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[Rev. George Rogers.]

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Mrs. F. W., 2, Quai Pierre Fatio, Geneva.

GOSPEL TEMPERANCE ADVOCATE.—T. TUSTING HOLTTUM is prepared to Lecture, address meetings, conduct missions, or organise fresh ground. Easy terms.—Wembley, Harrow.

COACHMAN, one or a pair. Married; no family. Eight years' personal character. Town or country. A decided Christian. Total abstainer.
D. W., 9, South-parade, Chelsea, S.W.

FARMING.—A young Gentleman of some experience, desires position with Christian man as Improver on a Fruit, Poultry, or Dairy Farm with a view to partnership. Home Counties or Channel Islands preferred. Highest references.
AGRICOLA, 35, Outer Temple, London, W.C.

YOUNG MAN.—Wanted, by a Christian young Man, abstainer, situation (under butler) to help in house, or (under groom) in stables.—H. WELLS, Stanhope-court, Salisbury-street, Blandford.

TO HELP IN GOSPEL WORK, or as Governess, or Companion. Good references.
Miss M. E. WIGMORE, 97, High-st., Sandown, I.W.

YOUNG MARRIED MAN, Christian, abstainer, seeks engagement as Manager of Coffee Bar and Mission, or any aggressive Mission work.
C., 70, York-road, Lambeth, London, S.E.

MISS HOOPER'S OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—For supplying families with Governesses, Companions, Housekeepers, Sick Nurses. Also Superior Domestic Servants. Hours, 10 till 5.

YOUNG LADY (21) earnestly desires an engagement, either as Companion to a Lady, or Governess to children under 12. English, French, music R.A.M. and Trin. Coll.
N., Mrs. Hadlow, Belgrave Lodge, Margate.

AS COMPANION, Governess-Companion, or Assistant Housekeeper, by middle-aged Christian Lady. Educated; good reader and needlewoman. Very domesticated, cheerful, and obliging. Church of England. Excellent references.
M. B., 3, Lower Moira-place, Southampton.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to parents.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
Homes of the Female Servants' Home Society; 21, Nutford-place, Edgware-road, W.; 205, Great Portland-street, W.; and 143, Camden-road, N.W.

A LADY seeks a situation as Companion to a blind Lady or Gentleman. Good reader, and cheerful.
C., 34, Duke-street, Manchester-square, W.

AN ORPHAN (young) seeks situation in a comfortable home as Lady Help or Useful Companion. Small remuneration necessary.
M. L. S., c/o Mrs. Scrivens, 9, Royal-crescent, Jersey.

AS HOUSEKEEPER OR COMPANION.—A Lady seeks a comfortable home. No salary. Highest references.
G., 62, Lancaster-road, Notting-hill, W.

A CHRISTIAN LADY is desirous of engagement either as Assistant Governess for juniors, or Matron Housekeeper in a well-established school. South or south-west counties preferred. In return she requires the preparation of her daughter, aged 14, for the higher exams. Good references.—A. B., Employment Agency, 12, Portland-terrace, N.W.

MATRON, OR SUB-MATRON, in college or school, by Widow, 45 years. Good personal references. Excellent needlewoman and manageress.
MATRON, c/o Mrs. Walters, Strand, Calne, Wilts.

RE-ENGAGEMENT as Companion to a Christian Lady, by companionable Widow, with small salary or otherwise. Duties must be very light. South.
H., 59, Queen's-walk, Nottingham.

A GENTLEWOMAN (abstainer), paying a small sum weekly, and willing to assist in domestic work, may have a refined, quiet home in a healthy locality, near sea, country, and town.—Address, by letter,
1, Watford-road, Anfield, Liverpool.

MISS MEREDITH BROWN wishes to find situations as Kitchenmaids and Under Housemaids in Christian families, for Girls trained in the Shaftesbury Institute.—HON. SUPERINTENDENT, Shaftesbury Institute, Harrow-street, Lissongrove, N.W.

NURSE.—Lady recommends as Nurse to one or two children, Country Girl (20). Christian, abstainer, quiet and willing, but not very strong.
Willowdene, King's-road, Clapham-park.

A LADY strongly recommends an experienced person as Matron of Convalescent Home or Orphanage, or Companion to an Invalid. A good reader and writer.
E. E., Nonington Lodge, Bromley, Kent.

AS USEFUL HELP.—A young Lady (aged 20) desires an engagement.—L. S., c/o Miss Blankart, Wingfield, Finchley-lane, Hendon, N.W.

NURSERY-MAID, well brought up in most respectable home. Some experience of service. Good needlewoman. Desires place under head nurse only. Age 16.
Mrs. BURTON ALEXANDER, Pavenham, Bedford.

AS UNDER-HOUSEMAID.—A Lady desires to obtain situation for a Girl (16). Has been out before. Careful Christian training desired.
S., 157, Sutherland-avenue, W.

AS PLAIN COOK in a family.
MARY GARDINER, 336, Camden-road, London, N.

WANTED, for a General Servant or good plain Cook, in Christian, total abstainer's family only.—Refer to
Mrs. LAYCOCK, Charles' Vicarage, Plymouth.

DOMESTIC SERVANTS.—Situations required for young Women who have reclaimed their character.—MATRON, Cottage Home, 229, Shirley-road, Southampton.

Appointments, Situations, &c., Vacant.

TRAVELLING SECRETARY wanted by the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, to organise and address meetings and collect subscriptions. Applicants must state age, previous occupation, and salary required; also send copy of testimonials, or give references, to THE HONORARY SECRETARIES, 14, Brown-street, Manchester.

AN ASSISTANT MATRON wanted (lady). A trained nurse, with some knowledge of housekeeping, preferred. Must be a member of some Protestant Evangelical Church, and a total abstainer.—All applications to be made in writing, enclosing photo and testimonials, with stamped envelope for return, addressed, MATRON, H.M. Hospital, 18 to 26, Stepney Causeway, E.

FREEST SCOPE for bringing the masses into touch with Christ offered to spiritual Men, experienced in evangelistic work, and willing to become Evangelists in the Church Army. Training free. Allowance to family where needed. Salary guaranteed, and fairly sufficient. Long service much preferred, but capable men offering two or three years only would also be accepted. Honourable posts outside the C.A. usually obtainable after long service. Women needed as Mission Nurses. Foreign service voluntary.—SECRETARY, 128, Edgware-road, London. Funds urgently needed for training.

INDOOR SERVANT.—Wanted, a Christian Man, abstainer (single), as Indoor Servant. Footman is kept.—Apply with references, and stating wages required, to Mr. L. M., 2, Deeside-villas, Sea-road, Boscombe, Bournemouth.

UNDER-GARDENER.—A strong and industrious single young Man wanted, as Under Gardener. Must have good character. Wages 18s. to 20s.—Apply by letter only to
J., 2, Gracechurch-street, London, E.C.

SECRETARY.—Wanted for a London Branch Young Men's Christian Association, an active, intelligent young Man, as Secretary. Required to devote the whole of his time to the duties.—Apply by letter, stating age, salary, and all particulars, to WOOLLARD, 42, Cheapside, E.C.

A STEADY MAN wanted, for garden, stable, and indoor work. Single. Churchman; abstainer.—MACFARLANE, Olney, Bucks.

APPRENTICE.—One young Lady, daughter of Christians preferred, as Apprentice in Large Drapery Concern. Will live under Principal's roof and control in villa residence in suburbs. Beautiful North of England watering-place.—BROADBENT & CO., Southport.

VACANCY FOR GENTLEMANLY YOUTH of Christian character, suitably educated, as Articled Pupil, in an old-established Architect and Surveyor's office, West London. Premium moderate.—GORDON, Keeping's Library, Westbourne-grove, Bayswater.

LADY MISSIONARY wanted, with spirit fully consecrated, about 25, for peculiar and delicate work in Lord's vineyard. Must be generally clever, bright, energetic, sympathetic, possessing tact, musical, and able to hold small Bible classes and do some visiting. Remuneration. Application by letter only.
BETA, Golf House, Lewisham-hill.

MATRON.—Working Housekeeper and Manageress for a London Branch of Young Men's Christian Association. Will be required to act as Cook and take general supervision of the home. Must be of decided Christian principles.—Apply by letter, stating age, salary, and full particulars.—WOOLLARD, 42, Cheapside, E.C.

VACANCIES IN THE CIVIL SERVICE. Salaries £80 to £800. Ages 14 to 30; ladies under 20. Constant employment, short hours, promotion, pension. Preparation for the examinations.—PETER LEE, 146, Fleet-street, London. Missionaries also prepared for exams.

COMPANION.—A Lady, living very quietly, wishes for a useful, thoroughly domesticated Companion, accustomed to sick nursing. One meeting with Open Brethren preferred.—1, Howcroft-villas, West Drayton, Yiewsley, Middlesex.

A LADY HOUSEKEEPER wanted, to manage a Widower's house, teach five boys under 10. Must have held similar position. Highest references given and required.
Mrs. DUNCAN, 68, Dyke-road, Brighton.

AN EARNEST CHRISTIAN WOMAN wanted, abstainer, as Matron of a Crèche, and to do some visiting in connection with an unsectarian mission.
Miss THOMPSON, 11, Adair-road, Kensal Town, W.

SWISS OR FRENCH NURSE wanted for four children, eldest 5½. Must be a Christian, and experienced. A Lady willing to undertake the above would be valued and considerately treated.—Dr. COOMBS, Worcester.

ASSISTANT NURSE required.—Apply to the MATRON, Lock Hospital, Harrow-road, W., any day before 12.

NURSE WANTED (experienced) for middle of January, to take charge of young baby, wardrobes of three elder children, and nurseries. Age 25 to 30. Good needlewoman. Dissenter preferred.
Mrs. BROWN, Isleham, The Glebe, Blackheath, S.E.

SECOND NURSE.—Can a Lady recommend a good Second Nurse who has already had experience with young children, and is strong and a good needlewoman. Wages £12. No agents need apply.
Mrs. CROWDER, 45, Chester-square, S.W.

PARLOURMAID.—Can any Lady thoroughly recommend good Parlourmaid.—Capt. BARING, 2, Mount Ephraim, Tunbridge Wells.

TWO RELIABLE SERVANTS wanted to take the work of a small house in London, as Cook (good plain), and House-Parlourmaid. Good health essential. Must be active and obliging, and thoroughly trustworthy. Christians greatly valued, Church of England preferred. Board wages.—Apply by letter in first instance, to
N., 40, Eaton-terrace, London, S.W.

A DOMESTICATED CHRISTIAN WOMAN wanted, 35 to 40, an abstainer.—Apply by letter to Mrs. PHILBRICK, 33, Mile End-road, E. Only those in or near London need write.

A GOOD PLAIN COOK wanted.
Mrs. SMYLY, Vicarage, Penge.

COOK.—Can any Lady recommend a capable plain Cook, good manager, clean, early riser, and active. Also good HOUSE-PARLOUR-MAID. Good wages. Kind home, Christian privileges.—ALPHA, 202, Lewisham-road.

GOOD PLAIN COOK, not under 30, wanted, 12 miles from London. Assistance after one o'clock. No dairy work.—Address, stating age, wages required, length of character, and all particulars,
Mrs. MICKLEM, Yew House, Hoddesdon, Herts.

ATTENDANT required for aged invalid Lady, great weight, helpless. Abstainer, tall, and experienced.—Address by letter,
Y., North's Library, Brighton.

UNDER-HOUSEMAID wanted. Must be over 17 years of age, have had some experience. Wages £10. Everything found except beer.—Mrs. HORNOR, Halstead, Essex.

WANTED, EARLY IN JANUARY, for a family of four Ladies, a good Plain Cook, also a Housemaid who understands her work. Abstainers preferred.
51, Lansdowne-road, Notting-hill.

GENERAL SERVANT.—Respectable young girl wanted. Must understand plain cooking. Also HOUSEMAID. Comfortable Christian home.—11, Wolseley-road, Crouch-end.

AS KITCHENMAID in a small family in London. A young Woman wanted, well recommended, who has been out before, of good health, and not under 18 years. A country girl preferred.—HOUSEKEEPER, 53, Leinster-square, W.

GENERAL SERVANT wanted, good, trustworthy, and experienced. Family of two. Plain cooking, little washing. Wages £12 to £14. Christian preferred.—Mrs. TYLER, 3, Rose Bank, Ulundi-road, Blackheath, S.E.

CLEVER COOKS can add to their list of dishes the preparation of choice dainties for the Dinner and Supper Table, by consulting the pages of a little book entitled "Pastry and Sweets," given to all Cooks sending their addresses to ALFRED BIRD & SONS, Birmingham. Every Lady and Housekeeper in the land should have "Pastry and Sweets" handy for reference. There is nothing to pay, and the book will be sent by return of post, free to any address.

A GOOD COOK wanted, the beginning of January. A Christian and total abstainer, with a good character. Age about 40. Wages £30.
Miss TIGHE, Christchurch, Hants.

NURSES, COOKS, Parlourmaids, House-Parlourmaids, Housemaids, Good Generals wanted. All servants of good character requiring situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

BRIGHTON. — **SUSSEX HOUSE BOARDING ESTABLISHMENT,** 52, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BOURNEMOUTH.—Warm and comfortable suites of Apartments for winter months. Central, sheltered position. South aspect, near pier, gardens, and principal churches. Terms moderate.
Mrs. MOON, Octacamund, St. Peter's-road.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH, EVERSLEY, West Cliff. A most comfortable Boarding-house, beautifully situated in its own grounds, near the sea. Every effort is made to secure the comfort of Visitors. Terms from 35s. per week.
Miss BEARL, Eversley, Bournemouth.

THE SOUTH DEVON
BISHOPS TEIGNTON (Teignmouth the nearest station.) HEALTH RESORT
Sea and Moorland Air.
Turkish and other baths. Beautiful private grounds. Strongly recommended for those who need rest, and pleasant, healthful change. "Has all the comfort and charm of a gentleman's country home.
For Terms and Testimonials, apply to C. F. CARPENTER, *Proprietor.*

ST. LEONARDS-ON-SEA. — Most comfortable Boarding House in this mild sunny climate for those seeking winter residence. Splendid sea views. Liberal table. Late dinner. Special arrangements with clergymen and ministers. Terms moderate.—Mrs. WARSCHAWSKI (wife of Rev. P. Warschawski), 45, West-hill.

HASTINGS BOARDING ESTABLISHMENT, Cornwallis House, 28, Cornwallis-gardens, Central position. Thoroughly comfortable. Liberal table, late dinner. Smoking-room. Good winter home. Well recommended. Terms from 30s.
The Misses WOOD.

HARROGATE BEECH WOOD PRIVATE HOTEL.
For Terms apply to Miss C. LORD.

The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
HEALTH RESORT.
Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

WINTER HOME.—A Lady highly recommends the house of a Homœopathic Physician at St. Leonards as a superior Home for visitors or invalids requiring extra care.—M. D., 69, Church-road, Warrior-square, St. Leonards-on-Sea.

INTEMPERANCE, OR NERVOUS DEBILITY.—Private Home for a limited number in a delightful winter and spring locality, where the above has been long and successfully treated with or without massage. Christian influence, judicious supervision, and home comforts. Highest references.—MEDICUS, c/o Messrs. Pascoe, 28, Stoke's Croft, Bristol.

BOURNEMOUTH.—Branksome Temperance Hotel and Boarding House and Private Apartments. Under new management. Central. A home for Christians away from home. Terms moderate.—G. B. WILLIS, Proprietor.

INTEMPERANCE.
Buxton House, Earl's Colne, Essex.
PRIVATE HOME FOR SIX LADIES.
Fourteen years' experience. Very satisfactory results. Excellent references. Inspection by applicants welcomed. Terms, 2 and 3 guineas weekly. Medical attendant, J. Taylor, M.R.C.S. Lond.
Address, Miss PUDNEY.

BOURNEMOUTH.—A Clergyman's Widow would gladly receive two or three Ladies in her comfortable home. Moderate charges. South aspect.—Mrs. H., Estens, Surrey-road South.

BOURNEMOUTH.—Gainsborough, West Cliff. High-class Boarding Establishment. Near sea, choice position. Moderate and inclusive terms. Good references.—Address PROPRIETOR.

BOURNEMOUTH, Melbourne, East Cliff.—Quiet Boarding-house. Comfortable winter home. Good position. South aspect; near sea, pines, and town. Terms from 31s. 6d. Reduction for lengthened period.
Lansdowne and Madeira-roads.

BOURNEMOUTH.—Vacancies for a few Boarders (or private apartments if preferred). Several south rooms. Near town and sea. Very moderate terms.
Miss LEIGH, Leightonhurst, St. John's Wood-road.

BOURNEMOUTH. — Comfortable, well-furnished Apartments. South aspect, near cliffs, pines, town, and pleasure grounds. Bed-room and sitting-room from 21s. Good cooking and attendance.
Linden House, St. John's-wood-road.

HASTINGS. — Home of Rest for Christian workers and others. Clergymen and ministers will find this a desirable home. Central, lovely position. Near sea and rail. Terms moderate. — PROPRIETRESS, Woodgrange, Cornwallis-gardens.

THE ALEXANDRA HOME, Southend-on-Sea (in connection with Y.W.C.A.).—Ladies desiring a Home for the winter months or for a short period, with complete rest and home comforts, on moderate terms (15s. to 20s. a week), are requested to apply to Mrs AMAND ROUTH, 14A, Manchester-square, London, W.; or to the Lady Superintendent, Miss WITHERS, at the Home.

LITTLEHAMPTON. — Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly.—Apply, enclosing stamped envelope,
Rev. W. DARLOW SARJEANT, Croydon.

HOME.—The Friends of a Lady or Gentleman, mentally or physically weak, or otherwise, requiring care and supervision (not insane) are offered a comfortable Home, with every medical and other attention, by a married total abstainer of great experience, living in the South-West of England, within easy access of London.
SUCCESS, Taylor's, 154, Fleet-street, London, E.C.

AN ENGLISH FARMER, lately settled in Fredericton, will be glad to communicate with any who, from economic or business reasons, may wish for Residence in or near this charming city. Every religious and social advantage, combined with opportunity for investment, for securing improved farms, or for cheap housekeeping. Registry of farms, mercantile property, &c., on application to Mr. WM. H. BOYCE (late of Norfolk, England), Fredericton, New Brunswick.

FARMING ABROAD.—It is desired to place a Youth with a Christian Farmer abroad, where he will have kind but firm treatment and be under good influences. Highest references absolutely necessary.—Apply, stating full particulars, terms, &c., to
B. J., c/o Mr. Hull, 22, Chancery-lane, W.C.

CLIFTON, BRISTOL.—Board and Residence for Ladies. Good central position, near the Downs, and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

COMFORTABLE CHRISTIAN HOME wanted, for Boy of 16 just leaving school for business in London, where he would receive a little kind care and supervision. Terms moderate.
NEWMAN, Selhurst, Chichester.

HAMPSTEAD.—Furnished front Sitting-room and large front Bedroom for Christian Gentleman, or two friends, engaged daily. Near three stations. References.
15, Lithos-road, Finchley-road, Hampstead, N.W.

A LADY WISHES to recommend a quiet Boarding-house in Tunbridge Wells. Another Lady now residing there, has done so for seven years, and the Advertiser has spent most of her time there during the last two years, and received much kindness. There are Holiness meetings in the near vicinity.—M. W., Mr. Evans, Union-street, Ryde.

SMALL HOUSE wanted, with bath-room, about £25 per year, within easy distance of City. Advertiser wishes to reside where he could take Sunday evangelistic services (undenominational).
T. TUSTING HOLTTUM, Wembley, Harrow.

A LADY, trained in hospital, desires to receive an Invalid into her home at the seaside; or a temporary engagement as Nurse would be accepted.
C., 1, Vineyard-terrace, Richmond, Surrey.

CAN ANY READER of THE CHRISTIAN recommend a small appartement in the neighbourhood of the Porte St. Denis, Paris, containing one, or two rooms if required. Terms moderate. References given.
H., 156, Norwich-road, Ipswich, England.

PLEASANT SEASIDE HOME offered to holiday Workers on very moderate terms; or permanent boarders taken. Every comfort.
H., 3, St. George's-terrace, Herne Bay, Kent.

FURNISHED APARTMENTS.—Two very comfortable Rooms, suitable for one or two young Gentlemen. Pleasantly situated near the park.—24, Ham Park-road, West Ham, E. Terms moderate.

FURNISHED APARTMENTS, rent free (not including attendance), offered in return for tuition for a boy of 11. Near Richmond.—R.S.V.P., Bruton & Co., 28, Tenter-street, Moorfields, E.C.

A COMFORTABLE and, if desired, permanent Home offered to married couple and others. Attendance and cooking good. Locality healthy. Bed-room fires, &c. Terms moderate.
Mrs. BEVERLEY, Stratford St. Mary, Suffolk.

WILLESDEN, LONDON.—Full or partial Board, in comfortable Christian home. Easy access all parts of London or country. Healthy suburb. Moderate terms. Excellent references.—H., 13, Crown-hill-villas.

Death.

POPPLEWELL. — On 26th inst., at 11, Spurstowe-road, Hackney, CHARLES JOHN POPPLEWELL, aged 54.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Romans v. 8.

TWO IRON MISSION ROOMS (new) for sale. Will accommodate 150 and 200 persons. Floored, lined, and varnished. — Price, R. C. HARRIS, Iron Buildings Manufacturer, 7 and 8, Idol-lane, London, E.C. Please mention this paper.

TO GET HOLD OF PEOPLE NOW, there is nothing like good Dissolving Views. Experienced Christian Exhibitors wanted. Lanterns and slides on sale or hire.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

£6 MONTHLY added to income by selling our celebrated Teas in Packets, French Coffee in Tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & CO., 222, Southgate-road, London.

TEA FROM GARDEN DIRECT.—R. MORTON, planter, Toonbarri Estate, sells his Tea in 10-lb. package for £1 cash. Required, as agents for above, Ladies of social position. Liberal commission.—C/o Colonel MORTON, 2, Priory-parade, Cheltenham.

UMBRELLAS RE-COVERED FROM 2S. EACH.
IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s.; gents', 2s. 6d.; good alpaca, ladies', 3s.; gents', 3s. 6d.; strong durable silk, ladies', 4s. 6d.; gents', 5s. Patterns post free. Reference kindly permitted to the Rev. J. R. Hewetson, Redhill.
☞ A sample New Umbrella at wholesale price. List free.

AGENTS wanted everywhere, to push sale of first-class religious periodical. Large profits, which can be applied to missions, church funds, or own use.—Apply 2758, c/o C. Vernon, Advertising Agent, 120, Newgate-street, London, E.C.

FOR SALE.—Cottage Piano by Cramer. Full compass, good condition, little used, £12.—GUNNER, 10, Queen's-road, Notting-hill, London, W.

HIGH-CLASS WASHING. — The Mayfield Laundry Company is now prepared to undertake the work of several more families. Send post-card for prices and particulars.
MANAGERESS, 93, Gillespie-rd., Finsbury-park.

WORK FOR WOMEN. — Wanted, Agents to Sell articles constantly required by Women. None but trustworthy, energetic persons need apply.
20, W. H. SMITH & SON, The Bookstall, Ilkley.

ASTHMA.—Persons suffering from Asthma, difficulty of breathing, &c., are invited to try (free of charge) a Remedy for affording immediate relief.—C., Mr. G. A. Keyworth, Hastings.

EGYPT, THE NILE, AND PALESTINE.—GAZE'S Conducted Tour, January 23, for the Nile to First Cataract, with optional extension to Palestine.—GAZE'S Spring Tour, February 13, for Alexandria, Cairo, Pyramids, Tel-el-Kebir, Suez Canal, and Grand Thirty Days' Camping Tour in the Holy Land, returning via Asia Minor, Greece, Constantinople, and Danube. Detailed Programmes for stamp.
H. GAZE & SON, 142, Strand, London.

PORTABLE HARMONIUMS from 7½s. Organs from 8½s. — Mr. Gawin Kirkham, Secretary Open-Air Mission, writes:—"I can speak from experience of the excellency of your instruments."
CHAS. YOUNG, 21, High-st., Kingsland, London.

"BELL" AMERICAN ORGAN, eleven stops, four sets of reeds, new this year. Great bargain.—CHARLES L. YOUNG, 21, High-street, Kingsland, London.

INFANTS' FIRST SHIRTS.—Beautifully fine cambric, six, 5s. Artistic Newspaper Knife, 1s. 3d. Invalid Lady earnestly asks for orders.—M. M., 27, Margaret-street, Cavendish-square, London, W.

WILL SOMEONE kindly assist a promising Christian young Man to become a City Missionary, hereafter, by influence, or preparation. Could devote some time to Mission work, &c.
Mrs. KUSS, 20, Shepherd's Bush Green, W.

TO THOSE GOING ABROAD. — Kindness to Animals Cards. Interesting, illustrated. French, German, Italian, English. 20, 1s.; 100, 3s. 9d.; 500, 12s.; carriage free.
C. BARROW, Ampton-road, Birmingham.

COMFORT FOR THE SICK.—Invaluable for Consumptives and others. Legg's New Iron Bedrest. It having a curved back fitted with good wool cushion. Light and strong. Carriage free, 15s.—J. LEGG, Artificial Limb Maker, Woodford, Essex.

CUTTINGS.—A few handsome Scraps for Sale, in fancy velvets, silks, and mixed goods, 6s. per lb. ½-lb. weighed. Carriage free. Cash with order. Cottons, 1s. per lb.
20, W. H. SMITH & SON, The Bookstall, Ilkley.

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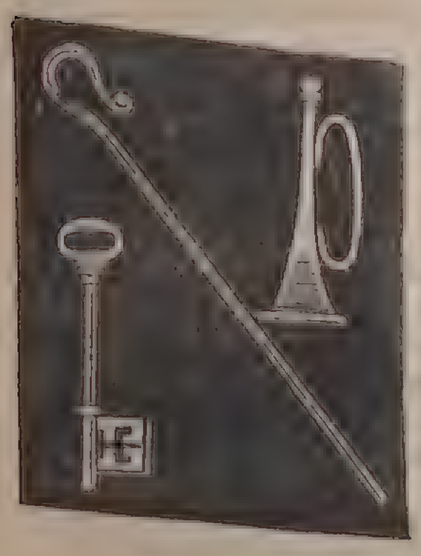

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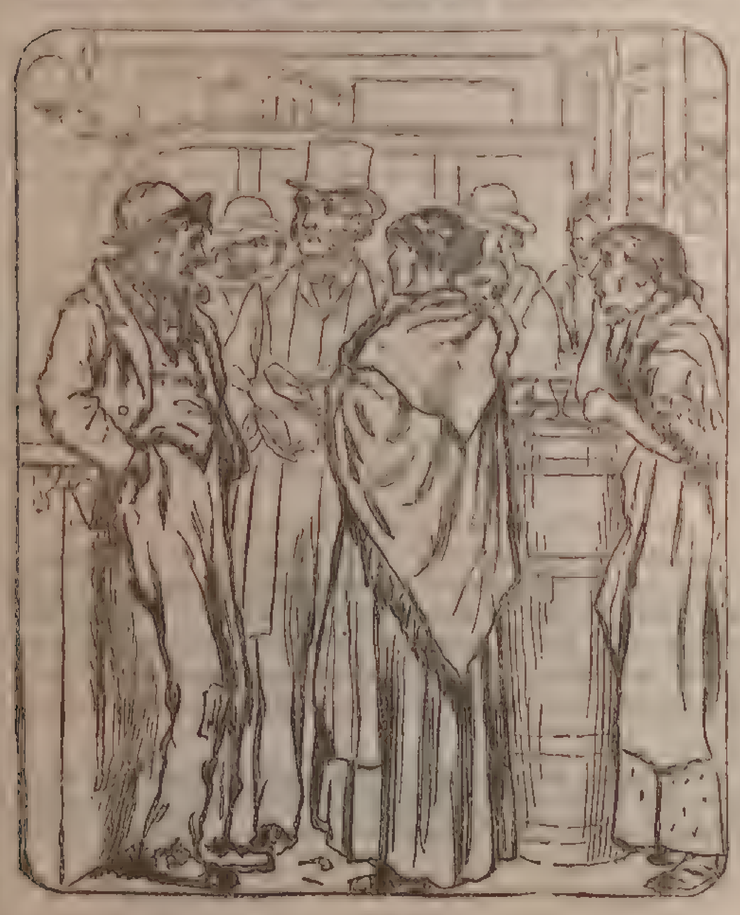

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WHO IS RESPONSIBLE FOR SUNDAY TRAINS?

IN the letter addressed to the Angel of the Church in Pergamos, in the second chapter of Revelation, after words in commendation of the Church's faithfulness, we read: "But I have a few things against thee, because thou hast there them that hold the doctrine (teaching) of Balaam, who taught Balak to cast a stumblingblock before the children of Israel."

Balak was king of Moab, at the time when the Israelites, after their forty years' wandering in the wilderness, were about to enter the land of Canaan. They had already defeated and slain the two most formidable kings east of the Jordan—Sihon and Og. Balak saw that there was no possibility of resisting such enemies by force of arms. He sought, therefore, to overcome them with other weapons. He called Balaam to his aid.

Balaam was one of those who, though not of the family of Abraham, yet had knowledge of the true God. He was a prophet. From his distant home beyond the Euphrates the fame of him had reached Balak. His blessing and his curse, it was believed, were alike all-powerful. If Balak can induce him to come and curse Israel, that will be the surest and easiest way of escape from the impending danger.

He sends messengers to Balaam accordingly, and although Balaam declares that he will do only what God tells him to do, and say only what God tells him to say, yet the temptation held out by Balak proves too strong for him, and he goes away with the princes of Moab, notwithstanding repeated indications of God's displeasure.

The narrative that follows in the Book of Numbers is one of the strangest in the Old Testament. It shows us these two men conspiring together in a vain attempt to resist the Almighty. Over and over again they build their altars and offer their sacrifices. Over and over again, with hotter anger and louder entreaty, Balak urges Balaam to curse. And over and over again, Balaam, willing enough to curse, is constrained to bless.

To understand the full significance of this narrative, we must bear in mind the difference between these two men. This difference is very strikingly shown in the brief conversation between them recorded by the prophet Micah. Balak inquires of Balaam, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" To which Balaam replies, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Balak was an idolater. Balaam was a worshipper of the true God. Balak knew no way of securing God's favour but by sacrifice, and was willing, apparently, to do what his successor long afterwards, in the time of Jehoshaphat, actually did—offer up his own eldest son. Balaam knew that such a sacrifice would not be acceptable to God, and was even so far enlightened as to understand that in any case "to obey is better than sacrifice, and to hearken than the fat of rams."

And yet here we find this same Balaam endeavouring, under cover of multiplied sacrifices, to curse those whom God had declared to be blessed. Balaam is a conspicuous example of the folly of trying to "serve God and mammon." He knows what is the better course, and he follows the worse. His religious conviction points him in one direction, but his selfish ambition draws him in the opposite. He would fain persuade himself, and for a while he does persuade himself, that he is acting under the divine sanction and with the divine approval. The blindness of Balak is the blindness of helpless ignorance. The blindness of Balaam is the blindness of wilful self-deception. The sin of Balak is the sin of a man who has never had an opportunity of knowing the true God. The sin of Balaam is the sin of a man who knows the true God and yet chooses his own pleasure in preference to God's.

But the passage in the letter to the Angel of the Church in Pergamos refers to something that happened after this first visit of Balaam to Balak. Finding that his power to curse had failed him, Balaam devised another method of working the ruin of Israel. His plan now was to induce the children of Israel to join in the idolatrous rites and licentious practices of the Moabites, in order that God's anger might on account of these iniquities be kindled against them. The plan was communicated to Balak, and forthwith put into execution. It proved only too successful. The children of Israel fell into the snare. They sinned. The anger of the Lord was kindled against them. A plague broke out in the camp, and twenty-four thousand of the people perished. They who could not be overcome by force of arms were overcome by temptations to sin.

Thus Balaam "taught Balak to cast a stumbling-block before the children of Israel."

It is well to distinguish here again between different degrees of guilt. The children of Israel were unquestionably guilty. The temptation may explain the sin, but it does not in the least degree excuse the sin. But the guilt of Balak was greater than that of the Israelites. He placed the temptation in their way purposely that they might fall into it. And greatest of all was the guilt of Balaam. The plan was of his invention. The whole train of evil had its starting-point in him. He knew that sin was hateful in God's sight, and he used that knowledge for the accomplishment of his own diabolical purpose. In proportion to the higher enlightenment possessed by him as compared with Balak, in that proportion was his sin blacker than the sin of Balak.

There is a solemn warning here to all persons who for their own aggrandisement lead others to break God's commandments. Every man is responsible, not only for the sins he himself commits, but also for the sins he induces others to commit. When Adam and Eve sinned, the first words of judgment were pronounced, not on them, but on the tempter who had tempted them to sin. Whatever the guilt of the transgressor in any case may be, the guilt of the man who leads him into the transgression is greater.

This is a principle that finds many applications in modern social life. One of these calls for special mention.

Among the numerous evils that prevail in Christian lands, one of the most deplorable is SABBATH-DESECRATION. It is dishonouring to God. It is injurious to man. It weakens the bulwarks of religion and virtue. It gives encouragement to every kind of wickedness.

Now a large proportion of the sabbath-desecration takes place on railways, steamboats, and other means of conveyance. Who is most responsible for this? On whom does the blame chiefly lie? Take a railway company, for example, that runs trains on the Lord's Day, and observe how the above principle applies to it.

The *servants* of the Company are doing wrong, no doubt. They are doing work on the day on which God commands them to do no work. A railway servant may try to excuse himself by saying that if he were to refuse to work on the sabbath he would lose his situation. But considerations of that kind do not justify in the slightest degree disobedience to God's command. He is bound to do right, no matter what may be the consequences.

More blameworthy than the railway servants are the *passengers*. They do not "remember the sabbath day to keep it holy;" and thus they break the commandment themselves. But besides that, they give their sanction and encouragement to the violation of the Lord's Day by others. To say that the trains will run in any case, whether they travel by them or not, is no excuse whatever. The statement is not even true. If there were no passengers, there would be no trains. But apart from this, every man is responsible for the influence he exercises, for the effect which his example has on his neighbours. If he travels by rail on the Lord's Day, he not only fails himself to keep the day holy, but also does something to confirm and carry on a sabbath-breaking system.

Most blameworthy of all, however, are the *shareholders and directors*. It is by them that the sabbath-breaking system is owned and managed. It is they who offer the inducements to sabbath desecration. It is they who require the railway servants to work on the Lord's Day, in disobedience to the divine command, and perhaps also in violation of conscientious scruples. It is they who place the stumbling-block before men, tempting them to sin against God.

What can they say in self-defence? I am not referring now to those who make no profession of religion, and who do not regard the sabbath as possessing any peculiar sanctity. I am referring to those who claim membership in the Christian church. As a shareholder or director in a railway company that runs trains on the Lord's Day, what can a Christian man say in self-defence?

(1) He may say, perhaps, that he does not himself travel by rail on the Lord's Day, and is not responsible for the conduct of others who do. Balaam might have said the same thing. He did not himself participate in the idolatrous rites and licentious practices in which the Israelites became involved, and he was not responsible for their wrong-doing. The Bible, however, plainly declares that he was responsible; and common sense not less plainly says so too; and Balaam's own conscience, had he but given it fair play, would have convinced him of it. Equally plain is it that if railway servants and passengers are guilty of breaking the Fourth Commandment, those who tempt the latter, and practically compel the former to do this, are not less guilty.

But, in addition to this, it should be remembered that the Fourth Commandment expressly enjoins that neither "thou nor . . . . thy man-servant, nor thy maid-servant," shall do any work on the sabbath. Masters are thus explicitly held accountable for the right observance of the day by their servants. And thus shareholders in railways are bound, not merely on the general principle that it is wrong to tempt any one to sin, but by the very wording of the commandment itself, to see to it that no work is required of their employés on the sabbath.

(2) Again, it may be said by our Christian shareholder, that Sunday trains are needed, and that a certain amount of Sunday-work on railways is justifiable on the ground of necessity. Trains must run to carry the mails. Trains must run, in London for example, to take people to church, and tramcars, in many another place, for the same reason.

This last argument can hardly be meant seriously. That sabbath-desecration should be necessary to enable people to observe the sabbath, is surely the height of absurdity. Those who travel to church by train or tram might, in nearly all cases, attend some other place of worship belonging to their own denomination nearer home. If they pass by a church that is near and easy of access, and choose in preference one that is distant, they have no right to gratify this preference at the expense of disobedience to God's command.

As to the carrying of the mails, the idea that that is indispensable is a mere fancy springing from the haste and hurry characteristic of these modern times. The indispensability of a thing depends very much on the point of view from which it is regarded. To a burglar, a "jemmy" is indispensable, but that does not prove that he is justified in using it.

The truth is, the supposed necessity for Sunday trains has been created by Sunday trains. The demand has arisen out of the supply. But the demand does not in any degree justify the supply.

(3) Once more. Our Christian shareholder may declare that he himself disapproves of sabbath trains, and would gladly discontinue them, but he is in a minority, and therefore cannot give effect to his wishes.

In that case he ought certainly to try by all means to bring over the majority to his way of thinking, and if he finds his efforts in that direction fruitless, then he ought to withdraw from the Company. It is true some one else will take his place, whose influence may be no better or no more external than his. But so long as he remains a shareholder, the acts of the Company are his acts, and the sins of the Company are sins of which he shares the responsibility. "It is impossible but that offences will come—but *woe unto him through whom they come!*"

In short, there is no possible justification for the proprietors of railway and other companies that carry on their business on the sabbath as on other days. Like Balaam, they are placing a stumbling-block before the people to cause them to sin.

But there is something worse still. Not only do trains and steamboats run on the sabbath as on other days, but, in many cases, special inducements in the way of excursions and cheap fares are held out on the Lord's Day, such as are not provided on other days. Here the evil appears in its most aggravated form. Not content with putting temptation in men's way, the railway companies invite men to fall into it. Not content with placing the stumblingblock before the people, they do what they can to make the stumbling block as attractive as possible.

And this, be it observed, is done from a purely self-interested motive—for the sake of gain—for the sake of a larger dividend. Now and then, perhaps, we may hear some philanthropic remark about the people needing facilities for recreation; but the philanthropy that would hinder or destroy the welfare of the soul for the sake of promoting the welfare of the body, is surely of a very questionable kind. No one believes that railway companies, in running excursion trains on the sabbath, are prompted thereto by motives of philanthropy. Their object is the same as that of Balaam—to advance their own private interests.

The thirteenth chapter of first Kings contains a very singular narrative, that is worth pondering by everyone who is tempted to disobey God's commandments: the narrative of the man of God who came out of Judah to Bethel to prophesy against the altar that Jeroboam had erected there. He was sent on this mission by the Lord, and he was enjoined further to accept no hospitality from anyone in going or returning. It was a mission involving no small personal risk, and the execution of it brought upon him the anger of the king. But he did execute it notwithstanding; and when the king, convinced of his error, invited him to partake of refreshment, he refused. Evidently this man was sincerely and earnestly devoted to the Lord's service. And yet, immediately afterwards, when the old prophet of Bethel overtook him and gave him an invitation to eat and drink at his house, silencing the other's scruples by declaring falsely that he was acting under direction of an angel, the man of God went with him and ate and drank at his house. Thus he disobeyed the Lord, and [illegible] lion slew him as he went on his journey.

If ever disobedience was excusable, this was. Plainly the teaching of the Bible is, that when God gives us a command we are bound to obey it. No matter how our own self-interest, or the perverted ingenuity of others, may suggest limitations or exceptions to the command, when God gives us a command we are bound to obey it. "To obey is better than sacrifice." [illegible] that, though he did not act upon it. The man of God from Judah knew it, though he was entertaining and entertaining it. What befel them should warn us of the danger of tampering with [illegible] God.

The ninth chapter of Ezekiel conveys a similar warning in a different way. It sets before us the Lord's judgment of the righteous and the wicked—acquittal for the former, vengeance on the latter. Seven men are sent forth through the city of Jerusalem, one carrying an inkhorn, the others armed with weapons of destruction. The one with the inkhorn is told to set a mark on the foreheads of all who sigh and cry for the abominations that are done in the city. The others are to follow him and slay everyone who has not this mark, showing no mercy to either age or sex. They are directed moreover to begin at the Lord's sanctuary, and they begin accordingly "at the ancient men which were before the house." And when all is over, the man with the inkhorn makes his report: "I have done as Thou hast commanded me."

The city, be it observed, is Jerusalem, the city of God, the holy city. Among those who dwell in Christian lands and bear the Christian name, there are many who do things that are "abominations" in the eyes of the Lord. His judgment shall fall on them, notwithstanding their privileges. Nay, all the swifter and surer shall His judgment on them be, just because of their privileges. "Begin at My sanctuary," He says. Begin with those who stand highest in privilege. Begin with those who have enjoyed fullest enlightenment. Begin with those who have defiled the stream at its fountain head. They are the guiltiest of all. They have misused their advantages. They have sinned themselves, and they have led others into sin as well.

Would that these words of Him who came to save the lost might find a lodgment in men's memories and hearts—"*Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.*"

J. H. M.

January 3, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. S. A. Selwyn, of St. James's Church, Hatcham, New Cross.

Not in any mere conventional sense, but with heartfelt sincerity, we wish for all our friends a very happy and prosperous New Year. While thanking them, contributors and readers alike, for their kind help in the past, we desire a continued interest in their individual and family intercessions with God, that much wisdom and discretion may be vouchsafed in the editing of this journal. This is all the more needful, in view of the growing movements and the thickening controversies of the time.

Among the communications that cheered with hope the close of the year, was one by Mr. Gaze, which was written from Jerusalem. After seven visits to the Holy City, he speaks of the suggestive changes he now observes. Instead of the old dreariness on the western side, the whole plain is covered with private Jewish residences; instead of being impassable, the principal streets are now paved with stone, and good roads are in course of construction to chief places in Palestine. Unfailing sources of water are being supplied; factories erected; and a railway planned between Jerusalem and the coast, which is to be connected with the ports of the Mediterranean steamers.

Mr. Joseph Thomson's book, which has recently been published, "Travels in the Atlas and Southern Morocco," records experiences of much value. It rebukes, so far as these Moorish Mohammedans go, the sentimental fashion of praising the religion of Islam. The traveller describes these Moslems as the most punctilious people for religious observance on the face of the earth, and at the same time the most immoral. Moral conduct, indeed, counts for nothing; murder, rapine, lying, and unnatural vices, exist among the highest and lowest in an extraordinary degree.

The Jews in the villages and towns of the Atlas are spoken of as very numerous. They are degraded, sordid, and hated. But this is favourable for missionary efforts among them. They have not the pride of many European Jews. They regard their heavy sufferings as brought on them for the sins of their fathers, and the events at hand may find many of them more prepared than other Israelites.

If only the new Labour Regulation Bill, which has been laid before the French Senate by Monsieur de Munn, receives sanction, a great revolution will be effected in France. The bill provides for the abolition of Sunday work, a reduction of the hours of labour to ten per day, and the appointment in each large industrial centre of a central committee to deal with questions affecting labour and capital. Important as each of these points is, the clause affecting Sunday work is the most remarkable, and if the people only studied their own interest they would exercise all their influence in support of it. In any case the movement is valuable as showing in what direction popular feeling is going.

The late Mr. Robert Browning, in his last volume of poems, thus expressed his contempt for the vivisector:—

> I, who would have no end of brutes
> Cut up alive to guess what suits
> My case, and saves my toe from shoots.

Referring to the renewed discussion of this question, *The Hospital* says:—

> Most of our active vivisectors are young men who have fame still to win, and who hope to win it by discovery. In Germany and France, no doubt, the case is different. But Great Britain has seldom taken her cue from any Continental nation without regretting it. Our own homely common sense, and simplicity of conscience, have always been our best guides. We ought to consider whether a more careful and thorough use of clinical methods will not really advance the healing art more than vivisection.

In a recent sermon, the Bishop of Chester, after remarking upon the superstition and ultra-ceremonial of the Middle Ages, and reminding his hearers that both as a Church and as a nation they ought to be deeply thankful for the Reformation, said that Popery would sooner or later breed Puritanism, and that Puritanism would sooner or later breed Popery. Whilst declining to endorse this sentiment, especially the latter portion of it, it may be worth while to note what the much-maligned Puritanism really was. Briefly, on its public or political side it was a protest against despotism; on its social side, against immorality; on its ecclesiastical side, against the corruptions, the intolerance, the coquetting with Rome, which characterised certain leaders of the Anglican Church. On its religious side it was a practical plea for spiritual earnestness and vigour, and for a pure and simple form of worship, and a protest against ceremonialism, mediæval tradition, and formalism.

It was not a bare abstract theory of government, nor a mere fortuitous concourse of fanatical sectaries, nor a petrified dogmatism. It was, as has been well said, "not so much a creed or a code, but a life"—a life, moreover, which was lived "on the sides of eternity." Such a life will never breed Popery. It would be well if the England of to day were infused with more of the spirit of moral purity, sobriety, steadiness, and thoroughness, which characterised the true Puritan.

For some time it has been recognised that licentiates for the ministry in connection with the Irish Presbyterian Church received no adequate training, previous to their ordination, in congregational work. To remedy this defect, a system of apprenticeship is proposed, by which licentiates will be placed under the care of senior ministers, from whom they can have the opportunity of learning much that will be helpful to them in future ministerial work. The plan seems an excellent one.

A prominent Baptist Church in Philadelphia has in time past made use of entertainments of various kinds to raise funds. It has come to realise that besides the time and labour thus spent, the method has been attended with a loss of spiritual power, and has led to the obtaining of a revenue for the Lord's work by considerations of material and worldly advantage. It has therefore adopted the resolution—"That hereafter no entertainments, such as suppers, festivals, fairs, concerts, &c., shall be given by this church, or held in this house for the purpose of raising money."

The years come and go, but the Romish Apostasy consistently continues to be the troubler of the nations and the families of the earth. It has sometimes been suggested by sanguinely simple writers that the Pope should be recognised as a universal mediator and peacemaker—the arch-arbitrator of the world. A more foolish and futile proposal was never hatched in the human brain. Our columns to-day bear ample evidence that the system of which the Pope is the apex, is responsible for much, if not most, of the national and social unrest that we find around us. Whether in Brazil, Africa, or the South Sea Island of Maré; whether in Belgium, Ireland, America, or Italy; whether in London or in Glasgow, the schemings and plottings of this intolerant and inquisitorial confederacy are doing their best or their worst to upset the reign of peace and goodwill that Christ came to inaugurate.

It is scarcely surprising that Brazil does not at once settle down to a stable and permanent form of government. In that country there are all the elements that have made other Latin States in the Western Hemisphere notorious for frequent revolutions. Besides, there is in Brazil a dissatisfied and grasping Roman Catholic priesthood, eager to encourage change of political rule, in the hope of regaining that supremacy which will tolerate no other form of religion.

The London Missionary Society has published a pamphlet giving a full and detailed account of the efforts made to induce the French Government to investigate the circumstance connected with the expulsion of Rev. John Jones from the island of Maré two years ago, and the failure of those efforts. The English Government has laudably sought to aid the Society in this endeavour to obtain simple justice, but in vain. The result is not creditable to our Gallic neighbours, and is but another instance of the working of the cloven foot of Rome.

All true friends of freedom in the sister isle should get the January issue of *The Christian Irishman* (1d. *Mecredy & Kyle, Middle Abbey-street, Dublin*), and read Rev. Thomas Connellan's chapters on "Ireland and Toleration." America speaks loudly enough through the "Nun of Kenmare's" new book, "Life inside the Church of Rome," just published by Messrs. Hodder &

Stoughton: to the tremendous indictment of Popery embodied in that volume we hope to refer more fully in an early issue.

Our readers will see from an article on another page that the Romanists are pursuing the same tactics with Mr. Quarrier in Scotland as with Dr. Barnardo in England. We earnestly hope that our readers will procure and study Dr. Barnardo's supplement to *Night and Day* for December, containing the correspondence he has had with Cardinal Manning's secretary. This correspondence proves to demonstration, on the one hand, the injustice of the charge of proselytism, which has been brought against Dr. Barnardo, and on the other hand, the truth of the charge of conspiracy which Dr. Barnardo has brought against the Roman Catholics.

We also beg the attention of our readers to the article by M. Emile de Laveleye, reprinted from *The Pall Mall Gazette*, showing the tyrannous character of the Romish Apostasy by a recital of recent acts, and making manifest the utter hopelessness of the Quixotic endeavour of the Special Commissioner of the newspaper mentioned, to place the Vatican in the van of Christianity, or even of humanitarianism.

On another page we give the detailed announcements relating to the observance of the Week of Prayer in London, in the arrangement of which the Evangelical Alliance rightly takes a leading place. The list of gatherings this year is larger than ever; we trust that may be regarded as indicative of a growing spirit of prayerful union and co-operation among Christians of every name. Nothing, humanly speaking, can be reckoned upon as the sure harbinger of spiritual revival, like a widespread unity of heart and purpose among all the true believing children of the King.

In this connection we would also draw attention to the sermon by Rev. H. C. G. Moule, of Cambridge, to be delivered at St. Paul's Church, Onslow-square, S.W., at 7.30 p.m., on Wednesday, January 15. We understand that Mr. Moule's discourse will have special reference to present day difficulties, and to the duty of evangelical Christians in the face of the tendencies and signs of the time.

We heartily hail the presence of Dr. Pierson amongst us in London during this month as an omen of good for the opening year. After the Week of Prayer, which has long borne such a close connection with the advance of foreign missions, it is right that London Christians should take counsel together about this important matter. The wide knowledge and burning advocacy of Dr. Pierson must materially aid in setting *the* work of the Christian Church in its proper light. The stirring article on another page from our evergreen friend, Mr. Reginald Radcliffe, has a special interest at this crisis.

We hear it whispered in various quarters that the sharp political divisions of the time are doing much damage to the temperance cause, in preventing united effort. If this is really true to any great extent, it is a deplorable state of things. Why should not those who are at variance, conscientiously enough, on questions of national "politics," agree to differ on that point, and at the same time agree to unite in fighting a great social enemy like the demon alcohol?

The closing of the old year has brought with it sore and heavy trials to the Salvation Army. In addition to the illness of Mrs. Booth, which, it is feared, must be fatal, we hear with regret that Mr. Bramwell Booth, her eldest son, is laid up with a severe inflammatory attack. Then, close on the fire at the Queen Victoria-street headquarters, there came a disastrous conflagration at Charterhouse-square, in which the volumes of the Annual Report of the Army for 1889 were almost entirely destroyed. Those subscribers who are expecting copies will therefore have to exercise some forbearance, in view of the time needed for reprinting. We feel sure we may ask the sympathetic and prayerful interest of our readers for the leaders and operations of the Army in this time of trial.

LORD RADSTOCK addressed a large gathering at the Y.M.C.A. Rooms, Apollo Bunder, Bombay, on Dec. 1, kindly opening up the subject of sanctification. He also spoke at the Bombay Missionary Conference, enlarging upon the progress of evangelical religion on the Continent of Europe. On following days he addressed seamen, English-speaking natives (Parsees, Hindus, and Mohammedans), and others. "Man's Need of God," and the difference between religiousness and true religion, were the topics of two of the addresses.

THE LATE RICHARD JEFFERIES.—A writer in *The Girl's Own Paper* for January, tells of this lamented and gifted lover of nature, how, in his latest days, "after all his blind and passionate struggles towards the fuller life, he learnt what it is to rest in the fulness of Him that filleth all in all. At last he turned away from all the mists of doubt to the Light of Life, and it was no grudging half-hearted allegiance that his proud and lofty spirit yielded to its Lord. Throughout the weary months that preceded his death, his Bible was his constant companion, nor was he ashamed to confess with his mouth the change wrought in him."

REQUESTS FOR PRAYER.—For blessing on a mission by Rev. W. Haslam, at St. Paul's Church, Blackburn, beginning Jan. 4.——For blessing on special services at Gloucester, on Sunday next, by Mr. Opie Rodway.——For blessing on the Perthshire Christian Union Conference at Dunning, on Saturday, Jan. 4.——For blessing on a fortnight's mission at Dartmouth, by Mr. J. Harris.——For blessing on a month's mission by Messrs. Middleton and Hogben, at the Great Hall, Hanley, commencing Jan. 4.——For blessing on a mission at Trinity Presbyterian Church, Kensington Park-road, Notting Hill, commencing Sunday, Jan. 5, by Charles Cook.——For a great blessing on the Christmas Letter Mission.——For the visit (on evangelistic work) of Miss Smith and Miss Bax, to Ireland, commencing on Sunday next.——For blessing on a mission conducted by Rev. W. A. Meaton, at Tiverton, from Jan. 4 to 12.

An admirable engraving of the late Robert Browning, well suited for framing, recently appeared as a supplement to *The Illustrated London News*.

BE AS HAPPY AS YOU CAN. In this "holiday word of counsel" to lads, Rev. Charles Bullock expatiates in an appropriate vein on the true sources and conditions of lasting happiness (1d. *Home Words Office.*).

CROSSES, CRUCIFIXES, AND MUSICAL SERVICES. By Rev. A. Metcalfe, vicar of Gorsley, Gloucestershire. 1d. *Kensit.* The facts and arguments in this tract ought to be widely disseminated at the present time, when there is so much confounding of the cross with the Christ who died thereon.

PRAY. This is the title of a booklet, 6d. per dozen. It not only shows the way to end all evil, and obtain all good, it also contains precious truth on the oneness of all believers, and would be a very suitable New Year's present to church members and other Christians. *Drummond's Tract Depôt, Stirling.*

MAIDENHOOD. By "Doris." 2d. *Iliffe & Son, 3, St. Bride-street, Ludgate-circus.* A booklet of which we cannot speak too highly. Sound sense and a spiritual tone characterise every page. The contents include gracious counsels on subjects of prime importance. We trust this excellent little work will find its way into the hands of thousands of young women.

A Mischievous Attempt at Retrograde Legislation.

SERVANTS of Satan not only love darkness, but exert themselves with great diligence to escape from reaping the evil fruit of their doings. Therefore, though it is, on more grounds than one, a fact sad to contemplate, it is not altogether surprising that endeavours are at present in progress in the Straits Settlements to over-ride the decision of the British Parliament, whereby the hateful Contagious Diseases Ordinance was summarily repealed. The several Municipal Governments are being urged to formulate and enforce regulations precisely similar to those which the Imperial Government, by force of Christian public opinion, was compelled to abandon.

We have received from Singapore the following letter, signed by the acting colonial chaplain and a number of missionaries:—

Singapore.

DEAR SIR,—Your readers, and particularly those among them who are members of the National Vigilance Committee, or Members of Parliament, will note that an attempt is to be made amongst us of over-riding the decisions of the English Parliament, whereby the C. D. Ordinance was summarily repealed. By changing the source of legislation in this matter from the Imperial to the Municipal Governments, it is sought to defeat the will of the nation in England's dependencies, and thus to re-enforce those odious laws which the conscience of the English people has declared shall not be enforced in any part of England's world-wide territory.

We can do nothing to help ourselves, except to draw your attention to the state of affairs, and to beg that you may not, from inattention to the question of this remote Colony, allow the thin edge of the wedge to be re-introduced. If the C. D. Ordinance be re-enforced here, Hong Kong, Ceylon, and India will follow, and we would therefore raise the cry of *Io Pæan!* or the whole battle will have to be fought over again.

In the interests of pure legislation by British officials in heathen lands,

We are, Dear Sir, Yours sincerely,
JOHN PERHAM, Acting Colonial Chaplain, Singapore.

[I sign this, because I believe it to be an effort to promote public morality; at the same time, I believe it to be the duty of Government to use all means to prevent the spread of contagious diseases whatever be their origin.
J. P.]

W. F. OLDHAM, Superintendent Methodist Missions, Malaysia.
WM. N. BREWSTER, Pastor, Methodist Episcopal Church, Singapore.
RALPH W. MUNSON, Methodist Missionary.
B. F. WEST, M.D., Methodist Missionary.
WM. MACDONALD, Penang, twenty-three years a missionary in the Straits Settlements.

[It is my opinion that legislation to promote marriage and prevent prostitution is the duty of Government. W. M.]

JOHN HAFFENDEN, Agent, British and Foreign Bible Society (for Malaysia).

For the misdeeds of colonial municipalities English Christians cannot hold themselves responsible in the same measure as for the deeds of the Imperial Government. Nevertheless, it is to be hoped that all that is possible will be done to save the minor powers from putting a premium upon impurity, and thus sinning against God.

The New Year.

BY REV. WILLIAM GUEST, F.G.S.

WITH a loud summons to faithful witnessing on the part of the followers of Christ, and to renewed demonstration of loyalty to Him, another year of this troubled and portentous century has opened. Grand beyond words is the influence during past ages of those who were "called into the fellowship" of the Lord Jesus Christ. He who in his exaltation "fails not nor is discouraged till He has set judgment in the earth" has inspired a devotion in his servants, the issues of which historians have neither discerned nor conceived. And the same heroic endurance, the same sacrifice of human aim and interest to advance his cause against world-powers of evil, must be the mark of those who are drawing nearer the day of his revelation. The decisive conflict has yet to come, and for aught we know the Second Advent is delayed that the crowning exemplars of unappalled faith and magnanimity may be manifested, and the number of those completed who will be with Christ as the chosen and faithful in his complete overthrowing of the Adversary, and his final putting down of "all rule, and all authority and power." Supreme consummation and most blessed privilege, to be permitted to be identified with Him in delivering up a restored kingdom to his Father!

To assure us, to awaken boldness, to animate to new demonstrations of the strength of godliness, and to sustain in faithful witnessing, by life and lip, in these last years of the century, there are now given to us unlocked and powerful

CONFIRMATIONS

of the things we have believed. It is not many years since believers in the Biblical account of man's origin were scorned and ridiculed. They were told to go to science for man's beginning, and not to Scripture. Science, they were informed, taught one certain lesson, and that was a continuous, unbroken evolution of organic life from the inorganic. Certainly if this were true there would be no need for any objective cause of man's origin: all is natural development. But let it be noted: *it is science that has broken this assumed chain of continuity.* Three conclusions are now patent: There is no trustworthy evidence whatever of life ever evolving itself from the inorganic; nor is the "proanthropos," or intermediate link between man, with his erect stature and intellectual faculties, and the animals, anywhere to be found; nor is there forthcoming any proof that the rude savagism, in which, according to such a view, man began his history, has ever, when unaided from without, advanced to civilisation and culture. The contrary is the fact: such unaided savagism sinks to ruder conditions.

These are *scientific* conclusions. Their importance is immense. The ape-theory of the origin of man which was proclaimed twenty-five years ago is shown to have been a delusion. The deepest thinkers of our time come back to the old genesis of man, and the "*last words of science which seal up the sum of its knowledge*" *proclaim that the true philosophy of the universe is that of a first Great Cause, the Creator, in whose will all rational creatures ought to move.*

ACCUMULATING EVIDENCES.

The well-known geologist, Sir Wm. Dawson, a late President of the British Association, thus wrote a few weeks ago: "Christianity founds itself, its Founder Himself being witness, on the early chapters of the Bible, and the treatment which these ancient and inspired records have met with in modern times is doing its worst in aid of the anti-Christian tendencies of the time." To rebuke these tendencies and the reckless utterances of even Christian advocates, the earth has opened her hidden treasures to prove that these primitive records are veritable and genuine.

Marvellous are the results of topographical explorations now proceeding. To sceptics of former days Troy and its heroes were historical, and the histories of Scripture fabulous. Now, on the contrary, it is the former which are shown to be fabulous, and the latter authentic. Old classic stories are proved to be myths; while those of the Bible stand every test. Archæological investigations in Egypt, Babylonia, and Palestine are revealing confirmations of an historical exactness in Scripture, an accuracy in minutest details, which, instead of discrediting the Pentateuch and later books, promise verifications that will totally silence much of the rash criticism of these years, and convey an overwhelming testimony to the truthfulness of the Old Testament.

NEW TESTAMENT CRITICISM.

German critics—as Paulus, Strauss, and Baur—once formidable, now carry no authority. Naturalistic, mythical, and tendency theories, which were held to account for the origin of the New Testament, are shown to be baseless. It was said a few years ago that the four Gospels were legends brought out a century or two after the recorded events. Alas, for such a theory! Late scholarship is proving that the narratives of the Evangelists were sent forth during the life of many among whom the events occurred. It is the same also with the Epistles. The last and most triumphant corroboration of our faith justifies this conclusion: It would have been *an absolute impossibility for Paul to have preached the great facts he proclaimed, and to have embodied them in letters which went through one half the cities of the Roman Empire, if those facts were not true.*

Strong then, yea impregnable, is the vantage ground we now occupy. It was intended that the foundation of Christianity should be laid in words of the Great Teacher and of his Apostles, which would survive all controversies, which should be for the after ages the guide and the test of doctrine, and against which the gates of hell would not prevail. It becomes us, therefore, to enter on the demands of the last years of the century with

HOPE IN GOD.

Let us glance for a moment at the secret of the destined witness of Israel in its noblest days. Placed in the very centre of geographical contact with the world, its influence was to be that of a people who set their hope in God. With what grandeur do Old Testament writers enter into this design! GOD, incomparable and beyond expression or even thought, in his almightiness and loving-kindness, is their perpetual theme. How is He magnified and exalted! How is He set forth as in every way perfect, filling all places, unchangeably faithful, and of boundless adequacy to every condition of man! The summit of Old Testament religion was glorying in God, making boast alone of God, never dismayed because of God, and making Him the portion of the soul. There was none like unto Him; wisdom and might were his; none could make trouble when He gave quietness; and, enwrapt in the all-sufficiency of God, his people might shout for joy of heart. Amid all darknesses, mysteries, and Gentile hostilities, the Temple song was sounded out, "Jehovah is King"; "He reigns," and "his foes will be his footstool." In their best days the people exulted with an unutterable and mighty joy: "*This God is our God for ever and ever.*"

OUR KING AND HEAD.

Sometimes thought muses on what our race would have been had God made no revelation, either through a prophet or his Son. But we turn away appalled, and the imagination dare not rest upon the picture. Eternal praise be ours, and exultation higher than Israel could have known, as we take up the strain, "Thou, O Christ, hast made us most blessed for ever." At his coming his victory commenced over strongholds that comprehended legions of unclean spirits. His atoning death made demonstration before the universe of the rights of God and the infinite wrongs of sin; secured for us the abiding grace of the Spirit; and obtained for us a redemption of spirit, soul, and body inconceivable in its eternal blessedness.

The vision rises before the mind of the writer that the present drawing to one another of the Lord's servants will, ere the century closes, witness gatherings together, not to protest against error, however needful in its season; nor for exhortation, which has its place, but for expressing by songs and thanksgiving their joy in Christ. He is hidden from men by sensuous shows and teachings of unenlightened men. Who will inaugurate a period when believers come together exclusively to proclaim with united voice, *Thou art the only Deliverer and King of Glory, O Christ!*

Meanwhile, would that the younger preachers who are wearied with modern intellectualities and entertainments would make experiment of what prolonged waiting on God, time for contemplation strenuously rescued from the hurry of the age, and glowing testimonies of the love of Christ, would do for this generation. Ten thousand voices are crying out for this, and promising success to him who will conclusively break with new methods and try Paul's of magnifying Jesus Christ and Him crucified.*

THE NEEDED RESTORATION.

Amid the agitations and dissatisfactions of the times, three movements arise. They have great significance. The first is an attempt to formulate a felicitous combination between the cardinal truths of the Christian Scriptures and the human additions which have grown up during eighteen centuries in the form of administrations and dogmas. An endeavour of this nature has recently been made. Thirteen distinguished Episcopalians and Congregationalists have met, and during twelve conferences have sought to arrive at a nominal brother-

* *The Spectator*, a semi-secular journal, lately protested against what it termed, "The Gospel of Amusement." It pointed, among other examples, to the sons of the Pilgrim Fathers, to whom the United States owe what is noblest in their history, and who were not bred on amusements. Scotchmen could say the same of their great ones. Twenty years will show what young men have done for their times whose hunger of soul goes no further than to be fed on a diet of entertainment.

hood. The outcome has been pitiable and we shall probably hear no more of it. The second bears the attractive promise of progress; it means an adaptation of Christianity to present intellectual and social developments. No mortal can define this, because there is no common understanding among its advocates: and to many who observe there seems nothing before it, through its lack of an ultimate standard and authority, but a progress to simple deism, and a powerless natural religion. The third attempt is to restore the influence of primitive Christianity. Spite of scoffings and disparagements, those who in their different localities are working to bring back the simplicity that is in Christ, comprise men and women of all ranks, of all degrees of culture, and of rare piety and consecration.

TROUBLOUS SIGNS.

Doubtless the foreview, as we near the last years of the century, is exceedingly serious. Nations are groaning under annual demands of hundreds of millions sterling in preparations for war. Between masters and workmen the feud is deep in many directions, and will, if not healed, dislocate society. In many places the Christianity in vogue, where it is not a superstition, has been made a negation, and the moral indignation of the Lord God against evil has been withdrawn from public teaching. Instead of men being drawn to religion thereby there is a presumptuous corruption in higher circles; among the lower, in cities, there have grown up seed-plots of hell; while over pastimes, art, trade, and fashions there has been written "without God."

Meanwhile, in pulpits the strange notion has been acted on that man is swayed in life by his intellect and not by his affections; heads have spoken to heads, and not hearts to hearts; the old pathway between the closet and the pulpit has been effaced, and public services turned into a concert or a performance. Can any deliverance come to us, and to the nations, but from the restoration of primitive Christianity? Can anything else prepare for the events at hand? We must be in co-operation with Christ's providential working in the heavenlies if we would triumph. Thank God, our Christianity comprehends all times, and all sequents of sinful conditions. No social developments can be ahead of it, and no intellectual advancement can exhaust it. It unites the link that has been sundered between man and his Maker, and without this restoration there can be neither healing nor obedience. With this there is not an evil that threatens the age which has not an antidote.

THE DUTY OF THE HOUR.

The call is urgent, and the summons is enforced by the gravest perils, that all who belong to Christ should be united as one man. A union of denominations will do little. Churches are too much composed of unsaved and carnal men for such a unity to suffice. In these churches separateness from "the course of this world" is no longer an obligation. Religious earnestness is called vulgar and "out of form." Broad theology is, in many of them, becoming a craving and a fashion, and this is, as has been said, the breadth of a river which is no longer a clear stream, but has broken down its banks and flows over pestilent swamps. The apex of apostasy is being reached in Christian teaching and worldly living; a superstructure of attractiveness with no foundation of sustaining strength. No: the supreme and most urgent demand of the times is not a union of churches, as such, but a Christian unity.

O ye that love the Lord, hear the call of the Spirit. "Whereto we have already attained, let us walk by the same rule" (Phil. iii. 16). Put from you Pharisaic isolation. In view of the seriousness of the times, let your essential oneness be made manifest. Unsifted prejudices are grieving your Lord. Ye are a great army, be not weakened by the divisions you create. In the churches where you are found brave odium by your firm witness on behalf of spiritual worship, sound doctrine, and unworldly methods and lives. And with this stand by your brethren everywhere, who need the strength of a wider sympathy, co-operation, and brotherhood. And do Thou, our glorified Redeemer, help us in these days when evil powers and forces grow desperate in purpose and subtlety. Inspire us with wisdom. Pitifully guide us in our present perplexities. Preserve us from perilous compromises. Give us the clear-seeing and single eye. In love may we labour and bear for Thee; and on this new period Thou hast given, feed us from "Thine exhaustless urn," so that we may stand together, like unto the virgins of whom Thou didst speak to us, illuminated and illuminating with our well-trimmed and burning lamps.

Tunbridge Wells.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVI.—WOMAN'S PLACE IN THE HOME.

1 Peter iii. 1—7.

There were pure and virtuous homes in the old classic world, of which the fragrant memory lingers to this day. Who can forget Panthea, who, as her husband left her to fight under the renowned Cyrus, said, "If ever there was a woman that regarded her husband more than her own soul, I am that woman"? Who can forget the refusal of Cornelia to accept one of her many and even royal suitors, because she insisted that her marriage with her noble husband, Titus Gracchus, was not annulled by his death? Who will be untouched by that exquisite description from the hand of the great Pliny, who, speaking of his wife, said, "She loves me, the surest pledge of her virtue; and adds to this a wonderful disposition to learning, which she has acquired from her love to me. She reads my writings, studies them, and even gets them by heart. You would smile to see the concern she is in when I have a cause to plead, and her joy when it is over. She finds means to have the first news brought her of the success I meet with in court. She accompanies my verses with the lute, with no master but love, the best of instructors. Her affection is not founded on my worth or person, but she is in love with the immortal part of me"?

But these were isolated instances, canonised in history because so exceptionally rare. The poets and historians of the Roman Empire paint in the blackest colours the utter disregard of the marriage tie, the abominable and shameless immorality which sapped the foundations of the State, and led with inevitable exactness to its fall. These descriptions are more than substantiated by the revelations of the walls of Pompeii. Into such a world of stygian darkness, lit by a few stars, came the religion of our Lord, and among its very first creations was that of the family and the home. For these, its earliest and most precious gifts to the age of its inception, and to all ages, mankind must ever own itself indebted to the Gospel of the Lord Jesus.

Even the Jewish people had become grossly lax in their notions of the obligations of wedded love. The rabbis permitted divorce on the most trivial pretexts. If the husband were not pleased with his wife's behaviour, or if she spoilt his food in cooking, or were stricken with a grievous bodily affliction, he might put her away. It was held indeed that this facility was a special privilege granted to Israel, but not to other nations. That such was the state of society brings into startling emphasis the words of Christ, who repeatedly went back to the primeval institution of marriage, one woman for one man, and insisted that these two must live together in the home, in a relationship which could only be dissolved by death or by one unnameable act of sin.

It is necessary that these words of Christ and his Church should again speak in the ears of the world. The growing revolt of the classes and the masses from the simplicities of Christianity is being followed closely by an increasing disregard of the ties of marriage and the bonds of home. How rapidly the business of the divorce courts is increasing. We must have, forsooth, looser divorce laws. We must not be too puritanic. We must admit with Strauss that the New Testament contains "ascetic" notions concerning marriage, that the Sermon on the Mount is deficient in the knowledge of human nature, that the scientific method is in collision with the Biblical ideal. And we are asked to condone the offences of certain great thinkers and brilliant writers of our time against the sacrament of marriage, as if their genius relieved them of moral obligation, or put them under some special *régime*.

From such lamentable laxity, which is doing its best to dislodge from its position the keystone of our national greatness, little heeding the lessons of the past, or realising the full measure of disaster which must crown the success of its endeavour, we turn with relief to the high, pure, and divine conception of the place of woman in the Christian home, her adorning, and her treatment.

I. Her Position.—It is true that she is bidden to be in subjection. But then we must also remember the peculiar circumstances under which these Epistles were written, and the revolution which was afoot.

Women had been degraded for centuries, as they are degraded now throughout the Orient, and where Christianity has not come—supposed to be destitute of souls; the drudge and slave, or toy; a piece of property, valuable or not, as the case might be. But, like a ray of dawn, there came the teaching of the Gospel. Woman was shown the helpmeet of man, taken not from his head or feet, but from his side, to be his companion. In Christ was neither male nor female. The Holy Spirit showed no partiality in his operations, but endowed the women of the early Church equally with the men. The Lord Himself had admitted women to the inner circle of his blessed friendship, and had called out their noblest attributes. Before the eyes of the world there hung the memory of the Virgin Mother, of the women

who ministered to Him, broke their alabaster boxes on his person, were last at his cross, first at his grave. The miracle at the peasants' marriage was a sign of the Master's smile on this holy rite. And, as these visions passed before the retina of woman's heart, she responded to the call of Jesus with glad delight; she flung herself at his feet with the rapturous cry, "Rabboni"; she pressed into his Church, where she was welcome; and there was a danger lest in the new-found ecstasy she might break loose from those sacred obligations which were as old as Paradise, and which no Gospel could sever or relax. Christ had not come to destroy the primeval rite, but to fulfil, and to show that it was a pattern of that eternal and indissoluble union into which He enters with his Church.

This was the origin of the command to be in subjection. It was, primarily, addressed to those who since their marriage had become Christians. There was considerable hesitancy in the early Church, as to their duty under such circumstances. "Should they leave their husbands?" "Should they alter their behaviour to them?" "Should they assume any superiority?" "No," said the Apostles, "stay where you are, however trying your position, and uncongenial your surroundings, and unbearable your husbands' conduct. Be chaste, gentle, loving, submissive, winsome, so that hearts may be softened, which have never heard a word of Gospel preaching, and may be won by the beauty of your holy and unselfish lives."

Of course, where true love subsists between husband and wife, and where both are Christians, such a command as this is hardly needed. There is no room for subjection, where there are no masterful commands, no standing up for rights, no jealous strife for independence. The sensitive instincts of love define exactly, as no words could do, the respective position of husband and wife; and, altogether apart from such an injuction as this, it is perhaps rather the nature of woman's love to yield, to lean on one stronger than itself, and to give itself away in deeds of loving ministry.

If all Christian women would live like this, there would be less need of preaching to their unconverted husbands. "Without a word, they would be won by the conversation of their wives." Won! "A soul converted is gained to itself, gained to the pastor, or friend, or wife, or husband, who sought it, and gained to Jesus Christ; added to his treasury, who thought not his own precious blood too dear to lay out for this gain." And what more precious guerdon could reward a wife's chaste and God-fearing behaviour than to know that her husband was to be a jewel in her crown, won for her Lord.

There is nothing here for those who desire to marry out of the Lord. They are clearly forbidden to be unequally yoked with unbelievers, and they will find, to their cost, how bitter a thing it is to disobey a distinct command. No hope is held out of either winning the other, where from the first God's Word has been set at nought. But where conversion has taken place after marriage in the case of one partner, there is every reason to cherish hope for the other.

On, brokenhearted women, disappointed and of sorrowful spirit, ready to despair, disposed to abandon heart and hope, be not weary in well-doing; be yours the love that never faileth; remember that you are to exemplify that love in dark places for the sake of the dear Master, who is looking on and will not let you be tempted beyond what you are able to bear; dare to trust Him for the future, and believe that God will yet give you your dearest that sail in the ship with you over the stormy waves.

What a lesson is here for all! We cannot all preach by lip, but we can by life. And such preaching is mighty in results; whilst the effect of it abides long after the life has passed from view into the ministries of the upper sanctuary.

II. HER ADORNING.—It does not seem that the Apostle forbids plaiting the hair, or wearing of gold, any more than he does the putting on of apparel. Religion does not consist in the presence or absence of these things. If we wear them, we are not better; if we abjure them, we are not worse. It makes surely very little difference to the Saviour whether we dress in silk or calico, in colours or drab. The one law is to dress as becomes the station in which He has placed us, and in such a way as not to attract notice to ourselves.

Of course if a certain style of dress is associated only with the worldly and irreligious; or if it exercises an injurious effect on those who minutely watch and exaggerate what they see in us; or if it attracts excessive remark, and makes us self-conscious, we do well to discard it, and lay it aside. But where this is not the case, it is well to keep moderately in the wake of custom and usage, lest we attract as much attention by our prudery as our pride, and so minister to our accursed love of singularity. But it is very pitiful when the Christian conscience becomes morbid on these points. Some are so constantly questioning what dress their Lord would have them wear, that they miss much of his company. Of course, we ought to select our attire under his eye, asking for his guidance in our choice, and his grace to indicate his taste for us. Surely the Master has a right to say what his slaves should wear, and how they should spend his money! And He will indicate his will in the gentlest and most delicate manner. Cast the responsibility more utterly on Him, and then occupy yourselves much more with Himself than with your attire, so occupied with Him as to be almost oblivious of it.

The great point with each of us should be: *Where is my adorning?* If it be without, then indeed we are in evil case. But if it be within—in the hidden man of the heart, in the cultivation of a meek and quiet spirit—we may leave outward matters to shape themselves very much as they may, and they will cease to attract an undue share of our attention or thought. Great is he, says Seneca, who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware. Plenty are there whose outward body is richly decked, but whose inner being is clothed in rags; whilst others, whose garments are worn and threadbare, are all glorious within. It is a solemn question: What are our garments in the sight of God? Do we know anything of this meek and quiet spirit, so precious in his esteem, so restful and blessed amid the tumult of the world?

The clue to its possession seems hidden in the suggestion *that the holy women in the old time trusted in God.* Turn your heart towards God, and the result will show itself in such wholesomeness of behaviour, such consistency in well-doing, such freedom from sudden fear, as will commend the Gospel, and attract the smile of God.

III. HER TREATMENT.—These words to husbands may well be extended by the addition of the words spoken to them in the Epistle to the Ephesians, in which they are bidden to love their wives as Christ has loved the Church, nourishing and cherishing them as their own body.

But three striking and beautiful suggestions are made here which will suffice:—

(1) *Give honour to the wife as the weaker vessel.*—All bear on their nature the touch of the great Potter's moulding hand, but some are stronger than others, and the obligation to consider the other always rests with the stronger, in Christ's code. Politeness, high-breeding, chivalry, courtesy—these are mimicked in society; but their original types are found only where Christianity has wrought her perfect work. No man can fully acquire them until this Gospel is written in his heart; they pass from within outwards, not from without inwards. And many who have never been admitted to so-called good society are God's own gentlepeople.

(2) *Remember that you are heirs together of the grace of life.*—There is no such union as that of those who are wedded in the love of God, and to whose love his love gives depth and meaning and a touch of infinitude. Of a relationship like this we may well repeat the motto on Charles Kingsley's grave, summing up a life of exquisite married bliss: *we love; we loved; we will love.* Let thoughts of the common grace of life attemper and ennoble your relations.

(3) *See that your prayers be not hindered.*—There is no test so subtle as a good man's prayers. When he kneels before his God, He will know in a moment whether or not he has contracted defilement during the preceding hours; and, if so, where. And he is bidden to leave his gift at the altar, and go to seek reconciliation, ere he returns to offer it. Whatever then arises in the hour of prayer, and breathes on the mirror of the heart, is thereby proved to be injurious and wrong, and must be put away. Whatever makes husband and wife unable to pray together alone, or at the family altar, must be dealt with mercilessly as a hindrance. And if only we are faithful and true in these daily particulars of conduct, our prayers will not only be unhindered but helped, and we shall gain such conceptions of the love of Christ to us, amid all our failures and imperfections, as will make the wedding bells ring out a perpetual chime of love within our hearts, and we shall understand another phase of his love which passeth knowledge.

TEMPERANCE NOTES.

HOME.

Dr. Dunlop, medical officer, St. Pancras Workhouse, endorses Dr. Norman Kerr that guardians of the poor should be empowered to pay for the detention and treatment of pauper inebriates.

Mr. Winterbotham, M.P., says, when any measure affecting the liquor trade is before Parliament, there is an usually large attendance, owing to so many M.P.'s holding shares in brewery companies.

Rev. W. Paterson, Congregational minister, New Castleton, Scotland, originator of the Board School Temperance and Prohibition Band, has conducted missions under eights Boards since the beginning of October. Fifty schools have been visited, and about 22,000 children addressed.

FOREIGN.

A temperance league has been formed for Canada.

The Transvaal Commission has issued a proclamation forbidding the sale of liquor to natives.

A native movement has begun in Bombay, one of the rules of which is that no man must drink spirits except under medical advice.

Two important drink Bills have been before the Danish Parliament. One, a Government proposal for increased taxation on drink, has become a party question.

Duke Town, the port of Old Calabar, is seldom without one steamer discharging thousands of gallons of gin and rum. The steamers in the trade are termed "gin-shops," and are owned by British firms.

The Government of Victoria are endeavouring to prevent the importation and sale of opium. A Chinese gentleman first drew the Government's attention to the evil it was working among his fellow-countrymen in the colony.

THE LATE LORD A. CECIL has bequeathed £2000 to the British and Foreign Bible Society; £500 to the China Inland Mission; and £9000 in trust for such poor Christians everywhere as his executors may select.

SOUL WINNING AND PRAYER UNION.—Text for Jan. 10 (Deut. xxxi. 8):—"And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear thou not, neither be dismayed."

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER VIII.—THE BOLTED DOOR, AND HOW IT WAS OPENED.

"How long shall I keep going to a house where they will not let me in?" inquires a young visitor.

"As long as the house stands, or your feet will carry you to it," is Isabella's answer.

That was her own practice. She went again, and again, and again, to the same bolted door; knocked, apologised, entreated, and sometimes even said to the angry housewife, "If I should come to your door by mistake, I hope you won't be angry." This lowly gentleness was the key by which she opened many a door after weary months of unsuccessful visiting. Driven away with imprecations and threatenings, she renewed the attack again and again until courage and patience, the big guns of her battery, made a breach, and the house was captured.

Several years were spent by her in visiting and evangelising Hadden's land, a long range of three-storied houses, old, dingy and squalid—a huge Black Hole with inhabitants to match. Here in those days dwelt the rowdy, the drunkard, the prostitute, the thief, the blasphemer, the atheist, the general "ne'er do weel"—a desperate crew, with a mixture of a better sort, though very poor. Here drunkenness and revelry reigned every Saturday night; the ground-swell of the sin storm lasting usually till Monday. Now and again for a whole week or longer the entire community—with the exception of a few quiet decent creatures, some of whom indulged in laudanum as their only solace—went utterly mad with drink and rioting, the revel coming to a close only when the last stick of furniture and the last rag of clothes were pawned.

Isabella visited every house—in other words, almost every room in the block—once or twice a week, sometimes oftener; kindly received by some, fiercely rejected by others. Frequently her approach was the signal for locking the door, and absolute silence; the only response to her pleading for admission was the plain intimation that she was not wanted. At one time she is rudely told to go away and never return; at another time her tracts are handed back or flung in her face, or torn to shreds before her eyes. Disgusting language was sometimes used on purpose doubtless to drive her from the door for ever. Several times her life was threatened, knives were brandished in her face, and she was forced to run for safety. So debased was the locality, so lawless were the inhabitants, that for years I dared not enter Hadden's land except under the wing of the lady visitor. Once when passing that way in broad daylight and in the open street, I was knocked down by a blow on the head dealt me from behind by an Irish navvy, one of the choice spirits of the place. In the face of shocking spectacles, drunken orgies, brutal fights, infamous villainies, our visitor held on her way, until, by the grace of God, Hadden's land was laid at her feet.

One room was occupied by Peter ———, an old soldier, and his family. This man, drunken, fierce, a sworn enemy to all religion, sternly refused our visitor admission to his house. For a period of some two years she knocked at the door at least once, sometimes twice every week, without success. Frequently the door was slammed in her face with such a volley of oaths as only an old blackguard soldier can command. Sometimes she opened the door stealthily, and thrust in her foot between the door and doorpost to keep it open; the squeezed and endangered limb thus keeping a chink clear for a little special pleading. In this way a kind word was spoken; a tract handed in; and a slight opening made for friendly intercourse with the wife and children. Peter himself was often furious, and threatened to take the visitor's life if she dared show her face there again; and more than once chased her out of the house with an open knife in his hand, swearing by all his gods he would never be happy until he saw her dead. Dreading the worst, Isabella's friends endeavoured to dissuade her from perilling her life, but in vain; she still faced the forlorn hope. Many a time she went up the stairs trembling and praying on every step; many a time when she knocked at that door her heart knocked loudly in her breast, and more loudly still she knocked at heaven's gate for help. At length she was admitted: Peter's wife became friendly; his children loved the visitor; himself, though often fierce and always sulky, grew more tolerant; and a ray of hope fell athwart that miserable home.

Peter had his seasons of comparative temperance, which invariably closed with a wild round of drunkenness. This meant that he went on drinking until neither chair nor blanket was left in the house. On one occasion our visitor met him with a table on his head: he was on the way to *drink* it. Next day she met him carrying away the grate, which he laughingly said he was going to "melt." Wife and children had fled. Venturing to call, Isabella found the wretched man lying on the bare boards, starving into sobriety. He begged for shoes.

"Ye see, Miss Eesabell," he said, "I waukened awfu' cauld in the nicht; an' it's no a good job to be without claes in the winter, and I saw a wee peckie o' fire on the stanes" (here he winced under the visitor's glance, which suggested thoughts of the vanished grate), "and I got up and put twa lumps o' coal on the fire, as I thocht; but when I rose in the mornin' I got the remains o' my boots amon' the ashes. Ye see, I had mista'en my boots for lumps o' coal."

There, among the ashes, were the two shining iron heels and fragments of leather; at the sight of which Isabella laughed outright, the old warrior, despite his misery, joining in the laughter. Words of chiding followed—and boots also. Peter was set a-going again; wife and children returned; grate and table and bedclothes were procured, bit by bit; and a gleam of better things to come was felt.

The old clothes department is indispensable in home mission work. Look into the room, and if you did not know you were in a minister's house, you would think you were in a pawnshop. What a collection of things old and curious!—men's, women's, and children's apparel in all stages of dissolution and decay; hats, caps, bonnets, shoes, shawls, blankets; things of marvellous shape and remote antiquity; rags of gentility, once the glory of their wearers; things wearable, indicating the more generous donor; things past mending, the gifts of the miserly; a chaotic mass, needing a creative genius to evoke order and to fashion into use. It needs much wisdom to administer such home mission grants. By a judicious use of old clothes, Isabella succeeded in saving whole families from utter wreck. An old suit became a choice means of grace; a cast-off coat or gown inspired the grateful wearer with a desire for the garments of salvation. From the sublimities of the spiritual down to old clothes may seem a great descent; but the mingling of the heavenly and the earthly in this way is a fine discipline. After all, rags and religion are well met, sinners and grace are fitly matched.

For long Isabella failed to induce Peter to attend the meeting in Hadden's land. At length he was caught in this way. He had been making excuses and lying promises as usual, bidding her go, and he would follow, when she said:—

"I'll wait for you."

"Well, if you are not ashamed to walk down the street in my company, I'll go to the meeting." This he said, fully believing she would not consent to accompany him.

"Oh yes, Peter, I'll go down the street with you."

"But I have na a coat to put on; you surely would na like to be seen wi' a ragged chiel like me?"

"Just you come away, and you will see."

To his astonishment she went with him: and when at last he would have drawn back, she appealed to his sense of honour as an old soldier, and thus succeeded in getting him to attend the meeting. From this time the influence of Isabella was established in his family, and in a remarkable degree over himself. He began to attend the church, and to encourage his wife and children in a similar course. But he had many a fall through strong drink. On one occasion, after a long bout of drinking, he fell into despair, and resolved to commit suicide. This terrible purpose would have been effected but for the timely intervention of our visitor. Abandoned by everyone, [illegible] by God, he was about to launch himself into eternity, when she providentially discovered the desperate project. By her bold, commanding bearing he was arrested in the very nick of time. After an intense effort of mingled pleading and remonstrance, a struggle, in which her courage, tact, and patience were strained to the uttermost, the self-willed rebel gave way. Bursting into tears, he delivered up to Isabella the rope with which he was to have ended his miserable life, and promised to abandon his evil design. To her intrepidity and compassion he owes his life, as he often says; and he thinks he was saved from that crime that he might be saved from all sin. But intemperance has continued to be his sin and snare; and although there are not wanting signs of penitence, evidence of saving grace is not yet clear. His wife and family, however, were happily recovered, and admitted into the fellowship of the Church: nor have they ceased ever since to do well.

Sinners of this class often fall, even when grace has begun a work of recovery. Like infants, they are only learning to walk. The worker should not despair. The memory of a few weeks, or even days, of a happy, sober life, is often the magnet to draw [illegible] back. The recollection of that sunny [illegible] amidst the darkness sometimes prevents the final, fatal plunge. In restoring those [illegible] much wisdom and patience is needed. A chilling word may send them to destruction: but unwearied alone can heal them. I have recall an instance.

In the revival [illegible] described in the last chapter, a man notorious in the district for drunkenness and profanity was [illegible] converted. From beating his wife and dragging her about the [illegible] by the hair of her head whenever he found her on her knees, he became [illegible] loving companion in duty and every good work. He joined the fellowship of the Church, and for two years continued steadfast, until one Saturday night, when he was tempted by drink and fell. Next day was a sorrowful Sabbath to his friends. Having taken counsel together, his Christian comrades met in their fallen brother's room in the evening, and spent the night in prayer, continuing on their knees until five o'clock on Monday morning. The man was restored; and ever since has lived in harmony with his profession, filling an honourable position both in the Church and the world.

Hadden's land was subsiding into decent tranquillity: rays of hope were beginning to gild the horizon of its troubled life. After a long season of heroic labour, Isabella and her fellow-workers began to be in good heart. Prayer was being answered: the first-fruits of harvest seemed to be within their grasp. Unexpectedly a storm of sin swept over the place. Drink was again in power, with all its attendant horrors—mad rioting, impurity, defiance of God and man, and all the elements of high pandemonium. At first Isabella, ever on the watch, strove to check the rising spirit of diabolical hilarity and license: but in vain—it was only speaking to the winds. At length the hell storm spent itself, leaving unsightly wrecks of humanity and home to tell the tale. On

* This slightly abridged narrative is published in complete form (with Portrait), at 2s 6d. and 3s. 6d. *Morgan & Scott.*

entering Hadden's land one day, she found the women huddled together in utter shameless nakedness, only one of them having retained clothing enough to enable her to carry everything that would sell to the pawn-shop and fetch the drink. The furniture is gone. The children are running about naked and crying for bread. The women are semi-delirious, weeping, singing, or roaring for more drink. Some are blaspheming, while others are cursing their husbands and all men, or belching out horribly foul language. Most are without any clothes, and the rest indecently clad. Thus the little ones receive their baptism of mingled bestiality and devilry.

Isabella stood aghast at the sight: it was too much, she broke down and wept. Waving her hand, she commanded silence, while, with choking utterance, she cried: "Oh dear! dear! Shame! shame! What shall I do? God help us! God have mercy on us!" Then the whole company burst into crying, howling, yelling, and beseeching help. Hastening home, her countenance pale as death, she lost no time in collecting castaway clothes of some sort, and, with incredible celerity, she succeeded in restoring the entire community to decency. This passage in her life-work she never could refer to without visible signs of distress. She never could tell, she said, more than the half. But the victory in Hadden's land was won: after this her influence was paramount.

"Oh, she's a rale [illegible], Miss Isabell is!" said another.

"Ay, she's a brave lass!" adds another; "she's nane o' your stooka dames; she's a real lady! Guid bless her! Eesabell's a blessin' tae's a'!"

"The Royal Niger Company."

DEAR SIR,—We, who have been residing in the Soudanese districts of the River Niger for the express purpose of seeking the conversion of Mohammedans, have read with feelings of pain and surprise an attack by "R. N. C.," in your last issue, on the Royal Niger Company, Chartered and Limited, to whose unceasing courtesy and kindness we are both deeply indebted. While we are sure that "R. N. C." was impelled by his warm interest in the missionary cause to write as he did, and would be the last intentionally to wrong such true friends of the missionaries as the Royal Niger Company have proved themselves, yet we feel that it would not be right for us, who know the true state of affairs from actual residence on the spot, not to point out to your readers that his information, as shown by his letter, has been very fragmentary and imperfect.

The "public notice" of the Royal Niger Company, to which he refers, has been welcomed by all of us who have been, or expect to be, engaged in preaching to Moslems on that river; and was, indeed, in general outline, suggested to the Company by us, as affording in our opinion the only possible solution to the grave social and political difficulties of the situation. We sincerely regret that "R. N. C." did not see his way to inquire into the actual facts from some of the people concerned, who would have been only too glad to supply him with the information.

This public notice does *not* promise that the Royal Niger Company "will obstruct missionaries," but simply states that they cannot take the responsibility of taking them into a fanatical Moslem country, and that if they go in of their own accord, they do so at their own risk, and must not expect the British Government to interfere to rescue them from dangers which they have called down on themselves; and since our entering these territories, with the intention of turning Mohammedans to Christ, is in itself a defiance of the Mohammedan law of these lands, we who are going out believe this notice to be only what is fair and just to these Mohammedan allies of the British Government.

Beyond this public notice there is no foundation for "R. N. C.'s" assertions. The "treaties with several negro Mohammedan Powers in the Soudan of Africa," which are "no longer a secret, close or open," in spite of his assertion, seem to be known to nobody but himself. *One* treaty with *one* Sultan explained that the Royal Niger Company did not themselves proselytise. Is this different from the attitude of the Government of India? It does not say a word about hindering missionaries. We must also point out that the comparison between the Moslems under the independent Sultans of the Soudan, and those under the rule or immediate influence of the powerful Indian Government with its vast armies, upon which comparison the entire argument of his letter rests, is wholly misleading, and unsupported by the actual facts. It is a very elementary truth in Mohammedan politics that a Moslem ruler of a "country of Islam," such as the Soudan empires are, is obliged in virtue of his office to attempt to suppress all efforts to proselytise Moslems in his dominions. But no rational Indian prince considers India to be a "country of Islam" in the full technical sense of the word.

Nor again are "the Mohammedans of the Soudan pigmies in strength or population in comparison to the fifty millions of British India." What Mohammedan prince in India could defy the British Empire as the Mahdi does; or what Indian race could treat as equals with a first-rate European Power as the magnificent Fulah warriors of the Upper Niger have done with the French?

As regards population, the Moslems of the Soudan are at least as numerous as those of British India.

In conclusion, then, as those who have been appointed leaders of the C.M.S. Mission to the Soudan, we most earnestly deprecate "R.N.C.'s" interpretation of this public notice of the Royal Niger Company as "open war of so-called Christian men with the Gospel." We feel, on the contrary, that it saves us from many political dangers, and gives our message great moral strength. In thus writing we are glad to bear testimony to the cordial assistance which the Company has always rendered to us in our work, to the thoughtful kindness and personal care rendered to us in sickness by their officers, and to the pains taken by the heads of the Company on the river to further the interests of the mission work in which we were engaged.—Yours faithfully,

J. ALFRED ROBINSON,
GRAHAM WILMOT BROOKE.

Church Missionary House,
Salisbury-square, E.C.

EVANGELICAL MISSION, BORDESLEY, BIRMINGHAM.—Mr. W. J. Mehew, of the Evangelisation Society, has concluded a fifteen days' mission in connection with this work. He spent a similar period in the month of July, and each visit has been greatly blessed. Many distinguished ministers and gentlemen of the city have taken a great interest in the work by addressing special meetings during the year, and assisting the Mission to minister to the spiritual needs of thousands in that district. The superintendent is Mr. J. Stead, of 221, St. Andrew's-road, Bordesley.

CHRISTIAN PUBLICATIONS IN CEYLON.—From the combined report of the Christian Vernacular Education and Religious Tract Societies, at Colombo, it appears that 333,306 publications were issued during the year, mostly in Cingalese, and some in Tamil. In addition to these, over 37,000 English publications were issued for English readers, who are increasing year by year. A sign of the importance attached by the natives to the power of the Press is to be found in the fact that a Buddhist Tract Society has been formed. Prayer is desired that the truth may become more and more powerful through this great Christian publication work.

LORD'S DAY OBSERVANCE IN PARIS.

EVERY Christian visitor to the gay metropolis of France must have been painfully struck with the open desecration of the day of rest—business going on as usual, markets crowded, shops open (with some rare exceptions), building operations in full swing, and, where pleasure offers its attractions, balls, concerts and theatres, multitudes of votaries pressing in through the open doors, especially the young men and women of Paris, with a certain proportion, alas! of our own fellow-countrymen and women. What permanent good can be done by the various missions here if the Sabbath is to be continually desecrated? No greater reform can take place in France than creating a respect for God's day and liberating the slaves of the Sabbath.

Every true Christian must rejoice that a Congress on Weekly Rest was held in the grounds of the Exhibition, and as a result of its deliberations a "Popular League for Sunday Rest" has been founded in Paris. The French Society for Lord's day rest, whose active secretary is Pasteur E. Bauzet, has issued an address to shopkeepers and manufacturers, urging them to close their places of business on Sundays, and to abstain from employing labour on that day. This address is actively circulated by the agents of the Paris City Mission, with a view to obtaining additional signatures to over three hundred who have already given their adhesion to the Society. The missionaries enter shops and reason with the proprietors on the subject of closing; they leave a book on loan containing prize essays, written by French workmen, on the Sunday question; also a list of Protestant places of worship in Paris at all the Hotels. But as visits have to be made to the poor, the agents of the Paris City Mission can only devote a part of their time to this special work; consequently the committee of the Paris City Mission are most desirous to employ a missionary, under the superintendence of Pasteur Bauzet, whose whole time shall be devoted to the object of promoting Sunday closing; £50 per annum would be necessary for his support.

One of our missionaries reports:—"I went into a number of shops and left these addresses, saying, 'This is an invitation for you to close on Sundays.' A large number replied, 'We would be delighted to do so, provided our fellow-tradesmen would come to an understanding with us.' In one shop, a small grocery, the shopkeeper said, 'My father was a grocer in a small provincial town where an effort was made in this direction, and by common consent all the tradesmen closed their shops on Sundays. For some time all went well, but one of the shopkeepers, overcome by the desire of gain at the expense of his neighbours, opened on Sundays an inner door of his shop leading into a court, where he admitted his customers secretly. He continued his sly traffic until his treason was discovered, and then his fellow-tradesmen broke their engagement, and opened on Sunday as before. As to myself,' said the grocer, 'I would like to be free to go to church and to take a little country air, but it cannot be done unless all will agree to close.' I spoke of the blessing which results to those who keep the fourth commandment, and left the prize essays on the Sunday rest." Mr. J. M. Weyland is the hon. sec. of the Paris City Mission, 31, Carlton-hill, St. John's Wood, N.W.

INSOMNIA.—It is one of the most portentous facts in the life of this generation that sound sleep is becoming less and less common, both with men and women, and even with children. . . . Undoubtedly the increased development of brain, and brain functions, tends to the production of nervous disorders; and the only rational way of dealing with the new circumstances is to recognise them promptly, and to counteract them by intelligent regularity of living, and ordered moderation of work.—*The Hospital.*

Is the Church Aroused?

SHALL the three brave young men of Fred Arnot's band have laid down their lives in Africa for nought?

The tidings that three healthy men, out of this small band of missionaries intended for the interior of Africa, have so soon died of fever before reaching their stations, will be read with deep concern. One of them, Mr. Morris, leaves a widow and four young children. He had been much used of God in England. It may be remembered that these children were unable to accompany their parents into the interior, on account of the difficulty of obtaining carriers from the coast, and so had to remain at home. These orphan children will now be looking out for the return of their widowed mother. I believe each of the three missionaries is supposed to have taken the fever upon the coast. If so, does it not show that every reasonable precaution should be taken in future at the coast, and every preventible death saved?

But have these greatly honoured brothers given their lives for nothing? Nay, Livingstone himself, by his lonely death, perhaps contributed more to arouse a disobedient slumbering Church to see its guilt in neglecting poor Africa than if his wholly devoted life had been prolonged for years.

But how little are we yet aroused to obedience to the Saviour's repeated command to "go into all the world and preach the Gospel to every creature." Mr. Morris, though being so much used in England, did not hesitate to go out with his wife and children, intending to penetrate into the interior, and live amongst the heathen savages, who had never once heard of Christ; expecting, doubtless, as God had enabled him to win souls in England, that so it might be in Africa. Why shall this not be true still, and of all three in far greater numbers than any of them had ever expected? You say, How can this be true, when their tongues are silent in the grave? Is it not after a grain of wheat has fallen into the ground that it brings forth an abundant harvest? True, the bodies of this truly noble vanguard are beneath the African soil; but how many shall their early deaths call forth to follow, not only of men, but of brave, blessed women also?

I declare what I *know* when I affirm that, notwithstanding all that has been said and printed, and notwithstanding the tragic deaths of Livingstone and of Hannington, and the martyring of the converts of Uganda, the horrid slavery, and the unnatural eating of human flesh, and notwithstanding the great encouragement in converts, yet the Church of Christ in *Britain* is not half aroused to keep the parting commandment of Christ, though it is as plain as "Thou shalt not steal," or "Thou shalt do no murder" (Mark xvi. 15).

Is the Church in *America* aroused? About a year ago I saw young men and women in America rising up at once to quit their occupations and accompany Mr. Hudson Taylor to go across the Pacific to China. Out of that band there was one young sister destined to be buried in heathen China soon after her arrival, but not through any fault of climate. Her father, in consenting to her going to China, stood up publicly, and tenderly said, "Susie is very precious to us, but I have nothing too precious for Jesus." On Mr. Hudson Taylor's returning to America, after her death, this bereaved father could still say, "I have nothing too precious for Jesus."

I remember well a time when America *was* roused, but not on behalf of the heathen, yet on behalf of other slaves; and when lately in the States I was told how enthusiastically the country had then responded, and that when Abraham Lincoln, in a great emergency in the war, called for extraordinary reinforcements, the recruits came marching forward, singing, "We are coming, Father Abraham, we are coming ten hundred thousand strong."

But for the present war for the emancipation of the heathen, we rely not on numbers, nor on sentiment, nor on mere enthusiasm, but on men and women (however few and feeble) filled with the Holy Spirit, and wholly surrendered in glad obedience to Christ. God often works his greatest victories by the smallest minorities. Gideon recruited far too many for God to work with, "lest the people should vaunt themselves against Me, and say, Mine own hand hath saved me." So, after Gideon had recruited many thousands, he had to have his painful disrecruiting. Yet he was helped to get through it speedily. Still, it must have been an unpleasant proceeding. But to discover you have got out missionaries amongst the heathen from mere enthusiasm, or for a living, or position, or men or women unfitted by the Holy Ghost for the work, must be a deplorable burden, and very hard to get removed.

Let us pray for men like the three that were not careful to answer the king, and ready to be thrown, tied up, into his fire, when a fourth walked with them in the midst of the fire. These are the men, when so walked with, to "subdue kingdoms."

But *those* men had made a business of united prayer (Dan. ii. 17). Let us, then, begin 1890 big with expectation. Let *us* make a business of prayer; that the God and Father of our Lord Jesus Christ may arouse us, and arouse the Church of Christ throughout the world, to do whatever and go wheresoever our Saviour will lead us; and, surely, then He will lead not a few of us to the uttermost parts of the earth. For it is, indeed, very unorthodox and a superstitious tradition of the dark ages to suppose that this business of going into all the world and carrying the Gospel to every creature, is to be confined to learned persons, or cultured persons, or to ministers, or even to colleges or universities, or even to men, to the exclusion of women.

Our beloved American brother, now in this country, Rev. Dr. Pierson, editor of *The Missionary Review of the World*, well says that such was the ancient method in the first century, and alleges that the Gospel has never spread so fast in any succeeding century on account of the departure from this primitive practice.

The great bulk of the earth's population is not cultured, not learned, and the great bulk of the followers of Christ is not cultured or learned. Let, then, the whole Church be at it, cultured and uncultured, and whatever *true* work is accomplished, it will be only by the Spirit of God.

Brothers, at the commencement of 1890, let us take courage by the vastly enlarged move now planned by the China Inland Mission for sending forth an immense increase of one thousand additional missionaries, at the rate of 200 a year, for this year and for each of the following four years. That Mission accepts women as well as men, laymen, as they are called, or ministers, vicars, curates, carpenters, mechanics, commercial travellers, young men from the universities or from the plough, clerks, &c. Other foreign missions now adopt the same plan. The Salvation Army also adopts a similar plan, and in this respect is not the Salvation Army very orthodox? There is no doubt it has learned and cultured men and women among its helpers, yet it is unquestionable that a large proportion of its excellent workers are unlearned and uncultured. But in this particular is it not exactly like the early churches of the New Testament?

However, the time has come for an advance in any way and every way most pleasing to the Lord, to Jew and Gentile, and all along the line.

REGINALD RADCLIFFE.

December 30, 1889.

DR. PENTECOST.—We have received from Mr. Moffat, 125, Princes-street, Edinburgh, an admirable and artistically finished cabinet photograph of this evangelist.

THREE HUNDRED ORIGINAL HYMNS

An important contribution to our hymnology [illegible] by Rev. Dr. A. B. C[illegible] in his recently-issued volume, "Songs of the Day and Night."* [illegible] hymns breathing high and holy thoughts on many sacred events and points of doctrine, but a number of points which will be read with delight by such as have the happy privilege of [illegible]. The author admirably endeavours, in a brief preface, that hymns should [illegible] for the expression of personally existing thoughts or experience, but should [illegible] and common [illegible] which [illegible] Many of the hymns in this [illegible] tly successful attempts [illegible] these intentions. So beautiful are many of [illegible] that we find it difficult to decide upon a selection. Here, however, are two which will assuredly meet with high appreciation:—

CHRIST ALL IN ALL.

Col. iii. 11.

All the world for Christ, and Christ for all the world;
Hoist this watchword flag, and let it ne'er be furled;
Wide as human need, and wide as human sin,
[illegible] and free salvation [illegible].

Christ for all the world, and all the world for Christ;
Tell it fully—of redeeming love unprie'd;
Tell it bravely—tell, whoever be the foes;
Tell it plainly—God's one cure for [illegible].

All the world for Christ, and Christ for all the world;
Tell it proudly—from its throne sin hurled;
Tell it strongly—that none may e'er despair;
[illegible]

[illegible]

[illegible]

[illegible] ALL.

Rom. xv. 30.

O Holy Ghost! come as the DEW,
Softly, stilly, this quiet eve;
Our first love's joy do Thou renew,
As to those who did first believe.

O Holy Ghost! come as [illegible]
Kindle in all our hearts thy flame;
That, touched of Thee, we may aspire,
[illegible]

O Holy Ghost! come as the WIND,
Shake Thou ev'ry barrier down;
That, restfully on [illegible]
We Him, He us, may gracious own.

O Holy Ghost, come as the RAIN,
[illegible];
Refresh and strengthen, that [illegible]
We on our upward way may pass.

O Holy Ghost! come as the LIGHT,
[illegible]y, brightly, as [illegible];
[illegible]

O Holy Ghost! be Thou our LIFE—
Our life that's hid with Christ in God;
Make Thou us strong in the sore strife,
[illegible]

[illegible]

[illegible]

[illegible]

[illegible] hymns [illegible] with peculiar value. The majority of these may easily be sung to well-known tunes, and sometimes a goodly number will [illegible] this manner may church hymnals. The author [illegible] expression to [illegible] views. In a note on one hymn [illegible] well says: "Many evangelicalists think it unscriptural to speak of sinners as 'poor sinners,' and often pronounce individuals to have been 'converted' on merely hearing certain favoured words. It is no [illegible] that we have truly the sinfulness of sin, the [illegible] of sin, and how can we have a righteous (God-given) hatred to, and sense of [illegible] toward it of 'overcoming love.' I fear multitudes of so-called converts are [illegible] to conceive of God as [illegible] and [illegible], easy-going forgiveness: whereas He is [illegible] to be administering righteousness.

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* Songs of the Day and Night; or, Three Centuries of Original Hymns for Public and Private Devotion and Reading. By Rev. Alexander B. Grosart, D.D., St. George's, Blackburn. Large paper edition, printed for private circulation only.

Dr. Pentecost in Dundee.

(*By a Special Correspondent.*)

PEOPLE who are afraid of sporadic revivals will have no occasion to refer to the recent mission in Dundee as an example. The whole mission has been as devoid of so-called "excitement" as any usual Sabbath service. Indeed, the only criticism I have heard has been that there was not enough excitement. For instance, one minister said to another: "I have listened to most of these addresses, and I may say that any one of them might have been preached by an earnest minister to his Sabbath congregation." On the other hand, another leading minister said: "That kind of preaching is just what the stated teaching of our ministry needs as a supplement. It brings the sharpness and heat of truth to bear on the heart and conscience, which most of our preaching lacks." Dr. Pentecost, like every other evangelist, preaches for results. He expects them, and is surprised and pained when they do not follow immediately. The ordinary minister, it is to be feared, too often preaches with the hope that, *sometime or other*, the seed he sows will spring up and be reaped.

Quiet as the meetings have been, there has been a steady, deep, and cumulative interest. The growing seriousness of the congregations has been most marked. The eager attention given to the words of the preacher has grown from night to night. The audiences have been pervaded at times in a marked degree with that kind of stillness which indicates suppressed and pent-up feeling. There have been times when one almost expected that some phenomenal outbreak of power would manifest itself, as of a "rushing mighty wind," or the falling of tongues as of fire.

THE AFTER MEETINGS.

The after meetings as conducted by Dr. Pentecost are almost unique. Many have remarked that he is at his best on these occasions. He takes his stand on the floor of the church, usually on a front bench or pew. With Bible in hand, he gives a simple and lucid explanation of the way of life—telling his hearers "how they may become Christians, not next week or next year, but now—to-night." These addresses are usually ten minutes in length, and always close with some apt illustration in which the teaching takes a concrete shape. Some have said that if he would give the second address from the pulpit and "draw the net" before dismissing the congregation he would probably get many more "fish." The doctor holds steadily to the belief that if the Spirit has not convicted men of sin, it is useless to persuade them into a confession of faith. On the other hand, if the Spirit has convicted them they will come without too much urging. "I would rather have one sinner confess Christ moved thereto by the inward pressure of the Spirit than twenty persuaded thereto by the entreaty of men."

CLOSING DAYS.

The closing week was the best of all. As usual, there were four meetings on the Sabbath, all crowded with eager hearers. The morning address was an exposition of the truth that it was the will of Christ that *the whole Church should be evangelisers;* that the Spirit was poured out upon all; and that all "spoke of Jesus and the resurrection," and were the means of bringing about that marvellous spread of Christianity down to the close of the second century. The theory that ministers are the only Divinely-appointed soul-winners, as distinct from the "laity," is most disastrous to the Church, to the unsaved, and to Christians themselves. The churches are now working on the theory of a ministry paid to do all the spiritual work, while the great body of believers are dismissed to the business of money making and worldly living.

Old St. Andrew's Church (Established) was crowded to the doors at eleven o'clock, and Rev. J. Inglis' (Free) more than crowded in the afternoon. The Kinnaird Hall was fuller, if possible, than ever before (of men only) to hear the evangelist's last address to them. About fifty made a public confession of faith at the close; this was the largest harvest of any of the men's meetings.

BUSINESS MEN'S MEETINGS.

The three addresses to business men in the closing week were most marked; on Monday, Tuesday, and Wednesday, the merchants crowded into the Congregational Church to hear of "a Bad Risk," "a Good Investment," and "Profit and Loss." The last meeting was the largest and the best. Not less than 500 were present, which means a great deal in a city like Dundee. It was not a promiscuous audience, but one literally made up of merchants, manufacturers, tradesmen, and professional men. The Doctor addressed his hearers in a direct manner, and yet with such courtesy and fairness that once and again his most pointed propositions and completest demonstrations were greeted with more than silent approval.

At the close of the last of these meetings ex-Provost Moncur and Mr. Buest, two leading citizens, expressed the hearty thanks of the merchants. They rejoiced that Christ had been lifted up before them in the market-place, and that they had been so solemnly called to remember their spiritual interests and obligations in the midst of engrossing worldly interests. When Mr. Moncur proposed that the Doctor should return to Dundee at some future time, promising him the warm greeting and practical co-operation of the merchants of Dundee, the whole audience broke into applause.

The closing meeting in the Steeple Church was one of great power. Every seat and all the standing room was occupied, and the impression upon the audience was marked by tears, and even sobs and heartfelt "Amens," as the discourse proceeded, and the glories and realities of the life to come were unfolded from the Scriptures. Dr. Pentecost has gone to London for a fortnight's rest, I am sorry to say with a very bad cold, contracted on the very last day of his meetings here. He returns to Broughty Ferry in January.

THE TRAMPS' MISSION.

DURING the past twelve months, this Mission has been extended considerably. The poor tramps will now find, when seeking shelter in the Unions, that the sympathy of Christ has found expression through his people, and that the walls of the casual wards have been made to tell out the love of the Lord Jesus to the prodigal, while the invitation to return to the Father's house will be pressed home to them by the chaplains and visitors.

Small libraries of Bibles and books, calculated to be most helpful, have been presented to one hundred and forty unions, and placed in charge of the casual ward masters, and, with the permission of the authorities, gentlemen and several ladies visit and speak to the tramps. The Gospel addresses are much appreciated. Many conversions have taken place, and the authorities speak warmly of the good results in the way of discipline, decorum, and quietness.

Help is needed for the supply of libraries to five hundred and seven unions in England and Wales, and for general expenses: Miss Barnett, 2, Eldon Villas, Battledown, Cheltenham, will attend to communications.

J. FIELD, Gen. C.B.

ENGLISH-EGYPTIAN MISSION.

OUR schools at Cairo are now attended by upwards of six hundred children, boys and girls, most of whom are Mohammedans. They all enjoy the advantage of a sound education, and the plain Christian teaching they receive is often carried by them into their humble homes where in the person of a mother or sister they find a ready listener to the blessed truths they have been taught in school. Our large school for boys has been lately so overcrowded that we have been obliged to take two extra rooms for the use of the junior classes.

Many recent visitors to our schools have been much pleased to see how advanced the pupils are in their studies, and to hear with what ease and fluency most of them are able to translate any passage in their Arabic reading books into English, and again from English into French. Several of the senior pupils have obtained good positions as clerks in banks, and different offices. In the school for native girls we have at present a good attendance of very promising young pupils. In addition to Arabic, many of them learn English and French, and all are taught plain needlework and the beautiful Egyptian embroidery in gold, silver, and coloured silks.

Our young pupils obtained a diploma for some of their embroidery which was sent to the Glasgow Exhibition.

At the Medical Mission, Dr. Azoury has much to do, there being on an average a daily attendance of sixty patients. Many of them suffer from ophthalmia which is very prevalent this year on account of the high Nile. During the months of September and October the atmosphere was very damp, owing to the large amount of evaporation, and many severe cases of ophthalmia incurred then are only now getting better under the skilful treatment of the doctor. The amount of suffering relieved by him is very large, and many of the afflicted have been saved from blindness. We minister to the spiritual as well as the bodily wants of the patients, and while they are waiting in the antiroom of the dispensary, I read the Bible to them, explaining as I go on each passage in very simple language, so that all may understand.

The gratitude they feel for the kindness shown to them here, and for the medical aid they receive, predisposes them to have confidence in us, and to give a ready ear to our teaching.

Latterly our expenses have been very heavy, and at present we experience a time of great difficulty. We therefore ask our kind friends for their support. Miss E. J. Whately, 21, Belmont Park, Lee, London, S.E., will attend to all communications. F. SHAKOOR.

Cairo, Egypt.

THE HIGHWAY AND HEDGEROW MISSION.—The work of the New Forest branch of this Mission is full of interest. The missionary, Mr. Bullen, and his devoted wife, find their time more than occupied in helping and instructing the gipsies and wanderers. Hundreds of young and old have been taught not only how to read and write, but also how to provide for their temporal needs; and, of course, endeavours have been made to enlighten them as to Him who is the "Bread of Life." In his last report the missionary refers to the sad destitution of many of the gipsies, and shows that their condition calls loudly for the display of Christian sympathy. Mr. and Mrs. Westlake, of Fordingbridge, have presented the workers with a portable tent, which greatly facilitates their efforts. The hope is that the young, having been trained in the way in which they should go, will grow up to a more useful and happy maturity than their parents. Captain H. A. Bruce Moorhouse deserves a helping hand in his direction of this labour of love. Communications to him may be addressed to the care of the Open-air Mission, 14, Duke-street, Adelphi, W.C.

The Vatican and Liberty.

BY M. EMILE DE LAVELEYE.

I HAVE read *The Pall Mall Gazette* Commissioner's letters on Rome with the utmost interest, but also, I cannot disguise it, with a certain amount of regret that a man of good faith should be led astray by a misunderstanding. It is quite comprehensible that he should have visited the Vatican in order to form some idea of what that great power, the Roman Church, could do for the cause of civilisation. I am not surprised that he was fascinated by the grand ideal which filled great men's minds with enthusiasm in the Middle Ages; the Pope, as the representative of the Prince of Peace, by his high and disinterested arbitration settling all quarrels between hostile nations, between masters and workmen; being everywhere the leader of progress; stretching out a helping hand to all those in need—to women and all oppressed nationalities—and preaching to mankind at large equality, fraternity, and charity; in fact, making the triumph of the Divine principles of the Gospel his great aim and object. This would, indeed, be easy for the Church. She has only to bear in mind the conduct of her founders and the precepts of her fathers. Did not the Apostles and the first Christians go so far as to have all their possessions in common? And did not the prophets and the sacred writers defend the rights of the poor? What, indeed, is the Gospel save the good tidings, *Euangelion*, announced to the destitute? Cannot every dispute between States be submitted to the Pope, as has been done recently for the contention between Spain and Germany, at the request of Prince Bismarck? Did not Cardinal Parocchi say to *The Pall Mall Gazette* Commissioner that he is for "liberty everywhere, as in New York"?

But, alas! the lessons of history forbid us to indulge in this admirable Utopia. *The Pall Mall Gazette* Commissioner, not having lived in a Catholic country, does not know that for the Roman Church liberty means liberty for the good—that is, Catholics—and suppression of evil—that is, of all heretics. He has forgotten that quite recently Leo XIII., when complaining to the whole world of the outrages to which he was subjected, mentioned, as the worst of all, the erection of Protestant chapels and the exercise of Protestant worship in the city of the Popes? In Protestant countries, and in those where a Liberal Government is in power, the Church of Rome favours liberty; but wherever she has it in her power to do so she stipulates for the absolute exclusion of dissent.

A very distinguished French writer, most highly approved at Rome, M. Louis Veuillot, said: "When there is a Protestant majority we claim religious liberty because such is their principle; but when we are in the majority we refuse it because that is ours."

Pius IX., a very good and even a holy man, obedient to the doctrines of his faith, inscribed each time he could in his Concordat that all dissenting worship should be suppressed.

When, in 1815, the King of Holland granted to his realm a constitution according freedom of worship, the Belgian bishops had it thrown out, because, they said, this liberty is directly opposed to the principles of the Roman Church. In 1830 Belgium adopted a constitution with all the modern liberties; immediately, in 1832, Gregory XVI. condemned it in a celebrated encyclical letter.

In the Concordat concluded with Spain (1850) by Pius IX., one of the articles is as follows:—"The Catholic religion shall be maintained as the exclusive religion of the realm, in such sort that the practice of all other worship shall be forbidden and prevented." And, in fact, till the revolution of 1869, the Spanish Protestants were condemned to prison.

In the Concordat with the Republic of Ecuador (1862) there is the following stipulation:—"The Roman Catholic and apostolic religion is to continue to be the religion of the Republic of the Ecuador. Consequently no other worship may be practised or any other sect tolerated in the Republic." When freedom of worship was proclaimed in Mexico, the encyclical letter of December 15, 1856, denounced it to the world as an abominable act destined to corrupt men's minds and to root out the holy religion. Leo XIII. strongly insists that St. Thomas's works should be the basis of philosophical and moral instruction. Here is what the "last Father of the Church" says on religious liberty: "If heretics did not corrupt their fellows, they could, nevertheless, be suppressed. By secular justice they can legitimately be put to death ("judicio seculari possunt licite occidi"), and deprived of their possessions, even if they do no not corrupt others; for they are blasphemers against God and observers of a false faith, so that they deserve more severe punishment than those who are guilty of high treason or of coining false money" *Sententiæ*, lib. iv. D. 13, quest. ii. art. 3).

Pius IX. and Leo XIII. are only trying to put in force a constant doctrine of the Roman Church, enforced over and over again by Popes and Councils. Listen to what Bossuet says on this subject, who has not been disposed to magnify the authority of the Pope or of Ultramontanism: "I declare that I have always been of opinion that princes have the right to pass penal laws to compel heretics to conform to the rites and observances of the Catholic Church; and, secondly, that this doctrine is a standing one in the Church, which has not only followed, but also requested from princes the enaction of, such ordinances" (Letter, November 12, 1700, being a debate with the Bishop of Montauban as to whether Protestants converted by the dragoons were to be compelled to attend mass). Bossuet is of opinion that they should not be compelled, from any consideration for their liberty of conscience, but out of respect for the mass. This curious correspondence where all the authorities for intolerance are quoted, should be read in order clearly to understand what Catholicism means by the word liberty.

Has *The Pall Mall Gazette* Commissioner before leaving the Vatican not asked Cardinal Parocchi to show him the Sala Regia, near the Capella Sistina, where Vasari's pictures represent the triumphs of the Roman Church? Four of these frescoes show the horrors of the massacre of the Huguenots on St. Bartholomew's Eve and the death of Coligny. Pope Gregory XIII. ordered the perpetuation on the walls of his palace of the memory of this crime, the anniversary of which drew tears from the eyes of old Voltaire. As Stendahl has said, in his well-known "Promenades dans Rome," "The residence of the Papacy is the only place in the world where murder is publicly glorified."—*Pall Mall Gazette.*

ROSS BIBLE-CARRIAGE.—During the past year the workers of the carriage stall have been greatly cheered in sowing the seed of eternal life by books and word of mouth. Since the carriage and stall commenced operations forty-three towns and villages, chiefly in the counties of Herefordshire and Gloucestershire, have been visited. Communications may be addressed to Mr. John Coates, Landseer House, Ross, Herefordshire.

EVANGELISATION IN FRANCE.—M. Réveillaud has been writing vigorously in *Le Signal* on the present mission of French Protestantism, urging, with Professor Pédézert, that evangelisation is, for the Reformed Church of France, not only a duty but a necessity. M. Réveillaud says: "The time of liberty in which we live is the acceptable year of the Lord—the time in which he is mustering his people. Oh, that his people may answer to the call, and be up and ready! The present task—the pressing duty of French Protestantism—is bold testimony, victorious mission work, religious reform. Our churches must be missionary, or may God take away their light stand, and raise other churches in their place!"

A MESSAGE FROM MADAGASCAR.

DEAR SIR,—For nearly two years in this lonely, isolated spot my wife and I have enjoyed the reading of your paper, which has been regularly (for Madagascar) received with our other mail matter. I desire to tender our thanks to the kind unknown who sends it to us. Your paper is very much enhanced in value by the time it reaches us, where we have seen but two Europeans in two years (nearly). Here in the south-east of Madagascar, a week's journey from our next European neighbour, we have been endeavouring to commence new work for the Master, and establish a mission for the spreading of his Gospel and extending his kingdom among some tribes far removed both from Christianity and civilisation.

For many months success seemed very doubtful, and the frequent inter-tribal wars gave promise of barring our work altogether. All our small beginnings appeared to be doomed, and utter lawlessness prevailed, with fear on every side. With the burning villages close at hand, and war news and rumours constantly coming to us, there seemed little prospect of winning our way with these people. Two or three times we were ourselves in imminent [illegible] but how short-sighted we are was proved by the event, inasmuch as these wars did more to make us known far and wide to the people than anything we could have done in double the time by preaching, itinerating, and teaching.

It soon became known that medical and surgical treatment could be had here, and so [illegible] and bullets extracted, &c. They would all, we trust, carry home with them some, if only a slight, impression of the motives which had constrain[illegible] [illegible] Even that time the work, though slow, has been steadily progressing. Another thousand we would able by timely and prayerful ministries to [illegible] and, though all deep feeling was not banished [illegible]

Churches have been erected in a goodly number of villages, and schools collected in which there are now over three thousand scholars. This is a most interesting branch of our work, and that to which we look most ardently for ultimate success. Most of the tribes, although steeped in superstition, do not seem to be consumed with zeal for them to the extent of caring much whether or not their children imbibe them. Hence there is just the same indifference as to what we may be pleased to teach their young ones; in fact, the children in some instances are the masters of the situation. A woman came lately and said she wished to join the inquirers' class, and when asked her reasons, the best she could give was that "she wanted to go the same way as her child; and as we were teaching it the new religion in the school, she wished to learn all about it too, as she could not by separated from her child."

A week or two since we had the first baptism of an adult. She is the wife of one of the chief men in a distant village, which I have frequently visited in my itinerating journeys. She had for some time professed to me her desire for baptism, and showed a considerable knowledge of the things she had been taught. After appointing a term of probation, and finding her still in the same mind, the rite was performed before all the villagers, and for the first time in this hitherto almost unknown quarter of Madagascar. May this one be a harbinger of many who shall yet be gathered out of the darkness and superstition, to sit in the glorious light of the Gospel of truth. For this we work and suffer, and for this we pray. May your prayers be added to ours.—With kind regards, yours sincerely, G. A. SHAW, F.Z.S.

Farafangana, Madagascar, Oct. 26.

For the Young.

CHILD CONVERSION.

BY E. P. HAMMOND.

I MET in New Britain, Connecticut, a lady who told me that when a child she often heard Rev. Edward D. Griffin preach in Williamstown. Her face glowed with enthusiasm as she spoke of the power with which he preached Jesus Christ and Him crucified. She said that he believed in the conversion of children, and that she, now more than eighty years of age, was truly converted at the age of ten. This fact she had never doubted. I was once a guest for several weeks of Mr. Matthew W. Baldwin, the well-known builder of churches, as well as locomotives. He told me that when he was a child he was led to Christ by the preaching of Dr. Griffin.

In speaking of those services Dr. Griffin says, "One Sabbath, when I had dismissed the children, they gathered around me weeping and asking what they should do to be saved. I know not but a hundred were in tears at once. The scene was as affecting as it was unexpected. With all my entreaties I could not prevail on them to depart till night came on, and then I was obliged to go out with them, and literally force them from me."

I have recently received a letter from Rev. E. N. Phelps. The testimony he gives of his conversion in childhood may encourage parents and Sabbath-school teachers to labour with stronger faith for the early conversion of the young. He says:—

"I send you an account of my conversion. I was three years old when we left the house where I was born. I remember my mother talking to me about God while we lived there. In Sunday-school and day-school, being much given to thoughts of God and the wish to be a Christian, I used to wonder whether the children around me felt as I did. At one Sunday-school session, while I was quite young, those present that wished to be Christians were asked to rise. A number of older people rose. The good Spirit told me to rise, but I did not. I have often felt that if I had risen then, I should have become a Christian. I remember once, when eight years old, sobbing while I sang—

> This sinful world is not my rest;
> I long to lean on Jesus' breast.

And near the same time I took comfort in these words:—

> When the pangs of trial seize us,
> When the waves of sorrow roll,
> I will lay my head on Jesus,
> Pillow of the troubled soul.

"One Sunday in my tenth year, Rev. Chas. York Swan preached in our church and gave in the evening an account of the religious interest in Bristol. I stayed away from that service, *because I was afraid someone might see me weep.* Three weeks later, my father's morning sermon made me weep so much that I did not feel able to stay to Sunday-school, but went home. Yet when asked by my sister and father why I wept, I did not tell them. The following Sunday, I was at a young people's meeting where those that would see Jesus were asked to rise. I felt I ought to rise, but I did not, and for two weeks the unwillingness to do so kept me from being a Christian.

"One Sunday night, my sister rose by my side, but I remained seated. That week, on Friday night, three boys of my acquaintance rose, while I seemed to be nailed to the seat. Oh how I felt! When Sunday night came, I as usual failed to rise. But when it was too late, I was very, very sorry I had not. Just then someone proposed that a second invitation be given. It was quite out of the customary course, and seemed to be from God for me. I rose. At home that evening, when my mother had come into the library and found me sobbing, she asked me if I wished to be a Christian. She prayed and had me pray. On the morrow the dreadful burden I had had was gone. The next evening I was at a meeting where many had told of a Saviour they had lately found. And when one after another, among them my sister, had said, 'I too have found Christ,' oh, the joy this gave me! I did not speak; but when my mother asked if I had found hope that I was a Christian, I told her I had. The next morning was the most glorious morning I had ever known. I was a new being in a new world. Jesus is still my hope and comfort."

MR. SPURGEON AND THE ORPHANS.

IT was a pretty sight on Christmas morning when the large family of nearly 500 orphan children assembled for dinner; and one could not avoid contrasting the spectacle with the scenes and surroundings of the many homes from which the children had come. As usual, friends had sent an abundance of good things to brighten these young lives.

Since Mr. Spurgeon has been compelled to seek rest and repose in the Sunny South during our dark December days, the children have missed his cheery smile and voice at the Christmas festival, but, ever mindful of his charge, the post bore the following letter, which was read by Mr. W. Olney:—

DEAR BOYS AND GIRLS (or should it be Girls and Boys?),—

A MERRY CHRISTMAS to you. May you heartily enjoy yourselves; and when you do so, be sure that in your hearts you praise the Lord God, who calls Himself your Father. How good it is of Him to lead good people to build an Orphanage, and then to send means to feed, and clothe, and teach five hundred of you. I feel as if I must put my hand over my eyes, and whisper, "Bless the Lord, O my soul, for taking such care of the little army at Stockwell."

I stopped in my writing to do this, and I want all of you, when this note is read to you, to stop a moment, and be very still, and then praise God in your hearts.

When this is done, I want to give you all my love. My throat is sore, and so I cannot say much; but I propose that we give three cheers for the vice-president and the trustees, and then for Mr. Charlesworth and all the matrons, teachers, and so forth. Love them all, and obey them, and try to make the Orphanage the happiest place in the world. We must not forget the kind friends who send us in special gifts for Christmas. No, no! We would pray God to bless them, and send to them great happiness at Christmas in return for their thoughts of us.

I think I like the girls best when the boys are away; but I shall not like the boys best till the girls are away; may boys and girls be much in love with the dear old Orphanage, and in years to come, if people say: "That was one of Spurgeon's children at Stockwell," I hope I may be able to say: "Yes, and I feel proud of him or her."

God bless you all. Rejoice and be glad. Be thankful and praise God.—Your loving friend,

C. H. SPURGEON.

Mentone, Monday, December 23, 1889.

As Mr. Charlesworth led off the cheers, the happy little guests obeyed his injunction not to let it be their fault if the echoes did not reach the President in his retreat at Mentone. At the point indicated, the reader paused, and in profound silence the children "praised God in their hearts." Our readers will unite with us in the prayer that Mr. Spurgeon may reap in his own soul the blessings of which it has been his privilege and his joy to be the bearer, not only to his orphan family but to thousands throughout the world.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 5, Ps. v. 1—12; Mon., Jan. 6, Ps. vi. 1—10; Tues., Jan. 7, Ps. vii. 1—17; Wed., Jan. 8, Ps. viii. 1—9; Thurs., Jan. 9, Ps. ix. 1—20; Fri., Jan. 10, Ps. x. 1—18; Sat., Jan. 11, Ps. xi. 1—7.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Gordon Hall, Liverpool, to Jan. 20. Mr. James S. Tyler, Leytonstone, Jan. 6—11, at 4; Northcote-road, Wandsworth, Jan. 13—17. Messrs. C. de Candole and R. Callender, Arthur-road, Beckenham, to Jan. 5. Mr. H. Hutchinson, Corn Exchange, Ross, Herefordshire, Jan. 12—19. Mr. Armitage, Holy Trinity School, Leicester, Jan. 11—20.

THE REVOLUTION IN BRAZIL.

REV. E. VANORDEN writes from San Paulo, Brazil:—The Republic has unexpectedly been proclaimed without the loss of a single life. Order and tranquility reign everywhere. The religious atmosphere, unhappily, will be more or less the same as in France, and the responsibilities of Christian workers will be increased. Renewed efforts must be made to counteract infidel influences, and to teach the people the simple precepts of the Gospel.

Friends in the United States are raising a fund of £40,000 to enlarge the American College of San Paulo, in order to make it equal in extent and usefulness to Robert College, of Constantinople.

Last Sunday I preached in a small country place, and seven women stood up and asked the prayers of God's people. It is so everywhere when the Gospel is preached. Will our friends come to our help? Mr. M. H. Hodder, 27, Paternoster-row, London, will gladly receive communications.

A MISSION AT ELGIN.

[FROM A CORRESPONDENT.]

NOTICE was taken a few weeks ago of a series of evangelistic meetings held here, which have resulted in a number of conversions mostly from among the intelligent church-going class. Quite a number of Christians have got such a blessing that it looks (as one expressed it) like a second conversion. For some time prior to the meetings there was a strong yearning among Christians for a time of blessing. Much prayer was made for a work of grace. The ladies and gentlemen whose names have already been given in your paper came here unasked by us. We verily believe God sent them. They came for a few days, and were with us for some weeks. The expense of the mission was born entirely by the visitors. Many believers threw themselves heart and soul into the work, and the mission has been one which will not easily be forgotten.

Morning Bible-readings were held in the lodgings of the missioners, and frequently lasted a couple of hours; they were attended by a number of women and occasionally a few men. An afternoon Bible-reading was held in the hall. It was indeed a privilege to meet with men and women who have a marvellous grasp of Divine truth, and who have the peculiar gift of passing it on to others. The evening meetings were evangelistic; a noticeable feature was that there was no set order of proceeding. Sometimes one address was given, and at other times three or four addresses, just as the Lord gave the word.

Some of the Christians in the town have arranged to hold a weekly meeting for prayer and fellowship, and hope by this means to nourish the young believers. All who were influenced for good were encouraged at once to affiliate themselves in the Church work of the particular congregation to which they belonged.

Some New Year Sonnets.

A NEW YEAR'S DESIRE.

"Whatsoever."—JOHN ii. 5.

"WHATSOEVER!" Blessed Lord,
Am I ready for that word?
Is thy will so dear to mine
  That the whispers of thy love—
  Heard all other calls above—
Claim me, keep me wholly thine?
Search me, teach me, hold my heart.
  Draw me to thy blessed feet:
  There, in hush or service sweet,
I would live "the better part."

Help me, Christ, my Lord, to show
  That I love Thee first and best.
  "Whatsoever" be the test
That my stewardship shall know.
Let this year my truest be,
Filled with Christ's reality.

M. BUTLER GERDS.

THE NEW YEAR.

PSALM i. 6.

TO-DAY starts forth the decade's final year,
  Whose secret course no mortal can foretell.
  Nor they, perchance, who in the Glory dwell,
And thence look down upon our earthly sphere,
But One there is, to whom the whole is clear—
  The Mighty One, whose voice its storms can quell—
  The Loving One, whose hand doth all things well—
The Holy One, to whom each saint is dear.

Then let us watch the year, which starts to-day
  Upon its hidden course, with fearless eyes.
  Trusting each hour in God the only wise,
Whose ear is open when his children pray;
  And thus, whate'er its course may bring of woe,
  Our peace shall as a tideless river flow.

Edlaston Rectory, January 1. W. S.

"GO FORWARD."

EXOD. xiv. 15; PHIL. iii. 13. 14.

NOT looking back, but pressing towards the mark,
Although the road be rough, the night be dark.
  Go forward!
Not looking round, but pressing towards the prize,
Although the blinding spray, and billows rise.
  Go forward!
Though mountain path be high, and steep, and long;
Though thunder-voices gather loud and strong;
  Go forward!
High above all the clamour and the din,
The crosses, losses, turmoil, and the sin,
  Go forward!
For One is watching, waiting near the goal,
Who beckons, "Come to Me for rest of soul;
  Come forward!"
Faith sees the victory won through every strife,
Knows no defeat, but, straight with vigorous life,
  Goes forward!
Leaping the torrent where it cannot swim;
Spanning the gulf, and seeing only Him.
  Cries, "Forward!"
Reaches its object through the blinding rain;
Through mist and mirage, misery and pain,
  Straight forward!
Forward! where weary hearts are sighing, breaking!
Forward! where sin-sick souls are dying, aching!
Forward! where He, our Lord and Master trod;
Clothed in the armour of our living God!
  Go forward!

ROSE BENN.

EARTH'S GLAD NEW YEAR.

COME, O glory of the ages!
  Jubilee's prophetic morn,—
Deadlier strife the earth engages,
  Dark'ning years in sadness born:
Dawn, Millennial day of peace!
Bid the nations' war-note cease!

Come, thou gladsome Proclamation!
  Sound the sweet Sabbatic strain,—
Liberty to every nation
  Long enthrall'd by Satan's chain;
Wake the anthem of release,
Echoing o'er the hills of peace!

Liberate the souls that anguish
  'Neath the iron rod of hell;
Bind the broken hearts that languish:
  Sorrow's sigh for ever quell:
Hail, iniquity's decease!
Welcome, Morning Star of Peace!

Brighter than the glowing noonday
  Be the advent of the King,
Swifter than the swiftest sunray
  Let the tidings earthward ring:
Break the rod of Satan's lease!
Take the sceptre, Prince of Peace!

FRANK COCKREM.

THE EVERLASTING ARMS.

"The eternal God is thy refuge, and underneath are the everlasting arms."—DEUT. xxxiii. 27.

ETERNAL LORD, my refuge be
  All through this mortal strife:
I fear no ill if I have Thee;
  For, in the midst of life,
This truth my weary spirit calms—
"Beneath are everlasting arms."

What though I seem to bear alone
  The burden and the heat,
Though faith and hope be almost gone,
  My God will keep my feet;
He holds me up, my fear disarms,
And underneath me are his arms.

O Jesu Christ, when Thou shalt call
  My waiting soul away,
Grant me to find in Thee my all;
  Be Thou my strength and stay:
This, then, shall silence all alarms—
Beneath are thine almighty arms.

And when, beyond this fleeting scene,
  I serve God day and night;
My joy shall be on Him to lean,
  While shining in his light:
Around me, Heaven's eternal charms,
Beneath, the everlasting arms.

WILLIAM A. BATHURST.

Holy Trinity, Eastbourne, Jan. 1.

ROMAN CATHOLICISM.—The news that Miss Pringle, matron of St. Thomas's Hospital, has joined the Church of Rome has (says a correspondent) occasioned quite a little flutter among the nurses at the London hospitals. Miss Pringle's is the third secession to Rome amongst hospital matrons during the present year.

BRITISH HONDURAS.—DEAR SIR,—Your paper is being kindly sent to me, I have enjoyed its contents, and have given it to others so that its usefulness may be as great as possible. My wife and I go to the prison every third Sunday morning to conduct services, and I frequently leave some Christian literature for the prisoners, THE CHRISTIAN among the rest. The jailer informed me that it was much valued and read and re-read by all who were able to read. There are also many people scattered about in isolated places to whom I give tracts, &c., when they come to town. I find THE CHRISTIAN very suitable for that purpose. There is great need of such literature here. We require to be held up at the throne of grace, as we have not so much here to stimulate us to new zeal in the Master's service.—Yours sincerely,

JOHN MUCKERSIE.

Manse, Belize, British Honduras.

Dr. Barnardo and his Children

IN his "Personal Notes" in *Night and Day* for December, Dr. Barnardo thus writes:—

I have now ready for publication, as a supplement to *Night and Day*,* the whole of my correspondence with Cardinal Manning's secretary, begun in May, 1887, which reveals the history of the secret Romish attempts to lay hands on my children, and at the same time gives proof of her gross neglect of the waifs and strays of Roman Catholic parentage now in the slums of our great cities. These letters were never written with a view to publication, and would not now see the light, but that it has become necessary, in the interests of the truth, to show how baseless is the charge of *proselytism* recently hurled at me, and how earnestly but vainly I once sought to establish with the Roman Catholic authorities a *modus vivendi* by which their own destitute waifs might be rescued without their becoming a charge upon the funds of Protestant institutions.

With the publication of this supplement my share in the controversy is brought for the present to a close. I have acted on the defensive so far, against my will, in the defence of the children committed to my care. But if compelled by a sense of duty to do so, I can, and will by God's help, return to the subject. I possess yet another correspondence (although with other persons) which throws even a more lurid light upon the aims and methods of that Apostolic Church whose boasted motto is *Semper eadem*.

Throughout the length and breadth of England there is no one in sympathy with the aims and methods of our work for Christ a more cordial, gracious, evangelical, Protestant sympathy, than has never yet been fully aroused, but I believe only awaits the occasion to make itself powerfully felt. Relying upon no human arm, but on God alone, I am prepared if needful to appeal to the nation, with which much I do not agree. Recent years have been very eventful for Rome: the English people are not "good haters," and have shown a general willingness to forget, perhaps too quickly, the story of Romish intolerance and oppression. Must they be reminded? A quiet policy would seem to be at present Rome's best tactics. I wonder if she will have wisdom enough to choose it.

Spite of the storm which has been raging so wildly around my Institutions, in the press, in the Courts of Justice, and in society, we have kept steadily at the old work of rescuing and saving lost and homeless children. Preoccupied and absorbed as I have personally been, my valued and loyal helpers have stepped nobly in the breach to supply any lack of service. Through these means rather more than three hundred, during the single month of November, 158 homeless and destitute boys and girls, many of them snatched from the vilest of conditions, from the custody of degraded people and from infamous associations, have been gathered into the Mildly Christian shelter of our Homes. Let us unite to thank God for every poor waif thus saved from present suffering and prospective ruin!

* Post free 6d., post free 5d.

BEULAH MISSION, ISLINGTON.—This Mission, held in what was formerly Providence-place Baptist Chapel, is entirely unsectarian. The workers give their services gratuitously. "The Devil's Mile" is a name by which the Upper-street is known, and a census of church connection now being taken by the workers reveals a state of spiritual destitution which is truly appalling. A chief feature of the work, and one that has been signally blessed, is house-to-house visitation. There are Sabbath-school, mothers' meeting, and clothing club, working boys' class, Band of Hope, Bible-Reading Union, and evangelistic services. The work is exceedingly difficult and trying, and the workers ask the prayers of your readers. Tracts and booklets for distribution may be sent to me at 5, Gibson-square, Islington, London.

R. CALDWELL, Superintendent.

REV. GEORGE ROGERS,

Late Tutor of the Pastors' College.

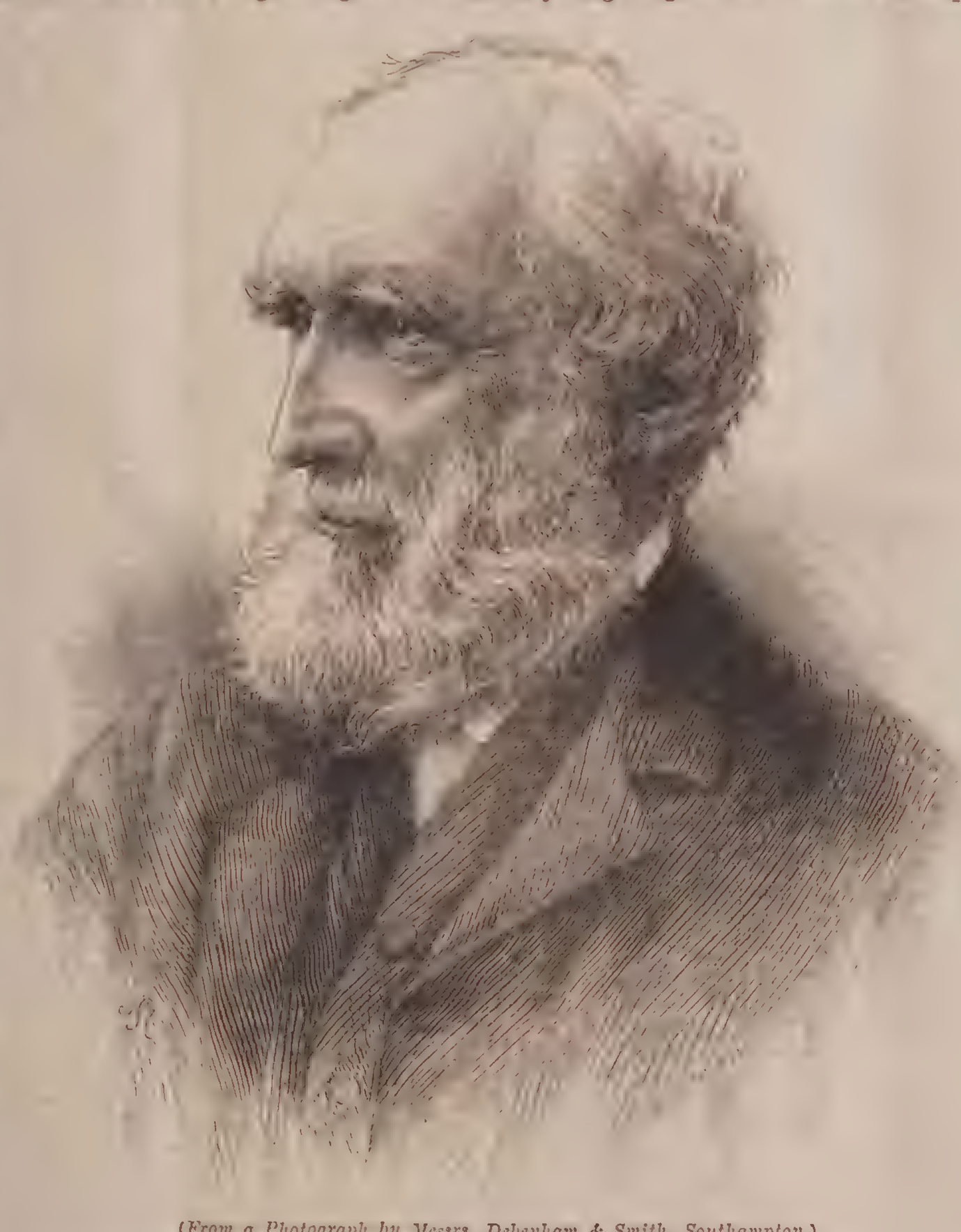
THAT truth is stranger than fiction is a truism which has received abundant confirmation in the history of the Pastors' College, which came into existence to meet a want in the case of young men who had already begun to preach the Gospel, but who needed instruction in systematic theology and training in the use of their mother-tongue. Said Mr. Spurgeon:—

It was not in my heart to bid them cease their preaching, and, had I done so, they would in all probability have ignored my recommendation. As it seemed that preach they would, though their attainments were very slender, no other course was open but to give them an opportunity to educate themselves for the work.

Here, then, we have the genius of the Pastors' College defined by its founder, who says, "When it was commenced I had not even a remote idea of whereunto it would grow." The day of small things is always full of promise, and workers together with God may cherish the largest hopes. That the growth of the College has so far exceeded the most sanguine hopes of the founder proves how really the work was of God.

It was impossible for Mr. Spurgeon, burdened as he was, to engage in the laborious work of teaching, and his anxiety was to find a man fully qualified and willing to become his *alter ego*. He had not long to wait before he found, in the person of Rev. GEORGE ROGERS, the ideal man, who, not knowing the specific sphere to which he would be called, had diligently prepared himself for such a work.

A man of Puritanic stamp, deeply learned, orthodox in doctrine, judicious, witty, devout, earnest, liberal in spirit, and, withal, juvenile in heart to an extent most remarkable in one of his years.



(From a Photograph by Messrs. Debenham & Smith, Southampton.)

Such is Mr. Spurgeon's characteristic summary of his friend, and he adds:—

My connection with him has been one of uninterrupted comfort and delight. The most sincere affection exists between us, we are of one mind and of one heart, and, what is equally important, he has in every case secured not merely the respect but the filial love of every student!

Now that Mr. Rogers is "such an one as Paul the aged," awaiting the call which shall terminate his well-earned repose after the labours of a busy life, a brief sketch of his career will prove acceptable to our readers.

Mr. Rogers saw the dawn of the present century, and Mr. Spurgeon's native county of Essex may well be proud to reckon him as amongst her most distinguished sons. His father occupied Ardleigh Hall, and was a fine specimen of the sturdy type of England's Puritanic yeomen who were careful to instruct their children in Calvinistic theology. It was to the influence of the home training that the family of twelve children owed their early and most lasting impressions, and which led George to desire to become a minister.

In the grammar school of the neighbouring village of Dedham, young Rogers laid the foundation of a classical education, and was distinguished by his devotion to his studies. On leaving school he was placed under a Congregational minister in Northamptonshire preparatory to entering Rotherham College as a student for the ministry. Completing his college course, a University career at Edinburgh was open to him; but he was led to commence his ministry at Manchester, and was successful in forming a church and building a place of worship.

From Manchester he removed to London to become co-pastor with Rev. John Clayton at the King's Weigh House Chapel, afterwards the scene of Rev. Thomas Binney's ministry. On the retirement of Mr. Clayton into private life, Mr. Rogers became the first minister of the church at Upminster, Essex, in the near neighbourhood of Mr. Clayton's country retreat, and only resigned to accept a call to establish a new church at Camberwell.

That his services were held in high repute is evident from the fact that he was a frequent preacher in the leading Nonconformist chapels, and was invited to become the minister of Camden Chapel, Camberwell, an honour he declined, as he could not approve a liturgical service. As is well known, Camden Chapel became the scene of the ministry of Rev. Henry Melvill, whose fame is perpetuated in his masterpieces of pulpit eloquence.

An intimate friend of Rev. William Jay, Mr. Rogers occupied his pulpit on many occasions, and was selected to conduct Mrs. Jay's funeral service, and to preach the memorial sermon.

For thirty-six years Mr. Rogers maintained the pastorate of Albany Chapel, and only resigned to give himself entirely to the work of the Pastor's College.

By the hundreds of students who came under his influence, Mr. Rogers was esteemed to the point of reverence. The men loved him, and ever found in him a personal friend, whose counsels were at their command. In spirit he was as juvenile as the youngest tyro, and regarded his students with a father's solicitude. The mention of his name will awaken memories of college days, and will to-day draw from hundreds of ministers in many parts expressions of tender and grateful emotion.

As an author he had the pen of a ready writer, and contributed largely to current magazine literature. The results of his homiletical treatment of the Book of Revelation were published in four volumes, and evinced considerable power as an expositor. The book has been out of print for some years, but is well worthy of reproduction. His latest volume consists of a selection of the addresses delivered at the conferences of the Pastors' College; it is entitled "Conference Addresses." So impressed was Mr. Spurgeon with the value of these addresses that he published the book at his own cost. As embodying the results of the thoughts and experiences of such a remarkable man, the book will prove a valuable treasure to

an earnest Christian worker or an aspirant for the ministry.

In 1885 Mr. Rogers delivered a sermon at the jubilee of the Albany-road Chapel, which he had founded, from the text, "I have kept the faith." His closing words were very significant, and should be pondered in this present hour of unrest, when the hunger for novelty is fraught with so much peril. He said:—

I have occasionally heard during my lifetime of one minister and another of the modern school of thought, lamenting greatly in his last hours that he had not kept to his first faith, and I have no doubt but this has been the case with many others. If I have any consolation in reference to my own ministry it is in the fact that, with all its imperfections, it has been consecrated to the one Gospel of the grace of God. My first sermon, which was preached sixty-nine years ago, was from the words: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And from that time

Redeeming love has been my theme,
And shall be till I die.

I have not been unmindful of the many departures from the simplicity of the Gospel by men of superior talents and laborious research, first in Germany and then by a host of imitators in this country and in America; but it has only served to endear to me the more my first faith.

A testimony such as this should not be allowed to die into silence. The conviction, faith, and experience, of such a man may be set over against the conjectures of those who substitute their own formulated philosophy for the statements of Divine revelation.

Now, with an unimpaired intellect and a restful heart, he looks back upon a finished course with humble gratitude; and with calm composure and a confident hope he awaits the promised crown. To look upon the venerable saint and to hear him speak of the "things touching the King" is a means of grace to the privileged visitor. With nothing to sadden, and with no other burden than that of the feebleness of age, there is no disturbing element to the peace of the dear old man. His children who survive are devoted to his every wish, and the sanctuary of his Norwood home is as the vestibule of heaven. His spirit has caught and his countenance reflects the splendours of an unsetting sun, and there is borne to his wistful heart the music of a distant sphere. Not long ago he told his experience in a few verses which came to him in the hours of a wakeful night:—

The music of heaven I hear,
It cannot be music of earth;
Its notes are so soft and so clear,
They must be of heavenly birth.

The music of heaven I hear,
It tells me life's sorrows are past,
It tells me the angels are near,
And heaven is coming at last.

The music of heaven I hear,
It fills me with rapture and love;
It brings me in ecstasy near
The glorified spirits above.

The music of heaven I hear,
From voices unnumbered and sweet,
And feel that I too must be there,
To render the chorus complete.

A CONVENTION for the Deepening of Spiritual Life is arranged for by a united committee to be held in the Assembly Rooms, Cork, from April 28 to May 2, 1890.

Romanists and Mr. Quarrier.

The work of child rescue is surrounded with many difficulties, some of which are illustrated by two cases decided by Sheriff Guthrie, of Glasgow. There can be no doubt but that the sympathy of the general public, which Mr. Quarrier always enjoys, will be on his side in regard to these two actions. In the first case, a woman afflicted with hip-joint disease, and so poor that she had been two or three times an inmate of Barony Poorhouse, had in March last appealed to Mr. Quarrier to take charge of her illegitimate daughter, six years of age. She was told that illegitimate children could not be received into the Orphan Homes—obviously a very necessary rule—but Mr. Quarrier offered to find a home for the little girl, and did so as soon as the mother had brought forward a person who appeared to confirm her story. The child was adopted by persons residing at Motherwell, whom Mr. Quarrier knows to be worthy Christian people, and by whom it is admitted that the child would be well cared for. But towards the end of April the mother wanted the child back again, saying she was going to the poorhouse to die. To have taken the child from a comfortable home on such a pretext would have been cruel. Proceedings were taken by the mother, or on her behalf, which culminated in the action just ended.

It is satisfactory, at all events, to see that, so far as any question of mere personal caprice was concerned on the part of the parent, the child was safe. Interference with parental rights over children is a delicate matter. The law as laid down in the Court of Session strikes a balance between the authority of the parent and the interests of the child, and if the latter are seriously threatened the former may be set aside. The Sheriff might, therefore, in this case have refused to comply with the mother's demand, on the ground that the child's health would be injured by relegating it again to the slums. But then at the last moment the question of religion is brought into the case, and the mother's demand is based on the plea that she wants to have the child brought up in her own religion, and not as a Protestant. Mr. Quarrier had, it appears, been told at the outset that both she and the father were Protestants. In dealing with the religion of a child the law gives precedence to the religion of the parents, and, accordingly, on the strength of a statement made on the mother's behalf to the effect that the child will be taken charge of by the managers of a Roman Catholic Orphanage or Home, the Sheriff gave his decision, allowing the child to be transferred to such an institution. At the same time he found the pursuer liable in expenses to Mr. Quarrier.

In the second case the Sheriff found that the father of the boy in question was a Protestant, and held that "the mere fact that the children were baptized, in circumstances and for reasons unknown, by Roman Catholic clergy, is not enough to make any difference, or to infer that the father wished them to be brought up in that communion." Since the pursuer was admittedly unfit to have charge of the boy, and no good reason had been shown for removing him from the Orphan Homes, the Sheriff decided in this case against the mother, and found Mr. Quarrier entitled to expenses. But what chance has Mr. Quarrier of getting his expenses from persons in the position of the pursuers in these cases?

It is, of course, idle to blink the fact, which is perfectly patent, that the real pursuers were not the mothers, but certain clergymen of the Roman Catholic Church. They ought to pay the expenses, in common fairness. Roman Catholic clergy have a perfect right to look after children belonging to their own denomination. But they [illegible] from the slums themselves in the first place, or else allow a fair field for others to do so. Mr. Quarrier's Homes are an entirely unsectarian institution. If the children are taught as Protestants, it is simply because they live in a Protestant country. The object of the Homes is purely to save life, not to make proselytes. But Mr. Quarrier, like Dr. Barnardo, has found the religious question in the case of these Catholic children one of much difficulty. Only lately could some religious [illegible] of a step to push work on that on which he is engaged. But there are certain Roman Catholic clergymen who have publicly declared that it would be better for a child to lie in the gutter, or even die of starvation, than be brought up in a Protestant institution. Of course, from their peculiar point of view, the child's soul, being of more value than the body, is doomed to eternal destruction on the latter alternative. But that any such inhuman proposition represents the feeling of the general body of intelligent Roman Catholics either in Glasgow or anywhere else we do not for one moment believe.

—*North British Daily Mail.*

THEATRICAL MISSION.—The claims of "Macready House" upon the liberality and Christian sympathy of the public at this season are unusually strong. Thousands of young professionals gather within its walls, and thus are brought under evangelical influences. The Gospel meetings on Tuesday, Wednesday, and Friday have been more than crowded the past few weeks. Mr. S. B. Pearce has taken a lively interest in the work among the boys, which he has himself carried on week by week for over seven years. Kind friends and advisers are ever ready to befriend them, the work in London being the model for that carried on throughout the provinces. Many a girl and child whose life on the stage exposes her to peculiar temptation has learned at Macready House that there is "One" "able to succour them that are tempted."

THE ELMSLIE MEMORIAL.—A circular has been issued asking for contributions to the fund to be raised in memory of the late Rev. Dr. Elmslie, Professor of Old Testament Literature in the Presbyterian College, London. As has been already stated, the sense of a common loss has led the Presbyterian, Independent, and Baptist denominations to this united effort. The memorial will take the form of a fund (say £1000) to be administered by trustees for the education and advancement of Dr. Elmslie's only child, and "Elmslie Scholarships" for the promotion of Old Testament and Semitic learning, and open to the students of all the colleges of the three denominations. A total sum of at least £5000 is asked for, and contributions, varying from £100 to £1, have already been received. Rev. Dr. Donald Fraser is the chairman of the committee. Donations should be sent to Mr. G. Walter Knox, the deputy treasurer, at 16, Finsbury-circus, E.C.

The Withered Soul.

NOTES OF AN EVANGELISTIC ADDRESS
BY MAJOR WHITTLE.

A GREAT calamity it must be, to have an arm withered, a limb, or any other member, powerless and lifeless. I have a friend in America, whose arm hangs useless by his side. It was shot in the war, and he wouldn't have it amputated: it healed up, in a sort of way, but there it hangs, withered and useless. It strikes me as such a calamity, whenever I see him.

But how much greater the calamity when it concerns the soul! A withered soul, with no response to the love of God, no heart-purpose to obey Him, no repentance or sorrow for sin, no desire to give it up, no real yearning for holiness—how awful! DEAD, the Bible says such a soul is. What a calamity—*a dead soul!* Yet this is the natural condition of each one of us, and unless we come in contact with the Son of God we have no life in us. "He that hath not the Son of God hath not life." He says, "I am the life"; and again—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." And we, thank God, are still living in that "hour"—eighteen hundred years to us, an hour to Him, for "a thousand years are with the Lord as one day." But there is no saying when it may end, for you. It may be that, if you don't believe on the Lord Jesus Christ within the next thirty minutes, you will never be pleaded with again.

However, I want to use the incident of the man with the withered arm, as an illustration of how we, with our withered souls, may come to Christ and have life.

The first point which had to be settled, you will note, was: *Was it lawful to heal, under the given circumstances?* And for us, also, that had to be settled before our souls could be healed—before God could forgive us and heal us and receive us to be his children. Strictly speaking, under justice, we were condemned, and ought to have died. You will find the whole scheme of it—God's way of making the sinner right before Him—in Rom. iii. 19—26. You know it all, and have heard it again and again; but has it got into your *heart* yet? Salvation is not to be had by any righteousness of your own, but by throwing yourself entirely upon Him. This is true: it is not a *theory*, but the TRUTH. Any relief from sin or its consequences is quite unlawful for us, except it be given us by that Redeemer who was foreshadowed by the types of the law, and made under the law, that He might redeem us from under the law. It *is* lawful for Him to save us—lawful because He has fulfilled the law.

The man's heart is drawn out in faith in this Redeemer. It is beautiful. He probably would not have been in that synagogue but for the Saviour. The Pharisees, he knew, had little sympathy with him. They did not want men with infirmities in their synagogues, regarding such as under God's special curse. The tower of Siloam falling, the man born blind—these, to them, are signs of special sin. But as the man looks at the Lord it is so different: he can scarcely help putting faith in Him. Poor wreck, with nobody to stand up for him!—the Lord has come to bless just such as he. "He came not to condemn the world, but that the world through Him might be saved." Your family may condemn you, and perhaps got out of patience with you long ago. You may condemn yourself, disgusted with your frequent failures and deep-rooted sin. Of course you are a failure. Of course you are self-condemned. Couldn't be otherwise, without the Saviour. But He has come to save you.

Now that the question as to the lawfulness of salvation has been settled, it becomes a personal matter. The man must come right into contact with the loving Saviour. He needs forgiveness, and Divine grace and power to lift him up out of his sin and make him in harmony with God. He must "stand forth" and then "stretch out his hand."

You must take the place of confession and supplication. You will never be a Christian until you *want* to be one, and never until your wanting goes the length of being willing to confess it. You will never be, as it were, swept in with the crowd. You will need to come to the point where you stand out alone, quite independent of your surroundings, realising that it is a personal matter with God, a matter of eternity, and not caring whether the people look on or not.

Humanly speaking, it must have been a bit unpleasant for that man to be called upon to stretch forth the worst member that he had. Doubtless he was keeping it out of sight as much as he could. "Which hand?" he might have said. "This one? A nice hand, you see! Can do a lot of work. Nice and clean, too. Get my good wife to wash it for me. Oh yes, I've got a nice hand!" And so on, always anything or everything except that bad arm. Oh, you're willing enough to talk about yourself, to expatiate on this virtue, or that success of yours—anything except these few things that you know in your soul are wrong. That jealousy, that vanity, conceit, evil temper, covetousness—hide them away! But sometimes, when you are alone at night, up they come in spite of you, and make the blood spring to the roots of your hair; and you're glad enough to chase the thought of them away as soon as possible.

But that won't do here. Christ requires you to stretch forth just the very member that needs healing. You must come as a sinner. No dressing of yourself up in your best suit and coming round on communion Sunday to show what a respectable Christian you are. He "came not to call the righteous." This beautiful clean hand, will He not be satisfied with it? These many excellent characteristics of yours, are they not enough? No, "stretch out thy hand!"—just that one which is all ugly and shapeless and withered away, which you are trying to hide under your mantle. Hard? Yes, but unless you do it there is no healing.

The stretching out of this hand implied faith in the grace and power of Christ. The prodigal would never have come home unless he had had faith that his father would receive him, even if to a very low place. And you must believe just now in the power and willingness of Christ to save your soul. How can you doubt it, when He died for you? Now He commands you to put faith in Him, and what He commands you He gives you power to do. His call to you to put forth your hand means, that, in spite of your feelings, He gives you grace to do it.

Now, stir yourself up, and *will* to put faith in Him. No longer treat his word as a lie, and Jesus Christ as one who is false to his promises. He is *not* false. He is faithful and just, if you confess your sins, to forgive you your sins and to cleanse you from all unrighteousness. We find that this man got the power to do it as soon as he obeyed. Of course he did. Did you ever know one who sought the Lord wholeheartedly and failed to find Him? This man was decided to obey, and made real earnest work of it. The consequence was, he went away with two good hands.

See how happy he is, as he hurries home to tell it to his wife! Then away to his work and his friends, to show this wonder. "See what a beautiful hand the Lord Jesus has given me!—the poor, old, dead hand restored whole as the other." Show a change of life? Of course he will! But his hand had to be healed first. Here you see where works come in, not before, but after conversion. First, life; then the manifestation of the life in words and actions for the glory of God. The good works evidence the reality of the Spirit in the soul. The man didn't go to work with his withered arm. He couldn't have, for there was no life or power in it. But now that the Lord has healed it, how faithfully it will serve him! His ledger, his carpenter's tools, all will be handled with the greatest care and zeal and faithfulness, to show what a good hand he has got and glorify Him who has given it to him. We ought to show forth the praises of Him who has called us out of darkness into light, and our lives be running over with—"Unto Him who hath loved us and washed us from sin, Unto Him be the glory, for ever, Amen."

Now, friend, in closing, let me urge DECISION. Perhaps you have been saying this is not *your* way of salvation. You have a certain natural timidity and modesty, and would much prefer to have it done in a quiet way without anyone knowing anything about it. It is foolish and wicked of you to think thus. Stretch out your hand, for the good of the other poor fellows around, and for the glory of Christ. Let your little world know all about it. It is cowardly and wicked of you, to keep it concealed in order to save your feelings. No man is saved just for himself. You must take a public stand for Christ. Oh, there are men and women and boys and girls around you, who, when they see you are saved, will also come to Christ, Stop arguing and contending for your own way! No matter if you haven't much feeling, yield to this appeal. How awful to neglect it! If the truth is but clear to you, and if the Spirit of God calls you, then, oh, stretch forth thy hand, while God is calling, and your blessed Redeemer stands ready to save you!

Oh, stretch out thy hand to God! "Unto Thee, O God, do I lift up my soul." Come as you are, without waiting to feel. Stretch out that poor, dead, withered soul towards Him, in obedience to his call; and as you obey, the power will come.

THE ZENANA MEDICAL COLLEGE.

ABUNDANT testimony as to the thoroughly practical and valuable work accomplished through the instrumentality of this institution was borne at the annual meeting, which recently took place in Exeter Hall. Dr. Griffith, the hon. sec., submitted an encouraging report of work both at home and abroad. During the past year there have been many applications from ladies desiring training; many had to be declined, from lack of the needful resources. Eleven fresh students availed themselves of the advantages offered by the College. During the year more than 150 maternity cases have been visited among the poor of the surrounding district.

Canon FLEMING, who occupied the chair, eloquently urged the claims of the Mission, and pleaded for more widespread support of Zenana work. As one of the official visitors, he testified to the excellent management of the College.

Rev. F. E. WIGRAM, of the C.M.S., spoke highly, from personal observation, of the work of a number of the ladies who had passed through the College, and who are now labouring in different parts of the foreign field. Even those who have but a partial training in medicine have an important work in the foreign land. He regarded the proclamation, issued recently by Moslem Moulvies, in the Punjaub, against female missionaries entering the homes of the people, because many Mahommedan women and girls were being led to accept the Christian faith, as a strong testimony, and an unanswerable refutation to those who have been doubting and denying the reality of mission work, more especially among Mahommedans.

Mr. W. S. CAINE, M.P., said he became more and more convinced that medical knowledge is the key to unlock doors, and win confidence and favour in heathen lands. One of the best dispensaries in the North-west Provinces of India is under the charge of a former student of the College. Rev. James Sadler, of Amoy, Rev. J. Hiles Hitchen, D.D., and Rev. Richard Roberts, followed with brief, sympathetic speeches.

WILD AUSTRALIAN ABORIGINES.

HAVING just received, through Mr. George Williams, of St. Paul's-churchyard, London, money contributions from well-wishers in the dear old land, I feel constrained to pen a few lines for your columns on the work of God amongst our poor Australian aborigines.

Since I last wrote my scene of labour has been changed from the far north to this the extreme south-western portion of New South Wales, or about 700 miles from the position I occupied on the Culgon in January last. In consequence of the state of my wife's health I was most reluctantly compelled to accept the offer of parish work from that worthy and earnest man of God, the Bishop of Goulburn, with the distinct understanding that I should be free to do all in my power for the miserable remnants of once powerful tribes inhabiting this part of the colony. Since my settlement in this parish, which covers an immense area of country, much has been done both amongst whites and blacks. At Brungle, which is one hundred miles distant, I have paid several missionary visits, preaching to the blacks there encamped, who number upwards of one hundred.

In company with my faithful and devoted black fellow, Peter Murray, a short time since I made a missionary tour. Meetings were held in several large towns, Peter, as well as myself, pleading the cause of the poor blacks. At a place on the Lachlan river we got a large number of them to one meeting, and earnestly pressed upon the white portion of the audience the woes and needs of the dusky creatures of God in their presence. At one camp during this journey we found a

LARGE NUMBER OF HELPLESS CHILDREN,

exposed not only to hunger and semi-nakedness, but, alas! to all the evils of the worst side of our colonial civilisation. My heart was deeply touched for them, and I have made the necessary start to their being properly cared for. I hope to get them comfortably quartered under my own supervision.

I have prevailed on the Government to appoint one of my former co-workers at the Warangesda mission station as teacher of the settlement of blacks at Brungle. One of my objects here at "Illaville" is to gather in native children who are entirely destitute, and train them under duly qualified Christian instructors, so that they may turn out good domestics and station and farm labourers.

When I came here only eight months ago nothing of this Home existed. But already, through the mercy and faithfulness of God, not only has a prosperous white parish been organised, but initiatory steps have thus far been taken for future permanent benefit to the unfortunate aboriginal children of whom, sad indeed to say, we have no less than 3300 in the colony, and of that number not more than 400 cared for. In Queensland efforts are being made by a band of sincere Christian people to convey to the tens of thousands of blacks in that colony the blessings of the Gospel of "peace and goodwill." They have met with some discouragements, inasmuch as the Government have not shown much interest hitherto in missionary efforts. But as soon as the matter of native reserves is settled, a practicable scheme will be inaugurated. What we want to reach the

NEEDY THOUSANDS OF BLACK HEATHEN

in this land is the Christianity of Christ and the Apostles, pure and simple—men and women moved by the Holy Ghost to go out into the wilds, without hope of present reward, and make known the love and mercy of God in Christ. I would again reiterate my former statement, that in Australia we have not less than 200,000 blacks, and not more than 5000 of them are being reached by missionary operations (Catholic or Protestant). This harvest field is "great, but the labourers are few."

As regards Western Australia, where I spent the two most eventful years of my life, from 1885 to 1887, notwithstanding the great agitation in reference to the cruel treatment of the natives by pearlers and settlers (and which resulted in the rapid passing of a protective enactment), the most shocking cases are reported from time to time. I need only quote from *The Christian Colonist*, an Adelaide newspaper, bearing date Oct. 18 of this year, to give your readers an idea of the state of things in the far West. *The Colonist* says:—

"The Chief Justice (Acting) of Western Australia has held that natives in the service of white men may be flogged by their masters. Several persons who had killed natives in this way were acquitted."

Cannot something be done in England to prevent such

INHUMAN TREATMENT OF HUMAN BEINGS,

who are subjects of our Queen, and who certainly ought to be the objects of our deepest commiseration? Since my retirement from the Gascoyne region, no Protestant missionary has laboured in that part of Australia; but I entertain the fond hope of re-entering that field.—Yours in faith and service,

JOHN B. GRIBBLE,
Missionary to the Aborigines.

"*Illaville*," *Temora, N.S.W., Nov.* 1.

THE GOSPEL IN BELGIUM.

FROM the fifty-first report of the Belgian Christian Missionary Church, it is made abundantly clear that the Gospel in its purity is the spiritual food of which the people of Belgium are hungering and thirsting at the present time. The work of sowing the seed progresses, and the establishment of churches and mission centres proceeds in a cheering manner.

Our readers have learned from time to time of the advance of the movement in Paifve. In spite of the threats of excommunication thrown out by the Bishop of Liège, the Roman Catholics have assembled in goodly numbers, and listened to the open-air addresses. Contempt of Rome is, in some quarters, assuming a more defiant form than ever, and the mental freedom of the people of Paifve may be inferred from the fact that, with the exception of three, all the householders of the town signed a memorial in favour of the erection of a Protestant place of worship. A Sunday-school has already been established, and classes for religious instruction organised.

An interesting incident is reported from Nil-St.-Vincent, near Court-St.-Etienne. The inhabitants, about 1500 in number, discontented with the priest into whose charge they had been unwillingly given, made overtures to M. Lockert, the evangelist. Looking at the motives underlying this action, M. Lockert was cautious in his response. One of the Society's colporteurs entered the field, however, and sold about thirty New Testaments, whereupon M. Lockert commenced meetings in a hall lent for the purpose by one of the inhabitants. The beginning was full of promise, as many as two hundred persons attending the gatherings. At this stage, however, the Romish clergy found means whereby pressure could be brought to bear; and so successful were their plans that the audience gradually diminished, and finally the hall was denied to the evangelist. This story is an outline, in general detail, of the way in which more than one commune in Belgium has been opened up to the Gospel. Some of the people of Nil-St.-Vincent have expressed a desire to hear more of the kind of preaching which the evangelist gave them, and it is hoped that they will not have to wait long for that which they so sorely need. The report remarks: "This district had not been sufficiently prepared by colportage. Nevertheless, M. Ermel, in his rounds, met an old man, of ninety-four years, who said, 'I have been a good Catholic, and I have read much; but only one thing has become engraved upon my memory, and that is, "Jesus came to save sinners." That is all I need. I found that great truth in the Gospel, and I have ever since left off trying to save myself. I have lived in the fear of the Lord, and now that I am no longer of service, may his will be done!'"

Tract distribution is vigorously prosecuted under the auspices of the Society. Though there are still evidences of priestly domination, it is yet true that confidence in "Mother Church" is weaker than ever in Belgium. The past twenty years have witnessed a remarkable change in public religious sentiment in the entire kingdom. To-day religious liberty is unlimited; every form of worship is allowed, and any attempt to disturb a religious assembly would be immediately checked. The Missionary Church is improving the opportunities thus afforded. It has the active sympathy of many friends at home and abroad, and we trust that as time goes on its efforts will be better supported and shall more richly bless. The general secretary is M. Kennedy Aret, Pasteur, 123 Chaussée d'Ixelles, Brussels.

A HOSPITAL FOR ASIA MINOR.

DEAR SIR,—Madame Thoumaian, a Swiss lady (wife of Pastor Thoumaian, of Marsovan in Anatolia, the ancient Pontus), has come to England seeking help to erect and maintain a small hospital at Marsovan, where her husband labours in connection with the American Board for Foreign Missions. Poverty and disease and ignorance of the laws of health combine to render the condition of the people of Marsovan and the adjoining regions exceedingly wretched. Madame Thoumaian enjoys opportunities of making known the needs of the people of her adopted country, and she is accredited by Protestant Christians in Marsovan, and by ministers of Christ in Switzerland. Communications may be addressed to her at 57, Fyfield Road, N.; or to, yours sincerely,

JAMES E. MATHIESON.

Wesleyan Conference Office, N.

THE HON. AND REV. R. MORETON'S evangelistic work in Hamilton, Ontario, is increasing in interest and blessing. Captain W. D. Chapman writes from Lipwood, Westmoreland: "In a letter dated Dec. 5, he says, 'I would be glad of help, for our people are poor. We are now full, and many men attend the Word as preached: this has greatly encouraged me.' I shall be very glad to remit any sums sent to me at the above address."

MEETINGS FOR CHRISTIAN WORKERS and seekers for pardon and purity will be held on Monday, Tuesday, Wednesday, and Thursday evenings, at 7 o'clock, at Temperance Hotel, 86, Southampton-row, W.C. The meetings will be for baptism of the Spirit for holiness and service. There will be Bible Studies in Gal. v. 22: "Fruits of the Spirit." One half hour will be spent in silent waiting on God. Meetings of a similar character at Florence Mission, N.Y., have resulted in bringing hundreds to the Lord. The London meeting will be in charge of Mr. William Peck Smith, of New York, U.S.A.

A MISSION TO JEWS AT PLYMOUTH.—Rev. J. M. Eppstein, head of the London Jews' Society's Metropolitan and Southern Missions, recently conducted a mission to the Jews of Plymouth, Devonport, and Stonehouse. The clergy co-operated with the utmost willingness, so that by Sunday sermons in the churches, as well as day addresses in the schoolrooms, Jesus was, in a manner calculated to meet and answer Jewish prejudices, set forth as the true Christ of God. This was the first mission of the kind held in the Three Towns, and the entire Jewish community (about 300 souls) was thoroughly reached through the various services and lectures, and by the circulars and tracts that were distributed. The Christians were stirred up to an increased interest in God's ancient people, and it is fully believed that the good seed thus prayerfully sown will, in due season, bring forth fruit to the praise of the Lord's name.

Some Scottish Missions.—X.

WORK AMONG SAILORS, GLASGOW.

SEEING the dangers which beset a sailor's life, and considering the extent to which Great Britain is dependent for her prosperity upon her seamen, there is scarcely any class of men who have a greater claim upon the sympathy of their countrymen than have our seafaring braves the world over.

This was realised in Glasgow some sixty-seven years ago, when the

SEAMEN'S FRIEND SOCIETY

was founded, in 1822. What the form and scope of the work was in those days is beyond my ken; but no one can visit the spacious premises now in use without being impressed with their eminent suitability and capacity for the prosecution of far-extending and important missionary effort.

There are two centres, one on the north or city side of the river, and one on the south. The former comprises an Institute, reading and recreation rooms, a few beds, coffee tavern, depository for British and foreign Scriptures, home for distressed seamen, and a seamen's chapel; the latter a Bethel, with reading and recreation rooms. I was only able to visit the premises on the north side, which form

AN IMPOSING CORNER BLOCK,

and extend for some distance along both sides of the angle. Facing the quay are the Institute and coffee tavern (the latter being formerly a publichouse), while down the side street the chapel adjoins the other buildings. This chapel in its present form dates from 1860, when it superseded an older edifice erected in 1821. But it is only within the last three years that the premises adjoining have been secured, the original Institute being further along the quay. The advantage of having all the branches of the work consolidated in one block is obviously very important.

As regards the methods of work, they are very much those which characterise other "Sailors' Rests." The following summary gives, in as brief a form as is possible, a very good idea of the extent of the work done.

Religious Services held, including open-air service, north and south	1,927
Seamen and their friends attending the in-door Gospel Meetings	8,673
Tea Meetings and Lime Light Entertainments	17
Visits made by Seamen to Institute, north side	76,165
Visits made by Seamen to Reading Rooms, south side	31,665
Letters written by Seamen	5,650
Number who have signed the Total Abstinence Pledge	672
Bibles and Testaments sold, English, Gaelic and Foreign	770
Tracts distributed, English, Gaelic and Foreign	152,150
Libraries placed on board ships	107
Bags and Parcels of Reading placed on board ships	865
Ships boarded by Agents on arrival	4,661
Families visited by Agents	2,551
Visits made to Boarding Houses by Agents	1,587
Lodgings given to Destitute Seamen	328
Shipwrecked Fishermen's Society Tickets issued	230

Figures and statistics are proverbially "rather dry," but whoever will devote a few minutes of careful study to the above table, cannot fail, by "reading between the lines" to see that they represent an immense amount of work, very diversified in character, and, thank God, very fruitful in result.

It is the *personal* and *individual* phase of the work that is most needful. "Jack," wherever he is, needs *friends*; and, while he will often sit quietly enough in a meeting with his fellows, yet it is when he is personally dealt with that his decision for Christ is made. Hence the staff of workers make a special feature of private conversation, and individual influence which, under God, is greatly blessed. I could give many cases which were related to me illustrating this; for it is a great joy to the workers to record definite, and often remarkable,

CASES OF CONVERSION

which have attended their endeavours. It requires no erratic flight of imagination to picture scores of men once wild, reckless, and drunken, now "clothed and in their right mind," rejoicing in the pardon of their sins. These going forth to other lands in the pursuit of their calling, spread the good news of the Saviour's love among their native and foreign mates.

A man came in to a meeting one day who had evidently been drinking hard, and was half ashamed of being noticed. "I'm not fit to come to Christ," he said, "but I'll sign the pledge." After conversation and prayer with one of the workers, he seemed quite broken down; and, falling on his knees, surrendered himself to Christ. Soon after that he got a berth in a ship as cook and steward, and was absent for several months. On his return, he brought his wife and child to the Institute, all looking very respectable and happy, and declaring they had not been so comfortable for years. At the first opportunity he gave his testimony in one of the meetings, telling how he had been in a good situation as head cook in a hotel in Edinburgh; how he and two other servants had all lost their situations through drink; but coming to Glasgow, he found his way into the Seamen's Institute, where he had been led to trust in Jesus, and a very precious Friend he had found Him to be. Now he was going off on a twelve-months' voyage, with a Christian captain and a Christian mate, and they were asking the Lord to make them a blessing to the rest of the crew. This may be taken as a fairly typical case.

The Christian men are formed into a band, called the

"GOSPEL SHIP'S CREW."

Taking Rom. x. 9 as their motto, they are ready at any time to speak or sing for their Master. The members remember one another in prayer continually, and many a man far off on the lonely ocean, is strengthened and encouraged by the knowledge that his friends are praying for him.

At Christmas time there is always an interesting gathering in the Bethel. The Christmas boat, which was formerly used on the river for boarding vessels, has been transformed into a beautiful model steamship. Every Christmas she is placed on the platform of the large hall and loaded with useful articles, such as mufflers, socks, mittens, brushes and combs, flannel shirts, Bibles, and books. The literature placed on board of vessels proves a great boon, and many a silent messenger has been the means of bringing peace to a sin-troubled heart.

Chief among the directors is Mr. Alexander Allan, of the "Allan Line," and perhaps the credit of being the leading spirit may belong to Mr. Richard Hunter, who combines the offices of hon. treasurer and secretary, as well as being a director and a trustee. To work among foreign sailors Mr. F. Hermans is engaged; in him I recognised an old friend whom I had met a few years ago at the Home at Havre, where he was then located. Mr. Hermans has recently suffered the loss of his devoted wife, who, first at Ratcliff-highway, then at Havre, and subsequently in Glasgow, had been greatly blessed in her labours, from which she is now at rest—but her works follow her.

ANOTHER GREAT LOSS

was sustained by the Society when Miss Tina Gibson—an earnest helper—exchanged this sphere of labour to go out, as the wife of Rev. Dr. Kerr Cross, to settle in Livingstonia (Central Africa). The sequel was an inexpressibly sad one, for she had not been there long ere she succumbed to the climate, leaving her husband (whose name has been prominently to the front of late in connection with the African Lakes Company's troubles with the Arab-slavers at Karonga) to mourn her loss—and not him only, but hundreds of sailors all over the world, to whom her memory is very dear. Her sister carries on her share of the work in Glasgow.

An important adjunct of the Society is the

LADIES' AUXILIARY,

which exists for the purpose of visiting seamen's families, many of which are in necessitous circumstances, and reporting to the Society such cases as merit assistance. They sympathise with the widow, helping and encouraging her in the support of herself and children. Once a month they meet to report upon their work, and, unhappily, scarcely a meeting takes place without some more widows being added to the roll. Sometimes the sad tale is that the husband has been washed overboard, or he has fallen from the yard, or died of fever far from home and kindred; or it may be he comes home to languish and die from disease contracted by exposure during some storm. Truly this phase of the work is a part fulfilment of St. James's definition of "true religion" (James i. 27).

While writing of work among sailors, I may also mention the

SAILORS' ORPHAN SOCIETY,

established only a month or two ago. This is another of the good works in which Mr. Alexander Allan and Mr. Richard Hunter have a hand. Indeed, they are prime movers in it, having withdrawn from their association with Mr. Quarrier's Homes to enter upon this new and special sphere of service.

Some four thousand sailors are annually lost from, or die on board, British ships; and the sailor's income, as a rule, not being such as to enable him to make any great provision for a family, in thousands of cases the death of the father at sea means destitution to the family on shore. It is to provide for those left behind that this Society is formed, and it is one which deserves the wide and hearty sympathy of the Christian public.

The method of rendering assistance is as follows: (1) If the mother is alive, and in all respects a suitable person to bring up her family well, a yearly grant may be made for one or more of her children. (2) If the mother is not in a position to properly look after her children, or is dead, a good home in the country will be sought out, where the child will receive a Christian training. (3) In other cases, not suitable for above plans, an effort will be made to have them provided for in some already existing institution.

SOME FORTY CHILDREN

are enjoying the benefits of one or other of these plans, and applications are being made from various parts of Scotland. It is encouraging to find that many Scottish Christians have come forward to help, and scarcely a more deserving object could be commended to their liberal consideration. Fuller particulars may be obtained from Mr. Hunter, whose address is 27, Jamaica-street, Glasgow.

I learn from Mr. Quarrier that "a Christmas gift of £1500 has been received for the erection of another cottage in his 'Children's City.'" The building is to be called "The Lincoln and Garfield Home," and is in memory of a beloved brother and sister "gone home."

The "£30 per day" needed (as stated in my notice of his Homes) is to support *all* the children under Mr. Quarrier's care, not only those in the "village" at Bridge of Weir. I may also mention, for distinction's sake, that Mr. Quarrier's Canada Home, "Fairknowe," is at Brockville, Ontario. G. E. M.

ITALIAN CONFRATERNITIES.—The law which places the property of the religious confraternities in the kingdom of Italy under the control and administration of the Government and the local authorities has received the sanction of the Italian Parliament. Under its powers the State will take over the accumulations of 8487 such confraternities, representing over £4,400,000 in value.

NOTES ON CENTRAL AFRICA.

THE PORTUGUESE INVASION

is a serious matter. According to the British contention, which seems just, the Portuguese had no right to survey for a railway on a road made and used by British traders since 1875; still less had she any right to tear down two British flags. A paper, by Captain Lugard in *Blackwood* for this month, gives valuable information on this matter. Our Foreign Office is taking at length sufficiently firm action; but we cannot forget that this invasion has been made in the face of distinct claims made by Lord Salisbury in May last. The importance of Major Serpa Pinto's action lies in this, that he now holds for Portugal the only way into Nyasa land. Thus the Northern portion of the territory given by the Royal Charter, published in last week's *Gazette*, to the Duke of Fife's Company, is no longer British; and three missions—that of the Church of Scotland on the Shiré Highlands, that of the English Universities on the eastern shores of Nyasa, and the Livingstonia Mission of the Free Church of Scotland on the western side of the Lake—are required to acknowledge the sovereignty of an intensely Romish power. The mission of priests sent up in the wake of Serpa Pinto may be taken as revealing the purpose of the whole operation.

STANLEY'S LETTER

to Sir Francis de Winton vindicating himself, presents the hero in the least favourable light. There is much to be said on Emin's side, and his friends will not be slow to open their mouths for one who is perforce dumb at present. The friends of Major Barttelot also will speak out—indeed, have already begun to do so. For the first time Stanley has broken silence about his great blunder touching Tippoo Tib, and the defence seems sadly lame. *The Standard* of December 21 says: "The general impression will be that there is a false chord in this heroic strain;" and that opinion is likely to prevail. More must be said on this point some day; but it would probably have been better if a letter written so long ago as August 31 had been withheld, now that the writer is within reach of fuller information. The only satisfactory paragraph in the letter is the first, where he speaks of Mr. Mackay as "the modern Livingstone," "an able and reliable man." "When I saw him and some of his work about here," —Msalala—"then I recognised the man I had pleaded, in the name of Mtesa, should be sent to him in 1875, the very type of man I had described as necessary to confirm Mtesa in his growing love for the white man's creed." Some day we shall get Stanley's opinion about Mtesa's successor and the present condition of Uganda.

THE RAILWAY

from Mombasa to the Victoria Nyanza, at which we recently hinted, seems likely to be promptly undertaken. Stanley has spoken of it in terms of strong approval, and the first forty miles will be ready for opening in two months. Scarcely anything is of more importance for Africa than the pushing in of such means of swift and safe communication; and the proposal of railways on both sides of the Dark Continent, and in the centre from Kimberley to the Zambesi, must be gratefully regarded as part of the preparation which He, who has "all power on earth," is making for the entrance of his Gospel.

THE MISSION AT BLANTYRE

in the Shiré Highlands is described in graphic terms by Captain Lugard in the article above referred to, and one can see how hopeful a work for the regeneration of Africa is about to be trampled under the hoof of Romanism unless Britain at length takes action to protect the most deserving of her subjects. The same may be said of

BANDAWE, ON LAKE NYASA.

"Dr. and Mrs. Laws," writes Captain Lugard, "have effected wonders here; their schools are thronged, and the practical nature of the work is invaluable." Must all these hopeful beginnings, and those of the Universities' Mission on the eastern side of the lake, be abandoned to the tender mercies of the man-stealers and the Romanists, for want of a little effort on the part of our Government?

We must, as Christians, cherish love and goodwill toward both Arabs and Portuguese; on the other hand, our faith not only permits, but requires us to hate falsehood and injustice, and still more a system which justifies these on account of the gain they may bring to it.

CHRISTMAS CHEER.

In harmony with the cheerful character of the season, much was done last week to brighten the lives of the poor and destitute. On all hands Christian workers found pleasure in the service of love. We can only afford space for condensed notices of a few special accounts that have reached us:—

Upwards of three hundred persons were provided with a dinner on Christmas Day by the workers at Clapton Park Tabernacle. Parcels of clothing were also given to the most needy cases, and a sack (two cwt.) of coals to thirty widows.

Free meals for "the poor, the lame, and the blind" were provided at St. James's Hall, George-street, Lisson-grove, on Thursday and Friday. On the first evening all the guests were over fifty years of age. During both evenings a band of helpers sang the Gospel, and addresses were delivered by Messrs. Sprunt (superintendent), Frost, Mitchener, and others. Bibles were given to all persons who did not possess a copy.

Through the kindness of Mr. and Mrs. B. F. Babcock about 200 young men living in lodgings in Liverpool were invited to a substantial dinner at the Young Men's Christian Association, Mount-pleasant, on Friday last. The guests partook of dinner in the large reading-room. Addresses were afterwards given by the host and Dr. Nevins, and the secretary (Mr. T. Jameson), and the proceedings closed with a service. The object of the gathering was to form a pleasant change during this festive season in the lives of those young men who were prevented from going to their homes in the country for the Christmas holidays.

About sixty of the inmates of the Homes for Aged Christian Blind Men and Women, situated in the Hanley-road, Crouch-hill, N., sat down to a substantial dinner on Friday. Revs. J. R. Wood, J. F. Osborne, and Thornley Smith, Messrs. Mummery, Hawkins, P. Terry (treasurer of the Maintenance Fund), and W. G. Wilkins (treasurer of Home Extension Fund), were among those who afforded pleasure to the inmates by kind and cheering words.

The Christian public of Manchester responded heartily to the appeal to provide the annual supper for the poor of the city. About 3000 toilers, from the ranks of the deserving poor, were entertained on Christmas Eve, in the Free Trade Hall. A band of missionaries, deaconesses, and other helpers did much to promote the happiness of the company, Mr. J. Wakefield MacGill, secretary of the Manchester City Mission, heartily commended the Christmas message.

Christmas Day found the Strangers' Rest, Ratcliff-highway, E., crowded with sailors from all lands. The story of salvation was told in several tongues, the occasion being made suggestive of ever-timely truth. A hearty tea was served between the afternoon and evening meetings, at which ladies and gentlemen delivered addresses. There was lively singing, and a number of the men testified to the saving grace of God. Afterwards a large Christmas tree was stripped. Each sailor received a present of mufflers, mittens, and helmet, all of which had been worked by kind ladies living far and near. Books and oranges were also distributed, and a very happy evening was spent. On Boxing Day the usual feast of roast beef and plum pudding was given. Those who had charge of the efforts were cheered, not only by observing the joy of the men, but by contemplating the pleasure of the sailors' friends at home when thinking of the goings on at the Rest and kindred institutions.

The Annual Christmas Breakfast was held at the Y.M.C.A., 186, Aldersgate-street, E.C., Mr. George Williams presiding. After prayer, a reading from the Gospel of Luke concerning the nativity, and the singing of Christmas hymns, the Chairman made a cheery, seasonable speech. A considerable array of speakers followed, each giving a brief and appropriate word. In closing, the Chairman referred to the prayer of Jabez, "Enlarge our borders," as the desire of all Association workers on entering upon the New Year.

An interesting evening was spent on Saturday, at the "Welcome Home," Ratcliff-highway. The contents of a dingy, well laden with Christmas presents, were distributed among a large number of sailors by Miss Tuck, Mr. W. Luff, and Mr. Herbert Paton. The last named and Colonel McGregor and Mr. Seagram, delivered stirring Gospel addresses, and peace and goodwill prevailed throughout the evening.

Similar efforts to comfort and cheer were made by Dr. Barnardo, Miss Macpherson, Rev. W. Evans Hurndall, and many other well-known Christian workers.

OBITUARY.

DR. LIGHTFOOT, BISHOP OF DURHAM.

THE death of Rev. Dr. Joseph Barber Lightfoot, Bishop of Durham, which took place on Dec. 21, removes from the scene of human activity one who has left his mark upon the religious history of the nineteenth century. Having been in a weak state of health for some time, the bishop was staying at Bournemouth, where he succumbed to the effects of a chill.

Born at Liverpool in 1828, the deceased had a distinguished career as a student, a University leader, an author, and a bishop. It was by his writings, however, that he was most widely known. "There can be no doubt whatever," says *The Record*, "that an increasing belief in the Faith, and in the Bible as a Divine revelation, has for its support from history and scholarship and philosophy than it had twenty-five years ago, when Lightfoot began to publish, and when it was becoming fashionable to assume that the German professors had annihilated the Bible by treatises of unanswerable learning and logic." The Bishop planned a series of commentaries on the Epistles of St. Paul, but with the appearance of three only—Galatians, Philippians, and Colossians (with Philemon)—which last he lived to complete. Dr. Lightfoot's investigations relative to the writings of the Apostolic Fathers were eminently thorough, and serviceable in a high degree to a true understanding of early Church life and thought. As a member of the New Testament Revision Committee, and the author of a powerful reply to the destructive book entitled "Supernatural Religion," the Bishop also rendered an important service to the Church of Christ.

Though in some respects differing from the evangelical party, the Bishop was tenacious of evangelical truth, and did much to discredit the High Church assumption of apostolical succession. He initiated the White Cross Army with "Purity" for its motto; and, being a total abstainer, did much to advance temperance principles. Aggressive Christianity was quite according to his mind, and his sympathies were not confined to the Church of which he was a true pillar and ornament. The Newcastle journals state that he was in the habit of spending his entire Episcopal income on church, educational, and philanthropic effort.

EVANGELICALISM.*

THIS little book contains the sermon delivered in Argyle Chapel, Bath, in celebration of its hundredth anniversary. It contains some interesting bits of religious biography, including the conversion of Mr. Tuppen, the first minister of the church. This man attended one of Mr. Whitfield's services, his pockets filled with stones, with which he intended to pelt the preacher, "but," he adds, "I had not heard long before the stone was taken out of my heart of flesh, and then the other stones, with shame and weeping, were dropped, one by one, out upon the ground." The second minister was Mr. Jay, whose conversion, though more gradual in its character, also resulted from the same evangelical revival; and who afterwards, for a period of sixty-two years, remained the pastor of the church.

The aim of the sermon is to compare the evangelicalism of the last century with that which is found in the churches called evangelical to-day. Dr. Dale conducts the inquiry thoughtfully and earnestly, and with much fairness.

No one who knows anything of his theological position would expect him to be too severe upon the new evangelicalism; yet his questions are often so searching as to arouse anxious thought. For example, the Doctor describes the spirit of the older evangelicalism as that of *individualism*, manifesting itself in supreme regard for evangelical truth, not for its own sake, but as "a necessary instrument for converting men to God, and placing them permanently in a right relation to Him." For the newer evangelicalism he claims that it possesses a disinterested love of truth, leading to an interest in Biblical criticism, and in questions relating to the nature of inspiration. Men learned to study truth for its own sake. "But," asks the Doctor, "if we care more for truth than our fathers cared, do we care for men less?"..."Do we, as the result of the passion for truth, know the real meaning of the Bible better than our fathers knew it a hundred years ago?"..."If we have lost something of the passion for men which characterised the Revival, is there adequate compensation in the results of the passion for truth?"

We commend these questions to all to whom they may be supposed to refer. For ourselves we are convinced that the change is for the worse, not for the better; that the only way to know the truth is to use it for the purpose for which it was intended; that he who makes use of it for this purpose will conceive a passionate fondness for the truth itself which years of mere study can never give; and that to "do the will of God" in seeking to win men to Him, is one essential condition of "knowing the doctrine." The new method will neither learn the truth so well, nor bless men so much.

Contrasting the doctrines of the old evangelicalism with those of the new, Dr. Dale shews plainly enough the inevitable tendency of modern teaching upon the subject of the doom of the lost. The earnestness of the old evangelical preachers arose from "the tremendous consideration that, within the limits of these mortal years, those to whom they were preaching were determining their destiny in the life which lies beyond death." The uncertainty which prevails in the minds of many modern evangelicals upon the duration of the penalty of sin, has been followed by "doubt as to whether there is any penalty from which to save them." In this matter we have no hesitation in affirming our conviction that the cause of evangelicalism has lost immensely by the change.

The Doctor has much to say about the more prominent position now given to the fact of the Incarnation. Without denying the death of Christ for the sins of men, that fact is by many modern evangelicals relegated to a position secondary to that given to the Incarnation. The statement that the Incarnation was a part of God's eternal purpose concerning men even if they had never sinned—that "the Son of God would have shared the life of man, and man would have shared the life of God in Him," *may* be true. But that is all that can be said of it. We certainly do not find any warrant in Scripture for such an idea, and are therefore hardly willing to recognise, in a gratuitous hypothesis, a reason for exalting the Incarnation to a position above that of the death of Christ for the sins of men. Not only the old evangelicalism, but the teaching of the Epistles and of the Apocalypse, gives the most prominent position to the *Cross* of Christ; and we fear that it is an undoubtedly "Down Grade" movement that relegates that stupendous fact to a secondary position.

Upon the doctrine of Justification by Faith, Dr. Dale speaks clearly and warmly. Referring to the modern idea which teaches that "we are justified by faith, because through faith we became personally righteous—and the personal righteousness which is the fruit of faith is the ground of our justification," he says, that "If this idea has produced any effect on the thought and faith of those who still describe themselves as evangelicals, we have to fight the great battle of the Reformation over again." While thus vigorously assailing this modern view of the doctrine, he does not attempt to explain what righteousness it is by means of which we are justified. The supreme importance of this doctrine renders it necessary that very clear and scriptural views should be held concerning it.

One other matter especially is deserving of notice, viz., the *unsectarian spirit* to which the older evangelicalism led. We quote the following:—"The evangelical movement encouraged what is called an undenominational temper. It emphasised the vital importance of the evangelical creed, but it regarded almost with indifference all forms of church polity that were not in apparent and irreconcilable antagonism to that creed." How earnestly may we long and pray for a revival of similar evangelicalism to-day. We too often content ourselves with *saying* that our denominational distinctions are indifferent, that the matters which separate us are little indeed compared with those great evangelical truths which unite us; but for the most part we are content with *saying* these things. With the increase of the Spirit's life and power, our distinctions are bound to become less. Church organisations there may and must be, but denominational names and separate denominational interests shall cease. "*His* name"—and only his—"shall endure for ever."

* THE OLD EVANGELICALISM AND THE NEW. By R. W. Dale, D.D. *Hodder & Stoughton.*

Appeals.

East-end Gospel Mission.—It is proposed to give some free meals, with Christmas trees, to poor children. Any articles of clothing, toys, and also funds would be most thankfully received. Kindly send parcels early to GEORGE FULLER, Superintendent, Brunswick Hall, Brunswick-road, Poplar, E.

The "Drift" Children's Mission.—Mr. C. L. Boyer is engaged in brightening the lives of the poorest children of East London, who are very miserable during the present cold season. He collects the little ones under eight years of age in church schoolrooms, and distributes oranges, nuts, and toys among them. A good influence is thus exerted. As many as 150 children may in this way be cheered for £1. Contributions sent to Mr. SIMEON CLAYTON, New Era Works, Bow Common-lane, E., will be duly acknowledged.

Children's Aid Society (32, Charing-cross, S.W.).—By means of a boys' beadle and five rescue officers, this Society is engaged night and day in rescuing neglected and outcast children. Last year 430 were placed in Homes, and in many other cases help was rendered. Grants were made towards the maintenance of about 5000 children in Industrial Homes. An agency has been established in Manitoba for the reception of lads sent out from England. This will involve considerable expense. The secretary, Mr. A. J. S. MADDISON, asks for liberal aid from the Christian public towards the varied operations of the Society.

THE EXPOSITOR'S BIBLE.*

A MOST valuable addition has been made to this important series of Bible studies. The author's method of treating Judges and Ruth is far—perhaps too far—removed from what some would deem the fanciful. He refuses to read the Gospel into the narrative; and very seldom recognises an illustrative, much less a typical, reference to it. Whether this method is to be commended or blamed will depend upon the habit of thought of the individual reader. The author's aim has been to present vividly and accurately the historical narrative, and to deduce practical lessons affecting daily life at almost every point. The manner in which he has accomplished this task is worthy of all praise.

The language of the book is so clear and forcible, and its style is so graphic, that it is impossible to read it without getting a better realisation of the interesting incidents described. We seem to be taken back to the very scenes themselves. We get a truer estimate of the character of the people among whom the Israelites settled in Canaan, and by contact with whom their own life degenerated, until God sold them into bondage. As one deliverer after another is raised up in answer to the people's cry, we are made to witness the gathering of the forces of both armies, to hear the iron chariots hurtling along the valleys, and the clash of arms as the battle rages, until the enemies of the people of God are discomfited. The problem of how to reconcile these destructive wars with the goodness and mercy of God is fairly faced and patiently answered.

The lessons the author deduces are all of the most practical character. He has no love for mere speculations; but he shows considerable skill in making these incidents bear upon questions of present-day interest. From many passages worth quoting we mention only the following:—

> There is a strain of modern talk which defends the worldly ambition of Christian men...We hear from a thousand tongues the gospel of Christianised commerce, of sanctified success, of making business a religion...Let them be less anxious for speedy success than some they know; not quite so eager to add factory to factory, and field to field; more careful to interpret bargains fairly, and do good work; let them figure often as benefactors, and be free with their money to the Church, and the residue of worldly ambition is glorified, being sufficient, perhaps, to develop a merchant prince, a railway king, a "millionaire" of the kind the age adores...It is upon Christianity as approving all this that the Moabites and Ammonites of our day are falling...They believe in wealth...It is too bad, they feel, to have their sphere and hopes curtailed by men who profess no respect for the world, no desire for its glory but a constant preference for things unseen...Or, the frank heathen finds that in business a man professing Christianity in the customary way is as little cumbered as himself by any disdain of tarnished profits and "smart" devices. What else can be expected but that, driven back and back by the energy of Christians so called, the others shall begin to think Christianity itself largely a pretence? (pp. 79—81).

Upon worldly connections, the unequal yoke of believers with unbelievers, the author speaks vigorously. And with equal wisdom and force he deals with the claims of science (111—114); sectarian divisions in the Church (123); mistaken use of the popular Religious Conventions (130); of the fulfilment of the Church's mission as essential to her own life (137); and many other subjects not less practical and important.

While we may not agree with every opinion advanced, we yet warmly commend the book as a valuable and able exposition.

* JUDGES AND RUTH. By Rev. R. A. Watson, M.A. *Hodder & Stoughton.*

MR. AND MRS. SOMERSET GARDNER recently paid a visit to Bures, Suffolk. Services were conducted in the afternoon by Mrs. Gardner for women only, and in the evening by Mr. Gardner. At the close of each evening service several, including many young men, came forward as inquirers, and at the close of the mission not a few were rejoicing in Christ as their Saviour.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

The steady extension of the influence of the Commercial Travellers' Christian Association is matter for devout thankfulness to God. At the annual meeting of the Association, held on Monday, in Exeter Hall, a report of a highly satisfactory character was presented. There is a continued accession of new members, and, what is specially noteworthy, the aims and objects of the Association seem to be pursued with increasing earnestness alike by old friends and novitiates. Mr. George Williams, who presided over the proceedings in the evening, referred with joy to the growth of the Institution.

Bishop Barry delivered a weighty address on the Christian profession. If it has any vitality about it, the Christian profession means that a man lives in a supreme relation to God, coming into that relation knowingly, through the mediation of the Lord Jesus Christ, and by the indwelling and inworking power of the Holy Spirit. This tells upon the man in two different aspects of his being—affecting him in his trade or profession, and also in his deep underlying humanity. In commercial life we act as independent individuals. The one duty of men so considered is absolute truth and honesty—never condescending to anything partaking in the slightest degree of the character of deceit. It might be said that such principles are difficult of application in business; his reply to that objection was that in the path of duty difficulties are not things to be yielded to, but rather things to be overcome.

Certain it is that a man cannot take up the Christian profession in one place, and leave it behind him when he enters the world of business. Christian obligation may indeed go further than straightforwardness in commercial dealings. St. Paul writes: "Owe no man anything, but to love one another." The first clause expresses the principle of truth and justice; the second implies that

LOVE IS THE ONE DEBT

that can never be adequately paid. And even in the world of business there is sometimes room for something beyond strict and unswerving justice—room for something like liberality and forbearance, and also forgiveness. To those who might prophesy loss and failure as a result of following such principles, the Bishop said: I give you the teaching of our Master, the Lord Jesus Christ, and you must know that though in Him there was infinite mercy and forbearance of sinners, there was never any condonation of evil or sin.

As to the deeper humanity, the Bishop recommended its careful culture, in such a way as to supply that element which the life of business leaves uncultivated. There is much repose in change of work, but the real repose, after all, is the rest in God. A quiet, thoughtful, and prayerful study of the holy Scriptures, with the world shut out, is specially helpful in the religious life. Another element is the Lord's Day rest, on which the Bishop said: "I do most earnestly press upon you that you let nothing short of absolute necessity trench upon this, which is of incalculable value to your souls. I think that in time past, the repose of the Lord's Day has been one of the great sources of the deep-seated strength of the English character. I grieve to say that in the days in which we live, there is a laxity in recognising the religious benefit of the day." Among other means of grace the Bishop mentioned public worship. He proceeded to show that, though viewed in two aspects, public and private, man's life is essentially one. Dwelling then upon the benefits of association, the Bishop spoke kindly of the C.T.C.A., and expressed a hope that it would prosper, and be greatly blessed.

Rev. J. B. Meharry followed with a speech alternately grave and gay. The broad basis and evangelical character of the Association gave him much pleasure. The meeting was stimulating throughout. We sincerely trust that the achievements of the new year will grandly eclipse those which have invested the past with so much interest.

MAJOR WHITTLE AT NORWOOD.

After a week of earnest and well rewarded effort, Major Whittle closed his brief mission at Auckland Hall, West Norwood, on Sunday week. In the morning he preached a stirring discourse to Christians in Chatsworth-road Church (Pastor W. Fuller Gooch). In the afternoon there was a crowded gathering of children at Auckland Hall, when much interest was manifested by the youthful hearers in the Major's earnest and loving appeals.

Notwithstanding very inclement weather in the evening, there was a good congregation for the closing service. The evangelist's address was based on the Gospel incident of Peter's walking on the water and being upheld by the strong arm of the Master. The various points were very forcibly and strenuously applied, and the impression made on the hearers was very evident. In the after-meetings the responses to Major Whittle's invitation were numerous, and the last service was probably the most manifestly fruitful of all.

Before and after the addresses, the Gospel message was charmingly and effectively sung by Miss Whittle, assisted in one case by Mrs. Whittle. The evangelist is happy in having such helpful coadjutors in his work. He was heartily supported in this mission by Mr. and Mrs. Stoughton, and a strong band of workers, who visited the neighbourhood, and gave personal invitations to the people. On a preceding page we give condensed notes of the address delivered at the first service.

We warmly commend the evangelist and his family to God, and to the hearty co-operation of Christians wherever their lot may be cast throughout another year of service.

NEW MISSIONARIES FOR INDIA.—There was an interesting gathering on December 1, at the *Bombay Guardian* premises, to welcome to India Mr. Joseph Taylor, of Sunderland; Miss Sarah Pike, of Dublin; Miss Kate Murphy, of Bolton; and Miss Elizabeth Jackson, of London, all new missionaries from the Friends' Foreign Mission Association; also to welcome Mr. and Mrs. John H. Williams, of the same Association, returning to India after some months' furlough; and Mr. Frederick Sessions, a member of the Committee, who is on a visit to India in order to study mission work, and the many problems which in various ways affect the interest of the people of the country. Missionaries representing several societies, and a number of native Christian workers, attended the meeting, and pledged their hearty Christian sympathy with the new comers.

MISS BESSIE TYSON AT DUNDEE.—At a meeting, the other day, of the committee of Dr. Pentecost's recent mission work in Dundee, a report was submitted regarding the meetings for young people conducted by Miss Tyson. The meetings were held, during the entire three weeks, in Chapelshade Free Church, and by clever chalk drawings and printed texts, Miss Tyson set forth the truths of the Gospel in a very vivid and engaging manner. The lower church was usually full of boys and girls, and on Sunday evenings the galleries also were filled. Such as knew the object of the after-meetings, and desired spiritual counsel, stayed, and children over ten years of age were dealt with as inquirers. The last few meetings were devoted to the large number of children who had professed to experience blessing in the course of the mission. An arrangement has been made to carry on a weekly prayer-meeting for them in the rooms of the Y.M.C.A.

DR. PIERSON IN LONDON.

Dear Sir,—We are glad to inform you that we have been able to take advantage of the visit of Rev. A. T. Pierson, D.D, of Philadelphia, to London during the month of January, to arrange for holding a series of united meetings for the purpose of stimulating and deepening the spirit of consecration and prayer in relation to Foreign Missions.

The meetings will be held on January 15, 16, and 17, as follows:—

Wednesday, January 15.—Westminster Chapel, St. James-street, Buckingham-gate.

4 p.m.—Meeting of ministers and office-bearers. Rev. Charles H. Kelly (President of the Wesleyan Conference) in the chair.

7 p.m.—Public meeting. Mr. H. M. Matheson (Convener of Foreign Missions Committee, English Presbyterian Church) in the chair. Rev. D. J. East, of Jamaica, and others will take part.

Thursday, January 16—Clapton-downs Chapel (Rev. T. Vincent Tymms).

7.30.—Mr. S. R. Scott (Chairman of the Board of Directors of the London Missionary Society) in the chair. Rev. E. E. Jenkins, M.A., LL.D., and others will take part.

Friday, January 17—Marylebone Presbyterian Church, Upper George-street, Bryanston-square (Rev. Donald Fraser, D.D.)

8 p.m.—Mr. W. R. Rickett (Treasurer of the Baptist Missionary Society) will take the chair. Rev. W. E. Cousins, of Madagascar, and others will take part.

Trusting that you may be able to attend one or more of these meetings, and that you will kindly make them as widely known as possible.—Yours faithfully,

[illegible], J. B. [illegible] (Baptist Missionary Society).
H. M. Matheson, W. S. Swanson (English Presbyterian Missions).
R. Wardlaw Thompson, Edward H. Jones (London Missionary Society).
[illegible], Marshall C. Osborn, George W. Olver, Marshall Hartley (Wesleyan Missionary Society).

Dr. Pierson will preach in Westminster Chapel, St. James-street, Buckingham-gate, each Lord's Day in January. The evening services will be mainly evangelistic.

Notices.

A Well-Wisher of India.—No facts have been brought to our knowledge proving that injustice was done to the Indian official referred to.

Mr. W. A. Redwood, of Malvalli, India, tenders his thanks to the friend who kindly sends him The Christian, and desires him to note that his present address is Dulwich House, North Malvern, Worcestershire.

N. Clay, Walton.—If you refer to the "Christian Union for the severance of the Connection of the British Empire with the Opium Traffic," the annual subscription is 1s. The Secretary is Dr. J. L. Maxwell, 104, Petherton-road, London, N.

Applicants for Tracts.—Captain E. Tyler, Low Valley, Darfield, York; Miss E. S. Kenny, care of Mrs. Crook, Beulah, 30, Princes-avenue, Princes Gate, Liverpool; G. Bowes, 20, St. Mary's-place, Dundee; R. Gardiner, 107, Hamilton-square, Bermondsey, S.E.; J. Brenton, Kingsbridge, Devon; W. Forman, 105, Green-lane-road, New Evington, Leicester; J. Harris, evangelist, Horley, Surrey.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Communications Received with Thanks.—J.E.M. M.A.P. S.O. E.W.F.S. W.T.F. H.A.W. A.P. W.C.P. R.B. J.S.M. J.M.E. J.M.H. J.H.D. W.M. R.C. W.J. A.E.W. E.S.L. W.C. W.G. R.S.A. E.W.M. R.S. G.K. S.L. W.M. W.P. T.S. J.D. W.P.S. J.F.M. G.F. J.H. A.W. E.H. G.A.S. W.D.C. G.F.B. W.B. A.C. J.B. E.J.B. W.A.B. E.H.H. T.W. J.C. E.S.K. W.C.W. J.R. H.D. N.J. F.W. J.C.C. J.E. A.J.S M. W.A.S. W.F. J.F. J.H.S. T.J. V.M.S. W.B.D. R.G. J.S. W.C. R.B. E.H.G. J.A.L.K. A.S.C. F.E.M. V.J.C. G.M. M.C. N.A.P. J.F. W.P.S. J.P.H. C.T. D.J.E. A.J.C. T.P. D.J. H.B. R.P. M.H. T.J.

MR. GEORGE MULLER, by latest accounts from India, had spent three weeks at Agra, greatly to the help and quickening of the Church there. He then proceeded to Cawnpore.

The Book World.

The Variorum Reference Bible.

[illegible]ves us peculiar pleasure to announce the [illegible]ation of this very useful edition of the Holy [illegible]ures. The first issue of the Variorum Bible [illegible]s in large type and without references; the [illegible]ond issue had references, but the type was less [illegible]; large type and references combine to render [illegible]is edition, which is suitably called THE VARIORUM REFERENCE BIBLE, a work which careful [illegible] of the Bible will prize in proportion as they [illegible]y use it. Within the covers of this hand- [illegible] [illegible]ern research as affecting [illegible]. This information is [illegible] views of scholars of [illegible] [illegible]ing of [illegible] [illegible]mentators have been consulted with regard to Old Testament, and upwards of seventy on the w. Every opinion is authenticated by the name writers supporting it, and the results of the estminster Revision have been collated through- t. The poetical portions of the text are [illegible]y set out in lines. Drs. Cheyne, Driver, Sanday, the editors, merit the gratitude of [illegible]udents for such an industrious application [illegible]ning and reading. While the cultured ill find this edition very serviceable, it is no less rtain that plain people may study it to great ivantage. *Eyre & Spottiswoode.*

MISCELLANEOUS.

BIBLE HISTORY FOR CHILDREN. By Lady ennett Barrington. 1s. 6d. *Nisbet & Co.* Conlering how much it contains, this is a very useful tle book. The main points of Old and New estament History are collected in convenient sec- ons. The very words of Scripture are wisely re- ined in many graphic scenes, and the character- ic teachings of chief Apostles. At the close is a ort but well-arranged account of post apostolic ristianity, and the spreading of the Gospel ongst the heathen. The wood engravings are w and excellent.

THE LIVES OF THREE BISHOPS. By Rev. C. allock. 3s. 6d. *Home Words Office.* Well ritten, well printed, well timed; few readers ll, we think, withhold this verdict. Three men ore different in character, circumstances, and in [illegible] of opinion than James Fraser, [illegible] of Manchester, Robert Bickersteth, Bishop Ripon, and James Hannington, first Bishop of st Equatorial Africa, could hardly be found. et in essentials they were one. Each was a ristian who put Christ above all human stems, and made God's Word his rule of faith and actice.

"[illegible] MINE INHERITANCE." This title has [illegible] been given to a volume contain- [illegible] addresses at the Jewish Convention held Mildmay-park in October last. About thirty in ber. The addresses deal with the various [illegible] of Scripture history and teaching con- ed. Much information is given as to the [illegible]nt condition of the Jewish people, and to- ching evangelistic endeavour among them. The k will be specially welcome to such as study the [illegible]phetic Scriptures in their bearing upon the times which we live, while persons desiring an intro- ction to Bible teaching likely to the Jews will [illegible] some of the papers more instructive than ny volumes. *J. F. Shaw & Co.*

HISTORY OF CHRISTIAN ETHICS. Vol. i. Be- the Reformation. By Dr. Chr. Ernst [illegible]hardt. Translated from the German by W. [illegible]ie, B.D. 10s. 6d. *Edinburgh: T. & T. Clark.* [illegible]ther volume of the "Foreign Theological brary." After a preliminary survey of the [illegible]nd ideas of Pagan antiquity, the author re- [illegible]rds the moral doctrine of the Old Testament, [illegible] the ethics of a later period among the Jewish people. Coming to Christian times, he [illegible]hibits New Testament teachings, and then [illegible]rges upon the many developments which stand [illegible] in the history of the ancient and mediæval urch. Every page evinces great research, and [illegible]ws a well-balanced judgment. The ethics of [illegible]ist, and those who learned from his lips, present [illegible]rtiful contrast with many of the miserable [illegible]ctrines and ordinances of those who, in later [illegible]s, have claimed to teach in his name.

HOLD FAST BY YOUR SUNDAYS, with introductory note by Rev. Charles Bullock. 1s. 6d. *Home Words Office.* This is a new edition of an eminently readable tale, enforcing regard for the Lord's Day. The treatment is as practical as the subject is important; and we trust the book will be placed in the hands of many Sabbath-breakers, and prove a great popular blessing, by making clear the duty and privilege with which the fourth commandment deals in such unequivocal terms.

THE KINGS OF THE WORLD, AND OTHER POEMS. By Robert Smith. 6s. *Nisbet.* Here is much excellent verse, in varied metre, on many and lofty themes. The great benefactors of the race are "the kings of the world," and their praise is sung in generous lines. The author does not tire of honouring those who, in years gone by, laboured so bravely for the abolition of slavery in America. Moreover, he devotes many a page to songs of praise to God and h s Christ. Readers of poetry will find in this goodly volume much to admire, the composition displaying exalted aspirations as well as broad and deep sympathies.

NONE OF SELF AND ALL OF THEE. By Miss S. S. Hewlett, of St. Catherine's Hospital, Church of England Zenana Missionary Society. With illustrations. 5s. *Nisbet & Co.* A delightful book for ladies' working parties, combining the interest of missionary reports with the charm of an Eastern story. The home trials of a Mahommedan Hannah: the questionings and conflicts of a Sikh moralist; the victory of Gospel grace over these and other characters, form the framework of an admirable picture of Indian life. Miss Hewlett has not only wide experience of Zenana work, but a skilful [illegible]n; wherever her story is thoughtfully read and listened to, there must be a strong impetus given to Christian efforts for "our sisters in India." There are fourteen graphic illustrations from life.

GOD'S JEWELS. By W. Y. Fullerton. 1s. 6d. *Passmore & Alabaster.* The well-known evangelist here sets forth, in a very helpful manner, the dignity and destiny of God's children. The symbolism of various precious stones is made to illustrate and enforce many practical phases of Christian truth. Antiquarian and historical lore are laid under contribution, and Mr. Fullerton appears to be a good mineralogist as well as a reliable interpreter of the things of the Spirit. The chapters, twelve in number, deal with spiritual character and experience, in time and eternity; and the simplicity of the book is one of its charms. We heartily commend this work to all who are able to appreciate the following opening words by Mr. Spurgeon: "Jesus not only says 'They are mine,' but 'they shall be mine.' He bought us, sought us, brought us in, and has so far wrought us to his image, and we shall be fought for by Him with all his might.'

SOME STORY BOOKS. A capital tale for boys, showing that God's ways are not our ways, is ARTHUR EGERTON'S ORDEAL, by Emma Leslie (1s. *Partridge*).—THE LINE OF BEAUTY, by Emma Marshall (2s. 6d. *Home Words Office*), is lively in style, and healthful in tone. The path of duty is commended with a force worthy of the accomplished author of the book.—*The Wesleyan Methodist Sunday-school Union* has published three excellent story books—ELISE FONTAINE (1s.), a story of life in Belgium, by Alice Briggs; TATTERS AND JENNIE'S SCHOOL DAYS (1s. 6d.), by Lillie Pethybridge; and ERIC'S HYMN AND OTHER STORIES (1s.), by Edith Greeves. These are all simple and wholesome, and so attractive in get-up that they cannot fail to be specially acceptable as presents to children. The last-named book is charming in a high degree, and has a good and definite aim.—OLD FIPPENCE AND THE LITTLE STICK GIRL, by J. J. E., is a short, interesting story, illustrative of the ministry of children.

THE PROPHECIES OF JEREMIAH. Expounded by Dr. C. Von Orelli, Basel. Translated from the German by Rev. J. S. Banks. 10s. 6d. *Edinburgh: T. & T. Clark.* This is a valuable addition to the publishers' well-known "Foreign Theological Library." The prophecy is divided into sections, according to subject-matter, and, following a new translation, accompanied by critical notes, comes a valuable commentary. The many problems which cluster round the book are dealt with in an introduction which is able, though brief. After examining the claims of the Septuagint text, which differs in a remarkable degree from the Hebrew, and has by some been given the preference, the author says: "Instead of two texts, we have but one Hebrew recension, and an utterly untrustworthy version, which can only serve, at best, as a secondary or tertiary source in settling the text." The work is characterised by thoroughness and precision, and students of the original will find it helpful, as it is essentially scholarly and reverent.

THE WORD. By Rev. T. Mozley, M.A. 7s. 6d. *Longmans.* This is a treatise on the being, character, and spiritual operations of God. Though advanced in years, the author is still a keen thinker. Greek thought and Jewish theology are analysed in explanation of the word "Logos," which is ultimately defined to be "whatever reminds us of God and of duty to Him." These reminders, it is maintained, varied with the occasion, usually taking the form of the "still small voice." God's only begotten Son was the Word in a sense far transcending all former communications from heaven. From these sentences it will be correctly inferred that the work is not primarily expository of Holy Writ, but rather is religio-philosophic in character. While admitting that some of the chapters are suggestive of important truths, we regret to say that the book, as a whole, does little to assist the reader of the written Word to fathom the mystery of the Word made flesh.

ANNUAL VOLUMES.

THE CHURCH MISSIONARY GLEANER, vol. xvi. Large pages, beautifully printed and capitally illustrated, renders this a magazine which, in volume form, will prove very attractive in village libraries. The *Gleaner* gives an eminently readable digest of extensive varied operations in many lands. *Church Missionary House, Salisbury-square.*

THE CHURCH MISSIONARY JUVENILE INSTRUCTOR. New series, vol. x. This should be a welcome book in many homes where the world-wide mission of the Gospel is, as it should be, kept to the fore. The illustrations are suited to secure the attention of the young, and the articles are always brief and telling. *Church Missionary House, Salisbury-square.*

THE INDIAN FEMALE EVANGELIST, 1889. The year's parts of this quarterly—which is the organ of the Indian Female Normal School of Instruction Society—have been bound in a handsome volume. As a record of effort among the women of India, it will interest many labourers for Christ; while the special articles which are scattered up and down its pages, relating to questions affecting the highest welfare of our great Eastern dependency, give the book a value which the friends of missions will not be slow to appreciate. 2s. 6d. *Office: 2, Adelphi-terrace, London, W.C.*

FOOTSTEPS OF TRUTH. Vol. vii. 5s. *Shaw & Co.* Avoiding controversy, Mr. C. Russell Hurditch, the editor of this magazine, endeavours to advance the cause of truth by the presentation of sound doctrine and positively helpful exposition. His efforts have been attended with much success, and the periodical may be warmly commended to young believers and Christian readers in general. The contributors are of one mind in regard for God's Holy Word, and in aspiration after true progress in the life of faith and holiness. The Bible-readings, of which the volume contains many, are a feature which will prove specially serviceable to mission workers.

CHINA'S MILLIONS, 1889. Boards, 1s. 6d.; cloth gilt, 2s. 6d. *Morgan & Scott.* Prefaced by an excellent map, this volume gives a large amount of information respecting the progress of the work of God in the Chinese Empire. The reports of many workers from the various provinces are full of interest, and the articles of the editor, Rev. J. Hudson Taylor, are always helpful to those whose aim it is to live in close communion with God, and work in harmony with his will. The volume preserves in a handy form a large mass of matter with regard to Gospel effort in China. Some of the missionaries' letters are very graphic; all of them describe evangelistic work full of promise though in the midst of many discouragements. A number of illustrations add to the attractiveness of the book.

THE PASTOR'S DIARY AND CLERICAL RECORD, prepared by Rev. L. H. Jordan, contains tables of reference, and forms on which to record visitations, sermons preached, and other matters coming within the range of pastoral duty. *Edinburgh: James Gemmell.*

THE CHURCH MISSIONARY POCKET ALMANAC AND KALENDAR FOR 1890 will prove of special service to those who have the claims of the C.M.S. near at heart. There are many pages of information, tabular and otherwise, regarding the work of the Society, and the daily lessons are given throughout. *Church Missionary House, Salisbury-square, E.C.*

THE PROTESTANT DISSENTERS' ALMANAC AND POLITICAL ANNUAL FOR 1890. 6d. *R. Banks & Son, Racquet-court, Fleet-street.* This is the forty-fourth annual issue of a useful publication. There is a ministers' list and directory of Nonconformist churches and chapels in and around London. An excellent portrait of the late Professor Elmslie is accompanied by a warmly appreciative sketch.

Evangelistic Notes.

Mr. William Nobbs asks prayer for a visit to Hotwells, Bristol, where he commenced a mission on Sunday last.

Mr. Charles Garnett, the Wesleyan mission preacher, has recently conducted a very successful ten days' mission at Carlton, Worksop.

Miss Smith and Miss Bax are at present visiting Ireland for a long stay. The first mission commences on Sunday next, at Moyallon.

Kirkcaldy.—A stirring series of evangelistic meetings have lately been held in Raith Parish Church, Kirkcaldy. Many have professed decision for Christ.

Enfield.—Special services in connection with Bush Hill Park (Enfield) Christian Mission, were recently conducted by Rev. H. E. Sampson, late of Margate. Much blessing resulted.

Rev. R. Balgarnie has conducted a week's mission at the Congregational Church, Batley, with the happiest results. It is expected that there will be a large accession to the membership of the church from among those who have attended the services.

Mr. Start, of the London Evangelisation Society, has held a very successful fortnight's mission in the village of Lower Winchendon. Bucks. The mission hall was well attended. Christians have been built up and much refreshed, while sinners have been brought to the Lord.

Broomhill, Northumberland.—Evangelistic services have been held in the mission-hall here for five weeks, by Mr. Charles Boyall, of the Evangelisation Society. Many have decided for Christ, and the members have been greatly blessed. The mission-hall, which seats 300, has been opened about one year and eight months; there were 18 members to commence with, there are now 120.

Pirbright, near Woking, is a small and out-of-the-way village, but it has recently been favoured with the Divine blessing in connection with a visit of Mr. G. D. Shipley. After a fortnight's labour at St. John's, Woking, Mr. Shipley, his daughter, and a female helper came to Pirbright for a fortnight's mission. The meetings increased in interest and power till the close. Several persons professed to decide for Christ. Mr. Shipley seems eminently qualified to arrest the unconcerned, to bring the wavering to decision, and to revive and strengthen those who already believe.—JOB FIFIELD, Congregational Minister.

Mr. E. P. Telford has been holding evangelistic meetings in Gloversville (U.S.A). His visit has been a great blessing to our Church and to the community. Although he has been with us only two weeks, and another evangelistic meeting has been going on under the auspices of the W.C.T.U. at the same time, he has seen more than sixty persons at the altar seeking salvation. Mr. Telford has preached many very powerful sermons, and has struck tremendous blows against the great sins of our day, and we believe that great good will result from these earnest efforts. It is sincerely regretted that this good man and his wife must leave us so soon.—C. W. ROWLEY, Pastor First M.E. Church.

Ireland.—A fortnight's series of Gospel services has been conducted in Lurgan, by Mr. Jas. Dixon. There were several striking cases of conversion, and the meetings were made a great blessing to believers. Mr. John T. Dorland, jun., from Canada, has held a very successful series of evangelistic meetings in Lisburn, and Rev. Jas. Stewart, Methodist Conference evangelist, has held a similar series at Donaghadee. During the last few weeks Mr. Wm. Smith, of the Irish Evangelisation Society, has been labouring with much acceptance in connection with several stations of the Belfast Town Mission. Mr. Smith's services have given a marked impetus to the work of the missionaries.—A twelve days' Gospel mission has been held in Clonakilty, co. Cork, by Rev. James Oliver, of Youghal, and others. The noon-day meetings were seasons of great blessing, and the evening services were attended with much of the Divine presence. A similar mission has been held by Mr. J. Townsend Trench, J.P., in Stewartstown, where, for some months, God has been giving showers of blessing. Mr. Trench's sermons and addresses were delivered with great power and earnestness, and several interesting cases of conversion were met with.

Church Parochial Mission Society.—The following missions have been arranged for the month of January. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken and J. P. Cushing: Jan. 16 to 26, St. Mary's, Bury St. Edmunds. Rev. Canon Atherton: Jan. 15 to 18, St. Paul's, Canonbury, N.; 20 to 23, Stoodleigh, Tiverton; 25 to 28, North Molton. Rev. A. R. D'Arcy: Jan. 18 to 26, Market Rasen, Lincoln. Rev. Sholto D. C. Douglas: Jan. 19 to 27, St. Nicholas', Durham. Rev. W. Haslam: Jan. 4 to 14, St. Paul's, Blackburn; 18 to 28, Chilthorn Domer, Yeovil. Rev. J. H. Haslam: Jan. 25 to 28, Cobham, Gravesend. Rev. G. Howell: Jan. 25 to Feb. 4, St. James', Dublin. Rev. R. D. Monro: to Jan. 9, Chiselborough with West Chinnock; 18 to 29, Bathford, Bath. Rev. Dr. Morris: Jan. 4 to 20, St. Nathaniel, West Derby, Liverpool. Rev. G. J. Watts: Jan. 4 to 12, Naseby, Rugby.

Among the Churches.

CHURCH OF ENGLAND.

A special service for children, an annual institution, was held in Westminster Abbey on Saturday afternoon, when a large congregation assembled. The service was availed of, as in previous years, for putting forward the claims to support of the Destitute Children's Dinner Society. The sermon was preached by Dean Bradley, being addressed to the young people present, and founded upon the words:—"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us."

PRESBYTERIAN.

Rev. Peter Carmichael, co-pastor with Dr. Edmond, at Highbury Presbyterian Church, has declined a call from Anderston United Presbyterian Church, Glasgow.

CONGREGATIONAL.

Rev. Robert Mackay, secretary of the Self-Help Emigration Society, has been recognised as pastor of Sion Church, Whitechapel-road.

Rev. J. F. B. Tinling, on resigning the pastorate of East Finchley, where he has ministered for three years, has been presented with an address and a cheque for £122. The address testified to the faithfulness with which Mr. Tinling has discharged the duties of the pastorate. "Three years of more solid, earnest, and unceasing work it would not be easy to find in the records of any ministry."

SALVATION ARMY.

The conversion of three Mohammedans and several Singalese ladies is reported from Ceylon.

The large premises, 98 and 100, Clerkenwell-road, also the Oriental Billiard Saloons, over Blackfriars Metropolitan Station, have been secured for the purposes of the Army.

Another party of thirteen officers has been despatched to South Africa. Major Tyler goes specially with a view of extending and organising the work amongst the Dutch colonists.

METHODIST.

A united meeting of Methodist bodies in Manchester has been arranged for January 14.

Rev. S. Blenkin, Primitive Methodist missionary, lately received six native converts into the church at George's Bay, Fernando Po.

The Southwark branch of the London Mission, which is under the direction of Rev. Joseph H. Hopkins, is reported to be making encouraging progress. The morning attendance on Sunday has more than doubled, and conversions are taking place at almost every service.

Some weeks since an appeal was made by Rev. A. Jones, secretary of the Evangelistic Scheme of the United Methodist Free Churches, for funds to provide a Gospel van, through which healthful literature might be disseminated, and evangelistic work carried on. Mr. J. Duckworth, of Rochdale, has now intimated his intention to provide such a van as a jubilee thank-offering. The funds already contributed are to be held in reserve for a second van.

BAPTIST.

Rev. J. E. Cracknell has accepted a very hearty invitation to the pastorate of Arthur-street Baptist Chapel, Gray's Inn-road, and will enter upon his stated labours on the first Sunday in the New Year.

The yearly statistical returns of the Baptist Union of Great Britain show that in England, Scotland, and Ireland, there are 3781 chapels and mission stations, providing accommodation for 1,227,476 persons. In comparison with last year's returns these figures evidence a steady rate of progression in the United Kingdom.

The Baptist Magazine for January gives a portrait of Rev. F. B. Meyer, of Regent's-park Chapel, and in a biographical sketch draws attention to his work at Melbourne Hall, Leicester, which admirably qualified him for that which he has now undertaken as honorary superintendent of the Forward Movement of the London Baptist Association.

Rev. W. R. Skerry, late of Woodberry Down, Stamford-hill, N., has received a hearty welcome on entering upon the pastorate of Denmark-place Chapel, Camberwell, so long associated with the name of Dr. Charles Stanford. Since the death of Dr. Stanford in March, 1886, until recently, the church has been under the charge of Rev. S. B. Rees, now of Highgate.

SOCIETY OF FRIENDS.

The *Friends' Review*, of the 14th ult., says: "With much regret we learn that Henry Stanley Newman has been seriously injured by a runaway accident, near Grand River, Indian Territory, where he remains under the care of Jeremiah Hubbard."

A work in Douglas City, Alaska, and that had been set apart American Friends are giving it hearty support, and year a Training School is to be erected on the 640 acres thus used, for the natives, white and black.

Friends and other Christian Endeavour Societies have been opened in Pickering, Kirbymoorside, and workers are thus uniting against ignorance, intemperance, and vice in every form.

Joseph F. Radley, of Lisburn, has been welcomed at Antananarivo as a needed addition to the mission staff in Madagascar. Ellen Clayton has again returned to Brumana, on Mount Lebanon, accompanied by her niece, E. Marriage. The toiling workers in distant fields are thus cheered and gladdened, and increased working power will bless them.

"The Society of Christian Endeavour," organisation, is Anne in *The Christian*. Adelia Hobson describes the in Indianapolis last month, and states that Friends' Societies were represented there. In a previous issue of the same paper Dr. Theodore L. Cuyler sends a "Brotherly greeting to my fellow Christians in Society of Friends." After many kind and appreciative words, he concludes as follows: "As a humble member of the Presbyterian brotherhood of Christians, I here reach out to you the right hand of loving fellowship in the glorious work of bringing souls to the feet of our Redeemer. May a Pentecostal outpouring of the Holy Spirit bring great clearness of vision, great power to your ministers and meetings, great devotion and consecration in missionary labour, and great harvests of souls for all eternity."

NOTES FROM SCOTLAND.

Rev. Charles A. Salmond, of Rothesay, has intimated his willingness to accept the call addressed to him by the congregation of South Morningside Free Church, Edinburgh.

At a public meeting in of all denominations, resolutions were adopted protesting against the establishment of diplomatic relations with the Vatican, the Government concessions to the Irish priesthood concerning education, and the growth of Ritualism in the Church of England.

According to a correspondent of *The Scotsman*, a private conference of ministers and elders of the Free Synod of Glasgow and Ayr met in Glasgow last week to consider the "Published Prelections" of Dr. Dods and Dr. A. B. Bruce. It is stated that the conference was one of great solemnity, and that the deliberations were of such a nature as showed a just appreciation of the gravity of the matter submitted. The conference expressed regret that "men untrue to the well-known creed and doctrines of the Church had found their way into some of the theological chairs."

NOTES FROM IRELAND.

During the past year a very considerable number were added to the membership of Windsor Presbyterian Church, Belfast, of which Rev. J. C. Pinkerton is pastor.

No work is carried on more earnestly or energetically in Belfast than the Prison Gate Mission for Women, which has been the means of rescuing not a few from the paths of destruction.

The Fleming Stevenson Memorial, which has for its important object the raising of a fund for the training of native pastors and evangelists in India, has already reached the sum of £3000.

The Dundalk Union Prayer Meeting, which has been in existence for thirty years, had its week of prayer in Rev. [illegible] Presbyterian, this year. Special study.

work in these industries among the members of the district.

The "Forward Movement" is the Methodists of Belfast. The Hermon Hall by Messrs. Jo and D. very largely blessed. Steps are erection of new buildings in two districts of the city.

FALLEN ASLEEP.

Rev. John [illegible], for [illegible] years governor and chaplain of the Shrewsbury [illegible], Shrewsbury.—Rev. G. F. Andrew, formerly [illegible] Church, Shipton.—Rev. J. C. Salisbury, D.D., for thirty-eight years in the Congregational ministry, and for twenty-four years pastor at Cratfield, Suffolk.—Mrs. Rigg, wife of Rev. Dr. Rigg, the well-known Wesleyan minister, principal of Westminster Training College.—Rev. T. Jenkins, for fifteen years pastor of Penuel Baptist Church, Pentyrch, near Cardiff.—Mr. Stephen Nicholls, of Mangotsfield, Bristol, a Wesleyan local preacher for thirty-five years.

NOTES ON DAILY READINGS.

[illegible] Mile End-road, London, E., of [illegible] for 1d., and Monthly Notes, [illegible] himself, for 1s. per annum, post free. We hope all our [illegible] become members of the "Bible and Prayer Union," [illegible] Monthly Notes.

SUNDAY, JAN. 5.—1 Chron. XVI.

It was a joyous day to David when the ark was safely placed in the tent he had pitched for it. His joy found expression in sacrifice to God (1), which expressed the people's consecration to Him, and their delight in his fellowship; in generous gifts among the people (2, 3); and in the better arrangements made for the service of praise (4—6). Religious joy should find similar modes of expression. God blesses us that we may not only bless Him with our praises, but bless others by our gifts.

David not only appointed singers and musicians for the house of the Lord, but he composed their songs (7—36). This psalm includes extracts from several others. Comp. 8—23 with Ps. cv. 15; 24—33 with Ps. xcvi.; and 34—36 with Ps. cvi. 1, 47, 48. A detailed notice of the whole psalm is impossible. The theme of it, as suggested by its first words (8), is threefold—thanksgiving to God; calling upon God; making known to others the mighty works of God. Take the first of these three, then through the whole psalm to discover how many reasons we are exhorted to praise God for—his name (10), his marvellous works (12), his judgments (14), his covenant (15, 16), his faithfulness [illegible], his greatness (25), his coming again (33). How truly instructive is this psalm as to *how* the thanksgiving must be rendered (9, 12, 23, 34). In the [illegible] part of the song, [illegible] the whole psalm, to learn how that is to be done. It is full of instruction as to *how* and for *what* we may call upon Him (11, 29, 35). The third part of the theme of the song may be treated similarly. To whom must our testimony be declared (13, 24, 30)? What shall be the subject of our testimony (9, 14, 31)? It was not [illegible] for the occasion; the [illegible] and to practise its teaching.

Before dismissing the people arrangements were made for the work of every day before the ark (37), while the ceremonial service in the Tabernacle at Gibeon was not neglected (39—42). So the day closed. The ark was worthy of a better habitation than a tent; but Matthew Henry's words are worth quoting: "David, who pitched a tent for the ark, and continued steadfast to it, did far better than Solomon, who built a temple for it, and yet, in his latter end, turned his back upon it." God thinks more of the heart of the worshipper than of the place of worship.

MONDAY, JAN. 6.—1 Chron. XVII.

This chapter is almost identical with 2 Sam. vii. It contains:—

(1) *David's purpose met by God's promise* (1—15).—Ever since David came to the throne the glory of his kingdom has been increasing. But now, as he sits in his house of cedar, his thoughts turn to the ark of God. Why should that symbol of the Divine presence continue to dwell within curtains? It is well when those whom God has prospered continue to be concerned for the work of God. "Those who are asking where to bestow their gains and their goods would do well to inquire what condition the ark is in." The purpose of David, though approved by Nathan (2), was not allowed to be fulfilled (3, 4). The best judgment even of the best men may be at fault. In nothing should we lean to our own understanding. Yet God recognised and accepted David's purpose. His will was good, though the time for building the house had not come. The promise with which God meets David's purpose includes the further prosperity of his people (9, 10), the establishing of David's seed on the throne (10, 11), the building of the Temple by his son (12, 13), and the setting up of the kingdom of the Messiah, of which that under Solomon was only a type (14). Whether Nathan meant it or not, it is clear that the promise he delivered was intended by the Spirit of God to apply to One greater than Solomon.

(2) *The promise of God answered by David's prayer* (16—27).—"He *sat* before the Lord." The restful attitude of the body represented the attitude of the spirit. He is *at home* with God—is familiar without being irreverent. David's first utterance expresses his humility (16), and his astonishment, that God should have found him in the sheepfold (7), and yet should treat him as one of "high degree" (17). The promise is so great that David's imagination can think of nothing greater to ask for (18). He therefore, first, magnifies the goodness of God thus revealed (19—22); then converts God's promise into a prayer (22—27), and confidently expects the answer in fulfilment of the Divine word (23, 25, 26). There is no better way of treating the promises of God than to make them the theme of our prayers. Learn to plead God's "I wills" as David did. He will not fail to honour his own word.

TUESDAY, JAN. 7.—1 Chron. XVIII.

What a contrast between this and the former chapter! How soon we pass from communion with God, calm and restful, to the field of battle. The connection between the two is not found here alone—every devoted life witnesses to it. Only he who knows the quiet of communion receives the strength for conflict. Remember Moses (Exod. xxxii.), and Jesus (Mark ix. 1—14).

We considered these victories in 2 Sam. viii., so that brief notes only are needed. Note, *against whom they were gained*—Philistines (1), Moabites (2), King of Zobah (3), the Syrians (5), and the Edomites (12, 13). There is something suggestive in the defeat of Hadarezer, at the time when he thought to establish his kingdom (3). He was well prepared for war (4); but even so many horses and chariots were a vain thing for safety against a man whose trust was in the name of the Lord (Ps. xx. 7). The Syrians were defeated when they went out to help Hadarezer (5). No combination, however strong, can stand against the people of God.

Note, also, *how the victories were gained* (6, 13).—It was the presence of God, not the strength of David's armies, that overcame his foes. The man who has the spirit David manifested (xvii. 1) is on God's side, and "he always wins who sides with God."

Note, also, *how the kingdom was enlarged and strengthened by these victories.*—Tou, king of Hamath, recognised that God was with David, and wisely sought his friendship (8—10). Treasures were won which were laid up before God for the future building of his house (7, 8, 11). And David continued to judge his own people wisely (14). While victorious abroad, he was not unmindful of the kingdom at home.

WEDNESDAY, JAN. 8.—1 Chron. XIX.

The incidents of this chapter were given in 2 Sam. x. Briefly note them again:—

(1) *Hanun's folly* (1—4).—He offered a great insult to David's ambassadors, and therefore to David himself (4). His conduct bears some resemblance to that of the sinner towards God's ambassadors. The *occasion* is similar (2). The message of David was prompted purely by sympathy with Hanun in the distress he might be expected to feel at the loss of his father. Deeper pity, and tenderer love, move God in sending his message of mercy. Hanun listened to *similarly foolish advisers* (3). The princes of Ammon did not understand David, but judged him by themselves; yet their foolish advice was taken. How many a young man has lost the kingdom of God through heeding false counsellors! So, instead of accepting the message, he *insulted the messengers* (4). Not less severely have many of God's messengers been treated; but to reject their message is itself an insult to Him who sends them.

(2) *His just punishment* (6—19).—There was no need to tell him that punishment would follow—he knew that as soon as he had done wrong (6, 7). Why did he not think of David's wrath before and fear to rouse it? Why do not men remember the wrath that must follow their sin before committing it? It is wise to fear the *sin*, and not only its punishment. *Hanun could not possibly escape.* The battle was most skilfully prepared, and the work of Joab and Abishai was rendered very difficult (10—13), so that all their courage and skill was needed. But they were engaged in fighting God's battle, and that could only have one result. Learn how foolish it is to hope for escape if we insult God by rejecting his message.

THURSDAY, JAN. 9.—1 Chron. XX.

A fuller description of the capture of Rabbah by Joab is given in 2 Sam. xi., xii. The painful story of David's fall is not repeated here; the brief parenthesis (1) recalls it: "David tarried at Jerusalem." He would have been in less danger on the battlefield than at home. There are hints that all is not right in the vanity displayed by David when he got possession of the crown of the king of Ammon, and in the cruelty with which the inhabitants of Rabbah were treated (2, 3).

These wars with the Philistines were given in 2 Sam. xxi. 18—22. Philistine giants were opposed to the servants of David; but were defeated. We need not fear giants as the Israelites did (Numb. xiii.). However unusual the strength of God's enemies their defeat is sure (Rom. viii. 31).

FRIDAY, JAN. 10.—1 Chron. XXI.

This book omits many incidents that were recorded in 2 Sam. Neither the sin of David, nor the many painful consequences to which it led, are alluded to. This chapter, however, describes the sin of numbering the people, in order to introduce the particulars which follow relating to the temple. The account is similar to that in 2 Sam. xxiv.

Here, the temptation is traced to *Satan* (1), in Samuel it is said "*God* moved him." It is an illustration of the manner in which the malicious intentions of Satan are made to fulfil the purposes of God. David and his people had displeased God, and needed correction. Satan is used by God to accomplish this.

It is not often that Joab understood the will of God better than David did, but he seems to have done so in this case (2—6). He hated the work, while he was compelled to obey David; yet he did not do it fully. Two tribes (6) were omitted in his census; and no accurate return seems to have been made.

David refused to be warned against committing the sin; but he cannot escape suffering for it. His conscience became his accuser (8); and Gad the prophet speedily declared God's displeasure. What a message was that he had to deliver to David (10—12)! How different from that choice between life and death which God offers to every sinner. No wonder David found it difficult to reply. When all three were so bad, which should he choose? An angel was sent to execute the punishment (15). A very similar visitation to that which had so terrified Pharaoh (Exod. xii.) was sent to Jerusalem. But "in wrath God remembered mercy." After great slaughter, the angel stayed for awhile by the threshing-floor of Ornan (15). In David's humble confession there is proof that the chastisement has done its work (16—17).

The angel who inflicted the punishment declared the condition on which peace could be restored (18). Note the excellent spirit manifested by Ornan towards David; and the equally excellent spirit manifested by David towards God (22—25). Ornan would generously have given both the threshing-floor, and the wood, and the oxen; but David would not offer to God what had cost him nothing. The altar was built, the sacrifices laid upon it, then fire came down from heaven, and the plague was stayed (26, 27). How much Gospel there is in this narrative. Let us not fail to learn that God can only be propitiated for sin by means of the sacrifice He has appointed. Trust that; and the sword is sheathed.

SATURDAY, JAN. 11.—1 Chron. XXII.

The place of the altar became the site of the temple (1). God had chosen it (xxi. 18), and had already accepted the sacrifice presented upon it. What place could be more suited?

(1) *David's preparation for the building* (2—5).—He could not do what he had desired; but he would do all he could to prepare for it. He gathered material, and employed workmen (2—4). He was moved to this by the thought of the youth of Solomon, and of the exceeding glory of the house to be built (5). He would never see the glory of the house himself, but he was none the less concerned that it should be worthy of the God for whom it was intended. Possibly, also, the anticipation that death was not far off moved him to do more (5). There is some service for us after death; but there is much to be done here (John ix. 4).

(2) *David's charge to Solomon* (6—16).—It was a solemn and important charge, and calculated to impress Solomon with the high honour as well as the great responsibility God was committing to him. It was a work David had not been allowed to do (7, 8). When he came to the kingdom there was much work to do of a different character. Of necessity he had been a man of war; but the extension and establishment of his kingdom had resulted from his victories. Solomon is reminded that God had chosen him for this work (9, 10). The kingdom was now in a state of peace, and he must employ his rest from adversaries in rendering this service to God. The promise of God to establish his kingdom strengthened his obligation to do this work. He is encouraged by David's example in preparing so abundantly already (14—16). The qualities he needs for his work are wisdom, obedience (12), strength, and courage (13).

Solomon was highly privileged in having a father who could advise him so wisely.

(3) *David's charge to the princes* (17—19).—It is to the same purpose. Their work must be to help Solomon in his great undertaking. Everything is favourable for it (18). If there are no enemies to subdue, let their hearts be given to this work. When the sword is sheathed, it is time to use the trowel.

International S.S. Lessons.

Sunday Afternoon, January 12.

The Song of Mary.—Luke i. 46—55.

Golden Text: Ver. 46, 47.

Note the interesting incidents which connect the former lesson with this—the unbelief and consequent dumbness of Zacharias (20—22); the visit of the angel Gabriel to Mary, and the announcement of the Saviour's birth (26—31); Mary's simple faith in the message (37, 38); the meeting between Elizabeth and Mary, and Elizabeth's salutation (39—45), to which this song of Mary is a response. Apply the lesson, suggested by these incidents, that nothing so displeases God and injures ourselves as unbelief; and nothing so honours Him and blesses us as humble, unquestioning faith. The honour of giving birth to the Redeemer is one which Mary must have alone; but the faith for which Elizabeth pronounced her blessed (45) is possible to us all.

Mary's song is called "The Magnificat." The title is adopted from the first word in the Latin version of ver. 46. It is not a studied composition, but was evidently a spontaneous outpouring of praise and thanksgiving, spoken under the inspiration of the Holy Spirit. It bears some resemblance to the Song of Hannah (1 Sam. ii. 1—10). Mary's undoubted familiarity with that ancient song may explain the repetition of one or two phrases. But the difference is as marked as the resemblance. "Whilst Mary celebrates her happiness with deep humility and holy restraint, Hannah surrenders herself completely to the feeling of personal triumph."—*Godet.* The song of Mary is not less joyous, but it is more restful than Hannah's.

Is it not significant that though the announcement was made to Mary later than that to Zacharias, she is the first to sing her song of praise? Faith sings, while unbelief is dumb. Nothing opens the lips in praise to God, and in testimony to man, so surely as faith (2 Cor. iv. 13).

Ver. 46, 47 contain the introductory note of praise. Mary praises with the *soul*, *i.e.*, the natural life—the centre of self-consciousness: and the *spirit*, *i.e.*, the innermost part of our being, by means of which we enter into communion with God. True praise must be rendered with "all that is within us" (Ps. ciii. 1). Her praise is also the overflowing of her joy. When God makes us glad with his salvation we must make return in praise to Him (Isa. xii. 1). But note, it is not in his salvation, but in *God* she finds her joy. The gifts of God are intended to make Him dearer to us. They are the streams; our delight is to be in the Fountain whence the streams flow. The Saviour, who was born of Mary, has made joy in God to be possible to all his children (Rom. v. 11). Think more of the Giver than of the gift. Note, too, how Mary acknowledges herself a sinner, who needed God as a Saviour. The Romish doctrine of the immaculacy of the Virgin finds no support in Scripture. If she, who gave birth to the Saviour, needed Him, does not every scholar need Him too?

Ver. 48—50 describe the reason for her praise. The only thing God had found in her was her "*low estate.*" Mary is not boasting of her humility; it would cease to be humility if made the theme of boasting; she refers to the reduced social position of her house.

Though descended from the kingly family, she ranked among the poorest of the daughters of Israel. In this fact prophecy finds fulfilment (Isa. liii. 2). God still regards those whose social position makes them to be despised by others. Her "low estate" God had changed to one of highest honour. Future generations would call her "blessed," because through her God introduced the world's Redeemer. But to declare her to be sinless; to worship her; to exalt her to a position of mediator between men and the Saviour—is not the way to fulfil this word. Our Lord has taught us that it is possible to make too much of Mary's special privilege (xi. 27, 28; Matt. xii. 46—50). The mere human relationship is not equal to that enjoyed by those who do his will. Her blessing has increased her knowledge of God. She celebrates his might; his holiness (49); and his mercy (50), which is not for her alone, but for all succeeding ages.

Ver. 51—53 declare the method of God's dealings with men, not only in the past, but especially in the Gospel dispensation then commencing. The words are prophetic, and speak of the future as though already past. The strength of God's *arm* was displayed in the Incarnation as in the Cross, yet so that men saw it not. Mary recognised it, and foretold the methods of its future manifestation. It would be exerted *against* the *proud* (51), *i.e.*, in thought—men whose wisdom is their boast (Matt. xi. 25; 1 Cor. i. 19, 21); the *mighty* (52), such as Herod; and the *rich* (53), self-satisfied. It is possible to be in one of these three classes, and not know it (Rev. iii. 17, 18). But God's power is exerted *on behalf* of the *lowly* (52), and the *hungry* (53). Let us be thankful that God's power is not on the side of the strong, but of the weak; not with the rich, but with the poor; not with the self-righteous, but with the humble sinner. Our *needs* are our greatest wealth. To be among "the poor and needy" is to be assured of God's help.

Ver. 54, 55 declare the faithfulness of God. The event which has given rise to Mary's song was foretold to Abraham. If He has fulfilled his word, promised so long ago, He is worthy of fullest confidence.

Letters to the Editor.

IS BOHEMIA AGAIN TO BECOME A PROTESTANT LAND?

Sir,—The debate now proceeding in the Bohemian Diet respecting the proposal to place John Huss among the heroes of the country, whose busts are to adorn the walls of the new National Museum, has its bearing on the religious well-being of the country. The supporters of the proposal avow most distinctly that they *do not* wish to do him honour as a religious man and a reformer, but simply as a patriot and a literary man. Their proposal, however, has so roused public attention, and has been so hotly opposed, that the opportunity seems a most favourable one for drawing attention to Huss's true character and action. The Protestant party, therefore, are seriously talking of trying—if the township will allow them—to republish his works in a cheap form and to circulate them widely. In this they will surely receive the sympathy of Protestant England. And may it not be hoped that in the coming week of prayer Bohemia will not be forgotten?—I am, yours truly,

R. S. Ashton.

AN "OBJECTION" TO JEWISH MISSIONS.

Sir,—Please allow me to mention a plausible objection to the view of "Israel's destiny" taught at the Mildmay Conference. I do not see it noticed in the published volume, and perhaps it is not familiar in England, but I have often heard it from Scotch pulpits, both preachers and hearers seeming to regard it as unanswerable. Is it really so?

Here is their argument. If God's fixed purpose for Israel is that they shall for ever remain a separate nation, is it not "fighting against God" to labour and pray for their national conversion? Converted Jews, as we all know, mingle freely with converted Gentiles, by intermarrying, &c., all being "one in Christ Jesus." It is their *rejection* of Christ that keeps the Jews a distinct nationality. But if our labours are largely blessed, and our prayers largely answered, and the already converted Jewish hundred thousand becomes several *millions*, there is surely an end of "the everlasting nation." And, besides, even if they remained a separate nationality, and did not get absorbed, outwardly, in this age, yet they would all be in heaven, and not on earth, at the Second Advent of our Lord.

I once heard a successful Scotch missionary to the Jews say, rather roughly, that pre-millennarians would do better to leave this work to post-millennarians. For *we*, he said, want the entire nation of Israel to be converted here and now; whereas *they* say, "Come to Christ, but do not come in overwhelming numbers, or else you will only frustrate your own glorious national future, as declared in God's Word!"—I am, &c.,

A Scottish Christian.

WEEK OF UNIVERSAL PRAYER,

January 5—12, 1890.

STEINWAY HALL,

[illegible], Lower Seymour-street, Portman-square, W.

Monday, January 6.—Personal Confession and Supplication: Chairman, Sir [illegible]; address by Rev. H. W. Webb-Peploe.

Tuesday, January 7.—Nations and their Rulers. Chairman, Admiral Grant; address by Rev. Richard Roberts.

Wednesday, January 8 [illegible]. Chairman, Mr. George William[illegible] Fuller Gooch.

Thursday, January 9.—For Jews and Mohammedans. Chairman, Mr. T. Morgan Harvey; [illegible] W. Moore.

Friday, January 10.—The [illegible]. Chairman, William Willis; address [illegible].

Saturday, January 11. [illegible]. Chairman, Mr. Donald Matheson.

THE CITY.

Centenary Hall, 17, Bishopsgate-street Within.

Monday, Jan. 6.—Personal Confession and Supplication. 12—1, Mr. T. Morgan Harvey; 1—2, Rev. F. B. Meyer, B.A.

Tuesday, Jan. 7.—Nations and their Rulers. 12—1, Bishop Crowther (from the [illegible]); Chairman—Mr. Hugh M. Matheson. 1—2, [illegible]. Sadler (of Amoy); Chairman—Mr. Joseph Fry, J.P.

Wednesday, Jan. 8.—The Rising Generation. 12—1, Pastor F. H. White; 1—2, Mr. F. A. Bevan.

Thursday, Jan. 9.—For Jews and Mohammedans. 12—1, Rev. E. A. Stuart, M.A.; 1—2, Rev. J. J. Fuller (forty-five years missionary in West Africa); Rev. J. Wilkinson (Mildmay Mission to the Jews).

Friday, Jan. 10.—The Heathen. 12—1, Dr. Pierson, U.S.A.; 1—2, Major Whittle, U.S.A.

Saturday, Jan. 11.—Thanksgiving. 12—1, Mr. J. H. Tritton; 1—2, no meeting.

Y.M.C.A. Lecture Hall, Whittington-avenue, Leadenhall-street, E.C.

Special Meetings for Young Men. Monday, Jan. 6, 6—7: Major Whittle. Tuesday, Jan. 7, 6—7: Rev. F. B. Meyer, B.A. Wednesday, Jan. 8, 6—7: Special Prayer for Young Men's Christian Associations. Thursday, Jan. 9, 6—7: Major Whittle. Friday, Jan. 10, 8—9: Sir Arthur Blackwood, K.C.B.; [illegible], M.P. C. [illegible].

EXETER HALL, STRAND, 1 to 2 p.m.

Monday, January 6.—[illegible]. Tuesday.—Rev. Henry Allon, D.D. Wednesday. [illegible] Lillingston. **Thursday.**—[illegible]. Friday.—Rev. John Telford. [illegible]. Friday, 4 p.m.—United Prayer Meeting for Woman's Work in the Foreign Mission Field. Various Zenana Societies will be represented.

CONFERENCE HALL, MILDMAY PARK.

Sunday, Jan. 5, 8.15 p.m.: Dr. Wm. [illegible]. **Monday,** 11 a.m.: Rev. Dr. Bullinger, Rev. J. [illegible], Rev. J. Wilkinson, Dr. Dixon. **Tuesday,** [illegible] Rev. Dr. Edmond; 7.30 p.m., [illegible]. **Wednesday,** [illegible]; 7.30 p.m., [illegible]. **Thursday,** [illegible], Mr. G. W. Bi[illegible]. **Friday,** [illegible]; 7.45 p.m., Rev. [illegible]. **Saturday,** 11 a.m.: Rev. [illegible]. **Sunday, Jan. 12.** [illegible].

SOUTH LONDON.

Monday, at 7: Metropolitan Tabernacle: Rev. J. A. Spurgeon. **Tuesday, at 7.30:** Lecture Hall, Kennington Chapel, Solow-road, Acre-lane; Rev. [illegible]. **Wednesday, at 7.30:** Lecture Hall, [illegible] Church, Clapham-road; [illegible], D.D. **Thursday, at 7.30:** Lecture Hall, [illegible] Church, Penwick-square, Camberwell; Rev. J. Reid Howatt. **Friday, at 7.30:** [illegible]. Matthews, Brixton; Rev. W. A. [illegible], M.A., Vicar, Archdeacon Richardson. **Saturday, at 6:** School-[illegible], St. James's, Clapham; Rev. P. A. [illegible].

DORA LODGE HALL, WANDSWORTH, 4 p.m.

Monday. Confession and Supplication: Address by Miss Whittle. **Tuesday.** Nations and their Rulers: Address by Rev. F. B. Meyer. **Wednesday.** The Rising Generation: Address by Rev. Mark Guy Pearse. **Thursday.** For Jews and Mohammedans: Address by Rev. E. W. Moore. **Friday.** The Heathen: Address by Rev. J. Monro Gibson, D.D.

CHURCH ROOM, ST. PAUL'S, ONSLOW-SQUARE, 5 p.m.

Monday, Jan. 6.—Address by Rev. Chas. Fox. **Tuesday.** Rev. H. Webb-Peploe. **Wednesday.**—Donald Matheson, Esq. **Thursday.**—J. Herbert Tritton, Esq. **Friday.** Rev. George R. Thornton. **Saturday, 7.30 p.m.**—Address by the Vicar. **Wednesday, Jan. 15, 7.30 p.m.**—Special Sermon by Rev. H. C. G. Moule.

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OPEN-AIR MISSION (South London Auxiliary).—Monthly conference, St. Andrew's Schools, Roupell-street, Blackfriars-road, Tues., Jan. 7. Tea at 6; meeting at 7. Mr. Edward Crisp, chairman. Address by Rev. Trevor Fielder; subject—"Our Partnership."

MR. T. SHULDHAM HENRY will conduct the services at St. George's Hall, Langham-place, W., during Jan., Sun., at 11 and 7, and at Burlington Hall, Sevilleroom, Wed., at 8.

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REFORMATORY AND REFUGE UNION, 32, Charing-cross, S.W.—Annual prayer-meeting, Tues., Jan. 7. Address by Rev. John Hall Shaw. Mr. W. E. Hubbard will preside. Tea at 6; meeting at 7.

RAGGED SCHOOL UNION.—Special meeting, Exeter (Lower) Hall, Strand, W.C., Wed., Jan. 8, 8 p.m., to unite in thanksgiving and prayer for blessing upon the work of Ragged Schools, Institutions, and Missions in the past and during the New Year.

WEEK OF PRAYER, Powis Hall, Powis-gardens, Talbot-road, 8 p.m. Mon., Jan. 6, Capt. Baring. Tues., Mr. Finlay Gibson. Wed., Mr. H. Maynard. Thurs., Rev. Henry E. Brooke. Fri., Rev. J. Williamson (Mildmay).

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Dublin, Jan. 20—25. Revs. Evan H. Hopkins, Dr. Elder Cumming, John Sloan, J. T. Butlin, J. Gelson Gregson, Colonel Oldham, Mr. Robert Wilson, and others are expected to take part.

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Tower Hamlets Mission—E.A.P. 5s; R.M. 5s; E.M.H. £1; B.R.J. 10s; H.B. £3; H.H. £1; E.K.K. 5s; A.E.H. £2...	8	5	0
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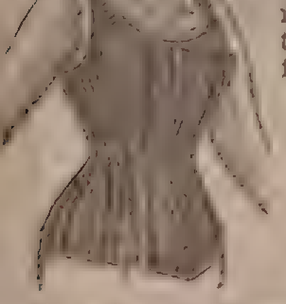

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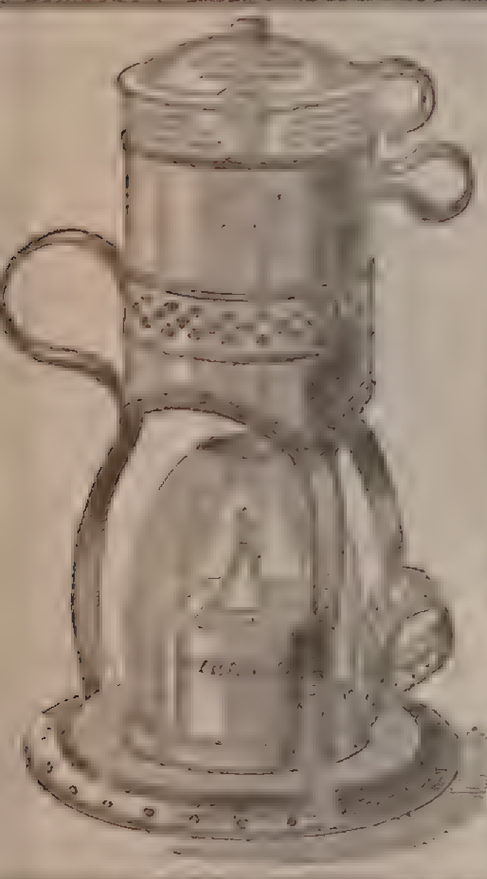

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A FRENCH LADY wanted (Protestant), on mutual terms, in a small Ladies' school. French and music. In return, English, German, painting. Very comfortable home.
PRINCIPAL, St. Leonards, Peebles, N.B.

A CHRISTIAN LADY would receive a Gentleman's Daughter as Resident Pupil (finishing or otherwise), on half terms (36 guineas). Beautiful situation, superior advantages. Highest references.—PRINCIPAL, Westhill, Newmarket-road, Norwich.

CAN ANY LADY recommend from experience Select School for delicate, backward Boy (7 years), where limited number is taken, and health and happiness made chief considerations rather than too close attention to studies.
Mrs. MEERS, 9, Nelson-crescent, Ramsgate.

NURSERY GOVERNESS.—A Lady recommends a young Nursery Governess, a member of her Bible-class. She has a high testimonial, has been trained on the Kinder-garten system, and can teach the rudiments of music.
Miss CHALMERS, Farrants, Bickley, Kent.

NURSERY GOVERNESS wanted, bright true Christian, to take entire charge of and teach a girl and boy of 8 and 5. Church of England. Age about 27.—Mrs. NEWTON, Barrells Park, Henley-in-Arden, Warwickshire.

Appointments, Situations, &c., Wanted.

EVANGELISTIC MISSIONS.—Wherever Christians will combine for united effort in town or country, Mr. Lancelot Middleton and Mr. Thomas Hogben are prepared to conduct services, either together or separately.—For vacant dates, &c., apply to W. BAKER, Esq., M.A., Lancaster House, Lancaster-road, West Dulwich, London, S.E.

GOSPEL TEMPERANCE ADVOCATE.—T. TUSTING HOLTTUM is prepared to Lecture, address meetings, conduct missions, or organise fresh ground. Easy terms.—Wembley, Harrow.

EVANGELIST.—A Gentleman with small income, wishing to give himself entirely to the Lord's service, is willing to engage in work as Evangelist, or to supply for small churches for a trifling remuneration.
H. S., 43, Oxford-road, Finsbury-park.

AS SECRETARY, MANAGER, &c.—A Christian Man (42) of good abilities, with twenty-five years' commercial experience, accustomed to public speaking, and for many years actively engaged in unsectarian evangelistic work, now seeks an appointment as Secretary, Manager, or otherwise, either in connection with Institutional or Mission work (which would be preferred), or with a commercial firm or company. Highest references as to character and ability.—A. B., c/o C. R. Hurditch, Esq., 154, Alexandra-road, St. John's Wood, N.W.

GYMNASTIC CLUBS, INSTITUTES.—A fully-qualified Instructor is at liberty to teach Gymnastics, Musical Drill, &c., to the above.—For prospectus write, W. V., Castle-lane Institute, James-street, Buckingham-gate.

W. S. CAINE, M.P., can strongly recommend for similar employment an earnest practical Christian Man, 30 years of age, a Methodist, and total abstainer, who has been doing Mission work for him among Navvies with great success, during all last year. The works are now approaching completion. He is an acceptable preacher. Married. Salary 30s. weekly. Could be set free at once, or any time during next few months. Mr. CAINE can also recommend for employment a retired Sergeant, who has done excellent Temperance and Gospel work in his regiment in India. He is a strong man, about 40 years old, very intelligent and well educated. Suitable to take charge of a Coffee Palace, with Mission work connected.—Write to
1, The Terrace, Clapham-common, London, S.W.

NEEDED BY WIDOWER (without children), employment in Mission service, reading-rooms, or as trusty Messenger. Town or country. High salary not essential. Abstainer. Fourteen years master of national school. Good references, including Rev. H. Webb-Peploe.—Testimonials and particulars, J. FOORD, 14, Sloane-terrace, S.W.

CHRISTIAN WORKMAN.—J. R., aged 27, an industrious Christian workman, is suffering from disease of the heart, which has compelled him to leave his work. Can any reader offer him light work of responsibility and trust, such as care of empty house, timekeeper, &c.—Please communicate with Dr. J. R. D., Kentish Town Medical Mission, Dickenson-street, N.W.

CHRISTIAN WORKER.—One who has worked some years in mission meetings, and visitation sick, also anxious souls, would like to hear of an opening in unsectarian work. Temporary or permanent. Either town or country.
A. Z., 13, Rose-street, Newgate-street.

A MIDDLE-AGED MAN, of practical experience in all branches of the Building trade, seeks re-engagement as Manager or Foreman on an estate. Good manager of men, and can prepare plans, &c.
T. B. H., 7, Portland-terrace, Havant, Hants.

MR. R. J. MASTERS would be pleased to hear of employment for a Christian young Man who has been at work for Mr. MASTERS and found thoroughly trustworthy.
32, Wilton-road, S.W.

WANTED, TO PLACE a youth in a Christian firm. Booksellers' or engineers'.
J. B. T., 27, Morpeth-road, South Hackney.

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MANITOBA.—A Gentleman, experienced in farming, now living in one of the best English settlements in Manitoba, wishes to meet with one or two pupils. Good practical teaching and happy Christian home. Premium, fifty guineas per annum. Best references.—Address first,
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AS GOVERNESS to young children, or as Useful Companion. Re-engagement desired by young Lady.
E. L. M., 1, Faith Bank, Stretford, Manchester.

ADVERTISER, whose evenings are engaged in Christian work, seeks employment during the day, or few hours of the day, within easy reach of Stoke Newington. Has some knowledge of business, and writes shorthand. Abstainer, and married. Moderate salary. Highest references.
BETA, 55, Lydner-road, West Hackney, N.

AS LADY HOUSEKEEPER, or useful Companion. Domesticated. Economical manager. Kind and attentive in illness. Good needlewoman. Three years' excellent reference. Christian and abstainer.—L. B., Rockside, Salcombe, Kingsbridge, South Devon.

YOUNG LADY (19) specially trained since leaving school, desires situation as Companion-Help in refined Christian family. Tolerable cook, good bread-maker; clever with pen and needle.—S. C., at Hilburn's Advertisement Office, 99, Strand, London.

NO SALARY.—Lady Friend-Companion, travelling or otherwise. Good linguist, reader, and walker; capable and experienced traveller; kind, cheerful, active, and obliging. Could read up with a delicate girl, chaperone a young lady, or comfort the lonely, sorrowful, or aged.—A. B. C., 2, Battledown-villas, Cheltenham.

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AS COMPANIONABLE HELP.—Would assist a Lady with a family and home duties, help in business, or otherwise. Thoroughly domesticated. Abstainer. Aged 23. Comfortable home desired.—E. S., 12, Chelverton-road, Putney.

Y.W.C.A. INSTITUTE.—A Lady member offers service as resident Secretary for three months, where home is superintended by another. Musical. Highest references.
Miss POPPLE, Hygeia, Wadhurst.

A YOUNG LADY, anxious to obtain some experience in parochial work, wishes to meet with a clergyman, in whose family she might reside, and whom she could help in the parish. Would also be willing to help the clergyman's wife. Accustomed to children. Salary unimportant. Highest references.—Apply to
M., c/o Mr. Dixon, Market-street, Cambridge.

A RE-ENGAGEMENT required by a Lady, thoroughly experienced and domesticated, as Lady Housekeeper or Matron in a school, family, or institution. Six years' reference.
M. B., 21, West-square, Southwark.

AS USEFUL HOUSEKEEPER, by Lady (45) re-engagement, where servant is kept. Practical knowledge of cooking and needlework. Economical manager. Abstainer. Nonconformist. Highest references.—Miss A., 99, Cromwell-road, Montpellier, Bristol.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies to Sick, Medical, and Monthly Nurses, Governesses, Companions, and Housekeepers, also superior Domestic Servants (male and female). Hours 10 till 5.

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M., Virgo, Bookseller, Broadway, Wimbledon.

REQUIRED by a young Lady, a situation as Mother's Help. Young children preferred. Able to teach the rudiments. Salary no object, but a comfortable home.—B. W., 2, Richmond-villas, Eglantine-road, Wandsworth.

MISS MARCH (Deaconess), 8, Falkner-street, Liverpool, desires to recommend a lady (age 27), as Companion or Assistant House-Keeper. An earnest Christian, musical and cheerful. Salary £20.

AS LADY'S MAID.—Good dressmaker and needlewoman. Tall, healthy, willing, and obliging. Christian and abstainer.—META, c/o Mrs. Bolton, Mickleham, near Dorking, Surrey.

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A LADY WISHES for her daughter a situation as Governess to young children, Companion Help to Lady, or as Governess-Pupil in thoroughly good school.
CARDELL, Retreat, Yelverton, Devon.

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D., The Cottage, Charlton, Shepton Mallet.

SITUATION FOR A YOUNG GIRL of 16 wanted. Quick, strong, and active. Able for General Servant's place, where cooking not required. Desired, if possible, to place her with kind, motherly woman.—Apply by letter,
Miss W., 1, Porchester-gate, W.

AS NURSE to one child, for a Christian Girl (18). Good character. Abstainer. Must be in the country.
K. MORETON, Park-hill, Clapham, Surrey.

AS SEWING MAID or Useful Help. Good needlewoman. Age 23. Dressmaking. Quiet, Christian home would be appreciated.—A., Athelstone House, Anerley-hill, Upper Norwood.

AS GOOD PLAIN COOK (London preferred) in a small, quiet family. A Christian home valued. Dissenter. Age 28.
A. W., 129, King Henry's-road, South Hampstead.

AS COOK AND HOUSEKEEPER, age 36. Understands dairy and baking. Four years' good character. Meets with the Brethren.
P. F., 34, Clifton-hill, New Cross, S.E.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
Homes of the Female Servants' Home Society; 21, Nutford-place, Edgware-road, W.; 205, Great Portland-street, W.; and 143, Camden-road, N.W.

Appointments, Situations, &c., Vacant.

COLPORTEURS WANTED.—Earnest Christian Men of some experience, under 40 years of age, healthy, ablebodied, energetic.—CHRISTIAN COLPORTAGE ASSOCIATION, 37, Farringdon-street, London, E.C.

COMPOSITOR, quick, accurate, wanted. Just out of apprenticeship preferred. Short hours, in first-class office.—Reply by letter, giving full particulars.
c/o H., 77, Leadenhall-street, London.

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TO PARENTS AND GUARDIANS.—An Architect and Surveyor in the City has a vacancy for a Pupil. Small premium. References.—BOX L 4, Messrs. Deacon's, 150, Leadenhall-street, London.

BUTLER wanted, where a footman is kept. The Advertiser would be obliged to any Lady or Clergyman who would recommend a trustworthy, active Man, and would not object to one who has been single-handed before. If married, no accommodation for children.
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HEAD GARDENER thoroughly experienced in all branches wanted, for large private gardens. High character. Total abstainer. Married. State age, family, qualifications, wages, by letter, to M. T., c/o J. W. Vickers, 5, Nicholas-lane, E.C.

LADY MISSIONARY wanted, with spirit fully consecrated, about 25, for peculiar and delicate work in Lord's vineyard. Must be generally clever, bright, energetic, sympathetic, possessing tact, musical, and able to hold small Bible classes and do some visiting. Remuneration. Application by letter only.
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A CHRISTIAN LADY wanted as Matron and Visiting Agent for the Belfast Midnight Mission.—Apply at once, with copies of testimonials as to qualifications, and salary expected, to Mr. THOMAS CLOKEY, Sec. 15, Landscape-terrace, Belfast.

A KITCHEN MATRON wanted for a small Temporary Refuge at Bath, able to superintend the washing. Total abstainer. Salary £15. —Apply by letter, Mrs. SOUTHAN, 7, Elm-grove, Wimbledon, Surrey.

ENERGETIC CHRISTIAN YOUNG WOMAN wanted to assist in the bar, and be generally useful.—Apply personally, or by letter, to GILBERT'S Dining Rooms, 50, High-street, Tunbridge Wells.

MOTHER'S HELP wanted, in a cottage near Rickmansworth. Must understand cooking. No servants kept.—Apply on Saturday, 11th, at 21, Claremont-road, Cricklewood, N.W.

LAUNDRESS wanted, an earnest Christian (abstainer), with evangelical views, to teach fallen girls in a small Home.—Apply, stating salary, to Miss FLORENCE SYERS, 3, German-terrace, Price-street, Birkenhead.

HOME FOR FALLEN WOMEN, 4, Everton-terrace, Liverpool. Head Laundress wanted immediately. Christian and abstainer. Salary £26 to £30, all found.
B. CARKITT, Sec., 39, Huskisson-street.

THOROUGHLY TRUSTWORTHY GIRL wanted, as Nurse to two children, ages 4 and 3, to help in the needlework. Business house. Good home. Good wages.—Mrs. FRANKLIN, 222, Uxbridge-road, Shepherd's Bush.

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A NURSE wanted, by a Lady proceeding to Cape Colony, to take charge of two children and make herself generally useful. Age over 35 preferred. Engagement for two years. Must have unexceptionable references.—Write to
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CHRISTIAN NURSE wanted for five little girls. Good needlewoman. Two other servants kept. Comfortable home.
Cumberland Lodge, Lingard's-road, Lewisham.

STRONG, CLEAN, WILLING GIRL wanted for house-parlour work in small family. No objection to one who has not been out before.
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COOK (good plain) wanted, at the end of January, age about 23. Two in family. Good personal character required.—Apply or write to N, 13, Warwick-road, Maida Vale, W.

COOK. — Can any Lady recommend a good Plain Cook for a private family. Assistance half the day. Wages £22 and all found.
Miss LANGHAM, Westdown, Eastbourne.

GOOD COOK required, for small family in Kensington. Must understand entrées, &c. Three servants, light place, family much away. Thoroughly trustworthy person wanted.—Mrs. SYNGE, 13, Wynnstay-gardens, Kensington, W.

GOOD PLAIN COOK wanted, about 30. Dining-room, hall, kitchens, and own bed-room to clean. Early dinners. Earnest Christian ministry. Must have highest references.
Mrs. WARREN, 22, Spencer-hill, Wimbledon.

PLAIN COOK wanted, January 30. Must be strong and active.
Miss TAYLOR, 208, Denmark-hill, S.E.

A RESPECTABLE CHRISTIAN WOMAN wanted, as General Servant, to take sole charge if required. Able to wait.—Apply, stating age, &c., to DAVID D., Llanvihangel Crucorney, near Abergavenny.

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Mrs. J., Wardendale, Beckenham, Kent.

GOOD GENERAL SERVANT wanted, in London, end of January. Good plain cooking required, early riser, clean, trustworthy, obliging. Two in family. Can Lady recommend?
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BISHOPS TEIGNTON (Teignmouth the nearest station.)

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Turkish and other baths. Beautiful private grounds. Strongly recommended for those who need rest, and pleasant, healthful change "Has all the comfort and charm of a gentleman's country home.
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SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, [illegible], Oxford-street, London, W.

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First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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Fourteen years' experience. Very satisfactory results. Excellent references. Inspection by applicants welcomed. Terms, 2 and 3 guineas weekly. Medical attendant, J. Taylor, M.R.C.S. Lond.
Address Miss PURDEY.

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REV. W. LANGHORNE, Vicar of [illegible] a private [illegible] comfort and kindness [illegible] Terms [illegible], London, N.E.

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TO LET, on low terms to one [illegible] Villa, in the [illegible] Every convenience [illegible] Near [illegible] Sea. Apply, Mrs. [illegible].

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"She recognized an answer to prayer in almost everything! Sometimes it was finding a sixpence on the high road, when there was not a crust of bread in the house; sometimes it was a friend calling, and leaving *the exact sum* to pay the rent (which was due that evening, and must be paid), though the friend had no knowledge of the need. 'One left her room refreshed and rested by communion with her who communed so much with God. She spoke to God on all subjects audibly; and sometimes before she opened her door, one expected to find a visitor with her. *It was Margaret speaking to God!*'"

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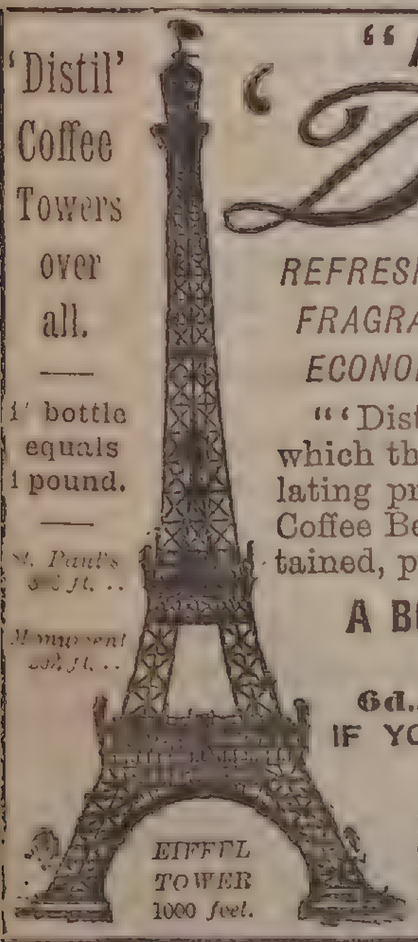

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FIRE! H. L. HASTINGS' BOOKS BURNED!!

My entire Stock of eight numbers of the **ANTI-INFIDEL LIBRARY**, which was to have been delivered by the printer to-day (December 27th, 1889), was burned yesterday, in the Smithfield Fire.

Specimens of these books had been previously presented to LORD RADSTOCK, who publicly remarked of them, after examination: **"So far as I have seen, the best thing there is for answering the questions of our sceptical friends."**

THE TITLES OF THE MISSING BOOKS ARE—

Fourteen Nuts for Sceptics to Crack.
Remarks on the 'Mistakes' of Moses.
Friendly Hints to Candid Inquirers.
Who Made the New Testament?
Israel's Messiah.
Israel's Greatest Prophet.
The Witness of Sceptics.
A Warning Word on Infidelity.

I am obliged to beg my patrons who had kindly ordered copies of the above, to bear with us until new editions can be printed. A delay of some weeks and not a little inconvenience must result.

In response to the earnest appeals of Miss Weston and Major Poole for help to meet the atheistic literature with which London secularists are attacking Her Majesty's Service, I had promised some twenty thousand copies of these pamphlets as my New Year's Gifts to English soldiers and sailors. They shall still have them; but it is most unexpectedly beyond my power to present them "on time."

This is the second instance in which quantities of these books have been destroyed by fire in London, within two years. The first loss was much more serious than the present, and was an irksome burden upon resources already heavily taxed.

By giving up all profits on London sales of my works for three years, God has given me the joy of supplying English and Colonial Christian workers with over **A MILLION AND A HALF** of special writings and pamphlets on Infidelity and Christian Evidences, during the **two years now ended.** This represents in bulk, over **THIRTY TONS OF PAPER**, and does not include extensive work in America. Some friends have written, severely criticising this course, and saying that "the labourer is worthy of his hire." This I leave with God, but the work itself urgently needs doing, and **must be done**, and is its own reward.

Now, however, that something substantial has actually been accomplished, and **an unforeseen accident occurred,** I am ready to make the following suggestion:—

Several tons of paper must be made at once on which to print the new books. **Let Christian friends exert themselves during the months of February, March, and April, 1890, to secure orders for the missing penny books, at the really low rates for free distribution,** regularly published as follows:—**One Hundred Copies, assorted, 6s.; Five Hundred, £1 7s. 6d.; One Thousand, at half price, or £2 2s.** The profits on these three months' sales I will reserve as a kind of author's "benefit," for three years of service in the field of Christian Evidences, gratuitously rendered to English Christian workers. Whether the amount be large or small depends entirely upon the individual activity of friends on a strictly business basis. Kindly send a shilling for samples and examine for yourselves.

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H. L. Hastings.

Editor of the "Anti-Infidel Library."

"The undersigned, being personally acquainted with the Anti-Infidel Lectures and Publications of Mr. H. L. Hastings, of Boston, U.S.A., and believing that their wide circulation is demanded by the increase of Scepticism and Sceptical Literature, and will tend to greatly benefit not only Sceptics, but also all Christians and Churches which hold the common faith of Christ, do hereby most heartily commend his work to the confidence, encouragement, and support of all Christians and philanthropists:"—

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WORK AMONGST MEN.

THERE are large bodies of men among the myriads of toilers in our metropolis who entirely neglect public worship.

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THE LONDON CITY MISSION.

in addition to its 333 Missionaries on ordinary districts, by its staff of **105 special and well-qualified Missionaries,** is bringing large numbers of these men under the upraising influence of the Gospel of Christ.

Last year 72,827 visits were paid to poor Foreigners in our City, and 1,049 religious services were held for them in their various languages.

In upwards of 10,000 public-houses, quite **200,000** persons were reasoned with upon religion and temperance. Upwards of **85,000** factory people were instructed in the Gospel, and many attended the **1,782** meetings held for their benefit.

The Sabbathless tram-car, omnibus and railway-men received upwards of **200,000** visits in the public ways, at the stations, and in their homes.

The known results of this earnest seeking to save the lost is most satisfactory. Tens of thousands have been rightly influenced, and during the past year, **486 communicants** have been won from amongst them, hundreds of drunkards have been reformed, and many that were who have sunk back from the hard struggle of life have, in the time of sickness and approaching death, received consolation.

To support and extend this great work for the Lord Jesus, large funds are urgently needed. Contributions will be gratefully received by the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or by the Secretaries, 3, Bridewell Place, E.C.; or by the Proprietors of THE CHRISTIAN.

Bankers: Messrs. BARCLAY, BEVAN, RANSOM & Co., 54, Lombard-street, E.C.

January 10, 1895.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Madame ANDRÉ-WATKINS, of Versailles.

This is the Week of Prayer. It finds the Church of God throughout the world, represented by some at least of its members, at the Throne of Grace. If this be, in deed and truth, a Week of Universal Prayer, numbers (hearing it in mind, during the succeeding months, for the Church and for the World. The subject on Monday was Confession. There is probably nothing we need to confess, individually and collectively, more than our prayerlessness. It is often stated as an axiom that the prayer-meeting is the thermometer of the Church's life. It is also the index of the individual condition of its members. They who are much in secret prayer love to gather for united prayer. Every revival begins, from its human side, in prayer:

> Restraining prayer, we cease to fight;
> Prayer makes the Christian's armour bright;
> And Satan trembles when he sees
> The weakest saint upon his knees.

Whatever else we do or leave undone this year, let us pray in secret to our Father in heaven, and He will reward us openly.

Under the heading of "Gathered Gold" we purpose giving, week by week, some choice and brief extracts from standard Christian writers, ancient and modern. We shall be glad of the assistance of those of our readers who have the needed leisure for search, and the library sources at command.

We are glad to be able to report rather more favourably of the condition of Mrs. Booth. Upon inquiry, as we went to press, we learned that during the past week she had undergone a critical. Unhappily, however, with returning strength, the intense suffering, which had comparatively ceased during her great prostration, was again asserting itself. But her peace of heart and joy in the Lord seemed to those who were attending her to be fuller than ever.

Mrs. Morris (the widow of our dear friend and brother Thomas Henry Morris, a member of Mr. Fred Arnot's mission band, who died at Utalemo, Central Africa, on October 17) is returning home to rejoin her four motherless children. Out of loving memory of his devoted service, it is proposed to raise a fund to assist in the education of the children. The trustees are Messrs. James Hawkins and John McVicker, Dr. Neatby, and Mr. Ransome Wallis, Vine House, Walthamstow, London, E., the last of whom acts as treasurer.

We regret to hear that, at the recent disastrous fire at Charterhouse-square, a large stock of "Anti-Infidel" literature, from the pen of Mr. H. L. Hastings, has been consumed. We hope our readers will lend their support to this important agency, which especially needs it at this time.

The recent calamity at the Forest Gate Industrial Schools, which resulted in the suffocation of no fewer than twenty-six children, afforded opportunity for deeds of a truly heroic order by some of the juvenile inmates of the institution. In rousing their fellows, and hauling them into the fresh air, one or two did not hesitate to hazard their own lives. It is reported of one boy that after dragging a comrade out of the smoke, he went back for "Tommy," saying, "I'll go, if I give my life up." Alas! brave "Jack" did give up his life. It would be interesting to know something of the influences under which he grew so grandly bold. His love for "Tommy" was not in word only, but in deed; and the story of his devotion should not be lost upon such as profess to have left all things to follow Christ.

Why should an eminent man like the Bishop of Peterborough send a paradox flying among the people, which has to be defended by the long explanation that appears in the current *Fortnightly Review*? His statement that it would be intolerable tyranny for the State to carry out the precepts of the Sermon on the Mount will be quoted by multitudes of those who will never see the vindication. This fondness for startling paradox is a new feature of our times, and by no means a healthful one. Doubtless Scripture does not teach that there is to be a legal enforcement of the precepts of Christ upon those who do not accept his rule; but if the State cannot carry out the principles of the Sermon on the Mount, it is the duty of Christian teachers to aim that the people shall grow up to that sermon.

Mr. Stanley's latest published letter, addressed to a son-in-law of the late Dr. Livingstone, has a special interest for the friends of missions, as it deals with the course of events at Uganda, consequent on the death of Bishop Hannington. The facts given by the explorer, relating to the revolutionary upheavals which deposed the cruel Mwanga, are not new in this country, but it is interesting to note his opinion of the work of the C.M.S. missionaries there. Mr. Stanley says:—

> I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work than any number of imposing structures clustered together, and called a mission station, would be. These native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife, and the rifle bullet have all been tried, to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point out these with a righteous pride as the results of their labours, to the good, kindly people at home who trusted in them.

The principal agents in India of the Wesleyan Missionary Society are resolved to have a commission of inquiry as to the truth of the charges made and published against them with respect to their mode of living, and their undue attention to education. The Home Committee are said to be anxious to let matters rest where they are. No doubt such an inquiry has its cost and disadvantages; but the moral is that, in such a case, criticism ought not to be undertaken, except after cautious, wide, and prolonged observation.

In this age of reviving missionary zeal there are many young ladies who are moved to offer themselves for work in the foreign field. For all such a period of preparatory training would be invaluable. We are glad to direct attention to a paragraph on page 20 of our present issue, giving particulars of such facilities afforded in connection with Princess House, Brompton.

In his New Year's address to the members of the Positivist Society, Mr. Frederick Harrison congratulated them on the progress which, in spite of "the inveterate habits of Protestant mysticism which prevail in this country," his cult is making. It is difficult to see how the visible signs of this alleged progress (such as improvements in the choir, guilds, and pilgrimages) warrant his confident prediction that "Humanity holds in its grasp the future of the world." He made the naïve and pathetic complaint that, whereas other social movements received money, endowments, and gifts in abundance, no philanthropist came forward to help this Positivist faith. The cause, however, is not far to seek. These modern substitutes for Christianity are powerless to better mankind or reach the human heart. What is really meant by that "Human Providence," in which Mr. Harrison urged his hearers to have faith, he was not careful to explain, and *The Times* is probably not far from the mark in defining it as "an unintelligible farrago of dislocated ethics and misapprehended science."

The Record understands that an important manuscript of the New Testament has lately been unearthed by Archbishop Bryennios, well known as the discoverer of the Early Church treatise, entitled, "The Teaching of the Twelve Apostles." The find is said to have been made in a Turkish library at Damascus, and it is believed that the manuscript dates from the middle of the fourth century. If this be the case, we have a document of the same antiquity as the "Codex Sinaiticus," which was discovered by Tischendorf forty-six years ago in the Convent of St. Catherine on Mount Sinai. Students of the original text will await particulars with considerable interest. In the face, however, of the remarkable support which the earliest translations give to the resultant text of the best manuscripts that have already been collated, we see no reason why anything like a virtual surprise should be expected.

It is the reasonable and joyous boast of those who have given much attention to the text of the New Testament, that except in regard to jots and tittles of comparatively small importance, we have the sacred writings in so complete a form that the possession of the autographs themselves would be little, if any, practical advantage. We cannot be too thankful for the Provi-

dence which has presided over the writings of Evangelists and Apostles that they should have been so preserved to us as to stand on securer ground than can be claimed for any of the literary remains of the great and wise men of the ancient world.

Recently the Mayor of Liverpool, Mr. Hughes, gathered together and dispensed his hospitality to a thousand poor widows, the guests having been selected by clergymen and ministers labouring in the city. The example is one worthy of imitation, and it certainly points to one way in which civic hospitality might be made something to be proud of, instead of being, as it only too frequently is, the occasion of extravagant waste.

"New conditions teach new duties," is a foremost cry of the times. The new conditions are coming on us with overwhelming force as the last years of the century begin. Among the most difficult of problems to be solved just now is the relation of the State to social questions. The inequalities that abound, the dwellings of the poor, the startling contrasts of riches and poverty, the strifes, growing into bitter antagonisms between labour and capital, with many like agitations and wild struggles, fill a large space in the magazines for the New Year. Wisdom on the part of legislators, cool-headedness on that of employers, and a Christian conscience all round, were never more necessary.

LONDON CITY MISSION.—The annual gathering of missionaries for prayer and consecration took place as usual at 3, Bridewell-place, E.C., at 11 a.m., on New Year's Day, when Rev. F. B. Meyer delivered a very earnest and thoughtful address upon the words, "A chosen vessel" (Acts ix. 15). Mr. George Williams made a few remarks, expressing his cordial good wishes for the missionaries during the coming year, and, with his usual kindness and liberality, presented each of the officers and missionaries of the Society with two volumes of "The Biblical Museum."

REQUESTS FOR PRAYER.—For blessing on a Gospel mission by Mr. Henry Thorne, in Redruth, Cornwall, from Jan. 4 to 20.——For blessing on mission services in the Wesleyan Chapel, Eastbourne, commencing Jan. 19.——For blessing on a ten days' mission at Westerfield Hall, South Tottenham, by Mr. Spurgeon's evangelists, commencing Jan. 12.——For the young men and women who have been led to offer themselves for missionary work in China, as a result of Mr. Hudson Taylor's recent visit to Sweden.——For a mission by Mr. William Forbes, at Liverpool, to commence on Jan. 13.——For blessing on a mission to be held shortly at Blackawton Parish Church, Devonshire, by Rev. Walter Bradbury.——For blessing on missions at Wandsworth, Swaffham, and East Dereham, to be conducted by Mr. J. G. Harrison, during this month.——For special services in Gospel Hall, St. Neot's, conducted by Miss Jackson, commencing Jan. 12.——For blessing on the work of the Protestant missions to the Bretons in Quimper.

A SPECIAL REQUEST.—A friend writes:—"Earnest prayer is asked for an Anglo-Indian gentleman of great culture and intelligence, speaking Hindustani as a native, as well as writing and speaking fluently German, French, Spanish, Italian, and English. He has been the chief agent for Northern India of the French School of Infidels, under Henri Rochefort, editing their paper, and it is feared has been the means of inducting thousands of natives into infidelity. Business matters called him to England a few weeks ago. The artless request of his own little boy to teach him how to pray led to his being brought under deep conviction. He is sincerely seeking the light, but intellectual doubts and difficulties stand in his way. Strenuous efforts are being made by his infidel friends to draw him back, honour and emolument being freely offered. Will your readers pray long and earnestly for this man? God is putting the wish into his heart to go back to India to undo the work he has been doing."

Scottish Theology.

THE following is the substance of a lecture on the "New Theology in Scotland,* by Rev. Dr. Kerr, Glasgow, which has since been published by request. It was doubtful, he said, which was the greatest foe to the truth, ritualism or rationalism, Romanism or infidelity. Both were at present in violent eruption, and true religion and the Church were suffering sadly by the fiery outflow. It had been reserved for Presbyterian professors to disinter rationalism, and parade it in the most insidious form. Its prime apologist, Dr. Dods, had started the question, How few beliefs may one accept, and yet be a Christian? Can one be a Christian and yet not accept the infallibility of Scripture? Nor the Atonement as a work of substitution? Nor the Deity of Christ? And the answer is that one may be a Christian and yet not a believer in any of these! It is just as if the prophets of surgical science should discuss and settle in the affirmative that a man may be a living creature and yet be lacking in the auricles and ventricles of the heart, and without pulmonary capacity, and even after a carefully performed surgical operation of decapitation. Better not attempt such an experiment in vivisection.

That man takes a bold step who will utter one thought fitted to throw into the background the Deity of the Saviour. Their audacity may well may make the reverent onlooker tremble. In their treatment of Inspiration, the Atonement, and the Deity of our Lord, they as it were pull up the pins and sockets of the tabernacle framework; then they boldly seize the horns of the altar and cast away the sacrifice, and thence rush into the holiest of all and draw a shadow across the Shekinah.

If persons, as Dr. Dods affirms, may be Christians who do not believe in the Deity of Christ, then all the members of a church or even of the whole Christian Church may, while still Christians, be at one and the same time, destitute of belief in that life-giving doctrine. The contention requires but thus to be expanded, that its daring and glaring character might be visible. At the beginning of Matthew's Gospel, there is written prominently, "Emmanuel, God with us"; Mark's, "the Gospel of the Son of God"; Luke's, "the Son of the Highest"; John's, "the Word was God." The inspired expositor, in the Hebrews, of the Gospel of the Tabernacle, lays a preparation for his work by establishing beyond fear of cavel the doctrine of the Deity of Him who was Altar, Sacrifice, and High Priest; and everywhere throughout infers the efficacy of atonement from the Divine personality of the atonement-maker. And in the Revelation, from first to last, ascriptions of glory are made to the Lamb as God. Truly never had He been the Son of Man had He not been also the Son of God. A Christian, and therefore forgiven, yet not a believer in the Deity of the Forgiver? A Christian, and therefore a worshipper of Christ, yet not a believer in the Deity of Him who is worshipped! An idolater, therefore! A Christian, and therefore raised from death in trespasses, yet not a believer of Him who raised him from the dead! The less Christ is made, it is thought, the readier will inquirers find Him. Rather, the more glorious He is, the readier will He be found. The more effulgent the light, the more easily will one find the sun. "Christus, si non Deus, non bonus." Let us not attempt the resurrection of mediæval heresies, but go on unto perfection.

The above is a very brief outline of a very clearly expressed confession of the faith once for all delivered to the saints.

* VIVISECTION IN THEOLOGY, and its Chief Apologist Professor Dods, D.D. By Rev. James Kerr, D.D., Glasgow. 6d. *Kensit.*

OBITUARY.

REV. JOHN JONES—"VULCAN."

ONE of the princes of the Welsh pulpit has fallen, in the death of Rev. John Jones—"Vulcan." Born in the neighbourhood of Bangor, where he also died, he "travelled" in many circuits in connection with the Wesleyan Methodists. He was the author of many works, controversial and expository.

DR. OSWELL LIVINGSTONE.

The death is announced of the last surviving son of the celebrated Dr. Livingstone. Born in South Africa forty-five years ago, in his father's early missionary days, he was named after Mr. Oswell, with whom the great traveller made his memorable journey to Lake Ngami. During recent years Dr. Oswell Livingstone resided at St. Albans, practising as a physician, but for a long time he has been sinking under consumption. It may be remembered that he took part in the search expedition sent out by the Royal Geographical Society in 1872 to find and succour his father, the wreck of which Mr. Stanley met on his way to the coast after he had found and relieved Livingstone.

REV. DR. TALMAGE, of Brooklyn, is returning from his tour in Europe and Palestine, and will preach on Sunday, Jan. 19, at 6.30 p.m., in the Great Central Hall, 86, High Holborn (opposite the Inns of Court Hotel), London. Admission free.

DR. PIERSON addressed the monthly missionary prayer-meeting on Monday evening, at [illegible], E.C. Rev. [illegible] B. Symes [illegible] a very full attendance, [illegible] for the number of prominent [illegible]—Revs. J[illegible] O. Harrison, Newman Hall, [illegible] Harvey, Mr. H. M. Mallinson, &c. There were [illegible] a large number of missionaries at present in England on furlough [illegible] long distances. Dr. Pierson spoke with great energy and enthusiasm; and [illegible] his utterances any statements not known to friends of missions, his address had a most stimulating effect.

SOUTHWARK Y.M.C.A.—Mr. G. F. Assiter, for some time secretary of the branch Association at Newington Causeway, has been appointed to the secretaryship of the Lincoln Association. On Thursday evening last week, at a well attended gathering of members and friends, he was presented with a testimonial in the shape of a purse of sovereigns, and an illuminated address. Mr. John Hayward, Mr. Hind Smith, Rev. George McCree, and other friends, gave hearty expression to the esteem in which Mr. Assiter is held, and to their good wishes for his future prosperity and usefulness in a larger sphere of work.

MR. CHARLES COOK'S LECTURE on "The Prisons of the World," delivered at the Metropolitan Tabernacle and elsewhere, has just been published (*Passmore & Alabaster*. 1d.). It contains many strange experiences, and tells some extraordinary anecdotes, almost incredible to quiet people. Mr. Cook is an enterprising traveller, not encumbered with bashfulness, and his story is one more illustration of how much one man can do who is determined to benefit his fellow-men He has distributed large numbers of copies of the Word of God in some of the best and worst prisons in the world. This lecture is well worth careful reading and wide distribution.

CHILDREN AT BLACKBURN.—It is not in the Metropolis alone that child-life requires protection from those who ought to be its affectionate guardians. Rev. Benjamin Waugh hopes shortly to address a public meeting in Blackburn, with a view of forming a branch there of the National Society for the Prevention of Cruelty to Children. From a paper, by Mr. John Kirk, of the Ragged School Union, we learn that he lately visited the Blackburn Ragged School, and found their hearts full of enthusiasm, their hands full of work, but with little of the needful in their treasury. An orphanage, much needed, is being built, and the treasurer reports that the walls are growing faster than the money is coming in.

Gathered Thoughts on Prayer.

THE place occupied by prayer in all work for God is unique. In Christian effort, as in the spiritual life, prayer is not an incident to success, but an essential. No soul can be born without prayer. Without prayer no life can be sustained, no growth in grace can be possible. Prayer is, indeed, the vital breath of every regenerated soul. While a Christian lives, he prays; while he prays, he lives. Prayer is the soul's window into heaven. By it come light, and warmth of love, and sweet visions of Christ.

The Old Testament and the New Testament alike are replete with examples of the place and power of prayer. By prayer as an instrumental force Moses and Abraham and Jacob, Elijah and David and the Prophets were made strong to do exploits in the name of their GOD. OUR LORD HIMSELF was a man who agonised in prayer. By prayer He was strengthened for the Temptation and the Cross; and the lonely hillside often heard Him pouring out his soul unto GOD with strong crying and tears.

Pentecost was born in prayer, and from a praying band the HOLY GHOST chose and sent forth the earliest Christian Missionaries. By the prayers of the saints and faithful in CHRIST JESUS they were strengthened and upheld in their manifold labours and difficult [illegible].

In more recent times all the great Missionary Societies were conceived and brought forth, and must be nourished and sustained, in prayer. The founders of these Societies were in a marked degree men of prayer, of secret prayer, of concerted prayer, importunate pleaders with GOD.

May we be permitted to ask if this spirit has survived in all our missionary work? or have we lost our faith in prayer? How far does earnest intercession, as a vital efficient force, enter into the working plans of every Christian effort? Labour has been freely expended in planning and organising, but has there been *labour in prayer?* Has there been striving with GOD, with agonised earnestness, for his blessing upon the efforts put forth, especially upon our efforts to win for CHRIST the dark places of the earth?

It seems to us that the special need of this age is the spirit of prayer. A new baptism of the HOLY GHOST, conditioned on agreement in prayer, is the world's supreme want. When GOD's people give themselves to prayer, compelled by the heart's longings after GOD, and after the salvation of men, genuine revival is near. The whole power in the Church of CHRIST lies in prayer. The Church grows rich in its faith and love and holy efforts only as its members grow into spiritual life through prayer. The promises of GOD are unlimited to believing prayer. *All things whatsoever ye shall ask in prayer, believing, ye shall receive.* Oh that the spirit of soul-burdening prayer were more largely poured out upon Christian hearts, and homes, and churches, that the kingdom of GOD might come the world over!

In regard to the world's evangelisation, enough cannot be said of the importance of prayer. The great results of missionary effort still remain to be secured in answer to the united and hearty supplications of God's people. Do we fully realise the mighty power of prayer? How it quickens the energies of the soul, revives hope, and strengthens faith! Being union with GOD, heart communion with CHRIST through the HOLY SPIRIT, prayer is the blessed mean that brings GOD near to men. It is the fulcrum that Archimedes sought; it moves the hand that moves the world. By it the batteries of heaven are opened upon the strongholds of sin and Satan.

Let us cultivate this most blessed of Christian privileges, this sweet and gracious relationship between GOD and the soul. Let its exhilarating and purifying influences have full play upon our own spirits, but above all let the thought of perishing millions bow us down before GOD in continuous intercessory prayer, with fervent desire and sense of need, to spread the world's wants before the LORD.

Mr. Spurgeon says: "Oh for some five hundred Elijahs, each upon his Carmel, crying unto GOD!" "With disciples," says Andrew Murray, "full of faith in Himself, and bold in prayer to ask great things, CHRIST can conquer the world." The late Dr. Somerville asked: "Would it not be well could we train ourselves to take up all the countries of the world in detail, so that every kingdom, capital, island, and ocean should be individually remembered? If this were done on an extensive scale among Christians, blessed issues would ensue." *

Shall we not then band ourselves together in one holy brotherhood to wrestle with GOD in prayer for the evangelisation of the nations of the world? Let us undergird the earth with strong believing prayer, and so seek to lift it up to GOD, that soon shall we hear the voices in heaven saying, "The kingdoms of this world are become the kingdoms of our LORD and of his CHRIST, and He shall reign for ever and ever!"

Lord, teach us to pray!

STRANGERS' REST, RATCLIFF HIGHWAY.—At the monthly meeting of workers, on Friday last, an address was given by Rev. J. R. Wood, of Upper Holloway, on "The Christian Workers' Privilege: Joy and Peace in Believing." Mr. Isaac, the secretary, made an appeal for more workers on Sunday, when a great number are needed.

HOUSE OF REST, KILBURN.—The opening meeting of the New Year on Friday last at the House of Rest, Kilburn, was made the special opportunity for calling together workers in various departments of the field for united prayer to the Lord of the harvest. Among the many who joined in supplication and praise were Rev. R. W. McAll, the English representative of the McAll Mission. Rev. W. H. Daniels, of America, and Mr. D. Matthews, whose work lies among the aborigines of Australia. In the morning Miss Mason based some brief, helpful remarks upon 1 Pet. iii. 14. "Sanctify in your hearts Christ as Lord" (R.V.). Mr. Reader Harris presided over the crowded meetings in the afternoon and evening. The day was a blessed one.

SUNDAY CLOSING.—Mr. E. Whitwell, of Kendal, writes:—"Need we wonder at rowdyism and brutality, when in Christian England the Lord's Day is polluted by one hundred thousand licensed houses being open, in defiance of God's commandment, for the sale of the very article which, on the six other days of the week, is the chief cause of domestic misery, sorrow, and crime? Stop the sale of drink on Sunday, and you will lessen intemperance and all the consequent misery by one-fourth. Now that Parliament will soon be in session, let all who desire their country's welfare bring this question at once before their representatives, and earnestly request them to support Mr. Stevenson's bill for stopping the sale of drink throughout England during the whole of Sunday."

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* A "Prayer Union" has been formed for this very purpose. Particulars can be had from Mr. R. Caldwell, Missionary Bureau, 186, Aldersgate-street, London, E.C.

YEAR TO YEAR.

OFTTIMES again I walk in dreams
O'er roads that Jesus trod;
Or sit at noontide by the streams
That rippled near my God,

When on the earth, O Love Divine,
Weary at close of day,
Burdened with sin of mine and thine,
He passed along the way.

The foxes had their holes, He said;
Each bird its little nest,
The Son of Man to lay his head
Had not a place of rest.

So gazing at the crowd that came
To touch his garments' hem,
I breathe the loving Master's name
And wish I'd been with them;

To cross the hill to Bethany,
Where Martha's brother slept
Within the sepulchre, and see
The tears that Jesus wept,

Before He bade the dead arise,
And bade them let him go,
Loosed from the graveclothes, and his eyes
With wondering love aglow.

And yet, why wish that I had been
Of those who saw his face?
The loving Master still is seen
In each hushed dwelling-place

Whose door, when sounds his gentle voice,
Is open thrown for Him;
For there the Saviour doth rejoice
To stay when day is dim,

As with the two who sadly walked
Emmaus-ward one eve, [talked
Whose hearts burned, as with Christ they
Of that which made them grieve.

And each sweet flower Spring vivifies,
And every glad wild bird,
Beneath the sunlit summer skies,
Still speak his loving word:

"If God thus clothes the lowly herb
That withers in the graith,
Why let your wants your hearts disturb,
O ye of little faith!

"Shall not the loving Lord, who sees
Even the sparrow's fall,
And knows that ye have need of these,
Supply you with them all?"

JAMES BOWKER.

FROM ROME TO CHRIST.—The Christian worker in charge of the Paddington Mission House, in connection with the Female Mission to the Fallen, writes in the last annual report:—"A Roman Catholic, who has been brought through very deep waters of suffering face to face with God, is now an earnest Bible reader, as well as a consistent Christian. This is the third Romanist who has been under my care, who, without one word of controversy, has yielded to the simple teaching of the truth, and voluntarily renounced the errors of Rome." The secretary of this excellent Mission is Mr. A. J. S. Maddison, 32, Charing Cross, S.W.

"WHAT IS IT TO BE A CHRISTIAN?" is a question that has been lately discussed. Jesus Himself gave a touchstone of character, when He said "by their *fruits* ye shall know them." A Christian is a person who has been born anew by the Holy Spirit; he has been created anew in Christ Jesus *unto good works*. If you and I are born of Christ's Spirit, we shall bring forth the fruits of the Spirit. This is the test. Our Master holds us to it, and the world holds us to it also. Never was there a time when membership with a church counted for less, or when membership with Christ counted for more, than in these present days. What sort of fruit does your religion yield? is the sharp challenge to every one of us.—*Dr. T. L. Cuyler.*

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVII.—THE CHRISTIAN TEMPER.

1 PETER iii. 8—12.

IN his Life of Frederick the Great, Carlyle describes in a few graphic touches the Moravian town of Herrnhut; and, after remarking on the religious atmosphere which brooded over the place, he says, "Herrnhut is a Sabbath petrified; a Calvinistic Sabbath done into stone." It is a high eulogium. But every visitor to that unique settlement has been arrested by the careful accuracy with which the principles of their religion and theology have been exemplified to the minutest details in the lives of its inhabitants.

But it were a still greater marvel to find in any community under heaven a complete embodiment of these marvellous injunctions. All of one mind, cemented into a holy unity by a common sympathy. Ministering to the saints. Pitiful to the weak, erring, and poor. Courteous to equals. Calm and forgiving under abuse and injury. Seeking peace. Living under the smile of God. Where in all the world can we discover such a community of Christians? It were a fair vision, worth going far to see. A temple to Love. An abode of heavenly bliss. An oasis in the desert. A snatch of celestial harmony amid the jarring discords of human selfishness. The New Jerusalem descending from God out of heaven. Yet nothing less than this is the Christian ideal, as it is also that which our Lord died to secure. And it would well become us, if, without waiting for others, each one would adopt the injunctions of these verses as the binding rule and regulation of daily life. This would be our worthiest contribution to the convincing of the world, and to the coming of the kingdom of our Lord. And it would spread.

And does not the Apostles' use of the word *finally* teach us that all Christian doctrine is intended to lead up to and inaugurate that life of love, the bold outlines of which are sketched in these words? Let us not be content with considering the mighty stones of truth laid by this wise Master Builder in the foundations, but let us pass up, and into the temple based upon them, where the shekinah dwells above the mercy-seat, so that we may catch its glow upon our faces, and bear it outward into the world.

I. THE GENERAL PRINCIPLE.—"Be ye all of one mind, having compassion one of another." This oneness of mind does not demand the monotony of similarity, but unity in variety. Not the oneness of a hop-pole, or of a pile of hop-poles; but of the plant which, with tendril, leaf, and fruit, rears itself aloft in the summer air. Not the oneness of a brick, or of a pile of bricks; but of the house, in which so many different materials and contrivances combine to shelter human life. Not the oneness of a child; but of a family of children who differ in age, character, temperament, and chosen pursuits, but are one in love and tender sympathy.

We shall never be of one mind in the sense of all holding the same opinions; but we may be all of one mind when, beneath diversities of opinion, expression, and view, we are animated by a common devotion to Christ, a common loyalty to the great underpinning *facts* of Redemption, and a common love to all who hold the Head, though they may differ from us in an infinite variety of minor considerations.

The Church of Rome never caught this idea. Its only conception of the oneness of Christ's disciples was a vast uniformity, a system in which everyone should utter the same formularies, worship in the same postures, and belong to the same ecclesiastical order. And its leaders did their best to realise their dream. They sought to exterminate divergence of view by fire, and sword, and torture. They spread their network through the world. And just before the dawn of the Reformation they seemed to have succeeded. At the beginning of the sixteenth century, Europe reposed in the monotony of almost universal uniformity under the almost universal supremacy of the Papacy. Rome might almost have adopted the insolent boast of the Assyrian of prophecy: "As one gathereth eggs, so have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped." And what was the result? There is but one answer possible. *The deep sleep of death.* And it must always be so. Life abhors uniformity. And whenever you force this marvellous being into your cast-iron mould, you not only destroy its grace and beauty, but you kill it.

There is variety in *the human body*, from eyelash to foot, from heart to blood disc, from brain to quivering nerve fibre; yet in all this variety each one is conscious of an indivisible unity. There is variety in *the tree:* the giant arms that wrestle with the storm, the far-spreading roots that moor it to the soil, the myriad leaves through which the winds make music, the cones or nuts which it flings on the forest floor; yet in all this it is one. There is variety in *the Bible*—variety of authorship, of style, of age, from the bulrush ark to the break of the sapphire waves of the Ægean about Patmos; yet for all this the sixty-six tractlets which compose the Bible are always bound up in one cover, because composing one book. So with *Christians.* There may be, and must be, infinite varieties, and shades of thought and work; some will prefer the methods of Wesley, others the freedom of Congregationalism; some will pray best through the venerable words of the liturgy, others in the silence of a Friends' meeting; some will thrive best beneath the bishop's crozier, others in the rude barracks of the Salvation Army; some will cling tenaciously to the very words in which the reformers expressed their beliefs; others will adopt the newer phraseology which is being advocated in our times with consummate erudition and audacity; but, notwithstanding all, there is a oneness which needs not to be created, for it is already consummated, but which must be recognised and kept. "Endeavouring to keep the unity of the Spirit in the bond of peace."

Many folds, but one flock. Many regiments, but one army. Many stones, but one breastplate. Many temperaments, but one family. Many minds, but one mind.

Much of the controversy of the present day arises from failure to recognise the almost infinite variety of the human mind. No two persons look at the same thing in the same way, or give the same version of an incident or a tale. Each colours it with the tint of personal idiosyncrasy, just as each object in nature borrows from sunlight its especial hue. Start a dozen devout, deeply taught men to formulate the doctrine of the Imputed Righteousness of Christ; whilst each holds the fact, no two will express it in precisely the same way. We must distinguish between *facts* and *views of facts.* Men may not think alike, and yet be of the same mind.

If we would obey this injunction of being all of one mind, let us think more often of the things in which we agree than of those in which we differ. All are loved with the same love; bought by the same blood; born of the same Spirit; members of the same body; animated by the same life; subject to the same hopes and fears, afflictions and vicissitudes; drawing our daily sustenance from the same supplies; destined for the same home. How many and close are the bonds of our relationship. Surely it becomes us to have great compassion one toward another; correcting each other, if needs be, privately, or before the church, with no desire for self-exaltation, but with eager loyalty for the glory of God; putting the best construction on points of difference; viewing everything in the light of the Master's glory; and trying to be more animated by that loving, tender, compassionate spirit, which enabled Him to bear so long with the misunderstanding, strife, and stupidity, of the men whom He had chosen to form the inner circle of his earthly life.

II. FOUR SPECIFIC APPLICATIONS.—(1) *To fellow Christians. Love as brethren.*—Love is not identical with like. Providence does not ask us whom we would like to be our brethren, that is settled for us, but we are bidden to love them, irrespective of our natural predilections and tastes. You say that it is impossible. But remember that true love does not necessarily originate in the emotions, but in the will; it consists not in feeling, but in doing; not in sentiment, but in action; not in soft words, but in noble and unselfish deeds.

Love changes the pivot and centre of life from self to another. Before she flings her magic spell upon us, we are self-contained and self-centred, bending all our energies to our self-aggrandisement, compelling all streams to flow into the Dead Sea of our own interest. But when we love, a marvellous transformation passes over us. We think more often of the beloved than of ourselves. We find our plans, contrivings, activities, all ennobled and transfigured by our one consideration of what will please and help and bless that choice spirit which has gathered to itself the threads of our life, weaving them after its own sweet will, and threading them with blessedness, as blackbirds' nests may be illumined by scrolls of gold and colour. With such love should we love our fellow Christians.

Do not begin with trying to love everyone at once. We do not best descend from generals to particulars; but ascend from particulars to generals. Begin with those nearest to you in the church and the home, or in the little religious coterie with which you are wont to mix. It is through the love of individuals that we come to love the whole.

You say that this is your difficulty, and that there are Christians in your immediate circle, whom you cannot get on with. Here, then, is my advice. Do not try to feel love, but will to love. Tell the dear Master that you are willing to love, or willing to be made willing to love, but that He must create the grace of love within your breast. Ask Him to pour the

tides of his love through your heart, that He may love through you, and you shall finally catch the glow and grace of his tenderness. Offer Him your lips, that by them He may speak the words you cannot utter; and your hand, that by it He may do the gentle deeds of ministry which you cannot bring yourself to perform. Your confessions of inability will bring out the assurances of his all-sufficiency. What you cannot do, He can and will do through you. All things are possible to Him, and will be to you if you believe in Him. Begin, then, to do what you know you ought to do, and would do, if you felt love. Do it because it is right; do it for Christ's sake; do it expecting the Lord to work in and through you, and you will find ere long that streams of Divine tenderness have commenced to flow through the channels of your being, long choked with silt and débris. And love thus practically learnt to one fellow believer, will open your heart to all.

(2) *To the weak and erring. Be pitiful.*—Oh for the compassion of our blessed Lord! How often it breaks out in the Gospel narrative to the unshepherded sheep, to the hungry multitudes, and to the afflicted who sought his aid! It is so much easier to scourge, rebuke, criticise, and condemn, than to pity and heal. We must not condone sin, or allow ourselves to think lightly of that which has cost God so much, and which is the object of his wrath. But we may discriminate between sin and the sinner, between disease and the sufferer; and, whilst we give no quarter to the one, we may be very merciful to the other.

Think of thine own sins. How near thou hast been to the precipice, how much thou owest to the grace of God! The measure of thy debt was ten thousand talents, but it has been freely forgiven. And thy provocation to sin may have been less urgent, thy passions less fiery, thy opportunities less frequent, thy temper less persistent. And who can estimate the blackness of darkness in which the transgressor is tossed, despair at the helm, whilst the waves rush past to break in thunder on the rocks close by? Such may be the lot of one near thee. Be pitiful. Consider thyself, lest thou also be tempted. Refrain speech and action till thou knowest all.

(3) *To equals. Be courteous.*—The courtesies of Christianity should be more inward and constant than those of the world. Be ready to take the least comfortable seat, to move up to the end of the pew, or to give up your comfortable corner. Do not sit down at the extreme end of a meeting-room, compelling late-comers to have the discomfort of passing to the front before the eyes of all, much to the distraction of the leader. Let others sit while you stand. Do not push and crowd as you come in or go out. Step back to let women and children and invalids pass by. Let the manners of your Father's court be always evident in your deportment, that men may feel that you come of a noble line, and learn that Christianity produces not simply the heroism of a great occasion, but the thousand minute courtesies of daily living.

(4) *To enemies. Do not retaliate.*—"Not rendering evil for evil, but contrariwise blessing." The old law of an eye for an eye is repealed, in favour of that nobler legislation which bids us do good to those that hate us, and pray for them who despitefully use and persecute us. Let us be like the rock on the wilderness march, which, when smitten, yielded water to the thirsty hosts.

We can afford to do this, for we have been called to inherit such a blessing that, though we give it away with both hands, in spendthrift prodigality, we can never exhaust it. Besides, this is the policy of living a calm, good, and blessed life. He that loves life, and would see good days, must keep his tongue from evil, and his lips from guile. The man who is always vindicating himself and standing up for his rights, will be perpetually in a ferment, and will miss the cream of life, which rises when all is still. But, better than all, our God will see to us, protecting and delivering us. Not a blow reaches us which He does not see. Not a threat which He does not hear. He will not let us be tempted beyond what we can bear. He will put an arrest on the enemy when his purpose is accomplished. And then, from out the cloud, He will look upon the armies of our foes, and discomfit them, and overthrow them in the heart of the sea. "His face is against them that do evil."

INCIDENTS FROM REAL LIFE IN THE ROYAL NAVY.

"MY CHUM JIM."

"'TWAS all my chum Jim, and there he sits in the hall," said a young sailor, with H.M.S. *Excellent* on his cap, one Sunday afternoon in our hall. We were having our "At Home," which is a real at home, attended by 500 to 700, mostly seamen, marines, and their friends. This young fellow stood up to speak of the power of real Christianity. "Jim and I," he continued, "came outside this hall one Sunday afternoon some weeks ago; we were both wild young fellows, but we liked to hear the singing. 'Let's go in,' said Jim to me. 'I shan't,' I said; 'I ain't going to be laughed at.' However, we went in, and I enjoyed it very much; so much that I determined to sign the pledge at the end of the meeting. So I did, and the next day I wrote to the dear old people at home, and told them what I had done.

"In about a week I got a letter from my brother, saying he was so glad I had signed the pledge, and now wouldn't I go on, and give myself to Christ? My heart melted over that letter, and I went to the Sailors' Rest again. Under God the earnest words came straight home, and I gave myself to the Lord, and became a new man. But Jim wasn't changed. How I longed for him to love Christ. As I thought about this, I remembered that God hears and answers prayer for his Son's sake, and I felt that the shortest way to get my chum converted was to pray for him. One night some bluejackets were at the Sailors' Rest, and the leader of the meeting said, 'For whom shall we pray?' I answered up, 'For my chum Jim.' We did pray for him, and the next morning Jim, with tears in his eyes, said, 'Ted, old boy, I was praying for myself last night, and God has answered my prayers, and I'm a happy man.'"

BROUGHT TO CHRIST IN PRISON.

This incident was also told by a young man who was at the time serving on board H.M.S. *Bellerophon*, on the West Indian station. Turning to me with a bright look in his face, and then to the audience, he said: "I am one of Miss Weston's boys. She has known me ever since I joined the training service, and my first holy impression I got at the Sailors' Rest, Devonport. I went away to sea, and bad companions led me astray, and I went deep into drink and sin. When the three years were nearly out, I thought, 'How can I go back to the Sailors' Rest? It will break their hearts to see what a ne'er-do-well I am: I'll run away and never go home.' I did so, but was soon in the hands of the police, locked up in a dark cell. Here I had time to think. I remembered the loving Saviour I had learned about, and how He would pardon the vilest, and then and there, on the cold floor of my cell, I cried for mercy and found it; and the good seed sown years before in Devonport sprang up in a West Indian prison."

These two incidents out of many will cause my kind friends to rejoice with me, and to continue to pray for increased blessing in our Sailors' Rests at Devonport and Portsmouth.

AGNES E. WESTON.

HOW A SCEPTIC FOUND GOD.

A SALVATION ARMY member, named Leclerc, in a recent issue of *En Avant*, tells the story of his happy translation from the region of atheistic darkness to the light and liberty of the kingdom of God. After the pursuit of scientific studies for some years, Leclerc maintained the sceptic's attitude, and, travelling for the sake of his health, found no real peace of mind. In India fevers and cholera disputed his life, but neither succeeded in killing him. He first made the acquaintance of the Salvation Army in Holland, and found himself unable to account for the devotion of its officers, without allowing that there was something in their belief concerning God, and their anxiety for the highest good of their fellows. Favourably disposed towards the Army, he went to Paris, where he visited the Salle Auber, in the hope of ascertaining the difference, if any, between the French Army and that of Holland. He says:—

The Maréchale and the Colonel were presiding at the meeting. I had never before heard a woman preach the Gospel, but I confess that a deep impression was made upon me by the utterances of Mdme. Booth-Clibborn. Yet greater was the effect when the Colonel, having come down into the meeting, asked me point-blank whether I was saved. I was only able to reply, "I should like to have a private conversation with you. I do not quite understand your meaning. I have much sympathy with the Army, but my reason revolts against religion."

At the beginning of our chat some days afterwards, the Colonel said to me: "I do not wish to discuss with you, nor to give you any explanations, until I am assured of one thing. Will you *obey* the light if it is vouchsafed to you? It would be quite useless for me to remove your intellectual difficulties, and to afford you an understanding of Divine things, if *your will* is not ready to *obey* as soon as you become convinced. For the most part infidels discuss for the love of discussion. Do you seek the truth for the love of the truth?" I was able to answer, "Yes."

The Colonel then explained to me the logic of sacrifice. I had never previously considered Christ from that point of view. He showed how the justice and love of God were reconciled—maintaining that it is rather by the operation of the laws of the universe (perfect laws, established by the Creator, as a necessary part of the work of creation) than by the direct action of God, that sinners go to hell—in a word, by a law of spiritual gravitation. He made clear to me that, by the shedding of his Son's blood on Calvary, God can pardon sinners going to Him, and can supply the deficiency caused by man's sins—at one and the same time, honouring the Divine laws, and displaying the Divine mercy. In short, he succeeded in convincing me that God exists, and that only through Christ crucified can we come to a knowledge of God.

The Maréchale taught me to pray; and on October 11, this year, having returned home from a holiness meeting, I prayed with all sincerity, and I felt that my prayer had been heard immediately, and all my sins pardoned. Moreover, my heart, which had previously been closed against religious sentiment, was opened to love the entire human race. I distinctly felt the transformation, as by an electric shock. Now I know that God exists, and that there are but two possible ways before men: the way which leads to evil—the devil's way, and the way which leads to blessing—God's way. Eternal perdition, or eternal salvation, depend upon the way in which each individual exercises the freewill God has given him.

Cards.—Mrs. Ross, 7, New-street, Wells, Somersetshire (formerly of Doncaster), will thankfully receive old Christmas cards, scraps, &c., for missionary and charitable purposes.

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER IX.

PEARLS IN DUNGHILLS.

AFTER years of patient toil, Hadden's land became the scene of a religious awakening. The work of grace in 1866 quickly spread from our church to the mission district. Isabella, fired with new zeal, led the way. In a room in a corner of the block a weekly meeting for the worship of God and the proclamation of the Gospel was set a-going. Here, as many of the people as the visitors could "compel to come in" were gathered together; and here the first piercing cry for mercy was heard. The first convert was the most abandoned woman of the place; and she was converted through this humble meeting, but without attending it.

Helen Sharp, a vile, hopeless profligate, was one night a-missing. Her sister, accompanied by another woman, went out into the wilderness of lanes, courts, and slums, in search of this wretched fragment of flesh and blood—scarce worth an hour's honest toil, as some would have thought—but nowhere in any of her haunts could she be found. At length, in the middle of the night, she was found in a gutter, prostrate, speechless, all but dead. The pitiful wreck of dishonoured humanity was borne home and laid upon her sister's bed, for she had no bed of her own. As she lay there, she was compelled for the first time to listen to the voice of prayer and praise, and the simple story of redemption through the blood of Christ, the little homely meeting being held in an adjoining room. Helen Sharp was deeply moved by what she heard. Our chief visitor, Isabella, took occasion of her agitation to "make friends" with her, and to unfold the plan of salvation. A week passed; Helen's convictions deepened; the sweet sounds of the Gospel in the other room raised her feelings of anxiety to the highest pitch. At the close of the service, our visitor again dealt with her. Prayer was offered, counsel given, and, in the course of the conversation, light from heaven dawned upon the benighted wanderer.

"I have found the Saviour!" she suddenly exclaimed.

Throwing her arms around Isabella's neck, she warmly embraced her, and broke out in loud praise of her newly found Saviour.

A MORE STRIKING PERSONAL CHANGE

could not be imagined: it was from the deepest darkness to the clearest light; from the lowest depths of vice to a life so saintly that only those who knew the woman in her two lives could give full credence to it. She became the companion of the godly; the teacher of young converts; the guide of inquirers—a rare specimen of grace. Her insight into the Word of God was profound. Possessing a quick intellect and ready wit, she depicted her experiences—the comings and goings of the Lord in his dealings with her soul, and the surpassing love of Christ to her, the chief of sinners—in a style of her own, quaint, graphic, and inspiring. Her faith, zeal, originality, naturalness, and wit, formed a character unique, picturesque, and powerful. Soon she found a home of her own, which became the trysting-place of all earnest souls: even the older Christians loved to sit at the feet of one so manifestly the child of grace. It was the old story over again—the woman of the city at the feet of the Lord; the alabaster box of precious ointment; the memorable scene of penitence and love.

When she was admitted into the fellowship of the Church, it fell to me to catechise her. In the course of conversation I asked, "In those wild days of yours, Helen, were you happy?"

"Perfectly miserable, sir. Burnin' coals in my breast a' the time."

"What did you do to get rid of your misery?"

"I just made good resolutions, sir: I kent nae better."

"You tried to turn over a new leaf?"

"A new leaf! Oh yes; I'm sure I turned o'er as mony new leaves as wauld mak' the biggest book in the world; and bonny leaves they were, ilka ane was blacker than anither."

"Your resolutions did not stand?"

"Oh, hoo could the resolutions o' a sinner like me stand? They were like rotten tow in a blazin' fire. It was a case o' tryin' to cheat the devil wi' his ain cheatery siller."

"Did you never pray for help?"

"I couldna' pray, I dursna; but I gart (made) my wee lassie pray a little prayer she had learnt somehow. But when I cam' hame the worse o' drink the poor bairn would look in my face wi' an awfu' sad look, and say, 'Mither, we winna say our prayerie the nicht,' I kent what that meant; and it gaed like a knife to my heart till I could bear it nae mair."

"What did you do then?"

"Oh well, sir, one day I took this bit o' a Bible," (here she showed me a boardless fragment of the Scriptures which had been the silent witness of her evil life), "and I laid my hand on it and swore a terrible oath that I would never taste drink again."

"How did you get on after that?"

"Ah, sir!" replied Helen in a deep undertone, "that nicht was the worst nicht of a'."

"What! did you violate your oath?"

"Oh yes, sir; I gaed through it like mad: it was nae better than a pickle caff (chaff) in a storm o' wind. A hunner oaths would ha'e been a' the same."

"How did you feel then?"

"I felt I had sold mysel' clean into the hands o' the devil, and was lost a'thegether. Oh, if ever I was near"—

Here she paused, deeply moved.

"How did you do after that?"

"Oh, sir," replied Helen with a voice full of dignity and feeling,

"I JIST CAM' TO CHRIST, DRINK AN' A';

and the first taste I got o' his love in the pardon o' my sins, the likin' for the drink gaed clean awa' and never cam' back."

Here pausing she wept softly awhile, and then broke out in praise. She never afterwards tasted strong drink. Again and again when she fainted at her work, and also when she was laid aside in her last illness, she sternly refused the stimulants offered her by unwise friends. She had drunk of the strong drink which maketh strong: she was filled with the Spirit. Throughout the years of her Christian course not a speck of inconsistency ever defiled the snowy purity of her life. Forgiven much, she loved much. In her happiest hours she never lost sight of her sin: the habitual sense of her vileness was the large vessel into which the Lord constantly poured the fulness of his blessing. Many saw this and admired the riches of Divine grace.

Her conversion was like the sounding of a trumpet at midnight. "Hadden's land" was awakened. Was Helen Sharp saved? Then nothing was impossible: nobody need despair. The meetings were suddenly crowded: drunkards, fallen women, infidels, blasphemers, and the devil's castaways in general, were at the feet of the workers, crying, "What must we do to be saved?"

AN INFIDEL'S SONS.

M——, the father of a family in Hadden's land, was an infidel. Coming under the sweep of this awakening, he opened his house to the visitor, and granted full permission to his family to fall in with the new order of things, though he did not himself venture on a confession of faith. To obtain a footing in his miserable home and win his boys was a victory. His sons with certain other lads were drawn into the Gospel net. First of all they were taken to our house to be clothed, and then to be instructed. What a spectacle these lads and boys presented! To say that they were in rags is wholly inadequate. The mass of tatters in which the infidel's sons appeared was tied together and suspended on their bodies by means of slender cords; and one trembled lest the feeble cords should give way and the entire collection of rags fall to the ground. Decently clad the lads became docile and sprightly. Our kitchen became their infant school; their divinity hall; their place of rendezvous. Here they learned their first lessons in manners, in speech, in religion. Who was God? They did not know. They had often heard the name, in profane swearing of course; but who or what God is they could not tell. The name of Christ they had never once heard. But kindness had opened their hearts; a thirst for knowledge was created in them; and they proved to be apt scholars. They are now, some of them, in decent homes of their own, all of them respectable members of the Church and society: good fruit reaped from a very unpromising field.

THE HAPPINESS OF CHILDHOOD.

Let us visit this dingy close in another part of the district. A few dirty, wretchedly clad children are playing in the gutters, seemingly happy. Marvellous is the elasticity of childhood, its power of enjoyment, its capacity for making happiness out of a trifle and of untoward material, of finding joy [illegible] misery! Is not this clear [illegible] Divine goodness? It is plainly the will [illegible] Beneficent Creator that man's first experience of life should be happiness. If an infant could reason and speak, would it not say, "What a happy world is this! How kind to me is everybody; what lots of good things and sweet things there are here! Surely He wh[illegible] into this world is Himself good!" So God in his bountifulness would be beforehand with the devil. Alas! how little of this falls to the lot of children in the slums! God's method is reversed: misery, misery, misery—from the first sensations of life onward, and still more misery. Here, not God, but the devil, is first. To be good or wise in nakedness, cold, hunger, foul air, and a moral atmosphere more foul—is more than human. In such depths of filth it may be questioned whether an angel could keep his purity unsullied. Pity those little children who at the very threshold of life know more of its bitterness and woe than thousands do in all their threescore years and ten!

The court is very dark, for the windows are poorly lighted; the inhabitants in many cases being unable to afford gas. They pay so heavily for the blazing lights in the publicans', that in their own houses they must content themselves with a dim lamp or no light at all. One block of buildings in our district is called

"CANDLE LAND"

because there is no gas-light in it; the tenants are not trusted with gas because they would never pay for it. Now, take a step down into this cellar, minding well your feet and head. The hovel is dark, but your eyes getting used to the dimness you begin to see where you are.

"Take a seat." Where? There is neither chair nor stool. The only seats are holes scooped out of the earthen floor in a semi-circle round the hearth. In these dirty holes we have seen the father and mother sitting drunk, smoking or sleeping; in their absence we have been startled by the children suddenly emerging from the depths where they burrow and grovel. In slight contrast to these primitive sofas and couches, a few boards in a corner with bits of ragged dirty sacking serve for a bed, where parents and children are supposed to sleep; at least, on those nights when the normal drunkenness is not followed by quarrelling and violence. But what is that moving about in the darker corners, or slipping out and in by

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d.

the dingy portal? These are the children, as naked as when they were born.

"Children, why don't you put on your clothes?"

"We canna," replies the eldest, "mither has 'popped' them, and we maun be deein' till father gets siller to buy them oot."

When? Ah! nobody can tell. Is this old Scotland? No, it is new Scotland, with its enormous wealth far exceeding the dreams of our hardy, moneyless ancestors; with its great cities, its grand civilisation, its west-ends and east-ends, its society and its slums.

"WHAT HATH GOD WROUGHT!"

These drunken parents, after much labour and patience on the part of our visitor, are induced to attend a meeting. They appear at the service under the influence of drink. Advised to retire they positively refuse: they are anxious, they say, to be saved. This seems to be impossible; and yet at the end of the meeting, they wait to be counselled and warned. They return again and again. The desire to mend their ways deepens into conviction of sin, and convictions are followed by confessions, tears, prayers, and songs of deliverance. They are saved; and grace is once more triumphant. In a short time they make for themselves a new home, where sobriety and decency prevail; peace and comfort abound; and above all the fear of God bears sway. The father and mother become members of the Mission Church, patterns of humble, consistent Christian life. Thus a whole family is redeemed from destruction. To see yon cellar and then this well-furnished, happy home, one may well exclaim, "What hath God wrought!"

Much remains to be done in the better housing of the poor and their social amelioration in many ways. But it must not be overlooked that in this work the main thing is the regeneration of the individual. So debased are the habits of many in our city slums, that in six months they would turn a palace into a pig-stye. On the other hand, Divine grace makes the house as well as the man a new creation: where Christ dwells even poverty smiles.

CENTRAL AFRICA.

MR. STANLEY AND TIPPOO TIB.

THE action which Mr. Stanley has entered in the Consular Court of Zanzibar against Tippoo Tib is highly satisfactory. The long silence about his relations with that miscreant was becoming painful, but probably had he spoken sooner the property which lies in the hands of Tippoo's Zanzibar agent might have been put beyond reach of the law, whereas now that property, amounting to £10,000, may be got as compensation for the grievous injuries done to the expedition. Mr. Stanley and Mr. Bonny have sworn evidence against Tippoo as having violated the contract made in Zanzibar in 1887, with a view to seize the goods; as having sent his nephew to kill natives who wished to supply food, and so destroyed many by starvation; and as sending the porters to Major Barttelot with the intention of deserting the expedition.

We hope the compensation will be got, but it is of much greater importance that painful discussion with the friends of Major Barttelot will now probably be avoided. If the fate of that gallant officer was due to Tippoo's treachery (as we have known since February, 1888, and as Stanley thus recognises) it cannot be ascribed to want of subordination.

THE PORTUGUESE IN NYASSALAND.

The raid of Major Serpa Pinto into the territory of the Makololo (says *The Daily Graphic*) has been more serious than was at first supposed. It may be hoped that the Scotch missionaries and planters have not found it necessary to join the Makololo in the open field; but, at least, it is very certain that the peaceful shores of Lake Nyassa have become the scene of one of the most inexcusable wars ever waged in a native community.

Gathered Gold.

IF you lose your time, you lose your hopes; and if you lose your hopes, you lose your souls. When your souls are lost, they shall never be ransomed; when your hopes are lost, they shall never be recovered; and when your time is lost, it shall never be redeemed.—*John Mason.*

That part of the Christian's life which is not employed in the active service of his Lord, is chiefly spent in seeking and maintaining communion with Him. For this he plies the Throne, and studies the Word of Grace, and frequents the ordinances where the Lord has promised to meet with his people. These are his golden hours; and when thus employed, how poor and trivial does all that the world calls great and important appear in his eyes! Yea, he is solicitous to keep up an intercourse of heart with his Beloved in his busiest scenes; and so far as he can succeed, it alleviates all his labours, and sweetens all his troubles. And when he is neither communing with his Lord nor acting for Him, he accounts his time lost, and is ashamed and grieved.—*John Newton.*

When God's law requires us to love our neighbour as ourselves, it implies that there is a love which we owe to ourselves; not that inordinate self-love which excludes both love to God and our neighbour, but such as is subordinate to the one, and co-ordinate with the other. Consider, therefore, whether thou hast not been guilty of sinning against thyself—against thy body, in gluttony, drunkenness, fulfilling the lusts of it; against thy soul in neglecting it, in famishing it, letting it pine and waste away in thy iniquities; in ignorance, worldliness, carnality, estrangedness from God, never looking after a Saviour for it, not using the appointed means of thy salvation. What multitudes live all their days in sin of this kind, and never accuse or blame themselves for it?—*John Howe.*

None are so likely to maintain watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege and will fear losing it. They will dread falling from their high estate, and marring their own comfort by bringing clouds between themselves and Christ. He that goes on a journey with a little money about him takes little thought of danger, and cares little how late he travels. He, on the contrary, that carries gold and jewels, will be a cautious traveller; he will look well to his roads, his horses, and his company, and run no risks. The fixed stars are those that tremble most. The man that most fully enjoys the light of God's countenance, will be a man tremblingly afraid of losing its blessed consolations, and jealously fearful of doing anything to grieve the Holy Ghost.—*Bishop Ryle.*

Avoid disputes about lesser truths, and a religion that lies only in opinions. They are usually least acquainted with a heavenly life, who are violent disputers about the circumstantials of religion. He whose religion is all in his opinions, will be most frequently and zealously speaking his opinions; and he whose religion lies in his knowledge and love of God and Christ will be most delightfully speaking of that happy time when he shall enjoy them. He is a rare and precious Christian who is skilful to improve well-known truths. Therefore let me advise you, who aspire after a heavenly life, not to spend too much of your thoughts, your time, your zeal, or your speech upon disputes that less concern your souls; but when hypocrites are feeding on husks and shells, do you feed on the joys above. I would have the chief truths to be chiefly studied, and none to cast out your thoughts of eternity.—*Richard Baxter.*

Teachers are much wanted in the London Medical Mission Sunday-school in St. Giles'. Who will spare one hour a week, from three to four on Sunday afternoons, to teach our sharp, bright little lads and lasses? Address Dr. Latchford, 47, Endell-street, St. Giles', W.C.

THE BELIEVER'S SECURITY.

Ps. civ. 27.

AMIDST all the changes and conflicts of life,
When trials abound and troubles are rife,
Oh! then shall I know that whatever betide,
His promise is faithful—"The Lord will provide."

The way may be thorny, e'en foes may prevail,
Dark clouds may surround me, and friends may all fail;
On this I rest safely (his faithfulness tried),
His word is unchanging—"The Lord will provide."

Though long tempted by doubts and harassed by fears,
All anxious, desponding, bedewed with my tears,
I'll cling to his promise, though men may deride,
Himself hath declared it—"The Lord will provide."

And then when the din of life's battle is o'er,
And I am approaching the long-wished-for shore,
To earth and its phantoms no longer allied,
My safe habitation—"The Lord will provide."

R. J. COPE.

CHRISTIAN COLPORTAGE ASSOCIATION.

ON Wednesday evening last week some thirty of the colporteurs of this Association met at the Aldersgate-street Y.M.C.A. for prayer and praise at the beginning of another year's work. After the men had partaken of a hearty tea, Mr. W. H. Seagram opened the meeting with prayer, and Mr. Robert Paton read the first few verses in Heb. xi., adding a few helpful words of exhortation based thereon.

The meeting being then thrown open, prayer and praise by one after another of the men followed in unbroken succession for the next hour. The earnestness of these workers, and their desire to win souls for the Master, augurs well for the continued success of this good work that leads the attack against both eye-gate and ear-gate, that an entrance may be given to Christ in the hearts of men. Special thanks were returned that the twenty more colporteurs prayed for last new year had all been placed, and a like increase was besought for the coming year. "Lord, we will not limit Thee as to numbers," prayed one dear fellow; "send as many more than the twenty as Thou seest fit."

Brief and cheering testimonies of God's blessing on their labours followed from some of the colporteurs. Two Bibles sold after much difficulty in a godless household had each led a soul to Christ. A sneering young man, resenting the personal dealing of another colporteur, retorted: "You conceited, religious chaps think no one is going to heaven but yourselves; I reckon I've got just as good a chance of getting there as *you* have." "Then what a tremendous fool you must be if you don't take it" was the reply. This parry and thrust, well followed up, brought that young man down in a little while on his knees, and he now rejoices that Christ *is* his Saviour and heaven will be home. Another told of a poor girl, betrayed and then driven on the streets, but through the colporteur's efforts brought back not only to an earthly father and forgiven, but led to receive the forgiveness of sins from God that delighteth to pardon. Other words were spoken, and further prayer made, and then these labourers separated to begin another year's work for God in their several localities.

Seamen's Bethel, Leghorn.—Hearty thanks are returned to our readers who have responded to the appeal made in June for literature for the reading bags which are supplied to British seamen visiting this port. Contributions for this purpose, such as old numbers of illustrated papers, and any reading, religious or secular, are much desired: to be addressed, "For Seamen's Bethel. 15, Via delle Grazie, Leghorn, Italy."

WEEK OF UNITED PRAYER.

MONDAY, JANUARY 6.

CONFESSION AND SUPPLICATION.

Steinway Hall, Portman Square.

PURSUANT to the custom observed at the opening of the New Year, the Council of the Evangelical Alliance arranged for morning meetings to be held daily in Steinway Hall, Portman-square, W. Notwithstanding the discouraging state of the weather on Monday, a considerable number of ladies and gentlemen braved the rain that fell continuously throughout the morning. The Hall was filled with a devout company. Both prayer and speech were fervent and deeply spiritual in tone. The brief address, given by a selected speaker, was this year briefer than on former occasions, the Council having acceded to the expressed wish of friends to allow more time for devotional exercises.

Sir John Coode presided, and in a sentence or two reminded those assembled that they were about to join in a mighty wave of prayer, which, in distant regions, had for some hours already begun to encircle the globe, and which, in other parts of the earth, would continue to roll on for many hours longer. The suggestion of this unity—so widespread—of Christendom produced a profound impression upon the audience.

REV. H. W. WEBB-PEPLOE

took as the basis of his address portions of Haggai, beginning at chapter ii. He particularly called attention to the word "personal" in the subject for prayer. He pointed out that all the work that has to be done for the Lord by the collective Church must arise from the individual devotion and consecration of its members; and, therefore, not only must there be personal confession for sins of the past, and consecration of ourselves to a holier life, but also prayer for the Church of Christ; for more light and faith and power from the Holy Ghost; for greater faithfulness to Gospel truths, and prayer for pastors and other labourers in Christ's vineyard.

In Haggai there are seven distinct causes of disappointment to God's people: to the people called from Babylonish captivity, as originally they had, as a nation, been called from Egyptian bondage, in order that they might settle down in the land which the Lord delighted to look upon and bless. They occupied in the Old Testament dispensation the position which we, as Christians, occupy now under the Gospel dispensation that have been called to God's Jerusalem.

(1) The first cause of disappointment: "Consider your ways. Ye have sown much, and bring in little." Was not that true of the Church to-day, when infidels scornfully taunted us with spending millions of money, and with being only able to show converts by hundreds? (2) "Ye eat, but ye have not enough." Was not that also true of the Church of God? In our prayer-meetings, when asked to praise God, our natural instincts led us back into supplication, as if we never were satisfied with the wonderful goodness of God. (3) "Ye drink, but ye are not filled with drink." We were perpetually coming to the fountain, and never resting in that fulness of satisfaction which Christ was ready to give. (4) "Ye clothe you, but there is none warm." Men are always groaning as to their inability for action, and as to the non-supply of God's sufficiency for the service to which He deigns to call them. (5) "He that earneth wages earneth wages to put it into a bag with holes," and this in the very face of what God of his infinite mercy has so constantly done for us! (6) "Ye looked for much, and, lo, it came to little." (7) "And when ye brought it home, I did blow upon it," *et seq.* These people say the time has not come that the Lord's house should be built: it is never, in the Church's expectation, the time for God to show forth the fulness of his power and blessing; and, therefore, the Church does not "arise and shine," as if her light were come. There is always a drawing back; there is always hope, and yet hope that has no true ground of expectation about it, apparently, in the Church of the living God in these days even. This sevenfold disappointment arises from one single cause—viz., that the Church of God refuses to take her privileges.

There is a sevenfold *command*. God will begin to act if the commands of the Lord be truly obeyed. (1) The first is "Consider your ways," repeated five times in this little prophecy. This call is personal; but, recollect, it is collective action. (2) "Go up to the mountain," that is, where the Lord shows his glory; where the power of the Lord in majesty is developed. (3) "And bring wood," *i.e.*, the means whereby God supplies his people for the building of the house, that we may go forth into the world, and begin to act in his name. (4) "And build the house." Let everyone take action, and seek to win souls for God. (5) Then we have the threefold charge, repeated in one case three times: "Be strong, be strong, be strong!" (6) "Work, for I am with you, saith the Lord." (7) "Fear ye not."

Then comes a sevenfold *blessing:* the promise of God's blessing contained in seven "I wills." (1) "I will take pleasure in it." How many brethren there are who doubt whether God can ever be pleased with a sinner! He never forgets the sinfulness; but, thank God, He is able to forget the sin. "Their sins and iniquities will I remember no more." (2) "I will be glorified." The Lord will be glorified from the very moment we begin to win and save souls. (3) "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come." The Lord begins a mighty shaking of the dry bones on earth where He wants living stones to be built up in the name and strength of the Lord Jesus Christ. (4) "I will fill this house with glory." The Church of the Lord shall stand out before the world, strengthened with the majesty, and power, and greatness of our God. (5) "In this place will I give peace," *i.e.*, wherever Salem, the city of peace, wherever the Church of the Lord is found, there He will give peace. (6) After repeating the solemn assurance that He "will shake the heavens and the earth," the Lord says: "I will overthrow the throne of kingdoms...I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (7) Lastly, "I will make thee, Zerubbabel...as a signet," *i.e.*, "upon my own right hand." It becomes individual in the truest sense of the word—personal. To Zerubbabel, the man who was being laughed at and despised on account of the day of small things, the Lord says: "O man, be faithful." And why? It all hangs upon the blessed assurance: "I have chosen thee, saith the Lord of Hosts." And that ends the Book of Haggai.

Finally, there is the threefold *assurance of fact*, which makes the whole thing certain; that secures to us, as long as we claim it, individually and collectively, the presence, power, and majesty of our God, in the words: "I am with you, saith the Lord." "I am with you, saith the Lord of hosts." "My Spirit remaineth among you." Observe there the Trinity: the threefold assertion of fact; of the fact of the "Godhead of Christ, the Leader and Champion of the forces of Israel, and of the Spirit." Be ye strong; work; fear not; and I will make thee a signet, O helpless man of God, that all the world shall marvel at the beauty and power of God's right hand; "for I have chosen thee, saith the Lord." On your knees, "consider your ways," this day, before God.

Centenary Hall.

THE meetings arranged by the Whittington-avenue Y.M.C.A. at the Centenary Hall, 17, Bishopsgate-street Within, opened with much promise of good. The subject was "Personal Confession and Supplication," and for the first two hours of the afternoon many earnest souls voiced the thoughts of goodly gatherings of City men and others. During the earlier part of the proceedings Mr. T. Morgan Harvey presided, and in fitting terms called upon believers to pour out their hearts before a prayer-hearing God.

Rev. F. B. MEYER, the second speaker, after reading Ps. xxxii., in which David speaks of the blessedness of those whose sins have been forgiven, and refers to the dutifulness and pleasure of confession to God, delivered a very helpful address. The one thing which is most easily within our reach as a preparation for the service of God is the perpetual confession of sin; and we are told that if a man purge himself from sin he will be a vessel "meet for the Master's use."

Having enlarged upon this, and pointed out that, while in the closet we do well to be particular in our confession, in united confession we should not be too general, the speaker dwelt upon and enforced vicarious confession. In the case of Daniel and Nehemiah and hi[illegible] Specially called of God to positions of prominence, to lead their fellows, these men not only confessed the sins of which they were personally conscious, but also those sins of which their nation and people were guilty.

Confession is taking God's side as [illegible] sin. It is taking the hand of God, and going with Him to the edge of the abyss, and peering down for a moment at the sin and sorrow which [illegible], the eye being the very next minute turned to the sacrifice and atonement of our blessed Lord. It is darkness that makes the light so precious to us, and it is the sight of sin which gives the soul a ravishing delight in the sacrifice by which sin has been put away for ever. One cannot but feel that the slight views of the sacrifice of Christ, which are so widely entertained at the present day, are to a large extent the result of an absence of those true and searching

CONVICTIONS REGARDING SIN,

of which our forefathers speak in their diaries and writings. When the church shall begin to regard sin as it is in God's sight, and those who minister the Word shall begin to lay before the consciences of men God's demands and his thoughts about sin, there will, in my humble belief, be a rush towards that blood by which alone sin can be put away and atoned for.

Mr. Meyer went on to urge that there are sins of omission as well as commission. Men readily admit that they sin when they violate God's law, but they hesitate to realise that they sin likewise when they "come short of the glory of God." Having followed up this point, and given some Scripture definitions of sin—"all unrighteousness is sin," "sin is transgression of law"—the speaker pointed to the exalted Saviour from all sin, and reminded his hearers of the pardoning grace of God. The prayers were short, and to the point, the thoughts of the hearts of those present being expressed in terms which cannot but have been acceptable to Him who, "if we confess our sins, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Exeter Hall.

Rev. WM. CUFF gave the address here on Monday. He remarked that there runs right through the history of the people of God the habit of united and of individual prayer. With the Bible in his hands, how can anyone doubt that God hears and answers the petitions of his people? No subject of the week is of greater importance than that of personal confession and humiliation because of sin. Rome has enslaved her millions through the confession of sin by man to man, and, alas! that is becoming too common in so-called Protestant Churches. But we believe that God alone hath power to forgive sin. There are two places where confession of sin is demanded—in the Bible and in the human heart. These two agree, as the key fits into the lock. Only one man who never confessed sin—He who knew no sin. Strange to say there are some Christians who assert that they do not commit sin, and therefore they have nothing to confess. After much experience among all kinds of Christians, he had never met with one who was wholly free from sin. "Have you?" (addressing his hearers). "Yes, many," said one in the company. Mr. Cuff replied that, in the light of God's holiness, such an assertion could not be maintained, and was the outcome of Antinomian doctrine. Whole-hearted confession of our sinnership is not at all incompatible with the experimental truth of the words that "sin shall not have dominion over you." Even the best of us are tempted to spiritual pride, and we need to be humbled in the sight of God. Such seasons of deep humiliation may be the best moments in a good man's life.

This humbling will make us generous and tenderhearted, and give us real power with men, especially with the erring. God save us from becoming so familiar with the Gospel as to get "hard" in our presentation of it! We may admire a perfect and beautifully chiselled statue, but it is cold. So it is possible to preach the Divine message finely, and yet in such a way as to chill the hearer. Then confession and humiliation will make us watchful for the coming days.

St. Paul's, Onslow-square.

Despite the unfavourable weather, there was a goodly muster on Monday afternoon in the Church Room, St. Paul's, Onslow-square. The proceedings, presided over by the vicar, Rev. H. W. Webb-Peploe, were deeply impressive throughout. The address was by Rev. C. A. Fox, who at the outset spoke of the great need for humility. Personally, he thought there was no such thing as being truly humble, except by being humbled. While, however, we rejoice at being what we call humble, it is by no means gladly that we submit to being humbled. The true child of God, however, comes to realise that whatever humbles him is a real blessing. If the year now begun is to be an improvement upon the past, it will be consequent upon believers being humbled before God.

Calling attention to Isaiah xxx., the speaker enforced several important lessons which God's people to-day may learn from God's dealings with Israel of old. In "returning and rest" (15) — leaving the wrong way and with confession and brokenness of heart trusting in God—there is salvation. To the weary and heavy-laden Jesus gives rest. In "quietness and confidence" (15) there is strength and security. While Jesus was asleep in the boat, the storm raged; but, when He arose and rebuked the wind and the waves, there was "a great calm." We must not be of such as have Him on board asleep, but rather we must live in a consciousness of his perpetual presence and own his continual lordship.

Israel boasted in the cavalry of Egypt (17); but, in spite of this wickedness, they were assured that God would not leave them. "And therefore will the Lord wait, that He may be gracious." There must be the chastening of a father; but yet there is in God a fathomless love which

"WAITS TO BE GRACIOUS."

"Blessed are all they that wait for Him"—that hang upon Him. Those who thus rest in God will enjoy the privilege expressed in ver. 21. When they are turning aside to the right hand or the left, they shall hear a voice behind them, saying: "This is the way, walk ye in it."

To be thus guided is not meant to be a special thing, once in a while, but a regular thing. If we are in the resting condition, we shall hear the word. We must, however, always be in the act of "returning," eschewing the sideways, and going straight on. Curves may be very beautiful in their way, but in moral conduct the straight line alone is beautiful. The lessons were enforced with much power, and the prayers of several friends covered the ground of confession and supplication.

Metropolitan Tabernacle.

In connection with the South London branch of the Evangelical Alliance the first meeting for the week was held in the Lecture Hall of the Metropolitan Tabernacle, Mr. James Spurgeon presiding. The building was well filled, and on the platform were a number of ministers from the neighbourhood, belonging to the Baptist, Congregational, and Methodist denominations, and also Mr. Arnold, one of the secretaries of the Alliance. Prayers of confession, and of earnest supplication for increased power in ministry, were offered by many brethren, and it was apparent that the petitions elicited fervent responses throughout the meeting.

In the course of the meeting Mr. ARNOLD cited a few particulars to show how God had answered prayer and blessed the endeavours of the Alliance in mitigating religious persecution in Turkey; also how the week of prayer had led to a great revival of religion in Eintab, in Asiatic Turkey, where 600 persons had been brought out of the world and changed from enemies to friends of the Gospel. Among this number were six men who had clubbed together as desperadoes. Mr. Arnold's brief recital was much appreciated.

Nor can less be said of Mr. JAMES SPURGEON'S address on the secret of a happy New Year, which was based on Ps. c. 2, "Serve the Lord with gladness." We merely indicate a few of the leading points. Service is a law of man's being. He cannot escape it. The question is, Whom to serve? Behold the answer, "Serve the LORD." It is a sweet thought that we *can* serve Him by serving his people, by carrying his embassy of peace to a guilty world. There are many who in a sense serve religiously who do not serve the Lord. They serve some church. They bow down before some denominational idol. They offer incense to some ecclesiastic. Let idols perish, and let the Lord be magnified.

If we are to serve the Lord with gladness we must know his will; and how can his will be known if the Bible be not received as his accredited Word? After enforcing this point, Mr. Spurgeon dwelt on the necessity of a gladsome spirit in service; how gladness itself was no mean part of service, seeing that by being glad we served; and was also the condition of effective ministry in every connection.

STEWARTSTOWN, IRELAND.—Earnest appeal is made by Rev. J. Elliott on behalf of a mission he has started, to bring the Gospel to the homes of the poor and aged. He has secured a young man from England as evangelist, and many souls have been saved. Many Roman Catholics come night after night.

TEMPERANCE IN BIRMINGHAM.

ON New Year's Day the spacious Birmingham Town Hall was filled in every part by more than 2,200 poor women brought from every part of the city by the kind invitation of Mr. R. Cadbury. A large proportion of these women bore marks of the sad and weary life they had experienced. It was, however, a joy to know they were now gathered together, week by week, in the twenty-two classes held under the auspices of the mission, and that there, in many cases, as the address given to Mr. Cadbury testified, "difficulties had been removed, sorrows relieved, hope brightened, love quickened, the earthly home made sweeter, and the heavenly home brought nearer." It was no easy task to provide a substantial tea for such a mass of women with comfort and dispatch. This, under the superintendence of Mr. J. M. Goodchild, the general secretary, and an able staff of assistants, was, however, accomplished without a single hitch.

The meeting which followed was most enjoyable, and included the presentation of a beautifully illuminated address to the host of the evening, and a number of short speeches and recitals. Each woman received as a memento of the gathering a handsome motto card.

Mr. Goodchild, during the evening, stated that £800 had been deposited in the savings' fund during the year by the women, and urged them to increase that amount during the coming year.

In this and many other ways these classes must be a power for good in hundreds of Birmingham homes. Scores of women could be found in these meetings now rejoicing in Christ who, a few years ago, were living in vice and degradation. Nothing short of real conversion to God is the aim of those engaged in this interesting work, and their desire has been wonderfully realised. Surely the mission deserves the fullest sympathy and will command the hearty prayers and support of Christian philanthropists. At present it is in great lack of help. Mr. Goodchild, Temperance Institute, Birmingham, is the secretary.

Personalia.

Mrs. Josephine Butler writes from the Riviera, that owing to the continued and serious illness of Canon Butler, she will be unable to issue *The Dawn* for January, but she hopes to publish an enlarged number early in the spring.

Miss Jourdan, in consequence of numerous inquiries, requests us to state she is still Hon. Secretary to the English Egyptian Mission, founded by the late Miss Mary Whately. Communications respecting the work should be addressed to her at 21, Westbourne Park-villas, London, W.

Mrs. Harriet Beecher Stowe.—A personal friend who lately visited Mrs. Beecher Stowe at her home in Hertford, Conn., says the accounts which have been published, describing her as in a hopelessly demented condition, are much exaggerated. She is quite capable of carrying on an intelligible conversation, and is perfectly amenable to the control of her twin daughters, who reside with her.

MR. & MRS. SOMERSET GARDNER have recently visited Bures, in Suffolk, and Great Chesterfield, Essex. Souls have been won for Christ, and an increased interest aroused in the things of the kingdom. A. E. S.

IRELAND.—Evangelistic services have been held in Roscrea, co. Tipperary, by Rev. James Kirkwood, Methodist Conference evangelist, and G. M. Clarke. Similar services have been held in Littlemount, co. Fermanagh, by Messrs. Dixon and Donolly. Athlone, which is an important military station, has witnessed the most extensive spiritual movement known in that town for perhaps thirty years, principally through the agency of Mrs. Caldwell. A wave of revival, which still continues, has visited Pettigo and the neighbourhood. A three weeks' special Gospel mission has been held by Rev. J. Cullen, and Mr. and Mrs. Powers, in Fintona.

Some Scottish Missions.–XI.

UNITED EVANGELISTIC ASSOCIATION, GLASGOW.

MANY monuments remain to testify of the blessing which attended the visit of Messrs. Moody and Sankey to our shores in 1873. But few, if any, stand out more boldly than does this work in Glasgow; and none are of wider influence, or more far-reaching importance.

Founded in 1874, the Association has sought, for nearly sixteen years, with the threefold object of "Edification," "Evangelisation," and "Amelioration," to serve both God and man. Its work may be divided into two main sections—that

AMONG THE ADULTS,

and that among the children. This week I shall confine myself to the first. There are so many branches and departments of work, that no less than nine committees are necessary to maintain them; while ten halls, in various parts of the city, are in pretty constant use. Of these, the "Tent Hall," in James Morrison-street, is the largest. It was built in 1876, and to it cling

MANY HALLOWED MEMORIES.

It seats 2050 persons, each of whom can hear and see to perfection; and, being fitted with every necessary appliance, and supplied with electric light, it is in every way about the most perfect hall that could be desired, and forms practically the headquarters of the Association.

Then in Bothwell-street is the Christian Institute, which provides accommodation for the Y.M.C.A., the Noon Prayer Meeting, the Fellowship Meeting, Railway Mission, &c., with reading and dining-rooms, and a good sized hall. In Bridgeton the Bethany Hall is situated, seating 1500, and from each of these, as well as the several smaller buildings, really good work is done.

One very important principle adopted is that of having voluntary, rather than paid, workers. The late Dr. Chalmers expressed it as his "clear and strong conviction that the various classes of people in the city, the rich and the poor, the educated and the uneducated, they who live at ease and they who live in the midst of difficulties or on the earnings of hard and honest labour, had hitherto lived at far too great a distance from one another; and that there ought to be a vast deal more of mutual kindness betwixt them." This Gospel brotherhood is put into practical operation. The Directors state:

"WE DO NOT SEEK A PAID AGENCY

to preach the Gospel to the poor, or to visit them in their houses; nor do we seek to have chiefly those of humble social status labouring among the poor; but we seek men and women of the highest and of all ranks and grades in society, mingling in the one common bond of the Gospel, eager to give gratuitously such time as may be at their disposal, esteeming it a privilege to engage in the work, and all the greater privilege because of its lowly character. We are thankful that God has given us many such men and women; that He has inclined the hearts of ministers, missionaries, and laymen from all parts of our city to respond readily to requests to preach to the people; and that we have not lacked devoted workers for the Free Breakfast, Children's Dinner, open air and other work, to serve the food, keep the doors, sing the Gospel, or visit in the homes, all without payment of any kind, the blessed service of the Master their sole, but great reward."

Not a few of the Directors themselves take an active part either in superintending or conducting meetings; each evening of the week is under the special oversight of one or other of the Committee, who frequently leads the meeting; and sometimes a week's meetings are conducted by the directors, singly or by one or two jointly.

The Sabbath morning Free Breakfast is a sight worth seeing, and

MANY A ROUGH DIAMOND

has been picked up and polished by its means. One remarkable example is worth recording.

Mrs. M. D——, a woman of considerable ability, and respectably connected, who had been an actress and a slave of drink, came from England to Glasgow. She arrived on a Monday, morning and drank heavily, with the result that she soon found herself in prison for a few days. On being released again, she immediately resumed her drinking, and in a public-house had her hair, which was very beautiful, cut off to be sold to pay her way. The following is her own account of what took place early one Sabbath morning:—"I was lying on a stair in Argyle-street all night. My great idea was to finish my life, as I could see no hope at all. 'What's the use of living?' kept always ringing in my ears through the hours of the night. I was preparing to drown myself as I went out. Got a drink of water in a milk shop, and went further along Argyle-street. Saw the stragglers looking at me. A policeman met me, and said, 'Where's your clothes?' I had nothing on but my petticoat and waist of my dress, and no bonnet. I just laughed, and said, 'Gone!'

'PITY YOU ARE NOT GONE TOO,'

he said. I thought, 'Yes, it is!' A poor woman was standing looking. 'Where are you going?' she asked. I replied, 'I don't know.' 'Come with me to the Gospel hall, where there is the free breakfast.' I went with her, and sat with her. They sang a hymn, 'Christ receiveth sinful men.' I was touched, and began to cry. The old woman had a piece of rag, and gave it me to wipe my eyes. 'Where are you going when you go out?' she said. 'I don't know.' 'There will be a lady round to speak to you soon.' That lady was Miss S——, and she asked me into the back room." Once there, she was earnestly and lovingly dealt with, and realised the grace of God towards her. She eagerly grasped at any door that could be possibly opened to rescue her. Miss S—— took her to the Magdalene Institution, but her age seemed to disqualify her. The matron's heart was touched by the way in which she pleaded for admission, by her forlorn and abject appearance, by her making no excuse but expressing her disgust at herself and blaming herself alone—and she was admitted. She remained some months in the Home, sure that her great load of sin has been removed, without any craving for drink, a great favourite with the matron on account of her excellent conduct, and a bright example to all in the Home. She has a favourite verse—

I will not doubt the Hand that reached me,
When its grasp seemed slipped from mine;
Faith shall form the link that binds my
Outstretched arm to power Divine.

The drink curse is at once a chief cause of the work, and the great obstacle in its way.

THE MIZPAH BANDS

(male and female) have had wonderful success in reclaiming lost men and women from its terrible power. Banded together in fellowship and sympathy with the three-fold cord (not quickly broken) of past misery, present happiness, and future glory, those who have been themselves rescued now earnestly labour for the salvation of their sin-bound fellows. The bands number over 1000 members, and these, distributed into sections, accept invitations from clergy, missionaries, and various agencies, to hold meetings, at which, with an earnestness that is born of gratitude for past deliverance, they sing and speak of the things that they have heard, and seen, and known. Here is an example of the method adopted, related in the hope that some who read it may be led to establish similar organisation. Rev. Mr. Cameron, Greenlaw, writes as follows:—

"The visit of the deputation of the Glasgow Mizpah Band was much appreciated by the people of Greenlaw. On Saturday, the deputation, headed by Mr. and Mrs. C——, held a meeting in the Good Templars' Hall. The hymns sung, and the addresses delivered made an impression, and formed an effective introduction to the various services of the following day. The male portion of the deputation were present at the Sabbath morning fellowship meeting, in the Free Church vestry, and took part in the exercises. Mr. C—— conducted the forenoon service in the Free Church, discoursing very pointedly on the conversion of Saul of Tarsus. At the close of this service the young people were addressed by all the five brethren. From three to four o'clock there was an open-air service, and, although the rain was falling fast, considerable numbers attended; but the service of the occasion was the evening meeting in the Free Church, which was packed with an audience of over five hundred.

ALL THE MINISTERS OF THE PLACE

were present; the Established Church minister opened the meeting, and the U. P. minister closed it with prayer. For two hours the eager attention of the large congregation was secured by the deputation of the Band, as by singing and speaking they testified to the power of the grace of God in saving from all sin; and told what the Gospel of Christ had done for themselves, rescuing them from the power of strong drink, and other sins widespread and deep-rooted—sins of the street, of the dancing and singing saloons. The impression produced seemed general and deep.

"On Monday evening there was another well attended meeting held in the Free Church. At its close, as well as on the previous evening, several remained to be spoken to by Mr. and Mrs. C——, both of whom are greatly gifted in dealing with anxious souls."

Not only to the home field has the Association devoted its attention, for under its auspices the late revered Dr. Somerville carried the Word of Life into various parts of the world; and it is not surprising to learn that some of its efficient workers of days gone by are now labouring among the heathen abroad.

Death has made serious breaches in the Association's ranks,

FOUR NOBLE MEN OF GOD

who were among its leaders having been called home to rest from their labours—Rev. James Scott, June, 1884; W. Stuart Hislop, Esq., November, 1884; Robert Simpson, Esq., April, 1887; and Rev. Dr. Somerville, in September 1889. But their lives are standing memorials, and in their steps may many rise up to walk.

It will be readily conjectured that considerable vocal power and talent must be employed to render the numerous meetings of the different branches effective; and to this sphere of service a large number of Christian ladies and gentlemen, endowed with the gift of song, devote their time and energy. This and every other department of the Association is supported by a list of eminent names, too numerous too mention. Suffice to say that with them are linked those of all the most eminent ministers and Christian laymen of Glasgow. The "Conveners" of the several branches are Messrs. J. Campbell White, Wm. Sloan, J. S. Napier, Wm. Ralston, R. Hunter Craig, W. A. Campbell, Geo. Macfarlane, J. H. N. Graham (treasurer), and Alexander MacKeith. The work of the latter among the children will form the subject of my next article.

G. E. M.

For the Young.

LONGING FOR THE LIGHT.

A BRAHMINEE woman was one day sitting in the verandah of her house, making banyan leaf plates for the use of the Brahmins, who never eat a second meal from the same plate. While thus employed, a traveller, a goldsmith whom she knew, passed that way. After the usual salutations had been exchanged, he said, "I have just come from Cuddapah."

"From Cuddapah! How far you have come!"

"Yes, but it was worth the journey, Oh! what I have seen and heard."

"Why! what was it?"

"A Christian feast and no sin!"

"Were there many people there?"

"Yes, between three and four hundred men, women, and children."

"And no sin!" she exclaimed. "I never knew of a large feast without much sin. Well, what did they do?"

"The padre talked to them about the true God and Jesus Christ, and they sang, oh, so beautifully. Then the teachers talked and told about what they were doing. There was a pretty booth covered with green boughs, and mats to sit on. After that there was a good feast of curry and rice and plaintains and other fruit. The people sat and talked some time very happily, and then went away to their homes. Oh, it was a happy time! I had often heard of the Christian religion, now I am convinced of its truth and have been baptized. I am so happy. It is indeed a true and blessed religion."

"Oh, Subanah! How I should like to have been there. I, too, have heard of this new religion, and long to hear more of it. But we are so dark here. We know nothing but what our priests tell us, and that is only about idols. Oh, Subanah! can you not tell me something more of it?"

"I would gladly do so, but I am not taught enough to be able to tell you."

"Oh, Subanah, must I then always live in the dark?"

"No, Chinnama; there is a good man called Moses, a catechist, living at Ventoola. He would, I am sure, gladly teach and help you. But it is twenty miles off, a long way to walk."

"Oh, I don't mind that, if he will only teach me when I get there."

"Yes, I feel sure he will be glad to do it. But I must go home now. I hope you will find Jesus Christ, the true light, as I have done."

A few days after this, Chinnama set out for Ventoola. She was gladly welcomed by Moses and Sarama, and when she told them the purpose of her journey they made her an honoured guest. Moses instructed her in Christian truth, and Sarama sung sweet Christian hymns.

After some days she enquired, "Where are the missionaries?"

"At Cuddapah," was the answer.

"I must go and see them. I want to talk to them, and ask the padre to baptize me, for I must be a Christian."

"But, Chinnama, it is thirty miles to Cuddapah."

"Oh, never mind, I can walk it if you will go with me."

So it was arranged that they should go together, and they started. One Saturday morning, Moses came to my sitting room, and said, "Salaam, ma'am, one very sensible woman has walked here from Ventoola that she may have some talk with master and you. Will you see her, ma'am?"

"Oh, yes, Moses. Ask her to walk in. I shall be very pleased to see her."

"She is a little afraid, ma'am. She has never seen white lady."

"Tell her there is nothing to fear, Moses. I shall be very pleased to receive her."

So Moses brought her in, and never shall I forget my first glance at her. She was about forty, very sweet-looking and thoughtful. A mat being placed for her beside me, we began to converse, and Moses interpreted. Presently, looking up, she said, "I cannot talk well when I have to look up. Ma'am sits in a chair." I replied, "I can easily sit on a mat," and did it. Thus placed on a level we conversed more freely. I asked her if her religion made her happy.

"Oh no, how can it? It is all dark. When I die what shall I be? Perhaps a jackal and go howling about, or a snake ready to bite somebody. But the worst is the darkness. Your religion seems all light, peace, and joy. Your God is love; none of our gods love us. We fear them. Our religion is all fear. Oh, ma'am, I must be a Christian. To-morrow is your holy-day. Will the padre baptize me, ma'am?"

I said, "You shall go and talk to him." Mr. P—— was in his study, so I left her with him. She earnestly entreated to be baptized, but Mr. P—— thought it better to wait a little while till she was more fully instructed in Christian truth.

She went as a guest to one of our converts, and on Sunday morning attended the Christian service. I met her coming from it, and was struck with the brightness of her countenance, as she raised her hands, and said, "Sumthoshum, sumthoshum" (joy, joy). I said, "What joy?" She replied, "I never saw such a day as this. The worship—the reading, the teaching, and the singing. Beautiful."

The next day she returned to Ventoola with Moses. It was settled that she should return in a few weeks. She, however, became very ill; but Moses and his wife cared for her. By God's blessing she recovered. At the appointed time she came to Cuddapah, and once more we had a long talk together.

When speaking of her baptism, we said to her, "Amah, do you know that you will lose caste if you are baptized?"

"Oh yes! I know; but let it go."

"You may become very poor by losing caste."

"Oh, God will provide for me!"

"But your husband—he must come, too!"

"But suppose he will not? Heigho! I cannot help it. My soul is of more value than my husband."

"You have been very ill, Amah?"

"Yes, I was very ill, and thought I should die."

"Were you afraid?"

"Afraid? Not now. Before, it was dreadful when I thought I might be a snake or jackal, or pass into darkness; the darkness was the worst. But now since I heard of Jesus, the Light of the world—that He is willing to save me—it is all light. The fear is gone."

After further instruction, Mr. P—— baptized her the next day. Before that Moses said, "What name shall we give her, ma'am? She must not keep her heathen name."

"Well, Moses, would 'Rhoda' do?"

"Oh, yes, ma'am; that is the very name for her. Rhoda brought good news of Peter, and this woman goes to the houses near her each Sabbath morning, and says, 'Rise, rise early; it is the Sabbath!'"

After her baptism Rhoda returned home. By God's grace she was enabled to lead a consistent Christian life, and to win her husband for Christ. I met her at an out-station some time after, and inquired after her husband. "Oh, ma'am! He is come here to-day. He wishes to be baptized. It is joy!" After this she continued her efforts to bring others to the light. The last I heard from Moses she was living still—a beautiful example of the power and brightness of Christian truth, a light shining in a dark place. Is it not worth while to send the light to those who so earnestly long for and love it? P.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Gordon Hall, Liverpool, to Jan. 20. Mr. James S. Tyler, Leytonstone, to Jan. 11, at 4.30; Northcote-road, Wandsworth, Jan. 13—17. Mr. H. Hutchinson, Corn Exchange, Ross, Herefordshire, Jan. 12—19. Mr. Armitage, Holy Trinity School, Leicester, Jan. 11—20.

LIFE.*

COME hither, little Arthur,
And sit down by my side,
The while I tell what life is,
And what may thee betide.

Life is a battle, Arthur,
And the strongest sometimes fail;
But the strength which comes from God in prayer
Makes even the weak prevail.

Life is a voyage, Arthur,
On an often troubled sea;
But He who bade the tempest cease
Walks still the waves for thee.

Life is a wrestling, Arthur,
With many a foe within;
And thou wilt often weary be
Ere thou the prize canst win.

Life is a journey, Arthur;
And thou must watch and pray
That God's great grace may guide thy path,
And shadow thee alway.

So when the strife is over,
And the vanquished foes lie low,
And the sea is hushed to stillness,
And the tired feet travel slow,

Our Father's hand shall lead thee,
And thou shalt safely come
To where, even now, He beckons thee
From his eternal home.

* FROM TOWARDS FIELDS OF LIGHT; a little volume of choice sacred poems by the late Dr. Hatch. (2s. 6d. *Hodder & Stoughton.*) They breathe a spirit of deep spiritual insight and of devout aspiration after communion with the Eternal.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 12, Ps. xii. 1—8; Mon., Jan. 13, Ps. xiii. 1—6; Tues., Jan. 14, Ps. xiv. 1—7; Wed., Jan. 15, Ps. xv. 1—5; Thurs., Jan. 16, Ps. xvi. 1—11; Fri., Jan. 17, Ps. xvii. 1—15; Sat., Jan. 18. Ps. xviii. 1—15.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.—A New Year's address has been issued by this Association. It refers to the abolition of the Sabbath by the National Assembly of France in 1793, and to the International Congress called by the French Government last September, to try to win back for France "the lost Sabbath." The opinions of M. Carnot, the President of France, that "Sunday rest is a restorer of the force spent in the week's toil, and more needed now, owing to the high pressure at which we live, than it ever was before"; and of Mr. Harrison, President of the United States, that "all persons working, either with hands, or mentally, need rest which Sunday observance alone can guarantee to them," are quoted. Forty-eight resolutions in favour of Sunday rest were passed by the Congress. The address contains other facts of encouraging import on this question.

THE BAPTISM OF SEVEN JEWS.—In the London Jews' Society's Church, Palestine-place, on a recent Lord's Day evening, seven Israelites, the oldest of them forty years of age (Ph.D. of Berlin, and tutor in a grammar school), and the others varying in age from seventeen to thirty, made a public profession of their faith in Christ. The baptismal service was very impressive, and the congregation included about thirty non-Christian Jews and inquirers, as well as a goodly number of believers of Hebrew and Gentile origin. The assembly was very devout, and the pastoral advice given to the new converts by the chaplain, Rev. J. B. Barraclough, was listened to with great attention. One Jew of the old Pharisaic type left the building in a furious rage, exclaiming, "Seven apostates! Who would believe it? Yet I have seen it with my own eyes!" Let us hope that he will live to see that, instead of having fallen away from God, his fellow Hebrews have got nearer to Him. We are sure that our readers will remember these seven babes in Christ at the throne of grace, that they may be kept steadfast, and be enabled to commend their faith by holiness of life.

American Notes.

[from our special correspondent.]

Your correspondent finds himself in the broad State of Kansas, fifteen hundred miles due west from New York. This country is fas becoming "settled," although there is nothing like fixity as yet. As for instance, in one town of four thousand people, the five evangelical churches had thirty pastors in five years. This rapidity of change in ecclesiastical circles also characterises the social and commercial life of Kansas. It is a rest for the weary heart, however, that the eye cannot look upon a saloon anywhere. No flaring lights, no attractive rum-palaces, no open bar-rooms. Kansas is a prohibition State, and, although intoxicants are secretly sold in "joints," the traffic is illegal and villainously disrespectable. But these "joints" flourish, as I saw myself secret drinking going on in violence of all law.

The work of evangelism takes hold. The congregations are large, earnest, and inspiring. Men preponderate, and on account of migration and emigration more individual people hear the word during an evangelistic campaign than in the older States. The people, generally, are believers in God, in Christ, and in the Bible. The absorbing passion for speedy accumulation of wealth is the characteristic sin. Fortunes are quickly made and as quickly lost. Towns and cities spring up from the prairies as if by magic. Wichita, in Southern Kansas, has leaped forward with lightning-like rapidity. Over the spot where grain waved its head a few years ago, is a flourishing city of nearly 35,000 souls. Mammoth buildings, warehouses, factories, colleges, churches, asphalted boulevards, electric cars and lights, with every modern improvement in store and mansion, are already veritable realities. The business of this town is coming to a solid basis, and there are many honourable and trustworthy firms.

The Y.M.C.A. is here, guided by a young Scotchman, Mr. Baird. The men's meetings in this city are larger than in New York, Boston, or Chicago. The new building in process of completion will cost 70,000 dollars. Numbers of young men are brought under the influence of Mr. Baird, whose godly zeal and loving tact draw them to the Gospel. But the Y.M.C.A. throughout Kansas has grown in power and intensity. It is purely missionary and evangelistic, and its leading men are determined to hold it within spiritual bounds.

It is overpowering to stand on an elevation and look abroad over these prairies. Land, land, land everywhere. From one point a burnished dome can be seen one hundred miles away in this rarefied atmosphere. The land is so rich that crops yield a thousand-fold. Here is an ear of corn which I took at random out of the heap. It has 960 grains on it. There are some on which 1200 have been counted. Here are the finest hogs in the world, fed on corn; clean and wholesome. In Wichita is a slaughter-house, erected last year, in which within the year were killed, cured, and prepared for market, 117,000 hogs. This will give an idea of this young prairie town.

But the State is as yet unsettled. Feverish "booms" destroy confidence, and re-actions discourage capitalists. What is needed is farming. Respectable, intelligent farmers, with some capital, surrounding these centres of trade, can alone build up the country. Good improved land is comparatively cheap, averaging ten pounds per acre. Plenty of land can be had very much cheaper; farms in good condition, with dwellings, will come higher. Farms generally contain 160 acres. Winter is short, and summer heat not so great as in some eastern and northern latitudes. This Christmas weather is sunshine, warm, extremely pleasant. For weeks we have had a cloudless Italian sky.

The rapid multiplication of denominational churches in these new towns is a hindrance to the manifestation of Christian unity. Every sect hastens to plant its standard. In one town I found fourteen denominations—several kinds of Baptists, such as the River Brethren, who immerse three times, face forward; the Evangelical Brethren; the Dunkards, and the Christians known as Campbellites; several kinds of Presbyterians, Methodists, &c. There, also, I met one man who sneered at all churches, and said he was "outside the camp." He accused ministers as hypocrites, and evangelists as money-lovers. He alone represented the Church of God, and maintained the unity of the Body of Christ! I told him that he had shown neither sweetness, nor saintliness, and I had no proof from his conversation that he knew aught of fellowship with Him who said: "There is no man which shall do a miracle in my name, that can lightly speak evil of Me." Alas! that men who claim to know truth should fail in showing grace.

Dr. Blaikie on his Travels.

The genial Edinburgh Free Church Professor has turned to most admirable account his American holiday experiences of last year. In the course of his trip across the Western Continent and back he wrote letters that were published on this side. These he has collected, revised, and largely expanded, the whole being now issued in a neat and beautifully printed volume by Messrs. T. Nelson & Sons, under the fitting title, "Summer Suns in the Far West." A more chatty and charming guide than Dr. Blaikie it would be impossible to imagine, and the many British folk who cannot go to see for themselves the great sights that America can show, will do well to read this bright, informing, and interesting volume. Dr. Blaikie has the eye and the pen of an artist, and his pictures of the splendid scenery that lay in his route to California, and back through North-Western Canada, are excellent samples of descriptive writing. There are also judicious notes on the social, moral, and spiritual aspects of American life in the many places he visited.

MR. MOODY AND NORTHFIELD.

On his homeward journey, Dr. Blaikie paid a visit to Mr. Moody's native place; his impressions of the evangelist's home work will, doubtless, be welcome to our readers:—

"From Niagara we struck eastwards for a few days' visit to Mr. D. L. Moody, who was taking a kind of holiday at Northfield. It is a quiet New England village, very beautifully situated, commanding a fine view of the Connecticut river and valley and the mountains beyond. I call it a village, speaking in the English fashion, but in America it is a township. It is seven miles in length,* that is to say, there are houses dotted over seven miles, mostly embosomed in trees, and with the appearance of a sparse city suburb. About a mile from what may be called the centre of the town is a plain, but bright-looking, wooden house, the summer home of the great evangelist. A little higher is a smaller and plainer house—Mr. Moody's birthplace, and the residence of his old mother. When I was last here, nine years before, there had been built by Mr. Moody, a few hundred yards from his house, a large college, with accommodation for some sixty girls. It was designed for the teaching and training of young women, so as to fit them for situations of usefulness as teachers, missionaries, or otherwise. That was the day of small things; the change from then to now is enormous. Instead of one, there are now five large buildings, and six or seven smaller. A fine park of some 200 acres has been acquired, and its well-kept lawns and undulating surface, dotted with trees, make it a charming *campus* for the academical buildings scattered over it. Instead of sixty, there are now three hundred young ladies.

"Four miles away on the other side of the Connecticut River is a similar college for young men. A group of buildings, large and small, provide accommodation for three hundred. It happened that while we were there the pupils had just assembled for the work of the session. These buildings represent an outlay of about a million dollars. Mr. Moody was engaged in a great effort to raise a capital sum, the income of which would provide for the expenditure of the two colleges. Being one of those men who do not begin what they do not see their way to finish, he will doubtless, at no distant period, succeed in obtaining his desire.

"The colleges are conducted on the principle of self-help. Each student pays a sum of money, but not the whole sum expended on him. In the male college every youth has to give several hours daily labour on the farm. In the college for girls there are no servants, the work of the house is done by the young women themselves.

"Mr. Moody differs from nearly all the evangelists we have known in his intense concern for the permanent outcome of his labours, and his most careful endeavour to prevent the spirit kindled at his meetings from evaporating in temporary excitement. These colleges are one proof of his desire to build up, to establish Christian habits of life, to set young men and young women to work that will exercise and [illegible] that might otherwise be fitful and [illegible]. The great aggressive enterprise with which he is now grappling in Chicago is another evidence of his love of complete and solid work. He is training an agency for going out to the highways and the hedges for pervading all of Chicago that is neglecting the things that pertain to its peace, and constraining such to come in, that the house may be filled. With all his evangelistic ardour, Mr. Moody has no sympathy with fanaticism. His singular Christian shrewdness gives a wide berth to fads.

"At Northfield Mr. Moody takes his holiday. The fashion of it is rather peculiar. I asked the man who takes charge of his horses how often they were out. Sometimes, he said, the evangelist will require a conveyance at five in the morning, and two or three times during the day, and, perhaps, till late at night. He would be out before breakfast, to confer with workmen about something needed for the schools. The forenoon would be occupied in answering a great correspondence, and despatching letters with reference to his engagements and his institutions. In the afternooon, perhaps, he would be acting the peacemaker at some parish meeting. In the evening he would be away to Mount Hermon to preach to "the boys." On the Sunday he would preach in the church which he has built, partly for his schools and partly for the neighbourhood, gathering a great congregation round him. In the intervals of employment he would be bright, cheerful, and full of fun. He is now the great man of the place, yet is as neighbourly and unaffected and brotherly as in the days when he was a schoolboy or a worker on his mother's farm. Nor does he seem a whit more elated by the marvellous influence he has acquired the world over, and the blessed work he has done. He is only an instrument in other hands. No man would sing more heartily the 115th Psalm, or more cordially take for his motto *Laus Deo*."

* Surely the word "seven" is a misprint; our reckoning, after more than one visit, does not enable us to expand its one street to two miles in length.

DUNDEE.—A convention for the deepening of spiritual life will be held in the Kinnaird Hall, Dundee, February 26, 27, and 28. A number of well-known speakers are expected.

REV. SYDNEY A. SELWYN

Vicar of St. James's Church, Hatcham.

IN the great struggle for supremacy that goes on in the Established Church of these realms, between the evangelical and the sacerdotal parties, the name of Hatcham once had a notorious prominence. The scenes enacted in and around St. James's Church, during the *régime* of Rev. Arthur Tooth and his successor, were a standing scandal. Very different is the aspect of affairs at St. James's Church now. Within its walls the simple, Scriptural truths of salvation are earnestly proclaimed to crowded congregations, and the church is a centre of multifarious Christian effort. Humanly speaking, the chief agent in effecting such a welcome change is Rev. SYDNEY A. SELWYN, whose portrait appears on this page.

(*From a Photograph by Messrs. Elliott & Fry*, 55, *Baker-street*, *W.*)

Mr. Selwyn is still, comparatively, a young man, having been born in Yorkshire in 1853. The father died while the children were still young. The mother and her family of eight removed to Norwich. The children were religiously trained, and received a liberal education. All the four sons were sent to the University, and young Sydney took his degree at Caius College, Cambridge, in 1874. In choosing a life occupation, he had at first resolved to seek admission to the Indian Civil Service, and was preparing himself accordingly. A chance conversation with a friend and former school-fellow changed the whole current of his thoughts and purposes. "What are you going to do if you fail in your examination?" said this candid friend. "I suppose I shall go into the Church," was the reply. "What! do you put that second?" The shaft went home. Then and there Mr. Selwyn resolved that the claims of Christ should have the first place, and the Civil Service never had the opportunity of enrolling him in its ranks.

He was ordained in 1876 to the curacy of North Walsham, Norfolk, where he engaged in five years' active and happy service. Then he was appointed to the living of St. Michael's-At-Coslany, in the quaint, old-fashioned town of Norwich. There he threw himself very zealously into the work of the parish, which is largely inhabited by the poor. Leaving the beaten track, special steps were taken to induce the people to attend Sunday afternoon services in the church, and with much success. The meetings were evangelistic in their character, and after-meetings were held. Wonderful times of blessing were experienced, and the workers had souls for their hire every Sunday. A large mission hall was built. A branch of the Church Army was established, with some two hundred members, and this did excellent work in the parish. The results among the people were truly encouraging; and Mr. Selwyn himself got a great lift in his spiritual life and experience.

After three and a half years of this Norwich pastorate, Mr. Selwyn removed to Holy Trinity Church, Sheerness, where he became busy as ever, in many ways. Then reached him, from the patronage trustees of St. James's Church, Hatcham, an invitation to undertake the spiritual oversight of that notorious parish. The apparent difficulties, of course, were many and great; but the offer came to Mr. Selwyn as a call from God to step into the breach and try, by His grace, to overcome these hindrances; so he accepted.

It would serve no good purpose here to recall in any detail the peculiar circumstances of the case. Mr. Tooth had gone, but matters had not improved under the pastorate of Mr. Walker, his successor. When Mr. Selwyn was inducted into the charge, he found two opposing parties in the church—"Ritualist" and "Protestant." Each party had its churchwarden, and its Sunday-school. The new vicar at once took his stand on behalf of reformed teaching and practice, and would make no compromise with anybody. The second week the Ritualist Sunday-school ceased to exist. All the Protestant teachers were loyal, and others were secured. The children were gathered into one place, and the Protestant School soon became the St. James's, Hatcham, School, with an attendance of about eight hundred. There are now five Sabbath-schools in connection with the parish, with some 150 teachers and 1600 children.

The progress made in other directions, during the four years or so of Mr. Selwyn's pastorate, has been equally marked. From twenty-five communicants on the first Sunday (most of them Ritualists), the average number is now about eight hundred. The large church is filled with a peaceful and devout congregation every Lord's day, as many as twelve hundred persons being present on Sunday evenings. An extensive mission work is sustained. A mission hall was hired at Brockley about a year after the new vicar's settlement, and placed under the charge of Rev. H. Gouldsmith, one of Mr. Selwyn's most useful and able helpers. He gathered there a large congregation, and the spiritual work prospered. In October, 1883, another mission hall was opened on a site near the Nynehead Board Schools. Mr. W. A. Sanford had gifted a house (called St. Michael's House), and an acre of ground for endowment. On this St. Michael's Hall was built. Mr. Gouldsmith took charge of this fresh effort, and his place at Brockley was filled by Rev. C. G. Wyche. Mr. Gouldsmith is now assisted by Rev. E. F. E. Wigram, as honorary curate. Mr. Wigram recently accompanied his father on a mission tour to India, and he is purposing to go out as a missionary himself.

A Lads' Institute has been opened as another parochial effort, and it has some fifty members. There are also institutes for young men and for young women; an aggressive temperance work; soup kitchen, &c., &c.: in all, five centres of work throughout the parish are sending out healing and help to the people.

In all these good works, of course, the earnest and attractive personality of Mr.

Selwyn counts for much. He is gifted with good organising power, and an abounding enthusiasm. These, coupled with a very genial and homely cast of temperament, have drawn around him a band of devoted workers. Not a few non-residents in the parish are to be found in the church, listening to the preacher's straight and stimulating appeals.

Many people were surprised, a few months ago, to hear that Mr. Selwyn, though in the full flow of work at home, had decided to go abroad for a period of service in the foreign mission field. The comparative rarity of such an event might excuse the feeling, but in Mr. Selwyn's case, at any rate, the step is not matter for great astonishment. His family name is one that is highly honoured in the missionary annals of the Church Missionary Society. There are also several workers now in the field who are related to him either by blood or by marriage. He has always felt deeply interested in foreign missions himself, and his training in the conduct of mission work at home has helped to give him special fitness for it. For the past five years he has undertaken two special missions a year, in addition to his parish work, and he is on the Council of the Parochial Mission Society. When conducting a mission lately at Redhill, he endeavoured to arouse among the people a personal interest in the salvation of the heathen. One day when in private prayer on this subject, God seemed to speak to his soul and call him to offer himself for the work. He straightway gave heed to the heavenly monition; put himself in communication with his tried friend Rev. F. E. Wigram, Hon. Sec. of the C.M.S.; and offered himself, with the only reservation that he should not be permanently parted from his family. It was at first suggested that he should go to Calcutta, and the Bishop of his diocese was asked to grant him a year's release from Hatcham. Ultimately it was decided that his leave of absence should extend to six months, and the west coast of Africa was chosen as his destination. It was felt that the native churches there would reap much spiritual stimulus from the visit of an ardent evangelistic preacher, and this of course would react powerfully on the surrounding heathenism. He sailed from England some five weeks ago, and intelligence lately reached this country of his safe arrival at Lagos. He hopes also to visit Sierra Leone and various places inland. We trust ere long to hear that his visits to the native congregations are being greatly blessed.

In a recent conversation with the writer, Mr. Selwyn expressed his strong conviction that the churches of Christ in Great Britain and America ought to make much more liberal contributions of their best young life to the work of foreign missions. He feels also that there must be an extensive deepening of the consecrated life in the native communities. This latter he deems very important, and it is with the object of helping on such a consummation, by God's help, that he has for a time broken the home ties, and entered on a campaign of visitation. As to the future he is content to follow the guiding hand of God.

A WOMAN'S MITE.—One of our readers, who says she is "only a business girl," being much impressed by the needs of the poor on every hand, has resolved to devote her small spare time, on one evening a week, to the making of clothing for her poorer sisters. She thinks rightly that if others in similar circumstances would carry out the same plan, a good deal would be done in the course of the year to relieve the physical wants of the needy.

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DR. PIERSON'S VISIT TO SCOTLAND.

THE meetings in connection with the visit of Dr. Pierson to the West of Scotland began by his addressing three congregations in Glasgow on Sunday, Dec. 8, and ended on Dec. 30 with a week-night meeting in Airdrie. A committee of twenty members, embracing representatives of the different churches, had the general direction of the movement. They called meetings of ministers and laymen in the leading centres of population in the counties of Renfrew, Dumbarton, Ayr, and Lanark.

These meetings elected committees that took charge of all local arrangements. On Sundays Dr. Pierson addressed two congregations during the day, and a united central meeting in the evening. On four week days in each week there was a ladies' meeting in the afternoon for setting forth the need of woman's work among women, and a meeting in the evening for pleading the claims of all branches of missionary work. There were also on other days meetings with students, young men's and young women's associations, and drawing-room meetings. Altogether during the three weeks over which the movement extended, forty-six meetings were held.

Mrs. Armstrong, of the Karen Mission, Burmah, rendered most valuable service at the ladies' meetings. Her interesting statements of the progress of the work in Burmah and Southern India, her touching descriptions of the degradation of woman in heathen lands, and earnest pleadings will be long remembered by all who heard her. Each of the churches in rotation provided a missionary who addressed the ladies and also the general meeting. Rev. G. B. Alexander gave an account of his work among the negroes in the West Indies, Rev. John Douglas of missions in Central India, Rev. John Ross in China, and Dr. Christie of medical missions in Manchuria. Dr. Pierson's addresses were everywhere characterised by most intimate knowledge of the missionary work of the world, heart-moving appeals for increased devotion to the service of the Lord, and remarkable spiritual freshness and power.

The attendance exceeded the most sanguine anticipations of the promoters. In several places, though the largest available churches and halls had been secured, hundreds were unable to get admittance. The cordiality of the co-operation of the churches and missionary societies was a striking feature of the movement. Two illustrations may be given. A preparatory service was held in Strathaven Parish Church on the Sunday preceding the meetings, at which the minister of the United Presbyterian Church presided. The ladies' meeting was held in the Free Church with an Established Church minister presiding, and the general meeting was held in a United Presbyterian Church, with the minister of the Free Church in the chair. In Kilmarnock there was a general exchange of pulpits on the Sunday of Dr. Pierson's visit, and the ministers of different denominations pleaded for increased support to the missions of their sister churches. Mr. Douglas of the Free Church Mission in Central India was, during that week, the assisting missionary. He preached in the forenoon in an Established and in the afternoon in an Evangelical Union Church, urging the claims of their respective missions. The sinking of minor differences, that the cause of Christ might be advanced, was a testimony to the claims of missions that made a deep impression in every place in which meetings were held, and did not a little to call forth the interest which the movement elicited.

In regard to the permanent results of the movement it may be mentioned that the Central committee in Edinburgh hope to arrange meetings, in February and March in the northern, middle, and southern counties of Scotland.

MAJOR WHITTLE AT WOOLWICH.

IT would be safe to say that no evangelist has ever visited Woolwich whose ministry has been so much blessed there as Major Whittle's. Some hundreds confessed Christ when he was with us five years ago, many of whom are amongst the best workers in our churches to-day, and several who had grown cold, or had drifted back into the world, have been restored by his visit in November last.

At the united committee meeting, held a fortnight ago, a strong feeling was expressed that the mission was concluded too soon. At once a proposition was submitted to request Major Whittle to pay us another visit before he leaves for America. One of the members stood up and said: "I strongly support the resolution. My son was brought to the Saviour, and there are many parents in Woolwich and Plumstead who would like to have the same joy." Needless to say it was carried, and Major Whittle is coming back in March. May we have a greater blessing than in November. I hope to have the privilege of receiving fifty members into the Church at Parson's Hill on Sunday next, many of whom were brought to decision, or restored from backsliding, or more clearly enlightened as to the grounds of their acceptance, by these special services. The Christian Church in Woolwich and Plumstead has abundant reason to thank God for Major Whittle, and to pray that his bow may abide in strength.

It is evident to us, who have seen the results of both Major Whittle's visits, that the Master has chosen him and ordained him that he should go and bring forth fruit, and that his fruit should remain.—Yours sincerely,

J. WILSON.

PRINCESS HOUSE, BROMPTON.—Miss J. McLean was lately appointed by the committee of Princess House as honorary superintendent, to carry on Miss Needham's work; she having left for the mission field in Sumatra. Miss McLean is hoping that the way may be opened to receive a few self-supporting candidates at 108, Brompton-road (Princess House), to train for the foreign mission field. Such a Home would be greatly valued by many; the privileges offered would be extensive, both in practical mission work, and in daily intercourse with a servant of the Lord who knows so intimately the needs and preparations required for work abroad. Miss J. McLean has been twenty-four years in active work in China and at home. Princess House is one of the branches of the London Y.W.C.A., office, 16A, Old Cavendish-street. Any wishing for particulars as to terms, &c., should apply direct to Miss J. McLean, 108, Brompton-road, S.W.

Girls in East London.

THE Girls' Home, Hertford-place, Globe-road, E., opened nine months ago, is primarily for preventive work. The cry, on every side, of the Christian workers who brought us the neglected ones was, "If only this were a fallen girl, I could easily have her cared for; but because she has not gone wrong there is no place for her; and she does so need shielding." So it is no surprise that we quickly filled the beds we had, and received these needing ones to the shelter and care of our Home; shielding them from sin and temptation, and seeking nothing less than this, that everyone under our roof should be brought home to Jesus, the Shepherd of their souls; seeking in his power and strength that, for these neglected ones of earth returning to Him, there should be joy in the presence of the angels of God!

Nor do we limit our effort to preventive work alone; we literally seek to win all sorts and conditions of destitute and friendless girls. The work was at first very difficult and uphill. Some very promising cases proved sad disappointments; some we expected little from became glad surprises; but it is a work which, "wrought in God," and in dependence on his almighty power and faithfulness, proved [illegible], after patient sowing, in His time and way, a rich, abundant harvest. And now, at the end of nine months' experience, we can gladly testify to those desiring our tidings, that we have proved Him faithful who promised; we "abundantly utter the memory of his great goodness," and hereto add some cheering details of the work accomplished in this short space of time.

Over seventy girls have passed through the Home, the majority of whom have obtained good situations, and are in a fair way to earn an honest living.

The surroundings from which they were rescued are almost too terrible to describe. One sickly, pale faced girl had shared a room, measuring not more than ten feet by twelve feet, with nine relatives; and scarcely any of our girls have known decent sleeping accommodation. How can they grow up good pure-minded women? Swearing and cursing on every side, drink and squalor their usual surroundings, the public house bar and pawnshop familiar from earliest infancy—what wonder they fall an easy prey to vice? Whose soul would not be fired with the desire to save some from such a sad and terrible future?

As a rule, when a poor friendless girl has been accepted as a suitable candidate, every article of her clothing has to be burnt (they are only a bundle of loathsome rags); the next process is a nice warm bath and an entire set of clean garments, fitting her to mingle with the other inmates of the Home. Often our shelf for clothing is very bare, and we should be most grateful to any kind willing friends who would send a donation in material or money to fit these girls for daily work and life.

We would specially ask your prayers for the spiritual welfare of these girls. Their ignorance of Scripture is simply deplorable. Many come from the docks, near Canning Town, where the teaching of some of the churches seems to be that belief in sacraments ensures the salvation of the soul; and their darkness is beyond description! Patiently, simply, as to a little child, we tell them the story of Jesus and his love; and though oft it may be sowing in faith, now and again we are permitted to see the incorruptible seed of the kingdom bring forth fruit unto eternal life.

Is the work always successful? By no means; for Satan makes the yoke of obedience and submission sometimes so intolerable, that occasionally a girl will bear it no longer and runs away. Of locked doors we have a horror. We are fully persuaded, and have proved that trust and confidence bring out much good, even in the weakest character.

Yet shadows give way to sunshine, and we are gladdened by facts like the following:—One girl, a naughty, daring, rough lassie, who had tried our patience for many weeks, but for whom we had prayed day and night, was lately brought to the Saviour. Picture our joy, returning home one night to hear that Nellie had given her heart to the Saviour; and very soon Nellie's life testified to the fact that she, once the trial, had become the sunshine of the Home.

One night a young lady, seeing some girls fighting on the street, after separating them, followed one to her home—such a home, too, a tiny garret apartment shared with another factory girl. For this she paid ninepence out of her usual earnings—two shillings per week, for stitching the uppers of babies' boots; leaving one shilling and threepence for food, clothing, and the wherewithal of life. She gladly accepted our offer of training for domestic service, and came, looking, oh! so thin and ill, that again and again it brought tears to our eyes to see her. When the Gospel was put simply before her, it won her heart. She was baptized at her own request, and is following Jesus in the way; she is still in the Home, and daily growing in grace. Would you know more about her? Come and see her, and let her own lips tell the story of the grace of the King, who has won her life for his kingdom, and her years for his service.

We have an excellent Bible-woman doing much good in our immediate neighbourhood; a mothers' prayer-meeting, an intensely earnest gathering; and we hope very soon to commence penny dinners for the poor little bairns in this district. Gladly would we welcome any ladies willing to assist in feeding the little ones, or in teaching the girls in the Home.

Our hands are weak that are stretched out to help and uphold the needy and sorrowful, and we beckon to other fishers, gatherers unto life eternal, to help us let down the nets at Christ's word, and "gather in the lost ones for whom our Lord did die." MARY L. ORELL.

Hertford-place, Globe-road, London, E.

COW-CROSS MISSION.—Mr. William Catlin thus writes:—"St. John's Hall, formerly the rendezvous of 'The Clerkenwell Democratic Club,' has suddenly and unexpectedly fallen into our hands, and will in future be the headquarters of the Cow-cross Mission. The premises are suitable and commodious; we are now very busy preparing to open on Sunday, the 19th inst. £50 will be required to open free of debt. Mr. F. Newth will be the first preacher in the new hall." Mr. Catlin's address is 17, Claremont-square, Pentonville, London, N.

SAILORS' NEW YEAR'S FESTIVAL.—A very blessed season was spent by nearly four hundred sailors at the Seamen's Christian Friend Society's chapel and rooms, in Ratcliff Highway, on New Year's Day. After tea an evangelistic service was held, in which Colonel Macgregor, Mr. W. H. Seagram, Mr. T. Powell, Rev. G. J. Hill, Mrs. Hill, Mrs. Maynard, Miss Messer, and others took part. The sailors appeared to be deeply interested in the service. During the evening many rose and told of their conversion, and exhorted their shipmates to turn to the Lord. Books, woollen mufflers, helmets, &c., were given as New Year's presents to 370 seamen. A large number remained to the after-meeting to be conversed and prayed with. Similar gatherings were held at several of the Society's Sailors' Rests and Bethels on the coasts.

MISSION WORK IN SOUTH LONDON.—Many interesting facts, in connection with aggressive Christian work, were brought to light at the annual business meeting of the Studley-road and Clifton-street Wesleyan Home Mission Band, held on Friday last, Rev. W. G. Beardmore (president) in the chair. A very encouraging report of the year's operations was submitted by the secretary (Mr. H. S. Bond). The past year has been a testing time, but the unity of the members of the Mission Band has held it firmly together, under the efficient leadership of Mr. F. Kent. The report of the treasurer (Mr. T. Alex. Ibbetson) showed a balance in hand, notwithstanding some extraordinary expenditure. For many years the old chapel in Clifton-street was attended by a very few persons; now, thanks to the zeal of the Mission Band, there are full congregations.

"TILL HE COME."

HE is coming! Oh, what glory
Circles round that promised word;
Hope, the hope of all the ages,
Jesus Christ the Lord.

He is coming! May that message
Of the Master's sure return,
Cause his servants' hands to labour,
And their hearts to burn.

He is coming! Then the sorrows
Of life's dark and cloudy day
Shall be like the clouds at even
In the sunlit ray.

He is coming! Oh, how swiftly
All these passing hopes and fears
Fade like dreams when morn awaketh,
After night of tears.

He is coming! Then our loved ones,
Who from us have gone before,
We shall meet; with them, with Jesus,
Live for evermore.

He is coming! Come, Lord Jesus;
Come, O come, thou longed-for day,
Dawn on us, and let all others
Swiftly pass away.

J. H. S.

Published as a wall-card by Mr. C. Caswell, Birmingham. 2d. each.

BAND OF HOPE UNION.

BAND OF HOPE workers pleasantly inaugurated the New Year by a successful social gathering in Exeter Hall, on Saturday evening. An unexpected guest was the Hon. W. M. K. Vale, of Melbourne, Australia, the president of the Victorian Band of Hope Union, and a well-known antagonist of liquor-sellers in the Melbourne Parliament. After he had heartily thanked the assembled workers for their warm welcome, he referred to the trouble which brewers and publicans had given to the true lovers of progress in Australia, and expressed his opinion that the Colony with which he was associated had made a great mistake in accepting compensation. He hoped, however, that England would profit by the bad example, and that what was undoubtedly his country's loss would be this country's gain.

Canon FLEMING'S New Year address was the event of the evening. He said that of all the duties we owe to our neighbours, that which we owe to children is of the first importance. They have a claim upon the Christian Church which has not been sufficiently recognised. Rescue Homes would not be so greatly needed if the efforts of the Band of Hope workers were better seconded. At the same time, there is reason to rejoice in the fact that every section of the Christian Church has taken up temperance work. Urging the workers present to fresh endeavours, he said that fifty years of work had brought him to the conclusion that labour seldom wore out a man; he reminded them that while they measured each other by success, God measured them by fidelity. Never had there been such a time for opportunity to work as to-day.

A short and stirring speech from Rev. Pedr Williams, who remarked that to uphold a nation's revenue by a nation's vice was a national calamity, concluded the addresses; and then the new dissolving views, intended to illustrate to children the physical advantages derivable from total abstinence, were thrown upon the screen. In connection with one of the pictures, the interesting fact was revealed that 6000 showmen are teetotallers. Mr. George Williams, president of the Band of Hope Union, occupied the chair, and gave the customary word of good cheer.

The Argentine Republic.

From a very interesting letter just received by Mr. Reginald Radcliffe from Mr. W. C. Torre (long a worker at the Ratcliff Strangers' Rest), we make the following extracts:—

"In the first place, with regard to this city (Buenos Aires) let me remind you that it has a population of more than half a million souls. It is a city about the same size as Liverpool, and with a stream of immigration coming into the port to the number of about 20,000 a month. The Government appear to offer every facility for the Gospel being preached. Let me give you one illustration. Mr. Ewen, who brought a Bible-carriage out, through the influence of Dr. Thompson and others, got it through the Custom House free of duty—no small matter in this country, where they grasp at all the money they can possibly get. Then, in order to move it through the city, he must needs obtain a '*patente*' from the authorities. He had an interview with the Mayor, to see if he could get this *patente* free of payment. The Mayor told him he could not make an exception; but, if the carriage was for the 'spreading of the Bible,' he would pay the cost of the *patente* out of his own pocket, which he did.

"I am of opinion that there is no country in the world with such need, and such wide open doors, and for which less is done. I wish you could take a trip out here, view the situation, and use your influence in England to get servants of God to come out and preach the Gospel to the many thousands of souls who have never heard it, and are perishing without a chance.

"When I arrived last April, I found a few young Englishmen anxious about their fellow-countrymen, desiring to see a Y.M.C.A. We had a public meeting, and it was decided to have one on the London basis. As I had promised to do all I could, I could not refuse to accept the post of Hon. Sec. We immediately started an English Gospel meeting on Sunday evenings, and have worked it up from twenty to about one hundred. A young men's Bible-class, which I take on Sunday afternoons, is very well attended, and it is a most helpful time round the Word of God. We also started a meeting on Sundays for the natives, when the Gospel is preached in Spanish. Then we have a Spanish and English Sunday-school, with a very good staff of teachers, and about one hundred children on the register. We have our weekly prayer-meeting, when there are much praise and earnest prayer to God. We began with three, and have had nearly thirty.

"The teachers are all young Christians, needing building up, so I deemed it well to gather them together at my house on Wednesday evenings, when we help one another in preparing the next Sunday's lesson. My wife has a meeting for English women on Wednesday afternoons. The English out here are the very hardest, and seem almost impossible to reach, and the English women, too, seem very indifferent, hence she only gets eight or nine at the most.

"The work which gives us the most joy at present is that amongst the Italians. Some weeks ago my wife gave to an Italian fruit-seller, who came to the door, a tract. He came back in a day or two, and asked if he could have more, and if he could pay for them. As he had never seen a New Testament, she gave him one. He asked where there was an Italian meeting. We only knew of one in the whole city, and that at the other end, three miles off. The question faced us, "If there are Italians willing to hear the Gospel, why should they not have the opportunity? The Lord led us to an old Italian Christian, converted through an itinerant food-seller in New Zealand, at the gold diggings. He told us that he was praying for the Lord to open up the way for him to preach the Gospel to his fellow countrymen here. I cannot give you all the interesting details, but on every Sunday evening, the Italians come into our house, well filling our largest room. We have three Italian Christians now helping in the work by preaching and going in the street and inviting Italians in. We can do with a hundred centres of this sort in the city. We see the Lord's blessing already, and thank Him.

"The need of the Republic is hundreds of Christian men who shall earn their own living, and, while witnessing for Christ thus, in their spare time do what they can in Gospel work. Paul's way is the best, and has the greatest influence over prejudiced minds. This Italian brother of whom I have spoken was telling me the other day that what seems to impress the Italians most is 'that a gentleman should invite them into his house, make them so comfortable, and ask for no money from them.' They think 'there must be something in it.'

"Another thing that grieves me is that in this port, one of the largest in the world, there should be no 'Stranger's Rest.' I worked for years in the Ratcliff-highway work, and know the benefit of such a place. Something should be done. Hundreds of sailors of all nationalities, may be seen strolling about, and there is nowhere to go, except to the drink-shops, &c. Some have found their way up to the Y.M.C.A. My hands are already more than full, so I can only continue in prayer that the Lord will cause one to be provided.

"I must not close without telling you of the work of Rev. A. M. Milne, of the American Bible Society, who has been working here for over twenty years, spreading the Word of God throughout South America. He is a very faithful servant of God, and can give interesting accounts of the power of the Word of God.

"We also need Christian women who shall come and nurse the poor. Doctors' fees are tremendous, and hence the poor are much neglected. Any Christian women who have not means to support themselves can easily earn in nursing here ample to meet their need, and be a great blessing to the bodies and souls of the poor women who now are almost inaccessible. When one thinks of all the institutions, medical work, mission efforts in England, and looks at the great unsupplied need here, it seems almost inexplicable why such a state of things should exist. The great reason is that people in England have no idea of the magnitude, population, and civilisation of this country.

"Let me sum up by saying that we need a revival among the English Christians here. We also need workers in Spanish, Italian, French, German, &c. How is it that when other countries are favoured with visits from men of God like Mr. Müller we are left out in the cold? May the Lord direct some to visit us. I am sure they would be deeply interested, and be glad they had come. I ask your earnest prayers for the little band of workers here, and for the poor souls scattered as sheep having no shepherd throughout this Republic, twenty times larger than England."

Mr. Torre's address is Y.M.C. Association, 600, Calle Patagones, Buenos Aires, South America.

"SHALOM" HOUSE, 134, Upper Parliament-street, Liverpool, is a pleasant Home of Rest for Christian workers. Since the commencement of the work, about a year ago, the presence and blessing of the Lord have rested upon the workers. A training school has now been added for the benefit of those who desire to be useful in the service of God, without a long college course. Young people are invited to communicate with the superintendent.

KOLAR MISSION, INDIA.—Miss Anstey writes, on December 2, 1889:—Yesterday we had the great joy and privilege of baptizing and receiving into Church fellowship a Brahmin Guru, or priest, called Narasimma Charry. He delights in the Word of God; he pores over the Scriptures, and drinks in the truth. During the morning service he gave a clear testimony of his faith in the Lord Jesus. We ask the fellowship and prayers of your readers on his behalf.

MR. McNEILL IN EXETER HALL.

An audience of some two thousand persons, mostly young men and women, gathered in Exeter Hall on Sunday evening to hear an address from Rev. J. McNeill. He took for the subject of his exhortation the narrative in 1 Sam. xvi. 6, in which the choosing of David as king is described. It is the office of the Gospel preacher, said Mr. McNeill, to offer to every man a crown and a kingdom far more worth the having than those that were bestowed on the young shepherd stripling in that Jewish glen. A running sketch of the rejection of Jesse's seven strapping sons, and the taking of the youngest, afforded plenty of scope for making and applying points of spiritual interest that arise in the narrative. If we could see with angels' eyes, we could learn how one young fellow gets this wonderful gift of an eternal kingdom, and how another is passed by and left out. Eliab, the eldest son, was "too big for the place"; so, many of the sons and daughters of men do not get salvation because of pride and pretence. A man who might be a walking policeman in a pantomime will not do for a king. A high look is an abomination to God; and physical or intellectual endowment is in itself no recommendation with Him. It is to the lowly one that He gives grace. It may be that some of the other sons were the ravens of priest; they had no proper exhibition of longing for the high honour that was at the prophet's disposal. So in every congregation there are those who do not see the worth of eternal life. A short day's work, with plenty of payment of pleasure, is all they care about. The splendour of life's duties and responsibilities seems to be hidden from such dull souls. The kingly offer came so very near to these Jewish youths, and yet they were not counted worthy of it, and their day of opportunity was soon gone. God wants to enrol real men in his service.

David was chosen, and he, too, was fair to look upon. God has no objection to fine physique, or to its highest legitimate development—quite the contrary. David got the kingdom, first, because he was found in the faithful discharge of his duty. Faithfulness and diligence in humble service are the best passport to a higher call. David got his high estate, also, because he was ready to accept the responsibility when the call came. He "rose to the occasion." There is great spiritual peril in indecision and delay. Wayside hearers are liable to have their pockets picked of the heavenly invitation by the devil, who whisperingly suggests a little more dalliance with the world and with its pleasures. Let the great die be cast at once and for ever. David had troubles and trials, and days of darkness before him, though he was a king; but amidst it all he held on to God, and God did not let him go.

With a little too much, perhaps, of the fringe of "entertaining" remark, to which this popular preacher is often tempted, many of his words were yet as sharp arrows in the King's hands. His peroration was powerfully moving and impressive; though it did seem a bit of an anti-climax to get as a closing quotation some lines from one of Sir Walter Scott's poems.

Mr. McNeill announced that a special Gospel mission would be held at his church in Regent-square throughout next week, beginning on Sabbath evening.

THE McALL MISSION.—Mr. McAll has commenced a new afternoon evangelistic service at Rue Royale, where meetings were so long held by the venerable Armand de Delile. The liberty at present existing in Paris makes the Master's word all the more binding: "Go ye into the streets, and compel them to come in." Were it possible in a photograph to represent the scene in the room of so many different classes of persons listening quietly to the stirring appeals of Messrs. Brown and Anderson, one could not fail to conclude that the Gospel is the power of God unto salvation.

Alex. Donaldson.

Supper to London Waifs.

HOWEVER people in certain quarters may make their boast that "they mean to shut up" Dr. Barnardo, it was very evident last Friday evening that his East-end friends and neighbours knew nothing of the threatened calamity. He had proclaimed a feast; and for some nights before, trustworthy agents had gone forth to the bye-ways of the Metropolis, so that the great hall of the Edinburgh Castle might be duly furnished with guests.

The great difficulty was: they came in their thousands, invited and uninvited alike—a motley multitude between the ages of four and fourteen. It was no enviable work for a score of stalwart policemen and helpers to separate the mites of humanity, who had tickets of invitation hidden away somewhere among their rags, from among young roughs who were on the alert to plunder the coveted pasteboard.

As we reached the scene of action, we witnessed the arrival of a contingent of about fifty from some distant quarter—for all congested London contributed to the occasion. The pert little ragged sparrows of the street had formed a procession under the guidance of a manager of exceptional resources. He had made a requisition upon a tenderhearted greengrocer, and into his van he had packed more "machinery in motion" of the weaker sort than ever vehicle before contained. It headed the procession. By a clever strategic movement he stormed the Castle without the loss of a single member of his company.

What a scene the hall represented! There was a gathering of two thousand children—two hundred of the number, girls, living representatives of the poverty, misery, and degradation of this great Metropolis. A vast company, but only a tithe of the child-life that shelters itself nightly in single rooms and licensed lodging-houses. We only wished that the men who control the State, who, it is said, have already banished political economy to a distant planet, could but see, and endeavour to realise, what this meeting represented. They would surely do something. But no; the wheels of State move slowly. For the present, Christianity must exercise its duty in dealing with the outcasts of the social system.

Looking at them face to face, one feels how impossible it is to form an idea of the conditions in which these children exist. We espy Dr. Barnardo in the throng. What is he doing? He is taking a little girl to one side. To one of the lady helpers he says, "We cannot keep her waiting, let her have some coffee at once." Turning to several friends, he says, "She is not a savage, she is a little English girl." She seemed absolutely untouchable in her grimy condition. As she drank her coffee and munched a bit of cake, we ventured to ask her questions. She hears someone refer to the covering that was once a shawl in which she was hidden away. "Oh!" she says, "that was lent to me by a woman in the court, to come in." What rags were beneath that ragged shawl which neighbourliness had lent to her, we may not tell. Could she know of any Sunday-school? we wonder. Yes, she says, she goes to the Wesleyans. "And what did you learn there?" If you could have seen the listless face, as she replied, "They told us that God loves us," you could never dismiss it from your memory. God bless the "Wesleyan" at Cable-street, who has grace to teach that poor little girl.

But all this time the surging multitude is feasting, and we are glad to see that the bag of provisions supplied to each is more than can be put away. A portion is to be taken home. The entertainment included a grand exhibition of marionettes, and never did Christmas party enjoy the antics of these experts more than did our little London waifs.

To Dr. Barnardo the principal part of the business was yet to come, and he addressed himself to it. He has cast out his net and brought in fish of all sorts. If in this company there were utterly destitute children, the supreme moment of their lives had come. He was able to lift them out of their misery, wash them, clothe them, educate them, and very likely carry them across the ocean, and place them in a loving Christian home. He set all this before them, and out of the large company quite a number presented themselves as willing to accept of a helping hand. Each case will be tested, and dealt with on its merits.

Thus it is that the rescue work goes on in connection with the institutions over which Dr. Barnardo presides. His family now consists of over three thousand three hundred; but he says, so long as his friends send him no notice to cease operations, so long will he continue to succour destitute children on their behalf.

Letters to the Editor.

DR. BARNARDO AND ROMAN CATHOLICS.

SIR,—My attention has been drawn to some words of mine, of some years back, and quoted by Dr. Barnardo in Letter iv. in a correspondence between himself and Rev. Thomas Seddon, secretary to his Eminence the Cardinal Archbishop, as published in the Christmas supplement to *Night and Day*. (1.) Dr. Barnardo is emphasising his statement that "Your Church had not hitherto been able adequately to grapple with this large mass of waifs and strays...Moreover, the Rev. Lord Archibald Douglas...speaking at a recent quarterly meeting of the Society of St. Vincent de Paul, said, speaking of Roman Catholic children: *They are lost, not through Protestant effort, but through our neglect.*" I did use those words, and I do not withdraw them now, but they require some explanation. An enormous amount has been done under the leadership of his Eminence to shelter the poor children in his Archdioceses during the past twenty-five years, and I should be exceedingly sorry if these words were taken to mean, that I thought the Cardinal and his flocks, priests and laity, had not done an immense amount. Nevertheless, ever since I started in the work of rescuing children in 1874, I have had forced home to me—to use Dr. Barnardo's own words (see same letter)—"That, outside and beyond these, there remains a vast throng of wretched children, the residuum of our working classes, the bespattered fringes of our city population, which have apparently slipped through the meshes of all ordinary organisations." It was of these I spoke when I used those words, but my complaint was not against his Eminence *who had recognised the fact*, and who, with untiring energy, had resolved to grapple with it, giving me in 1874 charge of it. During the ten years it was left in my hands I grappled with it very unsatisfactorily, because comparatively few of the Catholic community backed me, and my St. Vincent's Home, in the Harrow-road, was only able to deal with a sprinkling of the cases which came under my notice on every side. I endeavoured to bring home to Catholics how they failed in their duty in failing to join hands with me, and, speaking *of such*, I said: "They" (the children) "are lost" (to us), "not through Protestant effort, but through our neglect."

(2.) There is another matter to which I wish to allude. Dr. Barnardo, as reported in Christmas *Night and Day*, said at "a mighty meeting" at Exeter Hall: "Nevertheless, I have had this week a long letter from a well-known Roman Catholic priest, a man whom I greatly respect and know intimately. He wrote to me in a friendly way to justify the recent Roman Catholic opposition, and he says, '*Do you not know that no Roman Catholic gets permission to marry a Protestant until he or she has pledged his or her word privately to the priest that the children of the marriage shall be brought up Roman Catholic?*'" Dr. Barnardo ascribes these words in italics to this "priest," and goes on to comment adversely upon such a course, saying, "Here is the whole Church of Rome by a secret compact with the bride," &c.

Now, Sir, I wrote to Dr. Barnardo, and I have the pleasure of his acquaintance, and I reciprocate his sentiments expressed towards myself. He has made a mistake in the date of my letter, and in quoting what I wrote. Both the errors are important, and need correction. I wrote not "this week," but November 26, *before* the Gossage case, and I said, "You see, when once a child has been baptized a Catholic, or even before baptism, if its father was a Catholic, *or had, being a Protestant, promised (as he must have done before a mixed marriage before a priest) that all children shall be brought up Catholics.*" You will see, Sir, that these are different words to those that Dr. Barnardo ascribed to the "priest," and the course of action is quite different. As a matter of fact, the *Protestant* father has to make the promise *in writing*, and there is no ground for Dr. Barnardo's accusation, that the Church of Rome lays herself open to "*a secret compact with the bride.*"

I cannot conclude without expressing my regret that Dr. Barnardo's evident willingness to work with us, as is evidenced by the correspondence, so honourable to him, between himself and Rev. Th. Seddon, has come to naught; but Dr. Barnardo asked of us conditions we *could* not (not *would* not) concede. He asks that we should tell Catholic parents they may leave their children to be brought up Protestants. We could not do that; it is impossible, because we do not *admit* of liberty of opinion to Catholics in religious matters. I still urge what I said in my letter to Dr. Barnardo. Why cannot he who, being a Protestant, does believe in liberty of opinion to all in religious matters, why cannot he allow Catholic boys and girls he receives to receive instruction in their religion within his institutions? Why cannot he do as the Protestant management of the Gordon Boys' Home and the Duke of York School do? I regret that he cannot see his way to do this; but I suppose I must take the tone of the meeting at Exeter Hall to show that such a course will not be adopted. Yet it is the only one which might enable his Eminence conscientiously to sanction Catholic children being sent and kept there, and I wish it could have been done, for I quite enter into the pain it must cause Dr. Barnardo, and all who take an interest in children, to have them removed from their care, as in the Tye case, and I deeply regret that we cannot work together in a grand work. But we are bound to tell every parent: You may not surrender your faith. I should not have taken any public part in this controversy, for I am a person of no official position, but Dr. Barnardo brings in my name in his correspondence with Rev. Thomas Seddon, and I am rather made to appear as censuring the Cardinal's inaction, when quite the contrary is the case. And in the meeting he quotes words inaccurately from my private letter (I find no fault with his using my letter without my name), which, as he quotes, no priest would have written, and as I wrote the letter, but not those words, some correction and explanation seemed needed from me. Apologising for the length of my letter, I am, Sir, yours faithfully,

ARCHIBALD EDWARD DOUGLAS,
Annan, N.B., Jan. 1. Catholic Priest.

REPLY BY DR. BARNARDO.

DEAR SIR,—I thank you for allowing me to see Lord Archibald Douglas's letter, and, although I have only a few minutes in which to reply between the receipt of his and the despatch of this, there can be no very grave difficulty in answering the chief points raised by your correspondent. (1.) Lord Archibald Douglas's first paragraph fully confirms all I have alleged in the Supplement to the December issue of *Night and Day*, which I hope all your readers will procure (*Messrs. Shaw & Co.*, post free 5*d.*), and read for themselves—*e.g.*, *not* that the Roman Catholics were not zealous in communicating religious knowledge to poor children under Poor Law and Governmental care, but that no earnest or adequate effort was made in London *to rescue their own miserable waifs and strays from the polluting influences and cruel sufferings of street and lodging-house life*; and that when I and others, who could not see those unhappy children "done to death" through the neglect and indifference of

society, moved on their behalf, then, and apparently only then, did this residuum of waste material (being utilised through our efforts in the manufacture of good citizens) become valuable in the eyes of the Roman Catholic priesthood, who forthwith raised an outcry concerning "the loss of their children's faith!"

(2) Relative to Lord Archibald Douglas's letter to myself, he labours under a misconception; I have never quoted from his letter. I regarded, and still regard, that letter as a personal communication, acknowledged, but not properly replied to yet, owing to overwhelming pressure, and not to be quoted from, except in its entirety, without the writer's permission, or without my own reply attached. As may be imagined, I have received several letters from Roman Catholic priests and laymen upon the subject of their rights in the children of mixed marriages. I have now in my possession eight of these, all marked "private," "strictly private," or "confidential." From one of these, written by a well-known priest, who has occasionally written to me during the space of many years, I quoted at the meeting in Exeter Hall. I admit I quoted from memory, but your readers, and Lord Archibald Douglas, will judge how far I have been inaccurate in the *sense* of the words used, by comparing my speech with the following sentence, now given from the letter itself, which lies before me:—

"You ought to be aware that our people are not suffered to intermarry with Protestants until *in confession they are solemnly pledged to bring up their children in the Catholic faith*, so that we naturally claim all the children of such marriages for the Church." If that does not mean that a *pledge has been privately made with the priest*, it is difficult to understand what it does mean. Or what, may I ask, can this be termed but a "*secret compact with the bride*"?—a compact followed up by *a secret baptism*, as I have proof of in numbers of instances besides the Gossage case! (See page 179, December *Night and Day*, second col.)

Lord Archibald Douglas says that "no priest could have written" in the terms quoted. That is a strong statement, and may be understood in two very different ways. But facts are facts, and if I obtain permission to publish, *over the full names*, the more important of the letters referred to, together with my own replies to each, I venture to believe Lord A. Douglas will change his mind as to what a "priest would have written."

That your readers may more fully judge between Lord Archibald Douglas and myself concerning his Church's methods, I desire to point out—

(1) I never desired that Roman Catholic priests should tell Roman Catholic parents that "they may leave their children to be brought up Protestants." Not one word in all the correspondence or speeches published supports the idea that any such claim was ever made. I refer Lord A. Douglas to my letter, the last in the Supplement, dated May 10, 1888, for a clear and accurate statement of what only I had claimed—*i.e.*, strictly honourable conduct on the part of professedly religious men then entering into a compact with me.

(2) That, with two solitary exceptions, all the children claimed from me by the Roman Catholics were (*a*) the children of *Protestant fathers*, who had known nothing of any such "*written* agreement" as Lord Douglas refers to, and had been, until the father's death or desertion, brought up in Protestant schools or entered in workhouse books as Protestants; (*b*) were rescued by me from most infamous or pitiable surroundings, in which they had lived for years; (*c*) were demanded from me, not by the *bonâ fide* wishes of the surviving Roman Catholic relatives, but at the instigation of the priests who had before neglected them, and now put in force *spiritual terrors* to compel such relatives to make the formal application required in order to its legality; and (*d*) all such demands were, with three exceptions, made professedly on behalf of immoral, criminal, or cruel relatives.

On the personal element in Lord Archibald Douglas's very courteous letter to you, I will only say that, although I have a very "great respect" for him, and believe him to be actuated only by pure and honourable motives, yet I would not have ventured to have publicly described my slight acquaintance with his Lordship as "intimate knowledge." And I cannot but express sincere regret that the Roman Catholic priests with whom my several communications in 1887-8 were made, were not apparently actuated by the spirit and governed by the motives which have been conspicuous in all Lord Archibald Douglas's dealings with "waifs and strays," and with your very faithful servant,

THOS. J. BARNARDO.

18 *to* 26, *Stepney Causeway, London, E.*

AN "OBJECTION" TO JEWISH MISSIONS.

DEAR SIR,—The "objection" might well perhaps have been mentioned and the reply given, at the recent Jewish Convention at Mildmay, even though both the objection and the reply had been given at Mildmay a hundred times before; indeed, the familiarity with both objection and answer was probably the reason for not mentioning them.

Let us repeat the objection. The purpose of God is to preserve Israel as a separate nation. Rejection of Christ preserves that nationality. Faith in Christ absorbs that nationality in the Church where Jew and Gentile are one Body. In proportion as the Church succeeds in gaining believers among Jews, she destroys their distinct nationality. Inference: If then it be the purpose of God to preserve the Jewish nation as such, and their unbelief seems to be the chief of not the only cause of their preservation, and seeing that conversion to Christ destroys their distinct nationality, do not Jewish missions, which destroy nationality, oppose God's purpose to preserve that nationality?

I. Is it God's purpose to preserve the nation of Israel?

II. Is it Christ's command to preach the Gospel to the Jews?

III. If the Scripture says *Yes* to both, then, how is the latter to be obeyed and the formed secured?

I. Is it God's purpose to preserve the nation of Israel. See Jeremiah xxxi. 31—37. We need not quote the entire passage, which should, however, be carefully read; but let us quote verse 36: "If these ordinances (of sun, moon, stars and sea) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." See also Isaiah lxvi. 22: "For as the new heavens and the new earth (the Millennial new heaven and earth), which I will make, shall remain before Me, saith the Lord, so shall your *seed* and your *name* remain." We need not multiply Scripture proofs, which are abundant; the above will quite suffice the devout believer. Israel's preservation is guaranteed by God.

II. Is it Christ's command to preach the Gospel to the Jews? It is, unquestionably. "Preach the Gospel to every creature," or "to the whole creation," surely *includes* the Jew, to say nothing here about the words of the Holy Spirit through Paul, "to the Jew first," which are in force still, and will remain in force to the end of this dispensation of the Spirit. And to encourage the Church to obey Christ's command, the Holy Spirit states in Rom. x. 12, 13: "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved." The Holy Spirit through Paul further points out with great force and clearness the duty and privilege of converted Gentiles to seek the conversion of the Jews. Rom. xi. 30, 31: "For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also been disobedient, that by the mercy shewn to you they also may NOW obtain mercy" (R.V.).

We gather these conclusions—(1) That it is the Father's purpose to preserve the nation.

(2) It is the Son's command to "preach the Gospel to the whole creation"—to "the uttermost part of the earth" (which surely includes the Jew).

(3) It is the Spirit's injunction, "to the Jew first," as a matter of order. It is the Spirit's statement that with the Lord "there is no distinction between Jew and Greek," as a matter of doctrine and encouragement; and it is the Spirit's intimation that unbelieving Jews are to be converted through the active kindness of converted Gentiles, as a matter of Christian duty and privilege.

III. If the Scriptures say *Yes* to both, then, how is the latter to be obeyed, and the former secured?

The Scriptures do say Yes to both. The true solution of the difficulty lies in the elective character of the present dispensation. This dispensation is nowhere stated in Scripture to have for its object the conversion of the world. It is a parenthetical dispensation between the first and second advents of our Lord, and its purpose is to gather the Church, the Body, and Bride of Christ, composed of individual Jews, and individual Gentiles. The Holy Spirit confirms the individual character of this dispensation by saying "To the *Jew* first, and also to the *Gentile*," not to the *Jews* first, and also to the *Gentiles*. The *Jew* first, as an individual now; and the Jews first, as a nation in the millennial age on the return of our Lord. No Gentile nation has been, or will be, converted in this dispensation; the conversion of nations as such is reserved for the millennial era, and under the personal superintendence of our Blessed Lord.

Do the Scriptures plainly bear out this view? Yes. The saved individual Jews in this dispensation are designated "a remnant according to the election of grace"; "the rest blinded"; "blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so *all Israel* shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob." The saved individual Gentiles in this dispensation are designated a people taken out for his name; or, it is more strictly correct to say that God's purpose in visiting the Gentiles with the Gospel now is not the conversion of the world, or the conversion of a nation; but "to take out of them a people for his name"—that is, [illegible] portion of the Church of Christ, which, when complete, will constitute "the fulness of the Gentiles" [illegible]. Then, in the 26th verse, the Jewish remnant having been gathered, the partial blindness resting on the Jews all through this dispensation passes away, and "all Israel," the nation, is blessed on the Second Advent of Christ. "There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob."

The same truth is taught in Acts xv. 16: "After these things"—after the elect Gentiles have been taken out for his name; that is, to bear the name of the Bridegroom, and the Gentile portion of the Church complete, then, "I will *return*," &c. So that on the completion of the elect among Jews and Gentiles, we have clearly stated the doctrine of the return of our blessed Lord for the blessing of the Jewish nation, and for the blessing of the world. Your correspondent, "A Scottish Christian," says, "I once heard a successful Scotch missionary to the Jews say, 'We want the entire nation of Israel to be converted here and now.'" This has the appearance of zeal for the glory of God and the salvation of souls. But our wants and wishes are not to be the lines of our work, or our motive power in it, but God's clearly revealed will; it is what God says, and not what we wish. God tells us plainly in this [illegible] expects us reverently to regard what He says.

Besides, is it a simple fact that eight or nine tenths of the real work of converting Jews is done [illegible] by those having pre-millennial views. They see the dark days approaching, the corruption in doctrine and in [illegible] coming in like a flood on the Church as well as on the world, and so they hasten in [illegible] to the Lord to preach his Gospel to all nations for a witness, that the Church may be the more speedily gathered, and the Lord's return hastened—for his Church, and then with his Church, to bless Israel as a nation, and all nations through Israel. The post millennarians look for a gradual growth of good as the result of education, science, &c., but numbers of them are at the same time losing faith in the inspiration of the Holy Scriptures, the Deity of our Lord, his atoning death, the necessity of the new birth, &c., and are rapidly sliding on the "Down Grade": while the pre-millennarians have their faith strengthened in all these revealed truths by the very corruption setting in, since a general apostasy from the faith is one of the revealed truths of Scripture.

A parallel in confirmation of the above solution of the "Objection."—In proportion as sinners are converted in this dispensation—Jews or Gentiles—they become members of the Church of Christ, and the "world" is destroyed or absorbed as the measure of the Church's success. If then the present dispensation be the last, and is consequently to develop gradually into the millennium, then the world and the Church will become convertible terms—the world will be the Church, and the Church the world.

What then shall we do with such passages as, "I pray not that Thou shouldest take them out of the world, but keep them from the evil," and numerous other passages?

The parenthetical character of the present dispensation, and the election of individual Jews and Gentiles to form the Church, the Bride of Christ, and then the return of our blessed Lord for his Bride as closing this dispensation, and his return for the destruction of Antichrist, the cessation of war, the blessing of the national remnant of Israel, and through Israel the blessing of the world, appear to us to harmonise all Scripture, and to meet the "objection."—Faithfully yours,

79, *Mildmay-road, N.* J. WILKINSON.

The Book World.

JANUARY MAGAZINES.

The Jewish Herald publishes a talk with Miss von Finkelstein about Jerusalem, and an article, "Rambles in Rome," by Rev. Isaac Levinsohn. There are several good illustrations. (1d. *J. Snow & Co.*)

Medical Missions at Home and Abroad. A portrait and admirable sketch of the lamented Dr. Fanny Butler, of Kashmir, gives a painful interest to this issue of a very useful monthly. (1d. *T. Ogilvie Smith*, 14, *Paternoster-square.*)

The General Baptist Magazine presents a good bill of fare. Rev. W. Evans makes an able contribution, entitled, "The Rationalistic Chicken." "Donations and Demands" is a thoughtful paper, by Rev. Dr. Underwood. (2d. *E. Marlborough & Co.*)

Church Missionary Gleaner. Full as ever of well-digested and fully illustrated information as to the work of God in foreign lands. Effort in Africa occupies a considerable proportion of the present issue. (1d. *Church Missionary House, Salisbury square.*)

The Antiquary appeals strongly to those whose minds dwell with pleasure upon the things of the past. Notable among the contents are "Roman Fortification," by the late H. H. Lines; and "Holy Wells: their Legends and Superstitions," by R. C. Hope. (1s. *Elliot Stock.*)

The Methodist New Connexion Magazine contains a good memoir of the late Mr. Henry Atherton, of Hull. Mr. John Shaw writes thoughtfully on "The Ethics of Holiness." An account is given of the Forward Movement in the denomination. (6d. *Office:* 30, *Furnival-street, Holborn, E.C.*)

The Church opens with "A Message for the New Year: God cares—why then trouble?" by Rev. James Owen, of Swansea. Dr. A. J. Gordon, of Boston, is the author of a suggestive article, entitled, "The Cross and the Coin in Christian Service." (1d. *Baptist Tract and Book Society*, 22a, *Furnival-street, E.C.*)

Toilers of the Deep records much earnest work among fishermen. Mr. R. B. Popham, late Mission surgeon, writes on "Visiting a Case of Typhoid in the North Sea," and Dr. Wilfred Grenfell on "The Gospel of Splints and Bandages." Contributions from skippers and other workers make up a good number. (3d. *Bridge House*, 181, *Queen Victoria-street, E.C.*)

Church Missionary Intelligencer. About half the issue consists of matter relating to Africa. Some of the communications from missionaries are of absorbing interest. Not only are the pages of this magazine highly attractive to those who follow the march of Gospel truth, but they will, one day, prove of great value to the historian of the Dark Continent. (6d. *Church Missionary House, Salisbury square.*)

The Harvest Field, edited by Rev. Henry Haigh, of Mysore City, began a new series in December. In that issue Rev. C. L. Stephens gave a detailed account of the Welsh Calvinistic Methodist Mission to the Khasis, in the province of Assam. Much cheering intelligence of work on the "field," especially in India, sees the light in this monthly. 1s. 6d. per annum. *Methodist Episcopal Publishing House, Madras.*)

The Sword and Trowel comes out with a new wrapper, brighter than the old one, and in some measure symbolical of the purpose of the magazine as a record of combat with sin and labour for the Lord. Mr. Spurgeon writes on "Stand fast in the Faith," and also begins a vivacious sketch of his journey from Westwood to Mentone. The other contents include an article by Pastor J. J. Ellis on "The Howard Centenary," and extracts from a lecture on "Tact," by Mr. Thomas Spurgeon. (3d. *Passmore & Alabaster.*)

The African News. Bishop William Taylor's magazine is always well worth reading. This number completes the first volume, which is certainly a wonderful storehouse of information respecting Africa. The story of the Bishop's life, being related in monthly instalments, will, it is hoped, stimulate some young readers to a life of activity in the cause of Christ. Though every page has to do with the Dark Continent, there is much brightness in the style of narration, and freshness in the treatment of old questions. (One dollar per annum. *T. B. Welch & Son, Vineland, New Jersey, U.S.A.*)

Footsteps of Truth. The opening article is by Rev. Mark Guy Pearse, on "The Secret of True Blessedness." James L. Stanley writes well on "Christ—'The Truth,'" and Lucy A. Bennett on "Willingly Ignorant." (3d. *J. F. Shaw & Co.*)

The Jewish Intelligence. With this issue is presented a woodcut panoramic view of Jerusalem. In addition to reports of testimony at home and abroad, there are some interesting articles, including an account of the Jews in Algiers. (1d. *Nisbet & Co.*)

The Reaper contains much that cannot but be helpful to earnest Christians. Mission work in North Africa fills an important place in the editor's heart, which, nevertheless, has room for everything that concerns world-wide evangelisation. (1d. *Marshall Bros.*)

The Workers' Monthly. The second title of this new venture is, "A Magazine for Sunday-school Teachers and other Christian Workers." The first issue is not specially strong. An anonymous writer on the best Bibles for workers is too sweeping in some of his statements. (2d. *Gall & Inglis.*)

Young England begins a new volume in a manner promising well for the year. Of course there are new serials. There are also capital contributions on pastimes, and subjects calculated to sharpen the intelligence of the young. Among the distinctly instructive items are "Talks on the International Golden Texts," and "John Howard, the Prison Reformer" (3d. *George Cauldwell*, 55, 56, 60, *Old Bailey*)

The Ladies' Treasury. This household magazine has some admirable features, which are well sustained by several of the articles this month. There is an illustrated sketch of Mount Pilatus, in the Canton of Lucerne, Switzerland; and, as well as serial stories, there are papers of a more positively useful character. If fashions are represented, so also are matters of greater domestic value. (7d. *Bemrose & Sons*, 23, *Old Bailey.*)

The Missionary Review of the World begins a new volume in a neater dress. Some of the contributions are of more than common interest. Dr. Pierson asks:—"Is there to be a New Departure in Missions?" Holding that a new movement looms in the near future, he ably surveys the situation, indicating the many encouraging signs of the times as they relate to missions. Rev. James Johnston, secretary of the late Conference on Foreign Missions, marshalls important facts and weighty arguments in defence of education as an evangelistic agency. A portrait and sketch of Bishop Crowther is an attractive feature. Each number of this magazine is rich in missionary literature and intelligence. (8s. per annum. *Funk & Wagnalls*, 44, *Fleet-street.*)

The Expositor. The first part of an able study entitled "Internal Evidence for the Authenticity and Genuineness of St. John's Gospel," by the late Bishop Lightfoot, has the place of honour this month. The bishop shows conclusively that the narrative of the fourth Gospel could only have been written by an eye-witness, and by a Hebrew accustomed to speak in the language of his fathers. Professor J. A. Beet contributes an initial article on "New Testament teaching on the Future Punishment of Sin." Quoting Phil. iii. 19, "whose *end* is destruction," he cogently says: "If St. Paul had had any idea whatever that all men will at last be saved, he could never have written the words which indisputably he has written." It is needless to say that Professor Beet's thesis displays much learning and research. Principal J. Oswald Dykes writes a deeply interesting article on our Lord's first appearance at the Feast of Tabernacles (John vii. 11—29). (1s. *Hodder & Stoughton.*)

In *The Welcome Hour* (1d. *Marshall Bros.*), Dr. E. H. Riches begins a capital series of articles on 'The Beginnings and Growth of History.—*The Railway Signal* (1d. *Office:* 18, *New Bridge-street, E.C.*) presents a portrait and sketch of Miss S. Gardiner, of Hastings. The pages are replete with matter which railway employés will read with pleasure and profit.—*On and Off Duty* (1d. *Marshall Bros.*), a monthly periodical for policemen, becomes, as the months go by, a stronger and more capable witness for the Gospel of Christ.—*Y.W.C.A. Monthly Journal* (2d. *Office:* 316, *Regent-street, London, W.*) ably serves a good purpose. Members of the Association will find its pages specially interesting, as the subjects are such as concern them. The editor, Mrs. B. A. Bannister, addresses the readers in searching terms on "Ready."—*Divine Life* (2d. *Marshall Bros.*). There is much that is helpful in this magazine, the main object of which is to set forth the completeness of Christ's salvation.

Springtide, an illustrated magazine for girls and boys, is a new comer, which will doubtless make many friends as it becomes known. The contents are entertaining and wholesome. (1d. *Elliot Stock.*)

The Expository Times is taking more definite shape for a career of usefulness. There are some valuable notes on recent exposition. Professor Rothe begins an exposition of John's First Epistle. (3d. *Simpkin & Co.*)

The Zoophilist, issued in advocacy of the suppression of vivisection, is well worth perusal. The late Robert Browning is shown to have been an ardent supporter of this excellent movement. (3d. *Swan Sonnenschein & Co.*)

The Sentinel, the organ of the Social Purity Movement, has a long list of articles and selections on matters of the highest importance. There is an able paper on "The White Slave Trade," and the licensing of sin in India receives due attention. (1d. *Dyer Bros.*)

The Northern Star (2d.) is the title of a new fortnightly magazine of instruction and recreation, published in Edinburgh and by *T. Laurie*, 28, *Paternoster-row.* From statements in the first issue we gather that the rights of the people are to be defended, and intemperance is to be fought.

The Life of Faith is from first to last an argument for holiness of living. Pastor Theodore Monod's "Crossing the Jordan" (Joshua iii.) will be read with profit. Addresses by Revs. C. A. Fox, H. Webb Peploe, W. Haslam, and Hubert Brooke, make up a good number. (2d. *Marshall Bros.*)

The Homiletic Magazine. Preachers to whom this magazine is not serviceable must either be above help or unable to avail themselves of it. The various departments are well supplied this month, the Biblical illustration being devoted to a long and thoughtful study on "Angelic Beings." (1s. *Nisbet.*)

The Free Church of Scotland Monthly prints a valuable missionary article on "New Lands to be Possessed." Work abroad occupies an important place in the paper, and there is an important letter from Dr. Kerr Cross on Lake Nyassa. There are good sketches of Dr. Somerville, M. Eug. Bersier, and Dr. Elmslie. (1d. *T. Nelson & Sons.*)

North Africa, the monthly record of the North Africa Mission, publishes extracts from the diary of Mr. H. G. Harding, telling of cheering work in Tripoli. The journals of other workers form very instructive reading, which will, it is hoped, stimulate many Christian people to extend their sympathy in the enterprise. (1d. *Partridge.*)

Service for the King, the record of Mildmay Missions, opens the year well. Accounts of work in various spheres are rendered specially readable by being cast in a spiritual mould. The workers have their hearts set upon God, and hence are able to give us glimpses of their inner life, while furnishing outlines of their daily labours. (2d. *Shaw.*)

The Church of Scotland Home and Foreign Mission Record is always worth reading. Among the contents this month we would specify a sermon by Rev. Henry Duncan, of Crichton, on "The True Source of Spiritual Power" (Ps. li. 10, 13); and an article on Jewish Missions in the German Universities. (1d. *Office*, 42, *Hanover-street, Edinburgh.*)

The Church Monthly contains a practical New Year's meditation, on Ps. xc. 12, by Dean Chadwick, of Armagh; and a sketch of the late Bishop Lightfoot, of Durham. Rev. Theodore Wood begins a series of articles on "Some out-of-the-way Pets," speaking first of the hedgehog. Rev. J. W. Horsley writes on "Betting and Gambling." (1d. 30 and 31, *New Bridge-street, E.C.*)

The Guide shows an earnest endeavour to perform its part as a help to personal progress. Dr. Andrew Thomson contributes the first of a series of papers on the Waldensian Church. Mr. William Main writes a sympathetic sketch of General Booth, showing a wise discrimination in his allusions to some departments of the work of the Salvation Army. The literary character of this monthly is a good deal above the average. (1d. *Elliot Stock.*)

All the World. This monthly record of the work of the Salvation Army in all lands contains articles which all Christians may read with pleasure. Mr. William Gooderham, of Toronto, of whom a portrait and sketch are given, was widely respected, his hearty generosity not being confined to any one body of Christians. Major Clibborn describes the persecution to which the Army is subjected in Switzerland; S. T. Swift begins a series of articles on "Sociology and Salvation"; and there is a well-illustrated "Voice from the Cape." "Difficulties" is the subject of a stirring address by General Booth. (3d. 98 and 100, *Clerkenwell-road, E.C.*)

The Illustrated Temperance Monthly, issued in connection with the Church of England Temperance Society, promises to be a very useful publication. Rev. P. B. Power has begun a serial story in the first issue, and there are several attractive items well illustrated. (1d. *J. Johnson*, 9, *Bridge-street, Westminster, S.W.*)

The Chronicle of the London Missionary Society. Miss Bliss writes on "The Girls' Central School, Antananarivo," her sketch being accompanied by pictures of the Malagasy children and their teachers. In an appendix, Rev. R. Wardlaw Thompson presents a detailed statement of the case of Rev. John Jones, of Maré. (1d. *J. Snow & Co.*)

The Christian Treasury. The Editor, Rev. F. B. Meyer, opens with an address on "Be strong, and of good courage, and do it" (1 Chron. xxviii. 20); Mr. W. Y. Fullerton writes on "Gospel Pictures in Bible Stories"; and Rev. W. J. Mayers gives "A Talk about Beginnings." The magazine should be welcome in many a home where the cultivation of the Christian life is the first concern. (3d. *Marshall Bros.*)

The Messiah's Kingdom is full of reasons why there should, in this dispensation of grace, be peace on earth and good will among men. The horrors of war are unveiled, and the cause of peace advocated; and no one can read without praying that God's kingdom may speedily come in fulness of power, so that men may study war no more. "False Reasons in Favour of War," and "The Peace Principles of the Early Church" deserve special notice. (1d. *Dyer Bros.*)

Consecration. As a monthly for the culture of the spiritual life, this magazine is worthy of high commendation. Rev. C. D. Snell writes on "The Good Shepherd," Rev. Thornley Smith on the "First Epistle to the Thessalonians," and Rev. S. R. Cambie on "Forget not, Fret not, Fear not." Prophetic studies are a feature of this essentially Protestant magazine, of which Rev. W. Frith is the editor. (1d. *S. W. Partridge & Co.*)

Regions Beyond. In addition to a capital sketch of the late Professor Christlieb, of Bonn, there are several papers on missionary operations. Dr. Judson Smith writes on China and Christ, and one of Miss Geraldine Guinness's graphic letters enlarges upon the need of the women of China. The tidings from the first party of the Congo Balolo Mission are full of interest, some of Mrs. McKittrick's letters being descriptive of very curious and encouraging scenes. (3d. *Partridge.*)

The Theological Monthly. Dr. Paton J. Gloag opens up the subject of the humiliation of Christ from Phil. ii. 6, 8, and Rev. A. C. Thistleton writes on "Theology and Medicine." The latter maintains that Christ must be regarded as the head of the medical profession, and that there should be hearty co-operation between those who treat the ills of the body, and teachers of the way of life eternal. He says: "Missionary work abroad, and often evangelistic work in large parishes at home, can be greatly advanced by a hallowed blending of the functions of the two professions." Mr. H. N. Bernard contributes a suggestive "character study" of St. Paul. (1s. *Nisbet.*)

Evangelical Christendom, the organ of the Evangelical Alliance, presents a well-digested record of Christian work and news of the churches. In the monthly notes we read: "We have many hopeful symptoms of Christian progress, the greatest, perhaps, being the increased interest in missions to the heathen, and the growing consecration of numbers, and especially young men, to mission work. The dark side of the picture, on the other hand, is the sad increase of rationalism, especially in the Christian ministry, both in England and Scotland; and the progress of ritualism in the National Church to an extent that makes its ultimate reunion with the apostate Church of Rome a by no means impossible contingency. Still, if Satan is marshalling his hosts, Christ's soldiers are gathering to his service, and in the midst of signs of the coming conflict, increased numbers are cherishing the hope of Christ's return, as the true and only real antidote to the evils of this groaning world." From these sentences the high tone and spirit of the magazine may be judged. (6d. *T. G. Johnson*, 121, *Fleet-st.*)

MESSRS. CASSELL'S SERIALS.

Part 4 of THE HOLY LAND AND THE BIBLE (7d.), by Dr. Cunningham Geikie, is devoted to an illustrated description of localities famous in the life of David, and certain parts of the land of the Philistines.—CONQUESTS OF THE CROSS (7d.), by Edwin Hodder, in part 10 records Gospel progress in the Hawaiian Islands, among the Red Indians, and in Persia, Kashmir, and Afghanistan.—THE LIBRARY OF ENGLISH LITERATURE (6d.), edited by Professor Henry Morley, has reached the twelfth part, which contains admirable accounts of early English writers on religious topics, with extracts from their works.—THE WORLD OF ADVENTURE (7d.), in part 16, presents, among other exciting stories, narratives of Masers de Latude, the prisoner of the Bastille, and the experiences of Alexander Henry among the Chippeway Indians.—Part 16 of THE PILGRIM'S PROGRESS AND HOLY WAR (6d.) carries the latter allegory forward to the beleaguerment of the town of Mansoul by the army of Prince Immanuel.—THE HISTORY OF PROTESTANTISM (7d.), by Rev. Dr. Wylie, relates in part 20 the death of Calvin, and proceeds to describe at length the origin and growth of the Jesuit order. This is essentially reading for the times in which we live.—MILTON'S PARADISE LOST (7d.), illustrated by Gustave Doré, is brought within one stage of the end by part 24.—Part 39 of CASSELL'S ILLUSTRATED HISTORY OF ENGLAND (7d.) completes the third volume of the work by the relation of the fall of the Duke of Marlborough, 1711.—BISHOP ELLICOTT'S OLD TESTAMENT COMMENTARY FOR ENGLISH READERS (7d.) has proceeded as far as part 64, which brings this very important work up to Song of Solomon vii. 11.

Among the Churches.

CHURCH OF ENGLAND.

A Church Mission has been established in connection with the Merchant Taylors' School. Rev. W. A. Buck has been appointed missioner, his sphere of labour being the Shacklewell district of West Hackney.

The oldest clergyman in the Church of England is said to be Rev. John Elliott, vicar of Randwick, near Stroud. Mr. Elliott was born on December 19, 1791, and has, therefore, lately entered upon his 99th year. He has held the vicarage of Randwick for over seventy years.

Rev. A. C. Thistleton has undertaken for this season the chaplaincy of Trinity Church, Rome. He was for some years incumbent of Bagot-street Church, in Dublin, and for the last few years he has had a church in Shrewsbury. Mr. Thistleton is well known as a writer on prophecy.

The Bishop of Durham has left his valuable library to the University of Durham and to the Selwyn Divinity School, Cambridge. The copyright of his works and the residue of his estate, including his MSS., he has left in trust for church and school building and spiritual agencies in the diocese of Durham.

In an address, delivered in Westminster Abbey on Saturday afternoon, Archdeacon Farrar dwelt on the great need there was in England of a re-awakening in regard to missions. One-third of the churches of the Province of Canterbury contributed nothing towards the support of Missionary Societies, while no less than one-fourth of the London churches gave little more. All London, indeed, did not contribute twopence a head of the population. Yet the time for mission work was riper now than it ever had been.

METHODIST.

A new Primitive Methodist Chapel has been opened at Highbury Vale. The opening sermon was preached by Rev. Dr. Clifford.

BAPTIST.

The elders of the Metropolitan Tabernacle met the other day, and resolved to address a letter to Mr. Spurgeon, inviting him to prolong his stay at Mentone for a further period of three months.

Rev. J. E. Cracknell, who since filling the pastoral office at Blackheath, Cheltenham, Newbury, South Shields, and York Town, has travelled in the United States, Canada, and Australia, has now accepted a hearty invitation to the pastorate of Arthur-street Chapel, Frederick-street, Gray's Inn-road. He retains his business relations with the Colonies.

CONGREGATIONAL.

Rev. Alfred Norris, of West Kensington, has had a call from West Clayton-street, Newcastle-upon-Tyne.

A series of Pleasant Sunday Afternoon Services for the People are to be held at Westminster Chapel for a month, commencing on Sunday next, from 3 to 4 o'clock.

Rev. Charles Lemoine, of Wycliffe Chapel, London, has accepted the pastorate of Soho-hill Church, Birmingham, rendered vacant by the removal of Rev. William Pierce to New-court Chapel, Tollington-park.

Brownlow-hill Church, Liverpool, will in future be carried on as a mission-hall, under the auspices of the Liverpool Ministers' and Deacons' Association, which has undertaken the superintendence of the work.

There are now in England and Wales 4419 Congregational places of worship, with sitting accommodation for more than a million and a half worshippers. The number of ministers in charge is 2093. In Scotland there are 101 churches, and in Ireland 29, of which none are self-sustaining. In connection with the London Missionary Society there are 157 English missionaries, 1185 native ordained ministers, and 36 female missionaries.

SALVATION ARMY.

Mrs. Booth-Clibborn, of Paris, gave birth to a daughter on New Year's Eve.

The work amongst the Tamil coolies of the Avisavella tea estates is said to be very successful.

Thirty officers were sent abroad during December to various Continental and colonial stations.

Times of manifest blessing are reported from Clitheroe, Cambridge, Sheffield, Woolwich, Church, Luton, Barton-on-Humber, Burnley, Devonport, and Gorton, Manchester.

Among the candidates for the work in South India are a High Court pleader and his wife, a Canarese Brahmin, and a young Mohammedan, who was converted through reading Mrs. Booth's books.

PRESBYTERIAN.

Rev. C. A. Salmond, of Rothesay, has accepted the call to the pastorate of South Morningside Free Church, Edinburgh.

Rev. J. L. Somerville, the minister of the Free Church of Scotland at Mentone, is proposing to erect a Presbyterian Church at that popular winter resort. For twenty years religious services after the Presbyterian form have been maintained in Mentone, and have been enjoyed by many from all English-speaking lands. The hall of the Villa Les Grottes has sufficed hitherto for the needs of the congregation. But of late the numbers in attendance have so increased that it is now [illegible], and the erection of a church has become a necessity. It is estimated that a sum of about £3,000 will be required to purchase site and build church. Already half the estimated sum has been subscribed.

NOTES FROM IRELAND.

Preparations are in a forward state for the due celebration of the jubilee of the General Assembly at Belfast on July 10. Rev. Dr. Hall, of New York, is expected to be one of the speakers, and Rev. Dr. Killen has promised to tell the story of the Union.

Intolerance has again been manifesting itself in Dublin against Protestant ministers, who have been subjected to marked contumely and insult from the rabble. Recently two clergymen were assaulted with a shower of missiles, and assailed with the foulest abuse while passing through the streets.

About two months ago some friends interested in mission work in Dublin employed Mr. J. Carlisle to labour as a missionary in the populous districts of Ballynafeigh and Blackstaff. Conversions have taken place, while many families have been visited, and not a few have been induced to attend public worship.

A paper read some time ago before the Clerical Association, by Rev. R. D. Bluett, vicar of North Strand, Dublin, on "Home Reunion," is now published. In this paper Mr. Bluett pleads for an interchange of pulpits between the ministers of Protestant Churches, and co-operation in all philanthropic and social work, with the view of promoting in time a real union of the Churches.

SOCIETY OF FRIENDS.

A First-day school has just been opened at Brisbane and a meeting on ministry and oversight organised there.

Haverford College has just received the fine library of the celebrated German scholar, Dr. Gustave Bauer of Leipsic.

John H. Williams pleads for a Sanatorium for India and M. A. Marriage Allen tells of work among negroes in Maryland.

About twenty memorials appear in "The Annual Monitor," among them John Bright, J. F. B. Firth, Lydia Major, of France, and Reginald Metcalfe, India.

P. Sergeant writes "Our Letter from Egypt" to *The Christian Worker*, describing the outward journey of the missionaries. They have since had a reception at Bombay.

The Friends' missionaries cannot yet find a home in China, owing to opposition of the rulers. Other missionaries, however, befriend them, and they hope for a settlement in the right time and place.

At the annual meeting of the Bedford Institute and Home Mission Association on the 3rd ult., John Hilton gave an able address on the recent dockers' strikes, and impressed the duty of Christian effort and sympathy.

After travelling almost round the world, and rendering magnificent services to the cause of Peace, Wm. and Katherine Jones are once more at home again. They will find a wide field and deep need of work in England.

Mary Ann Gundry, writing from Tokio, Japan, gives an interesting sketch of the voyage from San Francisco there, and cheering and thankful accounts come from M. M. Marriage, whose labours are being owned and blessed in Victoria, Mexico.

FALLEN ASLEEP.

The Very Rev. William Smythe King, Dean of Leighlin, and Rector of St. Patrick's, Ireland.—Rev. C. L. Powell, missionary to Kabyles, in Algiers, N. Africa.—Rev. James Wolfendale, for over thirty years Congregational pastor at Tutbury, Staffordshire.—Mr. Charles Anderson, a deacon of Dublin-street Baptist Church, Edinburgh, and for thirty years treasurer of the Baptist Home Missionary Society of Scotland.—Rev. George Strang, minister of New-road Presbyterian Church, Middlesborough.—Rev. S. Thackrah, for twenty years in the Primitive Methodist ministry.—Rev. J. M. Blackie, pastor of Highbury Congregational Church, Cheltenham.—Rev. Alex. Paterson, minister of Bainsford Free Church, Falkirk, N.B.—Rev. B. Robinson, Primitive Methodist minister, Poplar, London, E.—Rev. Daniel Morgan, Welsh Calvinistic Methodist minister, Llandilo.—Mr. Charles John Popplewell, late a member of Mare-street Baptist Chapel, Hackney.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Peter's, Mile End road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JAN. 12.—1 Chron. XXIII.

THE first verse of this chapter summarises the incidents of 1 Kings i. It is here simply stated that Solomon was appointed to succeed David as king; there, the incidents connected with this appointment are given in detail.

The numbering of the Levites (3) was in preparation for the service of the temple. Joab had not counted them in the census recently taken (xxi. 6). But David requires their number now, not to gratify his own pride, but for the work of the house of the Lord. He has no need therefore to fear God's displeasure. The number, not counting the family of Aaron (13), was 38,000 of those who were over thirty years old (3). See Num. iv. 3; and contrast the number with that given in Num. iv. 47, 48.

These 38,000 were appointed to various kinds of service (4, 5). The work of the house of the Lord was set in order. Though there were so many, each knew what his work was, and when he had to do it. Theirs was an honourable position; they were separated unto God that they might serve the people. Some were judges, or local magistrates (xxvi. 29); others were porters, or doorkeepers (Ps. cxxxiv.); others were appointed to praise upon instruments either invented or improved by David (Amos vi. 5).

The families of the Levites are described (6—23), first, through Gershon (7—11); then through Kohath (12—20); and then through Merari (21—23). Note the distinction given to *Aaron* among the sons of Kohath (13), and the special work committed to him and his sons. Note, also, the description of Moses as "the man of God" (14); an honourable title, given to him more than once (Deut. xxxiii. 1; Josh. xiv. 6).

In David's "last words" (27), the age at which the Levites should commence their service was altered from thirty to twenty years (24). Circumstances had changed. God had given rest to his people. The need for bearing heavy burdens was now past (25, 26). While it existed, God was too considerate to impose such burdens upon young shoulders. Now that it no longer exists He will not deny to them the privilege and honour of service in his house.

The work of the Levites is more particularly described (28—32). This included waiting on the priests, cleansing the sacred vessels (28), preparing the shewbread and the meat offerings, attending accurately to the quantities required (29), and daily praise and thanksgiving (30). How insignificant some of the things appear; yet they were for God, and needed to be carefully done. They, like the people of God to-day, served a precise God. His least commandment is to be reverently obeyed.

MONDAY, JAN. 13.—1 Chron. XXIV.

We have here: (1) *An account of the sons of Aaron* (1—19).—They are mentioned in order to show the distribution which God made of them in the work of the house of the Lord. To have many priests willing to minister in the temple is good, but if they are not arranged in order, their number can only cause confusion. The appointments were made by *lot* (5). Even such a matter was committed to the Lord for decision. There would be no mistakes if present appointments for the service of God were committed to Him. Why should they not (Acts xiii. 2)? Of the twenty-four courses chosen, sixteen were from the house of Eleazar, and only eight from the house of *Ithamar* (4). The sentence passed upon Eli had considerably diminished the house of Ithamar, to which he belonged. Among the twenty-four, that of *Abijah is eighth* (10). To this course, Zacharias, the father of John the Baptist, belonged (Luke i. 5). We may conclude therefore that the arrangement made by David, though interrupted by the captivity, was continued after the return until the time of the Saviour.

(2) *The sons of Levi* (20—31).—These are enumerated again, in order to give the heads of the courses of Levites who were to attend the twenty-four courses of priests. The appointment of these also was determined by lot (31), so that God might dispose of them according to his will.

TUESDAY, JAN. 14.—1 Chron. XXV.

Having appointed the courses of priests and Levites, David next makes arrangements for the service of praise.

Note (1) David's estimate of this service. Those engaged in it are called "workmen" (1). Their service is called "prophesying" (2). Their object was "to give thanks, and to praise the Lord" (3). Such should the service of praise be still. Whether the words are addressed to God, or to one another (Eph. v. 19; Col. iii. 16), our object is still the same—"to praise the Lord." We need workmen whom God has chosen, and whose hearts are in the work, to consecrate their gifts to this service. Many Christians who possess musical talent, and excellent voice, have not learned to say, with Miss Havergal, "Take my voice, and let me sing," &c.

(2) *Who were engaged in this service.*—The three chief were Asaph (2); Jeduthun (3); and Heman (4). The children of these three were also employed "under the hands" of their fathers (2, 3, 6). For this they were evidently trained: not simply that they might possess musical skill, but that they might exercise it in the service of the house of God. That is not always the purpose for which parents give their children a musical education. Besides these were others, "instructed in the songs of the Lord" (7), making the number 288 in all. The best way to use any gift which God has intrusted to us is to employ it in his service.

(3) *The orders into which the singers were divided* (8—31).—Twenty-four persons are mentioned in ver. 2—4; and these were appointed to twenty-four courses, as in the case of the priests and Levites. The lot was again used for deciding the order of their courses. Neither age, nor rank, nor musical ability (8) gave one precedence over another. Each took the position assigned to him by God. There are some choirs in this better dispensation who hardly take so exalted a view of their work. Jealousies, causes of offence, would be less frequent if this view were generally accepted.

WEDNESDAY, JAN. 15.—1 Chron. XXVI.

The work of the Levites is here described:—(1) *Of the porters* (1—19).—This was an important office (ix. 17—27, xxiii. 5). Some of the men chosen are described as "strong men" (7, 9); others as "able men" (8). "Whatever service God calls men to, He either finds them fit, or makes them so." Among them are the sons of Obed-edom (4—8). It was he who received the ark after David's first attempt to bring it to Jerusalem (xiii. 14). Here is the evidence of the blessing God gave him for that service. Not only had he eight sons, but his sons were appointed to prominent and useful positions in the house of the Lord. He could not have desired a better reward. God also assigned the porters to their positions by lot (13—19). It was God's house; all in it were God's servants; to Him therefore belonged the right of appointing each one to his position.

(2) *Of the treasurers* (20—28).—In the house of God there were many treasures, including things dedicated "out of the spoils of battle" (20, 26, 27). These treasures had been accumulating since the days of Samuel (28). Over these treasures there were appointed keepers, whose business it was to care for them. Are we not called to a similarly honourable position. There are still treasures to be guarded with jealous care (2 Tim. i. 13, 14). These are days in which there is an especial need to keep the faith, once for all delivered to the saints.

(3) *Of the officers and judges* (29—32).—Note the character of these men—"men of valour" (30, 31). Some were appointed to the west side of Jordan (30); but a much larger number to the east, among the two and a half tribes (32). Their work was to administer justice. Their knowledge of the law qualified them for this work. Was it not very secular employment? So it would appear; but "the service of the king" was also "the business of the Lord" (30, 32). Whether their service was ecclesiastical or civil, it was the Lord's business. This spirit makes the most secular employment to be sacred.

THURSDAY, JAN. 16.—1 Chron. XXVII.

This chapter gives us:—

(1) *The captains for every month* (1—15).—This arrangement seems to have been made according to a plan formed by David at the beginning of his reign. Asahel, the brother of Joab, is counted amongst them (7), and he died during David's reign in Hebron (2 Sam. ii. 23). We met with the names of these officers among David's mighty men (2 Sam. xxiii.; 1 Chron. xi.). Their previous exploits had proved them to be devotedly attached to David, and ready to endanger their lives for the welfare of the kingdom, hence the honourable service with which they are now rewarded. The best reward to a true servant of God is to receive a more important and responsible trust (Matt. xxv. 21).

(2) *The princes of the tribes* (16—24).—For some reason which we cannot explain, Gad and Asher are not included in this list of the tribes. Among the princes mentioned, is one *son of Abner* (21), who, for awhile, opposed David at the commencement of his reign. The list concludes with another allusion to David's sinful attempt to number the people (23, 24). It led to no accurate result; for if Joab had been willing to complete it, the wrath of God prevented it. The result was not put upon record. The numbers that are mentioned (2 Sam. xxiv.; 1 Chron. xxi.) were probably derived from tradition.

(3) *The officers of the Court* (25—34).—These verses are interesting as showing what prosperity God had given to David. He had much substance (31), including treasures stored up in Jerusalem and in the provinces (25); vineyards (27); olive grounds (28); flocks and herds, camels and asses (29—31). A good part of his wealth was, no doubt, derived from his frequent successful wars. In the list of his personal attendants (32—34), note the name of Ahithophel by the side of the faithful Hushai (33). The privilege Hushai possessed in being the king's companion is less than that to which every obedient believer in Jesus is admitted (John xv. 15).

FRIDAY, JAN. 17.—1 Chron. XXVIII.

Much that was omitted in the Book of Kings, concerning the close of David's life, is inserted in the Chronicles. The one record completes the other.

(1) *David's declaration to the people* (1—8).—His life was drawing near to its close; hence his desire to complete all arrangements for the future prosperity of the kingdom. His declaration was made in a solemn assembly of all the representatives of the people (1). He addresses them, not only as his people, but as "brethren" (2), a term which none of the later Jewish monarchs would have been modest enough to use. It bespeaks also his affection for them. The subject of his declaration was similar to that previously delivered to Solomon (xxii. 6—16). The ark is described as "the footstool of our God" (2), because God was enthroned above it over the mercy seat in shekinah glory. Note the emphasis which David lays upon the choice of God (4—6). The tribe, the family, the individual—all were of God's selection. It was God, not David, who had chosen Solomon to succeed him on the throne, and to build the house of the Lord. These considerations gave increasing weight to his charge to the people (8).

(2) *His exhortation to Solomon* (9—21).—Solomon's first need was to "know God." To be rightly acquainted with Him would secure all the rest (Job xxii. 21; John xvii. 3). There could be no insincere or half-hearted service while Solomon thought of God as searching all hearts. Only heart service can be acceptable to Him who discerns the thoughts and intents of the heart (9, 10). The pattern of the temple, like that of the tabernacle, was Divinely chosen. It was communicated to David in writing (19); how, we do not know. Neither David's devotion, nor Solomon's wisdom, could be trusted in a matter so significant and important. These patterns were given to Solomon (11—13), with materials for making the most costly parts of the temple (14—18), with many willing and able helpers (21), and, best of all, with the assurance of God's unfailing presence and blessing (20). Solomon is highly privileged to receive such a charge from his aged father. Joshua had been encouraged in his great work by a similar promise (Josh. i. 5), and the same promise is given to all believers (Heb. xiii. 5).

SATURDAY, JAN. 18.—1 Chron. XXIX.

In this chapter we have:—

(1) *The people's response to David's appeal* (1—9).—Their help was needed because of Solomon's youth, and because of the magnitude of the work (1). The appeal was strengthened by David's generous example (2—5). It was not pride that prompted him to announce publicly the amount of his gifts (Matt. vi. 1), but only the desire to provoke others to a similarly joyous service. "With all his might" (2) he had engaged in this work, because his heart was in it (3). The response of the people showed that their hearts were in the work too (6—8). They "offered willingly" (6, 9); and they did it "to the Lord," "with perfect heart"; hence their joy, and the joy of David also was full. Is not this type as well as history? In

giving our best to our King, do we not find our highest joy, and minister to his joy as well?

(2) *David's praise and thanksgiving* (10—22).—David's joy could find no other method of expression than this. Are we not often more ready to take our sorrows to God than to share with Him our gladness? The generosity just manifested in his people is seen to be only a reflection of what is in God (10, 11). Even their gifts to God were first of all God's gifts to them (12, 13); and the spirit to offer so willingly both in him and the people was also from God (14—17). While he exalts God, he speaks very humbly of himself and his people. "The more his glory strikes our eyes, the humbler we shall lie." The occasion is so joyous that he would have the memory of it kept for ever in the thoughts of their hearts (18). Let our every act of consecration be followed by a similar prayer. With solemn joy the people joined in worship and adoration (20). It was a day long to be remembered. For us it is valuable as showing that, not in getting, but in giving, we find our truest blessing (Acts xx. 35).

The chapter closes with an account of the commencement of Solomon's reign (23—25), which indicates that God's blessing begins at once to rest upon him; and the close of the reign of David (26—30). His whole history has been full of valuable instruction for all time. His sins and their sad consequences warn us, while his piety invites us to imitate him.

A VALUABLE PAMPHLET.

We have received a little pamphlet* which attempts, in a wise and earnest spirit, to rouse all young Christians especially to seek an intelligent reason for their faith, to know what principles they hold, and why they hold them. It proposes and answers four questions—viz., Why am I a Christian? Why am I a Protestant? Why am I a Presbyterian? and, Why am I a Free Churchman?

The third of these questions concerns particularly the members of one section of the Church; but the other three are important to all Protestant Free Churchmen. No one can read the author's definition of a Christian, and his reasons for being a Christian, without becoming more intelligently and enthusiastically one himself. We specially commend this portion of the pamphlet as most interesting in style and valuable in matter. The name Protestant is defended from the mistakes sometimes connected with it. To have intelligent and strong reasons for Protestantism is becoming increasingly necessary. Romanism, whether full-blown as in the Papacy, or in embryo as in Ritualism, is becoming increasingly popular; and every Protestant should know *against* what and *for* what he protests.

This pamphlet will give helpful instruction. Much that the author says as to his reasons for being a Presbyterian will be found interesting and valuable to other Christians. We gladly recognise his desire for some manifested unity of the Church; but doubt whether it is to be obtained through any existing denominational system. The spirit that will knock down our denominational walls, and which will make every believer in Christ appear before the world, not as connected with a sect, but as united to Christ, and therefore to all in Christ, is the only way we can see. We are thankful for so many indications that that spirit is growing.

The spirit in which he writes will make his pamphlet interesting and useful to every Christian reader. We trust it will be widely circulated and carefully read. It cannot fail to do great good.

* A Plea for One's Creed. By Rev. John Philip, M.A. *George Walker, Montrose.*

MELBOURNE.—The Presbyterian Assembly did a wise thing (says *The Southern Cross*) in nominating Rev. John McNeill for special evangelistic work. Mr. McNeill has great and signal gifts as an evangelist, and if he is given an adequate opportunity he will serve, not only his own church, but all the churches in a degree which is possible to very few men.

FIJI.—Reports have reached the Wesleyan Mission House, London, of persistent proselytising efforts in this island on the part of Roman Catholic priests. Now a rumour is revived that the Anglican Church contemplates sending out a bishop, constituting Fiji a diocese. Seeing that the great change in the habits of the people is due to Wesleyan missionary labours, Wesleyans think these efforts unjustifiable intrusion.

International S.S. Lessons.

Sunday Afternoon, January 19.

The Song of Zacharias.—Luke i. 67—80.

Golden Text: Ver. 76.

Note the interesting incidents connecting this with the former lesson—the birth of John the Baptist; the naming of the child; and the removal of the dumbness of Zacharias. He had been unbelieving concerning the angel's message (20), and was never allowed to speak again, until he could bear testimony to the entire fulfilment of the word he had doubted. Mercy mingled with the chastisement; for his long silence was an opportunity for quiet meditation upon what he had heard, and what God had promised. His faith grew stronger, his hope brighter, and his joy fuller; and all found expression in the glad song with which he broke the silence of months. It is probable that ver. 64 indicates the true place of the song, but in order not to interrupt the narrative, it is not given until the narrative is ended.

Zacharias uttered this song when "filled with the Holy Ghost" (67). It may be that he thought mostly of a mere temporal and political deliverance; but the Spirit who spake by him intended more than this. Let us seek to know for ourselves and to apply to others, the mind of the Spirit (1 Pet. i. 10, 11).

Causes for thanksgiving:—(1) *The coming of the Messiah* (68—70).—Though the birth of John was the occasion of the song, the birth of the Saviour (69) is its theme. In the first event, Zacharias sees an assurance of the fulfilment of the second, and speaks of it as already accomplished. "*Visited and redeemed*" (68).—That God should visit men is regarded by the Psalmist as an evidence of his condescending grace (Psa. viii.). Probably Zacharias alludes to the four centuries during which God had seemed to be absent from his people. The word also recalls Joseph's prophecy concerning Israel (Gen. l. 24); and its fulfilment in Exod. iii. 16, iv. 31. Then God visited in order to redeem; now He visits for a similar purpose. "*Horn of salvation*" (69) is in fulfilment of the promise in Psa. cxxxii. 16. The term refers not to the horns of helmets, nor to the horns of the altar; but to the horns of the bull, for in these its strength resides. The Deliverer, of whom Zacharias sang, would be "mighty to save" (Isa. lxiii. 1). "*As He spake*," &c. (70).—There is additional reason for praise in the faithfulness of God to his word, which appears in the birth of Jesus. Note the manner in which the Holy Ghost speaks of the prophets. *God* "spake by their mouth." See also Heb. i. 1, iv. 7; 2 Pet. i. 21. How long the promise had been given! How many had looked for its fulfilment in vain! Yet centuries of delay could not prevent the fulfilment of what God had said.

(2) *The deliverance the Messiah would bring to Israel* (71—75).—Probably Zacharias thought mainly of a national and political deliverance. "Enemies" (71), to him, would mean their Roman oppressors; and "them that hate us" would refer to Herod and his party. Yet he sees that deliverance as only a means to religious service (74, 75). Was the hope a mistaken one? We think not. The prophets had encouraged it; the disciples continued to cherish it (Luke xxiv. 21; Acts i. 6); and Jesus never declared it to be a mistake, though He did correct the impatience that wanted its fulfilment too soon. The covenant of God (72), ratified by his oath (73), makes sure the fulfilment of the hope which Zacharias cherished. But more than that is in the words. The deliverance is present; the enemies are our sins, from which Jesus has come to save us (Matt. i. 21); and the service is that which we render now. Note that salvation is in order to service (74); and that true service is "in holiness and righteousness before Him." Holiness may refer to the inward disposition; righteousness to the outward life. The teacher will not miss the opportunity of making the Gospel clear through these verses.

(3) *The work of John in connection with Messiah's salvation* (76, 77).—As a father it is but natural that he should give thanks for a son who was called to so important a service. To have children separated unto God and used in his service, is the greatest joy that a parent's heart can know. It is possible to every scholar to have a more honourable position than that of John (Matt. xi. 11); and, therefore, to be an occasion of greater joy. But Zacharias saw in John the fulfilment of Isa. xl. 3; Mal. iii. 1, iv. 5. He called John only a prophet; but Jesus gave him a higher position (Matt. xi. 9). One main purpose of John's mission was to correct the false views of salvation entertained by the Jews. They needed to learn that "remission of sins" was the first salvation needed (77). In an important sense, every teacher and preacher is doing a similar work.

(4) *The salvation which should extend to other nations* (78, 79).—Whether Zacharias intended this or not is uncertain; but it seems clear that the Holy Ghost did (Isa. lx. 1-3). The source of this salvation is "the tender mercy of our God" (78). The coming of Christ was not in order to make God merciful, but to give expression to his mercy. "God so *loved* that He gave" (John iii. 16). The Saviour is described as "the *dayspring*" (78), or daydawn. It is a fulfilment of Mal. iv. 2. Our condition without this Saviour is one of *darkness* (79), representing ignorance of God, and alienation from Him; and this darkness is "*the shadow of death*" *only* its shadow, but the precursor of the death itself. To "*sit*" in this condition denotes hopelessness and helplessness, perhaps indifference. The daydawn gives us *light* (79); brings us to "our feet" (80), and guides us "into the way of peace." Receive the light and walk in it now, lest the darkness come upon you (John xii. 35, 36).

TEMPERANCE NOTES.

HOME.

The Scottish Temperance New Year Tract is by Rev. Principal Cairns, D.D., and the sale has reached nearly 160,000.

At the recent marriage festivities of Lady Mary Howard, the eldest daughter of the Earl of Carlisle, no intoxicants were used.

Canon Symonds, Rector of Stockton, has sacrificed £1000 by refusing to permit the tenant of a public-house on his property to apply for a renewal of the licence.

Mr. Walley, Poor Law Guardian, Nantwich, in going through the workhouse recently, was surprised to find about three-fourths had been brought there [illegible] drink.

A remarkable temperance gathering was held lately at Cardiff, to commemorate the election of six total abstainers as Mayors of Cardiff, Swansea, Newport, Cardigan, Haverfordwest, and Aberavon.

Mr. Winterbotham, M.P., attributes the slow progress of temperance reform (1) to the strength of the trade in Parliament, in society, and on the Bench; (2) the disunion among the friends of temperance.

In Belfast there are 1027 licensed houses, or one to every 220 inhabitants. This is certainly bad enough, though in some towns in the south of Ireland there is a public-house to every 70 or 80 inhabitants.

A united temperance council, composed of representatives of the various temperance organisations in Dublin, has been formed; it has already taken prompt action in reference to Sunday closing and Saturday early closing.

FOREIGN.

A New York State jury has awarded an only child 4000 dollars against a steamboat company under the Civil Damage Act, for the death of her father, who [illegible] at the [illegible], fell into the river, and was drowned.

It is proposed to erect a drinking fountain in Chicago in memory of Tony Delight, a Portuguese barber, well known in that city. After his conversion from a very wicked life he became an earnest Christian worker. For years, while running two large barber shops during the day, he gave his evenings to holding Gospel temperance meetings, and he devoted almost his entire income to charity.

DR. BARNARDO writes:—"We are in sad plight—nearly three hundred cases of influenza, and very many of my best helpers down. We are quite unable to reply promptly to a tithe of the correspondence. Kindly state this, and ask for the prayers of your readers for my poor boys and overworked helpers." Dr. Barnardo visits Bournemouth on January 23, and hopes to address two meetings there that day—afternoon and evening.

THE WEST LONDON MISSION.—One of the West London "Sisters of the People" has a class in which several Soho Frenchwomen are members. A recent convert at St. James's Hall was an ex-diamond digger who had fought at Ulundi, been captured by Kaffirs, and had many encounters with lions and other wild beasts. He was returning to Africa, but missed the steamer. The following Sunday he went to St. James's Hall, where the impressions of a previous visit were deepened. He was accompanied to the inquiry room by a steward who had been a fellow-digger at the diamond fields in 1871, and whom he accidentally met in the Hall. This is one of the "remarkable stories" of mission incidents which are being published in the new monthly magazine, *Advance*.

DAY OF PRAYER FOR IRELAND.

THE COMMITTEE OF THE

IRISH CHURCH MISSIONS' SOCIETY

Cordially invite all who desire the Temporal and Spiritual welfare of Ireland to UNITE with them in SPECIAL PRAYER and THANKSGIVING for Ireland on THURSDAY, January 16.

The ANNIVERSARY PRAYER MEETING of the SOCIETY will (D.V.) be held at the OFFICES,
11, BUCKINGHAM-STREET, STRAND,
at Half-past Two p.m. on that day, when
Rev. CANON GIRDLESTONE,
Rev. NEVILE SHERBROOKE,
Sir ROBERT PHAYRE, K.C.B.,
And others are expected to take part in the meeting.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY, since this work began, **21,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity, arising from the recent Dock Labourers' Strike and other causes; and from present appearances an unusually severe season is most certainly apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS of "THE CHRISTIAN."

JAS. ATKINSON, *Secretary.*

28, *Enfield-road, Kingsland, London, N.*

Royal Hospital for Incurables,

WEST HILL, PUTNEY HEATH,

Instituted 31st July, 1854.

PATRON: His Royal Highness the Prince of WALES, K.G.
PRESIDENT: The Right Hon. the Earl of ABERDEEN.
TREASURER: JOHN DERBY ALLCROFT, Esq., F.R.A.S.

This Charity was established to relieve and to cherish, *during the remainder of life*, persons above the pauper class, suffering from incurable maladies, and thereby disqualified for the duties of life.

For persons *needing a home*, an asylum is provided, medical attendance, nursing, and domestic comforts are supplied, and the endeavour is made to alleviate suffering, and to cheer the life from which health has departed.

To persons *having a home*, but without the means of support, a pension of £20 a year is given; thus the family circle is unbroken, and the invalid is relieved from the pain of dependence.

There are at present 217 inmates and 561 pensioners; total, 778.

The Institution is open every week-day for the inspection of subscribers and friends between the hours of 12 and 6.

The above work is its own appeal.

The public are reminded that it is maintained by VOLUNTARY CONTRIBUTIONS.

SUBSCRIPTIONS and DONATIONS are most earnestly solicited.

An Annual Subscriber has One Vote for each Half Guinea; a Life Subscriber has One Vote for each Five Guineas. FREDERIC ANDREW, Secretary.

Office—106, Queen Victoria-street, E.C.

FRIENDS OF

DR. BARNARDO'S HOMES

Visiting in the South of France, may forward **CHRISTMAS GIFTS** or **NEW YEAR'S OFFERINGS** towards the support of the 3,250 Homeless and Destitute Boys and Girls now resident in the Homes, to

CHEYNE BRADY, Esq.,
Les Syrphes, Cannes;

or, to the Office of the Homes, 18 to 26, Stepney Causeway, London, E.

JOHN ODLING, *Secretary.*

SILENT SUFFERING IN EAST LONDON.—During the recent cold weather, with severe frost in London, one of the most afflictive homes we visited was that of a respectable Christian widow, over sixty years of age, who had only just got about from an attack of Bronchitis, and was this bitter cold day making match-boxes at 2½d. per gross (288 pieces), without a particle of fire in her grate, or means to procure it. We could well distribute a few tons of coal just now.

NORTH-EAST LONDON GOSPEL MISSION.

Contributions would be gladly received by Mrs. F. A. BEVAN, 60, Princes-gate, South Kensington, S.W.; or by the Director, Mr. W. CHORLEY, 2, Marquess Grove, Canonbury, N.

OPEN-AIR MISSION

THE 37th ANNUAL MEETING will be held in the MEMORIAL HALL, Farringdon-street, E.C., on Monday, January 13, at 7 p.m.

Chairman, THE HON. HENRY NOEL.

Speakers: Rev. A. E. Barnes-Lawrence, Rev. W. Pierce, Rev. J. A. Shephard, and Colonel H. G. MacGregor, A.D.C., C.B.

Tickets for Tea, 1s. each. May be had of the Secretary, Mr. GAWIN KIRKHAM, at the Office, 14, Duke-street, Adelphi, W.C.

Tickets not required for the Public Meeting.

PEOPLE'S BIBLE UNION.

CALENDARS FOR 1890 NOW READY. Especially adapted for Working People. For particulars send stamped and addressed envelope to

Rev. HERBERT H. DIBBEN,
The Rectory,
Brierley Hill.

Local Secretaries wanted.

CENTRAL ASSOCIATION

FOR

STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

THE ANNUAL MEETING of the above will (D.V.) be held in the Mayor's Parlour, Town Hall, Manchester, on Tuesday, Jan. 28; the Mayor to take the chair at 2.30.

All who wish to have the Sundays of England protected from the Liquor Traffic are cordially invited.

Those who kindly desire to contribute to the funds, or to see the publications, or to have a meeting in their own neighbourhood in support of the object of the above Association, are requested to write to the Rev. J. W. CAUSER, Secretary, 14, Brown Street, Manchester.

FIELD LANE REFUGES

AND RAGGED SCHOOLS,

VINE STREET, CLERKENWELL ROAD, E.C.

£80 per week required to carry on the Winter's work. For results of work see advertisement in last week's CHRISTIAN.

PEREGRINE PLATT, *Secretary.*

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A SEQUEL.

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London: MORGAN & SCOTT, 12, Paternoster-buildings, E.C.

FOREIGN MISSIONS.

The Rev. A. T. PIERSON, D.D.,

Of Philadelphia,

Will deliver Addresses on WEDNESDAY, JANUARY 15, at 7 p.m., at

WESTMINSTER CHAPEL, BUCKINGHAM GATE

On THURSDAY, JANUARY 16, at 7.30 p.m., at

DOWNS CHAPEL, CLAPTON.

On FRIDAY, JANUARY 17, at 8 p.m., at

MARYLEBONE PRESBYTERIAN CHURCH,

Upper George St., Bryanston Square.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Established 1822.

FOR the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible throughout Ireland. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities as *City Missionaries*, and visit all denominations, where permitted. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES—27, LOWER PEMBROKE STREET, DUBLIN; and 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE.

NOTE.—Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

DINNERS TO POOR CHILDREN IN CLERKENWELL.

(Address Letters and Parcels, 17, Claremont Square, Pentonville.)

THE COW CROSS MISSION.

WILLIAM CATLIN, *Gen. Sup.*

FUNDS URGENTLY NEEDED. COLLECTING CARDS ON APPLICATION.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road. S.E.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

MR. T. SHULDHAM HENRY will conduct the services at St. George's Hall, Langham-place, W., during Jan., Sun., at 11 and 7, and at Burlington Hall, Savile-row, Wed., at 8.

Y.W.C.A., 316, REGENT-STREET, W.—Bible-readings by Rev. F. B. Meyer. Subject—"Epistle to the Colossians," on Thurs., Jan. 16 to Feb. 13, at 11.30 a.m.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's Cornhill, 1.30 to 2 p.m. Bible-reading, 1 to 1.30 p.m. Bible-reading, Mons., 6.15 p.m. Missionary meeting, every Thurs., 6.15 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45. p.m., men only, Mr. E. J. Kennedy; 7.30, public. Gospel meetings for men nightly, at 8. Bible-reading, Sat. at 8. French Bible-class, Thurs., at 8. Prayer-meeting daily (Sat. ex.), from 1 till 2.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Mr. Josiah Nix. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

OPEN-AIR MISSION.—Annual meeting, Monday, Jan. 13, in Memorial Hall, Farringdon-street. Chairman, Hon. Henry Noel. Tea at 6. Meeting at 7 (see advt.).

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Sun., services at 11 and 7, conducted by Rev. F. B. Meyer.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

DUBLIN CONVENTION for the Deepening of Spiritual Life Ancient Concert Rooms, Dublin. Jan. 20—25. Revs. Evan H. Hopkins, Dr. Elder Cumming, John Sloan, J. T. Butlin, J. Gelson Gregson, Colonel Oldham, Mr. Robert Wilson, and others are expected to take part.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Major Headley each Sun. in Jan., at 3.30 and 7 p.m.

CONFERENCE HALL, Mildmay Park, N.—Preacher for Jan. 12, 3.30 and 7 p.m., Rev. W. S. Fleck (of Fairlie, N.B.).

CONFERENCE of Believers at Bristol, Jan. 14 and 15. Particulars of Mr. J. A. Vicary, Ebenezer House, Dalrymple-road.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan. 12, 3 and 7 p.m., Mr. Herbert Taylor. Thurs. Jan. 16. 8 p.m., Rev. James Neil, M.A., will lecture on "The Figurative Language of Scripture." Bible-reading, Wed., 8 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11, and 6.30, Mr. Charles Inglis.

ST. JOHN'S HALL, Clerkenwell (future head-quarters of *The Cow Cross Mission*).—Opening services next Sunday evening, F. Newth, Esq. at 7. Five nights following, Mr. J. Dight at 8.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Jan. 17, social meeting for Bible study. Tea at 6. Address by Miss Mason, at 7 p.m. Subject—"God, the Sanctifier." Sundays at 3.30 p.m.; Bible-reading by Miss Mason.

Dr. THAIN DAVIDSON'S monthly sermon to young men in Islington Presbyterian Church, Colebrooke-road, near "The Angel," Sunday evening, Jan. 12, at 6.30.

LADS' REST, 69, Park-road, West Dulwich, S.E.—Mr. George Holland will give an account of the work of the George-yard, Mission, Whitechapel, Wed. Jan. 15, 3 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, at 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m.; Mr. Joseph Clark.

FARNLEY ROOMS, King's-road, Chelsea, S.W.—Holiness meetings conducted by Rev. F. D. Sanford. Jan. 19—26; Suns., at 3 and 7 p.m.; week-days (Sat. ex.), at 3.30 and 8 p.m.

HOME OF INDUSTRY, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wed., Jan. 15 Tea at 6, meeting at 7 p.m. Rev. F. B. Meyer will give the address.

SHAFTESBURY INSTITUTE, Harrow-street, Lisson-grove, N.W.—Second anniversary meeting, Fri., Jan. 17; 4.30 p.m., Dr. Donald Fraser, Mr. Geo. Holland, Lieut. Knox, R.N.; and a short account of the work will be given.

LORD RADSTOCK has been labouring at Poona. He spoke at three or four meetings a day. One Sunday he addressed between five and six hundred native students and others in the theatre of the city.

[50]

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JANUARY 6, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

"Inasmuch."—Kindly say what amount is for.

K.R.H., "Poly."—Amounts do not agree; please send full address.

	£	s.	d.
China Inland Mission—M.M. £1; E.F.C. 5s.; W.C. £1; M. £1	3	5	0
McAll Mission—E.S.T. £3; F.F. £2 2s; Mrs. G.P. 10s; Friend £1	6	12	0
Miss Whately's Work, Cairo—E.S.T.	2	0	0
Livingstonia Mission, African Lakes—Miss L. 10s; Soudan, 5s	0	15	0
London Missionary Society	2	0	0
Zenana Bible and Medical Mission—A.F.L.	1	0	6
British and Foreign Bible Society—Miss S P. ...	1	0	0
Mr. D. C. Joseph's Work, Jerusalem—Miss E.W.	0	10	0
Turkish Mission Aid Society—"Unto Him" £2	2	0	0
Spezia Mission (Rev. E. Clarke)—C.T.	0	10	0
Miss de Broen's Work, Paris—Mrs. G.P.	0	10	0
Mrs. Wall's Work, Rome—Mrs. G.P.	0	10	0
Mr. Rabinowitz's Work—Mrs. G.P. 10s.; Sympathy, £1; H.H. 2s 6d; M.H. 2s 6d.	1	15	0
Pastor Rodriguez's Figueras Mission—Mrs. G.P. 10s; R.M. £10	10	10	0
Poor Jews (Mrs. Finn)—Sympathy	2	0	0
Society for Relief of Persecuted Jews—Miss R...	1	0	0
Church Missionary Society—V. £2; M. £2 ...	4	0	0
Stockwell Orphanage (Rev. C.H. Spurgeon)—M.S.	3	3	0
Printers' Pension Society—M.S.	1	1	0
Mr. Fegan's Boys' Home—E.P. 3s 2d; M.A. 5s; O. £2; Mrs. W. 10s; Miss R. 10s; I.H.M. £5; R.M. £20	28	8	2
Somers Town Blind Aid Society—Mrs. E.F.S. ...	0	10	0
Society for Prevention of Cruelty to Children—Mrs. C. 5s; T.C. 10s; Warren, £1	1	15	0
Union Hall Mission—Cheltenham	0	1	0
Dr. Barnardo's Homes—A.F.N.B. 5s; O. £2; F.B. 5s; J.G.C. 10s; J.N.A.R. 7s; S.B.J. £2; H.B.P. 5s; E.F.C. 5s; Mrs. T. 10s 2d; A.F.E. £1 0s 7d; S.W. 10s; R.R. 5s; A Reader, £1; Mrs. W. £1; M. 10s; A Reader, £1; H.M.R. 5s; A.Y. £1; Mrs. H. £5; H.S.B. £2 2s; B.D.L. 10s; F.R. 10s...	20	19	9
Dr. Barnardo's Law Costs—J.P.P. 3s. 6d.; C. and E.T.S.M. £1	1	3	6
Destitute Children's Dinner Society—A.Z. 5s; M.M.G. 5s; H.B.S. 10s; Mrs. W.H.B. 5s; "Unto Him" £2	3	5	0
Watercress and Flower Sellers' Mission—M.M.G. 5s; H.B.S. 10s; T.C. 10s	1	[illegible]	0
St. Giles' Christian Mission—I.H. 10s; J.S.C. £1; H.B.P. 5s; T.C. 10s; Mrs. E.D. 13s 2d; A.F.E. £1 0s 6d; H.S. 5s; Miss R. £1; H.S.B £2 2s; I.H.M. £1; "Unto Him," £3...	11	5	8
Evangelistic Mission—M.M.G. 5s; H.B.S. 10s; J.S.C. £1; A Reader, £1	2	15	0
Free Meals, Breakfasts, &c., for Poor—M.A. 5s; Mrs. W. H. B. 5s.	0	10	0
Friendless & Fallen—T.R.L. 5s; E.A B. 10s 6d; O. £2; J.S.C. £1; H.B.P. 5s; T.C. 10s; Miss R. 10s; M.E. 10s; "Unto Him," £3	8	10	6
Homes Hope, Regent-square—T.R.L.	0	5	0
Latymer-rd. Msn.—T.R.L. 5s; H.B.S. 10s; T.C. 10s	1	5	0
Home of Industry—M.M. £1; T.C. 10s; C. and E.T.S.M. 10s; W.C. £1; Miss R. 10s; I.H.M. £1	4	10	0
Scripture Readers' Society, Ireland—O.	2	0	0
Mrs. Meredith's Mission, &c.—O. £5; T.C. 10s; C. & E.T.S.M. 10s; I.H.M. £1	7	0	0
G[illegible]: O. £2; T.C. [illegible]; M. [illegible]; A.J.C. £1; M.E. 10s; V. [illegible]; I.H.M. £1	8	5	0
Salvation Army—E.S.T. £1; G.W.W. 10s; M. 5s; F.R. 10s; J.I.D. £3; (*Slum Work*)—R.M. £10; I.H.M. 10s	15	15	0
Mildmay Winter Relief Fund—E.S.T...	1	0	0
Irish Church Missions—O...	2	0	0
Home Teaching Society for Blind—E.S.T... ...	1	0	0
Homes for Little Boys, Farningham, &c.—E.S.T.	2	0	0
London Samaritan Society, &c.—V. £2; M.E. 10s; A.E. 10s; H.B.S. 10s; J.S.C. £1; T.C. 10s; "Unto Him," £4 (*Conv. Homes, Bournemouth*)—R.M., £5	14	0	0
Mrs. Wilkes' Rescue Work, Poplar—H.B.S. ...	0	10	0
Cow Cross Mission—H.B.S. 10s; S.B.J. £2; T.C. 10s; Johnny, Ella, and Lily, 2s 6d; A.J.C. £1; M.S. 10s	4	12	6
Rev. A. S. Herring's Work, Poor—H.B.S. 10s; T.C. 10s	1	0	0
Field-lane Refuges, &c.—H.B.S. 10s; O.L.L. 10s; T.C. 10s; M.E. 10s; "Unto Him," £3	5	0	0
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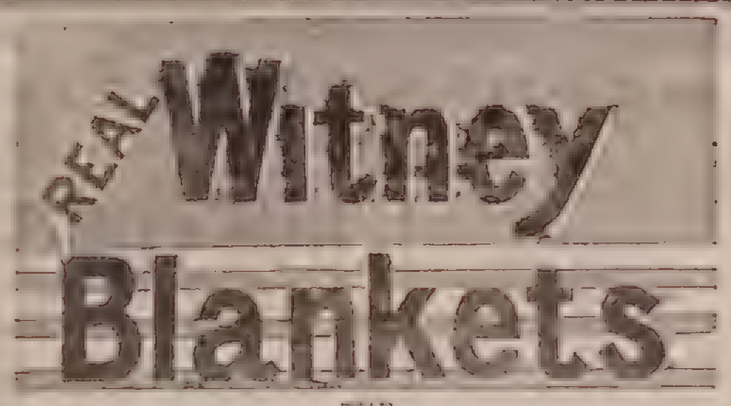

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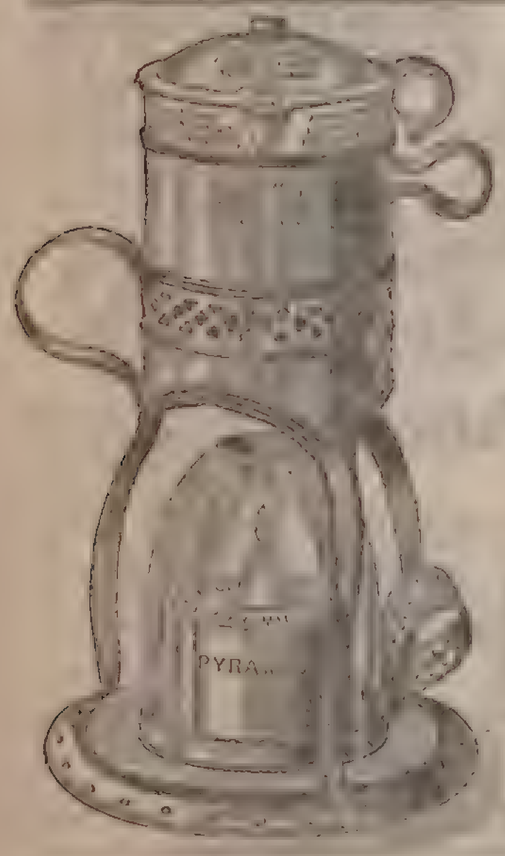

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

REMARKABLE CASE AT OKEHAMPTON

Of a lady whose name and address will be given to any inquirer, on writing to me.

On the 2nd Oct., 1888, I first received a statement of her case. She had lost several children with Consumption or Atrophy. Her disease commenced with a cold, loss of appetite and strength, pains in the chest and side, short breathing. Blood was occasionally mingled with the phlegm, which was purulent and green. Night perspirations were severe, with hectic fever and palpitations of the heart. There was loss of flesh in the face, hands and arms. The strenth had been gradually declining. Swellings of the ankles had appeared. In this pitiable state she wrote me, and commenced my treatment according to my instructions.

In a fortnight she writes: "I am thankful to say that I feel a little better." The cough and spitting were improved. In November the perspirations were very much lessened.

Dec. 1, she writes: "I am glad to say I think I am improving fast." She speaks also of encouragement from another case of a patient in her neighbourhood—Mr. J. M.—of whom she says: "Your medicine seems quite to have restored his health. He sang in a concert last night."

After this, gradual improvement took place. In a letter, dated 9th April last, she says: "I am very thankful to tell you that your medicine has made a cure of me. I can go about my business well."

I wrote to ask how she was in Oct. last. She answers: "*I shall always feel I owe my life to you.* I am as well now as I ever was in all my life. I can walk several miles without fatigue, and *when I commenced with your medicine I could not walk across the room.* Will you let me have some of your books that I may lend them, as I shall try and persuade all with chest complaints to apply to you."

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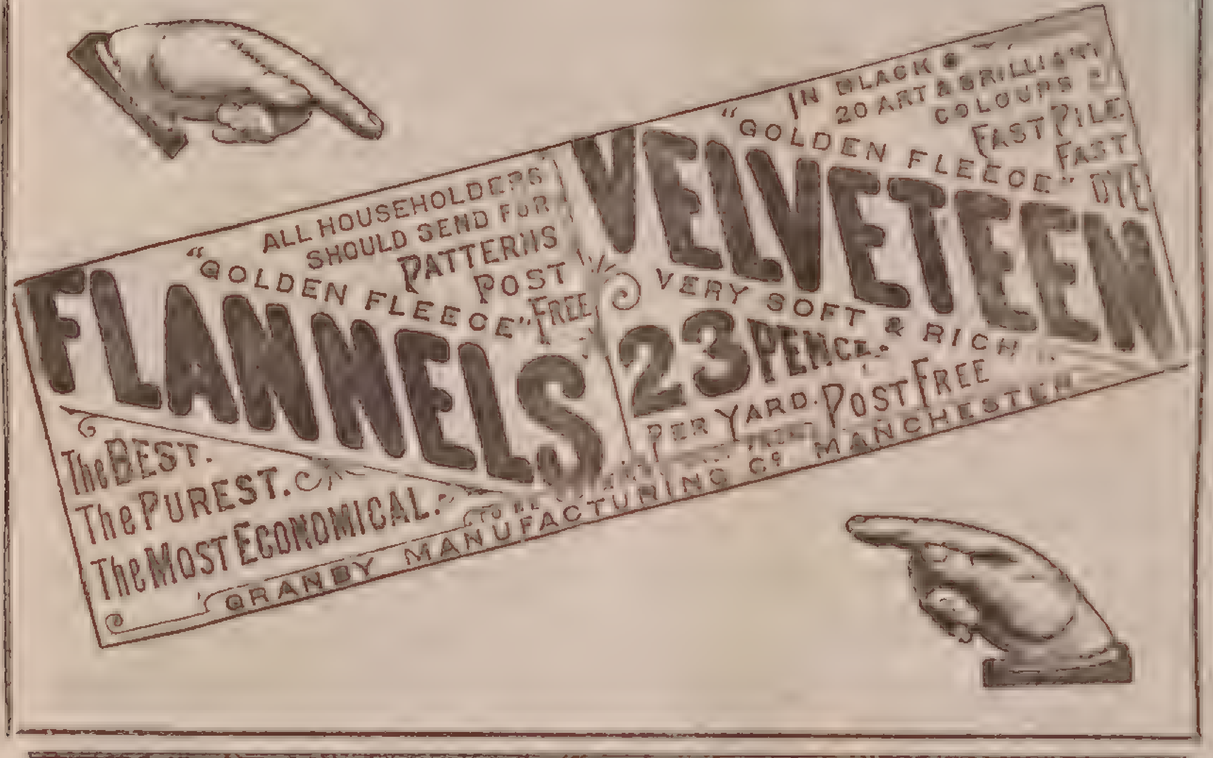

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A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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No. 1042.] FRIDAY, JAN. 17, 1890.

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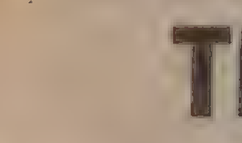

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January 17, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Dr. Talmage, of Brooklyn, U.S.A.

We regret to have to state that in consequence of the serious illness of Miss Meredith Brown, the anniversary meeting of the Shaftesbury Institute, Lisson Grove, announced for this day (Friday), has been postponed.

We are sure all our readers will deeply sympathise with our dear friends Dr. and Mrs. Barnardo in their bereavement, by the death of their second son through the prevailing epidemic, and will unite in prayer that the eldest son, who is also dangerously ill, may be spared to them. The daily ordinary strain of his important work has been cruelly increased by the recent Romish interferences. It is shameful that the progress of such a good and greatly needed work should be disturbed by proselytising ecclesiastics, who leave these children in their dirt and squalor and misery till someone else has rescued and redeemed them.

Pastor Archibald G. Brown has written a "Sequel" to his booklet, published a year ago, entitled, "The Devil's Mission of Amusement." He fully vindicates his former protest, and supplies many sad facts in confirmation of his painful statements. He says that while some have condemned him for the course he took, others have cordially endorsed his book, and thanked him for his words of warning. Dealing with the misrepresentation and misunderstanding of some who have alleged him to have pronounced amusement to be "devilish," Mr. Brown says:—

> I never dealt with amusement *in itself*, but amusement *as a mission*....My contention is that amusement pressed into the service of the churches, and adopted as a religious agency, or a means of raising church finance, is a delusion of the devil. To this I stand—That which is tolerable and allowable under some circumstances is an abomination under others.

Mr. Brown has no doubt that many who are engaged in the mission of amusement are actuated by the best of motives, but he forcibly urges that the Church must use spiritual, and not carnal weapons. His straightforward rebuke is expressed in kindly terms, and the "Sequel" deserves to be as widely read as the original protest has been. (1d. *Morgan & Scott.*)

The 20th of this month marks the centenary of the death of one whose fame is written, not in the annals of bloodstained battle-fields, but in the more enduring, if less dazzling, chronicles of peaceful effort on behalf of his suffering fellow-creatures—John Howard, the prison philanthropist. That day has been chosen for the opening of the International Prison Congress at St. Petersburg, in connection with which the Russian Government offers a prize of two thousand francs, and a gold medal, for the best essay on the history of prison reform. But what a grim commentary on this proposal is presented by the recent brutal massacre of political prisoners, male and female, in Siberia, the story of which was told at length in *The Times* of December 26! To institute a radical reform in the Russian prison system, especially as regards Siberian exiles, whose incessant miseries and heartrending sufferings have been so graphically described by Mr. Kennan in *The Century*, would be the most appropriate and practical memorial which the Czar could raise.

Although the present state of English prisons is an agreeable contrast to the picture which they presented when John Howard began his labours, there is yet room for improvement in some respects; for instance, in the way of more systematic and general classification and separation of the various types of offenders and criminals, and of the more general employment of women as matrons at police-cells. To the movement which has been started in our own country with the object of raising a memorial to one who has so truly "deserved well of the State" we heartily wish every success, and trust that it may take a thoroughly practical and national form.

The following is an extract from "Poverty and Crime," from the practical pen of Mr. Tallack, the secretary of the Howard Association, in which he ably discusses the causes and treatment—preventive and repressive—of some of our modern social diseases. The whole of this volume, containing as it does a mass of valuable information and suggestion upon prison systems, reformatories, education, discharged prisoners, juvenile crime, &c., should be read by all who are engaged or interested in efforts to diminish crime, vice, and pauperism. Mr. Tallack says:—

> The mighty powers of evil passions, and the immense inertia of indifference, can only be effectually combated by forces which are still more potent, those of the love of God in Christ and of hopes and fears of eternity. The experience of the general history of humanity shows that the greatest success in the reclamation of lives from evil has been achieved by this power of Divine love. Further, it is of essential importance to all communities and individuals that the Divine declaration of what is a truly just retribution or reward in a future state should be earnestly regarded.

At the recent Glamorganshire Assizes a labourer, who was indicted for housebreaking, was treated by the Judge with great leniency, and sentenced to only two days' imprisonment, upon the earnest appeal of his brother, who urged that he was "the only member of a decent family who had gone wrong." Influenced, possibly, by the example of the Judge, a gentleman stepped forward and offered the repentant man employment, which was gratefully accepted. A little brotherly help is worth much more, in the way of reformation, than any amount of imprisonment, and it would be well for society, and also for the criminal, if this gentleman's example were more frequently imitated.

In a recent book called "Problems of the Future," by Mr. S. Laing, a well-known and frankly Agnostic writer, the following is given as the recognised definition of Agnosticism:—

> We know nothing of what may be beyond phenomena; and a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe....Science shatters into fragments the scheme assumed to be taught historically by a miraculous revelation.

But to deny a man's right to believe that which he does not know scientifically, is an arbitrary and untenable assumption. True, the Agnostic may not, and until his whole mental attitude be changed, cannot know anything of these sublime spiritual truths; but the fact that they are not to be discovered by any scientific analysis does not affect their blessed reality. Revelation deals with problems which are beyond and above the narrow ken of science, physics, or philosophy. To have attained eminence in these branches of human learning, and to be skilled in the investigation of natural phenomena, is in itself no qualification for understanding the things of the spiritual life, and the working of the spiritual forces; this requires a quality of soul which the observer may not possess. In the domain of Revelation reverence, lowliness, and teachableness are the first requisites.

At a recent inquest upon the body of an East-end dock labourer who had died of consumption, it was testified that although the man had been unable to work for a long time, except very occasionally, the wife could get no assistance from the parish. The Board of Guardians had refused to let the poor fellow have out-door relief, and he was unwilling to leave her and the children. She, therefore, maintained him and the family as well as she could. The doctor stated that the man required careful nursing and nourishing food, which it was impossible for her to procure, and a verdict was returned "accordingly." In a second case in the same district, on the same day, the victim was the poor widow of a dock labourer, who had 2s. 6d. per week from the parish, "and an occasional 6d. from a friendly neighbour when the latter could spare it." Out of this amount 1s. per week went for rent; the house in which she lived being, like all the houses in the court, very unsanitary. The Coroner said that in each of the four inquests he had held during the day poverty had hastened death; he expressed a wish that such inquests could be held in the West-end, that it might be seen how the poor live.

It seems, however, that a juror, who commented severely upon the present system of outdoor relief, was nearer the mark; for, under the present arrangements, there does not appear to be room for the exercise of either common sense, or common charity. The sooner we come to recognise the dread which the honest and deserving poor have of "the Union," the better, and, if we legislate in favour of a system of public charity which shall be more in accordance with the teachings of the Gospel, we shall

not only do much to commend Christianity to the suffering poor, but we shall also best serve the interests of the ratepayer.

It is gratifying to record that pauperism in England is on the decrease, there being now over 20,000 fewer persons in receipt of parish relief than at the same period of last year. If we could only reduce our drink bill, these figures would soon be increased; for it is painfully evident that a large proportion of the prevailing poverty is self-inflicted.

Our Day states that there is room to hope that the municipal elections on February 10 will result in the control of the city of Utah being vested in the hands of those who are strongly opposed to Mormonism, and that the Mormons will have "either to emigrate, or to disappear." We trust the latter may happen; for, after all, it is not of much moment where the headquarters of such a system are located. Of late the Mormons have been unusually active in Great Britain, and it is most desirable that wherever their agents are known to be at work, Christian men and women should oppose and expose them in every way.

The Eastern Evening News, of the 27th ult., has told the following suggestive story, and which is said to be perfectly reliable. An English young lady, under age, went to Italy under parental arrangements to study Italian and music; she was drawn, by her relations to a nun, to enter a convent; not going back to England, as expected, an English solicitor went to Rome, and appealed to her by her mother's mental anguish to return home; his interview with her, through a grated window, was watched by a concealed onlooker, using secret signs; the solicitor found that his footsteps through the city were being dogged; standing in the Coliseum during the moonlight, and turning suddenly, he saw a man with hand upraised to strike him, and who, being discovered, retreated into the darkness. After fruitless negotiations the mother went to Rome; accompanied by nuns the daughter saw her; acting under advice she still refused to leave the convent; for a time priests and monks baffled the English and Italian lawyers; even an appeal to the Pope in person was in vain, and not until the case came before a proper tribunal was its illegality proclaimed, and the girl restored to her parents. It may be added she is entitled to the uncontrolled use of £30,000 on coming of age.

The Presbyterian Churchman remarks very aptly, in dealing with the topic of the coming jubilee this year of the Irish General Assembly:—

Many reflections will be aroused by a survey of these last fifty years. We have lately been assured that we have no "down grade." Theologically, we pride ourselves upon our orthodoxy. We are glad to think that the vital truths of the Christian faith are proclaimed in our pulpits and our colleges. But have we an up grade? Are we going forward?

The question which our contemporary has asked is of wider application than to Presbyterian Ireland; in fact, it is one which the individual Christian may well ask himself or herself. There can be no standing still in the Christian life, and where there is not progress there must be decline and decay.

"Apostolic Warfare."

UNDER the above title the Salvation Army publishes its Report for 1889. It contains twelve chapters, in which the writer claims for the Army that its Faith, its Conflicts, its Conquests, its Songs, its Imprisonments, its Writings, its Women, its Finance, its Government, its Manners, its Dyings, its Burnings, are all Apostolic. These pages certainly contain a wonderful record of good work done for the bodies and souls of men, in all quarters of the globe. The figures of its audited accounts are astounding. Its real property in the United Kingdom exceeds £330,000; and in Canada and Australia it possesses £220,000 more; and its annual income and expenditure are on a proportionately gigantic scale.

Zeal and concentration of purpose upon one object appear to us the two prominent features in this great organisation, and it would be well for all other bodies of Christians to study those two essential qualifications. It could be wished that these laudatory chapters had contained some generous and appreciative recognition of other Christian work; but references to other labourers are chiefly of a depreciatory character. We cannot pretend to endorse all that is said in these "Apostolic" chapters; the military model on which it is formed appears to us entirely un-Apostolic.

But if the facts asserted stir others to a holy and imitative jealousy, the criticism by which they are accompanied will do no harm; in many cases they are only too well deserved. A calm and kindly but impartial comparison of the Salvation Army, its teaching, and its want of teaching, with Apostolic methods, and a review of the results actually achieved, would be a valuable addition to Salvation Army literature, and a profitable study for those connected with and those outside of it. To the latter, in the meantime, we very warmly commend this Report as demanding deliberate and prayerful consideration. The slum and rescue work are beyond praise.

REFORMED CHURCH OF ENGLAND.—Bishop Richardson, of the Reformed Episcopal Church, recently held ordination at Christ Church, Carlton-hill, Maida-vale. Among the candidates for holy orders, one was a gentleman licensed to undertake evangelistic work in Australia, and another was Mr. Somerset Gardner, formerly known in Tractarian circles as "Brother Austin," but for the last five years an earnest evangelist. He was licensed as "Mission Preacher."

NEWFOUNDLAND. — Captain Knox, R.N., writes to thank the many kind readers of THE CHRISTIAN for the packets of Christmas cards sent to him two years ago, which has enabled him to send fifteen "Bible albums" to various "mission-rooms for sailors," both at home and abroad, besides some cards for the school children in several seaside parishes in Newfoundland. He would be glad of a fresh supply of cards, also printed scraps, to be sent by parcel or book post to him, 24, Westbourne-place, Eaton-square, S.W.

MIDNIGHT MEETING MOVEMENT.—A most interesting address was given on "The Source and Reward of Perseverance in Christian Work" on Monday evening last week by Mr. W. Haig-Miller, at Exeter Hall, on the occasion of the voluntary workers' annual prayer-meeting in connection with the Midnight Meeting Movement. The address was full of encouragement to the Christian worker, and abounded in anecdote and illustration, showing the good results which followed every effort put forth under the Divine guidance. The meeting was well attended, and an earnest and devout spirit was displayed throughout. Mr. Christien, the organising secretary, also gave some very interesting particulars of the work now being carried on in various parts of London, and our large commercial and garrison towns.

Work in West Africa.

AT the Centenary Hall, Bishopsgate-street Within, on Thursday last week, an interesting address was given by Rev J. J. FULLER, forty-five years a missionary in West Africa. After some remarks on the tardy awakening of the Church of Christ to a sense of her duty to disseminate the Gospel throughout the world, he told how, a full generation ago, he left his home, and went to the land of his forefathers with the Gospel. Arrived in the Bight of Biafra, West Africa, he found no sign of Christianity; all was darkness and degradation. The name of God was known, but the people had no idea of worship. They had a notion of a future life, but such was their ignorance they perpetrated all sorts of cruelty and abominations, because of their dismal hopes and fears. They felt that man had a future life, and for that life they made preparation, accumulating objects and individuals to accompany the dead in the existence beyond the grave. Hence, on the death of a chief, several other men were put into the grave with him, as well as articles of utility, for his service in the future world. Thus it was clear that deep down in the human heart there is a consciousness that man does not pass away at death.

Beginning to make known the Gospel, the speaker and his companions encountered many difficulties. In the Cameroons a chief opposed the erection of a preaching-place, saying that the customs of the people were not to be interfered with by intruders from a strange country. Deciding to leave the natives alone, the missionaries commenced the erection of their house; and, when the chief came, they knelt down and asked God to help them through their trouble. When they had put down a post the chief uprooted it, and so on until about six posts had been taken from their places and contemptuously thrown about. The missionaries showed no resentment, but continued to put in posts, and at last the poor man got tired of his mischief and left the spot. Making up his mind to inquire regarding the teachings of the new-comers, he soon afterwards learned something of Christ, and eighteen months later he was baptized and received as a member of the Church of Christ. To-day on that very spot some four hundred people assemble every Lord's Day and hear the Gospel. There is a native pastorate, supported entirely by the people themselves, and the young men are trained to preach and teach.

Mr. Fuller referred to the labours of Mr. Saker who reduced the language of the Cameroons to writing, and translated the Bible for their use. The blessed results of circulating the Scriptures were illustrated by the story of some young men who procured copies, and, having secured instruction themselves, read God's Word to others, with the result that a meeting was formed which afterwards became the basis of a flourishing church. Whatever difficulties we may meet with in carrying out the Lord's command to preach the Gospel to every creature, it is certain that they will be overcome in God's time.

THE RAILWAY MISSION.—A special New Year's meeting of workers in connection with the Railway Mission, for prayer and consecration, was held on Monday evening, Jan. 6, in the Lecture Hall, Y.M.C.A., Aldersgate street. Mr. W. H. Seagram presided. Those present were exhorted to praise God for the rich blessing He has bestowed on the work of the Mission in various places during the past year, and to ask that the coming year may be still more fruitful. Rev. F. B. Meyer gave an address to the workers, in which he named various qualifications for service which every worker ought to possess. The address was full of suggestive thoughts, and was thoroughly practical. The meeting was afterwards thrown open for prayer, in which a number of the workers joined.

The Brussels Conference:

AN URGENT SUGGESTION.

BY MRS. H. GRATTAN GUINNESS.

AT the close of the Missionary Convention of 1888 a strong and unanimous sentiment against the opium trade with China and the drink traffic with Africa was expressed in the form of a resolution, and much prayer ascended that God would arrest the awful evils arising from these immoral and injurious branches of modern commerce.

Two other scourges are equally afflicting and destroying the heathen, and especially those in Africa. Both arise from the ever-increasing intercourse between the helpless uncivilised tribes of the Dark Continent and the well-armed and unprincipled Arab on the one hand, and the merchants of Europe and America on the other. They are the slave trade and the unrestrained importation of gunpowder and firearms.

The latter plays into the hands of the former. Without the superior power conferred by firearms the Arab destroyer could do nothing. With plenty of powder and guns he can not only ravage, and steal, and destroy, and enslave, but he can also arm his slaves, and use them as soldiers against their fellows. When he has taught the natives how to do this, they are only too apt to practise the lesson on their own account; and thus depopulation and desolation are spreading over vast tracts of Central and East Africa, to gratify the selfish lust of gain of a comparatively few Arabs; while demoralisation and destruction are similarly ruining the West African coast tribes, that German and other merchants may grow rich.

Are we doing all we might to alter this state of things, which, when it is all understood in its actual working, is almost too awful to think about? We read that "For this purpose was the Son of God manifested, that He might destroy the works of the devil;" and this, not in the hearts and lives of individuals only, but in the world at large. He has been doing it ever since Pentecost, in steps and stages. One great organised system of Satanic evil after another has He broken in pieces by the iron rod of judgment. Paganism fell first, in spite of all power and persecutions. The great Roman Empire, with its cruelties and its corruptions, was then shattered to fragments. Papal tyranny has been robbed of its power by revolution; and the oppressive feudal system abolished. Slavery, that "sum of all villanies," has been melted out of existence in Christian nations by the sunshine of heavenly love; and thus, age after age, our glorious Christ is gradually carrying out his work of delivering mankind from their cruel bondage to Satan. He will go on doing this until all evil is destroyed; the old serpent bound; and his own kingdom of righteousness and peace established on earth.

Christians must not therefore be quietly content with their own salvation, but should share the spirit of the Master, who resisted unto blood, striving against sin. We should seek in every way we can to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." Such action must be well pleasing in the eyes of the Great Deliverer.

An opportunity of a remarkable character is just now afforded to the Christian people of all countries of making their voice heard and their influence felt on behalf of the oppressed millions of Africa.

In the wonderful series of providential events which during the last thirty years, and especially during the last twelve, has opened up to us the existence and condition of the new world of Central Africa, we have now, in 1890, reached one of supreme importance—one the influence of which on its future weal or woe must be immense.

It is to be feared that not a few of us are praying and thinking too little about the great humanitarian Conference now sitting at Brussels, and I trust these lines may lead to prayerful action in many cases.

Never in the history of the human race did such a conference assemble before. It is unique alike in its composition and in its object. All powers alike are represented—Protestant, Latin, Greek, Persian, Mohammedan, American, European, and Asiatic. With the exception of China, we may say all the great powers in the world have delegates at this international committee.

It is assembled to deal with great moral and humanitarian questions, not with political ones. Portugal would fain have introduced the subject of boundaries and territorial delimitations. But the Conference refused to entertain any such questions. Its one great object is *to prevent evil in Africa;* and hence, to all interested in African missions, its deliberations and decisions must be of profound moment. It is dealing exclusively with the question of the prevention of the Arab slave trade, and the restriction of native slave raids; the prohibition of the indiscriminate importation of war material, and restriction of the liquor traffic. Its objects are, therefore, those with which Christians can most thoroughly sympathise. If suitable measures are promptly taken and faithfully adhered to, to solve in the right direction these three questions, it will promote the well-being of hundreds of millions of our fellow-creatures in the Dark Continent—peoples of various races and tribes, whose future looks inexpressibly dark and tragic, apart from such protection.

There is every reason to hope that the Conference, which had largely considered the slave trade question before the Christmas recess, will recommend the adoption of very stringent and effective measures for the suppression of the coast slave trade. But there is ground to fear that the representatives of Germany, Holland, and Portugal will strongly oppose any measure intended to interfere with the sale in Africa of alcoholic liquors and firearms. *That this opposition may be overcome we must earnestly pray*, and we should also throw the weight of the practical influence of English Christianity into the scale.

How can we do this? We will quote in reply, from a letter of our friend Mr. Francis W. Fox, who is in Brussels as a deputation from the Aborigines Protection Society, and who is anxious—as many of us are—about the action of the Conference on the two questions. He says:—

> The British Plenipotentiaries at the Brussels Conference have felt, I believe, rather disappointed with the little apparent sympathy and interest manifested by their fellow countrymen in connection with the important humanitarian questions now before this Conference, as only three English Societies have so far despatched representatives to Brussels, and submitted memorials or addresses to the Conference, namely, the Anti-Slavery Society, the Aborigines Protection Society, and the Native Races Liquor Protection Committee.
>
> Since then I understand that some other memorials have been sent to the President of the Conference, but it is to be hoped that *before or soon after* the re-assembling of the Conference, which takes place on January 18, every Christian Church organisation, and every missionary society, as well as other religious and philanthropic societies in Great Britain, United States, and throughout the Continent of Europe will forward memorials, petitions, or addresses, urging on the Powers the importance of not separating, until they have passed such stringent measures as will effectually diminish the appalling evils now being wrought by European and American traders throughout the length and breadth of Africa.

Lord Vivian, the British Ambassador at Brussels, is our representative at the Conference. He will receive and present any petitions forwarded to his care, and addressed "to the President of the International Conference at Brussels." Each time he lays a petition on the table, he has the opportunity of speaking on the subject. *He ought to have hundreds of petitions and addresses to present on behalf of British Christians.* Their feeling is deep and strong. Let them now *show* it. It is an occasion on which the *expression* of right and humane sentiments and of Christian abhorrence of iniquity will have weight.

Numerously signed petitions are not needful, but representative ones. A committee can sign on behalf of a society, a pastor and elders on behalf of a Church, a moderator or president on behalf of Congregational Union; a president and faculty on behalf of a college. The more the better, no doubt, but the number of the separate petitions is more important than the number of signatures to each. What is desirable, and likely to be influential, is that an unmistakable impression should be produced at the Conference, that Christian England is intensely interested in the matter, and that all sorts and conditions of men are unanimous in demanding the cessation of a gigantic iniquity. The Conference resumes its sittings on the 18th inst., and will not terminate its labours before the end of February. It ought to receive a stream of petitions the whole time, so that a cumulative effect may be produced.

If our prayers for Africa during this past week of prayer have been sincere, let us now prove it by action. Faith without works is dead, being alone.

The exact form of the petition is unimportant, providing it clearly embody the desire to see the supply of munitions of war and of alcoholic drinks to the natives stopped.

A copy of the address of the Aborigines Protection Society to the Conference can be obtained on application to Broadway Chambers, Westminster, S.W. It is, of course, special in character, and longer than is needful; but paragraphs on the essential points might be borrowed from it, or suggested by it, to those who are not familiar with the subject. Each petition would, however, naturally have a character of its own. Some might be sent from towns or cities, some by individual members of Parliament, or by groups of such. Others by the heads of large firms, employing hundreds or thousands of hands. But especially does the duty devolve on all Christian and philanthropic societies and bodies, like the Bible Society, the Religious Tract Society, the Evangelical Alliance, all Christian Temperance and Peace Societies, and, above all, the missionary bodies of all denominations. In this, at least, all good men are of one mind and one heart. Let us then act, each and all, and together "plead the cause of the poor and needy."

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVIII.—SUFFERING FOR RIGHTEOUSNESS' SAKE.

1 PETER iii. 14, &c.

THRICE in this paragraph we meet the word *suffer*, and in each case it is associated with that special kind of suffering which is inflicted on the innocent and holy by those who hate the light flung in on their own darkness, and who desire to extinguish it if they may.

The Incarnation led inevitably to the cross. Any attentive student of human nature who stood with Jesus on the threshold of his life, and heard Him speak or saw Him act, must have been convinced that there was but one fate reserved for such a one as He was. And though the acts of love and power which marked his busy days, as the silver bells which made music at every movement of Israel's high priest, averted the crisis for some few months, it came, as from the first it was evident that it must come. Amid every sign of vehement hatred, the Lamb of God was led to his death, hurried out of the world as millions of his followers have been since. From Bethlehem the road lay straight to Calvary.

And what was true of the Son of God in his human flesh is true of each incarnation of Him in our hearts and lives. Where, by the Holy Spirit, He enters into the nature of those who consecrate themselves wholly to Him, and begins to live freely and mightily within them, He will not only manifest much of the grace and power of his own human life, but He will also come into collision with the prejudices and interests of worldly and evil men, incurring as of old their most virulent dislike, and probably their violent resistance.

THE ORIGIN OF PERSECUTION.—We cannot analyse at length all *the causes of the inevitable dislike* which the world feels towards the Christian. They are many, and obvious. For instance: *The man of God should be an embodied conscience.* The one endeavour of ungodly men is to drown the remonstrances of conscience. For this they plunge into gaiety, or business, or exploration; for this they hurry from scene to scene; for this they studiously avoid all that savours of God or his claims. But in a holy life they meet with a devout and constant recognition of those claims, coupled with a faithful endeavour to fulfil them. There is an embodiment of righteousness without them, which arouses into instant and unwelcome activity those convictions of their duty which they have done their best to quell. The pride of heart which resents superiority in another. The envy which grudges the influence that goodness always attracts. The malice which broods over the contrast that purity presents to impurity, until the fact of its doing so bulks as a positive injury. All these strong passions of the unrenewed heart, like Pilate and Herod of old, become friends in their common antagonism to the saintliness which intrudes upon their privacy and menaces their peace.

Besides, there is always *an aggressiveness in true Christianity* which arouses strong resistance. We readily admit that, in one aspect, it does not strive, or cry, or lift up, or cause its voice to be heard. Soft as the zephyr which scarcely stirs the bearded wheat, light as the tread of the morning, gentle as distilling dewdrops, does the religion of Jesus spread onwards over the world. And yet it endangers crafts, undermines profitable but nefarious trades, steals away customers from the devil's shrines, attacks vested interests, and turns the world upside down. A tiresome, annoying, gain-sapping thing is pure and undefiled religion, and the devil's servants have a bad time of it when the Puritan reigns, or the Revival sweeps as a prairie fire through the community. "If we let Him alone, all men will believe on Him, and the Romans will come and take away both our place and nation."

Have we not here the clue to the subsidence of persecution in our days? True, each age has its peculiar discipline, and ours is cursed by a soft, luxurious worldliness, which is most hostile to the manifestation of strong and heroic principle. But is not there too great a contrast between our lives and those of our forefathers? Where is the saintliness of living, the zeal for souls, the uncompromising rebuke of evil, the sturdy adherence to principle at all costs, which littered the Alpine summits with the bones of slaughtered saints, and lit the fires of Smithfield? If these virtues were more generally embodied in the daily practice of the majority, as they are in that of a small minority of professing Christians, can there be much doubt as to the issue? Men might not adopt the barbarous expedients of former days, for even in this they unconsciously do homage to Jesus of Nazareth, but they would find some other method of ridding themselves of the unwelcome protests of holy lives against the selfishness and evil of their own condition.

Ah, it is one of the most terrible rebukes that Incarnate Love can administer, when it says of any now, as it did of some in the days of his flesh; "The world cannot hate you." Not to be hated by the world, to be loved and flattered and caressed by the world, is one of the most terrible positions in which a Christian can find himself. "What bad thing have I done," asked the ancient sage, "that he should speak well of me?" The absence of the world's hate proves that we do not testify against it that its works are evil. The warmth of the world's love proves that we are of its own. The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God (John vii. 7, xv. 19; James iv. 4).

THE BLESSEDNESS OF THE PERSECUTED.—"Blessed are ye." A beatitude caught from the lips of Jesus, and ringing out again in our next chapter (Matt. v. 10 and 1 Pet. iv. 14). Blessedness is a higher thing than happiness, and is consistent with the most trying circumstances. But what a universal testimony has been given to that blessedness shining from the faces and breathing from the lips of those who have suffered for righteousness' sake.

A recent writer has culled these words from dying martyr-testimonies, and they testify to this inner blessedness. "I was glad when they said unto me, Let us go into the house of the Lord," said one martyr, as he was condemned to die.

> This prison very sweet to me
> Hath been since I came here;
> And so would also hanging be,
> If Thou didst then appear,

sang Bunyan in Bedford Gaol, his eyes dazzled with frescoes painted by angel hands on the damp walls. "Methinks they strew roses at my feet," said another, as the faggots were lighted about him.

And wherein does this blessedness consist? It comes through the inner possession by the spirit of that heavenly temper, which is inspired by the Spirit of God, and is close akin to Him, and is in itself blessedness. It comes through the enforced constraint laid upon the soul to seek its delight and rapture in the love and friendship of Christ, the Friend of the persecuted, who is always nearest to those who are likest Him in suffering, because likest in character and life. It comes through the glad consciousness of being on the path trodden already by prophets and righteous men, who have gone through flood and flame, but who have overcome, and are set down with Christ on his throne. It comes because the Spirit of glory and of God rests brooding in the heart. It comes because the exceeding great reward beckons from on high.

There are many gates into blessedness. It stands foursquare, and, judging from our Lord's words, it has two gateways on each side, so that no life is so far away or obscure, but it may enter in and dwell there. Choose you which gate you will. And if you are not able to lay claim to poverty of spirit, or mercifulness, or purity in heart, then dare to do well at all costs; pursue patiently the path of lofty integrity and blameless purity, bear the suffering which will inevitably fall to your lot with uncomplaining patience and fortitude, and there will be administered to you a blessed and abundant entrance into that kingdom of blessedness which is already established on earth, standing with its sapphire walls and gates amid the erections of men, unstained by their pollutions, as it is unseen by any but purged eyes. "If ye should suffer for righteousness' sake, blessed are ye."

THE BEHAVIOUR OF THE PERSECUTED.—(1) *Be not afraid.* There seems here a reminiscence on Peter's part of words heard long before: "Be not afraid of them that kill the body, and after that have no more that they can do." "Let not your heart be troubled, neither let it be afraid." No pallor on your face. No clammy sweat on your brow. No quiver through your frame.

How may we obtain this lion-heart, which knows no fear in the presence of our foes? There is but one answer possible. Expel fear by fear. Drive out the fear of man by the fear of God. "*Sanctify the Lord God in your hearts.*" These words come back to us from a very stormy era in Jewish history. "It was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." And the Lord spake to Isaiah his servant, "with a strong hand," saying, Do not join in this panic-stricken cry, or seek to meet confederacy by confederacy; fear ye not their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary (Isa. vii., viii.).

How often we see fear expel fear. The fear of being burnt will nerve a woman to let herself down by a water-pipe from the upper storeys of a house in flames. The fear of losing her young will inspire the timid bird to throw herself before the steps of man, attracting his notice from them to herself. The fear

of the whip will expel the horse's dread of the object at which it has taken fright. Oh for that Divine habit of soul which so conceives of the majesty, and power, and love of God, that it dares not sin against Him, but would rather brave a world in arms than bring a shadow over his face. "So did not I," said a sincere and noble man, "because of the fear of God."

And when a man so fears God as that he fears to sin against Him, he will find God to be a sanctuary into which he may retreat, and find an inviolable defence. "Though an host should encamp against me, my heart shall not fear. For in the time of trouble He shall hide me in his pavilion. And now shall mine head be lifted up above mine enemies round about me."

(2) *Be ready always with a reason for your hope.*—We are not always to be talking about our faith, but proving it by divine deeds. But when men, seeing the fruits of our faith, begin to inquire as to its ground and reason, we should always be ready to give them a satisfactory reply.

How remarkable it is, in opposition to many of the contradictory voices of our time, to meet with this clear insistance on the sweet reasonableness of the Christian's hope! The Bible does not appeal to a blind credulity. Many of its statements are above reason, but none of them are against it. God's continuous appeal is contained in the inspired summons, "Come, let us reason together, saith the Lord." The reasonings of pride will be assuredly puzzled and non-plussed, but those of meekness will find abundant scope for adoring wonder and assured conviction, in the mighty depths of the thoughts of God.

Young people, the Bible has nothing to fear from the exercise of your reason. It is not possible that the God who built up your brains and endowed you with that marvellous faculty of reason will ever do violence to one of his noblest gifts. Reasoning was a favourite pursuit with the greatest of the Apostles. But reason must ever hold the torch to faith, the handmaid to collect materials for the sanctified judgment, the analyst which tests and separates and re-combines and thinks over again, as Kepler said, the first thoughts of God. Where reason is the servant of a reverent and holy spirit, as in Newton or Faraday, or the Magi who knelt before the infant Saviour, it is the glory and boast of man. The mistake of so many is not in the exercise of reason, but in putting reason in its wrong place. If you put reason on the throne of your inner life, you may profess to see, but you will be blind. But if you enthrone faith and hope, whilst reason waits their bidding and obeys their behest, you will be wiser than foe, or teacher, or grey-haired sage (Ps. cxix. 98-100).

Let us have a reason for our faith, based on personal experience, or observation, or the study of evidence, or of fulfilled prophecy; or, above all, wrought by the Holy Spirit in our hearts; and, though we may not be ever obtruding it, let us never flinch from stating it when asked. And let us give our reasons, or conduct our arguments in a temper which shall be the best evidence of the divine character of our faith. Let there be *meekness* towards the face of man, and *reverential fear* towards the face of God—the temper of those who confess that, at the best, they are but children, gathering a few shells on the shores of the boundless ocean of truth, which sweeps far away to the horizon where eternity and infinity blend.

(3) *Have a good conscience.*—The Apostle Paul also speaks much of conscience, and of the necessity of perpetually exercising ourselves to have a conscience void of offence towards God and man. It is well to obey these repeated commands. The Christian will not be far wrong who faithfully follows the inner voice, and conforms in all things to its behests. A "good conscience" implies a "good conversation" in Christ.

There are many kinds of conscience spoken of in Scripture, but this epithet *good* is very comprehensive. Do my readers know what a good conscience is? It is a conscience which is purged from dead works (Heb. ix. 14), sprinkled with the blood of Christ (Heb. x. 22), borne witness to by the Holy Ghost (Rom. ix. 1), whilst a joy, which is full of glory, wells up within it (2 Cor. i. 12), and as a calm, unruffled lake of peace it reflects the cloudless heaven of God's good pleasure above. Such a conscience is a good companion for our days, and a good bed-fellow for our nights. Every effort should be made to preserve its integrity. And when life is moulded by such an inward influence, it will live down all misrepresentation and slander, it will outshine all the mists of envy and malice which have obscured its earliest beams, it will falsify false reports. Detractors shall be ashamed at the triumphant answer made to their accusations by the unblemished beauty of a holy Christian life; whilst those that love God shall take heart. "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth."

Let all who are persecuted possess their souls in patience. Suffering comes to all men, but if we must suffer, it is a thousand times better to suffer for well-doing than for evil-doing. Even here and now it is fraught with blessedness; but who can estimate the exceeding and eternal weight of glory which awaits each member of the noble army of martyrs, from Jesus Christ, who, before Pontius Pilate, witnessed the good confession, to the least in his kingdom who has stood up for Him unmoved, amid the mockery of schoolfellows, or the taunts of a handful of shopmates.

MILDMAY MISSION TO THE JEWS.

As usual at Mildmay, the Week of Prayer begins on the principle of "to the Jew first." Meetings for praise and prayer were held on Monday in room No. 6, at the Conference Hall, forenoon and evening, and the interest was well sustained. Mr. J. E. Mathieson presided on both occasions, and gave brief addresses, interesting and instructive, and full of the warmest sympathy with the work of the Mildmay Mission. He referred to the recent Jewish Convention as one of the leading events of the past year; and also to the issue of Rev. J. Wilkinson's book, "Israel my Glory," as worthy of notice.

Mr. WILKINSON gave his usual statement of the work of the past year at the Medical Mission, the Children's Home, Convalescent Home at Highgate, the Inquirers' Home, the various meetings at Wellclose-square, the weekly meeting for Jewesses, sewing-classes, night-school for Jewish children, work amongst the immigrants, the itinerant mission throughout Great Britain and Ireland, and the special occasional efforts to reach the higher class Jews with the Gospel. He confined himself chiefly in the forenoon to an account of work at home. In the evening Mr. Wilkinson's statement had reference chiefly to the Hebrew New Testament distribution all over the world, specially in Morocco and in Russia. During the year Mr. Dressler had been sent out to Morocco. He had visited the Jews in many places. The mission is much needed, and very hopeful. The Mildmay Mission has a share in Dr. Churcher's Medical Mission work at Tangier; and also in the five men chosen by and under the direction of Mr. Baldwin, who will aid in the distribution of the Hebrew New Testament in Central and Southern Morocco.

The needs of the Mission were stated to be about £5,000 a year. Mr. Wilkinson urged continued prayer for the new Hall at the East-End. The Mission has the greatest difficulty in getting proper accommodation for the varied and increasing work in that district. Towards the £10,000 needed, £4,300 has already been received, and £800 more conditionally promised.

Mr. Mathieson, Dr. Maxwell, Dr. Dixon, and Dr. Bullinger, all urged the need of this building, and asked prayer. It was mentioned that about 88,000 of the 100,000 Hebrew New Testaments are already out—about 57,000 of them in the Russian Empire, besides several thousands of Judeo-German Gospels and Epistles.

Rev. Dr. Bullinger gave a profitable address at the forenoon meeting, at once scriptural, spiritual, and practical, exalting the Word of God. Dr. Dixon read the statistics of the Medical Mission work at the morning meeting, but as he was only just recovering from serious illness, Dr. Maxwell took his place efficiently at the evening meeting. Dr. Maxwell spoke to the mind and heart of the audience on the wonderful opportunities afforded by Medical Missions in general, but especially in the case of the Jews; he referred to his own experience in the work of the Mildmay Mission, and bore high testimony to the ability, devotion, and union of heart and hand, as manifested by the doctors, deaconesses, and helpers.

The annual East-end tea-meeting was given at Zion Chapel, Whitechapel-road, on Wednesday, January 2. It did one good to see such a number of poor Jews and Jewesses flocking in and sitting down to a substantial free tea, where, at one time, it would have been a difficulty to get six of them to attend for such a purpose. Mr. Wilkinson presided at the subsequent public meeting. Isaiah liii. was read in Hebrew and German. Mr. Wilkinson spoke, and short addresses were given in German and English at intervals during the meeting. One after another rose to testify to their having accepted Jesus as their Saviour, and were willing to suffer persecution for his name's sake, and to go to the uttermost part of the earth to spread the joyful news of free salvation through Him. Great interest was manifested by their unbelieving brethren and sisters as they listened to these testimonies. Much attention was given to the stirring addresses delivered in German by Messrs. Baron and S. H. Wilkinson.

Jewish children were entertained on the following evening, and the gathering was a most interesting one.

MISSION TO BRAZIL.

DEAR SIR,—My time for returning to my field is drawing near, and I am anxious again to call the attention of your readers to the Lord's work in Brazil. Now is the time to advance our work in that land; under the new form of government we expect full religious liberty. From recent letters received, I learn that God is wonderfully blessing the efforts of our missionaries in the conversion of souls. The power of the Romish Church is broken.

Mr. Taylor, of Bahia, writes me:—"We intend next year to give the Gospel to this people in print. You can do us a great favour by asking the Christians of England to give us materials for this. Bring us press, types, paper, or anything in the way of printing." On my return to Brazil I hope to carry the Gospel into the interior of that land, and to do so I shall need a tent, animals for travelling, a good stock of Bibles, &c., and a colporteur.

Woolston, Southampton. E. H. SOPER.

HAM YARD SOUP KITCHEN.—During the past year the total relief given at the Ham Yard Soup Kitchen and Hospice, Great Windmill-street, was 251,958 meals, 4459 nights' lodgings, and 102½ tons of coals in ½ cwts. There were 275 persons admitted to the Hospice; the average length of stay was 16 days. Over 1000 families (over 5000 persons) were supplied with Christmas dinners, and 74,324 penny dinners were sold to boardmen, &c., while 163,571 free meals were given to families, of whom 3156 were registered, principally for a month at a time.

Some Scottish Missions.—XII.

THE CHILDREN'S SABBATH DINNER.

As intimated last week, this is a branch of work under the auspices of the United Evangelistic Association. To miss seeing this would be to miss one of the greatest treats to be had in Glasgow.

Punctually at two o'clock Mr. Alexander Mackeith mounts the platform of the handsome Tent Hall; and if "the right man in the right place" is to be found anywhere, it is here and now, as he stands up before the 2000 children (of the roughest type gathered from the slums) who fill the body of the hall.

Upon the platform is a well-organised choir; the gallery is occupied by some 500 or 600 adults come to witness—and learn from—the proceedings that follow; while stationed about are 200 helpers, male and female, whose services will presently be in requisition.

First of all, one or two hymns are sung, led by Mr. Mackeith himself; and so complete is his hold upon the attention of the children that, with the silent expression of his face as their only guide, they sing softly—little above a whisper—or more vigorously, line by line, as he directs, the sudden modulations being sometimes most effective. Then follows prayer, after which comes a recapitulation of the previous Sabbath's lesson. These lessons are

A MARVEL IN THEMSELVES,

for they deal with subjects which hardly any Sunday-school teacher would venture upon, even with an advanced and thoughtful class; much less with a ragged congregation of 2000 half-starved ragamuffins. Mr. Mackeith recently commenced the Book of Genesis with the children, and my visit took place on the third Sabbath of the series. The first subject had been LIFE, of which the following heads were considered:—(1) *Vegetable* life (life without intelligence); (2) *Animal* life (life with intelligence, but without responsibility); (3) *Rational* life (life with intelligence and responsibility). These were respectively illustrated by the presence on the platform of

A LILY, A LIVE HARE, AND A LITTLE BOY.

During the talk these heads are drawn in fine bold letters upon the blackboard by Mr. David Pratt, whose wonderful artistic ability is a most important factor in impressing the lessons on the young minds present.

Then Mr. Mackeith recalls the chief points in the previous Sabbath's lesson, which appear on the blackboard as follows:—MAN: (1) His *Body* (connecting him with the earth beneath him); (2) his *Soul* (connecting him with human beings around him); (3) his *Spirit* (connecting him with God above him). Each of these requires (*a*) Exercise, (*b*) Food, (*c*) Rest.

Then comes a string of questions upon these two lessons, which are, for the most part, answered correctly. One little fellow, however, gives a random answer, but even this Mr. Mackeith turns to good account, as he exclaims, "Always think before you speak. I don't want the boy who answers *first*, but the one who answers *right!*" Following this comes the hymn—

"Nothing but the blood of Jesus!"

the lines of which are sung alternately by the children on the ground floor and the spectators in the gallery, and characterised by the same inflexions of voice before alluded to. When this is done, hand-drill is performed, the concluding motions of which are the placing of the hymn-sheet before the face, turning round, placing hymn sheets and caps upon the form, facing the platform again, and sitting down. By this acute arrangement no trouble is experienced during the address, from the rustling of papers, or twirling of caps, which are

ALL SECURELY "SAT UPON!"

Next, all hands are raised, that judgment may be pronounced upon their cleanliness—for, while bare legs and ragged frocks are quite *au fait*, the line is drawn at dirty skins. Not that the unwashed urchins are denied their dinner; they are sent out to the washhouse for a scrub—or, if need be, a bath—and then they return, wholesome, and perhaps more hungry than before. Very seldom does a child need to be sent out a second time. Once the lesson is learned, his or her next appearance shows that soap and water have been applied at home, and thus the parents are taught that poverty is no excuse for uncleanliness.

But the leader does not do things by halves. The first command, "All hands up!" shows a forest of palms (not trees), but he insists on seeing the backs as well; and, finally, sleeves must be pulled up, that the wrists may share the scrutiny. This is made the occasion of another practical lesson: "Who gave you these beautiful hands?" "God." "Very well, and oughtn't you to keep them clean? How kind of Him to give you such a means of earning your bread! I see a poor lad there with only *one* hand. How grateful to God you should be who have got two! Always try and help those who are crippled or deformed."

When all this is over, and the door has closed upon the small—very small—group of delinquents who have adjourned to be scrubbed, all are ready for the lesson of the day—

ADAM AND EVE IN EDEN—

a very brief outline of which I append:—

"God made man in his own image, in *knowledge* (right-knowing); in *righteousness* (right-doing); and in *holiness* (right-being). If we are wrong in being, we shall also be wrong in the other two respects.

"GOD planted Eden; this shows his interest in Adam and Eve. He had it ready for them, and filled it with good things 'pleasant to the eyes' and 'good for food.' Then He put Man to keep it and dress it. Did God intend him to be idle?" ["No," from a chorus of voices.] "Everyone should work. I wonder if any of you boys have been shirking school this week. If so, you are training for loafers. If you don't study well, when you go for a situation and cannot write your name or spell a sentence right, you will lose it, and thus

PUNISH YOURSELF AS ADAM DID.

"God walked in the garden in the cool of the day, when their work was done, and talked about all the beautiful objects around. How nice to have the Maker explain his own work." [Then follows a graphic description of the bringing of the animals to Adam for their names.] "One day they come to a tree. 'Do you see that, Adam?' 'Yes.' 'Do not eat of that. If you do, you will lose your *best life*—that of the spirit.' How happy Adam and Eve must have been! until one day"—And here, with tantalising abruptness, the finish of the story is relegated to the next Sabbath; but not before a few homely lessons have been enforced upon the evils of disobedience; how God is grieved by it; and how, by Christ's obedience to his Father's will, forgiveness is secured. [The line of the next Sabbath's discourse was (1) How Adam and his posterity lost spiritual life; and (2) How through the Second Adam it may be regained.] Then all heads are bowed in prayer, which is audibly repeated sentence by sentence, as such requests as these are uttered—"Bless the magistrates; bless our schoolmasters; help us to do our lessons well; bless our parents; help us to be obedient"—and many others, designed to inculcate into these young minds respect for authority and right living. Soon

A RUMBLING SOUND IS HEARD,

the doors swing open, and in come the trolleys loaded up with mugs filled with hot broth, substantial hunches of bread, and spoons. In an instant the "monitors" have donned white aprons, and not many seconds elapse before eyes, mouths, and hands are busy with the welcome fare.

As I watched this hungry multitude, I gleaned two interesting facts which set at rest any doubts as to the ultimate benefit of this "feeding." The first was that many of the workers present once came to the hall as hungry children themselves; the other, that when, a few months before, an invitation had been issued to any persons still living in Glasgow who had received food or education in connection with this movement during the first five years of its existence (from 1874 to 1879) to come to a social meeting, no less than 130 came, many bringing their wives and children—and this after an interval of from ten to fifteen years.

To any who desire to know more of Mr. Mackeith's Scripture lessons, and of Mr. Pratt's talented pictures, I warmly commend "The Story of Jesus" and "Moses' Bible"—books containing two complete courses of lessons given at the dinner. They are eminently useful and suggestive. Teachers will find in them much to aid them in their Sabbath-school work; and parents will value them as a help in the training of their children in the knowledge of God. They may be had for 1s. each of Maclure, Macdonald & Co., Glasgow.

G. E. M.

CONTINENTAL & FOREIGN NOTES.

AN EARLY SUNDAY-SCHOOL.—M. D. Benoit, writing in the *Journal des Ecoles du Dimanche*, shows that, as far back as the middle of the sixteenth century, there was a Sunday-school in Strasbourg. This is made clear by recently discovered letters sent by a Christian young man from Antwerp, who was studying at Strasburg at the time. It seems that, in connection with the Huguenot Church, of which Calvin was the first pastor, there was a second Sunday morning service to which parents took their children, to be instructed and catechised by the minister. Thus the young were armed against Romish error, and equipped for the valiant [illegible] of the pure [illegible].

JERUSALEM [illegible] from the ruin of [illegible]. A writer in *L'Evangeliste* says: "According to Mr. Moore, the British Consul at Jerusalem, the Israelitish immigrants, during the period 1886-9, numbered at least 20,000. It is certain that, to-day, more than half the [illegible]; what [illegible] said of the rural districts. Commerce begins to flourish, and industries are being developed. The aspect of the entire country is visibly changing. To a considerable extent this is owing to the interest and influence of the Rothschilds, who are at the head of what is to all intents and purposes a movement to restore Israel to the Israelites, and give back Jerusalem to the children of its former inhabitants."

THE TACTICS OF ROME.—The Roman Catholic Church seeks to disintegrate Protestantism, as well as to decoy its adherents. This was recently illustrated in a forcible manner in Berlin. A Romish paper charged a Frankfort Lutheran pastor with having denied the divinity of Christ. To have been guilty of this would have involved the pastor in a violation of the understanding upon which he held his ministerial position, so he proceeded to vindicate himself in one of the Courts of Berlin. The editor of the Romish newspaper was unable to justify his charge, and was therefore heavily fined for his libellous statements. This is by no means a new weapon in the hands of Rome, whose obvious policy is to weaken Protestantism, no matter by what means.

THE BLIND.—By the will of the Earl of Leven, the London Society for Teaching the Blind to Read, &c., has been bequeathed £1000. That Society must not be confounded with "The Home Teaching Society for the Blind."

SOLDIERS IN CEYLON.—Miss Norah Pigott writes from Colombo:—"Some time ago you kindly inserted a letter of mine on 'Christian Work amongst the Gordon Highlanders in Colombo.' Since then, by almost every mail, I have received packets of tracts and papers from Christian friends in England, Switzerland, and India. These have been very much appreciated by the soldiers. I am leaving Ceylon, so shall not be able to receive any more tracts; but if anyone would like to send them still, they may be addressed to Mr. J. Clarke, Medical Staff Corps, Station Hospital, Colombo, Ceylon. Being president of the Bydand, he has kindly promised to receive and distribute in the military hospital and barracks any packets addressed to him."

WEEK OF UNITED PRAYER.

JAN. 7.—NATIONS AND THEIR RULERS.

Steinway Hall.

THE address here was delivered by Rev. RICHARD ROBERTS, who selected, from the several topics named in the programme, that suggesting prayer for the maintenance of national peace. The history of our world, he said, is the history of battles written with the tears of the living and with the blood of the slain. The sword, ever thirsting for blood, has its hecatombs of human victims more numerous than those of pestilence or plague. How to silence the thunders of war, and to stay the flow of human blood, is a problem which philosophers, poets, patriots, philanthropists, throughout all ages, have bent the best energies of their mind in order to solve. some good and great men suggest that the best method is to dismiss your armies, to send your soldiers home to cultivate the arts of peaceful industry, to burn your weapons of war, and to convert them into implements of husbandry. But, if nations were to do this, it would not be effectual. Soldiers and weapons are not the causes of war. If we would do away with war, we must ascertain its cause and assail that. Wars come from lust of power, lust of territory, lust of conquest, lust of glory, lust of wealth. If you dismiss your armies and burn your weapons of war, and leave these passions in the hearts of earth's rulers, the children of men, those passions will raise other armies and inspire them with as much fierceness as those which you have dismissed: those passions will invent other weapons of destruction as fearful as those which you have abolished.

The great remedy for war is to assail those passions in the hearts of men, and overthrow them. This is Christ's method; this is what He is endeavouring to do by spreading his kingdom; and this is what He calls us to help Him to do, *i.e.*, by bringing the world into subjection to his authority. Until we establish, instead of these evil passions, a principle of brotherly love in all hearts, and in the hearts of all rulers in particular, the destructive work of war will go on.

The conversion of the world unto Christ must precede the dismissal of armies; this is according to God's order; and working according to God's order is the safest, the truest, and will ultimately be the most successful.

Centenary Hall.

Mr. H. M. Matheson introduced the venerable

BISHOP CROWTHER

to the assembly in terms of warm Christian affection. The aged Bishop delivered an address eminently suited to the occasion. Having indicated the progress of Christianity in Africa, he maintained that the present improved state of things is the direct result of prayerful effort on the part of English Christians. Were it not for British benevolence, he would not have been rescued from slavery, but, if not already killed, would have been engaged in practices of heathen divination pursuant to his youthful training. In God's providence, however, the wrath of man was turned to his praise. The town in which he passed his early days was destroyed; his father was killed, and with his mother and sister he was sold into slavery. Having been freed by being taken on board a British gunboat, he was sent to school at Sierra Leone, and taught by devoted Christian missionaries.

Gradually, through the labours and prayers of the people of Britain, the operations of the Church Missionary Society had been extended in West Africa, and in due course, having found Christ to be his Saviour, he was sent to preach the Gospel in the very country from which years previously he had been shipped for Brazil. Now there are labourers in the district representing the Church Missionary Society, and the Wesleyan and Baptist Societies, and thousands of people have been converted to Christ. In one part where the inhabitants were cannibals and slave-dealers, worshipping various natural objects and all sorts of imaginary deities, there are to-day three iron churches, erected at the expense of the people themselves, who now pray not only that the blessing of the Lord may rest upon themselves, but also that it may be upon the entire country.

The Lord's Day is held in high regard among the converts, who, on leaving for distant markets for a few weeks, were, until lately, in the habit of informing their pastors of their intention, while absent, to rest on the Sabbath and assemble for public prayer. The available rooms eventually proving too small, the people, at their own expense, built in three different markets chapels capable of holding from two to three hundred worshippers each. When these buildings were opened for public use, some of the chiefs were present, and said: "These places will soon be too small." Even the enemies of the work, added the Bishop, bore good testimony concerning us, for they see that whatever else it may be, Christianity is a real present blessing.

Having shown that the barbarous practice of killing twin children is being undermined in West Africa, the speaker referred to the pressing needs of the entire continent. The Mohammedans deny that Jesus was the Son of God, and with them a Gospel warfare is now being waged in many parts.

REV. J. SADLER,

of Amoy, delivered the address at the second meeting. He spoke of the workings of God in China, showing the great importance of the utmost being made by Christian people of the religious liberty which is at present enjoyed. Famine relief and medical mission work have done much to predispose the people to give ear to the Gospel. As a nation, however, China has not yet been moved by Christian truth. There is no Sabbath, and no Saviour, except where Christ is known. If the earnestness of those Chinese who know not God were expended in the service of Christ, much would be accomplished. There is no form of sin from which Chinese have not been saved, so the Gospel does make some headway. Not only is prayer required that greater fruit may result from the seed sown, but also that converts may maintain their ground, and that Englishmen resident in the country may stand up for God.

Exeter Hall.

REV. DR. HENRY ALLON

spoke on Tuesday at Exeter Hall. There is no religious peril (he said) greater than that of religious selfishness. In all the prayers that have been offered to-day, with one exception, there has been no reference to our relative duties and the obligations we owe to one another. This self-centred spirit is a besetting characteristic of our religious life, and we need to be frequently called away from our personal experiences to the needs and claims of those around us. We are apt to narrow our conceptions of the scope of God's salvation. When we have realised our individual forgiveness, we have not reached the end but the beginning of our salvation. If we are content with the first step, our spiritual life will be apt to diminish and die. At the same time, of course, it is true that all true national life flows from individual Christian life. But we are members of a great nation and we have social obligations which are as pressing as our direct spiritual relations with God. Our common interest and necessity demand that the sense of brotherhood should be recognised.

Paul, in one place, exhorts believers to act the citizen, "such as becometh the Gospel of Christ." That is the great ideal for us to aim at. Our individual piety and our Church piety must be supplemented by the discharge of a citizen's duty. Christianity is not merely a thing of the closet, the family, or the Church; it is not simply a creed or a statute book; it is the life of God in the believer manifesting itself in all his varied relations. There are some among us who recoil from this theory, and who, so far as the citizen's duty is concerned, sequester themselves from the world. But surely our part as a soldier of Christ and as a citizen is to go into the thickest of the social fight, and there win territory for the Master. We look too much to Acts of Parliament and social institutions as the agents of reform; the greatest power for good will always be the individual Christian life acting on those around.

We are thankful to God for all the privileges we enjoy under the constitution of our country and the rule of our British Queen. At the same time we know that a ruler *may* be wicked, and he may go beyond his proper sphere. In such a case we must act under a sense of duty towards God. There are, also, international relations on which the moral well-being of the world at large so much depends. This brings before us such questions as unjust wars and national wrongdoing of different kinds. We are bound to see whether the nation, of which we are a part, is acting righteously, and to take our stand if the opposite be true. As citizens, we are also responsible in our degree for national institutions. We cannot subordinate righteousness to any supposed interests of the nation. All ascertained iniquity in a nation ought to be put out of the way, and its laws brought into conformity with the principles of Christian rectitude.

The religious sentiment of a nation grows. Not so long ago slavery was defended, and religion was propagated by the faggot. We can all do our part in fostering this increase of the religious influence. We must not stop at prayer; we must take our part in helping on the best life of the nation. As Christians, we are bound to be politicians, but we must avoid party strife. There must be perfect mutual respect amongst those holding different views. How sad is the irreligious spirit in which so many political controversies are conducted. One is ashamed at half of what he reads in our newspapers, and the spirit of uncharitableness that enters so much into our discussions. Let us remember that there are difficulties in getting effective legislation that will at once conserve individual liberty and secure justice for all.

Mildmay Conference Hall.

REV. DR. PIERSON

delivered a timely address. We are in the habit (he remarked) of praying that God will convert the nations, but the Holy Scriptures do not countenance any such practice. God has never revealed any intention of transmuting the kingdoms of the world into the kingdom of Christ; but He has declared his purpose to sweep them away and set up his kingdom in their stead. The conversion of nations, so far, has only meant the secularisation of religion; the world has not become Christian, but the Church has become worldly.

With regard to unconverted rulers, we should pray God either to turn their hearts, or remove them like other obstacles to the progress of the Gospel. Whenever the Church of God, finding herself in straits, has humbled herself, and asked God to interpose, there have been

MARVELLOUS INTERPOSITION.

Thus, it is the salvation of the Church to be in difficulties; for then she gets down before God, as Hezekiah did, and help comes in due time. The promises of answer to prayer are the most wonderful feature of the Bible. There is

nothing so transcendently grand as they are; and at the same time, there is nothing so criminal as the reluctance of the Church to take them, and in dependence upon God, arise and do the work with which she has been entrusted.

Two instances of Divine interposition were given. In the reign of Mahmoud II., the order went forth that the Christian missionaries should leave the Turkish empire. Encouraging themselves that the Sultan could do nothing except by permission of the Almighty, the missionaries placed the matter before the Lord, and at the very time when expulsion seemed inevitable, the Sultan died. Nothing has since been heard of the decree. Fifty years ago the kingdom of Siam was ruled over by one who was violently hostile to missions. The servants of Christ were not allowed to have land on which to erect mission premises, and there was nothing but to await the arrival of the steamer in which they would leave the country. Prayer went up to God that the work which had been begun thirty years previously might not fall to the ground. Suddenly the emperor died, and the nobles elected in his stead the only suitable man in the kingdom, who, though a Buddhist, had imbibed sentiments of toleration. He ascended the throne and inaugurated a policy essentially friendly to the Christian religion. These instances of Divine interposition show the power of prayer, and indicate the course of petition in such circumstances.

In some further remarks, Dr. Pierson urged prayer for God's blessing upon the Brussels Conference, shortly to re-assemble. As to the attitude of nominal Christian nations, he maintained that, though the propagation of the truth is not a nation's duty, the acknowledgement of God should certainly be so regarded. The American Government, in a treaty with Tripoli, disclaimed being "founded on the Christian religion." Of that he was personally ashamed. The apathy of England during long years, as to the welfare of the people of India, was also blameworthy in a high degree. While rejoicing that this policy of neutrality has been reversed in the interests of the people of the country, we must not neglect prayer for those in authority, and for the rulers of all States in which Christian sentiment prevails. Prayer is

THE GREAT UNUSED MOTOR

in the Church of God. We look to our organisations, forgetting that prayer is the power that brings down God's blessing. The kingdom of Tibet remains the central shrine of Grand Llama worship. The Moravians have long been trying to enter, and doubtless will be the first to take possession. We must pray mightily that the opposition may be broken down—why not in 1890? Dr. Pierson also pressed upon the consciences of his hearers the opium traffic and other evils in regard to which blame lies at the door of nations where Christian people have voice and influence.

South London.

The attendance on Tuesday evening at the united meeting for prayer in the schoolroom of Kenyon Baptist Church, Solon-road, Brixton, was most encouraging. Pastor JAMES DOUGLAS, who presided, gave a brief address, based on 1 Pet. ii. 13-17 and 1 Tim. ii. 1-6. He showed that Christ expects his people to be law-abiding, and that they should recognise in the powers that be, whether of kings or governors, a Divine institution. In placing us under law to Himself, He placed us also under civil authority, saying: "Render unto Cæsar the things that be Cæsar's and unto God the things that be God's." There is a claim, therefore, which rulers have upon us for their office' sake. Even though they may not be Christian men, yet we should pray for them, seeing that to them, in the providence of God, falls the administration of civil law. He thought the chief, and certainly the safest, political service a Christian can render his country is to pray for it. We may mistake when we come to details, we may miss the mark in our political judgment, but we can make no mistake in referring our rulers and our country to the guiding hand of God. How powerful and valuable an agency for national good is prayer, no one can calculate. In the great day, when things are seen in the eternal light, it will be found probably that prayer has been far more potent in tiding nations through times of crisis than any of us imagine.

Mr. Douglas emphasised the present need of prayer for rulers and nations as evidenced by certain signs of the times, such as the growing influence of Popery and Jesuitism in the land; the national jealousies that do not diminish; and the rise and spread of hydra-headed socialism.

JAN. 8.—THE RISING GENERATION.

Steinway Hall.

Mr. GEORGE WILLIAMS, who presided, particularly invited prayer for a blessing upon Young Men's and Young Women's Christian Associations; agencies which were doing good service in the cause of Christ. He mentioned the gratifying fact that in the United Kingdom during the past year, 150 young men, belonging to these associations, had entered the ministry, or had become missionaries, or had engaged in Christian work of other kinds. Two pioneer secretaries of Y.M.C.A.'s had gone from America to form similar institutions in India, China, and Japan. In Japan, in the course of a few days' labour, their efforts had led to 103 young men being baptized. One branch of the Y.M.C.A. had during five years sent out 54 to the foreign mission field. Prayer was likewise desired by the chairman for wholesome legislation tending to diminish the temptations to which young people were exposed in these days when gambling and other evils were so rife. Surely the object of a government must be to build up strong, thorough character on the Christian model, that would be a credit and an honour to the nation, as well as help forward the kingdom of our Lord and Saviour Jesus Christ.

REV. W. FULLER GOOCH

spoke on the words, "One generation passeth away and another cometh." If we are to influence the rising generation, he said, we must make haste; the time is short; the present generation of workers has nearly done its work. We can do much by prayer. But do we not need to get a subject like this more deeply wrought into our hearts, our feelings, our compassions? Are we dealing with this subject of the rising generation as solemnly as its importance demands, as parents, as church leaders, as teachers of the young, as those who have long known the Lord? Think of the diverse conditions under which the rising generation is placed in Christian lands! Take one example. There is the speculative and rationalistic spirit, the spirit of irreverent criticism of the sacred Scriptures, which so widely pervades the Church of Christ, and which so fascinates the more cultured of our young men and young women. The intellect, in very many cases, rules: God's order of things is reversed. It is not now spirit, soul, body; but it is Intellectualism, first; Materialism second; anything that is spiritual third and last, if there is time for it. Take, as another example, the secular system of education which so very extensively prevails, and which so many plead should far more prevail than it does. As a third example, look at the Romish and Ritualistic influences which are being exerted wherever our youth are accessible. Consider again the increase of pernicious literature, which is provided and specially adapted so as to attract the young. You can scarcely get into a railway carriage now on any of our suburban lines, but you find that youths—errand boys—on their way to or from business, are reading pernicious books with the greatest avidity. It is difficult for Christian parents even to keep these books out of their homes. Think, also, of the growing tendency to secularise the means and methods, adopted even by the Christian Church, to win and to attract the young. Look, too, at the multiplicity of the snares which the intensifying worldliness of the world is throwing around the young.

How may we help to counteract these adverse influences? Let us pray and labour for the direct and immediate salvation of the young at present under Gospel influence. We need to have our faith quickened in the possibility of the salvation of the children. Let us pray for the increasing spiritual and moral influence of all agencies established for the good of the young, and for the raising up of men fitted to lead and sustain this special work.

Centenary Hall.

In the course of an address, Pastor F. H. WHITE pointed out what, as indicated in Isa. l. 4, 5, ought to characterise Christian teachers and helpers of the young. We should be *living* Christians; *learning* Christians; *listening* Christians—quick to hear God, slow to hear even the best of men. We should be *loving* Christians, having an eye and a hand for the weary and weak. Love is a mighty element in a Christian teacher. We may know a great deal, but we shall never succeed in imparting much, unless we love much. We should be *lowly* Christians. "Learn of Me," said the Great Teacher. Why? Because "in Him dwelleth all the treasures of wisdom and knowledge"? That is a reason, certainly, but that is not the reason He makes most prominent. Here it is: "Learn of Me, for I am meek and lowly in heart." We must be *loyal* Christians. He could say, "I was not rebellious, neither turned away my back." Can we say so? Should we meet with such rebellion in our hearers, young and old, if we ourselves were more loyal to God and his truth? Lastly, we need to be more *lion-hearted*. Like Christ, we must set our face like a flint. Firmness is greatly to be desired in a teacher. The age is soft and yielding, but we should not yield; no, not a hair's breath, where the truth of God is concerned? When that is in question, we must stand at all costs. Nor have we any choice as to what we teach. We too must say, "As the Father has given me commandment, so I speak."

Exeter Hall.

REV. F. A. C. LILLINGSTON

put in a plea for training the young in a wide acquaintance with the Scriptures. The Book that has lasted so long and done so much in the world is the book for our children. Let it not only be read, but meditated on. There must also be inculcated the practice of its precepts. The speaker said he did not wish to say anything hard about books of devotion, but he did not like them. They are multiplied too much and take people away from the study of the Bible itself. A good understanding of the teachings of the Bible gives calmness of mind and enables us to avoid mistakes. Diligent study of God's Word also produces a completeness of character which enables one to look at things all round and not only from some pet standpoint. We often hear of men being very good and fair-spoken on public platforms, but who are not always to be trusted in business matters, and who are crabbed at home. You will find that such persons do not study their Bibles or give much time to private devotion. If the mind were saturated with Bible truth, people would not be carried away by the popular "fancies" of the day. A young lady lately came to the speaker and said she had lost all faith in God and in his Word; it turned out that she had really never read or studied the Scriptures. Let us be well grounded in the truth of revela-

tion and we shall not swallow all the absurd religious nostrums that are so plentiful in these days. In applying the subject, Mr. Lillingston said that this study of God's Word would produce hatred of evil in all its forms—self-indulgence, lying, meanness, and so forth. It would also be an antidote to the excessive craving for worldly pleasure that is now so prevalent.

Down Lodge Hall, Wandsworth.

REV. MARK GUY PEARSE

delivered a helpful address here, drawing important lessons from the story of Jairus. If we desire that our children should go the right way, we must ourselves go that way. Jairus went to Jesus in order that his daughter might enjoy the highest blessing. Then, it is worthy of note, while Jesus was on his way to the child, the poor sick woman, who had "spent all her living upon physicians," got the blessing she so sadly needed. When He had restored the child, Jesus "commanded that meat should be given her"—not medicine. So, when our children have received life from the Lord, we must kindly minister to them; not by giving unpalatable doses of religious instruction, but by sweetly sustaining and supporting religious life and interest. In a straightforward talk about the duty of Christians to the young, Mr. Pearse asked fathers and mothers to devote a quarter of an hour each day to bringing the little ones before God

NAME BY NAME.

There is a great deal in the name. Abraham's petition was: "May Ishmael live before Thee." Heads of households also should remember their servants in the same way, and Sunday-school teachers should present their charges at the mercy-seat. The greatest blessing of the Sunday-school teacher is the power to pray for the children; hence some of the most bungling teachers, so far as educational acquirements are concerned, are blessed above other teachers who are most precise in explaining the lessons of the day. The main business of the Sunday-school teacher is not the lessons, but to foster worship. Therefore, the order should not be after the day-school, but after the Church. Mr. Pearse said that if he could have his way, he would banish the term "Sunday-school," and substitute for it "Children's Church."

Referring to God's love of the children, Mr. Pearse said that years ago he went through the Bible to learn something of God's thought about children. He learned much in the process. The Church in Israel is the only one God has ever arranged in all its details, and nothing is more prominent than the arrangements for the welfare of the children. Take the Feast of Tabernacles. That was a grand children's festival, having for one purpose that the children might learn to fear the Lord their God. There was a week's holiday; and, palm branches having been cut down, booths were made, and there was

A PROLONGED PICNIC.

Personally, he enjoyed a good bringing up in a happy home, but he grew up with the notion that somewhere in the Old Testament there was a verse which read, "Little boys should be seen and not heard." This is a wrong way of training the young. God has given the little ones a superabundance of life, and they should be allowed the joyous freedom which is so frequently denied to them. The Feast of the Passover was also looked forward to with great eagerness, and the lamb which was slain was the central point. Brought home on the tenth day of the month, and not wanted until the fourteenth, the lamb was an object of great delight to the children; but when it was slain, and its blood sprinkled, what an object-lesson! What inquiries there would be as to the significance of the proceedings! They constituted God's catechism; childish tongues asked the question, and the parents gave the answer. Further, the passage of the Jordan by the Israelites was signified by stones being raised, "that when your children ask their fathers in time to come, saying: What mean ye by these stones? Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord," &c. In conclusion, Mr. Pearse urged a

TENDER AND SYMPATHETIC DEALING

with the young. The days of the Jewish Church were not "dark ages," so far as the young were concerned. Though the first Adam was made full grown at once, the Second Adam was made a little babe. How Jesus loved the little ones! A grave doctor of divinity once said that it was never recorded that the Lord smiled; but a little girl answered that she was sure He did smile, for, otherwise, she would not have approached Him when He said, "Suffer the little children to come unto Me, and forbid them not." Let us, like Jairus, ask Him into our homes. Let us, moreover, like Peter, pass our examination—"Lovest thou Me? Yea, Lord, Thou knowest that I love Thee"—and then we shall receive our commission: "Feed my lambs."

JAN. 9.—JEWS AND MOHAMMEDANS.

Mildmay Conference Hall.

On Thursday morning earnest prayer was made on behalf of the Jews, and Rev. D. B. Hankin spoke. This subject, however, always receives prominence at the Mildmay meetings of the Monday in the Week of Prayer.

MR. G. WILMOT BROOKE.

At the evening meeting some very interesting information was imparted by this young missionary on the state of Mohammedan peoples, and Christian work among them. Mr. Brooke can speak on this topic from personal observation, and he is on the eve of returning to the region of the Soudan, to help in establishing a Mission there among the followers of the false prophet. He does not agree with Canon Taylor in regarding Mohammedanism as a semi-Christian system of faith; rather is it an intensely anti-Christian propaganda, and one that in certain conditions is absolutely intolerant of Christian effort. It is strange (said Mr. Brooke) that the British people, who are brought into such constant contact with Mohammedan peoples, should yet be so ignorant of the true nature of Islamism. It is true that a good deal in the Koran is a reproduction of the contents of the Talmud; but when it comes to a vital question, such as that of atonement for sin by the Son of God, the Koran is emphatically opposed to such a doctrine, and invokes the judgment of God on those who hold and teach it. There are, also, in the Koran, frequent condonations of sin, with an expression of belief that "God is willing to make his religion easy" for the faithful. God's justice in dealing with sin is ignored or made light of. The followers of Mohammed throughout the great Soudan region extending across nearly the whole of Northern Africa are supposed to number some sixty millions, and the great majority of these are ignorant even of the tenets of their own nominal faith. All their thoughts and aspirations seem to be centred in the acquisition of worldly gain, and it is hard to get them away from the consideration of what is to happen in the next few weeks or months. This forms an initial difficulty in the carrying on of any Christian work among them. The great thing to be desired is such a presentation of the truths of the Gospel as will convince the people of its efficacy as a present power in the heart and life in giving victory over sin. If Christian workers could go among them who could bring such a truth home to their minds, we might hope for some effectual answer to the sceptical sneers of those who say that a Mohammedan cannot be converted to Christianity. In lands where there is a large mixture of population, and where Islam does not hold rigorous sway, there is of course a good degree of toleration, and the lives of European Christians or of converts to Christianity would be safe. But in strictly Mohammedan countries the law is inflexible which demands that a professor of Christianity, or one who seeks to make Christian believers, should be instantly put to death by poison or assassination. This law constitutes the special danger to Christian missionaries and their work in regions that are intensely Mohammedan, and it accounts for the comparative rarity of open conversion to the Christian faith among these peoples.

Referring to the contemplated Mission on the Upper Niger, Mr. Brooke said that they hoped to escape the main obstacle by making their headquarters just on the frontier of the kingdom of Sokoto. From that point large territories and populous towns can be reached. It is, so to speak, the gateway into the vast regions of the Central Soudan, where at present there is not a single witness for the Christian faith. The people do not stand in awe of European powers, British or French, as their arms have been victorious over both; so that the Christian missionary will have no adventitious support from foreign prestige. He will be able to lay his life alongside that of the people among whom he lives, and, as the climate is a very tolerant one, he can accommodate himself to native custom in the matter of dress, &c. In that way Mr. Brooke thinks there will be a better chance for the Gospel to exercise its saving power among the bigoted and ignorant Soudanese. He urged that the churches should pray and work for the attempting of this kind of work in many Mohammedan countries. There has already been blessing in connection with the North African Mission and Mr. Baldwin's Morocco Mission. Several ladies are living and working at Fez, where probably no Christian man would be permitted to remain.

MR. EUGENE STOCK

made a statement as to the arrangements in connection with Mr. Wilmot Brooke's missionary party of six, and two other parties about to go to Africa—one to the Lower Niger, and the third to Eastern Equatorial Africa. For these departing friends, including also Bishop Crowther, a farewell meeting will be held in Exeter Hall on Monday evening next, January 20. The occasion will be one of very special interest, and no doubt there will be a large muster of the friends of African missions. Copies of the January number of *The Church Missionary Gleaner* were distributed at the meeting. It is almost entirely devoted to Africa, and, in addition to pretty full particulars of the new Upper Niger Mission, it gives the latest news from Uganda. There are extracts from Mr. Wilmot Brooke's Soudan Letters, and much intensely interesting information about Christian effort in the Dark Continent. One of the maps represents Africa's spiritual darkness in a very striking fashion, with its few scattered points of light. Every lover of African missions ought to give this copy a careful study. It can be had at the Church Missionary House, Salisbury-square, E.C., price 1d.

In the course of the meeting at Mildmay, much prayer was made on behalf of Mohammedan lands, while praise was rendered to God for the open doors of service and the blessing already granted in India and among other Moslem peoples.

JAN. 10.—THE HEATHEN.

Steinway Hall.

Prayer was very earnest "that faithful men may be led to proclaim the Gospel everywhere in the power of the Holy Ghost," and devout thanksgiving was offered "for recent marked increase of interest and endeavour in missionary work, and for so many doors lately opened to the Gospel."

Two deeply interesting addresses were given.

REV. DR. PIERSON

briefly touched upon the attractive theme of open doors. Fifty years ago scarce a single nation was open to the entrance of the Gospel, and now scarce a single nation is closed. No diplomacy has brought this about, no intervention of human agency; it is simply the marvellous work of the living God. The greatest hope that the Christian Church has to-day is in the native agency in those fields where the Gospel is being proclaimed. While only one in every 5000 members in Protestant churches has been sent into the mission field, the heathen themselves have supplied five times as many labourers as the entire number of Christians have sent forth from churches at home. We have sent them 6000 men and women; they have supplied 30,000 men and women. The Christian Church is slow to go up and possess the land, even where God has thrown the doors open. But the heathen themselves, those of them who are converted, are amazingly alive to the necessity of carrying the Gospel to those who are still in darkness. I heard only a few days ago a statement regarding one part of the mission field, that they uniformly expect—and their expectations are not disappointed—that if one of their converts go away to a distant town, village, or province, within two years a pastor is sent for to organise a church. Those converts, in their turn, go out and begin to preach the Gospel, to teach its truths, and gather in fresh converts; and these, again, want a pastor to organise a church.

But it must be remembered that this hope of a native agency does not deliver us from the necessity of greatly multiplying just now those who shall carry the Gospel into those fields. Why? In the first of the seven parables in Matt. xiii., the field is the world, and the good seed is the Word of God. But in the second of those parables, that of the tares, the field is still the world, and the good seed are the children of the kingdom. One succeeds the other. The first sowing must be the sowing of the Word of God, but the second sowing is the sowing of the lives of converted men and women. We have, therefore, got to have the first crop in order to have the second. We must have the Word sown by the representatives of every Christian land, and this in the very soil of heathenism. The next fact is that there will be a number of disciples who will come to such perfection as to have in themselves the seed for the propagation of the Kingdom. And so, while, in the first instance, it is the Word of God that is sown, it is, in the second, the Word of God incarnated in those who themselves become God's good seed of the Kingdom.

With regard to the suppression of the drink traffic and the opium traffic, a kindred stumbling-block, it is an awful reproach and shame to the Christian Church that, in so many lands where the missionary goes, he regrets that the shuttle of commerce has ever woven any compact between nominal Christian lands and heathen countries. It is an appalling fact that the worst and most consuming vices ever introduced into the Sandwich Islands were by vessels that sailed from Christian lands. It is an awful fact that, from Boston, there have sailed in one vessel for Africa one missionary and 30,000 gallons of rum. It is an appalling fact that one village in Massachusetts should have contracted to furnish the Congo Free State with enough rum for seven years to intoxicate every man, woman, and child within the bounds of that territory. These are Christian nations which, while they claim to be sending the Gospel to these heathen lands, are sending with the Gospel the most damning of all the instruments that Satan has used to upset Gospel influence, and to antagonise the Gospel power.

Prayer is desired "that faithful men may be led to proclaim the Gospel everywhere in the power of the Holy Ghost." If there be any power that existed in Apostolic days, of which the bulk of the Church know very little now, it is that specific power of the Holy Ghost referred to in Acts i. 8; and it is that power of believing prayer mentioned in Matt. xviii., and especially in John xvi. Here and there are a few disciples who seem to understand the power of

THE HOLY GHOST IN UNCTION,

and the power of believing prayer in covenant relation among disciples; but the great bulk of the Church, and the great bulk of the ministry, if I may say so without invidiousness, seem to me to be strangers to the peculiar unction, which is different from salvation and different even from sanctification — *i.e.*, a specific anointing of the Holy Ghost.

The great bulk of the Church is asleep on the great subject of foreign missions. They have not yet conceived the idea that the world is the field of the Church, and not until the Church is put into the field to work for God can the world be evangelised. Only one-third of the human race has yet been reached by the Gospel, and two-thirds are still in the death-shade of absolute ignorance. In view of this amazing unfaithfulness to a dying world, we ought to humble ourselves. Would to God that this last decade of the nineteenth century may see such a missionary uprising throughout the entire Church as has never been known since the days of the Apostles!

REV. DR. MONRO GIBSON

gave the second address. Thanksgiving, he said, was in the forefront of the programme. We have much reason to thank God and take courage. If we are mindful of the duty of gratitude, and thank God with all our hearts, we are more likely to take courage, and be earnest for the years that are to come.

The first point spoken of is the opening of the mission field. It is difficult for us to realise the great importance of the event, which has characterised the last ten years, during which Central Africa has been opened. It is really the addition of a new world. The way to it has been opened up by missionary enterprise: commerce has followed in the wake of missions. It is encouraging, as we look back upon the last ten years, to observe that, as each new field has been opened up, there have never been wanting volunteers to come forward and offer themselves to carry the Gospel into the dark regions, notwithstanding the sickly and even deathly climate, of ignorant and savage people. We have great reason to thank God as we think of the noble contingent to the army of martyrs that has been furnished during the last decade, especially in Africa. I wish some competent historian would take up that subject, put his soul into it, and gives us a volume with such a title as this: "African Missionary Martyrs from 1880 to 1890." Of what thrilling interest would that story be! But, though that story is as yet unwritten, yet we know enough from the fragmentary information we have had from the field to lead us to raise our song of praise, our *Te Deum laudamus*, as we begin the first year of this new decade.

As one, and another, and another, has fallen, not merely one, but many have come forward eagerly to take the places of those who have died in the midst of their labours. There have been those at home who, having heard the reports of the death of one and another in the centre of Africa, have been led to think in their hearts, "To what purpose is this waste?" Though timid counsels suggested the transference of effort to some less deathly field, the counsels of courage have prevailed. When a Hannington, or a Comber, or a Keith-Falconer, has fallen, there always have been many, many more to come forward to carry the standard of the Gospel where "the arrow flieth by day, the destruction wasteth at noonday, and the pestilence walketh in darkness." God be thanked for the witness of the martyrs during these last ten years.

Reference is made in the programme, also, to "the marked increase of interest and endeavour in missionary work." The Church has been stirred during the past decade as it has never been before. The colleges have been moved. An extraordinary number of young men have devoted themselves to this work. The deepening interest is not confined to the Church. The world is beginning to rub its eyes and to wake up a little. The secular Press does not speak with contempt of mission snow; but often the way in which it speaks of them is marked with high appreciation, and for this we should be thankful. Just a word about commerce. Let me speak of

THE HOPEFUL SIDE.

The dark side has been brought quite strongly enough before you by Dr. Pierson. There has been great educating power in the agitation for the abolition of the slave trade and of slavery. By and by it will rise, so that the public will begin to realise that the traffic in drink and opium is only one shade less infernal than the traffic in human flesh. But the hopeful thought is that commerce and the missionary enterprise are beginning to take larger views. Commercial men are beginning to realise the value of missions. It is plain that God intended commerce and missions to go hand in hand. Tyre and Sidon were the great emporia of the maritime trade, and Damascus of the inland trade of the world really; and the Holy Land was intended to embrace Tyre and Sidon and Damascus. What a splendid combination that would have been for a nation sent to be a missionary nation, and taught to pray: "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." It is quite obvious that was God's purpose concerning Israel, but Israel lost Tyre and Sidon by disobedience and unfaithfulness, and lost, above all, the great opportunity of being the missionary nation, and letting all nations share in their blessing.

Now the opportunity is ours. What we want is that the purest Gospel and the greatest power in commerce should go hand in hand. First, there must be the purifying of our commerce; then, along with it, the stirring up of the Church to greater earnestness and devotion. There is much reason to give thanks, and much reason to abound in prayer and supplication.

Ireland.

A large number of meetings were held in Dublin and its suburbs. In addition to the central meetings held in the Christian Union Buildings, meetings were held in Clontarf, Rathgar, Sandford, Bray, Kingstown, and other districts. Ministers and members of all evangelical churches took part in the service, and on several occasions the attendance was very large. The subjects appointed for each day were taken up at the various meetings. Special meetings were held during the week in the principal cities and towns in the South of Ireland.

San Remo.

Most successful gatherings have been held here. They have been marked not so much by large attendances as by the variety of churches represented, and by the spirit of brotherly love and unity that animated both speakers and hearers. The meetings were held alternately at Villa Teresa, under the presidency of Rev. E. Walters, English chaplain; and at Casa Variglia, under that of Rev. Alexander Robertson, Scotch minister.

For the Young.

THE FOWLS OF THE AIR.

BY REV. DAVID DAVIES.*

THE Lord Jesus was anxious that even the fowls of the air should not be overlooked. There is no danger of boys or girls overlooking any pet fowl or bird which they own; but the fowls of the air, which are not owned by any one, often remain unnoticed. Especially is this the case in wintry days, when their songs are not heard, and when poor songster birds remain perched upon the trees in the biting east wind or the nipping frost, having given up all search for food since the snow lies thickly on the ground. Our Lord would have little children think even of those birds which have little about them to win notice, as well as those with rich plumage and sweet songs wherewith to win our favour.

Jesus in his teaching calls attention to two birds in particular. I imagine some little child saying, "I should like to know the names of those birds. How beautiful they must be, and how sweet their song, for Jesus to pay them such honour." No; He who paid special attention to men and women who were neglected and despised by grander folk, had an extra thoughtfulness for despised and neglected birds.

One bird specially mentioned by our Lord, is the *raven*. "Consider the ravens" (Luke xii. 24). One strange fact about the raven was, that it was the only bird of its particular order which the law of Moses pronounced unclean. Yet Jesus teaches us that God feeds it. There has been a very general and ancient belief that the older ravens are very neglectful to their young, and that Job (chap. xxxviii. 41) and the Psalms (Ps. cxlvii. 9) refer to God's tender care of the young ravens that are so cruelly neglected by their parents. Whatever may be said about that, we knows that the ravens are not very charming birds. Like some people, whatever you do for them, all they can do is to look very black and croak. They are also great eaters, and have very voracious appetites. Their great danger is to die of hunger, since what would content other birds cannot satisfy them; yet God feedeth them.

Jesus speaks, too, of the *sparrow*. The sparrows of Palestine, like ours, have nothing specially to recommend them; a grey coat and a chirrup—that is all. Their danger consists chiefly in being caught in nets and sold for food. The raven was not in danger of this, because it was unclean. Sparrows are sold by thousands in the East, and very cheaply. "Are not two sparrows sold for a farthing?" and again: "Are not five sparrows sold for two farthings?" In the second case the fifth sparrow was thrown into the bargain. Even the seller did not reckon the odd bird; but our Father does. "*One of them* shall not fall to the ground without your Father."

Both these birds belong to an order of birds that have not the strength of birds of prey, and on the other hand have not the fixed food of other birds; yet "your heavenly Father feedeth them." He is the *God* of the raven and the sparrow but *your Heavenly Father*. You have learned of Jesus to call Him "Our Father, which art in heaven." Then you never need be anxious and doubt his care for you. How much dearer are you in his sight than the fowls of the air!

* From TALKS WITH MEN, WOMEN, AND CHILDREN. the vol. of last year's Sermons at the Baptist Chapel, Hove, Brighton. *Elliot Stock.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Gordon Hall, Liverpool, to Jan. 20. Mr. James S. Tyler, Northcote-road, Wandsworth, to Jan. 17.; Dorking, Jan. 22. Mr. H. Hutchinson, Corn Exchange, Ross, Herefordshire, to Jan. 19.; Upton, Jan. 20, 21. Mr. Armitage, Holy Trinity School, Leicester, to Jan. 20.

"DRIFT CHILDREN."

FOR some time past attention has been directed and interest excited in what are known as the "drift children" of East London. With a courage truly heroic and a spirit filled with intense love for the children of the slums, Mr. Boyer has been gathering a large number of these poor little ones for weekly meetings in different localities, in schoolroom, hall, or chapel. Mr. Boyer's methods are quite simple, but very effective. His first step in any new district is to go from house to house, and, if necessary, from room to room, so as to get a complete register of all children in the district. Thus he is brought into direct contact with the homes and parents of those whose good he is seeking to promote. He next proceeds to distribute tickets of admission for the meeting, which sometimes is advertised as a "bright hour of song and recitation," sometimes "an object lesson," and sometimes "with something good to eat." No child is admitted without a ticket, and this rule is rigidly enforced, as it is only by limiting the number at each meeting that discipline can be maintained, and real, solid good accomplished.

At first order is impossible with this class of child; but after weeks of patient toil and kindly influence, even the worst become amenable to rule, especially if he happens to be made a "captain," and is placed in the responsible position of a keeper of order. Then there is a sudden transformation of character, and the turbulent, reckless boy becomes the sedate and stern monitor.

To a large extent this has been the experience of the workers at Blackthorn-street Chapel, Bow-common, where every Wednesday evening some 250 or 300 of these poor "drifts" are gathered for instruction and blessing. The number could easily be made 800 but for the lack of workers, and the difficulty, as yet, of securing order. It is hoped, however, that gradually the numbers will increase, and the discipline improve.

*** We would call the attention of our young readers to the account of the Poor Children's Dinner in Glasgow, which will be found on page 12.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 19, Ps. xviii. 16—30; Mon., Jan. 20, Ps. xviii. 31—50; Tues., Jan. 21, Ps. xix. 1—14; Wed., Jan. 22, Ps. xx. 1—9; Thurs., Jan. 23, Ps. xxi. 1—13; Fri., Jan. 24, Ps. xxii. 1—18; Sat., Jan. 25, Ps. xxii. 19—31.

HUNTLY, N.B.—A conference was held here on Jan. 2, under the auspices of the Y.M.C.A. The principal speakers were Rev. James Smith, Dufftown, and Mr. J. A. Smith, evangelist, Aberdeen. Ministers of the town and others took part in the meetings.

VILLAGES OF GREAT BRITAIN.—DEAR SIR,—There are many villages and hamlets in Great Britain where the sound of the glorious Gospel of God in all its simplicity is seldom, if ever, heard. For many years I have sought, with the Lord's help, to meet some of the need. Christians to whom such places are known send to me lists containing the names and addresses of dwellers in such destitute districts, and to each of these a lithographed or printed Gospel letter is sent by post. Thus the Gospel, with an earnest personal appeal, is put into the hands of many who could not be otherwise reached. Or, parcels of these letters, enclosed in envelopes, are sent to any who express themselves willing to leave them from house to house in needy places. If any of your readers who desire to co-operate in this especial line of work would kindly send me the names and addresses of spiritually neglected ones, I will gladly send Gospel Letters to such. Hundreds of replies have reached me from the receivers inquiring how they can be saved, and many are now rejoicing in the knowledge of sins forgiven.—Faithfully yours,

J. NEWCOMEN MOSTYN.

Chatsworth, Chichester Park, Belfast.

THE LIGHT OF THE WORLD.

ALONE, afar, in sorrow's night,
The anxious eye
Looks where the Church of God should light
The zenith sky,
Flashing a radiance clear as day
Across the wanderer's dubious way.

Instead of light, the clouds are black,
Their winds at war;
No constellations cleave the rack;
Nought but some star,
A meteor glare, an earthly spark,
A lightning glance—then darker dark.

The Church, so grand, so world-like still,
Seems not to be
That city set upon a hill,
Which all may see.
To look on *this*, a thought may spring
To *that* which crucified its King.

"These fitful stars we cannot trust:
The Church we see
Is selfish, sordid, of the dust—
Just such as we";
So say the world to holy men,
And turn to sin and earth again.

Yet there is light which all may view,
'Mid darkest sin;
The power which proves that truth is true—
'Tis Christ within.
Walk in that Light—the Truth, the Way—
The stars may set; you have the day.

O churches, weep in contrite shame,
Till grace Divine
Shall make you, like the Name you name,
Arise and shine:
Then Pentecostal fire shall fall
With light of life to gladden all.

Donnemana, Ireland. J. K.

CHURCH MISSIONARY SOCIETY MISSIONARIES.—In the past few weeks several missionaries have arrived in England from the mission field, viz, Rev. L. W. Jackson from South India, Rev. H. Sykes from Palestine, Miss Nevill from Sierra Leone (owing to the lamented death of her brother), Archdeacon W. D. Reeve from North-West America, Rev. A. E. Day from the Punjab, Rev. W. H. Ball from Calcutta; and Rev. W. E. Taylor from East Africa has arrived at Marseilles, where he will stay for a short time before coming to England.—*C.M.S. Gleaner.*

NORTH PACIFIC.—Rev. J. Field, of Hazelton, on the Skeena River, British Columbia, who came to England early in last year for a few months, arrived at his station early in September. During Mr. Field's absence Mrs. Field, with the assistance of the magistrate and Mr. Field's native helper, had been able to hold services regularly, and had carried on the school work. The people all seemed glad to see their missionary back, and on the day following his return most of them went to church, which he took as an encouraging sign. Even the chief, "who is a rank heathen," was present. Mr. Field hopes that his going back amongst them may be the beginning of a new and brighter era in the history of the Mission.—*C.M.S. Gleaner.*

THE RULE OF PORTUGAL IN EASTERN AFRICA, says a Cape Town resident in *The Times*, is a curse to black and a shame and disgrace to white humanity. Murder, anarchy, plunder, and licentiousness, are the normal conditions of the nations inhabiting the territory which it claims. The Portuguese have no power whatever to control the natives. They only owe their miserable existence to the mischievous and wicked plan of arming different tribes, and then setting them at each other. They also exist because they possess the only markets where the natives can sell their goods and purchase the things they require. We have had great and successful agitation against slavery in America, Cuba, Brazil, and Egypt. Slavery still exists amongst the Portuguese in Africa. Were one half the iniquity, misrule, and effeteness of Portugal in Eastern Africa known, not England only, but the civilised world would compel her to part with her ill-held possessions, since she too is weak and too bigoted to improve matters.

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER X.—TRIALS AND TRIUMPHS.

PULLING down old houses, storied high, curiously pinnacled and tottering to the fall, is not pleasant work. It means clouds of dust, mountains of rubbish, and not a little danger. One stone dislodged may dislodge a dozen more, threatening to bury you in the ruin. This is Home Mission work. In ordinary church work you build on the chosen site, far from the quarry. Here you build in your quarry; you quarry in your building. The dust, the noise, the danger, the failures, and despairs are such as would kill outright the Christianity that thrives only in cushioned pews and on Brussels carpets. Here you must touch human nature in its tenderest parts; you must finger its foulest sores; you must deal with its most devilish tempers and beastly ways. This is the work that sweet-natured, finely-tempered, heroic souls, like the subject of this memoir, are best fitted to accomplish.

In this Christ-like enterprise the first and foremost thing, the noblest and most necessary service, is the work of the visitor. The visitor is the pioneer of the Mission, the chief evangelist. It is hers to go down into the depths: she searches, she digs, she quarries, she lays foundations. If she succeeds, the work prospers; if she fails, all else is in vain.

WORK IN THE SLUMS.

Gentle lady, would you be a visitor, a messenger of Christ, to tell the slums that Christ died for the slums? Can you shake hands with the drunkard? Can you play the part of a loving sister to the vilest of women? Can you carry comforts to the fierce Amazon who to quench your zeal one day emptied a bucket of dirty water on your head? Can you be the generous patron of the ruffian who spat on you and called you by the most loathsome of names? Can you kneel beside the vomit of the drunken sot, and pray for his dying wife, as she breathes out the last sighs of a broken heart, amidst the sounds of her husband's brutality and cursing? Can you bear the smells of fever and small-pox, aggravated by the odour of perpetual dirt? Can you behold a swarm of disgusting insects and not sicken? Can you bear to be sickened a hundred times, and yet always return to the work? How will you feel when on your return from visiting you discover something that renders necessary the casting of your dress in whole or in part into the flames? To the three genteel sisters who picked your pocket while you knelt with them at the throne of grace, what will you say next time they ask you to lead their devotions, because they "so enjoyed your beautiful prayer"?

Can you catch with guile the sinner who all the time is trying with infinite cunning to sell you? Can you argue with the man who laughs at the idea of a God? Can you endure blasphemies, cruel mockeries, imposition, a thousand vexations and discomfitures? Can you go on all the same, pitying and loving the vilest and most reprobate of them all? Can you face the poverty, always in itself sad enough, often darkened by despair and attended by ferocious defiance of God and man?

Visiting, to be effective, is not a mere call, a kind inquiry, the handing in of a tract, an invitation to the meeting. First of all, you make your way into a house where you know you are not wanted. To get in, you must so knock as to create the ear to hear *your* knock. By acts of kindness you succeed in establishing yourself in the house, not as patron or visitor, but as acquaintance and friend. Gradually you open out your budget of benevolence, and this needs much wisdom, both as to what you show and what you conceal. You must learn to duck your head when great breakers of prejudice and vulgar passion burst upon you. Unless you acquire the fine art of winking at ugly things, you had better go at once, and return no more. What is to be done with that crew of squalid, half-fed, wholly ill-bred children, who handle your dress with the stickiest of fingers? Can you do anything for the sickly, bloodless woman, without giving offence to the brutal husband who is the real cause of her ill-health? How can you conciliate the coarse man without awakening suspicions of your ulterior spiritual aims? You are in a lion's den all the time. You are constantly apologising for your presence; and, although you are compelled sometimes to take the hint and go, you must be thick-skinned enough to be always coming back.

At length you have got the whole house on your shoulders; and, herculean though the task be, you have hopes of carrying it through. Suddenly a storm of sin sweeps over the family; the whole fabric of your year's toil topples and falls; you have been building castles in the air; you are at your wits' end. What are you to do? Despair? No!

YOU HAVE ONLY AWAKENED THE DEVIL,

and that is preliminary. Whole churches are dying because there is not power enough in the preacher to waken the devil, and so set that battle in array without which true Christianity wins no victory, makes no advance. You have been trying to soar on a feather: wait on God for a wing! Get your commission renewed, and hear the Master say: "You go for Me to the slums; you go there to love and to suffer; you go to knock at the gates of hell and call forth my captives. Go, carry my message, bear all things for Me; when they curse, bless; when they hate, love; when they injure, forgive. Say I sent you; be content; leave the rest to Me.

Let no worker in the slums despair. Here are some instances of what grace can do in raising to virtue the vilest of the vile.

E—— was brought up in a pious family, and under the ministry of that famous soldier of the cross Dr. Kidd, of Aberdeen. In early womanhood she became a member of the church and a Sabbath-school teacher. Well married, she settled down in a happy home of her own. In the course of years she became a drunkard; sank into the lowest depths of immorality; broke her husband's heart; ruined his business; destroyed her home; and became

AN OUTCAST AND A WANDERER.

Coming to Dundee, she here continued her career of vice. Many a time our visitors came across her path and sought her recovery. Once when suffering pangs of remorse, she was induced to attend church. Refusing to enter, she took her seat on the gallery stair. The text that day was Zech. ix. 12: "Turn you to the stronghold, ye prisoners of hope!" Deeply impressed, she began to amend, but soon relapsed into her former ways. Dissolute conduct led to crime, and she was lodged in prison. Here, in her despair, she conceived the project of taking away her own life. Her ingenuity found means for committing suicide by tying articles of dress, torn and wrought into the form of a rope, to the iron grating of the window.

Just as she was about to launch herself into eternity, she heard a voice crying: "Turn you to the stronghold, ye prisoners of hope!" She looked around to see who had entered the cell. There was no one. It was only the echo of her own memory or imagination; but it was the word of God, and doubtless the Holy Spirit was in it. She paused, and wept. Her heart was strangely softened; she threw herself on the floor, and cried for mercy. The cry was heard; mercy came; a sense of forgiveness filled her heart; and she left the prison "a new creature in Christ Jesus."

The rest of her life was a commentary on the fifty-first Psalm. By the honest labour of her hands she soon made for herself a little comfortable home. In her room little meetings for the worship of God, reading the Word, and exhortation were held. Her early training stood her in good stead; she possessed an extensive knowledge of the Scriptures, and could talk sweetly of the love of Christ which passeth knowledge. She walked softly. Dearly as she loved the house of God and the fellowship of his people, she always shrank from taking her place at the table of the Lord. For this we may blame her: but the overwhelming sense of her unworthiness, especially of her sin in abusing that sacred ordinance in her early days, was ever present with her. Nevertheless, she was happy in the Lord; and in the lowly, loving admiration of his wondrous grace, sat at his feet until He called her home.

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d.

THE LONDON CITY MISSION.

THE poor of the borough of Southwark are responding in cheering measure to the solicitude of the London City Mission for their highest welfare. It is a year since the Shaftesbury Memorial Mission Hall, in Union-street, was opened, and we rejoice to learn that the work, which began a good many years ago in an old greengrocer's shop, proceeds in a still more gratifying manner, with the commodious hall as its home and centre. The anniversary was celebrated a few days ago, the meeting being presided over by Mr. R. K. Causton, M.P. All the evening men of the poorer classes were coming in, evidently straight from their work. This showed that the Mission has succeeded in reaching the very people whom it desires to benefit.

Additional interest was imparted to the meeting from the fact that the missionary, Mr. Moore, is about to resign his charge in order to prepare for the ministry, and strong testimony was borne by many of the speakers to the earnestness and faithfulness with which he had fulfilled his duty. Although a young man, he has had a remarkable career. He began life as a sailor, then he became a tanner, and later on a fireman. It was while pursuing this occupation that he felt the call to devote himself to definite Christian work, and he was accepted on the staff of the London City Mission, to leave it, however, now for another sphere of Christian service. The report of the work done showed that the missionary had not been idle. The gatherings in the hall were in connection with Gospel services on Sunday and Wednesday, ragged schools, Sunday-schools, Bands of Hope, mothers' meetings, social evenings, destitute children's dinners, and many other branches of useful work. Addresses were delivered by several friends. It was stated that the balance-sheet showed a deficit not only on the working expenses, but also on the building fund, which is still £50 behind.

WOMEN'S CHARITIES.—Last week's *Queen* had short but very appreciative notices of Mrs. Spurgeon's Book Fund, and Mrs. Hilton's "essentially womanly work" in connection with the Stepney Crèche.

"BAND OF LOVE."—On Tuesday, January 7, a public meeting was held in the Old Clock House, Walthamstow (Rev. W. T. Lambourne presiding), at which Mr. George Smith, of Coalville, expounded the objects of the Society. The principal object is to unite together in bonds of brotherly love and sympathy, persons of both sexes, and all ages, to help forward the work Mr. Smith has been doing for the brick-yard, canal, gipsy, van, and other children. Those desiring further information, should apply to the secretary, headquarters, The Cabin, Crick, near Rugby.

THE LATE MADAME ANDRÉ-WALTHER.

ON August 6, 1886, the Protestants of France were called upon to mourn the loss of one who had occupied, for more than forty years, a foremost place among the Christian workers of that country. In her the poor lost a devoted friend; the sufferers an ever-sympathising heart; all Christian institutions a prayerful and generous supporter.

Henriette Joséphine Napoléone Frédérique Walther was born in Paris on June 14, 1807, on the same day that the Battle of Friedland was fought. She was the second daughter of Count Walther, a general who had won his honours in Napoleon's wars, and who later on was promoted to the command of the Imperial Guard. He was the son of a Pastor in Alsatia, and had married a sweet young woman nearly related to the celebrated naturalist, Georges Cuvier. General Walther's probity and military achievements had won him the favour of the Emperor. He settled in Paris in the mansion now occupied by the Spanish ambassador, and acted as chamberlain in the intervals between his campaigns. His wife also went to Court, and, at the birth of Henriette, the Emperor and the Empress Joséphine offered to be her godfather and godmother.

The child born among the grandeurs of the Imperial Court, at the time of its greatest splendour, was soon to learn how fragile and vain are all the promises of human glory. Her father, the valiant soldier of Ulm, Hohenlinden, and Austerlitz, died on November 26, 1813, his health having begun to fail when the tide was turning against the French armies.

Madame Walther retired to Dieppe during the first years of her widowhood. She then returned to Paris to take her eldest daughter into society. Henriette, though only eleven years old, came in for much of the gaieties enjoyed by her sister, in Paris in winter, at Baden-Baden or Aix les Bains in summer. The two sisters were taken to the theatre and to balls in the highest circles of fashion. Both were much courted and admired for their beauty and their charm of manner.

In 1822, when Henriette was fifteen years old, this gay life was suddenly interrupted by the death of her mother. She was then placed under the care and in the family of Professor Cuvier, where she was to finish her education. At first the strict rules and austere ways of living in her new home seemed very hard, but she soon became happy under Monsieur Cuvier's roof. In after life she often recalled the interesting conversations she heard in his salon, where the most learned men of the time used to meet.

At the age of eighteen Mademoiselle Henriette Walther married Monsieur Jean André, who was soon to be appointed "Receveur général des finances" at Tours. The position the young couple occupied in that town was a high one, affording many opportunities for a life of pleasure, and some years were passed in a constant whirl of amusement. Madame André, beautiful, rich, and admired, seemed thoroughly to enjoy this worldly life. But the Lord was watching over her, and when she was about twenty-eight she began to feel great anxiety about salvation. She tried at first to divide her life between God and the world. Her friends thought she was becoming melancholy from nursing her husband who was ill; so they took her to theatres and balls, hoping to bring back the smile on her face; but nothing seemed to comfort her. Monsieur Louis Meyer, the faithful Lutheran pastor of the Eglise des Billettes, in Paris, called one day upon her, and spoke about spiritual matters. He was instrumental in bringing her into the light of the Gospel, and she resolved to consecrate her life wholly to Christian service.

(From a Photograph by M. Philippon, Versailles.)

Before long she had the joy of seeing her husband a partaker of the same faith and hope. They began their united Christian life by gathering the scattered Protestants of Tours, and forming a little church. A pastor was called, and a mission work started. They also devoted much pains and money to the establishment at St. Foy of a reformatory for Protestant boys. This institution is still flourishing, and is the means of saving a great number of young criminals. Eight years after her conversion, Madame André lost her beloved husband. In her sorrow she had the consolation of seeing the companion of her life depart in the faith and peace of the Gospel.

Monsieur André's illness had forced him to resign his office at Tours, and the family had settled in Paris, which for many years was to be the principal field of Madame André's exertions. One of her first interests there was the foundation of the Deaconesses' House. This institution, now situated in the Rue de Reuilly, does a similar work to that of Mildmay, though on a much smaller scale. Madame André took a special interest in the Home for fallen girls, which forms part of the establishment. She also joined in the work begun at the instigation of Mrs. Elizabeth Fry for the female inmates of the prison of St. Lazare; she had meetings for these prisoners, took an individual interest in them, and, when they were discharged, helped them to find situations, or placed them in Homes.

Madame André's interest was not confined to works of Christian education, relief, and rescue. She was a supporter of all efforts for the spread of the Gospel. She was a warm friend to the Paris Society for Foreign Missions, which has done such good work in Africa and in Tahiti. She received into her house missionaries on furlough and their families; when they returned to their sphere of labour she kept up a regular correspondence with them, and watched, with the tenderness of a mother, over the children that they had to leave in France. The "Société Evangélique," the "Société Centrale d'Evangélisation," and in later years the

McAll Mission, and other similar good works, found in her a constant helper; she also did all she could to encourage the Bible societies, and to forward the cause of Christian literature.

When, in 1857, she bought the country residence, Les Ombrages, at Versailles, she established evangelistic meetings in her greenhouse. She also started a Mission for the soldiers of the Versailles garrison. Ready for any new effort to bring souls to Christ, she invited Mr. Spurgeon in 1860 to preach in Paris. She also got Mr. Reginald Radcliffe to hold meetings in her drawing-room. She liked the joyous tone of the English revival hymns, and she encouraged the publication of the first French hymnal of this description. Her hospitality was boundless; she received into her house a great number of French and foreign persons of mark, but she gave a special welcome to Christians of moderate means, and weary pastors and their wives, who came to stay with her for rest and refreshment. She often gathered young men around her table, especially students preparing for the ministry, dealing with their difficulties and helping to deepen their spiritual life.

The frequent visits she made to common lodging-houses at Versailles often led her to become acquainted with unemployed lads; she endeavoured to reclaim them by employing them in her house and garden, trying to influence them for good. She even received under her roof patients coming out of lunatic asylums and unable to support themselves, many of whom recovered completely under her tender care. She established on her grounds an infirmary and an orphanage.

When, in 1870, the Franco-German War broke out, Madame André was one of the most active members of the Protestant committees that were formed for the relief of the wounded. At the beginning of the war she moved to the Château de Foëcy, not far from Orleans. After the Battle of Orleans, she organised ambulances for the wounded soldiers, and divided her time between caring for them and nursing the poor people of the country, amongst whom an epidemic of small-pox was raging. Whilst caring for temporal wants, she never forgot to minister to the spiritual needs of the people. When the peace was signed, Madame André returned to Paris, where she was soon hard at work, helping Mr. George Moore and Colonel Stuart Wortley to distribute the food and money they had brought from England.

When the disturbances of the Commune broke out in March, 1871, Madame André had just moved to her place at Versailles. It had previously been inhabited by the Crown Prince of Prussia. The Government had established itself at Versailles, and Madame André was asked to receive a number of Deputies into her house. She discussed with them the burning questions of the time, trying to stimulate their energies for all that was good.

When Paris was retaken by the Government troops, she obtained permission to work amongst the women prisoners. She visited daily the immense warehouses where they were packed. She got the authorities to ameliorate their condition, and stripped her own vegetable and fruit gardens to improve their meagre fare. She also cared for the children. After the women had been tried, and many of them transported, the warehouses were filled with about one thousand men. Madame André continued among them her labours of love. Among the prisoners there were many condemned to capital punishment. Touched by the kindness shown to them by Madame André, they wrote a letter of thanks to her, which was signed: "The Prisoners condemned to death, of the Rue de Noailles."

Madame André had two daughters and two sons, whom she educated in the fear and love of God. In the year 1875 she lost her youngest son, and from that time her health began to fail, though her interest in the Master's cause never diminished. On August 6, 1886, she quietly and peacefully passed away. The distinctive features of her character were her great activity and her boundless love. In one of her letters a thought was expressed which might have been the motto of her life: "To live for time is much, but to live for eternity is all."

NOTES FROM CAMBRIDGE.

By an Undergraduate.

Another Cambridge term is just beginning, and your readers may be glad to know something of the religious efforts up here. The October term was, as usual, a most eventful one. It is then that nearly all freshmen begin residence, and the infusion of new blood seems to produce an almost feverish activity in all branches of work—religious and otherwise.

As usual, on the first Sunday of full term, Rev. H. C. G. Moule gave an address in Trinity Church to members of the University, especially freshmen. It is a most encouraging thing to see the large numbers that invariably attend these addresses, and one can but hope that the word spoken in season may greatly influence the lives of those who so soon experience the temptations of a University life.

On the next night, a large valedictory meeting of the Church Missionary Society was held. We were called upon to say farewell to several going out for the first time, and to others returning to their work. Besides these, Rev. J. Barton, vicar of Trinity Church, gave an address, before going out on a special mission to Tinnevelly. He is greatly missed at Cambridge, but it is hoped he will return in the course of a year to take charge of his important work. His place is filled for the time by Rev. J. Ireland Jones, late C.M.S. missionary at Kandy, and father of the first Vice-Principal of Ridley Hall.

Throughout the term, the meetings of the Church Missionary Union were most interesting. The most remarkable feature was the great, prayerful interest shown in the African Missions. We had for speakers, Rev. J. A. Robinson and Mr. G. Wilmot Brooke, from the Niger; Mr. Douglas A. Hooper, from Eastern Equatorial Africa; and Dr. Pruen, from Mpwapwa. Several have volunteered for missionary work in the Dark Continent.

Besides the foregoing, meetings were held in support of the London Missionary Society, the Navvy Mission, the Children's Special Service Mission, Dr. Barnardo's Homes, the Society for the Suppression of the Opium Traffic, &c. There were, as usual, evangelistic meetings for undergraduates, on Sunday nights, in the Alexandra Hall, and much blessing has resulted. Among the speakers were Rev. Evan Hopkins, Rev. J. Madden, Major Owen Hay, Captain Chapman, and Mr. E. J. Kennedy.

About the middle of November a series of addresses on the "Christian Life" was given by Rev. F. B. Meyer, and Rev. W. J. Mayers. Among these we may mention that on "The Secret of Heart Rest," which was delivered to a crowded audience by Mr. Meyer, and was, of course, deeply spiritual and helpful. Among those who occupied the University pulpit may be named Canon Westcott, Dr. Percival of Rugby, the Bishop of Glasgow and Galloway, and Canon Ainger of the Temple. We must not forget to mention Mr. Monk's Sunday-evening Bible-readings, which have proved helpful to so many. Last term he took for subjects different Scriptural words in reference to the plan of salvation, such as "Sin," "Salvation," &c.

The daily prayer-meeting has been better attended of late. This has been carried on for some thirty years, and has been a great blessing. We cannot help saying that enough importance is not attached to this essential part of the spiritual work at Cambridge, and we hope that more men will see the necessity of united prayer for an outpouring of the Holy Spirit on the University. The Annual Mission is about to begin, and it is earnestly hoped that, as in former years, many undergraduates may be awakened, and brought into the light. In the midst of so much agnosticism and infidelity in the University, it is a comfort to know that there is One who has the words of eternal life, and who gives the gracious invitation to "come and take of the water of life freely."

The Rev. Robert Phelps, D.D., who had been Master of Sidney-Sussex College, Cambridge, since 1843, expired at his house on Saturday night, after a short illness, in his eighty-fifth year. He entered the University as a scholar of Trinity, and after graduating as fifth wrangler, in 1833, was appointed a fellow. Ten years later he was elected master of Sidney-Sussex College on the death of Dr. Chafy.

MR. AND MRS. MORGAN, travelling evangelists, with their Bible carriage last year visited Oxfordshire, Berkshire, Hampshire, Wiltshire, and Somersetshire. They sold hundreds of Bibles and Testaments, distributed thousands of tracts and periodicals, and held meetings indoors and out at which the people heard them gladly. Friends wishing to help on this good work by sending parcels of Bibles and Testaments and other good books will receive a photo of the Bible carriage. Parcels, carriage paid, to Mr. and Mrs. Morgan, 21, St. Mary's-road, Oxford.

MISSION WORK IN KINGSLAND.—For some years progressive Christian work has been carried on in Castle-street Mission Hall. For the past three years the services have been regularly conducted by Mr. J. Felmingham, of the London City Mission. The attendance has increased to such an extent that it has been decided to enlarge, and at the same time renovate, the building at an estimated cost of about £300. The work is one that is worthy of support; almost every Sunday evening there are definite spiritual results. During the past year numbers have joined Christian churches in the neighbourhood. The treasurer is Mr. H. Alston, Fair View, St. Mark's-square, Kingsland, N.

LEPERS IN INDIA.—Mr. W. C. Bailey, 17, Glengyle-terrace, Edinburgh, Secretary of the Mission to Lepers in India, writes that during the past year many lepers have been brought to a knowledge of the Lord. Kashmir has been comparatively barren as regards missionary results. Work has been carried on there amongst the lepers since 1888, under the superintendence of the C.M.S. missionaries; now the first tokens of blessing have come in a letter received from Rev. J. Hinton Knowles, telling of the baptism of two lepers. Mr. Bailey states that they have extended the work greatly during 1889. Anyone wishing a copy of the new report should write to him.

Gathered Gold.

SILENCE, quarrelling unbelief, I know in whom I have believed. Not in friends, though numerous and potent; for they are men and not God. Not in riches, for they make to themselves wings. Not in princes, for their breath is in their nostrils. But let God be true and every man a liar. In God do I put my trust; in his word do I hope. O sure word! I have not built on the sand of mortality. Let the rain descend and the winds blow; nevertheless the foundation of God standeth sure. His everlasting promises and everlasting covenant are my stay. I am built upon his promises; let hell and earth do their worst to blow up this foundation.—*Joseph Alleine.*

I have the entire conviction that, as Christians, we should have constantly before us the doing good to our fellow creatures as the great aim of life; and that this must include above all the giving them that truth which we have felt to be very precious to ourselves. But *how* we are to give it is a question that requires very much Christian wisdom and the much-maligned *tact*—not the Jesuitical tact that creeps to its end by hidden ways, but the fineness of judgment that can choose time, place, opportunity, and all the while conceal nothing of what we are and believe. The truth is that men soon get to know what our Christianity is when we *live* it. When we have established our position and influence so, our word, when it comes seasonably, comes with power.—*Dr. John Ker.*

What a poor thing, in the ministry of the Gospel, is the man of great learning, and eloquence, and force of argument, whose preaching wants the vital warmth and spiritual earnestness of a single zeal for Christ and love for the souls of men. Weigh him in the balance of the sanctuary! Estimate him in view of the judgment day! Think of him as he will appear when he and all are receiving the fruits of embracing or rejecting the Gospel! Compare him, before God, with the man of far inferior gifts, who to the Master's work unites the Master's Spirit, and does, with all his heart, as though God did beseech men by him, pray them to be reconciled to God. With how many tongues does the latter preach? If any forget his words, none can forget his evident sincerity and solemn earnestness. The sermon from his lips may not be retained, but that preached by the whole spirit of the man, as of one realising the weight of his message and the worth of souls, cannot pass away.—*Bishop McIlvaine.*

The more sincere our desires, and the more earnest our efforts to promote the glory of God and the welfare of man, the more will our love to Jesus increase. Idle Christians always have lukewarm hearts, which are at once the causes and effects of their sloth. When the heart is fully engaged in God's great work, it will glow with love of the Great Son, who was Himself a servant in the same great cause.—*C. H. Spurgeon.*

Some seek a heaven of *rest*,
  And some an ampler sphere
For doing work they cannot do
  While they are prisoned here.

Some seek a heaven of *song*,
  And others fain would rise
From all articulate utterance
  To silent ecstacies.

Some seek a *home* in heaven,
  And some would pray to be
Alone with God, beyond the reach
  Of other company.

But in God's perfect heaven
  All aspirations meet,
Each separate longing is fulfilled,
  Each separate soul complete.

Dr. Edwin Hatch.

ENGLISHWOMEN OF PARIS.

DEAR SIR,—As one of the directors of the Association of Mission Homes for English and American Women and Children in Paris, I have felt it to be my duty and privilege to visit the field of action from time to time, and personally acquaint myself with the details of the various branches of the Mission. The enforced absence in Canada of my sister, Mrs. Travers Lewis, has caused me to go to Paris more frequently than usual of late, and I have recently returned from what I may term a ten days' inspection, devoting nearly the whole of that time to the business in hand.

My impressions as to the importance and Christlike character of the work, which touches life in all its bearings, are deepened on every occasion. The work at the Governesses' and Artists' Institute, 153, Faubourg St. Honoré, interested me greatly. I attended the weekly soirée, which was arranged entirely by the ladies themselves, who had prepared a journal, made up of their own compositions, most artistically bound together in book form. During the evening, these selections were recited, and interspersed with music and singing. Towards half-past ten o'clock we united together in family prayer, and thus closed a most profitable and enjoyable social gathering. These soirées are held weekly during the winter months. About two months ago, on a previous visit, I had the pleasure of presiding at a lecture on "Health," given by Dr. Barnard, when the evening was again brought to a close by family worship.

On Sunday afternoon a Bible-reading is given, which is much appreciated. Although this Home has been well filled, I was not surprised to find that there would be a heavy deficit at the end of the year. It cannot be self-supporting. The ladies pay what they can, but the market in Paris is so overstocked that there are always those who are unable to pay anything while studying, or waiting for situations, but who are sheltered and influenced for good during what might otherwise be a very critical time in their experience, if left in Paris without such a Home.

It is needless to say that all shades of religious opinions are held by the inmates, who are ladies by birth and education, and much wisdom and tact are needed in dealing with them in spiritual matters, which is, of course, the principal aim in view.

A Home for daily and unemployed governesses, young women apprenticed in shops, ladies' maids, nurses, &c., seeking situations; a sanitorium, free registry, and nursery, and infants' Kindergarten school, comprises the work carried on at the Mission Home, 77, Avenue Wagram, with its seventy rooms, all of which I found going on very satisfactorily. I participated in the Christmas festivities, and had several opportunities of speaking to considerable gatherings.

The work at the Mission Hall adjoining, 79, Avenue Wagram, is now in full operation. Mission services for the poor, mothers' meetings, clothing club, and soup kitchen are all doing good work. The latter is held three times a week, and it is interesting to study the character of the people who come from all parts of Paris. I had the privilege of giving the usual Gospel address on two occasions.

On the last Saturday of the year we had a very successful Gospel temperance meeting, when four signed the pledge. The Sunday evening mission service and Watch Night meeting were also well attended by a class of people who would not attend a regular church service. At the Young Women's Christian Association, 26, Faubourg St. Honoré, where shop-girls are boarded and lodged, and Sunday dinners provided, I had the pleasure of conducting the usual Bible-reading, when twenty-one were present.

I visited the Children's Home, 35, Boulevard Bureau, the gift of Monsieur Galignani, several times, and found the youngsters bright and happy, and evidently well cared for.

Altogether I was much impressed with the tone and spirit in which the work is carried on. The ladies in charge at the various institutions seem so well adapted for their respective spheres, that one cannot but feel they have been specially raised up for this service, I expect my sister will be over again in March for a long visit. Owing to her absence, however, the Mission all round is suffering for want of funds, but I am glad to be able to state that I have never seen it in a more efficient state than at the present time; and I feel it needs only to be better known to command a liberal response from those whom the Lord has blessed with ample means, and who have a heart to feel for their fellow-countrywomen in the gay city of Paris. The hon. treasurer of the Mission is F. A. Bevan, Esq., 54, Lombard-street, E.C.—Yours,

Liverpool. THOMAS A. LEIGH.

BRITISH & FOREIGN BIBLE SOCIETY.

AT the committee meeting on Jan. 6, Mr. J. B. Braithwaite and Mr. George Williams gave earnest addresses. In a brief opening address for the year, the chairman, Mr. W. Shoolcroft Burton, referred to some of the Society's losses in the death of Bishop Lightfoot, Rev. Prof. Elmslie, Mr. Joseph Moore, and others, and to the progress in general work which had been made during the year. The treasurer, Mr. J. Gurney Barclay, reported an advance for the year in revenue. The free contributions had increased some £1500, and the donations about £2000. The corner has been turned, Mr. Barclay thinks, and the outlook is very favourable.

The "Helpers' Association," recently formed (see *Reporter* for January), has held its inaugural meeting in the Bible House. The tone of the meeting was practical, and the members of the Association evidently mean work. A course of lectures was announced for the special benefit of the members of the Association by the editorial and literary superintendents, and other authorities on Bible Society matters.

A letter from the Haute Savoie (December 23) says: "You will be glad to hear of the great use a grant of Bibles and Testaments you kindly made to us has been...Several of our people have become steady Bible-readers, and are inquiring earnestly about the freeness of salvation in Christ. We are looking for the fruit in due time."

One of the most interesting parts of the Society's work has always been its provision of Scriptures for the blind. An edition of the Psalms in Welsh for the use of the blind in the Principality is in contemplation. The Society has secured the services of Dr. Armitage for the publication, and it will be proceeded with as soon as he returns from Egypt.

The revision of the Portuguese New Testament is proceeding under the care of Rev. R. Stewart, Lisbon. The Gospel by Matthew has been printed, and the edition is exhausted. The new version of Luke is almost ready, and that of John is entering the press.

Another new language is likely to be soon added to the long list of the Society's versions. It is that of the Blackfoot Indians—a tribe numbering some 7000. Overtures have been made to the Committee with reference to the issue of the Gospel of Matthew, and the question is at present under consideration.

MANCHESTER. — The City Mission agents, assisted by voluntary helpers, do a good work in connection with a systematic visitation of the lodging-houses in this city. At forty of the largest of them meetings are regularly held, and there have been encouraging results. A social gathering recently held at one called "The Rest" was a very interesting occasion.

Obituary.

MRS. JAMES WRIGHT, BRISTOL.

IT is with much regret that we record the death, from inflammation of the lungs, of Mrs. James Wright, only daughter of Mr. George Müller, founder of the Orphan Houses for 2050 orphans, at Ashley Down, Bristol, after an illness of about ten days.

She devoted her life largely to the work connected with the Orphanage, having, prior to her marriage, laboured with her mother, the late Mrs. Müller, in this happy service. But, since the death of the latter, and her own marriage, she has been the co-worker with her husband, Mr. Wright, in his work as managing director of the Orphan Houses, during the prolonged missionary tours which her venerable and beloved father has undertaken, and in which he is at present engaged in India.

The loss to Mr. Wright is so great that we may well ask for earnest prayer on his behalf, for not only has he lost a most devoted wife, but one with whom he could take counsel, and find a real co-worker in the great responsibilities associated with the Orphanages, and other branches of work connected with "The Scriptural Knowledge Institution." Mrs. Wright inherited her father's unselfish nature, it was an instinct with her to live for the good of others, and to find her own pleasure and happiness in doing so in the most gracious and unostentatious manner possible. The funeral took place yesterday (Thursday) at Arno's Vale Cemetery, a service having been previously held at Bethesda Chapel.

The following is from an esteemed correspondent, who is also a relative of the late Mrs. Wright:—

Mrs. Wright was the only child of Mr. George Müller, founder of the Orphan Homes on Ashley Down. She was born in this city shortly after Mr. and Mrs. Müller came to live here in the year 1832, and has, therefore, been intimately acquainted with the working of the great Institution from her earliest days.

Delicate as a child, her strength was still further reduced, both then and after she had grown up, by severe illness, the after-effects of which were never entirely removed; but the instinct of helpfulness, which she possessed in an extraordinary degree, enabled her to assist her father, mother, and aunt (the late Miss Groves), in their multiplied labours.

Until her mother's death, which took place early in the year 1870, she was chiefly occupied at home—then the corner house in Paul's-street, Kingsdown, to which address all letters and parcels were directed—and where there were constant callers who had business with the workers on Ashley Down.

In the following year she was married to Mr. James Wright, who had been her father's helper in the orphan work for many years, and began to take more active part in the management of the houses, as her mother had done.

To this service she brought gifts that are rarely combined in the same individual. To a faith calm and serene as her father's was joined an intense power of sympathy, and enjoyment of the bright side of any narrative to which she might be listening, and a marvellously sound judgment in arriving at the best settlement of any institutional difficulty. Yet she regarded her work as if it scarce had any value, and was on no account to be talked of. Whoever had any business with Mrs. Wright, teacher, matron, or servant, was listened to with her whole attention, and as much respect as if she had been a lady of title. Consequently, when her reply was given, in the form often of a gentle suggestion, it was received instantly and acted on, instead of being discussed any further.

So she managed to get through in an hour more than many could accomplish in a whole morning. With an observant eye, a keen memory for anything wherein she could serve another, and of the smallest acts of kindness received, none who knew her could help loving her, while nothing would cause to escape from her a confidence that had once been entrusted.

Great as was her suffering during the few days of her last illness, her mind was always occupied on behalf of others. Ready to go if called up higher, she did not anticipate such to be the Master's will up to the last conscious moment, when she fell asleep.

When reading 1 Cor. xiii., and seeking some human example of the special grace therein described, one who has known her from a child, in cloud and sunshine, can testify that *it was found in her*, to the glory of her Redeemer.

MRS. M'CALMONT.

Only a few short months have passed since the readers of THE CHRISTIAN heard of the startling summons to "see the King" given to the Lady Lilias Sherbrooke. And now the messenger has come for another of the same family, her father's sister, Mrs. M'Calmont, who entered into the presence of the King on December 31. One who had known her intimately writes:—

Mrs. M'Calmont was one of the elder sisters of the late Lord Cairns. It was in her home in London that he came as a young man to study, and it was there that, even from those early days, he found and made the holy leisure to study the Word of God in the very early hours of every day, which has been mentioned in sketches of his life.

All her life through, this elder sister had the deepest and most true-hearted sympathy with her noble brother, and the truest union of spirit with him. Her life also was fed on the Word of God, and therefore her spiritual life was ever fresh. To be with her always gave the impression of a life which was deeply rooted.

She, too, had the habit of very early rising, and, long before the family gathered together, her prayerful Bible-reading occupied the first hour of every morning. This was her constant way, winter and summer. No wonder, then, that vigour and freshness were in her life. She was full of talent and natural powers, and she held all as due to Him who gave them. Like her brother, strength and serenity were two of her most marked characteristics, and a clear judgment and patience about details made her decision very valuable.

The writer, from three years old, remembers her, and how "a visit to Mrs. M'Calmont" was always a star day, for her sympathy and interest was felt even by the little child. As the years went on, her sympathy never wore out, but only deepened; and year after year it became a greater pleasure and privilege to have a good talk over God's interests.

We never thought her "old"; it never occurred to us to think her so, though she was seventy-eight last year. Only in the middle of December the writer had a long drive with her, in which she inquired, with the most vivid interest, about the young missionaries soon to be starting for East and West Africa, as well as others lately gone to Palestine.

Her long, fruitful, and restful life is another tribute to the power of God to keep up the life that He implants. The words "faithful unto death" do most truly describe her, for she was faithful to her Lord, faithful in her friendships, and in home life. She never gave up any interest once undertaken; and from the day when she left her Irish home, a very young bride, to live in London, her light shone for her Lord. She was one of the very earliest members of the Society for Promoting Female Education in the East, and her help was unfailingly given to Irish Church Missions, Connemara Orphanages, and many other works.

There was no decay in her life, for she was vigorous and strong to the last few days. On Monday, December 23, she worked till midnight, with her usual habit of leaving no arrears. Sudden illness then seized her, and in one week she was at home, leaving a sore blank; for her life was a centre to her family and a pattern of serenity and rested acquiescence in the will of her Lord, whether He took from her the one to whom she was most deeply attached, or asked her to resign a home of many years. Her whole life and bearing was a true "Yes" to his question, "Is it not lawful for Me to do what I will with mine own?"

ADMIRAL SULIVAN.

The death is recorded at Bournemouth, on New Year's Day, of Admiral Sir Bartholomew James Sulivan, K.C.B., at the age of seventy-nine. This distinguished officer not only served faithfully his Queen and country during a long period of years, but he was equally loyal in the service of his Heavenly King. A staunch supporter of Protestant principles, his name was also widely known in temperance circles, and up to the time of his death he held the post of president of the Bournemouth Blue Ribbon Gospel Temperance Union. He was one of the three original founders of the Mission to Seamen; on the death of Captain Allen Gardiner, he took a leading part in the reorganisation of the South American Missionary Society. His kindly, generous heart was ever ready to respond to any appeal made on behalf of truth and justice.

DR. DÖLLINGER

The learned German theologian and historian, Dr. John Joseph Ignatius Döllinger, well known as the leader of the Old Catholic movement, died on Friday last, at Munich, where he had lived for over sixty years as University professor. Aged ninety-one, he had seen much of the Papal system, and as the years passed, he became increasingly distrustful of the Vatican, and all the ways and works of the Jesuits.

Shortly after being ordained, in 1822, he defended things as he found them, but studies in church history led him to assume a position of hostility to the Vatican. This hostility was specially manifested in 1861, when he spoke out with unwonted plainness in favour of the separation of the spiritual and temporal power then wielded by the Pope. Three years later the "Syllabus of Errors" was issued by Pope Pius IX., condemning heresy, modern philosophy, and liberalism in politics. The struggle between Ultramontanism and the more independent Catholicism of Germany thereupon became increasingly severe. Only one measure seemed to be wanting to secure success to the Ultramontane party, and that was a declaration of the Pope's infallibility, making the teachings of the Syllabus binding on the entire church. Dr. Döllinger was at the head of the German bishops who vigorously repudiated the assumption, and he remained faithful to his convictions to the last. He was excommunicated from the Romish Church as a primal heretic, but his valuable writings—showing great historical research and power of reasoning on theological matters—to say nothing of his bold stand for a purer (though incomplete) form of faith, secured him friends and admirers among Protestants throughout the world. With his help and influence the opposition went on, and one after another the claims of Rome were openly discussed. In 1875, the Old Catholics of Bonn, in asking for a church for their worship, declared that they did not secede from the Catholic Church, they desired Catholicism free from debasing doctrines, repudiated the infallibility and supremacy of the Pope, and sanctioned the reading of the Bible and Divine worship in the vulgar tongue, and the marriage of priests.

In the dogma of infallibility Dr. Döllinger recognised an attempt to institute a monarchical despotism, and pronounced his conviction that an infallible Pope would be but a tool in the hands of the Jesuits. This was his belief to the last, and a life of intense activity was closed in a spirit of praiseworthy loyalty to truth and reason. We are unable to speak very definitely as to the end. It seems, however, that even while on his death-bed an attempt was made to induce Dr. Döllinger to make

peace with Rome by recanting his oft-expressed opinions. His noble answer was the one he had given on many previous occasions: "I will not sully my old age with a lie."

PASTOR EUGÈNE BANZET.

French Protestantism has sustained another sad loss. Formerly a pastor of the Lutheran Church, M. Banzet had lived for some years in Paris, where he wrote three works of practical interest, dealing with missions to the heathen, the evangelisation of the Jews, and the hallowing of the Lord's Day. He founded *L'Ami Chrétien des Familles*, a journal which has proved a blessing in many a home.

MADAME EUGENE SCHNEIDER.

This lady, the widow of the former President of the Corps Législatif, recently expired at Paris. Her name was widely held in honour for her unbounded generosity. Being a whole-hearted Protestant, she greatly helped the organisations and agencies of the Reformed Church. The poor, however, she succoured because they were poor, and irrespective of their religious creed. *Le Christianisme* says of her:—"Money for her had no value other than as a means of doing good. Her loss has been mourned by her friends in Paris, but at Creuzot, where she passed the greater part of her life, thirty thousand persons have followed her funeral procession. The entire town was plunged in grief, and, so much was she beloved of all, that both in the Protestant place of worship and the cortège, not far from the pastors of the Reformed Church, there were to be seen the Sisters of the Order of Saint Joseph. Everybody knew how deep was her attachment to the Gospel and Protestantism, but Catholic eyes were closed as to her 'heresy' because of her great goodness."

Died, at the Cedars, South Hackney, of diphtheria (following an attack of influenza), on Sunday, January 12, Kenward Wallace Elmslie, the beloved second son of Dr. and Mrs. Barnardo, aged twelve years.

CENTRAL AFRICA.

THE religious position of Uganda is remarkably illustrated in Mr. Stanley's letter to Mr. Bruce, the son-in-law of Dr. Livingstone, from which we quoted last week. It is instructive to have the opinion of the man whose letter in 1875 caused missions to be sent into the kingdom of Mtesa, and who was met by a deputation of decently-clothed men professing to be Christians, and representing thousands of their brethren, who preferred exile to the acceptance of Mahommedanism. Although the Christianity of many may be only skin-deep, that of others, we know, has been tried by fire; and since the deputation had with them the Gospel of Matthew, as well as Prayer-books, we may suppose that they were not Roman Catholics.

Mr. Stanley rightly sees in these men a new force which will rapidly and surely develop in wholesome changes for Central Africa. With him, we would be sceptical about the conversion of Mwanga (whose letter to Mr. Mackay we printed lately); but there can be no doubt at all that if the people of God at home are faithful to the present opportunity, a white harvest is waiting for them in Uganda.

THE PORTUGAL IMBROGLIO

has, we may hope, conclusively ended by the acceptance of the *ultimatum* presented by our Government on Saturday. We may now hope that there will be no more heard of Portuguese interference with British colonising and missionary enterprise in Nyasaland. An arrangement must be made for leaving the way between the Shiré and the ocean open to our vessels and traffic, for there is no other means of communication with the world outside. The Free Church of Scotland has already appointed four new missionaries; let the representatives of commerce show equal wisdom and vigour.

GEORGE HATTON AND HIS WORK.

LAST week a number of friends associated or in sympathy with the St. Giles Christian Mission assembled at Little Wild-street Chapel to celebrate the coming round of the thirtieth anniversary of the work which Mr. George Hatton and his helpers have carried on during that period. The narrative of what has been done is a striking chapter in the history of aggressive Christianity; and, while many classes of the poor have been benefited, no small gain must have come to the public at large through large numbers of criminals being transformed into honest citizens.

On the evening of the first Monday in January, 1860, Mr. Hatton, who then attended the ministry of Dr. Brock at Bloomsbury Chapel, called a meeting of young men at his house in Chancery-lane, when each agreed to give something weekly towards the carrying on of Christian work in the densely populated parish of St. Giles'. That was the day of small things; and for four years the meetings were held at a shop and parlour in Queen-street. Subsequently King-street Hall was obtained; but in the course of ten years the work in general had assumed such proportions, that the offer of the fine old chapel in Little Wild-street was regarded as a timely providence. Adapted for its new purpose at considerable expense, the chapel was opened by Mr. Spurgeon in 1874, and has since served as the headquarters of the Mission.

It was in 1868, and while Mr. Hatton was conducting special services in Chenies-street, Tottenham Court-road, that he first became associated with Mr. William Wheatley, who has since rendered such distinguished service in connection with that branch of the work. About nine years later, when Joshua Poole was holding special services at Wild-street Chapel, a number of the criminal class actually presented themselves; and on their expressing a desire to turn into honest ways, a load of wood was purchased for them to cut up and sell, while other industrial experiments on their behalf were also tried with success.

Others of the criminal class who desired to reform were attracted, and thus a temporary Home became necessary; and it is a significant fact that the first house utilised for this purpose was a quondam public-house in Earl-street, which, as a place of very low repute, the men had frequented in former days. This work became so thoroughly successful in an all-round sense that another and a larger Home of Industry was opened in Brook-street, Holborn. This had also been a public-house; but it is now a busy hive, and, besides offering temporary employment and lodging to numbers who have missed their way in the world through yielding to temptation to dishonesty, it is daily thronged by repentant men and lads who have lately come out of prison.

Twelve years ago the work at the prison gate, the general success of which has surprised and gratified all who have looked into it, was commenced in a small way at the House of Correction, Coldbath-fields. The privileges now enjoyed were not possessed then; and it was with some difficulty that a room was procured in which to hold the breakfasts. Lady helpers were of the greatest service in those early days; and now that the work has extended to the prisons at Holloway, Wandsworth, and Pentonville, it is not second in importance to any philanthropic enterprise of the day.

The latest development of this aggressive work has been the addition of a branch for the reclamation of fallen women; and it is a singular fact that the temporary Home opened at Seven Dials is the third public-house utilised by the Mission. There are other Homes in Drury-lane, and at Kentish Town, and the success of the efforts made in this department has been eminently encouraging.

We regret to say that of late Mr. Hatton has suffered from ill-health, which has precluded his personally taking such an active part in the work as was formerly the case; but the Mission in general has not been allowed to suffer, and Mr. Hatton is still enabled to superintend the whole of the operations. As regards the coming in of funds, however, the past Christmas has not been a very "merry" one, as the receipts have been discouragingly below the average, although the current expenses for the three departments can hardly be curtailed. The case is urgent, and, beyond relieving Mr. Hatton himself of anxiety at a time of bodily weakness, we should be glad to hear of the work in progress itself being stimulated by substantial help.

BREAKFASTING AT GRAY'S YARD.

THE destitute, the ragged, and the hungry, were well represented at Gray's-yard Ragged Schools, on Sunday morning, when about 800 poverty-stricken men, a few women, and two or three children, gathered to eat the substantial breakfast provided them by the kindness of friends. A cup of coffee, a pound pie, and a large cake, is fare not to be despised under any circumstances; but judging from the rush to get inside the George-yard Hall, and the eager impatience with which the food was devoured, the meal was doubly welcome to the uninvited guests. Most of them were casuals, who had spent the night in the open air, in anticipation of the morning's breakfast; some were gaol-birds, recently out of the warders' hands, and a few looked as if it had not been long since they had seen better days.

But the reason of their coming lay, not simply in the fact that they were to have food for the body—they were there to listen to Gospel addresses and to sing the hymns familiar to them in their childhood's days. The meeting commenced with the hearty singing of, "Come ye sinners, poor and wretched"—a grimly appropriate hymn. Mr. Hanbury, treasurer of the Mission, spoke a few words to the men, advising them to look forward, and see if in the future they could not act differently, that their lives might be brighter than in the past.

Mr. Gurney Sheppard also wished his friends a happier New Year. God had promised them, he said, that "as their days their strength should be," and he was sure that if they strove to lead better lives upon the strength of this promise, God would not forsake them. He liked the word "determination." A few words from Ned Wright concluded the address. He told his motley congregation about his own life, and his recital evidently touched a chord in many hearts. The men laughed heartily, too, when he told several of the anecdotes he uses to illustrate Gospel truth.

SOUTHWARK, S.E. — New buildings were opened on Thursday last week in Castle-yard, Holland-street, in connection with the Ragged School and Mission held there. Rev. Newman Hall presided, and the speakers included Messrs. F. F. Belsey and C. Steinitz. The inauguration was full of promise. The girls of the neighbourhood are gathered in a sewing-class, at which they are taught how to cut out clothes. During the past winter the poor have been befriended to the utmost of the power of the various workers. The superintendent of the Mission is Mr. Buncombe, Ingleside, Knatchbull-road, Camberwell.

THE ARGENTINE REPUBLIC.—To such as may think of taking up Christian work in the Argentine Republic, in response to the appeal of Mr. W. C. Torre, in last week's paper, it may be well to point out that it is highly important to acquire the Spanish language before arriving in the country. There are in the Republic many Englishmen, Frenchmen, and Italians, as well as Spaniards, and the surroundings are, in more senses than one, unfavourable to the prosecution of linguistic studies. We are assured that the language can be better and more quickly acquired by a brief residence in Spain, or under a Spanish tutor in London, than in the Argentine Republic.

DR. PIERSON ON PRAYER.

IN one of his addresses on Friday at the Centenary Hall, Dr. PIERSON deplored that the great bulk of professing Christians know very little of the power of believing prayer. What power there is in prayer, according to the Word of God! In John xvi. 24 Christ says: "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." The Old Testament saints prayed, but not in the name of Christ. Now the "name" represents the character, and to ask something in Christ's name is to pray by virtue of identity with Him. We are one with Him, as a true wife is with her husband, and the members are with the body. Therefore, if we ask anything of God in Christ's name, it is not simply we who ask, but virtually Christ Himself. On that account there can be no such thing as an unanswered prayer offered in the name of Jesus Christ, for the Father will not neglect or reject the petitions of the Son.

It is our privilege to ask things of God "in the name" of Christ Jesus, with whom we are taught to regard ourselves as having died, risen, and ascended into heavenly places. Prayer is essentially a divine and not a human operation; it is not simply asking for what we want, or offering praise to God; but it is the Holy Spirit working in the believer in the initiation of holy desires; and the incense, "the prayers of the saints," is, as we read in Revelation viii. 4, received into Christ's golden censer, and swung before the throne of God, being made acceptable by the Son's mediation. Then see Romans viii. 26, "We know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings that cannot be uttered." We have desires which we cannot express, as well as such as we can put into words.

In the Epistle to the Ephesians (ii. 18) we have an explanation of prayer which shows that the whole Divine Trinity is involved:—"Through Him (that is, Christ) we have access by one Spirit unto the Father." The Spirit moves in the soul, so that we desire great things of God, and Jesus Christ is the medium of access by which the prayer reaches the Father. Not until the Father can dishonour the unutterable groanings of the Holy Spirit, and the mediation of the Son, can He disregard any prayer that is really offered in Christ's name. How shall we pray in Christ's name? Holiness—renunciation of sin, and the abandonment of idols—living in the fellowship of God, are essential. Let us then cultivate communion with God, so that we may know more of the power of prayer.

OUR VILLAGES.—Mr. Joseph Heathcock, Bournheath, near Bromsgrove, writes to say that there are in his neighbourhood many opportunities of service for any Christians with means of their own who desire a sphere of usefulness in Christ's vineyard.

REQUESTS FOR PRAYER.—For blessing on a Gospel mission, by Mr. Henry Lakin, at the Louisa Ashburton Hall, Custom House, E., Jan. 12 to 26.——For blessing on a mission being held at Penton, Hants, by Mr. Maurice Marcus, of the Evangelisation Society.——For blessing on a mission being held at Union Hall, Carlisle-street, Edgware-road, by Mr. Thomas Hickling.——For blessing on an eight days' mission at Newport (Mon.), by Rev. F. C. Spurr, of Cardiff.——For blessing on a Church mission at Market Rasen, Jan. 18 to 28; also for mission Jan. 25 to Feb. 1, in connection with the Children's Special Service Mission.——For blessing upon evangelistic services at Radstock, until Jan. 26.——For blessing on a mission at Chesterfield, Jan. 30 to Feb. 10, by Rev. Dr. Morgan.——For a mission at the Bath Y.M.C.A., by Mr. W. R. Lane, Feb. 9 to 18.——For blessing on special services at the Baptist Chapel, Birchington, Jan. 19 to Feb. 2.

THE OPEN-AIR MISSION.

ON Monday night, the thirty-seventh annual general meeting of this Mission was held at the Memorial Hall, Farringdon-street, E.C. The chair was taken by the Hon. Henry Noel.

A lengthened report was read by the secretary (Mr. Gawin Kirkham) touching the operations of last year. It appeared that the members of the mission (effective roll) now numbered 1,089. Conferences of preachers had been held by the Mission and its auxillaries, to the number of thirty-three.

The number of towns and villages to which agents and preachers had been sent was about 500. The total number of circulars, tracts, books, cards, &c., distributed during the year was 1,225,057. A statement of the secretary's work showed that since his re-appointment, some thirteen years ago, he has delivered 2463 open-air and 3770 indoor addresses, making in all 6233, at which, it has been estimated, some 895,112 persons have been in attendance. During the period mentioned the secretary has travelled the enormous distance of 143,973 miles.

Last year Mr. Kirkham's mission friends, in order to satisfy his desire to visit the Holy Land, subscribed the sum of £125 towards the expenses. The opportunity had now come, and he purposed starting on his tour on Friday. There was one interesting point in connection with his tour: he intended crossing Central Europe, and purposed giving at Stuttgart for the thousandth time his exposition of the famous picture, "The Broad and the Narrow Way." It was a singular coincidence that the occasion of this lecture at Stuttgart would be the twenty-second anniversary of the death of Charlotte Reihlen, the author of the picture. The chairman, Rev. J. E. Shephard, Rev. W. Pearce, Colonel Macgregor, and Mr. Joseph Weatherby, followed in addresses eulogistic of the works and objects of the Open-air Mission.

Evangelistic Notes.

Mr. William Nobbs has been conducting very happy and profitable services for Christians, including lantern lectures, on the "Tabernacle," at Cumberland Hall, Hotwells, during the past sixteen days.

Mr. and Mrs. Harrison have conducted a series of meetings at the Northcote-road Baptist Chapel, Wandsworth. Souls have been saved, and the Christians revived. This week a children's special mission is being conducted.

Mr. Charles Cook has held a week's mission at Trinity Presbyterian Church, Notting-hill (Dr. Sinclair Paterson's). The meetings, though not crowded, were most encouraging, and evident proofs of the power of the Gospel were seen, as nightly anxious souls were dealt with by the workers.

Kilkeel, Ireland.—A mission, conducted by Messrs. Carleton and Crawford, of the Irish Evangelisation Society, has concluded, at the closing meeting of which many persons publicly testified of blessing which they had received then or at a previous mission conducted by the same evangelists in a tent pitched in the town. Since that time the Memorial Hall, a new and commodious building, has been built, which has already been the birthplace of souls.

Mr. Geo. C. Needham has been in Kansas recently. The churches everywhere were crowded to hear his Bible lecturers. There were many conversions—fifty confessions of Christ at one service. Mr. Needham's aim is the development of spiritual life in the churches and individuals, hence the greatest blessing comes to pastors and their flocks, and thereafter to the unsaved. The evangelist is now in Missouri. His Bible-classes number hundreds, and Bibles are purchased by the people.

Rev. R. Balgarnie's mission engagements for the next three months are: Heckmondwike, Jan. 18; Pudsey, 25; Kettering, Feb. 1; Ryde, 12; Brading, 15; Sandown, 22; Shanklin, March 1; Hammersmith (Baptist), 8; Newmarket, 15; Dorking, 22.

The Book World.

A Book on Inspiration.

ON THE INSPIRATION AND DIVINE AUTHORITY OF THE HOLY SCRIPTURES: with Replies to some alleged Discrepancies. By H. H. Snell. *G. Morrish.* We are, on the whole, much pleased with Mr. Snell's contribution to the elucidation of this important theme. He writes as one keenly alive to the gravity of the subject, and eager to be of what service he can in setting forth the undeniable claim of the sacred Scriptures to be regarded as a divinely inspired and supreme authority. In the present day such works are especially timely. An element of power in this work is the manifest reverence with which the whole subject is dealt with. We have read more scholarly works on this subject, more solid defences of the truth that "all Scripture is God-breathed." At the same time this is a book of considerable power; is not heavy reading; has a flow of fervour in it which is refreshing; and is the production of one who has a considerable spiritual acquaintance with the books of the Old and New Testaments. Our main [illegible] to Mr. Snell's treatment of the question relate to those portions of the work in which he departs from his text, and seeks to impose upon his readers crude interpretations touching the Church and the second advent of the saints. There was no call to import this debatable matter into the work at all. Mr. Snell thinks that the Church only began at Pentecost, and that all the Old Testament saints, Abraham included, form no part of the Body of Christ. To us the inspired Word conveys a totally opposite view. Whether it be or be not Scriptural, it is certainly irrelevant in a treatise designed to vindicate the inspiration and Divine authority of the Holy Scriptures. While taking exception to matters of detail, we would not detract from the substantial value of the work considered as a whole.

MISCELLANEOUS.

MEGIDDO, AND SERMONS ON SPECIAL OCCASIONS. By Rev. Gordon Calthrop. *Sir W. Hunt & Co.* One of these thirty sermons on all manner of subjects, texts, and doctrines, not one will be found that does not repay reading. Mr. Calthrop's style is easy, his matter well arranged, and his views thoroughly Scriptural and evangelical.

THE SCOTTISH CHURCH AND UNIVERSITY ALMANAC, 1890. Ed. *Edinburgh: Macniven & Wallace.* Here are lists of churches and ministers, with much other information, of the various Christian denominations of Scotland. The accounts of the Universities and Theological Halls, with lists of professors, &c., have evidently been compiled with great care.

THE MISSIONARY BROTHERS: Memoirs of Rev. J. Wear Bell and Rev. J. Bell. By J. E. Hellier. *Wesleyan Book Room.* None can read without profit the lives of missionaries, short or long. After only four weeks residence in West Africa, the elder Bell died, but his death led his younger brother to lay hold on eternal life. After only three years service in China the second labourer received his crown. Being dead they speak.

DOD'S PEERAGE, BARONETAGE, AND KNIGHTAGE, of Great Britain and Ireland for 1890. This is the fiftieth year of publication of a very useful handbook of reference. Accounts are given of all the titled classes of the United Kingdom, and nothing but great diligence and care in matters of detail could have produced such a complete and reliable work. Information as to courtesy titles, precedence, and style of address, add to the utility of the book. (*Whittaker & Co.*)

THE WRITINGS OF THE APOSTLE JOHN: with Notes, Critical and Expository. By the late John Tindall Harris. Vol. ii.—The Revelation. 7s. 6d. *Hodder & Stoughton.* This is the completion of a work which is, in a large measure, *sui generis*. The author holds that Christ came "in the glory of his Parousia at and after the destruction of Jerusalem, and the dissolution of the Jewish Theocracy." This idea runs through his work and governs his entire exposition. With regard to the Apocalypse, he says: "The book (according to my interpretation of it) purports to be the history in figure of the day of Christ, from the date of the destruction of Jerusalem, which event was imminent when the Apocalypse was written, to the consummation of the present dispensation in the new heavens and the new earth." Though unable to endorse many of the views and opinions expressed, we admire the reverent suggestiveness of the work.

he Arrow. 1d. Another new monthly. The ents are bright and readable, the tone is evan- cal, and the policy Nonconformist. The pub- er, *Mr. H. G. Davies*, 73, *Ludgate-hill, E.C.*, s the magazine, which is amply illustrated, be localised in connection with many churches ughout the country.

METHODIST FAMILY, Vol. xx. This illus- d monthly makes a capital volume. The ents are varied in character, and always whole- in tone. The pages are filled with matter ulated to entertain and instruct the family; efore, we sincerely hope that they will have y readers. (61, *Paternoster-row.*)

AYBREAK IN THE SOUL. By Rev. E. W. re. 1s. *Partridge.* The believer's entrance full salvation is here defined and explained in minently practical manner. To those who for a brief statement of the conditions of the ine illumination, and an unfolding of the s attendant privileges, we cordially commend book, which is, from first to last, intensely ulating and helpful.

essrs. *Cassell & Co.* are doing excellent service e community by placing classic works within reach of people of small means. They are now ng in weekly numbers, at a halfpenny (monthly , 3d.), the well-known and highly instructive OF CHRIST, by Archdeacon Farrar. Printed rge type, and admirably illustrated, the work lculated to prove widely useful; we trust many who read its graphic pages will accept s testimony concerning his Son, and find in eternal life.

ribner's Monthly has some very instructive s. "Water Storage in the West," by Walter ette Bates, introduces the reader to wonderful es and operations in a region of the United es to which many eyes are at present turned. . Jacassy writes on "Tripoli, of Barbary," and ry T. Finck expatiates upon "The Beauty of ish Women." Mr. A. E. Kennelly, chief rician in Edison's laboratory, contributes a re- able paper on "Electricity in the House- ." It is needless to add that, as usual, the trations are numerous and good. (1s. *F. Warne* .)

e Scottish Weekly. "Why do you appear?" is itle of the introductory article of this new y paper. The answer is comprehensive and it, and includes the following sentences: ause many have been anxious to have a paper h they could allow freely to circulate in their lies without fear of unsettling the minds of of the members by questionable doctrines in ion and politics. 'For Christ and our country' be our watchword." We trust the excellent ose herein implied will be valiantly carried to the glory of God, and the good of the ish people. (*Offices:* 19, *George IV. Bridge, burgh*).

E HYMN LOVER. By W. Garrett Horder. *rwen & Sons.* This is a very interesting and uctive account of the rise and growth of ish Hymnody. The author has spared no ur in order to make his book a success. He athered much material, and has arranged it considerable skill, so that every reader will tertained and profited. There are frequent essions of opinion with which we do not . The author's objection to hymns not ad- ed directly to God appears to be carried too If the Book of Psalms is to suggest the rn for our modern hymnals, this rule will not to be too rigidly enforced. The Apostle in v. 19 and Col. iii. 16 seems to suggest that purpose of our hymns is to "teach and nish" others. For this reason we also differ the author in his objection to doctrinal s. Neither the Trinity nor the substitutionary ring of Christ, nor the future resurrection of ody, according to Mr. Horder, should find any atic statement in our hymns of praise. If purpose of our hymns is to teach, then the clear and definite their doctrinal statements etter. The position taken by the author upon subject of future punishment appears in his ence to the words:—

> Nor yet because who love Thee not
> Must burn eternally.

n that," says Mr. Horder, "if understood as g forth, not the eternity of punishment, but so long as love to God is absent from the it must suffer, may be accepted as grandly " These are some of the defects of the which require it to be read with care. We hankful for the author's collection of facts; e cannot accept all his opinions.

FRA ANGELICO, AND OTHER POEMS. By Gregory Smith. 1s. 6d. *Longmans, Green & Co.* Smooth in metre, imaginative, and often original in thought, Mr. Smith's verses are above the average, and will interest a varied circle of readers.

ILLUSTRATED BIBLE FOR THE YOUNG. This is a re-issue of a useful book. The pictures do not amount to much, but Bible history and teaching are outlined in a manner which will render the pages helpful to children either as an introduction or a companion to the direct study of Holy Writ. (*Simpkin, Marshall & Co.*)

WINNING AND WARNING. By Louisa Clayton. 1s. 6d. *Hawkins.* A series of addresses suitable for meetings and Bible-classes. Such plain, earnest, heart-teaching as fills these pages is sadly needed to-day. Faithful words of warning and loving appeals to the unsaved make the warp and woof of the book, for which we wish a large circulation.

SUNSHINE FOR THE MORNING OF LIFE. By Alice Parkes. *Seeley & Co.* In a brief introduction, the Bishop of Rochester correctly describes the short readings which make up this volume when he says that they "abound in picturesque illustrations, and, in what is better still, earnest and attractive presentation of 'the only realities' in simple and graceful language." Cultured and benevolent, the author specially addresses the young. She writes good poetry, and her book, which is printed in a bright blue tint, will form a capital present for girls.

SALT AND LIGHT: Sermons by D. Jones Hamer. 6s. *Hodder & Stoughton.* This volume serves as a memorial of one who was highly esteemed in a large Christian circle, both in England and at the Antipodes. It contains some of the best thoughts of one who devoted considerable culture and great energy to the extension of Gospel knowledge and influence. The style is fresh and forceful, and for the most part the discourses, twenty-four in number, are soundly practical. Ten of them are expository of the Sermon on the Mount, and the first of these supplies the title of the volume (Matt. v. 13-16). Always clear, the sermons are well worthy of perusal.

ST. THOMAS OF CANTERBURY: An account of his life and fame, from the contemporary biographers and other chroniclers. 2s. 6d. *David Nutt.* This volume has been edited for the very useful "English History by Contemporary Writers" series, by Rev. W. H. Hutton. Students of history do well to keep in view the quite early narratives, while they read the modern versions and latest interpretations of great events and actions. The personality of Thomas à Becket not only stands out prominently in twelfth century history, but it was such as to impress the English people in many ways during a long period. This handy book undoubtedly contains the cream of the abundant Becket literature.

KEPT; OR, THE GUIDANCE AND GUARDIANSHIP OF THE GOD OF ALL GRACE. By David A. Doudney, D.D. *W. H. & L. Collingridge.* The title of this book is almost a confession of the vigorous faith of the venerable and venerated author. The pages reflect that healthful distrust of self, and that glowing praise of God, which characterise the pages of *The Gospel Magazine*, in which the many eminently readable chapters first saw the light. To those who have long known the Lord (like Dr. Doudney, who, in the preface, speaks of having had personal experience of divine things for sixty-four years) the pages will have a great attraction, while to all who have learned to put no confidence in the flesh they are likely to prove stimulating and encouraging.

AROUND THE WICKET GATE. By C. H. Spurgeon. 1s. *Passmore & Alabaster.* The beloved pastor of the Metropolitan Tabernacle has in these pages a friendly talk with seekers concerning faith in the Lord Jesus Christ. While admirably adapted to this excellent purpose, the book will also prove very helpful to such as are actually journeying to the Celestial City. In a brief preface, Mr. Spurgeon says of those who are looking for the King's highway: "Only the Lord Himself can remove the folly which is bound up in their hearts, and lead them to take the great decisive step. Yet the Lord works by means, and I have prepared this little book in the earnest hope that He may work by it to the blessed end of leading seekers to an immediate, simple trust in the Lord Jesus." The relation of faith to salvation is explained with great clearness, and Christ is, with beautiful precision, held forth as both Saviour and Lord. The pages are bright with apt illustration, and, with God's blessing, will prove of service to many who are "not far from the kingdom."

THE PASTOR'S DIARY AND CLERICAL RECORD, prepared by Louis H. Jordan, pastor of Erskine Church, Montreal. 1s. *J. Gemmell, Edinburgh.* A neat, handy, pocket-book, so arranged as to suit ministers of all denominations. Visiting lists and a record of classes of all sorts are provided. There is a short but well-chosen list of texts for the sick. A useful New Year's gift for any pastor.

WHISPERS OF THE ETERNAL, by Robert Alleyne Harris. *G. Stoneman.* Here are the breathings of a devout soul, who has not studied in vain God's teaching in nature, providence, and Scripture. Though some expressions might jar on a cultured ear, and some stanzas lack finish and force, Christian workers, mourners, and worshippers will find much to cheer, warn, and guide in this little book.

THE GREATEST THING IN THE WORLD. *Hodder & Stoughton.* No author's name is appended to this little book; but the initials H. D., stamped upon the cover, remind us that this is an address delivered by Prof. Henry Drummond on 1 Cor. xiii. Its popularity is proved by the fact that the latest edition brings up the number issued to thirty thousand. No one can read it without profit. It is intensely practical in its aim, bright and interesting in style, and healthy and inspiring in tone. It dignifies the little ordinary virtues of life by showing that love is to find its expression in them; while it also shows the impossibility of such a life apart from the experience of God's love to us. We commend the book as helpful to all. (1s. & 2s. 6d.)

BIBLE ILLUSTRATIONS FROM THE NEW HEBRIDES. By John Inglis, D.D., F.R.G.S. *Nelson & Sons.* This is a satisfactory book in every way. The author has spent a long life in the island of Aneityum, now entirely evangelised, and has translated the Word of God into the language of the people. It is refreshing to find with what clearness he adheres to the inspiration of Scripture. A thoughtful and well-read man, he has found many deeply interesting illustrations of Scripture in the course of his missionary experience, and these he sets forth in a felicitous way. Preachers should place Inglis on the shelf beside Kitto and Canon Tristram. The best of all the illustrations are those in which he gives examples of conversion. Dr. Inglis must now be getting an old man, but his eye is not dim nor his natural force abated.

BENJAMIN HELLIER: His Life and Teaching. Edited by his Children. 7s. 6d. *Hodder & Stoughton.* A goodly volume in two parts. In the first the late Governor of Headingley College is lovingly depicted as he appeared in his daily life—a manly Christian and an eminently useful Methodist. The second part consists of discourses and extracts, expository and experimental. Rev. Dr. Moulton writes an introduction to the former, and Rev. G. G. Findlay to the latter. An excellent portrait, and some illustrations, enhance the interest of the volume, which those who knew Mr. Hellier will peruse with special pleasure. To others the pages will certainly prove inspiring. Mr. Hellier's life was one of holy earnestness, his whole career breathing the spirit of his dying message to the college students: "Give my love to them, and tell them that my last words to them are to preach Christ; not themselves, but Christ, the good news of salvation, salvation from sin; to *preach Christ.*" What more wholesome counsel for aspirants to the ministerial vocation?

A clear and well-judged address to Christians on "The World," by Rev. A. E. Barnes-Lawrence, of Blackheath, is published by *Messrs. S. W. Partridge & Co.* (1d.).

Y.M.C.A. DIARY AND CALENDAR, 1890. Mr. R. Howard Henson, hon. sec., Finsbury Park Y.M.C.A., has prepared this admirable diary, which will be especially welcome to secretaries and other officers of Y.M.C.A.'s and similar societies. (1s. *C. E. Roberts & Co.*, 86, *Chiswell-street, Finsbury-square, E.C.*)

LADIES IN REDUCED CIRCUMSTANCES find a friend in Miss Smallwood, of The Lees, Great Malvern, whose *Fund* on their behalf proves a great boon as far as it goes. This, however, is insufficient to meet the demands constantly made upon it. The Fund has been in existence three years. Miss Smallwood writes:—"I receive numbers of very sad letters, the writers wishing for work. I can get almost every kind of work or painting done well. Some of the ladies are so poor and so ill that they cannot do anything, and I try and allow them a little money for a few weeks. There are many ways in which friends can render help, such as holding concerts, sales of work, working parties, &c., besides giving orders to be executed by the ladies."

THE HOMES FOR LITTLE BOYS.

In celebration of the anniversary of the Farningham and Swanley Homes for Little Boys, an interesting concert was given on Saturday last at the Royal Albert Hall.

Lord Brassey presided, and a varied programme was gone through by the Farningham Boys' Band and the Swanley Orphan Choir. In the course of a hearty address, the chairman strongly urged the claims of the institution, in which nearly five hundred homeless and orphan boys are housed, fed, clothed, educated, and taught useful trades to fit them to earn their own livelihood, and to become useful citizens. There are eleven of these homes at Farningham, and in each there are thirty little boys. The advantages of this system, which gives something of the benefits of home to those who were bereft of that blessing, have fully commended themselves to the philanthropic public. Unfortunately, from insufficiency of income, two of the homes are at present unoccupied, and he therefore made a special appeal. There are two hundred orphan boys in similar homes at Swanley.

Mr. Benjamin Clarke, Secretary, also made a statement, setting forth the variety of work done by the boys, who made the clothes, shoes, stockings, and bread for the Homes, and did all the printing that was required. The income was, he said, £1500 short of the expenditure. The lads looked in vigorous health, and appeared to enjoy themselves heartily.

Personalia.

Mr. Gawin Kirkham expects to start on Monday next for a tour in Palestine.

Canon Basil Wilberforce has undertaken to visit Australia shortly for the purpose of delivering a series of addresses in support of the temperance movement.

Rev. Henry Montgomery, of Belfast, will conduct a mission for men only at the Young Men's Christian Association, Exeter Hall, from February 9 to 19 inclusive. Full announcements will be made later on.

Mr. John Horniman, of Croydon, has placed in the hands of trustees the munificent sum of £25,000 to build and endow a Seaside Convalescent Home for Children, and he has offered to entrust the management to the Committee of the Friends' Epping and Folkestone Homes.

Mrs. Hilton, of the Stepney Crèche, has been very much tried by a serious illness in her Orphan Home, and by the loss of letters containing remittances for her institutions. She asks her friends to cross their cheques and postal orders, and to register their letters for the present.

Mr. Thomas Cook, of Leicester, the tourist agent, has signified, through the deacons of the Baptist Chapel at Melbourne, Derbyshire, his native place, that he has decided to build there thirteen cottages and a mission-room. The cottages are to be rent free, for the use of the aged and deserving poor of the town. Mr. Cook desires that the work of building should commence at once, and that the cottages should be as near as possible to the house where he was born.

Mrs. Watts Hughes and her work are sketched in *The Queen*, and a portrait given. Her rich gift of song, with her methods of instruction, and her admirable work on behalf of poor boys are the theme of a friendly article. "Though never appearing in public, she still continues to sing in drawing-rooms from time to time, which is a great pleasure to her friends, recalling the days when her voice gave delight to far larger circles."

WORKHOUSE INFIRMARIES.—*The Hospital* says:—"There yet remain workhouse infirmaries where the sick and dying are trusted to the tender mercies of imbecile paupers"; though in most of them the dying pauper is now sure of a certain amount of care and attention. The change, which is designated "a perfect revolution," is attributed as due in a great degree to the labours of the Workhouse Infirmary Nursery Association, of 6, Adam-street, Strand, an association with an income of only about £300 a year. Hampered by want of funds, it has to leave undone much of the good which it is willing and able to do in the direction of workhouse infirmary reform.

Among the Churches.

CHURCH OF ENGLAND.

Rev. J. H. Keen, for some years senior curate of Christ Church, Spitalfields, has been invited by the Committee of the C.M.S. to join the North Pacific Mission. Mr. Keen has accepted the proposal, and hopes to leave for his destination, Queen Charlotte's Islands, about the end of April.

A presentation was recently made to Rev. J. M. Laycock, who is leaving the the vicarage of Charles, Plymouth, for that of St. John's, Highbury. Mr. Laycock, in responding to the presentation, said he trusted the parish of Charles would hold out the right hand of fellowship to all evangelical Christians of whatever denomination, for he believed, if ever a great struggle should come over its establishment or disestablishment, the true defenders of the Church would be those who were most closely united with their fellow Christians outside the Church.

Archdeacon Farrar drew an attractive picture of the success of Christian missions in his second address on the subject at Westminster Abbey. He indignantly denied the oft-reiterated assertion that missions were a failure. Judging merely by statistics, which failed to take into account indirect results, the progress of Christianity to-day was as rapid as in the early days of the Church, and the time of its most splendid triumphs. He quoted Bishop Lightfoot to show that what we consider "failure" nowadays would be in the third century have been regarded as miraculous success. Speaking of the results, he reminded his hearers that the number of Protestant missions at the present time did not exceed 3660, and they had to deal with 1250 millions of people. He believed that Christianity was making progress at this day quite as rapidly as in its early days, which were referred to as the time of its most splendid triumphs. So rapid has been the progress that, from the latest statistics 26 per cent. of the people of the world profess Christianity. He took the different countries, and showed how success had attended the efforts put forth; how in Sierra Leone, Madagascar, Japan, China, New Zealand, Fiji, and India the truth had been disseminated amongst the inhabitants; and how, once demonstrated to them, it had been gladly accepted.

An East-end clergyman, having resolved to enter the state of matrimony, has chosen as his wife a member of a well-known girls' club in his parish. The bride is very popular among her acquaintances, though in the eyes of the world she may not be in the same social position as the bridegroom; but he probably thought that a helpmeet chosen from among those for whom he loves to labour would have more sympathy with them than one of the "classes." Holding ritualistic views, the clergyman had taken a vow of celibacy, but from this he got relief in due course.

PRESBYTERIAN.

Rev. W. T. Bankhead, of North Shields, has accepted a call to Ibrox United Presbyterian Church, Glasgow, to succeed the late Rev. Dr. Leckie.

Rev. John McNeill on Sunday evening commenced a special effort to reach the non-churchgoing in the vicinity of Regent-square Church. Evangelistic services are being held in the church each evening this week.

BAPTIST.

A revival has taken place at Felinfoel, Llanelly, where Rev. B. Humphreys recently settled as pastor. One hundred persons have been received into fellowship in five months.

Rev. T. J. Malyon, pastor of Vauxhall Church, London, has left for Australia. During his ministry at Vauxhall 500 members had been received into fellowship, and the Sunday-school had almost doubled.

A Baptist Church has been formed at Herne-hill, London, by Mr. Dunn, of the Metropolitan Tabernacle. The services, for the present, are being held at Mayall College, Dulwich-road, under the pastoral charge of Mr. Frederick Carter.

Hope-street Chapel, Birmingham, which had fallen into a low condition, is now in vigorous working under the pastorate of Rev. P. T. Stanford, a coloured minister. The congregations fill the place. Sixty have been received into fellowship since August, of whom thirty-six were baptized by Mr. Stanford.

Rev. Edwin H. Ellis, of Devonshire-square Church, Stoke Newington, has been invited to give up his pastorate and to assist in the Baptist "forward movement." A very largely-attended meeting of his church was held on Monday last, when it was unanimously agreed, that instead of resigning his present charge, the church would surrender him for one Sunday in each month, and for three days in each week, that he might assist in the "forward" work.

Special services for the deepening of spiritual life in professing Christians, and for the conversion of the unsaved, were held at Devonshire-square Chapel, Stoke Newington, from December 29 to January 8. Bible-readings were given in the afternoons, by Rev. G. D. Hooper, of Hendon. The evening meetings were conducted by Revs. F. B. Meyer, A. Budgen, G. Turner, J. Fletcher, and the pastor (Rev. E. H. Ellis). The meetings were concluded by a united communion service.

CONGREGATIONAL.

A [illegible] Church.

Fifty-five new members, chiefly young men and women, have lately been received into the fellowship of Bedford-street Chapel, Stroud (Rev. G. T. [illegible], pastor), largely the result and first-fruits of a mission conducted by Rev. R. Balgarnie at the beginning of November last.

Rev. Walter King, rector of Huish Champflower, occupied the chair at the annual meeting of the Bible-class connected with the Congregational Sunday-school, Somerset (Rev. F. Tavender, pastor). In the course of a sympathetic address, he expressed pleasure at recognising all who belonged to the Church of Christ as his spiritual brethren, whether Episcopalians or not.

METHODIST.

In the course of a defence of the Wesleyan system Sunday afternoon, Rev. H. Price Hughes said that persons had been converted in St. James's Hall since the opening services.

Rev. Joseph Odell's Evangelists' Home at [illegible] makes encouraging progress. The young men are enthusiastic in their work, and are said to have witnessed hundreds of conversions during the last year.

Bishop H. W. Warren and Rev. Dr. C. J. Little, of the Philadelphia Conference, have been appointed by the bishops of the American Methodist Episcopal Church as fraternal messengers to the Irish Methodist and British Wesleyan Conferences of 1890.

[illegible] held a few days [illegible] Metropolitan area. Between twenty and thirty members became members. Meetings are to be held once a month. Questions of a social, literary, or theological nature, which may be exciting public interest, will be discussed.

The work of soul-saving (says *The Methodist Times*) is progressing satisfactorily in many parts of the Wesleyan Christian denomination. At Tavistock many conversions have taken place during the past two months. At Lee over twenty persons have been added to the Church. At South Tottenham the cause has been passing through a trying ordeal, but there have been about twenty cases of conversion lately. At Portsmouth conversions are taking place every week at the ordinary services.

During 1889, the Wesleyan Methodist body contributed £150,364 to foreign, and £37,490 to home missions, and nearly £110,000 to other objects. In Great Britain the members number 514,750, with 1975 ministers, and in Ireland 25,960 members, and 234 ministers. In [illegible] missions there are 375 ministers and [illegible]

[illegible]

Rev. Alfred Jones, the United Methodist [illegible] a New Year letter, in which he says: "For a long time I have had a growing conviction that, speaking large[illegible] is not a great success in [illegible]. How many of our churches we preached into deep spiritual slumber? Can no better method be found? Would not one good service on the Sunday be better than two? Suppose the service on the Sunday morning was conducted in the ordinary manner and the remainder of the Sunday was devoted to evangelistic services, would not the results in this way be far better?"

FALLOW GROUND.

[illegible] Rev. William Money, [illegible] chaplain at St. Bervan, [illegible] senior minister of Wesley [illegible] [illegible] Rev. [illegible] Wesleyan Methodist Connexion, [illegible] Mr. [illegible] widow of [illegible], and [illegible] Mr. [illegible] Bristol, [illegible]

TEMPERANCE NOTES.

A "temperance hop ale" is said to have been discovered, very like beer, but non-intoxicating.

A reaction against High License and in favour of Prohibition is reported from Massachussetts State.

The editor of the *Band of Hope Review* offers prizes for the best answers to questions to appear in the *Review* during 1890.

A number of [illegible] were entertained in London during the holidays, owing to the drunkenness of both the parents.

Rev. Peter Thompson, London Lord's Day Mission received, 10th, for the sake of converted publicans some corners, "to keep the Lord's table clear of intoxicating wine."

MR. JOSEPH CLARKE has closed a [illegible] weeks' mission at [illegible], and is holding a month's at the Edinburgh Castle, [illegible].

NOTES ON DAILY READINGS.

[illegible] in connection with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas [illegible], Vicar of St. Peter's, Mile End-road, London, E., of [illegible] may be had for 1d., and Monthly Notes, [illegible], for 1s. per annum, post free. We hope all our [illegible] members of the "Bible and Prayer Union," [illegible] Monthly Notes.

SUNDAY, JAN. 19.—2 Chron. I.

his chapter repeats with very slight alteration e incidents recorded in 1 Kings iii.

(1) *Solomon's sacrifice at Gibeon* (1-6).—He was oved to this by gratitude for the prosperity God d gave him (1). He called his leading officers unite with him in this service of thanksgiving). The place chosen for the sacrifice was neither e tent in which David had placed the ark Chron. xvi. 1), nor the threshingfloor of Ornan Chron. xxi. 28-30); but the tabernacle at Gibeon -5). He thus put honour upon God's appoint- ent. God's altar sanctified his gift. A thousand rnt offerings (6) were not too many to express s gratitude to God.

(2) *His wise request* (7-13).—The privilege of king what he would was calculated to prove lomon (7). A man's desires are as perfect a test his character as his actions. His choice of wis- m was prompted by his own sense of insuf- iency, for the great task committed to him , 10). No man has ever been greatly used for od who has not felt his own weakness. The less nscious we are of strength of our own, the more tirely do we rest upon God. "When I am weak, en am I strong." Solomon *pleaded* for wisdom, st, because God had put him on the throne (8), d next, because of the promise previously given his father (9). God will not fail to give the ace for every work to which He calls us. God anted him wisdom (11, 12) as He does to all who k Him (James i. 5), and added the riches and nour which he had not asked (Matt. vi. 33).

(3) *His prosperity* (14-17).—In 1 Kings iii. lomon's wise request is followed by that incident hich so clearly proved his possession of the wis- m he had asked. In these verses there is evi- nce of the prosperity which God had also pro- ised. By his trading speculations he amassed eat wealth. His horses and chariots were not much for his own use as for profit (14-16). R.V. note that "linen yarn" (16) is omitted.

MONDAY, JAN. 20.—2 Chron. II.

Solomon gave further proof of his possession of isdom by his determination (1) to build the mple. In this chapter he is preparing for that rk.

(1) *His message to Huram* (3-10).—The Huram en reigning had formerly shown kindness to avid (3), hence Solomon's request. The message t only asked for workmen to direct the work), and for materials necessary for the building , 9); but was also a piece of witness-bearing for od. He calls Jehovah "my God," thereby knowledging his own affection and reverence for im (4); describes the service which he hoped to nder to Him (4); declares the greatness of God ove all idols (5); so that no house made with nds could be his habitation (6); and expresses s own unworthiness to build a house for his wor- ip (6). The very best that even Solomon could nder was not worthy to be offered to his God. that his people to-day were as careful to nour God before those who know Him not! hatever Huram might think of the God of rael, he could not but see that to Solomon God s everything.

(2) *Huram's reply* (11-16).—The witness to hovah borne first by David, and now by Solomon, pears to be bearing fruit in Huram. Whether really accepted the true God or not cannot be termined; but his language shows that he had tained considerable knowledge of Him, and was t unwilling to pay Him reverence. Beholding e good works of Solomon, he gave glory to lomon's God (11). With this devout reply, uram also sent him a cunning workman (13), of om we have a fuller description in 1 Kings vii.

(3) *Solomon's workmen* (2, 17, 18).—Their number s very great. Over 153,000 were strangers (17), erm which, perhaps, included the Gibeonites, l foreigners attracted to the land by the fame of kingdom. In a work so exceeding great there s opportunity for the service of many workers. r Prince also invites us to share with Him in privilege and honour of building the temple of Lord (Zech. vi. 12-15).

TUESDAY, JAN. 21.—2 Chron. III.

The *site* of the temple was Mount Moriah (1), one summit of a range of hills called generally by the name of Zion. At present it is occupied by the sacred enclosure called the Haram, within which are the mosques of Omar, of El Aksa, and of Kubbet-el-Sakhara. As the site of the sacrifice of Isaac (Gen. xxii. 2), and of the altar where the Lord had answered David by fire (1 Chron. xxi. 18, 26), it was appropriate for the building of the temple.

The dimensions of the temple (3, 4) were given in 1 Kings vi. The height of the porch is added here (4), which would appear to be four times as high as the temple itself. In the interior, "the greater house" (5)—*i.e.*, the Holy Place—was lined with boards, richly carved, and overlaid with gold (5-7). The Most Holy Place was 20 cubits = 30 feet square, and was overlaid with gold to the amount of 600 talents (8), which is estimated to equal about £3,600,000. Even the nails were of gold (9). These "patterns of the heavenly things" must needs be of the very best material. The cherubim (10-13) were of olive wood (1 Kings vi. 23), overlaid with gold; and their wings extended from side to side of the Most Holy Place. These were additional to those on the mercy-seat.

The vail (14) separated between this and the Holy Place. The way into the Holiest of all was not then manifest (Heb. ix. 8); so, though it was a very beautiful vail, it was still a *vail*—or divider. At the death of Christ this vail was rent, and liberty of access was obtained for us all.

The two pillars (17), Jachin=establishment, and Boaz=strength, were set up before the porch of the temple.

In all these details Solomon obeyed the instructions given to him (3). His own wisdom was not to guide him in matters so important. For God's house only God can give instructions. Our highest wisdom in doing God's work is to allow Him to direct us in every detail.

WEDNESDAY, JAN. 22.—2 Chron. IV.

In the court of the temple stood the altar of brass (1). This was much larger than that which was made for the tabernacle (Exod. xxvii. 1). The sacrifice offered here was needful before the temple could be entered for worship. The antitypo of both altar and sacrifice is Christ Himself.

Besides this, was the large molten sea (2-5). The true worshipper needs not only the sacrifice, but the cleansing. The one finds its antitype in the blood which atones, the other in the Word (John xv. 2; Eph. v. 23-27).

The molten sea was for the priests, but ten lavers were also provided in which to wash everything offered for burnt offering (6). The types must all be washed in water, as the Great Antitype submitted in all things to the action of the Word.

Ten candlesticks of gold (7) took the place of the one seven-branched candlestick which had been in the tabernacle (Exod. xxv. 31, 32). And, instead of the *one* table of shewbread, there were to be ten (8). These, and the golden altar of incense (19), occupied the Holy Place. God's worshippers need food, and light, and incense, to secure the acceptance of their worship (Rev. viii. 3); all these are here provided.

Huram's work for the temple is summarised in vv. 11-18. Of this we had an account in 1 Kings vii.

THURSDAY, JAN. 23.—2 Chron. V.

When all Solomon's work for the temple was completed, the dedicated things (1 Chron. xxii. 14, xxvi. 26) were brought in (1). Then follow two solemn and joyful things:—

(1) *The ark brought into the temple* (2-10).—It was the same ark and mercy seat that had been in the tabernacle. Concerning that God had said, "There will I meet with thee, and I will commune with thee from above the mercy seat" (Exod. xxv. 22). There were many things in which the temple exceeded the tabernacle in glory, but the privilege of meeting with God was the same in the one as in the other. As the symbol of God's presence, it was fitting that it should be introduced with great solemnity. A very great company assembled (2, 3); innumerable sheep and oxen were sacrificed in expression of the people's joy (6); and the priests bore the ark, and deposited it in its place beneath the outspreading wings of the cherubim (7-9). Well might they rejoice and give God praise on such an occasion. Without the ark, the gorgeous temple of Solomon would have been useless.

(2) *God taking possession of the temple for Himself* (11-14).—This took place when the priests came out of the holy place (11), and when the singers were "as one" in their service of praise to God (13). On this occasion *all* the priests were employed (11), and with them all the singers, under Asaph, Heman, and Jeduthun (12), arrayed in white robes, and with various instruments of music. Then, "the glory of the Lord filled the house" (13, 14), so that "the priests could not stand to minister." This was the highest glory connected with the house. Even the ark was but a symbol; the cloud was a visible token of God's actual presence, in which He testified his acceptance of the temple as his house. Yet note, He came in a *cloud*. There was mystery even in the revelation. So must there be in every vision of God granted to human eyes. Even the body of Jesus vailed while it manifested the glory of the Father (John i. 14).

FRIDAY, JAN. 24.—2 Chron. VI.

With very little variation this chapter was given in 1 Kings viii.

(1) *Solomon blesses the people and God* (1-11).—The temple was built for the name of God (10), and for a habitation for Him (2). It was intended, therefore, to be for his glory; hence, the people were blessed in having such a house amongst them. Solomon saw in it a proof of God's faithfulness (4-6). His hand is always fulfilling that which his mouth has spoken. His promises are never greater than his fulfilments. Solomon also recognised the honour put upon him (7-9). The purpose originated with his father, though he was not allowed to execute it. The house was for God, and He chose his own builder.

(2) *The consecration prayer* (12-42).—This was offered upon a brazen scaffold, where he first stood (12), and afterwards knelt and spread forth his hands (13). Attitude is not everything in prayer; but where the spirit is truly reverent and earnest, the bodily attitude will not be inappropriate. In the prayer itself, note how it recognises the majesty of God (14, 18), and bases upon his faithfulness a prayer for the further fulfilment of his promises (15-16). There is no better way of proving our gratitude for God's faithfulness in the past than by putting it to further test in the future. It recognised that the temple was not intended to "contain" God (18); but only that God would there give ear to the prayers made "in it," and "toward" it (19-21). The hour has now come when no place on earth is specially sacred to the worship of the Father (John iv. 23, 24). The interest of God is earnestly sought in the settlement of disputes by oath (22, 23); in the relief of his people, when defeated in war (26, 27), and in time of famine or pestilence (28-31); on behalf of the stranger (32, 33); for victory in battle (34, 35); and for deliverance in time of captivity (36-39). The prayer concludes with words (41, 42) taken from Ps. cxxxii. 8-10, which regard the temple as God's "resting-place." It was this only in a typical sense. His true dwelling-place is the obedient believer (2 Cor. vi. 16). God "*and* the ark" are desired. Not the symbol without the reality; nor the reality without the symbol. The first would make the worship of the temple an empty formality. The second would make his worship impossible to sinful men. Note his powerful plea—he was God's anointed (42). With what significance the same plea may be urged by us!

SATURDAY, JAN. 25.—2 Chron. VII.

This chapter records God's twofold answer to Solomon's prayer:—

(1) *Publicly by fire from heaven* (1-3).—On many previous occasions God had similarly testified to his acceptance of his people (Lev. ix. 24; Jud. vi. 21; 1 Chron. xxi. 26). "Our God is a consuming fire" (Heb. xii. 29). He has Himself provided the sacrifice which the fire consumes. His appearance thus was met with deepest awe on the part of priests (2) and people (3). They worshipped while they praised. Deepest reverence becomes us in the presence of God (Ps. lxxxix. 7). More sacrifices were laid upon the altar for the fire to consume (5-7). God's acceptance of one service should prompt us to serve Him still more. These additional sacrifices were offered with demonstrations of greatest joy. The music and the singing were the expression of the gladness of their heart. Increased service for God always means increase of true joy. So great was the joy that the feast was continued for seven days (8, 9), and was followed by the Feast of Tabernacles. The people carried away their gladness of heart when they returned to their homes (10). The joy we derive from communion with God is to be our strength for life and service at home.

(2) *Privately by appearing to Solomon* (12-22).—By special communication God testified to his acceptance of the temple as his house (12); pro

mised to have regard to his people's prayers (14-16); encouraged Solomon to obedience by gracious promises to him and to his seed (17, 18); and warned him against disobedience by the ruin which would follow (19-22). How well would it have been for Solomon if he had heeded the warning! However privileged a man may be, he never gets beyond the need of watchfulness. In our most exalted religious experiences, we need to hear God's words of faithful warning.

International S.S. Lessons.

Sunday Afternoon, January 26.

JOY OVER THE CHILD JESUS.—LUKE ii. 8-20.

GOLDEN TEXT: VER. 14.

NOTHING seemed more improbable than that Jesus would be born at Bethlehem. Both Joseph and Mary lived at Nazareth (Luke i. 26), and seemed likely to remain there until after the birth of the Child. But the Emperor Augustus (1), by the issue of his decree, rendered the journey to Bethlehem necessary (3, 4). While there the Saviour was born, and the prophecy concerning the *place* of Messiah's birth (Micah v. 2) was fulfilled. Note how completely God controls and over-rules the actions of his enemies (Prov. xxi. 1).

The place and circumstances of his birth were exceedingly lowly (6, 7). His being crowded out of the inn was prophetic of the treatment He should afterwards receive. There are still many who have no room for Jesus. Such a birth seemed like condemning his mission to failure; but "the weakness of God is stronger than men." Mary's word (i. 52) was having another fulfilment.

(1) *The angel's message and song* (8-14).—The message was delivered to shepherds. This is very remarkable, remembering the contempt with which shepherds were regarded by the Jews. One authority taught that "they were not to be admitted as witnesses; and another that succour must not be given to shepherds and heathen."—*Godet.* Probably they were devout worshippers, who, like Simeon, were waiting for the Messiah. In the choice of such persons to receive the message, God indicated his regard for the poor. The Gospel of Jesus was intended for men of all ranks in society. He comes down to the lowest. One angel appeared first (9), a bright light shining around him. The appearance not only surprised but terrified the shepherds. This is man's invariable method of receiving angelic visitants. Zacharias and Mary had manifested similar fear (i. 12, 30). The angel first sought to allay their fears. They had trembled at that which was calculated to bring to them and to all nations great joy (10). There are many still who *fear* the Gospel, because they do not understand it. The message itself declares the time and place of Messiah's birth, and the work He should accomplish is suggested by the name Saviour (11). This, in the angels' view, was "good tidings of great joy." It should be still more so in our esteem. The sign (12) was remarkable, yet suited to the shepherds. It was one they could easily verify, and would not make them afraid. Yet how improbable it seemed! After the announcement, the heavenly host appeared (13) and sang their song of praise (14). That they were there was not remarkable, for are they not ever around us still? (Ps. xxxiv. 7; Heb. i. 14). The wonderful thing was that the shepherds should see and hear them. What glorious sights and sounds await us when we have better eyes and ears than these! Their *joy* reproves the indifference of men. No such Gospel is proclaimed for fallen angels; yet their interest in man is so deep and real that they share in the joy of his salvations (Luke xv. 10). The *theme* of their song was God's glory; man's peace and prosperity; and, as the source of these two, God's goodwill towards men. Let us rejoice that God thus favourably regards men, and that in the Gospel He can accomplish their salvation, while advancing his own glory.

(2) *The shepherd's faith and testimony* (15-20).—The angels, and the glory, did not tarry (15), but *Jesus did.* Notice how faith acts: It speaks of the thing as already "come to pass," and says, "Let us go and see" it. They believed, therefore, they would go and see (Ps. xxvii. 13). It acts *promptly* "now" (15), "with haste" (16). Let our scholars act with similar urgency. Be in haste about this matter (Ps. cxix. 60; Luke xix. 6). Is it not the lack of this that keeps many people still unsaved? The word of the angel was verified (16). We ever find God true to his promises when we trust them. They became the first witnesses to Jesus (17). Strange that God should choose for this work men whom others despised. Note how differently the testimony was received by many with ignorant wonder (18). They were interested; but the message required not mere astonishment, but *faith.* It is possible now to show great interest in the Gospel story, and yet stop short of saving faith. *Mary* treated the message differently (19). It entered her heart; was kept there, and quietly pondered. She sought to understand God's purpose through these strange facts. Her joy did not express itself like that of the shepherds (20), but it was more deep and intelligent. It is significant that the joy of the shepherds followed their testimony (17). It was occasioned by what they had "heard and seen" (20), in which the angel's message had been fulfilled. Imitate them by believing, and confessing the truth of the message.

LESSONS.

(1) *How surely God fulfils his word.*—This appears in the *place* of the Saviour's birth; and in the fact that the sign given by the angel (12) was fulfilled. God is equally faithful to all his word—whether of threatening or of promise.

(2) *What condescension the Saviour has displayed.*—By such a birth He has proved Himself the friend of the poor, and of little children. Every scholar ought gladly to receive such a Saviour.

(3) *What joy the Gospel brings.*—Even angels, who are but witnesses of our salvation, rejoice and praise God for it. Do not reject it, as though it as though it meant sorrow to you.

(4) *How the Gospel message should be received.*—Not with mere astonishment (18), but with faith. Yet not a dead faith, but one which *acts* (15); which does not delay (15, 16); which testifies to others (17); and which, therefore, fills the heart with joy and the mouth with praise.

Appeals.

Convalescent Home for Children, Brighton.—During the earlier months of the year children can be received for longer periods than is possible in the pressure of summer requirements. Applications should be addressed to Miss ELLIOTT, hon. sec., 66, Mildmay Park, London, N.; or to the matron, Mrs. JENKINS, 7, College-place, Brighton.

A Police Orphanage and Seaside Home is being started at 51, Clarendon-villas, West Brighton. It is also proposed to set aside accommodation for a few policemen from the Metropolitan force needing rest and change of air, to whom it would prove a great boon. Those in charge would be most glad of any furniture, books, pictures, &c., and also of any promises of food, vegetables, groceries, &c. Subscriptions for rent, &c., gratefully received by Miss C. GURNEY, hon. sec., Christian Police Association, 1A, Adelphi-terrace, London, W.C.; or by General STILEMAN, treasurer, 21, Lewes-terrace, Brighton.

Homes for Little Boys, Farningham and Swanley.—The Committee earnestly appeal for New Year's gifts from those who are interested in the training of orphan and destitute boys. Eminent men of all classes have testified to the thoroughness and efficiency of the institution, the benefits of which have been received by upwards of 1600 boys. Two of the Homes are now closed, and the Committee need an additional income of £2000 to reopen these, and carry on the work efficiently. Contributions will be gratefully received by the secretary, Mr. BENJAMIN CLARKE, 1, Bank-buildings, Ludgate-circus.

Sermon-lane Mission.—The varied departments of this growing work embrace well-attended Gospel services, Sunday afternoon and evening schools, with nearly one thousand children in attendance, mothers' meeting, young women's welcome, maternal and Dorcas societies, sewing class, total abstinence society, Band of Hope, penny bank, &c. Additional efforts have greatly overtaxed the resources of the Mission, and the Committee have to face the heavy expense connected with their winter's operations with a present deficit of upwards of one hundred pounds. Subscriptions may be sent to Mr. W. WEST, superintendent, 54, Liverpool-road, Islington.

The Pure Literature Society exists for the express purpose of sweetening the waters wherewith the reading thirst of the millions is to be slaked. Over £65,000 worth of innocent, useful, and instructive books have been issued at half the cost price to 7922 libraries. During the Paris Exhibition 100,000 French periodicals were distributed in a way calculated to reach all the provinces of France. In a circular appeal, Sir Thomas Chambers, Q.C., Recorder of the City of London, says that £1000 is now required to carry on the work. He will gladly receive contributions, cheques and orders being made payable to Mr. RICHARD TURNER, secretary, Pure Literature Society.

Letters to the Editor

DR. BARNARDO AND ROMAN CATHOLICS.

SIR,—I do not propose again this week to m any great demand upon your space. I only de to say—

(1) Perhaps I had no right to jump to the clusion I was "the priest." I knew it was poss I might not be; I thought it very likely I might

(2) I hope Dr. Barnardo will get permissio publish that letter *entire* over "the priest's" na Perhaps the whole of the letter may give ano complexion to it. In the meanwhile, "the pries statement, as it appears in the portion quote incorrect; my statement is correct. No dispe tion is granted by the Holy See for a mixed m riage, until the Protestant party, as well as Catholic, has given a *written* promise that children of the marriage shall be brought up tholic. This promise, usually on a printed fo is forwarded to the Bishop and laid up for pu inspection, if need arise. There is no secrec the matter. I am not writing anonymously; I my name to it; and I repeat, there can there be no such "secret compact."

I do not wish to branch out into a controve and so am content, as far as I am concerned, to le the matter here.—I am, Sir, yours faithfully,

ARCHIBALD EDWARD DOUGLA

January 9.

[Lord Archibald Douglas's letter shows, wit candour somewhat unusual in a Romish priest, "the Holy See" is the greatest and most system proselytising institution in existence. In the face of we hope we shall hear no more from Romish advoc of charges of proselytism against Dr. Barnardo.—E

AN "OBJECTION" TO JEWISH MISSIO

DEAR SIR,—May I venture, with your per sion, to offer a few remarks upon a letter wh appeared in THE CHRISTIAN of January 3 l and the lengthy reply thereto in last week's iss I will not stop to weigh the "objection." To mind it appears utterly unscriptural, not to us stronger term, for any man to suppose that by action of his he can either frustrate or "as God" in carrying out his own eternal purposes.

In my opinion both the "objection" and "reply" are based upon a fatal historical blun and one of almost universal adoption, leading the utmost confusion, viz., the use of the te *Israel* and *Jew*, as if they were identical, and the same meaning, when in fact they are enti different, consequently such objections may made, and such replies given *ad infinitum*, yet the real question remain untouched. W student of God's Word does not know that term or title *Jew*, is a comparatively modern only, dating from the return from Babylon of small band who represented the kingdom *Judah*, carried away captive seventy years viously? Who does not know that the kingd of *Israel* had ceased to exist 130 years bef Judah was even carried captive? Who does know that the *nation of Israel* has never yet b restored? And if every Jew under heaven w converted to Christianity to-morrow, it would affect the question of the preservation of *Israe a nation* one iota. The issues involved in this fused treatment of things so vastly different, too manifold to admit of being touched in letter; I would, therefore, content myself w asking every thoughtful reader to ponder the lowing:—That although *every Jew is* an *Israe* by birth, or racially, yet the reverse is not t *every* Israelite is *not* a *Jew* (*e.g.*, *every* Yorksh man *is* an Englishman, but is every Englishm therefore *a Yorkshireman?*).

The grand and glorious promises of God thro Moses and the older prophets were not given the *Jews.*

The many glorious promises of restoration re-uniting, *e.g.*, Ezek. xxxvii. 22, &c., clearly distinctly recognise the distinction, and for fulfilment of which many of us are daily wait and praying, on account of the collateral bless also anticipated.—Yours truly, J. W. TA

481, *Mile End-road, E.*

A SERIES OF LECTURES on "Christian and Socialism" will be delivered in the Lamb Baths, to be followed by discussions, in which working classes are invited to take part. The will be given on the evening of Tuesday, Feb.

CRIPTURE READERS' SOCIETY FOR IRELAND.

Established 1822.

OR the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible throughout Ireland. The Scripture Readers are invariably placed der carefully selected Christian Superintendents, and are also employed by the Society in e large towns and cities as *City Missionaries*, and visit all denominations, where rmitted. Irish-speaking Readers are sent to Irish-speaking districts when required, but are w seldom asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings board Ships, at hours not to interfere with the usual Public Services. The Society is pported by voluntary contributions.

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, pt. JAMES KEARNEY WHITE.

NOTE.—Donations may be sent to the above addresses, or will be received by the oprietors of "THE CHRISTIAN."

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JOHN ODLING, *Secretary.*

CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

THE ANNUAL MEETING of the above will (D.V.) be held in the Mayor's Parlour, Town Hall, Manchester, on Tuesday, Jan. 28; the Mayor to take the chair at 2.30.

All who wish to have the Sundays of England protected from the Liquor Traffic are cordially invited.

Those who kindly desire to contribute to the funds, or to see the publications, or to have a meeting in their own neighbourhood in support of the object of the above Association, are requested to write to the Rev. J. W. CAUSER, Secretary, 14, Brown Street, Manchester.

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"HE ESTABLISHED MY GOINGS."
IV.
"HE PUT A NEW SONG IN MY MOUTH."
V.
"EVEN PRAISE UNTO OUR GOD."

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"'Once, when she had been washing her floor,' writes a lady who was much with her afterwards, 'and was very much fatigued (as she suffered from heart disease), she sat down wearied and breathless. A knock was heard at the door; and, on opening it, a lady entered, who told her she was going to send her a carpet to make her house comfortable. Margaret put up her hand and thanked the Lord. She then said: "Well, I did not just like to ask it of Him; but the Lord saw I needed it. I am just one of the Lord's *petted* children; the Lord has given me such a bonny room: I wonder what heaven will be like!'"

"Such instances of content and of faith were not uncommon in a life that seemed to others one of constant privation. Sitting in her place on the street, with the orange basket, while the rain poured down, a lady stopped to say:

"'*How cold you must be to-day, Margaret, sitting there!*'"

"'*Feel my hand, Miss,* she said; '*it is as warm as it can be!*"

"'*But the rain is so heavy!*' was the reply.

"'*Yes, dear; but over the clouds the sun is shining, and the sky just as bright as ever. Praise the Lord!*' . . . . . .

"She recognized an answer to prayer in almost everything! Sometimes it was finding a sixpence on the high road, when there was not a crust of bread in the house; sometimes it was a friend calling, and leaving *the exact sum* to pay the rent (which was due that evening, and must be paid), though the friend had no knowledge of the need. 'One left her room refreshed and rested by communion with her who communed so much with God. She spoke to God on all subjects audibly; and sometimes before she opened her door, one expected to find a visitor with her. *It was Margaret speaking to God!*'"

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Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Bible-readings on Daniel, by Rev. F. B. Meyer, Tues. in Jan., 6 to 7 p.m. Missionary conference, Thurs., Feb. 6, at 6.30. subject—"The Foreign Field and its Call to Young Men: (1) The Claims; (2) the Responsibility; (3) the Qualifications."

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan. 19, 3 and 7 p.m., Mr. E. Mathews, from the Evangelisation Society. Meetings for reading of Scripture, Sun., 3 p.m.; Wed., 8.15 p.m. For prayer, Sun., 7.45 a.m.; Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45. p.m., men only, Mr. E. J. Kennedy; 7.30, public. Gospel meetings for men nightly, at 8. Bible-reading, Sat. at 8. French Bible-class, Thurs., at 8. Prayer-meeting daily (Sat. ex.), from 1 till 2. Addresses by Rev. Fuller Gooch.

Y.W.C.A., 316, REGENT-STREET, W.—Bible-readings by Rev. F. B. Meyer. Subject—"Epistle to the Colossians," on Thurs., Jan. 16 to Feb. 13, at 11.30 a.m.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

CONFERENCE HALL, Mildmay Park, N.—Sun., Jan. 19, 3.30 and 7 p.m., Rev. William S. Fleck (from Ayrshire). Tues., Jan. 21, 7.30 p.m., British and Foreign Bible Society. Chairman, Rev. Prebendary Culthrop. Speakers—Rev. J. Alfred Robinson, Mr. Graham Wilmot Brooke, and others.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Sun., services at 11 and 7, conducted by Rev. F. B. Meyer.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Major Headley each Sun. in Jan., at 3.30 and 7 p.m.

TOLMERS-SQUARE CONGREGATIONAL CHURCH, Hampstead-road, N.W.—Sun., Jan. 19. Annual Temperance Sermons, by Rev. H. Elmyn Thomas, pastor; morn., 11, even., 7.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Jan. 17, social meeting for Bible study. Tea at 6. Address by Miss Mason, at 7 p.m. Subject—"God, the Sanctifier." Sundays at 3.30 p.m.; Bible-reading by Miss Mason.

MR. C. RUSSELL HURDITCH will preach at Kilburn Hall, Kilburn Gate, each Sunday in Jan., at 7 p.m.

MR. T. SHULDHAM HENRY will conduct the services at St. George's Hall, Langham-place, W., during Jan., Sun., at 11 and 7, and at Burlington Hall, Savile-row, Wed., at 8.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

FARNLEY ROOMS, Queen's-road, Chelsea, S.W.—Holiness meetings conducted by Rev. F. D. Sanford, Jan. 19—26; Suns., at 3 and 7 p.m.; week-days (Sat. ex.), at 3.30 and 8 p.m.

SHAFTESBURY INSTITUTE, Harrow-street, Lisson-grove, N.W.—Second anniversary meeting, Fri., Jan. 17; 4.30 p.m., Dr. Donald Fraser, Mr. Geo. Holland, Lieut. Knox, R.N.; and a short account of the work will be given.

MALDEN HALL, Kentish Town.—Anniversary meetings, Thurs., Jan. 23, 4 and 7 p.m. Tea at 6. Speakers—Messrs. T. A. Denny, J. E. Mathieson, Rev. F. B. Meyer, Dr. Popham, and Charles Inglis.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, 11 and 6.30, Mr. Charles Inglis.

CHILDREN'S SPECIAL SERVICE MISSION.—Farewell meeting, Tues., Jan. 21, 3 p.m.. Exeter Hall, Strand, to bid farewell to Messrs. C. F. Harford-Battersby, G. L. Pilkington, J. D. M. Cotter, Eric Lewis, and G. K. Baskerville, on the eve of their departure as missionaries to Africa.

TEMPERANCE HOTEL, 85, Southampton-row, W.C.—Meetings for conversion and spiritual power, Mon., Tues., Wed., and Thurs. evenings during Jan., at 7.

VICTORIA INSTITUTE, 1A, Adelphi-terrace, Strand.—Lecture, Mon., Jan. 20, on "Land Tenure in Ancient Times," by Rev. James Neil. Tickets of Captain Petrie, secretary of the Institute.

DUBLIN CONVENTION for the Deepening of Spiritual Life' Ancient Concert Rooms, Dublin, Jan. 20—25. Revs. Evan H. Hopkins, Dr. Elder Cumming, John Sloan, J. T. Butlin, J. Gelson Gregson, Colonel Oldham, Mr. Robert Wilson, and others are expected to take part.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

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*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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English Egyptian Mission founded by the late Miss Mary Whately.—Will donors kindly note, that Miss Jourdan, in consequence of numerous inquiries, requests us to state she is still Hon. Secretary? Communications respecting the work should be addressed to her at 21, Westbourne Park-villas, London, W., as Miss E. J. Whatley is in Spain.

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Notices.

REV. H. W. WEBB-PEPLOE (as requested) begs to acknowledge the receipt of a letter from one seeking guidance, and to say that he has acted thereupon.

MRS. ARKELL, St. Ebbe's Rectory, Oxford, will thankfully receive old Christmas cards, scraps, &c. (prepaid) for several charitable purposes.

BOXES OF PRESSED LEAVES will be sent gratis by Miss F. M. Cowherd, Stony Dale, Grange-over-Sands, to any who may be glad to place them on cards, &c.

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[[illegible] and [illegible] and [illegible] and tracts the persons whose names are inserted here, it is mo desirable that all books and papers received should carefully read before being given away.]

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

Last week a festival was held at this Society Chapel in Ratcliff-highway, specially for Britis [illegible] belonging to coasting vessels. After te an evangelistic meeting was held under the pre [illegible] of Mr. John Bell, of the Orient Line, a the chapel was crowded with officers and me from the various coasting vessels in port. Bri earnest addresses were given by the chairman, a by Rev. G. J. Hill, Mr. Robert Paton, and Mi Messer. Many of the men also took part in th meeting, and bore encouraging testimony to th value of the Society's work, and to the person good received therefrom. At the close a numb signed the temperance pledge, and many receive spiritual blessing.

RAGGED SCHOOL UNION.—The committe find their work is greatly increasing. That the might be rightly guided during the year, and fo thanksgiving, a service of praise and prayer wa held at Exeter Hall last week. Lord Kinnair had promised to preside, but an attack of influen confines him at present to his chamber. Ther was a large and representative meeting of th 3500 voluntary teachers who carry on the work o the 260 schools of the Metropolis. Mr. Jame Robertson, of the Aldenham Schools, and Re Hugh Macintosh, of the Presbyterian Church Brockley, gave addresses on the features and im portance of Christian effort among the childre Mr. W. Peck Smith, of New York, related inte esting experiences of similar work carried on New York city.

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CASE FOR THIS WEEK.

CASE of PHTHISIS at BISHOP-STORTFORD.

[I have had many cases in the neighbourhood of this town. One of my first was that of a young lady who had been given up as past recovery. I went down especially to see her twice. It was a specially interesting case, which should have been published years ago. The case I give now is one of recent date.]

Mr. R. DEEKS, recently living at Nursery-road, New Town, Bishop-Stortford, was of highly consumptive family. Three years before writing me, he had bronchitis, which left him weak. For twelve months he had had cold and cough, and all the symptoms of consumption set in.

A friend of the patient, writing me at the time respecting him, reported his cough and breathing to be most distressing. His medical man had told him "there *was no hope for him*; his *lungs were gone*, and as his father, brother, and sister had *died of consumption* at his age, he thought *he would do the same*."

His breathing and cough were soon relieved. Till then no one expected him to get over it. I afterwards advised him by letter, and he came to see me at Coombe Lodge. He took the medicine regularly for a time, then on and off, and in consequence thereof, I believe, the current of health ebbed and flowed. But he ultimately got well.

I heard in August from a friend of his: "Mr. Deeks has now quite recovered, *the doctor pronounces him quite well, and his lungs are healed*, and he is able to work. He has now been appointed again to the railway service at Cambridge. He would like his case published." He now resides at 7, Charles-street, Argyle-street, Mill-road, Cambridge.

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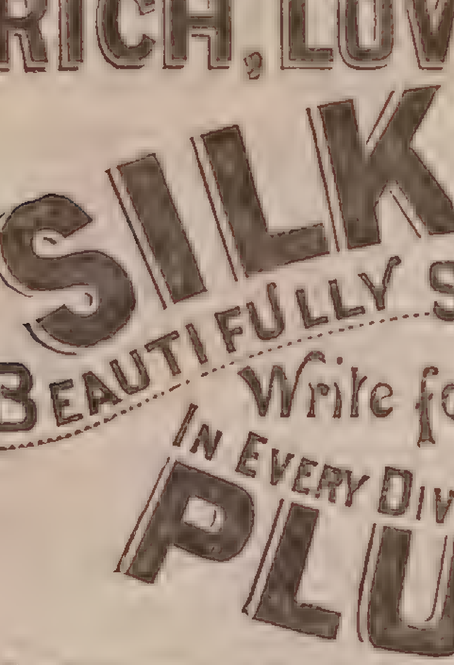

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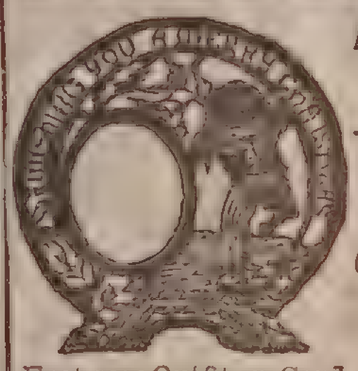

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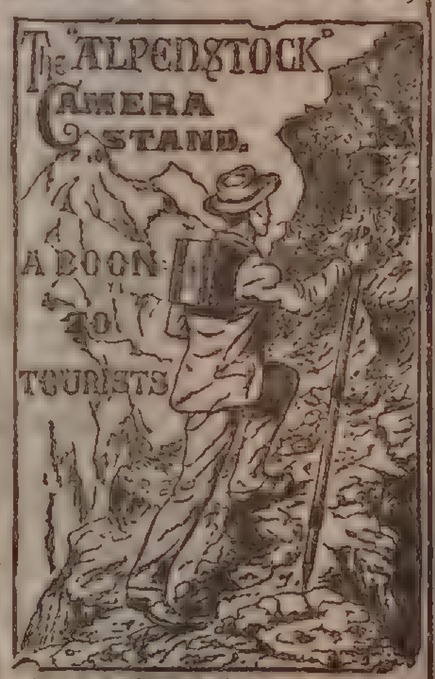

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APPEAL TO CHRISTENDOM.

By DR. A. T. PIERSON.

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No. 1043.] FRIDAY, JAN 24, 1890.

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EDUCATIONAL HOME for the Daughters of Gentlemen. The Misses BROWN and GOOD, late of Chatsworth Lodge, Chiswick, have removed to Hughenden, Westcombe-park, Blackheath, where they receive eighteen resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. The house is large and detached, near to the Heath and Greenwich Park.—References kindly permitted to Mrs. Pennefather, J. E. Matheson, Esq. (Mildmay), and Parents.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Chatham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

SUPERIOR HOME SCHOOL for Girls, from five guineas per term. Successful preparation for all exams. Little boys also received, with separate supervision, by Mr. E. J. H. Churcher, M.R.C.P., & F.S.Sc. London. Highest references and testimonials. Health resort.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and Local exams. Moderate terms.—Apply to PRINCIPAL. Term commenced January [illegible].

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and [illegible] Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality.—Rev. R. HUTTON, Dukinfield, Cheshire.

BATH, Lime Bank, Wells-road.—Thorough teaching, with careful home training, for Girls. Household arrangements exceptionally comfortable. High ground, pure fresh air, regular exercise, good and abundant diet. Six Boarders received. References to ministers and others, parents of Pupils.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

CLARENDON COLLEGIATE SCHOOL FOR LADIES, Clifton, Bristol.—Mrs. and the Misses MAYNARD offer a Christian home, with careful training. Special preparation classes for University and music examinations. All candidates obtained first and second-class honour certificates from the National Society of Professional Musicians and Trinity College. Lectures given on hygiene, ambulance, cookery. Special lessons in needlework. References: Rev. F. B. Meyer, B.A., London; Revs. R. Glover, and U. R. Thomas, Clifton.

SWITZERLAND.—Two educated [illegible] at the entrance of La [illegible] German, Italian, drawing. A comfortable family life, conscientious [illegible]. References to pasteurs.—MADAMOISELLES, Marguis Villa, Vert Site, route de Marseille, Lausanne, Suisse.

EDUCATION IN GERMANY for Young Ladies. Direct line Frankfort-Heidelberg [illegible] Every advantage for music, &c. Large garden. Terms moderate. References, Mrs. Goddard, 347, Camden-road, London; Rev. W. Monod, 95, Rue de Rennes, Paris; Dr. Zöckler, D.D., Greifswald, Prussia; and other friends and German referees. [illegible] ACKELL, The Kellerei, Michelbach (Hesse-Nassau).

GENEVA, SWITZERLAND.—Mrs. [illegible] Normal Pupil of Ecole Supérieure, Geneva, receives Young Ladies to study. Great advantages, especially in languages and music.

Maison du Crédit Lyonnais 2me.

SEAFORD COLLEGE, SUSSEX.

A High-class modern School at moderate fees. Close to the sea. Excellent climate and individual attention. Next term begins January 27.

Apply HEAD MASTER.

EDUCATION.—Seaside, adjoining Southwold. Vicar desires to receive two boys as companions to nephews, 7 and 10 years old, for tuition together. Comfortable home. £25 per term; brothers, £20 each.

Rev. T. HARRY R. OAKES, Southwold, Suffolk.

ROCKSTONE HOUSE, Southampton.—High-class Education for young Ladies. Resident English, French, and German governesses. Visiting professors. Refined, comfortable home. Terms from 60 guineas. Governess-Pupil required.—Principal, Miss JOHNSON, assisted by Fräulein BECKER.

A LADY, Minister's Daughter, desires the charge of two little Girls (six to ten). Backward or delicate children would receive special care.—Miss DAVEY, Havelock Villa, Dover-road, Northfleet, Kent. References exchanged.

WEST VIEW, ASKRIGG, WENSLEYDALE.—Preparatory Boarding School for Girls, conducted by M. M. THOMPSON. Every home comfort. Great care given to delicate children. Light and airy rooms. Moorland air. Terms [illegible].

PREPARATORY SCHOOL, Hurstpierpoint (near Brighton), Sussex. Home comforts. Christian training. Special attention to delicate, backward boys. Visiting masters. Preparation for public schools. Twenty guineas. Indian children received.—LADY PRINCIPAL.

WORTHING.—HOME SCHOOL for Girls. Christian training. Limited number. Special care for delicate girls. Visiting professors. References to parents and clergy. Terms moderate.—Misses WISE and COUPE, Bescot, Christchurch-road.

MORAVIAN SCHOOLS, Fairfield, Manchester. Sloyd taught. For prospectus of Ladies' School, apply to Miss Koller; or to Rev. J. D. Libby. For Boys' School, to Rev. W. J. Buttle.

HEALTH AND EDUCATION at St. [illegible] Budeaux Vicarage, South Devon. Modern languages, trained upon the Continent. Tutors are Oxford graduates in honours. Younger boys taken by London undergraduate. Individual attention to each pupil. [illegible] terms 19 guineas [illegible] term. The Budeaux was [illegible] the London City [illegible] ences—Lord [illegible] deacon Wilkinson [illegible] per, M.A., Chambers [illegible].

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for [illegible] life. Many matriculate at the [illegible]. During the past fifteen years [illegible] tained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors, and London University Examinations. Special attention paid to juniors, who are taught gratuitously. The Word of God is made the school book of a special moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

NEW COLLEGE,

CLIFTONVILLE, MARGATE.

High-class education for Gentlemen's Sons. Resident [illegible] and foreign masters. Excellent [illegible] workshops, cricket, [illegible] home comforts, moderate [illegible] honours list, &c., address

Rev. G. H. JONES, F.A.S.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea. — Boys received, from 6 to 18 year of age. Three separate departments—Juniors, under the care of ladies; Seniors, under a staff of [illegible] resident masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys, and boys from the colonies, receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Easter term commences Wednesday, January 22.—For prospectus apply to Mrs. DUFF, the Lady Principal.

EDUCATION IN HIGHGATE.—Rev. G. D. BARTLETT, M.A., receives Ten Boarded Pupils. Superior home. Individual attention. Thorough grounding, and careful Christian training. Terms, from 15 guineas per term. Highgate is strongly recommended by the medical profession.

THE OLD HALL SCHOOL,

[illegible] for the Sons of Gentlemen.

[illegible] WESTON, Esq., M.A.
[illegible], Dublin; G. E. W. CRANAGE, Esq., [illegible]

[illegible]

OCKBROOK, NEAR DERBY.—

[illegible]

HIGH-CLASS PREPARATORY

[illegible]CHOOL [illegible]conded by clergyman and [illegible] training, combined with [illegible] Preparation for all [illegible]

[illegible]

TO CHRISTIAN PARENTS.—The

[illegible]ed with [illegible]NG SCHOOL. [illegible] of the [illegible] ted to his care in [illegible] power of Gospel [illegible] among the boys.

[illegible]nsly situated upon [illegible]H GROUND NEAR and WITH VIEWS OF THE SEA.— South Coast, a short run [illegible] especial facilities for out-[illegible]

[illegible] Papers of Examinations passed [illegible] for entrance on applica-[illegible]l of the Vice-Chancellors have [illegible]ir Wards as Pupils to the School.

Dr THORN, Paddington, London.

MANITOBA.—A Gentleman, ex-

perienced in farming, now living in one of the best English settlements in Manitoba, wishes to meet with one or two Pupils. Good practical teaching and happy Christian home. Terms 50 guineas per annum. Best references.—Address first,
Miss DOLTON, 30, Lee-road, Blackheath, London.

MARGATE.—Alresford House

School, Queen's-avenue.—High Class School for Sons of Gentlemen. Preparation for University Local and Public School Examinations. Comforts of a Christian home. Special care taken of Indian and delicate children.—For prospectus, address, The PRINCIPAL.

STANLEY HOUSE

CLIFTONVILLE MARGATE.

[illegible]odern education with decided Chris-[illegible] Deli[illegible]ward boys receive [illegible]es, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION.—Mr.

ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 4[illegible]ineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal [illegible] and a healthy, happy [illegible]ad, Brighton.—Referees: [illegible] W. Poole Bassett, [illegible] Church Vicarage, W[illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] Mansion, S.E.

PROTESTANT PASTOR, South of

[illegible]
[illegible]
[illegible]

ASSISTANT MATRON wanted in small Home for Girls in the East-end of London. A young Woman, who is strong, willing, and cheerful. Capable dressmaker and needlewoman indispensable. Must be Churchwoman.
Miss M., 49, Angell-road, Brixton.

MATRON.—Wanted, an active Christian working Matron, to take charge of the household and work of a Girls' Institute, and to train the few girls living there for service.
Bankhall Institute, Liverpool.

RESPONSIBLE, ACTIVE CHRISTIAN WOMAN wanted in small Industrial School. Able to do and teach laundry work, plain cooking and housework. One who has had some experience in training girls preferred. Wages £20.—LADY SUPERINTENDENT, Sydenham House, Waterlooville, Hants.

THE LONDON FEMALE PENITENTIARY and Guardian Society require an experienced Laundress as Laundry Superintendent, and an Assistant Matron for the wash-house.—Apply to The SECRETARY, 191, High-street, Stoke Newington, N.

NURSERY GOVERNESS wanted for two little girls, aged 6 and 3. Nonconformist preferred.—Apply to Mrs. BAILHACHE, 1, Thyra-grove, N. Finchley, N.

SECOND LAUNDRY MATRON wanted, for Girls' Industrial Home, Fareham. Churchwoman, abstainer. Not under 23. Wages £18.—Apply, sending references.
Miss GITTENS, Fareham, Hants.

NURSE.—Can a Lady recommend (to a Lady) conscientious Nurse. Healthy; total abstainer; Church of England; for three children, youngest in arms. Wages £16.
R., Stewart's Library, St. Leonards-on-Sea.

AS NURSE to young baby. Can any Lady recommend a clean, active, trustworthy Christian Woman. Wanted on February 10.
Mrs. J. H., 7, Drayton-terrace, South Kensington.

ASSISTANT NURSE wanted, trained not necessary.—Apply to MATRON, Lock Hospital, Harrow-road, W., any day before 12.

NURSE OR MOTHER'S HELP.—A Christian, for five children, youngest 2 years. Good needlewoman. One accustomed to children. Mrs. W., Cranbrook, Oakleigh-park, Whetstone, N.

STEADY TRUSTWORTHY WOMAN, wanted, fit for the charge of five tiny children. Christian principle. Country home. Also Under-Nurse.
Mrs. HOMER, Tolpuddle, Puddletown, Dorset.

GOOD UNDER-NURSE required by 8th February. Age about 20 or 22.—Apply by letter first, to Mrs. CARRIE, 13, Highbury-hill, London, N.

USEFUL HELP wanted. Must thoroughly understand plain cooking: early riser. Also Mother's Help for two children. Good needlewoman.—21, Claremont-road, Cricklewood, N.W.

NURSE.—Can any Lady recommend a nice, clean, active Girl, for three children, aged 9, 6, and 2. A good needlewoman, abstainer, and thoroughly trustworthy.
Mrs. DEACON, Pownall-gardens, Hounslow.

THOROUGHLY TRUSTWORTHY NURSE wanted (not over 25) for two children, youngest nearly two years. Character indispensable.—Apply, stating wages, Mrs. J. BARBER, 19, Victoria-road, Broomhall-park, Sheffield.

NURSE WANTED, from country preferred. About 25. Experienced with infants. Second nurse kept.
NURSERY, Whittell's Library, Highbury-park, N.

NURSE.—Wanted a thoroughly competent Nurse to four children, able to take baby from the month. Good needlewoman. Assistance given. Good personal character. No beer.
Mrs. S., 14, Mowbray-road, Upper Norwood.

FOR TWO GIRLS, between 6 and 7, Swiss Bonne, about 30. Active, good tempered, strong, good needlewoman. Earnest Christian most important, accustomed to charge of children.
Mrs. ALBERT WILSON, Leytonstone.

ATTENDANT wanted for invalid elderly Lady. Able to lift her, and to read aloud. Needlewoman. Trustworthy. Abstainer. Willing to do her own rooms.
X., 21, Mount Park-road, Ealing, Middlesex.

NURSES, COOKS, Parlourmaids, House-Parlourmaids, Housemaids, Good Generals wanted. All servants of good character requiring situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

HOUSE-PARLOURMAID wanted, age 18. Good needlewoman. Two only in family. Health good. Y.W.C.A. member and Christian preferred.
Mrs. STEWART, Altoft, Ventnor, Isle of Wight.

A TRUSTWORTHY PERSON wanted, to assist Mother with an invalid little boy. Also a good General Servant.
Mrs. GREEN, Hilldene, Luton.

THOROUGH HOUSE-PARLOUR-MAID.—Good personal character indispensable. No beer. First week in February.
Mrs. S., 14, Mowbray-road, Upper Norwood, S.E.

COOK WANTED, a respectable person. Three in family. Apply between 9 and 12, and after 6.—Mrs. PHILLIPS, 19, Highbury-hill, N.

ATTENDANT required for an aged Lady, not bed-ridden. To sleep in her room. Christian and abstainer. Strong, cheerful. State wages, age, experience, denomination. References.
P., Southborough, Tunbridge Wells.

A RESPECTABLE WOMAN wanted as plain Cook; also House-Parlourmaid. Abstainers, healthy, trustworthy, obliging, well recommended. Both required February 13. State age, wages, and full particulars, to
Mrs. PERKS, The Friary, Winchester.

A GIRL wanted at once, about 22, as Nurse to young children (single-handed, except occasionally, when help would be given). Must be fond of and accustomed to children. A consistent Christian would be greatly valued. Kind, comfortable home.—Mrs. A., c/o Mrs. Webley, 139, Lewisham High-road, S.E.

TO LADIES. — A Clergyman in Somersetshire, widower with family, whose sister resides with him, will be glad if any Lady will recommend him a Christian Housemaid. Early riser. One who would be kind to children. Tidy and methodical in her ways. Churchwoman; communicant preferred. — Mrs. GIBSON, c/o Miss Gurney, Caufield House, Gipsy-hill.

GENERAL SERVANT wanted, for a business house. Must be strong, clean, and willing to work. Age about 20. Family washing put out. Boy cleans knives, windows, and boots. Wages £12.
KENSIT, Bookseller, 99, East-road, City-road.

GENERAL SERVANT wanted in a Christian family by February 18. Age over 20. Early riser, abstainer. Must have one year's good character.
M. C., Park Cottage, Sydenham, London, S.E.

CHRISTIAN GENERAL SERVANT wanted, at once. Abstainer, early riser, strong and active. Part washing at home. Three in family. State age and wages required.—Mrs. OLDHAM, Crawley House, Venner-road, Sydenham.

RESPECTABLE GENERAL SERVANT wanted, with knowledge of cooking. Also young Girl as Housemaid. Comfortable Christian home.—11, Wolseley-road, Crouch End.

GENERAL SERVANT.—Will any Lady recommend good General Servant, who would value quiet Christian home. Must have good character, be clean, steady, and trustworthy. Also Housemaid, to assist with the children.
A. B., 52, Breakspears-road, St. John's, S.E.

AS GENERAL SERVANT in family of two. No cooking. Can anyone recommend neat, healthy, willing Girl, about 16. An orphan would find good home.
Mrs. A., 9, Preston-road, Brighton.

AS GENERAL SERVANT. — Can any Lady recommend respectable Christian Woman. Early riser, clean, trustworthy, and obliging. Not much cooking.—Mrs. K., Waters, Bookseller, 97, Westbourne-grove, W.

SERVANTS WANTED.—Miss HOOPER has good-class families waiting for Cooks, wages £16 to £25; Housemaids, £14 to £20. Over fifty wanted this week.—9, Upper Baker-street, N.W.

RESPECTABLE YOUNG PERSON, about 19, wanted as General Servant in small Christian family. Must be strong, good-tempered, and fond of children. Plain cooking required. Dissenter—52, Dartmouth-park-road, N.W.

CAN ANY LADY RECOMMEND a thoroughly trustworthy, respectable Servant for Clergyman's family of two. Age about 20. A Christian would be valued.
Mrs. W. E. PETERS, Bexley, Kent.

INDUSTRIOUS YOUNG COUNTRY GIRL wanted. Good character. Two kept. Religious privileges. Also General Servant, age 17 to 19, to two clergyman's daughters at Balham (one kept).—Vicarage, 1, Surrey-square, London, S.E.

GIRLS. — Two strong, active Christian Girls wanted for the country, as Cook, and House-Parlourmaid, age about 20 to 22. Under-Housemaid and Kitchenmaid might suit — Write stating wages, to Mrs. CALEY, Cranwell House, Rusthall, Tunbridge Wells.

CHRISTIAN HOME FOR ORPHAN or one of large family.—Young Girl wanted, between 15 and 19, not older, for Lady to train as her own personal attendant. Must write a nice hand, and be really good needlewoman. Well recommended.—G., [illegible], Brighton.

SERVANTS SEEKING SITUATIONS.—Miss LOVELEY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies to Governesses, Companions, Housekeepers, Surgical and Medical Nurses. Also superior Domestic Servants (Male and Female). Hours 10 till 5.

HOUSEMAID.—Wanted by Mrs. WILBRAHAM TAYLOR, a thorough Housemaid. Help is given.—Apply by letter to
Hadley Hurst, Barnet.

GOOD HOUSEMAID wanted, age 25 to 30. Strong and active. Abstainer. A Christian desired. Good wages to a thorough trustworthy person.
Mrs. BOARDMAN, 41, The Green, Stratford.

STRONG COUNTRY GIRL wanted, by Rector's Sister, for small Ladies' School. Housework only. No cooking, knives, nor boots. Only girls in country need apply.
EASTGATE, 4, Hillmartin-road, London, N.

GOOD GENERAL SERVANT wanted. Early riser, strong, active, Churchwoman and abstainer, who can undertake cooking, washing, and housework for six in family. State wages required, and age; none under 28 need apply.
M., 4, Glebe-road, Bedford.

PLAIN COOK wanted, abstainer. Wages £20. Housemaid and page kept. Four or five in family.—17, Leyland-road, Lee, S.E.

GOOD PLAIN COOK wanted, at Putney. Trustworthy, reliable, good character. Between 30 and 40. Two in family. Little housework. Wages £22. No beer.
MATER, 7, Hilldrop-road, Camden-road.

GOOD PLAIN COOK or General Servant wanted, in Evangelical clergyman's family, in Sussex. Quiet seaside country place. Housemaid kept. £15. Good character indispensable.—B., West Thorney Rectory, Emsworth.

CLEVER COOKS can add to their list of dishes the preparation of choice dainties for the Dinner and Supper Table, by consulting the pages of a little book entitled "Pastry and Sweets," given to all Cooks sending their addresses to ALFRED BIRD & SONS, Birmingham. Every Lady and Housekeeper in the land should have "Pastry and Sweets" handy for reference. There is nothing to pay, and the book will be sent by return of post, free to any address.

GOOD GENERAL SERVANT wanted in a small family. Must be an early riser. No children, no washing.
Mrs. R., 20, Beacon-hill, Camden-road, N.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new [illegible]. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronized by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly [illegible] breakfast or tea, from [illegible]. tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 52, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BOURNEMOUTH.—Warm and comfortable suites of Apartments for winter months. Central, sheltered position. South aspect, near pier, gardens, and principal churches. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH, EVERSLEY, West Cliff. A most comfortable Boarding-house, beautifully situated in its own grounds, near the sea. Every effort is made to secure the comfort of Visitors. Terms from 35s. per week.
Miss SEARL, Eversley, Bournemouth.

BRIGHTON. — Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

HASTINGS. — Home of Rest for Christian workers and others. Clergymen and ministers will find this a desirable home. Central, lovely position. Near sea and rail. Terms moderate. — PROPRIETRESS, Woodgrange, Cornwallis-gardens.

A COMFORTABLE and, if desired, permanent Home offered to married couple and others. Attendance and cooking good. Locality healthy. Bed-room fires, &c. Terms moderate.
Mrs. BEVERLEY, Stratford St. Mary, Suffolk.

WINTER HOME.—A Lady highly recommends the house of a Homœopathic Physician at St. Leonards as a superior Home for visitors or invalids requiring extra care.—M. D., 69, Church-road, Warrior-square, St. Leonards-on-Sea.

A HOUSE TO LET, suitable for a small family. In perfect condition. Healthily situated, near town. Rent very moderate.
Mrs. A. COX, 623, High-road, Chiswick.

INTEMPERANCE, OR NERVOUS DEBILITY.—Private Home for a limited number in a delightful winter and spring locality, where the above has been long and successfully treated with or without medicine. Christian influence, [illegible] and home comforts. Highest references. — M. D., c/o Messrs. Perry, 7 St. Nicholas Croft, Bristol.

BOURNEMOUTH.—Branksome Temperance Hotel and Boarding House and Private Apartments. Under new management. Central. A home for Christians away from home. Terms moderate.—G. B. WILLIS, Proprietor.

INTEMPERANCE.
Buxton House, Earl's Colne, Essex.
PRIVATE HOME FOR SIX LADIES.
[illegible] years' experience. Very satisfactory references. Inspection by appointment. From 2 and 3 guineas weekly. Medical attendance, J. Taylor, M.R.C.S., Lond.
Address, Miss PUDNEY.

BOURNEMOUTH.—Vacancies for a few Boarders (or private apartments if preferred). Several south rooms. Near town and sea. Very moderate terms.
Miss LEIGH, Leightonhurst, St. John's Wood-road.

HARROGATE BEECH WOOD PRIVATE HOTEL.
For Terms apply to Miss C. LORD.
The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
HEALTH RESORT.
Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

FOLKESTONE.—BOARD AND LODGING for Christian workers at the London City Missionaries' Seaside Home, 1, Earl's-avenue, from January 1 to April 30. Terms—women, 15s. a week. men, 17s. 6d. For forms of application apply to the LADY SUPERINTENDENT.

CLIFTON, BRISTOL.—Board and [illegible]

WORTHING HOME OF REST for [illegible]

BOURNEMOUTH. — Grosvenor, [illegible]

YOUNG WOMEN'S HOME.—Happy [illegible]

BLACKHEATH.—A refined Christian Home in a family [illegible]. Gravel soil. Healthy [illegible] around.—S. M., 30, [illegible]

HOME OF REST, "The Hermit- [illegible] "Hermitage" this Home is opened for Ladies [illegible] During [illegible] Early Breakfast [illegible] Union at one [illegible] favourably situated [illegible] under the [illegible] admission to be addressed, 56, Old Bailey, E.C.

BOARD AND RESIDENCE. — Two [illegible] wanted to share comfortable home with three young Ladies who desire companionship. Terms moderate. References exchanged.
TRUE, 71, [illegible], Stroud Green.

REFINED, COMFORTABLE HOME. [illegible] Main [illegible]. Bus [illegible] Very [illegible], Terms one guinea [illegible] room, 1s.—Apply [illegible], 23, Lower Terrace, Southampton.

COMFORTABLE HOME offered to [illegible] two sisters, by Widow Lady. Detached house in Surrey, 12 miles from London; fine bracing air, close to station and church.
H. E. M., Mays, 152, Piccadilly.

VERY COMFORTABLE CHRISTIAN HOME for Lady, with opportunities for Christian [illegible]. Near [illegible] Railway, North.
B., Housekeeper, 186, Aldersgate-street.

BOURNEMOUTH.—A Lady receives [illegible] Home comforts. Good position [illegible] sheltered, with sunny aspect. Terms [illegible]. References.
[illegible] Bough Wood, Cambridge-road, Bournemouth.

Y.W.C.A.—Home-like Board and [illegible] from 2s. 6d. Board per meal. Private [illegible] Christian Lady 5s. Opportunities of Christian work.
479, Harrow-road, Queen's-park, W.

BLACKHEATH.—The Widow of a [illegible] offers a comfortable home to Ladies, or to children attending school daily, or to others needing motherly care. Highest references.
E. T., 9, Bennett-park.

BOURNEMOUTH.—High-class Boarding House, beautifully and conveniently situated. Aspect due south, commands charming sea and land views. Well-warmed bath and [illegible]-rooms.—Ben Wyvis, West Cliff.

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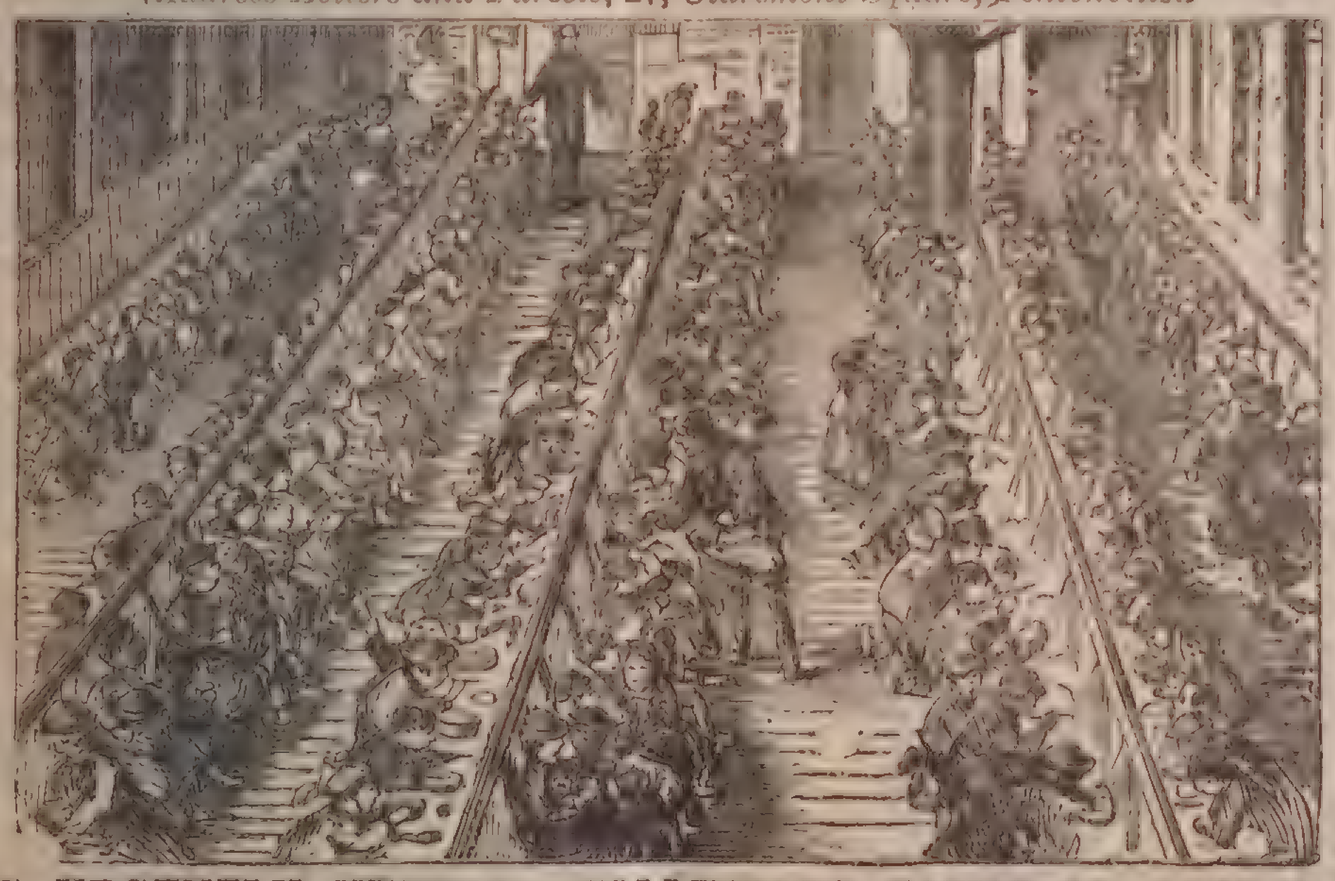

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JANUARY 24, 1890.

The Christian.

Notes and Comments.

LIKE many other public men, Dr. Talmage has fallen a victim to the all-pervading influenza, and his preaching engagements in London and elsewhere have had to be cancelled. In consequence of his non-arrival in London at the time expected, we have postponed the publication of his portrait and sketch till our next issue.

Our present issue is replete with missionary interest. The portrait and sketch relate to one who is worthy to rank with Moffat, Livingstone, McCall, Comber, Arnot, and other heroes of the cross who have laid themselves on God's altar for Africa. The page that relates to China is of living import, and deserves careful study.

We trust we need scarcely call attention to the rousing utterances of Dr. A. T. Pierson in his appeal to the churches of Christendom. Our American brother is assuredly a heaven-sent messenger to our British churches, and we shall do well to heed his message. We have been disappointed at the meagre attendance on some of the occasions when he has spoken, and are all the more anxious that his earnest words should be read and carefully pondered. We give on page 34 a list of Dr. Pierson's forthcoming engagements in this campaign, and would urge our readers in the various places named to do their utmost in securing the attendance of Christians; especially those whose interest in missions needs reviving, and young men and women who have no special vocation in life. Surely many of the latter will be stirred, as one result of the present movement, to join the ranks of those in the forefront of the battle.

Dr. Barnardo's annual report, recently issued in book form, is entitled, "Something Attempted, Something Done." And, truly, the title is well deserved. Such a marvellous and encouraging record of nine months' practical Christian effort undertaken and accomplished it would be difficult to find, even in this age of philanthropic activity. Every page is crowded with facts and figures; yet the volume will be found to yield more of the romance and pathos of real life than a cartload of yellow-backed novels. We counsel those of our readers who have not seen it, to invest one shilling and four pence in a copy, which can be procured by post from the offices of the Homes in Stepney-causeway, London, E.

Another correspondence in *The Times* on temperance legislation; and, of course, another leading article purporting to adjudicate between the combatants. The only indisputable statement in this article is the assertion that "the advocates of temperance in this country are in marked disagreement among themselves about ends as well as means." That, unhappily, is too true, and we fear that till they come together in friendly conference and settle their differences, the temperance crusade in its legislative bearings will make little headway. *The Times* is somewhat rash, however, in assuming that "permissive prohibition, or local option, or whatever else its advocates may please to term it, may be set down as argumentatively dead and done for." We think it likely that our contemporary will be undeceived on this point before many sessions of Parliament have run their course.

We observe, also, with regret, that the Anti-Slavery Society and the Aborigines' Protection Society are at loggerheads on the question of pressing the Brussels Conference to deal with the liquor traffic, and the distribution of arms, among natives in Africa. It is almost fatal to a good cause when its friends fall out in presence of the common foe. As the Conference at Brussels has evidently got a good grip of their special question, surely our "Anti-Slavery" friends might at least refrain from pouring cold water on efforts to combat other and equally deadly evils.

The Prime Minister and the Secretary of State for India have declined to receive a deputation from the Wesleyan Conference Social Purity Committee on the subject of military licensed vice in India. At the same time they express the confident opinion that the Government of India are loyally conforming to the instructions sent to them consequent on the resolution of the British House of Commons in June, 1888. We can but hope that their opinion will be justified by facts; and no doubt the watchful friends of social purity in India will keep us informed on this point.

Mr. Phelps, the late American minister to the Court of St. James's, in an article in a trusted American magazine, has gone down to that which he maintains is the root of the present scandalous, demoralising, and dangerous system of divorce in the United States. The facts are startling: 35,000 divorces last year, and the rate of increase of divorce double that of the population. The main source of the alarming evil, it is argued, is the permission of divorced persons to remarry. Simultaneously with this article in *The Forum* appeared one on the same subject in *The North American Review*, from the pen of Mr. Gladstone. He goes further, and argues against the *lawfulness* of re-marriage, declaring that the civil legislature goes beyond its province in any such permission, which was not allowed by the Western Church, and is forbidden by a just interpretation of Holy Scripture. Such an expression of opinion by men of commanding eminence is entitled to full consideration; though we are not prepared to accept the latter opinion as a just interpretation of Scripture.

The Encyclical letter of the Pope issued on the 6th inst. was published on the 16th. It affirms broadly and unmistakably the supremacy of the Roman Catholic Church. The Pope pronounces with authority upon dogma and morals! "The Church" must be loved before country, and must be obeyed rather than the State when there is a conflict; before the law of man comes "the law of God," by which is meant that of the Church; the bishops should not be judged, but should be submitted to and obeyed by the laity. The Encyclical very significantly proves the unchangeableness of Papal Rome. Its spirit and precepts give the clue to the troubles of nations. If in kingdoms an ecclesiastical power is secretly in opposition to the action of civil government, what can there be but kingdoms divided against themselves, and conflicts that embitter and alienate society?

We read in *The Northern Advance* that the Welsh Nonconformists of four leading denominations are exchanging opinions favourable to closer union. In England the different bodies of the Methodists are drawing together in a decided manner. The change in this respect is very marked. In Manchester, last week, ministers of four sections spoke at a meeting in the Central Hall in favour of Methodist union. The tone of the meeting was quite in harmony with this sentiment. Probably the leaders of such movements are in advance of the rank and file of Nonconformists. But this has been the case with some of the best of religious efforts. A wide yearning is being interpreted, and will be practical in its results. Yet the question arises, whether the amalgamation of various sections of Methodism will not strengthen rather than diminish the spirit of sectarianism. And so of other unifications, not of Christians as such, but of denominations. Christ prayed that we all might be one.

A hundred years have passed since John Howard, the prison philanthropist, laid down his task, and it is well that his noble services should be recalled to public notice. For the work of prison reform is yet far from being accomplished. "Man's inhumanity to man" is still an ugly spot in the social economy of many countries professedly Christian. Our barbarous methods of treatment are powerless for the reform of the criminal, and it is time that Europe should adopt more excellent and more rational ways of dealing with law breakers. For one thing, there ought to be far more elasticity of treatment, to accord with individual circumstances. Even the worst of men ought not to be treated as if they were herds of dumb driven cattle.

Mr. Broomhall, the much-esteemed secretary of the China Inland Mission, is ever on the alert to find something good in current speech or literature that will drive home to the public mind his favourite topic. He has just issued, in a neat pamphlet, the admirably comprehensive address of Dr. Maclaren, of Manchester, at the recent Missionary Conference, on "The True Source of Missionary Zeal." With it is given a very telling utterance on Prayer as "The Main Instrumental Force of Missionary Work," by Dr. Alden, of America. No movement can rise higher than its source, and the wide distribution of these inspiring deliverances must tend to lift the popular view of the claims of foreign missions to a higher platform of privilege and responsibility. Next week we purpose to give some extracts from Dr. Alden's address.

Christian Unity.

THE Editor of *The Christian Commonwealth*, in his last two issues, proposes "to call a great ecumenical council of Christendom, for the purpose of deciding upon a working basis as a starting-point in Christian unity." The end in view, Christian unity, has our warmest sympathy, and we cordially endorse such statements as these :—

In many cases our theological differences arise from mistrust of each other and misunderstandings, while those differences which do really exist would become largely minimised by fraternal contact with each other.

The spirit of sectarianism is undoubtedly devilish, and it is impossible that those who possess this spirit would wish to help in a movement to unite God's scattered people.

But while we sympathise with the desire to unite God's scattered people, we do not think that a movement to this end can successfully begin with a great ecumenical council. We have never known anything succeed which did not begin from a small living seed, and grow gradually as all seeds grow.

Neither do we think that such union as is desired, can be based upon "all Christians working together in benefiting the world," "*working* together rather than *thinking* together." The impossibility of this is illustrated by *The Christian Commonwealth* itself, in the following quotations from two articles side by side in its last issue :—

Let all accept Jesus as the Christ, the Son of the living God, and be content with *Him* rather than doctrines *about* Him, and surely we shall have reached a foundation which is not only Divine, but is all-sufficient for every Christian. . . . Our proposition is to pay no attention whatever to comments on the creed, so long as all accept the creed itself as it is contained in the New Testament. . . . If we examine carefully Christ's teaching, we shall probably be astonished at how *little* He has told us we must believe, and how *much* He has told us we must do....In the book of Revelation, it will be found that "when the books are opened" every man is judged *according as his works have been*. Not a word said about articles of faith, not a word said about inspiration, atonement, future punishment, or anything of the kind, as necessary to be understood and believed in order to recognition among the accepted ones.

The next article, "To-day's Problem," contains the following :—

Down a steep slope into the abyss of neo-criticism Wellhausen and Kuenen have rushed headlong. The cry has been that Professors Robertson Smith and Dods are roped to these falling leaders and are being dragged after them over a Matterhorn glissade. And only a few months ago Dr. Clifford alarmed his friends by an apologetic fantasia on the key-note of praise and glory to Ferdinand Christian Baur.

We conceive that this question of the Inspiration of the Bible is the great question of life and death. Even in the Christian religion everything else depends on this.

Professors Robertson Smith and Marcus Dods, and Dr. Clifford, would all doubtless subscribe to the "New Testament Symbol" that "Jesus is the Christ, the Son of the living God," but they are, in the judgment of the editor of *The Christian Commonwealth*, quite wrong about Inspiration, on which, he truly says, "everything else depends." It is difficult to harmonise the secondary place given to inspiration, &c., in the previous paragraph, with the later declaration that it is "the great question of life and death." And it is difficult to conceive how, with such a fundamental difference in their thinking, the editor and those named above could cordially, not merely as philanthropists and humanitarians but as Christian brethren and servants of Christ, carry out his proposition :—

Let us hold each other's hands in an effort to lift up the downtrodden, to care for the sorrowing, to feed the hungry and clothe the naked.

Desiring with all our heart the union pleaded for by our brother, and agreeing with him that it must be founded upon a true and well-authenticated basis, we think we need no new experiment. We must go back to Pentecost for our model. Then they were all with one accord in one place, continuing in prayer and worship; Jesus, glorified by the Father in heaven, was also glorified by the adoring faith of the infant church on earth, and when the Holy Spirit was given they went forth speaking the wonderful works of God. God was with them. Their testimony was to Jesus and the resurrection, and the works of beneficence they wrought in the power of the Holy Ghost were not the end, but the means to the end—the manifestation of the glory of God in the crucified and risen Christ.

We do not wish to throw cold water on our brother's suggestions; far from it. But we are convinced that Christian unity can only be attained by giving God and his Christ, not man and his needs, the foremost place.

Missionaries for Africa.

THE large room at Exeter Hall was crowded on Monday evening on the occasion of a meeting to bid God-speed to a number of missionaries about to sail for Africa under the auspices of the Church Missionary Society. The proceedings were very impressive, as well as enthusiastic in character, and it was pleasing to notice among the friends on the platform, workers in connection with other well-known organisations, having for their object the evangelisation of the heathen.

Sir JOHN KENNAWAY, who presided, referred in generous terms to the good work which has been done in Africa by other missionary societies; and while calling for the continual prayers of believers for blessing to attend all such endeavour, he begged that the out-going abourers might be specially remembered at the throne of grace. Rev. R. LANG, Secretary for Africa, explained that the Niger Mission has been reorganised, and divided into the Soudan or Upper Niger Mission, and the Delta or Lower Niger Mission.

Rev. H. C. G. MOULE, Principal of Ridley Hall, Cambridge, who had trained several of the new missionaries, delivered a brief address by way of commending the whole of them to the warm sympathies of Christian people. It is, he remarked, a very simple thing to say we will pray for friends, but it is not one of the easiest things in the world to keep such a promise. He called upon his hearers to make on the present occasion a grave, purposeful, and real promise; and then to remember each and all, directly and continually, at the throne of grace—especially beseeching God that, amid the stifling influences and surroundings of heathenism and Mohammedanism, the workers may be kept in the secret fresh air of the presence and the peace and the power of the Lord Jesus Christ.

The venerable Bishop of the Niger, Dr. CROWTHER, was full of joy at the prospect of fresh Christian blood being infused into his diocese. He told the story of the progress of the Gospel during recent years, both among the pagans and the large Mohammedan population, who are not so bitter against Christianity as their priests and rulers are. Many difficulties have been encountered in establishing the Niger Mission, but the Bishop was glad to say that the pioneering stage has now been passed, and that the work of development is receiving the attention it so urgently demands. Heathen chiefs are throwing aside their idols, and Mohammedans are asking for Christian instruction; so that the outlook is full of hope.

Besides the Bishop, who is about to return to his sphere, sixteen missionaries were bidden farewell. Four of these are ladies, and nine of the gentlemen are from Cambridge University. The missionaries for the *Lower Niger Mission* are: Rev. F. N. Eden, late vicar of St. James's, West Hartlepool, and Rev. H. H. Dobinson, his curate, with Mr. P. A. Bennett. For the *Upper Niger Mission:* Rev. J. A. Robinson (who has already left for Africa), Mr. and Mrs. G. Wilmot Brooke, Mr. Eric Lewis, and Dr. C. F. Harford-Battersby. For the *Eastern Equatorial Africa Mission:* Mr. and Mrs. Douglas A. L. Hooper, Messrs. G. L. Pilkington, G. K. Baskerville, and J. D. M. Cotter. The old Yoruba Mission is likewise being reinforced by two labourers. With the exception of Messrs. Robinson, Brooke, and Hooper, all these are proceeding to the field for the first time.

Several of the missionaries delivered brief addresses. Mr. Brooke was able to relate encouraging incidents which he had already witnessed in Africa. Dr. Harford-Battersby told how God had called him, first to the medical profession, which he had made up his mind not to follow, and then to Christian labour in Africa, the very country which he had determined not to have anything to do with. Mr. Eden declared that his joy had been great since he decided upon foreign work and gave up his parochial charge; and Mr. Dobinson said that when his vicar told him he was going to Africa, he saw clearly that he must go also, as the duty of going abroad had lain heavily upon him for some time.

Rev. Dr. Pierson, at the call of the chairman, commended all the missionaries to God in prayer. He voiced the heart-petitions of the meeting by asking great things. Rev. C. G. Baskerville, of Birmingham, spoke a few words of timely encouragement to the outgoing missionaries, urging them ever to realise that with Christ as their Captain they must prove victorious.

"BETTER DAYS" is the title of a new penny monthly organ of the North Birmingham Wesleyan Mission, edited by Rev. J. G. Mantle. The contents of the first number are bright, readable, and rousing. A series of sketches on "Great Revivals" is likely to be interesting and helpful. The office of publication is 123, Newton-row, Birmingham.

A. L. O. E. writes in *The Punjab Mission News* an interesting account of the baptism of a young Brahmin convert from the mission school there. The church was crowded with rows of turbaned heads, and some young converts were obliged to act as amateur policemen to keep the excited spectators from crossing the barrier, and pressing up to the front of the church.

MR. A. S. DYER and Rev. W. E. Robbins, of Bombay, expected to sail for China on Jan. 11, to look into the facts connected with the opium trade, and probably at the same time to give some trouble to evil doers in the Chinese ports, who live by a nameless and shameless traffic in immorality. Mr. Dyer is probably the best hated man in India, but his remorseless practice of turning an electric light upon all forms of unchallenged iniquity will probably procure for him a still more intense dislike in the foreign settlements of China.—*Indian Witness.*

REQUESTS FOR PRAYER.—For blessing on a fifteen days' mission, by Mr. Maurice Marcus, at Thruxton, Andover, and at Charlton, Hants, from Feb. 3 to 9.——For blessing on mission services, to be conducted by Mr. James Spruit, during the next three weeks, in villages in Sussex.——For blessing on a fourteen days' mission in the Mizpah Hall, Glasgow, commenced on Sunday last.——For special services at Trinity Chapel, John-street, Edgware-road, from Jan. 21 to 31, by Mr. John Burnham.——For blessing on weekly services at Newtown-row Chapel and Cecil H H, Cecil-street, Birmingham.——For blessing on a united general Wesleyan mission being held at Leeds, to Jan. 29.——For blessing on a ten days' mission, to be conducted at Great Bridgewater-street Wesleyan Chapel, Deansgate, Manchester, by "Gipsy Smith," Jan. 26 to Feb. 5.——For blessing on a mission to children, conducted by Rev. W. A. Meaton, in Trevor Chapel, Brompton, Jan. 26 to 29.

AN APPEAL TO CHRISTENDOM.

CONDENSED NOTES OF AN ADDRESS

BY DR. ARTHUR T. PIERSON.

WE shall never do the work of foreign missions as it ought to be done till we get and keep before our minds some adequate conception of the magnitude of that work. Difficulties should not discourage, but rather lead us to greater diligence and prayerful fidelity. Some people think that unless a nation is born in a day foreign missions are a failure. But we see in nature how those things that come up in a night are least worth the growing; the most valuable products are those we obtain at the greatest cost of time and labour. Humanity matures more slowly than any other form of animal life; but man is best worth maturing. History shows that those transformations that are most rapid are most superficial; indeed, in many cases the change is only apparent.

The progress of missions cannot contradict the known laws of human and of natural growth. Long-seated idolatries cannot be uprooted in a day. But let us not lose courage. Rather let us believe that all the pains taken, all the money spent, all the human life poured out as

A FREE LIBATION

on the altar of missions, shall be abundantly compensated in the fulfilment of the prophecy we utter in our psalm of praise:—

> Jesus shall reign where'er the sun
> Doth his successive journeys run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more.

It *shall* come to pass: but such a result cannot be attained without the process by which the kingdom of God is first preached to the nations; and then all the wholesome truths of our religion patiently taught. Our Lord Jesus Christ was a true philosopher. "Go ye," He said, "and preach the Gospel to all nations, baptizing them, and teaching them to observe all things whatsoever I have commanded you." This "teaching" is not identical with the "preaching" of the Gospel, which is the utterance of the terms of redemption. After these have been heard and received, there must come the diligent, careful indoctrination into all the truths of living Christianity.

Let us try to understand something of the magnitude of the work. It is not a small thing to turn a nation from idolatries and superstitions 2000 or 3000 years old. Think of

THE AWFUL SPIRITUAL DESTITUTION

of heathen and pagan countries. These matters have not been adequately set before the great bulk of the intelligent confessors of Christ. I have frequently represented the magnitude of the work in this way: If the fifteen hundred millions of the earth's population were to pass before us in procession at the rate of one a second, it would take fifty years, day and night, for them to go by. Ponder the fact that only one out of every fifty is a member of an evangelical church; and only one out of every 250,000 is sent by the Christian churches in Christian lands to help to save these millions of heathendom.

We ought to understand the awful destitution of the heathen world. I do not know of any language that will express it. There is a tendency in Christian lands to apologise for idolatry. The Bible never does; it speaks of the whole thing in the most contemptuous terms. In the Psalms the idols of the heathen are described as being blind and dumb and deaf, and void of understanding; and the writer adds: "They that make them are like unto them; so is every one that trusteth in them." That is to say, the whole tendency of idolatry is to make idolaters as dumb and helpless and stupid as the idols. Therefore such gods as Jove and Bacchus could not be worshipped without their devotees acquiring a character similar to that ascribed to those deities. Idolatry

HAS NEVER HAD ANY REDEEMING POWER

over the nations. There is much that is elevating in Confucianism, Buddhism, and other systems that prevail in Oriental lands; but, there is also a vast amount of corruption in those systems. Compare the state of things where they prevail with that which obtains where the Gospel of Jesus Christ bears sway; you find that it is only in proportion as Divine truth is implanted in the hearts of men that they have risen to any high level of virtue and morality. There are two words that describe the condition of heathendom—

PUTREFACTION AND PETRIFACTION—

the loss of all Godly savour and the loss of all Godly sensibility. Think of a mother casting her own child to the wild beasts!—dead even to all maternal instinct, and sacrificing her child to her caprices and whims. Five clauses describe the biography of woman in Eastern lands: "Unwelcome at birth; untaught in childhood; uncherished in widowhood; unprotected in old age; and unlamented when dead." Look at the fearful infanticides; the child marriages in India, and the cruelties of young widowhood.

What is the use of talking of "The Light of Asia"? Show us the people whom it has illumined. Go where "the Light of the World" has shone, and you will find high standards of virtue, and elevated conceptions of practical conduct. You will see Christian homes: woman as wife and mother as well as maiden; children brought up in piety and morality; whole communities transformed. There is no light anywhere that illumines human life that cannot be traced directly or to a reflection of Him who is the Orb of Day. In heathen lands, even where the "Light of Asia" shines, you find darkness and the habitations of cruelty. I wonder where the men and women can come from who apologise for heathenism and paganism.

Let us keep before us the greatness of our task, not only geographically and historically, but practically. We have to deal with fifteen hundred millions of people, a thousand millions of whom are without the Gospel; and we have to do it within the lifetime of our generation. The Church goes to this work of foreign missions as though the present generation were going to live for ever, and she had an indefinite time in which to do the work for them.

EVERY STROKE OF THE PENDULUM

marks the departure of a soul from this world, the vast majority of whom die without having any light on the future.

What are we going to do about it? We have the command of Jesus to go into all the world and preach the Gospel to every creature. But no Christian man or woman ought to need the command of Christ to engage in foreign missionary effort. There ought to be a constraint within the soul that should lead us to take the Gospel message to those in need of it. It is the nature of the new life to express itself, and to expand itself. If water is stagnant it becomes foul, and absolute motionlessness can only be secured by congelation. The water of life must flow; if it is hemmed in it will become

STAGNANT AND FOUL.

Why should we wait for a command? Where is our new life? Where is the sympathy with Christ's passion for souls which ought to animate every child of God born of the Holy Ghost? If we do not yearn over others, do we really belong to Christ ourselves? Let a man begin to work for souls and he will forget authority; he will forget even the inward impulse, in the transcendent privilege of serving Christ.

Then, the whole matter of *giving* to missions must be lifted to a new sphere. I am ashamed to hear Christian people talking about the consecration of property, as though they were under some bondage to give so much to the Lord, and they were doing it stingily, grudgingly. God loveth a *cheerful* giver.

THINK OF THE PALTRY SUMS

that are given to missions. The whole Christian Church only gives between two and three millions a year for the evangelisation of a thousand millions of heathen. If every Christian Church member would give one penny a day, we should have forty-five millions sterling annually in the treasuries of the missionary societies, with which to carry on this work.

Think, again, of this, that the churches only give one out of every five thousand of their members as foreign missionaries. Why, the heathen themselves multiply that proportion five or six times over. If we were to give, say, one out of every 300 members, we might evangelise the entire heathen world in twenty-five years, and lay the foundations for educating the nations in Christian doctrine for all time to come. Yet here we are at the close of nineteen centuries of the Christian era, and we have to overtake two-thirds of the population of the globe with the first proclamation of the Gospel. We have the Bible now in 300 languages and dialects, and there are immense sums of money in the hands of Christian people; but we are allowing the bulk of our fellow men to go down to the grave without having heard that there is a Christ.

I TREMBLE TO THINK

of the account that the Christian churches will have to settle with the Lord of glory. They have had the Word of God in their possession all those centuries, and the world has never been overtaken once with the Gospel message. I am not satisfied with the notion of "preaching the Gospel for a witness in all the world," if by that is meant the simple heralding or proclamation of it; but even as to that limited view, how shall the thirty millions of church members answer at the judgment seat for the fact that a thousand millions of those on the earth during this generation have not had an offer of salvation, direct or indirect?

I feel ashamed to think of my own country [America] and its wars against the Indians, and its treatment of these people because of their resentment of our violated pledges and treaties. We have spent in some cases £5000 in killing one Indian, when £100 would have converted him. I do not mean that we can value human souls by figures; I am only showing how absurd it is to talk of not being able to carry on the work of God when

we spend as much money in killing a single Indian as would, humanly speaking, bring a whole tribe to the knowledge of Christ.

SURELY GOD HAS A QUARREL

with his churches on this matter. In their corporate capacity they belong to time. Will He not reckon with them for their unfaithfulness, within the bounds of time? What does He see? His Church letting the world perish without Christ; yet building for itself magnificent structures, and garnishing them luxuriously. Do we not find that in such circumstances He withdraws his Spirit? Apostasy comes into the churches and into the pulpits. Worldliness invades the courts of the Lord's house. Secularism and clericalism

EAT OUT THE VITALS

of spirituality. If heathendom is not enlightened, surely the question will be: What is to become of the churches of Christendom? Will not God remove the candlestick out of its place, unless the churches arise and carry the word of life into the darkness of heathen and pagan lands?

In our great cities we find that the masses of the people are being alienated from the organised churches. What is the reason? Does not history show that whenever the churches have been most active and self-sacrificing on behalf of the heathen abroad, they have been purest, and most prosperous and successful at home? When they have given most money and most consecrated lives to the heathen, they have had most money to give and most lives devoted to work in the home fields. On the other hand, when they withheld sympathy, closed their purse, and concentrated attention on themselves, there have been spiritual decay, and even financial pressure, till some of our great cities seem to be handed over to the control of modern forms of Paganism; as, for instance, Boston, in New England, where the esoteric school of Buddhism is beginning to flourish. There are churches in New York, Philadelphia, and other towns, where congregations used to fill the floor and galleries to overflowing, but which are now becoming a kind of mausoleum where the Gospel has a decent burial, and where the minister's voice sounds through aisles and pillars like an echo through empty space.

We owe the debt of the Gospel to these heathen lands; but we owe them another debt, that of

AWFUL SOCIAL INJURY.

England and America have had much to do in history with African slavery, and they ought to be the foremost nations to carry the Gospel of freedom to the sable sons of the African continent. It is an awful shame and a fearful reproach—nay, it is an atrocious crime against God that these nations, instead of pouring missionaries by the thousand into the interior of the continent, are deluging Africa with the worst of all its foes—strong drink; and, in connection with that, gunpowder and firearms; thus helping men made crazy by alcohol, to do the most destructive work. I do beseech my Christian brethren and sisters to carry this thing before God.

Is it not time for us to revolutionise our *methods* of conducting foreign missions? We may not change our message; all the progress of the nineteenth century will never get beyond the Apostolic way of preaching and teaching. But we must revise our methods. We must not only hold ourselves as individually responsible, but we must bring up our children with the knowledge of their privileges.

THERE MUST BE CONSECRATED CRADLES

in our homes; then we shall have consecrated men and women. It was said by Mirabeau: "If you want to make noble men, you must lisp at the cradle the name of Washington." I would say: If you want to make the noblest type of man you must lisp at the cradle the name of Jesus Christ. Let our children grow up to think of those millions without Christ as the objects of their personal endeavour, and those territories overspread by the darkness and death-shade of heathenism as the scenes of the noblest and most privileged service under the sun.

I close by a single word—the paradox of missions; write it on your memories:—

Christ alone can save the world:
But Christ cannot save the world alone.

There must be disciples who, like Paul, fill up that which is behind of the afflictions of Christ in their flesh, for His body's sake, the Church. The death of Christ, the work of the Holy Ghost, the Word of God do not save souls without the intervention of believing disciples. We who have been saved by Christ are constituted his witnesses. Not to angels has God committed the proclamation of his Gospel. Those heavenly hosts would gladly have pressed forward, and have flown through the air as trumpet heralds of the Gospel. God crowded them back, and thrust forward the believing children of earth. And the transcendent charm of missions is this, that it brings us into closest fellowship with Him who emptied Himself and became obedient unto the death of the cross. If with Him we would be highly exalted, and take part in his final reign, we must with Him be deeply humiliated, and take part with Him in present vicarious suffering for the sake of a dying world.

SOUTHERN MOROCCO MISSION.

MR. E. F. BALDWIN, accompanied by Mr. Richmond, has for some time been absent from Mogador, on a visit to Syria, for the study of literary Arabic. Arriving at Beyrout on November 17, the devoted workers were warmly received by the American missionaries. Investigations made on the spot confirmed impressions already formed that a station in Syria would be a very desirable adjunct to the Southern Morocco Mission, as by a residence there recruits for work among Mohammedans generally would receive an equipment, which cannot but prove of the greatest value.

Mr. Richmond has remained behind to prosecute his studies, and is located at Suk-el-Gharb, a village several miles inland, from Beyrout, on the slope towards Lebanon. The work in which Mr. Baldwin is engaged continues to command the sympathy of many friends. Among recent contributions to the funds of the Mission is a sum of £1000 from an anonymous benefactor.

THE MISSIONARY TRAINING SCHOOL in Boston, U.S., of which Dr. A. J. Gordon is president, is designed to give a brief course of Biblical training to such men and women as have consecrated themselves to missionary service, but whose age and attainments render it impossible for them to enter any of our higher schools of learning. The school admits pupils of all evangelical denominations, provided only they exhibit the ability and devotion necessary for foreign missionary work. Tuition is free, and all possible aid is rendered to students for enabling them to support themselves while studying.

WANTED.

WANTED,—Men of *fire!*
Stirred by deepest thought;
Burning with desire;
Shrinking back from nought;
Pain, or loss, or shaming;
Labours, peril, sword,—
If that, Christ proclaiming,
Trophies crown their Lord.

WANTED,—Men of *feeling!*
Tender, loving, true;—
O'er whose hearts, soft-stealing,
Spreads the eternal dew;
With the mourners weeping;
Prompt at joyous call;
Holy watchers, keeping
Outlook meet for all.

WANTED,—Men of *power!*
Strong in God's own might;
While salvation's hour
Lengthens out its light,
Through all lands the story
Of our King to bear;
And for Him in glory
Earth's high throne prepare.

WANTED,—but *they are not:*
Who shall bring them forth?
Church of Jesus, spare not
Of thy best the worth;
Where the heathen perish,
Speed them on their way;—
He, who claims—will cherish;
He, who takes—repay.

JOSEPH TRITTON.

[From "Memorials of Joseph Tritton." Published for the benefit of the Baptist Missionary Society. To be obtained from the Secretary, 19, Furnival-street, Holborn, London, E.C., post free, 2s. 3d.]

THE ALDENHAM INSTITUTE.

ON Saturday evening the Aldenham Institute, Goldington-crescent, St. Pancras-road, held its eleventh annual meeting. After tea, Dr. B. W. Richardson took the chair, and the hall was speedily filled with an interested assemblage.

From the annual report it appeared that there were 267 students on the books at the end of the year; that the religious as well as the physical and intellectual progress is satisfactory; and that the Institute is now to be included in the scheme of Polytechnic instruction. Dr. RICHARDSON congratulated the Institute upon the report. In the course of an interesting address he pointed out the omission of the study of Biography in the programme of reading. The systematic study of the lives of men casts a flood of light not only on the history of individuals, but upon the times in which we live. As to physical training, he contended that all really good work was allied to a habit of methodical bodily exercise. He earnestly counselled moderation, however, and equally deprecated mental stress.

Mr. James Anstie having spoken briefly of the necessity of regarding work as life and life as work, Rev. JOHN MCNEILL gave an address. Every year's report, he said, gave evidence that the members of the Institute had made progress. They ought to see to it that they indulged in nothing which could impair their vitality, for if they did their work would suffer. He would like them, like himself, to begin by giving up smoking and drinking. The path of life to most was not and could not be one of flowers, and it would be well if that fact might be so laid to heart that they would keep brain and body constantly in good order by laying "aside every weight."

In acknowledging a vote of thanks, Dr. Richardson remarked that both tobacco and alcohol are inimical to health, and differed only in degree as to their hurtful effects. If alcohol deserves the gallows, tobacco should be sentenced to transportation for life.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIX.—THE SUBSTITUTIONARY WORK OF CHRIST.

1 PETER iii. 20.

"CHRIST suffered!" That is the key-note. These believers were suffering—suffering for well-doing. 'Suffering for conscience' sake. And they were in heaviness through manifold trials. So the Apostle reminds them that Christ also suffered. How sweet is that little word *also!* Cæsar was wont to cheer his troops by addressing them as *fellow*-soldiers. Such is the force of this word. Are you homeless? Christ *also* had not where to lay his head. Are you poor? Christ *also* for our sakes became poor. Are you tempted? Christ *also* hath suffered, being tempted.

But Christ's sufferings are unique! Though He was righteous, He suffered as no other one has for sins, for it is clearly taught here that He suffered as a substitute, "the Just *for* the unjust."

It is quite true, as we are so often told, that the death of the Lord Jesus has had a great moral effect upon men, revealing the love of God, teaching the law of self-sacrifice, showing how keenly sin makes itself felt in the holy sensitive nature of eternal love. But, besides this *subjective* side of our Saviour's death, there is another, an *objective* one. He has not only done something towards men, softening and moving them to thoughts of unselfishness, and deeds of heroism, to which otherwise they must have been for ever strangers; but He has done something also toward the satisfaction of the great laws of the Divine nature, which make for righteousness. And if He had not done the latter, his work in the former had been in vain. It was not enough to touch men, there must be a public reparation made to that violated law, of which both Scripture and conscience speak. So only could penitent sinners be accepted.

It is not necessary that men should understand the philosophy of the Atonement in order to be saved by it. No doubt thousands have been saved by it who had an erroneous conception of its true significance, as the poor sufferer who thought that healing virtue lay in the hem of the Master's dress. Certainly our comfort and assurance become stronger in proportion to the clearness and Scripturalness of our views about the death of our Saviour. Still, our salvation does not depend on the accuracy of our intellectual conceptions, but on our trust in the Lord Jesus Christ as a Saviour, who through death has acquired the power to save unto the uttermost all that come unto God by Him.

The substitutionary character of the death of Christ is woven into the texture of Scripture, as the cross into a venerable minster. You cannot eradicate it without destroying the edifice which it underlies. Men must distort the plain meaning of words, ere they can succeed in its elimination from the sacred page.

As we study the Levitical law, we find substitution in every sacrifice. What else is implied in the care to have a stainless victim, in the imposition of hands, in the confession of guilt on the innocent head, in the death of the guiltless, while the guilty goes to his home free? What other truth is taught in the constant reiteration of phrases like that which accosts us in these words—phrases caught from the lips of the Master Himself, who spoke of his life being given *a ransom for many?* What else can explain the marvellous arguments of the Epistles to the Romans and Galatians? If only the masses of Christian people would read the Bible for themselves, instead of reading so many books about the Bible, they would be compelled to admit that the Scriptures are unanimous in attesting the substitutionary character of the sufferings of Jesus. He died for us. He bore our guilt and shame, and curse and penalty. He took to Himself the penal consequences of human sin, and put them away for ever.

But, in proclaiming this doctrine, let us avoid certain mis-statements.

(1) *Let us beware of representing God as loving men only in consequence of Christ's death.*—This is as illogical as it is unscriptural. For it is one of the postulates of all true thinking that God is, that God is the same, that God is the same Infinite Being, the I AM, the same in the yesterday of the past, and in the to-morrow of the future, as in the to-day of the present. But if the death of Christ be represented as having pacified an inexorable and bloodthirsty God, causing Him to love those who else must have withered under his relentless hate, it makes Him other than He was, and the Divine nature must have suffered a change, which is unthinkable and inadmissible.

The death of Christ is due to the love of God. God gave his Son because He so loved the world. The cross is the expression of a love which is older than the oldest star, more ancient than the most venerable elder who stands in the zenith light of heaven, long as eternity, vast as infinity, deep as the Being of God. "In this was manifested the love of God, that the Father sent the Son to be the Saviour of the world."

(2) *Let us also beware of making too great a division in the Divine government between God's righteousness and his love.*—There is no collision in God. The nature of God is not defined as righteousness, but as love. If it had been defined as righteousness, it is doubtful if love could have been included. But being defined as love, righteousness is of course included. And there is no collision in God between the two, for his righteousness is a fruit and offspring of his love. He must be righteous, because He is love. He loves, and, therefore, as the Judge of all the earth, He must do right.

It would not be consistent with love if He were to let sin go unnoticed or unpunished; or if He were to allow the moral law to fall into disuse; or if He were to permit us to set at defiance those promptings of our conscience which even we approve. Is it love, which with easy good nature suffers children to do as they list, unrebuked and unrestrained? Is it love to allow murder and lust and rapine to fill a nation of unoffending subjects without an attempt to bring the wrong-doers to justice? Is it love to a man himself to permit him to go on unchecked in a course of ceaseless evil? To ask these questions is to answer them. Love involves Righteousness, and the insistence on the maintenance of right. And in the cross of Jesus there is no variance between the attributes of God. Mercy and truth met together; righteousness and peace kissed each other.

But when men demand that we should refuse to believe in substitution because God is love, and therefore as not requiring an answer to the demands of his justice, we reply that, because He is love, *therefore* He must be just; He must maintain his law; He must exact penalty in respect of the violation of the demands of his righteousness; He must act in the moral sphere as He ever acts in the natural, in allowing law to secure its requisitions and demands when set at nought.

(3) *Let us beware of dissociating the persons of the blessed Trinity in the work of atonement.*—The death of Christ is sometimes so stated as if He stepped in between God and man, and did something on the prompting of his own heart, apart altogether from his Father. And then, of course, the objection arises, Why did God make or permit the innocent One to suffer?

But it must never be forgotten that the death of the cross was the act of the whole Deity. "God was in Christ reconciling the world unto Himself." "Christ, through the eternal Spirit, offered Himself." "My Father, which dwelleth in Me, He doeth the works." The Son did nothing of Himself, and how much less could He have wrought his greatest work apart from his Father. He was only translating into human guise and language acts and deeds which He saw his Father do.

And so in the cross we find the eternal God taking to Himself the consequences of human sin; and becoming Himself the propitiation for the sins of the world, bearing them Himself, pressed under them as a cart is pressed under sheaves, and putting them away.

This cannot be unjust. It would be unjust to take a good boy and make him suffer for a naughty one; but it cannot be unjust for Bronson Alcott to suffer himself the penalty which should be borne by the boys who have broken the regulations of his school. It cannot be unjust for one to substitute his life for another, else some of the noblest deeds of human history must be expunged.

Yes, reader, you may take this home as yours, and say, thankfully, God has suffered for me in the person of Jesus, the Just for the unjust. You may never have thanked Him, or availed yourself of the benefits of his death, as a man might leave bank-stock to accumulate unclaimed; you may even secure for yourself eternal condemnation in shutting out the love and light of God, and electing to live in the darkness of selfishness and godlessness. And yet it is true that out of his great love the eternal God has done something for you which He never did for angels, and which might make you blessed for ever.

(4) *Let us beware of suggesting that Christ has ceased to suffer.*—There is a sense, of course, in which our Saviour suffered for sins *once*. The direct work of substitution was accomplished on the cross, and was definitely concluded when Jesus cried, "It is finished!" The Resurrection proves that the work of propitiation is an accomplished fact.

But we must not suppose that Jesus has passed into an unsuffering heaven. He still suffers in each of his members. He is crucified afresh when we yield to wilful sin. He travails in birth until his kingdom come. He is touched with the feeling of our infirmities. How can He be at rest, whilst his beloved are tossing in the storm, and the members of his bride are

not complete? And through his sufferings blessing is accruing; they cannot be in vain; we shall see all soon; meanwhile let us bear fellowship with Him in his anguish, drinking of his cup, that we may share his glory.

We stand now on the verge of a mysterious and difficult passage, but thus much is true and clear, that Christ suffered for us *to bring us to God*. Let us understand that, through faith in Him, we are made one with Him, and stand where He does in the very presence of God. "Made nigh by the blood of the cross." Let us in private prayer, or at the Lord's table, remember that nothing brings us so near as those precious sufferings. And, whenever we feel estranged and distant, let us betake ourselves to the cross, and, sitting there, meditate again on those wounds, till we are brought again into rapturous fellowship with our God, our Light, our Love, our exceeding Joy. And then from our sure fellowship with God we may dare to look out on all mysteries, not trying to explain God by the mystery, but the mystery by what we know God to be in our own happy fellowship. To whom be glory for ever.

Some Scottish Missions.—XIII.

THE "CHILDREN'S FRESH-AIR FORTNIGHT"

Is another of the activities in which Mr. Alex. Mackeith, of the Glasgow United Evangelistic Association, takes a keen interest.

It may be easily imagined that the Children's Free Dinner, described last week, and other spheres of labour amongst the young, bring the workers face to face with an amount of juvenile poverty and distress with which it is very difficult to deal. There are scores of little ones to whom a good meal is a great boon, but who need more than passing attention or a casual meal to make them healthy or strong. For six years this difficulty has been faced, and to a very large extent overcome, by the plan embodied in the title of the present article. This had its origin in the kindness of Rev. Thomas Gregory, of Kilmalcolm, who, in 1884, undertook to provide for a number of needy children, a generous act which he has repeated year by year. The scheme is thus explained by Mr. Mackeith himself:—

"The object of this scheme is to board with respectable parties in the country, and at the coast, some of the poor, delicate children of our city, so that, by getting good food and fresh air, their health may be confirmed. Care is taken that no one recovering from, or who has been recently in contact with, infectious disease is sent out. Five shillings per week is allowed for board and lodging of each child. As a rule the children remain a fortnight, when they are replaced by others, and this continues during the season. The ages of those sent are from five to fifteen years. They are selected from the poorest and most needy class, who inhabit our lanes, closes, and wynds. They are recommended by ministers, doctors, school board, and Sabbath-school teachers, Foundry Boy monitors, and other Christian workers; and to the great majority of them the change is a boon which can scarcely be told. Not only is their health improved, but they see much of the beauties and wonders of nature, of which they know nothing before. Some of them also, for the first time, make the acquaintance of a Christian home, and see in experience what Burns has so beautifully described in his

'COTTAR'S SATURDAY NIGHT.'

The work is under the charge of a committee of business men (directors from the three following organisations:—Glasgow Sabbath-school Union, Foundry Boys' Religious Society, and United Evangelical Association), who meet in the Tent Hall, every Tuesday evening during the season, at seven o'clock, to consider applications and arrange for the weekly despatch. From May last to October 3530 children enjoyed the holiday, the total for the six years being 7625."

What an amount of newly invigorated young life these figures imply, fraught with results which, considered negatively, must in many cases represent a prevention of disease and premature death; and, considered positively, have proved a means of fitting the recipients of the boon for an active and useful life. Mr. Mackeith goes on to say:—

"Only those visiting among the very poor of our city know the real value of this fresh-air movement, especially to families bereft of mothers. One of the Sabbath Dinner workers, following up on the evening of Sabbath in her usual way, some of the neediest of those who occupied her pew at the dinner, found in a house six children gathered round a coffin which contained the remains of their mother, who had died suddenly on Saturday, and in the bed an infant three days old. On asking for the father, she was informed he was in the infirmary with a broken leg. He was a quay labourer, and met with the accident thirteen weeks before. We were able to arrange for four of the children going to the country. We would gladly have taken the six had there been any way of disposing of the infant; but, as that could not be done, the girl of the family, aged twelve, had to stay and keep house."

It needs no lengthy article to illustrate the need and benefit of work like this, since experience and imagination unite in impressing them upon the mind. I could only wish that this notice could have appeared at a more appropriate period of the year, lest the interest that it might awaken should die a natural death ere the "fresh-air season" come again.

TO OBVIATE THIS DANGER

I would suggest that such interest should take a definite and practical shape at once, in readiness for the summer when it comes, and be communicated to Mr. Robert Gourlay, Bank of Scotland, Glasgow, or Mr. Mackeith himself, at 19, West Howard-street.

In addition to the aid thus afforded to the children, forty-four weary workers likewise had a fortnight's respite and rest, to equip them for further service.

There are other agencies by which the Association strives to draw in the little ones, which I had no opportunity of visiting personally. They are set forth by Mr. Mackeith in a pamphlet, entitled, "GO and DO," from which I glean the following facts. These present a fair idea of the aims in view, and the means adopted for attaining them.

After all had been done that could be done in the way of bringing the children into contact with the various charities, and after every existing charitable institution had been made the most of, it was found that for poor children belonging to families brought into temporary difficulties through sickness, want of work, or some such cause, no institution existed, and for their benefit the

CHILDREN'S DAY REFUGES

were started in February, 1875, and are doing their ameliorative work as vigorously as ever.

During the past fourteen years 3698 children have been under the care of the Refuges. Taking one of the years as an average of the other thirteen, we find that of the 328 admitted that year the fathers of 105 were dead, the mothers of 21 were dead, the fathers of 39 had deserted them, the parents of 40 were either in bad health, blind, in prison, or drunken, and the fathers of 123 were out of work. In every case the child required home care before it could reap any benefit whatever from school attendance. This the Refuges (open every week-day, Saturday excepted) seek to supply. The children assemble in the morning, and after breakfast and worship they go to certain of the Board schools; at mid-day they return to the Refuges and receive soup and bread; in the evening they are supplied with porridge and milk; and, after being helped with their lessons, and having family worship, return to their homes. The superintendents do their best to see that the children are clean and tidy, have their lessons, &c., and are in a fit state for school. In other words the superintendents and the Refuges supply, temporarily,

THE PLACE OF PARENT AND HOME.

The children come from all parts of the city, and through every variety of agency. The main reaping-ground, however, is the Tent Hall, where the dinner is provided every Sabbath afternoon. From statistics taken for three successive Sabbaths, it was found that children from no fewer than 255 streets, lanes, &c., were present at these dinner gatherings. There are four Refuges in different parts of the city—three controlled by the Association and one under the independent management of three gentlemen, who started it a year or two ago.

It has been the aim of the superintendents to keep up an acquaintance with the scholars who have gone to work or service. In this their success has been gratifying, and testifies to the abiding influence of the training. As years passed on the idea of a re-union of old scholars took shape in January, 1885. For one of them the invitations were confined to those who had been scholars in one of the Refuges during the years 1875, 1876, and 1877. One hundred and twenty-two invitations were issued. Ten sent reasons for absence, and ninety-four were present. Of those invited eighteen were married, twelve of whom were present, most of them with their partners and families. In addition to those located in the city, there are numbers scattered over Scotland and England in different parts and occupations, as also in Canada and Australia. Several of those who live in town are known to be members of churches and active Christian workers."

The following incident, reported by one of the superintendents, shows the influence the children may have in their homes:—A few days ago, we learned that the mother of two of the children, who is a slave to strong drink, was drinking in company with some others. We went to her work, and prevailed on her to follow us to the school; but [illegible] before she could be spoken to. We called her to step, and, when she came to herself, we learned a sad story. Being [illegible] mother, and early taught to [illegible] tures, she had been a tract [illegible] three years a [illegible]. Even when intoxicated she said, 'Oh, it is dreadful that one who has spoken to others about their souls should be in this state!' 'Come and see me in to-day.' She says that now she cannot bear to read the Bible, for every word seems directed against herself. Her youngest child, Maggie, is a very [illegible], old-fashioned, wee body, and attracts general notice by her bonny, chubby face. The poor drunken mother says, 'When Beezy and Maggie come home from school and find me drunk, Beezy is very solid, and turns quiet and thoughtful; but Maggie gets on the bed, puts my cheek, and says, "Oh, mother,

WON'T YOU GIVE UP THE WHISKY?"

and that goes to my heart like *twenty daggers*. If I give them a piece when they come in from school, they won't touch it till they close their eyes and ask a blessing; and then I think, Why is the mother so ungrateful when her children never forget to thank God? Isn't it dreadful that I should be checked by my own children? I feel more ashamed when I see how differently my children act; and I know that they are being contaminated directly they enter the close, for we live in a bad place.' Though wandering far on the mountains of sin, is not the Good Shepherd still seeking his sheep? and may it not be that He who says, "A little child shall lead them," may use little Maggie to lead her poor erring mother to Himself?

C. E. M.

HOME OF INDUSTRY.

There was a large attendance at the monthly meeting for workers in the Home of Industry, Bethnal Green-road, on the evening of Wednesday week. During the tea hour much sympathetic regret was expressed when it became known that Miss Macpherson could not be present, owing to the effects of a cold.

Mr. Merry presided at the meeting, when Rev. F. B. MEYER gave an address on the principles of action that must characterise the Christian worker for Christ. With his usual felicity of phrase and beauty of illustration, he gave a helpful exposition of his subject. The Christian worker must have for his sole motive the glory of his Master. He must be clean in heart—purified from sin, and made fit for his Master's use. He must be wholly yielded up to Christ, and even gratefully accept reproof and failure when needed. He must ask for the anointing of the Holy Spirit for special work. His heart must be filled with evangelical teaching—with the Word, which is the sword of the Holy Spirit. Thus prepared and endowed, he can have a spirit of expectancy that he will be honoured as the channel through which God will work as a redeemer and deliverer of the sinful and the suffering.

Miss PERKS, of the Soldiers' Home, Winchester, gave an interesting account of the good work carried on at that institution. In the absence of Miss Macpherson, Miss STOCK described the recent Christmas and New Year's gatherings at the Home of Industry. From first to last there were entertained no fewer than two thousand persons. Christmas Day was devoted to the rescued children. Boxing Day is always set apart for the Young Women's Christian Band. Though some of the girls are now in Canada, and some in Australia, they still consider themselves class members, and manage to write in time for Boxing Day tea. The Watch Night services were very solemn; Miss Macpherson spoke in a way that seemed to go right home to the hearts of the very youngest. On New Year's Day a hundred aged widows belonging to the sewing-class were gathered to dinner at 2 o'clock, and a very cheerful time was spent. With many of these old women this feast is the only one which brightens up the dreary round of their lives. On the same day there were entertained a hundred women members of the adult Sunday-school. The 350 children had their usual tea, &c. During the Week of Prayer there were teas every night but Saturday, to various classes in regular attendance at the mission-schools, with an address each meeting.

In the course of the evening, earnest prayer was made on behalf of Dr. Barnardo and his family, in view of their recent bereavement, and for Mr. Solomon L. Ginsburg, a converted Jew, soon to leave for Portugal, whence later he will leave for Brazil, where he will labour among the Roman Catholics.

THE PARIS MISSION TO THE JEWS, founded in 1887 by Miss Ellis C. Law and Margaret A. Palmer, continues to perform a useful ministry in the French capital. Meetings have been held daily for Jews, who have also been welcome at all times as inquirers into Christian truth. The free dispensary has been a valuable agency, Dr. Thierry Mieg having regularly addressed the patients before consultation. The second annual report says: "The present moment is *the* great opportunity for giving the Gospel to France; and though our work is specially for the Jews, we do all in our power to evangelise the French people. Tracts and Gospels are willingly accepted, and we distribute them constantly to the passers-by. Prejudice is greatly broken down, both amongst the Jews and Catholics." All communications should be addressed to Miss Palmer, at 33, Rue de la Verrerie, Paris.

RESCUE WORK IN BONN.

CASES of betrayal and desertion having been frequently brought under the notice of Miss Lungstras, of Bonn, she was led to recognise that the most powerful lever one could have to raise these girls was that found in their own hearts—the God-implanted gift of a mother's love.

On the strength of this conviction, and with her trust in God alone (for no one at the outset was disposed to support her, either by sympathy or pecuniary aid), Miss Lungstras opened her Home in September, 1873. She began with two girls; since then 841 have been sheltered by her, of whom during fourteen and a half years the number of relapses has not exceeded seven per cent. During the same period 100 marriages have taken place among the girls, and not a few have through Miss Lungstras's mediation been received back by their relatives.

As soon as she has got a situation, which Miss Lungstras prefers in the first place to be in Bonn, it is expected that the mother will help towards the support of her child. There is thus a connection maintained between her and the Home which is in itself of great benefit to her, influencing her positively and negatively in a manner to which the "boarding-out" system presents a most unfavourable contrast. Those at a distance keep up a regular correspondence with the Home, and repair to it as the most natural resort when they have holidays, or in times of sickness, or when in need of advice. In short, it is to them really a home.

As the children grew older, it was found that another house was needed. The adjoining house was purchased for a Children's Home, to which they are taken after three years of age. There are at present twenty in this institution. Those not old enough for school get lessons at home, but their days are chiefly spent as young children's should be. Perhaps some of our readers will note the address, 67, Weber Strasse, Bonn, and when next on the Continent will pay the Home a visit, and be witnesses of their happy little faces.

Miss Lungstras's family at present numbers eighty-nine; at times it is over a hundred. The question of how all these are to be provided for she leaves in God's hand. She believes that He has led her step by step to undertake this work for Him, and she fully relies on Him for the supply of means wherewith to carry it on. Nor has her faith, though often sorely tried, been put to shame. Again and again, when the need has been greatest, in the most unexpected manner, and from the most unlooked-for quarters, help has come, and she has been made to sing, "He hath dealt bountifully with me."

ICELAND, with a population of 70,000, is entirely Protestant, and has no theatre, no police, no prison, and not even a Justice of the Peace! Happy land!

ST. PANCRAS INFIRMARY.—Situated on a slope of Highgate Hill, this building stands always open to receive and care for the sick poor of the great parish whose name it bears. Here the city toiler, struck down by disease, finds freely provided for his benefit, skilled medical attendance, trained nurses, and whatever nourishment may best suit his case. Between 500 and 600 patients are always in this admirably managed Institution. By the kind permission of the guardians, a number of visitors attend on Sunday mornings to speak to and read the Scriptures to the inmates. At present, on account of the lack of suitable helpers, a number of the wards are unvisited, and it is impossible for the chaplain to attend to the spiritual individual needs of each one in such a multitude. It is earnestly hoped that some of your readers living in Highgate, or in the vicinity, will help in this work. Information may be obtained from Mr. J. Atkinson, secretary of the Christian Community, 28, Enfield-road, N., or from Mr. W. R. Dovey, 22, Langdon-park-road, Highgate, N.

IN MEMORIAM: CECIL TURNER, Esq.

REST thee, freed spirit, till the dawn,
As sunbeam in the sun.
We hail thy shining light withdrawn,
We hail thy glory won.

That Word which, in thy sojourn here,
Was thy delightsome food,
Will meet thee in the changeless sphere
Of still unfolding good.

The living Spirit of the truth
Will crown his ministry,
Take of the things which Jesus doth,
Revealing them to thee.

Soon resurrection's day will break,
Christ welcome thee above,
Perfect in his full image make,
Unblamable in love.

January, 1890. THETA.

EMIGRATION OF CHILDREN.

A REPORT has been prepared in Canada with reference to children sent to the Dominion under the auspices of the various philanthropic and benevolent institutions engaged in such work. During the last few months over 500 children have been seen by the officials of the Government, a matter of some difficulty, considering the distances that have to be traversed and the way in which the young people are scattered. The results upon the whole are satisfactory, the percentage of failures being remarkably small. In by far the majority of instances the children are reported to be in comfortable homes, well looked after, and well clothed. Many attend school, and most of those who do not receive instruction from their employers.

The agent at Ottawa says:—"I can fairly state that the general result of the work is encouraging in its character, and that great care was displayed in locating these children, as I found all of them, with only three exceptions, in comfortable homes and well cared and provided for. A great number are being educated in the day schools, and their religious duties are carefully attended to by those having charge of them."

The Toronto agent is of the opinion that, "taking the inspection as a whole, the result has been pleasing and satisfactory, the children in almost every case being happy, contented, and well cared for, and in a fair way to become useful men and women." The tenor of the reports from Kingston and London is much the same, but the agent at Hamilton goes still further, and says that "in the whole of my inspection I have not met one undesirable home; the children are all comfortable and happy in their new homes, and I did not meet with a single case where a child wished to be returned."

Most of the children are from ten to fourteen years of age; but some are slightly older and some younger. There are a few cases reported in which the children were not healthy, and should not have been sent out. It is understood, however, that in all future cases a medical certificate must accompany each little emigrant.

WEST MARYLEBONE MISSION.—The twenty-seventh quarterly gathering of Christian workers was held at St. James's-hall, George-street, Lissongrove, on Tuesday, January 14, when addresses were delivered by Messrs. Sprunt, Dickinson, Maxted, and Dowling, on "Waiting upon God."

BRIXTON CHRISTIAN MISSION.—At the annual meeting of this Mission, held last week, it was stated that all the agencies of the Mission had wonderfully prospered. The aggressive work has revived, and the services are attended by increasing numbers. The Mission is entirely unsectarian, and supported by voluntary gifts.

The Gospel for the World.

THIS is the burden of Dr. Pierson's proclamation to the Christians of Great Britain. We have not received the Gospel simply to sit down in the enjoyment of its consolations, but rather to pass on its blessings to others who are still ignorant of God and his salvation. Having emphasised this timely and important truth in Scotland, Dr. Pierson has been unfolding it in London before large and influential assemblies.

On Wednesday afternoon last week Rev. C. H. Kelly presided over a meeting in the Lecture Hall of Westminster Chapel, S.W. Various denominations were represented by about sixty ministers and a few friends.

DR. PIERSON

was right heartily received, and he delivered a vigorous address. Having referred to a visit he had just paid to the Midlands, treading upon soil made sacred by the feet of William Carey and John Bunyan, as well as other saints of bygone generations, he urged the great need for human instrumentality being discounted in order that the Holy Ghost may be duly magnified. We grieve the Holy Spirit when we turn our eyes to any man. He also pointed out that there is no need for Christians to lay out their lives on a grand scale. That may be left to God; all we have to do is to take up the duty that is nearest at hand, not troubling ourselves about the magnitude or smallness of the work. He questioned whether any man who had ever done a great work for God consciously had it before him when he began. We, however, are so proud, and have so much self-complacency, that the Lord cannot let us have the work which we would do. Let us pray for humility, so that we may be used for something by the Lord of the harvest. Speaking then on

THE CONDITIONS OF POWER

in the service of God, Dr. Pierson said: I do not see how any man can be used of God who has not a firm faith in the verities of the Christian religion. I do not think you can be justified in calling upon anybody to join you on your standing-place if it is not a firm standing-place. How can we bear witness to what we do not know? We have been well counselled to "believe our beliefs and doubt our doubts"; there are some, I am sorry to say, who do the reverse—doubting their beliefs and believing their doubts. We cannot do much for God, if we are wanting in faith in Christ and his Gospel.

Another condition of power is positive self-surrender to God. The strength of St. Paul's missionary life lay in his self-surrender. Many are called to the foreign field, but are not willing to go. Three great voices call for workers for the foreign field. The first is that ever-present command: "Go ye into all the world and preach the Gospel to every creature." The second comes from the promise, "Lo! I am with you alway"; and the third comes from the seal that God has set upon foreign missionary work. In some further remarks the speaker impressed upon his hearers a sense of their great responsibility in the sight of God. A requirement of our time is a revival of the individualism of the Apostolic Church, when believers "were scattered abroad, and went everywhere preaching the word." Men and women then told what they knew, and thus the Gospel was spread abroad. Dr. Pierson urged ministers to educate their flocks on these matters, also to impress upon them the need for systematic giving towards carrying on the Lord's work.

REV. W. S SWANSON

observed: It is not the people who want arousing. I never have the slightest difficulty in getting the sympathy of the thinking men and women of our congregations. I sometimes fear that the lack is with the officers of the congregation, who have yet to learn that the more they raise for foreign work the more they will get for home endeavour. "No man liveth unto himself." A great many are away from the Church, not away from religion, because they think it is a selfish and self-seeking institution. Where should we in England have been if the early Church had not been a missionary Church? The Church of Christ is self-denying and aggressive, and has no reason of existence when it ceases to be aggressive.

We want a thorough revolution in the matter of missions. From the point of view of self-denial we have not yet begun to look at the matter. We first do everything for ourselves, and then dole out a little of what remains for the foreign field. That is neither ancient principle nor practice. The mission does not exist for the Church, but the Church for the mission; and may God pity the Church that thinks and acts otherwise.

In the evening a public meeting was held in Westminster Chapel. Mr. H. M. Matheson presided, and an address was delivered by

REV. D. J. EAST,

formerly of Jamaica. He told of the great work which has been done in the island since the abolition of slavery. In connection with the various sections of the Church there are 104,000 persons in full communion, 11,000 inquirers, and 59,000 Sunday scholars; numbering in all, with casual adherents, fully 200,000, or one-third of the entire population of the island. As illustrating the earnestness of the people, Mr. East told of one man who, when he first went out thirty-eight years ago, handed him a roll of 200 names of persons whom he had led to Christ. While a slave, that man went by stealth in the dead of night from plantation to plantation, and delivered the message of Christ to his fellows in bondage.

The people have been taught that as soon as they are converted they must seek personally to bring others to the Saviour. One secret of the success of Gospel work in Jamaica was that the missionaries believed in the black *man*. Some have disputed his manhood; but, no longer mere "niggers," they have been shown to be men, every inch of them; and since their emancipation, they have grown fully conscious of their manhood. Many of them are true members of that Body in which there is no distinction between bond and free, male or female, and will, certainly, at last have a place in the general assembly and church of the first-born.

DR. PIERSON

began a speech by enlarging upon the gigantic character of the problem of world evangelisation. Yet the fact that the work is stupendous must not have a deterring effect upon us. The miracle of the feeding of the multitude well illustrates the case. As the disciples decreased the food in distribution, the Lord increased it for distribution.

The conviction that missions are of God has now permeated the Church, and large numbers of disciples have been fired by an enthusiastic interest in missionary progress. A writ of *quo warranto* ought to be served upon any Church that does not exist for missions. What is a Church for but to help to save the world? If, however, a Church turns all its attention upon itself and its own spiritual self-culture, it deserves to be swept from off the face of the earth. "By what warrant" does it exist at all?

If we take care of God's work, He will take care of our souls. Rather than singing of "reading our title clear to mansions in the skies," we had better be thinking how others can get to inherit those mansions. Instead, too, of singing of "an aching void the world can never fill," let us begin earnest labour for Christ, and we shall have changed experiences. Our Lord meant that

EVERY MAN AND WOMAN

who believes in Him should be a winner of souls. I should be afraid to meet my Master if I had done nothing to bring others to Him. In view of the prevailing apathy and lethargy, it is not so much a question of how the Church is to save the world, as it is of how the Church is to save herself if she does not work.

We want to cast ourselves back on the omnipotent and omnipresent Christ. We want people converted from head to heel, all their powers and possessions, so that avarice shall no longer rule, and greed of gain shall cease to be the impulse of their activity. "We are not our own"; if the Lord has given us ten talents, all will have to be accounted for. People are going down to the grave in millions without having heard of Christ. How can we face them at the judgment seat, and answer to God for letting them perish, when the bread which would have fed them is in our hands, and we have not been earnest in the work of distribution?

On Thursday evening Dr. Pierson spoke at Downs Chapel, Clapton Park; and on Friday evening at Dr. Donald Fraser's church in Upper George-street, Marylebone. At the latter meeting Dr. Underhill, of the Baptist Missionary Society, presided, and an interesting address was given by Rev. WILLIAM COUSINS, of Madagascar. Speaking as a witness of what God had done in that island, he said it had been accomplished in a very brief period of time. It was just seventy years ago that the first agents of the London Missionary Society set foot at Antananarivo. During that time there was a long interval of persecution, but now there are many churches, schools, and colleges, with converts and children being taught. The little one has indeed become a thousand. Still the island as a whole is far from being Christian. The central province of Imerina, the land of the Hovas, is the most thoroughly evangelised, but even there not a fifth of the people attend the services, and the mass of the population have to be reached. Nine-tenths of the Malagasy are still to be evangelised. The ruling tribe of the Hovas must be trained first, so that they in turn may become missionaries to their fellows. There are many and great difficulties. These people were heathen but yesterday, and the breaking out of old customs shows how hard it is to uproot long-established habits. A more subtle spiritual difficulty comes from the old leaven of heathenism, and the spirit of impurity, showing itself even among the professing Christians. There has in recent years been an inrush of foreigners into the island, and the problem grows more complex than ever. Within a few months Mr. Cousins hoped, he said, to be again in Madagascar, not so enthusiastic, perhaps, as when he first went, twenty-eight years ago, but with a deeply rooted hopefulness and confidence in the success of missionary work among the heathen. The question for us is: Are we on the right track? We know we are, and the grand results of the past bid us look forward with hopeful confidence to the future.

On a preceding page we give some notes of the very powerful and impressive address delivered by Dr. Pierson.

PRAYER FOR IRELAND.—The annual prayer-meeting of the Irish Church Missions' Society was held on January 16. The clerical secretary referred to the success of the work during the past year, and the remarkable openings for the circulation of the Scriptures in Ireland. A number of friends joined in prayer on behalf of Gospel work in the sister island.

SCHOOL DINNERS.—With a view to obtaining the best information as to the methods and regulations under which meals are given, either by the State or by voluntary agencies, to necessitous children in large centres of population in Austria, Belgium, France, Germany, Switzerland, and the United States of America, Sir Henry Peek, Bart., has offered prizes of £60, £40, and £20 respectively, for the three best essays giving reliable information on the subject. Particulars of Mr. H. R. Appleton, secretary, London School Dinners Association, offices of the School Board for London, Victoria Embankment, London, W.C.

Young Men and Women.

Y.M.C.A. WORK IN INDIA.

THE secretary of the Y.M.C.A. at Trichoor, India, wrote recently to a friend, giving a cheering account of the exertions being made by the converts there for the spread of the Gospel:—"The people were accustomed to see only paid evangelists. Now there is a change; the members of the Y.M.C.A. go to places ten or fifteen miles distant from Trichoor and stay there for a week, or go and do the work in the surrounding places. As we have got some musical instruments there is not much difficulty in attracting crowds to us. Such preaching tours are undertaken only twice or thrice a year, when the students and teachers of the mission school here, both together forming the majority of the members, have holidays.

"A series of special services were conducted here by Mr. Latchman Row, the converted Brahmin, of Kolar, in Mysore. These meetings have been, under the blessing of God, the means of the conversion of sinners, and edification of believers."

Y.M.C.A. WORK IN BERLIN.

November 20, 1889, was a red-letter day for the interests of pure Christianity in Berlin. At 6 p.m. of that day the elegant new building of the "*Christlicher Verein Junger Maenner zu Berlin*, was dedicated in the presence of a truly notable assemblage of people. The structure is in two parts, one of which is to be used as a *hospice*, the proceeds of which will go into the treasury of the Association, while the other is to be devoted to the legitimate work of the *Verein*. One of the interesting features of the building is that the different rooms in the part used for Association purposes were furnished by members and friends from the various provinces and countries represented. The reading-room was furnished by Americans, and is known as the American room.

It is a striking proof of the efficiency of the Association that, although it is not yet seven years old, it now occupies so costly a structure. This is all the more remarkable when we remember that the movement has been obliged during this time to prove even its right to exist. At first it was opposed by almost all the pastors, who feared that it would interfere with the influence of the Church; and on the ground that it was an exotic, not necessary to the life of the German people, and while, perhaps, well suited to America, or to Great Britain, ill-suited to Germany. To-day it has the co-operation and earnest support of all the better class of the clergy, who cheerfully labour as members and friends. While many still neglect or ignore, its only opponents at present are the irreligious classes, especially the socialists. As one of the speakers at the dedication said, a new day has broken in Germany, in which the Church recognises her duty, especially to the young.

The Association represents the highest Christian sentiment of Berlin. Its officers are men who believe in Christianity in earnest. They do not all see certain questions as American Christians see them; but they emphasise the necessity of holy living, and the reality of Christian experience. It would have been impossible, from the tone of the addresses and prayers at the dedicatory services, to determine whether one were in America or Germany. The fact that the Association's work is grounded upon such emphatically evangelistic ideas, and not merely upon a moral plane, lends significance to certain facts which shall now be mentioned. First of all, not only are the Emperor and Empress friends and contributors to the Association, but her Majesty, the Empress, attended the dedication services, and sat as a humble listener while the great truths of the Gospel in their application to the needs of young men were being set forth in strongest words of eloquence. Not only was the good Empress present, but the grand old hero—General Field Marshal von Moltke—Count von Waldersee, chief of the general staff, and several other high military officers were present and took the liveliest interest in the exercises. Furthermore, the President of the Association is the Baron von Rothkirch, who gives many hours daily to its interests; while among the three Vice-Presidents are Counts Waldersee and Bernstorff, both of whom are in the most perfect sympathy with the work, the latter being well known to American Christians and all high officers of the German Court. These facts show that practical and spiritual work is taking hold of the ruling classes in a remarkable degree, and it promises great results for the future.

Among the many blessings which the work of the Y.M.C.A. is bringing to Berlin is the introduction of lay workers into the vineyard of the Master in Germany, which until lately has been held in abhorrence, especially by the clergy, many of whom even yet look with suspicion upon it if they do not openly oppose it. From the Association in Berlin, in the six years of its history, thirty-four young men have given themselves to missionary work either at home or in foreign parts. On the active committees for Christian work there are 170 young men out of a membership of 850. This is certainly a good showing. And there is an unlimited field for exertion, since in Berlin there are 300,000 young men without homes, taking their meals in restaurants, and having no home influences. To furnish a bit of home for these young men, the refreshment and reading rooms, the gymnasium and other of the secular departments, are open night and day. Refreshments are furnished at cost, not as a matter of charity so much as a means of attracting the young men immediately from their work to the rooms instead of going to other places of resort. The Association was the first organisation to enter the field in the practical work of breaking down distinctions of classes, which is so great a bane to German life. The Christian heart can but devoutly pray that this Association may carry out in the highest degree its excellent motto, "To honour God and to advance his kingdom," which blazed before the eyes of the Empress as she drove from the building on the evening of the dedication.—*New York Independent.*

THE MELBOURNE Y.W.C.A.

Last night, Tuesday Nov. 26, our magnificent town hall was crowded with an enthusiastic audience to celebrate the seventh anniversary of this society. The whole of the area was occupied with tables loaded with good things; and I presume about 900 persons partook of an excellent tea. The repast was hardly over and the room fixed up properly before the crowd began to pour in to join with the earlier comers in the public meeting. The Hon. C. J. Ham, M.L.C., a constant and warm friend of the Association, presided. In his opening remarks he made the cheering announcement that the Association had now secured a very suitable building in which to carry on their increasing work. The fund, which had been largely increased by the efforts of the evangelist Mr. Clarke, now stood at over £7000 in the bank, besides some £3000 or £4000 promised and yet to come in. A third story is to be erected on the two-storied building secured, and when opened for the Association it was hoped it would be completed and furnished, and have no debt resting upon it.

Miss S. C. Booth, the hon. secretary, made an excellent speech and recorded some of the practical work engaged in by the Society. Addresses were also delivered by Revs. H. B. Macartney, H. Bath, and D. M. Ross (from Dundee, N.B.), which were cordially received by the sympathetic audience.

Having known the two secretaries, the Misses Booth, for some years, and having become acquainted with some of the everyday work of this Society, it is a pleasure to report this public demonstration of so admirable an organisation. The waiting on the Lord, the answers to prayer, the anxieties and difficulties attendant on the multifarious duties which have gradually been developing as the work has progressed, the grace and strength given for the time of need, are all but a repetition of what occurs in all such undertakings where the uplifting of the fallen, the spiritual strengthening of believing sisters, and the glory of God are the objects uppermost in the hearts and minds of the workers.

D. M. LOGAN.

Melbourne, November 27.

AN ANTI-GAMBLING DEMONSTRATION will be held in the Lecture Hall, Y.M.C.A., Aldersgate-street, this (Friday) evening.

THE Y.M.C.A. ORGAN in the United States, *The Watchman*, of Chicago, has had its title changed to the *Young Men's Era*.

WESTBOURNE GROVE Y.M.C.A.—Mr. George Hucklesby conducted a Mission for Young Men during the past week. A number have professed conversion.

REV. F. B. MEYER commenced a new series of Bible-readings for young men, on Saturday last, at the Y.M.C.A., 186, Aldersgate-street. The subject of the present series is "The Basic Facts of Christianity," as suggested by the Apostles' Creed. The meetings are held every Saturday afternoon at 3 p.m., and are open to all young men.

"HOW TO FAIL" is the title of a quaintly suggestive paper read at a Y.M.C.A. meeting, and published in the current issue of *The City of London Association News*. One or two of the sharp sayings of the writer will indicate his peculiar but not ineffective logic:—"Do not attend the devotional meetings; only the live members of the Association come together at these meetings, and contact with them is apt to be dangerous." "Be careful to complain constantly of the want of life in the Association; this is a valuable remedy for en-

"FACTS FOR YOUNG MEN."—A happy thought has struck our wideawake friends of the Aldersgate-street Y.M.C.A. Having discovered from experience that the regulation "tract" does not always receive a hearty welcome from the average young man, they have hit on the expedient of compiling a little four-page sheet as a substitute, with the taking title at the head of this paragraph. The first issue, which is before us, has a short and pointed exhortation by Rev. F. B. Meyer, specially suited for young men. The remainder of the space is filled with certain live "facts" that are likely to be scanned and that must tell on those who read. These healing leaves ought to be scattered freely among our youth everywhere. Copies can be had of the Y.M.C.A., 186, Aldersgate-street, E.C. 1s. 6d. per 100; 12s. 6d. per 1000.

THE BIBLE IN JAPAN.—Mr. W. G. Smith, of Tokyo, writes in *Echoes of Service*:—"For the three Bible Societies at work here one can feel unreservedly thankful. Last year they circulated in Japan 150,000 portions of God's Word, nearly one-third of which were complete Bibles or Testaments; and 214 colporteurs were employed for various lengths of time. There is seldom opposition to this dissemination of the Scriptures, but it is very difficult to get natives who are suited for the work of colportage."

WEEK OF PRAYER AT HAMPSTEAD.—Christian Union was illustrated in Hampstead. Rev. G. F. Head, vicar of Christ Church, arranged a series of prayer-meetings in the Bickersteth Memorial Hall, recently erected to commemorate the ministry of the present Bishop of Exeter. Christians of all denominations were invited, and joined in offering prayer. In the absence of Mr. Head through indisposition, for whose recovery earnest supplication was made, Rev. J. A. Bevan, curate of Christ Church, presided. Addresses were delivered on Monday, by Rev. J. H. Clay, vicar of All Saints', Child's Hill; Tuesday, by Rev. Newman Hall (Congregationalist), Christ Church, Lambeth; Wednesday, by Rev. A. G. Gristock, vicar of St. John's, Holloway; Thursday, by Rev. J. R. Gillies, of Hampstead Presbyterian Church; Friday, by Rev. Canon Girdlestone, of St. John's, Hampstead; Saturday, by Rev. F. B. Meyer, Baptist Church, Regent's-park. There were one heart and one utterance.

Gathered Gold.

The true spirit of the Sabbath appointment is, not that we should condense the religion of the week into the Sabbath, but that we should carry forth from the Sabbath its hallowed impulses and feelings into the other days of the week, to elevate and sustain us amid its wearisome secularities and depressing cares. The Lord has given us the Sabbath, not to relieve us of our religion, but so to revive our religion on that day as to impel its healthy tide into the remotest nook and corner of every-day duty.—*Dr. Andrew Thomson.*

Oh the work that sin has made in the world. This is the enemy that has brought in death; that has robbed and enslaved man; that has done the work of the devil and digged hell. This is that deadly poison, so powerful of operation, that one drop of it, shed on the root of mankind, has corrupted, spoiled, poisoned, and ruined his whole race at once. If Adam and all his children could be dug out of their graves, and their bodies piled up to heaven, and an inquest were made, what matchless murderer were guilty of all this blood? It would be all found in sin.—*Joseph Alleine.*

If thou carriest thy soul almost sinking under the burden of its guilt, to lay it down at the Redeemer's feet, what dost thou offer Him, but the spoil which He bled and died to recover and possess? And did He purchase it so dearly that you might reject it with disdain? Go to Him directly, and be assured that where sin hath abounded there grace shall much more abound! Be assured that, if one sinner can promise himself a more certain welcome than another, it is not he that is least guilty and miserable, but he that is most deeply humbled before God under a sense of misery and guilt.—*Philip Doddridge.*

Thanks to our God we pay;
For smile and tear,
For grief and cheer,
For gain, for loss,
For crown, for cross,
Thanks to our God this day.

Rev. R. M. Offord.

Weakest of believers, who go mourning under a sense of guilt, and conflicting with the ceaseless assaults of temptation; put off your sackcloth, and be girded with gladness, because Jesus is as merciful to hear as He is mighty to help; because He is touched with the tenderest sympathising concern for all your distresses; and He lives, ever lives, to be your Advocate with the Father. Why then should uneasy doubts sadden your countenances? Why should desponding fears oppress your souls? Turn, turn those disconsolate sighs into cheerful hymns, since you have his powerful intercession, and his inestimable merits, to be your anchor in all tribulations, to be your passport into eternal blessedness.—*James Hervey.*

Anxious inquirer! It is of infinite consequence for you to remember that you are received, not as worthy, but as unworthy; not as favourites, but as those who have been enemies; not as deserving life for your convictions, but as sentenced to death for your transgressions. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). Mark that expression; there is a vast comprehension of subject in it; it is the key to a correct knowledge of justification: "believeth in Him that justifieth the ungodly." We are justified, so far as we are concerned, under the character of "ungodly." If, then, we seek to make ourselves godly before we come to Christ, and wish to come under that character, we are shutting ourselves out from the blessing of justification; for this is granted only to them who consider themselves ungodly.—*John Angell James.*

Soldiers in Ireland.

It is now thirteen years since our Cork Soldiers' Home was opened, and it has pleased God so abundantly to bless the work* that, some time since, when our attention was directed to the great need which existed for a similar institution in the important city of Belfast, we felt compelled to respond. Belfast has a garrison of about 2000 men, and a large number of Royal Irish Constabulary. At present there is not a single safe place of resort for these men where they can spend their time out of barracks, free from temptations, in comfort, and with friends.

We are asked, "Where is the need of a Home when the soldier has everything he can possibly want in barracks." Barracks, they certainly have to house them, and duties to perform, which employ the greater part of their day; but four or five evenings in the week a soldier counts on having to himself from about six o'clock till half-past nine—many even till twelve. Where is he to go? What is he to do? The doors of public-houses, dancing-saloons, and all haunts of vice stand temptingly open.

Love of change is inherent in every one of us, and can we expect a man to remain quietly in barracks with hours to spare and nothing to do? No, he thinks he will "take a look round," as he expresses it, and strolls out of the barrack-gate with one or two special "chums." If there is no "Home" in the place, can one blame a man for spending the greater part of his evening in a public-house, or some such resort? He would have "nowheres else to go," as a young sergeant phrased it to us one evening; or, as a soldier in Belfast lately said to the writer, as she reasoned with him about the life he was leading: "We don't get a chance, Miss, to keep straight, for we are shut up to public-houses and to bad company."

Alas, this is only too true! Arriving strangers in strange towns, separated from all home ties and home influences, they find hundreds of hands stretched out to drag them down; a multitude of voices to cajole and tempt them; traps and snares on every hand; but how few, even amongst Christians, who will come to their aid in their battle against temptations, and try to win them for Christ.

Never was work in the army so important as in the present time. Now, under our short service system, the large majority of our soldiers are mere boys; they only serve for a few years, and then they scatter all over the country, carrying with them a great influence for good or evil. Frequently their time in the service proves a crisis in their lives; they are either led to give themselves to Christ and go forth to be a blessing to others; or it proves their ruin, so that with blighted lives they go out as agents of destruction to make others like themselves. The object of our work is to win them to Christ, in whom is surest safety from sin and temptation.

A most desirable site for a Soldiers' Home has been procured in Belfast, and the building has commenced; the total cost, including furnishing, will be £4000. £2700 has already been subscribed towards raising the amount required; our old and tried friends, Mr. T. A. Denny, Mr. Edward Denny, and Mr. S. Gurney Sheppard have kindly promised £100 each. In asking English and Scotch friends for help, we can plead that the large majority of the soldiers in Ireland are English and Scotchmen. In their isolated position in this country is to be found a wide and important field for Christian work among them.

Elise Sandes.

Soldiers' Home, Cork.

* A record of the work "Out of Barracks, or The Story of the Soldiers' Home at Cork," is published by *Messrs. Nisbet & Co.*

Mrs. Burnett, 40, High West-street, Dorchester, appeals for help in furnishing the new Y.W.C.A Institute in that town.

Prisons of the World.*

by charles cook.

When I was going through Portsmouth Prison some five or six years ago, a man, who was acting as cook, said: "I have been here twenty years." I asked, "What is your sentence?" He said, "For life." "What is your crime?" He said, "Murder. I was a soldier. I was taken to a party in India. I was made drunk. I came home. I rowed with my comrade, who stabbed me. I stabbed him in return. I recovered; he died. I was court-martialled, and sentenced to penal servitude for life." "What character do you bear?" And he said, "I have never been reported since I have been a convict. And as a soldier, the Duke would tell you, sir, there is not a mark against my name." I was soft-hearted enough to think that there might be yet something in that man, if he could be reached, which would be amenable to a kind and gentle action if blessed by God's Spirit. I said, "Take my card and give it to chief-warder George; mayhap you may want it in a few months' time."

To make a long story short, in less than ten weeks from that hour the man whom I met in Portsmouth convict prison was my hall-keeper at Hyde Park Hall. He was my servant for about fifteen months; and I have to say that at the end of the time during which he served me I found no evil in aught that he did. He was a good [illegible]: better still, I have a hope that he became a child of God. I got that good fellow parochial work at thirty shillings a week: and if I have done nothing else by all my travels, I would think that [illegible] He led me to do in being instrumental in saving that man and [illegible] work, and making him what he is to-day—an honest man and a good citizen.

We never put a man in a dark cell in England for longer than seven days; in France they confine a man for thirty-one days in total darkness. We never keep a man in solitary confinement in England longer than nine months; in France they keep a man in solitary confinement for ten years. I said to the officials, "What is the effect of this?" "Oh, sir," they said, "it has but one effect: it just drives them mad." That is one of the faults of the system which I pray God may soon be remedied. The [illegible] prisons in Paris in the course of one year, were visited, and in no instance was I stopped from distributing the Word of God. No Gospel preaching is ever heard in those prisons, no calls to repentance, no uplifting of Christ; and yet, by the goodness of our God, I have had the joy of leaving in those prison cells the blessed Word of God that can set the prisoner free.

I went from Egypt to Greece; and, excepting Morocco, Greece has the dirtiest prisons I know of. I could have scraped the dirt off the floors and stairs. It was more than a quarter of an inch thick on the stairs and the rooms where the men slept. I found ten men, sleeping and living, imprisoned in a room ten feet square; no ventilation but when the door was opened and shut. I found a second room, nineteen feet square, with twenty men in it, sleeping and living; no work to do and no books to read; and one poor man nearly dying, and with little or no food to eat. I could hardly ask them to accept the Bible till I had ordered coffee all round—for coffee to a Greek is meat and drink: and when they saw that we cared for their bodies, they listened to us as we told them we had something for their souls. We gave away, unhindered, as many copies of modern Greek Gospels as there were prisoners in that prison of Athens.

* Extracts from Mr. Charles Cook's lecture, "The Prisons of the World," published at one penny, by *Passmore & Alabaster.*

For the Young.

CHRISTMAS AT ANCELON.

TO ENGLISH BOYS AND GIRLS.

DEAR YOUNG FRIENDS—

I SUPPOSE you are so accustomed to Christmas trees that you think little of them. I would like to tell you about the Ancelon Christmas tree, for in some ways it was the most interesting I have ever seen. But to see it, it was needful to get to Ancelon, and that is not the easiest thing to do, as we soon found. True, mules were waiting us when we left the *Diligence*, but one was needed for the magic lantern, &c., so "Gris" took the baggage, and "Rubi" was to let us ride by turns.

Once out of the sunshine, and off the high road, we found the steep path a sheet of ice; every step was difficult, not to say dangerous, and soon our muleteer told us he dare not let us ride any further. Helping one another as best we could, we came out at last on the top of the "col." No ice here, but the descent was too steep for riding, and again in the ravines it was too icy. Rubi did give us some help.

I can assure you that after four hours of climbing, or descending, or scrambling, we were heartily glad to find ourselves, just after sunset, in Ancelon, where warm fires, hot tea, and a hearty welcome, made us very glad we had made the effort. It was Christmas Eve, and the pastor and family, leaving us to rest, went to the service in the temple. In spite of heavy rain, which began half an hour after our arrival, they told us there were perhaps sixty people at the service.

Christmas Day was cold and bright; the rain had soon changed to snow, and the mountains near and far-off were dazzling in the sunshine. At noon the temple filled, the women bringing their "chauffettes," which seem to serve instead of cloaks and muffs. There is no fire in the temple; the stone floor is damp; the roof is threatening to fall in. It made me nervous to see where one of the great crossbeams had bent in, and was supported by a not too solid-looking prop. "Why not mend it?" do you say? Well, those very beams had to be brought on men's shoulders the very road by which we had come. No wonder they put it off as long as they dare, and your fathers will understand how great the cost will be where there are no roads. I do hope no accident will happen.

The Christmas tree had been brought by the pastor's boys in this way from a forest above the col, two hours' distance. You would have been puzzled by the first directions given by Madame after dinner. "Now," she said to the boys, "plant the tree firmly in a hive!" But then you don't know how hives are made among the mountains. They are simply very thick slices of a hollow tree, covered with a flat stone; so you see that a hive like this did very well to plant the pine tree in. It was a very fine tree, and no wonder the boys and their mother admired it. It had none of the garlands of paper flowers with which the people in the towns often spoil them. There were tinsel or glass ornaments. There were tapers, of course, and walnuts covered with silver paper, and some oranges we had brought. Only once before had oranges been seen on an Ancelon tree, so they were much appreciated; a few sugar fish which had suffered during the journey, and had to be glued before they could be hung on the tree, and then a few tiny print work bags, made by Madame, with a thimble, or a few comfits, or a few needles, or a ball of thread, some scrap books, with pictures. These last were prizes for the most regular attendance. I saw one hanging up as an ornament in the house of the man the next day.

But the great ornament of the tree were the Brassados—I cannot answer for the spelling, for it is patois, and patois is not a written language; as near as I can come to it, I give it phonetically. You would have admired them I think, as they hung among the dark green foliage. They are a special mountain cake, made of little but eggs and flour, well kneaded, and then poured into a mug, and dropped into boiling water before baking them. Some of the women had brought the eggs, and Madame had made them. I think Monsieur himself had baked them in the great village oven. Any way, they looked very pretty, and tasted very nice.

The lights burnt somewhat unsteadily in the draughty temple, but no one seemed in a hurry to go away, and all listened attentively to what the pastor said to them. They have so few fêtes, that they like to prolong the few they have. You would not have thought any one was cold or tired if you had heard them sing the last hymn, a pretty, simple, Swiss evening hymn. They seemed to sing with all their hearts, and then came the parting salutations, and then for some of them the long walk, two hours or more across ravines and through the forest, before they could reach their distant homes.

I wish I could tell you that everyone is good at Ancelon; but a very sad thing which happened the day after, shows how impossible it is to shut out temptation, and what need there is for the temperance cause to make progress in France. A little mountain shepherd twelve years old had earned the sum of two francs. Feeling himself quite a man, he wanted to act like a man. His idea of manliness was to take six or eight little fellows, younger than himself, to the cabaret, and to treat them to brandy! Poor little boys! The cabaretier thought it fine fun to see them drunk, and to make them sing. It was no fun for their mothers, nor for Madame who takes such pains with them in the Sunday-school. But where their fathers go, it is no wonder the children see no harm in going.

We had intended returning home on Monday, but heavy rains fell, and blocked the cols, so we had to stay over the New Year. One night the temple was even fuller than on Christmas Day, for they came from all quarters to see my magic lantern, with its views of Palestine, and scenes in the life of Christ. How they sat for two hours in the deadly chill of the fireless temple, looking and listening with breathless attention, is more than I can tell. We were fairly ashamed of our warm wrappings, when we saw the women in their ordinary indoor dress, with, perhaps, a little handkerchief round neck or shoulders, and the men with their dark blue blouses, not a great coat nor cloak to be seen.

The day after the New Year was calm, and the cols were reported passable, so again Rubi was brought, and this time his mistress came with him. The snow was all gone from the southern slope, but the north side of the col, with its icy paths, was deep in snow. It seemed a nice conclusion to our visit when she said suddenly "There is a hymn I want to learn; something about a green hill." You know the hymn, of course. We began to sing it in French, but that was not what she wanted. She cannot read, and we were first to teach her the words, and then the tune. She left Rubi and the lantern to themselves, and, passing her arm through mine, gave herself up entirely to learn the hymn. She seemed quite sure we were as eager to teach as she was to learn. So, slipping occasionally, getting off the path now and then into the deep snow, singing and saying over and over and over the same words, we got down to the foot of the col. At last she seemed satisfied, and went back again to Rubi, and we heard her singing softly to herself, making a slight mistake which we did not care to correct:—

Pour que notre âme soit sauvée,
Et recueillie aux cieux;
Il fallait qu'elle soit lavée,
Dans son sang précieux.

We were soon on the level of railways and diligences. There is no need to tell you of our homeward journey. Only we were astonished to find that while the sun had melted the snows of Ancelon; the roads in the valley were so deep in snow that they had been opened by the snow plough. The snow lay in heaps all along, and the cold was certainly far more severe in the valley than even on the summit of the col.

I wonder if any of you will ever visit Ancelon.—Yours very sincerely,

S. R. GELDARD.

JACK AND TOMMY:

AN INCIDENT OF THE FOREST GATE FIRE.

He had brought one lad from the blinding smoke,
Where the cool, clear air to new life awoke;
Then a vision of "Tommy" before him broke:
And, as he again to the furnace sped,
With a dauntless spirit, he bravely said,
"I'll go, if it cost my life."

I wonder what links formed the golden chain
That could draw him back to the fire again;
To search for "Tommy," yet search in vain.
Brave "Jack"! he manfully did his part.
But the smoke-snakes coiled round his noble heart:
He went, but it cost his life.

We were perishing thus 'mid fires of sin,
When our Brother, Jesus, resolved to win
Our lives from death. Plunging bravely in,
The angels watched Him, and heard Him say,
As He forward rushed in the fatal way:
"I'll go, if it cost my life."

We stand to-day where the mounting flame
Illumines the heart that it must not claim:
We are saved, and honour our Saviour's name;
For not in vain did the Hero dash
Through the scorching fire and final crash—
He saved, but it cost his life.

Do you see yon lepers? A loathsome prey!
They need the songs of our "Happy day";
But who will go to them? Heaven, say?
There are fearless spirits who love them well.
Who once were snatched from the gates of hell;
They'll go, though it cost their life.

Do you see where the fires of fever burn?
Where widowed toilers with grief return?
Hush! who for the African's life will yearn?
New forms arise! on swift feet to go
Where fevers do hottest and fiercest glow;
They'll go, though it cost their life.

In the common task and the daily toil,
There are still brave deeds where our fears recoil;
But love speeds on though the flame-swords foil;
And lads and lasses, and man and maid,
Say bravely still, of no fire afraid:
"I'll go, if it cost my life."

WILLIAM LUFF.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 26, Matt. ii. 1—12; Mon., Jan. 27, Matt. ii. 13—23; Tues., Jan. 28, Matt. iii. 1—17; Wed., Jan. 29, Matt. iv. 1—11; Thurs., Jan. 30, Ma. iv. 12—25; Fri., Jan. 31, Matt. v. 1—16; Sat., Feb. 1, Matt. v. 17—32.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Market Rasen, Jan. 26—31; Lincoln, Feb. 1, 2; Bircham Newton, King's Lynn, Feb. 3, 4; Mr. T. L. Sayer, St. John's, Chelsea, Jan. 27 to Feb. 1.

NO WHITE NATION has much occasion to boast itself as to its treatment of inferior races; but among Protestant nations Holland, and among Catholic nations Spain and Portugal, enjoy a peculiarly bad eminence in this respect. There is this difference, however, according to Mr. Mackenzie, in his history of Spanish America: the Spanish Government and the Spanish Church, in the prime of their dominion, were unwearied in their efforts to restrain the harshness and rapacity of covetous adventurers, who had a long way the start of them, and very slowly did prevail against them; whereas the Dutch Government itself is still the main extortioner. We are glad to see that sections of the Dutch Church are beginning to bear a faithful witness against this iniquitous tyranny.—*The Missionary Review.*

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER X.—TRIALS AND TRIUMPHS

(Concluded).

JAMIE'S TESTIMONY.

JAMIE D., a lad of fifteen, was a reader of the vilest fiction, a reckless youth, a hater of God's house and all good. One evening he was induced to attend a revival meeting and was impressed. Conviction of sin seized him; quickly the evil books were put away, the Bible took their place, and Jamie became an earnest seeker of the Lord. By and by the glad message of the Gospel entered his heart and he rejoiced. One of his first steps in the new way was to seek the conversion of his brother.

"Come to the meetin', Johnnie!" "Na, na, nae meetin' for me, Jamie."

"Man, Johnnie, ye've nae idea hoo happy ye would be if ye got Christ." "Pooh! Jamie, it's a' nonsense."

"Ye micht come tae the meetin' for ance." "No, I winna," said Johnnie, tartly.

"Man, Johnnie, I'll gae you this saxpence if ye'll come." Jamie had received the sixpence from his master for extra good service. The little bit of silver was tempting; Johnnie took it, went to the meeting, but did not come to Christ.

Jamie held on his own happy way. Not long was he in Christ when severe illness laid him low, and he was thought to be dying. Earnestly he prayed for recovery. "If the Lord spare me," he said, "I will serve Him upon my knees." His prayer was heard, and he was spared to serve God upon his knees in a manner wholly unexpected. From the peculiar nature of his disease he could not lie down; and most of his time was spent sitting on his knees. His sufferings were often excruciating; but he would say cheerfully, "My sufferings won't merit heaven; no, only the Blood—the blood of Christ." When promises of peace were quoted for his comfort, he said, "Beautiful promises! but the Blood, the Blood for me!" In his last hours, when suffering agonies of pain, he called his relatives to the bedside, and solemnly addressed each in turn. "O Johnnie, what will you do in the torments of hell when there will be no mother's hand to soothe you?" To another, he said, "F., give up your drinking." "I don't drink much," was the reply.

"You drink enough to keep you out of the kingdom of heaven," said the dying boy.

"Give up your swearing." "Oh, I don't often swear."

"Ah! you swear enough to keep you from being saved."

So Jamie delivered his dying testimony, and entered into rest.

"SAVED BY HALF A HAIR'S BREADTH."

An old man, who had been a church-goer all his days, was awakened from the sleep of self-righteousness in the last year of his life. The discovery of his state before God filled him with alarm. He sought and found salvation in Christ. When the visitor told him of one who affirmed that she had been saved from hell by a hair's breadth, the old man said: "If you could split a hair into two parts, I may say I have been saved by *half a hair's breadth.*" He filled up the remaining five months of his life with loud and joyful testimony to the grace of God—"Salvation by grace; all from first to last by grace." And his impressive testimony was attended with the blessing of God.

A lad of sixteen lay dying, and was greatly afraid to die. He was visited, and the way of salvation explained to him. He was left to ponder this truth: Christ the Redeemer, and His death the ransom for sin and sinners. At the next visit the boy was found rejoicing; he was no longer afraid to die.

"What, not afraid to die!—how has that come about?"

"I'm going to heaven, and I needn't be afraid to die."

"Oh, indeed! you are going to heaven, are you? How is that?"

"Because," replied the dying lad with a look of bright intelligence, "Christ has paid my way! Oh yes, I see it; Christ has paid my way."

That is the marrow of the Gospel as put in the old lines:

> Upon a life I did not live,
> Upon a death I did not die—
> Another's life, another's death
> I stake my whole eternity.

A SAILOR LEPER.

A truly pitiable object in the district was a leper, a sailor who had contracted that terrible malady in a Maltese hospital, where he had lain ill of dysentery. He suffered in hands and feet from the disease, and his whole body was emaciated. He had been in several hospitals, from which he was invariably discharged as incurable. He was driven from post to pillar; nobody cared to have anything to do with him. His own wife and children were cruel to him. This, at first, we did not comprehend; at length it dawned on us that they wished to drive him from the house. In this they succeeded. He was a quiet, inoffensive, tender-hearted man. Never while I live shall I forget the picture of abject, unutterable misery presented by that poor leper when last I saw him. We had done what we could for him, and he was deeply grateful.

"Sir," he said, with choking utterance, "I do not mind the leprosy; it can only kill me, and I know I am a dying man: but to be cast off by my wife and children: this is a thousand times worse to bear. Yes, yes, I believe you, sir; though nobody will take me in, Jesus, the leper's friend, will not cast me out. Still, it is very hard to be turned adrift by one's own flesh and blood; I am dying of a broken heart, and believe me, sir, that is worse than leprosy."

And so he died. The remembrance of that wretched, cast-off, broken-hearted leper dims my eyes as I write.

One Sabbath night in winter a little ragged, barefooted boy,

A CHILD OF THE SLUMS.

made his way to the door of the Mission School. The night was intensely cold; a chill wind with showers of hail swept the streets; everybody was within doors, and even the children of the district were not to be seen. At such seasons the Mission school-room presents powerful attractions to the little waifs. The light streaming through the windows, the warm air coming out of the open door, the cheerful hum of voices, the singing of the hymns, the happiness of the children within, combine to make the school, in the eyes of the little ones starving of cold outside, a very paradise of delights. It is too cold and wet to play; there is no comfort at home; and to get their bare feet and shivering limbs warmed for an hour would be a little heaven on earth. That night quite a number of children seeking admission into the school had been refused, for the good reason that the room was already overcrowded.

With sad hearts the shivering waifs went away back into the cold night, and with sadder hearts the teachers saw them depart. After these had been refused admission, this little fellow in his tatters and squalor knocked at the door and begged to be taken in; and somehow the person in charge of the door, without any sufficient reason, allowed him to enter. He could not read, he did not know even the letters of the alphabet; but he quickly learnt a few lines of a hymn from the lips of the teacher. He proved to be an eager scholar; and week after week he reappeared in the same rags, but with the same lively, happy look.

One night he brought with him a curious bundle of printed leaves: he said it was his own Bible. It consisted of portions of the sacred volume, the greater part being mere fragments and loose leaves, all tied together by a piece of rope. How had he come by it? Neighbours removing had thrown a quantity of chaff and other refuse into the street. In this heap of rubbish our little scholar had espied the old book; and, having carefully gathered the fragments together, bound them up by the bit of rope found in the same heap, and carried the prize away. How did he know it was the Bible? He could not read; but the quick intelligence of the child somehow led him to the conclusion that it was God's book. Proudly [illegible] proudly to the teacher: "It's my own Bible." Night after night he returned, always fondly carrying his Bible with him.

One [illegible] he did not appear: for several weeks he was a mystery. The teacher made [illegible] and learnt that in a wretched hovel, and in a dying state. There he lay on a bed of old rags [illegible] without a single visible comfort. On his rude pillow lay, near his head, his Bible, with its curious rope binding. He hailed his teacher with joy. "Teacher," he said, "I'm going to heaven; I'm going to Jesus!" From beneath his pillow he took out his Sabbath-school tickets, which he had carefully tied up in a rag, and said: "Take them back to the school, teacher; I won't need them. I'm going to Jesus!" With a thin, faltering voice he tried to sing his little hymn, and with the old tattered Bible pressed to his bosom, he went home to God.

Yes, reader, down in those dreary abodes we have heard the rustle of angels' wings; in the mire of the slums we have, with throbbing heart, traced the footprints of the Son of God; and through tearful vision have seen low in the gutters the foot of Jacob's ladder; and little children, aye, and old sinners, going up the steps to heaven.

EAST LONDON SEWING-CLASS.

THE help received last winter only enabled the ladies who carry on this work to keep up the class in Sidney-street, Mile End; and this has caused terrible disappointment to the poor applicants, who are chiefly widows, and to [illegible] the sewing-class is often the one means of relieving anxiety. The class, consisting of about seventy women, meets twice a week for three hours; many of the women are very old and feeble; three of the members have attended regularly for [illegible]. The women are visited in their homes, and their cases inquired into.

The work of the sewing-class extends beyond the giving of temporal relief to the very poor. Every afternoon the Bible is read, with a few words of comment and application: prayer is offered, and hymns are sung. One or more of the committee personally superintends the class once a week. The classes are open during the winter months to allow the women to earn the small sum of 1s. or 1s. 6d. each a week. Every £1 subscribed gives help to one poor woman by letting her earn 1s. 6d. weekly during the most trying months of the winter; and every £15 provides for a class of fifty women for one month. Lady A. Hobart-Hampden, 63, St. George's-road, S.W., will gladly give further particulars.

AFRICAN RACES AND THE BRUSSELS CONFERENCE.—A public meeting will be held at the Mansion House on Jan. 29, to consider questions affecting the protection of African races in connection with the International Conference at Brussels. The Lord Mayor will preside, and Earl Granville, Sir Robert Fowler, M.P., Sir T. Fowell Buxton, Sir Roper Lethbridge, and others have promised to attend.

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d.

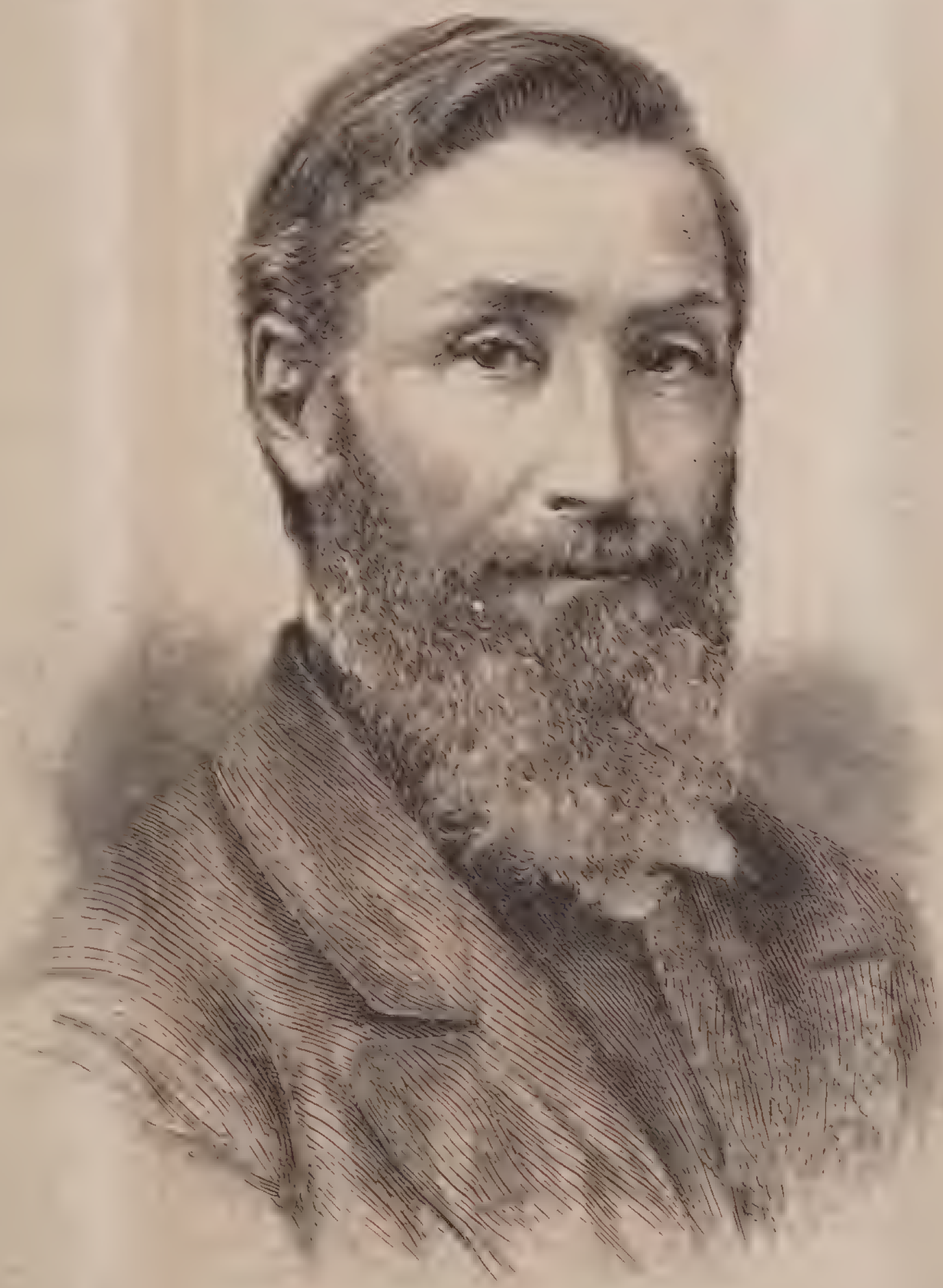
MONSIEUR M. F. COILLARD,

Founder of the French Zambesi Mission.

FEW men have done more to make the missionary cause beloved in France than Monsieur Coillard; and we do not wonder at it. He is endowed with such a combination of gifts as to make him the type of an ideal missionary. His enterprising character makes him a hero to all lovers of adventure; his mental powers win for him the admiration of the learned; while his amiable manner, tact, and pleasant conversation make him a general favourite, whether in a European drawing-room, at the kraal of a Zambesi chief, or in the rough camp of an African trader or explorer.

Though weak in appearance, his physical constitution must be naturally strong, or he could not have undergone all the privation and the effects of bad climate without breaking down. His mental faculties are rich and varied. His letters might be cited as models of literary prose. He knows English, and speaks the Lessouto language to a rare degree of perfection. He has made use of his poetical and musical talents by translating into the language of the Basutos a great many hymns. He is also remembered among them as an eloquent and powerful preacher.

The secret of his spiritual power is his absolute trust in God and his abiding communion with his Saviour. Madame Coillard walks with him in this life of faith.



FRANÇOIS COILLARD was born at Anières-les-Bourges, in the centre of France, in the year 1833. When still very young, he gave evidence of simple, childlike faith, which his pastor, the venerable Ami Bost, endeavoured to develop. It was at first supposed that young Coillard was preparing for a schoolmaster's career, but it was soon discovered that his cherished hope was to become a missionary. The committee of the Paris Foreign Mission having accepted his offer of service, placed him in a preparatory school. He then studied for two years in the Mission Institute, which had been shut for some time through lack of funds, but which then opened under the direction of Monsieur Eugène Casalis. This venerable missionary, who had worked during twenty-three years in the south of Africa, filled the heart of his young pupil with his own ardent love for the cause.

In 1857 Monsieur Coillard left Europe, bound for the field occupied by the French Mission in Basutoland. A severe trial awaited him. On his arrival at the Cape, he found that war had broken out between the Basutos and the Boers of the Orange Free State. It was only at the end of 1858 that he could make his way to Basutoland. Six months later he was put in charge of the new missionary station of Léribé.

Molapo, the chief of Léribé, was a son of King Moshesh. He had been brought to Christianity through the missionary Arbousset, but had relapsed into paganism and dissipation. Nevertheless, he kept in his heart the remembrance of happier days, and had expressed the wish to have a missionary in his capital. Monsieur Coillard was entrusted with this difficult post. He set himself to discharge the varied duties of a pioneer missionary; using the trowel, the saw, and the hatchet; teaching in the school, preaching, &c. He seemed equally fitted for all the branches of his arduous work. Wishing to live entirely in the midst of his people, he had built his hut in the centre of the village, though it was trying to him to hear day and night the distracting noises of music and dancing that went on close by.

After his marriage to Miss Mackintosh, who was to be the devoted companion of his life, the station that is still in use was built outside the village. The five subsequent years were full of successful work. The Gospel not only made progress in Léribé itself, but all the surrounding villages were visited, and native evangelists placed in many of them.

In 1865 the war with the Boers broke out again. During two years Monsieur Coillard remained at his post trying to ameliorate the horrors brought on by war; but one day a troop of soldiers bringing empty waggons with them, arrived at Léribé. The "Volksraad" of the Boers had sent them to carry away the missionary, hoping that the Basutos would submit, once they were deprived of their friend. Such was the haste of the soldiers that Madame Coillard had to take her bread unbaked from the oven. Monsieur and Madame Coillard were taken to Natal, where they were cordially received by the English settlers: Monsieur Coillard occupied his time by taking charge of an American station during the absence of its missionary.

In 1869 peace was restored, and Monsieur Coillard went back to Léribé. He found his station devastated, and had a great deal of trouble in repairing it. He was much comforted, however, when he saw that the trials gone through during the war had softened many hearts which were now ready to receive his message. A blessed revival broke out, and spread through the whole neighbourhood.

From 1870 to 1877 Monsieur Coillard remained at Léribé. It was a time of fruitfulness, both in his own immediate field and in the help he gave towards the organisation of the churches which had sprung up all over the country, thanks to the labours of the French missionaries. But he was soon to be called to a life of yet greater self-sacrifice. God laid on his heart the claims of the dark tribes living on the shores of the Zambesi River. We must go back to 1876 to trace the origin of the Zambesi Mission. The missionaries of Basutoland, thinking that the time had come for the native Christians to begin a missionary work of their own, sent a little band of evangelists to explore the country north of the Limpopo; but hindrances forced them to retrace their steps before they had arrived at any result, and it was deemed necessary that a European missionary should conduct the expedition.

Monsieur and Madame Coillard had toiled

for twenty years, and now needed a little rest in their native country. They were just about to start for Europe, when the "Missionary Conference" asked them if they would not change their holidey for an exploration tour to the Banyaï country. The devoted missionary laid this appeal before the Lord, and soon was able to answer: "Here am I, send me." On May 6, 1887, he, with his wife, his niece, and four native evangelists and their families, started on their travels. Their little camp consisted only of three waggons and three tents. At first all went well. The caravan crossed the Limpopo and reached the country inhabited by the Matabele tribe. Monsieur Coillard sent a deputation to the king, asking to be allowed to cross the country. The king would not see the messengers. The missionary went to him in person, and the king was polite, but peremptorily refused his demand. Nothing would shake the despot's resolve, and it was with heavy hearts that the little band retraced their steps.

But it was not in Monsieur Coillard's nature to return to the Lessouto in consequence of an unsuccessful expedition. A new idea had occurred to him. He had heard of a people called the Barotsé, who long ago had formed part of the Basuto tribe. They had settled north of the Zambesi and had preserved their old religion, habits, and language. The native Basuto evangelists would feel quite at home among them. Therefore, when Monsieur Coillard arrived at Shoshong, he resolutely turned to the north with a part of his caravan: decided to cross the Zambesi, and visit the Barotsé tribe to see if the new Mission could not be started among them. Passing through Mparera and Leshuma, he arrived safely at Seshéké; from thence he sent messengers to the king, Robosi. After long delays Robosi sent word that he would be glad to receive the missionary in his country. All the members of the caravan, however, were ill with fever. Their supplies were exhausted, and the rainy seasan had set in; so they were obliged to turn back, and at last reached the Lessouto, leaving three tombs dug in the desert, like sentinels at the outposts.

The aim of their journey had been attained: a new missionary field had been discovered where native evangelists could work under the supervision of a few French missionaries. But fresh resources were necessary for this new enterprise, and it was decided that Monsieur and Madame Coillard should return to Europe to plead the cause of the Zambesi Mission before the churches of France.

Arriving early in 1880, they visited a great number of congregations in France, Alsatia, and Switzerland. They also travelled in Scotland and England. Monsieur Coillard was received with enthusiasm wherever he went, and the courageous pioneer started back for Africa in February, 1881, looking for the prayers and the support of the Christians of his native land.

He again left the Lessouto in January, 1884, to establish the "Barotsé Mission," which had been undertaken by the Paris committee. Monsieur Jeanmairet, a young missionary from Neuchâtel, had been added to the band. The journey was long and difficult; and it was with the utmost difficulty that the waggons were transported across the three tributaries of the Limpopo River. Then the travellers waded for weeks through dreadful marshes; the native guides and drivers gave Monsieur Coillard no end of trouble. At length, after passing through Leshuma and Sheshéké, the party reached Léalui (the capital of the Barotsi) in January, 1885; he had been one year on the journey.

The day after his arrival, Monsieur Coillard was presented to King Robosi (at Liwanika). The king was seated in the open space of the village, surrounded by his chiefs, ministers, servants, and players of various instruments, making a deafening noise. The missionary explained his purpose, and the favourite minister answered:—

> You are welcome, you who bring us rain and peace, sleep and prosperity; we have been waiting for you many years, and we were beginning to think you would never come. Now we are happy to see you, and to know that you come not only to visit us, but to live amongst us. Our hearts are yellow; our land is a land of blood; what we want is that you should train our minds and teach us peace.

Monsieur Coillard had soon to go through a long trial of patience. Civil war broke out among the Barotsi, and the missionary band had to wait eight months at Leshuma till the storm was over. At last, in August, they were able to move to Sheshéké, where a station was founded, and confided to Monsieur Jeanmairet, who had married Monsieur Coillard's niece. In October, 1886, Monsieur Coillard reached Léfula, which was to be his residence. In the following August the arrival of a band of helpers gave him great joy. It was composed of four missionaries—Monsieur and Madame Julla (both from the Waldensian valleys), Monsieur Dardier, a young medical missionary from Geneva, and Monsieur Gay, a Swiss agriculturist. Six months later Monsieur Dardier died from sunstroke, the first European martyr of the Zambesi Mission.

In August, 1888, M. Coillard wrote telling of the firstfruits of the Zambesi Mission:—

> Our little servant boy, Nguana-Ngombé, was converted, we think, a year ago; we often found him praying in the thicket near the house. One evening he came to me and shyly asked, using the very words: "What shall I do to be saved?" From that day he began talking to the people who came to the house....Last Sunday I spoke before a large audience about the unknown God. When I stopped, Nguana-Ngombé got up and asked if he might speak; he looked very much moved, and said: "My fathers and mothers, you wonder at my speaking here, but I feel I must tell you that I have long sought the unknown God of whom the moruti has spoken. I have found Him; I am a believer. You look astonished, but I am now a Christian; I was lost, and God has saved me."

Monsieur Coillard then repeats the account the boy gave of his conversion, and closes the letter with these words: "Was it not worth our while to come so far? Is it not enough to make us forget all our difficulties and trials?" News comes but seldom from these remote regions, and we have no recent tidings of this brave ambassador of the cross. We commend him to the prayerful remembrances of the Christian churches of Europe and America, and hope that, in this day of reviving interest about foreign missions, especially with respect to Africa, some consecrated men and women may be moved to emulate his noble and self-sacrificing life.

Miss de Broen's Belleville Mission.

Sir,—I should like through your columns, to wish my friends God's blessing in the new year, being unable to send out my usual cards on account of illness, from which, thank God, I am recovering. To those who live in poor quarters, winter is always a time of distress; but this season the sickness and want have been greater here than ever. Will friends uphold us by their prayers?

We are in great need of more workers and of funds. Our hearts are heavy by reason of all that surrounds us, and of our own insufficiency, although we do and can rejoice in the Lord's Word being proclaimed and received unto salvation. At our Medical Mission alone, the attendance during the year just closed, was 27,360,—Yours, in the Lord's service,

J. de Broen.

3, *Rue Clavel, Belleville, Paris.*

SHELTERING "DOSSERS."

The first anniversary of the Clerkenwell Shelter of the Salvation Army was celebrated on Thursday evening at St. John's-square, when Mr. Railton delivered a short address to an audience consisting almost entirely of "dossers." He pressed upon them the advantages of perseverance in right-doing. It may be, however, that the speeches of their converted comrades were more enjoyed by the men. One speaker, twenty-seven years of age, had spent fifteen years in prisons on the Continent. Another, who had been thirty-three times in gaol, described himself as having been a man of the most determined obstinacy in evil courses. "Lunatic broth" was the description given of strong drink by another speaker. A nineteen years old youth had been incarcerated thirteen times; but now he is "happily saved." Another had served forty-two times in prison.

The 200 men who nightly pass through the hands of Captain Keats and his assistants, come from every class of society. Last year the converts included two cashiers, a minister, three schoolmasters, eleven clerks, one land surveyor, and several artists. A minister's son who sought admission to the shelter has been converted, and a very interesting case is that of a man from Cambridge, Massachusetts, who after spending thousands of pounds in drink, came to the shelter, was saved, and is now the valued manager of a warehouse. As 140 are nightly turned away from the doors, another depôt will shortly be opened at Westminster.

NAPLES SAILORS' REST. — Mr. Stephen Burrowes writes: "God is blessing the work here. Of late there have been several awakenings on board ships and in the Rest. I hope to start on the 22nd inst. for Egypt and other countries, on my long-projected mission to encourage social, moral, and religious movements. Mrs. Burrowes and others will attend to the Rest work in my absence; personal letters to me during February should be addressed to the Grand Khedival Hotel, Cairo."

Waifs and Orphans.

DR. STEPHENSON'S ANNUAL FESTIVAL.

HIGH up in the bead-roll of the world's best benefactors are those men and women who devote time and energy to the finding of the poor and needy children of our great cities, and the training of them for holy and useful lives. Among such is Dr. BOWMAN STEPHENSON, in whose Homes some eight hundred boys and girls are sheltered and cared for till they can safely be sent out to do battle in the world on their own account. About three out of the eight hundred were present at Exeter Hall on Thursday evening, last week, when the customary New Year's festival took place. They were set in orderly array on the spacious orchestra, and, sooth to say, they formed a most goodly spectacle. Such gatherings are very popular with Exeter Hall habitués, and this was certainly no exception, judging from the large number of friends present.

Mr. WM. VANNER was a model chairman. He did not inflict a long speech on the audience, but his words were sensible and much to the point. He said that the spiritual character of the work was the main secret of its success, and to this must be attributed the fact that very few of the children turn out badly. One had only to look at them to see what a splendid and pretty object-lesson they presented—one which must appeal to the warmest sympathy of every Christian heart.

On these festive occasions there is always plenty of song by the children. Their sweet fresh voices are as much an argument to the ear as their appearance is to the eye. But there was a sufficient quantum of speech, and one of the chief orators of the evening was Rev. C. H. KELLY, the President of the Wesleyan Conference. The very best way, he said, to secure good citizens for the State is to take hold of the young. A large section of the community are so far gone and so Gospel hardened that there is little or no hope of their regeneration. But much is to be hoped for as the result of a right training of the young. No doubt it is costly work, and that is sometimes a beautiful excuse for some people to close their hearts and their pockets. But such work is worth far more than can be represented by any money expenditure. There will always be in this sad and sinful world fatherless and destitute children who need to be housed and fed. Start them well, as Dr. Stephenson does, and they will live sweet and good lives, that must blessedly tell far beyond the narrow bounds of their individual careers. With great earnestness, and from the bottom of his heart, Mr. Kelly wished that God's abundant blessing might rest on these Homes in the future as it had done in the past.

Dr. STEPHENSON'S own "statement," of course, was a very interesting one. He said that about half of the children had been affected by the fashionable influenza, and, at one time, he feared they would be unable to have a meeting at all. The work has been going on almost night and day all the year. They receive on an average one poor forlorn child every day in the year, excepting Sundays. There are now resident over 800 children, and a new house at Edgeworth, to be opened in March, will accommodate a further instalment. The Homes are carried on in a thoroughly unsectarian spirit. The orphans of poor, godly people are not left out, though the original idea of waif-rescue is kept well to the front. Some of the cases dealt with during the past year were recited, showing the great need that is met by the Institution. Bereavement, misfortune, the neglect or cruelty or sin of parents, are some of the causes that provide the Homes with the raw material. This fact of parental cruelty led Dr. Stephenson to refer in high terms to the good service done, in coping with that terrible wrong, by the Society for the Prevention of Cruelty to Children. Alluding to the religious nature of the work, he said that four of his "old boys" are now studying for the Christian ministry. The "family system" is carried out, and in every respect the instruction and training of the children are carefully seen to. The Homes are scattered over the country, and it is really a national work. On the financial point, Dr. Stephenson said that unless the ordinary income is increased by £800 a year some of the existing Homes will have to be closed. The good Doctor hoped the reporters would not fail to mention this fact, as it was the most practical point in his speech. We not only readily comply with his request, but venture to add that surely there will be no fear of such a contingency coming to pass. It would be a burning shame to wealthy, Christian England, if the exchequer of such a noble institution is not kept full to overflowing.

We have said that the music of the children was a big item in the evening's programme. If all the other branches of their education are carried out with the same thoroughness and success as their musical training, they must go out into the workaday world splendidly equipped. The precision and taste with which the various pieces—some of them by no means simple—were rendered, would have done credit to an adult choral society. Mendelssohn's fine production, "Hear my Prayer," as given by these youthful songsters, was a treat to hear. The solo parts were sung by a fair maiden of some fourteen summers with such ease, skill, and expression as boded well for her future musical career. Not only can these young people sing, but they can deftly handle all manner of musical instruments. The "Eclectic Orchestra" would surely have charmed and soothed the savage breast of Nebuchadnezzar himself, accustomed though he was to "the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick."

Dr. Stephenson wanted the collection to make up a present deficit of £200, and to provide a nest-egg for the coming financial year. We believe the collective pocket of the meeting did not quite yield the desired amount, though a few generous gifts were announced. There is therefore an opportunity yet for the co-operation of all lovers of the little folk. These children are well worth saving, and Dr. Stephenson's Homes evidently do the work in first-rate fashion.

DEPTFORD MEDICAL MISSION.

OUR first report should ere this have been in the hands of the printer, but the press of work at the Mission House during the past few weeks has been so great that I have been quite unable to do anything but care for the multitudes of poor and needy sick who have sought our help and advice. Last week our Patients' Mid-day Mission service was attended on the two dispensary days respectively by 142 and 118 persons. The visiting work has greatly increased, and many severe cases of influenza have been under our care. Cases of starvation need are being relieved, and opportunities for mission work are abundantly provided at the bedside of the sick and the dying.

May I ask our Christian friends to remember the deep and pressing needs of our epidemic-stricken district. F. A. PRING, M.R.C.S.

188, *High-street, Deptford, S.E.*

THE GOVERNMENT OF CHINA, says *The Indian Witness*, have the option of refusing to receive opium from India in 1890. The petition calling upon that Government to do so, which has been so extensively signed within the last three months, will be taken to China by a deputation from India, and presented at the Chinese Court. It will thus be given the best possible chance of success. If China should exercise her treaty right and prevent further importation, the Indian Government would be forced to raise its revenue from some other source. A slight import duty on piece goods, and a stiff import duty on all European liquors would make up for the loss, and leave a margin for Burman railway extension.

CONVERSION OF A SPANISH PRIEST.

THE conversion of Rev. Rafael de Zafra Menéndez, ex-Roman Catholic priest, has greatly cheered Pastor Lopez Rodriguez and his devoted wife in their important work in Northeast Spain. Having been friar, Jesuit, professor, apostolic missionary, parochial rector, and mission preacher, in Spain, France, and Africa, Father Zafra has had a varied experience. He is a Doctor of Divinity and an eloquent speaker. His public recantation of the errors of Rome, and confession of faith in Christ as the one Mediator, caused considerable excitement throughout the province of Gerona, and a copy of his letter of abjuration was sent to every priest and mayor.

The occasion of the recantation was admirably improved. In words of truth, lovingly expressed, Father Zafra declared how ardently he had devoted himself to all that is enjoined by the Church of Rome, animated by the hope of thereby gaining salvation, and ultimate glory. But he had failed to find the peace and satisfaction he longed for. All was doubt and unrest. Like Luther, he imagined that surely in the "Eternal City," where dwells his Holiness, "God's Representative," he would obtain that which he so fervently desired. Sad deception! Instead of purity and godliness, he found a revolting mass of worldliness, and hollow ceremonial. Almost crushed in spirit, he sought a copy of the Scriptures, but found the sacred volume distorted, and soiled with human additions and subtractions. At last he obtained a true (Protestant) version, and as a traveller in the dark seizes a torch to guide his benighted steps, so he grasped the precious "lamp" of God's Holy Word, the entrance of which gave him *light*. In it he found all, and more than he had for a lifetime so eagerly sought.

Satisfied that the simple Gospel is the truth, Father Zafra resolved at all costs to throw off the chains of error and superstition which had so long bound him, and openly

TO LEAVE THE CHURCH OF ROME.

But who was there to extend a helping hand? To have disclosed his secret to personal friends or ecclesiastical brethren would have been fatal to his safety. In the disguise of a peasant he went to the depôt of the Religious Tract Society in Barcelona, and inquired for a Protestant pastor. At that moment, Pastor Lopez Rodriguez, on business from Figueras, entered the shop, and, was introduced to the inquirer. Shown into a private room, Father Zafra told his story, and, after answering searching questions, the interview, which was long and interesting, closed with united prayer for grace and guidance. Having narrated these matters, Father Zafra solemnly recalled all the vows and oaths which, in days of darkness, he had made and taken. Being thus free from Romish ties, he promised, by God's help, in future "not to know anything among men but Jesus Christ and Him crucified."

Since his recantation, Father Zafra has accompanied Pastor Lopez Rodriguez to various towns and villages in the province, and has delivered powerful Gospel addresses to crowded audiences in theatres and ball-rooms. There can be no doubt about the sincerity of the convert; for he has exchanged a position of influence and pecuniary advantage for that of a humble preacher of the Gospel, and a mission-school teacher, with a small living allowance. Such of our readers as desire more details of this very interesting case are recommended to procure copies of recent "Letters from Spain," by Madame Lopez Rodriguez, from Rev. J. C. Stewart Mathias, Theberton Rectory, Saxmundham, Suffolk, who is hon. treasurer of the Figueras Mission.

Mission Work in China.

LETTER FROM MR. HUDSON TAYLOR.

IN an excellent article by my good friend Mr. Reginald Radcliffe, entitled, "Is the Church aroused?" which appeared in your issue of the 3rd inst., there is a reference to the desirability of a thousand special evangelists going out to carry the Gospel to every creature in China. In that article, however, our friend makes the mistake of supposing that the China Inland Mission is planning to send out two hundred of these evangelists yearly for five years. This is not at all our thought.

In a leading article in the December number of *China's Millions*, I endeavoured to show hat if one thousand evangelists were *at once* sent out by the united action of the various churches and denominations on both sides of tthe Atlantic, then, allowing two years for study and preliminary arrangements, every family in China might have the Gospel offered to them by the end of the year 1895. Estimating the population of China as we do at 250 millions, or 50 millions of families, one thousand evangelists working for one thousand days (less than three years), and reaching fifty families (or little more than one hundred adults, together with their children of intelligent age), would effect this work.

I further suggested that of such a contingent, America, with her 3000 or 4000 college students pledged to missionary work, might easily furnish one-half; leaving only 500 to be drawn from Europe. From a recent visit to Norway and Sweden I am convinced that Scandinavia could furnish 100. Can we doubt that the Episcopal Church of Great Britain, and the Presbyterian and Methodist Churches of the United Kingdom, could each furnish their contingent of 100 workers? leaving only 100 to be supplied by other Nonconformist churches of Great Britain and by the Protestants of Continental Europe.

I cannot here stay to discuss the feasibility of carrying out this plan of work, nor the benefits that may be expected to accrue from thus rapidly evangelising the whole Empire. I must refer those interested to the article in the December issue of *China's Millions*, and to one which I hope will appear in the February issue of the same paper. But I may, perhaps, point out here the ease with which such workers might be supported. Many Christians, unable to go themselves, might sustain a representative in the mission-field; for in the interior of China the expense need not exceed £50 a year. In some cases several might join in praying for and sustaining one of the evangelists. We know cases in which praying bands of five or ten persons do support a missionary in this way. Then a church, Y.M.C.A., or Y.W.C.A., containing thirty-five men or women willing to give 1d. a day, could have their own missionary. How easily many could save 1d. a day—the price of a newspaper, of a postage stamp, of a tram or omnibus ride! But if this were too much, double the number of contributors, and let them give ½d. a day.

Again, a Sunday-school from which forty teachers and children could each collect 6d. weekly, could have their own evangelist. But we need not multiply illustrations of the case with which the churches, if really roused, might carry out this work. If, however, they were unprepared to take up the responsibility of it, surely there are more than 500 men and women in Europe who could go out at their own charges on so glorious an errand; nay, there are individual Christian men who could, if sufficiently impressed, provide the £20,000 which would cover the outfit and passage money of the whole 500, or the £25,000 which would support the whole of them for a year in China.

I commend this subject to the prayerful consideration of your readers, earnestly desiring that it may be speedily taken up by the Church as a whole. J. HUDSON TAYLOR.

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METHODS.

In September last we published a letter by Mr. C. H. Judd, of Ninghai, near Chefoo, in which reference was made to the comparative smallness of the increase of converts in China. Endeavouring to account for this, he found one reason in the fact that many missionaries are not easily accessible to the people, owing to their not living in native style. We have received a communication, by way of reply, from Rev. Edward S. Little, of the Methodist Episcopal Mission, Kin-Kiang, in which facts and figures are adduced in disproof of Mr. Judd's too sweeping allegation. Mr. Little says: "Foreign style is not the least bar to a full and free intercourse with the Chinese. Every day of the year men come in ever-increasing numbers to my house, to see me in reference to our religion. They are of all kinds—small officials and literary men, but the majority people of the humbler class. I am a foreigner, whether living in foreign or native style, and it is no use to conceal it. I have found that it is the heart that can reach the heart, and a man in native style can be just as forbidding as one in foreign style. A native house can be just as easily barred against the Chinese as a foreign. My church is thronged with attentive hearers; thousands and thousands of people come to hear me preach.

"Dr. John, at Hankow, lives in the 'palace' Mr. Judd so unguardedly speaks of; no man has a better influence there than Dr. John. Every Chinaman knows he can go to his house at any hour of the day or night and see him, and they do go, multitudes of them. Go to the chapels, and you will find large buildings, foreign style, crammed with Christians. I have seen it within the last two weeks. Glory to God, we can chronicle victory all along our lines. Look at the grand Wesleyan workers in Hankow, mostly living in foreign style. I saw their compounds filled with Chinese, and a great work going on.

"We will not attack our brethren who live native style; if they think this is the best way for them we cordially say, 'God bless you and prosper you!' China is too big, and workers too few; we cannot afford to be fighting ourselves, but should be joining hands, you in your way and I in mine, for no one method is absolutely faultless against our common foe."

HINDRANCES.

DEAR SIR,—We are commanded by our risen Lord to pray the Lord of the harvest to thrust forth labourers into his harvest. We do so, and He answers prayer in sending us out labourers. What then? These witnesses of the cross must be located in the various provinces to work. They come up to the central stations, stay awhile, and then go off to stations in new cities to work. All very good and nice; but what about these new cities for mission stations? Are they easily opened as a rule? I reply emphatically, "No." We have great difficulties in renting houses, mostly owing to the magistrates being unwilling to allow us into their cities.

I hear some good people, who have prayed for us in the Lord's work, say: "I thought China was open to the Gospel long ago, and that the Chinese are glad and ready to receive us into their cities. Is this not the case?" Let me sum my reply up in these words, regarding this huge Province of Sz-chúan. The officials do not want us foreigners at all, and try their best to hinder our getting houses. Thus are we hindered from opening fresh stations, and thus is the blessed Gospel not spread. At the present date we want to open fresh stations and are positively denied an entrance into the cities by the Mandarins! The people, as a rule, are nice; but these officials will not allow our renting houses!

The Lord is graciously sending us reinforcements; but where are they to be stationed? We cannot all cram into the two or three stations we have, but must scatter in twos or threes into new stations according to the Scriptural methods. Our Captain knows well his children must have places to live in amongst the poor heathen. Therefore let us pray in deep earnest that He, who hath the hearts of all men in his hands, will speedily make these officials willing to receive us ambassadors of the cross, and that we may live in peace amongst the heathen, preaching Jesus and the resurrection.

He wills his salvation should be made known through every city, market, and village in China, therefore we "go forward" in full confidence in this fight against Satan and his hosts, knowing "the Lord reigneth as Head above all." But oh how we crave the daily prayers of all true believers, that Satan's attempts to hinder the spread of the Gospel may be frustrated, and that we may be strong in Him, faithfully toiling on in our "high calling" for the salvation of these precious souls, "till Jesus comes."—Yours in Him,

W. HOPE GILL.

Pao-ning Fu, Sz-chuan, West China,

CONVERSIONS.

At Tan-Lin out-station, worked from here, eleven were recently baptized. The following notes will doubtless be interesting to our praying friends:—

THE CHANG FAMILY.

Of this family three members were baptized, viz., the old grandparents and a married son, a man of about forty years of age: the old people were over sixty. Chang, the son, was cured of opium-smoking through the help of our native helper, Wang. After hearing the Gospel a few times he gave Wang a present of a basketful of idols, retaining two idols to cook that day's rice! This happened before the opium cure. Chang's family, through him, came to know of the truth, and with one mind all believed. Three of the family are not yet baptized; one girl of a few years wanted her name down as a disciple. It was a great joy to us to see a whole family of six becoming believers.

KWEH.

A man about sixty years of age, farmer and oil seller. For nine years Kweh had been a religious devotee, seeking for truth but finding it not. Buddhism was the last of the various ways he had sought, and when the Gospel took hold upon him, he was acting after the fashion of a precentor on high days, when the Buddhist idols were publicly worshipped. Old Kweh was sorry that he had not found the true way in his younger days. Here may I ask. Who is to blame that he did not hear it earlier? His home is now cleared of idols and incense, otherwise than the sweet incense of a heart given to the Lord.

SHAO TA YEH AND WIFE.

These are a couple of poor but independent farmers living a little way outside the city. Before they believed the Gospel they had no peace at home; so disagreed were they as to have separate pans to cook their rice. Now they live in peace, the husband teaching the old wife to read the Scriptures. Both are outspoken in their witness for Jesus as their Saviour.

CH'ENG.

This brother is a carpenter, a quiet unassuming man: he was for years a Buddhist devotee. Every evening he would light a long stick of incense, and until it was burnt out he would sit on a mat meditating on the person of Tamo, a Buddhist patriarch who came to China after the introduction of Buddhism. When Ch'eng heard the Gospel he readily believed. Some twelve years ago a scholar, who had seen a Christian book, told Ch'eng that this doctrine was coming: the scholar is long since died, and Ch'eng was glad that the doctrine had come at last. 'Twas a long time coming!

CHEN CHUI EZ.

A young woman who has been a sufferer from lupus for a long time; medicine barely keeping the disease in check. With such a malady she had no peace or joy. Hearing the Gospel, she believed, and the peace of Jesus Christ became hers, chasing the gloom and darkness from her sad heart.

R. GRAY OWEN, China Inland Mission.

Chen tu, West China.

Evangelical "Churchmen."

REV. H. C. G. MOULE'S SERMON.

THE sermon by Mr. Moule at St. Paul's, Onslow-square, last week was rather expository than controversial. His text was Phil. iii. 3: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The aim of the preacher was to show that the immediate relation of the individual to God is of primary importance; questions of Church order and the like occupy a secondary and subordinate place. Everywhere in the New Testament we see, on the one hand, the conspicuous absence of even the germs of sacerdotal hierarchy, in which practically the realities of spiritual life tend to be sacrificed to alleged right methods of government and conveyance; on the other hand, the presence of a simple, temperate, gentle, generous, but real regimen, intended to hold the individual in a practical as well as spiritual solidarity with his brethren. Never did the pastor with his mild and constitutional authority pose as the mediator through whom the Christian must receive grace and deal with its Giver. Further than this, all views of Church unity, of governmental order, of authority, and discipline, were always subordinated to the yet larger and profounder truths of the immediate spiritual relations of the man, of the individual with God. Mr. Moule throughout his sermon laid great emphasis upon this as the distinctive characteristic of Evangelical teaching. He showed the crucial difference, the line of cleavage, between the real and the unreal claimant of the Christian name. They who claimed to be Christians must worship God in the Spirit, rejoice in Christ Jesus, and distrust all other ground of hope.

We are met together, he explained, as members of the Church of England, as Churchmen profoundly concerned for the maintenance within and by our Church of what we hold to be the central and vital principles of spiritual Christianity as against a prevalent cast of thought and practice which we hold, in charity, but with decision, to be not in harmony with those principles. We believe in the importance of Church life, of corporate organisation and action, of Church order. We believe in the importance of national religion. We recognise with reverent and deliberate conviction the often made (and often misused) statement that our Master came to be the founder of a society as well as the Saviour of the soul. But we are here also as those who hold that all these great facts and principles are neither the radical secrets of Christianity, nor meant to be its foreground phenomena. A distinctive point in our conviction and confession as Evangelical Churchmen is that while the relation of the individual to God and the relation of members to the Church as an organisation are both momentous matters, and have manifold references to one another, the relation of the individual to God is the primary thing, and the relation of members to the Church the secondary and subordinate.

Repudiating any intention of claiming that none but Evangelical Churchmen recognised or affirmed the solemnity of the personal question, Mr. Moule proceeded to show that the scale of Scriptural teaching upon spiritual life was altogether for a subordination of the corporal to the personal, and not the other way; and that the true emphasis upon the individual question as supreme and vital is the true way to secure that the ecclesiastical conditions shall be helpful and true to the ideal. And we are humbly resolved, by the grace of God, to maintain and to develop this our affirmation of truth and its proportions: not for the miserable purposes of a mere party victory; most assuredly not with any hope of the applause of a world with which such affirmations can never be popular; but in the strength of truth, and with the longing desire to serve, if it may be, the whole Church. We long and we hope to serve even those regions of the Church where we are least liked, by maintaining out and out, and to the end, that to be the true circumcision men absolutely must worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Let us more and more rise to a view of the greatness and holy dignity of our work in this respect. Let us aim to serve the whole community to which we belong by maintaining, in faith and love, our distinctive teaching and testimony clear and full. Let us live as individuals; let us live as a body with this blessed *raison d'être* that we may witness to the supremacy of the question of a personal knowledge of Christ as the believer's righteousness, and life, and glory—and ours shall be a blessed and a blessing work. Not for our own sakes, but for the sake of all, we must not yield, we must not modify, we must not shut our lips, we must not ask for peace at any cost; and we must not, except under emergencies direr in kind than have yet arisen, withdraw.

Mr. Moule referred in passing very briefly to the subjects of Brotherhoods and the newly-formed Protestant Churchmen's Alliance. He recognised fully the possible existence of "families" of young clergyman who are in every way helpers to one another in the Lord. but his personal conviction was that the conditions for such an associate life were delicate in the extreme, while from Brotherhoods moulded on mediæval Church life as the main suggesting model he anticipated manifold evils. Of the work of the Protestant Churchmen's Alliance he spoke an earnest God-speed, expressing his great preference for its aim and methods over plans for a formal toleration and comprehension which seemed to him to involve a surrender of things historically certain as to the Protestantism of the Anglican Church, and a treatment of differences, vital in principle, as if they were but sides of one manifold truth. In conclusion, he solemnly urged upon all to remember that their own primary principles ruthlessly condemned them if they brought into their efforts one purpose or one method which Christ could not approve, which they could not spread wide open to Him.

YOUNG CHRISTIANS' UNION.—The fourth annual report of this Society tells of advance. Originally founded by and for the schoolboys in a North London suburb as one of the results of Mr. Payson Hammond's mission at Mildmay, in September, 1885, it has grown to have a twofold character. A senior section is composed of the old boys who are now entering on business life, and a junior maintains the original character of work among boys at school. The report tells of the acquisition of new and larger premises, and of increased attendance and interest. Those who desire to know more of the Society's operations should write to the hon. sec., Mr. F. Neal, Norfolk House, Queen Elizabeth's-walk, N., for a copy of the report.

THE FIFTEENTH ANNUAL CONFERENCE OF BELIEVERS, in the Gospel Hall, St. Nicholas'-road, Bristol, proved a season of rich refreshing to a large number of Christians, some of whom came from London, Shrewsbury, Bath, Hereford, Llanelly, Weston-super-Mare, Carsham, Plympton, Yeovil, Musbury, and surrounding villages. The regions beyond were represented by Dr. Baedeker, whose work of faith and labour of love in Russian and Siberian prisons calls forth the prayerful sympathy of God's people. There were also Mr. Daniel Matthews, of the Maloga Aboriginal Mission, Mr. W. Redwood, from India, and Mr. Robert Sennington, from Spain. The subjects suggested for consideration were "The great Salvation" (Heb. ii.); "The great High Priest" (Heb. iv.); and "The great Shepherd" (Heb. xiii.). The former part of the Conference was occupied by humiliation, prayer, and praise, when Mr. Jas. Wright was borne up before the Lord, in the sore bereavement of his wife. The afternoon of the second day was filled with reports of the Lord's work in other lands. About 300 partook of tea together afterwards, and the evening meeting closed with stirring practical appeals to those who had accepted "the great salvation."

THE BIBLE IN BRITTANY.

AT length the people of Britanny have the Holy Scriptures, in their purity and integrity, translated into their own language. There has long been a Breton version of the New Testament, but not until now has the Old Testament been faithfully rendered into Breton from the original Hebrew. The poor people have from generation to generation been under the heel of Romish tyranny, and have suffered sadly from the spiritual darkness which characterises the Papal system. Now, through the devoted labours of Pasteur Lecoat, of Tremel, they have the Word of light and freedom well within their reach.

The work of translation has involved nearly seven years' of toil, and the book is published under the auspices of the Trinitarian Bible Society, 7, St. Paul's Churchyard, E.C. Describing the arrival of the book in Brittany, M. Lecoat says: "The first copy was sold to an old man of seventy-two, who had been putting a penny aside for many months, in order to purchase the precious volume. He has already read the five books of Moses. My wife went to see him yesterday. 'How is it,' said he, 'that this book was not put into Breton before? When I was young I saw a French Bible, which, of course, was of no use to me, not being able to read that language. At that time I said I should be

WILLING TO GIVE A POUND

of my wages if I could only get a Breton copy of that book. A priest told me that I need not be so anxious to have a book that had got rusty by time, and needed a complete change and renewal; and that book, he said, was too clever for a poor goose like me. I was then twenty-five years of age. Ever since, I have wished and longed to be able to have a Breton copy of the Bible. I feel glad and happy now; but in reading the fifth book of Moses I almost fell to the ground. The law of God was terrible, and his chastenings very severe; but what abundance of riches and mercies to those that kept his commandments! But who could keep them? Who could fulfil the law? I now understand the need of a Saviour standing between God and man. Never before did I understand the guilt of breaking the law and the need of a Saviour. O Madame, believe me, hundreds and thousands of poor Bretons like myself will gladly receive the book, and pray that God's blessing may rest upon both translator and Society. I hope before I meet my God to have read the book all through; and then I will die willingly. Oh, why has it been kept so long from Brittany? Is she the last of nations, that she be treated so?' The next morning another man was waiting at the door at half-past four for a copy of the Bible."

DR. BARNARDO'S HOMES.—Rev. W. J. Mayers is holding meetings on behalf of these Homes in Cornwall and Devonshire this month. But for the outbreak of influenza, Mr. Mayers would have been accompanied by some of Dr. Barnardo's musical boys.

KING EDWARD RAGGED SCHOOL.—For the twenty-second time in its existence, an industrial exhibition is being held at the headquarters of this excellent institution in Albert-street, Spitalfields. It was opened a few days ago by Sir Thomas Fowell Buxton, along with a commodious gymnasium which has recently been added to the building at a cost of £1330. This new place will save the purposes of a technical as well as a Sunday school; and the subjects taught during the week will include needlework, carpentry, and other handicrafts. Mr. Charles Montague, the hon. superintendent, is not the man to exclude art from the curriculum. His son conducts a drawing class, and with such success that two former waifs are now professional painters. Altogether the Institute should prove more than ever a valuable agent in keeping lads and lasses of East London off the streets.

Obituary.

MR. JOHN HAMBLETON.

THIS beloved brother fell asleep in Jesus on Lord's Day, December 8, 1889, at his residence, The Victorian Bible Carriage Depôt, Foster-street, Geelong, Victoria. At the age of sixty-nine years our honoured brother—a grand old warrior—has entered into rest. Absent from the body, he is at home with the Lord: with Christ, which is far better.

After some thirty-five years valiant toil for the Lord in the old country, our brother came to this colony. For about five years he laboured in Victoria unceasingly in Bible-carriage work, Gospel preaching, and edifying his fellow-saints. His continuous zeal and energy put us all to shame, provoking many to love and good works. The vigour, freshness, and power of his ministry of the word of God, whether to saint or sinner, by the grace of God, we e maintained to the last. On the Lord's Da ybefore his departure he preached three times with remarkable power. A month before his decease he took part in united meetings for believers held at St. Kilda. After reading Luke xxiv., "The walk to Emmaus," he exhorted us to be continually looking off unto *Jesus only;* and showed that peace, joy, and power are the result of being occupied with our risen Lord Jesus Christ.

Two beloved sisters in Christ in Melbourne who esteemed him much, and oft entertained him and his wife, told him they thought he worked much too hard, and that he should come to stay with them and rest for awhile. He replied: "I have got my house and book-room in order, dug my garden (about a quarter of an acre), and planted it with fruit trees. Now I'll go home and send some boxes of books off to the Bible-carriage, and then take a little rest." He little thought at the time that he would, as he often loved to express it, be

> Bathing his weary soul
> In seas of heavenly bliss.

One of his last efforts was to pack a box of books for one of the Bible-carriages; put it on a wheel-barrow, and wheel it to the station, about 500 yards away from his house. Mrs. Hambleton remonstrating with him he replied, "It must be done, and who else is there to do it?" She watched him go up the street with his load; on the wheel going over a stone his load tilted over, causing him a severe strain. No doubt such hard work and exposure hastened his end. But, whether digging or wheeling Bibles to the station, he judged it was work that must be done, and did it heartily as to the Lord; and from the Lord Himself he will receive his rich and full and everlasting reward.

A renewal of an old trouble of an inflammatory nature carried him to heaven and home, after a week of extreme anguish and suffering. He was most tenderly cared for by his dearly loved wife, Mr. and Mrs. Ord, Mrs. Manders, and others of the Geelong brethren and sisters. He retained his consciousness to the last, recognising and speaking at times to those who ministered to him. On Saturday he called his wife to him telling her he had received his call from the Lord and giving her his parting blessing and instructions.

During his last hours, on account of his great weakness, he said very little to anyone. At one time he said brokenly and faintly, "God's blessing be upon you all," and a little later "He that shall come, will come, and will not tarry." He gradually became weaker, and peacefully passed away.

A few Christians came from Melbourne and Ballarat to join with the Geelong saints in committing the precious body of our departed brother to the grave, and to the care of the Lord who redeemed it. We found the body lying in the centre of his book-room, the four walls of which were lined with books for the Bible-carriage. All were neatly arranged, and kept with the greatest of care. He looked like a grand old hero resting, surrounded by emblems of his victories. One brother remarked: "The dear old warrior looks as though he had just washed his face and hands, and laid down to sleep." His face expressed the perfection of rest and peace. We quietly filled the room and passage adjoining, and after a few moments' silent weeping Mr. Ord gave out "Till He come." As many of us as could control ourselves joined in singing it. Then a friend led us in thanksgiving and praise to God for our brother's triumphant life and departure.

Four brethren carried the body to the hearse, we following to the cemetery, about two miles distant. On arrival, the precious charge was carried to the grave-side, and in silence it was lowered to its resting-place. Brother Ord gave out one of dear John's favourite hymns, "Oh, think of the home over there;" and then another of his favourites was sung, "Safe in the arms of Jesus." Mr. Ord read Rom. viii. 31, 39; 1 Cor. xv. 57; reminding us that at Mr. Hambleton's last lecture he was speaking of "The Mysteries of God," and this one among them. Mr. Ord also read 1 Thess. iv. 13, 18. During the reading of these Scriptures, for about one or two minutes, large splashes of rain kept falling, as though the heavens were shedding tears over his open grave upon the coffin resting below. It was a lovely bright afternoon, and his resting-place is a very beautiful spot in a remarkably picturesque neigbourhood.

Another friend from Melbourne read Rev. vii. 9—17, xiv. 13, xxii. 7—12, and 20, 21; exhorting to a diligent following of our brother as he followed Christ, and to the great importance of faithfully and diligently occupying this little while still left us. Brother Carnegie, from Ballarat, led us in prayer and thanksgiving; and Brother Cavanagh, from Melbourne, who was saved through dear John's instrumentality about twenty-five years ago, gave us a word of exhortation and comfort. After singing "Glory, honour, praise, and power," we left the hallowed and truly consecrated spot.

A meeting was held at Geelong in the evening, Mr. Ord, Mr. Hind, sen., and others taking part. The Lord deepened, I trust, the solemn, searching work of the afternoon in all our souls. Our dear brother's spotless life of labour and toil for the Lord since his conversion had been such that at his grave there was scarcely any room for tears. We were able to glorify and praise our God for him, for his past life and labours, for his present rest and bliss with Christ, and for his future satisfaction and eternal reward in that day for which we look.

The Bible-carriage work will be carried on by our brethren John Baird, Frank Brewster, John Fergusson, and others, Mrs. Hambleton still residing at the Geelong Depôt, and helping in the work. Our brother, John Baird, is quietly toiling on in Victoria, and our brethren Brewster and Fergusson in New South Wales, with very great encouragement in every way. The brethren merit our heartiest prayers, sympathies, and support. They are carrying the Scriptures and the Gospel to most needy and out-of-the-way parts of this vast Continent, and find open doors on every hand. It is interesting to remark that a Chinese brother, lately converted, was with John Hambleton during some of his last hours, and was also at the grave. Our brother took a deep interest in the welfare of the Chinese in these colonies. They were much on his heart before the Lord.

It is proposed to place a plain granite headstone at the grave, as a small token of affection and respect for our brother who held on his way sustained and cheered by the living God, not heeding or turned aside by the smile or frown of men or devils. Any Christians who would like to help with this little mark of esteem, might send their contribution to Mr. Charles Crosby, (of Melbourne), 1, Murchison-crescent, Edinburgh; or to the undersigned,

H. DALZELL HIND.

314, *Collins-street, Melbourne.*

M. THÉOPHILE JOUSSE.

This aged servant of Christ expired at Mentone a few days ago, after giving very impressive proofs of his faith. After having been for nearly thirty years a missionary in South Africa he returned to France in 1882, and devoted himself to further service of the cause which lay so near his heart in connection with the Paris Society of Missions, and other movements having for their object the evangelisation of the heathen. He was the author of two valuable books on mission work in Africa, and his loss is widely mourned among French Protestants.

MADAME BRIANÇON.

The Protestants of France are every week grieving the removal of some leader or helper in the war against Rome and ignorance. Yet another lady of eminence in the Church has been taken away in the person of Madame Briançon, well known for her faith and liberality. Greatly interested in all endeavours for the glory of God, she was specially devoted to the cause of circulating the Sacred Scriptures, and through her efforts thousands of New Testaments were distributed among neglected classes in Paris. Though for forty years an invalid, she was always overflowing with joy, and full of gratitude to God for his goodness to her.

ISLINGTON CLERICAL MEETING.

THIS interesting meeting of clergymen took place on Tuesday, last week, under the presidency of Rev. W. H. Barlow, the highly respected vicar of Islington. Canon Hoare, who first attended the annual gathering as long ago as 1836, was unable to be present. During the past fifty-four years he has only been absent [illegible] the infirmity of which fully accounts for his non-appearance. The papers and addresses were specially appropriate to the subject, and a spirit of earnestness and love pervaded the entire proceedings.

The Bishop of Colombo read a valuable paper on "Recent Investigations on the Authority and Position of the Old Testament Scriptures." He held them to be the author of Genesis, including the account of creation, contained in chaps. i.—ii. 3, all the other early narratives are called "generations," a word meaning a history, and especially that of the last person recited in each genealogy. Even in Gen. ii. 4 the words, "These are the generations of the heavens and the earth," do not suggest to an accurate Hebrew scholar the idea of a history of creation, nor is that their meaning. They mean a history of those reached by creation, namely, Adam and Eve in Paradise. It was usual among members of the Semitic race to preface a person's history by his genealogy. A short account of creation, so far as it concerned them, naturally prepares the way for the history of the first man and woman; and so there are not two accounts of creation after all! In some concluding words, the Dean said: Nowhere in any sacred book will you find so noble, ay, and so Divine an account of creation as that at the beginning of Genesis. Surely a man must have a dead mind who can bear to pick holes in it. Again, this book, compiled from old records, and intended by Moses simply, perhaps, to give the Israelites some knowledge of their origin, contains in it the germ of every truth unfolded in the rest of the Bible. Herein I see true inspiration, and bow reverently before God making Himself manifest to his creatures. Rev. C. R. Lloyd Engström also spoke on the same subject, showing that the revelation which God has made to mankind has been progressive.

Canon Bell read a paper on "The influence of revealed truth on the mind of the educated classes of the land." Having deplored that by many the cross of Christ is made a target for scorn, his resurrection treated as a myth, miracles declared to be impossible, and God regarded as helpless under the power of his own laws, he considered some of the reasons for this state of things. The first of these was

the resistance of the natural heart to the holy will of God, and the second the doubt and perplexity resulting from the diffusion of ideas such as are the outcome of the "higher criticism." Glorying in true science, the Canon rejoiced in view of the ever-increasing confirmations of Holy Writ. He called upon his brethren so to live that their lives would be a continual protest against the rationalism which denies the supernatural. Revs. A. Pearson and H. Howlett enlarged upon the improved religious tone in the Universities of Oxford and Cambridge, and Rev. H. W. Webb-Peploe maintained that the great need is for ministers to live Christ—to live through the week what they preach on Sundays.

How to win for Christ the unevangelised portions of the population was the topic dealt with by Canon McCormick, who held that pastors must show the people that they are in earnest about their spiritual and temporal well fare, and go to them distinctly as evangelical Protestants. Rev. T. J. Madden, insisted upon the Spirit of Christ being manifested by al- who seek to evangelise the masses. He told of forward endeavour in Barrow-in-Furness and Liverpool, and concluded by showing that the Gospel, pure and simple, must be preached, if the millions are to be attracted.

Archdeacon Taylor opened a discussion on Home-Reunion, being followed by Rev. H. E. Fox. Many loving references were made to communions outside the Church of England. It was held that there is a higher than corporate or visible union, and suggestions were made for such a federation of Churches as would afford all the advantages of union among evangelical denominations, while leaving untouched the freedom and independence of the various bodies. Heart union and brotherly cooperation were also warmly commended by Canon Christopher, Rev. Gordon Calthrop, and the Chairman.

A Warning.

IN a recent issue of *The British Weekly* extracts from a Colonial journal were given describing the career of a pretended evangelist which had brought great reproach upon the Gospel of Christ in Christchurch, Wellington, Auckland, and other places in New Zealand. His real name appears to be Clampett, but he has adopted that of Sullivan.

Information reaches us that this man is *now in England*, under the latter name. We therefore warn superintendents of Missions, Y.M.C.A.'s, &c., and other Christian workers to be on their guard against him. He has an imposing presence and a fine voice, and evinces willingness to join in any Christian work going on.

When questioned, he denied that he was the man described in *The British Weekly*; but, being confronted with a private letter, which our informant had received from a brother in New Zealand, describing him, he admitted his identity, but declared that the printed statements were false. He then gave a very plausible, but evidently unreliable, version of his past troubles.

If he be a true man, he cannot prove it better than by returning to New Zealand, and there leading a quiet, consistent Christian life.

MRS. MEREDITH is the subject of an appreciative sketch with portrait, in last week's *Queen*. It is stated that a full account of the institutions under her care will shortly be published, under the title, "The History of a Mission."

THE MERCHANTS' LECTURES at Finsbury Chapel, Moorfields, E.C., were recommenced, after a short interval, on Tuesday. The lecturer during January and February is Rev. Dr. Allon, his theme being "Christ's own Exposition of his Mission." The subject of next Tuesday's lecture will be, "What is a Religious Life?"

The Temperance Cause.

IF the decline of New Year's calls in New York means the decline of wine-drinking, it is a blessing to the people. Many young men, says *The New York Independent*, have got their first downward impulse in the excessive potations of New Year's Day.

The South Wales and Monmouthshire Temperance Association at its recent meeting resolved strongly in favour of further restrictions on the liquor traffic, in Sunday and Saturday closing. Similar action with respect to Ireland has been taken by the Methodist Temperance Committee.

The Daily Graphic of Tuesday week contained the first of a series of letters on "The Hygiene of London," from the pen of Dr. Richardson. Alcohol is incidentally referred to as "the cause of the highest mortality incident to one cause alone," higher even than the enormous mortality caused by consumption.

A Presbyterian missionary in the Straits Settlements writes home that the drink habit—through the example of European Christians—is spreading in Christian Chinese families. This habit of taking alcoholic stimulants has to do with not a little of the spirit of quarrelsomeness which breaks out every now and again, to the great hindrance of the Gospel, especially in the country stations.

The Cape Parliament has appointed a "Commission" to inquire into the whole question of the drink traffic. This action on the part of the Government is the outcome of persistent agitation on the part of the temperance party in the country, and it has been hailed with delight by a very large number of all creeds and castes. The Commission have commenced their work in real good earnest.

That veteran temperance worker, Rev. Thomas Evans, cheered the members of the recent Calcutta Missionary Conference by the announcement that the Government of Bengal is really moving in the matter of abolishing the out-stills, and that a heavy import duty is to be levied on all European liquors. Mr. Evans is entitled to the thanks of all good people for his able and tireless opposition to this iniquitous system.

Prohibition in Kansas, according to the most trustworthy official estimates, has reduced the sales of liquor by from 90 to 95 per cent., since 1880. There is not a brewery or a distillery or an open saloon in the State, and illicit sales are becoming more and more difficult. In Topeka, the capital, a city of 60,000 population, there were sixty saloons in 1880. All these have disappeared, and a sober, prosperous city is the result.

The Redemptorist Fathers have been holding a mission in Montreal. At the close of a two hours' temperance sermon, the preacher asked those who were willing to take the pledge to rise and remain. The whole of the great congregation, it is said, to the number of 8000, arose *en masse*, less than twenty leaving the church. Then, for nearly an hour, the congregation filed past the altar—taking the temperance pledge—the majority for life.

The Edinburgh Town Council have all along shown a progressive attitude towards the prohibition movement. Years ago it abolished cake and wine at "the churching" of the Council. The latest service to temperance rendered by it is one for which temperance reformers cannot be too thankful. A motion, "That this Council shall not provide alcoholic liquors at conversaziones held at the expense of the corporation," was carried by sixteen to eleven.

Mr. Joseph Thomson, the African explorer, has again expressed, with characteristic fearlessness, his views upon the results of European intercourse with the African race, which, he unhesitatingly declares, instead of being a blessing, has been little better than an unmitigated curse. Referring to the German occupation of certain territories, he said it was almost certain that as soon as they had pacified the natives by means of copious blood-letting, they would continue their work of civilisation by the introduction of the gin traffic, which the late Mohammedan ruler prohibited. Mr. Thomson spoke in sympathetic terms of the labours of the African missionaries, but pointedly asked, "What was a missionary here and there compared with the thousand agents of commerce, who, with untiring and unscrupulous industry, dispensed wholesale the deadly products of Europe? What was a Bible or a bale of useful goods in opposition to the myriad cases of gin—the thousand guns which competed with them? What chance had a Christian virtue where the soil was so suitable for European vice?"

The Liverpool Vigilance Committee, suggested by Rev. Charles Garrett, has already borne good fruit. Quite a number of publicans have been convicted of breaches of the licensing laws.

"Evans's Temperance Annual" (6d.: 33, Paternoster-row) is this year entitled "So Very Unexpected," and is an excellent collection of temperance literature of the lighter and more entertaining sort—a good helper for workers in Bands of Hope.

A large and enthusiastic meeting was held last week in the iron hall, adjoining Whitefield Tabernacle, Tottenham Court-road, in favour of Sunday closing in London. Addresses were delivered by various friends and nearly 200 persons joined the London League, the membership of which is daily increasing.

A meeting convened by the Southampton Temperance Society was held at the Philharmonic Hall, Southampton, to consider the practicability of a united effort to engage a temperance missionary for Southampton and neighbourhood. It was decided that a provisional committee should be appointed to make inquiries as to the best means to be adopted, and to report to another meeting.

The "National Temperance League's Annual" is a judiciously and carefully compiled résumé of the temperance doings or undoings of the past year. Temperance reformers will find it extremely helpful as an armoury of outstanding facts, and a record of progress. There is no standing still in this warfare. Let us make past successes a stepping stone to still greater triumphs over an insidious foe.

Dr. Kate Mitchell, lecturing on Saturday at Rectory-road Chapel, referred to the bad habits indulged in by City men. Little nips of sherry appeared to be an almost indispensable accompaniment to business life; gentlemen often took nothing but a glass of sherry during the day, and in the evening made up for twenty-four hours starvation by eating a hearty dinner. No stomach would stand such treatment, and it was no wonder that chronic indigestion resulted from such bad habits.

The second part of Dr. Burns's "Temperance History" is issued. The work is most instructive, and at the same time extremely interesting. The reader has spread out before him the events as they occurred year by year in all parts of the world, together with a brief notice of each of the prominent workers in the period under review. The author's familiarity with the minutest details of the movement, and the variety of the information which he presents to his readers is quite remarkable. (2s. *National Temperance Publication Depôt.*)

The two curses of Africa (says *The New York Independent*) are slave-hunting and rum-selling. We do not try to determine which is the worse. The slave-hunting is conducted by Arabs, who are all bigoted Moslems. The rum-selling is in the hands of merchants of Europe and America, who are all Christians, at least nominally. We do not undertake to say that the Christian rum-seller is better than the Arab slave-hunter. He violates the principles of his religion, while the Arab slave-hunter does not. Both are engaged in a crime against humanity, and the poor African is the miserable victim.

Mr. W. S. Caine, in addressing a conference at Manchester on the present needs of the temperance movement, declared they wanted more earnestness and devotion. The more they worked for the reformation of drunkards the more they were impressed with the need of preventing the creation of drunkards by work among the young, the most important part of which was carried on by the Band of Hope. They had a clear and settled demand for the direct veto, and by Sunday closing they meant absolute Sunday closing for the whole of the United Kingdom. It was only a question of another election, and they would get it.

A correspondent of *The Times* says that the Niger Company have reduced the import of spirits into the Niger Territories to less than one-fourth of what it used to be. They have absolutely prohibited spirits over one-third of their territory; they have declared their intention of speedily doing the same in another third. Besides, they declare that they would gladly welcome an arrangement between England, France, and Germany which would lead to the prohibition of the import into the remaining third. The total import of liquors into the 75,000 to 100,000 square miles of the Company's territories last year was 70,000 gallons, as against 1,200,000 gallons into the neighbouring colony of Lagos.

Letters to the Editor.

ROBERT BROWNING'S POETRY.

Sir,—Your recent remark upon the late Robert Browning and his contempt for vivisection tempts me to say a word or two about the Christian teaching of that lamented poet.

Indeed, this decided religious feeling running through the whole body of his work has been, I regret to know, studiously kept out of sight in the notices of his work given by secular journals. Surely the readers of The Christian must rejoice to believe that in one whom most unprejudiced Englishmen will allow to have been one of the greatest poets and thinkers of the century, these religious convictions are so firmly defined.

Mr. Browning has oftentimes expressed his dissatisfaction with existing forms of creed, but with the central doctrines of Christianity he was in full accord, as any reader of "Easter Day," "Saul," "Rabbi-ben-Ezra," or "An Epistle" must readily admit. In that admirable work, "A Library of Religious Poetry" (edited by Gilman and Schaff), there are several long extracts from Browning's best work—"Saul" being given entire. They deserve our deep and reverent study, indeed.

I do not think there is any English poet who is more intensely religious at heart than Robert Browning. Doubtless his writing is too hard for many—for those who are the ready readers of a ready writer; but some know from happy experience how invigorating and helpful is the imperishable verse "the dead hand" has bequeathed to us. Archdeacon Farrar has told us (and not a few will echo his sentiments) how thankfully he turns from many of the "songs of modern speech," ay, and from modern prose as well, to such strong and noble poetry as Robert Browning has given to the world. That poetry can never die as long as Englishmen love what is good, and pure, and true.

Westward Ho. E. H. Blakeney.

"AN OBJECTION TO JEWISH MISSIONS."

Dear Sir,—Permit me to thank Mr. Wilkinson for his letter. We all honour his zeal in the cause of missions to the Jews, although many of us (and amongst these a good many "pre-Millennarians" too) differ from him in regard to Israel's revealed destiny. I need say nothing in reply to his charges of Rationalism; for the particular ministers and missionaries of whom I spoke are as free from any "Down-grade" theological tendencies as Mr. Wilkinson himself.

The only relevant question is as to the alleged fact of God's having absolutely predestinated the chosen people to the perpetual rejection of Christ and salvation from the Apostolic age down to the "end of all things." This is an awful doom, if it be true, and a doom that has not been pronounced (thank God) upon any other nation.

(1) It is surely, in the first place, a startling comment on Mr. Wilkinson's exegesis that the New Testament, God's final revelation to the *Jews*, as well as to the Gentiles, appears to ignore his entire theory. The much-abused and much-despised "spiritualising" of these Old Testament promises seems to be the general rule of the Apostles. Even in the tenth and eleventh chapters of the Epistle to the Romans, where the very question we are discussing is expressly handled in the most thorough-going manner, by St. Paul, there is not one word said about Israel's eternal political separation from the believing Gentiles, but a gracious assurance is given to Israel of "salvation"—something infinitely more important. Whether this may be accompanied by a territorial restoration to Palestine, on the part of those Jews who desire to emigrate, and for whom that little morsel of land has room enough, is a question totally ignored by this inspired teacher, this "Hebrew of the Hebrews." It is a petty detail, in the new and glorious Gospel day.

(2) The use in the Old Testament of the well-known Hebrew words for *eternity*, or ceaseless perpetuity, cannot here be accepted, in their strict and literal meaning, even by Mr. Wilkinson himself, unless he believes that the Jews will be an earthly people throughout eternity; buying and selling, marrying and giving in marriage, "for ever and ever." Yet that is the "literal" meaning, which, on his own principles, he is bound to maintain.

(3) After all, however, there is one simple thought that is of more value, in this controversy, than many arguments. That thought is this: Those Old Testament texts are *promises;* they are, to use Mr. Wilkinson's own phrase, "guarantees" of grace and blessing. How can they be so, if this novel theory is correct? Surely it is anything but kindness and love, on God's part, to "guarantee" 2000 years of Christ-rejecting, and, therefore, hell-incurring, unbelief, for the great mass of his ancient people, as the indispensable preliminary to the happiness of their remote descendants in a future age! Truly, "the *letter* killeth"; and, whatever may be the right way of interpreting Mr. Wilkinson's "proof-texts," any interpretation that exhibits the God of Love in such a light as *that*, is thereby proved to be a wrong one.—Yours faithfully, A Scottish Christian.

Sir,—Close upon sixty years ago I was made a partaker of "the hope of the Gospel," and one of the first things which, at that time, I learned from the Scriptures of truth was the universal availability of that hope for sinners of every race and nation under heaven, on the sole condition of "repentance toward God, and faith toward our Lord Jesus Christ"—that God "willeth all men to be saved and to come to the knowledge of the truth." This is the Gospel that Paul testified, "both to the Jews and also to the Greeks," and the purpose of God to perpetuate the nationality of Israel was not deemed by him a hindrance to his doing so. He knew of no special responsibility to safeguard the Divine purpose by withholding the Gospel from his countrymen. On the contrary, it was his joy to announce it "to the Jew first," being "fully persuaded that what God had promised *He* was able also to perform." In any case his obligation was to preach the Gospel to the "children of the stock of Abraham," for to them especially was "the word of this salvation sent." And if his labours had seemed likely to result in winning to Christ every man and woman of "the thousands of Judah," or, for that matter, of "the ten thousands of Ephraim" also, I am sure that the man who could wish himself anathema from Christ for Israel's sake would have continued to preach, leaving the result with Him "who is able to work all things after the counsel of his own will."

Now Paul's responsibility is our responsibility to-day. We may neither withhold the Gospel from Israel in the supposed interest of his distinctive nationality, nor may we seek to neutralise an objection to its proclamation, and at the same time to satisfy our own theological preconceptions, by a theory which, whilst recognising the Divine purpose as to Israel's distinctiveness, at the same time assumes the existence of *a purpose equally Divine to limit the results of evangelistic labours amongst that people during the present dispensation.*

It is sad enough to know that there lives a Christian man or woman so lacking in spiritual intelligence and sympathy with the mind of Christ as to hesitate to preach the Gospel to the Jews, through fear of marring their separate nationality, notwithstanding such a Scripture as Luke xxiv. 47. But it is exquisitely painful to be told, even by an apologist for Jewish missions, not that God *foresees* that Israel and the world *will not* be converted by the preaching of the Gospel, and that, for the reason alleged by our Lord in John v. 40—an issue which every careful and unsophisticated reader of the Scriptures must admit, whilst he profoundly deplores it, but that "God's *purpose*"—that is the word used—in connection with the Gospel in this dispensation "is not the conversion of the world," and therefore, of course, not the conversion of Israel. Or, conversely, that God has purposed that in this dispensation the world and therefore Israel *shall not be converted by the preaching of the Gospel.* Can the writer of the letter on "An Objection to Jewish Missions" in The Christian for January 10 mean this?

I see no way of escaping from the conclusion, for lower down in his letter he quotes the saying of a Scottish missionary to the Jews, to the effect that "we want the entire nation of Israel to be converted here and now," and remarks: "This has the appearance of zeal for the glory of God and the salvation of souls, but *our wishes are not to be the lines of our work, but God's clearly revealed will.*" These last words are emphatically true, but we must remember that they apply with as much force to *our* interpretations and applications of the Gospel as to our wishes with regard to the results of preaching it. Indeed, our *interpretations* are not seldom the outcome of our *wishes*, and the Scriptures are moulded to meet our preferences, and then are made responsible for our mistakes.

But where, I would ask, is it "clearly revealed" that there is a "*Divine purpose*" in the failure of the Gospel to convert Israel and the world? One would have thought that a heart touched with the love of Christ would have had deepest sympathy with the wish of the Scottish missionary, even though he knew from Scripture that it would not be realised, instead of deeming it to be going beyond "the clearly revealed will of God." Is *the will of God*, I ask, *set against the conversion of the world and of Israel by the preaching of the Gospel?* Rather is not man's free agency backed by his deep depravity *the only obstacle to such a result?* See John v. 40.

The writer of the letter thinks that an objector's difficulty as to preaching the Gospel to the Jews finds its solution "in the elective character of the present dispensation." He says it is an "individual dispensation," as indeed it must be in the absence of Israel gathered. And he adds: "The Holy Spirit confirms the individual character of this dispensation by saying, 'to the *Jew* first, and also to the *Greek*,' not 'to the *Jews* first, and also to the *Gentiles*.' To the *Jew* first as an individual now, and the *Jews* first as a nation in the Millennial Age on the return of our Lord."

I would not needlessly speak disrespectfully of a Christian brother's peculiarities of belief, so long as he holds to the foundation truths of the Gospel; but really the foregoing reads very like trifling with Scripture, an offence with which I am by no means disposed to charge the writer of the letter, so far as his intention goes, but where are we told that Paul's expression, "to the Jew first," is the Holy Spirit's attestation to the individuality of the dispensation, that is, in the sense in which the writer of the letter uses the term? And does not that same Paul, who in Rom. i. and ii. says—and doubtless by the Holy Ghost—"to the *Jew* first and also to the *Greek*," say, in Acts xx., and by the same Holy Ghost, "to the *Jews* and to the *Greeks*"? and if the former form be an attestation of the Holy Ghost to the individuality of the dispensation, to what is the latter form an attestation? And when Paul says that the Gospel is "the power of God unto salvation, to the Jew first and also to the Greek," does he mean either more or less than that "the grace of God hath appeared, bringing salvation to *all men*" (R.V.), and not to the Jew, *i.e.*, the *Jews* only? for as to the grace, of this dispensation, "there is no difference" between Jew and Greek, bond and free, but to each Christ is, equally, "all and in all."

It is quite true that the Gospel is not addressed to nations as such, but to individuals of all nations, with the intimation that "he that believeth and is baptized shall be saved, but he that believeth not shall be condemned"; but that therefore it works on the lines of your correspondent's theory is not true. The "he that believeth" in Mark's Gospel is the equivalent of "*whosoever* believeth" in the Gospel by John, and with these agrees the closing invitation of Scripture: "*whosoever will*, let him take the water of life freely"; and all are addressed to *man universally as a free and responsible agent*, but "only to parties." And the individuality of the dispensation, instead of proving a designed limitation of the results of preaching the Gospel, as the writer of the letter assumes, is really the expression of Divine sympathy with the entire human race; and has, and will have, the twofold effect of (1) enlarging the sphere of the operations of Divine grace to the utmost bounds of the earth, and (2) of winning to Christ and eternal life a multitude beyond human calculation (Rev. vii.), who otherwise would have lived and died "having no hope and without God." For this we should thank God, and by it we should be stimulated to send the Gospel to "regions beyond," where yet multitudes of both Jews and Gentiles sit "in darkness and the shadow of death."

As to "the elective character of the dispensation" being the solution of the objector's difficulty, I deplore beyond expression the use the writer of the letter makes of that thought. In simple English it is neither more nor less than this—that God is so using his elective grace as to ensure that there shall be Israelites enough unsaved at the close of the dispensation to constitute a nation, in order to their collective evangelisation "under the personal superintendence of our blessed Lord." This, in the words of your correspondent, "may have the appearance of zeal for the glory of God," if not "for the salvation of souls"; but he should remember that our *fancies* are, as little as our *wishes*, "to be the lines on which we work, but '*only*' *God's* clearly revealed will."

I will only add, to this already long letter, a remark made by the Rev. Adolph Saphir nearly thirty years ago: "Everyone who believes in the

d Jesus Christ's elect in this dispensation. That is election of Scripture, *not the election of* [illegible]. The Scriptures never speak of elect ers, only of elect saints."

This witness is true." There is no divinely ced limitation of the results of Gospel preach-

The election of Scripture excludes none. invitation is to all. The word is "Whosoever ," and nothing but the innate depravity of the an heart can prevent anyone, man or woman, every man and woman, Jew or Gentile, from icipating in the glorious provision of the pel of the grace of God, for "God is no re-ter of persons, but in *every nation* he that reth Him and worketh righteousness (of which eving in Jesus is the equivalent) is accepted n Him."

od deliver us from the tyranny of "systematic logy." It darkens and poisons the Gospel, prepares souls in numbers for the "Down-le."—I am, yours faithfully,

arlswood-road, Redhill. JOHN LARRITT.

We have given this letter in full; but we cannot in-others of such length. Our correspondents will be e largely read if their letters are more condensed.

The Book World.

An Agricultural Story.

ONATHAN MERLE. By Miss Elizabeth B. ly. 6s. *Jarrold & Sons.* This is a story, ritten with an object." To all interested in the sent state of agriculture, it will commend itself, le those whose interest does not at present lie that direction cannot fail to have their sym-hies aroused on behalf of families and indivi-ls whose circumstances are represented by the ical cases described. Miss Bayly has had ex-ience which qualifies her to write as she does. characters are ably drawn and sustained, and en apart from the more serious questions in-ved) the book, *as a story*, reads well. It is ructive and full of interest, both in incident general line of thought. Among other things, Bayly pleads for the restoration of "small dings," and shows that the adoption of such a se would inevitably go far to relieve the con-ion of labour in our large cities, by providing loyment and industry in agricultural districts.

A Consecrated Life.

ARY JANE KINNAIRD. By Dr. Donald Fraser. s. *J. Nisbet & Co.* This seems to us a model hat a Christian biography ought to be. We spread before us a plain and almost unvar-ed narrative of the late Lady Kinnaird's ear-t and singularly fruitful life, told in a fresh breezy style, but happily devoid of anything adulation. It is in truth a charming story, one most profitable to read. We should think t few of the present generation of Christians e any idea of the multiplicity and variety of vice that Lady Kinnaird rendered to her country to the world. Would that all who occupy es of social influence, followed in her footsteps. ong the many lasting memorials of her lady-p's busy and beneficent life is the Young men's Christian Association. Anyone who uld be moved to present a copy of this inspiring k to each member of that Association would loing splendid service to this generation. Ex-ent photographic portraits of the late Lord and dy Kinnaird adorn the volume, which inciden-y also gives interesting details of the career of Lordship.

A Minister's Letters.

LETTERS OF THE LATE JOHN KER, D.D. 6d. *David Douglas.* The modern minister's is so full of public service that little or no time left for him to cultivate the gift of letter-ting. Indeed it seems, through lack of leisure the march of printing, to be almost a lost art. how valuable an art it is when exercised for highest of ends. What a loss the Church uld have sustained if Paul had not been a ter of Epistles to his children in the faith. e letters in this volume by that gifted United sbyterian divine, the late Dr. John Ker of Glas-, were not penned for publication; all the better. ause of that we have here glimpses of his shest, truest, most untrammelled thinking. All ts of subjects are handled in these chatty stles—family joys and sorrows; new and notable ks; travel jottings; political events; church troversies; foundation truths; besides the many ngs that enter into the daily life of a busy blic man, and a lover of his kind. And no topic touched without having some clear light cast on it. The family to whom they were written were fortunate in having such a correspondent, and they deserve hearty thanks for permitting these delightful productions to wield the wider influence that comes from publicity. For our weekly column of "Gathered Gold" we hope now and again to borrow nuggets from this rich mine.

MISCELLANEOUS.

DOGMATISM, THE CONSCIENCE, AND AGNOSTICISM. An argument for faith and Christian belief. By Edward H. Riches, LL.D. *Bagster & Sons.* Here are three papers exposing the fallacies and inconsistencies of Agnosticism. Though quite unable to follow the author in his metaphysical reasonings, we allow that on some heads he has dealt heavy blows at Agnosticism.

SIMPLE LESSONS FROM NATURE. By M. Cordelia E. Leigh. 1s. 6d. *Nisbet.* A book of sterling worth. The lessons cover a wide range of subjects in zoology, botany, physiography, and astronomy, and are made to set forth God's power, wisdom, and goodness, and to inculcate faith, humility, and usefulness. There are a number of engravings, and the information is well up to date, and lucidly arranged. While calculated to prove of service in many a home, this little book will certainly help Sunday-school workers to illustrate Scripture teaching.

RECORDS OF THE PAST. New series. Edited by Professor A. H. Sayce. Vol. ii. 4s. 6d. *S. Bagster & Sons.* We are glad to observe that the new series of this valuable publication includes scholars of the highest celebrity among its contributors. The present volume has articles from Professor Maspero, giving translations of early Egyptian inscriptions of profound archæological interest. The editor furnishes translations of important Assyrian inscriptions, and Dr. A. Neubauer contributes a new rendering, with critical notes, of the now famous Moabite Stone. To such as study the Old Testament in the original Hebrew, every article will have a peculiar interest.

APPLES OF GOLD ON SALVERS OF SILVER. By Rev. A. B. Mackay, of Montreal. *T. Nelson & Sons.* A volume of Scripture illustrations of the Shorter Catechism, designed to help such as are engaged in the instruction of the young. It required not only intimate knowledge of Bible teaching, but considerable ingenuity, to produce such a book. Doctrinal truths are presented in historical settings, and the matter is so arranged that the entire field of instruction may be traversed in two years by one chapter being taken each Lord's Day. A suitable hymn has been appended to each chapter, so that the volume is fitted for devotion as well as instruction. Parents and teachers who use the Shorter Catechism will find this book specially serviceable; it will also be very useful to all who desire a cogent and attractive statement of fundamental truth.

A CHILD OF FAITH: Memorials of Andrew Kennedy Bremner. Compiled by his brother. 3s. 6d. *Hodder & Stoughton.* A career of singular promise was cut short by the early death, towards the end of 1887, of the young Scotch student whose brief, beautiful life is embalmed in these pages. But he left a noble testimony behind him, and its influence will be perpetuated by this simple, fraternal memoir. The book is invested with a special interest because of the references to recent religious movements—the visits of Mr. Moody and Mr. Sankey; the revival among Scottish students, with which the names of Studd, Stanley Smith, and Professor Drummond are associated; the conventions for the deepening of spiritual life, &c. We earnestly trust that the perusal of such a touching life history may help to produce many another "child of faith in an age of doubt."

THE HAMMER: A Story of the Maccabean Times. By Alfred J. Church, M.A., and Richard Seeley. 5s. *Seeley & Co.* Here is a popular version of a story of unique interest in Jewish history. From the preface we learn that Mr. Seeley planned the work while Mr. Church filled in the story. The latter is a performance which fully sustains its author's high reputation as an interpreter of old-time events. How Judas Maccabeus —"The Hammer" of God—and his enthusiastic brothers led the movement which rescued the Jewish faith from the pollutions of Greek idolatry, 165 B.C., is told with great force. The main facts are taken from the first book of Maccabees, some picturesque incidents being introduced from the second book. The subsidiary characters are fictitious, but the narrative as a whole is as powerfully realistic as it is undoubtedly historically correct.

THE SAVIOUR'S COMMISSION. *Messrs. John Menzies & Co., Edinburgh,* have issued with this title the first of the "Christian Thought" serials, which are designed "to aid in maintaining and increasing a love on the part of the people for the truths and ordinances of the Word of God, the development of the Christian life, and the extension of the Redeemer's kingdom at home and abroad." It is a compact little book (192 pages, 6d.), illustrating the partial fulfilment of the Saviour's commission, by presenting encouraging statements made by missionaries from all parts of the world to the great Centenary Conference held in London in 1888. So far as relates to the progress of the Gospel in heathen lands, we have here something like the cream of the excellent two-volume report of the proceedings prepared by Rev. James Johnston, secretary of the Conference.

SAMOA PAST AND PRESENT. By Rev. Charles Phillips. 1s. 6d. *J. Snow & Co.* A well-known labourer in connection with the London Missionary Society here gives us a narrative of missionary work in the South Seas. Every page is deeply interesting. Sixty years ago the Samoans were enveloped in dense heathen darkness; to-day there is not one Pagan among them. The book is grand reading, as it not only shows that ninety per cent. of the people assemble for Divine worship every Lord's Day, but that towards the spread of the Gospel among the unevangelised in regions beyond, they give more, in proportion to their numbers, than do the Christian churches at home. Partaking of the character of a handbook to Polynesian missions, this volume records marvels of grace which effectually answer all sceptical questions as to the need and value of evangelistic endeavour among the heathen.

CHRISTIAN PERFECTNESS. By Rev. Holden E Sampson. *Elliot Stock.* Doubtless high motives prompted the writer of this "treatise on the Scripturalness and philosophy of the doctrine and experience of 'entire sanctification.'" Yet only by questionable definitions and laboured arguments does Mr. Sampson present his case, which, though it may square with his spiritual philosophy, is by no means in accord with the plain sense of Holy Writ. The author's governing idea is that "entire sanctification" is a blessing which, to use his own words, "brings with it total deliverance from the 'carnal' nature, that is, the 'old man'; that all antecedent states, after regeneration, are the various stages of the 'child'-state, or 'babe'-hood." In another place he explains that entire sanctification is not the "second blessing," but "only the true and full experience of regeneration." These views, although harmless in appearance, are, we regret to say, set forth in a manner distinctly favourable to human self-complacency, and the author's references to those who cannot agree with him are not always couched in the most gracious terms.

The Fireside News is henceforth to b known as *The News.* The increasing circulation of the paper has caused some trade confusion with *The Fireside Magazine.*

A FRIENDLY LETTER to Scripture-readers and all who desire to win souls to Christ is the latest of Miss V. M. Skinner's useful series. (6d. per doz. *Partridge & Co.*)

PICTURES OF THE CHILDHOOD OF JESUS. *T. Nelson & Sons.* Here are some very attractive coloured pictures, accompanied by passages from the Gospels, and choice hymns on the Nativity.

WALKS AND TALKS WITH JESUS; or, Great Sinners and a Gracious Saviour meeting and greeting. The penny edition (106th thousand) of a sterling little work, by Rev. Dr. Doudney. (*W. H. & L. Collingridge.*)

THE ADVERTISERS' GUARDIAN (2s. 6d. *Louis Collins,* 16, *Great Marlborough-street, W.*) contains, in addition to lists of British and foreign newspapers, a large body of facts and fancies about journalism and advertising.

THE TRUE SHEPHERD AND THE FOLD OF GOD. Fifteen pastoral illustrations, lithographed after drawings by Frederick Thrupp, with texts for every day of the month. (2s. 6d. *E. J. Harty,* 2, *Vaughan Parade, Torquay.*)

The One Thing Needful. A valuable booklet on the words of our Lord, showing the one indispensable state of mind in order to secure perfect peace and true prosperity. It is worthy of a large circulation. (1d. *Drummond's Tract Depôt, Stirling.*)

OUR DANGER AND OUR SAFETY. By Rev. Septimus Hobbs. 3d. *Hunt & Co.* This is an address prepared by the rector of Compton Valence, for reading at a Provincial Protestant Association meeting. It exposes the dangers that threaten our civil and religious liberties through Romanising practices in the Church of England, and urges jealous fidelity to Protestant principles on the part of clergymen, and earnest activity on the part of laymen, to let those in authority in Church and State know that the superstition and tyranny of the Apostate Church will not be tolerated by the country.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Gloucester and Bristol took part on Saturday week in an interesting and unique ceremony at New Swindon—the opening of a temporary church, built entirely by voluntary labour. The work was entered upon in the early part of last year, and the working-men members of the congregation gave their services most willingly after the day's toil was over. The edifice will accommodate some 350 persons.

Archdeacon Richardson, of Southwark, and Rev. Robert Lang, one of the secretaries of the Church Missionary Society, are to start almost immediately for a brief visit to Palestine to confer with the C.M.S. agents there respecting points of Church government and discipline. As a deputation from the London Jews' Society, Rev. Frederick Smith, rector of Woodchester, and a former secretary, and Dr. Chaplin, a former medical missionary in the Holy Land, are also visiting Palestine shortly, for objects connected with that Society.

CONGREGATIONAL.

Bridgwater Church (Rev. E. J. Dukes, pastor) reports 400 communicants. The three Sunday-schools include upwards of 700 scholars. The lay preachers supply about ten village chapels every Sunday.

Forty-eight members have been added to the fellowship of London-road Church, Derby, since the settlement of Rev. J. Pandy Williams as pastor in May last. The Sunday evening services are usually attended by crowded congregations.

In connection with Brixton Independent Church (Rev. Dr. Stevenson's) there has been recently started a "Young Men's Christian Union," the object of which is to give encouragement and help to young men to qualify them for greater usefulness in Christian work. Bible-readings for young men are held every Sunday afternoon in the church, at which free discussion is invited; young men will be cordially welcomed.

Very successful evangelistic meetings are held every Sunday night at 8 in the new lecture and recreation rooms connected with Redland-park Chapel, Bristol, of which Rev. Urijah Thomas is pastor. The elegant hall is well filled with just the class it is desired to reach. A string band, hearty singing, and a brief, earnest Gospel address secure the attendance and attention of some 500 or 600 people.

PRESBYTERIAN.

Intelligence has been received of a serious fire which occurred at the English Presbyterian Medical Missionary Hospital, Amoy, China. Dr. Lang was himself severely burned, and one of his ablest assistants so much so that he died the next day.

The English Presbyterians have decided to go forward with the building of a church at Cambridge. Services have been held in the Guildhall for many years by select preachers, but the building contract for the new church has now been signed. The cost is to be about £8000, which includes the value of the site.

At the meeting of the London Presbytery (North) last week, Rev. Dr. Verner White formally resigned his charge at South Kensington, he having completed his ministerial jubilee. Dr. White mentioned that in the fifty years he had addressed upwards of four millions of adults in connection with his ministry in Ireland, at Liverpool, and South Kensington. On the motion of Dr. Edmond, the Presbytery accepted the resignation, and gave expression to its brotherly regard for the "veteran workman who had spent such a laborious day in the Master's service."

BAPTIST.

Rev. R. F. Guyton, late of Delhi, has accepted the pastorate of Trinity Church, Huntingdon.

At Emmanuel (Union) Church, Duckett-road, Harringay, N., Rev. William Frith (editor of *Consecration*), commenced on Sunday morning a series of special sermons on some of the Davidic Psalms.

At a meeting of the council of the Baptist Union last week, at the Mission House, Furnival-street, Rev. J. R. Wood, of Holloway, was unanimously nominated to the vice-presidency of the Union, and, consequently, to the presidency in 1891-2, in succession to Rev. J. Owen.

Rev. J. T. Brown, of College-street Chapel, Northampton, has completed his ministerial jubilee. His first charge was at Oakham, Rutland, but after a three or four years' stay there he accepted a call to Northampton, where he has remained nearly forty-seven years.

Rev. W. Stott, who founded the Baptist Church at St. John's Wood, and who has laboured there most successfully for over twenty-seven years, has placed his resignation in the hands of the deacons; but by a unanimous vote of the church he has been asked to reconsider the matter.

At a meeting of the Evangelistic Association at the Baptist Chapel, Waltham Abbey, on Saturday week, under the presidency of the pastor, the vicar of the parish, and his curate, were present and took part. Several addresses were delivered on the subject of prayer. The members of the Association carry on a good work in various hamlets in connection with Baptist, Congregational, and Methodist bodies.

Rev. A. E. Clarke has resigned the curacy of St. Mark's, Preston, and is seceding from the Church of England, owing to a change of views on the subject of Baptism. He says that the Lord has taught him very clearly on the subject, and his conclusions, he has found, "are irrefutable on the inconsistency of the evangelical position in the Church of England; and a reply to their—the evangelical—objections means proving that, where infant baptism is taught, baptismal regeneration must be taught." Hence he has decided to take a definite stand on New Testament lines, against Romanism and Ritualism. Mr. Clarke purposes entering the Baptist ministry, and will seek a sphere of labour in that denomination.

SALVATION ARMY.

Major Jai Bhai, from India, has had some meetings at Wolverhampton, Leicester, and Burton-on-Trent.

Norland Chapel, Uxbridge-road, has been secured, re-christened "Norland Castle," and opened for the training of a limited number of cadets.

The Salvation Army is removing its "Foreign Office" from Queen Victoria-street to the premises above the District Railway Station at Blackfriars. Considerable inconvenience, even before the recent fire, was experienced at the premises in Queen Victoria-street, owing to the continued expansion of the Army operations at home and abroad. Further relief has been obtained by the acquisition of two large warehouses in Clerkenwell-road, where the printing and publishing of the Army literature will be henceforward carried on.

METHODIST.

An eight days' United Mission of the Wesleyan Churches at Leeds was commenced on Sunday. Services are being held in seventeen centres.

The Northern Advance is informed that the idea of bringing about a fusion of the United Methodist Free Church and the Methodist New Connexion is meeting with very favourable consideration. If the two Connexions can be blended, their united forces will include 600 ministers, 4600 local preachers, and 121,000 members and probationers.

The annual meeting in connection with the union of Methodists in Manchester and district was held in the Central Hall on Tuesday, last week. In the afternoon Rev. W. L. Watkinson preached, and in the evening a public meeting was held, over which Mr. Isaac Hoyle, M.P., presided. Addresses were delivered by representatives of the Wesleyan, Free Church, Primitive, and Methodist New Connexions.

SOCIETY OF FRIENDS.

Samuel and Deborah Lloyd, of Kansas, are actively and successfully at work in various parts of the country. They have just visited Gloucester, Cirencester, Cheltenham, Newport, and Cardiff. In Newport they were at the opening of the New Meeting Rooms on Friday last, and on Sunday, at Cardiff, remarkable power and blessing accompanied the meetings all day; several confessing and accepting Christ at the closing prayer-meeting. On Monday they went to Bristol and Somerset—Quarterly Meeting in Bristol—and from thence to Oxfordshire, where a wide field awaits the seed of the kingdom. They carry the love and prayers of the Church with them.

On Thursday, the 16th inst., Joseph Ernest Grubb, of Carrick-on-Suir, was set at liberty by his Monthly Meeting for religious service, including the visiting of families in Cardiff Meeting. The news will gladden many hearts, and help to revive a practice too little carried out in modern days. Family visiting rightly done is calculated to bless both visitor and visited.

"Two Nights Amid Strange Scenes," by Norman Penney, of Gloucester, gave much satisfaction to fair audiences in Cardiff on the 13th and 14th inst. The costumes of Syria and Palestine were worn by several men and women, and the lecture, thus illustrated, was very instructive in explaining a variety of Scripture passages.

NOTES FROM SCOTLAND.

The semi-jubilee of Rev. H. M. Rathay, Ancrum Free Church, Roxburghshire, was recently celebrated by a very large attendance of the people of the village and district without distinction of denomination. The office-bearers and congregation presented Mr. Rathay with a beautifully illuminated address, full of expressions of esteem and affection. Perhaps not for a century were so many ministers seen in the parish.

NOTES FROM WALES.

The next autumnal meeting of the Baptist Union is to be held at Cardiff in October; the meetings will be presided over by Rev. James Owen, of Swansea.

A new and excellent little monthly has been started by the Welsh Baptist Union, called *The Sower*. It is meant to serve the Sunday-school.

The well-known Welsh Wesleyan preacher, Rev. John Evans, Eglwysbach, has lately been removed to the English circuit of Chester. His absence will be keenly felt at Bangor and throughout the Principality.

A gloom has lately been cast over the Principality by the death of Rev. J. Alun Roberts, Congregational minister. He held charges at Carnarvon, Cardiff, and in Australia. His courtesy, courage, and Christian character had endeared him to many.

Much attention is paid in Wales, nowadays, to the education of the ministry. The last six or seven years have seen quite a revolution in the inner and educational life of Wales. It is to be hoped that the cause of Christ will profit largely from this awakening.

All Welshmen are deeply interested in the movements of the great explorer, H. M. Stanley, and they rejoice at the success of his undertaking. There are many in Wales who were his schoolmates and companions, and all admire his humility and courage.

NOTES FROM IRELAND.

The Lagan-street Mission, Belfast, started about fifteen years ago in a thickly peopled district, has been the means of doing much good.

The Methodist Local Preachers' Association, Belfast, is doing an excellent work in holding open-air services, and in conducting evangelistic and other meetings.

An admirable scheme has been adopted in Derry for seeking out and benefiting the non-church-going portion of the population. The city has been divided into four districts, to correspond with the four Presbyterian congregations, and each congregation has been assigned the district around its own church.

The Congregationalists of Ireland have or[illegible] Orphan Society. At the first election nineteen children were placed under its care.

During the past week a successful series of conferences on missions was held within the bounds of the Dungannon Presbytery. The subjects discussed were of a very interesting nature, and it is hoped that a fresh impetus has been given to missionary enterprise in the district, in addition to deepening the spiritual life in the hearts and homes of the people.

The Townsend-street Presbyterian Church, Belfast, of which Rev. Dr. Johnston is the well-known pastor, has had a successful year. It has 669 members, two day schools, with sixty teachers and 3300 scholars, four Sabbath-schools, with 100 teachers and [illegible] scholars. The congregation has several missionaries and voluntary workers, who carry on an immense number of evangelistic and other efforts.

FALLEN ASLEEP.

Rev. C. A. Gairdner, incumbent of Clonard, [illegible] Meath.—Rev. Ben. Wade, Chancellor of Armagh Cathedral.—Rev. F. H. Mylius, for twenty-six years rector of Elmdon, Warwickshire.—Right Rev. Dr. Douglas Mackenzie, Bishop of Zululand, South Africa.—Rev. J. Shalleross, from 1880 to 1888 pastor of the Congregational Church at East Shilton, Leicestershire, [illegible] lately of Coldsprings, Ontario.—Rev. John Locke, [illegible] entered the Wesleyan ministry forty-nine years ago.—Rev. Samuel Stafford, Primitive Methodist minister, of Glossop.

Appeals.

Child's Hill, N.W.—Mr. C. W. Dobson, 18, Avenue villas, Cricklewood, N.W., asks for contributions of good books and other readable literature for a recently formed library at a working men's institute in Child's Hill.

Christmas and Text Cards for Soldiers.—Mr. Henry Hull, Miss Papillon's Soldiers' Institute, Sandgate, Kent, will be glad to receive parcels (pre-paid) of old Christmas and text-cards, which are much appreciated by the soldiers.

Portsmouth and Gosport Seamen's Mission.—Mr. Henry Cook is just now in great need of Gospel books and tracts for distribution in the course of his excellent work ashore and afloat. His address is 47, [illegible] Gosport, Hants.

Texts in Tramcars.—The London Tramcar and Omnibus Scripture Text [illegible] texts in London tramcars and omnibuses. Last year's report shows the cost of placing the texts to have been £75. Contributions thankfully received by Mrs. Wood, Waterlooville, Cosham, Hants., by whom information will be given as to the success hitherto attained.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—H.H. J.C. J.W.A. J.E. C.D. C.R. A.M.H. J.L. W.L.T. E.R.H. W.P.S. E.B. M.B.M. J.E.C. H.J.B. E.H.S. J.N. R.H.H. E.W. F.W. M.C.W. E.J.P. F.S.P. J.H.S. A.H.H. E.K.J. D.R. D.C. [illegible] F.E. C.O. G.P. D.M. G.B. W.J.M. J.A.V. W.M. J.H. J.C. J.L. V.R.H. R.M. N.B.C. H.J. M.M. G. C.C. D.G. S.F. K.H.S. C.R.H. J.E. E.B. F.L.P. E.S.H.R. W.F.K. W.R.B. T.M. A.G.B. A.M. W.A.M. A.S. J.H.S. J.I. E.C. D.N.

APPLICANTS FOR TRACTS.—T. G. Tredennick, [illegible]; Mr. Dunk, [illegible]; E. C. Grimsdell, [illegible]; W. Miller, [illegible]; J. Hennor, The Manse, Primer, [illegible]; Pepper's Hill Farm, Long Crendon, [illegible] Miss Gertrude Lane, Halstead Hall; Mr. R. Gibbs, Post Office, Cranbrook, Kent; T. P. R. White, 153, Riversdale-road, Highbury, N.; [illegible] J. Turner, Yorkshire Light Infantry, Fort Brockhurst, Gosport; A. Ore, Hencroft-street, Slough; J. H. Rawle, 36, Warden-road, Kentish Town, N.W.; J. White, 9, Phillip's-street, Ashton, Birmingham; C. Dewar, Victoria-square, Nethergate, Dundee; G. R. Wilson, 21, High-street, Bangor, N. Wales; Miss E. Nash, 5, Fair-street, Oxford-street, Stepney, E.; M. Mercer, c/o Mr. Lambourne, Thruxton, Andover, Hants.; W. Kingsman, 96, Dudhope-street, Dundee, N.B.

CHRISTIAN LADS' SOCIETY.—This Society has been started at 20, Bedford-terrace, Durham-road, N., with the object of winning lads for Christ. God has blessed the efforts put forth, and many of the members have been truly converted and are seeking to live to His praise. Over fifty lads attend the institute at present, and there is sufficient accommodation for 150. Sympathy and prayer on behalf of the work are earnestly asked for. The help of several young Christian gentlemen, who will interest themselves in the spiritual welfare of the lads, is urgently needed. £200 a year is required to carry on this work, and £50 to complete furnishing. The treasurer is Mr. R. [illegible] Stewart, 61, Tenter-street, Goodman's Fields, London, E.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," issued and conducted by Rev. Thomas Spurgeon, Verses for Daily Readings, Mile End-road, London, E., of which Quarterly Sheets may be had for 1d., and Monthly Notes, price 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JAN. 26.—2 Chron. VIII.

The greater part of this chapter was given in 1 Kings ix. 10-28 with very little variation.

(1) *Solomon's building operations* (1-10).—For carrying out his commercial enterprises, or for protecting his kingdom from foreign invasion, many cities were required, including those offered to but despised by Huram (1; 1 Kings ix. 11-13); and Tadmor (4), a famous city, which the Romans afterwards tried to name Adrianopolis; but the region is still called by its ancient name. Among his servants Solomon made a distinction between the descendants of the Canaanites (7, 8), and the children of Israel (9). He respected the law which determined who should be his bondmen (Lev. xxv. 44-46).

(2) *The house for Pharaoh's daughter* (11).—A separate abode was needed for her, because it is probable that either she herself or her attendants had brought to Jerusalem some of the idolatries of Egypt. Whatever Solomon may have gained diplomatically by his marriage with Pharaoh's daughter, he lost incalculably by introducing as his wife one whose presence would defile the house where God's ark had been. This unequal yoke (2 Cor. vi. 14) was the beginning of Solomon's sin. The same cause has hindered many who did once "run well."

(3) *Solomon's piety and merchandise* (12-18).—The two are closely joined together, as they ought always to be. While "fervent in spirit, serving the Lord," Solomon was "not slothful in business" (Rom. xii. 11). He set the work of the house of the Lord in order; gave *daily* attention both to the sacrifices of the altar (12, 13), and to the service of praise (14); and obeyed in everything "the commandment of the Lord" (13, 14, 15). In this way "the house of the Lord was perfected" (16). For the temple was nothing without the service for which it was erected. This spirit of devotion sanctified his commercial enterprises, and secured their success. It is one way in which men may still find the truth of Matt. vi. 33.

MONDAY, JAN. 27.—2 Chron. IX.

(1) *The Queen of Sheba and Solomon* (1-12).—This interesting incident was given in 1 Kings x. 1-13; and is quoted by our Lord in Matt. xii. 42. (1) In the queen we have the picture of *a sincere inquirer*. Note the *difficult and dangerous* journey she undertook. "She came from the utmost parts of the earth"; the *purpose* of her coming (1); she had heart questions which she longed to have answered. *What led her to come* (1, 6).—The report she had heard had seemed too good to be true; so she came to verify it. What an excellent and common-sense way that was of getting her doubts removed! If men would "come and see," they would give up their prejudices. *The effect* of her visit (3-12).—She not only opened her ears to hear Solomon's wisdom, and her eyes to behold his glory, but she opened her mouth in praise of him, and of God who had magnified him; and she opened her treasures too, and gave to him of her best. (2) In Solomon we have a type of *Him who is even greater*. No sincere inquirer ever came to Jesus, who is the wisdom of God, without finding more than he had conceived. The best report fails to represent fully his wisdom and glory. He not only answers all our heart's difficult questions, but his glory is shared even by his servants, and his bounty is displayed in giving to them all their heart's desire (12).

(2) *Solomon's riches and death* (13-31).—The records of both are very closely connected. In this book we have no account of his sad departure from God. Up to the very close of the record we see nothing but his prosperity and glory, immediately followed by his death. His gold, and its glory, and his wisdom could not purchase for him immunity from the grave. And what glory he had, as described here! Note the weight of gold that came to him annually (13, 14); his targets and shields of gold (15, 16); his ivory throne overlaid with gold (17-19); his drinking vessels of gold and silver (20); and his fame, reaching to all the kings of the earth (22, 23). Yet death had no respect for these things. However much we may acquire, we can only enjoy it for a few years. The richest man is poor—miserably poor—if he has no treasure beyond the grave.

TUESDAY, JAN. 28.—2 Chron. X.

With very little variation this chapter was given in 1 Kings xii. We have in it: (1) *The folly of Rehoboam* (1-15).—His very first public act makes him as conspicuous for his folly as his father was for his wisdom. *The people's request* (3-5) was a very reasonable one. During the latter part of Solomon's reign they had groaned beneath their heavy burdens. If these are not relieved, sooner or later, a rebellion must follow in any kingdom. *The old men's advice* (6, 7) was wise. No king can administer his kingdom without reference to the welfare of the people. He must serve them, if they are to render loyal service to him. Rehoboam was privileged in having such good counsellors. But young men go astray, not for want of sensible counsel, but for want of sense to take it. *The young men's counsel* (8-11) was very foolish. Why it should have commended itself to Rehoboam can hardly be understood. Probably it seemed the bolder, more independent course to refuse dictation from the people. What significant teaching the incident contains. A kingdom is to be preserved or destroyed; a single reply to an important message is to decide which; contradictory counsellors, some towards good, others towards evil; the evil chosen in preference to the good. How often the history has repeated itself in the lives of others beside Rehoboam!

(2) *The revolt of the ten tribes* (16-19).—God was working behind Rehoboam's folly for the punishment of his people (15), in fulfilment of his word (1 Kings xi. 29). This does not make Rehoboam's sin and folly any less. Note how wisely and righteously God overrules even the free actions of men. The division of the kingdom which Rehoboam's folly introduced continued throughout the subsequent history of Israel. What a warning record this is. Will not young men heed it?

WEDNESDAY, JAN. 29.—2 Chron. XI.

Rehoboam seemed to have learned some wisdom by the revolt he had occasioned. With great resolution he prepared an army for the purpose of subduing the ten tribes (1); but, in obedience to the prophet of the Lord, he refrained (2-4). There is hope for him when he is willing to hear and obey the word of God.

He displayed wisdom also in seeking to fortify his own kingdom by building cities of defence (5-12). These were wisely placed in quarters whence attack might be feared, and were put under skilful commanders (11).

His kingdom was also strengthened by accessions from the ten tribes (13-17). The priests and the Levites were cast off by Jeroboam (14, 15), that he might introduce priests for his own idolatries. Following these came all who were true to God (17). Not only the number, but the character of these people added real strength to Rehoboam's kingdom; so that for three years they walked in the way of David (17).

His father's example in multiplying wives was imitated by Rehoboam, though he did not repeat his father's sin in marrying "strange wives," for all his wives appear to have been chosen from his own people (18-21). Like David, he had his favourite son; and for the sake of Maachah he sought to make Abijah king (22), hence his stratagem in dispersing his other sons throughout the kingdom (23). It is gratifying to find that though he began so badly, his experience made him wise.

THURSDAY, JAN. 30.—2 Chron. XII.

Rehoboam could be religious only under the pressure of great need. Distress made him seek God; but in prosperity he forsook Him (1). As a king he could not sin alone; he carried "all Israel with him." No man ever falls without helping others down too.

Sin brought chastisement (2-12). As God punished the sin of Solomon through the folly of Rehoboam, so he punished the sin of Rehoboam through the invasion of Shishak king of Egypt. God never lacks instruments with which to correct his people. It is well to remember that Shishak prevailed, not because of the number and strength of his forces (3), but only because Israel had "transgressed against the Lord" (2). They had cast off his easy yoke, so should experience for a while the cruel service of others (8). Thus faithfully does God still deal with his children.

Chastisement produced blessing. Rehoboam was humbled by it (6, 7, 12). This was God's purpose in sending it (Job xxxvi. 8-12). Not destruction, but correction, was what God designed. "Some deliverance" (7) was granted to Jerusalem—enough to show that even while chastening his people He cared for them (Isa. xxvii. 9). But the glory of the kingdom in measure departed. The shields of gold gave place to shields of brass (9, 10).

The summary of Rehoboam's life and character is in ver. 14, "He did evil"—not without an occasional admixture of good. Under the pressure of certain circumstances, he could manifest some piety towards God, and some discretion in his government of the kingdom. But it is significant that God's summary of such a life is, "He did evil." The secret of his evil-doing lay in his unprepared heart. He was not ever, only, all for God. He cried to Him in distress; but did not want Him when things prospered. Oh for an established heart! We are reminded that Rehoboam's mother was "Naamah, an Ammonitess" (13). Does not this partly explain his defective character? What the son is to be depends in great measure on what the mother is.

FRIDAY, JAN. 31.—2 Chron. XIII.

Rehoboam was succeeded by his favourite son, Abijah (1). His mother is here described as "Michaiah the daughter of Uriel of Gibeah" (2). She is elsewhere called "Maachah the daughter of Absalom" (xi. 21). She was no doubt Absalom's granddaughter; just as, though called the mother, she was really the grandmother of Asa (1 Kings xv. 10). The character of Abijah is described as evil (1 Kings xv. 3); but, like his father before him, he could evidently appear, now and again, to be zealous for God.

Jeroboam and Abijah are prepared for battle (3). With the former are twice the number of men that follow Abijah. If numbers and strength mean victory, then Jeroboam has the best of it.

Zemaraim (4), where Abijah delivered his extraordinary speech, was in Mount Ephraim, near to Bethel. He had, therefore, entered the enemy's territory. This fact would seem to suggest that he was the aggressor; from his speech the contrary conclusion would be drawn.

The address (4-12) is a strange one. It describes in an aggravated form the guilt of Jeroboam in setting up a separate kingdom (6, 7), overlooking altogether the fact that the revolt of the ten tribes was a heaven-sent chastisement for the sins of Solomon and his people, and that the prophet of God had proclaimed the Divine sanction of the separation. Rightly enough Abijah condemns Jeroboam for his idolatry, and for having driven out of his kingdom the priests and Levites (8, 9). And he contrasts with this the religious condition of his own kingdom (10, 11); and bases his confidence upon the fact that, while the ordinances of God were faithfully observed, God would be their Captain, and would give them victory (12). We should value this harrangue all the more if Abijah's practice had been as good as his preaching. He was boasting of the form of godliness, while little concerned to possess its power.

Yet God honoured his people's confidence (13-20). While Abijah was talking, Jeroboam was acting; and when the speech was finished Abijah found himself hemmed in by the enemy before and behind (13, 14). Their cry for help (14) was followed by the shout of faith (15); and God, on whom they relied (18), fought for them, and defeated their enemies. The winning side of every conflict is always the side on which God fights. "God is with us" is the watchword of victory.

SATURDAY, FEB. 1.—2 Chron. XIV.

After the battle of Zemaraim, a long interval of peace followed, which extended far into the reign of Asa (1).

Every word in which Asa's character is described (2) is important. He did "good and right." He was certainly not faultless, as his after history proves; yet that description is accurate. He acted as under "the eyes of the Lord." It was his aim to please Him. The thought of God's eyes being upon Him restrained him from evil, and stimulated him to what was right. Emphatically, the Lord was "*his God*." To Asa this meant, not only a mild protest against prevailing idolatry, but a vigorous attempt to overthrow it (3-5). The overthrow was not complete (1 Kings xv. 14); but the record of what he did accomplish shows to what an extent idolatry prevailed in Judah at the time. He was proceeding on right lines. To put away that which is displeasing to God is the first step towards getting his kingdom established.

Following upon this, he sought to strengthen his kingdom (6-8). In this manner he made use of the period of rest which he thankfully recognised had come from God (7). God gives rest now to those who seek Him, in order that they may make similar use of it. We obtain rest that we may serve, and they who serve while enjoying God's

rest will prosper. "*So* they built and prospered" (7).

With a vast army, Zerah, the chief of the Ethiopians of Arabia, came against Asa, and encamped by Mareshah (9), one of the cities fortified by Rehoboam (xi. 8). The scene of the battle was a plain near to Mareshah, called the valley of Zephathah (10). Asa entered the battle full of devout confidence in God (11). The fact that his followers were comparatively few, in no way discouraged him. In his view the battle was not between a thousand Ethiopians and a few people of Judah, but between mortal *man* on the one side, and God on the other—"let not mortal man prevail against Thee" (11). It matters not how strong the enemy, such confidence cannot but prevail. Note how the victory is described (12)—not, "Asa smote," but "the Lord smote the Ethiopians." Yet He did it "*before* Asa." The intervention of God does not render human instrumentality needless, but gives to it its right place.

Not only was the enemy defeated, but Asa carried away much spoil (13-15). So an invasion that threatened ruin to the kingdom was made the means of greatly enriching it. What made the change? Simply the prayerful confidence in which it was met. Every difficulty and temptation met in the same spirit will not only be overcome, but will ultimately strengthen and enrich us.

International S.S. Lessons.

Sunday Afternoon, February 2.

JESUS BROUGHT INTO THE TEMPLE.—LUKE ii. 25-35.

GOLDEN TEXT: VER. 32.

AFTER the circumcision and naming of Jesus (21), followed his presentation in the temple (22-24). (Compare Exod. xiii. 2; Lev. xii. 6-8). Note the poverty of Mary and Joseph represented by their offering (2 Cor. viii. 9). Note, also, how already the evidence of our Lord's being made under the law (Gal. iv. 4) appears. It was in connection with the presentation that the incident of this lesson occurred.

(1) *Simeon's recognition of the Saviour* (25-28).—Note (1) *his character* (25). "Just"—righteous in all his dealings with men. "*Devout*"—reverent and trustful towards God. These two qualities are connected. Morality and religion are inseparable. No man who is devout before God can be really unrighteous toward men. "*Waiting*," &c.—He was looking daily for the long-promised Messiah. What a beautiful and pregnant title for the Saviour—"Consolation of Israel." He is that now to all who trust Him. "*Holy Ghost was upon him.*"—Evidently in an especial manner. The dispensation of the Holy Ghost was not yet (John vii. 38, 39); but in connection with the coming of Jesus there were persons to whom the Spirit came. Such was Simeon's character. Let him be a pattern to us. Look *to*, and *for* the Saviour. Let faith find expression in a spirit of devotion to God, and of righteousness before men. Seek, also, that fulness of the Spirit's presence and power which is the privilege, not of a few, but of all believers under this dispensation. (2) *What the Spirit taught him* (26).—We don't know how this revelation had been made, nor when; but the subject of it is very important. "Death and the Lord's Christ" are the two subjects which all men are to see. Everything depends upon the order in which they are seen. If death first, then what terror accompanies the sight of Jesus! If Jesus first, then how changed the aspect of death! Let every scholar look now to Him who has destroyed death by dying. (3) *The Spirit's leading* (27).—He leads to the temple—the house of God, where the desire to meet with the promised Saviour may be satisfied. The Holy Spirit has a special care of those who seek the Lord. He led Simeon at the right *time* to meet the infant Jesus. By the Spirit's leading Simeon *knew* the Saviour; for it is not everyone who would have recognised Him in that helpless babe. And he *embraced* Him (28). Does not the act represent his personal appropriation of Christ for himself? The Holy Spirit will lead every inquirer to that, if He is faithfully followed.

(2) *Simeon's testimony concerning the Saviour* (28-35).—There are two parts in his testimony. (1) "*He blessed God.*"—Having received the Saviour, he began at once to give thanks and to glorify God. Possession of Christ should always lead to confession. If the heart is full, the mouth will speak. He had reason for praise, because *death* was now no terror to him; it was simply a departure and a departure *in peace* (Ps. xxxvii. 37). Paul spoke of death in a similar manner (Phil. i. 23; 2 Tim. iv. 6). To know Christ is to be prepared both for living and dying. Simeon saw Jesus as God's *salvation* (30). It was surely an act of faith. The eye of sense would not see God's salvation in a helpless child. How his faith reproves our unbelief! See how God's salvation is connected with the person of Christ. To have *Him* is to have salvation (1 John v. 12). Simeon saw Him not for himself alone, for *all people* (31), even for the Gentiles, as well as for Israel (32). This comprehensive view of the kingdom of Christ filled Simeon with greater joy and thanksgiving. One proof that we have received the Saviour is in our desire that He may be uplifted before others, that they may receive Him too. (2) "*Simeon blessed them.*"—Joseph and Mary (33). His testimony to them was strange and painful; yet, in speaking it, he "*blessed*" them. To have fellowship with the sufferings of Christ is a great honour and privilege (Phil. iii. 10). "*Fall and rising again*" (34).—The words refer to the same persons, and describe the manner in which the Gospel raises men. It abases that it may exalt. We must *die* in order to live. How true Simeon's words were! Jesus was Himself, by his character and his works, a sufficient sign to those who were willing to be convinced; but was rejected by many. Yet note how men's attitude towards Him reveals "the thoughts of their heart" (35). Your true character before God is declared by your treatment of the Saviour. Even *Mary*, though "blessed among women" (i. 42), was not to be without suffering. To witness his rejection by men, and at last to stand by his cross (John xix. 25) was the fulfilment of this word. Like her Son and Lord, and like all the family of God, she, too, was perfected through sufferings (Heb. ii. 10, xii. 5-7).

Personalia.

Dr. A. J. Gordon, of Boston, has issued a new book on the Coming of our Lord, "Ecce, Venit" (Behold, He Cometh).

Rev. G. F. Head, vicar of Christ Church, Hampstead, is suffering from an attack of influenza, with bronchial complications, and is entirely laid aside.

Dr. H. Grattan Guinness is expected to return to America on Saturday next. He preached on Sunday evening last at Kilburn Hall, Kilburngate, to a large and deeply interested congregation.

Mr. Spurgeon is returning to London this week, after nearly two months' absence at Mentone, and is announced to preach at the Metropolitan Tabernacle next Lord's Day, morning and evening.

Mr. John Ripley has been suffering for the last six weeks from an accident; he fell, and broke the fibula of his right leg at the ankle. He is so far recovered that he hopes to resume work in March with Mrs. Ripley.

Mr. J. B. Wookey intends paying an extended visit to Scotland, beginning with February, in the interests of Dr. Barnardo's Homes. He will be prepared to tell the story of Christ's work in these institutions, throughout the churches, in public halls, at drawing room meetings, &c., and to avail himself of every open door that may be placed before him by Christian friends and helpers. Communications upon the subject of the Scotch tour will be gladly welcomed by Mr. Wookey if addressed to care of Mr. William Oatts, Christian Institute, Bothwell-street, Glasgow.

Dr. Moon.—This month Dr. Moon, of Brighton, attains his jubilee in his labours for the blind; and it has been suggested that such an occasion would present a fitting opportunity for suitably acknowledging the noble services of one who has done so much for that class, not only in this country, but over the whole world. For more than a generation his name has been a household word amongst the blind, and they hold him in the highest esteem. By his persevering energy and enterprise, as well as his skill and genius, he succeeded in perfecting an admirable system of reading for the blind—especially for the adult blind, who constitute about 75 per cent. of the whole. A number of gentlemen have proposed to act as a committee, of which Mr. John Macdonald, 4, Bath-street, Glasgow, is secretary.

Evangelistic Notes.

Wroughton, near Swindon. — Mr. J. Elliott is conducting services nightly in the O.[illegible] fellows' Hall. The word preached has been with power, and hearts and homes have been made glad as a result.

Mr. James Wharton has lately been holding meetings with his Bible van, at D[illegible], Lower-on-Windermere, Kendal, Liver[illegible]l, and Nethenden. In all these places the Word has been much blessed to both saved and unsaved.

Messrs. Fullerton and Smith have been holding at Weston-[illegible] M[illegible], and [illegible] their labours with [illegible]. Many and workers of different denominations united in the work, and as a result over a hundred have confessed conversion. The evangelists are now [illegible] at Stroud.

Mr. W. R. Lane commenced a ten days' mission in the Brassey Institute, Hastings, on Sunday last, in connection with the Y.M.C.A. In the afternoon he had a good [illegible] for men only, with encouraging results. Prayer [illegible] that the meetings may be fruitful [illegible].

Rev. W. J. Mayers (of Dr. Barnardo's Homes) preached on the first Sunday evening in the year at the Metropolitan Tabernacle, and the week following took part in united special services at the Congregational, Wesleyan, and Baptist Chapels at Leytonstone. Last week Mr. Mayers gave three evangelistic addresses in Falmouth, and as the result several profes-ed to be led to the Saviour.

Mr. Henry Varley has concluded a mission in Sydney. He came to the city in August last. From that time till now [illegible] has held 127 Bible and mission meetings. In addition, he has held six meetings for men only, so that in [illegible] addressed the public 133 times. Mr. Varley has since been conducting a mission at Maitland. His subsequent engagements are Windsor and Bathurst.—*Australian Christian World.*

Tiverton.—A successful mission has closed here. The committee of the Congregational Church invited Rev. W. A. Morton to conduct [illegible] days' services. The [illegible] growing [illegible], and the power of God being manifested [illegible] to bless. The mission was extended to [illegible] days. Conversions have been [illegible], and many have been brought to the Saviour's feet, many of whom being of persons [illegible].

Mr. J. Crofton Rainey, in leaving home for special Gospel Mission work elsewhere, writes of a continuous stream of blessing in the ingathering of souls at the Gerston Mission Hall, in Paisley, [illegible] while there is not room enough to accommodate the crowds that throng there Sunday by Sunday. In giving thanks for this, he would be grateful for the prayers of God's people on the opening of a new hall in Rochford, Essex, on Friday 24th inst., and a subsequent sixteen days' mission there, commencing Sunday 26th inst.

Ireland.—Evangelistic services have been held in the following places: At Clones, by Rev. James Stewart, Methodist Conference evangelist; at Priesthill, Hillsborough, by Mr. and Mrs. Powers, of England; at Ballinacoy, co. Antrim, by Revs. Robert Orr and H. N. Kevin; at Moyallon, co. Down, by Miss Smith and Miss Bax, of England; in the hall of the Y.M.C.A., Belfast, by Mr. Robert Clarke, evangelist from Dublin; also a ten days' mission in connection with the Railway Mission, Belfast. Rev. James Stuart has closed an excellent Gospel mission at Cockstown; a similar mission has been held at Scarth, co. Cork, by Revs. H. Moore and J. W. Parkhill; at Tullamore, by Mrs. Caldwell, of America; and at Belfast, under the auspices of the Central Presbyterian Association.

Major Whittle's Mission, Highgate-road Baptist Chapel.—Jan. 19 to 31: Sundays, 11 a.m. and 7 p.m. Week evenings, 8. Bible-readings: 3.30 p.m. on Tuesday and Friday.

POOR IN MARYLEBONE.—The members of the mission band in connection with Church-street Baptist Chapel, on Friday evening last, gave a free tea to nearly four hundred of the poor residing in the vicinity.

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DR. PIERSON'S ENGAGEMENTS.

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Sunday	Feb. 2	—Aberdeen, N.B.
Monday.....	,, 3	—" "
Tuesday	,, 4	—Fraserburgh.
Wednesday...	,, 5	—Peterhead.
Thursday.....	,, 6	—Aberdeen.
Friday	,, 7	—Brechin.
Sunday.....	,, 9	—Perth.
Monday	,, 10	—"
Tuesday	,, 11	—Dundee.
Wednesday...	,, 12	—Forfar.
Thursday.....	,, 13	—Arbroath.
Friday	,, 14	—Montrose.
Sunday.....	,, 16	—Dumfries.
Monday	,, 17	—"
Tuesday	,, 18	—Lockerbie.
Wednesday...	,, 19	—Moffat.
Thursday.....	,, 20	—Glasgow.
Friday	,, 21	—Coatbridge.
Sunday.....	,, 23	—Melrose and Galashiels.
Tuesday	,, 25	—Hawick.
Wednesday...	,, 26	—Selkirk.
Thursday.....	,, 27	—Kelso and Jedburgh.
Friday	,, 28	—Berwick.

Next week Dr. Pierson addresses meetings in the West of England, including Swindon, Bristol, &c.

In May he hopes to speak at the Baptist Missionary Meeting (May 1), and at the London Missionary Society meeting on May 14. From May 5—7 he will be present at the U.P. Synod in Edinburgh.

Forthcoming Meetings.

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Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45. p.m., men only, Mr. E. J. Kennedy; 7.30, public. Gospel meetings for men nightly, at 8. Bible-reading, Sat. at 8. French Bible-class, Thurs., at 8. Prayer-meeting daily (Sat. ex.), from 1 till 2.

Y.M.C.A., HACKNEY, 275, Mare-street, N.E.—United Mission, by Mr. Henry Thorne, Jan. 25 to Feb. 10.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Jan. 25, 3 p.m., address to young men, by Rev. F. B. Meyer, on "The Divine Sonship of the Lord Jesus." Tues., Jan. 28, illustrated lecture, "How a Photograph is Taken," by Mr. Edgar Clifton, of the London Stereoscopic Company.

Y.M.C.A., BURLINGTON HALL, 22, Savile-row, W.—Thurs., Jan. 23, 8.30 p.m, lecture by Rev. A. B. Boyd Carpenter, on "The English: their Conquest of Britain." Sun., Jan. 26, 3.30 p.m., young men's meeting. Address by Rev. George Wilson.

Y.M.C.A., BAYSWATER, 172, Queen's-road, W. (opposite Whiteley's).—Bible lectures for men, by Rev. F. B. Meyer, on "Daniel the Prophet," Tues., Jan. 28. Feb. 4 and 11, at 8.30 to 9.30 p.m.

Y. M. CHRISTIAN INSTITUTE, 309, Regent-street, W.—Sun. afternoon next, at 3.15, special address to young men, by Rev. John McNeill.

Y.W.C.A., 316, REGENT-STREET, W.—Bible-reading by Rev. F. B. Meyer. Subject—"Epistle to the Colossians," Thurs., at 11.30 a.m.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Mr. Josiah Nix. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Major, Headley Sun., at 3.30 and 7 p.m.

CONFERENCE HALL, Mildmay Park, N.—Meeting, concerning Turkey in Asia, Room No. 6, Thurs., Jan. 23, 7.30 p.m. Rev. Prebendary Calthrop in the Chair. Addresses by Madame Thoumaian, from Marsovan in Anatolia, Rev. Dr. Edmond, and Dr. J. L. Maxwell. Sun., Jan. 26, 3.30 and 7 p.m., Rev. Wm. S. Fleck; Tues., Jan. 28, 7.30 p.m. Dissolving View Lecture, by Dr. H. Grattan Guinness. Subject—"Africa."

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan., 26, 3 and 7 p.m., Mr. W. E. Boardman; Thurs., Jan. 23 and 30, and Feb. 6, 8 p.m., Rev. James Neil, on "Figurative Language of Scripture." Meeting for prayer, Suns., 7.45 a.m.; Weds., Fris., and Sats., 7.30 p.m.

DEEPENING OF SPIRITUAL LIFE.—A Quiet Day, Portman Rooms, 32, Dorset-street, Portman-square, W., Fri., Jan. 31. Morning, 11.30, Revs. F. B. Meyer and C. A. Fox; afternoon, 3.30, Revs. Nevile Sberbrooke and Evan Hopkins; evening, 8, Revs. F. H. White and H. J. Berguer.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Subject for Jan. and Feb.—"Christ's own Exposition of his Mission," by Rev. Dr. Allon. Tues. next, at 12 noon—"What is a Religious Life?"

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Feb. 7. Tea at 6 p.m. Meeting at 7. Mr. J. Christian Hickins will preside. Addresses by Rev. Marcus Rainsford, jun., on "Ambassadors for Christ." Mr. E. H. Glenny will give an account of his recent visit to Morocco and Algiers.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

PARIS DAILY INTERNATIONAL PRAYER-MEETING—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

MR. T. SHULDHAM HENRY at St. George's Hall, Langham-place, W., Sun., at 11 and 7, and at Burlington Hall, Savile-row, Wed., at 8.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, 11 and 6.30, Mr. Charles Inglis.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. Joseph Clarke.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE.—Guildall, Doncaster, Jan. 25—26, conducted by Rev. E. W. Oakes, late pastor of "The People's Tabernacle," Manchester, New Hampshire, U.S.A., Mrs Oakes and Mrs. M. Baxter; meetings at 3 and 7 p.m.

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[illegible]	1	1	[illegible]
[illegible]	10	0	[illegible]
[illegible]	1	0	[illegible]
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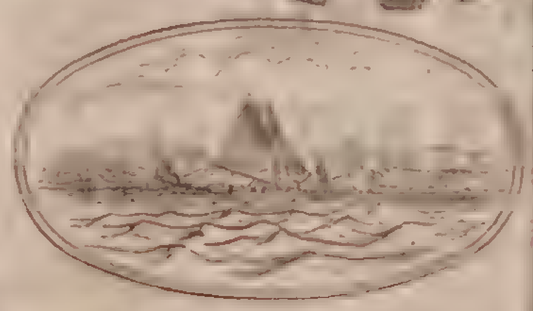

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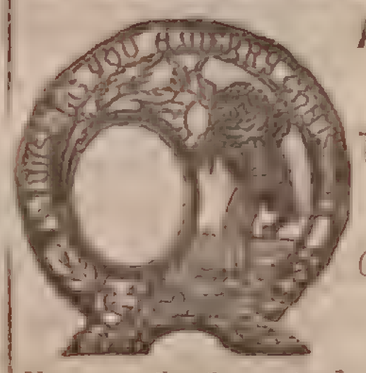

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[Rev. Dr. Talmage.]

No. 1044.] FRIDAY, JAN. 31, 1890.

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ASHLEY MISSION, BETHNAL GREEN.—Help is earnestly asked to assist the poor of this Mission, with bread, coals, &c. Cast-off clothing thankfully received. A large Mothers' Meeting, and various classes held every evening.—[illegible], Lauriston-place, W.

A STRUGGLING CHURCH (Congregational) needs help. £1,500 required for repairing chapel and building new school. Friends attending Conventions at Keswick specially appealed to. Donations thankfully received by the pastor, Rev. W. DAVIS, Nantwich, Cheshire, who will gladly furnish full particulars.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 125 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

DINNERS TO POOR CHILDREN in Clerkenwell.—160 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

CONTRIBUTIONS of money, clothing, coal and bread tickets, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

Educational.

BLENHEIM HOUSE, GLASTONBURY.—High-class Ladies' School. Miss M. GREGG receives a limited number of Boarders. Pupils prepared for University exams. Kindergarten for juniors. Individual influence and attention. Excellent references.

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BATH, 33, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKLEY. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commenced January 21.

ORMONDE COLLEGE, KELVEDON.—High-class boarding-school. Superior Educational Home for Girls. Pupils prepared for Cambridge exams. Resident English and foreign governesses. Visiting masters. Terms from 20 guineas. An Articled Pupil required. Principals: Mrs. JOHN HUMPHREY and Miss ALBERT SMITH.

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SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of home care and safe training while pursuing their studies under first-rate professors.

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ST. LEONARDS-ON-SEA.—Literary and Christian Home for Girls. Indian children received.—For terms and references, apply to Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

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MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy [illegible]

HOME SCHOOL FOR LITTLE GIRLS AND BOYS.—Large house and garden. Open situation. References to clergy, doctors, and parents of pupils. Terms from 2? guineas per annum.—The Misses COPE, St. Columb School, Forest-hill, S.E.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 21, Feurstrasse, Friedenau, Berlin. Lady Principals, Frl. HOFFBUS and [illegible] VIVIER. Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. References in London and abroad. Pupils escorted to Dresden. Apply to Miss ISAAC, 21, Cornwall-gardens, S. Kensington.

SCHOOL.—A Lady, experienced in teaching, wishes to purchase a Girls' School. Possession at the end of this term.—Full particulars to BOSA, 8, Bridge-st., Brighton Bayswd, Brighton.

SWITZERLAND.—Two educated ladies (sisters) residing in a beautiful and healthy elevation at the entrance of Lausanne, combining town and country, receive young ladies desirous of pursuing their French studies. German, Italian, music, drawing. Agreeable family life, considerations moderate. References to parents. MADEMOISELLES, Marguis Villa, Vertbois, route de Marguis, Lausanne, Suisse.

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EDUCATION.—A Lady residing on the South Coast, who has an only child, a girl of seven, wishes to meet with one about that age to educate with her. Quite a Christian home.

MRDE, 1, York-buildings, Hastings.

A WIDOW LADY, very successful with delicate children, wishes to receive one from two to six years. Highest references from clergy or guardians.—MOTHER, 51, Bath-road, Exeter.

MOUNT RADFORD SCHOOL, Exeter. [illegible]

NEW COLLEGE, GLIFTONVILLE, MARGATE. High-class [illegible] dent graduate. [illegible]

MANITOBA.—A Gentleman, [illegible] to [illegible] Lincoln

MARGATE.—[illegible] Local and Public School Examinations. Comforts of a Christian home. Special care taken of Indian and delicate children.—For prospectus, address, The PRINCIPAL.

STANLEY HOUSE CLIFTONVILLE, MARGATE.

Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

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A TEACHER, certificated, and [illegible]

YOUNG LADY BOARDER [illegible] or one engaged in the City, could find [illegible] refined society in [illegible] London by applying (letter) to A., Printer's Printing Works, [illegible] Cornhill.

TO CHRISTIAN PARENTS.—The [illegible] no way connected with [illegible] of recommending an old- [illegible] ENTLEMEN'S BOARDING SCHOOL, [illegible] the constant aim of the [illegible] to train [illegible] committed to his care in [illegible] of the Lord [illegible] the power of Gospel [illegible] principle [illegible] action among the boys, [illegible] a thorough and first-class [illegible]

[illegible] GROUND, NEAR and WITH VIEWS [illegible] SEA, on the South Coast, a short run [illegible] London, and afford especial facilities for out- [illegible] of Examinations passed [illegible] will be forwarded on applica- [illegible] of the Vice-Chancellors have [illegible] Wards as Pupils to the School. [illegible]

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A GRADUATE desires Tutorship in a Gentleman's family, or Mastership for present term. Strong point mathematics. Churchman, thoroughly evangelical. Abstainer, non-smoker. References given.
CANTAB, Littleworth House, Newport, Shropshire.

CAN ANY LADY recommend a [illegible] some experience with children, to take charge of a little girl nearly four years old, who is not strong, and to teach a boy of five. A good needlewoman. —Mrs. MITCHELL-CARRUTHERS, 6, Inverness [illegible]

DECIDED CHRISTIAN GOVERNESS. Recommended by Rev. William Haslam. English, French, music, rudiments Latin, drawing. Young pupils preferred. Much experience. Highest testimonials. Goodsalary.—F 1008, Albion Printing Office, Upper Sydenham, S.E.

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Appointments, Situations, &c., Wanted.

EVANGELISTIC MISSIONS.—Who ever Christians will combine for united effort in town or country, Mr. Lancelot Middleton and [illegible] are prepared to conduct services together or separately.—For vacant [illegible] apply to W. BAKER, Esq., M.A., Lancaster-road, Lancaster-road, West Dulwich, [illegible]

GOSPEL TEMPERANCE ADVOCATE. [illegible]

AS SECRETARY, MANAGER, &c.—A Christian Man (42) of good abilities, with twenty-five years' commercial experience, accustomed to [illegible] ing, and for many years actively engaged in unsectarian evangelistic work, now seeks an appointment as Secretary, Manager, or otherwise, either in connection with Institutional or Mission work (which would be preferred), or with a commercial firm or company. Highest references as to character and ability.
[illegible]

TO FARMERS IN YORKSHIRE OR LANCASHIRE.—A young Man wishing to learn farming with a view to emigration wishes to place himself as Labourer with a respectable Farmer. Would at first be willing to pay partially for board and lodging.
R. W. D., 118, North-road, St. Helens, Lancashire.

AS GARDENER, well up in vines, melons, hardy fruit, flower and vegetable culture. Active and willing. Single. Can glaze.
THOMAS ROADS, Whitfield, Falfield, Gloucester.

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A CHRISTIAN TRADESMAN (38), [illegible] has been struggling against difficulties for [illegible] years, seeks a situation. Well acquainted [illegible] the furniture and jewellery trades, but is open [illegible] any engagement. Total abstainer. 18 years' [illegible] references.
[illegible], 8, Villiers-road, Willesden-green, N.W.

YOUNG MARRIED MAN [illegible] Steward or Caretaker, Housekeeper, Collector, or [illegible] Total abstainer. Served his time in Colonial Household. Good references.
[illegible] WILSON, 1 Tavistock-street, London, N.

MAN-SERVANT, honest, sober, [illegible] ful, obliging, seeks re-engagement in quiet Christian household. Country preferred, where [illegible] two or three in family. Low wages [illegible] to particulars early.
[illegible], F, Northcote-terrace, [illegible], S.W.

WILL ANY LADY, for love of the [illegible], undertake the charge of a small Refuge for [illegible] in Bradford, [illegible]—Mrs. J. [illegible], Shannagoon Lodge, Bradford, [illegible]

AS GOVERNESS, COMPANION, OR LADY HOUSEKEEPER.—A Christian Gentlewoman [illegible] Experienced Resident Governess. English and Continental experience. Excellent testimonials and references. Churchwoman. Accomplished English, thorough French, [illegible], good needlewoman, [illegible] drawing and water-colours.—Address stating salary, and full particulars, RUTH, 4, Coldstone-villas, Hove, [illegible]

MR. ROSIER, Foley House, Ledbury, Herefordshire, engaged from 1878 to 1887 in the Evangelistic work at the Abbey Hall, Reading, carried on by Mr. M. J. Sutton, and for the past 2½ years superintendent of Lady Henry Somerset's Mission at Ledbury, is open to accept an appointment as Director or Manager of Evangelistic work, under a committee or otherwise. References—Lady Henry Somerset, Eastnor Castle, Ledbury; Mr. W. H. Mills, Exeter Hall, London; and Mr. M. J. Sutton, Reading.

LADY (young widow) highly recommended as Companion, Companion-Nurse, Housekeeper. Good appearance, cheerful, domesticated, very clever manager and needlewoman. Invaluable where trust and confidence required. Salary about £30.
G., 30, Woodland-road, Upper Norwood, S.E.

LADY COMPANION OR HOUSEKEEPER. Would not object to travel. Good references.
H. C., Cairo Craig, Trinity, Edinburgh.

MRS. PRICE HUGHES recommends competent Lady as Housekeeper, Companion and Matron. Musical.
8, Tavistock-street, Gordon-square, W.C.

COMPANION.—Young Lady (23) seeks re-engagement to elderly or invalid Lady. Would be glad to gain experience in sick nursing. Domesticated. Needlework. [illegible]

A YOUNG LADY [illegible] help with any [illegible], desires Library, 82, High-street, Clapham, S.W.

REV. J. B. BARNACLOUGH [illegible] employment for a young Jewess, aged 16. Has learnt dressmaking. Speaks French, German, Spanish, Italian, Arabic, and Greek.
40, King Edward-road, Hackney.

RE-ENGAGEMENT required as Nursery-Governess or Governess-Housekeeper. Age 22. Highly recommended. Thoroughly domesticated. Capable of managing a widower's home. A. P., 86, Bernard's Villa, Albion-terrace, [illegible]

AS NURSERY GOVERNESS or Lady Help, wanted by young Lady (22). Cheerful and domesticated.
M. M., Somerford, Chippenham, Wilts.

AS NURSE, Companion and Housekeeper, by a Lady, trained, domesticated, cheerful, and active. Good testimonials and references. A. H. S., Hilburn's Advertisement Office, 99, Strand, London.

WILL ANY LADY take young person, not strong, as Housemaid, or any light situation in country. Would give services without wages until stronger. C., 22, Duke-street, S.W.

MATRON in a small training home, or similar position, by an experienced Christian, middle-aged. Industrious, reliable, methodical. Good references.
E. M., 2, Marquess-grove, Canonbury, London, N.

MOTHER AND DAUGHTER. —A Lady strongly recommends Mother and Daughter for care of house, offices, mission house, or any place of trust. Communicants Christians. WILSON, 4, Stock Orchard-street, Caledonian-road, N.

OFFICE FOR HOME HELP, 9, [illegible] duce Ladies to Governesses, Companions, Housekeepers, Medical and Surgical Nurses. Also apply for Domestic Servants (Male and Female). Hours 10 till 5.

SITUATIONS ARE REQUIRED with Christian mistresses for two or three young women. Also a place for a seamstress or useful Help. Miss STEER, Bridge of Hope, St. George's, London, E.

AS PLAIN COOK in Christian family where housemaid is kept. Active, middle-aged Woman, member of Brethren.
70, Wellesley-road, Gospel Oak, N.W.

A LADY WISHES to recommend her late Mother's Nurse. Kind and trustworthy. Age over 40. Nonconformist and abstainer. Salary £20.—For particulars, apply, Miss BREATH, Hill Farm, Brancliwood-green, Welwyn, Herts.

A YOUNG GERMAN LADY who has lived eight years as useful Companion to a Lady, wishes to obtain a similar position, or to make herself useful in a family. She speaks French, Dutch and German, and a little English.—FRANZISKA, 2, Rue Noguez, Pau, B. Pyrénées, France.

MOTHER AND DAUGHTER, both educated and capable women, desire care of house, offices, mission-house, or any place of trust. Good managers. Active, decided Christians. Highest references.—C. R., 184, Camden-road, N.W.

A SPHERE OF WORK wanted, by one who desires to know nothing among men, save Jesus Christ, and Him crucified. Town or country.
J. C., 141, Burdett-road, London, E.

A WIDOWED CHRISTIAN LADY will be pleased to superintend the home of a Widower or elderly Lady, in return for one or two rooms or other mutual arrangement. No post-cards.
BETA, Mr. Davies, 36, Ladbroke Grove-road, W.

GOOD FIRST-RATE COOK, who, through trouble in married life, has given way to intemperance, is ready for Home for Inebriates on nominal wages, or into good family, where she could receive Christian surveillance. Highest testimonials. Travelled on Continent.—THE HOME, 13, Wyndcliffe-road, Fawcett-road, Southsea.

A CHURCH OFFICER wanted, to attend to Church and Mission-room. Must be married and an abstainer. Salary £80 a year, with free quarters.—Applications to be addressed,
Church Officer, 40, Barnett-road, W.

ADVERTISEMENT CANVASSER wanted for a religious monthly, on good commission, in connection with existing work.
ADVERTISING, 83, Bow-road, E.

TO ARCHITECTS.—The Advertiser, who has filled the positions of shop and general foreman on several occasions, and whose last building was a new bank (16 months' job) seeks a sphere of labour as Clerk of Works, where Christian character as well as practical knowledge of building would be appreciated. Joiner by trade. Aged 47 years.—INDUSTRIA, c/o Mrs. Hooper, Myrtle Cottage, College-road, Bromley, Kent.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
Homes of the Female Servants' Home Society; 21, Sutford-place, Edgware-road, W.; 229, Great Portland street, W.; and 143, Camden-road, N.W.

Appointments, Situations, &c., Vacant.

TUTOR.—Wanted (in the country, about 50 miles from London), a Gentleman, thoroughly competent, for a family of three boys, ages 12, 8, 6, and two girls aged 14 and 10.—Address, stating requirements and antecedents,
[illegible], 13, Rose-street, Newgate-street, E.C.

DOVER SOLDIERS' HOME.—Wanted a respectable, middle-aged Woman as General Servant. Must be strong, active, and a good plain cook.—Miss WRIGHT, Lady Superintendent, Soldiers' Home, Dover.

WANTED FOR MALTA, Nurse Attendant, not a lady, for elderly nervous invalid. Christian preferred, not nonconformist. Must be strong, quiet, patient, and have had some hospital training.—Apply by letter, Mrs. TROTTER, 32, Talgarth-road, West Kensington.

AS KITCHEN MATRON in a small Home for Girls. A Christian young Woman of some experience wanted at once.
Miss EBEY, W. C. Home, Friars-street, Ipswich.

COACHMAN, single-handed, to drive a pair. Christian abstainer preferred. State wages and full particulars, to
X. Y., Baker, Stationer, Hailsham, Sussex.

FOOTMAN (single-handed) wanted. Quiet place in country. Not under 25. Thoroughly experienced, active, Churchman. Abstainer. First-class references. Height about 5 ft. 10 in.
L., Ingersley, Lordswood, Southampton.

FOOTMAN, second, wanted, in the country. Butler and first footman kept. Tall. Abstainer. Christian valued.
Mrs. ARBUTHNOT, East Grinstead.

A LADY IS WANTED to act as Superintendent of Classes and Clubs for Young Women and Girls in connection with a Congregational Church Mission in Bristol, and also to assist generally in the work amongst women. She must take a real interest in such work, and should be prepared to give her whole time. A moderate salary will be given. Apply, stating age, references, &c., to Mrs. GILMORE BARNETT, Abbey House, Bristol.

LAUNDRY MATRON wanted, for a Home for Women. Must have practical knowledge, and be well recommended as to Christian character. Salary £20.—Address, stating age and references,
EDMUND GLEATON, 3, Chapel-street, Liverpool.

MATRON.—Wanted, an Assistant Matron, experienced in laundry work, for the London Female Penitentiary and Guardian Society. The SECRETARY, 191, High-st., Stoke Newington, N.

MATRON.—Christian Lady, full sympathy rescue work, for small Industrial Home (ten Inmates). Experienced. Particulars of age, salary required, references, to Rev. J. T. WREN-FORD (Vicar of St. Paul's), Bellevue-court, Newport, Mon.

RESPECTABLE MAN AND WIFE wanted, about 70 years of age, as Caretaker in City offices. Without family. Total abstainer preferred. —Address, with full particulars of his previous occupation and length of character, to
HOUSEKEEPER, 127, King's-road, Brighton.

A BIBLEWOMAN-NURSE wanted, for Mission work at the Docks. One who has had hospital training. Young, strong, and full of holy yearning for the salvation of souls. Also a Bible woman for a large but poor district.—C. J. P., Mr. Dickson, Stationer, Leytonstone-road, Bradford.

MOTHER'S HELP wanted in Gentleman's family. Capable to take charge of two small children, assist in the house, and good needlewoman.—Mrs. FRANCIS A. WALLIS, Type House, [illegible]

FRENCH CHILDREN'S MAID. —Wanted for one little Girl of 7. Must be Protestant, and about 21.
Mrs. C., St. Margaret's House, Ipswich, Suffolk.

AN EXPERIENCED NURSE wanted to take baby from month. Must have a good character, be a good needlewoman and an abstainer. —Apply, stating particulars, to M. J. B., The [illegible], Weston-super-Mare.

MOTHER'S HELP OR NURSE wanted. Both can apply, with particulars. Must have aptitude for children. Good needlewoman indispensable. One wishing for comfortable home rather than high wages. A decided Christian would be appreciated. Hand reference.
Mrs. MACKENZIE, Castlehill, Inverness.

CHRISTIAN NURSE wanted for five little children, youngest an infant. Help given. Two other servants kept. Comfortable home. Cumberland Lodge, Lingards-road, Lewisham.

WANTED by Lady formerly Governess, opening fancy business in small country town, another Lady thoroughly understanding dressmaking, good fitter. No capital necessary. Board, Lodging, and share dressmaking profits. Good personal references exchanged.
A., 2, The Cedars, Clapham-common, London.

NURSING.—Wanted at once, a thoroughly competent, trained, Hospital Nurse, or Sister to take chief charge of Infirmary, at Girls' Village Home, Ilford. Must be earnest, Evangelical Christian and total abstainer. Some knowledge of dispensing requisite. Salary £35 to £40 per annum.—Applications, personally if possible, with testimonials, to
GOVERNOR, Village Home, Ilford.

HOUSE-PARLOURMAID wanted. Age 25 to 35. Wages £16 to £18. Good waitress, plate cleaner and lamps. Christian family, very comfortable situation.
9, Upper Baker-street, N.W.

NURSES, COOKS, Parlourmaids, House-Parlourmaids, Housemaids, Good Generals wanted. All servants of good character requiring situations should apply at this office, no pains being spared to secure good situations.—Miss MAUDERS, Church-street, Paddington Green. Stamp for reply.

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What is the Trinitarian Bible Society?

The Trinitarian Bible Society was formed on the seventh of December, 1831, by "some of the best, and warmest and holiest friends" of the British and Foreign Bible Society,* under the following circumstances:—

The British and Foreign Bible Society had been formed in 1804, and one of its earliest correspondents was a Romish Priest in Swabia, who wrote, asking it for Roman Catholic versions of the Bible.

Roman Catholic versions of the Bible are not like our own Bible. Our English Bible is a translation made from the original Hebrew Old and Greek New Testaments. It is a noble example of pious veracity, and an honest attempt to give a faithful representation of God's Word, aiming only to glorify God in His Word; though, like all things that *man* touches, it is marked by imperfections. Roman Catholic versions, on the contrary, are translations of *another translation*, which is known as the Latin Vulgate; and are made on quite another principle and with quite a different purpose.

The Latin Vulgate is a very ancient version, made in the fourth century; being a revision by Jerome of still older Latin versions. In its original form it is very useful to scholars. But this is *not* the Vulgate from which these Roman Catholic versions are made! They are made from an edition which was authorised by the Council of Trent in 1546, and afterwards printed by Pope Sixtus V., and finally by Pope Clement VIII., in 1592. This is known as the "Clementine Vulgate," and is the standard Vulgate of the whole Romish Church, from which its versions are made. It differs from Jerome's ancient Vulgate, having a multitude of additions, omissions, and alterations, made in order to give a Divine support to the various errors and corruptions of the Romish Church.

The Romish Church has always been an enemy of the Bible, and when she could no longer hinder the spread of the Bible by the tortures of the Inquisition, she set about making translations of her own from her Papal Vulgate. She called these the "*antidote*," and the faithful versions which had been made from the originals by the Reformers she called the "*poison*"!

These Roman Catholic versions were made in various languages, viz., French, Spanish, Portuguese, Italian, German, Dutch, Flemish, Polish, English, &c.

The translation of this Papal Vulgate in English, is called the Douay Bible, but it does not differ in its general character from the others.

They all contain *additions* to the Word of God: they all *omit* many things: they all make *alterations*: and with one object, viz., to make God support Idolatry, Mariolatry, the Mass, Penance, Salvation by Works, Saint Worship, and other vital errors and corruptions of the Romish Church.

The following are specimens of the character of some of these corruptions:

"SHE SHALL BRUISE THY HEAD."

(Gen. iii. 15. Vulgate and its Translations.)

"This mistake of the Vulgate became the support of the doctrine of the Immaculate Conception, and has worked deeply into the Marian system."—Dr. Pusey, *Eirenicon*, p. 168.

"THOU SHALT NOT RENDER TO THEM [*i.e.*, to images] **THE SUPREME WORSHIP."**

(Exodus xx. 5. French Romish Version of *De Saci*.)

It is manifest that the addition of "*souverain*" is nothing less than a forgery, and a falsification of the text; a crime so great that we want words by which to express it. It indicates that worship of a *lower* kind (as inculcated by Romish teaching) may be rendered.

"REDEEM THY SINS BY ALMSGIVING."

(Dan. iv. 17. Vulgate and its Versions.)

"The soul of man is not subject to any ills from which it cannot obtain deliverance by almsgiving. . . . See this Prince (Nebuchadnezzar) whom an ignominious catastrophe is about to punish for his pride; the prophet (Daniel) while pronouncing his sentence shows him there is reason for hope in almsgiving," &c.—From sermon of Cardinal Donnet, Archbishop of Bordeaux, quoted in *Evangelical Christendom* for March, 1856.

"DO PENANCE."

(The general equivalent for "repent" in all the Versions from the Vulgate.)

"St. John demands not only a change of life and repentance of our sins as the Lutherans pretend, but also that we should perform worthy fruits of penance in order to appease the anger of God irritated by our sins."—*De Saci*.

"BY FAITH JACOB . . . WORSHIPPED THE TOP OF HIS STAFF."

(Heb. xi. 21. The Vulgate and its Versions.)

"Observe in these words . . . that adoration . . . may be done to creatures, or to God at and before a creature; as at or before the Ark of the Testament, now at or before the crucifix, relics, images, . . . by all which it is evident that it is false which the Calvinists teach that we may not adore image, crucifix, or any visible creature."—Note from a Romish Version.

"TURN TO SOME ONE OF THE SAINTS."

(Job v. 1. Vulgate and Versions.)

"This derisive question, 'To which of the saints wilt thou turn?' the Vulgate and its Versions thus change into a deliberate command, as above; and give a Scriptural support to the invocation of Saints."

"THEY [*i.e.*, the Apostles] **WERE OFFERING THE SACRIFICE."**

(Acts xiii. 2. Wuyk's Polish Test.)

"This is the very passage concerning which M. Vernon, when asked why he wrested it from its natural meaning, replied, 'Because he had often been asked by Calvinists, what Scripture affirmed, that the Apostles said mass.'"—Rev. T. H. Horne, *Introduction*, 9th ed., vol. v. p. 117.

* *History of the British and Foreign Bible Society*. Browne, Vol. I., 134.

"EARNESTLY CONTEND FOR THE FAITH, WHICH WAS ONCE DELIVERED BY TRADITION TO THE SAINTS."

(Jude 3. French Romish Version of *De Saci.*)

The interpolated words "par tradition" are not even in italics.

"THE PRIEST SHALL PRAY FOR HIM . . . AND IT SHALL BE FORGIVEN HIM."

This is the general equivalent for "the Priest shall *make an atonement for him*, &c.," throughout the Pentateuch, in all the Romish Versions. By this systematic perversion, the prayer of the Priest is exalted into the place of the atonement.

When the British and Foreign Bible Society was first invited to circulate these versions, the Committee steadfastly refused on principle. "*They declined again and again to assist in publishing any Roman Catholic translation.*"*

"*If foreign versions were printed . . . . they were most carefully reported as Protestant versions.*"* If grants were made, "*they were to be sacredly applied to the reprint of some Protestant version.*"

When the first invitation was received, it "was regarded by the Committee as an invitation to occupy a field from which they had considered themselves altogether excluded."† A second discussion ended in the resolve, "*that the proposal could not be acceded to.*"† And when the Nuremburg Society had gone too far in a negotiation in the wrong direction, to recede, "then, so scrupulous were the Committee, and so jealous were they of Roman Catholic translations, that some members of their body *undertook to defray the entire charge, rather than involve the Society in a transaction the propriety of which might be questioned.*"†

But the qualification for serving on the Committee of the British and Foreign Bible Society was chiefly a *money payment*,‡ and therefore in a few years men were found who forsook its fundamental principles, and step by step adopted these corrupted and falsified versions, and sent them abroad as the Word of God.§

Further, these versions contained *the fourteen books of the Apocrypha*, and hence there soon arose a controversy which had its chief seat in Scotland. It is known as "the Apocrypha Controversy." The brothers Haldane and the late Dr. Andrew Thomson took a prominent part on the side of orthodoxy; while the Committee of the British and Foreign Bible Society defended the circulation of the versions containing the Apocrypha on the ground of expediency, *viz.*, that they did good, and that some people would receive no other.

After some years of protracted struggle the voice of the Christian public forbade the continuance of this sinful practice; not, however, until Scotland had broken away, and formed its own independent Societies. In 1826 and 1827 the point was yielded, and new "Regulations" on the subject were appended to the Laws of the British and Foreign Bible Society forbidding the further circulation of the Apocrypha.‖

Why was this controversy so bitter? was then the question that occurred to many persons whose consciences had been deeply exercised, and the answer that suggested itself to some was—*It is because we never pray.* It was but too true. God had never been acknowledged in prayer! Prayer was not allowed in the councils of the British and Foreign Bible Society!¶

The question was then changed to this: Why do we not pray? And the reason was: *Because of the presence of Socinians and others on the Committee.* The remedy therefore seemed to be, first, to effect the exclusion of *Socinians*—then they would be able to pray, and then they might hope that all would come right.

To accomplish this, those who were zealous for the glory of Christ brought forward the following resolution at the Annual Meeting of the British and Foreign Bible Society in Exeter Hall, on May 4, 1831:—

"That the words in Law IX., and "of the others which prescribe the "terms of admission to the agency "of the Society, be not taken to "extend to those who deny the "divinity and atonement of the "Lord Jesus Christ."

This Resolution (and another to the same effect) was rejected, mainly on the ground that the British and Foreign Bible Society was "*not a Religious Society.*"**

A conviction that this decision had a direct tendency to dim the lustre and impair the power of Scriptural Truth,

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* "*A Defence of the British and Foreign Bible Society*," by John Radley, Esq., a member of its Committee, 1857; pp. 2, 3, 4.

† Ibid.

‡ Besides 36 elected members (laymen), the following, among others, were all *bonâ fide* members of Committee:—

(1). All Subscribers of Five Guineas annually.—(Law V.)

(2). All Donors of Fifty Pounds in one or two payments.—(Law VI.)

(3). All Executors of Bequests of One Hundred Pounds, and upwards.—(Law VIII.)

(4). "Every Clergyman or Dissenting Minister" who subscribes One Guinea annually.—(Law XIII.)

§ When these versions were adopted and circulated, the Douay version (English) was excluded by the first Law, which declares that "the only copies in the languages of the United Kingdom . . . shall be the authorised version." Hence foreign Roman Catholics can obtain their respective versions in our country, but English Romanists are prohibited from doing so. From this we argue (1) that it cannot be right to do abroad what it is wrong to do at home; and (2) if these versions *do good* to foreigners, why not do good to our own people? (3) The plea that Romanists will not receive any other is not allowed in the case of those who speak only English!

‖ Ever since the exclusion of the Apocrypha, the same Roman Catholic Versions have been circulated with all their corruptions. These corruptions have been defended very earnestly. But all *defence* is now practically given up, for our contention has been admitted by the correction of the worst of the errors in recent editions, by what are called "alternative readings." But while our argument is thus yielded, the evil is not remedied, for a "*reading*" cannot be really "alternative" if the original text does *not* admit of the two different modes of translation. If "*penance*" is alternative with "*repentance*," and "*she*" with "*he*" (Gen. iii. 15), then these "readings" are "alternative," and the evil is remedied. But not otherwise.

¶ And prayer was not allowed till June 8, 1857, when the motion "*that this Committee do open their meetings with prayer*" was carried, and option was thus given to its auxiliaries to do the same. But it was only an example, not an injunction, hence it was an example that has not been universally followed.

** The rejection of this Resolution placed that Society in a still more marked and friendly position in its relation to Socinians, and in the following July a public vote of thanks was accorded by the British and Foreign Unitarian Association to those who had advocated their cause in Exeter Hall on the 4th of May, 1831.

Whether or not Socinians happen to be on the Committee now, is not the question. The fact remains that they are *entitled*: for the rejection of this Resolution has never been rescinded, and *it stands to this day* as an open dishonour to our Lord Jesus Christ.

led to the appointment of a "Provisional Committee," to procure if possible a reconsideration of that decision.

For six months every attempt was made to induce the British and Foreign Bible Society to retrace its steps. But all efforts and remonstrances of numerous Christian friends throughout the country were alike in vain.

Those who had taken action in this matter were now placed in this position—

(1) They must either countenance this dishonour to Christ, and the other evils which had come in, from the attempt to work for God, without prayer;

(2) Or they must withdraw, and give up the work of Bible circulation altogether;

(3) Or they must form another Bible Society upon Scriptural principles.

They decided to take the latter alternative, and on December 7, 1831, a new Society was formed, Catholic in its spirit, Scriptural in its principles, Religious in its constitution, and Protestant in its operations.* To mark the circumstances out of which it grew, and the causes which had led to its formation, it was called

"THE TRINITARIAN BIBLE SOCIETY."†

(1) It believes that its work is *religious*, and that union in prayer is incumbent on all who engage in it; for it is written, "in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. iv. 6.)

(2) It believes that God's servants should "honour the Son even as they honour the Father" (John v. 23); and it is written, "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 10, 11.)

(3) It believes that the circulation of systematically corrupted versions of the Bible is displeasing to God, being in direct opposition to His express commands:—

"Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Prov. xxx. 6.)

"Thou shalt not add thereto, nor diminish from it." (Deut. xii. 32.)

"He that hath My word, let him speak My word faithfully." (Jer. xxiii. 28.)

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. (Rev. xxii. 18, 19.)

There is no appeal against these plain commands. A child can understand them. We have no choice, no liberty, no option but to obey. We cannot go beyond them to say less or more. No one on earth can give us a dispensation to disregard them. To disobey them on

The plea of expediency, is sin!

For, if on the plea of expediency it be urged of these corrupted Roman Catholic versions—

1. That they contain *more truth than error*. We reply: "It is written," "Ye shall not add to the word which I command you, neither shall ye diminish ought from it." (Deut. iv. 2.)

2. That many will *receive no other*. We reply: "It is written," "THUS SAITH THE LORD, . . . Thou shalt speak MY WORDS unto them, whether they will hear, or whether they will forbear." (Ezek. ii. 7.)

3. That many "*good men*" advocate the circulation of Roman Catholic versions. We reply: "It is written," "We ought to obey God rather than men." (Acts v. 29.)

It is worthy of very serious note, that *not one* passage of God's Word has ever been found in support of the circulation of corrupted Bibles, or against the great principles of the Trinitarian Bible Society.

In 1881, before celebrating the Jubilee year of the Trinitarian Bible Society, the Committee appointed some of its members for conference with a similar sub-committee of the British and Foreign Bible Society, and engaged to recommend the dissolution of the Trinitarian Bible Society if a satisfactory agreement could be arrived at upon these two great principles, viz:—

"*First*, that all persons having a share in the management of the British and Foreign Bible Society, shall, by the rules of the Society, be held as acknowledging the doctrines of the Trinity and the Atonement.

"*Second*, that no copies of the Scriptures shall be circulated by the British and Foreign Bible Society except such as it shall consider faithful translations of the Original."

But the Committee of the British and Foreign Bible Society saw no reason to adopt any such changes as were suggested, and so the proposed conference never took place!

The Trinitarian Bible Society has therefore no option but to maintain its own separate position, and its Scriptural principles—

(1) By acknowledging the ignorance and helplessness of man, and expressing its entire dependence upon the blessing of a Triune Jehovah by offering up prayer and praise at all its meetings.

(2) By excluding from its management all who deny the doctrines of the Trinity and the Atonement. And

(3) By circulating only the best and most faithful versions which can be obtained.

The Society is undenominational, and its work is essentially gratuitous and not commercial. Its field is the world, and it seeks the assistance, not of any particular church or nation, but of all in

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* The Edinburgh Bible Society expressed its happiness at the stand "made against the corrupt practices and principles of the British and Foreign Bible Society," and hailed "the institution of the Trinitarian Bible Society as an event which promises well, by the Divine blessing, for the interests of the truth in our own land, and for its dissemination throughout the earth."

† In 1881, the Society's Jubilee year, the following additional title was given to the Society,—

"For the Circulation of Uncorrupted Versions of the Word of God."

It was felt that the word "Trinitarian," referring as it did to the *historical* circumstances out of which the Society grew, was not sufficiently intelligible to those who had grown up in ignorance of these events.

every place who love the Lord Jesus Christ in sincerity and truth. Unlike the British and Foreign Bible Society, its object is **not** "to circulate the best translations which people will take," **but** the best and most faithful that can be obtained. It granted and sold last year **93,829** Bibles, New Testaments and Portions in **21** different languages. It made grants to **36** Missionary Societies, and to workers connected with Hospitals, Asylums, Prisons, Police Cells, Workhouses, Sailors' Homes, and Strangers' Rests; also to Railway *Employés* and Firemen. It has given thousands of Books to Sailors in **18** British and Foreign Ports; and to Emigrants of many nations, who have left our shores or passed through our country. It published in 1886 a New Translation of the **Hebrew New Testament**, by the late Isaac Salkinson, that is rapidly superseding all others. A second edition of **100,000** copies was printed for Special Distribution throughout Europe and North Africa, &c., by the "Mildmay Mission to the Jews." Nearly the whole of this edition has been circulated by that Mission. The effect of this distribution is simply wonderful. Those who read its details can only say, "What hath God wrought?" "It is the Lord's doing, and it is marvellous in our eyes." More than **50,000** have been distributed in Russia alone, in which country no Missionaries to the Jews are allowed. The Society is also printing a correct Massoretic Text of the **Hebrew Old Testament**, a work that is called for by all Bible Translators, and which must form the basis for all future Old Testament Revision. It has just printed the whole Bible in the **Breton** language, for a people who have never before had the Word of God thus circulated amongst them.

The First Breton Bible.

Our agent's account of the arrival of the first consignment of Bibles in Brittany in December last (1889) is most touching. He writes: "The first copy was sold to an old man of seventy-two, who had been putting a penny aside for many months, in order to purchase the precious volume. He has already read the five books of Moses. My wife went to see him yesterday. 'How is it,' said he, 'that this book was not put into Breton before? When I was young I saw a French Bible, which, of course, was of no use to me, not being able to read that language. At that time I said I should be willing to give a pound of my wages if I could only get a Breton copy of that book; when a priest told me that I need not be so anxious to have a book that had got rusty by time, and needed a complete change and renewal; and that book, he said, was too clever for a poor goose like me. I was then twenty-five years of age. Ever since, I have wished and longed to be able to have a Breton copy of the Bible. I feel glad and happy now; but in reading the fifth book of Moses I almost fell to the ground. The law of God was terrible, and His chastenings very severe; but what abundance of riches and mercies to those that keep His commandments! But who could keep them? Who could fulfill the law? I now understand the need of a Saviour standing between God and man. Never before did I understand the guilt of breaking the law, and the need of a Saviour. May the people or Society that has printed this book, together with the printer and all the printing machinery, be blessed; and may the light that has come over me shine brightly all through Brittany! Oh, believe me, dear madam, hundreds and thousands of poor Bretons like myself will gladly receive the book, and pray that God's blessing may rest upon both translator and Society. Please thank them for me, and tell them that if I am the only one that be made happy, I shall never cease praying for their prosperity. I hope before I meet my God to have read the book all through; and then I will die willingly. Oh, why has it been kept so long from Brittany? . . . . Is she the last of nations, that she be treated so?'

"The next morning another man was waiting at the door at half-past four for a copy of the Bible."

The Committee appeal to all who value the great principles of this

Protestant Bible Society

to aid it in maintaining those principles, and in its circulation of **ONLY** uncorrupted versions of the Word of God. The work and usefulness of the Society are limited only by the means placed at its disposal.

The Trinitarian Bible Society.

(FOR THE CIRCULATION OF UNCORRUPTED VERSIONS OF THE WORD OF GOD.)

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7, ST. PAUL'S CHURCHYARD, LONDON, E.C.

(Office in Ireland, 17, Upper Sackville Street, Dublin.)

JANUARY 31, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late DR. LIGHTFOOT, Bishop of Durham.

We heartily thank the many friends who have sent contributions to our weekly column of "Gathered Gold." A good proportion of the extracts that have reached us are of excellent quality, and we shall give them as our space permits. Friends are asked to bear in mind that the items must be brief, terse, and incisive.

It is with extreme regret that we learn that the funds of the St. Giles Christian Mission to Discharged Prisoners are in a critical state. The receipts at Christmas time showed a serious diminution, and the treasurer was unable to pay up all claims as usual. It seems that unless £1500 is forthcoming within the next few weeks, the work will have to undergo curtailment. We sincerely trust that this disastrous step will be obviated by adequate help being speedily sent to the superintendent of the Mission, Mr. George Hatton, 4, Ampton-street, Regent-square, W.C.

The spirit of Mr. Plimsoll, the sailors' friend, is still moved within him at the indifference of British statesmen to the claims of those who follow a seafaring life. He is publishing "another appeal in twelve chapters" on behalf of seamen, and the second chapter deals with the question of "deck loading." His contention, backed up by an array of facts and figures, is that during the period (from 1839 to 1862) when deck loading was prohibited, the proportionate loss of life at sea was very much smaller than it was before, and has become since. Mr. Plimsoll is in dead earnest in this matter, and frankly avows that for the future, ignoring party calls, his politics will be—"How best to wipe out England's deep disgrace: her criminal neglect of her people at sea." Every true-hearted man and woman will wish him speedy success in his crusade against neglect and selfishness.

An illustration of the tendency of so many modern writers on religious subjects to whittle away the distinctive doctrines of the Gospel and the revealed facts of Scripture is furnished by a recent book entitled, "Socrates and Christ." In his endeavour to "eliminate doctrinal considerations," the author leaves entirely out of sight the most essential requisite to any real comparison, declaring that "what we believe regarding God's nature matters very little." Such being his basis, it is scarcely surprising that the comparison which he draws is simply that between one good man and another; the Greek philosopher is contrasted, not with *the* Christ as revealed to us by the Evangelists, but with *a* Christ who is no more than a very holy man, who is to be loved and admired as setting an example for all men to follow. That our Lord's moral teaching was so much superior to that of Socrates is attributed to the difference in their surroundings and to "racial diversity"; of Jesus Christ as God and as the Redeemer of the world there is no mention. Thus it is that this "study in the philosophy of religion" is permeated by a subtle Unitarianism which is becoming only too common in some of our semi-religious liturature—and, alas! in some of our pulpits too.

A friend in Glasgow sends us the following, which will explain itself:—

DIPLOMA OF ADMISSION.

S..... N.....

CONVERSION OF SCOTLAND;

Or, the Return of the Scottish People to the Ancient Faith of their Forefathers.

UNIVERSAL ASSOCIATION

Of Masses, Communions, Prayers, Merits, and Good Works,

IN HONOUR OF

ST. NINIAN, First Apostle and Bishop of Scotland [360-432].

Canonically Established in Scotland.

I, the undersigned, Director of the Society of St. Ninian, for the Conversion of Scotland, certify that.....has been admitted into the aforesaid Association, and can participate in all the advantages, indulgences, and privileges granted to it.

PONTIFICAL BRIEF OF LEO XIII., December 1, 1889:—*We hereby grant sixty days indulgence to members joining this Association.*

✠ CHARLES, Archbishop of Glasgow.

Glasgow, January 18, 1890.

Whithorn,..... 189 F. GONZAGA, Director.

Seat of Society: Norbert House, Wigtown.

The American *Christian Union* inserts a letter from a subscriber, who first speaks of having recently conversed with theological students from two prominent colleges, who threw doubt upon the account of our first parents, upon the Flood, on Jonah, on the restoration of a dead child by Elijah, and the insertion of the book of Esther in the Canon. He then pertinently says:—

> Now, I am an old man; have been taught to take the Bible and follow its teachings, and I shall be led safely across the continent of life. But with these modern teachings of prominent and scholarly D.D.'s, supplemented by teachings of irreverent and scholarly sceptics, what may I believe and teach my children? I ask one of these men for directions to Alaska; he says: "Why, man, get 'Appleton's Railway Guide,' and follow its instructions." I do so, and suppose I find in my travels that it is full of blunders; no railway at all where it gives the name in the book; that the time tables are all wrong; and here and there the directions are printed in Sanscrit, Hebrew, or Greek, and in parenthesis here and there "poetic," "hyperbole," "tradition." Would I not throw away the guide in disgust, and trust to luck to get safely to my journey's end? Must one be an Oriental, Hebrew, or Greek scholar in order to read the Bible in confidence? What are we poor laymen to do?

Albert Barnes was a great preacher and able commentator. He said, late in life, that the difficulties he had earlier experienced in reading the Bible had one by one passed away. It is a pity that theological students do not act on the principle of waiting for more light before they scatter abroad their scepticisms at every opportunity.

Some of the Evangelical clergy, very naturally offended at recent proceedings at the Church Congress, had made up their minds that henceforth the best protest was to refuse to attend. At a late semi-private meeting, however, of the Representative Council of the Union of Clerical and Lay Associations there was a unanimous feeling, we are told, that, if only to protect evangelical interests, the Evangelicals should attend the autumn meeting of the Congress at Hull. A larger attendance of Protestant churchmen may therefore, says *The Record*, be witnessed than at previous gatherings for some years past. Certainly the records of the Church history of the fourth century show that it was the presence of the orthodox at Church councils that carried the victory for truth against Arianism.

The following confession of Keshub Chunder Sen, a half heathen, half Christian rhetorician of India, which was recently quoted in a sermon by the Bishop of Huron, may be worth repeating in these columns, as a remarkable and valuable testimony to the reality and the success of Christian missions in our Indian Empire:—

> "The spirit of Christianity," he says, "has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move, in a Christian atmosphere. Our hearts are touched, conquered, overcome, by a higher power, and this power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it."

In connection with this subject our readers may be reminded how two years ago Sir W. W. Hunter, an eminent Indian administrator of twenty-five years' experience, has spoken of the whole fabric of native society being profoundly affected by the influence of Western ideas. In a valuable magazine article he also bore emphatic witness to the eminent success which was attending the labours of missionaries in India. He has further stated his impression that there will presently be a great religious revival in that country. It cannot, then, be too often or too urgently pleaded that it is for Christian England, whose possession of India involves a very grave responsibility in religious no less than in civil and Imperial matters, to see that such a revival shall be in the direction of Christianity, which, in Sir W. W. Hunter's words, "comes to the Indian races in an age of new activity and hopefulness, as a fully equipped religion of effort and of hope." It may also be borne in mind that there are millions on the fringe or beyond the pale of Hinduism, to win whom to Christ is a vast and urgent task which faces the Christian churches. The testimony quoted above, though pitched in a somewhat hyperbolical key, shows that it is a task in which there is much that is most cheering and encouraging.

Students of the Word of God, and of ancient history, are well aware of the unpleasant fact that underneath each of the old civilisations, despite the parade of knowledge, and art, and courage, there was always a festering mass of corruption that, sooner or later, overran and destroyed the

State. Much of the romance is taken from our ideas of such a civilisation as that of Ancient Greece by a thoughtful perusal of such a volume as Professor Mahaffy's "Studies." We there find that much of the morality of the Greeks had not sufficient decency to condemn the most scandalous of offences, and that many of their public men openly practised vices, the pursuit of which to-day would probably end in penal servitude for a term of years.

That these vices are dealt with in detail in some of the classic authors, is only too well known, and one can but wonder how long such compilations will be permitted to remain the class-books at our colleges, especially now that the "higher education" is being availed of by our daughters. To be familiar with vice, even in classic lore, cannot be anything but a curse, and it behoves parents to take measures to protect their children from running such risks.

A curious suggestion has been made in the recent papers of the Palestine Exploration Society which cannot be at once endorsed by us, but deserves mention. Although the Evangelist John (xxi.) speaks of a later meeting of our risen Lord with some of his disciples at the Lake of Galilee, he joins with Mark and Luke in conveying the impression that the first meetings were either in Jerusalem or the immediate locality. But Matthew makes the trysting-place to be "a ('the' in the Greek) mountain" in Galilee. We are now told that the Mount of Olives was named "the hill or mountain of the Galileans"; having, in the influx of Passover pilgrims, been appropriated to visitors from the northern province. It would thus come to be called "the mountain of Galilee." Without committing ourselves, it is becoming clear that certain superficial differences in the Evangelists will be shown to be explainable by the usages of language at the time.

CANNING TOWN MEDICAL MISSION.

This Mission has completed another year's work among the casual "dockers" and other poor residents of a very poor district of East London. The spiritual character of the agency is fully recognised by the people, and such as have benefited by the Medical Mission have often fetched the workers to comfort and enlighten sick or dying neighbour.

During last year, 8961 patients were seen on dispensary days, and these, with 2000 others who were visited at their homes, were urged to accept God's offer of salvation. Said a woman on one occasion: "Please come at once and see Mrs. L——; she is very ill." Upon the superintendent, Dr. Laird, declining to interfere with another doctor's patient, he was told: "She don't want medicine; it's *the other thing*." "The other thing" meant "an anxious soul." The superintendent then hastened to see the woman, and had the joy of knowing that a seeking sinner and the seeking Saviour soon met. Some who have thus been visited, have passed through the dark valley, which, however, has been made light by the presence of Jesus. The Mission premises are in Quadrant-street, and the work is deserving of hearty support.

OPIUM IN INDIA.—At a meeting in Newcastle, under the presidency of Bishop Wilberforce, a resolution was unanimously adopted, protesting against the manufacture and sale of opium in India by the British Government, either for export to China or other countries, or for consumption in India itself, except for legitimate medical use.

The Queen *v.* Barnardo.

On Monday, sitting as a Court of Appeal, the Master of the Rolls and Lord Justice Fry confirmed the recent decision of the Divisional Court, that a writ of *habeas corpus* should issue for the production of the boy Harry Gossage, at one time an inmate of the Stepney Homes, and now resident somewhere in Canada. As four judges of the Supreme Court have declared that this decision is in consonance with the existing law of these realms, it would probably be an act of temerity on the part of any "layman" to dispute their ruling in its strictly legal bearings. Dr. Barnardo acted as his own counsel before the Court of Appeal, and made a gallant fight in defence of his position. He contended with vigour and force that the law and the practice in past times relating to writs of *habeas corpus* were never intended to apply to cases such as those in which he has been obliged to appear as defendant. So firmly is he convinced as to the strength of this contention that he has intimated a further appeal to the House of Lords, the ultimate depositary of available truth with respect to what British law is and is not. Human law is certainly a queer entity; and, considering the divergent interpretations of it that we so often find among the august occupants of the Bench itself, the average Briton may be forgiven if he hesitates to bow to the dictum of any one Court, or of any two Courts, on such a debateable point as the true and proper scope of the statute that has secured such an undoubted boon as this powerful engine—a writ of *habeas corpus*.

Leaving the niceties and intricacies of legal disquisition, and passing to the broad question of equity as it relates to the case before us, we feel on more solid ground. Here we can say, without hesitation, that all our sympathies and good wishes go with Dr. Barnardo. We say further, viewing the question from this stand-point, and having regard to the extremely strong expressions used by the Master of the Rolls himself in describing the "brutal" character and conduct of the mother of Harry Gossage, that the judgment he gave fills us with a sense of deep disappointment. Parental rights are the precious and inalienable inheritance of every well-disposed British father or mother. But, if it be not law, it certainly appears to us to be the plainest equity and good sense, that every parental "right" is conditioned by the due discharge of parental duty and responsibility. Where, then, on the showing of the Master of the Rolls himself, are the rights of a parent such as the mother of this unhappy boy has been clearly shown and admitted to be? Speaking always from the broad platform of equity, we assert that they are simply non-existent. And if they are non-existent, how could they be transferred to Mr. Newdigate, the real promoter of this action, who did nothing whatever to rescue the boy from the misery and peril into which he had sunk, through the gross and "brutal" neglect of the mother, in whose welfare it is said that this Roman Catholic gentleman has been so greatly interested? The Master of the Rolls, in a rough and almost contemptuous way, brushed aside the attempt of Mr. Newdigate's counsel to show that the mother's claim to consideration was not affected by her unspeakable behaviour; neither did he spare his criticism of the methods adopted by the real promoters of the action against Dr. Barnardo. Yet, ignoring all he had said on this aspect of the case, by his decision he virtually admits the right of Mr. Newdigate to set the law in motion for the recovery of the child of this degraded woman.

Whatever may be the final issue of the unseemly struggle, it cannot for a moment be denied that Dr. Barnardo has been actuated solely by a desire to further the true well-being of the boy, whose pitiful cry for help he heard and heeded. At the most, he can only be charged with a "technical" and, as he maintains, unconscious, infraction of the law, and his appeal to the highest Court holds even that view in suspense. The Master of the Rolls admitted that he may have done the very best thing for the boy, and that his action might be morally justifiable. If Dr. Barnardo fail again in his contention on the legal point, he will, of course, have to submit to the inevitable, and do his utmost to obey the mandate of the Court; this we are certain he will readily do. Lord Esher candidly remarked that, even if the boy were produced, it did not at all follow that he would be handed over to the mother, or to those who say they are acting in her name. If the Court is to consider first and foremost the welfare of the boy, we deem it very unlikely that such will be the result; and our belief is that this harsh procedure of the Roman Catholic proselytisers will not yield them any advantage.

We earnestly trust that, in the meantime, the friends of Dr. Barnardo's general work of rescue and redemption will strain every nerve to uphold and strengthen his hands in its thorough and unstinted maintenance. It is not Dr. Barnardo's work: it is the work of the whole Church of Christ. If he is now trying to do what the great body of Christians have so long left undone, there is all the more reason why they should aid him in its performance.

We understand that Dr. Barnardo contemplates issuing in pamphlet form, at an early date, the speech which he delivered before the Court of Appeal.

GARFIELD HOUSE, RYDE, I.W.—A lady writes us: "For the benefit of governesses, teachers, and ladies of limited incomes, who may desire change of air, with the comforts of a refined home, I strongly recommend Garfield House. It is conducted under the auspices of the Y.W.C.A., and principally intended for young women in business requiring rest and recreation. It is presided over by a Christian lady, with an efficient assistant, whose duty and pleasure it is to contribute to the comfort and happiness of the Home. To all lovers of nature there is much of beauty in and around Ryde. The house stands high, and is situated in one of the best and most healthy parts of the town, to which it has immediate access."

A SCANDAL TO CIVILISATION.—If certain recent statements in *The Newcastle Daily Chronicle* are to be trusted, the horrors and evils of overcrowding have been developed by Tyneside to a degree of perfection surpassing anything yet recorded. Case after case is reported in which ten or a dozen persons live and sleep in one room, as many as four, five, and six adults, regardless of sex, occasionallly occupying the same bed. Whole rows of streets are described where crowds of tenants herd in underground cellars, scarcely fit habitations for animals, and, what is more, pay 2s. 6d. or 3s. 6d. a week for the privilege. It would only shock my readers to no purpose were I to transcribe the moral and physical ruin resulting from this state of things. Surely there must be philanthropy or public spirit enough in Newcastle to grapple with such a scandal to civilisation.—*Truth*.

BERLIN.—In 1881, Pastor Stöcker, Court Chaplain, founded a work whereby sermon tracts are regularly distributed among persons unable to attend public worship. The Mission has grown steadily until, to-day the weekly circulation averages 124,000. Copies are also sent to isolated Germans in distant countries, including Egypt, Syria, and America.

"Come, ye Children."*

MR. WAUGH is well and favourably known as secretary of "The National Society for the Prevention of Cruelty to Children." With the kindly object Mr. Waugh has in view, every true Christian must feel in utmost sympathy. We can hardly conceive of legislation being better applied than in the endeavour to rescue children from the shameful neglect and cruelty to which, alas! they are too often subjected by parents and guardians, who are only such in name. If any humanitarian rights deserve to be conserved, it is certainly those to which the defenceless young of our country lay claim, and, to all fit and proper action in that regard, we wish the heartiest God-speed.

There are, however, interests higher than humanitarianism can touch. It is possible to have benevolent feeling, and little or no spiritual perception. Mr. Waugh assumes that they are synonymous; in many parts of his book he virtually states their identity; but we cannot go with him in such a contention. That the Christian must be humane goes without saying, but to put the converse of the proposition as true is, indeed, to perpetrate a glaring *non sequitur*. To say that in Mr. Waugh's work the humanitarian conception overrides everything else, that it is the touchstone and resultant of all excellence, is to do him no injustice. In the whole course of our reading we have met with no work in which mere humanity, or natural kindliness of feeling, counts for so much. Even Christ Himself, according to these representations, describes in effect no other orbit; and the highest and apparently the only claim to be his, is made to centre in kindness to one's kind.

We feel that Mr. Waugh, in issuing this work, designed for the perusal of children and their teachers, has incurred very grave responsibility. No doubt the book has certain points of interest; it is a repertory of stories, many of which are illustrative of child life, and occasionally a Scriptural expression is explained in a fresh and forceful way. But, when we have said that, we have said all that may be favourably instanced. His theological teachings are deplorable, and, as these constitute the moral of every story, there is scarcely a chapter in the book that we can commend. Some are worse than others, and we earnestly hope, despite the attractions of story and illustration, that but few of the young or their teachers may have their religious sentiments formed by the work.

It is unspeakably sad to have young people taught that they may be Christians without any new birth. That this is a favourite doctrine of the author appears ever and anon. Let one passage suffice:—

> When you are a man or a woman grown you cannot then begin to be a field-flower pupil of Jesus without becoming a simple child again. You will need to be born again. Babes and sucklings can begin; but not the wise, until they are willing to be as innocent and foolish as the world always counts the religion of a child.—p. 95.

Another favourite article of teaching is the inherent goodness of the human heart. Even the worst men, it is said, "respect, honour, indeed, revere the Divinely good—hav e, indeed, something in common with it.' —p. 9. According to the Master, "the world loves its own," and hates his people. But, according to Mr. Waugh, the world has kinship, even at its worst, with the Divine.

In several chapters the baby is all but deified. Thus p. 21: "The true beginning of the eternal religion was neither in the prophet nor in the priest. It was in the power of a baby's sleep and smiles." Again, "There is very little distance between a baby and his rule and the rule of God. They are both majesties by the same spirit."—p. 40. Later on in the same page the baby is styled "God's vicegerent." We cannot too seriously deprecate such a line of description.

We touch a still graver point, however, when we come to Mr. Waugh's interpretation of the cross of Christ. Essential error here is fatal, and nothing can make amends for such a fault. Mr. Waugh has not a word to say of the sufferings of Christ as expiatory; or as a satisfaction to Divine justice; or as an atonement for guilt. There is nothing about substitution for offenders; or justification by his blood; or salvation from wrath through Him. The whole transaction is reduced to the level of necessary interposition. As William Ingram, engine-driver, sacrificed his life to save the passengers, so did Christ interpose for our rescue. The question arises: How is the parallel made out? William Ingram bore the consequences, in his own person, of the bursting boiler, having given such warning as enabled the passengers to make good their escape. But what answers to the bursting boiler in Christ's case? If there be no wrath against the sinner, no guilt to be expiated, no demands of justice to be met, how are the wounds of Jesus to be explained? And what is the nature of the deliverance rendered? How does his dying save? Can it be credited that the only answer Mr. Waugh has to such inquiries is the moral effect which the story of Christ's sufferings has on the sinner's heart? We would not, on any consideration, do the author injustice, and we have pondered his teaching on this point with especial care, but can find no other result than that above noted. His meaning, indeed, is but too obvious. The story by which it is feathered tells how a boy named Tom unwittingly grieved a friend by robbing a bird's nest; and the sight of the friend's distress—the knowledge of the wounds he had caused his friend—opened Tom's eyes to the God-life within himself, which for eleven years had slumbered all unknown to its possessor. "So it is through One who was wounded for our transgressions that we get *power to become the sons of God*."—p. 268. Thus children are taught that the sight of "their selfish ways wounding their parent's heart, and, above all, wounding the heart of that Friend of children, the Man Christ Jesus," is the means of bringing out of its hiding-place in the heart "the diviner, nobler, more blissful and hidden life."—p. 268.

In conclusion, we entirely fail to see, on Mr. Waugh's principles, any sufficient place for the doctrine of regeneration. Thus, based on a simple act of ordinary humanity, as shown by Henry VIII. of England, Mr. Waugh observes: "That was a little bit of 'the spirit of life'—the same life that was in Jesus. King Henry might not know it, but for that moment he was moved with the feeling of God. If he had always felt towards all flesh and blood as he felt then to that girl, he would have known what is the constant fulness of Christ. It is such men, in such moments, who are 'children of the Highest.'"—p. 145. After this, it can surprise no one t learn that "his (*i.e.*, Christ's) Spirit is a way of treating people and feeling to them."—p. 113. To such a lame and impotent conclusion is the Scripture, "He hath given us of his Spirit," reduced.

But enough! The judgment of this work we leave to our readers. If our finding is adverse, we can truly say it has been arrived at with the utmost reluctance and pain. We esteem and love the author for his work's sake, and nothing but a sense of faithfulness to God and responsibility to souls has led us to give such prominence to our view of his book.

* "COME, YE CHILDREN." By Rev. Benjamin Waugh. *Cassell & Co., Limited.*

BIBLE WOMEN AND NURSES.

THE record of the London Bible and Domestic Female Mission is in every respect full of living interest. The Mission employs no fewer than 150 Bible-women and seventy nurses in all parts of the Metropolis, under the guidance of 160 lady superintendents. Moreover, forty-one Bible-women and two nurses are engaged, under the auspices of the Mission, in similar work abroad. Several admirable institutions, including a Training Home for young servants, and a Convalescent Home, are affiliated to the work, which is described month by month by sympathetic pens in the pages of *Bible Women and Nurses*. (*Cassell & Co.*) This magazine is rendered specially attractive from the fact that the articles are frequently brightened with illustrations of London as it was in days long gone by.

The work of the Mission is beyond all praise. It proceeds so silently that many friends of Christian benevolence are quite ignorant of its operations. Yet, in *Bible Women and Nurses*, Mrs. Selfe Leonard, the hon. secretary and general superintendent, who has some devoted helpers, affords ample evidence of the deep and wide-spread influence of the Mission. The Bible-woman, by house to house visitation, is brought face to face with each family in her district. Her office is to instruct the ignorant as to the better life; she is, moreover, a true friend of the people, inviting them to meetings, as well as putting the Word of God within their reach. The nurses who work by their side are also earnest Christian women, and they endeavour, in all patience, to benefit the poor and comfort the infirm. Mrs. Leonard, describing this type of labourer for God, says: "A larger share of patience must she possess than those who work in the well-regulated hospital, where cleanliness and order reign. She must be of good physique, and able to stand exposure to all weathers. She must be above no kindly office; and she requires great tact and persuasive power in dealing with the people."

The nurses are a blessing to many mothers in trying times, and their daily attention has given many young children a start on the road to good health. They teach undomesticated women how to prepare wholesome food, and drive home their verbal lessons by consistent practice. It is well that the Gospel message and loving care for the sick should thus go hand in hand. Generous friends enable the workers to help some of the poor by providing them with clothes and other comforts, and altogether the Mission promotes a gracious and very needful ministry.

Writing of the nursing work, Mrs. Leonard says: "Vast strides have been made during the last few years in all that concerns the nursing of the sick. We endeavour to keep *au courant* with all that is done by others, and we rejoice to know that there is no nursing institution in London, caring for the sick poor in their own homes, that sends out its nurses on their districts better provided than our own."

The central office of this excellent Mission, which is affiliated to the British and Foreign Bible Society, is 2, Adelphi-terrace, Strand, W.C.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XX.—THE DAYS OF NOAH.

1 Peter iii. 20.

It would be unwise to load these columns, where space is so precious, with laboured references to the various and conflicting interpretations which have been put upon this difficult and much-debated passage. It appears better, after much studying of them, to take the words as they stand, and seek to set forth in clear outlines the thought which seems to have been in the Apostle's mind; so far at least as the present writer conceives of it. The main idea is of course a comparison between the experiences of our Lord and those of his suffering followers. The sacred writer was striving to the utmost to sustain and comfort them under the severe stress of persecution through which they were passing. "Take heart," he seems to say, "your sufferings are not exceptional; they run in the Divine family; even our Master was not exempt from them; He also suffered in the flesh; but his sufferings did not stay his blessed ministry; nay, they even augmented his sphere of usefulness; "He was quickened in spirit," in which also He went forth to herald his accomplished work in regions to which, but for death, He had not obtained access. So shall it also be with you. Your sufferings shall not clip your wings, but add to your powers of flight. The things which happen to you shall fall out rather to the furtherance of the Gospel; and it is through death that you must pass up to share his glorious resurrection and imperial power.

I. An Historical Fact.—"Quickened in spirit, in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah."

In one of Isaiah's most splendid passages, the king of Babylon, having fallen at last before that mightier monarch who comes with equal foot to the hut of the peasant and the palace of the king, is depicted as a thin, pale ghost entering the abodes of the departed. And as he comes the shades of the kings of the nations and chief of the peoples stir themselves, and with thin voices accost him in tones of withering sarcasm: "Art thou also become weak as we? Art thou become like unto us? Is this the man that made the earth to tremble, that did shake kingdoms?"

But surely the abodes of the departed were stirred after another fashion when the Son of God, having welcomed the dying thief to Paradise, refused to rest there after the strain of his long conflict and agony, but started forth to spend the brief interval until his resurrection in proclaiming with herald voice the wondrous news of accomplished redemption. This is surely the emphatic teaching, not of this passage only, but also of that marvellous announcement of the Apostle Paul in the Epistle to the Ephesians: "He descended into the lower parts of the earth," a phrase which was constantly used among the Jews for the nethermost abyss, the unseen Hadean world, the abode of the departed. On such testimony as this, the Church in all ages has affirmed, *He descended into Hell* (the word *Hell*, of course, standing, as it does so often on the page of Scripture, for *Hades*). We do not know the full burden of our Master's message there. It is not declared, and all our surmisings must fall short of the reality. All that we need to notice is that the word employed of his ministry is carefully chosen, and only includes the work of a *herald*, as distinguished from that of an *evangelist*.

It may be asked why He preached only to those who were disobedient in the days of Noah? Why were his messages confined to these? Were there not many more who had been disobedient at other periods of the world's sad story? But none of these are excluded. The sacred writer does not say that the Lord addressed no others, but that He certainly addressed these. And our attention is thus focussed on them, because it was his desire to guide our thoughts to a comparison, already forming in his mind, and casting its shadow over his words, and which would draw lessons from the days of Noah for our own.

Are we then to think that these spirits had another chance, and swarmed, as the mediæval artists loved to depict, in rejoicing crowds after Christ into Paradise. There is nothing of this sort in these words. And it is a mistake to trust exclusively to inference in a case so utterly removed from human cognisance and experience. We shall know soon. The Bible turns our thought from speculation about the future to life in the living present. "What is that to thee? follow thou Me."

All that we need to concern ourselves with now is this fragment which Peter has handed down to us from the posthumous sayings of Christ, when He taught them for forty days, and "spoke to them of the things pertaining to the kingdom of God." We must clearly understand that Christ's death did not stop his usefulness, but that He ministered still, just as Joseph, when cut off from his duties in the palace, ministered to his fellow-prisoners, proclaiming to one his deliverance, and to another his doom.

(2) A Confession.—The story of the Flood seems to have made a great impression on the mind and heart of the Apostle, and the event is constantly on his lips (2 Peter ii. 5, iii. 5, 6, and 7). And here he follows closely on the words of his Master, who compared the days of Noah with those of the Son of Man.

We need not stay to describe in detail the days which were before the Flood, or *the condition of the old world*. Its course was precisely similar to that of the world around us still. "They ate, they drank, they married, and were given in marriage." The arts and sciences were richly cultivated. Gigantic engineering and architectural works must have abounded, or it would have been impossible to construct such a marvellous vessel as the ark. Refinement and civilisation, side by side with abnormal and horrid crimes. The giddy pursuit of pleasure; the eager search for wealth; the lawless gratification of evil propensity; the reckless disregard of the claims of God; the rush of the torrent of evil and unholiness in spite of the remonstrances and pleadings of the grey-headed preacher for a hundred years. All these are what we see to-day around us in confused and grievous manifestation.

And there is as little need to describe *the new world* into which Noah and his children stepped down from the mountain slopes on which their ark grounded. How delicious the balmy air, the green grass carpeting the ground, the luxuriant growth of vegetation from the soil enriched and fructified by the alluvial deposit of the waters! It was a world from which sin, and crime, and evil, had been purged, and Creation seemed already to anticipate the vision of the seer: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."

But surely that old world is very significant of the old life into which we are born by nature; and that new world of the new life into which we enter in regeneration. And the Flood of water, through which Noah passed from the old into the new, bearing him onwards on its broad and swelling bosom, from evil and familiar scenes into new and ecstatic surroundings, is a type of the blessed experience of which the Epistles so often speak; when believers through faith in Jesus pass out of the old life of selfishness and death, into the glorious new life of resurrection blessedness; when they sit with Christ in the Heavenlies; when they reckon themselves to be dead indeed unto sin, but alive unto God; sharing the spirit of the Saviour's death, and of his resurrection; at such times they may be said to repeat the experience of the patriarch, when he passed from the old world into the new.

The early Church was accustomed to set forth this spiritual experience by the outward act of immersion in water. Believers who had avowed their desire to pass from their previous life of sin into the blessed life of fellowship with the risen Saviour were buried under water in the likeness of his death, and were lifted again above the water in the likeness of his resurrection. The water in the pool or river might thus be compared to the waters of Noah's Flood, because through each there was a passage from the old to the new, just as in the grave of Jesus there was a passage from the more limited life of the flesh into the freer life of the Spirit. "Though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." Baptism, then, has no sacramental efficacy. It does not cleanse away any stains of filth contracted by the spirit. The early believer left the water as he entered it, with this difference only, that he suffered no longer from an evil conscience, but had the verdict and comfort of "a good conscience," looking up clear-eyed and glad into the face of God. There are no trifles in the kingdom of God. And the obedience to a mere outward rite may make a world of difference between the uneasiness of an evil conscience and the answer of a good one.

III. An Analogy.—We have now seen three facts. First, that Christ's sufferings did not hinder his heralding his finished work. Second, that He heralded it to the spirits who in Noah's day were disobedient. Third, that we are like Noah, and Christ, too, in having passed through the waters of death; not the death of the body, but the death of the spirit to its former tastes and delights, because it has entered so fully into the meaning of Christ's death, and into participation with his new life.

What then? Since we have entered into this new and blessed life, are we to be indifferent to those who belong to the old world

and life from which we profess to have passed away? Nay, that cannot be; the very metaphors on which we have been dwelling exclude such a thought, and banish it into the limbo of ghosts. In the light of these analogies it cannot be tolerated for a moment.

Of course it would have made the analogy more complete if it had stood on record that Noah, after the Flood, had continued preaching to his old companions. But that could not have happened. Yet the same purpose was served, though with a slight change in the person of the herald. For Jesus, whose death and burial were symbolised in the Flood, of whom Noah was a type, and with whose death we are identified, went to these self-same spirits, and spake with them. It was equivalent to Noah going; nay, it was better. Certainly the spirit of Noah's ministry was fully realised in that of his great Antitype.

Judging then by analogy, if by nothing else, it becomes us to herald the tidings of the cross to the old companions of our former life. Let us, as it were, go back to them across the waters of the death-flood, not to live again in that world which we have abjured, but to fulfil some office to those who have been left behind, and who, in this case, have a further opportunity of embracing the Gospel message, and crossing with us into the true life which we proclaim.

Yes, and even their persecution of us should not hinder our efforts for their salvation. Indeed, we shall probably discover that our very sufferings will loose our tongues and enlarge our opportunities. In the stocks we may so sing praise that the prisoners may hear. In Cæsar's house, our bonds for Christ will be manifest in all the palace. In our martyrdoms we shall light fires which shall flame up over the world, and shall never be put out.

Noah's Flood makes us think, not only of that symbolic death which is as much the theme of Rom. vi. as of this passage, but of that literal death, which these believers had to face in the form of martyrdom, and which, unless the Lord come first, we too must experience. But in whatever form death comes to the believer, whether in the acts of daily self-denial, or in the definite abjuring of some form of evil, or in the dissolution of this natural body, it may be met calmly and joyfully, because it is always followed by resurrection.

Through death we follow our Master's steps, which lead to the upland lawns through the valley of the shadow of death. Let us fix our constant gaze on his resurrection, which is a type of ours also, as He takes his place on the right hand of God, "having gone into heaven, angels and authorities and powers being made subject unto Him." We shall share that power only in proportion as we are willing to share his death.

MARIENHAUS, WIESBADEN, conducted by Pastor and Mrs. Ziemendorff, finds its work in various spheres. Four ladies have already associated themselves as deaconesses, and carry on Sunday-school and visitation work, including the nursing of the sick. Other operations will be embarked upon, as God may give blessing and dispose his servants to help.

CAPE GENERAL MISSION.—In the second "Quarterly Letter," issued by Mr. Spencer Walton, the following details are given of the locale of the workers:—"Mr. D. Kidd has gone with Mr. Michael Coates to the Orange River Railway Extension for a few weeks, to give the latter, our youngest Missionary, a good start; they are doing a real work, both among coloured and white people. Mr. Malcomson, whose destination will eventually be the Gold Fields, has gone for a few months to Wimberg, in the Orange Free State. God is owning his quiet, steady, plodding work wherever he goes. Mr. Walklett is fairly established in the Kimberley compounds at last, and doing a good work among the dark heathen. Mr. Jackson, the Railway Mission representative, is working his way back to Cape Town from the Eastern province. He is doing a most blessed work among the railway employés. Miss Wright starts from Kimberley on a mission tour as far as Natal. She has been doing good service at Kimberley, and has had some very real conversions there."

With the Brough Nurses.

IN one of the late Lord Beaconsfield's novels an advice to this effect is given: "Keep your eye on Paisley." Whatever may have been in the writer's mind when he penned these words, this is certain, that there are many labours of love carried on in Paisley which deserve the attention of all who are earnestly grappling with "the sins and sorrows" of our large towns. Among these, the work done by the Brough Nurses deserves honourable mention. They are four in number, and dwell together in an institution which is situated at 7, George-street. The superintendent is Miss Mackay, a lady of ripe Christian experience, sound judgment, and great tact.

One of them is detailed for special work in the local infirmary, among those who as convalescents leave that admirably managed Institution. The others, the superintendent included, are employed in visiting in the town. Cases are brought under their notice by the missionaries and Bible-women, who are held bound by the Brough trustees to visit regularly all the poor families of the town. These trustees are seven in number, and to them is committed the administration of the large sum of about £140,000, which was bequeathed for educational, charitable, and religious objects by Mr. Peter Brough, who died in Paisley a few years ago. One of these objects is thus set forth in his will:—

> My trustees shall apply annually six hundred pounds of said income in employing and paying such number as they may judge proper of qualified females (or of males when they deem it expedient), who shall devote their whole time to the visiting, consoling, and comforting of afflicted Christians, and to the reading to them of the Bible (see Matt. xxv. 36: "I was sick, and ye visited Me")...My trustees may from this fund, should they deem it expedient, make distribution of coals and clothing to persons recommended by the visitors before referred to.

It is in the carrying out of these instructions that the Brough nurses are employed, and the sum spent last year on and through them and their coadjutors, the missionaries and Bible-women, amounted to £858. Full reports as to the work done by all employed under this scheme are regularly handed in to the trustees, who are assisted in the practical oversight and management of it by a committee of seven ladies. These reports are very thoroughly considered by the trustees, and every care is taken by them that the real objects of the testator are carried out.

The nurses are not allowed to assist the sick poor with money, unless in very exceptional circumstances, as there is in the town an efficient "Association for Improving the Condition of the Poor"; but they are expected to see that their patients have proper nourishment and sufficient clothing; they also can employ women to clean and keep comfortable the houses in which the sick poor are found, and also to wait night and day upon lonely patients, who, without their help, would be dependent upon neighbours for occasional visits.

In their daily round of duties they go through a great variety of work, as may be learned from the following facts in the report for 1889:—

> On the books at the beginning of the year, 51; reported during the year, 356; received the use of air beds, iron stretchers, &c., 111; died, 77; on the books at the close of the year, 61; total number of visits by the nurses, 5809. Attendance was given on 41 cases of consumption, 17 of bronchitis, 13 of paralysis, 10 of abscesses, 8 of cancer, 7 of spine disease, &c., while the largest proportion of those visited suffer simply from age and debility. In connection with the infirmary work 386 received clothing.

Whilst all these people are being regularly ministered to by the missionaries or Bible-women, they also have their spiritual interests looked after by the nurses, all of whom are earnest Christian workers. The results of their labours are very gratifying, and this is not to be wondered at since they prove themselves friends indeed because friends in need. They enter a home where hearts are softened by affliction, and, as they manifest a kindness which all can appreciate, they get a ready ear to the story of redeeming love. Many conversions have taken place under their quiet yet telling ministry, and they can now point to happy homes which were scenes of riot and debauchery when they began to visit. Often, too, they come upon devoted Christians who have been reduced to great straits through misfortune and affliction, and these have their tenderest care.

An illustrative case of this kind may fittingly close this brief notice of a most useful and Christlike Mission. The Superintendent, some months ago, climbed the rickety stairs of an old thatched house in a poor part of the town, and, on knocking at the door to which she had been directed, heard from within the words, feebly uttered, as by one in great pain, "turn the key." On entering the low attic-room, she saw an aged woman, lying on some straw spread on the floor. She was suffering from cancer and rheumatism. She had not always been so destitute as she now was, having for long years kept a gentleman's house. On his death, her reverses began, as she was getting old and had no relatives. Lower and lower she sank as disease crept upon her, and now she was in her extremity, which she had been told was God's opportunity. She had been for years a decided Christian, having been led to the Lord through earnest searching of the Word, to which she went on being awakened by a neighbour putting to her the direct question, Are you saved? but her faith had been greatly tried by the privations through which she had passed. Sunshine, however, came to her, when the Brough nurse entered her room; and now she lies in a comfortable bed, whilst her room is tidy, and in it Christian friends gather to sing the hymns she loves and pray with her. Two of these are her own spiritual children, who were led to decide for Christ by her faithful words, backed as these were by her whole manner, which beautifully illustrates, from day to day, that suggestive saying of Paul, in his old age, "I have learned in whatsoever state I am, therewith to be content."

GOSPORT SEAMEN'S MISSION.

THE thirty-sixth anniversary of the Portsmouth and Gosport Seamen's Mission was recently held. Major-General Stirling presided, and briefly spoke. Those who braved the storm and attended the meeting were amply repaid by the stirring news that Mr. Cook and his helpers had to tell.

The most important branches of the Mission are: a Bethel, situated in South-street, Gosport, where the poor of the town are gathered week by week to hear the Gospel; a Resort for Watermen and Fishermen, who frequent the locality known as the Beach. The work that seems to be the most important is that carried on by the two Gospel ships, *Mystery* and *Herald of Mercy*. For the past nine years Mr. Cook has visited many of the French seaports. The people eagerly flock on board wherever the Mission vessel puts in. One outcome of these visits is the Mission House and Hall in Trouville, opened in August last. It was hoped that it would be opened free of debt, but there is still about £250 to be raised.

Mrs. Deane Browne, who nobly helped Mr. Cook last year, testified at the annual meeting to the good the Mission is doing at Trouville and in other places on the coast of France. This work needs the prayerful and hearty sympathy of all Christians.

THE OPIUM TRAFFIC.—A monthly prayer-meeting has been established, under the auspices of the Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic. The meetings are held on the first Wednesday in each month, from twelve to one o'clock, at the Conference Hall, Mildmay-park, N. Dr. Maxwell, 104, Petherton-road, N., is hon. secretary of the Union.

Sketches from Life.

THE STONE-MASON.

A PLEASANT afternoon for a walk. Which way shall I go? Master, guide where Thou hast need of me. The answer seemed clear: to go down with some sheet almanacs to a certain wayside inn, and back by the Potteries. Thus provided, I set out.

A more timid, nervous person, by nature, than I, it would be difficult to find; but the Lord has lately been teaching me that his strength can be made perfect in weakness; that when I am weak, then am I strong. Praying Him to prepare the way, and give me words to speak, I felt my courage rise.

Two men standing near the public-house accepted tracts, and I then made for the door, and knocked. I asked for the landlady, and after a few minutes a young woman came down. Unfolding the almanac, I pointed out the "royal invitation," and told her I wanted it put up where the men could see it. I went on to speak of the everlasting life beyond: would it not be well, if, even here, some might read the message of God's love, believe, and be saved? She willingly agreed to put it in the parlour adjoining the bar. After a little more personal talk about Jesus, who not only is our Saviour from sin and eternal death, but our living, present Friend, I left.

Arrived at the Potteries, I inquired for the foreman. Not seeing him at first, I gave the almanac to a young clerk at the office, telling him it was my wish that it should be placed in the shed where the workmen had their dinner. While I was giving a few tracts to the men, I came upon the foreman himself, and explained my errand.

"Oh, yes, I shall be glad to; it was what I was thinking of and wanting; much obliged to you."

Full of thankfulness, I went on my way. Just before reaching the village, I noticed a stone-mason at work. I handed him a small book, asking him to accept it, if not too busy. The old man came forward with alacrity, and said: "About Jesus? Yes, indeed I will, and wish there were more about Him. He is worth it. Why, He's everything; not only Saviour, mind you, but High Priest, Friend, King, everything—substitution, intercession, sanctification—isn't it glorious? and then there's all that's to come!" So we spoke together of the riches laid up for us in Christ, and of the present knowledge of them, imparted by the Holy Spirit through the Word.

The dear old man seemed brimming over with joy as he related the goodness of the Lord to him, and went on to tell me about a mission work that he had just commenced in a district some two miles off. "To think, miss, that it's only the last fortnight I've begun to speak for Him, now in my *seventy-sixth* year. It was all by accident, like. I could not sit under the new minister where I'd always been, for it wasn't the Gospel he preached. So I went to a place where they don't mind about names, but just "Jesus only." Someone asked me to speak a few words, and I did, and afterwards the people all came about me, and I felt 'twas wonderful. To think of its being a talent, like, lying buried all these years! So we've opened a mission-room, away where there's no church or chapel within a mile, and a lot of people come, all poor people. I wish, miss, you'd come and speak to them some Sunday afternoon; why, if it's one soul saved, think what that is for all eternity."

True, dear Christian brother, and I love the poor; for did not my Lord choose his earthly friends from amongst them. I have promised to go some Sunday across the heather hills, if the Master sends me; and my old friend and I both think He will. H.

Teachers are much wanted in the Sunday-school of St. James' Ragged School, Notting Hill. Address—Miss E. F. Powell, 5, Notting Hill-square, Campden-hill, W.

ABOUT A SPANISH PEASANT.

FRANCISCO GUTIERREZ, a simple peasant of the south of Spain, was converted through reading the Word of God in 1870. In the early days of his Christian life his zeal was an all-devouring one. He was a man of *the* Book, early and late, anywhere, everywhere, he was preaching the glorious old, but to him new, Gospel, till people told him that the book was turning him mad. Those who knew him at that time say that his denunciations of sin and of the system of the Church of Rome were terrible; people fled from them and from the preacher, shutting themselves up in their houses.

Of course such a John the Baptist was soon persecuted, and was brought before governors, both civil and ecclesiastical, for Christ's sake. None of these things moved him; fearlessly he held on his way, and God upheld and blessed him. Of the few who followed him in those dark days some turned back to Rome, while others were afraid to confess him. Thus it came to pass that one Sunday morning, Francisco found himself all alone in the little room in which he had been wont to preach the Gospel. Opening door and windows he preached to an empty room with all the force of his powerful voice, "If they won't hear inside," he said "they shall hear outside." This would appear to have been a turning point in his life, for ever afterwards men and women gained courage to come to the front and were converted.

Thus amid storm and persecution was founded a true Church in his native town of Tznatoraf, on the slopes of the Sierra Nevada. To-day, in the largest room of Francisco's house, forty souls meet every Lord's day to worship God in spirit and in truth. As the direct and indirect effect of his labours, there exist in his native province five other little groups of Christians, who speak of Francisco as their "father in God." It is said that one hundred souls have been led to Jesus through him.

At the beginning of 1888 this good man experienced a failure of health, and, in the hope of prolonging his life, he was induced to leave his mountain home and seek new strength on the warmer plains. This was not however, the Father's will. August last found him once more at home, very ill, and, though he rallied a little and paid one more pastoral visit to an out-lying congregation, his public service was over. At this time he said to a Christian brother, "When I am taken I hope that my friends Mr. and Mrs. Armstrong will be with me." God arranged that it should be so. The good man was suffering from that most painful complaint, cancer, but he grew daily in grace; and humility, gentleness, and love, shone out more and more. A few of the members of the church were assembled in his room. They were praising the Lord, for no one doubted that glory was soon to be the eternal inheritance of their brother, when the dying man said in a loud voice, "I am saved, I am saved." These were his last words; there was a short time of suffering, and Francisco Gutierrez fell asleep in the Lord. The text for the day was Heb. xii. 22-24. Next day his remains were laid in a new Protestant cemetery and many of his townsfolk heard at the side of the open grave that Gospel which had been to our brother "the power of God unto salvation." The message was not spoken in vain "We have been deceived," they said (by the priests), "what the Protestants preach is the truth."

As to the work at Tznatoraf, God has provided for it. For some time Juan Tavera, whose Christian wife is a Swiss, is the unpaid pastor. This Spanish brother is an out and out Christian. God has placed at his side an elder of tried faith and considerable experience. We expect to see God's blessing in this place increasing, for is it not written "Their works do follow them?" L. B. ARMSTRONG.

Linares, Spain.

CHINESE IN AUSTRALIA.

BEING on a visit at Ballarat, in Victoria, lately, I went with some friends to a meeting, one Friday evening, for Chinamen, at the small Chinese Mission Church in Ballarat East. A Christian lady, the president of the Women's Prayer Union at Ballarat, takes a very great interest in the Chinese, and helps the native Chinese minister in conducting this meeting every Friday. She also gives the Chinese a tea sometimes. Though a very wet evening, there were about thirty Chinamen present. Hymn books, with some of Mr. Sankey's hymns translated into Chinese, were distributed. The Chinamen sang heartily. One hymn was "Rock of Ages, cleft for me." Nine other Chinamen prayed earnestly in Chinese, one after another. There were no long pauses and tedious waiting for one another, as is often the case in our white people's meetings—they just seemed to pour out their souls in prayer to God.

Mrs. M—— prayed in English, and read a portion from the Bible; then I was asked to tell them something of the mission work I had seen in South Africa. One of the two native Chinese ministers translated my words into Chinese. The other prayed in English. We shook hands with many of these dear Christian Chinamen afterwards. One old Chinaman was introduced to us who had been an opium smoker for twenty-five years; but had not touched it for the last six months. Those who know what a terrible disease opium eating becomes after a few years or less, will understand that only the grace of God could have accomplished this.

I well remember visiting a Chinese town between Scaredale and Ballarat a few years ago with a friend, who at the time conducted a fortnightly service for the English wives of the Chinamen at Sleddon. We visited the houses first to invite the women to the meeting. One young English woman was an opium eater; her face looked white and bloodless, her hair thin and gray, and her teeth decayed. She told us, in a tone of utter despair, that it was no use asking her to come to the meeting; she had become too confirmed an opium eater to be able to give it up now; but she told us to try and reach the younger women, who had not yet become confirmed opium eaters—there was still hope for them, but for her it was too late—and she herself tried to persuade them to come in. She seemed to have not the slightest doubt that she could not receive the Gospel unless she was willing to give up opium. And though she so far yielded to our entreaties as to be present in our meeting, not one ray of hope seemed to illuminate her poor, prematurely aged features.

Her white hopeless face haunts me still. Surely one of the proofs, as noticed not long ago in THE CHRISTIAN, of the awful consequences following our sin as a nation in having forced opium upon the Chinese. One who has worked in the Chinese opium-dens in Little Bourke-street, Melbourne, trying to rescue young English girls who are found in such numbers there, told us a few days ago that he has seen English girls as young as ten years of age in these opium dens. He also mentioned that, thank God, the Salvation Army has been able to rescue several of these. Shall we not—all God's children—plead with God in prayer, and use all the means in our power to seek to abolish this awful opium traffic.

E. S. H. R.

LADS OF PENTONVILLE HILL.—The "Red, White, and Blue" Christian Institute, of Cumming-street, Pentonville road, N., is open every night except Wednesday for lads over fourteen. The immediate object is to provide for the recreation and education of many who would otherwise be on the streets; and, beyond this, efforts are made to influence the young for their highest good. The work has grown so much of late that the accomodation has had to be increased. At the present time additional helpers are urgently needed, and the superintendent, Mr. E. W. Dresser, will be glad to hear from gentlemen willing to give one or two evenings a week.

Some Scottish Missions.—XIV.

Another branch of the work of the Glasgow United Evangelistic Association among the very poorest is the

HOMES FOR DESTITUTE CHILDREN,

at Saltcoats, commenced in the beginning of 1876, when Canal Bank House was leased for this purpose. Here forty children are accommodated, and seven years later Rockvale House was purchased to take in as many more.

Saltcoats is a small sea-coast town about thirty miles from Glasgow, and as all the children come from that city, a thorough break is made in their young lives. They are drawn from the very lowest stratum of society, many of the parents belonging to the criminal class; indeed, so low are they that comparatively few of their parents ever inquire for them until they think they are old or capable enough to be of some monetary value. Then they would if they could drag them back again to the haunts of vice; and become their worst foes who should be their friends.

When once they arrive at Saltcoats, everything is done to give the atmosphere of a real home. There are not so many in either house as to cause any child to lose its individuality. The children are not clothed uniformly, so are not pointed at as a reminder that they are objects of charity; and they are sent out to the Board school to mix with other children. The cleanliness, regularity, &c., warm clothing, and good food have a wonderful effect in regard to their health. Only four children have died in the Institution since its commencement, and in each case the disease had been contracted previous to admission.

VISITS FROM THE DOCTOR

are, happily, events of very rare occurrence.

Boys are not admitted above eight years of age, nor girls above ten; and, as most received are under these years, and all are kept until they are fourteen years of age, the "turnover" is not so great as in some Institutions, but the results are very satisfactory; and the day-school teachers bear testimony to the high position which these children take in their classes, and to their general good conduct.

This is a pleasing tribute to the energy and tact of Mr. John Galloway, a Glasgow merchant, to whose care the Homes have all along been entrusted.

Of the eighty children who are within the walls of the Institution, not above five or six need be there, but for the ravages of strong drink. Here, as in every other department of philanthropic effort, it is the drink fiend and his horrible work which have to be faced and grappled with; and the loud wail which is rising throughout our land from desolate homes, from helpless women, and still more helpless children, appeals to every Christian heart that no exertion should be spared to put down this dreadful evil. The dens of sin and misery out of which these children are rescued are sometimes terrible, and what they have to endure is heartrending. It was but lately that a little boy was rescued from a drunken mother, who had placed him upon the fire, and was in the act of pouring paraffin oil over him, when the neighbours, attracted by his screams, rushed into the house and rescued him. Another minute, and he would have been

ENVELOPED IN FLAMES.

On several occasions, children have been received so utterly emaciated that onlookers thought they were being received only to die within a few days; and yet in almost every such case they have, by the blessing of God, pulled through, and become strong and healthy. Did space admit many stories could be told of the terrible sufferings through which these little ones have passed, and of the utter hopelessness of their case, humanly speaking, but for the arms which such institutions stretch out to save.

Although in every suitable way the comfort of the inmates is considered, strict economy is practised. There is in each "Home" a matron and one servant girl, assisted by the older children who do as much house work as possible, so as to prepare them for the positions they are afterwards to fill. To each house a large garden is attached, where potatoes and kitchen vegetables are grown, nearly sufficient to supply the year's wants of the inmates. Friends are kind in giving cast-off clothes, which, by a tailoress and dressmaker, are made into suitable garments for the children. At the annual Christmas tree most useful presents of hats, mufflers, shawls, &c., are supplied. By these means the actual outlay of money is restricted; but even with all this taken into account it will be admitted that when to feed, house, educate, and superintend, the small sum of

£8 PER HEAD PER ANNUM

is all that is required, great care must be exercised; and this result is achieved at no expense of either the comfort or the health of the children.

But yet, whilst their temporal welfare is thus looked after, the chief aim is to lead them to the Saviour. By means of daily Bible lessons, Sabbath-schools, weekly Bible-classes, and personal dealing it is sought to bring them to the Lord Jesus, and these means have been graciously owned in many cases. The minister of the church where they attend takes a special interest in them. At both diets of worship on the Sabbath a part of the service is devoted to the children, on each occasion a little sermon being preached to them; and it is very gratifying to find after they have gone out into the world, the seed thus sown springing up to everlasting life.

One of the most interesting phases of the work is the "following up" of those who leave the Homes for the active duties of life. With these a connection is, as far as possible, maintained by letters, and, when possible, by visits. No old inmate, who through illness or other misfortune is reduced to poverty, is ever allowed to want. So much of their wages as are not required for necessaries is brought to the managing director, who lodges it in the savings bank for them; and in this way about £300 belonging to those who have thus been rescued, is laid by against a rainy day.

In Glasgow there are many similar institutions, perhaps more for its population than in any other city in the kingdom, no fewer than 4050 children being cared for in the same way as is done by the Saltcoats Homes; and the consequence of so many candidates for prison being rescued is happily apparent in the large decrease of juvenile crime in the city during recent years. Let all who know what the sunshine is that children bring to their homes, think of the foul dens where little ones, as tender as any who are near and dear to them, are being reared, help in the great work of rescue being carried on, and thus remove the barriers which are preventing them from coming to Him whose great heart of love is going out towards them; and whose voice ought to be ringing in our ears, saying, "Suffer the little children to come unto Me, and forbid them not."

G. E. M.

[I have been in correspondence with Rev. Dr. Lowe (the secretary of the Edinburgh Medical Missionary Society) upon the subject of my article on the home work of that excellent agency, and of the "correction" which subsequently appeared. In the former I named Dr. Handyside as the founder and promoter of the Cowgate Medical Mission; the latter attributed the honour to Dr. Burns Thomson. Dr. Lowe informs me that the first statement was correct, and supplies me with the following facts, along with extracts from printed official papers and reports, which ought to set the question at rest.

On November 25, 1853, Dr. Handyside opened the Main Point Mission Dispensary, the first Home Medical Mission of which we have any record. In the spring of 1858, Dr. Handyside secured the unexpired lease of a whisky-shop, 39, Cowgate, and at Whitsunday the same year removed the Main Point Mission Dispensary to "dear old 39." Mr. John M. Hunter was the first resident assistant. His period of service extended from the date of the opening till May 31, 1859, when Mr. Lowe, though still a student, took his place, and resided in the dispensary during June and July. At the commencement of the winter session, 1859-60, eighteen months after the "old whisky-shop" had been transformed into a Medical Mission Dispensary, Dr. Burns Thomson accepted the appointment, and entered upon his duties as "superintendent and dispenser." The following extracts from the first two annual reports of the Cowgate Medical Mission confirm the above dates. The first is dated June 10, 1858: "At the new premises there will be a resident assistant and dispenser, and a corps of suitably qualified young men (there were then five medical missionary students) under the superintendence of Dr. Handyside. The institution offers a school of instruction and of training to the medical missionary student in both departments of his future work. It thus assumes even higher importance than could be attached to it as a mere local charity."

The report from which the following extract is taken is dated November 25, 1859:—"It is with great satisfaction the Committee now report that, after much consideration, they have recently appointed Mr. Burns Thomson as superintendent and resident dispenser...an office which they and many friends of the Medical Mission Dispensary have long desired to see well filled. It would be ungrateful and unjust to Dr. Handyside, who may well be regarded as not only the founder, but the great support of the dispensary, if the committee failed here to record their sense of his devoted and unwearied services during this trying season (the vacancy) and at all times. To his great efforts and zeal it is owing that the Institution has been preserved, and that the interesting experiment connected with it (the training of medical missionary students) has been prosecuted to what they now regard as a successful issue, full of promise."—G. E. M.]

RAINHAM, ESSEX.—A commodious mission-hall was opened here on Friday last. Only a few years ago, evangelists could only deliver their message in the open air. A warm-hearted Christian and his wife taking a farm in the neighbourhood, real earnest Gospel work was begun. A small iron room was put up, and the preaching of Christ crucified was attended by much blessing. The new hall will allow of considerable development of the work. Hearty meetings were held on the day of opening, addresses being delivered by Messrs. C. Inglis, G. Hucklesy, E. Glenny, C. Cook, and others. On Sunday, Mr. J. Crofton Rainey commenced a sixteen days' mission. There have been some interesting cases of sinners finding pardon.

COASTGUARDS.—The comparatively lonely and isolated life of the coastguards stationed round our shores has led to a wish in the hearts of some Christian workers to supply them with a monthly packet of Christian periodicals, tracts, &c., supplemented by an occasional letter. Some work of this kind is being carried on in various localities, and it is now proposed to put all the individual work done in England, Scotland, and Wales, among the coastguards, on a properly organised plan, so as to avoid supplying some stations with duplicate magazines, and altogether overlooking others. Miss Jackson, Valetta, Coombe-road, Weston-super-Mare, has undertaken the secretaryship of this Mission, and she would be glad to hear from all who are working amongst the coastguards in England, Scotland, and Wales, if they will kindly favour her with the names and addresses of the men to whom they send monthly packets.

WESLEYAN EAST-END MISSION.

THE operations of the Wesleyan East-end Mission, of which Rev. Peter Thompson is the superintendent, are extending at a very encouraging pace. The need is very great, the sad state of things being by no means exaggerated in the "Record of Work" for last year, just issued. In these deeply interesting pages we read: "It seems to us that this East-end is getting poorer and poorer. Those who remove from us are the better classes, and there is drifting into it, constantly, all that is most vile and wretched. Crowded as we are, it seems as though we were getting more crowded. Many get blessed, and, their lot being improved, they leave us; we cannot but rejoice on their account, though we regret to lose them."

The Mission has now five important centres:—St. George's Chapel, Cable-street; Paddy's Goose, Shadwell; Spitalfields Chapel, Brick-lane; The Old Mahogany Bar, Wellclose-square; and Stepney Temple, Commercial-road—besides the Old Gravel-lane School in Chandler-street. During the past four years over £10,000 has been received for the purchase and alteration of properties, and for social work. The workers are now largely free for concentrated effort upon the various agencies, all of them directed to raising the fallen and awakening them to a sense of their spiritual degradation and need. The drink demon is fought vigorously, and the children are looked after with a view to their being influenced for good.

Of the work at the Old Mahogany Bar, the "Record" says: "We have peculiar joy in our work here, and in its results. Our position is very difficult. We feel that we are attacking the very stronghold of sin, and where Satan's sway is scarcely disputed. The life around is unspeakably horrible. The conflict is fierce, and the war will be long and trying; yet already we rejoice in the earnest of victory. It is not often that a meeting passes without one or more coming out to find Christ."

The Medical Mission, under the superintendence of Dr. and Mrs. White, has made a good beginning. Visitors connected with this agency have found easy access to rooms to which no Christian worker had previously been admitted, and in some cases several families in one and the same house have been brought under Christian influence. Dr. White says: "The large majority of cases I attend are in a state of great poverty. When illness overtakes them, they have no reserve fund on which to fall back, and recovery is well nigh impossible unless assistance is given them."

Preventive and rescue work has of late been pressed upon the attention of the Mission workers. Not having any night shelter or refuge of its own, the Mission has sent some cases into the country, and others have been got into Homes. Summarising the year's experience, Mr. Thompson says: "The growth of our work has been surprising. It has been the year of hardest toil and also of greatest blessing. The four Workers' Houses are now full, and in order to provide for the Medical Mission staff, as well as for additional workers, we have rented a large house in Leman-street, very conveniently situated. With the continued help of those who have steadily supported us and the vigorous efforts of fresh workers, we are adjusting our plans to the extended demand, and securing such combination of effort as will produce the best and most permanent results."

MAJOR AND MRS. EVERED POOLE have been conducting a Gospel Temperance Mission at Sidcup. Much interest was awakened in behalf of the movement. One of the meetings was in connection with the Children's Scripture Readers' Union, and another had reference to the subject of social purity.

"TO COMFORT ALL THAT MOURN."

BY MRS. H. GRATTAN GUINNESS.

IN the gayest city in the world, and perhaps the most ungodly, there exists an effort to meet men and women at the moment when they are most ready to receive serious impressions with a message of compassion and mercy from God. A venerable saint, now nearing the close of a long life-pilgrimage, founded, eight or nine years ago, this Mission to Mourners in Paris. M. le Pasteur Armand Delille, no longer able actively to conduct its operations himself, is assisted in the "Œuvre des Affligés" by a singularly suitable and highly gifted coadjutor, a converted Israelite, M. Hirsch. The president of the little committee that directs the work has lately been called up higher, and passed unexpectedly and prematurely from unbelieving Paris to the blessed paradise of God—the great and gifted preacher, Eugène Bersier. But the well-known Théodore Monod is still secretary of the Mission, and its true and spiritual character may be judged from that fact.

It has been said, with only too much truth of the mass of the Parisians, that their principal religion is like the Chinese, a worship of the dead. The cemeteries attract the thousands who never enter the door of a church. Many who think they have quite done with all religion feel, as they approach "God's acre," there to deposit the dear dust of some departed friend, a yearning desire to believe something, someone, to cling to any hope, to listen to any voice that tells of immortality, and promises reunion.

The lady that pays a daily visit to the grave of her only child suddenly taken from her by diphtheria, and who has been drawn by her yearning after some comforter into the little chapel at the cemetery gate, has gone hence with the bitterness all left behind, softly saying amid submissive tears, "I shall go to him, but he will not return to me." The young girl whose noble lover had been killed in a railway accident, learning in the same spot of the love of God in Christ, has received consolation; and, though the broken heart could not be healed, has died trusting and rejoicing in Jesus. The young infidel has asked for Christian burial through influences brought to bear on him at his free-thinking father's funeral. From the grave-side to the darkened home the evangelist easily finds his way, and relations formed in the hour of grief often prove permanent and influential for life.

It is a Christlike work, "to comfort those that mourn," and an agency peculiarly useful in Paris and other Godless French towns. The little chapels open for hours every day at Saint Ouen and Pautin, the large Parisian cemeteries just outside the fortifications, confront crowds of sorrowing relatives with softened hearts; and we should wish God-speed to the dear labourers in this work. It is an inexpensive one, but half the income needed to sustain it has to come from England. We think it a pity the friends conducting it should have to leave it and come on a collecting tour to this country to gather this sum. So we have ventured to remind those English friends who sympathise with the "Œuvre des Affligés" that the time is come when it again needs their help, and to intimate that we will gladly forward anything sent to our care.

A little notice of the year's work with balance sheet has been issued, and can be had on application to Harley House, Bow, E. There ought to be similar Gospel halls outside all the Parisian cemeteries, to seize the one opportunity when even worldly, infidel hearts may be moved to think, not only of death, but of that which comes "after death—the judgment."

Y.W.C.A.—The seven days, commencing on Sunday next, are to be observed in connection with the Y.W.C.A. as the annual week of prayer on behalf of young women all over the world. In many of the associations throughout the country special missions are to be held during the week.

LOVE'S DESPAIR AND HOPE.

LOVE'S DESPAIR.

O HELPLESS, hopeless hands of human love,
How sadly stretch ye forth into the air;
How vainly seek, in passion of despair,
For your Beloved's sake the world to move!
O thou with alien anguish pained andpressed,
O yearning heart, prepared to ache or bleed,
To weep, to suffer, or to break at need,
If so the soul thou lovest might be blessed,
In vain, in vain! Weak as a babe's weak hand,
Thine wrestles with the fateful force of life,
Most impotent to help; upon the sand
It writes the record of a hopeless strife.
To suffer only strong, too weak to bless,
Love's heart must break from its own helplessness.

LOVE'S HOPE.

And yet, O God, *Thou* sittest, strong to save,
Above the fever of our saddest fears,
Above the anguish of our bitt'rest tears.
Above the strife, above the stormy wave.
Stronger than our weak love, O God, is thine!
We love with all we are, but cannot bless;
Thou lovest with thy whole Almightiness,
With pity and with power alike divine.
O Tenderness Omnipotent! we rest
Our longing and our love upon thy heart,
Our wishes and our weakness on thy breast;
And will not, dare not, fear, *because Thou art.*
Ye weeping souls, look up from your despair,
Love's heart need never break, for GOD is there.

FLORENCE MEDICAL MISSION.

THE annual report of the Florence Medical Mission is cheerful in tone and encouraging in contents. Reformation is assuredly dawning in Italy; although dark clouds cover the sky, there is light behind them. In the meantime, by means of medical missions, the people are being taught something of the true spirit of Christian life and work. Dr. Paggi's accession to the Mission has been a source of great increase in the number of members, as he is well-known and highly esteemed as a physician and surgeon.

The premises, 6 bis, Piazza Cavour, having for some time been too small, the managers contemplated the erection of a more commodious building. The property in the neighbourhood belongs to the Anglo-Italian bank, the authorities of which have, we rejoice to say, undertaken to provide the needful premises and let them to the Mission. The contract of tenancy distinctly states the object and use of the new building, which will, all being well, be opened in the spring.

The affiliated Mission at San Frediano has had its cares and joys, and the same may be said of that at San Gallo. At the latter place, a man went into the hospital for an operation, and begged that the Mission workers would visit him there. A lady gave him a New Testament, which he not only studied himself, but read to the other patients. The attendants could not but remark the man's earnest disposition, and his serious attention to the spiritual needs of his fellows in affliction.

One day, one of the doctors, addressing a monk, said: "There is no need for you to go into that ward; one of the patients is doing your work better than you can." A nun went to remonstrate with him, but all she could get was:—"We are all men and women in the sight of God; I do not think that the dress makes any difference." She said: "Then you do not believe that you are commanded to respect those who are put in authority over you?" The poor fellow put his hand under his pillow, drew forth his beloved Testament, and said, "Oh, yes, I do; but...I am not learned...I cannot argue these points; but this book, lady, will tell you all about it."

For the Young.

POOR WOMEN AND CHILDREN.

GOOD children cannot but rejoice to hear of acts of kindness to the poor and needy. They should be specially pleased to learn that weary mothers and their neglected little ones are made glad by Christian workers. Much in this line is done in the East-end of London, where there are so many women and children who live hard and cheerless lives. Mr. C. L. Boyer, from America, who has for years been engaged in befriending "drift" children—little ones who have but slight care bestowed upon them—hunts up poor boys and girls, and, after telling them something of Him who was "once a babe in Bethlehem," sees that they are made happy with food or toys, sometimes with both.

On Wednesday last week, in the schoolroom of Blackthorn-street Chapel, Bow Common, E., there was a tea-party which was attended by 170 poor women and 80 babies. Miss Mason, of the House of Rest, Kilburn, delivered a kindly address. Just afterwards about 150 children were gathered in the chapel; they sang several hymns right joyously, and were told of God's love and the salvation which is open to all in Christ. It was sad to witness the condition of many of the children—with dirty faces, without shoes or stockings, and with very ragged clothes. The little talks being over, each child received a large slice of hot plum-pudding, kindly provided by Mr. Simeon Clayton, a friend who lives quite near.

Blackthorn-street Chapel is in the midst of a very poor neighbourhood. The missionary, Mr. T. J. Hazzard, finds a great difference between his present squalid surroundings and the beautiful county of Wilts., which he left in order to come to East London. He is a devoted labourer for God, and it is gratifying to know that some generous Christian people have recently come to his aid. Two or three friends have arranged for the appointment of a Bible-woman to visit the homes of the people. God has been blessing the work. Loving children might well pray that very many of the mothers and little ones, as well as others who live in the crowded district, may be led to a saving knowledge of the Lord Jesus Christ.

A MOTHER'S PRAYERS.

Not long since, in a large American city, a young man, shabbily dressed, and whose face showed marks of dissipation, went into a testimony meeting of the Young Men's Christian Association. As one after another of the young men arose and spoke a few words for Jesus and what He had done for them, this young man sat with the tears rolling down his face, listening earnestly to every word. Just before the meeting closed he arose and told his story—the story of so many young men who come to the city and get into bad company. After he had given a true account of his wanderings from the ways of right-doing, he said, "But to-night, when I was going into a place of resort where I have spent many Sunday nights, something seemed to take hold of me and pull me back. I thought of my mother, and I knew that at that very time she was praying for me. She wrote me that she always prayed for me in her little bedroom at that time—a special hour of prayer for me. I could see that little room in the old farmhouse away up in the Vermont hills so plain; could see my dear mother on her knees; and her face looked so careworn, so sad, that I said, 'By God's help I will begin to-night to try to get back to the path of peace.'"

The Christian young men gathered around their weaker brother; they prayed for him and with him; they looked after him during the week; they found a situation for him where the influences would be helpful; and to-day there is no more consistent, earnest worker in their Association than that very young man. When the mother, who had not heard from that son for weeks, received his penitent letter, with the story of his sudden change of purpose, she exclaimed, "It was the very time that I was pleading with God for him!" and she wrote back, "My dear child, at that very hour I was praying for you. I had prayed for a long time, but I felt sure that the mother's prayer of faith would be answered."

Do not give up praying, good mothers. You may not see the results of your prayers now, but God answers prayer in his own good time and way, therefore be patient, faithful, and believing. Our duty is to offer the prayer of faith—the results are with God. What we cannot do for our children, He can do and He will.
—*American Messenger.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 2, Matt. v. 33—48; Mon., Feb. 3, Matt. vi. 1—18; Tues., Feb. 4, Matt. vi. 19—34; Wed., Feb. 5, Matt. vii. 1—14; Thurs., Feb. 6, Matt. vii. 15—29; Fri., Feb. 7, Matt. viii. 1—17; Sat., Feb. 6, Matt. viii. 18—34.

CHILDREN'S SPECIAL SERVICE MISSION.—An eight days' mission has been held by Mr. Hutchinson in the Corn Exchange, Ross, Herefordshire. The Lord has been pleased to bless it to many little ones, who have listened most eagerly, day after day, to the ardent words of the missioner, who so earnestly invited them to become "Little friends of Jesus." Our older friends, of all denominations, have also found a blessing, it being the means of bringing many to decide for Christ; those who were Christians have been helped and encouraged to trust Jesus more, and have felt something of the joy of the fellowship of saints.

E. B.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Market Rasen, to Jan. 31; Lincoln, Feb. 1, 2,; Bircham Newton, King's Lynn, Feb. 3, 4; South Creake, Feb. 5; Wickham Brook, Feb. 6; Stansfield, Feb. 7; Mr. Alfred Armitage, St. John's, Chelsea, to Feb. 1; Tewin, Feb. 4—6; Mr. H. W. Pewtress, Hanbury-st. School, Whitechapel, Feb. 4—7.

SOLDIERS' HOME AND MISSION-ROOM.—Mr. F. Adie, in the last report of his work, says he is always well received by the men in the barrack-rooms and hospital. The soldiers greatly need Christian sympathy, and they are prompt in recognising it. Recently, in a country newspaper, Mr. F. L. Hill, late sergeant-major 4th Hussars, wrote: "I was over twenty-seven years in the army, and never knew a Home so homely and spiritual as the Norwich Home." Mr. Adie (whose address is Lollard's-pit, Norwich) continues his labours among the poor in the neighbourhood of the barracks, and God has blessed his endeavour all round. Gospel tracts and books are much needed at the present time.

SOUTHSEA MISSION.—During last year the many agencies of this well-known Mission were conducted with vigour and encouragement. The Gospel Tent on Southsea Common was, during the summer months, the scene of meetings at which thousands heard the message of salvation set forth with plainness and point. Gospel preaching and efforts in aid of the poor are still carried on in the Mission-hall in King-street and the Army and Navy Institute. Open-air work and house-to-house visitation are other means of reaching the people. Mr. John Denning, the superintendent, also directs two Bible-carriages, which are engaged in work full of interest. Mr. Denning's address is, "Ebenezer," Saxe-Weimar-road, Albert-road, Southsea.

MISSIONARY STUDENTS.—Many have doubted seriously whether schools of theology did not withdraw young men from the work of the ministry proper. It has been thought that what we are apt to call the habits of the cloister were formed in the seminary, and that young men did not gain the habit of "touching elbows" with those with whom they are marching in life. The Union Theological Seminary in the city of New York has met the difficulty in a most practical way. Every student who is on any one of the "beneficiary funds" of the seminary is required to give his service in ministry, or in mission work connected with the evangelising of a great city. Dr. Schauffler has taken the superintendence of this work, and speaks highly of its value.

AN EVENING MEDITATION.

OH should this be of days the day,
Time's solemn evening hour, for me:
Earth's clouded sunset heralding
The dawning of eternity;
Review my soul, the priceless hours:
What hast thou done with all thy powers?

Ah! what indeed that dares to live
Beneath an atmosphere so high?
Ah! what indeed that fails to shrink
Beneath the Master's searching eye?
Review, my soul, the misspent hours:
What hast thou done with all thy powers?

Ah! what indeed for Him who lived,
And died, and rose again, for me?
What deed of love attests my love
To Him, who anguished on the tree?
Review, my soul, th' entrusted hours:
What hast thou done with all thy powers?

Ah! what indeed of holy thought:
A bud that bore the heavenly dew
What opening flower of high desire
That did not languish ere it grew?
Review the sad, unfruitful hours
What hast thou done with all thy powers?

Ah! what indeed one soul to warn
From dark temptation's precipice?
Ah! what to snatch one diadem
For Jesus' crown from earth's abyss?
Rehearse, my soul, the useless hours:
What hast thou done with all thy powers?

Master! I search, alas! in vain,
Nought, nought is worthy of thy look!
For all is marred by sin's dark stain!
Oh cleanse from thy remembrance-book
The failure of these barren hours:
Henceforth for Thee be all my powers!

F. C.

THE DISASTROUS GALES.

THE wild storms of the past few days have strewn our shores with wreckage, and many a brave sailor has found a watery grave. Thank God, the number has been greatly lessened by the noble service rendered by our lifeboats. During the gale last Sunday week a large full-rigged ship was wrecked on the North Devon coast. In response to signals of distress the Braunton and Appledore lifeboats were quickly manned and launched. Making for the wreck, the Appledore boat came near enough for her crew to see the poor fellows on the wreck, but the seas were so heavy that she could not get close enough to take them off, and after several attempts the lifeboat was driven ashore with all her oars broken. Meanwhile the Braunton boat, manned by Appledore men, had succeeded in reaching the wreck and rescuing part of the crew, and, after landing them, returned for the rest; thus the captain and the whole of the crew, numbering thirty-one, were saved.

The people of Appledore vied with each other in showing the poor fellows every kindness. On Monday afternoon they were entertained at the Seamen's Christian Friend Society's Sailors' Rest, and after tea an impressive Gospel service was held. The poor fellows seemed deeply grateful for the interest taken in them. On the following day Mr. and Mrs. Blakeney entertained the crews of both lifeboats to tea at the Sailors' Rest, and this also was followed with a hearty service.

A report appeared in many of the daily papers last week, that the London Samaritan Society's new Convalescent Home at Sandgate had been damaged by the terrible gales and high tides. Happily no damage has been done, but to secure the future safety of the building it will be necessary to erect a groyne on the beach, and to underpin the sea-wall, at a cost of about £250. The friends of this good work will doubtless enable the Society to meet this inevitable, but unlooked for expense.

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XI.

HOUSEKEEPING AND HOME LIFE.

In June, 1874, Isabella was married to Rev. James A. Simpson, who for several years had laboured as missionary in the district, and was now the ordained pastor of the mission congregation, known by the name of the ancient street on which it stands as Bonnethill Free Church. Passing from the charge of one minister's house to another made little difference in her position and work. Her passion for perfection in all the details of housekeeping was no less manifest in her new home than in her old one. Nor was she without difficulties and trials...Her husband's health became a serious care. A dangerous throat complaint and other maladies more than once threatened to cut short his life. These events brought into full play her skill as a nurse; her resources as a housewife; her staying powers in the endurance of sleepless watchings and exhausting fatigues: and, above all, her self-sacrificing love and tenderness. Very joyfully did she sacrifice not only her ease but her health also to save her husband's. The less work he was able to do, the more she did; without leaving the proper sphere of woman, she became his assistant in the ministry. In all her labours she was born up by a bounding enthusiasm of love and cheerfulness.

A minister's house is a Christian hostelry, and the mistress of it has no easy task to perform. Evangelists, missionaries, ministers assisting in Communion services, pastors out collecting, brethren passing through, and others engaged in the Lord's work, must receive hospitality. In the olden times the people shared with the pastor in the duty and privilege of entertaining strangers. Too frequently the only hospitality dispensed nowadays in the mansions of our wealthy communicants consists of sumptuous dinners, fashionable entertainments, with more grandeur than grace; where silver and self shine with equal lustre, and only they are invited who can appear in purple and fine linen; while the real guest, according to Christ's rule of hospitality, is absent. When a humble evangelist, or other servant of God, engaged in the work for which Jesus died, needs a two or three weeks' bed and board, he must go to the minister's house; though in many a case that means household difficulty and debt. "The foxes have holes, and the birds of the air have nests," and the rich Christians have splendid mansions; but the lowly servant of Christ is sometimes at a loss where to lay his head.

In her hospitality Isabella Macpherson was generous to a fault. Her joy in showing kindness on the one hand, and her dread of debt on the other, sometimes led to a severe pinching of herself in respect of very legitimate wants. But a fuller wardrobe or a richer diet for herself would have been to her a poor substitute for the happiness she found in giving away what she had, and in making others glad. Now it was a minister, or an evangelist, or a pastor from some poor country charge raising money to clear away debt from church or manse; again it was a company of students plodding on in their rugged way to the ministry, in whose eyes, grateful as they were for a little warm, genuine kindness, she seemed to be the greatest and best of women. Such was her enthusiasm in attending to her guests that many a time her health suffered severely; but it was all for love of God and souls.

Perhaps she was never happier than when dispensing aid to her pensioners, of whom her friends thought she was apt to have too many. A case of real need always touched her heart, and often commanded her last shilling. And here, kind reader, let me whisper this into your ear: her generosity went far down the scale of being; for all the strayed and starving cats of the locality knew her door, and she had joy in making glad the suffering and homeless of God's forsaken creatures. As she did not leave her religion at the church gate, so she did not draw the line of her sympathies at human-kind. She loved God's "poor beasties," and like her ancestor of Culloden she took them in; for she could not forget that she was herself but a pensioner on the divine bounty, and that her own Lord was once homeless and poor. She knew that in dealing with human suffering nothing on earth goes further for good than a little warm sympathy, the one real salve for a thousand wounds. Despite all that is said about man's ingratitude, there is nothing that pays better than kindness. The pain and sorrow assuaged is a good return. The happiness produced is a rich harvest. The kindly feelings evoked is like a hundred per cent.; and the door thus opened to the healing influences of the Gospel is a glorious reward.

But that was not all her home service. She cherished a passion for thoroughness in housekeeping, for perfectness in all the laborious details of cleanliness and comfort. To her this was real Christian work. To see her busy in kitchen and scullery, the fellow-servant of her servant, you would never dream that all this enthusiasm about the "many littles" that "make the meikle" of domestic comfort could possibly leave room for hard missionary work. This zeal in things material and earthly seems to be utterly inconsistent with hunting for souls. This crusade against the infinitesimal beginnings of dustiness and dirt, one might imagine, would leave neither time nor strength for the difficult task of cleansing some house in the district of its moral filthiness, or of guiding a poor fallen one to the fountain of cleansing.

To see her in the slums, standing in dens where sitting is impossible or unsafe, kneeling by fever beds, pleading with drunkards, arguing with infidels, comforting the broken in heart, showing the way of salvation to the ignorant, appealing to careless sinners with tears, meeting with scorn and cursing with serenity and tenderness, standing by the street preacher on a dark and stormy winter night, or marching down the slushy street amidst showers of sleet with the spoils of victory, souls captured from the devil—you would little imagine that early morn had seen her cleaning and cooking; that noon still found her rubbing and mending; and only when a hard day's domestic work had been gone through did she reckon herself free as one of Christ's volunteers to try her hand at the hardest of all tasks, doing good to them that hate good, and seeking to save those who are bent on ruin. To her the field was one and undivided: she served her Master as heartily on the one side of it as on the other. She went about her spiritual work in a natural way, and her earthly toils were wrought with a heavenly motive. From the one set of things she passed to the other by a single step: it was only going out of one room of the house into another. When busy on Saturday nights cooking the Sabbath dinner, in which she took some pride and much pains, she invariably retired in the midst of this work to pray for the busy student then immersed in his pulpit preparations. Her heart relieved of this burden, she would return singing to her labours in the kitchen.

By putting herself alongside of her servants, she won their affection, and in several instances was instrumental in their conversion. To many a Christian lady, a round of household work would be a means of grace and health, and would increase their usefulness and joy. There are thousands of gifted women who sincerely desire to do some real work for God, but they cannot find their hands. Their moral fibre is relaxed in the lap of luxury; their spiritual talent is tied up in the napkin of ease. Possessing money, leisure, knowledge, and the kind heart, they lack only the rude health, the nerve to "rough it." Now, this they could acquire by hard, menial work at home; self-denying exercise in the house is the best training for joyful, self-sacrificing work on the mission-field. This home work, too, serves to complete and round the character of Christian workers—it broadens their sympathies; renders them more natural; checks the tendency to spiritual pride arising from much work in public; and saves from a narrow religiosity and a morbid pietism, so unlike Christ in the breadth of his humanness and the realness of his life.

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

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Gathered Gold.

DAILY BREAD.

WHEN means hold out, it is easy to be content. Who cannot pray for his daily bread when he hath it in his cupboard? But when our own provision fails us, then not to distrust the provision of God is a noble trial of faith.—*Bishop Hall.*

LIFE'S SUNSET.

It is sweet to see a Christian die; it is the noblest thing on earth—the dismissal of a saint from his labours to his reward. The glory of the setting sun is not to be compared with the heavenly coruscations which illumine the soul as it fades from the organs of bodily sense, and is ushered into the glorious presence of the Lord.—*C. H. Spurgeon.*

DIVINE LOVE.

God doth deserve our love, not only by his matchless excellency and beauty, but by his matchless love to us, and that is the strongest loadstone of love. "He hath loved me," saith the Apostle (Gal. ii. 20). How appears that? In no less than this, "He hath given Himself for me." Certainly, then, there is no clearer character of our love than this, to give ourselves to Him who hath so loved us, and given Himself for us.—*Archbishop Leighton.*

DAY BY DAY.

"His allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life" (2 Kings xxv. 30).

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear—
Choose not the cross for the coming week;
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load;
Thou may'st leave that to thy gracious God.
Daily, only, He saith to thee,
"Take up thy cross and follow Me."

Anon.

CREED AND CONDUCT.

It is the fashion nowadays to stigmatise the "Evangelical School" as very narrow; but whatever may be the fault or foible of individual teachers, it is easy to show that the evangelical doctrine, or doctrine of grace, has yielded better fruit in human lives and has developed bigger and more heroic souls than any latitudinarian school of thought has ever been able to produce.—*Dr. Donald Fraser.*

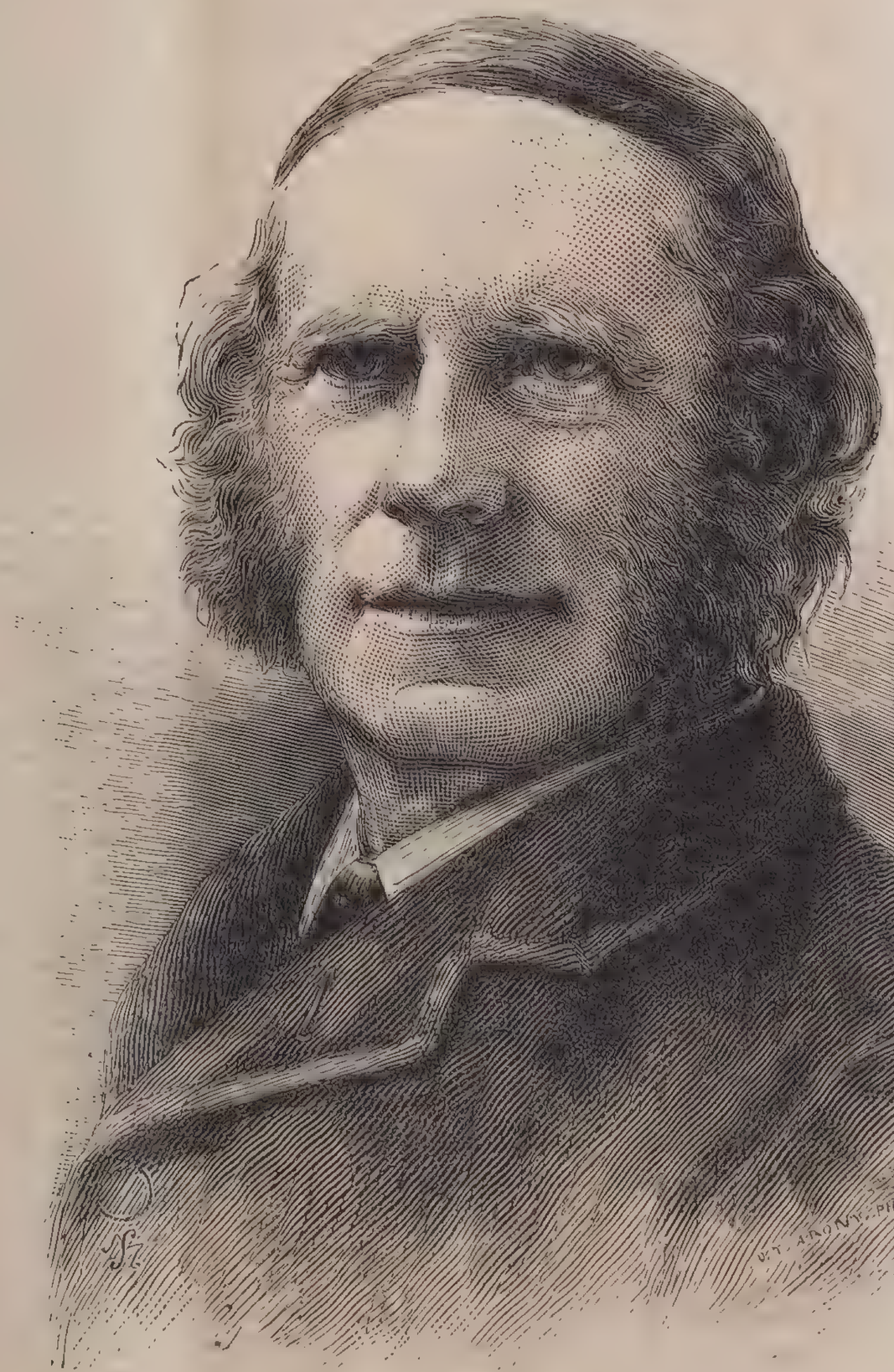
SELF-DISESTEEM.

Amongst other holy counsels which thou must observe, remember well this: Look not upon other men's faults, but thine own....Perfect resignation is attained by remembering that God permits grievances to fall upon us, to humble and annihilate us and to make us live wholly resigned. Hold it for a true maxim, that nobody can do a grievance or injury to a soul despised by itself, and one that is nothing in its own account. Never be disquieted by any accident, for inquietude is the door by which the enemy gets into the soul to rob it of its peace.—*Michael de Molinos.*

REV. T. DE WITT TALMAGE, D.D.,

Pastor of Brooklyn Tabernacle.

WE have heard of discussions as to the relative influence of the pulpit and the press. The two spheres of operation are so markedly distinct that comparisons of that sort seem to us not only invidious but unjust. But when the one becomes the handmaid of the other, the potential capacity of each for good is vastly enlarged. The history of the world, we suppose, does not afford a more notable illustration of this than the ministerial career of the famous Brooklyn preacher whose portrait we give to-day. His pulpit, beyond doubt, has the largest sounding board of any in Christendom. According to the most recent estimate, his discourses (which are heard on delivery by 5000 to 6000 people) are now published regularly in 3000 periodicals, circulating in America, Great Britain, Australia, New Zealand, France, Sweden Norway, and other countries, to the number of some thirty million copies weekly. The man who can secure and retain a congregation of such gigantic dimensions, must possess unique gifts for catching the popular ear and impressing the public mind.



DR. DE WITT TALMAGE is now verging on three score, having been born in January, 1832. His birthplace was Bound Brook, in the seaboard State of New Jersey. He was the youngest of eleven children, four of whom became preachers of the Gospel. He has described his parents as the most consecrated persons he ever knew. They were, in truth, living epistles of that Saviour whose claims and attractions they did not neglect to impress on their offspring. Their youngest son, in several of his sermons, has spoken in terms of touching tenderness and filial love of both father and mother. All the children, as they grew up, made public profession of the faith of their parents, and became active in Christian work.

During the early years of his education, the subject of our sketch was inclined to follow the legal profession, and made some steps in that direction; had he carried out this intent, he must certainly have become an illustrious advocate. In the good providence of God, and in answer to many maternal prayers, he set aside the practice of the law for the preaching of the Gospel; we cannot suppose he has ever been tempted to regret the exchange. Having graduated at New York University, he passed on to the Theological Seminary of New Brunswick, where he completed his mental equipment for the Presbyterian ministry. His first settlement was in the village of Belleville in his native State. Three years afterwards he responded to a call from the wider sphere of Syracuse in the adjoining State of New York, where he also laboured for the space of three years with abundant tokens of present success and of future promise. It seems to be a principle, almost as fixed in its action as the law of natural gravitation, that the large cities attract preachers of outstanding gifts of speech. Rightly enough: their special talents can there be used to the highest advantage. Philadelphia was only one of many places that wanted the young pastor of Syracuse; but the City of Brotherly Love prevailed, and for seven years Mr. Talmage filled the pulpit and the pews of the "Second Reformed Church" in the Quaker Capital. By that time his fame as an eloquent and effective speaker was pretty well established, and to his labours in the pulpit he added those of a successful platform lecturer. Growing pulpit renown, of course, brought plenty of tempting invitations to change his sphere of service, but for seven years he abode in Philadelphia, testifying to rich and poor of the Gospel of repentance toward God and faith toward our Lord Jesus Christ; at the same time lifting up his voice, far and near, on behalf of social and national righteousness.

At the end of those seven years three calls came to him almost simultaneously from places so far removed as Chicago, San Francisco, and Brooklyn. The Central Presbyterian Church in Brooklyn had sadly declined in numbers, and the young pastor elected to go northwards and step into the breach. Events have evidently justified the step, for he has remained in the City of Churches for nearly twenty-one years, and has long since reached the topmost pinnacle of pulpit fame. If increasing congregations are a true criterion of success, he may be said to have been on the up-grade all those years. His congregation has burst its bounds by expansion four times. The well-nigh empty church was soon filled, and had to be enlarged. Then came the building of the first Brooklyn Tabernacle, which, after a couple of years, had also to be enlarged so much as almost to constitute it a fresh structure. Not many months after the enlargement, the building was burnt to the ground. From its ashes rose the spacious Tabernacle, seating 5000 persons, which has been the scene of Dr. Talmage's prosperous ministry for nearly seventeen years, and which in its turn was consumed by the flames last October. The origin of that catastrophe remains, to a very great extent, shrouded in mystery, but it is generally understood that the subtle electric fluid was the incendiary agent; whether it came from the clouds or along some of the wires used for illuminating purposes in the church, will probably never be discovered.

It would seem to be a serious matter for a pastor and his flock to be thus suddenly and ruthlessly evicted from their corporate house and home. To a man of Dr. Talmage's elastic and vivacious temperament, however, such a visitation appears to have few terrors. Another and a still bigger tabernacle is now in course of erection. The Pastor has issued an appeal for help in this unavoidable enterprise, from the readers of his sermons all over the world, and no doubt many of them will want to possess a brick in the new building. Meanwhile Dr. Talmage with his wife and daughter have been utilising the

interregnum by paying a visit to the Holy Land, from which they returned to England in the early part of last week. The day after their arrival in London a member of our staff called at that most comfortable of modern hostelries, the Hôtel Métropole, Northumberland Avenue, to ascertain how the party had enjoyed their visit to the East, and to ask some questions about plans for the future.

Our representative was fortunate enough to find the object of his quest, apparently quite recovered from the influenza. The genial Doctor cordially received him and readily imparted the desired information, which was briefly to the following effect:—

"I had announced to my congregation (said Dr. Talmage) the Sunday before the fire, that I was going to Palestine for purposes connected with a book I am preparing on 'The Life of Christ.' I wished to be properly certified on the topography of the Holy Land and on other points. When the Tabernacle was destroyed I gave up all idea of carrying out my projected tour. Within a week, however, we had selected another site, and laid all our plans for a new church. The congregation told me that if I was ever to go, now was the time, and therefore we started. Now that we have returned I can say that we have had a most delightful time; during our entire journey through France, Italy, Greece, Egypt, Palestine, and Syria, we have only had one half day of storm, and that was as we were crossing the shoulder of Mount Hermon.

"My experiences in the Holy Land have been to me a strong confirmation of my views of the Bible. Henceforth it will be to me another book, mightier and more real. The scenery and the social life of Palestine and Syria are really a commentary upon the Scriptures. It is the richest land in the world. There is such a large amount of stone throughout the land that one wonders how the people can raise such crops in many parts. But the rock is mostly limestone, and it is the pulverising and melting of this rock into the soil that gives it such richness of quality."

The incident reported in the papers, of a baptism in the Jordan, was confirmed by Dr. Talmage. "A gentleman desired to be baptized, and he asked a gentleman of our party whether I would baptize him. I said that if he were a proper candidate I had no objection to do so. I ascertained that he was, and, as there was much water there, there was no reason why we should not baptize. I wore the robe of the Arab sheikh who had charge of our party, and the gentleman wore the robe of another Arab. I led him down into the water and baptized him. Quite a congregation assembled—Englishmen, Americans, Arabs, and other nationalities. Those of us who understood English sang the classic hymn: 'On Jordan's stormy banks I stand.'"

After this little bit of realistic recital, a question was asked as to the probable return of the Jews to their own land. The Doctor replied that there had been large purchases of land, and numbers of Jews had settled there. As to the final and complete settlement of the country, he had no doubt, but what the nationality would be he would not take it on himself to say. He expressed his regret that he had been unable to carry out his engagement to preach in London and other places. All the party were in perfect health till they reached Vienna on the return journey. There Mrs. Talmage was attacked by the influenza, and it also got hold of himself in a milder form. His doctor advised that it would not be wise for him to speak in public. They were returning immediately to America—sailing by the Cunard s.s. *Aurania*.

In the course of conversation Dr. Talmage said that the new Tabernacle will be so arranged as to accommodate 7000 hearers. The main auditorium will contain 5000. Rooms are being erected for prayer-meetings and lectures that will seat another 2000; these are being constructed so that they can be partitioned off by sliding doors when necessary, and yet form part of the church for the Sunday services. The site is about a mile from the old one. The congregation have largely moved further "up town" and the new site will be more central.

The Doctor made sympathetic inquiries after Mr. Spurgeon, Dr. Parker, &c., and as to the state of religious movements generally in this country. Having learned from him that the complete MS. of his volume on "The Life of Christ" must be in the printer's hands in Philadelphia in March next, and that it will probably be published on this side the Atlantic, our reporter bade him a grateful adieu.

It will be seen that Dr. Talmage is active with pen as well as voice. It is quite a common custom in America for leading ministers to find a place on the literary staffs of religious and other newspapers. Dr. Talmage has had an ample share in that kind of work, for which his shrewd, incisive style of diction well qualifies him. For some time he has been contributing to *The New York Observer* a series of clever notes on all sorts of themes under the caption of "Sparks from the Anvil." But he shines chiefly as the popular preacher. He seems rather to pride himself on eschewing points of theological and doctrinal controversy; and confines himself very much in his discourses to the simple statement, in general terms, of the blessings of the Gospel, and its operative influence on daily life. To the enforcement of these he calls in the aid of an extraordinary gift of verbal rhetoric and a play of imagination that are almost bewildering to the old-fashioned reader. Much travel and observation in many lands have enabled him to lay up a rich store of illustrative facts, culled from the moods and aspects of nature, and the play of passion or affection in social life. To show that his preaching meets with approbation from his own flock, it is only necessary to say that he has a church membership of 4500, who are reported to be active in all kinds of good and philanthropic work.

Doubtless, like other men, he has his weaknesses and idiosyncrasies, but it does not enter into our purpose to magnify them. A London daily paper has rather flippantly accused him of seeing every subject through the medium of his own personality; the same might be said of every public man who goes out of the beaten track in his methods of speech. We think it is matter of satisfaction that his unique gifts in this direction are devoted to the highest ends.

The day before he sailed for his home, he had the privilege of paying, by special invitation, a visit to Mr. Gladstone, at Hawarden. Such a fraternal interchange of courtesies is an indication of the good feeling that exists, and we trust will ever exist, between Old England and her daughter across the sea. The go-aheadism and daring of youth, tempered by the caution and wise conservatism of age, ought to accomplish great things in moulding and directing the character and conduct of the English-speaking races.

DR. PENTECOST IN SCOTLAND.

(*From a Correspondent.*)

This honoured evangelist commenced work at Broughty Ferry, on Sabbath, Dec. 13. For months past a little band of Christians had been pleading, as one said, "Not for drops, but showers of blessing." Now, at the close of the mission, we can thankfully testify that the Lord has "caused to come down...the rain, the former rain, and the latter rain," upon the dry ground.

Bible readings were arranged for in St. Luke's Free Church, which were fairly well attended and much appreciated. Dr. Pentecost took for these afternoon addresses, "the Shepherd Psalm" (xxiii.), and drew from it many precious and comforting lessons.

The evangelistic meetings have been held throughout in the West Free Church (Rev. G. E. Troup), and have always been preceded by a short prayer-meeting, conducted by Dr. Pentecost himself. From the first day blessing was given, and the hearts of believers were raised in joyful praise, as one and another presented thanksgiving for souls saved.

Dr. Pentecost's method of conducting an after-meeting has indeed had the Lord's seal of approval, and many have risen to testify their allegiance to the Lord Jesus. He deals with the heart and conscience; bringing his hearers face to face with God's word, he has made it convict or comfort. It has been remarked that where the blessing has been given it has come to prepared hearts. Though there have been cases of immediate conversion, for the most part those have accepted Christ with whom the Spirit had been previously dealing, and who needed some such opportunity as this to step out into blessing and decision for Christ.

Some touching incidents may be noted. A poor woman, who had been ensnared through strong drink, was found under deep conviction of sin, and could get no rest. She was enabled to trust Jesus, and now prays in her helplessness for the almighty power of her Saviour, to keep her from falling. The old man, whose case aroused so much interest in Dundee, was present at one of the services, showing by his personal appearance his change for the better.

A gentleman, who had always been regarded as an earnest Christian, was enabled to accept Christ fully, and now "rejoices with joy unspeakable." He has been so blessed in his testimony to others. In some cases whole households have been blessed, night after night, seeing the conversion of one or more of its members. Husbands and wives have been united in Christ; sons and daughters have been doubly given to their parents, as alive from the dead. The many thanksgivings that have been offered testify to the yearnings of hearts fulfilled in the salvation of their relatives and friends.

Dr. Pentecost has received many grateful acknowledgments of the blessing that has attended his appeals to Christians. One aged saint, who had travelled fifty miles to be present at the services, went away filled with joy and peace through believing, and refreshed in soul. Dr. Pentecost has left us for Greenock, and carries with him the heartfelt prayers of Broughty Ferry Christians that even "greater things than these" may follow the preaching of the word there.

THE EVANGELICAL SOCIETY OF FRANCE continues to report cheering fruit of labours in various parts of the country. Specially interesting reports have been received from Yonne, where several Romanist families have during recent months come over to Protestantism. The people are poor, and the priests have been attempting to buy their consciences. An artisan wrote to one of the agents: "I do work for Catholic families; when it came to their knowledge that I was attending your meetings, they refused to employ me any more, and there are six of us in family." Pasteur H. Mouron is the secretary and director, the office of the Society being 76, Rue d'Assas, Paris.

Letter to the Editor.

AN OBJECTION TO JEWISH MISSIONS."

DEAR SIR,—Allow me, as briefly as possible, to ply to Mr. Tait. He thinks a distinction must made between Jews and Israel. He reminds us at the former name came into use at the return om the captivity, and he assumes (and this is of e utmost importance to his argument) that the me was used with genealogical accuracy, and at all who have ever since borne the name of w are children of Judah.

But the mere use of the name is no evidence of is. We all in this land are called English, that Angles, but we are not all children of Angles, t of Saxons, and Jutes, and Danes, and Scots, d Normans; and all we know is that the Angles re sufficiently influential at one time to furnish ame for all the people of the land, and that the me has clung to us.

We shall find it was so with Judah and Israel; d the new name was not unworthy to be borne, ing the name of the tribe chosen by God to be e royal head of the tribes of Israel. At the me time it may be noticed that the people called ws have never, to this day, accepted the name w as their proper designation: they are "Hewews, Israelites, seed of Abraham."

Mr. Tait further asks whether the kingdom of rael did not cease at the captivity of Samaria, d again assumes that the kingdom of Jeroboam d his successors was the very kingdom of Israel, d the heir of the promises.

But, when we examine the records, we find that e sons of David were ever kings of Israel ehoshaphat is so called, 2 Chron. xxi. 2), and mong their subjects were men of all the tribes i. 13-16, xv. 9). And, after the kingdom of maria was destroyed, they exercised authority er what remained of the ten tribes—we read of phraim, Manasseh, Issachar, Zebulun, and Asher, the days of Hezekiah (xxx.), and of Manasseh, phraim, Simeon, and Naphtali, in the days of siah (xxxiv.)—and their subjects are called rael. "All Israel" (xxxv. 3). "All the children Israel" (xxxi. 1).

The prophets Hosea and Amos foretold the final struction of the northern kingdom, but gave no romise of any restoration, except in the union of l the tribes under the line of David (Hosea i. 11, . 5; Amos ix. 11). Isaiah, and the other prophets, ho were sent to Judah and Jerusalem, continually e the name Israel of the people to whom they ere sent.

Coming to the history of the return from capvity we find a proclamation addressed to "the eople of the God of heaven," sent forth by a king ho ruled over all the lands to which the various ibes of Israel had been carried captive, and in sponse to this proclamation a remnant returned the land of Canaan; and in 1 Chron. ix. we have census of the new colony. "In Jerusalem dwelt the children of Judah, and of the children of enjamin, and of the children of Ephraim and anasseh," and there were also many of the tribe Levi. Here we have the principal tribes represnted, and these are the people whom the Gentiles en began to call by the name of *Jews*.

Zechariah, who lived after the return, speaks of e "brotherhood of Israel and Judah" then existg, and we may infer that the old tribal jealousies d then quite disappeared. The prophet foreells that this brotherhood would be broken up if e people rejected the Good Shepherd, and we now that all this took place, and it is with the attered fragments of this brotherhood that we e now concerned.

It is superfluous to point out passages in the ew Testament in which the names "Israel" and he Jews" are used of the same people. The me Jew, like the name Israel, is used (1) of the tural seed of Israel (compare, for example, Acts . 5 with verse 22), and (2) of the spiritual seed of rael (Rom. ii. 28, 29; Rev. ii. 9, iii. 9). St. aul (who calls himself in one place a Jew, and in nother an Israelite of the tribe of Benjamin) eaks of the Jews (no one can doubt he is speakg of them) as "our twelve tribes instantly rving God day and night, hoping to attain to the romises made to the fathers." St. James adresses his letter to "the twelve tribes."

In regard to the ancient prophecies of the kingm, we should do well to remember that Christ me to fulfil the prophets and to establish the ingdom—a kingdom "not of this world," and open Gentiles.—Yours, &c., W. F. K.

Evangelistic Notes.

Rev. George C. Grubb is meeting with much success in his evangelistic work in Ceylon. Many are being saved, and led into Christian work.

Dartmouth.—Mr. James Harris, evangelist, has concluded a fortnight's Gospel mission in the Iron Church with much blessing and success.

Mr. W. R. Bradlaugh has been meeting with much success in the Evangelical Union Church, Langholm, N.B. Believers have been refreshed and sinners converted. Mr. Bradlaugh next evangelises at Partick, Glasgow.

Mr. James Wharton has, since the Bible-van was "housed" for the winter, been holding Gospel meetings at Dalton, Bowness, Kendal, Liverpool, and Northenden. In each place God has blessed the word to the conversion of sinners.

Birmingham.—Mr. Henry Smith, of the Evangelisation Society, has just completed a three weeks' mission in the Stour-street Mission-hall, Birmingham. It has been a successful and encouraging one, and many have professed to find peace. The Stour-street Mission has been in existence for some years, and is supported by working-men and women.

Swaffham, Norfolk.—Evangelistic services have been held in the Baptist Church by Rev. J. S. Harrison, whose clear and forceful preaching was owned of God in awakening the consciences of many. The afternoon Bible-readings were much enjoyed by believers. Mrs. Harrison's gift of song, and her tact in dealing with the anxious, made her a valuable helper.

Village Work.—Mr. R. Jones has, for some time been going through the villages in the West Midland counties. He writes: "Those who have not had actual experience in this work, would hardly realise the need there is for Gospel preaching among the rural population. The hamlets and the homes which are distant from our towns and larger villages, are sadly neglected."

Lady Henry Somerset preached the Gospel to a crowded meeting in the lecture-hall of the Cardiff Y.M.C.A., on Sunday, Jan. 19. The appeal for decision for Christ was very emphatically put, also the responsibility of those present in the acceptance or rejection of God's offers of mercy. There is reason to believe that fruit will result from Lady Somerset's brief mission in Cardiff.

Ireland.—Successful evangelistic services have just been held at Dundrum, co. Down, by Rev. J. M. Sayers; at Cloughjordan, co. Tipperary, by Rev. G. M. Clarke; at Moira, by Rev. James Stuart; at Derrygonnelly, co. Fermanagh, by Rev. William Addy; and at Limerick by Revs. S. T. Boyd, B.A., and S. A. Robertson. In each case there was a large attendance and much good was done.

Cork Y.W.C.A.—The past week has been a season of much blessing here, a mission having been conducted by Miss Hull, of Eastbourne. Her Bible talks with Christians were particularly helpful. Many have been led into fuller blessing than heretofore. Evangelistic meetings were held in the evening, and were fairly well attended. Two workers' meetings were held, when heart-searching addresses were given.

Special services were conducted by Rev. George Wainwright, of Bournemouth, in the Andover Baptist Chapel from Jan. 13—17. The attendance steadily increased, and considerable power was manifested in all the meetings. At the close of the Friday evening service, a meeting of inquirers and those who had been blessed through the mission was held in the vestry. There were many brief utterances of praise for blessing received, some from those who had been converted during the week. The mission has resulted in several clear cases of conversion, and in the quickening of the life of the members themselves.

Mr. Henry Thorne.—A successful evangelistic mission has been concluded at Redruth, Cornwall, by Mr. Henry Thorne. After the conclusion of each service, in accordance with true Cornish fashion, little groups of workers could be seen in various parts of the chapel around anxious inquirers; others were working similarly in the inquiry-rooms. On some evenings the whole building was in reality one large inquiry-room. The afternoon Bible-readings were much appreciated. A large number of inquirers and converts assembled at the close for a social gathering, when Mr. Thorne counselled them to be true disciples of the Lord Jesus Christ.

Corfe Mullen, Dorset.—The fifteen days' evangelistic mission conducted by Mr. R. Cairns, was brought to a close on Jan. 19. On the following evening six persons were baptized on a profession of faith.

Mr. Moody, accompanied by Mr. Stebbins as singer, and assisted by Messrs. Douglas Russell, and Richard Hill, evangelists, has held a series of Gospel meetings in London, Ontario. Their labours have been rewarded with much manifest blessing. A correspondent reports that one of the largest hotel keepers in the city has been converted, and has ceased to sell strong drink.

Messrs. Thomas and Graham, Pastors' College, London, have conducted a ten days' special mission at the Gospel Mission, Radford, Nottingham. The meetings were the best attended of any mission services we have ever held. Clear proofs of the power of the Gospel were nightly seen as men and women, young men and maidens came to the inquiry-rooms and sought and found Jesus.

Personalia.

The Dowager Countess Cairns has been prostrated in health at Bournemouth, owing chiefly to the shock caused by the unexpected death of Earl Cairns, but is happily recovering.

Mrs. Bentley, the wife of one of the best-known African missionaries, is teaching telegraphy to some black boys on the Congo. She hopes to have them ready for service by the time the Congo railway is laid.

Mr. John Chapman, of Torquay, is about to start for Australia on an evangelistic mission. He purposes being away about eighteen months or two years, and hopes to sail by the s.s. *Austral*, Orient Line, from Plymouth, on February 15.

The late General Napier, who was buried last week in St. Paul's Cathedral, is described as "a man cast in a heroic mould, brave, simple, pious, full of years, and honours well deserved." He was a member of Canon Fleming's congregation.

Mr. C. H. Spurgeon was to have been back at the Metropolitan Tabernacle on Sunday but, he was seized with illness last week which prevented him from leaving Mentone. He has since much improved in health, however, and hopes to preach at the Tabernacle next Lord's Day.

Miss Von Finkelstein, having concluded a second successful lecturing campaign at the Antipodes, is now on a brief visit to Ceylon and India. The incessant labours of past months have compelled her to take a season of rest. She purposes returning to London about the end of March, paying another visit to Jerusalem on the way.

Mrs. Emma E. Hornibrook, author of many well-known books and serials, and who has circulated hundreds of Gospel articles through the press, proposes to sail for the United States and Canada about the end of May (D.V.). She is accustomed to mission work, has edited two mission magazines, addresses meetings, conducts Bible-readings, &c. Heads of Missions whom she may serve while on her tour will kindly communicate as early as possible. Address 22A, Queen's-road, Bayswater.

Mrs. Osborn, of the Cape General Mission, was to sail for England on January 15. Those who can arrange public or drawing-room meetings for her are asked to inform the hon. sec. of the Mission, Lancaster-road, Wimbledon. Any friends convening conferences would find in Mrs. Osborn a good representative of South Africa. Eight years of truly devoted service out here has given her much experience, which has been increased by long journeys extending up to Zululand. The Cape General Mission is the outcome of work done here by her and Mr. Howe.

Mr. David Baron leaves London on Monday next for a missionary tour in the East, accompanied by Dr. Dixon, also of the Mildmay Mission to the Jews. They purpose being absent about three months. They will travel from England to Alexandria, by way of Brindisi, and purpose visiting Cairo, Port Said, Jaffa, Jerusalem, Beyrout, and other ports on the Syrian coast, Smyrna, Salonica, &c. In each of these places they will preach the Gospel and distribute copies of the Hebrew New Testament among the Jewish communities. Prayer is asked that the labours of these brethren may be fruitful to the Glory of God and the salvation of Israel.

THE BRUSSELS CONFERENCE.

DEAR SIR,—I have read with much interest the article by Mrs. Guinness which appeared in THE CHRISTIAN of January 17, with regard to the Anti-Slavery Conference at Brussels. Having been one of the delegates sent by the Society of Friends to present a memorial to the Conference on its reassembling (which was to have taken place last week, but has been postponed owing to the prevailing epidemic), I can cordially endorse her views, and hope that many influentially signed memorials may be sent to the Conference. Special value will attach to memorials coming (1) from missionary societies and other similar bodies which are able to contribute personal testimony as to the evils with which the Conference has to deal, and practical suggestions as to the modes of dealing with those evils; and (2) from town meetings, convened by the local authorities, held in places which are concerned in the trades in firearms and spirits. In this respect Birmingham has set an excellent example, which might with great advantage be followed by Glasgow and Liverpool. London is already moving, in the Mansion House meeting announced for Wednesday last.

Allow me to correct one error into which Mrs. Guinness has fallen. Lord Vivian, our Ambassador at Brussels, himself told us that the Conference has decided that all memorials must be sent to its president, M. le Baron de Lambermont (au Ministère d'Etat, Brussels), and not to the plenipotentiaries of the respective countries. British memorials, therefore, should not be sent to Lord Vivian.

I do not like to close without saying that British Christians and philanthropists have cause for deep thankfulness in regard to the representation of our country at the Conference. Lord Vivian and Sir John Kirk, Her Majesty's plenipotentiaries, possess great experience in questions affecting the welfare of Africa, and wide sympathy for the native races of that great Continent; and they are supported by Mr. Wylde, representing the Foreign Office, Sir Arthur Havelock, for the Colonial Office, and Captain Moore, for the Navy, all enlightened men of high character.

JOSEPH G. ALEXANDER.

Lambridge, Croydon.

The deputation to which Mr. Alexander refers consisted of Mr. John Hilton, Mr. John Taylor, and himself. The memorial of which they were the bearers embodied a strong protest against the evils caused to the African native races by slavery and the introduction of strong drink. The deputation had interviews with the British Ambassador, the two British plenipotentiaries, and with the President of the Conference, Baron Lambermont. They also had audience with the Belgian King, who gave them a cordial reception and showed interest in the cause they were there to promote.

We are desired to say that, though the Church Missionary Society did not send a deputation, they forwarded a strongly worded memorial with reference to the points under consideration.

The Conference met on Monday for the first time after the Christmas vacation. The committee for studying the measures for the repression of the Slave Trade also met and discussed the prohibition of the import of firearms into Africa. The British delegates are about to submit a fresh proposal in reference to this prohibition.

DUBLIN HOLINESS CONVENTION.—The second Christian Convention in Dublin for the advancement of spiritual life was held last week, from January 20 to 25, in the Ancient Concert Rooms. The speakers included Rev. Dr. Elder Cumming, Mr. R. Wilson, Revs. J. B. Figgis, J. F. Butlin, Evan Hopkins, and J. Gelson Gregson. Some stirring addresses were delivered, and the meetings were largely attended.

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Obituary.

PASTOR GAGNEBIN.

M. Ferdinand-Henri Gagnebin, for thirty-two years Protestant pastor at Amsterdam, recently passed away at Neuchâtel. Of Swiss origin, he was well known and highly respected by the leaders of evangelical effort in Holland and France. It is only a few months since he retired from active work, after a career of great usefulness. M. H. Gagnebin, the energetic pastor at Liège, is a son of the deceased.

SISTER VANDENKIEBOOM.

The Deaconesses' Institution of Paris has sustained a serious loss by the death of Mdlle. Victorine Vandenkieboom, at the age of fifty-six. Belonging to a highly respectable Belgian family, and early left an orphan, she was educated in the Roman Catholic faith. As a young woman, she accepted employment in the establishment of a Protestant merchant. She had no spiritual peace, for religion was but a form with her. On the occasion of a faithful pastor visiting her employer, she heard for the first time that pardon and salvation were by faith in the merits of Jesus Christ. Her conversion was immediate and complete. That was many years ago; and without delay she gave herself to deaconess work. Since the siege of Paris her health has not been what it was previously. She ended her course with joy, after devoted service extending over thirty-three years.

MRS. VICARS.

Under the well-known initials of the author of the memoir of Captain Hedley Vicars, an obituary notice appears in last week's *Record*, of which we reproduce the opening paragraph:—

"On January 9 there passed away from earth the gentle and saintly spirit of Marianne Vicars, after long years of widowhood, and after seeing all her children pass on before her into the heavenly home, excepting one daughter, Clara Lady Rayleigh, the constant and devoted friend, companion, and cherisher of her aged mother, now left the solitary survivor of the happy family who delighted to gather around their tender parent. Mrs. Vicars was little known beyond her own family and a large circle of friends. Her delicate health prevented her from engaging in any extensive work beyond her home; but her simple faith, her loving spirit, her Christian life, and her remarkable patience and resignation under a succession of heart-breaking bereavements, could not but be recognised by all with whom she was brought into contact."

DR. ADLER, CHIEF RABBI.

Dr. Nathan Marcus Adler, Chief Rabbi of the congregations of British Jews, was gathered to his fathers early last week at the patriarchal age of eighty-seven, after a long decline, followed by a brief illness. His family is a branch of the priestly descendants of Abraham, and he was a son of the Marcus Beer Adler, who was Chief Rabbi of Hanover when that State still owed allegiance to the Throne of England. After graduating as Doctor of Philosophy and Master of Arts at the University of Erlangen, he was ordained a Rabbi in 1828, being then twenty-six years of age.

Having for a few years officiated as Chief Rabbi of the Duchy of Oldenburg, he succeeded his father in the Rabbinate of Hanover, holding the post for fourteen years. His policy was to conserve the traditional principles and customs of Judaism. In 1845 he was elected Chief Rabbi of the congregations of Great Britain. During the past ten years his health has been failing, and his duties have been performed by his distinguished son, Dr. Hermann Adler. Forty-five years ago, the synagogues of Britain were much agitated through various proposals in the way of "reform." The changes which found favour with not a few in those days would have gone far towards stripping Judaism of what religious features yet appertain thereto, and reducing it to an empty latitudinarianism. Dr. Adler, though ever desirous of maintaining peace among his people, was unswerving in his championship of the so-called "orthodox," side, and the fact that the "progressive" party is to-day little more than a name in Britain, is attributed to his wise and steady administration. To Dr. Adler Judaism was not a name, but a reality. He impressed upon his people the fear of God, and thus secured a widespread respect among Christians, who could not look with favour upon the reform movement, because of its tendency to Rationalism.

MRS. SANDISON, EDINBURGH.

Many will hear with sorrow of the decease of Mrs. Sandison, which took place on Wednesday last week at Alder Lodge, Lauder-road, Edinburgh. She was the widow of the late Rev. John Sandison, of Arbroath, and a generous supporter of many good works at home and abroad.

REV. DR. GIDEON DRAPER.

We regret to have to record the death of this American pastor, which is reported from Japan, whither he had gone on a visit to his son, Rev. G. F. Draper. Dr. Draper was well known in this country, and was active in good work both by lip and pen. He was over sixty years of age, and had been in poor health for some time past.

LONDON CITY MISSION.—This week is set apart by the Mission for special prayer. Every night the missionaries assemble at the Mission House, Bridewell-place. The meetings are continued for a couple of hours. This is the fourth year in which a whole week has been set apart for special prayer for the work of the Mission.

THE TASK OF STATESMANSHIP (says Mrs. Fawcett), is not to avoid dangerous and difficult tasks, but to perform them in such a manner that the risk may be minimised, and the good sought for achieved with the least possible drawback and friction. It was a political danger to stop suttee, but the generation of Englishmen in India fifty years ago were men with some backbone and determination in them, and they felt that the demoralisation and wickedness of suttee were a worse danger than that which would be encountered by stopping it. A little of the same courage, and the same clear-headedness, applied to the subject of infant marriage, would soon lead to the abolition of the present legalised torture and murder of little girls, and would be one of the greatest blessings which English rule has ever conferred on India.—*The Child's Guardian.*

BAND OF HOPE UNION.—The annual soirée in connection with the Christmas and New Year's collection in aid of the funds of the United Kingdom Band of Hope Union and the Temperance Hospital was held at the Memorial Hall, Farringdon-street, on Monday. The entertainment was prefaced by a brief address of welcome by the chairman, Mr. Frederick Smith; later on addresses were delivered by Mr. Charles Wakeley, the secretary, and Rev. R. M. Thornton. The former, in the course of his remarks, stated that the net result of the collection was expected to amount to about £1000—a very satisfactory amount. During the evening prizes were presented to the collectors, the special award of a small library of temperance books to the school securing the largest amount for the collection being taken by the Hinde-street, Marylebone, School.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE: For great blessing received during a mission at Stanmore, near Newbury; pray for blessing on a "Bible-meeting," every Monday evening.——PRAYER: For blessing on a mission in Dunfermline, N.B., in connection with the Y.W.C.A. and Y.M.C.A., beginning Feb. 2, conducted by Mr. John M. Scroggie.——For blessing on three weeks' special services, to be conducted at Coombe, Cornwall, by Mr. John Elliott, of the Evangelisation Society, commencing on Sunday, Feb. 2.——For blessing on a week's special services in the Gospel Hall, Axminster, by Mr. Herbert Veasey, commencing Sunday, Feb. 2.——For blessing on a fortnight's mission, being held by Mr. Henry Lakin, at Rev. T. F. Salt's Church, Curbar.——For blessing on a fourteen days' mission, at Brixham, Devon, by Mr. J. Harris.——For blessing on a Gospel mission being held by Mr. Henry Thorne, at Hackney, to Feb. 10.——For blessing on services by Mr. T. Shuldham Henry, at Merrion Hall, Dublin, during February.——For blessing on a mission to be held at St. Peter's, Norbiton, by Rev. Charles Courtenay, from Saturday, Feb. 1, to Monday, Feb. 10.——For blessing on a mission, by Mr. John Peck, of the Evangelisation Society, at the Christian Lads' Society, 20, Bedford-terrace, Durham-road, N., from Feb. 2 to 9.——For blessing on a mission being held at Wisboro'-green, Billingshurst, by Rev. E. Lee.——For blessing on special services at a Mission Hall in Southampton, in February and March.——For blessing on a mission to be held at Chiseldon, Wilts, from Feb. 1 to 17.

INQUIRER'S COLUMN.

AN BELIEVERS FALL AWAY AND BE LOST?

Will you kindly explain how these passages are be harmonised?—"I give unto them eternal fe, and they shall never perish" (John x. 28); He became the author of eternal salvationto them hat obey Him" (Heb. v. 9); "This is the record, hat God hath given unto us eternal life" (1 John .11), and many others; with, "I am the Vine, ye re the branches"; and, "I am the true Vine, and y Father is the Husbandman. Every branch in le that beareth not fruit He taketh away....If a an abide not in Me, he is cast forth as a branch, nd is withered; and men gather them, and cast em into the fire, and they are burned" (John v. 1, 2, 6).

If the withered branches had represented fruits r works, the explanation might have been suggested y 1 Cor. iii. 12-15, but our Lord plainly says that we" are the branches.—Yours, &c., J. A. S.

ANSWER.

True, those who believe "have everlasting life." n God's sight men are either branches of the true ine or not; but to human appearance some are ranches who in reality are not vitally joined to he living Lord. Of his real disciples Christ said, They shall never perish"; others, not real, will ventually be cast aside, as withered branches are rom a living tree. The details of parables and llegories should not be pressed to teach truths dditional to the main purpose. The allegory of he Vine was intended to show that Christ Himself s the source and centre of true life and activity. ertain it is that, as the fruitless branch can have no ving connection with the vine, no more can fruitss professing Christians with Christ. Let it be oted that it is distinctly said that the branch is ndebted to the vine's vitality for its existence, and lso for its continued fruitfulness (John xv. 4).

To his true disciples our Lord had no disquieting ord in this allegory. To them He said, "Already re ye clean...Abide in Me, and I in you." Enorcing this, he says impersonally, "*If a man* abide ot in Me." Again He reassures his faithful disiples: "*I appointed you that ye should go and bear uit*, and that your fruit should abide" (16). evertheless, Christ's true disciples have ever earned much from the experiences of those who re merely ostensible followers of their Lord.

EWISH OBSERVANCES, OR CHRISTIAN RITES?

If the Lord's Supper (which appears to have een in its origination an attachment to the Passver feast), and baptism by immersion, had been ntended by our Lord as perpetual ordinances in hrist's Church, and not to terminate after his own tonement and death on Calvary, like other Jewish bservances to which, as a Jew, He subjected imself during his life on earth, why was neither f them referred to and enjoined by the council net to consider what ordinances were required of he Gentiles? See Acts xv. 28, 29.—Yours, &c., J. A. S.

ANSWER.

It is true that the Lord's Supper was instituted t the Passover feast, but neither in its elements or in its character was it part of the Israelitish rdinance. It was no mere "Jewish observance," s suggested, but was instituted in memory of the vent which the paschal lamb prefigured. It was minently fitting that the ordinance setting forth he accomplishment of the work of redemption hould be brought in just when "Christ our Passver" was about to be "sacrificed for us." The postle Paul tells us very plainly that the supper s a Christian ordinance, and of it he says, in 1 Cor. i.: "*I received of the Lord* that which also I delivered unto you," &c. Then, saying that the bject of the ordinance is to have Christ in remembrance, he writes: "As often as ye eat this bread nd drink this cup, ye proclaim the Lord's death *ill He come*" (vv. 23-26). Thus, it is clear that, ntil the Lord comes, the observance cannot beome obsolete.

The same applies to the baptism of believers. s surely as this was no mere ablution, it was, in s essential character, no Jewish ordinance. On he contrary, Jews who submitted to it were ingled out for persecution by their brethren as nsensate sectaries, if not traitors to their God and ation. Moreover, when giving command to his isciples, after fulfilling all the types of the Jewish conomy, the Lord said, "Go...preach the Gospel every creature, *baptizing them*," &c.

As baptism and the Lord's Supper were not included in the Mosaic law, they did not come under discussion at the council at Jerusalem, which was held for the special purpose of defining the relation of believers in Christ to the ceremonial law. That council did not review the teachings of the Lord, and most assuredly it did not abrogate any of his injunctions.

LONDON Y.M.C.A. COMMITTEES.

THIS gathering, known as "Radley's meeting," because it was originally held at Radley's Hotel, met on a recent evening in the smaller Exeter Hall. Mr. George Williams, chairman, was supported by a number of secretaries and other friends. After prayer, and the reading of Scripture by Mr. Howard Williams, words of welcome were spoken by the Chairman, who based his remarks on the Y.M.C.A. motto for the year, "Follow Me, and I will make you fishers of men."

According to custom, reports of the condition of their respective Associations were given by many speakers; but, contrary to custom, the meeting was thrown open for spontaneous testimonies.

STRATFORD.—Mr. Fox Butlin, the secretary, had a cheery report to present. He said the conviction that the work is the Lord's, and that he was only a servant, had been a source of peace and rest. He had not regarded God as a partner but as Director. The thought of George Müller's successful prayers had led him specifically to make the deficient funds a matter of special prayer, with the result that the year had closed with a surplus of a few pounds.

EGHAM was represented by a lively, fervent, young member, who also spoke of a clean balance-sheet.

STAFFORD ROOMS, EDGWARE-ROAD (Mr. Worreker) had been maintaining a steady, many-sided work. With the co-operation of the newly appointed secretary, Mr. Rogerson, increased prosperity is anticipated.

SOUTH WOODFORD (Mr. Langridge, hon. sec.).—This Association works chiefly amongst artisans. The thoughts on this speaker's mind, very cogently delivered, were (1) the work that *had not been done:* thousands of young men unreached; and (2) the method by which it must be accomplished: faithful, self-denying work on the part of individual members.

NORTH WOODFORD.—Another live member reported that this Association had recently acquired very eligible premises. The work is progressing, if somewhat slowly, yet steadily.

WESTBOURNE GROVE (Mr. C. M. Baker, hon. sec.)—Much blessing had been experienced during the year, tested not by numbers nor by the impressions of the workers, but the testimony of spiritually-minded men who had visited the Rooms, and who had reported, "You are all alive here." The financial balance is on the right side.

EALING (Mr. Kidner, hon. sec.).—The Association had a stir-up last year. A general evangelistic mission resulted in much blessing. The Sunday Bible-class had risen from thirty-five to sixty. The attendance at the devotional meeting was small. The balance-sheet was kept right by prayer—*conjoined with effort;* the members had rendered much assistance with collecting cards.

CAMDEN TOWN (Mr. Jervis, secretary).—Bible-class on Sunday flourishing; average attendance, seventy-nine. A week-night Bible-class, conducted by the members themselves, was proving very successful, the weekly attendance varying from eighteen to twenty-seven. Increased attendance is secured by personally canvassing and interesting the members.

WOOLWICH (Mr. Bird, hon. sec.).—Amid much to discourage, the members had been greatly encouraged in the foreign missionary interest which had been manifested. One of their members had recently gone to India, as a missionary; another to the Congo; and five had entered into missionary training during the year.

CLAPHAM (Mr. John Hayward).—The Association is flourishing, especially the Sunday Bible-class.

HACKNEY (Mr. Doubble).—The work is being very efficiently done. The Sunday Bible-class, conducted on one Sunday by the Lord Chancellor, is very successful.

CROYDON (Secretary).—A daily noon prayer-meeting has recently been established. On Sunday evening an evangelistic meeting has been started only for men who attend no place of worship. The committee desire to build a hall on a portion of their unoccupied land, but are held back by a debt on the building of £420.

EPSOM.—A member briefly testified to the curse of gambling by which the town is afflicted. Many young men who promised well have been dragged down into ruin by this mania.

KING'S CROSS (Mr. Pitman, secretary).—A tent had proved an invaluable aid during four months last summer. This Association undertake, through its members, to meet young men arriving at the adjacent termini of the three northern railroads. In conclusion, Mr. Pitman urged members of committees to take a more active and intelligent interest in the members and associates, and in the work of the Association generally. After a few words of interesting personal testimony from Sir Robert Phayre, the meeting adjourned.

THE VICTORIA INSTITUTE.

THE Lord Chancellor, as Vice-President of this Institute, took the chair at a meeting held on Monday week, when Rev. J. Neil read a paper descriptive of the way in which lands were held and cultivated in Palestine in ancient times. He pointed out how an acquaintance with this and certain other customs solved many a Biblical statement which had puzzled students. He referred to instances of some similar customs in regard to the cultivation of land being traceable in early times in England even, but here the advance of modern civilisation had already rendered them matters of the past, as indeed they were fast becoming in Palestine; and, therefore, it was desirable to note them, whilst we were able, in that land where customs which were in force in the time of Abraham would soon be buried in oblivion.

The Lord Chancellor conveyed a vote of thanks to Mr. Neil, and expressed himself as deeply interested in his paper. A discussion ensued, in which Mr. Seebohm bore out the statements made, and described the results of his own investigations. Dr. Bergheim, from Palestine, added matter of much interest as regards his native land. Dr. Chaplin also gave the results of his study of the matter in the East, Mr. St. Chad Boscawen quoted several Babylonian inscriptions showing certain similar customs had existed in Babylonia, and some remarks by Mr. David Howard, chairman of the London Chamber of Commerce, and others, concluded the discussion. The Lord Chancellor then spoke, and concluded by congratulating the Institute on the value of the evening's work.

MALDEN HALL, HAVERSTOCK HILL, N.W.—Meetings in connection with the sixteenth anniversary of this branch of the Evangelistic Mission were held on Thursday last. Mr. T. B. Miller spoke from Rev. ii. 24, iii. 11, dwelling specially on the words, "that which ye have," "that which thou hast." It is not what we know, but what we hold by faith, that is really ours. It is well for us to "take stock" as to what will stand by us at the judgment-seat of Christ. Rev. F. B. Meyer maintained that every believer in God might realise the import of the words, "He that believeth on Me, out of him shall flow rivers of living water." The more Christian workers live and speak Jesus, the more will the people be blessed. Addresses were also delivered by Dr. Popham, Messrs. C. Russell Hurditch, Charles Inglis, and other friends. Mr. Bateman made a brief statement, reviewing the progress of the work in connection with the Hall.

A "KESWICK CONVENTION" AT GUILDFORD.—In a penny pamphlet on this subject, issued by *Messrs. Marshall Bros.*, Rev. F. Paynter, Rector, Stoke-next-Guildford, invites Christians to meet together at Guildford in June, 1890, for a week's conference. "Although there are various conferences in the south, there are (as far as we know) none on precisely the same lines as those at Keswick. We believe that there are many Christians in our southern counties who cannot go to Keswick, but who would gladly attend a Convention held here. We propose to erect a large tent within sight of the London-road Station, Guildford, and to have meetings in it for the week, similar to those at Keswick. A circular letter of invitation will be issued about two months before the time, giving full particulars. Colonel Brown, of Albuhera, Churchill-road, and General Hankin, Newlands, Guildford, have kindly consented to act as hon. secretaries, to whom applications for lodgings or hotel accommodation may be sent, stating particulars of what is desired."

The Book World.

FEBRUARY MAGAZINES.

The British Messenger (1d. *Stirling Tract Depôt*) is a wholesome and useful publication. "The Girdle of Love," by Rev. Dr. Cuyler, is well worth reading. Every issue of this monthly is a Gospel herald, and the message is always delivered with commendable directness.

The British & Foreign Bible Society's monthlies, the *Reporter* and *Gleanings for the Young* (a halfpenny each) are always attractive. The history of the Bible and its circulation at home and abroad form the theme of the amply illustrated contents. The February issue of the *Reporter* presents interesting notes on Bible work in India and France.

The Preacher's Magazine. 4d. *C. H. Kelly*, 2, *Castle-street, City-road, E.C.* Edited by Revs. Mark Guy Pearse and Arthur E. Gregory. This is a monthly of special value. The contributions, from various pens, cover a wide range in the departments of doctrinal statement, Scripture exposition, and practical counsel to those who preach the Gospel.

RELIGIOUS TRACT SOCIETY.

The Boy's Own Paper (6d.) is always bright. Dr. Gordon Stables continues his story of struggle and adventure, "Our Home in the Silver West"; there are articles on photography and other profitable pastimes; and W. J. Gordon writes on "Stanley the Explorer." Tales of wonder are interspersed with inspiriting sketches. The illustrations are numerous and high class.

The Girl's Own Paper (6d.) is fully up to the mark. If some of the articles are absorbingly entertaining, others are essentially practical. R. Patterson writes on "Tobogganing," and James Mason on "Curiosities of Food and Feeding," Edward Watford contributes "Tales of Great Families," and Sarah Tytler begins a series of sketches on "Tudor Queens and Princesses." There are short stories as well as serials; the contents are varied, and from first to last the tone is good.

Friendly Greetings. 4d. The frontispiece is a lithographed picture of Mount Ararat. Of the many admirable items, we would specify "The Ring of Polycrates," and "The Last Days of Cranmer," as particularly interesting. All the articles are pointed and brief.—*The Tract Magazine* (1d.) contains a capital paper by Rev. P. B. Power, entitled, "Make up your Mind to it," and a sketch of Dr. John Coldstream, the promoter of Medical Missions, by Rev. R. R. Thom.—*The Cottager and Artisan* (1d.) is now published in a coloured wrapper. There are attractive articles descriptive of the canning of vegetables, and on emigration to the colonies.—*The Child's Companion* and *Our Little Dots* (1d. each) are replete with illustrations and reading matter to interest and instruct the young.

MESSRS. S. W. PARTRIDGE AND CO.

A. 1. 6d. Here are serials to entertain, and articles to instruct. In the department of recreation, the cultivation of flowers and the art of photography are explained in popular language. Travel and adventure are represented by admirably illustrated sketches of Calais, and "The City of the Great White Tzar." Dr. Thain Davidson writes on "The True Gentleman"; J. Fuller Higgs on "The Weavers of Spitalfields"; and W. H. Davenport Adams on "Curious Remedies." This magazine is suited for young and old alike; its pages are always bright and interesting.

Our Own Gazette (1d.), edited by Mrs. Stephen Menzies, is a monthly which all young women would do well to read. A wholesome serial story is running, "Fine Gold; or Ravenswood Courtenay," by Emma Marshall, and the editor addresses words of encouragement to her readers monthly. The February issue contains an excellent article by Annie Marsden, on "Living in Lodgings," and some capital "Hints on the Making of Winter Comforts," by Ellen T. Masters. There is always a goodly body of news from Y.W.C.A. branches in various parts. All the features combine to make the paper attractive and useful.

The Mothers' Companion (1d.) has a good article on "Thrifty Cookery" by Gina Jones; Mary Cavalier tells the story of Paripuranum, a devoted Indian Bible-woman; and the initial article of a series on "Mothers at Home" is given.—*The Family Friend* (1d.) is a good monthly. Dr. A. T. Schofield gives "A Few Suggestions in Sickness," and some of the economics of making and mending clothes are set forth in a page of "Hints for Mothers."—*The Friendly Visitor* (1d.), with its large type and practical style, will be specially welcome to the aged.—*The British Workman* (1d.) contains a capital portrait and sketch of Dr. Samuel Smiles.—*The Children's Friend* and *The Infants' Magazine* are excelled by no competitors for popularity among the young.

The Century Dictionary.

THE CENTURY DICTIONARY. An Encyclopædic Lexicon of the English language. Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D., Professor of Comparative Philology and Sanscrit in Yale University. In six volumes. Vol. i. £2 2s. *T. Fisher Unwin.* In this large quarto volume of 1200 pages, the work is carried forward to the word "Conocephalitidæ." While not professing to be concentrated perfection, this dictionary claims to be the most complete compilation of the kind yet published. The claim is assuredly made good by the admirable performance of the editor, and his numerous collaborators, representing the various fields of science, literature, and art. There will be in all six volumes, with an aggregate of about 7000 pages. It will be some years before the great work upon which Dr. Murray is engaged in England is completed. In the meantime this product of American scholarship will be largely used, and the succinctness of the plan on which it is constructed will assuredly secure for it a substantial and permanent reputation. The "Century" contains a more complete collection of the technical terms of the various sciences, arts, trades, and professions, than has yet been attempted: and the addition to the definitions proper of such related matter as is commonly relegated to encyclopædias, constitutes the book a work of great value. About 200,000 words will be defined in the course of the dictionary; this will render it a practically complete record of all the noteworthy words which have been in use since English literature has existed. Words peculiar to American speech find a place, and in cases of variations in orthography and meaning, the Old World style is given as well as that which prevails across the sea. Illustrations are numerous and artistic; as are also explanatory quotations from all periods and branches of literature. The pages, each with three columns in excellent type, are good reading, full of instruction for all, and having great spoils for the student of philology as it throws light upon the English tongue. Words commonly found in religious literature have received special treatment at the hands of theologians. Various views of doctrine and practice are set forth with clearness and precision. The words "atone" and "baptize" with their derivatives, both alone and in combination with other words, are comprehensively explained. If the "Century" is completed on the same scale as it has been begun, its publication will assuredly rank as an important literary and educational event.

MISCELLANEOUS.

FROM MOUNTAIN TO MOUNTAIN: Bible Readings. By A. W. Marston. 2s. 6d. *Marshall Brothers.* The mountains selected are, Moriah, Pisgah, Carmel, Horeb, and as we follow our devout guide, the pure airs of heaven refresh our souls. Not only are the various historical scenes eloquently described, but each reading abounds with precious teachings.

ECHOES FROM JAPAN. By M. McLean. New Edition. 3s. 6d. *Passmore & Alabaster.* We are glad to see that this work has already reached its second edition. Having lived in Japan a period of nine years, the author knows whereof she writes. For the sake of the interesting Oriental people who are at present learning so much from Western nations, we trust the book will have many readers, and that, through perusing it, some may imbibe a measure of Miss McLean's spirit of devotion to work for God.

"IN REMEMBRANCE." Discourses by Rev. Robert Naismith, minister of Free Church congregation, Chirnside. *McNiven & Wallace.* It is well that these able and spiritual addresses will speak to a larger circle than the congregation who first heard them delivered. On fundamental truths, such as "Regeneration" and "God's Redeeming Love" the writer speaks with clearness and force, avoiding sameness, yet never straining after effect. In "Believers God's Jewels," and "Crucified with Christ" deeper facts of Christian experience are skilfully set forth.

Another new monthly candidate for public favour is *The Field Club:* "a magazine of general natural history for scientific and unscientific readers." It is edited by Rev. Theo. Wood, and the contents of the initial number are of varied interest to devotees of what is termed the study of "nature." (3d. *Elliot Stock.*)

THE SOWER. Volume for 1889. *Houlston & Sons.* These pages contain many articles of great experimental value. The letters for the young are as deeply interesting as the appeals to anxious inquirers are admirably direct and forcible. Some very significant incidents, illustrative of God's providence and the way of salvation, are given in this compact little volume.

THE LITTLE GLEANER FOR 1889. 1s. 6d. *Houlston & Sons.* This monthly magazine for the young deserves a wide circulation; and the volume will be welcome in many a home. Christian parents wishful that their children should grow up with a wholesome horror of everything Romish will highly appreciate this magazine, which very effectively, and in a proper spirit, exposes the errors of Popery.

GROWTH OF GRACE. By Rev. R. G. Ambrose, rector of St. Michael's, Kingston, Jamaica. 1s. 6d. *Nisbet & Co.* In a treatise on so fundamental a subject as grace, clear definition of terms is all-important; but in the first chapter, "Grace defined," no serious attempt at definition is made. A similar vagueness continues throughout the book. The writer professes to treat only of "the grace that saves," yet never states the difference between the grace of God external to man, and the grace that after faith and repentance, dwells and develops in the believer. Such a statement as "faith is the seed sown, perhaps born in us," is hard to reconcile with "God hath concluded all in unbelief."

THE BARBARY CORSAIRS. By Stanley Lane-Poole. 5s. *T. Fisher Unwin.* Another volume of the admirable "Story of the Nations" series. From the sixteenth to the beginning of the present centuries, the trading nations of Europe were very much at the mercy of the North African pirates. Nothing but the creation of the large standing navies of the present age crippled the Corsairs; nothing less than the conquest of their too convenient coasts could have thoroughly suppressed them. This effectually reversed their mastery of the narrow seas, and put an end to the régime under which they dictated their own terms to all comers. These well-illustrated pages present, in a very interesting and compendious form, a large amount of reliable information respecting the Turkish pirates and their haunts in the Barbary States.

THE FAITH MISSION IN SCOTLAND. *Marshall Brothers, London;* and *J. G. Govan, South Park, Glasgow.* This is an interesting account of the third year's work of the Faith Mission Pilgrims. The story is well told, and faithfully records the difficulties and discouragements, as well as the successes, which have attended the work. Evidences of God's blessing have been numerous. The most successful evangelistic mission was that held at Islay, the story of which is told in such a graphic and racy manner in *Bright Words* for November and December. Among the trials of the year special mention is made of not a few who "did run well," but who have disappointed the hopes once cherished concerning them. Ministerial opposition, too, is alluded to as having in more than one case hindered the work. We regret that such a complaint should have to be made. Where this results from the fact that the churches are worldly and asleep, the Pilgrims need not wonder. We think it just possible, however, that in some cases a mistaken method of teaching holiness may have provoked the hostility of those who desired to be friendly. A careful adherence to the words of Scripture on this subject is necessary to guard it from dangerous extremes. Certainly the churches have much to learn from this evangelistic organisation, and should therefore be "slow to speak" a word of censure. It is full of holy activity. The Pilgrims are moved to their service by the thought that souls are dying, and need the Gospel preached, not with the excellency of human speech, but with the power of the Holy Ghost. Holiness of life, as being both necessary and possible for Christians, is taught as practically and definitely as pardon for the sinner. The interest and advancement of the whole kingdom of God are sought, rather than mere denominational success. The mission is worked economically—the average cost for each Pilgrim during the year being only £25.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, FEB. 2.—2 Chron. XV.

THIS chapter tells the story of a great religious revival under Asa, king of Judah. It is instructive and interesting.

(1) *The prophet's message* (1-7).—Returning victorious from the conflict with the Ethiopians, Asa was met by Azariah (1, 2), an obscure prophet, whose name is not elsewhere mentioned in Scripture. His message was one of promise and of warning (2), enforced by a brief reference to the previous history of the nation (3-6), and concluding with an earnest exhortation (7). It was a timely message. Never more than after such a victory as that Asa has gained do we need to be roused to further action. It reminded him that his victory was due to the presence of God with him; that there were enemies at home as dangerous to the kingdom as those he had just defeated; and that to effect the needed reformation among his own subjects required strength and resolution.

(2) *The revival which followed* (8-19).—The message, though spoken by such an obscure prophet, bore excellent fruit. It inspired Asa with greater boldness (8), who immediately began to remove the hindrances from the way of the people's return to God. "Abominable idols" were taken away, and the altar of God was repaired (8). One of the first steps to every revival is the discovery and the removal of what is wrong among the people of God. This was followed by a national assembly (9, 10), in which the people pledged themselves to the work of reformation, and entered again into solemn and hearty covenant with God (12-14). They could neither subdue their enemies abroad, nor enjoy prosperity at home if they were not right with God. Some of the effects of the revival were abundant increase from the ten tribes (11); great joy among the people themselves (15); continuance of peace (15, 19); further resolution in correcting evils; even Asa's own mother was deposed, and her idol destroyed (16); and further faithfulness to God in bringing into his house the dedicated things (18). The chapter teaches us how entirely the Church's prosperity in every particular depends upon her putting away what is evil, and living in right relationship with God. Given these conditions, and no more would she appear before the world so impotent. When men see that the *Lord is with his people*, many will be won to Him (9).

MONDAY, FEB. 3.—2 Chron. XVI.

There is an apparent discrepancy between 1 Kings xvi. 8 and this chapter (1). As suggested in the margin, the thirty-six years may be reckoned from the beginning of the kingdom of Judah, which would make this incident take place about the sixteenth year of Asa's reign. Another, and perhaps more probable explanation is that instead of "thirtieth," both in xv. 19 and xvi. 1, we should read "twentieth." This would bring this incident to the last year of Baasha's reign.

It is not wonderful that Baasha should make this attempt to prevent his people passing over to Asa. The situation of Ramah was about six miles north of Jerusalem. That Asa should have adopted such a method of defeating Baasha is the more surprising after his previous history. Instead of trusting in God, he made a league with Benhadad, and purchased his help by bringing out gold and silver from the house of the Lord (2, 3). His plan was successful, at least in preventing Baasha accomplishing his purpose, and in securing other cities for himself (6). But it was a melancholy failure. Do not judge of the right or wrong of a policy from its apparent success. Asa had contradicted the principles upon which at first he began to act; had violated the covenant with God into which he and his people had entered; and had therefore failed to fulfil the condition on which God's presence with him depended (xv. 2). The loss of God's presence is one for which nothing can compensate.

The message of Hanani (7-9) convinced Asa of his folly. Proof that he was thus convinced is found in his treatment of Hanani (10). He could make no reply to the message, so he grew angry, and imprisoned the messenger, and oppressed others who perhaps had the courage to take the prophet's part. This was the action of a good man (xv. 17) to whom the nation was indebted for a most important and extensive reformation, and, therefore, for a season of great prosperity. How sadly even the best may fall! He could be emboldened to fearless action by a message of encouragement, but could not receive a word of reproof.

Still unhumbled, he was afflicted with a painful disease (12), which also failed to lead him back to God. And so the career, begun with so much promise, closes sadly enough. Yet the people did not forget his service, and honoured him with a funeral of unusual magnificence (13, 14).

TUESDAY, FEB. 4.—2 Chron. XVII.

Asa was blessed in having such a son as Jehoshaphat to succeed him on the throne. He was one of the best kings that ever reigned over Judah. His history is very fully recorded, and abounds with interesting and suggestive incident.

Note: (1) *his prudence* (1-2).—His reign began in the fourth year of the reign of Ahab, who had allied himself to the Zidonians by his marriage with Jezebel (1 Kings xvi. 31). Wisely, therefore, Jehoshaphat began by strengthening his kingdom against a possible invasion. His faith in God did not make him neglectful of the exercise of prudence.

(2) *His piety* (3-4).—The later example of his father had been bad, but his aim was to walk in "the *first* ways of his father and of David" (3, margin). He did honour to his godly ancestry by seeking to walk according to their best example.

(3) *His prosperity* (5-6).—This is connected with his piety (3, 5). The kingdom was established, the king himself was greatly enriched and honoured, and "his heart was lifted up" (6), not with pride, but with confidence and courage, to effect more perfect reformation.

(4) *His efforts on behalf of the people* (7-9).—He appointed priests and Levites (8, 9) to go through the cities of Judah instructing people in the law of the Lord; and princes (7), to see that the people were instructed. This was a wise movement on his part. Hitherto the people had been too ready to go as they were led, as though unable to judge what was right themselves. To teach them was to lay the foundation for a more constant obedience to God.

(5) *His influence upon other kingdoms* (10, 11).—Surrounding nations "made no war against" him; on the contrary, some of them paid him voluntary tribute. He experienced the truth of Prov. xvi. 7.

(6) *His armies* (12-19).—Among his officers is Amasiah, who is said to have "offered himself willingly to the Lord" (16). In serving the king he recognised that he was serving God. Of all the vast army, numbering 1,160,000, it is said that they were "mighty men of valour" (13, 14, &c.). Yet it was not these forces that awed the surrounding nations, but "the fear of the Lord" (10). We may learn wherein lies the safety of a kingdom, or the prosperity of a church.

WEDNESDAY, FEB. 5.—2 Chron. XVIII.

The first serious wrong declared of Jehoshaphat was his alliance with Ahab, the wicked king of Israel (1-3). Athaliah, the daughter of Ahab, was joined in marriage to Jehoram, the son of Jehoshaphat. It was a sad mistake, and bore bitter fruit in after years. Nothing can ever justify the people of God in cultivating the friendship of the world.

Even in Ahab's company Jehoshaphat does not forget God (4). It is his proposal to inquire of the Lord before commencing the war. There can be no prosperity where God does not lead.

The difference between the two kings is very apparent. Ahab welcomes most readily those prophets who speak good concerning him (4), and hates Micaiah, because he prophesies evil (7). To him the question seems to be, not which message is true? but which is most agreeable? There have ever been those who have demanded "smooth things"; and, unhappily, there are prophets ready to satisfy the demand. Jehoshaphat, on the other hand, is not content (6). There was something about the testimony of Ahab's prophets that did not commend itself to him. The sheep know the shepherd's voice, and refuse to hear the voice of strangers (John x). Yet the evil of Jehoshaphat's intimacy with Ahab already appears. He was too gentle in reproving Ahab for his avowed hatred of the Lord's prophet (7); and was too timid to defend Micaiah against the attack of the false prophet (23), or to prevent his imprisonment at the command of the wicked king (26). The invariable effect of fellowship with the ungodly is loss of power to testify against sin.

In the battle which followed Ahab exposed Jehoshaphat to further danger (28, 29). He showed little care for the life of his ally, but took great precaution to secure his own. Deceived by the royal robes, the enemy pursued Jehoshaphat, whose cry to God brought him deliverance (30, 31). But the disguise of Ahab could not save him from his predicted doom. The destination of an arrow, shot at a venture, is determined by God (33, 34). None can secure those whom God means to destroy, nor destroy those whom He intends to save.

THURSDAY, FEB. 6.—2 Chron. XIX.

Jehoshaphat's return (1-4).—It is specially mentioned that "he returned to his house in peace" (1). He has been needlessly into great danger, and has come out of it more safely than he had reason to expect. How carefully God watches over his children even in their wanderings! Jehu, by whom God reproved Jehoshaphat (2), is probably the same who reproved Baasha (1 Kings xvi. 1, 7), and who has since then been driven into Judah. His message reveals the true character of the man with whom Jehoshaphat had been in fellowship—"ungodly" and "hating the Lord" (2). Jehoshaphat receives the reproof not as Asa had received the message of Hanani (xv. 10). Instead of getting angry with the faithful message, he at once addresses himself to the work of perfecting the reformation of his kingdom (4). This was the best method of proving his repentance.

His instructions to his judges (5-11).—Both for those in the defenced cities (5) and for the priests and Levites at Jerusalem (8) the same qualities were needed. Their first need was *fidelity towards God* (6, 7, 9). They were his representatives, and must judge as in his sight. This would give them *caution* before men. Twice they are exhorted to "take heed" (6, 7). Hasty judgments were not likely to be correct. Above all they needed *courage* (11). But the presence of the Lord with them secured all these qualities for them.

FRIDAY, FEB. 7.—2 Chron. XX.

Jehu had told Jehoshaphat that there was "wrath upon him from the Lord" (xix. 2); the invasion of which this chapter tells is the first fulfilment of that word. Yet note that even a chastisement, met in the spirit in which Jehoshaphat met this, becomes a blessing (Heb. xii. 11).

(1) *Jehoshaphat's appeal for help* (1-13).—The kingdom was threatened with a formidable invasion by the combined forces of Moab and Ammon and others. (1) They had reached as far as Engedi (2) before their advance was known. They were a great multitude (2, 12), so that Jehoshaphat had no hope of meeting them successfully by the mere strength of his own forces. He *feared* (3), hence his appeal to God, in which all the people united (3, 4). His *prayer* recognises God's power (6), and opposes that to the strength of the invading armies; claims God's covenant relationship with his people (7); recalls the prayer of Solomon at the dedication of the temple (8, 9), in which their present distress was anticipated; mentions the ingratitude of the invaders (10, 11), and then expresses the most entire dependence on God (12). They have reached their extremity, and have "no might." They can do nothing but look up. It is a model prayer for similar times of distress. Having presented it, all the people, with their wives and children, stood silent before the Lord, waiting for his reply (13).

(2) *The prophet's message* (14-18).—Jahaziel is not mentioned elsewhere, but the Spirit of the Lord chose him for conveying this message (14). It removed the fears of the people by the assurance that God made the battle his own (15). They have committed it to Him, and He has accepted it; fear must now give place to trust. It declares God's foreknowledge of the movements of the enemy (16); with such a Leader, the strongest enemy has no chance of success. It demands faith on the part of Jehoshaphat and his people (17). They were to be spectators rather than combatants. The very message recalled the experience of Israel at the Red Sea (Exod. xiv.), and an equally great deliverance was to be wrought. In the spirit of simple faith the message was received. The people first bowed in reverential worship (18), and then sang in exultant praise (19).

(3) *The battle* (20-30).—Jehoshaphat led them forth, not to fight, but to trust (20). See how faith goes into the Lord's battles. Victory is already anticipated; and the procession is arranged with the singers at the head (21). Not first the victory, then the praise; but first the praise, then the victory (Josh. vi. 20; Mark xi. 24). It is not faith that waits to see whether God will fulfil his word; nor is it Christian prudence, but God dishonouring unbelief. We "believe to see" (Ps. xxvii. 13). In response to their song of faith (22), the Lord began the conflict, and either by an ambushment of angels, or by sending confusion into the enemy's ranks,

He smote the enemy, and made them destroy one another (22, 23). So that faith, expressing itself first in a helpless cry, and then in a joyful confidence, changed an army so formidable that it terrified the people of God into a heap of dead men (24), and secured so much spoil that three days were occupied in gathering it (25). Praise closed, as it commenced, the battle (26-30). The close of the reign of Jehoshaphat was marked by another unholy alliance (35-37), which the Lord reproved, and the purpose of which He defeated. God is jealous of our confidence, for He alone deserves it.

SATURDAY, FEB. 8.—2 Chron. XXI.

In the reign of Jehoram the fruit of Jehoshaphat's alliance with Ahab begins to appear. Jehoram's wife was the daughter of Ahab (6), who led him to imitate the kings of Israel, rather than the example of his excellent father. He slew his brethren (4), and restored idolatrous worship (11). Sad that Jehoshaphat should have such a son. Yet sadder still that he should himself have sown the seed of which Jehoram's sins were the very natural harvest. Parents who sacrifice religious principle in order to advance the social position of their children, are doing them incalculable harm. No consideration can justify the "unequal yoke" (2 Cor. vi. 14).

Terrible sin was followed by severe judgments. The peace of the kingdom was destroyed (9-10); other enemies came against Jehoram's house and desolated that (16, 17); and a terrible disease, foretold by God (12-15), at last visited him (18); and he died unhonoured and unwept. It is a terrible thing to live so that no one regrets our death.

International S.S. Lessons.

Sunday Afternoon, February 9.

CHILDHOOD AND YOUTH OF JESUS.—Luke ii. 40-52.

GOLDEN TEXT: VER. 52.

LUKE alone gives us this very interesting glimpse of the boyhood life of Jesus. It is a touching story, as remarkable for its naturalness and simplicity, as it is for its unlikeness to those absurd stories told in the Apocryphal Gospels.

Verse 40 summarises the life of the child Jesus up to the age of twelve, as verse 52 summarises the whole of his life from twelve to thirty. Both verses describe a perfectly real and natural development, first, of the body in stature, then of the mind in wisdom, while the favour of God rested upon Him, and gave Him also increasing favour with men. Though the Son of God, yet He began life as other children do, except that in Him there were no sins or failings to correct. As his body needed nourishment, so his mind needed instruction. Let no boy think that Jesus cannot sympathise with his boyish difficulties.

The incident gives evidence of the wisdom of Jesus, and is a kind of foreshadowing of his after ministry.

The first Passover of Jesus (41-42).—The Passover Feast—called the Feast of Unleavened Bread—lasted for seven days, and was intended to perpetuate the memory of the deliverance from Egypt (Exod. xii.). At this, and at the two other Feasts of Pentecost and Tabernacles, all men were required to be present (Deut. xvi. 16). At the age of twelve a Jewish boy became "a son of the law," and could take part in the celebration of the feast. Very naturally Mary accompanied her son on the occasion of his first celebration. It was an important event to Jesus. He had no doubt been carefully instructed into the significance of the ceremonial, and was, perhaps, prepared to see in it even more than his teachers had taught Him. To them it was chiefly a remembrance of an event of history; to Him it was probably a prophecy of an event to come.

Jesus missed from the company (43-45).—Luke does not hint that Jesus separated Himself from his parents intentionally. He was probably so absorbed with what he saw, and apprehended so much of the typical meaning of every rite, that He lingered long among objects so full of delightful interest, without knowing that his company had started for home. On the other hand, nothing is said of Mary and Joseph having neglected to take proper care of Him. They usually trusted his obedience and wisdom so much that they too readily concluded He was among their party (44), and did not discover their mistake until they had gone a day's journey. Not finding Him among their company, they returned to Jerusalem (44, 45). The incident reminds us that it is possible to "suppose" we have the presence of Jesus when we have not—that we may go a long way still under this delusion; that we may seek Him where He is not likely to be found, and that, until He is found, there can be no satisfaction and joy. Urge every scholar to be sure that he has the presence of Jesus with him.

Jesus found in the temple (46-51).—The "three days" include the day's journey (44), the return (45), and the search (46). In all probability they found Him during the day following their return to the city. According to Lightfoot there was a synagogue in the south-east part of the inner court of the temple, where the Rabbins explained the law. It was probably here that Jesus was found. The description of Jesus, "in the midst of the doctors," does not attribute to Him any unseemly forwardness. "A lecturing, demonstrating child would have been an anomaly, which the God of order would never have exhibited." No doubt his intelligent and spiritual insight was manifest alike in his questions and his answers; but He was among them as a learner—"hearing them, and asking questions." He was making the most of his opportunity. His ear was open to learn (Isa. l. 4). His parents, as well as the doctors, were astonished at his understanding (48). Was there a tone of reproach in the words of Mary (48)? The answer of Jesus suggests some astonishment that they should have had difficulty in finding Him. Where else could He be but in his Father's house, and about his Father's affairs (49)? The words were a further mystery to Mary (50). She remembered the significant words of the angel to her (Luke i. 32). But probably she had not yet endeavoured to teach Him the meaning of these words. Had He learned without her teaching? She had said, "*Thy* Father" (48); He had replied, "*My* Father." Was the consciousness of his Divine Sonship just dawning upon Him? But the words are important, as giving the keynote for the whole of his after-life. Comp. John iv. 34, viii. 29, ix. 4. How significant that, after uttering such words, He should at once go down to Nazareth with his parents, and be subject to them! Was He not thus for another eighteen years, during which He was known only as "the Carpenter," or "the Carpenter's Son," still about his Father's business? Not among learned Jewish doctors, but in the quiet of the home of Joseph and Mary, in meditation on the Sacred Word, and in prayerful fellowship with his Father, He was to be trained for his great work.

What an example Jesus is for boys. Let them imitate his love for the house and service of God; his eagerness to learn Divine things; his devotion to his Father's service; and his readiness to express his devotion by subjection to his earthly parents.

SANDWICH MEN.—In the large hall of the Theatrical Mission Institute, Covent-garden, a meat tea was given last week to theatre sandwich men. Addresses were given by various friends, and at the close, warm woollen comforters made by friends, and Gospel portions were given to each.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The annual re-union of this Society was lately held, when agents from the East India, Milwall, and Victoria and Albert Docks were present. After tea addresses were delivered by Rev. J. P. Millar, Captain George Clarke, by the other agents of the Society present, and by several of the workers at the Institute. Mr. D. Carnegie, chaplain, stated that during the past year he had addressed 693 meetings, visited 1917 vessels, and given out of the Samaritan Fund 1440 free beds, and 4692 free meals. The headquarters are at the Sailors' Institute, Shadwell, London, E.

BIBLE CHRISTIAN MISSIONS.—At a farewell of missionaries recently held at the Jubilee Chapel, East-road, Hoxton, leave was taken of two young ministers—John Carter and William Tremberth—who are proceeding to Yun-nan, Western China, to augment the staff of six agents of the Bible Christian Missionary Society in that province. Rev. John Orchard, general superintendent of the missions of the Bible Christians in New Zealand, is returning; Rev. John Herridge Batt, of Bristol road Chapel, Brighton, put in a plea for greater enthusiasm in the Lord's work. Mr. Baller, of the China Inland Mission, with whom the young missionaries-designate are about to sail, bore testimony to the gifts and services of the devoted agents of the Bible Christian Missionary Society already in the field.

PRAYER AND MISSIONARY WORK.

As intimated last week, Mr. B. Broomhall has edited, in pamphlet form*, Dr. Maclaren's recent address in the Metropolitan Tabernacle on "The True Source of Missionary Zeal," and a paper by Dr. Alden, of the American Board of Commissioners for Foreign Missions, on "The Main Instrumental Force of Missionary Work." Some very inspiring items on prayer are also given. Dr. Alden's paper is largely devoted to a recital of the testimony of twenty-six missionaries labouring in different fields. That testimony may be summarised in the words of the Psalmist: "I called upon the Lord, and He heard me." We give a few sentences from some of these deeply interesting and spiritually instructive pages:—

One missionary writes:—"The missionary has not the social and ecclesiastical supports of the pastor of a church at home; hence, even if his own inclinations do not lead him to communion with his heavenly Father, he is often brought to such extremities that he feels obliged to seek Divine help and guidance. My own experience has been that while there is no miraculous intervention, there is direct and positive help, and while there is no overruling or setting aside of human peculiarities or imperfections, if any man lack wisdom he has simply 'to ask God, that giveth to all men liberally, and upbraideth not, and it shall be given him.'"

Another says: "My strong conviction is that our success in the missionary work depends chiefly on our keeping in close union and fellowship with Christ; and that this union, effected and maintained by the Holy Spirit, is nourished on our part by constant watchfulness and prayer. I could no more think of a fruitful spiritual life without frequent prayer than of a vigorous physical life without breathing."

A third writes:—"To myself prayer is a positive force, a real power; the throne of grace is my place of refuge, and without it I could not have endured thirty years of missionary life. I am convinced, too, by abundant observation, that in the opinion and conviction of the evangelical Christians of Turkey, prayer is a vital power. I have personally known many poor women, many distressed brethren, and not a few dying saints, who have been sustained both in life and death by the access they have had to God in prayer."

From China a worker writes:—"No Christian is born without prayer; no one makes progress in the Christian life without prayer; no Christian work is successfully accomplished without prayer. The spirit of prayer is the infallible thermometer by which the spiritual life of the Church may be known. Our own little mission church was born of prayer, and every bud and flower of promise has been watered with prayer."

Yet another:—"When the missionary ceases to live by prayer, he had better go home. I shrink from giving much personal experience in particular cases, but I do desire to say gravely and earnestly that my missionary life has been successful so far as I have been prayerful, and non-successful so far as I have been lax in prayerfulness. What difficulties I have been carried through, what burdens I have been able to bear by the help of God obtained through prayer, simple and direct!"

A beloved and honoured sister testifies:—"Daily, hourly communion with the eternal God can alone sustain. It is thus we learn what it is to pray always. God often has to give us the lesson to learn over, but if we are to succeed, we must learn this lesson by heart. Why, prayer is our great Corless engine, which moves all the smaller machinery; the fulcrum that Archimedes sought, on which to rest the lever to move the world. We do mean that we need your prayers when we ask for them, though many may think they are but pious words."

* THE TRUE SOURCE OF MISSIONARY ZEAL AND THE MAIN INSTRUMENTAL FORCE OF MISSIONARY WORK. 3d. *London: Morgan & Scott.*

BETHANY HALL, WOODSIDE, was opened a few days ago by a public meeting, presided over by Rev. E. A. Kempson, vicar of St. Mary's, Merton. Addresses were delivered by Rev. J. W. Bond, pastor of Penge Tabernacle, Messrs. W. Olney, W. Ewen, and others. The work is quite unsectarian, Christ and Him crucified will be the Gospel alpha and omega of the message. Mr. King will trust the Lord for his support. His address is 4, Crowther-road, South Norwood, Surrey.

Among the Churches.

CHURCH OF ENGLAND.

Bishop Moorhouse has achieved the distinction of founding a School of Divinity for literates in his diocese, by means of which young men in business, who may have a vocation for the ministry, can receive a thorough theological training under the Bishop's own supervision.

On Sunday week at a special service in Trinity Church, Cambridge, Bishop Crowther ordained Mr. Eric Lewis, for special missionary service in the Soudan. The ordination sermon was preached by Rev. H. C. G. Moule, from Acts xiii. 4; Rev. F. E. Wigram also took part in the service. In the evening Bishop Crowther himself preached, and after the service Mr. Moule addressed a large congregation of University men.

On Wednesday, last week, the annual gathering was held of those clergymen who have been ordained by the Bishop of Liverpool since 1880. A large number gathered together, some coming from different dioceses. In the course of the day practical papers were read by Rev. W. H. Barlow, vicar of Islington, London, and Rev. H. James, rector of Livermere. The object of those gatherings is for the promotion of devotion, mutual edification, and brotherly intercourse.

At Westminster Abbey, on Saturday afternoon, Archdeacon Farrar delivered, before a large congregation, the last of a series os four addresses on missions. In the course of his address Dr. Farrar remarked that even if missions had never won a single soul over from heathendom—whereas they had won two million converts in this century alone from darkness to light, from the power of Satan unto God—it could still be shown that even the indirect, the secondary, the reflex blessings had been incomparable and astonishing in regard to the interests of empire, of science, of civilisation, and the improvement of the conditions of all men. He proceeded to enumerate some of these reflex results, and in closing expressed the earnest hope that he might have been able to cause some of those who had listened to his words to take their share in fulfilling the command of Christ—"Go ye into all the world, and preach the Gospel to every creature."

PRESBYTERIAN.

Rev. Z. B. Woffendale has completed twenty years of labour at Somers Town Presbyterian Church, Ossulston-street, N.W. At the annual meeting of the congregation, last week, it was stated in the report that 8100 souls had professed conversion to God during Mr. Woffendale's ministry, and that no less than 3000 of these had joined the fellowship of the church. The past year had been a prosperous one, 169 members having been added to the roll, the total membershi p being now 1010. The Institute, Kings-cross Theatre, and other evangelistic agencies are all in good and promising condition.

CONGREGATIONAL.

In connection with Westport Church, Malmesbury, there is a "Christian Band" with a membership of 125, including young people of almost every denomination in the town.

Rev. Joseph King, of Melbourne, has been appointed deputation agent of the London Missionary Society for the whole of Australasia and New Zealand, in place of the late Rev. J. P. Sunderland.

"Pleasant Sunday Afternoons" have been inaugurated at Westminster Chapel, James-street, Buckingham-gate, S.W., the first address of the series being opened by Rev. J. Guinness Rogers. The addresses each Sunday afternoon in February, at 3.30, are to be delivered by Rev. John McNeill.

METHODIST.

Two missionaries have been ordained at Chapel-street, Luton, for work in India—Messrs. Alfred Dumbarton and C. T. Winters. The service was conducted by Revs. Marshall Hartley and J. M. Walmsley, and the charge given by Rev. John Walton.

A convention and meeting on behalf of the London Mission were held at Canterbury on Monday, last week, Rev. W. D. Walters having preached on the previous day. In the evening addresses were given by Revs. Peter Thompson, J. H. Hopkins, and W. D. Walters. Great interest was aroused in the various branches of the work.

There has been an encouraging revival at Hull. At Jarratt-street Primitive Methodist Chapel, Rev. J. T. Parr, of Leeds, has just concluded a second mission, and over one hundred persons have professed conversion to Christ. At Holderness-road and Williamson-street Chapels Mr. J. Flannagan has been holding successful revival services, and more than a hundred persons have professed conversion.

Rev. C. H. Kelly, speaking at a meeting at Louth, affirmed that the Methodist Church had the largest membership of any in the English-speaking community. But size was nothing, or next to nothing, so far as goodness was concerned; and the first want of Methodism was not her twenty or thirty million members so much as a continuance of that grace of God which would make them holy people, earnest for the spread of Scriptural holiness throughout the land.

The Liverpool Wesleyan Mission, of which Rev. Charles Garrett is superintendent, does not come much before the general public, but it is by no means the least successful of the great Wesleyan missions. The late Mount Pleasant Wesleyan Chapel, now the Central Hall, stands at the head, but besides there are five vigorous branches, planted amid dense and needy populations, some of them of the most degraded type. Mr. Garrett is assisted by a minister and six or seven lay agents of special fitness for the work.

SOCIETY OF FRIENDS.

Bristol and Somerset Quarterly Meeting, held last week in Bristol, was favoured with the company of Addison White and wife, of Iowa, who have been liberated to visit the families of Friends in Great Britain and Ireland. They are now engaged in Bristol Meeting, and their services are spoken of with satisfaction by many in the districts where they have laboured. The problem of poverty was discussed with ability and earnestness at the Quarterly Meeting, and its further consideration was commended to Friends.

Wales was once the home of many congregations of Friends, but persecution here and an open door in America resulted in their reduction. Recently, however, revival has come in Radnorshire and elsewhere, and John Owen Jenkins is now feeling Pembrokeshire on his heart, and spent Sunday last at Milford Haven in pursuit of his concern. The Christian conduct of early Friends left an impression on the public mind which is still a goodly legacy to their successors.

The Christian Worker of the 9th inst. gives interesting and encouraging missionary reports from Ramallah, in Palestine, Alaska, and Tokio, in Japan, and urges the necessity of occupying the wide and open fields in Western America. The Church there is increasingly active and successful in its grapple with ignorance, carelessness, and sin.

J. T. Dorland, of Canada, accompanied for the first few days by Dr. Thorpe, of Liverpool, held meetings last week in Nottingham—Bible-readings in the afternoons, and Gospel meetings in the evenings. All these were well attended, the interest deepening from day to day. Many were truly blessed.

BAPTIST.

The sad intelligence has been received of the death at sea of Rev. J. G. Brown, who was returning to England from the Congo. Mr. Brown, who was leaving the Mission, was on his way home with Mrs. Brown, whose health had recently been failing. Mr. Brown went out from the Pastors' College to Africa about two years ago.

At the annual church meeting of the Baptist Church, Westbourne, Bournemouth (Rev. Geo. Wainwright's), the reports of the various agencies were of a most encouraging character. The nett increase of the members during the year was twenty-eight. Towards the fund for the new building over £1230 have been given or promised.

Of the £5000 asked for on behalf of the Baptist Forward Movement—henceforth to be known as the "Mid-London Forward Movement"—four-fifths have been subscribed. Dr. Lush, a son of the late Lord Justice, gives free medical advice to the poor three days a week in connection with the movement, whose centre is at John-street Chapel, Bedford-row.

A series of meetings for spiritual conference among the members of the Nottingham Tabernacle (Rev. H. E. Stone, pastor), was commenced three weeks since. So well attended were these, and so much blessing enjoyed, that they have been carried on for three weeks. Different but practical subjects were discussed, such as, "Obligations of Church members, Sabbath-school teachers, parents, children," &c.; and the pastor is now considering a general request for the establishment of a 7 o'clock morning service once a week.

Rev. F. B. Meyer has been interviewed on the subject of the Baptist Forward Movement. It was proposed to have as a working centre a house which would serve as a residence for seven or eight ladies who will devote their time to visiting the homes of the poor, rendering personal help in domestic life, and nursing the sick; and who will not only give their time, but pay for their own maintenance. It is also proposed to establish in the district between St. Pancras Station and Holborn, a central institution for training and organising a band of lady and general workers for service amongst the poor.

NOTES FROM IRELAND.

The Mountpottinger Y.M.C.A. has had a prosperous year, and has now 300 members.

The Adelaide-road Presbyterian Church, Dublin, of which Rev. R. McCheyne Edgar is the esteemed pastor, has had one of the most successful years in its history.

The Dublin Presbyterian Association has had a fairly prosperous year. It began the year with 541 members, and closed with 563. The Association has carried on successful evangelistic work during the year, and its hall in Sackville-street has been a central meeting-place and well equipped club for Presbyterians throughout the south and west of Ireland, as well as a meeting-place for the young men and young women of the Church in Dublin.

NOTES FROM SCOTLAND.

The Edinburgh Free Church College committee is recognising the importance to students of practical advice and instruction in the art of preaching. The first of a special series of lectures has been delivered by Dr. Walter Smith.

Rev. Mr. Paterson, of Newcastleton, who is still pursuing his temperance mission to school children, has been refused permission to address the children attending the Portobello Board Schools. It is to be hoped that no such rebuffs will deter him from energetically carrying forward the work to which he has set his hands.

At a social meeting of evangelistic workers in connection with Cowcaddens Free Church, Glasgow, the pastor, Rev. Wm. Ross, stated that over 600 workers were actively engaged in their district, while sixty services were held every week at four different centres. During the past six years they have added 1683 souls to their fellowship.

NOTES FROM WALES.

In a recent letter Sir Pryce Pryce Jones has urged that the churches in Wales, established and unestablished, instead of doing anything that would be mutually harassing, should stand shoulder to shoulder in promoting the common cause.

A Nonconformist Congress for Wales is being promoted. Mr. Owen Owen, Oswestry, has been in communication with about a hundred leading ministers and laymen belonging to the four denominations—Congregational, Baptist, Calvinistic Methodist, and Wesleyan Methodist—in Wales, and nine-tenths of the replies received are favourable to a movement in the direction of closer relations between the Nonconformist bodies.

FALLEN ASLEEP.

Rev. Wm. Bridges, vicar of Holme St. Cuthbert's, Maryport.—Rev. Charles King, for many years pastor of the Congregational Churches at Templecombe and South Cheriton, at Zeals, Wilts, in the 93rd year of his age.—Rev. Dr. Witherow, Professor of Church History and Pastoral Theology at Magee College (Irish Presbyterian), Londonderry.—Rev. Robert Stephens, Congregational minister, of Stockport.—Rev. A. Matheson, parish minister of Glenshiel, N.B.—Rev. John Phillips, Primitive Methodist minister, Woolwich.

A SOLDIERS' HOME IN LONDON.—The Secretary of State for War, Mr. Edward Stanhope, M.P., performed an interesting ceremony last week in declaring open a new Home for Soldiers at 155B, Buckingham Palace-road. The movement on behalf of the institution has been undertaken in their private capacity by a few gentlemen belonging to the Wesleyan body, in the interests of the soldiers of all denominations. The Home consists of a shop, which has been converted into an attractive coffee-bar and refreshment-room, with a small concert-hall adjoining, a library and smoke-room, and two comfortably furnished bedrooms.

MISS MACPHERSON'S CANADIAN HOME.—Letters from Mrs. Wm. Merry at the Stratford (Ontario) Home give a very encouraging and gratifying account of the Christmas and New Year's doings there. There were goodly gatherings of such of the children as were near enough to pay a holiday visit to the Home which has so nobly befriended them. Mr. and Mrs. Merry were cheered by the accounts of prosperity and progress received from their young *proteges*, while much good counsel and admonition were given to the visitors in turn, by hosts and friends who had come to swell the chorus of rejoicing. In the well-known Trans-Atlantic phrase, everybody had "a good time."

FRIENDLESS AND FALLEN.—On Thursday evening last week the New Year's Devotional Meeting of the London Female Preventive and Reformatory Institution was held in Exeter Hall. Mr. C. H. Marten presided. Rev. G. W. M'Cree having given a practical exhortation, Mr. E. W. Thomas said that during the past year there had been 1360 new applications by and on behalf of young women and girls at 200, Euston-road. In every case efforts were made to promote the permanent welfare of those received. It had been again resolved to admit all suitable cases, irrespective of any fluctuations of income. Colonel Wraugh encouraged the workers, and earnest prayers were offered by Mr. Barnes, Mr. Drysdale, Mr. Ireton, and other friends.

SOLDIERS' HOME, WINCHESTER.—During the past few months God has been blessing the work carried on here, in a very marked way. Besides the work at the Soldiers' Home, there are several halls and mission-rooms, where the Gospel is proclaimed almost every evening, and where a rich harvest of souls is being ingathered. The changed characters and reformed lives witnessed make the workers desire to reach other dark places around. Colportage work has done much good, but the homes in the rural districts are so wide and scattered, that it has necessitated the employment of a Bible-carriage, which will greatly enlarge the sphere of usefulness. These varied agencies of course entail considerable expense. The superintendents of the work are Misses Perks.

Old Southgate, N.—The Mission in connection with the Metropolitan Tabernacle Country Mission is in charge of Mr. C. Wickerson, whose labours have been greatly owned of God. A church is now formed with Bible-classes, Sunday-school, week night meetings, &c. An effort, however, is about to be made to replace the iron building, in which the work has hitherto been carried on, by a permanent brick one, with schoolroom, &c., to cost about £1500. Mr. C. H. SPURGEON is acting as treasurer to the fund.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON-AVENUE, Leadenhall-street, E.C.—Missionary Conference, Thurs., Feb. 6. Subject—"The Foreign Field and its Call to Young Men." 6.30. p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun. Feb. 2, 3 and 7 p.m., Mr. J. Williams. On Thurs., Feb. 6, lecture by Rev. James Neil, on "Picture Language of the Bible." Meeting for prayer, Suns., 7.45 a.m., Weds., Fris., and Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30, public, Mr. John Jackson. Prayer-meeting daily (Sat. ex.), from 1 till 2. Mission to men, nightly at 8, from Feb. 9—17. Speaker—Rev. H. Montgomery, of Belfast.

Y.M.C.A., HACKNEY, 275, Mare-street, N.E.—United Mission, by Mr. Henry Thorne, to Feb. 10.

Y.W.C.A., 14, FINSBURY-SQUARE, E.C.—Feb. 2—9 (week of prayer for young women), special services conducted by Miss B. Pigott. Suns., 3.30 p.m.; week evenings, 8 (Sat ex.).

Y.W.C.A., PRINCESS HOUSE, Brompton-road, S.W.—A quiet day will be held in the Mission Hall, on Sat., Feb. 8. Meetings at 11 a.m., 3 and 7.30 p.m. Mr. Reader Harris, Dr. Stoney, Mr. Cootee Collis, and others are expected to speak.

REV. DR. PIERSON'S ENGAGEMENTS during Feb.:—2 and 3, Aberdeen, N.B.; 4, Fraserburgh; 5, Peterhead; 6, Aberdeen; 7, Brechin; 9 and 10, Perth; 11, Dundee; 12, Forfar; 13, Arbroath; 14, Montrose; 16 and 17, Dumfries; 18, Lockerbie; 19, Moffat; 20, Glasgow; 21, Coatbridge; 23, Melrose and Galashiels; 25, Hawick; 26, Selkirk; 27, Kelso and Jedburgh; 28, Berwick.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Mr. Herbert R. Francis, each Sunday in Feb., at 3.30 and 7 p.m.

CONFERENCE HALL, Mildmay Park, N.—Feb. 2, 3.30, Mr. P. S. Badenoch; 7, Ned Wright. Tues., Feb. 4, 7.30 p.m., lecture by Mr. E. L. Hamilton, of the North Africa Mission. Subject—"Moorish Life."

HOW TO STUDY THE BIBLE.—Ten lectures on this subject will be given by Dr. E. W. Bullinger, at Conference Hall, 143, Clapham-road, S.W., Thurs., at 4 p.m., beginning Jan. 30.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

DEEPENING OF SPIRITUAL LIFE.—A Quiet Day, Portman Rooms, 32, Dorset-street, Portman-square, W., Fri., Jan. 31. Morning, 11.30, Revs. F. B. Meyer and C. A. Fox; afternoon, 3.30, Revs. Nevile Sherbrooke and Evan Hopkins; evening, 8, Revs. F. H. White and H. J. Berguer.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Subject for Jan. and Feb.—"Christ's own Exposition of his Mission," by Rev. Dr. Allon. Tues. next, at 12 noon—"The Responsibility of Faith."

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

WESTMINSTER CHAPEL, James-street, Buckingham-gate, S.W.—Sun. afternoons in Feb., at 3.30, Rev. John McNeill. All seats free.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Feb. 7. Tea at 6; meeting at 7. Address by Rev. Marcus Rainsford, jun., on "Ambassadors for Christ." Mr. E. H. Glenny will give an account of his recent visit to Morocco and Algiers.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Feb. 7, all-day meetings, 11 a.m., prayer and testimony, 3 p.m., Rev. W. Fuller Gooch; 7 p.m., Mr. Reader Harris.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30, p.m.

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PARIS DAILY INTERNATIONAL PRAYER-MEETING—9 a.m. at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

SAILORS' WELCOME HOME, 173, Ratcliff-highway, London, E.—Monthly muster of the "Christian Lifeboat Crew," Tues., Feb. 4, at 7 p.m.

OPEN-AIR MISSION (South London Auxiliary).—Annual meeting, New Surrey Chapel, Blackfriars-road, Tues., Feb. 4. Chairman, Sir Douglas Fox. Speakers—Revs. W. Fuller Gooch, W. Mottram, James Roberts, and G. D. Wyatt. Tea at 6 p.m; meeting at 7.

FRIENDLESS AND FALLEN.—Monthly prayer-meeting, 200, Euston-road, Thurs., Feb. 6, 6.30 p.m.; workers in missions on behalf of young women and girls are earnestly invited.

REV. F. D. SANFORD, Gospel Mission Hall, Kensal-road.—Feb. 2—12. Suns. 3 and 7.30 p.m.; week days (Sat. ex.), 3.30 and 8 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next at 11 and 6.30, Mr. William Nobbs.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. Russell Hurditch, Sundays, at 6.30, Fridays, at 7.30 p.m during Feb.

ST. GEORGE'S HALL, Langham-place, W.—Lieut. Mandeville, during Feb., on Suns., 11 and 7, and on Weds., at Burlington Hall, Savile-row, at 8.

ST. JOHN'S HALL, Clerkenwell (Cow Cross Mission).—Mr. James Dight, every Sun. during Feb., at 7; Wednesday at 8 p.m.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—C.C.F. L.E.C. A.J.N. K.P. A.W.S. O.M.S. T.J.C. J.W. J.F.J. Mrs. F. H.H. J.P. G.W.K. J.K. J.M. E.M.A.C. E.H. G.H. A.J.A. T.M. W.A.I. T.T.P. W.L. G.H.B. W.M.C. R.S. J.N. A.H.S. G.R. W.P.S. E.D. R.D.F. K.A.S. A.S.D. W.T. A.E.W. R.McN. A.D. J.H.O. R.H. J.H.C. H.M. E.L. G.H.A. J.P.L. C.T. E.R.H. J.B. F.A.S. E.K.J. D.O. E.T.E.P. W.S. P.F. J.A.F. G.M.D. E.M.J. W.M.O. J.P.H. G.J.H. H.K. J.J.J. J.G.R. R.C. J.A. J.H. J.B.S. W.H. P.T.F. J.W. A.M.S. J.O. W.P. M.McL. W.D. W.H.D. G.P. L.T. H.B. A.M.S. E.H.B. W.F.

APPLICANTS FOR TRACTS.—J. G. Clark, Hardingstone, near Northampton; Rev. T. Shankland, Baptist minister, Mold, N. Wales; R. Cottoe, 55, Beatrice-road, S.E.; Mrs. John Atkins, Fonthill, Welland County, Ontario, Canada; J. Harris, Rose-hill Villa, South Ford, Dartmouth; W. R. Clark, Albany, Stapleford, Notts; P. Lee, 14, Richmond-gardens, London, W.; Miss Morris, Yew Tree Cottage, Eymsford, Kent; A. Solloway, 127, Walton-street, Oxford; W. Hollins, 64, Holden-street, Shaftesbury Park, S.W.; Miss Juniper, 141, London-road, Brighton; W. J. Fleetwood, 99, Mill-street, Liverpool; B. Thomas, Merrow, Guildford; D. Newell, 3, Merton-street, Banbury; L. E. Clarke, 41, Commercial-street, E.

A STRANGE STORY comes from Finland. A regular slave mart still exists in many of the country districts. Once a year such paupers, lunatics, and aged people of each parish as cannot support themselves are put up to public auction, and consigned to those farmers or families who will board them at the lowest price offered by the parish authorities. The helpless creatures are made to work as much as possible by their owners, who have the right to chastise them, and are generally most inhuman in their treatment. Lunatics have been used even as cart horses.—*Northern Advance.*

A MISSIONARY BREAKFAST in connection with the Oxford University branch of the London Missionary Society was held at the Randolph Hotel, Oxford, on Saturday morning. The chair was occupied by Professor Legge, and amongst those present were Professor Sanday, Principal Fairbairn, Canon Cheyne, Canon Fremantle, Dr. Pope, Canon Christopher, Dr. A. T. Pierson, Rev. R. Glover, Bristol, and Rev. F. J. Chavasse, principal of Wycliffe Hall. Professor Legge said the promise with respect to missionary enterprise throughout the world was greater than it was at the beginning of last year—the various objections then rampant right throughout the country about missions in India, Africa, and other places, had been repelled most effectually during the past year; whilst help and encouragement had come from a rather unexpected quarter, and that was the experience and testimony of Mr. Stanley on the accomplishment of his great journey through Africa. A rousing address by Dr. Pierson followed. Rev. T. E. Slater, of Bangalore, also spoke, and gave some interesting details respecting the various methods employed in the conversion of the natives.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT
TO MONDAY, JANUARY 27, 1890.

	£	s.	d.
Mr. Rabinowitz's Work—J.P.B. £50; Mrs. E.P.C. £2	52	0	0
Mission to Brazil (Mr. E. H. Soper)—S.Y.	2	0	0
Society Relief Persecuted Jews—J.O.	0	10	0
McAll Mission—J.O.	0	2	6
West African Mission (Mr. Johnston)—In Memoriam C.C.	0	7	6
China Inland Mission—E.W. £2; M.A. 10s; Ignotus, 7s. 6d.	2	17	6
Church Missionary Soc.—A.J.C. £5; K.R.H. 1s	5	1	0
Moravian Missions (London Association)—A.J.C.	5	0	0
Maloga Aboriginal Mission (Mr. D. Matthews)—H.M.	3	0	0
Livingstonia Mission (African Lakes)—T.H.C.	1	0	0
British & Foreign Bible Society—T.H.C. £1; Daisy, 5s	1	5	0
New Hebrides Mission (Rev. J. G. Paton)—S.G.	2	10	0
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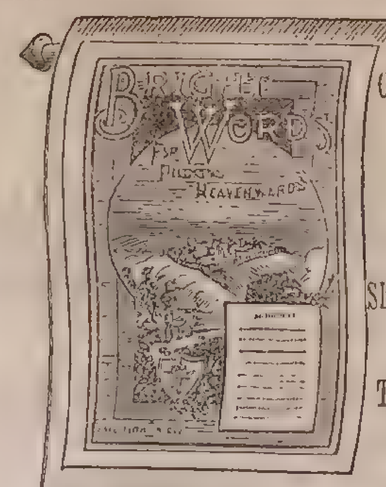

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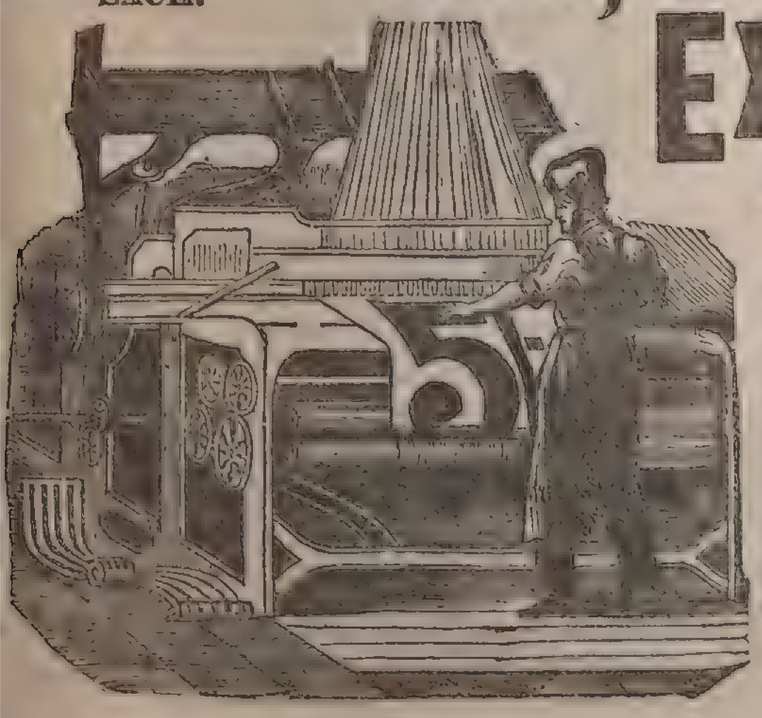
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FEBRUARY 7, 1890.

The Christian.

Notes and Comments.

NEXT week we purpose giving a portrait of ISABELLA MACPHERSON, the graphically told story of whose life is now appearing in our columns week by week.

We are requested to say that to the advertisement of the Trinitarian Bible Society, which, in the form of a four-paged inset, was inserted in our last number, the British and Foreign Bible Society is preparing a reply, which will be similarly inserted in our next. A letter from the secretary of the latter Society will also be found in our correspondence column.

Mr. Archibald G. Brown's "Record of Service during 1889," just published, forms an intensely interesting booklet. It is well calculated to make the reader mourn over the sins and sorrows of the great city, as well as rejoice over the successful efforts made by Mr. Brown and his fellow workers to banish the one and soothe the other. Next week we shall furnish some telling extracts.

The following touching notice of the funeral of Dr. Barnardo's younger son is from the pen of Mrs. Guinness, in this month's *Regions Beyond*. We are sure that amongst rich and poor alike much prayerful sympathy has arisen of late for Dr. Barnardo in the deep waters through which he has been passing.

Many thousands of loving and sympathising friends, mostly from among our East-end neighbours of the working classes, gathered around the moss-lined and flower-studded grave in which the remains of the dear boy were—with much prayer and praise—laid. A rich and spontaneous tribute of love and heartfelt sympathy was poured out on the occasion by the poor, showing how large a place Dr. Barnardo has found in the hearts of East Londoners. He has long loved and laboured for other people's children, been a wise and tender father to thousands of the fatherless, rescued multitudes of lost boys and girls, and bound up many a widow's heart; and he has, moreover, preached the words of eternal life to immense numbers, leading them from darkness to light. Could such a man suffer and sorrow alone? No, indeed! hundreds of hearts ached along with his own, and his grief showed him how he was loved. It must have been some slight comfort to the bereaved parents even amidst their tears to see how many eyes wept with them, and how many hearts were blended in tender intercessions for them. Seldom has a little lad of any rank in life had such a funeral; for the father's honour reflected on the child.

With reference to the decision in the Gossage case, on which we commented last week, Dr. Barnardo may be fairly congratulated on the altered tone of remark in many of the London daily papers. Some journals discreetly refrained altogether from editorial remark, but those that alluded to the decision did so in terms far more friendly to the Doctor's action than might have been expected. We should judge that they have at length estimated at their proper worth the discreditable tactics of the Romanists which drew forth such a scathing rebuke from the Master of the Rolls.

We would counsel the many friends of Dr. Barnardo's Homes not to accept as veritable history all the statements of a damaging nature that are made by certain applicants at the London police-courts. Last week a woman appeared before the Wandsworth magistrate, and declared that she could get no information from Dr. Barnardo as to the whereabouts of her son, who, she admitted, had been sent to Canada with her consent. Dr. Barnardo's secretary writes to *The Times* of Monday, and furnishes a copy of a letter written to the mother in October last, in which a report was given of the lad's progress and his full address notified. In the face of this fact it looks as though there were some outside influences being brought to bear on applicants, with the view of casting odium on the Homes.

In a very excellent paper in *The English Illustrated Magazine*, under the heading of "Competition and Co-operation among Women," attention is again called to the want of action which has followed the sitting of the Royal Commission upon the Housing of the Poor:—

While all is fair and picturesque to look upon, and stately streets and buildings rise around us, behind them, in the courts and alleys, men, women, and children are leading lives of degradation, infamy, and misery, too terrible to think of... We cannot alter the laws of supply and demand, and we cannot raise wages and destroy at one blow the suffering that exists, but we can do more than mitigate it. We can destroy one of its most important causes, if not the most important of all, in sweeping away the rookeries and dens in which their lives are passed from their cradle to their grave, and in their place erect wholesome sanitary dwellings, *not as monuments of charity, but as paying concerns*; and we ought to regard doing so as an obligation to them and a confession of the grievous way in which, as a nation, we have sinned against those whose weakness should have been the strongest claim on our protection and help.

We heartily commend these words to the attention of all who are able to help on a movement of the kind.

Two measures of social reform, it is gathered from *The Times'* Calcutta correspondent, have lately been started in India which deserve notice. It appears that though there are already about twenty local Acts in force for the prevention of cruelty to animals, yet, owing to limited powers or defective working, their operation is anything but effective. A Bill has, therefore, been laid before the Legislative Council embodying wider and more stringent powers for dealing with offences of this kind. To prevent cruelty of any kind to dumb animals should be the duty of any Government, local or imperial, calling itself Christian, and that some vigorous measure of protection to God's creatures is necessary, all who have observed life in the streets of an Indian town can testify.

Another vice of Indian society for which a reform is being attempted is one with the various forms of which we are only too painfully familiar in our own country. A Bill has been introduced into the Bombay Legislature for the more effectual suppression of gambling, especially that which takes the form of betting on the rainfall, which, says *The Times'* correspondent, is said to be very prevalent among the Marwari merchants of the Western Presidency. When it is considered by whose ordering it is that the rain comes, and that He has power to give or withhold the needed supply, that it should be made the medium for betting and gambling is peculiarly repugnant to all right-thinking persons. At the same time, in dealing with these and other social abuses, it may be borne in mind that it is not easy to combat moral evil by mere material means: statutes have their use and place, but they only touch that which is outward: real, lasting reform must work from within, and must be based upon the renewal of the individual heart and change of motive, which neither kings nor laws can accomplish.

Canon Driver contributes to *The Contemporary Review* an article on "The Critical Study of the Old Testament." The points which weigh with those who so analyse the Pentateuch as to bring it down to the level of a jumble of traditions, hardly to be relied upon as history, are very ably stated. In a note at the end, Dr. Driver deprecates the action of those who would view critical treatment of the Old Testament in the light of New Testament references. He says:—

It is a method of very doubtful expediency to oppose the New Testament to the results of critical inquiry; those who have wisdom, and an eye to the future, will rather seek to show, if possible, that the writers of the New Testament, and especially our Lord, were not concerned with these questions, and pass no judgment upon them.

We leave the ominous expression "eye to the future," and the parenthetical doubt as to whether it is "possible" to show that the New Testament writers did not concern themselves with such questions as the critics delight to parade. Our Lord's judgment is abundantly clear from his references to the writings of Moses. If, however, the Lord did not concern Himself with these questions, how can his disciples justify a course of inquiry which, far from helping on his work, is a serious stumbling-block in the way of such as are weak in the faith?

"Probation after death" is still a subject of warm discussion among the constituency of the American Board for Foreign Missions. We quote with satisfaction some wise words recently written by Dr. Storrs, a Congregational minister in Brooklyn, and President of the Board:—

I have never hesitated to characterise it, when occasion demanded, as in my judgment without authority in the Scripture, unhistorical—unless the Roman Catholic doctrine of purgatory may be thought to have some affinity with it—as out of harmony with the *concensus* of existing evangelical thought, and as a too daring attempt to add to the Gospel something which the Master had not put therein. It has seemed to me especially unfriendly to faithful, fervent, and patient missionary labour; since it appears, at least, to justify the expectation that if men do *not* hear the Gospel in this life they will have a vastly extended space for repentance in the ages beyond, under the immediate exhibition of Christ, and in utter separateness from all present temptations of the world and of the flesh.

These words should be weighed. The latent Universalism which is being preached is neutralising all the urgencies of the Gospel message. *The Northern Advance* of January 31 gives an address from an English Congregational minister, wherein the following words appear :—

We know from Christ's own mouth that Tyre and Sidon and Sodom were not reckoned unworthy of what might be called kindly mention when He administered a rebuke to Capernaum. Was not that kindly mention enough of itself to cause those old cities to look up and to feel that their redemption was still possible?

This appears to us very doubtful teaching. The obvious meaning of our Lord's words is that the cities of the heathen world were less criminal than those which rejected the Christ. Is it not adding to the Gospel something which the Master did not put therein, to twist this so as to make it mean a "possible redemption"? "He that hath my word let him speak my word faithfully, saith the Lord" (Jer. xxiii. 28).

A correspondent sends us the following :—

Even by those who try to keep clear of mere partisan politics, the opening of the Parliamentary session next Tuesday must be anticipated seriously. Apparently a troubled and stormy time is before the nation. In addition to urgent social questions, interests that bear upon grave territorial relations and upon the unity of the Empire must be considered. Freedom from acrimony, and from the bias of party spirit, and a calmly judicial mind, were never more demanded. May I suggest that public prayer for "The High Court of Parliament," and prayer for the nation, are required just now in an exceptional degree. Jehoshaphat, Nehemiah, and Daniel prayed for nations, and their prayer was heard. God may give now a spirit of peace and wisdom as his servants lift up their hearts to Him.

The Church Reformer for January has some verses, under the heading of "Parish Bell," with a refrain of

Hear the Parish Bell
Ring, ring! Sing, sing!
Our dear Lord is here.

The idea apparently is that of the doctrine of the Real Presence. The second verse ends

Our dear Lord is here,
By the priests He makes
He will dry the tear.

We pity the parish for which the composition has been written; and perhaps we may be permitted to doubt if the publication in which they appear is suitably named.

Professor Everett furnishes to *The Forum*, a leading American review, a paper on "The Natural History of Dogma." He urges that the ideas that control the politics of the world ultimately dominate and change its theology, and insists that most of the creed of Christendom, as the product of "monarchial and aristocratic ideas," must melt away beneath the democratic influences of the age. We seem to have heard this before, and the statement appears to lack something, inasmuch as it fails to recognise the fact that the religion of Christ is democratic. The grand "whosoever" of the New Testament is wide enough to admit all classes and conditions of men, and Christ's Divine assurance, "And I, if I be lifted up from the earth, will draw all men unto Me," sweeps away into oblivion all the cobweb arguments of specious reasoners.

There is, however, we are prepared to admit, no little risk in some cases of the substitution of a creed, the intellectual statement of a truth, for the truth itself, and the Bishop of Ripon evidently recognises the danger, for in his recently published Bampton lectures on "The Permanent Elements of Religion" he has declared his belief that "unless we desire to have a cold religionism, instead of a living, moving religion," the "religion of the future" must be founded, "not on a creed or a code, but on a person." He adds :—

It is only in a person that a creed can be truly preserved. Sundered from a person the creed becomes a series of interesting speculations or a voiceless assemblage of lifeless dogmas....We can have a creed without a person, and a love without a person, but when we have the person we possess both a creed and a code.

All this is simply a dilution of the Divine utterance of Jesus that He is not only the Way and the Life, but that He is also the Truth.

We are not hearing quite so much just now about the imprisonment of the Pope within the ample and luxurious space of the Vatican, but the Romanist papers still have much to say about his poverty. It appears, however, that there has been a falling off in the amount of the "Peter's pence" for the year 1889, the total being £6000 less than that of the previous year. As, however, the sum received at the Vatican was nearly £130,000, perhaps the Pope is not quite so destitute as some of his dependants would make out, as "poor distressed Ireland" contributed over £6000, whilst England sent only £3800, a fact which may well give rise to some serious thought.

In Canon Diggle's recently published biography of Bishop Fraser there are some valuable remarks in which the late Bishop of Manchester gave his opinion as to the causes which lead to the absence of the masses from church. The Bishop seems to have considered that the most potent factor was unattractive preaching, sermons beyond the hearers in thought and idea, upon abtruse points of theology, and "upon things upon which the masses of the people do not think." That the people are willing to be taught Bishop Fraser firmly believed, and, like other observers, he could only come to the conclusion that where there was a wise choice of topics the hearers would be drawn. The preacher who holds up Christ and Him crucified, and who sets forth Christ's remedies for the sins and sorrows of humanity, will not lack hearers.

A fine story is told of Bishop Selwyn, the missionary Bishop of New Zealand and the Melanesian Islands. Being consulted by a young curate as to the sphere of labour which he would recommend him to take up, the Bishop calmly said, "Go where Christ is not, and take Him with you." Coming as it did from a missionary of a quarter of a century's experience, it is not necessary to say what its effect was.

Rev. T. Spurgeon has agreed to the proposal of the Baptist Union to undertake evangelistic work in New Zealand on his return from Tasmania. He has recently been preaching in Dunedin, N.Z.

Dr. Cuyler.—A telegram from New York says that Rev. Dr. Theodore Cuyler, the widely-known Presbyterian clergyman, of Brooklyn, has resigned the ministry of his church on account of his increasing age and infirmity.

Mr. Richard Cory, of Cardiff, has placed in trust, for the benefit of Mr. Spurgeon's Orphanage, £5000 of the Debenture Bonds of Cory Brothers. Mr. Spurgeon, in *The Sword and The Trowel*, heartily thanks his friend for such princely manifestation of care for the poor orphans.

A Sign for the Scientists.

Where is the city of Hygeia? By what precautions can disease be excluded, whether it be "the pestilence that walketh in darkness," or "the destruction that wasteth at noonday"? Has the rod of God once more smitten the dust of the earth, so that winds that should bring health on their wings waft poison to our shores? Are we to conceive that the plains bordering on the Yellow River, having become dry and arid after the floods, have been sending pestilential clouds across the Russian frontier, whence disease has spread over land and sea? The evil comes insidiously. Influenza does not appear to be a formidable foe, but it brings after it a train of maladies, raising the death-rate to a proportion like that of a veritable plague. Death comes as with a wand, and then mows down as with a scythe. Foreign experts profess to have found the germ whence the perilous sickness takes its rise. But who can destroy the microbe, or arrest its course?

London is reputed to be the most healthy city in the world. Yet recently there was a week in which it had more deaths than births. All over the land the epidemic spreads. The isolated hamlet, the pleasant village, and the carefully guarded health-resort, renowned for its restorative influence, suffer in common with the crowded city and the closest quarters of the great Metropolis. All Europe is attacked, and the regions beyond. The ocean is no barrier. The mysterious presence invades the ship, and the sailor is smitten in mid-ocean. Across the Atlantic the visitation extends itself, and both hemispheres are involved in one pervading calamity. When the death-roll is reckoned up, if ever it can be, the slaughter will appear little less than that of cholera, and the sickness far more general. Here is a disease which seems to defy all our discreet arrangements in the shape of pure water, fresh air, and healthful surroundings.

We may as well own that the sanitary science of the nineteenth century is baffled. Medical men are laid prostrate. The palace is not secure. The rich share the fate of the poor, and the warrior finds no defence in his valour. After we have expended millions to purify our habitations and exclude disease, we are stricken as though we had taken no precautions. This is no argument against using all the known means of preserving health. But it may well teach us that there is a vast unknown, containing forces beyond our ken, and capable of overriding our highest skill. All power, even on earth, is not given into the hands of man, and it is quite possible for the cry of "Peace and safety" to become the presage of disaster. In a scientific age, and in a land where sanitary legislation is supposed to regulate all that affects the public health, sickness and death travel on their way, as if to show that human wisdom, however profitable up to a certain point, must yet bow before an Intelligence greater than itself.

Mr. William Joseph Lewis, the founder and former superintendent of the Spitalfields Gospel Mission, is, we regret to learn, lying very ill at Ryde, Isle of Wight. He has been suffering with a severe cold, and the affection has taken a serious form of pleurisy. We commend our dear friend and brother to the prayer and sympathy of those who remember his long years of self-denying work in the East of London.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXI.—"ONE WITH HIM IN DEATH."

1 PETER iv. 1, 2.

"THE rest of his time in the flesh!" Who can tell how long that may be for any one of us? Shorter to some of us than we think, but, in a sense, short to all. The sand runs swiftly through life's hour-glass. The shadow hastens to go down upon the dial. The waves eat away so quickly the dwindling shoal of land which crumbles beneath us. And the years, with inexorable pressure, lay their hands on us, and urge us to flee towards the goal. Such thoughts were much in the Apostle's mind. In the next Epistle, he says, "the putting off of my tabernacle cometh swiftly" (R.V.).

The Christian finds nothing in such thoughts to make him sad. Every milestone marks the growing nearness of his home. The waves cannot be crossed too swiftly by the eager traveller who impatiently counts the hours that interpose between him and the embrace of wife or child. Before us lie the ages of eternity. Hark to the murmur of their waves, as the trained ear catches the beat of the ocean's music, borne on the night breeze! Ages filled with a blessedness of personal enjoyment and rapturous ministry which defy tongue to tell or heart to picture. The dim outlines already sketched stir the heart with ecstasy, but what will the completed picture be, when God fills in the details with his own hand! Take heart, fellow-sufferers and fellow-workers, our redemption draweth nigh. Day is breaking. "Now is our salvation nearer than when we believed."

But the blessed future must not divert our thoughts from the duties to be discharged during the rest of the time which we are to spend in the flesh. We must not be dreamers, but warriors. We must fill our shortening days with strenuous endeavour, like the weary toiler who hastens with redoubled energy to finish the garment at which she has been working with sore fingers, because the only candle she can afford is burning low, and must soon flicker out. There is therefore a noise of war in this verse. To arms! to arms! Arm yourselves with the same mind; and when we ask *What mind?* we are told to arm ourselves with the mind that took Jesus to his death.

In a venerable old church at Innsbruck, famous for containing the tomb of the great Emperor Maximilian, there is a magnificent bronze statue of Godfrey of Boulogne, the illustrious crusader. His head is covered with a helmet, and on the helmet rests a crown of thorns. Of course, there was a meaning in the mind of the artist other than that with which we now invest the strange conjunction. He doubtless designed to represent the sacred cause for which that helmet was donned. But we may discover an apt symbol of the teaching of our Apostle, who weaves together in these verses the armour of the Christian soldier, and the recollection of Christ's sore sufferings in the flesh.

This witness of the sufferings of Christ first takes us to the cross; and after gazing reverently on that spectacle of love, we are brought to a point where two ways diverge. And the only way of discovering and maintaining the right path is to imbibe the spirit of that wondrous death; nay, to bind it around us as a talisman of victory. *In hoc signo vincas.* And thus we shall "no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God."

I. DIVERGENT PATHS.—On the one side the broad way, trodden by so many feet, of indulgence of the flesh. "The lusts of men." Lust is appetite run wild. There is no harm in any natural appetite, considered in itself. Each is implanted in us for wise and necessary purposes. Man is made as a self-acting machine, and he is not only reminded of necessary duties by the whirr of the alarum, but is driven to perform them by the goad of hungry appetites on the one hand, and by the attraction of satisfied appetites on the other.

But appetite has been spoilt by the Fall. It has become jarred and jangled, so that it does not work now as God intended it to, when He made man, and pronounced his nature *very good*. When man fell, appetite broke from the enfeebled grasp of the will, and began to seek after its own gratification, irrespective of those necessary uses and legitimate bounds which had been assigned by the Creator's love and wisdom. And so all down the ages, the appetites of man's nature have treated the Imperial will as the barons of the middle ages often treated their Sovereign Liege, whom they practically set at nought, following their own wild and lawless ways. And the mischief of this revolt has been manifested by the way in which the lawlessness of the flesh has infected the mind; so that mind and heart have followed its leadings towards unnatural and excessive indulgence, and men have "fulfilled the desires (or lusts) of the flesh and of the mind."

These habits have descended to us from the generations which have preceded us. Each one of us is therefore born into the world, subject to the action of appetites which are no longer in the same pure and holy state in which they came from the Creator's hand, but biassed strongly in the direction of lawless and unholy manifestation. And if we obey their promptings, as so many do, we become their slaves, sink to the level of the brute creation, which know no law but that of appetite, and come under the wrath of God (Eph. ii. 3).

Now, what we need is, not that these appetites should be eradicated, but that they should be controlled, kept only for necessary uses, deprived of all those evil gratifications which have become to them a second nature. It may be that never in this life will they cease at intervals to desire unholy gratification; but that desire, passing as a momentary thrill through our being, and failing to attract or master the will, is not necessarily sin; and it is surely possible to live in the flesh, which is very sensitive and evil-disposed, and yet not to gratify its demands to a single iota beyond the limits of the will and law of God.

This is what the Gospel promises. Not that we should be deprived of any part of our nature. Not that we should never feel the thrill of temptation, and the tendency on the part of our flesh to respond. Not that we should even reach a condition in which it would be impossible to sin. But that the unholy confederacy between the flesh and the spirit should be broken, so that whatever may be the passing spasms of the flesh in the direction of unlawful gratification, they may not be accepted or permitted by the moral nature—the will—the regal individuality of man.

What a glorious contrast to the will of the flesh is the will of God!—This was the food of Jesus. To do this He came to earth. It was the fire-cloud that lit his pathway, the yoke in carrying which He found rest, the Urim and Thummin, which dimmed or shone with heavenly guidance. There is no course more safe or blessed than to live in the will of God. God's will is good will. Where the will of God lies across the wilderness pathway, there flowers bloom, and waters gush from rocks of flint. Sometimes the flesh rebels against it, because it means crucifixion and self-denial, but under the rugged shell the sweetest kernel nestles, and none know the ecstasy of living save those who refuse the broad, easy road of the lusts of men, to climb the steep, upward path of doing the will of God from the heart.

II. THE SECRET AND POWER OF SELF-DENIAL.—It is not easy to refuse that broad, easy road. No effort is required to take it. Life tends to roll easily and luxuriously down its gentle slopes. The stream insensibly bears the boat, gaily decked with flags, and filled with careless or idle pleasure seekers, toward the fatal rapids. What is the secret which shall lead a man to say "No" to self, to turn a deaf ear to its solicitations, and to face the steep ascent? And, supposing he acquire the secret desire, what power is there strong enough to enable him to stem the torrent, beating and seething against him at every stroke.

The answer is found in the cross of our blessed Lord.—"Christ suffered in the flesh." "The pious contemplation of his death will most powerfully kill the love of sin in the soul, and kindle an ardent hatred to it. The believer, looking on Jesus as crucified for him, and wounded for his transgressions, and taking in deep thoughts of his spotless innocency, which deserved no such thing, and of his matchless love, which yet endured it all for him, will then naturally think: Shall I be a friend to that which was his deadly enemy? Shall sin be sweet to me, which was so bitter to Him, and that for my sake? Shall I ever lend it a good look, or entertain a favourable thought of that which shed my Lord's blood? Shall I live in that for which He died, and died to kill in me? Oh! let it not be."

All this is true, and yet there is a truth beneath. It must never be forgotten that Christ died in the likeness of sinful flesh. He died, not only for sin, but to condemn sin in the flesh. In his death an entire break was made between the life which He had lived in contact with sin, though Himself sinless, and that other life which He spends on the resurrection side of death. And since we are viewed in the mind and purpose of God, as having died with Him in his death, and being raised in his resurrection, we must also regard ourselves as having passed out of the life in which flesh and sense reign supreme, into that other life where they are for ever left behind, and have no foothold or abode. "In that He died, He died unto sin once; in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Let us take high ground in dealing with the solicitations and promptings of the flesh. Let us meet every thrill of passion with the complete indifference, the stony silence, of death. Let us say, as certain ladies are wont to say of

acquaintances whom they do not wish to see, *I am not at home to them.* Let us treat them, as Peter treated his Lord, whom for many months he had known as his bosom friend, *I do not know the man.*

And so, when strong desires come through our bodies, and strive to send evil thoughts and passions through the heart and will, they will find the fire-proof iron door slammed suddenly in their face, so that the dread contagion may not spread. The flesh may have its desires, but the cleansed heart will refuse to yield to them. And thus the flesh will be crucified and mortified with its affections and lusts, and the conscience kept void of offence.

This power of refusing to harbour or consider the unholy promptings of the flesh is a very blessed one. But it is not of man, nor to be built up by holy resolution or endeavour. It is the power of God in man; the life of the risen Jesus; the grace of the Holy Spirit, who lusts against the flesh, so that we may not do the things that otherwise we would (Gal. v. 17, R.V.). Realise that as one with Jesus you have died in the purpose of God. Deliberately choose that death at once and for evermore as your portion and lot. Then look to the Holy Spirit to put the sentence of death into daily and hourly execution. And you will find that, though the flesh still lives, it will no longer govern you, but the Spirit of God will govern it through you, robbing it of power, and keeping it so utterly in subjection that you may be tempted to think that it is changed in nature. This, however, will be a mistake, for if the Spirit's power is relaxed for only an instant, the old fatal habits will re-assert themselves again with more than their former force.

III. A STIRRING INJUNCTION.—"Arm yourselves with the same mind." Drink into the spirit of his death till it be repeated in you, and you die to the flesh, as He died to it. Thus shall be repeated the ancient legend of the *stigmata*, which grew in the flesh of the saint engaged perpetually in meditating on the wounds of Christ. And every time you dare to refuse the lawless strivings of self, you will enter more into the meaning of his death and of his resurrection. Let us resolutely put this piece of celestial armour on. It will need resolution and determination, as the first shocks of battle will be trying and terrible. But victory is sure. And though there will be no cessation in the temptation, there will be cessation in the yielding to it, which is sin: "For he that has died is freed from sin" (Rom. vi. 7, &c.). And in time the bodily desires, long thwarted, will give less and less trouble, as if they were weary of the incessant defeat.

"Wouldst thou then have much power against sin, and much increase of holiness, let thine eye be much on Christ; set thine heart on Him; let it dwell in Him, and be still with Him. When sin is likely to prevail, go to Him, tell Him of the insurrection of his enemies, and thy inability to resist, and desire Him to suppress them, that they may gain nothing by their stirring but some new wound. If thy heart begin to move towards sin, lay it before Him, the beams of his love shall eat out that fire of those sinful lusts. Wouldst thou have thy pride, and passions, and love of the world killed, go sue for the virtue of his death, and that shall do it. Seek his spirit, the spirit of meekness, humility, and Divine love. Look on Him, and He shall draw thy heart heavenwards, and unite it to Himself, and make it like Himself. And is not that the thing thou desirest?"

CAPE DE VERDE ISLANDS.—For five years Mr. G. H. Eveleigh has been witnessing for Christ at St. Vincent. Service is held every Lord's Day, and a Sunday-school is conducted for the few English children. Tracts are distributed among the seamen, who are also spoken to on eternal things. An agency has been founded for the sale of Bibles and Gospel books. Mr. Eveleigh says: "The greatest discouragement the work has is the distressing violation of the Sabbath. We shall be glad if friends will pray for God's blessing on this work."

The Brussels Conference.

IT rejoices us greatly to be able to state that the important questions affecting the welfare of the African races, which will shortly occupy attention at the International Conference at Brussels, have at length been fairly laid before the Christian public of England. In association with the Aborigines Protection Society the Lord Mayor called a meeting, on Wednesday last, at the Mansion House, and, as it was influentially attended, the case presented for British sympathy and help was reported at considerable length in the daily newspapers.

M. EDMOND VAN ESTVELDE, writing on behalf of the King of the Belgians, said that his Majesty had done what he could to check the mischievous traffic in arms and alcoholic liquors in the Congo territories; but, in order that such measures may prove fully effective, it is essential that all the Powers having possessions in Africa should unite in a common endeavour. His Majesty expressed a hope that such an accord would result from the deliberations of the Conference. In some opening words the LORD MAYOR remarked that, as the pioneer of anti-slavery, England should not be misunderstood in regard to the protection which the poor aborigines of Africa now claim at the hands of Europeans.

EARL GRANVILLE moved a resolution expressing thanks to the King of the Belgians for having convened the Conference, and hoping that the measures to be proposed may largely conduce to the prevention of the appalling evils from which the natives are at present suffering. He maintained that the resolution would strengthen the hands of Lord Salisbury, and of Lord Vivian, who is representing Great Britain at the Conference. With regard to the King of the Belgians, he was undoubtedly the individual who had the greatest claim to the position he occupied in relation to this subject, not only on account of his position and personal qualities, and the attention he had given to the subject, but also because of the large pecuniary assistance he had bestowed on the movement he had developed in the creation of the Congo State. It had been a pleasant characteristic of recent years that persons of great wealth had made contributions of that wealth to objects of general philanthropy, but he would venture to say that none of these approached in width of scope or in sacrifice of pecuniary means to what the King of the Belgians had done. The annual cost of the Congo Free State had been £70,000, the whole of which had been found by the King of the Belgians, not as a Sovereign, but from his own private purse. Lord Granville had reason to know that beyond that sum hundreds of thousands had been spent by his Majesty on this work. It was therefore satisfactory that the King had accepted the presidency of the Conference, the object of which was to give practical effect to principles which had been sanctioned by the whole of Europe for seventy-five years.

The DUKE OF FIFE, who seconded the resolution, expressed hearty sympathy in the objects of the Aborigines Protection Society. He was a vice-president of the British South Africa Company, which, he was glad to state, was pledged to act in the spirit of the resolution. That Company, continued the speaker, is particularly anxious that it should not be considered as merely a trading association. Of course, it seeks in every possible way to develop the trade of the country, but it will never lose sight of the high functions it has undertaken—

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of the aborigines of that much-neglected country, who have too long been the prey of unscrupulous European traders, and of brutal Arab menstealers. The charter states that "The company shall, to the best of its ability, discourage, and, so far as may be practicable, abolish by degrees any system of slave trade or domestic servitude" in its territories; also, it "shall regulate the traffic in spirits and other intoxicating liquors, so as to prevent as far as practicable, the sale of any spirits or other intoxicating liquor to any native." To these obligations the Company are determined to adhere, both in the letter and the spirit. They are working in active co-operation with the African Lakes Company, and intend, among other things, to establish steam locomotion on the Zambesi and the Shiré, a monthly postal service, as well as a passenger service between the sea and the missionary stations. They are convinced that these measures will go a long way towards checking the raids of the slave-dealers and preventing the introduction of undesirable and objectionable commodities into the country.

Sir R. N. FOWLER supported the resolution, which was carried. Mr. W. S. CAINE, M.P., presented a motion affirming the importance of the stoppage of the indiscriminate supply of munitions of war and the suppression of the traffic of alcoholic liquors, "by which the people are grievously degraded, exposed to increased risks of conquest and enslavement, and rendered incapable of receiving the benefits of legitimate commerce and civilisation." He expressed a hope that Christian churches and societies would not be behind in forwarding memorials to the English representatives at the Conference. Mr. A. MCARTHUR, M.P., seconded, and Commander CAMERON supported the resolution, which was heartily carried.

The various addresses afforded abundant evidence of the pressing need of such repressive measures as are proposed by the friends of civilisation and Christianity in Africa. Sir T. FOWELL BUXTON having spoken, a short address was delivered by Sir GEORGE BADEN-POWELL, M.P., who had seen something of the terrible evils arising from the drink traffic in Africa. The natives themselves do not desire the drink. One of them, appealing that the traffic might be stopped, described the liquors as "the strong waters that bite—

BITE LIKE A SERPENT—

bite secretly, and then destroy us." Lieut. WERNER, recently returned from the Congo, said that when he was at Stanley Falls, just before Major Barttelot was killed, Tippoo Tib had a large quantity of ivory, which he would not dispose of for anything but gunpowder, and this he could not then get. Eventually he sold it to a trader, and Lieut. Werner afterwards met hundreds of barrels of powder being taken up to pay for the ivory. This powder would no doubt be used in raids upon the natives. As to the liquor trade, it was one of the greatest curses under which Africa was at present labouring. This question could be much more easily dealt with than that of arms, as the importation of intoxicating liquor could be prohibited or put under high duties—the more so as there were few articles of African commerce which would bear taxation. Sir R. Lethbridge, M.P., and Mr. A. Pease, M.P., also spoke a few words of sympathy and support.

PLEASANT SUNDAY AFTERNOONS.—An effort of this kind, in connection with the Y.M.C.A. at Tottenham, is conducted in the Rubber Factory Institute. The report for 1889 states that ninety-nine men joined during the twelve months. The visiting of absent members has been very heartily taken up. Mr. W. G. Brown, 8, Moselle-gardens, Tottenham, is the hon. secretary.

A FOREIGN MISSIONARY CONFERENCE will be held at the Young Men's Christian Association, Whittington-avenue, Leadenhall-street, on Thursday, Feb. 6, when about seventy students of the Pastors' College, Newington, are expected to be present. The subject is, "The Foreign Field and its Call to Young Men":—(1) The Claims, introduced by Prof. David Gracey; (2) The Responsibility, by Mr. J. A. Stoneham; (3) The Qualifications, by Mr. Barrell. Dr. Baedeker will, prior to the opening of the Conference, give a short account of mission work in Russia and Siberia. Tea, 6 p.m.; meeting, 6.30.

Some Scottish Missions.—XV.

CHILDREN'S GOSPEL MEETINGS.

As has been evident from my last three articles, work among the children forms a leading feature of the United Evangelistic Association, at Glasgow. In this direction a very interesting method has been adopted for the last eight years by three of the directors—Messrs. Mackeith, Steel, and Pratt, the peculiar characteristic of which is the use of *The Pilgrim's Progress* for the purpose of evangelism. For the details that follow I am indebted to others, not having had the privilege of witnessing one of these gatherings myself.

The mode of procedure is to get a large church, and issue tickets to all the Sabbath-schools and kindred meetings in the immediate neighbourhood. This is found sufficient to fill the building with young people. A splendid lantern occupies the front gallery, a great white screen is stretched in front of the pulpit, and care is taken to seat the children only where each can get a full view. By half past seven the church is crowded in every part.

It is not every man who can hold in perfect command a church full of boys and girls drawn from the

WILD WYNDS AND CLOSES

of Glasgow. Perhaps, with the aid of a thrilling story, the thing could be done for ten minutes; but in ninety-nine cases out of a hundred the buzz and restlessness would commence the moment the thrilling story was at an end, and its "moral" would drift wide enough. Not so when Mr. Mackeith is at the helm. The clear ring of his voice, and the decision of his manner, tell the rough young audience, without much verbal instruction to that effect, that here they must do as they are bid. And at the same time there is something so clearly genial about the man that they are attracted, and not bullied, into a most perfect subordination.

A hymn or two are sung as loud as a thousand children *can* sing; and only those who have gone through the somewhat painful experience know what that means. Then the musical voice rings out again a few words of command, and the last hymn is rendered a second time—girls taking one line; boys, the second; galleries, third; area, fourth; and the whole audience the chorus. By this time Mr. Mackeith has his battalions well in hand, and the crucial moment has arrived. Down goes the gas, and out on the sheet gleams one great circle of light. It is a supreme tribute to the genius of the leader that nobody stirs.

2000 EXCITED LITTLE EYES

are riveted on that great white circle; but there is no burst of chattering. You could hear a pin drop. After a brief prayer, Mr. Mackeith's head and shoulders emerge from the darkness into the white circle, and he begins. "I want one of the boys to tell me who wrote 'The Pilgrim's Progress'?" Sharp and quick from a dozen voices comes the answer, "John Bunyan." "Thank you. Now we are going to show you a picture of John Bunyan lying in Bedford Gaol, where he was put, though he had not done anything wrong. There he is, fast asleep and dreaming his wonderful dream. When the dreamer awoke, he wrote down his dream, and called it 'The Pilgrim's Progress.' Boys and girls, they call 'The Pilgrim's Progress' an allegory. Can anybody tell me what an allegory is?" No response. "Well, I will tell you what I once heard it called: 'an earthly story with a heavenly meaning.'" After this picture the opening words of Bunyan's dream are shown upon the screen:—

I saw a man CLOTHED WITH RAGS,
STANDING in a certain place,
With his face FROM his own house,
A BOOK in his hand, and a
GREAT BURDEN on his back.

This sentence is called the key to the story, and from it is preached, with great skill and tenderness, truths fitted to convince of sin. Then, to fix the lesson on the memory, the following lines are shown on the screen and sung by all:—

Like GRACELESS, I was BORN IN SIN,
GUILTY OF SIN I am,
BLINDED BY SIN, CONVINCED OF SIN,
I also BURDENED am.

Then follows the first picture, representing Christian in an attitude of deep distress, with a great black burden on his back, and a book in his hand, surrounded by his wife and children and neighbours—making a group of seven in all. But of these only one carries the burden. This furnishes the opportunity for a characteristic bit of teaching, in the form of catechising. Mr. Mackeith asks: "What is the heavenly meaning of the burden on Christian's back?" From a thousand voices the answer comes, "SIN." He does not say they are wrong; but quietly responds, "Look at the picture. How many persons are in the group?" "Seven." "How many of them are sinners?" "All!" Then, as if by the touch of a magician's wand, the picture disappears; the following words stand out upon the screen, and are read distinctly, word by word, by every voice:—

ALL—HAVE—SINNED—AND—COME—SHORT—
OF—THE—GLORY—OF—GOD.

When the text has been read, and its "heavenly meaning" expounded, it also disappears, and the group is seen again. Then the children are questioned: "If John Bunyan had intended the burden to mean SIN, how many burdens would there have been in the picture?" "Seven." Then follows a story of a boy who at one of the meetings answered correctly by saying: "Please, sir, that one sitting on the stool is *burdened with a sense of sin!*" Then the question is asked: "What does sin bring upon us?" "God's wrath." The idea of sin and guilt being clearly lodged in the mind of the audience, the group vanishes, and the following lines, shown upon the canvas, are sung to a familiar tune:—

SENSE OF SIN, AND FEAR OF WRATH,
Make the burden Pilgrim hath.
Art thou burdened with thy guilt?
Look to Him whose blood was spilt,
That the guilty might go free,
And the Judge still righteous be.

At the Slough of Despond, Mr. Mackeith takes care to explain to the children that falling in there is quite an unnecessary part of pilgrimage; and the following lines are given on the screen and sung by the children:—

Through Despond are steps for pilgrims,
Most securely laid.
On THE PROMISES of Scripture,
Venture all your weight.

After Christian has parted from Obstinate and Pliable, and been delivered from the Slough of Despond and the counsel of Mr. Worldly Wiseman, he is seen standing before the wicket gate, with his burden still on his back. Advantage is taken of this to point out the nature and necessity of conversion. The prayer of Christian as he knocks is interpreted as follows, and sung softly by the whole audience:—

A rebel, poor, vile, wretched, mean,
Oppressed with guilt and fear,
Too long a wanderer I have been,
May I now enter here?

Again the words disappear, and the gate and the burdened pilgrim are once more visible. The children have no difficulty in understanding that the grave person, named Mr. Goodwill, is the Lord Jesus, and that his loving hand, by which He drew in Christian, is almighty, and is ready to draw their hearts also into living union with Himself.

The great picture is the cross, with Christian embracing it, and his burden tumbling down into the empty tomb. There is no representation of the Lord Jesus. His person is considered too sacred to be exhibited in a picture; but the children have no difficulty in understanding whence the virtue comes that loosens Christian's burden. "Was it the wood of the cross?" From a thousand voices, "No." "Was it the nails?" "No." "Was it the ground on which the cross stood?" "No." "Was it all these taken together?" "No." "What, then, was it that removed the burden?" "It was Jesus." "Did Jesus Himself bear the burden?" "Yes." "Can anyone else remove it?" "No." "Why can none else remove it?" "Because none else bore it." Then, the idea of substitution being thus decisively enunciated, the picture vanishes, and the truth is clenched by such texts of Scripture as

THE LORD HATH LAID UPON HIM THE INIQUITY OF US ALL.

While Christian still remains at the cross, three shining ones appear. The first gives pardon and peace; the second gives the robe that heaven calls the best; the third puts the mark of a manifestly changed life in the forehead, where it is visible (meant to be seen by others), and gives the roll of an assured interest in God's promises—meant for himself. He is now a Christian in full development, and he journeys over a thousand difficulties into the kingdom of God.

In the same clever, simple, impressive way, Mr. Mackeith deals with all the principal incidents in Bunyan's allegory. Step by step he shows the children the way from beginning to end. It is next to impossible for them ever to forget either the views, texts, hymns, or the Gospel truth taught in connection with them. At the close of each meeting, all who wish to remain for conversation are invited to do so. About one-third usually wait. All under eleven years of age are spoken to in the church. Those above eleven are taken into halls, and dealt with personally by a large number of Christian workers who have come for the purpose. Many show deep concern about their salvation. Not a few profess to have found the Saviour. Those who have conversed with numbers at these after-meetings, record their deep conviction that by this evangelistic agency the Good Shepherd is effectually calling many of his lambs into the fold.

I warmly commend the plan to my southern readers, in the hope that the hint will be taken, and the example followed. G. E. M.

SOUL-WINNING AND PRAYER UNION.—Text for February 10 (2 Chron. vii. 15):—"Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."

MISSIONARY BREAKFAST AT OXFORD.—The annual missionary breakfast, convened by Rev. Canon Christopher, took place on Saturday, at the Clarendon Assembly Rooms, Oxford, upwards of 300 senior and junior members of the University being present, including the Archbishop of York, Bishop of Oxford, the Bishop Designate of Travancore and Cochin (Dr. Hodges), the Archdeacon of Oxford, Sir Henry Acland, several heads of houses, professors, clergy, and leading citizens. The Archbishop of York delivered a stirring address in defence of missions, in the course of which he said the Church at home and the Church abroad acted and reacted on one another; they acted on one another to such an extent that if at this time of day the Church in England were to renounce the duty of spreading missionary enterprise, she would, he thought, have to renounce the duty of preaching at home. There had been very little done from the time of the Reformation until the present century in mission work among the heathen, and thus, when the work had been asleep for two centuries, was it wonderful that they should feel the effect of the gross and wholesale neglect? Referring to the liquor traffic abroad, he said they would wound no Mohammedan susceptibilities, they would wound the feelings of no Hindoo, if they made a law preventing, or even punishing, the sale of drink, and bad drink too, to the poor natives, on whom it acted like poison, and whom it doomed to destruction before they or their message of God could reach them. In closing, Dr. Thomson made a powerful appeal to the young men of the universities to devote themselves to mission work. Addresses followed by the Bishop of Oxford and others.

The Gospel for China.

IN *China's Millions* for February, Rev. J. Hudson Taylor refers to the article in the December number, showing that a thousand evangelists, each presenting the Gospel to fifty families a day, might, within three years of such work (a thousand days), reach every family in China. He then proceeds to ask, *What may be the real value of a single proclamation of the Gospel to the millions of China?* In answer he observes:—

(1) The command of the Lord Jesus will have been obeyed. If we could not *see* the benefit to be derived, our duty to every creature would still be plain, and if there were no other result, the reward of obedience would be ours. (2) The triumphs of the Gospel through the preaching of the Apostle Paul, were in many instances very rapidly accomplished, as he passed from place to place. (3) To turn to China itself, multitudes of examples of God's blessing on the first preaching of the Gospel are to be found in the history of its missions. In some cases the results have been immediate, in others they have not appeared till after many days. The thousand evangelists would, of course, avail themselves of their daily opportunities of circulating everywhere Scriptures and Christian tracts, and of posting sheet-tracts on walls in suitable positions, from which kind of work alone great blessing has already resulted. Time would fail to tell of scores of cases, which might easily be collected, showing the blessing received through once hearing, or through receiving a book. (4) Apart from cases of distinct conversion by visits of the kind proposed, the whole Chinese mind is being enlightened, and subjects for thought are suggested that cannot be forgotten, and will surely bear fruit in days to come. A single visit may set hundreds of people thinking and talking, and prepare the way for a great work later on, even where no immediate good is apparent.

But though so much may be effected by once hearing, the proposed work would give the opportunity, as a rule, for much more than a single hearing of the Gospel. Those who are accustomed to preaching the Gospel in the streets know how, frequently, interested hearers follow them from place to place, visit them in their inns or boats for further inquiry, and often, in the course of a few days, obtain a considerable amount of Scriptural knowledge. Our sisters, too, preaching the Gospel to the women, in their homes, or in the courts around which the houses are built, remark how some of their hearers follow them from court to court, and often carry on their inquiries and conversation till quite late at night. An evangelist would need to spend, at the rate proposed, four days in a village of 1000 inhabitants, or two such workers would need to spend ten days in a market town of 5000 people. In most parts of China the people are collected in towns and villages, clustered round some large mart or city of, perhaps, 20,000 to 50,000 inhabitants. Now, as an evangelist deputed to reach all the families of such city or mart would take four days to reach 1000 people, it would take one worker from three to six months to reach the people of such a city. During all this time the evangelists working in the villages around the city, when they left, could direct inquirers to the city in which one of their number would be found for weeks or months to come. The books and tracts sold, too, would contain the address of the nearest permanent mission-station, where inquirers might obtain help all the year round.

Such work as is here proposed is not only possible, but has been proved to be practicable in different provinces. So long ago as the year 1855, and 1856, the editor spent many months in work of this kind, in company with the late Rev. W. C. Burns. When visiting a village, town, or city, the Gospel was systematically preached in all the principal streets, first of the suburbs and then of the city itself. Every shop was visited with tracts and books; six to eight hours were spent daily in speaking, alternately, in the open air; and not less than 500 to 1,000, as a rule, had the offer of the Gospel each day. When night came on, at a previously announced tea-house, inquirers and those interested were met for conversation; while a few were received into our boats for prayer and still more personal dealing. Similar work has, no doubt, been frequently done by other evangelists; our missionary sisters located in some of our inland stations pay itinerant visits to villages around, and do precisely this kind of work; but, of course, not in the thorough and systematic way we here propose, because their district is too large, and the duties of their station limit the time they can give. For the work now proposed, workers must be entirely free, and their districts clearly defined.

It seems to us that the present is a peculiarly appropriate time to raise this question; in May next delegates and representatives of all the Evangelical Protestant Missionary Societies will meet together in Shanghai, and one of the subjects to be discussed is the division of the field. We would ask for much prayer that this Conference may be made a time of great blessing, and that such steps may be taken as shall hasten the day when the Gospel shall have been brought within the reach of every creature in China. Surely, ere the close of this century, we shall see this accomplished. We are thankful to find that the hearts of many of our correspondents have been stirred to prayer and effort; let us all persevere; a book of remembrance is kept, and our Lord has said: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

MALOGA ABORIGINAL MISSION.

OUR readers have been informed, from time to time, of the progress of Mr. Daniel Matthews's work among Australian Aborigines at Maloga, Murray River, New South Wales. During his present visit to England Mr. Matthews has made many friends, and we trust that, with the additional sympathy thus enlisted, he will be encouraged, along with his devoted wife, to continue his endeavours to civilise and Christianise the poor blacks of the several colonies of the Island Continent.

The entire Aboriginal population of Australia is estimated to be about 300,000. Having no settled place of residence, they live a wild life, subsisting on wild animals, birds, fish, insects, reptiles, and roots. Mr. and Mrs. Matthews have trained many of them to lives of usefulness, and some have had their dark understandings enlightened, and been able to see themselves to be sinners, and to look to Christ as the Divine Saviour. Mr. Matthews has endured much for the Gospel's sake, and in order to present salvation to those whom he has regarded with pity, because they are a sadly neglected portion of the "world" which God "so loved" that He gave his Son to redeem it.

Ups and downs which would have effectually discouraged less persistent men have not deterred him from carrying on the Mission which he established fifteen years ago. His hands have been supported by friends in the colonies and in Great Britain, and we rejoice to learn that it is his purpose, in the near future, considerably to develop the Mission operations. Work has lately been begun in Queensland; but there are difficulties as to the choice of suitable sites for reserves. In certain quarters nothing short of the annihilation of the blacks seems to find favour. We hope that, far from such being the case, many will, through the instrumentality of Mr. and Mrs. Matthews, not only prove useful citizens now, but also be numbered at last with the glorified in the heavenly city. While still in England, Mr. Matthews's address is 72, Cornhill, London, E.C.

"Amen" and "Ahem."

BY MRS. N. C. ALGER, CHATHAM, MASS., U.S.A.

Two friends, it is said, named Desire and Prayer,
Made a call upon Pocket, who lived o'er the way;
For the saving of souls these two saints had a care,
But they said, "It depends on what Pocket shall say."

"Now we wish," said Desire, "that throughout our whole land,
North and South, East and West, even once and again,
All the people may hear of our Gospel so grand."
Pocket seemed greatly moved, and responded, "Amen."

Then said Prayer, "For long years I have asked earnestly,
Foreign lands might be reached by the Gospel, and then
Shall their heathen the beauty of holiness see."
With great eloquence Pocket made answer, "Amen."

"We would have the whole world love the name of the Lord,
So our prayer must be fervent, our faith firm and strong,
There is comfort and peace in obeying his Word—"
Pocket's rapt'rous "Amen" sounded out loud and long.

"And the earth must be filled with the knowledge of God,
Through all lands, as the waters now cover the sea."
Now Desire thought good Pocket's benevolence broad
And devout, for "Amen!" and "Amen!" shouted he.

"How the heathen must suffer till help to them come;
If we send no relief to their pain we but mock it;
Now we know you are ready to give a large sum."
"H——m! Ahem!" very solemnly, quoth Mr. Pocket.

'Here are papers—we ought to have asked you before—
As you may want your name upon each one of them;
And this year there's a call for a million or more,
'Tis a pleasure to give." Pocket answered "Ahem!

"There are those of my name who dispose of their store,
Who will give till their friends should their action condemn,
But I can't rob myself." Then he showed them the door,
As he bade them good-day with a "H——m" and "Amen!"

Christian friends, say "Amen" to each call from the Lord;
Let our prayers for the world rise again and again;
But remember, if we would have all hear his Word,
We must teach every pocket to echo "Amen!"

DEEP SEA FISHERMEN.—A generous supporter of the Mission to Deep Sea Fishermen (181, Queen Victoria-street, London, E.C.), who desires to be anonymous, has kindly offered a contribution of £1000, on condition that a similar sum is raised from the public, in order to enable the Council of the Society to wipe off existing liabilities, and to ensure the despatch of the fully-equipped new Mission and Hospital Ship *Albert* on her first cruise to one of the trawling fleets.

Oneness, Unity, & Reasonable Service

I.—ONENESS.

THE prayer recorded in John xvii. that Christ presented to his Father contains seven requests: two for Himself and five for his disciples; and even the two for Himself are requests in which all his disciples share.

The chief subject of this prayer is that all believers may be one in God—

"MADE PERFECT IN ONE!"

Six times this oneness is mentioned in the prayer. It is far too profound for us now to understand. John wrote: "It doth not yet appear what we shall be: but we know that, when He (Christ) shall appear, we shall be *like Him*; for we shall see Him as He is" (1 John iii. 2).

Though this oneness in God is very far beyond any illustration in nature, still, profit might be found in considering some analogies. Take, *e.g.*, the human body; the head and the various members together make but one individual. "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is the Christ" (1 Cor. xii. 12). We see here that the Apostle Paul does not write, "So also is Christ and his disciples"; but he simply mentions Christ; showing that his disciples are all so many parts of Himself, many members, but one body.

In order that we may enjoy this precious, never-ending oneness in God, Christ prayed that we should be kept from the evil one (15), and be sanctified in the truth (17, 19); that is, set apart from the world for God Himself; and to secure this, He prayed that we should be kept in his name (6, 11, 12, 26). And we should specially seek to understand this being kept in his name; where we are separated from the world, and sanctified. For we are safe, and made one, only as we are kept in the covenant name of Jesus Christ our Lord (Acts iv. 13).

This oneness is all of grace, the free gift of God; and those who as little children humbly receive the grace of God in Christ Jesus will have a foretaste of this oneness even here, and will hereafter share the glory of God for ever! Each believer can now say to Christ, "Thou art mine, the eternal life is mine, all thine is mine (9, 10); and I am thine; we are one."

Wonder of wonders, that we who were so far off from God, should, by his grace, through faith, be brought so very nigh to Him; made, not only like Christ, but counterparts of Christ, or conformed (Rom. viii. 29) to his image, and so joined as to be no longer two, but one, yes, "*made perfect in one!*" G. K.

TO CHRISTIAN ART STUDENTS.—A booklet, entitled, "A Message to Art Students from God's own Word," shows the sad tendencies of the study of the nude. With brevity and force, it is shown that there is shame in nakedness and beauty in clothing. The writer concludes: "One thing God's Word clearly teaches—that we are not to live on this earth in a nude state. As to those who declare there is no danger in representing it (which entails the degradation of unclothing the model), I would remind them that the primary cause of David's great sin was—looking on the woman!" (2 Sam. xi. 2, R.V.). (6d. per dozen. *Abraham Kingdon & Newnham*, 12, *Finsbury-street, E.C.*)

MISS PRYDE'S WORK IN PARIS.—Situated in the most superb quarter of the city, Miss Pryde's Governesses' Home serves a highly useful purpose. Christian workers and lady art students find it a place of rest and blessing. The report for last year states that, though by the kindness of friends the work has been carried on satisfactorily, there is still a heavy debt upon the institution. The Home is as an oasis in the desert to many weary young pilgrims; comfort and love reign within its walls, and special facilities are afforded to such as desire to acquire the *Français Parisien*, so necessary for the fully equipped governess and teacher. The address of the Home is 23, Avenue du Bois de Boulogne, Paris.

A REMARKABLE CONVERSION.

A FEW months ago a young man, called Peter Donnelly, broke his arm, and, in consequence, was for some weeks an inmate of the Monaghan Infirmary. While there he met with an old, torn, coverless Bible, which he read at first from mere curiosity, but afterwards with a desire for spiritual light. On leaving the infirmary, however, his good impressions to some extent wore away, until they were recalled by overhearing a controversy between a Protestant and Roman Catholic at a wake which he was one night attending. He then procured a Bible for himself, and, in order to conceal it from his friends, hid it in a haystack. He soon found peace by believing on Jesus as his only Saviour. The following Sabbath, instead of going with the family, as had been his wont, to the Roman Catholic Chapel, he went to the Presbyterian Church, and consequently was immediately expelled from his father's house. He made his way to Belfast, sleeping, Jacob-like, one night in the open air, with a stone for his pillow, and called on a Presbyterian minister who received him very kindly and got him employment.

As, however, he could not refrain from speaking about Christ to all with whom he came in contact, he soon lost this and one or two other situations. For some time he has been connected with the mission which Rev. R. C. Johnson is carrying on in Hermon Hall, where he makes himself generally useful. He is full of zeal and is always ready to engage in Christian work either on the street or in the house. Those who know him have no doubt as to the sincerity and genuineness of his conversion.

MISSIONARIES WANTED.

THE Missionary Bureau invites applications from earnest devoted Christian men and women for responsible positions now vacant in the foreign mission field. Some of these posts could be held only by men of superior education and ability, capable of superintending the work of others, while for other vacancies ladies with a professional training in teaching are required. Two or three men are also wanted to work among seamen in large shipping centres, and there is an immediate need for several men, possessed of private means, to carry on mission work in South Africa, setting the present workers free for more aggressive efforts.

The Secretary will be glad to communicate also with any earnest worker who feels led of God to offer for the foreign field. For all who are chosen and set apart by the Holy Ghost, whatever their educational attainments may be, there is ample room and urgent need. The prayers of those who may be unable to go are earnestly desired, and the consecrated gifts of any who may feel led to help in sending missionaries out will be thankfully received and wisely administered.

The Missionary Bureau is entirely an unsectarian agency, and on its Committee are well-known representatives of every evangelical branch of the Christian Church. All communications should be addressed, "The Missionary Bureau, 186, Aldersgate-street, London. E.C."

LODGING-HOUSE MEN. — On Friday last the Exeter Hall Mission Band, by the help of kind friends, gave the third annual tea to the lodging-house men visited by them on Sundays. The tea was a very substantial one, the music was excellent, and the addresses, short, bright, and to the point. During the evening each man was presented with a Bible with his own name in it, and either a pair of socks or stockings. A number of the men availed themselves of the opportunity of signing the pledge.

AMONG EAST-END POSTMEN.

THERE was a goodly muster of postmen and their wives at the Home of Industry, Bethnal Green-road, on Friday evening last, on the occasion of the annual meeting of the members of the eastern division branch of the Christian Post-Office Association. A solemnity pervaded the proceedings, owing to the recent death of a local postmaster, leaving a wife and seven little ones to mourn his loss. This sad event formed the text on which Sir S. ARTHUR BLACKWOOD, who occupied the chair, founded some earnest remarks at the commencement of the meeting. Referring then to the blessed influence of the Association, he acknowledged the unremitting labour and interest of Miss Macpherson, Miss Gibbons, and Miss Edmondstone. What cause of thankfulness there is in the fact that God has raised up such friends, altogether outside the Department, to care for the souls of the members of the Service. During the past generation many things have been done of which Rowland Hill never dreamed. Certainly he never looked forward to such an agency as the Christian Post-Office Association, which is now going right through the country, and has also firmly planted itself in the new world.

Sir Arthur proceeded to urge a due appreciation of the blessings thus enjoyed, and also a realisation of the attendant responsibilities. Alluding then to a recent case in the Court of Appeal, in which it was held that the Queen's pardon not only clears a man from the penalty of a crime of which he may have been convicted, but removes disqualifications under which, as a convict, he would afterwards labour, he proclaimed in kindly terms the glad tidings of salvation from sin and death. In the case in question, the judges held that the Royal pardon makes one "as it were, a new man, giving him a new capacity, credit, and character." So, also, when God pardons sinners, they become new men, with new characters and powers.

Colonel MCGREGOR having shown that to as many as receive Christ the privilege is given to become the children of God, Miss EDMONDSTONE delivered a brief address. Driving home the fact that now is the day of salvation, she told of a quarryman who recently died from injuries sustained in his work. Towards the last he was spoken to about eternal things, but his reply was: "I am too bad to think about that now." Mr. E. TROTTER followed with a few words in which he pointed out that the Divine pardon goes beyond all this, in that God not only forgives but makes pardoned men and women members of his own family. There was some hearty singing, and a good spirit dominated the meeting.

AN INDUSTRIAL HOME.—A letter from Miss Davenport Hill that appeared in *The Morning Post* of January 29 draws attention to the Tre-Wint Industrial Home, 190, Haverstock-hill. It receives girls who are too old for the Industrial School, who are not qualified by crime for the Reformatory, and who are beyond the usual age for admission to Preventive Homes, the girls on entrance being from fourteen to eighteen years of age. The inmates are mainly engaged in laundry work, but are also thoroughly trained for domestic service, while elementary school instruction is systematically given. The fact that out of seventy-three sent to service between January, 1886, and September, 1889, fifty-five are conducting themselves very satisfactorliy, testifies to the excellence of the management. "Tre-Wint" has accommodation for forty inmates; and not only deserves the attention, not only of private philanthropists, but also of poor-law guardians, who may find in such an institution, certified as it is by the Local Government Board, a means of dealing with an occasionally perplexing class of applicants for relief. The average annual expenditure for each girl is estimated at £23, part of this sum, however, being defrayed by her earnings.

For the Young.

THE VILLAGE TU-DEE.

DEAR YOUNG FRIENDS,—Sz-ch'wan is the largest and most populous province of China, famous for its snow-capped mountains and sparkling streams. Idolatry is in full swing here, with all its many evils; priests of Buddha, fortune tellers, spiritualists, exorcists abound.

A most marked feature in Sz-ch'wan hill scenery is the prevalence of wide-spreading banyan trees, affording cool shade from the fierce rays of the sun. Everywhere convenient, the shrine of Tu-dee, the local or village god, is built under the protecting boughs of a banyan tree. May the reading of these simple verses lead you to pray and to do more for China's millions.—Yours in the Saviour,

R. GRAY OWEN.

C.I.M., Chen-tu, Sz-ch'wan, West China.

Under a spreading banyan tree
The village Tu-dee stands;
The god an ancient man is he
With small and useless hands.

Thus, day by day, the living dead
To dead clay Tu-dees go,
In search of truth they cannot give,
Of peace they can't bestow.

These burdened souls, by care opprest,
Can find no resting-place;
They live in sin, they die unblest;
Thus runs their earthly race.

Oh! what a joyous, happy day,
When these poor wandering sheep
Will cast their Tu-dees all away,
Repentant tears to weep;

Will learn to tread the heavenly way
That leads to glory's shore;
With peaceful hearts and joyous lay
Praise God for evermore.

To bring to pass the gladsome day,
Young Christians, rise, awake!
In Jesu's name no more delay,
The devil's kingdom shake.

* * * *

To Thee we cry, blest Harvest-Lord,
Send forth a mighty host,
To Sinim's land to preach thy word,
To seek and save the lost.

THE VILLAGE TU-DEE.

Though eyes he has and ears too,
Nought doth he see or hear,
When to his shrine the village folk
Their hopes and burdens bear.

The meat he cannot taste or see;
He cannot drink the wine,
That by the lowly devotee
Is offered at his shrine.

For harvests rich with golden grain,
To Tu-dee farmers go;
His aid to seek for sun and rain,
Their crops of rice to grow.

With opium oft they smear his lips,
His favour to obtain;
Burn incense sweet and candles red,
In hope of earthy gain.

The children by the old are led
To Tu-dee's sacred shrine;
There taught to bow and knock the head;
Adore him as divine.

Confucians, Buddhists, Taoists, all
Agree with one accord,
To give to Tu-dee worship due
To God the only Lord.

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UNTIL TO-MORROW.

If you have a task to do,
That seems as if you'd ne'er get through,
Believe me that the wisest way,
Is to begin the task to-day.

If you have a word unsaid,
Spoken, would make one comforted,
Go, find that one, and say it straight;
It is a word that cannot wait.

If you can do a kindly deed,
Can heal the sick, or hungry feed,
Oh, do not leave the deed undone,
Until you see to-morrow's sun.

But angry word and selfish way
Are best put off another day;
And then another day again:
Postpone what gives another pain.

So keep the hasty speeches down,
And make a smile chase back the frown,
In silence let ill temper lie,
For an eternal by-and-by.

—*New York Independent.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 9, Matt. ix. 1—13; Mon., Feb. 10, Matt. ix. 14—26; Tues., Feb. 11, Matt. ix. 27—38; Wed., Feb. 12, Matt. x. 1—15; Thurs., Feb. 13, Matt. x. 16—31; Fri., Feb. 14, Matt. x. 32—42; Sat., Feb. 15, Matt. xi. 1—15.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Wickham Brook, Feb. 6; Stansfield, Feb. 7; Mr. Alfred Armitage, Tewin, to Feb. 6; Mr. H. W. Pewtress, Hanbury-st. School, Whitechapel, to Feb. 7; Mr. T. L. Sayer, Harvey-st., Hoxton, Feb. 9—16; Mr. Edwin Arrowsmith, St. George's Church, Tufnell Park, Feb. 14—26.

INQUIRER'S COLUMN.

CAN BELIEVERS FALL AWAY AND BE LOST?

SIR,—Can you find space for another Scriptural view of the inquiry made by "J. A. S."?

The Lord lays down his own conditions, connected with the Great Gift of Eternal Life; and "scourgeth every son whom He receiveth" (Heb. xii. 6).

Christ, the Son of God, states (Luke viii. 13), "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

James, the Apostle, says (i. 12), "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life."

Peter, the first Apostle, says (2 Peter i. 10): "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall."

Acts i. 17, we read of Judas, whom Christ chose as one of the twelve Apostles—after being all night long in prayer in the mountain—"He was numbered with us and had obtained part of this ministry" (and 25) "Judas by transgression fell." Showing how even an Apostle may fall — as angels are said to have fallen—through disobedience of God's word.

Our Lord states (Rev. iii. 5): "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life."

In Exod. xxxii. 33, the Lord told Moses: "Whosoever hath sinned against Me, him will I blot out of my book."

Christ says (Matt. x. 22): "He that endureth to the end shall be saved."

Is there not just as much fear of presumptuously believing that we cannot fall from grace as there is in cherishing the idea that we cannot sin against God, even after having received his word with joy.—Yours respectfully, JAMES HUNT.

Westbury Park, Bristol.

[We admit the relevance of these Scriptures. The only difference of view appears to be (1) that endurance is the *condition* of retaining eternal life, and (2) that endurance is the *proof* that eternal life has really been obtained. Peter and Judas were both backsliders, but Peter was a true believer who gave way for a while under temptation, and at the look of Jesus wept bitterly and repented. Judas was never a regenerate soul, and the word by which his repentance is described is not the word used by John the Baptist and our Lord of repentance unto life, but is the word twice translated in 2 Cor. vii. 8 (R.V.), "regret"; and "repented himself" in Matt. xxi. 29 and xxvii. 3 (R.V.). Judas "repented himself," that is, he regretted—felt remorse for—what he had done; but he did not repent—change his mind—toward God, and believe in the Lord Jesus Christ. It is recorded of him with awful significance that he purchased a field with the reward of iniquity and went to his own place.—ED.]

BIRMINGHAM is to have a "Keswick Convention" this year. May 12—16 has been selected as the date. Mr. Robert Wilson, of Keswick, is to preside; while assistance is looked for from Revs. H. W. Webb-Peploe, Evan Hopkins, F. B. Meyer, and others long associated with work of this kind. The organisation of the Birmingham Convention is in the hands of Rev. C. G. Baskerville, F. S. Webster, and W. Searle.

NEWPORT, MON.—UNIQUE Y.M.C.A.

THE Y.M.C.A. at Newport, Mon., is a unique and very successful institution. There is no paid membership, nor are there associates; but any Christian man who desires may be enrolled as a member without pecuniary subscription. There is no gymnasium, nor are there literary classes of any kind. It is a Young Men's Christian Association with the third word writ large. There are prayer-meetings, Bible-classes, evangelistic services indoors and out, and other forms of Christian work. There is also a Daniel's Band, which is an important feature in the Association. Our dear friend, Mr. John R. Hall, who was a well-known figure in Mr. Moody's inquiry-room at Stratford, and who there established a Daniel's Band, inaugurated a similar company at Newport on his removal to that town about six years ago. It is a body of stalwart Christian young fellows who, to a considerable extent, answer the Apostle's description of men of God, throughly furnished unto all good works. They are grounded in the truth that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; and as under their devoted leader they meditate on these things, and give themselves wholly to them, their profiting appears to all.

I had the pleasure of spending a few days recently among these zealous brethren, very much to my own refreshment. On Saturday night a few gathered at the house of Mr. Fawckner, architect, where a meeting has for many years been held weekly to pray for all saints on the coming day. On Lord's Day we found a number of the young men at the Association rooms in prayer before going out to work. They had just returned from the children's Sunday morning breakfast. In the afternoon Mr. Fawckner conducts a Bible-class of two to three hundred young men, and in the evening the Gospel is preached to a mixed audience of five to six hundred, with generally an overflow meeting in the room of the Y.W.C.A. overhead. This latter institution is also in a flourishing condition, under the direction of several devoted Christian ladies. Both Associations are in the same building, with entrances at opposite sides.

On Monday night Mr. Hall had invited a number of friends to meet his Daniel's Band, and a most enjoyable evening was spent, of which the key-note was, "One thing I do." Mr. H. Lloyd, and several more took part.

On Tuesday afternoon we met Mr. Hall's class of policemen; it was a very disagreeable day, but eighteen came, of whom ten were Christians. It is difficult to estimate the value of such a work as this among the guardians of the peace.

The aggressive work at Newport dates from the revival which God wrought through that man of God, Robert Aitken, of Pendeen; and Rev. J. T. Wrenford, in whose church he preached, abides faithful to the light then received. Mr. Wrenford was passing through a great sorrow during my visit, two of his brothers having just died. Mr. Fennell, a tradesman who has developed into a very energetic evangelist, and Mr. Baker, another successful man of business, with many others, help to stem the tide of sin at Newport. The town is this year blessed with a Christian Mayor, Mr. Mordy, who is also a temperance man, and true to his colours in both respects.

R. C. M.

London Lodging-houses.—The name of the London Evangelisation Society and Common Lodging-house Mission has been changed to "The Common Lodging-house Mission." A meeting on behalf of the work is to be held at Lady Louisa Ashburton's, Kent House, Knightsbridge, S.W., on Tuesday, February 18, at 3.30 p.m. The Secretary of the Mission is Mr John Harvey, 67 Imperial-buildings, Ludgate-circus E.C.

FARNINGHAM AND SWANLEY BOYS.

"SEEING is Believing!" So evidently thought Mr. Benjamin Clarke and his co-workers when they planned that at the conversazione on behalf of the Home for Little Boys, the lads should be there busy at work at their various branches of trade.

It was on Monday last that the Lord Mayor and Lady Mayoress gave another illustration of their interest in philanthropic and religious work, by entertaining at the Mansion House the friends of the "little boys"; thus affording an opportunity of seeing, without undertaking a journey into Kent, some of the faces and the work of those whom, by their liberality, they are fitting for lives of usefulness.

Right and left along the spacious Salon were placed groups of lads engaged in shoemaking, tailoring, lithography, carpentering, photography, &c., while ample evidence of the proficiency of their work was visible in the array of useful and fancy articles duly finished and presented for inspection.

In the Egyptian Hall the claims of the Institution were urged in suitable addresses by the Lord Mayor, Lord Aberdeen, its Secretary, and its Treasurer; while an excellent selection of vocal and instrumental music was given by the boys' choir and band, assisted by some lady and gentleman volunteers, which contributed greatly to the enjoyment of the evening.

We much regret to learn that some of the Cottage Homes are closed, owing to lack of support. This is an eminently useful and important work, saving we know not how many lads from perforce joining the "criminal" classes; and no more forcible illustration than this Institution could be found for the truth of a well-worn proverb—PREVENTION is better than CURE.

HOSPITAL AT MARSOVAN.—Madame Lucy Thoumaian, wife of Professor G. Thoumaian, delivered an address in the Conference Hall, Mildmay, a few days ago, on behalf of a Christian hospital for Marsovan, in Antolia, where the poor and needy of every creed and race may obtain desired relief in time of sickness. The story of the daily lives of the inhabitants of Marsovan and its neighbourhood was told with simplicity and fervour, and, though there was little that was novel in the account, the sympathies of the audience were fully enlisted. Rev. Dr. Edmond, Dr. J. L. Maxwell, and Prebendary Calthrop earnestly backed up the appeal of Mdme. Thoumaian for British help.

THE SHIPWRECKED MARINERS' SOCIETY.—The relief operations for the month of January, embracing those specially necessitated by the recent very severe and prolonged gales, show that the large number of nearly 800 shipwrecked mariners and fishermen, with other distressed seafarers, had been directly taken under care, clothed, forwarded home, and otherwise aided at the Society's hands. In addition, 273 widows and orphans, &c., including those suddenly bereaved through sea disasters, had had their immediate necessities promptly ministered to. The assistance and relief, given under these particular heads, within the month, represented a total of over £2350.

REQUESTS FOR PRAYER.—For blessing on a Gospel mission in Glasgow, by Mr. W. R. Bradlaugh.——For blessing on a mission at Ripley-street Chapel, Bradford, Yorks., Feb. 4 to 18, by Mr. John Burnham.——For blessing on a mission at the Baptist Chapel, Erith, Kent, by Rev. F. C. Spurr, Feb. 10 to 14.——For much blessing on a mission at Bournemouth, to be conducted by Mr. George Clarke and Rev. Dr. Monro Gibson, commencing Feb. 11.——For blessing on a parochial mission by Rev. W. Haslam, at St. Paul's Church, Southsea, from Feb. 15 to 25.—— That God would graciously lead our legislators in the approaching Session of Parliament to enact the stoppage of the sale of intoxicating liquors throughout England during the whole of Sunday.——For blessing on a mission in Clarendon Villas Mission Hall, West Brighton, Feb. 8 to 16, by Mr. John McAuliffe.

WORK AMONG THE CREE INDIANS.

REV. EGERTON R. YOUNG has recently been having crowded meetings in Lancaster and Preston, also in Hoylake and West Kirby; the two latter places are villages near Birkenhead, where a number of Liverpool merchants, &c., reside. Mr. Reginald Radcliffe took the chair twice at Hoylake, and urged upon the people their responsibility in the matter of foreign missions. Mr. Young's addresses were full of thrilling interest, and it is a long time since so much interest was excited here. Three of the meetings were held in public halls: the one at Hoylake holding some six hundred, was crowded each night, and a smaller one at West Kirby, holding four hundred, when Mr. Thomas Matheson, J.P., presided, was also crowded. Mr. Young's last meeting was held in the West Kirby Presbyterian Church.

He expects to be in England until the last week in May, and his engagements are rapidly filling up. There are few men who have gone through such experiences as Mr. Young and his heroic wife. One year they had fish, and fish alone, as food twenty-one times a week for six months, and Mrs. Young was for five years without seeing a white woman. She is accompanying Mr. Young, and often sweetly sings a hymn in the language of the Cree Indians.

MRS. HILTON'S CRECHE.—Mrs. Hilton has received the following contributions for the Stepney-causeway Crèche and branches:—The Worshipful Company of Gun Makers, £5; the Worshipful Company of Mercers, 20 guineas; and the Worshipful Company of Merchant Tailors, 10 guineas.

MRS. MEREDITH'S WORK, remarkably varied and full of interest, is well described in a little book, entitled, "The Story of a Mission," just issued by *Messrs. Partridge & Co.* It is a story of loving service for Christ among the prisoners, combined with agencies for reclaiming the fallen, caring for the neglected, and lending a helping hand to the poor. Efforts of philanthropy are actuated by Christian principles, and from first to last the glory of God is sought. There is a medical mission, and evangelistic work is carried on both in South-West London and at Jerusalem. From these sympathetic pages Christian workers will learn much as to practical methods, while in a much wider circle the book will carry messages of encouragement in Christian life and testimony.

BAND OF HOPE.—The Committee of the United Kingdom Band of Hope Union have resolved to hold a Great National Bazaar, at Exeter Hall, in July next, with the view of raising £5000 for further extension of their work. The work of the Union has, during the past few years greatly increased; indeed, it has grown to such an extent that the means at present placed at the disposal of the committee are totally inadequate. Gifts of useful or ornamental articles, or pecuniary aid to purchase such things as would command a ready sale, will be very acceptable. If any of your readers could form a working circle, it would be of immense use.

FREDERIC SMITH,
CHARLES WAKELY.

4, *Ludgate-hill, London, E.C.*

GAMBLING IN STOCKS AND SHARES.—One of the worst forms in which the gambling spirit is showing itself is in a certain class of transactions in stocks and shares. It is perhaps the least mischief of this bad business that its clients are so often deprived of all they possess at a stroke, and that it makes existing temptations to dishonesty ten times greater. The evil it works in teaching young men to dislike the "common task" by which they do their duty to God and man, and to seek rather to plunder society, if it can be legally done, than to take their places as useful members of it, is incalculable. Few things can do greater harm to society than that money, instead of being sought in mutual profit and helpfulness, should be sought in transactions of utter selfishness, in which the gain of one must mean the loss of another.—*Methodist Times.*

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XI.
HOUSEKEEPING AND HOME LIFE.

(*Continued.*)

HOME is the first, in some respects the most difficult, sphere of Christian work. In housekeeping there is room both for genius and grace. There is no discipline more severe; no test of character more searching; no result more excellent. To rule a kingdom may not be more difficult than to rule a house. Martha was in fault—not for serving, but for being cumbered in her service. To toil in household duties and not be unduly cumbered is a rare virtue. To keep the domestic machinery from creaking needs the oil of a gracious wisdom. There is a cheerfulness, a home gospel of kindness, that drowns every discord in its own sweetness. Much religion may be put into pounds, shillings, and pence: that is often a glorious meeting when the straitened housekeeper gets the two ends to meet. A Christian woman can put the finest intellect into cooking, the highest grace into cleaning. To address a meeting may need less virtue than to dress a collar. There may be no more glory to God in Bible-reading than in boiling potatoes. Godly women ministered to Christ of their substance; so perhaps it was that they were last at the cross, and first at the sepulchre. Care for a hungering Christ taught them to watch a dying Christ, and prepared them to welcome a risen Christ. The kitchen, the cross, and the grave, are three chief stations in the Christian woman's service. Christian work begins at home: the successful worker always begins there. There is no sphere on earth in which all that is beautiful and noble, all that is womanly and in harmony with God's purpose in woman, can find so perfect a development as home service. As the house is pre-eminently woman's kingdom, woman's world, so her first Home Mission field is home.

At home, Isabella was wont to spend much time in secret prayer...In her private records are found again and again lists of names of persons to be prayed for, including all her relatives from her husband to the remotest and least. Special petitions for each according to the situation and need of each; prayers about church debt; about dry rot, that it may not return; in short, about the most minute and trivial details of every-day life. Thus it was her habit to carry all her burdens to the throne of grace, and leave them there.

Her much-marked Bible tells the story of her love for the Word of God. The passages that speak of the personal Saviour and the redemption through his blood—such as "Behold the Lamb of God that taketh away the sins of the world"—are deeply interlined. The words that bear on the forgiveness of sins and personal holiness have evidently studious attention. "Thou hast known my soul in adversities," and many such utterances, must have been as an inspiration of God in the time of her trouble. The promises and encouragments connected with prayer are numerously marked, and doubtless closely engaged her eager spirit. Exhortations to all Christian duties were not lightly passed over; to "watch and pray"; to "be careful for nothing"; to "be not weary in well doing"; to "abound in thanksgiving"; to "be kind and tender-hearted, forgiving one another"—and such texts as these, lay near her heart. "Study to be quiet" has a characteristic mark; for she hated busy-bodyism, and was wont to suppress tale-bearing with a strong hand. "We will go into his tabernacles, we will worship at his footstool," and similar portions bearing on public worship, are specially noted. She had observed with pain that certain young Christians were putting public work on the morning of the Lord's day in the room of public worship. Boldly calling them to their duty she would say: "God's order is—first worship, then work," and she carefully trained her own youthful assistants on that principle.

The Word of God was her meditation day and night, and she could truly say—

> O Book! infinite sweetness! let my heart
> Suck every letter, and a honey gain;
> Precious for any grief in any part—
> To clear the breast, to mollify all pain.
>
> Thou art all health; health thriving till it make
> A full eternity.
> Heaven lies flat in thee,
> Subject to every mounter's bended knee.
>
> Such are thy secrets; which my life makes good,
> And comments on thee.
>
> Stars are poor books, and oftentimes do miss;
> This book of stars lights to eternal bliss.

Her epistolary correspondence was of the simplest; mere notes of friendship, full, indeed, of her wonted kindliness, but little else...

In her home life two features were strongly marked; her habit of denying herself, and her practice in suppressing gossip. She always cared for herself least. She pinched nobody but herself. She would mend her own gloves till they were past mending, and at the same time send a present of new gloves to a friend. She could take her own tea without sugar and also carry tea and sugar to some poor creature in a garret. As to the evil tongue, she began early and sternly to deal with it. One day Mrs. —— said that "Miss So-and-So said."

"Then let us go at once and face Miss So-and-So."

"Oh, that would never do."

"Then am I to leave the lie with you?"

"No, no!"

"Well, go I shall."

Away they went to face one and another of the gossips. There was a thorough "redding up," and after that there was no more tittle-tattle so far as she was concerned, and her house was kept free from that nuisance.

Her chief recreation was in a little garden where she cultivated ferns and flowers. Her summer holiday for many years was spent at Ballater, on Deeside, in rambles among the heather; in climbing Morven and Lochnagar; in searching for curious plants and ferns in the corries and by the burnsides. Next to her love of souls was her love of nature—especially the birchen woods and heathclad hills. But whether work or play, evangelising or shopping, all was done in the spirit of the resolution to "take all to God in prayer." In her private jottings she says, "Prayer that we may be guided aright about the holiday: *not a step* without the Lord." It was this touch of prayer that turned everything into gold.

The even tenor of her home life was now and again broken by the usual incidents that add so tender a pathos to our earthly sojourn. Isabella had stood and ministered at many a dying bed; a new and more touching experience befel her in the death of her mother. Calm, serene, ready, the aged saint awaited the summons to depart with unruffled composure. Like another she could say, "I am not troubled about the question of living or dying; if I die, I will be with the Lord; and if I live the Lord will be with me." For long years she had seen enough of "the glory" to "rejoice in the hope," but while she was constantly sending up memorials to the King in reference to her home-going, she always "left the date blank," because "it belonged to the King to fill in that." As her children stood round her bed, the fourteenth chapter of the Gospel according to John was read at her own request. This portion had been the last spiritual meal of several generations of ancestors as they entered the valley. Each verse was followed by an expression of her delight. "Let not your heart be troubled; ye believe in God, believe also in Me."

"How beautiful!" she said.

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

"Oh, that's fine!" she said.

"And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also."

"How blessed! how grand!" was the response.

"And whither I go, ye know, and the way ye know."

"Oh yes, yes, yes!" she said.

The reading done, the last fond glance given to each in turn, she finally said with mingled dignity, solemnity, and sweetness, "Don't weep; I am going home to God," and dropped into the perfect repose of them that sleep in Jesus.

Her mother's death was one of Isabella's deepest sorrows, and it added a mellowed tenderness to her character and work. Her heart lay empty, like Hagar's bottle on the burning sands; and in the intense longings of her affectionate nature, she turned more eagerly than ever to the Well that is never dry. Thus, the hallowed grief and the cherished memory became the means of a fresh inspiration for the remaining stage of her wilderness journey. And much as she enjoyed everything of real good in life, more than ever her song was—

> Pass away earthly joy,
> Jesus is mine!

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

[130]

Gathered Gold.

FORGIVENESS.

GOD is not Pharisaical. When our Lord bid Peter forgive seventy times seven, He was not laying a burden upon man which He Himself would not touch. God is willing to forgive far more than all He requires from his creatures. With God forgiveness is infinite; *but "that He may be feared,"* that each time He may gain fuller control over heart and life, and that each forgiveness may make it more impossible to grieve or sin against Him. A forgiveness which does not impress us more deeply with the holiness of God, which does not advance our sanctification and likeness to Him, which does not set us more free from the sin forgiven, makes to sink deeper in the mire. We fail to learn the love of God.—*Pastor Stoekmayer.*

> Tell me no more of praise and wealth,
> Tell me no more of ease and health,
> For these have all their snares;
> Let me but know my sins forgiven,
> But see my name enrolled in heaven,
> And I am free from cares.

SECRET PRAYER.

In secret prayer, does thy heart never urge thee to cut it short, frequently making a motion to have done. Charge it in the name of God to stay, and not do so great a work by halves. Say to it, Foolish heart, if thou beg awhile and goest away without thine alms, is not thy begging lost labour? Thou camest hither in hope to have a sight of the glory which thou must inherit, and wilt thou stop when thou art almost at the top of the hill? Thou camest hither in the hope to speak with God; wilt thou go before thou hast seen Him? Thou camest to bathe thy soul in the streams of consolation, and to that end didst unclothe thyself of thy earthly thoughts, and wilt thou only touch the bank and return? Thou camest to spy out the land of promise; go not back without one cluster of grapes to show thy brethren for their encouragement. Let them see that thou hast tasted of the wine by the gladness of thy heart; and that thou hast been anointed with the oil, by the cheerfulness of thy countenance; and hast fed of the milk and honey, by the mildness of thy disposition, and the sweetness of thy conversation.—*Traill.*

THE LATE

JOSEPH BARBER LIGHTFOOT, D.D.,

Bishop of Durham.

THIS scholar, divine, and bishop, whom Englishmen of every class have recently followed to the tomb, was a native of Liverpool, where he was born in 1828. He was the younger son of Mr. J. J. Lightfoot, accountant in that city. He was educated in King Edward the Sixth's Grammar School, Birmingham, under the famous Dr. J. Prince Lee, and among his intimate fellow pupils were the present Archbishop of Canterbury and Canon Westcott. The outstanding dates of his subsequent life were briefly as follow. In 1847 he was entered at Trinity College, Cambridge; in 1849 he was scholar, in 1851 B.A., wrangler, and senior classic; in 1852 fellow, and soon afterwards tutor of his College; in 1861—1879 Hulsean and Margaret Professor of Divinity; in 1879, until his death at Bournemouth on December 21, 1889, Bishop of Durham.

He had a stupendous memory, and was unflinching in his application to study. To the end he considered no exertion thrown away when truth was at stake. In a note to his essay on "Paul and Seneca," he informs us how, in order to substantiate some dozen lines in the text, he had read through Epictetus and M. Antoninus. That a man who was singularly well acquainted with his authorities should act so conscientiously as to read them through again specially, in order to seek a few coincidences, might well teach a lesson to less accomplished students who would do really reliable work.

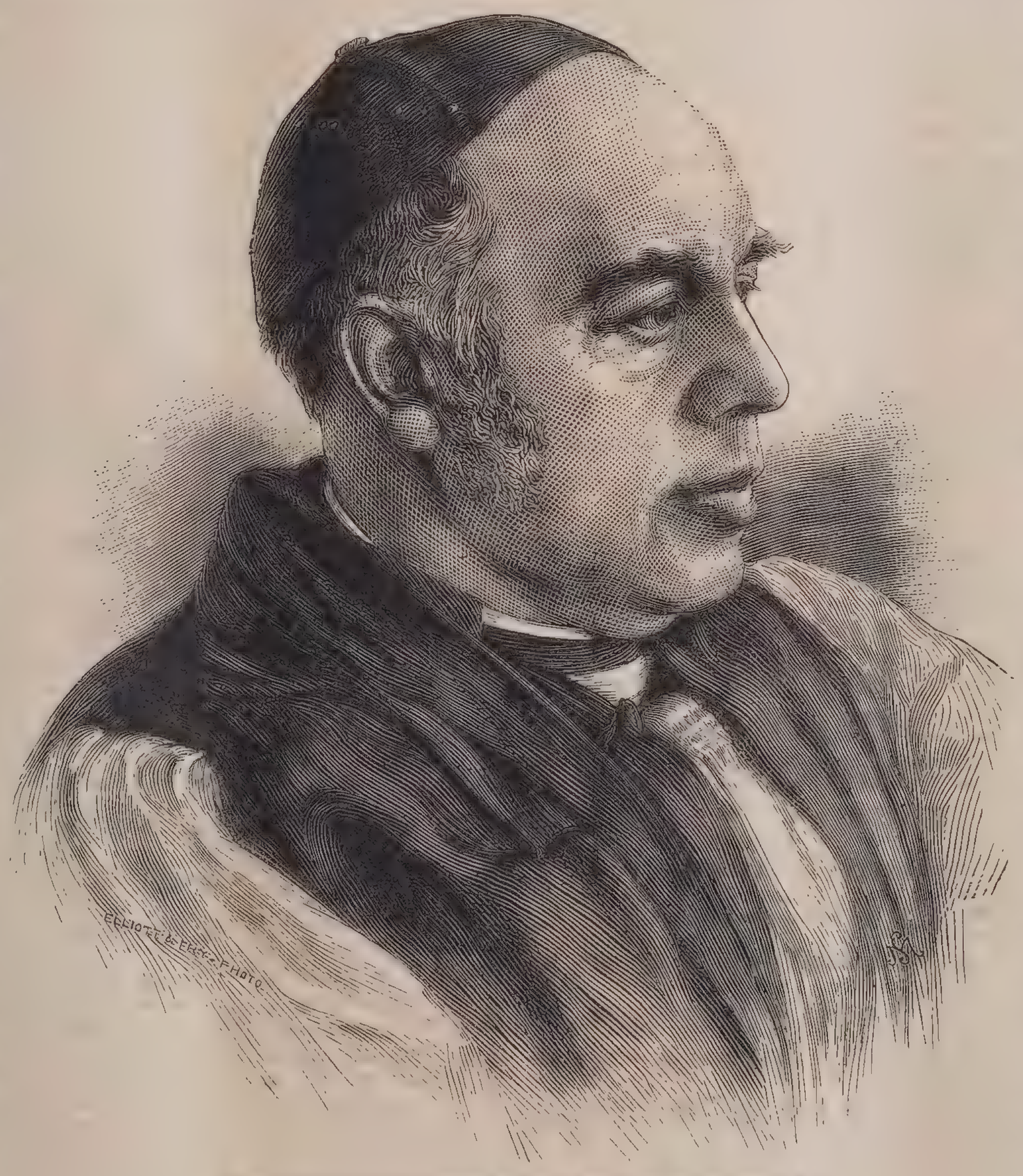
As a preacher, Dr. Lightfoot owed everything to character and rare mental endowments. He never spoke without being thorough, and in manner he was essentially unassuming and simple-minded. As a divinity professor for eighteen years, he commanded such audiences that he was obliged to lecture in the Great Hall of Trinity College, other rooms at the disposal of the University being found too small. There, it is said, he gathered all sorts and conditions of men around him, to listen to those expositions of Paul's writings which formed the basis of his now celebrated Commentaries.

As a theologian, Dr. Lightfoot did not found the structures which he raised, in the depths of abstract principles, as Butler and Berkeley may be said to have done, but on philology, criticism, and history. In these subjects he began his apprenticeship as a young M.A. in March, 1854, when, in conjunction with Hort, of Trinity, and Westcott, of Trinity (but then of Harrow), he started at Cambridge *The Journal of Classical and Sacred Philology*, which the three allies carried on until February, 1860. This was Lightfoot's first appearance in learned letters, and it was while he was College Tutor. His greatest performances were within the period of his professorships, in the Epistles of Paul and the writings of a Father of the early Church. Let it not be imagined that in his patristic labours Professor Lightfoot was toiling for the cloister. On the contrary, by his achievements in this department, plain, unlearned Christians have gained, whether they know it or not. What then was it that induced a man of his times, as Lightfoot was, and a man of *such* times, to turn aside from the work of his heart, Paul's Epistles, in order to investigate the problems besetting a short Greek uninspired tract, and to write three bulky octavos in the process, without heeding the remonstrances addressed to him?

In a few words, the case may be stated thus: Nearly fifty years ago a controversy arose as to the letters attributed to Ignatius, Bishop of Antioch, martyred somewhere about A.D. 107, about forty years after the death of the Apostle Paul. To the discredit of the seven brief letters bearing his name, a brief Syriac version was put forward as representing the writings of the well-known Father. It was by no means a merely academic contention, for German Rationalists were propounding views of Christianity which gave the Gospels an origin much later than the days of Ignatius. Now, as the Ignatian letters exhibit palpable references to the Gospels, the proof of their genuineness was a disproof of one great argument of the Rationalists. Lightfoot devoted himself to the production of an edition of Ignatius, as complete as learning, criticism, and history could make it, and the accomplishment of this, in 1885, was the great literary work of his episcopal period. Establishing the genuineness of the letters, Lightfoot's patristic studies tended to strengthen a much-threatened link in the chain of Christian evidences. The Bishop also edited other works of the Apostolic Fathers.

Deeply interested in the revision of the Authorised Version, the Bishop wrote a work entitled "On a Fresh Revision of the New Testament." More recently he published a volume of articles in reply to the disquieting work "Supernatural Religion." Though engaged in controversy, he maintained a quiet spirit, for he never discussed for the sake of argument, but always for love of truth and with a desire to let it shine through the strife of words.

Dr. Lightfoot's Commentaries on St. Paul's Epistles, occupying three volumes, have attained their universally acknowledged merit from the circumstance that, besides the wealth of philology, criticism, and history lavished on them, there is manifested a clear insight into the Apostle's doctrine and a supreme endeavour to set it in its right light independently of all bias to party views. In "Galatians" (1865) he shows himself thoroughly alive to the bearing of the Epistle on momentous questions of the present day. When he refers to Luther on the Galatians in such terms as these, that "no man was better fitted by the sympathy of like experiences to appreciate the character and teaching of Paul," he shows, as we cannot but think, that he understood both Luther and Paul. In "Philippians" (1868) he seeks to present the Apostle's view of the Gospel of Christ on its positive side, having



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

no occasion to deal with perversions or corruptions; and here he warns us against the error of slighting the doctrines in order to lay the chief stress of the Gospel on its ethical precepts, thus cutting off the stream from its source. In "Colossians" (1875) the Person of Christ, in Paul's conception of it, is uppermost in his thoughts. Dr. Lightfoot's dissertation on the Christian ministry in "Philippians" has not ceased, and probably will never cease, to present an obstacle to mischievous opinions in that direction.

In the administration of his diocese, he had many difficulties to encounter, and naturally all his acts did not please all parties in the church. His influence as a scholar was perhaps greater than his work as a bishop. In a recent issue *The Record* well said: "If his gifts of head made him distinguished, it was his gifts of heart which made his success a thing which all were glad of, and rendered his influence over individual lives so potent and so salutary. His disciples were fascinated by the sweetness of his character. It is seldom that strong natures are so strong as not to be irritable; Dr. Lightfoot, though always immersed in literary work—the most trying of all to the nerves—was as free as possible from flurry and hastiness. It was this singular combination of strength and gentleness which attracted men, and specially young men. His immunity from egoism gave him leisure to be interested in others, and thus it was that, while absorbed in guiding the career of literally hundreds of others, he unconsciously shaped the grandest of all for himself."

In the current issue of *The Contemporary Review*, Archdeacon Farrar pays a hearty, though discriminating, tribute to his celebrated friend. We make the following extracts from the article:—

He has left his diocese one of the best organised and one of the most united in England. The secret of this success lies in his own words on the day of his enthronement: "I have but one idea for the administration of the diocese—that we should all strive to work together; that, as we contemplate the awful amount of sin around us, we should one and all resolve to do our best, by God's help, to lessen this gigantic mass of evil, and should be careful not to give or take unnecessary offence at what is done by those who are labouring earnestly and faithfully in the same cause?" Under his rule the diocese was divided; the diocesan work flourished; he preached in nearly every church in his diocese. Churches were built; home and foreign missions were promoted. Social efforts of all kinds were set on foot. The dense crowds of pitmen who watched in silence the funeral procession as it passed through Tudhoe and Spennymoor, showed how deeply the heart of the people had been touched by the work of the shy scholar who had been transformed into their Bishop.

By unswerving diligence, by early rising, by steady use of the fragments of time, he was still able to contribute to the higher branches of scholarly and historic research, while yet he was an active and most useful prelate. His charity, his tolerance, his magnanimity, tending to the annihilation of all that is petty and Pharisaic, gave to his diocese a singular sense of brotherliness, as well as an energy of devoted service. He found time to train gratuitously, in Auckland Castle, a succession of youths who, having enjoyed the advantage of seeing the daily spectacle of his example, are now, to the number of seventy, working as clergymen in the Church of England. Into two great movements he flung himself with clear-sighted energy. He could not live in the midst of a district inhabited by multitudes of pitmen and miners without observing the ravages of those two great enemies of mankind—intemperance and impurity. He became by choice and conviction a total abstainer, and a prominent advocate of temperance legislation. . . . Of the White Cross Society he was the president, and, if I mistake not, the principal founder. When he spoke on the platform he showed the power of handling a difficult subject with absolute precision, yet with the most refined delicacy; and we cannot doubt that by his words and his example he has greatly contributed to establish among young men a holier and more chivalrous view of the relations which should prevail between the sexes in a Christian society.

In no man whom I have ever known was there less of egotism or self-seeking. Called upon to face death at an age comparatively premature, when years of fruitful work might have lain before him, and when it seemed open to him to win a secure and lasting memorial in the minds of all men, by completing his editions of St. Paul's Epistles, and gratifying his longing to write a history of the fourth century, he rose at the call of God, and left his unfinished work and his accumulated materials, not only without a murmur, but without so much as a sigh of regret or a single backward glance.

Among Dr. Lightfoot's occasional publications we read with interest (in a college sermon on the death of Dr. Whewell, 1866) a mention of that great master's "simple Christian faith." In a comparison of the success of ancient missions and modern (1880), he will not allow the modern to have "failed," or to have any reason for discouragement. In a discourse on the drama, in St. James's, Piccadilly, 1873, he utters some very powerful warnings on the corruption of the stage. Finally, at Cambridge on Sunday evening, March 2, 1879, preaching his farewell sermon in the University Church before a dense throng of gownsmen, on the text: "Ye are bought with a price," the cross of Christ was his theme, declared in all its simplicity, in the language, not of a professor, but of a father and a pastor; "his rugged voice," says *The Record*, "quivering with emotion," as he ended with the touching sentences of the twenty-third Psalm. Eighteen years had he then been a teacher of divinity to six generations of students. May our Universities never lack such instructors of their sons—such fathers, such friends, such witnesses for solid, unadulterated, unperverted Christian truth!

PENNY DREADFULS.—A lady writer in *The Sun* for February describes the contents of some of the popular catchpenny papers for boys which she had purchased, and adds: "Nothing actually *wrong* has met me in these pages. But is this good, animating, elevating reading for our street boys? How does common life look after all the stage glare and false sentiment? Will they buckle on their armour for any brave and manly stand against evil, after reading such rubbish? Will not a morbid love of horrors and atrocities be thereby engendered? Nay, is this not one cause of the many deeds of violence committed in our civilised country? Can nothing be done to elevate the standard of what our boys are reading?"

OPEN DOORS IN INDIA.

IN a letter dated Calcutta, January 5, Lord Radstock writes to us as follows:—

There are so many of your readers who are praying for India, that they will be glad to have news from this most deeply interesting country. On all sides I hear of progress. In one place two thousand were baptized in four years; in others several hundreds. In Poona, Bombay, Allahabad, and here, I have had natives listening by hundreds with the deepest interest, not unmixed with sympathy, to the glorious news that God has come down to man. Multitudes are earnestly groping in the dark, and need but the message of the Gospel that He *is* come to give light and life. All zenana workers bear witness to doors open on all sides, and that ample new fields will be open to as many workers as may come.

THE LATE MR. J. DENHAM SMITH.

A GRACEFUL tribute of love and esteem has been paid to the memory of the late Mr. Denham Smith by his friends living in Dublin, and in other parts of Ireland. A sum of two hundred and sixty pounds has been subscribed with the object of having some permanent, and, at the same time, useful memorial to him in Dublin, and this has been carried out by endowing two beds—one in the male, and the other in the female ward, of the Adelaide Hospital. Inscribed on a shield over each bed are the following words:—

"In memory of Mr. J. Denham Smith. Collected by his friends at Merrion Hall. 'He being dead, yet speaketh' (Heb. xi. 4)."

Merrion Hall was the chief scene of his labours during the latter years of his life in Ireland, and was built in connection with the revival, in which he bore so honoured a part.

LIVERPOOL SHELTERING HOMES.

DEAR SIR,—Our new house in Myrtle-street is doing capitally, and as a band of workers we are all very much improved in health and cheer by the change from Byrom-street. Our inmates number over a hundred now, and we are daily admitting little ones from the hard life outside, and spreading warmth and comfort around them. We are making our short but loving training as effective in every department as we possibly can before going forward to distribute them to situations in our great Canada.

We are getting the new year letters in from the hundreds who regularly write at this time in reply to ours of Christmas. Our hearts are made to burn with joy and delight at the testimony of their standing true for Christ. Truly it is a delightful and blessed work thus to rescue the helpless and innocent young ones, and put them beyond the vice and misery that must drag down mind and body.

One tells us he is endeavouring to become a teacher. Another looks to become a preacher of the glad tidings. A third is waiting patiently to hear if he is accepted as a missionary to China. His father for many years was a missionary in Liverpool; surely his spirit must rejoice to see his son following in his steps.—Yours faithfully, LOUISA BIRT.

1, *Sugnall-street, Liverpool, January* 30.

THE BALTIC PROVINCES.—Prayer is earnestly sought (says Mr. C. H. Spurgeon) for the Protestant Churches in the Baltic provinces of Russia, which are now being grievously oppressed by an attempt at forcible conversion to the Greek Church. We have had great pleasure in associating at Mentone with tried ones from this region, and our belief is that prayer for their deliverance will be heard and answered. May true religion also be revived in those districts!

"COME, TAKE MY YOKE."

"COME, take my yoke," the Saviour said,
"To follow Me be not afraid;
For I in heart am lowly, meek,
And offer you the rest you seek.

"The yoke of pleasure may allure,
And promise bliss that will endure;
But when it has thy manhood spoiled,
'Twill cast thee off as garment soiled.

"Take not on thee the yoke of wealth,
'Twill eat thy soul, destroy thy health,
And make thee feel how cheap the cost,
If worlds could buy the peace it lost.

"Ambition, too, its yoke displays,
And hangs out its seductive bays;
Be not, poor soul, by it misled,
I offer you a crown instead.

"Then take my yoke, 'tis soft and light,
No burden it by day or night;
'Twill guide thee to a world above,
Where yoke is none but yoke of love."

ROBERT SMITH.

CHRISTIAN BLIND.

THE Christian Blind Relief Society gave their annual tea to one thousand blind and their guides on Tuesday, January 28, in the school-room of the East London Tabernacle. This annual tea is the great treat of the year, and is most eagerly looked forward to. Although the weather was anything but favourable, the blind arrived in their customary large numbers. To watch their arrival was a study. Here, a group of blind, dressed alike, hailed from the workhouse close by; there, old men and women going down to the grave without ever having seen God's blessed sunlight, yet many of them showing that they had seen the Sun of Righteousness; again, young men and women, some of them having been suddenly, in their prime, struck by this terrible blow; others, and saddest sight of all, little children (in one case three sisters), who will never on the earth see the forms of those who love them.

The tea, a very substantial one, being over, some time was spent in singing Mr. Sankey's hymns, which are great favourites with the blind. "The Light of the World is Jesus" was especially enjoyed. The meeting was presided over by Pastor Archibald Brown, and earnest Gospel addresses were delivered by various friends. At the close of this very interesting gathering, each blind person was presented with an orange and a new shilling. Such a gathering must do good, not only to the blind, but to those taking part, in bringing home to their mind the sorrows and needs of those around them. Any particulars relating to the principles and workings of the Society will be gladly furnished by the hon. sec., Rev. J. Pullein Thompson, St. Stephen's Vicarage, North Bow, E.

MR. GLADSTONE'S ARTICLES on "The Impregnable Rock of Holy Scripture" will begin in the April number of *Good Words*.

REV. JOHN McNEILL'S SERMONS, published from week to week (*Nisbet & Co.* 1d.) throb with abounding life and rousing calls to service; while heavy blows are dealt at modern idolatries in the Church and out of it. In a discourse on "The Queen of Sheba and Solomon," the preacher thus unburdens his soul: "The gad and fad of to-day is too much to run to the philosopher and the man of science. You run to these false kings, and say, "Who am I?" and they cannot tell you. They are not sure whether you are a monkey developing up or down. The wise men of the latter part of the nineteenth century have made asses of themselves. I despise no man's researches and no man's science, but I trust I have increasingly a healthy and perfect contempt for their contempt of the Christ of God. Let us all be dowered with the hate of their hate, the scorn of their scorn.

BOYS IN VENICE.

BETWEEN eight and nine years ago a noble work was commenced in Venice under remarkable circumstances. A lady attended a prayer-meeting there, conducted by the minister of the Italian Free Church, who was feeling deeply grieved at the state of many destitute ignorant boys, living in misery and vice. He was led to pray earnestly that God would interpose on their behalf, and raise up friends who should teach them of his ways, and guide their feet into the way of peace. The lady's heart was touched. God had prepared her for the work He would have done; and she and Signor Bernatto, the excellent minister, have earnestly laboured together in this cause ever since.

There is now a commodious Home, with fifty-four inmates, who learn wood-carving, shoe-making, printing, &c.; for these there are workshops attached. A few boys who have superior abilities are prepared to be schoolmasters, evangelists, &c.

We regret to know that the funds of this most useful Institution sorely need replenishing. If any kind readers are moved to help, they may send their gifts to Mrs. Hammond, Casa Scandiani, San Felice, Venice. Miss F. S. Plumptre, Southborough, Tunbridge Wells, receives communications in this country.

SEAMEN IN GLASGOW.

ONE of the institutions of practical value in Glasgow is the Seamen's Friend Society. In such a city, no one is more in need of friendly help, and this the Society very efficiently renders. Its anniversary was held last week under the chairmanship of Councillor Dickson.

Mr. R. H. Hunter, the hon. secretary, submitted the annual report. It stated that the unfortunate strikes among the sailors during the year were much to be regretted; but out of the evil it was trusted some good had come, for more of the men were detained on shore for a time, and the agents of the Society took every opportunity of meeting them; it was believed that many during the year had really begun a new life, and were now striving to live as Christians. The operations of the Society are chiefly centred in the Seamen's Institute and Chapel in Broomielaw and Brown-street on the north side of the river, and in the Seamen's Bethel, Eaglesham-street, Govan-road, on the south side of the river; but the whole harbour is regularly and systematically visited, as well as the vessels lying in the river. During the year 73,098 visits had been made by sailors to the Seamen's Institute, and they had there enjoyed their quiet games, or the advantages of the reading-room and library. In the Home for Distressed Seamen the Society had given 386 nights' free lodgings to sailors, as well as supplied them with food. The loan libraries were much appreciated by the men on long voyages. Families of seamen were regularly visited and looked after, and the widows of seamen were specially attended to by the ladies who formed the Ladies' Auxiliary.

It had long been felt that something more definite should be done for the orphan children of seamen, and this matter had occupied attention for some years. During the year a Sailors' Orphan Society had been instituted by the chairman, hon. secretary, and another of the directors, who had made themselves specially responsible for this work. Already a considerable number of children had been received. The funds of the Orphan Society would be kept distinct from those of the Seamen's Friend Society; but the directors commended this new work to the interest of all friends.

Sympathetic addresses followed from Dr. Marshall Lang, Dr. Drummond, Mr. John Galloway, Mr. Alex. Allan, and others.

SPITALFIELDS GOSPEL MISSION.

MR. W. F. A. ARCHIBALD, who for many years past has taken a deep interest in dock labourers, in January resumed the free teas, which will be continued for some weeks. The object is to bring the Gospel of Christ to bear upon them, and past efforts among this class have been most encouraging. Some are still bearing witness to the power of the Lord Jesus to deliver and to keep.

Much prayer is made before these gatherings that the power of the Holy Spirit may attend the word. Will friends kindly remember this work before the Lord, that we may be filled with the Spirit of Christ, and made wise to win souls to Him. JAMES SHARPLESS,
14, *Sidney-square, E.* Superintendent.

THE EARL AND STREET TRADERS.

A VERY enthusiastic reception was accorded to the Earl of Aberdeen, at Costers' Hall, Hoxton, last week. The Earl, at the time of Lord Shaftesbury's death, accepted the presidency of the comprehensive Mission which Mr. Councillor Orsman still superintends; but he visited the Costers' Hall last week for the first time. Amid the banners and music of the benefit societies, his progress was something like a triumphal procession, whilst the unfurling of a new banner was almost as good as a pageant in itself. The Earl spoke to the costers as a member of their fraternity, after Mr. Orsman had given him the right hand of fellowship, adding that he was proud to succeed to a position which was held by Lord Shaftesbury. The costers were reminded that they were an ancient fraternity, and supplied a great want. He pointed out the advantages which arose from their organisations being founded on a Christian basis. His lordship alluded to the interest which Lady Aberdeen felt in the work, and said she was only prevented by illness from being present.

Mr. E. Compton, Comptroller of the Post Office Savings' Bank, impressed upon the men the importance of total abstinence. He knew of a man who could save nothing before the Post Office Savings' Bank was established, but who now was the owner of fifteen cottages.

Mr. Councillor Orsman explained some things connected with coster life, its ups and downs, hardships, &c., comforting the men with the assurance that their president would always use his influence in their favour.

The Earl distributed several medals to men who had rendered service to the benefit societies. The meeting, as a whole, was a gratifying illustration of what can be done by a working mission church in a working-class neighbourhood. The winter work is now at its height; and the general meetings, as well as the Sunday-school, were never better attended. Nor were the cocoa breakfasts to famishing Board-school children, which are now resumed, ever more gratefully received.

THE JEWS OF SPITALFIELDS.—A good deal of quiet labour is done at the Mission House, 28B, Church-street, Spitalfields, by Mr. E. O. Roeder, missionary of the Society for the Propagation of the Gospel among the Jews. Divine service is held three times every week, and loving efforts are put forth to show that Christ is the Messiah of whom the prophets did speak. Mrs. Zuckerhandl goes about among the Jewish women of the neighbourhood, and a medical practitioner attends twice weekly at the Mission House to give advice and medicine to the many poor people who may need them. On a recent date Mr. Roeder invited the regular male attendants at the services to a tea-meeting. About sixty attended, and afterwards listened to the story of the life of John Bunyan, illustrated by means of dissolving views.

The Temperance Cause.

THE friends of temperance in Lincoln are taking steps to have a new hall erected in the city, where the principles of abstinence can be advocated.

It appears that Mr. Gladstone favours some kind of compensation to publicans deprived of their licence. We do not think that in this matter he will get a large following in the House of Commons.

The drink traffic is doing deadly work in Madagascar, and the coast tribes are suffering terribly from its effects. A deputation from the Congregational churches lately petitioned the Queen and Government, asking them to do their utmost to prevent the importation of rum.

It is stated by one of their number that some four-fifths of the members of the London County Council are interested in temperance work. A motion will be submitted proposing that no land be let for the erection of public-houses without the concurrence of the Council.

A leading medical practitioner in ocular diseases in London has recently stated that affections of the eye are largely induced and aggravated by the use of alcohol and tobacco. In treating such cases he invariably imposes abstinence from both, with the result that cures are made much more easy.

The extent to which drink is cursing the colony of New South Wales is appalling. In Sydney, especially, the evils of intemperance, impurity, and infidelity are rampant. When will Christian people, and when will statesmen (says a contemporary), come to deal as they ought to deal with the drink fiend?

The New York Independent gives its heartiest goodwill to the call for a non-partizan Woman's Christian Temperance Union. A convention to organise such a body was called to meet in Cleveland, O., on Jan. 22. The old organisation sadly crippled its usefulness by going over to the Prohibition Party, and a great many women refuse to have anything to do with it.

A correspondent of the Belfast *Witness* says he knows a large provincial town with two Presbyterian churches, one of which is supported by nine publicans, and the other by five; that a publican is superintendent of the Sabbath-school, that many of those publicans act on committees, and that in the case of one of the congregations the committee meetings are sometimes held in a member's tap-room!

The tenor of the despatch from the British minister at Washington, with respect to the laws affecting the liquor trade in the United States, is reported as adverse to compulsory prohibition, and favourable to high licence. We rather distrust official despatches from those who are probably not in personal sympathy with temperance legislation. Where prohibition has been put to a thorough test it has produced splendid results.

The advent of the white man (says *The Daily Graphic*) and the civilisation which follows in his train is, generally speaking, anything but an unmixed blessing to the native races that come within the sphere of his influence. Wherever he goes, the trader, eager to make as much money in as little time as possible, carries with him the vilest of drink; for the worse the compound, the better the profits. Nowhere, perhaps, are the evils which result from the unrestricted sale of this horrible stuff more marked than among the native races of South Africa. Magistrates, missionaries, and everybody else interested in their welfare, have urged again and again that the sale of spirits should be regulated in some way; the authorities at home have been addressed upon the subject, and, recently, the better disposed of the natives of Swaziland have themselves protested. Up to the present, however, all this has had no effect, and the South African native is still at liberty to spend every coin he has earned, or to barter away anything of value he may possess, in order that he may drink himself into a state of brutal insensibility or fiendish quarrelsomeness. Drink is answerable for by far the greater portion of the crime of South Africa.

The Edinburgh Town Council, by 18 votes to 14, has rescinded its recent resolution not to provide intoxicants at the Corporation conversaziones.

The New York Herald (London Edition) states that, in the coming Session of Parliament, Lord Randolph Churchill will introduce a Bill proposing to give to County Councils power to deal with licensing matters, through a special Commission popularly elected.

At the annual meeting of the Dominion Alliance at Montreal, it was arranged to begin a vigorous campaign in several counties in favour of the Scott Act, and one of the resolutions passed declared that every parliamentary candidate receiving the support of the Alliance should be a total abstainer.

In reviewing a temperance work, Mr. Spurgeon says:—"That good men can enjoy brandied concoctions and ardent spirits, and smile as if the Scriptures sanctioned them in their evil habit, is not to be explained except upon the charitable assumption that they know not what they do."

A licensing bill, which has been under the consideration of the Tasmanian Legislature, contains a barmaid's clause, by which females, with the exception of the landlord's wife, are prohibited from serving in bars after ten o'clock at night, except to serve lodgers or other inmates of the house.

The Central Association for Stopping the Sale of Intoxicants on Sunday recently held its annual meeting at Manchester. Notwithstanding the somewhat slow progress of the movement in England, a spirit of enthusiasm prevailed, and strenuous efforts will be made to secure legislative enactment for England during this year's session of Parliament.

One of the clauses in the new Samoan Treaty settled at the recent Conference in Berlin provides:—"No spirituous, vinous, or fermented liquors, or intoxicating drinks whatever shall be sold, given, or offered to any native Samoan or South Sea Islander resident in Samoa, to be taken as a beverage, under adequate penalities, including imprisonment."

A large demonstration in support of Sunday closing in London was lately held at the Great Assembly Hall, Mile End. Canon Leigh, who presided, said that the difficulty in obtaining a sober Sunday in London lay with the classes, and not with the masses; it was feared that, if public-houses were closed, the clubs would have to be shut also. Testimony was given from different parts of the Metropolis, showing that the bulk of the people would hail Sunday closing.

Rev. M. White, Blairgowrie Free Church, in a recent bold utterance against the use of intoxicants, said: "I know how texts of Scripture will be perverted. Drunken lips will slaver out the words, 'Take a little wine for thy stomach's sake, and for thine often infirmities.' But what infirmity have they, except their insatiable craving? And is it wine they have been taking? At a great distance we can tell it has rather been Scotland's curse, strong drink. Is it a little they have taken? No! or their foul tongues would not have been so loose."

Sad as are the statistics of our drinking customs, we have not yet sunk as low as some of the European countries. Recent returns show that, whereas in Belgium the annual consumption per head is 9·20 litres of spirits and 16·9 beer, in France, 7·29 spirits and 11·9 litres of wine and 21·10 beer, for the British Islands the consumption is 5·87 spirits and 14·80 beer. Denmark has the unenviable notoriety of being the most drinking country in Europe, with a consumption per head of no less than 18 litres of spirits and 88 of beer. Looking at these figures it is not to be wondered at that poverty is spreading so rapidly.

A THIRD EDITION has been issued of the pamphlet, "A Terrible Crime under British Rule in India"; it contains detailed particulars of the legal and other action taken in India and England with respect to the case of Luchminia, the Christian Hindu girl, at Patna. We hope it will be widely distributed. (*Dyer Brothers, Paternoster-square.* 2d.)

THE STORY OF A PICTURE.

BY GAWIN KIRKHAM.

As many of your readers are already to some extent acquainted with the story of the picture, "The Broad and the Narrow Way," it will interest them to know that I have now expounded it in public one thousand times. The thousandth exposition was given in this city on Jan. 22. The large Concert Hall of the Lieder Hall was secured, into which more than a thousand people crowded, while hundreds more were turned away. Three German hymns were impressively sung, led by four brass instruments on the platform.

After prayer, Mr. ADOLF REIHLEN told how his mother, Mrs. Charlotte Reihlen, whose death occurred on that day twenty-two years ago, designed the picture during the last year of her life, and how it was painted by Mr. Conrad Schacher, who also died soon after. Then it was lithographed in this city, and some six or seven thousand sold. In the year of its publication it was taken to Holland by Pastor Israel, and a Dutch edition issued by Mr. H. de Hoogh, of Amsterdam; and fifteen thousand of the Dutch edition sold. Then he related the story of my finding it in Amsterdam early in 1868, and how I had explained it in England from John o'Groat's to Land's End, and had in twenty years done this 999 times, and that more than sixty thousand copies had been sold in England since it was published by Morgan & Scott little more than six years ago; and had thus been carried all over the world, and had been made a blessing to hundreds of souls.

I then briefly explained the picture, my lecturing copy being suspended on the platform, and had for my translator Rev. Adolphus Mann, for a long time a missionary on the West Coast of Africa for the Church Missionary Society. My friend, Mr. Charles L. Young, of Mildmay Park, who has accompanied me thousands of miles in England to point out the objects on the picture, most kindly came with me 600 miles to render the same service here. Translation is slow work, but the audience was patient and well conducted, and I sincerely trust that the bringing of the picture back to the place of its birth in this singular way may be the means, by the Spirit of God, of the new birth of some dead souls.

Not only was the family of the honoured lady who designed the picture represented at the meeting, but also that of the artist who painted it. His venerable mother, Mrs. Schacher, over eighty years of age, and at least one of his children were there. The mother wept tears of joy to know how God had used the work of her son. Pastor Israel, too, was there, still vigorous and warm-hearted. Among the general public was Mr. Crane, the American Consul.

In the providence of God this meeting was arranged to be taken on my way to Egypt and Palestine. In a few days I embark at Trieste for Alexandria.

Stuttgart, Wurtemburg, January.

REV. W. ROBY FLETCHER, who has been for many years a prominent figure in Australia as pastor of Stow Memorial Church, Adelaide, is about to visit England. He proposes to spend a short time in Egypt, spend Easter in Jerusalem, and reach London in time for the May Meetings, returning to Australia *vid* India. He purposes leaving one of his sons at Mansfield College, and hopes to arrange the details with the London Missionary Society for some more direct missionary work in Southern India on the part of Australia.

THE LATE GENERAL GORDON.—A short article in *The Contemporary Review* of February throws an interesting light on the character and peculiarities of the hero of Khartoum. In 1882, being commissioned to proceed from Mauritius to the Cape, he sailed in a trading schooner as the speediest means of reaching his destination. A diary was kept by the captain's wife, and extracts are given in the article. In conversation, General Gordon expressed his ardent belief that the Seychelles Islands, to the north-east of Madagascar, are the site of the Garden of Eden. One reason given was that a tree grows there to be found nowhere else, and this, he was confident, was the tree on which grew the forbidden fruit. While on the voyage he devoted a large part of the Sunday forenoons to a close and careful study of the Bible. He wrote out extensive notes and comments on the Scripture that had engaged his attention.

Letter to the Editor.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

SIR,—The supplement to your last issue will be understood by the public to carry with it your concurrence in the picture it draws, by statements and suggested inferences, of the history and work of the British and Foreign Bible Society. You have thus, innocently no doubt, given your apparent sanction to grave charges resting upon misquotations and misstatements, which you had not had the opportunity for verifying before doing so. In these circumstances you will, I hope, be ready to give the Society an opportunity of showing how unfounded those charges are, with the same publicity you have granted to the misrepresentations. The short interval between the circulation of one of your numbers, and the date at which you go to press with the next one, prevents our doing more on this occasion than asking your readers to suspend their judgment on what has been asserted of this Society, till they have its reply.—Your obedient servant,

JOHN SHARP, Secretary.

British and Foreign Bible Society,
146, Queen Victoria-street, London, E.C.

"APOSTOLIC WARFARE,"

BEING THE ANNUAL REPORT FOR 1889 OF THE SALVATION ARMY.

DEAR SIR,—If "Apostolic Warfare" were simply an account of the Salvation Army's proceedings during the past year, or a record of the prosperity which has thus far accompanied their efforts, I, for one, would not have suffered a line of criticism to have escaped my pen. It is worse than useless in these days of confusion to stand in the way of any agency which, however unadvisedly, shapes in the right direction. In the great harvest field of the world, there is abundant call and abundant room for all workers, *if workers indeed*, to serve as unto Him, and the time and energy spent in criticising each others' methods might, as a rule, be more wisely employed. It is, therefore, not without a reason I venture to animadvert somewhat on the elaborate apology which the Salvation Army authorities have issued as a Report for 1889, under the name of "Apostolic Warfare."

While rejoiced to believe that the Salvation Army is an important agency, under God, in saving souls, and has the promise apparently of becoming more so, it does pain me, and doubtless many more besides, to note the extremely accusative spirit in which that whole report has been compiled. Why should Christians or Christian ministers be despised and ruled out as nought, simply because they are outside of a religious military organisation which is but of yesterday?

As an evangelical minister, I read with anger—I hope righteous anger—the insulting question: "Where are the men who dare to say that the Bible, and the whole Bible, is really true; that the God who hates iniquity and pardons and renews the guilty soul really lives?" Bad as things are in the churches, no Salvation Army officer has a right to make us all out infidels. There is a noble army of ministers yet who do believe in the Divine inspiration of the Bible, and who are just as certain that the sin-pardoning God lives as is General Booth himself or any of his subalterns. To put such a question is an extraordinary breach, I will not say of charity, but of ordinary candour. Will anyone deny that C. H. Spurgeon believes in the whole Bible as from God, or H. C. G. Moule, or Mark Guy Pearse, or George Holland, or Andrew Bonar, or Principal Cairns, or scores whose names I could as easily supply?

On what ground, then, do the Salvation Army authorities justify their sweeping accusatory generalisations? Is it necessary to their success to black-ball others who, I venture to think, are quite as devoted as themselves to the cause of God and quite as successful in winning souls to Christ? Is there no way of compiling a report for the year without contemning other followers of the Lamb? I have only given one sample of this accusative spirit from the report, but I could as easily supply a dozen as one. No doubt such means of building up the Salvation Army system must be considered helpful, or they would not be adopted; but I cannot believe that the Master Himself can commend them.

Leaving that unsavoury feature of the report, I do not think our Salvation Army friends are to be congratulated on their attempt to arrogate to themselves Apostolic authority. There has been far too much of this in the history of Christendom already, and not much good is to be looked for from *ex parte* pleading in this direction. This report, however, is an attempt so to construe Scripture that the Salvation Army shall possess a manifold Apostolical imprimatur. Regard for your space prevents me from entering into any detailed examination of this far-fetched claim. Let me ask one thing. On what Scriptural foundation does the absolutism of General Booth depend? What Apostle can be instanced as occupying such a place or fulfilling such a function as he does? The Papists argue in behalf of the primacy of Peter, but we know that Paul did not receive his marching orders from him, nor did Barnabas, nor, indeed, any of the others. He was the Apostle to the circumcision, as Paul was to the Gentiles. But where were the field-marshal's vested rights in any Apostolic case? We submit that there is no Apostolic ground for the position General Booth assumes. None of the Apostles held such a place, nor did any one of them exercise such an authority.

The like remark applies to the militarism of the whole institution. There is nothing in Apostolic action to justify the formation of Christians into corps, officered and drilled on the model of military life. It is a conceit inborn of individual caprice, and stands in marked contrast with the Apostolic action in the formation of churches, and in the appointment of bishops and deacons, and of ordinances which the Salvation Army distinctly disallows.

Besides, militarism is an express invasion of Christ's own prerogative. Militarism is despotic, and what room is there for this in any Christian system of things when Christ alone is Despot? The Protestant objection to the Papacy is largely founded on its despotism. But the same objection applies to the head of the Salvation Army. The power vested in General Booth's hands is an invasion of Christ's prerogative.

Nor are matters made better, but worse, by the line of defence pursued in the report under consideration. If the despotism of General Booth be Apostolic, the evidence of it should be adduced from Scripture, and not from Divine action in providence. It is the latter method, however, which the compiler of this report adopts. His words are:—"That this universal subjection to one will and one rule should be regarded as a product of human energy or scheming is to us more astonishing than the thing itself. How could an unknown stranger, without the prestige of any traditional influence, acquire unequalled authority over men and women living thousands of miles out of his sight, in spite of the entire weight of every influence of modern society thrown into the opposite scale, unless by the power of an Almighty Spirit at work everywhere?"

Every true-hearted Christian must feel a kind of horror in the presence of such argumentation as this. The Almighty Spirit of God is assumed to have created General Booth's position of despotic sway, because there are so many thousands of people all over the world ready to do his bidding. The argument is worse than none at all. The question is not, "What do Salvationists concede to General Booth?" but, "What does God's Word admit or warrant?" That Salvationists everywhere are subject to one man's will is no proof of the Holy Spirit's mind. The only glass wherein to see that mind is the inspired Word. That the Holy Spirit in that Word proposes any other man as universal despot save the Man Christ Jesus is utterly fallacious.

Let it be noted that the claim to absolute authority implies the claim to infallibility. In regard to morals and religion, no man can rightly claim implicit obedience from others, unless his orders come infallibly from God. The Pope affirmed this principle when, in 1870, he claimed infallibility. This is a necessary corollary of the assumption of command over the consciences and actions of others. General Booth does not claim infallibility, and in so far admits his disqualification for absolute authority. Spiritual domination is the essence of Popery.

There is not space at my command to cope with the special pleading of this report in detail. Your readers must judge how far, if at all, Salvation Army methods are supported by the Acts of the Apostles. Their trading operations strike one as at a great remove from the Apostolic counsel: "No man that warreth entangleth himself with the affairs of this life." We read the Acts of the Apostles in vain for any account of the formation of Army corps, or of assaults on enemy's quarters with bands of music and banners flying. In Apostolic tactics there was no attempt at display; no drilling of troops; no placarding of banners; no din of tambourines. The Apostles were preachers and teachers—witnesses for Christ—whose methods were, like their Master's, plain and direct, savouring neither of militarism nor sensation. I believe in universal subjection to one will, but I believe the Holy Ghost means that one will to be the will of Christ.—Yours faithfully, JAS. DOUGLAS, Pastor.

HOW TO STUDY THE BIBLE.—Rev. Dr. Bullinger is delivering a course of lectures on this subject, at the Clapham Conference Hall. The first, devoted to the language of Scripture, with illustrations of the figure "Ellipsis," was timed for Thursday this week; the remainder of the course will be given on successive Thursday afternoons, at four o'clock. The syllabus shows that much important information will be presented in an admirably systematic manner.

THE ANTI-SLAVERY CONFERENCE. — The *Indépendance Belge* says that the new proposal to be made to the Anti-Slavery Conference by the British delegates, as an alternative measure for their original proposition relative to the right of searching ships, will consist in a strict surveillance to be exercised by each of the Powers in order to prevent the importation of arms intended for slave hunters. A rather heavy import duty is to be levied on alcoholic liquors. The First Committee of the Anti-Slavery Conference has discussed the penalties to be provided for in the law applicable to the importation of arms. The proposals formulated on this subject will be submitted for the approval of the various Governments.

CASTLE GARDEN, at the southern extremity of the city of New York, is to be disused as the landing-place for emigrants, and in future the establishment for that purpose will be on Governor's Island, which is the property of the Federal Government. In this connection it may be mentioned that for many years a very unobtrusive system of diffusing the Gospel had been carried out at Castle Garden. Among the emigrants who had just been landed, a pleasant-faced elderly gentleman walked slowly about. Having ascertained the mother tongue of a new arrival, he would stop and ask the person addressed, in a cheerful friendly way, to take as a souvenir a copy of a book. The gift was generally gratefully received and stowed away, more for the sake of the kindly speech than anything else. It was found to be one of the Gospels, or perhaps the whole of the New Testament, in the native tongue of the emigrant. Not a few of the good results are known; but the fulness of this harvest can only be known hereafter. No doubt this presentation system will be continued on Governor's Island.

The Book World.

Rome's Rottenness Exposed.

IF there be any belated Protestant in the present day who thinks that the Papal Apostasy is a branch of the true Church of Christ, and that it is capable of being used by God as an instrument for the elevation of mankind, we would advise him to read the Nun of Kenmare's new book, LIFE INSIDE THE CHURCH OF ROME. (7s. 6d. *Hodder & Stoughton.*) Miss Cusack, like many others, was beguiled for a season, but painful experience opened her eyes to the true nature of this cleverly devised, but corrupt and tyrannical organisation. Our only wonder is that she should have been so long in shaking off the shackles that bound her; but, of course, nobody likes to confess that they have been deceived and imposed upon. It is clear from her recital that the continued existence of Popery as a religious (or, rather irreligious) system, rests on the dense ignorance of its votaries. We are not surprised that the priesthood withhold their Scriptures from their deluded flocks. Even a slight knowledge of revealed truth would be fatal to the pretensions of the Papacy. The author tells us that the best educated of Roman Catholics are entirely ignorant of the Bible. The great duty of the hour is to enlighten these unhappy people as to the true nature of the system that enslaves them. Under the circumstances, that is no easy task, but we are hopeful that it is being gradually accomplished; and Miss Cusack's book would go far to bring it about if the mass of Romanists could have the opportunity of reading it. If even her preface could be printed as a tract and scattered abroad in Popish countries, it would surely inflict a deadly blow on this foul edifice.

The author's exposure of the inherent and actual rottenness of the Papal hierarchy and the priesthood, is truly damning in its completeness. The picture she draws from observation and experience is without a redeeming feature. She impeaches the enforced celibacy of priests as the inevitable mother of all sorts of abominations. She proves her case up to the hilt from indisputable facts, ancient and modern. The chapter on the "Historical Frauds of the Roman Catholic Church" shows it to be, what Mr. Froude lately predicated of the Pope—"the Father of lies." The hollowness and deceits and immoralities of convent life are emphatically established. The persecuting and murderous intolerance, the confessional infamies, the grasping greed, and the many other iniquities of this unchristian, devilish system are faithfully laid bare. Surely the period of Divine forbearance with such a world-wide curse must be fast expiring. May He hasten the day when the nations shall awake from this hideous nightmare, and shall step out into the light and freedom of the pure and righteous faith of his Son, Jesus Christ.

MISCELLANEOUS.

OLD MARGARET: OR, A SAINT AT LAST, by Dr. Elder Cumming, is a true story of the triumphs of God's redeeming love and refining grace. Margaret in her earlier life had sunk into a pretty deep pit, but the Lord's long right arm lifted her up and set her on high among the very princesses of his kingdom. The little book should encourage workers to seek the salvation and sanctification of those who appear to be the worst and most unlikely, from a human standpoint. (6d. paper, 1s. cloth. *Morgan & Scott.*)

OUR JENNIE, by Isabel Maude-Hamill, is a very good and helpful story, notwithstanding one or two of the remarkable coincidences that are only to be found in the pages of fiction. It describes the influence for good exercised by a well-nurtured country girl who took service in London; and generally illustrates the value of Christian work among that class. The dialogue is natural, and the tale is marked by a genuine human interest. (*S. W. Partridge & Co.*)

Rev. W. Haslam has gathered into a neat volume, entitled, LEAVES FROM MY NOTEBOOK, some forty striking incidents out of the many that have come to his knowledge in the course of an earnest and thoroughgoing evangelistic career. Most of the narratives have appeared in our columns, so that it is scarcely needful for us to descant upon their stimulating character and their value as illustrative expositions of the Gospel of God's grace. The "Leaves" contain about an equal number of recitals of anxious sinners converted and believers set free for fuller life and service. (*Morgan & Scott.*)

WRINKLES AND NOTIONS FOR EVERY HOUSEHOLD. By Mrs. de Salis. 2s. 6d. *Longmans.* Though not so voluminous as some domestic manuals, this is a very useful book. The hints and recipes are such as will be certain to prove of service in house-keeping.

FOOD IN MOTHERHOOD: OR, HOW TO MAINTAIN HEALTH. By Ephraim Cutter, M.D. 1s. *David Stott.* Many a mother will be the better for reading this little book. The pages are filled with advice which generally commends itself as sound, while it is always expressed with admirable clearness.

THE CONVERTED CATHOLIC, edited by Rev. James A. O'Connor, formerly a Romish priest, is a monthly of special value in Gospel testimony among Papists. Volume vi., containing the numbers for last year, is like its predecessors in boldness of attack upon the corruptions of Romanism, and in opposing the religious and political designs of the Pope and the power embodied in his name. Father O'Connor maintains a Christian spirit in his controversial pages; so his magazine is deserving of cordial recommendation. (1 dollar 50 cents. *J. A. O'Connor, 72, Bible House, New York.*)

FAITH CURES: THEIR HISTORY AND MYSTERY. By Aurelius J. L. Gliddon. 2s. 6d. "*Christian Commonwealth*" *Publishing Co.* The author has brought together in a handy form much curious and interesting matter on a subject which has for some time been attracting wide attention. Ample evidence is afforded of mysterious cases of healing associated with heathen religions, as well as of faith cures in ancient and modern times. After stating the facts, Mr. Gliddon examines the evidence and arguments, always evincing a charitable disposition and good judgment. He believes in the prayer of faith; at the same time he is not for neglecting the employment of medicinal remedies. In an appendix particulars are given of some recent cases of faith healing.

HAZELL'S ANNUAL FOR 1890. Edited by E. D. Price. 3s. 6d. *Hazell, Watson, & Viney.* This is the fifth year of issue of this "Cyclopædic Record of Men and Topics of the Day." The book contains over 3500 concise and explanatory articles on topics of political, social, biographical, and general interest such as are constantly cropping up in daily conversation, and being referred to in the newspapers. No other annual publication so definitely answers the many questions which thinking people are asking day by day as to institutions and events, men and measures. Over 700 closely printed pages make a bulky volume, such as few would forego, when once acquainted with its great practical utility. There is a remarkably full list of London charities, and many of the leading persons and organisations in religious life are described in an eminently satisfactory manner.

IS LIFE WORTH LIVING? An Eightfold Answer. By John Clifford, D.D. 2s. 6d. *Marlborough & Co.* This is the sixth edition, enlarged, of a volume of sermons in answer to a question which has often been asked by cynical philosophers and disappointed sceptics. Preached some years ago, the discourses are remarkably eloquent, and weighted with nothing of the nature of pessimism. Dr. Clifford shows that, estranged from God, man's life cannot but be poor; the life that is most worth living is that of the true disciple of Christ. Characterised by freshness of thought and vigour of expression, the book is an able reply to many of the questions of present-day unbelievers. Dr. Clifford is peculiarly experimental in showing that "Christ not only bears our sin away, but bears into us all the forces of a new and strong, pure and glad life here and hereafter."

THE EXTINCTION OF EVIL. By Rev. Dr. Pétavel. Translated from the French by C. H. Oliphant. 75 cents. *Boston (U.S.A.). Charles H. Woodman.* Three essays, from the pen of one who is widely known as a philosopher and a theologian. With judicial gravity and Christian reverence, he discusses themes of the highest interest. Broadly speaking his point of view is that which is commonly defined as Conditional Immortality. Many who cannot agree with him on that issue will, nevertheless, regard the essay on "Universal Salvation" as a masterly refutation of a highly pernicious doctrine. Seeing that the Universalists of America have determined, as a religious denomination, to undertake foreign mission work, it is important that the delusiveness of this theory should be effectually exposed from every point of view. In this volume Universalism is shown, by ample facts and conclusive arguments, to be a doctrine at once irrational, unscriptural, and morally dangerous.

A HANDBOOK OF SCIENTIFIC AND LITERARY BIBLE DIFFICULTIES. Edited by Rev. R. Tuck. Issued in monthly parts, 6d. each. *Elliot Stock.* Two instalments of this work have already been published. The object is not so much to show how apparent discrepancies may be harmonised, as to present facts and suggestions for the solution of perplexing questions which modern criticism has raised. The pages contain much useful matter, well brought together, but they require to be read with great caution, for facts and opinions are not always discriminated. In the introductory note, Mr. Tuck says: "We may regard Moses as the Divinely guided compiler of the early history from legendary materials which had been preserved in the memory as folk-lore." We are as indisposed to acquiesce in this position as Mr. Tuck is certainly unable to vindicate it. The light which Moses gave forth to the world came from God. How can he have written from legendary materials of man's fall, and of God's promised salvation? It was because the Jews of old did not from their hearts believe Moses, that they rejected the Saviour (John v. 46). Can we believe Christ, while rejecting Moses?

FEBRUARY MAGAZINES.

Echoes of Service (1d. *J. E. Hawkins*) records labour for the Lord in many lands. Half of this issue is devoted to letters from Central Africa, including intensely interesting communications from Mr. and Mrs. F. S. Arnot. Friends of missions should not overlook this unpretending little visitor.

Three capital penny monthlies are issued from 7, *Paternoster-square.* The February issue of *Home Words* contains a portrait and sketch of Canon Wynne, of Dublin. Rev. George Everard writes on "Our Church's Saints' Days."—In *The Day of Days*, Rev. Charles Bullock has an article on the late Dr. Horatius Bonar.—The interest of *Hand and Heart* is well sustained by articles on H. M. Stanley and "Faraday at Work."

The Fireside, edited by Rev. Charles Bullock, always exhibits attractive features. This issue contains a portrait of the late Robert Browning, with biographical sketch, and extracts from his works. W. Davenport Adams writes on Ida Pfeiffer; and Canon Bell contributes an article on Thomas Gray, the author of the famous "Elegy." There is also a portrait and sketch of the late Bishop Lightfoot. (6d. "*Home Words*" *Office.*)

Lippincott's Monthly Magazine (1s. *Ward, Lock & Co.*) affords varied reading, largely of an entertaining order. Julian Hawthorne is editing, in instalments, Nathaniel Hawthorne's "Elixir of Life." Francis Galton, F.R.S., writes on "Why do we Measure Mankind?" "The Newspaper and the Individual," by A. E. Watrous, is a plea for Press censorship. The opening chapters of "A Dead Man's Diary" are worth reading. There is much that is attractive in these pages, in which light and shade are very happily combined.

Scribner's Magazine for February contains another article in the African series, by Herbert Ward, for five years an officer in the Congo Free State. Mr. Ward's "Life among the Congo Savages" is a comprehensive and picturesque description of that vast country opened up by Stanley and his followers, from the mouth of the Congo to Stanley Falls, in the very heart of Africa—a distance of fifteen hundred miles. The author's residence in that country has enabled him to present much new and strange material about the cruel and barbarous tribes. The illustrations are of unusual richness and value, being made directly from the author's own photographs and drawings, and under his personal direction. The article also contains the most complete map of Central Africa ever published, drawn from advance sheets of the "Scribner-Black Atlas of the World."

NORMANDY AND BRITTANY, AND THREE WEEKS IN A CHÂTEAU. By S. M. Holworthy. 6d. *Nisbet & Co.* A racy little book, sure to interest visitors to northern France.

Mr. Spurgeon's thirty-fifth volume of sermons is issued by *Messrs. Passmore & Alabaster*, and from this it appears that he has put into print no fewer than 2100 of these discourses. The weekly sermon has been published continually since 1855. The sermons not only circulate wherever English is spoken, but some of them are translated into nearly every tongue.

Mr. A. Holness, 14, *Paternoster-row*, has published a series of choice booklets, each containing precious hymns helpful to believers. They are attractively got up, and being inscribed "With Best Wishes," are suitable for birthday or other remembrancers. "Leaves of Healing," "Meliora; or, the Servant's Portion," and "Retrospection," are by Mrs. Anna Shipton; "Communion," "Lo, I am with thee," "Complete in Him," and "He careth for you," by another author. (4d. each.)

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes which of course are entirely different from these.

SUNDAY, FEB. 9.—2 Chron. XXII.

AHAZIAH, also called Azariah (6) and Jehoahaz (xxi. 17), was the youngest and only surviving son of Jehoram (1). He began to reign when he was twenty-two years old (2 Kings viii. 26). The statement that he was forty-two (2) is either owing to an error of the transcriber, or refers to the age of his mother, Athaliah.

The bitter fruit of Jehoshaphat's unholy alliance with the house of Ahab still appears (3). What hope was there that Ahaziah would do right when he had such an evil counsellor in his own mother? She and her relatives were his counsellors to all wickedness (4). What a curse even a good man can bequeath to his posterity by a single step taken to secure a present advantage.

Yet the responsibility for Ahaziah's wickedness must not be laid upon his counsellors. "He walked after their counsel" (6). The guilt of prompting to evil lay with them; but the guilt of yielding to their promptings was his. There is no sin in being enticed by sinners, unless we consent (Prov. i. 10).

History repeats itself. Like Jehoshaphat (xviii. 1-3), Ahaziah joined with the house of Ahab against Ramoth-Gilead (5). He showed sympathy with the king of Israel by visiting him at Jezreel during his sickness (6). Associated with him when Jehu, by God's appointment, was cutting off the house of Ahab (7, 8), he shared in the judgment which fell upon that wicked house (9). He had lived a dishonourable life, so that no one thought of paying him respect after his death. Decent burial was granted to him, not for his own sake, but only because he was the grandson of Jehoshaphat (9). His brief reign of only one year solemnly warns young men of the folly and danger of choosing evil associations, bids them be strong to resist the counsels of wicked men, and shows that destruction surely follows sin (Ps. xxxiv. 21; Prov. i. 32).

The wickedness and cruelty of Athaliah appear in her destruction of the royal seed (10). She was prompted to it partly by fear of the sword of Jehu (7), and partly by ambition to retain the crown for her own family. What will not a wicked woman do to gratify an evil ambition! God defeated her purpose through the wife of Jehoiada the priest, who secured the safety of Joash (11).

MONDAY, FEB. 10.—2 Chron. XXIII.

For the six years of Athaliah's reign, Joash remained hidden (xxii. 12); but in the seventh year, Jehoiada, with other officers (1), commenced a movement in favour of Joash.

(1) *Their purpose* was to set the rightful king upon the throne in place of the cruel usurper. The promise of God made sure the accomplishment of their purpose (3). The counsel of the Lord shall stand. Have we not a similar purpose before us now? The prince of this world still reigns; but God's promise ensures the triumph of Him who is our King (Ps. lxxii.).

(2) *Their methods.*—They acted with great prudence, energy, and courage. God's promise concerning the house of David (2 Sam. vii. 12, &c.) did not make them neglectful of the use of means. By human instrumentality God still accomplishes his purposes. They began by entering into solemn covenant with the king (3). Let us do the same. If Jesus is not King to us, we cannot do anything in making Him King to others.

Were not the methods wisely chosen? Every man had his own work, and did it (8); care was taken on the one hand to allow the enemy no advantage, and, on the other, not to offend God by profaning his house (6). God's work must be done in the spirit of obedience to his Word. The house of the Lord furnished all the weapons (9). Do we not fail by seeking to use other weapons? Carnal weapons are of no value for spiritual work (2 Cor. x. 4, 5). And was it not faith that proclaimed Joash king, while the usurper yet reigned (11)? Faith is needed for our fearless testimony to Jesus.

(3) *Their success.*—Note how great the changes when the rightful king reigns. They have their antitype in the heart of every believer when the authority of Jesus is fully recognised. *The joy of the people* (12, 13).—The life is filled with praise when Jesus reigns. *The usurper destroyed* (13-15).—No one seconded her cry of "treason." She was driven out of the house of the Lord and slain. So the prince of darkness flees before the presence of the true king. *The worship of God restored* (16-20).—The people took once more their position as the covenant people of God (16); Baal was destroyed with his house and his priest, and the service of the house of the Lord was set in order (18-20). Where Jesus is admitted to be King, every idol is cast out, and the whole life becomes "holy unto the Lord."

What a blessing to the nation was the death of Athaliah (21). Is it not sad to live such a life that the only blessing we can confer upon our contemporaries is to die?

TUESDAY, FEB. 11.—2 Chron. XXIV.

In the early life of Joash, we see the advantage of young people being under the direction of good and wise men. During the life of Jehoiada Joash did right (2). It had been well for Joash if he had treasured in his heart Jehoiada's counsel and instruction, and had been strong enough to act upon it in after years. Note:—

(1) *His zeal for repairing the temple* (4-14).—The reign of Athaliah had left the house of God in a terrible condition (7). In the work of repairing it, Joash appeared more zealous than Jehoiada (6). One plan having failed to secure the funds required (5), a new method was adopted (8). This is probably the first collection box of which we read. The same method does not always produce the same satisfactory result (10, 11). The free-will offerings of the people were not only sufficient for repairing the house, but for providing numerous vessels for the service of the temple (13, 14). Strange that Joash should show such zeal for this excellent work, and yet should afterwards be so unfaithful. Many whose hearts are not right with God can be zealous for the mere externals of religion.

(2) *His apostasy and ruin* (15-27).—This began with the death of Jehoiada (15, 16). Joash lost his opportunity. The good priest had been preserved to a great age, surely in order that Joash might be established in righteousness. But after the death of Jehoiada his wholesome counsels were soon forgotten, and the counsels of his flattering princes were heeded (17). Their request was probably that they might not be subjected to the inconvenience of constantly going up to Jerusalem to worship. It was "*only*" a little thing; but it meant ruin to Joash, and distress to his kingdom. Terrible disasters have often very small beginnings. See what gross sins followed. God's warning message was unheeded (19); Zechariah, who had probably had a share in anointing Joash king (xxiii. 11), was stoned, at the king's command, in the court of the temple (20-22). The ingratitude and the impiety of this deed made it memorable (Matt. xxiii. 35). Sin brought disaster, first, upon the kingdom. "A great host" were defeated before a "small company" of Syrians (23, 24). Disastrous failure awaits the people who forsake God. Further disaster fell upon himself (25, 26). Great diseases tormented his body; by conspiracy among his servants he was slain; and, after his death, he was not even allowed a place among the kings of Judah. Such was the end to which his weak yielding to the flattering princes led him.

WEDNESDAY, FEB. 12.—2 Chron. XXV.

Amaziah began well. The statement "he did right" (2) refers to the beginning of his reign. But "his heart was not perfect," hence the sad failures that followed (Mark iv. 5-6). See how retribution falls upon the murderers of Joash (3, 4). "Vengeance is mine" (Rom. xii. 19).

In preparing for an expedition against the Edomites (11), Amaziah committed the serious mistake of hiring help from the people of Israel (6). The experience of Jehoshaphat (xix. 1, 2), and of Ahaziah (xxii. 5-10), ought to have warned him of the danger of any such confederacy with Israel. But the hire of the men was paid (6-9), what must he do? Send the men home at the prophet's demand (7, 8), lose his hundred talents, and risk the consequences (13)? Or, rejecting the prophet's counsel, take them with him, and risk the failure of his expedition? His folly has brought him into a strait. Difficulty and loss are before him whichever course he take. But God's direction is clear. Let him sacrifice his talents and trust God. Duty often involves present sacrifice; but none who are prepared to make it at God's command will be the losers in the end. His victory over the Edomites (11, 12) proved the truth of the prophet's message.

The fall of Amaziah commenced with his idolatry (14). This was as foolish as it was wicked. Had not his own victory over the Edomites proved that their gods were powerless to defend them? Why, then, should Amaziah worship them? What a senseless thing sin is! Sin and folly mean almost the same thing.

His refusal to hear God's warning message (15, 16) aggravated his guilt. When a man gets too proud to hear God's word of reproof his fall is not far off.

The same foolish pride led him to challenge Jehoahaz, the king of Israel (17), whose warning reply Amaziah refused to hear (18-20). He needed chastisement for his idolatry, and God makes use of Jehoahaz to inflict it. The defeat of his army (22), the destruction of part of the wall of Jerusalem (23), and the loss of the temple treasures (24), all resulted from his folly. Such disasters led to the formation of a conspiracy which secured his death (27, 28).

THURSDAY, FEB. 13.—2 Chron. XXVI.

The reign of Uzziah is marked with the same extremes. He began well, but pride led him into sin.

(1) *His prosperity* (1-15).—This was connected with his piety (5). All his life long he remained true to the worship of God. Even up to his death he does not seem to have turned aside to idols. Hence God prospered him (6). True prosperity is inseparable from true religion. Proofs of his prosperity are found in his successful wars (6, 7); his widespread fame (8); his buildings and husbandry (9, 10); and his armies and engines of war (11-15). In all these things he prospered, "for he was marvellously helped." How many there are who bear the same glad record concerning themselves. The best preventive of pride is to recognise all blessing as coming from the marvellous help of God.

(2) *His sin and death* (16-23).—*Pride* began his fall (16). "His heart was lifted up to his destruction." It is more difficult to abound than to suffer need. Prosperity more often leads to failure than adversity. His *sin* was in attempting to invade the priest's office (16). This was a direct disobedience to the Divine command (Exod. xxx. 7; 1 Chron. xxiii. 13). It was a transgression, not against the priests, but "against the Lord" (16). The *warning* of the faithful priests (17, 18) aggravated his guilt. But this was met with rage (19). What folly to think that one who was filled with wrath against God's faithful messengers could offer acceptable service to Him! To obey is better than such sacrifice. His *punishment* is speedy and effectual (19-21). As a leper, he hasted out of the temple. God had settled the controversy between him and the priests. He lost even the religious privileges he formerly enjoyed, as the result of his attempt to invade an office to which he had no right. Cut off from the house of the Lord (21), he continued a leper until the day of his death. Such a summary judgment was calculated to lead him to true repentance, and to impress the people with deep veneration for the services of God's house.

FRIDAY, FEB. 14.—2 Chron. XXVII.

A very few verses suffice to describe the reign of Jotham. The brevity of the record is to his honour. There was no disastrous failure to lengthen out the narrative. Note: (1) *His character* (2-7).—He copied his father's example so far as it was good, but avoided his sad mistake (2). His constancy resulted from the fact that "he prepared his ways before the Lord" (7). He sought to know the will of God, and was cautious and constant in fulfilling it. This is the more to his credit because the people still "did corruptly" (2). He had to go against the stream. He dared do right when the popular example made it easier to do wrong.

(2) *His prosperity.*—He "became mighty" (7). Right is true might. In buildings (3, 4); in wars (5); and in the tribute paid to him by the Ammonites (5), his might appeared.

SATURDAY, FEB. 15.—2 Chron. XXVIII.

Ahaz the son of Jotham inherited none of his father's goodness. His extreme wickedness made him notorious. "This is that king Ahaz" (22). Sad that the good work done by Jotham should be entirely destroyed by his wicked and foolish son.

His commencement was bad (1-4).—Baal (1), and the abominations of the Canaanites (2), took the place of the worship of God. Even the inhuman practice of burning his children to Moloch (3), which God had so strongly denounced (Lev. xviii. 21, xx. 25), appears to have been first introduced by him. Such a commencement did not promise well either for him or his kingdom.

His chastisement soon followed (5, 15).—The instruments used for his punishment were the King of Syria (5), and Pekah, the king of Israel (6). His punishment was severe. The King of Israel slew 120,000 in one day (6); and, besides the great multitude taken in captivity to Damascus (5), 200,000, including women, boys, and girls, were taken to Samaria (8). Yet see how God keeps his hand upon those through whom He chastises his people (9-11). It is to the honour of the leaders of Israel (12) that they heeded the message of the prophet, and conducted their captives back again to Jericho (13-15).

His distress increased (16-21).—The Edomites (17) and the Philistines (18) smote Judah, and weakened the kingdom. *They* were the instruments; but it was "the *Lord* that brought Judah low" (19). The King of Assyria, to whom he appealed (16), and for whom he pillaged the house of God (21), secured him some temporary relief (2 Kings xvi. 7-9), but in the end only weakened and distressed him the more (20). None can help the man who has cast off the help of God. If God be against us, who can be for us?

He was unblest by chastisement (22-27).—The more he was distressed, the more he trespassed (Isa. i. 5, 6). With a blind infatuation he went farther away from the God in whom alone he could find help, and sacrificed to the gods of Damascus. More than this, he offered wanton insult to the house of God (24), and seemed ready to provoke God to do his worst (25). It is a marvel that such a king was tolerated for so long a time. During his reign idolatry had a fair chance of proving what it could do for the nation.

International S.S. Lessons.

Sunday Afternoon, February 16.

THE MINISTRY OF JOHN.—Luke iii. 1-22.

GOLDEN TEXT: MATT. iii. 2.

VERSES 1-6.—"The fifteenth year" of *Tiberius* counts back, not to the death of Augustus, but to two years earlier, during which Tiberius shared his father's throne. The ministry of John thus commenced about 26 or 27 of our era. *Pilate* became procurator of Judea a little before John's ministry commenced, and occupied that position for ten years. *Herod Antipas* was tetrarch of Galilee for forty-two years. Our Lord's ministry was accomplished during his reign. The tetrarchy of *Philip* lasted for thirty-seven years. The district of Iturea lay to the south-east of the Libanus. *Lysanias* is not mentioned in profane history, but is supposed to have been a descendant of that Lysanias who was assassinated by Antony, 36 B.C. Abilene was situated to the north-west of Damascus. Two high priests are mentioned. Annas, though deposed some years before, continued to exercise authority with his son-in-law, Caiaphas, who filled the office for about nineteen years. Politically and ecclesiastically the nation was in a sadly divided condition. The time for the appearance of the Deliverer has come. "*Word of God came to John*" (2).—How, we cannot say. He did not begin to preach until God gave him his message, and impelled him to deliver it (Jer. xxiii. 21, 22). "*Baptism of repentance*," &c. (3).—The people had a false conception of what salvation meant; John's first work was to correct their mistake (i. 77). "Remission of sins," not deliverance from the Roman yoke, was their great need. This blessing was symbolised by the ordinance of *Baptism*. Connect the two words *Baptism* and *Repentance*; the first is nothing without the other. It was a humbling, yet an encouraging rite. To submit to it was a confession of sin; but its institution was God's declaration of pardon. The outward sign is nothing where true repentance is wanting. Don't mistake what repentance is. It is not mere feeling, however deep; nor is it reformation. It is change of mind, leading the soul from sin to God. The words (4-6), quoted from Isa. xl. 3-5, well describe the work of John. His very remarkable humility (John iii. 29, 30) appears in his being called "*a voice.*" His own personality seems lost in his message. He came to "prepare the way," as a herald. "The image is taken from an Oriental custom, according to which the visit of a sovereign was preceded by the arrival of a courier, who called on all the people to make ready the road by which the monarch was to enter."—*Godet.* Is not the work of the Baptist and of the Messiah figuratively described in ver. 5? Are not the proud humbled, the lowly exalted, through the Gospel?

Verses 7-20.—John was evidently very popular. He did not go to the cities—the people from the cities flocked to him. When he described some as "generation of serpents," he referred to the Pharisees and Sadducees (Matt. iii. 7), who came expecting his baptism. It was a severe term, but it faithfully represented their craft and wickedness, and hinted at a parentage which Jesus afterwards announced (John viii. 37-44). That passage teaches us also that they were boasting of themselves as "children of Abraham." Even they cannot receive John's baptism except their repentance be proved sincere. The judgment which the Messiah would bring was not first of all for their political oppressors, but for themselves. The axe lying at the root of the trees was a merciful warning of the coming judgment. Would they heed it? Luke vii. 30 and Matt. xxi. 25 give the answer. "*What shall we do?*"—The question was asked by the people (10), publicans (12), and soldiers (14). Not by the proud Pharisees. Note the answer in each case (11, 13, 14). The evidence of repentance is to be found in the daily duties of life. Unselfishness, benevolence, integrity, considerateness—these are still necessary fruits of true repentance. But the testimony of John did not stop there; if it had done so, it would have been a poor Gospel. He proceeded to answer the heart-questionings (15) of the people, by announcing the coming Messiah (16, 17). Greater than John. He should also baptize with a better baptism. "If the pardon granted in the baptism of water was not followed by the baptism of the Spirit, sin would soon regain the upper hand, and the pardon would be speedily annulled."—*Godet.* The "fire" (16) with which Jesus baptizes, and which expresses the Spirit's action in judging and destroying what is sinful, is opposed to the "fire unquenchable" with which the chaff is burned up (17). Every man must be either baptized with the fire of holiness, or consumed by the fire of wrath. Among the hearers of John was Herod the Tetrarch. The reference to him (19, 20) is anticipatory. It shows how faithful John was—how personally he applied his theme of repentance, even to Herod, and how foolishly Herod acted in imprisoning the messenger, because he objected to the message.

Verses 21, 22.—That Jesus should submit to the baptism of John (3) appears strange at first sight, and was so to John (Matt. iii. 14). He had no sins to confess, why submit to an ordinance connected with "the remission of sins." He thus manifested his oneness with his people. He became so identified with them that He took their sins as his own. The whole ordinance was to Him a foreshadowing of the cross. The spirit of prayer (21) in which Jesus submitted to the ordinance is a pattern for all other candidates for baptism. The wonders which followed his baptism were three: *the opened heavens* represented the result of his work. He already got a glimpse of the joy set before Him. The *descent of the Holy Ghost* marked Him as the Messiah (John i. 32, 33), and qualified Him for his work (iv. 18). *The voice from heaven* publicly announced his Divine Sonship, and his Father's good pleasure. "Go to Jordan, if you would see the Trinity." Here is the Son entering on his great work; the Spirit anointing Him; and the Father expressing his delight.

YOUNG MEN IN CENTRAL LONDON. — A series of special Gospel addresses to young men will be given in Exeter Hall by Rev. H. Montgomery, of Belfast, from to-morrow (Saturday) to February 17 inclusive at 8 p.m.; Sundays 3.45 and 7.30. According to the announcement the addresses will be "brief, bright, and brotherly." To continue the alliteration, we may express the hope that the Christian young men of central London will busy themselves in bringing their unconverted brethren to this centre of blessing.

A MODERN READING.—If the Evangelist Luke were describing modern instead of primitive Christianity, he would have to vary the phraseology of Acts iv. 32-35 somewhat as follows:—"And the multitude of them that professed were of hard heart and stony soul, and everyone said that all the things which he possessed were his own; and they had all things in the fashion. And with great power gave they witness to the attractions of this world and the love of gold, and great selfishness was upon them all. And there were many among them that lacked love, for as many as were possessors of lands bought more, and sometimes gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to everyone according as he desired."—*Regions Beyond.*

Obituary.

REV. DR. T. WITHEROW.

THE death is announced of Rev. Thomas Witherow, D.D., Professor of Church History, Magee College, Londonderry. He entered the ministry in 1845, and laboured for twenty years at Maghera. Church history was, during a goodly part of the time, a favourite study with him, and in 1865 he was appointed Professor. His life was one of unremitting toil, pursued with fidelity and success.

THE BISHOP OF TUAM.

The venerable Bishop of Tuam, the Hon. and Right Rev. C. B. Bernard, D.D., died on Jan. 31, in the eightieth year of his age. He was second son of John, second Earl of Bandon, and had held the bishopric since 1867. For some years he had been in failing health; but, retaining the warm affection and sympathy of the clergy, he administered the diocese with unabated care to the last. His open-handed charity was extended to all, irrespective of creed. Holding evangelical principles, he was an earnest worker in the cause of Scriptural education.

MR. ISAAC BRAITHWAITE.

This gentleman, one of the oldest members of the Stock Exchange, died a few days ago at Hastings. Born at Kendal in 1810, he came up to London about 1830, and soon afterwards joined his relative, the late Mr. James Foster. He was related to Dr. Wordsworth, the late Bishop of Lincoln, and was the intimate friend of Dr. Bickersteth, the late Bishop of Ripon, and of the first Earl Cairns. Though he was so long resident in the Metropolis, the charities of his native town received his generous sympathy and support; and many institutions, both there and in London, will feel that in his death they have lost a wise counsellor and friend.

CONTINENTAL & FOREIGN NOTES.

PARIS.—The Committee of the French Society for the evangelisation of the Jews has rented the premises 16, Rue de Birauge, Paris, as a centre of mission operations. The work is in the hands of M. Emile Burger.

MLLE. E. KIENER has volunteered for work in South Africa in connection with the Paris Society of Evangelical Missions. She will assist M. and Mdme. Coillard in their school work at Léfula. Another lady has paid the expenses of Mlle. Kiener's voyage, so that she will be able to start shortly.

TURKEY.—It is calculated that there are 70,000 Protestants in the Turkish Empire, Egypt included. Of this number 15,200 are communicants, the majority of them Armenian and Greek converts, the outcome of American, English, Scotch, and Dutch missions. The aggregate is increased by about 1500 members yearly.

THE BIBLE SOCIETY OF FRANCE is going forward. Its friends rendered generous help last year in order that the Scriptures might be disseminated during the Exhibition, and many thousands of New Testaments and Gospels were put into the hands of visitors. Altogether the Society circulated last year 65,199 copies of Holy Writ—5981 Bibles, 11,145 New Testaments, and 5,073 portions.

TEMPERANCE ON THE CONTINENT. — The Paris Committee of the Society of the Blue Cross includes some of the foremost evangelical workers of the city. The movement grows gradually, and while the frightful evils of intemperance are daily showing themselves on all hands, the advantages of total abstinence are being more definitely realised in Protestant circles. In Switzerland the Society is increasingly popular among the working classes. Another society, with similar objects, called "The Future," has recently been launched in Canton Vaud, and it has received encouraging support.

AUSTRIA.—Until the abolition of the Concordat, the University of Vienna, founded in 1365 under the Emperor Charles IV. of Germany, had been a Romish institution. During the past thirty years' religious disabilities having been removed, Jewish students have become increasingly numerous, until now they are more than half of the whole body. The Romanists are now calling for the exclusion of Israelites. Impartial onlookers, on the other hand, are remarking upon the serious neglect of education among the Papists. Rome inclines to darkness and ignorance, so her hostility to the development of Jewish culture need surprise no one.

THE SWISS SOCIETY FOR THE OBSERVANCE OF THE LORD'S DAY is making headway in several directions. A conference on the subject was recently held at Zurich, at which an account was given of efforts in some cities, not as yet successful, however, on behalf of the hard-worked journeymen bakers and confectioners. Attention was also called to the servitude of the employés of certain steamboat companies; these poor men work incessantly without knowing anything of Sabbath rest. By degrees the social and religious phases of the Sabbath question are becoming impressed upon the public.

Evangelistic Notes.

Mr. James Jones, of Wednesbury, is conducting services at Cumberland Hall, Hotwells, with much acceptance.

Miss Bax and Miss Smith have conducted a very successful mission at Moyallon, co. Down. The Gospel was faithfully preached, and much Holy Spirit power rested on the meetings. The work was largely among the young men and boys, though not confined to any class or age.

Hartford, Conn.—Union services have been conducted in this city for two weeks by Rev. E. P. Hammond. The results have been very encouraging. Many affecting scenes have taken place in the meetings. Some of the young converts have written interesting letters telling of their conversion.

Rooksbridge, Somerset.—During the past fortnight special services have been conducted in the Baptist Chapel here by Mr. C. Boyle, of the London Evangelisation Society. The meetings have been very well attended, and not without spiritual results.

Rhyl, N. Wales.—Miss Radcliffe, of Liverpool, has been holding a number of mission meetings in this town, under the auspices of the English Nonconformist Churches. Meetings were held at the various churches alternately, and were numerously attended. Two meetings were held for women only. Miss Radcliffe (says a local paper) is a very forcible speaker, and handles her subjects with much ability, convincing all of her earnestness. She has been assisted by the various ministers, and the promoters of the mission are rejoicing in the apparent good results likely to follow.

Ireland.—Very successful evangelistic meetings have been held by Rev. Jas. Kirkwood, Methodist Conference evangelist, in Tralee and Newtonbarry; by Mr. P. Powers, of England, at Corlispratten, where forty-seven persons have professed to have decided for Christ; by Mrs. Caldwell, of America, at Tullamore; by Rev. G. T. Rea at Pettigo; by Messrs. Dixon and Donnelly at Littlemount, where seventy-three persons professed to have given themselves to the Lord; at Ballymena by Rev. James Stewart; and at Stewartstown by Miss Greer, through whose instrumentality much good is believed to have been done. The Gospel Mission, in Hermon Hall, Belfast, by Messrs. Johnson, Grubb, and others, continues to attract large audiences, and at almost every service souls profess to be converted.

THE CONSUMPTIVE HOME, ECHUCA, VICTORIA, has met a decided want. Patients have been blessed spiritually as well as benefited by the essentially favourable climate of the region. A larger house than was at first fitted up has had to be taken, and now there is accommodation for twenty-four beds. Some of the inmates are able to pay a little towards their support. The matron is an earnest Christian woman. Though the Australian people have generously found funds so far, other help is needed. Communications may be addressed to the hon. secretary, Mrs. Henry Varley, D'Estcaville, Kew, Melbourne.

EMIGRATION.—A meeting, called by Rev. F. B. Meyer, and Mr. Walter Hazell, was held on Thursday week at the residence of the latter, when it was proposed that a farm near Clacton-on-Sea, well suited for the experiment, should be rented for three years for £40 per annum, and to this farm should be sent, from time to time, men who from various causes have lapsed from the ranks of self-supporting labour. None but those who from their constitutions are fitted for rough farm work would be placed on this farm. On proving their suitability for the pursuit of agriculture, they would be drafted to the colonies by means of the Self-Help Emigration Society.

MALOGA ABORIGINAL MISSION.—Mr. Daniel Matthews has recently addressed meetings on behalf of the Maloga Mission to the Aborigines of Australia at Bristol, Newport, Cardiff, Weston-super-Mare, Taunton, Barnstaple, Exeter, and other towns in Devon and Cornwall. Mrs. Matthews writes of her safe arrival in Austalia some weeks ago, with Paddy and Jennie Swift. On their return voyage they had many opportunities of engaging in conversation with the passengers on board, and were the means of leading some to find peace in Christ. For this, Mrs. Matthews desires to praise God, and also asks prayer for blessing on future efforts amongst the neglected blacks of Australia.

Among the Churches.

CHURCH OF ENGLAND.

On Saturday the Bishop of Rochester opened a general mission for the district of Camberwell, special mission preachers having been provided for all the churches in that populous neighbourhood.

In a total poll of 983 out of the 10,000 ratepayers of St. George's Southwark, only seventy-eight persons voted for the continuance of the church rate; 905 voted against further payments of this kind.

Rev. A. H. Kelk, of the London Jews' Society, writes from Jerusalem that he baptized nine Jews and Jewesses in Christ Church on Christmas Day. Of these six were adults; a man and his wife with three children, three men, and a young woman.

The Bishop of Exeter is "visiting" his diocese after a new pattern. He is now (*The Record* says) conducting what might almost be called a mission in the Three Towns (Plymouth, Devonport, and Stonehouse). To survey the parochial machinery, to preach in the churches, and personally to cheer the incumbents and their workers is not enough. He is passing from factory to factory, greeting the men and addressing meetings gathered on the spot.

The Bishop of Liverpool, preaching at St. Matthew's, Scotland-road, Liverpool, on Sunday week, dwelt at length upon the immense importance of prayer, particularly in these days, when so much attention was paid to outward religion. There were ornaments, ceremonies, demonstrations, processions, and all kinds of things to catch the eye and tickle the ear; but were the hearers in these grand places becoming better in consequence, and was there more secret and private holiness amongst them? They might have great numbers of choristers clothed in surplices, and organists playing grand music, but the principal thing, after all, was to know that the people were praying and leading better lives.

PRESBYTERIAN.

A new mission-hall, capable of seating 250 persons, has been erected by the Presbyterian congregation at Croydon.

Rev. C. A. Salmond, late of Rothesay, has been inducted to the pastorate of the South Morningside Free Church, Edinburgh.

Rev. Dr. MacEwan's congregation at Clapham have held their annual meetings, when reports were given in of the various departments of work, which showed that they were all in a vigorous and prosperous condition. There had been a substantial increase to the membership. Their Trinity Hall Mission in Battersea was making steady progress. Great service had been rendered to the poor by the soup kitchen and mothers' meeting.

CONGREGATIONAL.

A new chapel, to seat about 1000 persons, is to be erected for the congregation at Chatsworth-road Tabernacle, Clapton, under the pastorate of Rev. John Bain.

Rev. G. S. Reaney has resigned the pastorate of Cavendish Chapel, Manchester, and will close his ministry there on the last Sunday in April. It is stated that he will not seek another pastorate.

The third anniversary of the settlement of Rev. E. Theodore Hitchens at Teddington was observed on Sunday last. During the past three years the congregations have largely increased, new schoolrooms have been erected, six new societies have been formed, and the contributions of the church much augmented.

Godalming Church (Rev. A. J. Creighton, pastor) reports thirty-two additions to the fellowship during the past year. A new society for young persons over seventeen years of age has been established, the object being the study of Scripture, and the strengthening of the Christian life; there are eighty-nine members, with an average attendance on Wednesday evenings of about seventy. At the monthly Sunday evening one-hour services, a crowded attendance has been maintained throughout the year.

METHODIST.

Rev. Dr. Rigg, speaking at the Westminster Training College, on Saturday, said the introduction of the free school system would kill the Wesleyan schools and injure their training colleges. The system if introduced was, he considered, bound to break down, though not before it had done an enormous amount of harm.

In connection with the Portland-street Wesleyan Circuit, Bristol, the new Wesley Hall, recently erected in one of the most crowded centres of the east-end of Bristol, has been opened for worship. In the afternoon on the opening Sunday there was a united thanksgiving service, addresses being given by the vicar of the parish, a Congregational minister, and others.

The union between the Methodist New Connexion and the United Methodist Free Church in England is likely to be carried out. Joint committees have met during the past week to discuss the matter. It is believed that all points of difference will easily be adjusted. In the New Connexion body there are nearly 200 ministers and 36,000 members, and in the United Methodist Free Church body over 400 ministers and nearly 86,000 members.

NOTES FROM SCOTLAND.

Dr. Pentecost is now at Greenock, where he is addressing crowded meetings with most encouraging tokens of blessing.

The new Christian Institute at Stirling was, last week, opened by Professor Henry Drummond, of Glasgow, who gave an excellent address on "The Temptations of Small Cities."

The Tramps' Mission at Coatbridge has done good work during the past year, over 1100 poor wanderers having received breakfast on Sunday mornings, followed by a Gospel service.

Through the kindly efforts of Rev. Dr. Oliver, of Glasgow, the amalgamation of the Free Churchmen with the United Presbyterians in the island of Lismore has been successfully accomplished.

NOTES FROM WALES.

The Pontypridd and Rhondda Valley Congregational Union met lately at Cwmpark, when there was a discussion on "The need of securing some means to bring the churches into greater sympathy with the thousands in the Rhondda Valley that never attend a place of worship."

At Cardiff there is a strong and active Welsh Sunday-school Union. A board of examiners examine the schools annually in Biblical knowledge and exposition. By way of infusing warmth and interest into the work the "Union Banner of Honour" is given to that school that obtains the highest percentage of marks. This innocent rivalry produces excellent results. It is pleasing to see the various denominations joining to encourage and direct the study of God's Word.

NOTES FROM IRELAND.

The annual collection on behalf of foreign missions was made in all the Presbyterian churches in Ireland on Sunday week; it is believed that the amount contributed will be in excess of that of any previous year.

The Young Women's Christian Association has prospered greatly in Ireland; there are now 280 branches. In Belfast especially it has, during the past year, done a very great amount of spiritual good, and has grown so much that it is now necessary to secure a larger Institute.

A new department of Christian work, which has for its aim the visiting of members of the Presbyterian Church in the different hospitals in Dublin, has been inaugurated by Rutland-square congregation, and has already been the means of bringing comfort and joy to invalids.

Limerick has recently been visited by Messrs. McCann and Bailey, travelling secretaries of the Y.M.C.A. Since then several young men have been active in organising an Association in connection with South of Ireland District. They hope soon to obtain suitable premises for carrying on their work.

FALLEN ASLEEP.

Rev. C. J. Wall, Scarborough, until recently vicar of Sproatley-in-Holderness, Yorkshire. — Rev. Mark Howard, Congregational minister at Heckmondwike.—Mr. Thomas Burley, a well-known merchant of Liverpool, and a deacon of Church-road Congregational Church.—Rev. E. L. Bowman, until recently vicar of Alston Moor, Carlisle, and formerly a naval chaplain for twenty-one years.—Rev. Wm. Beckett, senior pastor of the Free Church, Rutherglen, N.B.—Rev. H. S. Fagan, rector of Great Cressingham, Norfolk.—Rev. Robert Owen, of Moss, Denbighshire, who for thirty years was minister of the Welsh Baptist Church there.—Rev. John D. Martin, Presbyterian minister, Tullyallen, co. Armagh.—Mrs. Skinner, of Bath, mother of the writer of the well-known series of "Friendly Letters."—Mr. D. Cookson, for many years an active Christian worker and superintendent of the Sunday-school at West-street Baptist Chapel, Dunstable.

Appeals.

North London Homes for Aged Christian Blind (71, 73, and 75, Hanley-road, Crouch-hill, London, N.—Rev. HENRY and Mrs. BRIGHT write:—"At present we are sorely pressed for help. So many of our aged charges being ill and seriously, never would help and sympathy be more timely than now, when so much extra warmth, care, and attention must be given."

United Kingdom Benevolent Association.—Curtains, carpets, furniture, clothing, and other things no longer needed and stowed away may be disposed of without difficulty in aid of the many honest people who, by pressure of circumstances, can scarcely make ends meet. Communicate with Miss KIRBY, Kelsey Park, Beckenham (head of one branch of the U.K.B.A.); parcels should be addressed to Miss Kirby, at Fitzallen House, Arundel-street, Strand, W.C.

Piershill Soldiers' Home.—One of the main objects of this Home is to supply the soldiers' want of "some place to go to." A new building is about to be erected close to the barracks, and directly on the road leading to the city with all its temptations. The cost, including a hall in which to carry on evangelistic work, will be about £2700. The sum of £1170 has already been received, and it is hoped that the remainder will soon be sent in. The hon. treasurer is Mr. D. SCOTT-MONCRIEFF, W.S., 17, Duke-street, Edinburgh.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON-AVENUE, Leadenhall-street, E.C.—Thurs., Feb. 6, 6.30 p.m., foreign missionary conference. Subject—"The Foreign Field and its Call to Young Men." Mr. S. R. Scott, chairman. Addresses by Dr. Baedeker, Prof. D. Gracey, Mr. J. A. Stoneham, and Mr. Barrell.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Feb. 9, 3 and 7 p.m., Mr. Thomas Payne. Young men's reception, Thurs., Feb. 13, 8 p.m. Meetings for prayer, Suns., 7.45 a.m., Weds., Fris., and Sats., at 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, and 7.30 public, Rev. H. Montgomery, of Belfast. Each week-night, at 8, special mission by Mr. Montgomery, to men, from Feb. 8—17 inclusive. Prayer-meeting daily (Sat. ex.), 1 till 2 p.m.

Y.M.C.A., HACKNEY, 275, Mare-street, N.E.—United Mission, by Mr. Henry Thorne, to Feb. 10.

Y.W.C.A., PRINCESS HOUSE, Brompton-road, S.W.—A quiet day will be held in the Mission Hall, on Sat., Feb. 8. Meetings at 11 a.m., 3 and 7.30 p.m. Mr. Reader Harris, Dr. Stoney, Mr. Coote Collis, and others are expected to speak.

REV. DR. PIERSON'S ENGAGEMENTS during February:—7, Brechin, N.B.; 9 and 10, Perth; 11, Dundee; 12, Forfar; 13, Arbroath; 14, Montrose; 16 and 17, Dumfries; 18, Lockerbie; 19, Moffat; 20, Glasgow; 21, Coatbridge; 23, Melrose and Galashiels; 25, Hawick; 26, Selkirk; 27, Kelso and Jedburgh; 28, Berwick.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Mr. Herbert R. Francis, Suns. in Feb., at 3.30 and 7 p.m.

HOW TO STUDY THE BIBLE.—Ten lectures on this subject will be given by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., on Thursdays, at 4 p.m., beginning Jan. 30.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Mr. Josiah Nix. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Feb. 7, Rev. E. W. Moore; Feb. 14, Rev. H. C. G. Moule.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Subject for Feb.—"Christ's own Exposition of his Mission," by Rev. Dr. Allon. Tues. next, at 12 noon—"The Place and Significance of Christ's Death."

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

WESTMINSTER CHAPEL, James-street, Buckingham-gate S.W.—Sun. afternoons in Feb., at 3.30, Rev. John McNeill. All seats free.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Feb. 7. Tea at 6; meeting at 7. Address by Rev. Marcus Rainsford, jun., on "Ambassadors for Christ." Mr. E. H. Glenny will give an account of his recent visit to Morocco and Algiers.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Feb. 7, all-day meetings: 11 a.m., prayer and testimony; 3 p.m., Rev. W. Fuller Gooch; 7 p.m., Mr. Reader Harris.

PARIS DAILY INTERNATIONAL PRAYER-MEETING—9 a.m., at Miss de Broën's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

REV. F. D. SANFORD, Gospel Mission Hall, Kensal-road.—To Feb. 12. Suns. 3 and 7.30 p.m.; week days (Sat. ex.), 3.30 and 8 p.m.

REV. DR. THAIN DAVIDSON'S monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington (near "The Angel"), Sun., Feb. 9, 6.30 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., Dr. Barnardo; 3 p.m. and 7 p.m., Mr. Joseph Clarke.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Feb. 9, at 11 and 6.30, Mr. William Nobbs.

FINSBURY-PARK HALL, 255, Seven Sisters-road, N.—Special evangelistic services conducted by Miss Brewster, Sun. evenings, Feb. 9 and 16, at 7.

FOLKESTONE-ROAD HALL, Walthamstow, E.—Sun., Feb. 9, 6.30, and Mon., Feb. 10, 7.30, Mr. Henry Dyer. Suns., Feb. 16 and 23, Col. Molesworth. Thurs. in Feb., 7.30, Mr. J. E. Hawkins.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. Russell Hurditch, Sundays, at 6.30, Fridays, at 7.30 p.m. during Feb.

ST. GEORGE'S HALL, Langham-place, W.—Lieut. Mandeville, during Feb., on Suns., 11 and 7, and on Weds., at Burlington Hall, Savile-row, at 8.

ST. JOHN'S HALL, Clerkenwell (Cow Cross Mission).—Mr. James Dight, every Sun. during Feb., at 7; Wednesday at 8 p.m.

MEMORIAL HALL, London-street, Bethnal Green, E.—Rev. Dr. George Sexton, Sun., Feb. 16, at 7.30.; Mon., 17, at 8.

MEETINGS FOR CHRISTIAN WORKERS, every Monday, at the Police Institute, 1A, Adelphi-terrace, Adam-street, Strand, near Charing Cross, 6.30 p.m. Mon., Feb. 10, address by Mr. Reader Harris.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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CASE FOR THIS WEEK.

LEFT LUNG DISEASED.—CASE at MIDDLESBOROUGH.

The patient is Miss HENRIETTA GREATREX, of Willow-street. The gentleman corresponding with me on her behalf, who is interested in her family, had seen an account of my treatment in the *Christian*. His name is Mr. JOSEPH H. TAYLOR, of Queen's-square, MIDDLESBOROUGH-ON-TEES.

The statement of her case, written by herself, was forwarded to me *April* 4th. Her mother and sister had died of consumption. Her illness had commenced about six months before with a cough; violent pain in the side followed this. Then vomiting of blood and profuse expectoration. Secretions all wrong. Flesh and strength rapidly failing. The doctor had reported her left lung diseased.

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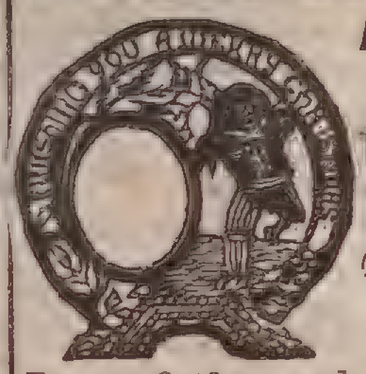

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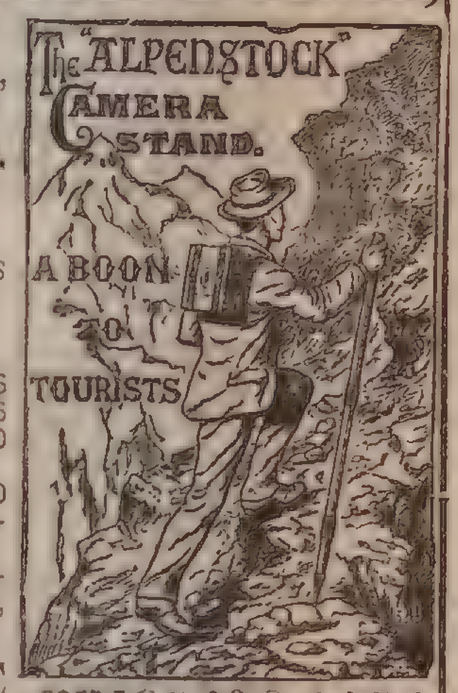

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TO DISCHARGED PRISONERS.

CRITICAL STATE OF FINANCES.

TO THE READERS OF "THE CHRISTIAN."

DEAR FRIENDS,

MR. WHEATLEY and myself are much concerned at the serious diminution in the receipts at Christmas time. For many years past we have been enabled to pay up all claims at the end of the year, and leave a substantial balance in hand; but this time we are some hundreds of pounds behindhand, and unless some fifteen hundred pounds is forthcoming within the next few weeks, we shall be compelled partially to abandon at least some of our efforts.

The work accomplished in the Prisoners' Branch during the last year has been enormous, and it is difficult for us to believe that the Christian public will suffer so serious a calamity to befall the Mission.

We have made, and are still making, the matter a subject of constant prayer, and leave it now in our heavenly Father's hands, waiting for His clear and distinct will.

Any donation should be sent either to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke-street, Holborn, E.C.; or to myself, at 4, Ampton-st., Regent-square, W.C.

Yours sincerely, **GEORGE HATTON,**
Superintendent St. Giles' Christian Mission.

4, AMPTON STREET, REGENT SQUARE, W.C.

WORK AMONGST MEN

THERE are large bodies of men among the myriads of toilers in our metropolis who entirely neglect public worship.

Left to themselves, these masses of men become unchristianised, infidel and depraved, adding largely to the dangerous classes.

THE LONDON CITY MISSION.

in addition to its 393 Missionaries on ordinary districts, by its staff of **105 special and well-qualified Missionaries,** is bringing large numbers of these men under the upraising influence of the Gospel of Christ.

Last year 72,827 visits were paid to poor Foreigners in our City, and 1,049 religious services were held for them in their various languages.

In upwards of 10,000 public-houses, quite **200,000** persons were reasoned with upon religion and temperance. Upwards of **85,000** factory people were instructed in the Gospel, and many attended the **1,782** meetings held for their benefit.

The Sabbathless tram-car, omnibus and railway-men received upwards of **200,000** visits in the public ways, at the stations, and in their homes.

The known results of this earnest seeking to save the lost is most satisfactory. Tens of thousands have been rightly influenced, and during the past year, **486 communicants** have been won from amongst them, hundreds of drunkards have been reformed, and many thousands who have sunk back from the hard struggle of life have, in the time of sickness and approaching death, received consolation.

To support and extend this great work for the Lord Jesus, large funds are urgently needed. Contributions will be gratefully received by the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or by the Secretaries, 3, Bridewell Place, E.C.; or by the Proprietors of THE CHRISTIAN.

Bankers: Messrs. BARCLAY, BEVAN, RANSOM & Co., 54, Lombard-street, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., High-street, Whitechapel, E.

Received with much thankfulness from Captain E. Bruce, two Parcels; A. O. B., a Parcel.

"A Mother."—Our children are fed on Wednesdays at 12 o'clock and on Fridays at 2 p.m., and at other times, with good soup and bread.

The Infant Day Nursery. Ragged Schools, Sunday and Week-evening Schools. Classes for Street Boys. Band of Hope. Children's Services. Toy Classes. Shelter for Girls and Boys. Work amongst Young Women and Elder Girls. Work amongst Lads and Young Men. Bible Classes. Gospel Meetings in the common Lodging Houses. Evangelistic Services. Mission to Inebriate Women. Room to Room Visitation. Fresh Air Homes. Training Home for Motherless Girls, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND. The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

ASHLEY MISSION, BETHNAL GREEN.—Help is earnestly asked to assist the poor of this Mission, with bread, coals, &c. Cast-off clothing thankfully received. A large Mothers' Meeting, and various classes held every evening.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

CONTRIBUTIONS of money, clothing, coal and bread tickets, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

THE COTTAGE HOME, Old Windsor, for those needing rest and country air. Donations will be most thankfully received by Mrs. LAYTON. Invalids writing for admittance will kindly enclose stamp.

COSTERMONGERS' COTTAGE MISSION, Vinegar Grounds, City-road, E.C. (WALTER PENROSE'S). Established 18 years. Work vigorously carried on, but sadly harassed for funds; they were never more needed than now.

THE SHIVERING AND SUFFERING POOR OF LONDON.—For each 10s. subscribed, 15 adults or 20 children can have a substantial meal. Help greatly required to supply widows and other needy people with Food, Coals, and Clothing. Bankers: L. & County.—A. STYLEMAN HERRING, Vicar (30 years), St. Paul's, Clerkenwell; 45, Colebrooke-row, N.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

HELPING THE DESTITUTE.—Cast-off clothing, provisions, or cash will be thankfully received by the Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., to help in Relief work among the destitute, free meals to poor children attending Board Schools, soup kitchen, and other benevolent agencies. Offerings entrusted to us will be prudently and impartially distributed.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKPITT. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commenced January 21.

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HOME SCHOOL FOR LITTLE GIRLS AND BOYS.—Large house and garden. Open situation. References to clergy, doctors, and parents of pupils. Terms from 25 guineas per annum.—The Misses COPE, St. Columb School, Forest-hill, S.E.

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POVERTY is never so keenly felt as when sickness invades the home; then the Lord's messenger is welcomed as a friend in need.

Funds thankfully received by
Dr. FRANK LAIRD,
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H. [illegible]

NURSERY GOVERNESS wanted. Christian home. Good needlewoman, and willing [illegible]
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J. MARTIN, West Kirby, West Cheshire.

COACHMAN, situation as. One or a pair. Total abstainer. No family. Country town preferred. Excellent character. Highly recommended by Rev. E. BRUCE PEARSON, Clevehurst, Ryde, I.W., to whom apply.

YOUNG MAN, aged 22, six years in same employ as Under-Gardener, with good character, seeks a situation.
ARTHUR ELCOCK, Curdridge, Botley, Hants.

COUNTRY BOY.—Wanted, situation for country Boy, to have charge of a pony and make himself generally useful. An abstainer. Age, into his 15th year.—Mrs. CLARKE, 1, Osborne-villas, Queen's-road, Cheltenham.

PAGE.—Will any Lady or Gentleman take a country Boy to train as Page. An abstainer. Age 14 years. Willing and obliging.—Mrs. CLARKE, 1, Osborne-villas, Queen's-road, Cheltenham.

TRAINED MALE NURSE ATTENDANT seeks a situation. He is an earnest Christian and abstainer. High recommendations. Has travelled abroad.
W. E. J., City News Rooms, Ludgate-circus.

GARDENER.—Good single-handed, or where another is kept. Twelve years' practical experience in all branches. Good references and character. Christian and abstainer. Age 25. Married when suited.
R. C., 4, Comberton-terrace, Upper Clapton, N.E.

AS PORTER, or any other situation, light work. Wanted by a young Man, age 15.
73, Richmond-road, Kingston-on-Thames.

A YOUNG LADY seeks situation as Ladies' Companion. Well educated, domesticated. Nonconformist and abstainer. In or near London preferred.—M. M., The Manse, Enfield, N.

A YOUNG LADY seeks an engagement as useful Companion or Mother's Help. Very fond of children; can teach; good needlewoman, knows dressmaking, also domesticated.—R., c/o Mr. Cooper, Stationer, Landore-road, Stockwell.

AN EXPERIENCED CHRISTIAN WORKER to superintend, as Matron, a Training Home for Girls, or an Institute, or to work up such. [illegible] Matronship, Head Sister-ship, Ward-maid-ship, or needlework. Married. Age 30 years. Salary required. — E., c/o Mr. Hollick, [illegible] Ragged Schools, &c., Whitechapel, E.

AS YOUNG LADIES' MAID or Useful Companion.—A Christian young Woman is desirous of an engagement. Good needlewoman. Thoroughly domesticated. Abstainer. Highest references.—E. O., 3, Housekeeper-st., Devereux-court, Newgate-street, E.C.

USEFUL MAID. — Good needlewoman. Age 24. Wages £20. Personal character. Disengaged 15th.—S. E., Post-office, 1, Belsize Parade-terrace, Hampstead.

A CLERGYMAN'S WIFE is anxious to find a quiet situation, in a total abstainer's family, where no men-servants are kept, for a servant now leaving her. Good needlewoman and housemaid. Can wait at table. Wages £16. Tall. Age 23.—D., c/o Relfe Bros., 6, Charterhouse-buildings, London, E.C.

AS USEFUL COMPANION or Nurse to invalid Lady or Gentleman. Aged 26. Very active and [illegible] domesticated. Excellent references. A. E., 11, Little College-street, Westminster, S.W.

AS HOUSEKEEPER or Companion, [illegible] or otherwise. Could undertake the entire [illegible] of young children. Experienced in nursing. Not long from the country. Good sailor. Excellent testimonials and references.
A. B., 12, Station-road, Finsbury-park, N.

COMPANION OR MOTHER'S HELP.—Christian young Lady, aged 22, desires re-engagement. Good reader and needlewoman. Comfortable home more desired than salary. Cannot do hard work.—Rev. — LIGHT, Fleet, Hampshire.

LADY requires engagement as Companion, or Governess-Companion. Good music, needlework plain and fancy, drawing and painting. Able to read aloud, and correspond. Domesticated. Church of England. Excellent [illegible]. Salary £20 to £25.—103, Lordship-road, N.

AS HOUSEKEEPER where trust is required, by a capable person, of Christian principles, in business house, school, or with a Gentleman where servant is kept.
W., Hill Side, Deepdene-road, Streatham.

MOTHER'S HELP.—Small salary. A young Lady requires situation as above. Laundress and expenses to be paid. Good references.
M., 38, Hungerford-road, N.

A YOUNG LADY going to Nelson, New Zealand, will give services for two months on arrival, in return for refined home and companionship during voyage.
SIGMA, Bradbeer, Stationer, Cotham, Bristol.

INDIA.—Advertiser, wishing to return, would be glad to hear of position of trust, or lady going out who might need her services. Good references.
Miss STUART, Post-office, Romford.

MRS. C. H. SPURGEON recommends a Lady for Housekeeper, care of invalid, or any position of trust. Very domesticated. Would take cook's place with a kitchenmaid. Strong; most trustworthy. Age 50.
R., Westwood, Beulah-hill, Upper Norwood.

AS USEFUL MAID to a Lady or Housemaid, where Parlourmaid is kept, wanted in a small Christian family.
M. SMITH, 13, Palmerston-street, Bedford.

TO CHRISTIAN SERVANTS.—Miss HOOPER, 9, Upper Baker-street, N.W., has many good vacancies, and takes special interest in placing reliable servants in suitable situations. Hours 10 till 5.

CAN ANYONE find work for a capable Woman, with seven years' good character, as Housekeeper, Plain Cook. Under Matron, Caretaker. One little girl. Christian.
SISTER MARY, 69, Greek-street, Soho.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces to Ladies Governesses, Companions, Housekeepers, Medical, Surgical, and Monthly Nurses. Also, superior Domestic Servants. Hours 10 till 5.

MR. HERBERT ARBUTHNOT wishes to recommend the Widow of his late coffee-house manager as Needlewoman or Wardrobe-keeper in an institution or hotel. Middle-aged. No children.
15, Craven-hill-gardens, London, W.

COFFEE HOUSE or Confectioner's Shop.—A Lady highly recommends a Christian Widow and Daughter (43 and 20) to take charge. Abstainers. Two children.
Mrs. GREENE, Midgham, Reading.

SECOND NURSE.—Mrs. WILMOT BROOKE wishes to recommend a strong, active Girl (17), who has been well trained under an experienced nurse, and is fond of children.
The Grange, Redhill.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
Homes of the Female Servants' Home Society;
21, Nutford-place, Edgware-road, W.; 215, Great Portland-street, W.; and 143, Camden-road, N.W.

TRUSTWORTHY YOUNG PERSON desires situation as Attendant to Lady and child, or the charge of one or two young children, in quiet Christian family.
F. N., 13, Rose-street, Newgate-street, E.C.

A YOUNG LADY desires re-engagement, as Companion to Lady in active Christian work; or would take Secretaryship. In or near London preferred. Abstainer. Salary. Good references.
Care of A., 25, Westow-hill, Upper Norwood.

Appointments, Situations, &c., Vacant.

TUTOR.—Wanted (in the country, about 30 miles from London), a Gentleman (Nonconformist), thoroughly competent, for a family of three boys, ages 12, 8, 6, and two girls aged 14 and 10.—Address, stating acquirements and antecedents,
S. B., 13, Rose-street, Newgate-street, E.C.

AN APPOINTMENT open to both sexes, in every class of society, for sale of our delicious Teas among friends. The success of our agents is due, (1) to the exceptional value we supply, (2) because we give them the largest share of the profits. Eminent physicians recommend our New Digestive Teas. Name paper.—UNITED TEA-GROWERS' ASSOCIATION, Union-court, E.C.

A BIBLEWOMAN-NURSE wanted, for Mission work at the Docks. One who has had hospital training. Young, strong, and full of holy yearning for the salvation of souls. Also a Biblewoman for a large but poor district.—C. J. F., Mr. Dickson, Stationer, Leytonstone-road, Stratford

DEACONESS SUPERINTENDENT, for a small Deaconess House. Lady of experience in Mission work, about 35. Church of England. Salary if desired. Preference given to one who has been trained at Mildmay, London.
Mrs. MENZIES, Princes-park, Liverpool.

LADY DESIROUS OF MISSIONARY WORK, with certificate of complete hospital training, is required to go to India as Nurse to work under a Lady Doctor.—SECRETARY, Church of Scotland Ladies' Association for Foreign Missions, 22, Queen-street, Edinburgh.

CURATE ASSISTANT wanted at once in a most important centre of work. Thoroughly Protestant and Evangelical. Good extempore speaker, with strong voice, accustomed to mission services.—Apply by letter only in first instance,—TRUTH, 8, St. Mary's-road South, Dublin.

AN ARCHITECT AND SURVEYOR has a vacancy for a Pupil. Small premium, part returned in salary. Special advantages.—Apply to Mr. HERBERT O. ELLIS, 46, Fenchurch-street London, E.C.

PUBLISHER'S ASSISTANT.—A vacancy for a well-qualified Assistant. Accustomed to the town trade and a good accountant, to occupy a position of trust.
WILLIAM HUNT & CO., 12, Paternoster-row.

FARMER.—To manage and work on farm in South Lancashire, clay soil. Christian, abstainer, and trusty, earnestly desired.—Mrs. EVANS, The Heyes, near St. Helens, Lancashire.

A CHRISTIAN MAN AND HIS WIFE wanted, total abstainers, and without family, to take the charge of a Home for Working Boys in the City.—Apply in the first instance by letter only, enclosing copies of testimonials (originals will not be returned), stating previous experience, ages, &c., to X., 31, St. James's, Hatcham, S.E.

CAN ANYONE recommend a thoroughly reliable married Man to take charge of a Village Club, lately a public-house.
Z., Jarrold's Library, Norwich.

FOOTMAN, second, wanted, in the country. Butler and first footman kept. Tall. Abstainer. Christian valued.
Mrs. ARBUTHNOT, East Grinstead.

A WORKING HOUSEKEEPER, aged from 30 to 40, wanted by a single Gentleman who resides in the country.—S. R., c/o Mr. England, Grocer, Commercial-road, Bournemouth.

A MOTHER AND DAUGHTER, or two friends wanted, to do the entire work of a small Home for young Women. Christian abstainer.
Miss A. GOUGH, 17, Old Cavendish-street, W.

EXPERIENCED NURSE and Housemaid-Waitress wanted. Good references required. Wesleyan and abstainer preferred.
Mrs. WOOD, Grove House, Southport.

A YOUNG WOMAN wanted to superintend Book Saloon for the sale of pure literature.—Apply by letter, sending photograph, stating age and abilities, stipend required, to SECRETARY, Great Assembly Hall, Mile End-road, London, E.

A MIDDLE-AGED PERSON wanted, who has been in better circumstances, as Companion and Housekeeper to an aged Christian.
L. H., 44, West-street, Leominster.

COMPANIONABLE CHRISTIAN wanted, as Assistant Housekeeper, and be generally useful. Must be neat sewer, and active. Comfortable country home. One servant. No children. State age, salary, capabilities.
East Hall, Rainham, Essex.

YOUNG PERSON wanted, from 16 to 20, with good character from last place, handy, able to do plain needlework, as Parlourmaid. Comfortable situation for one willing to be useful and satisfied.
M. J., Curdridge Vicarage, Botley, Hants.

MOTHER'S HELP wanted at once, to assist with children. Christian. Must be healthy, good-tempered, and a total abstainer.—Mrs. M. PLOWMAN, Lindley, Byculiah-park, Enfield.

MOTHER'S HELP.—A young Lady requires an engagement as above. Fond of, and accustomed to, quite young children. A quiet and comfortable home more an object than high salary. References in exchange.—K. L. W., c/o Shelley & Co., 5, Leadenhall-street, London.

THOROUGH HOUSE-PARLOUR-MAID wanted, where housemaid is kept and assistance given.
Mrs. HILL, 36, Lansdowne-road, Notting-hill, W.

UPPER HOUSEMAID WANTED, where two are kept. The Advertiser would be much obliged to any Lady who would recommend an active, cleanly, intelligent young Woman, and would not object to one who has been single-handed before. She must be a good needlewoman.
Roby, Sydenham-hill, S.E.

MONTHLY NURSE wanted for August. Christian woman, and good tempered. Three guineas for the month.
Mrs. STRATTON, Iping Rectory, Midhurst.

NURSE OR USEFUL HELP wanted. Comfortable home. To take care of three children, youngest 15 months. Must be experienced, good needlewoman, strong, willing, active, and methodical. Age from 22 to 30.—Address full particulars to Mrs. EDWARD LINDSEY, The Priory, Storle, Swaffham, Norfolk.

NURSE wanted, experienced. One baby, 12 months. Total abstainer. Personal character indispensable.
LOVELL, 19, Outram-road, Croydon.

GOOD NURSE wanted, single-handed, for three children, youngest 6 months. Must understand management and be fond of children. A Christian preferred. Write particulars, wages expected, &c.—S., Feraldeth, Sevenoaks

A GOOD PLAIN COOK required. Kitchenmaid kept. Good wages; all found. Nonconformist preferred.—Apply, stating age,
L. L., The Wilderness, Tunbridge Wells.

NURSE.—Christian Woman wanted as Nurse in Clergyman's family. Must be wiling, strong, active. Good needlewoman. Churchwoman. Wages £18. Also Outdoor Man as Under-Gardener and to look after horse. State wages and age.—Sulhamstead Rectory, Reading.

USEFUL MAID wanted, to wait on three young Ladies. Churchwoman. Age about 22. Must be good needlewoman, and able to wait at table.
Miss GIBSON, The White House, Ongar, Essex.

LAUNDRYWOMAN wanted, to live in cottage near house, about 60 miles from London. Each article paid for, amounting to from 14s. to £1 per week. All found except coals. Good character indispensable.—Write,
M. A., May's Advertising Offices, 162, Piccadilly.

THOROUGHLY GOOD COOK wanted. Character indispensable. Small dairy, bread made at home. Not under 30. Kitchen-maid kept. Wages according to capabilities.
Mrs. RIDLEY, The Elms, Chelmsford, Essex.

GOOD COOK wanted. Evangelical Churchwoman. Age about 30. Very comfortable home. Kitchen-maid kept. Lady's recommendation much valued.—Write, stating wages and full particulars, L. M., Lovejoy's Library, Reading.

PLAIN COOK required immediately, not under 26. Preference given to a motherly Christian person. Abstainer.
273, Mare-street, Hackney.

GOOD PLAIN COOK wanted, who understands housework. Small family, three servants kept. Man cleans knives, boots. Good character indispensable. Total abstainer.
Mrs. BORTON, Holm Dene, Bickley, Kent.

A GOOD COOK wanted, age 25 to 35. Good character indispensable. Two in family, no washing. Wages £20.
The Parsonage, Sulby, Isle of Man.

COOK.—Wanted immediately, thoroughly good plain Cook. Wages £22 to £25. No beer. Kitchenmaid after 12. Not over 35. Personal character indispensable.—Apply, stating references, Mrs. DAVIDSON, Harrow, Middlesex.

KITCHENMAID wanted, in the country. Scullery-maid kept. Abstainer. Christian valued. Age not less than 24. Wages £19.
Mrs. ARBUTHNOT, East Grinstead.

A LADY, residing near London, will need a General Servant, who cooks well, a Housemaid, and a Nurse, about the middle of March, and offers good wages and a comfortable Christian home to three active and experienced girls who have first-rate characters. Early rising and cheerfulness indispensable.—Answers by letter to X. Y. Z., The Homestead, Beech-hill-park, Barnet, N.

CAN ANY LADY recommend a thoroughly capable, clean, quick, and trustworthy servant, aged from 18 to 30, who is a Christian and an abstainer.—Answers by letter to X. Y. Z., The Homestead, Beech-hill-park, Barnet, N.

GENERAL SERVANT.—Required, thoroughly trustworthy General Servant. Abstainer. Duties, light housework and attention to invalid. Four in household. Another servant kept. (£14.)—B., Mrs. Swinnerton, Ferme Park Bazaar, Stroud Green, N.

GENERAL SERVANT wanted. Small private family. Conscientious, active. Ordinary cooking. Early rising indispensable. State wages and all particulars.
VECTIS, 3, Bowlish, Shepton Mallet.

A GOOD GENERAL SERVANT wanted, understands cooking. Also, a young HOUSEMAID, 17 to 20, in a small family.—Apply by letter,
Mrs. S., 6, The Hawthorns, Church End, Finchley.

GOOD GENERAL SERVANT wanted for small, quiet Christian family. Plain cooking and part washing. Nurse girl assists. Good wages to trustworthy, competent person.
R., Mrs. Nimmo, 453, Borough-road, Birkenhead.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

MORE LADIES of social position wanted, as Agents, to get orders for Tea of Toonbarri Estate. No risk, good commission.—R. MORTON, Planter, c/o Major-General Morton, 2, Priory-parade, Cheltenham.

NURSES, COOKS, Parlourmaids, House-Parlourmaids, Housemaids, Good Generals wanted. All servants of good character requiring situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

CLEVER COOKS can add to their list of dishes the preparation of choice dainties for the Dinner and Supper Table, by consulting the pages of a little book entitled "Pastry and Sweets," given to all Cooks sending their addresses to ALFRED BIRD & SONS, Birmingham. Every Lady and Housekeeper in the land should have "Pastry and Sweets" handy for reference. There is nothing to pay, and the book will be sent by return of post, free to any address.

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Vide Article in "Christian World," by CHRISTOPHER CRAYON, Dec. 5, 1889

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Turkish and other Baths, beautiful private Grounds, Lawn-Tennis Courts.
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A RESPECTABLE MARRIED COUPLE, without children, required for a Boys' Home. The man to act as Sanitary Officer, and his wife as Assistant Matron. Must have unexceptionable references as to Christian character, and be total abstainers.—Apply, with copies only of testimonials, to
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REQUIRED, for a Home for Little Boys, a respectable Married Couple, without children. The man to act as Sanitary Officer, and his wife as plain Cook. Must have unexceptionable references as to Christian character, and be total abstainers. — Apply, with copies only of testimonials, to
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PERCY'S HOTEL, LONDON.
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First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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THE ALEXANDRA HOME, Southend-on-Sea (in connection with Y.W.C.A.).—Ladies desiring a Home for the winter months or for a short period, with complete rest and home comforts, on moderate terms (15s. to 20s. a week), are requested to apply to Mrs AMAND ROUTH, 14A, Manchester-square, London, W.; or to the Lady Superintendent, Miss WITHERS, at the Home.

LITTLEHAMPTON. — Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly.—Apply, enclosing stamped envelope,
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PRIVATE HOME FOR SIX LADIES.
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Address, Miss PUDNEY.

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Miss LEIGH, Leightonhurst, St. John's Wood-road.

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HOME FROM HOME.—Evangelical Clergyman can receive one or two young Gentlemen coming to London for business or study.
X., 27, Belgrave-road, St. John's Wood, N.W.

BRIXTON HILL.—Lady and her Son desire to meet with a young Christian Gentleman or Lady to reside with them. Comfortable home. Bath-room. Terms guinea per week. References exchanged.—EKIA, 1, Philpot-lane, E.C.

RED HILL, SURREY, best part of.—To Let, furnished, half Cottage, consisting of front sitting-room, two bed-rooms, and kitchen. Highest reference given.
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AN ENGLISH FARMER, lately settled in Fredericton, will be glad to communicate with any who, from economic or business reasons, may wish for Residence in or near this charming city. Every religious and social advantage, combined with opportunity for investment, for securing improved farms, or for cheap housekeeping. Registry of farms, mercantile property, &c., on application to Mr. WM. H. BOYCE (late of Norfolk, England), Fredericton, New Brunswick.

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BRIGHTON.—Widow Lady with small income and some furniture seeks Christian Lady to join in small house for letting; or would take Apartments with Christians.—Mrs. WALKER, c/o Oliver & Porter, 10, Lewisham High-road, New Cross, London.

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CHRISTIAN HOME offered to Lady, Gentlemen, or two friends, engaged in business. Cheerful house. Large garden. Near railway and tram. Terms very moderate. References exchanged.
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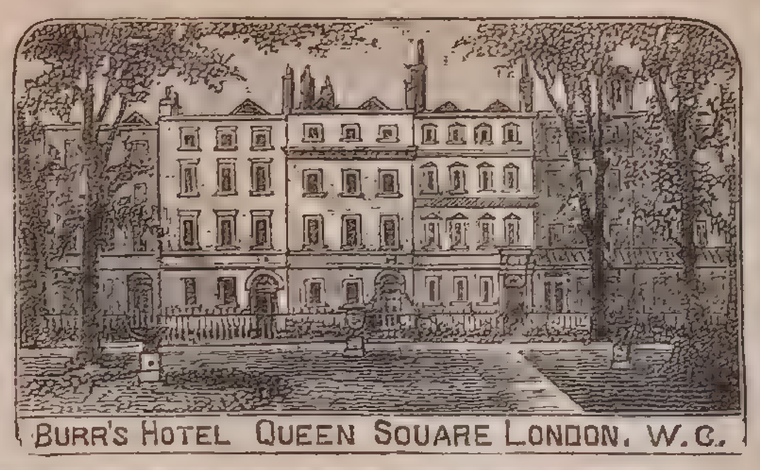
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February 14, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the Empress of Germany.

News of a startling and shameful character have come to light in connection with the political prisons of Siberia. A refined and highly educated lady, Madame Sihida, confined in the prison at Khara, appears to have been insulted by the Director of the prison. This act she resented by slapping the man on the face; whereupon the infuriated Director ordered her to be stripped and flogged. The poor woman poisoned herself to escape future insults, and a fellow-prisoner did the same. It is rumoured that other women have followed their example. The inmates of an adjoining men's prison who had heard of these events, seem to have risen in revolt, and what the full results may be it is difficult to say. It is to be hoped the Russian authorities will see to it that such disgraceful behaviour on the part of officials is visited with its due punishment.

Surely, if slowly, the rights of the women of India are being asserted by the Government. Last year a Bhattia merchant, in a book entitled "The Whole Duty of Woman," taught the doctrine of the absolute submission of the wife to the husband in all cases. Copies of the book were presented as prizes in the non-Government schools in Bombay, whereon there was prompt protest against its abominable teachings. In due course the Director of Public Instruction pronounced the book immoral, and declared that schools in which it was given as a prize would be disqualified from receiving Government aid. The Bhattia community becoming indignant, the writer of the book appealed to the Government, who, in reply, held that though "not essentially immoral or pernicious to the class for whose use it is intended," the book nevertheless contained "certain passages opposed to English notions of delicacy and enlightenment." The question, however, is not one of delicacy, but one of slavery. And as slavery is essentially immoral and pernicious under all circumstances, it is to be regretted that the Government of India did not plainly say so.

An American minister writes to us from Glasgow, protesting against the dictum of *The New York Independent*, quoted in our last issue, to the effect that the Women's Christian Temperance Union of America has crippled its usefulness by favouring a political "Prohibition party." Our correspondent's letter is largely an attack on the political partisanship of our New York contemporary, and into that subject it is not fitting that we should enter. We cited the paragraph as an item of news, and must not be supposed to endorse all the projects in connection with temperance reform that are alluded to in our columns. But we would once more bewail the fact that the friends of temperance, both in this country and in America, are so sharply divided in opinion as to methods of dealing with the evils that all are seeking to destroy. Until temperance reformers are willing to meet each other half-way, the baneful liquor interest will remain triumphant.

The German Emperor has taken steps with a view to bringing about an international understanding on labour questions. By a stroke of policy, which is as creditable as it is bold, he has directed the representatives of the Fatherland in Paris, London, Brussels, and Berne, to ask whether the Governments to which they are respectively accredited are disposed to come to an understanding, in the hope of satisfying the demands of the working-classes. The young Emperor has a great desire to ameliorate the condition of the German labourers, and he expects effectually to accomplish his noble purpose by acting in co-operation with other powers. Should his proposal be agreed to in principle, he intends inviting to a conference representatives of all the Governments interested in the labour question.

Socially the subject is of capital importance. The Emperor sees that great evils follow in the train of disputes between employers and workmen, and he is desirous of preventing the evils by obviating the disputes. What interests him and his people also touches other Governments and nations. A conference will result in the accumulation and dissemination of all available information. From a moral and religious point of view, the proposal is in a high degree important. Discontent is a soil in which all that is hurtful to the individual and society grows and thrives. To remove causes of discontent is to secure peace and goodwill.

By the explosion which occurred on Thursday last at Llanerch Colliery, near Pontypool, over 170 men and boys were hurried into eternity. The villages round about were in one moment plunged in grief, and, while parents were robbed of bread-winning sons, many women were made widows, and children left to face life's battle without a father's support and care. Such disasters as this at Abersychan, whatever their immediate cause, are sad reminders of the fact that, with all his attainments, man has no such control of his circumstances as to justify boasting or self-confidence. We all need to realise more completely that we are imperfect and passing away. While commending the hundreds of bereaved to the great Consoler, we must not forget the duty of showing them practical sympathy in this hour of sore need.

Mr. T. Wintle, hon. superintendent of the Christian Mission and Ragged Schools, Pontymoile, writes to us:—

> This is indeed a terrible calamity. We have never experienced anything like it so near home. Many of those brought out have not yet been recognised, but there are already five from our George-street branch, and three of Cwmffrwdoer, brought home. But in some homes there are father and three sons lying dead; others father and four and even five sons. My poor heart is almost broken. I never heard such wailing, and in so many cases the most bitter pang comes from the fact that "there is no hope." So sudden did the end come, not so much as time to say, "God be merciful to me." Six bodies were found in a sitting posture, as though they were having a chat, amongst them some that I have entreated again and again in tears to come to Christ. How little the great mass of rich people think of the great risk and terrible hardships our people have to endure to provide fuel for their comfort; if they did, I feel sure they would supply ample means to carry the glad tidings of God's salvation to them.

Mr. Wintle is about to build an institute for the young people in the Pontymoile and neighbouring works. Lord Tredegar and Mr. Richard Cory subscribe £200 each, two other friends £100 each, and the people themselves £100, towards the £1500 needed. We hope the remainder will speedily be provided.

The meeting at Aldersgate-street Y.M.C.A. last week provided a very effective and timely protest against the wide-spread evils of gambling. Sir Albert Rollit, M.P., hurled mathematical problems at the habit in order to prove its folly. Bishop Barry, whose exhortations were the weightier because of the calm, dispassionate tone in which they were uttered, had an easy task in showing that gambling and betting transactions are at once a vice, a crime against society, and a sin against God. Rev. A. Rowland supplied some startling examples of the ruin that is wrought in young lives by this indulgence. Rev. F. B. Meyer's few closing words clenched the preceding addresses. So far as reason and argument went, the thing was slain beyond hope of recovery, and one may fairly hope that the crowd of young men who listened so intently, and cheered so lustily, were all enrolled in the ranks of the Anti-gamblers.

Many friends of the late Rev, Dr. Somerville will be glad to know that a volume containing a selection of his evangelistic addresses has been published under the title of Precious Seed.

Mr. Railton, the author of "Apostolic Warfare," the Salvation Army Report for 1889, writes us that he will reply to Rev. James Douglas's letter in time for our next issue. We have received letters from others; but the author has a right to the first word in reply. It is desirable that the principles on which this great organisation is founded should be fairly and exhaustively considered. Now that it claims to be Apostolic, it would seem that all Christians should join it, or show the reason why they do not. We are willing to give such space as we can afford for communications *pro* and *con*, written in a courteous spirit, and confined to the twelve points in which the claim to Apostolicity is asserted. Such communications must appeal to Scripture. We have not space for mere acclamation on the one hand, nor declamation on the other.

The recent declaration of Mr. Hopwood, the Recorder of Liverpool, in favour of the imposition of lighter sentences upon those who have frequently been convicted, has been followed by much discussion as to the results which follow long and short imprisonments, and not a few letters have been written to the public press both for and against the Recorder's opinion. It has been urged, on the one hand, that short

sentences are most beneficial to the offenders, and on the other it is insisted that by these short sentences the criminals lose the benefits of a prolonged course of reformatory treatment. Mr. Murray Browne, the Honorary Secretary to the Discharged Prisoners' Aid Society, expresses the latter view. As opinion is so divided, it seems desirable that reformers should not wait for the somewhat sluggish machinery of a Parliamentary Commission. Could not a conference be arranged of those who are interested in the welfare of our criminal classes, and those who have unfortunately come more than once within the meshes of the law, in order that the important question may be thoroughly discussed and prepared for treatment in Parliament?

The following extract from a notice in *The Athenæum* of the recent death of a once well-known dramatic author also constitutes a serious reflection upon the character and tendency of the stage plays of the present day:—

An inflexible believer in the virtue and purity of woman, he could not be induced to present those features of womanhood which the present generation demands. After a dawn of unusual brilliancy, accordingly, he faded into comparative poverty and neglect.

Mr. Connellan, the converted priest, is now working in his native parish in Connaught, holding well-attended cottage meetings, and praying and expounding the Scriptures in the homes of the people, where he is heard gladly. An Irish contemporary finds in this fact evidence that "though the Roman Catholic mind were hermetically sealed against Protestantism, it certainly is not hermetically sealed against the Gospel." The avoidance of controversy, as far as possible, and the simple preaching of the Gospel, is the best way to reach the Irish people. The testimony which Mr. Connellan's work affords shows that the Gospel, unhampered by sectarianism, is found to be potent even in districts where Popery has held sway.

Lord Wolseley is entitled to all the respect and admiration that can be given to military skill and physical bravery. The temperance reform is also indebted to him for his testimony to the fact that the greatest hardships can be borne, and the most arduous duties cheerfully performed, without the adventitious aid of intoxicating drinks. But this illustrious general, if he is anything, is the very incarnation of the military spirit that flourishes among Continental peoples, and is also popular in certain sections of British Society. We are, therefore, somewhat apprehensive at the way in which his presence and speech are being sought after, in order to give prestige to Christian movements.

In a meeting of the Boys' Brigade at Regent-square Presbyterian Church last week, Lord Wolseley is reported to have given utterance to some sentiments that appear to us to be more than doubtful from the Christian point of view. He favoured the adoption of a system of "military" training as a part of the educational course in all our schools. Obedience to superiors, he said, was the essence of military discipline, and such obedience led up to faith! Soldiers he regarded as the most respectable citizens in the world, and the army offered inducements to young men to be found in few other callings. His lordship went so far as to wish that the members of the Boys' Brigade might be allowed by the Government to carry real guns that would go off, instead of the sham rifles they now possessed. All this kind of doctrine, propounded under the ægis of a professedly "Christian" organisation, seems to us very strange indeed, and we hardly like to think of what the outcome of it may be on the impressible young minds of the boys. Yet nobody, so far as we can gather, protested against it.

While we fairly recognise the unhappy fact that the nations of this world have by no means arrived at that halcyon state of millennial amity in which the weapons of war have been turned into implements of peaceful industry, it is surely the mission of the Christian Church to pray and labour towards that end. But, if such ideas of military glory, to the ignoring of other and more righteous methods of settling international disagreements, are to be put forth and meekly accepted, all we can say is that our Christianity has done very little for us as a nation, and we may as well postpone indefinitely the advent of the reign of the Prince of Peace. If the Boys' Brigades are serving any permanently useful function, we wish them well; but we entirely fail to see why habits of obedience, discipline, and self-respect, or the furtherance of physical development, must be associated with this militarism which is as far as possible removed from the spirit of Christ.

An Invitation to Thirsty Souls.

By Principal OSWALD DYKES.

To invite the thirsty among men is a very wide call indeed; for who is there that thirsteth not? It is not by any means in religious services alone (like the profitless ritual of later Judaism) that Jesus beholds the vain labour of souls who thirst. In the market, in the office, at court, at the bar, by the student's lamp and in the lady's boudoir; in men's severe toil to win, or in their feverish haste to spend; everywhere He meets those who are ignorant, to be sure, of their true wants, and still more forgetful of the true supply for them, yet testifying, by their weary effort to hew out for themselves a cistern, that they are athirst!

Among the cultured, who have leisure and can make their own comfort a study, it will, I believe, be confessed that every pleasure in life leaves behind it a certain after-taste of dissatisfaction. Possibly that dissatisfaction may only occur at occasional moments of quiet reflection. Possibly it may only deepen as the years wear on into any distinct sense of disappointment with life. Still, it is there; and to it under every form does this voice of the Son of God make its appeal. Vague though it be and unconfessed, not consciously a religious need, still He meets it with loving offer, who, sad and patient and pitiful, stands for ever by the side of life's broad road, accosting every wayfarer as he hurries or loiters by, "If any of you are athirst, come unto Me, and drink!"

With what sublime self-confidence does He thus testify to his own ability to quench the deep and restless desires of the human heart! As the golden vase dipped into Siloam came up full, yet Siloam brimmed up no whit the less, so shalt thou, who art indeed no golden vase, but only an earthen pitcher, be filled full out of this exhaustless Saviour, of whose fulness we have all received.—*The Expositor.*

The Old Testament.

A paper called "The Critical Study of the Old Testament," by Canon Driver, D.D., appears in the *Contemporary Review*, as noted last week. Although the writer says that such criticisms have no bearing upon faith and practice, I deeply regret that such papers are unaccompanied by an adequate counteractive for the scepticisms they originate among readers of magazines. It may be true that there are preferences among the sacred writers for designations of the Divine Being, a diversity of sources, and differences of style and phraseology, which point to a joint authorship of separate books of Scripture. Upon all these matters, however, there is anything but agreement among critics, and if this cold dissection of the human element in the writing of the Bible were admittedly correct, from clergymen and Canons of the Church something more might be expected.

In these days of an unbelief from which are flowing selfishnesses and immoralities that menace our national life, it were greatly to be desired that clerical writers would guard against a style of criticism that is destructive of faith among the uncritical. These writers know that the Old Testament, with its complex contents, if despised by the impure, has commanded the devoted veneration of the best and greatest among men; that it is responsive to the deepest yearnings of man for proofs of a providence in human history, and hopes for the future; that it is an inexhaustible treasure of consolation in all the ills, and of instruction in all the duties of life; and that its moral lessons of reward for righteousness, and of an exactness of retribution upon wickedness, give it the loftiest place in all literature. Criticism upon the composition of the Old Testament can do no harm when these, and a thousand other proofs of its inspiring influence are remembered; but criticism from the clergy may do much harm when these things are ignored.

If, however, literary criticism is sometimes made destructive, there is a *historical* criticism now appearing which is wonderfully confirmative. If the reasonings of the former are disputed and uncertain, those of the latter are fixed and incontestible. Mr. Harper's book, published by the Palestine Exploration Committee, entitled, "The Bible and Modern Discoveries," might with great advantage be condensed, and placed in the hands of the doubters of our period. It furnishes splendid and unexpected confirmations of the wonderful accuracy of the Old Testament books. Such a book as that of Judges becomes marvellously vivid, as watercourses, pasture-lands, and breadth of plains are shown to be exactly in accordance with what the book tells us of the routes of armies, the strongholds and possessions of its ancient inhabitants. So it is with other books. Dothan to-day (as in Gen. xxxvii.) is the best pasture-ground for sheep, and, far off, Joseph's figure would tell on the sky line as he came from Shechem; there to-day is the steep gorge which Jonathan climbed up, and the cliffs full of caves (as in 1 Sam. xiv.); and (as in 1 Chron., a book so much objected to by literary criticisers) there to-day in the duct of the water supply is the evidence of the very plug Hezekiah put in when Sennacherib invaded Judah. Thus almost every foot of ground in Palestine, as now explored, is made to bear its silent witness to the truthfulness of Old Testament narratives. W. G.

Chariots of Fire.

2 KINGS vi. 8-17.

As the curtain rises, we see a commander-in-chief surrounded by his staff, communicating the plan of a campaign. "In such and such a place shall be my camp." Wise, however, as may have been the military arrangements of the king of Syria, and great as may have been the value of the strategic points indicated, he found himself checkmated at every move. Availing himself of the information given him by the prophet Elisha, "the king of Israel sent to the place which the man of God told him of, and saved himself there, not once nor twice."

The Syrian king, like a great many men, left one important "if" out of his calculations. The Apostle James teaches us to say, "*If the Lord will*, we shall live, and do this or that." Men continually think, speak, and act, as if God had nothing whatever to do with the success of their undertakings. They forget that

> There's a divinity that shapes our ends,
> Rough-hew them as we will.

Their calculations often prove at fault, though wise and shrewd enough from a human point of view, because one important factor is left out. They provide, as they think, for every emergency; they exercise forethought; they strain their own resources to the utmost; they lay under contribution all possible means of assistance; they subsidise nature and art to enable them to compass their ends; but they leave out—GOD. They ignore the fact that there is such a thing as a Divine overruling and interposition. If they admit the existence of God at all, He is to them like an Oriental monarch who withdraws himself from all interest in the affairs of his kingdom, and is all but a myth to his subjects.

This was the trouble with the king of Syria and his military plans. He was warring not against Israel, but against Israel's God. He left out of account all spiritual influences and powers, and therefore suffered humiliating reverse and failure. The same thing is occurring continually. Ungodly men array themselves against the kingdom of Christ. They often have on their side heavy battalions of learning, wealth, and power; they have at their command large resources of human skill; they are proud of their numbers and strength. But there is one element of weakness and disaster in their calculations of which they make no account. *They are against God.* Such is the presumption and vain confidence of men that they think to succeed in their plans and undertakings while opposed to God. They seem to think that they are stronger than He; that they can cope with the Almighty; that their wisdom is a match for his. So multitudes have thought, as well as the king of Syria, and have found themselves discomfited and defeated; their plans thwarted, their wisdom turned into foolishness, and all their pride and power scattered like the chaff of the summer threshing-floor.

Contrast with the king's *presumption*, the prophet's *faith*. Shut up in the city of Dothan, surrounded by the Syrian army, the king of Syria, mortified and enraged by his humiliating failure, determined upon vengeance, Elisha's position was no enviable one. Appearances were against him. To the eye of sense, things looked disheartening enough. And, if the prophet had been a man of little faith, he might well have despaired. But Elisha was a man of heroic spiritual character; his faith was of a kind that made the invisible world real and present, that penetrated the veil, that saw the unseen forces drawn up for his defence. His servant was a man of different mould. He saw the host of the Syrians compassing the city "both with horses and chariots"; and he came to the prophet with the despairing cry, "Alas, my master, how shall we do?" He saw, like a great many men, only the earthly and visible; he saw only the obstacles and discouragements in the way; he could not look beyond and above them, to the everlasting hills, to "the munitions of rocks," to the array of spiritual allies, the invisible hosts of God. A great many are doubting and fearful for just the same reason. The prophet's servant was really as safe as the prophet himself. But he did not have the comfort of knowing it. Many have fled to "the city of refuge," are actually trusting in Christ, and are safe from "the avenger of blood." But through imperfect knowledge and weak faith they know nothing of "the joy of salvation." They are safe, but have not the comfort of knowing it. They need to have their eyes opened that they may see "the mountain full of chariots of fire and horses of fire"—the armies of God encamped for their defence. Salvation is one thing; assurance of salvation is another thing. We may have the former without the latter. The former is what is really essential; but the latter, much as it has been often abused and caricatured, is very desirable. Therefore Paul prayed for the Ephesians, "...the eyes of your understanding being enlightened, *that ye may know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Many Christians need for their own comfort and for their usefulness, to have their eyes opened to the greatness of their "purchased possession," the richness, and fulness, and satisfying nature of the things which God has prepared for them that love Him; which "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive"; but which "God hath revealed unto us by his Spirit." Too many of God's dear children even, when placed in circumstances of trial and danger, are as perplexed and fearful as the prophet's servant, and begin anxiously to inquire, "How shall we do?" The remedy for such doubt and misgiving, the secret of calmness and courage, is an increase of faith, having the eyes open, not only to the dangers and difficulties, but to the forces of safety and help. To the worldling, or the weak believer, there are always armies of enemies, hosts of difficulties, battalions of doubts lying in wait. But to the clear-sighted spiritual Christian there appear far above the field of conflict the "chariots of fire," the unseen, spiritual ranks of heavenly allies, marshalled for victory.

Christians in this world are engaged in a great conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." They are often, like the prophet at Dothan, beleaguered with enemies, surrounded by hostile hosts; but there are encamped around them, unseen by mortal eye, "chariots of fire and horses of fire"—the armies of heaven arrayed for their defence. We need not be dismayed at the number or strength or skill of our enemies, if we have for our allies the hosts of God. To the eye of sense all may be dark and hopeless; the worldling, or the man of little faith may see only causes of discouragement; but the man of God whose eyes are open to see spiritual realities can say with confidence when all is disheartening to human appearances, "They that be with us are more than they that be with them."

Equally safe is Christ's Church, though besieged and assaulted by whole armies of aliens. She has often been like Dothan with the encircling ranks of the Syrians menacing her on every side. Her enemies have exulted in anticipation of her destruction. But the Lord has been "a wall of fire round about her." When necessary, He will summon his unseen hosts for her defence. "The chariots of God are twenty thousand, even thousands of angels." The foes that are mustering against the Church are many and mighty: rationalism and superstition are made friends by their common enmity against Jesus of Nazareth! the distant hills are black with gathering multitudes, arrayed under the banners of the Prince of Darkness; but we need have no fear: "God is in the midst of her; she shall not be moved; God shall help her when the morning appeareth." Even in "the great tribulation" of the last days, whose portentous shadows darkened the horizon of the seer on Patmos, when the embattled hosts of evil shall "compass the camp of the saints about, and the beloved city," deliverance will be at hand; in that last mighty conflict reinforcements will not be wanting; at the decisive moment God's reserves will appear on the field: "the Lord Jesus shall be revealed from heaven with his mighty angels." The hosts of the pit will encounter the armies of the sky. Their number, as seen by the beloved disciple, was "as the sand of the sea"; but "fire came down from God out of heaven, and devoured them" (Rev. xx. 8, 9).

D. F. L.

Manchester-by-the-Sea, Mass., U.S.A.

EVANGELISATION IN MEXICO.

DEAR SIR,—A letter from Mr. Bright, of Venezuela, on the subject of his going to Mexico, to take up the late Mr. Pascoe's work, comes opportunely, and shows in a remarkable way the leadings of the Lord. I have also been much cheered by a conversation with Mr. Stanger, of Canada, who expresses a desire to go to Mexico. The friends of Mexico have to confront a change in the history of this Mission, demanding consideration as to whether they will sympathise practically with this fresh start to carry on the work of our lamented brother.

Mr. Bright seems a most likely man. The fact that he will be able to carry on the printing work, to which he attaches much importance, is a cause for thankfulness. He is an able and spiritually minded man. Mr. Stanger is a very godly and intelligent young man. He intended to go back to Canada, having laboured seven or eight years there; but the claims of Mexico have so stirred his heart that he cannot throw them off. With him it is no sudden impulse, but the result of prayerful consideration. I commend the whole matter to God, and should like to have a renewal of interest from the readers of THE CHRISTIAN in this very needy and important field of labour.—Yours faithfully, JOHN MERCER.

29, *Queen's-road, Southport.*

Caution.—Rev. T. Jackson, 41, Powerscroft-road, Lower Clapton, Hackney, E., asks us to caution our readers respecting a man named Crisp, who has been imposing upon the benevolent by pitiful appeals in sanctimonious language, using Mr. Jackson's name as a reference. Friends are requested not to send any money in response to such appeals.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXII.—THE BREATH OF ETERNITY.

1 PETER iv. 3-7.

THERE is a great contrast between the believers of the Apostolic age and ourselves. And this contrast is shown, not so much in the truths held and believed, or in devotion towards the Lord Jesus, as in the different attitude taken up and maintained towards the great future.

With them eternity had already begun. It dated from the moment in which they received Christ into their hearts. The fact of their being in the body did not obscure their perception of the union subsisting between them and their risen Lord, so close and intimate that where He was, *there* they also were. His death had cut them also off from the world which had crucified Him. His grave lay as an impassable barrier between them and the course of human society, which had refused and rejected Him. In his resurrection and ascension they had participated. Where their treasure was, there their hearts were also. In Him they had already become denizens and citizens of the world where He was King, sitting in the heavenlies. True, they made excursions into the world to do their necessary business according to the will of God, to learn lessons that could only be learnt under the conditions of our present mortal life, and to act as an antiseptic to the evil around. But, having done what was required, they retired again into their true home and rest, confessing that they were strangers and pilgrims on the earth.

The voyager detects the near proximity of land by the fresh land-breeze which breathes in his face, wafting the sounds and scents of forest, or prairie, or heather-covered hill. So through these Epistles, we inhale another atmosphere than that with which we are so familiar in Christian societies. WE live in the world and pay occasional visits into the unseen and eternal; *they* lived in the unseen and eternal, and paid periodic necessary visits into the world. WE conform to the world; *they* were transformed by the daily renewing of their minds. WE read the society papers, discuss society gossip, send our children into society, and strive to hold our own in dress and appointments with the cream of society around us; *they*, on the other hand, were thought strange and ridiculous, because they lived amongst men as "the children of the resurrection." Surely the contrast is not to our credit, although we vaunt our undoubted superiority.

There are many symptoms of this state of mind in the passage before us. The limited time or duration of our life as contrasted with the infinite stretch of future existence. The reference to Him who is ready to judge, as if the great white throne were already erected in mid-heaven, and men were being arraigned before it, preparatory to the solemn session of the Judge; the piercing cry as of the last herald angel, that the end of all things was at hand—all these indicate the mood of the Apostle's soul. He stood in the light of eternity. Its breath was upon his face. Its spirit was in his heart. He was too absorbed in its towering grandeur to be too much moved by the sorrows and sufferings which were falling thickly and heavily on the Church. And it was amid the sure impression of these momentous realities that he exhorted those whom he addressed, as pilgrims and strangers, to abstain from fleshly lusts. And what stronger motive could he have employed?

I. A BLACK ENUMERATION.—"Lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." It is a dark picture, reminding us of 1 Cor. vi. 9-11. But it is a faithful delineation of the state of the world, in spite of the loftiest teachings of philosophy and morals. Ordinary readers can form but a very inadequate conception of the gross evils before which the ancient world was simply rotting away at the time of the Advent. The extent of the evil is veiled by the dead languages which contain the record for all time. Suffice it to say that the dialogues of Plato, containing some of the noblest speculations of heathendom, are disgraced by the unblushing discussion and approval of sins which are condemned by the police-courts of every nation in Christendom. There is, therefore, abundant corroboration of this inspired picture of the state of the society of that day. And perhaps its very vileness had a salutary effect upon the Christians of that age, in compelling them to come out and be separate. The curse of our time is that Satan has counterfeited so much of Christianity, and has sought to hide a Godless civilisation under the veneer of Christian terms.

We need not dwell on these successive terms, except to note how closely excess of wine is connected with abominable idolatries, and to ask whether any wine is not excessive, unless taken for some very distinct purpose of health, prescribed by medical authority — nor always then. We desire rather to call attention to the strong phraseology employed to describe these sins, when the Apostle calls them, as the Greek word indicates, "stagnant pools of havoc-making sin."

Men are tormented by thirst. That thirst was meant to bring them to the river of water of life, which flows from the throne of God. But as they refuse to follow it thither, they are given up to follow it to the brackish stagnant pools of the desert, at which the very beasts would refuse to drink. The music-hall, the billiard-room, the casino, the public-house, the abode of shame, are so many fœtid pools, at which men seek to quench a thirst which can be slaked with nothing short of the living God. Oh, when will they learn their fatal error! How shall they be warned! Can we not get one draught of throne-water into their tortured throats, to give them an abhorrence of all other beverage beside! "Ho, every one that thirsteth, come ye to the waters."

And as to havoc! What a tale is being told by every newspaper of the havoc being wrought in the votaries of sin. Havoc in estate, fortune, health, happiness, reputation, and usefulness. Wretched bodies, beneath whose weight of corruption the spirit seems almost to have expired. Wretched lives, like the frigate which so gaily leaves the harbour to-day, but is torn by the jagged fang of the rock to-morrow, and goes down in deep water. Wretched souls, without God, or hope, or love, or any trace of their high origin and Divine equipment. Well may the Lamb of God still wear the guise of the Sufferer, in the midst of the throne of God, while sin still works such havoc among a race which he loves more than Himself.

Men of the world think it strange that we do not run with them to the same excess of riot. They know what we renounce, but not what we receive. They see us flinging away the rank water from the stinking bottle-skins, but they do not see us drinking down long draughts of everlasting life. They cannot understand that what we have in Christ makes all things else taste insipid and forbidding. If they only knew, they would see that THEY are acting strangely, and not we. For, as we see what they miss, and how hard their service is, and how many bitters mingle with their sweets, we often think it strange that they prefer husks to bread, paste diamonds to jewels, and Marah to Elim.

Any time spent in the lusts of the flesh is too long. The time past may well suffice. Oh the bitter regrets which the memory of past sins breeds in the saved soul! What would it not give to be able to obliterate the record, and to look back on an unsullied page? But this may not be. Our only comfort is that He who says that the time for watching is over, also says that there is yet opportunity to retrieve the past, and promises to restore the years which the cankerworm and caterpillar have eaten.

II. AN ARRESTING CONSIDERATION.—"Who shall give account to Him that is ready to judge the quick (*i.e.*, the living) and the dead." It is related of Latimer that, when summoned to take his last trial before vindictive foes, he was somewhat loose and careless in his replies, till, in a pause, he caught the sound of a pen behind the arras, transcribing every word he spoke; and immediately he began to weigh his words with minute and exacting care. Thus we are urged to withdraw ourselves from the ways of those who speak evil of us and blaspheme God, and to live soberly, righteously, and godly in this present evil world, because the Judge standeth at the door.

There is a sense, in which, of course, the judgment awaits men on the other side of death—the judgment seat of Christ for his servants, to adjust their rewards, and the final judgment for the unsaved and ungodly, into which we who are one with Him can never come; but it is also true that we are now in the presence of our Judge. He is ready; He is at the door. The time is come that judgment must begin.

"Soldiers," said Napoleon to his army, as it passed under the shadow of the pyramids, "Forty centuries look down upon you." But if there is an inspiration to valour in the thought of the venerable past, surely there must be a stimulus to holy living from the thought that all our life is naked and open to the eyes of Him with whom we have to do, whose decisions are even now beginning to register themselves in our history.

From the living the Apostle turns to the dead, to whom he had alluded at the close of the last chapter, and gives a further reason why the Gospel had been preached to them, "that they might be judged according to men in the flesh, and live according to God in the spirit."

How tender the thought of eternity makes us of other men! Would that it were graven on our hearts, as on the pavement before Robert Annan's door, that we might bear their rebuffs, and testify against their sins, as those who are already treading the streets of the Holy City, and are carrying in their hearts the music of the everlasting song.

III. A CLARION CALL.—"The end of all things is at hand: be ye therefore sober, and watch unto prayer." The end of the Jewish State was impending. The throes of dissolution were already being felt. Soon the venerated system in the heart of which the Church had been nurtured was to split, as the shell of the acorn bursts, before the opening of life.

The end of the age of prophets and kings, of a material city of God, of the rites and ceremonies of a typical religion had come. There was anguish and foreboding in pious hearts as they saw the destruction of a system in which they had been wont to shelter. The birds are scared when they see the tree laden with the nests of many generations swaying to its fall beneath the woodman's axe. The air is full of dust and pother as the scaffolding is taken down, which has come by long usage to be considered part of the true temple, though in reality it obscures its proportions and beauty. But the Apostles were able to look on without dismay, knowing that the things which were being shaken and removed were only the things which were made, and were being put out of the way of those things which cannot be shaken and shall remain.

The time in which we are living is remarkably similar. This also is the end of the age. "The old order changeth, giving place to new." God is beginning to wrap it together as a worn-out vesture. Institutions, expressions, long-cherished methods are being put into the crucible, with the sure result that only the transient and material shall be dissolved, whilst through the wreck shall emerge the new heavens and earth in which dwelleth righteousness.

Our duty in this crisis is twofold: (1) *Be sober.*—Let there be a noble self-restraint in respect to even lawful appetite and in the use of all the acquisitions and possessions of life. Let the flowing habits, the vestments of the soul, be girt up around the loins. Let there be no entanglement on the part of Christ's soldiers in the affairs of this life, that we may please Him who has chosen us to be his soldiers, and that we may be ready to be up and away whenever the trumpet shall ring out the summons for the exodus, or the voice shall be heard proclaiming the Bridegroom's advent.

(2) *Watch unto prayer.*—The Lord depicts the faithful servant on the watch for his master's coming though the long hours of the night have begun to yield to the summons of the dawn, and all around him his fellow-servants are wrapped in slumber.

> Oh, happy servant he
> In such a posture found!

Be that posture ours, standing at the oriel window which looks out towards the eastern sky, filling the hours with prayer for his speedy advent, so that before ever He comes and knocks, we may be down to greet Him on the doorstep, and receive his salutation of peace, his word of "Well done!"

BAPTIST FORWARD MOVEMENT.

THE pastor of the John-street Chapel, Bedford-row (Rev. J. E. Shephard), celebrated his third anniversary there last week. It was stated that Mr. Bond, a student of Nottingham College, has been appointed to assist Mr. Shephard in the work of the Forward Movement. He will devote himself largely to visitation work in the district. Two lady visitors are also enrolled, and a medical mission branch will be under the charge of Dr. Lush. Outdoor work will be vigorously entered on as the spring season advances.

Rev. F. B. Meyer, who preached at one of the anniversary services, will devote some time weekly to extension work, and the appointment of an evangelist is in contemplation. The friends at John-street Chapel enter hopefully on the labours of another year, and it is hoped that their example will prove infectious in other needy centres of population.

Oneness, Unity, & Reasonable Service

II.—UNITY.

THIS precious oneness in the Lord, that is brought before us in this chapter and elsewhere in the Scriptures, is very much more than outward uniformity, or even unity with true believers; for it is real abiding and eternal oneness in God Himself.

But, though we must not bring this high calling of God down to the level of manifest unity with believers, it is very clear that oneness in God includes unity with *all* believers; and, therefore, the unity should be made manifest, and devoutly cherished by all who profess the name of the Lord, and who are really one in Him.

The manifestation of true unity is very pleasant in God's esteem, as we see by Psalm cxxxiii. and many other portions of Scripture; and the one thing needful for true unity (as for all other good) is, first, to be in heart one with God; this is how true unity is obtained, and then preserved and enjoyed. It is written; "Where I record *my name*, I will come unto thee, and I will bless thee" (Exod. xx. 24). Notice how the Lord addresses his people, "*thee*," as if all were but one. Yes, *in his name* we are all united in one. When we are kept in the name of the Lord—kept from the evil one, separated from the world, and wholly sanctified to live to the glory of God, then we enjoy "the unity of the Spirit" (Eph. iv. 3), which is produced in us by "the unity of faith" (13), and we should watch with desire to make manifest the unity, "endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3).

"The unity of the faith," and "the unity of the Spirit," must come before mere uniformity. As members of various churches, we should be watchful against the carnality that puts the particular church, or denomination, or fellowship, with which we may be outwardly connected, before true unity with all true believers who are one in God; for individuals may be nominally united to what some may consider to be the most perfect system of fellowship, and yet not be members of the one true Church of God, not living members of the body of Christ.

The present outward uniformity must come to an end, true unity will last for ever. The plea for outward uniformity, if unduly pressed, will prevent "the unity of the Spirit," even where there is "the unity of faith."

In order to bring about this desirable object of unity with all true believers to the glory of God, the joy of each other, the salvation of men, and the prosperity of the only true Church, let us be careful that we do not first look at one another, or think what any man may say; but rather let each see that he is in heart one with Christ, in devout fellowship with Him; and, as members of his body, most obedient to Him who is the head; and then true unity with all believers will be the happy result. Just as when the members of the human body are in health, and each member doing its own particular work to the good of all the members; it is because each member simply obeys the head. The result is perfect unity throughout the body.

When we are really holy and one in Christ, then—as in all simplicity, purity, meekness, and love, we come into contact with others who confess Christ, and are partakers of the same Divine nature, the same spirit of holiness, the same simplicity, and purity, and meekness, and love—we, like mercury (quicksilver), unite with the first touch, flow into one another, and individuality is lost in precious unity.

Let us believe the truth (which is "in Jesus," Eph. iv. 21), live by faith, be wholly sanctified, wholly set apart for God, led of the Spirit, receive all our life, our thoughts and words and service in Christ; and then, however varied our conduct may seem, there will be perfect unity; which we should be careful not to mar.

The devil is evil, and he is always seeking to separate the children of men from God, and from those who truly fear Him. God only is good; and He unites us to Himself, and to each other in all that is pure and true and good. Yes, the devil divides, but God only can join all in one. We must each be watchful, and never yield to the devil; nor even to any thought that is not true, and reverend, and just, and pure, and lovely, and of good report, and becoming to one professing the name of the Lord, and that will not bring praise (Phil. iv. 8). We are to avoid everything that is not in harmony with God, not of the Spirit, "not of the Father, but is of the world" (John xvii. 16; 1 John ii. 15, 16).

We should remember that in this prayer Christ is speaking to his Father, and asking what He knows will be done by Him. Then, as to our part, the Bible is full of exhortations to us to believe and abide in Christ, and receive all needed grace in Him, that we may abound in love, and peace, and joy, and unity, and fruitfulness to the glory of the Lord, and show that we are indeed *one in God*.

G. K.

THE HIGHLAND ORPHANAGE.

THIS admirable Institution in the outskirts of the Highland capital, is now well on in its tenth year of service. Through the sympathetic co-operation of many friends, it has been an unspeakable blessing to not a few orphaned boys and girls whose lot in life must otherwise have been sad enough. As it is the only agency of the kind in the Scottish Highlands, the need for its beneficent operations will readily be recognised. Its management is sustained as a labour of love by the friends who founded it; and they have had an ample reward in the protection and help they have been enabled to give to so many young and tender lives. At the same time, the burden of its efficient support and development is one that ought to be divided among all on whom the North of Scotland has a peculiar claim, and we trust many Highlanders in England as well as in foreign lands will deem it a privilege to contribute to its constantly emptying treasury.

The ninth annual report is a very modest and somewhat meagre little document, but it contains some interesting facts relating to the work and the children. "A feature introduced in connection with the sale of work last year was the promise, from forty of our sheep-farmers, of a lamb each, as a thank-offering for a good season. Before the close of the year eight lambs had been sent in, or value for them. We trust this is not the only year in which the lambs will be heard of as helping to maintain our Highland orphans in food and clothing. During the year the number of children in the Home rose from thirty-five to forty-seven, but at the close it stood at forty—twenty boys and twenty girls. Some of the children have been received into the homes of respectable and industrious farmers, &c. Some have commenced work in Inverness, and are in comfortable lodgings. One girl has been sent to Idaho, U.S., where she is doing well. We visited the children in the country recently, and found them all pleased with their respective homes, and also that they were giving satisfaction to the friends who had charge of them. One half of the new Home is set apart for the younger members, the other half for the girls who are more advanced, thus leaving the Home that was first built for the older boys."

Mr. M. ELLIOT, 2, Drummond-street, and Mr. GEO. WALKER, 26, Ness Bank, Inverness, are treasurer and secretary respectively.

Christian Work in The Force.

"THE FORCE" is the curt colloquial designation for the helmeted and batoned guardians of the peace, with whose presence in our city streets we are all so familiar. As a fully organised body we believe it is some forty years old, and it now numbers throughout the United Kingdom close on 55,000. The policeman is a very important item in any social community, and yet, until quite recently, the churches have seemingly been content to leave him outside the pale of their work, ordinary or extraordinary. The nature and exigencies of his daily duty prevent him from going very often to church; and the church, without the same excuse, has refrained from going to him.

For seven years past a quiet but growing and effective work has been carried on for the benefit of our civilian army, in connection with "The Christian Police Association." We cannot now enter into the details of its early history, though it is a deeply interesting and encouraging one. We may say, however, that one of the chief workers from the beginning has been Miss C. Gurney, and it was in her mother's house at Notting Hill that the Society was formed early in 1883, with a membership, we believe, of six. Since then the growth has been steady and solid, so that, according to the last printed report, the Association has 176 branches in different parts of the kingdom. The movement has spread to several colonial towns and centres, and there is the pleasing prospect that it will ere long take root in the United States, Australia, and elsewhere.

As we have indicated, the path of the policeman is beset with special difficulties. His services are needed night and day, Sunday as well as week-day. When the multitude makes holiday, or joins in any special jubilation, he must be there to preserve order. It is an unwelcome feature of modern social agitations that the Lord's Day is often chosen as the time of popular concourse. This imposes an added task on the already hardworked constable. Altogether, his lot, as a man of leisure, is not a very happy one. In the discharge of his duty to society he has to relinquish much that other men count desirable. His patience is put to severe tests; and if sometimes he fails in that high grace, and abuses his "little brief authority," it is small wonder. We are too apt to magnify the lapses, and forget the faithful service rendered amid irksome surroundings.

The Christian Police Association has proved an admirable rallying ground for those who wish to help the policemen, and to make it easier for him to consult his highest interests. By means of the Gospel meetings, the Bible-class, the social gathering, the pledge-book, the library and reading-room, and similar avenues of help, he is made to feel that, like other men, he needs the redeeming and sustaining grace of God, and the fellowship of the saints, in order to play well his part. Only those who have clearly and consciously believed on Christ, and whose life commends their profession, are received as members of the Association, but the meetings, and the advantages of the rooms, are freely open to all policemen. The membership is now over 4500.

The headquarters of the London work have now found a suitable and worthy habitation in the Police Institute, lately acquired at 1A, Adelphi-terrace—a quiet spot just out of the busy Strand, and overlooking the Thames Embankment and the river. The publishing offices of the monthly paper for policemen, *On and Off Duty*, are transferred hither, and the whole work goes on under the same roof. One of our representatives lately paid a visit to the place, and was greatly delighted with what he saw. In the basement there is ample accommodation for the kitchen and refreshment department: the members of the Association have a healthy belief in the virtues of a cup of tea. On the ground floor there is a large room where the various meetings are held; on the opposite side of the entrance is the office of *On and Off Duty*. Upstairs is a splendid reading-room, with a charming outlook on the silent waterway of the Thames. Thither any member of The Force off duty can resort, and write, read, or study; in this he is aided by a goodly library—the gift, we imagine, to a large extent, of the chief worker, who lavishes time, thought, and means on her chosen and much-loved work. The men subscribed heartily towards the furnishing of the house, which was also greatly helped by Mrs. Tritton and other friends. There is room, we understand, for additions to the library, in the shape of some encyclopædic works, interesting books of travel and biography, and Gospel books, such as Mr. Moody's Addresses. Higher up in the building there is sleeping accommodation for some half-dozen men, and this is mostly placed at the disposal of policemen coming to London from the country, to whom the value of such a boon, under such auspices, is beyond computation. There are also apartments for the caretakers, and for the resident lady workers.

No man with any public responsibility needs more to have a clear head and a steady nerve than the policeman; and so temperance principles are heartily encouraged in connection with the work. The temptations to tippling, from the offers of interested parties to stand treat, are innumerable, and one great safeguard is the practice of rigid abstinence. This is happily growing among the men, and a Police Temperance Union is constantly receiving accessions to its ranks. There is a Bible-reading Union, with a membership of 6000. A Police Missionary Union has lately taken its place among the working branches of the Association, and our Christian policemen are being taught the privilege of helping to send to others the Gospel which has brought light and peace to their own hearts. The members of the Union have already provided the means of establishing an opium refuge in China. The Royal Irish Constabulary have been among the foremost in giving of their substance to the missionary cause.

So the work progresses and expands, with the hearty permission and goodwill of the police authorities: as the men are under authority it is essential that this official sympathy should be secured. There is a very large amount of voluntary work done on the Association's behalf by ladies in both the London and country districts, and the branches are mostly self-supporting. But the dimensions reached are now so great that it is quite needful that practical public help should be sought for the central work in London, particularly in connection with the maintenance of the new Headquarters Institute at Adelphi-terrace. About £1000 is required for the current annual expenses. Help is also needed for vigorously sustaining the deputation work. The friends in charge are full of faith that God will provide every necessary equipment, but they think it right that fellow-Christians should know something of the facts, and have an opportunity of sharing the privileges and responsibilities of a work which has already been much blessed, and which has in it so much of promise for the future. The workers desire also that they may find a place in the united prayers of Christian friends throughout the country.

London readers may like to know that a prayer meeting for workers is held at the Police Institute every Wednesday afternoon at 4.30; while on Monday evenings, at 6.30, there are addresses to Christians on the deepening of the spiritual life.

AN APPEAL TO STUDENTS.—Dr. Pierson's address to students, delivered at Edinburgh and Glasgow, has been published in pamphlet form. It enforces great lessons as to duty and conduct, and is deserving of wide circulation. Copies may be had (7s. 6d. per 100, post free), from Rev. Dr. Lowe, 56, George-square, Edinburgh.

Gathered Gold.

PAST AND PRESENT.

A CAKE made of memories will do for a bite now and then, but it makes poor daily bread. We want the present enjoyment of God. We need still to go to the fountain for new supplies, for water which standeth long in a pitcher loses its cool and refreshing excellence.—*C. H. Spurgeon.*

TRIBULATION'S FRUIT.

What wonderful things chastisement can do for a man. "Tribulation," says the Apostle, "worketh patience." That is one of the first qualifications for an apostle, but one of the last of the Christian graces that we generally acquire—we are all conscious of it. God is the God of patience; when we are patient we are most Godlike.—*S. Witherby.*

WOUNDING CHRIST.

Our Lord was often sorely wounded in the house of his friends. What a cruel stab one of them gave Him in the court-yard of Pilate! What a cowardly desertion when that very group from the upper chamber all forsook Him and fled! We wound our Master whenever we break his commandments, and when we bring reproach upon the name of Christian before the world. The closer we get to Christ in our profession the more cruel is the stab we give Him when we sin. Many a man kisses his Master in the prayer-meeting and kisses Him at the communion-table, and then by shameful conduct or cowardly neglect of duty betrays Him to his enemies! It is a glorious honour and privilege to be a friend of Jesus Christ, but it involves a prodigious responsibility.—*Dr. T. L. Cuyler.*

FELLOWSHIP IN SUFFERING.

Christ's death saves us from all the sin, but it does not exempt us from the trial; it is through the work of the trial that He perfects the saving from the sin, clears us from the encumbrances of earth and time that would hold our spirits here for ever, and prepares us when his season arrives, for sharing his ascension, as we share his death. Just as we pass more in and understand the great truth about Him in his suffering, we are ready to understand our own...He is the Firstborn among many brethren, and they must all be like Him in their experience, that they and He may have a common sympathy.—*Dr. John Ker.*

OLD MEN AND CHILDREN.

The tottering limbs of the very old, and the elastic, perpetual motion of childhood, are like far distant chords of the diapason of the Creator's love. We know not how great the relief of the yet innocent, almost indomitable joyousness of children is, until we miss them. In the dreadful Irish famine of 1847 the absence of the children from the streets of Galway was told me as one of its dreariest features. In the dreary back streets and alleys of London, the irrepressible joyousness of children is one of the bright sunbeams of that great Babylon, amid the oppressiveness of the anxious, hard, luxurious, thoughtless, careworn, eager, sensual, worldly, frivolous, vain, stolid, sottish, cunning faces which traverse it. God sanctions by his word here our joy in the joyousness of children; that He, too, taketh pleasure in it—He, the Father of all. It is precisely their laughing, the fulness of her streets of these merry creatures of his hands, that He speaks of with complacency.—*Dr. Pusey, on Zech.* viii. 4, 5.

A CONFERENCE ON MISSIONS.

THERE was a large muster of young men at a Conference on Foreign Missions held on Thursday last week, at the Young Men's Christian Association, Whittington-avenue, E.C. About sixty students from the Pastors' College swelled the company, whose attention was directed to God's claim upon their service, and heathen claims upon their sympathy. The proceedings, which were presided over by Professor D. Gracey, were stimulating throughout.

Dr. BAEDEKER touched the hearts of many with his story of testimony in the prisons of Russia and the "regions below" in inhospitable Siberia. Though the door is closed for formal Gospel testimony in Russia, there is a way open for workers who are prepared to be of no account in the estimation of the authorities. As a plain man he got permission to visit the dungeons of the great Empire, and was heard with joy as he proclaimed the glad tidings of salvation to thousands of prisoners in chains. Among the Armenians of Transcaucasia he did a specially interesting work. Invited to address them, he showed that "all have sinned." "Yes," said the people, "we know that, but we want you to tell us how to get rid of sin." Then he preached Jesus, the Saviour of Jew and Gentile, bond and free, black and white. Asking if any would like to trust themselves to the Saviour and serve Him with their whole heart, he had the joy of seeing the immense body of people rise without hesitation, and in real earnest. Going afterwards among the same people, he found that they had been scattering abroad the good news throughout their native mountains. A Y.M.C.A. is being formed, and no one can tell whereunto the movement will grow, seeing that the people are not afraid to tell of the love and mercy of God which they have themselves experienced. Dr. Baedeker urged his young hearers to place themselves at the feet of the Lord, ready to be sent whithersoever He may wish them to go.

Professor GRACEY enlarged upon the claims of the foreign field. He rejoiced that the proposition that the heathen world has claims upon the followers of Christ is no longer questioned by the Church at large. The survival of the fittest is a doctrine that has no place in the Gospel of Christ. Translated into deeds between man and man, it means that the strong should trample down the weak; that the man who possesses should hold what he gets while the destitute perish in want; that the brave and strong should grow braver and stronger, and the weaklings become eliminated out of human society. But the weaklings are the very ones that Divine compassion takes home to its bosom, and enfolds in its heart of love.

Proceeding to refer to the progress of the Gospel among the dark and degraded nations of the earth, the speaker took no pessimistic view of things. He remarked upon the great advance of the past hundred years. If there are nine millions of Christians to-day in India, there was only one to start the work a hundred years ago. If we work on at that ratio for another hundred years, we shall have absorbed all the Mohammedans, all the Hindus, and the other portions of the population, over and over again, including any possible increase in the population. Three hundred years ago England took an active part in the traffic in slaves; a hundred years ago she washed her hands of the crime; to-day there is such a feeling of sympathy with the poor natives of Africa that at a meeting of Englishmen in the Mansion House resolutions have been passed against the introduction of weapons of war and strong drinks into the country. These facts were mentioned as showing the disposition of the England to which the mission appeal is made to-day. Professor Gracey went on to offer

A PRACTICAL SUGGESTION,

by way of promoting missionary advance. Not every young man may be called to go forth to a foreign land as a preacher or teacher. But, following the leadings of Providence, many might find their way opened to do effective work for Christ abroad. When young men are wanted in foreign banks or commercial houses, why should not an effort be made to get the posts filled by disciples of Christ? Such young men could do Christian work of the kind they now do at home; and, while not on the list of any society, nor on the funds of any institution, they might largely support the efforts of the missionaries by living Christ in the midst of the heathen darkness. There are Christian men whose individual voice can obtain an appointment in London for anyone they may nominate. If such would combine to assist in realising such a scheme as this, missionaries would not be, as they too often are, alone at their posts, but rather surrounded by bands of faithful fellow-labourers, and the cause of Christ would, at the same time, greatly extend.

Mr. J. A. STONEHAM, of Beckenham, urged the responsibility of Christians in the matter of world-wide evangelisation. Mr. BARRELL, a Pastors' College student, who is preparing for work abroad, spoke on the qualifications for the foreign field. His estimate was a very high one; if he ever keeps it before him, he is not likely to err in self-confidence, nor to overlook the fact that our sufficiency is of God. Rev. D. J. EAST, for many years missionary in Jamaica, told of the triumphs of the Gospel among the coloured people of that island. His deeply interesting story went to show that missionaries who have indeed been born of God, and walk in the Spirit, may calculate upon God's blessing upon their labours.

The young men were urged to consecrate themselves to the Lord, who was asked graciously to open up the way to service for those who could not yet see their course clear.

TIDINGS FROM KOLAR.

IN a communication dated Kolar, India, Jan. 3, Miss L. H. Anstey writes:—

During the last six months we have had twenty baptisms. Of those baptized fifteen are orphans, and five are from the heathen. On September 8 we had a very interesting baptismal service. A young woman entered my sitting-room, and sank down on the floor quite exhausted from a long walk of eleven miles. She asked for a glass of water, which I gave her, and then she told me her story, which I need not repeat in detail. She listened eagerly to the words spoken to her, and, after confession of sin, with weeping and groaning, she entered into wonderful peace and joy in believing. She is a young woman of very superior mental powers, and remarkable intelligence.

On December 1 a Brahmin "guree," or priest, was immersed. I have already informed you of his conversion. On the 29th we had six baptisms—three of our orphan lads and three from the heathen.

Death has also been busy in our midst during the past year. A lad of eighteen died suddenly of heart disease. He attracted Dr. Murray Mitchell's special notice by his great powers of mental arithmetic. A very clever, studious lad, he was much disappointed at the doctor's order to leave off study. He was very patient. Many gathered round his coffin, and some of his friends and old companions came from a great distance. Men and women wept aloud as they stood around the open grave. One young man was bowed down to the earth with grief as he cried out. If it had not been for the departed youth, he said, he would never have been there to learn the way of salvation. Whilst the lad was at the Madras Hospital he made acquaintance with this young man, and, finding that he was an orphan, he wrote for permission to bring him with him on his return to Kolar.

COLOURED PEOPLE OF THE STATES

SERIOUS complications are on the horizon of our politics concerning the social, political, and religious status of the freed man. A noted senator from the South has lately introduced a Bill to appropriate 5,000,000 dollars to pay the fare of all negroes willing to return to Africa. Before this Bill is even considered a report comes from the negroes sent by the United States to Liberia that after the three months' provisions were consumed, they were in a state equal, if not in some cases worse than, the savage in the interior. This mistaken senator says his Bill is in the interests of the American negro, who will always be a menial in the United States; but, if he returns to Africa, he will become a great civilising and Christianising force. If the coloured man had no ballot in the United States, there would be no project to transport him; but because he has, trouble is feared if he exercises the right of universal suffrage.

Recently a coloured clergyman of the Methodist Episcopal Church was sent to his new appointment; but, when he reached it, was warned to leave immediately, and, refusing, was attacked by masked white men, and nearly killed. Now it appears he is a British subject, and has entered a complaint at Washington for protection to himself and family, and punishment to his enemies. Grave statesmen shake their heads over the social problem awaiting solution. (Rev.) N. C. ALGER.

Chatham, Mass., U.S.A.

SEAMEN'S REST, PORT SAID.

DEAR SIR,—I have received a letter from Mrs. Locke, whose husband is superintendent of the coffee-house at the Seamen's Rest, Port Said. She says:—

"The opportunities of usefulness are unlimited, and, although the Consul does not recognise this place, and will not allow the seamen to board and lodge here, according to Commander Brenton's idea in opening the place, yet the Lord has sent along some very remarkable cases of deep interest for us to look after and take care of. The man-o'-war lads have made good use of the reading-room. We have had some very cheering times with passengers passing through, and a great number of missionaries have taken the opportunity of having prayer and singing while resting here for a few hours. Our Sunday evening meetings have been times of much blessing. We have had as many as forty-six present. You would rejoice if you could see these men listening to the story of Jesus.

"We have had some very direct answers to prayer, and have been blessed beyond our highest expectations. The leading of the last year fills us with hope and confidence for the future. Any books or papers for distribution will be used to the very best advantage."

There are few mission stations that need more the sympathy of English Christians than Port Said. This Seamen's Rest is but a feeble light in the midst of the darkness of this port, but it is an effort to keep the Gospel light burning that we should not disregard. A temperance coffee-house, in a place where all sorts of alcoholic drinks abound, is a harbour of refuge to the English sailor.—Very truly yours,

M. A. LLOYD.

143, *Clapham-road, S.W.*

Mrs. Ormiston Chant recently left England for a three months' tour in the United States in connection with purity and temperance work.

Some Scottish Missions.—XVI.

IT would not do justice to the United Evangelistic Association to omit from our survey of its ramifications

THE NIGHT RESCUE WORK.

which is diligently, and withal successfully, carried on. Not having seen it myself, however, I cannot do better than let Mr. Mackeith (who knows the work intimately) tell his own tale, in his own interesting way:—

"This part of our work, which lifts the veil from the saddest phase of city life, is the one we have least pleasure in commenting on. Starting originally with the idea of rescuing boys and girls who had left home from such causes as parental severity, petty thefts, evil companionship, or desire for freedom, we have been led on to include in our efforts those, bordering on manhood and womanhood, just leaving the paths of rectitude; and, in combination with free-breakfast workers, even to hold out a helping hand to those who have gone far in the practice of vice.

"Now that our intentions are well known, many come to the Tent Hall purposely to give themselves up; others are brought to us by sympathising friends, or by those who have themselves been rescued; and a still larger number, particularly children, are found by us on the streets after twelve o'clock at night, or huddled together on wooden stairs, under packing boxes in courts, in old unused haylofts, or empty houses. All willing to return to their homes we take there, and embrace the opportunity thus afforded of dealing with the parents. Those under fourteen years, unwilling to go home, we place under the care of the Society for Prevention of Cruelty to Children. The large class who are over fourteen, and therefore can defy School Board and Prevention of Cruelty officers, and even the police, so long as they evade detection in importuning, we try to put in the way of earning an honest livelihood. Not unfrequently are our hearts saddened by the request from mere children that they may be sent away for five years in order to escape the hunger, rags, dirt, and drunken brutality that they know await them if they return to the hovel called their home.

"Perhaps the most depressing featured of our streets at midnight is the number of young girls, between fourteen and eighteen years of age, who perambulate the slums in groups of four or five—sometimes more—often arm in arm, singing and shouting. This is one of the chief sources of that stream of vice which our public authorities and Christian workers are trying in vain to arrest. These girls are the prey of vicious youths of all classes, and in their turn they become, by the law of retaliation, the ruin of others.

SOME CHARACTERISTIC EXAMPLES.

"Jess belonged to a company of five, whom we had noticed night after night in High-street and Gallowgate. One Sunday morning we stopped the group, but only Jess would speak. The others stood back from us; two of them were tipsy. Jess had a pretty face, but a poor, rickety body. She was just turned fourteen; said her mother was dead, that her father wrought in a slaughter-house, was very drunken, and lived in a model lodging-house. She further told us that she used to live with an uncle and aunt (at an address which we afterwards found to be a false one). For three months previous to our interview she had lived on the streets, sleeping at night on wooden stairs or landings, in the company of the other girls. She promised to meet us at the free Sunday breakfast, and to bring the other girls with her. This she did, bringing three of the four. At the police-office we learned that the uncle and aunt of this poor girl had several convictions standing against them, and that they were then living by robbing drunken men. It was therefore worse than useless to think of her returning to them. So the best thing we could do, under the circumstances, was to get her into a temporary Home, where she stayed for two months. But alas, the approach of Christmas, and the memory of former revellings, proved too strong a temptation for her. She ran off from the Home, telling the other girl, who had gone with her to the Home, that she was going to have the New Year fun in spite of anyone. Sad to say, we have not seen her since.

"Lizzie, one of the tipsy ones, belonged to King-street, City. We called at her home, which was miserable and dirty in the extreme. Her mother said that Lizzie had got beyond her control, and she wished we would get her into one of the Homes, as her sister had gone astray in the same manner. Lizzie was admitted into the Maryhill Home.

"Annie, a poor half-starved consumptive-looking girl, her clothes more ragged than the others, and her hair all matted, said she had lived with Jess on stairs for six weeks; and, poor thing, she looked it. She would do anything or go anywhere. We took her to our temporary Refuge till we should be able to visit her home and investigate her case. Her mother's house was one of the worst we have ever been in. There was no grate. The fire burned between two bricks. A bag thrown over a bundle of straw served for a bed. The only article of furniture in the apartment was a wooden stool. The mother was a dish hawker and said we could 'do what we liked with her daughter as she would not allow her to stay with her.

SHE WAS SUCH A THIEF

that nothing was safe in the house.' We thought, as we looked round the room that she must be a girl of marked ability if she managed to steal anything out of that house. She was got into the Training Home for Domestic Servants, where she proved herself a splendid worker, and now occupies a good situation in town.

"On another midnight expedition we met Ann and Sarah in Candleriggs, at 3 a.m. They said they had arrived two days before from Dundee, having walked all the way, and being strangers, knew not where to go.

"They had slept the previous night in the police-office. They were jute weavers, and said they knew the foreman in one of the jute works here, where they expected to get a job. We took them to the police-office again. The inspector was kind enough to give a cell to themselves for the night. One of our Tent Hall workers being in Dundee at the time, we communicated with her, asking her to call upon their friends. She did so, and found they were respectable people. We got lodgings for the girls, but there they seemed to feel under restraint, and went to a model lodging-house. We found them out, and offered to pay their fare back to Dundee. Sarah accepted; but Ann, her companion, refused, and is now, we fear, leading a life of sin in our city. We have little opportunity in Glasgow of dealing *immediately* with those whom we find on the streets at midnight, and who may not yet have taken the fatal step, but are

JUST ON THE BRINK,

as the temporary Refuge referred to above had to be closed for want of funds. If they have gone astray, several places are open for them; but our thorough conviction—the result of long and sad experience—is that the evil ought to be faced at its source, rather than after the resistless tide has cast its helpless victims on the shore."

I hope that the foregoing account will effectually arouse the sympathies of those who have it in their power to help. Taking a general view of the various spheres of labour undertaken by the Association, which have been described in my last six articles, we find that it takes £5 weekly to feed the 1500 hungry children who turn up at the Sabbath dinner; £25 weekly to feed and help in clothing the 450 in the three refuges; 10s. 6d. for every child sent to the country for a fortnight; and for the Night Rescue and Dorcas work a considerable sum is needed. May the Night Refuge soon be opened again for its beneficent work; but this cannot be done unless sympathy takes a practical form. The treasurer of the Association is J. H. N. Graham, Esq., who may be addressed at the Christian Institute, Bothwell-street, Glasgow.

In the description of the "Pilgrim's Progress" lecture, given in my last article (for the details of which, as there stated, I was "indebted to others"), was included a lengthy extract from A CHILD OF FAITH IN AN AGE OF DOUBT—["It is not every man"..."an earthly story with a heavenly meaning."]

I gladly acknowledge its source, of which I was then ignorant; and, having just read the book, am pleased to commend it to my readers, as an inspiring record of a bright and eminently useful young Christian life. It is written by Mr. R. L. Bremner (whose brother, now dead, forms the subject of the memoir), and published by Messrs. Hodder & Stoughton.

G. E. M.

Personalia.

Rev. C. J. Vaughan, Dean of Llandaff and Master of the Temple, has been seriously ill for some time, but is progressing favourably.

Rev. H. Price Hughes, who is suffering from overwork, is resting under doctor's orders. An unknown donor has given £500 towards the funds of the West Central Mission.

Dr. Grattan Guinness and his daughter, Miss Lucy Guinness, have arrived in America by the s.s. *City of Paris*. Dr. Guinness is resuming his missionary work in the States.

Rev. Thomas Champness reports last week contributions for his *Joyful News* Mission amounting to over £320. This is one of the largest sums yet announced in a single week, and furnishes a striking proof of the growing popularity of Mr. Champness's work.

Mrs. Osborn has arrived from the Cape, and letters may be forwarded to her at Mayfield, Lancaster-road, Wimbledon. She hopes shortly to commence a series of meetings with a view to awaken interest in the work of the Cape General Mission in this country.

Dr. Cuyler.—Rev. Newman Hall writes to say that the telegraphic report of Dr. Cuyler's resignation must be an error. A letter received from him a days ago states that he had been invalided one Sunday through influenza, but he was at work again with his usual health and energy.

Miss Aurora Ensor, of Withycombe, near Exmouth, a lady who is in her eighty-ninth year, continues to take a class twice every Sunday. Miss Ensor began teaching in the Sunday-school at the age of fourteen, and "hardly remembers having missed a Sunday that the school was open during the last seventy-five years!"—*The Lantern.*

Rev. Charles M. Woosnam has resigned the living of Kirkby Wiske, in Yorkshire, to accept the post of chaplain to seamen in the Mersey. The duties of this post will be twice as onerous as that of the comfortable living he resigns, and the emolument only half its value. The Mersey Missions to Seamen, of which Mr. Woosnam accepts the charge, has six mission-rooms, with a staff of five readers, and has been working amongst sailors for thirty-three years. A great part of his ministry has been passed amongst sailors and fishermen, with whose special difficulties, sorrows, and infirmities he has a lively sympathy.

STEWARTSTOWN, IRELAND.—Rev. John Elliott is hard at work in co. Tyrone. He is anxious to have a wooden hall that can be moved from place to place. Some friends have already profferred help. It is proposed to construct a building capable of holding 200 or 300 people, at a cost of about £100. Mr. J. Townsend Trench recently visited Stewartstown, and lectured on "The Evidences of Christianity." He expressed an earnest hope that God's people would encourage Mr. Elliott in his mission.

For the Young.

A RACE FOR LIFE IN A BLIZZARD.

By REV. EGERTON YOUNG.*

I HAD started on one of my long winter trips to visit the few little bands of Indians who were struggling for an existence on the eastern coast of Lake Winnipeg, and who were always glad to welcome the missionary. To keep down expenses I went with only a young Indian lad as my companion. As he was good and true, I thought we could succeed, since I had been several years in the country, and had faced many a wintry storm, and slept many nights in the snow.

We had with us two splendid trains of dogs. The largest and most enduring of the eight was "Jack," whose place was second in my train, and who is to be the hero of this adventure. We had left our camp fire in the woods early in the morning, and, turning our faces toward the north, hoped that ere the shadows of night fell, at least sixty miles of the frozen surface of Lake Winnipeg would have been travelled over.

For a time we were able to push on very rapidly, keeping the distant points of headlands well in view for our guidance. The dogs get so accustomed to these long trips, and to their work, that they require no guide to run on ahead, but will, with wonderful intelligence, push on from point to point with great exactness.

On and on we had travelled for hours. The cold was very great, but we could easily jump off from our dog sleds and run until we felt the glow and warmth of such vigorous exercise. After awhile we noticed that the strong wind which had arisen was filling the air with fine dry snow, and making travelling very difficult and unpleasant. Soon it increased to a gale, and we found ourselves in a real north-west blizzard, on stormy Lake Winnipeg, many miles from shore.

Perhaps our wisest plan would have been, at the commencement of the storm, to have turned sharply to the east, and got into the shelter of the forest as quickly as possible; but the bay we were crossing was a very deep one, and the headland before us seemed as near as the other end of the bay, so we thought it best to run the risk, and push on. That we might not get separated from each other, I fastened what we call the tail-rope of my sled to the collar of the head dog of Alec's train.

After Alec and I had travelled on for several hours, no sign of any land appearing, we began to think that the fickle blizzard was playing us one of its tricks, and that we had wandered far into the lake. We stopped our dogs out there in the blinding, bewildering storm. "Alec!" I shouted, "I am afraid we are lost." "Yes, missionary, we are surely lost." We talked about our position, and both had to confess that we did not really know where we were, or which way we ought to go. The result of our deliberation was that we could do no better than trust in the good Providence above us, and in our dogs before us.

As it was now mid-day, and the exercise of the last few hours had made us very hungry, we opened our provision bags, and, taking out some frozen food, made a fairly good attempt to satisfy the keen demands of appetite. After our hasty meal we held a short consultation, and it became more and more evident that our position was a very perilous one, as we were becoming blinded by the driving particles of fine snow that stung our eyeballs, and added much to our bewilderment.

I had a good deal of confidence in my dogs, as I had proved their sagacity. To Jack, the noblest of them all, I looked to lead us out of our difficulty; and he did not disappoint our expectations. As the dogs crowded round us at dinner they were not neglected, and with them we shared the food we had, as there was a great uncertainty whether another meal would ever be required by any one of us.

Jack had come close to me, and while we were eating our dinners I had a talk with him. "Jack, my noble fellow," I said, "do you know that we are lost, and that it is very doubtful whether we shall ever see the Mission-house again? The prospect is that the snow will soon be our winding-sheet, and that loving eyes will look in vain for our return. The chances are against your ever having the opportunity of stretching yourself out on the wolf-rug before the study fire. Rouse yourself, old dog, for in your intelligence we are going to trust to lead us to a place of safety."

The few arrangements necessary for the race were soon made. Alec wrapped himself as comfortably as possible in his rabbitskin robe. I tied a rope from the end of my sled to the collar of his leader dog, so that our trains might not get separated. Then I straightened out the trains, and, wrapping myself as well as I could on my sled, I shouted "March" to the dogs.

I had as leader dog the intelligent white Esquimaux "Koona." As I shouted the word for "Go," he turned his head, and looked at me as though bewildered, and seemed to be waiting for "Chaw" or "Yee," the words for "right" and "left." As I did not know myself, I shouted to Jack, who was second in the train, "Go on, Jack, whichever way you like, and do the best you can, for I do not know anything about it." As Koona still hesitated, Jack, with all the confidence imaginable, dashed off in a certain direction, and Koona, with slackened traces, ran beside him, very willing to give him all the honour of leadership.

For hours the dogs kept bravely to their work. The storm raged and howled around us, but not for one moment did Jack hesitate or seem to be at fault. Koona had nothing to do but run beside him; but the other two splendid dogs in the traces behind Jack seemed to catch his spirit, and nobly aided him by their untiring efforts. The cold was so intense that I had grave fears lest we should freeze to death. We were obliged so to wrap ourselves up that it was impossible to run with any comfort, or to keep up with the dogs whilst going at such a rapid rate. Frequently would I shout back to my comrade, "Alec! don't go to sleep; if you do you may never wake until the judgment morning." Back would come the reponse, "All right, sir, I'll try to keep awake."

Thus on we travelled through the wintry storm. After a while the shadows of night fell, and we were enshrouded in the darkness. It was not a pleasant position to be in, but there was no help for it, nor any use in giving way to despondency or despair. A sweet peace filled my soul, and in a blessed restfulness of spirit my heart was kept stayed upon God. With an occasional shout of warning to Alec to keep awake, and a cheering call to the dogs, who required no special urging, so gallantly were they doing their work, we patiently hung on to our sleds and awaited the result. We were now in the gloom of night, dashing along I know not where, and not even able at times to see the dogs before us.

About three hours after dark the dogs quickened their space into a gallop, and showed by their excitement that they had detected evidence of nearness to the shore and safety, of which as yet I knew nothing. Soon after they dragged us over a large pile of broken ice and snow, the accumulations cut out of the holes in the lake where the Indian families had obtained their supply of water. Turning sharply on the trail towards the shore, our dogs dashed along for a couple of hundred yards more. Then they dragged us up a steep bank into the forest, and after a few minutes of rapid travelling, we found ourselves in the midst of a little collection of wigwams, and among a band of friendly Indians, who gave us a cordial welcome, and rejoiced with us at our escape from the storm, which was the severest of the year.

* * * *

Making all the visits we had arranged for that trip, we returned home. Months after, when the packet arrived from Manitoba, the sad news of the death of the heroic George Macdougall reached us. Out on the wide prairies he had been caught in a blizzard storm. Horse and man seemed to have become bewildered, and there a noble missionary to the Indians on the great plains laid himself down to die. His frozen body was not found till after fourteen days of diligent search. After my wife and I had read the story, and talked and wept about his death, she said to me: "Where were you during that week?" The journal was searched, and we were not a little startled at finding that the race for life which I have described was in all probability on the same day as that on which Rev. George Macdougall perished.

* From BY CANOE AND DOG TRAIN: Life and Work among American Indians. *C. H. Kelly.*

MR. NEWTON JONES has been holding mission services for young people and adults at Wingrave and Aston Abbotts, two villages near Aylesbury. The meetings have been well attended, and a very deep interest shown. Mr. Jones has also held a week's mission at Bignold Hall, Forest Gate.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 16, Matt. xi. 16—30; Mon., Feb. 17, Matt. xii. 1—13; Tues., Feb. 18, Matt. xii. 14—30; Wed., Feb. 19, Matt. xii. 31—50; Thurs., Feb. 20, Matt. xiii. 1—17; Fri., Feb. 21, Matt. xiii. 18—30; Sat., Feb. 22, Matt. xiii. 31—43.

DOWN LODGE HALL, WANDSWORTH.

THE Mission of Down Lodge Hall, Wandsworth, though undenominational, and not receiving the support of any church organisation, has a place in the sympathy and interest of not a few warm-hearted Christians. The endeavours are varied, and the place is a fruitful centre of Gospel life and testimony. During last year the public services were well sustained, and it is believed that much good was accomplished through the instrumentality of the evangelists and others who conducted the meetings.

On Saturday afternoons there is a service specially for children; during the summer months Gospel addresses are delivered in the open air; special missions are organised, and Bible-classes and prayer-meetings are held regularly. During the winter months educational lectures of a popular character are delivered. The poor and destitute are not lost sight of; but Sunday morning breakfasts and occasional free teas are provided for them. This and similar work of a temporal character has been sustained with much difficulty, owing to the large amount of distress witnessed by Christian workers in the district.

The report for last year gives the following account, by one of the workers connected with the Hall, of the premature death of a poor woman whose steady husband—himself a picture of hunger and wretchedness—was painfully afflicted with rheumatism:—"It was our happy privilege to send in supplies of food now and again to supplement the scanty earnings of his brave wife, who was doing her best to earn bread enough for both, until, from exhaustion mainly occasioned by want of nourishment, she sank and left him alone to fight the battle of life. Cases of this sort may be met with every day. How one longs to search out these hidden ones and minister to them, not only the bread which perisheth, but also the 'Bread of Life.' Surely there is no greater honour, or more blessed service." The treasurer of the Mission is Mr. W. M. Seaman, Tower House, West-hill, Putney.

EAST-END CHURCHES.

MR. A. G. BROWN'S "RECORD."

FROM the "Record of Service" just issued by Pastor A. G. Brown we make the following extracts:—

"Ten years have passed since, in reliance upon God, we commenced our outside mission work. Little did we dream, when starting a small fund for the relief of the special distress around us, that, instead of it being a temporary effort, it would continue for years and grow to the present dimensions. The work has spread its roots and shot out its boughs to the amazement of the writer. From being 'a little extra' to our pastoral and ministerial work, it has become a great piece of machinery that demands almost incessant thought and ceaseless service. In no spirit of boastfulness—for the burden crushes boasting out—we ask our readers to bear in mind that we have a larger load to carry than many a 'Society.' Had not the increase been gradual, and the work and the man grown up together, it would be impossible for one to manage all, and to do so without any staff of clerks to assist. The strain is, however, very severe, and has told upon us in many ways.

"In no measure have we allowed the outside work to interfere with the preaching of the Gospel and the careful study of the Word of God. Preacher first and philanthropist second is our motto. The 'second' has, however, become so large that all the strength we possess is taxed to the utmost...The development of the work is, we believe, of God. Each additional branch of service has come to us unsought. To the praise of God be it said, with the demand has come the supply. Though the expenditure for the year exceeds five thousand pounds, there is not a penny owing anywhere."

After a description of "The Christian Buildings," the acquisition and opening of which have already been recorded in our columns, an account is given of the Seaside Home at Herne Bay, where some three hundred poor Londoners enjoyed a stay during 1889. There is a Girls' Home at Sheering, Essex, a pretty secluded spot, where girls are housed and trained, and other good work goes on. A Boys' Home near Bishops Stortford, and a Boys' Orphan Home, are other parts of the working machinery of this live church, and their valued operations are set forth. The Record also contains the very graphic letter that appeared in *The Daily Telegraph* last October, from the pen, we imagine, of Mr. Bennet Burleigh, the special East-end commissioner of that journal. As to the "General Work," Mr. Brown says:—

"This goes on the same as ever. One day is much like another. The only difference is that sometimes the shadows lie darker than another. This is the work that tries the heart—the daily deadly fight with poverty, misery, and sorrow. 'The Homes' provide our recreation—this our travail. We are persuaded that no one can engage in the struggle day by day for months and years together, and 'take to heart' what he sees, without becoming either hardened or wounded in spirit. Ten years of this are responsible for most of our grey hairs. There is a dull dead level about the whole thing which can only be understood after years of practical experience. 'New hands' make a rush at mission work, and talk brightly about success for a few months, specially when it is only an evening or occasional service rendered. Let them try it, however, every day and all day long. Let them hear tales of wretched sorrow from morning to night. Let their ears be pounded like ocean shore with a ceaseless succession of waves of sorrow. Let them look out and see that far as sight can travel the waves are rolling in—no hope of the last one coming; and a sense of utter weariness will oppress them, and only the constraining love of Christ will hold them constant. At least this is our experience.

"There is a terrible and depressing 'sameness.' The story you listen to, you have heard in all its chief particulars a thousand times before. The words—'death,' 'rent,' 'broker,' 'sickness,' 'sewing-machine,' 'children,' fall upon the ear with painful regularity, all the more painful when you know the full meaning of the words. The hard struggle of life is so intense with multitudes that only to hear it tires the heart. Yet how blessed is the mission of ministering to misery? There is a sweet sad joy that no mere onlooker can imagine. To wipe a tear is to find a smile. To lift a burden is to gain a rest. To hush a sigh is to hear a song. To drag from the cold flood is to gain a tingling warmth in one's own blood.

"Former Records have given at length accounts of our house-to-house visitation by our well-trained and consecrated missionaries. This 'backbone' of our work is maintained the same as ever. Nothing can ever take its place or prove a substitute. No 'new departure' or 'forward movement' can afford to dispense with this. Prosaic to a degree, it is a vital essential. The room-to-room visitors are the Pawns upon the board. They give strength to Knights and Bishops too, and bear the brunt of the conflict. No real mission work can be carried on without them amongst the poorest of the people. These must be grasped for Christ in their own rooms. Every practical worker knows only too well that all the great gatherings of past years—not excluding the magnificent meetings of dear Mr. Moody—have consisted almost entirely of the respectable class. The sunken poor do not rise to the religious surface. The pearl-fishers who would rescue them must dive into the depths and grip them one by one. This year we have added a sister to our staff, whose one work is to visit the sick. It is impossible for a brother with a large district to pay the frequent visits that a sick case needs. Now a list of such is kept by each worker, and the names handed over to our 'sick visitor.' These she looks after, helps to make them comfortable, takes them beef tea, &c., which she has made herself, and which they have neither the appliances nor knowledge to make for themselves. At the present time her hands are more than full, through the prevailing epidemic."

Mr. Brown's home address, we may add, is 22, Bow-road, London, E.

REV. W. E. HURNDALL'S WORK.

In a booklet entitled "From Room to Room," Rev. W. Evans Hurndall gives some account of his varied work in East London. The title indicates the fundamental character of the operations. To help the poor you must know them; to know them you must visit them personally and regularly. Mr. Hurndall says:—

"To face sickness, misery, and sin, day by day throughout the year, and to keep bright and hopeful under such an experience, requires a good deal of the best kind of stamina. Our friends have gone on bravely. Many have been the tokens of Divine favour granted to their labours. During the twelve months they have paid 41,291 visits; of these 19,076 were conversational visits of some length, and 22,215 were calls, where there has been opportunity for only a passing word.

"Our staff consists of nine—eight missionaries of our own, and one City missionary. We have besides a little army of more than one hundred voluntary visitors, who make briefer calls at the homes, and circulate large quantities of good literature. The visits of these devoted workers during 1889 have numbered about 150,000. In all we reckon we have some 25,000 people under visitation."

The starting of the new Crèche, at 53, Tredegar-square, Bow, was one of the delights of the year. The number of attendances for the first six months has been 2766. The boon to poor mothers—many of them widows—of being freed for the day in order to earn their living is very great; and the advantage to the children, of having the best food and attention, cannot be over-estimated. The report continues:—

"We have done everything we could to meet the needs of the people. An increasing feature of our work of relief is giving aid in the homes of the poor. We do what we can in saving homes from the broker, taking tools out of pawn, and, of course, do much in giving meat, bread, groceries, &c., to the half-starving. Much help also goes to the sick, of whom we have always a multitude on hand.

"The people's services in the Great Hall of the Bow and Bromley Institute, Bow-road, have entered upon their eighth year, and the interest manifested in them is unabated. They meet a real need. It is a joy after taking two services, and sometimes more, at Harley-street, to go at 8.30 p.m. to the Hall, and find there an expectant congregation consisting very largely of those who do not attend any place of worship. We are starting a Workers' Society in connection with these services, seeking to enlist the activities of the more regular attendants."

Among the many other efforts is an emigration fund. Mr. Hurndall's address is 16, Cottage-grove, Bow, E., and we trust he will during the present year have an accession of earnest helpers in the war he is waging against sin and misery.

MR. MATHIESON'S SUCCESSOR.

DEAR SIR,—Ten years ago (within a very few weeks) my predecessor here, Hon. R. Moreton, informed your readers of my appointment by the Mildmay trustees to the superintendence of the Conference Hall. It now devolves upon me to intimate to the friends and helpers of these Institutions that the trustees have offered the same post to Colonel J. F. Morton, lately in command of the 55th (Borderer) Regiment, and that he has accepted it, in reliance upon God's help, and looking for the prayers and sympathy of the Lord's people.

After so many years of happy service here, in unbroken fellowship with a large number of fellow-workers, I would give thanks thus publicly to God for his sustaining grace, and acknowledge with sincere gratitude my personal obligations to the very large circle of ministers of Christ, foreign missionaries, and private Christians, for their ready response to frequent calls to service in conferences and other meetings. I would further seek for my successor the same cordial help and practical co-operation which have been so freely and cordially rendered hitherto. They will find Colonel Morton worthy of their confidence and support.

Yours sincerely, JAMES E. MATHIESON.

Conference Hall, Mildmay-park, London, N.

P.S.—We hope to have an evening meeting in the Conference Hall on Friday, March 28, to welcome Colonel and Mrs. Morton.

J. E. M.

ORPHAN APPRENTICE HOME, BATH.—Many of the former inmates of this Home (Upland Cottage, Bathwick-hill) are to-day on the road to prosperity. On account of some of the elder lads having passed out of the Home last year, the receipts under the head of earnings showed a decrease. The Home is the centre of a good and noble work, and we regret to hear that it has not so many friends and supporters as it deserves and requires. Mrs. Clarkson, the superintendent, will be glad to answer inquiries.

THE LETTER MISSION, CLAPHAM, in a little report of its work, mourns over the resignation of the esteemed and devoted superintendent, on account of ill-health, after ten years' service. The workers have endeavoured to carry on the work on the same lines, and the Lord still owns and blesses the Mission. During the past year they have not had quite so many inquirers, yet many have been led to decision, and others to fully consecrate themselves to the Lord—spirit, soul, and body devoted to his service. Testimonies could be given from backsliders and half-hearted Christians, who have been restored and helped to a full surrender and a closer Christian walk.

British and Foreign Bible Society.

BY some inadvertence apparently, *The Christian* of January 31 seemed to give its endorsement to oft-repeated charges against the British and Foreign Bible Society of such a character that they would long since have lost it most of its supporters, had they been true. There was nothing to show that the sheet headed *Supplement to the Christian* was only an advertisement. In this way, besides calling attention to its own publications, the Trinitarian Bible Society, so to speak, committed *The Christian* to a co-partnership in a wilful defamation of the British and Foreign Bible Society, of which the Court of Queen's Bench might be asked to take notice.

In a variety of forms, and for a long series of years, these charges have been persistently repeated and scattered broadcast at home and in the Colonies. The verdict of the great body of the Christian Church has been that they are too ill-founded or overstated to deserve attention. They have not had their intended effect in enriching the assailing Society to any considerable extent in followers and funds. They have not transferred to its ranks distinguished scholars and earnest Christians who were in a position to test their truth and gauge their merits.

The accused Society is entitled to point to strong Protestants, like its late President, the Earl of Shaftesbury, who vindicated its circulation of De Sacy where no other version would be believed to be a genuine Bible. It is entitled to ask whether his Lordship was a man, for sinful expediency's sake, to sell his conscience to promote the circulation of Bibles intentionally falsified in the interests of Rome. It is entitled to point to scholars of unswerving integrity, and the highest eminence in textual criticism, like its late Vice-President, Bishop Lightfoot of Durham, and to ask whether such men would have given their advocacy to a Society which was palming off upon poor souls groping after salvation spurious Bibles intended to confirm them in their errors.

It is entitled to challenge a comparison for number and reputation, for learning and integrity, for Protestant convictions and Christian zeal, between its adherents and its assailants of over half a century, and to ask whether the latter have been so pre-eminent as to be entitled to destroy all confidence in the conscientiousness and judgment of the former. Have the Presidents, the Vice-Presidents, the successive annual Committees, and the executive officers of the British and Foreign Bible Society, indeed been so wilfully regardless of what was right in the sight of the God Whom they were professing to serve, that these critics are warranted in denouncing them to the Christian public as in effect unscrupulous traitors—men who have forsaken the fundamental principles of their Society to substitute the fabrications of Popes for the Word of Truth?

It is essential thus to remember the intimate connection between the practices alleged against the British and Foreign Bible Society and the character of its responsible managers all along. For some of the chief points involved in these allegations are such that they cannot be personally sifted by the majority of those to whom they have been submitted in *The Christian*. They see some fragments of texts cited as specimens of the "corruptions" foisted (it is alleged) upon the Bible within the last three hundred years "to make God support" the vital errors of the Romish Church. They are given to understand that these "corruptions" belong only to the "Clementine Vulgate" of 1592, and make it quite a different book from the Vulgate of Jerome in the fourth century after Christ. They are assured that the Committee of the Bible Society, inasmuch as the qualification for serving on it "was chiefly a *money payment*" (!) had within eight years of its formation become so degenerate that they "adopted these corrupted and falsified versions and sent them abroad as the Word of God." How are they to judge fairly as to the truth and value of these assurances?

How many readers of *The Christian* can even decide whether the meaning given in *English* to these cited fragments reproduces the sense of the original Latin or the impressions suggested to Frenchmen, or Portuguese, or Poles (for example) when they read these passages in their *vernacular* Bibles and with their contexts? Pastor Chiniquy has told us how little De Sacy in French influenced him in the way in which it is alleged that God's Word was tampered with to make it do. He has told us that he would on no account have read a "Protestant" Bible, and how De Sacy's version brought him out of Rome. His case has been that of multitudes, and no counter-proof of an opposite kind has ever been produced.

How many of *The Christian's* readers can compare the wording of these passages in the versions circulated by the Bible Society with the Latin of the Clementine Vulgate of 1592, and that again with Jerome's, to test the accuracy of the Trinitarian Society's advertisement? If a few can sift its statements no further than by referring to

Gen. iii. 15, in Wyclif's translation from the Vulgate in 1380, two hundred years before the "falsified" Clementine Vulgate, they will find that "*she*" was already there; and if any have access to Sabatier's collation, they will find that the reading *ipsa* is older than Jerome himself! It was not inserted to support a Mariolatry which had not then arisen. The Hebrew word is of common gender, and in verse 12, close by, certainly means *she!* The Romish note to the Douay version says that, whether we read *ipsa* or *ipsum*, the meaning is the same in the end, viz., the Lord Jesus Christ. An examination of all the specimens adduced in the advertisement will bring any scholar to the conclusion that they were not purposely altered in the "Clementine Vulgate" from the older Latin versions. And a study of Canon Westcott's article on the Vulgate in Smith's *Dictionary of the Bible* will dispose of the object attributed to Clement's version. So much for the reliability of the ingeniously constructed story of the source and aim of the British and Foreign Bible Society's Vulgate versions given in the Supplement to *The Christian*.

But to revert. How many of the readers of that paper have been trained to compare ancient manuscripts, or to judge how far a few samples of a copyist's or a translator's mistakes justify the branding of a whole version as a dishonest reproduction of the Word of God? How many of them have had practical experience of the impossibility of always turning the words and idioms of one language into precise equivalents in another of a different kind? When they read the disparaging contrast made to discredit *all* "Roman Catholic versions," on the ground that they are "translations of another translation," do they know, on the one hand, that the same slur, if it be one, could be thrown on Robert Moffat's Sechuana Bible, for example, and, on the other, that the German Bible for Roman Catholics, circulated by the Bible Society, is not a translation of a translation, but was made by Roman Catholics from the Hebrew and the Greek? Such questions might easily be multiplied. They illustrate the difficulties which most ladies and general readers must have in fairly judging of matters on which a trained scholar and translator alone can decide. They show the impropriety (to use no stronger term) of trying to snatch a popular verdict against a great Society by an exaggerated caricature of its books in a newspaper advertisement.

In their perplexity, it may reassure those who have to trust the testimony of others to be reminded, as has been done, of the standing and character of the men down to the present day who are charged in this advertisement with having adopted "corrupted and falsified versions, and sent them abroad as the Word of God." The advertisement itself allows that even our English Bible, after all the labours of the most devout and erudite scholars, "like all things that *man* touches, is marked by imperfections." If any reader will compare the successive translations of the Psalms as they are found in the Prayer Book, in the Authorized Version, and in the Revised one, he need not go to Roman Catholic versions to find *additions*, *omissions*, and *alterations* in what different translators have taken to be the original words and their meaning in the Inspired Volume. He will find verses from the Old Testament cited in the New by our Lord and His Apostles as God's Word, although they differ by additions, omission, and alterations from our Hebrew text, and usually follow a version which included the Apocrypha.

No version of Scripture is free from variations, and from what later scholars may be able to say are errors. The British and Foreign Bible Society has never professed that any of its versions were faultless, but it can affirm with confidence that such mistakes as may be found in the small group of translations made by Roman Catholics, which it issues for a few special fields, are not wilful errors introduced since 1546 purposely to mislead their readers. It never inserts the *notes*, which give, in some cases, a Romish interpretation to a passage which does not of itself necessarily convey such a sense. And in the few places where it appears desirable to supply the reader with a literal rendering of the Hebrew or Greek, this has been done in the margin now for a good many years in all the Society's versions from the Vulgate.

If the advertising columns of a newspaper are ill-suited for the discussion of details of Biblical scholarship of some intricacy, still more are they so for entering upon an inquiry into the exact meaning of some solemn texts, chiefly from the Old Testament, and into their bearing on a Christian translator's duty in a complex case. Texts may easily be adduced which seem to decide a problem in a particular way. They need comparison with other texts, and weighing in the balances of an enlightened conscience, schooled in humility and prayer. The God of the Bible is also the God of Providence, and with all the wonderful care He has taken in the preservation of His Word, it has already been conceded by our critics that He has not lifted it above the touch of human imperfections. No infallible standard original of the Bible has come from heaven. No infallible translation of it has been sent us in any language. Be it said, with all devout reverence, that it is clear as a matter of fact that God has not deemed it essential to make the spiritual power of His Book turn upon its consisting of a contents so absolutely correct as to be unquestionable down to single words; nor yet upon a rendering into all languages, such as to be absolutely identical in the sense given to every expression throughout. He has foreseen and provided for some uncertainties as to the exact words or the exact meaning here and there. The English Authorized Version of Num. xxiv. 3 may make Balaam call himself "the man whose eyes are open," and the English Revised Version may put it "the man whose eye was closed"; the latter may say "the Evil One" where the former had "evil" in the Lord's Prayer; the former may have in Rev. xxii. 14, "Blessed are they that do His commandments, that they may have right to the tree of life," and the Revised Version may give the same verse thus, "Blessed are they that wash their robes, that they may have the right to come to the tree of life," and again the Vulgate in Latin, and De Sacy in French, may be still more full and explicit by adding to wash "*in the Blood of the Lamb*"; and not one of these variations may diminish a hair's breadth the trustworthiness of the versions as a whole, or bring them under the ban of the verses about adding to and taking from God's own words.

A version of the Bible is not like a problem in mathematics where the error of a figure destroys the value of a whole

calculation. The Holy Spirit does not refuse to guide an anxious soul to the living Saviour now through a particular version, because it may happen in Heb. xi. 21 to understand the passage as the Septuagint translators 1,800 years before Pope Clement VIII. understood Genesis xlvii. 31, telling us that three or four thousand years ago Jacob "worshipped the top of his rod." Our Lord's own analogy between "the wind" and "the Spirit" (John iii. 8) still holds good, and the Annual Reports of the British and Foreign Bible Society have for some seventy or eighty years been recording God's own proofs that its Vulgate versions are not the daring tampering with His truth or the trampling upon His commands which some controversialists aver that they must be. They do not lead men into Mariolatry. Each year, through the Spirit's use of them, they guide heavy-laden souls to the Lord Jesus. "By their fruits ye shall know them."

These considerations go to the root of the whole matter. It is not some mere petty quarrel between two Bible Societies, or a nice balancing of principle and expediency. It is a question touching the Divine plans for the salvation of man, and the human instrumentalities through which the omniscient God is pleased to work for that end. He has not ceased to save men through the Authorised Version because a more accurate one in English is now available.

As for the semi-fictitious history given of the downward course of the British and Foreign Bible Society to 1831, there is nothing new or disquieting to those who have long been familiar with the misapplied quotations and perverted facts which have been refuted and yet reiterated till they are scarcely worth notice. Versions from the Vulgate have been continuously circulated since 1812. The Society was then still guided by its original President, Treasurer, and Secretaries, as well as by a large proportion of its original Committee. The *Monthly Extracts* of May 31, 1831, the official record of the Annual Meeting at which Captain Gordon endeavoured to add certain test restrictions to the original catholic constitution of the British and Foreign Bible Society, contains, on p. 490, the following note:—"From the nature of the discussion, it was evidently impressed on the speaker's mind that Socinians had taken part in the management of the Parent Society. It may, therefore, be necessary to state that *no person holding such sentiments* has ever been on the Elected Committee, or been known to attend their meetings as a privileged Member." With the vanishing of "Socinians on the Committee," whether as elected members, or among those admitted to the privilege of attending its meetings through other qualifications than election, the figment that prayer was excluded out of deference to their presence falls to the ground. Official documents of the Trinitarian Bible Society of the period allow that it was only a possibility that Socinians *might* some day appear in the Committee room.

It was only *vocal* prayer, too, as similar contemporary documents abundantly show, which was excluded, and that, it is well known, was out of deference to the solemn views on that subject which were then held by members of the Society of Friends. There was silent and individual prayer, though there was not collective *oral* prayer. The letter of Lord Teignmouth, the President, read at the Annual Meeting in 1831, appeals beautifully to the spirit of prayer in the members of the Society, and bears witness to his Lordship's invariable pleading on its behalf in his own "daily devotions."

Speaker after speaker at the meeting in 1831 was careful to define the sense in which it was maintained that the Society was "*not* a Religious one." "It *is* a Religious Society," they said again and again, in one sense. But it is not a Church; it has no ministers, creeds, or liturgies. The way in which half a sentence is quoted and the other half, making its right meaning clear, is omitted here is only one example out of many of the Trinitarian Bible Society's methods of misrepresentation.

As for the quotations from Browne's "History" and other documents, it would be mere waste of time and space to show here in detail how different is their sense in their original context from the complexion they are made to wear in the setting given them in the Trinitarian Bible Society's pamphlets. Any one who takes the trouble to study the full early history of the Bible Society in Owen, will probably have little difficulty in satisfying himself that the field from which the founders of the Society had at first supposed they would be excluded was the circulation of Scriptures of any kind among *Roman Catholics* abroad. The possibility of it came upon them as a surprise. Feeling their way in an untried work, they naturally at first tried to accomplish it with the only versions they had originally thought of producing. He will discover that the chief point twice discussed, and decided finally in the negative, was whether an Auxiliary (that at Nuremberg) could be permitted on its own authority to alter the terms of a formal vote of the Parent Society's Committee. And so on.

Lastly, if the student of past history pursues his inquiries into the implied continuity of the Trinitarian Bible Society, he will discover that at its origin it had nothing to say against Vulgate versions, for Captain Gordon, whose zeal for religious tests gave the occasion for its formation, "always reckoned it one of his greatest Reformation achievements that by availing himself of powerful influence he succeeded in inducing the Roman Catholic Archbishop Murray to license the circulation of the Douay Bible for the use of the Roman Catholics in Ireland" (*Record* newspaper, April 27, 1881). In 1831 it as little contemplated its present work as the British and Foreign Bible Society had originally done its special work for Roman Catholics abroad. To sift the Trinitarian history of its negotiations with the British and Foreign Bible Society in 1881, or to test the accuracy of its most recent accounts of its Breton version "from the originals," will yield further discoveries to the inquirer in search of facts.

But enough. The British and Foreign Bible Society will, by God's grace and blessing, still hold on its way in faith and patience, in prayer and diligence, striving according to its means to extend the kingdom of the Lord Jesus Christ and to hasten His day. Will the readers of *The Christian* enlarge those means?

I need only add that there has been no opportunity for submitting this paper to my Committee, and that they are not responsible for its contents in detail.

JOHN SHARP.

February 7, 1890.

Isabella Macpherson:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XII.—"ONE BY ONE."

It is easier to preach to a thousand than to one. The enthusiasm that is no wise dependent on numbers or publicity is noble and Christ-like. Happy is the worker who would a thousand times rather win a soul than win the plaudits of ten thousand! Dealing with individuals is the most difficult work: it needs a rare combination of wisdom, love, and patience. Face to face with a human soul in all its pride and subtilty, you quickly discover your own ignorance and weakness. You are hunting a spirit; grasping the shadow of a shade. If you would know what sin really is in its falseness, its evasiveness, its desperateness, its infinite resources, angelic appearances, and fiendish craftiness—try your hand on some unawakened sinner, or even earnest inquirer. If you can thread the interminable labyrinth of the heart's refuges of lies, and come out again without a fall, or a blunder, or a surprising sense of your own spiritual imbecility, then are you the wisest of mankind.

Isabella Macpherson gave herself to this kind of service; and in the course of her Christian life spoke to over twenty thousand persons, one by one. At her house where she trysted to meet them; in their own homes; at the prayer-meeting and ordinary services of the church; in the inquiry-room; on the outskirts of the open-air gathering; and in the casual intercourse of the street—she found her opportunity, or made it. She dealt with all sorts of persons, from the scholarly divine entangled with modern error; from the most refined of her own sex, down through all the grades—professional men, business men, working-people, servant girls, factory hands, and school children—to the street arabs, the poorest hag of the slums, and the vilest profligate. Nor did she find any material difference, as she often told, between the slum sinner and the genteel sinner; between the mill girl and the learned preacher. Sin can trip gaily in silks and satins, as well as slouch in rags. Self-righteousness can strut in the godless criminal and the profane mocker as proudly as in the church member and the devout formalist. The most illiterate person can bolt the heart's door against Christ with an argument as effectively as the man with a whole library in his head. Sin, the soul's evil genius, puts out the eyes: the devil does the rest.

In dealing with inquirers, Isabella was searching and thorough. "There are strange conversions and queer Christians nowadays," she was wont to say; "they take sin so easy, and conversion seems to come as a matter of course: I can't understand them." The work of guiding the seeker after God—so difficult, so delicate, so vital—is too often done hastily and superficially, and the result is unsatisfactory in the extreme. During her long trouble of soul, our worker had been driven to the Word of God, and shut in to the simple, infallible testimony of the Scriptures. She was no longer dependent on frames and feelings. She had come to know the full meaning of the fundamental question, "What saith the Lord?" To this test she brought everything; to this testimony she always led her inquirers. She had learned in her own experience not a little of the subtle workings of the human heart, deceitful even in the earnest seeker for God and holiness; and she found that the most effective means for bringing the inquirer's difficulties to view and removing them was the Word of God skilfully handled and directly applied. In this important service she was often successful, even in the case of highly educated persons, who are apt to be more sophisticated and warped in their religious thoughts and feelings than the ignorant or illiterate.

(From a Photograph by Messrs. James Valentine & Sons, Dundee.)

One evening in a meeting for inquirers she had a long and searching conversation with a gifted young lady, which resulted in her conversion. Seeing the rock ahead of one possessing the talent of music above her fellows, she advised the lady to abandon fashionable life, to come clean out from the world and consecrate her gift of song to Christ. This she solemnly promised to do.

"Begin then at once; take your stand for Christ; go home and tell your sisters what the Lord has done for you."

"Oh, they will not listen to me, they will only laugh and mock; I cannot do that."

"But whatever they may say or do, you must be faithful to God. Besides, you don't know how they will take it: go you and try."

She went home, spoke to her sisters; and to her astonishment, instead of mocking, they listened with eagerness, became seekers of salvation themselves, and soon after found the Saviour. All those sisters consecrated their talents to God, and ever since have occupied eminent places and rendered invaluable service to the cause of Christ.

Miss B., another young lady of superior education, says:—

"Two years ago I was present at an evangelistic meeting in Hilltown Church. The evangelist took for his text the word *Opportunity*. As I sat and listened, a strange feeling came over me; and a voice seemed to whisper, 'You have lost many an opportunity of speaking for Jesus, and therefore cannot be a true disciple of His.' I remained to the second meeting, and told Miss. M. my state of mind, and very soon Mrs. Simpson came over, and in a kindly yet surprised manner asked if I were not a Christian. I admitted that I had professed to be a follower of Jesus for three years, but that I now realised that I had not been living as I ought to have done, and had not the assurance of forgiveness. Mrs. Simpson spoke long and earnestly to me that evening, but the only words I remember her saying are, 'Perhaps you are trusting to your frame of mind or to your feelings, and not to Christ Himself?' This was exactly what I was doing; but it was not till next day that I had perfect rest in believing, and at Mrs. Simpson's request I lost no time in informing her of the change. Since that time, whenever I am low-spirited or inclined to give way to my feelings, I remember her words, and am sure to find comfort and peace in my risen Redeemer through his own Word.

"I will remember Mrs. Simpson as long as I live. I loved to be near her. I used to get a blessing when by her side even when she did not speak, it was her kindly manner; and when she did speak it was not so much what she said as the manner in which she said it. Oh, it was good to be beside her!"

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

This last remark of Miss B. shows how much under God depends on *the spirit* of the worker: instrumentally it is almost everything.

"Maggie, don't take your Christianity from Christians: take it from Christ," she said to a young woman. Maggie was startled by the advice: it was like a new revelation to her, it proved to be a message from God. She had been for some time painfully conscious of living at a "poor dying rate"; but what was the cause or what the remedy she could not find. Now it was flashed upon her; all was plain; she had been content to be and to live like others around. With the new light came new life. In her subsequent course the holy elevation, the spiritual intensity of her character, and her unmurmuring patience, amidst no ordinary sufferings and trials, have shown the source from which since that time she has been taking her Christianity.

(*To be continued.*)

Mr. Lethaby in Moab.

THESE devoted and solitary workers, Mr. and Mrs. Lethaby, are doing excellent work in the land of Moab. It is, Mr. Lethaby says, "one of the most beautiful and fertile bits of the earth's surface. But, alas! as of old, there is a 'burden on Moab,' and it can be stated in three letters: S-I-N. That burden upon the land is terribly real; the Turk will not allow the sugar to be grown; the Arab has not the sense to plant and gather the cotton crop; where ten hundred thousand sheep might live, not one hundredth of the number are to be found; where a million quarters of wheat might be given to help to feed your four millions of mouths in London, there are thousands of acres lying idle, and all because sin has specially desolated this goodly and pleasant land. Two great sins of ancient Moab were *pride* and *cruelty*. And it is so to-day. A full-grown Arab of these parts, whether he is a sheikh or a beggar, is full of pride from head to foot, and continually shows it. Many of the men are too proud to work, but they are not too proud to steal or to kill; and the cruelty of the fathers is visited on the children 'unto the third and fourth generation.'"

Writing from Kerak on September 20, Mr. Lethaby relates some of his difficulties. "Our native teacher left us a short time ago without bidding good-bye, so now all the work is in our own hands; and we needed further help, even when we had some one. It is astonishing what we have been able to teach the children since their 'teacher' departed. But there have been terribly trying times to us. The Roman Catholics are working hard to build their church, have subsidised the chief's family and the parents of the children; and one day Mrs. Lethaby and I had a tough job. The two brothers who had been taught the most were to follow those who had been stolen from us; the elder one was so unwilling that he would not go home. I could stand it no longer; so my wife and I went to the Latin priest, denounced the conduct before him and all there. Blandly he denied all he had done. I then went to the father of the boys, told how the priest had contradicted the whole, and how that was what he might expect throughout from that source. After dinner the older boy came back and both have been regular ever since, but of course it is like keeping school in an earthquake."

In a letter of a later date, Mr. Lethaby tells of other troubles. "Last Sunday week we had a fearful scene; two Christian tribes hurling big stones, and drawing weapons against one another: as a result, hours of work for Mrs. Lethaby with more than one man, but happily no death. The Moslems came in and separated these Christians (?) who began their struggle at the close of the afternoon prayers. These are some of the little things we have to go through, and trust through! But you can form some idea of the compensatory joy when we have read *through* for the first time the Gospel of Mark in Arabic to these little ones. While they knew that Jesus was crucified, the narrative was, until this week, unknown; and as after reading the day's verses, I have detailed and impressed the circumstances, it has been a treat to watch the faces and attention of these little Bedouins; Mark xvi. 16, they have added to day to their stock of memorised texts. They now know the whole of the 90th Psalm, and say it beautifully, and are learning Psalm viii. To teach the Bible *here* is different from teaching it in London; how they revel when a fact or a word really comes home to them! And I can honestly write, how I revel in the work, except when a Mujelli's face glowers over the gate, or people come to appeal for sick ones whom we cannot leave to visit.

"The last few days, while Mrs. Lethaby has been ill, there has been an addition to her work: the Moslem girls have been seized with a desire to come again, and my wife has had ten or eleven of them in the afternoon. I fear Arab girls will not for a long time attend regularly enough to undergo an examination: but they read, do sums, and write a letter, and know more by coming: and we hope it will prepare the way for a better future. We are making fresh effort to get some help here who may be of some service to Mrs. Lethaby in our own house and others."

A friend in Ireland, in sending a donation for the work truly, says: "They are indeed a brave pair, and deserve to helped." Another friend in London writes respecting a helper for Mrs. Lethaby:—"Considerings all things, hers is the harder lot, and she really ought to have English female assistance. It seems to me to be the special need of the Mission, and I will cheerfully give £5 as a nucleus of a fund for such a purpose." Some responses have been made to this suggestion, and it is hoped to send a young experienced helper as soon as possible. Rev. George Piercy, 276, Burdett-road, London, E., is the secretary of the London council of Mr. Lethaby's Mission.

EVANGELISATION SOCIETY OF VICTORIA.—The sixth annual report, like its predecessors, is a story of Gospel testimony in districts remote from the abundant means of grace which are the privilege of the larger centres of population. During last year sixty-six missions were conducted, 134 places being visited altogether. The evangelists not only cheered by their efforts many Christian people living in comparative isolation, but, by the blessing of God, were enabled to arrest many sinners on a downward course, and point them to the Saviour. Mr. C. Carter is secretary of the Society, whose offices are 131, Russell-street, Melbourne.

IN THE LLANERCH PIT.

BY WILLIAM LUFF.

An incident of the Llanerch Pit explosion, Pontypool, in which three hundred miners were entombed, and nearly two hundred were killed. February 6, 1890.

Two miners, deep down in the darkness,
With only a glimmer of light,
Were plying their perilous labour,
Their day a perpetual night.

A blast! and a burst! and a breaking!
"Fly, miners! and fly for your lives!"
And they fled through the dark, gloomy windings
With visions of heartbroken wives.

For scores they were leaving behind them,
The battered, the bleeding, the dead.
On, on, through the poisonous vapours;
On, on, for life's safety they fled!

"I cannot go farther," said Bennet,
"The fire-damp lies on my chest;
I feel I am fainting and choking"—
Then sank to what seemed his last rest.

"I'll shake him," said Thomas, and did it,
"Come, pull to the front, my brave lad."
So, again, with a struggle he conquered;
'Twas the last little strength that he had.

Sirs, but for that shake and that counsel,
His slumber had ended in death;
His comrade had roused him and saved him,
And given the body new breath.

Together they pressed for the shaftway,
The weak one now seemed the more strong;
And, thinking that Thomas was with him,
With hurrying steps pushed along.

* * *

Two miners, deep down in the darkness;
Two miners set out for the light:
Two miners together had struggled
To fly from those regions of night.

But only one came to the surface,
The weaker at first of the two:
The strong one had fainted and fallen,
To brotherly kindness proved true.

Brave Thomas! he might have come safely
Alone to the air and the day;
But he lingered to rouse his weak brother,
And died through that moment's delay.

* * *

The Lord of the day and the sunlight,
Once laboured below in our night,
Where the hot blast of judgment was sweeping,
Where we were too weak for swift flight.

He might have forsaken and left us,
But lingered to rouse to new power;
Then fell in the death and the darkness,
O'ercome in the last fatal hour.

Thus we have been saved by his dying,
To live while the many have died;
Escaped from the pit and the danger,
Through Jesus, who fell at our side.

Oh sing of his glorious praises
With every out-going breath!
Our Brother, who would not forsake us,
Our Brother, proved faithful to death.

OPEN-AIR MISSION. — The thirty-third annual meeting of the South London Auxiliary at New Surrey Chapel on Tuesday, February 4, was a happy gathering of open-air preachers and their friends. After tea, Mr. Edward Crisp took the chair, and an encouraging report was presented by Mr. Frank Cockrem, one of the hon. secs. Specially organised bands of preachers had on sixty week evenings last summer journeyed to distant suburbs as well as inner districts, for aggressive open-air effort, and their work had been greatly blessed. Addresses of a very high order followed by Rev. James Roberts (Free Methodist), Rev. W. Fuller Gooch (Baptist), Rev. G. D. Wyatt (Church of England), and Rev. William Mottram (Congregationalist).

MR. GEORGE HATTON'S JUBILEE.

THE friends of the St. Giles Christian Mission recently gathered in great force to do honour to their pastor, Mr. George Hatton, whose fiftieth birthday they had met to celebrate. Mr. Hatton, though ill, managed to come, to the great delight of the friends who filled the large chapel in Little Wild-street. Overflowing hearts found relief in prayer and praise, and all were deeply moved. The meeting was most solemn and heartstirring.

The friends had determined to present a birthday gift of quite a unique character. A stocking was produced, in which were fifty each of the various coins of the realm, from a farthing to half a sovereign. When Mr. Wheatley (the secretary), in the name of the friends, made the presentation, amounting to over £60, it seemed more than the recipient could stand. His words of earnest thanks were spoken with deep emotion. He accepted the gift, he said, with grateful feelings, and as an earnest from his Father in heaven, that the many urgent needs of this great work would be supplied. God had permitted him to labour with some success, though with much weakness. It gave him special joy to know that during these years of labour over 1200 had become members of the Christian Church. Mr. Hatton made a touching reference to his Christian mother who devoted him to God's work ere she was called home. His heart overflowed as he thought of those early associates in the work who had come to cheer him at that meeting, while to Mr. Wheatley and the devoted band of workers he paid a well-merited tribute.

PUBLIC MEN AND MORALS.

THE venerable and eloquent Rev. Dr. Douglas, Montreal, has been denouncing the immorality of that and some other cities of the Dominion in unmeasured terms. Here are a few of his sentences:—

"Look at the men that our noble City Council have in time past appointed to official positions—patrons of the bar, companions of the fast, the dubious, the flashy, who sneer at all temperance and moral reform; poker-players set to catch gamblers; men in whose office was the underground telegraph to signal the bagnio when raids were to be made, so that when the officers of the law came the vultures of the night had fled. This state of public sentiment, which is within the recent memory of most who hear my voice to-night, justifies the demand that every good citizen should form a solemn league and covenant, and decree that no man of tainted character, of immoral record, shall ever hold the civic chair, shall ever hold a civic office.

"Citizens of this audience, will you stand up for the honour of your city, your home, your God? I impeach some of the constituencies of the Dominion of an abnegation of moral discrimination in the representatives they have sent to Parliament. I will not name for the sake of the living. I will not name for the sake of the dead. But I tell the constituencies of this country, east or west, which I could name, that the hour is coming and now is, when to send men of tainted, of damaged, and putrescent character to the Parliaments of the land is to consign the very name of their constituency to reprobation and universal contempt."

A tremendous sensation (says a correspondent of *The New York Observer*) was caused in Montreal by this speech.

DR. ROBERT ANDERSON, Assistant-Commissioner of Metropolitan Police, will give two lectures at the Y.M.C.A., 186, Aldersgate-street, on Thursdays, February 20 and 27, 8 p.m., on "Evolution *versus* Creation." The lectures are open to all young men, and at the close an opportunity will be afforded for questions.

Soldiers at Woolwich.

WOOLWICH has gained the reputation of being a place where Christians of all denominations seem to forget "isms" in a hearty desire to forward the Redeemer's kingdom. So great was the blessing at Major Whittle's recent meetings that another visit from him has been arranged for. One of the institutions which never seems to cease in evangelistic effort is the Soldiers' Home, Hill-street. On Tuesday week was held the fourteenth anniversary of its opening, and Mrs. Dent and her friends resolved that it should be celebrated in a right worthy manner. The attraction of a good tea was provided, and invitations were issued, with a result that nearly three hundred young soldiers attended to do justice to the good things provided.

One could not help being surprised at their youthful appearance; their ages seemed to range from eighteen to twenty-two years. Truly here is a field worthy of the highest efforts which the Christian Church can make. To think that such young men, by the hundred, separated from home and parental influence, dwell in a barrack-room is surely reason enough to make us seek their spiritual good. That there is such a well-equipped Soldiers' Home entirely at their service is a matter for thankfulness. As for friends, they appear to have troops of them. Ladies waited on them at tea, and officers came from far and near to testify to their heartfelt interest in the fine young soldiers.

Were there any ready to avow themselves out-and-out soldiers of the Lord Jesus? Yes, plenty. The visitor had only to look in their faces as they sang the hymns to know that. One said, in answer to an inquiry, "There are eight of us, in a company of about eighty. Some of us have formed a 'Daniel's Band,' and we have a busy time of it."

Tea over, chairs were drawn closer and hymn 551 of *Sacred Songs and Solos* was announced. There were some there whose hearts were stirred by the happy associations connected with it. The words were composed by Major Whittle, the music by Mr. James McGranahan, and it was in that very room that it was sung for the first time in public, five years ago. It was suggested by the American flag which Major Whittle then presented to the Home. Some have good reason to remember the occasion, for that evening they enlisted "'Neath the banner of the cross."

COLONEL TRAVERS dwelt with much thankfulness on the grand use that had been made of the Home these fourteen years. It had fulfilled, he thought, in a large degree what Lord Shaftesbury desired it to be when he laid the foundation stone. As the oldest soldier in the room, he could testify to the great happiness it gave to be a soldier of Jesus Christ. He well remembered being with a young friend, the night before the assault, who was going with the storming party to the Redan. He would never forget his words. "Whatever may happen, I am ready." Well was it for him that he could say that, for he was among the slain. Such a blessed hope is an inspiration in life, and death is a servant who leads the friends of Jesus into his presence. He had heard the previous Saturday of the death of a dear old friend. On the preceding Wednesday he had taken his Bible-class as usual, and his parting words to them were: "If I do not see you again, I shall have departed to heaven through the blood of the Lamb."

With a military record such as COLONEL MACGREGOR has, the pleasure of seeing him on the platform may be imagined. He very soon found his subject—active service for the Lord Jesus. Giving the heart to the Lord, said he, was quite as definite a step as "taking the shilling." It was a downright transaction between the sinner and God. Until a man had sworn to serve the Queen and had worn her uniform, he had no right to walk under the royal colours. It was the same in the Christian army. He had never heard of a soldier apologising for wearing the Queen's uniform, and if ever a man apologises to his friends for being a Christian, he was sorry for him—he would be a poor soldier. He would expect to see him fly the signal of distress, turning his banner upside down. Then in earnest words the Colonel invited all present to make the very best use of their lives by being true Christian soldiers.

It was a field-night for straightforward appeal and testimony, and the Hon. and Rev. TALBOT RICE, the next speaker, was the right man in the right place. He gave the young Christians present hearty encouragement to be out and out in their service, recalling his own experience when he was an undergraduate at Oxford and the only man of his College who carried a Bible to chapel.

It would be hard to find a finer field for Christian enterprise than among these English youths at Woolwich. We feel sure that friends everywhere will encourage Mrs. Dent and the many friends who rally round her in the reaping of the harvest that lies around them.

MISS SHARMAN'S COUNTRY HOME.

IN a little report of this Home, recently issued, Miss Sharman says:—

The Home for Orphans, known as Hastings House, and intended for children of professional men and others of the educated classes, has now completed its tenth year. The past year, like all others, has been one of mercies, both many and great; but, partly on account of very narrow means, and partly because serious illness among the children has from time to time hindered our plans, it has seemed right to lessen rather than increase the number of orphans and the amount of work. It has seemed to me that some of our friends who admired the large new house, and loved to see the orphans assembled in it, looked upon the institution as a kind of green bay-tree, which, being planted on the lovely common of Rusthall, needed only the shining of the sun and the rain from heaven. That many others took a more practical view may be seen by the list of contributions, and by the balance-sheet, which shows a year closed clear of any debt, and a balance carried forward of six shillings and eleven pence with which to start a new period of hope and effort.

There has been an average of twenty children in the Home through the year, and good, steady work has been carried on. Nine of the elder girls have left during the year, two of whom have gone to Canada, and six new children have been admitted. The object of the Home is to give a good education to those orphan children who would have received it if their parents had not died without being able to make provision for their families.

Will those friends who wish their gifts appropriated to Hastings House state it distinctly when writing, as there are now two of my orphan families within a short distance of each other?

CHARLOTTE SHARMAN.

20, *West-square, London, S.E.*

MR. GLADSTONE ON THE GOSPEL.—It is stated that in the recent interview at Hawarden between Mr. Gladstone and Dr. Talmage, the two gentlemen had a long talk on religious and political questions. Mr. Gladstone said: "Talk about questions of the day; there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

Dr. Pentecost in Greenock.

[FROM A SPECIAL CORRESPONDENT.]

THE first evangelistic movement of importance here in later years was that of Mr. Moody and Mr. Sankey about sixteen years ago. That mission was to Greenock, as to Scotland in general, a great blessing. Eight years afterward he visited the place again for a short time. Dr. Pentecost, being then in Scotland on his annual vacation from his church work in America, came with him and spent a couple of weeks in this neighbourhood. Since then we have had a very successful mission under the direction of Mr. George Clarke; and evangelistic work under local auspices has been going forward with more or less blessing in all these years. Now sixteen years after Mr. Moody's first visit we are having a mission under the leadership of Dr. Pentecost. He was invited by a requisition signed by our leading ministers and laymen. For months we have been looking forward to this visit and work with eager, longing and believing desire.

Dr. Pentecost began his work here on Sabbath, January 26. Since then the meetings have regularly gone on every afternoon and evening; the afternoon meetings in the Baptist Church, and the evening meetings in the Free Middle Church, which is the largest in the town. The congregations are encouraging both in number and attention. At the close of the first week night meeting there was a large after meeting of about two hundred ministers, elders and Christian workers, all men. Dr. Pentecost explained to them his methods of work and asked their cordial co-operation. The ministers present were most sympathetic, and pledged to him their hearty co-operation. The next night the meeting went forward with quiet but effective promise. There were a few inquirers and seven or eight out-and-out professions of decision. Each night since, down to the close of this the second week, the meetings have grown in numbers and power and in fruitfulness.

Some have thought that Dr. Pentecost does not give his workers enough to do. To this he replies that Christian workers should act as beaters; that is, that their main work is to get the unconverted people into the meeting, and leave them to be dealt with by the Word and Spirit of God under the preaching of the Gospel. "It is not always best" he says "to speak to a soul thoroughly awakened and converted by the preaching of the Word, and these private decisions or confessions are not nearly so helpful to the new convert as the out-and-out one is." We are beginning to believe it. When we see stolid Scotchmen and shy Scotch maidens rise in the presence of half a thousand people and work their way out of the closely crowded pews down the isle to a front seat, we are pretty sure that the conviction must be deep and the decision thorough. This is all the more true in view of the absence of all emotional appeals from the pulpit; for Dr. Pentecost's preaching is expository, exegetical and argumentative rather than hortatory.

The second Sabbath showed a great increase of interest in all the meetings. That in the Town Hall was for men only, and the Hall was entirely filled. The meeting was very solemn, and at the after-meeting, in which some six hundred persons were present, about twenty-five men, some in prominent positions in the town, publicly confessed Jesus Christ. The meetings this week have been intensely interesting, and every night many souls have come forward to confess Christ. The Bible Readings have been largely attended, the audiences almost reaching the full capacity of the church where they are being held.

INTERESTING CASES

have come to notice. A fine young man about thirty-five, after the after meeting was over on Sunday night, started out with the crowd, but suddenly turned back and forced his way to the front seats where sat the men who had come forward. Facing the retiring audience he said in a clear and distinct voice: "I accept Jesus Christ as my Saviour and Lord and give myself to Him." He then fell on his knees and wept profusely. He afterwards said to Dr. Pentecost who spoke with him, "I could not stand it any longer. I have been a member of the church for years under false pretences, that is, I have never been converted and I have known it all along, but now I give myself up wholly to Christ."

Another very interesting case was that of a deserter from the army, who has been at work at his trade as a riveter in the ship yards. He was working with a brother who is a Christian. One day he surprised his brother, who had been praying for him, with the question, "What must a man do after he is converted?" To which the brother replied with eager gladness, "Why just do the next thing the Lord bids you do." Two nights after he gave himself up publicly to Christ. In doing so, he told the gentleman who spoke with him afterwards, and also to Dr. Pentecost: I am a deserter, and I will now have to give myself up. That means six months' imprisonment and to serve out my whole time of four years, being separated from my wife. But I cannot withstand Christ any longer. This has kept me back for a long time, because I knew I would have to do it if I became a Christian; now, thank God, I am willing, and will do it immediately." The next night his wife also confessed Christ.

One evening an immensely tall and big man came forward. He was a typical Highlander and proved to be the father of a parish church minister. He said, "My lad will be glad to hear that I have surrendered." He was a fine old man, and said he had been "off and on with Christ" for a long time, but now he wanted to be "out-and-out" for Him.

A man who was in the Town Hall on Sunday night went away much impressed, but would not surrender. The next day at work an accident happened by which a fellow workman just at his side almost lost his life. This was used of God to decide him. That night he was the first one forward. He said, referring to the accident: "It might have been me, and it might have been death, and in that case I would not have been ready for it."

There are many cases of brothers and sisters, and in one case as many as four young sisters have been brought in. Every night there are at "request time" notes of thanksgiving from parents for the conversion of children.

The town is well stirred up, and everywhere the meetings are the theme of conversation. The ministers, as a body, are giving good support better and more generally than at any previous mission in the town. The evangelist expresses himself as being very much cheered in his work by their fraternal kindness and cordial co-operation.

A very interesting feature of the work is seen in the fact that a number of ladies, married and single, are visiting many sick and old people, and reporting to them the sermons and Bible readings; much blessing is following this kind of ministry. It is house-to-house evangelisation, and is in accordance with a plan suggested in Dr. Pentecost's booklet entitled "What can I do?" More than a hundred Christian workers have made out prayer lists, and are daily praying for their friends by name. Some have already had the joy of seeing those for whom they have made this special and daily petition coming to Christ.

Great anticipations are entertained in connection with Miss Tyson's work among the children. She begins her work next Sabbath in the Union-street U. P. church. A wonderful blessing, we hear, has followed her labours among both old and young in Elgin, where she has been since Christmas. Let all the readers of THE CHRISTIAN pray for us, and give thanks too.

Greenock, Feb. 7.

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SAILORS SAFE IN PORT.

THE heavy gales of the past month have been intensely felt by the sailors on our coasts. On Tuesday week many who had been safely brought through them were gathered in the fo'c's'le of the Welcome Home, Ratcliff-highway, praising God for his preserving mercy. Some had been shipwrecked, but rescued, and brought safely to land after much suffering and privation. One crew had been without food for two days and nights in an open boat, exposed to the winds and waves. Well may we on *terra firma* unite with the storm-beaten men from the sea in praising God from having delivered them from the perils of the deep.

At the muster of the Christian lifeboat crew many a shipwrecked soul was able to praise God for his delivering power. Several captains and others took part in the meeting, the keynote of which was "Faithfulness in service."

A MISSION IN SUFFOLK.

FOR the space of sixteen days a special effort was recently made to carry the Gospel message to the people of St. Mary's Parish, Bury St. Edmund's. The chief missioner was Rev. W. Hay Aitken, who was assisted by Rev. T. P. Cushing and Mrs. Crouch, as well as the vicar, Rev. A. W. Snape, and his local helpers. Mr. Aitken's mid-day addresses on the Spiritual Life were well attended and proved very stimulating to Christians.

Evening after evening, to crowded congregations, Mr. Aitken discoursed in his own tenderly impassioned and impressive way, on themes of eternal import. Many were stricken to the heart under his earnest appeals, and the after-meetings were seasons of spiritual decision. Mr. Cushing's services with the children attracted large gatherings of young people, and the results were most encouraging. Mrs. Crouch worked earnestly among the women, and her words were much blessed. The memory of these devoted servants of God will long abide among the people of this Suffolk town.

BAD BOOKS.—A writer in the second number of *The Workers' Monthly* raises a strenuous protest against the "realistic" fiction of the day. "What I warn youths against, if they wish to keep their minds pure and their souls clean, are those impure sensational novels which are pouring in upon us from certain authors, and which so greatly outrage the moral feelings of the community. I would also condemn wholesale the entire array of cheap sensational novels. They are a beggarly, torn-down army at best; with exaggerated and misleading views of life, and wholly devoid of any real instruction, of any exalting thought, or any wholesome advice for the conduct of oneself in life."

EDUCATION AT EARLSWOOD ASYLUM.—A correspondent of *The Pall Mall Gazette* recently had an interview with Dr. Jones, the head of this institution, at Redhill, Surrey. Though called an Asylum, the place is in reality a school in which the latent mental powers of the most backward are developed. The first endeavour is to gain the pupil's affection, and, whether old or young, imbeciles and idiots crave for affection. When, said Dr. Jones, we have won their hearts, we try to gain their heads, and begin gradually to instruct them in the very simplest of educational subjects. Here the Kindergarten system is our great help. Playfully the child learns to know, and then to write its letters. Presently it puts them together, and spells short words; and thus, step by step, we lead them on, till the majority can not only read and write, but are also able to understand what they read or write. The task requires infinite patience, together with tact and kindness. We train the girls for domestic work, and the boys for the trade for which they show most inclination and capacity. One of our pupils is now employed in a West-end tailor's shop. Others in various places, as printers, compositors, bootmakers, &c. Whether paying or free inmates, the same care is bestowed upon all, the chief object being to make them feel their helplessness as little as possible, and to teach them to be of some use in the world.

Letters to the Editor.

DR. BARNARDO AND THE PRESS.

DEAR SIR,—A letter of mine in reply to one written by a Mrs. Bacchus, on the Gossage case, appeared in *The Daily Telegraph*, a few days ago. As a consequence, several Christian friends have written to me to express their surprise and disappointment at the tone and character of my reply.

These friends were not more surprised or disappointed than I was myself. Indeed, I could hardly have recognised my own letter again. The fact is, however, that the editor of *The Daily Telegraph* took it upon him to edit my letter, and did it with a vengeance; leaving out the whole of one important paragraph, and cutting two sentences in half, so as to completely alter the whole character of my communication! What my original letter really was like will be seen in the forthcoming issue of *Night and Day*.

Meanwhile, throughout this whole business, attacks are being made upon me in various organs of the secular press. Many of these contain the most obvious and easily refuted errors, whilst some are wholly based on misconceptions as to matters of fact. If short courteous letters are at once written to point out these errors or to state the real facts, my letters are either not inserted at all by the organs that gave fullest prominence to the attacks, or some brief extract only, conveying but little idea of the true nature of my reply, is all that is given. I have thus to suffer in silence an additional wrong.

Surely in these circumstances I may be permitted, through the pages of THE CHRISTIAN, to ask the friends of Christ everywhere to be slow to condemn a brother who is, even as regards his own public utterances, entirely at the mercy of a secular press, for the most part indifferent, if not actually opposed, to such Christian rescue work as has been committed by God to the hands of your unworthy brother, THOMAS J. BARNARDO.

18 *to* 26, *Stepney-causeway, London, E., Feb.* 10.

"AN OBJECTION TO JEWISH MISSIONS."

DEAR SIR,—I have waited to see what other correspondents had to say on this topic: but, finding in your last week's issue no further reference to it, I thought, as a matter of courtesy, I ought to write a few lines further, if only to make myself understood, and not in controversial reply to any strictures on my former letter.

Permit me to observe, in all kindness, that not one of your correspondents on this topic, since my letter, has attempted to solve the difficulty by meeting the objection with plain passages of Scripture. The first letter after mine simply asserts that the "Scottish Christian" who presents the objection and myself are both wrong; and goes in for the thin edge of the wedge of Anglo-Israelism. This has been most satisfactorily answered by "W. F. K." in your issue of January 31. I trust we have seen the last of that topic in the columns of THE CHRISTIAN. As to the two other letters—one at great length—which appeared in your issue of January 24, both writers attack my explanation of "the objection," and draw inferences for me which I should never have drawn for myself.

Now, when Christians write about difficulties which only Divine Revelation can solve, it should never be for triumph, but only for truth. Supposing I am wrong, and that my explanation is satisfactory to none but myself, the objection remains as it was, with no light thrown upon it. A traveller comes to crossings in the road; there is no guidepost, and he asks for information. A friend tells him the road to the best of his knowledge; other friends come up and tell the traveller the information is not reliable, that cannot be the road. Then it would be kind to tell him which is the right road—for authority to say that one is wrong ought to imply ability to say which is right.

My explanation of the difficulty gave, intentionally, only that aspect of truth which was required to meet it; and if I had to explain again I could only repeat in substance what I have already said, adding, perhaps, to lessen occasion for misunderstanding, another side of revealed truth. From my letter some have thought me very Calvinistic; whilst others who know me regard me as a pronounced Arminian. I use these terms for convenience, not because I like them. I confess I am both. I was converted an Arminian, and have grown into a Calvinist, without ceasing to be an Arminian. Arminianism is in the Bible; so is Calvinism. God's sovereignty and man's free will are both in the Bible. I believe in both, though I may never be able to balance them. The practical aspects of Calvinism come out in this current dispensation, whose purpose it is to gather the Church out of the world, and not to gather the world into the Church. The practical aspects of Arminianism will come out in the Millennial era.

I thankfully admit that salvation is provided for all, ought to be offered to all, and that all may have it if they *will; but they will not*, at least in this dispensation. Obedience to our Lord requires his disciples to carry the Gospel to the "uttermost part of the earth"; and obedience to the Holy Spirit requires that the Church observe the order, "to the Jew first, and also to the Gentile." The quicker this is done, the sooner will the Holy Spirit gather the Church, and the sooner will our Lord return to bless Israel nationally, and, through saved Israel, bless the world. The Church, however, seems disposed neither to evangelise the world without the Jew nor through the Jew. Many passages of Scripture plainly state that this dispensation will close, like those which have preceded it, in corruption and judgment. If we do not like the word *purpose*, suppose we change it for *plan*. Most Christians believe that God has a plan, and sing, "God will realise his plan." His plan takes in the fact that dispensations will end one after another in corruption and judgment, not excepting even the Millennium itself; when Satan is let loose. It may help us a little over some difficulties if we remember that *things do not occur because they were predicted, but were predicted because they will occur*. If things occurred because they were predicted, it would be a service done to truth, entitling to reward, to crucify the Lord, or to persecute the Jews. But as they were predicted because they would occur, human responsibility in such wicked conduct remains in force. It was by the predeterminate counsel and foreknowledge of God, and yet by wicked hands, that our Lord was crucified and slain.

It is as really the duty of the Church to carry the Gospel to the entire world, "to the Jew first, and also to the Gentile," as if this dispensation were intended to convert the world; and, may I add, that duty would not be lessened even if no soul, Jew or Gentile, should be converted. Our duty is not regulated by the character of the dispensation, but by the plain commands of Him we acknowledge as Lord and Master. *Obedience* is what our Lord expects from us.

Now let us return for a moment to the "Objection to Jewish Missions," which is, briefly put:—If, by conversion to Christ, the Jew loses his distinct nationality, and becomes absorbed in the Church, where there is neither Jew nor Gentile, while yet the separate existence of the Jewish nation is guaranteed by God, do not missions to the Jews seem against the purpose or revealed mind of God? My reply, to meet the objection, is (1) it is God's purpose to preserve the nation (Jer. xxxi. 31-37). If this be denied, those who deny should explain the passage, and give other passages in support of the denial. (2) It is Christ's command to preach the Gospel to the entire world, which includes the Jew; and the Holy Spirit adds, "To the Jew first." If this be denied, those who deny should explain these passages, and give other passages in support of the denial.

If the above two points be admitted, then our wisdom is to seek, guided by the Word of God, to harmonise them. That harmony, I humbly believe, is found in the elective and parenthetical character of this present dispensation. See Acts xv. 16 and Rom. xi. 25, 26, one passage referring to the Gentiles, and the other to the Jews. The Gentiles are being visited "to take *out of them* a people for his name," which is immediately followed by the promised return of the Lord: "After these things I will return."

Then in Romans we have "a remnant according to the election of grace," and the statement that "blindness (or hardness) in part is happened to Israel." This latter statement is followed in the next verse by the promised return of our Lord: "The Redeemer shall come to Zion." These are not fancies of man, but statements of God. If the position be denied which these passages are quoted to prove, then the passages should be explained in harmony with the denial, and other passages quoted in support of the denial. The Word of God alone must settle this matter, and that Word taken in its simple and grammatical sense. Don't let us draw inferences from one another, or inferences derogatory to the character of God; but let us humbly seek the truth as revealed in the Word of God, each correspondent, by passages of Scripture, seeking to throw light on the difficulty before us, until we find the difficulty vanishing under the light of the full-orbed revelation of God.

Please excuse this somewhat lengthy letter, but I wished to make myself understood.—Yours very faithfully, J. WILKINSON.

[Both sides having been heard, this correspondence must now cease.—ED.]

FRENCH MISSION TO SOUTH AFRICA.—A meeting is to be held at the Conference Hall, Mildmay-park, N., on Tuesday next, at 7.30 p.m., on behalf of the French Protestant Mission to Basutoland, and also the branch mission on the Zambesi, conducted by M. and Mdme. Coillard. Pastors George Appia and A. Boegner, of Paris, will give addresses, and also Mdlle. E. Kiener (about to proceed to Africa). We trust there will be a large gathering to hear of the interesting work of our French brethren in South Africa.

THE VAUGIRARD GOSPEL MISSION, PARIS, is an agency whereby the light of life is brought to the inhabitants of a low and neglected quarter of the capital of France. A room has been opened in which mission services are held, and the Gospel is preached; a Sunday-school is in active operation, and other forms of Christian work are also being carried on. The committee, which includes honoured French and English names, is anxious to assist the superintendents, Professor and Madame de Launay, in placing the work on a thoroughly satisfactory and permanent basis, and extending its operations. As soon as funds are forthcoming, a medical dispensary will be added, and the work of evangelisation among the blind, which was begun five or six years ago, will be continued and developed. The secretary in England is Rev. W. Hamlyn, St. Leonard's-on-Sea. Many of our readers will remember that Professor de Launay was formerly a Romish priest. Since embracing the Protestant faith, he has laboured earnestly for the highest good of his fellow-countrymen.

A MAGISTRATE ON LICENSING.—In his recently published reminiscences Mr. Montagu Williams, the London police magistrate, refers to the question of liquor licences. "A more unsatisfactory tribunal," he says, "than that before which the licensing business came never existed. Where large vested interests are concerned influence is brought to bear in every available shape and form. Matters have been considerably altered; but even now in my judgment they call aloud for reform. I believe one-half of the crime of the Metropolis certainly—in such distr'cts as Greenwich, Deptford, Whitechapel, and Shoreditch, where the heritage of the people is pestilential dens, hovels, slums, and darkness—is largely due to the reckless manner in which licences have been showered about, like pepper from a pepper-box, by the licensing authorities. I am not one of those who would rob the working man of his modest glass of beer, but I am nevertheless of opinion that so long as the present state of things exists in reference to the establishment of public-houses, but little success will crown the efforts of those who seek to improve the condition of the people."

CRYSTAL PALACE BIBLE-STAND.—During the years 1888-9, notwithstanding the diminished opportunities of Scripture distribution at the Crystal Palace, Sydenham, the total circulation of the agency has been considerably increased, chiefly through the use made of the post in sending New Testament portions to Roman Catholic countries. The increased amount of work has been met by larger contributions from the Christian public. The circulation during the two years amounted to 1,204,800 Bibles, Testaments, portions, cards, and leaflets, in many languages. The Bible-carriage, which has already visited the greater part of France the second time, continues its important work, under the direction of M. F. Pointet. Grants were made to many workers at home and abroad. Acting on the belief that the prejudice of Irish Romanists against the "Protestant" Scriptures does not apply to the Revised Version, the Committee secured a hundred thousand portions of the Revised New Testament, nearly all of which have been placed in the hands of the people of Ireland, by means of book post. Mr. W. Hawke is the secretary and manager of the Stand.

THE NEW, NOT TRUE, THEOLOGY.

The committee of ministers and elders of the Free Church of Scotland, appointed to consider the writings of Professors Dods and Bruce, have finished their report, and it was submitted to a meeting held on Monday last in the Christian Institute, Glasgow. The document occupies nearly three columns of *The North British Daily Mail*. A large number of objectionable passages in the writings of Dr. Dods are given, grouped under the following heads:—Holy Scripture, the Atonement, Justification, the Second Birth, the Divinity of our Lord, and the Resurrection of our Lord. From this enumeration of subjects some idea may be formed of the fundamental character of the charges preferred. Doubts and differences abound in Dr. Dods's writings, and when brought together, as in the report, they present a very perplexing picture.

The extracts from Dr. Bruce's work on "The Kingdom of God," are even more audacious. They exhibit destructive negations in abundance, and are simply disastrous in tendency. For some idea of Dr. Bruce's position we refer our readers to the article, "The Present Stage of the 'New Movement' in Theology," in the current issue of *The Wesleyan Methodist Magazine*. Not hesitating to represent a saying of our Lord as "exaggerated," and only true "in the main," Dr. Bruce runs with the Rationalists in attributing unworthy motives to the New Testament writers. He quotes, with seeming approval, the saying of Strauss, that "We know very little about Jesus. The Evangelists have daubed his life-image so thick with supernatural colours, that the natural colours can no longer be restored." And so on, without a word of apology for outraging the Lord and calumniating the Evangelists.

Holding the views set forth in the report, Drs. Dods and Bruce are not only completely disqualified from being regarded as safe teachers of theological students, but also from being trusted to represent Christian truth to any who may be inquiring as to the way of salvation.

At the meeting held on Monday, the following resolution was adopted:—

Whereas it is of the utmost importance that those who train our future ministers should have the full confidence of the Church, and, whereas certain statements have been made by Professors Dods and Bruce in their published writings which have occasioned much anxiety among the friends of vital truth, and, whereas the peace and prosperity of the Church are thereby seriously imperilled, we, the ministers and elders in the Free Synod of Glasgow and Ayr, respectfully request the College Committee to take the writings in question into their early and serious consideration, especially the extracts from these writings sent herewith, and to take such steps as may tend to allay the prevalent anxiety, and to vindicate the truth as formulated in the authorised Standards of our Church. We make this request in the earnest hope that the Professors referred to may be able to give such explanations as will assure the Church that nothing is being taught to those who are studying for her ministry which is inconsistent with her authorised Standards. Further, we respectfully request a reply not later than April 1 as to whether any steps will be taken by the College Committee.

To ourselves the terms of this resolution appear inadequate; and the earnest hope that the professors may give satisfactory explanations seems quite inconsistent with the notes made by the Committee in their report on these unscriptural teachings.

MR. MOODY'S BIBLE INSTITUTE, in Chicago, was recently dedicated at a gathering of friends. Mr. Moody said, concerning the aim of the Institute: "I have always held that there was a larger field than could be worked by the churches. There are thousands of Christians that never go to church, and never will go to church, and all they want is some one to come to them and bring out the good that is in them. Therefore this Institution arises, and we propose to educate and send out hundreds of city missionaries. We propose to furnish well-trained Bible workers, who can act as aids to clergymen, and as city missionaries. We will teach men to preach and to work, and women to do the same."

Evangelistic Notes.

Mr. James Sprunt has recently conducted mission services in several country villages in Sussex. Much blessing has been manifest, both to saved and unsaved.

East Dereham, Norfolk.—Evangelistic services have been conducted here by Rev. and Mrs. J. S. Harrison. A number professed to have put their trust in Christ.

Rev. F. C. Spurr has recently conducted special services in Summer-hill Baptist Chapel, Maindee, Newport, Mon. The services were much appreciated by believers, especially the afternoon Bible-readings. Much sickness in the neighbourhood interfered with the attendance at the meetings.

Mr. and Mrs. Evens have completed a successful series of mission services in Manchester, the first week with the Methodist New Connexion, the week following with the Wesleyans. God has richly blessed the effort; nearly two hundred have professed to receive Christ. The evangelists next proceed to Wellington and Spennymoor.

Mr. J. W. Moodie.—We have received special blessing at the Mizpah Hall, Glasgow, during a mission by Mr. Moodie. For the two weeks we got the names of about one hundred who professed to have found the Saviour. Mr. Moodie began a month's mission in Paisley Town Hall on Sabbath, February 2. A. F.

Cardiff.—Mrs. W. E. Legg has had a ten days' mission in the rooms of the Y.W.C.A. in this town. There is every reason to believe that God's blessing has rested on the undertaking. The praise-meeting on February 3 was well attended, and several gave testimony to the blessing they had received. Mrs. Legg commenced a ten days' mission on Saturday last at Maldon, Essex.

Trevor Chapel, Brompton.—The mission conducted here by Rev. W. A. Meaton was very successful. Ostensibly for young people, the week-night services were largely attended by adults, who seemed quite as much interested as the juveniles. Many little ones came forward to confess Christ, with a quiet earnestness that left no room for doubt as to the sincerity of the inquirers. A new feature marked these services: the missioner sang at each service one of the choice hymns in *Songs and Solos*.

Emmanuel Church, Maida-hill.—God has evidently blessed the mission carried on in this parish by Mr. Herbert R. Francis. The attendances at the evening meetings have been large, and the hearers were much impressed. At the meeting for praise, on the evening of February 6, several people testified that they had within the last few days accepted God's gift of eternal life. The Christian workers showed great activity, with strong faith and prayerful sympathy with the stricken ones. The lectures on the Tabernacle, illustrated by a beautiful model, were also much valued.

Mr. W. R. Lane has concluded a very successful ten days' mission at Hastings under the auspices of the Y.M.C.A. The meetings were held in the large hall of the Brassey Institute, and from the first there were unmistakable evidences of the Holy Spirit's power, while the interest in the mission seemed to increase with each succeeding day. The closing services will be long remembered by many. A large number of young men and women decided to receive Christ as their Saviour, and confessed Him before leaving the meeting. Last Lord's Day Mr. Lane commenced a mission at the Y.M.C.A., Bath, which is being continued till Tuesday next. On Sunday afternoon there was a good gathering of young men, and signs of definite blessing.

Evangelists at Work.—Rev. Henry Montgomery, of Belfast, commenced a mission to young men at Exeter Hall, Strand, on Saturday last; the meetings are to be continued till Monday next.—Mr. John McAuliffe is at Clarendon Villas Mission Hall, West Brighton, till Sunday, February 16.—Major Whittle is holding meetings at Victoria Chapel, Wandsworth-road. From the 16th to the 28th inst. he is to be at Down Lodge Hall, Wandsworth.—Mr. Oscar Owers is at South Shields.—Mr. Charles Inglis commences a week's mission at Hoylake, Liverpool, on Sunday next, following which he goes to Nottingham for a week.—Mr. Newton Jones will be at the Congregational Church, Ryde, I.W., from Sunday, February 16, for fourteen days.—Mr. Geo. Robert Cairns commenced a mission at Dukinfield, Lancashire, on Sunday last.

Mr. John Maxted commenced a mission in the Yorkshire village of Ingleton on Sunday last.

Ireland.—Fruitful Gospel missions have been held in Bessbrook, co. Armagh; Annalong, co. Down; Dungannon, Mountmellick, Newtownbarry and at Ballykelly, co. Derry.

Mr. Charles Garnett, of Runcorn, is conducting a revival mission at the Wesleyan Chapel, Worksop. His recent mission at Whiston, Rotherham, was made a great blessing to many.

Mr. George Clarke has conducted a Gospel mission in Strabane, Ireland. *The Derry Standard* reports his addresses at some length, and speaks in very warm terms of the evangelist's work.

Rev. R. Balgarnie has conducted a seven days' mission at Toller Chapel, Kettering (Rev. J. M. Watson, pastor). The mission was specially blessed to the young men and women connected with the congregation.

Kessingland, Suffolk.—Mr. John Coles, of the London City Mission, has held a ten days' mission at this place. Night after night the people came in large numbers. At a tea-meeting for converts and friends 200 sat down. Saints have been encouraged and sinners saved.

Gipsy Smith held a mission at Great Bridgewater-street Wesleyan Chapel, Manchester, from January 26 to February 3. During this time many, it is believed, have been truly born again. Mr. Smith has commenced a four weeks' mission in the Norwich and Lynn (Wesleyan) District, for which prayer is asked.

Newport, Mon.—A gracious work is going on in connection with Duckpool-road Baptist Church. There has not been a Sunday this year without anxious souls coming into the vestry. The pastor, Rev. A. T. Jones, has also assisted in several missions in Cardiff and other places, when much blessing has attended the word spoken.

Pudsey, Leeds.—A most encouraging mission has been conducted (last week) in the Congregational Church by Rev. R. Balgarnie. The attendances have been large, and a spirit of earnestness pervaded all the meetings. Many persons entered the inquiry-room; and on the Sunday following the mission many more were inquiring the way of salvation.

Mr. H. G. Howell is open to receive invitations to conduct revival services for short or long periods. Address, 8, Spring Field, Skewen, Neath, S. Wales.

MR. RAINEY IN ESSEX.

The sixteen days' mission in the New Hall, Rainham, conducted by Mr. J. Crofton Rainey, has proved to be a gospel triumph. Men and women have attended who had not been in a place of worship for years, but whose attendances at the public-house had been constant. Indeed, so general has been the feeling awakened that, on a gentleman mneetig a local publican one evening in the village, the latter remarked, in reply to the surprise evinced at the deserted state of the streets, "Well, all I can say is, there are only two men in my house, and I don't believe there are more in any of the others. They are holding high jinks at the New Hall, and all the men are there."

Night after night the hall has been filled with an earnest audience. Better still, inquirers have been coming forward, asking tremblingly, "What must I do to be saved?" Conviction of sin has been very deep and real. Conversions have not been sudden; but there has been a "godly sorrow, working repentance not to be repented of." The friends who "have the rule over" the work, and who "watch for souls as those who must give account," will be glad of prayer for wisdom in caring for these lambs, under "the Shepherd of the sheep."

Mr. Rainey commences a mission at the Iron Village Hall, Southstoke, Berks., on Sunday next.

THEATRICAL TEA MEETING.—On Thursday last week the ballet and chorus ladies engaged in the Crystal Palace pantomime were entertained at tea in the grill room. There was some homely talk by Mr. Wm. Forbes on Temperance and the Gospel, and selections from *Sacred Songs and Solos* were sung.

MANCHESTER CITY MISSION.

WE have just closed a mission at the Ormon-street Hall. The mission was held under most peculiar and trying circumstances, but we had the presence of the Holy Spirit in convicting and awaking power. About fifty people went through the inquiry-room. The president is Mr. Ernest Crewdson, of Platt Abbey, Rusholm, who is assisted by Mrs. Crewdson.

The whole-souled testimonies of the workers made one feel their was a reality in religion. The brass band connected with the hall, are all Christian men who, when they come in from the street, are ready to lay down the instruments and take up the sword of the Spirit to point men to Jesus. The devotion of these dear friends to this work, and the way in which Mr. Crewdson has so thoroughly organised them on a soul-winning basis, does one good to behold. Long may they be spared.

GEO. ROBERT CAIRNS.

CENTRAL AFRICAN NOTES.

PORTUGUESE MORALITY

in Africa is spoken of with terrible plainness by Mr. Rankin in the current issue of *The Fortnightly Review*. He says it is "appreciably lower than that of the beasts," and far lower than that of native tribes. The same paper shows that Portugal has never administered any real government even a few miles inland. Mr. Rankin speaks after six years' residence at Mozambique.

A SWEDISH EFFORT

for the suppression of the slave trade is being organised by Lieutenant Nils Johann Zachrissen. "He takes out with him," says *The Daily Graphic*, "100 Swedish artisans, who not only will receive no pay during the three years' service for which they have bound themselves, but each one has deposited £28 to bring him home, if ill-health should render this step necessary before the expiration of that period. Of the 500,000 marks required for the undertaking, 300,000 have already been subscribed in Sweden, Belgium, and the United States. Herr Zachrissen, who is president of the Swedish Anti-Slavery Society, is thirty years of age, and is of slight build. He has had considerable experience of Africa, for, in 1880, he was at work in the service of the Congo State at Leopoldsville and Boma, and in 1884 he conducted a scientific expedition in the neighbourhood of the Zambesi."

We shall follow this movement with hopeful interest. The purpose of Herr Zachrissen is, we understand, to go northward from Mozambique, by way of the great lakes, as far as the sources of the Nile.

STRANGERS' REST, RATCLIFF.—The usual monthly meeting for workers was held last Friday evening. Mr. Isaac said it was proposed to have a monthly tea for sailors, which would probably be the means of increasing the members at the Rest. He appealed for help for this purpose. Rev. Marcus Rainsford, Jun., gave a stirring address on "Stand fast in the Lord." Mr. E. H. Glenny gave a very interesting account of his recent visit to Morocco and Algiers.

SUNDAY-SCHOOLS IN SOUTH LONDON.—The annual meeting of the Sunday-school Society was held in Hawkstone Hall last week, the President, Rev. Newman Hall, in the chair. The report stated that there were thirteen schools, some of them located in the poorest districts of Southwark and Lambeth, with 4500 scholars and 351 teachers. Besides Sunday instruction by voluntary teachers of various churches, there were prayer-meetings, Gospel addresses, temperance meetings, sewing and music classes, &c., on week evenings. Many of the present teachers were former scholars, and many of the elder children had become communicants. Teachers are much needed.

The Book World.

ON THE VOYAGE AND ITS PERILS. By J. J. J. *A. Holness.* Young people will set out upon the journey of life admirably forewarned as to the dangers of the way, if they will give heed to these friendly chapters. The teaching is faithful, and the meaning always plain.

The Illustrated Missionary News (2d. *Partridge & Co.*) for February is a particularly interesting number, its contents embracing news from China, Spain, Algiers, Micronesia, and other parts. Such reading should do much to stimulate the zeal of the Church at home in missionary enterprise abroad.

POEMS. By George Thomas Coster. *Elliot Stock.* A new edition revised, and with additions. The subjects cover a wide range. Natural scenes and objects have inspired many a verse. Scripture characters and incidents furnish the germ thought of some meritorious pieces, varied in measure and style.

Miss Weston's quarterly *Jottings from my Log* is a very attractive publication. It contains much anecdotal and other information about her work among the blue-jackets, and has plenty of bright, telling illustrations. The four numbers for last year make a pretty and interesting volume. (*Partridge.* 4d. quarterly; 1s. 4d. vol.)

Mr. Spurgeon's first sermon after returning from the South of France (No. 2128) is entitled, "Heaven above and heaven below," and is marked by all the freshness, enthusiasm, and adaptability to common needs that have gained for his discourses such a large place in the spiritual sustenance of his fellow Christians. (1d. *Passmore & Alabaster.*)

CLIFTON CONFERENCE, 1889. The report of the proceedings of the twenty-seventh Clifton Conference of Christians of all denominations, held October 1—3 last, is very profitable reading. The subject of the addresses was "God—our own God," treated under the heads of the Father, the Son, and the Holy Spirit. The addresses, which are given at length, are over twenty in number, and deal with the sublimest of themes in a manner which students of God's word will find very helpful. (1s. *W. F. Mack*, 70, *Park-street, Bristol.*)

PRECIOUS SEED. 5s. *Hodder & Stoughton.* This is a volume of evangelistic addresses delivered by the late Rev. Dr. Somerville in many lands. They set forth the truths of the Gospel with vivid clearness; in them we can trace the earnestness of the man and his longing for the hearers. We who often listened to the living voice can almost hear its music still, as we read them; but those who had not that privilege will nevertheless find them to be indeed "precious seed" which will bring forth yet more fruit, and that "he being dead, yet speaketh."

"Stanley" literature has received a fillip by the reappearance of the doughty traveller on the confines of civilisation. THE STORY OF EMIN'S RESCUE, AS TOLD IN MR. STANLEY'S LETTERS, is published in a thrilling pamphlet by *Messrs. Sampson Low & Co.*, and forms a vivid if rather disconnected account of the main incidents in the recent successful expedition. It will serve to whet the public appetite for the fuller narrative about to appear from the explorer's more leisured pen.—A new and enlarged edition is published of Mr. A. Montefiore's extremely interesting compilation, HENRY M. STANLEY, THE AFRICAN EXPLORER (1s. 6d. *S. W. Partridge & Co.*). Several chapters are added, bringing the record up to a very recent date, and it is altogether an admirable monograph of a remarkable man.

"HE WHOM GOD REMEMBERS." Addresses on the Book of the Prophet Zechariah. By Rev. Frederick Whitfield, M.A. 5s. *Nisbet & Co.* Another volume from the busy pen of the vicar of St. Mary's, Hastings. After a lucid introduction, the author divides the book into sections according to its contents, and on these sections he discourses in a manner which really seems to leave little else of a practical character to be said. From first to last the pages are rich in experimental truth. In dealing with the details of unfulfilled prophecy, the author has carefully avoided committing himself either to the historic or futurist schools. While inclining to the former, he thinks that the truth may lie in the union of the two systems of interpretation. The Book of Zechariah is shown to be full of Gospel teaching, so that we trust these expositions will have many readers.

CHRISTIAN THEISM. By Rev. C. A. Row, M.A. 5s. *Hodder & Stoughton.* This is a popular survey of the evidence upon which Christian Theism rests; and it is a performance worthy of its distinguished author. Agnosticism and the anti-Theistic theory of evolution are triumphantly refuted, and unanswerable arguments are adduced to show, not only that God exists, but that He is a rewarder of those who diligently seek Him. The theorisings of those who would account for the universe without entertaining a thought of the Creator, are simply pulverised by the sledge-hammer reasonings of Prebendary Row, who conducts the entire process of proof under a deep sense of knowing Him in whom he has believed. The positive statements and replies to objections are alike powerful and cogent, and the book may safely be put into the hands of thoughtful people whose minds are suffering disquietude through the questionings of modern doubt.

Dr. Pétavel's treatise, THE EXTINCTION OF EVIL, noticed in our last issue, is published in London by *Mr. Elliot Stock*, price 3s. 6d.

The editor of *Home Words* is offering Sunday-school prizes to the value of £300 for the best answers to the Bible questions in the January number. The object of this effort is to induce the young to search the Scriptures.

HALF HOLIDAYS AT THE NATIONAL GALLERY is a *Pall Mall Gazette* "Extra," giving a complete catalogue of the pictures in this national collection, with over forty illustrations and descriptive notes of all the leading pictures.

Two recently issued penny booklets, from *Drummond's Tract Depot, Stirling*, are: READING AND RUNNING, by Lady Beaujolois Dent, and, "SIMPLY TRUSTING EVERY DAY," by Rev. George Everard. They both enforce saving truth with point and power.

ETERNITY. By a Banker. 1d. *Partridge.* Octagonal in form, this booklet will be readily received as a tract. The theme is awful, and the tone always fitting. THE NEW COVENANT, another penny tract, same author and publisher, is suitable for distribution among thoughtful Jews.

THE LORD'S DEALINGS WITH THE CONVICT DANIEL MANN. 1d. *Holness.* A cheap edition of a narrative that ought yet to have many readers. The story brings to view a remarkable instance of the complete triumph of Divine grace, and we trust its perusal will lead many a great sinner to glorify God.

A set of valuable "Ambulance Leaflets," dealing popularly with the treatment of contagious disease, and other matters relating to health, are published by Messrs. Crosby, Lockwood & Son, Stationers' Hall-court, E.C. (1s. 6d. per 100; specimen copies sent on receipt of halfpenny stamp.)

OUR FATHER. Notes on the Lord's Prayer by Pastor Stockmayer, of Hauptweil, Switzerland. 2d. *Partridge.* A precious booklet, affording glimpses of the marvellous wealth of the prayer which the Lord taught his disciples. The pages have a real experimental value, and we trust they will have many readers.

WAYSIDE WORDS is a little monthly published by *Mr. J. M. McAuliffe, Lorraine Villa, Tunbridge Wells* (1s. per hundred, post free). Pointed and plain, they are eminently suited for distribution as tracts. Last year's issues of this useful little publication form a booklet which we should like to see sown broadcast throughout the country.

MONASTICISM. In October last General Sir Robert Phayre read a paper on this subject at a meeting of the Protestant Alliance, at Exeter Hall. It is now published, under the title of MONASTICISM UNVEILED (1d.), on behalf of the Conventual Inquiry Society, by *J. Kensit.* Another pamphlet, also by General Phayre, forms a second part of the same treatise, and bears the sub-title of THE CLIMAX (2d.). These pages disclose many terrible facts, which should be widely disseminated at the present time, when some Protestants are speaking in terms of admiration of one of the most hateful institutions of the Romish system.

SUSSEX.—A country residence, with five acres of land, is for sale, for 4000 guineas, with a mission room to seat 150. Any gentleman wishing such a sphere of usefulness may apply to Mr. Dutton Briant, 29, Queen's-road, Brighton.

REQUESTS FOR PRAYER.—For blessing on the services held at the Hall, Royal-road, Kennington-park, S.E.——For special evangelistic services being held at East-street, Southampton. ——For much blessing on the labours of all these brethren and for all others labouring for Christ in different parts.

BISHOP CROWTHER and a party of missionaries for the Soudan, the Upper Niger, and Sierra Leone, sailed from Liverpool on Saturday last. The company included Mr. and Mrs. Graham Wilmot Brooke, Dr. Harford Battersby, Rev. Eric Lewis, and others. The evening before sailing a farewell meeting was held, presided over by the Bishop of Liverpool. Many prayers will follow these beloved servants of God to their destination in the Dark Continent.

Obituary.

REV. W. ELMSLIE.

REV. WILLIAM ELMSLIE, late minister at Insch, Aberdeenshire, and father of the late Professor Elmslie, of the English Presbyterian College, died on Saturday at the residence of his son-in-law in Liverpool, with whom he has lived since he gave up his church. The rev. gentleman was seventy-four years of age, and received a severe shock by the untimely death of his son.

MR. TROTMAN, OXFORD.

Mr. Trotman, for ten years Oxford City Missionary, died on Sunday week. His funeral was attended by nearly 1000 persons, and was deeply impressive. Rev. J. Dann delivered an address at the grave, in which he pointed out how, in spite of disadvantages as regards education, Mr. Trotman had been a most effective preacher; how, in spite of comparative poverty, he had been famous for his deeds of charity, and in a loving and unobtrusive way had won all hearts. After his conversion he deliberately consecrated his life to the service of his Saviour.

MRS. BRIGHT LUCAS.

The death of this well-known lady removes a prominent figure from the ranks of temperance workers. Like her brother, Mr. John Bright, she was a member of the Society of Friends, though strange to say her husband was a Roman Catholic. In later years her attention was chiefly given to the interests of the British Women's Temperance Association, of which she was president. She visited America several times, and was elected president of the World's Christian Women's Temperance Union. Mrs. Lucas also held high office in the Good Templar body, and was an earnest advocate of the political enfranchisement of women.

ELI JONES.

News has reached this country of the death, at an advanced age, of the venerable Eli Jones, of New England. He was widely known and greatly beloved on both sides of the Atlantic. Only recently a volume of the lifework of himself and his noble wife has been published by their son. It was their visit to Lebanon many years ago that led to the opening up of Friends' Mission there, and at Ramallah, near Jerusalem, and that work lay nearest their hearts to their dying day. It was a chance conversation of Mr. Jones with Mr. Nathaniel Card, of Manchester, that led to the founding of the United Kidgdom Alliance in England.

MR. HENRY LEA, OF READING.

We regret to announce the death of this gentleman, known far and wide by the active part he took in forming the Commercial Travellers' Christian Association. For forty years a representative of the well-known firm of Huntley & Palmer, he was a familiar figure "on the road," especially in the South of England, to which of late years he chiefly confined his travelling. Mr. Lea succumbed to syncope, arising from an affection of the heart, his peaceful life being ended in beautiful tranquillity of mind and body. He was a friend of educational progress, political honour, and temperance reform. Not a professor only, but also a worker, his voice and influence were never withheld from good movements or endeavours. He was a minister of the Society of Friends, and preached in the Meeting-house, Church-street, Reading, on the Sunday before his death, which took place on January 20.

ARTILLERY-LANE MISSION.—The workers of this Mission in Spitalfields have been giving Sunday free breakfasts during the winter to numbers of poor gathered from the streets on Saturday night. These meals (partly supplied through the kindness of the London Samaritan Society) have been greatly appreciated by the destitute wanderers, to whom the Gospel is preached after breakfast is over.

CANADA. — Rev. Robert Wallace, of the Marchmont Home, Belleville, Canada, is again in England for the purpose of taking out a party of boys. He reports favourably of the continued blessing and prosperity attending the work, 295 having last year been added to the large family placed out from this well-known Home during the last twenty years. Mrs. Wallace remains in Canada to carry on the work, and prepare for the advent of this year's children.

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Among the Churches.

CHURCH OF ENGLAND.

The trial of the Bishop of Lincoln was resumed in the Library of Lambeth Palace last week, the case being heard on its merits.

Rev. W. H. Wright on his institution to the living of Llandinabo, in Herefordshire, applied for the faculty to remove a brass cross, candlestick, flower vases, and super-altar from the Lord's Table. Although notice was posted on the door of the Church for eight weeks, not one parishioner came forward to oppose the faculty before the Consistory Court, which met on December 14. The Chancellor, T. H. Tristram, Q.C., gave the rector the faculty, and the parish church has been cleared of these useless ornaments. We trust many rectors will do likewise.

Rev. H. C. G. Moule's Greek Testament readings at Cambridge for members of the University have commenced in the Martyn Hall. He is continuing his study of leading doctrinal words, the present one being "Sanctification." He is also preaching a course of sermons on the First Epistle to Timothy, in Holy Trinity Church. The number of University men attending the church on Sunday evening (says *The Record*) seems to increase each term; often there is scarcely standing-room—a most encouraging testimony to the power and attractiveness of evangelical teaching.

PRESBYTERIAN.

Rev. J. Wilbur Chapman, D.D., of Albany, has accepted a call to Philadelphia to succeed Dr. Pierson, who resigned the charge to enter upon his Foreign Mission Crusade.

Professor Salmond, of Aberdeen, will deliver the next course of Cunningham Lectures in Edinburgh at the close of the present month. His subject will be, "The Christian Doctrine of Immortality."

Miss Graham, a member of Regent-square congregation, who two years ago went out as a missionary to China at her own expense, is now paying the cost of two additional lady missionaries who are on their way to China.

SALVATION ARMY.

Encouraging cases of conversion are reported from Paris. The silent marching along the Boulevards is said to attract all sorts and conditions of people to the Hall in Rue Auber.

"Commissioner" Coombes, who was lately transferred from the superintendence of the Army's work in Canada to that of Australia, has arrived in Melbourne, and entered upon his work.

A deputation of the Army bandsmen lately paid a visit to Mrs. Booth, who addressed the men, the scene was a most affecting one. There is no change in Mrs. Booth's condition except for the worse.

The opening of operations at Eastbourne (writes a correspondent) has brought about a wonderful revival. Numbers of anxious souls have been faithfully dealt with, and there seems to be fast-spreading conviction and much joy.

"Colonel" Estill has visited the Zulu location in Natal, and expresses much satisfaction at the work already accomplished, and the bright prospect there seems to be of extensive operations amongst the natives. The South African headquarters are being removed from Port Elizabeth to Kimberley. "Major" Tyler has arrived at the Cape, and has commenced work amongst the Dutch.

CONGREGATIONAL.

The church and congregation meeting in Finsbury Chapel contemplate uniting with Whitefield Tabernacle in Leonard-street, Finsbury.

Rev. Dr. H. R. Reynolds, principal of Cheshunt College, has, at the request of over a hundred of his old students, consented to allow himself to be nominated for the chair of the Congregational Union for 1891.

The church at Barry-road, East Dulwich (Rev. A. A. Ramsey, pastor), has now 140 members, with a congregation filling the temporary building. The London Congregational Union have given a freehold site for a new church.

The statement in our last issue that a new chapel is to be erected for the congregation of Chatsworth-road Tabernacle, Clapton, is incorrect. A circular appealing for funds to pay off the existing debt of over £2000 upon the Tabernacle, erected four years ago, has evidently caused the misapprehension.

Helpful meetings for young men are held on Sunday afternoons at Camberwell New-road Church in connection with the Young Men's Christian Association of the church. The programme of the meetings is varied in its character, and young men residing in the vicinity will find profit from attending.

In connection with the philanthropic work of the London Congregational Union, during the past five years upwards of £15,000 has been raised for free meals for poor children, and for helping ministers and other labourers in needy districts to lessen the distress with which they are brought into contact day by day; 130,000 garments have also been distributed.

New Court, Tollington Park, Manual for 1890 contains an excellent photograph of the new pastor, Rev. William Pierce. The year 1889 commenced with a roll of 802 members. All the institutions have been maintained in efficiency; and the church has raised, during the year, £2457.

The Manual of the Church, says:—"It is earnestly hoped that all persons who become members of the church will feel it incumbent upon them to engage in some Christian work; but should they be precluded from active service, it is hoped they will contribute to the funds of the various societies connected with the church, as the Lord has prospered them."

SOCIETY OF FRIENDS.

The anniversary of John G. Whittier's eighty-second birthday has recently passed, but he had to decline meeting his friends for fear of the excitement consequent thereon. The love and veneration of which he is the centre are simply boundless, and "though weak in body, his mental and spiritual vigour, and even the fire of his poetic genius, yet abide with him."

Last week a very successful series of meetings was held in Cardiff, conducted by Robert Firth Crosland, of Cleckheaton. Sinners were reached and converted, and backsliders were reclaimed. Sunday last was a day of special blessing. The way had been paved for these results by the visits just previously of Samuel and Deborah Lloyd, and the "family visits" of J. Ernest Grubb, of Carrick-on-Suir.

METHODIST.

Mr. Thompson and Rev. W. D. Walters visited Doncaster last week to speak on behalf of the London Mission.

Successful "Forward Movement" meetings have recently been held at Cardiff, and are to be followed by a Convention at Swansea. It will be held on March 18, and Revs. Hugh Price Hughes and J. E. Clapham will, with others, take part. English Methodism in South Wales is about to undertake more active aggressive work.

A great Home Mission Convention was held in Sunderland a few days ago. Addresses were delivered by Rev. Peter Thompson, and Mr. Josiah Nix, of London, and local friends. A spirit of aggressive interest has recently been manifested by the Methodist Churches in the town, which, it is hoped, has been greatly stimulated by the Convention.

A development of Christian activity on the lines of the "Forward Movement," has of late characterised the Methodist New Connexion Church at Stamford-street, Ashton-under-Lyne. The Christian Workers' Association was revived; its members flooded the town with 20,000 handbills; cottages and unused mission-rooms were opened, soon crowded, and many who attended received spiritual good. A ragged children's service and a series of "Happy Evenings" were begun. The minister (Rev. H. T. Marshall) is surrounded with a band of willing and enthusiastic workers.

BAPTIST.

A five days' mission has been held at Bloomsbury Chapel.

Two new forms of work were added during the year to Westbourne-park Church—a Country Ministers' Aid Society and a Labour Bureau.

The Regent's Park College Preaching Station Society has issued its annual report. Good work has been done at several places, in addition to the regular stations, children's services being an interesting feature adopted.

Rev. William Stott has resigned the charge of the Abbey-road Church, St. John's Wood, which he has held for twenty-eight years with evident fidelity and usefulness. Mr. Stott was asked to reconsider the matter, but he replied that it was after much prayer and consideration that he took the step, and he could not alter his decision.

Rev. Alfred Walker was formally recognised a few days ago as pastor of the church in Dawes-road, Fulham. The chapel was erected by the London Baptist Association in 1888, during the presidency of Rev. W. Stott, and Mr. Walker has been in charge of the work for the past eighteen months. Although the church has only recently been formed, it now numbers nearly a hundred members. There is a good Sunday-school, and the congregations are growing steadily.

NOTES FROM IRELAND.

A great spiritual uplifting has been experienced throughout the whole of West Cork, reaching even the remotest parts of that district, during the past two or three months. Many remarkable cases of conversion have taken place.

A bequest of £200,000 has been left to Belfast, by Mr. Henry James Campbell, to found a college for the education of the sons of Presbyterian and Episcopal ministers, and for young men intending to enter the Christian ministry in connection with either of these churches in Ireland.

NOTES FROM SCOTLAND.

In Aberdeen special fortnightly meetings of the Ladies' Missionary Association of the Church of Scotland are held to hear the latest letters from the Indian mission field. The meetings are being attended by increasing numbers.

The committee appointed by a meeting of ministers and elders at Glasgow to consider the writings of Professors Dods and Bruce has completed its work, and the substance of the report is made public. A meeting was called for Monday last in the Christian Institute, when the report was formally submitted and considered.

At the annual meeting of the Glasgow Young Women's Christian Association, Mrs. W. M. Oatts submitted a most satisfactory report. The work of the Association has been greatly assisted by the extensive accommodation now at its disposal in the Institute in Bath-street, and there are twenty-eight branches throughout the city. The attendance at meetings is steadily growing, and the members and associates number over three thousand.

FALLEN ASLEEP.

Rev. J. B. Huston, Irish Presbyterian minister, Aghadowey.—Rev. W. J. Miller, Free Church minister, Tillicoultry, N.B.—Rev. S. J. Hanson, pastor of the Presbyterian Church, Kingstown, Dublin.—Rev. Dr. Reuben Seddon, formerly for many years pastor of Victoria-park Congregational Tabernacle, South Hackney.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes which of course are entirely different from these.

SUNDAY, FEB. 16.—2 Chron. XXIX.

IT was a blessing for Judah that Ahaz left as his successor a son who inherited none of his father's wickedness. Hezekiah ranks as one of the best kings that occupied the throne of David. This chapter is full of interesting and illustrative incident. It describes the beginning of the reformation effected under Hezekiah. We note: (1) *The importance of having the right king on the throne.*—An Ahaz means degradation and ruin to the kingdom; a Hezekiah secures true prosperity and glory. In every life, as in the kingdom of Judah, true blessing begins by admitting the Righteous King to the throne.

(2) *True reformation must begin at the house of God.*—Ahaz had left this in a terrible condition (5, 7); hence the distress which afflicted the nation (8, 9). There can be no prosperity at home or abroad until the temple is restored. Hence the Levites are assembled (4, 5); their names are mentioned (12-15); and for eight days they are occupied in cleansing the house, and preparing it for the worship of God (16-19). Thus, also, does our Lord deal with each one of us. He begins to change the whole life by making us right within. If the heart is not right, the life cannot be blessed.

(3) *How the reformation was accomplished.*—"The king rose early" (20). He had important business in hand and could not delay. "*Sin offerings*" were presented in expiation for the sins of "the kingdom, the sanctuary, and for Judah" (21). Where there is a true return to God, sins will be dealt with in particular. The ceremony of laying on of hands (23) expressed the act of transferring sin to the substitute. Sin cannot be removed apart from faith in the Lamb of God (John i. 29). "*The burnt offering*" (24, 27) was not only typical of Christ offering Himself without spot to God, but also represented the whole-hearted return of the people. Hence the *song of the Lord*, expressive of the gladness of the people, began with the presentation of the burnt offering (25-27). Is it not true that only with the surrender of ourselves to God does our true gladness begin?

(4) *The first effects of the reformation.*—These were a deeper reverence for the presence of God (29); increased joy before Him (30); closer communion with Him (31); and readiness to offer their best to Him (31-36). The renewal of our covenant with God should produce similar results. If you are his by sacred covenant, live with Him, rejoice before Him, and yield all to Him.

MONDAY, FEB. 17.—2 Chron. XXX.

The temple being prepared, the people are now invited to serve God in it. We have here

(1) *The royal proclamation* (1-12).—The Passover, though one of the most important feasts, had long been neglected (5). The nation could not look for prosperity while his appointment was neglected. Revival had commenced, and it is immediately followed by regard for God's ordinance. It was not possible to observe it at the time appointed (Exod. xii. 6, 18); so Hezekiah called it for the second month (2), as also directed in the law (Numb. ix. 10, 11). Posts were sent with royal letters throughout the land (6). It was an honourable work, similar to that of all the King's messengers to-day. What a message it was (6-9). It called to repentance, and urged it by the example of their fathers (6, 7). It demanded surrender to God (8), and promised great blessing on these conditions (9). Is not our message similar? How strangely it was received! Some mocked (10), not because they did not need the message, but because they would not know their need. They most need God's mercy who are most ready to despise it. But all did not receive it so. Both in Judah (12) and in Israel (11) there were many ready to respond to the appeal.

(2) *The Passover celebrated* (13-27).—They began well by destroying the altars of idolatry (14). The feast and its antitype can only be observed as the leaven of evil is put away (1 Cor. v. 7). The priests and Levites were shamed by the zeal of the people (15). They who should have led in this work were sadly at fault. There were irregularities in connection with the feast (17-20), for which, however, Hezekiah earnestly and successfully prayed. They were not such irregularities as the people were able to remedy. God accepted the service because the heart was right (19). The enthusiasm was such that the feast was prolonged another seven days (22-24). When the heart is in God's service it never becomes a weariness. The joy of the people was unequalled since the days of Solomon (25, 26). They were learning to serve the Lord with gladness (Ps. c. 2). The Passover closed with blessing from God, and prayer from the people (27). The two are always connected. The blessing of God answers and inspires further prayer.

TUESDAY, FEB. 18.—2 Chron. XXXI.

The statement of the last verse (21), that Hezekiah did everything "with all his heart, and prospered," is abundantly illustrated throughout this chapter.

(1) *The destruction of idolatry* (1).—Already something had been done in this direction (2 Kings xviii. 4); the *people* now continue the work. This was a fitting sequel to the joyous feast they had just observed. The more enjoyment we have in the presence of God, the more zealous are we in discovering and seeking to remove sin. Their work extended even to the cities of Ephraim and Manasseh; and the word "utterly" indicates the thoroughness of their work (2 Cor. vii. 12).

(2) *The arrangements for the temple worship.*—These included—the restoration of the courses which David had appointed (2); the provision made out of the king's bounty for the expenses of the altar (3); the command that the people should pay their dues according to the law, and thus encourage the priests and Levites (4); the generous response the people made (5-10); the provision made for storing the gifts of the people, and for devoting them to the uses for which they were intended (11-20).

The chapter suggests: (1) *That the zeal of one man may provoke that of many more.*—The people took an important part in the reformation, but only because they were led by their faithful, earnest king. How much our King can do with a loyal and obedient people! (2) *That zeal for God shows no quarter to God's enemies.*—Idols, however dear, are "utterly destroyed" when "the joy of the Lord is our strength." The desire to retain one sin proves that the heart is not wholly God's. (3) *That zeal should be according to knowledge.*—It should not spend itself in destruction. Nor must it neglect prudent measures for doing the work of God. Many a man has zeal enough, like Jehu, for destroying evils, but fails in building up that which is good.

WEDNESDAY, FEB. 19.—2 Chron. XXXII.

Here we have many instructive things:—

(1) *Sennacherib's invasion* (1).—This is not what we should have expected to read after the splendid work of reformation Hezekiah has accomplished. "After these things"—not peace undisturbed, but invasion by a powerful army. Comp. Gen. xxii. 1. Don't expect deliverance from conflict and trouble, whatever advances you have made in the divine life.

(2) *Hezekiah's preparation to meet the invasion* (2-8).—As Matthew Henry says, By cutting off the water supply he made arrangements that the *country* should give them a *cold* reception (3, 4); and by raising towers, building walls, and providing weapons, he arranged that the city should give them a *warm* reception (5, 6). Having thus made wise preparations, he can address words of encouragement to the people (7, 8). He did not neglect the use of means, yet he trusted not in his own plans, but only in the presence and power of the Lord his God. It is the right method for conducting all spiritual warfare.

(3) *Sennacherib's blasphemy* (9-19).—There was considerable subtilty in his message. The fact that there was only *one* altar before which the people could worship (12) was emphasised. Were the people sufficiently delivered from idolatry to feel no regret that they had not other altars, in case appeal to the one should fail? The reference to other victories of Sennacherib was equally subtle (13-15). Why should the people of Judah triumph where so many stronger nations had failed? The servants were as bold, and even more insolent than Sennacherib (16-19). The aim of all this blasphemy and brag was to discourage the people. To destroy our faith in God is the first aim of the enemy.

(4) *Hezekiah's victory* (20-22).—There was enough in the blasphemous message to turn the eyes of Hezekiah up to God with confidence of success. The manner in which the message is described (19) contains in itself the promise of Sennacherib's defeat. Hezekiah did not retaliate, nor even *parley* with the enemy; he and Isaiah simply took it to God (20). Let the young Christian learn how to triumph. The strongest Christian is no match for the enemy; but the *Lord* is more than a match for even the most powerful. "*One* angel" (21) commissioned by God was enough to send Sennacherib home with shame; and his own sons completed the work by putting him to death. Thus does God humble the pride of his enemies.

(5) *Hezekiah's end* (25-33).—Even *he* sinned, so that the wrath of God fell upon him and his people (25, 31). He had destroyed idols in the kingdom, and subdued enemies abroad; but through "pride of heart" he fell (1 Cor. x. 12). Yet his repentance followed his sin (26), so that the punishment was stayed, and the prosperity of his kingdom continued. The value of his life is evidenced by the statement that "all Judah did him honour at his death" (33). "The memory of the just is blessed."

THURSDAY, FEB. 20.—2 Chron. XXXIII.

That Manasseh should succeed Hezekiah is one of those mysteries we cannot understand. There were few men so good as Hezekiah, nor so bad as Manasseh.

(1) *His sin* (2-10).—He restored the idolatries his father had destroyed (2, 3); built altars in the temple and its courts (4, 5); offered his children to Moloch (6); used witchcraft (6); and even exceeded the heathen in his abominations (9). He was as whole-hearted and zealous in doing evil as his father had been in doing right. His guilt is aggravated by the remembrance of his godly father's example, and by his persistent rejection of God's warning messages (10). No man could appear a less likely subject of God's grace than Manasseh. Wickedness in him is full blown.

(2) *His repentance* (11-17).—It began with his affliction (12). His sin had produced its inevitable result. But he had need to be thankful for the affliction that made him seek God. There are many men who never would turn to God but because of the trouble He sends them (Job. xxxvi. 8-10). God answered his cry (13). What case is hopeless when Manasseh could be saved? Proof of his repentance was given in his attempt to undo his former evil (14-16). An expression of sorrow is not repentance unless it lead to the forsaking of sin.

But though Manasseh could do much, he could not uproot the seeds of evil sown in the heart of his son Amon. During his brief reign of two years (21-25), this foolish son imitated all that was bad in his father; but did not attempt, like Manasseh, to humble himself before God (23). Instead of this, he "trespassed more and more." The influence of Manasseh's sin continued long after he himself was dead. Others will be what our life and character make them.

FRIDAY, FEB. 21.—2 Chron. XXXIV.

Josiah, the son and successor of Amon, was as much better than his father as Manasseh had been worse than Hezekiah. He "walked in the ways of David his father" (2). He chose David rather than his own father for his example.

(1) *His early piety* (3).—He was only fifteen years old when he began to seek the Lord. This was no doubt the secret of his useful life. They have a great advantage who begin to serve God in youth. In Josiah's case it is wonderful that he should begin so soon. His father's memory, and the prevailing example of his people were against him. With greater privileges now, should we not look for more frequent child conversions?

(2) *His destruction of idolatry* (3-7).—He was only nineteen years old when he commenced a bold work of reformation (3). He did it with great zeal, not only in Judah, but throughout all the land of Israel (7). This was the best proof he could give of having found the Lord himself.

(3) *The house of the Lord repaired* (8-13).—What terrible disaster the two previous reigns had effected (11). Until the work of Josiah began it was not clear how much evil had been wrought. Nor, until Jesus takes his position on the throne, do we know how much needs to be subdued.

(4) *The Law of God recovered* (14-28).—The fact that this was lost is a further indication of the ruined condition of the kingdom. It was found by Hilkiah (14), and ultimately reached the king (15-19). Its message alarmed him, so that he wisely inquired of the Lord (21, 22). The prophecy of Huldah confirmed the message of the law (23-25); yet promised deliverance in Josiah's time because of his repentance (26-28). The only wise method is to receive such messages of warning with the spirit of humble penitence (Jonah iii. 5-10).

(5) *The covenant with God renewed* (29-33).—The king again led the people. He first read to them

the law; then with his whole heart entered into covenant (30, 31); and all that were present agreed to it. It was this wise method of instructing the people that preserved them faithful to God during the whole of Josiah's reign (33).

SATURDAY, FEB. 22.—2 Chron. XXXV.

(1) *The Great Passover* (1-19).—Evidently, Josiah lost no time in obeying the word of the law, which commanded the observance of the Passover (19). It was observed the same year in which he began to repair the temple (xxxiv. 8). Unlike that which Hezekiah had kept (xxx. 2), this was celebrated at the time appointed by the law (1). They were equally obedient to the commandment of God through David (4) and Moses (6, 12). Service for God must be rendered in obedience to his direction. It was a time of great generosity on the part of Josiah (7) and his princes (8). They gave "willingly" for the altar of God. It was a memorable Passover (18), chiefly because of the great numbers present and the exactness with which the original directions were observed. The interesting incident which the feast recalled was calculated to deepen the devotion and gratitude of the people. They would be encouraged to future obedience by the memory of such a deliverance.

(2) *Josiah and Necho* (20-27).—In this incident even Josiah does not appear to advantage. A very good man may do a very foolish thing. In this matter he acted not only without God's counsel (20), but against it (21). The message of Necho was wise and modest (21), and indicated a very remarkable faith in the overruling providence of God. But a strange infatuation possessed Josiah. Without any Divine warrant he conceived it his duty to fight against Necho (22). Going unsent, he could not expect, and did not receive, God's protection (23, 24). We can only look for God to keep us while we are following his lead. The abundant lamentation that followed his death (25-27) indicated the esteem in which he was held. His one act of folly had too soon terminated his useful life.

MR. C. INGLIS AT THE EAST-END.

THROUGHOUT the whole of January, Mr. Charles Inglis has been preaching in the Great Assembly Hall at Mile End, and, perhaps, on no former visit has this servant of God been so much blessed as in the one that has just come to a close.

It has been a cheering sight to see that building crowded on Sundays, with between four and five thousand people willing to listen to the story of the Saviour's dying love. The after-meetings have been times when the presence of God has been greatly realised, and the many workers in that mission have had their souls filled with thanksgiving to God, as they have seen many to whom they have spoken leave the inquiry-room rejoicing in a newly found Saviour.

The meetings that have been held for Christians have proved to be times of deep profit. Many of the Lord's people will look back to them as seasons when their spiritual life was quickened, and when they gave up themselves afresh to toil amongst the teeming masses in the East of London till the Master comes.

PASTOR CHINIQUY writes from 23, Laval-avenue, Montreal:—"This last year, in spite of my eighty years, I have lectured in more than 160 towns, villages, and cities of Canada and the United States. In every place I have found one, ten, twenty, and sometimes more, French Canadian families converted from Romanism...I have a work which is very dear to my heart—to help those priests who want to give up their errors and accept and preach the Gospel in its purity. Their number is increasing every day, and it is to me they generally come for help."

WINCHESTER SOLDIERS' HOME.—During the past few months the Lord has been graciously blessing the work carried on here. The converts are frequently sent into the immediate neighbourhood to preach and speak; and this not only helps to spread the Gospel message, but is a valuable means of training the converts—more especially the soldiers—for missionary work abroad. It is hoped that this evangelistic agency will soon be greatly extended. The colportage branch has done much good, but the homes in the rural districts are so widely scattered that the employment of a Bible-carriage has become necessary. While this enlarges the sphere of usefulness, it increases the responsibilities of the Misses Perks, who direct the Mission.

International S.S. Lessons.

Sunday Afternoon, February 23.

THE TEMPTATION OF JESUS.—Luke iv. 1-13.

GOLDEN TEXT: HEB. ii. 18.

"*Being full of the Holy Ghost*" (1).—The words connect the temptation with the baptism (iii. 22). He then entered publicly upon his great work, and was anointed for it. Note that the first result of his anointing was, not great service, but severe and painful testing. Exalted spiritual experiences are often succeeded by similar assaults of the enemy.

"*Led by the Spirit*" (1).—Though the Son of God, and full of the Holy Ghost, He would not go into temptation unled. Mark i. 12 says "*driveth*." The self-confidence that *goes* into temptation is sure to fall. Lot in Sodom, and Peter in the high priest's palace are examples. Jesus manifested the spirit which He encourages in us (Matt. vi. 13).

"*Wilderness.*"—Tradition says that this was a part of the wilderness of Judea, near to Jericho, where there is a sharp peak, named Quarantania, surrounded by rocks containing a number of caves. "*Led by the Spirit*" (1) to be "*tempted of the devil*" (2).—How strangely the words read! Yet they suggest to us the different aims of temptation. Satan was behind it, aiming to lead Jesus to sin, and so disqualify Him for his work. God was behind it, seeking to prove Him sinless, and to qualify Him for his High-Priestly work (Heb. ii. 18, iv. 15, 16).

There are many speculations as to *how the temptation came to Jesus*, whether Satan really appeared, if so, in what form; or whether he merely hurled his suggestions at our Lord's mind. It seems better to read the narrative simply, and to conclude that in some form the devil really appeared to Jesus. But the main thing to remember is that He was tempted "*like as we are*" (Heb. iv. 15). There are other unprofitable speculations as to how Jesus *could* be tempted. Any answer to this question that takes away from the *reality* of his temptation is manifestly wrong. It is enough for us to know that "He *suffered*, being tempted." He had put Himself so entirely by our side that He felt temptation as keenly as we feel it; hence his power to succour.

The time of the temptation was wisely chosen (2). After "forty days'" fast, Jesus felt the pangs of hunger. He was assailed *during* the forty days; but it was when they were ended that the fierce assaults were made. The circumstances were all favourable to the adversary; the victory of Jesus therefore becomes the more valuable.

(1) *The three assaults* (3, 5-7, 9-11).—*The order* here differs from that of Matt. iv. It is needless to discuss which is correct. Luke's order agrees with what 1 John ii. 16 describes as being in the world. And the same order may be observed in Gen. iii. 6. The first was an appeal to "the lust of the flesh"; the second, to "the lust of the eyes"; the third, to "the pride of life." Satan's success in the garden encouraged him to present similar attractions to our Lord. These are his inducements still—the prize he has to offer to us. What a blessing to know that all were presented to Jesus in vain.

The first and third assaults refer to our Lord's Sonship (3-9). The Father's declaration (iii. 22) was followed by the devil's "If." It was the same method which proved so successful in the garden—"Hath God said" (Gen. iii. 1). And it often proves successful still. To even *question* God's word is the way to fall.

The first temptation was to the sin of distrust. Jesus was hungry; his Father was not giving Him bread; He had power as the Son of God to make the stone into a loaf; why not put forth the power, and at one and the same time, prove his Divine Sonship, and satisfy his hunger? It looked almost innocent. But it meant taking Himself out of his Father's hand; ceasing to depend upon Him; and charging Him with want of proper care for his Son.

In the second assault the sin is of a different character. Satan's hope of success rests upon the tempting offer he makes (5-7). In some way he made "all the kingdoms of the world" appear before the Saviour. There is reason to believe that he spake the truth when he said "This power has been delivered unto me" (6). The phrase "prince of this world," by which Jesus often speaks of him, seems to admit his claim (John xii. 31). This makes the temptation appear more subtle. "Fall down before me" (7) meant, not worship paid to the person of the tempter, but recognition of the position of authority he has just claimed. And upon that little condition "all the kingdoms of the world" shall be transferred to Jesus! It was an easier method than that which the baptism of Jesus had foreshadowed. The same tempter's voice spake afterwards through Peter (Matt. xvi. 22-23). To do anything wrong for gain is to yield to this temptation. Achan (Josh. vii.) and Gehazi (2 Kings v.) are illustrations.

The third temptation was to *presumption* (9-11). He was asked to abuse his position as a Son of God. The "pinnacle of the temple" was probably "the parapet of the portico of Herod overlooking the Valley of Jehoshaphat."—*Ellicott.* Even to look down from the position almost made one dizzy. But the tempter suggested that, if Jesus threw Himself down, angels would care for Him. And he enforced his temptation by a quotation from Scripture.

(2) *Our Lord's victory.*—Learn from Him how to overcome. (1) *He held no parley with the tempter.*—In this our first parents failed, and we have done the same. An immediate and a decisive resistance is our only hope of triumph. (2) *He overcame as man.*—Though "the Son of God," yet He answered "*Man* shall not" (4). If we do not remember this, we lose the benefit of his example. (3) *His weapon was "It is written"* (4, 8, 12).—Each time He quoted from Deuteronomy, the book which men are seeking to discredit to-day. By thus using the book, our Lord has set his seal upon it. Each quotation was a *precept.* He was concerned to obey God, hence could not listen to the suggestions of Satan. The constant surrender to the authority of God saves us from yielding to the authority of Satan.

HOPE COTTAGE, WOODFORD.—During last year three children were received into this Home, in which eleven remained when the report was drawn up. Applications are constantly being made on behalf of children to whom the training of the Home would be advantageous, but they have had to be refused. Mrs. A. Johnston, of Forest Lodge, Woodford-green, Essex, will answer inquiries respecting this useful Institution.

ANOTHER CASE OF MYSTERIOUS DISAPPEARANCE has happened in West Ham. A young girl of about fifteen years of age was sent out by her parents on an errand; she did not return, and cannot be traced. The parents, Mr. and Mrs. Jeffs, are Christian people, and, although human aid is apparently unavailing, they feel that God knows where their daughter is, and that He can restore her unharmed. They request the prayers of Christians in public or private, that the Lord will protect and restore the lost one.

HOUSE OF REST, KILBURN,—The all-day meeting on Friday last was a profitable occasion. The quiet time spent with God during the morning hours was helpful to all; it was used by Christian workers and others, of various denominations, to present their petitions to God, and to return thanks for mercies received. An encouraging address was given from Isaiah xlv., the ground-work of which was the stability of God's promises, and the consequent firm ground of trust which every Christian should enjoy. A large meeting in the afternoon was addressed by Rev. W. Fuller Gooch, who viewed the story of the journey to Emmaus in a typical aspect, and drew helpful lessons, by which the spiritual life might be deepened. In the evening Mr. Reader Harris gave a striking address on the observance of the Sabbath, and again the gathering was a very large and attentive one.

EDINBURGH INDUSTRIAL HOME.—This Institution for fallen women, Alnwick Hill, near Liberton, is a work of mercy conducted on definite Christian lines. The premises were never well adapted to their purpose, and the time has at last come to replace the present dilapidated structure with a more suitable and commodious one. The undertaking will cost not less than £3000. The need is very urgent, and we trust it will be possible to supply it without delay. The great aim of the managers is to lead the inmates to love God and trust the Saviour, while teaching them orderly, regular, and industrious habits. There are generally about thirty in the Home, their ages ranging from sixteen to thirty. A large proportion are orphans, or the children of careless or vicious parents. Every year a number are sent to situations as domestic servants, or are restored to friends, or otherwise disposed of. While in the Home, the inmates are chiefly occupied in washing and laundry work, the proceeds of which go far towards defraying the working expenses. Mr. J. Forbes Moncrieff, 13, Hill-street, Edinburgh, is the secretary and treasurer of the Institution.

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Y.M.C.A., EXETER HALL, Strand, W.C.—Special mission to men by Rev. Henry Montgomery (of Belfast), nightly at 8; Sun., 3.45 and 7.30 p.m., concluding on Feb. 17. Prayer-meeting, week days (Sat. ex.) from 1 till 2.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Feb. 15, 3 p.m., Bible-reading, Rev. F. B. Meyer. Subject—"He Descended into Hell." Tues., Feb. 18, 8 p.m., "An Evening with American Authors," by Mr. J. H. Putterill. Wed., Feb. 19, 8 p.m., musical evening by artistes and students of the Royal Normal College for the Blind. Thurs., Feb. 20, 8.30 p.m., lecture on "Evolution *versus* Creation," by Dr. Robert Anderson.

CONFERENCE HALL, Mildmay Park, N.—Feb. 16, at 3.30, Mr. P. S. Badenoch; 7 p.m., Ned Wright. Tues., 18, at 7.30 p.m., meeting on behalf of the French Protestant Mission to Basutoland and the Zambesi (see paragraph on p. 21).

Y.M.C.A., BURLINGTON HALL, Saville-row.—Addresses to women only by Mrs. Yapp, on "Communion with God, as unfolded in some of the leading groups of Psalms," Fri., Feb. 21 and 28, Mar. 7 and 14, at 3.30 p.m.

Y.M.C.A., STAFFORD ROOMS, Edgeware-road, Wed., Feb. 19, 9 p.m., straight talk by Rev. H. Trotman.

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CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Mr. Herbert R. Francis, Suns. in Feb., at 3.30 and 7 p.m.

HOW TO STUDY THE BIBLE.—Lectures by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., on Thursdays, at 4 p.m.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Feb. 14, Rev. H. C. G. Moule. Feb. 21, Rev. Evan H. Hopkins.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Subject for Feb.—"Christ's own Exposition of his Mission," by Rev. Dr. Allon. Tues. next, at 12 noon—"The Relation of Christ's Death to Divine Feeling and Purpose."

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

WESTMINSTER CHAPEL, James-street, Buckingham-gate S.W.—Sun. afternoons in Feb., at 3.30, Rev. John McNeill. All seats free.

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HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Feb. 21, social evening for Bible-reading. Tea at 6 p.m.; address at 7. Sun., at 3.30 p.m., Bible-reading by Miss Mason.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Feb. 19. Tea at 6; meeting at 7. Address by Dr. McKilliam on "Life in Christ—hidden and eternal."

PARIS DAILY INTERNATIONAL PRAYER-MEETING—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. Joseph Clark.

UNITED ARMY AND NAVY PRAYER-MEETING for all who are serving, or have served, as officers in the army or navy, Sat., Mar. 8, Terminus Hotel, Cannon-street, 2 p.m.

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UNION TABERNACLE, Wandsworth-road, S.W.—Annual meeting, Mon., Feb. 17. Tea at 6.30; meeting 7.30 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. William Nobbs.

FINSBURY-PARK HALL, 255, Seven Sisters-road, N.—Evangelistic service conducted by Miss Brewster, Sun. evening, Feb. 16, at 7.

FOLKESTONE-ROAD HALL, Walthamstow, E.—Suns., Feb. 16 and 23, Col. Molesworth. Thurs. in Feb., 7.30, Mr. J. E. Hawkins.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. Russell Hurditch, Sundays, at 6.30, Fridays, at 7.30 p.m. during Feb.

ST. GEORGE'S HALL, Langham-place, W.—Lieut. Mandeville, during Feb., on Suns., 11 and 7, and on Weds., at Burlington Hall, Savile-row, at 8.

ST. JOHN'S HALL, Clerkenwell (Cow Cross Mission).—Mr. James Dight, every Sun. during Feb., at 7; Wednesday at 8 p.m.

MEMORIAL HALL, London-street, Bethnal Green, E.—Rev. Dr. George Sexton, Sun., Feb. 16, at 7.30.; Mon., 17, at 8.

MEETINGS FOR CHRISTIAN WORKERS, every Monday, at the Police Institute, 1A, Adelphi-terrace, Adam-street, Strand, near Charing Cross, 6.30 p.m.

REDHILL CONVENTION for the deepening of spiritual life, Mar. 24—27, Rev. H. W. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, J. Gelson Gregson, Mr. Robert Wilson and others are expected to take part.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, St. George's Church, Tufnell Park, to Feb. 26. Mr. T. Lewes Sayer, Harvey-street, Hoxton, N., Feb. 9—16; Brighton, Feb. 17—23; Sutton, Feb. 27; Town Hall, Loughton, Mar. 4; Romford, Mar. 6. Sussex-street Mission Hall, Brighton, Feb. 17—23 Mr. A. Armitage, Assembly Rooms, Westbury-on-Trym, Bristol, Feb. 16—21.

Notices.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Appeals.

East London Institute.—MRS. DAWBARN, Doric Lodge 28, Bow-road, E., who has charge of the Women's Branch of the East London Institute for training foreign missionaries, writes:—"We should be very grateful to receive subscribers' letters for hospitals, particularly the London, Victoria Park, the Children's Hospital at Shadwell, Throat Hospital, Royal Ophthalmic, and others. We are constantly asked for them in our visiting amongst the poor, and are quite unable to supply the demand."

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CASE FOR THIS WEEK.
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No. 1047.] FRIDAY, FEB. 21, 1890.

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Yours sincerely, **GEORGE HATTON,**
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Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

ASHLEY MISSION, BETHNAL GREEN.—Help is earnestly asked to assist the poor of this Mission, with bread, coals, &c. Cast-off clothing thankfully received. A large Mothers' Meeting, and various classes held every evening.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

CONTRIBUTIONS of money, clothing, coal and bread tickets, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

THE COTTAGE HOME, Old Windsor, for those needing rest and country air. Donations will be most thankfully received by Mrs. LAYTON. Invalids writing for admittance will kindly enclose stamp.

COSTERMONGERS' COTTAGE MISSION, Vinegar Grounds, City-road, E.C. (WALTER PENROSE'S). Established 18 years. Work vigorously carried on, but sadly harassed for funds; they were never more needed than now.

THE SHIVERING AND SUFFERING POOR OF LONDON.—For each 10s. subscribed, 15 adults or 20 children can have a substantial meal. Help greatly required to supply widows and other needy people with Food, Coals, and Clothing. Bankers: L. & County.—A. STYLEMAN HERRING, Vicar (30 years), St. Paul's, Clerkenwell 45, Colebrooke-row, N.

MISSION TO SEAMEN, Rio de Janeiro.—Wanted, an American Organ or Harmonium for Mission and Reading-room in connection with above Mission. There are often over a hundred ships in the harbour with English-speaking crews cut off from all Christian privileges, and exposed to fierce temptations. A boat for work afloat has been already given; and between £20 and £30 has been promised or subscribed towards outfit and passage of a missionary, who it is hoped will go out early in May, and will be supported locally. Contributions may be sent to R. C. Morgan, Esq., Member of Committee, 12, Paternoster-buildings, London; the *Missionary Bureau*, 186, Aldersgate-street, London; or to Lieut.-Col. HOBBS, Netley, Hants., Hon. Sec., who will gladly give further information on application.

LEYSIAN MEDICAL MISSION, Whitecross-street, needs funds. 150 patients seen weekly. Gospel services held. Subscriptions received by Dr. GRIFFITH, Honorary Physician, 45, Finsbury-square, or Messrs. MORGAN & SCOTT.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

HELPING THE DESTITUTE.—Cast-off clothing, provisions, or cash will be thankfully received by the Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., to help in Relief work among the destitute, free meals to poor children attending Board Schools, soup kitchen, and other benevolent agencies. Offerings entrusted to us will be prudently and impartially distributed.

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THE SUFFERING POOR.

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A YOUNG WIDOW is desirous of meeting with an engagement as Lady-Housekeeper. Could undertake the care of motherless children. Experienced in housekeeping. Church of England. References.
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SERVANTS seeking situations should lodge at the
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Appointments, Situations, &c., Vacant.

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FEBRUARY 21, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Rev. Charles Spurgeon, of Greenwich.

We are glad to see that the prognostications with reference to the elections in Salt Lake City, to which we alluded a few weeks ago, have been realised, and that the Mormon candidates have been defeated—a victory which, it is anticipated, will have a striking influence upon the future of Mormonism in America.

Popular harangues on secular subjects in the pulpit, and exciting discourses on trade disputes, have lately brought out strong protests of devout persons against the clapping of hands, stamping of feet, and applause, which have been heard in some chapels. The example of Chrysostom in Antioch has been pleaded. Let it, however, be noted that the great preacher always endeavoured to suppress such manifestations. His impassioned appeals were against hypocrisy, luxury, and vice, and it was a trouble to him that noise, instead of contrition, should follow his words. It will be a day which preachers will be the first bitterly to rue when this unseemly innovation is generally allowed among us.

"Progress and poverty" is forcibly illustrated by the report of a Dublin company working two or three spirit shops, from which it appears that after paying all expenses the profits for the year amounted to £5844 0s. 8d., with nearly £600 carried forward. No wonder that poverty and disease stalk hand in hand through the Irish metropolis, when one firm, and there are hundreds such, can quote figures like these.

The increase of the National Drink Bill by seven and a half millions during 1889 is a fact to be deeply deplored. Fortunately, the Bill for the decade is lower than was that for the previous decade, but no amount of explanation can make it satisfactory that we should be spending £132,213,276 per annum upon intoxicating drink.

It is beginning to be asked, What is the use of providing improved dwellings for the working classes if the publican is to be permitted to come and settle close by, or in their midst, to drag the occupants down again? By and by when Parliament can condescend to practical questions affecting the well-being, spiritual and physical, of the people, we hope the query will receive the attention of some of our statesmen.

It is nothing less than a grave scandal, that a Chaplain-in-Ordinary to the Queen has drawn attention to in *The Church Review*. That the Ecclesiastical Commissioners own slums and rookeries in London which are unfit for the habitation of men, and overcrowded dwellings reeking with poisonous gases, is a sore discouragement to those who are justly tracing so much of physical and moral evil to the dwellings of the poor. Attention to these "inhuman homes" will now, it may be expected, engage the attention of the bishops.

We have received from the Trinitarian Bible Society a letter in reply to Mr. Sharp's rejoinder to their attack on the British and Foreign Bible Society which appeared as a "Supplement to THE CHRISTIAN" in our issue of Jan. 31. We have not space for this controversy in our literary columns, nor do we consider that it would be desirable to continue it in our advertising pages. We would earnestly advise the Trinitarian Bible Society to use its energies in circulating the Scriptures, and to cease its interference with the older Society.

The advertisement of the Trinitarian Bible Society in our paper was negotiated by an advertising clerk without the attention of the publishers being called to its contents, of which they were unaware until it had appeared; otherwise it would not have been inserted. We must, however, do the Society the justice to say that they were innocent of any endeavour, such as seemed to be implied in Mr. Sharp's letter, to make their advertisement appear as a portion of our literary contents. The use of the words "Supplement to THE CHRISTIAN" is required by the Post Office authorities upon any inset that goes under the ordinary postage.

Rev. John Sharp, in his defence of the Bible Society, fell into some errors. We notice two which affect the authority and teaching of Holy Writ. Referring to the fact that the New Testament quotations from the Old are largely from the Septuagint Greek version, he says that our Lord and his Apostles "usually follow a version which included the Apocrypha." This conveys an erroneous impression, for though the Alexandrian canon unquestionably included the Apocrypha, it is equally certain that in Palestine the Old Testament was confined to the books which are at present recognised by the Protestant Churches. Again, with regard to Gen. xlvii. 31, Mr. Sharp says that the Septuagint reads that Jacob "worshipped the top of his rod." This is hardly correct; the reading is, as quoted in Heb. xi. 21, Jacob "worshipped upon the top of his rod," or, as in the A.V., "worshipped (leaning) upon the top of his staff." There is no idolatry here; Israel adored God, not the rod which sustained his body. We heartily sympathise with Mr. Sharp, who wrote from his sick-room at the seaside, and away from his books.

Romanism is becoming increasingly self-assertive in Canada. A few days ago, on the occasion of a meeting of evangelists in the town of Hull, a number of French Canadians, who are as a rule swayed by the Papal priesthood, caused a riot. We rejoice to see that the situation has been duly taken in by the Provincial Government, and that immediate action has been resolved upon to vindicate law and order, and to protect free speech. Certainly Protestants in the Dominion do well to be in earnest.

We regret to learn that a reactionary move with regard to religious liberty has been made in Austria. Some years ago, consequent upon action by the Evangelical Alliance, it was decided to allow the Now Reformed Church in Bohemia to hold services in private residences with invited guests. Recently these services have been stopped by order of local magistrates, with the approval of the Governor of Bohemia. An appeal has been lodged, and we sincerely trust it will result in securing the freedom of the persecuted Protestant community.

To the two measures of impending social reform in India which we noticed recently, a third may now be added. *The Times'* Calcutta correspondent states that a Bill to amend the Factories Act has been introduced into the Legislative Council; it proposes to raise the minimum age at which children may be employed from seven to nine, to limit the hours of employment of women, to secure women and children proper intervals for food and rest and recreation, to secure proper water supply, ventilation, and cleanliness, and to prevent overcrowding. The progress of reform is very slow, but these are gratifying indications that England is becoming more alive to her responsibilities with regard to some of the hardships of her Hindoo subjects.

The Irish Branch of the Evangelical Alliance have issued their customary invitation to observe Monday, March 17, as a day of united prayer for Ireland. They say:—

> There are many reasons why our hearts should be united in still more earnest prayer for Ireland. Some of the problems which are agitating other countries seem to be reaching a crisis here. It is our comfort and encouragement to know that God reigneth, and that through all changes He is working out his own gracious purposes. He heareth prayer. Let us then, with hearts full of gratitude for the undeserved mercies of the past, unite in fervent supplication that the time of deliverance may speedily come. He condescends to use, in the administration of his kingdom, our feeble instrumentality. Why should not that *week* be set apart as a week of earnest prayer and special effort on behalf of our beloved country, during which we should endeavour to cement the bonds of Christian brotherhood among all who love the Lord Jesus Christ in sincerity, and when special efforts should be put forth to quicken religious life in all our churches, and to awaken a deeper interest in the unsaved who are lying in darkness and the shadow of death?

"Of making [societies] there is no end." We are glad to see that our contemporary *The Christian Commonwealth* deprecates the multiplication of small societies. They tend to establish local and individual vested interests, and to create sectional if not sectarian feeling. While the older denominational barriers are being removed, and old-time controversies, such as that between Calvinists and Arminians, are dying out, new and multifarious unions spring up to supply their place, and to form cliques round less imposing centres.

A mission starts some new device to gain or to retain adherents; and a neighbouring mission adopts some other ingenuity in self-defence. This does not help to keep the unity of the Spirit in the bond of peace. Unions for getting up early, for giving a tenth of income, for converting sinners, for loving one another, for loving God supremely, for doing all in the name of Jesus, for hasting the coming of Christ, &c., tend to draw attention to some one Christian duty, or to some one form of Christian life, at the expense of others.

The one comprehensive unity is the unity of the body of Christ: every believer is a member of that one body; and the ministry of each, according to its function, is necessary to the body for the building itself up in love. Any kind of union which draws to itself the force and life which, according to Divine purpose, belong to the one body of which Christ is the Head and every saint a member, is a source of weakness, and not of strength. The Church of Christ has been constituted by the Divine will, the one great Christian Endeavour Society, of which all Christians are *de facto* members.

Archdeacon Farrar has carried in the Lower House of Convocation his motion for brotherhoods, whose members shall bind themselves by dispensable vows to celibacy, poverty, and obedience. Few men have argued more eloquently than the Archdeacon in his "Lives of the Fathers" against external, mechanical, and artificial rules of life. It is well to quote his words (vol. ii. 220): "Men who aimed at making their life better than that which Christ had taught, or the Apostles practised, sank into a condition worse than that of the beasts which perish." The whole question is this—not shall there be self-subjection and self-mortification for the kingdom of heaven's sake, but shall there be vows and a corporate society which has taken them? Monasticism has no meaning, except in its system of vows, and these, dispensable or indispensable, violate the liberty which the New Testament bids us guard and sanctify, and have been fruitful of the very worst of temptations to men.

Yet another instance of the evils of a despotic government, such as that of Russia, is to be seen in the result of the investigation into the horrible massacre of Siberian prisoners at Yakoutsk, which was alluded to in these columns a few weeks ago. At this so-called inquiry the authors of the outrage were the prosecutors, and the poor exiles were assumed to be and treated as criminals, with the foregone result that the latter were found guilty of insubordination, whilst the prime cause of the butchery — Deputy-Governor Ostashine — was promoted. To suppose that the Czar himself approves of the massacre would be most unjust; he has doubtless been deceived by the reports of his subordinates. It is little wonder that he should so often feel his seat on the throne most insecure: thus it must ever be so long as those eternal laws of righteousness which can alone form the sure foundation of a nation's greatness and strength are habitually violated, not in Siberia only, but in other parts of his vast empire.

A correspondent writes:—

The Government has abandoned the intention for the present Session at least of dealing with the subject of free education, upon which Rev. Dr. Rigg and others have recently spoken in very decisive terms; but, by way of comment on one phase of the question, it may be remarked that one of the probable effects of such a measure would be to lower the character and sap the independence of the poor, if not to "pauperise" them. This tendency, be it noted, lurks beneath many of the philanthropic proposals of the present day. To do for a man that which he can do and ought to do for himself is neither kindness, charity, nor justice. Moreover, owing to the remission of payments in needy cases, to those who cannot afford the school fees, education is practically free already. Again, seventy millions of pounds sterling are already spent annually upon the poor, the school-board and poor rates for England and Wales alone amounting to more than fifteen millions a year, and this, be it remembered, the upper and middle classes already contribute to the support of other people and other people's children.

Compulsory education supplies the main argument for free education. If it be for the good of the State that all children should be able to read and write, certainly the education given should be of the most elementary character; and if carried beyond the three R.'s, it should rather be in an industrial than a literary direction. One of the most important elements of education should be that, despite the general ambition of mothers of the labouring classes for their boys, it is not more respectable to earn one's living with a coat on than with a coat off. It is in consequence of the mistaken notion referred to that clerks are multiplied, while excellence in industrial labour is at a discount.

It is sometimes urged in defence of the theatre that it is a moral instructor and that it may be made an aid to the pulpit. How many plays are there of which this can be affirmed with any truth? The following words by Aubrey de Vere on the tendency of dramatic poetry in general may be quoted in answer:—

A saintly character may be introduced into a play, and the main drift of a drama may embody an elevated moral teaching; but the drama is so much occupied by the collisions of violent passions, that, although Aristotle claimed for Greek tragedy the special function of purifying the heart through the influence of pity and terror, our own must be regarded as that department of poetry the sphere of which lies farthest apart from that of religion.

Perhaps the weakest and worst of the arguments which have been put forward in defence of the employment of young children in theatres is that in which it is pleaded that the child's earnings are necessary to keep poverty from the home of the family. Rev. B. Waugh has not hesitated to designate the bartering of a child's health to provide for the hunger of adults as a barbarism, and it certainly seems that the promoters of the Factory Acts, which have done so much to save England from the shame of child martyrdom, might have been, and doubtless were, met arguments of that kind.

It is almost incredible that so recently as in 1883, even in well-managed factories near Manchester, the hours of labour of children still were eleven per day, and that, although the ordinary age for children to go to factories was nine years, in all parts of the country there still were many of only five years old at work. At Birmingham fifteen hours a day for children, "often very hungry," says the Blue Book, was the rule, and at Wolverhampton children were kept at work eighteen hours out of the twenty-four. Doubtless, if the plea to which we have referred above had been admitted, these abuses would be rife to-day.

It is instructive to note from what a little seed great issues may spring. A child knelt beside her father in family prayer. His soul mourned in anguish for the poor slave. Morning and evening he prayed that the hour of deliverance for "poor, oppressed, bleeding Africa" might come. Crying and tears often mingled with his prayers. The recently published life of Harriet Beecher Stowe tells us how those cries planted in her heart a sentiment from which came "Uncle Tom's Cabin"; that book brought into full light the nations crime, made the wrongs of the slave known to the world, the lash of the slavedrivers' whip everywhere to be heard, and led in no small measure to the great emancipation. The fact is full of teaching for parents.

MR. JAMES L. STANLEY asks us to state that his connection with the Evangelistic Mission has closed. His address for the present is 36, Dunster-gardens, Kilburn, N.W.

MR. GEORGE MULLER, who is returning home owing to the recent death of his daughter, Mrs. Wright, was unable to leave India so soon as he contemplated. He sailed from Bombay on the 13th inst., and is expected in England about the end of the month.

THE FRENCH EXHIBITION.—The Executive Council of the forthcoming French Exhibition, which opens at Earl's Court, London, on Saturday May 3, has decided to present a liberal portion of its surplus to the building fund of the new French Hospital in London.

MR. L. D. WISHARD has held a four days' convention for young men in connection with the Y.M.C.A. at Jaffna. The attendance was good throughout and the interest deep. On the passage from Japan to Ceylon the vessel in which Mr. and Mrs. Wishard sailed was encountered by a typhoon which nearly wrecked the ship and caused a considerable delay.

CHILDREN'S MISSION AT HOXTON.—The annual special mission to the children and young people attending the Harvey-street Mission Hall, Hoxton, was held from February 9 to 16. The services were conducted by Mr. T. Lewes Sayer. The attendance was well maintained from first to last, and the large numbers who waited for conversation at the inquiry meetings showed that the power of the Holy Spirit had laid hold of many.

CITY TELEGRAPH MESSENGERS.—The annual meeting of the Eastern Central Postal District Telegraph Messengers' Institute was held on Friday last at the Y.M.C.A., 186, Aldersgate-street, under the presidency of Sir Arthur Blackwood. Some of the officers of the department were present, and encouraging testimony was given to the value of the work among the lads engaged in this branch of Her Majesty's service. Needless to say, the primary object of the Institute is to enlist them in the service of the King of kings. Miss Edmonstone (secretary of the Christian Post Office Association) whose active interest in the work is well known and other friends delivered addresses.

THE EMIGRATION TEST FARM SCHEME.—A further meeting in connection with this scheme, which was noticed in our columns recently, was held on the 11th inst., at 15, Russell-square. Among those present, in addition to Rev. F. B. Meyer B.A., and Mr. W. Hazell, who were the conveners of the meeting, were Mr. Peregrine Platt, Mr. Howard Hodgkin, Mr. H. Gurney, Mr. J. E. Viney, Mr. Glyn, and others. Mr. J. Blackie, from Clacton-on-Sea, who has from the first taken a great interest in the proposal, attended, and replied to many questions which were raised in the course of discussion. It was resolved to form a committee, with a view to carrying out the scheme, which will provide for the testing of intending emigrants prior to their departure to the colonies, and Messrs. Hazell and Blackie were appointed secretaries. Doubtless, subscriptions in aid of such a much-needed social and philanthropic movement will be forthcoming, in order that a satisfactory experiment may be made.

The Earth's Future.

A DISCUSSION has recently taken place in the columns of the press, started by a letter in *The Times*, on the probable failure of the earth's fertility, owing to the artificial exhaustion of the soil in the process of cultivation. The teachings of Liebig give countenance to such an idea, and we remember that *The Times* several years ago drew an alarming picture as to the using up of the *humus*, or vegetable mould, which is necessary to agriculture. The poet has described, as in a vision, how

> "Ships were drifting with the dead,
> To shores where all was dumb."

But, although it is argued at some length that we are on the very verge of the long decline—the down-grade of the earth's physical history—it is admitted that the complete descent must occupy an enormous period of time. If time be allowed, of course the descent must be a greatly prolonged phenomenon. But will such time be granted?

As might be expected, there are those who believe that there are compensatory forces at work, which will serve to maintain the earth's fertility, so long as the solar heat remains undiminished. On this latter point there is a general concession that the sun will ultimately lose its splendour and its power, and with its decline the solar system will become a desolation. Thus it is acknowledged that, from one cause or another, at some period as yet undetermined, the glory of this world will absolutely pass away. The date may be nearer or more remote, but earth cannot "with eternity endure."

Science scans the prospect so far. But Revelation is more precise, and brings the subject closer home, telling us that the final scene will not be ushered in by "slow gradations of decay." The human race will not find the earth ceasing to sustain them. On the contrary, there is the covenant, with the rainbow for its token, that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." All things will continue "as they were."

But there is a day fixed, and a veritable hour, when the present order shall terminate. In the meantime, science and Revelation agree that "the things which are seen are temporal." Beyond all, the children of God look, according to his promise, for "new heavens and a new earth, wherein dwelleth righteousness." Unto the last hour the earth shall yield her fruit, and the husbandman shall gather in the harvest. So fair shall all things be that men shall be crying "peace and safety" in the very hour of doom. So rose the sun on the Cities of the Plain. The birds sang among the branches, and the flowing waters flashed in the sunlight; but in a moment all was changed, and the catastrophe was accomplished.

JERUSALEM.—With much regret we have received news of the death of the wife of Mr. D. C. Joseph, well known to many of our readers for his labours on behalf of the Jews in East London, and more recently in Jerusalem. Mrs. Joseph had been attending on her husband, who was suffering from illness. She was taken ill on January 12, and died the following day. Mr. Joseph was still unwell according to the latest accounts.

The Gospel of the Kingdom.

We are glad that *Evangelical Christendom*, in its current number, publishes the following valuable paper by the late venerable George Bowen, of Bombay:—

THE ministry of Jesus of Nazareth is described in these words: "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease." This statement is found at the end of Matt. iv. The Sermon on the Mount immediately follows, and is doubtless to be regarded as an exposition of the Gospel of the Kingdom. It is the glad news of the restoration of that rule from whence man departed when he chose to follow his own inclination rather than the will of his loving Father. In the entire life of Jesus, in all his teaching and being, we see the Kingdom of Heaven portrayed in its twofold aspect of loving government and loving surrender; the kingship and the allegiance. The Kingdom of God, as seen in Him, was righteousness, peace, and joy, in the Holy Ghost. That will of God from which man has such an alienation, is beautifully exhibited in Him, and the condition of its exhibition, complete, unquestioning surrender, has also its illustrious exhibition in Him.

Man's idea of kingship is the exaltation of his own will to the place of authority and the subjection of the wills of others. He does not undertake to write his own law in the hearts of his subjects, so that their inclinations shall correspond with his inclinations; he knows too well the insubjection of the heart of man; but he aims so to clothe himself with power as to secure external obedience. There have indeed been instances of men who have become the idols of their people and received an extraordinary devotion from their subjects, but in these cases, sooner or later, the incompetency of the ruler to secure the welfare of his subjects becomes manifest. It is only in a very limited range that his ideas dominate them, the multitudinous dissimilarities that separate them make it impossible that they should be ruled by one, except in a particular limited sphere.

In the Kingdom of Heaven the will that is to rule is the will of Him who created us and who knows perfectly all the demands of our nature, and who has all power in heaven and in earth, and is Love. This Divine rule is made inoperative by the alienation of the will of the creature, and another kind of rule comes in, combined of the will of the ruler and the will of the creature, the result of which must be suffering on the part of the creature, and the exhibition of the wisdom, holiness, and power of God.

The Lord Jesus is Himself the Gospel of the Kingdom, showing, in a way that man may apprehend, the mind of the ruler in perfect harmony with the mind of the subject, and revealing also a marvellous method whereby the sinners of this world may be made conscious of the ruin wrought by their self-will, and may be restored to amity with the Divine mind. This last could not be apprehended until Christ should have become a propitiation for the sins of mankind by his death on the Cross, preparing the way for the spirit to reveal the love of God to the sinner.

My Kingdom, said Jesus before Pilate, is not of this world; if it were, then would my disciples fight for Me. The kingdoms of this world are founded on force, and obedience is secured by the power arrayed against disobedience. Alas that Christians have too often failed to recognise the contrast between Christ's Kingdom and the kingdoms of this world, bringing into the former the characteristics of the latter. What Jesus refused to take to Himself, at the suggestion of the tempter, many of his so-called followers have sought to obtain—the kingdoms of this world and the glory of them. Our Lord had power to reduce Palestine and the Roman Empire to his own sway, if He had been willing to make them his by the assertion of authority, and the use of force. But He knew well that the Kingdom of Heaven was something entirely different. Royalty and allegiance are to come together and kiss each other in each individual heart; there is a vital union of the will of the ruler and the ruled, so that kingship may be predicated of both. "As Thou, Father, art in Me, and I in Thee, that they also may be one in us."

Some, reading in the Scriptures that the saints are to reign, fancy that they are to reign over men as kings reign over their subjects, by a measure of coercion. In the very nature of things it is impossible that any should belong to the kingdom who have not the will of the ruler swaying them, whose will is not coincident with his. Some speak of the Kingdom of the Messiah as involving the presence of Christ upon a throne in Jerusalem, swaying an iron sceptre that all *must* obey. But the Kingdom of Christ implies Christ's presence in the heart of each believer. The inflexibility of his rule demands that the hearts of his subjects become the place of his throne. He comes to be glorified in his saints, and admired in all them that believe. His mighty power may be displayed in ways fitted to show his absolute supremacy over all other potentates and dominions, but the Kingdom is not realised until the hearts of believers are in all respects one with his. Then wherever there is a believer there is the Divine majesty of the Messiah. Where the subject is there is the Kingdom.

SPANISH MISSION WORK, TANGIER.—Mr. N. Hardingham Patrick has an interesting report for the latter half of last year. He says: "We entered the Café Oriental on July 15. It was well situated, admirably adapted for our work, and we needed larger premises, so we took it in faith. The place that had been a den of iniquity is now a house of praise. We have platform instead of stage, and preaching in the place of acting. Our evangelistic meetings have been well attended. We believe that souls have been converted, and converts strengthened and comforted." There is a dispensary associated with the Mission, which has the hearty support of Mr. Spurgeon.

MILDMAY MISSION TO THE JEWS.—Mr. John Wilkinson has issued a summary of the deeply interesting work done last year under his direction at home and abroad. Operations at home are not confined to London, and testimony abroad went beyond the Continent of Europe to North Africa. The workers are numerous in many spheres, and the agencies varied and well approved in character. Towards the provision of a centre for the growing work in East London a further sum of £2000 was recently received, so that about £3000 remains to be subscribed, to provide the sum of £10,000 required to meet the undertaking. During last year the distribution of Hebrew New Testaments was vigorously prosecuted in Russia. By this means thousands of Jews who had not previously heard of Christ have become acquainted with his life and teaching. Many have gladly taken the truth into their hearts; others are inquiring further concerning the way which their people have so persistently and so long misnamed "heresy." To a large number of our readers every word of the report will have a peculiar charm, and to not a few the pages will be both instructive and encouraging. Copies may be had (sixpence each to non-subscribers) from Rev. John Wilkinson, 79, Mildmay-road, London, N.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIII.—LOVE COVERING SINS.

1 PETER iv. 8.

IT is what we might have expected to find the Apostle Peter insisting so strenuously on love. At a never-to-be-forgotten interview, the Master thrice reminded him that the supreme qualification for ministry was love. And now he takes care to insist upon the possession of love by those who essay to do aught for God in the use of the gifts with which they have been entrusted.

Above all things.—It were better to dispense with all else in the Christian's character and work than to miss love; though, in point of fact, where this is in operation, all that is likely to impress and touch men must be present also. This love must, of course, go forth in its sympathies and activities to all the world, but it should begin at home. We must have love *among ourselves* as believers in the same Lord, before we can presume to speak of our love to the great world of men around. Nor must it be a Platonic love, a love of the cold light of reason; it must be *fervent*, at boiling point, on full stretch, going to the furthest extents of love, and in doing so, learning the breadths and lengths of the unsearchable love of God.

But we have now rather to consider the way in which this love will act; for it is remarkably practical. The state of heart which weeps tender tears and expresses itself in rhapsody or sentiment, but at the same time does nothing to relieve distress or to sacrifice itself for others, is the shadowy ghost of love, its imitation and counterfeit. Love gives itself, pours itself forth as a libation, counts all things but loss in comparison with the benefit of the one on whom it has centred itself. It imperils its life to fetch water from the well of Bethlehem, breaks alabaster boxes of very precious ointment on the person of its beloved, and braves the reproaches of a world in arms, surprised to find any considering the pain or hardship great. Oh, for love like this!

I. LOVE COVERS THE MULTITUDE OF SINS (8).—These sins are, of course, not those of the man who loves, but the sins of those with whom he is brought in contact. The thought is, in fact, quoted from Proverbs x. 12. And the whole conception may have been based on the filial act of Noah's sons, of whom it is recorded that they took a garment, and laid it upon both their shoulders, and went backward, and covered their father's drunken sin.

How few men there are without grave faults! "Even in the most highly cultivated countries there are tracts of land which have never been brought underthe plough; so is it with the characters of some men—perhaps of most men; there are patches of waste ground lying here and there utterly useless, offensive to the eye, and covered, not with wholesome corn, but with briars and nettles and weeds of poisonous quality." We need not now enter into the question of how these faults come to be permitted by devout and saintly souls; but, if it be so with respect to these, how much more must it be the case in respect to those who do not avow allegiance to the holy Gospel.

Men are constantly sinning against one another. They take unfair advantage; they deceive with lying words; they lose their temper to each other's face, and slander to each other's back; they grasp at their own pleasure or gain, irrespective of what it may cost to those whom they were bound to consider; they snarl, and bite, and devour, as the beasts of the forest glade. Ah! what wrongs man has endured at the hands of his fellow!

There are some imperfections in men which, though not to be classed in the front rank of sins, are yet very trying and hard to bear. The vanity which is so self-conscious, and is always expecting flattery or extorting it. The discontent which is ever repining. The restlessness which betrays the irritable brain and the overstrained nervous system. The petulance of the sufferer, and the growing penuriousness of the aged. The cynical temper of those who feel that they have not received their dues in life, and depreciate others. The recklessness which is courage exaggerated. All these are irksome and fretting, and produce almost as much revulsion as the blacker kinds of sin.

Now we are not required to form a false judgment of these people, and to think or say that they are not offenders. If they are doing wrong it is not our duty to whitewash their fault and to call evil good. It is perhaps rather a temptation to do so; because, if we are not too strict with others, we can venture to be lenient to ourselves. Thus our moral sense will become warped and deteriorated. To gloss over the faults of other men is often the first step to making light of our own. We must be very careful, therefore, not to look at these faults with that easy good-nature which is careless of the distinction between white and black.

And, again, we are not required to abjure all words of reproach or methods of punishment.—There is a soft, weak, reckless kind of feeling abroad in society, which is always saying pretty nothings, and scattering rose water on open sewers, but which does not dare to be stern and severe, and true to righteousness. This is not Christian love, though it is often mistaken for it. The love which God inspires will withhold, will leave the results of sins to work themselves out in the life, will dare to linger for three days at a distance, rather than go at once in answer to the appeal for aid. There is nothing so wholesome, so salutary, so strong as Christian love.

But with all these limitations, love does cover a multitude of sins. (1) *It forgives.*—This is a marvellous prerogative placed within our reach, in the exercise of which we are most like God. Probably in this world only shall we have the chance to put it into exercise. When once we have entered the world where there is no sin, then will the need of mercy stay; other graces finding full development, but this out of date. The Christian heart does not wait for confession or explanation, but so soon as it is sensible of having been wronged, it looks to heaven asking the Father to forgive; and it cherishes the sweet sense of forgivingness, until it has an opportunity of pronouncing its absolution to the contrite offender. We are to be imitators of God in the swiftness and completeness of his forgiveness.

(2) *It avoids giving occasion for sin.*—Suppose you have a favourite horse, which always takes fright and shies at a certain point in the road, you are careful to come along another road if possible, or to coax him, by speaking to him kindly, to go by without fear. So if you are aware that a certain subject will always invoke an outburst of hot temper in your friend, true love will lead you to avoid it. You will not needlessly incite to sin if you know how to avoid giving the first inducement.

(3) *It is quick to discern some generous construction to put upon the fault, or to quote some consideration to weigh in the opposite scale.*—"True, he was unpardonably dull and slow, but then how trustworthy and reliable." "Yes, he was very irritable and abrupt; but, then, remember what a strain he has been under lately in his business, not leaving the factory or counting-house till late at night, and going back early in the morning, with no recreation or respite." "Granted, that he is now becoming soured and crabbed; but, then, what a glorious man he was in those earlier days, when he stood in the breach." "Are you sure that there is not some other explanation possible for his action?" In some such ways as these, Christian love argues with itself and others, and, as the result, many a sin is hindered on its way, and many a fault condoned.

(4) *It rebukes with great tenderness.*—There are cases where duty demands public censure. The sore must not lie covered up, lest it prove to be deadly. It must be lanced or it cannot be cured. But the lancing is done with exquisite tenderness. The wrong-doer is reproved, rebuked, and exhorted, but with all long-suffering (1 Tim. iv. 2). The man overtaken with a fault is restored in a spirit of meekness (Gal. vi. 1).

"There is a great deal of spiritual art and skill required for dealing with another's sins; it requires much spirituality of mind, much prudence, and a mind clear from passion, for that blinds the eye and makes the hand rough, so that a man neither rightly sees nor rightly handles the sore he goes about to cure; and many are lost through the ignorance and neglect of that due temper which should be brought to this work." But love gives the delicacy and tact required.

II. LOVE AFFORDS UNGRUDGING HOSPITALITY.—This does not mean the giving of extravagant feasts, but rather the calling in of the poor, the lame, the halt, and the blind, who cannot recompense. It is right to look on the home as a talent for God's service, and to use its guest-chamber, not only for our friends, but for his servants. Those who live at the sea-side, or in salubrious neighbourhoods, should consider whether they cannot refresh and reinvigorate some jaded worker. And those who live in large towns might throw open their rooms to young people, fresh from the country, and sorely tempted to go wrong for want of a friendly welcome, into a circle like that left far away. "Be not forgetful to entertain strangers." In the person of his children the Master still often asks the question, "Where is the guest-chamber?"

Without grudging.—To God the intention of the heart is all important. He loveth a cheerful giver. He takes such delight in doing good that He has no sympathy with anything like reluctance. Not that hospitality should necessarily be profuse; for, if it be, it is difficult to maintain, besides reminding the guest that he is regarded as a stranger; only that which is done should be done freely, gladly, with the whole heart. There is no hospitality so grateful as that which makes the stranger feel at

home, because there is nothing forced or restrained, and he is permitted to feel completely at his ease.

III. LOVE MINISTERS (10, 11).—The Apostle speaks here, not so much of the extraordinary gifts with which the early Church was endowed, but of those which are possessed by us to-day. The gifts of speech, of wealth, of administrative ability, of song. All these things are *gifts* from the hand of God. There is nothing to be proud of, for we have nothing that we have not received. And instead of envying another, let us thank God for what he also has received, asking that we may benefit by it, and win as much of its grace as possible.

Each member of the Church is a steward, entrusted with something.—No note without significance. No wheel without its function. No pin or axle without importance. "Every man hath received the gift." Oh, you who are doing nothing to make the world better, it is not for want of a talent, but because you are not using the talent you have. You have buried it somewhere in a napkin. Go and unearth it, and put it out to usury. It may not be brilliant; but, so surely as it has been given, you will be held accountable for its use. Let us never forget that we are not owners, but stewards, who must render an account of our stewardship to the Master, who may even now be at the door. It matters not what our fellow-servants think or say, so long as we are right with Him, and are developing and administering to our utmost the precious talents with which we are endowed. The main object with each of us should be, to act up to the ability which God hath given.

Manifold grace is many-coloured grace. As when a ray of light breaks into a spray of many hues, so each of us receives God's grace at a different angle, and flashes it back broken up into some fresh colour. In some it is speech, in others service, in others giving. But all are called to bear their several parts in the great household of the Church, the management of which may be thoroughly disorganised by the sloth or refusal of one.

In all the motive should be the same. The service great or small, conspicuous or obscure, but the glory of God being the supreme passion. If we work from any other motive, we are doomed to disappointment. But none can work for this in vain. In our failure and death, if He wills it, He can be glorified. Let us bring Him glory through Jesus Christ, our Mediator and Priest, and may it flow in towards Him from us, and from all created beings for ever and ever. Amen.

OUR SOLDIERS IN INDIA.

IN a recent letter written from Saugor, Central Provinces, India, Rev. G. M. Davies, Church of England chaplain to the troops, asks for prayer on behalf of work among the soldiers in India. He also gives praise for manifest blessing on the labours of those who are striving to lead the redcoats to faith in Christ and service for Him. A few months ago, says Mr. Davies, there was not a Christian soldier in the garrison at Saugor; at the period of his writing there were ten men at least bearing testimony to the power of God to save and keep, even amid the many allurements of barrack life. While thankful for the good done in connection with the temperance cause, the writer says that impurity of life is a much more prevalent and deadly enemy in the army than intoxicating drink, and only the power of God can enable a man to withstand the abounding temptations.

A quantity of Mr. H. L. Hastings' anti-infidel literature has been distributed among soldiers in India, but Mr. Davies adds that if any friends would send to him a few thousand copies of the tract on "The Inspiration of the Bible," he would gladly circulate them. He knows of no other book of the kind so convincing and calculated to do so much good.

Oneness, Unity, & Reasonable Service

III.—REASONABLE SERVICE.

SURELY, when we realise that we are one in God, we must each see that it is our reasonable service to be a living sacrifice, wholly yielded up to the Lord to do his pleasure: this is how we prove that his will is good, and acceptable, and perfect (Rom. xii. 1, 2).

The service of each believer may vary like the various members in the human body (1 Cor. xii. and Eph. iv.). But, whatever the special service may be, it is reasonable to conclude that all we do here should be with the desire that God may be glorified by others being brought to know his love, and share the same *oneness* that we enjoy, and then seek the same *unity* that we desire, and yield themselves up to the same *reasonable service.*

Christ prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: *that the world may believe* that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and *that the world may know* that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John xvii. 21-23).

There may be a deeper meaning in these words than we have yet seen; still, it is very clear from other Scriptures that, as disciples of Christ, we are sent into this world to represent Christ, and to make known the love of God to the children of this world, that all who will may "believe" and "know" his great love to them (John xvii. 18, xx. 21).

Also Christ prayed "For them also which shall believe on Me *through their word*" (20). This shows that when we know the Lord we are expected to speak of Him to others, as He shall give us grace and opportunity, that many from the world may receive the word into their hearts, and have this prayer of Christ fulfilled in their experience, to his glory.

As true disciples of Christ we should humbly confess that, by the grace of God, we are saved in Christ Jesus, that we have eternal life in Him, and are rejoicing in the prospect of soon being like Him, and with Him, where there can be no more sorrow of any kind, but where we shall be perfectly satisfied and happy for ever! Also, we should warn unbelievers (John iii. 18, xvi. 9), and show that this unspeakably precious salvation of God is free to all who really believe the truth (John i. 12, iii. 16, v. 24, vi. 40; Acts xiii. 39).

Not only are suitable words to be spoken, but also the fruit of the Spirit is to be made manifest in our lives (Gal. v. 22-24). Where the conduct has not been in harmony with the truth, individuals of this world have said: "If such conduct be Christianity, then, I do not want to be a Christian."

Those who can appreciate the good and the beautiful are readily attracted thereby. And we know that there is none so good and so beautiful as the Lord Himself. A loadstone is always attractive to what is congenial to it (*e.g.*, to iron). Spiritually, Christ is the true attracting power; and when by his grace we are enabled to make manifest some of his goodness and beauty, the enlightened, whose eyes are opened by the Lord, will be attracted to Him.

The consistent conduct and simple testimony of very humble believers have often been owned to the salvation of many. Therefore, as separate individuals, let us each seek the salvation of men; and also be banded together, and show our unity in this good service. When has God most manifestly poured out his Spirit on the people? Has it not been when believers have united in continual prayer, and been living in devout fellowship with Him, and in love and unity with each other? It was so on the day of Pentecost, which is still the pattern for us to follow (Acts i. 14, ii. 1).

This subject should move many nominal professors of Christianity to ask themselves whether they are really one in God. For can those be truly in fellowship with the Lord who have no tender, yearning desire for the salvation of their fellow-creatures? See John iii. 16; Rom. x. 1; 2, Cor. v. 18-20, and many such portions of Scripture.

These remarks are made to move *true believers* to devout reflection; but not to lead the *unconverted* to undertake this service; for here, as in seeking unity, we must be careful that we put the Lord Himself before the desire for the salvation of men; *He* must always come first in all our thoughts about service as well as all other matters. But when we are saved ourselves, and in fellowship with the Lord, then we should seek to be the means in the hand of God to save others; that they, as well as ourselves, may live by faith, and in love and unity, and seek to be the means of the salvation of those with whom they may be brought into contact; and thus show that they are in heart one with God now, and waiting in hope of the glory; when it will be most manifest that we are *one.*"

If we take each first letter of the four words that make the heading, O, U, R, S, we have a word of appropriation, *ours.* Let this brief word continually remind us of the three subjects that we have been considering, and lead us humbly and intelligently to say, "The Oneness in God is ours; the Unity with all believers is ours; and the Reasonable Service is ours." It is written, "All things are yours...things present or things to come; all are yours: and ye are Christ's; and Christ is God's" (1 Cor. iii. 21-23). We are "*made perfect in one.*"

G. K.

PREVENTIVE WORK IN PARIS.

WE have often dwelt, but not too often, on the danger that young Englishwomen incur by accepting situations abroad through advertisements or agencies, and without proper information. In many cases, girls who have done so, turn to Mrs. Lewis's (née Miss Leigh) Home, 77, Avenue Wagram, Paris broken in health, without money, and with a very scanty supply of clothing. Their only hope seems to be to reach its shelter, and meet an English-speaking friend. The preventive work done in this way cannot be estimated. It comes at a moment of extremity, and rescues from despair.

Some ladies once brought to the Home an English-speaking negress who was wandering in the streets. She came to Paris as an ayah, but was dismissed by her employers, without money, and with only the clothes she wore, on the charge of "eccentricity." Eccentric perhaps she was, but if we were all liable to be deprived of our bread on this score, who might not suffer? At least she was truthful and honest, and stood clear of any serious offence. She served us faithfully as a servant in the Institution, until, wages and clothes recovered, she was engaged by an English lady going out to Panama. That nurse is not the only one who would almost certainly be in a suicide's grave to-day, but for the timely aid offered by the Home. "It is not that I wish to die," said one who had attempted to take her own life, "but that I did not know how to live!"

Hundreds of our English and American young women are helped each week. English families are visited, and a system of relief for the poor established. Further information can be had from Mrs. E. E. Hornibrook, Paris and Continental Y.W.C.A. Home, 22A, Queen's-road, Bayswater, W.

CAMBORNE, CORNWALL.—A worker writes to say that there have lately been many decisions for Christ in connection with the Camborne Town and District Mission. The hall is in one of the poorest parts of the town, and it is encouraging to find that the Gospel is taking hold of the careless and neglected.

Farewell to Graham Wilmot Brooke.

BY REV. F. B. MEYER.

IT was a great pleasure to welcome this true servant and knight of Jesus Christ, to spend at my home one of his last nights in England, before starting with a chosen band to Africa, to initiate that crusade on behalf of the 60,000,000 of the Soudan, on which his heart has so long been set, and in respect to which the Church Missionary Society is to be heartily congratulated for its enterprise, and spirit, and evident capacity in adapting methods to missionaries and their aims.

The talk we had was too interesting to keep wholly to myself, and as it remains clearly cut on my memory and heart, it is befitting to share its impressions with others. Ever since I have known him, on an evening when he suddenly appeared at a meeting which Mr. Reginald Radcliffe and I were holding in a town on the South coast, my heart has been strangely fascinated by that noble spirit, so lofty in its aims, so devoted to the Lord, so unselfish, so strong, decisive, and resolute. And this has been a common experience throughout the wide circles which have opened to welcome him during the last few months.

Many of my readers are familiar with that slight, tall, athletic form; that strong, though young and almost boyish, face, every line of which indicates decision and strength of will; that emphatic way of expressing opinions which might seem dogmatic, if the hearer had not had other opportunities of remarking the gentle, humble spirit lying beneath. And surely a man who has lived much alone with God and his Bible, far away from this perpetual human clatter and newspaper gossip, can afford to be dogmatic on many things which concern the highest interests of man. There are certainties, obscured from all the world, which are revealed to child-like, humble souls. It was the Apostle of love who so incessantly reiterated "We know."

During weeks and months of enforced solitude, with no companion but God, and no books but the Bible and the outspread page of nature, the mind rids itself of the silt which so often obscures the judgment, and becomes receptive of heavenly illumination. Besides, how strong, and true, and vigorous he must be who is perpetually imbibing the thoughts of God, and views all things from the same standpoint as those did who, in wholesomer, quieter times, held converse with Him on lonely mountains, or in deserts, or in the uneventful lot of comparative obscurity.

It has never been our habit to discuss ordinary or trivial topics in long and memorable talks. Somehow they seem out of place, and we are naturally drawn to speak of such themes as the Redeemer's glory, the progress of his kingdom, the best ways of winning men. Eternity is near to Graham Wilmot Brooke; he lives on its border-land, its light is in his soul, and all things interest him only so far as they promote the one purpose of his life.

First, he was full of glee and thankfulness that it had been arranged, with the concurrence of the committee, and in negotiation with the highest authorities at home, that no special protection should be afforded to him, as a British subject, when he left the friendly shelter of the frontier town, Lokoja, and began itinerating amid the millions of Hausas. Anyone who endeavours to turn Moslems from their faith exposes himself to the death penalty, which is rigorously inflicted. All such efforts then are carried on at peril of life, and he had felt that it was unfit that converted natives should be urged to brave perils, from which Englishmen, by the fact of their nationality, are exempt.

He told me that he had already been down five times with the worst of the African fevers, and I did not like to hear him speak of the improbability of surviving two more attacks. Indeed, he professed his desire that if any were required to lay down his life as a martyr, he might be the first, as he could do comparatively little now, and already the hopes, and prayers, and purposes of years were being realised as he had never dared to hope. His age, I judge, is somewhere about twenty-seven, but he has lived longer than most of us. It is pleasant to think that his young and noble wife is by his side, newly married indeed, but thoroughly familiar with every detail of his enterprise; and the devoted Charles Battersby is with them as a skilful and beloved physician. He spoke warmly of other members of the party whom I am sorry not to know.

It has been said that before a martyr can burn at the stake, he must have burnt in his cell; and in some sense our friend has met and mastered that natural fear of death which clings to us. "No man," he said, "ought to go into such dangers as I have been in with the least thought about saving his life; if he does, it will be sure to make him unsteady in the hour of danger; his only thought must be that he should die in a way worthy of an ambassador of Jesus Christ." And then he told me how once for four hours he had sat in the midst of an African town, surrounded by hundreds of painted savages, brandishing their spears and clubs, and urging him to rise from the ground and run, because they never spear a man until he makes them sport by trying to escape; and he calmly reasoned with them, quite prepared to die, but anxious to live for their sakes who threatened him. Also, how on another occasion he heard the mysterious African signal that all women and children should hide before a victim is massacred, and suddenly a passage was made through his frenzied captors for an old chief to take his life, but he went up to him, laying his hand on the muzzle of the gun, and speaking kindly and gently, till the old man smiled, and he knew that he was safe. He was most anxious, he said, to act in a manner worthy of Christ.

One sentence will remain with me till I die: "This is my one opportunity in eternity of dealing for Christ with a rebel world." It has often been my cherished hope that in the great life which awaits us, we shall be permitted still to engage in the pursuit which has been the passion of our lives, carrying to other worlds the tidings of redemption. But perhaps he is right; and, lest it may be as he says, how tremendously in earnest should we be.

"I get clearer light each day," he said, "in respect to the purposes of God; not trying to explain them, but to see things as He states them in his Word, and as He sees them. I believe in the absolute authority of the Bible, and when a truth is clearly stated, if I am sure of the literal accuracy of the rendering of the Greek, it is final with me."

We spoke a good deal about the constant realisation of God's presence in the soul, and he seemed to think that we might certainly count on it. For my part, I am not sure of this, because often, through physical and other causes for which we are not blameworthy, we may temporarily lose the light of his face. Still his words are worth recording: "If there is any break in my perception of God's Presence, it is because I have missed a meal which was provided for me."

We agreed in holding that, though the abiding fulness of the Spirit may be in us for character, yet there are tidal waves of holy influence, equipping us for service, empowering and gifting us, which sweep over us from time to time. And he said, "I am conscious of successive accessions of power in specific directions, as when I have had to compose differences, or answer objections." And he seemed especially conscious of help afforded during the long and anxious days when the plan of his new enterprise was being patiently threshed out in committee.

In any emergency or difficulty it is evidently his mental habit to find some parallel in Scripture. He seems to think that there is no incident in our lives which has not its analogue in the Word of God. "Pray," he said, "for ingenuity in finding a parallel for every incident or character you encounter from the Word of God. Thus you will know how to act."

Very earnest were his expressions of indebtedness to Finney for his Lectures on Revivals and those to Believers. The former of these had been read aloud as he was ascending the Congo on one occasion with a missionary party. It seems to have entered into the texture of his soul. "The Authoritative Inspiration of Holy Scripture," by Waller, and "The Importance of Accuracy in Studying Holy Scripture," by Bullinger, are also evidently much prized by him, as anyone would have supposed, considering his devotion to the Word of God.

His opinions about missionaries and missionary work are very definite. That there is a great danger of their becoming explorers, civilisers, and settlers. That it is a profound mistake to send men out who have not been actual soul-winners at home. That young men ought not to go out on an equal footing, or have an equal voice in the management of a mission, as their seniors, but should serve a sort of novitiate. That their one aim should be the conviction of sin and conversion to God. On these and kindred subjects he has had abundant opportunities of forming opinions, which are based on careful and minute observation. And, as an illustration of his conscientiousness in determining to be strictly on God's lines, it is interesting to see that a special fund is being instituted by the Church Missionary Society, for which no appeals are to be made, because, "if the Lord approves the enterprise, He will incline the hearts of his people to give what is needed, in the shape of free-will offerings."

We spoke a good deal of individual work among people, as we come in contact with them; and he seemed to think that, if we were known to be Christians, and had an opportunity of speaking to others about their condition which we did not make use of, we might exert a hardening effect on them, tending to confirm them in their opinion that salvation was after all not vastly important.

Such are a few gleanings from those golden hours. Would that all our talk with each other were more savoured with such grace and salt! But where is there time in this hurrying life to sit down and gaze into each other's souls! Who does not long for the world when there will be time for society with lovely and noble spirits, and when we shall know as we are known! Meanwhile, let the name of Graham Wilmot Brooke be spoken daily in secret by hundreds of the Lord's remembrancers.

EAST LONDON WOMEN'S CHRISTIAN TEMPERANCE UNION.—In order effectively to carry on its work, this Union employs a missionary, who daily visits the police courts in the East district, following up cases of intemperance among women. As she gives up all her time, this worker has to be provided for in temporal things. It is with great difficulty, however, that this is done. Mrs. Paddón, the hon. secretary of the Union, writes to us: "We greatly desire to keep our missionary at her work. The need among the wretched women is indeed terrible." Communications may be addressed to Mrs. Paddon, at 42, Tredegar-square, Bow-road, E.

THE LEGHORN BETHEL AND HARBOUR MISSION steadily extends. A more thorough visitation of the vessels in port and other measures have resulted in an increase in the attendance at the meetings. Close to the ships, the Bethel is far from the town; but, nevertheless, earnest friends have seconded the workers in their efforts. As in former years, the Gospel has been received with great attention by the sailors; and, though results are not very patent to the eye, there is no doubt that the seed of the kingdom is taking root, and will in due time bring forth fruit. Communications relating to the Mission may be sent to Rev. J. G. Mackintosh, Offices of the Free Church, Edinburgh.

Dr. Theodore L. Cuyler.

DEAR SIR,—I send you, for THE CHRISTIAN, the following extract from *The New York Tribune*. It is a tremendous trial to surrender this noble church, but my health is not quite as firm as formerly; and I want to assist my beloved people in putting the church into the right hands, as God may direct us. It is my intention to use tongue and pen for the Master's service as long as life and strength last.

Our dear brother D. L. Moody commenced a series of meetings in Brooklyn on Sabbath evening.

The article which I enclose tells the whole story in regard to my proposed resignation of my pastoral charge.—Cordially yours, in the love and labour of the Gospel,

THEODORE L. CUYLER.

Brooklyn, U.S.A., February 4.

(From *The New York Tribune*, February 3.)

DR. CUYLER TO RESIGN.

Rev. Dr. Theodore L. Cuyler, of the Lafayette-avenue Presbyterian Church, Brooklyn, surprised his congregation yesterday morning. At the close of a powerful sermon on "The Conversion of St. Paul," he read the following letter, of which none of his congregation had had the slightest hint:—

"Nearly thirty years have elapsed since I assumed the pastoral charge of Lafayette-avenue Church. In April, 1860, it was a small band of 140 members. By the continual blessing of Heaven upon us, that little flock has grown into one of the largest and most useful and powerful churches in the Presbyterian denomination. This church now numbers 2330 members. It is the third Presbyterian church in size in the United States. It maintains two mission chapels, has 1650 in its Sabbath-schools, and is paying the salaries of three ministers in this city and two missionaries in the South. For several years it has led all the churches of Brooklyn in the contributions to foreign, home, and city missions, and it is surpassed by no other in wide and varied Christian work. Every sitting in this spacious house has its occupant. Our morning congregations have never been larger than they are this winter. This church has ever been to me like a beloved child. I have given to it thirty years of hard and happy labour, and it is now my foremost desire that its harmony may remain undisturbed and its prosperity may remain unbroken.

"For a long time I have intended that my thirtieth anniversary should be the terminal point of my present pastorate. I shall then have served this beloved flock for an ordinary human generation, and the time has now come for me to transfer this sacred charge to someone who (in God's good providence) may have thirty years of vigorous work before him and not behind him. If God spares my life to the first Sabbath of April, it is my purpose to surrender this pulpit back into your hands. And I shall endeavour to co-operate with you in the search and the selection of the right man to stand in it. I will not trust myself today to speak of the sharp pang it will cost me to sever a connection that has been to me one of unalloyed harmony and happiness. When the proper time comes we can speak of all such things; and in the meantime let us continue at the blessed Master's work, and leave our future entirely to his all-wise and ever-loving care.

"On the walls of this dear church the eyes of the angels have always seen it written, 'I the Lord do keep it; I will water it every moment, lest any hurt it. I will keep it night and day.' It only remains for me to say that after forty-four years of uninterrupted ministerial labours, it is only reasonable to ask for relief from a strain that may soon become too heavy for me to bear."

This announcement greatly affected the congregation. At the close of the service some stopped to speak with their pastor, but the greater number felt that they had no heart to talk of the change then.

MISS DE BROEN'S PARIS MISSION.

DEAR SIR,—I have returned from a few days' visit to the Training and Workers' Home in connection with Miss De Broen's Mission in Paris. I had the pleasure of speaking several times to the bright, rosy, healthy girls of the Orphanage. Two or three of these have given evidence of changed hearts, and all apparently love to hear the things of God. It is a pity that funds are not available to allow of more of the poor girls of Belleville being rescued before becoming the prey of evil men and women. Many little ones are there waiting to be brought into a Home where there is room for them; but the work halts because workers and means are not forthcoming.

Many of your readers know about the medical mission work, but all have not seen it. Three months ago I witnessed the mission-hall crowded with two hundred or more of the blind, sick, and diseased, having both souls and bodies dealt with by evangelists, workers, doctor, and dispensers. Again, this week, I have found no cessation of the rush of the sick and the poor, and the same kind friends were there seeking still to heal and save. Many have been healed, some of whom I met at the evangelistic meetings, and whose happy faces reflected the joy of their hearts. The kind-hearted doctor is distressed at the greatness of the need, and could spend a fortune on the poor sick and dying ones, whom he visits after seeing them at the Mission. He has, on an average, not less than one hundred new cases every week.

I was also present at the very interesting German Gospel meeting, and at a large class of young women, and another of men, who come regularly for Bible study, and to learn English. There are many other branches of the work which I had not time to overtake. I, however, visited the recently opened central "Reading, Resting, and Refreshment Rooms," at 205, Rue St. Honoré, where there is a daily prayer-meeting at one o'clock, and where Christian visitors and friends can meet, and, if required, lodge also.

Owing to the death of liberal friends, the Mission has been unable to meet its ordinary urgent wants without a great strain, and a reference to the last report shows that Miss De Broen has had to realise some little patrimony of her own to prevent a large deficit. There is great need at the present time; firstly, for additional voluntary young lady workers; and, secondly, for supplies of clothing and funds.

This Christlike work goes on steadily and quietly, as it has done for many years. The workers, as I found, are too busy to say much about it; but they often have to hurry their meals and be out late, to overtake it all with their present short numbers. I trust these few facts may help to enlist additional interest in this work. Yours faithfully,

West Wickham. DAVID BEATH.

Miss De Broen writes to say that her co-worker, Miss A. Ker, is about to visit England to hold meetings on behalf of her work in Paris, she herself being prevented from coming through ill-health. She will be very grateful if the friends of Christian effort in Paris will give Miss Ker a hearty welcome, and respond to her appeals.

THE RAILWAY MISSION.

Two interesting Conferences have lately been held in connection with the Railway Mission. The first took place on January 29 and 30 at Bath, where the work is carried on by Miss Mary R. Williams, and where a new hall has been opened, accommodating four hundred, the attendances at the meetings having outgrown the hall formerly used, which seated two hundred. On the first day three meetings were conducted by Rev. F. B. Meyer, whose addresses were greatly enjoyed and found most helpful. The afternoon of the second day was devoted to a Conference, when delegates attended from other branches of the Mission, and gave encouraging reports of its progress.

In the evening a public meeting was held at the Guildhall, presided over by Mr. Chirnside. Addresses were given by Mr. W. H. Seagram, of London, and several other friends, in support of the Mission. In connection with the branch at Bath, a very successful work has been carried on for some years, during which a large number of the men have been truly converted, and are now actively working for Christ among their mates.

The second Conference was held at Cheltenham on February 8 and 9. The meetings commenced with a Delegates' Conference, which was preceded by a tea given to the railway men. Rev. John More presided, and a number of reports were given which told of blessing at other branches of the Mission. On Sunday, 9th, a public testimony meeting was held, presided over by Rev. J. Mugliston, and in the evening a Gospel meeting was conducted by Mr. R. Nixon, secretary of the Mission. On the 10th a public meeting was held in the Rotunda, at which there was a crowded attendance. Rev. H. James, principal of Cheltenham College, presided. An address was given by Lady Henry Somerset, who said she considered it an honour to speak on behalf of such a great work, and one which had her warm sympathy and support, because it went to the root of the matter, and sought to bring men to a knowledge of Christ as their Saviour. Rev. Dr. Flacker and Mr. R. Nixon also gave addresses.

The Cheltenham branch of the Mission is in charge of Mrs. Dr. Bennett, and a very interesting fact was mentioned at the Conference. Out of a total staff of 120 men employed, 40 have been converted. A good work is now going on among the men, which will, it is believed, soon result in others being won for the Saviour. The meetings have greatly stimulated those engaged in the work, and also interested many outside friends.

THE COASTGUARD. — "I am extremely pleased," writes a correspondent, "to see that some organised plan is to be adopted to reach our gallant coastguard. I have commanded them for many years, and know their isolated lives, their exposure to all weathers, and in many cases their banishment from Christian influences. They are instrumental in saving many precious lives every year at the imminent risk of their own. It should be remembered that they are now all naval seamen, many having served in all parts of the world. Not a few wear war and good conduct medals; many also have life-saving medals and other distinctions for saving life from shipwreck.

THE DUBLIN VISITING MISSION, in connection with the Society for Irish Church Missions, is a very interesting work. Evangelists go through Roman Catholic regions, preaching grace and truth to such as have been led to trust in personal merit and priestly absolution. A special point is made of conversation with the people concerning eternal things, and, as a rule, the evangelists are listened to with kindly attention. While some persons are easily induced to leave a congregation on being assured that the preacher is a "heretic," there are always others who will hear out an earnest message when affectionately delivered. The report of the work of the Mission last year is full of interest. Copies and other information may be had from Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

Tidings from Siberia.

DR. BAEDEKER, who has recently returned from a six months' sojourn in Russian territory, gave a brief but interesting account at the Aldersgate-street prayer-meeting. When he was converted, he understood that he was "called out of darkness into marvellous light," that he might show forth God's praise in regions where the Gospel was unknown. The prisons of Russia and Siberia are very dark places.

Dr. Baedeker travelled straight across Europe into the heart of Siberia, which is a wonderful country for communication in the summer time, owing to the fine, navigable rivers. On this occasion Tomsk was reached; on the next visit, if the Lord will, in the spring, the Doctor hopes to reach Saghalien. To this distant place hundreds of prisoners are sent. While travelling on one of the Volga steamers, a party of young men were met, sons of Russian priests. They had passed through the seminary, and had been prepared for ordination. The priesthood is hereditary in Russia; but these young men had refused to be ordained, and had resolved to go to Tomsk (where there is now a fine University) to study medicine. They had refused to enter the priesthood, because the office is so badly paid. The priest, after each service, goes round with a large plate, on which one worshipper will place an egg, another a turnip, and so on. Often there is not in the priest one grain of spiritual life or understanding. Their fathers have been priests, and they have followed on.

Amongst the prisoners was a young married couple; the husband was not a priest but a political exile. Probably we English would all be political exiles if we lived in Russia, for they allow no free expression of thought. This man, like some favoured ones, was permitted to go into exile at his own charges! His young fiancée hastened to be married to him, and bravely resolved to spend her life in exile with him. Their orders were to present themselves at Irkutsk on a certain day. Then they did not know what orders would be given, or what fate might befall them.

These political exiles are generally sent far north in Siberia, to Yakootsk. There is no town. The thinly populated district is inhabited by the native race, who speak a language of their own. They are, generally speaking, a heathen people, though a few are baptized. Here, in the intensely cold and bleak country, the exiles settle down in wooden huts. They do not understand the people, and they cannot make themselves understood. They have nothing to do. No wonder that many of the educated and intelligent lose their reason. It was a great satisfaction to carry to these Russians the glad tidings of the Gospel.

Coming back from Tomsk, Dr. Baedeker again met some interesting people—amongst others, a young man and his wife, who had been so long in exile that, although highly educated, they had become excessively awkward in walk, dress, and manner. They were Polish exiles, who had at length been set at liberty. The man had been taken prisoner on the death of the late Emperor. There was no charge against him; merely a suspicion. He had been kept six months in solitary confinement in Russia. He had never been permitted to speak aloud, or to hear a word spoken aloud. He was not even allowed to clean his cell or make his bed. He was kept in forced idleness and silence. He did not go mad, as many do. But he got very ill with scrofula. The doctor thought he would die. He was taken out of solitary confinement and put into another prison. He might have what he liked to eat. He recovered, and then had chains placed on his feet, and was sent off to Siberia. One-half of his hair was shaved off, and, escorted by soldiers, he was sent forward by train and steamer till he reached his destination, Tomsk. He narrated his whole story. His brother filled a high political office, and gave himself no rest till, at the close of six years, he obtained his liberation. When he was originally arrested his wife heard nothing of it, and knew nothing of his whereabouts, until she herself came under suspicion and was similarly arrested and sent to Siberia. There to their intense joy they met again.

The officials in charge of these Russian and Siberian prisons are in despair on account of the overcrowded condition of the prisons. They are sympathetic and warm-hearted, kind to the prisoners, kind to everybody. One official, with a parchment face with no expression, never smiled except once when Dr. Baedeker asked him if he ever had a holiday. They work night and day, and stick at their posts till they die. They are noble, faithful men.

At Tiumen, too, prisoners were constantly arriving, and going on in batches to their further destinations. Dr. Baedeker got into the prison hospital. It was a little bit of heaven at the gate of Hades. Scarlatina had broken out amongst the children, who, with their mothers, follow the prisoners. Every now and then they are allowed to have an hour with their husbands and fathers. It is a pathetic sight to see the children with their arms round the chained men, and sweet to see the fathers fondling the children. The mothers were allowed to nurse the sick children in the hospital. These Polish mothers, like those of all nations, were devotedly fond of their children. One of them, kneeling down by her child, was lifting up her arms to the Lord in agonising prayer. There were eight to ten children in one room. The distribution of some of Mrs. Grimké's picture cards gave intense joy to both mothers and children.

At Tiumen the prison is only constructed for one-third of the prisoners who are thrust into it. Mr. Kennan's descriptions are perfectly true. There is a long wooden shelf, on which all sleep who can find accommodation; the rest lie beneath upon the ground. This is all very well in summer, when there is plenty of ventilation; but in the winter, through the close confinement, the prisoners sicken and die. When frost sets in here, one who has visited Siberia knows what it means there. Frozen limbs; sickness; death! Have not these poor sufferers a right to the same Gospel we enjoy? Why are they left outside? Darkness has a claim upon the light. They want and desire the Gospel. Dr. Baedeker intends, if the Lord will, to leave home again for Siberia at the close of April, and then to reach dark places further off than any he has yet visited. He seeks prayer for blessing on the work of the past and in the future.

TRAMPS' LABOUR SHELTER.

THE Church Army, having opened a Labour Test House for tramps and vagrants, are anxious to find men who are truly anxious to reform and live Christian lives. Those received must be mostly from the age of twenty to twenty-five, and with few exceptions none can be taken older than thirty. After they have been tested in the Shelter for three or four months, if found reliable, an effort will be made to secure them situations in England; some, it is hoped, will be sent to a farm near London, and, if they desire it, they can go to Canada later on, where every prospect is offered of a useful life. Strong religious influence is brought to bear in the Shelter, and on this chiefly is the hope of real restoration.

The manager will be grateful to receive orders for firewood to deliver within two miles of the Marble Arch, at 3s. 6d. per hundred bundles. Old clothes would often enable a man to obtain a permanent situation. Clergymen and others in the country are invited to recommend suitable young men to the Manager, 130, Edgware-road, London, W. They should not pay the fares up to London. It is best for applicants to tramp up to London as a test of their sincerity.

Gathered Gold.

GOLDEN SILENCE.

GIVE not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles.*

A NEGATIVE RELATION TO CHRIST

has always ended in his crucifixion. Pilate said, "I find no fault in Him;" Herod said, "I find no fault in Him;" but they gave Him up to the murderers! From the spiritual necessity of the case that was inevitable. This is the irresistible sequence. Beware of it! There is no security in negativeness. If you merely find "no fault in Him," you will assuredly give up Christ under external pressure. Christ asks us for no good conduct certificate. He asks us for the loyalty of the heart's whole trust, He claims the throne of our undivided love.—*Dr. Joseph Parker.*

AN ASSURANCE.

Called through desert wastes to roam,
Desert paths shall bring thee home.
Love hath led thee in the past,
Love will lead thee to the last.
Blest assurance comes to thee,
"As thy days, thy strength shall be!"

Needs unnumbered may be thine—
Rich supply hath Love Divine;
Sweet the promise, full of cheer,
Faith inspiring, staying fear,
God, thy Father, saith to thee:
"As thy days, thy strength shall be!"

—*R. M. Offord.*

THE REDEEMER'S TEARS.

They signify how very intent He is to save souls, and how gladly He would save thine if yet thou wilt accept of mercy while it may be had. For if He weep over them that will not be saved, from the same love that is the spring of these tears would saving mercies proceed to those that are become willing to receive them. And that love that wept over them that were lost, how will it glory in them that are saved? There his love is disappointed and vexed, crossed in its gracious intendment; but here, having compassed it, how will He joy over thee with singing, and rest in his love! And thou also, instead of being involved in a like ruin with the unreconciled sinners of the old Jerusalem, shalt be enrolled among the glorious citizens of the new, and triumph together with them in eternal glory.—*John Howe.*

BITTER SWEETS.

Consider that sin is but a bitter sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame and sorrow will come in the room thereof (Job xx. 12, 13, 14). Many long to be meddling with the murderous morsels of sin, which nourish not, but rend and consume the heart and soul that receives them. Many eat that on earth that they digest in hell; sin's murdering morsels will deceive them that devour them. Adam's apple, Esau's mess, the Israelites' quails, Jonathan's honey, and Adonijah's dainties, were all bitter sweets. After the meal is ended comes the reckoning. Men must not think to dance and dine with the devil, and then to sup with Abraham, Isaac, and Jacob, in the kingdom of heaven; to feed upon the poison of asps, and yet that the viper's tongue should not slay them.—*Thomas Brooks.*

LUTHER'S BIBLE.—After thirty years' work, the revision of the German Bible is completed. At the meeting of the German Bible Society last month the question of publication engaged attention. The delay before the work is in the hands of the public will not be long. It need hardly be said that publication is being awaited with lively interest.

For the Young.

DR. TALMAGE ON THE HOLY LAND.

THE following vivid notes of travel in Palestine from Dr. Talmage's pen appear in a recent contribution to *The New York Observer*. We have already referred to the baptism in the Jordan; but an account from the chief actor in the striking scene will be welcomed:—

"*Bethlehem.*—At nine o'clock this December morning I am afoot on the road from Jerusalem to Bethlehem. I have just crossed the Valley of Hinnom. It is deep and impressive. A wall of rock on one side, and a steep hill on the other mounting toward the Holy City. A few olive trees on the way up, as though they had climbed as far as they could, and halted. I pass the plain where Absalom marshalled the troop against his father David, and the 'Hill of Evil Council,' where Judas planned for the capture of Christ. I am on the road where the wise men went to find Jesus at the order of Herod—men wise enough not to make report to the cruel monster. It is the road that makes the distance between the birthplace and the deathplace of Him who made the world, and will yet redeem it. Christ made long journeys, but after all died within five miles of his native place.

"In all the region through which this road runs, the Davidic, Solomonic, and Herodic histories overlap each other. I meet many camels with heavy burdens on their way to Jerusalem. These animals set one thinking as no other creatures of God—proud, mysterious, solemn, ancient, majestic, ungainly shapes; stalking out of the past. I enjoy meeting them on foot better than I enjoyed riding on their backs the other day in Egypt. But now Bethlehem is in sight, and we are toiling up the hills which Joseph and Mary ascended in this same month of December long, long years ago.

"The town of Bethlehem is, to my surprise, in the shape of a horse-shoe, the houses extending clear on to the prongs of the horse-shoe, between which I look, and see beyond the fields where Ruth gleaned and Boaz was fascinated with her charms, and about which is garlanded the immortal pastoral which in the Bible lies peacefully between the war lyrics of Judges and Samuel. Though David was a 'man of war,' his great-grandmother Ruth was a farmer's wife, and a woman of peace. Near one end of the semi-circle of rocks on which Bethlehem stands is 'David's Well,' now a wide, deep basin of stone, almost dry, but at certain seasons almost full. No wonder that when David was hounded by persecution, and thirsty, he wanted a cool draught out of it, crying: 'Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate.' The mouth of the well cut out of the eternal rock is about four feet across from edge to edge, and a wet goat-skin bottle was lying near by.

"But we must not dwell too long on the topography of Bethlehem. Hills, hills, hills. Rocks, rocks, rocks. From the village looking down, the backs of the mountains appear like the backs of the mountains of New Hampshire from the top of Mount Washington. The whole scene is more rough and rude than can be imagined. Verily Christ did not chose a soft and genial place in which to be born. But the scenery, though rough, is sublime, and the hills, for width and precipitation, are displays omnipotent. The gate through which our Lord entered this world was a gate of rock, a hard, cold gate, as the gate through which He departed was a swinging gate of sharpened spears.

"*Jerusalem.*—Yesterday, on horseback, we left Jericho (Joshua's Jericho), and passed along a later Jericho (Christ's Jericho), and, having dipped in the Dead Sea, we came with a feeling that we cannot describe upon the Jordan, a river which more people have desired to see than any other. On our way we overtook an American who requested me to baptize him by immersion in the River Jordan. We dismounted at the place were Joshua and his hosts crossed the river dryshod. We were near a turn in the river, and not far off from where the rocks are piled in shape of cathedrals, domes, and battlements. We pitched our tent and selected portions of Scripture appropriate. One of our Arab attendants had a garment not unlike a baptismal robe. With that garment girdled around me I led the candidate down under the trees on the bank, while near by were groups of friends and some strangers who happened to be there. After a prayer, I read of Christ's baptism in the Jordan, and the Commission, "Go teach all nations, baptizing them." The people on the banks then joined in singing to a familiar tune the familiar words:—

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's bright and happy land,
Where my possessions lie.

"With the candidate's hand in mine, we waded deep into the Jordan, and I then declared: 'In this historical river, which was three times divided to let God's people pass dry-shod, and in which Naaman plunged seven times for healing from dire disease, and Christ was baptized, and from the banks of which Elijah ascended in equipage of fire, and which has been used in all ages as a symbol of the dividing line between earth and heaven, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' As the candidate went down under the waves and then rose, I felt a solemnity that no other scene could have inspired."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 23, Matt. xiii. 44—58; Mon., Feb. 24, Matt. xiv. 1—12; Tues., Feb. 25, Matt. xiv. 13—23; Wed., Feb. 26, Matt. xiv. 24—36; Thurs., Feb. 27, Matt. xv. 1—14; Fri., Feb. 28, Matt. xv. 15—28; Sat., March 1, Matt. xv. 29—39.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, St. George's Church, Tufnell Park, to Feb. 26. Mr. T. Lewes Sayer, Sussex-street Mission Hall, Brighton, to Feb. 23; Sutton, Feb. 27; Town Hall, Loughton, Mar. 4; Romford, Mar. 6. Mr. A. Armitage, Assembly Rooms, Westbury-on-Trym, Bristol, to Feb. 21; St. James's, Hatcham, Mar. 2—9. Mr. H. Hutchinson, Rawtenstall, Lancashire, Feb. 22—28; Manchester, Wilmott St. Mission Hall, Mar. 1—7. Mr. James S. Tyler, Winslow, Mar. 1—7.

NORTH-EAST LONDON GOSPEL MISSIONS.—The last yearly narrative gives some idea of the important and growing work which Mr. Chorley directs. Halls, Institutes, and Homes combine to make this ministry essentially practical, philanthropy and religion being combined in earnest work for the glory of God. The poor factory girls sadly require the kindly solicitude which the Mission exerts. The report says: "We can tell much to cause thankfulness, if we speak of their changed behaviour; while in some we trust we can discern more than a moral change. Of course there are numberless trials and disappointments." Copies of the report may be had from the superintendent, Mr. William Chorley, 2, Marquess-grove, Canonbury, N.

METROPOLITAN DISCHARGED PRISONERS' AID SOCIETY.—For a number of years this organisation has endeavoured to afford opportunity for persons who have fallen into crime, to reinstate themselves as honest members of society, after expiating their offences in prison. During last year the Committee assisted 408 persons. Moreover, thirty-three persons, unconvicted, but suited to the Society's work, were received from the Metropolitan magistrates, kindred societies, and private persons, and satisfactorily dealt with. In every year some few cases turn out badly; but, on the whole, the results have been encouraging, and furnish ample proof of the success which continues to attend the operations of the Society. The central office is 15, Buckingham-street, Adelphi, W.C., Mr. T. Ralph Price, secretary.

HACKNEY UNITED MISSION.

MR. HENRY THORNE, though labouring in great bodily weakness, has conducted a very successful mission in Hackney, under the auspices of the Young Men's and Young Women's Christian Associations. Upwards of 6000 have attended the services, and more than 100 have professed conversion at the after-meetings.

The Bible-readings in the afternoons at the Y.W.C.A., Seymour House, Lower Clapton, were well attended and very much appreciated. A farewell praise-meeting was held in the Richmond-road Wesleyan Chapel. About a hundred of the converts and workers met for tea in the Y.M.C.A. hall, Mr. Thorne giving a very earnest parting address to the young believers. Christians have been stirred up to greater zeal, and the membership of the two Associations and neighbouring churches will be considerably increased.

REVIVALS IN ASIA MINOR.

IN a letter to Dr. Constantine, of Smyrna, dated Dec. 10, Rev. C. Tracy, of Marsovan, Asia Minor, tells of an awakening of religious interest there. A few friends met for prayer, confession, and conference as to the prevailing spiritual coldness. Special meetings were held, and a number, chiefly from the college and school, have been brought to decision. Mr. Tracy entreats the prayers of fellow Christians that the work may deepen and extend to other parts of the province.

Dr. Constantine has lately paid a visit to Ordu, a town on the Black Sea. He held meetings, when many rose for prayer, and some decided there and then for Christ. Our correspondent says that entire families have been converted, and the ingathering is still going on. There has been some opposition, but this has not stopped the work. As in the recent awakening at Aintab, the chief interest is among the women. The Greek Evangelical Alliance of Smyrna is seeking to extend its influence, and Ordu is now its centre on the Black Sea.

TO THOSE VISITING BERLIN.—The newly opened Pension, 34, Wilhelmstrasse, Berlin, built on the ground of the Young Men's Christian Association, in one of the best streets of Berlin, is recommended to Christian families travelling abroad, especially to such as desire to make a stay in Berlin. The fifty-five rooms are comfortably furnished. A drawing-room, a ladies' room, and a gentlemen's reading-room are at the disposal of the guests. Prices are moderate. A Christian lady of long experience has undertaken the management of the house, which is conducted in a Christian spirit.

THE SELF-HELP EMIGRATION SOCIETY continues to make substantial progress. Last year 816 persons were assisted to emigrate, the majority of them to places in Canada. That these were acceptable emigrants there can be no doubt from the returns and commendations received. Those for whom situations had not already been secured, were for the most part successful in obtaining employment within two days of arrival. Every intending emigrant provides, either personally or through friends, a contribution towards the cost of his or her emigration, and usually the larger portion of the cost is thus provided. Advice and information are freely given to applicants, and those sent to Canada are received and cared for on arrival at their destination by the Society's voluntary agents and correspondents, of whom there are more than fifty in the different centres of trade and agriculture in the Dominion. These correspondents are provided by the committee with sufficient funds to enable them, in case of need, to supply assisted emigrants with food and lodging until employment can be obtained for them. The offices of the Society are, Memorial Hall Buildings, Farringdon-street, E.C.; Rev. R. Mackay, is the secretary.

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XII.—"ONE BY ONE."

(*Continued.*)

"WHY do you come to the meeting, Jessie? Do you wish to be saved?"

Jessie B., a young girl, could give no satisfactory answer.

"What is between you and the Saviour, Jessie?"

Jessie is silent. She is now in the hands of a friend to her soul. Isabella explains the way of salvation, and with exquisite tenderness urges the girl to immediate acceptance of Christ. Jessie hesitates and is about to leave, one more victim of delay. "If you were in my garden, Jessie, and I promised you a flower, what would you think if I gave you a *withered one?* Are you going to spend your life in the world and sin, and then offer Jesus the withered flower?" This went like a sword to Jessie's heart. A sleepless night followed, with strong crying to God: next morning saw her decided and saved.

"You are driving my daughter daft," said a woman to Isabella who had followed the girl home. Mother and sisters were wild with rage: they could not, they would not, put up with this way of doing.

"Annie, are you converted?" said Isabella. "Yes," was the reply.

Our worker explained the "blessed daftness" of conversion, and despite opposition said, "Let us pray." As Isabella poured out her heart in prayer with all her wonted power and tenderness, the mother and sisters began to weep. A new door was thus opened; a new friendship formed; and the visitor was invited to return and take the daughters to church that they might get the same *daftness* as their sister Annie.

Lily —— was engaged by Mrs. Simpson for domestic service—in room of her servant, who was laid aside by temporary sickness. During this brief period Lily had her eyes opened to a new kind of life. She often found her mistress alone reading her Bible. This struck the girl with amazement! she could not understand it. Perceiving this, her mistress said to her one day, "Lily, I love to be alone; I could live on bread and water: I live on Christ." This astonished her still more, as it was intended to do. Isabella's ways, "so holy and so kind," as she tells, touched the girl's heart, and she began "to feel very strange."

One night at a meeting, the hymn, "Ye must be born again," was sung. Lily could not join in singing it; she felt she was not born again. She came home in distress. Her mistress noticing her trouble immediately proceeded to deal with her about salvation. Lily could not tell her difficulty, simply because she could not discover it. The way of salvation was carefully explained to her. Pointing to a picture on the wall representing the Saviour sitting alone in a wilderness, a fox peering at Him over the rocky brow of the hill, while a bird perched on a tree near by is looking down sorrowfully on Him, Isabella quoted our Lord's words, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Isabella then burst into tears and wept much as she spoke of Jesus, his sufferings, and his love. Bringing the girl face to face with the Saviour in the Word, she said: "Leave yourself with Jesus, Lily." By and by light came with the Word, and Lily rejoiced in the Lord. The rest of her term was spent in a new world. She loved her mistress with a passionate love, admiring the beauty of her life and striving hard to copy her ways.

"I wondered at her," says Lily. "She would weep at the sight of misery, although she knew it was brought on by sin; and yet she was as bold as a lion. When I left for my new situation, she prayed a beautiful prayer for me, that the Lord would keep me. I was afraid to go away. Then she put her hands about my neck and wept like a child. In my new place the thought of her always came back at worship; and the remembrance of her love and her words did me good. Oh, what a friend I have lost!"

Lily told the story of her conversion to another servant, who was thus led to seek and find the Saviour. If mistresses got nearer to their maids in Christian sympathy, we should hear less about

THE DIFFICULTIES WITH SERVANTS.

As in many other social troubles, the solution lies in the charity that seeketh not its own.

Jessie E., an intelligent young woman from Morayshire, invited by a friend, attends a service in the mission church, and is deeply impressed. At the close of the meeting she falls into the hands of Isabella, who, in a long and searching conversation, opens to her the way of salvation, and finishes her dealings with the inquirer with a fervent prayer and a touching appeal. The little spark is thus fanned into a flame. Jessie, with the new light in her soul—half-believing, half-doubting, goes her way trembling; on the street the love of God in Christ suddenly fills her heart, and she reaches home in a flood of joy. With a bursting heart she writes a full account of the marvellous change to her brother in Elgin, who reads the story of his sister's conversion with amazement and alarm. The letter is a message from God: his sister's story cuts the ground from beneath his feet. He cries to the Lord for mercy, and sooner than he thought it possible the answer of grace comes, and he too is saved. He must now work for his new Master. He is consumed with a desire to preach Christ to the whole world. After a season of study at Mr. H. G. Guinness's Institute, London, this gifted young man sails for Africa, travels into the interior, prepares a dictionary of the Balolo tongue, and lays the foundations of the kingdom of God in the heart of the dark continent.

For the salvation of those for whose souls nobody cares—the tramp, the tinker, the gipsy, the showman—she cherished a tender solicitude, and took no small pains in carrying the message of God to them. One summer at Ballater, when enjoying a much-needed rest, she was sorely pressed in spirit about the salvation of the men employed in connection with a travelling menagerie which was "exhibiting" in the village. Watching for an opportunity near the show, she entered into conversation with the lion tamer, a young coloured man of princely physique and manly character, who daily risked his life among the fierce natives of the Indian jungle and the African wild. He touchingly admitted that every time he entered the lion's cage he was "in terror of death"; and in a tone of sadness said he felt certain he would one day perish. Why then did he not give it up? Because he had no other means of winning his bread. She appealed to him about his soul with the utmost fervour and tenderness; and when she spoke of "the lion of the tribe of Judah," he was deeply affected. Since he could not give over those terrible ventures, had he not the greater need of Christ? If the lions sprang on him, how well it would be with him were he safe in the arms of the Saviour! He accepted her affectionate counsels with expressions of gratitude, and she left the arrow of God's message in his conscience. Some five months afterwards the sad announcement was made that the lion-king had perished—torn to pieces by his infuriated subjects of the den.

Isabella was also much exercised about another class of wanderers—the theological gipsy, the tinker in religion, the pulpit showman, the young apostles of "advanced thought"—who, having left the paths of sound doctrine, have gone a-gipsying in regions vague and obscure, and lost themselves in mists of deadly error. According to this new teaching, man is scarcely fallen; and sin, being only an incidental infirmity of human nature, is sure to vanish as the race develops. So religion consists in awakening the Christ that slumbers in every soul, and holiness is the culture of the good qualities of the natural heart; while, God being of necessity the universal Father, a future is certainly coming when somehow all evil shall disappear from the Universe, as it is bound to do. In dealing with those professors of the new wisdom, Isabella's debating power not less than her womanly tact stood her in good stead.

In a long discussion with one she found that the young theologian carried in his vest pocket a neat little theory of the nature of God and the Universe, which could be comprehended as easily as the simplest sum in arithmetic; and if all things in heaven and earth did not square with his scheme of

"SIX AND SIX MAKE TWELVE,"

so much the worse for the Universe and its Author. He judged the government of God and settled the question of man's destiny by his own feelings. By this standard he measured the Divine Being and the mysteries of the Universe and Eternity. He talked flippantly on the most momentous topics. If things were so and so, the Universe was not worthy of his presence, and he would get out of this badly managed world by the nearest cut. *What he did not like, he would not believe.* But some of Isabella's young philosophers were not so far gone as that: they only leaned heavily that way.

A remarkable change subsequently came over the opinions and preaching of more than one of those ministers. In one instance, indeed, the people said, "Our pastor is a new man and a new preacher"; an awakening in the congregation and his return to the old Gospel having occurred simultaneously. How far the prayers and personal dealings of Isabella had to do with those happy events is known to Him with whom are all secrets; but the ministers themselves speak with admiration of the noble character of their faithful monitor. It may be added that in these discussions our worker always maintained perfect calmness and serenity of temper, even when her antagonists were at a red heat; nor did she fail to accompany her plain speaking with her wonted generosity and unbounded hospitality. It ought not to be overlooked, however, that if she disliked dangerous error, she no less detested dead orthodoxy.

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

H.I.M. THE EMPRESS OF GERMANY.

THOUGH it remains true for the Church of Christ in all ages that "not many wise men after the flesh, not many mighty, not many noble are called," we are yet allowed to rejoice, when, from time to time, we see earnest believers in the high places of this world using their larger influence to bear testimony for Christ. Such a one is the young Empress of Germany, Augusta Victoria, Princess of Schleswig-Holstein. She was born in 1858, and is the eldest daughter of the Duke Frederick of Schleswig-Holstein. The childhood and youth of the Princess were spent in the simplicity and seclusion of private life at Dolzig, and later at Prinkenan, country residences of her father.

The Duke himself gave great attention to the education of his children, and the time spent with the parents was always the most pleasant for the young princes and princesses. The natural kindness of the Princess Augusta Victoria and her sister won them early the hearts of all the inhabitants of the little neighbouring town.

Once on their way home from a walk the two young ladies met a poor old woman who had great difficulty in moving her wheelbarrow, and was obliged to take rest a moment. The princesses, seeing this, took possession of the wheelbarrow, and, the one on the right side, the other on the left, pushed it up the hill. Before the old woman could recover from her astonishment and express her thanks, the two kind helpers had disappeared.

They early took the habit of caring personally for the poor. It was always a great delight for them, when, on Christmas Eve, the fifty poorest people of the place were invited to the Castle of the Duke to receive their presents. But this was not enough; the princesses also went to the huts of the poor to visit them. When the day of their confirmation was celebrated, it was a real holiday for the whole town of Prinkenan. Princess Augusta Victoria always listened with great interest to the sermons. It was clear to all Christians who saw her that she had early given her heart to the Lord.

When she was married on February 27, 1881, to Prince William of Prussia, she continued to take warm interest in all works of practical benevolence, and she took an early opportunity of visiting personally all the institutions of charity. Everybody felt that she did not do it as a duty, but that it was the impulse of her heart. Her special interest was drawn towards the City Mission, as an agency to encounter the great spiritual need of the German metropolis. It was this which created the first difficulties in her way, and where she learnt that it is not always easy to confess the Lord before men. It was undoubtedly due to her influence that in 1887 her husband took part at a meeting in favour of the Berlin City Mission in the house of Count Waldersee. The leader of the City Mission, Court-Chaplain Stöcker, has many antagonists on account of his political activity; and in those days the first alarming news of the deadly illness of the Crown Prince at San Remo drew the attention of the public more towards Prince William. The Princess learnt in that time what it is to suffer for the Master's cause. She, however, met bravely in person the opposition which was roused almost in every quarter. She did not give up her object, but succeeded in obtaining from her father-in-law, to whom she was devotedly attached, and who had in the meantime succeeded to the throne, permission to assume the patronage of the Evangelical Church Aid Society. This is the name of the association which was henceforth to assist the City Mission and similar works. It was at the institution of the Society that the Empress, then Crown Princess, wrote the well-known letter to Mr. de Levetzow, which appeared in our columns at the time, and which is a testimony of her living faith in Christ's atoning work.

(From a Photograph by Messrs. Reichard & Lindner, Berlin, N.W.)

Very soon after this, the much-lamented death of Emperor Frederick brought her husband, much earlier than was expected, to the responsible position he now occupies. His consort, the Empress, is a true help-meet to him. With the genuine kindness of her heart she had already won much affection, and thereby opened the way for her husband. Her five sons are educated in the simplicity of private life and brought up in the fear of the Lord.

A little story will illustrate this. One day the young princes were playing with the son of an officer of Court, the child of pious parents. In conversation one of the princes asked his companion: "Do you pray every night?" "Oh, yes," was the reply; to which the Prince remarked: "We say our prayers last thing before retiring to bed, but we like it much better when mother prays with us."

Wherever the Empress can, she tries to further mission work; when a church, a hospital, or some other building for religious purposes is opened, she is sure to be present. She makes personal endeavours to obtain more churches for the capital. When the new building for the Young Men's Christian Association was opened in November last, she was also present. She had visited the Association once before on the occasion of a lecture by the late Professor Christlieb, for whose work she felt great sympathy. She also takes great interest in deaconesses' work, which she would like to see extended. At her wish a number of leading men in that branch met recently to discuss further action.

The Emperor himself has shown a keen desire to benefit his people religiously, as well as socially and morally. His energies have been exerted in the preservation of the sanctity of the Sabbath, and other measures for the highest public good. It is gratifying in the extreme to realise that the Empress so consistently and ably seconds his beneficent designs. Our sincere hope is that she may be granted a long life of activity in the Master's cause.

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Mr. Moody's Bible Institute.

THE building for the Men's Department of the Bible Institute, Chicago, was opened on Thursday, Jan. 16. Mr. T. W. Harvey, vice-president of the Chicago Evangelisation Society, had spared no pains in superintending the erection of the building. There was a large representation of the citizens of the city and its suburbs. A reception was held from four until eight, and then an audience that crowded the large chapel to its utmost capacity, and overflowed into the corridor, assembled to listen to the more formal dedicatory exercises. Mr. D. L. Moody, the president, spoke substantially as follows, on "The Chicago Evangelisation Society, Its Aims and Methods":—

First.—We want to train women for foreign mission work. I believe societies have made mistakes in sending workers to foreign fields until they have been tested in the home field. I was in the home of a friend some time ago, and a lady came to see me; she said that she had the foreign field laid upon her heart, and she wanted to go to China very much. I asked her what she had done for Christ. She said there was nothing to do in her town; she was sorry, but she couldn't find anything to do. Just then the minister of the village walked in. "Oh," he said, "Annie, I am really glad to see you; there is a family in the street you live in that is in a bad way; they have not been to church for a long time; the children have not been to Sunday-school for weeks. Take them in and look them up." She said she wished she could do it, but she could not. I wouldn't give that (snapping his fingers) for

A WHOLE CAR LOAD

of such people. I want a woman first to try her own field, her own city, her own street where she lives. I think we should weigh them up and measure them here, and see what is in them, and if they succeed here they will probably succeed in the foreign field.

Second.—We aim to train ladies to work in our large cities. Nine-tenths of the mothers of Chicago feel they have no time for church services, with eight or nine children to look after. It seems to me that it is a great work to train ladies to go into these homes and carry the Gospel to them. It seems to me that there is hardly a woman with the love of God in her heart that would not be in sympathy with this work. Every church ought to have one to five of these workers, and in that way the non-church-goers can be reached. Our plan is to have a lady assigned to a district; we will have that lady hunt up one hundred families; she is bishop over that one hundred families, will visit them every thirty days, and report to the minister how these families are getting on. If they are in distress, let the Church of God help them, and not turn them over to some charitable society. I believe ladies can do that far better than men. Many men don't like when they are off at their work to have a man, and especially a young man, go around visiting their families; but a lady can go right into the kitchen, where the wife is at the wash-tub, talk with her, find out her trouble, and get hold of her affections. She will get the children to the Sunday-schools; if they do not go to the public schools, get her to send them there, and if there are very little ones get them into the kindergarten. It seems to me that some one member at least of the family might be induced to go to church, and thus we will lay hold of these lapsed masses, if we only train men and women for the work.

Third.—We aim to train men with gifts for music to be leaders. I think the most practical thing is to have a precentor or choir master to lead the choir; during the week he can visit parishioners or non-church-goers. There are many men who have a gift of this kind, which, if it were cultivated for one or two years, would make them efficient workers in this field.

Fourth.—We aim to train men to go into the saloons and the gambling-dens, where men congregate. If you are going to fish, you ought to

GO WHERE THE FISH ARE.

It will not do to throw open your church doors and say, "Come in and be saved, or stay out and be damned." The church of course wishes to seek and save that which is lost. We want men to go into these gambling-dens, drinking-saloons, and other places where men are going by the hundred and thousand. I was at Denver some time ago, preaching, and I found the men were in the gambling-dens; they were not in the churches; they were not in the libraries. Over one place was a notice, "This game never closes." I found it had gone on for seven long years, never closing. We want men who will go after the lost, and if we cannot raise men to do that, Christianity is a failure. We must have men to lay down their lives, if need be, to reach them. We must train men to go into the highways and hedges and get that class of people.

Fifth.—We want to raise up evangelists—men who have gifts of speech. There was a printer in this city years ago when I was here; he found that he had a gift to open the Bible and interest people here in Chicago. A wealthy man found him out, and hired him to go to the State of New York, and I do not believe there is a man in the State of New York who has won so many souls to Christ as this man. Chicago is full of such men. I do not want these men to aspire to the pulpit. It seems to me that we ought to have a class of men between the clergy and the laity. Take a man of twenty-five or twenty-six years of age. If he gets ready for college it will take him three or four years in college and three or four in the seminary, and he will be nearly forty before he is ready for work. I say nothing against those who are studying Latin and Greek, and who are going through the regular seminary course; but I say while we have that class of men, we want another class. Let men and women with gifts put themselves in training. If a man wants to know the Bible, let him come and spend two or three years in study, and we believe he will do a grand work for God.

THE BIBLE AS A TEXT-BOOK.

Prof. H. MCDONALD SCOTT, of the Chicago Theological Seminary, said:—

I feel compelled to speak about the Bible as a text-book. I remember that it took about four hundred years for the world to get the idea that the Bible should be called one book; it was called a library of books, extending over fifteen or sixteen hundred years. When we speak of the Bible as one thing, as a text-book, it takes in the whole sacred Scriptures. This is called a Bible Institute, and I thought I would, in the few minutes allotted to me, point out some of the things that will be involved in teaching of the Bible here. The Bible is like a two-edged sword; if you use it right it does a great deal of good, but if you use it wrong it may do a great deal of harm.

In the first place, I would say that in teaching the Bible in this Institue we should have a course of introductory study. We should have a course telling about the history of the books of the Bible. A young man came to me the other day, and said, "I was talking to a young friend about Christian things, and he said, 'Pshaw! this whole Bible was simply voted about three hundred years after the time of Paul, the Apostle.'" Unless he could get that bubble pricked it was no use to talk to him about the Bible, because he believed the whole thing was made by a synod about three hundred years after Christ and the Apostles. Therefore at the very introduction to our work, we should emphasise that one requisite:—Where did the Bible come from? What is its origin? When I am going to read a certain collection of books I must know where they came from; what is their origin; what authority have they, because the Church is no authority for me. Suppose I take a New Testament, and feel my way toward it. Some men say this part does not belong to it; some say, that other was written two or three hundred years after Christ. All critics say you can take Romans, First and Second Corinthians, and Galatians, and all thinking men believe that Paul wrote these. If we start from that we have got a base of operations. So in coming to the study of the Bible we should

KNOW WHERE TO BEGIN.

Then another thing that you and I in our Bible Institutes should emphasise is this: What are the rules for explaining the Bible, or what wise men call the science of paraphrastics? It is all very well to make Lot, and Isaac, and Jacob, and Abraham come to Chicago and talk with us. But if you and I want to explain what Isaac and Jacob meant, we must go to them. If I want to know what Abraham meant, I must not make him talk in the American dialect of the nineteenth century, but I must understand what he says in the Hebrew dialect. We have to go back to the use of language in those days. Take, for instance, where Peter had the keys given him: that, I suppose, refers to the usage in that day of the rabbis. When a young rabbi was ordained, he was given a copy of the law, and he was given a key to unlock the Word of God. It was not the papal key, or anything of that kind; so I say I should go back and use language according to the meaning of those days.

There are a number of theories that we must avoid in our Bible Institute. One is the allegorical method. People attempting to find a hidden meaning running all through the Bible. Another is the spiritualistic method. I have heard good brethren who seemed to think the more they can get out of a passage the more they have done for the glory of God. Sometimes a man will take the Tabernacle, and preach a whole theory of religion out of the Tabernacle; they put these things into the Word of God in order to make it fit their theories. There is only one way to explain the Bible, and that is to explain it historically and grammatically. We must find out just what a word meant then and there; if we try to give it a particular turn this way or that, we dishonour the Spirit of God. The Lord could not give his meaning in any other way except through language, just as it was when those different men wrote. Therefore, we should emphasise that in our Bible Institute, and we should emphasise it by explaining the Bible reproductively, not glossatorically, if I might use a big word. In other words, we should explain the Bible by finding out the meaning of it, and then reproduce it, and not skim along, one verse after another, merely making a remark about it.

In our Bible Institute we should study Biblical theology. Suppose the Bible stopped with the last chapter of Genesis, and that is all the Bible I have got. I could make a theology out of that. I could find a trinity in the first three verses, "In the beginning God created the heaven and the earth." I find a great deal in it, but I have a certain narrow theology, with some things obscured and some things not in it. If I come down to the Pentateuch, I have another theology; if I come down to the end of the prophets (the prophets were the Protestant reformers of those days), I have another system of theology. So I would have different theologies. But they are all like men looking at a landscape from different points of view. One man says the tree is higher than the house: another says the house is higher than the tree. The relations are different according to the standpoint of the man. According as you take the ideas contained in Genesis alone, or take the whole of the Old Testament, you have a different prospective. In the New Testament it is the same thing; you might divide it into three or four groups. Take the groups falling about Peter and James. Read the Epistle of James. James does not talk about the atonement; he doesn't say a word about sacrifice, and if you were reading James alone you would say, he does not know the Gospel. He speaks about Christianity as a perfect law; it is a law from beginning to end. Yet you will find in the Epistle of James more of the sermon on the mount than in all the rest of the New Testament together. James is looking at Christianity from the point of view of perfect law.

It has been said that Paul's theology on the other hand might be stated in

TWO GREAT INTERJECTIONS:

"O wretched man that I am!" "O the depth of the riches, both of the wisdom and knowledge of God."

So it has been said that John's Gospel contains a complete theology. He wrote his Gospel, first, to prove the man Jesus is the Christ of God incarnate; and second, to prove that we may have eternal life through Him. So then we might have the whole New Testament arranged according to three theologies: that of James and John and Paul; each looks at the same great truth from different points of view. We might get into endless confusion if a man were to take James alone, or mix up James and Paul; just as if you look at a picture from this point of view, it is all right, but if you get half way here, you have the glare from this window, and the glare from that other light, and you will not see anything well. So in studying the Bible and its teachings, you have to take some good standpoint; in that way the whole falls into harmony.

Mr. Moody called upon PROFESSOR WEIDNER, D.D., who had been teaching in the Institute for a month, to give his impressions of the work:—

I have been asked to give my impressions. It has been my pleasure to train men to go out and preach the Gospel for many years, and I must say I have never met in my experience a more earnest set of men and women than those who have come before me in the past four weeks. There are men here of very marked ability and promise. I have been astonished at their hunger for the Word of God; their familiarity with and quick apprehension of Bible truth. I am convinced that the method of training followed here—that of combining study with actual Gospel work, is the true method. I believe, too, we must, as is aimed at in this Institution, take the Gospel into the homes of the people. If men will not come to church to hear the Gospel, then let us go to their homes and talk the Gospel to them there.

Rev. S. J. MCPHERSON, D.D., pastor of the Second Presbyterian Church, spoke as follows upon "The City Pastor's Need of the Assistance of

TRAINED LAY WORKERS."

The personal ministry of our Lord emphasised personal and pastoral work. He is the Good Shepherd, dealing chiefly with particular sheep, or with some little flock. Addresses to crowds, like his Sermon on the Mount, were exceptional. Even the wonderful addresses at and after the institution of the Supper, were delivered to a group of twelve or eleven. He gave Himself much to household ministries, as at the home of Simon Peter, in Capernaum, at the wedding in Cana, at the feasts of Levi and Simon the Pharisee, and at the favoured home of Mary and Martha in Bethany. He made many of his greatest revelations to individuals, like the Syro-Phœnician woman, the woman of Samaria, the woman that was a sinner, Nicodemus, Zaccheus, the pair walking out to Emmaus, and the penitent denier on the shore of Galilee. Whether in seeking converts or in edifying followers, his method was largely conversational. He commended the same method to

his representatives. When He sent forth the twelve (Matt. x. 5-24), and the seventy (Luke x. 1-17), on their early circuits in Galilee, He despatched them not merely to cities and towns, but also to homes. "Into whatsoever house ye enter, first say: Peace be to this house." Even his great commission instructs us to preach the Gospel to "every creature" as well as to "all nations."

The early Church constantly followed the same method. Pentecost was confined to a single occasion. Thereafter, the Lord usually added to the Church daily, by smaller accretions. Peter dealt not only with multitudes, but also with the one lame man at the gate Beautiful, and with Cornelius; "daily in the temple and in every house, he ceased not to teach and preach Jesus Christ." Paul also, in his missionary tours, often appealed to small companies and to individuals. He talked of Christ in the market places as well as in the synagogues. He began his work for Thyatira in Lydia's little prayer-meeting by the river. He preached effectively to the jailer and his family. He protested to the elders of Ephesus that he had taught them both "publicly and from house to house." The last that we hear of him is that while a prisoner at Rome he "dwelt two whole years in his own hired house," receiving all that came, and preaching the kingdom of God. Afterwards, for more than 200 years, Christians were persecuted, and propagated the Gospel, for the most part, privately, in houses, among hunted groups in hiding in the catacombs.

Such facts as these may well lead us to ask whether we are giving enough prominence relatively to personal and pastoral work. We must

WIN MEN ONE BY ONE,

family by family. The leaven of the Gospel always follows lines of individual influence. We must, therefore, follow the people into their homes, especially those multitudes who do not go to the churches. True as it is, that preaching is aiming a bow at a venture, I do not belittle the pulpit. On the contrary, even while insisting that it should be largely supplemented by personal and pastoral work, I would magnify it. I rejoice greatly that our pulpits and their occupants are multiplying. But the demand is still far from being met. College students are snapped up as soon as they graduate. While in some villages there are so many churches that they must live, like feudal barons, by making raids on one another, in every large city there is a most lamentable dearth. A church for every 3000 to 5000 is the rule in New York, Chicago, and San Francisco. And many a faithful minister in such large cities is carrying the work of two men to five, even while his pastoral activities are to a great extent neglected.

Here, for example, is a minister with a church of about 800 members. Almost 500 families look to him for pastoral care, while the multitudes around have and seek none at all. There are a good many poor. He can hardly keep up with the sick-calls alone. It is a common thing for him to write fifteen or twenty letters in a day. He has to make at least two sermons a week, brand new and "great" sermons, or half his auditors will think he has "loafed" all the week. There is the ecclesiastical machine, which he must run. There are prayer-meetings, weddings, installations, committees, and boards. I plead for trained workers. I know their beneficent usefulness, for our church is employing two capable and efficient Christian women already. If we had two more, and one more minister, I could walk the streets of the south side without fear or remorse. I don't want any numerous official class of paid ecclesiastics to lord it over God's heritage; I don't want an army of cranks whose zeal is great and whose knowledge is so small as to make it a dangerous thing. I don't want the ordained ministry discontinued, discredited, or more poorly educated. I don't want any decrease in the number of volunteer workers, because I believe that voluntary, unofficial work is the very life of Protestant Churches, and still more of Protestant Christians. But I have no fear of any such results amongst us—the peril is on the other side. What I do want is to see our Lord's service reinforced by skilled workers; to see the work accomplished as it is not now accomplished; to see the churches actually doing what they endeavour and profess to do; to see the great vineyard kept clear of weeds and better filled with snug, trim, vigorous plants, and to see the white fields adequately supplied with reapers. That is why I welcome this promising experiment and bid it God speed.

Rev. WM. M. LAWRENCE, D.D., pastor of the Second Baptist Church, sent the following letter:—

I feel that there is need for trained workers in the inquiry-room; I would train them first in familiarity with the Scripture, and while they have the Bible in their hand they would be able to quote the proper passage without being obliged to turn to it. Then I would train them in the science of the heart. Some men can be reached through the imagination; others through reason; others through the affections. I would have the worker trained so as to know what avenue to take to reach the citadel.

I would also train them in familiarity with the different grades of social life; one kind of inquirer you must take by storm, and another you must capture in effect before the final assault is made. I would train them to reach the rich as well as the poor. We are neglecting the former while we are seeking the latter. It is surprising to know what a smattering of disbelief the inquirer can exhibit. It really is essential that, to a certain extent, workers should be familiar with current opinion. I have seen scores of workers in the inquiry-room entirely lost by their inability to know "What is the matter with this inquirer?"

I do not know that I will be understood when I say that I would train them in the matter of prayer. There is a way of praying so as to carry the heart of the inquirer to the "Mercy Seat"; and there is a way of praying to cause the inquirer to feel a great distance between himself and the Christian worker. My impression is that I have never seen the inquirer taken to the "Throne of Grace" in prayer, but that he did not rise a better man, thus fulfilling the promise, "Where two or three are gathered together in my name, there will I be also."

Rev. ROBERT MCINTYRE, pastor of Grace M.E. Church, sent the following paper upon

TENT WORK IN GREAT CITIES.

I am glad to take part in the auspicious opening of this great school, and eager to recognise the authentic Gospel work done in this city by that mighty man of valour, D. L. Moody, and to cheer him on to bolder and broader attempts to honour God and save souls in Chicago. I wish also to publicly acknowledge the great debt due to those who upbear this stately and blessed Academy, where eager souls can get free equipment for the noblest work on earth. These pillars in the Church Militant, like those in the old temple, not only stand erect in lofty integrity, but disclose the comely lily-work of sympathy and benevolence becoming those who are servants of Him whose heart had room for all people.

I am asked to speak briefly on "Tent Work." I believe in this form of Gospel effort, because it is a Scriptural method. The Bible is

AN ORIENTAL BOOK.

It is full of sycamores, deserts, caravans, flocks; the people wear turbans, tunics and sandals; they travel with camels and asses, and camp under thatch of palms or wayside tents; the local colour is pastoral, the speech is poetic. The tent takes us back to first principles. Being the primitive human habitation, it will help to keep us on the ground principles of preaching. The few simple, essential truths of the Gospel befit a tabernacle. No man would dare read manuscript in a tent; no hired heathen singer would break the silence by inarticulate shrieks in a tent; no frescoed ceiling or stained glass will mock the shawl or frayed suit of the worshipper in a tent. It is a place where rich and poor can meet on a common level and all feel equally at home.

It accords with the spirit of the Gospel, and braces city work at the very point where it is weakest. There is growing in our land a feeling which will by-and-by, unless checked, imperil the very existence of the Church. The chief sin of Jerusalem is rampant here. What was it among all the iniquities of Jewry that provoked the blistering wrath of Jesus? He had gentle words for the publican, the harlot, the thief. Surely, the sin which could ruffle his serene soul, and call forth such terrific outbursts of indignation on the Pharisees, was a sin most awful in his sight. What enormity was black enough to so stir his heart? What was the iniquity of these on whom his woe fell? It was "contempt of the common people." I had rather face God at last with any sin on my soul than that sin; and though I have come far short of my duty, I have never, even for an hour, checked my fraternal love for all men. So I praise God for the tent work which appeals to the common people. This was the glory of Methodism. When a worldly, proud church neglected them in England, Wesley sent his preachers among the masses, and the Lord honoured them for their work.

I believe in tent work, because this method of applied Christianity actually converts many souls. This we know by the records of the tent work of the Chicago Evangelisation Society. I have many incidents of touching pathos and thrilling power, gathered from this work. One man, now studying theology in one of the seminaries of this city, was converted in a tent. A leader in mission work was converted in a tent, the roughest souls are reached, homes are purified, stoutest sinners weep for mercy, devils are cast out of whole communities. The tent, like

A GREAT MORAL DISINFECTANT,

has medicated and healed whole neighbourhoods. Plague spots in the city, where no church could live, have been sweetened, the few cowed Christians banded into a mission school, or a church planted to eventually destroy anarchy, misrule, and misery in that place.

The final battle of the Gospel is not to be fought in foreign and pagan lands. It is to be fought in our great cities. What unwisdom to send evangelists to China, India, and the isles of the sea, if we cannot hold America. If we lose here we confess Christianity a failure; all hope dies, and the race lapses into the horrid misbeliefs of heathenry, or the blank unbelief of godless materialism. Satan has left his haunts where superstition's hell-brood lurks, and with his boldest leaders has invaded our soil. The Gettysburg of the Gospel is to be fought here—on Christian ground. Once defeated here, he is routed everywhere. God speed the work of such as Mr. Moody. May his tribe increase. And may the tents be multiplied till every centre of feverish unrest shall have its white pavilion filled with good soldiers, who have put on the whole armour of God, ready, when the trumpet sounds, "to your tents, O Israel."

A WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN has been established. It is to form a means of communication between the various societies, in the hope of securing concerted action on matters touching general, foreign, and home missionary work. Twenty-eight women's societies have already joined this "World's" committee, of which the president is Miss Abbie B. Child, of Boston, U.S.

HOXTON HALL.

THE friends at Hoxton recently celebrated the twelfth anniversary of the introduction of the Blue Ribbon movement into this country by Mr. William Noble. The meetings throughout were of an enthusiastic description. On Saturday week the Hon. James Munro presided at a gathering in Hoxton Hall, and hearty addresses were delivered by "local favourites." Mr. Munro said that in Melbourne they had no extreme poverty and distress, but some people would go to destruction under any circumstances, People who spent their money at the public-house could hardly expect to thrive. They had 10,000 Rechabites in Victoria.

On Sunday afternoon the Town Hall, Shoreditch, was well filled to hear a practical address on "Wealth and Want," by Rev. Charles Leach. Mr. John Hilton (who had presided at the first Blue Ribbon meeting held in this country) took the chair on this occasion. On Sunday evening Mr. George Nokes gave a Gospel address to a crowded audience.

On Monday evening the conference and anniversary meeting were held in Hoxton Hall. Mr. William I. Palmer, the president of the Gospel Temperance Movement, took the chair, and speeches were delivered by Rev. R. Faraker, Rev. Robert Berry, Dr. Walter Pearce, Messrs. Whitwell and Goulding. The most important feature of the evening was the announcement by Mr. John T. Rae of a new departure in the development of the work. In the course of his statement he said the original expectations of the promoters of the Blue Ribbon Mission have been realised, not only in its great success, but in the fact that it has influenced the older movement from which it sprang. Opportunity has served through changes in the offices of the National Temperance League to divert to that Association the more general work of the Hoxton Hall Committee. The Hoxton Hall Committee will continue to carry on the local Mission, with its various agencies. The success of the enterprise commenced by William Noble twelve years ago calls for deep gratitude to God from all who have the best interests of mankind at heart. It is a source of rejoicing to realise the deeper sense of responsibility existing among Christian pastors and people; a result undoubtedly influenced by the Blue Ribbon crusade.

GLASGOW CITY MISSION.—A correspondent in Glasgow who recently attended a meeting in the hall in Cambridge-street, Glasgow, says a good work is being quietly yet effectively done among cabmen, who by their calling are seldom permitted to attend church during the day; many of them find their way to the hall in the evening. The much-esteemed missionary has worked during the past eighteen months for the social, moral, and spiritual good of the men and their families, and his efforts have been accompanied with tokens of the Lord's approval.

THE BIBLE CLASS conducted by Mr. F. W. Warmington on Sunday afternoons, at the Christian Institute, South-street, Greenwich, held its annual meeting on Monday week. Mr. C. M. Warmington, M.P., brother of the president, attended to give them "a straight talk" on clean thinking, clean speaking, and clean living. Never forget (he said in closing) that Christians are the manifestation to the world of Christ-life. If we pass through the world with our hearts firmly set in this direction, by and by we may expect that we may enter into a habitation where nothing defileth. Mr. George Lidgett, L.C.C., introduced himself as a good old Methodist, a class leader, and an out-and-out believer in the need of cleansing through the blood of the Saviour. Perhaps the hardest thing a Christian had to do was to show his colours at home; anybody could go and preach in the next parish. This Bible-class is manifesting youthful vigour in a variety of ways. The building is being made useful for social, economic, and educational purposes, and on Sunday afternoons it is filled with students of the Word, under the leadership of Mr. Warmington.

Letter to the Editor.

"APOSTOLIC WARFARE."

Sir,—Pastor Douglas has thought proper to make an attack upon "Apostolic Warfare," which will, I hope, at any rate cause many readers of The Christian to examine the pamphlet for themselves. They will then form their own opinion as to whether it was written in an "extremely accusative spirit," or whether the following sentence from page 62 truly described both my spirit and action:—

"As we have already remarked, we systematically abstain from attacking the opinions and practices of any of our comrades in the service of the great Master."

The question of which the Pastor complains, "Where are the men who dare to say that the whole Bible is true?" &c., is on the fifth page, and forms part of my reply to the question on the fourth page, "Why have the churches so largely lost touch with the crowd?" and the remark, "Oh that those who are anxious to see the name of Jesus honoured in our days would study the subject to its foundation."

I verily imagined that I should carry the sympathy of every "evangelical minister" with me in attributing the general admitted indifference to the, as I thought equally admitted, general lapse from the faith. Surely the Pastor would not describe any of "the noble army of ministers who do believe" as having lost touch with the crowd, least of all the noble men he mentions!

But I am struck with the fact that in his list of examples the only pastor (I think) is Rev. C. H. Spurgeon. Surely nobody can have forgotten that Mr. Spurgeon has thought it necessary to break away from the associations of a lifetime, or that his reason for doing so was the general want of fidelity to the old faith. Another name given is that of a Wesleyan minister, who is notoriously engaged in a new special work organised to make up for the confessed impossibility of reaching the masses by the ordinary services of that Church. Surely, by such examples, Mr. Douglas only confirms what I have said. "Where are the men who dare to say that the whole Bible is true?"

Nevertheless, if this question causes Pastor Douglas, or any of his brethren, to stand up for the whole truth—say, in their next Church assembly—as boldly as in your friendly columns, I shall rejoice, even to have been misunderstood.

As to the main point of his attack, I am amazed that the Pastor, after saying that "this report is an attempt so to construe Scripture that the Salvation Army shall possess a manifold Apostolic imprimatur," should forthwith proceed to argue as if we had no claim whatever to Scriptural authority for our system of government.

And then our critic proceeds to show his respect for the Scriptures by leaving quite unmentioned the Old Testament. The entire Bible of the Apostles is ruled out and shelved as if it were nought, when God has thought proper therein to describe in the utmost detail his system of organising and directing his armies! And this, though the Pastor, if he read our pamphlet through, must have noticed that I repeatedly claimed to be guided by the grand old Book as to what the Apostles thought and did upon any points whereon no extended descriptions exist in the New Testament!

By what authority is the Old Testament so completely shelved nowadays? Certainly not by that of Him who "came to fulfil" the law. Certainly not by that of the Apostle Paul, whose orders to Timothy and Titus, and to the Church at Thessalonica, I referred to (page 62) as showing that the old military government was followed as closely as circumstances would allow in the churches under his command.

The Scriptural militarism, however, was never the Papistic despotism which the Pastor so mistakenly confounds with our plan of government. The fulness of devotion and subjection to one another in love which made it possible to mobilise God's armies in the olden time with a rapidity that even the modern monarchies cannot rival, never interfered, any more than our system does to-day, with individual conscience and the direct authority of the Lord of Hosts. We never try to constrain anyone to accept our view of duty in this matter, but we do claim the right to our own judgment with regard to the best utilisation of our own lives, and we protest against our condemnation as rebels against Christ's own plan simply because our view of the meaning of his order to "go and disciple" all nations is not that taken by others.

It will not do, either, for the Pastor to ride away with a simple cry of horror at my question how our discipline could have become established all round the world otherwise than by the power of the Holy Ghost. That is the question to which I hold him firmly, and I ask him to account for this marvel in a democratic and self-seeking age by any earthly power, if he can. If, instead of having such a mass of Scriptural authority behind us, we had none at all, such a wonder as this ought to convince heathen, let alone evangelical ministers, that "the finger of God" has been at work in the Salvation Army.

I will not notice the Pastor's last reproachful paragraph, except to challenge him to produce, if he can, out of "Apostolic Warfare," or of any publication issued from any of our presses during the whole existence of the Army, any such attack upon the Presbyterian or any other Church.

As to the "accusative spirit," I heartily plead guilty in one sense. Having been instructed to write something that might be of permanent service to the Army itself, and having, I confess, little hope of writing so as to influence many persons who do not ordinarily listen to us, I kept continually before my mind those who gladly hear us, and strove, by the grace of God, to attack their consciences at every turn. For the great fact ever present to my mind is that the faithful to God, all put together, are as a mere handful when compared with the vast world lying in the arms of the wicked one, and that we all need to be continually "provoking one another to love and to good works." In no other sense had I any desire to provoke anybody. If I have not already trespassed too much upon your space, permit me to conclude with the final question of the accusative pamphlet:—

"Have you in your heart any of that living love which made the Apostles say they 'could not but speak' for their Master? Have you let the fear of man or the cares of this world smother that love into silence until the fire has been deadened to the smoking flax level? Or have you daily called for the wind from heaven to fan the flame until it consumes you as a living sacrifice to Him to whom you owe your all?" (page 80).

Railton.

The Salvation Army,
101, *Queen Victoria-street, London, E.C.*

HEBREW CHRISTIAN CHURCH, NEW YORK.—Since returning home from his travels last year, Rev. Jacob Freshman has been privileged to experience much blessing on his labours. Writing lately, he said: "Many Hebrews come to the meetings, and we have several earnest inquirers." The eighth annual report of the work states that there are 100,000 Hebrews in New York city. Among these Mr. Freshman carries on Christian agencies that keep him very fully occupied. He has undertaken responsibilities in connection with the labour of Pastor Hirsch in Paris, and sustains a Hebrew Christian missionary at Jerusalem. Some good friends second his endeavours, but he would be glad to make the acquaintance of many more. Mr. Freshman's address is 17, St. Mark's-place, New York.

"The Kingdom of God IS NOT IN WORD, BUT IN POWER."

"For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (2 Cor. iv. 11, 12, 7. R.V.).

The subjoined verses are indeed somewhat rugged, but we are impressed by their reality, and pray that they may convey to the reader a blessing like that of which, in the case of the writer, they have evidently been the outcome. They were accompanied by a note, in which the writer says:—

"I venture to ask if you will kindly put this hymn in your paper, The Christian. I ask very humbly, well knowing that, as poetry, it is most poor. But I know it is true. It was not 'made up,' with effort, by myself, but quickly put into my mind when waiting alone upon God. After being an earnest worker, but mourning over the small results, in spite of whole-hearted effort, He has taken me aside into the desert and for a time obliged me through ill-health to 'be still,' and learn. What this hymn says is the solemn lesson He has taught me in months of intense lonely waiting upon Himself. I shall be very grateful if it may be a message through you to earnest workers."

"How can we reach the people?"
We everywhere hear the cry:
"How can we waken dead souls to life?"
There is but one answer—"*Die.*"

Die—and make room for the Mighty!
Emptied—let Him fill thy soul!
Then carry, not words, but *the Life Himself*,
Again to make sick souls whole!

We read how "the Second Adam,
A *life-giving* Spirit" shall be.*
Be silent, be helpless, be nothing,
Till *He* shall give life from thee.

Can *He* not speak life into souls?
Is He dead, or sleeping, or gone?
No, *we* are too busy with our *own* works,
With giving the hungry a stone.

Words *about* Him are not *Himself*,
Are different as stones from bread;
And with aching hearts we must sadly ask,
"*Has life come*, for all we have *said?*"

For all our zeal and our tears,
Have the devils *been* cast out?
Have men *been* set free from their chains of sin?
From their deadness, anguish, doubt?"

The Kingdom of God is not words—
Not words, "but is *power*," we are told;
Yet words we pour out to the thirsting world,
And seek not that power of old.

Forgetting his "wait for power!"
Forgetting to "die to live!"
Forgetting that only as *He* shall arise
Within us can words life give!

Forgetting his promise sure,
"The works that *I* do *shall ye* do;
Because I will dwell in your souls Myself,
And again do *my* works through *you*."

Forgetting the training of old,
In the desert alone with God,
Of each of his servants, that self might die,
In the lonely path they trod.

How solemn that every word,
Or deed, or plan of our own,
Is utterly powerless life to give:
He must speak, and He *alone*.

Then wait, and "be still," till He rise
Within you, the "life-giving" One;
Bear *Him*, not yourself, or your own poor words,
But the life-imparting Sun!

And the world shall find that the Christ still lives,
By *seeing his words come true!*
By seeing *Himself*, as a "life-giving spirit,"
Doing still his same works through *you!*

L. E. S. O.

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* 1 Cor. xv. 45 (R.V.).

MISSION SERVICES AT JAFFNA.

e have had blessed times in Jaffna, says a rrespondent of *The Ceylon Observer*. Rev. G. Grubb and his three colleagues arrived ong us, just after the united prayer-meeting d been held in the Nellore Church for a essing on the proposed work. Next day the ssioners began their labours, Messrs. Grubb d Campbell working at Nellore and Jaffna, hilst Messrs. Millard and Richardson worked Batticotta and throughout the American ission. The Gospel has been fully preached. he work of the Spirit in the heart and the eserving nature of the power of Christ in our ily life was clearly pointed out. Sivites have en most attentive listeners, and some of em have decided for Christ, whilst Christians ve been grounded and settled in the faith d filled with joy.

Services have been held for all classes, includ- g children. The Nellore Church has never tnessed such densely crowded and attentive ngregations, as on these occasions. At the anksgiving service last night, the scene was paralleled. From our worthy government ent, and the European residents, to the umblest Christian — together with many vites—the church and its verandahs were cked. There were at least 1800 people there many think more—from all the missions, hilst Mr. Grubb preached a powerful sermon Neh. viii. 10, "Go your way, eat the fat," c. Long will this mission be remembered.

THE LATE MRS. LUCAS.—We are desired to y that the husband of the late Mrs. Bright Lucas as a member of the Society of Friends and not a oman Catholic, as stated in our obituary notice st week.

OPPRESSION IN AUSTRIA.— The Hon. and ev. E. V. Bligh, Vice-President of the Evangelical lliance, writes to *The Times* respecting the case a humble evangelist in Bohemia who has been rbidden to invite to a religious meeting in his use any but those of his own religious denomi- ation. This is a novel and retrograde interpre- tion of the law, but it has been confirmed on peal to Vienna. Mr. Bligh acquits the Austrian mperor of any desire to restrict the religious eedom of the meanest of his subjects, and hints at the prime movers in this oppressive action are me pastors of Protestant churches recognised by e State.

MISSION TO ITALIAN SOLDIERS.—The ninth nnual report shows that the work is prospering. avalier Luigi Capellini writes:— "Seventeen ears have passed since I first heard the call of the Master to what has been the work of my life. I ink of that first Lord's Supper in Rome, with its wenty-five communicants, and then glance over e register of the past year, to find that no less an 930 soldiers have sought religious instruction, f whom 150 have given me cause to hope that a ue work of God has been commenced in their uls." The faith and steadfastness of the converts sorely tried. The report says: "At Viterbo a minarist, whom the conscription had called under rms, having been promoted sergeant, began to arass in every possible way the evangelicals of his mpany. Some were deprived of their books, thers unjustly punished under petty pretexts. At st it so happened, in the good providence of God, at one day, when, as usual, he was venting his pleen against his evangelical subordinates in hreats and angry abuse, a captain overheard him. Merging suddenly upon the scene, the officer, no vangelical, but just and liberal, confounded this riest in uniform, and, by inflicting on him a well- eserved spell of imprisonment, released our rethren from that time forward from the vexa- ions of their petty persecutor." Premises in ome for a soldiers' church and mission are more han ever needful. Communications in England ay be addressed to Miss Anna Stoddart, 36, Den- ington-park, West Hampstead, London.

THE LLANERCH DISASTER.

In Monmouthshire, as our native county, we have a special interest, and particularly in the neighbourhood where the terrible colliery explosion recently occurred. We are thankful to see that the nation is beginning liberally to contribute to the Lord Mayor's Fund, which now exceeds £10,000, of which £4000 has been distributed. Meanwhile, an old friend, Mr. Gillespie Prout, who has rendered excellent service on similar occasions in Wales, as well as among our soldiers abroad in time of war, writes us a touching letter, from which we quote the closing sentences :—

I will not trespass upon your indulgence by giving any details, although there are not wanting many pathetic incidents, and not a few thankfully precious records, of the dear fellows to whom the solemn message came so swiftly. I will but say that *very thankfully* I shall receive within the next fortnight for careful distribution, a few pounds to supplement my very limited private resources; and I think I can promise that, with God's blessing, they shall do some good. With or without cheques or postal orders, I ask for earnest prayers that in much weakness I may be permitted to bring to some desolate hearts the consolations of "his great love."—I am, most faithfully yours, J. G. Prout.

7, *Bridge-street, Pontypool, Mon., February* 15.

We can vouch that good use will be made of any sums entrusted to Mr. Prout, and that their distribution will be accompanied with faithful and kindly Christian visitation.

But, while the sorely needed temporal relief is afforded, we also urge our readers to contribute to the Institute which Mr. T. M. Wintle is about to build at Pontymoile, for the moral, social, and spiritual benefit of the young workers in this neighbourhood, as mentioned in our last. We shall very thankfully receive contributions towards the £700 still required.

BERWICK-ON-TWEED.—A united mission for the deepening of spiritual life was commenced in Wallace-green Hall, Berwick-on-Tweed, on Monday. The meetings on Monday and Thursday next are to be addressed by Rev. W. J. Mayers; and on Tuesday and Wednesday by Rev. F. B. Meyer. On Friday evening Dr. A. T. Pierson is to speak at a foreign missionary meeting.

Y.W.C.A., FINSBURY INSTITUTE.—The meetings in connection with the week of prayer for young women were very encouraging. A noon-day meeting held each day, with an address by Miss Pigott, was a time of quiet waiting upon God, whose presence was indeed felt. Miss Pigott gave addresses on Sunday afternoons and each evening during the week. The workers praise God for believers revived and encouraged, and for several who have been brought to decision for Christ. Just before the week of prayer, a series of "Bible Talks," by Mr. H. Kidner, on "Remarkable Instances of Fulfilled Prophecy," proved of great value and interest to the members and their friends. The evening educational classes, including such practical subjects as type-writing, book-keeping, shorthand, dress-cutting, preparation for the Civil Service, &c., continue to make very satisfactory progress and have proved useful auxiliaries to our Y.W.C.A.

CAPE TOWN CHILDREN'S SERVICE MISSION.—The fifth annual report states that this work makes encouraging progress. Several new branches have been opened, the books containing 1194 names. It is a source of satisfaction to the promoters to know that the services have been effective in increasing the attendance at the afternoon Sunday-schools. Another pleasing feature is that in some cases the churches are taking up the work by providing services specially suited to the young. The objects of the Mission have been to train the children in habits of respect for the Lord's Day and in the study of God's Word, as well as in ordering their lives in accordance with Scripture principles, but above all, efforts have been put forth to win them to the Saviour in the days of their youth. Libraries are being formed in connection with the Mission to supply the children with wholesome reading. Communications to the secretary should be addressed: Mr. C. H. Macdonald, care of Y.M.C.A., Capetown.

CONTINENTAL & FOREIGN NOTES.

BRITTANY.—Strong drink is a great hindrance to godliness in this part of France. A worker at Havre writes:—"Some of the Temperance Band stand well, but only a tithe of the eighty-seven who signed the pledge."

HOLLAND.—An Anti-Opium League has been formed in Holland with the object of bringing of public opinion to bear on the system of raising revenue from the opium monopoly in the Dutch West Indies. The manifesto of the League is signed by a considerable number of present or former members of both branches of the Netherlands Legislature, ex-colonial officials, and other influential persons.

THE LORD'S DAY IN SWITZERLAND.—The railway authorities, anticipating legislation in the interest of their employés, have granted their ticket collectors and pointsmen seventeen free Sundays per annum, in place of the equal number of free working days hitherto accorded. In addition to this the men are to have nineteen free working days per annum. The concession has been hailed with joy in Switzerland as an earnest of an improved state of things in relation to Sabbath observance.

GERMANY.—The Upper Consistory, together with the Council of the General Synod, has recently discussed the question of evangelisation. Strong ecclesiastical guarantees seem to be demanded from those who wish to evangelise. The name "evangelist" is objected to; also the difference between the gifts of "fishing for men" and "shepherds watching the flock." Of course the Church Government have no right to limit the liberty of the evangelists, as the right of holding meeting is based on our civil laws; but it is much better if the pastors are friendly to it, and their position is naturally influenced by the attitude of their ecclesiastical superiors.—*Evangelical Christendom.*

Appeals.

Camberwell Mission and Ragged Schools, Toulon-street, S.E.—We have been much encouraged since the formation, a little over a year ago, of the Christian Band in connection with the Sunday-school. Meetings are held weekly, and are largely attended. It is our desire to supply our members with interesting, elevating, and instructive literature by means of a circulating library. Members and friends have done their best, but still we lack a sufficient number of volumes to enable us to make a start. Books suitable for girls of from seven to eighteen will be gratefully acknowledged by Mr. E. A. Smee, 53, Gresham-road, Brixton.

A Good Work in Need.—Rev. T. J. Hazzard writes:—"Almost within a stone's throw of my chapel in Blackthorn-street, Bow-common, there is a cluster of streets in which poverty, squalor, and death abound. We have just started a Bible-woman in this district, who will be daily coming into contact with sickness that must be relieved, and tales of woe which may not be dismissed with indifference. Gospel tracts must follow bread, and spiritual talk must go hand in hand with bodily nourishments. For these needs I have no funds. I am in great need, too, of hospital letters, for which there is a constant demand. I also want workers in this movement, which, without any noise or *éclat*, is most truly a 'forward' movement, in the very heart of the masses."

Famishing Board School Children.—Of all the districts of London there is perhaps none that more swarms with children than Clerkenwell, for there appear to be a dozen large Board schools within half a mile of St. James's Church. A large proportion of these boys and girls suffer more than can be described from hunger and insufficient clothing at this time of the year, and their teachers suffer also through being brought face to face with hardship they cannot relieve. At the present time Mr. John A. Groom, hon. superintendent of the Watercress and Flower Girls' Mission, is making an effort to give a breakfast of cocoa and bread and butter to nine hundred famishing scholars on five mornings of each week; but, although the cost is under three farthings a head, the exchequer is empty, and the provision cannot be continued unless funds for further supplies are sent in. Some eight hundred dinners a week are also being given at a cost of about twopence each, though the children pay only a halfpenny. The tickets are distributed by teachers who know their scholars' needs; and great numbers appear to be in want who cannot be relieved at all.

THE REGENT'S PARK COLLEGE PREACHING STATION SOCIETY supplies village and other chapels that are not able to support a settled minister. During last year ten stations, in and around London, were regularly supplied, and ten others visited occasionally. The plan generally adopted is to send several students successively to the church or congregation applying for assistance, with a view to one being elected superintendent. So far as the circumstances allow, the superintendent acts as pastor, visiting his charge once a month, the remaining Sundays being supplied from among the other students. Last year's report shows that the labourers were cheered by seeing fruit of their toil. Communications should be addressed to the secretary, Mr. R. C. Lemin, at the College.

WORKING WOMEN.

PERHAPS there is no branch of the Young Women's Christian Association that has so rapidly developed in recent years as the domestic "Employment Agency," carried on at Old Cavendish-street, in the West-end, by Miss Annie Gough. This proves at once the great need for such an agency and the fact that the need is being well supplied. In these days we hear much of the difficulty of getting good and reasonable servants in our households, but Miss Gough appears to have discovered the secret, for she has a steady and growing list of applicants, both of mistresses and servants. We are thus encouraged to believe that, where there are mutual respect and a desire on the part alike of employers and employed to do things honestly and faithfully as in the sight of God, the domestic problem is not so difficult of solution as popular complaint would lead us to suppose. At any rate, the Divine blessing clearly rests on Miss Gough's endeavours, and many a young woman is helped into a sphere of happy service through this medium. The branch is self-supporting, and its proved efficiency is its best advertisement.

Miss Annie Gough is as solicitous about the spiritual welfare of her clients as about their temporal comfort; and in this we discern one great element of her success. Much time and pains are expended in keeping up communications by letter with those who have passed through her hands. The sympathetic advice and counsel she strives to give find a due reward in the affection of these working sisters, and in the strengthening of their Christian character. The "Scattered Branch," as she terms those with whose interests she is linked in this way, is a most useful institution, and one of far-spreading influence. An occasional social evening is provided for those members within easy distance, and these evenings are greatly prized as bright, if brief, intervals in a life that is "cumbered with much serving." One evening last week Miss Gough entertained over a hundred guests, gathered from different parts of London, at one of her free and easy "socials," and everybody seemed to find it a happy and profitable time. In addition to the inevitable tea and talk, there were good music from piano and violin, recitations, humorous, pathetic, and practical, two simple and effective Gospel talks, and plenty of hearty hymn singing. The surest proof of the evening's success lay in the circumstance that all seemed loath to depart.

Miss Gough, it may be said, caters for all kinds of womanly work in homes and families, and also for matrons, Bible-women, and other workers among the poor. She would be thankful to know of situations of that sort, and also for housekeepers, governesses, &c. Christian mistresses will be consulting their own interests, as well as helping on a splendidly practical work by writing to Miss Annie M. Gough, or calling upon her at 17, Old Cavendish-street, London, W.

CHELSEA PREVENTIVE AND RESCUE HOME, 28 and 30, Margaretta-terrace, S.W. Since the Preventive Home was added to the Rescue Work, three years ago, 200 cases have been taken in, most of them very young. Pains are taken to teach the girls to earn their own living; at the same time, care is shown not to lose sight of such as have been rescued. Poor girls out of employment are encouraged to stay at the Home while looking out for fresh situations. With regard to rescue work, 55 cases were taken in last year; out of these 19 were unhappy mothers with babies. The workers have been cheered to see some of those whose benefit they have sought turn to the Lord and lead a new life in his service. A small shelter for urgent cases taken off the streets would be a desirable addition to the institution; but, seeing that the present enterprise is only supported with difficulty, extension cannot at present be entertained.

Evangelistic Notes.

Mr. George Clarke's mission meetings in the Presbyterian Church, Bournemouth, are good. The interest is growing, and there are manifest tokens of blessing.

Rev. J. S. Harrison and Wife have held some special services amongst the young women in the City, in connection with Mrs. Fisher's work at the "Old Welcome." Blessing has been experienced, for which the friends desire to praise God.

Brixham, Devon.—Mr. James Harris has completed a month's successful and encouraging mission in the new chapel, Brixham, and East Allington Primitive Methodist Chapel. The word has been blessed to the conversion of sinners and the quickening of believers.

Messrs. E. W. Bliss and D. B. Towner are co-operating in Gospel work in the United States—the former as preaching, and the latter (assisted by his wife) as singing evangelist. They conducted a mission recently at Fort Scott, Kansas, and reports tell of much blessing in connection with their endeavours.

Dr. Munhall, assisted by Mr. and Mrs. Lowe as singers, has conducted a special Gospel mission at Fitchburg, Mass. The newspapers report a widespread interest, and many brought under the regenerating power of the Gospel. The Bible-readings for believers were an interesting and profitable feature, and the work among young men was thoroughgoing.

Rev. W. A. Meaton concluded a sixteen days' mission on Sunday last in Hanbury-street Church, Mile End New Town (Rev. Dr. Tyler, pastor). A conference of the principal workers was held at the close to consider the best means of fostering the earnest spirit evoked by the mission, and it was felt that special means must be adopted to get in the people living close about the chapel.

Ireland.—A successful series of Gospel meetings has been held at Killeshandra, by Mr. and Mrs. Powers, of England, at which about 120 persons indicated their desire to decide for Christ. During last week, a series of meetings for the promotion of holiness was held in Hermon Hall, Belfast, when addresses were delivered by Mr. E. J. Johnson, Rev. James Robertson, and others. There was a large attendance, and much blessing experienced.

Chesterfield.—A very happy mission has been held in Trinity Church, Chesterfield, by Rev. Dr. Morgan, of Leamington. He held services for children every day, besides addresses on spiritual life and the evening mission service. He also addressed the inmates of the workhouse. A Children's Scripture Union was formed, which a large number at once joined. Many testimonies were given at the close of the mission by people who had received definite blessing.

EVANGELICAL ALLIANCE CONFERENCE.—In response to a cordial invitation from a considerable number of members and friends of the Evangelical Alliance, the Council have decided to hold the next Annual Conference in Manchester, during the autumn. In all probability the gathering will take place on October 7 and two following days. As in former years, a large representation is expected of ministers and laymen connected with churches of various denominations, and several leading men will be requested to give addresses on topics of common interest to evangelical Christians. The Alliance has twice met in conference at Manchester, the last occasion being fifteen years ago.

ROBERTSON MISSION, GRASSMARKET, EDINBURGH.—Erected as a memorial of the revered Dr. William Robertson, the "Working-men's Church" in the Grassmarket, Edinburgh, is the scene of much earnest labour. What with the services, meetings, and classes, the Mission buildings are in use on every week-night, and on Sundays from 10.30 a.m. to 8 p.m. almost without interruption. The attendance is such as to encourage every worker. From the report for 1889 we learn that at Sunday morning service the audience is composed almost entirely of "tramps," and men and women from the lodging-houses in the district. Holy Scripture is read verse about by the audience, and a short address is given. The work among the young is full of promise; and temperance effort is carried on with great vigour. The present minister is Rev. T. D. Watt.

PLAIN LIVING.

VEGETARIANISM, in the opinion of its thorou going devotees, would do wonderful things for improvement of society, if it were but larg adopted as a system of diet. It would relieve congestion of our cities by the wide extensio fruit culture and the employment of an army cultivators. It would conserve the public hea by its simple and natural regimen, and promot corresponding purity of life. It would ban luxurious and expensive gormandising, and free much money for good objects. This and great deal more of the same kind was forcibly pressed on a breakfast company at the Vegetar Hotel in the Strand one morning last week by President of the Vegetarian Society.

Archdeacon Farrar sat in the chief seat, and surrounded by members of Convocation and oth men of light and leading. In an eloquent spe he proved conclusively that the vegetarian cult high and worthy aims, and ought to be supporte but he is not yet convinced, evidently, that a f naceous and fruit diet would necessarily be the b thing for him. The Dean of Chichester confes that the excellent breakfast and the very a homily of Mr. Hills had almost persuaded him join the ranks of the despised abstainers from fle fish, and fowl. He hit a very stubborn nail on head when he said that the chief difficulty lay w the household cook. Our reporter sat at table n to a young man who had been a strict vegetar for three years, much to his advantage every wa especially in the matter of toothache, to which his flesh-eating days he had been a martyr. I then he had married a wife who was a vegetar on the highest ground of all—that it is sinful take away animal life even for food. If the bet half of creation should ever become wholly a entirely of this worthy wife's persuasion, the r of the process will be simple enough. We are course in favour of all the avowed objects of Vegetarian Society enumerated above, and theref we wish it a fair field and all the favour it can

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BARGEMEN AND BRICKMAKERS.—A h opened at the beginning of last year was Thursday last the scene of a most interesti meeting in commemoration of the anniversary the Faversham branch of the "Christian Li Boat Crew." Miss Child and her co-helper, M Tuck, from London, were present. The yea work, with its many mercies and blessings, w spoken of, and much prayer offered for the rescu and rescuers. Several of those present who h pulled the oars and braved the storms told faithfulness and strengthening power of God.

CANNING TOWN, E.—The first anniversa of the Victoria Mission Hall, Sabberton-stre Victoria Dock-road, was celebrated a few da ago. At a public meeting Mr. A. W. Walker, t evangelist, reported that meetings of some kind other are held every night. There is a Christi band and Sunday-school; moreover, temperan work is pushed forward, and the public-houses a visited. The Mayor, Alderman Smith, who occ pied the chair, expressed himself highly gratifi at the report, which showed that much had be done with small means and under great difficulti His Worship exhorted those who put their ha to the temperance plough not to stop there, but go further, and throw themselves also into Gosp work. The needs of the Mission are numerou Mr. Walker's address is, 3, Aldum Villas, Ca Hall-road, Leytonstone, E.

VILLAGE EVANGELISM.—DEAR SIR,—It h been my privilege during the past few weeks preach and sing the Gospel in several Suss villages. Ambersham, Cootham, Washington, a other places have been visited. The people ha crowded the meeting-places, some walking mil and then standing all through the service, to he the simple Gospel of God's grace, to which th listened with the greatest of attention. Sinne have been saved and saints helped. Services ha been held in mission-rooms, farm-houses, cottage and, in one village, the blacksmith's shop. T Lord willing, I hope to visit other villages in Ap next. If any of your readers are interested in a needy places, I should be glad if they will co municate with me.—Yours faithfully,

JAMES SPRUNT, Evangelist.

St. James's Hall, George-street, Lisson-grove, N.

FOX AND KNOT SCHOOLS AND MISSION.

LAST week the jubilee of this Institution was held in the building in Charterhouse-street. Mr. GEORGE WILLIAMS, who presided, directed attention to some lessons suggested by the word jubilee. Mr. JOHN STABB, who for so many years has watched over both the schools and the Mission, was very cordially received when he rose to present the jubilee report. One sentence in it well described what the work has been in the course of fifty years. "Entire families have been rescued from the prostrating poverty in which they were found, crime has been prevented in many cases by a little timely assistance, the young have been instructed, the aged and infirm have been comforted, the Gospel of the grace of God has been proclaimed to young and old, and again and again has been seen to possess its ancient power." It was added by Mr. CÆSAR, the secretary, who read the cash statement, that there was a debt upon the building of £125, which it was hoped would be greatly diminished, if not entirely wiped off, during this jubilee year.

Rev. Dr. W. TYLER said it had been a treat to listen to the report. Although the condition of the neighbourhood had greatly altered from what it was fifty years ago, there was an urgent necessity for the work which was then begun being vigorously carried on. This was the text of several interesting addresses subsequently delivered by Rev. W. N. Dickenson, Rev. Dr. L. B. White, of the Religious Tract Society, Rev. R. Dawson, London City Mission, Mr. J. T. Cox, of the Sunday School Union, and other friends.

SCOTTISH NAVVY MISSION SOCIETY.—The sixth annual report tells of earnest endeavour in connection with several important undertakings. The missionary's approach to the men at the great works at the Forth Bridge was facilitated by the heads of departments and officials of various grades. It is matter for deep thankfulness that many men, now scattered throughout the country or in the colonies, can look back upon happy evenings spent in the "Forth Bridge Institute," and can point to it as the place where, by God's mercy, the great change took place in their lives, whereby "old things have passed away, and all things are become new." Up to the present the efforts of the Society have been mainly confined to the Eastern side of Scotland; for the next few years they will be largely transferred to the Western and Highland districts. Sir Archibald L. Campbell, Bart., 23, Moray-place, Edinburgh, is acting Hon. Secretary of the Society.

DRURY LANE WORKING GIRLS' HOUSE.—This useful institution, located at 73, Drury-lane, has entered upon the sixth year of its work. To the friends and subscribers who recently assembled at the House a very gratifying report was presented. Mr. Justice Grantham presided. On week days dinners are provided at very low charges for factory and flower girls in the district, but this part of the work has been much limited hitherto, owing to the lack of sufficient accommodation. Lodgings and a comfortable home have been supplied to forty working girls during the year, the majority of whom have been placed in situations. There is a club for young girls on three evenings of the week, when ladies of the committee and others lend their aid, the time being occupied with needlework, books, music, and so forth. A sewing class is also making good progress, while a nursery, in connection with the House is generally full. It was surprising to find that so much good work had been done on a modest income of less than £200 a year. The committee, of course, are anxious for new subscriptions, in order that their operations may be extended. Mr. Justice Grantham mentioned that one of their associates had kindly undertaken to provide another house a few doors off, and to pay the rent, rates, and taxes, so that there might be more scope for the work carried on.

The Book World.

A Unique Magazine.

The international monthly magazine, THE EVERLASTING NATION, which was started in May last under the able editorship of Rev. Albert A. Isaacs' of Leicester, has made for itself a distinct place in periodical literature. Devoted to history, biography, prophecy, literature, Biblical exegesis, and passing events relating to the Jewish people, the pages cannot but have a special attraction for Christians who realise the place of Israel in the Divine purpose, while to intelligent Jews they will assuredly prove interesting because of their characteristic contents. Gentile readers will learn much of Israel, and Jewish readers will by degrees gain an understanding of the claims of the Christian religion. Placed in the hands of the better class of Jews, this magazine will doubtless, with the Divine blessing, perform a true, though quiet, work for Christ. With the sympathy and help of friends of Israel, THE EVERLASTING NATION ought to become increasingly popular and useful. The first volume, containing the eight numbers published last year, is a goodly book (3s.); the two numbers already issued of the second volume are replete with interesting information, original and selected from a wide field of literature. (3d. each. *A. J. Lev & Co.*, 9, *Great Russell-street, Bloomsbury-square, W.C.*)

A Life of Christ.

JESUS THE MESSIAH. By Alfred Edersheim, D.D. 7s. 6d. *Longmans.* This abridgment of the author's voluminous "Life and Times of Jesus the Messiah" has been prepared under the supervision of Dr. Sanday. The Gospel story is set in full relation at once to its own times, and to ours, by one who possessed a profound knowledge of the whole Jewish background of the picture presented by the evangelists. Though not presenting much of the information and learning which made the fame of the original work, this admirable condensation gives not only the broad framework of narrative, but a large proportion of the illustrative accessories also. Christ's teachings are explained at length, and a perusal of the book will go far toward a theological equipment. Students as well as plain English readers will find the pages lucid and eloquent, and valuable for reference on the many points and topics connected with the Life of lives. Descriptive and expository, this work is worthy of commendation. We would not, however, be supposed to approve of all the author's inferences. The chapter on Judas the betrayer ends with the following singular question: "Can there be a store in the Eternal Compassion for the Betrayer of Christ?" We are at a loss to see any force in the interrogation, in view of the solemn words of Christ Himself—to leave other Scripture statements for the present out of view—"Woe unto that man by whom the Son of Man is betrayed! *It had been good for that man if he had not been born*" (Matt. xxvi. 24).

MISCELLANEOUS.

MY BLACK SHEEP. By Evelyn Everett Green. 2s. *C. H. Kelly.* An attractive story, showing to what excellent purpose a benevolent lady befriended a young man of high temper. In the result the lonely benefactress was enabled to thank God for giving her in old age one who became as a true son, albeit she took him in hand with apprehensions as to his being but a "black sheep."

EARTH'S EVENTIDE. By Rev. J. G. Gregory, M.A. *Partridge & Co.* We have here a sixth edition of a work doubtless well known to many of our readers. The author has revised his work so far "as that in all parts it might be read from the standpoint of 1889 instead of 1863," when it was first published. It will be found specially helpful to students of the prophetic Word, as well as suggestive to all.

LEAVES FROM THE TREE OF LIFE. By Rev. J. Rate, M.A. 6s. *Hodder & Stoughton.* The discourses contained in this volume claim to be "consolatory and practical," and the reader will find the claim to be well founded. They are also thoroughly evangelical, presenting very clearly the difference between a religion of the flesh, and that which is of the Spirit. The author's exposition of the leading truths of the Gospel is discriminating, lucid, and experimental. Such preaching is sure to be owned of God, whether from the pulpit or through the press.

GOSPEL STUDIES. By C. E. Stuart. 1s. *Partridge.* A series of helpful papers on grace and truth. Repentance, forgiveness, faith, and justification are lucidly explained and illustrated from Holy Writ, their place in relation to doctrine concerning salvation being indicated in a way which teachers as well as learners will duly appreciate.

THE IMPERFECT ANGEL, AND OTHER SERMONS. By Thomas G. Selby. 3s. 6d. *Hodder & Stoughton.* The discourse which gives the title to this volume develops much helpful teaching concerning the holiness of God, from Job iv. 18—"His angels He charged with folly"—and other passages of Scripture. Twenty in number, the sermons are in a high degree instructive, being rich in suggestion and powerful in illustration. We do not always find ourselves at one with the author in doctrinal statement, but the general drift of his teaching is as wholesome as his style is always vigorous and attractive.

BEATA SPES: SOME REASONS FOR THE BLESSED HOPE. By John Watkins Pitchford, M.A. 6s. *Nisbet & Co.* Any who are troubled with doubt or uncertainty as to the fact of a future life cannot do better than read this instructive volume. Its appeals to Scripture, with a judicious use of arguments to show that nature does not preclude, but actually confirms, the blessed hope of immortality, make it a book to be read, not only with deep interest, but with spiritual profit. It abounds with evidences of wide research, careful thought, and skilful reasoning, as well as devout confidence in the revealed Word.

THOUGHTS ON BAPTISM. By Rev. W. Barry Cole. 2s. *Simpkin, & Marshall.* This is an ingenious defence of infant baptism. According to this book, baptism is primarily a missionary ordinance. Grant this assumption, then the author demands another, viz., that the Church, which is composed of baptized persons, includes many who are not saved. The author says: "We read in the Acts of the Apostles, households were baptized, evidently upon the faith of the head of the household." We know not on what authority such a statement is made, but certainly the view is necessary to the argument of the book. Surely it is dangerous in the highest degree thus to read into the Scriptures things which are not actually written.

TALKS WITH MEN, WOMEN, AND CHILDREN. By Rev. David Davies. *Elliot Stock.* This portly volume abounds in sound, wholesome expositions of Gospel truth, couched in plain, earnest, and often striking terms. Its special feature is the sermonettes to children, which are good specimens of a practice happily becoming more common among ministers, that of giving five or ten minutes of the Sunday morning service to the junior members of their congregation. There is much originality in the subjects chosen, as also in the mode of treating them. This first series of the "Holland-road Pulpit" in Brighton, is likely to be widely appreciated as a readable, and, at the same time, thoughtful manual of sacred truth for family use.

CHRISTIAN CONDUCT. By Chas. A. Vince, M.A. 5s. *Hodder & Stoughton.* Occasional sermons preached to the boys of Mill Hill School by its Head Master. Mr. Vince states at the outset that he has purposely avoided doctrinal topics, and limited himself to Christian ethics, realising "the immediate importance to schoolboys of Christian conduct and Christian motives." The subjects chosen are eminently practical, and suited for the purpose at which they aim. They are treated in a strong and masterly way, calculated, we should think, to deeply impress youthful minds. We might wish that in the case of one or two discourses, such as that on Protestanism, some of the paragraphs could be recast; but, as a whole, the volume abounds in healthy, vigorous thought, expressed in a manly and attractive style.

QUESTIONABLE AMUSEMENTS. On this subject Rev. John Parker, of Sunderland, has published, in pamphlet form, the overture of the Newcastle presbytery of the Presbyterian Church of England, and extracts from a sermon by Rev. Richard Leitch. It is a brave testimony, and will, we trust, enable some to see that the vocation of the Church of Christ is spiritual and not carnal. *Sunderland: William Duncan, Fork-street.*

"MYSTERY, BABYLON": A Treatise on Romanism and Ritualism. By Rev. J. G. Gregory. 1d. *S. W. Partridge & Co.* We sincerely trust that God will greatly bless the circulation of this outspoken booklet, which the author, who is incumbent of Emmanuel Church, Hove, Brighton, tells us in a preface is published "with the hope that it may lead its readers to search the Scriptures diligently, so that they may see clearly what is the true mind of God as to those encroachments which the Roman Catholic Church is making—chiefly through the agency of the Ritualistic conspiracy—upon the peace and liberty of English hearts and homes."

The Temperance Cause.

A WEEK'S Gospel temperance meetings at Woolwich have resulted in over 200 pledges.

The recent anniversary meetings of the Irish Temperance League were marked by much enthusiasm.

The use of American and European intoxicants is increasing in Japan, to the great injury of the people.

The Daily Graphic protests against the frequent introduction of drinking usages into dramatic representations.

Mr. Francis Murphy has lately conducted a ten days' mission in Indiana, which has resulted in about 3000 pledges.

Johannesburg, the great gold-mining centre in the Transvaal, is said to have 336 licences for a population of 25,000.

The Chief Constable of Fifeshire speaks in high terms of the good effects of the Early Closing Act, of which he has had a year and a half's experience.

Dr. Lees, of Leeds, is about to bring out a monthly magazine to be called *The True Thinker*, in which temperance principles will be strongly edvocated.

Mr. Robert Rae is giving in *The Temperance Record* some interesting "Notes and Recollections" culled from his lengthened experience as an official worker in the cause.

At the close of a masterly temperance address in Calcutta by Canon Wilberforce, dusky Mohammedans and Hindoos crowded to the table, and nearly 800 pledges were taken. The Canon had to return to the sick-room from which he had come.

A "Health and Temperance Exhibition," similar to one held in 1881, is announced to be opened at the Agricultural Hall, Islington, on April 26. One of the features is "to bring forward prominently the newest and best temperance drinks and appliances connected with their manufacture and use."

Notwithstanding an increase in the drink-bill for 1889, Dr. Dawson Burns finds encouragement in a comparison between the ten years ending 1879 and 1889 respectively. The total value of the consumption—1870-1879, was £135,978,780; 1880-1889, £125,538,857, showing on the last decade a total decrease of over 10¼ millions.

Dr. Marshall Lang, of Glasgow, at the annual meeting of the Ladies' Temperance Union in Belfast, brought a serious charge against the women of his own city. He finds in Glasgow a strange and unaccountable apathy on the part of many women as to the habits of those with whom they associate. He believes that young women and mothers, if they only willed it, might do more on behalf of temperance than all the associations and leagues put together.

Questions as to the efficacy of Prohibition are frequently answered in accordance with the proclivities of the answerers. Those who object to such drastic methods, are eager to throw doubt on their utility. The true friends of temperance may have plenty of proof that where prohibitory enactments are carried out with thoroughness, and are supported by the great body of the people, they succeed as well as any other human laws. Mr. H. J. Osborn supplies undoubted evidence of this in his pamphlet "Does Prohibition Prohibit?" (1d. "*Alliance News*" *Office*, 30, *Fleet-street*) of which a second edition of 20,000 is published. Mr. Osborn has visited America, and gives the results of his personal inquiries.

CENTRAL AFRICA.—It is reported that Mwanga has re-established his authority at Uganda, has destroyed the slave dhows, and is friendly to the Christians. Probably, not much reliance is to be placed on Mwanga's new-born zeal for missions and their European promoters. He is, however, the most powerful chief of Central Africa, and the natives whom he rules are the finest of aboriginal races there. Should Mwanga use his great influence to put down the slave trade, as he has avowed, it will be a great step towards the civilisation of that portion of the "Dark Continent," and will greatly assist the work of the Church missionaries at Uganda, also indirectly helping the agents of the London Society at Lake Tanganyika.—*Nonconformist and Independent.*

Among the Churches.

METHODIST.

Rev. Alex. McAulay, an ex-president of the Wesleyan Conference, has left England for an evangelistic tour in South Africa.

A three days' Holiness Convention has been held at Hinde-street Wesleyan Chapel, W. The attendance was good throughout; the meetings were marked by much spiritual power, and large numbers testified to having experienced a deepening of the spiritual life. Addresses were delivered by Revs. Dr. Jenkins, Mark Guy Pearse, G. A. Bennetts, J. G. Mantle, I. E. Page, and others.

A circuit convention in connection with the Nottingham and Derby Wesleyan district was held at Melton a few days ago. A Conference on Holiness was held in the afternoon, when Rev. C. O. Eldridge gave an address on the "Baptism of the Holy Spirit," and Rev. James Chapman an address on the "Old Evangelicalism and the New." At a public meeting held in the evening the Forward Movement was earnestly advocated.

CONGREGATIONAL.

In connection with the scheme of the Congregational Church Aid Society for the visitation of the churches, Rev. Thomas Bagley, of Tottenham, has conducted a series of meetings in the Isle of Wight, visiting Freshwater, West Cowes, Newport, Sandown, Ventnor, Shanklin, and East Cowes.

Rev. Dr. H. R. Reynolds, principal of Cheshunt College, has written to correct the statement that he has consented to be nominated for the presidency of the Congregational Union in 1891. Dr. Reynolds does not regard himself as sufficiently strong to bear the fatigues of a year of office, and even if elected to the chair, he would have to decline to serve.

Queen's Park Church, Harrow-road (Rev. Charles Leach, D.D., pastor), was formed a little over three years since, and now has about 400 members. Last year the congregation raised £2300, including the promises for the large new church which is to be opened at the end of May. The new building is to cost £7000. The London Congregational Union has promised a gift of £1000 on condition that the building is opened free of debt.

PRESBYTERIAN.

Rev. Dr. Mathews and Rev. W. S. Swanson left London last week as a deputation from the Pan-Presbyterian Alliance to present a memorial to the Brussels Conference regarding the slave trade and the traffic in arms and liquor.

Special services were held on Sunday week in Belmont-street U.P. Church, Aberdeen, in celebration of the semi-jubilee of the pastor, Rev. David Beatt. At a meeting on Monday evening, Mr. Beatt gave an interesting sketch of his ministry, in the course of which he stated that the membership of the church had grown from 150 to over 500.

Rev. R. M. Thornton's congregation at Camden-road has held its annual meeting. Reports showed that ninety-two new members were received during the past year, fifty-three of whom were admitted on profession of faith; the present membership is 471. There are 615 Sunday scholars and eighty-three teachers. Special mention was made of two very successful series of meetings, viz., three afternoon meetings for the deepening of spiritual life, conducted by Rev. F. B. Meyer, last March, and a ten days' mission in November, conducted by Mr. George Clarke. Both these special efforts were a means of real blessing to many members of the congregation, and to others outside.

BAPTIST.

At the Baptist Church, Radcliffe, near Manchester, Rev. F. T. B. Westlake preached a special sermon to miners on the recent terrible explosion at Llanerch. The church was densely crowded, and the Holy Spirit worked with power amongst the people.

Disappointment is being felt in London at the withdrawal by Rev. J. R. Wood of his consent to be nominated to the presidency of the Baptist Union. Since he consented, he has been led to the conclusion that his health is not equal to the strain of his large church and the exacting duties of the chair.

Mr. T. R. Warner, secretary of the Irish Baptist Home Mission, is now in England, endeavouring to arouse increased interest among the churches on behalf of that Mission. He conducted the service in King's-road Chapel, Reading, on the evening of Sunday week, and the congregation was much interested in the story he told of the efforts being made to take a step forward in the Christian work of the sister isle.

The thirteenth anniversary meeting of Highgate-road Chapel was held last week, the pastor (Rev. James Stephens) presiding. From the reports presented it appeared that the present number of members is 666—sixty-six having been added in the past year. Five of the members have gone out to various mission fields during the year, making twelve of the members now in the foreign field. The amount contributed to foreign missions during the year was £495. The Sunday-school and the various institutions of the church are well sustained.

SOCIETY OF FRIENDS.

The Friends' settlement of Newberg, in Oregon, is threatened with the invasion of the rum traffic, and a fund of 30,000 dollars is being raised to prosecute offenders.

The Home Mission Committee's staff of workers has just been increased by the addition of Martha Strong, of Cumberland, a young Friend, whose services in her own neighbourhood have long been highly valued.

A very interesting event occurred at Carlisle on the 6th inst. The golden wedding of Hudson and Elizabeth Scott was then celebrated amid the rejoicings of family and friends, who "overwhelmed them with kindness and good wishes." Long may they be spared to each other, to their family, and the Church.

Friends' Missionary Advocate of this month gives cheering accounts of work in Alaska by E. W. Weesner and associates, where the Friends' Mission has 640 acres of land dedicated to the cause of Christ. From Japan, too, come reports of progress and blessing; but especially is work among Indians described and encouraged. Mexico also shares the blessing of the revival of missionary enterprise among American Friends. Were Eastern Friends as active and liberal as those of the West, all American home and foreign work would spread more and more, and the coming of Christ be hastened.

NOTES FROM SCOTLAND.

The members of Glasgow Young Women's Christian Union held their annual meeting in the City Hall Saloon, Glasgow, when satisfactory statements were submitted.

Speaking in Glasgow Free Presbytery, Rev. James Wells condemned the unspiritual idolatry with which many Free Churchmen viewed the Disruption, and which he thought was one of the greatest obstacles to their hearty co-operation with other denominations.

Rev. Andrew Douglas, of Arbroath, moved an overture in his Presbytery in opposition to the agitation for the abolition of communion "fast days," but was defeated. With the disappearance of this observance, he believes the deterioration of the religious life of Scotland will set in.

NOTES FROM IRELAND.

The Society for the Orphans of Irish Presbyterian Ministers and Missionaries does a vast amount of good in a quiet, unobtrusive way. Its income last year was over £1100, and out of this many needy and deserving cases were helped.

The Londonderry Y.M.C.A. is one of the oldest in existence. Although thousands of young men who have passed through the Association are now the bone and sinew of similar Associations in various parts of the world, yet it has at present 513 members, of whom eighty-six joined during the past year, and is otherwise in a prosperous state.

Mountpottinger Methodist Church, Belfast, of which Rev. James Harpur is the pastor, has had a most successful year. The names of 195 new members were added to the temperance roll, over 100 scholars were added to the Sunday-school, 107 families to the congregation, 101 persons to the church membership, and about 150 persons professed to have found the Lord. Over £2030 was raised for all purposes.

A circular has been issued to the Wesleyan ministers of the Dublin district, advocating the use of colportage as an important auxiliary to the labours of the ministers. In Cork an encouraging beginning has been made by the appointment and maintenance of a colporteur. A committee has been appointed to see whether sufficient funds cannot be raised for the employment of one or more colporteurs to work in the Dublin district.

The Irish Presbyterian Board of Missions have received encouraging reports from India, China, and elsewhere. At a service recently held at Anand, India, at which over 500 were present, six persons were baptized. Five men have been baptized at Jinjow, and the names of five applicants for baptism received; two Jews have been received by Mr. Frank into the church at Hamburg on the same day by baptism, and three others avow themselves inquirers and attend the classes and public services. The missionary news from Spain and Syria is also hopeful.

FALLEN ASLEEP.

Rev. Wm. Noble, incumbent of Tashinny, Ireland; a man of deep piety and earnest zeal.—Rev. W. D. Griffith, formerly rector of Clontuskert, Ballinasloe.—Rev. Hugh Park, parish minister of Cumbernauld, N.B.—Rev. F. Fairbank, pastor of the Congregational Church at Little Maplestead.—Rev. Daniel G. Mailard, Wesleyan minister, Cardiff.—Rev. Stephen O. Halloran, rector of Castletownroche, co. Cork.

REQUESTS FOR PRAYER.—For blessing on missions by the following evangelists:—Major Whittle, at Down Lodge, Wandsworth, to Feb. 28; Rev. J. S. Harrison, at Sloane-street Chapel, Chelsea, from Feb. 23; Mr. Henry Thorne, at Malvern, Feb. 24; Mr. Henry Lakin, at Melchet Court, Romsey, Feb. 22 to March 7; for mission conducted by Mr. J. A. Smith, at Stornaway, N.B., for three weeks, from Feb. 23.

DR. PIERSON IN SCOTLAND.—This well-known advocate of foreign missions resumed his tour through Scotland at the beginning of the present month, starting at Aberdeen. He has also addressed large meetings in Peterhead, Brechin, Dundee, Arbroath, Montrose, Dumfries, and Perth. The City Hall in the last-named place was crowded on the occasion of a great meeting convened at the request of a Committee of the united churches. Lord Provost Whittet presided, and Dr. Pierson's address was stimulating in a high degree. He dwelt upon the tardy attention which the Church of God has given to world-wide evangelisation, and called upon Scottish Christians earnestly to take up the subject from the bottom, which meant the consecration of the life to God.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes which of course are entirely different from these.

SUNDAY, FEB. 23—2 Chron. XXXVI.

IN this chapter we have:—

(1) *Judah ripening for destruction.*—Josiah was succeeded by Jehoahaz, his youngest son. He was the people's choice in preference to Eliakim. Ezek. xix. 3 refers to him, and 2 Kings xxiii. 32 describes his character. His brief reign added to his nation's guilt, and so hastened its punishment. His removal into Egypt, and the tribute which the land had to pay, were warnings of coming judgment. His brother Jehoiakim reigned not less wickedly, and for a longer period. His character is described (Jer. xxii. 13-19); and his doom foretold (xxxvi. 30). In Nebuchadnezzar God made use of a new instrument for the punishment of his people. The removal of some of the sacred vessels was an appropriate punishment for the people's neglect of the house of God. The brief reign of his son Jehoiachim, also called Jeconiah and Coniah, was not recognised by Nebuchadnezzar and so was not at variance with Jer. xxxvi. 30. Nebuchadnezzar set up Zedekiah, his brother—properly his father's brother (see margin); who took a solemn oath of fealty to Nebuchadnezzar (13). He violated his oath (14), and by his evil reign (12) filled up the measure of Judah's iniquity.

(2) *The long-suffering of God.*—This appears through the whole chapter. The first experiences of judgment were calculated to warn against a continuance of sin. These were God's calls to repentance. Besides these God sent other messengers—Jeremiah and others. But when the people's guilt only increased, and God's messengers were mocked and misused, only then did God destroy them. Nothing is more wonderful than the long-suffering of God towards the wicked, unless it be the guilty manner in which men abuse it (Prov. xxix. 1).

(3) *The righteous judgment.*—There was a point beyond which even Divine long-suffering could not go. The judgment was executed by the Chaldees (17). From the country in which God found Abraham (Acts vii. 4), He now called the people through whom to execute his righteous judgment. Kings are instruments in God's hands either to punish or to release his people (Prov. xxi. 1). Righteousness and even mercy mingle with the expressions of God's wrath.

THE BOOK OF EZRA.

The Book of Temple-Building (1 Cor. iii. 16; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Peter ii. 5).

Ezra was a Jew, sprung from the race of Aaron, and descended from the high priest who was slain at the capture of Jerusalem (2 Kings xxv. 18-21).

This Book is not a continuous narrative; but consists of two parts, separated by several years. The first (chaps. i.-vi.) contains a narrative of the return of the first caravan of Jews from Babylon, under the leadership of Zerubbabel and Jeshua. The second (chaps. vii.-x.) is an account of an expedition, sixty years after the first, conducted by Ezra himself, accompanied by large numbers of his fellow-countrymen, and empowered to re-establish order and religion.

The Book is supposed to have been written by Ezra, who was a great student of the holy writings, and a ready scribe in the law of Moses. He must have been a man of note among the Jewish captives to have won the favour and trust of the king of Persia. There is an absence of the miraculous, and a great similarity to the Books of Chronicles.

The Book teaches that enthusiasm characterises the beginnings of work for God; then coldness and apathy succeed in face of opposition; but when men get back to foundation principles, the work is carried forward to completion.

MONDAY, FEB. 24.—Ezra. I.

Cyrus with his uncle Darius conquered Babylon, as recorded in Dan. v. 31, vi. 28. He might well say that "all the kingdoms of the earth" owned his sway, for his empire reached from the Indus to Egypt. Isaiah, 170 years before, had prophesied that he should come to imperial power (Isa. xliv. 26-28, xlv. 1, 12, 13). And these predictions were doubtless brought under his notice by the venerable prophet and statesman, Daniel, whom Cyrus found on his accession to the kingdom. Daniel had made the prophecies of Jeremiah the special ground and argument of his prayer (ix. 2), and now he uses the prophecies of Isaiah to awaken the interest of the king. Do ordinary Christians sufficiently value prophecy, which is God's guide-book preparing us for coming events, not seen as yet by worldly men?

These Divine stirrings are interesting. He who stirred up the heart of Cyrus (1) stirred up the people (5). The same Hebrew word is used in each case. "The hearts of kings are in the hand of the Lord, and, like rivulets of water, He turneth them which way soever He will." See also Phil. ii. 13.

The proclamation (2-4) was universal and generous, recognising the supremacy of God, and calling upon all to have a share in the great enterprise, either by going or giving. The full edict is in chap. vi. 3-6.

The response (5, 6).—The proclamation, according to Josephus, was sent as far as to the ten tribes in Media, so the first caravan probably included persons from all the tribes, though it was specially under the lead of the chiefs named. It would seem as if the very heathen assisted by their gifts, so that the temple represented Jew and Gentile, emblem of Him in whom is neither the one nor the other.

The temple vessels (7-11).—The number and value of these vessels was very considerable. Through many vicissitudes, they had been preserved. "God knoweth them that are his." This is a motto which may be inscribed on all the vessels of his sanctuary. And though they may be carried into captivity, He will bring them again out of the hand of the enemy. Sheshbazzar is probably the Chaldean name for Zerubbabel (ii. 2, v. 14-16; Zech. iv. 9, 10).

TUESDAY, FEB. 25.—Ezra II.

We have first *the numbers of those who returned* (1-35).—These genealogies were carefully preserved, because of their value in proving the rights of families to their inheritances, and in indicating the line of Messianic descent. Judah was now only a *province*. This catalogue is repeated in Neh. vii. The sum total is the same in both, but the numbers of the several families vary. Some who gave in their names at the first may have drawn back, their places being filled by others. Zerubbabel was the grandson of king Jehoiachin, and Jeshua the grandson of Seraiah, the high priest slain by Nebuchadnezzar. The word translated "children" is generally translated "sons," and it evidently means *descendants* when it follows the name of a person; *inhabitants*, of a place.

Next, come accounts of *priests and temple officials* (36-63). The priests were *a tenth* of the whole. They belonged to four only of the twenty-four courses, but these four were subdivided, so that the complete number was made up again. The Nethinim have been supposed to be the Gideonites, who were spared by Joshua (ix. 22-27). How important it is to be sure of our pedigree. We have no right to the comforts and privileges of Christians, if we are not able to show our descent by birth. Tirshatha was the Persian title given to the rulers of Palestine.

The offerings (64-70).—The small proportion of servants and animals proves that the majority were of the poorer class. How does wealth clog our souls and impede our Christian usefulness! The offerings fell far short of David's, but were accepted according to their ability (69). They came *to the site* of the house (68). Our first duty is ever towards the house of God. Only let us offer *freely* (2 Cor. viii. 12).

WEDNESDAY, FEB. 26.—Ezra III.

If the caravan left Babylon in the spring, they would take three or four months on the road; and after a very short interval spent in their cities, which seemed to have remained intact and uninhabited, the people met in their sacred month, and observed the feast of trumpets, the day of atonement, and the feast of tabernacles.

Their first care was in the erection of *an altar* (1-5). They were impelled to this, *because* fear was upon them (3). Being in the midst of enemies, they eagerly claimed the protection of God. Note the epithet for Moses (2). Remember that there should be in each Christian life an equivalent to the daily burnt offering: thus the duty of every day requires (4).

The cost of sacrifices and of the payments to the Zidonians must have been very heavy on the impoverished people; but they did not flinch from it, doing all in the strength and for the glory of God—their taxes, instead of being sent to Persia, being diverted for this special object. The temple of the Lord is always being built up at great cost, and Gentiles are not excluded from a share in it (Eph. ii. 18, &c.).

The foundation of the temple (8-13).—Religious revival is ever characterised by a revival of sacred song. There is one hymn never out of date, which speaks of the mercy of God enduring for ever (11). Even though they had but just come out of captivity, they could sing that song. Are there any circumstances in which we may not sing it? Psalms cvii., cxv., cxvi., cxxvi., and some others, known as songs of degrees, were probably composed at this time. The second temple, though as large as the first, lacked its magnificence (Haggai ii. 3), but there were to be compensations. Orientals express their emotions by loud outcries, and this blending of emotions must have been very striking. How differently the same events affect differing minds!

THURSDAY, FEB. 27.—Ezra IV.

Adversaries (1-5).—These were descendants of the heathen colonists who had been sent into the land by the Assyrians (2 Kings xvii. 24, &c.). Whenever true religion revives, there will be opposition. Insidious cunning which proposes a confederacy is more to be dreaded than declared opposition (2). It is better at once to disown those who are not like ourselves in devotion to God, and to tell them that they have no part nor lot in the matter (3).

A parenthesis (6-23).—These verses describe what happened years after, and narrate an analogous attempt on the part of the Samaritans, directed then against the Jews rebuilding the walls of the city. A letter was written to the then reigning monarch, Artaxerxes, which Ezra seems to have copied from the records of Persia, because it stands in the original in the Chaldee language. Notice that now the Israelites are first called Jews, *i.e.*, Judahites (12). They urge that the temple-building should be stayed for the king's own sake. Secret enmity to God's kingdom is often hidden under pretended devotion to Cæsar (John xix. 12). We, too, have our maintenance from the God of heaven (we have eaten the salt of the palace, 14), and we should never allow his name to be dishonoured without doing our best to prevent it. The king was imposed upon by their representations, and ordered the work to cease. But, it is probable that something was due to the supineness of the Jews, who were already half-hearted in their endeavours (Haggai i. 2-9).

Cessation.—The rebuilding of the temple stopped during the reigns of Camoyses and the Magian Smerdis; but in the second year of Darius Hystaspes it was recommenced, and was then finished in four years, or nineteen years after its commencement (Zech. viii. 9; Haggai ii. 18).

FRIDAY, FEB. 28.—Ezra V.

It is necessary to read the books of Haggai and Zechariah to see what difficulties the leaders of the people had to meet, and how much they needed the help of the prophets. At last matters were brought to an issue by the failure of the crops, which gave the prophets additional arguments. When God's judgments are abroad in the earth, men learn righteousness. How often exclusive devotion to our own interests, to the neglect of God's work, defeats the very end we had in view. The greedy search for selfish emolument is like putting money into a bag with holes.

The second letter (3-17).—As soon as the rebuilding began again, after a lapse of fifteen years, another letter was sent to the metropolis for advice. Tatnai appears to have been incited by the Samaritans, and he made a visit of personal inspection. His account of the proceedings is very graphic. The eye of God is on those whose heart is perfect towards Him (5; 2 Chron. xvi. 9; Ps. xxxiii 18).

It is very well to imitate these elders in giving an answer in meekness and fear, but not terrified by our adversaries (1 Peter iii. 12, 15). If God has clearly set us to do work for Him, let us go through with it in spite of all human opposition. Storms are the methods by which He reveals our weakness and his all-sufficiency. Be not greatly moved.

The walls of the spiritual temple are built "in troublous times," but the work goeth fast on. The rulers of this world cannot understand, and gnash impotently with their teeth. God's plan shall stand, though earth be in arms to resist it. The rolls or records of the kingdom were kept in the treasure-house.

SATURDAY, MARCH 1.—Ezra VI.

Achmetha was the summer residence of the Persian kings and the chief city of Media. There was found the decree of Cyrus, which is repeated (3-5), and forms the basis of the injunctions given to Tatnai (6-12). These directions are even more minute and magnificent than those given by Cyrus.

Day by day without fail is God's command for us all (Josh. iii. 10; 2 Chron. xxx. 21; Neh. viii. 18). Even ungodly men believe in the prayers of God's people (10). So the wrath of man praises God, whilst the remainder of it is restrained.

The temple at last finished (15), and dedicated (16). What joy was there! but amidst all a solemn memory of the sin of the whole people of Israel. Though scattered to the four winds, they could not forget that in God s sight they were one still. It is held to be highly probable that Psalms cxlvi.-cl. were composed at this time. In the Septuagint they are called the Psalms of Haggai. Burnt offering and song go together (2 Chron. xxix. 27).

After the dedication *came the Passover.* Separation must ever precede our feasting on God's Paschal Lamb, and out of this state of heart come joy and strength (22). All things go well with him who is one with God. He turns the hearts of foes, and into our hearts puts joy. And even proselytes, who separated themselves from sin and sinners to seek Israel's God, were welcome. There is a sound of resolution in these words which is very refreshing. Certain it is that none of those who resolutely turn away from evil to seek God shall ever miss finding and seeing Him. And these are permitted to take their position amongst his children.

International S.S. Lessons.

Sunday Afternoon, March 2.

JESUS AT NAZARETH.—LUKE iv. 16-32.

GOLDEN TEXT: JOHN i. 11.

IN two brief verses (14, 15) Luke passes over all the incidents referred to in John i. 35-iv. 54. The order of events following the temptation is thus given by Lange:—(1) The first friends (John i. 35-52); (2) The first miracle (John ii. 1-12); (3) The first Passover (John ii. 13-22); (4) Jesus and Nicodemus (John iii. 1-21); (5) Jesus in Samaria (John iv. 1-42); (6) The second miracle in Cana (John iv. 43-54); (7) The first sermon in Nazareth (Luke iv. 16-30).

Verses 16-20.—"*Where He had been brought up*" was surely a likely place for the Saviour's testimony to be received. His previous life must have made some impression upon the people; and as his fame has already preceded Him (15, 23), they may be expected to feel a measure of pride in receiving once again their own townsman. "*His custom*" was to go to the synagogue on the Sabbath Day. There could be no better custom. Neglect of the house of God has been the beginning of many a ruined life. The *synagogue* was not a place for priestly service, like the temple. Its main purpose was to read, and to give instruction in the Scriptures. Children were admitted from the age of five or six, and were compelled to attend at the age of thirteen. He "*stood up*," thus intimating his desire to read. "*The book*" (17) was a roll which contained the prophecies of Isaiah. Having "opened" or unrolled this, "*He found*," by Divine direction, the passage which follows (comp. Isa. lxi. 1-3). It is quoted by Luke from the Septuagint version, hence the slight deviations from our Old Testament text. It was a most appropriate text for describing the work our Lord had come to fulfil. It teaches us *who are the subjects of the ministry of Jesus*—"the poor, the broken-hearted, the captives, the blind, the bruised." If any of these terms describe us, the work of the Saviour is intended to meet our need. The first condition of being blessed by Him is the knowledge and confession of our need. It reminds us that *his work fulfils an Old Testament type.* "The acceptable year of the Lord" (19) clearly refers to the year of Jubilee, when slaves were released, lost inheritances were restored, and debts were forgiven (Lev. xxv. 9, 10). The antitype of this is the whole Gospel dispensation. It also emphasises *our Lord's qualification for his work.* "The Spirit of the Lord," &c. (18). Luke seems to give special prominence to this (1, 14). It proved Him to be the Christ—the Anointed; and therefore invested with Divine authority. The same qualification was needed by the Apostles (Acts ii. 1-4). The success of the teacher's work requires the same anointing. Having read his text, He sat down to teach (20). Note how graphically every movement is described. All eyes were upon Him, and all ears were open to hear what He would say.

Verses 21-30.—Of the discourse which followed, we have probably only the opening words (21). But these words give the theme of the whole. With such a text, and such a Preacher, and such an anointing, no wonder that the sermon produced a profound impression (22). While He claimed to be the fulfilment of one prophecy, their admiration proved that He fulfilled another (Ps. xlv. 2). Their attitude towards Him was not yet determined, but they were compelled to bear witness to the gracious words He spake (John vii. 46). But it is possible to admire a teacher yet reject his teaching.

"*Is not this Joseph's son?*" (22).—As such they had known Him (Mark vi. 3). But this was no justification for their being offended at Him. If He could do the work which the prophet had foretold, what folly to reject Him because they knew who He was! Instead of receiving the gracious message, they begin to speculate as to how Joseph's son could speak it. Such hearers cannot receive the truth. Our Lord's reply recognises this (23). "*Heal thyself.*"—The words are explained by what follows. "Do here such miracles as we have heard were done in Capernaum." But the spirit prompting their desire for miracles was one which precluded the Saviour from doing any. He would not, either in Nazareth, or before Herod (xxiii. 8-9), perform miracles for mere display. It was another form of the temptation (9-11), and, instead of yielding to it, He accepted his rejection. The proverb He quoted (24; Matt. xiii. 57; Mark vi. 4) prepared Him in some measure for rejection by his own people (John i. 11). Two Old Testament examples are quoted against them. The first (25, 26) refers to the famine during the time of Elijah, when, passing by many widows in Israel, the prophet went only to the widow of Sarepta, a city of Sidon (1 Kings xvii. 9). The second tells how Elisha, while many lepers were in Israel, cleansed only Naaman, the Syrian (2 Kings v. 14). These incidents were illustrative. Israel, by reason of their unbelief, were passed by, while others outside Israel were blessed. Nazareth, though the native town of Jesus, rejected Him, while other less favoured districts received Him. And now, his own people, having rejected Him, are scattered abroad, while to the Gentiles his name is preached. Such preaching exasperated the people. A little while before they were amazed at his teaching (22); now that their own guilt is described, they bitterly resent it. From the rocky wall on the west side of the town, rising to a height of about 40 or 50 feet, they sought to hurl Him down (29). His escape need not be regarded as a miracle. "Calmness, silence, the moral power of self-possessed righteousness have in themselves a power often proved to baffle the fury of an angry mob."—*Ellicott.*

Rejected at Nazareth, Jesus makes Capernaum his centre (31, 32). Its geographical position; its being less under the influence of the Sacerdotal party than Jerusalem; the fact that Peter's house was there; and the moral wretchedness of the town, all combined to recommend it as a suitable place from which to do his work.

LESSON POINTS.

"*As his custom was*," &c.—Enforce upon scholars the importance of imitating this custom. To forsake Sunday-school and to spend the Lord's Day in pleasure-seeking have been the first step in many a downward career.

"*Came to Nazareth*" (16).—This was Nazareth's opportunity, and one the people ought to have been ready to welcome. Their previous acquaintance with his life and character, their opportunity of inquiring into the circumstances of his birth, their recognition of the wisdom with which He spake—all should have made it easy to receive Him. An equally favourable opportunity comes to us.

"*Filled with wrath*" (28).—Because the truth was unpleasant when personally applied to them. God's message is of a humbling character, charging all with sin. Many are unwilling to receive it. Comp. Mark vi. 17-20. An Indian woman, who saw her own ugliness in a mirror, straightway destroyed the mirror, and prohibited any of her tribe from possessing one. Many act with equal folly.

"*Went his way*" (30).—That is, *from* Nazareth. They had misused their opportunity, and *now* they were to lose it (Luke xix. 42). *To* Capernaum. Others receive Him (Matt. viii. 11-12).

OVERLOADING SHIPS.—Mr. S. Plimsoll has prepared and is promoting a Bill to deal with the overloading of ships. "The evidence of Mr. Rothery, the Wreck Commissioner," he says, "shows that the loss of 46 per cent. of missing ships is due to overloading. The average annual loss of ships is 106, of precious human lives 944."

Obituary.

M. SARDINOUX, FAUGÈRES.

M. SARDINOUX, honorary Dean of the Theological Faculty of Montauban, has just died at Faugères, Hérault, aged eighty-two. Many of the French pastors of to-day were instructed by him in years gone by, and hold him in affectionate remembrance as a Christian and a teacher.

M. JULES DELAPIERRE, NYON.

The death is announced of this well-known Vaudois Christian, at the age of eighty. He was closely associated with Sunday-school work, and well known as an expositor of Holy Scripture relative to the return of the Lord. With the assistance of several others, he had been for some years engaged in the compilation of a concordance to Segond's French version of the Bible, which is now largely used in Switzerland. M. Delapierre was also a friend of Israel, and a worker in the temperance cause.

MRS. ROBERT BEST, BOLTON.

Mrs. Best, widow of the late Rev. Robert Best, for many years pastor of Mawdsley-street Congregational Church, died at Bolton on Saturday week at the age of 71. For many years she was a weekly visitor at the old infirmary, and was one of the prime movers in the establishment of coffee-taverns in Bolton. She also conducted a working-men's class, and was instrumental in the organisation of Sunday morning services on behalf of cabmen. She was widely known throughout the country as a temperance worker.

TARSUS, ASIA MINOR.—Pastor Jenanyan, missionary of St. Paul's Institute, Tarsus, in a recent letter, tells of some accessions to the ranks of the converts from the Sabbath-school, opened a year ago. In December meetings were held almost daily in the church, and they were crowded, notwithstanding opposition from Armenians, Greeks, and Catholics. Among the converts are two who were leaders in the Catholic Church, who have come out with their families. Two Greeks are suffering great persecution. The Protestant community now numbers 250, with a church membership of 90.

JUVENILE OFFENDERS.—The beneficence of the work of the St. Giles Christian Mission among first offenders is well known. Many a lad has been rescued from the prison cell through the readiness of the Mission to take care of him at the expiration of a week's remand under the First Offenders' Act. This gives neglected and wayward boys a new start in life, and we rejoice to learn that many have fully profited by the advantage. At a meeting in connection with the Mission a few days ago, no fewer than fifty boys, now at work and doing well, showed in a touching way that they duly appreciated the benefit of having been rescued from a life of crime; they presented the secretary of the Mission, Mr. Wheatley, with a reading glass, album, and inkstand, as a token of love and esteem. In acknowledgment, Mr. Wheatley took occasion to urge the boys to give their hearts to God while young. Such an incident is very encouraging to the workers, and also cheering to the respected superintendent, Mr. George Hatton, although he is still prevented, through sickness, from taking an active part in the Mission operations.

THE DODS-BRUCE CASE.—About 200 Free Church ministers and elders attended the meeting in Glasgow on Monday last week, at which the resolution was carried requesting the College Committee to take action in this case. Rev. Dr. Andrew Bonar presided, and, in the course of a brief address, said that in the old days it was always understood that professors of theology, in whatever department, taught the things that were most surely believed. But times have changed. Two professors, about whom none had an unkind word to say, had made statements, going to the length of a total denial of all true and real inspiration in Scripture, and set forth, in a most degrading way, views of the atonement and the divinity of Christ which had immensely gladdened the hearts of Unitarians. Rev. A. Wallace, of Hamilton, maintained that Dr. Dods's bias against orthodox doctrine was such as to lead him to misstate it, while Dr. Bruce's recent book showed clear and distinct want of reverence. Mr. J. Galloway, Rev. Hugh Mair, Rev. Wm. Findlay, and others also delivered addresses, specially dwelling upon the importance of the crisis which has arisen.

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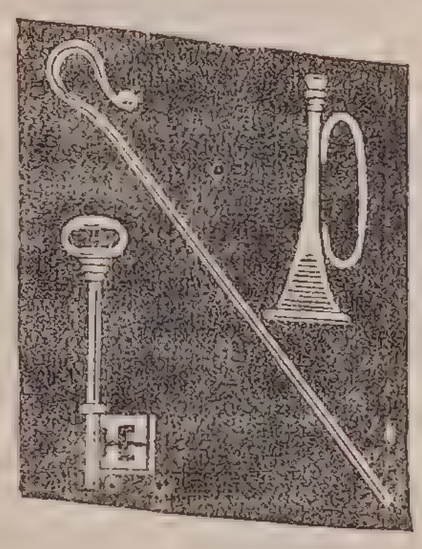

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MILDMAY MISSION TO JEWS.—Monthly prayer-meeting for Jewish missions, gentlemen's waiting-room, Mildmay Conference Hall, on Fri., Feb. 28, 7 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Feb. 21, Rev. Evan H. Hopkins. Feb. 28, Rev. H. J. Berguer.

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GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, Mr. William Nobbs, at 11 and 6.30.

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AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

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SAILORS' WELCOME HOME, 173, St. George-street, Ratcliff-highway, London, E.—Monthly muster of the "Christian Lifeboat Crew," Tues., Mar. 4, 7 p.m.

MEETINGS FOR CHRISTIAN WORKERS every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m. Feb. 24, Mr. Reader Harris.

REDHILL CONVENTION for the deepening of spiritual life, Mar. 24—27, Rev. H. W. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, J. Gelson Gregson, Mr. Robert Wilson and others are expected to take part.

DUNDEE.—Convention for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

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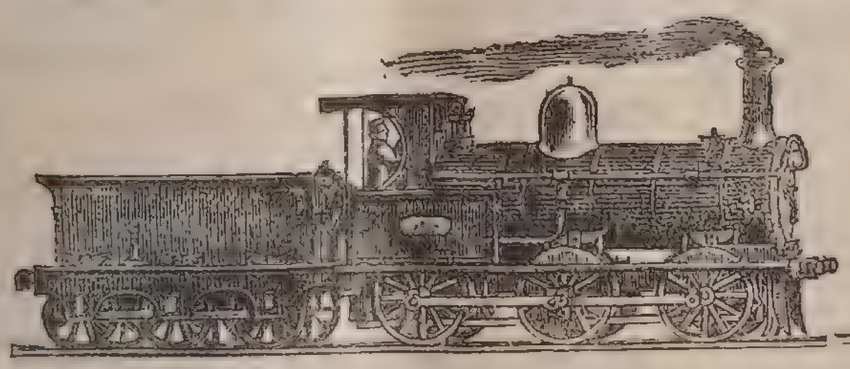
ON THE  RAILWAY.

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The Thirty-Second Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION.—YOUNG MAN AT HIGHBURY—BOTH LUNGS DISEASED.

This patient, Mr. GEO. WOOLCOCK, of 2, Witherington-road, Highbury, applied to me on the 9th April last.

Illness commenced with a bad cold and cough. After eight weeks he broke a blood vessel and had three attacks of hæmorrhage; after which he had a doctor for four months; and for one month at Brompton. All the symptoms of phthisis were present. He had lost a stone in weight, and had become very weak. *Report of the doctor, "Consumption set in in both lungs."*

In less than a month he writes me:—"I felt a change for the better from the first." June 3, he says:—"I am pleased to say I feel better every day."

On June 27, he came to see me at Coombe Lodge—was carefully examined. It was evident that Phthisis had laid hold of each lung (as had been stated), and that the disease had been successfully arrested.

At the end of July he went to work, as a coach-builder (somewhat prematurely), nevertheless he was able to stand it. "I have been to work two months (he writes me Oct. 1), and feel none the worse." Still he continued the treatment. Doubtless that prevented a relapse.

Nov. 13, he says:—"I am pleased and thankful to say I am still at my work and feel well."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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[Pastor C. Spurgeon.]

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No. 1048.] FRIDAY, FEB. 28, 1890.

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CRITICAL STATE OF FINANCES.

TO THE READERS OF "THE CHRISTIAN."

DEAR FRIENDS,

It is with grateful thanks we have to record that some £700 has been received (chiefly from readers of THE CHRISTIAN) towards the deficit of £1,500 which has been causing us so much anxiety since the turn of the year, and we now sincerely trust that the remaining £800 will be specially subscribed to permit this work to proceed without being fettered with debt.

We cannot but think that many of our friends conclude that large sums of money come to hand for the Prisoners' Branch of this Mission; but such is not the case, as we find considerable difficulty in meeting the annual outlay of £5,000, a sum which cannot be considered extravagant when the large amount of work accomplished is taken into consideration.

DONATIONS will be thankfully acknowledged if sent either to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke-street, Holborn; or to myself, at 4, Ampton-street, Regent-square, W.C.

Yours sincerely,

GEORGE HATTON,

Superintendent St. Giles' Christian Mission.

4, AMPTON STREET, REGENT SQUARE, W.C.

WORK AMONGST MEN

THERE are large bodies of men among the myriads of toilers in our metropolis who entirely neglect public worship.

Left to themselves, these masses of men become unchristianised, infidel and depraved, adding largely to the dangerous classes.

THE LONDON CITY MISSION.

in addition to its 393 Missionaries on ordinary districts, by its staff of **105 special and well-qualified Missionaries,** is bringing large numbers of these men under the upraising influence of the Gospel of Christ.

Last year 72,827 visits were paid to poor Foreigners in our City, and 1,049 religious services were held for them in their various languages.

In upwards of 10,000 public-houses, quite **200,000** persons were reasoned with upon religion and temperance. Upwards of **85,000** factory people were instructed in the Gospel, and many attended the **1,782** meetings held for their benefit.

The Sabbathless tram-car, omnibus, and railway-men received upwards of **200,000** visits in the public ways, at the stations, and in their homes.

The known results of this earnest seeking to save the lost is most satisfactory. Tens of thousands have been rightly influenced and during the past year, **486 communicants** have been won from amongst them, hundreds of drunkards have been reformed, and many thousands who have sunk back from the hard struggle of life have, in the time of sickness and approaching death, received consolation.

To support and extend this great work for the Lord Jesus, large funds are urgently needed. Contributions will be gratefully received by the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or by the Secretaries, 3, Bridewell Place, E.C.; or by the Proprietors of THE CHRISTIAN.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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J. H. Anderson, Esq., Chairman.
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Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

ASHLEY MISSION, BETHNAL GREEN.—Help is earnestly asked to assist the poor of this Mission, with bread, coals, &c. Cast-off clothing thankfully received. A large Mothers' Meeting, and various classes held every evening.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

CONTRIBUTIONS of money, clothing, coal and bread tickets, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

THE COTTAGE HOME, Old Windsor, for those needing rest and country air. Donations will be most thankfully received by Mrs. LAYTON. Invalids writing for admittance will kindly enclose stamp.

COSTERMONGERS' COTTAGE MISSION, Vinegar Grounds, City-road, E.C. (WALTER PENROSE'S). Established 18 years. Work vigorously carried on, but sadly harassed for funds; they were never more needed than now.

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VERNON CHAPEL, Vernon-square, King's Cross-road, W.C.—Consecration Meetings for the Deepening of the Spiritual Life, conducted by Rev. F. B. Meyer, B.A., Rev. C. B. Sawday, Rev. G. Turner, Rev. Walter J. Mayers, and Mr. Carlos White, will be held in the above Chapel, from Monday to Thursday, March 2 to 6. Afternoons at 3, and evenings at 7.30. Christians of all denominations are heartily invited.

A SALE OF WORK will be held at 11, Bryanston-square, W., by permission of Mr. and Mrs. Edward M. Denny, on Wednesday and Thursday, March 5 and 6, on behalf of The Dublin Ragged Schools and Homes and Connemara Nurseries. Open at 2 o'clock. Close at 6.30. Admission 1s. Children, half-price. Tickets to admit for two days, 1s. 6d.

HELPING THE DESTITUTE.—Cast-off clothing, provisions, or cash will be thankfully received by the Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., to help in Relief work among the destitute, free meals to poor children attending Board Schools, soup kitchen, and other benevolent agencies. Offerings entrusted to us will be prudently and impartially distributed.

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English Deaconess House, Jerusalem.

Hebron, Kirjath-Jearim, Anathoth! These are the places in which we are now nursing the sick. Will Christian friends help us to carry on the work? Details are given every month in *Open Doors* (3s. per annum, post free from W.M.A. Office).

Contributions to Palestine Fund, payable to Rev. H. Pelham Stokes, crossed Union Bank, Charing-cross, enclosed to Miss M. A. Lloyd, Hon. Sec. W.M.A., 143, Clapham-road, S.W.

N.B.—Please write distinctly name and address for correct Acknowledgment.

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For syllabus and particulars apply, with addressed and stamped envelope for reply, to Miss M. A. LLOYD, Hon. Secretary C. E. Women's Missionary Association, 143, Clapham-road, S.W.

LAW CLERKS' CHRISTIAN UNION.—Law Clerks who desire information about this Union are requested to send a stamped and directed envelope to Mr. H. C. NISBET, 35, Lincoln's Inn-fields.

400 ANNUAL SUBSCRIBERS of 10s., or 800 of 5s. each, needed for the carrying on of the work of the King's Cross Branch of the Young Men's Christian Association, which is at present greatly hindered for lack of funds. Kindly communicate with the SECRETARY, 91, Euston-road, London, N.W., from whom all particulars of the work can be obtained.

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MASTER WANTED.—Christian, abstainer, non-smoker.
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BOARD, with lessons in singing or pianoforte, on reduced terms, offered to a young Gentleman, who would assist another in mathematical studies.—PROFESSOR, Library, 190, Uxbridge-road, London, W.

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DAILY GOVERNESS wanted, Christian, in Ladies' Private School. Thorough English, French. Good disciplinarian. Experienced.—Apply by letter to Z., c/o Mrs. Cozens, Stationer, Trinity-road, Upper Tooting.

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EXPERIENCED GOVERNESS (32) seeks re-engagement in a Christian family. Thorough English, French, music, elementary German and Latin, needlework, and calisthenics. Good references and testimonials.
BETA, 69, Harcourt-street, Dublin.

GOVERNESS, certificated, desires re-engagement in family of evangelical Christians, England or Germany. She teaches English, including advanced arithmetic, French (Paris), German, Latin, Euclid, music (piano and violin, senior certificates, performer and theory), drawing (freehand and model), painting, needlework. Successful with boys. Five years' experience. Remunerative salary. Good references.
M. A. B., Bible and Tract Depôt, Blackheath, S.E.

GOVERNESS.—A Lady desires to recommend a bright, happy, Christian Governess, 30 years of age. An excellent teacher, and invaluable in the character-forming of children. Has been over seven years in her present situation.—B. P., c/o Mrs. Tyson, Rose Mount, Oxton, Birkenhead.

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J. FOORD, George's-road, Reading.

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W. S., Messrs. Coward, Scotch-street, Carlisle.

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A LADY having a Girls' School in a healthy locality, 20 miles from London, wishes to dispose of it.—Apply by letter to
A. Z., 78, King William-street, City, E.C.

WANTED TO PURCHASE the goodwill of Girls' School. Country or seaside preferred. State full particulars and lowest cash price. Strictly confidential.
IRENE, 36, Compton-terrace, Highbury, London.

Appointments, Situations, &c., Wanted.

EVANGELISTIC MISSIONS.—Wherever Christians will combine for united effort in town or country, Mr. Lancelot Middleton and Mr. Thomas Hogben are prepared to conduct services, either together or separately.—For vacant dates, &c., apply to W. BAKER, Esq., M.A., Lancaster House, Lancaster-road, West Dulwich, London, S.E.

A CHRISTIAN WORKER, of 20 years' experience, Baptist, desires permanent or Supply Pastorate in town or country; or charge of Mission Station.
J. B., 7, Maygrove-road, Brondesbury.

HOUSEKEEPER, MATRON, Children's Convalescent Home.—Lady of great experience with, and very fond of children. 26. Bright, of good appearance, practically domesticated, good manager and needlewoman. Teach music; energetic; good practical references.
F. G., 8, Sussex-avenue, St. Peter's-road, Margate.

A CHRISTIAN GENTLEMAN desires employment, Clerk, Tutor to young boys, Companion to an invalid, or any other position of responsibility. Has had considerable hospital experience. Fairly educated. English subjects. Mathematics, Latin, elements of Greek. Good references.
F. C., 53, Greenwood-road, Dalston, London.

GENTLEMAN seeks appointment as Lay Assistant or Mission Helper. Total abstainer. Several years' experience in Mission field. Accustomed to public speaking. Salary.—F. D., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

FARM OR ESTATE BAILIFF.—Re-engagement required. For many years had the management of a large Home farm. Understands road-making, draining, woods, game, &c. Married. Age 45.—BAILIFF, c/o Mr. Hedges, Breakspear Villa, Abbots Langley, Herts.

GARDENER (Head working). Over 13 years' practical experience in all branches in good garden. Highly recommended by late and all previous employers. Married when suited. Christian, and abstainer.
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MAN AND WIFE.—A Lady wishes to recommend a Man and his Wife for a Temperance Bar, or to manage small business. Thoroughly honest and conscientious. No children.
Mrs. EVERETT, The Rectory, Dorchester.

CHRISTIAN ABSTAINER desires employment. Indoor or outdoor. Town or country. Elderly man. Visiting the sick if required.—J. W., 48, Gold-street, Oxford-street, Stepney, London, E.

COACHMAN, single-handed, well understands his duties. Willing to be useful in Christian family where he could give spare time to Gospel work amongst the working class. Married. Age 39. Good character.—L., c/o Mr. North, Stores, Littleover, near Derby.

AS USEFUL MAN, in or near London. Can wait, clean plate, attend to horses, drive, and be generally useful. High Christian character. Married.—CLERGY, 7, Hamilton-terrace, N.W.

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P., 10, Clapton-square, N.E.

MRS. TROWER wishes to recommend an earnest Christian Worker. She has been for nearly seven years in this parish as Bible-woman. Able to take Bible classes, &c., and to play, and sing at meetings.
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MATRON OR TEACHER.—Situation wanted in an Institution, by one who has had a school several years. Short experience as matron. Aged 31. Christian. Abstainer.
W., 40, Waghorn-street, Peckham.

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A FARMER'S DAUGHTER requires a situation as Useful Companion, Help where servant is kept, Housekeeper, or Nursery Governess. Good references. Moderate salary.
M. B., c/o Miss GOUGH, 17, Old Cavendish-st., W.

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A. B., 54, Orchard-street, Weston-super-Mare.

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J., 22, Edbrooke-road, St. Peter's-park, W.

LADIES REQUIRING COOKS, Under-Housemaids, or who are willing to train Girls, may write to Mrs. RAWLINSON, Upton Park, Slough.—Please enclose stamps if an answer is required.

CHRISTIAN SERVANTS WANTED. Miss HOOPER has the following families now waiting for reliable Christian servants. Cook for Wandsworth, £20 (two in family); Upper Tooting, £22 (one Lady); Parlourmaid for Harrow, £22; Kitchenmaid, £14; second Housemaid for Blackheath, £17; House-Parlourmaid for Warwick-square, £18; House-Parlourmaid for Belsize-park, £16; Children's Nurse for Potter's Bar, £20; also for Cricklewood, £22; and Wimbledon, £18.
9, Upper Baker-street, N.W.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces to Ladies Christian Governesses, Companions, Housekeepers; Medical, Surgical, and Monthly Nurses. Also superior Domestic Servants (Male and Female). Hours 10 till 5.

SERVANTS.—Wanted, situation by Superior Children's Nurse (baby from month preferred), also invalid Nurse, Cooks, many other good servants disengaged.—SUPERINTENDENT, Servants' Free Registry, The Lodge, St. James'-road, Tunbridge Wells.

SOUTHAMPTON REGISTRY OFFICE for Servants.—Wanted Cook, age 40 to 50, and good Parlourmaid. Several good servants are wanting situations. Booking fee, 1s.
Mrs. PAYNE, 71, Derby-road, Southampton.

AN EX-FIREMAN, Christian and abstainer, widower, age about 40, seeks any position of trust. He can be thoroughly recommended by
ALGERNON C. P. COOTE, 24, Powis-square, W.

AS TRAVELLING COMPANION or Teacher. Lady wishes to recommend a French Protestant Lady. Accomplished, diplomée. Earnest Christian. Her address is
16, Boulevard de la Tour, Geneva, Switzerland.

COMPANION OR MOTHER'S HELP, required by a young person. A comfortable home desired rather than high salary.
R. S., The Laurels, Yaxley, near Peterborough.

AS MAID to an elderly Lady, or could attend upon an invalid. Good needlewoman and dressmaker.
T. I. G., 7, Portland-street, Kingsdown, Bristol.

A LADY highly recommends two Sisters requiring situations together, to take charge of gentleman's chambers, or as Matron and Assistant in small Home.—Apply, letter first,
20, Grange-road, Ealing.

AS NURSE OR ATTENDANT to invalid Lady or Gentleman. Re-engagement wanted by middle-aged person. Kind, patient, experienced. Good references. Town or country.
Mrs. B., 21, Shellgrove-road, Stoke Newington.

GIRL.—A Lady recommends a strong, neat Girl of 16, under older servant. Four months' good character.—Please state particulars to Mrs. B., 15, Paternoster-row, E.C.

AS HOUSEMAID where parlourmaid or footman is kept, or second of three. Age 26. Two years three months' good character. Disengaged. Country preferred.—ALICE BARTHOLOMEW, 38, Ranelagh-road, Redhill, Surrey.

AS SCHOOLROOM-MAID, &c.—A Lady recommends a French-Swiss Christian who has retrieved her character. Good needlewoman. Speaks English.—Mrs. B., Foreign Dispensary, 9, Oxford Mansion, Oxford-circus.

A LADY WISHES to recommend a Girl, aged 20, who has been her kitchenmaid two years, either as Plain Cook in a small house or as Kitchenmaid in a larger establishment. — Mrs. ARCHIBALD, Berkeley Lodge, West-hill, Putney.

SERVANTS SEEKING SITUATIONS.—Miss LOVEJOY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
Homes of the Female Servants' Home Society;
21, Nutford-place, Edgware-road, W.; 205, Great Portland-street, W.; and 143, Camden-road, N.W.

WANTED TO RENT COFFEE TAVERN, country preferred, by Man and Wife of experience and good references.—W. J., 4, Oak-cottages, Leatherhead-common, Surrey.

EVANGELIST seeks Village Pastorate, Mission church, or charge of not more than two stations. 15 years' experience. Highest references.
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AN APPOINTMENT open to both sexes in every rank and class of society for the sale of our delicious Teas among private families. After first inducing friends to give trial order, the quality of our Teas invariably leads customers regularly to repeat orders, besides recommending their friends to become purchasers. We offer very liberal profit on all sales. Samples free of UNITED TEA GROWERS' ASSOCIATION, Union Court, E.C.

MISSIONARY.—Wanted, for Mission work in connection with a Presbyterian church, a Missionary to take full charge. Must have had experience of and be anxious for soul-winning. Salary £90 per annum.—Applications, stating age, references, and experience, to be addressed to
Mr. ANGUS, 23, Grove-street, Newcastle-on-Tyne.

MARRIED COUPLE wanted for country. Decided Christians, abstainers. Man, garden, stock, occasional driving. Wife, poultry, lodge, residence. Also YOUNG MAN to assist in above, and housework. Mission room near.
Chelmsley, Sheldon, near Birmingham.

WANTED, AT LADY-DAY, an intelligent Christian person from 25 to 30 years of age, to assist the Matron and attend to the personal cleanliness of the younger scholars. Salary £20, with board, lodging, and laundress.—Apply by letter, with references, stating age, to the Hon. LADY SUPERINTENDENT, Blind Institution, Birmingham.

RECTOR OF SMALL PARISH in aristocratic neighbourhood, situated in charming and delightful part of England, seeks Gentleman of position, to assist him as Curate. Must be Evangelical. Single preferred.
R. D., 3, Oakley-street, Shrewsbury.

AS STOREKEEPER at a large Institution for Girls near London, a married Man wanted, thoroughly accustomed to deal with general stores. Must be of tested and unimpeachable Christian character, a total abstainer, strong, active, intelligent, and in all respects trustworthy. Some knowledge of book-keeping and correspondence will be requisite. He will be required to live outside, but near, the Institution, and to devote all his time to its service. No work on Sundays. Salary £100 per annum. Applications in writing, with testimonials, to G., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

A WORKING BAILIFF wanted for small grass farm near London. Must be total abstainer, understand haymaking, animals, &c., able to keep accounts and willing to make himself generally useful. State wages and references.
G. L. D., 59, Bryanston-square, London.

ASSISTANT MATRON wanted, in Girls' Preventive Home, near London. Decided Christian essential. Previous experience not necessary. Must be healthy, active, and willing to do anything required.—State age, previous occupation, salary required, and testimonials to
Mr. C. STUART THORPE, 79, Finsbury-pavement.

LADY SUPERINTENDENT wanted for Plymouth Y.W.C.A. Institute and Boarding Home. Views, Evangelical. One with experience of similar work preferred. Full particulars on application.
SECRETARY, 13, Woodland-terrace, Plymouth.

A CHRISTIAN YOUTH, age about 17, wanted, in the office of a Charitable Institution. Salary to commence, 15s. Must be a neat writer, and have first-class references.—Apply by letter to
A., 24, Montpelier-road, N.W.

DRESSMAKER.—Wanted for the Girls' Village Home, Ilford, a thoroughly competent Dressmaker, able to teach and superintend the dressmaking of the Institution. One acquainted with the Scientific system preferred. Must be evangelical Christian, abstainer, of good health and active habits. Salary £20 per annum, with board, residence, laundress, &c.—Apply, with testimonials, to LADY SUPERINTENDENT, Ilford.

GARDENER wanted, for Bournemouth, at once. Young man, single, decided Christian, abstainer, willing to be useful, knives and boots, &c. Plain flower garden. Only likely ones can be answered. No original testimonials.—Captain DAWSON, 28, Sussex-square, Hyde-park, London, W.

GROOM AND COACHMAN wanted, single, not under 25. Must be light weight. No hunters kept. Christian privileges.—JOHN LA TOUCHE, Esq., Harristown, Brannoxtown, Ireland.

A RESIDENT GOVERNESS wanted for a deaf mute Boy, aged 8. Has learnt one year. Ealing certificate necessary.—Mrs. ARCHIBALD, Berkeley Lodge, West-hill, Putney.

MATRON WANTED for Training Home for Servants, in Norfolk. Age 30 to 45. £20. Mother or sister allowed to share rooms.—Miss A. GOUGH, Y.W.C.A., 17, Old Cavendish-street, London, W.

USEFUL HELP.—Christian woman wanted, fond of children. Not under 25. Take charge of baby aged 9 months. Meals with other servants.—Apply, stating wages required,
MATER, Stevens, Bookseller, Leytonstone.

HOUSEKEEPER-COMPANION. — Wanted for old Lady living in comparative retirement in Glasgow. Good salary to suitable person. Must be sincere Christian, Scotchwoman, Baptist. Good nurse preferred. State age, references, and full particulars.
COMPANION, W. Porteous & Co., Glasgow.

CAPABLE, TRUSTWORTHY WIDOW, 46, and Daughter, 15, will undertake work of small house (no children) in or near London. Wages £20.
B., 263, St. Paul's-road, Highbury, N.

FIRST-CLASS LAUNDRESS wanted, for small Training Home for respectable girls. Churchwoman. Total abstainer. Salary £20.
Miss DOWNING, Weston House, Poole, Dorset.

YOUNG CHRISTIAN PERSON wanted as Mother's Help. Must be active, strong, and methodical. A knowledge of dressmaking necessary. One servant kept.—Mrs. MORRISON, Strath-Earn, Trewsbury-road, Sydenham.

TRUSTWORTHY PERSON required, good needlewoman, to wait on Lady, and take lighter part of housework.—Apply by letter only,
G., 19, Paragon, Bath.

WORKING WOMAN wanted as Matron in Home for Rough Lads. Must have had similar experience. Total abstainer.
MATRON, 69, Park-road, West Dulwich.

LAUNDRESS WANTED for Girls' Home near London. Christian and abstainer preferred. Must be competent. Families' washing taken in.—State age, experience, salary required, and references, to
SECRETARY, 79, Finsbury-pavement, E.C.

A HOUSE-PARLOURMAID wanted, thoroughly conscientious and experienced, decided Christian, for work in convalescent home. Good health indispensable. Wages according to qualifications.
Mrs. W. HATHAWAY, Finsbury House, Ramsgate.

GENERAL SERVANT wanted.—Good wages for thoroughly competent person. Fair cook. No washing. Small family.—Mrs. LESLIE, 9, Adolphus-rd., Queen's-rd., Finsbury-pk.

HOUSE-PARLOURMAID wanted. Good plain needlewoman. Quiet family. Cook assists in housework. Christian preferred. Wages £15.
Mrs. S., 17, Dealtry-road, Putney, London, S.W.

HOUSE AND PARLOURMAID wanted, age 18.—State wages and all particulars, to Mrs. BERRY, The Pines, Horley, Surrey.

NURSE-HOUSEMAID wanted at once. Steady, strong, and willing. Age about 20. Three children, youngest five. Comfortable home.
Mrs. ROBERTS, The Manse, New Malden, Surrey.

NURSE.—Wanted for a country district near Reading, a Christian Woman, Church of England, to act as Nurse. Salary £40.—Apply at 2, Adelphi-terrace, Strand.

A GOOD KITCHEN-MAID wanted, understanding dairy and baking. Scullery-maid kept. Age about 20. Church of England.—Apply by letter, prepaid, to
Mrs. COURTHOPE, Whiligh, Hawkhurst.

A GIRL, about 15, wanted in the country, as fourth Housemaid. First situation, from tradesman's family. State age, height, and wages.—Mrs. ARBUTHNOT, East Grinstead.

AN ELDERLY LADY wishes to meet with a respectable, intelligent person, as Companion for a few hours daily, to read, write, or take a walk, according to circumstances.
A. W., c/o Burgess, Stationer, 167, Praed-street, W.

GIRL, about 18, as Maid to delicate Lady. A nice, pleasant, Christian Girl, thoroughly respectable, and must have a knowledge of dressmaking. Would suit one seeking first situation.—Write,
DELTA, May's Advertising Offices, 162, Piccadilly.

MOTHER'S HELP required. Must be thoroughly trustworthy, accustomed to, and fond of little children. To take entire charge of nursery.—Apply by letter,
Mrs. SMITH, 16, Heathland-road, Stamford-hill.

GOOD PLAIN COOK.—Thoroughly respectable, conscientious, hard-working Woman (widow preferred), about 35 to 40. Three other servants kept. Must be willing to do a little housework. No washing. Very comfortable home. Good character required.—Apply, stating references and wages, to Mrs. L., Holwood House, Bromley, Kent.

COOK (GOOD PLAIN). — Small quiet family, four servants. Not less than one year's good personal character. Age 26 to 30. Good wages. Abstainer. Church of England.—Mrs. HUDSON, Fair Holme, Atkins-road, Clapham-park, S.W.

THOROUGHLY GOOD PLAIN COOK wanted. Age about 30. Personal character required. Wages from £20. All found except beer. A Christian abstainer valued.—Mrs. E., 27, Arundel-gardens, Kensington Park-road, W.

GOOD COOK WANTED.—Must be well recommended, and a total abstainer. Age about 40. Wages £30. Kitchenmaid kept.
Miss TIGHE, Christchurch, Hants.

GOOD PLAIN COOK from country. Church of England. Abstainer, young, strong, methodical. Not heavy place, three servants.—Full particulars to Miss M., 1, Cranley-place, Onslow-square, South Kensington, S.W.

GOOD PLAIN COOK required.—Kitchen-maid kept. Good wages, all found. Nonconformist preferred. State wages.
L. L., The Wilderness, Tunbridge Wells.

CAN ANY LADY recommend a good Plain Cook, or thorough General Servant? Age about 30. Must be a Christian. For a Lady (Minister's widow). Two in family. Two servants. Wages £18.—Mrs. BULMER, Aberdour, Elms-road, Clapham-common.

COOK. — Wanted, a respectable young Woman as Plain Cook, in a large family. Must have good personal character. Wages £20.
Mrs. GEARY, 16, Somerset-street, Portman-sq., W.

UNDER-HOUSEMAID wanted, in Christian Gentleman's family, who is accustomed to scrubbing and thorough cleaning. Wages £16; tea, sugar, and washing found. Good personal character.—Reply by letter, stating age and full particulars,
Mrs. M., Jerviston House, Streatham-common, S.W.

GENERAL SERVANT.—Wanted by the first week in April, for East End, Finchley, by a newly-married couple, a thoroughly trustworthy General Servant. Must be able to cook well, and an early riser. Wages according to ability.—Write in first instance,
Miss H., Fermaine, Hadley-road, New Barnet.

GOOD GENERAL SERVANT wanted, in small family (Clergyman's). Plain cooking and good character indispensable. Another servant kept. Wages according to capability.
Mrs. Y., 50, St. Quintin-avenue, Notting-hill, W.

GOOD GENERAL SERVANT wanted, or Melbourne, Australia. Plain cooking, and some washing. Two other servants kept. Passage money advanced. Wages to begin at 10s. weekly.
Mrs. E., 27, Arundel-gardens, W.

GOOD GENERAL SERVANT wanted where another is kept. Personal character indispensable.—Apply after 2 p.m., Mrs. C., 133, Shooter's Hill-road, Blackheath.

STRONG GENERAL SERVANT wanted, for Cottage Hospital. Very clean. Good cook.
The MATRON, Victoria Cottage Hospital, Barnet.

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Turkish and other Baths, beautiful private Grounds, Lawn-Tennis Courts.
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MORE LADIES of social position wanted, as Agents, to get orders for Tea of Toonbarri Estate. No risk, good commission.—R. MORTON, Planter, c/o Major-General Morton, 2, Priory-parade, Cheltenham.

NURSES, COOKS, Parlourmaids, House-Parlourmaids, Housemaids, Good Generals wanted. All servants of good character requiring situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

WOULD ANY DOMESTICATED CHRISTIAN Woman give her services to help in a small Convalescent Home in domestic duties.
MATRON, Engedi House, Eastern-road, Brighton.

To Let, Apartments, &c.

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MONTHLY, TWOPENCE.

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February 28, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of the late Bishop Sargent, of Tinnevelly, South India.

Reports reach us of not a few cases in which our home missions are suffering severely from lack of help, caused by the death of old and faithful supporters. Among the workers who are being tried in this way are Mr. George Hatton in Central London, Mr. Robert Bilke in the North-West, and Mr. C. Russell Hurditch. Much might be done to meet the difficulty if the younger generation of Christians would adopt systematic habits of giving. Let them seek out such efforts as they consider worthy of support, and enrol themselves in the list of regular helpers. Those who give time and energy to the carrying on of mission work ought to be freed as far as possible from the anxiety attendant on collecting funds. That might be accomplished if yearly subscriptions took the place of casual and uncertain donations.

Mr. Joseph Cook is again in the full swing of his Boston Monday Lectures; he is discussing the urgent topics of the hour with all his accustomed vigour of thought and masculine force of expression. His two first "preludes" dealt critically and trenchantly with Mr. Bellamy's socialistic theories broached in his famous book, "Looking Backward," and with the racial strife in the Southern States. As to the former, Mr. Cook thinks that methods of co-operation among workers will do far more to elevate their condition, than any centralised action on the part of the State. As to the social friction between whites and blacks in the South, he expresses the fear that before the close of the century there will be bloody episodes, unless justice is done to the coloured people in the exercise of their political and other rights.

The lectures are devoted to a consideration of the varied aspects of mission work. Mr. Cook, in the first lecture, reasserted his well-debated axiom that "it is not safe for a man to die in his sins," and strongly supported the action of the American Board in refusing to send out missionaries who hold the "second probation" theory. The second lecture was a very powerful plea for the suppression of the slave trade and the rum trade in Africa, and for the help of Christian America in the accomplishment of this.

Moral reformers in London need not expect much sympathy or support from *The Daily Telegraph*. The London County Council, being laudably desirous of purifying the theatrical and music-hall stages, has framed a Bill with this object, to be submitted to Parliament. The *Telegraph*, in a leading article, makes it the occasion for pouring ridicule on the members of the Council for their well-meant endeavours. Among the provisions of the proposed statute is one enacting that any public performer who shall sing an indecent song, or use indecent gestures, shall be fined for a first offence; and for a repetition of that offence shall be liable to be deprived of the acting certificate granted under the Bill. We should have thought that such a regulation, fairly applied, would be hailed as a boon by all true friends of the people. Our contemporary, however, very elegantly describes it as "the most monstrous proviso of this phenomenally imbecile Bill." Seeing that the purveyors of music-hall indecency have such a powerful backing in a section of the Press, it behoves all purity-loving citizens to strengthen the hands of the County Council in their efforts to conserve public morality.

Dancing as an institution of Barrow in the diocese of Carlisle, recognised and arranged for by the clergy, has called forth a brave and most timely protest from one of them. Rev. E. S. Savage says:—

> I wonder what Apostolic and early Christian times would say to the scandal of the Barrow clergy superintending parish dances. When the clergy arrange for a parish dance they are doing their best to create an inordinate thirst for something which is not worth one iota spiritually, and which must, without doubt, lower the spiritual tone of the parish. When the people have been buying from the clergy tickets for this dance, is it likely that such association will make Holy Communion that sacred thing, that holy bond that it ought to be when administered by such soiled fingers? I hear that a public-house licence was extended on account of a parish dance. Parish dance and extension of public-house, glorious tools for the Liberationists!

The mania for amusement which has seized some professing churches is altogether a movement backward. It is not one but all denominations which are involved. Happily a firm attitude of opposition is being taken. As we noted last week, devout Presbyterians are protesting against the evil among themselves. A northern contemporary has given insertion to a statement of what is taking place among other Nonconformists, and to this effect:—

> In Lancashire many teachers will not come to an annual Sunday-school meeting unless there be the comic man; at children's missionary meetings there must be droll and funny recitations; a "kiss in the dark" is held out as the attraction of an annual congregation meeting; a place of worship, while well-nigh empty for a week evening calling upon God, is filled to hear a humourist or buffo.

Godly men may well be alarmed at this backward movement, and their alarm ought to lead to practical protest.

Spite of the revolt even of Parisians at the proceeding, the correspondent of *The Standard* says that Madame Sarah Bernhardt is determined to assume the rôle of the Virgin Mary in a Passion play to be produced at Easter. The incidents of the Saviour's sufferings are to be brought as a spectacle of entertainment on the boards of a Paris theatre, and while one is the Virgin, another actor is to personate the Redeemer! Let us hope that such a threatened outrage on all Christian feeling will convey some adequate warning against growing dangers among ourselves.

The American Presbyteries are earnestly debating the question of revising the Westminster Confession of Faith, and revision seems now to be all but inevitable. The demand is for a short creed, simply expressing essential truth. Though averse to the multiplication of creeds, we cannot but recognise the fact that some, such as the Apostolic and Nicene, are by many regarded as priceless summaries of Christian faith and doctrine. Nevertheless this controversy as to revision gives strength and volume to the testimony of the Spirit of grace, that there is but one rock of stability for our troublous days, and that is the Word of our God which standeth fast for ever.

Miss Julia Wedgwood has pronounced against a proposal made by the St. Pancras Guardians to remove the workhouse into the country. She urges that the visits of friends to the aged and sick poor are about the only relief which the dwellers in our workhouses have from a life of dreary monotony, and such visits would be almost impossible were the workhouses at a distance from London. She further insists that such visits have an excellent effect in the direction of being a check upon the inhumane management of these refuges for the aged and infirm poor.

Measures are in preparation for dealing with the Lutheran Church in the Baltic provinces which, if successful, will make of it simply "an engine of governmental administration." The Russian Minister of the Interior will take over the appointment of rectors, incumbents, and all other Lutheran clergymen, and committees appointed by the civil governors of provinces will take the management of church property. What is deemed worse than all the rest in its probable effects is the removal to St. Petersburg, where it will be transformed into an ecclesiastical academy, of the Theological Faculty of Dorpat. Judging from the state of feeling among the Lutherans it seems as though it will not be possible to carry out the scheme without much persecution.

In the House of Commons debate last week on free education, a remark was dropped by Mr. John Morley which has caused dismay in some Protestant circles. He suggested that schools which are open to all should be subject to "popular control": but in the case of schools "for the use of a section of the community, such, for example, as Catholics or Jews," State aid might be given, while they might continue to be under the management of the sect to which they belong. This means, in other words, that Roman Catholics would receive public money for the untrammelled propagation of their religious errors, and we do not wonder that a leading Irish member greedily accepted the suggestion. Mr. Morley is an eminent politician, but we think he will find himself grievously mistaken if he supposes that the constituencies of Protestant Great Britain and Ireland will ever sanction a proposal of that sort.

Preaching the Kingdom of God.

BY JAMES VAN SOMMER.*

I.

THE Lord Jesus Christ said, "This Gospel *of the Kingdom* shall be preached in the whole world." The Apostle Paul, reviewing his service with the elders of the Church in Ephesus, said that he had gone amongst them preaching *the Kingdom of God*. And at the end of the Acts of the Apostles, he is referred to as preaching [at Rome] *the Kingdom of God*, and teaching the things concerning the Lord Jesus Christ. It was a new and special ministry, commencing when John the Baptist appeared, from which time *the Kingdom of God* is preached.

In a general sense, all who publicly make known the merciful provision of deliverance from sin, guilt, sorrow, and wrath, and of righteousness, sanctification, and eternal happiness, preach,† or rather teach, some important truths which form part of the preaching *of the Kingdom of God*. But in a statement of that character, man's need and happiness come chiefly into view, whilst in the words, "*the Kingdom of God*," the Divine element prevails, and the whole scope of truth is embraced.

It is ever substantially true that God reigns, and yet if the Scriptures be carefully read, his Kingdom is presented rather as in progress than as having actually come... In this dispensation we still pray, "Thy Kingdom *come*." It has, however, been ever near since the days when John the Baptist proclaimed, "Repent ye, for the Kingdom of Heaven is at hand." It is being established in the heart, and it will ultimately appear in outward glory, majesty, and power.

From the Old Testament Scriptures—for instance the 72nd and the 145th Psalms—we find the Jews were quite familiar with the ideas connected with the Kingdom of God—peace, deliverance, judgment, the overthrow of enemies, righteous rule, redemption, happiness, joy, dominion. All these blessings were to be bestowed through the coming Saviour King. They looked, and properly looked, in a national point of view, to their being thus blessed *in their land*. Yet still many looked for the City which hath the foundations, whose Builder and Maker is God. They desired a better country, that is, a heavenly. And in the days of Daniel the prophet both Jews and Gentiles had heard that the God of Heaven would set up a Kingdom which should stand for ever.

And now the Kingdom of God was at hand. The Son of God had been manifested in human nature, that He might destroy the works of the devil. He had come to seek and to save that which was lost. He was about to become all, to do all, and to suffer all, that was needful for the redemption of Satan's victim, Man. The Kingdom of Heaven was now at hand, for the King was born, and had entered on his course of humiliation, which was to be followed by his exaltation. Who, then, will repent and turn to God, and do works meet for amendment of life? Who will become Christ's subjects, disciples, friends, brethren? All *need*, but who *wants*, the blessings which this King bestows?

When the Lord Jesus entered upon his public service He took up the same proclamation, "Repent ye, for the Kingdom of Heaven is at hand." Such a Scripture as Luke iv. 18 presents the blessings of this Kingdom in a summary way. The Spirit of the Lord was upon Jesus, because—

(1) He was anointed to *preach* good tidings to the poor; (2) He was sent to proclaim release to the captives; (3) and recovery of sight to the blind; (4) to set at liberty them that are bruised; (5) to proclaim the acceptable year of the Lord. The blessings of the Kingdom are thus compendiously expressed, and then the gradual and final establishment of the Kingdom is set forth by prophetical parables and by illustrative miracles. The latter, when performed for the body, indicated by analogy the blessings designed for the entire man, body, soul, and spirit.

The Kingdom of God was the great theme of instruction after the resurrection. The Lord Jesus showed Himself alive to the Apostles after his resurrection, appearing unto them by the space of forty days, and speaking of the things concerning the *Kingdom of God* (Acts i. 3).

Filled with this truth, and having received the power of the Holy Spirit, how did the Apostles commence the fulfilment of their commission. Let us observe in the first place how "God," and not "man," was made the first object of attention. *God*, his purposes and works, must be brought primarily into view if we would preach the Kingdom *of God*. Thus—

ACTS ii.: Jesus, authenticated of "God"—signs which "God" did—counsel of "God"—"God" raised up—"God" had sworn—to the right hand of "God" exalted—received of "the Father" the promise of the Holy Spirit—"God" hath made both "Lord" and "Christ" this Jesus whom ye crucified.

ACTS iii.: The "God" of our fathers—the "God" of Abraham hath glorified—"God" raised—"God" foreshowed—"He" thus fulfilled—times of refreshing shall come from the presence of "the Lord"—"He" will send—"God" hath spoken—the covenant which "God" made—"God" having raised up his Servant, sent Him to bless you, in turning away every one of you from his iniquities.

ACTS xiii.: The "God" of this people chose—"He" exalted and led them forth—"He" suffered—"He" destroyed—"God" gave Judges—"God" gave Saul—"He" removed him—"He" raised up David—"He" bore witness—"I" have found—"My" will—"God" brought unto Israel a Saviour, Jesus—"God" raised Him from the dead—the promise made "God" hath fulfilled, in that "He" hath raised up—"my" Son—"I" have begotten—"He" hath spoken—"I" will give—"He" saith also in another place—"Thou" wilt not suffer—the counsel of "God"—whom "God" raised up.

ACTS xvii.: "God" that made—"Lord" of heaven and earth dwelleth not in sanctuaries made with hands; nor is "He" to be served as if "He" were needy—"He" Himself giveth all things: "He" made and hath determined—"He" is not far—offspring of "God"—"God" overlooked—"God" now commandeth—"He" hath appointed—"He" will judge—"He" hath given assurance—"He" hath raised Him from the dead.

From these Scriptures it will be seen that the Apostles, whether they were addressing Jews at Jerusalem, or Jews and religious Proselytes at Antioch, or idolaters at Athens, commenced with truth concerning "God," Himself, his Christ, his character, and his works. They also spoke of men—our state, our need, and the provision for us; yet, pre-eminently, not secondarily, thoughts of God permeated their minds, and flowed out from the abundance of their hearts.

Next, as in the Apostles' preaching God was first considered, what of the preaching itself?

We read that Philip went down to the city of Samaria, and *preached Christ* unto them (Acts viii. 5). Then a few verses further on we read, "but when they believed Philip preaching good tidings concerning *the Kingdom of God*, and the name of Jesus Christ" (Acts viii. 12). Thus, as regards the speaker, it is said he "preached Christ"; and as regards the hearers, that they heard the things concerning *the Kingdom of God*, and the name of Jesus Christ. Was not something more contained in Philip's proclamation than at first sight might be supposed?

* This pamphlet, with others, twelve in all, for 9d., post free, from Mr. J. Van Sommer, Cuffnells, Wimbledon, London, S.W.

† "The word 'preach' has come to be ordinarily applied to religious instruction; from which, however, it is always clearly distinguished in Scripture. It signifies, properly, to announce as a herald. Our Lord's *preaching* that the Kingdom of Heaven was at hand, and his *teaching* the people, are always expressed by different words."—WHATELY.

ANOTHER CRY FROM FRANCE.

THE article "A Cry from France," which THE CHRISTIAN inserted last year, produced good results, in arousing kind sympathies, and giving us helpers. May I continue to ask friends having independent means to consider whether the great destitution of priest-ridden France is not a call for them to come over and help?

I am not the only isolated worker in France; all over the country there are (alas, at too great distances from each other) faithful and earnest evangelists, battling against almost overwhelming difficulties, who would gladly avail themselves of help such as sympathetic visitors could render. France is very near to English shores. Why, then, should her millions of Romanists be sadly forgotten?

After nearly ten years of labour, a small congregation has been formed at Brive, and in Tulle, and in Aurillac where the Société Evangélique de France has lately placed another evangelist. Our difficulty in Brive relates to our place of worship. We have a room, but it is over a pork butcher's shop. Above our heads there is noise, and from below come horrid smells, while there is dirt everywhere. It certainly requires more than ordinary courage to come to one of our services. With money collected for the most part among ourselves, we have bought an eligible plot of ground for building. Towards this I have received several magnificent gifts. One old carpenter, who spends about 8d. a day on his living, has given £34. The cost of the building is estimated at £480.

Within a radius of two miles, there is not a single place of worship or Christian worker to be found. Towards the east and south-east, I can go about 120 miles from Brive without finding a fellow worker, or another building. So we are not overcrowded with places of worship.

C. W. CREMER, Pastor.

Brive, Corrèze.

GAMBLING.—The committee of the Sunday-school Union offer one hundred pounds for the best tale on gambling. For full particulars as to conditions apply to "Publication Superintendent," Sunday-school Union, 56, Old Bailey, London, E.C.

THE BIBLE IN JAPAN.—Mrs. A. E. Robertson, Chesils, Christchurch-road, Hampstead, N.W., hon. secretary of the Association for the Free Distribution of the Scriptures, writes:—The Association for the Free Distribution of the Scriptures has received an urgent appeal from Japan for £1000 worth of New Testaments, to be given away at the exhibition which is to take place this year at Tokyo. The doors of this most interesting country are open to the Gospel, and we cannot refuse to take advantage of every opportunity for supplying it with the Word of God. Will your readers help us to raise the sum needed? They have helped us before, and we trust in the Giver of all good things to move many hearts among them to spread in Japan the saving knowledge of our Lord Jesus Christ.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIV.—THE MOTIVE OF OUR LIVES.

1 PETER iv. 11.

BEFORE passing on to consider the fiery trial which is to try us, it seems wise to stay very briefly to consider the master motive which should inspire our lives, namely, that God in all things may be glorified.

This was the motive which actuated our blessed Lord.—When He took upon Himself the form of a servant, and was made in the likeness of men, He set before Him, as the ideal and purpose of his life, to make God his Father more glorious. He speaks of Himself as seeking not his own glory, but the glory of Him that sent Him (John vii. 18). On the review of his life from the vantage ground of death He rejoiced that He had glorified his Father on the earth, and had finished the work given Him to do (John xvii. 1). He asked for glory only as the condition of glorifying his Father the more (2). And He promised to answer prayer, with the avowed intention that God the Father should be glorified in the Son (John xiv. 13).

We learn from the Lord's own words that the Spirit would glorify Himself, after He had passed away to the Father; and what the Spirit does for the Son, through the ages, that the Son also does, and did, for the Father. So that from the perpetual ministry of the Spirit we may form some conception of the ministry of the Son, during his earthly life, and throughout that blessed life which He is spending within the vail, intense, earnest, and blessed; and which is inspired by the same passion for his Father's glory as animated Him in the days of his flesh (John xvi. 14).

But what is glory, and how can God be glorified? Glory is the manifestation of the hidden attributes of the ever-blessed God. He dwells in light which is so transcendent in its burning purity that no mortal eye could bear the blaze which enwraps his Being. And if unknown He would be for ever unappreciated and unloved. How could men or angels worship an inaccessible and unknown God? But Jesus Christ, who has dwelt for ever in the bosom of the Father, has declared Him, has brought out his attributes from their eternal obscurity, and has displayed them. He has been the organ through which the Divine nature has manifested itself, and as it has been manifested, God has been known and loved and adored by countless myriads, who have seen his glory in the face of Jesus Christ, and have fallen down in ecstasies of devotion, ascribing glory to Him that sitteth on the throne, and to the Lamb.

The prism, which shows the exquisite tints that hide in sunbeams, glorifies the sun and its Maker. The artist who reads nature's secrets, and catches bewitching smiles which are only seen by her lovers, glorifies Him who lives behind all nature. The student who shows some unsuspected beauty in our favourite author, adds to that author's glory in our esteem. So, though in an infinitely superior sense, as the Son has been the medium through which the Father has shone forth, and has attracted the admiration and homage of all intelligent creatures, we may rightly say that in Him He has been glorified.

This was so in creation, when the creative qualities of the Almighty passed through the Son into efflorescent beauty. It has been so in providence, wherein the sustaining grace of God has been revealing itself through successive ages of activity. It was especially so in the life and words and death of the Redeemer. These were windows into the heart of God. Never had He been known unless in contact with human sin. His Being had broken into the prismatic band of colour which makes the Gospels the priceless possession of mankind. And possibly in those events which are yet to transpire, we shall see how the Lord Jesus will contrive at every turn to bring into ever clearer prominence attributes of the Divine Being, of which we know little or nothing, or which only glimmer on our sight, like some distant star, on the very confines of creation.

This was equally the motive of the Apostles.—Not for emolument, or human praise; not for power or love of place; not for the souls of men only; but for the glory of God did they reckon not their lives dear, but endured hardships and persecution even to martyrdom itself. They yearned to show men how good and glorious He was; or to open the cavern of some heart to receive into its depths his light, that so the extent of his empire might be increased by one more being brought from darkness into light, and from the power of Satan unto God.

And this should be our motive.—(1) *It would never disappoint.*—If we work for any lower motive, we are always liable to disappointment. Either the desire of our hearts is not realised, or, when we have attained it, we are oppressed with a vague sense of dissatisfaction and depression. But here is a motive which can never mislead us. It is always in front of us. It is an ever fresh inspiration, ennobling, and inspiring, and elevating. When we have done our best, it is still in front of us, beckoning us to loftier ascents, to more strenuous endeavours. And the impression produced on us is one of adoration and devotion, which make all our life and work a means of grace.

If we are sensible of working from a wrong or inferior motive, let us bring our being to God, and tell Him that we desire and will nothing so eagerly as to live and work from this loftiest of motives. Ask Him to create the clean heart, and to renew the right spirit. Expect that by his Spirit He will replace the worse by the better, till your soul is on fire for the glory of God.

Many need this word. They are working for the salvation of others, to increase their congregation, to stop the ravages of sin, or to alleviate the distress of those immediately dependent on some sad case of dissolute and shameful behaviour. We cannot wonder at these motives; but they are not the best, and their presence will go far to explain the failure under which many devoted workers groan. Whether you work for God, or pray for the coming of the Spirit, or engage in philanthropic enterprise, be sure to do all for the glory of God.

(2) *It will dignify all life.*—We make distinctions which do not hold beyond the low ceiling of this world. We speak of some things as sacred, and others as secular; of great and little; of religious and the reverse. We judge things by their appearances and the space they take among men. We forget that with God the difference is entirely one of motives. A sacred motive makes everything sacred; a secular one drags down the most holy office to its own godless level. Little things become great when wrought from a great motive of love and consecration; but a mean motive will make the gift of a millionaire shrink into a nutshell as small as itself. A religious man will tie everything with a double knot of faith and prayer to God; an irreligious man makes the table of the Lord to become a table of demons.

Men often chafe at being confined to the secularities of daily life, and long to be set free to follow the work of the minister or missionary. If any such read these lines, let them ask their hearts if they are entirely yielded up to the Lord Jesus. If so, let them understand that He has put them where they are for a specific purpose. And then let them fill that position for Him and in his strength, so that many a gleam of his loveliness may be emitted through their behaviour; and men may think better of Him for their sake. "To me to live is Christ;" that Christ may be magnified. Whatever be our daily occupation, we should engage in it for the same high motive which should animate the chosen Apostle, or the burning seraph; inscribing on the threshold of each new day, "Glory to God in the highest." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

But, after all, let it never be forgotten that no motive, however pure and lofty, can make our service perfectly acceptable to God. No glory can accrue to Him save through the merit of the Lord Jesus. And, therefore, the Apostle takes care to add, "glorified through Jesus Christ." There is only one way to God, and our incense must be scattered on coals taken from the true altar, or it can never rise up acceptable and pleasing to Him.

Oh, to be animated with absorbing desires for the glory of God. For this to live, and, if need be, die. For this to do the tiniest acts of self-sacrifice and service; and to forget hardship and difficulty in the all-absorbing passion! Let this be our life-motive. Not content to wait for distant ages, let us now ascribe to Him "Praise and Dominion." Let our lips be full of his praise, and our lives obey his dominion, and let there arise from each moment of our poor lives the glad, and heartfelt, and devout Amen.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—Last Thursday a goodly number of seamen were entertained to tea at this Society's rooms in the Ratcliff-highway, after which there was a praise and prayer-meeting, conducted by Rev. G. J. Hill, in the adjoining Seamen's Chapel, and this was followed by an evangelistic service, at which Mr. and Mrs. Maynard, of Wimbledon, gave stirring and faithful Gospel addresses. Thirteen sailors signed the pledge at the close, and nearly an hour was spent by the workers with seamen whose hearts the Lord had touched during the service.

LONDON CABMEN'S MISSION, KING'S CROSS.—Mr. John Dupee, superintendent of this excellent work, in the seventeenth annual report, tells of very cheering progress. Gospel temperance is a great power among the cabmen; there are above 5,000 pledged men in the ranks, many of them earnest and able advocates of the cause. The Sabbath services in the mission-hall are well attended, and the agencies for the young duly appreciated by many of the parents. The Home of Rest, Ventnor, opened last year, has been a great boon to many cabmen and their wives and children. It would have been impossible for these to have availed themselves of such advantages unassisted, and it is gratifying to read that with one exception, the invalids were restored to health, and enabled to continue work. Mr. Dupee's address is 165, Hemingford-road, Barnsbury, N.

Some Scottish Missions.—XVII.

THERE seems a healthy rivalry between Edinburgh and Glasgow mission workers, in which one cannot but rejoice. In the former, a worker assured me that there was "no mission work anywhere in Scotland to compare with that in Edinburgh, for activity and variety;" the work in Glasgow was "nothing to it!" On visiting the latter, I was told that the work done in that city was unequalled in any other city of the world! It reminded one of the respective claims of two journals, the one to have the "largest circulation in the world!" the other to have a "larger circulation than any other paper."

My object, however, is not to draw comparisons, but rather to applaud the two Scotch cities in their endeavour to outstrip each other.

My notes have been chiefly confined to work of an undenominational character. But one of its most pleasing features is that, although *lying outside* the churches, it is almost entirely *supported* by, and carried on in conjunction with, them. As a result, their membership is increased, and the converts receive the spiritual help that is so necessary for their growth in grace.

Not only has this been the case in regard to the United Evangelistic Association in Glasgow, which has recently occupied our attention, but also with the

FOUNDRY BOYS' RELIGIOUS SOCIETY,

which has for its object "the Religious, Educational, and Social elevation of the boys and girls of the city and suburbs."

This Society has been in existence for twenty-four years, and most beneficent have been the results of its work. Its work is divided into four chief departments—religious, educational, social reform, provident; and from Sabbath to Saturday all the year round suitable agencies are actively at work with a view to exercising one continuous influence for God and for society.

One feature is especially noticeable in the work of this Society and the Evangelistic Association—viz., the thoroughly systematic manner in which all arrangements are made and carried out. Sub-committees and officers are impressed into the service to such an extent that there is no room for the slightest hitch, or, if any does occur, it is speedily traced to its source and remedied.

There are no less than seventeen localities in Glasgow where this work is carried on, each managing its own affairs, subject to the supervision of a general council. It can readily be understood what a powerful influence for good is thus exercised upon the city. The principal agency is the

SABBATH FORENOON MEETING,

which may be termed the heart and soul of the whole movement, aiming as it does at the definite conversion of the young, and their ingathering into the Church of God. There are *about ninety* such meetings held simultaneously in various parts of the city; and all, with perhaps half a dozen exceptions, in direct co-operation with the churches of the city, of which over sixty, representing various denominations, extend their fellowship and sympathy to this good work. This is sufficient evidence that the ministers do not regard it as an encroachment upon their sphere of labour, nor is any objection raised to these gatherings being held during ordinary hours of Divine service.

Statistics show that about 22,000 children are on the roll, of whom, on an average, some 15,000 attend each Sabbath morning. The meeting-places vary considerably in size, accommodating from 100 to 800 children.

When a district is decided upon, a systematic visitation takes place, every street and tenement being searched, and the number of resident families ascertained. These are then apportioned to the several workers that visit, and they invite the boys and girls who do not attend the house of God to come to the hall the following Sabbath. The names and addresses are taken of those who promise to come, and that will be a clever child who manages to break his promise more than once, or to eventually escape the visitor's watchful interest.

I was only able to attend one meeting—that held in the City Hall. This is a fine spacious building, with commodious platform and galleries. Immediately in front of the speaker are the juveniles—boys to the right, girls to the left. At the further end, the elder lads and youths are seated, while the elder girls occupy the gallery.

Each pew is under the charge of a monitor, who has from ten to twenty

RESTLESS YOUNG MORTALS

upon whom to exercise his or her unceasing vigilance. At first this is no mean task, but, as acquaintance ripens, the children become docile and attentive, and I am bound to say that, within the scope of my observation, the monitors might be justly proud of the results they had achieved.

The meeting lasts an hour and a half, and in this, as in every other department, the strictest adherence to system is maintained. As it is assembling, the "leader of praise" and his choir occupy a quarter of an hour with song. Sharp at eleven the chairman opens with prayer, and in the hour and a quarter that follows six hymns are sung, which occupy about twenty-five minutes in all, interspersed with other prayer, general intimations, missionary intelligence and collection, the Lord's prayer, repetition of memory text, Scripture reading and exposition, and speaker's address. The two last are each of fifteen minutes' duration. It will be seen that the time is well filled up and devoted to the best of use.

I have mentioned missionary intelligence—and these children, who were bidding fair to grow up "home heathen" before this Society got hold of them, are active supporters of foreign missions. Listen to the following, culled from a leaflet placed in every child's hand, which enumerates the

VARIOUS MISSIONARY AGENCIES

in which they have an interest:—

(1) ITALY, where we help the Bible School in Rome.

(2) ALGIERS, where we help Mr. Lamb, missionary, formerly a monitor in Rae-street Branch.

(3) OLD CALABAR, where we help Miss M'Phun, missionary, formerly connected with Matheson-street Branch.

(4) CONGO, where we help the Baptist Mission.

(5) MADAGASCAR, where we have six cottages for the students, and where we help several schools.

(6) ZULULAND, where we help Mr. Moodie, missionary, formerly a monitor in Gordon Hall Branch.

(7) BLANTYRE, where we pay a Christian African teacher.

(8) LIVINGSTONIA, where Dr. Black, formerly one of our chairmen, died at his missionary labours; and where we pay a Christian African teacher.

(9) CEYLON, where we help the training of native teachers for India.

(10) WARDHA, where Dr. Revie, formerly monitor in Blackfriars Branch, is medical missionary.

(11) RAJPUTANA, where Miss K. Miller is a zenana missionary, formerly monitor in Springbank Branch. Here we have two printing presses called "Young Glasgow No. 1," and "Young Glasgow No. 2."

(12) SWATOW, where we help to provide large type books for Mrs. Gibson, the missionary's wife, formerly monitor in Springbank Branch.

(13) HANGCHAW, where Dr. Main, formerly a monitor in Springbank Branch, is medical missionary. We support two beds in his hospital.

(14) MOCKDEN, where Dr. Christie, formerly a monitor in Springbank Branch, is medical missionary. We support two beds in his hospital.

(15) TANNA, farthest away from Scotland, a little island like Arran, the scene of Mr. and Mrs. Watt's missionary labours these twenty years past. Here we have a printing press, and here also we support several Christian native teachers. Mr. and Mrs. Watt held their farewell meeting in our Port Eglinton Hall twenty years ago, and we have ever since sent something every year to Tanna.

Thus the work among home and foreign heathen is reciprocally blessed to both.

I do not here touch upon the other branches of the Society's endeavours—the educational, the social reform (including temperance), and the provident departments; but all these are made to dovetail in to each other's advantage, and for the ultimate good of every child. For instance, the "religious department" stimulates generosity, and the "provident department" creates and fosters habits of carefulness and forethought. The "educational" improves the mind, and fits them for the stern realities of life; while the "social reform" work teaches them how to indulge in rational and healthful enjoyment.

Any desirous of a further knowledge of the work should obtain the report of the Society. So many great and noble names appear therein that it were invidious to select any from them, except, *for practical purposes*, that of the treasurer, Mr. Wm. Martin, 40, Sardinia-terrace, Hillhead.

Glasgow is indeed a happy city to have its spiritual wants so well provided for. Sad it is to know that so much yet remains to be done.

G. E. M.

Sketches from Life.

THE PEARL-FINDER.

I WAS visiting a pretty little watering-place in Wales, and it was there I met the pearl-finder who is the subject of this little sketch. He was a tall, dark-complexioned man, not very "promising" in appearance. By way of beginning a conversation that might lead to an opening for a word for the Master, I referred to his foreign appearance, and found he was an American. He spoke with pardonable enthusiasm of his go-ahead nation, giving me instances of their superiority in this respect, and then began telling me something of his history.

As a boy he had a passion for roving, and, after serving in the Civil War, he set forth on his wanderings. From California he proceeded to Japan where he remained several years, and ultimately took passage for England. He married, and then settled down in a small inland town in Wales.

I had become so interested that for the moment the purpose of my speaking to him was forgotten.

"A great change for you," I remarked, "after such a roving, adventurous life."

"Yes, indeed," he replied, "my friends used to write and say they could not think how I could go and bury myself alive in that way. I told them I had found one thing in L—— that I had found nowhere else in the world besides.'

"What was that?" I wonderingly asked.

"JESUS."

He had found in truth the Pearl of Great Price. My surprise equalled my joy. As soon as I could speak I told him how glad I was to hear such welcome words, for Jesus was to me also "the chief among ten thousand," and the brotherhood of all who love his name is a bright reality.

He went on to give me some account of his conversion, through attending an open-air service. He had been constrained, he said, after holding out as long as he could, to yield himself a prisoner to the Prince of Peace, and "own Him conqueror." Since then God had answered his prayers, and saved many of his family. "On Sabbath evening when we all meet to pray together, it is like a little heaven below. I do thank God, He not only saved me, but opened my mouth, that I might boldly tell others of what He has done for me."

May we also, dear readers, so realise that we have been saved to witness for Jesus, that by the power of the Spirit of God our hearts may be kindled with a burning enthusiasm, leading us to exclaim with the Apostles of old, "We cannot but speak the things which we have seen and heard."

H.

Literal and Spiritual.

WE have no doubt that our readers were deeply interested in our report last week of the opening of Mr. Moody's Bible Institute at Chicago. His own introductory exposition of his aims and methods was most instructive, and so was a great deal that was said by all the speakers. With deference to Professor H. McDonald Scott, however, we must take exception to the following remarks :—

> There are a number of theories that we must avoid in our Bible Institute. One is the allegorical method. People attempting to find a hidden meaning running all through the Bible. Another is the spiritualistic method. I have heard good brethren who seemed to think the more they can get out of a passage the more they have done for the glory of God. Sometimes a man will take the Tabernacle, and preach a whole theory of religion out of the Tabernacle; they put these things into the Word of God in order to make it fit their theories. There is only one way to explain the Bible, and that is to explain it historically and grammatically. We must find out just what a word meant then and there; if we try to give it a particular turn this way or that, we dishonour the Spirit of God. The Lord could not give his meaning in any other way except through language, just as it was when those different men wrote. Therefore, we should emphasise that in our Bible Institute, and we should emphasise it by explaining the Bible reproductively, not glossatorically, if I might use a big word. In other words, we should explain the Bible by finding out the meaning of it, and then reproduce it, and not skim along, one verse after another, merely making a remark about it.

It is no doubt possible to allegorise and spiritualise in a way foreign to the true meaning of the inspired Word; and Scripture is thus distorted by false teachers both in America and here. But the Apostle assures us (Gal. iv. 23-31) that some of the incidents in Abraham's life were an allegory; and the doctrinal teaching of the Epistle to the Hebrews is based upon the fact that the whole theory of religion was foreshadowed in the Tabernacle and its worship.

When we have considered the story of David historically and grammatically, we find that in the Acts of the Apostles the Holy Spirit abundantly shows that David was a type of great David's Greater Son. Is it possible to suppose that Ps. xxii. can be exhausted historically and grammatically, while the evangelist records that its first verse was the cry of the Redeemer on the Cross?

It is not true that the exposition of Scripture must be confined to what its words meant then and there. The passover lamb of Exod. xii. is shown in 1 Cor. v. 7 to be a type of Christ our Passover, who was sacrificed for us. What meaning would there have been in John the Baptist's "Behold the Lamb of God!" if the records of the sacrificial lamb, from that of Abel to the last passover which Jesus and his disciples ate together on the night He was betrayed, signified no more than the words, historically and grammatically explained, meant then and there?

It is, indeed, essential to fix the historical and grammatical meaning of the words of Scripture, and to find out just what they meant then and there, because only thus can we understand the first and literal sense, and because the spiritual sense always has to the literal the same relation that water has to the vessel that contains it. The attempt to spiritualise, without the literal definitely ascertained, is like attempting to gather up water which has been spilt upon the sand. But to say that the Tabernacle *meant* nothing more than it *was*, is to mistake the whole method of education in the school of God.

If it had not been restricted by the previous sentences, we should endorse without qualification the last remark in the above quotation, that "we should explain the Bible by finding out the meaning of it, and then reproduce it; and not skim along one verse after another, merely making a remark about it." Students of Scripture who perceive that the Tabernacle with its worship was an object-lesson, teaching the whole theory of man's approach to God, are eminently those who fulfil the Professor's canon.

The Future of China.

IN a recent issue of the Boston *Congregationalist*, there is an interesting article on this subject by Rev. Henry Kingman, of Tientsin. It was written several months ago, when China seemed on the very eve of a great national departure, in the speedy and extensive introduction of the railway system. Since then various difficulties have arisen, and it is evident that much dead-weight of interested officialdom will have to be got out of the way before the modern facilities of travel are made available among the Chinese. The conclusions of the writer, however, are interesting as throwing light on the Chinese character. Mr. Kingman says :—

What is the outlook for the speedy development of China? How are her immense resources to be opened up and made to place her, as they should, in the rank of the most powerful and wealthy nations? The question is one whose answer becomes more difficult as the time approaches when an answer should be given. To many foreigners longest resident in China, and best informed in its affairs, the problem seems insoluble—at least for an indefinite period in the future. As far as foreign capital and foreign supervision can carry the nation, she will go; much further than this, progress is impossible.

It has been true till now that a blind conservatism, combined with a hatred of all things foreign, has held China stationary as in a vice; that time is fast passing. When this barrier is fairly down so that one may see beyond it, there still remains the second, as strong as ever in the nation's history—

THE HOPELESS AND UNMEASURED DISHONESTY,

say, rather, rapacity, of the Chinese officials. Years ago it was evident that the entrance of foreign ideas must, sooner or later, break down the spirit of conservatism; but foreign ideas, and foreign science as well, leave the second obstacle untouched. And yet it operates to hinder effectually internal development of any kind by rendering all but impossible the use of native capital in the carrying out of extended private enterprise. No Chinaman, speaking generally, will trust his money in an enterprise that is to be under the management of his own countrymen—unless he is to be in the management—for he knows to a certainty that every official connected with the undertaking will regard it as a means of filling his own pocket at the expense of others. If foreigners will furnish the capital, very well; or if foreigners will be responsible for the management of its funds, well also; or if the Government will negotiate a foreign loan, as in the case of the Tientsin Railway. But from knowledge of himself, not less than from experience with his fellow-Chinamen, he is not so foolish as to trust his *taels* in Chinese hands. From the Viceroy down to the coolie who does your gardening, every Chinaman considers "squeezing" a legitimate and wholly justifiable means of increasing his revenue.

To any one unfamiliar with the state of Chinese society, this may seem a harsh judgment upon its character, especially in view of the comments that occasionally appear upon the scrupulous honesty of foreign-dealing Chinese firms as compared with "Christian" firms at home. For certain reasons it is true that of many large firms it may be said that their word is as good as their bond. Yet the harsher judgment is one in which candid Chinamen themselves are the first to concur, and the condition of society in this regard is one whose evils every enlightened man will heartily deplore. They speak of it freely as the curse of the country, and as the chief drawback to its prosperity; and yet, in most cases, while the said enlightened Chinamen talks with you, he knows, and he knows that you know, that, were he in a position of authority tomorrow, he would not hesitate to follow in the footsteps of his predecessor.

The entire civil service of the country is based upon

A SYSTEM OF UNREGULATED EXACTIONS

that more often are extortions. From the governor of the province to the pettiest hanger-on upon his retinue, all alike are expected to live not upon their salary—which is a pittance, if anything—but upon perquisites. Men like the *attachés* of the criminal courts wring their money literally out of the blood and torture of their victims, a process which is notorious in every city, and which makes the local *yamens* what they are popularly called—hells. Others, gentlemen of high station, like the *taotais* of the ports, secure their fortunes by more amiable means, but in some cases to the extent of hundreds of thousands of gold dollars yearly.

One naturally asks, Are there no public-spirited and patriotic men who feel these evils keenly enough to make a stand against them for their country's sake, and so create a growing sentiment against them? The answer of those most competent to speak is a scarcely qualified No. The best example of such a man—the man of all China most public-spirited, most far-seeing and progressive, most active in every scheme for his country's development, who has done more for the real good of the empire than any other man of this century—is the Viceroy, Li Hung Chang, the governor of the province of Chihli. And how was his vast wealth acquired? It was made out of the ruin of tens of thousands of homes at the time when he was leading the government army against the Tai Ping rebellion. And out of these

YEARS OF COLOSSAL ROBBERY

the imperial general made his millions. When such men are leaders, it is easy to judge of the character of their subordinates.

It needs little reflection to see that no country can be developed by its government without the co-operation of the thousand and one forms of private enterprise. At present no wealthy merchant will put even his own property into a single shop if he be a storekeeper, because any conspicuously large or prosperous business house is sure to be plundered by the officials under the pretence of a special tax. No merchant in the interior can send his goods to the coast, except under the protection of a foreign name, without having to suffer petty extortions at a dozen different stages of the journey. And thus even the growth of trade is effectually checked.

What hope there is for the welfare of a nation thus circumstanced it is difficult to see. All intelligent observers are agreed that dishonesty and avarice will be a bar to China's progress long after the old conservatism has been forgotten; but whence help may be expected is a question on which there is not agreement. Christianity? The day is yet distant when the official classes will be affected even faintly by its advances; to any but the eye of faith the distance is infinite. And yet in spite of this, although the hope be distant, the material prosperity of China is bound up in her hope of having for her people a better Light than any of the lights of Asia. And no power save the power of God can unlock the treasures that a gross selfishness has kept for centuries closely sealed.

TEACHERS' BRANCH, Y.W.C.A. — Although one of the last started, this Branch of the Y.W.C.A. is not the least in importance. It is hoped that, through its means, the Association will reach a large number of young girls leaving school. Young teachers themselves will be glad to make use of the practical benefits of the Association, such as town boarding-houses, seaside holiday homes, and evening classes. Miss J. Bewes, the honorary secretary of the Branch, 16A, Old Cavendish-street, W., will be glad to give further information. Arrangements have been made for two lectures on "Coins," illustrative of Scripture and Church history, to be given at Morley Halls, 316, Regent-street, on Thursdays, March 6 and 13.

Dr. Pentecost in Greenock.

[FROM A SPECIAL CORRESPONDENT.]

THE interest in the mission being conducted in this city by Dr. Pentecost is unabated. While there has been no very great stir or excitement from the beginning, there is even less outward show of it as the mission draws to its close. But of deepening interest and intense earnestness there are many indications. A gentleman who knows Greenock well, and who sits nearly every evening in a seat which commands the whole congregation, told me that, from first to last, the greater part of Greenock were passing through the audience, with the exception of those called the "very highest" class and the "very lowest."

It is agreed on all hands that there has not been so general and thorough a stirring of the religious life in Greenock for many years. The large daily and nightly gatherings of people to hear the Gospel is refreshing to the saints, and surprising to the sceptics, who have been wont to say that Christianity "is a worn-out superstition," which has no place in the hearts and minds of people except on Sunday, and that only because of the social habits and lingering superstition of the people.

It is most delightful to stand at the doors of the Free Middle Church, either before or after the evening meeting, and see the happy faces of Christian workers as they greet each other, and tell of new cases that have come under their observation during the day or night.

The thanksgivings of many are most abundant for strengthened faith and hope built upon the only sure foundation. One minister said the other night that he had "never heard sin so awfully depicted, and the salvation of God so gloriously portrayed."

It is difficult to group the special lines of blessing along which grace has been running, there are so many; but I will endeavour by a few incidents, not in detail, but generally stated, to indicate what is going on. First, the mission has produced a striking effect upon our own ministers. One of them said to the Doctor the other night, standing in a group of ministers and laymen: "This mission has been a great blessing to me personally. My own soul has been refreshed and built up, and I feel that I can preach better than before. Certainly I have got a new conviction of the necessity of direct evangelistic address, and a demonstration that it is possible to win souls to Christ by such preaching."

Another minister, one of our most eminent and conservative men, said to his congregation on the Sabbath that he thanked God for what was going on, and that he felt he had been remiss himself in not being

MORE PERSONAL AND DIRECT

in his own ministry. He then invited any of his congregation who might desire to see and converse with him on the subject of personal religion to call upon him at the close of any service, or at his house at any time. Another minister somewhat startled his congregation by a very pointed appeal from the text, "Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven." Not a new truth, but put with such startlingly new and direct emphasis that it caused his congregation to prick up their ears.

One night a Christian lady got such a blessing during the sermon, that upon returning to her home, though it was after ten o'clock, she called her servants to her room, and there told them of the blessing she had received, beseeching them to accept the Saviour. She then kneeled down, and prayed with and for them. One of the servants, at least, confessed Christ on the spot. I heard of a similar incident, in which a father called his family together, and dealt with them about their souls; and one of his sons was led to accept and confess Jesus as his Saviour there and then.

There have been a number of remarkable conversions reported as having taken place on the street, during conversation between some Christian worker and an accompanying friend, on their way home from the meetings. Not a few cases have occurred—indeed, almost nightly occur—after the meeting is over, and while a few persons are still lingering about the vestibule, or in the lobbies of the church.

In more than one family all the unconverted members have been brought in. One, the last of four brothers, came forward, and surrendered to Jesus. For three nights in succession a father had the joy of welcoming a son into the kingdom. And so the good work goes on. Every night the front seat is filled, and sometimes crowded and overflowing, with those who come forward to make an open confession of faith. Once as many as twenty young men came forward—fine fellows, who will make their mark for God and Christ as the years go by.

At the suggestion of Dr. Pentecost, a visitation by Christian ladies and gentlemen has been inaugurated, by which all the converts have been or are being visited at their homes or places of business, to extend to them the hand of Christian fellowship and give them a word of encouragement. Many of the workers return as happy from their work as the seventy disciples did from their visitation. They report the work as being most blessed and as having received blessing to their own souls while thus watering others.

Dr. Pentecost's method of keeping record of converts and inquirers is very helpful. In addition to taking the names and addresses of all the converts, together with their church affiliation, a *duplicate covenant* is given to them; one of which they are requested to sign and fix in their Bibles, as a reminder to them of the solemn act of faith by which they become children of God, the covenant setting forth the terms of their salvation by the grace of God and their own voluntary choice of Christ and surrender to Him. The other copy they are requested to sign and hand to their own minister or post it to him. This puts them by their own act into direct communication with their minister and challenges his pastoral care at once. Of course, all cases are reported to the ministers by the secretary of the committee, besides. Thus the young convert is surrounded by lines of care which ought to insure to him the proper oversight and nurture to develop a healthy and vigorous Christian life.

THE CLOSING DAYS.

Unfortunately Dr. Pentecost was taken with a sharp illness, which laid him aside for three days and nights during this last week; but the Spirit of God did not cease working, and when he returned to the pulpit on Wednesday night, he was greeted with a larger audience than ever, and the Spirit of God was poured out upon the people during the closing nights, and many more souls pressed into the kingdom.

To use the language of one of the leading ministers of the city: "It has been the most satisfactory mission ever held among us; one in which the ministry and laity were equally interested." In fact, there never has been a mission in the city so well supported and so generally approved by the ministry as this one. It has tended strongly to draw together the more aggressive and the more conservative elements of the Church, which is a great thing.

Hundreds of souls have been converted to God, and apparently soundly converted. More hundreds of Christians have been helped into new life. The churches throughout the city have been revived and refreshed, and a general forward impulse given to all religious work. Christ has been lifted up so that in some way or other the whole town has been stirred either to more thoughtful interest, or to more bitter opposition to Jesus. For now as ever, even when He was on the earth, "there was (is) a division among the people because of Him."

Dr. Pentecost himself says this is one of the best missions he has held in Scotland, and is very happy over the results. Not a word or thing has been said or done by anyone connected with the work to mar the perfect harmony that has been maintained; or, rather, that has obtained throughout the whole work. The unity of the Spirit in the bonds of peace has been conspicuous, and the "love of God has been poured out into all our hearts by the Holy Spirit." It is the Lord's work, and we magnify and praise his name.

It was most touching at the close of the last night's meeting to see the young converts, old men and women, young men and maidens, fathers and mothers, crowding about our brother to say "God bless you." Here a father would say, "Thank God for the conversion of my two boys." Here a mother, "I praise God for saving a son and daughter." Another, "Oh, I am so thankful for the conversion of my husband"; and so on, till the whole front part of the church was luminous with happy faces and vocal with the hardly suppressed notes of praise, and even now and again in this staid Scotch church there would burst out a "Hallelujah!"

To God be the glory,
Great things He hath done.

SILENT PREACHERS.

THE Society for Distributing Scripture Truth, at Eastbourne, which has now entered upon its fourth decade, sends us its last report, with some particulars of recent operations. Two places widely dissimilar—the Old Bailey and the South Metropolitan Gasworks—are, by permission of the City Lands Committee and Mr. George Livesey, respectively, to have their walls furnished with the well-known hanging rolls of texts, which are to be met with in almost every railway waiting-room throughout the land.

Large grants of the same in the Italian language, are being sent to Umbria, Bordighera, and other parts of Italy, so as to help on the noble reform which is already breathing new life into Christ's Church in that priest-ridden country.

We regret to learn, however, that, in the full maturity of its years, in the midst of increased demands, and ever-widening field of action, the income of this Society has fallen off so seriously as to cause anxiety to the Committee of Management. Year by year, it seems, since the death of Mr. William Woodhouse in 1884, the amount of subscriptions has been steadily diminishing. As already stated in these columns, Mr. Frederick Woodhouse, his son, was obliged to resign his post a few months ago by reason of failing eye-sight and bad health. Mr. P. B. Maxwell now acts as secretary.

REV. JOHN WILKINSON, of the Mildmay Mission to the Jews, is collecting hymns relating to the Jews and the second advent of our Lord, with a view to compiling a hymn book for use at Jewish meetings. Knowing that many of our readers may be able to help him, he writes: "I shall be grateful to receive good hymns suitable for such a collection, whether original or otherwise." Mr. Wilkinson's address is, 79, Mildmay-road, N.

A GERMAN HOME.—The third annual meeting of the Christian Home for German artisans was recently held at the rooms, 90, Leman-street, E. Many friends were present. Dr. Ziemann, Herr Werner, and other German and English gentlemen gave short addresses. The secretary of the Home reported that during the last three years there had been a steady and marked increase in the usefulness of the Home. There is a house of call, through which agency 779 vacancies were filled by men staying at the Home. The committee are anxious to enlarge the Home. Every night evangelistic services are also held in the house, and these have been the means of reclaiming many young men. Further particulars of the work may be obtained by applying to the manager of the Home, Mr. L. Triebel, 90, Leman-street, E.

YOUNG ENGLISHMEN IN S. AFRICA.

DEAR SIR,—During the three years of my ministry in Africa it has been my lot to labour largely among men, and especially young men. This has been pre-eminently the case since I came to Kimberley. In this remote border town there is a great preponderance of young men, and it has been my pleasure to come in contact with them to a very large extent. Knowing that there are so many young people here who have really no home, I invite them from the pulpit to come to my house as often as they like, but every Friday evening especially. Our house is often quite full of young persons, many of whom are the sons and daughters of English parents. By this means I often learn much about the antecedents of these young friends, and the present character of their lives. I assure you it is very comforting to me to hear them revealing their inner life and their former training. I often think that were some of the mothers of England to hear what it is my pleasure to hear week after week, they would "thank God and take courage." Never have I had a greater exemplification of the influence of mothers than I have had since I came out here.

Living in the very fringe of the darkest and most cruel heathenism perhaps in the whole world, piety and character are put to a very severe test. There are not only the chilling influences of heathenism and semi-barbarism to contend against, but there are the allurements of a gay and rich community who indulge in a life of fascinating attractions of a Parisian character. Nevertheless, I often meet with young people who have had a good religious training—who have come out here from the sheltered home of a father's love, and the companionship of a mother's purity, who have proved invulnerable to all surrounding influences of a baneful character. One of these young people said to me last week, "I have often had an opportunity of getting very much money if I would come out as a public singer"—he has a very excellent voice and a superior knowledge of music—"but I could not consent to do that; for I think, what would my pious parents think of it?" He continued, "I had the offer of a very lucrative position as manager of what was called a respectable hotel, but I declined the offer, for I should feel as if my father were watching me." This young man was with me in church last Sunday night, and rendered valuable assistance.

Another man spent the afternoon with me a little while ago—a man in a good position in one of the stores in this town. It was to me of thrilling interest to hear him speak of his mother, and how the memory of his mother was often a deterrent to him from indulging in the fascinations of worldly pleasure, by which he is constantly surrounded. The precepts and example of that mother had, like meals of food long since eaten, gone into the blood and bone and muscle of his moral character and spiritual life, and given stamina and true manliness to his being. Big tears rolled down his manly face as he spoke in tender tones of the sweet, and gentle, and devout life of his mother, who is still living in Yorkshire.

A young man in business for himself, and doing very well, spent two hours with me after the service one Sunday evening, and delighted and refreshed my soul greatly by repeating to me sentences from the letters of his widowed mother. This young man is a hard-working, intelligent Christian, and is instrumental of much good. He generally has in his pocket a number of letters from his good mother, which he reads and re-reads, and seems to get inspiration therefrom. The influence of that mother, who can tell? This young man is a teacher of young men, and those young men will very probably go by and by further up into the country, and take with them the Saviour of mankind and the Gospel of his grace.

Who can estimate the influence of home life? I could give you many more instances of the good effects of the home training of religious families, and not a few instances in which the home training has resulted in conversion while these sons and daughters are more than seven thousand miles away from their parents.

May God richly bless the homes of England, and greatly encourage all Christian parents to pray for and plead with their children.

Very truly yours,
JAMES HUGHES, Baptist Minister.
Kimberley, South Africa.

NEARNESS TO GOD.

The writing of the following lines was suggested by an illustrated copy of stanzas 1-4 of the well-known hymn of five stanzas beginning "Nearer, my God, to Thee," and composed by Sarah Flower Adams, who was born in Cambridge in 1805, and died in 1848. It is the *seventh* of the *hundred* selected hymns recently published by the Religious Tract Society, "Rock of Ages" being the *first*, and "Abide with Me" the *second*. The three are mentioned together in the following lines by Julia Kirchhoffer, expressing a wish that, in her illness, Frances R. Havergal would come and sing to her—

"I want 'The Old, Old Story,'
How Jesus set us free;
Or the riven, 'Rock of Ages,'
Or else 'Abide with Me,'
Or what we used to sing at night,
'Nearer, my God, to Thee.'"

Psalm cxlviii. 14: "He exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto Him."

Ephesians ii. 13: "Now, in Christ Jesus, ye who sometimes were far off are made nigh in the blood of Christ.'

FAR off, O God, from Thee,
In sin I stood;
But near Thou madest me
In Jesus' Blood:
Still nearer would I be,
God of my life, to Thee,
In zeal, truth, purity,
And doing good.

Thy Holy Spirit free
Hath met my case,
And access given to me
Into thy grace.
Now thus in love brought nigh,
I "Abba, Father," cry,
Expecting by and by
To see thy face.

My Father! I am thine,
To live or die;
And Thou, O Christ, art mine,
To glorify—
My righteous Advocate,
For whom I longing wait,
Till, made immaculate,
I reign on high.

O Spirit of the Lord!
Within me dwell;
To me, armed with thy sword,
God's deep things tell:
My only Advocate!
Teach me, seal, stimulate,
That I, whate'er my state,
May please Thee well.

This nearness, Lord, how sweet,
I would declare—
That Thee thy child should meet
In praise and prayer;
Oft at the throne of grace,
The Christian's wrestling place,
And there, with open face,
Thy image bear.

Yet nearer I would be—
Would brighter shine:
I would be more like Thee,
In things divine—
In grace would daily grow,
And Christ more fully know,
Till me, more white than snow,
Thou take as thine.

Great Shepherd of the sheep!
Raised from the dead,
Me brave and humble keep,
Through thy blood shed:
Train me, while here I stay,
'Gainst sin to watch and pray;
And feed me day by day
With Living Bread.

Thus I in godliness
Would higher rise:
I to the mark would press—
Would, with faith's eyes
Directed heavenward, run;
Till, shining like the sun,
With glory's day begun,
I gain the prize.

D. J.

BLESSING IN IRELAND.

MISS SMITH and Miss Bax have just concluded another mission in our neighbourhood, Blue Stone, near Portadown, co. Armagh. The services have been crowded, sometimes beyond the capacity of the house, the people standing in the hall, and even outside. Very much blessing has followed the services of these devoted and earnest evangelists. Last night about thirty persons of all ages came out to accept the great salvation. The praise-meeting towards the close was a most touching and cheering occasion; many fine young men and bright intelligent children gave testimony of the blessing received, as well as others of all ages who joined in the happy privilege of confessing Christ. In one family, numbering six persons, all are gathered in, except the father, for whom the children are now praying earnestly.

In the cases of Christian parents, great joy has come to their homes through the goodness of God in these services. To give an example, we quote from the letter of a praying father to Miss Bax and Miss Smith received to-day. He says:—"How thankful I am to the Lord for the blessing received by my family through your instrumentality. You may remember requests for prayer for two young men unable to attend the week-night services were given to you by one of my boys, who had been blessed himself; next his younger brother, quite a child, was saved; next another older boy; all three then began to pray for their big brothers; these attended on Sundays, and were convicted by the Holy Spirit; first one, then the other yielded. To-day I went to the places where these young men work, and had the comfort of hearing a testimony to their changed lives. They are now labouring among their companions, starting a Bible-class, with the promise of thirty to join."

Before ending, the statement of a Stewartstown minister may be added with regard to Miss Bax and Miss Smith's work there last year, that "only one out of the hundred professed conversions had proved unsatisfactory." Ireland is ready for the pure and simple Gospel.

J. R.

HANTS VILLAGE COLPORTAGE MISSION.—In the report of last year's work, Mr. J. Hasell Charlton tells of much blessing having attended the progress of the "Herald of Mercy" Bible-carriage. More than fifty villages and hamlets were visited, many of them every month. Bibles and Testaments and books containing the Gospel in the plainest possible words were sold, amounting in value to £125. In addition to this, thousands of books and tracts were given away. It is not possible to make such a work self-supporting; but, as an effective form of home mission endeavour, it cannot but commend itself to such as desire the spread of pure literature, and the dissemination of Gospel truth. The work is capable of considerable development, and we trust Mr. Charlton (whose address is Camden-street, Gosport), will be encouraged by such as realise the true value of this Mission.

FRENCH MISSIONS IN AFRICA.

THE Paris Society of Evangelical Missions has long been doing excellent work in the great harvest field. Quietly and persistently, since 1822, it has testified for Christ in distant lands where the Gospel is unknown. Beginning in South Africa, it has done a work of unique interest among the Basutos. Other regions have also been entered in the true spirit of Gospel conquest, and an admirable readiness has ever been shown, on political emergencies arising, to occupy spheres which only Frenchmen could fill. We rejoice to state that the Society is about to send a missionary to take the place of Rev. John Jones, of the L.M.S., who, about two years ago, was expelled from Maré, one of the Loyalty Islands.

A peculiar interest attaches to the work of the Society in South Africa, inasmuch as subsequently to the Church of Christ being firmly planted in Basutoland, the people have been taken under British protection. Some years ago there was an English Committee in aid of the general work, and the assistance was gratefully received by the Society; to-day there is not only more acute need for such help, seeing the demands on the Society have greatly increased, but the fitness of things points the desirability of British Christians doing something on behalf of people who are under the same Imperial rule. An endeavour is at present being made to drive home this fact, with a view to the revival of the defunct Auxiliary Committee.

On Tuesday evening, last week, a meeting in aid was held at the Conference Hall, Mildmay-park, N. The chair was occupied by Rev. R. WARDLAW THOMPSON, of the London Missionary Society, who spoke of what he had seen and heard of the work of the Society in South Africa. The long-continued and successful labours of M. Geo. Casalis in Basutoland, and the brave pioneering work of M. and Mdme. Coillard on the Zambesi, were described in the terms of warm admiration they merit. M. A. BOEGNER, secretary of the Society, told in excellent English the story of the extension of the work, which was begun in great weakness, but with faith in God, and a desire to obey the command to preach the Gospel throughout the world. There are in Basutoland 17 stations and 111 out-stations; 5 superior schools, and about 111 primary schools; 190 native workers, 6543 church members, and 3332 candidates for membership. Special efforts have been made to render the work self-supporting, but through the increasing poverty of the people, since the late war, this is not yet possible. The Roman Catholics are very busy, and the field must not be neglected. M. Boegner pointed out, in conclusion, that the pressing need to-day is a special fund of about £500 or £600 a year to support native evangelisation.

Pastor G. APPIA followed with a vigorous address. He rejoiced to speak of the enthusiasm of the children of French Protestants in regard to missionary work. M. Coillard's mission is, he said, full of promise. Mdlle. KIENER, a Swiss lady, who is about to join the mission party on the Zambesi, was present at the meeting, and was, in earnest prayer, commended to the Lord for protection and blessing in her undertaking.

THE BRUSSELS CONFERENCE. — The National Council of Young Men's Christian Associations have sent a memorial to the president of the International Anti-Slavery Conference assembled at Brussels, requesting the Conference to take such action as shall lead to the growing commerce in alcoholic liquors, firearms, and other munitions of war, being placed under the restriction of International law; and legal prohibition and penalties secured against such articles being forced upon native races, in opposition to their expressed wishes and representations.

Tibet and Tibetans.

DEAR SIR,—The news has reached us of a missionary from London proceeding to Darjeeling, India, with the intention of entering Tibet through Sikkim if possible. This news has constrained me to state a few facts not generally known perhaps, in reference to the opening of Tibet and the salvation of Tibetans.

Tibet is a dependency of China, and it is to China's interest to give way to the desire of her Tibetan subjects to exclude foreigners. China also needs Tibet as a buffer against English aggression, and Tibetan lamas find their only hope of retaining their power and influence over the common people in this exclusion of foreigners. Only a few months ago we had an instance of this exclusive spirit in the experience of Mr. Rockhill, a late member of the American Legation at Peking, who penetrated Tibet from the north. Mr. Rockhill travelled with Tibetans, wearing the same dress as his companions, and speaking their language, but when still thirty days from Llassa, the capital, he lost all his baggage, being forced to re-enter China without having accomplished his object. Passing through this province to the coast, Mr. Rockhill told a friend who met him that inside Tibet he was told by a lama that the real cause of the exclusion of foreigners was the fear of Christianity; no wonder that such is the case when at least one son in every family becomes a lama—it is another case of vested interests.

Presuming that it is a desire for the salvation of Tibetans that has called forth in late years so much talk, prayer, writing for, and about Tibet, I am surprised that so very little has been done for the accomplishment of that desirable end. The work of the brave Moravians in Ladak, Kashmir, on the west border of Tibet is truly a most praiseworthy exception. Whilst others have been talking and writing, these humble faithful missionaries have gone to the work, translating the Scriptures and bringing some Tibetan sinners into the fold of Christ. Instead of wasting time waiting for Tibet to open, they have taken the Gospel to needy Tibetans outside Tibet proper. Here I am glad to add that Mr. Cecil Polhill-Turner and his wife since some time last year, have been trying to do something for the many Tibetans living in Outer Kansuh, N.W. China.

At present these are the only instances of attempts being made to evangelise the tens of thousands of Tibetans who live, some under British, but mostly under Chinese, rule, outside of Tibet proper. In this province (Sz-ch'uan, W. China) alone there is a territory having an area of no less than 50,000 square miles inhabited by Tibetan tribes, for the last ten years open to the Gospel herald; but, alas! utterly neglected hitherto.

Let those who long for the salvation of Tibetans no longer wait for British sword and cannon to open a blood-stained way to Tibet. The way to thousands of Tibetans, dying utterly hopeless slaves to every sin, a prey to every lust, is now open in Sz-ch'uan and Kansuh, and has been open for more than ten years.

God willing, my wife and I hope to be doing something ere long towards the salvation of some of these border outcasts. Brethren and sisters, pray for them.

Yours faithfully, R. GRAY OWEN.

C.I.M., Ch'entu, W. China.

CURRAGH SOLDIERS' HOME.—The last annual report affords evidence of the high esteem in which this institution is held by soldiers. The letters from men on foreign service are, in many cases, very encouraging. One writes: "We know it is at times difficult to reach the soldier, chiefly on account of his ungodly associates. I think if there were more Christian men among the soldiers, in all parts of the world, a less number of missionaries would be required." The Home sadly wants more friends. Communications may be addressed to Mrs. Perry, at the Home.

SERVICES FOR THE PEOPLE.

THE Committee for Special Religious Services in Theatres, Halls, and Mission Rooms, has for thirty winters aimed at being the agent of all Evangelical sections of the Church of Christ in seeking the "lost sheep" in the Metropolis. Content to scatter the good seed of the Kingdom, and to leave to others the making-up of sheaves, the Committee and its workers have found the artisan and the poor man, the skilled mechanic and the "docker," ever ready to listen to the Gospel when they can do so on their own conditions.

During last season, in the larger buildings rented, alone, 397 meetings were held, attended by about 251,500 persons. The reports from various centres are full of interest. The City Missionary in charge of the afternoon service in Shoreditch Town Hall, writes that many young men and women engaged in public-houses, hotels, and refreshment bars, have accepted invitations to the services. One of the men said: "When we go out we like to have some place to go to, where we know we shall be welcome." Another remarked: "Eight barmen come from our house, and they all enjoy the services, though they have to come nearly a mile."

The Committee continues to make grants in aid of the opening of City Mission Rooms. The Committee never provides such rooms, its funds being devoted entirely to the support of the living agent; but where, as in many cases, local friends recognise the need, and erect a small mission-hall, or rent a convenient room, the Committee then does its part. A worker in Bethnal Green reports the conversion of a ballet girl. Calling upon her in compliance with a friend's request, he found the young woman to all appearances in very great trouble. With many tears she told her story. "Sir," she said, "I have heard you speak of the Lord Jesus Christ and how He came to save sinners. I am a great sinner, and want to be saved. My name is E—— F——, and I am a ballet girl at the —— Theatre." She then said she had left her place at service, with a good, kind mistress, over some trifling quarrel, and she felt she had acted very wrongly. She now wanted to leave the stage and serve the Lord Jesus Christ. The missionary pointed out the way of salvation, and read several of the precious promises of Christ, and prayed with her. He also advised her to write to her late mistress, who, she said, was a kind, Christian lady. A few days brought the answer—a very kind letter. The young woman is now in service in a clergyman's family, and rejoicing in the Lord Jesus. She visits the mission-room every month, and says she is very happy and grateful.

The Society's office is at 3, Bridewell-place, New Bridge-street, E.C.; Mr. Charles M. Sawell secretary.

MR. W. J. LEWIS.—We are glad to hear that this esteemed brother, resident at Ryde, is slowly recovering from his painful and serious illness, though he is yet in much bodily weakness. We again commend him to the prayers and sympathy of all who remember his long years of labour amongst the lapsed masses in Spitalfields.

WORCESTER Y.M.C.A. — The twenty-first anniversary was celebrated last week. Ever since the Institution was established, Mr. J. D. Allcroft has been president. In honour of the anniversary he gave a reception in the Guildhall, which was largely attended by ladies and gentlemen of the city. Beginning in three or four rooms, the Association has made very cheering progress, being now located in a building of its own and doing a more extended work than ever before. There are 97 members now on the books, and 162 associates. Besides these there are about 250 others who are not members, but who attend the religious meetings during the whole or part of the year. The Association workers regularly visit the lodging-houses of the city, and in a spirit of missionary enterprise have promoted many good endeavours.

TRUST, AND REST.

"Come unto Me . . . and I will give you rest."

My precious child, I may not tell
The reason of My ways,
Nor why dark mystery enshrouds
Thy fleeting earthly days.

Thou know'st My love, but can'st not know
My wealth of love to thee;
Nor how I yearn to closer draw
My weary one to Me.

I want thee now to lay thine head,
And weep, upon My breast.
To me thou may'st tell all, My child,
And find, in Me, thy rest.

CHARLOTTE MURRAY.

AT WORK IN GALILEE.

A CORRESPONDENT writes:—If you were to enter the village of Shefa Amr, on the hillside, overlooking the pretty Bay of Acca, and in sight of Carmel, you would see a small dwelling, perched on the roof of another house. This is, *pro tem.*, the Mission-house of the Society for Promoting Female Education in the East, to which the Galilee Village Mission belongs.

It is early in the morning. A lady (Miss Gage-Brown) is talking, in broken Arabic, to a group of natives who have come for medicine. She has no interpreter, for all hands are full, but she can understand nearly all that goes on, and God is helping her with the language, so that she is able, in a child-like way, to tell something of his love. The average attendance on each medical morning is from twenty-five to thirty; besides, visits are paid to the really sick sometimes three or four times a day. In the houses especially she gets many opportunities of speaking to groups of people, as a case of sickness is a matter of common interest, and all the neighbours troop in to discuss the patient's chance of recovery, and to hear the last symptoms, &c.

But we must hurry down to the school, and there we find a nice little company of girls, learning with all their hearts; we note clean faces and hands, whatever the dress may be. All we see in the schoolroom (kindly lent at present by the Church Missionary Society) shows what a tidy, practical, clever teacher they have. She is a native Christian, who at other times is found in some of the houses, telling out "The old, old story," with love and earnestness. In these visits she is accompanied by Miss Townsend, recently arrived from England, who has come to share the Mission work, and who is bravely plunging into the difficulties of the Arabicl anguage.

On Wednesday evenings both ladies, with the teacher, hold a meeting in the Mission-house. The sitting-room is cleared of most of its furniture, cushions and carpets are spread on the floor, and a number of women assemble, sometimes with a few men as well. The room gets full to overflowing, and the ladies will be glad when the evenings are warm enough for all to sit on the house-top, under the *louane* (arch) in the open air. On Monday nights meetings are held in different houses by invitation; sometimes in one quarter of the village, sometimesi n another, so that many may have an opportunity of hearing.

The C.M.S. has long had a church and boys' school here, and it has cordially welcomed, and in every way promoted, the Female Education Society's work, which was begun here last year. The effort is a small one at present, but will, it is believed, become a centre for Gospel work among the women of the surrounding villages. Every step is up-hill, for there are many difficulties. Funds are needed to carry on the work. Prayer is specially asked for. Miss Webb, 267, Vauxhall Bridge-road, London, S.W., is the secretary of the Society.

SACRIFICE FOR CONSCIENCE' SAKE.

IN his latest sermon to young men, Dr. Thain Davidson of Islington took for his text 2 Chron. xxv. 9: "Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." In the course of his sermon, the preacher said:—

A man never suffers in the long run from obeying conscience, and listening to the call of duty. Believe me, fidelity to principle is an article of high commercial value. Let a youth be scrupulously truthful, straightforward, and honourable, he will not be without his reward, even in this world. Any loss he may at present encounter will be made up to him by and by.

King Amaziah was no poorer for the sacrifice of that big sum. In a sense the hundred talents literally came back to his family. For, in chapter xxvii. 5, we read that the children of Ammon gave to the king of Judah, "an hundred talents of silver"; ay, and compound interest into the bargain, "and ten thousand measures of wheat, and ten thousand of barley." As a rule, God sees to it that his faithful servants are no losers, even in the present life.

I met with a striking illustration of this some time ago. A man came to see me about a difficulty of conscience. Closeted with me in my study, he made a clean breast of his trouble. He was engaged in a trade—and in a particular branch of it—which his conscience could not approve of. He said, "I am making a capital living, but at the expense of all peace of mind. I feel I cannot ask God's blessing on my daily employ, and therefore I cannot pray at all." With tears, he told me his soul was wretched. "But what am I to do? If I give it up, what about my wife and children? I see only beggary staring me in the face." His difficulty was just Amaziah's, only far more serious.

"The Lord is able," I said, "to give you much more than this." Oh, what a struggle there was within his breast! He left my house in deepest distress of mind; and I prayed that the Lord would open up his way. A few days after, I met him in Cheapside, his face beaming with joy. He had sacrificed the hundred talents; had thrown up his situation; and already, in a remarkable manner, God had provided for him another opening, in which, with a clear conscience, he could earn a living.

But, even though compensation does not come in the form of worldly substance, the path of duty is no less plain; and the compensation will come in other forms.

The mere getting of gain is not happiness; there are rich men who are poor, and poor men who are very rich. You may have wealth in the bosom, even when you have none in the bank. To have a clear conscience singing within the breast is to have sweet music all the day long.

THE MOVABLE DWELLINGS' BILL, which has been promoted by Mr. George Smith, of Coalville, for many years, for the purpose of educating and protecting the gipsy and van children, will shortly be reintroduced, and will again receive the support of the Government, with whose assistance it passed the committee stage last session without opposition.

BARKING, ESSEX.—In addition to performing the many duties of hon. sec. of the North Africa Mission, Mr. Edward H. Glenny superintends an important evangelistic work in and around Barking. In a supplement to *North Africa* for March, he speaks of this as a sort of relaxation after having continuous application to letter-writing, accounts, and other work on behalf of the Dark Continent. The agencies are numerous, and the field serves well as a testing-ground for foreign labourers. Together with his fellow-workers, Mr. Glenny is very desirous that the Mission operations should be extended. Certainly the need is extremely pressing, the many surrounding towns having large populations; and we sincerely trust that the extension will soon be rendered possible. Mr. Glenny's address is 21, Linton-road, Barking.

JEWS IN BUDAPEST.

THE jubilee of our Scottish Mission to Israel was recently celebrated in this city. The festival took the form of a social meeting, with commemorative speeches. Reference was made to the remarkable chain of providential circumstances which led to the coming of the Scottish missionaries to the Hungarian capital, and the story of the intervention of the good Archduchess Maria Dorothea, which seems never to grow old, was retold. The beginning of our school work in the sick chamber of Philip Saphir, brother of Dr. Adolph Saphir, was also specially remembered.

Our school, the origin of which dates from these early days, has grown to be a great institution. This season we enrolled 500 pupils; and we have a Sabbath-school attended by 150. The Government Inspector thanked us in a graceful speech for the opening of our evening classes for apprentices, to which, he said, "no law compelled us," but that "we had been impelled by the noble desire to do a good work."

Our building no longer suffices. We require additional accommodation for our teachers, and for our Children's Home; and our desire is now to raise a jubilee fund of at least £1500. Who will help us? Let me beg kind friends to come to our aid. Our zealous teachers are engaged unweariedly sowing the good seed. Friends, help us in sowing, and you will doubtless join with us in reaping, when they who "sow in tears" shall "reap in joy."

ANDREW MOODY.

Rudolf Quai 8, *Budapest.*

PRINCESS MARY ADELAIDE, Duchess of Teck, has consented to become the President of the Zenana Bible and Medical Mission, or Indian Female Normal School and Instruction Society, 2, Adelphi-terrace, London, W.C.

FINSBURY PARK VIGILANCE ASSOCIATION is engaged in an endeavour, locally at any rate, to stop the tide of impurity, and assist in the reformation of young women committed to its care. The Home is Alpha House, 43, Hanley-road, N. The Association has vigorously put the law in motion, and secured the punishment of some notorious bad characters. It has also rescued a number of children from evil surroundings. The work is very important, and we trust that those who realise the importance of the rising generation being, as far as possible, protected from temptation, will support it. The report states that the Association is even ready to give advice or assistance in preventive and vigilance endeavour. The hon. secretary is Mr. Fish, 32, Lancaster-road, Finsbury-park, N.

THE ANTI-INFIDEL CRUSADE.—The energy with which Mr. H. L. Hastings, editor of the "Anti-Infidel Library," fights modern unbelief, has called forth wide-spread admiration. His son, Mr. J. K. Hastings, has for some months been in England for the benefit of his health, but he has nevertheless been hard at work endeavouring to supply the demand for copies of the well-known pamphlet on the "Inspiration of the Bible" for more wide-spread circulation than ever. He has just completed arrangements for the free distribution of a large number of copies—fifteen and a half tons in weight. All profits in connection with the work have been readily foregone, and Mr. J. K. Hastings, whose labour has been freely given, has by no means had a quiet time; by an omnibus accident he was for some weeks rendered a cripple, and by a fire at his printer's a large quantity of tracts and books were destroyed. We should rejoice to hear of a public endeavour to replace the loss which has thus been incurred. Miss Weston and Major Poole are making large distributions of Mr. Hastings's tracts among soldiers and sailors, and in many places where infidels congregate devoted Christians go with these tracts, which have already been so largely blessed in the conviction of sinners as to righteousness and judgment to come. Communications to Mr. J. K. Hastings may be addressed care of Messrs. Marshall Brothers, 10, Paternoster-row, E.C.

Notes from Austria.

By GAWIN KIRKHAM.

A hasty run through this vast country with its thirty-seven millions of people, belonging to a dozen different races, is not sufficient to enable a tourist to speak with authority on anything. But one thing is abundantly clear, the dominance of the Church of Rome. The bulk of the people are nominal Romanists, and the laws which affect religion are all framed to favour the prevailing creed, and to repress all others. Consequently, those who come here as evangelists are beset with difficulties which in England we do not even dream of. Only heroic and wise men are able to hold on.

I have been staying in a town which shall be nameless, and with a friend who shall be nameless also. He has for years been evangelising in Austria in different places, from some of which he has had to flee, as his life was in danger. In the place where he now is, his tenure is uncertain. The civil or ecclesiastical power may prejudice the landlord of the house, and he may receive notice to quit. Or a neighbour may object to the singing with a like effect. All his meetings must be held in his own house, and must be of a private nature. There can be no public advertisements, either by bills or in the newspapers. No children are allowed by law to attend the meetings. The police are sent to hear what is taught, sometimes openly and sometimes in disguise. Two who came as spies, disguised, to my friend's meetings, have been converted; a number of Romanists also have been converted.

When a Romanist leaves his Church, he has to give notice to his priest, and to several of the civil authorities also. This necessarily requires great courage, but is more likely to prove the conversion to be real. If a father leaves the Romish Church, he may take with him any of his children who may be under six years of age, but those older must remain in, and be taught by, the Church of Rome till they are fourteen. Then, if they wish it, they may choose their father's religion, and thus become "confessionless," the term applied to those who do not belong to the State Church. A colporteur may not sell books. He can only take orders, and by the time the books are delivered the priests may have prejudiced the minds of the purchasers and they may be thrown on the colporteur's hands.

I had a practical illustration of State espionage in religious matters during the last meeting I held in the town, to which I have referred. The place was the little room used by the little Baptist congregation. In the midst of the address a smart police commissionaire entered, and the best chair was offered him. His entrance caused a little stir, and I paused till he was seated. In my simplicity I imagined he was an officer in the army, and had looked in to show his sympathy with the meeting. Happily I said nothing which could be construed into an offence against the Government or the Church, otherwise I might have involved my friends in serious trouble. Next morning this officer came to the pastor of this little flock, and requested my exact name and position, and what I was doing in the country; also the name of the gentleman who translated my address, and the names, ages, and addresses of all the members of the Baptist Church. Personally he seemed friendly, but he wanted to complete his report for his superior.

I have met with a missionary to the Jews, who has been fined twice for giving tracts to the Jews in the hotel where he has been staying, as the law does not permit it.

Rev. H. W. Hechler, chaplain to the British Embassy in Vienna, is a devoted student of things Assyrian and Egyptian. He occasionally lectures on Oriental subjects before the Emperor's Court, and also in other places, and has thus the opportunity of counteracting the neological teaching which abounds so extensively all over the empire. He is so well versed in Biblical matters that he would make a capital leader of an Egyptian or Palestine party where thoroughly reliable knowledge of sites and scenes in Bible lands is desired.

On the Mediterranean, Feb. 5.

American Notes.

FROM OUR SPECIAL CORRESPONDENT.

The New York Presbytery has had serious work on hand during its recent deliberations. The question of revising the Westminster Confession has been under consideration, creating two great parties—the revisionists and anti-revisionists. The former class has urged vehemently the need of revision because of omissions and excesses in the Confession. The conservative element has also spoken with determined speech, and denounced with unmeasured terms those who would rob them of the heritage of their fathers. It has been a battle of the giants, and many anxiously await the final vote soon to be reached. The revisionists have already freely expressed their mind that in the case of non-revision the denomination will split apart. There are strong men on both sides, while a third class of persons are willing for retaining the doctrines with verbal changes. Modified phraseology, they plead, will not sound offensively on sensitive ears.

* * * *

The Woman's Christian Temperance Union of Milwaukee, Wis., received formal notice from the directors of the Y.M.C.A. that the Union could no longer occupy rooms in their building. The charge is made that the W.C.T.U. is allied with a political organisation, and cannot therefore be accommodated in a building erected for purely religious work. A number of ladies represented as *non-partisan*, have seceded from the national organisation of the W.C.T.U., and have formed a new Temperance party claiming freedom from politics. Their first convention assembled at Cleveland. The Hon. John Wanamaker, Postmaster General, telegraphed friendly sympathy to the new organisation. This movement is watched with hope and anxiety. Whether it may seriously retard the movement of the National W.C.T.U. cannot yet be determined.

* * * *

The American negro is again the subject of general debate and attempted legislation. There is a bill now before Congress which proposes to give national aid to such coloured people as might desire to return to Africa or emigrate elsewhere. The movement is backed by strong men of both colours. Bishop Turner of the African M.E. Church, who wields a large influence over his race, thus expresses himself: "God grant that the Bill may pass. The white people brought us here against our will. Now they ought to provide for us to leave if we desire. Besides, we must work out our destiny, anyhow, and if a portion of us think we can do it better elsewhere, let the nation help us to try it. If the Bill meant compulsory expatriation, I would fight it to the death; but as it is voluntary upon the part of the negro, let it pass as soon as possible. The negro at best is but a scullion here, and he can be no less in Africa. I am tired of negro problems, lynch laws, mob rule, and a continual fuss, and a million of other negroes are tired of it. We want peace at some period in our existence, and if we cannot have it here where we were born and reared, let that portion of us who choose to try another section of the world have a little help. This nation owes the negro forty billions of dollars, anyway; so give us a little to emigrate upon."

* * * *

This scheme, however, will surely fail. Many leading Afro-Americans oppose it. At a recent Afro-American Convention held in Chicago, the coloured men strongly asserted themselves, and claimed the right of living under the Stars and Stripes on equal terms with other citizens. They passed a resolution that Congress apply one million of dollars in the purchase of estates from the white people, that they (the whites) may have means for emigration from some of the Southern States, and leave the country to the blacks who are the preponderating race. Emigration has not done much for the negro. From recent returns the condition of the American negro colonists in Liberia is lamentable. They desire a return to these States, but are without means. They cannot stand the climate, and lack the industry and hardihood of the native Kroos.

* * * *

The problem of the coloured race forces itself upon the country. How it may be solved is unknown to the shrewdest statesman. The recent heated speeches in and out of Congress have excited all parties. The prejudice against the race is deep and universal. Even New England, with her history of battling for the right, disowns the negro in social life. She has no coloured bank or railroad presidents, and few coloured merchants or clerks of any kind. The Yankee never invites his black friend, no matter how intelligent, respectable, or wealthy, to his social board. Boston frowns upon social equality as severely as Richmond. Meantime the negro population increases, while the white man anathematises; the negro is fast developing intellectually, spite of impeding barriers, and somehow, somewhere, will carve a name for himself on some temple of fame.

The Belgian King has written to Shaw University for twelve book-keepers, one carpenter, two blacksmiths, three engineers, one shoemaker, and other tradesmen, for importation to the Congo Free State. Shaw is one of the large Southern universities devoted to the education of the negroes, and enjoys increasing prosperity.

PROGRESS IN JAPAN.

Tokushima is a large town in Shikoku, an island nearly as large as Ireland. It is the ninth largest town in Japan, and has 60,000 inhabitants. Its importance arises from its being the largest town in the province of Awa. Tokushima and three or four villages are the only places in the province where, as yet, the Gospel has been preached, and until a few months ago Rev. W. Buncombe and his wife (C.M.S.) were the only missionaries in the province. Now two Presbyterian brethren have arrived. The C.M.S. has been carrying on work in Tokushima through catechists for seven or eight years, but the work has been very uphill until last year, when it seemed as if God were giving the harvest from the seed sown during previous years.

At the beginning of this year there were only twenty-five Christians in Tokushima, and seventeen or eighteen in villages around it, but God privileged the labourers to baptize quite a number, while the Presbyterians also added many to the church. Many of the people hold back on account of persecution. Hitherto all the meetings of the little church have been held in hired preaching rooms, but now these have become too small. Not long ago, determined to erect a commodious church, the Christians started a building fund. A suitable piece of land was bought, with a house on it to serve for pastor's residence, and for Sunday-school and Bible-class purposes. In October last the house was destroyed by fire, a loss of 300 yen (about £46) being sustained. The poor people are hoping, in due time, to make up for the loss, and to do something towards raising the 2000 yen (£300) which the needed church building will cost. Towards the latter several generous friends in England have made contributions. Communications in England may be sent to Mrs. Hansell, Kingsdon Rectory, Taunton.

For the Young.

A SABBATH EVENING PRAYER.

Now the shadows lengthen, round thy throne we meet;
For thy richest blessing, Father, we entreat.
Lord, look down in pity; hear our broken prayer,
Pleading for thy mercy, and thy tender care.

Give us healthful slumber through the coming night;
Comfort under trouble, strength to bear the fight.
Lord, let each to-morrow find us nearer Thee;
Strong to meet temptation and from sin to flee.

Keep us, Lord, from slander, envy, hatred, pride;
All that makes us wander from thy blessed side;
So that we may gladly welcome coming death,
When Thou call'st us gently to resign our breath.

ETHEL PHILPOT CROWTHER.

LESSONS FROM MY LILIES.

BY EVA TRAVERS EVERED POOLE.

IN the centre of my crimson-draped table stands a great pot of lilies of the valley. Their tall leaves of vivid green shield the slender shafts on which hang the delicate, white lily-cups filled with indescribable fragrance. So sweet, and fair, and pure is their snowy beauty that I can only gaze at them and let my heart drink it in silently, feeling that such loveliness could only be God's handiwork.

"Consider the lilies," Jesus said (Matt. vi. 28), and in obeying his command to-day we shall be sure of a blessing.

I gaze at my lilies, wondering what my Lord is wishing to teach me through them; then presently the lessons stand out before me clearly, and as I learn I write them down for you!

(1) How they *grow*. I remember when my lily-roots arrived from a friend's garden that I untied a rough piece of matting and discovered some dark, ugly, unpromising roots with a little brown earth clinging to them. My gardener parted them carefully, and planted them in several pots, smiling at my exclamation, "Are these the lily-roots? There is nothing here pure, white, pretty, or fragrant! They look dead! Surely they are not worth planting!"

The gardener was wiser; he planted and covered the little brown roots, and let them have plenty of dew, rain, and sunshine. By and by, out of the swelling roots, shot up soft little sprouting stems. Oh, so green, so tender, so easily crushed!

Life having now appeared in my little lily-roots, they wanted light in order to grow; so light we gave them. Faster, higher, ever higher they grew. I could almost see them shooting upwards, for life never stands still. Where there is no growth there is no life, either in flowers or in souls. Day by day the green leaves drank in light and sunshine, until the pretty, tender bud-bells began to bead their slender stalks, and out burst the flower-cups, filled with delicious fragrance.

All souls born into this world of sin are like my lily-roots—dark with sin, unpromising, unlovely (Ps. li. 5). But if the hand of the great Gardener plants a soul, if the Holy Spirit falls upon it like dew, and if the love of Jesus, the "Sun of Righteousness" (Mal. iv. 2), lights upon it, there is a wonderful future for the dark, dead soul. A great change takes place in it, and the soul is "quickened," or gets life (Eph. ii. 1). Then God's lily begins to grow (Hos. xiv. 5). Then God's lily craves for light; it cannot live in the dark, it wants more knowledge, more grace. And God satisfies its yearning by shining down upon it gloriously (Ps. xxxvi. 9).

But the first beginning of life in a new-born soul is very delicate, very tender, and easily crushed.

If God has given you life, and his light is flooding your soul, remember your soul-life is easily injured. I have known a sudden outburst of temper, an untruth, uttered or implied by silence, a yielding to sins of thought, hinder the spiritual growth of a young soul for weeks and months. Be very careful, too, about your first desires and early longings after holiness. Let nothing crush or repress them, but pray them into stronger life at the feet of Jesus.

(2) My lilies taught me another lesson, and that the needed one of *humility*. They show their lowliness of heart in two ways; first by the position each little plant chooses, and next by the attitude it assumes. Lilies of the valley seem naturally to love a lonely and retired spot. They seek the shade, and the deeper it is, the larger and lovelier grow the lily-bells. You may search the wide streets or busy thoroughfares, you may look in the sunniest flower-beds, or on the exposed hillside, but the lily of the valley is not there. Even where it grows it hides its beauty, and your hand must push aside its sheltering leaves before you can find the sweet snowy flowers.

As the lilies grow up, they hang their heads down. Not like the tulip, the rose, or the great gay sunflower, looking out boldly for admiration from every passer by, but assuming an attitude of humility and grace, almost shrinking away from the admiration which they always must win.

We who are called Christ's lilies need this lesson, do we not? We are not fond of being in the shade or only occupying corners in our Master's garden. We all too often want to be seen and heard as much as possible. Little reader, if you belong to Jesus, you must be a true lily—loving to do his will quietly, and just content to be where He has placed you. Too many of the boys and girls of to-day are little grown-up men and women, forgetting the lily's lesson. We find they must be helped first at table, and get the best there; they must be dressed in the latest fashion, and cannot wear the same clothes two months together; they must ape their elders in everything, and be always seen and heard. Like the big, yellow sunflowers and great staring peonies, they try to attract as much notice as possible from all around. This proud spirit creeps even into the hearts of Christ's little ones, and, oh! it is hard, hard work in these days for a young Christian to cultivate the lily spirit, and in "lowliness of mind" to please and serve Jesus, "esteeming others better than himself" (Phil. ii. 3).

(3) I think the beauty of my lilies taught me a threefold lesson; for, when considering it, I found it consisted of three things, *beauty of form*, *colour*, and *fragrance*.

Their form was exquisite, their white bells beautifully rounded, there were no sharp angles or rough edges to be seen. Their colour was white, and they were satisfied with one colour, and that the colour of perfect purity. Their fragrance was wonderful and all-pervading. Long before you saw the flowers, you could not help exclaiming, "How delicious! there are lilies of the valley somewhere, I am sure."

True beauty of soul consists of the same three things. Its form or character must be lily-like, rounded by God's grace. The sharp angles of temper and tongue, the rough edges of selfishness, jealousy, and pride, must be softened by the gentle work of the Holy Spirit day by day, and by Him the Christian soul is gradually shaped into loveliness and perfect beauty of character.

How fair and spotless too is a blood-washed soul. There is surely nothing more lovely in the eyes of God or angels than a dark soul which has been made white in the blood of the Lamb. We find God saying of it "Thou art all fair, there is no spot in thee" (Cant. iv. 7). And by and by our Lord will "present him faultless before the throne of his glory with exceeding joy" (Jude 24). We are content with our beauty of colour, the glorious whiteness of our saved and sanctified souls.

How about our fragrance? Can everybody tell that we are Christ's? Are we known to be his lilies by our sweetness and goodness? Supposing some white flower said "I am a lily of the valley," and we found it lacked the sweet scent peculiar to the flower it pretended to be—we should very soon doubt its right to the name, should we not? Remember that it is not a bit of use talking about being Christians and Christlike—what people look for is living like Christians and Christ. The world believes in fragrant Christianity; if it does not find this, it doubts the reality of the profession we make.

The last thought left with me is that my lilies are flower pictures of Jesus Christ. He says of Himself, "I AM the Lily of the valleys" (Cant. ii. 1), and God's command is that we should consider Jesus (Heb. iii 1). Can we trace out the parable? Can we find out the likeness between the lily and our Lord Jesus? Yes, very quickly.

Long ago, when God sent Him to earth, there was "no beauty in Him that men should desire Him," and He grew up as a "tender plant," and as a "root out of the dry ground" (Isa. liii. 2, 3).

Satan tried to crush the tender plant in its earliest infancy (Matt. ii. 13, 16, iv. 1); but God guarded and nurtured it into life. "He grew up meek and lowly in heart" (Matt. xi. 29, 30). He chose a humble position in life, emptying Himself and taking upon Him the form of a servant (Phil. ii. 7). Day by day his sweet life showed Him to be the Son of God, and his fragrance could not be hid (Mark vii. 24), but betrayed his presence everywhere. Spotlessly pure in heart and life He was "God's Holy Child Jesus" (Acts iv. 30).

He was a "lily amongst thorns" (Cant. ii. 2). Thorns crowned Him, thorns pierced Him, but the lilies of the field kissed his weary feet and formed a fragrant pillow for his tired head.

Which are you, dear reader? A lily or a thorn? Are you grieving Jesus day by day, wounding Him by your coldness and indifference and want of love to Him? Or are you growing like Him, bloodwashed and pure and beautiful, ever pleasing and serving Him? Which would you rather be—a fair white lily, or a brown, cruel thorn? I think I can guess. I think your little heart answers,

Lord, I would be thy lily,
Thine own fair, fragrant one,
Thyself my golden centre,
Filling my heart alone.
Lord, I would be thy loved one,
White-robed in purity;
And live with thee for ever,
Throughout eternity.

MR. T. LEWES SAYER, of the Children's Special Service Mission, has been working at Brighton. The meetings were largely attended by children belonging to the various Sunday-schools, and it is confidently hoped that lasting good will result.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 2, Matt. xvi. 1—12; Mon., March 3, Matt. xvi. 13—28; Tues., March 4, Matt. xvii. 1—13; Wed., March 5, Matt. xvii. 14—27; Thurs., March 6, Matt. xviii. 1—20; Fri., March 7, Matt. xviii. 21—35; Sat., March 8, Matt. xix. 13—30.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Rawtenstall, to Feb. 28; Manchester, Wilmott-street Mission Hall, March 1—7; Helme Edge, near Huddersfield, March 8—10. Mr. A. Armitage, St. James's, Hatcham, March 2—9. Mr. James S. Tyler, Winslow, Bucks., March 1—7. Mr. T. L. Sayer, Town Hall, Loughton, March 4; Romford, March 6. Rev. W. S. Standen, Messrs. H. Hutchinson and James S. Tyler, Manchester, Conference of Scripture Union Local Secretaries, March 11.

Working Men's Mission, Collingwood-street, New Cut, S.E.—A library is sadly needed for the use of the schools in connection with this Mission. Gifts of books will be gratefully received by the superintendents, the Brothers T. and J. YOUNG, 32, Nelson-square, Blackfriars-road, S.E.

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XIII.

THE VISITOR'S FINGER-POST.

THE wise visitor does not outrun Providence, but follows close behind. The messenger of Christ who walks in the footsteps of the Divine Visitor cannot fail. Affliction is the stern forerunner who prepares the way of the Christian visitor, the good angel of the evangel who rolls away the stone. It may be poverty, or sickness, or sorrow, or some crushing calamity; but it is the finger of Providence pointing the way. An invisible hand is chalking the door, and the voice of God is saying, "Now if ever! Now or never!" Opportunity is God near: it is God working: Jesus of Nazareth passing by.

Like other workers, Isabella was often sent for by the persons who had chased her from their doors, and was hailed as an angel by the sinners who had treated her as a fiend. A thorn in the pillow, she many a time found, turned cursing into prayer, and was the visitor's best help. When the wild lights of sin went out, she came in with the silver lamp of the Gospel, and received a welcome. The season of affliction was her choice opportunity and loud call to service. One day, in the course of her visiting, she heard that a little boy lay ill of fever, and was believed to be dying. By some workers fever would be deemed a sufficient reason for passing the door; Isabella was accustomed to regard it as a good excuse for introducing herself. She possessed no physical courage: to encounter a few harmless cows on a country road filled her with terror. But for the deadliest infectious disease she had no fear. For appalling combinations of evil she refused to turn back. To fight with men full of hatred to God and more fierce than wild beasts her courage never failed; and to suffer in her own tender nature for the good of others she always firmly braced herself. The home of this fevered child is poor; the bed is mean; death seems near; and nobody would dream that God has a great purpose here. Our visitor calls me in: a few words are spoken, a prayer is offered. The afflicted boy looks up through the mists of his fevered vision, and sees one like an angel standing by his bed-side. He recovers. The impression of the visitor's presence becomes an imperishable memory. For so small a service the affectionate lad is for ever grateful. In the Sabbath-school he proves to be an apt scholar, and soon passes on to the minister's class. By and by he enters into communion with the Church; becomes a Sabbath-school teacher; a leader among our Christian young men; a student; a minister; and is now the able and successful pastor of a Presbyterian church in Canada. The links in this chain, as happily in so many others, are the visitor, the teacher, and the pastor.

BUT THE VISITOR WAS PIONEER.

The pearl had never seen the light of the sun unless the brave diver had plunged into the dangerous and gloomy depths.

One day, in exploring some wretched dens, she came upon a poor woman, a widow, nursing her dying boy. The child's illness and the mother's distress furnished an opportunity which our visitor was quick to seize. The boy had learned something about the Saviour at the Sabbath-school, and was telling his ignorant mother all he knew. Thus the mother's heart was prepared for the truth. Our visitor's appearance on the scene was opportune. Dickie, the boy, became a bright Christian, and died in the faith. The mother sought and found the Lord, and became a member of the Mission Church.

Another day she was passing the house of a Roman Catholic from which she was sternly excluded. The door was standing ajar, and she could see a pale-faced lad, with a dying look, on a bed in a corner of the room. She prays in her heart for an opportunity to speak to the young man, and ventures in. They tell her that they are not of her way of religion, and broadly hint that she had better go. The dying lad casts a wistful glance towards her, in response to a kindly word. She begs permission to speak a little to him. This is granted. She finds him ignorant, anxious about his soul, and afraid to die. He drinks in the word of life, and is saved.

The house of a certain ungodly couple was completely closed against God and all good. Scarlatina entered. Several of the children were taken ill, and one of them died. The mother, hitherto reckless in matters of religion, was plunged into sorrow. The visitor, seeing her opportunity, made her way into the bereaved home, and throwing her arms round the neck of the weeping mother, sat down and wept with her. To soothe and teach the broken-hearted parent, she sang to her the meaning of the bereavement in the words of the hymn:—

"Behold Me standing at the door,
And hear Me pleading evermore
With gentle voice; oh, heart of sin,
May I come in? May I come in?"

The sad heart of the mother was impressed or soothed, but that was all. Another day the visitor found the children alone, and, sitting down amongst them, began to speak and sing of the Saviour. The mother, returning from her shopping, and, hearing the voice of singing, stood outside the half-opened door and listened. On her ear fell the words;—

"Oh, depth of mercy, can it be,
The door was left ajar for me?"

Suddenly the woman's heart was pierced with a sense of sin, such as she had never known. It was a new sorrow: she now began to "lament after the Lord." She rushed in, and, to the glad surprise of the visitor, raised the old cry, "What must I do to be saved?" A period of earnest seeking was followed by her conversion. The Lord had now entered the house; and the visitor became the mother's dearest friend. Before this wife's testimony, confirmed by her holy, cheerful, marvellously-changed life, the heart of the man, by and by, gave way, and he too was saved. Thus another family was lifted out of utter heathenism into blessed Christian life, and that through the visitor wisely reading on the finger-post of Providence: "This way, visitor; you are wanted here!"

BROKEN HEARTS ARE OPEN HEARTS.

A little barefooted waif whom she met in the slums, was trysted to her house by the promise of shoes. A friend calling, found Isabella on her knees on the kitchen floor brushing a boot, while Tommy, squatted by her side, was busy at work on the other. All the time she was speaking about One to whom she wished to introduce Tommy as his best friend. Now and again there was a pause in the brushing, when some truth was pressed home; but the preaching and the polishing went on with equal enthusiasm. Tommy's face was radiant under the Gospel of the boots; but the comfort for his suffering feet was the tinkling of a silver bell calling the little waif to the house of God and the service of Christ.

One day a young man in rags appeared at the house begging. His breast was open to the blast. He had no coat. He had been out in the heavy rain, and the water pouring down from his bare head to his shoeless feet, was dripping from the long strips and thready tatters that served for clothes; and he bore on his face the unmistakeable signs of starvation. She did not know him; but taking him on trust she relieved his more pressing wants, and promised that if he returned on a day named, she would "rig him out." The wretched waif broke down under this kindness, and listened with eager attention to the story of the Redeemer's love. He returned, and was duly "rigged out." He attended the church and became an earnest disciple. Afterwards he developed into a "character"; and has since emigrated to America, a Christian young man full of promise and hope.

(*To be continued.*)

* This deeply interesting and stimulating life history is now ready in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

Gathered Gold.

"NOT OF THE WORLD."

A CHRISTIAN in the world is like a man transacting business in the rain; he will not suddenly leave his client because it rains; but the moment the business is done he is gone; as it is said in the "Acts,"—"Being let go, they went to their own company."—*John Newton.*

DEAD IN SIN.

If a man is dead in sin, our attempting to correct his false notions is like laying a dead man straight who before was lying crooked. The man is dead, and will remain so; though, before, he was lying crooked, and is now lying straight. It matters little what right notions we may have, while we are dead in sin; for we shall never act up to them till God awakens our hearts.—*Richard Cecil.*

BANK NOTES.

Scripture promises are real bank notes of heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where Divine faith is found it takes the notes to Christ's bank, and receives the cash. But human faith cannot traffic with this paper; it reads the notes, and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.—*John Berridge.*

"AT THE POINT OF DEATH."

Jesus Christ has pledged his word to meet you when you come to the point of death. He has said: "I will come again, and receive you unto myself; that where I am, there ye may be also." When human skill has exhausted its resources, when hope dies out from the eyes of your friends, when love is weeping in secret—*He will come.* And when the death darkness is gathering, and you can see no face, and hear no whisper, and feel no touch of mortal hand any more; and when you cannot speak, or look, or lift your hand to make on this side the veil one sign, or breathe one prayer more—*He will come then.* There is no need to pray. He will answer all your prayers in one vast donation, and, or ever you are aware, the "point of death" will become to you the gate of Life for evermore.—*Dr. Raleigh.*

"THE WATER OF LIFE."

It shall not serve for the moment only, but shall also preserve power to satisfy all future wants if it be appropriated by the receiver. The communication of the Divine energy, as a gift of life, necessarily manifests itself in life. The blessing welcomed proves a spring of blessing, which rises towards and issues in *eternal life;* for this is as the infinite ocean in which all Divine gifts find their end and consummation. The life comes from the Source of life and ascends to Him again.

The image is developed in three stages. Christ's gift is as a spring of water, of water leaping up in rich abundance, and that not perishing or lost but going forth to the noblest fulfilment. "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14).—*Dr. Westcott.*

PASTOR CHARLES SPURGEON,

Of South-street Baptist Chapel, Greenwich.

AS a preacher and lecturer, the subject of this sketch is known far and wide. In Greenwich, where he has laboured for ten years, he is deservedly held in high regard as a Christian pastor and teacher. The son of a great man, he has endeared himself to many as a worker, giving all diligence to serve God out of a pure heart.

CHARLES SPURGEON is a son of the celebrated Pastor of the Metropolitan Tabernacle. He was born in London in 1856, and, it is needless to say, brought up in an atmosphere of faith and good works. At the early age of nine years he was led to trust Jesus as his Saviour.

It was customary for his parents to go down to Oxfordshire in the summer time, and enjoy rural life for a brief period, and one year he accompanied them down, a stranger to Christ, but returned with them to town enlivened with a new-found faith, hope, and love. The great change came about in this way: Young Charles was enjoying a pony ride, when he saw an evangelist coming across the field in which he was. He dreaded meeting the pious man alone, for he was sure that the encounter would eventuate in his being "attacked" on the subject of religion.

However, there was simply no way out of the meeting; so, dismounting, he listened to what the earnest herald of the cross had to say. After offering a few words of prayer, the evangelist set forth the way of salvation, shewing that Christ came into the world for the express purpose of saving sinners, and therefore in order to save him.

Though he had often heard this before, he had failed to heartily believe it; but now the fact went home to him with much force. In a short prayer the good man proceeded to say, "O Lord, let thy young servant see Christ upon the cross as his Saviour! May he just look and live, and thine shall be the glory." There and then young Mr. Spurgeon did look, and he has ever since been living in the attitude of "looking unto Jesus." More than that, he has been devoting his energies to pointing others to the same Saviour.

He was educated principally at Brighton, with his twin brother Thomas, and made creditable progress in his studies. In athletics he was ever to the front, and made somewhat of a name in the cricket field. Leaving school at the age of seventeen he entered the office of a City firm, and publicly avowed himself on the Lord's side. Having the ordinance of believers' baptism administered to him by his father, he was admitted into church fellowship at the Metropolitan Tabernacle.

At that time, as well as to-day, the subject of our sketch held that men are "saved to save"—caught in the Gospel net, in order that they may in turn be "fishers of men." Therefore he at once looked around for something to do for Christ. His attention was directed to a small mission in the neighbourhood of Chatham-road, Wandsworth Common, and there, along with his brother, he laboured with diligence and

(From a Photograph by Messrs. Negretti & Zambra, Crystal Palace.)

encouraging success. A larger building soon became necessary, and a new chapel was erected. Just then, however, Thomas, who had gained some proficiency as an engraver, had to leave for the Antipodes, on account of ill-health. Charles afterwards found the ministrations devolving upon him more than he could carry on single handed, along with business. Accordingly, in 1877, he withdrew from commercial pursuits, and entered the Pastors' College with a view to studying for the ministry. Although not persuaded to take this step by his parents, his decision was one which fell in thoroughly with their inmost desires.

For a time the work at Wandsworth was continued to the gratification of the people and the glory of God. In 1879, having preached once or twice in South-street Baptist Chapel, Greenwich, Mr. Spurgeon was invited to undertake the pastorate. After due consideration he accepted the call, and entered upon the responsible duties of the office at the age of twenty-three. The church was in a low condition at the time; but, by the Divine blessing on persevering effort, it soon rose in vigour and increased in strength. Instead of being, as then, nearly empty on ordinary occasions, the chapel is now filled with large audiences. Since 1879, when the church membership was about sixty, over 12,000 have been entered on the church roll, which now stands at 604. The Sunday-school has likewise gone forward rapidly, the number of senior scholars retained being considerably larger than is usual. The pastor conducts a men's Bible-class on Sunday afternoon, which numbers over 160 members, and has a preachers' training class during the week of sixteen students. About one thousand children have their names on the books, instructed by some sixty teachers. A good educational function is served by the Sunday-school Institute, and the young women's sewing and prayer meetings have been much blessed.

Mission and open-air work are actively carried on: there is a district colporteur; and by a tract society Mr. C. H. Spurgeon's sermons are circulated weekly. A Christian Band and Band of Hope receive special attention from the pastor, for Mr. Spurgeon is a life-long teetotaler. In addition to preaching and conducting missions in various parts of the country, he has delivered lectures on many topics before large audiences throughout Great Britain. In 1882 he visited America and addressed meetings in many of the principal cities of the United States. He was received with great cordiality for his father's sake, and returned home after gaining for himself a very good reputation in the churches of the West. During the past year, in consequence of overwork, Mr. Charles took a trip round the world, visiting his brother in New Zealand and returning through America.

Shortly after settling in Greenwich, Mr. Spurgeon took unto himself a wife, and in her he has found a true helpmeet in his

varied labours, as well as a loving sharer of his joys and sorrows. The lady was Miss S. A. Jacob, only daughter of Mr. Philip Jacob, of South Norwood. It is worthy of mention that Mr. Spurgeon's twin brother Thomas was baptized at the same time as he was, and has for years been a successful pastor at Auckland, New Zealand. Mr. Charles Spurgeon has published several tracts and sermons. We trust he may do more in this direction, and also go on to abound in other kinds of work for the Lord. He is yet comparatively young, and we are sure not only those who honour his father, but all who wish well for the Church of Christ in our day, will be glad to hear of the increased usefulness of this promising member of a family whom God has greatly blessed.

In the February issue of *The Sword and the Trowel*, his father writes as follows:—

"Our ever-loving son, Charles Spurgeon, has now been for over ten years the pastor of the church in South-street, Greenwich, which numbers 604 members. By his earnest ministry, a large congregation has been maintained, and the church has been led forward in works of usefulness. It has a colporteur and missions doing useful service in needy neighbourhoods. Charles Spurgeon is one of the trustees of the Orphanage, and is ever our ready and efficient helper. Deepening experience is establishing him in that faith in which from youth up he has been rooted and grounded. We feel deeply thankful that one of our sons is able to remain in England. He has toiled so continuously, by preaching and lecturing for his brethren, that his health has suffered, and even now he is scarcely restored to his former vigour; but we hope that a long and useful ministry may yet be in store for him."

FINSBURY PARK Y.M.C.A.

This prosperous North London Association held its eleventh annual meeting on Friday last, Mr. J. L. Aukland occupying the chair. An epitome of the report, which is printed in full in the February number of the Association's magazine, *Echoes of the Month*, was presented by Mr. F. M. Black, general secretary. Fifty-one members and sixty associates joined during the year, and the work of the Association has been well sustained, its primary objects being ever kept in view. The attendance at the various meetings has been maintained, and the work of sowing the Gospel seed has been patiently prosecuted, and has not been without encouraging spiritual results. The statement of the treasurer showed that the debt of over £600, which has been a serious hindrance to the work, had been paid off by a friend, leaving the Association now nearly free from debt, and in a better financial position than at any previous period in its history.

An excellent and practical address was delivered by Rev. Alex. Ramsay, of Highgate Presbyterian Church, on "An Ideal Y.M.C.A." He held that the Y.M.C.A. should be a training school for all the departments of public life. The Association should be a young men's club, where the members could have social advantages, and be made to feel thoroughly at home; it should be a young men's university, where they might have the benefits of educational classes; a gymnasium should be provided to help them keep their bodies in sound form; but, above all, it should be a place where they might be established in true Christian principles and become useful workers for God.

An address followed by Mr. E. J. Kennedy on "A Young Man's Aim," in which much practical counsel was given.

THE EVANGELISTIC MISSION.

Our dear friend and fellow-labourer, Mr. Hurditch, writes:—"Our hearts are glad and full of praise to God for 'times of blessing' during the past few weeks in various branches of this Mission. At Malden Hall, Kentish Town, Mr. Grove's special fortnight's mission has been very largely attended, both on Sundays and week evenings, from 250 to 300 men being present on Sunday afternoons, while in the evenings the large hall has been crowded throughout; and, better still, scores of inquirers have been personally directed to Christ, many of whom are now rejoicing believers in, and followers of, the Saviour. Pages might be filled with incidents of interest arising out of these.

"Mr. H. Veasey has witnessed similar blessing accompanying the missions he has conducted at Weymouth, Poole, Portland, and Shaftesbury. At Portland over thirty professed to have found the Lord during the few days' meetings, the evangelists being kept till a late hour dealing with inquirers. So also in Ryde and other towns and villages our helpers report gracious times, 'times of refreshing,' while we look for still greater things than these.

"A copy of *The Christian Ambassador* was given to a woman in Weymouth, who found peace with God while reading its pages. This led to her husband's conversion. This was followed by the leading of his brother and a young woman (his intended wife) to Christ. Another anxious soul had the same copy of the Gospel paper given her, which was blessed in her conversion also. We rejoice, therefore, that special blessing during the past few weeks calls for special thanksgiving to God, and trust for further bestowments.

"Heartily could we have wished that only such 'sunshine' had to be recorded; but, alas! there are also some shadows. A variety of unexpected calls upon the funds of the Mission, and the lengthened death roll of its most liberal helpers, involved us considerably in arrears for current expenses for the past year. Hence the necessity for curtailing the field of operations by *closing two of its branches, and reducing our staff* until we are again in funds for all parts of the work. While regretting the necessity for this, in view of the increasing need for such Gospel work in the large towns and villages, our path is plain, for we desire to work only on such lines and in such places as the Lord may indicate by, amongst other ways, the supply of necessary means."

Mr. Hurditch's address is 164, Alexandra-road, St. John's Wood, N.W.

COMMON LODGING-HOUSES.

By permission of Louisa Lady Ashburton, a meeting of friends was recently held at Kent House, Knightsbridge, to consider the best means of bringing the dwellers in the common lodging-houses in London within the reach of Christian influence. Sir Robert Phayre, who presided, stated that there are 964 licensed common lodging-houses in London, with about 40,000 inmates. Only about one-tenth of these are affected in any degree by Christian influence. Some earnest workers have, under the name of the Common Lodging-House Mission, been holding services among the inmates of some of these lodging-houses, and they are desirous of extending the scope of their work.

Addresses were delivered by Mr. John Harvey, the honorary secretary of the Mission, Mr. F. E. Paynter, Mr. Gordon, Mr. Shepherd, and Rev. Mr. Firth. A lengthy conversation followed, when Sir Robert Phayre promised to prepare a draft scheme to be submitted to another meeting, and Lady Ashburton expressed her sympathy still further, by promising an annual subscription of £100 in support of the good work.

Mr. John Harvey, secretary, 15, Imperial-buildings, Ludgate-circus, writes to say that he will be glad to hear from workers in common lodging-houses with a view to arranging another meeting of workers at an early date.

MAJOR WHITTLE AT WANDSWORTH.

A fourteen days' mission was commenced in Down Lodge Hall, Wandsworth, on Sunday 16th inst., by Major Whittle. In opening the mission he referred to the circumstances under which Down Lodge Hall was erected in 1884. His personal knowledge of the eventful mission conducted by his honoured countrymen, Mr. Moody and Mr. Sankey, in various parts of London in 1883-4—and his recollection that Down Lodge Hall, a memorial of that mission, stands on the site of one of the large temporary buildings then used by the American evangelists—appeared to deepen his interest in the solemn work now commenced. Only a few weeks previously, Major Whittle conducted a similar mission in Stratford Conference Hall—a building which also is a memorial of the same well-remembered mission.

During the first week of the Mission all the services were well attended. The afternoons were devoted to Bible-readings. Many Christians in and beyond the immediate neighbourhood took a lively interest in these meetings for Bible exposition and study, as was manifest by their daily attendance. Major Whittle, as "a good soldier of Jesus Christ," understands how to instruct and train for Christian usefulness those who are already enlisted in the service of God. But Major Whittle's chief aim and purpose were best seen in his evening Gospel addresses, in all of which he clearly set forth, in plain and simple language, God's message of mercy to man; never hesitating on these occasions faithfully and boldly to reason of righteousness and judgment to come.

On Thursday the evening meeting was of special interest, owing to the presence and co-operation of two well-known and esteemed officers, General Anderson and Captain Tottenham, each of whom spoke briefly at the close of Major Whittle's address. Already fruits of the mission are appearing, such as will, it is believed, be permanent and enduring.

Truly the Holy Spirit has directed the word; but greater results are expected during the closing week of the mission.

Putney. W. M. Seaman.

BLACKDOWN HILLS MISSION.

OFTEN and often during the past twenty-six years of Gospel work on these Hills have we seen that "the race has not been to the swift, nor the battle to the strong." The power lies not in the sword, but in the hand that wields it; not in the instrument, however polished, but in the One who deigns to use it. We desire unfeignedly to praise God for hitherto keeping his servants, and enabling us to enter upon the twenty-seventh year of our mission work. We commenced the New Year with Emmanuel, "God with us." We have been proving it as truly in 1890 as in all the years gone by. The people of God are being built up and strengthened by Him, and souls are being saved. Thus have we constant cause for cheer, amidst very much to try our faith and call for patient endurance.

Many interesting cases of conversion might be mentioned, showing the irresistible power of the Word of God when applied by the Spirit of God to the heart and conscience. One striking case will suffice on this occasion. Calling at a country workshop with some Gospel books, I gave an invitation to some meetings to be held in the village. The invitation was as unwelcome as the books, for I was met with the surly reply: "Don't want none of yer trash!" The speaker was a man of striking appearance, strong individuality, and great force of character; a skilful workman at his trade, and a new comer into the parish. I asked if he was quite sure it was "trash," seeing he had not even looked at the book, suggesting the wiser and safer course to read it first and pass his opinion on its merits afterwards. This appeared not unreasonable, and had a little subduing effect at first; at length he said, "I 'count 'tis all a piece with the rest. All the Methody lot be alike—a pack of hypocrites. I don't believe in any of it." And between the strokes of his hammer he continued to deal out gratuitous and not very complimentary epithets on religion generally, aiming at me in particular. I left a book, which the man did not take; but in an off-hand way he said, "Perhaps Missus will read it," referring to his wife.

Leaving the workshop, I called at the adjoining dwelling-house, to see "the Missus," whom I found of much the same grit as her husband. She said, however, she liked reading; though of late she had not been able to read, as she had broken her spectacles. Sympathising with her in her misfortune, I asked if she had ever in all her reading found a correct account of *herself*. With a surprised air, she said, "Oh dear no, sir; nobody ever wrote about me. I don't reckon I'm worth writing about." "Oh, yes," I replied, "your description has been written and published in a book which I have with me. Shall I read some of it to you?" On permission being granted, I took my Bible and read God's description of the sinner in Ps. xiv., Isa. i. 5, 6, Rom. iii. 10-19, which very much interested her. I took her own Bible, and, at her request, turned down the leaves to the passages. Promising to call again in a few days with a new pair of spectacles as a present, which immensely pleased her, I left, praying God's blessing on her and her husband.

A week afterwards I called again, now to find husband and wife both softened. The gift of the spectacles had had a wonderful effect on both, and they began to look upon the "hypocrite" as not so bad a sort as some after all. By the aid of the "glasses" she could read the Book for herself, and again the words were applied to their souls' condition. We knelt and prayed, and on my leaving, the husband thanked me with a tremor in his voice, and wished me to come again. The arrow had gone home. Some further visits deepened the work begun; the Spirit of God had undertaken their case. A little time after this, the man had some business matter to transact with me, and called on me for the purpose. We were alone, and he having finished *his* business, it was for me to commence *mine*. Looking up to God for suitable words and wisdom, I remarked how glad I was to see him and his wife at the Gospel services. "I feel I can't stay away, sir," he replied, "and *'twas* a meeting last night, sir, and no mistake. *I* was well pictured; and, to tell you the truth, sir, I've been uneasy ever since you called on us." How I inwardly thanked God! We thereupon took the Bible together, and, as the beautiful story of God's love to a sinful world in the gift of his Son and of his death for sin was read, and the way of life through faith was made plain, the lion was changed into a lamb, the scoffer to the seeker, the hardened sinner was weeping bitterly, the big tears dropping one by one on the table. Falling on his knees, he sobbed out, "Lord, save me, I perish. I do come, a vile wretch. I give myself to Thee. Take me as I am." On rising he truly appeared a new man. His face, so unhappy and wretched before, was now radiant with heavenly joy.

My wife, coming in at that moment, saw the change, and needed not to be told of the life just received. From that moment until he passed away a few weeks ago, this man's life was one bright testimony "known and read of all." I was called out of my bed to visit him a few hours before he died. His words as I entered the bedchamber were: "Oh, sir, I thought I should have spent Christmas Day (the day previous) with the Lord, but 'twill not be long now; the Lord Jesus is come for me, I've seen Him. I'll soon be with Him and like Him. I have perfect peace. Tell all my brethren and sisters in Christ to be faithful; faithful unto death. 'Tis all joy, beauty, glory; glory to God. I've been a vile sinner, but his blood has cleansed me from all sin. Jesus has done it all. 'Twas God that led me to your house that day. Hallelujah. Blessed Jesus. Jesus?" and so he passed away. "Is not this a brand plucked out of the fire?"

Many other cases might be given, showing reality of the work of God. I would only add, "Brethren, pray for us." Our hands are full, and time more than filled up. Sickness is very abundant, and needs many and constant.

Yours in the blessed service of the King,

W. J. H. BREALEY.

DR. MARCUS DODS.

IN a letter to the College Committee of the Free Church of Scotland, Dr. Dods vehemently objects to the interpretation which has been put upon some of his published statements. Observing that it has given him much pain to find himself charged with defection on the doctrines of the Divinity and Atonement of Christ, he says:—

"As regards the Divinity of Christ, I can only say that without that I have no religion, and, indeed, no God...As regards the Atonement, I can only say that I have carefully and repeatedly gone over the Confessional statement of this doctrine, and I can detect in it nothing with which I do not agree, or with which any published statement of mine is inconsistent...It is to be remembered that the Atonement, being the central fact of this world's history, has a hundred different faces and aspects that I claim liberty to emphasise as I find occasion and according to my impression of existing needs, aspects, and bearings of the death of Christ, which are not specified in the Confession... As regards the inspiration of Scripture, I hold with the Confession that all the writings of the Old and New Testament are 'given by the inspiration of God to be the rule of faith and life'; but I do not hold that inspiration guarantees Scripture from inaccuracy in all its particular statements, neither do I find that the Confession either expresses or implies any such idea of inspiration."

REV. J. HUDSON TAYLOR leaves for China early in March. He is to take part in the general conference of delegates and representatives of the Evangelical Protestant Missionary Societies to be held in Shanghai in May.

Recipe for a Good Old Age.

IN a recent issue of *The Watchword*, Dr. A. J. Gordon, of Boston, writes:—

While sitting on the platform of the Mildmay Conference in the summer of 1888, an aged man of very benign and attractive face sat just in front of me, and I had a strong desire to know who he could be. At dinner one day I was placed beside him, and he introduced himself to me as Archdeacon Philpot, telling me that he was ninety-eight years of age, and as well, and as able to preach as in his best days. Among other things he stated that he was converted under the ministry of Charles Simeon of Cambridge, the famous leader of the evangelical movement of the last century. He said that one of Simeon's injunctions to young ministers was to make great use of personal conversation, and endeavour, in every place and circumstance, to find an opportunity to urge home the claims of the Gospel.

"This method," said he, "I have endeavoured to follow all through my life. Coming down to London to attend the Conference," he added, "I found such an opportunity. Placed in the railway carriage with three gentlemen, I found that they were very worldly in their talk—playing cards, and otherwise amusing themselves. I was watching for my opportunity when they fell into a hot dispute over some question of history, each insisting that his way was the right one and the others wrong, when I interrupted, saying, 'Excuse me, gentlemen, the facts were so and so.'

"'How do you know?' asked one of the disputants.

"'Know, sir! the events happened seventy-five years ago and I am ninety-eight, and can remember what took place seventy-five years ago as well as you can remember what happened twenty-five years ago.'

"'You are ninety-eight years old!' exclaimed one of them. 'Well, I wish you would tell us how we may live to be ninety-eight years old, and be as hale and hearty as you are.'

"Now was my chance," said the Archdeacon "and I said, 'Gentlemen, I will give you three rules, which if you will faithfully follow, you may hope to live to be as old as I am.' Here I paused, having awakened their curiosity, when one of them said:

"'Well, please give us the rules.'

"'First,' I said, 'Be at peace with God; and true peace can be had with God on the ground of the atonement.' Then, I expounded at length from Scripture, the way of peace by the blood of the cross, and how 'being justified by faith we have peace with God through our Lord Jesus Christ.'

"Finding them becoming a little restless under my discourse, I held off awhile, quite sure that having excited their curiosity they would call for the rest; when one of the gentlemen said suddenly:

"'Well, please give us the second rule for attaining to a good old age.'

"'The second rule,' I replied, 'is to be at peace with your neighbour; and that is only possible as you have that charity which suffereth long and is kind.' Then I turned to 1 Cor. xiii., and expounded to them that beautiful lesson on charity. Again there was a lull in the conversation, when one of them asked for the third rule.

"'The third rule is to avoid drugs and medicines,' I said, to which my fellow traveller replied, 'That, at least, is practical and appeals to me, since I am a physician.'

"But," said the venerable preacher, "I had gained my opportunity of setting forth the Gospel. And I rejoice that I have pursued this method with great profit through my long life." Dear old man, his face was like the face of an angel; and last summer, at ninety-nine years of age, he departed to be with the angels, and with them to behold alway the face of our Father which is in heaven.

Letters to the Editor.

"APOSTOLIC WARFARE."

DEAR SIR,—Two issues were submitted in my critique on "Apostolic Warfare," namely, the accusative spirit of the report and the claim to Apostolic standing. I regret to find that in neither particular does "Commissioner" Railton directly meet me or stand to his guns. It is no reply to the first part of my indictment to quote from page 62 of the report to the effect that "we systematically abstain from attacking the opinions and practices of any of our comrades in the service of the Great Master," when the report where this sentiment is found bears the confutation of it in almost every chapter, if not every page. A sample of this accusative spirit I have given, and I find nothing in Mr. Railton's rejoinder of the nature of a reply.

It is asked, and in my judgment unwarrantably: "Where are the men who dare to say that the Bible and the whole Bible is really true; that the God who hates iniquity and pardons and renews the guilty soul really lives?" To that question I have already given a number of representative names of men who do believe that the whole Bible is true, &c., and to that number I could with little difficulty add hundreds more. I could do this without going outside my own Christian fellowship. It is no reply to bring up Mr. Spurgeon and his attitude through the Down-grade. I am one with Mr. Spurgeon in that, and have in the most public manner denounced and opposed that movement. "Commissioner" Railton's counsel to bold testimony in Church Assembly has been embodied in my ministerial career.

But the fact that some having itching ears have heaped to themselves teachers does not justify wholesale aspersion. We are not all infidels, though the writer of "Apostolic Warfare" as good as says it. In my letter I only mentioned the name of Mark Guy Pearse among the Wesleyans, but could I not extend it beyond him? I have known in the various places I have sought to serve the Lord Jesus not a few Wesleyan ministers. I have never known one who did not believe that the whole Bible was from God, or who did not believe in the atonement of our Lord and Saviour Jesus Christ. Surely to ask in respect of these, "Where are the men who dare to say that the Bible, and the whole Bible, is really true?" is to make a charge fearfully wrong and injurious. Brother Railton expresses astonishment that every evangelical minister should not go with him in his strictures. Does he not see that if his accusation be true there can be no evangelical ministers at all? He first of all, in effect, denies our existence, and then wonders we do not follow him. In this officer's own spiritual interests I advise the withdrawal of a charge so sweeping, unseemly, and unjust.

Turning to the second issue raised—the claim to Apostolic distinction and authority—I find that "Commissioner" Railton is amazed that I should "proceed to argue as if we (*i.e.*, the Salvation Army) had no claim whatever to Scriptural authority for our system of government." With his amazement one way or the other I have nothing to do. What I desiderated at his hands, and have searched his letter in vain to find, is any confutation of my Scriptural reasonings.

Either there is, in Apostolic times, in Apostolic practice and teachings, that which answers to the military rule of "General" Booth, or there is not. In my letter I showed that there were no field-marshal's vested rights in any Apostolic case, that there was no absolute military authority in the Apostolic times; and I read "Commissioner" Railton's reply with some interest to see what he had to say to this. **Alas! nothing.** It was a worse case than looking for a needle in a bundle of hay. It was looking for an answer where no answer was. Instead of meeting me on Apostolic ground, which was that chosen by himself (and hence the title of his report, "Apostolic Warfare"), the advocate of the Salvation Army system proceeds to find fault with me because I left "quite unmentioned the Old Testament." The unmeaning and illogical character of the charge baffles me. Had the report he drew up been headed "Abrahamic Warfare," or "Mosaic Warfare," or "Aaronic Warfare," he would have found me quite as ready to meet him on Old Testament ground as on the one he himself chose. "Commissioner" Railton's defeat is none the less decisive because I have chosen to keep to the text he has himself relied on in his report.

With respect to the assertion "The Scriptural Militarism was never the Papistical despotism," &c., allow me to say it will be time enough to discuss that when my friend establishes from the Inspired Word that there is a Scriptural Militarism such as his system embodies. I cannot have this question begged. In my letter I disproved by Apostolic references the Salvation Army system, both as to its military headship, character, and methods. The appeal in either case must be to the Word. That appeal has been made by me, and I pause for a reply.

One other matter, and I am done. Mr. Railton will hold me to this that "their discipline could not have become established all round the world, otherwise than by the power of the Holy Ghost." But I have nothing to do with that to which he would hold me. I believe, so far as *Government* is concerned, the Salvation Army is in serious error. I have shown this *Scripturally*. It would not be righteous in me to allow any other consideration to dislodge me from that fastness. There was a time when Mormonism spread like wildfire, and when the argument was used, "See, is not that the finger of God?" The same line of things now is used with effect in the interests of Popery. We dare not make action in providence the criterion of the Divine will considered in itself. I am persuaded that there are tens of thousands of warm-hearted, loving Christians among the Salvationists, and, all things considered—their intense love in many cases for souls, and fervour of testimony,—I do not so much wonder at their progress. But they have no Scriptural warrant in taking on themselves military vows to any man or men on earth, nor have those persons who exact these vows from them any Scriptural sanction for so doing.

Trusting that this fraternal remonstrance, which is dictated by love to Christ and his cause, will be taken in the spirit in which it is given, I remain, yours in Christ,

JAMES DOUGLAS.

THE HOME AND THE MISSION FIELD.

DEAR SIR,—We pray that the Lord may send forth more labourers into his harvest, and we wonder that there are not more volunteers for so honourable a service. But are the young people of this generation so trained as to fit them for this work, or make them desire it? Is it the first aim of each Christian parent that the children of the home should be sanctified wholly, and so imbued with the love of the Father as to exclude the love of the world? Are the opening years of childhood guarded, guided, and gladdened by the parents' watchful, patient, prayerful, loving care; or, does the apparently wider and more important sphere of mission work outside the household absorb all, or almost all, available time and thought?

In devising plans for the education of their own children (or those entrusted to their care), and the atmosphere of their surroundings, is the first desire of the Christian parent or guardian that they should be Christ-like—separate from sinners? Or do other and worldly motives mingle and predominate? The Lord alone knoweth the heart; but surely it behoves each individual to judge himself and herself fairly and fully.

Some Christians seem tempted to regard human ties (which the Lord has given as types of his love to us) as hindrances, not helps, and they carry out this view, both in their private and public capacity. First, in regarding as wasted the hours spent in ministering to the "little ones" at home; and, secondly, in forming such rules (for their agents on the foreign mission field) as are practically in accord with Archdeacon Farrar's recent suggestions. Is there not danger to the boys of the household in thus casting a reproach on and lessening their reverence for home ties? And may not both sons and daughters imbibe unconsciously a dread of any life-work which would involve a pledge to renounce them?

It is to be feared that we Christians of the nineteenth century are not exempt from its dangers. We do not always recollect how short a period is covered by our experience, and that we do not see the end from the beginning. In our zeal, we are often tempted to forget that we cannot improve on God's plans, nor hasten the fulfilment of his purposes by devising other, and, apparently, quicker methods.—Yours faithfully,

J. G. ROBERTSON.

Oak Hill Park, Hampstead.

CAN BELIEVERS BE LOST?

DEAR SIR,—Your correspondent, Mr. James Hunt, in your issue of the 7th inst., expresses the difficulty which seems to present itself when John xv. 1-6 is compared with certain others, which, in plain words, assert the eternal life of the believer. Is he, however, justified in instituting the comparison? I do not think so, and the following sentences will give you my reason:—

After some study, I came long since to the conclusion that this passage of St. John must be taken dispensationally. In Ps. lxxx. we find Israel described (8) as the vine which God brought out of Egypt; the culture of it, and the extension of its branches (9-11), and the sad breaking down and desolation (12, 13). Then comes the prayer in the anticipation of Israel's future (14 to end). The return of God is sought for earnestly; and the Man of God's right hand, "the Son of Man," is prayed for and looked for as the hope of Israel (17).

As this "Son of Man," as "the Man of the right hand," Christ presents Himself to Israel (I use the word in its general sense, not as expressing Israel proper as distinct from Judah), and He definitely and exclusively asserts that He is *the* Vine—"the Vine, the true one." He was, in fact, Israel, before God—"wholly a right seed"—seeing that the people had become, as Jer. ii. 21 expresses it, "turned into the degenerate plant of a strange vine unto Me."

Thus, in the midst of an apostate nation, and with the foreknowledge of the treachery of Judas, the Lord appears to the little remnant, as personally the root and stock from which all nutriment must be derived, and from whom the sap would circulate, and *that* more especially after his resurrection and ascension. This is a blessed truth for all of us now; and, abiding in Him, we are fruitful branches of the tree of life. Far better for us to take care that we abide, practically and constantly, in that beloved and blessed One than to formulate doctrines about election and final perseverance, however valuable correct theology may be.

John xv. should be compared with Rom. xi. There the same figure is used. "The wild olive tree" is represented as grafted in amongst "the natural branches," many of which were "broken off because of unbelief." Then the national character of God's elect—that is, the Jew—is not at present represented as constituting the Church. However, the root and stock remain, and so all Israel shall be saved, all which is prophetically described in Rom. xi. 26-29. The broken off branches, in their condition since the rejecting of the true Vine, answer to the Lord's solemn denunciation: "If a man abide not in Me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv. 6). Well might the Lord weep over Jerusalem! Have we no tears for baptized, professing Christendom? There is surely an analogy.

Jesus, immutably the same,
Thou true and living Vine,
Around thy all-supporting stem
My feeble arms I twine.

Quickened by Thee, and kept alive,
I floweringly bear fruit;
My life I from thy life derive,
My vigour from thy root.

I can do nothing without Thee,
My strength is wholly thine;
Withered and barkless should I be
If severed from the Vine.—*Toplady.*

I am, dear Sir,
Your constant and grateful reader,
Cotleigh Rectory, Honiton. JOHN HAWKER.

THE TWO BIBLE SOCIETIES.

DEAR SIR,—As an old friend of now thirty years' standing, you will bear with me, I am sure, if I attempt to give the briefest expression to some of the feelings that are stirring my heart after reading your "Notes and Comments" on the two Bible Societies, in this week's CHRISTIAN. It is long since I read anything of the kind which has so surprised and saddened me.

I appeal to your sense of fairness and impartiality, whether, after having (by your insertion of the two advertisements and Mr. Sharp's letter) allowed so grave a question to be raised in your paper, you ought to dismiss the whole matter in so summary a manner. Were it a question of the "number, reputation, learning, integrity, Protestant convictions, or Christian zeal" of the friends and supporters of either Society it would be another matter. But it is not affected by any such considerations, it is NOT a question of the saintship or scholarship of certain persons, but a question touching the adoption of certain principles in the conduct of the divinest work ever placed in human hands.

Most solemnly do I believe there is no one member of the Committee of the Trinitarian Bible Society who would not rather die than lie against their brethren; yet in their advertisement of January 31 they give certain explicit examples of the text corruptions against which they feel under such a solemn, yet intensely painful necessity, to protest. Are these true, or are they not? When, sixteen years ago, they were brought to my notice by an honoured servant of Christ, now at rest, how devoutly did I wish they were not true. On finding, however, by the evidence of my own eyes, that they were undeniable, there remained but one course for me to take. Even now I wish it were all a dream, and that no such stumbling block really existed. But there they are; at least, they appear to be so to me, or, as one who must give an account, I would not be where I am.

Dear friend, I entreat you to consider whether this is not a golden opportunity for helping forward the settlement, once for all, of this most deplorable controversy, the longer continuance of which can only give everyone concerned in it the keenest pain, besides greatly hindering the Gospel of Christ. I may not now comment upon the only piece of advice which you have thought fit to give a band of men who at least desired to be found faithful, namely, "to use their energies in circulating the Scriptures and to cease their interference with the older Society." God forbid that I should say that we ought not to take shame to ourselves for not having done more in the distribution of his blessed Word; but at least we have sought, in the fear of God, and amid much reproach, to circulate only the purest versions we could find; and, if only the older, richer, and more influential Society will consent to do the same thing, there would be an end of this sad controversy, the pain and shame of which no one feels more keenly than—Yours faithfully and affectionately, FRANK H. WHITE.

1, *Princes-square, W., Feb.* 22.

[We very much regret that our Notes and Comments have surprised and saddened our long loved and valued friend. In reply—(1) We cannot fairly be said to have "allowed" the question to be raised; inasmuch as the inset of the Trinitarian Bible Society was, as we have explained, taken without the attention of the principals having been called to its contents, and of which they were unaware, until it appeared. (2) Our friend says that the controversy is not one of the "saintship or scholarship" [of the committee and supporters of the British and Foreign Bible Society], but of "the adoption of certain principles in the conduct" of the work placed in their hands. But he assumes that there is only one side to the "controversy," and it might be inferred that the men, whose saintship and scholarship are not in question, have deliberately resolved upon a course of action of the iniquity of which there cannot be two opinions. (3) Each Society stands or falls to its own Lord: the founders having relieved their consciences by withdrawing from the older Society, why should the T.B.S. occupy itself with bitter attacks? (4) We repeat that we decline to make our columns the vehicle of a controversy on these lines. It has become embittered by the methods pursued. If some members of either Society who have not experienced this bitterness towards each other would meet for consideration of those "certain principles" of action, which Mr. White truly says are the question to be solved, a result may be attained which would please God and settle this "deplorable controversy." (5) While we decline to be the vehicle of this controversy on its present lines, we hold ourselves at liberty to insert a calm and fair statement of the principles at issue, from men who can regard each other with mutual respect and courtesy and kindly feeling.—ED.]

Evangelistic Notes.

Mr. and Mrs. Brown, the Cornish evangelists, have been holding special services in the Temperance Hall, Sedgley. Much blessing has attended the word spoken.

Mr. John Maxted is holding a special evangelistic mission at Ingleton, Yorkshire. The meetings have been well attended, and there are encouraging evidences of spiritual blessing.

Mr. Rowland Sturt has concluded a fourteen days' mission at Bredgar, Sittingbourne, Kent. The services throughout have been well attended, the interest deepening as the mission advanced. Much blessing has resulted.

Mrs. Horton and Miss Parker are evangelising at Craven Arms (Salop). Large congregations assemble each evening, and on Sundays fill the Market-hall. Drunkards have been reclaimed, and others decided to serve Christ.

Birchington-on-Sea.—Mr. G. Back, of the Evangelisation Society, has conducted a three weeks' mission in the Baptist Chapel (Pastor C. Bloy's). The attendance throughout was good. Believers have been quickened, and there are signs of real spiritual blessing.

Rev. E. Payson Hammond has conducted a mission extending over several weeks, at Terra Haute, Indiana, U.S.A. The results have been encouraging in a high degree. In meetings at Hartford, Conn., Mr. Hammond's preaching has been greatly blessed alike to young and old.

Rev. J. F. T. Hallowes has conducted an eight days' Gospel mission in the Congregational Church, Boscombe. Through the eight days of lovingly earnest labour (says a correspondent), Mr. Hallowes has drawn us closer together as a church, and many of us nearer to Christ individually.

Mr. John Wills, of the Southern Counties Evangelistic Crusade, has conducted successful evangelistic services at the Queen's-square Baptist Church, Brighton, and is now holding a mission at the Lewes-road Church. Some are deciding for Christ nightly. Mr. Wills will have ten days' missions at Newhaven, Littlehampon, Horsham, and Lewes. Prayer is earnestly desired for these missions.

Maldon.—Mrs. Legg, of Hampstead, has concluded a ten days' mission at the Y.W.C.A. here. The meetings grew in interest and numbers. There was a daily Bible-reading for ladies, and many testified to the blessing received. The thanksgiving service was crowded, and numbers opened their lips for the first time, thanking God for the great spiritual blessing they had received. There were many definite cases of conversion.

Greenwich.—A three weeks' mission, conducted by Mr. W. Packer, of the Evangelisation Society, has recently been held at Blissett-street Mission. It has been a time of much happiness and spiritual profit. The Christians who are regular workers at Blissett-street have been gladdened by evident blessing that the Master has given on the faithful and helpful words spoken by his servant. Souls have been led from darkness to light. Mr. Packer is conducting the two following Sunday meetings in continuation of the work.

West Brighton.—An effort made during the present month to get the working classes together to hear the Gospel at Clarendon Villas Mission Hall has been much blessed. The mission was conducted by Mr. John M. McAuliffe. Upwards of forty hopeful cases were dealt with in the inquiry-room. A thousand working people attended the closing Sunday evening services. A pleasing feature occurred when Mr. McAuliffe occasionally asked who had been brought to the Lord at the mission a year ago. Here and there men and women rose and testified to God's keeping grace.

Mr. Moody in Brooklyn.—In *The New York Evangelist* Rev. Dr. Cuyler writes: During the present week Mr. Moody is conducting daily services in the Young Men's Christian Association Hall, of Brooklyn. They are crowded, and the inquiry-room is well filled after the preaching service. I never heard him preach with more unction and power than he did last evening. His broad, solid frame is broader than ever, and the wonderful voice has lost none of its old ring. Every student in our theological seminaries ought to hear Dwight L. Moody—at least once every year. They might learn from him that the secret of all effective preaching of the Gospel is to present evangelical *doctrine made red hot* by a Heaven-sent fervour for the salvation of souls, and so to present it that a child might understand it.

Ireland.—Evangelistic services have recently been held at Armoy, Magherafelt, Dungannon, Armagh, Pettigo, and Wexford.

Barrow-on-Soar. — Mr. Thomas Wales, of the Evangelisation Society, has completed a month's mission in the Baptist Chapel. Some have been awakened and blessed, and believers quickened.

Brighton.—A united mission among the Nonconformist Churches was held here during the first three weeks of February, and was a source of spiritual reviving among the people generally, as well as of converting power to some. Next week we hope to give notes of an address at the close of the mission by Rev. W. Crosbie.

Rev. George Wainwright (of Bournemouth) conducted a week's evangelistic services at East-street Baptist Chapel, Southampton, which proved a blessing to the church. Many testified to the good received from his stirring and helpful addresses. There are some inquiring after salvation, and more fruit is confidently expected. Rev. Wm. Thomas, Grove-road, London, will continue the services.

Messrs. Fullerton and Smith.—These evangelists have concluded a most successful ten days' mission in the Congregational Church, Cleckheaton, Yorks. Large congregations have come to hear the Gospel. A service for men only was held in the middle of the mission, and from 1200 to 1400 must have been present. A great and good work has been done, and over 200 have declared themselves on the Lord's side, as a result of the mission.

Mr. W. R. Lane has just concluded a very successful ten days' mission in connection with the Bath Y.M.C.A. The afternoon Bible lectures proved very helpful, and the evening services were crowned with much blessing. One very interesting feature of the work was the earnestness displayed by the new converts. The young men set to work immediately, and distributed invitations, and in many ways proved their desire for the blessing of others. About 250 men assembled on Sunday afternoon, when an address on Social Purity was given. The closing meeting will long be remembered. The hall was filled to its utmost capacity, and Mr. Lane gave the story of his life.

Major Whittle commences a three weeks' united mission at Greenwich on Sunday next. The following are the arrangements for the services:—Sunday, March 2, 11 a.m., and 3 and 8.15 p.m., South-street Baptist Church. Sunday, March 9, 11 a.m., Greenwich-road Congregational Church; 3 and 8.15, St. Mark's Presbyterian Church. Sunday, March 16, 11 a.m., Lewisham road Baptist Chapel; 3 and 8.15, London-street Wesleyan Church. The week-night meetings, at 8 o'clock, will be held from March 3 to 7 in South-street Baptist Chapel; March 10 to 14, St. Mark's Presbyterian Church; March 17 to 21, London-street Wesleyan Church. Bible-readings, at 3 p.m.: March 4 to 7, South-street Baptist Chapel; March 11 to 14, Lewisham-road Baptist Chapel; March 18 to 21, Greenwich-road Congregational Church.

Y.M.C.A., WHITTINGTON AVENUE. — Mr. Charles Inglis has been conducting Bible-readings for business men at St. Peter's, Cornhill, in connection with the daily prayer-meetings. These meetings have been largely attended and so greatly appreciated by the young men that it is arranged that Mr. Inglis will again visit us at the same place and give Bible-readings from March 10 to 14.

N. R. HUGHMAN.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE: For much blessing received at a mission at Hove, conducted by Mr. J. M. McAuliffe.——PRAYER: For blessing on a mission at Longton, Staffordshire, till March 1.——For blessing on special services at East-street Church, Southampton, till March 28.——For blessing on a mission by Mr. W. R. Lane, at South Shields, till Monday, March 3.——For blessing on a mission at Southampton, March 9 to 23, by Mr. E. J. Parker.——For blessing on mission services during March, at the Victoria Hall, New Brighton, by Mr. John Wood, of the Evangelisation Society.——For blessing on a mission at the Congregational Church, Ibsley, Hants, March 16 to 23.——For blessing on a two weeks' mission as Dalkeith, N.B., to March 9, conducted by Mr. M. E. Steedman.——For mission services on board an emigrant ship to South Africa, by Rev. W. Bradbury as chaplain.——For blessing on temperance work at Ingrave.——For blessing on special mission services in Kinnaird Hall and Y.M.C.A., Dundee, to be conducted from March 1 to 17, by Mr. Henry Thorne.——For blessing on a mission by Mr. J. Burnham, at Sellindge, Hythe Kent.

Tidings from Alaska.

IN this remote corner of the earth, to the north-west of Canada, some C.M.S. missionaries are labouring in the Gospel, and prayerfully seeking to bring the natives under the power of the Divine message. Some letters recently received by an English lady from Rev. T. H. Canham and his wife contain many particulars of interest. The letters are dated July and August last. Some idea of the difficulties of transport and communication with these distant regions may be gathered from the fact that some bales of goods sent from this country in 1887 had only reached the missionaries a few days before they despatched their letters. No mails or supplies had reached them for nearly a year. Friends at home can therefore understand something of the isolation in which these workers go about their errands of mercy amongst the Indian tribes to whom they have been sent.

After some pioneering work at Tununa Station, on the Lower Youcon River, Mr. and Mrs. Canham moved to an Indian village, seven miles distant, where they had decided to establish a mission. Though they had been almost a year in that region, they had not, at the time of writing, got a house of their own, but had to be content with some poor accommodation in premises belonging to the Alaska Commercial Company. During the winter there was a great deal of sickness among the Indians, and the missionaries' stores of medicine were almost exhausted. Mrs. Canham, writing from Tununa, says:—

"The only deaths we have to report are those of two infants, and of a great 'medicine man.' The people were in great fear of this man, believing him to have certain magical powers. They still visit his grave, and go through some heathenish rite, the exact meaning of which I cannot find out. They are very ignorant and superstitious, and need a great deal of teaching. As the language promises to be difficult, and Mr. Canham has no interpreter, it will be some time before they know more than the rudiments of Christianity. But we must not despise the day of small things...Religion is not without its influence, and we see a change for the better in some of those around us. Our school has been well attended even during the winter. Those who attend regularly, are making fair progress. We have been wretchedly off for school materials; fancy having only two slates. We have also a very limited supply of books.

"The erecting of the premises is costing so much that we would be very thankful to receive some help. I am sure friends would subscribe towards the establishment of the mission if they only knew a few of our difficulties and the necessity for getting something done at once. A Jesuit priest spent the winter of 1887 here, and occupied the very rooms we are in. He seems to have done little or nothing for the people, and was not at all appreciated by the Indians. He retreated down the river to a place where there is a Roman Catholic Mission, and where we hear they are to be reinforced by lay helpers, sisters of mercy, &c. I have no doubt on the first opportunity they will try and get back here. The priest came up in the winter with sled and dogs, and stayed with some miners on an island near here, but no one knew for what purpose. Mr. Canham is very unwilling to give up this post altogether, and, in order to come over occasionally from the St. James Mission Station to hold services and school, he wishes to have a room of some kind. But this means additional expense, which he hardly likes to incur at present....Our people will be very badly off this coming winter. There has been a famine of fish, and, as that is their sole means of living, I dread to think what may be the consequences. But 'the Lord will provide.'"

In a brief letter Mr. Canham gives some additional details. He says: "Some friends in Canada have offered to support an Indian boy to be known as George Sherbrooke and to be placed under our care for five years at fifty dollars a year. We have accepted the offer, and are looking out for a boy who we trust may be helpful to the Mission, and in time prove a great blessing to his people. We ask for earnest prayer on his and our behalf...We are now but breaking up the ground as it were, and while doing so we long and pray for the time to come when the Gospel shall be proclaimed in all its fulness, freeness, and power."

Surely many Christians who are leading comfortable lives at home will do something to strengthen the hands and supply the needs of these devoted workers, who have left all to follow Jesus into these far North-Western wilds. We believe that parcels of useful goods and other help are sent to such workers through the Missionary Leaves Association, the secretary of which is Mrs. Malaher, 20, Compton-terrace, Upper-street, London, N.

NEW SCHOOLS IN SHOREDITCH.

ON Monday the memorial stones of the new school buildings, in course of erection in the rear of the Shoreditch Tabernacle, of which Rev. W. Cuff is the pastor, were laid under very favourable circumstances. There was a very large attendance of friends; and by order of the vicar and churchwardens the bells of the parish church, which is a near neighbour, were rung in celebration of the event. The new building, which has for long been very pressingly needed, will be opened in June, the cost being £4200. The large room will measure 50 feet by 35 feet, and round this there will be ten large class-rooms, shut off by revolving wood shutters, so that when needed the ground floor area will measure 65 feet square. There will be a gallery, which will accommodate twelve classes; there will also be an infants' class-room and other large apartments, besides lavatories, &c., and a cartaker's house.

At a noon meeting in the open air Mr. Cuff said that they all recognised the hand of God in the work. Let philosophers say what they would, they saw in it an answer to their prayers. Five stones were then laid successively by Mr. W. Fox, Mr. J. B. Mead, Mr. T. A. Denny, Mr. B. A. Lyon, and the Rev. W. Cuff. Addresses were given by those who laid the stones, and others.

A luncheon in Shoreditch Town Hall followed, at which between two and three hundred friends sat down. The chair was occupied by Mr. Lyon. Mr. G. Howell, M.P., said he felt it to be his duty to show his sympathy, as an old Sunday-school teacher, with Mr. Cuff's work. There was work to be done in London which the elementary schools could not do; and thus they looked to the Sunday-school to supplement the week-day work, by teaching the rising generation to be honourable, God-fearing men and women. Indeed, the Sunday-school was more important now than at any other period of English history. It needed that efforts should be made to bring the children under a good influence until they arrive at maturity. In London to-day, children after school age seemed to be left without a guide; but the Sunday-school influence would become more apparent than any other. Hence, he rejoiced in the establishment of these schools, which he hoped would need to be extended even during the life of the pastor.

Mr. Cuff referred to a large number of letters he had received from a number of eminent persons, one being from Sir Charles Russell, Q.C., enclosing a cheque for £5. A notable gift was £200 from the Sunday-school teachers and children. After the chairman had emphasised the importance of opening the building free of debt, Professor Stuart, M.P., said he was particularly pleased to be present, because of the good which Mr. Cuff did in the neigbourhood. The funds for the new building had come not only from the monied classes, but also from the poor and from the mission centres. The enterprise could not but command their admiration. The main object was to extend Sunday-school work; but the rooms would be available for other purposes during the week in a thickly populated district. Such a work should have the support of public men; for there was nothing like such work to put salt into the lives of the people. Religion should expand its branches until it entered all phases of daily life. There were difficulties, one of which was represented by a shifting population. In some districts in London the people were renewed every seven years. This was different from the country; but it gave London pastors a peculiar influence, because people who came went elsewhere. They might well, therefore, look for support both from London and the country—from persons in remote districts as well as from residents.

A speech followed from Mr. Pickersgill, M.P., who thought that Sunday-schools had a great future before them, their work being stimulated by the Elementary Education Acts. He hoped that in their zeal for foreign missions people would not forget the masses at home, although the amount subscribed for home mission purposes seemed to be diminishing. Speeches followed by Mr. Ridley, of Bury-st-Edmunds, Revs. J. T. Wigner and W. Cuff.

A meeting in the Tabernacle was held in the evening, Mr. C. Ackland presiding. In addition to the chairman, several evangelistic addresses were given by various ministers and friends. The collections for the day amounted to nearly £800, making the total in hand and promised close upon £3900, leaving about £500 still to be raised to relieve the new building of debt.

MEDICAL MISSION IN TURKEY.

DEAR SIR,—At a drawing-room meeting held here Dr. Altounian, late Medical Professor at Aintab, made a very interesting statement on behalf of an effort to establish a hospital at Aleppo in connection with the native Protestant Church in that place. It requires no small mental effort to realise the fact that in a town of 120,000 inhabitants there is not a single hospital for the sick. Yet such is the case in Aleppo, and indeed through almost the whole interior of Turkey in Asia. There is a small hospital of twenty-five beds, and there are also hospitals at two or three seaports like Smyrna and Beyrout; but, with these exceptions and that of Palestine, the entire of that vast region, extending from the Mediterranean to the Persian Gulf, and from the Black Sea and the Caucasus to Arabia, is without a hospital.

Surely this is a fact for English Christians to reflect upon. And when it is duly considered that the hospital under Christian management directly opens the door into a field which is almost inaccessible from any other side, the question must suggest itself to many earnest spirits: Why should this field, so much nearer than India or China, be practically neglected by British effort? As Englishmen we have a peculiar interest in the Turkish Empire. We have also assumed special responsibility concerning certain portions of it, such as Armenia, and we have our consuls and consular agents in all the important towns; therefore we ought to feel a proportionate interest in the welfare of its population; yet of direct Christian missionary work we practically do almost nothing. It is true that there have been difficulties. But the problem is not insoluble. Why should we not face it at once?

Here at all events is a tangible proposal—viz., to establish a Christian hospital in a town of 120,000 inhabitants. Dr. Altounian is an Armenian Protestant, and is going out in a few weeks with his English wife (formerly a hospital sister) to commence this good work with whatever assistance he may be able to procure. He has already obtained a few donations and promises of yearly subscriptions. I trust many of your readers will be disposed to help in this way.—Yours faithfully,

WALTER RIDDALL, M.A., Incumbent of
Belfast. Magdalene Church.

Fashionable Frivolities.

SELDOM has a more plainspoken sermon been delivered in a Royal chapel than that preached by the Dean of Norwich on Sunday morning at the Chapel Royal, Whitehall. Dr. Lefroy, who began life on the Irish press, is one of the most eloquent preachers of the day. He is new to London (says *The Pall Mall Gazette*), or there would have been a larger congregation. He chose for his text Ezek. xxii. 14: "Can thine heart endure or thine hands be strong in the days when I shall deal with thee?" He riveted the attention of the congregation while he drew a striking parallel between the state of Judah and of England. As in the prophet's time in Judah, so in England now—disobedience to parents, fraud in business, degradation of politics, and the corpse of a dead faith were to be encountered on every side. Men and women in society treated the violation of the seventh commandment as a mere bagatelle.

The lack of seriousness of mind was one of the saddest signs of the times. Men and women, reckless and penniless, who see the frivolous way in which those who have no care or anxiety, and who always walk on the sunny side of the street, waste their lives, curse and loathe the grandeur that mocks at poverty. Men on exchanges and marts, and who form "corners" for their own aggrandisement, so adroitly conduct their business as to keep within the law; but equally with the butterflies of fashion who flit from flower to flower, they resist the expostulation of God, and act with a selfish frivolity which must, if persisted in, bring down God's curse on the Church and realm of England.

Obituary.

MISS HAMILTON.

A VERY large circle of friends will be grieved to hear of the death, on Feb. 11, of Miss Hamilton, at Stonehenge, Blackgang, the residence of her sister, Mrs. Reade; the cause of death being bronchitis. She had only been back a week from Newchurch, where she and Miss Reade had been holding a most successful mission, during which she caught a heavy cold, so she really died in harness.

The deceased lady was the youngest daughter of the late Colonel Johnston Hamilton, of the Madras Army, and had been engaged for the last sixteen years in conjunction with Miss Edith Reade in mission work in nearly every town and village in the Isle of Wight; and their labours were probably crowned with greater success than any mission in the United Kingdom. I believe I should be well within the mark if I said that fifteen hundred souls have during that period been brought to a knowledge of the Lord through the instrumentality of these ladies.

The intelligence of Miss Hamilton's death was received with the most unfeigned sorrow by the cottagers of the island, who, at the funeral, testified in the most touching terms to her life of loving self-sacrifice on their behalf. She was laid to rest till the morning of the first resurrection on Sunday, Feb. 16, in Chale churchyard, a service at the Blackgang Mission Hall being previously held. It was one of the largest funerals that has taken place in this island, being attended by nearly four hundred labouring men and a large number of women; they had come from all parts of the island to pay the last tribute of affection to the one who had been so blessed to them. Twenty cottagers came from Newchurch, a distance of thirteen miles. Five came from Cowes, fifteen miles off; some of them walked, so they must have journeyed thirty miles on foot to be present at the funeral.

Great sympathy was expressed for the family in their bereavement, especially for Mrs. Reade, who was then lying dangerously ill, but is now, thank God, better. GEORGE D. MITCHELL.

Brinkcliffe, Sandown, Isle of Wight.

A relative writes:—"The loss and the blank to us are very great, but our fresh anxiety has been for Mrs. Reade, who did everything for her loved sister, and had been nursing a friend previously. At last, after not having been in bed for ten days, she gave way completely when her sister's precious life was taken."

A friend writes:—"The Lord had trained her by early suffering and sorrow for the path she trod, and she counted all things loss for the Lord. To proclaim the excellency of their Master was the meat and drink of Miss Hamilton and Miss Edith Reade. To stand out in market or wayside places, with rain or snow beating on them, was little to these refined and delicate women, who won very many souls to their Master, and He has said they shall have their reward."

We are glad to learn, from a later communication, that Mrs. Reade is slowly recovering.

MR. T. E. CLARKE.

At the ripe age of seventy-four there recently passed away Mr. T. E. Clarke, eldest son of Rev. J. Clarke, Baptist minister, well-known in his day as a devout philanthropist and faithful minister of Jesus Christ. Mr. Clarke early in his London life became associated with the Baptist Church at Regent's-park Chapel. He was a model Sunday-school teacher. His sympathy for philanthropic and evangelical missions was intense, while the Band of Hope and the Spezzia Mission for Italy and the Levant were objects of his special interest and co-operation.

MR. HARRISON BRANTHWAITE, HALESOWEN.

This highly esteemed medical practitioner died a few days ago at Halesowen, Worcestershire. Born in 1828 at Liverpool, he led an active life, in the course of which he rendered distinguished service to the temperance cause. After practising in Lincolnshire and Bedfordshire, he resided at Willesden, N.W., improving many opportunities to denounce, from a Christian standpoint, the drinking customs of the day, and to enforce total abstinence in principle and practice. He founded the now well-known establishment at Twickenham, the High Shot House Home for Male Inebriates, now conducted by his friend, Mr. C. J. Boorne. Also, in conjunction with his wife, who survives him, he opened and superintended Colman Hill House, Halesowen, as a similar institution for ladies. Death was from anæmia, supervening upon the influenza epidemic which has lately prevailed.

MR. ROBERT KNIGHT.

The death of Mr. Robert Knight, editor of *The Statesman*, Calcutta, is an event of both interest and moment to Anglo-Indian literature, in all its aspects—religious, political, and economic. No Indian newspaper has more consistently taken that view of most great moral questions which has commended itself to the Christian conscience of the world, than *The Statesman* under Mr. Knight; and no one who realises how hard it sometimes is to obtain a fair hearing in the secular press on moral questions can undervalue the service which Mr. Knight has rendered to the country, or the fair tradition which he has bequeathed to its periodical literature. As Christian journalists, we place this service above all others. No observant reader of Indian newspapers could doubt beforehand what kind of declaration Mr. Knight's paper would make on any matter that was dividing men. It would be on the side of the weak against the oppressions of the strong; on the side of enlightened self-government against official despotism; on the side of chivalry and purity against moral insanity under the garb of sanitation; and so on.—*Indian Witness.*

EXAMINATIONS IN CHRISTIAN EVIDENCES.—The examinations have been postponed to May 16. There is, therefore, time for some candidates to read the assigned books. For the Elementary Grade, Dr. Monro Gibson's "Rock *versus* Sand," and for the Intermediate Grade, Dr. Row's "Manual of Christian Evidences." The titles of books for the Advanced Grade, and full particulars, may be obtained of Rev. C. Lloyd Engström, Christian Evidence Society, 13, Buckingham-street, Strand, W.C.

Notes from Cambridge.

BY AN UNDERGRADUATE.

As might be expected, every agency is eagerly at work in Cambridge. An undergraduate, specially if in his first year, may gain much spiritual help by a judicious selection from a long list of meetings, but he may also run foul of unseen rocks. A Christian man needs to beware of too many meetings and too little private prayer, or of becoming a religious tramp, and learning and hearing much he had better not have heard or learnt, for it too often dilutes down the Gospel into the weakest and most watery stuff.

The Cambridge Missionary Union presents a peculiarly interesting programme. Its meetings are very short, lasting but half an hour, and so within the reach of the hardest readers. Mr. J. Roscoe, of Eastern Equatorial Africa, led the van on Monday, Jan. 27, and was followed on the following Monday by Rev. J. W. Tims from N.W. America. The results in this branch of the mission field are not very encouraging, and only after nine years' work does he see the fruit of patient labour. Canon McCormick, of Hull, spoke (Feb. 10) on "Work amongst the Jews," and Rev. G. H. Pole from Japan addressed us on Feb. 17. He is to be followed by Rev. F. E. Wigram, and Rev. H. C. G. Moule; the latter reads a letter from Bishop Young of Athabasca.

The Sunday evening evangelistic meetings in the Alexandra Hall have in no way lost their old interest. Souls have been won for Christ among my own friends. Large numbers of undergraduates have listened with breathless interest to Major Liebenrood and Captain Robertson, both of the Royal Horse Artillery, and to the Hon. and Rev. W. Talbot Rice, of Woolwich.

Among smaller meetings may be mentioned that of the Cambridge Protestant Union, to hear a paper on "The Secret of a Successful Evangelical Ministry." Also of the British and Foreign Bible Society, held in the hall of Downing College, when Professor Westcott took the chair, and Dr. Baedeker gave an account of work in Siberia among the prisoners. Rev. T. Aston Binns also spoke.

Nor can the spiritual life of Cambridge be inferred alone from gatherings such as the above. A test of the state of evangelical Christianity in this University may be found in the rapid increase of numbers at Ridley Hall. Rumours speak of additional buildings, and the inadequacy of the present building to hold all the students points in that direction.

Much interesting work is being done among the gas stokers. These men work in "shifts," and, owing to the extreme heat, are only "on" for twenty minutes at a time. The time "off" hangs heavily on their hands, and affords a capital opportunity of telling the glad tidings. With an ever-changing congregation much good can be done in a short time.

The District Visiting Society, formed some forty years ago, and of which as an undergraduate, Rev. H. C. G. Moule was a member, does a good, if an unostentatious, work. Many a neighbouring village has been cheered by its undergraduate visitors; and many a Cambridge missionary, now far enough away, looks back to happy afternoons among the old folk of the surrounding hamlets.

I may be excused for taking Corpus first, in an account of Christian work in the Cambridge Colleges; being my own College, information is near at hand. Our Christian intercourse here is formed into a very complete system. Each of the three "Years" has a Christian union which meets once a week after "hall." The third year discusses this term 1 and 2 Thess.; the second year takes "The Epistles to the Seven Churches;" the first year "The Life of Abraham." Every Wednesday we hold a prayer-meeting for a quarter of an hour, and on Sundays the College Bible-reading, immediately

after morning chapel, at which we are considering the four subjects, "The Judgment Seat of Christ," "The Cross of Christ," "The Throne of Christ," and "The Work of Christ in his Church." The meetings are well attended, about fifteen men at each.

Our morning and evening service is found of great help to many, particularly the early morning at 7.30. One gets strength then for the day's temptations.

Amongst other work carried on here is a missionary breakfast among a few friends; secretaries for the following societies—Church Pastoral Aid, Temperance Society, Church Missionary Society, Social Purity, District Visiting, Daily Prayer Meeting, and Universities Mission, are particularly energetic in our midst.

Among the names of past members of the College now living, and taking part in Christian work are Archdeacon T. T. Perowne, of Norwich; Canon Perowne, D.D.; Archdeacon Emery, of Ely; Canon Money, of Kilburn; Mr. Sydney Gedge, M.P., and Rev. W. R. Mowll, of Marylebone.

The following have been missionaries of the C.M.S.:—Revs. J. Ragland, Meadows, Greaves, Jennings, and Nicol; and there are now in or proceeding to the mission field: Revs. Tugwell (Yoruba, 1889); Carless (Persia, 1889); Ireland Jones (Bengal, late vice principal of Ridley, 1878); Williamson (Central Provinces, India, 1878); Tanner (Madras, 1889); Thompson (Travancore, 1888); Horsley (Ceylon, 1873); Clifford (Calcutta, 1874); Philips (S. China, 1888); Jani Ali (Calcutta, 1877); W. S. Moule (Mid China, 1888); Pole (Japan, 1881); Baskerville (E. Eq. Africa, 1890); Lewis (Niger, 1890); Dibben (Ceylon, 1890); and the Right Rev. G. E. Moule, Bishop of Mid-China, 1857. The dates are those of their going out.

In 1887 a mission was set on foot by members of Corpus Christi College, in the parish of Christ Church, Camberwell. The only place available for public worship has been an arch of the London and Brighton Railway, capable of holding 150 people, and this is now altogether inadequate for the work of the Mission, which has grown considerably. An effort is therefore being made, with the approval of the Bishop of Rochester, to provide a mission church, with rooms for meetings and a soup kitchen underneath.

SPECIAL SERVICES for the deepening of the spiritual life were held at Cross-street Chapel, Islington, by Rev. F. B. Meyer, on Tuesday, Wednesday, and Thursday, last week. Both afternoon and evening meetings were well attended by Christians of all denominations, and afforded much spiritual enjoyment and stimulus.

COASTGUARD STATIONS.—We are glad to learn from Captain W. H. Phipps that the coastguard stations have for many years been regularly visited by the Missions to Seamen Society. This will not, we presume, stand in the way of any private or individual effort, such as seems at present to be laid up on the hearts of some Christian people.

HOME OF INDUSTRY.—A goodly number of friends and workers from all parts of London gathered at the usual workers' meeting on Wednesday last week, when a helpful address was given by Dr. McKilliam on "Life in Christ." During the tea hour the girls and boys from the Training Home sang some sweet pieces, and for most of the boys present it was their farewell meeting, as on March 13 they are to sail for Canada.

BELFAST PRISON-GATE MISSION.—At the second annual meeting of this Mission, held a few days ago in the Y.M.C.A. hall, it was reported that during the year 216 men and boys were breakfasted on the morning of their discharge from prison, and helped in other ways, while twenty-three were admitted to the Industrial Home connected with the Mission. Most of the lads were helped out into life again, and as far as it has been possible to watch their careers, the results have been very encouraging. During the year lady workers visited the prisoners' homes, and found that their thoughtful sympathy was highly appreciated. The year closed with a deficit of £35. Mr. W. H. Lyons is hon. sec. of the Mission.

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Among the Churches.

CHURCH OF ENGLAND.

Bishop Smythies is compelled by ill-health to leave Zanzibar by the mail steamer for Suez, possibly for England.

The Bishop of Liverpool on Friday week was present at the distribution of prizes at the Sunday-school connected with St. Matthew's, Liverpool. Dr. Ryle gave an address, and congratulated those present on the fact that it was the study of the Bible that had brought them together. It was but right that they should receive every encouragement to pursue those studies, as a knowledge of the Holy Word was the greatest safeguard for their happiness here and hereafter. Throughout life the Bible was their best guide, and he appealed to them to stand fast to its truths.

CONGREGATIONAL.

Rev. Dr. Jefferis, late of Sydney, has arrived in England, and taken up his residence at Torquay.

The twenty-first anniversary of the Church at Victoria-park Tabernacle was celebrated last week. The pastor (Rev. George Snashall) stated that 38 members had been received into the church in the year. A Young People's Christian Band, with 45 members, was doing a good work, and during the year a Young Man's Guild had been commenced, which had 34 members.

The congregation which has hitherto worshipped in Finsbury Chapel, Moorfields, removed to Whitefield Tabernacle, Leonard-street, Finsbury, on Sunday week, when Rev. M. Duffil, late of Neath, who has accepted the pastorate of the united churches, commenced his ministry. The tabernacle was built in 1869, near the spot where Rev. George Whitefield, in 1741, erected a temporary wooden structure, which twelve years later was replaced with a substantial place of worship.

At Carr's-lane Chapel, Birmingham, a vigorous young men's Bible-class is held. At the meetings on Sunday afternoons a short ten minutes' paper of introduction to the subject is read by one of the members, and then, after some remarks by the president, there is a free discussion. The members provide the entire support of a native missionary in China. They also undertake Christian work locally, distributing invitations to Carr's-lane services to young men, also about the city before commencement time on Sunday afternoons.

BAPTIST.

Rev. E. G. Gange, of Bristol, has been invited to the pastorate of Woodberry Down Chapel, Stamford-hill, N.

Rev. J. T. Wigner, president of the Baptist Union, and pastor of the Brockley-road Church, S.E., has recently completed fifty years of ministerial service.

A Scottish branch of the Baptist Ministers' and Missionaries' Prayer Union has been formed. A number of ministers have already joined. Rev. Duncan Macgregor, Mona House, Dunoon, is the secretary.

A "Christian Union" has been formed at Rotherhithe New-road Church, S.E. At the opening meeting the pastor, Rev. W. Walker, delivered an address, impressing the object of the Society, viz., that of stimulating spiritual growth and the development of Christian life and service.

Upton Chapel, Lambeth-road (Rev. W. Williams, pastor), has enjoyed a year of great prosperity. The number of new members who joined during the past twelve months was 102, eighty of these being previously baptized; the present membership is 636. Various and extensive agencies are carried on for reaching the masses in the neighbourhood. At the annual meeting a few days' ago nearly two hours were occupied in the reading of reports of the different branches of work—mission-halls and Sunday-schools, bands of hope, sick visiting society, ladies' benevolent society, cottage mission, tract society, &c. The ministry of Rev. W. Williams is fresh and vigorous, and continues to attract large congregations to the church.

METHODIST.

A district convention of the Methodist Free Churches has been held at Wakefield, and was well attended. Profitable addresses were given on "Reverence in Worship and Life," "Personal Responsibility," "The Work of the Holy Spirit in the Church," and "Religion in Daily Life."

Large meetings on behalf of the London Mission have recently been held at Middlesborough, Newcastle, Carlisle, and Dereham. The speakers have included Revs. Peter Thompson, W. D. Walters, J. E. Clapham, and Mr. Josiah Nix. Much interest has been aroused on behalf of the work.

Rev. A. Jones (Secretary of the Methodist Free Churches Evangelistic Scheme) is advocating the formation of an "Evangelistic League," into which the present "Ministerial Consecration League" might be merged, and which would include both ministers and laymen. He maintains that such an organisation would promote the aggressive spirit of the denomination, strengthen the sense of responsibility for Christian work amongst its members, and find an outlet for the energies of all classes, especially the young people.

About twelve months ago Rev. William Kelson took charge of the young Methodist cause which had just sprung into existence at Barrhead, Glasgow. There is now a membership of over sixty, and a Sunday-school of about a hundred, together with a flourishing Band of Hope. During the past three months there have been "pleasant evenings for the people," and recently Mr. Kelson has commenced a series of Sunday evening sermons to men. The congregations are good, and the healthy spiritual tone of the church augurs well for its future prosperity.

PRESBYTERIAN.

Rev. William Anderson, of Old Calabar, who has attained his jubilee as a minister in the United Presbyterian Church, and is held in unusual honour in his denomination, is to be nominated as Moderator of the next Synod.

A Presbyterian Church is being formed at Pretoria, the capital of the Transvaal. The congregation has called Rev. James Gray, of Harrismith, Orange Free State, and formerly of Wooler, Northumberland, and Mr. Gray has accepted the call. Pretoria has now about 10,000 inhabitants.

Rev. Dr. Monro Gibson's congregation at St. John's Wood have enjoyed a year of marked prosperity. The membership, both at the parent church, and at the Kilburn mission, is larger than ever, the former being 790, and the latter 245. The year's income amounted to £5274. The report describes fully the many Christian agencies vigorously carried on in connection with the congregation.

SALVATION ARMY.

The Army workers have opened a Rescue Home for women and children at Colombo, Ceylon.

The Westminster Food and Shelter Depôt, in Horseferry-road, has been opened to the public. Its accommodation is not quite equal to that afforded by those of Clerkenwell, Whitechapel, and Limehouse.

A writer in *The Bombay Guardian*, during a visit to Colombo, Ceylon, inspected the work of the Army. He speaks of it in high terms and says: "What I saw convinced me that many of the criticisms that have been passed upon the Salvation Army do not apply here."

Three thousand poor children have recently been welcomed at the Bradford Temple; the Mayor (Alderman Smith Feather) contributed towards the expenses of the tea; and at the evening meeting Rev. J. F. Makepeace (Baptist pastor) expressed his warm sympathy with the Army's work.

NOTES FROM SCOTLAND.

Mr. Quarrier recently received from an unknown source a cheque for £1000. An additional £500 has now come to hand from the same anonymous donor, and will be devoted to the building of another cottage at Mr. Quarrier's interesting village.

The Scottish "Monthly Visitor" Tract Society submitted a most creditable report at the annual meeting in Edinburgh. Upwards of five and a half million tracts have been distributed during the past year, 62,798 of these being in Gaelic. Nearly 50,000 were circulated in Edinburgh alone every month.

NOTES FROM IRELAND.

The Belfast Prisongate Mission for men is doing good work.

The new Presbyterian Mission to the Indian Jungle Tribes has been fully organised.

An interesting conference for the deepening of spiritual life was held at the Y.M.C.A., Belfast, last week.

The Belfast Female Mission has had a successful year. Drunkards have been reformed, wanderers reclaimed, and non-church-goers restored. The Mission employs eleven agents.

The year's record of Gospel work in University-road Church, Belfast, of which Rev. W. Guard is the pastor, is a cheering one. Best of all, many were quickened into a new life by the preaching of the word.

The president this year of the Kingstown Men's Christian Association, Mr. W. McComas, has placed at the disposal of the committee the sum of £5000 for building and reserve fund purposes. Mr. Carson, a member of the committee, has given a plot of valuable land. It is intended to commence the erection of a suitable building.

FALLEN ASLEEP.

Rev. James McNeill, Presbyterian minister, Drumbo.—Rev. P. Reynolds, Vicar of St. Stephen's, Birmingham.—Rev. D. Howell, Ross, late Baptist minister at Glasbury.—Rev. H. Heinig, of Allahabad, for forty-five years a missonary of the Baptist Missionary Society in India.—Rev. A. Johnson, Congregational minister at Upton, near Andover, Hants.—Rev. John Haigh, of Tunbridge Wells, formerly Vicar of Shirley.—Rev. Edwin Nicholson, Wesleyan missionary at Ruatan, British Honduras.—Rev. John Hughes, Talybont, Bwlch, Breconshire, for thirty-five years in the Congregational ministry.—Rev. William Wannop, Vicar of St. John's, Burscough Bridge, Lancashire.

EMIGRATION HOME FOR DESTITUTE LITTLE GIRLS.—Miss Rye informs us that she has vacancies for six girls (Protestant) of from nine to thirteen, whose friends are willing for them to emigrate to Canada under her care. Papers for filling up will be sent on application to Miss Lizzie Still, Avenue House, High-street, Peckham, S.E.

MR. W. F. WILKINSON, Baptist missionary, died at San Salvador, Congo, on December 29. He had arrived in Africa only one month, and had been ill with fever five days, when he was called up higher. Two and a half years were spent by him in the East London Institute, and when he left he was full of hope, and looking forward to many years of service for the Master. He was beloved by a large circle of friends, who now mourn his loss. He had not reached the age of 23.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes which of course are entirely different from these.

SUNDAY, MARCH 2.—Ezra VII.

AN interval of sixty years intervened between the events of chapters vi. and vii., and in that time the history recorded in the Book of Esther took place. This chapter is unusually full of helpful thoughts.

Ezra's character.—"A ready scribe" (6, 12). We should describe him as a deep student of Scripture (Matt. xiii. 52). But he not only knew the law, he set his heart to seek *and do* (10). The only way to understand Scripture is to be prepared to do it. And we must do, if we would teach others. What a contrast to Matt. xxiii. 3. Let us not resemble the finger-post, which directs the traveller, but stirs not a step along the road it points.

Ezra's dependence.—"The good hand of God." This is quite a characteristic phrase in this and the following book (6, 9, 28, &c.). That hand answers prayer (6), speeds our way, as much in railway trains as in caravans (9), and strengthens us for service (28). The strong and tender hand of God is laid on our hands, as a father's on those of the son learning to draw a bow (Gen. xlix. 24). And when God's hand is on us, it is also on others, preparing them to co-operate, and putting his thoughts into their hearts (7, 27). The only things we need be careful about are, to be sure we are on God's plan, and to feel as weak as possible in ourselves, as the condition of claiming the maximum of his help. When we have received special help, let us not be slow in praising God for it (27, 28).

Ezra's commission (11-26).—It was very ample. Those who officiated or assisted in Temple service were exonerated from taxation. Full permission was given to take all voluntary gifts of money. Orders were issued for the supply of food and other necessaries. And Ezra was appointed governor of all Jews west of the Euphrates.

MONDAY, MARCH 3.—Ezra VIII.

The number of men who accompanied Ezra amounted to 1754, but the women and children would bring up the gross total to about 7000. Some of the families mentioned here occur also in the former list (ii.). The attraction to Canaan was increased by the fact that they had relatives settled there. The lack of Levites was very serious. These should have been among the very first. A deputation was therefore sent to a neighbouring seminary or college, where Levites were being trained, and here again is the mention of *the good hand of God.* Sometimes hearts are ready and waiting for service, which need just a word or appeal to complete their plans.

The preliminary fast (21-23).—The district to be traversed was very perilous, infested by lawless tribes; the Jews were few and feeble, and were carrying great treasure. It would have been natural to ask for an armed escort, but Ezra dared not do it, lest it should have a prejudicial effect on the heathen. There are many things lawful, but not expedient, because of those who are around us.

The charge to the priests (24-30).—Into our hands is committed first the rich treasure and solemn trust of our own souls, and next the great deposit of the Gospel (1 Tim. i. 11, vi. 20). In order to fulfil this sacred charge, there must be purity, *Ye are holy*, and sleepless vigilance, *Watch ye.* "Be ye clean that bear the vessels of the Lord." "Work out your own salvation with fear and trembling."

The arrival at Jerusalem (31-33).—The hand of God was upon them. It appears that there were ambushes and designs on their safety: "they lay in wait by the way." But the foe was unable to break through the Divine environment. How safe are we who live in God! What joy, as the little band weighed the vessels and rendered up their charge! (Luke xix. 16). Is not this a picture of our entrance into heaven, when we also shall acknowledge the good hand of the Lord, and sacrifice our burnt offerings of thanksgiving? Let those who fast and pray for God's help be sure to return Him thanks when it has been given.

TUESDAY, MARCH 4.—Ezra IX.

Grievous sin (1-4).—Not only the people, but the rulers had joined in marriage with heathen wives, disobeying God's express command (Deut. vii. 3). "The holy seed" is a term which may be applied to all those who by faith in Jesus have become the children of God. Marriage with the worldly and ungodly can have but one outcome, misery to the child of God, and the impairing of the Church's testimony. Oh, that the sins of the Church and the world lay as heavily on us as they did on the good Ezra! There are special promises to those who lay these things to heart (Isa. lxvi. 2). Others gathered round him; thus does the zeal of one affect others (2 Cor. xi. 2).

Vicarious confession (5-15).—The evening sacrifice, at the time of which this confession was made, was significant of that propitiation by which alone sinners can be accepted. We should seek at all times to look at sin as God sees it; and to confess it, not only for ourselves, but for others. Daniel also did this (Dan. ix.). The sin of the Jews was aggravated by three considerations. They had lately been recipients of such great mercies (7-9). The nails of eastern houses are fixed very securely, being built into the walls. They were also sinning against God's clear commands (11, 12). And they had only just emerged from the severe chastisement which they had brought on themselves by these very sins in the past. We have nothing to urge in extenuation of our sins, but to throw ourselves wholly and helplessly on the mercy of God in Jesus Christ our Lord. God is righteous, and therefore sinners have hope from 1 John i. 9 and ii. 1. Why should we not now repeat these words of Ezra as our own?

WEDNESDAY, MARCH 5.—Ezra X.

The people seem to have been more impressed by Ezra's intense grief of soul than they could have been by his severest condemnation. Is not this the secret of winning men from their evil ways? But we must not expend all our force in tears, we must act when we have opportunity. Shechaniah was not implicated, but his father and other near relatives were (26). His words may be appropriated by us all, "We have trespassed, yet now there is hope." There is always hope for the man who repents and puts away evil. It is a great encouragement when brave men will stand by the reformer (4); but, whether they do or not, there is One who neither leaves nor forsakes (Heb. xiii. 5,6).

A drastic remedy.—The wives and children must be put away. It seemed very hard and must have occasioned many heart-breaks. But probably if a wife had truly turned to the God of Israel she would have been retained. God demands the sacrifice of aught which comes between Him and us, however dear (Mark ix. 43; Matt. x. 37). There is no warrant for such action in our days. The process of the Gospel is given in 1 Cor. vii. 12,13.

A solemn convocation (9-16).—This would be in the month of December, the coldest and rainiest time of the year. It is a majestic and touching sight, when a whole nation stands before the judgment seat of God, fearing before Him on account of sin. When shall England think thus of the opium iniquity, the drink traffic, and other evils?

A court of inquiry was appointed (16-44) who continued their labours for about a quarter of a year. So the offence seemed to have been eradicated, though we meet with it again (Neh. xiii. 23; Mal. ii. 11). Alas, sin is deeply rooted in us all. Each generation repeats the sins of its predecessors.

NEHEMIAH.

Ezra continued his labours in Jerusalem for some twelve years after the events recorded in his narrative, and actively co-operated with Nehemiah, to whom we now turn. Indeed, though the present book was largely written by him whose name it bears, certain portions of it were probably written by "the ready scribe," who spent the closing years of his life in collecting the sacred books into one volume, and completing the canon of Scripture.

Nehemiah was born in exile. In early life he was exposed to great temptation, holding an honourable appointment in the Persian court. But he remained faithful, devout, simple-hearted, patriotic, and godly; and was evidently valued by the heathen monarch, as a good and faithful servant—"an Israelite indeed, in whom was no guile."

He arrived at Jerusalem, thirteen years after Ezra, with the rank of governor of the province, and with full authority to rebuild the walls, which, notwithstanding the erection of the temple, still lay waste. His administration lasted some thirty-six years. The secret of his efficiency was in his constant reference of all to God, and of this we shall have abundant evidence as we proceed. The book abounds in ejaculations and expressions of his sincerity, and, though these latter are very plentiful, we must not forget how many imputations were heaped on him by the malice and envy of his foes.

THURSDAY, MARCH 6.—Nehemiah I.

The time was our December, in the twentieth year of the reign of Artaxerxes Longimanus, and in the tenth year after Ezra's journey to Jerusalem. The place was Susa, on the Choaspes, in the hot plains of the Tigris, the winter palace of the Persian kings. Though living in luxury, Nehemiah's heart was keenly sensitive to all that affected his people. He eagerly inquired after their state, and took it deeply to his heart. Oh, that we could cry and sigh for the rents and breaches in the Church of God!

Nehemiah turns from tears to prayer, from man to God. We should deal much more successfully with men, if we dealt more largely with God. Gordon used to say that he had met and conquered his enemies before he saw them. Besides, we should not carry even our anxieties about God's cause, they are to be laid on Him, so that nothing may break in upon the inner Sabbath of the soul, which we must remember always to keep intact.

This prayer is very beautiful. Saturated with quotations from Scripture, and so getting power with God, because based on his own word. Steeped in the tears of contrition for sin. Offered without ceasing, "day and night." Appealing to the memories of past redemption, and "the strong hand." Nor was it solitary; there seems to have been a little band of others united with him (11). Lord, teach us to pray like this, till others are found feeling with us, and kneeling beside us.

Here is a good petition for us as we go forth to our daily calling, in which so much depends on the attitude of our fellow-men: "Prosper thy servant this day, and grant him mercy in the sight of this man."

FRIDAY, MARCH 7.—Nehemiah II.

The seventh month answers to our March or April, so that four months passed since Nehemiah had begun to pray specially. It may be that his time of office did not recur before this. At first the king was inclined to impute the dejection of his appearance to some disaffection or discontent. So the words might be rendered, and this occasioned Nehemiah great alarm. In a moment he might be led forth to suffer death as a traitor. What an example is afforded of *ejaculatory prayer* (4, 5). Between the question of the king and Nehemiah's answer, he lifted up his heart for guidance, and instantly the words were put into his mouth (Mark xiii. 11). However much hemmed in we are, there is always an outlet and inlet heavenwards, we may send up a cry for help, and instantly it will enter our beleaguered souls. But we must remember that ejaculations should be conjoined with longer prayers for the same blessings.

The royal answer (6-8).—The interview was very private, as the queen is mentioned. It is not likely that she was Esther, though many have thought so. The king did more than give him leave, commissioning his satraps to furnish him with the needful materials. Here, again, is mention of *God's good hand* (8).

Nehemiah's arrival at Jerusalem (9-20).—Sanballat was probably a Moabite, a native of Horonaim; Tobiah had been a slave. There are many descendants of these two men in all our Christian communities to-day, hindering God's work. This heroic soul met their scorn and the depression of the people by unwavering faith and calm confidence in *the good hand of God* (18). How small do our difficulties seem when brought into the sight of the God of heaven!

SATURDAY, MARCH 8.—Nehemiah III.

The rebuilding of the wall was immediately commenced. *The priests led* (1, 2).—Those who teach by precept should also teach by example; and it is undeniable that the latter is the most effectual. Through the sheep-gate sacrifices were brought for the house of God. *Non-residents helped* (6, &c.)—Men of Gibeon and Mizpah; *also nobles;* but, alas! for Tekoah (Judg. v. 23). *Women lent a hand* (12), reminding us of those of whom St. Paul speaks (Phil. iv. 3).

Some repaired over against their houses (28). One, at least, against his chamber (30). Of one it is said that he repaired *earnestly* that which fell to his share (20), as if there was much evident fervour and devotion in his work. It would seem that those who got through their work first helped the rest, or undertook some more (5, 27).

The work of rebuilding the ruins of Zion is typical of the demand of our times in making good

the inroads of the enemies of truth and the Church of God. There is work for each of us, and unless we are specially summoned to foreign work, it becomes us to begin at home, and to work before our own doors (10, 23, 28, 30); and, just as we labour for the good of the whole in this way, we shall contribute to our own comfort and safety. If one member is strong, the rest are strengthened; or, if weak, the whole are weakened. Find your piece of the wall, don't meddle with others'. Do your own work earnestly, and your name will not be forgotten when the chronicles of heaven are recited (Rev. xxi. 14).

International S.S. Lessons.

Sunday Afternoon, March 9.

THE GREAT PHYSICIAN.—LUKE iv. 33-44.

GOLDEN TEXT: MATT. viii. 16.

IN these verses we see Jesus in the synagogue (33-37), in the home (38, 39), and in the street (40, 41), and equally powerful in all. His religion, like Himself, is not intended for the sanctuary alone. It is equally suited for the home, and the business of everyday life. Power for efficient service in every place is obtained only by communion with God. Even Jesus departed into a desert place (41) in order to pray (Mark i. 35). For the teacher this lesson is supremely important.

Verses 33-37.—Note again how Jesus sets us an example of going to the house of God on the Sabbath-day (Mark i. 21). In the synagogue was a *demon-possessed man* (33). The reading of the law and the outward form of synagogue worship produced no effect; but when *Jesus* entered, the presence of the evil spirit was soon declared (33). He who had been anointed with the *Holy* Spirit came into contact with the man possessed by an *unclean* spirit, and the unclean spirit was bound to cry out. In the same way does contact with Jesus discover our sin. To see Him is like letting in the light upon the sins of our heart and life (Job xlii. 5, 6; Isa. vi. 5). *The demon's cry* (35) is solemnly suggestive. He speaks in the plural number; not because he identifies himself with the man, but because he represents other spirits who have obtained similar possession of human beings. *The presence of Jesus is painful to such beings.*—They are confirmed in their sin against God; He is "the Holy One of God." What a terrible thought that sin can make contact with Jesus to be unbearable agony. This is the end towards which all sin tends. *They fear judgment*, hence their cry of pain. They dread being "destroyed"—cast into the abyss (viii. 31; Jude 6). Yet *they are forced to pay Him homage.* Men do not know Him, but *they* do. They recognise his holiness and his divinity. "*Jesus rebuked him*" (35)—not the man, but the demon. He foresaw how the homage of such beings might prejudice his work (xi. 15), so refused it. *The spirit obeyed his command*, but not without inflicting final torture upon the afflicted man. Yet see how Jesus controls the demon's power. He could throw the man down, but he could not hurt him (36). No wonder that the people *were amazed* (37). Of the greater victory over Satan in the wilderness they knew nothing, but such a display of power as this arrested their attention. They connected it with his "word," *i.e.*, his teaching (Mark i. 27). We may share their wonder. To what terrible consequences sin leads! Judge what sin is, not by the attractiveness of its beginnings, but by what it is when it is finished (Jas. i. 14, 15). What a powerful Saviour is Jesus! Evils that completely overcome men are perfectly under his control (Heb. vii. 25).

Verses 38, 39.—The power of Jesus is next displayed in the home of Peter, where possibly Jesus took up his abode. Peter had become one of Jesus' followers (John i. 42). How soon his friendship with Jesus brought blessing to his household. Let every disciple seek to introduce Jesus into his home. *Though* Jesus honoured his home with his presence, sickness invaded it. Whatever blessing Christ brings He does not secure us immunity from affliction (John xv. 2; Heb. xii. 5-7). *Though* it was a fever-stricken home, Jesus entered it. Others might have shrunk from contact with such a patient: Jesus gladly enters where such are found. He is ever near in trouble. *They besought Him* (38).—Bodily affliction often leads us thus to Him in prayer. Be thankful for anything that makes you depend more fully on Christ. The *healing* is graphically described (39). "He stood over her," "touched her," "took her by the hand" (Matt. viii. 15; Mark i. 31). He thus came into direct contact with her. "He *rebuked* the fever" as he had rebuked the demon (35). Whether evil spirits, or bodily diseases, all are under his control. The healing was *immediate and complete.* Helpless and fever-stricken one moment; the next made whole, and ministering to others. Jesus is still doing the same work for our souls. We must be healed (Ps. ciii. 3) before we can minister; we must minister to Him and to his people when He has healed us.

Verses 40-44.—The fame of Jesus (37) had excited hopes among multitudes of sick ones who waited until "the sun was setting," when, without violating the Sabbath, they could be carried to Jesus (John v. 10). They came with "divers diseases," but none were beyond his power to heal. By laying on of hands He expressed his human sympathy and tenderness. The incident is typical of the power He now possesses to save *all* kinds of sinners. Upon the evil spirits He enjoined silence (41) as He had done in the synagogue (35). That after such a day of labour He should rise early (Mark i. 35) is a beautiful testimony to his very real dependence on God. His life (John vi. 57) and his power to speak to others (Isa. l. 4) were from God. How slow we are to learn the same lesson! His answer to the people's request (42-43) showed that He took his instructions not from them but from his Father. He recognised that He was *sent*, and that He must first fulfil the purpose for which God had sent Him. Neither the favour nor the frowns of the people could ever turn Him from his purpose.

How remarkable the contrast between the early enthusiasm of Capernaum and the after rejection over which Jesus lamented (Matt. xi. 23, 24)! Such privileges bring with them solemn responsibilities.

SUCCESSFUL VILLAGE WORK.

IT has been frequently pointed out that one of the neediest spheres for real, sustained evangelistic effort in our land is that presented by the country villages. It is altogether surprising the amount of sheer heathenism or dark indifference which is to be found in our own country places, and to which, too, much disregard is often paid by existing organisations. Where, however, thorough work is systematically and by consecrated workers carried on for the love of souls, revivals of a lasting nature are sure to be brought about.

Such has been the case in the village or district of Parbold, near Southport. Here, through the labours of several of God's children, sustained and systematised, but carried on in manifest dependence on God, there has been brought about, not only a revival, but a complete change in the aspect and character of the district. It is hardly too much to say that eighteen months ago a great number of people there were heathens, and not a few drunkards; now there is to be found amongst them such a band of bright, hopeful, humble Christians that to watch them is to have one's faith powerfully stimulated, and to know them, notwithstanding their lowly surroundings, is a real joy.

Moreover, they have amongst them provided no less a sum than £100 out of the £280 subscribed towards a commodious and comfortable undenominational hall, which has recently been opened. They are wanting £220 to pay off the contractor and free their building from debt. I have seen many efforts of the kind in various parts of England, but never a more real, deep, and soul-refreshing one than this, nor one on which the manifest seal of God's blessing more evidently rests.

C. STIDSTON-BROADBENT.

Home Lodge, Birkdale, Southport.

NOTTINGHAM TEMPERANCE MISSION.—Founded in 1877, this organisation has done a great work. The Mission-hall in Popham street, Narrow Marsh, is in the centre of a great number of common lodging-houses, largely frequented by tramps and the degraded in soul and body. Among these sadly needy people the Gospel is proclaimed by earnest workers connected with the Mission, and there are many visible signs of blessing having attended the efforts put forth. Every Sunday, Gospel services are held in thirty-four lodging-houses, and thus an average of 350 persons are reached. A strong Sunday-school and Band of Hope are prominent features of the work. The secretary is Mr. H. B. Armitage, Park Ravine, Nottingham.

The Book World.

BIBLE LIGHT FOR BIBLE READERS, edited by Rev. A. E. Brown, has some interesting features. In the March number there are some instructive meditations, also notes on prophecy. "God's Way of Peace," by Rev. H. A. Birks, and "The Purity of the Gospel History," by Rev. M. A. Dodds, are attractive contributions. (1d. *Marshall Brothers.*)

Consecration, edited by Rev. William Frith, is a monthly which deserves many readers. The March issue gives a portrait of Rev. H. R. Lovell, of Bromley, S.E. Rev. Thornley Smith continues his exposition of the Epistle to the Thessalonians. Among the other contents is a helpful article entited "Life Eternal," by Rev. C. Graham. (1d. *Partridge & Co.*)

THE APOCALYPSE, looked at as the final crisis of the age. By A Teacher amongst the Israel of God. *Elliot Stock.* An exposition on futurist lines, presenting some original features. The author has little patience with such as follow the historical method of interpretation. Bearing evidence of careful attention to the details, these suggestive pages will prove very interesting to students of prophecy.

Effingham Wilson & Co. have published a second edition of Mr. A. D. Lawrie's legal handbook, HOW TO APPEAL AGAINST YOUR RATES? Intended for residents in the Metropolis, the book gives forms and instructions in full.

The Church Missionary Society has published some useful pamphlets: NOTES ON CHINA AND ITS MISSIONS (3d.), and NOTES ON CEYLON (2d.), by Constance F. Gordon-Cumming; and THE STORY OF A MISSIONARY PENNY (1d.), by R. J. Irish. The last-named is a capital story for children.

THREE SERMONS ON APOSTOLICAL SUCCESSION, THE CHRISTIAN PRIESTHOOD, AND THE REAL PRESENCE IN THE EUCHARIST. By Rev. Henry Batchelor. 3d. *Weston-super-Mare: J. R. Walters & Co., High-street.* These discourses are at once soundly Protestant and purely evangelical.

Some of the recent Protestant publications of *Mr. John Kensit* are: REVIVAL OF THE ROMAN MASS IN THE ENGLISH CHURCH (2d.), by J. Coley, M.A.; SACERDOTALISM: ITS REAL NATURE AND ESSENCE (1d.), by the late Rev. C. Shepheard-Walwyn; and ROMANISM SCRIPTURALLY ANALYSED (2d.), by John Gadsby.

A series of HUMANITY CARDS, issued by the Ladies' Midland Association for the Promotion of Kindness to Animals. They are published in four languages, are prettily illustrated, and are admirably suited for general distribution among young people. Copies may be had on application to Mrs. Barrow, Ampton-road, Edgbaston, Birmingham.

SYNOPTIC TABLE AND EXPLANATION OF THREE OF THE MOST DIFFICULT CHAPTERS IN SCRIPTURE. Edited by Major-General Hoggan. (1s. *Holness.*) The chapters in question are Matt. xxiv., Mark xiii., and Luke xxi.; and the exposition will prove suggestive to students. The author is a pre-millennialist, with his heart and mind set upon understanding the Word of Truth.

CHRISTIAN GIVING. An address delivered before the Y.M.C.A., Newcastle-on-Tyne. By T. H. 7d. per dozen, post free. *Bible and Tract Depot, Pilgrim-street, Newcastle-on-Tyne.* An earnest plea for a periodical and systematic laying aside of money by the Lord's people for the Lord's work. Details are discussed in a very matter-of-fact manner, and the booklet is likely to prove practically useful.

Mr. J. Kensit, 18, *Paternoster-row*, is making up bundles of pamphlets exposing Romish error. About two dozen in number, they constitute the "Protestant Truth Packet," which is sold for half-a-crown. Some of the pamphlets are deserving of wide-spread circulation, in view of the unremitting endeavours of the friends of Rome to uproot evangelical religion and undo the work of the Reformation.

Rev. C. Musgrave Brown has written two helpful booklets: THE SECRET OF DIVINE POWER, or Jehovah's Pentecostal Message to the Church of the XIX. Century; and THE TRUE TEACHING OF FASTING, or Jehovah's Lenten Call to the Churches of the XIX. Century. The teaching is essentially practical in bearing, and presented with cogency and force. (6d. per doz. *Marshall Bros.*)

SICK-DIET AND APPLICATIONS. By F. W. Cory, M.R.C.S. 1d. *Bournemouth: Jarvis & Co.* A pamphlet for every home, containing a selection of the most useful preparations required in cases of illness. To people of small means the information should be very welcome, as, by acting upon the instructions given, heavy doctors' bills will often be rendered needless. District visitors might well carry some of these little helps with them on their tract-distributing rounds.

A recent issue of the "New Biographical Series" (1d. *Religious Tract Society*) is devoted to CHARLES SIMEON, OF CAMBRIDGE. It is an admirable sketch of a man whose career is worthy of the close study of Christian workers. The author, Rev. Horace Noel, is to be congratulated upon compressing so much that is interesting and instructive into such a narrow compass. The latest issue of the series is devoted to Rear-Admiral Sir W. Edward Parry, of Arctic Exploration fame. It is from the facile pen of Dr. Macaulay.

WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT.—ECCLES. ix. 10.

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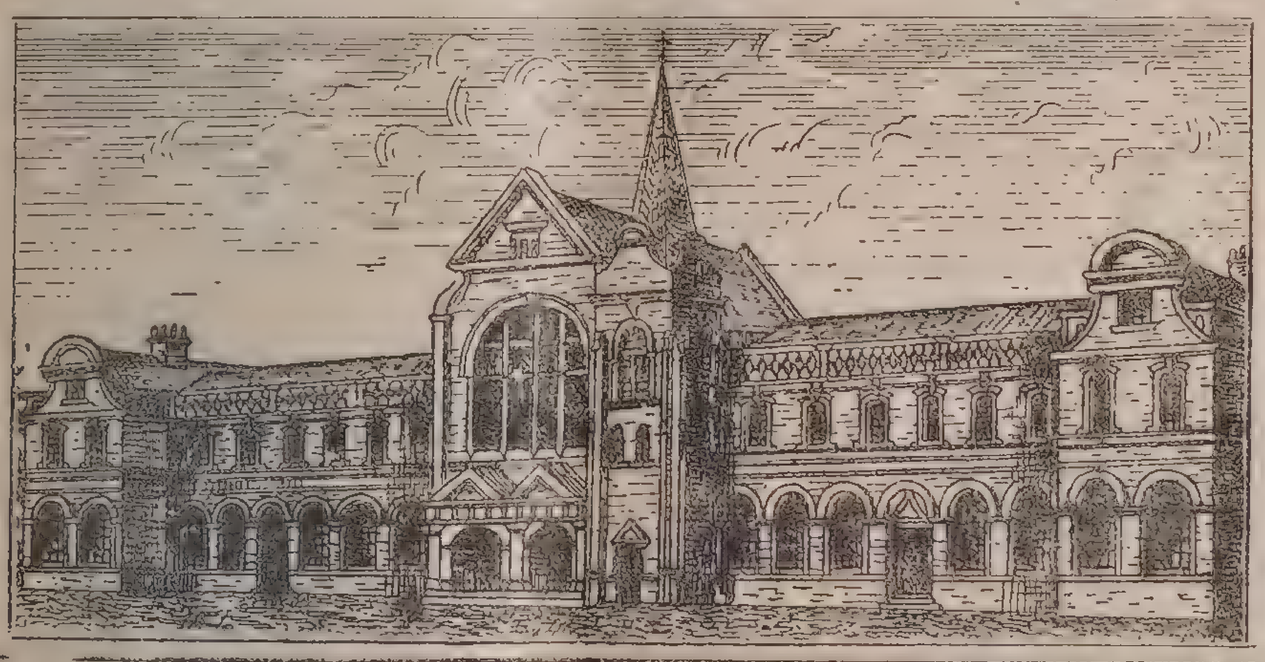
As a grateful recognition to generous donors of **£1,000**, such contributors would be entitled to nominate three deserving cases *free* for life, when the building has been erected; such cases to be subject to approval by the Committee.

Contributions will be kindly received by Messrs. MORGAN & SCOTT; or may be sent to F. A. BEVAN, Esq., *Treasurer*, 54, Lombard-street, E.C.

Believe me, Dear Friends, ever gratefully yours,
ELIZABETH COALES (Psa. lxiii. 7).



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APPEAL

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Cheques payable Susanna Meredith; crossed "Bevan" or "Union Bank, Charing Cross."

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MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Fri. Mar. 7, 8 p.m., annual meeting. Chairman—Sir T. Fowell Buxton. Speakers—Rev. Canon Fleming, Mr. F. A. Bevan, Mr. George Williams, Rev. C. S. Horne, and Dr. T. Gilbart Smith.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's, Cornhill, 1.30 to 2 p.m. (Sat. ex.). Bible study, Wed., 6.15 p.m. Missionary meeting, Thurs., 6.15 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Mar. 2, 3 p.m., Mr. F. Haslett; 7 p.m., Mr. Thomas B. Miller. Thurs., Mar. 6, 7.30 p.m., lecture by Rev. Z. B. Woffendale on "The Bible."

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. J. Jackson. Mon., 8 p.m., lecture by Rev. Dr. McCann, "Papal Perversions of Truth." Wed., 8 p.m., Rev. James Neil on "Figurative Language of the Bible." Meetings for men; week nights at 8 p.m.

Y.M.C.A., STAFFORD-ROOMS, Titchborne-street, Edgware-road, W.—Wed., Mar. 5, social meeting. Tea at 8.15. Addresses at 9, by Revs. Canon Money and W. R. Mowll.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Mar. 1, 3 p.m., Bible-reading for young men by Rev. F. B. Meyer. Subject—"The Ascension Mount." Sun., 3.30 p.m., special Gospel address to young men. Tues., 8 p.m., lecture by Mr. Robert Burn. Subject—"Gems of Highland Scenery." Wed., 8 p.m., recital by Mr. W. P. Appleton.

Y.M.C.A., TEMPERANCE SOCIETY, 255, Seven Sisters-road, W.—Annual meeting, Wed., Mar. 5. Tea at 6.30; public meeting, at 8, addresses by Miss Brewster, Rev. J. Pyper (Belfast), and Dr. Hingston Fox.

CONFERENCE HALL, Mildmay Park, N.—Sun., Mar. 2, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. James L. Stanley. Tues., 3.30 p.m., London City Mission. Chairman, Lieut. Col. Bruce. Speakers, Messrs. Weylland, Crabb, Gremmett, and Salter.

HOW TO STUDY THE BIBLE.—Lectures by Dr. E. W. Bullinger. at the Conference Hall, 143, Clapham-road, S.W., on Thursdays, at 4 p.m.

WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Rev. Dr. Jones. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

MILDMAY MISSION TO JEWS.—Monthly prayer-meeting for Jewish missions, gentlemen's waiting-room, Mildmay Conference Hall, on Fri., Feb. 28, 7 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Feb. 28, Rev. H. J. Berguer.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Mar. 7, all-day meetings: 11 a.m., prayer and testimony; 3 p.m., address by Mr. Daniel Matthews, of the Maloga Aboriginal Mission; 7 p.m., Rev. F. D. Sanford.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Mar. 7. Tea at 6; meeting at 7, Rev. James Douglas will give an address. Subject—"Power in Ministry." Mrs. Osborn will give an account of work at the Cape.

PARIS DAILY INTERNATIONAL PRAYER-MEETING—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

UNITED ARMY AND NAVY PRAYER-MEETING for all who are serving, or have served, as officers in the army or navy, Sat., Mar. 8, City Terminus Hotel, Cannon-street, E.C., 2 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, 11 and 6.30, Mr. W. R. Lane.

ST. GEORGE'S HALL, Langham-place, W.—Mr. A. Milne Kyd, Suns. during Mar., at 11; Dr. Neatby, at 7. Dr. Neatby will also give the address at Burlington Hall, Savile-row, on Wed., at 8.

UNION HALL MISSION.—Annual Gatherings, Union Hall, Carlisle-street, Edgware-road, Thurs., Mar. 20, at 4 and 7.30 p.m.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Sat., Mar. 8, 3.30 p.m., Bible-reading will be held, conducted by Mrs. Yapp.

OPEN-AIR MISSION (South London Auxiliary).—Monthly conference, Peckham-park-road Baptist Chapel, Old Kent-road, Tues., Mar. 4, 7 p.m., address by Rev. H. O. Mackey on "Apples and Pictures."

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

SAILORS' WELCOME HOME, 173, St. George-street, Ratcliff-highway, E.—Monthly muster of the "Christian Lifeboat Crew," Tues., Mar. 4, 7 p.m.

MEETINGS FOR CHRISTIAN WORKERS every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., Mr. Joseph Clarke; 3 p.m., Rev. Henry Bright; 7 p.m., Dr. Barnardo.

DUNDEE CONVENTION for the deepening of spiritual life, Kinnaird Hall, Feb. 26—28.

REDHILL CONVENTION for the deepening of spiritual life, Mar. 24—27, Revs. H. W. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, J. Gelson Gregson, Mr. Robert Wilson and others are expected to take part.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.W.C. B.F. J.E. E.S.M. J.H. A.P.W. H.B. R.C. L.S. J.C.B. E.F.B.B. H.W. S.P. W.F. E.J. K.D. C.W.C. F.D. J.D. W.T.H. J.N. R.D.F. J.B. W.T. E.M.R. J.M. C.H.B. M.L.F. G.R. E.S. E.P.P. E.R H. N.L.B. W.H.P. I.C. W.H.B. F.Y. E.G. E.A.W. W.R. H.I.W. J.G.C. G.K. J.S. G.F.P. G.H.G. B.I. L.M.C. A.M. M.A.W. F.H.W. K.H. D.R.J. G.K. T.W.B. R.W.M. M.T. C.B. R.H.J.S. J.M.J. M.A.H. A.P.P. B.H. H.A.F. J.W. D.M. R.W. W.M.S. F.H.W. C.M.B. C.C.C. W.F.P. T.J.M. M.C. T.W. H.H.B. A.E.R. V.M. S.L.R. S.E.C.M. F.J.H. J.S.M. R.C. J.T. E.A. M.E.S. G.D.M. G.A.R.W. A.V.L. T.C. M.A.B. J.A.T.M. W.J.P. H.E.N. E.C.A.

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REV. DR. WRIGHT, editorial secretary of the British and foreign Bible Society, sailed on Wednesday, last week, for China, on a mission in connection with the Society. He is accompanied by Mrs. Wright, and expects to be absent about five or six months, returning *viâ* America.

BARBICAN MISSION TO THE JEWS.—There was a large attendance of Jews, and sympathising friends, at the anniversary meeting held on Monday evening in Albion Hall, Albion-place, London-wall, E.C. Preb. Gordon Calthrop presided, and addresses in German and English were delivered by several Christian workers whose hearts yearn for the salvation of Israel. The attention with which the earnest and faithful words were received was encouraging in the extreme, and it was very pleasing to learn that the weekly meetings on Saturday afternoons, are numerously attended. As of old, Christ crucified is still a stumbling block to the Jews. Yet when God gives a hearing ear, it is not unreasonable to expect a heart softened to receive Divine truth. This is the present joy and confidence of the missionary, Mr. C. T. Lipshytz, and his devoted wife.

League of Kindness.—A branch has recently been started to help the poor in the large and densely populated parish of St. Paul's, Walworth, S.E., by supplying suitable clothing at a nominal sum, and also to try and bring a little sunshine into the lives of the children. Anyone wishing to know further particulars is requested to communicate with Miss E. J. Young, The Mansions, Bournemouth, enclosing a stamped envelope.

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MR. MOODY ON "DANCING CHRISTIANS."—Mr. Moody was lately asked by a Canadian interviewer, "What is your experience with professing Christians who dance? Are they among your best workers?" "That kind of Christian is not the most aggressive worker. The best way to deal with this question is to give the people something better, and then the whole world will go of itself. I would just as soon go out in the street and eat mud as dance. I have no taste for it. Anything that compromises our influences should be given up. If you can dance and go to the theatre for the glory of God—why, go!"

Mr. William Forbes closed an eight days' Gospel temperance mission on Sunday last at Fuller's Hall, Portsmouth. A considerable number of pledges were taken.

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CASE FOR THIS WEEK.

CASE OF PHTHISIS at STOKE FERRY.

This is the case of a young woman named SARAH COKER—who was at the time in the service of Mrs. HEWITT, of HILL FARM, BARTON, BENDISH, STOKE FERRY. Her mistress corresponded with me on her behalf. Her lungs were described as in a terrible condition. Her cough was severe, with green expectoration. Her recovery was complete. Mrs. H. remarks that several doctors had attended her, and had expressed great astonishment at the healing of her lungs. Writing me in July last, Mrs. H. says: "You are quite at liberty to publish the case if you think fit. She has married and has a child, and is living at North Delph, near Downham, Norfolk. Her lungs are well now."

PULMONARY WEAKNESS with DYSPEPSIA.

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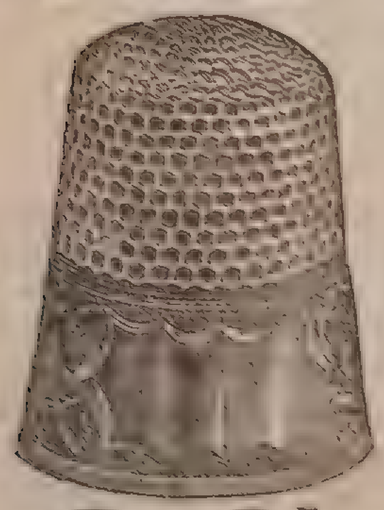

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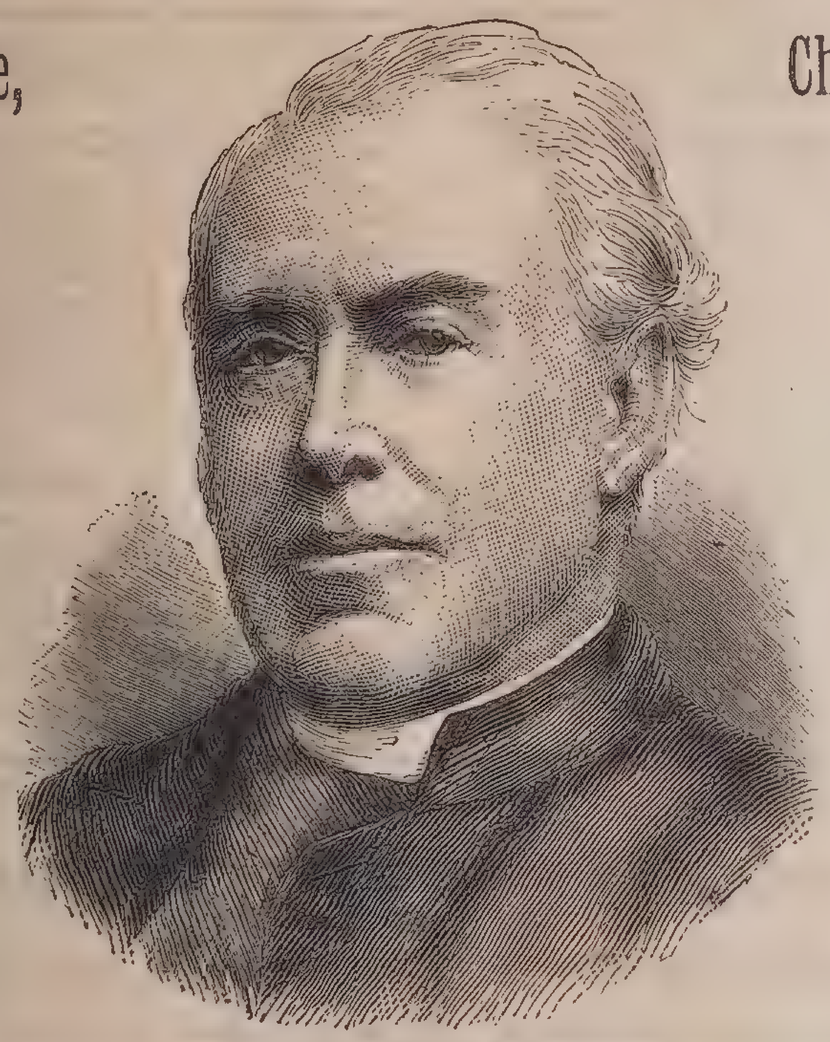

[The late Bishop Sargent.]

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No. 1049.] FRIDAY, MARCH 7, 1890

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Many generous contributors have lately been called to their rest, and I earnestly invite Christian friends to come forward and take their places, that this important work, which has been so abundantly blessed of God through the past **Thirty Years,** may not be hindered for lack of funds.

CONTRIBUTIONS will be received by Messrs. FULLER, BANBURY & Co. (Bankers), 77, Lombard-street, London, E.C.; the Editor of THE CHRISTIAN, 12, Paternoster-buildings, London, E.C.; or, if sent **direct to me,** will be gratefully acknowledged immediately.

ROBERT BILKE,
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N.B.—The 30th Annual Meeting will be held (D.V.) at Union Hall, Carlisle-street, Edgware-road, March 20; ROBERT PATON, Esq., in the chair. Several well-known servants of Christ will address the gatherings, at 4 and 7.30. Tea at 6 o'clock. All friends invited.

WORK AMONGST MEN

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This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

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EXETER CONVENTION for the Deepening of Spiritual Life (D.V.), from April 14—17, 1890. To be presided over by ROBERT WILSON, Esq., and addressed by several speakers from the Keswick Convention.—Address, for further information, the HON. SECRETARIES, 4, West Southernhay, Exeter.

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LEYSIAN MEDICAL MISSION, Whitecross-street, needs funds. 150 patients seen weekly. Gospel services held. Subscriptions received by Dr. GRIFFITH, Honorary Physician, 45, Finsbury-square, or Messrs. MORGAN & SCOTT.

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By Mrs. SHARLIEB, M.D., B.S.

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H., 39, George-street, Maidstone.

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G., 8, The Mount, Heath-street, Hampstead.

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OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces to Ladies, Christian Governesses, Companions, Housekeepers, Medical, Surgical, and Monthly Nurses. Also superior domestic Servants (male or female). Hours 10 till 5.

AS GOOD PLAIN COOK in quiet, Christian family, near London. Age 33. Understands dairy and baking. Kitchenmaid or help given. Not late dinners on Sundays. Wages £22.
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USEFUL COMPANION or Lady-help, where servant is kept. Educated Gentlewoman, cheerful and willing. Salary £20.
K., Coniston, Bevois-hill, Southampton.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
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AN APPOINTMENT open to both sexes in every rank and class of society for the sale of our delicious Teas among private families. After first inducing friends to give trial order, the quality of our Teas invariably leads customers regularly to repeat orders, besides recommending their friends to become purchasers. We offer very liberal profit on all sales. Samples free of UNITED TEA GROWERS' ASSOCIATION, Union Court, E.C.

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MEDICUS, 284, Amhurst-road, Stoke Newington, N.

MAN AND WIFE wanted, between 30 and 40 years of age, as Chapelkeepers. Total abstainers.—Apply by letter, to
Mr. CHAPPLE, 65, Charlotte-st., Portland-place, W.

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AN EARNEST CHRISTIAN EVANGELIST wanted, thoroughly consecrated to the Master's work. Good speaker, and accustomed to individual work if possible. Principal work among soldiers.
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Capt. THOMPSON, Clonskeagh Castle, Co. Dublin.

SEVERAL EARNEST CHRISTIAN LADIES wanted, of independent means, to give their time and strength for the Master in various ways, in a most interesting sphere of work.—Full particulars sent.—EDNA, 455, Strand, London.

AS AMANUENSIS.—Young Lady wanted. Evangelical Churchwoman. Enclose photo (returned).—M., Mr. Summerfield, School House, Yorke-street, Southsea.

USEFUL LADY HELP wanted immediately, to attend on invalid Lady. Two in family. Servant. Age 20 to 30. Abstainer. If a necessity, small remuneration.
B., 30, Elgin-road, Addiscombe, Croydon.

AS COMPANION. — Required, a young Lady Help, cheerful and domesticated, to assist in household duties. A quiet and comfortable home. Small salary and laundry.—Apply by letter, Mrs. H., of Richmond, c/o Phillips, 11, Rose-street, Newgate-street, E.C.

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TO
DISCHARGED PRISONERS.

CRITICAL STATE OF FINANCES.

TO THE READERS OF "THE CHRISTIAN."

Dear Friends,

We have the pleasure to announce that some **£800** has come to hand, mostly from readers of The Christian, towards clearing off the deficit of **£1,500** which must be obtained at once in connection with the Discharged Prisoners' branch of the above Mission.

An anonymous lady has most kindly offered **£50** on condition that the remaining **£650** is subscribed before the end of March.

We would urgently plead with the Lord's stewards for this amount, that we may not be compelled to close any of our premises or curtail the work, which should be further extended rather than otherwise.

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. Wheatley, 29, Brooke-street, Holborn; or to myself, at 4, Ampton-street, Regent-square, W.C.

Yours sincerely,

GEORGE HATTON,

Superintendent of the St. Giles' Christian Mission.

4, Ampton Street, Regent Square, W.C.

Irish Distressed Ladies' Fund.

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Note.—Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

*** *All friends are kindly asked to send in their Subscriptions, Donations, and Collections with as little delay as possible, as the Accounts for the year are about to be closed.*

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ALREADY, since this work began, **21,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity, arising from the recent Dock Labourers' Strike and other causes; and from present appearances an unusually severe season is most certainly apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the Secretary; or Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or by the Editors of "The Christian."

JAS. ATKINSON, *Secretary.*

28, *Enfield-road, Kingsland, London, N.*

March 7, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Mrs. Osborn, late of Cape Town.

We have received a number of communications relative to the two Bible Societies, including one by Dr. Wright on behalf of the British and Foreign Bible Society, just before his departure for China. It is impossible for us to devote space to a voluminous correspondence; nor is it necessary. The real points at issue lie in a small compass. If our suggestion that some friends of each society should, by meeting or by correspondence, endeavour to settle this "deplorable controversy," be not carried out, we will, in an early number, endeavour to state the case as presented by either side, that our readers may judge for themselves.

In a lecture recently delivered at the London Institution by Mr. Scott Keltie, the Librarian of the Royal Geographical Society, it was stated that the Empire of England now covers over ten million square miles, or nearly three times the size of Europe. The population of the Empire is estimated at 350,000,000. What a mighty responsibility does this great expansion of dominion put upon England in the direction of missionary effort.

Lord Archibald Douglas, having renounced the Protestant faith, has settled in his native county of Dumfries as a Roman Catholic priest. In a pamphlet which he has put into circulation, he answers the question, "Why am I a Roman Catholic?" One of his great arguments takes this form:—No Protestant denomination professes to be the sole and infallible guide in matters of religious faith; the Papacy claims this position, and its functions; therefore, the Pope is Christ's viceroy, ruling and teaching the nations by supreme authority! When gratuitous assumption shall have the full value of complete demonstration, the various "proofs" presented by Lord Archibald Douglas will be something worth, but not before. In the meantime it is well that he should know that enlightened Protestants are not so much exercised as to visible church association as they are to being vitally connected with the Lord Christ, who is the Head of "the Church of the firstborn, which are written in heaven."

In another pamphlet, entitled "A Voice of One crying in the Desert," Lord Archibald Douglas shows an ignorance of the evangelical faith which almost matches his singular statements regarding Romanism. In face of the facts of history, and despite the well-known teaching of many Popish writers, he tells us that the Roman Catholic Church "upholds the Bible in its entirety," and "hates" priestcraft and Mariolatry! Lord Archibald asks Protestants how they "can pin their belief to the decision of a Church which does not claim to be infallible." Now, Christ imposes no such task upon his disciples; if He had, we should all have been in bad case to-day! Rather, Christ demands that we "pin our belief" to Himself, our Lord and Master. We trust that the people of Annandale and Eskdale have been too well instructed in Holy Writ to be caught in the net which is now spread to enclose them in the Church of Rome.

In an interesting paper in *The Missionary Review*, Rev. James Johnston calls attention to the striking fact that during the century which ended in 1886 the members of the Protestant Churches of the world had increased from 37 millions to nearly 137 millions, while the heathen and Mohammedan population had increased only from 960 millions to 1,313 millions. "This in itself is remarkable. When Mr. Johnston points out that the gain has been not only in numbers, but also greater far in learning, and science, and wealth, and power," we begin to see how the obligation to Christianise these heathen millions presses upon us.

Mr. Joseph Thomson's article on "The Results of European Intercourse with the African" in the March *Contemporary Review* will strengthen the hands of the British representatives at the International Conference now sitting in Brussels. The importation of ardent spirits is producing results even more appalling than many philanthropists have pictured. Our own merchants, says Mr. Thomson, through the trade of gin and rum are spreading ravages of demoralisation that ought to clothe us in sackcloth and ashes. European intercourse along the West Coast, and over the whole of East Central Africa, spite of missionary efforts, has been an unmitigated curse. The warehouses along the coast are filled with gin; the air seems to reek with it, and every hut is redolent of its fumes. To walk through the squalor and vice of a village is like a horrible nightmare. Women and children even are calling out for gin, and all is besotment and fiendish debauch. This awful witness is from one who has seen it all, and ought profoundly to affect the Church of God.

The late Lady Kinnaird was one who found private prayer to be a channel of strength in enabling her to carry on her Christian work, and to be at the same time "a true mother to her household." The secret of her devotion and success is found when we learn from her biographer, Dr. Fraser, that she "spent one or two hours every day alone with God, and came to her public engagements from the footstool of his throne of grace."

The priceless parable of the Prodigal Son has been employed by preachers of the broad school of theology to support the theory that forgiveness of sins is by the free, spontaneous mercy of God, and not on the ground of an atonement made for them. Dr. Dale has recently preached a very powerful sermon, which confutes this notion. He rebukes the shallow theology which would find in a single parable all the essential truths relating to the remission of sin. If the parable does not directly teach atonement, it is because He spake it who made the atonement.

On the recent action of the English Government in the matter of Portuguese proceedings in Africa, *The Free Church Monthly* for March has the following:—

> In the *Missions Catholiques* of Lyons, we learn, no secret was made of the fact that Cardinal Lavigerie had made arrangements with the King of Portugal to occupy what were called "the Portuguese provinces of the Shiré and Nyassa." Under these arrangements Romish missionaries would have been armed with powers and privileges partly from Rome and partly from Lisbon, and the result would have been interference of the most intolerable kind with Protestant work in the whole region.

A communication in the same journal from Rev. A. Drummond Paterson, of Lisbon, says the archbishop of that city is the chairman of a committee to provide ironclads, &c., to make war upon Britain, and that Catholicism has all its evil tendencies overgrown in Lisbon, and the good reduced to a lower minimum than in any other European Catholic country. Not one man in twenty of the Portuguese can read, and of women not one in fifty. We can hardly wonder that a schoolmaster should suggest that "HATRED TO ENGLAND" should be the motto in every school. The Portuguese question, like many others of our times, very much resolves itself into an anti-Protestant question.

The threatened strikes in the coal and iron-fields of the North again bring to the front the necessity for the establishment of a Court of Conciliation with ample powers to arbitrate in disputes between labour and capital. In Dublin a conference of the kind has been sitting for some time, a large strike in the building trade will probably be averted and terms agreed on in regard to hours of labour, wages, and meal-hours. It has been decided to form a permanent Trade Committee of Conciliation of five employers and five workmen. This is a step in the right direction, and we trust the example will be followed elsewhere.

The programme of the Labour Conference, which the Emperor of Germany proposes to hold at Berlin, shows a due appreciation of the main questions which affect the working classes in many European countries. Among the subjects to be discussed are the regulation of the work of women and children, and the question of Sunday labour. Aiming high, the Emperor has incurred the hostile criticism of some who do not realise the enormity of the wrong and oppression which has so long been endured by workers in some lands. It may be that the political economist has reason for his dictum that classes, like individuals, must look after themselves; but, nevertheless, a higher law enjoins that the strong must bear the burdens of the weak. The Emperor's proposal, as a first measure to collect information on the great subject of

labour, is a thousand times to be preferred before the policy which would look on while social distinctions head up to the inevitable explosion of exasperated discontent.

We regret to hear that the fund for sustaining Mr. Thorne's mission work is exhausted. The Secretary, Thorne Mission Fund, Exeter Hall, will be thankful for the co-operation of Christian friends. Testimonies to the usefulness of Mr. Thorne's work are continually received.

The Roman Catholic Bishop of Salford, in a recent sermon, made some severe strictures as to the music-halls of Manchester:—

> Many of these places are attached to public-houses, and there are also a large number not attached to public-houses that have drink sold in them. In many of these places songs are sung that are indecent openly and unmistakably, with all sorts of indecent suggestions and gestures...Not alone is drink supplied in them, but facilities are given and every opportunity to inflame the human passions.

Surely this matter is one for the attention of the entire Christian community, and the sooner it is dealt with the better.

Sheridan spoke of "that which always did and always must corrupt and degrade the human heart—despotic power." The pride which it engendered brought Nebuchadnezzar to the beasts. The Czar of Russia is the unhappy inheritor, in name at least, of this fateful form of rule. We are far from believing him capable of countenancing the inhuman atrocities committed under his Government; but the latest story of the fiendish cruelty committed in his name is enough to overwhelm him with grief, and shame, and anger.

The story told by *The Times* of the brutalities inflicted upon refined and cultured women, the suicides of prisoners of both sexes, preceded by that most terrible of all strikes, "a hunger-strike," by women, three times repeated, is one of the most revolting to humanity, and one of the most degrading to a Government, that history records. We have very briefly summarised the facts on p. 11.

The Romish apostasy claims despotic dominion over the bodies and souls of men. Our forefathers, having drunk deeply of the bitter cup of persecution, her devilish cruelties to her victims, the prison, the torture, and the stake, wisely forbade her votaries from holding high offices of State. For a Roman Catholic is virtually and necessarily in the position of an alien. His loyalty is due first to the Pope, and to all the interests of that heathen religion, and afterwards to the Queen.

It is now proposed, however, to legalise the tenure by Papists of the offices of Lord Chancellor of England and Lord Lieutenant of Ireland. And a Christian paper, of ultra-"Liberal" views, says, "Instead of regretting the steps which have been taken to remove Roman Catholic disabilities, let us sweep away every vestige of religious bigotry and political intolerance which still pollutes our statute book." Do those laws pollute our statute book which protect ourselves and our children from the Inquisition, the torture chamber, and the stake? from the tender mercies of the murderess, and the harlot, who boasts that she is always the same? This travesty of liberty is pilloried by Tennyson in one of the finest lines in English poetry:—

> Freedom free to slay herself, and dying while they shout her name.

Let us give freedom to the tyrant to enslave ourselves! Let out the girls held fast in English and Irish convent prisons—uninspected to our national disgrace—and hear whether they wish further liberty to Rome.

Gethsemane and Calvary.

A bad habit has grown up of late years—that of Christians applying to themselves terms which belong exclusively to their Lord. "Thou art my beloved Son, in Thee I am well pleased," is the Father's testimony to his Only-begotten Son, and cannot be quoted of any creature without depleting the words of God of their spirit and life.

"The prince of this world cometh and hath nothing in Me" is a declaration of infinite value to us, when spoken by the Captain of our salvation, who fought the field alone, and of the people there was none with Him; but they are an inflated and untruthful boast in the lips of any pardoned sinner, however blameless his life may be.

When God said, "Awake, O sword, against my Shepherd, and against the Man that is my Fellow," He spoke of the atoning death of Him who thought it not robbery to be equal with God. No man but He can be Jehovah's Fellow.

Some good men for whom we have great respect have spoken of Gethsemane and Calvary as though they themselves and those whom they addressed could participate in the experiences which those names commemorate. Those holy places are sacred to Jesus of Nazareth, the Son of God, our Redeemer: Gethsemane no less than Calvary. It has been said that the martyr who suffers calmly at the stake has already suffered in spirit in lonely fellowship with God: Gethsemane was the anticipation of Calvary.

On the cross "He, his own self, bare our sins in his own body on the tree." There He "put away sin by the sacrifice of Himself." There He cried, "My God, my God, why hast Thou forsaken Me?...I am a worm and no man, a reproach of men and despised of the people." There, God-forsaken, He thirsted, with a thirst no other being ever knew, for that lost fellowship with God which was his life. There the last human tie was severed, when He said, "Son, behold thy mother!" "Woman, behold thy son." There literally his heart was broken, and from his pierced side came there out blood and water. Calvary belongs to none but Him. For "He looked and there was no man: He wondered that there was no intercessor. Then his own arm brought salvation unto Him, and his righteousness, it sustained Him." No prophet ever claimed to have been wounded for our transgressions: no apostle claimed to have suffered for sins, the just for the unjust, that he might bring us to God. Calvary is fenced off from all mankind as the battle-ground where "Jesus Only" "through death destroyed him that had the power of death, that is the devil; and delivered them who through fear of death were all their lifetime subject to bondage."

And Gethsemane was the foretaste of Calvary. It was the dark shadow of that deepest cloud—the wrath of God. He feared as He entered into the cloud. He told his friends, "My soul is exceeding sorrowful unto death." But they could not understand or sympathise, and while, withdrawn from them, his sweat was as it were great drops of blood falling down to the ground, they slept.

They had feared as they entered into the cloud on the holy mount, where they saw in vision the glory of his person and of his coming kingdom; but they were not called to enter into the cloud of his agonising sorrow in Gethsemane, when "He offered up prayers and supplications with strong crying and tears, and was heard in that He feared. Though He was Son, yet learned He obedience by the things which He suffered: and, being perfected, He became the Author of eternal salvation unto all them that obey Him; declared of God a High Priest after the order of Melchisedec"—"King of Righteousness and King of Peace."

Gethsemane belongs to Him alone. Let us reverently gaze—if we can gaze—on that great sight, in presence of whose foreshadowing Moses trembled and durst not behold. "Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen, the affliction of my people,...and I have heard their groaning, and am come down to deliver them." Just as the burning bush was God's domain—"the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob"—so that spot in Gethsemane, a stone's cast from the disciples sleeping for sorrow, is the possession solely of Jehovah Jesus. His "affliction" cannot be slept away; his "groaning" is heard in heaven if not on earth; for it is the affliction and the groaning of mankind transferred to Him who cried in Jeremiah's Lamentations, "Behold and see if there be any sorrow like unto my sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of his fierce anger."

> Oh never, never, can we know
> The Saviour's deep mysterious woe;
> The secret of that anguish sore,
> Which wrung his blood from every pore:
> The burden of that awful cry,
> When He for us vouchsafed to die.
>
> Yes, man for man perchance may brave
> The horrors of the yawning grave;
> And friend for friend, or child for sire,
> Undaunted and unmoved, expire,
> From love, or piety, or pride:
> But who can die as Jesus died?
>
> For fainter than the pale star's ray
> Before the noontide blaze of day,
> Is all of love that man can know,
> All that in angel's breast can glow,
> Compared, O blessed Lord, with thine,
> Eternal, infinite, divine.

Nothing is gained, but very much is lost, when the words in which the Father or the Spirit speaks of the incarnate Son, or in which He speaks of Himself, are degraded to the comparatively low level of even the highest experience of his most devoted disciples.

SOUL-WINNING AND PRAYER UNION.—Text for March 10 (James i. 12):—"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

MANCHESTER Y.M.C.A.—After the annual meeting, when addresses were delivered by the Bishop of Manchester and Rev. Richard Roberts, a week's mission to young men was held by Mr. W. Hind Smith, which was much enjoyed by those who attended the meetings.

A MISSING MISSIONARY STEAMER.—A telegram from Victoria, British Columbia, announces that the missing missionary steamer, *Glad Tidings*, concerning whose safety considerable apprehensions have been entertained, has arrived safely at Port Simpson.

Preaching the Kingdom of God.

By JAMES VAN SOMMER.*

II.

ET us next trace how the Kingdom of od was preached, or proclaimed, by the postles. I will refer to three discourses; ne to Jews, another to Latins, and the ird to Greeks.

Observe first, Peter's preaching in Acts ii. fter stating the facts, and connecting them ith the prophecy in Ps. xvi., he declared at God hath made that same Jesus, whom e have crucified, both "Lord" and "Christ" -words, which to the audience then assemled, would express far more than to Gentile earers. The word "Lord" would bring efore a Jew Ps. cx., with its wonderful ontents—

> The word of Jehovah—David's Lord—the dignity of Adonai's seat—enemies to be placed at his feet—his rod of power—out of Zion—ruler in the midst of enemies—the day of thy power—the people—their offering with worship—the oath—the "priest for ever" after the order of Melchizedek—a new order of priesthood, &c.†

This, though as yet imperfectly entered to by the Jew, was enough to pierce him his heart, when he heard that he had ucified "Him."

"Christ" would bring Ps. ii. before a ewish hearer. The state of things at erusalem had been exactly foretold in his vn Scriptures. The authorities, Roman d Jewish, had taken counsel together; d this counsel now proves to be against hovah and His Anointed.

> But He that dwelleth in Heaven had set Him on his holy hill of Zion—"My King"—"My Son" yet were they mercifully invited to the kiss of conciliation, warned if they resisted, promised essing if they submitted.

The Kingdom throughout. And they had ucified One who was not a blasphemer, but e Lord of the Kingdom, the Son of God, no had come to deliver, to rule, to reign, bless—the Lord of the Glory. No wonder ey cried, "What shall we do?" In these ys some would perhaps have replied, Believe on the Lord Jesus Christ; the ood of Jesus Christ cleanseth us from sin." All true—yet not all the truth. e Apostles were not always *saying*, Believe" and "Believe," although they plied it. Used or not, it is not narrated this model sermon that the word "beve" was used at all. The stirring swer is, "Repent ye, and be baptized ery one of you in the name of Jesus rist." "Repent": Change your mind, ange your conduct, seek a change of art. Be sorry for the wrong condition of nd, be sorry for the sinful conduct, and hard heart. "Be baptized."

Nevertheless, whilst fully accepting the dinance of baptism in water, these words ould not be limited to the sign, but should brace the thing signified. They mean, in stance, "Become the disciples and adherents of Christ." Baptism, in its elementary signification, is the outward expression of discipleship.

They were to repent and become disciples of the Lord Jesus, and that with reference to their obtaining two particularised blessings—the remission of sins, and the gift of the Holy Spirit.

These twofold promises are not blessings to be ever hoped for as unreceived, but they are blessings actually conferred upon, and imparted to, the believer. They become facts—truthful, existing facts—to be believed. Repenting sinners, who become disciples of Christ, should be *so* taught, and should *so* believe. Unless they are thus instructed and do so believe, there will be no stability, for their feet are not touching rock. A confused state of mind will exist—a common condition of many. They are instructed to be ever seeking that which they already possess. Lest we should presume, some present the forgiveness of sins as a future hope only. Others again earnestly exhort their hearers to seek *the gift* of the Holy Spirit, when, having, as believers, received Him, what we need is, his continuous operation—the fulfilment of his special functions. It is said (John vii. 39), "This spake He of the Spirit, which they that had believed on Him were to receive," after Jesus was glorified. And the Apostle Peter, after Christ had entered into his glory, assured his hearers that, on repentance and discipleship, they should receive the gift of the Holy Ghost (Acts ii. 38).*

There is no uncertainty in such words, and they show, as already remarked, that the remission of sins, and the gift of the Holy Spirit are, to the believer, present blessings, accomplished facts. Such truths, when believed, impart a certainty to the Christian, most needful for his soul's health, progress, rest, sanctification, and joy.

The promise of the Holy Spirit, as thus presented, corresponds, and in its order agrees with Acts xix. There were at Ephesus certain disciples, not yet disciples of Christ, but of John; persons, therefore, who desired to flee from the wrath to come, who were in a repentant state of mind, and were leading a corresponding life. But they had not received the Holy Spirit. They had, indeed, believed the doctrine of John, who preached repentance and pointed to a Saviour *who was to come*. But now the Saviour *had come*, had finished his work on earth for us, and had received the promise of the Father; and they were to trust in Him. He would baptize them in the Holy Spirit. Hearing this, they were baptized in water into the name of the "Lord Jesus." They were ready to become, and did now become, his disciples and followers. And when Paul had laid his hands upon them—although blessed before, through the Holy Spirit's convicting power, yet—being contrite sinners, and now also disciples of Christ, the Holy Spirit came on them; manifesting, in their case, the invisible reality, by signs of the same character as at the beginning of the Church.

Consider, also, Peter's preaching to Cornelius and his friends (Acts x.). They were residing in Cæsarea, and were acquainted to some extent with recent events. Peter then touches on the facts already known, and supplies further information. He speaks of God preaching peace by Jesus Chaist, adding, "He is Lord of all." Words which a Roman centurion, even if he had not yet seen the Old Testament Scriptures, yet, living in the days of Rome's despotic emperors, would enter into perhaps better than we ourselves, who are living in days when the principle of rule *by* the people, as well as *for* the people (the body resting on feet part of iron and part of clay, therefore partly strong and partly brittle), is rising on all sides.

Peter further opens his commission that the Apostles were charged—

> To preach, and to testify, that this is He which is ordained of God the Judge of quick and dead; and that to Him bear all the prophets witness that through his name every one that believeth on Him shall receive remission of sins.

While thus speaking, the Holy Ghost fell on all them that heard the Word.

It will be seen that Peter's discourse was not limited to preaching peace, but that it embraced these truths—that Christ is "Lord of all," and will be "Judge" of all the inhabitants of the earth, whether they have died or whether they are alive.

This pamphlet, with others, twelve in all, for post free, from J. Van Sommer, Esq., Cuffnells, nbledon, London, S.W.

The reader will observe how this Psalm harises with Luke xxiv. 26, Acts iii. 13, and l. ii. 6-11. Christ, the second Man, the self-ying and Obedient One, has been meritoriously ified. As having been obedient unto death, the death of the cross, He was exalted, and s the Lordship of the Universe. The Gospel y viewed is *not simply a glorious Gospel*, which ourse it is in all particulars, but *it is specially Gospel* OF THE GLORY OF CHRIST (2 Cor. iv. 6, ·).

* It seems that in order to the Spirit being given Jesus must not only be glorified by God in heaven, but by believing men on earth. Not at the end of forty days, when Jesus had ascended to the right hand of God, was the Spirit poured out, but when the day of Pentecost was fully come; when seven Sabbaths were complete, counted from the resurrection of Christ the first fruits: *i.e.*, when there was a perfect, a sevenfold rest of expectant faith in the crucified, risen, and glorified Son of God.—ED.

HUNGRY SCHOOL CHILDREN.

MRS. PENNINGTON, 5, Alexandra-road, South Hampstead, hon. secretary of the Board School Children's Free Dinner Fund, writes:—

The need of the poorest children is very great just now, after a season of almost unparalled sickness; whole families, in certain localities, children and bread-winners, too, have been struck down by influenza and bronchitis. The children are returning to school in want, above everything, of good nourishing food, yet the parents have little or nothing to give them. Our Association advocates no wholesale free-feeding. We help above forty poor Board Schools, but in no case do we give dinners free to more than 200 children out of one school, containing 1300 or 1400 children on the register. These 200 are the children of widows with small earnings, of parents out of work or ill. It is for such cases of sickness and misfortune as the following that we are pleading:—

To a table already numbering 350 children, I was asked last week to add two more boys. Pressed for accommodation, the request was met with some hesitation. The school was visited, and the master gave us the following facts:—The School Board visitor had called on the father of the two boys in question to deliver a summons, in default of payment of fees, or explanation of non-payment. He found the mother was recently dead, the father was lying on his bed, ill, and spitting blood. "The School Board visitor," said the master, "put that summons in his pocket again, and reported the case to me." It need hardly be said that the two boys were immediately admitted to our already crowded dinner table.

We earnestly ask for help from all whose hearts have been touched by the thought of sickness and want in the homes of the poor around us. Copies of our seventh annual report will be gladly sent.

ROYAL ALBERT ORPHAN ASYLUM. — A strenuous effort is about to be made to extinguish the mortgage of £13,000, and to extricate this Institution from debt, as the only way in which the Asylum can be maintained in its present state of efficiency. Failing this, the Managing Committee see no other alternative than the very serious step of reducing the number of children to about one-half, and thus bring the annual expenditure within the average annual income. One liberal contributor has already offered £1000 towards the redemption of the mortgage. We sincerely trust that through the co-operation of friends this incubus of debt will speedily be removed. It would be disastrous if such a good work were compelled to limit its operations. The Secretary of the Asylum is Mr. R. Witherby, 62, King William-street, London, E.C.

RELIGIOUS DISABILITIES REMOVAL BILL.

A BILL

TO

Remove the Disabilities of Roman Catholics to hold the Offices of Lord Chancellor of Great Britain and Lord Lieutenant of Ireland.

BE it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. So much of the twelfth section of the Act passed in the tenth year of the reign of King George the Fourth, chapter seven, as applies—

(*a*) To the office of Lord High Chancellor or Lord Keeper or Lord Commissioner of the Great Seal of Great Britain; or

(*b*) To the office of Lord Lieutenant or Lord Deputy or other chief governor or governors of Ireland,

is hereby repealed.

2. Every subject of Her Majesty shall, after the *passing of this Act*, be eligible to hold and enjoy the said offices or any of them without reference to his religious belief.

3. In case the office of Lord High Chancellor or Lord Keeper or Lord Commissioner of the Great Seal of Great Britain shall be held by any person not being a member of the Church of England, the following provisions shall have effect:—

(1) Any right of presentation to any ecclesiastical benefice belonging to such office shall, while the office shall be so held as aforesaid, devolve upon and be exercised by, if the benefice is in the province of Canterbury, the Archbishop of Canterbury, and if the benefice is in the province of York, the Archbishop of York.

(2) The duties of trustee of any institution or endowment, of which the holder of such office is, by virtue of his office, trustee, shall, if the institution or endowment has been established or is maintained exclusively for the benefit of members of the Church of England, be performed while the office shall be so held as aforesaid by such judge of the Supreme Court of Judicature, being a member of the Church of England, as Her Majesty may by Sign Manual for the time being appoint to perform the same.

4. This Act may be cited as the Religious Disabilities Removal Act, 1890.

This Bill is introduced by Mr. Campbell Bannerman, the Right Hon. W. E. Gladstone, Mr. John Morley, Sir Horace Davey, and Mr. Asquith, and is called the "Religious Disabilities Removal Bill." Its effect, if passed into law, would be—that the offices of Lord Chancellor of England and Lord Lieutenant of Ireland would be opened to Roman Catholics, and vast powers be placed in their hands, to be disposed of in the advancement of Romish interests and authority. Under a Popish Chancellor, the immense patronage of his office, exclusive of his ecclesiastical jurisdiction, might be used for the promotion of Romish influence, both judicially and politically: and property under the control of the Court of Chancery, the guardianship of minors, and the appointment of the magistracy, be all made subservient to the same end.

The Bill, no doubt, provides that if a Roman Catholic be appointed to the office of Lord High Chancellor of England, the exercise of ecclesiastical patronage in the Church of England, belonging to the office of the Chancellorship, shall devolve upon, and be exercised by the Archbishops of Canterbury and York within their respective provinces; and that the duties of trustee, exercised by the Lord Chancellor, over funds maintained exclusively for the benefit of members of the Church of England, shall be performed by one of the Judges to be appointed by Her Majesty; but the main points having been gained, it is not difficult to foretell the fate of the proposed reservations, and that the exercise of patronage in ecclesiastical matters would not be long withheld, nor the control of trusts maintained exclusively for members of the Church of England.

Moreover, this transfer of duties serves to prove that a Roman Catholic is unfitted for the duties of the office of Chancellor. Are the duties of all the offices of State to be curtailed in order that these appointments may be filled by Papists, and how far is this process to extend? For instance, is the law to be altered, and are the duties of the Lord Lieutenant of Ireland to be modified to enable a Roman Catholic to represent Her Majesty in Ireland, in suitable submission to the dictation and influence of the Papacy? The principle of shaping the office to the character, the attainments, and the religion of the recipient, is a novel one, and if justifiable in the instances now recorded, may be still further extended. In commercial matters the absurdity would be immediately recognised, and it is difficult to discover any good reason for exception in political appointments.

The appointment of a Roman Catholic Lord Lieutenant in Ireland would be equally fraught with mischief. Her Majesty's title to the Throne is based upon the Act of Settlement which secures the Protestant Succession, and the Coronation Oath proclaims her fealty to the Constitution *as professing the Protestant religion*. The maintenance of the Protestant religion was guaranteed by the Acts of Union with Scotland and Ireland; and, by the Roman Catholic Relief Act, the "Protestant Government" of the United Kingdom is recognised and proclaimed. A Roman Catholic Lord Lieutenant of Ireland cannot represent and uphold in his person the Protestant title and dignity of the Crown, and the appointment of a Roman Catholic to the Vice-Royalty indirectly aims at the subversion of the Protestant Constitution of the Empire. In the light of recent events the passing of this measure would simply transfer the government of Ireland into the hands of the Romish hierarchy, whose commands the Popish representative of Her Majesty would be compelled to obey. The Church of Rome demands supremacy. Cardinal Manning, in his sermon on the Syllabus, describes the late Pope as saying to those who urge him "to be reconciled to Liberalism":—"In his (Christ's) right I am sovereign. I acknowledge no civil superior; and I claim more than this—I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the last supreme Judge on earth of what is right and wrong."—*Sermons on Religious Subjects* (Burns, Oates & Co.), 1873.

The Bull, "*Unam Sanctam*," is equally explicit. It proclaims as follows:—"It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the Church and the ecclesiastical power, 'Behold, I have set thee over the kingdoms, *to root out, and to pull down, and to destroy, and to throw down, to build, and to plant!*' Therefore, if the earthly power go astray, it must be judged by the spiritual power; but if the spiritual power go astray, it must be judged by God alone. *Moreover, we declare, say, define, and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman pontiff.*"—*Corpus Juris Canonici*, tom. ii. p. 994, Paris, 1687.—This Bull, *Unam Sanctam*, and the *Syllabus*, Cardinal Manning has declared contain the doctrines of "Ultramontanism and Christianity" (*Times*, December 24, 1873).

The late Pope in the *Syllabus* (Art. 15) denounces as a "false and monstrous error," that "every man is free to embrace and profess the religion which, guided by the light of reason, he shall believe true," or (Arts. 16 and 17, speaking of the Communion of the Church of Rome) that it is possible for "men who have embraced any other religion to find and obtain eternal salvation." And in the 18th Art. he pronounces equally false the opinion that "Protestantism is but another form of the same true religion, in which it is equally possible to be pleasing to God as in the Catholic Church." The late Pope has also in the *Syllabus* (as clearly shown by Mr. Gladstone in his pamphlet *Vatican Decrees*,) denounced and condemned "with fearfully energetic epithets, *free speech, free writing, a free press, toleration of Nonconformity, liberty of conscience*, the study of *civil and philosophical matters in independence of the ecclesiastical authority, marriage unless sacramentally contracted, and the definition by the State of the civil rights of the Church;* he has demanded for the Church the title to define its own *civil* rights, together with a divine right to *civil immunities*, and a right to use physical force." The present Pope, also, in his last Encyclical of January, 1890, affirms unmistakably the supremacy of the Roman Catholic Church. The Pope teaches that, "when conflicts arise between the calls of the State and the rights of the Church, it is better to obey God than man."

The assertion made by Lord Denbigh, that

he and his co-religionists are "Catholics first and Englishmen afterwards," has been adopted by the leading Roman Catholics in this country (*Speech of Cardinal Manning, Times*, January 22, 1873), and is explained by Mr. Gladstone emphatically to mean "that the convert intends, in case of any conflict between the Queen and the Pope, to follow the Pope and let the Queen shift for herself." (*Vatican Decrees*, p. 61.) Mr. Gladstone further writes, "that Rome requires a convert, who now joins her, to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."—*Vatican Decrees*, p. 4.

Leading Roman Catholics in this country, in reply to Mr. Gladstone, have made many professions of loyalty; but, though replies have been made to Mr. Gladstone, his arguments have not been refuted, and in his further pamphlet, *Vaticanism*, a rejoinder to these replies, Mr. Gladstone has conclusively re-affirmed and maintained his original proposition, and more clearly developed his opinions.

For instance, at p. 17 (*Vaticanism*), Mr. Gladstone states, "Nor must it be forgotten that the very best of all the declarations we have heard from those who have allowed themselves to be entangled in the meshes of the Vatican Decrees are, every one of them, uttered subject to the condition that, upon orders from Rome, if such orders should issue, they shall be qualified, or retracted, or reversed"; and, again, at p. 18, he adds, "I now hold myself bound *further to sustain and prove the assertion* that the Pope now claims with plenary authority, from every convert and member of his Church, that he shall place his loyalty and civil duty at the mercy of another, that other being himself." This proposition Mr. Gladstone proceeds to make good in the subsequent pages, and in his "Conclusion," p. 109, he *finally* affirms that "*he has with ample proof justified the assertion that the claims asserted by the Pope are such as to place civil allegiance at his mercy.*"—How, then, we ask, can Mr. Gladstone reconcile these statements with his action in now introducing a Bill to place the chief rule in Ireland in the hands of one who, if a conscientious Roman Catholic, must maintain that the authority of the Pope is superior to and overrides the Supremacy of the Crown?

If we refer to the opinion expressed by Dr. Goss, the late Romish Bishop of Liverpool, "that Catholics could not be considered free till the Premier and the Queen were free to profess that religion," it is quite evident that this Bill is but a first step to ulterior aims, and that the proposal to appoint a Romanist as Chancellor and Keeper of the Queen's conscience, or Her Majesty's representative in Ireland, will eventually lead to the repeal of the Act of Settlement, by which is secured the Protestant Succession to the Throne.

The Romish Members of the House of Commons have, on several occasions openly attempted to obtain the repeal of these Statutes.

In 1868 Sir Colman O'Loghlen—in Committee on the Promissory Oaths Bill then before the House of Commons—gave notice to move a clause, that "After the passing of this Act, no Sovereign of Great Britain and Ireland shall be required to take, or make, or subscribe, at their coronation, or on the first day of their first Parliament, whichever shall first happen, or any other time, the declaration commonly called the Declaration against Transubstantiation and the Invocation of Saints, and the Sacrifice of the Mass, as practised in the Church of Rome, anything in the Bill of Rights or Act of Settlement to the contrary in anywise notwithstanding."

In 1880 Mr. O'Donnell, in the House of Commons, asked the First Lord of the Treasury "whether the Cabinet had any intention of bringing in a Bill to alter the religious character of the Oath of Allegiance taken in that House, and whether in that case any steps would be taken to relieve the Sovereign of the necessity of taking the Coronation Oath?"—*Times, June* 1, 1880.

And again, in 1881, Mr. Bellingham, the then Roman Catholic Member for Louth, asked Mr. Gladstone "whether, seeing that Her Majesty's Government use as their main argument for the admission of Mr. Bradlaugh into this House, their desire to introduce absolute religious toleration in the government of this country, he was prepared to advocate the abolition of all remaining religious checks at present existing, such as those which prevent a Lord Chancellor or Sovereign of Great Britain being a Catholic?"—*Times, May* 11, 1881.

Judging from the past, it is possible that the Romish Ecclesiastics may come forward to solemnly abjure all desire to repeal the Act of Settlement. But, that no trust can be placed in such protestations is forcibly illustrated by reference to the Pastoral Address and Sworn Declaration issued in 1826 by the Roman Catholic Archbishops and Bishops of Ireland, in which "they swear and solemnly declare that they will not exercise any privilege to which they may be entitled, to disturb and weaken the Protestant religion and Protestant government in Ireland," and yet we have seen that their conduct has been in utter disregard of this pledge.

In view of such bold and daring propositions—the most bold and daring since the Act of Emancipation of 1829, involving as they do most dangerous consequences—the Committee of the Protestant Alliance urge most earnestly that immediate measures be taken to resist this undisguised attempt to subvert the Protestant Constitution, under which England has become for its freedom, religious and political, honoured among the nations of the earth.

This can be most effectually done by communicating promptly and directly with Members of Parliament, and urging them to reject this measure without amendment or compromise; by organising meetings to protest against the mischievous and menacing character of this Bill; and by securing that Petitions, not only from such meetings, but from every town and district, shall be at once prepared and sent up for presentation to the House.

A. H. Guinness, M.A., Secretary.

Protestant Alliance,
9, Strand, London, W.C.

A PLEASANT SOCIAL EVENING was spent on Friday by about sixty young women engaged in public bars and restaurants at Morley Rooms, John-street, Bedford-row. The invitations came from Lady Smith and Miss C. M. Gough, who had provided tea, coffee, and cake in abundance for their guests. Innocent amusements filled up the time until half-past eight, when Rev. C. R. Gibb arrived to tell the girls stories of his adventures as a chaplain in India, to assure them that total abstinence was the best course in England as well as in tropical climates, and to insist upon a knowledge of the Saviour as all-important to their happiness. These social meetings are much enjoyed by the girls, and prove a means of gathering them to hear the good tidings when other inducements fail.

Siberian Suicides & Hunger Strikes.

The Times of Friday last, in continuation and in proof of previous appalling narratives, says that the ghastly story of the flogging and subsequent suicides of ladies, who, as political prisoners, were incarcerated at Kara, in Eastern Siberia, is now fully confirmed. Madame Soluzeff-Kovalsky had been insulted and brutally ill-treated. Her fellow prisoners complained, but received no answer. Then the prisoners resolved to resort to that most terrible of protests which the extreme character of the suffering endured in Siberia alone can have suggested—a "hunger strike." A long and fearful experience has shown that, as a general rule, the Government pays no attention to the grievances of the exiles unless some scandal is produced by the cruel death of one or more of the victims. Hence the women of the Kara prison resolved to starve themselves to death unless the director, Masukoff, was removed. This, their first hunger strike, lasted eighteen days, and only ended when Masukoff informed the prisoners that he had tendered his resignation.

But it was not accepted, and a second hunger strike of eight days followed. Then Masukoff told them he was to be removed. This was a falsehood, and a third hunger strike followed. It lasted a full twenty-two days, and naturally many, in fact all, of the women would have died before the expiration of that time had they not been fed artificially. What this means can be left to the imagination of the reader. It was only done by the exercise of shocking violence. Soldiers and gaolers had to hold down the unfortunate women while the food was forced upon them in an unnatural and mechanical manner.

On the twenty-second day of voluntary starvation Madame Nahyda Sihida sent, by one of the guards, a request to see the director upon an urgent affair. Admitted to Masukoff's presence, she at once called him a villain, and smartly boxed his ears. She expected sentence of death by hanging; and that the sensation caused would render it impossible for Masukoff to remain at his post.

She was ordered to be flogged, and though the surgeon refused to be present because (1) she was ill, and (2) because she had not been sentenced by a legal tribunal, she was nevertheless mercilessly beaten with a hundred blows duly counted; and died two days after. Her three companions took poison and died. Thirty male prisoners poisoned themselves, but emetics were administered, and only two died.

RAINHAM, ESSEX. — Mr. J. C. Rainey's recent mission was fruitful of good results. Among the converts were a man and woman who had not attended Divine worship for eleven years. The husband had spent good wages on strong drink, but on realising that Christ was their Saviour they both signed the total abstinence pledge. They have since testified to the power and peace of the grace of God, and brought three of their kinsfolk, who had previously lived godless lives, to Him who "receiveth sinners."

THE ORPHAN WORKING SCHOOL has 635 children beneath its sheltering care. Mr. Basil Woodd Smith, treasurer, in a recent circular, says: "Consider how great a sum of relief to human suffering, and of addition to human happiness, is represented by the fact of the support and education and training of 5000 children during the 132 years of the existence of the charity. That the training is successful may be gathered from the fact that during the past year more applications have been received for boys from commercial houses—in many cases those already having former boys in their employ—than could be responded to. The girls are trained in all branches of domestic work, and their needlework is both abundant and good. Mr. Smith, whose address is 73, Cheapside, London, E.C., adds that the funds of the Institution have shared in the recent depression.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXV.—NOT SO STRANGE.

1 PETER iv. 12, 13.

ONCE it seemed strange to the Apostle Peter that his Master should think of suffering. Now he thinks it strange that He could have imagined anything else, and he writes to the scattered Christians, bidding them not to count it strange if their path lies through fiery trial and bitter pain.

"Think it not strange!" But it does seem strange—strange that the waters of a full cup should be wrung out to the saints, whilst sinners walk on the sunny side of the hedge! Strange that the wicked should be permitted to plot so much and so successfully against the righteous! Strange that the profane sit on the judgment seats at which the godly and devoted are arraigned for no other fault than their endeavours for the good of men! Strange to find some of the sweetest and noblest of God's children racked with agony, dying of cancer, beset with poverty, misunderstanding, and hatred.

To the eye of natural reason it was strange that thousands of martyrs should die in the amphitheatres of Rome, and Elumine the public gardens, whilst Nero should revel in his splendid palace-halls! Strange that the saints of the Lord should suffer in dungeon and at stake, whilst a Bonner, a Jeffries, a Claverhouse gained place and pelf by their destruction! Strange that the progress of the Church has always been marked by the thin trail of blood! It is hard not to think it strange. And yet it would be stranger still if it were not so. Let us now look into THE CONSIDERATIONS WHICH ROB SUFFERING OF ITS STRANGENESS:—

(1) *This world is in revolt.*—Marvellous to relate, it has, like ancient Israel, rejected God from its throne, and has chosen another prince, who is repeatedly referred to by our Lord as "the god of this world." Saul rules the visible world, while David, the rightful king, is keeping himself hid amid the growing numbers of those who love him. Is it to be wondered at that the servants of the Divinely designated prince should experience rough treatment at the hands of the rebel forces who disown his sway? It could not be otherwise.

(2) *Along this way the Master went.*—From the moment of his birth, when Herod sought to slay Him, to the last moment of his life, He was a lily among thorns, a dumb dove among strangers. His brethren hated Him, and could not speak peaceably to Him. Those whom He came to gather, as a hen gathers her chicks beneath her wing, refused Him with contumely and reproach, and finally wounded Him to the death. There never was such a union in hatred as that which encircled Jesus as with a ring of forked flame, when He went to the cross. Ah, blessed One, Prince in the realm of misery, as in all other spheres, Thou hast endured the contradiction of sinners against Thyself, till reproach broke thy heart; and it is not for us to choose a happier pathway, or an easier lot, lest we should seem not to belong to Thee or to bear thy name.

(3) *This is the way home.*—When Samuel bade adieu to the young king-elect, on whose life the eyes of all Israel were about to turn, he told him of certain signs which should befall him on his way (1 Sam. x.). And the prophet probably did this to give him materials for forming a true estimate of the Divine authority of the communication which he had just received. He must have felt more and more convinced at every step that Samuel was a true prophet, and that he was on his predestined way. So when we see or experience the hate entertained towards Christianity and Christians, by those whom they mean to benefit, and realise that it exactly fulfils the repeated predictions of our blessed Lord, we, too, are persuaded that we are on "the way the prophets went, the way that leads from banishment." If we were universally beloved, and no voice were ever raised in hatred or calumny, we might truly question whether we were at all on the heavenward track. It is stated so repeatedly that if we are without chastisement, whereof all are partakers, then must we be bastards and not sons. And, again it is said, that through much tribulation we must enter into the kingdom of God. As mountain-climbers after a snowstorm can tell the path by the line of posts placed at intervals along the mountain side, so may Christians tell that they are on the track of the Church by the antagonism manifested against their religion in Jesus Christ.

It must be so just in proportion to the sincerity and consistency of our religious life. If we are living as we should, we condemn the world around us. "There is in the life of the Christian a convincing light which shows the deformity of the works of darkness, and a piercing heat which scorches the ungodly and troubles their consciences. This they cannot endure, and hence rises in them a contrary fire of wicked hatred, and out of this the fiery trials of the godly."

(4) *There is an object in such suffering.*—Though it may seem to spring causeless from the ground, yet in point of fact it is carefully designed by the skill of the great Artificer. There may have been many a previous secret prayer for growth in grace and usefulness, and the answer has come in the use of fire, file, and hammer, wielded by God, though furnished by the hatred of the sons of men. The malignant deed of cruelty may proceed from the treachery of a Judas, but the cup must be taken as from the Father's hand. Though the missile may be hurled by malice and illwill, yet if it is permitted to pass through the environing presence of God, it has become his appointment for the refining and maturing of the sufferer's character. In this sense his permissions become his appointments. We cannot become new sharp thrashing instruments without fire, and therefore it is not strange when we are plied by it to the uttermost. But one sits beside who holds our pulse between his fingers, and will not let the heat be too searching, or the discipline too severe. There is no other way of eliminating much of the selfish dross of our natures.

(5) *Herein we partake of Christ's sufferings.*—Of course there is a sense in which Christ's sufferings are unapproachable. They stand as a solitary obelisk on the sands of time. He trod the winepress *alone*. There is no sorrow like unto his sorrow, in the day in which the Lord afflicted Him. And yet there is a sense in which we fill up that which is behind of the sufferings of Christ. His life in us meets the same treatment as it did in Him. Granted that we cannot partake of his sacrificial and substitutionary sufferings, yet we may all know something of his other sufferings when He was tempted, when He foresaw the doom of men, and wept; when He endured the contradiction of sinners against Himself; when He surrendered Himself to do and suffer the holy will of God! Ah, it is good to share anything with Him. Sweet things are bitter when He is absent, and bitter things sweet if He is near. Would that we were closer drawn into his most intimate friendship, though the connecting links were clamps of iron, forged in the fiery furnace.

As St. Bernard said, He always fled when they wanted to make Him King, and presented Himself when they wanted to crucify Him; and let us not hesitate to adopt the noble words of Ittai the Gittite, when he said: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. xv. 21). And He will surely answer, as that same David did to another fugitive who came to identify himself with his cause: "Abide thou with me, fear not; for he that seeketh my life seeketh thy life, but with me thou shalt be in safeguard." We partake of his sufferings, and He of ours. If anything is too small to tell Him about, it is too small to worry over; but if things worry and fret you, remember that in all your affliction He was afflicted, and that when the Sauls persecute the Church they in reality touch the apple of his eye.

Is it not fit that we should follow our Captain? Would it be right for Him to sink fainting beneath his cross, whilst we are carried to heaven on beds of down? Shall He go through seas of anguish, and we pass round them by a safer and easier path? Shall He be beset by enemies, whom we skilfully elude and avoid, leaving Him to his fate. It must not be. If in the days of his flesh each member of his natural body shared in the suffering of the whole, feet and hands and head contributing their quota, but none exempted, so each member of his mystical body may expect to share still in his sufferings, rejection, and crucifixion, throughout the course of the ages as they pass.

(6) *Look on to the end.*—His glory shall be revealed! His sufferings quicken our anticipations of that blessed day. Too much comfort might make us forget ourselves and think ourselves at home, so that we might not so ardently reach out our hands towards our coming glories. Hence it is good to have been afflicted, because we have been taught to consider more fixedly the certainty and glory of the revelation of our hidden Lord. That is the reality; all things else are the baubles and gewgaws of an hour. And when He appears, we shall appear with Him in glory. Those who have been nearest the cross shall be next the throne. The light of his glory shall also irradiate us. We shall be like Him and with Him and in Him for ever. In proportion to our sufferings shall be the rewards and honours of his kingdom. Ah, what bounding and leaping joy will be ours then, in the light of which the sufferings of the present will seem unfit to be compared.

(7) *We are compensated for such suffering by the presence of the Spirit of glory.*—When such suffering lies heavily on the soul, God sees to it that it is no loser. What is lost from without is replenished from within. As water is thrown on the fire from the one side of the

wall, a bright angel on the other pours in oil through a tiny aperture, till the flame breaks out as coals of juniper. Ah, what compensations are ours! The Jews who walk the streets of Tangier and other Moorish towns, the hated of all the people, are said to have exquisitely furnished rooms within their ordinary-looking dwellings, where they surround themselves with every luxury, and comfort themselves. So, as the spiritual man turns from the hatred of man to the special bestowments of God, he is compensated a hundred-fold. When we have least human love, we have most of God's. When father and mother forsake, He gathers us. When the sun of earthly prosperity sets, we are sensible of the glowing fire in the heart of the pillar of cloud, which otherwise we had never beheld, and which bespeaks his presence and care. Men can never understand this. They only see the prickly shell, not the kernel. They only handle the rough exterior case; they know not the spices and balm hidden within. They can measure what we renounce, but they cannot gauge the wealth of the Divine compensations. You will never know so much of God's converse as when men "send you to Coventry." You will never have so much of the Spirit of glory and of God as when familiar faces are averted, and hands are raised in scorn. Methinks we are more than repaid for all our losses by this far more exceeding and eternal weight of glory.

Let us brace ourselves then to suffer whatever may befall, only anxious that our sufferings are due, not to our want of Christianity, but to our possession of it; not because of temper, or evil-speaking, or misbehaviour, but because we are so like the Master, and so near Him. So like Him that we are mistaken for Him. So near Him that we are bespattered by mud flung at Him.

Not as a murderer, or as a thief, or as an evil doer, or as a bishop over another man's diocese, but as a Christian. It would be well indeed if we never suffered save as Christians; and whenever such suffering comes to us, let us count it all joy, and take it as the theme for a psalm, as the signal for a fresh outburst of "Glory to God in the Highest."

SOLDIERS AT WOOLWICH.

Five hundred soldiers at Woolwich have declared themselves in connection with the Wesleyan Church, a strong reason why that denomination should make some special provision for their spiritual and social well-being. Eleven years ago a beginning was made by opening a Soldiers' Home; but it was found much too small. A fine building, with abundance of accommodation, has now been erected and placed at the disposal of the men. It is not in any way to be exclusive; every soldier is considered a member, and due respect is paid to every man's religious preference.

There was a large gathering last Tuesday week, in honour of the opening ceremony, which was performed by Lord Wolseley. The president of the Wesleyan Conference, Rev. C. H. Kelly, conducted a service in the adjoining church, and in the evening there was a crowded meeting, at which a number of friends gave interesting addresses. The fine work being done by such agencies throughout the country was detailed by Rev. R. W. Allen and Rev. E. P. Lowry.

THE PLACE OF MUSIC IN WORSHIP.—In the current number of *The Musical Herald* Rev. Newman Hall replies to some queries on this subject proposed to him by the editor. Mr. Hall's main contention is that in using music we must distinguish between a church evangelising and a church worshipping. Religious art, he says, may be a vehicle for truth, but art alone is worth very little religiously. He prefers women to boys in choirs, though boys' voices have, he says, a more ringing and leading tone. He would not confine membership in choirs to communicants, but to persons religiously disposed.

The Church's Real Want is God.

By Rev. WILLIAM CROSBIE.

[The following address was delivered in Clifton-road Church, Brighton, at the close of the recent united mission.]

I am going to speak a little on the mission that has recently taken place in connection with the churches of this town. The question naturally occurs, and is being asked, What are the results? The complete answer to the question is known only to God. He can sum up, and He alone, all the results.

That there have been good results we know. Large congregations have assembled in the churches; many faithful and earnest and loving words have been spoken; much prayer has been offered; and believers have been quickened, backsliders reclaimed, and sinners have been won to Christ. For these results we are devoutly thankful. The mission has not been in vain. It could not be in vain.

Yet the results ought to have been much greater. The churches should have passed up to a higher spiritual plane; there should have been many more conversions to God; a mightier attack should have been made upon the forces of evil.

This mission and missions generally confirm me in an opinion I have long held, and to which I have given frequent expression, that *the supreme want of the age is a new baptism of the Holy Ghost upon the Church*, making the Church a better Church, holier, more Christ-like, a faithful witness to the truth, and a glorious missionary and soul-saving agency.

The mission of missions would be a mission to the Church. That is the first thing. Matters will not be very much different until there be such a mission. Out of it what missions to the world would come! And what an impression a purged, living, zealous, transformed, God-filled Church would make upon the world!

The doctors and reformers are many; and the prescriptions and methods are numerous and varied, and there is a great deal of discussing and conferring. The wise and the learned speak through the press and in other ways. But what the Church really wants is GOD; the fulness of spiritual life; the baptism of the Holy Ghost. There will be little success, the paces of progress will be slow, until the Church gets on her knees, acknowledging her sins and shortcomings and unfaithfulness, and pleading with God to make her holy, and to fill her full of Himself.

I appeal with confidence to those who have had specially to do with the Brighton mission; and I ask them if they are perfectly satisfied with the results. I know that there are souls rejoicing in Jesus, who, before the mission, were strangers to Him, and strangers to peace; and I thank God for these souls, and for all the good that has been done. But ought the mission not to have accomplished much more than it has? *Has the town felt the mission as it ought and might?* Has there been a new sense and awe of God? Have there been manifest overshadowings of his presence? Has sin fled away and hidden itself? Has the cry of awakenment and of soul-distress risen in the hushed assembly? Has the devil been disturbed and made very angry? Has his kingdom been shaken? Has the number of the saved been vastly augmented? Has the spiritual level of the churches been considerably and permanently raised? Has there been a great coming down of God upon the town? Will the mission mark, as the convention of some years ago did, the beginning of a new stage of spiritual advancement?

To all these questions there might have been affirmative answers. To all these questions there would have been affirmative answers, if there had been a better state of things within the churches, if there had been more preparation of the right sort—if there had been more waiting upon God in penitence, and faith, and utter self-renunciation—if the mission had been preceded and conditioned by spiritual revival among church members, and Christian people. We are all to blame, ministers and people alike, the ministers as much as the people. A great opportunity has come, and we have not made the best of it—not nearly the best of it.

But are we to relax our efforts, and discontinue our waiting upon God, and bid expectation descend from her watch-tower, and content ourselves with things as they are? Not at all. That is not to learn our lesson aright. That is not for us the duty. If there has been any failure, or coming short, or disappointment, we have got to find out the cause, and get it removed, going alone with Jesus, and consulting Him, and persevering, until the blessing in all its fulness comes.

They who act so never go unrewarded, unblessed. Perseverance like that always attains its object, triumphing at last. Be assured there are hindrances somewhere—hindrances for which we alone are responsible. To the sincere and earnest they are always discovered; and when put away, "the more abundant life" flows in, and there is the investiture of power.

Sometimes faith is tried—severely tested; but only that there may be preparation for all that God has to bestow. And sometimes God cannot bless because of sin, or because of some inward unfitness, or because of the absence of the requisite conditions. "Bring ye all the tithes into the storehouse...And prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that He will not hear." "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss." "Then came the disciples to Jesus apart, and said, why could not we cast him out? And Jesus said unto them, because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Howbeit this kind goeth not out but by prayer and fasting.*"

It is a happy thing when, instead of giving up or being discouraged, we learn by experience, finding out why the blessing in its larger measures is withheld, and standing yet more firmly on the promises, utter the resolve, "We will not let Thee go except Thou bless us." To those inspired with that holy determination nothing is denied. They ever conquer. And for none has the Divine Christ, who loves above all things to be conquered so, such words of commendation. "Behold, a woman of Canaan came...and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And his disciples came and besought Him, saying, Send her away, for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their Master's table. Then Jesus answered and said unto her, *O woman, great is thy faith; be it unto thee even as thou wilt.* And her daughter was made whole from that very hour."

Which, then, is it to be? Contentment with things as they are, or resolute going forward until the word upon which God has caused us to hope is fulfilled? Shall we resign ourselves to ease and indifference, or arouse ourselves to energy and endeavour, stirring ourselves up, and taking hold upon God? Speaking for myself personally, let me say that I mean to

pursue the latter course—pursuing it with heart-searching and with hope, under what outward conditions and circumstances I know not; but God lives, and is immutable in faithfulness, as well as infinite in love, and his word of promise cannot fail. There *must* be fulfilment when the occasion is ripe, and when all the conditions are present. "*In due season we shall reap if we faint not.*"

The day is coming, and there are some signs that it is not far off, when God's people, irrespective of their Church relationships and ecclesiastical badges and distinctions, will be drawn together by spiritual affinities and a common purpose; and they will give themselves to prayer for the Holy Ghost; and, receiving Him in his fulness, they will be baptized with purity and power, and into a holy confederacy, and will go forth a mighty, united army to achieve the last and grandest triumphs of the cross. Oh, shall we not do what we can to hasten that day, when the Church will be beautiful, attractive, victorious, divine—the "Imago Christi"—a new incarnation and revelation of Jesus—when all her divisions will be healed, and they shall see "eye to eye"; and she shall be "called by a new name, which the mouth of the Lord shall name"—when she will "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners"?..."*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.*"

EURASIAN GIRLS IN JAPAN.

Mr. Francis Staniland (2, Bluff, Yohohama, Japan) who sent us that heartrending story of the little Japanese girl he wanted to rescue out of the demoralising hands of her relatives (see our issue of May 10, 1889, picture, "Doomed!") is anxious to establish a Christian Home for Eurasian children, towards which he has nearly £300 in hand. The total cost is estimated at £1000, exclusive of furnishing. Our readers contributed £3 18s. 6d. for the rescue of the child, and £48 13s. for the Home. But Mr. Staniland has not been able to obtain the child, and therefore the former amount has been added to that contributed towards the Home. In a recent letter Mr. Staniland says: We have before us abundant evidence of the need of such a Home for Eurasian Girls as we hope to establish here. The Roman Catholics recognise the need, and have received many of this class, whom they are bringing up for Rome. They have quite a long procession of children wherever their missions are established. It is in the rising generation that the Christianising influence must be sown. The Roman Catholics seek to implant their superstitions in the virgin soil of youth, and, by and by, will send out a powerful band of workers.

I wish I could present the claims of these children in such a way, that some would be constrained to help in establishing a Christian Home—where we might shield them from danger, and sow the seed of righteousness in their hearts. These children are growing up around us, and there is no place for them to go except the heathen schools.

MRS. GINEVER'S HOMES. — We hear with much regret that Mrs. Ginever is in very poor health, and that the Orphan Homes over which she exercises a motherly superintendence are suffering in consequence. A friend of the work, Mr. E. H. Watts, jun., F.R.G.S., will give a dioramic lecture at Exeter Hall next Tuesday evening in aid of the Homes. He will describe a recent journey through India, Burmah, and Persia, and the lecture will be illustrated by one hundred specially prepared dissolving views. Tickets of Ragged School Union, Exeter Hall.

The Opium Curse in India.

Mr. Frederick Sessions, who is travelling in India in order to study religious and social questions, has contributed some very interesting "Gleanings" to *The Gloucester Journal*. In a long letter published on February 15 he speaks of the opium traffic in Bombay. The manufacture is a Government monopoly; for the sale there are two kinds of licences—one outdoor, and another indoor. The outdoor licences in Bombay are all held by one contractor, who is said to have about a dozen shops. Mr. Sessions says:—

"The one in the Nul Market had three or four men selling as fast as they could lay hands to their work. The opium lay before them in balls about as big as a man's fist, and with the Government seal attached to each ball. This licence limits the amount to be sold to each customer, and the chief trade seemed to be done in small quantities, from the weight of a haricot bean (white beans of this size are actually used as weights in selling) upwards to about a quarter (I think) of the full-sized ball. These smaller portions were for smoking at home, but also, and indeed chiefly, for giving to children to keep them quiet.

"The 'dens' are apparently far worse institutions than those above spoken of, though no sane man can fail to see how the one plays into the other's hands. I mean that the drugging of infants must beget an appetite which, if the child lives, will tend to increase till the man becomes an opium sot. The first 'den' we entered was a large low-roofed room. The door from the street was so high up that two rough stones projected from the wall to serve as steps, and a rope swung from the lintel to pull oneself up by. At first the nearly entire absence of windows, and the smoky atmosphere, and dingy look of everything prevented our distinctly taking in the situation. But presently we discerned, and counted nearly one hundred men, besides a few

WOMEN AND SOME SMALL CHILDREN,

all lying on charpais (a sort of light four-legged cane-bottomed bedstead) in various stages of intoxication, from those who had just commenced smoking to those who were in the last degree of opium-stupor. At the far end a woman was selling the drug to her customers, who, lying down as described, had the opium in small cups (about the size of English egg cups) melted, and mixed with water. One or two were using the large-bowled Chinese pipe, but the majority smoked the pipe with a small hole in the side, into which they put the liquid with a tiny spoon, held it a second over a small glass lamp, drew the smoke into their mouths, and so continued till the required effect was produced. There being a goodly company of us no one interfered with us as we talked with new comers, and stooped to feel the fluttering hearts and listen to the breathing of the stupefied sleepers. The second 'den' we examined was a repetition of the first, except that it was somewhat larger, and that here tobacco was also being smoked, and coffee was also being served.

"Some people tell me that opium is really not hurtful, and that we would do more good in crusading against the consumption of Ganja and Bhang than in running a-muck against opium. The truth seems to be that the latter drugs are at least as harmful, probably more so, but that all are bad, and that 'two blacks don't make one white.' There seem to be three stages in opium smoking:—One in which for some time exhilaration and enjoyment are produced by the daily use of only a few grains; the second, in which the daily dose has to be augmented to keep up the effects, during which stage the intervening periods are marked by a growing craving, and some pains which are only lulled by a return to the pipe; and the last, following possibly only after some years of habitual use, when the smoker is a slave to the habit, becomes haggard and dejected in appearance, impoverished if he belongs to the poorer castes, and dies prematurely whether Brahmin or Mehter."

ISLINGTON MEDICAL MISSION.

The London Medical Missionary Association have made another advance in their efforts to reach the masses, by opening premises for the "Islington Medical Mission," at 13, Windsor-street, Essex-road. In the immediate neighbourhood there is a dense population, a large proportion of the people being very poor. Many are unreached by the ordinary Gospel efforts which for years have been prayerfully and persistently carried on. But sickness and suffering always open the door to the doctor; as he enters with healing for the body and a message for the soul, the Holy Spirit opens hearts to receive Christ as Saviour and Lord.

Saturday last was a cold, cheerless day, with falling snow and slushy streets; nevertheless, in the afternoon between sixty and seventy friends met to inspect the premises, and to commend the work and workers to the Lord. The meeting was presided over by Dr. Burns Thomson, who spoke of the twofold object of the Mission, that of healing the sick and bringing to them the Gospel, and also that of training medical students who wished to devote themselves to medical missionary work abroad. The students will go through the full curriculum at one of the London hospitals, but will find in this place advantages for getting practical experience in dealing with both the bodies and the souls of the people. Missionaries at home on furlough or intending to go abroad, who were anxious to get a little practical medical knowledge, would also be welcomed, and would be given every facility for acquiring such knowledge as the place would afford. Dr. Thomson urged the important truth that it is by deeds and not words that men are won, and that the kindness shown by Christian doctors and nurses in their daily contact with the sick and dying commends the Gospel and opens men's hearts to receive Christ, and leads them to "taste and see that the Lord is good."

Dr. Maxwell, secretary of the Association, gave an interesting account of the remarkable manner in which they had been led to secure those premises, and how the Christian landlord had generously given them at a nominal rent.

Dr. Henry Soltau, who has been appointed director of this new Mission, briefly addressed the meeting, asking the prayers of Christian friends for the work, and for workers to be sent. A Christian nurse to visit in the homes is specially needed. The dispensary days would be Tuesdays and Fridays, at 10 a.m., and patients would be visited in their homes on other days of the week. Various meetings will also be held on Sundays and during the week, and agencies set on foot for reaching the young and old in the neighbourhood.

Rev. Mr. Horn, vicar of St. James's, in which parish the buildings are situated, having spoken a few words of welcome, Rev. Matthew Smith, Congregational minister, also gave a very cordial greeting to the new workers.

Any further information respecting this interesting effort may be obtained from Dr. H. Soltau, at the Medical Mission House, Windsor-street, Essex-road, or at his private residence, 64, Burma-road, Green-lanes, N.

"THE ORIENTAL EVANGELIST" is a modest little monthly, edited by Wallace J. Gladwin, and published from 104, Franklin-street, Chicago. The object is to promote Gospel work among the millions of the East, and to this end the opium evil is ruthlessly exposed. We trust Mr. Gladwin's earnest endeavours will be greatly owned of God, and that his offer to give advice to intending missionaries will be accepted by many devoted American Christians.

The Path of the Vineyard.

Sweet music through the long aisles softly sighed:
A monotone of grief the organ moaned,
Mournful as voices of the wind at night,
When from the surging sea the tempest sweeps
Across the melancholy marsh and moor;
And o'er mine eyes a mist of sadness crept.
All faded, and I gazed into the world,
Across the swelling downs golden with grain
Bronzing beneath the sultry autumn sun,
Far o'er the weald that stretched in Sabbath peace,
Each little hamlet hushed to rest and still.

Within the woods bird-music filled the air;
The lark sang sweetly o'er its careless nest,
The throstle carolled in the apple tree,
The blackbird quavered its melodious song;
So sweet it was, the seaborn wind grew faint,
Wafting the melody across the meads.
But, distant in the haze the city stood,
Its great heart throbbing in a sick unrest,
And high above it, shrouding all the sky,
The sulphur smoke of its keen martyrdom.

The faint, hushed sounds of nature died away,
Drowning all else. I heard the shouts of men
Battling with brothers for a bit of bread,
The child's choked sob at break of day,
The piteous mother's low responsive sigh,
The starving toilers' cry for ill-paid work.
And I could see beyond the sunlit fields,
Death, autocratic, stalking through the streets,
All pitiful; his weird thin hand outstretched
Bearing the poppy draught of peace; his eyes
Aglow with longings of a mighty love.

The mother blessed him, as he softly bent;
The babe smiled in his saddened face, and died;
And every house he tarried in was glad
Because of him, for in the paling eventide,
When o'er the fragrant meads the moon came forth
A great gold sickle in the darkening sky,
And, 'mid the yellow light, the sedge bird sang
The bliss from out its little throbbing heart,
The wan pinched face was angel-like in peace.

Then evening fell, and stars shone o'er the fold;
The anchor lights swung twinkling on the sea
That ebbed and flowed beneath the great chalk cliffs,
But in the city, with the dying day,
The glare of gin shops greeted coming night;
And troops of pallid women, sad and lost,
Glided like spectres through the streets, their hearts
Haunted by dreams of dimly distant days.

Through blinding mists of tears their longing eyes
Gazed sadly once again at grass-grown graves,
Till life seemed darker in its sin and woe,
And death seemed sweet as were the perfumed winds
That swept across the wealth of hawthorn bloom
And o'er the hayfields in the early morn
When all the lovely earth was young and glad.

. . . . .

My heart was sad; I bowed my head, and wept;
Methought I heard the watching angels cry,
"How long, O Lord, how long?" amid the choir
That sing seraphic round the great white throne.
And then came sullen silence, dread and deep,
As when all nature waits the quivering sword,
To flash sharp through the shrouded thunder gloom.
But there was no response, the sky of bronze
Stirred not to let God's mighty anger pass,
And all went on monotonous: the pain,
The bitterness, the seeming waste of life;
While overhead, prophetic of the end,
Strange mutterings sounded of the gathering storm
By lust unheeded and by wealth unheard.

. . . . .

I had but dreamed. The vision died away,
And then a low sad voice, melodious,
Sang tremblingly, "O Saviour of the world,
Who by thy cross and by thy precious blood
Hast us redeemed, save us and help us, Lord."

James Bowker.

Major Whittle in London.

WANDSWORTH.

The special mission conducted by Major Whittle in Down Lodge Hall, Wandsworth, terminated on Friday last. The interest which was so manifest during the first week of the mission increased in a marked degree as the work advanced. After the general evening service, Major Whittle usually gave a short additional address, always full of sympathy and tenderness. At the close of these simple and helpful discourses, he brought himself and others into personal contact with those who still remained, as though their object and purpose were definitely to accept the blessing of salvation before the day—to some a real day of grace—should close.

During this hour of personal dealing with the anxious and spiritually distressed, a meeting of young women was usually held in the smaller hall, by Miss Whittle, aided by other ladies experienced in making the way of life plain to inquirers and the perplexed. In this way large numbers of factory girls and others were brought face to face with the question of personal salvation; and, happily, some among them declared their acceptance of Christ as their Saviour. Similar meetings were occasionally held by Major Whittle for men, which also led to fruitful and even remarkable results.

At one of these meetings a working man, fired with enthusiasm for the salvation of those of his own class who were still held back through fear and the cruel enticements of sin, gave testimony as to the safety and blessedness of a life redeemed from the wretchedness of a godless course, and made useful in influencing others in the lower social grade. His words, in substance and form were as follow:—One Sunday, some time since, I was passing Down Lodge Hall with three of my mates, when an off-duty policeman, who was near, suggested that we should go in. I asked, "Can we get anything to eat there?" He replied, "No, nothing for your bodies, but you will get something good for your souls." On hearing this, I went in with the other fellows. Until then, I didn't know that I had a soul. The text of the speaker was—"Come unto Me all ye that labour and are heavy laden, and I will give you rest." I listened, and that sermon turned the whole course of my life. Some of you fellows don't believe that Jesus lives up above. How do you account for the change in my life? For many years I neglected my wife and children on Sundays. I was at home with them hardly an hour on any Sunday during those years. I gave myself to drinking, and was altogether a bad fellow; but here I am, a saved man. I have given up the drink, and now have my Bible, and am always finding some new truth in it. And then, these beautiful Sankey hymns, some of them are in my head all day long. O men, I tell you, it just makes my heart ache to know that my old companions spend their time in the public-house, just as I used to do. Now you see what Christ does for a man when he comes to Him, and how He can keep him from his old habits and make him happy.

Major Whittle was astonished as he witnessed the effect that this poor man's words—directed by the Spirit of God—had upon his amazed and disturbed hearers. It is known that the testimony of this brave Christian workman was followed by the conversion of one of the men present, and by deep conviction in the case of others, whose speedy acceptance of the benefits of the Gospel is expected.

One of the more interesting occasions during the mission was the evening service preceding the closing day of the mission. Major Whittle had previously announced his intention to speak to women, and to mothers in particular; and had invited them to bring their babes with them, whose presence, he assured them, would be no interruption to him while conducting the service. Of the mothers who attended, nearly a hundred brought their infants with them. Major Whittle, always alive to passing opportunities for serving the Master, touched the hearts of these nursing mothers by comparing their love for their helpless ones with the greater love of God, and the deeper compassion of Christ, both for themselves and for their babes. To some of the mothers this statement may have seemed too wonderful. But the Holy Spirit applied the truth, and the hearts of some of the mothers have been filled with new gladness, and, it is believed, with saving peace.

Major Whittle did not confine his abundant labours to Down Lodge Hall. On one occasion he preached at the Wandsworth Baptist Chapel, and on another he conducted a service in the spacious Assembly-room of the Royal Hospital for Incurables, near Putney Heath. There was, perhaps, no other occasion during Major Whittle's mission at Wandsworth when he was so moved with compassion, or so stirred to sympathy, as when addressing and praying with these pain-stricken and weary ones; some of whom, though sufferers through many years, could patiently say, in regard to their affliction, it "is but for a moment." Major Whittle might have remembered such sufferers only; but, as no depth of feeling should ever deter the messenger of the cross from proclaiming salvation through Christ alone, he shunned not to declare to them "All the counsel of God."

In closing this notice of Major Whittle's work at Wandsworth, where he had the co-operation of many friends of the Mission, including Rev. Marcus Rainsford, Rev. J. W. Ewing, Mr. Robert Paton, Mr. M. H. Hodder, Mr. H. W. Maynard, General Anderson, and Captain Tottenham, it may confidently be said that the mission was highly successful. The attendance was satisfactory, and the spirit of union which pervaded the workers, was all that could be desired; and, above all, the spiritual fruitfulness of the mission, estimated by outward signs daily witnessed during the continuance of the work, and specially manifested at the close of the last service, is of the most promising character.

Putney. W. M. Seaman.

GREENWICH.

There are many who have good cause to remember Major Whittle's visit to Greenwich six years ago, who have been busy in making arrangements for the mission which he began there last Sunday. No doubt he was gratified by meeting the same ministers with whom he formerly worked — Pastor Charles Spurgeon and Rev. A. C. Gray representing the Baptists, Rev. George Elder the Presbyterians, and Rev. G. Norton the Independents. The only new face was that of Rev. J. Bolton, the Wesleyan minister. During the present week the meetings are held in the Baptist Church. A week is to be spent thereafter in the Presbyterian and Wesleyan churches respectively.

The opening meetings were largely attended, though not, perhaps, by many outside the usual congregations. The Bible-readings, however, in the afternoons, will give an opportunity to many to renew their friendship to Major Whittle, and so the evening meetings will be left for those not in the habit of attending church. On Sabbath evening every available space was filled. In a quiet, pathetic address the good news of eternal life were faithfully proclaimed. There has been much prayer that these meetings may be accompanied by definite and manifest blessing.

Some Scottish Missions.—XVIII.

FOUNDRY BOYS SOCIETY (*continued*).

Bearing in mind that there are about ninety "Sabbath Forenoon Meetings" held simultaneously in different parts of Glasgow by this Society, I may justly extend my notes to embrace a typical gathering in the outskirts, in addition to that described last week in the heart of the city. Perhaps we cannot make a better selection than Springbank, a district lying to the north-west. Here large and admirable mission premises have been erected lately by the co-operating church (Lansdowne U.P.), of which Rev. Mr. Dobbie is the present minister. Indeed, it was Rev. Prof. Eadie, its late pastor, who himself opened this branch some twenty years ago, when it bore a much less imposing aspect than it does to-day.

With commendable promptness, the chairman is among the first to arrive, to inspect or prepare the blackboard helps for the service, to give instructions to the staff officers, &c. It is to this careful interest and oversight that the success of the branch is so largely due. Experience teaches that a large attendance may be expected, and accordingly on the upper floor *five little meetings for the juniors* are arranged, which vary in membership from 50 to 150 children, graded, according to the school standards, from Standard IV. downwards. While we are taking stock of these, as with bright faces and eager steps they hasten to their seats, the lower Hall, seated for 500, has been filling with senior lads and girls (from twelve to twenty years of age or so), and when we enter, they are singing a hymn as the time for opening the meeting approaches.

The devotional exercises are varied and short, specially adapted to young anxious ones and to young Christians.

The Bible portion is John iii. 1-17, which is read simultaneously by all, a fine volume of sound rolling out these grand old Gospel sentences.

The comment by the chairman is short and memorable. Sight and sound are both pressed into service as a movable blackboard is raised to view from behind its screen; and every eye sees and every ear hears the solemn words which, in the dead of night, startled Nicodemus of old—

"YE MUST BE BORN AGAIN!"

To make the truth more apparent, the following words appear beneath—

BORN ONCE—DIE TWICE;

BORN TWICE—DIE ONCE—*

the whole being printed in the form of a tablet in beautifully coloured large type. No one can forget or ignore the lesson, which is driven home with conciseness, clearness, and force. The speaker for the day happens to be one of the "Old Boys" of the Society, who had been "caught" in its earliest days. He had a story worth telling, and he told it well. As a result, his audience listened well, as in plain simple words, he told of his young days—the meetings he attended, and the strivings of the Spirit with his rebellious nature; then of his running away from home, touchingly describing that morning when he put on two suits of clothes, and walked out of the house without saying good-bye to his mother; then of his wanderings in sadness, distress, and sin, till the Lord laid hold on him. Then of his later life, and of his position as Yeoman of the Signals on board Her Majesty's yacht, *Victoria and Albert*.

Use is here made of another of the blackboards, on which is displayed the British navy signal

"PREPARE TO ENGAGE THE ENEMY!"—

a flag of two red and two white squares, flying at the masthead. This gives point to the address, and calls off the thoughts from the details of the speaker's career to the great fight with sin and Satan, in which all should prepare to engage.

But not only were the scholars of the audience appealed to, for a word in due season, though of a different nature, was found for the monitors, as the speaker recounted his thankful remembrance of that monitor, who first, putting his hand on his shoulder, talked faithfully to him about his soul, and brought him to his knees in the hall one Sabbath morning, twenty years ago. For five years this "Old Foundry Boy" has been superintendent of a large Band of Hope, and often has to address congregations numbering a thousand and more.

Such an illustration of fruit found "after many days" should stimulate the present generation of monitors and teachers, not in Glasgow only, but everywhere, in their arduous, but loving labour for the Lord; and who can tell how many more wayward lads who have been brought under the influence of such God-given agencies shall yet rise up and call them blessed?

There is another mission in Glasgow, of which perhaps the outside world hears but little, but which is none the less doing an admirable soul-saving work; and that is

THE TOLBOOTH MISSION,

conducted by the brothers Alexander and Charles Anderson, whose name is a household word in the city, from their association with that palace of merchandise—the Polytechnic, and for many good works with which they are connected.

At their own expense they maintain the mission, with all its tributary agencies. This comprises a large and handsome hall, furnished with an organ, and seating 700 persons.

The Sabbath mornings are devoted to the little ones, and

A RAGGED LITTLE CREW

they are! In the afternoon and evening adults are gathered in; and these, with three other evening meetings a week, form the ordinary curriculum of the work. Periodically, missions are held for a week or more, conducted by members of the Evangelisation Society, or other evangelists.

But the work done within these four walls is by no means the most arduous part of the whole, as Mr. Hogg, the missionary in charge, knows to his cost—or say, rather, to his joy, for it is a real joy to him to do his share. This is to get the names and addresses of those who are attracted by the hearty singing, or from whatever cause, into the meetings, and visit them in their homes. And the latter is no light task, for they come literally "from the east and from the west; from the north and from the south"; so that this missionary-pastor finds his energies fairly taxed to keep pace with the spiritual needs of his scattered flock.

As may be supposed, he not infrequently has pretty rough material to work upon. Poverty, sin, and often an utter ignorance of the things of God challenge his progress at every step; but the power of the Gospel message, accompanied by sympathy and love, has achieved many a victory, and not a few are now walking in newness of life. His experiences would make an interesting narrative, and I hope any of my readers who find themselves in the locality will take advantage of the opportunity to have a chat with him.

THIS ENDS MY SERIES

of articles on Scottish Missions. Next week, however, will be given a descriptive sketch, from another pen, of Rev. William Ross's work in Cowcaddens—an agency of no less importance than any of which I have written. Sketches of a similar nature, in continuation of the series, will be welcomed, from ministers and Christian workers *in any part of Scotland*, concerning the spheres of labour in which they or their friends are respectively engaged.

G. E. M.

* The Society publishes Blackboard Treatments (pictorial and verbal) of the Sabbath forenoon lessons; and these may be had from Mr. D. Pratt, Studio, Scott-street, Glasgow.

Personalia.

Rev. Dr. Talmage, of Brooklyn, in addition to his many other engagements is about to become editor of the American edition of *The Christian Herald*.

Rev. Dr. G. F. Pentecost has arranged to proceed to India in the autumn to conduct an evangelistic mission there. Particulars will be given in a later issue.

Professor Drummond, in response to a numerously signed requisition from students at the University of Melbourne, is to leave for Australia in the middle of March.

Rev. James Stalker, of Free St. Matthew's Church, Glasgow, has accepted an invitation from the Theological Faculty of Yale University to deliver a course of lectures on "Preaching" there next year.

Mr. F. N. Charrington has been recommended by his medical adviser to take a rest, and has gone to the Canary Islands for the month of March Mr. W. R. Lane will be the preacher at the Great Assembly Hall during the month.

Mr. A. H. Baynes, the general secretary of the Baptist Missionary Society, left Bombay last week for Colombo, having finished his visitation of the Society's stations in North-West India. It is probable he will arrive in London about April 20.

Mr. Gladstone has all but finished his articles on the Old Testament for *Good Words*. The first, on "The Impregnable Rock of Holy Scripture," will appear in the April number, and this will be followed by others on "The Creation Story," "The Mosaic Legislation," "The Psalms," "The Method of the Old Testament," &c.

Mr. Leonard Weaver has left England for Canada, hoping to recover health by a prolonged sojourn there. His recent visit to the American continent was very beneficial, but he has since suffered a slight relapse. Mr. Weaver purposes living at Grimsby, Ontario. The prayers of our readers will accompany him, and invoke blessing on his future Gospel labours.

Mr. James Rennie, the colporteur, so well known to our readers as "The Converted Shepherd Boy," had the misfortune some time since to fall into a pit, by which his ankle was twisted out of joint, and he has not been able to get it replaced. Having to walk so much this weakness is no small trial to him, and he says in a recent letter, "I shall always be a lame man until I get to heaven."

THE BIBLE AND PRAYER UNION conducted by Rev. T. Richardson, of Stepney, had enrolled, up to February 1, 294,400 members. New members have recently been added from Brazil, Burmah, Ceylon, Cyprus, Hong Kong, Jamaica, Natal, Naples, New Zealand, Palestine, Persia, Prince Edward Island, Sweden, Smyrna, and the Argentine Republic. The Post Office branch of the Bible and Prayer Union has extended to the United States of America.

DAKOTA.—The Christian is a very welcome visitor at our home, and has a little circle of friends outside. At the beginning of this year a few Christian workers residing here, organised a Soul Winners' League, which is a non-sectarian society for united Christian work. Prayer meetings and Bible-readings have been held weekly, with a view of preparing the way for a work of grace, and, through the blessing of God, we hope much good may result from this effort. Constitutional Prohibition, which was adopted by North and South Dakota last fall, when they entered statehood, will prove a blessing in proportion as the liquor law is enforced. A strong League for this purpose has been organised, which is likely to do good service. Those who have the cause of Christ at heart need to be uncompromising in the stand they take for the truth.—Yours cordially,

Herbert Gregory.

De Smet, Kingsbury co., S. Dakota.

For the Young.

MISS TYSON IN GREENOCK.

(FROM A CORRESPONDENT.)

A good deal has been written about Dr. Pentecost's mission in Scotland for the last two years, and occasional reference has been made to the wonderful work among the young carried on by Miss Tyson. Dr. Pentecost has often said, however, that it is a question whether this lady's work is not really the more important and fruitful of the two.

For years the sisters, Misses Tyson, were connected with the large mission fields superintended by the evangelist's church in Brooklyn. When he resigned his charge there, to give himself wholly to gospel work, he detached Miss Bessie Tyson from her work in Brooklyn, and organised a department for the young in connection with his evangelistic meetings. From the beginning the plan was owned of God. When Dr. Pentecost came to this country, he arranged for Miss Tyson's coming too. At first her efforts were not favourably considered by the committees. Nevertheless she came. By her skill and evident power with children, and especially by her wise and tactful methods, she speedily won the confidence of the Glasgow Committee; she also won the hearts of hundreds of boys and girls to the Lord during her first mission in that city.

So greatly was the S.S. Committee of the Free Church impressed with Miss Tyson's work that they sought to obtain her to work exclusively under their auspices. But she declined to leave Dr. Pentecost's mission. The Free Church thereupon, through Dr. Pentecost's influence, secured the services of her elder sister, who resigned a position in the Brooklyn church, and came to Scotland last autumn. She has been at work ever since, in the Free Church, with marked success.

Miss Bessie Tyson, who works with Dr. Pentecost, is a lady of pleasing appearance, quiet though quick in manner, with a decided "American accent," which, however, we are learning to like. Her methods of work are almost entirely new to us, and certainly the results are as wonderful and blessed as the methods are new. Let me try and describe one of her meetings.

Just under the pulpit, on a platform raised about four feet from the floor of the church, stands Miss Tyson, dressed in a plain black gown, with a modest little hat on her head, such as she would wear in the street. Behind her is a blackboard some five by six feet in size placed on an easel. On this blackboard are some wonderfully clever drawings in coloured chalks. They are not fully developed, but sufficiently, in connection with the Scriptural text, to be suggestive. They have already caught the eager attention of the children, as well as the parents. In front of the platform is a sight calculated to make one glad. There is a closely packed audience of young people, from ten to seventeen and eighteen years of age. Every seat is filled. The boys are on one side and the girls on the other, with the younger children in the forward seats. The galleries are filled with parents and adult friends.

Miss Tyson exercises a wonderful control over her audience. Her first lesson is on order. She tells the children that she never raps for order, or rings a bell, or says "*s-s-s-h*"; she expects perfect quiet, and will have nothing else. She impresses upon them in a pleasant yet earnest way that they are in God's presence and under his eye. She takes a little watch out of her belt and holds it up. After having asked what it is and what it is for, and having received the answer, she proceeds to say that she uses it, not only for a "time keeper," but as her "order keeper." Holding the watch about twelve inches from her ear, she says:—"Whenever there is so much noise in this meeting that I can't hear this watch tick I will have to stop. So whenever you see this watch coming out and going up here toward my ear, you will know what it means." It is simply marvellous what that little watch has done. It has only to appear to insure an instantaneous hush, even in a quiet house. Sometimes it only peeps out of the belt, and having produced the desired effect it goes back. This gift of securing order, together with her unvarying quietness and pleasantness of manner is the element of her power. Her teaching, as intimated, is jointly through the ear and the eye. Her drawings are very cleverly and deftly done; in part before the children come in, and in part before their eyes. Sometimes she makes the text develop the pictures, and sometimes the picture suggests the text. She writes or draws them in as occasion requires. She handles her chalk with almost incredible quickness. A few bold outlines, or the rapid "printing in" of a text, and a great truth is before the eye. Her speech is simple, and unaffected. She simply talks to the children; asks questions and makes them utter what the Spirit and the Word have suggested to their own hearts. She rarely speaks more than half an hour, but the interest is sustained throughout. I have never known her to make the children laugh by anything she says, though sometimes they create a ripple of laughter by their own remarks or answers. Yet Miss Tyson's face is that of a happy Christian whose heart is full of laughter. Sometimes she relates an incident out of her own experience with children, which will clinch her subject and perhaps bring tears to the eyes of old and young. She is not profuse in stories, though, when she does tell one, *it* tells in turn upon the audience. Adults are as profoundly moved by her lessons as are the children.

Her teaching is eminently Scriptural; the Gospel is clearly but simply and practically put. She seems constantly to be conscious of the presence of the Spirit, and has much to say of His work. She deals in a remarkable way with sin, and one striking feature of her work among the children is the deep conviction which these young people manifest in the after-meetings.

At the close of her address, she asks those to remain who are not Christians and who desire to be. These she gathers together and she speaks to them a few minutes in the mass; then she apportions them off personally to Christian workers to be dealt with. This is most delicate work. But Miss Tyson has had her workers together and has closely catechised them as to their experience or fitness for dealing with children; and she is very careful in selecting her workers. She keeps the parents closely informed and in sympathy with the children by a well-arranged system of communication.

The enthusiasm among the young people, especially among lads from twelve to sixteen, is unbounded. The following remark by a young lad who is a clerk in a bank will illustrate: "Man," said he to a companion, "yon is just splendid, it's won'erfu'; it's gran'. She would mak' a proper agent for ony Bank in Scotland." This gives some indication of the interest she awakens among the young. Greenock is full of young disciples, who are "going everywhere preaching Jesus and the resurrection."

Miss Tyson spends her third and last week of a mission entirely with the young converts; instructing them in the way of life more perfectly, and in the way of service for the Lord. It is impossible not to be profoundly gratified at this movement among our young people. A gentleman, who has assisted Miss Tyson in this work, says that probably there will be not far from three hundred young people definitely out on the Lord's side as a result of the mission.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 9, Matt. xx. 1—16; Mon., March 10, Matt. xx. 17—34; Tues., March 11, Matt. xxi. 1—16; Wed., March 12, Matt. xxi. 17—32; Thurs., March 13, Matt. xxi. 33—46; Fri., March 14, Matt. xxii. 1—14; Sat., March 15, Matt. xxii. 15—33.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Manchester, Wilmott-st. Mission Hall, to March 7; Helme Edge, near Huddersfield, March 8—10. Mr. A. Armitage, St. James's, Hatcham, to March 9. Mr. James S. Tyler, Winslow, Bucks., to March 7. Rev. W. S. Standen, Messrs. H. Hutchinson and James S. Tyler, Manchester, Conference of Scripture Union Local Secretaries, March 11. Mr. T. Sayer, Congregational Church, Sutton, March 10—22. Mr. H. W. Pewtress, Hammond-street Sunday-school, Hoxton, March 10—14.

SOLDIERS AT SHORNCLIFFE.

By An Officer.

Being ordered for duty at Shorncliffe, and not desiring to swell the ranks of the "great unemployed," I was on the look-out for Christian work, and soon came across that spot in Sandgate dear to the hearts of so many of our soldiers: "Miss Papillon's Soldiers' Institute." There I found a real spiritual work going on. During my two years' duty in the Camp, many of my happiest evenings have been spent at the Home, where we have realised from time to time the "good hand of our God upon us." I subjoin a few incidents which may be more interesting to your readers than abstract generalisations:—

Sergt. L——, converted while at Shorncliffe, is now actively engaged in the Lord's vineyard; once a week in barracks he holds a meeting for his comrades, and in his spare time assists in the general mission work where he is quartered.

Private B——, whose bright face and hearty singing I well remember, left us for the north west of Ireland, and we hear that he has obtained a large room, which he calls a "little Soldiers' Home," and is working busily there among his fellow soldiers, seeking to lead them into the unsearchable riches of Christ.

Our missionary some time ago met a lad, evidently a raw recruit, wandering along the beach, lost in admiration of the expanse of water. Accosting him with the cheery, "Well, chum! how are you?" he was told that he had never been at the seaside before. "Out sight-seeing are you? Come along and see a sight worth looking at!" so saying, he escorted Private B——, to the Institute, much amused when he rolled out in good Irish "Shure, this is too good for we soldiers!" The young fellow thus introduced to our work became one of our regular attendants, and the other day we had the joy of hearing him confess Christ.

The Home, "too good for we soldiers," is eminently suitable and convenient. On the ground floor we have a tract depôt, comfortable reading-room, refreshment-bar, and mission-hall seating about 120. Upstairs there is a library and class-room used for the smaller meetings. The walls are brightened by illuminated texts, which as silent messengers have been blessed to many of our men.

Private A——, for instance, who had a praying mother, was pulled up short one day in front of John iii. 3: "Except a man be born again he cannot see the kingdom of God," and "could not get past it anyhow," thus proving the truth of "My word shall not return unto Me void, but it shall accomplish that which I please."

Every night a meeting of some sort is held, and on Sunday afternoon the Christian men are urged to go round the quarters of their respective corps with invitations to the Gospel meeting in the evening. I earnestly commend this work to the prayerful and practical sympathy of your readers. It is entirely maintained by voluntary contributions, and the trustees are desirous to open an endowment fund, for which there is great need. Mr Hull, the missionary (late Gunner R.H.A.), is deservedly popular among the men, and has their best interests well at heart.

AT MARSEILLES a Lord's Day Rest Union has been founded, after a public meeting attended by seven hundred people of various shades of political and religious belief.

Isabella Macpherson:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XIII.—THE VISITOR'S FINGER-POST. *(Continued).*

Besides many such minor occasions, two very striking events which powerfully impressed the public mind, furnished the Christian worker with special opportunities of telling out the message of the Gospel. These were the fall of the Tay bridge and the "Dark Day."

The falling of the great bridge, on the evening of Sabbath, December 28, 1879, involving the total destruction of a passing train with its precious freight of seventy or eighty passengers, not one of whom escaped, struck the community as with a bolt from the unseen. In the thick gloom of the tragic event, God seemed to come very near. Hearts were opened to the truth that had never been opened before; chords vibrated to the message of Divine mercy in souls long silent and dead. Many resolved never again to travel on the Lord's Day—and they never did. Not a few were awakened to a sense of things eternal, and some found the gate of heaven hard by

THE WRECK OF THE TAY BRIDGE.

Our worker, ever on the watch for opportunities, found innumerable chinks and rents suddenly riven in the hard soil of human hearts, into which she was not slow to drop the precious seed of God's Word.

A widowed mother told me the following story. She had formerly resided on the south bank of the Tay, in the county of Fife. One Sabbath evening her son, a mason, at that time employed on the north side of the river, said to his mother: "I am going to cross the Tay to-night, and be ready to start work in time to-morrow; it is so disagreeable going so far in these dark winter mornings." It was the first time he had proposed to use the sacred day for a secular purpose; his mother did not like it, but she held her peace. As he was getting ready for the journey the young man suddenly stopped and said:

"Mother, do you hear the water rushing?"

"No," was her reply: she heard no such sound.

Again he stopped and said, "Hush! don't you hear that rush of water?"

He went to the window and to the door, but found no sign of water. In that little cottage there were no water pipes, and there could be no rush of water. In vain his mother affirmed that the sound was in his own ears: the young man declared he had never heard such a "mighty rushing of water." His preparations finished, he set out; and that night he went down with the bridge into the "mighty rushing waters" of the Tay, and perished. Whether there be anything or nothing in presentiments or impressions without a known cause, we cannot tell: man has no line long enough to fathom the mysteries of the universe. But this we do know: Mortal man is crossing a bridge that is sure one day to go down—the bridge of life; and it is wisdom to see that we are crossing on lines safe for soul and conscience as well as for life and limb. It needs no great quickness of ear to hear the sound of rushing waters—the mighty rushing waters of death and judgment; and he is the chief fool of time who does not prepare for eternity.

Some may call that broken-hearted mother superstitious; but her son's mysterious impression and her own great sorrow had laid her at the feet of the Lord as with chastened spirit she reviewed life, and listened to the counsels of heavenly wisdom and grace. She now hears the sound of "mighty rushing waters" every day.

A mail guard whose duty it was to carry the letter-bags to Edinburgh and back, not only on ordinary days of the week, but also on every alternate Sabbath, was one morning preparing for church when he was summoned, though not in his turn, to cross the Tay in charge of the mails.

"Are you never to get to church with me?" asks his wife.

"I will give this up altogether," was the guard's reply.

He went, but never returned: he perished with the train. It was touching to see his little dog, day after day, all the hours of the day and at night also, watching for the return of his master. There he sat, outside the door, as we saw him, peering into the distance; so absorbed as to take no notice of anything or anyone passing. Those two little eyes, so full of longing and wonder and pathos, seemed to say, "Oh, my dear master, why are you so long in coming?" Long and lovingly the poor doggie watched and waited; but his master never came. Did Christians only show the same loyalty to their great Master, and in like manner wait for his coming, how dead to earth and how mighty for service should the Church be! So it is in clouds of deepest shadow that the Lord many a time enters the house, as that sorrowful widow and her fatherless boys can tell. Where a majestic providence goes first, it is easy for the humblest servant to follow and serve.

One day* in the summer of 1884, Dundee was shrouded in midnight darkness. At noon one could not recognise another at the distance of two paces: the gloom of the darkened heavens was more awful than the deepest night. The appearance of the sky betokened a tempest of portentous fury. The lightnings descending in perpendicular shafts lighted up the darkness with appalling vividness; and appearing at so many points in masses of flame, seemed about to lay the entire city in ashes. No one had ever witnessed darkness so phenomenal, and the boldest could not escape the dread of dire calamities. Many thought the last day, "the great day of the Lord," had come. In factories and other public works all hands were staid. Many of the women were paralysed with terror. Some were struck dumb with panic. Others were crying aloud to heaven for mercy or begging their neighbours to pray for them. In striking contrast the Christian girls played a noble part. Comporting themselves calmly, they comforted one another and sang the songs of Zion in joyful anticipation of the coming of the King.

"God is our refuge and our strength,
In straits a present aid,
Therefore although the earth remove,
We will not be afraid."

Their serenity, their holy songs, their words of counsel to the distracted unbelievers, their lofty courage—proved to be a testimony to the reality, power, and blessedness of true religion, which yielded good fruits at the time, and has ever since put to silence and shame the scorn of the ungodly. The impression, wide-spread and deep, furnished the Christian worker with a fine opportunity; and a goodly number of souls, it is believed, were saved.

At the hour of deepest gloom many were the incidents illustrative of human nature in its varied phases. One man, a scavenger, after surveying the heavens from the opening of a court where with others he had taken shelter, threw down his great broom with a happy, farewell dash, saying: "I am done with it!" and hastened away.

An old woman cried to her neighbours: "Oh, run and tak' my man oot o' the public-house; I would na' like the Lord to find him there."

A man was seen leaving a tavern, and as he hurried along the street, was noticed now and again to drop something in a furtive manner from his pockets. It proved to be a pack of cards, which he felt would be poor evidence in his favour at the judgment-seat. Doubtless when that dread hour arrives, there is much else in men's pockets that will need to be dropped: though such preparations will be rather hurried and late.

In one district of the town, largely inhabited by Irish Roman Catholics, many in their alarm sought a refuge in their beds, under beds, and in all manner of holes. In the public works, also, when the storm was past, not a few were found in strange hiding-places. So true to nature is the Bible, which tells of Adam hiding from the presence of the Lord among the trees of the garden; and prophetically describes the wicked, now so bold in sin, as seeking a refuge in the last day in the bowels of the earth, calling upon the rocks and mountains to fall upon them, and hide them from the presence of God and the Lamb.

In the midst of the storm, Isabella called into the room where she was sitting with her husband, her servant maid, who, in the dread of coming judgment, was trembling from head to foot. Some time previously the girl had been awakened to a sense of sin, but the convictions halted. The terrible darkness was now preaching to her of sin and doom: every thunder peal and lightning flash increased her alarm, and the Judge seemed to be at the door. Her mistress spoke to her of the more awful tempest that burst on the head of the Redeemer, and pointed her to "the Lamb of God that taketh away the sin of the world." It proved to be the hour of decision. The Lord Jesus came to her in the storm. Above the roar of the elements and the voices of her own terrors, she heard Him saying, "It is I: be not afraid!" She believed and rejoiced. The storm in her soul was changed into calm; and a consistent life has subsequently attested the reality of the change. So, often have dark days led to bright lives. And on that memorable day in Dundee, when thousands of Christians, themselves enjoying "the peace of God that passeth all understanding," raised their voices to heaven in fervent supplication for their terror-stricken fellow citizens, and also earnestly entreated them to come with them to the place of refuge, it surely was not all in vain. To not a few the "Dark Day" was an epoch of the soul, and it will be a memory for ever; for the Lord, they knew, was passing by.

* This deeply interesting and stimulating life history is published in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

* August 12.

THE BIBLE IN JAPAN.

Mrs. Prinsep sends an interesting letter to *Echoes of Service*, giving details of her experiences in Japan, whither she went from Marseilles last autumn. She says:—

Regarding Bible distribution, I find the field so immense and comparatively so little touched that I feel overwhelmed. The doors are wide open. The Scottish Bible Society has a depôt at Yokohama in charge of Mr. Annand, a young Scotchman, where I can get well-bound Japanese New Testaments. Thus, with funds supplied by Mrs. A. E. Robertson, of Chesils, Hampstead, I have already been able to distribute more than 2000 New Testaments; besides beautiful Bibles in five volumes, my own gift to all the lighthouses on the coast, fifty-one in number. I am sincerely grateful to the Master for sending me here, and for giving me sympathetic helpers.

Pray that the Lord may by his Holy Spirit open the hearts of these young Japanese to understand the Scriptures. In spite of all the drawbacks from rationalism and other evils we are not discouraged. We believe that the Lord is working, and our ardent hope is that we shall soon see a band of Japanese gathered to the name of the Lord. More earnestly than ever, we commend Japan to your prayers and your faith. Instances of conversion by the reading of the Word of God alone, are not wanting.

The Late BISHOP SARGENT, D.D.,

Of Tinnevelly, South India.

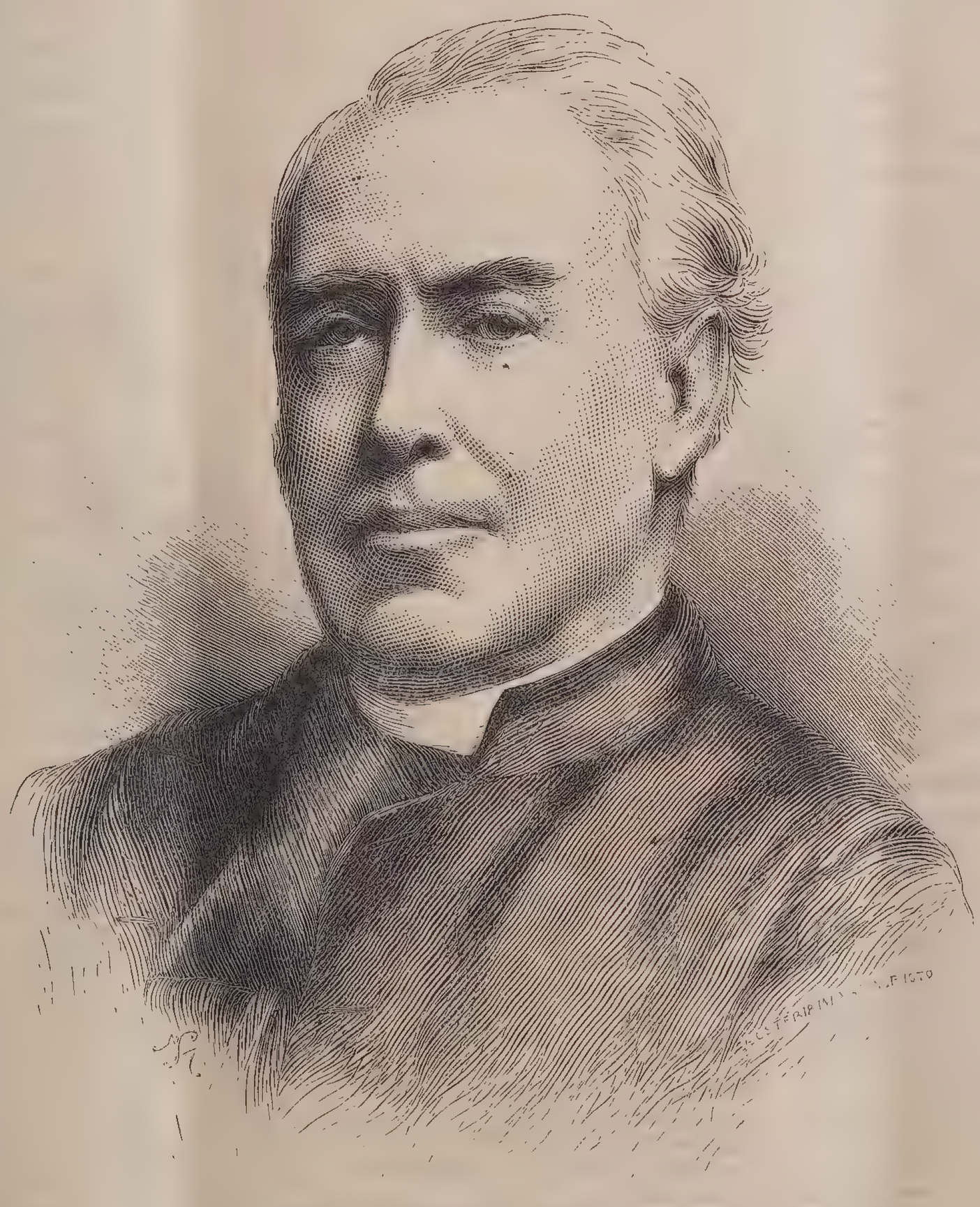
OUR present sketch has for its subject one who, with conspicuous success, filled for a long period important spheres in the Church of Christ. Having one aim, and that a high one, he was diligent in service; being brave and persevering, he gave no quarter to fear or discouragement. His service of fifty-five years abundantly proves him to have been a chosen vessel of the Lord to perform a great work in South India.

Edward Sargent was born in Paris in 1815, and early showed a leaning to Christian work. At the age of twenty he went out to India as a lay agent. There were then comparatively few native Christians in Tinnevelly, and only one ordained native clergyman in connection with the Church of England. After, for some years, superintending the seminary at Palamcottah and visiting the village schools, he left for England with a view to qualifying for work of a more definitely spiritual kind. Having undergone a course of training at the Church Missionary College, Islington, he returned to Tinnevelly, and, in 1842, was stationed at Suviseshapuram, where he laboured with great diligence for the building up of the infant Church. In 1850 he was transferred to Palamcottah to take charge of the district, and train candidates for the ministry. On the establishment of the Preparandi Institution two years later, he became its Principal, and retained that post until he was made Bishop in 1877.

About five hundred young men passed through the Institution during the time it was under his fostering care. Besides the daily instruction in the class-room, the Bishop translated several theological works of great value. He was very anxious for the conversion and spiritual growth of the students, being deeply impressed with the conviction that those who would do real spiritual work must be led by the Spirit of God.

As Bishop-coadjutor to the Bishop of Madras, Dr. Sargent was emphatically the right man in the right place. On the occasion of his lamented death in October last, our contemporary, *The Record*, said:—

Under his wise guidance the Native Church made remarkable progress; villages were occupied, churches were built, schools were opened, and converts were won from the worship of Siva and Vishnu to the love and service of the Lord Jesus Christ. Of the Native Church as an organised body, it may be said that he fostered the growth of its corporate life, and lovingly tended its spiritual welfare. He was not only loyal to the spiritual principles of the Church Missionary Society, but honestly strove to carry out its Native Church policy. There may have been times when Bishop Sargent felt that development was being pushed on too rapidly, but the committee never had a missionary more loyal to its wishes, or more full of confidence in its general plans. A thorough master of the Tamil language, he, until lately, preached regularly every Sunday to a large congregation. His thorough acquaintance with native modes of thought enabled him to deal with cases of difficulty as they arose, whether with individuals, or communities, with marvellous skill. He was always accessible. The poorest Christian from a distant village could come with his troubles and cares to the Bishop, and always received attention. Those who know anything of life in India will easily understand how this perfect acquaintance with the native language and native thought, combined with a loving, sympathetic spirit, gave him the natural qualifications for a ruler in the Native Church. Add to these endowments the high spiritual tone of all his ministrations, the devout, earnest way in which all his work was done, and those who knew the man and his work will agree in what was once said to the writer by an experienced missionary, "Tinnevelly may have another Bishop, but not another Edward Sargent.'



(From a Photograph by Messrs. Foster & Martin, Melbourne.)

The life of Bishop Sargent is to a very large extent the history of the Tinnevelly Mission. The period from 1835, when he was a catechist among the people, to 1885, when his missionary jubilee was celebrated, was one of great achievements undertaken in the name of Christ. At the beginning of the fifty years there were Christians in 224 villages in which the C.M.S. worked; at the close the number of such villages was 1008. There were 8693 Christians and catechumens in 1835; fifty years later the number was 56,287. In the same period the native ministry advanced from 1 to 68. In other departments the work went forward in a similarly cheering manner. From doing literally nothing for the support of the ministrations of the Gospel in their midst, the people so grew in religious knowledge and the grace of God that at the time of the Bishop's jubilee their contributions amounted to 33,000 rupees per annum.

At the present time the affairs of the church in Tinnevelly are so largely managed by the people themselves, that not a single native pastor draws his stipend from the foreign Missionary Society, the pecuniary responsibility of which is now confined to an annually decreasing grant-in-aid to the several church councils. The Bishop's missionary course began in seed time and ended in luxuriant harvest. He watched the church from youth to manhood, and ever with a devotion which was inspiring to all about him.

The Bishop's jubilee was naturally an event of great interest. It was celebrated on July 14, 1885, and the day was one of widespread rejoicing. Leading members of Hindu society added their hearty congratulations to those of the native Christian body, who presented him with an English Bible, suitably inscribed. Some little girls from the Tinnevelly High School placed garlands around the Bishop's neck, and presented him with limes. In many ways the people manifested their deep love for him. Acknowledging the enthusiastic tribute to his popularity, Dr. Sargent reiterated his strong desire to draw all men with the cords of love, and expressed a hope that God's blessing would abide upon his people and their families, filling their hearts with joy and peace.

It must not be supposed that the church Bishop Sargent so lovingly superintended is perfect. He was the last man to claim this. There are many nominal Christians who need conversion of heart, and many true Christians who need quickened spiritual life. It was the same in Apostolic days, and it is the same wherever there is a considerable Christian population now. Moreover, the Church Missionary Society is anxious that Tinnevelly should not be supposed to be a Christian country. The heathen are still in a vast majority; and some devoted young Cambridge men have lately gone out to organise and carry on fresh evangelistic work among them.

The Bishop's long service in the mission field was broken by three visits to England and one to Australia. The last visit to England was in 1888, when he came to attend the Lambeth Conference. In the course of interviews with the committee of the C.M.S., he dwelt with delight upon the happiness of a missionary's life as he had found it, but he was too ill at the time to attend any of the meetings. He returned to Tinnevelly the same year "to end his days among his own people." Though he did not recover health, he rallied; but about twelve months after bidding farewell to friends in England he passed to his rest, the call coming to him on October 11 last. His spiritual confidence when the end came was beautifully clear. Asked whether he was happy, a bright smile lit up his face as he replied, "Yes, happy in Jesus: blessed Jesus." It was with these words that he fell asleep. His final message to the Native Church was an exhortation to "stand fast in the faith," and to "love one another." At the funeral the entire European population assembled to pay a tribute of respect to his memory, while the native Christians attended in thousands. The hymns sung during the burial service were, "Shall we gather at the River?" and "Safe in the arms of Jesus." This last had proved a solace to the Bishop while on his death-bed.

The loss of his wife, in 1883, was a very severe blow to the Bishop. Writing in *The Church Missionary Intelligencer*, Rev. Edward Sell, of Madras, says:—

> For twenty-eight years they had lived and prayed and worked together. She was a true helpmeet to him in his work, and her influence on the younger Christian women was very great. Mrs. Sargent's girls' school was one of the most successful in South India. The Bishop retained the charge of it after his wife's death; and those who have stayed in his house will remember the bright, happy-looking girls who used to come in to family prayers in the morning, and how the Bishop, after the usual reading of the appointed chapter of the Bible, by careful questioning, sought to convey instruction to the children committed to his charge. In connection with this subject of family prayer, it may not be generally known that in the Bishop's house a portion of time was set apart every Sunday morning, after breakfast, for special intercession for the children of missionaries, and for the Missionaries' Children's Home.

Working in pleasant harmony with other missionaries, the Bishop gained a respect far beyond denominational borders. *The Harvest Field*, of Madras, has well said of him:—

> Throughout his diocese he was like a father moving among his own children. They had all been brought into close relations with him, either from their early childhood, or from the time of their baptism from heathenism. He knew them all—their names, their history, their habits, their danger, and their strength. And they all loved him. He had no easy task to guide the C.M.S. churches of Tinnevelly, won from heathenism, to self-support and self-rule; and if he did not achieve a perfect success, he yet accomplished much; more, probably, than any other could have done. But it is not as a great administrator, or even as a great missionary scholar like his friend, Bishop Caldwell, that Bishop Sargent will be best remembered. He will be known chiefly as a man of strong personality, of wide catholicity, a prince among vernacular preachers, and as a missionary who gave his whole heart to India for Christ's sake, made India his home, and stayed of loving choice to die among the people of his adoption.

Unquestionably Dr. Sargent was, in the true sense of the word, a great missionary. Convinced that his life was in the line of God's plan, and sure of the graciousness of the Divine purpose with regard to India, he laboured steadily and persistently, addressing himself to his duty, and discharging it in the fear of God. May such courageous and useful men never be lacking to the Church of Christ, both at home and abroad.

THE COW CROSS MISSION.

In face of many difficulties, Mr. William Catlin pushes forward his good work at Clerkenwell. The need is great, and the surroundings demand just such operations as those of the Cow Cross Mission. We rejoice to learn that the agencies of which St. John's Hall, Clerkenwell, is the centre, are proving a blessing to many. The Sunday-schools are the means of influencing the young in the right way; the mothers' meeting is, we are assured, attended by some deeply taught, spiritually minded women, whose houses are veritable beacon lights down in the "slums." Of course, temperance work is vigorously carried on.

The Mission Home of Rest is at Woking, where some earnest sympathisers with the London work have recently been found. The poor are helped in various ways, Mr. Catlin's endeavours being seconded by his devoted wife and daughters, and supported by many volunteer labourers.

It is now thirty years since Mr. Catlin began mission work in the neighbourhood of Clerkenwell. He is the same earnest man he ever has been, his references including Mr. Gawin Kirkham, and Mr. F. Newth, of New Barnet. We regret to observe that the balance-sheet shows £177 due to the treasurer. Mr. Catlin's address is 17, Claremont-square, Pentonville, N.

SUNDAY-SCHOOLS are going forward in Russia. At St. Petersburg alone 2000 children are under weekly instruction.

HONFLEUR AND HAVRE.

Crossing to Honfleur a little while ago, one of the men connected with a steamer was so good as to tell me of the Sailors' Rest there, and of the great advantage it was to the English seamen who visited the port. I found it to be extremely comfortable, under the care of a Christian couple. Most of the seamen visiting Honfleur sleep on board their ships, but evidently, so far as they could, they made this their home ashore.

Four weather-beaten men came into the reading-room that Saturday afternoon. One of them said:—"You see, sir, we've got no proper place on board for prayer, and we always come up here before we sail, to have a word together. Perhaps you will join us?" I did not think I was a formalist, but I was not prepared for the prompt, straightforward method in which that prayer-meeting was carried out. We were in the heart of it before landsmen could have chosen a hymn. Prayer was to these men a reality. The dangers of the sea, the need of guidance for themselves and families, and the spread of Christ's kingdom on the coming Sabbath by the preaching of the Word—these were presented with child-like faith at the throne of grace. We rose from our knees; had a hearty hand-shake; and they were off without losing a moment. Such a meeting for prayer—so direct, so trustful, so specific—I never saw.

On board the steamer for Havre I was so fortunate as to meet with a young Swede, who was on the staff of the English Sailors' Home there. I accompanied him, and received a hearty welcome from the superintendent and his wife, Mr. and Mrs. Lennox. How thankful our country ought to be to Lady Beauchamp and her friends for establishing and maintaining this fine institution. Without it our English seamen who come into this port—the Liverpool of France—would be at the mercy of low French boarding-house keepers, whose desire for making money knows no control. He would be in the midst of every temptation and vice. How simple, thoughtless, and silly poor Jack is can scarcely be imagined. But here he is well looked after. If he has cash, it is taken care of; if he has none, and this is often the case, he obtains food and shelter among friends until a ship can be found for him.

For some time the need of a coffee bar had been strongly pressed upon the management, and I was thankful to see that a fine house has been adapted for that purpose. It is in a conspicuous place opposite the harbour. It shows bright with the faces of kind Christian friends, nice furniture, and coffee urns. So at last there is one temperance café in Havre at which English sailors and engineers may with pleasure and profit spend their evenings. One of the flats has been furnished as a visitors' room; and friends from the old country could not do better than make it their home when they visit Havre. The address is 23, Quai Casimir Delavigne. It is close to the Sailors' Home and Mission Hall.

It is to be hoped that these advantages may be largely taken advantage of by our countrymen, who are led to this large seaport in the pursuit of their calling. These institutions are not carried on for profit; they represent the practical sympathy of Christian friends in this country, who determined that at least there should be one harbour of refuge amid a thousand doors open to temptation, sin, and death in this French seaport. W. Main.

VEGETARIANISM.—The Committee of the London Vegetarian Society are prepared to send speakers free of expense to explain and advocate the reformed diet at any meetings that can be arranged for within ten or twelve miles of London. Address, Secretary, Vegetarian Society, Memorial Hall Farringdon-street E.C.

BUDDHISM IN CEYLON.

As India has had its Hindu revival, so Ceylon has had its Buddhist revival. To the latter there is no doubt that the recognition by Government of the Buddha's supposed birthday as a public holiday has contributed a good deal. Referring to a recent celebration, *The Theosophist* says that the anniversary of the birthday of Lord Buddha was marked by an enthusiasm of national fervour never before seen in the island. The Buddhist flag fluttered in the air over every monastery, over many thousands of private dwellings, and many triumphal arches, and was carried in many religious processions; carol-singing parties of young boys went about singing in praise of Lord Buddha; processions of women and girls carried on their heads baskets of flowers. The whole island put on a garb of rejoicing never seen since the European advent. Never for the last three hundred years has there been so much vigorous religious activity.

For some time past, the Buddhists, stirred up by the Theosophists, have been trying to wile away children from mission schools. The latest movement is a proposed Hindu-Buddhist college to counteract missionary colleges. Past history leads us to think that the union, should it take place, will be short lived. The Hindus put an end to Buddhism in India; the Hindu invaders of Ceylon demolished Buddhist temples, cut down their sacred trees, and burnt their sacred books.

The press is also actively used against Christianity. A year or two ago a small work called "Bhuddha and his Religion" was published by the Christian Vernacular Education Society for India. At the end of it is a contrast between Buddhist and Christian teaching, by the late Bishop Titcomb. A weekly paper in English called *The Buddhist* has felt it "an imperative duty—the duty we owe to Truth Sublime—to point out Bishop Titcomb's errors." The criticism begins by stating that, "it is majestically true that Buddhism does not acknowledge the existence of an eternal and unchangeable personal God." This is pronounced "a fiction of the brain"; so also is the idea of "eternal sentient existances."

There are several Buddhist newspapers in Singalese, in addition to the publications of the Buddhist Tract Society, the Buddhist Aid Association, and the Buddhist Theosophical Society.

On the other hand, it is satisfactory that there has been a great advance of Christian life in the island. The two visits of the Rev G. C. Grubb have been greatly blessed among the European community. Missions have never been more successful. Not long ago four Buddhist priests embraced Christianity. Native Christians have increased seventy per cent. during the last ten years. As one sign of progress, it may be mentioned that the circulation of Christian literature this year has been the largest ever known.

RUSSIAN ATROCITIES.—The articles published by *The Times* on the slaughter of Siberian political prisoners and the flogging of women at Kara have started an agitation which is likely to assume formidable proportions. At the initiative of Mr. James Beal, London County Councilman, Mr. Adolphe Smith, and others, the Oppressed Nationalities Aid Committee has been constituted in London. Simultaneously, Mr. Robert Spence Watson, Mr. Thomas Burt, M.P., Stepniak, and others, established at Newcastle a Society entitled the "Friends of Russian Freedom." Both these organisations are seeking to amalgamate, and both are anxious that this movement should be independent of all party distinctions, the object being to raise such an outcry in various countries as may awaken the attention of the Russian Government to the brutalities that are being committed in its name; and thus, perhaps, also help to secure for the Russian people at least some small measure of constitutional freedom.

HOPE FOR ALGERIA.

One of two young brethren sent out here by the Société Evangélique de Genève, writes me the following encouraging notes of their work:—

"I wish to tell you of the blessing which has been given us since we left Algiers. I will not speak of B. O. R. and M. where we had some subjects of encouragement, but must speak of T. Our brother, Mr. V. (a Christian colonist there), had convoked a meeting for us, which was much blessed. On Sunday we had three meetings, and we began to see some rays of hope, for several souls were awakened and under conviction of sin, and we exhorted them to repentance and to be converted, but they did not decide at that time.

"One young man leaving the meeting said to a companion, 'If these young men stay any longer I shall be obliged to give myself to the Lord; I can hold out no longer, I can live no longer as I have done.' Our friend begged us to remain and continue the meetings, as we ought to strike the iron while hot. We arranged to visit in the vicinity, and continue the meetings in the evenings. On January 8, we spoke on the subject of not loving the world, and after that had a prayer-meeting, where we felt the influence of the Spirit of God; and when we prayed for the unconverted present, a young girl prayed, asking God for the pardon of her sins, but her sobs drowned her voice, and we continued praying for her. Then her two brothers, one after the other, and her mother also prayed; after that a young cousin fifteen years of age; but with all their sobs drowned their voices.

"The next evening a young man was converted, and on the following Sunday evening we had a good revival meeting, when four souls gave themselves to the Lord and others were troubled in conscience. But, oh, what need there is for someone to come here and follow up the work, and there is an opening too in the adjacent town. Here there are many well-inclined people. Oh, let not this fire be extinguished."

This and many other of the French villages cry aloud for evangelists to teach them the way of life; whilst, alas, there are hundreds of villages careless, worldly, sinking into perdition for want of knowing by the hearing of the ear the word of salvation. Is there to be no response to this crying need? Are there not many waiting for a field of labour to be opened to them, and can they decline to heed this appeal from an unoccupied field?

Algiers. George Pearse.

THE ANTI-SLAVERY CONFERENCE.—Over 120 memorials on various subjects have been presented, principally from Scotland and Ireland. Among the latest was one from the Church of England Temperance Society, calling attention to the evils attending the traffic in spirituous liquors in Africa, and expressing a hope that the Conference would be able to find means to prevent the extension of the traffic in the district under its consideration, and also to make such provisions that advantage may be taken of every opportunity of prohibiting the importation, as well as the manufacture, in those territories where strong drink has already obtained a footing. Baron Lambermont, the president, in receiving this memorial, last week, explained that chapter i. of the programme, dealing with the slave trade in the country of its origin, and containing sub-sections for the traffic in arms, ammunition, and liquors, has already been read a first time, but the latter questions were reserved for further discussion. He strongly urged the importance of steps being taken to educate and keep alive public opinions in the various countries represented at the Conference, especially in England, as soon as the Conference shall be over, in order that full advantage may be taken of whatever decisions may be arrived at. The Brussels correspondent of *The Times* writes that the question of restriction, and, where possible, total prohibition of the liquor traffic with native races, is in good hands so far as both Belgian and English representatives at the Conference are concerned.

HELPING ONE ANOTHER.

For some years past a number of the women connected with Hoxton Hall have been banded together for mutual benefit, under the very appropriate title of the Help One Another Society. It is one of the many beneficent fruits of the Gospel temperance work inaugurated in Hoxton by Mr. Wm. Noble.

On Monday evening the annual gathering of the Society was held in Hoxton Hall, and the occasion was an extremely interesting one. The hall was well filled with the members and their friends, and a most profitable time was spent. Mrs. Howell, the working missionary visitor among the women, was able to report substantial progress. It was gratifying to hear from her that out of the hundred and odd new members, who had joined during the year, only three had been known to prove untrue to their abstinence pledge. Mrs. Noble is president of the Society, but the weak health of her husband and herself has prevented her from actively sharing in the work of late. To show sympathy with her and with the work, Mr. W. J. Palmer came up from Reading and presided; he spoke to the women in his hearty and practical way.

A capital address was given by Mrs. Pearsall Smith on the duty of fulfilling the law of Christ by bearing one another's burdens. Her remarks on the power and extent of women's influence for good, especially when they are united in the bonds of Christian faith and endeavour, were much to the point, and well calculated to help her Hoxton sisters in the fight against drink and other foes of the household. Mr. William Noble, though still in poor health, was present, and gave a brief address, as also did an earnest Canadian brother. Some excellent singing, by Miss Noble and other lady friends, rounded off a full evening's programme.

CAUTION.—We are asked to put our ministerial and other readers on their guard as to the doings of a band of coloured singers, who entitle themselves "The Original U.S.A. Jubilee Singers," and who have been touring lately in Scotland. They represent that they desire to raise funds for educating and fitting two of their number as foreign missionaries, but articles that have appeared in Scotch papers show that their statements cannot be relied on.

THE ENTIRE SANCTIFICATION OF THE LORD'S DAY.—The committee of the Sabbath Observance Prayer Union Society is very desirous to circulate in London and suburbs 300,000 copies of their call to united prayer from April 6 to 13. Last year only 25,000 copies were distributed; but it is hoped that, with the co-operation of more friends, a much larger number will this year be put into circulation, with the result that there will be a great deepening of public interest in the cause. Contributions to aid in the circulation will be gratefully received by Mr. Joseph W. Leng, 33, Paternoster-row, E.C. It is hoped that friends will send immediately, so that steps may be taken to have the "calls" printed and delivered in good time.

MR. STEAD AND THE ROMAN QUESTION.—The late editor of *The Pall Mall Gazette* reckoned without his host when he took the Pope under his wing. His first communications from Rome, in which he bespattered the venerable prisoner of the Vatican, were very savoury in the eyes of the Roman Catholic journals. Even *Freeman's Journal* republished them. But when Mr. Stead began to criticise, to laugh at the idea of restoring the temporal power, the Roman Catholic journals not only dropped their lucubrations, but told the London editor to let the church alone and mind his own business, for it was a piece of "audacious audacity" in him to presume to guide the church. The episode may be helpful to open the eyes of Mr. Stead and others who are dreaming the dream of mending the Papacy, of reconciling it with modern thought, and with the Christian feeling of these kingdoms. There never was a greater delusion.—*Christian Irishman.*

Saving the Lads.

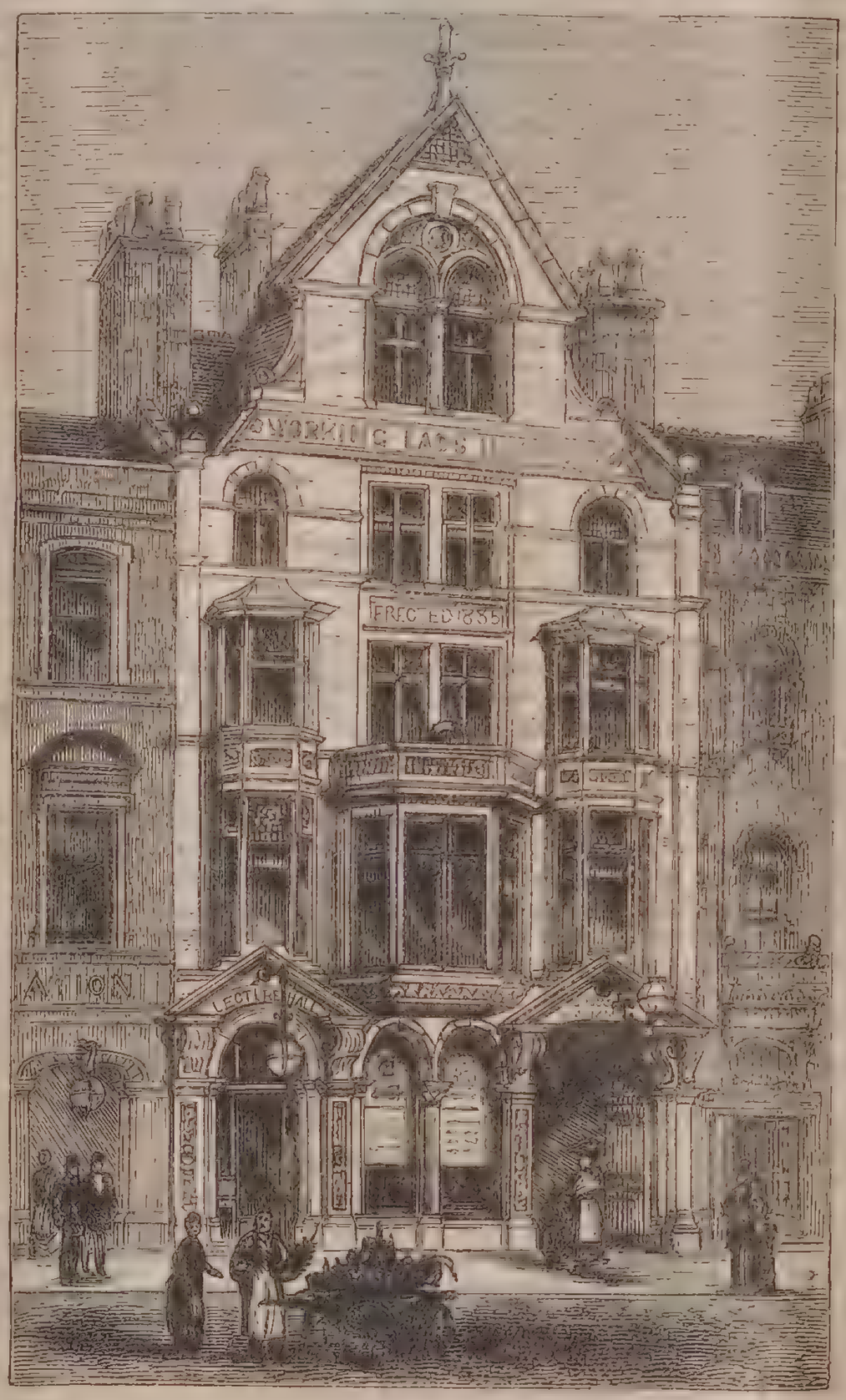
In Cheapside, the busiest thoroughfare of this mighty city, a lad of about fifteen was carrying a basket of goods on his head one day, and trying at the same time to read a paper. What literature could be so fascinating as to cause such an attempt? It was one of the "penny dreadfuls," vigorously illustrated with pictures of pirates and murders, while the moral tone might be gathered from the headings of the chapters, such as "Tim Jones tastes the sweets of revenge," &c. The employer, who was a Christian man, called the lad into his office, and inquired whether he went to Sunday-school. "No, I've left school." "Do you go to church or chapel?" "No, sir." "Do you read the Bible?" "No." "Do you ever pray?" "No."

Here was a lad typical of thousands living in this Christian land, in the midst of churches, Sunday-schools, Bibles, and Christian agencies of all kinds—untouched, indeed, as completely outside all religious influences as heathen in the centre of Africa. What a startling, sad fact that these working lads, despite all that is done by the churches of Christ in this great city, are practically outside the benign influence, living without God and without hope in the world. In a few years they will be men, and, if not saved now, may fill up the ranks of the profane, the drunkard, the vicious, and the criminal.

But if they refuse Sunday-school, church, and chapel, how can they be reached? A friend writes:—At one of our Saturday evening temperance meetings at the Seamen's Chapel two young men testified to the great change in their lives. They had (so they thought) been the worst lads in the East-end—swearing and drinking. One had been charged with stealing postage stamps from the office where he was employed, and both of them were a great trouble to their friends. The first thing which impressed them as to their wicked ways was when passing the Lads' Institute one evening, they heard the singing of hymns. They stopped and listened at the window, and at the close one said to the other, "This is better than public-house singing and going to the theatre; we will come and listen again." After a short time they became members of the Institute—a blessing to their parents, and were truly converted to God.

Rev. C. Garland, of Christchurch, New Zealand, writes thus:—"I was requested to visit a young man dying of consumption. I found him fast sinking, but able to converse rather freely. At first I thought he was anxious about his soul, but soon found he was a believer, and trusting alone in the merits of Christ. Upon my inquiring how long he had known the Saviour, he replied: 'It is some years since, and a long distance from this place; it was in the 'Old Country.' For some time I was a member of the Working Lads' Institute in the Whitechapel-road, conducted by a Mr. Hill. Before I went there, I had no fear of God, no love for the Bible, and my parents laughed at religion. But I had not been at the place long before I felt I was a great sinner, and must be born again, or go to hell. I did not like to open my mind to the teacher, and was thus kept in bondage for some time. It was at the Bible-class this feeling first came over me, and I thank my heavenly Father that there, some few weeks afterwards, God in his great mercy gave me pardon and peace. Yes; I was saved. Never, sir, can I forget the interest taken in me and others who attended that Institution, especially in soul matters. I, of all others, have cause to thank my heavenly Father for what I learnt and received there; for, next to his grace, I owe my salvation to that place. I shall never see the old country again, but I am going to a better one, where there is no pain, no sickness, no death. I'm on the Rock, and that Rock is Christ."

The Institution referred to was specially started (as the result of a letter which appeared in this paper fourteen years ago, entitled, "The Lads of London") to reach the working lads of London, to try by God's blessing to do them good physically, mentally, morally, spiritually—in one word, *to save them*. It is no longer an experiment, but has solved the problem "how to reach our working lads." The cases just reported, and which, like the first, are really typical, prove this. All lads are welcome. The rules are simple, and the subscription so small as to deter none. There



is a reading-room; also a library, and evening classes, a gymnasium, a swimming bath, chess and cricket, &c. Temperance and thrift are encouraged. The savings' bank and Friendly Society are well supported. Country lads and orphans are saved from the wretched lodgings or a threepenny "doss" by the provision of large healthy dormitories, fitted with nice comfortable beds. There are Bible-classes and also evangelistic services every Sunday, conducted by Dr. Grattan Guinness and some of the missionary students of Harley House. Only lately we received a letter from the friend who superintends this department as follows: "The Committee of the Lads' Institute will be glad to hear that the Sunday evening services, considering all things, are a decided success. Many have received good, and souls have been saved."

About 250 lads are in attendance, but the number might be doubled, and the work extended immediately, if a few friends with love to such work, and love for the souls of these lads would devote one evening a week, and a few others would give financial support. About five thousand lads have been benefited already, which shows the great need. The neighbourhood is notorious for crime, and the attractions for evil which abound.

The buildings are extensive and admirably adapted to the work, which, considering its importance, is sustained at a very moderate cost, most of the services in teaching, &c., being honorary. Although strict economy is practised, the funds are exhausted, and meantime the work, God's work as we believe it to be, is seriously hindered.

We admit there is neither the romance nor the pathos which pertains to rescuing the prodigal who has ruined himself and family by drink and vice—but is it not as blessed to save the ninety and nine from sin and the devil, as to rescue the one? Think too, if these lads are not saved now, humanly speaking, a large number of them will certainly go to the bad—and of these a large proportion will never be rescued at all. Surely here the old proverb is profoundly true—"Prevention is better than cure."—how much more economically both in labour and in money? Again, this is *productive* work, for many of the old members are now engaged in Christian efforts as Sunday-school teachers, evangelists, &c. Communications may be addressed to Mr. Henry Hill, founder and honorary secretary, 38, Bow-lane, E.C. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.

Gathered Gold.

MUSIC.

The refreshment experienced by Saul from David's harp, and the calming of Elisha's spirit by the minstrel (1 Sam. xvi. 14-23; 2 Kings iii. 14, 15) are accounted for by this beautiful couplet of Tennyson's—

> Music, which on the spirit softlier lies
> Than tired eyelids upon tired eyes.

INTERCESSORY PRAYER.

Who can say what are not, or shall not be, the *happy effects*, immediate or remote, of our prayers "one for another"? Can I remember critical points in my own history, or have such been disclosed to me in the history of others, when either bodily danger has been *imminent*, or other and *greater* perils have impended; when the mind, the character, has been on the brink of a gulf, drawn on by a pernicious allurement, entangled in a hidden snare, oppressed with trials hardly to be borne, urged towards the edge of a frightful desperation? And who can tell that the prayer of a departed parent, long since uttered and recorded, or the tender intercession of a friend far away, was not as the chosen invisible thread, which, in the hand of Providence, held me back from ruin?—*Sheppard.*

"NOT WITH WISDOM OF WORDS."

The systematic and brilliant exposition of the fact of the cross would have the effect, according to Paul's phrase, of literally "*emptying*" it. . . . Salvation by the cross is a Divine act which the conscience must appropriate as such. If one begins with presenting it to the *understanding* in the form of a series of well-linked ideas, as the result of a *theory* concerning man and God, it may happen that the mind will be nourished by it, but as by a system of wisdom, and not a way of salvation. It is as if we should substitute a theory of gravitation for gravitation itself. The fact evaporates in ideas, and no longer acts on the conscience with the powerful reality which determines conversion. —*Godet.*

Notes from Cambridge.

By An Undergraduate.

Mrs. Kingsley has been speaking on temperance, and Rev. H. A. Isaacs in reply to Ritualistic lectures recently given here. On February 27, Sir Charles Aitchison, K.C.S.I. (late Lieut.-Governor of the Punjâb), addressed a drawing-room-meeting, on "The present religious movement amongst the natives of India, and the great importance of strengthening and extending missionary educational work throughout the Empire." On Monday last (March 3), Rev. A. E. Barnes-Lawrence, addressed the members of the Daily Prayer Meeting.

Rev. James Stalker, of Glasgow, author of "Imago Christi," has been preaching at the Presbyterian service held in the Guildhall. Rev. J. Bell Cox, and Canon Knox-Little have been lecturing on behalf of the English Church Union, which has, I am sorry to say, a strong hold here.

Rev. G. H. Pole, from Japan, gave, a few nights ago in his own college (Corpus), a most interesting account of the educational work with which he is connected. The theological course lasts five years, and is occupied almost entirely with a close study of the Bible itself. To some, unfamiliar with the theological course at our own Universities, this may seem an almost unnecessary statement. Nine students from the college are already in the mission field, and several more are just completing their time. The difficulties of Mr. Pole's task are enhanced by the fact that he possesses no text-books with which he can work, and is obliged to compile his own for each course of lectures.

Speaking of lectures, it does seem unfortunate that the extreme criticism on the Old Testament, which, to say the least, is far from being proved or agreed upon, should be so universally put forward by University lecturers. They seem to forget that a large number of those who attend their lectures do not figure as spiritually minded men, albeit reading Divinity. It is refreshing to turn from such criticism, and to hear Mr. Moule's sermons on Sunday evenings, on The Faithful Sayings (2 Tim. ii. 11-13), or to listen to the earnest prayers offered up at our daily prayer-meeting to that throne of grace so shamefully blasphemed.

I have just received the report of the

University Prayer Union.

Started in 1848, its numbers have grown from sixty-four to 1640. The special subjects for Lent are interesting:—"(1) Romanism. (2) That with a view to the growth of our work of united prayer in reality and power, we may all live in the remembrance that spiritual prayer can be the outcome of only a spiritual life." On the first subject the comment of the report is noteworthy. "The aggressive character of Romanism in England, brought prominently of late before the eyes of Cambridge residents by the building of the large and imposing church on the Hills-road, is marked not only by the erection of new places of worship, but also by unsparing efforts to proselytise the young, and in other ways. We shall therefore, during this quarter, unite in special prayer that the advance of Roman error may be checked, and its corruptions stayed by the prevailing power of the pure Word of God." The two special subjects for prayer during the year are:—"(1) For our Church and country, that the pure Word of God may be more and more recognised as the foundation of teaching and life. (2) That the special interest in missions so manifestly shown of late may lead to more earnest longing and prayer for the coming of the Lord, and the extension of his kingdom in all parts of the world." On the first of these heads the report says: "There are special difficulties.. raised in connection with the study...of the Old Testament....We shall pray that to meet all such difficulties there may be granted a wider recognition of the power of the Bible as the inspired and authoritative record of Divine revelation, and that this recognition of its supremacy may quicken many with a new life."

Among the names of members I notice Revs. B. Baring-Gould, W. H. Barlow, J. Barton, C. G. Baskerville, W. A. Bathurst, Right Rev. E. Bickersteth, Rev. Canon Body, Rev. Preb. Gordon Calthrop, Revs. H. Carless, W. W. Cassels, Sholto D. C. Douglas, T. W. Drury, D. and F. Harford-Battersby, Dr. C. F. Harford-Battersby (Sûdan), Rev. Canon Hoare, Mr. Douglas Hooper, Revs. W. Jukes, H. C. G. Moule, E. A. Stuart, H. W. Webb-Peploe, Right Rev. G. E. Moule (Bishop of Mid-China).

Trinity College

and its Christian work occupies our attention this week.

Every Saturday evening the Christian men of the college meet for an hour's discussion of God's Word, and a great help these times have been. This term, "Studies in St. John's Gospel" have occupied the attention of the meetings. Among the subjects we notice the following:—"The New Birth," "The Water of Life," "The Good Shepherd," "The True Vine." Once a term, Dr. Butler, the Master of Trinity, himself takes the meeting, inviting the members into his own house.

The freshmen, in addition to the above, have their own Bible-reading on Sunday afternoons; at that time also, the special speaker for the evening at the Alexandra Hall holds a short meeting in Trinity for any members of the University. Every society has its secretary in Trinity; but, owing to the immense size of the College, the difficulty of working it in the interests of vital Christianity is far greater than in any other college. In summer the Christian men hold an outdoor service in one of the low courts so abundant in the town, and have thus carried the Gospel to many who have never heard whether there be a Christ.

This College has not been behindhand in starting a mission in London, and so large a College is naturally able to do anything of this kind very effectively. The band of their Mission, dressed in a very becoming uniform, was quite a sight on the river last year during the races. Members of the College frequently go down to give entertainments, and otherwise help in the work.

Trinity has an exceptionally brilliant list of notable names among its records of the past. The following will perhaps interest your readers most:—Dr. Benson, the late Hon. Ion Keith Falconer, Dr. Lightfoot, Dr. Westcott, Canon Farrar, Bishop Smythies, Revs. H. C. G. Moule, W. A. Bathurst, B. Cassin, Sholto Douglas, Canon Hoare.

MR. H. M. STANLEY'S LECTURES.—The Duke of Fife, K.T., has consented to preside at a lecture, to be delivered at the Polytechnic, Regent-street, by Mr. H. M. Stanley on his return to London. This will be Mr. Stanley's first public lecture after his own meetings at St. James's Hall. The proceeds of the sale of tickets will be devoted towards defraying the expenses of the extensions to the building of the Polytechnic.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following:—A week's special services, by Mr. Opie Rodway, at the Congregational Church, Titchfield, near Fareham, Hants, commencing on April 5.——A mission at Shrewsbury, March 11 to 20, by Mr. J. Burnham.——Three weeks' special Gospel meetings, commenced last Lord's Day at the Baptist Chapel, Birchington, Kent.——A week's Gospel services at Southport, beginning on March 16; and at Caterham, commencing March 23, by Mr. J. A. Vicary.——A three weeks' mission, by Mr. Robert Cairns, of the Evangelisation Society, at Inverallochy, Aberdeenshire, commenced on Sunday last.——A Gospel temperance mission, at Eccles, near Manchester, from March 10 to 17, by Surgeon-General Gunn, of Dublin.——Praise: For blessing received at mission services lately held in Bournemouth.

MRS. BOOTH.

We regret to learn that the condition of Mrs. Booth continues very painful and critical. After the remarkable rally that took place some two months ago she gradually gathered a measure of strength; but it has proved only strength to suffer. A very serious hemorrhage took place on Tuesday last week, which, for a time, seemed likely to prove fatal. But the discharge was ultimately mastered, and although the sufferer has been very prostrate since, more serious effects have been averted.

Expressions of sympathy continue to pour in from all directions, and are appreciated to the utmost by Mrs. Booth, who often regrets her inability personally to acknowledge these tokens of affection to herself and devotion to Christ. Considerate of all around her, and manifesting a wonderful spirit of resignation and patience beneath her affliction, she expresses constantly her eagerness for the arrival of the heavenly chariot.

DR. PENTECOST IN PAISLEY.

This evangelist began a month's labours in Paisley last Sabbath. He preached in the forenoon in the venerable Abbey, which was filled, though no public intimation had been made that Dr. Pentecost was to occupy the pulpit. The first fourteen verses of John's Gospel were expounded with great point and power. The evening meeting was held in the Geo. A. Clark Town Hall; it is seated for about 2000, and was crowded long before the advertised time of meeting. On the platform were many ministers and leading laymen of the town. The way of life was plainly and clearly set forth; an aged minister remarked at the close that it was one of the most lucid Gospel expositions he had ever heard.

At a well-attended after-meeting Dr. Pentecost explained his methods of work, and asked for the enthusiastic co-operation of Christians. That many of them will give him a hearty backing is certain, as the preliminary meetings for prayer, held during the previous week, were well attended. At one of these meetings about 300 were present, and the spirit manifested in it was an earnest of coming blessing

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"NEARNESS TO GOD."—"D. J." desires us to make an emendation in his poem published in our last issue, entitled "Nearness to God." The fifth and sixth lines of the fourth stanza should read:—

"My other Advocate!
Me teach, guide, stimulate," &c.

The last line of the last stanza is:—

"I've gained the prize."

ALGERIA.—Writing from Mostaganem, Province of Oran, Mr. Arthur V. Liley, of the North Africa Mission, says:—"I am trying to make known Christ among the Arabs living in tents in the Dahra. At the same time services have been held among the French population, by whom an earnest desire to know the truth has been manifested. The field is ready for the labourer; but if I am to reach the people a horse is an absolute necessity." Possessed of this means of locomotion, Mr. Liley's time will be divided between the town and country in carrying the Gospel by message and book to those who are at present sitting in darkness.

GLASGOW POSTAL AND TELEGRAPH CHRISTIAN ASSOCIATION.—Mr. W. Dawson, chief clerk, presided over the annual social meeting held a few days ago in the Christian Institute. About 350 members and friends assembled, and many testimonies were borne to the depth and importance of the work which Miss Shaw, the secretary, and her helpers have done throughout the service. Mr. G. H. Midgley, chief superintendent of the Telegraph Department, said that one result of the movement, now in its fourth year, is the reduction of irregularities among the messengers. Mr. K. McLean, a member of the Association, having spoken of the good influence of the Association, a brief address was delivered by Mr. W. M. Oatts, secretary of the Y.M.C.A.

Work in Copenhagen.

We most heartily thank our faithful God and Saviour for all his mercies towards us in the past year. The word has been sown almost everywhere in our city—in courts and yards, in halls, in public-houses and in the streets, in caserns and hospitals, on the training-ships and emigrant ships, and the Lord has often shown us that it has borne fruit. We praise Him for the time of grace which is now resting on our people, and our cry to Him is that more and more may be sent to partake in the work.

The meetings in the courtyards and streets are chiefly held in the spring and summer months. There are always attentive ears, but we also meet with opposition, especially from intoxicated people. In these meetings, of which 938 have been held, two clergymen and some graduates have been engaged besides the missionaries.

In Rosenburg Castle gardens fifteen meetings have been held during the summer months, at which thirteen clergymen and eleven other friends of the Mission took part. Some of these meetings were attended by 2000 to 3000 people. On the old ramparts of Christianshavn twenty-five meetings have been held. The audiences were generally 1000 to 1200. Eighty meetings were held at the courts of the caserns. One evening a soldier came running after the missionary, and said, in a broken voice, that he was a poor sinner; he was married; had often been to church, but never had the word struck him till now. He could scarcely speak for weeping. The missionary pointed him to the Saviour. He afterwards called upon the missionary and got the assurance of faith, in which he is now resting. On the training ships of the Royal Dockyard we have held thirty-one meetings. The men in our largest hospital have been visited almost weekly and provided with tracts. The word has each time been preached in six or eight rooms, and there are many instances in which the love of God in Christ has touched the heart, and men, who for years have not thought of eternal things, have after their recovery come to converse and pray with the missionaries.

In the winter months 108 meetings were held in the long passages in the large houses of the poor. These also brought blessing, and hearts were turned to the Lord. Two hundred and thirty-eight indoor meetings were held. People are invited to these from streets and public-houses. One evening a young man entered the room and listened with great attention. At the close of the meeting, he stayed until all had left; and came with tearful eyes to the missionary, and asked him to pray with him. "I have grieved my parents and lived an ungodly life; this is the first time I have been here." He has left his evil ways, and has found peace and salvation in Christ Jesus.

We have also at the public-houses gathered experiences of the Lord's mercies. It seldom happens that we are turned out, and although there is much bad talk, the men are mostly very quiet, when they see us enter. Now and again we are permitted to speak words of warning to these deluded ones. The landlords have several times silenced those that were inclined to be noisy while we spoke to them. In a court, the landlord of a public-house, who had often stood at his window and heard the word of life, came to ask for a Testament. He was entreated to turn to the Lord and begin a new life. Some time after we visited his public-house, and again entreated him to turn away from sin; he wept, and said that he would, if only he could get away from that kind of life, but that he had no other subsistence.

We have well-attended meetings for members of the Children's Scripture Union, and Mr. Bishop has made many of them happy through giving them the means of reading the Bible daily. Mrs. Robertson has kindly sent me money for Bibles and Testaments for those who do not possess a copy; this has greatly helped the work of our Mission.

Of English-speaking friends who took part in our meetings last summer, I am glad to mention Mr. Steven, of Glasgow, who kindly led me in the way of using the blackboard at our meetings, and otherwise helped the Mission; also Rev. Mr. Crawford, of Edinburgh, and Rev. M. W. Montgomery, of Minneapolis. I should be so glad if some would come to help me next summer. Vilhelm Wright.

17, *Nyvej, Copenhagen, V.*

Obituary.

MR. SAMUEL CHAPPELL

was a member, deacon, and secretary of Fuller Chapel, Kettering, and he was also a most earnest, devoted, and acceptable village preacher. All the denominations in the neighbourhood shared in his prayers and efforts. He was rapidly cut down in mid life by brain fever, and has left a sorrowing wife and four children. At his funeral a large number of all sections of the Church followed his remains to the grave. Temperance, peace, purity, and other social questions had his Christian support.

PASTEUR HENRI RAPIN, LAUSANNE.

This well-known Swiss pastor recently passed away at the age of seventy-seven. He was widely known as the author of a number of popular works on astronomy. His last days were in accord with the spirit of his active life. Having for some time been in a weak state of health, he was visited by a friend, who prayed with him. After responding "Amen, Amen," M. Rapin clasped his hands, and with a loud voice said, "Lord, now lettest Thou thy servant depart in peace." These were his last words, and the prayer to which they gave expression was answered almost immediately, for that same night M. Rapin was "with the Lord."

SIR EDWARD BAINES.

This eminent Christian patriot entered into rest last Lord's Day, at the age of ninety. He had been ill for some time, but the end came peacefully. At an early age he became associated with his father in the editorship of *The Leeds Mercury*. In all good conscience he devoted his energies and talents to the support of movements which he regarded as for the material and moral good of the people. He threw himself into the Mechanics' Institute work, and was for over fifty years president of the very influential Union of those useful institutions in the West Riding. For fifteen years he represented Leeds in Parliament, and though a champion of educational progress, was also an earnest advocate of religious teaching in the public elementary schools.

He signed the temperance pledge in 1837, in order by force of his examples to induce some of his acquaintances to give up that which had proved a snare to them. On several occasions his fellow-citizens bore public testimony to their high regard for him, and ten years ago, in recognition of his character and public services, the Queen conferred upon him the distinction of knighthood.

Until a few years ago Sir Edward was an active journalist. Holding Nonconformist principles, he was singularly large-hearted, and duly estimated the importance of personal religion. On a public occasion, ten years ago, he commended to the youth of his native town a "dying deposition" in these sound words:—"The book that transcends all books is God's own Word; and the lesson it teaches, as beyond all other lessons, for time or eternity, is this—'fear God, and love the Saviour.'"

PASTOR CHARLES SPURGEON.—In our last week's sketch, it was stated that during Mr. Spurgeon's pastorate of South-street Baptist Chapel, Greenwich, over 12,000 members have been entered on the church roll. The number should have been 1200.

BRIVE, CORREZE.—The spiritual destitution of this region of France is much greater than it was made, by an error, to appear in Pasteur Cremer's letter published last week. Within a radius of *fifty* (not "two") miles there is not a single place of worship or Christian worker to be found.

ONLY A PENNY.

"None shall appear before me empty."—Ex. xxiii. 15.

"Only a penny," I heard them say—
A penny for Jesus, if given each day,
Would send the Gospel to every soul
Now sitting in darkness, from pole to pole.
Only a penny from every one
Who bears the name of God's own son.

Only a penny! How small a sum
By the side of the millions that go for rum.
To ruin the bodies and souls of men!
And the millions that end in smoke and then,
Of a penny apiece from everyone
Who trusts for salvation in God's own Son.

Only a penny, if nothing more;
But oh, how many from out their store,
Should give Him pounds of their precious pelf
They so freely spend upon poor self;
But surely a penny from every one
Who prays in the name of God's own Son.

Only a penny, to show our love
To Him who left his home above
For this very work, and whose last command
Gave this mission to Christians in every land.
Only a penny from everyone
To send the Gospel of God's own Son.

Only a penny! But day by day,
As the years so swiftly speed away;
Only a penny from young and old,
From the little lambs within the fold;
For God has given to every one,
With all other gifts, his own dear Son.

Maria A. West.

Saratoga Springs, N.Y., U.S.A., Jan.

The Penny Pledge:—For every Church member:

Trusting in God for grace to faithfully keep my pledge, I do hereby promise, as a Christian, to give no less than a penny every day each year of my life for Mission work at home and abroad; and also to increase my giving as God prospers and gives the ability so to do.

(To be copied, and kept in the Bible.)

Signed .....

Date .....

Appeals.

The Lambeth Ragged School Society (Newport-street, Lambeth-walk, S.E.) wish to continue their free porridge breakfasts on four mornings a week to very needy children, chiefly selected from neighbouring Board schools. Their resources being exhausted, they ask for contributions. E. Nicholls, hon. sec., 106, Leathwaite-road, Clapham-common, S.W.

East-end Poor.—Miss E. E. Fooks, Harley House, Bow, London, E., writes: "We are in pressing need just now of articles of clothing for some of our poor friends in East London, especially dresses and boots for young women, and sheets and blankets: warm shawls will also be very welcome. Parcels of clothing will be gratefully received and acknowledged."

Imperial Mission Hall, Hanley.—This place, formerly a circus, has for some years been used for mission purposes. It seats three thousand people, and is being reopened after renovation. Towards paying the expenses £150 is still required, and it is hoped that this will not be added to the present cumbersome debt. Contributions may be sent to Messrs. Middleton and Hogben, who are now in charge of the work.

The Spanish and Portuguese Church Aid Society. (8, Adam-street, Strand, Adelphi, W.C.) are very much in need of funds. Some old and large subscribers have been removed by death, and it is hard to get their places filled. £600 is required each quarter to pay the faithful pastors who are labouring to spread the Gospel in Spain and Portugal. The Society is at present some months in arrear. Donations may be sent to Rev. H. E. Noyes, secretary.

Hackney-road Mission.—It is twenty-one years since this Mission was instituted, and it is the grief of the committee to have to curtail, through lack of means, the distributions of coal, bread, &c., which have in the past been so welcome to the poor. The sewing-class for girls is in need of supplies. Either large or small quantities of calico or flannel, &c., will be gratefully received. Parcels and donations will be thankfully acknowledged by Mr. Charles C. Girling, hon. sec., 33, Queen Margaret's-grove, Mildmay Park, N.

The Book World.

A Life of Peter.

Simon Peter: His Life and Times. Rev. Charles S. Robinson, D.D., New York, has collected into volume form a number of very attractive expository discourses on the Apostle of the Circumcision. They form an admirable biographical sketch, the outstanding incidents being presented in the order of the Gospel harmonies. The social and political situation in Palestine at the beginning of the present era is vividly depicted, and the Peter of history is exhibited in all the strength and weakness of his changeful character. Twenty-six in number, the chapters are eminently readable, imagination being wisely restrained in order that, viewing the Apostle as an everyday man, modern confessors of Christ may benefit by the lessons which his conflicts and triumphs so eloquently teach. Toward the close of his very suggestive study Dr. Robinson tersely says:—"Some respect is due to Simon Peter. It is easy enough wildly to find fault with him; but we may as well be candid. Peter is an attractive sort of man after all. He is bold, generous, tender-hearted, and earnest. Grace has a sharp fight with him, but grace wins in the end; and while most of us are stumbling along, and exclaiming, pitifully discouraged, as did John Howard more than once, 'O Lord God, why *me?*' we may as well remember that the last word this Apostle ever wrote was a thoughtful admonition and counsel: 'Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'" Two editions of this very interesting work have been published in England—one by *Messrs. Nelson*, embellished with several illustrations, and another by *Messrs. Oliphant, Anderson & Ferrier*, reprinted by special arrangement with the American publishers. In each case the price is 3s. 6d.

MISCELLANEOUS.

"Anti-Caste" is the title of an excellent little monthly paper devoted to the interests of coloured races. It gives information calculated to broaden the sympathies of its readers, and to kindle and sustain within their hearts feelings of worldwide brotherliness and love. The cost is one shilling per annum, post free from the editor, Miss Catherine Impey, Street, Somerset.

Recorded Mercies. Autobiography of Jane Andrew, Cornwall. *Wilmshurst, Blackheath.* God's gracious dealings with an afflicted lady and her brother are told in very simple fashion. As the writer lived in a very small circle, and seems to have had little connection with external Christian work, her story will rather interest those who know her than edify the Church at large.

A Homiletical Commentary on the Books of Chronicles. By Rev. James Wolfendale. 5s. *R. D. Dickinson.* This is a volume of "The Preacher's Complete Homiletical Commentary on the Old Testament." It is provided with critical and explanatory notes, gathered from a wide range of reading, and calculated to prove of special service to Christian workers who can command but few expository books.

The Bible Student in the British Museum. By Rev. J. G. Kitchin, M.A. 1s. *Cassell & Co.* A descriptive guide to the principal antiquities in the Museum which illustrate and confirm the sacred history. Bible students will visit the British Museum to real purpose if they first possess themselves of this manual, which is comprehensive in scope, and has evidently been compiled with great care.

Church History. By Professor Kurtz. Translated from the German by Rev. John Macpherson. Vol. iii. 7s. 6d. *Hodder & Stoughton.* This is the concluding volume of a work of great utility. As a text-book for students no better ecclesiastical history can be named. Kurtz interprets the events of early times in the light of the most recent discovery, and sets forth modern life and work with remarkable fulness and lucidity. In addition to describing the varied activities which have crowded the past three centuries, the third volume gives valuable chronological tables and a copious index. Though the scope is very wide, the regard for detail is such as will render the work very useful in theological and reference libraries. The translator has performed his difficult task with great success.

The Abolition of Suffering. By S. B. G. McKinny, M.A. *Elliot Stock.* This is a disappointing book. While rightly asserting that all sickness and suffering are due to sin, the writer tries to prove the converse. He seems to believe that by obedience to the will of God, in which he includes more perfect sanitation, sickness, suffering, and poverty will disappear. He appears to leave out of calculation some of the fundamental truths of revelation.

The Bright and Morning Star and other Sermons. By the late Rev. Henry Wilkes, D.D. 4s. 6d. *R. D. Dickinson.* Twenty-four discourses of an eminently practical type. Delivered in Canada in the course of a long and useful ministry, they will well repay perusal by British Christians. The fame of the author is sure to command many readers in the Dominion, and, being introduced to attention in "the old country" by a prefatory note from the pen of Dr. Monro Gibson, the sermons are likely to have an extensive influence in Great Britain also.

St. Paul and the Christian's Triumph. By Rev. George Nickson. 1s. *Marshall Brothers.* Rev. Handley C. G. Moule writes a preface to this little book, the author of which is associated with him in work at Ridley Hall, Cambridge. Taking for his text 2 Cor. ii. 14-16, "Thanks be to God, who always causeth us to triumph in Christ," &c., Mr. Nickson enlarges in a helpful manner upon Christian duty and equipment. Expressing a hope that the book may be instrumental in winning young men to an entire devotion to the Lord, Mr. Moule says: "My experience tells me that there is no side of truth, after the first blessed message has been received indeed, which so finds out and draws in young men, so leads them into a life which is strong and fruitful for Christ, as this side—this Gospel of the Lord's triumph over us, and in us, and through us, this blessed march through life in the train of his captives, who are also then his soldiers, sharing his victory." We sincerely trust that these pages, so stimulating to spiritual consecration, will find many readers.

Songs of the Land of Beulah. Original leaflets. By J. H. S. Fifty copies, assorted, 6d. *Partridge.* A specially attractive series in all respects. Some of the songs appeared in our columns. All are spiritually helpful, beautiful thoughts being chastely expressed.

"Ho, Every One." A Gospel booklet, composed entirely of Holy Scripture. The good news is set forth with admirable fulness. The arrangement leaves nothing to be desired, and the type is beautifully clear. We trust this booklet will have a large circulation. (1s. per doz. *Drummond's Tract Depôt, Stirling.*)

Grape Shot Leaflets on Christian Evidences. By H. L. Hastings and others. We hope many Christians will lay in stores of this excellent ammunition, and eagerly embrace opportunities to let it do its work upon the strongholds of infidelity. The leaflets are of twelve kinds, and cost only 1s. per 100, assorted. (*Marshall Bros.*, 10, *Pate noster-row, E.C.*)

A special Stanley number of *The Illustrated London News* contains many graphic pictorial reproductions of events that marked the progress of the intrepid explorer's latest mission in Africa, with appropriate accompanying letterpress. We think, however, that the reader might have been spared some of the pictures representing hostile encounters with the natives.

"What are the Wild Waves Saying?" Devout reflections for thoughtful Christians. By Rev. William Frith. The figurative language of Scripture and the ways of God's providence are pegs on which an experienced teacher hangs many a word of counsel and warning. To Mr. Frith the roaring of the sea has suggested truths which Christians generally would do well to take to heart. (1d. *Partridge.*)

The Cross and Crown Cards. *Messrs. Nisbet & Co.* have published on a large card (18 in. by 10½ in.) a synopsis of the four Gospel accounts of "Christ before the Jewish and Roman Tribunals," arranged for Bible study or ready reference, by Rev. Charles Neil. A distinct section is given to each of the six trials, and the incidents, about eighty in number, are separately named with special regard to accuracy, terseness, and suggestiveness. The card will prove of great service to careful Bible readers. (6d.)

Soldiers' Homes, and What They are Doing. By One in the Ranks. 3d. *Portobello: Thomas Adams*, 143, *High-street.* A soldier here bears strong testimony to the good work done in Soldiers' Homes. Among the stories in illustration of the kindness of ladies who have at heart the welfare of the soldiers, is one which will commend Homes and their workers to the warm sympathy of mothers who have wayward sons. A wild young man, who seemed proud to declare that his friends knew nothing of his whereabouts, was induced to write home. By return of post he received a loving letter from his mother, with her portrait, and he soon came to realise as never before that he was loved by the parent whom he had treated so ungratefully. Then the lady told him of One who loved him with a still stronger love; and that love also touched a responsive chord in the heart of the soldier, who, to-day, is not only one of his family again, but is serving God in the regiment to which he belongs.

Biblical Hope *versus* "The Larger Hope." By Dr. E. Wood Forster. *F. Southwell*, 27, *Ivy-lane, E.C.* In a reverent manner, the author examines Scripture with regard to the fate of the heathen. Holding that many have in all ages exercised repentance toward God so far as they have known Him, he concludes that such are sheep of a fold distinct from the Church. We have no mind for speculation, but where we cannot follow Dr. Forster in point of doctrine, we discern a truth-loving spirit which demands admiration.

Protestant Church Reform. By Bishop Gregg. 3d. *Marlborough & Co.* This is a sermon which the author preached on November 15 last, in Nathanael Church, Brighton. He asks, "What can Evangelical and Protestant Church people do in the present crisis and distress, caused by the growth of Ritualism and Romanism in the Church of England?" Even if indisposed, in every respect, to accord with the answer given, evangelical Christians in general will readily allow that there is cogency in the argument, as well as force in the facts adduced.

Captain Dawson has written a very useful tract, entitled, The Relief of Emin Pacha, in which he points many important lessons from passages in Mr. Stanley's recent letters from Africa. Attractive in form, and definite in purpose, this tract deserves a large circulation. (1d. *Bournemouth: Messrs. Bright, The Arcade.*)—The Life Pictures packet of booklets, by Captain Dawson, meets a distinct want. The covers are bright, and the subjects taking; spiritual truths being based upon outstanding events of the day. (Packets of six sorts, 6d. *J. F. Shaw & Co.*)

Recreation and Amusements, from a Christian Standpoint. By Rev. S. J. Whitmee. 1d. *Bristol: W. F. Mack*, 70, *Park-street.* A sermon on a practical question. Faithful words, fitly spoken. Mr. Whitmee has nothing to say against rational amusements, but he maintains that time and place must not be disregarded in the pursuit of them. Of church entertainments he truthfully says: "I am convinced that catering for amusement in connection with places of worship has failed—almost universally failed... Where the Gospel of Christ is faithfully preached, and the Spirit of God works, there is no need for these expedients. They may be all very well in a place deserted by the Spirit of God, with death in the pulpit, and the spirit of the world in the pew."

The Higher Criticism: Some account of its labours upon the Pentateuch and the Book of Joshua. By Rev. Cyprian T. Rust. 6d. *Simpkin, Marshall & Co.* What the higher critics claim to have done is here admirably set forth from the positive side. How little of Holy Writ remains! With a calmness almost sarcastic, Mr. Rust utterly discredits the much-vaunted method whereby, in order to exclude the supernatural from the Bible, prophecy has been post-dated and history distorted. It is not in the least without reason that the reader concludes that the critics do not address themselves, without prejudice, to the elucidation of truth, but rather to getting rid, if possible, of such parts of the Bible as cannot conveniently be harmonised with their own preconceived opinions.

TEMPERANCE NOTES.

There is now a temperance society in every ship in the British Navy.

It is said that Messrs. Spiers & Pond are considering the erection of temperance bars at railway stations.

In a recent letter, Mr. Gladstone states that he introduced the licensed grocers' system in the interests of temperance; but, if it be found hurtful, he does not advocate its retention.

Some of the temperance women of Dakota, U.S.A., seem to have taken the law into their own hands, and have smashed certain saloons in which their relatives were enticed by drink.

General Smit, one of the joint commission to Swaziland, declares that it cannot remain independent, as the nation is fast going to ruin through drink. It is a sad sight, he says, to see men, women, and children reduced to the lowest level by alcohol.

Sir Stuart Bayley, Lieutenant-Governor of Bengal, has promptly introduced the reforms in the drink traffic intimated in the despatches of Lord Cross. Some of the most prolific sources of temptation to indulge in liquor are being swept away, and the doom of others has been declared.

The Manchester and Salford Licensing Law Vigilance Committee having good reason for believing that the law is constantly broken by holders of beer and spirit licences, it proposes to bring evidence against houses detected in breaking the law, and to press for withholding licences from the tenants of such houses. Any local friends who can help in this effort should place themselves in communication with Mr. F. W. Maxwell, hon. sec., 29, Princess-street, Manchester.

CONSECRATION MEETINGS have been held in Lyndhurst-road Congregational Church, Hampstead, for ten days, the evangelists being Rev. F. D. Sanford and Mr. Reader Harris. So far as we have been able to observe or ascertain, the meetings were of a helpful and stimulating character. Believers were exhorted by both evangelists to a thorough and whole-hearted Christian life, while the privileges and responsibilities of such a life were earnestly set forth.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Newcastle who, six years ago, asked for £60,000 to be expended in the building of churches in his diocese, has now received nearly £76,000, and amounts continue to reach him.

Dr. Walsham How has refused the offer of the bishopric of Durham. He desires to consecrate what remains of his life to the new diocese of Wakefield, of which he was made the first bishop about two years ago.

A Church Reading Society has been formed at Birkenhead "for the Promotion of Higher Education in Religious Knowledge." The object is stated to be to encourage definite and systematic study in Holy Scripture, the Prayer Book, church history, and Christian evidences.

On Sunday evening last the Archbishop of Canterbury preached to the people of the New Cut in the Victoria Hall. There was a large congregation, more men than women. The sermon was based on the petition, "Give us this day our daily bread." Having shown that it is impossible that God can forsake those who trust in Him, the Archbishop spoke of things temporal, pointing out that too often gambling and drinking cause leakage of the resources of wage-earners He afterwards urged his hearers to receive "the bread of eternal life, by receiving the Lord Jesus Christ." The discourse was couched in simple language, and relieved by appropriate anecdotes. The large body of the people did not take part in the confession and the Lord's prayer, but the singing of some of Mr. Sankey's hymns, in which the Archbishop joined, was an exercise as universal as it was joyous.

On Monday evening, under the auspices of the Church of England Sunday-school Institute, there was a conference of clergy, superintendents, and teachers, at Sion College, Thames Embankment, when the subject of "The Sunday-school Teacher in relation to Modern Thought" was discussed. The opener was Rev. A. J. Harrison, lecturer of the Christian Evidence Society, and several speakers joined in the discussion. Mr. R. W. Dibdin held that the prime duty of the teacher was to make the scholar thoroughly acquainted with what the Bible says, rather than be dependent upon commentation. Rev. J. F. Kitto, who presided, urged that teachers should not teach what they did not believe or hold with the firmest convictions. Many of the sceptical questions of the day would fall into their proper place if teachers were straightforward and honest. The conference was preceded by a prayer-meeting, at which an address was delivered by Canon Legge, on "The Teacher's Spiritual Life, and How to Maintain it."

PRESBYTERIAN.

The executors of the late Mr. George Sturge, a member of the Society of Friends, have informed the treasurer of the Foreign Mission of the Presbyterian Church of England that they are prepared to pay £5000 out of the residue of his estate.

SALVATION ARMY.

Rotherhithe Grammar School has been turned into a Salvationist barracks.

Seasons of revival on Sunday last are reported from Hammersmith, Clapton, Stepney, the Grecian, and St. Helens.

The Fenham-road Mission Hall, Peckham, has been secured for the Army, and some professed salvation in connection with the opening services. It is situated in the midst of a dense popu ation; there is every promise of a good work being accomplished.

METHODIST.

A committee has been formed to appeal for funds to carry on the work at Camden-street Chapel, attached to the North-West Branch of the London Mission, and worked by evangelists under the direction of Rev. Edward Smith, of Clerkenwell.

To assist in raising funds in furtherance of the Forward Movement, the Wesleyan Home Missionary Committee has issued an attractive collecting card, in which they ask for an income of £50,000 a year in order that this aggressive work may not be hindered. It is proposed to circulate these cards among the young people by means of the ministers, and it is thought that a considerable amount may annually be raised from this source.

Large Home Missionary meetings have been held at Liverpool, Hull, Grantham, Newcastle-on-Tyne, Morley, Portsmouth, and Newport, Isle of Wight. The speakers have included Revs. Thomas Champness, Peter Thompson, W. D. Walters, Dr. Lunn, Mr. Josiah Nix, and other advocates of the "Forward Movement." At the meeting at Morley, Sister Lily also delivered an address, and much interest was aroused in the work of the "Sisters of the People" connected with the West Central Mission.

The Primitive Methodist mission party destined for the Zambesi, where they are going to found a new mission, are now well on their way. They are out of reach either by post or telegraph in the depths of the African forests. Great anxiety will be felt to receive further tidings, which are not, however, expected for months. Meanwhile, the churches and Sunday-schools at home are holding meetings, and raising funds on every hand to meet the heavy financial outlay connected with this equipment.

BAPTIST.

The Young Men's Missionary Society in connection with Melbourne Hall, Leicester, have undertaken the support of a missionary on the Congo.

During the past year over eighty new members joined the church at Duckpool-road, Newport, Mon., under the vigorous evangelical ministry of Rev. A. T. Jones; nearly sixty of these were baptized by the pastor.

Rev. Charles Brown, of Nailsworth, has accepted an invitation to become the first pastor of the new chapel in Ferme-park, Hornsey, N. This new church supersedes the Baptist Church in Crouch-end, formerly under the hon. pastorate of Rev. John Batey.

In connection with Frogmore-street Chapel, Abergavenny, there is a "Christian Social Reform Society." The members are mostly total abstainers, and the object of the society is to oppose every form of intemperance, impurity, dishonesty, oppression, and social wrong. All subjects of religious controversy or political dispute are to be excluded, and the society is to be conducted on Scriptural principles.

SOCIETY OF FRIENDS.

The adult school movement spreads and deepens. At Hertford a new school has just been opened. Birmingham maintains its supremacy. Stansforth Hall, with class-rooms below and hall above, holding seats for 500, was opened on January 4. Other places have been and are in course of preparation, for the accommodation of extended school and mission work there; and Darlington holds a high place in this department of work. Recently, under the presidency of the Mayor, the twenty-second annual meeting was held at Skinnergate, the Mayoress—Mrs. I. A. Pease—giving out about forty prizes to the scholars, and such true friends of the movement as Theodore Fry, M.P., Arthur Pease, late M.P., and J. B. Hodgkin, secretary of the Home Mission Committee, speaking encouraging words, and rendering noble help. Many other towns show similar activity in fighting ignorance, intemperance, and indifference.

George Wood, of Wellingborough, conducted a successful week's Gospel mission at Middlesborough in January, and in the neighbouring town of Stockton.

Isabella Young and William Hobson concluded a series of Gospel temperance meetings and Bible-readings on Sunday, the 23rd ult. Remarkable power attended the Gospel meetings on Sunday, and at the closing prayer-meeting a goodly number of young people were enabled to confess Christ as their Master and Lord.

On the Monday and Tuesday after, William Hobson lectured at Norton and Stockton on "Early Friends." There was a good attendance at both. They are now engaged in a Gospel mission at West Hartlepool.

CONGREGATIONAL.

Rev. Joshua C. Harrison, of Park Chapel, Camden Town, has asked his congregation to obtain the services of an assistant minister.

Rev. A. Mearns is to resign the Secretariat of the Congregational Church-Aid and Home Missionary Society, so as to devote the whole of his time to the work of the London Union.

At Alderton Congregational Chapel (says *The British Weekly*), a good work has been going on since the dawn of the new year. Twelve have been proposed for church membership, and there are twelve more applicants. The Sunday-night congregations have trebled, and prayer-meetings risen from the proverbial two or three to scores.

Rev. R. F. Horton delivered an address on the "Forward Movement," to a large assembly on Sunday week, at Mansfield College, Oxford. Mr. Horton, in the course of his remarks, said they, as Nonconformists, had a forward movement, and it was once more to bring the great religious conception which formed the centre of their life to bear on what was called the social and industrial problem of modern England.

A conference of the pastors, deacons, and delegates of the north-east district of the London Congregational Union was held at Stamford-hill a few days ago, Rev. J. M. Gibbon presiding. An address was given by Rev. Thos. Hooper (Kingsland) urging the importance of a closer union of the churches of London, and especially the claims of churches in the poorer neighbourhoods on the sympathy of the members of the churches in the suburbs. Revs. Andrew Mearns, Alderman Fleming Williams, G. Snashall, T. C. Udall, and others, took part in the proceedings.

NOTES FROM SCOTLAND.

The death is announced of Rev. William Martin, LL.D., of Perth, Emeritus Professor of Moral Philosophy in the University of Aberdeen. Dr. Martin used to devote his summers to evangelistic tours in such remote districts as Orkney and Shetland, where his services were greatly appreciated.

NOTES FROM IRELAND.

Arrangements are completed for holding the Wesleyan Foreign Missionary Anniversaries throughout Ireland during the beginning of next month.

The Y.M.C.A. recently organised in Limerick is progressing favourably. Premises have been taken by the Committee, which are now undergoing repairs. They hope to be able to have possession of the same early this month.

One of the most successful and beneficent organisations in Ireland is the Presbyterian Orphan Society. The Training Home for Orphan Girls, opened about a year ago, has forty-three girls in training, and promises to be very efficient.

FALLEN ASLEEP.

Rev. Samuel Hamilton, Presbyterian minister, of Buckna, co. Antrim.—Rev. Gilbert M'Callum, until recently pastor of Springfield Congregational Church, Dewsbury.—Rev. D. Arthur, Congregational minister, Aberdeen, N.B.—Mr. W. M. Grose, an active worker connected with the Baptist Church at Stoke-on-Trent.—Rev. G. O. Bate, a well-known Wesleyan minister, formerly secretary of the Wesleyan Education Committee, and principal of Southlands Training College, Battersea, London.—Rev. Bassett E. Thomas, of Cardiff, a retired minister, formerly pastor of the Welsh Baptist Chapel at Gelligaer, Mon.—Rev. J. A. Flide, minister of the Congregational Church, Burnham, Bucks.

CONTINENTAL & FOREIGN NOTES.

SWITZERLAND has 340 Young Men's Christian Associations, with a membership of 4850.

THE BASEL MISSION.—It is grievous to note that while doors are everywhere opening which this excellent agency could well fill, the funds do not keep pace with the pressing needs of the work. Last year's balance-sheet shows a large deficit.

THE SABBATH IN AUSTRIA-HUNGARY.—The compositors and journeymen printers of Budapest have memorialised the Hungarian Government on the importance of observing the Sabbath. The petition bore two thousand signatures, and asked that the seventh day might be declared a rest day in printing establishments.

LUTHERANS IN PARIS.—The Lutheran Church has its mission here, whereby efforts are made to furnish means of worship to many isolated members lost in the general population. It supplies pastors to three districts, in which several agencies for good among young and old are kept in vigorous operation. Fifteen deaconesses attend to visitation and nursing the sick.

THE PARIS CHAMBER OF COMMERCE has been discussing the Sabbath question, and has given a qualified support to the movement for the reduction of railway work. The Chamber favours the lessening of goods traffic on the seventh day, in order to secure rest for the railway employés, which they regard as desirable on hygienic grounds and in the interest of public morality and social order.

CENTRAL AFRICA.—The directors of the London Missionary Society have received letters from their agents at the south end of Lake Tanganyika and Fwambo to September 24. The writers say:—"There seems to be no reason now for anxiety on our account, and we are all in capital health and spirits, and in no real danger at present. We have all the necessaries of life, and every prospect of doing substantial work at our new station (Niumkorlo)."

EVANGELISATION IN FRANCE.—M. Eug. Réveillaud recently held meetings at Matha, Charente-Inférieure. A correspondent of *Le Christianisme* says that the audiences were very sympathetic. He says:—"We are here in quite a Catholic region, and the 160 Protestant communicants were formerly, without exception, Catholics." Yet it was more easy to proclaim the truth to the people than it is in some Protestant quarters, for the correspondent adds:—"At his last meeting M. Réveillaud had an audience of from 300 to 350 people, who stood and listened to the Gospel message."

OATHS IN THE FRENCH ARMY.—General de Négrier, commanding 11th Corps, recently gave out the following order, after visiting a barracks at Nantes, where he heard superior officers swear when addressing the troops:—"Officers are reminded that nowhere in the theory of military movements are the commands accompanied by oaths or blasphemous expressions. Therefore the General directs that in future commands be not accompanied by such like coarse expressions." We congratulate the worthy General upon this order, which will, we trust, go the round of our nineteen corps d'armée.—*Eglise Chrétienne.*

RELIGION IN BERLIN.—A movement has been started in Berlin to abolish the letting of pews in the churches. The local association of the Evangelical Church Aid Society is promoting two new works of great promise. The number of deaconesses in Berlin is to be considerably increased, and ministers are to be appointed in many needy parishes. Both the measures are started at the desire of the Empress. There are already five hundred deaconesses at work in the Rhine province, where there are no fewer than three thousand Roman Catholic sisters of mercy. This fact has induced some friends to move in founding a second Deaconesses' Institute in the province to supplement the work of Kaiserswerth.

THE BELGIAN CHRISTIAN MISSIONARY CHURCH is seeing much good fruit of its colportage work. Comparing the New Testaments which they buy with the preaching of the priests, the people do not hesitate at times to draw conclusions which amount to votes of no confidence in their spiritual advisers. The priests make it a rule to demand the "bad books," but they do not always get them. When they do, they commit them to the flames, as they have done all down the centuries. Scarcely a month passes but the colporteurs report stories of the Holy Scriptures having been burnt by Catholic curates. A worker in the province of Namur and Ardennes lately sold a New Testament to a woman whose first copy the priest had burnt. The woman declared that she "would be wiser in future," meaning that she would take good care that the priest did not get the book which she was determined to read for herself.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MARCH 9.—Nehemiah IV.

Reproach (1-6).—Whenever God's work revives, there is sure to be evil speaking and reproach. It should be a subject of congratulation when it is so (1 Pet. iv. 14). It is easy to make a mock of sacred things, and yet it is sure to come back on those who are the ringleaders. It is a mistake to reply. Let us hand our cause over to God, and go on with his work. It matters very little what men say, so long as He is pleased. Whilst God is on our side, we need not fear what man shall do unto us. The waves break into drops of ineffectual spray as they thunder on the bar. Had Nehemiah had the light of our dispensation, he would not have prayed as in ver. 5. Our Lord has taught us to intercede for our enemies (Matt. v. 11). But let us emulate his zeal for the name of God, and let us remember that increased light means increased responsibility (Matt. xi. 11). Oh, that all members of the spiritual city of God had this mind for the Lord's work (6).

Active opposition (7-15).—Detraction and scorn are apt to become more virulent as they are defied. The smouldering embers break out into a flame. In days of conspiracy, our friends and allies are apt to grow discouraged and to advise the suspension of our work. "We are not able" (10), "*the Jews* said ten times..." (12). But faith looks to God alone, and triumphantly holds on its way. What a lovely combination of prayer and watching (9). Prayer does not make us presumptuous. "Trust in God, and keep your powder dry," said Cromwell. It is a good thing when families stand together for the faith (13). What a splendid battle-cry in all days of peril and sorrow. *Remember the Lord* (14). Compare 2 Chron. xvi. 9.

Wise precautions (16-23).—We must all combine the soldier and the labourer (2 Tim. ii. 3-6). Our hands must be familiar with sword against the attacks of our spiritual enemies, and with trowel to contribute a little bit of work towards God's building. All the people of God should make common cause against common foes. We stand or fall together (20). There is no release in this service on this side of the grave. The servant of Christ is never off duty (23).

MONDAY, MARCH 10.—Nehemiah V.

(1) *Serious complaints* (1-5).—It is grievous enough when there is trouble without the Church; but the case is greatly aggravated, when the people of God are at variance among themselves, or prey on each other. So much time had been given to wall-building that husbandry had been neglected, and the poorer Jews were obliged to mortgage their property, and sell their children into bondage to get money to live, and to pay the 12 per cent. interest and the royal taxes. Thus the richer Jews were taking great advantage of the stress and hardship of the times. They might argue that they had justice and right on their side, but surely they were under the restraints of a higher morality than that which obtained in the ordinary dealings of commercial life (Jas. v. 1-9).

(2) *Wrongs redressed* (6-13).—It was a daring thing to assail vested interests, especially as Nehemiah had himself sprung from the ranks; but his motive was so absolutely pure and beyond suspicion that he was able to carry his point. Our hands must be clean, if we are to set others right. "The fear of God" (9, 15).—Let us ever appeal to men on the highest grounds, for then conscience will be our ally. "It is not good" (9, and Matt. xiv. 4).—We should ever judge our actions as they may appear in the sight of those who hate and oppose the Gospel. "The reproach of the heathen" (9).—The result was most satisfactory, and brought praise to God (2 Cor. viii. 19).

(3) *Nehemiah's moderation* (14-19).—This paragraph was evidently added at a subsequent period to the rest of the chapter, and details the habit of Nehemiah's administration. He exercised unbounded hospitality (Rom. xii. 13; Heb. xiii. 2); but refused to take what was his due from the people, because of the many burdens under which they were groaning. In this we are reminded of the great Apostle (1 Cor. ix.). How full is this book of ejaculatory prayer. Even from his writing-table, this true-hearted man would lift up his eyes to God. Is there anything better for us than that God should think of us for good? (Ps. cxxxix. 14).

TUESDAY, MARCH 11.—Nehemiah VI.

(1) *A plot* (1-9).—What marvellous comfort is here for those who are doing God's work amid slander and reproach. Let such also read Ps. xxxvii., and specially 12-15. The interests of God's work are infinitely more important than our safety or reputation. Let us not go down into the plains to defend ourselves, but remain steadily doing our great work (3). Life is too short to spend any of it in self-defence. Do God's work, and let Him care for all the rest (3). Open letters are not pleasant. They make talk among our servants. We do not like to have wrong motives imputed. But our sure resource is in prayer. It is a good thing to make every fresh attack of the enemy an argument for appealing for additional grace (9).

(2) *False friends* (10-14).—The sailor has more cause to dread the sunken reef than the rock-bound coast, lined with white surf. And we need most to fear those who kiss us as they betray. Also sometimes Satan tempts us under the guise of religion. How many Christians live in bondage, because of scruples which seem to be religious, but are lying spirits. Because a thought happens to wear a religious guise, it is not necessarily from God. "Try the spirits" (1 John iv. 1).—Whatever weakens and enfeebles and restrains from holy service, or concentrates thought upon self is probably a Shemaiah or a Noadiah.

(3) *The finished wall* (15-19).—All our work should be wrought of our God (15). We are only the tools and instruments, He the Architect. There is no life like this—God is the great Worker in the world. When our innermost counsels are reported, it makes us very wary of our secret lives. But if we are careful of the scrutiny of men, how much more so of the scrutiny of God (2 Kings vi. 12). Amid the threats of men let us be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch..." (1 Cor. xv. 58).

WEDNESDAY, MARCH 12.—Nehemiah VII.

It is probable that Nehemiah returned to the Persian Court on the completion of the first part of his enterprise, in the building of the walls, and that he left Hananiah and his brother in charge, until he had been able to obtain a prolongation of his mission.

Hananiah's character is very aptly described (2). These were two splendid characteristics: the fear of God and faithfulness (1 Cor. iv. 2).

Sound common-sense dictated the policy of appointing each man to guard his own property (3). It is a great art to utilise the idiosyncrasies of men for the cause of God. The extent of the city walls had evidently been marked out in faith, as directed by Zech. viii. After all, it is in vain to set our watch, unless we have secured the Divine guardianship (Ps. cxxvii. 1, 2).

Registration seems to have engrossed much of the care of these returned exiles, and it was necessary, not only that each might inherit his ancestral property, but that the descent of our Lord might be easily traced to David. We ought to be very careful to be sure that we and our dear ones are on God's registry. We cannot lay claim to our inheritance, unless we are heirs through the new birth (Rom. viii. 16, 17). Nehemiah compares the genealogical register made by Ezra, before the people left the land of their captivity (Ezra ii.), with the exact numbers who had reached Jerusalem. The differences in number probably arise from changes which occurred in the constitution of the emigrant parties—some not coming who thought of doing so; others coming who had given no such intimation. Ezra and Nehemiah wrought together, and we should find no real variation in their narratives, if only we knew the whole case. It is right to attribute every good impulse to God Open your heart for Him to put into it his own thoughts, and to work through for his own purposes (5).

THURSDAY, MARCH 13.—Nehemiah VIII.

The reading of God's Word (1-8).—What a fair spectacle. The unity of the people "as one man" (1). The spontaneous demand for the reading of the Word, springing from a genuine thirst for it; *they* spake unto Ezra. The attention which made the people stand from the first ray of light till midday (3). The reverence manifested as Ezra opened the Book, and the great congregation rose (5). The deep emotion and glad thanksgiving (6). Several assistants helped him, some of whom may have been centres of little groups, who could not get near enough to hear, or they may have taken turns to relieve Ezra's voice; it is said *they* read in the Book (8). Whenever we open the Book of God we should turn to the God of the Book (6). Perhaps ministers would get larger audiences and more attention, if they were to bend their energy to causing people understand the Bible. It is said that synagogues devoted to the study of the law sprang from this era.

The strength of joy (9-12).—The first work of the law is to produce an agony of conviction, but afterwards there is joy. It is most important that God's children should cultivate joy (John xv. 11; Gal. v. 22; Phil. iv. 4). Nothing more convinces the world of the reality of religion, or is a better source of successful service. A discouraged joyless Christian is a weak one. We should make others sharers of our joy (Is. lviii. 7, 10; Luke xiv. 13). We double our joy by sharing it.

The Feast of Tabernacles (13-18).—The more we read the Bible, the more we hunger for it. And the secret of profiting by it is to turn what we learn into instant obedience (14, 16). This feast commemorated the wilderness, and anticipated the blessed Gospel times (Zech. xiv. 16). It had been observed before (2 Chron. v. 3; Ezra iii. 4); but never with such splendour. Our life would contain "very great gladness," if we, too, lived as pilgrims and loved God's Word.

FRIDAY, MARCH 14.—Nehemiah IX.

What a blessed result of the Bible-study of the previous chapter. It led to confession, separation, and worship. Read here Zech. vii. This is a noble model of true prayer and confession. And it becomes us to study it for imitation and adaptation.

(1) *Adoration* (6).—We should not only thank God for his great goodness to us, but should ever praise Him for what He is in Himself. In this way we shall mingle our voices with those of the host of heaven.

(2) *A recital of the past* (7-15).—It is also good to review the dealings of God with us in bygone days, and with our people. There are hill-tops in our experience where the air is clear, and we can see the way by which we have been led. At such times we look beyond second causes to the great Orderer of our lives, and it is one perpetual assertion of *Thou*. The history of God's dealings with Israel is an epitome of his dealings with ourselves. The choice in Ur, the redemption from Egypt, the wilderness wanderings, the land of rest—all these have their counterparts in our life-story.

(3) *Confession* (16, &c.).—Side by side with the story of God's loving care runs the story of sin (16, 17, 18, 26, 29). The gold and black strands are closely interwoven. In the midst of God's best gifts, we break out into sin; and yet He still gives us his good Spirit, and withholds not manna (20). How many times has He delivered us, not after our sins, but after his great mercies (28). What comfort there is in the description of God in ver. 17: "Ready to pardon." Surely our troubles have been self-inflicted, our chastisements lighter than we deserved. We must acknowledge that God has been just (33).

(4) *Consecration* (36-38).—It is well to make written and sealed covenants with God; not that we are able to keep them in our own strength, but trusting Him to fulfil them through us. Thus were fulfilled ancient predictions in the case of Israel (Jer. l. 5; Isa. xliv. 5). Who now will this day consecrate himself to God in a sure covenant?

SATURDAY, MARCH 15.—Nehemiah X.

Here is a list of the signatories to the covenant, which was signed on behalf of the people. Notice that separation must precede covenant-making. This covenant included several distinct points which were obligatory because they were in the law, and now became doubly so (29). The items were:—

(1) That they would not intermarry with the heathen (30).

(2) That they would not buy or sell on the Sabbath, or holy days (31).

(3) That they would observe the Mosaic ordinances as to debt (31).

Their neglect of the Sabbatic year had been one cause of their captivity (Lev. xxvi. 35; 2 Chron. xxxvi. 21).

(4) That they would maintain the temple service. They had robbed God in tithes and offerings (Mal. iii. 8, 9), and therefore their labours had been often futile. All this was to be altered, and a proper tenth was to be given, together with the firstfruits. We ought not to be less careful than they were in respect to systematic giving. We are inclined to

think we are giving much more than is really the case, until we give on principle. We ought to give from love at least as much as they gave from law. Never less than the firstfruits of all, and the tenth of all, and as much more as may seem good. All we have is God's, and we should see that our gifts do not fall beneath that standard.

Let us never forsake God's house, either in attending on its services (Heb. x. 25), or in maintaining its institutions. Though our hearts may worship Him anywhere, yet we ought to find peculiar interest in any earthly embodiment of that heavenly world, in which He is everlastingly worshipped and served.

International S.S. Lessons.

Sunday Afternoon, March 16.

The Draught of Fishes.—Luke v. 1-11.

Golden Text: Verse 10.

In John i. 35-51, Peter and others are called *only* to discipleship. In this lesson, and in Matt. iv. 18-22, and Mark i. 16-20, they are called to a closer and abiding relationship, in view of their call to be apostles.

There are differences between this narrative and that of Matthew and Mark; but these are such as can easily be reconciled. One relates what the others omit.

The "order" (i. 1) in which Luke sets forth the Gospel narrative is evidently moral rather than historical. Hence incidents which in Matthew and Mark follow this lesson are placed by Luke before it. Perhaps Luke related the miracles (iv. 33-41) first, in order to place the faith of Capernaum in striking contrast to the unbelief of Nazareth.

(1) *The borrowed pulpit* (1-3).—The *scene* of this incident is "the lake of Gennesaret." "This lake, formed by the river Jordan, is twelve or fourteen miles long, six or seven miles broad, and 165 feet deep. Its waters, fresh and clear, contain abundance of fish. To the west, its banks are intersected by calcareous mountains, while on the east it is bounded by chalk or basalt mountains 800 or 1000 feet high. Its shores, now desolate, were, in our Lord's day, covered with cities, and inhabited by a busy throng. It abounds in interesting memories of our Lord's labours."—*Lange.*

The *occasion* was the eagerness of the people "to hear the word of God" (1). They could not *but* listen to this Prince of Preachers (Ps. xlv. 2; Isa. lxi. 1-3). A Divinely called and Divinely anointed preacher has no difficulty in getting a congregation. The *fishing boats* were drawn up on the beach (2); and the fishers, after their fruitless night's toil (5), were washing their nets. *Simon's boat* (3) becomes a *pulpit*. We have seen Christ making use of Simon's home (iv. 38, 39), and now He makes use of his boat. We may consecrate to Jesus not only our homes, but our occupation as well.

(2) *The draught of fishes* (4-10).—By this miracle Jesus repaid Peter for the loan of his boat. It was also an acted parable, preparatory to the call which was to follow (10). Simon is addressed (4), because, as he was afterwards leader among the Apostles, so was he among his companion fishermen. The *command:* "Launch out," &c. (4) was a strange one. Night was the time for successful fishing. What fisherman, after such a night as Simon had spent, would think of casting his nets in the day? Yet such is Jesus' command. It tests the faith and obedience of Peter. Until a man is willing to lay down his judgment at the feet of Jesus, he has not learned how to obey. *Peter's reply* (5) shows his readiness to surrender his own opinion to that of his Lord. "*Nevertheless.*"—Though under ordinary circumstances it would be unwise, his confidence in Jesus led him to do a seemingly unwise thing at his command. It was an important lesson for Peter and for every servant of God. The greatest triumphs of the Gospel have been not on the lines of human wisdom (1 Cor. i. 18-25). Until our own *thoughts* are surrendered to Him, He cannot make full use of us. *The result* (6) proved the wisdom of the command of Jesus. Whether this was a miracle of knowledge or was effected by his own will, it is equally remarkable. The lesson it was calculated to teach Peter was that, as a fisher of men, he might work without Jesus and expect nothing (5), even under most favourable conditions; while in company with Jesus, and in obedience to his commands, he might expect success where it seemed most improbable. Oh that every teacher would learn that lesson! *Other results* followed (6-10). The *astonishment* of all (9, 10) found expression particularly in the strange request of Peter, "Depart from me," &c. (8). To him the miracle had been a display of the glory of Jesus, like that which Isaiah beheld in the temple (Isa. vi.); and it produced the same result. There was no confession of any definite offence, but such a manifestation of Jesus made him deeply sensible of his own sinfulness and unworthiness. His request was not like that in Job xxi. 14; but rather that of one who needs and *desires* Jesus, but feels his own unfitness. It is such men whom Jesus can use.

(3) *The call to service* (10, 11).—In giving such a response to Peter's strange request, our Lord acted according to Isa. lvii. 15. As Peter pondered the miracle in the light of this call, he would understand more and more of its symbolical import. Note how our Lord honours obedience and faith in things that are least by calling to a higher service. "*They forsook all and followed Him*" (11).—Can we call it self-denial? Contrast the "*all*" they forsook with the "*Him*" they followed—was it an unprofitable exchange? Let those who are afraid of self-denial remember *to* what they are called (ix. 23).

Lesson Points.

(1) *Where Jesus finds his labourers.*—Not among speculative dreamers, nor among men filled with ambition, but among those who quietly and faithfully fulfil their daily calling. Compare Moses (Exod. iii.); Gideon (Judg. vi.); David (2 Sam. vii. 8).

(2) *How He trains his servants.*—By testing their obedience to Him in little matters (3, 4); and by the exhibition of his own glory to humble them (8). To be consciously unfit is a necessary condition of true fitness.

STREET ARABS' GRATITUDE.

A number of waifs rescued from city street-life and placed with farmers in Canada have clubbed together and sent a draft for £148 8s. 10d. to Mr. Fegan, of The Boys' Home, 95, Southwark-street, S.E., as "a surprise gift, to show their love for him and their grateful remembrance of their old Home, and to help towards the expenses of the next party" of one hundred boys leaving on March 20. This is the second year the "old boys" of this Institution have exhibited this pleasing *esprit de corps;* the remittance this year shows an increase of £40 over last year's amount, and was accompanied with most gratifying assurances from many that as they prosper in life they will continue to support the Home that sheltered and befriended them in their hour of need.

Several of the "old boys" have now taken up their own land and have begun to work upon their own homesteads with every prospect of becoming well-to-do settlers. The cost of each rescued street-arab's passage and outfit is only £10, and about £800 is still needed to meet the cost of this next swarm "hiving off" in a few weeks.

CONFERENCE IN ROME.

Dear Sir,—We propose having a Convention in Rome from April 14 to 18, for the purpose of building up believers, and for quickening and deepening spiritual life. Pasteur Monod, Rev. Evan Hopkins, and Lord Radstock will, we hope, take part in the meetings. There is no better centre in the world than Rome is for well-arranged gatherings for fostering a life of faith and godliness. The Epistle to the Romans is still "quick and powerful," and the letters written from here by St. Paul concerning the power of a trusted Christ have peculiar force and sweetness in this great city.

A Conference of such a kind will need the prayers and pecuniary assistance of friends at home. We shall be very thankful for help sent to Rev. Evan Hopkins, Richmond; Miss G. Filder, hon. sec., 27, Via Sistina, Rome; or to myself.

A. C. Thiselton,
Chaplain of Trinity Church, Rome.

TROUVILLE.—Mr. P. H. Hansen, sailors' missionary at this French port, writes to say that a good work is going on at the Bethel, both among English and French. The ships are visited, while meetings are held at the Bethel that are well attended. Mr. Hansen, whose address is Deanville, Trouville, France, would be glad of some weekly copies of The Christian and other good literature for the seamen.

Evangelistic Notes.

Mr. Robert Cairns has concluded a five weeks' mission at St. Combs, Aberdeenshire, where there have been tokens of considerable spiritual awakening.

Mr. D. L. Moody, after his Brooklyn mission, gave four Bible addresses in the Marble Collegiate Church, Fifth-avenue and Twenty-ninth-street, New York. Mr. George C. Stebbins had charge of the music.

Exeter Hall.—The mission for men recently held by Rev. Henry Montgomery proved a time of great blessing. Over 130 men handed in their names as professing conversion to God during the week.

Mr. W. R. Bradlaugh has brought to a close a three weeks' mission in the Dowan Vale Free Church, Partick, Glasgow. Many tokens for good have been given. Mr. Bradlaugh commenced a mission at Newcastle-on-Tyne on Sunday last.

Mr. J. W. Moodie conducted a mission in the Sharon Hall, Paisley, from February 16 to 28. Numbers professed to receive Christ. One feature of the meetings was that a number of backsliders were restored. Mr. Moodie has now gone to Newarthill.

Mr. James Jones has concluded a successful ten days' Gospel temperance mission at the Lockhart Hall, Hammersmith. A goodly number have professed spiritual decision, and others have signed the temperance pledge. Special meetings were held for women and children.

Mr. E. J. Parker recently conducted a week's Gospel mission in the Baptist Chapel, Sittingbourne. Amongst the inquirers were five husbands and wives, and a man who had not attended a religious meeting for seven years. He had been a great opposer of the Gospel, but is now quite a changed man.

Mr. Newton Jones has completed a seventeen days' mission at the Congregational Church, Ryde, holding services nightly for both children and adults. Some have professedly taken Christ as their Saviour, and a noted feature has been the banding together of several young men who say they will be out and out for Christ.

Rev. G. C. Grubb's mission in Ceylon has proved a blessing to all classes in many places. Workers have been brought together and stimulated, and the Gospel has been preached with great power and cheering results. The meetings in Colombo were largely attended, and the Christians seemed to be of one heart and mind.

Mr. John Fawcett, of Durham, whose work on Tyneside has been so greatly blessed, recently conducted a Gospel temperance mission at Wellington, Salop. The Central Hall was crowded nightly, and a large number of drunkards were reclaimed and souls saved. The local workers in the temperance cause lent willing aid, and the mission was in the highest sense a great success.

Mr. George Hefford has concluded a sixteen days' mission at the Seamen's Bethel, London Docks. On each of the three Sundays four meetings were held; a free breakfast was given, followed by a Gospel address. In the afternoons services for children were held. Some 150 to 200 men were addressed in the evening at a model lodging-house near. The week evening meetings were times of blessing to many.

Mr. Henry Thorne recently conducted a very successful Gospel mission in Malvern under the auspices of the Y.M.C.A. The Bible-readings were largely attended by believers of all denominations, and much appreciated. The evangelistic meetings were held in the spacious Assembly Hall, and a goodly number professed to have found Christ. Mr. Thorne was unwell throughout the mission, but power was given him for each meeting.

Brading.—A seven days' mission has been held in the Congregational Church, Brading, Isle of Wight. The chapel was well filled each evening of the week by an attentive and deeply impressed audience. The missioner was Rev. Robert Balgarnie, assisted by the pastor, Rev. J. R. Chamberlain. At the close of the mission a goodly number of persons, mostly connected with the congregation and Sunday-school, had professed faith in Christ Jesus.

COW CROSS MISSION.

CRITICAL STATE OF FINANCES.

The friends associated together in the work of this Mission are very much concerned at the serious falling off in the receipts at Christmas, 1889. We have hitherto been enabled (for nearly a quarter of a century) to meet and pay up all claims at the end of the year;

But now we are £170 behindhand,

and unless this is forthcoming *now*, *immediately*, we must certainly give up either St. John's Hall, Clerkenwell, or our little Cottage Home of Rest at St. John's, Woking. With such a brightening future as we have now before us this Summer, it is difficult to believe that we shall have to vacate either of these. But we dare not go further into debt. We do not ask of those who have subscribed in 1889-90, but of the friends of former years, who seem to have forgotten us. Of course we shall make it a subject of earnest prayer to our heavenly Father, and if it is His work He will not suffer

The Cow Cross Mission to collapse.

WILLIAM CATLIN,

March 1st, 1890. *Gen. Supt.*, 17, CLAREMONT-SQUARE, LONDON, N.

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CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Mar. 9, 3 p.m., Rev. J. H. Lynn; 7 p.m., Mr. H. W. Maynard. Annual meeting, Thurs., Mar. 27, Mr. H. M. Matheson in the chair.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. S. Golding. Mon., at 7.30, Rev. Dr. McCann, "Papal Perversions of Spiritual Truths." Wed., at 8, Rev. James Neil, "Messiah's use of Figurative Language." Bible-reading, Sat., at 8; prayer-meeting daily (Sat. ex.), from 1 till 2 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Mar. 8, 3 p.m., Bible-reading by Rev. F. B. Meyer, B.A. Subject—"The Ascension Mount." Mon., Mar. 10, at 8 p.m., Gospel address by Captain Robertson, R.H.A. Tues., Mar. 11, at 8, lecture on "Thomas Hood" by Mr. W. Lummis.

Y.M.C.A., WESTBOURNE GROVE, W.—Tues., Mar. 11, 8 p.m., Paddington Baths Hall, Queen's-road, Bayswater, Mr. J. D. Allcroft to preside. Addresses by Rev. H. W. Webb-Peploe, and Rev. Filmer Sulivan, Dr. A. T. Schofield, and others.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Fri. Mar. 7, 8 p.m., annual meeting. Chairman—Sir T. Fowell Buxton. Speakers—Rev. Canon Fleming, Mr. F. A. Bevan, Mr. George Williams, Rev. C. S. Horne, and Dr. T. Gilbart Smith.

Y.W.C.A., 14, FINSBURY-SQUARE, E.C.—Address by Mr. W. T. Paton, Wed., Mar. 12, 8 p.m.

HOW TO STUDY THE BIBLE.—Lectures by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., on Thursdays, at 4 p.m.

DR. THAIN DAVIDSON will preach his special monthly sermon to young men in Islington Presbyterian Church, Colebrooke-row (near "The Angel"), on Sun. evening, Mar. 9, at 6.30.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Mar. 7, Rev. F. B. Meyer. Mar. 14, Rev. H. W. Webb-Peploe.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

HIGHBURY CHRIST CHURCH ROOM, Leigh-road.—Tues., Mar. 11, 8 p.m., Misses Leitch on "Zenana Work."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Mar. 7, all-day meetings: 11 a.m., prayer and testimony; 3 p.m., address by Mr. Daniel Matthews, of the Maloga Aboriginal Mission; 7 p.m., Rev. F. D. Sanford.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Mar. 7. Tea at 6; meeting at 7, Rev. James Douglas will give an address. Subject—"Power in Ministry." Mrs. Osborn will give an account of work at the Cape.

PARIS DAILY INTERNATIONAL PRAYER-MEETING—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

UNITED ARMY AND NAVY PRAYER-MEETING for all who are serving, or have served, as officers in the army or navy, Sat., Mar. 8, City Terminus Hotel, Cannon-street, E.C., 2 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. A. Milne Kyd, Suns. during Mar., at 11; Dr. Neatby, at 7. Dr. Neatby will also give the address at Burlington Hall, Savile-row, on Wed., at 8.

UNION HALL MISSION.—Annual Gatherings, Union Hall, Carlisle-street, Edgware-road, Thurs., Mar. 20, at 4 and 7.30 p.m.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Sat., Mar. 8, 3.30 p.m., Bible-reading will be held, conducted by Mrs. Yapp.

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OPEN-AIR MISSION.—Quarterly meeting of members and friends, Regent-square, Presbyterian Church, Gray's Inn-road, Wed., Mar. 12. Tea at 6.30; service at 7.30, Rev. John McNeill will deliver a special address.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

MEETINGS FOR CHRISTIAN WORKERS every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

FOLKESTONE-ROAD HALL, Walthamstow.—Suns. in Mar., 6.30 p.m., Mr. Andrew Milne Kyd.

KILBURN HALL, Kilburn-gate, N.W.—Bank Holiday, Mon., April 7, twenty-second anniversary: meetings at 4 and 6.30. Tea, 5.30 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, 11 and 6.30, Mr. W. R. Lane.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues. in Mar., at 12 noon, Rev. Dr. Kennedy.

DUBLIN BELIEVERS' MEETINGS.—Merrion Hall, Dublin, June 2—5.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. Joseph Clarke.

CORK CONVENTION for the deepening of spiritual life, Assembly Rooms, Cork, April 28 to May 2.

EXETER CONVENTION for the deepening of the spiritual life, April 14—17. Particulars from hon. sec., 4, West Southernhay, Exeter.

REDHILL CONVENTION for the deepening of spiritual life, Mar. 24—27, Revs. H. W. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, J. Gelson Gregson, Mr. Robert Wilson and others are expected to take part.

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Dr. Stephenson's Children's Home—E.M.	1	0	0
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Notices.

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Emigration.—Mr. W. J. Pady, 72, Iffley-road, W. (Deacon of Avenue-road Church, Shepherd's Bush) proposes to take a party to Canada about the middle of April, and will be glad if he can be of service to any friends going out. He has sons in Ontario, Manitoba, and the North-West.

AWAY TO THE WEST!!!

170 Trained Lads (the First Party this year) will (D.V.) "Swarm Off" from our various "Homes" for Canada on March 27. A number of these will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

Dear Friends,

With the winter still upon us, I am bound to make arrangements for the exodus of my First Party of little Emigrants for this year; and I hope to be able, through God's goodness, and the generous gifts of His people, to meet all the expenses for the **"Swarming Off"** *of* **170 Fine Lads** *from our overcrowded hives in East London.*

As everyone knows who reads THE CHRISTIAN, *I and my faithful colleagues have had very heavy burdens to bear during the past eight or nine months. The struggle has been in several respects a fiercer one than heretofore. Moreover, it has been made more difficult to rescue the perishing, and to snatch unhappy children from the vile surroundings in which they were discovered by us; but through the infinite mercy of the Lord, we have been sustained, and though often "faint," are yet "pursuing."*

These **170** *dear young lads now about to leave us have all of them been tested and trained with the greatest care in our workshops. Not a few of them have also, happily, given marked evidence of having "yielded their own selves to the Lord." This gives me greater confidence in the prospects of their future success, and I know I may ask for them all the prayerful sympathy of every servant of Christ.*

Need I remind you that no truer, wiser method has ever been devised for effecting four very desirable objects than this scheme of **well-organised Christian Emigration** *of trained and tested young people?*

(1) *It* **saves the child,** *delivering it for ever from the perils of its former lot.*

(2) *It* **relieves our over-crowded cities,** *the labour-markets of which are hopelessly congested, and in which the struggle for existence is growing fiercer every day.*

(3) *It* **supplies Canada with her greatest need:** *additions to her population of the choicest materials—honest, healthy, and industrious, and piously-trained children, who, by God's blessing, will grow into the successful citizens of the near future.*

(4) *It provides room for the immediate admission to these Homes of as many* **fresh cases,** *to be rescued from the streets and lanes of our great city.*

But **further Funds,** *to meet the expenses of this Emigration Party, are much needed. Some help has already come in, but much yet remains to be done. As in former years, I am glad to be able to announce that* **£9 per boy** *entirely covers the cost incurred in settling him suitably in Ontario; but* **£11** *are required for placing* **each of the Older Lads** *in Manitoba.*

£54 *will therefore give* **six Ontario boys** *a start in life.* **£66** *will do the same for* **as many older youths** *going to Manitoba.*

I hope during the present year to be permitted, if God spare my life, to place out at least **500 trained children** *in the Dominion, far from the squalor and wretchedness of the slums of East London.*

Any gift sent in response will be gratefully acknowledged by our Treasurer, WM. FOWLER, ESQ., *or by*

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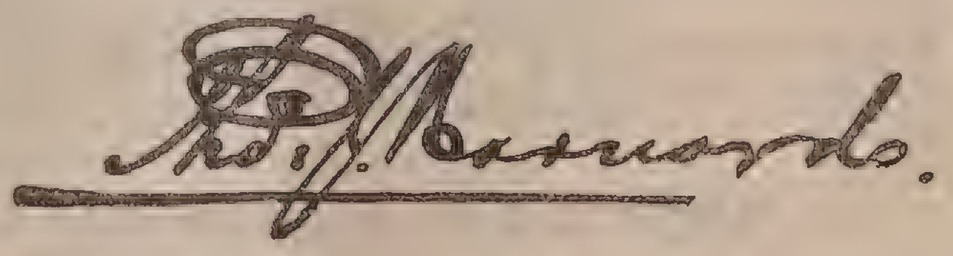

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CASE FOR THIS WEEK.

BRONCHITIS AND LEFT LUNG AFFECTED.
CASE of a GENTLEMAN at PERTH.

On the 8th March, I received a letter from Mr. N—, and statement of his case. He says: "I had a bad cold and neglected it. I did not think of consulting any doctor until blood came. The cough is not leaving me. There is tightness in the chest and pain in the side. I have lost seven pounds of flesh in the last three months. I took Cod Liver Oil until my stomach would bear it no longer. Should your treatment cure me, I will do all I can to make it known." And it did cure him.

On the 6th April, he writes:—"Your medicine has done me much good." Complaining of some throat irritation I advised him thereon.

Writing to me in May, he says:—"Your medicine has done me a world of good. My cough is nearly well."

On the 6th August he writes:—"It is five months now since I consulted you for my bronchitis, contracted three years ago. I am now well. My usual strength has returned. Walking is no trouble now, my appetite is good. I rest well at night. I am better than I ever expected to be, and cannot thank you enough for the wonderful change. I will not fail to make you known in every household where I hear of cough or of chest symptoms, during my life."

The patient assigns a reason for not wishing his name and address to appear in print, but I do not think he would object to my privately referring any patient to him.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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ARTICLED PUPIL required after Easter in a small select Ladies' School. Advantages in music, French, German, drawing, painting. Christian training. Premium small.—VERITAS, Stace, Stationer, Guildhall-street, Folkestone.

A CHRISTIAN HOME wanted, for an earnest disciple, 17, where she can advance her music, and fill in her time in teaching young children.—ETHEL, 12, Cromwell-road, Southampton.

Appointments, Situations, &c., Wanted.

MR. H. G. HOWELL, of several years' successful evangelistic experience, is prepared to conduct one, two, or more weeks' mission services. Baritone solo-singer. Excellent references. Early applications invited.—Springfield, Skewen, Neath.

AS LAY HELPER or Secretary (private or otherwise). Evangelical Churchman (29), unmarried, abstainer. Experienced and willing helper in all kinds of Christian work. Highest references given.
HENRY ROOKE, Amesbury, Wilts.

AN EARNEST CHRISTIAN, well-educated young Man seeks engagement as Scripture Reader, or Lay Helper under evangelical ministry. Love for souls.—ALPHA, Christian Evidence Society, 13, Buckingham-street, Strand, London, W.C.

A QUARTERMASTER-SERJEANT, about to be discharged to pension, seeks employment as Gate or Timekeeper, Storekeeper, Office work, Collector, Bank Messenger, any place of trust or responsibility. Total abstainer. Excellent testimonials.—W. G., 6, Albert-terrace, Crescent-road, Brentwood, Essex.

GARDENER (Scotch) wants situation as Foreman in Gentleman's establishment, or management of situation where two or more are kept. Single. Age 23. Abstainer. Highly recommended.—W. KEAY, The Gardens, Westbrook Hay, Hemel Hempstead, Herts.

GARDENER (Head Working).—The Hon. R. H. MEADE, C.B., will be pleased to recommend a Man as above. Over thirteen years' practical experience in all branches. Christian and abstainer.
G. HARNETT, 71, Landells-rd., East Dulwich, S.E.

COACHMAN, single-handed or otherwise. Willing to be useful. Ride or drive single or pair. Married, abstainer. Good character. Age 28.—W. BROCKLESBY, Prospect-villas, Gravel-road, Farnborough, Hants.

AS USEFUL MAN.—Wanted by a Christian Man in a temperance hotel as Messenger or similar employment.—H., 8, St. James-cottages, Paradise-road, Richmond, Surrey.

AS USEFUL MAN in Coffee Tavern or elsewhere. Potman wishes to leave public-house. Single. Age 43.—Apply by letter,
G. D., 22, Norfolk-crescent, Hyde-park, W.

EARNEST CHRISTIAN YOUNG MAN desires situation of trust, where evenings and Sabbaths could be devoted to Mission work. Highest testimonials.
JOHN, 66, King Henry's-walk, N.

REV. J. B. BARRACLOUGH wishes to find missionary or other employment for a Hebrew Christian Lady of piety, education, and experience.—46, King Edward-road, Hackney.

TO BOOTMAKERS.—Rev. J. B. BARRACLOUGH seeks employment, under Christian influences, for a Jew recently baptized. Laster by trade.—46, King Edward-road, Hackney.

TO CLERGYMEN.—Young Gentleman (21) desires post as Assistant to above. No experience, but willing and anxious to work for Christ. Protestant. Compelled to ask for small salary.—H. Z., Mr. Osborne, 15, Albion-street, Southwick, near Brighton, Sussex.

SCRIPTURE READER'S WIDOW, earnest Christian, young, requires work as Bible or Mission Woman.
Mrs. POTTER, Priest End, Thame, Oxon.

AS WORKING HOUSEKEEPER.—A situation wanted by respectable Widow, total abstainer, age 33, in small family of total abstainers, where a young servant is kept. Good plain cook. Wages not so much an object as a comfortable home.—A. S., 103, Avondale-square, S.E.

SUPERINTENDENCE OF Y.W.C.A. Home, Orphan or other Home, required by a decided Christian Lady of varied experience in the Lord's work. Good organiser, Bible classes, temperance work. Evangelical Churchwoman.—FIDELIA, c/o Messrs. Sutton, Station-road, Redhill.

AS LADY SUPERINTENDENT of Holiday Home, or small Institute for Young Women. Some experience of the work, and good testimonials. Moderate salary required.
ETA, 7, Blackburne-place, Hope-street, Liverpool.

AS HOUSEKEEPER, or would do the work of a small house, by an elderly Widow. Not more than two in family preferred.
W., 14, Wall-street, Balls Pond-road, Islington, N.

AS COMPANION to a Christian Lady. Applicant, well-educated, willing to be useful. Salary £20. Good references.—S. B., 16, Mode Wheel-road, Weaste, near Manchester.

AS USEFUL COMPANION, invalid or otherwise, Housekeeper to a Gentleman in quiet home. Re-engagement earnestly wanted by Lady, middle-age, having filled both positions satisfactorily.
F., Bethany Cottage, Sandown, Isle of Wight.

AS USEFUL COMPANION or Nurse to invalid Lady or Gentleman. Aged 28. Very active and obliging, domesticated. Excellent references.
A. H., 10, Little College-street, Westminster, S.W.

AS HOUSEKEEPER, Matron, Companion, or Wardrobe-keeper in school, or any similar position, by competent middle-aged Widow. Comfortable home and small salary.
Mrs. J., c/o Moor Hills, Dewsbury, Yorks.

COMPANION, OR COMPANION-HOUSEKEEPER.—Lady, well connected, seeks above. Good reader, cheerful, active, and obliging. Would like to travel. Small salary, comfortable home.—ALPHA, Mr. Hickman, Stationer, High-street, Dorking.

AS USEFUL COMPANION. — A Lady (Church of England) seeking the advantages of a Christian home, desires engagement. Good housekeeper. Can play harmonium.
B., 23, York-road, Hove, Brighton.

LADY OR GOVERNESS-HOUSEKEEPER (27). Well-educated, domesticated, fond of children. Christian home; having means, South preferred. Disengaged after Easter. Abstainer. Highest testimonials. Moderate salary.
BROWN, Iredale's Library, Torquay.

ATTENDANT. — A Lady recommends a young person as Attendant on elderly or delicate Lady, in mild locality, and where nursing is not required. Could do plain needlework. Christian, and abstainer.
I., c/o Mrs. Coles, Church-st., Parkstone, Dorset.

A LADY of great experience in Rescue work, and who is now resting after several years' work, will be glad to hear of a post where her services are required. Highest testimonials and references. Willing to go to any part.
BETA, 21, Burton-crescent, London, W.C.

A YOUNG LADY, daughter of Clergyman, seeks resident engagement in Christian family. Governess to young children, or Companion. Prefers S.W. district. Chief object comfortable, cheerful home.—A. B., c/o Miss TURNER, 13, Redcliffe-gardens, S.W.

AS DISTRICT NURSE, by a Christian young Woman who has had some hospital training, and a little experience of district work.
M. K., Y.W.C.A., 33, Tay-street, Dundee.

AS NURSE to young children, or Useful Maid to elderly Lady, care of linen and light housework. Good needlewoman. 4½ years' character. Age 38. Wages £20 to £25.
M. E., 443, Harrow-road, London, W.

AS NURSE to young children, baby preferred. Can take entire management. Disengaged.—E. F. W., 52, Lenthall-road, Queen's-road, Dalston.

A YOUNG LADY seeks an engagement as Useful Companion or Mother's Help. Very fond of children; can teach; good needlewoman, knows dressmaking, also domesticated.—E. M. ROBINSON, Quarry House, Guildford, Surrey.

FRENCH-SWISS YOUNG LADY, age 22, desires situation as Nursery Governess or Mother's Help. Good needlewoman. Excellent references.—Mlle. FRECK, Brighthelmston, Birkdale, Southport.

AS MOTHER'S HELP or Companion. Re-engagement wanted by a young Lady, farmer's daughter. Thoroughly domesticated.—Miss GRANGER, 59, Oakhurst-grove, East Dulwich, S.E.

YOUNG LADY desires immediate re-engagement as Governess, or Governess-Companion. Thorough English, French, advanced music, good pianiste, needlewoman, and children's dressmaker. Long references. Entire charge. Christian home valued.
B., Athelstane, New Eltham.

RE-ENGAGEMENT required as Companion, or as superior Lady Help. Thoroughly domesticated. Good references.
H. H., 4, Trinity-terrace, Coventry.

CAPABLE, INTELLIGENT GIRL, 24, as Attendant on an invalid Lady or child. First consideration, a Christian family. Good references. South coast preferred.
B. B., Engedi, Eastern-road, Brighton.

LAUNDRYMAID.—A Lady desires to recommend her Laundrymaid, who is strong and capable, has a year's character and is leaving for no fault.—LADY SUPERINTENDENT, Children's Hospital, Sevenoaks.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces to Ladies Christian Governesses, Companions, Housekeepers; Medical, Surgical, and Monthly Nurses. Also superior Domestic Servants. Several good ones now disengaged.

A LADY recommends two very respectable Girls, one as Nurserymaid, the other Housemaid, aged 17. Both been out before. Can sew well.
Mrs. W. SPICER, Sloperton Cottage, Chippenham.

MISS MEREDITH BROWN is anxious to find a situation as Cook and Housemaid for two Girls, aged 19. Wages £12 to £14.
Shaftesbury Institute, Harrow-street, Lisson-grove.

UNDER-HOUSEMAID. — Situation wanted by young Girl, aged 19. Fourteen months' good character. Free March 17.—A. A., 43, Beaconsfield-terrace, Haydon-road, Wimbledon.

HOUSEMAID.—A Lady wishes to recommend a young Woman, aged 18, who has lived with her for three years, as Housemaid in a small family, or second in a larger one.—Mrs. STANLEY PUCKLE, The Hollands, Langton, Tunbridge Wells.

HOUSEMAID.—A Lady recommends Housemaid to one or two Ladies living alone who keep two or more servants. Can wait at table. Age 20. 4½ years' character. Wages £16.—Mrs. M., Beeching's Library, Upper Baker-street, N.W.

STRONG GIRL.—Lady seeks a place in a quiet Christian household for a strong Girl (16), having had three years' training in housework in a Gentleman's family.
BYRON, Ravenscroft-park-road, Barnet.

AS KITCHENMAID, under housekeeper or Lady. Age 19. Good references.
A. Z., Ross-road, South Norwood-hill.

Appointments, Situations, &c., Vacant.

AN APPOINTMENT open to both sexes in every rank and class of society for the sale of our delicious Teas among private families. After first inducing friends to give trial order, the quality of our Teas invariably leads customers regularly to repeat orders, besides recommending their friends to become purchasers. We offer very liberal profit on all sales. Samples free of UNITED TEA GROWERS' ASSOCIATION, Union Court, E.C.

MARINE ENGINE FITTER wanted, for Eastern Central Africa, to assist in constructing and running a Mission Steam Launch. Member of Church of England, in sympathy with missionary work, good health, single. £12 a month and travelling expenses paid.—Apply by letter only (with testimonials) to
C. M. S., 16, Salisbury-square, London, E.C.

FOOTMAN wanted.—The Advertiser would be obliged to any lady or clergyman who would recommend her a thoroughly respectable, steady, active young Man, of pleasing appearance and manners.—F. G., Howard's Printing Office, Sydenham, S.E.

GROOM-GARDENER wanted. Good rider and driver. Land and stock. Thorough good in flower and kitchen gardens, vines, melons, mushrooms, &c. Assistance given. Abstainer.—Requirements and full particulars, to
Captain PHILP, Timsbury, Bath.

UNDER-GROOM wanted. Wages 15s. a week, fire and lodging found. Good character indispensable. State all particulars, write
A. B. X., May's Advertising Offices, 162, Piccadilly.

MARRIED COUPLE wanted, Man to take charge of garden, stock, occasional driving; Wife, poultry, lodge, residence. Wanted also, young Man, to assist above and in housework. Applicants must be decided Christians, abstainers. Mission room near.
Chelmsley, Sheldon, near Birmingham.

MEDICAL MISSION IN MADAGASCAR.—Wanted an experienced Lady Nurse to take charge of the Nursing Department at Analahely Hospital during Miss Byam's furlough. Must be in sympathy with missionary work, and able to go out this season.—For further particulars apply to CHARLES LINNEY, Secretary, Friends' Foreign Mission Association, Hitchin, Herts.

MALTA.—Wanted, Servant with experience in nursing to attend elderly invalid Lady. Must be strong, quiet in manner, patient, willing to be generally useful when not nursing. Age about 35.
Mrs. TROTTER, 2, Upper Phillimore-place, W.

CANADA.—Advertiser has vacancy for pupil on stock-farm in North-West Canada. Comfortable home (family). English references given to former pupils. Premium required.—HUTCHINSON, Wythemail-park, Wellingboro, Northamptonshire.

WANTED IMMEDIATELY, an Assistant-Matron, not under 21, who will take her meals in the kitchen.—Apply, stating wages required, to Mrs. LINNEY, Friends' School, Saffron Walden.

BIBLEWOMAN wanted for country work. Essentials, real Christian and Churchwoman.—Apply, stating salary.
Miss RAYMOND, Barry Hill, Bitton, Bristol.

MISSION WOMAN wanted, earnest and active, for a large parish.—Apply, with references, &c., to Rev. C. J. ORD, St. Paul's Vicarage, Chatham.

LADY HELP in Gentleman's family to superintend the preparation of lessons, piano and violin practice, and undertake needlework and light household duties. A decided Christian would be appreciated.—DRACO, Ladies' Work Society, 33, Lord-street, Southport.

A RESPECTABLE WOMAN wanted, who can do plain cooking, assist with needlework, and make herself generally useful. Another servant kept. Farmhouse.—Mrs. HOLINSHEAD, Thrales End, Harpenden, Herts.

ACTIVE MOTHER'S HELP wanted, not under 20. Servants kept.—Apply with all particulars, to Mrs. LOVERIDGE, Penarth.

WAITRESS wanted. Must have two years' character. Abstainer and Nonconformist preferred. Wages commencing £18. Housemaid kept.—Apply by letter,
Mrs. R. W. PERKS, Claverley, Chislehurst.

GENERAL HELP.—A strong and trustworthy person wanted, about 30, as General Help in the house and care for an invalid. Family three.
Miss FELLOWS, Park-road, Ashton-on-Mersey.

A HEAD LAUNDRESS wanted for the Hitchin Girls' Training Home. Must thoroughly understand all kinds of laundry work, and be able to teach girls.
Mrs. HILL, The Maples, Hitchin.

A GOOD LAUNDRESS wanted, with unexceptionable references, for somewhat easy situation.
Mrs. GRAHAM, Lydiate, Willaston, near Chester.

LAUNDRY.—Will any Lady recommend a thoroughly respectable Woman, capable of taking the management of Laundry. 28 to wash for.—Hospital for Children with Hip Disease, The Vine, Sevenoaks.

HOUSE-PARLOURMAID wanted, housemaid kept, for a quiet family (three). Must be a member of some Christian church.—Apply by letter or personally, to W., 6, Warwick-road, Upper Clapton, London, N.E., between 12 and 2, or 4 and 9 in the evening.

A PROTESTANT SWISS-FRENCH Children's Maid and plain needlewoman wanted. Good references indispensable.
BOX 1, Post-office, Yeovil, Somerset.

CHRISTIAN GIRL wanted to help with housework and children. Good home.
Mrs. FOSKETT, 31, Myddleton-square, E.C.

GOOD COOK wanted, for Convalescent Home, March 25. Total abstainer. Church of England. Age not under 30.
Miss GOULD, Black Rock, Brighton.

WANTED AT ONCE, good School Kitchenmaid, trained under good plain cook, to act as Cook under cook-housekeeper. Must be total abstainer, early riser, clean, good-tempered, quick, and reliable. Scullerymaid kept. Christian privileges. State wages.
Miss PENN, St. John's South View, Eastbourne.

AS GOOD PLAIN COOK in small family, a trustworthy person wanted, of Christian principle. Middle-aged and obliging. No kitchenmaid. Good health. Also Under-Housemaid wanted.—M. J. FOX, 17, Campden Hill-gardens, Kensington, W

GOOD PLAIN COOK wanted, who can do some housework. Wages £18.
Mrs. NASH, 54, Manor-park, Lee.

PLAIN COOK wanted, for small family residing in the Isle of Wight. Good character indispensable. Christian appreciated. Wages £14; all found (no beer).
Mrs. R., Pomona, Sandown, I.W.

A USEFUL CHILDREN'S MAID wanted, who can be highly recommended, and able to undertake good plain needlework.
Mrs. BRUTTON, Yeovil, Somerset.

GOOD HOUSEMAID. — Age not under 25. Churchwoman. Wages £18. Under-housemaid kept. Must help parlourmaid to wait at table occasionally.
Mrs. CATER, Corran, Harrow.

GOOD KITCHEN-MAID wanted, experienced, active, early riser. Age about 22. Abstainer. Accustomed to a dairy preferred. Neighbourhood of Bristol.
Mrs. M., Terrace Cottage, Bournemouth.

TWO GOOD SERVANTS required on April 2. Cook and Housemaid. For a small family on Denmark-hill. Age 25 to 30. Two who have lived together before preferred.—Apply by letter only, to Mrs. W. CLAPTON, 22, St. Thomas's-street, Southwark, S.E.

GOOD GENERAL SERVANT, understanding plain cooking, wanted. Place of trust. Christian, total abstainer. Comfortable, quiet home.—R., Cecile House, Crouch End, London, N.

CHRISTIAN SERVANTS WANTED.—Miss HOOPER, 9, Upper Baker-street, N.W., has the following vacancies in Christian families: Cook-Housekeeper, wages £30, for Lancaster Gate; good plain Cook, £25, for Crouch End; Cook, £18, for Blackheath; Cook, £18, for St. John's Wood; good Cook, £25, also House-Parlourmaid, £18, for Potter's Bar; Good Kitchenmaid, £22, for Grafton-street; Kitchenmaid, £14, for Margate; House-Parlourmaid, £16, for Bayswater; House-Parlourmaid, £16, for Blackheath; Under-Nurse, £12, for Hampstead; General Servant, £18 (two in family), for Notting Hill; General Servant, £18 (one lady), for Clapham. Abstainers preferred.—Apply at once.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

GENERAL SERVANT wanted. Middle-aged, abstainer. Plain, quiet family. Good home.—Mrs. B., 2, Craven-villas, Westminster-road, Hanwell, W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

SERVANTS SEEKING SITUATIONS.—Miss LOVEJOY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

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PERCY'S HOTEL, LONDON.
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First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

BOURNEMOUTH.—Warm and comfortable suites of Apartments for winter months. Central, sheltered position. South aspect, near pier, gardens, and principal churches. Terms moderate.
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ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

FOLKESTONE.—BOARD AND LODGING for Christian workers at the London City Missionaries' Seaside Home, 1, Earl's-avenue, from January 1 to April 30. Terms—women, 15s. a week, men, 17s. 6d. For forms of application apply to the LADY SUPERINTENDENT.

CLIFTON, BRISTOL.—Board and Residence for Ladies. Good central position, near the Downs, and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park.

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This Establishment has now the reputation of being unique as a health resort. The late Right Hon. Lord Mount Temple says in his testimonial, that it "has all the charm and comfort of a gentleman's country home." Turkish and other Baths, beautiful private Grounds, Lawn-Tennis Courts. Strongly recommended for those who need rest, and pleasant, healthful change.
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INTEMPERANCE, OR NERVOUS DEBILITY.—Private Home for a limited number in a delightful winter and spring locality, where the above has been long and successfully treated with or without massage. Christian influence, judicious supervision, and home comforts. Highest references. — MEDICUS, c/o Messrs. Pascoe, 28, Stoke's Croft, Bristol.

ST. LEONARDS-ON-SEA. — Most comfortable Boarding House in this mild sunny climate for those seeking winter residence. Splendid sea views. Liberal table. Late dinner. Special arrangements with clergymen and ministers. Terms moderate.—Mrs. WARSCHAWSKI (wife of Rev. P. Warschawski), 45, West-hill.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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BLACKHEATH.—The Widow of a Medical Man offers a comfortable home to ladies, or to children attending school daily, or to others needing motherly care. Highest references.
E. T., 9, Bennett-park.

HOME FROM HOME.—Evangelical Clergyman can receive one or two young Gentlemen coming to London for business or study.
X., 27, Belgrave-road, St. John's Wood, N.W.

HASTINGS. — Home of Rest for Christian workers and others. Clergymen and ministers will find this a desirable home. Central, lovely position. Near sea and rail. Terms moderate.—Mrs. C., Woodgrange, Cornwallis-gardens.

THE ALEXANDRA HOME, Southend-on-Sea (in connection with Y.W.C.A.).—Ladies desiring a Home for the winter months or for a short period, with complete rest and home comforts, on moderate terms (15s. to 20s. a week), are requested to apply to Mrs AMAND ROUTH, 14A, Manchester-square, London, W.; or to the Lady Superintendent, Miss WITHERS, at the Home.

LITTLEHAMPTON. — Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly.—Apply, enclosing stamped envelope,
Rev. W. DARLOW SARJEANT, Croydon.

AN ENGLISH FARMER, lately settled in Fredericton, will be glad to communicate with any who, from economic or business reasons, may wish for Residence in or near this charming city. Every religious and social advantage, combined with opportunity for investment, for securing improved farms, or for cheap housekeeping. Registry of farms, mercantile property, &c., on application to Mr. WM. H. BOYCE (late of Norfolk, England), Fredericton, New Brunswick.

BOSCOMBE, BOURNEMOUTH.—To be Let for a few months, furnished, detached Villa, containing two reception-rooms, four bedrooms, bath-room. Excellent situation near gardens and sea. Rent three guineas.
GILBERT, Riffelberg, Hamilton-road.

HASTINGS.—Craven Lodge Convalescent Home, and House of Rest. The house is in an elevated position, seven minutes' walk from sea and station. Terms from 10s. 6d. Vacancies for the Easter holidays.—Apply, Miss A. YOUNG.

NEAR CARSHALTON and Sutton Stations.—Unfurnished six-roomed villa. Garden 25 feet. £18 yearly; taxes about £5. Good repair, gravel soil, near church.
THOM DAWS, North-street, Carshalton.

HYGEIA LODGE, Wadhurst.—Convalescent Home for Gentlewomen.—This Home will be removed on March 25, to 10, College-terrace, Kemp Town, Brighton. Lowest terms 8s. per week. References required.

A YOUNG LADY (Nonconformist and abstainer) requires a furnished sitting-room and bed-room in the house of a homely Nonconformist Christian Widow or single Lady, where no other boarders or lodgers are taken. A lady preferred who could give an adult private instruction for educational improvement.—Reply, giving particulars of the home, also state denomination and lowest terms, with or without board, to M. H., 847, Messrs. Deacon & Co., 154, Leadenhall-street, E.C.

THE SANATORIUM, Apsley, Crescent-road, Ramsgate. — The above is open for Christian workers, and others. The Sanatorium is situated in the West End. Every comfort. Terms moderate.—Apply
LADY SUPERINTENDENT.

COMFORTABLE HOME offered by an elderly Lady requiring a cheerful, domesticated companion of Church evangelical principles, not over 35.—VERA, Beale's, Stationer, East-st., Brighton.

COMFORTABLE HOME offered in Christian family (consisting of Mother and Daughter), suitable for two Ladies or Lady and Gentleman. Good bed-room, private sitting-room. Board and lodging, 2½ guineas per week, inclusive, for two.—Mrs. SINCLAIR, 15, Westbourne Arcade, Bournemouth.

NORWOOD.—Superior Apartments offered to City Gentlemen seeking a comfortable Home. Neighbourhood healthy, and very pleasant. Two minutes from station. Near Crystal Palace and Norwood Hills. Season ticket (2nd class) to London, only £8 per annum. Terms easy.
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BOARD AND RESIDENCE offered to a Gentleman engaged during the day. Five minutes from train, tram, and omnibus. Terms moderate.
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COUNTRY CHRISTIAN HOME, very comfortable, permanency only, with every comfort, as one of the family, for middle-aged or elderly Lady or Gentleman. Superior farm residence, North Hants.—Letter only,
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A GENTLEMAN wishes to recommend his Furnished Apartments in the house of a widow Lady, where he has resided for fourteen years.—M.G., 30, The Avenue, Brixton, S.W.

A QUIET COTTAGE and Garden to be Let, whole, or in part. A low rent accepted for a respectable tenant. Would suit an elderly couple with small means. Near Wesleyan Chapel.
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COTTAGE HOME for Gentlewomen of limited means at Uxbridge, 16 miles from London. From 15s. to 20s. a week. Holiday or permanent. References exchanged. — Miss BALLS, Chiltern View-villas, Uxbridge, Middlesex.

TO CHRISTIAN WORKERS (Ladies).—Opportunity of obtaining comfortable House at Clevedon at small rent. The Y.W.C.A. pays rent for use of two rooms.—Apply (stamped envelope enclosed) to
M. D., Chester Lodge, Walton, Clevedon.

CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

BOARD AND RESIDENCE. — A comfortable Home offered to a Gentleman. No other lodgers. No children. Terms exceptionally moderate. Near train, tram, and 'bus.
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*** *All friends are kindly asked to send in their Subscriptions, Donations, and Collections with as little delay as possible, as the Accounts for the year are about to be closed.*

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March 14, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Bishop La Trobe, of the Moravian Church.

We have received a copy of the indictment brought before the Free Presbytery of Edinburgh against Professor Dods. We heartily sympathise with the desire that this painful case should be dealt with faithfully. Nothing is to be gained either by the Free Churches or by Dr. Dods himself if the investigation is not of the fullest description. At the same time we question the wisdom of making such a long indictment against him, and of preparing it in such a legal form. It appears to us to be open to the charge of saying too much, and if any of the points of the indictment cannot be proved, the strength of all the other points will be diminished. Already one of our contemporaries is asking, ironically, why "the libellers did not charge the Doctor with atheism." A few charges, simply and succinctly stated in not more than a dozen sentences, would seem to have been more to the purpose.

Investigations of this character are very painful, and need to be carried out in the spirit, not only of fidelity to the truth, but also of brotherly love. Something is due to Dr. Dods, for whose present position the Free Churches are in some measure responsible. We have never refrained from expressing our strong disapproval of many of his statements, and we think that there is every justification for the present inquiry. But we earnestly hope that those who are taking action in the matter will not prejudice their case by even an apparent want of charity towards Dr. Dods. Religious controversy is dangerous ground, and needs to be trodden in the spirit of prayer. The committee appointed to investigate this matter have our sincere sympathy and our earnest prayers that they may be wise to know, and courageous to do, what is right.

This is a humanitarian period; the enthusiasm of humanity is gaining ground, with humanity writ large, and the God who is enshrined in the word en-Thus-iasm almost overlooked. Passing over many palpable forms in which this spirit is manifested, we are led to consider even current teachings with regard to Holiness, for which, and for many of the results of which, we devoutly and fervently thank the God of holiness. One of the earliest terms in this connection used in this generation was "the higher Christian life," now generally abbreviated into "higher life." One of the latest, and which has now become a very general formula, is "the deepening of spiritual life." Both of these in their intention are deeply important. But our question is, May they not direct attention to the creature, without an adequate and proportionate reference to the Creator; to man, without sufficient reference to God? Are they not too subjective, not sufficiently objective? The Bible describes the higher life as walking with God; as knowing the Lord. It was from GOD man fell, and the Lord Jesus suffered, the Just for the unjust, that He might bring us to GOD. We commend this consideration to those who have been led to make a specialty of doctrine according to godliness; being assured that the thoughts here suggested are being, by the Spirit of God, pressed upon his pastors and teachers—of which the address of Rev. W. Crosbie, reported in our last issue, is one of many indications.

A correspondent sends us *The Investment Register*, in which brewery investments are warmly recommended as having "advantages over all other businesses in their unique possession of a 'tied trade,' or monopoly, the importance of which is daily more and more recognised by the investing public." This "unique advantage of a tied trade" is dwelt upon again and again with deepest satisfaction, and "the whole cause of the Allsopp trouble is found to be their reliance upon a free trade." For "the value of a brewery depends, in our opinion, upon the number of 'tied houses' owned by the brewer...The company which secures a large tied trade, and has funds to continue purchasing houses, is the company whose prosperity is assured." The very curse of the brewery trade—the tied houses—is here held up as its great and unique advantage. "Surely (says our correspondent) no true Christian could take shares in a business whose prosperity depends on the moral and physical ruin of his fellow-creatures."

In the same paper we find the following facetious paragraph:—

> *Apropos* of brewery shares, it may not be amiss to relate a story, *chuckled over in business circles*, of a very estimable man who was able to get certain brewery shares at par. In consequence of the representations of his friends, he has now been convinced that it is not right to engage in the liquor traffic, and directly he was so convinced he sold out. But although he bought at 100, he sold at 270.

We do not see that this good man was to blame for having sold at the advanced price. *The Investment Register* does not inform us whether he gave away to the victims of the brewers the profit he had made. At any rate, we hope this incident may prevent all other very estimable men from investing in breweries.

The other day a paragraph appeared stating that Father Ignatius was dead—only to be contradicted a few days later. Did it mean that *Father* Ignatius had ceased to be, and that *Abbot* Ignatius had taken his place? A correspondent of the Cardiff *Western Mail* writes a lengthy and graphic sketch of the formal dedication of the new Llanthony Abbey; and of the consecration of three young monks, which he thus describes:—

> The three monks, in reply to the abbot—who was most gorgeously apparelled in cloth of gold and hood, which caught and held the lights blazed forth from all parts of the building—who asked whether it was their wish to depart, said, "We wish to dwell in the house of the Lord for ever!"
>
> The abbot (for that is the title the monk of Llanthony has recently assumed) asked would they make a solemn vow of celibacy, obedience, and poverty. That was answered in the affirmative. After other ceremonies of the most gorgeous description, the three brethren who sought to be made monks laid themselves down on their backs on the floor of the church. A funeral pall was placed over them, to signify that they were henceforth dead to the things of this world. A long wax candle was placed at each of the four corners of the carpet on which they lay. This was followed by the burial service, performed by the abbot, and the great bell tolled as if for the dead, and the *De profundis* was solemnly chanted. Moving around the prostrate figures, the abbot, now robed in black vestments, scattered ashes upon them, and said, "Ashes to ashes and dust to dust." He then sprinkled holy water upon the prostrate forms. A black curtain was now drawn across the church, hiding everything from the congregation. Subsequently that was withdrawn, and it was then seen that the three monks had commenced their spiritual existence. The head of each bore the tonsure, and was encircled with a large turban-like wreath of yew, lilies of the valley, white roses, and hyacinths. The abbot received the three monks, each of whom held beneath his chin the houseling white cloth. The abbot now administered the Holy Communion in both kinds to each. But the abbot spoke of the bread as the real flesh, and the wine as the real blood, of the Saviour. Later on in the service the abbot, standing in wedding garments on the steps of the altar, proclaimed the three new monks as being "the spouses of our Lord Jesus Christ," and on the third finger of the left hand of each he placed a plain wedding ring. After the ceremony of consecration was over, the three young monks took their seats, covered with crimson cloth, and thirteen or fourteen nuns, completely concealed in white wraps, descended from somewhere, and bowed low to receive the blessing of the monks.
>
> The church and monastic buildings were then formally dedicated by the Abbot Ignatius to "Our Lady of Llanthony" and "St. David, the Apostle of Wales."

The next time we hear of Abbot Ignatius will very likely be as holding evangelistic meetings with the enthusiastic assistance of evangelical Christians, in some place of popular resort.

In a pastoral from the Roman Catholic Bishop of Liverpool which was read in the Roman Catholic chapels of that diocese on Sunday week, much stress was laid upon the remarkable increase of priests and congregations in that district of Lancashire. The Bishop points out that fifty years ago there were in the six Northern counties only 231 priests, whereas now there are 1026; and that in the diocese of Liverpool there were 115, whereas the number now is 396, "the increase having been gradual and steady." These figures, however, may be qualified somewhat by the fact that during the last three years forty or fifty of the Jesuit priests exiled from Germany have found their way to Liverpool; but, even after having allowed for that, and for the immigration of Irish Romanists to the banks of the Mersey and the manufacturing towns of South Lancashire, the increase points to considerable energy on the one hand and to some lack of it on the other.

The vicar of St. John's Church, Cardiff, has preached a sermon in defence of the theatre. "Some of the statements," says *The Western Mail*, "were rather remarkable to come from the pulpit," *e.g.*:—

> 'Theatre-going was very largely on the increase in every Christian country, and he asked whether

the Church was wise in ignoring that fact. Theatre-going was not only increasing among Church people, but there were godly Nonconformists in that town, some of whom occupied a high position in the religious societies to which they belonged, and they thought it no evil to go whenever they chose to the theatre here or elsewhere. He was simply dealing with facts, because he wanted them to look the matter face to face, so that they might get a true and unprejudiced view of the question.

If these are facts, we certainly think that the Church of God in Cardiff is not wise in ignoring them. It is very desirable that those who claim to represent Scriptural Christianity there, should get a true and unprejudiced view of the question, and act upon it.

The following words of Archdeacon Kaye, in the Lower House of Convocation, are pertinent to Archdeacon Farrar's motion in favour of the adoption of the mediæval device of brotherhoods:—

Are the difficulties to be dealt with at the present day greater than those which had to be dealt with when our Divine Lord sent forth his Apostles and Evangelists? Whatever might be the faults of Jerusalem, surely its moral state was not worse than that of Rome or other cities. I do not find that the Apostles ever recommended Christians to form themselves into brotherhoods. They seem to have relied confidently upon the principles of the Gospel which they preached. They considered that the Word of God and the Spirit of God in the heart were quite sufficient to cope, and that effectually, with all the difficulties of this sinful world.

The European question of Socialism occupies two able papers in *Good Words* and *Macmillan's Magazine* for the month. The discussion is narrowing itself to the issue whether the basis of society is communistic or individualistic. The paper in *Macmillan* presents strong facts in defence of the latter view. During the last fifty years the average money-wages have increased from 50 to 100 per cent. The British workman can purchase for 28s. necessaries which would have cost him 34s. in 1839. Individual action has contributed mainly to this result. And it is this that Holy Scripture enforces. Beneficent State organisation will follow a Christianised society, including the British workmen themselves, and man never makes a greater mistake than when he refuses to believe this truth.

We recently commented upon the praiseworthy efforts of the German Emperor to remove the causes of discontent among the working classes of the Fatherland. A remarkable speech which he delivered on March 5 at the banquet of the Brandenburger Diet contains eloquent passages permeated by true nobility of thought, and disclosing lofty conceptions of duty. After stating that he followed the view of his grandfather, who regarded his position as a duty set him by God, he added:—

I see in the people and the land which have descended to me a talent entrusted to me by God, which, as the Bible says, it is my duty to increase, and for which I shall one day have to give an account. I mean, with all my strength, to trade so with my talent that I hope I shall add many another to it. Those who will help me, be they who they will, I heartily welcome. Those who oppose me, I will dash in pieces.

The sentiment of the concluding sentence is to be deprecated, but it is heartily to be wished that all royal utterances were pervaded by the same spirit as the rest of the quotation. Would that the young Emperor would use his influence in favour of the reduction of the present huge and burdensome European armaments, and the settlement of international disputes by arbitration.

It is interesting to note that several of the leading questions which it is proposed to submit for the consideration of the Berlin Labour Conference have long ago been legislated upon in England. For instance, that of the regulation of labour in mines. The employment of women underground was prohibited years ago, and it was only upon the petitions to Parliament of the workers themselves that the employment of females in work at the pit mouth was not compulsorily abolished in 1888. In regard, too, to the labour of children the Factory Acts have fully protected the little ones, and Sunday labour, except as regards railways and tramways, has been much reduced. There is, however, all the more reason that Great Britain should be adequately represented at the Conference; for, if we still have much to learn in the direction of softening the strain between capital and labour, we have a noble testimony to give as to the practical wisdom of legislation based upon Christ's golden rule.

Evolution is the subject of articles in two leading reviews for March, also of numerous letters in *The Record*. It is evident that a strong reaction has set in against materialistic conclusions on the question: That life, without a living parent, should have proceeded from a single cell, concerning the nature and existence of which we have no evidence whatever; and that thence, by an uncontrolled and blind development, there should have come all the marvellous products and rich varieties of usefulness and beauty; that this should be regarded as a more rational and intelligible account of the universe of matter and mind than that of man believing in a Creator, must come to be looked upon as one of the most amazing infatuations of the age, and one of the saddest proofs that men in the nineteenth century, as in the first, "did not like to retain God in their knowledge" (Rom. i. 28).

Some of the devotees of materialistic science appear to believe that the problem of existence is fully explained when all things have been reduced to a molecule, a germ, or a protoplasm. But when the evolutionist has arrived at this point he is utterly at a loss; with all his boasted enlightenment he is still groping about in vain to find the secret of life itself. On this point the Bishop of Carlisle, in the current number of *The Nineteenth Century*, states the case fairly and plainly when he says:—

It may be possible for naturalists to discover some of the steps by which the finished work comes to be what it is: but the actual origin of natural things—the wonders of life, the varied beauties of the universe, above all, the mind of man, which is capable of understanding, appreciating and discussing the problems to which natural things give rise—is to be sought in no region lower than that which may, with all reverence, be described as the mind or as the imagination of God.

Monte Carlo is crowded; all the hotels are full, and the gambling rooms of the Casino have never been so largely patronised as this season. A new wing has been added, giving space for two more roulette tables.

Such is the saddening tale told by *The Times'* correspondent. That one of the most beautiful and healthy places in the world should still be disgraced and marred by this gambling hell, with its vicious frequenters and its ghastly train of suicides and ruin, is a grave reflection upon the great Powers of Europe. The interests of international morality demand its suppression. England is not alone in condemning this plague-spot; the respectable Press of France, Germany, and Italy have often urged that the scandal should be put an end to, and an Italian deputy some time ago declared in Parliament that he "looked upon the Casino at Monte Carlo as an anti-human institution and moral and social pest-house, which ought to be stamped out. Moreover, is it not an instructive satire upon this demoralising establishment that in Monaco it is a penal offence for a native to visit the saloons?

At a recent meeting in connection with the C.M.S. in Salisbury-square a letter was read from Rev. H. J. Hoare, of Peshawur, Punjab. He speaks of it as a city of seventy or eighty thousand inhabitants. The Afghans in it call themselves Bani-Israel—sons of Israel. They have a decidedly Hebraic cast of feature. They are great enemies of idolatry, and bigoted Mohammedans. The Gospel can be freely preached; a handsome church is built; and English-speaking natives attend a Literary Institute. Before this wide door which is opened the paucity of missionaries is the pressing distress. "Fields white unto harvest" is the summons proceeding from every quarter.

AJUALA VILLAGE MISSION.

Miss Elizabeth Clay has purchased additional land adjoining her compound, with a view to the erection of a woman's hospital at Ajuala, Punjab. The dispensary in the compound, which has been managed since March last by a young Bengali lady trained at Amritsar, was visited by 623 new and 1258 old patients before the close of the year. In December a lady who had been medically trained at Mildmay and connected with the C.E.Z.M. Society took up residence, and has already begun dispensary work in a town about four miles away. Miss Clay feels confident that the new Hospital, the foundations of which are being laid, will prove a great blessing in the district.

In addition to the medical work, educational and evangelistic efforts are continually going on in connection with the Ajuala Village Mission. There are two large schools for boys, two for girls, and one mixed school in different villages, in all of which Bible teaching is given. There is also a small free boarding-school, in which a few of the more promising daughters of recent low caste converts are being trained for teachers to their own people. Direct Gospel teaching is given more or less regularly to Hindus and Mohammedans in about 486 houses in the 85 villages, within reach of a day's visit from Ajuala or its out-station Sawuan, and during the last year about 189 more distant villages were also visited in itineration. Many villages in the district could not, however, even have one visit during the year, there being before November only two ladies ready for anything like full work. The staff, exclusive of Miss Clay, now consists of two ladies who joined her by private arrangement about fifteen months ago, the Bengali lady, another lady assistant engaged in India in November, and the above-named medical lady from the C.E.Z.M.S. There are besides three Christian men and five Bible-women, these last sustained by the C.E.Z.M.

For a large proportion of the expenses of this Mission, Miss Clay is entirely responsible, trusting to friends to help her. Many low-caste families have recently been baptized, numbering altogether seventy-eight individuals. A devoted C.M.S. native clergyman was appointed in 1886 first pastor of the church at Ajuala, and his evangelistic work amongst the men of the district is very valuable. Communications in England may be sent to Miss Clay's sister, Mrs. Thorold, Hougham Rectory, Grantham.

FOREIGN MISSIONS:

A STATEMENT AND APPEAL.

For several days I had been seeking evidence outside the Scriptures that God greatly used unlearned and uncultured men for the conversion of the heathen. At last, after telling our heavenly Father that I was an ignorant man, and had come to Him for wisdom, I went to a place that had never occurred to me till then, and opened an ancient volume, from which I venture to make the following extraordinary and deeply interesting extracts, in which I have made scarcely any verbal alterations:—

The origin of the Missions to the Heathen of the United Brethren was attended with circumstances singularly interesting. Count Zinzendorf, a young nobleman, was the instrument employed by God for preserving the small remnant of the ancient Church of the Brethren in the beginning of the eighteenth century. In consequence of dreadful persecutions stirred up against them by the Papists, the Brethren's congregations in Moravia (upwards of 200) were totally destroyed, their ministers together with many noblemen and private individuals of their church put to death or exiled, and their Bibles or other religious books burnt. Those few who survived the persecution and faithfully adhered to their principles were forced to conceal themselves in cellars and other obscure places, in the caves of rocks, and the almost impervious thickets of the forests, where they held their religious meetings in private, and chiefly in the night, for fear of their enemies. On being informed that there was greater liberty of conscience in Saxony and Silesia, many sought an asylum in those countries. Some of these emigrants arrived in 1722 at Bertholsdorf, in Upper Lusatia, an estate belonging to Count Zinzendorf, who, when he had learned the cause of their emigration, received them in the kindest manner, and encouraged and assisted them in forming a colony on a neighbouring hill, called Hutberg. This colony afterwards received the name of Herrnhut, and became the first congregation of the *renewed* Brethren. About nine years afterwards, A.D. 1731, Count Zinzendorf having to go to Copenhagen to be present at the Coronation of Christian VI., King of Denmark, some of his domestics became acquainted there with a negro named Anthony. This man told them much of the

MISERIES ENDURED BY THE NEGRO SLAVES

in the island of St. Thomas, and of the ardent desire of many, especially of his sister, to be instructed in *the* way of salvation. Anthony visited Herrnhut, and told the little church there that the labours of the negroes were so incessant that they could find no leisure for instruction unless their teacher himself became a slave. Two young men in particular, Dober and Leupold, accepted the conditions, and whilst Leupold's request to go *to these slaves* was being read to the congregation. two other brethren, Stach and Boenish, resolved to offer themselves to go to *Greenland*.

A sacred impulse to missionary labours was *thus* imparted to the congregation at Herrnhut by the great Head of his universal Church....The impulse thus granted operated most powerfully, for though the colony at Herrnhut then consisted of only 600 persons, and these mostly *poor exiles*, yet having given themselves unto the Lord, they were disposed to offer to Him also all they possessed, fully persuaded that it is nothing with the Lord whether to help with many or with them that have no power.

Supported by this conviction, they cheerfully encountered every difficulty, and endured the severest hardships in distant countries, and among barbarous tribes. Within the short period of ten years missionaries went to the heathen in America, to Lapland, to Tartary, Africa, &c.

Matthew Stach and his cousin, Christian Stach, proceeded to Copenhagen early in 1733, just sixty years before the noble shoemaker Carey started for India. They were conducted by Christian David, who was a carpenter and a native of Moravia and the person by whose interposition Count Zinzendorf was induced to receive the Moravian emigrants on his estate. God afterwards employed Christian David as a blessed instrument of leading many of his persecuted countrymen to Christ. "There was no need of much time," says one of them, "or expense for our equipment. The congregation consisted chiefly of poor exiles who had not much to give, and we ourselves had nothing but the clothes on our backs. We had been used to make shift with little, and did not trouble our heads how we should get to Greenland, or how we should live there. The day before our departure a friend in Venice sent a donation, and part of this we received for our journey to Copenhagen. Now we considered ourselves richly provided for, and therefore would take nothing from anyone on the road, believing that He, who had procured us something for our journey at the very critical moment of starting, would also supply us every requisite for accomplishing our purpose whenever it should be needful." At Copenhagen they met with many difficulties, but committed their cause to God, and were not disappointed. Affairs soon afterwards took a different turn; the king consented that one more ship should go to his colony of Godhab in Greenland where the Danish missionary, Hans Egede, resided.

The way being thus opened, the missionaries waited on Count Pless. At first their proposal did not meet with much approbation. To a person of his rank and education, who was not ignorant of the little success of the learned, indefatigable, and zealous Mr. Egede, it must have appeared a wild scheme indeed, for young, illiterate persons to engage in so difficult and seemingly hopeless an undertaking. He, therefore, raised many objections, and sent them to some divines to be *examined*; but, being once convinced of the soundness of their faith, and the uprightness of their intentions, he conceived a great regard for them, readily consented to present their petition to the king, and seconded it to the utmost of his power. Among other arguments he made use of the following, which deserves to be recorded: "God has in all ages," said he,

"EMPLOYED THE MEANEST,

and in the eyes of the world the most unlikely and even despicable instruments, for accomplishing the grand designs of his kingdom, to show that the honour belongs to Him, and to teach mankind not to rely on their own penetration or power, but on his benediction."

His Majesty even condescended to recommend them to Mr. Egede, in a letter written with his own hand. After reaching Greenland and having an interview with Mr. Egede, it became needful to think of some method of *maintaining* themselves, and this was no easy task in such a country and among savages, whose mode of living was filthy and disgusting in the extreme, and with whose language they were unacquainted. They obtained little by fishing and hunting. The acquisition of the Greenland language was another difficulty....In a few instances, however, their kindness, in the midst of a devastating small-pox, touched the savages. Then they were themselves attacked by a violent eruptive disorder, which so increased in the winter that they nearly lost the use of their limbs. They wrote: "We perceive no traces of any good begun among the heathen; *no, not so much as a sigh, and the poor creatures find* DEATH *where they should find* LIFE....We are conscious of our total insufficiency in ourselves; every good of mere natural growth, even our alacrity in learning the language, seems to droop, *and nothing remains but what grace hath wrought.* The Lord knows best why He called to this station the most feeble and inexperienced of his servants. However, we will remain on our post, and vie with each other in the exercise of faith, though the prospect presents us with nothing but apparent impossibilities; yes, here we will stay till Jesus, our Lord, help us, and our only concern shall be to please Him.... Thus passed the next five years.

But in 1734 two new assistants, Frederick Boenish and John Beck, arrived, and brought them the joyful intelligence that it was the intention of the Brethren at Herrnhut to support the mission to the utmost of their power. Afterwards

"FAMINE STARED THEM IN THE FACE,"

and "they were obliged to pacify the cravings of nature with shellfish and seaweed"...

God did not forsake his faithful servants in their trying circumstances...He who sent a raven to feed his prophet disposed a strange Greenlander to come forty leagues from the south, and from time to time to sell them all he could spare. By this time, however, they had not only learned to be satisfied with very mean and scanty fare, but had also inured themselves to the eating of seals' flesh, mixing up a little oatmeal with train oil.

Having had repeated occasion to speak of Mr. Egede and of his wife's kind attention to our brethren, it may be mentioned that, having requested his dismission, it was granted him in the most gracious terms, and he returned to Copenhagen after having laboured in this country with truly Apostolical zeal for fifteen years without seeing any abiding fruit to his labours.

Knowing that they got the assistance of the Danish missionary in trying to learn Greenland language, the savages insulted them thus: "Fine fellows indeed to be our teachers. We know very well that you yourselves are ignorant, and must learn your lesson of others." It was true that they had to acquire Danish to get Mr. Egede's assistance to learn Greenlandish. They insulted and maltreated them, and pelted them with stones, yet they continued their visits to the heathen, though without any visible success....

In 1740, however, a great change took place in the mode adopted by our brethren...Hitherto, our missionaries had laboured principally in speaking to the heathen of the existence, the attributes and perfection of God, and enforcing obedience to the divine law, hoping by these means gradually to prepare their minds...and it must be allowed that abstractedly considered, this method appears the most rational, but when reduced to practice, it was found wholly ineffectual. For five years our missionaries had laboured in this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the word, to preach Christ and Him crucified...No sooner did they declare unto the Greenlanders "the word of reconciliation" in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing effects. An impression was made which opened a way to their consciences, and illuminated their understandings. They no longer remained the brutish creatures they had once been; they felt they were sinners, and trembled at their danger; they rejoiced in the offer of a Saviour...this supplied their young converts with a powerful motive to the abhorrence of sin and the performance of every moral duty to God and their neighbour...The missionaries themselves derived benefit from this new method of preaching...and were often astonished at each other's powers of utterance. In short, the happiest results have attended this practice, not only on this occasion in Greenland, but in every other country where our missionaries have since laboured for the conversion of the heathen.

It would take up too much of your space to tell of the wonderful triumphs that followed, and so I append one little extract from *Chambers' Encyclopædia*. It is under the heading "Moravians":—

The Brethren early entered on missionary work, and all the prosperity of their Church has been evidently connected with their earnest prosecution of it. Their first mission was planted in 1732, in the Island of St. Thomas, in the West Indies, the missionaries who went thither expressing their resolution to become slaves if necessary, in order to carry out their purpose. A mission to Greenland, which has been eminently successful, and may be said to have made Greenland a Christian country, was commenced in 1733.

Are not these extracts on all fours with Acts iv. 13: "Now when they saw the boldness of Peter and John, and perceiving that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus"? Again, is it not what we might expect on reading in Paul's first letter to the Corinthians (i. 26-29): "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Alford, in commenting on this passage, says: "How that not many [of you] are wise according to the flesh (he means in that wisdom which

may be acquired by human diligence without the teaching of the Holy Spirit), not many mighty, not many noble." He adds, Oldhausen observes:—

> The ancient Christians were for the most part slaves and men of low position; the whole history of the expansion of the Church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ.

But what has all this to do practically with the present budding desire that is now rising in the minds of so many Christians scattered over the earth for the evangelisation of the world? Very much; in fact, its consideration is most urgent. Results most momentous depend upon it. For, really, if we overlook or do not take heed to our Lord's mind, not only will much of our arrangements be misdirected, but our very prayers will be hindered. For example, may we not, in England and America, in asking for labourers for the mission field be confining our desires and our prayers very much to the young men of our colleges? Well, surely it is right to pray for these young men? Yes, but in number they may form a very small part of the men, both young and old, that we may be sure the Lord of the harvest is ready to ingraft and endue with power, and send forth from all sorts of what are called secular pursuits — ploughmen, mechanics, seamen, soldiers, railway men, tradesmen, commercial travellers, mercantile men, and professional men and women; many on their own means, many to support themselves, and many to be supported by the Church or by others, besides innumerable Christian natives.

In the civil war for the emancipation of the slaves, America did not confine itself to those who had been taught the art of war.

Then why should we, in the very teeth of Scripture, and of the multitude of living instances outside of Scripture, confine our prayers and our selections so much to the young men of our colleges? My very heart loved and loves still to think of the splendid cultured fellows that it has been my happy privilege to have known, who have gone out from our English and Scottish universities; but these very cultured fellows, some from earth and some from heaven, would be the very men to shout the loudest Amen and Amen to an enlargement of our prayers to heaven, and to our shouts on earth, "Come over and help us, our nets are breaking."

Lord of the harvest, our reliance is on Thyself, and we cry to Thee for Thyself to lay hold of, and to thrust out labourers of thy own selection, old or young, men or women, cultured or uncultured; for is not now the harvest greater than ever? Are not the labourers few indeed? And hast Thou not still some such as these poor and persecuted Moravians of whom the world is not worthy? Reginald Radcliffe.

LECTURES ON THE HOLY LAND, EGYPT, AND SYRIA are being given by Mr. G. H. Lord, of Buckhurst Hill, who has lately returned from a lengthened sojourn in these countries. He has devised a most impressive series of object-lessons with the aid of representations of Oriental costumes, &c. Mr. Lord is an enthusiastic exponent of the Biblical aspect of his subject, as well as an able and acceptable preacher of the Gospel. He has delivered these lectures in various parts of London, is finding his way into provincial towns, and has already visited Hastings, Eastbourne, &c. Next Monday and Tuesday he lectures in Norwich on behalf of the local Y.M.C.A., by invitation of Mr. Robert Adcock, of the Victoria Hall Mission in that city.

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Preaching the Kingdom of God.

By JAMES VAN SOMMER.

III.

Let us now consider the subject of Practical Repentance as affected by the truth of *the Kingdom of God.*

Repent ye, "for the Kingdom of heaven is at hand" (Matt. iii. 2). The Lord Jesus and John the Baptist did not simply call to repentance. They enjoined as a powerful reason this word of knowledge, *the Kingdom of God* is at hand (Mark. i. 15).

Our minds incline to receive truth in portions; yet let us remember that portions are parts of a whole, and they should be so regarded. No part is isolated in a living structure. All is attached. So with the words of this life. One portion touches, leads on to, and into another; and involves and is affected by another. Paul charged Timothy in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by "his appearing and his Kingdom" (2 Tim. iv.). The latter twofold events are linked together. Let us hold them in like manner.

Observe also in John iii. that the Lord Jesus did not declare the necessity of the New Birth as an isolated portion of truth; but He taught it as a necessary preliminary to seeing and entering the *Kingdom of God.* Not only were sick persons to be healed, but they were to be informed that this healing was significant of the blessings *of the Kingdom.* Say unto them, "*the Kingdom of God*" is come nigh unto you (Luke x. 9). *The Kingdom* so filled the mind of the Lord Jesus, that events were instantly spoken of in connection with it. The reason given to the disciples why they were to suffer the little children to come unto Him, and were not to forbid them, is, "for of such is the *Kingdom of God*" (Matt. xix. 13, 14, xii. 28). And when the Lord Jesus in the Spirit of God cast out demons, that occurrence was not circumscribed in its importance within itself; but then *the Kingdom of God* came, as regards its feature of deliverance from Satanic usurpation. Satan's partial overthrow was a sign and commencement of the final overthrow; and man's deliverance at that time was a sign of the believer's full emancipation.

If, then, to our understanding of repentance for our sins, we are adding the thought of repentance with reference to an approaching Kingdom, we become influenced by the "powers of the age to come"; and the important subject of repentance is found to be very wide, and to call loudly for considerable diligence in preparing for the Kingdom. We have not only to be sorry for sin, but to change, and to be changed by God, in everything, whether in spirit, knowledge, motive, thought, or conduct, which is unsuitable to that Kingdom of righteousness, peace, and joy in the Holy Spirit, which is about to be established in power and glory; and whose essential principle is, that except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into "the Kingdom of Heaven."

A repentant Christian is not indeed to pass his days in bitterness of spirit, remorse, and dread, and with a sense of distance from God. Far otherwise. Genuine repentance, under the shelter of forgiving love, does not dispirit. Surely happy love and a kindling eye, and neither moroseness nor dejection, were seen in Zaccheus as he stood forth and declared his determination that the Lord should not be reproached through having him for a disciple, whatever he had been before. Such heartiness is refreshing, and it affords a stimulating example. Practical repentance, truly viewed, becomes something far beyond an act of sorrow; while, seeing that we should do works meet for repentance, it is not a matter of an hour or a day, but it must necessarily be life-long. It is to be the fruitful life of a saved sinner, now also a child of God, ever appropriate to, and evidencing, the change wrought in him by the grace of God. [Possibly we do not quite catch the author's meaning in what follows here, touching John the Baptist's exhortation in regard to repentance as a preparation for the Kingdom; we therefore omit it.—Ed.]

When once the truth *of the Kingdom* has become established in the mind, all Scriptural truths will, by degrees, range themselves in regard to that, and thus fall into their appropriate places. Its bearing on the Church, on the nation of Israel, on the nations generally, will all duly appear.

And what a grand range of blessedness is presented! The glory of God and of Christ; the brightness, grandeur, and dignity of the Kingdom in its vast and different degrees; its resurrection joys and spiritual powers; its happiness, security, righteousness, purity, holiness, peace, worship, service; the unhindered fellowship with the Lord Himself, and the blessed companionship of the entire family of faith; the re-union with those who have gone before; the full endowments of the Holy Spirit adorning the universal Church; the Father's name written on our foreheads (his character no longer obscured, but presented in our very look); the creation itself also delivered from the bondage of corruption into the liberty of the glory of the children of God; the whole, the fruit of the loving self-sacrifice of Him who once suffered for sins, the Righteous for the unrighteous, that He might bring us to God.

Christ, the second Adam, the Lord from Heaven, will come in the glory of the Father with his angels; and his reward is with him to render to each man according as his work is. And there shall be a voice, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Hallelujah, for the Lord our God the Almighty reigneth." God's Kingdom shall come, not within only, but in outward glory, majesty and beauty. His will shall be done, as in Heaven so on earth. "All thy works shall praise Thee, and thy saints shall bless Thee." "For of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen."

May we walk worthily of God, who calleth us into "his own *Kingdom* and glory."

FIGHTING INFIDELITY.—Major Liebenrood, of Reading, writes to say that the infidel and secularist party have lately been showing signs of much activity there in lecturing and in the distribution of anti-Christian literature. To counteract this, lectures have been delivered by Mr. Thomas Barber, of Northampton, an experienced Christian controversialist. His lectures have been largely attended, and they have made much impression on the hearers. Conversations were held with some young men whose minds had been filled with doubts, and they have been greatly helped. An Anti-infidel Society is established in Reading, and the lectures will be continued as occasion demands. M. Barber is anxious to have a magic lantern so as to show the monumental discoveries confirming the Scripture narratives. His address is 36, Shakespeare-road, Northampton, and those who wish to help in the fight against infidelity would do well to secure his services.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXVI.—UNANSWERABLE QUESTIONS.

1 Pet. iv. 17.

Stormy times were already breaking on the Church as the Apostle penned these words. Such times had been repeatedly predicted by the Lord, but until now they had not been allowed to break forth in all their terror. A Divine restraint had been laid on the antagonistic influences which lay in wait for the moment in which they should be slipped from their leash. But there was every reason to believe that further respite would be very brief —"The time is come when judgment must begin at the house of God."

Bitter as they are, such times are needed—needed as the north-east wind to break off the dead and useless timber in the spring; needed as the winnower's fan to separate the chaff from the wheat. Without these searching times of judgment, the Church becomes filled with those who make a profession of godliness, but deny its power; whilst without them even the godly and genuine are apt to become too luxurious and self-indulgent, wrapt in slumber, and indifferent to the needs of the world. So from time to time it is needful for God to set Himself to the work of discrimination, of crisis, of judgment.

But the sufferings of this life, at their worst, are only part of a great mystery of pain and judgment which exists, not here only, but hereafter. The believer in Jesus has nothing to fear from that. Whatever may be his present sufferings, they cannot pass the limit of this mortal life, they have no power to send one single stab or thrill over the barrier which separates the two worlds. With the ungodly it is not so. The tempest which breaks on their heads in this life is but the beginning of their sorrows. Through death they pass to greater misery. They depart accursed into fire. They are cast into outer darkness. They are reserved unto a further day of judgment to be punished. Moreover, the sufferings of such as refuse the Gospel are of a very different description, both here and hereafter, to those of God's children. There is the sting of remorse, the reproach of conscience, the bitter sense of severance from God, and love, and hope, and blessedness. Though the believer may suffer, his heart brims with hope; but the heart of the worldling is filled with darkness, the midnight of the soul.

The Apostle forbears to go far into a description of the condition of the impenitent in the future world. He leaves it vague and unexplored, asking questions which he does not answer, starting problems which he does not solve. And in this he sets an example to modern curiosity, which is only too apt to build up a gigantic system of speculation as to the future of the lost, on which the Bible either preserves complete silence, or withdraws the vail but a hand-breadth.

His main end in adverting to the matter at all is with the view of comforting these troubled saints. If, says he, you suffer in time, remember that you will have an eternity of respite. If you suffer as children, rejoice that you will never have to suffer as enemies. If you pass through the deep dark waters of judgment, be sure that your lot is very different from what it would be if you were ungodly and profane. Great though your sufferings may be, they are not to be compared with those of such as reject the Gospel. And, standing on the edge of your own sorrows, you may peer into the seething abyss of theirs, which is indeed a bottomless pit, swathed in mist. And then he concludes this paragraph of suffering with sweet and helpful words about the committal of the soul to God.

I. The lot from which we have been saved.—There are three gradations or phases of rebellion mentioned here: the disobedient, the ungodly, the sinful. Thus does the spirit pass from the negative condition of carelessness to the positive position of rejection. And in its course it treasures up for itself wrath against the day of wrath, and revelation of the righteous judgment of God. If you obey not the Gospel you are classed with the ungodly and the profane.

And if such shall read these words, let them consider how certain and awful must be their doom. We are not speaking now of idiots or heathen, or of those who knew not, and yet did commit things worthy of stripes. An infallible authority has told us that they shall be beaten with but few stripes. Our address is to those who have heard the dying words of Jesus, but have turned away from them unmoved, *not because they cannot believe*, but because they will not, preferring darkness to light, sin to goodness, self to God.

You have seen the righteous suffer, and how difficult they have found it to endure. Though sustained by the presence of God, and the promises of the Gospel; though assured of the certainty and glory of their reward; though able to read love's message in each stroke, and to see the speedy end of all discipline in heaven's azure calm; yet they have only just been able to keep heart and flesh from despair. But how will it be with you when the hour of your sorrow comes, as it will come, here or hereafter? You will have no presence of God to cheer you, no promises on which to lean, no certainty of a speedy termination, no testimony of a good conscience, no prospect of release. Before you only the certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. "Can thine heart endure, or can thine hands be strong, in the days when He shall deal with thee?"

If the children suffer so, with all the alleviations of a Father's love, what will not the rebels suffer? If the sufferings of saints be so heavy, what of those of sinners? If the sufferings of this life are often so terrible, what will those of the next be? If the beginning be fraught with so much anguish, how about the end?

It was the earnest wish of a holy man that his death might be so triumphant that his unconverted sons might be convinced and attracted by the evident power of the Gospel to sustain and cheer in the dark passage of the valley. Instead of this, to his deep regret, his spirit lay under a cloud, he was oppressed with fear and misgiving, and the enemy was permitted to torment him to the uttermost. But these very facts were the ones which most profoundly impressed his children. "For," said the eldest, "we all know what a good man our father was, and yet see how deep his spiritual sufferings were. What then may we not expect, who have given no thought to the concerns of our souls?"

Besides, consider all that required to be done before the righteous could be saved. Expenditure, such as taxed the resources of Divine Omnipotence. An atonement, which could only be achieved by the death in a mortal body of the infinite God. The gift of the Holy Spirit Himself, to enter and possess corrupt and wayward hearts, winning them to Himself. All the marvellous interpositions of Providence, the teachings of Scripture, the strivings of conscience. And yet, notwithstanding all, how little is effected in many of God's children. Christian character seems to resemble Chat Moss, which swallowed tons on tons of earth apparently in vain, till the contractors began to despair of ever making even a thin railway embankment across its boggy expanse.

In nature we see glowing worlds, gigantic orbits, vast mountains, noble oceans in their gleaming expanse, cataracts, forests, waterfalls—all worthy of God. But when we come to the moral and spiritual side of his people's character, in spite of all that He has done, we are astonished at the meagre result. Is this all? "The righteous are scarcely saved." They are saved at tremendous cost, and they certainly do not seem to repay the outlay to which the ever-blessed God has gone.

But if, after all that has been done in them and for them, they are no further forward than they are, what will be the condition of those who remain where the righteous were once, and who have rejected the gracious operations of the Most High? They are charged with sin, with no part or lot in the redemption which the Saviour wrought. They are subject to the abominable pollution of inbred corruption, without the counteracting influence of the Divine Spirit. They are indifferent to those blessed provisions which have engaged the attention of the ever-blessed Trinity, from all eternity, and rush heedless into the other world. "Where will they appear?"

There are several of these dread unanswered questions in the Bible. "What will ye do in the day of visitation, and in the desolation which shall come from far?" Again: "Who can stand before his indignation, and who can abide in the fierceness of his anger?" And again: "How shall we escape, if we neglect so great salvation?" But amongst them all there is not one more terrible and unanswerable than this: "Where shall the ungodly and sinner appear?"

We can only answer the question in the negative. They will not appear in the clouds when Jesus comes again; only his saints will come with Him. They will not appear at the marriage supper of the Lamb; only the blood-washed can enter there. They will not appear on the right hand of the Judge; only the righteous are found there. They will not appear among the blessed throngs of the golden city; for thither entereth nothing that defileth. But when we have ransacked all these places in vain, we have not answered the inquiry as to their abiding place. We must leave this for the solemn light of eternity to disclose.

Oh, for tears of blood to weep over their fate! But let us mingle notes of thanksgiving, that we shall never, never know it. We cannot perish. We are the objects, as they might be, of an unchangeable love which cannot be thwarted. Bought by the blood, taught by the Spirit, the subjects of the mighty power of God

we shall yet be more than conquerors. Troubled, but not distressed; perplexed, but not in despair; cast down, but not destroyed; staggering, but not falling to our eternal destruction; on the edge of destruction, but brought safe home on the shoulders of the Good Shepherd. Well might Dr. Cæsar Malan say to Dr. Gray, turning suddenly on him, when walking with him at Geneva: "Brother, you would not go to heaven if you could help it"; and then, in answer to a look of surprise, added: "But, brother, you must go, for Jesus will not let you go elsewhere."

II. The Method Suffering Saints should adopt.—First, *Be sure that you keep in the current of the will of God.*—"Suffer according to the will of God." Do not go out of your way to incur trouble. Refuse to fling yourselves from the mountain brow at the suggestion of every tempter. Dare not to go far afield from under the canopy of the stately pillar-cloud. Accept all that comes in the natural course of things, but do not sow harvests of pain by presumption, or wrong-headedness, or any form of evil-doing.

(2) Secondly, *Go on doing well.*—"In well doing." Do the next thing. Even if maligned, traduced, or misunderstood, persevere in doing well. It does not matter how your good deeds are received by men. If you are like God, you will find them received with contempt and ingratitude. But your sun must still shine and your showers fall on the evil and the good, on the just and on the unjust. You serve the Lord Christ. Live to please Him.

(3) Thirdly, *Commit the keeping of your souls to God.*—Our dying Lord committed Himself to Him that judgeth righteously. "Father," he cried, "into thy hands I commit my spirit." And God has abundantly vindicated Him. Let us, in life and death, place our souls, our honour, our good name and standing, our prospects and future, without reserve or question, into the hands of God. He is faithful. Creation is witness to his faithfulness. The stars return with unerring punctuality. Seed time and harvest, summer and winter, do not cease. He satisfies all instincts which He has implanted. He hearkens to every cry which He has instilled. And, therefore, with unerring love and power He will respond to every appeal made to Him by his suffering ones. "He will redeem their lives from deceit and violence, and precious shall their blood be in his sight."

Safe and strong, tender and true, are the hands of our faithful God. Drop down into them, they will catch you, and sustain your burdens and yourselves. They can hold the oceans in their hollow, but they are scarred with Calvary's nail. Weary, tired, suffering ones, lie still, none shall pluck you out of the Father's hands. Without anxiety or alarm you may look out from them on the wreck of matter, and the crash of worlds. They shall ultimately bear you, as they did your Lord, through all the heavens, and set you down at his own right hand in glory.

SAILORS' WELCOME HOME.—A number of destitute persons were fed the other evening at Miss Child's Home, Ratcliff-highway. Their cases were looked into, and lodgings secured for those in need of it. The "Lifeboat" crew muster the previous night was full of interest. Several were there to praise God for saving them from a watery grave, when their ship was in collision—eleven of the hands are still missing.

HIRA SING PURI, from the Punjaub (now studying at Harley House, Bow), has been giving addresses in different parts of London on the liquor traffic in India. He deals mainly with the injustice of the excise or "abkari" system by which the Government sell to the highest bidders the right to traffic in strong drink, and to plant their drink-shops in any locality they please, irrespective of the wishes of the people. It is extremely important that the personal and collective interest of Christian citizens in this country should be aroused on the bearings of this system. Those friends in London who desire an address from our earnest Indian brother should communicate with him at Harley House, Bow, E.

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Ministry of Women in Palestine.

It is plain to observant workers in this Holy Land and elsewhere that the "last days" of this, the Christian dispensation, when the "times of the Gentiles" are drawing to a close, bear a close resemblance to the "first days."

We see men and women going forth in the same Apostolic way, obeying the simple yet direct commands of our Lord and his Apostles in a manner that has been too little regarded during the intervening centuries.

"Healing the sick" is now again beginning to be associated directly with preaching the Gospel, and in India, China, and Africa, missionaries are going forth in numbers in the spirit of Gideon's three hundred, and of St. Luke iii. 11. In this land there are great possibilities for work, doors open that have long been closed, and I believe the prophecy contained in St. Mark x. 23 will, in its primary interpretation, be now literally fulfilled: "Ye shall not have gone over the cities of Israel till the Son of Man be come." The "army of the publishers" is going forth with good tidings to the cities and villages of Israel as it has never done since the candlestick of Christianity was dimmed in the land.

Once more before Shiloh comes is the message of peace to be published all over the country. Again doth the Lord say: "Lift up your eyes and look on the fields, for they are white already to harvest."

The work is still going on under the surface in regard to Moslems, and the Lord's direction as to publishing accounts of it is strictly, "See thou tell no man." Therefore, for obvious reasons, we can give no details of this work here, which is opening before us in many directions, far in advance of the number and strength of the workers. We are six Sisters, and the villages and cities around us are many. A weekly visit to a few is all that we can compass at present, going forth two and two according to the Divine method. And what is one visit a week among hundreds of sick bodies, and still more ailing souls, steeped in ignorance and darkness, till they will scarcely lift a finger to help themselves?

Where there is no Christ, human life is of little value. Men will let their sick and suffering relatives perish, rather than spend a few pence on their behalf, knowing well that it will be the same with them when they come to die. A fatalism far removed from Christian resignation is their prevailing feeling. Submission to the will of God, who is indeed Wisdom, Will, and Power, but of whose love they know nothing.

How can they know that "God is love," while ignorant of Him in whom dwells all the fulness of the Godhead bodily, who is the true revelation of the Father.

To them God is *not* a Father: this is one of the first articles of their creed. Yet these readily and thankfully receive the "Hakeem,' or doctor; and especially if their helper comes to them in the form of a woman. She is not to be feared, but welcomed; she can do no harm to the soul, "she is only a woman."

This is *our* opportunity, and with much prayer for guidance, and giving heed to the command, "Be wise as serpents," we seek to lead the sufferers to the Good Physician. The "Old, old story of Jesus and his love" is sung to them in their own tongue over and over again; and tears ran down the cheeks of one old woman, while another listener said: "I learned all about this when sick in —— Hospital, and now I have no care about the next life, for I know all will be right there." In one town ninety patients received help during a two days' visit, and there we were told that prayer was made even in the mosque that the "Hakeemet" would come and live among them!

"Come over and help us" is now the constant cry of the natives, the hindrances are not so much from the common people, who still hear Him "gladly," as from the chiefs. Will those who read this remember us in two ways—first, will you pray that the "open doors" may be kept open long enough everywhere to deliver the message of salvation, and will you pray that the Lord will show you whether He has chosen *you* to come over and help *us*, before the doors close for ever?

Oh, dear sister, think what it will be if one day the Master should say to *you*, "I opened a door for you in one of the villages where I used to teach and heal, but you did not come in, so the souls were not gathered, the white fields were not reaped."

Who dare say that this reproach will *not* fall on some even of the "kings' daughters," who do not "hearken" to this voice; and can anyone picture a more terrible judgment, even for the unbelieving rejector of Christ as his Saviour, than this address to "his own" people, who did not come to his help, when He called?

C. G. Cavendish.

English Deaconess Home, Jaffa-road, Jerusalem.

Contributions to this work will be thankfully received and acknowledged by Miss Lloyd, hon. secretary, C.E. Women's Missionary Association Office, 143, Clapham-road, London, S.W.

Gathered Gold.

THE TRUE REVENGE.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night.
—*Longfellow.*

WISE AND HARMLESS.

Wisdom without innocency is knavery; innocency without wisdom is foolery: be therefore wise as serpents, and innocent as doves. The subtilty of the serpent instructs the innocency of the dove; the innocency of the dove corrects the subtilty of the serpent. What God hath joined together, let no man separate.
—*Francis Quarles.*

TRUTH.

Truth is more precious than gold or rubies, and all the things thou canst desire are not to be compared to her. Truth is that heavenly glass wherein we may see the lustre and glory of Divine wisdom, power, love, and mercy. In this glass you may see the face, the favour, the riches, and the whole heart of Christ, beating and working sweetly towards your souls. Let your souls cleave to truth, as Ruth did to Naomi. What John said to the Church at Philadelphia, I may say to you: Hold fast that which thou hast, that no man take thy crown. You had better part with honour, riches, friends, pleasures, and the world's favours, yea, your nearest and dearest relations, and your very lives, than to let go truth.—*Thomas Brooks.*

"NONE OTHER NAME."

In that unknown world in which our thoughts become instantly lost, still there is one object on which our thoughts and imaginations may fasten, no less than our affections; that amidst the light, dark from excess of brilliance, which surrounds the throne of God, we may yet discern the gracious form of the Son of Man. . . . Where can we find a name so holy as that we may surrender our whole soul to it, before which obedience, reverence without measure, intense humility, most unreserved adoration, may all be duly rendered? One name there is, and one alone; one alone in heaven and earth—not truth, not justice, not benevolence, not Christ's mother, not his holiest servants, not his blessed sacraments, nor his very mystical body, the Church—but Himself only, who died for us and rose again, Jesus Christ, both God and Man.—*Dr. Arnold.*

The Gospel in Italy.

MRS. WALL, writing to a friend respecting her deeply interesting work in Rome, declares that her heart is more than ever set upon distributing the Word of God among the people. She says: "We have been enabled to send the Gospel message many hundreds of miles, and frequently we hear with joy of poor people, living up among the mountains where for many months in the year they see nothing but snow, gathering together of an evening to read the old, old story. In one place where we spent the summer two years since, but owing to the power of the priest were not able to have a public meeting, they sent a man here with a letter signed by fifteen men, asking us to send them copies of the New Testament, that they might read it together. Quite recently we have heard of a young woman who, having been in our little hospital for a time, returned home taking with her a copy of God's Word. She did not live long afterwards, but during her illness frequently

TALKED TO HER FRIENDS,

and more especially to her brother, of Jesus and his love to her. She would not allow them to send for the priest; she said he could do her no good, she trusted only in Jesus, and had no fear, because He had promised to be with her even to the end. Her New Testament she left to her brother, who has since arrived in Rome for work. He came at once to our meetings, and is now in the inquirers' class, hoping shortly to join the church.

"During the summer one of our evangelists was very much interested in a poor deaf and dumb man, who cleans boots at the corner of one of the streets. He gave the man the Gospel of St. John. Passing the same street a short time afterwards, the evangelist offered him some tracts, which the man received with great pleasure and wanted to pay for. He made signs that he wished for the entire New Testament, and shortly afterwards the complete Bible. The man's gratitude was very marked, and one felt that the Lord was working in his soul. The evangelist made a point of seeing him frequently, and the poor man made signs that he had ceased to go to confession, but that he had found peace in reading the Word of God. He also made signs to show that he had

TAKEN DOWN ALL THE IMAGES

from his little room. Feeling so happy himself, he tried to teach his deaf and dumb companions of Jesus Christ. Leaving his work on the Sunday morning very early, he went outside the gate of the city, taking six of them with him. He "talked" to them of Him who came to seek and save the poor lost sheep, and they read together the Word of God. Recently this man has expressed his desire to be baptized and join the Church. Mr. Wall and the evangelists are all much pleased with his sincerity and courage. It seems that he will no longer work on the Sunday, although this is the time when these men are able to earn most money. He is a real Christian, his very countenance showing the peace that fills his heart. I have

A VERY BEAUTIFUL INCIDENT

of the power of the Word, in the husband of one of the women attending my mothers' meeting. I went one afternoon last spring to see her little boy who was ill. Her husband had hurt his foot, and could not go to his work that day. Seeing him there, I directed my conversation to him, but knew nothing of his state, never having seen him before. I spoke of the Word of God, and begged him to read it, leaving a copy with them. After I had left, he said to his wife, 'I don't believe in what that lady says, nor in anything in the New Testament; but I should just like to look at the book.' His attention was riveted, and he began to take pleasure in reading. He afterwards came with his wife to the meetings, and now is never happy unless he is with us whenever the doors are open. The New Testament is now his constant companion, and we hope that ere long both husband and wife will join the Church.

"We rejoice that the Lord himself is working here in this land where Paul, his servant, laboured, suffered, and agonised in prayer for the conversion of the Romans. You will, I am sure, do what you can to provide us with the precious, incorruptible seed, that it may be sown broadcast in every town, village, and hamlet of the Peninsula."

Shameful Official Action in a British Colony.

IN the Hong Kong *Government Gazette* of January 25, 1890, there are two notices, published by command by the Colonial Secretary "for general information," which, in the interests of national honour and righteousness, I desire to make known beyond the limits of that British Colony. The notices are over the seal and signature of "N. G. Mitchell-Innes, Acting Registrar-General," and are headed "The Protection of Women and Girls Ordinance, No. 19 of 1889." They state that on the 18th and 24th days of January, 1890, the first floors of No. 26A, Graham-street, and No. 177, Queen's-road West, Hong Kong, were declared by the Acting Registrar-General, "pursuant to section 41 of the above Ordinance," to be each "an unregistered" place of moral leprosy.

My mind not being clear on the legitimate connection between a law for the protection of women and girls, and the regulation and registration of houses of ill-fame, I procured a copy of the Ordinance in question, and found that the major part of it was practically the old Contagious Diseases Ordinance under a new and misleading name. Licentiousness is still carried on under the sanction and authority of British Government in Hong Kong.

Section 27 of the new Ordinance declares that no such vestibule of hell (Prov. vii. 27) must be opened without a Government licence; sections 30 and 31 make it the duty of the Registrar-General of the Colony to keep a permanent record of such places, and of their female inmates, in the same manner as marriages are registered; and that his office must be furnished with a photograph of every Government harlot. In contradiction of every righteous idea of government, of English Common Law, and of the precepts of the Bible, evil-doers, provided they are duly registered and licensed, are not hindered, but helped in their infamous practices; the Government become their accomplices in the debauchery of the population. Anyone daring to attempt to carry on an infamous house without the partnership of the Government is made liable under section 44 of the Ordinance "to a fine not exceeding one hundred dollars, or to imprisonment, with or without hard labour, for a term not exceeding three months; for the second offence to a fine not exceeding two hundred dollars, or to imprisonment, with or without hard labour, for a term not exceeding six months; and for a third and any subsequent offence to a fine not exceeding five hundred dollars, or to imprisonment, with or without hard labour, for a term not exceeding twelve months; provided always that it shall be lawful for a magistrate to punish such offender both by fine and imprisonment if he shall think fit."

The law thus becomes a terror not to evil-doers, but to evil-doers without a licence. The partnership of authority with lawlessness in Hong Kong is so cordial as well as complete that section 56 of this Ordinance actually empowers the "Governor in Council" to take steps to provide for the safety and escape of inmates of dens of infamy "in case of fire." Such an outrage upon both human and Divine law as this Ordinance in a British dependency may impudently lift its head for a time, but in the long run neither the Governor in Council nor accomplices in sin can escape the just judgment of God. I hope, in addition, that they will not escape the righteous condemnation of the British Parliament and people.

Yesterday I asked one of the few higher officials in Hong Kong who are not responsible for this corrupting law, what difference there has been since the so-called repeal of the C.D. Ordinance, over the supposed destruction of which there has not unnaturally been much rejoicing among Christian people in Great Britain. He said, "Everything goes on exactly as before." The omission of one feature from the new Ordinance that was in the old one, viz., the power to *compel* women to go up to periodical medical examination in order to their certification as fit for the market of lust, makes no difference in practice. The women are given to understand that they are expected by the officers of the law to go up as usual, and they do so. The officers under the new Ordinance are the same as those under its predecessor.

Streams of women, including Japanese, may be seen on certain days in the week proceeding along the crowded thoroughfares towards the examination house, in vehicles drawn by men. The vestibules of hell from which they proceed are made conspicuous to every passer-by, by large numerals, four or five times the size of the figures used in numbering houses. The character of these places is still further assured and advertised by the fact that the numbers on them have no relation to their position in the street. The figures refer, presumably, to their number in the Government register. They are not a few. Without looking far, I saw one numbered as high as 140.

Such are some of the facts and scenes which obtain under the rule of our gracious Queen in Hong Kong. They are enough to make even the heathen blush. There is little to choose between heathenism and civilisation without God. But it cannot be that such is the civilisation with which Hong Kong is to be permanently cursed. The matter is a painful one, but I leave it with confidence to the action of my countrymen at home, and especially to that of the Christian Churches.

Hong Kong, Jan. 31. ALFRED S. DYER.

THE ANCIENT MERCHANTS' LECTURE.—In consequence of the closing of Finsbury Chapel, the Merchants' Lecture will be delivered in April, and in future at the Memorial Hall, Farringdon-street, E.C. Rev. Alfred Rowland will lecture every Tuesday at one o'clock during April.

MANCHESTER FEMALE STRANGERS' LODGING HOUSE.—This is an institution of a type well worth multiplying. The success of the work done at Manchester should encourage Christians in other large towns to similar practical endeavour. From the annual report we learn that the visitors to the House, 105B, Piccadilly, Manchester, last year numbered 738. They were single night lodgers, paying from 6d. to 1s. 6d. per night. The influence of the institution is very beneficent. Runaway wives and self-willed daughters have been assisted to return to their friends; servants also have been aided in procuring situations. Women and girls have been met at the various railway stations. On this excellent phase of prevention and protection work, the committee of ladies has the assistance of railway officials, waiting-room attendants, and the police. The hon. superintendent and treasurer of the House is, Miss Wright, 9, Addison-terrace, Victoria-park, Manchester.

DUBLIN PRISON GATE MISSION.—During last year 435 women and girls were met at the prison gate by ladies who, after breakfast, spoke to them words of Gospel love and hope. Some, after a short probation, passed from the sewing-room to the Mission Home. Forty-one of the younger women were provided for during 1889, the majority of them obtaining situations. In general, the conduct of those attending the Mission is very satisfactory. The various industries have prospered, the earnings of the women and payments for their lodging reaching the amount of £1389, which is considerably more than half the total cost of the Mission for the year. These and other facts are given in the annual report. At a public meeting, held a few days ago, the Archbishop of Dublin suggested that a similar mission might be founded for men. The way is at present being opened for the establishment of a permanent Children's Aid, a lady having given herself to the work of a much-needed Home.

In Eastern Lands—Egypt.

By GAWIN KIRKHAM.

What a surprise awaits the traveller who has never seen an Eastern land; on stepping ashore at Alexandria everything is new. The climate is delightful in the midst of our winter; the natives carry about with them the picturesque in their turbaned heads and flowing robes, and the graceful palm tree, with its fronded head, seems to say, "Welcome!"

The only place I visited in Alexandria to inquire about mission work, was Miss Robinson's Soldiers' and Sailors' Home. I saw at a glance that it had all the characteristics of her work at Portsmouth, and is worthy of her reputation. The building is lofty externally, and roomy internally. English ladies are there to welcome the men, as at home; and the various rooms for meetings, classes, refreshment, and recreation, are admirably arranged in all their details. English soldiers and sailors ought to be grateful; and all their well-wishers should thank God for the provision made for their temporal and spiritual good, while on this foreign shore.

Cairo, as has been the fashion of late years, was full of English and American visitors, the latter outnumbering the former. The bulk of them seem to spend their time in mere sight-seeing and personal enjoyment. Last Sunday the English church was crowded, and the Bishop of Melanesia (Dr. Selwyn), preached a good sermon from Rom. xii. 21. The attendance at the American Mission Church in the evening, though good, was not equal to the English Church in the morning.

Everybody has heard of Miss Whately's schools in Cairo. I sought them out in the afternoon, and was taken first to a large Jesuit college, and then to another school; and finally my guide managed to find out the place I wanted. Over the entrance, in English and Arabic, are the words, "British Mission Schools." The buildings are large, and pleasantly surrounded by gardens. I had a very interesting conversation with Mrs. Shakoor, who, since Miss Whately's lamented death last year, has carried on the work. She is a Syrian, or, as she described herself, "a daughter of the country," and therefore has qualifications for working among the natives which no foreigner can have. The work is on a distinctly religious basis, and every child is taught a great deal of Scripture. Mrs. Shakoor lays great stress upon this, as many of the girls are taken from school so early, being married when they are mere children. I was anxious to see

AN ARAB SUNDAY-SCHOOL;

but nothing was going on save an Arab service. So I remained for that. It was conducted by Rev. Mr. O'Connor, who, I understood, was connected with the Church Missionary Society. A curtain divided the room, the women and girls being invisible. From our point of view there seemed a want of reverence in the covered heads of the men and boys, for the fez remained on all the time. In fact they seem to regard this dark-red head-dress as part of themselves, not removing it even when they sleep. The prayers, hymns, lessons, and sermon, were all in Arabic, and did not convey to me a single intelligible word. Afterwards, by request of Mr. O'Connor, I gave an address, and was told it was admirably translated into Arabic by one of the Arab teachers. This work includes a Medical Mission, with a native doctor, and also evangelistic work in the country. Bishop Blyth, of Jerusalem, when visiting Cairo a few days ago, confirmed a Jew and Jewess and two Mohammedans, converts in connection with this Mission.

But undoubtedly *the* mission work in Egypt is done by the American Presbyterian missionaries. They have extensive premises in Cairo, including a large church, schools, and residences for missionaries and teachers. They have no less than 100 stations throughout the country, 26 churches, 27 foreign and 238 native workers, over 5100 hearers, and 2600 communicants. The pupils in their day-schools exceed 5700, and in their 97 Sunday-schools 4300. These were the figures in 1888, and of course there has been an increase since. They have been thirty-four years in the field, and have made very steady progress amid many difficulties. The Jews object to their children reading from the New Testament, and the Mohammedans from the Bible; but no objections are allowed. There is an hour's Bible lesson every day, and the parents are told that if the children do not attend this they must be taken away altogether.

My visit to the Cairo schools was singularly interesting, though I was unfortunate in not seeing the missionaries, who were holding their annual meeting on the premises, thirteen being present. But Miss Thompson, who has been at work here for twenty-five years, proved a valuable guide and expounder. I saw classes for grammar, arithemic, geography, composition, geometry, &c., with a strange mixture of scholars. Sitting side by side were Mohammedans, Copts, Syrians, Jews, Soudanese, and others; the girls displaying picturesque costumes, which would greatly amuse our English school girls. There were

TWO SOUDANESE GIRLS,

as black as jet, who, Miss Thompson informed me, were part of a batch of twelve rescued slave girls, all of whom were received by this Mission, and are being trained and taught. As I addressed about 120 of the girls, and was interpreted by a native pastor, I thought they displayed as great a share of quickness and intelligence as English children do. It is a pity that English and American tourists do not seek out these Christian institutions, and encourage the workers, instead of spending their time in mere sight-seeing.

I had not returned from the Pyramids more than an hour before it was reported that I had preached a sermon on the top of the Great Pyramid of Ghizeh. I did say a few words to a group of Arabs on that elevation of 450 feet, with the trackless Lybian Desert on the one side and the green plain of the Nile on the other, thus adding another to the many curious open-air pulpits I have occupied. But the most interesting part of this visit to the Pyramids was a conversation during the descent with one of my Arab guides, who spoke English well. I wanted him to tell me how he hoped to be saved, for I saw he was

A DEVOUT MOHAMMEDAN.

It really amounted to nothing more than salvation by works, if at all, and his fatalism made him indifferent whether he was saved or not.

On the last evening of my stay in Cairo, I discovered Wesley House, set apart as a Soldiers' Institute. About a dozen English soldiers were holding a prayer-meeting. Rev. Mr. Jackson, a Wesleyan minister, has bought this house, where he resides, and seeks the welfare of soldiers.

Port Said, where I finished these notes, is described as a very wicked city. Mr. Stephen Burrowes, of Naples, whom I met in Cairo, has been here trying to get the immoral literature suppressed; but has not met with much success.

Open-air preaching is not permitted in Egypt. I feel sure its teeming population would listen to the Gospel thus preached; but a great stir was made when two members of the Salvation Army attempted it, and I was told by the American Mission that they are not permitted to do it even in their country stations.

Port Said, Egypt.

MRS. BOOTH, we regret to learn, has experienced another week of extreme suffering. Not only has there been an increase in pain, but during the latter part of last week a continuous period of sickness. On Monday last she was much worse than she had been for some days.

SAILORS' REST, DEVONPORT.

Through God's goodness, the Sailors' Rest at Devonport in its enlarged form is an accomplished fact. Your readers who have contributed to the new buildings will, I am sure, rejoice with me, and join in praise to Him who has enabled us to bring this great work to a successful issue. Some years ago, I desired to enlarge the place, which was all too small for our needs, and also to do away with three disreputable public-houses that stood between our house and the Royal Dockyard. Very earnest prayers went up to God from Christian blue-jackets asking in their own simple language that God would "bless the effort to pull down the devil's dens." God did bless the effort; money flowed in, two donors giving one thousand pounds each. First one public-house was secured, then another, and then the corner one; and great was the joy when the last barrel of beer was rolled out, and the keys lay upon my table.

Since then a large building has arisen, constituting, it is believed, the finest specimen of a "Blue Jackets' Coffee-house" in the world. The work from the beginning has been hedged with prayer; many a time we have scarcely had "a shot in the locker," and yet, when the builder's calls have come, they have been promptly paid; and, although much yet will have to be paid, still our eyes are looking to God, for the Lord will provide.

Our "house-warming" commenced on Monday, Feb. 17, by an official inspection. The Admiral and naval officers of all ranks crowded in, and hearty and warm were the congratulations offered; among the warmest were those of Captain Lord Charles Beresford, just appointed to H.M.S. *Undaunted*. The Admiral, in a very kind speech, said that he considered the new Sailors' Rest one of the most important additions that could have been made to Her Majesty's Navy, and that

THE GOOD IT DID WAS INCALCULABLE.

The following week was devoted to representative gatherings: on Tuesday, a large tea-party of seamen in the port, followed by an enthusiastic meeting; on Wednesday, a Christian Union meeting; on Thursday, a meeting for seamen's wives and other friends, to whom the mission band of Christian blue jackets gave earnest addresses; on Friday, the hall was crammed for a "praise-meeting," addressed by myself and my lady workers; on Saturday, nearly 200 young blue jackets from H.M.S. *Lion* marched up to tea, headed by their fifes and drums. On Sunday we were crowded all day, and many received real blessing. On Monday, 24th, a fine squad of 225 boys belonging to H.M.S. *Impregnable* paid us a visit. Hearty singing of Mr. Sankey's hymns, and earnest speeches, followed, and cheers with a "three times three" were given. On Tuesday we were bright with the scarlet coats of the Royal Marines, whose earnestness was so great that thirty-five signed the pledge. The happy "house-warming" closed on Wednesday, Feb. 26, with a temperance "at home," at which earnest prayer was offered, and the dear fellows felt that, on the site of the old publics, God had built a house for his own glory.

It was the realisation of prayers answered to Miss Wintz and myself. We feel that He who has blessed our mutual work for so many years will continue to bless it, and we thank Him for our band of earnest workers, in the service and out of it. The work has cost nearly £17,000, and will run up to about £21,000 when we have enlarged our hall, and have pulled down and rebuilt the old block, which is fast going to decay. Our enlargements at Portsmouth will shortly commence; the work among seamen there was never more prosperous. I am sure that your readers will pray for us that we may go on simply trusting in omnipotent strength.—Yours in the Master's service,

Agnes E. Weston.

Sailors' Rest, Devonport.

A Temperance Poem.

THE VOICE THAT CALLED YOU "DAD."

Hark, what do I hear in the distance, Jim?
That sound of a steeple bell!
It seems to float on the breezes, Jim,
Like the voice of our little Nell.

I stood at the end of the garden, Jim,
Last night ere you came from work,
And counted the quarters chiming out
From the dome of yonder Kirk.

And there, on the top of the dreamy hill,
I could see two tiny feet
Come tripping along, like a fairy child,
And its laugh was clear and sweet.

Then came a pang to my throbbing heart,
And I felt a mother's care,
As I caught a glimpse of the dimpled cheeks,
And cluster of golden hair.

Ah, Jim! it is more than tongue can tell:
The cup of this bitter woe
Has never seemed full to the brim before,
But now it does overflow.

Would God, I never had lived to be
The wife in a drunkard's home;
'Twere better I'd been in an early grave,
Or cast on the desert to roam.

When you took me to wed in the old grey church,
You were sober and kind and true, [Jim,
And I thought of all men in the world then,
That none could have equalled you.

But drink, cursed drink, has for ever undone
The link that your promises tied;
I can never be happy, or trust you again,
Since our little Nellie has died.

God saw she was dear from her cradle to me,
He knew that you cherished her too,
But deemed she was safer in Heaven above
Than here, while entrusted to you.

Ah, Jim! if you knew how I sit and think
Of the happy days gone by,
Your heart would pine for the vanished love,
And a tear would dim your eye.

I can see you now at the altar stand,
So handsome, fond, and brave;
I can hear the parson question you,
And the vows you proudly gave.

I can hear those soft sweet accents fall,
As I catch that glance so kind;
I can see the smile on my mother's face,
As she knelt with the group behind.

But, Jim, I could never have thought that you
Would bring me to grief and shame:
You said though troubles might overtake,
Your love would be e'er the same.

But time has passed; they are broken vows;
And I feel so old and grey;
Though it only seems, and it only is,
Nine years since our wedding day.

Do you hear them, Jim, those merry bells,
How they peal in the balmy air?
They are surely awakening bygone love—
Or mocking our silence here.

You are sober now from the cursèd drink,
And your cheeks look pale and sad:
Are you thinking, Jim, of your sinful life,
Or the voice that called you "Dad"?

She is far away in the heavens now,
Where all is bright and fair;
But I'm haunted, Jim, by the Bible's words
"No drunkard shall enter there."

Can you bear the thought of a banished soul,
And weight of your own disgrace?
Can you bear to think that our darling's eyes
Will never behold your face?

Do you feel the print of that tiny kiss,
Pressed on to your manly cheek?
Do you hear the words that filled your heart
With a joy you could not speak?

Yes, Daddie was all to Nellie once,
And Nellie was all to Dad;
And mother had never been beaten then,
By a husband drunk and mad.

Ah, Jim! I can see you are crying now,
That drop on your sleeve's a tear.
Maybe, 'tis a message from God to-night;
Come, kneel with me now in prayer.

That gentle tap at your troubled heart
May never return again;
Oh, list to the call, if it be from God,
Don't let it be sent in vain.

There is hope this side of the grave we know,
Whatever our sin may be;
But who can say when the next bell tolls,
If it toll for you or me?

Yes, Jim! there is hope for the dying soul,
If only His word abide;
I could never bear to see you lost,
Swept down by the awful tide.

Yes, hope! there's hope and a promise, Jim,
Of a future fair and bright;
And the past shall be as a shadow flown,
If only our hearts unite.

It is conscience, Jim, that awakens now,
And points to the deadly sin.
You can open the door of your heart to-night,
And let your Saviour in.

He is knocking there, with a loving hand;
If you send his love away,
He may never come back, or call you, Jim,
Till the awful judgment day.

But if you are willing to take Him now,
Whatever the past has been,
He will blot your sins from his holy book,
And make you a heart so clean.

Then, hand in hand, as the years roll on,
We can live our lives again;
And the sun will beam with a brighter ray,
To gladden each care and pain.

Claribelle Atkins.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 16, Matt. xxii. 34—46; Mon., March 17, Matt. xxiii. 1—15; Tues., March 18, Matt. xxiii. 16—28; Wed., March 19, Matt. xxiii. 29—39; Thurs., March 20, Matt. xxiv. 1—14; Fri., March 21, Matt. xxiv. 15—28; Sat., March 22, Matt. xxiv. 29—41.

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. W. S. Standen, Messrs. H. Hutchinson and James S. Tyler, Manchester, Conference of Scripture Union Local Secretaries, March 11. Mr. T. Sayer, Congregational Church, Sutton, to March 22. Mr. H. W. Pewtress, Hammond-street Sunday-school, Hoxton, to March 14. Mr. H. Hankinson and Mr. Henry Hutchinson at Dublin, March 21—28. Mr. S. J. Hewett, Y.M.C.A., Claremont, Hastings, April 8—15. Mr. H. Hutchinson, St. Andrew's, Lambeth, April 10—20; St. Leonards, April 26 to May 5. Mr. James S. Tyler, Baptist School-room, Lydbrook, April 13—20.

MISSION TO DEEP SEA FISHERMEN.—The offer to give £1000 to the Mission towards a new hospital ship, as soon as the public had contributed another £1000, has been supplemented, and the *Albert* has probably by this time started on its first errand of mercy to the toilers on the stormy waters of the North Sea. A legacy of £1000 to the Mission funds is also reported.

A NEGLECTED FIELD.—Mr. George D. Coleman, colporteur in the district of Tarapaca, Chili, writes to us:—"I am often asked for the Scriptures in the Kitch-a-way language, which is spoken by people in the United States of Columbia, Ecuador, Peru, Bolivia, West Brazil, Chili, and the Argentine Confederation. I am surprised to find that there is no Bible in this tongue. Ecuador and the United States of Columbia are in the chains of Rome, and most of her people speak Kitch-a-way. Who will enter this field, where darkness, sin, and pollution rule?" Persons desiring further information may address Mr. Coleman, at Casilla 62, Iquique, Chili.

A MISSION AT SOUTH SHIELDS.

A special mission has been conducted by Mr. W. R. Lane at South Shields. The committee of the Y.M.C.A. took the matter up, and sought to unite the ministers and the churches in an effort to reach the crowds of non-churchgoers. The largest and best known place in the town was taken, the Free Library Hall. Much prayer was offered previously, and during the week immediately preceding prayer-meetings were held every night; and daily Bible talks, by Mr. Oscar Owers, were given in the Y.M.C.A. Hall.

On Sunday, February 23, the mission commenced, and seventy young men met for early prayer. In the afternoon the Bible-class was taken by Mr. Lane in the Y.M.C.A. rooms. The workers met for prayer, &c., at 6.30, then held a meeting in the large market-place, issuing invitations and putting cards and bills into the hands of the hundreds wandering about. At 8 p.m. the Free Library Hall was filled, over 1000 people being present at the meeting. During the week there was an encouraging attendance, but the closing meetings of Sunday and Monday most decidedly showed forth God's power and glory. On Saturday night, at the usual Y.M.C.A. weekly prayer-meeting, many were under deep conviction.

Mr. Lane gave an address which was much blessed to Christians on Sunday morning, and afterwards preached in one of the chapels. In the afternoon the Music-hall of the town was packed from floor to ceiling with men only, 2500 or more being present. It was a stirring and moving spectacle as one regarded the surging crowd of sin-marred faces, showing so unmistakably how their hearts were yielding to the truth of the words, and the loving appeal of God's servant, as the Holy Spirit used him. At times, so great was the power of this feeling, that bursts of applause would break out from the full hearts, as the speaker denounced some special sins. One young man afterwards told the secretary that he had been guilty of a special sin; he had told it to no one before, but he wished Mr. Lane to know. Thank God, that same young man gave his heart to God on the Monday night, and is now a member of the Y.M.C.A. We went home from the meeting rejoicing that our glorious Lord had been in our midst, and fed the thousands.

Monday afternoon the Y.M.C.A. Hall was filled up for the last Bible talk, and at night Mr. Lane very willingly gave up his own chair to Mr. J. C. Stevenson, M.P. for the town, who stayed till the close of the after-meeting of 500 people. After a few words on the great value of Y.M.C.A.'s, Mr. Lane told the story of his conversion, which broke down many a soul. At the after-meeting a goodly number decided for Christ, as was also the case at every meeting.

HAWICK.—An Edinburgh correspondent, who has visited this border town, tells of much active and efficient endeavour as he witnessed it on a recent Sabbath in fellowship meeting, children's church, Sabbath-school, evangelistic meeting, and the ordinary church service.

JERUEL, QUARRY-ROAD, HASTINGS, serves a combination of good purposes. It is at once a Home for Invalids and a Y.W.C.A. Home. One department of service helps another, and conjoined with the two is a third, in the form of a free registry office for servants. It was in order to help servants of good character that the institution was founded. From the report for last year we learn that, of 256 cases received, the majority were in delicate health, and requiring rest; eighteen were homeless and friendless girls, not strong, needing training and fitting for service, although they were beyond the age eligible for training Homes. Eighty-four free weeks were given to such as required extra time, and who, unable to take situations, were without home or money. Misses Marchant and Harding are superintendents of the Home.

Isabella Macpherson:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XIV.—LEADING.

Our worker never aspired to prominence. Her faculty of persuasive speech, especially the fine pathos by which she could powerfully move the heart of an audience and unseal the fountain of tears, might have opened her way to a post of eminence; but she shunned publicity, and confined her meetings to little quiet gatherings of her own sex; she was "only a visitor." Even on her own field she did not aspire to lead; and yet she was a leader. Her enthusiasm touched a chord in warm hearts. Her zeal kindled zeal. Her courage and self-sacrifice inspired others; her loving, generous spirit found a ready following. With moving tenderness she frequently appealed to her fellow-Christians to come "to the help of the Lord against the mighty." In effect she was ever saying, "This way, friends! Down here they are perishing. Hush; don't you hear that cry for help? Quick, quick to the rescue! See, the Lord Himself is leading us on!"

"What drew you to her?" I asked a band of young women whom she led in mission work.

"She was so real," replied one. The gracious soul instinctively turns to reality as the flower to the sun.

"I can't tell what it was," said another; I just liked to be with her." This power of attraction belongs only to the born leader.

"It was her lowliness," said a third; "she was always like one of ourselves." Meekness is more than mastery; gentleness can lead as well as genius.

"Once we had a little tea-meeting just to talk about the work, and each of us put something on the table," said another of the girls, "and she was so vexed we didn't invite her. 'I would have put something on the table, too,' she said, and there were tears in her eyes when she said it; she so loved us." Is there a nobler leader than love?

It is no mean service to enlist, organise, and lead a band of earnest souls in the war with the devil and sin. Without the wise brave leader much Christian work is lost. She frequently took a young Christian with her to initiate her in visiting, and to inspire her with a passion for the work of seeking the lost. Here is an instance of her way with young disciples. Miss —— writes:

"After forenoon service, we had a cup of coffee in the vestry, and went to visit. We distributed tracts at a good few houses, which nearly all took from her with a smile. Some asked her to come in and talk to them; but others shut the door in her face when they saw who it was. She took these rebuffs quite calmly, and said to me, 'Perhaps they will take it next time.' She told me of one door at which she had never been able to gain admission. They were Roman Catholics, and would not listen to her. 'If they do not remove this term,' she said, 'I shall get them to take a tract yet, I think.' After her district was gone over, she took me with her to see a poor little girl who was dying. When we went in, the little girl was lying half asleep on a bed in a room not the tidiest, which smelt strongly of boiled vegetables. There were other two girls in the room, busily engaged in dressing their hair. They put chairs for us at the bedside. My friend took the child's hand in hers, and spoke gently to her about the Good Shepherd—how He died for us, and how He takes the lambs in his bosom. In answer to one of he questions, the child said she believed that Jesus died for her. 'Then you are Christ's little lamb,' she said; 'and you need not be afraid to die. Jesus will take you up in his arms and carry you home to be with Himself. Shall we sing a hymn?' We then sang, 'Whiter than the snow,' and after kissing her we left her.

"We then went to see an old Christian woman. She was very glad to see her kind visitor, who asked about her health, and listened patiently to all her small troubles and ailments, sympathising with her, and saying, 'Poor body!' She then talked to her about spiritual matters, which the old woman seemed to enjoy very much. Before leaving we knelt, and she engaged in prayer. I remember being struck with the number of times she used the word 'Saviour' in it."

Abundant testimony is borne to her labours by her fellow-workers. Miss—— writes:

"She abounded in labours for the good of souls. From the day that she first came amongst us until almost the last day of her earthly pilgrimage, she was never idle. At one time she was encouraging open-air meetings; at another time planning house-to-house visitation.

"I remember, some years ago, it was laid upon her heart that something ought to be done for the lapsed masses that abounded in the vicinity of our church; and she resolved she would go herself if someone of the Christian women would accompany her on a course of house-to-house visitation among them. It was my privilege to accompany her on a good many of those visits. Before going, it was her custom to repair to the house of a Christian friend near by, where, on bended knee, we sought help from on high, to enable us to testify for our Master. Week after week these visits were repeated, until she had been in every home in the district, and had spoken to almost every soul about death, judgment, and eternity.

"Nor was she content with that: she induced as many of the Christian workers as could spare time to unite in a band, and go through the closes and sing hymns, in the hope that the sound of the holy strains might reach the ear of some one grown weary of a life of sin, and be the means of leading that one to Jesus, the sinner's friend. She has gone to her reward, but the work goes on; the Christian band are singing still, and eternity will reveal the results.

"She was often much exercised about the spiritual condition of the congregation; and from time to time, she managed to gather the Christian women together for a week of prayer. Oh, *those hallowed moments* spent in that little room at the back of our church—the remembrance of them sends a thrill through our hearts to this hour. It was good to be there; the Lord on those occasions was verily near, and we felt we had but to speak, and He would hear.

"Instead of taking the rest her enfeebled body required, she was ever ready to do her part in almost every phase of Christian work. Heedless of exposure to the inclemency of the weather, or its effect on a delicate constitution, she toiled on: out of doors or in doors, at open-air work or tract distribution, at our children's meetings or adult meetings, she was there speaking in solemn tones to some one grown old in sin; or, with beaming face, telling the dear little children of One who said: 'Suffer the little children to come unto Me, for of such is the kingdom of heaven.'

"The members of her young women's class will long remember the wise counsels she gave them. I remember on one occasion she said, 'Oh, you young women who can sing well!—you don't know how much I envy you; how much better fitted you are to go and visit the sick than I am! How soothing it is to the shattered nerves of many a poor sufferer when they hear a sweet hymn hummed in their ears by one who can sing well. There are many sick ones in our midst, and you have ample opportunity for laying your talent at your Master's feet, and saying with Frances Ridley Havergal:—

> Take my voice, and let me sing
> Always, only for my King.'

"She was ever ready with words of sympathy and deeds of kindness when any were in trouble. Her own acquaintance with suffering and weakness had been her best teacher as to how she might best comfort and cheer those who were suffering under the rod of affliction. By her kindly ways she endeared herself to us all; and her removal from amongst us has caused us to feel that a blank has been made in our ranks that can never be filled again."

Mr. A——, now a missionary in China writes:

"Perhaps more than others I knew how Mrs. Simpson laboured in district work. Sabbath after Sabbath she used to stand by my side at the open-air preaching. Her very presence cheered us in our district work. Often when not strong in body she was with us, in rain and in sunshine, helping in the singing. Often while the preaching was going on, she would enter the miserable homes, and have personal dealing with the people. Many of the people, I know, valued these kind visits. It is impossible to sum up her labours. Eternity alone will reveal the great influence she had on the church and district....Her place will never be filled. The people of the district will greatly miss her loving visits and acts of charity. Bonnethill has lost a true friend. No more shall these poor people listen to her gentle pleading to come to Jesus for rest. No more, alas! shall they hear her solemn warnings to flee from the wrath to come. I also mourn over the loss of a kind, dear friend, a friend who prayed for me, a praying friend. Oh, it is a great loss! Long before I joined Bonnethill Church I made her acquaintance. Many a blessed talk did she have with me. The Lord did use Mrs. Simpson in helping me forward in the way of life and in the Master's service. I really found in her a *friend*. May some of the zeal she showed for the salvation of the lost fall on us all."

It is interesting to notice how one conversation leads to another, and thus in turn each convert becomes in the best sense a leader. A single instance may be given. One night at a meeting on the street a woman was awakened. "I am a crimson-dyed sinner," she said. Conversion followed. She then brought with her a young woman, who also received the Word, and was saved. Not long afterwards that young woman, as she lay on her death-bed, sent this message to her friends at Bonnethill, "I am saved by a hair's breadth." These words became the title and theme of a tract which was sent in a letter to a ship-master's wife in Newcastle. The little message was used by the Holy Spirit to convey the saving knowledge of Christ to the ship-master's wife. Her husband on his return from a voyage, was amazed at her conversion. At first he stormed furiously, because she had become a "revivalist." By-and-by better thoughts prevailed, and he too became an earnest disciple and a diligent worker. And now one of his sons is preparing for the work of the ministry. So far, the young minister is the last link added to the chain: but who will say it ends there?

[We have curtailed this chapter for reasons of space; additional testimonies will be found in the book.]

* This deeply interesting and stimulating life history is published in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

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BROUSSA ORPHANAGE.—Our readers are more or less familiar with the beneficent operation of this Orphanage. It was originated fourteen years ago in a time of famine, and has held on its way ever since, a means of blessing to many. The pastors of the Bithynia Evangelical Union have quite recently given it the seal of their approbation. Indeed, one can hardly over-estimate the importance and value of such an institution in a dark land, or the possibilities of ultimate Christian influence arising from the godly up-bringing of those destitute children. The average number of inmates is 100, and the Principal writes that the orphans are now in dire distress for want of food and clothing. Communications may be addressed to Rev. Dr. Brown, 32, Avenue, Bedford-park, Chiswick.

MRS. OSBORN,

Of the Soldiers' Home, Cape Town.

THE lady whose portrait we give this week is well known for her devoted labours on behalf of South Africa. It is of interest to remember that Mrs. Osborn was led to her sphere of work there through the influence of these pages. A brief statement of the Lord's gracious dealing with her will be interesting.

Mrs. Osborn was first awakened to an interest in eternal things during a time of illness in India. The seed sown in childhood, and watered by the unceasing prayer of her parents, was now to spring forth into fruit. She was ordered to England the same year, and made a lengthened stay at Brighton. While there, Mrs. Anna Shipton's writings and Dr. Bonar's hymns were mainly instrumental in bringing about her conversion. But it was during Messrs. Moody and Sankey's first mission in London that Mrs. Osborn really left the region of "hope" for that of perfect assurance and liberty. Joining the ranks of the army of visitors who accepted districts, she early tasted the joy of suffering reproach for the Lord's sake; for the visitors found not a few who drove them rudely from their doors.

After the death of her husband, Major-General Osborn, Mrs. Osborn devoted her whole time and means to mission work in and around Upper Norwood. A night school for boys was her first effort; then a weekly service, with a free supper for tramps and loafers This led to public-house visitation, in order to find and reclaim some of her members, and ultimately to regular visits to the domain of King Bacchus. But such visits enforced the need of some place of refuge for confirmed drunkards, and this led to the establishment of a Home for that unhappy class.

It was at this time, when, humanly speaking, Mrs. Osborn had entered upon her life work, that the command came, "Depart!" A letter in THE CHRISTIAN from a soldier, setting forth the need of a Home for soldiers in Cape Town, caught her eye. The impression could not be shaken off. Just at this juncture Mrs. Osborn became acquainted with Miss Clara Lowe, who asked her, "Do you never think of the world beyond England?" This and other things were but the stirring of the nest. Letters of inquiry were written, and in a short time Mrs. Osborn was on her way to the Cape.

From the first, God set his seal upon the journey. In spite of the warnings of the captain that "The sailors will insult you," she, with her companion, went to the "fo'c's'le" to hold services for Jack. Jack was not sure the first night if he wanted a service or not; some thought not, but when the little gathering was over, one and all joined in begging the ladies to come again. Before the ship reached Cape Town, many of the sailors professed conversion; most of them still witness a good confession, and some have "gone on before." Arriving at Cape Town, Mrs. Osborn found that the need of the soldiers had been understated. A Home was soon opened near the barracks, followed shortly by a Sailors' Rest inside the docks. Since then (1880) the work has grown. Besides the missions mentioned, there is an open-air mission carried on by a working-man evangelist (Mr. Ramsey), who also received his call to Africa through THE CHRISTIAN. A letter from Mrs. Osborn, printed in these pages, led him to take this step. In addition, Mrs. Osborn has founded the Railway Mission throughout the Cape Colony and Natal; she travelled over 13,000 miles in the interest of the railway employés; sometimes with icicles hanging from the carriage, at other times under a broiling African sun. One man, a Jew, seeing this devotion, said, "I do not believe in their Christ, but, if it enables them to endure this, I will never mock his name again." There are also mission services for the dock artisans. Mrs. Osborn found time besides to edit a paper devoted to South Africa, called *The Pioneer*.

The funds for the work have been mainly provided by Mrs. Osborn out of her private means, but for the extra expenses she has depended upon God. There have been many wonderful answers to prayer. Over and over again our readers have been made the channel of help.

Failing health led Mrs. Osborn to offer to Mr. Spencer Walton the control of the various branches of her Mission. It was with this object that Mr. Walton left England last August with his mission band; the work is now known as the "Cape General Mission." Mrs. Osborn is now in England making known the needs of the Cape, and affording information, as opportunity may serve, of the character and extent of Christian effort there. She hopes to return to the colony in the course of the year.

Her interest is by no means confined to one part of South Africa, as will be evident from the following communication we recently received from her on

WORK IN NATAL.

During a recent visit to Natal and Zululand, I was deeply impressed with the extent of the work still waiting to be done among the finest of our South African races, the Zulus.

In the colony of Natal alone they number about 400,000. Bordering on Natal, divided only by the beautiful river Tugela, is their own fair land, a few years ago the scene of cruelty and bloodshed. English homes still mourn over that which time cannot heal; nor will time efface the disgrace to our country brought about by that most unrighteous war. The best of our soldiers hated it, and were loth to fight the brave, simple, noble people. Unlike Easterns, the Zulus neither cringed to their victors, nor did they bear malice. The moment hostilities ceased, they showed a generous, friendly spirit, and it was safe to be anywhere amongst them.

The Zulus have been named the aristocracy of South Africa, and also the soldier race among her many tribes. The men are said to be born policemen. The Natal and Zululand mounted police force are a splendid body, and such is their courage and loyalty that it has been

proposed to employ Zulus as border and mounted police throughout South Africa.

Often the thought came, whilst among these people, what grand evangelists these men would make! Evangelists for Matabeleland and the Zambesi, and for the regions where few white men survive. Then I saw and heard one of them preach at an American mission station. The language was unintelligible, but the power was unmistakable. The faces before him hung on his words. I rejoiced to think that that bare-footed preacher, filled with the Spirit, had not been schooled and civilised before conversion; for herein lies our hope for the future, that the Gospel is powerful enough alone to change the naked heathen into a preacher of glad tidings; and we want these preachers quickly. Maziana, of whom I write, fought as a chieftain in the Zulu war; afterwards he came into possession of a Bible in his own tongue. He asked the American missionaries to teach him to read it, and the Holy Spirit finished his education.

The need of native evangelists is a pressing one. The Lord is opening doors for the Gospel on every side in South and Central Africa, and men to enter them there are none. From every mission station the answer is the same—"We want all we have for our own work."

I am in possession of deeply interesting details from Mr. Otto Witt, a Swedish missionary who has spent years among the Zulus, and who lately, since he has given himself to evangelistic work among them, going from place to place, has had remarkable blessing in the conversion of souls. He writes from Zululand: "We want men here full of faith and the Holy Spirit. If we get them we shall soon see wonderful things amongst our natives. They have so long been under the chastising hand of God that they are ready to accept of the Gospel of peace."

To the credit of the Natal Government, be it said that the sale of drink to natives is illegal in the colony; therefore this formidable obstacle to the spread of the Gospel does not exist there. "Zululand is not touched by the Gospel yet, or barely so," were words spoken in Natal, and they have become a voice which will not be silenced. May I, through your valued paper, invite communications from those who may be led to interest themselves in a purely evangelistic mission to the Zulus, including the training of the native evangelists?

May I also plead for more prayer on behalf of South Africa, and be permitted to say a word to my sisters in Christ? Why should not morning calls and afternoon tea-time be turned into seasons for united prayer? Why should not every Christian home have its one morning, or afternoon, or evening in the week for a *missionary* prayer-meeting? If the drawing-room be not available, let us have a kitchen-meeting, and invite "the poor of this world, rich in faith." It would, probably, be the better meeting of the two.

We earnestly commend Mrs. Osborn's plea to our readers. It is a good cause to which she has has given her heart in the love and fear of God, and we trust she will be privileged to see grand results of her untiring efforts.

LADIES' MISSIONARY CONFERENCE. — The first united Ladies Missionary Conference for the N.W.P., India, was held at Agra from February 4 to 7. Over fifty ladies from nine different societies attended. Papers were read on various subjects, including, "The Deepening of Spiritual Life of Native Christians," "Zenana Work," "City and Bazaar Schools," "Village Work," and "Baptism, Support, and Protection of New Converts," and very interesting discussions followed. This Conference was the outcome of much prayer, and each session was marked by a spirit of love and unity. On Friday morning, February 7, a united communion service was held at St. John's Church, and the last session was closed by a meeting for prayer and praise, when many requests for special blessings in connection with the work were handed in.

A. J. and S. B.

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MARYLEBONE MEDICAL MISSION.

Early last year the Marylebone Medical Mission entered upon more commodious premises at 12, Bell-street, Edgware-road, N.W. From the fourteenth annual report it appears that the work has proceeded with very encouraging success in the new surroundings. During last year 12,522 patients were seen at the Mission dispensary, and 2,760 new cases were visited in their homes. While waiting their turn, the dispensary patients have been talked to by the deaconess and other Christian ladies, and thus medicine for the soul as well as the body has been placed before them.

Dr. Robert Chambers, the medical superintendent, rejoices to tell of definite results of the efforts which have been put forth. A woman who had the form of godliness, but knew not its power, found Divine life and peace through enlightenment consequent upon direct Gospel appeal. She is now a valued voluntary helper, getting people to the meetings, and bringing them, as far as she can, to know the joy of real salvation. Another case afforded the workers great encouragement, as showing the winning influence of medical mission work. A German Socialist sent for the doctor to attend his children while unwell. A lady helper also visited the home, and ministered to the needs of the little ones, at the same time making known the way of salvation. At first the man heard in sullen silence. He hated the words; but he could not be rude to one who showed so much kindness to his children. At length he reasoned:—"There must be something in this religion after all, that makes a lady come to this house to attend my children." Thus a hearing was gained, and a great change has since taken place in the man. He no longer attends infidel and Socialist meetings, but frequents the Gospel services. The report is a singularly cheering one, and will, we trust, by the co-operation of friends, be followed by others of the same excellent type.

BRAZIL.—Rev. E. Vanorden writes on Feb. 5:—"Order and peace continue; though the financial condition is not as good as in the last days of the Empire. Civil marriage has been decreed, which takes much power out of the hands of the priests; also separation of Church and State, giving each State the right to pay ministers of religion, though it forbids the Government to interfere in ecclesiastical affairs. That is just what Rome seeks everywhere: money from the State, and the right to do as she pleases. The convents will be filled again with foreign monks and nuns; the bishop of Rio de Janeiro has sent orders to import them from Europe. There is great jubilee among the Jesuits. We are living under a military and civil despotism. We have, however, now as much, if not more liberty to do as we please for the Lord as under the Empire."

BURLINGTON HALL Y.M.C.A.

The members of the West-end branch of the Y.M.C.A. held their annual meeting on Friday evening. Gen. Sir R. Phayre presided.

The secretary (Mr. John Pearce) read an abstract of the report, which announced his resignation from the secretariat, after nearly thirty years of constant solicitude, and took a review of the work generally. Capt. Verney, M.P., in an interesting speech, urged the necessity of young men bringing their religious principles to bear on the political and social life. Sir T. Fowell Buxton referred to Mr. Pearce's long and faithful service in connection with this Association, and specially remarked on one feature of the work—viz., the connection of the Y.M.C.A. with foreign missions, and how lay help was needed in connection with them.

Mr. George Williams having remarked upon the good influence which Mr. Pearce has exerted upon scores of young men scattered over the world, Rev. C. S. Horne (Kensington Congregational Church) spoke with power on "The claims of Christ on young men." The closing speaker was Dr. T. Gilbart Smith, who alluded to the necessity of the social and physical aspects of the work, and exhorted the men to exhibit Christ's life in their pastimes and pleasures.

HOUSE OF REST, KILBURN.

The monthly all-day meeting, held at the House of Rest on Friday last, was made specially interesting by the attendance of Mr. Daniel Matthews, superintendent of the Maloga Aboriginal Mission, Murray River, New South Wales. Speaking in the afternoon to a large gathering, Mr. Matthews gave a brief but comprehensive sketch of his labours which cover a space of fifteen years. The Mission owes its origin to the sympathy and pity which was roused by the degradation and misery of the native tribes, and which led Mr. Matthews to abandon commercial pursuits in which he was engaged, and devote himself with his wife to a life in the bush, for the spiritual and moral benefit of a people who are among the lowest of God's creation. In the early days, a schoolhouse was built, and four blacks were the first who came under the influence of Christian teaching and training. Blessing and increase followed, and at the present time, one hundred and fifty-three of the natives are gathered in, and rescued from lives sunk in sin.

Various departments of work are carried on in connection with the Mission, and, with the assistance of other workers, Mr. and Mrs. Matthews pursue their noble work, rejoicing in the fruit of their labours, while bravely overcoming all difficulties, dangers, privations, and troubles which have come upon them. Special stress was laid upon the fact of the simplicity with which Christ's free salvation is accepted by the natives, and many examples were given to prove the genuineness of the work among them, and the reality of their faith. The sum of £1300 is now required to meet the demands of the Mission, and this Mr. Matthews is endeavouring to raise by interesting Christian England in the needs and claims of the native tribes in the sister country of Australia. The morning and evening meetings were well attended. In the former, Rev. Julius Rohrbach, of Berlin, Rev. T. J. Hazzard and Mr. Boyer, of Bow-common, Rev. W. A. Meaton, and several ladies took part; and at the latter, Mr. Butlin, the secretary of the Conference Hall, Stratford, gave the address.

SOUTHWARK AND LAMBETH MISSION.—Mr. Benson, the evangelist, reports during the past year having held 457 meetings, 137 of them being held in the open air, the others in mission-halls, school-rooms, dwelling-houses, and work-rooms. He has taken 131 temperance pledges.

Notes from Cambridge.

The thirty-second annual report of the Cambridge Church Missionary Union is full of interesting matter. The Union was established in October 1857, and since then 1698 members have been enrolled. Of these, about 150 are now in residence, seventy-one new members having been enrolled in the past year. Eighteen University men have been accepted by the C.M.S. this year, compared with nine of last year. The names and destinations are as follow:—Revs. C. H. Stileman, B.A. (Trinity and Ridley), Bagdad; H. Eyton-Jones, B.A. (Jesus and Ridley), S. China; J. W. Charlton, B.A. (St. Catherine's), N. India; H. Knott, B.A. (Corpus), N. India; J. Hind, B.A. (Queen's), Japan; A. N. Storrs, B.A. (Queen's), S. India; H. Tugwell, B.A. (Corpus), Lagos; J. W. Fall, B.A. (Cavendish and Ridley), Ceylon; E. A. Douglas, B.A. (Christ's and Ridley), S. India; Messrs. G. Pilkington, B.A. (Pembroke), E. Africa; C. F. H. Battersby, M.B. (Trinity), W. Africa; J. D. Colter, B.A. (Trinity and Ridley), E. Africa; G. K. Baskerville, B.A. (Corpus and Ridley), E. Africa; Rev. E. Lewis (Corpus and Ridley), W. Africa. Also the following, whose locations have not yet been assigned:—Messrs. C. B. Clarke, B.A. (Corpus and Ridley); H. W. Hill, B.A. (Corpus and Ridley); Rev. H. P. Napier, B.A. (Trinity and Ridley); H. E. Dibben, B.A. (Corpus).

A paper was read on "Martin Luther" at the Protestant Union, on Thursday, March 6. On Wednesday, the 5th, Archdeacon Farrar spoke in the Henry Martyn Hall on "Brotherhoods," to the members of the Church Society. Many other members of the University were present, the Master of Trinity being in the church. After speaking for more than an hour, the Archdeacon devoted the remainder of the time to answering questions. The Rev. R. W. Forrest, D.D., has been preaching the last two Sundays at the University Church. Sermons on Sunday last were in behalf of the Irish Church Missions to Roman Catholics.

Among the interesting Christian undertakings of the members of the University, Jesus-lane Sunday-school demands a place. Founded fifty years ago, it is entirely managed and supplied by graduates and undergraduates. Many of the men now teaching in the school are but following in the steps of their fathers, who as undergraduates had also taught in Jesus-lane Schools. The management is splendid, and the children devoted to their teachers. It is, indeed, a pleasure to teach there, and much good work is being done. Missionary interest has also been successfully aroused.

PEMBROKE COLLEGE

has, for the past two or three years, been well known up here as a college where there was an earnest—though, perhaps, small, compared with the number of men in the college—body of Christian men. Saturday evening is devoted to a Bible-reading, generally taken by the gentleman speaking on the Sunday at the Alexandra Hall. There is also a prayer-meeting among the freshmen, and another for members of the first and second year.

Pembroke has also always taken part in the open-air services, occupying ground down in Barnwell. Like Trinity, John's, and Corpus, this college has a successful mission in London. It is found that many men will help in work like this, who will not, perhaps, join in the other Christian work going on in the college.

Among those who have been or now are labouring in the mission field are: Archdeacon A. Stock (New Zealand, 1858), Revs. H. W. Shackell (N. India, 1857; late Fellow of the college, fifteen and a half years in mission field), E. H. Fitch (E. Africa, 1884), J. W. Wright (Delhi, 1888), A. Westcott (Madras, 1885), Right Rev. W. Broughton (Bishop of Australia, 1886), Right Rev. A. Sillitoe (Bishop of New Westminster, 1879), Mr. G. Pilkington (E. Africa, 1889). The dates are those of their going out.

MR. DOUGLAS RUSSELL.

Writing with respect to his five months' sojourn in America, from which he has now returned, this evangelist says:—

On October 11 (afterwards joined by a brother evangelist, Mr. Richard Hill) I began a fortnight's Gospel work in New York, coupling with the indoor services preaching in the open air, where large and attentive crowds assembled. Leaving Mr. Hill to go on with the New York work, I visited Baltimore, Philadelphia, and Lockport in the United States and various parts of Western Canada, for longer or shorter periods, generally devoting from one to two weeks to each place, preaching the Gospel and giving Bible-readings. The Canadian campaign was wound up with eight days in London (where I had been for about a fortnight a few weeks previously), this time having been mainly filled up with the meetings of our brethren, Messrs. Moody and Stebbins, of which some notice has already appeared in your pages.

Remaining in London for some further service after their departure, in a few days I rejoined these brethren at the Michigan University, Ann Arbor (as this little city is called). Here we saw some good work done among the many hundreds of students (medical, law, and literary) as well as residents, who came together day by day, listening respectfully, and with manifest interest, to God's glad tidings spoken and sung. The Great University Hall was used for the evening meetings, and a large lecture-hall in the same building turned into an inquiry-room. This was regularly filled for the most part by students, many of whom had been steeped in various degrees of scepticism. All sorts of difficulties were advanced and dealt with, and it is hoped that, in cases not a few, unbelief gave place to assured confidence in Divine revelation and saving trust in the Lord Jesus Christ, while numbers who had already been on the Lord's side got an impetus from the simple earnest presentation of the old Gospel, and from the evident displays of its power, which may tell on the whole of their lives as well as on those of others through their testimony.

Chicago was our next point. During his brief stay Mr. Moody preached several times to large audiences in the Tabernacle so closely associated with his name, the inquiry-room revealing such blessed results in anxious and believing souls as greatly rejoiced the hearts of the workers. Thence Messrs. Moody and Stebbins proceeded to Ithaca, N.Y., another of America's seats of learning, for a Gospel mission there, while I was left behind for a month's Bible addresses to the students of the Chicago Institute. These hail from all quarters of the Union, as also from the Canadian provinces, and even Europe has its representatives among them; Christian workers, too, from outside, taking advantage of the privileges offered by the Institute, which supplies a "missing link" in Chicago and America at large.

Opening up the Word of God to a large company of young men and women thirsting for a fuller, deeper knowledge of it, with a view to personal growth and increased efficiency in the Lord's service, was found to be delightful work, while the pencils and note-books which were called into requisition and freely used all over the hall told of the avidity with which its truths were being taken in. Their afternoons and evenings are given by the students variously to private study, visiting the homes of the poor, engaging in Gospel work, &c., while an evening exposition is given for the benefit of those unable to attend the morning lectures.

Starting from the Western Metropolis on my homeward journey, I halted at Suspension Bridge for a little service there, and at Niagara Falls, and then came on to New York. Having had some closing Gospel testimony there, and seen something of the work for Christ of Messrs. Moody and Stebbins in Brooklyn—souls being awakened and saved, and Christians helped—I re-embarked for England.

MEDICAL MISSION WORK IN PERSIA.

The following paragraphs are from a letter received from Dr. Marcus Eustace, Medical Missionary of the Church Missionary Society at Julfa, Ispahan, Persia.

I am working very hard to get my little hospital in order; it is extremely difficult, as the people are so fond of dirt. I have been able to supply bedding for twelve beds. The rest I cannot do at present for want of the necessary funds. We do not give medicine free in the dispensary, but have decided to have the hospital, such as it is, quite free, and to supply the patients with everything. We have thus better opportunity for winning them for Christ.

The hospital here should be a proper building with proper foundations. If we had the money we could work to any amount even with our present staff. We could take in twenty or thirty patients to the one we at present take in. Building here is so cheap that £1000 would build a hospital capable of accommodating 250 patients, another £1000 would furnish and partially endow it. It is being done in Teheran. The sick people come to us from 200 miles. In the last six months we have treated fully 4000 people who have paid us over 12,000 visits. We have only been able to take in 80 patients, but have performed a large number of operations. The clergyman can hardly go anywhere, but to the medical man every door is open, the secrets of every heart are revealed. Medical missions can win the day for the Lord.

We are but an outpost, we should be a stronghold. The men are ready, the work waits, but must we be condemned to be always signalling for provisions when there is plenty with the main body which only require forwarding? Surely it ought not to be. Our present position is this; drugs have been ordered to the full amount of the C.M.S. grant. Sick people require medicine. The fees in the dispensary must cover all the good work done by the hospital, and pay two assistants. In such a way is our hospital cramped. Wednesday I give up to seeing inquirers. It would do your heart good to see these little gatherings.

THE IMPERIAL MISSION HALL, HANLEY, which seats 3000 persons, has lately undergone a thorough renovation. The work has for some time been languishing, but it has now been taken up by Messrs. Middleton and Hogben. New life and energy have also been infused into the work. On Thursday, February 6, Dr. Barnardo reopened the hall by preaching in the afternoon, and at night giving a thrilling account of his work amongst the waifs and strays of London. The result was £130 in subscriptions, collections, &c.

MRS. AMANDA SMITH has arrived in England, and purposes remaining for several months. She has been thoroughly run down in health by her arduous labours in West Africa, and is at present resting previous to undertaking much public speaking. For two or three years past she has been in poor health, but was impelled by the wide open doors for evangelistic work to remain in Africa until compelled to seek change. At a small gathering of friends at Mrs. Boardman's, 3, Highbury-place, N., on Saturday afternoon, she gave an account of the remarkable manner in which, in answer to prayer, she has been renewed in health and strength since her arrival in England.

London Wesleyan Mission.

On Monday evening last, on the occasion of the annual meeting of the London Wesleyan Mission, abundant evidence was afforded that "Advance!" is not merely a war-cry, but an expression of the joyous experience of our Methodist friends. Exeter Hall was filled to its utmost capacity, and the speeches which were delivered were doubly inspiring, because they combined the narration of heroic effort with eloquent appeal for the sending of the Gospel chariot forward throughout the Metropolis. The Mission is in reality a union of missions, conducted by well-known workers in various needy districts. Time failed, of course, for anything like a full statement of the great things which God has accomplished by his servants during the year, but such a report as was actually rendered was gratifying in the extreme.

Mr. Clarence Smith, who occupied the chair, indicated one secret of the success of the Mission, by pointing out that the workers had not only been actuated by a sense of duty, but moved by warm love for the people among whom they had laboured. Rev. W. D. Walters, secretary of the Mission, rejoiced that wherever the work has been made known in the provinces, not only has great enthusiasm been aroused, but definite spiritual blessing has resulted. The Mission goes to the lowest of the population, and has shown itself to be a great work of God. Rev. Walford Green, treasurer, followed with some words of cordial sympathy.

Rev. Andrew Mearns drew upon his intimate knowledge as the author of the "Bitter Cry." He rejoiced that the Mission work is in the hands of the proper men. There is at the present time no difficulty in gaining access to the lowest haunts of London; there is no thieves' kitchen in the Borough where a religious service may not now be conducted. There probably never was a time when the artisans of London were more willing to listen to the Gospel, and the many outcasts were so easy of approach. Therefore, he said, the time has fully come for workers to join hands and enter the wide door and effectual which, in God's providence, has been opened.

Rev. J. H. Hopkins followed with an address on work in South London. He enlarged upon the terrible destitution and fearful ignorance with which he is continually brought face to face.

THE IRRELIGION IS APPALLING,

but the Christian who is sympathetic and large-hearted is soon understood by the people, and even treated with kindness by the most desperate characters. Mr. Hopkins dwelt upon the social problems which find such forcible illustration in the Borough, and rejoiced that his work in the Gospel was among those who stood in the greatest need. He referred to the hard lot of the children, and his budget of incidents included the story of the conversion of a man and woman who once kept one of the lowest public-houses in the district.

Rev. Hugh Price Hughes spoke more generally. Having touched upon the work in Clerkenwell and Whitecross-street—full of encouragement and hope—he addressed himself to an account of effort in West London. Two years and a half ago there was no membership there; now there are a thousand persons meeting regularly in class. At least three-fourths of these had previously no connection with any Christian church. Speaking of the nursing work, Mr. Hughes called upon ladies of private means to consecrate themselves thereto. He trusted the time would come when the sisters would nurse a London hospital; the sisterhoods who at present monopolise this work are exclusive to a degree which many Christian people cannot approve. An urgent need, however, is another Home for Nurses, as the actual accommodation is not sufficient to provide for the nurses who would join the Mission. Mr. Hughes advocated a brotherhood without dispensable vows, hoping thereby to secure the steady co-operation, at least for a time, of cultured and wealthy young men, in carrying on work at the minor mission-halls. By various facts and arguments, he pressed home upon Christians in general the claims of the Mission, which he declared to be conducted on a broad evangelical basis.

Rev. Peter Thompson was full of joy in view of the continued blessing upon his efforts in the East End. He has now been engaged in the work five years, and every year he grows fonder of it. The work does not become less difficult, but the difficulties become better known. So the workers go on encouraged.

The speakers told good things, and the people "devised liberal things" when the collection was taken for the extinction of the debt on the Mission. The audience included a large number of converts from the various centres of operation.

PARIS CITY MISSION.

The tenth annual meeting of this Mission has been held at Salle Philadelphie, 23, Rue Royale, Paris. Baron Sébastien de Neufville took the chair, and warmly advocated its cause. Mr. W. J. Lockie, the Paris secretary, gave a brief report of progress. There are now practically ten engaged in the work of visiting the homes of the Parisian *ouvriers*.

Rev. R. W. McAll, who has three of the missionaries working under his superintendence, said it was evident that a great change was silently operating among the French people in favour of more seriousness of character. In the various mission-halls of his own and kindred societies (Rev. W. Gibson and Miss de Broën's) the attention of the people was most marked. In halls such as the "Salle Rivoli," where formerly the most disorderly scenes were witnessed, and socialistic and infidel doctrines promulgated, peaceable assemblies are now found listening to the teachings of the Gospel of peace and goodwill. Mr. McAll referred to the usefulness of the special work of the Paris City Missionaries, all of whom had helped him in the two "Salles Evangéliques," 31, Avenue Rapp, and 2, Avenue Trocadéro, during the six months of the "Exposition Universelle." The visits of the missionaries to the homes of the people whom they met in the Gospel-halls are the principal feature and work of the Mission. Mr. McAll said he could easily employ ten missionary agents in his work, if the funds could be obtained to support them.

Pastor Théodore Monod said it was his privilege every year to advocate the cause of this Mission, which supplied him with an excellent agent, Mons. Guillou, who was his right hand. M. Monod did not know how he could get on without his aid. Rev. T. Howard Gill spoke of some characteristics of the work which, he said, had his hearty sympathy. Rev. Patrick Beaton (minister of the Scotch Church) said he was living in hope of obtaining an agent.

Rev. S. H. Anderson (Congregational) said the Bible is unknown in France, save amongst the 700,000 Protestants who spread the knowledge of God's Word to others, but so slowly that in the majority of booksellers' shops not a Bible or Testament can be found, nor can they tell you where the Bible can be obtained. The missionaries spread the Word of God by distributing gratis Gospel portions and selling the Bible in families visited. Mr. W. Hawkins (missionary to the English in Chantilly) explained the providential links in the chain of circumstances which led him to France, and then to consecrate his energies to evangelistic work, under Rev. W. Gibson's direction, in Chantilly, La Morlaye, Creil, and surrounding villages. He had been at work for two months and felt much encouraged. Mons. Cerisier and Mr. Brewer, both of the McAll Mission, also spoke.

The meeting for French-speaking friends was also well attended, several workers giving cheering addresses. The hon. secretary for England is Mr. J. M. Weylland, 31, Carlton-hill, St. John's Wood, London, N.W.

Obituary.

MME. SIMON.

Many friends of Miss de Broen's work in Belle ville, Paris, will learn with regret of the death of the Concierge, Mme. Simon, whose figure was so well known in the dispensary attached to the Medical Mission. During the time she was with Miss de Broen she rendered invaluable service in the Mission work, and the light which shone so brightly in her life has been the means of leading many others to the Source whence her light was derived.

PROFESSOR FRANZ DELITZSCH, LEIPZIG.

By the death of Dr. Franz Delitzsch, the Church of Christ loses a distinguished teacher, and the Jewish people a warm-hearted friend. Born in 1813 of Christian parents, Delitzsch rose to eminence over forty years ago as an Orientalist and a theologian. As the years passed, his fame increased, for his industry in research and authorship bore continual testimony to his high and wide genius. Students from all parts of the world have hung on his words, and Biblical scholars have long recognised in him an exegete of exceptional accomplishments and acumen. We gave a portrait and sketch of the deceased in March last year.

Dr. Delitzsch was a professor of theology during a period of forty-four years, successively at Rostock, Erlangen, and Leipzig. He was a linguist of large acquirements, and, being a master of Rabbinical literature, he broke many a lance for the Jews against anti-Semites who falsely accused them as to the sanctions of the Talmud. He was a great friend of missions to Israel; and his translation of the New Testament into Hebrew has already gone through several editions, and been much used of God in the enlightenment of Jews. Most of his commentaries on Old and New Testament books have been translated into English. Among other things Dr. Delitzsch wrote on Biblical psychology, Christian apologetics, and Jewish culture in the time of Christ, and he was a constant contributor to theological periodical literature. To the last he was an earnest student, ever ready to review, in the light of the present, the conclusions which he had arrived at in the past.

As a man the deceased was humanity and kindness personified. Great as he was in intellect, he gloried in the cross of Christ. As a young man of nineteen, after soul struggles which he was never ashamed to own, he was, as by a light from heaven, placed in the position of Thomas of old, and, with visions of Jesus, led to exclaim, "My Lord and my God." He had the joy of bringing his Jewish benefactor, Hirsch Levy, to the Saviour; and in his early Christian career saw good fruit of the earnest words he was privileged to speak at devotional gatherings in the houses of his friends. As a thinker Dr. Delitzsch was singularly independent; but as a Christian he was implicitly dependent upon his Lord. His position was well expressed in an article entitled "The Deep Gulf between the Old Theology and the New," contributed by himself to *The Expositor* for January, 1889. He said: "If in many Biblical questions I have to oppose the traditional opinion, certainly my opposition remains on this side of the gulf, on the side of the theology of the cross, of grace, of miracles, in harmony with the good confession of our Lutheran Church. By this banner let us stand; folding ourselves in it, let us die." A surviving son of the deceased is Professor Friedrich Delitzsch, of Leipzig, the eminent Assyriologist.

STRANGERS' REST, RATCLIFF-HIGHWAY, E.—At the monthly meeting of workers at the Rest on Friday last, the hon. sec., Mr. J. T Isaacs, asked for more helpers, especially for the Scandinavian work, and put forward another plea for help in dealing with the rough lads of the Highway. Rev. Jas. Douglas, of Brixton, delivered a helpful address on "Power in Ministry," and Mrs. Osborn gave an account of Christian effort at the Cape.

Dr. Pentecost in Paisley.

After the large meeting on Sabbath evening, in the Geo. A. Clark Town-hall, to which reference was made in our last issue, Dr. Pentecost settled down to his evening work during the week in the Free High Church. This beautiful building is seated for about 1200, and is well adapted for being the headquarters of a "forward mission," having a complete suite of halls attached to it, and standing in the very centre of the town. Whilst the audience is assembling, a prayer-meeting is held in one of the halls, which has steadily increased, necessitating the removal to larger rooms. This is hopeful, for where prayer abounds the word is with power. That a deep impression was being made on the audience, which throughout the week numbered about 700, was evident from the start, in the hushed attention which was given to the speaker, and in the singularly earnest and touching character of the singing. Nearly all remained to the after-meetings, which were fitted to be useful not only to the anxious but also to the most experienced Christians, because of the happy illustrations which were employed to light up the entrance of the narrow way, and induce the sinner to close with Christ.

Dr. Pentecost's method of getting inquirers to confess Christ is more thoroughgoing than that which is usually adopted, as they must come to the front and take their places on a seat set apart for them, where they receive from him two cards which they are expected to sign at home, retaining one and forwarding the other to their minister, if they have any church connection. Their names, addresses, and church connection are also entered in a book, so that they can be watched over and guided by Christians detailed off for this work. The Doctor had been told frequently that his plan would not work in Paisley, but he has kept by it with this result, that whereas five stood up on Wednesday evening, none came forward on Thursday, and eight stood up and came forward on Friday. Among these eight was an aged lady with a face beaming with joy, looking as if she had been made young again; a young man who confessed that he attended no church, and had spent his Sabbaths in pleasure-seeking; and a poor homeless lad, who, in passing through Paisley, had been led, in the cold, wet night, to enter the well-lit church, to which he saw so many people going. The young man referred to, when asked, "Did he not find it trying to get up before so many and walk to the front?" replied, "To confess Christ, who has done so much for me, I would walk from end to end of the High-street, though it was lined with people." The work is the subject of much talk in the town, and on the streets and at the fireside earnest discussion is heard on such subjects as conversion and confessing Christ. This is drawing attention to the mission. The prayer of many is that Paisley may be shaken as by a mighty rushing wind.

ANSWERED PRAYER.—Upwards of four years ago, prayer was asked through the columns of THE CHRISTIAN "for either the conversion or removal of a clergyman of a country parish who had built a dancing saloon on his vicarage grounds." Within six weeks of that date he left. Now his place is occupied by a faithful pastor, one who is in earnest in winning souls, and greatly beloved by his people. His hands are greatly strengthened by the co-operation of some devoted Christian ladies, who have come to reside in the parish, and so much blessing has resulted from their united labours that only the other day the policeman said to a friend: "I have now practically nothing to do, for the whole village is so completely changed."

THE KING'S DAUGHTERS.—One of the Canadian secretaries of the Order of the "King's Daughters" being at present in London, is anxious to communicate with, and if possible to meet, any English members of the Order who may reside in or near London, with a view to the better organisation of the work in England, and also the appointment of a general secretary for Great Britain. Inquiries or communications may be addressed to Mrs. E. ARCHIBALD, 35, Abercorn-place, London, N.W.

PROTESTANT REFORMATION.

THE Protestant Reformation Society, now in its sixty-third year, is the only Society in connection with the Church of England which carries on the work of the Reformation by means of missions to Roman Catholics in Great Britain, and efforts to perpetuate Reformation principles amongst Protestants. There is great need for the work of this Society in Oxford, where there are not wanting some who are very successful in making perverts to Rome, especially amongst the graduates and undergraduates of the University.

The work of the Society has been carried on in Oxford since 1881 by Commander Williams, R.N., who visits the University men in their rooms in the different colleges, and helps them much in their spiritual life. At the present time he knows a large number, many of whom attend his Bible-readings on Sundays and the daily meetings for prayer which he holds in his house. Sometimes these meetings are attended by Ritualists; two were lately brought over from their Ritualism, and are now working as curates under sound evangelical vicars. Commander Williams makes a point of calling on freshmen and inviting them to his meetings. He is always glad to hear from parents whose sons are about to join, or have joined, the University, that he may try to influence them for good.

Another important branch of Commander Williams's work is amongst the townspeople of Oxford. He holds Protestant educational classes for young men, young ladies, and children. Rev. Canon Christopher, rector of St. Aldate's, has borne a very warm and hearty testimony to Commander Williams's efforts and the value of his work. A few months ago he wrote in *The Protestant Churchman*:—"I feel more and more thankful for his residence amongst us, and for his quiet, persevering help in spiritual work among undergraduates and townspeople. His gentleness is known to all who have the privilege of his friendship, but they know also his decision for the truth of the Gospel."

Persons desiring other details of the work of the Society may communicate with Commander Williams, Stoke House, Farndon-road, Oxford.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.C.A. M.E.P. R.McA. S.C. E.S.M. A.H.W. J.B.S. A.J. S.G.P. F.S. A.O. J.W. C.I. E.T.R. J.R.M. W.H.M. A.L. A.J. S.B. T.A. J.C. W.A.I. R.B. W.B. W.J.L. P.W.F. T.P. A.J.B. A.S.D. J.W.A. W.K. E.J.A. G.C.S. D.F.L. R.C. A.G.B. J.H.S. J.L.L. T.S. A.M. J.M. R.A. F.H.D. J.P. H.P.Z. M.A.P. G.K. T.W.B. J.S. M.C. G.P. A.W. M.L.B. E.S. E.M.H. N.H. M.S. H.D.L. J.P.H. J.G.W. M.O'T. S.M.N. J.H. G.B.B. F.H.W. A.K. E.S.J. W.S. T.A.B. T.R.E. A.W.N. H.P. E.H.H. L.H.A. S.G.P. A.M.S. G.C.N.

APPLICANTS FOR TRACTS.—A. J. Neale, 38, Leathwaite-road, Clapham-common; H. Smith, Loughborough Hall and Institute, Loughborough Junction, S.E.; C. Lugg, 71, High-street, Shadwell, E.; S. H. Olliver, School House, Halling, Rochester; Rev. W. Jenkins, Lord's Hill, Minsterley, Salop; Miss R. Guy, Wesley-place, Keighley-road, Skipton, Yorkshire; W. Price, 22, Herschell-street, Everton, Liverpool; C. T. Grimshaw, Chestnut Villa, Gipsy-road, West Norwood, S.E.; J. E. Kennan, 6, Warwick-road, Enfield Lock, N.; H. C. Hill, 121, Lambeth-road, Lambeth, S.E.; J. Vessey, Quartermaster-Sergeant, Royal Artillery, Colombo, Ceylon; J. Easton, Great Bridgewater-street Wesleyan Mission, Deansgate, Manchester; H. Fletcher, 44, Stanley-street, City-road, Hulme, Manchester; Mrs. M. Fletcher, 53, Newmarket-street, Skipton, Yorkshire; Mrs. J. Ellsworth, Greenside, Newmarket-street, Skipton, Yorkshire; R. Boyd, 4, Temple-lane, Dundee; Mrs. Goldsmith, 10, Leopold-street, Vauxhall.

SPAIN AND FRANCE.—Mr. G. E. Meakin, of Tangier, writes:—"I am hoping to start shortly for a month's tour through Spain, and an equal period in France, and am anxious to do what I can on the way in distributing Gospel tracts or in any other work that may be possible to me. The expense of the tracts will, however, limit the quantity exceedingly, unless some Christian friend will kindly help. I would like to be supplied with, say 500 each of the French and Spanish translations of Mr. Hastings' 'Is the Bible Inspired of God?' and about the same number of various selected publications in either language, and orders on the Bible Society's Agents for a supply of Testaments and portions. The value of the whole would be from £5 to £6."

THE GOSPEL IN BERLIN.

MR. JULIUS ROHRBACH, who for the past ten years has been labouring in the Gospel in Berlin, attended the noon prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., on Tuesday week, and gave an address on the progress of the work of God in the German capital. In the population of a million and a half, there are 100,000 Roman Catholics and 70,000 Jews; the remainder are nominal Protestants, the majority of whom belong to the Lutheran State Church. There are in Berlin fifty Lutheran churches, and evangelical preaching is the order of the day. The Emperor takes an interest in all Christian movements, and much earnestness is being evinced in reaching the lapsed masses of the people. The necessity for the regenerating work of the Holy Spirit is not insisted upon as it should be, however, although recent years have shown improvement in many directions.

Having referred to several good agencies more or less connected with the Lutheran Church, the speaker dwelt upon the manifold endeavours of the Y.M.C.A., and the operations of the various bodies of evangelical Dissenters. Notwithstanding all the combined Protestant efforts, only about one in a thousand of the population attends a place of worship. Religious indifference is widespread and deep. Hoping to do something towards bringing about an improved state of things, he commenced an evangelical mission in Berlin about ten years ago. Beginning in Moabit, the north-west suburb of the city, he experienced much blessing and encouragement, and five years ago a branch of the work was opened at Charlottenburg, a town about two miles distant from Berlin. Moabit has a population of over 80,000, with only two places of evangelical worship; Charlottenburg has a population of about 60,000, and only two Protestant places of worship. As the work has developed, mission-rooms have been erected, and to-day, there are several useful agencies clustering round both centres.

After describing his interesting mission, Mr. Rohrbach told with joy of the encouragement which God has vouchsafed him. There have been some cheering conversions, even from the ranks of the Socialists, whose pronounced principles tend to a disregard if not a denial of all religious belief. A family of father and mother with four sons, late Socialists, was one seal of Mr. Rohrbach's ministry. The Moabit Mission Hall was built four years ago; the Charlottenburg Hall is now being erected. Mr. Rohrbach has come to England in the hope of securing funds to aid in carrying on the work.

REQUESTS FOR PRAYER.—For blessing on the following:—A two weeks' mission in Prestonpans, East Lothian, March 16 to 30, conducted by Mr. M. E. Steedman.——A special mission to young men at the King's-cross Y.M.C.A., 91, Euston-road, N.W., March 16 to 23, conducted by Mr. Louis Marks.——Special services by Mr. Opie Rodway, at the Congregational Chapel, Alton, Hampshire, March 15 to 18.——A ten days' mission, by Rev. E. A. Stuart, at St. Matthew's Church, St. Petersburgh-place, Bayswater, W., March 16 to 26.——An eight days' mission, by Rev. Thomas Waugh, at the Wesleyan Chapel, Hampstead, N.W., commencing March 23.——A special mission in Free Church, Fordoun, N.B., commencing March 16, conducted by Mr. J. A. Smith.——A ten days' mission at the Howard-street Mission Hall, New-road, Wandsworth-road, S.W., March 9 to 18.——A united mission of the Y.M.C.A. and Y.W.C.A., in Shaftesbury Hall, Ealing, by Mr. J. de Burgh Rochfort, of the Evangelisation Society, March 16 to 30.——A mission at Christ Church, Burton-on-Trent, by Mr. Henry Lakin, commencing March 16.——A mission, to be conducted by Mr. William Lloyd, at the Baptist Chapel, Poulner, Hants, March 16 to 23.——A mission by Rev. J. J. Luce, of Gloucester, in Edinburgh, March 16, in St. Andrew's Episcopal Church and St. George's Hall, Edinburgh, in connection with the Scottish Evangelistic Association.——Special services, by Rev. J. S. Harrison, at Vernon Chapel, King's-cross, till March 21.——A mission by Mr. Henry Thorne, at Dundee, till March 17.——A mission at New Cross Public Hall, Lewisham High-road, S.E.

Evangelistic Notes.

Rev. G. C. Needham has been holding meetings in St. Louis, where times of blessing have been experienced.

Rev. E. Payson Hammond has held a series of services at Centralia, Ill., U.S. The large Opera House was crowded daily, and many professed faith in Christ.

Mr. Charles Garnett, the Wesleyan evangelist, who has recently conducted successful missions at Worksop and Denby Dale, began a mission at Church Gresley on Sunday last.

Tottenham.—A ten days' mission has been held at Westerfield Hall, by Mr. William Mitchell, of Mr. C. H. Spurgeon's Evangelistic Association. The word preached, by the grace of God, was much blessed to the conversion of souls.

Mr. Wm. Nobbs has held a five weeks' mission at the Great Assembly Hall, Mile-end. Our brother has been much cheered by the manifest blessings that have sealed his preaching. There have been some remarkable conversions, and believers have been blessed.

Seacombe.—Mr. Hall, of Southport, has held a week's mission here in connection with the unsectarian work in Demesina-street. Among those who yielded themselves to God were some young men. The friends of the work are constantly being cheered by evidences that their labour is not in vain in the Lord.

Southern Counties Evangelistic Crusade.—The workers in connection with this organisation have held seven missions this season in connection with Brighton churches. The desire is to labour in really needy districts, and small churches will find it easy to command the ready help of the crusaders. The hon. secretary is Mr. B. Farringdon, 5, North-street, Quadrant, Brighton.

The Irish Gospel Mission.—A series of very successful meetings in connection with this Mission were held in Cork from March 2 to 7 inclusive, by Messrs. Smith and Hook, evangelists. It was very pleasing to see many of the poorer class (including over seventy Roman Catholics during the week) night after night listening to the Gospel told in a simple and impressive way. There is reason to believe that there were several conversions. During the daytime the evangelists visited several houses in the slums of the city, and were greatly cheered and encouraged by the conversations they had.

Mr. J. Townsend Trench has been addressing meetings at Stewartstown and Dungannon, co. Tyrone. In the former place he lectured on the Evidences of Christianity, cheering Rev. J. Elliott in his earnest work. At Dungannon he helped on a series of evangelistic meetings in the Methodist Church, under the direction of Rev. Mr. Fullerton. In both places Mr. Trench was resorted to by many sick people and such as were suffering from bone and skin diseases; and the soundness of his advice and the efficacy of the medicines he administered have since been the subject of wondering and grateful conversation.

Ireland.—Gospel missions have just been conducted by Rev. W. E. Burroughs, of Kingstown, in Killylea; by Rev. George Howell, of the Church of England Parochial Mission, in St. James's, Dublin, when from four to six services were conducted daily with excellent results for nearly a fortnight; by Rev. Mr. Meeke and others, in Newtownhamilton; in Castlecaulfield Methodist Church, by Mr. John Gault; and at Mohill, by Mr. and Mrs. Powers. In several of these places the prevalent influenza epidemic interfered somewhat with the attendance, but in each the power of the Lord was present to save.

DR. HARRY GUINNESS has recently visited Bristol and Plymouth, conducting in each town a series of evangelistic and missionary meetings. In these latter, he sometimes makes use of a very fine triplex oxy-hydrogen lantern, to display to the eye the scenes in China, Africa, and elsewhere, of which he speaks, and the portraits of those to whose missionary labours he alludes. It is well to reach the heart and mind by eye-gate as well as by ear-gate, and in some cases entrance can be effected by the former far more readily than by the latter. Any means are useful whereby the distant and unfamiliar heathen world and the actual state of its inhabitants can be made to seem real and near to English audiences.—*Regions Beyond.*

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The Temperance Cause.

In Boston, U.S.A., under high licence, the arrests for drunkenness in 1889 amounted to 15 per cent. over the total for 1888.

The German Reichstag has asked the Government to consider how the drink traffic may be suppressed in the German colonies.

Some members of the London County Council are making commendable efforts to prevent the holding of coroners' inquests at public-houses.

A nine days' Gospel Temperance mission was held recently at Dix Cove Station, West Coast of Africa. In connection with the local society there are 13 workers and 146 members.

Rev. G. W. McCree blames the police largely for the shameful violations of the licensing laws common in the Borough and other parts of London. The same complaint is heard from most large towns and cities.

The *Atlantic Monthly* says of the public-house:—"It stifles progress, fosters pauperism, brutalises husbands and fathers, breaks women's hearts, puts rags on the working man's back, disease in his body, and shame and despair in his heart."

The report of the Council of the British Medical Temperance Association, based on facts and statistics obtained by Drs. John Moir, Thos. Morton, and Walter Pearce, on behalf of the Council, is most encouraging to advocates of the treatment of disease without alcohol.

The statement has often been made that the closing of public houses does not necessarily promote temperance. Mr. Alexander Chance, J.P., of the firm of glass manufacturers, Oldbury, holds the opposite view. The closing of four public-houses in his neighbourhood has been attended with highly salutary results.

An extended temperance mission has been held at the Pilgrim Hall, New Kent-road, S.E. It was concluded by an illustrated lecture, entitled, "The Temperance Picture Gallery," given by Mr. Charles Wakely, of the United Kingdom Band of Hope Union. The interest was well sustained, over two hundred pledges being taken during the mission.

"Wine as a Mocker" was the title of a lecture delivered by Dr. B. W. Richardson a few days ago at a meeting of the Jews' College Literary Society. In the course of a discussion after the lecture, it was pointed out that it is owing to the fact that wine has been consecrated to high uses in Jewish religious ceremonies that the people have not fallen into excessive drinking. Dr. Hermann Adler stated that all through Hebrew literature there runs the strongest condemnation of intemperance. He pointed out that unintoxicating raisin wine might properly be used at Jewish festivals.

Seldom (says *The Daily Chronicle*) has the temperance advocate been supplied with so powerful a text against the evils of drink as is contained in the New York telegram respecting the disastrous bursting of a dam near Prescott, Arizona. This calamitous occurrence, which has caused the loss of many scores of lives, and has swept away houses, homesteads, and others substantial buildings, might have been averted had it not been that a messenger sent to warn the inhabitants of the valley below the dam stopped at a drinking saloon, got intoxicated, and so failed to deliver his message. A second messenger, who tried to repair the criminal neglect of the first, died in the attempt to faithfully acquit himself of his dangerous task.

A warm supporter of our movement, a member of a County Council, asked the medical officer why he approved of beer forming part of the dietary of the patients under his charge in the County Lunatic Asylum, and was told that the beer tended to make them heavy and sleepy, and therefore more easy to manage. Our friend, continuing his investigations, found that the beer (brewed on the premises) given to the officers was fully twice as strong as that given to the patients, and therefore, on the doctor's reasoning, likely to make them twice as heavy and sleepy as those they had to look after. Strange logic, this, it seems to us. Supported by other doctors, however, the reformer partly had his way, the brewery was abolished, and a comparatively small account opened with a neighbouring brewer. The London County Council has done better still than this; they have decided that no beer shall be included in the dietary of the asylum patients, and that even the officers shall receive the money equivalent of the useless drink.—*Band of Hope Chronicle.*

Norway spends annually in drink 40,000,000 kroner. It is estimated that 7000 homes are every year broken up by drink, and that there are £15,000 drunkards, and 100,000 who occasionally become drunk.

In the iron ore works with which Mr. Caine, M.P., is connected, 1200 men are employed for a turnover of £250,000 each year. Mr. Caine recently went over a brewery in which the annual turnover was £1,000,000, but only 660 men were employed.

A Cincinnati gentleman, who has preserved a record of 320 railroad accidents happening in America during last year, finds that only thirteen out of the lot occurred from causes beyond human control. Every one of the others was due to drunkenness or carelessness.

"Crime is on the increase in the United States," says the Governor of Iowa, "but Iowa does not contribute to that increase." In his retiring message, the Governor, Hon. W. Lanabee, shows at length the enormous benefits which have followed the adoption of Prohibition by the State.

The Secretary of the United Kingdom Alliance has received from the executors of the late Mr. William Lawrinson, of Warburton, near Warrington, a bequest of £100. Mr. Lawrinson, who thus kindly remembered the needs of the Alliance in his last will, was a postman at Warburton, and died on October 18, 1887.

At the time of Mr. W. S. Caine's visit to India a Hindoo religious teacher was so much impressed with a temperance address by Rev. W. Evans, of Mussourie, that he commenced a crusade. Calling the head men together, they adopted caste pledges, which meant that any found the worse for drink would be out-casted. Such is the power of caste in India that by this act of the Mahant no fewer than fifty thousand of the working people of Benares have been brought under the temperance pledge. The liquor sellers are thus almost ruined, and have appealed to the magistrates, praying that their licence fees may be remitted.

The general superintendent of the Chicago, Burlington, and Quincy Railroad (U.S.A) has issued a circular to the employés of that road, which contains some stringent rules against intemperance. It begins with the sweeping restriction: "Men known to be in the habit of becoming intoxicated shall not be taken into the employ of the company." Next, it warns men who frequent drinking places to stop at once, if they wish to remain in the service of the company. If known to have been drunk either on or off duty, they will be discharged. We have talked with some of the train men (says *The Union Signal*), and find this circular has a very wholesome effect upon the appetite. It is one of those bracing enactments which the State ought to put upon weak citizens. Let the liquor seller be outlawed; then declare drunkenness, what it is and always has been, a crime against God and man, with suitable penalty provided, and there would soon be vacant wards in the now overflowing insane asylums to accommodate all who, beause of dipsomania, inherited or acquired, should prove unable to comply with the law. When society, like the railroad corporation, becomes convinced that intemperance yields it nothing but evil, it will find speedy means of relief.

MR. MOODY ON INFIDELITY.—In conversation with a newspaper reporter Mr. D. L. Moody recently said:—"I do not find as much infidelity now in a month, in questions which are asked by the young men after a meeting, as I used to find five years ago in one day. Then the young men were full of Ingersollism, and thought that Christianity was worn out. But they have found that there is nothing in infidelity. It tears down, but does not build up. It does not give anything. This is part of the same movement which we see in France. The men there are going back to the Churches."

THE POLYTECHNIC (Regent-street, W.)—The enterprising friends at the Polytechnic have arranged for early morning classes on various subjects relating to commercial life—Shorthand, Book-keeping, Arithmetic, French, German, and Typewriting. They have done so in order to prepare clerks for competitions for London Chamber of Commerce certificates on these subjects. The classes are to be held from seven to eight a.m., for thirteen weeks, commencing April 13. The arrangements permit of students having breakfast at the institution, so that they can proceed directly to business after the period of tuition. Circulars, with full details, can be had from the Secretary, at the Polytechnic, 309, Regent-street, W.

MAJOR WHITTLE AT GREENWICH.

It was my pleasure six years ago to send you a brief record of the united mission which was conducted by Major Whittle in Greenwich. By the good providence of God our beloved brother has been spared to revisit us. Many remember with joy the former blessing which God sent through his servant, and great expectations filled the hearts and minds of these when it was known that Major Whittle was to come again to deliver the Gospel message.

Much believing prayer had been offered for a Holy Ghost manifestation, and on the first Sunday, March 2, these petitions were graciously answered. Notwithstanding the bitter cold, South-street Baptist Church was filled with eager listeners. All felt "the glory of that light," while God's servant discoursed upon the saving power of the Holy Spirit. In the afternoon a special service for men only was conducted, and some six hundred gathered to have the pointed question put to them, "Wilt *thou* be made whole?" Once more, at 8.15 on this the soul's market day, were the good things of the kingdom placed before a crowded congregation, and much power accompanied the address on "The heavenly vision." Many will thank God all through eternity for this Sabbath and all its glorious privileges.

Monday and Tuesday were days to be chronicled by meteorologists as the intensest for cold that had been for some years; but the hearts and ardour of the workers were warm enough to make them brave the elements, and the first week-night meeting was well attended. The Bible-reading also brought together a large number. By the Holy Spirit's power many were strengthened to "stretch forth the hand," and by "looking unto Jesus" seeing their iniquity were also led to "cease from sin." Every afternoon the people of God have been brought right up to the Son of God to find "repentance," "rest," and "victory over sin"; while at the evening meetings the Gospel has been faithfully presented to the unsaved. A large choir has led the singing, while the solos of Miss Whittle, Miss Earl, and Mr. Stevens, have all helped to make the gatherings pleasant and profitable. On Wednesday the male choir from Stratford, by their singing and testimony bearing, gave additional interest to the meeting. Special blessing has also followed the young women's assemblies after the larger service was over; Miss Whittle conducting these in the social room at the rear of the church. During the following two weeks efforts are to be made to reach young men, and I may hope to report success attending these endeavours.

The evening services are being held during this week in the Presbyterian Church, and the afternoon Bible-readings are given in the Lewisham-road Baptist Chapel; while the closing meetings will take place in the Congregational Church, Greenwich-road, and the Wesleyan Church, London-street. Thus unitedly God's people are looking for a mighty outpouring of the Holy Spirit and the conversion of many souls.

Greenwich. C. SPURGEON.

MISSION WORK IN VAUXHALL.—Mr. W. Snow, of the Christian Police Association, writes from 23, Ravensdon-street, Kennington Park, S.E.:—"We have been holding Gospel meetings in the Veterinary Institute for some months, and have had the Lord's hand with us in the conversion of men and women. The place has just changed hands, and we have had to leave. We are now holding meetings in the house of a converted drunkard, and in a wood-chopper's shop. There are several thousands of people here who are in darkness, and will not go to a church or chapel. They will come to a mission service, simply conducted, and we are desirous of securing premises to convert into a suitable hall."

Letters to the Editor.

"APOSTOLIC WARFARE."

SIR,—With regard to the first of the two issues to which Pastor Douglas now limits his objections to "Apostolic Warfare," I will merely say that I think even he must by this time be satisfied that I did not intend to charge with unbelief any evangelical minister. I merely urge my readers to associate in their minds the ideas of a powerless Church and an abandoned faith. Where the man is who does believe the whole Bible, there you find, with rare exceptions, the old crowd of interested listeners.

With regard to the second question, I must confess astonishment at the pastor's assertion in big black type that I said "**Alas! nothing**" in reply to his call for Scriptural authority for our system of Government. And this, too, although he admits that *I mentioned the entire Old Testament.*

Not content, however, with pointing out that the entire Book which was the only Bible of the Apostles directed God's people to establish and submit to just such a government as that of the Salvation Army, I also referred to "Paul's orders to Timothy, Titus, and the Church at Thessalonica." I did not think it needful to ask you for space to quote any of those orders. But, as nothing but quotation will suffice, permit me to supply a few specimens taken only from these Epistles.

"Paul, an Apostle by the commandment of God our Father" (1 Tim. i. 1), says:—"I will therefore that men pray everywhere, lifting up holy hands," &c. (ii. 8.—N.B.—Act, place, and mode specified); "Refuse profane and old wives' fables" (iii. 7); "These things command and teach" (iii. 11); "Let not a widow be taken into the number under threescore years old," &c. (v. 9); "I give thee charge...that thou keep this command" (vi. 13, 14); "Do thy diligence to come before winter" (2 Tim. iv. 21); "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee"—New Version: "And appoint elders in every city as I gave thee charge"—(Titus i. 5); "A man that is a heretick after the first and second admonition reject" (iii. 10); "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis" (iii. 12); "I sent [Timotheus] to know your faith" (1 Thess. iii. 5); "I charge you by the Lord that this Epistle be read unto all the holy brethren" (v. 27); "If any man obey not our word by this Epistle, note that man and have no company with him" (2 Thess. iii. 14).

I could easily multiply quotatious, but surely nobody will again assert that we say "alas! nothing," when called upon to show Scriptural authority for the military government of the people of the Lord of Hosts. I have never heard, in connection with an army, of any authority more absolute than that which Paul evidently exercised over all ranks of his comrades.

But once more let me say that we do not attack the system of government which Pastor Douglas or any other brother in the service of God may desire to live under. All we claim is that we are not without ample Scriptural warrant in taking upon ourselves or submitting to a government such as that under which we hold that the kingdom of God has always prospered most in the past. We have not, and, thank God, do not want, any Papal power to exact or enforce vows, for God's promise is fulfilled to us, and "Thy people offer themselves willingly in the day of Thine Army" (Ps. cx. 3, R.V. marg.). RAILTON.

The Salvation Army,
101, *Queen Victoria-street, London, E.C.*

DEAR SIR,—It has hitherto been the Roman and Romanising parties alone which have appealed to Old Testament institutions for models of evangelic order. May I earnestly warn Mr. Railton and all his associates against the great perils of such a course? If they handle these edged tools, there will be many cut fingers. The claims of the Pope to be Aaron's successor as high priest, and of the Roman Hierarchy to continue the authoritative directing, sacrificing, absolving powers of the Levitical priesthood, will be found to outshine brilliantly every modern claim or display of authority and order. Judaising in Church government will lead to secession to Rome itself from those now at the opposite extreme, little as they may expect it.—Yours, EXPERTO CREDE.

DEAR SIR,—Kindly allow me to say how earnestly I hope that the inquiry into the above subject will be conducted in a calm, loving spirit, with singleness of purpose, seeking only to know the mind of the Lord as revealed in his Word. Our brother Railton writes in such a spirit, but I could have wished he had adduced some Scripture proof in support of the office of General, as held in the Salvation Army.

The one simple question before us is, "What saith the Scripture?" We read that on one occasion a strife arose among the disciples, "which of them should be accounted the greatest." Not fully understanding the nature of Christ's kingdom, they evidently took it for granted that one of their number should be selected as their chief or general. Then it was that our Lord interposed with these memorable words: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke xxii 25-27).

Christ here shows how directly opposed He was to anything like military rule, or the setting up of autocrats in his Church. And with respect to the assumption of titles He explicitly commanded: "Be not ye called Rabbi: for ONE is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant" (Matt. xxiii. 8-11). But, alas! the Church soon became "corrupted from the simplicity that is in Christ." Men arose who "loved to have the pre-eminence," and to be "as lords over God's heritage." Christ "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers"; but of autocrats having been given to his Church, we do not appear to have any record. May God, by his Holy Spirit, guide us into all truth, for Jesus' sake.—Yours in Him, J. G.

SYSTEMATIC GIVING.

DEAR SIR,—Referring to THE CHRISTIAN of February 28—the second paragraph of "Notes and Comments" led me to think if all Christians would "lay by as God hath prospered" them for the cause of God, how different a state of things would exist. For many years I have been in the habit of laying by on Saturday evening twopence in the pound sterling on every pound I have received in trade. I am a small retail tradesman. The result has enabled me to contribute £5 18s. to our foreign missions in 1889, where otherwise I would have considered one guinea a suitable contribution for the year.

As the £5 18s. arises from one-fourth of the twopence, I have had the other three-fourths to contribute to the home work and to the poor. Let some such scheme be adopted by the Church, and instead of having to seek a popular preacher to incite a congregation to give to a praiseworthy object, it would be, as Paul desired, "no gathering when I come" (1 Cor. xvi. 2), but it would be as of old, "the people bring much more than enough for the service of the work" (Exod. xxxvi. 5).—Yours faithfully, D. E. D.

THE MIDLAND RAILWAY.—DEAR SIR,—Have any of your readers sufficient interest with the directorate of the Midland Railway to assist us in getting leave to place our hanging rolls of texts and Scripture text-books in the waiting-rooms on their line? Every other line of railway is so supplied, and I feel sure that it must be through some misapprehension that we have been hindered in this direction. If any such will communicate with me I will be very grateful.—Yours faithfully,

P. B. MAXWELL.

47, Pevensey-road, Eastbourne.

MISS MACPHERSON, of the Home of Industry, attended the Aldersgate-street noon prayer-meeting on Monday last with her fifty-ninth party of young emigrants for Canada. Miss Macpherson and Mr. Joseph Merry, who is accompanying the party to Canada, delivered brief addresses, and Mr. Robert Paton, who presided, spoke a few words of earnest counsel to the lads, from the text, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Several friends in earnest prayer commended them to the care of God during the voyage, and in all their future life.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Liverpool (Dr. Ryle) is to preach in St. Paul's Church, Onslow-square, S.W., next Sunday morning, at 11 o'clock.

A Union has been formed in connection with the Church Missionary Society, to be called the Vigiles, and to consist of all who may join of those clergy—there are four hundred of them—who have been educated at St. John's Hall, Highbury. The object is to excite an increased interest in foreign missionary work among themselves, and, through them, in the parishes in which they labour.

The Dean of Madagascar (Dr. Cowan) preached a sermon at the Church of St. Lawrence Jewry, Gresham-street, on Sunday morning. When this century began, he said, there was scarcely a Christian to be found in Madagascar, and slaves were exported from there at the rate of from 10,000 to 30,000 yearly. The traffic was stopped by English influence, and this raised us in the estimation of the natives as one of the most humane and Christian nations. Missionaries were sent out, and now the capital of the country, with 300,000 inhabitants, is as much Christian as any capital. There are, it appears, 2,000,000 people in Madagascar who are Christians, or nominally so, but there are also 3,000,000 living in darkness and cruelty, having no conception of a God beyond a fetish.

Dean Lefroy is very active in Norwich, and his voice is in frequent demand. He recently opened a richly adorned chancel of an old parish church. He told the congregation that it might be a joy and an attraction, but it would not bring them nearer to God: they must have God dwelling within them. The Norfolk and Norwich Unity of Oddfellows had, on Sunday week, a church parade, and attended the afternoon service at the cathedral. The sermon, preached on "Original (or birth) sin," was the first of a course of five discourses on "Christian doctrine." On the same evening, Dr. Lefroy delivered a Gospel address in the circus. The Dean is going out into the highways and byways among the people, whom he is inviting to special evening services in the nave of the cathedral.

On Sunday evening, the Bishop of Rochester preached in St. Paul's Cathedral on "The Divine Silences." Dishonest, presumptuous, speculative, and controversial questions, he urged, Christ did not answer. Of these, the Bishop instanced such problems as the origin of evil, and those which skirt the borderland between sense and spirit, between the visible and invisible worlds—"questions on which neither of the three great revelations vouchsafed to man (in Scripture, and conscience, and nature) cast one gleam of light; questions for which science properly so-called has nothing but unspeakable disdain and religion a solemn indignation." Dr. Thorold closed with the striking sentence: "Christianity distinctly declines to be proved first and practised afterwards. Its practice and its proof go hand in hand, and its real evidence with its power."

PRESBYTERIAN.

Rev. Martin Lewis, of Gravesend, has refused a call to the Cairns Memorial Church, Melbourne, Victoria.

Rev. Dr. Donald Fraser has nearly completed forty years of continuous ministerial work. He has advised his congregation at Marylebone to obtain the services of an assistant minister.

Rev. Dr. Rentoul, of St. Andrew's, Woolwich, at the last meeting of the South London Presbytery, tendered the resignation of his charge. Dr. Rentoul, who is practising at the Bar, said he had come to the conclusion that he could not longer do justice to his congregation.

BAPTIST.

A Young Men's Christian Band has been formed in connection with Blackthorn-street Chapel, Bow, E. Mission operations are to be carried on in a house situate near the centre of Bow-common.

Mr. J. E. Roberts, of Regent's-park College, and son of Rev. R. H. Roberts, of Ladbroke-grove Chapel, Notting-hill, has accepted an invitation from the congregation of Union Chapel, Manchester, to become assistant to Rev. Dr. Maclaren.

King's-road Church, Reading (Rev. C. A. Davis, pastor), raised during the past year £2025; of this £335 was for foreign missions, £160 for home missionary work, and £531 towards the building of a new chapel in another part of the town. The church has ten village mission stations under its care.

Revs. Dr. Maclaren, Chas. Williams, F. B. Meyer, Dr. Clifford, and Mr. J. M. Bruce have been requested to act as a committee to make the necessary arrangements to secure a yearly visit to the Baptist Churches of Australia from eminent ministers of the denomination in England, Collins-street Church, Melbourne, undertaking to defray all travelling expenses of the visitor and his wife, and provide suitable entertainment for them while in the Colony. The invitation in the first instance is to be given to Mr. Meyer.

On Monday week Mr. W. Olney invited the members of the Metropolitan Tabernacle who subscribe to the Baptist Missionary Society to meet Rev. D. J. East and Mrs. East, of Jamaica, and Rev. J. J. Turner, of China. After tea Mr. Spurgeon earnestly commended the cause of foreign missions, and Mr. Olney made a fervent appeal for increased contributions. At the usual weekly prayer-meeting which followed, Mr. East referred to the work of the Society in Jamaica, and much earnest prayer was offered for the Divine blessing.

CONGREGATIONAL.

During the past year, the addition to Harley-street Church, Bow, numbered 132, and the membership at the commencement of the present year, after careful revision, stood at 888. The amount raised for all purposes during 1889 was £4220.

Craven Chapel, Regent-street, W. (Rev. Arthur Hall, pastor), reports forty-four new members received during the year; there are now 330 on the church roll. The Sunday scholars number 639. There are seventeen organisations in connection with the church for carrying on mission and other work in the neighbourhood.

At a meeting of the Committee of the Congregational Union of England and Wales, held last week at the Memorial Hall, Farringdon-street, an invitation was received from the Congregational churches of Swansea for the Union to hold its autumnal assembly in that town. It was unanimously agreed to accept the invitation.

The Society for Helping the Thrifty Deserving Poor established in connection with Park Chapel, Camden Town, has been the means of doing much good work during the past year. A register which has been kept of the unemployed in the district has resulted in a large number of persons obtaining work. By its aid, also, girls have been fitted for domestic service, and the children of distressed parents enabled to attend Sunday-school.

SOCIETY OF FRIENDS.

The Friend of Missions for March is full of missionary news, at once most interesting and stimulating. The reports of Friends' work in Japan, Madagascar, India, Syria, Alaska, and China are calculated to gladden the heart of the Church at home, and the accounts of home work, though more familiar, are not less cheering.

American Friends are actively at work in advocating peace and in opposing the naval craze now prevalent. They have sent an able memorial in support of arbitration to the Conference of Delegates of the Independent States of America, to be held at Washington; and they are petitioning against the recommendation of the Senate's Committee to build 227 war-ships at the cost of, may be, a hundred million pounds.

A very successful eight days' mission has been held in connection with the Bristol-street branch of the Severn-street Christian Society, Birmingham, by Herbert Nicholson of Sunderland, and Howard and Louisa Nicholson of London. The three adult classes of Severn-street Schools, meeting at Bristol-street Board Schools, form the nucleus of this meeting, and the mission has been greatly blessed to the members of these classes, as well as to many outsiders who have attended the very full services held each evening from February 23 to March 3. A workers' meeting preceded, and a converts' meeting followed the mission. The power of the Lord was evidently present; many were broken down. More than 200 went into the inquiry-rooms.

METHODIST.

Rev. Edward Smith has formally resigned the pastoral oversight of the Central Branch of the London Wesleyan Mission, and will leave the Mission at the end of the present Connexional year, which terminates in August. During a four years' ministry in Clerkenwell, Mr. Smith has aimed at reaching the working classes simply by preaching the Gospel and by the ordinary methods of mission work. St. John's-square Chapel, Clerkenwell, now numbers over six hundred members, against a little over one hundred when Mr. Smith commenced his ministry.

This month the reports for the past year of the Primitive Methodist Connexion are being made up. "A majority of the stations in Great Britain and Ireland report an increase both of church members and funds. In chapel estates, in Sunday-schools, in missionary enterprise, in evangelistic labours, in temperance, and in liberality, the reports show that the Connexion is in the stream of a remarkable revival." For many years, it is said, the Connexion has not been so deeply and generally moved with the determination to bring the people to the Saviour as now.

Rev. H. J. Chapman, of the Lady-lane Mission, Leeds, has sent out an appeal on behalf of a sisterhood for the United Methodist Free Churches denomination. He is prepared to commence the work at once at Leeds, if suitable sisters offer themselves. He says: "It is not for 'Bible-women' I plead. They have their place; but it is for ladies with the means, the education, and the enthusiasm that will enable them to give the best hours of most days to going about in Christ's name and for Christ's sake, ministering alike to the souls and bodies of their depraved and wretched sisters."

A remarkable work of grace (says *The Methodist Times*) is being witnessed on the Rhosymedre Primitive Methodist station. A new cause was recently started at a place called Copperas-hill. One evening, whilst a few earnest souls were holding an open-air service in driving rain, a man was so moved by the sight that he invited them to enter his house. That man and several members of his family have been led to Christ. A place has been secured where a hundred gather regularly to hear the Gospel. Forty have been converted, a Band of Hope started, and a Sabbath-school organised. At Black-park, in Flintshire, a revival has been going on for several weeks. One night thirteen found the Saviour, on another evening eleven. The people have carried deep conviction of sin with them to their homes, and some of them to their work. Over twenty have been saved at Pontfaen. Altogether, at least one hundred and thirty conversions have taken place on this Rhosymedre station during the last few months.

SALVATION ARMY.

The flag was unfurled in Norway only two years ago. To-day there are thirty corps in the kingdom, with seventy-five officers. At Christiania the soldiers and recruits number almost a thousand; at Bergen, where the work commenced in September last, the rank and file total three hundred.

The first of a series of holiness meetings, conducted by Mrs. Bramwell Booth and Commissioner Howard, was held at Exeter Hall on Thursday afternoon, last week. It was well attended, and at the close twenty persons went forward and knelt at the penitent form for the definite blessing of purity of heart.

Mrs. Ballington Booth has been visiting Philadelphia, and has had some good meetings. *The Christian Standard* says:—Mrs. Booth's talks were full of thrilling incidents, told with a directness and simplicity that found a way to the hearts of her listeners, and, as one said, "made her ashamed of any little prejudice that had once existed in her mind against these soldiers of Christ."

NOTES FROM IRELAND.

The Protestant Orphan Society for the counties of Antrim and Down has now 683 orphans on its books, and its income last year was £3598.

A largely attended and very interesting Conference of Sabbath-school workers was held in Banbridge on Tuesday week, when addresses were delivered by Rev. Professor Leitch and others.

A special address on the importance of knowing Christ as a Saviour was delivered last week by Rev. Dr. Hanna to a body of over 200 soldiers, who were about proceeding from Belfast to Gibraltar, and who were deeply impressed by what they heard.

FALLEN ASLEEP.

Rev. J. A. Leaky, vicar of Weston, near Bath.—Rev. David Young, for thirty-nine years minister of the English Presbyterian Church, Chatton, Northumberland.—Rev. T. J. Hall, Strict Baptist minister, South Hackney.—Rev. J. K. Fotheringham, pastor of Week-street Congregational Church, Maidstone, Kent.—Miss H. Heap, a well-known and active Christian worker at Lutterworth, Leicestershire.—Rev. Charles Friskin, pastor of Spennymoor Presbyterian Church, Durham, for over thirty years.—Rev. J. Stevenson, Congregational minister, Bishop's Waltham, Hants.—Rev. Kenneth Mackenzie, parish minister of Strathy, Caithness-shire.—Rev. Thomas Voysey, for thirty-two years pastor of the Baptist Church at Sandy, Bedfordshire.—Rev. W. Pirie Smith, D.D., senior minister of Keig and Tough Free Church, N.B.—Rev. J. Timmins, Primitive Methodist minister, Burnley.—Rev. T. Ashford, pastor of the Welsh Calvinistic Methodist Church, Denbigh.—Rev. D. F. Sage, minister of the Free Church, Keiss, Caithness-shire.—Rev. D. Anthony, of Babell, Cwmbarla, for upwards of sixty years a minister of the Calvinistic Methodist Church in South Wales.—Rev. James Foster, Presbyterian minister, of Newmills, co. Tyrone.—Rev. W. A. Primrose, Presbyterian minister, at Primrose-hill, co. Cavan.—Rev. John Kerr, D.D., Wesleyan Methodist minister, Ballinamallard, Ireland.

MR. H. M. STANLEY'S forthcoming book is to be called "The Darkest Africa; and the quest, rescue, and retreat of Emin, Governor of Equatoria." It will be published simultaneously in several languages. The American agents are said to have received orders for 50,000 copies.

MISS SKINNER, author of the "Friendly Letter Series," is leaving Bath shortly, and would be thankful to any friend who could point out an opening for Christian work, especially amongst miners or colliers. Though not strong in constitution, Miss Skinner can give addresses and conduct Bible-classes. She holds herself in readiness to take charge of a mission in a needy district. Her address is 5, St. James's-square, Bath.

MISS L. M. VON FINKELSTEIN was married at Delhi, India, on February 3, to Mr. C. E Mountford, postmaster of that city. We are sure her many friends in this country will congratulate her on her settlement in life, and wish for her every happiness. Mrs. Mountford writes to us to say that though her plans about revisiting England are altered, she will not relinquish her lecturing work in connection with life in the Holy Land. Her husband is in fullest sympathy with her in this matter. After a period of rest she purposes visiting the chief cities of India, giving her illustrated expositions of Palestine manners and customs. Her address is care of Post-office, Delhi.

Girl Life in London.—For some years past some members of the London Y.W.C.A. have been working with encouragement among the young women of West-end business houses by means of a Flower Mission. The Mission has a threefold need:—(1) Friends in the country to send flowers; (2) the help of such as have time to arrange the bunches; and (3) the co-operation of Christians who will visit the workrooms with the flowers. It is hoped that centres will soon be established in all parts of the Metropolis. Communications should be addressed to Miss J. G. Weatherley, 16A, Old Cavendish-street, London, W.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MARCH 16.—Nehemiah XI.

It was very important that Jerusalem, newly risen from its ruins, should become filled with a numerous and prosperous community; so only could the temple be maintained, or the land properly governed. A tenth of the rural population was therefore drafted into it. But it was infinitely better that many, disregarding the certain disadvantages which must accrue to their own interests, were willing to renounce all that attached them to the country, and to brave persecution, reproach, and trouble, in order that they might help to populate and strengthen the holy city (2). There are many opportunities still for this willing dedication to the service of God. And surely there is nothing dearer to Him who has done so much for us, than to see us making personal sacrifices for his cause.

There is given next a register of those who elected to live in the holy city (3, &c.). "Israel" must mean individuals from all the tribes who had returned from Babylon. Joel was governor of the city, and Judah his deputy (9). Many priests chose to reside in Jerusalem, even when not attending to the duties of their course (10). The ruler of the house of the Lord (11) had superintendence of secular matters, and is afterwards called the captain of the temple (Acts v. 24). The singers and choir were specially maintained (23). Those who praise God like the song-birds can count on maintenance from God. The porters and gatekeepers are also specially mentioned (19). Thus each special officer and department of ministry is passed under review. All was full of interest to God. And as we go to our special spheres of service, let us remember that our names also are recorded and our work known.

MONDAY, MARCH 17.—Nehemiah XII.

The names of the chief of the priests and Levites who returned from the exile are again given (1-26). We should remember the names of those who have done special service to the cause of God (Heb. xiii. 7). There is also a list of the high-priests for several generations towards the time of Christ (10, 11). If this Jaddua were, as Josephus tells us, the high priest who went out to meet Alexander the Great when he came to Jerusalem, then these two verses must have been added later by another hand. The reference of ver. 24 is probably to antiphonal singing, the psalms being sung by opposite choirs.

The dedication of the wall (27-43).—They began to build in fear, they now dedicate with joy. Sow in tears, reap in songs. Let us never forget to acknowledge the great goodness of God. It is also proper to consecrate all we have to God, putting it in his holy keeping, and employing it for Him. Two companies of princes, priests, Levites, and singers were appointed. One, headed by Ezra, went to the right, the other, led by Nehemiah, went to the left. They thus made a circuit of the wall in different directions, meeting on the opposite side of the city and going in one great body to the temple. There was great attention given to matters of purification, which was probably effected by sprinkling the water of purifying (Num. xix. 9) on persons, wall, and gates—type of the precious blood of Christ, through which we draw nigh to God, and our person and work are accepted (Heb. ix. 14).

The appointment of the officers and portions of the temple (44-47).—What care was manifested for the worthy maintenance of those who ministered in sacred things! And what glad outbursts of minstrelsy and holy joy! The long captivity had indeed done its work in these respects. Pruning should always result in fruit-bearing.

TUESDAY, MARCH 18.—Nehemiah XIII.

Separation (1-9).—The Word of God cuts like a two-edged sword against evil. Happy are they who attend to its solemn monitions. The law referred to here was Deut. xxiii. 3-5. What a blessing it would be if the Church of God put away from her the mixed multitude which adulterates and impairs her influence on the world. God can turn all the curses of our foes into blessing (2). Tobiah was an Ammonite, and it was a scandalous thing that the high priest was not only allied to him by marriage, but cast out the stores of the temple, to make a room for him there, in the sacred edifice. And Tobiah's influence was so great that the rest shrank from putting the law of separation in operation against him; but when the single-minded Nehemiah returned from a long sojourn in Persia, he cast out all Tobiah's goods, and restored the chamber to its proper use. If we have given up a chamber in our heart to any Tobiah, we must be prepared to do likewise.

Reformation (10-14).—How often have we to institute careful scrutiny over ourselves, to see that we are not running back from our solemn vows and protestations. The blame did not attach to the Levites so much as to the rulers. When God has entrusted us with power over others, we are bound to exercise it, or be held blameworthy. What touching ejaculations (14 and 22). When we have done our best, we still need God's sparing mercy (Heb. vi. 10).

Sabbath keeping (15-22).—Let us remember that we should keep perpetual Sabbath in the citadel of the heart. No burden should be allowed to enter there, but God's peace stand sentry (Phil. iv. 7).

Dismissal of strange wives (23-31).—Twenty years before Ezra had done this very thing. But the evil had risen up again. The evil spirit had come back (see Mal. ii. 11). Alas, how sadly do children expose the inconsistencies of their parents, and bewray the evil of unequal marriages. We see plenty of this around us; and where there is such a mixture, the balance is certain to turn in favour of the world, as against vital godliness. The grandson of the high priest had actually married a daughter of Sanballat (ii. 10, iv. 1). Nehemiah did not hesitate to add strong acts to strong words. Josephus says that this expelled priest was Manasseh, and that he went to his father-in-law, Sanballat, who built a temple for him on Mount Gerizim, like that at Jerusalem; and that this was the origin of the religious rivalry and hatred between Samaritans and Jews (John iv. 20).

ESTHER.

This book is a striking record of the Divine providence. In the foregoing books we learn how God watched over the Jews who returned from captivity. This tells us how those who remained still in exile, scattered through the great heathen world, were marvellously preserved. Though the name of God does not occur in this book, yet his hand is everywhere manifest; and we may ask whether, though his name does not often occur in the daily paper, which records the history of our times, yet the workings of God are not also clearly recorded there. Verily our God hides Himself.

The time occupied by this story falls between the going up of Zerubbabel from Babylon to Jerusalem, and that of Ezra. The Persian empire was at the zenith of its glory, extending from the Indus to the Mediterranean. It is supposed that the Ahasuerus here mentioned was Xerxes, the invader of Greece. The feast in chap. i. corresponds in point of time to the great council he summoned to decide on that invasion. His winter palace was at Shushan, and his court given to revelry and excess. It is held by some that the book is an extract from the imperial records of the time, and was perhaps drawn up by some pious Jew, Mordecai or other, who was annalist then; and if this were the case, it would account for many parentheses and explanations which are inserted, but which would not have been required by ordinary Jewish readers.

WEDNESDAY, MARCH 19.—Esther I.

The Book opens with a royal festival, which lasted for six months (1-9). Perhaps the princes came up from their governments to partake of it in rotation. It finished with a banquet, open to all the people who dwelt in Shushan, great and small. The good custom was that each guest was left to do as he would with respect to wine; but there seems to have been little self-restraint, and intemperance was the rule, with all its attendant sins. The beds spoken of were couches, or divans (6).

Whenever men are overcome with wine, there is grave peril to woman (10, 11). Coarseness, indelicacy, impurity, troop in at the door which has been unlocked by excess of wine. Who can tell the anguish which has been caused to women, children, and the dumb creation through the intemperance of man! Here is a glimpse given of a noble woman, who respected herself too highly to yield to a demand which was wholly foreign to the customs of the time, forbidding women to appear in public.

Of course the king was incensed, all the more so because he knew that he was in the wrong. He had command over 127 provinces, but he could not rule his own spirit, and the sense of moral weakness is always irritating. He consulted his counsellors, who were only too glad to fall in with and humour the royal whims; and they counselled that the divorce of Vashti was a public duty, for the repression of wife-insubordination throughout the empire. Men are not always to be trusted when they legislate about women, or in respect to their own dignity. When wine is in them they may be expected to say and do very stupid things. It has been truly said that every Ahasuerus has his Memucans, sycophants, and parasites, who hold their influence by humouring caprice and lust.

THURSDAY, MARCH 20.—Esther II.

The king, when cooler, soberer moments came, seems to have repented of his decree as to Vashti, and he would probably have reinstated her, had it not been for the fundamental constitution of the realm that royal edicts could not be retracted. And it would have gone hard with his counsellors if she had been taken back; so they made proposals which, by engaging the king's thoughts, and pleasing his lowest desires, averted the stroke they feared.

Esther was a captive and orphan, but the Lord cared for her (Ps. xxvii. 10). We must not judge her by our own standards, but by the custom of her time, which did not consider that there was harm in doing as she did. Each of these young girls was considered to be married to the king, was kept under his roof, and was his wife of a lower rank. How great the influence of Christianity in raising our standards and pervading the world with a loftier morality!

She was not bidden to deny her parentage, or to lie to conceal it; only advised not to proclaim it (10). But, when afterwards she attained to power, there was no flinching from identification with her race. And so she attained the highest position in the world to which a woman could aspire. God lifted her there to serve a high and noble purpose. We, in like manner, are where we are for similar ends (1 Sam. ii. 8).

Mordecai discovered a plot against the king, and told it to his ward, the queen, and she to her royal spouse. The deed was unrewarded, but in this the faithful doorkeeper would not be disappointed. He acted not for reward, but from a sense of duty. But the act was registered both in heaven and on earth, and it bore fruit. It is enough for us to do our duty, and please God.

FRIDAY, MARCH 21.—Esther III.

Josephus says that Agagite means a descendant of Agag, the common name for the kings of the Amalekites (Numb. xxiv. 7). The refusal of Mordecai was founded on religious grounds (Exod. xvii. 16; Deut. xxv. 17). It is probable also that something of the nature of religious homage was demanded, and this Mordecai could not tolerate for a moment. It would have been as bad as the falling down to worship the golden image of Dura. He, therefore, sturdily refused. What diabolical cruelty was here, to meditate the destruction of a nation to satisfy a personal grudge!

The resolve was taken in the first month, when Esther had been queen for five years; but the lot indicated the twelfth month for its execution, so that Esther had twelve months in which to counterwork it. The disposing of the lot was evidently God's (Prov. xvi. 33).

All went well in Haman's request of the king. The bribe of four millions sterling, which he probably hoped to get from the spoils of the slaughtered Jews, would, without doubt, help to pave his way, and make the king favourable. The matter was soon settled, and the posts were carrying the edict of slaughter to the furthest limits of the realm. It reminds us of the decree for the massacre of the Huguenots.

But God was over all. The strongest assaults are vain against Him (Ps. ii. 4). He will not let high-handed wrong proceed beyond a certain point (2 Kings xix. 28). Let us shelter behind Him and rest (Ps. lxxvi. 10).

SATURDAY, MARCH 22.—Esther IV.

A paroxysm of agony and grief followed the progress of the posts throughout the empire. And Mordecai did not scruple to avow his anguish of soul before the entire city.

Esther was in sore straits. She could not communicate in person with Mordecai. She could only hear of his grief, and address him through others. She seemed powerless to do anything. None could enter the king's presence unbidden, save at the risk of life; and the king's affections seem to have somewhat cooled towards her (11).

How different her lot to ours, who may at any time come boldly to the throne of grace. The golden sceptre is always stretched out to welcome us.

There were four points on which Mordecai insisted. (1) That she was equally involved with the rest. (2) That the cause of the Jews would certainly prevail, if not with her, then without her; it would be wise, therefore, to ally herself with a winning cause. (3) That if she did not do what she could, she would have to suffer for her unfaithfulness. (4) That it was for this that God had made her queen. When once we know that we are on God's plan, we need not fear consequences. But if we evade the duties which call for us, we may seriously fear lest, like the unfaithful servant, we should not only be deprived of our talent, but sent into the outer darkness.

What a beautiful instance of united prayer. Though we cannot join the assemblies of God's people, we can pray in our homes. And when such prayer is ascending, we may be sure that our steps shall not err, or our purpose miscarry. There is no venture for those who enter the presence-chamber of the King of kings.

International S.S. Lessons.

Sunday Afternoon, March 23.

Christ Forgiving Sin.—Luke v. 17-26.

Golden Text: Verse 21.

Parallel accounts of this miracle are found in Matt. ix. 2-8, and Mark ii. 1-12. It took place in the city of Capernaum (Mark ii. 1), and probably in the house of Peter. The occasion was a very important one. A very large company crowded not only the room itself, but outside the door as well (Mark); so enthusiastic were the people to hear Jesus. Among the hearers were some persons of note—"Pharisees and doctors of the law" (17). These men have already come into conflict with Jesus (John v.); and they have gathered among this company not in order to hear for their own profit, but only to find reason for condemning Jesus. Nothing that Jesus could say or do would benefit such hearers until their unreasonable prejudice was given up. Notwithstanding *their* presence, "*the power of the Lord was present to heal*" (17). Connect this with the secret prayer of Jesus which preceded this meeting (16). Was it not then that our Lord, as Son of Man, received his power? No lesson is more important for the teacher than this. Do some come to the class only to hinder and annoy the others? Power to subdue them can be obtained by communion with God.

This important gathering suffers a *remarkable interruption*. What was it? A palsied man, helpless with disease, having heard of the fame of Jesus, was being brought to Him. The *friends* who brought him are worthy of all praise. They were friends indeed. They felt considerable *sympathy* for the sick man, but they did not waste their sympathy in useless words. They did the *very best thing* for their friend. For what greater blessing can we give to others than to lead them to Jesus? Aim at this with every unsaved friend or scholar. Attempt always to get the class into contact with Jesus, and have confidence in his power to save the worst.

Their perseverance is highly commendable. Their benevolent purpose was beset with difficulty. To carry the man by the four corners of his mat, or quilt (*Thomson*) was easy; but the crowd around the door prevented their access. In those days, as in these, mere onlookers and hearers for their own enjoyment crowd out of revival meetings those who need the Saviour. But there are more ways into a building than by the door. To reach the low roof of an eastern house was possible either "by a flight of steps outside, built against the wall, or by a ladder, or even from the next house, for the houses frequently communicated with each other by the terraces."—*Godet*. The roofs of the houses were constructed of large beams, then joists, then brushwood, and over this gravel rolled hard—*Robinson*. "*Tiles*" (19) in this case were used instead of brushwood. Even such a roof could not be removed without difficulty, nor without occasioning some inconvenience to those below. It was a work to which *faith* prompted the four friends (20). This the Saviour saw, and commended. True faith will always *work*, and will meet and overcome difficulties. Nothing paralyses like unbelief; but nothing gives energy and courage like strong confidence.

This strange interruption served to *display the power of Jesus*. His first word displays his power to look beneath the outward condition of the sick man. "Thy sins are forgiven thee" (20). From this we conclude that the man was conscious of his sin, and that the "faith" which Jesus saw must have included his. Only the consciously guilty can receive pardon, and none are pardoned except on condition of personal faith. Thus to forgive sins is one of the most remarkable displays of Divine power (24). The *miracle* was a further display (23-25). The principle upon which they had reasoned was not denied. For *anyone* save God to forgive sins *is* blasphemy. Sin is against God, and only He can forgive it. Priestly confession and priestly absolution are a deception. Their attempt to fasten upon Jesus the sin of blasphemy has failed, and they are shut up to one of two alternatives—either acknowledge Him to be the Son of God, or stand convicted of guilty rejection of Him in face of clearest light. They came in hope of condemning Him; they return condemned themselves.

LESSONS.

(1) *Forgiveness of sins is our first need.*—Even scholars know that unforgiven sin can destroy their happiness. Nothing can cause such anguish as an accusing conscience. Jesus, therefore, dealt with the sin first. To be forgiven is of more importance than to be healed.

(2) *Forgiveness is God's prerogative.*—The power of Jesus in healing the body was the evidence of his authority to forgive sins. It is important that our scholars should know how utterly valueless is a pardon spoken by man alone.

(3) *Divine forgiveness is based upon atonement.*—This is suggested by the fact that God speaks pardon through Jesus. He came to bear sin, and to make it righteous for God to justify the ungodly.

(4) *To believe his word is the way to receive pardon.*—Jesus said, "Thy sins are forgiven": the palsied man had but to believe his word. So let his word be received to-day (John v. 24).

MEDICAL MISSIONS.—The Broadway Tabernacle, New York, was the scene of a memorable meeting in the interests of Dr. Dowkontt's Medical Missionary Society. A very large attendance of representative women from numerous churches and missionary circles was gathered to hear Mrs. Dr. Woodside, of India, who spoke about the blessed work she had witnessed in the various city dispensaries superintended by Dr. Dowkontt, where "the poor have the Gospel preached to them," while their maladies are healed. She gave some moving incidents from her wide experience in the practice of medicine among the heathen women and children of India. She had always found that for every patient cured there were scores, sometimes hundreds, who would flock to her for treatment. Accordingly, she felt the pressing need of more hospitals for women in heathendom. Dr. Dowkontt stated that in seven years more than 67,000 patients had been treated in the dispensaries under his charge, thus forcibly showing the wide range of experience and observation which his band of sixty students had enjoyed while in active training here for the ministry of healing which they will enter upon when they reach foreign shores.

A NEW METHODIST SISTERHOOD.—About thirty ministers and laymen were invited by Dr. T. B. Stephenson to meet him at Cannon-street Hotel in order to consider an experimental scheme for a Methodist Sisterhood. For fifteen years past Dr. Stephenson has been steadily developing a branch of the female diaconate in the "sisters of the children" who take charge of his Children's Home, and twelve months since he received a promise from Mr. Mewburn of £500 towards the establishment of a Training Home for Sisters. Mr. J. E. Vanner has also promised to contribute £50 a year for three years towards the expenses. At the request of Dr. Stephenson a number of gentlemen have consented to form a council of advice. The Home is to be near Bonner-road, Victoria Park, and is to be capable of accommodating ten or twelve probationary sisters. Applicants must (unless in exceptional cases) be members of the Methodist Church. Of course, no vows will be required, but Dr. Stephenson hopes that candidates will be moved by a deep conviction that God has called them to this work. They will be specially trained with a view to three great fields of usefulness—(1) Work in connection with orphanages, industrial schools, &c.; (2) ministering to the sick poor; (3) evangelistic visitation.

Factory Work in Lancashire.—In a recent issue it was stated in a "note" that as recently as 1883 the hours of child-labour in factories near Manchester were eleven per day, and that children of five were employed. The date was a printer's error; it should have been 1833.

Y.M.C.A. Notes.

An Association has been organised in Delaware State College.

The Antwerp Association gives special attention to work among soldiers.

The Manchester Association have arranged a public "protest" against betting and gambling for March 31.

The Buffalo (U.S.) Association has a membership of close on 3000. It is looking forward to an early visit from Mr. Moody.

The Railroad Branch of the Philadelphia Y.M.C.A. has nearly 400 members, and is ambitious to get 1000 before the close of the present year.

A "cake and coffee social" in a Vermont town brought to the Association premises many young men who had never entered its doors before.

"State Secretary" Hall of New York says that 2000 members have been added to the Associations in the State during the year; the total number is now 36,000.

The Finsbury Park Association is pushing its temperance work. At the recent annual meeting of its temperance branch, the various aspects of the question were vigorously handled.

It is asserted that in the city of Prague nine out of every ten young men spend their evenings in places of temptation and sin. The local Association is much in want of a new building.

A convention held last month at Brantford, Ontario, has been a source of much stimulus to the work. The secretary here is Mr. George E. Williams, late of the Brixton branch.

The "Flood Commission" in Johnstown, Pa., have refused to give any portion of their unused balance towards the erection of a Y.M.C.A. building in place of that destroyed in the catastrophe of last year.

The Missionary Society in connection with the Ealing Association are carrying on an evangelistic work among lodging houses in Brentford. Free meals have been given, when Gospel addresses were delivered to those assembled.

The Holyoke, Mass., Association is working for a new building to cost 80,000 dollars. The instructor in physical training here is a Mr. George Williams; there seems to be quite a crop of gentlemen in Y.M.C.A. work bearing that honoured name.

We learn with sincere regret that the project of securing a new and adequately commodious home for the Aldersgate-street Association "hangs fire." We believe there is no association in London doing better and more genuine work, and it deserves a habitation in keeping with its extensive operations. Will not some wealthy City man come to the rescue?

The growth of the Association at Pueblo, Colorado, during the past year (the first of its existence), is described as "phenomenal." "The keynote to the success thus far has been the evangelistic, aggressive Christian spirit that has aimed directly at the saving of young men from the temptations of that growing, restless, prosperous, materialistic, city."

The Y.M.C.A. *Beehive*, organ of the Manchester Association, says:—"With reference to the alleged case of persecution of a Y.M.C.A. delegate to the Stockholm Conference, reported in *The Nineteenth Century* to have spoken there of the sufferings of his co-religionists in the Baltic provinces, and who was stated to have been arrested on his return home and transported to Siberia, information is to hand that the writer must have been misinformed upon the circumstances."

CHINESE IN CHICAGO.—Mr. Smithson, of Chicago (late of Dublin), has launched a new enterprise designed to benefit the Chinamen residing in that great city. He has secured a building which he purposes fitting up as a "Home." He has long been persuaded that the Chinese Sunday-school needed some such additional agency to emphasise its lessons and give John a chance to live like a Christian. Of the 1500 Chinamen in Chicago, several hundreds regularly attend Sunday-school, and about fifty have made profession of the Christian religion. It is intended to have a Chinaman for superintendent, and Mr. Smithson is in correspondence with Lee Hain, an exceptionally bright and intelligent Chinaman, who has just completed a two years' course at Mr. Moody's school at Northfield, Mass.—*Faithful Witness*.

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Y.M.C.A., Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m. (Sat. ex.). Bible study, Wed., at 6.15 p.m. Mission meeting, Thurs., 6.15 p.m. Workers' meeting, Thurs., Mar. 13, 6.45 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Mar. 16, 3 and 7 p.m., Mr. Alderman Phillips. Annual meeting, Thurs., Mar. 27, chair will be taken by Mr. H. M. Matheson.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. S. Golding. Wed., at 8, Rev. James Neil on "Bible Mysteries." Free men's meetings nightly, at 8. Prayer meeting daily (Sat. ex.), from 1 till 2 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Mar. 15 3 p.m., Bible-reading by Rev. F. B. Meyer. Subject—"He Descended into Hell." Sun., 3.30 p.m., address to young men. Mon., 8 p.m., Gospel adddress to young men, by Lieut. Mandeville. Wed., 8 p.m., lecture by Mr. W. M. Muir, entitled, "Through Normandy to the Paris Exhibition."

Y.M.C.A., Stafford-rooms, Titchborne-street, Edgware road, W.—Annual meeting, Thurs., Mar. 20. Speakers,—Revs. Dr. Donald Fraser, John McNeill, and J. E. Shephard.

Leicester Y.M.C.A., Missionary Conference.—Wed., Mar. 26, Messrs. Reginald Radcliffe, J. Roscoe (C.M.S. East Equatorial Africa), Drs. Baedeker, S. McFarlane (New Guinea), Fröken, Helene (Berg, Denmark), and others.

Conference Hall, Mildmay Park, N.—Tues., Mar. 18, at 8 p.m., Mr. Courthope Todd will give an account of the Theatrical Mission. Mdlle. Victoire Bertrand will also attend, and speak of her recent work in Paris.

How to Study the Bible.—Lectures by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., on Thursdays, at 4 p.m.

McAll Mission in France.—Rev. Dr. Pierson will preach on Sun., Mar. 30, at 11, in Blackheath Congregational Church, and at 7 p.m. in Marlborough-place Presbyterian Church, St. John's Wood. Mon., Mar. 31. public meeting, Exeter Hall, Strand, Mr. George Williams, chairman. Speakers—Revs. Dr. Pierson, Theo. Monod, Dr. R. W. McAll, Dr. L. B. White, R. Wardlaw Thompson, and others.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

St. George's Hall, Langham-place, W.—Mr. A. Milne Kyd, Suns. during Mar., at 11; Dr. Neatby, at 7. Dr. Neatby will also give the address at Burlington Hall, Savile-row, on Wed., at 8.

Kilburn Hall, Kilburn-gate, N.W.—Bank Holiday, Mon., April 7, twenty-second anniversary: meetings at 4 and 6.30. Tea, 5.30 p.m.

Great Assembly Hall, Mile End-road, E.—Sun., Mar. 16, at 11 and 6.30, Mr. W. R. Lane.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Union Hall Mission.—Annual Gatherings, Union Hall, Carlisle-street, Edgware-road, Thurs., Mar. 20, at 4 and 7.30 p.m.

Deepening of Spiritual Life.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Mar. 14, Rev H. W. Webb-Peploe. Mar. 21, Rev. J. B. Figgis.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Mar. 21, social gathering for Bible-reading. Tea at 6; meeting at 7 p.m. All are invited. Suns., 3.30 p.m., Bible-reading by Miss Mason.

The Lads' Rest, 69, Park-road, West Dulwich, S.E.—Address by Rev. John Wilkinson, of the Mildmay Mission to the Jews, Wed., Mar. 19, 3 p.m.

Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.—Annual meeting, Fri., Mar. 21, 5 p.m., chair taken by Mr. James E. Mathieson. Addresses by Rev. Dr. Donald Fraser, Lieut. Knox, R.N., and others, and an account of the work, "Dark Scenes in Factory Life," and "The Gang-Boys of Lisson Grove," will be given by Miss Meredith Brown.

Paris Daily International Prayer-meeting—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

Open-air Mission (West London Auxiliary).—Quarterly meeting, Regent's Park Chapel, Park-square East, N.W., Mon., Mar. 17, 7.45 p.m., address by Rev. F. B. Meyer, on "Power with God and Man." Christian workers heartily invited.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Mar. 19. Tea, at 6; meeting at 7. Mr. Reginald Radcliffe will give the address. Rev. J. Heywood Horsburgh (of the C.M.S.), just returned from China, will also take part in the meeting.

Salvation Army.—Anniversary of work in France and Switzerland, Exeter Hall, Strand, Tues., Mar. 18, 7 p.m. General Booth will preside. Thurs. in Mar., holiness meetings, Exeter (Lower) Hall, 3 p.m.

Glasgow Half-yearly Meetings of Christians, April 5—8.

Noon-day Prayer Meeting, 186, Aldersgate-street.—On Mon., Mar. 17, Mr. C. L. Boyer, of Harrisburg, Pa., U.S.A., will give an account of the "Drift Children's Mission" work in the East-end.

Edinburgh Castle, Limehouse, E.—Sun. next, Dr. Barnardo, at 11; Rev. Henry Bright, at 3; Mr. Joseph Clarke, at 7.

Talbot Tabernacle, Talbot-road, Bayswater.—Sun. Mar. 16, at 11 and 7, Mr. Finlay Gibson.

Meetings for Christian Workers every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Folkestone-road Hall, Walthamstow.—Suns. in Mar., 6.30 p.m., Mr. Andrew Milne Kyd.

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in March, at 12 noon, Rev. Dr. Kennedy.

Redhill Convention for the deepening of spiritual life, Mar. 24—27, Revs. H. W. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, J. Gelson Gregson, Mr. Robert Wilson and others are expected to take part.

Exeter Convention for the deepening of the spiritual life, April 14—17. Particulars from hon. sec., 4, West Southernhay, Exeter.

Cork Convention for the deepening of spiritual life, Assembly Rooms, Cork, April 28 to May 2.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

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NOTICES OF BOOKS.

Memorials of Edwin Hatch, D.D. Edited by his Brother. 7s. 6d. *Hodder & Stoughton.* The many admirers of the late Dr. Hatch will welcome this volume, which contains several biographical notices, collected from periodical literature, and twenty-five sermons preached at various periods of his thirty years' ministry. Some of the discourses were delivered to congregations of artisans and village folk; others from the pulpits of Oxford University and Westminster Abbey. All are characteristic of the man, cultured and large-hearted. Every page bears evidence of the strong mind and great power of the preacher, of whom an excellent portrait is given by way of frontispiece. The sermons on "Humility" and "The place of Controversy in the Christian life," are among the best in the book, which is from first to last a rich mine of thought and instruction.

Russia. By W. R. Morfill, M.A. 5s. *T. Fisher Unwin.* The reader in the Russian and Slavonic Languages in the University of Oxford has made a valuable addition to the very useful "Story of the Nations" series. Not professing to be exhaustive, the book presents an outline of Russian history enabling the reader easily to follow the development of the great northern Power from the little Grand Duchy of Muscovy in the fifteenth century to the present empire with its hundred million inhabitants. Though by no means drawing his sketch from an English standpoint, the author has not concealed the darker shades of the picture. The work is not a mere compilation, but based upon original authorities, and is well written and admirably illustrated. Though not itself political, this book describes, with comprehensive precision, the political and social institutions of the country.

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RECENT TESTIMONIALS.

GALVANISM v. SCIATICA and LUMBAGO.

39, Union-street, Tranmere, Birkenhead, 28th February, 1890.

Dear Sir,—I feel I ought to thank you as the means, in the hands of a merciful God, of restoring me to health and strength. For upwards of four months I had been in a helpless condition, suffering from Sciatica and Lumbago, and was under three medical men; a fourth doctor was called in, and he informed me that my sciatic nerves and lumbar muscles were contracted, and the muscles of left leg completely wasted for want of circulation, and my sufferings were so great that they injected morphia to give me rest. One doctor advised electricity as a last resource, and I wrote to you, and from the first hour I wore your Galvanic Belt I obtained immediate relief, and day by day the cramps and severe pains gradually left me, and my muscles are perfectly restored again. I have now resumed business, believing my cure to be permanent. I have recommended your treatment to many of my friends and neighbours who have witnessed the wonderful cure effected in my case, and I consider your Galvanic appliances a marvellous scientific invention. One of the doctors called on me to know the result, and asked me what I thought of your Belt. I replied, I don't think, but I know, it has been my Salvation.—Yours faithfully, J. PHILLIPS.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. INDIGESTION and NERVOUS DEBILITY.

Melview, Clonmel, Ireland, February 21, 1890.

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GALVANISM v. EXTREME NERVOUS DEBILITY and SLEEPLESSNESS.

12, Henry-street, Rawtenstall, Lancashire, February 17, 1890.

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CASE FOR THIS WEEK.

BRONCHITIS.—CASE at LLANGOLLEN.

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[Bishop La Trobe.]

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CONTRIBUTIONS of money, clothing, coal and bread tickets, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—Funds are most earnestly needed for this Society. They had last year 65 Dining Rooms open, and gave 367,679 Dinners. The demand for these dinners is greater than ever. £300 per month required. Subscriptions or donations may be sent to the Treasurers, viz.: Lord Kinnaird, 1, Pall Mall East; William Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Carr, Esq., 89, St. George's-square; or to the Bankers, Messrs. Barclay, 1, Pall Mall East.

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N.B.—Please write distinctly name and address for correct Acknowledgment.

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CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

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ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life.
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YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1883. 18 to 25 guineas. Entrance any time.

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High-class education for Gentlemen's Sons. Resident graduate and foreign masters. Excellent premises, laboratories, workshops, cricket-field. Decided Christian training, home comforts, moderate fees. For prospectus, honours' list, &c., address
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Principal—Mr. GEORGE CUMES, F.R.G.S.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.
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Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

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Letter from Copenhagen *lost*. Will writer kindly write again.

THE OLD HALL SCHOOL,
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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principals: ROBERT WESTON, Esq., M.A. Trinity College, Dublin; G. E. W. CRANAGE, Esq., B.A. Trinity College, Oxon.

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Head Master, E. H. VINE, M.C.P.

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BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

£10 PER TERM.—Education at old endowed Grammar School in South-west of England. Successful at Locals. Scholarships, exhibitions.—SCHOLE, c/o Relfe Brothers, Charterhouse-buildings, Aldersgate-street, E.C.

TUTOR WANTED, for one boy of 14. B.A. Cambridge preferred. Mathematics important. Decided Christian.—Address, stating experience, references, and salary,
STEPHEN MENZIES, Prince's Park, Liverpool.

WANTED AT ONCE, for "Circus" C. E. Girls' School, Portsmouth, a thoroughly efficient, reliable Assistant (Ex P. T.), for upper standards. Should be able to conduct singing on tonic sol-fa system. The Bible sole basis of religious teaching. A real Christian desired, to whom the post would be a happy one. Salary £40 or £45, according to qualifications.
Mrs. SMART, 30, Northumberland-road, Southsea.

GOVERNESS-PUPIL.—A Christian young Lady, nearly 20, experienced in teaching juniors, good disciplinarian, desires to enter School above. Mutual terms. Evangelical views. Seaside preferred.
J. C. S., Hazelwood, Wallington, Surrey.

GOVERNESS-PUPIL.—The Parents of a Christian Girl (16½) leaving High School, desire to place her in evangelical Christian school at the seaside. Small premium.
J. C. S., Hazelwood, Wallington, Surrey.

JUNIOR GOVERNESS required, on reciprocal terms, in a Ladies' School, for the ensuing term, commencing May 6.—Apply to the Misses REECE, Heyop House, Axminster, Devon.

NURSERY GOVERNESS required, Christian, to take charge of and instruct four young children in English, French, and music.
Mrs. GOTELEE, Medstead, near Alresford Hants.

ON CHERCHE, pour surveiller trois petites filles de 2, 3 et 6 ans, et leur donner quelques leçons, une jeune fille Suisse ou Française, sachant coudre, et disposée à être végétarienne.—Adresser les offres, avec mention de salaire, Mme. BRAMWELL BOOTH, 253, Mare-street, Hackney.

FRENCH PROTESTANT Gentleman, highly educated, seeks situation in School or family to teach French and classics.—Monsieur A. MAILHET, Bourdeaux, Drôme, France; or c/o Fielden Thorp, York.

GOVERNESS.—At Easter, good Resident Governess desires re-engagement in Christian family, where parents are particular as to how their children are trained, taught, and prepared for school or finishing Governess. Teaches English, French, Latin, music, drawing, thoroughly. Excellent testimonials after long and happy engagements. Liberal salary.
Y. Z., c/o Stationer, 86, Lark-lane, Liverpool.

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A CHRISTIAN YOUNG LADY wanted, as Morning Governess to two little girls, six and eight. Dissenter preferred.—Apply between the hours of 10 and 12 at 253, Lewisham High-road

Appointments, Situations, &c., Wanted.

ADVERTISER, partly employed as home missionary, desires engagement to fill up time. Experienced in full mission-work, and among rough lads. Small salary. Undeniable references.
WORKER, 22, Mardale-street, Shepherd's Bush, W.

SECRETARYSHIP of Institution, Society, or Mission. Paid or honorary. Holds similar appointment. Earnest and persevering. Evangelistic or Mission-hall services undertaken anywhere. Highly recommended. Communications invited.
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COACHMAN (thorough). Age 33. Married, one child, age 7½. Three years' excellent character.
H. CRIPPS, 44, Barclay-road, Walthamstow.

AS COACHMAN (single-handed), ride and drive well, pair or single. 2½ years' good character. Single-handed. Age 21. Christian, abstainer.—H. IRELAND, 63, Rendlesham-road, Clapton, London.

AS COACHMAN, thorough, where pair or more are kept. Town or country. Age 29. Abstainer. Married, one child. Three years' personal character.
W., 98, Ebury-mews, Belgravia, S.W.

GARDENER, where boy is kept, accustomed to glass, experienced in vines, cucumbers, melons, wall fruit, flower and kitchen garden. Married. Age 35. Two children, youngest nearly six years Christian.—A. L., 6, John's-place, High-street, Lewisham, S.E.

CHRISTIAN YOUTH desires situation in Christian family, as Assistant-Gardener, Footman, and make himself generally useful in stable, &c. Height 5 ft. 6 in.—GAITT, 19, Ashwell-road, Roman-road, Victoria-park.

AS MATRON, or Mission Worker, by an earnest Christian (42). Nonconformist. Abstainer. Experienced in Rescue work and training of servants.
S. C., 32, Leighton-road, Kentish Town, N.

MATRON, OR ASSISTANT MATRON, in orphanage, or any place of trust. Conscientious. Good manager. Christian. Abstainer. 45.
M. S., 5, Elgin-avenue, St. Peter's Park, W.

CLERGYMAN'S DAUGHTER (28), well-educated, desires re-engagement as Companion to a Lady in Christian home, or would be glad to hear of any sphere of usefulness. Fond of parish work.—M. B., 43, Harley-street, W.

AS COMPANION OR AMANUENSIS.—Young Lady seeks engagement. Literary, musical, artist student, evangelical. No objections to partial tuition, or assistance in domestic work.
E. MOISE L., Finsbury House, Ramsgate.

A USEFUL COMPANION or Help to Christian Lady, invalid or otherwise, or any similar position of trust. Good references. Evangelical principles.
M. R., 154, Upper Kennington-lane, London.

AS WORKING HOUSEKEEPER.—A situation wanted by respectable Widow, total abstainer, age 33, in small family of total abstainers, where a young servant is kept. Good plain cook. Wages not so much an object as a comfortable home.—A. S., 103, Avondale-square, S.E.

USEFUL MAID.—Invalid's or Children's Maid.—Mrs. SHARPE (Marham Vicarage, Downham, Norfolk), highly recommends young Woman (26). Quiet, kind. Abstainer. Most valuable to delicate Lady. Willing to be generally useful.

MRS. PEPPER will be happy to supply ladies with Salvationist servants. Must be permitted to attend Army meetings when allowed out, and to wear uniform to and fro to their meetings. Mrs. Pepper has several testimonies as to their value, and has some of a superior class on her books, male and female.—Milford Hill, Salisbury.

MOTHER AND DAUGHTER, both well-educated and capable Women, desire care of house, shop, offices, mission-house, or any place of trust, or situations, together or separately, as Housekeeper, Matron, Companion, or Lady Help. Experienced managers, can cook well. Decided Christians.—R. E. S., c/o Rev. Washington, South Cottage, Felixstowe, Suffolk.

MOTHER'S HELP.—Required, for a Girl of 16, a situation as Mother's Help in a Christian home, where she would be treated as one of the family.
Mrs. DURRANT, Milton House, Plympton.

A YOUNG FRENCH PROTESTANT, age 19, requires situation as Under-Nurse in a Christian family (Parisienne). Good character. Wages £4 to £16.
M. NARS, Thorpe House, Chertsey, Surrey.

MAID OR COMPANION, by young Lady (21). Good English education, knowledge of dressmaking. Not object to travel. Thoroughly respectable. Good references.—Further particulars address A. MANEELY, Police Station, Brill, Bucks.

USEFUL MAID.—Wanted, by a respectable young person, situation as Useful Maid to a Lady, or one or two children over five years of age. Good needlewoman. Thoroughly trustworthy. Excellent references. Age 27. South coast preferred. Christian home earnestly desired.
L. W., Tuddenham, Gosford, Oxford.

AS USEFUL MAID, or would take charge of a child out of arms. Good needlewoman. Age 24. Wages £23 to £25. Five years in last situation. Left through death.—State particulars, J. SUTTON, Hollywater, near Liphook, Hants.

NURSE TO INVALID LADY.— Wanted, situation as above, for one who has had large experience. Would assist in housekeeping if necessary. First-class references.
F. D., Wesley-terrace, Clifden, Co. Galway.

TWO SERVANTS desire situation together in quiet family. Cook, age 23. Three years in one situation. Housemaid, 17. Excellent needlewoman.
Miss KNYVETT, Beddington, Croydon.

CHRISTIAN GOVERNESSES, Companions; Housekeepers; Medical, Surgical, and Monthly Nurses; also Maids. Miss HOOPER, 9, Upper Baker-street, N.W., has now several competent Christian Ladies on her books waiting for engagement. None registered under £18 a year salary.

MISSION WOMAN seeks a post at once. Thoroughly experienced in the Master's work. Evangelical, and can do a little nursing. Good references. Salary.
108, Lewisham High-road, New Cross.

A CHRISTIAN LADY as companionable Attendant to elderly or invalid lady (without lifting); or Nursery Governess, Matron in School, or Superintendent of Institute. Active, cheerful, domesticated, early riser, and abstainer, Church of England. Good testimonials.—A. B., c/o Mr. Elliott, Stationer, 13, High-street, St. John's-wood, N.W.

Appointments, Situations, &c., Vacant.

AN APPOINTMENT open to both sexes in every rank and class of society for the sale of our delicious Teas among private families. After first inducing friends to give trial order, the quality of our Teas invariably leads customers regularly to repeat orders, besides recommending their friends to become purchasers. We offer very liberal profit on all sales. Samples free of UNITED TEA GROWERS' ASSOCIATION, Union Court, E.C.

MEDICAL MISSION IN MADAGASCAR.—Wanted an experienced Lady Nurse to take charge of the Nursing Department at Analahely Hospital during Miss Byam's furlough. Must be in sympathy with missionary work, and able to go out this season.—For further particulars apply to CHARLES LINNEY, Secretary, Friends' Foreign Mission Association, Hitchin, Herts.

AN ATTENDANT AND VALET wanted, for a paralysed invalid Gentleman. First-class testimonials necessary. Country house.—Apply by letter, addressed, H., c/o Roebuck & Sturges, Stationers, Wolverhampton.

COUPLE WANTED, without children, as Barman and Cook, for Soldiers' Home. Church of England. Abstainers. Bar takings from £20 to £30 weekly.
M. S., 93, Onslow-gardens, S.W.

UNDER-GROOM wanted. Wages 15s. a week, fire and lodging found. Good character indispensable. State all particulars, write
A. B. X. May's Advertising Offices, 162, Piccadilly.

WORKING ASSISTANT MATRON wanted for a small Temporary Refuge. Good needlewoman and plain cook. Age between 30 and 40. Member of the Church of England, and total abstainer.
Mrs. WATHERSTON, 6, Perry-place, Bath.

MAID.—Wanted by an invalid Lady, a Maid not less than 26. Good needlewoman, strong, willing, and obliging. £20, all found.
95, Shooter's Hill-road, Blackheath.

USEFUL LADY'S MAID wanted. Age about 30. Church of England. References trustworthy and reliable. Good dressmaker and hairdresser. Wages £20. Lady's recommendation esteemed.
Mrs. ROGERS, Holmrook, Tunbridge Wells.

ATTENDANT wanted for an invalid Lady, with a little housework. Good needlewoman, early riser. Good character.
29, Church-road, Tunbridge Wells.

AS MAID-COMPANION.—A Lady living alone wishes to find a superior young person. Total abstainer. Salary £16.—S. O., Parlett's Library, Richmond-road, Bayswater.

MRS. A. WILKE, of the Emigrants Home, Blackwall, London, needs a Mother's Help. Must be a Christian, fond of children, good needlewoman, a musician preferred. Personal application any morning before noon.

PARLOURMAID wanted. Large family. Good wages. A Christian.—Apply, by letter only,
Mrs. REUSS, Upper Long Ditton, Surrey.

HOUSE-PARLOURMAID.—Wanted, April 17, ten miles from London, a good House-Parlourmaid for family of three. Age from 24 to 28. Must thoroughly understand duties, and have good references. Two servants kept. No beer.
Mrs. MONCRIEFF, Thornbury, Shetlands.

NURSE.—Wanted by a Lady, a trustworthy Nurse, for two children of 6 and 2 years, and to give occasional help to others. Willing and active. Good needlewoman. Nurseries to do.—Please state age and wages.
Mrs. S., c/o Elliott's Stores, Eastbourne.

NURSE.—Can any Lady recommend thoroughly trustworthy, competent Nurse (head, or single-handed). Abstainer preferred. Youngest child 16 months.—Mrs. WOODHOUSE, 16, North Common-road, Ealing.

A CHRISTIAN NURSE wanted at once for five children, in a quiet, comfortable home. Another servant kept and help given.
Mrs. W., 51, Kelvin-road, Highbury-park, N.

CHRISTIAN SERVANTS WANTED.—Miss HOOPER, 9, Upper Baker-street, N.W., has the following vacancies in Christian families: Maid-Nurse (Epilepsy), £35, for Sandown; Good Needlewoman as Useful Maid (accustomed to house-linen) £30, for Blackheath; Cook, £25, House-Parlourmaid, £19 (family three), for Potter's Bar; Cook, £22, Parlourmaid, £18, for Hampstead; Cook, £18, House-Parlourmaid, £16, for Bayswater; (small house): Cook, £18 (family two), for Streatham; Cook, £20, for Ascot; Parlour-maid, £20, for Surrey; Second-Nurse, £18, for Stafford; Kitchenmaid, £14, for Margate.—Apply at once.

CHRISTIAN GIRL, for after Easter, as Housemaid, and to assist in nursery. Fond of children. Neat needlewoman. Nurse and general also kept. Good character indispensable.
Cumberland Lodge, Lingards-road, Lewisham.

GOOD COOK.—Can any Lady recommend a quiet, well-principled person, about 30, as thorough good Cook in the country. Kitchenmaid kept. Dairy and baking. Kindly state age, wages, and whether abstainer. All found except beer.—Address (by letter), Mrs. BOSANQUET, 32, Park-street, Grosvenor-square.

GOOD PLAIN COOK.—Thoroughly respectable, conscientious Woman (widow preferred), about 35 to 40. Three other servants kept. Must be willing to do a little housework. No washing. Very comfortable home. Good character required.—Apply, stating references and wages, to Mrs. L., Holwood House, Bromley, Kent.

PLAIN COOK.—Wanted, a young Christian Girl as Plain Cook. From the country preferred. Cleanliness and neatness essential. No late dinners. Small family.
Mrs. ARGLES, Wanstead, Essex, E.

THOROUGH GOOD COOK wanted. Age 30 to 40. Country; dairy and baking. Assistance given. Christian abstainer valued.
Hon. Miss PORTMAN, Littleton, Blandford.

LAUNDRYMAID wanted (single-handed) for a small institution. £18, all found. Age not under 25.—Apply to the Matron, or by letter, 187, High-street, Stoke Newington.

UPPER HOUSEMAID wanted, where two are kept. The Advertiser would be obliged to any Lady recommending her a thoroughly respectable, steady, intelligent young Woman, and would not object to one who has been single-handed in her previous situation.
F., Howard's Printing Office, Sydenham, S.E.

KITCHENMAID.—Wanted at once, for Y.W.C.A. home and restaurant, strong, active Girl as Kitchenmaid. Would be required to help in restaurant at dinner-time. Also young Girl about 15, to assist in kitchen.
MATRON, Princess House, 106, Brompton-rd., S.W.

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March 21, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Mr. Henry Toye, of the Home for the Fatherless, Greenwich.

On Sunday, the 30th inst., the churches of Islington will be resounding with the claims of the foreign field; simultaneous missionary addresses will be delivered at fifty-five meetings held in twenty-eight churches. The movement is in connection with the Islington Church Missionary Juvenile Association, which holds similar meetings half-yearly. It is hoped that a large attendance of local residents will be secured, such as will lead to increased interest in the work of fellow-labourers abroad.

We note with much satisfaction the appointment of Canon Westcott to the Bishopric of Durham. The Bishop elect has gained a high name in the field of Biblical criticism; his commentaries are of great value, and his services in connection with the revision of the New Testament have been noteworthy. He also possesses the esteem and confidence of all Protestant denominations. We trust he may be found to exercise a great power for good in the Church of England, and a still wider influence in the Church of Christ.

Every live institution is certain to outgrow its swaddling clothes, and to require some adaptation to the conditions of its development. The death of Mr. Shipton brings vividly to our minds the fact that the Young Men's Christian Association is now more than a generation old. In the process of growth and expansion it has taken form and run into channels that were not much in the thought of its founders. The ruling powers of the Association have deemed this a fitting time to appoint a Committee to inquire into the state of the London Associations, and to consider how far the existing machinery is sufficient for their purpose. The Committee will, of course, fully represent the older ideas, but it also contains a due admixture of young blood. We earnestly trust that the outcome of its deliberations may conduce to the true efficiency of one of the best organisations of the age.

The correspondent of *The Standard* at Dunkirk recently drew attention to the snares which beset British seamen discharged at foreign ports, who, after receiving their wages, are left to find their way home as best they can. Crimps of the lowest order pounce upon them as soon as the ship is moored to the quay, and, plying them with spirits, cheat them in various ways out of their wages. The correspondent bears witness to the great good already done at Dunkirk, where two thousand seamen are paid off every year from British ships, by the Sailors' Home and by the strenuous efforts of the British Consul there; but he urges that the "Midge system" should be introduced at all Continental ports, by means of which the sailor would be enabled to leave for home as soon as his service on board ship is over, his wages being transmitted to him afterwards. He also strongly recommends that the Board of Trade charge of threepence in the pound for transmitting the wages home should be abolished, as the sailor is now often deceived by the crimps promising to change his money for him at a cheaper rate. The loss to the revenue of such modifications as these would be very trifling, whilst the gain to the seamen's families at home would be immense; and any member of the Legislature who will take the matter up will be rendering far more worthy service than by helping to vote away millions of money for the construction of huge guns and monster ironclads.

An esteemed correspondent sends to us a very earnestly worded protest against the continued existence of "London's Saturnalia," by which he means the obtrusive and unblushing solicitations to immorality to be found in some of our West-end thoroughfares at late hours of the night. He declares that in this respect London has an evil pre-eminence over all other European capitals. The worst feature of the case is that the reputed guardians of public order and morality seem to regard the whole affair with indifference and unconcern.

We have at various times sought to raise an earnest note of protest and appeal on this subject, but the authorities seem to be deaf to all outside remonstrance. The evil consequently becomes intensified, and the traffickers in sin become more bold and unblushing. No doubt there are difficulties and disadvantages attending on peremptory action, but at any rate we have a right to expect that our public thoroughfares shall not degenerate into marts of open vice for the ensnarement of our youth. Will not some self-denying member of the House of Commons take a decided stand on behalf of public morality?

We notice that *The Missionary Review of the World* for March quotes in full the letter that appeared in our columns over the initials "R. N. C.," criticising the action of the Royal Niger Company in relation to Christian missions; adding in an editorial note that the statements of the article "will cause painful surprise and indignation." But we do not find that our missionary contemporary has made any allusion to the reply to "R. N. C." from Mr. Wilmot Brooke and Rev. A. J. Robinson which we published the following week, and in which the action of the Royal Niger Company was explained and defended.

The recent accounts in *The Times* of the doings in Siberian political prisons have evidently created some stir in Russian official circles; though the strict censorship of the press has prevented the papers containing the statements from getting into the hands of the general community. The regular correspondent of *The Times* at St. Petersburg had a long letter in Friday's issue, in which he represents the official view of the case as differing very materially from that which has already appeared. As Russian official reports are not made public and cannot be sifted, it is difficult if not impossible to weigh the relative value of the conflicting accounts. In a leading article *The Times* asserts that the original communications came from a trustworthy source, and informs the Russian Government that an assumption of ignorance or indifference will not suffice to dissipate the effect of the painful charges made as to the treatment of Siberian prisoners.

The yearning for visible unity would appear to be finding fruit in the Midlands. The County Baptist Association has met in a Congregational chapel in Leicester, and has appointed a committee of ten Independents and ten Baptists to formulate, as far as possible, a basis of union. It would appear to be thought that in some parishes amalgamation between the two bodies may at once come; and that in others the overlapping of new churches, and unnecessary extension of denominationalism, may be prevented. A Leicester minister affirmed that to admit that infant baptism was not to be found in the New Testament would not be a severe wrench to him. The prevailing sentiment, however, was that union and the formation of union churches might be carried forward without compromise.

Earnest men in Manchester as well as London are demanding the inspection and supervision not merely of halls that are licensed primarily for music and dancing, but of the ordinary licensed public-house, where music is performed to relieve the monotony of drinking. A Manchester paper reports a visit to one of these houses, of which there are four or five hundred in the city, and declares, after giving details which are not fitted for our columns, that there is practically no limit to the degradation resulting from such places. The contention is that inspection ought not to be left exclusively to the police. Certainly such burning social questions might make Englishmen desire that unprofitable talk in Parliament might give way to useful and needed legislation.

It is not pleasant to find a well-known literary lady writing in the current *Fortnightly Review* in serious advocacy of free marriage with unlimited opportunities of separation and divorce. If English sentiment is at present too strong for these opinions, it would be folly to shut our eyes to the drift of them. When it is gravely argued that a new soul has entered into society; that old motives cease to operate; and that former notions of duty are disappearing, we can scarcely ignore the direction whither such notions are pointing.

Another colliery explosion has spread consternation and death in South Wales. This time the scene is the Morfa Colliery in the neighbourhood of Port Talbot. When the explosion occurred, on Monday, last week, a large number of miners were in the pit. Brave efforts were made to rescue them from their entombment, but falls of roof were risked, and the effects of the deadly after-damp challenged, only to bring out the

bodies of the dead. Of the eighty-eight persons killed, no fewer than sixty-nine leave widows, with close upon 200 children, not to mention a number of dependent relatives. The bereaved will derive benefit from the Permanent Relief Fund, but there are immediate needs which private benevolence must satisfy. The Lord Mayor of London has made an appeal, and, as in the case of the Llanerch disaster, there will assuredly be a prompt and hearty response.

In a very daintily attired little volume published by Messrs Passmore & Alabaster, Mrs. Spurgeon tells the fascinating and altogether delightful story of her Book Fund and its work for 1889. Though a confirmed invalid, she is not deprived of the luxury of doing good. Last year nearly 7000 helpful volumes were distributed through the medium of the Fund, to 560 poor pastors and missionaries of different sections of the Church. In addition to this there were scattered abroad over 13,000 copies of Mr. Spurgeon's sermons. The grateful responses of the receivers are partly recorded here, and show how much of life's sunshine can stream forth from one sympathetic womanly heart. May our gifted sister have many kind and willing helpers, as long as she is spared to continue her unique and beautiful ministry.

We have lately observed that writers in the press are describing this year as the first of "the closing decade" of the century. This is a mistake. A decade of years of course begins with 1 and ends with 10; the last decade of the century will therefore commence with 1891 and end with 2000. The point is not one of great importance, but it is well to avoid looseness of statement and cultivate strict adherence to fact.

Five-and-twenty years ago a daily contemporary thus depicted the condition of the period:—

> This—we have before now called it so—is an age out of breath. It is going down to the tomb of epochs broken-winded with the pace at which it lives its hard, useful, polemic, inquisitive, restless, mechanical life.

The quarter of a century which has passed since then has been marked by no slackening of speed; and the same paper this week utters its voice in the same tone:—

> It is indubitable that our life is passed in a whirl of incident and excitement which gives us but scant moments of repose. The bow is always bent, the nerves are ever strung. The tension of existence seems to grow greater every day, the pace is getting hotter, there is less and less time for recuperation. We are for ever having to be on the alert, to catch the fleeting moment as it goes, to seize the unrecoverable opportunity, to appropriate the chance, which once missed can never be recalled.

We repeat with emphasis to-day what we wrote twenty-five years ago: "We are in the rapids of time, and the torrent of waters rushes onward to its fall. In the midst of this breathless haste, which impresses its influence upon every circumstance of human life, the elect of God (widowed for awhile) must *wait* on Him. In contrast to the roaring torrent of the world's life, the waters of Siloam flow softly, and still the Sent One invites the weary and heavy laden, out of breath in the world's rough race, to the calm haven of Divine repose: 'Come unto Me, and I will give you rest.'"

THE CHRISTIAN TEMPERANCE HOME is now removed to 91, Bolsover-street, Great Portland-street, London, W.

Unsectarianism.

Since the publication of my two articles on Unsectarianism, in The Christian of Oct. 4 and Nov. 8, 1889, several letters have reached me from persons, who, equally with myself, recognise and deplore the existing divisions in the Church of Christ, but who are earnestly inquiring how the spirit of unsectarianism is to find expression. Perhaps many readers will be in sympathy with the following queries which one correspondent proposes:—

> (1) In view of the fact that baptism, while entirely a personal duty and privilege, was, in the New Testament, pre-relative to fellowship with the Assembly, how can such an Assembly be realised to-day, which, while *entirely* unsectarian, yet retains the New Testament ground of "baptized believer" membership?
>
> (2) What must be the attitude of those who have taken unsectarian church ground toward others who still remain ignorantly or willingly sectarian? How shall we, on the one hand, avoid the evil of what is called "Brethrenism"—withdrawal from real believers; and, on the other, duly recognise and emphasise the evil of sectarianism?

As a Baptist minister, both these queries have been presented to my mind, and have had to be answered. In replying to the first, the second may be partly answered as well.

At first sight it seems right to insist upon a "baptized believer" membership, which many believe to have been the custom in New Testament times. But several things must be remembered:—

(1) We are separated from New Testament times by a period of nearly nineteen centuries. This does not, of course, make what was true and binding then to be any less true and binding now. But, considering the history through which the Church has passed, and the early associations by which Christians generally have been surrounded, it does make it more difficult to apprehend and to receive what the Apostles taught and practised. Even sincere believers have not yet seen what we believe to be the truth on this subject. To exclude them from Church fellowship on this ground is to show less patience towards them than the Lord has shown towards us, to put them farther away from the teaching by which they might be led to the truth, and to confirm them in their position by compelling them to form a fellowship of their own.

(2) All that can be concluded from the New Testament is that baptism was *pre-relative* to membership. It preceded membership, but is nowhere distinctly declared to be the indispensable condition of it. Indeed, does not the form in which the query is put suggest this? If baptism is "*entirely* a personal duty and privilege," why should we impose it as a condition of membership? Does it not then cease to be a "*personal* duty and privilege"? It is no more pre-*requisite* to membership than membership is pre-requisite to "prayers" (Acts ii. 38, 39).

(3) To insist upon such a basis of fellowship does not avoid the evil of "withdrawal from other believers." Men whose Christian character gives evidence that they are not only "born of God," but are indwelt by the blessed Spirit, whose fellowship with God is as intimate as any which we can claim to enjoy, with whom it is a delight to have fellowship, both in prayer and in service, and who are allowed to sit with us at the same table, are yet excluded from *our* church fellowship! Is not this the evil of withdrawal from other believers?

(4) Nor can such a church claim to present any effective witness against sectarianism. Separation from other *true* Christians, on whatever ground we seek to justify it, is bound to increase rather than diminish the evil of sectarianism. Is not this the lesson which the history of "Brethrenism" teaches? There are many of us, who, if we had lived in the days when "the Brethren" movement was started, would most certainly have joined it. The prospect of exhibiting to the world a spectacle of the Church's unity would have been attractive to us. But is it not painfully manifest that the movement has failed? Have not Brethren become as sectarian as other denominations, besides having given birth to many other sections among themselves? We have many things to thank Brethren for, and I most gladly acknowledge the debt; but one of the most important results of their movement is the warning their present divisions give against the idea of securing a manifestation of Christian unity by separation from other believers.

The testimony of history is not more clearly against separation than it is for "a more excellent way." To remain in membership with existing churches; while there to witness faithfully against everything narrow and sectarian; and to cultivate fellowship in prayer and service with all who are Christians indeed; to seek earnestly for a revival of true spiritual life in all the churches. This is the best method to promote the unsectarian movement. Such is the lesson taught by the history of the revival in the eighteenth century under Wesley and Whitefield. Let two witnesses be quoted in proof of this:—

The first is Dr. R. W. Dale, who thus describes the spirit of that evangelical movement:—"Its supreme care was not for any ideal of ecclesiastical polity; it contributed to the extinction among Congregationalists, and, I think, among Baptists and Presbyterians, of...solicitude for an ideal church organisation....Nor were the evangelical clergy zealous supporters of Episcopacy....It emphasised the vital importance of the Evangelical creed, but it regarded almost with indifference all forms of Church polity that were not in apparent and irreconcilable antagonism to that creed."

A more striking witness is Rev. R. W. Free, who recently issued a most interesting history of Orange-street Chapel. Towards the close of the eighteenth century several ordained clergymen of the Church of England were either ministers or assistant ministers at that chapel. Among these were Toplady, Richard Cecil, Henry Foster, John Eyre, and Thomas Scott, the well-known commentator. These men were products of the revival, and their increased spiritual life revealed itself in their indifference to sectarian divisions. This is our great need to-day. More abundant life would make all true Christians one, as the flood tide covers every little sandbank that separates the pools on the shore.

Truth is not helped by our separation from others. The truth existed before our little systems began, and will continue when they have had their day and ceased to be.

Bournemouth. George Wainwright.

DISCIPLINE IN THE GERMAN ARMY.—In an Imperial order relating to the organisation of the cadet corps in the preparatory military school of Berlin, the following sentence appears:—"Students must be instructed in the fear of the Lord and the comforts of the faith. They must be accustomed to hardness for their own sakes, and to gentleness for the sake of others."

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXVII.—
GOD'S FLOCK AND ITS SHEPHERDS.

1 Peter v. 1-4.

A veteran shepherd is speaking here! As he feels his own strength waning, his heart is away in his loved work, and he is deeply concerned lest it should suffer. The ruling passion is strong even unto death!

Imagine a shepherd's hut far away among the northern hills; stretched on his hard mattress an old shepherd is dying; the strong frame racked with bronchitis; every breath laboured and drawn with pain; fever rapidly consuming his life. Around him stand his sons, inured to peril and hardship. The night which hangs over hill and vale shall not break up under the silver touch of dawn, ere that strong and noble spirit has passed forth to the home for which it has long pined. Bend low and catch his whispered words, mark how they concern the sheep of his care, as he commends them to his boys: "Lads," says he, "mind the flock."

I. We get a vivid Glimpse of the Simplicity of the Constitution of the Early Church.—Wherever God's people gathered, there was part of his flock. The flock itself was scattered throughout the whole world, and according to our Master's prayer was *one*, even as it is to-day. For though there are many folds, there is but one flock (John x. 16, R.V.). Though some of the sheep are being led by the living fountains of waters beyond the river, and others are treading the stony defiles of this side, yet it is the same flock, bought at the same time, marked with the same initials, belonging to the same Owner. And wherever any believers gather, there is a portion of the one flock, and its officers, teachers, and spiritual guides are just shepherds, pastors.

How eloquent is this silence as to priestly functions! Not a word is said as to the necessity of having properly appointed priests, who should offer a regular sacrifice, and perform holy rites. In the Apostle's judgment there was no need to add aught to the precious blood of the unblemished and spotless Lamb, or to undertake an office which is being performed through all the ages at the throne by the great High Priest. This would have been the moment for such a reference, had it been in his mind; but surely it did not so much as enter his thought. He was more than satisfied to call himself an elder, and to address these simple-hearted men as being on an equality with himself, with the single exception of their not having, like him, witnessed the sufferings of the Chief Shepherd, by which the flock was purchased (Acts xx. 28).

Does not that reference to the sufferings of Christ cast a sidelight on one of the darkest hours of Peter's history? From the fact that he ran in the company of the beloved John to search the empty grave, we may infer that he went to *his* home, when he left the hall of judgment with bitter agony of soul. It was too much, however, to stay there alone, while all Jerusalem was astir with the trial and crucifixion of his dearest Friend; and so, when the concourse at Golgotha had emptied the streets, he seems to have stolen forth, making his way by devious by-lanes, till he came on the scene of blood, and, standing afar, was a witness of the sufferings of Christ.

This is the one qualification for tending the flock of God: not to have received a learned education, not to be able to talk glibly and eloquently of spiritual things, not to have bent low beneath episcopal hands—a man may have done all these things, and yet not be competent to feed the flock of God. We must behold, each for himself, the sufferings of Christ, not necessarily with the eye of the flesh, but with the eye of the soul; not with the curious glance of the fickle crowd, but with the fixed loving gaze, which finds in them cleansing for sins and balm for wounds.

And to see those sufferings is not only a qualification for shepherdship, but for glory. As surely as a man beholds those sufferings sympathetically and believingly, so surely shall he behold the glory yet to be revealed. The one is the prelude to the other. No cross, no crown. But where there is the true cross, crown there must be. It may seem to tarry long. The heart may turn sick at the long delay. But that glory which shines now and again as we climb the Transfiguration Mount shall ere long make a perpetual heaven for us when it is revealed.

II. The Conditions of Shepherdly Care.—*Feed* is better rendered *tend*, which includes in one word all the various offices of a shepherd, the leading, feeding, watching, defending. It is not enough to preach to the flock once or twice each week. There must be personal supervision; watching for souls as by those who must give account; seeking them if they go astray; tracking them to the precipice down which they have fallen; and never resting till the straying sheep is brought again to the fold. All this is included in the word, and we need to do all this if we are to tend the flock of God.

The work must be done from love.—If it is undertaken as the result of the strong pressure brought to bear on him, or for any reward which may be offered, the shepherd does not fulfil the ideal of this passage. "Not by constraint, but willingly; not for filthy lucre, but of a ready mind." None of God's soldiers are mercenaries or pressed men, they are all volunteers. We must have a shepherd's heart, if we would do a shepherd's work. Nor is this love merely the liking which may come from the flesh, or be dictated by the inclination of the soul. There must be the love which is akin to the love of the Chief Shepherd Himself. A love which can endure without return or thanks, which can grow where there is scarcely any soul, and which clings to the least lovely and thankful. That love is only shed abroad in our hearts by the Holy Spirit. To take the cure of souls because there is a good living in the family, or for a livelihood, or because it gives position and influence, is a sacrilege which will entail a terrible reckoning for the hireling shepherd.

There is a remarkable addition in the Revised Version: *according unto God*, which serves to accentuate positively what has already been insisted on negatively. God must call to the work, sustain us in it, and give us all the guidance and grace needed for its efficient performance.

It is hard to give up the familiar reading about *God's heritage* in favour of the new rendering, *your allotted portion*. And yet the two expressions are nearly equivalent. For God could not allot that which was not his own. "We are *his* people, and the sheep of *his* pasture." *My flock* is the appellation by which He constantly addresses us. And it is He who allots souls to certain shepherds. Let not those who have small and uninviting charges think lightly of them, since God has entrusted them to their care, and is carefully marking the faithfulness with which the work is done, prepared to reward the true shepherd with a larger charge.

The sphere and people of our ministry should be taken straight from the hands of the Chief Shepherd. We are only accountable to Him. Our work must be done to please Him, and at his direction. We must consult Him about all our plans. We must take his directions as to what part of the green pastures our portion of the flock is to be led into, and by what waters it shall rest. If anything goes wrong we must consider that it should be instantly reported to Him, as the fret and care and burden of direction must certainly be his. If we make mistakes, and the flock suffer through our ignorance, the brunt of the loss must fall on Him. There is no one so interested in the pastor's charge as the Chief Pastor is. He shares all the anxieties, hardships, watchings, and perils of the work. Not to please the flock, not to attract the applause of men, not to gain name and fame, but to do the will of the Chief Shepherd, must be the aim of each true servant of Christ.

And there is to be no *imperious overlording*. We must not abuse our position. The shepherd must win reverence, not compel it. No servant of God must strive, but be gentle unto all, in meekness instructing those that oppose themselves. And since the shepherd, in Eastern mode, must always go before the flock, he must be its *example*. "Be thou an example of the believers," said Paul to the young Timothy, "in word, in conversation, in love, in spirit, in faith, in purity." Those who assume to lead others must be very careful of their behaviour, that they may not be a stumbling-block to any, but that others may be heartened and stimulated by the beauty and consistency of their walk.

Surely there is comfort for those who constitute the flock in this conception of the Chief Shepherd. When the under-shepherd fails, the Chief Shepherd may be expected to step in to supply his vacated place, or to do his neglected work. Do not grumble to man, but take your complaints to headquarters. And if He does not replace the worthless under-shepherd by another, He will undertake the office of caring for you with his own hands, and you shall cry, "The Lord is my shepherd, I shall not want." He will see the work done, or do it Himself.

If these words should meet the eyes of any who are away from the tendance of under-shepherds, let me congratulate them on being superintended by the Chief Shepherd Himself. What could be better? The true description of his care is given in his own words, which deserve careful heed. Ezekiel xxxiv. 12-16 might almost excite to envy.

III. The Reward of the Faithful Shepherd.—Not the crown of Nemean parsley, destined soon to wither, but of unfading amaranth. A reward for faithful service, which will never grow old, never shrivel, never decay. And thus the memory of the Master's

appreciation of the poor service we have rendered will be perpetual. Nor is this all, but some additional strands of glory shall be entwined with the *immortelles*—"the crown of glory that fadeth not away."

Oh, liberal recompense! oh, marvellous condescension! oh, rapture of delight! The work itself were reward enough, to say nothing of such a compensation as this. Yet let us strive to win each of the three crowns held out to us. The crown of life to those who endure temptation! The crown of righteousness to those who love his appearing! The crown of glory to those who tend his flock! And in the meanwhile let us ask that He should quickly appear, casting aside the veil which hides Him, and manifesting Himself to eyes that long and hearts that wait for his appearing. "Even so, come, Lord Jesus."

MR. G. CLARKE IN KIRKCALDY.

Mr. George Clarke has paid this town another visit, after an absence of three years, extending from Sunday, Feb. 23, to Sunday, March 9. During that time he held a week of evening meetings in Loughborough-road U.P. church, seven afternoon Bible-readings, two Sunday morning meetings for men only in St. Brycedale Free Church Hall, and a week of evening meetings in Bethelfield U.P. church, the last Sunday evening meeting being held in the parish church. Kirkcaldy, on account of its length (nearly four miles) and configuration, is a most difficult town to work. Loughborough-road church is situated in the north-eastern part, and Bethelfield church towards the west, there being an interval of two miles between these churches, so that there were different audiences in each.

It is impossible to speak of results; there can be no doubt of Mr. Clarke's power to attract great multitudes to listen to the Gospel. Whilst the services were largely attended during the week-day evenings, on each of the Sunday evenings the churches occupied by him were crowded in every part, halls and lobbies; and it was estimated that at his last Sunday meeting in Kirkcaldy parish church there were not less than 2500 present, besides hundreds having been turned away for want of room. The after-meeting (at this last meeting) was a sight never to be forgotten, 1000 to 1500 people kneeling in solemn dedication to God.

The afternoon Bible-readings, which were held in St. Brycedale Free Church Hall, capable of holding 300, was quite full, with probably a third more than attended similar meetings on Mr. Clarke's first visit. And the Sabbath morning meetings, held in the same place, for men only were a great success, the place being filled to overflowing; and many testified to having been strengthened and stimulated by what they heard.

Mr. Clarke's visit has revealed emphatically one thing—viz., the permanence of the results of his first visit; many of the workers on this occasion were the fruit of that visit, and at the usual meeting of the Y.W.C.A. held on the last Saturday not less than forty young women gave their testimony to having received blessing, many on both occasions and some only on the present. Similar testimony was given at the meeting of the Y.M.C.A.; many Christian workers testified to a cold wave having settled down on them previous to the meetings, which has now been dispelled. Nor have the meetings been fruitless of conversions. On leaving Kirkcaldy, Mr. Clarke proceeded to the south of Ireland.

CRUELTY TO CHILDREN.—The New York Society for the Prevention of Cruelty to Children in its latest report tells of many wrongs redressed, and much harm prevented.

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Dr. Pentecost in Scotland.

THE PAISLEY MISSION.

Dr. Pentecost's second week in Paisley opened with a remarkable meeting in the George A. Clark Townhall, which was crowded three-quarters of an hour before the advertised time, half-past six o'clock. So closely, indeed, were the people packed that there was considerable disturbance at the start, but eventually this was got over, and the preacher proceeded to deliver the ablest address he had as yet given. It was founded on the words, "Come, see the place where the Lord lay," and was full of telling arguments and touching illustrations. As it dealt with many sceptical notions, which are held by the masses outside the Church, it would do much good were it published and widely circulated.

That it produced a deep impression on the audience was evident from the after-meeting, which was attended by about eight hundred, and at which twenty came forward professing their surrender to Christ. As they knelt at the front seat they were solemnly commended to God in prayer by one of the ministers present. Among them was a leading gentleman in the town, and a prominent office-bearer in a large congregation, who said that he had come forward to kneel with the others that he might be done with indecision for ever, and be out-and-out on the side of Christ. A young woman who was the last to kneel down gave this touching explanation of her delay:—"I was pleading with Maggie (her companion and friend) to come with me; but, when the last verse of 'Just as I am' was being sung, I had to tell her, 'I cannot stay longer; if you will not confess Christ, I must, for He has become precious to me.'"

This great meeting told with good effect upon the attendance during the week in the Free High Church, where the word continued to be spoken with power. About nine hundred were present every evening, and at the after-meetings, attended by about five hundred, forty-five professed faith in Christ. This was a great advance upon the first week, when only twelve stood up. The testimonies, too, given by some of these confessors were very striking, one of them stating that, impressed by what she heard from night to night, she stumbled at the simplicity of the act of believing, until one day, in the mill, whilst watching her portion of the machinery, she gave herself to the Lord, taking Him at his word, and came to the after-meeting that evening to confess the deliverance graciously vouchsafed to her soul, which plainly manifested itself in the rich tones of her voice and her beaming face. A husband and wife, who had travelled up from Renfrew, three miles off, came forward together one evening, and, ere they left, said to one of the workers, "We came up to see and hear Dr. Pentecost, but we will go home with Christ."

On another occasion, four intelligent-looking boys were making their way to the front seat, when the Doctor exclaimed, "Thank God for the boys, for, if their profession is sincere, they have a lifetime before them in which to do good work for the Master." When asked why they came forward, the first replied, "To confess that I have accepted Christ as my Saviour." In this he was followed by the others, and, as their clear young voices were heard distinctly over the hushed house, tears of gladness gathered in the eyes of many aged Christians. A large and well-trained choir go through the principal streets for half an hour before the meeting, singing very effectively popular Gospel hymns; whilst a prayer-meeting is held for the same time in one of the halls adjoining the church. Altogether, the work is evidently taking a firm hold of the community, and the likelihood is that, as it proceeds, it will become increasingly fruitful.

J. B. S.

ADDRESSES TO GLASGOW MERCHANTS.

Last year Dr. Pentecost had most successful meetings with business men in the Merchants' Hall, Glasgow. Being in Paisley during the present month, it was suggested that he should conduct a series of similar meetings.

The first service was held on Monday, March 3, and now two weeks have passed by. This mission—as far as it has gone—has been quite as striking as its predecessor. The meetings begin at 1.15 p.m., and it is most interesting to notice the gentlemen hurrying along from their clubs and offices to get to the hall before the service commences. Punctually to the hour the preacher walks on to the platform. The hall, which accommodates between 400 and 500, has always been filled, and on some occasions every inch of standing-room has been occupied.

One is impressed with the constitution of the meeting; the majority are elderly gentlemen, many of them being beyond the "threescore and ten." These old gentlemen are most regular attenders, and show great interest in the address. There is also a goodly sprinkling of young, active business men, besides a few clerks, who have their lunch at that hour, and spend most of the time at the Merchants' Hall. Many of Glasgow's "merchant princes" have been present, and have expressed themselves as being impressed with the clear and logical addresses that have been given. Every day several ministers have been in the audience; one day no fewer than twenty-three were present. It might be well if all our clergymen would come and learn the secret of gaining the attention of keen business men.

After singing a psalm to one of the good old tunes so well known in Scotland, one of the gentlemen present leads the audience in prayer. Dr. Pentecost then intimates his subject, and after reading a few verses of Scripture, launches into it.

As the time is limited there is none to waste in needless introduction. The Doctor is very argumentative in his style, but occasionally he illustrates his subjects by anecdote. This is one of Dr. Pentecost's strong points, and in telling a story he has often drawn tears from many eyes. The subjects that have been taken up have been: "Strange fire," "The Laodiceans," "The barren fig-tree," "Choice of Moses," "The infallible word," "The transfiguration," &c. This week he deals with the "Forgiveness of Sin"; next week he proposes to discuss the subjects of "Eternal Punishment," and the "Second Coming of the Lord." His addresses have been masterly, and the attention of the audience most striking. Many of those who have been attending have confessed to having received great help, and those who have had charge of the meetings have felt that these addresses have been the best efforts Dr. Pentecost has put forth.

After the Paisley mission is closed, Dr. Pentecost goes to Ardrossan for a fortnight, Aberdeen for three weeks, and early in May he returns to America for a well-earned rest. He proposes next autumn to go to India with a band of voluntary workers, and to labour for about two years among the English-speaking people in the three great Presidencies of that Empire.

W. O.

MILDMAY CONSUMPTIVE HOME, TORQUAY.—Beautifully situated in the Bronshill-road, "Smyrna" is at once a Home and a hospital, for patients in advanced stages of consumption. The inmates are the subjects of a ministry of healing for both body and soul. Of the twenty-three patients received last year, six ended their earthly pilgrimage in the Home, of which Sister Emily is still the beloved superintendent. The third annual report says: "The situation of the new house has proved healthy and good, and as the numerous applicants for admission must receive the reply, 'No vacancy,' we could often wish it were larger." During last year the patients were never fewer than eight, and that only for a week or two at intervals. All inquiries should be addressed to the hon. secretary, Miss F. Gumbleton, Connemara, Middle Warberry, Torquay.

For the Young.

WHERE ARE YOU FOR?

AN ALLEGORY.

By Charlotte Murray.

Into the Station of Time they all rushed—those four boys whom we mean to follow.

"Now, young gentlemen, where are you for?" asked a porter of the two first, who were linked arm in arm in a "don't care" kind of fashion.

"Where are we for?" Fol, the elder of the two, replied, repeating the question with a laugh, "that's just what we can't tell, you see. But we don't mind where we go, nor what turns up, so long as we have a jolly time!"

"Then here's your booking-office, sir," said a wily guard, with a look at the clerk in charge. "These young gentlemen here want tickets for—they don't know where, and they don't much care, as long as they have a jolly time; so you're their man."

"All four going?"

"No," Fol answered, with a superior toss of the head; "these other fellows aren't with us, though we came in together; we're not their sort, I reckon. Now give us the tickets, if that's our train."

"Yes, that's your train, young gentleman, so off you go; and a pleasant journey to you—*with a bitter ending*," he muttered under his breath, as he prepared to issue other tickets to other comers.

I wonder, reader, if you know any one as wise as these two boys—going they *don't know where*?

PART II.

"What an awfully queer ticket, Fol! nothing on it but 'The pleasures of sin'; no name, nor anything: what does it mean, Fol?"

"Why, just what we are going in for now, Frank, you 'muff.' *Isn't* it pleasure to be going ahead reckless as we are?"

"*Isn't* it pleasure?" he asked once more, after two or three hours of "rush" and sunshine. But this time the question lacked the assurance of the former in tone.

Instead of answering, Frank said, as they were suddenly submerged in darkness, "But I didn't bargain for tunnels, Fol! And no light too! Oh, Fol, it's terribly cold and damp! Was that you who spoke, Fol? Was it you who shrieked so loudly in my ear, 'The way of transgressors is hard?' Was it you who said, 'The lamp of the wicked shall be put out?' Was it you who laughed that mocking laugh? Oh, Fol, do speak. There it is again, don't you hear it? What was that touched me? Was it a bat?" And the poor boy buried his face in his hands and shuddered.

"Fol, you might have given a fellow a word of comfort," he said, reproachfully, when the agony of that tunnel was over, and they were in daylight once more.

"I had enough to do to think of myself," the other muttered gloomily; "it was an ugly time. But it's over now."

"The train is stopping, Fol; do we get out here?"

"Not if I know it, that branch-line doesn't look over inviting, so I don't budge."

"Show tickets, please! Where are you for, young gentlemen?" an official shouted, as he suddenly whisked open the door.

"The tickets don't say," Fol replied, with an uneasy laugh. "'The pleasures of sin' isn't a place, I reckon; and that's all I can see."

"Look *both* sides, my man, and you'll know a little more! But you're a poor fool at best, sure enough, though you aren't acquainted with the fact," he said, with a chuckle.

"Fol, what is that they're calling out up and down the station?" Frank suddenly interposed. "'Change here for Heaven!' Was it Heaven they said? And are we then bound for—*for Hell?* There! they're calling again!"

"Fol, God helping me, I'll change!"

Another moment, and Frank was on the platform, whilst the train sped on.

"It's getting wretchedly dark and cold," Fol said to himself as his journey was nearing its close. Then he drew his rug round him, and buttoned up his coat. "It's horrid work travelling alone!" he muttered. "Was I a fool to come this road, after all, I wonder? I say! what are they—what are they stopping here for? I've no intention of getting out. Don't tell me it's my terminus. It's nothing of the kind, and *I'm going on!*"

"Death! death!—stop here!" was shrieked through the carriage window.

"I'm going on, I tell you," he repeated, as the door was suddenly jerked open by an unseen hand.

"Sure enough you're going on, my man, for you're to come with me," a deep voice answered. "I'm commissioned by the Governor to whom I'm bound, to bring you on to your destination. It's a place you've thought little about, it seems to me. Listen; those words follow me everywhere, and they will mock you, as they mock me."

And the boy heard clear and loud above the shrieks of remorse and groans of despair, with which the air seemed laden, these words—

"The wages of sin is death."

"Whatsoever a man soweth, that shall he also reap."

"Oh, that they had hearkened unto Me."

"Too late! too late!"

PART III.

And what of those other two boys who entered the station at the same time with Fol and his friend?

Ah! they had decided where they were going, and had received tickets accordingly.

Shall I tell you the name of their destination? There was no mistake about it, for the word "Heaven" shone in letters of gold on their tickets; whilst on the reverse side were stamped the words, "He loved me, and gave Himself for me."

What bright faces those two boys Chris and Ernest had, as the train slowly moved out of the station!

They were thinking so much of a great kind royal Friend, who had paid their fare, that they hardly concerned themselves with the country they were passing through. But at last they, too, came to a tunnel; only what mattered that? for there was such a bright beautiful light inside their carriage that they hardly knew it was dark outside, whilst opposite to them they read the words, "I will trust and not be afraid"; "Even the night shall be light about me."

After a time the two lines upon which the four boys had been travelling converged for a short space, and the trains drew up simultaneously at the same station, though on different sides of the platform; and it was here Frank had suddenly determined on a new start.

"Look, Ernest, isn't that one of the fellows who came into the station with us this morning; and went off by that other train? What can he be doing here?" Chris said. "He seems all alone, and wondering what to do. Shall we ask him to re-book, and come with us?"

Thus very soon three boys, instead of two, were speeding on their way to the Celestial City. Oh what happy boys they were! How they laughed, chattered, and enjoyed everything!

Only now and then would a shadow flit across the face of Frank, as he thought of the horrors of that awful tunnel; but he never alluded to it in detail, for he shrank even from its name.

But gradually and peacefully the day wore on, and the boys grew weary for their rest.

"Oh look, Chris! look at the glorious light on those mountains! can that be Heaven, do you think?" Ernest asked, as the sun was setting. "The glory is growing brighter and still brighter. I am just a little tired now, Chris, and I shan't be sorry to be at home."

Even as these words were uttered the train stopped, and a kind voice said to Ernest, whilst a face full of tenderness looked in at the window, "Are you tired, my boy? Then I will take you by a short way home."

"But must I leave Chris and Frank?"

"Yes; they are coming, but not just yet. I want you to be there to welcome them."

With these words He took the little fellow in his arms. And away, away they went until they were lost in the dazzling light of that golden sunset. And now, at the pearly gate of that Heaven-world, Ernest is waiting to welcome his brother and friend, when they too shall arrive at their journey's end.

Dear reader, once more let me ask you, for your own sake, for the sake of those you love, for the sake of those who will be waiting and watching for you—Where are you for? You are now at this moment bound for heaven or hell. Which is it? If the latter, then change and re-book before it is too late; and may God help, and bless you!

[Published as a neat booklet by Messrs. S. W. Partridge & Co. 1d.]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 23, Matt. xxiv. 42—51; Mon., March 24, Matt. xxv. 1—13; Tues., March 25, Matt. xxv. 14—30; Wed., March 26, Matt. xxv. 31—46; Thurs., March 27, Matt. xxvi. 1—13; Fri., March 28, Matt. xxvi. 14—30; Sat., March 29, Matt. xxvi. 31—46.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Tamworth Parish Church, April 3—11; Rock Ferry, 13—19; Moseley, 20—30. Mr. H. Hankinson and Mr. H. Hutchinson, at Dublin, Rathgar, and Blackrock, &c., March 21—28. Mr. H. Hutchinson, St. Andrew's, Lambeth, April 10—20; St. Leonards, April 26 to May 5. Mr. J. S. Tyler, Preston, till March 22; Lydbrook, April 13—20. Mr. S. J. Hewlett, Long Ashton, Bristol, March 22—28; Y.M.C.A., Claremont, Hastings, April 8—15. Mr. T. L. Sayer, Congregational Church, Sutton, to March 22; St. Thomas's Schools, Stafford, April 4—8.

Eleventh Anniversary of Children's Scripture Union, Princes Hall, Piccadilly, Tues., April 1, 3 p.m., chairman—Rev. E. A. Stuart; 6.30 p.m., Rev. F. B. Meyer.

NEWFOUNDLAND.—On a recent visit paid by Rev. Dr. Sall, late vicar of Dolphinholme, Lancaster, to Bonaxista, Newfoundland, the scene of his former labours, he left with the schoolmaster a large quantity of Gospel tracts and books for free distribution. The following extract of a letter received from a fishermen will show how they were dealt with:—"I am sorry to tell you that Parson W—— burned the books you left for distribution. Rev. Mr. Baily told me to tell you it was done by his orders. The people were much hurt about it, after the trouble you had taken to bring them out, and a great many have left the church on account of the parson burning the books."

THE LLANERCH COLLIERY EXPLOSION.—Towards alleviating the distress caused by this catastrophe, some of our readers kindly contributed sums of money. Mr. S. G. Prout, writing to express gratitude for this, says that many of the bereaved have benefited substantially from the Miners' Permanent Fund, so that pressing needs has been largely met. A woman, who lost her husband and boy—her all—said to Mr. Prout some days afterwards: "At night, when I cannot sleep, I try to sing, 'Hangs my helpless soul on *Thee*; leave, ah, *leave me not alone*.'" Mr. Prout speaks of the excellent character of the work of the Undenominational Christian Mission at Pontymoile, which is near the scene of the disaster. Mr. T. M. Wintle, the hon. superintendent, is a devoted labourer in the Lord's vineyard, and, as he occupies a responsible position among the men themselves, he exerts a powerful influence for good. By many agencies Mr. Wintle brings the claims of the Gospel to bear upon the community; and, in order to carry out his ever-widening plans, he hopes soon to be enabled to erect an institute which may become the home and centre of much beneficent work in the district. Mr. Wintle's address is Pontymoile, Pontypool, Mon.

SALVATION ARMY RESCUE WORK.

"Won by the Cross," the report of the Salvation Army rescue work for 1889-90, contains many remarkable stories, on the one hand showing that "the way of transgressors is hard," and on the other hand testifying that the grace of God is all availing for those who will make Christ their Lord and Master. The Rescue Homes are eleven in number, six of them in London. The total accommodation is for 274 persons, who are engaged in various industries, superintended by those who earnestly seek their highest good. The central office of the work is 259, Mare-street, Hackney.

Since the work began in 1884, over three thousand girls have been rescued. Last year 408 passed through the Receiving House, at Hackney, and, having told their woful tales, were dealt with as well as was possible. It is pleasing to read that their sewing work in the Homes is appreciated by those who have bought it. The secretary of the Clapton Home reports: "We have made great advances in the needlework department. Ladies are so pleased with our work that orders are coming in nicely, though we should be glad of more." The Help and Inquiry Department has been vigorously worked, missing relatives having been found for many a lonely woman and child.

Staff-Captain Leigh, secretary of London Home No. III., 183, Amherst-road, Hackney, writes as follows of a young woman who for three years had lived in sin: "When she came to us, she had a most

PROUD AND VAIN SPIRIT.

She was rather troublesome in the Home at times, having fits of temper and self-will, but at last the Lord conquered. Ellen has been in the same situation a little over a year, and has never given the slightest cause for anxiety since leaving the Home. In reply to a letter in which Mrs. Bramwell Booth's photograph was enclosed, she says: 'Thank you very much for dear Mrs. Bramwell's photograph. I feel more determined than ever this new year to do more and more what is right and well-pleasing to my blessed Master.' She also sent two shillings to buy oranges for the lassies in the Home at Christmas-time, and said she would have sent more but her father had been ill for five weeks, and therefore she had sent home as much as possible; which is a strong proof to us of the change the Lord has wrought in her soul, as her parents appeared utterly to neglect her when living in sin and disgrace."

From Glasgow, Captain Adeline Lampard writes:—"One of the latest troubles in our Home is that of a woman who had been for years a slave to drink and smoking, and who had resisted every effort made by friends to reclaim her. When she first came to us, she seemed so stupid and ignorant that it looked next to impossible that the light could ever penetrate either head or heart; but now she is completely transformed. With a beaming face, she testifies to the power and grace of God in saving such a poor hardened sinner as she. She told us, one day, that though the desire for drink was gone, she couldn't help sometimes longing for the pipe. The desire for it disturbed her dreams, and at times she would wake and find herself enjoying an imaginary whiff! She is now, however, trusting Christ to save her even from this desire."

Mrs. Bramwell Booth has the direction of this important work. In an introductory letter she writes:—"As for us, praise God, our choice is irrevocably made, whether amidst the enrapturing encouragements which these pages detail, or amidst the greatest perplexities, weariness, and trials that can ever come—we shall go on to do whatever we can to help every poor creature within our reach. What the future may bring to us of toil and sorrow we know not, but we are determined that our footsteps shall never turn aside to any path of self-seeking, or our hearts waver in trusting God and loving his banished ones." The report seems to breathe this devoted spirit throughout.

LONDON MEDICAL MISSION.

It is gratifying to read in the eighteenth report of this Mission that the whole-hearted efforts of the workers are still being attended with great blessing to the poor. The agencies are numerous, and in vigorous operation. The sick are attended and the naked clothed; the young are taught and made happy. In fact, all possible is done on every hand to commend the Gospel, which is the power of God unto salvation to every one that believeth. The kind of work which the Mission does in St. Giles and Seven Dials, may be judged from the following extracts from the report:—

"Down in a dark, dismal cellar, scarcely penetrated by the light of day, a family is found in the most abject poverty; a few sticks for furniture, and the only bed consisting of boards, with a few rags spread over them; no fire, and scarcely any food, the only breakfast for the ragged and emaciated children being bread and carrots! Parents are pale and sad, listening in agony to the cries of the famishing children. Our special fund enables us to assist in cases such as these, where the trouble is due solely to the father being out of work.

"In another house, in a wretched bed—the only article of furniture left in the room—lies a poor woman in advanced consumption. She has no food, except the weekly loaf supplied by the parish, and her husband is in the hospital. The only means of assuaging the racking thirst is found to be a piece of lemon peel picked up by one of her children. How grateful a poor creature like this is for medical treatment, beef-tea, and some clothing. Sometimes the doctor's hand is grasped, and the order for the much-needed nourishment seized as a starving dog would snatch a bone, and the exclamation is heard: 'Oh! and what would we do but for the Mission?'

"In another room is seen an old saint, who tells us that for eighteen years she has trusted the Saviour, and that He has never failed her. This is bright testimony amid the most wretched surroundings. She goes on to say: 'My husband and I prayed all the morning for a shilling to make up our rent. We said we would go out for a walk, and come back again and ask Him to send it to us; and, just as we got outside the door, Tom put his foot on the very shilling we wanted. Oh! doctor, the Lord does answer prayer.'"

The work affords glorious opportunities of bringing people face to face with the Word of God. The number of visits to the sick at their homes and attendances at the dispensary average from 24,000 to 25,000 a year, representing about 4,000 individuals. During the past few months, sickness and distress have been unusually prevalent, owing to the influenza epidemic; the attendance at the Dispensary during January and February numbered 4269, and 1904 visits were paid by physicians to the sick in their own homes; while the grace of the Great Physician has gone alongside efforts to alleviate suffering and weakness. The new Invalid Kitchen has proved a great blessing, saving patients from the temptation of resorting to the public-house while waiting their turn to see the doctor.

The development and progress of the Mission is a study full of interest. Dr. Latchford is the medical superintendent, and communications should be addressed to the secretary of the Mission, 47, Endell-street, St. Giles, W.C.

UXBRIDGE.—An earnest address on "The Perils of our Young People" was delivered last week in the Friends' Meeting House, Uxbridge, by Rev. G. Snashall, of Victoria Park Tabernacle. He dwelt strongly on the evil effects of corrupt literature.

WATCHING FOR HIS COMING.

Luke xxi. 34, 36.

Signs in heaven and earth betoken,
On the sea, and in the air,
That the day, so long bespoken,
Cometh, sudden "as a snare."

Flood and famine, sure forerunners,
Earthquakes, pestilence, and fear,
"Nations in distress," and terrors,
Show the end is drawing near.

In the morning watch, it may be,
Or at noontide, or at night,
When the world is wrapt in slumber,
There may burst a sudden light.

Like a lightning-flash, revealing
Wondrous things to mortal sight;
While the thunder, trumpet-pealing,
Heralds Christ in glorious might!

Can it be that *we* shall see Him
Coming thus in yonder skies?
And, with awe and wonder, hear Him
Calling all his own to rise?

Shall we blush to stand before Him
With our life-race all un-run?
Only "hay and stubble," show Him,
For the "building" we have done!

Can we still be idly dreaming
While the golden moments fly?
Drifting, with our listless *seeming*,
When the end is drawing nigh?

Should we not be always watching,
Blending prayer with service sweet,
That we "stand" at his appearing
Clad in armour "all complete"?

Let us, then, be "up and doing,"
With our heart, and hands, and feet,
That, thus "watching" and "pursuing,"
We may glad his coming greet.

Maria A. West.

Saratoga Springs, New York.

MISSIONARY PRAYER-MEETINGS.

[The following letter mentions China only, but why not carry out the suggestion for Africa, India, and all the world?—Ed.]

Dear Sir,—I shall be glad if you can find space for a question regarding prayer-meetings for China. Would it not be possible, by a little careful arrangement, to establish weekly prayer-meetings in the majority of Christian churches, in every city and town in Great Britain and Ireland? Could not such meetings be made at once interesting and a means of awakening a deeper interest in the work of God in this land? Could not the parents and friends of the missionaries read, or allow to be read, extracts from the letters they have received? If one thousand missionaries in China were each represented by such a prayer-meeting, what a mighty agency would be set in motion!

Would it not be possible for a monthly letter to be sent from such a meeting to the missionaries whose letters are read, asking for such information as would make the meetings reliable sources of missionary information—fires whose glow and warmth would help to thaw the icy indifference which encrusts too many professing Christians? A "God bless you!" shot from the hearts of a score of warm-hearted Christians carries a long distance! We are far from being discouraged—yea, our hearts are full of hope—yet we remember the Word says, "Peter continued knocking." We are no stronger than Paul—yea, many of us are much weaker—yet he especially asked for the prayers of his brethren; yea, his "Finally" was "brethren, pray for us, that the Word of the Lord may run and be glorified, even as also it is with you" (2 Thess. iii. 1).—Your fellow-labourer in the Gospel, Thomas Eyres.

C.I.M., Ning-Kueh Fu, S. An Huei, Jan. 13.

OPEN-AIR PREACHERS.

The goodwill of the pastor and office-bearers of the Regent-square Presbyterian Church towards the open-air preachers of the Metropolis found expression on Wednesday evening last week. The preachers were entertained to tea; and thereafter Rev. John McNeill gave a short address. He found a text suitable to the occasion in Judges iii. 31: "Shamgar slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel."

You men of London, said Mr. McNeill, busily engaged at your daily toil, see godlessness, drunkenness, and tides of evil coming in like a flood, and you exclaim, "This cannot go on." You leave your ploughing and take to preaching. You feel you must do it; you cannot help yourselves. But, if I may, let me say: "Stick to the ox-goad, rough and unpolished as it is." Without training you cannot use weapons of precision. The one indispensable thing is to be under God's guidance. This is to follow in the footsteps of Samson and David. I hope you will not be tempted to set out in search of foes to fight while they are standing thick round about you. Think of the needs of the people before you. No one can say how much good is being done in London by a thousand witnesses for Christ proclaiming the good news in streets, lanes, and popular places.

Mr. McNeill has introduced a temperance pledge-book to his congregation. It was opened for the first time at the preceding Wednesday evening service and received fifty-two signatures, and he cordially invited those present to record their convictions by signing his book.

In the course of the meeting a letter of good tidings was read from Mr. G. Kirkham, the secretary of the Open-Air Mission, who is now travelling in the East.

LADS IN CLAPHAM.

Dear Sir,—Short of a large and necessarily expensive Institute, much of our Master's work among lads may be done by one or two willing workers in their own homes. Struck by the large number of respectable lads wandering about the streets in this neighbourhood on Sunday mornings, I had printed and circulated by the members of my two adult Bible-classes a hearty homely invitation to those between the ages of twelve and eighteen, who had left Sunday-school, and did not attend any place of worship, to a meeting of their own on Sunday morning, and a social evening on Wednesday, the latter comprising games of skill, illustrated papers, &c., both held at my own house.

On the first Sunday morning eighteen responded. Now we have 170 names on our books, and an attendance of over a hundred on Sunday; on Wednesdays seventy to eighty. We have also a Free Lending Library, enthusiastically enjoyed by ninety members. Better than all, we have scarcely had a Sunday without lads staying behind voluntarily to give their hearts to Christ, and, on Wednesday night, thirty young Christians leave their games to join in prayer in an upper room.

Of course one's furniture suffers, and expense is incurred in printing handbills, small prizes for regular attendance, &c., all of which I have hitherto borne myself. But the reward is rich indeed, especially among the most wayward and wild, to whom the "home" feeling and loving personal influence seem greatly blessed. The work is quite undenominational, the meetings being addressed by various Christian gentlemen.

Though at present a complete invalid myself, I always endeavour to be among my dear boys. I should be glad to send particulars to anyone led to the same work.—Yours faithfully in Christ, (Miss) Edith Spicer-Jay.

Willow Dene, King's-road, Clapham Park.

CENTRAL AFRICAN NOTES.

Despatches from Major Wissmann to the German Government have been published, giving details of his military operations, in the first week of the year, against an Arab chief named Heri, who had occupied a strong position in the first range of mountains back from the coast. It is significantly related that the weapons in the hands of the slave-dealer's men were breech-loaders, and the despatch tells of stringent measures adopted to stop their import. We naturally ask, who manufactured them? and who sold them in Zanzibar? It is nearly certain they were manufactured in England or Belgium, and it is certain they passed through European hands in Zanzibar. The measures must be stringent indeed which will counteract the unscrupulous selfishness of manufacturers and traders. It appears that the British Consul co-operates heartily with Major Wissmann, and has ordered a search of the dealers' houses; the German Consul, he says, "has been requested to aid him." This looks like a hint to Prince Bismarck to send out firm orders; let us hope that both the European powers holding paramount influence in what has been so long a sink of iniquity will act vigorously in this matter.

It is, of course, satisfactory that if such things have to be done, the charge of them should be in the hands of one who has long ago proved himself so true a friend of the African natives, and we trust that the unintelligent cry of waging war on the helpless natives will not be raised against Major Wissmann. It is not the natives; but their atrociously wicked oppressors, whom he is fighting with. Still it is very rough work, and the sooner it gives place to the introduction of peaceful trade the better. The contrast is a striking one between the noise and fire of this warfare and the quiet policy pursued in the adjoining British territory by means of caravans wisely planned, ably manned, and carrying only legitimate articles of traffic. The same German despatches tell of proposed work in the way of supplying seeds to the traders and engaging to buy the produce; and we are thankful to see the Germans thus taking a leaf from the book of their British neighbours.

The latest telegrams we have seen speak of Wissmann sending to resist the same chief Heri at a point near Saadani last week, so that the victory in the first week of January cannot have been so thorough as it seemed at the time. We ear that men are only beginning to learn, as Africa gets opened up, how tremendous and persistent is the slave-dealing force in the interior, and how inextricably that force is linked with the greed of Europeans outside. The hopeful thing is that the tide of public opinion on the side of God and righteousness is rising; but there is need for every effort and for unceasing prayer to sustain and extend it.

DAILY PRAYER UNION.—A friend has forwarded to Rev. H. Law Harkness, St. Swithin's, Worcester, £500 towards the endowment fund of the missioner of the Daily Prayer Union. During the last three months of 1889 Rev. P. Norton, missioner of the Union, travelled 3000 miles for the Society, and held missions in England, Scotland, and Ireland.

THE KOLAR MISSION.—Miss Anstey writes:—"The gold mines in our neighbourhood are pronounced to be in a flourishing condition. Bowring Pettah, eleven miles from Kolar town, formerly an insignificant village, is rapidly becoming a large and prosperous place. I went over there last week to make arrangements for Gospel work. A very suitable building, in the best part of the town, was offered at £75 or £80; in a few months the land alone will be worth the money. I hope the owner will not be tempted to sell to anyone before the money is paid, and the deed of purchase registered. The three Christian villages, Bethany, Nazareth, and Elim, are now being worked by independent farmers; those families which have not been set up with bullocks, &c., maintain themselves as wood-cutters. The Lord has been very gracious to these rescued famine orphans, most of whom now have nice families of their own."

American Notes.

[From our special correspondent.]

The church in Boston over which Dr. A. J. Gordon presides has celebrated the twentieth anniversary of his pastorate. It was an occasion of great interest, and many Christians of the city came to offer congratulations. Knowing their pastor's repugnance to any exhibition not spiritually profitable, the meeting was characteristic of his ministry. The young people greatly gratified him by presenting him with a purse of one thousand dollars for his Missionary Institute. They knew their pastor would receive no personal gifts, while funds were needed to train men and women for the foreign field.

Following close upon the anniversary came the annual missionary "breakfast." This with us is an entirely new feature. We wish to copy the good things of England. Dr. Gordon's church is the first to adopt this method of reviving and keeping alive the missionary spirit. Three years ago the "breakfast" was first introduced; this therefore was the third experiment of the kind. The day appointed is the birthday of George Washington; it being kept as a holiday the business men could attend. Dr. H. Grattan Guinness was present with other invited speakers. The guests paid a breakfast fee which left a margin over for mission work.

"Revision" is the great religious question of the hour, especially among Presbyterians. Since the decision of the New York Presbytery for revision of the Westminster Confession by a small majority, most of the Presbyteries in their respective gatherings are expressing sympathy with the New York revisionists. Several prominent pastors and theological professors express themselves in a very radical manner.

Our good friend Joseph Cook opened his Boston lectureship most auspiciously. The crowds are great as ever, and this modern defender of the faith is giving sturdy blows to the enemies of evangelical Christianity. We heard him declaim with terrible earnestness against the theory that it is safe for a man to die in his sins. It was good to hear the old-fashioned doctrine of the need of repentance urged upon the people. Mr. Cook also showed the fallacy of the reformer's scheme for a millennium founded on socialism and organised societies.

THE HOSPITAL FOR SICK CHILDREN (Great Ormond-street, W.C.), has 127 beds, and an extensive out-patient department. There is a pressing need of special wards for certain urgent cases, which have hitherto been unavoidably excluded. It will, it is hoped, soon be possible to enlarge and complete the building, and thus to provide additional accommodation, which is required, alike for the nursing staff and the little patients. Since 1880, no few than 130,000 cases have been treated at the Hospital.

PORT SAID.—Started about a year ago by Commander Carey-Brenton, the Sailors' Rest at Port Said has now been put on a working basis. It is under the management of Mr. Locke, whose wife is one with him in work for the Lord. A committee has been formed of Christian officers of the Royal Navy, with Mr. Taylor, agent of the British and Foreign Bible Society, as secretary. Sailors and others will find the Rest a Christian Home. It has already been blessed to the conversion of souls to God. Commander King-Hall, of H.M.S. *Melita*, writes:—"I know of no place that requires a Rest more. The town abounds with temptations and vice of every kind. I believe much good will yet be done at Port Said." The Rest wants friends, and the sooner they declare themselves the better will the work be enabled to proceed. Mr. Eoll continues his devoted efforts on behalf of the foreign sailors of the town, and is often encouraged by seeing good fruit of his testimony.

Mr. Moody in New York.

LENT has brought a rare treat to the religious people of New York and Brooklyn in the interesting series of Bible addresses given by Mr. Moody. Meetings, as many as five in a day, have been held, the congregations being limited only by the capacity of the church buildings in which they gathered. And the old-time scenes were recalled, as he swayed the great audience at will, now provoking a smile, and a moment later causing the tears to start. Four meetings in the Collegiate Church at Fifth-avenue and Twenty-ninth-street, had been planned, and, to prevent a crush, tickets were issued for each meeting. Before the opening service on Tuesday of last week, every ticket for the four meetings had been distributed, and there were several hundred applicants still unanswered.

To provide for these and for others who might desire to hear him, Mr. Moody agreed to hold a second service in another church an hour later than the first. Dr. Charles L. Thompson, of the Madison-avenue Presbyterian Church, offered the use of his church, and two meetings were held there which filled this great edifice the second largest Protestant church building in this city, it is said. In addition to these services, one held at 10.30 a.m. and the other at 11.30 a.m., Mr. Moody spoke every day at 4 p.m. in Greenpoint, and twice more in the evening at Brooklyn churches. So great was the interest evinced in the meetings last week that services for four days this week in each of the two New York churches were provided for, and the Marcy-avenue Baptist Church, of Brooklyn, was selected for one of the evening meetings.

Mr. Moody's belief in the power of Christian song is well known, and he is particularly fortunate in the selections of his associates. Mr. and Mrs. George C. Stebbins have been assisted by a chorus, and also by the ladies from the quartet of the Central Congregational Church of Brooklyn. At one service Miss Cavannah sang the solo, "Not Ashamed of Christ," and Miss Beebe, "One Sweetly Solemn Thought." Mr. and Mrs. Stebbins gave several duets during the week. While the audiences were composed largely of ladies, there were many clergymen and laymen present. On Wednesday Dr. William M. Taylor, and Dr. Lyman Abbott were in the pupit. Both offered prayer at Mr. Moody's request. Tuesday and Wednesday were given to a discussion of "The Gift of the Holy Spirit for Service," and on Thursday and Friday Mr. Moody spoke on "The Bible: How to Study it, and How to Use it."

Mr. Moody studies the Bible now one Book at a time: again he takes up a character or type as Joseph, and finds out all that is said about him from Genesis to Revelation. Again he takes his concordance, and studies the doctrines of the Scripture. Some people are afraid of the words "conversion," and "revivals"; he is not. He believes in both terms, and in the fact that a man may know he is saved. It is a sin to live in Doubting Castle. Take any of the doctrines, as the atonement, justification, sanctification, holiness, faith, hope, the resurrection, humility, and study it carefully, and see how doubts flee. He commended very highly the diligent daily use of a concordance, and with it Major Whittle's "Scriptural Bible Readings."

—*New York Independent.*

STREATHAM.—The friends at Lewin-road Baptist Church, Streatham-common (Rev. J. Pearce Clark, pastor), have erected a new hall, adjoining the church, for the Sunday-school and for lectures. It was recently opened, and must prove a very helpful adjunct to the work of the church.

A Waif and Stray.

BY T. J. BARNARDO, F.R.C.S.E.

POOR TOM MATTHEWS lived on and *by* the streets, following the familiar but overcrowded employment of selling matches, or sometimes flowers, but more often cigar-lights and evening papers. He had had a hard life of it ever since his mother deserted him, two years before, and left him, poor youngster, alone in the world. And yet it was not much material help that she had ever devoted to his upbringing, for not very long prior to his desertion they were both in the workhouse. She took her discharge, and for awhile continued to hawk odds and ends about the country, but eventually took up with some tramp, and the pair thereupon turned the boy adrift as a profitless encumbrance. This occurred at Colchester. Tom turned his face toward London, and stoutly tramped up thither to begin a street life which

lasted for a little over two years. He formed the acquaintance of a woman who sold flowers at Islington, and who conceived quite a motherly affection for the homeless and friendless lad. Yet she herself was merely the inmate of a common lodging-house. She did her little best for Tom, however. Occasionally she gave him pence and scraps of food, in return for which he carried her basket for her to and from the market in the early morning, or he would make himself useful at other times and in other ways.

But one day he had what *he* would describe as a turn of ill-luck. Running after a tramcar to sell lights to the passengers on the top, he missed his footing, slipped, and fell on the roadway, and, before he could recover himself, his hand and arm were run over by a light trap. The bones of the hand were injured. He went to the hospital, but was discharged. Where could he go to? His wage-earning power was for the time being almost *nil*, and yet his only home was the lodging-house, and his only friend the poor flower-seller. Yet she did not desert him. But for her kindness the boy must have starved. As it was, he found it a matter of very great difficulty to pick up a living upon the streets. At last he accosted me one day as I passed through a crowded thoroughfare, and my attention was attracted by his wounded hand. In conversation, his pathetic little story came out. Though he looked half starved, his face was by no means unattractive. His clothes were in rags, but he had recently been given a pair of boots that were fairly sound.

We walked down the street together, and I found that the boy was as much a heathen as if he had been born and lived in Africa, far away from the sound of the Gospel. He knew absolutely *nothing* of the most elementary facts of Christianity. During the short time he and his mother had been in the workhouse, he had for the first time heard something about religion, but he certainly had not *understood* what he heard there, and he now retained his knowledge only in a confused, distorted condition. He did not know his alphabet. It is curious how boys of his class escape the School Board. As the late Sir Charles Reed said years ago, these "waifs" are *nobody's children*. They live on nobody's land, they pass over the boundary of civilisation, eluding, in one way or another, all ordinary efforts to catch them, and it is principally by institutions such as ours that this class of boys is being constantly sought out, rescued, and saved, for God and for the community.

I examined poor Tom's hand, and was glad to find that the injury he had received would doubtless result in a good recovery, and that no permanent loss of power to the hand would ensue. "How would you like to enter a Home like mine?" I inquired, and I received an eager affirmative. I had thereupon to volunteer some serious information. No, he would not be "allowed his liberty," if that meant that he could run out in the streets whenever he chose. He would have to remain steadily in the Homes and learn to read and write, and gradually gain the confidence of those in charge by his good behaviour. According to his improvement in conduct and attainments, he would be allowed more "liberty," and afterwards he might be placed out in service in Canada. If he liked, he might come to me the next day.

But poor Tom had had enough of wretchedness, enough of starvation, enough of the common lodging-house kitchen, enough of the cold, miserable streets, enough of friendlessness and homelessness. He saw the fair vision which my words had conjured up, and, fearing lest it might vanish for ever if he lost sight of me, he begged to be allowed to follow me there and then, nothing daunted by the conditions I had laid down. Of course, I assented, but said that he must think over the matter, as we never allowed a boy to come right into the Home *without giving him an opportunity to change his mind if he thought fit.* I therefore decided to allow him to lodge for two or three days in the Receiving House, during which time he could determine upon his course.

Thus the bargain was struck. Tom found first a temporary and very soon a permanent place in the swarm of busy youngsters who fill every cranny of the Homes. Some might call them, as they come to us, "refuse material"; but, in the Homes, the blessed chemistry of love turns them all into use for the service of mankind, as upright and honourable citizens, who will one day, by God's help, repay us and our country a thousandfold for all the labour and toil we have bestowed upon them. Tom's record for usefulness lies in the future; but I am persuaded that that record will yet be written in characters which will tell of honourable achievement and a successful career.—*Night and Day* for March.

ARMY AND NAVY PRAYER UNION.—DEAR SIR,—Allow me to remind the officers who were at the prayer-meeting and conference at the Cannon-street Hotel, on Saturday, 8th inst., that this conference will be resumed, as then agreed, at the office of the Army Scripture Readers' Society, 4, Trafalgar-square, on Saturday, 29th inst., at 3.15 p.m. It is hoped that all who can will attend.—Yours very truly, W. J. EVERED POOLE.

Rockholme, Southampton.

SCOTTISH EVANGELISTIC ASSOCIATION.—About thirty general missions were held last year under the auspices of this undenominational agency. On all hands ministers of the Gospel united in encouraging the workers. The following sentences are from the annual report:—"Only a few days ago a correspondent in the Ross of Mull gave us the pathetic news that there was only one pulpit now occupied within a radius of thirty miles. Loud calls have come from Tiree and neighbouring islands; one minister has been evangelising there twenty weeks out of the possible fifty-two in order to overtake some of the work. This has been done at the expense of time which would otherwise have been devoted to ministering to his own flock. The committee hope to secure the services of a Gaelic-speaking evangelist for work entirely in those parts for a few months." The office of the Association is 5, St. Andrew-square, Edinburgh.

MAJOR WHITTLE AT GREENWICH.

The campaign here was resumed on Sunday, March 9, in St. Mark's Presbyterian Church, when fully 1500 children crowded pews and passages at 3 o'clock. An overflow meeting of some 200 or 300 was held in the schoolroom. By a few chemical illustrations the preacher enforced some very essential truths, and the interest evinced was great. At 8.15 some 1100 adults filled the church, when a very searching address was given and many seemed impressed.

The Stratford Male Choir paid another visit on Monday evening which was much appreciated, and one of them told a thrilling tale of his own experiences of the grace of God. Throughout the week the audiences have been very large and many have been impressed. The after-meeting has divided itself into two, one specially designed for young women in the schoolroom, and one for young men in the gallery, at both of which many have professed to have found the Lord.

The names and addresses of a large number of anxious ones have been taken, and these will be followed up after the mission is over. One week more brings it to a close. The final meetings will be held in the Wesleyan Church, and the Bible-readings in Greenwich-road Congregational Church. George Elder.

A MISSIONARY LIBRARY.

The committee of the Missionary Bureau desire to establish for the use of candidates a missionary library. All knowledge is power, and next to a firm grasp of the great truths of God's Word no knowledge is more helpful to a young missionary than that derived from a careful study of missionary literature. When the Lord of the harvest lays upon the heart of his own chosen ones the desire to enter the field, He generally causes them at the same time to think specially of some particular country.

The aim of the Missionary Bureau is to guide candidates into that sphere of service, in whatever land it may be, to which they feel the Lord is calling them. That such candidates should have easy access to a collection of books descriptive of missionary work in all lands would be in very many instances a boon and a blessing indeed. The following facts may serve to illustrate the extent of the value such a library might prove in connection with the Missionary Bureau.

During the past ten weeks of the present year applications have been received from ninety-seven candidates. Seven of these are ministers of the Gospel. After the seemingly hopeless cases have been eliminated by very careful investigation into the merits of each, the Committee have good reason for believing that a very large majority of these applicants have been divinely called to fill one sphere of usefulness or another in some part of the great mission field. Some are fit for immediate service, others only after a period of preparatory reading. Very hopefully, therefore, is this appeal sent forth to all publishers of missionary literature, to committees of missionary societies, and to ladies and gentlemen interested in foreign missions, requesting them to co-operate heartily with the Committee in making the proposed library such as will give a powerful impetus to many a young life called to serve God in heathen lands. Donations of books, or towards the purchase of books, should be addressed, "The Missionary Bureau, 186, Aldersgate-street, London, E.C."

THE RAILWAY MISSION. — A ten days' mission has just been conducted by Mr. R. Nixon, secretary of the Railway Mission, at Doncaster, where about 3000 men are employed in the Great Northern Railway Works. Several addresses were delivered at the Works during meal hours. The men listened with rapt attention to the Gospel, and, after the first meeting, asked that they might be continued. A number of interesting conversions took place during the mission. Very successful missions have also been held lately at Ashford, the centre of the South Eastern Railway Works, by Miss Noyes, of Eastbourne; and at Yeovil, on the London and South Western Railway, by Mrs. Skipton, of Ealing. In both places there was manifest blessing, and the regular work has received a great stimulus.

REV. R. BALGARNIE AT HAMMERSMITH.

Dear Sir,—On behalf of our friends at West-end Chapel, Hammersmith, I desire to record, to the glory of our Triune God, the great blessing He has given us in the mission we have been holding this week under the direction of Rev. R. Balgarnie.

There had been a good spirit of prayer, especially in private, before our brother came, but God has done exceeding abundant above anything we dared ask or think. A large company of workers gathered on Saturday evening to welcome our friend, and then God's Spirit was poured out, and we knew He was going to bless.

The joy of ingathering began on the Sunday afternoon, when forty-four of our young friends passed into the inquiry-room, and came back to confess a Saviour received; since then every service has been fruitful in personal surrender to the Lord Jesus.

Though all this has come as a glad surprise, it is, in fact, the fruit of much and long sowing, and of a greatly increased spirituality in the church; but all the glory belongs and is given to the Redeemer.

Brother Balgarnie has won all our hearts, and we lovingly commend him to the Lord, whom he so well serves.

George D. Freeman.

21, *Ravenscourt-park, Hammersmith.*

WESTBOURNE GROVE Y.M.C.A.

The fourth annual meeting of this Association was held last week at the Paddington Baths Hall, Queen's-road. Mr. J. D. Allcroft presided.

In the place of Rev. Henry Dening, Rev. Webb-Peploe delivered the opening address. Mr. Webb-Peploe, taking as his text the word "Christian," as applied in the name of the Association, set forth an urgent claim for the strictly evangelical basis of the work. He insisted on the uncompromising acceptance of the doctrine of the atonement, of imputed righteousness, and of justification by faith; and made a vigorous attack upon what was termed "liberal Christianity," especially upon the doctrine of the universal Fatherhood of God, the theory of evolution, and other tenets of modern thought, which he condemned in strong terms, and at considerable length.

Mr. W. H. Mills spoke in feeling terms of the value of the Association in Great Britain, as bringing the power of evangelical Christianity into active force, and restoring many young men to lives of usefulness and consecration.

Mr. Walter Wild (secretary) read an abstract of the annual report, which showed a full record of work in the nature of Bible-classes, prayer-meetings, conferences, and other regular social gatherings of a religious character, together with much personal effort, including correspondence with emigrants and other absent members, &c.

The Chairman remarked upon the value of religious resources for the young men engaged in the large business houses of the neighbourhood. Mr. F. C. J. Millar, Q.C., Dr. A. T. Schofield, and Rev. Filmer Sulivan also spoke.

SHANGHAI SEAMEN'S MISSION.—With the new year, coffee, dining, and additional bed-rooms were opened in connection with this Mission. Now our bluejackets on leave and others can get all their wants met without having to patronise the public-houses or restaurants of doubtful character. It is hoped this will greatly enhance the usefulness of the Mission, which is entirely unsectarian, and where helpers of all denominations are pleased to join in proclaiming the Gospel of Jesus Christ. Gifts of sound attractive literature in any language will be thankfully received for the reading-room, which is frequented by seamen of all nations. Also grants of anti-infidel and clear Gospel tracts, &c. Miss Bessie Fowles is in sole charge of the work; many of the sailors look up to her as their spiritual mother and true friend. Will your readers pray that, with a larger field, the Mission may prove a great blessing to our sailors.

H. N.

STUDIES IN THE SPIRITUAL LIFE.*

It is rarely that we have the pleasure of calling attention to such a thoughtful and useful work on the life of faith as the one now before us, from the pen of Rev. John Baird, of Edinburgh. The author knows his Bible and human nature as well. He neither exalts the natural nor degrades the spiritual; but in lucid language and to practical purpose he defines and describes the life which is life indeed. Mr. Baird admirably maintains that "What God calls us to in the Gospel is fellowship with his Son. Living at a lower level than that of Divine communion, is living below our possibilities and our powers."

As to how this may be, he writes: "The will of the Christian is effective for good only as it is under the influence of the Divine Spirit. The holiness of the regenerate is thus no inviolable or inalienable possession; but is conditional upon the retention and operation of the Spirit in his graciousness, fulness, and power. The believer without the Spirit is a Samson shorn of his locks." Again, "The Spirit of God in us is the effectual spiritualising power, and it is as He dwells and works in our hearts that our efforts towards emancipation from evil are crowned with success. Love to Jesus Christ is the great sin-extinguishing passion. It burns sin out of the soul in which it is kindled. He that loves Christ, not merely will not, but cannot, love sin."

Mr. Baird is no complacent "perfectionist." He well says: "The process of grace in our hearts is a process of transformation, which we may greatly aid or seriously retard. Indwelling sin is cured in so far as we are transformed, and no further. But let it be clearly understood what the curability of indwelling sin means. It does not mean freedom from temptation. It has pleased God that we work out our salvation under conditions of conflict. The battle will go on till life ends. The experience of rebellion, however, carries no guilt with it, provided it be resisted, and never allowed to come to conquest. The great matter for us is not to be free from conflict, but to be triumphing in it." Hence the author shows that "Holiness is not a separate grace, but the sum and union of all graces. It needs all the primary colours to produce pure white, and it needs all the graces to produce true holiness." "Communion with our Lord, the only pathway to holiness, was the great truth with the publication of which his three years' ministry terminated. We grow in enlightenment of mind, obedience of will, sanctification of heart, in freedom from evil, in superiority to the earthly, and in conformity to the heavenly, as we live in full fellowship with the glorified Christ."

Eminently experimental, our author explains: "Sanctification is, in its practical aspect, not a matter of faith, but the receiving of the necessary grace is. We may trust Christ to the fullest extent, but our trust will not of itself sanctify. Trust puts us in possession of the blessing we require, but the actual going forward in the path of God rests with ourselves. As we strive to be holy, God makes us holy." As to 1 John i. 7, he writes: "The blood of Christ does not keep us clean, but it makes us clean—for the word cleanseth implies that there is something to be made clean, and that it makes us clean now."

"Perfection as a motive" is an attractive section of this very helpful book. Mr. Baird asks: "If to the end of life our sanctification is to be attended with a measure of incompleteness, is not the great motive to its pursuit taken away?" In his answer, he says: "By no means; there is an element of selfishness in seeking sanctification for perfection's sake. We are to seek it for Christ's sake, irrespective of the degree of success with which our efforts are rewarded. Since perfection has its legitimate place as an inspiring ambition in art, in medicine, and other departments of science and thought, even though there is the consciousness it will never be reached, so it has its place in religion, as our Lord enjoins, 'Be ye perfect.' The attainment or non-attainment of it are questions with which the true artist, for example, never troubles himself; what he does is to do his best; and the devoted Christian, remembering the words of his Lord, contemplates entire sanctification as his goal, dismissing as an unprofitable perplexity the question raised by some, and recognising that, however it be settled, whether it be attainable in this life or the next, present duty abides the same."

* Studies in the Spiritual Life. By Rev. John Baird. *Edinburgh: James Gemmell, George IV. Bridge.*

Isabella Macpherson:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XV.—LAST DAYS.

For twenty-seven years our worker had laboured with unwearied industry and consuming zeal. Her share in the work of reclaiming those waste places was unique. To her was given, in the conversion of Helen Sharp, the woman who "cam' to Christ, drink an' a'," to lay the first stone in the building. From the same quarry it was hers to lay many another stone upon the rising walls. Her example of heroic faith and self-sacrificing love inspired others. She always led the forlorn hope.

When the Infant Mission was all but destroyed by dissension within and hostility without, she bravely stood in the breach, and solemnly vowed that the work should not thus end. Joined in her noble stand by two or three like-minded souls, she saved the stranded vessel from total wreck. There was no part of the work, material or spiritual, to which she did not lend an efficient hand. There is no wall, or window, or door, or pew, in church or hall, which did not owe something to her prompt and strenuous effort. It was her joy, at length, to see a large and flourishing congregation gathered: the original nucleus of the one converted sinner growing to a church of five hundred communicants, with a staff of sixteen elders and deacons; four Sabbath-schools, with sixty teachers and seven hundred scholars; an elder's Bible-class, attended by three hundred young men; bands of visitors; tract distributors; street preachers, and other workers—a goodly "monumental host" led by a devoted pastor, whose powerful ministry has been crowned with continuous success through twenty laborious years. To her it was given also to see the sons of the Mission Church, who always revered Isabella as a true *alma mater*, going forth to the help of the Lord against the mighty; some, after the usual college curriculum, becoming pastors of churches, others as accredited evangelists occupying important spheres at home and in foreign countries.

A PALACE BEAUTIFUL.

In this work others laboured long, Isabella longer than any. Others laboured nobly; with Paul she might have said: "I laboured more abundantly than they all: yet not I, but the grace of God which was with me." Others gave much to the work, she more: she gave herself, her life, her all. But for her prayers and tears, her courage and patience, her magnanimity and love, it may be doubted whether this vigorous church, now pouring a flood of blessing on many a cheerless court and many a benighted home, should this day exist. It is the monument of a gentle woman's consecrated life. In reclaiming the moral waste she was recognised by her fellowmen, first and foremost, the chosen instrument of God. She found a bog: she left it a field of yellow corn. When she went in, it was a den of lions; when she came out it was a fold of sheep. From the mire of the slums God gave her to rear a Palace Beautiful. The Palace Beautiful was first reared in her own soul, and the grace that made the worker also wrought the work.

For several years her health had been giving way. She was frequently laid aside by severe illness, and often rose from her bed in much weakness at the call of household duty or her loved work of winning souls. During her last two years life was a burden, work a battle. Many a time she paused at the bottom of long stairs and prayed for strength to ascend. Frequently brought to a standstill, sheer weakness compelled her to lean against the wall, as the light faded from her eyes, and her heart almost ceased to beat. When strength utterly failed her, she was wont to betake herself for a little rest to the house of a Christian woman in the district, where in fellowship she would pour out her heart in prayer with much weeping for the perishing, and then resume her work. Sleepless nights, days of prostrations, seasons of acute pain or deep depression, became her familiar experience; but she refused to succumb, and bravely held on her way. Her growing weakness seemed to shut her in the more to the Source of all strength; her sufferings served to purify her zeal; her weariness caused her to long for home. "It is well with those who have got through with it all," she would say. To the older saints she sometimes cheerily remarked, "I think I will get home before you yet."

"FAINT, YET PURSUING."

"My work is done," she said to a fellow-worker at the opening of the new Mission Halls, for the erection of which she had made a supreme and successful effort. This last labour, extending over many months of her last year of her life, involved almost incredible self-denial; for she was dying all the time, and she knew it. But her great natural strength of will, heightened and sustained by Divine grace, carried her on. At the opening service her heart overflowed with joy and gratitude to God, while also voices seemed to whisper that her work was finished and her warfare accomplished. So it was. Henceforth she went out and in as one who had received notice to appear in the presence of the King. Though to her, during the last months of life, work meant martyrdom, she pressed forward, "faint, yet pursuing." In perfect truth she could say—

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow—
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work; nor change, nor seek to alter
Aught that is gone;
But use, and move, and love, and smile, and pray
For one more day.

In the month of April, 1888, feeble though she was, and suffering from disease of the liver with complications, she conducted a week of prayer. Those weeks of prayer had been

SEASONS OF EXTRAORDINARY POWER.

Often the Holy Ghost fell upon the assembled women. Again and again the entire assembly were filled with a sense of the Divine Majesty; the glory of the Lord seemed to shine around them; the souls of all were flooded with joy in the Holy Ghost, so that sometimes they could not sing for weeping. Those who were present say that the meetings marked a very notable epoch in their lives. They thus reached an elevation of holy communion far above ordinary altitudes—the effects of which remain in blessed memories; in purified characters; in power for service; in deadness to the world. This was her last week of prayer, her last great effort for God and souls. The meeting was composed of Christian young women whom she was training in the Lord's work. On each night there was a special subject of intercession: for themselves; for the congregation: for the office-bearers and members; for the young men and young women's Bible-classes; for the work; for the evangelists, missionaries, and ministers of the congregation, at home and abroad—for every interest.

Her manner and tone assumed a more than wonted solemnity and tenderness; as if the light of a near eternity were breaking in upon her. Her prayers, her words of counsel, her every movement seemed to glow with the fire of a holy love. Heaven was near, the Lord was there. At times the silence, broken only by the sound of weeping, was so awful, that they were afraid to look up lest they should see a visible presence too glorious for human eyes to look upon. She narrated to them an experience of which she had never before spoken. It was the story of her battle with the world, the devil, and self, some twenty-one years before. She described the tempting offers, the glory of the world with its vain parade; and how, after a long season of conflict, she one night obtained a glorious deliverance. The Lord came to her and showed her his own glory and the mansions of the blessed. The world's glory then faded from her view, and she became so enrapt with those bright disclosures, that she begged the Lord to take her home. The beauty of holiness so fascinated her soul that she could not brook the thought of returning to the world: she shuddered at the possibility of the slightest stain of sin, the faintest breath of evil; and she cried to the Lord,

"LET ME DIE! LET ME DIE!"

But this was not his will; her mansion was not yet ready, she must tarry a little while. "Here I am still," she said; "for twenty-one years I have been waiting for his coming and my going home." Such was the sense of God's presence, and the power of her testimony as she stood, with her wonted gentle dignity, in the midst of her young sisters, and exclaimed, "Let me die! let me die!" the entire company broke down and burst into loud weeping. The longing for perfect holiness seized those tender hearts; the dread of sin found expression in groans and sobs; they would rather die than sin, and they desired to depart and be with the Lord. To hear those young Christians speak of that night, as they do with singular calmness and a tender solemnity, is deeply impressive. "It will be to us," they say, "a memory to all eternity."

On another night the Holy Spirit again fell upon them in such power, that when they began to sing:

Repeat the story o'er and o'er
Of grace so full and free;
I love to hear it more and more
Since grace has rescued me;
The half was never told, the half was never told,
Of grace Divine, so wonderful, the half was never told,

they broke down with a joyous weeping and were unable to proceed. Such and so real is the presence of God in seasons of blessed, rapt communion. This experience, this vision of the glorified Lord on the mount gives way to other scenes and other experiences; but a blessed effect remains—a calmness, a steadfast walking with God, a power in prayer, a joy in service, a heavenly purity, a dread of sin, a passion for souls, and a vivid sense of eternal realities, which contact with earth and earthly things is not able to impair. Fill the Church of Christ with men and women familiar with such experience of high fellowship with the Holy One, and the world will soon be ringing throughout with the "good tidings of great joy."

(To be concluded.)

* This deeply interesting and stimulating life history is published in book form; cloth boards, 2s. 6d.; bevelled boards and gilt edges, for presentation, 3s. 6d. *Morgan & Scott.*

CONVERSAZIONE IN WHITECHAPEL.—Last week a well-attended conversazione was held in the Working Lads' Institute, Whitechapel, when Mr. H. J. Wilson, M.P., presided. The hon. secretary, Mr. H. Hill, described the objects of the Institute, which include the physical and mental training and recreation of lads who are toiling during the day for a small wage. They were aided by the boys to the best of their ability, and that their efforts were appreciated was shown by the fact that lads who had experienced the benefits of the establishment frequently return to give their services, and some had started similar associations elsewhere. They had been instrumental in obtaining a public playground at the back of their building. Unfortunately they were in debt to the extent of £4800, and £300 was urgently required to meet current expenses. Among the items of the entertainment was a gymnastic display of a very high order of merit.

Rev. JAMES LA TROBE,

Senior Bishop of the Moravian Church.

WE this week give the portrait of one who has long been a prominent figure in the Church of the United Brethren, better known as the Moravians.

James La Trobe is descended from a noble Huguenot family. At the Revocation of the Edict of Nantes, Jean La Trobe, a refugee from Languedoc, left all "for the sake of the religion." What more fitting than that in the next generation the descendants of those who had thus suffered for the faith in France should be directed by Providence to the Church of the United Brethren, whose ancestors had endured similar persecutions from 1457 to 1622 in Bohemia and Moravia? This Church has now for nearly a century and a half numbered among its staunch adherents and faithful servants members of the La Trobe family, distinguished for their zeal in its missionary activities.

Among the Moravian missionaries who preceded Carey in India, was James Gottlieb La Trobe, who, however, returned invalided to England in 1786. He afterwards became minister at Tytherton in Wiltshire, where his youngest son James, the subject of this sketch, was born, on September 7, 1802. Space forbids our lingering on his happy childhood, shadowed by the early death of his pious mother, or his privileged youth in Fulneck School, which he entered at the age of six. When his prescribed educational course drew to its close, and it became necessary for him to choose his calling in life, James La Trobe had lost his early impressions of a Saviour's love. He returned to his father's house undecided in mind, but leaning more to the pleasures of sin for a season than to the service of Christ for ever. He has often reverted with sorrow to this period of life when a father's prayers, and tears, and holy example were the cords of God's restraining grace, which at last prevailed to lead him back to the Good Shepherd's fold. Then his early manhood was devoted to the service of the Redeemer and the Church in which he had been born and brought up. Gladly returning to Fulneck, the young man resumed his studies. Christ became increasingly precious to him, and soon his longing to tell others what a dear Saviour he had found sought opportunity and scope in that ministry to which, in the Moravian Church, a young man is first appointed—the mental, moral, and spiritual training of the children in her schools. And, rightly viewed and exercised, it is an excellent preparation for subsequent ministry on a wider scale. His six years' service in the boys' school at Mirfield commenced in 1821, and two years later he began to preach the Word of Christ crucified and risen. This Gospel he has never ceased to declare in its breadth and fulness with acceptance, power, and blessed results.

Early in 1827 he was appointed assistant minister at Gracehill, in the north of Ireland; and since then he has had the successive charge of seven Moravian congregations—

(From a Photograph by Mr. W. W. Winter, Derby.)

Ayr, London, Mirfield in Yorkshire, Bath, Bristol, Bedford, and Ockbrook, near Derby. In each of these the Lord used him to win souls, to revive and deepen the Christian life of the members, and to build up the church of living stones; and to this day he vouchsafes to his aged servant, now living in retirement in Bristol, fresh and cheering manifestations of the fact that many spiritual children were given him as the seals of his faithful ministry and pastorate.

He has twice been married; his first happy union was cut short after one brief year, at the birth of his first-born son in 1830. Three years later he married again, and last Christmastide had the sorrow of losing the dearly beloved partner of nearly fifty-seven years. This union was blessed with seven children, of whom two have been ordained by their father to the ministry in the Moravian Church. About seven years ago, children, grandchildren, and great grandchildren celebrated with their honoured parents the anniversary of their golden wedding.

Early in 1863, Mr. La Trobe was consecrated Episcopus Fratrum, having been elected to that honoured office by the votes of his brethren. He is now the oldest Bishop of the whole Unity. The Provincial Synod held in June of that year also elected him into the Board of Elders, and he served in that capacity until 1874, when advancing age obliged him to resign its arduous duties. It was during this period of office that a singular link of Providence enlisted his sympathies on behalf of the lepers at Jerusalem. In 1865 Baron Keffenbrinck Ascheraden and his noble lady visited the Holy Land. Their hearts were moved by the misery of the lepers, and they founded an asylum for them near the Jaffa Gate. Previous Moravian work for lepers led to their appealing for Bishop La Trobe's help; and he has ever since rendered very substantial assistance to the growing work. It is impossible within the limits of this sketch to pursue the story in its details, or to relate the many providential interpositions on behalf of a cause which God has greatly blessed. From the first, the Moravian Church has supplied the missionaries and nurses. For seventeen years Mr. Tappe and his self-sacrificing wife worked in spite of great discouragements. They have been succeeded in the superintendence by Mr. and Mrs. Fritz Müller. The Home passing into the hands of the Directing Board of the Moravian Church, a new and more suitable building was erected in a more healthy situation. The facts are full of interest, and may be read in the Bishop's pamphlet, "Work Among Lepers." After relating the touching story of three leper girls, who all died happily in the Lord, Bishop La Trobe says:—"If there were no other fruit of this labour of love than the cheerful lives and happy deaths of these young women, the reward would be ample. But these are only a few of our patients who have returned to embrace the feet

of their Saviour, and to glorify God in songs of deliverance. We might tell of many dying lepers whose sore pains of body, lovingly soothed by their self-denying teachers and nurses, have been blessed to lead them to the crucified One, as a Saviour in time of trouble."

For some time negotiations have been pending with a view to obtain from the Turkish Government legal recognition of the proprietary rights of the Moravian Church in the Leper Home at Jerusalem. On receipt of the good tidings that these efforts had been crowned with success, the venerable Bishop La Trobe recently wrote:—"Most heartily do I rejoice in the concession by the Turkish Government of our rights of proprietorship. As I look back from this unexpected summit, gained by faith and patience and prayer, I am astonished to see how the Lord has advanced this work, step by step, to stability and permanence. Surely my work, which the Lord gave me in my old age and prolonged years, is accomplished, the iniquity of holy things pardoned, and I may say, 'Now, Lord, lettest Thou thy servant depart in peace.' Yet, Lord, till then let thy work be my delight, to labour, and pray, and praise, as I can, and specially to pray for the peace of Jerusalem (and its Leper Home), and wait till the Lord shall build Zion, and appear in his glory."

A year or two ago the treasurership for the Leper Home was assumed by Dr. W. V. Drury, Lingmoor, Dean Park, Bournemouth, with whom is associated Rev. B. La Trobe, son of the Bishop, and Secretary for the Moravian Missions, 29, Ely-place, London, E.C.

Bishop La Trobe's pen has ever been busy in the service of his Master, and especially in Christian correspondence, for which he has a remarkable gift. Hundreds of letters of counsel, consolation, or cheer, in his singularly beautiful handwriting, are cherished by those who have thus received strength, comfort, or guidance through his instrumentality. He has not published much, though he has been a faithful contributor to the magazines of his Church. In 1871, at the urgent and repeated request of friends, he consented to the publication of a course of Lent Lectures on a series of petitions in the Moravian Church Litany, entitled the "Merits of Christ."

We trust that the last days of this highly esteemed worker in the Lord's vineyard will be full of peace, and that, as the end draws near, his experience will be joyous and sweet; that with the glory of Christ in view his path will shine "more and more, unto the perfect day."

EARLSWOOD ASYLUM.—At the Hotel Métropole last week the forty-third anniversary festival of the supporters of the Asylum was held. Mr. Alfred L. Cohen (chairman) said the Asylum was an institution drawing its inmates from every part of the Empire, and staffed by teachers who were miracles of patience, and combined gentleness with firmness. It was a remarkable fact that 20 per cent. of the patients left the institution, and were earning their own living. Occupation was one of the chief means for the development of the diseased intellects of the patients. Earlswood was, indeed, a school of remarkable and rare excellence. The physically weak became strong, the idle became useful, the unclean became orderly and moral, and the religious tone of the brutish became elevated and exalted. He stated that the income fell off last year by £4000, and the institution was in debt to that amount to its bankers. Subscriptions, &c., to the amount of £6536 were announced in the course of the evening, including an anonymous donation of £1000.

"Lux Mundi."

Though united on questions of ritual, the High Church party is seriously divided on matters of faith. This is plainly shown by the reception accorded to the volume of essays entitled "Lux Mundi," edited by Rev. Charles Gore, Principal of Pusey House, Oxford, and recently published by *Mr. J. Murray*. Written by a number of Oxford scholars, the essays profess "to present positively the central ideas and principles of religion in the light of contemporary thought and current problems." According to our reading of the volume, some of the writers seem to be earnestly bent upon yielding the honour of "Light of the World" to that knowledge, real and false, which has been accumulated by scientific inquiry and speculation. Patristic lore and philosophical opinion are, by the ritualistic essayists, invoked to the aid of a vague dogmatism and superstitious sacramentarianism, combined in a system intended to draw into the net of "The Church" such thinkers as now remain outside, and regard Christianity as a whole with something akin to contempt.

Allied with this dogmatism is a vain glorification of "The Church" and an unblushing degradation of Holy Writ. The tone and temper of the most characteristic of the essays may be inferred from the following sentences from one by Mr. Gore himself:—

The belief in the Holy Scriptures as inspired requires to be held in context by the belief in the general action of the Holy Spirit upon the Christian society and the individual soul. It is, we may perhaps say, becoming more and more difficult to believe in the Bible without believing in the Church...How irrational it is, considering the intimate links by which the New Testament canon is bound up with the historic Church, not to accept the mind of the Church, especially when we have its consent, down independent lines of tradition, as interpreting the mind of the Apostolic writers.

The Christian creed asserts the reality of certain historical facts. To these facts, in the Church's name, we claim assent: but we do so on grounds which, so far, are quite independent of the inspiration of the evangelic records....We cannot make any exact claim upon anyone's belief in regard to inspiration, simply because we have no authoritative definition to bring to bear upon him. Those of us who believe most in the inspiration of the Church will see a Divine Providence in this absence of dogma, because we shall perceive that only now is the state of knowledge such as admits of the question being legitimately raised.

And so on. It is "The Church," "The Catholic Church," that men must be right with. And, by declaring that what are known as the deductions of science about evolution and other theories may be held without disloyalty to the Christian faith, the essayists think they do much to "succour a distressed faith!" The work certainly is one that makes heavy drafts upon the credulity of those whose mental capacity it has obviously been written to flatter. Bidding as it does for Modern Thought patronage to a new High Churchism, it is likely to be much heard of for some time in ecclesiastical if not in scientific circles.

London Barmaids.

These servants of the drinking public have for years found a true friend in Miss C. M. Gough, of Morley Rooms, John-street, Bedford-row. In addition to her many other services, she is now seeking with the friendly aid of influential Christian ladies, to ameliorate the very hard conditions under which barmaids work. As the outcome of a recent conference, a Bill is being prepared for submission to the Legislature, and, if it should pass into an Act of Parliament, it will do much to make their lot more endurable. The provisions of the bill will be in the direction of shortening the hours of work, and remedying sanitary defects in their lodging accommodation. There is a crying need for reform in both these respects. A representative of *The Daily Telegraph*, who interviewed Miss Gough, gives some particulars from which we may quote:—

Some railway-buffet barmaids begin work at seven a.m., and continue till eight p.m., with an interval of two hours' rest from eleven a.m. to one p.m. The girls go to bed at eight until midnight, when they are called and remain on duty until four or five a.m. It is the same toil on Sundays, with the exception that two hours are allowed off. Another set of girls work from nine a.m. to midnight, with one hour for rest and half an hour for dinner. They are paid 5s. a week, with board and lodging, subject to a charge of 7d. to 9d. per week. Whilst the bars are closed on Sundays the girls on duty have to remain prisoners, and are actually locked in the bars to prevent them from going out of doors in the intervals of church-time. The railway contractors are not all alike in their treatment of their barmaids, and the hours vary considerably, but twelve to fourteen hours' work a day appears to be the average task which is set.

At one station they are not allowed to sit at all, and quarters are provided for twenty persons in an eleven-roomed house. It is stated that at one station the girls sleep under the underground bar, and their only lavatory accommodation is the use of the public waiting-room. At another station the bedroom is at the back of the bar, with a door opening upon the platform. In this small apartment, which serves also as sitting-room, eight girls are housed. Over their heads are the tanks which hold the spirits vended in the bar, and the girls' privacy is seriously interfered with when it becomes necessary to refill these tanks. At a certain restaurant the proximity of the sleeping quarters of the girls to the other parts of the establishment is commented upon as highly dangerous in a moral aspect.

As for the wages, their 8s. to 10s. a week is reduced by the cost of washing and breakage, say 1s. 6d., so that the recipients get not more than 7s. to 7s. 6d. net. The girls are no better off at hotels, it is said, and an instance is given of one establishment at which a barmaid is expected to be on duty from 9 a.m. till 1 a.m. the next morning, with only half an hour in which to dress. There is here no Sunday work, but the employés are compelled to go out at 10 a.m., and cannot gain re-admittance until 12 midnight, and, if they arrive home before, they are obliged to walk up and down the streets until the door is opened to them. At other bars the girls work fifteen and a half hours a day, with one hour off. One proprietor allows his servants ten minutes only for dinner. Such examples might be repeated indefinitely.

We trust that at no distant date public opinion will demand that no woman shall be permitted to serve in a public drinking bar. Meantime we must not pretend that we have abolished slavery till the conditions under which barmaids work are made such as will enable them to lead a rational existence.

NOON PRAYER-MEETING, ALDERSGATE-STREET.—Mr. Reginald Radcliffe was announced to speak at this meeting on Thursday, 20th instant. On Monday next Dr. Barnardo will be present with a band of boy emigrants soon to proceed to Canada.

Some Scottish Missions.—XIX.

COWCADDENS, GLASGOW.

THE ORIGIN OF THE WORK.

The centre of the northern evangelistic work is in Cowcaddens Free Church. On every side there is a dense population, a very large portion of which came from the lower parts of the city when the "Improvement Scheme" made it necessary to remove the people. The district is well garrisoned with agencies of a destructive kind, there being no fewer than four theatres, and twenty-two public-houses in the vicinity.

Upwards of twenty years ago the Free Tron Church began a mission in the locality. Rev. Gabriel Kerr, at first as missionary and afterwards as minister, laboured anxiously and earnestly for the spiritual welfare of the people. It is to his forethought and largeness of heart that the choice of site and present extensive buildings, so admirably suited for aggressive Christian work, are due. The original buildings and recent extensions cost upwards of £13,000, of which Mr. Kerr, his devoted wife, and his friends gave and collected £7200, though he did not live to see the fruit of his labours, nor his ideal fulfilled.

During Mr. Moody's last visit, he made the church his headquarters for the northern district of Glasgow, and on Sabbath evenings when the church was crowded Mr. Kerr was busy in the passages, and was heard to exclaim once and again:

"THIS IS GLORIOUS!

This is what I waited for, and I have seen it at last." During the vacancy, the congregation suffered much. Rev. Professor Lindsay and Professor Drummond, however, came to the rescue, and supplied the pulpit for nearly twelve months, and the United Evangelistic Association carried on the aggressive work under the superintendence of Major A. S. D. Colquhoun. This gave all parties time to consider what ought to be done, and how to set about it. Professor Lindsay, having thrown himself heartily into the work, was of opinion that there was a rare opening for a capable minister doing a great work on new lines. The possibilities were certainly there; the difficulty was, Who could be got to face them, and, under God, convert possibilities into realities? In Rothesay, one of the most beautiful and healthful of Clyde watering-places, there was a small congregation in the Chapelhill, whose minister was known to be an earnest temperance advocate, an untiring and active evangelist as well as a scholar and man of business. On one occasion (1881) in the train between Edinburgh and Glasgow, the compartment was filled with ministers returning from church business in the capital. The conversation turned upon evangelistic work, its conditions, limitations, and results, and the Rothesay minister was asked to give his opinion on the question. He replied substantially as follows:—

(1) The old Gospel is quite sufficient. There is no need of a new one.

(2) The work ought to be done by the church, and in the church building; and when done the results should be gathered into the church.

(3) The work must be as continuous as the destructive agencies from which the people are to be saved are constant—it must be carried on every night.

(4) The workers must have the Bible in one hand and the temperance pledge-book in the other.

(5) The work must be both territorial (from house to house), and public (open-air service), as well as inside the buildings; and it must be catholic.

(6) And lastly, there must be a body of workers, stayed, devoted, and prayerful, to support the minister and do the work. It is by the *living membership* of the church through the word and Spirit that the dead and uninterested are to be made alive and nurtured.

One of those present said, "Ah! man, you must come to Glasgow and do it. Then you will find it is not so easy." He replied, "The results are certain as God is true; but Glasgow is not for me, I don't think I could live in it. Indeed I have prayed the Lord for fourteen years, that my lot may not be cast in it. But besides I am a Gaelic preacher, and my first duty is to my own people." Within fifteen months thereafter

A UNANIMOUS CALL

from Cowcaddens was given to this same minister—Rev. William Ross.

He was now face to face with his own ideal of Christian work, and, as Moses fled before the live rod, he shrank from it. He had to consider various things. (1) Giving up a Gaelic charge which was dear to him. (2) Parting with a comfortable income to engage in work with no guarantee but the equal dividend. (3) To go to a congregation weakened in numbers and burdened with debt. On the other hand there was a field for work as real as China or Africa, and there was no competition for occupying it, and so he at once and manfully said, "Yes, I'll go." He began the work in the Cowcaddens on Sabbath October 21, 1883, and under his superintendence the church has been open and the work carried on 2317 nights in succession, without intermission. To our inquiries he replies that they have been "very rarely a single night all that time without some soul professing surrender to Christ." The attendance on Sabbath evenings varies from 900 to 1200, and the aggregate attendance during the week will be fully as many. There is a staff of workers of about 460, in the various departments which imply upwards of fifty services and meetings a week in four different centres of operation.

THE METHODS ADOPTED.

Knowing that in this series of papers THE CHRISTIAN wished to show what plans or methods were most successful, we asked Mr. Ross kindly to tell us something on that subject. He said, "We have only *one fixed thing*, and that is our purpose 'by all means to save some.' All else is free—free as the circumstances, persons, and places demand." "Yes," we replied, "but you surely have some general line of action?" "Oh, yes, for example, waiting on God in prayer first, then we have open-air singing and speaking for half an hour every week night and three quarters of an hour on Sabbath night. Our inside meeting is in the body of the church building, upon principle. We always have a second meeting, we give the pledge to all who desire it, we converse about personal salvation with *every one* as we have opportunity. We have had the ready and devoted help of the most spiritual ministers and laymen whom we could get, and a small body of soul winners were ready for service. We have frequent testimony meetings, a Bible-study on Tuesday evenings, evangelistic meetings Sabbath, Monday, Wednesday, Thursday, and Saturday (Mizpah Band), Wednesday and Saturday being also Gospel temperance." "Have you any means of training or developing the young Christian life?" "Yes! we have our Christian Progress Society, which meets every Thursday evening, specially for the study of the Word, and for prayer and testimony. After being two months in the society members are advised to

JOIN SOME CHURCH.

They are allowed to choose for themselves. Those who do not wish to go elsewhere are invited to our own communicants' class, and thereafter, if approved, are admitted to the fellowship of the church, whence many of them pass into our body of workers. The whole organisation is worked on *spiritual* as opposed to *secular* lines. We aim at spiritual results: believing that the harvest is according to the nature of the seed sown. He that soweth to the Spirit shall reap of the Spirit. There is no other mystery, nor peculiar method in the work."

"Will you give me your experience in regard to special prayer?" "Our experience is remarkable, as showing the faithfulness of God and the truth of his Word.

IN ANSWER TO PRAYER

we received our senior missionary, and the money for his salary from 'three disciples'; also our second missionary, and nearly the half of his salary, from 'a dear friend.' In answer to prayer we received our medical missionary, Dr. A. Muir Smith, who has done one of the noblest things I know of—given his services free, and provided medicine free for upwards of 11,500 of the poorest of the poor, these last three years. In the same way one of our district missions has been provided for. In answer to prayer £6014 of debt and expenses of new buildings have been paid, and when we were in great straits with our ordinary work in the outlying districts, and £100 must be provided by a certain day, the money came *to a day* from a most unexpected quarter in the Southern States of America. We can only say 'Ebenezer: hitherto the Lord hath helped us.' 'Trust ye in the Lord for ever, for in the Lord Jehovah have I righteousness and strength.' In spiritual things we could tell more wonderful things still. We have also to say that friends to whom we have made known the needs of the work have proved sympathetic and generous. Our annual requirements are £363 for the central, and £253 for the out-stations; none of this goes to the congregational fund, but the congregation give us for this aggressive work about £120 annually, and the great body of them are, so far as this world goes, the poorest of the poor."

"What do you consider to be the results of these six years labour on the lines you mention? might any congregation do the same?"

"We believe that any congregation of live, prayerful Christians, under the superintendence of their minister, can be the instruments in God's hand in doing it. The poorest can do it, and become rich in grace, gifts, and capacity for work, as well as in the results. 'Seek first the kingdom and all other things shall be added unto you.' That is the Divine order. No other is needed, and no other will succeed. We have had the privilege of giving the pledge, and having personal conversation regarding salvation with over 12,000 persons, 11,500 have received free advice and medicine through Dr. Smith. There are 460 workers, 92 office-bearers (deacons' court); 1723 have been received into fellowship, many are in other lands, but 1200 still remain to testify to the grace of God that bringeth salvation. Do not mistake me. There are several other churches in Glasgow doing the same work on their own lines, and with like results. What God wants is men and women filled with his Spirit, consecrated to his work, seeking the honour of his Christ; and as his word is true, they cannot fail. He that reapeth receiveth wages and gathereth fruit unto life eternal."

We thanked Mr. Ross for his candour and courtesy. He is a man fully six feet in height, of open frank countenance, self-possessed, calm, and kindly, and with unswerving faith in this kind of work. He seems to carry a breeze with him wherever he comes. He is fond of music, and makes abundant use of it. His workers seem to be all animated with the spirit of Christ. That this work may increasingly grow and prosper is, I know, your desire, and that of the numerous readers of THE CHRISTIAN.

G. V. R.

SAILORS' ORPHAN SOCIETY.—Mr. R. H. Hunter, of the Glasgow Seamen's Friend Society, has received from a Scotch shipowner in London the sum of £500 towards the Endowment Fund of the Sailors' Orphan Society. The trustees aim at raising a capital fund of £100,000, the interest from which will, it is expected, with annual gifts, provide for all the orphan children of seamen and fishermen throughout Scotland. Communications to Mr. Hunter may be addressed, 2, Park-circus, Glasgow.

Gathered Gold.

No man can complain that his calling takes him off from religion; his calling itself is a serving of God.—*Jeremy Taylor.*

No power, no decree, human or divine, no amnesty, can actually alienate from a man his property in a crime he has perpetrated.—*Isaac Taylor.*

Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it, and 'tis finished. He is below himself who is not above an injury.—*Francis Quarles.*

RITUALISM.

"The whole system of Ritualism is one of church instead of Christ—priest instead of Gospel—concealment of truth instead of manifestation of truth—ignorant superstition instead of enlightened faith—bondage wherein we are promised liberty—all tending to load us with whatever is odious in the worst meaning of priestcraft, in the place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God."—*Bishop McIlvaine.*

INFLUENCE OF PARENTAL PIETY.

In a certain village there were 98 settled families having children over ten years of age. In 27 of them, both parents were pious. In these 27 families there were 125 children over ten years old; 84, or about two-thirds of these children, were pious. In 19 of the 28 families only one of the parents—the mother with a single exception—was pious. Of the 95 children they contained, 31—one-third—were pious. In the remaining 52 families neither parent was pious. Of their 139 children, only 13—not one-tenth—were pious. These facts, the fruit of careful investigation, strikingly illustrate the immense power of parental influence for good or ill. Piety in both parent won two-thirds of their little ones to Christ; in one parent, one-third; where no piety existed, only one-tenth (and they were saved by the Sunday-school) were lovers of God.

FIGHTING MORMONISM.—In one of his Boston Monday Preludes, Rev. Joseph Cook dealt very trenchantly with the Mormon question. Quoting some startling revelations as to Mormon methods of propagation, he said: "It is most credibly asserted by the closest students of Mormonism, at Salt Lake City, that more than 600 murders (of which legal evidence could be produced, if it were worth anything before the Mormon courts) have been committed within ten years for religious reasons upon persons endeavouring to leave the circle of Mormon tyranny." He (Mr. Cook) states that, though the "Gentile" element in a recent election has obtained the civil control of Salt Lake City, the territory of Utah is still overwhelmingly Mormon. The United States must ordain the universal disfranchisement of the polygamists.

FRIENDLESS GIRLS OF BRIGHTON.—For the last sixteen years a steady work has been done, under the auspices of the Brighton Ladies' Association for the Care of Friendless Girls. The object is twofold—prevention, and rescue. The first end is sought by efforts to provide suitable places for girls leaving day schools; the second by helping those who have made one false step to retrieve their position, as well as by opening a door of hope to such as have gone further in a life of sin. The work is carried on by means of the East Brighton Free Registry and Training Home, 103, Edward-street, and refuges for rescue cases. During the last few years a start in life has been given to hundreds of girls who, but for the helping hand held out at the right moment, would not at present have been useful members of the community. Miss Ellice Hopkins, and other well-known ladies, are on the committee, which is at the present time sadly in need of Christian sympathy and support in carrying on the work. Communications may be addressed to the hon. sec., Miss Mary Jeaffreson, 22, Bloomsbury-place, Brighton.

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Letters to the Editor.

"APOSTOLIC WARFARE."

Dear Sir,—In reply to Mr. Railton's contention that he had no wish to "charge with unbelief any evangelical minister," and that even I must see this it is enough to state that in no part of the chapter from which I gave the sample quotation is there any recognition whatever of the evangelical character of the churches of the present day. All the evangelical savour is with the Army, and the churches are treated as alike devoid of power and faith. Any candid reader of the report in question will bear me out in this. Hence the quotation I gave is followed by another equally sweeping and unjust: "Where are the preachers who stand up believing that upon the acceptance or rejection of their message depends the eternal happiness or misery of their hearers?" No suggestion is given that there are multitudes of preachers that do this, both ministers and evangelists, or, indeed, that there is any evangelical minister at all. This charge, like the one already quoted and refuted by me, is allowed broadcast application. Our very existence as evangelical teachers is denied, and yet Mr. Railton does not intend, he tells us, to charge any evangelical minister with unbelief. He well may make that concession after assuming the whole race to be extinct.

Coming now to the second main issue, I fail to see wherein our brother's array of texts and references serves his purpose as proofs in support of the Salvation Army system of government. For one thing, he has not yet shown anything analagous in Apostolic times to "General" Booth's position. Mr. Railton speaks in his report of "universal subjection to one will and one rule," meaning the will and rule of "General" Booth. But we do not find any such headship among the Apostles. It is strictly Papal, and has no Apostolic warrant. Peter had Apostolic authority, but he never had, and never laid claim to, autocratic rule. The like applies to Paul and others. The position of the head of the Army is clearly ultra-Apostolic.

Nor does it serve as proof to instance, in the bulk, the Old Testament Scriptures. No doubt we do get the autocratic there, but Christ Himself expressly disclaimed any such position, *so far as his followers are concerned*, in the New Dispensation He brought in. He reserved for *Himself* the autocratic place. And the reason is manifest. Aaron and Moses were types of Christ, and, therefore, to base autocracy on Old Testament grounds is to invade Christ's prerogative. Is it too much to ask that the Salvation Army head retire from Christ's seat?

But I think further that "General" Booth should withdraw from the Apostolic chair. Mr. Railton seems to think that because Paul legislated, therefore all their military organisation is justified. This reasoning has no force. No Christian doubts that "Paul was an Apostle by the commandment of God our Father," and that he was divinely inspired to legislate for the Church. But where is the living man of whom the same can in justice be said? Paul we know, and Peter we know, but modern apostles we know not.

The grand question to be considered is, What is the will of Christ? What is the course of Apostolic action? Is a military despotism that which Christ and his Apostles have instituted? For an answer we need not go beyond the passages Mr. Railton has himself cited. Thus Timothy, appointed an elder by Paul, is bidden "to ordain elders in every city," even as himself had been appointed. He does it; so does Titus, and such, I may add, holds to-day. Elders or presbyters are still ordained, as in Apostolic times, by those of the same rank. The Apostles' instructions we respect. Can the Salvation Army say the same? How can they? They have no elders at all, or presbyters, or pastors. The Apostolic appointments of bishops and deacons they ignore. Instead, they have general and chief-of-staff, majors and commissioners, captains and lieutenants. And their plea for all this, as given by Mr. Railton, is this: "I have never heard, in connection with an army, of any authority more absolute than that which Paul evidently exercised over all ranks of his comrades." Even granting that, Paul's authority is such as no man living is entitled to. He was an inspired medium of Divine communication; he had seen the Lord; he was an Apostle "neither of man nor by men."

Are we to concede to Mr. Booth or any of his subordinates this place? God forbid. Let the Christian minister exercise his pastoral authority, by all means. The Apostles have fully allowed for that. But let the rank and file remember that they are Christ's freedmen; that one is their Master, even Christ; that they are not machines, to be drilled or despatched at the *ipse dixit* of any individual, but have to serve as unto Him to whom alone an account at last must be given. Let them, in offering themselves, offer themselves willingly to the Church militant, the true army of the Lord in every age.—Yours faithfully,

Jas. Douglas.

ROME AND MARIOLATRY.

Dear Sir,—I read with some amazement the quotation you gave us in your "Notes and Comments" of March 7, from Lord Archibald Douglas's pamphlet, entitled "A Voice of one Crying in the Desert," in which he declares that "the Roman Catholic Church upholds the Bible in its entirety" and "hates" priestcraft and Mariolatry.

May I commend to the notice of your readers a four-page leaflet "most respectfully addressed to all sincere Roman Catholics," entitled "Which is right—the Church of Rome or the Word of God?" published by the Irish Church Mission, 12, D'Olier-street, Dublin. All can then judge for themselves the truth or otherwise of Lord Archibald's assertion.

Here are two extracts from "The Glories of Mary," a work heartily commended by Cardinal Manning, and stamped by Papal infallibility:—

"Oh, Lady in Heaven, we have but one advocate, and that is thyself."

"Thou, O Mother of God, art omnipotent to save sinners."

In view not only of the blasphemies poured forth by the Church of Rome on this subject, but also of the increasing tendency in the Church of England to an idolatrous exaltation of the Virgin, it would be well if this tract were more widely circulated.—Yours very faithfully,

Frank H. White.

PAIGNTON, SOUTH DEVON.

Mr. J. Crofton Rainey writes:—God has been cheering the hearts and strengthening the hands of his faithful ones here during the past week. A mission for the young has been held at the Baptist Chapel, conducted by the superintendents, Sunday-school teachers, and friends of the various Sunday-schools of the town. We all laboured heartily together for the Lord, and He wrought with us. The meetings were well sustained, and many of the young people went into the inquiry-rooms and came out on the Lord's side. The mission is to be continued a second week.

On Wednesday evening we had a deeply interesting service at the Gerston Hall, when ten adults witnessed their union with Christ in believers' baptism. Though the congregation thronged the hall, the presence of the Lord among us kept all in a hushed and reverent attitude, and we have heard of several whose consciences were awakened, and who were much impressed by what they heard and witnessed.

Our congregations grow too large for our hall. We cannot enlarge outwards, so we meditate literally "raising the roof," in order to build a gallery across one end. The help of friends will be welcomed.

Might I ask prayer for an eight days' mission at the hall in the village of Stanton Drew, near Bristol? We commence on Sunday, 23rd instant, God willing.

MISSIONARY ENTHUSIASM. — Were our christian endeavour simply inspired by holy enthusiasm and directed by consecrated enterprise, more would be accomplished within the next quarter century than during the past thousand years toward the pervading of the world with the Gospel. In this matter the Church is doing nothing worthy of herself, her Master, or the cause of missions. Satan himself puts us to blush by the promptness and eagerness with which he pours his agents into every open door. His pre-occupation often prevents our occupation of the field, or seriously and effectually delays all our missionary operations. "It is good to be zealously affected always in a good thing." Oh, for some potent influence from above to make God's people zealous to push the occupation of a world for Christ, and to do it in our own generation!—*Dr. A. T. Pierson.*

Obituary.

CANON BUTLER.

We announce with regret the death of Rev. George Butler, D.D., Canon of Winchester. He was the eldest son of the late Rev. G. Butler, Head Master of Harrow, and Dean of Peterborough, and was thus brother of the present Master of Trinity. Canon Butler, who was born in 1819, and educated at Harrow, and Trinity, Oxford, was formerly Vice-Principal of Cheltenham College, and Principal of Liverpool College. In 1882 he was appointed to the Canonry at Winchester, which he had since held. Dr. Butler was the author of several school books and other works. He had for some time been in a weak state of health, and latterly resided in the south of Italy.

We are sure that our readers will remember in prayer his devoted wife, Mrs. Josephine Butler, who is, we learn, much broken down by her sad bereavement.

In the course of a sermon upon Cross-bearing, preached in Winchester Cathedral on Sunday last, Rev. R. T. Marshall, Minor Canon, referred to Canon Butler in the following terms:—

I cannot conclude without referring to one who was but lately a senior member of the Cathedral body, and has only within the last few hours passed to his rest.

George Butler was an instance of one who took up the cross of pain and bore it cheerfully and well. After a distinguished career at Oxford, and a period of useful and varied activity in the educational world, he settled down at Winchester to spend his remaining days in well-earned peace and retirement. But God willed that the former blessing should not be his, for a wasting and wearying sickness came upon him, and none but his family and a few intimate friends know how uncomplainingly he bore his pain for a space of nearly two years. Hardly a murmur ever escaped his lips; he felt that it was God's will that he should suffer, and he submitted with a cheerful resignation. Indeed, unfailing cheerfulness and geniality were the prominent features of his character.

He loved not the stir and glare of public life, preferring the quiet pursuit of art in his own home. But he never refused to listen to a tale of distress, and his large-hearted sympathy would not permit any sufferer to go away uncomforted and unbefriended.

His gratitude, too, for the least service or kindness was very striking—the mark of a generous and noble nature. These qualities were the outcome of a simple faith and piety, shining through the bright envelope of the courteous, considerate man.

The beautiful and touching lines of our aged Poet Laureate, written only last year, might well have been spoken by our departed friend before setting out on his last journey home:—

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening fell,
And after that the dark;
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time and place
The flood may bear me far;
I hope to see my Pilot face to face
When I have crost the bar.

M. MORIN DE MAISABRIER.

Protestantism has sustained another sad loss in France, by the death of Baron Morin de Maisabrier, at the age of 75. He was president of the Central Council of the Reformed Churches of France, and a firm friend of Christian and philanthropic effort. The Baron was a descendant of a well-known Huguenot family.

SIR PETER COATS.

We regret to have to record the decease of this well-known Paisley manufacturer, whose large benefactions to Christian and philanthropic enterprise are matter of common knowledge. He had for some time retired from active business life, and died at Algiers, where he was spending the winter. In an early issue we hope to give a portrait, and sketch of the life, of the deceased.

MR. W. E. SHIPTON.

The death of this well-known worker among young men removes another of the links between the present and the early days of the Y.M.C.A. As secretary of the Association in Aldersgate-street, for the long period of thirty years, Mr. Shipton had a leading hand in moulding the course of the institution in its most plastic stages. He was very warm in his devotion to the interests of young men, and his strong personality was thrown into the scale on their behalf. He retired from active work in 1879, and since then has done good service to the Association in various ways. He died on Tuesday, last week, and on Friday was interred in Highgate Cemetery, in the presence of a large company of sorrowing relatives and friends. In an early number we hope to give his portrait and sketch of his career as Association secretary.

DR. SOLOMON SCHILLER-SZINESSY.

This well-known Oriental scholar, Reader in Rabbinic and Talmudic literature in the University of Cambridge, died a few days ago, aged sixty-nine. A native of Hungary, he was for some time Rabbi of the United Congregation of Jews at Manchester. As a Rabbinist, his knowledge was enormous, and his diligence in the work of cataloguing the Hebrew manuscripts in the University library—on which he was engaged a number of years—most exemplary. He held to the last to the "traditions of the ancients," but was highly esteemed by Christian scholars who were privileged to enjoy his acquaintance. So greatly did he love his Hebrew Bible as a youth, that he knew the whole of it before he was ten years old. The prophet Isaiah was ever his favourite portion, and he studied it critically at various times under Jews and Christians of various schools. A few years ago, he published a remarkable pamphlet expounding chap. liii. with the concluding verses of the preceding chapter. He regarded "The Servant of the Lord" there spoken of as the people of Israel, as represented by the pious in his midst, culminating in the Messiah. He made substantial concessions to Christian exegesis; indeed, he justified it in its essential features. He even invoked the blessing of God upon the religion which he did not himself profess, saying "May Christianity yet bring many thousands and millions of men to Christian worship, to the worship of the God first recognised and taught by Israel to mankind."

Appeals.

The Tramps' Labour Shelter of the Church Army is in need of old coats, so as to enable these poor fellows to make a fresh start in life. It is often possible if they can be made to look nice to secure for them a permanent situation. Every effort is made to lead them to a full decision for Christ. C.A. Captain Swanson will be thankful for parcels of old clothes suitable for men. They should be addressed to him at 130, Edgware-road, London, W.

Union Tabernacle, Wandsworth-road, S.W.—A growing work is being carried on in this needy district. The people who are converted and gathered in as worshippers and workers are chiefly engaged in the various railways and gasworks round the district. The people have hitherto almost supported the work themselves; but, on account of prevailing sickness and other causes, our funds have got very low. Further information will be gladly given by Pastor D. M. Cameron, 515, Wandsworth-road, S.W.

Soldiers in the Isle of Wight.—Special prayer is asked on behalf of a proposed effort to establish a Soldiers' Institute at Freshwater, Isle of Wight, near the headquarters, Golden Hill Fort, where, including six other outlying forts, garrisoned by about three hundred men, there are no public places of resort available for the men except the public-houses. May this great need be deeply laid upon the hearts of the Lord's servants, and may they be constrained to help practically towards the opening of a Home for the benefit of the soldiers quartered in this place. Subscriptions will be gladly received by Colonel Doran, Sibmah, Worthing.

Evangelistic Notes.

Mr. Henry Smith, of the Evangelisation Society, who lately concluded a successful month's mission at the Wesleyan Chapel, Leicester, is now labouring at the Wesleyan Chapel, Bardney, Lincolnshire, with equal success and blessing.

A fourteen days' mission has been held in the London City Mission Hall, Railway Arch, Latimer-road Station, conducted by Mrs. M. T. Dawson. Surrounding this hall is a very low class population, but much blessing is resting upon the labours of Mr. Ireson, the missionary.

Mr. J. W. Moodie conducted a series of evangelistic meetings in the Mission Hall, Newarthill, from March 2 to 13 inclusive. Almost every night anxious ones passed into the side-room to be dealt with. An adjoining village shared largely in the blessing. Mr. Moodie has gone to Dublin. J. P.

Mr. E. J. Parker and Miss Parker have closed a successful fourteen days' mission in Emmanuel Baptist Church, Falmouth. Great interest has been manifested in the meetings by Christians of all denominations, and at the last meeting the personal testimonies of the many young converts lasted more than an hour. It was indeed a joyful time when the sower and the reaper rejoiced together.

Mr. Charles Inglis has been holding ten days' special services at Canning Town in connection with Lady Ashburton's Mission. Large numbers have been gathered together nightly to hear the Gospel, and much blessing has been the result. Nearly all classes have been reached, and in some instances persons of abandoned life have been convicted of sin, and brought to a saving knowledge of the truth. On the last night of the mission many stood up to tell of the blessing they had received.

Mr. J. S. Harrison has concluded a ten days' mission at Chelsea Chapel, Lower Sloane-street. His visit was greatly appreciated, and his labours were much blessed. Mr. Harrison's afternoon Bible-readings and expositions of the Word at other times were most instructive to believers, while his Gospel addresses to the unsaved were striking and powerful. Not a meeting passed without some finding their way to the inquiry-room. Mrs. Harrison rendered very efficient help by her sweet solo singing, and in dealing with inquirers.

Ireland.—Rev. H. J. Borgner, of London, has held mission services in St. Kevin's and North Strand Churches, Dublin; similar services have been held in Bantry by Rev. J. W. R. Campbell, of Cork, and in Galway and Limerick by Rev. Jas. Kirkwood, Methodist Conference evangelist. The mission services at the Custom-house Steps and in St. George's Hall, Belfast, are increasing in interest. Gospel meetings have been held for the last three weeks in the Court-house, Cough, by Rev. John Elliott, Stewartstown, assisted by Messrs. Poolton and Donnelly.

Mr. Hammond in Illinois.—This evangelist has been holding union meetings in Centralia, Ill. All the pastors of the city have been united in the work. Rev. Mr. Wolcott, rector of the Episcopal Church, who knew Mr. Hammond, entered heartily into the mission. The Opera-house, the largest building in the city, has been crowded daily. About one hundred and fifty have professed conversion. The morning prayer-meetings fill the church. Mr. Hammond goes next to Carbondale, where is located a Normal School at which are four hundred students. Much prayer is being offered that these students may be led to Christ, and as they go out to teach may be the means of doing great good.

N. M. H.

Rev. F. B. Meyer at Plymouth.—A remarkable mission was held in this town last week by Mr. Meyer, assisted by Rev. W. J. Mayers, who led the musical arrangements, and sang suitable solos. The large St. Andrew's Hall was crowded with congregations drawn from all evangelical bodies of believers, and were remarkable for their number and representative character. In the evenings the spacious George-street Chapel was filled to overflowing. In addition, addresses were given to the Y.M.C.A. and Y.W.C.A., and a meeting was held with a large number of Christian ministers, in which all sections of the Church were represented. The object of the mission was the deepening of spiritual life, and many gratifying instances of blessing have already come to hand.

Personalia.

Mr. and Mrs. Geo. Muller, Canon Wilberforce, and Lord Radstock, sailed from Bombay for England in the s.s. *Clyde* on February 22.

Rev. Dr. C. S. Robinson, of New York, has started an undenominational and illustrated weekly religious paper, with the title of *Every Thursday.*

Dr. Fairbairn, of Mansfield College, Oxford, has agreed to deliver a course of lectures next summer at Chautauqua on "Leaders of Religious Thought in the Nineteenth Century."

Professor Henry Drummond left England last week for Melbourne. He expects to be absent about six months, and intends, if possible, to visit Tokio University, Japan, on his way home.

Rev. Phillips Brooks, D.D., of Boston, has lately been addressing large audiences of business men day by day for a week in Trinity Church, New York. His general subject was the liberty of the Christian life.

The late P. H. Gosse.—Mr. Edmund Gosse is writing a biography of his father, the late P. H. Gosse, the Christian Naturalist, whose portrait we gave some time ago. Mr. P. H. Gosse's published works number nearly fifty volumes.

Dr. Philip Schaff, of New York, has gone to Italy for data with which to complete his history of the Church. He will try to get material in the library of the Vatican at Rome, and takes with him letters of introduction to the Pope.

Mr. John Kirk, secretary of the Ragged School Union, proposes to visit the United States next autumn. When his committee knew of his intention they voted him three months' leave of absence and a sum of money towards his expenses.

Mrs. Booth still lingers on the brink of the river of death. On Wednesday last week she became extremely low, and it was thought by those attending her that her last hour had certainly come. She again rallied, however, and is still patiently awaiting the call of God.

Rev. G. C. Grubb writes to a friend in England that Mr. Campbell, Mr. Millard, Mr. Richardson, and himself expect to be in New Zealand by April 12—15. He asks the prayers of English Christians on behalf of their work there. God has greatly blessed them in Ceylon and India.

Mrs. Prinsep, who is well known as an earnest Christian worker on the Continent, and who has been spending some months in Japan in order to inquire into Bible distribution there, hopes shortly to pay a visit to this country. She intends to return to Japan, *viâ* America, in the autumn.

Mr. Harley Mason.—We regret to learn that Mr. Harley Mason, well known from his long official connection with the Young Men's Christian Association, is seriously ill with paralysis. His family ask the prayers of Christian friends that his life may be spared and his strength restored.

Dr. Patton, the new President of Princeton, has taken the heart of everybody. Quiet and unassuming in manner, only those who know him well can appreciate the variety of his learning. The venerable ex-President, Dr. McCosh, though relieved from all active service, still abides at Princeton, and his very presence is a benediction.

Dr. A. T. Pierson purposes spending the month of April on the Continent, pleading the cause of foreign missions and visiting places of special interest. He will be accompanied probably by Major Whittle and Dr. Moxey. To his magazine, *The Missionary Review,* Dr. Pierson is contributing very excellent sketches of his missionary tour in Scotland.

Dr. Barnardo has succeeded in an application to the High Court to order stay of further proceedings in the Tye case, pending the result of the appeal to the House of Lords in the Gossage case. The two judges agreed that the decision of the House of Lords would govern the result in both these cases, and therefore it was reasonable to await that decision.

Mr. Richard Cadbury, of Moseley Hall, a member of the firm of Cadbury Brothers, the cocoa manufacturers, has addressed to the committee of the Birmingham and Midland Sanatorium a letter containing an offer of the hall where he resides and a large area of land as a sanatorium for women and children, together with a sum of £30,000 for the purpose of adapting the property to its new use and endowing the institution. There are about twenty acres of land attached to the building.

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The late Mr. H. F. Bowker.—It is proposed to publish some memorials of Mr. Bowker at the suggestion of some of the very large circle of friends to whom he was so well known. Anyone having letters, papers, or addresses, or special knowledge of incidents in Mr. Bowker's life, will greatly oblige by sending them as soon as possible to Rev. H. C. Bowker, Culmington Rectory, Bromfield, Salop.

Y.M.C.A. Notes.

The *City of London Association News* for March gives a good digest of the weighty speeches made by Bishop Barry and others at the recent anti-gambling demonstration at Aldersgate-street.

In the same paper there is an interesting statistical account of "A week's work in Aldersgate-street," from which it appears that close upon five thousand men entered the Y.M.C.A. rooms there for various purposes during the week from Feb. 3 to 9, inclusive.

The friends at Aldersgate-street have formed a Ladies' Auxiliary, with Lady Ashburton as president, to co-operate in sustaining the practical interest of the Association work.

The Camden Town Association is said to have got on "right lines"; that is, the mixed evangelistic meetings are discontinued, and it will aim solely at reaching and influencing young men.

"Stylus," in *The City of London Association News,* lodges a protest against the idea of "smoking rooms" finding a place in our Y.M.C.A.'s.

Mr. D. McConaughy, jun., reports the hopeful commencement of Y.M.C.A. work in Madras. A suitable and centrally-located building has been secured. The newly-formed Association has expended some of its youthful zeal in the issue of a monthly paper, called *The Young Men of India.* The first number, of which we have seen advance proofs, gives promise of considerable vitality, and we doubt not it will do much to swell the rising tide of interest in Christian work for the young men of our great Dependency.

The annual report of the Sydney Association shows much excellent work done under the management of the indefatigable general secretary, Mr. Walker. Every description of in and outside work seems to have been well attended to. The financial position is a sound one, but greater efforts could be made were more funds available.

Mr. D. McConaughy, writing from Palestine to *The Young Men's Era,* says the only Association in Syria is in the Protestant College at Beirut. Palestine he describes as a fifth Gospel graven upon rocks, and Jerusalem is its most intensely interesting chapter.

A Kansas pastor writes to *The Young Men's Era* on the Y.M.C.A. as a helper to the Church:—"I have watched the workings of the Association in my own city for two years and more. I find that most of the most capable, useful, courageous, self-sacrificing, trusty, and successful young soul-winners in our churches have had their training in the Young Men's Christian Association. I thank God for it, and I counsel all young men to work in it, and everybody to stand by it heartily and practically."

Mr. L. D. Wishard and his wife, by latest accounts, were in Calcutta. Mr. Wishard addressed meetings there at the General Assembly's Institution and the Free Church college. He hopes to establish branches of the Y.M.C.A. among the students of India.

One of the most hopeful things we have lately known in connection with the London Y.M.C.A., is the success that has attended Rev. F. B. Meyer's Saturday afternoon addresses at Aldersgate-street. Week after week, from 250 to 300 earnest-minded young fellows have come together for these talks on fundamental truths of revelation. The present series will be concluded with a consecration meeting to-morrow (Saturday) afternoon. After the Easter holidays, Mr. Meyer will give six more Saturday addresses; taking up again the basic facts of Christianity, as embodied in the Apostles' Creed.

A conference and summer school for Christian workers will be opened at Clifton Springs, N.Y., July 12, and will continue to the evening of July 27. A special invitation is given to secretaries of Young Men's Christian Associations to attend. Prominent instructors have been engaged.

The Chicago Association have a staff of thirty secretaries, assistants, and employés. The Association has been fortunate in identifying with its management many of the young men in the city who are representative in the financial, social, and religious circles.

On Monday evening, Mr. Abel Smith, M.P., and Mrs. Abel Smith entertained a number of young men in the rooms of the Association, Exeter Hall. Collections of photographs, microscopes, and scientific apparatus were shown and described, and, after a short word of welcome by the chairman, an interesting, forcible, and humorous address was delivered by the Very Rev. William Lefroy, D.D., Dean of Norwich. His earnest words were received with much enthusiasm by the crowded audience invited by Mr. and Mrs. Smith, and the address was followed by a concert.

The Temperance Cause.

The new licence law for Ontario gives the municipal councils power to prohibit the sale of intoxicating liquor.

Six of the seven Cornish members have placed their names at the back of a Bill for prohibiting the sale of intoxicating liquors in Cornwall on Sundays.

The London Temperance Hospital has received £5000, on account of its share of residue, under trust deed executed by the late Mr. George Sturge, of Sydenham-hill.

Norway has a regular organised prohibition movement. It seems that there are very good prospects for Norway to be the first prohibition country in the world.

Postmaster-General and Mrs. Wanamaker deserve the hearty thanks of the friends of temperance for their praiseworthy example in entertaining in Washington without wine.

The Manchester Christian Women's Temperance Association and Prison Gate Mission report a year of earnest work. Many drunkards have been reclaimed, and the work at the police-courts, and at the prison gates, has been of great value.

The magistrates at Limerick have held a private meeting with the Roman Catholic Bishop, and decided that for each new licence granted three existing licences must be proved to have lapsed, until the number of licensed houses in Limerick is reduced to 100.

Mr. George Blaiklock is still rendering good service to the Gospel temperance cause in the Colonies. Lately he has held successful meetings in Ballarat, Victoria. He intends prolonging his stay in Australia for some while yet, and will probably return to England in the autumn.

Many merchants in Scotland are agitating for the complete separation of the wine and spirit trade from the grocery trade. Those who can help on the movement should put themselves in communication with Mr. J. Cuthbert, 154, Hilltown, Dundee, N.B., secretary of the Unlicensed Grocers' Association in that district.

Great indignation is felt at Liverpool regarding the wholesale reversal of magisterial convictions by the Recorder at the City Sessions. *The Reformer* says:—"Between the Recorder and the county justices pandemonium is let loose in the city once more. The vigilance men are staggered; the rum sellers are in a frenzy of delight."

In a letter quoted by Mr. Bradlaugh, M.P., in *The Fortnightly Review* for March, Mr. George Livesey, of the South Metropolitan Gas Company, says he is convinced, from a life spent amongst the working classes, that until they have the direct veto on the granting or renewal of licences for the sale of intoxicating drink, legislation can do little or nothing to improve their position.

Some very helpful and practical directions as to the organising and the conducting of tent missions for the promotion of Gospel temperance are issued by Mr. J. T. Rae, the secretary of the Hoxton Hall work. As the season for such work is now approaching, we trust many of our temperance workers will study these suggestions, and carry them into practice. Mr. Rae, who may be addressed at Hoxton Hall, Hoxton, E., will no doubt send a copy of his leaflet to inquiring friends.

MR. R. CAIRNS, of the Evangelisation Society, has been in the neighbourhood of Fraserburgh for some weeks. There is a deep spiritual awakening. The meetings are crowded, and many are inquiring the way of salvation.

"SURREY GARDENS."

MANY of our younger readers may not be aware of the fact that in the earlier part of his London career, Mr. Spurgeon preached for years in the great music-hall that stood in Surrey Gardens. In the current *Sword and Trowel*, Mr. Spurgeon tells in brief the story of those eventful days, and of the terrible catastrophe that happened on the first Sunday of his ministry there. We give the closing paragraph of his account:—

"To carry on work upon the spot, a band of brethren and sisters commenced a school in the Carter-street Literary Institution. This building came into the market, and was bought by the zealous clergyman of the district. But the workers, when they lost their meeting-place, could not quit this locality: they met in a Board-school. On and on they have worked; and now the hour has come when their hopes are to be fulfilled, and their labour rendered permanent. We have resolved to raise a worthy memorial: the plans are in preparation; some £1100 is promised, and our appeal is now made to all who remember the hour of cloud and the rain of blessing which came forth from it. It may be that those whose memories cannot carry them so far back will yet achieve the distance by sympathy, and thus, by the help of many, we shall make a 'forward movement,' which will be useful to the dense population which now covers the site of the Surrey Gardens, and will show our gratitude to our upholding God."

PORTUGAL.—Mr. S. L. Ginsburg, of Oporto, writes:—Would you ask your readers to pray on behalf of a missionary journey through the North of Portugal, which will last for a week. Senhor Brage and myself will visit little Catholic towns and villages, distribute tracts, and try and hold public or private meetings. We are also having with us Hebrew New Testaments, received from Mildmay, which we hope to distribute amongst the Jews.

A CO-OPERATIVE DRESSMAKING ASSOCIATION, with the object of enabling needlewomen to deal directly with the public has been started at Walworth. The work is carried on in clean, healthy rooms, and it is hoped that, with the help of those who sympathise with the dressmakers in their endeavour to derive more benefit than at present from their industry, the undertaking will prove successful. Only high-class work is undertaken. Further information may be had from the secretary, 20, Lorrimore-square, Walworth, S.E.

THE CHILDREN'S "LEAGUE OF KINDNESS" now numbers about four hundred members and associates. The object is to help the poor to obtain suitable clothing at a nominal price, and also to bring a little sunshine into the children's lives in some of the poorest parishes of South London. Much in this way is being done for East London, while South London, although equally poor, is very often neglected. Those who sympathise with city waifs are invited to become members or associates of the League. Miss F. F. Young, 32, Westbourne-park, W., is the hon. secretary.

ROMAN CATHOLICS AND EDUCATION.—The Romish hierarchy in Austria are claiming that Roman Catholic children ought not to be made to mix with the children of other communions, and that their teachers ought to be trained under ecclesiastical supervision.—An Act has been passed in the Manitoba Legislature abolishing the separate Roman Catholic schools.—Bishop Wigger, of Newark, U.S.A., ordered that the children of Roman Catholic parents in his diocese should be taken from the public schools, and forced to attend the parochial schools. Few of the parents have obeyed the order.

NATAL.—Writing to *The Missionary Review*, Rev. Jas. Scott, of Impolweire, Natal, says:—"We got back to our work here in September. Although we have found some cold and indifferent who once gave promise of better things, we have reason to thank God and take courage. In the last three months I have baptized fifty-eight, and expect in the next three months to have as many more, as I have not yet had time to visit all my out-stations, some of them being far away, and the season unsuitable for travelling. Amongst those whom I baptized last Sabbath was an old woman who had first heard the Gospel from a native evangelist sent out by my predecessor: this was some thirty years ago."

The Book World.

A Phonographic Treasure.

MR. E. J. NANKIVELL, editor of *The Reporters' Magazine*, has earned a fresh meed of praise from the great army of Pitmanite phonographers by the issue of a phonographic edition of UNCLE TOM'S CABIN. The selection of Mrs. Beecher Stowe's immortal narrative for presentation in phonographic dress is most timely at this juncture when the question of negro slavery in Africa is filling the mind and heart of the civilised world. It need hardly be said that from a shorthand point of view the book is beyond all praise; if we except Mr. Pitman's shorthand Bible, no volume of its class can at all compare with it for consummate beauty of execution and for general utility to the student of phonography. No devotee or practitioner of the art ought to be without a copy. As a prize volume for schools and private classes it is without a competitor. (6s. 5, *New Bridge-street, E.C.*)

Mr. C. F. Dowsett has compiled a book presenting, from a Protestant and "Unionist" standpoint, a record of some STRIKING EVENTS IN IRISH HISTORY. Special attention is given to some features of the history of the past ten years, and to the proceedings before the Special Commission. (*Kegan, Paul & Co.*)

THE MAGIC LANTERN: ITS CONSTRUCTION AND USE. 6d. *Perken, Son & Rayment*, 99, *Hatton-garden, E.C.* A wonderfully complete and amply illustrated guide to the use of the magic lantern. Christian workers who use this means of interesting and instructing the people will find the book very serviceable.

TIMES OF REFRESHING IN SPAIN is a quarterly record of the progress of the work of God under the Spanish Evangelisation Society. The January issue contains, in addition to reports, some interesting notes of the early work of the Society. A historical chapter deals with the severe persecution of thirty years ago. (3d. *Edinburgh: Religious Tract and Book Society*, 99, *George-street.*)

EVERYBODY'S BOOK OF PROVERBS. 6d., 1s., and 2s. 6d. *Howe & Co.*, 23, *St. Paul's-buildings, E.C.* In this handy little volume is found a mine of wisdom. The proverbs are classified with extreme care, and so conveniently that reference is but the work of a moment; while no less than 256 known sources are quoted. With the pocket so well supplied, the mind should never be at a loss for food.

THE EVANGELICAL MAGAZINE, with which is issued "The Missionary Chronicle," is a very readable serial. The March issue contains a life-like portrait of Rev. Edward Hassan, of Salisbury. Rev. J. Brierley draws a hopeful picture of the religious future of Switzerland. He warmly sympathises with the Salvation Army in the persecution it has endured. Dr. John Stoughton writes on "The Egypt of the Bible seen in the Light of Modern Discoveries." An unpublished letter of Dr. Isaac Watts is a contribution full of interest. (6d. *Elliot Stock.*)

THE SEVEN CHURCHES OF ASIA; or, The Seven Golden Candlesticks. By the author of "The Spanish Brothers." 1s. *Edinburgh: T. & T. Clark.* This is a capital addition to the series of Bible-class Primers edited by Professor Salmond, of Aberdeen. It would be difficult to conceive a more profitable treatment than this little work affords of the first three chapters of the Book of Revelation. The expository and practical are admirably combined, and the volume very appropriately closes with a chapter on the one complete and glorified Church, as prophetically exhibited in Rev. xxi. 9-27.

THE KEYNOTE OF LIFE; or, "Thy Will be Done." By I. E. Page. *Marshall Brothers.* As the title indicates, this is a book on holiness of life. The author has studied the Scriptures with care, and read with attention the writings of those who have set their hearts and minds upon knowing and doing the will of God. These pages embody his reflections, which are uniformly well expressed and stimulating. The tone is high, in harmony with the theme; not only is the Christian's duty and privilege in relation to God's holy will beautifully explained, but the will of God in relation to the believer—"your sanctification"—is well set forth. We trust many will read these searching pages, which, while abating nothing of the high vocation of the disciple of Christ, are clear of anything like delusive perfectionism. The pages contain many gems of teaching from theological literature.

NYASSALAND. It was a happy thought on the part of Professor Henry Drummond to reissue in separate form those chapters of "Tropical Africa," descriptive of Nyassaland, our new Protectorate. In five short but most glowing chapters we are greatly helped to grasp the situation, and to appreciate the importance of the stand that the English Government has made against the unwarranted encroachments of the Portuguese. This fascinatingly written brochure, with its vivid pictures of the land and the people, and its diagnosis of the accursed slave traffic, must strengthen the hands of those who are working in various ways for the regeneration of Central Africa. (1s. *Hodder & Stoughton.*)

PEGS FOR PREACHERS: POINTS FOR WORKERS. By Charles Inglis. Second edition. 2s. *Morgan & Scott.* This book has already more than justified its existence. The earnest author cannot but be gratified that his efforts to help fellow-workers by placing before them some three hundred outlines of addresses and Bible-readings have met with widespread recognition. These pages present in condensed form the spiritual teaching of many books and parts of Holy Writ. They do not dispense with direct study of the Word itself, but rather indicate a method whereby thoughtful Christian teachers can use the inspired volume to special advantage in the course of public testimony. The numerous references seem to have been carefully checked.

EGOISM, ALTRUISM, AND CHRISTIAN EUDAIMONISM. Present-Day Tract No. 62. By Rev. M. Kaufmann, M.A. 4d. *Religious Tract Society.* A valuable addition to a series of sterling worth. The author ably exposes the fallacies of unbelieving critics. He shows that, while recognising an ennobling individualism, Christian ethics, properly understood, inculcate a living and labouring for others, the strong bearing the burdens of the weak. He also proves Christian Eudaimonism, which takes a cheerful view of things on grounds of faith and hope, to have a power possessed by no rival ethical system. The essay is a triumphant vindication of Christianity from the misrepresentations of writers belonging to agnostic and other schools of philosophy.

THE TEMPERANCE READER. By Rev. J. Dennis Hird, M.A. 1s. 6d. *Cassell & Co.* A capital volume of the "Modern School Series." It shows intemperance to be the national enemy, and in a manner calculated to awaken reflection and inquiry. The historical chapters present the vice as prevailing in our country from the earliest time to the present day. The terrible results of the traffic are ably depicted, and the duty of fighting it strongly enforced. The author is London Diocesan Secretary of the Church of England Temperance Society, and well acquainted with the subject. His formula for the cure of the evil is "Never take any drink; never offer it to anyone else." Thoughtful and well illustrated, these pages contain hundreds of pertinent facts, quotations, references, and mottoes, which will prove of service to temperance workers, while the book is wholesome reading for young people.

THE CHARITIES REGISTER AND DIGEST. By C. S. Loch. *Longmans & Co.* This large work, which has reached a third edition, contains a classified register of charities in or available for the Metropolis, together with a digest of information respecting the legal, voluntary, and other means for the prevention and relief of distress, and the improvement of the condition of the poor. The compiler has had special facilities for securing accurate and full information, and, what with the elaborate indexes with which it is furnished, the volume cannot fail to prove of great service to such as have much to do with charitable institutions and movements. The introduction has also been published in a separate form under the title HOW TO HELP CASES OF DISTRESS. As a handy reference book for almoners and others, this will unquestionably be very useful. The powers and functions of the public authorities in the administration of relief are set out in very full detail.

The cheap serial reproduction by *Messrs. Cassell & Co.* of Archdeacon Farrar's *Life of Christ* is proceeding. We have received the first two monthly parts, published at 3d.; the weekly parts are ½d.

FRENCH MISSIONS TO THE CONGO.—MM. Allégret and Teissères, agents of the Paris Society of Evangelical Missions, purpose next month to commence a journey of exploration into the interior of what is known as the French Congo. It is hoped that the result will be the establishment of a new mission station.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Rochester is earnestly promoting a movement in his diocese on behalf of religious instruction among the young.

A Night Rescue Shelter for women has been opened in the Edgware-road by the Church Army, which seeks to reach the lowest and most depraved.

The Pall Mall Gazette states that Rev. J. W. Horsley, vicar of Holy Trinity, Woolwich, has been offered an Australian bishopric. Just now he is contributing some scathing letters to the local Press on the sanitary state of Woolwich, which permits a death-rate of over 20 per 1000.

Rev. C. E. Storrs, vicar of Ellacombe, Torquay, has concluded a series of Sunday afternoon talks to men in the parish church. The subject of the last address was, "Mind your own Business." Mr. Storrs, after inculcating the lesson that men should not unnecessarily interfere in other people's affairs, pointed out that their great business was to have Christ in their lives. He spoke forcibly of parental influence and example, and advised his hearers not to allow their earthly business to come first, or between their souls and God.

Rev. A. R. Tucker, curate of St. Nicholas', Durham, has been appointed to the bishopric of Eastern Equatorial Africa, in succession to Bishop Parker, who died there nearly three years ago. Mr. Tucker began life as an artist, but after several years gave up that profession to enter the ministry. While at Oxford he took a very active part in open-air preaching and other work of the undergraduate movement, which owed so much to the late Rev. Henry Bazely. In 1885 Mr. Tucker was appointed curate to Rev. H. E. Fox, in the parish of St. Nicholas, Durham, where he has since laboured with great devotion.

SALVATION ARMY.

Commissioner Railton has been appointed to the command of the Army's work in Germany. He is at present visiting the stations in Norway, and will enter on his new work after Easter.

The Court of Queen's Bench have ordered that the trial of certain members of the Army for alleged obstruction at Whitchurch shall be moved from the Winchester Assizes to London, so as to secure an unprejudiced hearing.

A correspondent of *The Christian Leader* writes in very strong terms of the needless hardships that young English girls are called on to endure in Ceylon as officers of the Army, by their strict adherence to native modes of life. He says it is a sin and a crime to send them there.

CONGREGATIONAL.

In a month the historic Whitefield Tabernacle will be rased to the ground, preparatory to the erection of the new structure.

Rev. Robert Harley, who has resigned the pastorate of George-street Congregational Church, Oxford, is about to visit Australia. He will occupy for two months the pulpit of Pitt-street Church, Sydney, vacant by the return to England of Rev. Dr. Jefferis.

On Sunday last closing services were held in Park Chapel, Cheetham, Manchester, the congregation having decided to discontinue the religious services which have been held there for the last fifty years, and to offer the building for sale. The last pastor was Rev. F. Moore, who laboured under discouraging circumstances. Many of the congregation had removed to the suburbs, and although he struggled bravely, it soon became evident that it was hopeless to expect a return of the past prosperity, and in 1886 he resigned. Since then efforts have been made to induce the Lancashire County Union and the Ministers' and Deacons' Association to revive the work on lines similar to those adopted by the Wesleyans in the Central Hall.

METHODIST.

Rev. Dr. Keen has tendered his resignation of St. James's Bible Christian Church, Forest-hill. He leaves in August, when he will have completed a five years' pastorate. The membership, the number of seatholders, and congregation were never so large as at present.

The Special Committee of the Wesleyan Missionary Society, to which has been delegated the duty of investigating the charges with regard to Indian missions, which were made last year by *The Methodist Times*, meet on April 24, when it is expected that Messrs. Patterson and Findlay, the delegates from Madras, will be present to lay their views before the Committee. The inquiry will extend over two days.

A novel missionary meeting was lately held at Conway-road Wesleyan Chapel, Cardiff. The meeting was entirely in the hands of boys and girls, one of the former occupying the chair, and others making speeches. Separate addresses were delivered on "Our Work at Home," "Women's Missionary Work," "The Past and the Future," "China and Fiji." The meeting was largely attended, and was a great success.

A Wesleyan Circuit Convention has been held at Ramsey, Isle of Man. Afternoon and evening sessions were conducted. At both meetings an interesting conversation took place on "How best to promote the work of God." A variety of opinions was expressed, and many suggestions were made. The value of special revival services was fully recognised, but it was felt that there was much need of great fidelity to the duties and opportunities of the ordinary means of grace.

PRESBYTERIAN.

At the meeting of the London Presbytery last week, Dr. Monro Gibson reported, on behalf of the Evangelisation Committee, that, in addition to addresses delivered by Mr. Stark and others, during the winter special services had been held in forty-four churches, and in thirty places open-air services had been regularly conducted. At the same meeting Mr. Courthorpe Todd, of the Theatrical Mission, applied for admission into the Church as a minister, and it was agreed to strongly recommend the Synod to grant the application.

Rev. John McNeill is about to conduct Sunday afternoon services either in some theatre, or in the Central Hall, Holborn, which is said to accommodate 5000 people. Dr. Gibson brought the matter before the London Presbytery last week, on the recommendation of the Evangelisation Committee. The committee favoured the Central Hall, but Mr. McNeill said he found that audiences of the most careless could easily be attracted to a theatre. A committee was appointed to secure either the Central Hall or a theatre for four weeks to commence with Easter Sunday. Dr. Thain Davidson, who has had the Agricultural Hall for twenty-two years, offered to lend it to Mr. McNeill, but the latter favoured an entirely new enterprise.

SOCIETY OF FRIENDS.

Emily Wright, a young Friend of Leeds, has been "thankfully accepted to go out and join the band of workers this autumn on Mount Lebanon, Syria."

The Friends' High School in Hobart, Tasmania, s doing well, and rendering splendid service in the cause of Christian education. From *The Australian Friend* we get cheering accounts of work and union in the Colonies.

In *Lippincott's Magazine* for March, Dr. Clifford, discussing the question "Who are Christian ministers?" affirms that "the real successors to these first century societies, if conformity to their ministry be taken as a test, are the Friends."

Henry Stanley Newman, who, we are glad to say, has recovered from a recent severe accident, gives deeply interesting accounts of Friends' work among the North American Indian nations. Civilisation and education are spreading among them, and the successors of William Penn are evidently at once in their right place, and highly valued among them.

The visit of Frederick Sessions to India is likely to be fruitful of good. He is travelling and investigating some of the great moral questions affecting the welfare of the Indian people, and will help to their solution by and by. Recently he addressed some hundreds of our soldiers, who thanked him for his kind words. Frederick Sessions is already complaining of the missions being "undermanned," and appealing for more workers from home.

BAPTIST.

Mr. J. E. Roberts, of Regent's-park College, will become assistant to Dr. Maclaren, of Manchester, in July.

Rev. W. Rosevear, of Coventry, is about to resign the stated pastorate, after forty years' labour in the ministry.

The memorial stones have just been laid of the new chapel being erected by the London Baptist Association in the rapidly rising district of Harlesden, N.W. A small church has existed for nearly twelve months, and during that time considerable progress has been made. The new chapel will seat 800, and is to be opened in about three months. This is the twenty-sixth chapel built by the London Baptist Association.

Bloomsbury Chapel (Rev. James Baillie, pastor) reports 816 in fellowship, being a net increase of forty-two during the year. The mission in Soho and St. Giles, which has been in full operation now for more than forty years amongst the poor, has been well sustained. The Sunday scholars number 956, with ninety-two teachers, Christian bands, Bands of Hope, mothers' meetings, gymnastic and swimming clubs for boys and girls, are in full operation.

An interesting sketch of the history of Regent's-park College has been issued. It shows a remarkable record of good men and collegiate honours. There are now on the college lists the names of 365 ministerial students. Of these, 228 are still living, and there are also the names of 108 lay students. Of the entire number of ministerial students, twenty-nine have laboured or are now labouring as missionaries in the East, fifteen in the West Indies, ten in Australia, four in Canada, twelve in America, ten in Africa, and ten in Continental Europe—ninety in all.

NOTES FROM IRELAND.

Much regret is felt at the early death, from influenza, of Mr. Thomas Walker, of Belfast, a most promising student, who was preparing in the Presbyterian College for foreign mission work.

Gospel work in Kinsale, co. Cork, under the direction of Rev. John Hadden, is in a very hopeful state. Some new preaching-places have been opened in neglected localities, and the labours of the district colporteur have been much owned of God.

The Sabbath-school Society for Ireland, in connection with the Presbyterian Church, is doing a noble work. It has over 1000 schools on its roll, with nearly 10,000 teachers and 85,000 scholars, and it sold, or gave away, last year nearly three-quarters of a million of Bibles and other publications.

NOTES FROM SCOTLAND.

The West Free Church at Pollokshaws, Glasgow, have resolved to abolish pew rents.

St. Paul's Established Church, Glasgow (Rev. James Paton, pastor), has a communion roll of over 800, and there are upwards of 500 scholars attending the various Sunday-schools connected with the church. The congregation contemplate building or purchasing large and suitable parochial halls, and engaging a probationer to assist Mr. Paton in overtaking the non-churchgoing population of the parish.

FALLEN ASLEEP.

Mr. S. McNicoll, long an elder and Sunday-scho o superintendent of the Free Church, Kirriemuir, N.B.—Rev. Canon Landon, vicar of Ledsham, South Milford, Yorkshire.—Rev. John Cole, Baptist minister, of Cottonend, Bedford.—Rev. David Davies, a retired clergyman, of Cotham, Bristol.—Rev. Andrew Urquhart, senior pastor of Portpatrick Free Church, N.B.—Rev. G. B. Bennett, vicar of St. Peter's and rector of St. Owen's, Hereford.—Rev. Arthur Brigg, superintendent of the Cockermouth and Keswick Wesleyan Circuit, formerly for twenty-five years a missionary in South Africa.—Rev. Henry Tarrant, Baptist minister, formerly of Maindee, near Cardiff.—Rev. M. Bennett, retired Primitive Methodist minister, Ripley.

Notices.

Communications Received with Thanks.—C.E.A. F.W.B. C.M. H.A. J.T.T. J.R. S.L.G. H.L.H. J.E.S. N.M.H. T.E. R.W. G.G.G. T.R.A. E.A.S. T.C. J.M.L. J.B. J.H.S. M.P. G.F.S.D. J.H. J.G.G. T.A.L. C.J.P. W.A.I. F.C. H.B.W. R.H. M.K.T. H.M.N. T.J.B. G.E. E.J.P. W.F.H. E.A.E. W.J.E.P. W.J. R.D.F. W.P.S. W.H.J.P. W.M.O. F.H.W. B.LaT. S.G.P. W.C. D.M. J.P. G.H. J.W. E.C.N. M.L. H.T.W. D.M.C. H.D.L. C.M.S.L. M.K.S. C.D. R.C. A.T. P.M.C. G.G. K.A.F. J.A. E.G. J.S.W. C.C. W.G. M.T. W.T.F. F.H.L. H.M. A.J.C. C.M.L. J.A.S. M.G.

Applicants for Tracts.—T. Geadell, 52, Bromley-street, Stepney; J. Wilkinson, 4, Monteagle-street, Harford-street, Mile End, E.; C. A. Tomkins, 56, Lanover-road, Shooter's-hill, Plumstead, Kent; T. Burke, 25, Duke-street, Luddenden, near Manchester; J. Cerkins, 203, Berner's-street, Lozells, Birmingham; H. B. Silvester, 21, Market Hall, Birkenhead; H. Good, 10, Middleton-street, Spring Bank, Hull; Eliza Roberts, 14, Trafalgar-row, Truro, Cornwall; A. Wagon, 50, Lansdowne-road, Dalston, N.E.; D. Levy, 15, London-street, Bethnal Green, E.; G. M. Wills, 7, Mainstone-terrace, Cattedown-road, Plymouth; Mrs. Hardy, 12, Broughton-street, South Lambeth, S.E.; C. H. Taylor, 30, Albany-road, Old Kent-road, S.E.; R. M. Calkin, 11, Jewry-street, Aldgate, E.C.; Miss S. Shaw, 105, Lucas-street, Commercial-road, E.; J. S. Rowe, 31, Jubilee-street, Commercial-road, E.; J. R. Martin, 19, Marden-road, Bermondsey, S.E.; T. Glover, Grange House, Eastbourne; E. A. Edmed, Orpington, Kent; W. Grundy, Parish-room, Barkingside, Ilford, Essex; Rev. H. Pitt, 58, Ashmore-road, Paddington, W.; W. Brundish, 47, Picardy-street, Belvedere, Kent; W. Francis, 71, Evelina-road, Peckham, S.E.; E. J. Finer, 7, Lindley-street, Sidney-street, Mile End, E.; Miss R. Guy, Castle-street, Skipton; J. Mason, 95, Mare-street, Hackney, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

MR. JOHN SHRIMPTON'S LETTERS TO SCHOOLBOYS.—These two instructive epistles, addressed to the boys of our public schools, have been made up into a neatly bound little book. Mr. Shrimpton writes that he will be pleased to present a copy to any public schoolboy who will write to him for one, to Westminster Chambers, 3, Victoria-street, London, S.W.

THE COLUMBUS CENTENNIAL.—Rev. Jos. Cook thinks the proposed celebration of the Columbus Centennial, in 1892, should be a continuation of the Pan-American Congress. It should be an occasion for conventions on temperance, labour, &c. The Congress should be a prototype of a congress to promote peace, commerce, and international arbitration. America, he thinks, is better adapted to call such a congress than any nation on the globe.

REQUESTS FOR PRAYER.—For blessing on the following:—Missions, by Rev. W. Haslam, at St. Paul's, Penzance, commenced March 16; Baldhu Church, Cornwall, commencing March 23; Carysfort Church, Blackrock, Dublin, commencing March 29.——A mission being held by Mr. Charles Inglis, at Pontymoile, near Pontypool, Mon.——Evangelistic services at Fabius Chapel, Everton-road, Liverpool, by Mr. G. R. Cairns, to March 26.——A mission at Ripley Court, Surrey, conducted by Mr. Herbert R. Francis.——A mission by Mr. William Forbes, next week, at Herne Bay.

INTRODUCTION TO

THE BOOK OF JOB.

The age and authorship of this book are doubtful. Modern criticism assigns it to a period not later than the return of the Jews from Babylon, and not earlier than the time of Solomon. If this opinion be accepted, the authorship of the book remains entirely uncertain. But there are many reasons for believing the older view, which assigns the book to a much earlier date, and regards it as having been the "Bible of the Patriarchs," from which they received their instruction concerning the character and ways of God. The poetical part of the book is supposed to have been written either by Job himself, or by Elihu; while the Prologue and Epilogue—both in prose—were added by Moses.

Its canonicity is proved by the New Testament quotations from it. See Heb. xii. 5; 1 Cor. iii. 19, and James v. 11. Its position in the Hebrew Scriptures is, in some copies, after the Psalms, and, in others, after Proverbs. In favour of its present position, Matthew Henry says—"Being doctrinal, it is proper to precede and introduce the Book of Psalms, which is devotional, and Proverbs, which is practical; for how shall we worship or obey a God whom we know not?"

Though the body of the book is in the form of a poem, yet the *narrative is historical*. Job was not a fictitious hero, but a real person (Ezek. xiv. 14; James v. 11), and the experiences related were not imaginary, but actual facts. There is little doubt that Job lived about the time of Jacob. Is it not significant that the problems which occupied the thoughts of men in those early days are matters of discussion still?

The purpose of the book is to discuss the question of the sufferings of men in relation to the righteousness of God. The idea that special sufferings are the result of special sins is maintained by Job's three friends, but stoutly resisted by Job, and contradicted by the Lord Himself (xlii. 7). To encourage submission to the appointments of God's providence we are reminded (1) of our inability to comprehend the ways of God; (2) of the end to which afflictions lead (xlii.; James v. 11); and (may we not add?) (3) of the fact that God, by means of the sufferings of his people, is being glorified among others besides men (Eph. iii. 10).

But it appears to us that the book has a most important bearing upon some of the modern teaching concerning holiness. It contains the trial of a perfect man—perfect even in God's judgment—*so* perfect that even Satan could find nothing whereof to accuse him. By the loss of all his possessions, and by the fearfully afflicted condition of his own body, Job is tried; and the trial proves that, though perfect, he was not sinless. In the dialogue with his three friends he several times makes acknowledgment of sin (vi. 4, vii. 20, ix. 30, 31). Yet two things are clear: (1) that these confessions do not humble him before God; and (2), that they are sometimes contradicted by claims to righteousness, and by a desire proudly to argue his case out with God Himself (xxiii. 3, 4, xxvii. 2-6). The interposition of God, however, produces exactly the opposite effect to that which Job expected. Instead of defending himself, and maintaining his own integrity, his pride is completely humbled, and he takes the lowest possible position before God. "Behold, I am *vile*" (xl. 3-5); "Mine eye seeth THEE, wherefore I *abhor* myself, and repent in dust and ashes" (xlii. 5, 6).

That is the position to which God designed to bring the *perfect* man. It was not the position Job expected to take when God appeared; but it was his true position, and it proved to be the position of blessing. *Before* the trial, when proclaimed "perfect," Job was "vile," though he may not have known it. *After* the trial, when confessing his vileness, Job was "perfect," though he did not proclaim it. The difference is explained by the fact that he has seen *God*, and his holiest attainment appears sinful before Him. Is not this the lesson which the present-day teaching on Holiness needs? A "Holiness Convention" which brought men into living contact with God, and humbled them before Him with a similar confession of personal vileness, would be an unspeakable blessing. When we are so occupied with Him that we have not a single word to say in favour of ourselves, we have got the true secret of holiness.

> The more *thy* glory strikes mine eyes,
> The humbler I shall lie;
> Thus while I sink, my joys shall rise
> Unmeasurably high.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MARCH 23.—Esther V.

WHAT can we not do when the heart is strong through waiting on God! The solemn fast had nerved Esther to the heroic attempt. She sought to win her point, not by personal attractions, but through the power of God. Those who prevail with God can also prevail with man (Gen. xxxii. 28).

From her reception by the king (23) we may infer how our prayers will fare with God (Luke xviii. 6-8). "How much more?" Ahasuerus was imperious and evil; God is good. She was not invited; we are. She braved a prohibition; we are assured by many a promise. She had to plead for herself; we have an Advocate with the Father, Jesus Christ the Righteous. She had to persevere in the teeth of a law of the Medes and Persians; we have the laws of the Being of God on our side. May we not expect to have the golden sceptre extended to us, and to hear a promise of answer to the uttermost resources of God.

It was very wise to introduce her requests in this way (4, 5). She thus propitiated the king, and paved the way for her attack upon the wicked Haman. She was led, however, to postpone her final assault until the following day. And certainly God's hand was in this, because on that night a circumstance was timed to occur which made her work infinitely easier than it could otherwise have been.

How small a fly may spoil our ointment! The refusal of Mordecai to show him respect beclouded Haman's gladness (9). Worldly men are at the mercy of the smallest causes of discomfort. If there be one element of wounded pride, it vitiates all besides. Vanity of vanities! "All this availeth me nothing" (13). Haman slept calmly, and went merrily to the destruction of Mordecai, little weening that God was about to frustrate all his counsels, and that he was building the gallows for himself. Ah, how little cause have we to envy the wicked when we have Jesus and all his wealth!

MONDAY, MARCH 24.—Esther VI.

King though he were, commanding 127 provinces, yet could he not command sleep. God held his eyes waking for a specific purpose. Let us trace God's hand in the smallest matters, even in a wakeful night; and open our ears for his word in the silence of the night watches (Ps. lxiii. 6). If we are right with God, there is no one, however exalted, on whom God cannot and will not work on our behalf. The hearts of kings and princes are in his hand.

Haman thought that he was planning honour for himself, and therefore proceeded to lay his schemes out very liberally, and he gave ample evidence of the vanity and ostentation of his heart. A haughty spirit goes before a fall. How astonished must he have been to discover that the object of the king's thought was his hated foe! May we dare to see a parallel here? Shall not the prince of hell be thus compelled to honour the Son of God? Do not all his schemes for his own aggrandisement prove abortive? And shall he not one day be compelled to swell the triumph of Him whom he would fain abase.

Mordecai was so little elated that he went quietly back to his duties (12). It would seem as if the heathen had been impressed by the special care exercised over the Jews by their God (13). What dismal prognostications were these, unmingled with a grain of comfort, and good counsel. Thus Saul was warned by the witch of Endor of hi coming fate.

The honour of this world is a breaking bubble, like the evanescent colours of sunset. Those who live for it sow for themselves bitter harvests. How much wiser to seek the honour which cometh from God only. Ah! what blessing does God put into the lives of those in whom He takes delight (1 Sam. ii. 30; John v. 44). But let us never forget that God's acceptance and delight are in Christ (Eph. i. 6).

TUESDAY, MARCH 25.—Esther VII.

How affecting was this outburst of intercession! Surely we should make better use of our approaches to God to plead for those near and dear to us Esther quoted the words of the royal decree, so that there could be no mistake (iii. 13). She obviated any jealousy as to her interference with the affairs of State, by adding that she had not presumed to interfere, except that the matter was one of life and death; though even the reduction of the Jews to bondage would have been greatly to the king's damage. She appealed to motives of selfish aggrandisement when she spoke thus. How much more shall we prevail with Him who is love, and needs not to be approached save from the side most favourable to men, of tender compassionateness!

From the royal question (5), we may infer the carelessness with which Ahasuerus had handed over himself and the destinies of his subjects to an intriguing and designing man. We have no right to delegate to others responsibilities with which God has entrusted us, unless we are morally sure that they are in safe keeping.

The Agagite was hanged when he intended to hang Mordecai, in the sight of the whole city. His curses came home to roost. He sank into the pit that he had made, and was taken in his own snare (Ps. ix. 15). Surely God scorneth the scorners (Prov. xi. 8). It is probable, if only we could see into the heart of things, that we should discover an even-handed retribution towards those who plot against the righteous. Wherefore listen to the Psalmist's threefold "Don't Fret" (Ps. xxxvii. 1, 7, 8). Is not the time at hand when the great accuser of the brethren shall be cast out? when the Bride, the Lamb's wife, shall be for ever delivered from those who would injure her, and shall shine forth as a monument of God's delivering care.

WEDNESDAY, MARCH 26.—Esther VIII.

It is well when money is transferred from wrong hands to right ones. Esther became owner of Haman's wealth, and she appointed Mordecai to administer it. Mordecai also became the king's confidant and adviser, exercising the office previously held by Haman. The use of the ring before referred to (iii. 10) reminds us of our right to use the name and authority of Jesus in our prayers.

Though Haman was dead, yet the edict he had promulgated was in force. And, according to the custom of the land, it could not be repealed. But, in answer to Esther's appeal, a second decree was issued, authorising the Jews to resist those who came against them. Is not this always so? Enmity to the people of God is allowed to come to a head; God might check it in its earliest manifestations, but He forbears. Satan is allowed to do his worst to the individual and the Church. Our lot is menaced by constant alarm, that we may learn to gird on the whole armour of God. He teaches our hands to war and our fingers to fight. And at the end, the right comes out victorious. The Lamb and his followers fight and overcome.

What a change is apparent in these closing verses (15-17). "The oil of joy for mourning, and the garment of praise for the spirit of heaviness." So God often turns the shadow of death into the morning. We none of us know how near we are to a great and blessed interposition of God, which shall put an end to our anxieties and fears. In the meanwhile, the floods of great waters shall not overwhelm us. The movement which Haman set on foot to stamp out the Jews ended in augmenting their numbers (17). What a sweet fulfilment of Isa. liv. 15-17.

THURSDAY, MARCH 27.—Esther IX.

The Jews successfully resisted their foes, standing together in concert. "They gathered themselves together" (2). We should see the Church much more able to hold her own, if only she were united within herself. But there seems also to have been a special fear which spread among the people from the hand and by the ordering of God

(Gen. xxxv. 5). The numbers slain by the Jews were very considerable, but they acted in their own just and necessary defence, authorised by the law of self-preservation, as well as by the king's edict. They evinced a noble self-restraint in abstaining from laying hands on the property of their foes (15, 16).

It was a revengeful spirit, both on the part of Esther and of the people, which asked for a second day, and that Haman's sons should suffer their father's fate. But we must remember that they had never heard the Sermon on the Mount, and we must acknowledge that He was indeed from heaven who, though himself Jew-born, taught this hot-blooded race to love their enemies. Such thoughts could not have emanated from their own hearts.

When we feast, let us not forget to send portions to others, specially to those for whom nothing is prepared (17-19; Neh. viii. 10-12). We double our joys when we share them. A new annual festival, which continues to this day, was appointed to commemorate their deliverance. Purim (from the Persian *pur*, a lot) recalled the lot which Haman cast for their destruction. It is well to have red-letter days in our lives, in which to recall the Lord's deliverances, and to consecrate ourselves to his service, with joy, and gladness, and exchange of gifts.

FRIDAY, MARCH 28.—Esther X.

The book closes with a reference to the greatness of Mordecai. But it is noteworthy that he did not disown his kindred. He was still Mordecai the Jew. It ill becomes us, when we prosper in the world, to conceal our religion or our ancestry. And it is also pleasant so see that he used his great position as a precious talent to be employed for the benefit of his people. The closing words are very beautiful, and remind us of what God will do for us also, if we are faithful to Him. Promotion comes neither from East or West, but from God. And He too alone can make us accepted by our brethren, who else might be inclined to envy us. Let us learn to seek the weal of others, and to speak words of peace.

It is said that the word Jehovah is interwoven into this book as an acrostic. It may be so, but certainly God is manifestly the great, though unseen, agent throughout. An unseen power is working behind all human affairs. On the whole, the balance of awards is often fairly adjusted even in this life; bad men going to the gallows, and good men reaching positions of influence. At the best, the prosperity of the wicked is unsatisfying and uncertain. "All things are woven by God's shuttle into the fabric of God's loom." And God's purpose for his Church cannot be overthrown by the plottings of any adversary whatsoever.

May we not also learn that the soul, poor and destitute at first, becomes tenderly loved by the great Bridegroom, adorned with robes of his provision, welcomed into his presence, and allowed to press requests for itself and others to the half of the kingdom.

SATURDAY, MARCH 29.—Job I.

[*For Introduction to this Book see previous page.*]

This interesting narrative carries us back to patriarchal days, for Job was probably contemporary with Jacob. "The land of Uz" appears to have been part of, or adjacent to Edom (Lam. iv. 21). The fact that Eliphaz the *Temanite* was the friend of Job (Jer. xlix. 7) supports this view. Nothing more definite can be discovered as to the locality where Job lived.

(1) *Job in his prosperity* (1-5).—No more favourable circumstances than those which surrounded Job can be conceived. *His wealth* exceeded that of all other "men of the East" (3). The round numbers in which his flocks and herds are described are no argument against the historical truth of the narrative. The numbers must have been constantly changing, so that only round numbers could be used. *His family* were a source of pleasure to him. They evidently lived together in the most perfect harmony (2, 4), the three daughters feasting during the week with each of the brothers in turn. *His piety* (1).—Perfection does not mean sinlessness, but sincerity and uprightness. Perfection, in this sense, is a Scriptural doctrine, and is required in all saints. In Job it was connected with "the fear of God." Right relationship toward God must ever be the foundation of right conduct. *His scrupulous care* for his children (5).—He saw in their daily feasts a danger. The word "cursed" means literally "blessed," and its secondary sense is salute, bid farewell to, renounce. Job fears either that his children might have adopted the idolatrous custom of blessing the gods, or that in their feasting they might have "renounced," or forsaken, the true God. For their *possible* sin he presented his offering, so that he and they might continue to enjoy the Divine favour.

(2) *Satan's calumny* (6-12).—These verses transfer the scene from earth to heaven, where God confirms the testimony (1, 8) as to the character of Job. "The sons of God" (6) are the angels (xxxviii. 7; Ps. ciii. 21). Among them appears Satan, as though he claimed, in some sense, to be prince of this world (7). From his words during the temptation (Luke iv. 5, 6), and from the term by which Jesus spake of him (John xii. 31), there is reason to believe that he had once been appointed as God's vicegerent in this world. He appears now as the adversary and accuser of men (Rev. xii. 9, 10). Even *he* cannot deny the piety of Job; but he does deny that it was of an unselfish character (9, 10). It was not God Himself, but God's gifts, that secured the devotion of Job. Where religion proved so profitable, who could not be religious? Such was Satan's slander; and it was to refute this that Job's possessions were put into Satan's power (12). Of all this Job knew nothing, nor was it revealed to him. There are evidently purposes behind God's dealings with us which only eternity can reveal.

(3) *The first trial* (13-22).—What a crushing trial it was! One messenger had hardly told his story, before he was followed by another with still heavier tidings of woe. All his wealth (14-17), and all his family (18, 19) gone in one day! The Sabeans (15), Chaldeans (17), the lightning (16), and the whirlwind (19) were all set in motion against him. Yet see the effect on Job (20-22). His grief is great; but his piety has sustained the fearful test. "The Lord hath taken away" (21)—was Job right? Had not Satan done it (ii. 3)? True, yet not without Divine permission, and for a Divine purpose. Already the slander of Satan is disproved. In the wreckage of all his former possessions, Job, a solitary man, bows and worships God. He could not understand God's dealings with him, but he "sinned not, nor charged God foolishly" (22).

BORDESLEY EVANGELICAL MISSION, BIRMINGHAM.—The eleventh annual report of this work, under the superintendence of Mr. J. Stead, shows that it is making progress. The Mission has under its control two large halls, capable of accommodating 2000 people. It enjoys the hearty sympathy and support of ministers and other workers in the city and its surroundings. Mr. Stead's address is 221, St. Andrew's-road, Bordesley, Birmingham.

A LAW CLERKS' CHRISTIAN UNION has been formed. All persons occupied in the different branches of the law will be eligible for membership who are desirous of promoting the glory of the Lord and Saviour Jesus Christ. All members will unite in private prayer for the legal profession, at a time to be agreed upon, once a month, and there will be periodical meetings of a social kind for prayer and the study of the Scriptures. Four times a year the members will be invited to join and assist in the public meetings of the lawyers' Prayer Union, for it is proposed that those meetings shall be held quarterly in future after the Law Clerks' Christian Union has been formed. Persons desirous of joining should apply to Mr. H. C. Nisbet, 35, Lincoln's Inn-fields, W.C.

THE HOMES FOR WORKING BOYS IN LONDON, nine in number, and situate in various parts of the Metropolis, are admirable institutions. London still draws a large proportion of its best young workmen from the country, but the employers are seldom able to provide a home or lodging for them, though no doubt much has been done by particular firms. Further, the London labour market is being constantly recruited by boys from industrial schools and similar institutions, who, by the aid of a good home and a little kindly influence at first starting, will probably develop into capable and useful citizens. The Society's Homes afford accommodation for 350 boys. There are other independent Homes, but it is felt that the time has now come for the establishment of a large home in the vicinity of the City to meet the wants of a number of lads who are engaged in warehouses and offices. The lease of the original home in Bishopsgate expires at the end of the present year, and an opportunity has presented itself for rebuilding a house capable of accommodating ninety or one hundred boys on an enlarged freehold site. The proposed building will entail an outlay of £7000 or £8000. The secretary of the Homes is Mr. H. Bristow Wallen, 8, Duke-street, Adelphi, W.C.

International S.S. Lessons.

Sunday Afternoon, March 30.

Review of Quarter's Lessons.

Golden Text: Isa. xlii. 1.

For the Review, the Golden Text is most wisely chosen. The Quarter's Lessons enable us to "behold" Jesus as the child; the boy; and the man.

(1) *As the child.*—Recall (1) *his humiliation.* His lowly parentage; birthplace; and the sign mentioned to the shepherds (ii. 12). Apply the lesson of such great condescension. Recall also (2) *the evidences of his dignity.* Heralded by a forerunner; both He and the forerunner the subjects of Old Testament prophecy; the birth of both announced by angels; the inspired songs both of Mary and Zacharias; the angels' visit to the shepherds. How important to accept a Saviour thus miraculously introduced. Remember also (3) *who rejoiced over Him.* Angels—though he took not on Him their nature; Mary, though his mother, yet needing Him as her "God and Saviour"; Zacharias, who saw in Him the long-promised deliverer; shepherds, representing the lowly and despised among men; and Simeon the aged, whose faith saw even in the babe, the consolation of Israel. Shall not we learn to rejoice in Him too?

(2) *As the boy.*—Only one incident recorded. Elicit by questions—his age; the city; how lost; where found; his first recorded utterance; and his subjection to his parents. Apply the lessons for boys suggested by his very real and perfectly natural boyhood.

(3) *As a man.*—(1) *The two incidents* which marked the commencement of his public ministry—*Baptism.* By whom; where; at what age; and what the significance of his baptism. How was He employed; and what remarkable incidents followed? His *temptation.* How He entered it; the significance of the three assaults; how He overcame. The advantage of having a Saviour who knows what temptation is (Heb. ii. 18). (2) *His ministry at Nazareth.*—Anointed; wondered at; yet cruelly rejected. Danger of prejudice—how it blinds the eyes and hardens the heart. (3) *His ministry at Capernaum.*—Here his power was displayed; He was enthusiastically received; his enemies were confounded; and his power to forgive sins was demonstrated.

Behold Him—not only to admire, and then to reject, as Nazareth did; but to trust Him for pardon, and to follow Him as Lord.

THE STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E., is a remarkable centre of Christian activity. From the twelfth annual report, we learn that between 1500 and 2000 meetings are held in the course of the year. Sailors in the Highway are invited to enter the Rest, which is also the rallying-place of many who have at heart the eternal welfare of the seafaring community.

COUNTRY FAIRS.—It is well known that many of these institutions are often associated with excessive drinking and other objectionable features. Some ladies in a northern town, with a view to combating the evil, have hired the Town-hall, which is thrown open from 11 a.m. till 4 p.m., for the "fairers" to "come and rest, and bring their friends," while "a choir of ladies will sing at intervals." Our friend writes that the plan has proved successful in many places, and affords opportunity for individual conversation as well as for a few words of Gospel preaching between the hymns. We commend the effort to the prayerful consideration of our readers, and hope that others will put forth similar endeavours.

TOWER HAMLETS MISSION.—The Emigration and Colonisation Fund continues to assist in the temporal salvation of able-bodied East-end toilers. The picked men and women who have hitherto been helped out to Canada have done well. The report of last year's work, which is got out in a very attractive form, gives copies of interesting letters received from Emigrants. The office, at the Great Assembly Hall, is always open to inquirers, and on Saturday evening and Monday at noon, there are emigration meetings open to all. An emigrants' colony has been proposed, and it is hoped that the Fund will be enabled to start village settlements for sober and industrious people desirous of returning to life on the land. All communications with regard to the work should be addressed to Captain Andrew Hamilton, at the Great Assembly Hall, 31, Mile End-road, E.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY, since this work began, **21,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity, arising from the recent Dock Labourers' Strike and other causes; and from present appearances an unusually severe season is most certainly apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS of "THE CHRISTIAN."

JAS. ATKINSON, *Secretary.*

28, *Enfield-road, Kingsland, London, N.*

APPEAL

FOR

Mrs. Meredith's Institutions.

THE URGENT ADDRESS published on behalf of the finances of these Institutions has not been liberally responded to. Friends are reminded that they cannot exist without money, and earnestly requested to support them. Collecting cards will be sent to any willing to gather small sums for their expenses. They can be obtained at the office—143, Clapham-road, S.W.

Cheques payable Susanna Meredith; crossed "Bevan" or "Union Bank, Charing Cross."

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Increased FUNDS are URGENTLY REQUIRED.

Contributions and Offertories should be forwarded to Commander W. DAWSON, R.N., 11, Buckingham-street, Strand, London, W.C.

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SAILORS' REST, PORTSMOUTH, wanted, 200 Cabins. *Sum to endow cabin in perpetuity,* £30.

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The McALL MISSION in FRANCE

A PUBLIC MEETING

WILL BE HELD IN

EXETER HALL,

On behalf of the McAll Mission to the Workmen of France,

On MONDAY, MARCH 31, 1890, at 6.30 p.m.

The Chair will be taken by

GEORGE WILLIAMS, ESQ.

Speakers:—The Rev. A. T. PIERSON, D.D. (of Philadelphia, U.S.A.); The Rev. THEODORE MONOD (of Paris); The Rev. L. B. WHITE, D.D. (Rector of St. Mary Aldermary, and Secretary of the Religious Tract Society); The Rev. R. WARDLAW THOMPSON (Foreign Secretary of the London Missionary Society); The Rev. R. W. McALL, D.D., F.L.S. (of Paris), Founder of the Mission, and other Ministers and Gentlemen.

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Y.M.C.A., Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m. (Sat. ex.). Bible study, Wed., at 6.15 p.m. Mission meeting, Thurs., 6.15 p.m. Workers' meeting, Thurs., Mar. 13, 6.45 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Mar. 23, 3 and 7 p.m., City Y.M.C.A. Missionary Band. Annual meeting, Thurs., Mar. 27, 7.30 p.m. Mr. H. M. Matheson in the chair. An address to Christian workers by Rev. H. E. Myes.

Leicester Y.M.C.A., Missionary Conference.—Wed., Mar. 26, Messrs. Reginald Radcliffe, Dr. Baedeker, W. Roscoe (C.M.S., Eastern Equatorial Africa), W. Richards (Congo), Dr. McFarlane (New Guinea), Fröken Helene Berg (Denmark), and others are expected to take part.

Y.W.C.A., Princess House, 108, Brompton-road, S.W.—Sat., Mar. 22, 4 p.m., meeting on behalf of Bird's Nest Mission, Dublin. Miss Smiley and Mrs. Watson will speak.

Conference Hall, Mildmay Park, N.—Sun., Mar. 23, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. James L. Stanley. Wed., Mar. 26, 8.45 p.m., annual meeting of men's night school, chairman—Mr. James E. Mathieson. Address by Colonel J. F. Morton. Mr. Mathieson will distribute the certificates and prizes. Fri., Mar. 28, 8 p.m., reception meeting for the new superintendent. Sir S. A. Blackwood, K.C.B., in the chair.

How to Study the Bible.—Lecture by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., Thurs., 4 p.m.

Rev. C. H. Spurgeon will preach in Congregational Church, Approach-road, Victoria Park, E., Tues., Mar. 25, 3 p.m.

Mr. W. O. Bailey, secretary, Mission to Lepers in India, at noon prayer-meeting, Aldersgate-street, Tues., Mar. 25.

McAll Mission in France.—Rev. Dr. Pierson will preach on Sun., Mar. 30, at 11, in Blackheath Congregational Church, and at 7 p.m. in Marlborough-place Presbyterian Church, St. John's Wood. Mon., Mar. 31. public meeting, Exeter Hall, Strand, Mr. George Williams, chairman. Speakers—Revs. Dr. Pierson, Theo. Monod, Dr. R. W. McAll, Dr. L. B. White, R. Wardlaw Thompson, and others.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

St. George's Hall, Langham-place, W.—Mr. A. Milne Kyd, Suns. during Mar., at 11; Dr. Neatby, at 7. Dr. Neatby will also give the address at Burlington Hall, Savile-row, on Wed., at 8.

Kilburn Hall, Kilburn-gate, N.W.—Bank Holiday, Mon., April 7, twenty-second anniversary: meetings at 4 and 6.30. Tea, 5.30 p.m.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. W. R. Lane.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

St. John's Hall, Corporation-row, Clerkenwell.—Cow Cross Mission, Good Friday. Tea, at 6.30 (sixpence); public meeting, 7.30. p.m. Gathering of evangelists, open-air preachers, &c.

Folkestone-road Hall, Walthamstow.—Suns. in Mar., 6.30 p.m., Mr. Andrew Milne Kyd.

Union Hall, Carlisle-street, Edgware-road, N.W.—Good Friday and Easter Monday meetings, at 11 and 7.

Postal and Telegraph Christian Association.—Annual meeting, Wed., Mar. 26, City Temple, Holborn Viaduct, 8.15 p.m. Sir Arthur Blackwood, K.C.B. in the chair.

Deepening of Spiritual Life.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday, at 3.30 p.m. Mar. 21, Rev. J. B. Figgis. Mar. 28, Quiet Day: 11.30 a.m., Revs. Nevile Sherbrooke and C. A. Fox; 3.30 p.m., Revs. E. W. Moore and Evan H. Hopkins.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Mar. 21, social gathering for Bible-reading. Tea at 6; meeting at 7 p.m. All are invited. Suns., 3.30 p.m., Bible-reading by Miss Mason.

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Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of the Christian Lifeboat Crew, Tues., April 1, 7 p.m. Colonel MacGregor will address the meeting.

Bible Class Union.—Social gathering, Exeter Hall, Strand, W.C., Sat., Mar. 29, 5.30 p.m. Mr. George Williams, chairman. Addresses by Rev. W. Fuller Gooch and H. Elwyn Thomas.

Shaftesbury Institute, Harrow-street, Lisson-grove N.W.—Annual meeting, Fri., Mar. 21, 5 p.m., chair taken by Mr. James E. Mathieson. Addresses by Rev. Dr. Donald Fraser, Lieut. Knox, R.N., and others, and an account of the work, "Dark Scenes in Factory Life," and "The Gang-Boys of Lisson Grove," will be given by Miss Meredith Brown.

Paris Daily International Prayer-meeting—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

Talbot Tabernacle, Talbot-road, Bayswater.—Sun. next, at 11 and 7, Mr. Finlay Gibson.

Meetings for Christian Workers every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in March, at 12 noon, Rev. Dr. Kennedy.

Edinburgh Castle, Limehouse, E.—Sun. next, Dr. Barnardo, at 11; Rev. Henry Bright, at 3; Mr. Joseph Clarke, at 7.

Redhill Convention for the deepening of spiritual life, Mar. 24—27, Revs. H. W. Webb-Peploe, Evan Hopkins, C. A. Fox, E. W. Moore, J. Gelson Gregson, Mr. Robert Wilson and others are expected to take part.

Glasgow Half-yearly Meetings of Christians, April 5—8.

Exeter Convention for the deepening of the spiritual life, April 14—17. Particulars from hon. sec., 4, West Southernhay, Exeter.

Cork Convention for the deepening of spiritual life, Assembly Rooms, Cork, April 28 to May 2.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

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Children's Dinner Fund (Mrs. Pennington)—G.L. 5s.

Bethnal Green Free Library, E. (New Building Fund)—M.P. £10 10s. Messrs. Barclay, Bevan & Co., bankers, 54, Lombard-street, E.C.

The London Samaritan Society and Homerton Mission (Convalescent Homes at Sandgate and Bournemouth)—Miss G.M.J. 10s; Mrs. F. £1 1s; Miss C. 10s.

Kentish Town Medical Mission—Second parcel from S.R., Croydon.

ON THE WESTERN FRONTIER the devil's missionaries are apt to get the start of the Lord's heralds. A correspondent writes to the *New York Independent* that he is twenty miles from the nearest church. He does not know of a single professing Christian nearer than that place. In the camp most of the people are Ingersollians, and a few years ago, when the population was larger than it is now, the postmaster kept the post-office counters covered with Ingersoll publications.

MISSIONARY VOLUNTEERS IN AMERICA.—An encouraging statement with regard to the missionary movement among students in America appears in *The Missionary Review* for March. The writer says: "Interesting statistics were presented by the recording secretary. There are now 4752 volunteers. Up to December 10 there were 4632, of whom 194 have been sent out as missionaries, to be found principally in China, Japan, India, and Africa, all scattered in twenty-one different fields, and representing twenty-five different organisations; ten volunteers are under appointment to sail, twenty-five deceased, and only eighteen withdrawn, so far as can be known at present. There are still remaining in this country 4385 volunteers."

AWAY TO THE WEST!!!

170 Trained Lads (the First Party this year) will (D.V.) "Swarm Off" from our various "Homes" for Canada on March 27. A number of these will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

Dear Friends,

With the winter still upon us, I am bound to make arrangements for the exodus of my First Party of little Emigrants for this year; and I hope to be able, through God's goodness, and the generous gifts of His people, to meet all the expenses for the **"Swarming Off"** *of* **170 Fine Lads** *from our overcrowded hives in East London.*

As everyone knows who reads THE CHRISTIAN, *I and my faithful colleagues have had very heavy burdens to bear during the past eight or nine months. The struggle has been in several respects a fiercer one than heretofore. Moreover, it has been made more difficult to rescue the perishing, and to snatch unhappy children from the vile surroundings in which they were discovered by us; but through the infinite mercy of the Lord, we have been sustained, and though often "faint," are yet "pursuing."*

These **170** *dear young lads now about to leave us have all of them been tested and trained with the greatest care in our workshops. Not a few of them have also, happily, given marked evidence of having "yielded their own selves to the Lord." This gives me greater confidence in the prospects of their future success, and I know I may ask for them all the prayerful sympathy of every servant of Christ.*

Need I remind you that no truer, wiser method has ever been devised for effecting four very desirable objects than this scheme of **well-organised Christian Emigration** *of trained and tested young people?*

(1) *It* **saves the child,** *delivering it for ever from the perils of its former lot.*

(2) *It* **relieves our over-crowded cities,** *the labour-markets of which are hopelessly congested, and in which the struggle for existence is growing fiercer every day.*

(3) *It* **supplies Canada with her greatest need:** *additions to her population of the choicest materials—honest, healthy, and industrious, and piously-trained children, who, by God's blessing, will grow into the successful citizens of the near future.*

(4) *It provides room for the immediate admission to these Homes of as many* **fresh cases,** *to be rescued from the streets and lanes of our great city.*

But **further Funds,** *to meet the expenses of this Emigration Party, are much needed. Some help has already come in, but much yet remains to be done. As in former years, I am glad to be able to announce that* **£9 per boy** *entirely covers the cost incurred in settling him suitably in Ontario; but* **£11** *are required for placing* **each of the Older Lads** *in Manitoba.*

£54 *will therefore give* **six Ontario boys** *a start in life.* **£66** *will do the same for* **as many older youths** *going to Manitoba.*

I hope during the present year to be permitted, if God spare my life, to place out at least **500 trained children** *in the Dominion, far from the squalor and wretchedness of the slums of East London.*

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

TESTIMONY of the EDITOR of the 'GAZETTE,' BOURNEMOUTH.

"Some twelve years ago the writer of this, who was then little more than a lad, was in failing health, and various doctors, who were consulted, pronounced the complaint to be consumption, and did not give much hope. As a last resource, Mr. Congreve was visited at Coombe Lodge, Peckham, where he prescribed his medicine. The treatment directed was adopted for a few months, and the writer was restored to comparative health and strength, which he still enjoys to the present day. Gratitude being stronger than all other considerations, he feels compelled to bear this testimony for the sake of those who may be vainly seeking to battle with this terrible disease."

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Medicine was obtained for each patient from me by Miss STAPLEY, who writes from Marsden, Bower Mount-road, Maidstone.

The first was the case of Mrs. HOPE, a very advanced case. "She took your medicine for some months. The result was most successful. She is now quite another woman." So Miss S. writes me in April last.

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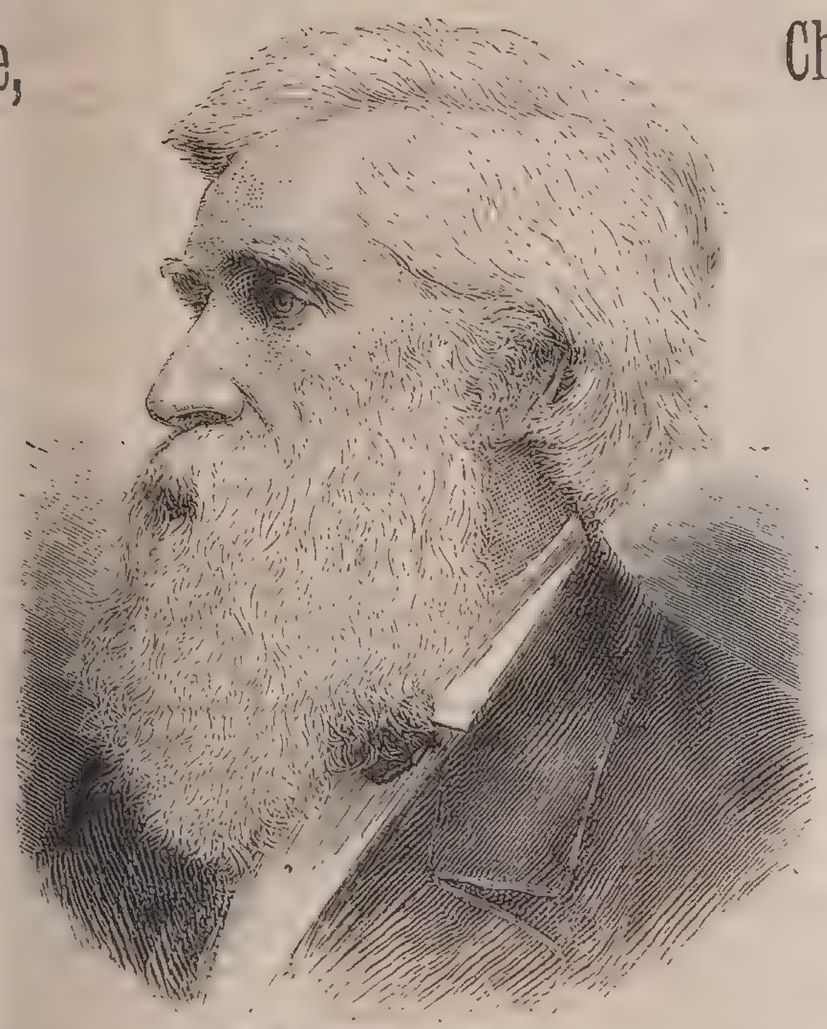

[Mr. Henry Toye.]

A HONG KONG INFERNO.

By ALFRED S. DYER.

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No. 1052.] FRIDAY, MARCH 28, 1890.

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A SPECIAL FESTIVAL at STEPNEY CAUSEWAY,

On WEDNESDAY, APRIL 9 (D.V.).

Doubtless many happy Boys and Girls home for the holidays will be glad to visit their poor little brothers, and to see something of their mode of life, and of the wonderful things they do, and we advise these to have early luncheon, so as to reach Stepney Causeway by 1.15 p.m. if possible.

The Programme contains several items of peculiar interest, such as:

(1) **Military Drill** in the yard at 1.15 p.m. precisely.

(2) **Dulcimer, Mandolin, and Violin** by small boys at 3 o'clock.

(3) **Musical Drill** by a squad of our trained boys at 2.30.

(4) **Swimming Matches** in the Swimming Bath at 4.30 and 5.30.

(5) Music by **the Highland Pipers and the Hand Bell Ringers** during the afternoon.

(6) All the new and enlarged **Workshops** will be open to view, and the following trades can also be seen in full operation:—

Bakers.	Harness-makers.	Wheelwrights.
Blacksmiths.	Matmakers.	Woodchoppers.
Brushmakers.	Printers.	And perhaps
Carpenters.	Shoemakers.	Tinsmiths.

(7) **A GREAT MEETING** will be held in the Gymnasium at 2.30 p.m., when Dr. Barnardo and others hope to be able to interest those present by the recital of some entirely new **Narratives of Rescue** of the boys and girls who are daily being added to the inmates of the Homes.

(8) **Her Majesty's Hospital** for Waif Children (exactly opposite the Home) will be on view the whole afternoon until 5.30.

(9) **Refreshments** provided at very moderate rates.

Admission will be by ticket only, price **Sixpence** each, application for which must be made to the undersigned.

The accommodation for visitors to the Swimming Bath is so limited that only about 300 can secure standing room at a time, so that there will be *two separate exhibitions* by the boys there—one at 4.30 p.m., terminating at 5.15; the other at 5.30, terminating at 6.15. As there is some expense in the arrangement, a small extra charge is made of 3d. for each person who desires to be present at the Swimming Contest.

On the evening of the same day (Wednesday, April 9), Rev. Walter J. MAYERS, will deliver a **Musical Lecture** at the "Edinburgh Castle," Rhodeswell-road, which is the headquarters of our Adult Mission work. As this meeting will not begin until 8 p.m., and as the festival at Stepney will be over by 6.30, visitors will have ample opportunity of reaching the Castle (which is within ten minutes' walk of the Homes), of obtaining suitable refreshments there, if desired, and of subsequently being present to hear Mr. Mayers. This will be a pleasant and profitable addition to the programme for the day, and will, we are sure, tend to stimulate interest in our work, as well as furnish our friends with a musical treat of a high order. If this suggestion can be practically carried out, we would strongly advise all who can to avail themselves of it. **Admission to the Lecture Free.**

Applications for Tickets for the Festival should be made in every case to

JOHN ODLING, *Secretary.*

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks, from M. W., 2s. 6d. for food for children.

Rations of Food to Hungry Children. Infant Day Nursery. Ragged Schools. Evening Classes for Street Boys. Shelter for Girls and Boys. Home for Motherless Girls. Band of Hope. Toy Classes for Neglected little Ones. Children's Services. Sunday Schools. Various Missionary Agencies for Work Girls and Young Work Women. Important Agencies at work amongst Young Men and Lads. Mission to Inebriate Women. Mothers' Meetings. Various Bible Classes. Gospel Temprance Meetings. Room to Room Visitation. Fresh Air Homes for Men, Women, and Children. More than thirty Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

H.R.H. THE DUCHESS OF TECK will open the Annual United Sale of the Society for Promoting Female Welfare, in the Arena of the Royal Albert Hall, on Tuesday, April 29, at 12.30.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

EXETER CONVENTION for the Deepening of Spiritual Life (D.V.), from April 14—17, 1890. To be presided over by ROBERT WILSON, Esq., and addressed by several speakers from the Keswick Convention.—Address, for further information, the HON. SECRETARIES, 4, West Southernhay, Exeter.

CONTRIBUTIONS of money, clothing, coal and bread tickets, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

A SALE OF USEFUL AND FANCY ARTICLES, for the Benefit of

MISS MASON'S HOUSE OF REST,

will (D.V.) be held in

THE TOWN HALL, KILBURN,

on April 22 and 23. Open from 11 a.m. to 9 p.m. Admission One Shilling; Children 6d. **Dr. J. MONRO GIBSON** will open the Sale at 12 o'clock on the first day.

A Refreshment Stall provided.

THE SALVATION ARMY.

SLUM AND SHELTER WORK.

EXETER HALL, Tues., April 1, 7 p.m.

THE GENERAL will preside.

Reserved Seats Tickets, ONE SHILLING, from International Head-quarters, 101, Queen Victoria-street, E.C.

Admission: ONE PENNY.

HOLINESS MEETINGS

Will be held in Exeter Hall, Strand (Lower Hall), on Thursday afternoons, March 27, April 3, 10, 17, 24; also Friday afternoons, May 16 and 23, at 3. Mrs. BRAMWELL BOOTH or COMMISSIONER HOWARD will lead. The following will assist at the various meetings:—Col. NICOL, Col. LAWLEY, Col. DOWDLE, Majors RICHARDS, OLIPHANT, Cox, and BARRITT; Headquarters, Rescue and Training Home Staff; Field Officers and Special Friends. Salvation Army Songs and Solos. No tickets required.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

WOMEN'S MISSIONARY ASSOCIATION.

English Deaconess House, Jerusalem.

Hebron, Kirjath-Jearim, Anathoth! These are the places in which we are now nursing the sick. Will Christian friends help us to carry on the work? Details are given every month in *Open Doors* (3s. per annum, post free from W.M.A. Office).

Contributions to Palestine Fund, payable to Rev. H. Pelham Stokes, crossed Union Bank, Charing-cross, enclosed to Miss M. A. Lloyd, Hon. Sec. W.M.A., 143, Clapham-road, S.W.

N.B.—Please write distinctly name and address for correct Acknowledgment.

TERMS FOR ADVERTISEMENTS "The Christian" (PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

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Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

2 weeks.	£	s.	d.
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LEYSIAN MEDICAL MISSION, Whitecross-street, needs funds. 150 patients seen weekly. Gospel services held. Subscriptions received by Dr. GRIFFITH, Honorary Physician, 45, Finsbury-square, or Messrs. MORGAN & SCOTT.

SEDGLEY HOME MISSION (Jesus only).—The Thirtieth Annual Report may be obtained, post free, from Co. Ald. FREDERICK A. HOMER, J.P., Sedgley, Dudley.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality.—Rev. R. HUTTON, Dukinfield, Cheshire.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

ILKLEY-IN-WHARFEDALE, Tarn House School.

For the Daughters of Friends and others. Conducted by L., M., and H. LAWRENCE. The school is periodically examined, both personally and by correspondence, by John Lawrence, M.A. London (Branches I. and IV.) A Parisian Governess resides in the house. Visiting Masters attend.

WESTON-SUPER-MARE.—To fill an unexpected vacancy, a Gentleman's Son would be received in a Preparatory School at the half term. Terms reduced.—LADY PRINCIPAL, Messrs. Allman, 67, New Oxford-street, London.

SMALL FINISHING HOME SCHOOL (superior, long-established), for the Daughters of Gentlemen, London, S.W.—Evangelical views, careful religious training. Special advantages for acquiring French and German.
L., c/o Mr. J. Thomas, 6, Castle-street, Cambridge.

HOME AND EDUCATION.—Two Ladies experienced in the care of Children offer refined Christian home, with high-class education, to six or eight pupils (boarders). Direct personal supervision, earnest religious training, thorough teaching. Excellent testimonials. Moderate terms.
ALPHA, Branksome, Southmoor-road, Oxford.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
DELTA, 98, Kensington-park-road, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

LAUSANNE, SUISSE. — Pension for young Ladies. Fine situation. Under Christian management. French, &c. References, M. E. de Pressensé, Sénateur, Paris; Rev. Alex. Whyte, Free St. George's, Edinburgh.
Mdme. BOUZON-DE-GARDONNE, Riant-Clos.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals. The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

WIESBADEN, Villa Schönblick, Frl. Eibach.—Superior Home School for young Ladies. Highest references. The summer term begins April 21. £60 per annum.

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

GOVERNESS.—Wanted for April 24, Second English Governess, accustomed to school work, to teach good English, arithmetic, music, junior French. Commencing with small salary.
PRINCIPAL, Holt House School, Fakenham.

BOARDERS.—A Lady who has a small Day-school in the country, wishes to meet with a few Boarders. Careful training and personal supervision. Highest references.
Miss GIBBONS, Collingham, Newark.

TO PARENTS AND GUARDIANS.—Mr. Arthur Williams, B.A., and Mrs. Williams having the care of two little children, whose parents are in India, would be glad to receive others to educate with them. Pleasant house and garden. Home comforts. Christian care. Terms moderate. First-class references.—Saffron Walden.

GUILDOWN, Upper Grosvenor-road, Tunbridge Wells.—Thorough education. Inclusive terms. Happy home life in healthy neighbourhood, with careful, individual Christian training.

FRAULEIN BLANCHE DEBEST, of 8, Blümenstrasse, Cologne, assisted by excellent masters and mistresses, receives young Ladies for education in French, German, English, and music. A healthy home and liberal table. The comfort of pupils ensured. Conservatorium students received as boarders. References to parents of present and past pupils.

HIGH-CLASS SCHOOL for Girls. Comfortable home, with careful training and thorough education. Vacancy for a Kindergarten Student. Premium required.—PRINCIPAL, Glebe-place School, Stoke Newington, N.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Highly qualified professors in constant attendance. Indian or foreign children received.—Mrs. BRYANT, Lunham House, Upper Norwood, S.E.

EDUCATIONAL HOME.—A Lady, accustomed to the care and training of children, receives five en famille. Resident governess. Comfortable home. Good education, with every care and comfort. Terms moderate. Highest references from parents and others.
M., Marli House, Richmond, Surrey.

ATCH LENCH, EVESHAM.—Miss BOMFORD and Miss L. M. BOMFORD, LL.A.—Pupils receive careful training and education. Certificates gained during past year from Oxford, College Preceptors, Trinity College, and South Kensington. Terms 26 guineas. Governess-student required. Referees:—Rev. J. Culross, D.D., Bristol; Rev. T. G. Rooke, M.A., Rawdon College.

SKELLFIELD HOUSE, RIPON.—High-class Boarding School for Girls. All modern educational advantages. Inclusive terms from 45 guineas. Patron, The Right Rev. the Lord Bishop of Ripon. President, The Very Rev. the Dean of Ripon. Lady Principal, Miss LING.

ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.
WALTER J. KAYE, B.A., T.C.D.

YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames, Near Richmond and Bushey Parks. Established 1883. 18 to 25 guineas. Entrance any time.

NEW COLLEGE,

CLIFTONVILLE, MARGATE.

High-class education for Gentlemen's Sons. Resident graduate and foreign masters. Excellent premises, laboratories, workshops, cricket-field. Decided Christian training, home comforts, moderate fees. For prospectus, honours' list, &c., address
Rev. G. H. JONES F.A.S.

FRAU CORNELIUS, Neuwied 7, Rhein, offers a comfortable Home in a Christian family to two young Ladies. Thorough German, excellent advantages for French, music, painting. Healthy house, in garden. References: Dr. Butler, 147, Cromwell-road, London, W.; Mrs. Alewyn, Beek, Nymegen.

PARIS.—An English officer's Widow (Protestant) receives young Ladies to educate with her daughters. French always spoken. Accomplishments by qualified professors. Home comforts. Escort in April. References given and required.—Mrs. WATKINS, 5, Passage d'Orleans, Neuilly sur Seine.

BROADSTAIRS. — Rev. THOMAS DAVIES, A.C.P., desires to receive two little boys to board and educate. Healthy situation. Good teaching. Long experience. Great care. Good references. Moderate and inclusive terms.

CHRISTIAN PARENTS seeking YOUNG GENTLEMEN'S BOARDING SCHOOL at the SEASIDE (South Coast), a short journey from London, where in addition to a thorough and first-class Education, domestic care and sound Gospel training are reckoned of paramount importance, are invited to write to Dr. THORN, Paddington, London (who is in no way connected with the school he recommends).

UNIVERSITY MAN, residing in Cambridge, receives into his home two Boys of good family. Would suit delicate or backward boys wanting special individual attention, and for whom ordinary school-life is unfitted. Entire charge taken of sons of parents abroad.—P. T., c/o Signor CASOLI, 4, Sussex-street, Cambridge.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.
Letter from Copenhagen *lost*. Will writer kindly write again.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principals: ROBERT WESTON, Esq., M.A. Trinity College, Dublin; G. E. W. CRANAGE, Esq., B.A. Trinity College, Oxon.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MARGATE.—ALRESFORD HOUSE, Queen's-avenue. High-class School for Sons no Gentlemen. Christian home. Special care of India and delicate children.—Address, The PRINCIPAL.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

£10 PER TERM.—Education at old endowed Grammar School in South-west of England. Successful at Locals. Scholarships, exhibitions.—SCHOLE, c/c Relfe Brothers, Charterhouse-buildings, Aldersgate-street, E.C.

HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEORGE CUMES, F.R.G.S.

SUMMER TERM.—A Christian Lady would receive a Gentleman's Daughter, as Resident Pupil (finishing or otherwise), on half terms (36 guineas). Beautiful situation. Highest references.—PRINCIPAL, Westhill, Newmarket-road, Norwich.

EARNEST CHRISTIAN PARENTS seek a private Home of superior refinement for a young disciple, wishing to complete her studies with companionship near her own age. Able and willing to influence those about her. References to persons of high standing.
ALICE, Stonehenge, Blackgang, I.W.

STUDENT TEACHER wanted, in a high-class Ladies' school, after Easter, to assist with juniors. Special advantages for self-improvement. Premium 7 guineas per term.
PRINCIPAL, Skellfield House, Ripon.

GOVERNESS IN GOOD SCHOOL.— Required after Easter, a re-engagement as above, by an Undergraduate of London University. Highest reference.
B. M. A., 105, Tudor-road, Riverside, Cardiff.

GREEK, LATIN, AND GERMAN Correspondence Classes for Sunday-school Teachers and London Matric. Fees from 5s. per course. Private tuition.—A. C. HAMILTON, Esq., Classical Tutor, Hope House, York-grove, S.E.

GOVERNESS-PUPIL.—Parents of Christian Girl, 16½, desire school at seaside. Sound Christian teaching indispensable. Small premium given. Also for daughter, 20, on mutual terms. Experienced with juniors. Good disciplinarian. Earnest Christian. Seaside preferred if possible.
J. C. S., Hazelwood, Wallington.

GOVERNESS-COMPANION required. Lady, bright Christian Churchwoman (evangelical). Competent to teach three children, eldest boy 8. Domesticated, needlewoman. State salary (moderate only), age, references.
MATER, Post-office, Maindee, Mon.

NORTH-GERMAN GOVERNESS (experienced), diplomée, Protestant, 28, requires re-engagement. English, German, French (France), good music, singing, drawing. Salary £60 to £70. Good references.—Miss VON SCHIMMELFENNIG, 1, Jevington-gardens, Eastbourne.

A YOUNG LADY (23), born in Jerusalem, desires situation in Christian family (or school) as Governess or Companion. Teaches and speaks fluently, German, French, Arabic, fairly English, Italian; teaches also music (good), drawing, needlework, plain and fancy. Recommended by Christians.
FRAULEIN, 80, Southtown, Great Yarmouth.

COMPANION BOARDER.—Vacancy for young Lady. Happy home life. Excellent education. Examinations. Terms moderate. Attractive evangelical ministry. Healthy London suburb. Summer term, May 1.
A., 273, New Cross-road, S.E.

A CLERGYMAN'S DAUGHTER wishes for an engagement in a Christian family or school, as Governess to Children under 15. English, French, German, drawing, music.
A. M., 23, Vernon-terrace, Brighton.

GOVERNESS REQUIRED in Ladies' Boarding School. Must be a decided Christian, and good disciplinarian. Advanced English, Latin, music, class and solo singing, drawing (Kensington), calisthenics, needlework.
Miss M. CRUSE, Glastonbury.

PARTNERSHIP.—Lady desires to Superintend domestic management in Superior Boys' School (would entertain partnership). Or charge of Boarding House connected with college. Seaside preferred.
J., Post-office, Hill-street, Woolwich.

HOLIDAY ENGAGEMENT desired for August and September by a French Missionary Student. Experienced teacher. French, Greek, Latin, &c. References.—Pastor Bœgner, Directeur, Maison des Missions, 102, Boulevard Arago, Paris.

TEACHER OF PIANOFORTE, harmony and class-singing. Patient and conscientious. Wishes to visit school, or give private lessons. London and suburbs. Silver medallist and highest certificate L.A.M. Highest references.
DECISO, Y.M.C.A., Richmond, Surrey.

Appointments, Situations, &c., Wanted.

SHORTHAND EXPERT, with long experience as Reporter, Amanuensis, and writer for the press, desires to extend his business connection amongst Authors, Editors, Publishers, Professional gentlemen and others requiring occasional assistance. High references. Moderate charges.
PHONO, 103, High-road, Kilburn.

A CHRISTIAN GENTLEMAN requires another to join him in a manufacturing business, with capital. Good interest guaranteed, with security and good references.
V. 262, Messrs. Deacon, Leadenhall-street, London.

THE ADVERTISER, married, good accountant, over fifteen years' experience in railway contractor's office, seeks position of trust. Good references.
Housekeeper's Stores, Longfleet, Poole, Dorset.

MATRON OR TEACHER.—Situa- tion wanted in Institution, by one who has had school several years. Short experience as matron. Children preferred. Aged 31. Christian, abstainer.
W., 40, Waghorn-street, Peckham.

EDUCATED CONGREGATIONALIST, total abstainer, desires appointment in Christian Institution (unsectarian preferred). Many years' experience in visiting among poor, sick, and dying; experienced in visiting in infirmary and workhouse, mothers' meetings, Bible-class and Gospel addresses. Has furniture, including piano and harmonium.
F., 40, Museum-street, Bloomsbury.

MR. H. ROZIER, 24, Battle-street, Reading, engaged for nine years in the evangelistic work at the Abbey Hall, Reading, carried on by M. J. Sutton, Esq., and for the past 2½ years superintendent of Lady Henry Somerset's Mission, is open to accept an appointment as Director or Manager of Evangelistic work, or charge of a Church, under a committee or otherwise. References, M. J. Sutton, Esq., Reading; Lady Henry Somerset, Eastnor Castle; and Mr. W. H. Mills, Exeter Hall, London.

AS UNDER-MATRON in Orphanage or school. A Lady wishes to place a young Woman of 26, whom she can highly recommend. She is pleasant-mannered, bright and capable. Has never been in such work, but desires it greatly. Fond of young people, refined and gentle.
Miss A. BUTLER, 13, Onslow-square, S.W.

AS COACHMAN, single-handed or otherwise. Thoroughly understands his duties. Accustomed to pair. Good references. Age 27. Married; one child.
J. DULREY, Hadley High Stone, Barnet.

URGENT CASE.—A Gentleman earnestly seeks some employment as Clerk, or otherwise. Good writer, varied experience in accounts and office routine. Satisfactory references.
M., 60, Huntingdon-street, Barnsbury-park, N.

MORNING EMPLOYMENT wanted by a Christian Man, whose present engagements commence at 3 p.m. Has a knowledge of shorthand if required.
J. S., 51, Seymour-place, Portman-square, W.

LAD.—Will any kindly disposed employer make an opening for a well-recommended Christian Lad, 19 years of age, who has lost his right arm. Can write well, has a knowledge of stable work, and is intelligent and reliable. Would make a good messenger, timekeeper, &c.—A. ROSE, c/o Secretary, Y.M.C.A., 186, Aldersgate-street, E.C.

SITUATION AS SALESMAN wanted for young Man. Has had five years' experience in the General House Furnishing business.
A. SMITH, Layer Breton, Kelvedon, Essex.

A GARDENER (Head Working) wants situation. A Christian, middle-aged, married, without children.—Testimonials and further information may be had from W. R., c/o Mr. Wm. Kyle, 38, Sauchiehall-street, Glasgow.

TO JOINERS OR PLUMBERS.— Wanted, to Apprentice an intelligent Lad of 15, in small business where he would have individual supervision and a Christian home.
C., 15, Edric-road, Hatcham-park, S.E.

YOUNG MAN, 31, seeks employment, situation of trust or Indoor Servant. Thirteen years in present situation, leaving through death. Excellent references.
J., Old Hall, East Bridgford, Notts.

WOULD SOME KIND CHRISTIAN Lady or Gentleman take in or assist a bright, sharp, Christian Lad, age 19, as a Message Boy; or could assist in a small shop. His right arm is paralysed; but can use it to a certain extent. Can write legibly with left hand. — Further particulars inquire, RESIDENT, Mildmay Mission Hospital, Bethnal Green.

YOUNG MAN.—Will anybody engage a single Man, age 33, who has 14 years' excellent character as a Grocer's Porter, but will make himself generally useful in any capacity. He is deformed in both feet, but is well able to get about.
F. H., 65, Walnut Tree-walk, Lambeth, S.E.

A YOUNG MAN, aged 30, been evangelist for six years, abstainer, as light Porter, Packer, Messenger, or any useful employment. First-class testimonials. Is open to take mission services, temporary or permanent.
A. G., 13, Rose-street, Newgate-street, E.C.

AS LADY HOUSEKEEPER or similar capacity, by a Christian Lady who has been for some years in business.
M. M., 9, Houghton-place, Ampthill-square, N.W.

HEAD-NURSE.—A young Swedish Woman, 27, seeks a situation as Head-Nurse in a Christian family. Speaks English, and can give excellent testimonials. Would accept small salary. Is known to the Rev. J. Turner, Rector of Coln Rogers, Northleach.—NURSE, Klara Vestra Kyrkogata 3 B, Stockholm, Sweden.

A CLERGYMAN can recommend a Lady, age 33, for any position of trust (no teaching). Has worked for many years in an Orphanage. Is conscientious and trustworthy. Very domesticated, and a good needlewoman. Salary required. Highest references.
A., 63, Apsley-road, Great Yarmouth.

AS USEFUL HELP.—Re-engage- ment wanted. Could act as Nursery Governess. Nothing menial. Artist's daughter. Good references.—BRETT, 21, College-street, Islington, N.

CHRISTIAN GOVERNESSES, Companions; Housekeepers; Medical, Surgical, and Monthly Nurses; also Maids.—Miss HOOPER, 9, Upper Baker-street, N.W., has now several competent Christian Ladies on her books waiting for engagement.

A LADY WISHES to recommend as Lady Help, Housekeeper, or Wardrobe-keeper, an experienced middle-aged Lady. Superior needlewoman. Address, personally or per letter, to
E. J., 25, Nemoure-road, Acton, London, W.

CHRISTIAN GOVERNESS, English, French, music, drawing, Latin, German, calisthenics. Kindergarten. Loving disciplinarian. Healthy, middle-aged lady; without walks, with free evenings. £20 per annum and laundress.
J. B., c/o Mrs. Hill, Havant.

MOTHER AND DAUGHTER, both well-educated and capable Women, desire care of house, shop, offices, mission-house, or any place of trust, or situations, together or separately, as Housekeeper, Matron, Companion, or Lady Help. Experienced managers, can cook well. Decided Christians.—R. E. S., c/o Rev. Washington, South Cottage, Felixstowe, Suffolk.

AS USEFUL COMPANION to a Lady, invalid or otherwise, Housekeeper, or Mother's Help. Engagement required by a Lady, experienced. Good references.—M. E. G., Post-office, 276, High-road, Chiswick.

SISTER MARY, West London Mission, thoroughly recommends capable Girl, to assist in business and housework. Good references.
60, Greek-street, Soho.

WIDOW (37), thoroughly domesticated, reliable, seeks position of trust. Could wait on Lady or Gentleman. Used to business. Where she could have own furniture preferred.
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The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of the late Sir Peter Coats, of Paisley.

As we have in another page taken notice of Dr. Marcus Dods' sermon as commended by "A Wesleyan Theologian," we commend to the attention of our readers "An Examination of the Sermon by Rev. Professor Marcus Dods, D.D., entitled, 'What is a Christian?'" by "Clericus." It calmly and briefly points out the erroneous and dangerous features of the sermon with which it deals. Few questions are more vitally important than that asked and answered, in his way, by Dr. Dods, and it is greatly to be desired that antidotes such as this pamphlet contains should be widely circulated. (24 pp. *James Gemmell, Edinburgh.*)

Many Christian officers in the army are anxious for the Christian public to know that the Military Exhibition to be held this year has been instituted solely in aid of Church of England Soldiers' Institutes. No benefit will accrue from it to such Homes as those of Miss Daniell, Miss Robinson, or those at Dover, Woolwich, Cork, Shorncliffe, Dublin, Edinburgh, and other places—Homes which are wholly undenominational, and have for their primary object the saving of souls. It is much to be regretted that the promoters should have placed such a limit upon the institutions to derive help from an exhibition which will doubtless be supported by visitors of every denomination.

In "Thoughts for Heart and Life," by Dr. John Ker, it is said that an objection is taken by some to services in which much is made of preaching and less of devotion, which should be the main thing. Dr. Ker replies, "Is not true preaching devotion?" This hits a great defect of present-day preaching. We observe that the restoration of the power of the pulpit formed one of the subjects of the annual address from the chair at a recent meeting of the Lancashire Union of Congregational Churches. This view of Dr. Ker, and this only, will restore the pulpit to the power it had in the best days of the Church's history. When topics fill discourses which go to kill devotion, and sermons are preached which do not attempt to awaken contrition, or kindle adoration and trust, then must the pulpit fail of its old efficiency, and the present complaint grow louder.

We have had many years of comparative quiet and rest, but the signs of the present time betoken impending social upheavals, of which perhaps few appreciate the significance and none can foresee the issues. The education of this generation has begun to produce results far beyond the anticipation of those who projected it, and the masses are within measurable distance of becoming the masters of the classes. We cannot but think that it is unwise for men of capital, for the sake of five or ten per cent. advance on wages, to bring the country to such a state of peril as we have just escaped through the settlement of the coal-miners' strike.

Mr. De Cobain, M.P., has, we are glad to see, introduced a Bill for the establishment of Courts of Arbitration for dealing with strikes and trade disputes. The Bill is backed by Mr. Reed, Mr. Cremer, Mr. Jordan, and Mr. Cuninghame Graham, but the measure is a somewhat vague one, and is perhaps somewhat too comprehensive in its range. It might be amended in committee, however, and we trust that all members who deplore the unhappy relations between capital and labour will support the endeavour to bring the matter within the range of practical politics.

Dean Lefroy's work, "The Christian Ministry: its Origin, Constitution, Nature, and Work," is a valuable contribution to pastoral theology. The substance of the goodly volume was delivered before the University of Dublin in 1887-8, as the Donnellan Lectures. It is well that one who writes from the Episcopalian point of view should see, as the Dean does, that the grace of God is not limited to Episcopacy. Scholarly and eloquent, the work will have a wholesome influence. The ministerial office is magnified because of its great duties, and some of the chapters are calculated to inspire with new zeal those who feed Christ's sheep. Sacerdotalism is shown to be utterly unscriptural. Dean Lefroy well remarks:—

> If every true believer in our blessed Lord devoted himself to the sacrifice of his time, of his talents, of his sympathy, of his substance, to the advancement of the kingdom of Christ, and in accordance with the needs and in sympathy with the labours of the ministry, the spurious claims of a caste clergy would be cancelled by the moral weight of individual and of corporate sanctification.

The lectures are practical as well as controversial, the moral sphere of ministerial work being discussed with fulness and power. (14s. *Hodder & Stoughton.*)

A Roman Catholic contemporary states that the priests attached to St. George's Cathedral in Southwark, have arranged to preach in the open air in various districts of South-East London. The writer states that "the practice is so associated with the proceedings of the Salvationists and Methodist revivalists that many Catholics have an unreasonable prejudice against it, but the first Catholic sermons ever preached, those of our Lord and his Apostles, were delivered to audiences in the open air." The experiment now being made in Southwark will, it is added, "as soon as its first successes are recorded, be imitated elsewhere, and very possibly there is in it the germ of a great missionary movement fruitful in the happiest results." We have been expecting this, and we must not be surprised if these very aggressive religionists claim the right to processions with Romish idolatrous accompaniments.

It is very gratifying to note Sir James Fergusson's statement in the House of Commons a few nights ago that the policy of the Niger Company was to check the spirit trade, and that "they had imposed a duty of two shillings a gallon on spirits imported into the river. The imports," Sir James added, "had fallen from 420,000 gallons in 1884 to 70,000 last year, exclusive of trade in native canoes." We can only consider this importation as 70,000 gallons too much, and we trust that by and by the Niger Company will see that not limitation but prohibition is what is required.

The announcement that Lady Howard de Walden has notified her intention of endowing, at a cost of £12,000, a wing of the West Kent Hospital at Maidstone, as a thank-offering for her recent recovery from an illness, is, unfortunately, noteworthy by reason of the infrequency with which gratitude for God's mercies in sickness takes so generous a form. We could wish to see the example followed, and we trust that it may be.

Commenting upon the recent meeting in regard to the unhappy condition of the barmaids our excellent contemporary, *The Hospital*, says:—

> Another resolution which the meeting passed, and which strongly deprecated the employment of women in bars and drinking-places at all, commends itself more to our judgment. In America it is the custom to employ men-waiters in drinking-places, and it would be much better if the same practice prevailed in this country. Women were never intended to face the coarse, vulgar, and often brutal orgies of a drinking-bar.

The two important papers recently written by Rev. J. Hudson Taylor for *China's Millions*, pleading that a thousand evangelists should be sent to China without delay, have been reprinted in pamphlet form. Mr. Taylor's well-supported contention is that Europe might easily furnish half this number of workers, and America the other half; and that the combined thousand might carry the Gospel message to every family in China within a very few years. Coming from a man of such large practical experience, the statement ought to carry great weight, and be studiously and prayerfully considered by the evangelical churches of both Continents. If every Christian congregation in the country would furnish a copy of this pamphlet to each of its members, great results would surely follow. Copies (6d. per dozen) may be had of the publishers of this paper, and of the Willard Tract Depository, Toronto, Canada.

The British Weekly, referring to Professor Robertson Smith's Burnet Lectures at Aberdeen, on the Religious Institutions of the Semites, says:—

> Dr. Smith is probably the one man in Britain who can elaborate a strictly scientific and historical proof of the absolute uniqueness of the Old Testament, and present the same in a manner alike convincing to scholars and the common people; and now he is doing it.

Our contemporary is more sanguine than convincing. We do not call in question the ability of Professor Smith to throw much light on the Old Testament. So far, however, as we have followed his teachings, they have had a tendency and effect which have been the opposite of reassuring. As to the "uniqueness of the Old Testament," we hold

that it stands amply demonstrated already. If Dr. Smith wishes to impress that evident "uniqueness" upon "scholars and the common people," he need do little more than loyally expound the book, and let it advance its own claims upon the religious conscience. Those who have determined not to believe Moses and the Prophets will assuredly not be persuaded by any historical proof which the Professor may be able to add to that which devout research has already accumulated. We have no sympathy with those who tremble for the fate of the Old Testament; it comes to us with the unquestionable endorsement of Him who fulfilled the Law and the Prophets.

Mr. Gladstone's articles in *Good Words* on the Bible, the first of which appears in the April number, will be certain to attract world-wide attention. Judging from the tone and tenor of the instalment before us, the aged statesman means boldly to traverse the lines of modern criticism, and to show that the Scriptures have nothing to fear from the attacks to which they are being subjected. His main contention is thus stated:

> Though assailed by camp, by battery, and by mine, the Scriptures are nevertheless a house builded on a rock, and that rock is impregnable; the weapon of offence which shall impair their efficiency for practical purposes has not yet been forged; the Sacred Canon, which it took, perhaps, two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse, to construct, is like to wear out the storms and the sunshine, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more.

While taking this high ground generally, Mr. Gladstone accepts the view that "the Scriptures are to be treated like any other book in the trial of their title," and that they "contain something of a human element," which, as a consequence, renders them liable to literary investigation and criticism.

Mr. Benjamin Scott's recently published book, "A State Iniquity: its rise, extension, and overthrow," should be studied by all earnest advocates of social purity. It is a concise history of the abominable system of State-regulated vice, and a review of a twenty years' agitation for the repeal of laws which once defiled the statute-book of the United Kingdom. It is not a work for indiscriminate circulation, as it deals with the medical as well as the moral branch of the subject. The pages bring to view a social scandal and a national sin; at the same time they show how impurity was condemned by the force of a healthy public opinion, and Christian morality was at last triumphantly vindicated. It is hoped that the book will prove of great service in countries where sin is still licensed.

The lessons of this sad chapter of our history are many, and very carefully enforced by statistics and other exact and detailed information. We in England do well even now to be on the alert, as in some circles there is a strong feeling in favour of re-introducing the obnoxious regulations. If the battle should ever be fought over again, which God forbid! we trust there will not be wanting such champions of high principle and honour as Mrs. Josephine Butler and Mr. James Stansfeld. An interesting feature of the volume is the lists of men and women throughout the country who exerted themselves in various ways to compass the overthrow of the iniquity.

John Wesley and Dr. Marcus Dods.

We often hear nowadays of specialists, on the one hand, and of many-sided men on the other. Dr. Marcus Dods must be of the latter sort. He has been accepted with acclamation by the Unitarians, and is now endorsed by the organ which leads the Methodist "Forward Movement." This journal declares that

> "'The Highland Host' is attacking Dr. Marcus Dods because he has tried to restate the fundamental verities of the Christian faith in modern language." "Dr. Marcus Dods is approximating to Wesley's teaching, and following Wesley's method of declaring in fearless language the many-sidedness of Scriptural truth."

While many will be surprised by this declaration, we imagine that none will be more surprised than Dr. Marcus Dods himself. The writer goes on to say that

> "Such liberal and generous thinkers as Dr. Marcus Dods bring Presbyterianism and Methodism so closely together that very intimate relations between these two communities appear to be among the golden possibilities of the future."

No doubt there are in these and all other denominations men who substitute Maurice's Gospel of Fatherhood for Christ's Gospel of the Kingdom, and who, seeking first philanthropy and humanitarianism, think they find the Kingdom of God and his righteousness. And these "liberal and generous thinkers" may unite together, but they will leave behind them those who "go their way forth by the footsteps of the flock, and feed their kids beside the shepherds' tents"; who "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and find rest for their souls."

It is not true to imply that there is "a substantial agreement beneath verbal differences," between Dr. Marcus Dods' sermon, "What is a Christian?" and the views of "devoted and estimable Christians," who are said to "harp unduly on some of the controversial formulæ of the past." Nor is it candid to represent the truths for which they contend as "the theological verbiage of buried centuries." This age may think itself wise because of its discoveries in physical science, but it is a revelation of pitiful weakness to compare the learned shallowness of the present with the deeper thinking of the past.

We heartily agree with the assertion that

> "Nothing is more fatal than to insist upon the absolute necessity of any method of stating revealed truth which is not found in the Bible itself."

But it is not by any means characteristic of Dr. Marcus Dods and of his school rigidly to state revealed truth in Bible terms. Our protest against his notorious sermon is that it is a departure from revealed truth, and that its statements are not found in the Bible itself. We willingly admit that

> "We must not exaggerate the extent to which earnest minds have departed from orthodoxy because for a time many in these days are unable to accept truth in the modes of expression which satisfied previous ages, and which, perhaps, also satisfy those of us who have a vivid and happy Christian experience."

Nevertheless it says a great deal for "the modes of expression which satisfied previous ages," that they now "also satisfy those who have a vivid and happy Christian experience." This at least is *primâ facie* evidence that the teachers in the previous ages were right.

But the writer goes on to say:—

> The caveat which we have ventured to express is pre-eminently necessary in relation to our own educated children. It is to be feared that a great many of their parents and of their pastors have little idea of the extent to which our educated children have drifted away from the intellectual attitude of the past generation, and how vehemently, although silently, they rebel against the statements of truth which satisfied their grandfathers. They are saturated with the writings of George Macdonald, Stopford Brooke, Edna Lyall, Olive Schreiner, Mrs. Humphry Ward, and other writers of that class, as well as the more elaborate works of such men as Carlyle, Matthew Arnold, and Herbert Spencer. A generation full of the ideas and prejudices of such writers will not be won to Christ by the shibboleths of dead controversies. We must confront them with the Living Personal Christ rather than with any abstract plan of salvation. We must enlarge upon Facts rather than upon theories and explanations. And, in the first instance, we must be satisfied if they accept a smaller number of evangelical truths than we may deem desirable or ultimately necessary.

If the above caveat had been expressed on behalf of uneducated persons, or of those who, unfamiliar by early education with revealed truth, had yet been convicted of sin by the Holy Spirit, and were anxious to be taught the way of God more perfectly, we should indeed admit that "we must be satisfied if they accept a smaller number of evangelical truths than we may deem desirable or ultimately necessary." "Broken-hearted sinners" who have "received a crucified Christ" have received the Truth Himself, and his Spirit will lead them into all the truth, as they are able to bear it. But young persons, saturated with the scepticism of novelists and philosophers, and vehemently though silently rebelling against the statements of truth which satisfied their grandfathers, will not be won to Christ by anything in the Bible or out of it until they are convinced of sin. And when they know the plague of their own heart, and become humble and of a contrite spirit, and tremble at God's word, they will not wish to minimise the great salvation, nor to be taught the smallest number of evangelical truths consistent with escape from the wrath to come; but will receive the word with all readiness of mind, and search the Scriptures daily whether those things which they are taught are so.

We are glad to be able without qualification to endorse the last statement of the manifesto before us:—

> Every successful evangelist is well aware that many a man is truly and supernaturally regenerated long before his intellect has formulated with scientific precision even such a definite view of the New Life as human language can express. The fact in the heart constantly precedes the theory in the head; and, in truth, the theory in the head is of very little importance until it has a solid foundation in the experience of the heart.

Nevertheless, this would have more appropriately concluded an article based upon the aphorism of Murray McCheyne, that "only a broken-hearted sinner can receive a crucified Christ," than one on "The Silent Revolt of our Children." Surely John Wesley never contemplated that the children of Methodists should grow up saturated with George Macdonald and Mrs. Humphry Ward, with Carlyle and Herbert Spencer, and needing to be allured through the strait gate by an emasculated Gospel, which teaches that neither faith in Christ as the propitiation for our sins, nor in Jesus as the Son of God, is essential to their salvation. If that true and earnest man of God is conscious of present things said in his name, he must surely be crying, "Save me from my friends."

Perfectionism.

Dear Sir,—I hope you will believe that I write this letter in no captious spirit, but in sincere devotion to the truth, and love to all who name the name of Jesus, in spite of minor points of difference.

It was a source of sincere pleasure to read your paragraph announcing the late holiness mission in Rev. R. F. Horton's chapel, at Hampstead, conducted by Rev. F. D. Sanford and Mr. Reader Harris; and I was glad specially to hear from other and reliable sources that they distinctly disavowed, in their teaching, the eradication of sin. I have not their exact words; but we know the line of teaching which is generally intended by the words just quoted; and it was a relief to hear that men so excellent had disavowed it, not only because of its unscripturalness, but because it has had such a prejudicial effect on multitudes of seeking souls, who, having been disappointed in obtaining what they had been led to look for, but which God never promised, have been seriously hindered in their Christian life.

On hearing, however, that Mr. Sanford's little books were being largely circulated in Hampstead, and that many earnest people were beginning to believe in a kind of Adamic condition, so that they had come to be like Adam before he fell, with no innate tendency towards evil, I procured some of them. Much in them is very tender and spiritual, but I find also the very teaching which I understood, on good authority, had been distinctly repudiated.

In "Sanctified Wholly," Mr. Sanford says:—

P. 8: "The Thessalonians had been cleansed from former idols, but they were not fully cleansed from indwelling sin. They were living up to all the light they had, and thus in victory over every known sin, but there was this further work of grace to be done in them."

P. 15: "The Spirit of God here overthrows the theory of unbelief, that the suppression of sin is the acme of grace held out to believers in this life. Simply, to *repress* sin is to keep the ailment, the defilement, the fountain of sin within...Sanctification is the work of God, whereby He removes from the heart that which is the cause of the failure in our lives."

P. 23: "Sanctification removes the *tendency* to sin, but the *susceptibility* to sin still remains."

P. 21, and again "Steps to the Throne," p. 30, he suggests that when we are tempted, it is as Adam, or as our Lord was tempted, wholly from without: "There is a wide difference," he says, "between the temptation of a sanctified soul and the presence of indwelling sin." "If Satan can, by bringing these temptations on the soul, palm them off as the working of 'the old man,' and thus get one to discontinue his faith for a clean heart and to cease counting on the presence and work of the Sanctifier, his point will be gained."

Now, I venture to say that such statements are unscriptural and misleading. They do not distinguish between sin and sins. They say that there is something held out to us in the Word of God beyond victory over every known sin. They assert that in the sanctified soul there is no longer any tendency towards sin. They insinuate that we are in the position of Adam, in whom, before his fall, there was no sinful principle. They fail to take into consideration the fact, that we have inherited a body ("the flesh") which has come to us through hundreds of generations of people more or less depraved, and the appetites of which cannot but be therefore predisposed to sin, in a manner in which those of Adam's body could not have been, as it came fresh from his Maker's hand (see James i. 14).

I hold that our Lord Jesus can keep from all known sin all those who wholly trust Him. He can keep lip and life, speech and act, the thoughts and imaginations, and the heart; He can make us keenly sensitive of the distant approach of sin; He can lead us to loathe what we loved, and to shudder when it is presented. But, till we die and get the resurrection body, we must bear about the body of this flesh, with appetites and desires which have come down to us with a considerable bias towards evil. These, with their effect on our moral nature, constitute an innate tendency to sin, which could not have been present in unfallen Adam. And we all know how soon they run up into and inflame the mind, unless we are living in the Spirit which "lusteth against the flesh." It surely cannot be said that this sinful tendency is gone or can go, and, as long as it does not go, there is in us the evil bias, the unholy tendency—what the old divines were accustomed to call "original sin."

I am at a loss to understand how Mr. Sanford could disavow what his books teach. I think we ought to be straightforward in these matters. If he thinks that the views advocated in his books are Scriptural, then let him teach them openly: to his own Master he must stand or fall. But if he does not teach them, then let him withdraw the passages in question from his books.

In no unkind spirit, but in loyalty to truth alone I write these words.—Yours truly,

F. B. Meyer.

YOUNG WORKWOMEN IN LONDON.

In a pamphlet, entitled "Joyful Tidings from the Great City Harvest-field," Mrs. Fisher reports much earnest work last year in connection with "The Old Welcome," Crosskey-square, Little Britain, E.C. In a letter to us she says:—"Cheering results followed both the special services and our workroom readings, and we are expecting a glorious time of reaping this year. One mission, by Mr. and Mrs. Harrison, proved productive of much blessing. We hope to have a week's services in May, for which we desire the prayers of those who know our work.

"Through the kindness of friends, both at home and abroad, we have been able to send many weary and sick ones to the seaside for rest and fresh air. We have also had valuable gifts in clothing and other useful things for our Christmas trees. Thus we were enabled to help many amongst the thousands of working women, who, during the year, have either passed through months of sickness, or been in trying circumstances through failure of work. We are especially thankful to the kind friends who send us flowers all through the summer, also text-cards, small books, lavender bags, pincushions, and scrap-books." A copy of last year's report will be gladly sent, with fuller details, upon application to Mrs. E. Fisher, care of the Hall-keeper, 186, Aldersgate-street, E.C.

OUR VILLAGES.—From and about Calne two colporteurs with other local preachers spread the Gospel, and God graciously owns their efforts. Other villagers desire Gospel meetings, but the owners of land do not give nor sell for this purpose. The colporteurs visit from house to house and sell Gospel books; and tracts are given away freely, and much enjoyed. Will our readers pray that more openings may be found? There will be at Michaelmas at Bromham a house and land for sale, where a good Gospel work may be furthered by a godly man or lady devoted to the welfare of the people. This work is now led on by a lady of the village and others, and the accession of another helper would be a real blessing all round.

Calne, Wilts. John Chappell.

RESCUE WORK IN BOMBAY.

It may be remembered that Mrs. A. S. Dyer took charge of the Home of Hope, Bombay, established by the late Mrs. Gladwin. Mrs. Dyer writes to us that, in order to consolidate the work, she has handed over the care of this Home to Miss Richardson, who has hitherto superintended the Industrial Home. This step has been taken with the consent and approval of Mr. Gladwin, who is now in America.

The Home of Hope, says Mrs. Dyer, has been of great service in various ways, by affording a shelter to those in circumstances of moral danger. In the Industrial Home every endeavour is made to bring the inmates into personal vital relation with Jesus Christ, and in this matter the workers have been much encouraged. The majority of the European inmates have professed conversion, and they hold prayer-meetings among themselves. In India it is not practicable to any great extent to train the women in the Home as domestic servants, and they are taught various industrial occupations, such as will enable them to support themselves.

After much consideration, Miss Richardson has decided to have a larger institution, divided into sections, so that the inmates may be classified according to circumstances. She has purchased six acres of land, and proposes to erect four separate blocks of buildings, each in its own compound. Two of these will be for Europeans and two for natives. There will also be a workers' house, and accommodation for a few women of a superior class who need such a refuge. It is desired to continue a small branch institution in Bombay as a receiving home and temporary refuge. An English lady experienced in such work has this effort in India laid on her heart, and she would take charge of the Bombay Home as well as visit saloons and haunts of vice in the city. To complete the proposed buildings, the sum of £5000 will be required. Miss Richardson has hitherto sustained her work out of her own private resources; but for this larger undertaking she needs and asks for the help of Christian friends. Mr. George Gillett, of 9, Birchin-lane, London, E.C., will act as treasurer in England.

ZANZIBAR.—A little book setting forth the spiritual and moral condition of this island, and the need of a House of Rest for sailors visiting the port, has been issued. Friends who desire to help in establishing such a place of refuge should write to Mr. J. T. Isaac, Strangers' Rest, 163, St. George's-street, London, E., for copies of the booklet.

THE CHRISTIAN ARBITRATION AND PEACE SOCIETY.—Rev. Dr. G. Dana Boardman is president of this Society, the offices of which are at 310, Chestnut-street, Philadelphia, U.S.A. The Society is made up of members of evangelical churches throughout the world, and proceeds upon distinctly religious lines. Among those who attended a meeting held at Philadelphia on March 4 were several members of the Government, as well as senators, and other persons of influence. Mr. Justice Harlan, who presided, stated that during the last ninety years 5,000,000 human beings have died through wars in England and America. Dr. Boardman, in a powerful address, maintained that war is socially suicidal and murderous. The time is fast passing by when thoughtful men will cherish the sentimental tradition and barbarous fancy that a question of national honour can really be settled by an appeal to gunnery, however elaborate. Solemnly believing that the policy of Christ is a policy of peace, he as solemnly believed that the Lord is now summoning earth's nations to a policy of disarmament. He nowhere read in the New Testament a beatitude for warriors, but he did read, "Blessed are the peacemakers, for they shall be called the children of God." The secretary of the Society, Mr. J. B. Wood, expects to visit Europe in April, and to address meetings on the peace question from a Christian standpoint.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXVIII.—THE GARB OF THE HOLY SOUL.

1 Peter v. 5-6.

One of the chief signs of the unrenewed spirit is the haughty self-complacency with which it bears itself. To resent an insult; to stand upon fancied rights; to vaunt superiority; to show "the silver, and gold, and spices, and precious ointment" in the ostentatious and vain-glorious way which brought reproof and chastisement on Hezekiah—this is the manner of the world.

And this insidious sin of *pride* dies hard in the child of God; nay, it may be questioned if ever we shall be perfectly quit of it on this side the gates of pearl. It is Protean in its form, changing with every temperament, suiting itself to every mood, clinging as a Nessus cloak even around the flesh of the converted man. Christian men are proud of their houses, and carriages, and wealth, and position. Christian women are proud of their person, and dress, and rank, and children. Christian ministers are proud of their influence, and sermons, and the admiration they receive. A bit of flattery, a newspaper notice, a conscious success, are food enough for pride to grow fat upon, till it begins to fancy that all the world is thinking of it, and feels that the most extravagant praise is but a grudging tribute to its worth.

May I not press this upon my readers further, urging each to consider his own character and behaviour in the light of these words. We must be convicted of pride before we seek the grace of true humility. Pride is one of the most detestable of sins; yet does it find lodgment in earnest souls, though we often speak of it by some lighter name. We call it independence, self-reliance. We do not always discern it in the hurt feeling, which retires into itself, and nurses its sorrows in a sulk. We do not realise how much it has to do with our withdrawing from positions where we feel ourselves outshone by someone who excels us, and with whom we do not care to enter into comparison with the certainty of being second best. It would not be at all easy for us to be silent, to take the lowest place, to learn, where now we count it our prerogative to teach.

And sometimes, when we are clearly worsted, and obliged to step down, we begin to pride ourselves on the sweetness of our disposition in taking the affront so pleasantly. We are proud of our humility, vain of our meekness, and, putting on the saintliest look, we wonder whether all around are not admiring us for our lowliness. I fear me that Bunyan's shepherd-boy, sitting in the lowland glade, and singing, would have become proud of being so low, had he known that his lowliness was to render him immortal. There is at least one preacher whom I know, who has been proud of his sermons on humility, and ostentatious of his efforts to be meek. And thus, even if the soul should array itself in the garb of humility, however simple and plain it be, there is imminent risk of its becoming vain.

"Of all the evils of our corrupt nature, there is none more connatural and universal than pride, the grand wickedness, self-exalting in our own and others' opinion. St. Augustine says truly, *that which first overcame man is the last thing he overcomes.* Some sins, comparatively, may die before us, but this hath life in it, sensibly as long as we. It is as the heart of all, the first living, the last dying; and it hath this advantage, that whereas other sins are fomented by one another, this feeds even on virtues and graces as a moth that breeds in them, and consumes them, even in the finest of them, if it be not carefully looked to. As one head of this hydra is cut off, another rises up. It will secretly cleave to the best actions, and prey upon them. And therefore there is so much need that we continually watch, and fight, and pray against it, and be restless in the pursuit of real and deep humiliation, daily seeking to advance further in it."

The metaphor used in this passage is surely derived from that most touching incident on the eve of the crucifixion, when, though having present to his mind his origin and destiny, our Lord took upon Him the form of a servant. "Jesus knowing that the Father had given all things into his hands, and that He was come from God, and went to God; He riseth from supper, and laid aside his garments, and took a towel and girded Himself. After that He poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith He was girded." What a lovely vesture did that stripping, that towel, that lowly attitude between them make. Not even when He stood radiant on the Mount of Transfiguration did He seem to be dressed so fair. Surely Solomon in all his glory was not arrayed as He. And so the injunction comes to us all, that we should adopt this same livery, and each one don his garb. "Yea, all of you be subject one to another, and be clothed with humility." The question is how to be humble.

I. Recognise the Claims of those older than and superior to Yourself.—"Likewise, ye younger, submit yourselves unto the elder." In Athens it was held to be a matter of first importance that the young should pay deferential respect to their seniors. And even among the precepts of the New Testament, it would be hard to find one more salutary and beautiful than that of the old law: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord" (Lev. xix. 32.)

We need to repeat these maxims of wisdom and grace in the ears of each new generation. It is impossible not to notice the great laxity in such matters which is spreading through modern society, loosening its bands, and affecting its stability. Perhaps it is that children are taught too early habits of self-reliance, or are too precocious in their studies. But certain it is that they are more apt to dictate than to submit. Young shoulders are disinclined for the yoke. And yet how many bitter memories are being stored up for coming days. We remember how Dr. Johnson, in late life, stood bareheaded in the rain, in the market-place at Lichfield, in remorseful remembrance of boyish disobedience to his dead father. "Ye younger, submit."

Of course there are occasions when conscience forbids us to submit, and then we must respectfully state the reasons of our refusal, at whatever cost. But these occasions are comparatively rare. And in all doubtful cases, in all cases where a good conscience is not directly infringed, we should submit. Where young Christians have asked my advice as to the way they should behave, when their parents urge them to go to places which, if left to themselves, they would not choose, I invariably answer that, if their conscience absolutely prohibits them, as to the theatre, music-hall, or ball, they have no alternative but to refuse; but, where the question is as to questionable or indifferent things, so long as they are under parental control they should yield.

There are, however, other relationships in life besides that of parent and child. We are constantly thrown with those who have seen more of life, have lived more years, and acquired more experience than ourselves, and who have claims upon us. To all such, unless where their character has absolutely forfeited all their claims on our respect, there should be service without servility, meekness without meanness, consideration without cringing, politeness without a thought of policy.

And the cultivation of this habit of deference to those who are older and better than ourselves, with a distinct intention to acquire thereby some new tinge of humility, is to take a considerable step in that direction.

II. Take all the Occasions which Life affords of serving Others.—"All of you be subject one to another." Of course there must always be a diversity of function in society; but the very positions in it which we have inherited or acquired give us opportunities of exercising this constant life of self-denial for those around us.

To submit to discomfort, that we may promote their comfort. To submit to inconvenience, that we may make life easier for them. To submit to the cross, that we may save them, though at the cost of our blood. It is the same teaching as came out before in the injunction to "submit to every ordinance of man for the Lord's sake."

Yield before wrong. Hold your mouth in subjection, choking back the proud, resentful words leaping up there for expression and chafing for utterance. Give up even your rights, rather than go to law to keep them. "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." And submit in such matters, not from mean-spiritedness or cowardice, but because you will accept each opportunity which is put into your way of acquiring the grace of humility.

Let the servant take the rebuke of the master meekly, not careful to vindicate himself, save where the cause of God may be jeopardised by his fault. Let the employé receive the remonstrance of his employer quietly, eager to comply with any righteous demand, and to learn in silence. Let the believer who has said or done anything unkind and unjust to a fellow-believer confess it with shame, and put the scourge into his brother's hands, while he stands meekly to bear the inflicted strokes. Let us not shrink from humbling ourselves before our servants and children, if we have sinned against them. Strong as rocks and lions in our advocacy of the truth as it is in Jesus, let us be as the reed swept by the storm when it is merely a question of our good name, and prestige, and well-being. And let our single purpose be in all to learn the grace of humility, in all the occasions for its practice which our God throws in our way.

III. Accept all the Divine Discipline of Life.—"Humble yourselves under the mighty hand of God." Ah, what infinite sorrow men lay up for themselves in resisting the Divine will! If you fret and chafe against his appointments, finding fault with Him because He has not given you another lot, some other partner for your life, some more congenial occupation, you cannot but be wretched. For at the bottom of all such dispositions, which fume as the waves of the sea, there lurks a feeling of disappointed pride, which thinks that it deserved some better treatment from God, and considers itself ill-used.

But who are we that we demand so fair and comfortable a lot—we whose first father was a gardener who stole his Master's fruit, who have sprung from the dust but yesterday, and who have piled Alps on Andes of repeated sin? Let us accept what God sends. The worst is ten thousand times better than we deserve. The hardest is the better evidence of a love which dares not spoil us. The whole is dictated and

arranged by such wisdom as cannot for a single instant err.

The shadow cast by that mighty hand is dense and dark; its pressure is almost overwhelming. David cried, as he felt it, "Day and night thy hand was heavy upon me, my moisture was turned into the drought of summer." But bend beneath it. Its pressure may be felt in personal suffering, in rebuke, or shame, or persecution, or in loss of property, or in some other form of chastisement, yet take each as another opportunity of putting into practice this injunction to humility.

"Lie still my soul, whatever God ordains is right and good; thou deservest nothing better; what right hast thou to be sitting at the royal table at all, when thou hadst forfeited it for the swine's fare; if thou hadst thy rights, thou wouldst be now in the outer gloom."

IV. Other Methods may be Suggested.—Let us try to get a true estimate of ourselves. Let us judge ourselves now that we be not judged at the last:—

(1) *Look into thyself in earnest.*—"And truly, whosoever thou be that hast the highest conceit of thyself, and the highest causes of it, a real sight of thyself will lay thy crest. Men look on any good, or fancy of it, in themselves, with both eyes, and skip over as unpleasant their real defects and deformities. Every man is his own flatterer. But let any man see his ignorance, and lay what he knows not over against what he knows, the disorders in his heart over against any right motion of them, his secret follies against his outwardly blameless carriage, and it shall be impossible for him not to abase and abhor himself."

(2) *Accustom yourself to look at the good in others.*—Many of us compare ourselves at the best with others at their worst, and of course we come off with advantage, at least in our own esteem. We are so much keener to see the defects than the excellences of our companions. We look at the one with the magnifying glass, and the other with the reversed telescope. But if we were to be keen on their virtues as now on their vices, always looking for the compensating grace, always making such allowances as we can find, always magnifying what is lovely and of good report, and thinking of these things, then we should find the bubbles of our self-congratulation pricked and burst.

(3) *Accept all kind good things from whatever source as the gift of God, and tune your heart in praise to Him.*—It is very pleasant to be thanked and kindly spoken of, to be surrounded by dear friends with their honeyed words, and we may be thankful when such hours shine on us, as it is impossible for them to last, if only we are true to our Master. And whilst they tarry they will not hurt us, if only we pass on all kind speeches in thanksgiving and praise to God. When we can transmute all praises into Praise, all speeches into Speech, and gifts into Sacrifices, falling down to worship Him who is the giver of every good and perfect gift, we shall emerge from the ordeal, without having contracted guilt.

(4) *Claim the humility of Jesus.*—As you go through the world, not only set yourself to resist pride, but make every temptation towards it an occasion for lifting your heart to Christ to receive from Him something more of his own sweet and humble spirit. "Thy humility, Lord!"

There are many incitements to this:—

God resisteth the proud.—The Greek word here is very expressive. He sets Himself in battle array. Ah, miserable attempt to withstand God. Pharaoh perishing in the Red Sea is the perpetual evidence of the futility of the conflict. All things may seem to prosper for a time; but discomfiture is certain, and will be final.

He giveth grace to the humble.—"His sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, making them pleasant and fertile. The swelling heart, puffed up with a fancy of fulness, hath no room for grace. The humble heart is most capacious, and, as being emptied and hollowed, can hold most." The vessels which are most heavily laden sink lowest in the water, and those which can sink lowest, without danger, are they which are most heavily charged with the freightage of the Orient. Oh for the humble heart which can hold most grace, and, as it obtains more, sinks still lower in its own esteem!

He will exalt in due time.—"The lame take the prey." The meek inherit the earth. The master of the feast bids those who take the lowest rooms to go up higher. Moses, the meekest man, has taught the principles of jurisprudence to half the world, and sits on the judgment-seat. The martyr's stake has ever been a throne from which the sufferer has ruled after ages. The men and women of gracious, retiring spirit wield the truest authority in town or village. Those who can die on the cross, pass through the grave to the Ascension Mount. Be humble, not only in outward mien, but in the inner shrine of thy spirit, and in due time, not to-day or to-morrow, but in his own time, He will exalt thee to inherit the earth.

The Book of Esther.

The valued contributor who wrote the Notes on "Esther" has adopted the usual method of treating the book. By this method, views and statements are read into the narrative which the inspired writer has not suggested. By fixing attention on matters extraneous to the story as recorded, the purpose of the writer is to some extent frustrated; conclusions are drawn which the Scripture does not imply, and the obvious lesson which it is evidently intended to enforce is obscured, if not altogether missed. This remark applies to a method (or want of method) of exposition not uncommon, but from which the book before us has suffered more perhaps than any other.

This divine story is both historical and typical—literal and spiritual. But these two distinct lines of revelation are vitally connected, and the purpose of the inspiring Spirit will be turned aside in regard to each, if we add to or take from the things which are written in the book. For example, a very evangelical commentator says that "the refusal of Vashti to obey an order which required her to make an indecent exposure of herself before a company of drunken revellers was becoming both the modesty of her sex and her rank as queen." This is an imaginative addition to what is written. The inspired writer certainly does not suggest either that "an indecent exposure" was demanded of Vashti, or that the guests had been reduced to a "company of drunken revellers." Vashti was simply required to appear in her queenly dignity and personal beauty before the princes and nobles of the land. Read i. 3, 4; what could be more fitting than that when the king showed his excellent majesty, his queen should appear at his side? She was "good of countenance" (i. 11, marg.), like, *e.g.*, the Princess of Wales, whom the people always like to see, and who does not refuse to come when asked. And if the justification of Vashti falls to the ground, the charge that the king and his counsellors and princes were a party of drunken revellers falls with it. Even if the statements of the commentator had been true, it would still remain a fact that they do not come within the writer's field of view. Therefore, their assertion distracts attention from the purpose of the Holy Spirit in writing this section of Israel's history.

When a commentator proceeds without reference to the unity of design in the writer, he is not unlikely to contradict himself. The expositor above quoted goes on to say:—

"According to Persian customs, the queen, even more than the wives of other men, was secluded from the public gaze [But see Neh. ii. 6]: and had not the king's blood been heated with wine, or his reason overpowered by force of offended pride, he would have perceived that his own honour as well as hers was consulted by her dignified conduct."

If this had been so, surely there must have been developed among the guests, and particularly among "the seven princes of Persia and Media who saw the king's face, and who sat the first in the kingdom," some sympathy with Vashti, and some revulsion from the unconstitutional conduct of the king. But in his next paragraph our commentator says:—

"The combined wisdom of all, it seems, was enlisted to consult with the king what course should be taken after so unprecedented an occurrence as Vashti's disobedience of the royal summons. It is scarcely possible for us to imagine the astonishment produced by such a refusal in a country and a court where the will of the sovereign was absolute."

It is remarkable that a king heated by wine and overpowered by offended pride, with seven drunken counsellors, should have been in a condition to devise a plan based on a far-sighted view of the circumstances, a plan which raised no opposition throughout the kingdom, and was carried out to the letter!

If the king's summons to Vashti had been so dishonourable to himself and to her, surely the astonishment produced by Vashti's refusal would have been preceded by an equal astonishment that so glorious a monarch should so disgrace his excellent majesty (i. 4). But the sacred historian gives no hint of this. Moreover, Daniel shows us that the Persian kings were not absolute, and that their nobles were not necessarily and utterly subservient to their will. This indeed was the very difference between the head of gold and the breast and arms of silver—between the absolute autocracy of the King of Babylon, and the inability of the Persian monarchs to reverse a decree once made.

Our contention is that the above kind of comment on Inspired Scripture is futile and misleading; and if applied to uninspired writings would convert a coherent argument or narrative into a series of unconnected facts, or suppositions, or aphorisms.

"The main scope of Esther," says Canon Rawlinson, in the "Speaker's Commentary," "is simply to give an account of the circumstances under which the Feast of Purim was instituted." But this purpose alone scarcely accounts for the way in which the narrative is written. The very title, Feast of Purim—Pur, the lot (ch. iii. 7, ix. 24, 26, cf. Prov. xvi. 23)—indicates that the Spirit of God has designed to show the overruling providence of God in the deliverance, preservation, and exaltation of his people, for "the lot is cast into the lap, but the whole disposing thereof is of the Lord." This shines out through every sentence of the story, and ought not to be obscured by the introduction of references and surmises which, even if they were historically accurate, do not come within the writer's field of view, and only tend to confuse the issue which Divine inspiration makes the chief lesson of the book.

Even historically viewed, the symmetry of the story is marred by the introduction of the foreign matter; but in its typical aspect it is entirely subverted. For I believe, with some who have gone before, that this book is a microcosm of the Kingdom of God. The *dramatis personæ* are the Great King (Ps. xlviii. 2); the Faithful Servant—the Man whom the King delighteth to honour (Isa. xlii. 1); the Wife, Vashti—beauty—put away (Ps. l. 2; Ezek. xvi. 14, 15); an alien Maiden, a stranger and a foreigner, put into her place (Eph. ii. 12, 19); the Enemy and Adversary, who raises "a tree" for the Faithful Servant, and perishes thereon himself (Heb. ii. 14).

Those who have eyes to see will see much more; to those who have not, even this will seem foolishness. M.

The Hong Kong Inferno.

As an Englishman who reads the Bible with care, and who believes in the applicability of its standards to both national and individual life, permit me to utter an emphatic dissent from the closing words of a report by the Governor of Hong Kong, dated October 31, of last year, on the condition of that British possession. The report is addressed to Lord Knutsford, as Secretary of State for the Colonies; and is of interest, outside of official circles, to British Christians, because Hong Kong is one of the gateways through which British missionary enterprise (as well as British commerce) enters China. Governor Sir G. W. des Vœux says:—"It may be doubted whether the evidences of material and moral achievement, presented as it were (in Hong Kong) in a focus, make anywhere a more forcible appeal to eye and imagination, and whether any other spot on the earth is thus more likely to excite, or more fully justifies, pride in the name of Englishman."

The extraordinary conclusion of Governor des Vœux cannot be shared either within or without the colony by persons who understand English words in their pure, honest, Biblical sense. I doubt if the moral depravity of Hong Kong is exceeded, if it is equalled, by that of any other British possession on the face of the globe.

A Christian missionary once said publicly in Hong Kong that, if he thought the introduction of Christianity into China would lead to such a state of things as he saw in that colony, he would immediately give up his work. It is not urging anything in condonation of the blackness of heathenism in China to remark that its morality is higher than that of what the Chinese regard as Christian rule, as exemplified in Hong Kong. The Chinese Government revolts from licensing impurity, as it revolted from legalising the iniquitous opium traffic until forced to do so by British arms. By a strange infatuation, British authority in Hong Kong, not content with licensing immorality for English soldiers and sailors, is licensing it for the Chinese inhabitants of the colony, thus sinking to a lower level than the heathen around them. This is one of the "moral achievements" which are to excite "pride in the name of Englishman."

The Acting Registrar-General is the present head, under the Governor, of the Department of Licensed Infamy. A few days since he informed my missionary friend, Mr. W. E. Robbins, of Bombay, in my presence, that, as the universal official panderer to lust, he registers Japanese, European, and American women and girls, equally with Chinese. Japan has learnt from Britain, as one of the characteristics of our civilisation, the science of licensing sin; and increasing numbers of Japanese women, some having borne the Government licence there, transfer themselves, or are shipped by others, to Hong Kong and Singapore. Recently a consignment arrived at Ceylon; but, happily for that island, the authorities at once shipped them back again. The Acting Registrar-General at Hong Kong says that the Government possesses the power to banish any person; but it is not exercised against women who come from other lands to aid in corrupting the colony under a permit from his department. The European women are principally Hungarian, who, it is well known to the Acting Registrar-General, and the police, are largely brought to Hong Kong under false pretences.

Such is the universal corruption of this officially belauded place that no Englishman, no European, or American, who is not a member of one of the small Christian Churches, is expected to lead other than a life of gross vice. It is chastity and not sin that is boycotted in Hong Kong society. In the vast majority of cases it were infinitely better for parents in Great Britain to bury their sons than to send them to commercial or official life in Hong Kong, unless they are well-established Christians; and to bury their daughters than to allow them to become legally (what they cannot become morally) the wives of men who are engaged there in such pursuits. The young women who go out thus from pure homes almost invariably learn secrets from their maid-servants or others, soon following their arrival, which blast all the after-course of their lives.

Is it nothing to British Christians that such a Sodom under British rule exists in close contiguity to China and Japan, where so much of the consecrated energy of the Church of Christ is engaged in planting the white banner of the Cross? It is something to British Christians. They cannot prevent private immorality in distant possessions, but they can insist that in no spot under the British flag shall the reputation of Great Britain and the name of Englishman under the reign of Victoria be soiled by the prostitution of authority in the licensing of sin. It is something to British Christians that at this gateway to China and high road to Japan, British Government mocks at the Bible, and calls evil good and good evil.

The devil's emissaries, official and unofficial, will probably attempt to drown the indignant voice of the Christian Churches at home, by shouting professions of philanthropy. Among the excuses for this sin against God and humanity will, perhaps, be an alleged desire and design to protect women and girls, as though any work of philanthropy ever required the cold-blooded and persistent violation of the Divine law. I will leave it to every honest man and woman to judge of the depth of the philanthropic professions of the makers and upholders of a law which professes to save with one hand whilst it damns with the other. Beneath the white glove there is the flesh of a leper.

Yours for the salvation of the perishing,

Alfred S. Dyer.

Shanghai, February 11.

UNION HALL MISSION.

Mr. Robert Bilke assembled workers and friends for the annual meetings on Thursday evening last week. It was cheering to hear in his report of marked blessing during the past year. The preaching of the Gospel of God's grace has borne fruit not only at Union Hall, but at the Kensal, Queen's Park, and Battersea Halls. Three tents were in use last summer, one was at Brentford, where it is desired to erect a small iron room, if £300 can be raised for the purpose. The large number of children who attend the Sunday-schools is a particularly pleasing fact; and much-needed class-rooms could be built in connection with Queen's Park Hall for £150. The homes of some of the poorest districts are visited with happy results.

Space does not allow us to name the many agencies connected with the Mission. It is saddening to learn that, like other beneficent enterprises, the work has suffered from the death of staunch supporters, whose places few come forward to fill. £1200 is required annually to sustain the Mission in its present efficiency; but the good man who, for twenty-five years, has organised and directed this work, closes his balance-sheet with a very small sum in hand.

There were some stirring addresses. Mr. Robert Paton was in his usual genial vein as chairman, and advocated plain, earnest, direct, comprehensive, intelligent, dealing with souls. Mr. George Morgan showed reasons against weariness in well-doing. Well-doing is founded upon well-being, and is not mere well-speaking. Mr. W. R. Lane told a pathetic story of a returning backslider. Mr. Finlay Gibson pointed out the sweet company, the steady course, the safe counsel, and the sound conversion of Malachi ii. 6. Other good things were in store as we left the meeting.

NOBLE WORK IN THE NORTH SEA.

By permission of the Duke of Westminster, a well-attended drawing-room meeting, to advocate the claims of the Mission to Deep Sea Fishermen, was held in Grosvenor House, on Wednesday afternoon last week. After Mr. W. H. Seagram had led in prayer, the chairman, Mr. T. B. Miller, made feeling reference to the recent sudden and lamented death of Mr. Thomas Gray, a member of the Mission's Council, and introduced Dr. W. T. Grenfell, lately back from the North Sea. The isolation and hardships under which the 25,000 men employed in the fishery pursue their calling were graphically sketched. They sleep in wet clothes on the floors of badly ventilated, dark, and box-like cabins, while seas of many tons weight are breaking over the vessels. Their visits ashore are few and short. They work in intense cold for poor remuneration, sometimes twenty hours a day; and take dangerous night watches, standing hour after hour on a small frozen space. The fishing is done at night, in dangerous shallows; and there are frequent, sometimes heavy, losses of life in boarding the fish. The fishers may only be evangelised on the scene of their labours by missionaries willing to share their dangers, and who carry to the toilers the Gospel, medical aid, warm clothing, and eagerly received literature. The "coper," bearing maddening drink, which is pressed upon those who want only the cheap tobacco not obtainable elsewhere, finds its evil occupation gone wherever the Mission's vessels remain. The Mission has eight vessels in the North Sea, one off the West Coast of Ireland, and one off Lundy Island. When the weather allows a service to be held, the smackmen come miles to attend it. Only one or two hands from each smack can be spared to attend service. On one occasion, 100 men were present, so that nearly every smack in the fleet was represented. Not only has the Mission effected a social revolution in the North Sea, but the civic authorities on shore are compelled to acknowledge the change in the men. Those with broken limbs tied up in pieces of old boxes and sometimes unset, have been brought aboard the hospital ships for attention, days after the accident.

Skipper Macdonald, amongst many interesting details of his experience, related the profound impression produced by the appear ance in the fleet of a lady who had left all her comforts to "come out and do us North-Sea dogs good." He mentioned some of the self-sacrificing deeds of men influenced by the Mission; and said that the gratitude of the fishers for benefits received finds expression in prayer for unknown benefactors on shore.

The Chairman mentioned that the Mission has now two hospital ships afloat; but each can work only in one of the six or eight fleets now in the North Sea. The extent, character, and completeness of the work must depend upon an increase of the widespread sympathy the Mission has already received. No class of men show better results from work among them. It was a common thing in his experience for converted fishers to spend five or six hours in the study of God's Word, and then show much unwillingness to separate.

DR. THEO. L. CUYLER writes from Brooklyn on March 10:—"My church yesterday was very crowded, and God is blessing us with many conversions. I trust that my beloved flock may be directed to the right man to occupy their pulpit after my resignation takes effect in April. The prospect now is that a large majority of our Presbyteries will vote in favour of revising our venerable Confession of Faith. No evangelical doctrine will be disturbed, and the only change will be a removal of a few clauses which seem to limit the offer of salvation through the redeeming work of Jesus Christ. While Christ invites all to come to Him, we wish to put no dogma in a penitent sinner's pathway."

Along the Tigris Valley.

We are favoured with the following extracts from a letter written by Rev. J. G. Wishard, an American medical missionary in Asiatic Turkey, to a friend in England:—

The valley along the Tigris is quite low and very fertile. Extending back from this valley is a beautiful plain, diversified by low mountain ranges, which becomes more and more elevated until it reaches the Koordish Mountains. This junction is in most places very abrupt, as the peaks rise to a great height, rivalling in grandeur many of the noted peaks of the Rocky Mountains. The climate is as diversified as the surface. In the valleys it is fearfully hot, while the mountains are at all times covered with snow.

The villages and homes in winter of the mountaineers are in these valleys, but the heat of summer drives them to the top of mountains. These valleys are so narrow that some of the villages extend several miles. The terraced fields and gardens on the side of the mountain, lying one above the other, and the villages built in a similar manner, ornamented by orchards of olive, fig, and other kinds of fruit trees, make these valleys appear very picturesque, especially when viewed from a neighbouring mountain peak. The people are extremely poor, and are kept that way by governmental oppression. This is particularly true of the people on the plain. No one is feared so much by them as the Turkish tax-gatherer. The Government sells the right to collect the tax to the highest bidder. The highest bidder, armed with this authority, sends soldiers in all directions in his district to extort from the people all they can. Nothing is too cruel or barbarous for these men to resort to if it will bring in an extra piastre.

When we were in Hassan, in the province of Bohtan, soldiers suddenly made their appearance, and told a number of our brethren that, unless they had a certain amount of money for them the following day, they would be taken out and severely beaten. To produce the amount was an impossibility, and the oxen, money, &c., had already been taken by these human leeches. That night the people came to us, and pleaded with us to advance them the amount (nine dollars) and thus save them from the beating. Of course we could not do this, for, should these soldiers learn they could in this way get money from us, the troubles of our brethren would only be increased. I was not in the village the following day, but I have learned since that the people were beaten. While this is the condition of things on the plain, it is quite different in the mountains. The mountaineers are really independent, and are prepared at all times to defend themselves. The Government is glad to accept from them a nominal tax without trouble.

From Bohtan we went through Supna, Tiary, and Tacoma. Everywhere except in Tacoma we were well received. The extended tours have given us, I think, a knowledge of the field, its needs and possibilities, that will always be of great value to us in our work. At different places, particularly down on the plain, our medical work seemed to be peculiarly blessed. Here we were well received, and much interest was shown in our work. Mr. McDowell received several into the church, and a still greater number seemed deeply interested. Tacoma, with its population estimated at 10,000, is a long narrow valley lying at either side of a small, beautiful, and rapid river. The people live in villages which are but a few minutes' walk apart. They are

WILD, LAWLESS NESTORIANS,

living under an independent government and ruled by chiefs. This little valley has been the scene, especially during the past two years, of much trouble. During this time Col. Bell, an English officer, Mr. Coan, and a French priest, have been robbed by them, besides many native travellers.

Before reaching Tiary we received from the Tacomians a cordial invitation to visit them, saying that if we would but notify them of our coming they would send an escort out to bring us safely into their country. We had, however, before receiving this word, decided to visit them, as the mission had work there. We reached their country after a hard week's journey over the mountains, and after having been attacked by a large number of Koords. Our guide, whom we obtained from the Koordish chief of that region, by reason of his position, saved us in this attack from any loss. On the following day, Sunday, our helpers were sent to the different villages of the valley to hold service. They all reported interesting meetings and good treatment, although it was with great difficulty that they could be persuaded to go. Subsequent occurrences showed their fear to be well founded. The meetings held by us were well attended. Indeed, the deep interest shown by several seemed to warrant us in spending a week with them at least. This we had decided to do. Word reached us early on Sunday that men had been sent out in all directions through the mountains to block every pass leading out of the valley. We also learned that the invitation to visit them was only part of their plan to get us in there, in order to rob us. We were not inclined to believe these reports at first, as we were continually hearing such things. By night, however, things had taken such a serious turn as to show us that it would be unwise to remain longer than the following day. Our helpers all urged us to leave in the night, and avoid the trouble the following day. This, of course, we would not do. Trouble was now so apparent that we had to keep several men on guard while we slept.

(To be continued.)

SHELTERING HOME, LIVERPOOL.

Our thirty-third band of trained children sailed on Thursday, March 13, in the steamship *Polynesian*, under the care of Mr. Drummond, our head teacher. It consisted of fine, strong, sturdy lads, and was the first band that has gone from the new Home in Myrtle-street. They had some months of careful and patient teaching, religious, secular, and industrial, with their future in Canada always in view. Unsatisfactory characters were weeded out, or detained for further training, with the result that we could recommend them all as obedient, orderly, willing to do their best, and anxious to get on and assist their widowed mothers or other friends left behind.

We are still receiving boys and girls, with a view to emigration later in the summer, and we trust friends will remember that it requires many gifts to meet the expenses of journey and outfit.—Yours faithfully, Louisa Birt.

1, *Sugnall-street, Liverpool.*

"THE KINGDOM OF GOD is not in Word but in Power."—These lines, by "L. E. S. O.," which recently appeared in our columns, have been reprinted in leaflet form, and copies may be obtained from Miss Howard, 84, Guildhall-street, Folkestone.

NEW HALL MISSION, WELLINGTON, SALOP.—Dr. Cranage, of the Old Hall School, is hon. superintendent of this interesting effort. The report recently issued covers the past two years, in the course of which the Gospel has continued to be preached by earnest men. The members of the Christian Union have earnestly laboured in various ways, sustaining religious and temperance work among the young; while unwearying endeavour has been made to succour the weak in body, and help the poor in spirit. The offerings of the people leave much to be done by others to keep the Mission going, and we are sorry to see that the year opened with a balance of £155 due to the superintendent. The work of the Mission is of an all-round character, and pursued in the spirit of true solicitude for the souls of the people.

THE SALVATION ARMY ON THE CONTINENT.

The work in France and Switzerland takes no secondary rank among the many undertakings of the Salvation Army. The annual meetings of this particular division of the War are exceedingly popular among officers and soldiers alike, while those who have a general sympathy with the work of the Army find much to interest in the story of achievements in France, and struggles in Switzerland. A cheering report was rendered on Tuesday evening last week to an enthusiastic gathering which filled Exeter Hall to its utmost capacity. What has been done fully justified the joy that was displayed, to say nothing of the many grounds of hope that in the near future other victories will be gained in the battle against prejudice as well as Satan. A goodly number of workers from the Continent attended, and the proceedings were presided over by General Booth.

The General referred to the rapid growth of the Army. It is, he said, just twenty-five years since the work began. He had no notion at the time of the extent to which the enterprise would in so short a time develop. A trickling rivulet, the result of love to Christ and a simple desire to do something to command attention to the great concernments of eternity, flowed out of his own heart; but what has God wrought! The colours of the Army are now flying in thirty-five different countries; there are nearly 3000 separate societies, and getting on for 9000 sustained officers, with tens of thousands of volunteer officers, who, after their daily toil, do their best to help on the work. General Booth made an earnest appeal for consecrated souls to carry on the war. There was, he said, never such a loud cry as to-day for devoted men and women. Every mail brings requests for help. We want workers for Burmah, where a lady has built us a hall; we cannot lay our hands on officers for Japan and South America; while appeals from China have been so often repeated that we grieve not to be able to send out labourers in anything like sufficient number. In conclusion, Mr. Booth read a letter from his invalid wife, who besought the friends of salvation work to consecrate themselves wholly. She testified to the love and faithfulness of God, and, as one on the verge of the eternal world, she called upon men and women to take their stand for God and eternal things, rather than serve the world and Satan.

Commissioner Booth-Clibborn told the story of operations in the south of France and Switzerland. The persecutions in the latter country were a sad chapter, misunderstanding and prejudice finding expression in many cruelties and excesses. The Maréchale (Madame Booth-Clibborn) followed with an account of the work in Paris. Among the converts is a gentleman belonging to the Bourbon family, once in repute as a "finished infidel." The speaker pronounced a high opinion of the French character, saying that, when enlightened by the Gospel, the people will show to good purpose the enthusiasm which, as infidels, they now manifest against God.

In the course of the evening the Maréchale and her husband sang hymns, and among those who led in prayer were some French officers and a converted Mohammedan.

NORTH ITALY.—Pastor Matteo Prochet writes to us of the opening of a Protestant church at Pie di Cavallo, in the Province of Biella. Gospel preaching had been going on for two years, and a little company of believers gathered together. The church was opened on Feb. 26, and the two services of the day were very impressive. There was great joy among the people at having a place where they could meet to worship God and commemorate the dying love of the Saviour.

In Eastern Lands.—Palestine.

By GAWIN KIRKHAM.

The Holy Land offers a somewhat rude welcome to those who enter by way of Jaffa. The rough swell of the sea, if not actually dangerous, is sufficiently exciting to make the traveller glad to set his feet once more on *terra firma*.

One of our fellow-travellers seemed to me to enter upon this pilgrimage in the right spirit. Surrounded by a crowd of Arabs, there was a momentary halt at the entrance of the Custom House, and a Welsh minister took advantage of this pause to fall on one knee, uncover his head, and offer a silent prayer. We see here sad and painful examples of superstition on the part of both Latin and Greek Churches, especially the latter; but the tendency of some members of our party is in the direction of irreverence, and whatever we may think about the accuracy of the sites of sacred places, it is more becoming to listen and examine in the spirit of learners, than flippantly to ridicule what we see and hear.

The disadvantage of being one of a "personally conducted" party was experienced at Jaffa. Only two hours were allowed between landing and commencing the journey to Jerusalem. This was very disappointing to one who wished to see something of mission work. However, I managed to pay a hasty visit to the Mildmay Hospital, a substantial and roomy building erected on a hill at the south end of the town. Here I found eight deaconesses and nurses at dinner, and looked into some of the wards. Even so brief a visit was intensely gratifying to me, as I knew dear Miss Mangan, who sacrificed her life to obtain this boon in a place where it is so sorely needed.

I also paid a flying visit to Miss Arnott's school, and was sorry to find that she was too ill to be seen—another instance of overwork. But I saw the girls at dinner, and very happy they seemed. I also tasted their dinner, which I was assured was the same as the "mess of pottage" for which Esau sold his birthright.

As we rode on horseback to Jerusalem, many places were pointed out of interest to the Bible student. The extensive Plain of Sharon which we crossed is much more fruitful than most of the places I have yet seen, and the Rose of Sharon (usually now considered to be the crimson anemone) had just burst from the earth to welcome the new comers. For it is yet early spring, and vegetation has hardly put on its new garb. At Ramleh we met a flock of sheep *following* their shepherd, reminding us of our Lord: for "when He putteth forth his own sheep He goeth before them, and the sheep follow Him." Then there was the extensive valley of Ajalon, with upper Beth Horon in the distance on a hill-top, from which Joshua commanded the sun and moon to stand still till the victory was complete. Further on we descended, amidst a heavy rain-storm, into the valley of Elah, where David's sling and stone, or rather his faith, gained such a signal victory over the Philistines in the death of Goliath of Gath. Passing Emmaus we came in sight of "the city of the great king," though the entrance to Jerusalem by the Jaffa gate is not the most impressive.

We have been a three days' journey to the Dead Sea and the Jordan, bathing in the former, and meditating on the banks of the latter. Nothing has struck me so forcibly hitherto as the exceeding barrenness of the country. It is very mountainous, so that rock and sand are the dominant features. No doubt this will be somewhat changed when the season is more advanced; but the question is perpetually arising: Can these barren valleys and naked rocks ever again become what they were in olden time? In some places efforts are being made to restore the old terraces, by which the soil was kept on the sides of the hills; but, unless there is a greater rainfall, the scant soil can bear but little. Now, at the end of the rainy season, nearly all the watercourses are dry: What will the land be like when summer is more advanced?

I am afraid to write about Jerusalem, as I am so deeply conscious of my own ignorance. Nor can I as yet say much about mission work, as I have only seen a little of the surface of it. But I paid an interesting visit to Mr. D. C. Joseph's Mission on Sunday morning. About twenty-five were present, including some unconverted Jews. But even in this small gathering my address was translated into German and Arabic to bring it intelligibly before the hearers. One lesson was read in Hebrew, and another in English, and the hymns were from *Sacred Songs and Solos*. Mr. Joseph has sustained a great loss in the recent death of his wife, and is only just recovering from a serious illness, so that he needs the sympathy and prayers of the Lord's people.

On the same Sunday afternoon, I got a pleasant glimpse of the work of the Church Missionary Society. I was invited by the Rev. C. T. Wilson to address his Sunday-school. The way to his mission-room was somewhat narrow, and up many steps, but the room itself was lofty and light. Between sixty and seventy children were present, chiefly belonging to the Greek Church, and about ten adults. The boys had the customary fez, but took it off during the service, and all the girls had coloured kerchiefs over their heads. They were remarkably well behaved, and displayed considerable intelligence. The service was in Arabic, and my address was translated by one of the teachers. From the school Mr. Wilson went to his church to conduct another Arabic service. The C.M.S. is doing a good work in Palestine and Syria.

I paid a visit to the English Deaconess' House, a branch of Mrs. Meredith's Mission, and found six ladies in residence. On entering, Miss Cavendish was showing her Greek Bible to three Greek priests, who, with others, had taken refuge during a hail shower. These ladies work among the Mussulman women, attending to the sick and preaching the Gospel. From an account Miss Cavendish gave me, I should think the most interesting part of their work is the visitation of the Mussulman villages round Jerusalem as far as Hebron. The women receive them cordially, sometimes offering them coffee and bread and honey.

But, doubtless, the most extensive mission work in Jerusalem is carried on by the London Jews' Society. There is a large, well-built stone church on Mount Zion, with schools for boys and girls, a medical mission and other agencies. The Rev. A. H. Kelk is the missionary in charge, who has two ordained assistants, Rev. J. E. Hanauer, and Rev. J. Jamal. The new Bishop of Jerusalem, Dr. Blyth, has the Episcopal oversight of all the Church of England Missions in Palestine and Egypt; but it is no secret that the relations between the missionaries and the Bishop are strained. The appointment was made by the Archbishop of Canterbury; but Dr. Blyth's High Church proclivities are a source of grief and perplexity to these evangelical clergy. I heard him preach on Ash Wednesday in this church on Mount Zion (Christ Church), and in an interview afterwards found him singularly cordial.

Bishop Gobat's schools for boys on the further side of Mount Zion, built on the foundation of the outer walls of the old city, were described by my guide as "the hope of the country." Here I found fifty-three boys from different and distant parts of Syria and Palestine receiving a good education, paid for in part by their parents or friends. They live on the premises, being both boarded and lodged as well as educated. When I entered they were in the midst of their Bible-lesson, and read English remarkably well. One branch of the school is a kind of school of the prophets, where young men are trained, not only for teachers, but also for evangelists.

Jerusalem.

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LADS AND LASSES OF MARYLEBONE.

We rejoice to be able to report that the work which Miss Meredith Brown directs in Lissongrove, N.W., continues to be attended with blessing, which is very cheering to the friends of the Shaftesbury Institute, Harrow-street. The great need for Christian work in that part of London cannot be realised by the casual visitor to the degree in which it becomes impressed upon one living on the spot. Miss Brown knows what it is to reside in the midst of irreligious and thriftless multitudes, among whom, sad to say, young life grows up in grievous ignorance and shameless immorality.

The annual meeting of friends of the work was held on Friday last, having been deferred some weeks owing to the illness of Miss Brown. Mr. J. E. Mathieson presided, and gave expression to his cordial sympathy.

Miss Brown's address was at once encouraging and saddening. As a retrospect of effort, it was pitched in the tone of deep gratitude to God for the great things which his grace has accomplished among the factory girls and boys of Lisson-grove; on the other hand, as a statement of the need of the poor young people, it was exceedingly painful. The influence of the work is steadily growing among mothers and children alike. Factories are visited during the dinner hour, and the talks of the ladies are looked forward to with pleasure by some of the girls. The dangers to which these are exposed are many. Brought up in scenes of wretchedness, which often render respectability of life impossible, as soon as they are won by the story of God's love, the girls are willing to listen to counsel with regard to leaving their old associates and ways in order to serve Christ in holiness of life.

The difficulties are such that nothing short of an abiding consciousness of the love of Jesus and the power of God's grace could enable the workers to pursue it year after year. The various evening and Sunday meetings are well attended. Being unruly, the girls have to be brought under strict discipline; but once their affection is gained this is comparatively easy. To gain their affections is the important point, and to this the workers address themselves with special earnestness. Some of the roughest of the girls are now leading Christian lives; and at present there are seven in the Home in training for domestic service.

Speaking of work among the lads, Miss Brown stated that the club for them in another part of the premises is highly appreciated. The membership is about 100, and the general behaviour has greatly improved. The work demands increased accommodation, and it is hoped that it will soon be possible to secure the third side of the square in which the Institute stands. The outlay will be about £3000, over one-third of which sum has already been promised or paid.

Rev. Dr. Donald Fraser spoke of the great importance of the work, which he regarded as making the omnipotence of God's grace conspicuous to all. Lieut. Knox, R.N., who labours among the lads, emphasised the great need of Shaftesbury Institutes in all parts of London. He, moreover, thought that Lisson Grove had a special need. To meeting this he willingly devotes his own time and energy. We trust that, by the speedy addition of fresh premises, he will be enabled greatly to develop the work.

Clapton.—Rev. Thomas Jackson, Primitive Methodist minister, writes:—"During my thirteen years' ministry in East London I have not met with so much distress among the poorer section of the working classes as that witnessed by us this season, owing to the prevalence of influenza. Whole families have been nursed and supplied with nourishments by the members of our benevolent society. There are still many distressing cases that appeal for help, but we are powerless to respond to them owing to lack of funds. Will our friends further remember us in their prayers and gifts?" Mr. Jackson's address is 41, Powerscroft-road, Lower Clapton, E.

For the Young.

"JUST AS I AM."

VERSION FOR THE YOUNG.

JUST as I am, my youthful days
To spend in my Creator's praise,
Like a May morning's pure bright rays;
O Saviour dear, I come!

Just as I am, when hope is bright,
And life seems rosy with delight;
Yet needing Thee, the world's true light,
O Saviour dear, I come!

Just as I am, when habits twine
Round me like tendril of the vine,
To be at once and ever thine,
O Saviour dear, I come!

Just as I am; O take me now,
Jesus who died, thy love I know
Can wash me whiter than the snow,
O Saviour dear, I come!

Just as I am, that not a stain
On my life-story may remain,
That I the crown of life may gain,
O Saviour dear, I come!

R. TUTIN THOMAS.

A BRAHMIN CONVERT.

SAMUEL is a young Brahmin who has gone through many trials since his baptism. During the last three years he has been sheltered under the roof of one of the Basle missionaries on the west coast, far away from his own people. The following letter from Miss Reade, of Arcot, gives an account of his first interview with his own family after his return:—

"I am writing from Cuddalore, Travellers' Bungalow, whither Samuel and I had come for him to see his father, mother, brother, and uncle. His uncle, who seems to have been more a father to him than his own father, having heard of his being at Trivady, came to see him with his little brother, a boy of ten or twelve years of age. They came quietly, not to the mission-house, but to a little empty bungalow. This was a sufficiently trying ordeal, for his uncle wept silently the whole time. The one theme was to induce Samuel to come back, and he was told that his family and other Brahmins had raised a sum of money to obtain a paper from the chief priest at Mysore to enable them to receive him back into caste at any distance of time.

"His uncle having told him that his mother was quite ill on his account, poor Samuel could not rest, and begged me to accompany him next day to Cuddalore to seek an interview with her. We came in by the five a.m. train. The suspense was almost more than he could bear, for they did not come till between twelve and one. And now the dreaded interview is over. It has been terrible—not from any display of anger or violence, but the mother's love and grief poured out on him. His brother came first, then his father, who, to my surprise, greeted me in a most calm and friendly manner, and then his mother, sister, and cousin. I went to receive them, and gave his message: 'If you come calmly and without tears, I will see you; but, if weeping and wailing, I will not see you.' His mother, who seemed bursting with grief, said: 'How can I keep from crying? My very bowels are turned within me.'

"She and his sister passed me quickly into the room where he was waiting. He was most brave and steadfast; but, when on his sitting down, his mother pressed his head to her bosom, putting her cloth round him, he bent down his head and cried and sobbed like a child. On this his poor young brother burst out with tears, 'Brother is crying, oh, what shall I do?' It was enough to wring one's heart. His sister, a married girl of seventeen, was hard as a rock, and, looking at me with a scowl, she ridiculed him, saying among other things, 'Why, you have even forgotten how to tie your cloth.'

"At last, when we got them to leave, they only went outside the compound, and sat down under a tree, and nothing would persuade them to move, so at last we ordered the jutka (a native carriage). Poor fellow! he had a terrible breakdown in the afternoon, and again on our return to Panrūti; and ate nothing till the next day. His mother is a most sweet ladylike woman; my heart feels so drawn out to her. I think it was the change in her appearance, and being obliged to appear hard to her which tried him so much. It was a terrible and testing ordeal."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 30, Matt. xxvi. 47—58; Mon., March 31, Matt. xxvi. 59—75; Tues., April 1, Matt. xxvii. 1—14; Wed., April 2, Matt. xxvii. 15—26; Thurs., April 3, Matt. xxvii. 27—38; Fri., April 4, Matt. xxvii. 39—54; Sat., April 5, Matt. xxvii. 55—66.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Tamworth Parish Church, April 3—11; Rock Ferry, 13—19; Moseley, 20—30. Mr. H. Hutchinson, St. Andrew's, Lambeth, April 10—20; St. Leonards, April 26 to May 5. Mr. J. S. Tyler, Lydbrook, April 13—20. Mr. S. J. Hewlett, Y.M.C.A., Claremont, Hastings, April 8—15. Mr. T. L. Sayer, St. Thomas's Church, Stafford, April 4—8.

YOUNG MEN AT STAFFORD ROOMS.

THE new secretary of the Stafford Rooms branch of the Y.M.C.A. (Mr. Rogerson) has signalised his accession to office by securing a larger publicity for its operations, in the holding of the annual meeting at Marylebone Presbyterian Church. The well-known names of Donald Fraser, John McNeill, and Professor Gladstone, drew together a considerable company. The secretary's statement was as hopeful and complete as could be expected under the circumstances; it seemed meagre in the matter of figures, but, of course, there is a lot of work even in a healthy Y.M.C.A. that cannot be tabulated. The Sunday Bible-class appears to be one live item in the work; there is an average attendance of sixty to eighty. A good deal of outside aggressive effort is sustained in the streets, the lodging-houses, the parks, &c. The financial statement showed a small balance in hand, but that has since been wiped out, said the treasurer, and turned into a deficit of £20, and there is great need for more annual subscriptions.

The speeches were good. Dr. DONALD FRASER, after moving the formal adoption of the report, said some excellent and timely things about the importance of maintaining sound doctrine in the Associations. He could recall the history of the Y.M.C.A. from its very beginning, and to its fidelity to evangelical truth he attributed much of the undoubted blessing it had been to young men. Of course, it had not been free from imperfections any more than other human organisation; but he thought it was being managed with growing wisdom, and if it stuck to the good old ways he augured for it a bright and useful future. Dr. Fraser, in the latter part of his address, gave his young friends a sevenfold exhortation to action from the Epistle to the Hebrews: Let us draw near; let us hold fast the confession of our hope without wavering; let us consider one another; let us lay aside every weight; let us run the race; let us go forth to Him without the camp; let us render the sacrifice of praise continually. All these points were very profitably and suggestively amplified. Rev. J. E. SHEPHARD, of John-street, Bedford-row, spoke warmly of the good work these Associations are doing on behalf of the lonely young men of the great City.

Rev. JOHN MCNEILL's talk to the young men was marked by the striking excellencies as well as the defects of his peculiar mode of address. The customary number of Scotticisms were dragged in. He was discursive, dramatic, humorous, impressive, and pathetic by turns. He was himself a product of the Y.M.C.A., he said, and, therefore, he did not care to go in for picking holes in the institution to which he owed much. He was strong on the critical nature of a young man's first days or weeks in the great City, and on the need of giving him help in the right direction just then. Various types of young men were portrayed, and the need of studied adaptation to their peculiar temperament insisted on. He came down with sledge-hammer force on the unbending stiffness and lack of sociality that characterise too much of our church life and our Y.M.C.A. life. He contended that downright soul-saving work must be the foremost thing in the Associations, and that education and recreation, good as they are, must be held subordinate. In the course of his address Mr. McNeill told how he had recently, in Regent-square Church, drawn a bow at a venture. Addressing an imaginary young man in the audience, he told him that he had come up to London from the country with a letter of introduction in his pocket to the minister, but he had been led away by the glamour of the city, and he had deferred presenting his letter. The result of that remark was that two young men called upon him and delivered letters of introduction that had been kept back in the way described.

Professor Gladstone was the advertised chairman, but he was detained for a time. Dr. Donald Fraser and Mr. T. A. Denny successively fulfilled the easy task of keeping order till the Professor came and added his note to the general chorus of good wishes for the work at Stafford Rooms.

Dr. BARNARDO'S EMIGRATION WORK

DR. BARNARDO was present at the noon prayer-meeting at 186, Aldersgate-street, on Monday, with a party of 152 trained lads about to leave for Canada. In an interesting statement he mentioned that these lads would bring up the number who had been emigrated to the Dominion by the Homes to 4345. They were, as usual, picked boys from several of the Homes. Some of the older lads were designed to be placed in residence on the Manitoba Industrial Farm. For the smaller boys, situations, chiefly on farms, had been already secured in Christian households throughout Ontario. No fewer than 80, or over 53 per cent., of the boys had been gathered in from a homeless and friendless street life, while 72 were entirely orphaned, 42 had mothers only living, and only 19 had both parents alive. These figures indicated that the Homes were actually laying hold upon the very neediest classes, bringing them up amidst Christian influences, and then, if they passed their invariable test, of honesty, decency, and industry, giving them the opportunity for a successful life which perhaps they had never had before.

Dr. Barnardo was rejoiced to say there were not a few among the party whose hearts God had touched, and who had given unmistakable tokens of true conversion. They found by previous experience that the seeds of Christian faith sown in the Homes sprang up time, and again in the after life of lads sent out into the world, and it was their earnest prayer that this result would also accrue in connection with the present party. In conclusion, Dr. Barnardo stated that he hoped during the present year to send out at least 500 Canadian emigrants. He hoped at no distant date to ask his friends to join with him in bidding farewell to a batch of trained colonists for Australia, as negotiations with that country, which had been long pending, were showing favourable developments. The lads were briefly addressed by Mr. Robert Paton, who presided, and the party were earnestly commended to God in prayer by several friends.

ISABELLA MACPHERSON:

The Story of a Devoted Life.*

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER XV.—LAST DAYS.

(*Concluded.*)

ONE Sabbath in May, despite her weakness and pain, she went to the morning fellowship-meeting; attended church forenoon and afternoon; filling up the interval, as usual, with visits to the poor, the afflicted, and the unsaved. The weather was wet and stormy, and she returned home late in the afternoon in a state of utter prostration. That night her husband was to conduct a service at which her presence was desired, and she bravely faced the rain and storm once more. It was "the last straw." She returned wet, disabled, and ill, and lay down to die. During the remaining weeks of life she suffered much; but in the midst of alternate acute pain and deep depression she maintained her habitual tranquillity and fortitude.

"I am going home," she constantly said.

"It may be the Lord's will to raise you up yet," it was said to her.

"Whichever way, what the will of the Lord is, to go or to stay, I am pleased," was her reply.

"There may be still some work for you to do."

"Were I to live," she replied, "I should do less work; but

I WOULD TRY TO DO IT BETTER."

Her love of Nature never left her. "You may be able yet to go to Deeside," it was said to her. "Oh, it would be pleasant to die there, and be buried among those glorious hills," she replied. The nearer one is to God, the dearer are his works. But the climbing of Craigendarrock and Morven and Lochnigar had now for her come to an end. The rambling among the birches and the heather in the Refrantrach was but a fading memory. The peaceful sauntering along the lily-bordered shore of Loch Kinnord, and the pleasant tea-making in the wood at Dinnet, where the Dee pours a crystal flood over its rocky bed, was past and gone for ever. She knew she never more would stand on the heights of Balmoral, and feast the eye on scenery of entrancing loveliness, or roam in the corries in search of curious stones and rare ferns and white heather. To her all this was fast vanishing away. Other and untrodden scenes were before her; and yet she wished to die among the heather, and be buried among the mountains.

Her passion for saving souls continued to the last. Our servant was inquiring for her one day when Isabella called her into her room and spoke to her about Jesus. "I am happy, happy," said she: "take Christ, Jemima, and you will be happy, always happy!" The girl was deeply moved, and every day afterwards managed to find her way into the sick room. One Sabbath morning the dying worker lovingly embraced Jemima, and urged her with many tears to close with Christ. All that day the girl was in great trouble of soul; at night she was enabled to acept Christ as her Saviour. Next day she went in and told her dying friend that she was now happy in Christ. Thus, in her greatest weakness, the earnest worker received power to win another soul for God. So, too, the one was beginning the Christian course just as the other was ending it; and it seemed as if grace and glory were touching and shaking hands.

As she entered the valley, she encountered the great adversary. About to be dislodged from the earthly tabernacle, she said to herself, "Where am I going? Am I to enter eternity a homeless wanderer? What if——?" Suddenly a rush of fearful thoughts swept through her soul; her faith was submerged; she was well-nigh overwhelmed. "You must go away, and you have nowhere to go to—and what then?" said the tempter. The conflict was severe; but victory came by faith. The enemy now left the field, and she had no more conflict. To her husband, on his return from the country, after an absence of three days, she said, exultingly, "Jamie, I am dying; but I have great peace." He was struck with the fulness of her assurance and joy. It was the victory of grace—manifest to all; and it continued to the end. For each one of the many who came to see her she had an appropriate word.

During her [illness] she often sang snatches of favourite hymns, that, too, amidst acute physical suffering, and when her voice was as feeble as a child's. Now and again, in tones sweet and low, she sang:—

When peace, like a river, attendeth my way,
When sorrows, like sea billows, roll;
Whatever my lot, Thou hast taught me to know,
It is well, it is well with my soul.

At a point in her illness when medical opinion did not forbid hope of recovery, she had been removed to my house, not far from her own, in order to be nursed by her sisters. When the disease began to develop with unexpected rapidity, and there was no longer any hope, she expressed a strong desire to be taken back to her own house to die there. This wish was gratified. The kind hands of the physician and two other friends bore her to the ambulance, and she was laid once more upon her own bed. This was the last night of her life; and though she was in the last stage of weakness, very bravely, after her own old way, she nerved herself for the removal, and bore up with her wonted heroic spirit.

"Now you are home," said the doctor, cheerily.

"Yes, doctor," she replied, "and I am going to a glorious home."

Then warmly, though with faltering speech, she thanked the Christian gentlemen who had rendered this last loving service. "God bless you all for it," she said; "God bless you now, and bless you in eternity."

In the silent hours of this, her last night on earth, she sang her favourite hymn—one she had often sung during those closing weeks of life:—

To God be the glory! great things He hath done!
So loved He the world that He gave us his Son:
Who yielded his life an atonement for sin,
And opened the Life-gate that all may go in.

Again and again she sang this hymn, asking her husband to aid her in recalling the words and in giving them voice. This was the last effort of full consciousness.

Her thoughts had been occupied during those last days of life in tender solicitude for others—for her husband, her sisters, her brother, her servant, even down to minute details in regard to their welfare:

THE LAST BEAT OF THAT LOVING HEART

was love. Even when the distance widened between her and us, as she went her solitary way into the valley, she looked at us tenderly as from afar, following with her eye our every movement. When we stood on the river's brink, and her feet were deep in the waters, she kept peering through the gathering darkness as if she caught the far-away sound of a voice, while one of us repeated portions of Scripture, among the rest and last her favourite text, "Jesus Christ the same yesterday, and to-day, and for ever." When her voice was finally hushed, and the last gleam was fading from that winsome eye, by a movement of her lips she signalled a loving farewell to each and to all, and peacefully fell asleep in Jesus. This was on the evening of Monday, July 9, 1888.

On Thursday she was buried in the Eastern Necropolis, of Dundee; and on the following Sabbath a great crowd assembled in Bonnethill Church to solemnise the event, when a sermon was preached from Rev. vii. 14. It was deeply touching to witness the universal sorrow: it seemed as if everybody had lost a friend. "Such weeping," said an elder, "has not been seen in Dundee since the day when Robert Annan's funeral sermon was preached." From every quarter came sympathetic letters breathing admiration of her noble character, and bearing testimony to the grace that had been given her.

So passed away as sweet a soul as ever breathed. A more gentle spirit, a more gracious character, a more beneficent life it would be hard to find. Freely she received, freely she gave. For others she lived, loved, and laboured. When to bless others meant for herself a cross, joyfully did she take it up; and in her strong faith found it only "such a burden as wings are to a bird, or sails to a ship." Rich and bountiful was her life, because she had learned how to love and to suffer. To her was given grace to touch everything with grace; and all around a wide circle she left not a little of the beauty with which her Lord had arrayed her. With a step of heroic firmness she trod the thornier paths; and, although to us she seemed to die in the midst of her days, she lived a full term, seeing she not only won a crown for herself, but also mightily helped others to win crowns. To God be the glory!

* Considerations of space oblige us to omit, in these columns, the remaining chapters of the book, to which we refer the interested reader: *Morgan & Scott*, 2s. 6d. and 3s. 6d.

MR. WAUGH'S MISSION AT POOLE.

MUCH blessing has attended a mission at Poole, conducted by Rev. T. Waugh. The meetings, though held in the Wesleyan Chapel, were entirely unsectarian, ministers of other denominations taking an active part. The spirit of prayer was poured out long before the commencement of the mission, and many Christians had been led to cry, "Search *us*, O Lord," and bring the tithes into the storehouse. Faith was given them to lay hold of the promise that the windows of heaven should be opened.

The work during the mission has been both quiet and deep; the living waters of the river of life have flowed down in mighty stillness and resistless power. On Sunday afternoon, when six hundred men were assembled, Pilate's question, "What shall I do then with Jesus?" was pressed home to the conscience, the word being accompanied with signs following. One noticeable feature has been the large proportion of young men who rose for prayer every evening, and afterwards went into the inquiry-room.

The Divine influence was manifested in an extraordinary degree on Wednesday night, when Mr. Waugh took for his subject, "Death-bed repentances." Again, on Thursday, when he delivered his last address to the unsaved, on "Quench not the Spirit," a large number of young men and women yielded themselves forthwith to the voice of God.

Letter to the Editor.

"APOSTOLIC WARFARE."

DEAR SIR,—In answer to the brotherly letter of "J. G.," I would ask, In what way, except the mere name, does General Booth differ from the director of any large and successful mission—our deservedly esteemed brother, Mr. Hudson Taylor, for instance? Why should one be stigmatised as an autocrat, and the other be accepted as "a brother beloved"? If Mr. Taylor's work became a hundred times as large and as successful as it now is, would he then be branded with the opprobrious epithet?

I ask this, not in any captions spirit, but simply for the sake of information. But I should suggest that anyone not acquainted with the practical working of the Salvation Army is hardly competent to give an answer, as I want facts, and not fancies.

Yours, W. F. H.

MR. HENRY TOYE,

Home for the Fatherless, Greenwich.

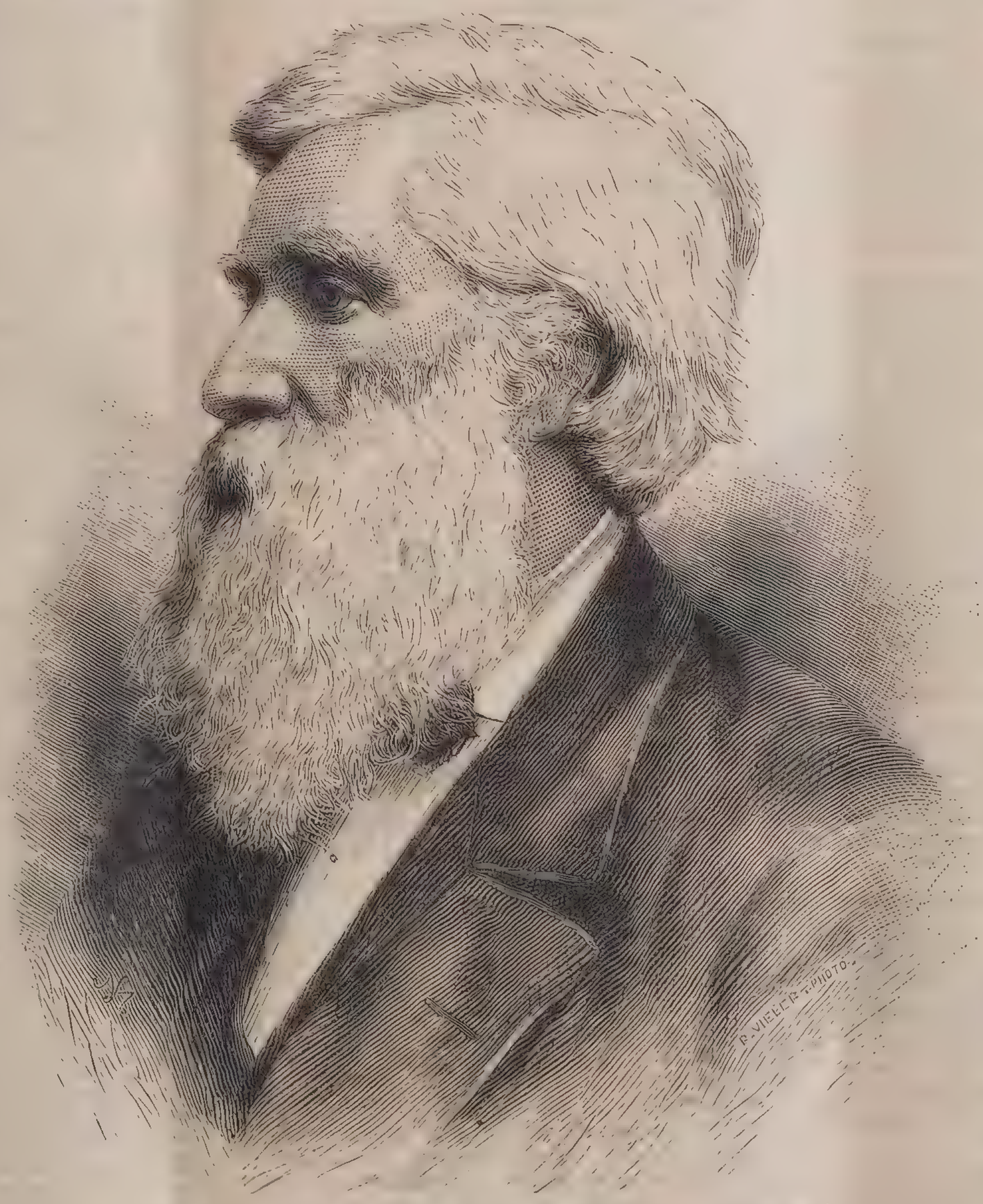
IN reviewing the lives of Christian workers, one cannot but notice how varied are the ways in which God leads them, first into the love and knowledge of Himself, and then into some path of fruitful service. To-day we place upon our page the portrait of one whose life experience is a dower to the Christian Church—so sorely has he been tried, so rich is he in faith, and so abundantly has he been rewarded. The circle of his duties is comparatively limited and obscure, but to those who have communed with him he is as a well-spring of blessing, a means of grace to re-assure and refresh the ready-to-halt on the heavenly way.

Mr. Henry Toye is in his seventieth year; he was born at Clifton in 1820. In Bristol he served his apprenticeship to the handicraft of shipwright. The wonderful manner in which he has been able to utilise the deft skill thus acquired will be seen later on. Attracted by the promise of work in the Deptford Dockyard he came to the Metropolis, and in Greenwich he made his home. The influence of early moral training served to make his life singularly pure and upright, but at the age of twenty-eight he came under the gracious and conscious influences of the cross of Jesus Christ. When passing the Congregational Church in Greenwich-road he was attracted by a name familiar to him—Rev. William Lucy, late of Bristol, but then pastor of that congregation. It was an arrow from Mr. Lucy's quiver, winged by the Divine Spirit, that found its way into Mr. Toye's heart. He soon discovered that the new life meant labouring for others. He employed his leisure time in visiting the poor and the suffering; he taught in the Sunday-school; as opportunity offered, he was ever ready to proclaim the message of salvation.

A visit to Bristol in 1850 was of considerable importance to him. He had met with a friendless orphan child, and found that Mr. George Müller would receive it into his Home at Ashley Down. Thither he took the little one, and had the pleasure of meeting with that large-hearted man. He received from Mr Müller one of his little books, which had for its subject, the duty of believers to exercise faith in the Divine government in all matters of daily life, and the privilege of seeking continual guidance. The book influenced Mr. Toye so much that he separated himself from the trade societies of which he was a member. He was also led to give up Government employment, as he could not believe that building ships of war was seemly work for a follower of Christ.

It is not necessary here to tell how the Thames was once the home of a thriving ship-building industry, or how competition carried the work elsewhere, and grass grew upon the once busy streets of Millwall. The suffering of the population in that locality became intense, and thither Mr. Toye was led in January 1867 to inquire into details of destitution, and to be an almoner of many friends who were anxious to relieve the starving population. He soon found his hands full of work. Children roamed about the streets, and for these he opened schools. This was before the days of School Boards. Sewing classes were formed for the girls; and to employ men out of work Mr. Toye went into business as a wood-chopper.

Two years were spent in these efforts, and 1869 found him preparing to accept heavier responsibilities. When parents died, and left a family uncared for, Mr. Toye made it his business to place the orphans in shelter-



(From a Photograph by Mr. R. W. Vieler, 3, Terminus-road, Eastbourne.)

ing institutions; but, alas! his candidates were more numerous than were the openings for them. At this period he had ten orphans, absolutely friendless, under his eye, not knowing where to find homes for them. He had it in his mind to care for them himself, if he could only see how. His own words will best explain his position, and show the source whence came the needed help:—

> I was waiting upon the Lord to provide me with the means for procuring bedsteads and bedding. One day, whilst pacing an empty room in this destitute district, this verse from Hebrews xiii. was applied with much power to my heart: "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."
>
> At first I felt at a loss to understand what reference this passage could have to the subject upon which I had been meditating, inasmuch as I was not only without money, but as it seemed to me without means of any description towards carrying out the desire of my heart. After pondering, it appeared to me that it was the Lord's will, to signify by this text that I should make the required bedsteads out of some timber He had already given me; so at once I set to work to construct cots, and now, whilst writing, there are twenty-seven made by my own hands.

But what about the bedding? Still the Scripture said, "Be content with such things as ye have." What else could this mean but to utilise what lay closest to his hand? That was flour sacking which he shaped for his purpose. He had a goodly supply of newspapers in store. He found work for the little ones in tearing these into small pieces, and so the mattresses were supplied. Sheets, blankets, and quilts arrived and the place was furnished. On September 3, 1869, the "Home for the Fatherless" received its first occupants. The house for girls was fitted for twenty-two inmates, and the boys', next door, for sixteen. He wrote at this period:—

> If the Lord in his rich grace supply the means, I purpose gradually to increase the number, as there are hundreds of poor fatherless ones in London alone.

Thus was he led into the work in which he has since been engaged, and in connection with which he has passed through many a strange experience. He has known what it is to be exalted, and what it is to be abased; yet never once has he parted from that sheet-anchor given to him that memorable day, from Hebrews—"I will never leave thee

nor forsake thee." Is there in all Scripture a more emphatic and unqualified promise? In the Greek it contains no fewer than five negatives, and it might well be rendered thus:—

"I will never leave thee, no; neither will I forsake thee; no, never."

It was Mr. Toye's resolve to honour God by accepting this text as a personal covenant. Accordingly, during all these years, he has never directly sought for aid of any sort for his large family or himself from any human source. To God alone has he made known his need, and it is with a face full of joy that he testifies:—

"Faithful is He that hath promised."

He did not long remain on the northern side of the Thames. In many respects the place was unsuitable. He was led to secure premises in Lewisham-road, Greenwich; and there for the past twenty years he and his large family have found a home. As the numbers increased he was obliged to add house to house; until to-day he has under his care an establishment where over a hundred and twenty children are comfortably housed, educated, and trained. Some six hundred children in all have had the advantage of his training, and are now, under God, a credit to themselves and to Mr. Toye.

Space will not permit our going into detail regarding Mr. Toye's personal labours in things material. Those who visit the Home, however, will be surprised to see what an old man with a willing heart and a ready hand has done. Not merely the children's cots, but the walls and roof of his fine schoolroom of two stories, 75 feet by 21 feet, were built and constructed by his own hands. He laid the floors and lined the walls, the only hindrance being that sometimes an empty treasury caused the builder and "clerk of works" to take a rest. But the great Master of intermediaries always caused the needed supplies to be forthcoming. The writer has heard him say:—

Look at my children, how healthy they are. Never once have we missed a meal; though very often we had taken breakfast without the slightest idea of where the dinner was to come from. But it always has come. We have spread the cloth for tea not having the needed bread; but it came just in the nick of time—cut up and buttered.

It is Mr. Toye's custom to publish annually "an account of the Lord's dealings" with him. Its pages indicate the life he leads—a life of simple dependence on his Heavenly Father. It shows how sometimes he has been sorely tried, and how the door of deliverance was opened. This series of "accounts" forms indeed a charming chapter in the history of faith. In the latest issue he writes:—

Many indeed have been the trials of faith, but great have been the deliverances wrought. Many, many times have I had to stand still and see the salvation of God; but I say to the praise of his name I have not waited for Him in vain. We have often been brought to the last penny, with the store-room nearly empty and coal-cellars swept up. Sometimes the supplies have come meal by meal, yet we have not had to go without food, nor without a fire when needed. The longer I go on in this simple pathway of faith, the greater is my joy; to be brought to the last penny and the last loaf, and then to see the hand of Him who upholds all things by his mighty power, and without whose knowledge not a sparrow falls to the ground, is worth having the faith tested. If the store-room and coal-cellars were always full, and the purse well furnished, there would be little need for faith—certainly not for its exercise.

Thus it is that this dear servant of the Lord and of his little ones is kept day by day. Thus it is that the great Father watches over the fatherless, and those who love to honour and magnify his name. Long may Mr. Toye live to be a channel of blessing to destitute children and a practical preacher of simple faith in the mighty love and unchanging faithfulness of God.

THE MILITARY CHURCH IN ROME.

It has from the first been the custom of the Evangelical Military Church in Rome to observe the anniversary of the king's birthday, and to hold a meeting in the evening. This year it has been a day of great joy, not only to the members of the church, but to all the strangers present at the gathering. The large Methodist Church, in which the meeting was held, was literally crammed with soldiers from all divisions of the service, and with foreigners from many different nations.

Dr. Grey presided, and spoke in warm terms of the royal house of Savoy, and specially of Umberto I. Sergeant Funari, in a speech which was much enjoyed, illustrating the statement of Giulio Carcano that "liberty of conscience is the first right of man," referred to the statue of Giordano Bruno, which, from the very spot where the "heretic" was burnt alive, points with menacing finger to the Vatican. The speaker earnestly prayed for the progress of the Gospel in the country. Junior Sergeant Salomone reviewed the story of the wars for independence. In conclusion, he said: "Oh, Papal Rome, we could give you the power to recover yourself, and that power would be the Gospel, if, treading your Paganism under foot, you would at last embrace the truth." Engineer Soldier Cifarelli described, in moving words, the comfort which the Military Church had been to so many soldiers, far from home and friends.

Rev. H. J. Piggott spoke in the highest praise of the work, saying that from day to day he saw it more flourishing—never stationary.

"SHALOM HOUSE," 134, Upper Parliament-street, Liverpool, is a pleasant Home of Rest for Christian workers, and a good training school for home and foreign missionaries. The classes are steadily increasing in numbers, and the instruction given is of a high standard. The work is entirely unsectarian, and in hearty accord with all evangelical Christians.

Gathered Gold.

Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God.—*Tyron Edwards.*

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.
—*Ellen P. Allerton.*

PRAYER.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—*Ambrose.*

I have been benefited by praying for others; for, making an errand to God for them, I have got something for myself.—*Rutherford.*

TRUE BRAVERY.

To be bold against the enemy is common to the brutes, but the prerogative of a man is to be bold against himself. To conquer our own fancies, and our own lusts, and our ambition, in the sacred name of duty—this it is to be truly brave, and truly strong; for he who cannot rule himself, how can he rule his crew or his fortunes?—*C. Kingsley.*

SAINTS.

This is one of the most glorious titles of the children of God, and so peculiarly their own, that the rest of mankind readily despise and renounce the name. But as there is scarcely a name so frequently applied to them in the Holy Scriptures as this, respecting their state both in earth and heaven, they must be content with all the contumely that can be thrown upon one of the holiest of denominations, and go forth without the camp of the world, bearing the reproach of Him who bestowed it upon them, with all the blessedness connected with it.—*Ambrose Serle.*

ROMANISM.

It really would seem as if a miserable endeavour to familiarise our people with Romish dresses, Romish gestures, Romish practices, Romish phraseology, Romish doctrines; as if this were the legitimate aim of English divines in these last days; instead of being, as it is, nothing else but a crime.

I entirely deny that the revival of Mediævalism is any outcome of faith at all—as seen among ourselves, it is notoriously the product of nothing so much as vanity and self-will—very lawlessness it is from first to last, an immoral and (what is singular) an utterly demoralising thing. But the worst feature of all is, that it is effectually paving the way for unbelief—making common cause with it—lending it a helping hand.

Oh, beware of this miserable counterfeit (this pitiful caricature rather) of true religion, "pure and undefiled," this unhealthy yearning after the corrupt method of a church which is branded in the Apocalypse with infamy and a most tremendous doom. "Come out of her, my people" (saith the Spirit), "come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues!"

This emasculated imitation of her method—this immoral reproduction of her teaching—ought to be abhorrent to every high and manly instinct of your nature.—*Dean Burgon.*

CAGE-LANE MISSION, PLUMSTEAD.—The new Hall will be opened shortly. Towards meeting the outlay some friends have contributed generously, but nearly £1000 has yet to be raised. A lady has promised to give £25, if nine more will do the same before the opening day, April 10. The work is as deserving of support as it is sadly needed. Communications should be addressed to Miss Russell, 1, Thames View-terrace, Plumstead. Our readers will, we are sure, join in praying that the new building may prove a great blessing in the district.

Miss Macpherson's Upper Room.

The workers' meeting at Bethnal Green-road last week was a season of much spiritual profit and solemnity. There was less than usual, perhaps, in the way of intelligence, but just enough to serve as a platform for the teaching and exhortation.

First of all Miss Child, of the Welcome Home, handed on some suggestive thoughts that had come to her in connection with her work among the seamen. The captain of a shipwrecked crew kept saying at one of the meetings: "We ought to be thankful we're alive." Should not the Christian be thankful for the gift of life, with its many opportunities of service? Another seaman, left alone on a sinking ship, was at last compelled to take to a boat, having with him some biscuits and a keg of oil. In his sore plight he cried to the Lord, and the thought was suggested to him to pour some of the oil on the raging waves. In a moment the waters around him were stilled. If we had more of the anointing oil of the Holy Ghost, what a calm would come into our lives. Miss Child also cheered the meeting with facts about the progress of the work, telling how "Rests" are being opened here and there, and how the converted sailors are becoming successful missionaries to the heathen by their simple testimony in the far-distant ports whither their business takes them.

A BIT OF AUTOBIOGRAPHY,

charmingly told by Miss Macpherson, was the next item on the unrehearsed programme. As she saw Mr. Reginald Radcliffe and Miss Clara Lowe sitting side by side, her thoughts were carried back to the year 1861:—"I was invited by Miss Lowe's cousin, Lady Rowley, to come up to London to see and hear Richard Weaver. I was then working amongst the navvies near my brother's place in Cambridgeshire, and they were being blessed. I did not know at the time as I know now how to go direct to God for guidance, and I consulted with man. The navvies gave me a lapful of their 'browns,' which I sent to Miss Lowe, and then came this invitation. I went to London, and heard Richard Weaver and Reginald Radcliffe preaching to the masses in a theatre. Mr. Radcliffe 'flew' over the place, from box to box and from seat to seat. He came to where I was, and said: 'Do you know the Lord?' 'I hope so.' 'Hope! Can you talk to these young women round about you?' They had come in from the streets without bonnets or shawls, and there they were, anxious about their souls. I very soon learned the lesson, and after I went back to Cambridgeshire we had a revival in the village amongst the navvies."

Then Miss Macpherson took a mental leap over the intervening thirty years, and gave us some pathetic touches relating to the last band of boys that had left for Canada under the care of Mrs. Merry, and were then probably in mid-ocean. Many of them have been soundly converted to God. From that she passed to the work in Bird Fair, and reported the conversion of a prize-fighter through the preaching of Mr. Merry. He has since been to the indoor meetings with his wife and child, and tells how his home is changed by this change in himself. Among the factory girls God is also doing wonderful things; scarcely an evening passes without some of them yielding their hearts to Him. They are becoming light-bearers to their sister-workers in the neighbouring factories. In the midst of all this toil the workers are constantly cheered by letters from those in China and elsewhere who once helped in the East-end, and who write saying, "It is such a joy to remember the old Home of Industry." Miss Macpherson did not actually tell the assembled friends that she had lately been suffering from rheumatism, but she hinted at certain "touches of pain and weariness," and even for these she was able to thank God, as they enabled her to carry sympathetic comfort to the afflicted ones round about her. A passing reference was made to the favour which God is giving to the work of the Flower Mission, with its stream of Gospel messages through the printed texts; and Miss Macpherson closed her very delightful talk by expressing a hope that the path of many young workers might be made plain for service abroad, and that from the East-end there might yet go forth men and women of mark for God among his heathen.

CHINA AND ITS MILLIONS

are never forgotten at the Home of Industry. Mrs. Hudson Taylor had an eagerly attentive and interested audience, while she imparted some cheering news from a letter sent by Miss Helen Mackenzie, at work in one of the cities of the province of Kiang-si. This young Scotch-woman had only been in China some nine months when she wrote, but she had been stationed in the city alone for three months and was able to make herself understood in the language to a considerable extent. Her letter gave most interesting details of conversion work and of the power of God shown in sustaining the native Christians through persecution and trial. The Chinese believers cheerfully endure "the spoiling of their goods" for the name of Jesus. Mrs. Taylor said the unvarying refrain in the letters received was: "I am so glad I came to China." She appealed to her sisters in the meeting to lay their lives on the altar for the same blessed service.

Yet another witness on behalf of China appeared in the person of Rev. J. H. Horsburgh, of the C.M.S., who is here on furlough. He said his heart was filled with sadness at the thought of the smallness of the home responses to the calls from the teeming and neglected populations abroad. Roughly speaking, there is only one efficient worker to a million of Chinese.

MR. RADCLIFFE'S APPEAL.

Last of all, Mr. Reginald Radcliffe delivered his soul of its burden, and a very heavy one it appeared to be. Indeed, the swellings of inward desire and of yearning were evidently so tumultuous that his usually ready and rugged speech seemed in some degree to fail him, and in the result he had to betake himself to prayer. His main thought was, if Jesus had such compassion when on earth on the multitudes that wanted bread, how much greater must be the compassion He feels for those vast multitudes of heathen that are without the bread of life. When the early believers were of one heart, and filled with the Holy Ghost, multitudes were converted. Is not that the kind of thing we ought to look for now? Peter was taught of the Spirit on the housetop to revolutionise his plans and his methods. May not the churches in our day be making profound mistakes? and do they not need to revolutionise their methods? Christ wept over Jerusalem, not so much because of the drunkards and poor lost ones in the streets, but because the people did not know the day of their visitation. So He weeps over the Church now, because in this day of her opportunity she does not put on her beautiful garments and go forth with his Gospel according to his command. God does not want to save men by units, but in multitudes. If we will but open our mouths wide in fervent desire, He will not give crumbs of blessing only, He will fill them.

By the combined testimony of these friends a very urgent message was given to the workers present, and it was with a feeling of chastened awe and increased responsibility that the little gathering dispersed. We ought to correct a slight misunderstanding caused by a recent statement in our columns that Miss Macpherson had left for Canada with the band of emigrants. Her sister, Mrs. Merry, has gone, and by the time these lines are read we trust the band will have safely reached the Canadian shore.

SONNET.

When I behold the suffering and the sin
That blight men's lives; and mark the hopeless doubt
Which saps the nation's life, and tramples out
Those aspirations pure, deep-set within
The individual heart; above the din
Of passionate cries that, echoing all about,
Strange creeds demand, but cast the old without—
I hear a voice say: "Fear not, Truth must win,
Confusion yield before God's order new,
Which, drawing to itself the old, the dear,
Fulfils at length the yearning of the few
Who stand, undaunted by the world's harsh jeer;
But, braving flood and fire and tyrant's sword,
In faith await the coming of their Lord."

Edward Henry Blakeney.

The African Exhibition.

During the next few months many a pilgrimage will be made to the Victoria Gallery, at 207, Regent-street, London, where a singularly valuable collection of relics and mementoes of African exploration and travel was opened to the public on Monday. The idea is a happy one, and has doubtless been suggested by the return of Mr. H. M. Stanley's expedition. The celebrated explorer of course is largely in evidence in it; but the scope of the collection is nearly as wide as Africa itself, especially those central portions of the continent that have been the hunting-ground of recent explorers, and the scene of modern missionary enterprise. The Baptist, the Church, the London and Universities' Missionary Societies have co-operated with leading travellers and others in furnishing articles. The amount of genuine living interest compressed into these few square yards of space is simply astonishing. Every corner of the gallery will afford material for a day's examination and study, and the whole exhibition cannot receive anything like justice by a single visit.

There are so many attractive features that we cannot even enumerate them in this brief notice. Many visitors will be strangely fascinated and moved by the three original Gordon telegrams from Khartoum—bold, brief, and pointed, framed in the firm and clear handwriting of the illustrious martyred General. Mungo Park's hymn-book, the sole trophy of his ill-starred journey, will be sure to detain eager attention. The portrait of Livingstone and numerous articles once in his possession carry, singly and collective, a pathos and interest that cannot be conveyed in words; so do the mementoes of Bishop Hannington, chief among them the two beautifully penned final pages of his diary. Many a sad and sombre page of Africa's past might be constructed out of the array of native weapons, evidently designed and used for the ruthless destruction of human life. To our mind the deepest and most tragic meaning of the entire exhibition is focussed around the little collection, in the upper gallery, of slave-trading relics—the whips, the leg or wrist-irons, and the other articles "illustrative of the methods in which the diabolical traffic in human flesh and blood is carried on." These are but a few of the more outstanding items, but they will serve to indicate something of the unparalled wealth of interest that now lies under the roof of the Victoria Gallery. The success of this remarkable object-lesson in African history is as sure as anything can well be under the sun.

The general arrangement of the exhibits reflects much credit on Mr. Joseph Thomson, the intrepid African traveller, who was himself present on Friday at the press view, and modestly explained the chief features of the Exhibition.

DR. PENTECOST IN PAISLEY.

The special feature of the third week of Dr. Pentecost's mission in Paisley has been the greater readiness of the people to come forward and make a public surrender of themselves to Christ. The word has been with power from the very start, but some who were brought by it to a knowledge of the truth as it is in Jesus did not see their way until this week to make an open confession of Christ. Two men, for instance, called on their minister, and, after explaining to him how deliverance had come to their souls, asked: "Is it not enough for us to accept Christ in God's sight? Should we go forward?" The minister thus appealed to replied that by going forward they might preach the most telling sermon that it would ever be in their power to deliver, and encourage others to come to a decision. That night they were the first to rise, and they were closely followed by thirteen others. In all, ninety-eight have made profession this week, whilst there were sixty-five during the second week, and only twelve the first. The work is thus becoming increasingly productive, whilst the popularity of the meetings is also growing, as is evidenced by the fact that during the third week the Free High Church has been crowded every evening, whereas only the area was filled in the first two weeks.

A special blessing has come to the inmates of the Female Refuge, who have been regularly brought to the meetings by the matron, Miss Blue. Seventeen of these fallen women have professed faith in Christ, and some of their testimonies to the workers were most touching. One of them said with emphasis: "Drink was the beginning, middle, and end of the wretched life I led, and now Christ will be the beginning, middle, and end of my new life." That a rich outpouring of the Spirit has come to this Home is the occasion of deep thankfulness to the directors, who are devoted Christian men, who have all along shown a lively interest in the spiritual well-being of these women.

That many backsliders are being reclaimed is certain, and their explanations of their falling away given by two of these deserve publicity. This, briefly told, was the story of one: "I was converted eight years, but since my marriage I have been thrown among unconverted people in a strange town where no one has ever spoken to me of Christ and his great salvation." The other said: "I was brought to the Lord during Mr. Moody's last visit to Paisley, and I ascribe my backsliding to the fact that I never gave myself to any form of Christian work, but thought I could get along quite well by a regular attendance on the ordinary means of grace."

That many office-bearers of the church are being quickened is also certain, for we have heard of little gatherings where their responsibilities have been earnestly talked over, and vows made to be far more direct in their dealings with souls when visiting their districts. Among the young the work has also been specially blessed, and in one congregation nine of these professed converts have joyfully joined the young communicant's class, that they may in due time make a public profession of their faith by sitting down at the Lord's table. Their minister reports that he has never, in the course of a twenty years' ministry in Paisley, seen so many happy faces at his class meetings. The people now leave the after-meeting singing along the streets, with fine effect, warm Gospel hymns. Altogether, Paisley has been deeply moved by this aggressive work, and regret is being expressed by very many that Dr. Pentecost cannot prolong his visit for more than a month. A long petition, got up by the Christian people in attendance on the meetings, requesting him to stay for another fortnight, was forwarded to the Central Committee in Glasgow, but their reply is that araangements have been already made for him labouring in Saltcoats during these two weeks.

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MAJOR WHITTLE IN LONDON.

"Better is the end of a thing than the beginning thereof." Truly this has been the case with regard to the mission at Greenwich conducted by Major Whittle. The last week was full of blessing. Our brother has wisely and well handled "the Word," and there has been "food convenient" and "meat in due season" for those who have gathered to the afternoon Bible-readings at the Congregational Church, Greenwich-road. Many have been the expressions of gratitude for the good received, especially after the address upon "Looking unto Jesus for comfort in affliction." With regard to the Gospel services which have been conducted in the Wesleyan Church, I rejoice to report growing interest and increased good.

On Sunday, Mar. 16, the afternoon was devoted to a meeting for women only, when a large audience of this class thronged the spacious church, and numbers decided for Christ. The late meeting at 8.15 was for men only. Again the building was filled, and the Spirit of God was present with convincing and converting power. Separate gatherings have been held as after-meetings for men and women—the Major conducted those for the former class, and his daughter took charge of the latter. Numbers have thus been dealt with personally by an earnest band of Christian workers. On Thursday evening, prior to the evening service, a tea was given to some 300 young women, and a special address was given by Major Whittle in the chapel upon "Woman, why weepest thou?" Grand results followed this effort to reach the young people.

Thanks be unto God, there has been a reaping after every service, and we believe that the bread cast upon the waters will be found after many days. Before closing my report, I must refer to the last meeting, held on Friday night, March 21. It was my pleasure to give expression to the feeling of gratitude and appreciation of the services rendered by our dear brother Whittle and his beloved daughter, in the name of the pastors and members of the five churches which had united in the mission; and the vast audience which thronged the church testified to their unanimity of feeling by rising *en masse*, and singing the Doxology. After a powerful address, those who had received blessing, and any who were desirous to obtain a blessing, were invited to come forward. A large number responded, and loving words of Gospel counsel and encouragement were given to them by Major Whittle. The united prayers of God's people are still ascending to the throne of grace that God will continue to bless this special united effort, and that Greenwich may be greatly the better for our brother's visit. Will every reader of this join us in the petition—"God grant the increase"?

Greenwich. C. Spurgeon.

On Sunday last Major Whittle commenced a mission for eight days at the New-road Presbyterian Church, Woolwich. His visit had been eagerly anticipated, and there is every prospect of a deep and successful work.

BRIXTON ORPHANAGE.—The annual meeting of the friends and supporters of this excellent institution was held a few days ago, under the presidency of Mr. T. A. Denny. During last year forty-one orphans were received; nineteen girls entered upon domestic service; and there are 300 now in residence. Since the commencement of the work in 1876, a hundred girls has been placed in domestic service, the greater number of whom are still creditably engaged. As the number of these increases, it becomes desirable that some Home should be provided for those temporarily out of employment. The cost of maintenance last year (exclusive of gifts in kind) was only £1780, all the officers, excepting matron, governess, and teachers, being honorary. Several warm friends of the work commended it to public sympathy and support.

Evangelistic Notes.

Y.M.C.A., Dundee.—Mr. Henry Thorne has concluded a seventeen days' mission in connection with this Y.M.C.A. Several have professed conversion and Christians have been quickened. Mr. Thorne's Bible-readings and addresses to workers have been much enjoyed.

Wandsworth-road, S.W.—A successful ten days' mission has just been brought to a close, in connection with the Howard-street Gospel Mission. It is gratifying to know that many of the worst characters of the neighbourhood have attended, and in several cases decision for Christ has been the result.

Ireland.—Evangelistic services in connection with the Railway Mission have been held in Cork and Limerick. In the latter place especially the mission was very successful. Similar services have been held in Tandragee by Mr. and Mrs. Brandon, and in Carlisle Memorial Hall, Belfast, by Revs. R. C. Johnson and Jas. Grubb.

Folkestone.—We have had Mrs. Amanda Smith, the coloured evangelist, among us for a fortnight, and have reason to praise God for answered prayer in the blessing many have received through her. Though weak in body, she is full of the joy of the Lord, and her clear testimony as to the Lord's power to save and to sanctify was most helpful, and has led many to trust Him fully.

Irish Gospel Mission.—A series of Gospel services in connection with this Mission were held on the islands Spike and Haulbowline, from March 9 to 22, by Messrs. Smith and Flook. It was a cause of much thanksgiving to see the soldiers and their friends attending these meetings. Many proved that the old Gospel is still the power of God unto salvation to everyone that believeth.

Liscoed, Cheshire.—A series of enangelistic meetings, extending over three weeks, has been held in connection with Christ Church (Reformed Episcopal), Liscoed. The meetings were conducted by Mr. Rowland Sturt, of the Evangelisation Society, asissted by Rev. T. W. Bowman, incumbent. Mr. Sturt's work has been much appreciated, and the church is greatly encouraged by the results of the mission.

Leamington.—A very successful mission has been held at St. Mary's Church (vicar, Rev. Dr. Morgan) by Rev. F. S. Webster. He held services for believers every afternoon, which were largely attended, and his addresses on Psalm xxiii. at an early service every morning were also much appreciated. His children's services, held every afternoon, were attended by numbers of children who came quite voluntarily every day immediately after school.

Newmarket, Cambridgeshire.—A very successful mission, conducted by Rev. R. Balgarnie, has just been concluded at Newmarket. The attendance each night was large. Between fifty and sixty requests for prayer were sent in, and over a hundred persons went into the inquiry-room; amongst these were some of the jockey lads connected with the racing establishments. In the course of an address Mr. Balgarnie made pointed allusion to the hundreds of young horses now being trained for the races, and the eagerness of men to win prizes. He likened Sunday-school teachers to trainers of young people for the heavenly race, and the object of the mission was to start many of them at the cross that they might win the crown of life.

THE OPIUM VICE IN CHINA.—Mr. George King, of the China Inland Mission, Las-Hekeo writes to us:—"This is a thriving port on the Hau, River, 500 miles north of Hankow. Mission work was begun there two years ago, and a dispensary established, at which thousands have received medicine and advice gratis. I am desirous of adding a refuge for the cure of opium smokers, which can only be treated under strict supervision. The China Inland Mission is willing, as funds permit, to help in providing premises, &c. Having already the expense of the general medical work to bear alone, my small income (about £50 a year) will not warrant my undertaking unaided so heavy an extra expenditure as some ten shillings' worth of drugs each for fifty or a hundred patients annually." Mr. King adds that Mr. Broomhall, secretary of the Mission, 4, Pyrland-road, London, N., will gladly give information to friends desirous of purchasing and forwarding approved medicines.

MR. GEORGE MULLER.

THIS honoured servant of God arrived, with Mrs. Müller, in London last week, after an absence of two and a half years.

A large audience gathered at the Conference Hall, Mildmay, on Sunday evening, it having been announced that Mr. Müller would preach. But considerable disappointment was felt at the announcement that, owing to the indisposition of Mrs. Müller, he was unable to be present. In his absence Mr. J. L. Stanley conducted the meeting.

Should Mrs. Müller's health improve, Mr. Müller hopes to preach at the Conference Hall on Sunday evening next.

MILDMAY WORK IN EAST LONDON.

THE Mildmay Mission in East London with its hospital and dispensary in Turville-street, Bethnal Green, and numerous associated agencies, continues to carry on work of a truly excellent character. Dr. Gauld is the superintendent of the Medical Mission, with Dr. G. A. Wolfendale as resident physician. The report for last year shows that the hospital patients numbered 383; while the visits of out-patients to the dispensary, and of the physician and deaconesses to patients' homes, numbered 21,348. The work is carried on in the midst of the very poor, among whom, however, have been found some who are rich in faith, and live in the confidence of having treasure in heaven.

The cases of lives influenced for good by the Mission labourers include some interesting incidents. A man who had been serving in a public-house, on leaving the hospital found he could not continue his old employment. Throwing it up, he and his family faced starvation, but when in extremity other work same. His voice is now heard at the praise-meetings of the Mission, to which he renders such help as is within his power. A poor woman, with no definite hope, on hearing the way of salvation explained, expressed a readiness to "come" to Jesus without delay, believing that she would be received. "But you will help me," she said to her kind counsellor, "for I don't know how to pray." On kneeling down, however, the poor needy one did not wait for any encouragement, but burst into prayer, beseeching God to accept her because Jesus died for her. "Make me a child o' your'n, Lord, do," she pleaded, and she rose from her knees with beautiful faith that she had been graciously received by God. Children have breathed the warm and wholesome atmosphere of the institution, and have left with many happy memories. The Barnet Convalescent Home continues to be an immense boon to many of the poor from the hospital.

The general mission work is in the hands of a staff of deaconesses, who occupy as a centre the large building in Church-street, close to the hospital. House-to-house visitation is an important part of the work. There are fully a dozen special agencies, all well approved, for men, women, and children, and temperance as well as Gospel meetings are regularly held. The many friends of the Mission will find the report attractive reading, as it gives a detailed survey of the operations in their very interesting variety.

MR. G. H. LORD delivered his Palestine lectures in this city last week. The graphic account of scenes and associations, the realistic representations of habits and customs, and above all the copious Scripture references, were most helpful and stimulating to Biblical research. There was an attractive exhibition of curiosities from the Holy Land, and beautiful articles of Damascus manufacture. On the previous Sunday Mr. Lord preached to large congregations, afternoon and evening, in the Victoria Hall, and the Word spoken was in demonstration of the Spirit and with power.

Norwick. ROBERT ADCOCK.

THE GOSPEL IN SPAIN.

THE present is emphatically the time of seed-sowing in Spain. To help those who are engaged in this blessed work is the aim and object of the Association for the Diffusion of the Gospel in Spain, of which last year's report has recently been published. Mr. Arthur Evans, who is labouring under the direction of Mr. Armstrong, thus writes of the promising character of the work:—"Men with whom I have conversed in the fields tell me that the Church of Rome has hold only on the rich, the villagers love the Gospel, and would follow it if they dare. As it is, they drift off into indifference and unbelief, which makes it hard for them to believe that our message is one of light, life, and liberty. They will not enter the Church of Rome, nor allow a priest to enter their own houses."

The picture is twofold, as Mrs. Fenn well implies when she hopefully writes:—"In the midst of the awful indifference on the one hand, and superstitious and priestly opposition on the other, God is manifestly working in not a few hearts and consciences around us." Mr. Armstrong says:—"As a nation, Spain is going into the abyss. And yet, wherever the true Gospel is faithfully preached, there some souls believe on the Lord Jesus Christ and are saved. We have learnt that the simple methods of evangelising, as laid down in the Acts of the Apostles, are the best ones, and those which God recognises; and our belief is that what is complicated or costly in organisation, and in which man or money is the factor, is not suitable for Spain. The Church in the house, in the home, is what is needed."

At Marin, in the province of Galicia, there has been quite a reaping-time. Mr. Blamire describes a meeting held in January last: "We all wept before God. Many hands were held up asking for salvation. The people are coming to Christ. I do not remember ever being more hopeful about the work of God in Spain; it is opening up before us in a most remarkable way. We scarcely know where to begin. We have three or four new villages where we hope soon to open up work, and they are within reachable distance. God willing, we hope soon to send out twenty or thirty native preachers to the villages and small towns."

The Association is an auxiliary to agencies engaged in this good work. Copies of the report may be had from Mr. J. B. Hunter (J. Rew & Co.), Brown's-buildings, Liverpool; and Mr. S. Southall, 27, Crown-street, Leeds.

REVIVAL IN INVERALLOCHY.

THE remarkable religious movement in Inverallochy, already mentioned in your columns, still continues with unabated interest. Mr. Robert Cairns, of the London Evangelisation Society, preaches every night with great power and effect. During the eighteen days that the mission has lasted upwards of 300 have passed through the inquiry meetings. The ordinary attendance at the first meeting is about 900. There is no excitement, but there is a marked and deep impression, and many are still under great concern.

DUNCAN MACGREGOR, Parish Minister.

The Manse, Inverallochy, Lonmay, N.B.

"WELCOME HOME," RATCLIFF-HIGHWAY.—In a neat leaflet Miss Child has collected some extracts from letters received during the year 1889 from sailors and their friends, and sympathisers in the work, showing how God helped and cheered the workers, especially during the great strike. "Throughout the past year the Gospel and Gospel temperance meetings were continued daily without interruption. The monthly musters of the 'Christian Life-Boat Crew' are always seasons of refreshing and strengthening, while the visits of the 'Crew' to other meeting-places are mutually helpful. The Home has been made a great blessing to many hundreds of sailors of various nations. Drunkards have been reclaimed, prodigals restored to their homes, and wandering souls brought into the fold."

CONFERENCE AT CLAPTON HALL.

THE Salvation Army was in large force at the Congress Hall on Monday and Tuesday for "Two days with God." The purpose of the meetings was expressed as "increase of friendship with God." General Booth opened with a short prayer for the spirit of obedience to God's Word. The world-wide field of the Army's operations was evidenced by the appearance in the assemblage of dusky faces, turbaned heads, silky and flowing drapery. The very practical addresses were varied by frequent prayers and duets and solos.

The General delivered a characteristic comment on Gal. vi. Backsliders must never be given up. If any one of us were placed in a fallen brother's circumstances, we should probably fall as low as he. Some persons grumble at their own burdens; but we are to bear others' burdens as well as our own. There is a burden of individual responsibility which none may bear for us; but possession of the Holy Spirit will make us equal to every requirement.

Commissioner Tucker contended that introduction to God's friendship must be through Christ. The Maréchale said there is no neutrality between friendship and enmity with God. We are friends of God if we bear his likeness, especially in his pity for the lost. It is a friendship which involves sacrifice, but has compensations. The General closed the meeting by an exhortation heartily to seek complete deliverance of soul from mixed purposes, and from all sinful and fleshly bondage.

Monday afternoon's meeting was preceded by half an hour's "knee drill." The General said the object of coming together thus is progress onward and upward, into the realisation of the purity, liberty, and power of God's friends. A converted Mohammedan sheikh, a saved Buddhist priest, and two other dark-skinned converts sang and spoke in their native tongue. Commissioner Tucker mentioned that four such priests have been brought to God in Ceylon.

Commissioner Clibborn had lived to find his ideal of Christian character and power realised, and to prove that God is superior to circumstances and temperament. "Adjutant" Burr, a young woman from Copenhagen, related her experience in an Army meeting there, where the soldiers "spoke as if God were very near." Mrs. Bramwell Booth traced one cause of soul weakness—failure to obey God.

The crowded evening meeting was, like the previous gatherings, opened with enthusiastic praise and prayer. The General made some instructive comments upon the incident in Matt. xiv. 22—31. Believers, he said, may be fearful when they should be shouting for joy. He subsequently indicated five essentials of friendship with God—acquaintance, agreement, confidence, affection, and consecration.

REQUESTS FOR PRAYER.—For blessing on the following:—A mission at New Cross Public Hall.——Special services at the Wesleyan Church, Ashley-road, Bristol, by Mr. Opie Rodway, March 29 to April 2.——A week's mission at Wellington-road Baptist Mission-room, Orpington, Kent, commencing March 24.——Special services by Mr. Oscar Owers, at Jedburgh, N.B., till March 31.——A mission by Mr. Charles Inglis, at Hereford, till March 31.——A mission by Mr. J. Burnham, at Wynn-street Hall, Birmingham, March 25 to April 4.——An eight days' mission, to be conducted by Mr. Charles Bowers, of the Evangelisation Society, at Orford, Suffolk, from March 30 to April 6.——A week's mission, by Mr. Henry Lakin, at Lancaster, commencing March 29.——A mission by Mr. George Clarke, at the Y.M.C.A., Wexford, April 5 to 14.——A mission at Cannington, Somerset, by Mr. W. J. Taylor, of the Evangelisation Society, commenced on Sunday last.——For a church in an important country town, in which the minister and many of the members are strangers to the truths of the Gospel; that a speedy change may be effected.——A visit by Mrs. Todd Osborne to Gibraltar and Algeciras.

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Central African Notes.

NEWS FROM NYASSALAND.

THE Conveners of the Free Church and of the Church of Scotland Missionary Committees have received several highly interesting and important letters which will go far to allay the anxiety felt regarding the position of our friends in Nyassaland since the Portuguese aggression. The dates of the letters are themselves a satisfactory feature, the oldest being December 26 and the most recent January 16, showing that the route which was for a time closed is quite open, and communication fully as speedy as it ever was. The Duke of Fife's pledge to establish a monthly mail will probably be soon redeemed.

It appears that the missionaries have suffered nothing worse than painful tension and anxiety, and their good work has gone on without interruption—for which earnest thanksgiving should be presented to God by those who were recently praying for their friends in much fear. Dr. Kerr Cross, who for two years has borne so much fatigue and danger in the prolonged conflict with the Arab slavers at the north end of the lake, has broken down and is on his way home. Attending to the sick and wounded on both sides, and at the same time keeping up mission work, the strain must have been very severe. He was helpless when put on board the steamer at Karonga's, but the voyage of about 150 miles to Bandawé had so far restored him and his companion, Mr. Fotheringham, of the African Lakes Company, that they were able to walk. Dr. Laws, who examined him carefully and pronounced his taking furlough at once an absolute necessity, says: "His heart is in the work; he has had an experience and gained knowledge which it would take years to gather, especially as Mr. Bain is now dead." There will be much earnest prayer for this noble and sorely tried worker.

Dr. Henry, writing from Blantyre on January 16, says that he was so far on his way to attend a mission council at Bandawé, the Free Church headquarters; and he mentions two significant things about Consul H. H. Johnson, who had come to Matope, the point where the navigation of the Shiré is interrupted by the Murchison Rapids, on his way to the coast. One thing is this: "Consul Johnson has evidently made treaties with most of the chiefs as far north as Lake Tanganyika," a piece of very good news. The communication will thus be open by the Stevenson Road to the stations of the London Missionary Society on that great lake. Probably those praying for the extension of the Kingdom of Christ in Africa have scarcely realised yet that now there is a waterway, with steam on it, all the way from the mouth of the Zambesi on the south to the head of Tanganyika on the north, a distance of fully 1400 miles. Consul Johnson's next despatches will be specially interesting.

The other thing that strikes us is, "The Consul reports that when Mponda was signing, he himself saw three French Jesuits in the village." We suppose this refers to what took place a year ago, when the Portuguese induced the slaver who holds the best strategic point on the Shiré to submit to them by liberal gifts of ammunition. Or it may refer to some more recent signing of an agreement with our Consul himself. The important thing is the presence of Jesuits. So far as Cardinal Lavigerie is a philanthropist we are glad, but it ought to be clearly understood that behind the recent aggression of Portugal there lay an organised plan for the introduction of the anti-Christian system which enslaves the souls of men. No secret was made of this: troops of priests were ready to march in and occupy the mission fields, had Serpa Pinto's attack been successful.

The remaining letters are from Mr. John Buchanan, acting consul in Mr. H. H. Johnson's absence. This gentleman went out in 1875 to prospect on behalf of the Church of Scotland, and has established important coffee plantations in the neighbourhood of Blantyre. We cannot go into the details of his very graphic reports regarding the hauling down and running up again of our flag. He pronounces Serpa Pinto's account of the conflict with the Makalolo "*an abominable lie*: there was nobody killed, no one wounded, and no one taken prisoner." It is worth while to quote his account of the situation on January 16:—"At the present moment the whole of the lower river is in their hands, and we are entirely at their mercy." (But the fact of the letters, with Dr. Kerr Cross and Consul Johnson, having reached the seaboard is pleasant evidence that that danger is at an end.) "I have kept the Union Jack flying here ever since I came down, and I have no intention of hauling it down without instructions from home."

We repeat that there is in these things reason for special gratitude to Him who, sitting in the heavens, holds those in derision that attempt to break asunder the cords and bands of his Anointed King—the first principles of righteousness and goodwill to men (Ps. ii. 1-6).

AFTER A DRESS REHEARSAL.

ON Friday evening last Mr. William Forbes gave one of his periodical tea receptions to the "ladies of the ballet." The place of meeting was the Whitefield Presbyterian Schoolroom, Wilson-street, Drury-lane, and here gathered a company of theatrical employés, three-fourths of whom were from the Alhambra, where a dress rehearsal of a new ballet had just been held.

Mr. Forbes, encountering many difficulties, has endeavoured to minister to the spiritual and temporal necessities of a somewhat neglected class of bread-winners.

It was authoritatively stated that a majority of the girls only get a miserable pittance of twelve to fifteen shillings per week, from companies paying dividends of nearly 40 per cent. The moral obligation under which the shareholders are laid, in relation to those who work so hard and create big dividends, need not be pointed out. The wonder is that, with the associations developing a love of finery, many of the girls lead such praiseworthy lives. Certain it is they need all the sympathy of Christian people, such as Mr. Forbes and his helpers, and it is incumbent on those who have means to support such a deserving work.

It seems doubtful, but it is just possible, that a few may be prejudiced against any attempt to reach these girls before they leave or decide to leave their present employment. But it is certain they will never do the latter until they have been reached, and we regret to find Mr. Forbes complaining of lack of support. There never was a time when help in connection with this work needed a readier response to reach, influence, and advise these dangerously situated girls. Mr. Forbes' address is 71, Tollington-road, Holloway, N.

COTTAGE HOME, KINGSTOWN.—We are glad to see from the last report of this Home for Little Children that the work continues to prosper. The Home is always full of babies and very young children of the industrious poor; the surviving parent is thus enabled to earn a living, and gladly contributes to the full extent of his or her power towards the support of their children. The committee have good news of the children who have left the Home, many of them for adoption in Canada. An annual income of some £600 is needed to carry on the work; of this parents or other relatives of the children contribute about a quarter, the remainder has to be met by subscriptions. Miss Barrett, 6, De Vesci-terrace, Kingstown, co. Dublin, is the hon. secretary.

MR. HAMMOND IN ILLINOIS.

REV. E. P. HAMMOND has been holding meetings in our little city for the last six days. There are 450 students here attending the Normal School, most of whom have been to the meetings, and many have been converted.

It is marvellous to see what a deep hold the work of God's Spirit has taken upon this institution. Many are awakened and converted the first night they attend the services. The truth preached by Mr. Hammond in many cases takes immediate effect. Several hundred of the students and townspeople have already professed conversion.

Last Tuesday forty-five young converts and earnest workers went with him to Cobden, Ill., to hold meetings. That town has for years been noted as the home of infidels, sceptics and agnostics. The Presbyterian Church was crowded the first night, many not being able to get in. A number of these non-believers were present, and at the inquiry-meeting they lost no opportunity to scoff at religion, and jeer at the Christians who spoke to them, but several were led to Christ the first night and at subsequent meetings.

One man who the night before had been a scoffer, making fun of the young lady who spoke to him, got up, and, with tears in his eyes, said that her words rang in his ears after he went home. Being unable to sleep, so deep was his conviction, he knelt down and prayed for mercy. God heard and answered his prayer, and he rejoiced in his new-found hope.

Another young lady spoke to an agnostic the second night. She asked him if he believed there was a God, a heaven, a hell; if this world were the end of all things; if there were such a thing as Christianity. To each of these questions he replied, "I don't know." He finally said that the belief and faith of the people known as Christians was due to their excitement or emotion. She said, "My friend, I will pray to God this night that He will endow you with your share of emotion," and then left him, fearing that she had done no good, but had made her religion a subject for his ridicule.

To her great joy she received a letter from Cobden to-day, saying that by her questions she had vanquished that man's doubts, and he is now overjoyed that he has found Christ. He says that every answer he made that night was a lie, for he *does* know now, and is happy.

The meetings are still in progress there, and many are being converted. There is no doubt that, if Mr. Hammond could have remained longer, he would have reaped a richer, more glorious harvest for the Master. As it is, the entire community has been aroused, and the Christians will not cease to labour until that nest of infidels is broken up, and it becomes a God-loving and God-fearing town.

It is impossible to realise yet the good he has done in this part of the State. The seeds sown will live and bear good fruit for years. Those who accompanied him to Cobden have had a taste of the blessedness of seeking to win souls to Christ, which will no doubt be of use to them in after life. SERVA SMITH.

Southern Illinois Normal University, Carbondale, Ill., March 8.

MR. J. A. STOOKE, of the China Inland Mission, Cheefoo, writes to say that he has lately met with much encouragement in tract distribution. He desires the prayers of our readers for God's blessing on such efforts; most missionaries, he says, do a good deal of this wayside scattering of the seed.

ON THE LOWER CONGO drunkenness among the natives is said to be increasing at a fearful rate. Even very young children are becoming victims of the drink fiend. In a town near Mpalabala a little girl about six or seven years old was found "dead drunk" by the missionary. The parents and friends of the child seemed only to regard it as a good joke.

"WHAT IS MAN?"*

f one may judge of the difficulty of the above uestion by the amplitude of the answer which Dr. nderson supplies, then "What is Man?" is one f the toughest problems that man has ever set imself to solve, and the aphorism of Socrates, Know thyself," is still a considerable satire on eneral ignorance. Dr. Anderson is too enlightened o treat the great issue he has raised with a light r superficial touch. His aim is to secure a theo- ogical solution of the problem that shall set the natter at rest alike in respect of the constitution, ne condition, and the destiny of man. The space t our command does not allow us to treat of this oluminous work *in extenso*. We can at most ndicate its scope and the main points wherein we gree or see cause as yet to differ.

The author is a strong believer in the inspired Word, and so far he is a safe guide. His aim is to lucidate what man is from Revelation only. Holy cripture is the *terra firma* here, and nothing else eside. And the results, so far as man's constitu- ion is concerned, are, in our judgment, satisfactory. Ve have never seen a better vindication of the ripartite nature of man than is furnished in this ork. Dr. Anderson has taken time and done this criptural analysis well, showing that all men re possessed of body, soul, and spirit. He fails, ather, in distinguishing what the spirit is as con- rasted with the soul, but the evidence he brings rom the Word in proof of the fact that man has a pirit as well as soul is conclusive.

We are surprised that one arriving at this find- ng should so largely favour the conditional im- nortality belief. We cannot go with Dr. Anderson n his reasonings here. It may be quite true that nan has no inherent immortality, that immortality annot be predicated of man as man; but neither an life, in its strict and proper use. It is only he hat hath the Son that hath life. If, then, the nregenerate have existence, though they have not ife; if their present condition now is death, and ot life, why should the final sentence of death be nterpreted as extinction? Dr. Anderson, unlike he advocates of annihilation hitherto, has per- eption enough to see that their definition of life s *existence*, and of death as *non-existence*, is Scrip- urally untenable.

If such definitions were correct, then the unre- enerate have no spirit, and the tripartite view of nan's nature would be exploded. The subject is ne which requires careful handling. If there are Scriptures, and we believe there are, as *e.g.*, Matt. xv. 46, where the element of perpetuity is asso- iated with the state of the wicked, and the unishment they undergo, then it is clear that eath in the future, no more than in the present, ecessarily involves cessation of being. We sub- nit that "everlasting punishment" could not be spoken of what was absolutely inanimate or desti- ute of feeling. The Greek word *kolasis*, means such an application of the rigour or instrument of aw as the subject of it is sensible of. Those who go into "everlasting punishment," cannot surely go into everlasting extinction.

But Dr. Anderson is not shut up to that alterna- ive. While he despairs of the ultimate salvation of those who have deliberately rejected the Gospel in this life, he believes that all, in respect of whom this has not come to pass, shall yet have an oppor- tunity of hearing the Gospel, and of either receiv- ing or rejecting it. The principal Scriptures quoted to justify these daring speculations are 1 Pet. iii. 18-20, and iv. 5, 6. We fear that this author's descriptions of the wonderful and whole- sale deliverances from the subterraneous Hades, are not supported by a solid basis. According to the Master, the gulf is fixed between the upper and lower Hades. See Luke xvi. 26. It is true that Christ went down to Hades and led captive captivity. But the most reasonable explanation is that He led up from thence to the Paradise of God those who were resting in peace, and to whom He made known the good news which their faith had before dimly descried.

Dr. Anderson's work abounds in statistics, cal- culations, and speculations upon which we cannot, if we would, enter. There are also prophetic inter- pretations, such as that of the Virgins and the Judgment of the Nations, to which we take strong exception. But we leave the matter with the prayer that the light there is to be had we may all receive, and that we may in no case overstep the prescribed boundary by a wisdom wise above what is written.

* What is Man? By J. Anderson, M.D., M.R.C.S.L. *Nisbet & Co.*

The Book World.

A Keswick Memorial.

Those who remember the Keswick Convention when it was, so to speak, but a grain of mustard seed, and those who know it now that its branches are spread abroad, will welcome the Memoir of the late Canon Battersby, just published by *Seeley & Co.*, price 3s. 6d. It is compiled by "Two of his Sons," with a preface by Rev. H. C. G. Moule. The leadings of the Spirit are distinctly traceable in the fragments of correspondence and diary which are here and there presented for the reader's perusal. The events that led up to the founding of the Keswick Convention in 1875 are detailed, and these show the ever-deepening longings for holiness which permeated his soul. It is a book whose teaching is practical and helpful, whose charm is in its simplicity, and whose interest dwells in the un- garnished facts that it recites.

MISCELLANEOUS.

How to Make Common Things: A Handy Book for Girls. Edited by Charles Peters. 1s. *Religious Tract Society.* Young people having time and inclination to use their hands, will here find instructions as to interesting and advantageous employment in making articles of utility and decoration. The book is fully illustrated, and we are sure it will have many readers.

Lily and Leander, a Poem of Life; and other Poems. By Rev. Sam. MacNaughton, M.A. *J. Gemmell.* Though the title sounds romantic, the chief poem in the book teaches, in the form of a dialogue, the difference between service partly re- lying on self and service done wholly in the power of Christ. Sweet thoughts occur in the shorter poems, but the lines do not always run smoothly.

The Messages of Christ. By Rev. J. J. Ellis. 2s. 6d. *Authors' Co-operative Publishing Company.* A book that will repay study. Christ in his various characters, as Master, Teacher, Brother, is faithfully and powerfully depicted. His dealings with the faithless, the prosperous, the tempted and tried, the tolerant, and other spiritual or mental conditions, are described with great skill and sympathy.

In His Name: The Record of the Ragged School and Mission Union.—The numbers of this monthly for the past two years have been bound in a volume which labourers among neg- lected children will read with great interest. The Ragged School missions in our towns and cities are doing a work, the value of which cannot be over- estimated. This book will, we trust, help on the cause, and encourage those who are giving time and strength thereto. Certainly no other book gives so much information as to ragged school work and its developments. (*J. F. Shaw & Co.*)

The National Temperance Congress, Bir- mingham, 1889. The addresses delivered at the memorable meetings held in October last are brought together in this volume. The Bishop of London, Dr. Norman Kerr, Sir William Collins, Dr. F. R. Lees, and Mr. W. S. Caine, M.P., are some of those whose weighty utterances are pre- sented. Here is a statement of the temperance question in its scientific, educational, industrial, legislative, and other aspects, and, at the same time, due regard is paid to the problem of aiding reform in relation to the evil of intemperance. (3s. 6d. *National Temperance Publication Depôt.*)

Beneath Two Flags. By Maud B. Booth. *Funk & Wagnalls*, 44, *Fleet-street.* This book, which is written by Mrs. Ballington Booth, and dedicated to her mother-in-law, "Mrs. General Booth, and the mother of the Salvation Army," is an able and forceful *résumé* of the Salvation Army's operations on the other side of the Atlantic. The talented writer is an impassioned devotee of this modern institution, and her main object in writing is to make all Christians as ardent and sympathetic helpers as herself. She deplores "the non-committal attitude" which many Christians adopt towards her beloved Army, and seeks by a series of vivid descriptions and telling incidents to break down that reserve. That she may have a certain amount of success is very likely. But there is another side to the picture. Among the churches there are myriads who cannot bear self-laudation and who cannot take to measures that seem to them wholly irreconcilable with the genius of Christianity. The bravest soldiers are usually those who speak least about their battles and their conquests.

Messrs. Dyer Brothers have published a leaflet for distribution among boys, giving earnest counsel and warning as to the nature and effects of sins against the body. (1s. 6d. per 100).

Christ cannot be Hid. A Message for the Times. By Canon Fleming. 1d. *"Home Words" Office.* This booklet is already in its fifth thousand. The thoughts are beautful, and expressed with vigour.

Recent publications of the Protestant Truth Society include: The Gift of God, a discourse, by Father Chiniquy (1d.); and The Lord's Supper or the Mass? a very instructive lecture, by Rev. Dr. H. H. Wright (2d.). (*John Kensit*, 18, *Paternoster-row.*)

Springtide Booklets. Natural scenes and objects have furnished Rev. W. Frith with texts for a number of useful letter tracts. The sacred thoughts which he suggests are always worthy of perusal. 7d. per packet, post free, from the author, *Manseville, Harringay, N.*

A missionary service of song, entitled "White Unto Harvest," is compiled by A. W. Marston, containing hymns, texts, and brief utterances on missionary work from various sources. The words only are given and references to the appropriate music. (3d. *J. F. Shaw & Co.*)

Temperance Tracts. *The National Temperance Publication Depôt* has issued three instructive envelope booklets, entitled, Alcohol in Hospitals and the Sick- room, an address to nurses, by Dr. Thomas Savage; Our Young Women, an address on temperance, by Canon Wilberforce; and Waste, Want, and Treachery, the substance of a letter to a women's meeting, by Mrs. Hind Smith. The two first are a penny each, and the last 6d. per dozen.

Bright Words (½d. monthly). We commend this little paper for its point and fire. Now and again its teaching verges on the perfectionist and "eradication" position. But with its insistance upon "present com- plete heart-obedience to all that He says to us," we are in fullest sympathy.—A Pentecost for You. By J. A. A. Wallace. A fervent, pointed booklet that urges the attainment of holiness by the knowledge of God. The distinction between knowing *about* God, and his truth, and knowing Him, and the *reality* of the doctrine, is strongly insisted on; and surely there are few things more needed than such following on to know the Lord. These are both published in the interests of the "Faith Mission Pilgrims." (½d. *Marshall Brothers.*)

MANCHESTER.—June 9 is fixed upon by the Women's Christian Temperance Association for the proposed day of humiliation on account of the drink traffic. From the promises received the Committee are assured that in many places in England, Wales, Scotland, and Ireland bands of men and women, in deep earnest about the removal of this terrible engine of evil from the kingdom will be humbling themselves before God.

VISITORS TO INDIA.—Lord Radstock, Canon Wilberforce, and Mr. George Müller have arrived in England from the East. Referring to their visit to India, *The Witness*, of Calcutta, says: "The cold season of 1889-90 has been remarkable for the character of the visitors who have looked in upon India. Lord Radstock and Canon Wilberforce make a team such as do not often strengthen the hands of Christian workers in India by their visits, and their eloquent presentation of the Gospel of Christ, and the moral and social reforms for which the Gospel calls, and which it makes possible. The influence of the eloquent Canon's fervid pleas for total abstinence will long be felt in the great centres whither he has gone, while the faithful testimony of the spiritual nobleman who accom- panied him will bear rich fruit." Mr. Müller, in company with his wife, was in India for nearly eighteen months, during which time he was con- stantly preaching. Mr. Müller is now in his eighty- fifth year.

MISSION WORK AT THE DOCKS.—On Monday evening, Lady Ashburton inaugurated a Sailors' Rest and Reading-room in connection with the mission-hall and coffee palace erected some months since at the Custom House, Victoria Docks, E. The Rest, which will be carried on under the auspices of the Victoria Docks Auxiliary of the British and Foreign Sailors' Society, is in the centre of a vast sailor population, and supplies a long-felt want. The Rest will be open all day, so that the men can drop in at any time and make free use of the rooms, where every comfort will be provided for them. It is proposed to hold a daily noon prayer-meeting, and, it is hoped, a Gospel service every evening, besides which, the mission- ary, Mr. J. C. Wingfield, will hold meetings on board the ships lying in the docks. At the public meeting the Mayor of West Ham (Alderman F. Smith) presided, and brief addresses were delivered by Lady Ashburton, Rev. E. W. Matthews, Alder- man Phillips, Capt. Clarke, Mr. Dunn, and Mr. A. Wilké. Much earnest prayer was offered that this new Rest may be an unspeakable blessing to hun- dreds of sailors who may enter its doors.

Personalia.

Mr. Baynes, secretary of the Baptist Missionary Society, is at present in Ceylon; he will leave about the end of the present month, expecting to arrive in England about the middle of April.

Mrs. George Muller is still unable to leave London on account of indisposition. If able to leave her, Mr. Muller will preach at the Conference Hall, Mildmay-park, on Sunday evening at seven o'clock.

Mrs. Travers Lewis lately addressed a meeting in Boston, U.S., on behalf of her work among young Englishwomen in Paris, and her statement was received with much interest. Speeches were also made by Rev. Phillips Brooks and the Bishop of Ontario.

Mr. Charles Cook, of the Hyde-park Hall, last week gave his lecture on the Prisons of the World to a crowded house at the Metropolitan Tabernacle, Mr. Spurgeon presiding. Mr. Cook is about to spend a few weeks' holiday in visiting some of the European prisons.

Mr. D. C. Joseph, of Jerusalem, is about to visit England, bringing his motherless child to be placed under the care of friends in London. During his stay he desires to give lectures in connection with his work among Jews in Jerusalem and Hebron. He may be addressed care of Mr. R. Morgan, 138, Clifden-road, Clapton, London, N.

Miss Colenso has succeeded, during her stay in England, in forming a Zulu Defence Committee to obtain justice for the Zulu Chiefs and others now in exile. Mr. Caine, M.P., Sir R. N. Fowler, M.P., Dr. Gladstone, Earl Grey, and Mr. W. A. McArthur, M.P., are members of the Committee. Miss Colenso has spent £3000 in defending the Zulu Chiefs.

Mrs. Booth. — Although Mrs. Booth has rallied in some measure from the extremely prostrate condition of last week, the symptoms of exhaustion seem now to affect her whole system. The disease has spread and is spreading terribly all round the shoulder and neck and down the side. The arm has long been disabled, and is now the seat of great suffering.

MR. REGINALD RADCLIFFE'S call for special prayer, that believers may be so endued with grace as to live first for the Kingdom of God, has been taken up in some directions. After ennumerating many reasons why Christians should live as wholly belonging to the Lord, Mr. Radcliffe asks: "Has not the Lord placed on us the tremendous responsibility of making the enlightenment of the world depend upon its 'seeing our good works'?" The time specified for these meetings is the night. At Aldersgate-street Y.M.C.A., a few nights ago, a meeting was held, lasting from eight to eleven. We should be glad to hear of similar gatherings being held throughout the country. Copies of the "Urgent Reasons" may be had from Mr. Reginald Radcliffe, Waterloo, Liverpool.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.—The thirty-third annual meeting was held in Exeter Hall last Thursday evening, under the chairmanship of Sir John Coode. The report, an abstract of which was read by Mr. Charles Hill, secretary, stated:—The opening of the British Museum on every week-day evening from eight till ten o'clock, an object for which the Association has persistently laboured for twenty-four years, is now an accomplished fact. A memorial against the Sunday opening of the People's Palace was sent to the trustees last October, but no acknowledgment or reply has ever been received; and although 20,240 persons of the working class in East London, and 680 clergymen and ministers in and around London, have protested, and the seven Members of Parliament for the Tower Hamlets are pledged not to vote for the Sunday opening of museums, the People's Palace still opens on Sundays. The Metropolitan Railway servants, who work from twelve to seventeen hours on Sundays, have asked their employers that six days may constitute a week's work, and Sunday work be paid for at the rate of time and a half. The South-Eastern Railway Company has decided that six days shall constitute a week's work for signalmen. The income of the Association for the nine months ending December 31, 1889, has been £1068 19s. 5d., the expenditure £1136 13s. 11d.

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Among the Churches.

CHURCH OF ENGLAND.

At the C.M.S. Committee meeting on Tuesday, last week, several missionaries were taken leave of. They included Rev. A. E. Day, who returns to his work in the Punjab; Rev. J. H. Keen, for some years curate to the present Bishop of Bedford at Spitalfields, who is going out to assist Bishop Ridley in North-West America; Rev. A. E. Dibben, late curate of St. John's, West Chelsea, who is proceeding to Ceylon; and Rev. J. W. Tims, who is returning to the Mission to the Blackfoot Indians of North-West America.

In Holy Trinity Church, Eastbourne, on Wednesday evening, March 12, a young woman renounced the errors of the Church of Rome and avowed herself a member of the Church of England. Rev. W. A. Bathurst, vicar, read, sentence by sentence, the prepared Form of Recantation, after each sentence of which the neophyte responded: "I do." The form was finally signed by herself and witnesses in the vestry, and deposited in the iron chest of the church. A similar public recantation took place in this church in the summer of 1884.

BAPTIST.

Mr. S. C. Gordon, of the Pastors' College, has been accepted by the Baptist Missionary Society for service on the Congo. Mr. Gordon is a native of Jamaica, and was formerly a student of Calabar College, Kingston.

Rev. E. G. Gange had accepted a call to the pastorate at Woodberry Down, Stamford-hill, N., but finding that he had underrated the strength of the ties formed with his church at Bristol during twenty years' ministry there, telegraphed withdrawing the acceptance.

During last week a series of meetings for the deepening of spiritual life, in connection with the Baptist Ministers' and Missionaries' Prayer Union, was held in City-road Chapel, Winchester. The speakers included Rev. F. B. Meyer, W. R. Skerry (London), J. B. Figgis, David Davies (Brighton), G. E. Thomas (Bath), J. T. Wigner, W. V. Robinson (Bournemouth), and others.

The annual congregational meeting of the Baptist Church at Rayleigh, Essex, was held on Wednesday, last week, when the pastor, Rev. I. Bridge, reviewing the past year, referred, among other facts, to the manifest presence of God in all the meetings, the peace and unity existing in the church, the frequent testimonies to blessing received in the services, and several recent cases of awakening and conversion.

CONGREGATIONAL.

Oak-street Church, Accrington, has decided to carry on two mission stations in new parts of the town. One was opened on Sunday week, with a sermon by the pastor, Rev. T. H. Williams.

The annual report of Union Chapel, Islington, N. (Rev. Dr. Allon, pastor), shows that there are at the present time 641 members in church fellowship, and 231 at the branch mission churches. During the past year £1341 was raised for home missionary work, and £738 for auxiliary agencies of the church.

A popular service has been started at Bridgwater, entitled a Service of Praise, following the ordinary Sunday evening worship. It consists of organ and vocal solos, choruses, and congregational singing, with a five minutes' address from the pastor. The service is much appreciated, and (says *The Northern Advance*) there are signs of distinct spiritual results.

The visitations of churches throughout the country, by deputations acting as messengers of the Congregational Church Aid Society, have been carried out with considerable success since the beginning of November. The churches visited are unanimous in their appreciation of this work, and in recommending that the visits should be annual, and be for two or more days. Those who have engaged in the work have been so encouraged and stimulated that almost all of them have volunteered further service.

PRESBYTERIAN.

The congregation of Martyrs' Free Church, Glasgow, expended £100 in aggressive home mission work, by means of their Gospel tent, last summer. The pastor, Rev. Lauchlan MacLauchlan, is an earnest evangelistic labourer. Mr. J. M. Scroggie has just completed a course of most encouraging meetings in the church, at which there were numbers of inquirers every evening.

Mr. J. T. Morton, in addition to his many donations to the Church in different ways, has offered to the Women's Missionary Association to pay the salaries for two years of two ladies to assist Dr. and Mrs. Kerr in the work of the Jewish Mission at Rabat. The Women's Association have accepted Mr. Morton's offer, and are now in quest of agents for this work, who must be chosen and reported to Mr. Morton in May, although they will not require to set out for Morocco till October.

The Central Hall, Holborn, has been secured for the Sunday afternoon services to be conducted by Rev. John McNeill. It is taken for four weeks as an experiment, the first service to be held at 3.30 on April 13. The hall, which seats 4000 people, is well adapted for such services, and may be secured for a longer period. The arrangements are in the hands of a committee of the London Presbytery. Mr. McNeill has an assistant minister at Regent-square—Rev. J. B. Thorburn—who attends to the mission and pastoral work, which Mr. McNeill himself cannot fully undertake with his many engagements.

METHODIST.

The Great Bridgewater-street centre of the Manchester Wesleyan Mission in eighteen months has increased its congregation from 200 to 1000. The Sunday-school contains 700 scholars; there are 350 meeting in class, and Temperance work is being conducted with great spirit.

The leaders of the West London Mission are just now embarrassed and distressed by the fact that a number of very eligible ladies have offered themselves for the Sisterhood—but both Houses are full. Some of these ladies would bear the entire cost of their own maintenance, but the opening of another House, with all the initial and other expenses, could not be undertaken with safety unless £1000 is forthcoming.

Rev. J. E. Clapham, speaking on behalf of the Wesleyan Home Missionary Society, reviewed the new advances made by this Society during recent years, dwelling on the number of closed chapels that had been reopened, and of partially deserted chapels which have been filled with congregations. He stated that several more old chapels in large populations would be set apart as centres for mission work at the approaching Conference.

At the annual meeting of the New Surrey Chapel, recently held, encouraging evidence was given of the great interest taken in this vigorous and enterprising movement. Rev. B. Senior said he was deeply grateful to God for the blessing upon his ministry during the eleven years he had been there. The report states that all the societies in connection with the church are making progress. The number of members is 270, twenty-seven being admitted in January. The young people's meeting on Sunday evenings, conducted in the school-room while service is carried on above in the chapel, attracts some 500 of the roughest class in the district.

NOTES FROM IRELAND.

Mr. James B. Wookey, of London, is addressing meetings in Ireland on behalf of Dr. Barnardo's Homes.

The anniversary meetings of the Belfast branch of the London Missionary Society have just been held. The deputation consisted of Revs. T. Rowlands (Madagascar), E. A. Wareham (India), and W. Johnson (Calcutta), and the services were more than usually interesting.

The Belfast Railway Mission is working vigorously. A weekly prayer-meeting is held, Bible-readings are given on Sunday evenings, social teas are given from time to time, house-to-house visitation is carried on, a railway mission choir has been formed, and a conference of the ladies' auxiliary was held last Friday, with the object of meeting Mr. R. Nixon, of London, and receiving the annual report.

NOTES FROM SCOTLAND.

Rev. Hugh Price Hughes and Rev. W. D. Walters (secretary of the London Wesleyan Mission) are expected to visit Scotland in May.

A new Free Church has been opened at Fort William. The opening sermons were preached by Rev. Murdo Mackenzie, of the Free North Church, Inverness.

Holborn Free Church, Aberdeen, has sustained a great loss by the death of Mr. James M. Smith, who was ordained to the eldership in the congregation in 1839. At the celebration of his jubilee last year, Mr. Smith stated that in the course of the last fifty years he had delivered at least 700 religious addresses and 1200 speeches at social and temperance gatherings.

Kilwinning U.P. congregation have framed an address of congratulation to Rev. Hugh Goldie, of Old Calabar, on the attainment of his ministerial jubilee, he having begun his ministry in that Ayrshire town. The address refers to Mr. Goldie's unwearied labours in training young men for the ministry, and in translating the New Testament and providing other Christian literature for Calabar.

FALLEN ASLEEP.

Rev. E. M. Griffith, for twenty-two years missionary of the Church Missionary Society at Jaffna, Ceylon.—Rev. Canon Hopwood, rector of Winwick, Lancashire.—Rev. Donald Macdonald, pastor of the Congregational Church, Sidmouth, Devon.—Rev. William Watson, U.P. minister, Langholm, Dumfries-shire.—Rev. Joseph Brown, for many years pastor of Grafton-street Baptist Church, and chaplain and registrar of the General Cemetery, Northampton.—Rev. John T. Beighton, Richmond, retired Congregational minister, who formerly held pastorates at Barnstaple, Bristol, and Bideford.—Rev. C. H. Prance, for many years vicar of Annesley, Notts., and recently of St. John's, Derby.—Rev. Jesudasen John, native pastor of the C.M.S. at Palamcotta, Tinnevelly, South India.—Mr. George E. Haycraft, an earnest worker connected with Lewisham-road Baptist Chapel, Greenwich.

Erratum.—In our note last week respecting "the closing decade" of the century, the figure 2000 should have read 1900.

The East-end Gospel Mission, of which General Sir Arthur Cotton is president, is sadly in need of funds. Books and texts for colporteurs will be thankfully received, also tracts and flowers for the Bible Flower Mission. Address the superintendent, Mr. George Fuller, Brunswick Hall, Brunswick-road, Poplar, E.

A band of Christian young men purpose holding meetings on Good Friday in several villages in the neighbourhood of Weston-super-Mare. Gospel tracts to be distributed by them will be gladly received from any who are in sympathy with work of this kind. They should be addressed to Mr. Downs, 9, West-street, Weston-super-Mare.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MARCH 30.—Job II.

THE first attempt of Satan has failed. We have in this chapter:—

(1) *Job's second trial* (1-10).—The scene is again transferred to heaven. Satan, appearing again among the sons of God, hears once more God's testimony to the righteousness of Job, and to the failure of Satan's attack upon him (1-3). Job knew nothing of this. So far as he knew, there were few witnesses to his trial, and to the spirit in which he met it. But every man's conduct has a far wider influence than he supposes. Eyes that we see not are watching us (1 Cor. iv. 9). "God is not unrighteous to forget" any manifestation of the faith of his people. Note *Satan's further slander* (4, 5).—He does not accept defeat very willingly. His second slander is like the first, only worse. A stranger to unselfishness in himself, he cannot understand its existence in others. *He* would not serve God for nothing, and he measures Job by himself. If the first trial, which touched Job's property and family, has failed, another, touching his own flesh, and threatening his life, may succeed. *Job in Satan's power* (6-8).—There is a mystery about all such visitations of disease and pain. Satan seems to have more to do with such afflictions than we suppose. See Luke xiii. 16; Acts x. 38; 2 Cor. xii. 7. Yet his power is not absolute. He can only do what God permits; there is a limit beyond which he cannot go. In Job's case, he is allowed to do the worst he can, without destroying life. And it is terrible to see what Satan's worst is. The disease with which Job was smitten is supposed to have been that kind of leprosy called Elephantiasis. It was considered incurable, and its loathsomeness and painfulness are evident from many references throughout this book. The sores itched (ii. 8), bred worms (vii. 5), disfigured his countenance, so that his friends did not know him (ii. 12), made his breath fetid (xix. 17), so that he sat outside the village upon the heap of ashes (ii. 8); they caused gnawing pains in his bones (xxx. 30), and made him too helpless to rise (xix. 18). This much Satan did when Job's body was in his power.

The issue of the trial (9, 10).—His wife is used by Satan to tempt him, as Eve tempted Adam. To her it seems useless to serve God, if He allows his servant not only to lose everything, but to suffer such a loathsome affliction. Job's reply is significant. "A foolish woman is an ungodly woman, for all ungodliness is folly." Satan's part in the trial is all unknown to Job; but he knows that God reigns, and that even Satan can have no power against him, except what God gives him. His faith looks beyond any second cause. Whoever may be the rod of our chastisement, remember the Divine hand that wields it. "In all this did not Job sin with his lips" (10). "With his lips"? Was there a struggle within? Job has not yielded to it. Satan has again failed.

(2) *The visit of Job's friends* (11-13).—Eliphaz the Temanite was probably the son of Esau (Gen. xxxvi. 10, 11). Teman, or Edom, was famed for wisdom (Jer. xlix. 7; Obad. 8). Shuah was one of the sons of Abraham, by Keturah (Gen. xxv. 2, 6). Bildad the Shuhite was probably one of his descendants. Of Naamah nothing can be stated with certainty. They came to Job from a desire to offer him real sympathy; but his appearance shocked them (12), so that they remained for seven days and nights in sympathetic silence in the presence of his awful grief.

MONDAY, MARCH 31.—Job III.

Job is the first to break the silence. "He opened his mouth, and cursed his day" (1). The words summarise the whole chapter.

The perfect man is not sinless.—If he is not actually rebellious, he is certainly bitter, impatient, murmuring. Possibly this spirit was struggling for utterance, even when he "sinned not with his lips" (ii. 10). But the continuance of the trial and the effect of the diseased body upon the mind lead him at last to speak. After Job's previous utterances, and after God's testimony concerning him, we should hardly have thought that there was that in Job which could speak so. But the trial has discovered hitherto unknown evil. It is because this lurks within us, even in our moments of victory, that the cleansing blood is constantly required (1 John i. 7).

Job speaks as a pessimist of the worst type.—His existence is regarded as a curse, and the greatest blessing he longs for is to escape from it. He curses the *day of his birth* (3-10), and wishes he had never been born. Or, if his birth were necessary, why did he not *die from the womb* (11-19)? Instead of living in misery, loathed and cast out, he would then have had rest among the great and small who have entered into the tomb. Or *why continue a life that is so miserable* (20-26)? His way is hid in mystery which perplexes and baffles him. Death would be a welcome relief. His affliction for the present discolours his whole life. God is only mentioned twice (4, 23) in the whole of this complaint, and then not as the object of Job's confidence.

There is some excuse for his pessimism. The same bitter complaints are sometimes heard from men living in luxury who have missed their way, and to whom, therefore, life is not worth living. With Job it is not a settled creed, but a passing thought suggested by his circumstances of unwonted trial. If he did but know what issues depend upon his trial, he would speak differently. Do not repeat his complaint. Remember that through the most mysterious circumstance God is working out a purpose. Wait for light.

TUESDAY, APRIL 1.—Job IV.

The three friends were probably as much surprised by the bitter complaint of Job as they had been at the severity of his affliction. Eliphaz, probably the oldest, was the first to reply to him. It is the complaint of Job, and not merely his suffering, that moves Eliphaz to speak.

His surprise at Job's complaint (1-11).—He had comforted and strengthened others (3, 4), why should he faint when in trouble himself (5)? It is not the righteous who perish in affliction (6, 7), but the wicked (8, 9), whose sudden destruction is described under the figure of scattering a den of lions (10, 11). Eliphaz suggests that as Job's fear of God was his confidence (6), he should not despair, but should expect a happy issue out of his afflictions.

His instructive vision (12-21).—He speaks with great delicacy, declaring a truth which had been taught him under most impressive conditions (12-16). God is holy, so that even his angels are marked with imperfection before Him (17). Still more imperfect in his sight must man be, so frail (19), so speedily destroyed (20), who does not attain unto wisdom before his "tent-cord" is removed (21, R.V.). For Job to murmur against such a God is sinful indeed in the judgment of Eliphaz.

WEDNESDAY, APRIL 2.—Job V.

Eliphaz applies his teaching to Job's case (1-7).—His murmuring is useless, for none of the angels would receive a complaint against God (1). The "wrath," or impatience, of a foolish man would only lead to destruction (2). The form of trouble with which God would visit the foolish resembles that which had befallen Job (4, 5). And, Eliphaz suggests, affliction comes as the result of man's sin (6, 7). Why then should Job murmur at that which his own sin had occasioned?

Eliphaz counsels Job wisely (8-16).—No better advice could be given than that Job should humbly commit his case to God (8). The description of God's power and goodness in providence (9-11), and in defeating the purposes of the crafty (12-16), supports the counsel just given. Though he had a wrong idea concerning the afflictions of Job, Eliphaz evidently had learned great truths, and could utter them wisely (1 Cor. iii. 19).

Eliphaz gives further reasons for his excellent advice (17-27).—Even afflictions are an evidence of God's goodness (17), and are followed by displays of his delivering grace. Prov. iii. 11 and Heb. xii. 5 repeat a similar truth. The truth is right, but the application Eliphaz makes of it is wrong. Immunity from all sorts of trial is nowhere promised to the man that seeks God. Yet that is what Eliphaz promises Job (19-27). No evil should befall him or his dwelling, his offspring should be great, and he should die in a ripe old age.

The speech of Eliphaz contains much that is good. The theory which underlies his argument is *generally* right, but not universally. He shows want of sympathy with Job's suffering in his application of his theory to Job's case. The effect of his speech on Job is not comfort, but still greater distress.

THURSDAY, APRIL 3.—Job VI.

Eliphaz had referred mainly to the impatience of Job manifested in his bitter complaint. Job, in his reply: (1) *Excuses the impatience he had manifested* (1-13).—His calamity was greater than his complaint (1). How could his words be other than rash, since the arrows of the Almighty were in him (3, 4, R.V.)? He suggests that Eliphaz might have judged the severity of his trial from the bitterness of his complaint (5-7). Even beasts do not cry without cause. Then Job breaks out into a still more impatient cry for death (8, 9). He would even exult in pain that would not spare his life (10, R.V.). He sees no prospect of relief in the future, and has no strength to endure (11-13); why then should he be patient?

(2) *Expresses disappointment at his friends* (14-30).—Even if he were forsaking the Almighty (14, R.V.), kindness should be shown him. They were to him rather as the dried-up brook, to which the thirsty caravan comes, hoping for water and finding none (15-21). To meet with such disappointment in them only increased his anguish. There is sarcasm in the words that follow (22, 23). Job had not sought their sympathy; yet already they had insinuated that he had sinned. Let them not insinuate, but speak boldly (24). To deny Job's innocence in order to complete their argument (25) was cruel. He was ready to their face to deny that he had sinned; would they charge him with falsehood? (26-30). Job was evidently right. He knew nothing in himself for which his affliction could be regarded as a retribution. The suggestion to him, and to the other sufferers since his day, is cruel, and can only aggravate the suffering.

FRIDAY, APRIL 4.—Job VII.

The cry of Job in this chapter is even more bitter than that in chapter iii. He begins by a complaint of the *brevity and painfulness of life* (1-10). It is a time of hard service imposed upon him by another (1-2). The weaver's shuttle (6), the wind (7), the cloud (9), express its brevity. The anguish Job suffered through his loathsome disease made life unbearable (3-5). He resolved, therefore, that he would not restrain himself, his bitter words should find utterance (11).

Then follows *his complaint* (12-21). Why should God deal with him as though he were dangerous to others as the sea, or the sea monster? Why follow him to his couch, and disturb his nights with horrible dreams (13-15)? Why not let him die, and so escape from a life which he loathed (16)? Why should such a puny creature as man be pained and persecuted by God (17-19)? There is a boldness, an irreverence in such utterances which startles us. These are the words of Job, who feared God and eschewed evil (i. 8)! When he says, "I have sinned" (20), he is expressing no repentance. It is rather, "What if I have sinned? What do I unto thee?" Nor is there a humble prayer for pardon in the words, "Why dost thou not pardon my transgression" (21)? They are all a part of the same bitter complaint, and of Job's desire to escape from the burden of life.

Do not judge him too harshly. Remember his condition, and the effect that such a bodily affliction must have had upon his mind, and his ignorance of God's purpose in his affliction. His self-control has gone, he utters rash words. We know God better through Job's experience, so may not utter similar complaints.

SATURDAY, APRIL 5.—Job VIII.

Bildad in his speech refers only to Job's direct complaint against God (vii. 11-21), and seeks to defend God's righteousness against the charge implied in Job's words.

Verses 1-7.—The questions of ver. 3 show the meaning which Bildad attached to Job's speech. Job appeared to him to have charged God with perverting justice! To this Bildad replies, with less gentleness and considerateness than Eliphaz manifested, affirming that Job's children had been cast away for their transgression (4). Their destruction was therefore an evidence of God's rectitude. He assumes also that in Job's case there was sin, not grievous enough to require his destruction, but certainly deserving his present chastisement. Bildad cherishes the hope that Job's affliction will lead him to God in true repentance (5, 6), and that God's rectitude will be vindicated towards him by giving him a happy issue out of his afflictions (6, 7). How contrary was this to the actual truth (John ix. 2, 3; Luke xiii. 4); and how it must have added to poor Job's agony!

Verses 8-22.—Bildad claims for his theory the support of the ancients (8-10). Surely Job would not refuse to learn from them? Their teaching is that, as the "rush" deprived of water speedily withers, so the "hypocrite"—the ungodly—should perish as swiftly as the spider's web is destroyed (11-15). Then another metaphor is used to present the same truth—a plant, growing luxuriantly

beneath the sun, spreading forth its branches, and striking its roots deeply (16, 17), yet is immediately destroyed, so that no trace is left to mark its place (18). But Bildad again contrasts Job with the wicked. He refers to him as "the perfect man" (20), who has fallen into some sin for which Bildad hopes he will seek unto God (5), so that his mouth shall again be "filled with laughing" (21). By his closing reference to them "that hate thee" (22), Bildad claims that he and his friends were not among the number.

International S.S. Lessons.

Sunday Afternoon, April 6.

Christ's Law of Love.—Luke vi. 27-38.

Golden Text: Verse 31.

These words are substantially the same as Matt. v. 38-48, where they occur as part of the Sermon on the Mount. We need not discuss the question whether Luke is giving an account of the same sermon, or whether our Lord repeated more than once words that are certainly worthy of frequent repetition. The slight difference between the words in the two Evangelists is thus explained by Godet: "The prevailing idea, in Matthew, is certainly an exposition of the new law in its relations with the old. In Luke the subject is simply the law of charity, as the foundation of the new order of things." But the old law and the new are closely connected, for "love is the fulfilling of the law" (Rom. xiii. 10). To understand and to practise the teaching of this lesson is to be a Christian indeed. It contains Christ's law of love.

(1) *Love in practical manifestation* (27-30).—When Jesus speaks to those "which hear," does He mean simply to distinguish the "actual hearers" of his words from those "imaginary hearers" to whom his woes have been addressed?—*Godet.* Surely it is only to *true* hearers (Matt. xi. 15) that such a law can be spoken. It is significant that after Jesus has pronounced so many "woes," He enjoins only *love* upon his disciples. It is easy for us to utter solemn denunciations upon others and think we are exhibiting "righteous indignation," when we are simply destitute of the law of love. The manifestation of our love must be *active* (27, 28), *passive* (29), and *benevolent* (30). Our *enemies* must be the objects of our love—not only those who cherish a feeling of enmity against us, but who express it in act, and word (curse), and in efforts to resist and thwart us. And our *love* is not to be a mere sentiment. It must be expressed in act (*do good*); in word (*bless*); and in intercession (*pray*). This is a high ideal; yet the Apostle enjoins it (Rom. xii. 21); and our Lord exemplified it (Ps. cix. 4; Luke xxiii. 34); and so did the martyr Stephen (Acts vii. 60).

The passive and *benevolent* manifestations of love are closely joined (29, 30). Paul unites them also, "Love suffereth long, and is kind" (1 Cor. xiii. 4). The *literal* application of the words of Jesus is not always possible. Where the manifestation of love requires it, *every* right is to be yielded. Justice simply respects the rights of others; love prompts to the surrender of our own. To submit, to yield, is to triumph; to retaliate, to resist, is to fail. A Christian who contends for his "rights," without regard for the consequences of his conduct upon others, is disobeying the law of love. It is this love which makes inexpedient many things that are lawful. Let not our *rights*, but our *love*, guide our conduct toward those who oppress us, or are in need. "It is in charity that the disciple of Jesus yields, when he yields; it is in charity, also, that he resists, when he resists. *Charity has no other limit than charity itself*, that is to say, it is boundless."—*Godet.* We are touching great and blessed mysteries in these words. It was by love, thus manifested in the surrender of all, that Jesus reached the throne (Phil. ii. 5-10). "Let the same mind be in you."

(2) *The law of love expressed* (31).—It is to his *disciples* Jesus gives this law. The desires of unconverted men for themselves may be foolish and hurtful. Love does not give what is hurtful to others. When our desires are regulated by the teaching of God's Word, what an excellent rule this is! Not as others do to us—that is the world's method, expressed by its maxims, "Tit for tat," "A Roland for an Oliver," "Six for his half-dozen," &c.; but as we *would* that they should do to us. To live thus would be blessed liberty from the curse of selfishness.

(3) *Love enforced by contrasts* (32-35).—Our Lord calls others "sinners." We commonly apply the term to believers. It is significant that the New Testament does not use it so. "Sinners" are contrasted with "saints." Even "sinners" may do good and lend when it is to their interest to do so, but Jesus enjoins upon his people disinterested benevolence. They have "freely received," and are expected "freely to give." How much of our love may be selfishness and our generosity toward others only a means of advancing our own interests! In the presence of words like these, a godly man was constrained to ask: "Are we Christians at all?"

(4) *The pattern of love* (36).—"Having referred to the love which his disciples are to surpass, Jesus shows them what they must aspire to reach."—*Godet.* Our model must be nothing less than God Himself. His mercy is bestowed on the worthy and unworthy alike (Matt. v. 45). We must be imitators of Him (Eph. v. 1, 2).

(5) *The rewards of love* (35, 37, 38).—Though we may not hope for reward from those who are the objects of our love, and may be content to receive additional hatred in return, yet "great reward" (35) is promised. He "is not unrighteous to forget your work and labour of love" (Heb. vi. 10). If we forego those rewards which selfishness seeks, He will give us others. To be manifestly and consciously his children—is not that reward enough? Yet more than that. Love restrains from judging and condemning, and prompts to forgive and to give (37, 38). Both here and hereafter there shall be a return in the same kind made to us. Can any one who does not love so as to forgive expect to escape judgment and condemnation himself (Matt. xviii. 35)? But the reward comes *here* also, for "*men* shall give" (38). There is a sense in which man receives from others what he gives, as the echo sends back to us our own words. The law of retribution works even now. The harvests from our sowing are not all future. We are made to eat the fruit of our own ways even in this life (Prov. xix. 17, xxii. 9, xxviii. 27; 2 Cor. ix. 6).

Such is Christ's Law of Love. He gives it, not as the *condition* upon which we enter into his kingdom, but as necessary to prove that we *are* in the kingdom. Naturally, it is impossible for us to keep, or even to *desire* to keep this law. But when "born again," and thus made partakers of the Divine nature, we do learn to admire it, and long to keep it.

Christ has given us an example of it; to know how to give expression to the law of love, seek to follow his steps (1 Pet. ii. 21-23).

Yet imitation is not enough. Having given us the perfect example, Jesus died and rose again, and ascended up into heaven, that He might come again in the Holy Spirit, and take up his abode in our hearts, and live out his own life there. Such love can only be "the fruit of the Spirit" (Gal. v. 22). If the ideal is impossible to us, yet it becomes possible when we learn that "Christ lives in us" (Gal. ii. 20).

The teacher will be able to make many applications of this law of love to the lives of the scholars.

"WELCOME" MISSION, BELFAST.

A fortnight's mission has been held by Miss Bax in "The Welcome," Belfast, a mill and factory girls' branch of the Y.W.C.A. From the first night blessing followed the preaching. Many who had been long prayed for and mourned over appeared compelled to surrender to Christ. As the meetings went on, it was touching to see Christian girls pleading with their former companions, and telling them of the pardon and peace they had found. The second week of the mission, Miss Bax was joined by Miss Richardson, of Moyallon, who rendered valuable help.

The changed faces of many in "The Welcome" testify that God has been manifestly at work. A praise-meeting and a meeting for Christians concluded the mission. Great numbers stood up to testify of blessing received. K. S. M.

"WEEDING AND SOWING" is the title of a pamphlet of reminiscences of work by Mrs. Cunningham, hon. directress of the Shaftesbury Institute, Ragged-school, Infant Day Nursery, and Rescue Home, Brixton. The reminiscences are well worth reading, and in many instances very remarkable in character. Copies of the book (6d. each) may be had from the Shaftesbury Institute, 5, Railton-road, Herne-hill, S.E.

INQUIRERS' COLUMN.

"HOLD THE TRADITIONS."

Sir,—Others, with myself, are anxious to know the true meaning of 2 Thess. ii. 15. I was lately given a book which enjoined a steadfast belief in "The Church and Her Traditions as a Means to Salvation." Confession was also taught, and set prayers for intercession, acts of penitence, &c., were pointed out as the way to eternal life. The above text has been specially quoted as a proof that St. Paul desired us to keep the traditions of the Church before us as a matter of faith. Our Lord's own teaching is so much at variance with this that I cannot but believe another meaning attaches to the verse in question.—Yours, &c., R.

REPLY.

The Apostle does not use the word "traditions" in the sense which has become common in ecclesiastical literature, but rather in the sense of "instructions," as in 1 Cor. xi. 2, where the same Greek word is rendered "ordinances." In both passages the language is very definite—not specifying the Jewish traditions, nor those of a later period—"*as I delivered them unto you*," and "*which ye have been taught whether by word or by our epistle.*" This latter clause, in the Epistle to the Thessalonians, makes it evident that the Apostle was referring to some particular communications on doctrine which he had made by word of mouth or in his former letter. As "truths handed down from Apostles," traditions are to be found in their purity only in the Written Word. Of tradition outside the range of Apostolic teaching, Paul could, as occasion called, speak as contemptuously as Christ Himself (Col. ii. 8, 22; Mark vii. 7-9).

SALVATION CONDITIONAL.

Dear Sir,—Can you help me respecting the following matter which has weighed upon my mind for several weeks? "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Jesus Christ came into the world and died for the sins of all men, or for the whole world. Is not therefore the debt cancelled, whether a person believes it or not?—Yours truly, J. W.

REPLY.

The reasoning here is faulty, because founded on a misapprehension of facts. The Scriptures which set forth Christ as "the Lamb of God that beareth away the sin of the world," also teach us that unless as individuals we believe that Christ is the Divine Saviour we "shall die in our sins" (John i. 29, viii. 24). The same Scriptures which tell us that God sent his Son, "that the world through Him might be saved," proceed to point out that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 17, 18). God's provision is wide as the world, but we cannot benefit by it except we exercise faith in the Saviour.

Salvation is conditional upon our personal trust in Him, by whom, to employ the language of the question, "the debt was cancelled." That is a soul-destroying Universalism which says that the broad and the narrow way alike lead to glory. The Prince of Life who vanquished death declared in unequivocal terms that the broad way "leadeth to destruction," and that if we would attain unto eternal life we must "strive to enter in at the strait gate." The remedy must be adequate to the disease, and the restitution must be equal to the fall. Man's fall was from faith in God; the very essence of the work of Christ is to restore man to faith in God. If all his past sins could be blotted out, and he were not restored to faith in God, man would still be alienated from God.

CONGO MISSIONS.—Messrs. Adamson, Cole, and Luff, of the Congo-Balolo Mission, arrived safely at Mpalabala from England on February 4. They had with them the new steam launch *Pioneer*, which already has reached Matadi, the highest point on the lower river. They hope that this steam launch will greatly facilitate the preaching of the Gospel among the Balolo tribes of the Upper Congo. They have an arduous task before them and will need the constant intercession of God's people on their behalf. At Matadi there are three steamers for the Upper Congo besides the *Pioneer*; two of these are for the State, and one for the French house. One of the State steamers will be the largest on the Upper Congo. Miss Hamilton and Miss Royal leave for America, and Mrs. Glenesk and baby for England, by Portuguese mail.—*Missionary Notes.*

This Society has ministered for eight years to the Spiritual and Physical needs of the North Sea Trawlers, and the work is now being rapidly extended amongst Fishermen on the West Coast and in other waters.

MISSION to DEEP SEA FISHERMEN

PATRON—HER MAJESTY THE QUEEN.
Treasurer and Chairman of Council—THOMAS B. MILLER, Esq.
Chairman of Finance Committee—THOMAS GRAY, Esq., C.B.
Chairman of Hospital Committee—F. TREVES, Esq., F.R.C.S.

OBJECTS OF THE MISSION.

(1) The visiting of the various fleets of fishing vessels the *North Sea* and *elsewhere*, by means of smacks and all vessels, with view to preaching the Word of God the crews thereof, and in every possible way promoting d ministering to their spiritual welfare, and affording them advice and counsel in the cause of religion and mperance.

(2) The disseminating of healthy literature amongst e men.

(3) The rendering of surgical and medical aid to em.

(4) Supplying them with warm wraps, mittens, muf-rs, &c., placed at the disposal of the Mission by donors; d the sale of tobacco at a very low price, and without ofit to the Association, to keep them from the cessity of resorting to drinking and immoral ships own as Copers.

TESTIMONIES.

"It does one's heart good to watch the benefit conferred by these Mission smacks. God bless them! They go forth in the fulness of the blessing of the Gospel of Christ."—THE BISHOP OF EXETER.

"We trust the Mission will gain new and earnest friends to strengthen the hands of those engaged in a most interesting but dangerous work."—THE CHRISTIAN.

"Ample proof has been furnished of the genuine and successful character of the Society's operations."—THE TIMES.

"That most practical of all our missions—the Mission to Deep Sea Fishermen.—THE LEEDS MERCURY.

"The Mission to Deep Sea Fishermen benefits the Smacksmen, and has its reward in their love and gratitude."—THE DAILY TELEGRAPH.

"The Mission does an immense amount of good."—THE FISH TRADES GAZETTE.

TEN MISSION & HOSPITAL SHIPS

ARE NOW AFLOAT.

READER, will you, who profit by the Smacksmen's toil, contribute to the help and healing of those whose life, at best, is hard and comfortless? Large or small donations will be thankfully acknowledged.

Cheques and Post Office Orders to be made payable to the Secretary (ALEXANDER GORDON), Bridge House, 181, Queen Victoria-street, E.C., and crossed "Lloyds' Bank, Limited."

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FARNINGHAM AND SWANLEY (Commenced 1863).

PRESIDENT—THE EARL OF ABERDEEN.

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RE or **300** Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught Trades as Tailors, Shoemakers, Carpenters, Engineers, Bakers, Steam Printers, and Gardeners; and ien provided with outfit and placed in situations, while they are looked after as "Old Boys."

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:e for **200** Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruc-)n in Lithography, Telegraphy, Photography, Chemistry, and other subjects, to fit them for a working life.

BASIS.—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in e knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the **500** Boys now in the Homes. Over **1,000** have ready been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be ankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

Offices—BANK BUILDINGS, LUDGATE CIRCUS, E.C. BENJAMIN CLARKE.
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MISSIONS TO SEAMEN SOCIETY.

Patron—Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

THIS Society labours among the great seafaring population of our country, numbering upwards of 625,000 men, who man some 36,000 Merchant, Passenger, Emigrant, Light, and other Ships, and ,000 Fishing Vessels; not one of which carries a Chaplain. It also labours among the 60,000 Seamen the Royal Navy.

AFLOAT—Its work is carried on by holding Services or Bible Readings on board the ships when in ports or roadsteads, distributing Tracts, selling Bibles and Prayer Books, and giving Boxes or Books of sound reading to be taken to sea.

In 1888, about 6,000 Bibles were sold; 750,000 Disused Bibles, Tracts, &c., distributed, and 10,000 Boxes or Bags of Books given to ships.

ASHORE—Its work is threefold:—

I. **Spiritual:** In 51 Churches or Mission Rooms at various ports, at home and abroad, where seamen are ministered to on Sundays and week-days, by the Society's Chaplains and Scripture Readers.

II. **Philanthropic:** The men being rescued from publichouses and crimps, and induced to come to the Society's Institutes, where they are provided with good reading, newspapers, &c., with means of writing to their families, and harmless games.

III. **Temperance:** In 1888, about 8,000 Seamen signed the Temperance Pledge; and during the last 10 years 77,000 have signed it.

Information as to the details of the work is given in the Society's Magazine *Word on the Waters*.
Increased FUNDS are urgently appealed for, to enable this good work to be maintained and extended. Subscriptions and contributions should be sent to the Secretary, Commander W. Dawson, R.N., at the Society's Offices, Buckingham Street, Strand, London.

The McALL MISSION in FRANCE

A PUBLIC MEETING

WILL BE HELD IN

EXETER HALL,

On behalf of the McAll Mission to the Workmen of France,

On MONDAY, MARCH 31, 1890, at 6.30 p.m.

The Chair will be taken by
GEORGE WILLIAMS, ESQ.

Speakers:—The Rev. A. T. PIERSON, D.D. (of Philadelphia, U.S.A.); The Rev. THEODORE MONOD (of Paris); The Rev. L. B. WHITE, D.D. (Rector of St. Mary Aldermary, and Secretary of the Religious Tract Society); The Rev. R. WARDLAW THOMPSON (Foreign Secretary of the London Missionary Society); The Rev. R. W. MCALL, D.D., F.L.S. (of Paris), Founder of the Mission, and other Ministers and Gentlemen.

FRENCH HYMNS, USED IN THE MISSION, WILL BE SUNG BY A SPECIAL CHOIR.

Tickets may be had gratis of: Messrs. Nisbet & Co., 21, Berners-street, W.; Messrs. Hatchard & Co., 187, Piccadilly, W.; Messrs. Partridge & Co., 9, Paternoster-row, E.C.; Mr. J. Hewetson, 11 and 12, High-street, Hampstead, N.W.; Mr. W. C. Edmonds, 420, Brixton-road, S.W.; Mr. J. L. King, Highbury-corner, N.; Mr. G. E. Waters, 97, Westbourne-grove, W.; Carrington's Bible Warehouse, Notting-hill-road, W.; Mrs. Wade, 98, High-street, Kensington, W.; Exeter Hall. A few Special Reserved Seats will be provided, Tickets 2s. 6d. each, to be had only at Exeter Hall. Early application is requested.

Scripture Readers' Society

FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

APPEAL

FOR

Mrs. Meredith's Institutions.

THE **URGENT ADDRESS** published on behalf of the finances of these Institutions has not been liberally responded to. Friends are reminded that they cannot exist without money, and earnestly requested to support them. Collecting cards will be sent to any willing to gather small sums for their expenses. They can be obtained at the office—143, Clapham-road, S.W.

Cheques payable Susanna Meredith; crossed "Bevan" or "Union Bank, Charing Cross."

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The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m. (Sat. ex.). Bible study, Wed., at 6.15 p.m. Mission meeting, Thurs., 6.15 p.m. Workers' meeting, Thurs., Mar. 13, 6.45 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Mar. 30, 3 and 7 p.m., Mr. W. H. Fry. Meetings for prayer, Suns., 7.45 a.m.; Wed., 7.30 p.m.; Fri., 7.30 p.m.; Sat., 7.30 p.m., and before all Gospel meetings.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., Mar. 27, 8.30 p.m., lecture by Rev. R. M. Thornton on "Krakatoa." Sun., Mar. 30, 3.30 p.m., young men's service. Address by Rev. George Wilson.

Y.M.C.A., Stafford-rooms, Titchborne-street, Edgware-road, W.—Good Friday, Breakfast, 8 a.m., Professor Gladstone, chairman; speakers—Revs. Nevile Sherbrooke, F. B. Meyer, Pastor Frank White, Messrs. C. R. Hurditch, Charles Inglis, and others, 7.30 p.m., missionary meeting; address by Rev. J. Sadler, of China.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun. next, at 3.15, special address to young men by the Archbishop of Canterbury; at 7, public evangelistic meeting. Address by Rev. C. James.

Y.W.C.A., Princess House, 108, Brompton-road, S.W.—Meeting for the deepening of the spiritual life, Sat., Mar. 29, from 3 to 5 p.m.

Conference Hall, Mildmay Park, N.—Fri., Mar. 28, 8 p.m., reception meeting for the new superintendent, Colonel J. F. Morton. Sir S. A. Blackwood, K.C.B., in the chair. Monthly meeting for prayer for the suppression of the opium trade, Wed., April 2, at noon.

How to Study the Bible.—Lecture by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., Thurs., 4 p.m.

McAll Mission in France.—Rev. Dr. Pierson will preach on Sun., Mar. 30, at 11, in Blackheath Congregational Church, and at 7 p.m. in Marlborough-place Presbyterian Church, St. John's Wood. Mon., Mar. 31. public meeting, Exeter Hall, Strand, Mr. George Williams, chairman. Speakers—Revs. Dr. Pierson, Theo. Monod, Dr. R. W. McAll, Dr. L. B. White, R. Wardlaw Thompson, and others.

West London Mission.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

Kilburn Hall, Kilburn-gate, N.W.—Bank holiday, Mon., April 7, twenty-second anniversary, 4 p.m., Mr. James E. Mathieson will preside. Tea at 5.30; at 6.30, Mr. T. A. Denny will preside. Addresses by Pastors F. H. White, Jas. Stephens, W. Stott, Dr. McKilliam, Mr. George Hucklesby, Mr. C. Russell Hurditch, and others.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. W. R. Lane.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

St. John's Hall, Corporation-row, Clerkenwell.—Cow Cross Mission, Good Friday. Tea, at 6.30 (sixpence); public meeting, 7.30. p.m. Gathering of evangelists, open-air preachers, &c.

Folkestone-road Hall, Walthamstow.—Sun., 6.30 p.m., Mr. Andrew Milne Kyd.

Union Hall, Carlisle-street, Edgware-road, N.W.—Good Friday and Easter Monday, meetings at 11 and 7.

Deepening of Spiritual Life.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Friday. Mar. 28, Quiet Day: 11.30 a.m., Revs. Nevile Sherbrooke and C. A. Fox; 3.30 p.m., Revs. E. W. Moore and Evan H. Hopkins.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Salvation Army.—Slum work meeting in Exeter Hall, Strand, Tues., April 1, 7 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., April 11. Tea at 6; meeting, 7 p.m. Address by Rev. James Stephens. Subject—"The men whom Thou gavest Me out of the world."

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., April 4, all-day meetings, 11 a.m. and 6.30 p.m., devoted to special prayer; 3 p.m., address by Dr. McKilliam. Suns., at 3.30, Bible-readings by Miss Mason.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of the Christian Lifeboat Crew, Tues., April 1, 7 p.m. Colonel MacGregor will address the meeting.

Bible Class Union.—Social gathering, Exeter Hall, Strand, W.C., Sat., Mar. 29, 5.30 p.m. Mr. George Williams, chairman. Addresses by Rev. W. Fuller Gooch and H. Elwyn Thomas.

Anniversary of Children's Scripture Union, Princes Hall, Piccadilly.—Tues., April 1, 3 p.m., chairman—Rev. E. A. Stuart; 6.30 p.m., Rev. F. B. Meyer.

Paris Daily International Prayer-meeting—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

Talbot Tabernacle, Talbot-road, Bayswater.—Sun., Mar. 30, 11 a.m., Mr. James L. Stanley; 7 p.m., Mr. Henry Clark.

Edinburgh Castle, Limehouse, E.—Sun. next, Dr. Barnardo, at 11; Rev. Henry Bright, at 3; Mr. Joseph Clarke, at 7.

Meetings for Christian Workers every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Glasgow Half-yearly Meetings of Christians, April 5—8.

Exeter Convention for the deepening of the spiritual life, April 14—17. Particulars from hon. sec., 4, West Southernhay, Exeter.

Cork Convention for the deepening of spiritual life, Assembly Rooms, Cork, April 28 to May 2.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

Notices.

Communications Received with Thanks.—C.A.D. J.P.G. J.C. T.H.A. M.B.R. R.W.C. A.J.B. R.M.B. M.M. R.T.B. C.J.L. R.B.B. S.E.R. H.A.W. T.G.R. J.A.R.G. J.J.P. W.F.S.D. S.R. M.P. F.T.H. A.M.C. W.C. A.S.D. W.S.P.G. D.C.J. J.B.S. E.L.C. M.L.D. I.B. A.S. A.T. J.L.B. C.W.D. L.H.C. J.H.H. B.H.M. D.H. W.M. W.S. A.H. J.F. B.B. W.F. D.M. H.B.W. E.P.C. P.J.D. W.E. F.B.B. F.B. S.S. C.B. C.H. R.J.S. M.E.M. M.M.P. T.G.C. A.P.F. L.H.B. J.C.W. A.A.C. J.S. T.W.B. J.T. E.K.J. G.D.S. T.J. E.E.G. C.W.M. J.B.S. A.M.S. J.H.S. G.C.S. W.A.R. C.K. M.H. H.L.J. M.S. S.F. R.H.W. E.E. M.A.L. J.E.G. E.G.H. R.H. J.H.B. R.D.W. M.M.B. S.H.W. J.E.M. R.S. W.B. C.I. K.F. K.C. A.W. T.E.C.C. H.M. M.S.O. J.B.B.

Applicants for Tracts.—Miss G. Baily, 2, Enderby-villas, Ramsgate; H. Lambert, 234, Leven-road, Poplar, E.; A. Jackson, 8, Stamford-cottages, Stamford-hill, N.; W. Thomas, confectioner, High-street, Neyland, Pembroke; C. Lock, 5, Power-street, Barrack-hill, Newport, Monmouth; Miss E. M. Blucke, Ferndale, Quarry-crescent, Hastings; E. White, 41, The Shore, Northfleet, Kent; D. Potter, 22, Montague-road, Tottenham; H. J. Page, 12, Clarence-square, Cheltenham; Secretary, Mizpah Band Mission, 218, Walmer-road, Notting Hill, W.; E. Allman, Billingshurst, Sussex; Cuthbert Barras, Chapel-row, Philadelphia, Fence Houses, Durham; Miss Kemish, 66, Kilmiston-street, Kingston, Portsmouth; G. J. Kidd, 4, Pine-terrace, Broughty Ferry, N.B.

PASTOR CHINIQUY writes from Montreal: "The Master is blessing our work among Roman Catholics more and more every day. Here, last night, our church was too small to contain the multitudes of Roman Catholics who had come to hear the message of peace, life, and mercy I had to deliver them. Every day this movement takes larger and larger dimensions."

THE RELIGIOUS TRACT SOCIETY.—The Bishop of Liverpool presided over a meeting, held a few days ago, at the house of Mrs. Houldsworth, Queen's-gate. He enlarged upon the work of the Society: how the tracts and books have improved in style, while the simple truths of the Gospel are clearly set forth. The "Present-Day" tracts and some other publications were specially commended, because they meet the need of the day, in exposing and counteracting error. Canon Fleming, one of the honorary secretaries of the Society, remarked that he had been connected with the Society for more than thirty years, and his love for the work constantly increases. He explained that all contributions to the Society were devoted in their entirety to the missionary work, publications being issued, in nearly 200 languages, all over the world. Rev. W. H. Webb-Peploe gave his testimony to the power of small books when he related that it was through a four-paged tract that he was brought to a decision for God. He was on a racecourse, endeavouring to drive away religious impressions, when the tract was given him, and the result was that the entire course of his life was changed.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MARCH 24, 1890.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Church of England Zenana Missionary Society—M.S.	2	2	0
McAll Mission—T.B....	0	10	0
Œuvre des Affligés, Théodore Monod—T.B... ...	0	10	0
Mr. Rohrbach's Work, Berlin—W.D.	1	0	0
China Inland Mission—W.A. 10s; New Zealand, £3 3s; Rathdrum, £1	4	13	0
Miss de Broen's Work, Paris—Mrs. R.G.	5	0	0
Mrs. Boyce's Work, Bordighera—Misses C. ...	1	0	0
Girls' School, Osaka, Japan—Misses C.	1	0	0
Professor de Launay (Personal)—F.E....	5	0	0
British and Foreign Bible Society—Bexley Heath, 10s; The Lord's Tenth, 10s	1	0	0
Drummond's Tract Depôt, Stirling—M.S.	2	2	0
China Mission of Presbyterian Church of England—A.S.R.	0	5	0
Broussa Orphanage—C.P., Clifton	0	2	6
Work in Siberia—Children, &c., Plainfield, N.J.	4	10	0
North Africa Mission—New Zealand	3	3	0
The late Mr. Pascoe's Work, Mexico—New Zealand	3	3	0
Mr. F. S. Arnot's Work, Central Africa—New Zealand	3	3	0
London Missionary Society—H.E...	0	5	0
British Society for Propagation of Gospel among Jews—H.E.	0	2	6
Medical Mission, Persia—S.D...	1	0	0
Cape General Mission (Mr. Spencer Walton)—A Friend	1	0	0
West African Mission (Mr. Wilmot Brooke)—A Friend	1	0	0
Church Missionary Society—A Friend, £1; O.M. 5s	1	5	0
Pastor Rodriguez's Figueras Mission—God's Tenth...	0	10	0
Dr. Barnardo's Homes—T.B. 10s; Senex, 5s; J.G.P. 5s; Inasmuch, 10s; Miss G. 10s; Jane, £1; M.G.G. 10s; A.G.D. 5s; C.F. 5s; J.M.F. 5s; C.C.F.A. £1; H.E. 5s; A.G. £3; God's Tenth, 10s	9	0	0
Mr. Fegan's Boys' Home—Miss G. 10s; Jane, £1; V.A.Y. 3s; God's Tenth, 10s	2	3	0
St. Giles Christian Mission—Miss G. 10s; Jane, £1; A.G.D. 5s; H.B. 2s 6d; A Friend, £1; (*Prison Mission*)—H.E. 5s; God's Tenth, £1...	4	2	6
Home of Industry—Miss G.	0	10	0
Watercress and Flower-sellers' Mission—Jane ...	1	0	0
Dock Labourers' Mission—Jane	1	0	0
London City Mission—Jane, £1; A Friend, £1	2	0	0
Board School Children, Clerkenwell (Mr. Groom)—Jane, £1; L.M. 5s	1	5	0
Children's Country Holiday Fund—Jane	0	10	0
Miss Weston's Work (R. Navy)—E.P. 5s; God's Tenth, 10s	0	15	0
Taibach Disaster—E.P.	0	5	0
Free Dinners (Very Poor)—M.G.G.	0	5	0
Friendless and Fallen—A.G.D.	0	5	0
South-West London Protestant Institute—Misses C.	1	0	0
London Bible-women and Nurses—Misses C. ...	1	0	0
Miners' Widows and Children (Mr. S. Prout)—Misses C....	1	0	0
Society for Free Distribution of Scriptures—J.H. 10s; (*Japan*)—Misses C. £1...	1	10	0
Cow Cross Mission—C.P., Clifton...	0	5	0
Working Lads' Institute (Mr. Hill)—C.P., Clifton	0	5	0
Union Hall Mission—C.P., Clifton	0	5	0
Fighting Infidelity (Mr. Barber)—C.P., Clifton	0	2	6
Gratuitous Circulation The Christian—T.E.P.	0	7	0
Echoes of Service—New Zealand...	5	5	0
Mildmay Mission to Jews—New Zealand	3	3	0
Field Lane Refuges, &c.—A.	0	2	6
Homes of Hope, Regent-square—B.G.	0	5	0
Miss Robinson's Work among Soldiers—God's Tenth	0	10	0
Latymer-road Mission—God's Tenth	0	10	0
Theatrical Mission—God's Tenth—	0	10	0
Mission to Deep Sea Fishermen—God's Tenth ...	0	10	0
	£82	16	6

[Advertisements.]

The London Samaritan Society and Homerton Mission (Convalescent Homes at Sandgate and Bournemouth)—Major Gen. W.F. £1; Mrs. M. 7s 6d.

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No. 1053.] FRIDAY, APRIL 4, 1890.

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(2) **Dulcimer, Mandolin, and Violin** by small boys at 3 o'clock.

(3) **Musical Drill** by a squad of our trained boys at 2.30.

(4) **Swimming Matches** in the Swimming Bath at 4.30 and 5.30.

(5) Music by **the Highland Pipers and the Hand Bell Ringers** during the afternoon.

(6) All the new and enlarged **Workshops** will be open to view, and the following trades can also be seen in full operation:—

Bakers.	Harness-makers.	Wheelwrights.
Blacksmiths.	Matmakers.	Woodchoppers.
Brushmakers.	Printers.	And perhaps
Carpenters.	Shoemakers.	Tinsmiths.

(7) **A GREAT MEETING** will be held in the Gymnasium at 2.30 p.m., when Dr. Barnardo and others hope to be able to interest those present by the recital of some entirely new **Narratives of Rescue** of the boys and girls who are daily being added to the inmates of the Homes.

(8) **Her Majesty's Hospital** for Waif Children (exactly opposite the Home) will be on view the whole afternoon until 5.30.

(9) Refreshments provided at very moderate rates.

Admission will be by ticket only, price **Sixpence** each, application for which must be made to the undersigned.

The accommodation for visitors to the Swimming Bath is so limited that only about 300 can secure standing room at a time, so that there will be *two separate exhibitions* by the boys there—one at 4.30 p.m., terminating at 5.15; the other at 5.30, terminating at 6.15. As there is some expense in the arrangement, a small extra charge is made of 3d. for each person who desires to be present at the Swimming Contest.

On the evening of the same day (Wednesday, April 9), Rev. Walter J. MAYERS, will deliver a **Musical Lecture** at the "Edinburgh Castle," Rhodeswell-road, which is the headquarters of our Adult Mission work. As this meeting will not begin until 8 p.m., and as the festival at Stepney will be over by 6.30, visitors will have ample opportunity of reaching the Castle (which is within ten minutes' walk of the Homes), of obtaining suitable refreshments there, if desired, and of subsequently being present to hear Mr. Mayers. This will be a pleasant and profitable addition to the programme for the day, and will, we are sure, tend to stimulate interest in our work, as well as furnish our friends with a musical treat of a high order. If this suggestion can be practically carried out, we would strongly advise all who can to avail themselves of it. **Admission to the Lecture Free.**

Applications for Tickets for the Festival should be made in every case to

JOHN ODLING, *Secretary.*

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness, Clothing from E.; £10, from E. H. P.

Rations of Food to Hungry Children. Infant Day Nursery. Classes for Rough Boys. Band of Hope. Children's Services. Boys' Bible Class. Sunday Classes. Mission Work among Lads and Young Men. Important Missionary efforts amongst Work Girls and Young Work Women. Bible Classes for Men. Evangelistic Services. Gospel Temperance Meetings. Bible Classes for Women. Lodging House Gospel Meetings. Mission to Inebriate Women. Fresh Air Homes and other Missionary Agencies, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

CONTRIBUTIONS of money, clothing, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the more destitute patients and their families. The smallest gifts will be thankfully acknowledged by the Committee.

A SALE OF USEFUL AND FANCY ARTICLES, for the Benefit of

MISS MASON'S HOUSE OF REST,

will (D.V.) be held in

THE TOWN HALL, KILBURN,

on April 22 and 23. Open from 11 a.m. to 9 p.m. Admission One Shilling; Children 6d. **Dr. J. MONRO GIBSON** will open the Sale at 12 o'clock on the first day.

A Refreshment Stall provided.

HOLINESS MEETINGS At EXETER (Lower) HALL,

Conducted by Mrs. BRAMWELL BOOTH, and Commissioner HOWARD, &c., &c., every **Thursday Afternoon**, at 3, during April (also Friday Afternoons, May 16 and 23).

N.B.—The Salvation Army Annual May Meeting will be held on Wednesday, May 7, in Exeter Hall, at 7 p.m.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

SEDGLEY HOME MISSION (Jesus only).—The Thirtieth Annual Report may be obtained, post free, from Co. Ald. FREDERICK A. HOMER, J.P., Sedgley, Dudley.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies for midwifery and other students.

Dr. GRIFFITH, Hon. Sec.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

ATKINSON ANNUITY FUND.—The Committee have decided to close this Fund on April 19. All subscriptions to purchase an annuity for Mr. J. J. Atkinson, late Secretary of the Islington Y.M.C.A., are requested to be sent to the Hon. Secretary, Dr. G. T. KEELE, 81, St. Paul's-road, Highbury, N.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality.—Rev. R. HUTTON, Dukinfield, Cheshire.

WOMEN'S MISSIONARY ASSOCIATION.

English Deaconess House, Jerusalem.

Hebron, Kirjath-Jearim, Anathoth! These are the places in which we are now nursing the sick. Will Christian friends help us to carry on the work? Details are given every month in *Open Doors* (3s. per annum, post free from W.M.A. Office).

Contributions to Palestine Fund, payable to Rev. H. Pelham Stokes, crossed Union Bank, Charing-cross, enclosed to Miss M. A. Lloyd, Hon. Sec. W.M.A., 143, Clapham-road, S.W.

N.B.—Please write distinctly name and address for correct Acknowledgment.

TERMS FOR ADVERTISEMENTS "The Christian"

(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

2 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references.

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

ILKLEY-IN-WHARFEDALE, Tarn House School.

For the Daughters of Friends and others. Conducted by L., M., and H. LAWRENCE. The school is periodically examined, both personally and by correspondence, by John Lawrence, M.A. London (Branches I. and IV.) A Parisian Governess resides in the house. Visiting Masters attend.

SMALL FINISHING HOME SCHOOL (superior, long-established), for the Daughters of Gentlemen, London, S.W.—Evangelical views, careful religious training. Special advantages for acquiring French and German.

L., c/o Mr. J. Thomas, 6, Castle-street, Cambridge.

HOME AND EDUCATION.—Two Ladies experienced in the care of Children offer refined Christian home, with high-class education, to six or eight pupils (boarders). Direct personal supervision, earnest religious training, thorough teaching. Excellent testimonials. Moderate terms.

ALPHA, Branksome, Southmoor-road, Oxford.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.

DELTA, 98, Kensington-park-road, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALF, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

WIESBADEN, Villa Schönblick, Frl. Eibach.—Superior Home School for young Ladies. Highest references. The summer term begins April 21. £60 per annum.

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

GUILDOWN, Upper Grosvenor-road, Tunbridge Wells.—Thorough education. Inclusive terms. Happy home life in healthy neighbourhood, with careful, individual Christian training.

BOARDERS.—A Lady who has a small Day-school in the country, wishes to meet with a few Boarders. Careful training and personal supervision. Highest references.

Miss GIBBONS, Collingham, Newark.

FRAULEIN BLANCHE DEBEST, of 8, Blumenstrasse, Cologne, assisted by excellent masters and mistresses, receives young Ladies for education in French, German, English, and music. A healthy home and liberal table. The comfort of pupils ensured. Conservatorium students received as boarders. References to parents of present and past pupils.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

A WIDOW LADY and her young Daughter (20; Church of England) would receive and educate, with tender home care, two orphan children, of good means, whose guardians value earnest religious teaching, with English, French, music, drawing, calisthenics. Clerical references.—EUNICE, c/o Mr. Potter, High-street, Wrexham, Denbighshire.

FLOOK HOUSE, TAUNTON. LADIES' COLLEGE.

Principal: Mr. and Mrs. SIBLY.

The Summer Term commences May 6.

EDUCATIONAL HOME for the Daughters of Gentlemen. The Misses BROWN and GOOD, late of Chatsworth Lodge, Chiswick, have removed to Hughenden, Westcombe-park, Blackheath, where they receive eighteen resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. The house is large and detached, near to the Heath and Greenwich Park.—References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and Parents.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Highly qualified professors in constant attendance. Indian or foreign children received.—Mrs. BRYANT, Lunham House, Upper Norwood, S.E.

EDUCATIONAL HOME.—A Lady, accustomed to the care and training of children, receives five en famille. Resident governess. Comfortable home. Good education, with every care and comfort. Terms moderate. Highest references from parents and others.

M., Marli House, Richmond, Surrey.

ATCH LENCH, EVESHAM.—Miss BOMFORD and Miss L. M. BOMFORD, LL.A.—Pupils receive careful training and education. Certificates gained during past year from Oxford, College Preceptors, Trinity College, and South Kensington. Terms 26 guineas. Governess-student required. Referees:—Rev. J. Culross, D.D., Bristol; Rev. T. G. Rooke, M.A., Rawdon College.

SKELLFIELD HOUSE, RIPON.—High-class Boarding School for Girls. All modern educational advantages. Inclusive terms from 45 guineas. Patron, The Right Rev. the Lord Bishop of Ripon. President, The Very Rev. the Dean of Ripon. Lady Principal, Miss LING.

ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.

WALTER J. KAYE, B.A., T.C.D.

MARGATE.—ALRESFORD HOUSE, Queen's-avenue. High-class School for Sons of Gentlemen. Christian home. Special care of India and delicate children.—Address, The PRINCIPAL.

YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1883. 18 to 25 guineas. Entrance any time.

HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."

Principal—Mr. GEORGE CUMES, F.R.G.S.

SUMMER TERM. — A Christian Lady would receive a Gentleman's Daughter, as Resident Pupil (finishing or otherwise), on half terms (36 guineas). Beautiful situation. Highest references.—PRINCIPAL, Westhill, Newmarket-road, Norwich.

OAK HOUSE SCHOOL, BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.

Terms moderate.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Orted, Surrey.

NEW COLLEGE.

CLIFTONVILLE, MARGATE.

High-class education for Gentlemen's Sons. Resident graduate and foreign masters. Excellent premises, laboratories, workshops, cricket-field. Decided Christian training, home comforts, moderate fees. For prospectus, honours' list, &c., address

Rev. G. H. JONES F.A.S.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

Letter from Copenhagen *lost*. Will writer kindly write again.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principals: ROBERT WESTON, Esq., M.A. Trinity College, Dublin; G. E. W. CRANAGE, Esq., B.A. Trinity College, Oxon.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

PARTNERSHIP. — Lady desires to Superintend domestic management in Superior Boys' School (would entertain partnership). Or charge of Boarding House connected with college. Seaside preferred.

J., Post-office, Hill-street, Woolwich.

STUDENT TEACHER wanted, in a high-class Ladies' school, after Easter, to assist with juniors. Special advantages for self-improvement. Premium 7 guineas per term.

PRINCIPAL, Skellfield House, Ripon.

COMPANION BOARDER.—Vacancy for young Lady. Happy home life. Excellent education. Examinations. Terms moderate. Attractive evangelical ministry. Healthy London suburb. Summer term, May 1.

A., 27, New Cross-road, S.E.

GOVERNESS.—A Lady strongly recommends a Governess who would be invaluable for delicate or motherless children under 12 years of age.
Mrs. HARLAND, Rosendale, Bridlington Quay.

GOVERNESS aged 22, seeks re-engagement in school or family. English, music, elementary drawing, and French. Three years' experience. Good references. Salary £25 to £30.
M. FLITTON, Stotfold Brewery, Baldock, Herts.

GOVERNESS.—A Lady recommends her former Governess for a position of trust. German and French conversationally, good music, drawing, English, elementary Latin, needlework; understands housekeeping. Good testimonials.—HILDA, c/o Miss Pugh, Paxton House, Gipsey-road, West Norwood, S.E.

TWO GOVERNESSES seek situations in Christian families. Young children. Good references.
SECRETARY, Y.W.C.A., Brandram-road, Lee.

Appointments, Situations, &c., Wanted.

SHORTHAND EXPERT, with long experience as Reporter, Amanuensis, and writer for the press, desires to extend his business connection amongst Authors, Editors, Publishers, Professional gentlemen and others requiring occasional assistance. High references. Moderate charges.
PHONO, 103, High-road, Kilburn.

MAN AND WIFE seek employment, home or abroad, to take charge of large or small buildings, Caretakers or Managers. Wife good plain cook, Man good hand at general work. No children. Ages 36 and 32. Total abstainers. Foreign country preferred.
H., Balwin's-park, Bexley, Kent.

AS COMPANION to a Lady, or Secretary. A young Lady seeks a situation. Fluent French, good reader, total abstainer, cheerful. Photo if desired.
E.B., Mildmay House, Wellington-square, Hastings.

AS VALET or Second Footman, or to look after pony and carriage and make himself generally useful. A Gentleman desires to strongly recommend a Christian young Man (abstainer).—Dunkeld Lodge, St. Albans.

A MINISTER desires to recommend a Christian Man to a situation of confidence and trust. He would be most willing to undertake some light work.
E. T. E., Sydney Villa, Woodford Green, Essex.

AS NEEDLEWOMAN, or to help in housework. Can a Christian Lady recommend a situation for a Widow, with total abstainers. Small remuneration required.
Miss H., Mrs. Rounding, Clephane-road, Canonbury.

AS GOOD PLAIN COOK. Situation wanted at once, in small Christian family. Two years' good character. Wages £22, and all found.—M. WILLIAMS, 27, Queen's-terrace, St. John's Wood, N.W.

AS GOOD PLAIN COOK in small Christian family. 4½ years' good character. Wages £22, and all found.
L. WILLIAMS, Cefn-y-Bedd, near Builth.

AS KITCHENMAID.—A Lady desires to find a situation for a Girl whom she can well recommend.
Mrs. FENTON, Norfield House, Guildford.

RESPECTABLE BOYS.—A Lady wishes to recommend two steady, respectable Boys, as Page or House-boys. Aged 13.
Miss LAWRENCE, Foxhills, Chertsey.

TO JOINERS OR PLUMBERS.—Wanted, to Apprentice an intelligent Lad of 15, in small business where he would have individual supervision and a Christian home.
C., 15, Edric-road, Hatcham-park, S.E.

A YOUNG MAN, aged 30, been evangelist for six years, abstainer, as light Porter, Packer, Messenger, or any useful employment. First-class testimonials. Is open to take mission services, temporary or permanent.
A. G., 13, Rose-street, Newgate-street, E.C.

MOTHER AND DAUGHTER, both well-educated and capable Women, desire care of house, shop, offices, mission-house, or any place of trust, or situations, together or separately, as Housekeeper, Matron, Companion, or Lady Help. Experienced managers, can cook well. Decided Christians.—R. E. S., c/o Rev. Washington, South Cottage, Felixstowe, Suffolk.

Appointments, Situations, &c., Vacant.

AN APPOINTMENT open to both sexes in every rank and class of society for the sale of our delicious Teas among private families. After first inducing friends to give trial order, the quality of our Teas invariably leads customers regularly to repeat orders, besides recommending their friends to become purchasers. We offer very liberal profit on all sales. Samples free of UNITED TEA GROWERS' ASSOCIATION, Union Court, E.C.

Y.M.C.A. SECRETARIES wanted.—Gentlemen (laymen), who have had experience in young men's work, and are not above 35 years of age, are requested to communicate (by letter in the first place) with the Hon. SECRETARY, Secretarial Appointments Board, Exeter Hall, Strand, W.C.

TRUSTWORTHY PERSON.—Wanted next May, by a Lady proceeding to America to be married, a thoroughly respectable, trustworthy person, not under 30, who would adapt herself to colonial life and make herself generally useful. No outdoor work. Wages £20. Journey paid.—For further particulars, apply to
Miss JAMES, 13, The Crescent, Bedford.

FOR ADVERTISEMENTS RECEIVED TOO LATE FOR CLASSIFICATION SEE PAGE 5.

LADY WANTED for Stationer, Bookseller, and Fancy trade. Send age, salary out of the house, height, photo, and length of time in last situation, to 16, High-street, Margate.

STATIONERS AND PRINTERS.—Required, a young Man, with good knowledge of Printing, and some experience of travelling in London. Must be energetic, and able to develop business. Every encouragement given to suitable applicant.—Address, with fullest particulars (in confidence), "Cheapside," Vernon's Advertising Offices, 121, Newgate-street, E.C.

SUPERINTENDENT.—A Lady is wanted to act as Superintendent of Classes and Clubs for Young Women and Girls in connection with a Congregational Church Mission in Bristol, and also to take a leading part in the work amongst Women in the district. She must have a real interest in such work, and should be prepared to give her whole time. A small salary will be given.—Mrs. GILMORE BARNETT, The Abbey House, Bristol.

Y.W.C.A.—Will any young Lady give assistance in Y.W.C.A. Institution work, in return for home. One desiring Mission work would find it a good opening. Must be an earnest Christian, of Evangelical principles. One with some knowledge of Christian work preferred.
Miss F. HOLROYD, St. Rhadegunds, Cromer.

NURSE.—Wanted by a Lady, a trustworthy Nurse for two children, 6 and 2½ years. Willing and active. Good needlewoman. Age about 20. Abstainer preferred,
Mrs. E. W. M., 26, Mattock-lane, Ealing, W.

FRENCH-SWISS NURSE-SEWING-MAID.—Can any Lady recommend a thoroughly respectable one, with good accent, and good at sewing and shaping.
Messrs. GORDON & SMITH, Aberdeen.

A MAID wanted for an elderly Lady and her daughter. First-class dressmaker, able to write well. Good references required. Wages £25 to £30 per year.
Mrs. GRAHAM, Lydiate, Willaston, near Chester.

HOUSE-PARLOURMAID wanted, in the country. Tall, neat, good needlewoman. Three in family.—ALDER, Malden, Surrey.

FOR HOUSE AND KITCHEN WORK under a competent upper Servant, who takes part in the work, can any Lady recommend a strong, active, Christian Girl, about 18. Must know a little cooking, willing to learn. Small family. Comfortable home. Wages £16, all found.
Miss MACLEAN, Bloomfield, Bournemouth.

GOOD PLAIN COOK, willing to assist in housework. Two other servants kept. Age between 23 and 30. No washing. Wages £18.
M. D., 16, Leyland-road, Lee, S.E.

EXPERIENCED COOK.—Wanted in about three weeks, thoroughly experienced Cook in family of Ladies. Christian and abstainer. Age 40 to 50. Kitchenmaid kept.—Apply, with references, to Mrs. P., Leeholme, Bournemouth.

GOOD GENERAL SERVANT wanted, who can cook, in a small family. Nurse-House-maid kept. Total abstainer.
Mrs. BURGESS, Wensley Villa, Harrogate.

SUPERIOR GENERAL SERVANT required in small family. Christian abstainer desired. No Sunday cooking. Age under 35. Good wages.—Apply first to C. E., 15, Metropolitan-chambers, New Broad-street, London.

GENERAL SERVANT.—An English Lady seeks General Servant, honest, teachable, not under 20, for end of April. Wages £12 to begin. Four in family, no children. Two English churches.—Mrs. ZWINGER, Calais, France.

GENERAL SERVANT.—Wanted, thoroughly trustworthy, competent Woman, about 30, for small family. Abstainer preferred. Plain cooking required. Must be well recommended. An early riser, clean, and good-tempered. Comfortable home. Good wages.—Apply by letter only in first instance, L., 58, Manor-park-road, Harlesden, N.W.

TWO YOUNG HOUSEMAIDS wanted immediately, not under 18 years of age, for a young Ladies' School in the country near London. Comfortable place. Christian household. Wages £14, and all found. Must have good characters from last places. Total abstainers.—Apply by letter, Byfleet Hall, Byfleet, Surrey.

FREEST SCOPE for bringing the masses into touch with Christ offered to spiritual Men, experienced in evangelistic work, and willing to become Evangelists in the Church Army. Training free. Allowance to family where needed. Salary guaranteed, and fairly sufficient. Long service much preferred, but capable men offering two or three years only would also be accepted. Honourable posts outside the C.A. usually obtainable after long service. Women needed as Mission Nurses. Foreign service voluntary.—SECRETARY, 128, Edgware-road, London. Funds urgently needed for training.

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Cambridge Congregational Magazine, *December*, 1889.

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The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of the late Mr. W. E. Shipton, of the Young Men's Christian Association.

To meet the exigencies of the publishing trade before the Easter holidays, we have sent this issue to press a day earlier than usual. We omit this week the usual instalment of Rev. F. B. Meyer's exposition of the first Epistle of Peter.

In another column we record the greatly regretted retirement of Mr. James E. Mathieson from the superintendence of the Mildmay Conference organisations. It is not surprising that as years increase he should have felt it necessary to take this step, but as he has for ten years conducted the work, winning universal approval and affection, Mildmay will have lost one of its charms by the absence of Mr. and Mrs. Mathieson. We trust their mantle will fall upon, and a double portion of their spirit be vouchsafed to, their successors, Col. and Mrs. Morton, who were heartily welcomed on Friday night to this important sphere of work.

The month of special Gospel effort on Sunday afternoons by Rev. John McNeill at the Central Hall, Holborn, is an experiment that will be watched with much interest, and to which every friend of the masses will wish all success. Mr. McNeill is eminently fitted for such work, and he will doubtless throw his best energies into it. Earnest Christian workers in Central London, who are not specially engaged at that hour, might do well to attend these mass meetings, and help in such ways as may offer themselves in bringing the crowds under the practical influence of the Gospel message delivered by the gifted preacher. The first meeting is on Sunday afternoon, April 13.

A letter recently appeared in *The Morning Post* from the Secretary of the Society for the Suppression of the Opium Trade, in reply to an Indian official, which though not containing much information beyond what is only too familiar to those who are labouring for the abolition of this baneful traffic, will yet serve a useful purpose by placing before the public the true bearings of the case. *The Lancet* is quoted as showing the medical view of the evil wrought by even a moderate use of the drug. The well-known testimony of Sir Thomas Wade is adduced to the effect that it insures "the steady descent, moral and physical, of the smoker"; and it is pointed out that the drug employed in medicine is totally different from that which is used for smoking. Moreover, it is only with great reluctance, and under the inducement of Government advances, that the Indian cultivator grows the poppy. The consideration, however, which will perhaps have most weight with the general public is the fact that the continuance of the trade has had a very bad effect upon British and Indian commerce with China in all other articles. British exports to China have only increased £600,000 in twenty years, whereas those to Japan, which rigorously excludes the drug, have increased nearly £3,000,000 in the same period. "Does not this," the writer pertinently asks, "show that in the long run national right-doing is followed by national prosperity?"

A striking article, by Mr. George Kennan, on "The latest Siberian Tragedy," appears in the April *Century*. He states that he has received eight separate and independent accounts of the transaction from reliable sources, and the combined evidence is such as would satisfy any unprejudiced jury of the cruelty and shameless mendacity of the Russian authorities. Mr. Kennan does not mean to let the matter rest. Citing a most pathetic appeal made in writing to him by one of the condemned men two hours before his execution, Mr. Kennan says:—

> The appeal to me should not be in vain. If I live the whole English-speaking world, at least, shall know all the details of this most atrocious crime.

If this exposure should result in the adoption of a more humane method of treating Russian prisoners, the blood of the martyred exiles will not have been spent for nought.

A case was heard at the Marylebone Police Court the other day which not only illustrates the scandalous condition of so many of the dwellings of the poor, but also shows how and why it is that the ample powers which the local authorities already have so often remain a dead letter. The owners of several houses were summoned by a member of the St. Pancras Vestry for allowing them to be unfit for human habitation. The prosecutor stated that no language could exaggerate the horrible condition of the houses:—

> Representations had been made by the Sanitary Committee in the strongest possible form to the Vestry, which body simply refused to do anything. The explanation of the whole thing was that the Vestry was full of house-farmers, and they would not employ a sufficient staff of inspectors to do the work properly.

The houses in question were ordered to be closed until the necessary alterations were made. But it is not in St. Pancras only that these "vested interests" stand in the way of reform; in other parts of London, as may be seen from the Report of the Commission on the Housing of the Poor, the same state of things prevails. Neither Acts of Parliament nor Royal Commissions will be of any avail so long as those upon whom is laid the duty of enforcing amendment are the very persons who are interested in keeping things as they are.

It is stated in some correspondence which has appeared in *The Lancet* that there are in Newcastle-on-Tyne three miles and a half of cellar dwellings, not by any means cheap, though the sun never shines into them, but of an average rent of nearly eight pounds per annum. What is true of Newcastle would no doubt apply to other of our north-country large towns where the housing of the poor has not been the subject of special attention.

It is not very difficult to see that a condition of things such as this must be a very potent factor in keeping the labouring classes away from our churches and chapels, and in developing the socialistic spirit which at present is so influential in widening the gulf between the classes.

It is gratifying to learn from recent paragraphs in the daily papers that Mr. Mackenzie, of the British East African Company, and Major Wissman have agreed upon a joint plan of action to prevent the sale of arms in their respective spheres of administration, with a view to checking slave raids in the interior. Also, that Mr. Mackenzie has concluded arrangements with the Arab masters on the coast for the redemption of from two to three thousand runaway slaves. Still more welcome is the news that he is framing a licence law to prevent the sale of intoxicating liquors within British territory. So long as this latter traffic is unrestrained, no permanent progress, no general development of the country's resources, no civilisation worthy of the name, can be expected in Africa. If the utter destruction of the native races, both in body and soul, is to be averted, the "raging Phlegethon" of gin, rum, and gunpowder, which the "white man" is pouring down the rivers of Africa must be stopped. Only the other day, it is stated, two German vessels discharged at Zanzibar more than seven thousand cases of gin, or some horrible compound so called.

Two lessons may be learnt from the two public events of the latter days of the month. The decisions of the Berlin Labour Conference furnish proof that there are evils which Governments alone can adequately deal with. The regulation of children's labour in mines, in unhealthy and dangerous trades, in night work, and in factories; the prohibition of female labour underground; and the better securing of Sunday rest, are recommendations that must tend to substantial social ameliorations. On the other hand, the termination of the miners' strike points to that which must be done, not by Governmental, but individual agency. That the increase of wage and diminution of work might lead to more drinking is possible; and, therefore, lest the boon be thus turned into a curse, the watchfulness of temperance advocates, and of all Christian men, should be enhanced.

Charging the Grand Jury at the Liverpool Assizes, Mr. Justice Matthew said that the principle upon which the Recorder of Liverpool had acted in inflicting short sentences seemed to him to be perfectly right, and he added that in the calendar of the present Assizes there were persons charged with small offences who had been sentenced to seven years' penal servitude for stealing trifling articles. He considered such sentences barbarous, and he wished the Recorder success.

Perhaps Mr. Hopwood's plea for a more Christian-like treatment of those whom he termed, "these pilferers of something to eat, to drink, or to clothe, creatures who have

never had a chance in life, and who only become dangerous when driven to despair," will now be further discussed; but, on the face of it, it would seem that the advocates of severity might be better employed in endeavouring to narrow the broad road leading to sin and crime, and in lessening the temptations which draw so many of our poor people upon it, than in crying out for drastic severity towards those who slip and fall.

Questions of social morality are forcing themselves on the attention of leaders of thought in Japan, and their views are finding expression in the native as well as the English press of that country. In a leading article, *The Japan Gazette* recently quoted from a native paper to show that a movement is needed for the rescue of lost women. When the Japan press thus plucks up courage to attack the evils that flourish most when outspoken public testimony is wanting, there is hope that decisive action of a curative and preventive nature will follow.

We are compelled to confess, with a sense of deep shame, that our own countrymen who visit Japan do not always exercise an influence on the right side in these matters. A correspondent sends to us from Yokohama some facts which cannot be repeated here, but which go to prove that Englishmen, when away from the social restraints of their home life, too often bring disgrace, not alone on the Christianity, but on the civilisation they are supposed to represent. Young Japan is largely copying the ways and manners of European communities. In doing so, we trust they will conserve the true interests of their nation by linking hands with all who are earnestly fighting those moral evils that sap the life-blood of society when they are left undisturbed.

CITY OF LONDON ABSTAINERS' UNION.

The annual meeting of this useful organisation was held last Friday evening under the presidency of Mr. George Williams, in the lecture hall of the Y.M.C.A., 186, Aldersgate-street, E.C. The secretary read extracts from the report showing a good year's work in the City warehouses, work-rooms, &c. On the whole the meetings have been well attended, and at nearly every one pledges have been taken. The greatest success in this respect was at the meeting of Messrs. Crisp & Co.'s employés, when twenty-six pledges were taken. The work of the Union is not to be gauged, however, by the number of pledges taken at these gatherings, but by the increased interest aroused in the temperance question. A number of pledges have been taken at the Union desk on the ground floor at the Y.M.C.A., where a pledge-book is always at hand.

Unfortunately, one or two of the expected speakers were unable to keep their appointments, but Mr. Williams, Mr. Joshua Rowntree, M.P., and Mr. Hira Singh Puri gave the friends of the Union some cheery words.

INDIAN LOW CASTES.—Rev. Dr. Peachy T. Wilson, of the American Methodist Episcopal Mission, Budaun, N.W.P., writes: "The Lord is putting it into the hearts of the lower castes, especially the sweepers, to receive Christ as a Saviour. Since my coming to this district two years ago, I have baptized over a thousand persons. There are seventeen thousand of these castes in this district, which contains an area of 2000 square miles. We need, among other things, 300 small village schools to give the people the rudiments of education and a knowledge of Holy Scripture. From £5 to £10 annually will pay for one such school."

[300]

CONVENTION AT REDHILL.

Meetings for the deepening of the spiritual life were held in this pretty Surrey town last week, and were very largely attended. They were the outcome of special Gospel missions in the district last autumn. On the third day the assemblies willingly contributed the entire expenses of the meetings, as a token of their desire that the Convention should be repeated next year.

Perhaps one of the most touching features of the Convention was the very large number of people, especially young ladies, who stood up at the early Friday morning meeting to confess the Lord Jesus, and to thank Him for blessing received at the Convention. Until the last morning meeting, Mr. Robert Wilson, one of the conveners, was the chairman. At midday on Friday, a numerous body of those who had attended the Convention partook of the Lord's Supper at St. Matthew's Parish Church, and in the evening there was a general missionary meeting in the Redhill Town Hall.

The principal speakers were Revs. T. J. Butlin, Evan Hopkins, J. B. Figgis, J. Gelson Gregson, and Brigade-Surgeon White. An esteemed correspondent writes:—

"We have had a glorious time, marred only by the illness of Mr. Robert Wilson, who bore up bravely till Friday morning, when he had to take to his bed. On the Friday morning we had a most marvellous time, the presence of the Holy Ghost being manifest in our midst. People stood up in twos and threes to testify to the blessing they had received, and to offer their hearty thanksgiving for it. At the meetings in the evening nearly as many as the hall could seat had to stand or go away, from the want of room. We bless and thank God for his goodness to us, and we look upon this Convention as only the beginning of blessing."

THE WORK AT MILDMAY.

Colonel J. F. Morton was welcomed by a very representative meeting here on Friday evening last. Sir S. A. Blackwood, chairman, said that in welcoming Colonel Morton all would heartily and prayerfully wish God-speed to Mr. J. E. Mathieson, who, in a growing work, had manifested catholicity, geniality, self-sacrificing devotion, zeal, energetic labour, and Christian wisdom, under difficulties. Increase of years had led him to resign. All connected with the numerous branches of the work keenly felt parting with a true friend, who has originated, guided, and ruled wisely, ably seconded by his wife. Their friends had that afternoon accepted farewell gifts in expression of fellow-workers' esteem.

Mr. Broomhall wrote, expressing appreciation of his friends' cordial and brotherly co-operation in the work of the China Inland Mission. Rev. John Edmond, D.D., said their friend would be missed by the whole neighbourhood, from close connection with its religious life. Rev. J. Wilkinson, missionary to the Jews, spoke of thirty-five years' association with Mildmay.

Dr. J. Maxwell, as a representative of home and foreign medical missionaries, was thankful for Mr. and Mrs. Mathieson's influence. After a few friendly words from Rev. D. B. Hankin, Mr. Mathieson said ruling amongst friends had been remarkably easy during what were the happiest years of his life. He had that day received a sympathetic telegram from Colonel Agnew, who conducted the Edinburgh daily prayer-meeting. He welcomed Colonel Morton in the spirit of Rom. xvi. 2. Mr. C. Russell Hurditch commended Mr. and Mrs. Mathieson to God in prayer. The chairman remarked that God's dealings with Colonel Morton's predecessor must give the latter courage for his untried sphere. The work is the same, though the workers change. Words of welcome were also spoken by Messrs. H. C. Nisbet and J. Herbert Tritton.

Colonel Morton praised God for thrusting him into Mildmay, counting him worthy of work, for which he deeply felt his dependence upon Divine power. The last few days there had been full of blessing, love, and cheer to him. He begged continuance of prayer. Rev. F. W. Rigby responded in fervent supplication for Colonel Morton and family.

MR. GEORGE MÜLLER.

This veteran servant of Christ preached on Sunday evening last to a large audience, in the Mildmay Conference Hall, from the words, "God my exceeding joy" (Ps. xliii. 4).

On this theme Mr. Müller spoke with vigour for over half-an-hour, contrasting first of all the superior privileges of Christians now, as compared with those of the people of God in the times of the Psalmist, who penned the words of the text; and showing the consequent responsibility to reach higher spiritual attainments. Very few, it was feared, however, could honestly say what David said. In our natural state we knew nothing of joy in God. When reconciled to God by faith in our Lord Jesus Christ we began to know a little of it, but its increase depended upon the entire surrender of our hearts to the Lord.

The exposition and appeal were blended with the speaker's own weighty testimony to the blessedness of the Christian life which he had experienced "for sixty-five years and four months." He was converted in November, 1825, but it was not till July, 1829, that his heart was fully surrendered to the Lord. Then he began to know true joy in God; then he bade farewell to theatre, ball-room, card-table, and worldly society, because he had found far higher pleasures. He encouraged his hearers not to listen to those who said that spiritual joy could not be maintained. It ought to be maintained, and it could be maintained, for it was God's will that his people should be as happy as they were capable of being. It was a great pleasure to all present to listen once again to this beloved friend, who furnishes in himself a living proof of the truth of God's Word.

WARNING.—We think it necessary to warn our readers against a pair of accomplished swindlers who have for some time past been preying upon Christian institutions and benevolent individuals. The man goes by the names of Fischer and Dr. Victor de Brandt; the woman by those of Madame Delaunay, Delankey, and Tréfort. Their description is as follows:—De Brandt, foreign Jew, age about 30, height about 5 ft. 5 in., fair complexion, light moustache, plausible address, fluent in speech, good linguist, well dressed as a rule. Madame Delaunay, age about 25, height about 5 ft. 6 in., well proportioned, auburn hair, well dressed, very lady-like in manner, speaks with slightly foreign accent. Both make great spiritual profession, and by various cleverly concocted stories endeavour to secure gifts of money and other assistance.

VIGILANCE ASSOCIATION, FINSBURY PARK.—The fourth annual meeting of this branch of the National Vigilance Association was held on Tuesday of last week. Mr. R. C. Morgan presided, and commended the bold, thorough, and efficient work it was doing in the district. Mr. Fish, the hon. sec., to whose energy the neighbourhood is greatly indebted, gave himself to this work when he was brought to God, and devoted himself to his service four years ago. Many infamous houses have been closed, as such. One had been owned by a member of a local sanitary authority. Mrs. Bailhache, as valuable an acquisition to a locality in her own sphere as Mr. Fish in his, said that many girls had been rescued, and something had been done to stir up the public conscience upon the whole question. Mr. J. MacDougall, L.C.C., was warmly received, as he deserved to be, for the part he has taken in putting down corrupt places of amusement; and the Rev. J. B. Meharry spoke with Irish warmth and enthusiasm on behalf of the deceived and oppressed.

THE AGONY IN GETHSEMANE.

By REV. GEORGE WAINWRIGHT.

The garden on the Mount of Olives was a place whither Jesus "ofttimes resorted." Before the "night on which He was betrayed" it had become sacred to Him by many memories of hallowed seasons of communion with his Father. Since that night of agony it has become a place of frequent resort to all his people. In spirit they often visit it, and beneath the shade of its olive trees find pensive pleasure in recalling the awfully momentous struggle which there took place, and the victory there obtained. Are doubts assailing? Is love growing cold? Does sin assume attractive forms, and lure with the charmer's voice? No better antidote can be found than in frequent visits to this memorable garden. The precious blood-drops that bespeak the severity of the Saviour's anguish are the best medicine for the soul's sickness.

Quietly and reverently ponder our Lord's mysterious woe. Thought cannot fathom its awful depths. Words cannot adequately describe its severity. He was "*very heavy*"—weighted with sorrow, filled with it, literally—"a Man of sorrows." Even a small portion is a burden to us; no wonder that when our Lord was "sorrow-*ful*" He should be "very heavy." He describes Himself as "*exceeding* sorrowful, even unto death," as though sorrow was not only within Him, but around Him on every side, shutting out everything else from his view. In their very fullest sense He could appropriate the Psalmist's words, "the sorrows of death compassed me." See how He is "withdrawn" from his three friends, as though He would fain have continued to enjoy their companionship, poor though it was, and only left them when impelled to do so. See how, having left them, the weight of sorrow seems too heavy for Him, so that He falls on his face to the ground. See how, after his agony, He returns to his disciples twice to seek their sympathy, and failing to obtain that, twice returns to his struggle. See how his agony increases, until his prayer is "offered up with strong crying and tears," and is accompanied by great drops of bloody sweat. Could severer sufferings be conceived? Surely Hart's words do not say more than the truth: He

> Bore all incarnate God could bear,
> With strength enough and none to spare.

He is an unparalleled sufferer. The worst that his people have known is less than the mere spray of that sea of anguish whose waves and billows overwhelmed Him.

As reverently let us inquire the cause of such suffering. All agree that the anticipation of the cross in some way explains it. In Gethsemane He was meeting and overcoming Calvary in anticipation. But the question is only partially answered when we have said this. What was there in the cross which adequately explains the Gethsemane agony?

Was it merely *death* that filled the Saviour with such fearfulness and trembling? To Him, as the Prince of Life, death cannot have been without some terror. But He had often spoken of it before: "I go to the Father." "And now come I to Thee." These words do not express terror. Surely if He could nerve his own followers to meet death not only without shrinking, but even with exultation, He would not thus tremble at the prospect of it Himself?

Was it the *mental and physical suffering* connected with the cross? To be rejected thus cruelly by his own nation; to be forsaken by his Apostles—betrayed by Judas, denied by Peter—was hard to bear, and the Saviour's sensitive spirit must have felt it. Besides this, there was the physical torture. Perhaps some preachers have made too much of this. But it must be remembered that Old Testament prophecy gave prominence to it (Isa. l. 6; Ps. xxii.); and Jesus Himself did not overlook it when He predicted the end (Matt. xx. 18, 19). Do not ignore his physical agonies; for they were fearful to endure. Yet it would not be too much to say that equal physical suffering has been courageously met by his people. Something more is needed to explain Gethsemane.

Nor is the mystery explained if we regard the cross as an atonement only because there the love of God found its highest expression. This is the view frequently expressed by advanced theologians. But it is defective, inasmuch as it offers no sufficient reason for the agony in the garden, nor for the dreadful cry on the cross, "My God, my God, why hast Thou forsaken Me?" It is difficult, if not impossible, to conceive that Jesus should have been allowed to experience a sense of God-forsakenness while exhibiting in its highest form the love of God.

Let Scripture guide us. Here are some of its words:—"The Lord hath laid upon Him the iniquity of us all"; "He hath made Him to be sin for us"; "Who, his own self, bear our sins in his own body on the tree" (Isa. liii. 6; 2 Cor. v. 21; 1 Peter ii. 24). Any attempt to explain such words must only weaken their awful significance. They say that Jesus the Holy One became actually burdened with the sins of his people. Do you wonder that He shrank with horror from that? But that is not all. Here are other words of Scripture:—"He was wounded for our *transgressions*, bruised for our *iniquities*, the chastisement of our peace was upon Him, and with his stripes we are healed"; "For the *transgression* of my people was He stricken"; "Christ also hath once suffered *for sins*, the Just for the unjust, to bring us to God" (Isa. liii. 5, 8; 1 Peter iii. 18). Note the words "for sins." The death of Jesus was not that of a martyr—for righteousness sake—but was the penalty due to sin. The *curse* of a broken law was borne by Him (Gal. iii. 10, 13). To *die* would have been comparatively easy; but to die for sin, bearing its punishment, this made the Saviour tremble in prospect of it. More awful still is the thought suggested by other Scriptures: "It pleased the *Lord* to bruise Him, *He* hath put Him to grief"; "Awake, O sword, against my Shepherd, and against the Man that is my fellow" (Isa. liii. 10; Zech. xiii. 7). There is a sense in which Jesus died at the hands of men, and they became his murderers; but there were deeper wounds than man could inflict. The God who loved Him, and whom He loved, whom He had delighted to please, and who had been well pleased in Him, was to come into contact with sin in the person of his Son, and to judge it there!

This view of the cross is certainly Scriptural; and is sufficient to explain Gethsemane. It does not make less of the love of God for the sinner; but it reveals his righteousness in the punishment of sin.

The lessons of Gethsemane are many. (1) *Do not belittle it by talking of "our Gethsemanes."*—We have no experiences that can be so described. There is no curse in our sorrows; and it was only the curse that made our Lord's cup so bitter. *His* Gethsemane delivers us from the fear of ever knowing a Gethsemane of our own. (2) *Learn what sin is.*—Much of the theology of the present day seems designed to make little of sin. Do not judge of it by the attractive garb it wears. In Gethsemane see to what it leads. The prospect of suffering for sin filled even the Son of God with agony. (3) See the *love of God*—of God the Father in surrendering the Son to such agony; of God the Son in yielding Himself so readily to endure. The hardest heart ought to melt before such a revelation of love Divine.

By REV. WILLIAM GUEST.

No one view of the atonement of our Saviour can express that love which "passeth knowledge." Yet one aspect of the depth of that love may raise our hearts in adoring gratitude and trust on this day that commemorates the Jewish Passover and his great sacrifice. His was the closest identification with our humanity. He was born into our race, and loved to call himself the Son of Man. The greater and richer the nature of a mother, the deeper will be the unity between her and a suffering child.

This, in an infinite degree, was the unity with us of Jesus. His was not merely concern for us, but He made the burdens of man his own; made even the weight and consequences of man's sin his own. Beautiful is the phrase in the Nicene Creed: "Who for us men, and for our salvation, came down from heaven"; and fragrant is the memory of the fact that, since A.D. 325, the Church has repeated on successive Good Fridays these great words. They cannot, however, convey the full import of the Scripture that Christ was "made sin for us." He felt our sin as his own. Sin as the one all-comprehending woe of the world, the one all-darkening curse of human life, never defiled Him, and yet it was taken as his burden. Whatever was its awful weight, He took that weight upon Himself. He became so identified, by profoundest sympathy and oneness with us, as to lie prostrate, overwhelmed, agonised in Gethsemane, under the crushing shame and inexcusableness and guilt of sin; and, with the sense and confession of its righteous condemnation, went onward to the cross of expiation.

Nor was it, as some have said, that in the final hour this sense of unity with sinful men so swept over his soul as to obscure his sense of unity with God. This is inadequate. Dean Chadwick, in his valuable Exposition of the Gospel of St. Mark, has said, "In some true sense God forsook Him." He, the Holy One, was not a sinner, but He had in unsearchable love become the representative of sinners. Nevertheless, in the garden He said, "Abba, Father." With the cry of desertion He said, "*My* God"; still, there-

fore, in mysterious unity with God and with man, He offered the acceptable sacrifice for us.

Thanks be to God, the terrible errors of our modern negationists have not robbed us of this most precious and unfathomable truth. The true Church abides by its great annual confession. Let us, then, again to-day receive the reconciliation whereby we are the forgiven and accepted children of God; and let us make that reconciliation, not the resting-place, but the starting-point to a life of liberty and holy love.

By REV. NEWMAN HALL.

In what solemn, heart-thrilling, yet majestically few and simple words the Agony is described! We see our Lord kneeling, falling prostrate on the ground, uttering "strong cryings with tears," as He entreats his Father to let the cup pass from Him; rising from prayer to seek human sympathy, even God not enough without the responsive hand and tear and voice of human friendship; returning to his Father and praying "more earnestly"; in this heart-agony, his sweat stained with blood; and so much exhausted, his "soul exceeding sorrowful even unto death," that life might have failed, and He might have died of a broken heart before the time of sacrifice, had not an angel come to strengthen Him. What caused so great agony?

Was it apprehensiveness of the cross? He knew beforehand all the torture awaiting Him. He shared our humanity in its shrinking from pain and death. To be tempted as we are He perhaps shared the nature of the most sensitive, not of those of iron nerves. Yet women and children have voluntarily endured the tortures of persecution not merely with composure but with joy.

Was it caused by the ingratitude of the Jews, the slumber of the disciples, the treachery of Judas, the foreknown denial by Peter, and the being forsaken at his death? This was hard to bear; but many of his followers have calmly sustained such trial. Did it arise from some specially fierce conflict with Satan? It was the devil's special "hour," and "the power of darkness." Or was it some unprecedented depression of the nervous system, a mental gloom which has sometimes turned the brain?

Some have supposed it was the Divine wrath overwhelming Him, as the Bearer of the sins of the world. But this is repugnant to all we are taught of the Father's love and to the facts detailed. On the mount of transfiguration the conversation on "the decease He was to accomplish at Jerusalem" was closed by the Father's voice: "This is my beloved Son in whom I am well pleased." That Son, so beloved, when about to die, could not be in agony because of the displeasure of Him who was "well pleased." The intercessory prayer just offered has expressed the Saviour's joy in finishing his appointed work. His prayer of agony, not as to an angry God, but to his "Father," and his readiness to drink "the cup which his Father had given"; the angels sent from heaven to comfort Him; the strength thus imparted to enable Him to "pray the more earnestly"; and his expressed confidence that, had He so desired, his Father would send Him more than twelve legions of angels, forbid such an explanation.

May we not rather infer that it arose from his own sense of the evil of sin? Divine purity was incarnated in a frail human body, which had come into close contact with sin. Absolute perfection was brought near to absolute depravity in its blackest phase, the approaching murder of the Just One; revealing intense hatred of goodness, cruel repulse of love, resolute rebellion against God. As a person in perfect health might be shocked when brought into a crowded fever or small-pox ward, when the habitual attendants, accustomed to the signs of sickness and the fœtid air, might seem at ease: as one coming out of the bright sunshine into a darkened room feels it to be blackness, while those dwelling there can see around them: as a virtuous woman might shrink with revulsion from the talk and the conduct of the utterly fallen and shameless: far more might the absolute perfection of Divine holiness be in agony when brought face to face with depravity in its deadliest form.

Besides this, Divine love was brought into the presence of human misery. The Holy God, hating sin, was the merciful God, loving the sinner, and so grieved because of the evils sin was bringing on its victims. He who wept over Jerusalem, foreseeing the calamities their crime would bring on them, was grieving now for the self-same reason. Knowing all the evils sin entails in the present life, all the woes it causes in the future, all the damage it does to the immortal nature itself—how could Divine love do otherwise than grieve? If He had compassion on the lepers and the blind, if He felt for the weary and hungry, much more would He feel for the infinitely greater calamities and sorrows of sinners. This agony was a necessary result of Christ being both Son of God and Son of Man. Incarnate Holiness was shocked: Incarnate Love was grieved.

Why should the guiltless thus voluntarily endure agony fit for the most guilty? "Surely He hath borne our griefs and carried our sorrows. The chastisement of our peace was upon Him. He bare the sins of many. He gave his life a ransom for many. He is the propitiation for our sins. Unto Him that loved us and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen."

Sorrowing believers, pluck some of the olive leaves of healing that grow in this garden of grief. (1) Under the burden of guilt be comforted by the atonement of Gethsemane. We may well mourn for our own sin when He was in such agony because of the sin of others. Sin should be our chief sorrow; forgiveness by Christ our chief comfort. (2) Be comforted by help to conquer sinfulness. Love to Him who forgives at so great cost will promote hatred of that which cost such agony. Resemblance to Him in his abhorrence of sin will enable us to say: "Thanks be to God who giveth us the victory." (3) Be comforted by the sympathy of a High Priest "in all points tried like as we are." He knows the full meaning of agony, physical, mental, social, spiritual, and therefore knows and enters into all the agony of his friends. "In all their affliction He was afflicted." He who needed the sympathy of his three friends comes as our Brother, and holds us with a hand human as well as Divine. He who needed the angel to comfort Him, will send us some angel in a friend, and, still better, will come Himself. "I am with you alway." (4) Be comforted by prayer. Jesus in Gethsemane found relief in pouring out his heart to his Father. Increased sorrow prompted increased supplication. "Being in an agony, He prayed more earnestly." Cold philosophy may suggest: "God knows, why tell Him? or, if you tell Him, do it calmly; and if once, repetition is useless." But human hearts find comfort in expressing their grief to one who sympathises, and in repeating their requests to one who can help. So let us pray "the more earnestly." More agony—more importunity! More cares—more cries! More pains—more prayers! More sorrow—more sympathy sought: and we shall receive more Divine help to say with Jesus: "The cup which my Father hath given Me, shall I not drink it?"

Gethsemane! most holy place,
With unshod feet I turn to thee;
With weeping eyes and reverent pace,
Human, Divine, Gethsemane!

O Man of Sorrows, why that groan,
That bloody sweat of agony;
Prostrate, convulsed, o'erwhelmed, alone,
In death-shades of Gethsemane?

Divine Perfection sank aghast,
Fronted by man' depravity;
Its basest token, blackest, last,
The murder near Gethsemane.

Divine Compassion grieved for men,
The death by sin, the misery;
He bore our guilt and sorrow then,
In awful, dark Gethsemane.

Unspotted Goodness, crushed by guilt;
Heart-broken Love, by enmity;
More than thy blood by sinners spilt
Combined in thy Gethsemane.

O Sacrifice for sinners' sin!
Priest perfected for sympathy!
Who didst by grief salvation win,
We bless Thee for Gethsemane.

O Thou whose agony of love
The deadly burden bore for me,
Look down with pity from above,
And save through thy Gethsemane.

Newman Hall.

By JOSEPH HART (1759).

[This hymn is more rugged than suits the present taste, but we have not thought it necessary to alter or omit any of the verses.—Ed.]

PART I.

Come, all ye chosen saints of God
That long to feel the cleansing blood,
In pensive pleasure join with me
To sing of sad Gethsemane.

Gethsemane, the olive press!
(And why so called let Christians guess)—
Fit name! fit place! where vengeance strove
And gripped and grappled hard with love.

'Twas here the Lord of life appeared,
And sighed, and groaned, and prayed, and feared;
Bore all Incarnate God could bear,
With strength enough—and none to spare.

The powers of hell united prest,
And squeezed his heart and bruised his breast.
What dreadful conflicts raged within,
When sweat and blood forced through the skin

Despatched from heaven, an angel stood,
Amazed to find Him bathed in blood;
Adored by angels and obeyed,
But lower now than angels made.

He stood to strengthen, not to fight:
Justice exacts its utmost mite,
This victim vengeance will pursue:
He undertook, and must go through.

Three favoured servants, left not far,
Were bid to wait and watch the war:
But, Christ withdrawn, what watch we keep!
To shun the sight, they sank in sleep.

Backwards and forwards thrice He ran,
As if He sought some help from man,
Or wished, at least, they would condole
('Twas all they could) his tortured soul.

Whate'er He sought for, there was none;
Our Captain fought the field alone;
Soon as the Chief to battle led,
That moment every soldier fled.

Mysterious conflict! dark disguise!
Hid from all creatures' peering eyes;
Angels astonished viewed the scene,
And wonder yet what all could mean.

O Mount of Olives! sacred grove!
O garden, scene of tragic love!
What bitter herbs thy beds produce,
How rank their scent, how harsh their juice!

Rare virtues now these herbs contain,
The Saviour sucked out all their bane.
My mouth with these if conscience cram,
I'll eat them with the Paschal Lamb.

O Kedron, gloomy brook, how foul
Thy black, polluted waters roll;
No tongue can tell (but some can taste)
The filth that into thee was cast.

In Eden's garden there was food
Of every kind for man, while good;
But, banished thence, we fly to Thee,
O Garden of Gethsemane.

PART II.

And why, dear Saviour; tell me why,
Thou thus wouldst suffer, bleed, and die.
What mighty motive could Thee move?
The motive's plain; 'twas all for love.

For love of whom? Of sinners base—
A hardened herd, a rebel race,
That mocked and trampled on thy blood,
And wantoned with the wounds of God.

When rocks and mountains rent with dread,
And gaping graves gave up their dead:
When the fair sun withdrew his light,
And hid his head, to shun the sight:

Then stood the wretch of human race,
And raised his head, and showed his face;
Gazed unconcerned, when nature failed;
And scoffed, and sneered, and cursed, and railed.

Harder than rocks and mountains are,
More dull than dirt and earth by far,
Man viewed unmoved thy blood's rich stream,
Nor ever dreamed it flowed for him.

Such was that race of sinful men
That gained that great salvation then.
Such, and such only, still we see;
Such they were all: and such are we.

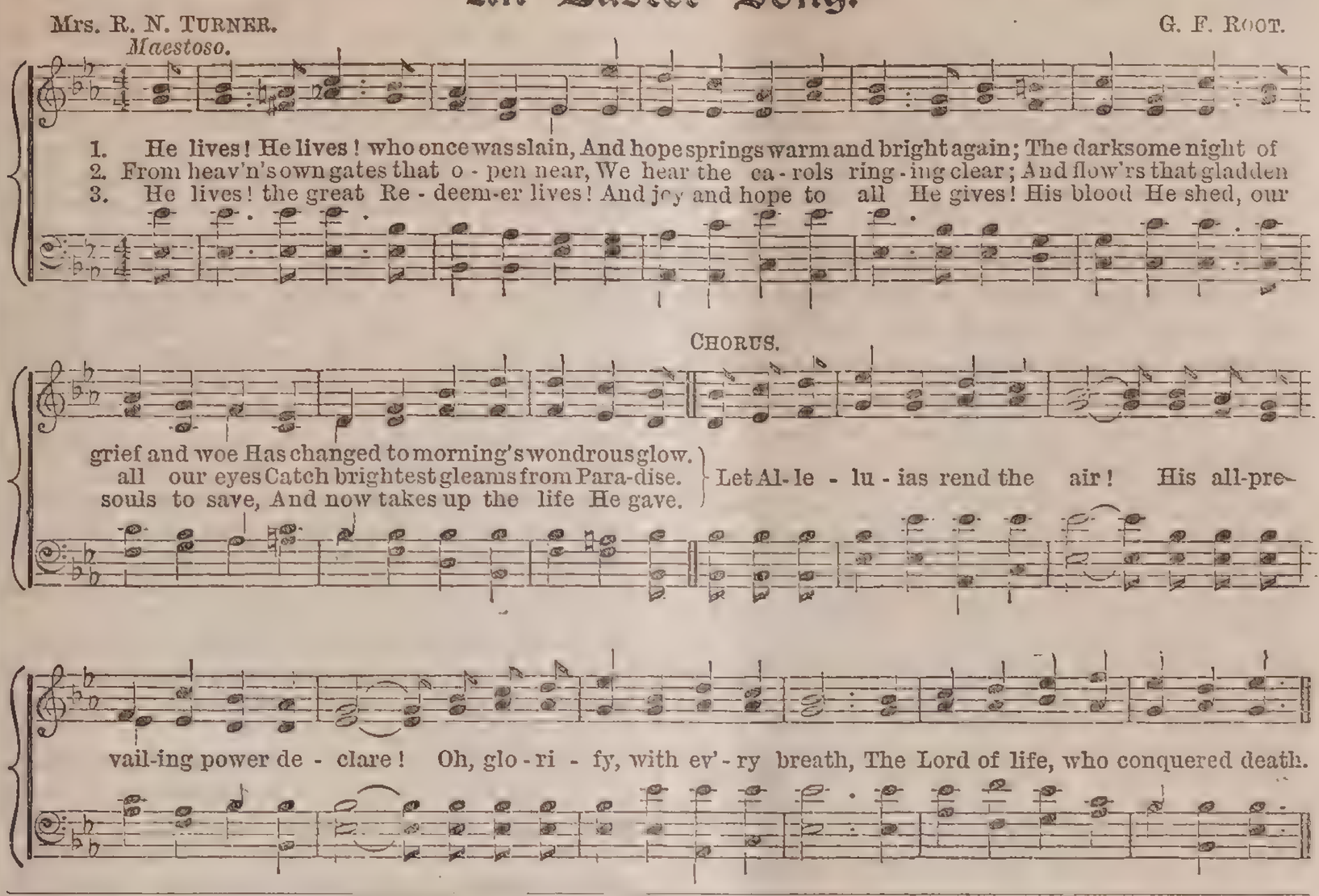
The Jews with thorns his temples crowned;
And lash'd Him, when his hands were bound;
But thorns, and knotted whips, and bands,
By us were furnished to their hands.

They nailed Him to th' accursed tree;
They did, my brethren: so did we.
The soldier pierced his side, 'tis true;
But we have pierced Him through and through.

O love of unexampled kind!
That leaves all thought so far behind:
Where length, and breadth, and depth, and height
Are lost to my astonished sight.

For love of me the Son of God
Drained every drop of vital blood.
Long time I after idols ran;
But now my God's a martyred Man.

An Easter Song.



The Resurrection of Christ.

A BIBLE STUDY, BY JANET CLARK.

THE Resurrection of our Lord Jesus Christ is:—

(1) *The proof of his divinity.*—"Declared to be the Son of God with power by the resurrection from the dead" (Rom. i. 4). "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father." "He hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (John v. 22, 23; Acts xvii. 31).

(2) *The proof of his acceptance as our substitute.*—"If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. xv. 17). "He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). "God...raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (1 Pet. i. 21). "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34).

(3) *The pledge of our resurrection.*—"Now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. xv. 20). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14). "Because I live, ye shall live also" (John xiv. 19). "Where I am, there shall also my servant be" (John xii. 26).

(4) *The pledge of the believer's deliverance from the power of sin.*—"That ye may know... what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead" (Eph. i. 19, 20). "Risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. ii. 12). "In that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 10-12).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation" (1 Pet. i. 3-5).

MILDMAY MEN'S NIGHT-SCHOOL.

ONE of the many interesting adjuncts of the varied Christian work which has Mildmay Conference Hall for its centre is the Men's Night-school, the twentieth anniversary of which was celebrated on Wednesday last week. Many hundreds in number, the young men sat down to tea before the meeting. The proceedings gave much joy to the "scholars," and most assuredly the scene which the prize-distribution presented could not but suggest pleasant reflections to the visitors and friends who attended.

Mr. J. E. MATHIESON presided, and in a few hearty words intimated the high object which the workers have in view—the salvation of those who come under their influence. The examiner's report spoke of the general improvement. The Scripture questions had been answered in a better manner than in any previous year, the spiritual lessons of the Book of Joshua having been acquired as well as the facts.

Mr. P. S. BADENOCH, in a brief statement, said that 1012 men, representing 158 different occupations, had attended the classes. The average attendance was 357—only 14 less than the previous year, notwithstanding the many drawbacks, including the influenza epidemic. That the school has been a great blessing was proved by several incidents referred to by Mr. Badenoch. Men who have benefited socially by improved education have generously made thankofferings to Mildmay work; others will have cause to bless God throughout eternity for the spiritual light which has broken in upon them. The Bible is the great class-book every evening.

The prizes (94) and certificates (256) were gracefully handed to those entitled to them by Mrs. MATHIESON. The men were afterwards addressed briefly by Colonel J. F. MORTON, who has now undertaken the superintendence of the work at Mildmay. He expressed a hope that the school would, every successive winter, prove a more blessed agency in spiritual enlightenment.

The Crisis of the Churches.

By Rev. WILLIAM CROSBIE, M.A., LL.B.,
Brighton.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts xiii. 46.

That Scripture and the thoughts to which I am about to give expression were suggested by some words which I read the other day from the pen of one of the most distinguished theologians and religious thinkers and leaders of this age. The words were these:—"Should God listen to the prayers which are now ascending from the hearts of devout men in every part of the country, we cannot predict in what form his presence and power will be revealed. He may come in the wind—'in a great strong wind'—that shall rend the mountains, and break the rocks in pieces; or in the earthquake; or in the fire; or in a still small voice. From the history of the Church we learn that, in the highest and most impressive revelations of his power and love, God never repeats Himself. He came in one way to the Jewish people in the time of Moses; in a very different way in the time of David. When Christ appeared it was not in the form which even the wisest and most devout of the Jewish race anticipated. Till the descent of the Holy Ghost on the day of Pentecost, none of the Apostles could tell how the promises of Christ concerning the Comforter were to be fulfilled. The religious movement of the twelfth century, of which St. Bernard was the great representative, was altogether different from that of the sixteenth, of which Luther was the central figure. The Reformation of the sixteenth century again was very different from the Evangelical Revival in England of the eighteenth century. And so, should God answer our cry, as I trust He will, and reveal Himself as gloriously as in the noblest periods of the Church's history, we cannot tell where, or how, his power and his grace will be manifested. It may be—God forbid that it should—it may be that He will turn aside from all existing churches, though they are the trustees of the Gospel for mankind, and the living representatives of Christ upon earth, leaving them to perish in desolation and darkness, as the penalty of their unfaithfulness, and revealing his transcendent power in kindling religious faith and religious life among those vast masses of our fellow countrymen who are living in the open neglect of all religious obligations. Churches, as well as individuals, have their period of probation; and, inasmuch as we have known for many generations the very truth of Christ, and have so grievously resisted the Spirit of Christ, the power of the Gospel may pass away from us to others, who will receive it with more fervent gratitude, and with heartier joy."

It was these last words, almost prophetic, that suggested to me the Scripture at the head of this brief paper and the thoughts which follow. They are very solemn words; and they were well weighed, I am quite sure, before they were written down. They point to a

DANGER NOT IMAGINARY BUT REAL.

The position of God's visible Church in these times is very critical.

There is a sort of analogy, or parallel, I think, between the Church of the present day and the Jewish Church of the times of Paul and Barnabas. Like the Church of the present day, the Jewish Church had its opportunity, and it was a great opportunity. That Church existed to bless the world; and from it blessing had flowed to the world. And through it and by its means God would have sent the Gospel of his grace and love to mankind. That high honour was offered to it—was pressed upon it. God did not set aside his ancient people who were called by his name. They alone were to blame for their being set aside. God would have used them—He wanted to use them—for the accomplishing of his great redemptive purposes; but they would not. They might have headed and led the grandest and most glorious of all movements. The Church organisation that then existed, and was planted everywhere—the synagogue, with its few great rational principles, and with its simple service—God would have vitalised, and incorporated into his system of means and agencies for the propagation of the Gospel message, and for the salvation of men. He would have made it the "base," so to speak, of the new supernatural operations. But the Jewish Church was blind to her opportunity. She knew not the day of her visitation. She resisted God, closing her eyes to the things that belonged to her peace. And the consequence was, the movement that blessed the world passed completely away from her—was carried on without her, and independently of her—established itself altogether outside her pale. The mighty tide of life that flowed toward her, and would have floated her on to lofty eminences in the line of progress, left her stranded; and eighteen centuries have passed away, and that mighty tide of life has not yet returned to her.

Nations, and churches, and individuals, have their probation—have their opportunity; and, if that opportunity is not improved, it ceases. In the knowledge and improvement of opportunity alone is there continuance and progress and life. Not to understand and not to act when the grace and the privilege are near is to suffer awful and irreparable loss. The kingdom of heaven is taken away, and is given to those who bring forth the fruits thereof.

It was at "Antioch in Pisidia" that the long and merciful probation of the ancient Jewish Church terminated. It was at Antioch in Pisidia that the decree went forth,

"LET HER ALONE!"

The knell of opportunity was sounded, and the dread echo was in the words: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

To the observant and thoughtful, who discern the signs, and read the lessons of history aright, the times that are passing over us are specially critical—critical politically, and socially, and religiously, and in every other respect; and certainly they are very critical for the organised churches. In the history of the organised churches we seem to be approaching, or perhaps to have arrived at, Antioch. The opportunities of the organised churches were never so great as they are now. And God wants to bless the world through these churches:—He can bless the world without them, as He has done before; but He wants to bless the world through these churches; He wants these churches to have the honour and privilege and joy. God's heart yearns with love and pity over sin-laden and woe-stricken humanity; and He is calling the churches into association with Himself for the accomplishment of the purposes of his great mercy. Oh, that they would hearken, and obey the call, ere it is too late, prostrating themselves in true contrition and humiliation before Him, and seeking with a great seeking the life and the mighty endowments of the Holy Ghost, that the "Antioch" to which we are coming, or to which we have come, may be a very different turning-point from Antioch in Pisidia, or Kadesh in the wilderness—not a spot that tells of a lost chance and of a closed opportunity, and where God "swears in his wrath, they shall not enter into my rest"; but the place of glorious manifestations of God and of the power of his Spirit; and so the starting-place of a grander progress than the churches have ever known.

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POSTAL REFORM.—Mr. Henniker Heaton, M.P., the great Parliamentary champion of postal reform, has prepared an interesting pamphlet on "Ocean Penny Postage." He states the arguments very strongly, and all the friends of international comity will wish him speedy success in his crusade.

Two of Christ's Little Ones.

By T. J. BARNARDO, F.R.C.S.

Crippled Tim and Little Jennie are brother and sister, children who have been brought up in the company of tramps. Their father and mother were strolling musicians of the worst and most drunken type of beggar that one could encounter, the two children assisting them, by force of their woebegone appearance and winsome ways, to gain a few pence from the small crowds that gathered around them. Tim was the first applied for. He was twelve years of age. By falling downstairs, however, he had sustained injuries sufficiently serious to cripple him permanently. The story that then came to light of the parents' manner of living, and of the great dangers to which Little Jennie was exposed, induced me to say that I would only admit Tim if Jennie came too. That, however, was not attainable just then, for the mother and father had made up their minds that they could not afford to part with Jennie under any circumstances.

She was as good, they declared, as another musical instrument to them; it made a difference in the collection of as much as sixpence or eightpence each time, if Jennie were there to gather it, for her sweet childish face charmed the coppers from the pockets of passers-by. So it was not until some six months after the admission of Crippled Tim that Little Jennie was added to my fold. What means of persuasion the kind friend used who had watched over these children, and through whose eyes and ears I had seen and heard the history of the past, I know not; but he did succeed, even as, I may add, he, with a delightful vigilance not to be gainsaid, had previously done with dozens of other miserable children in the town where he dwells; and not once or twice, or a dozen times, but in scores of instances have I admitted some of the most doleful specimens of child life on his recommendation.

Crippled Tim and Little Jennie will together cost me £32 a year to maintain, train, teach, clothe, and bring up in the fear of God. Perhaps some reader of these lines will flood his or her own life with a new joy by sharing with me the financial burden which the admission of these two dear children imposes.

18, *Stepney Causeway, London, E.*

SOLDIERS IN INDIA.—Dear Sir,—Whilst thanking the many Christian friends in England who have assisted me with contributions of tracts and papers, I would ask for a continuance of these favours. From what I have seen in my daily visitation of the military hospitals, I can testify to the fact that the invalids value the papers and books distributed among them. In Umballa we are building a Soldiers' Chapel, in a central position, at an estimated cost of 12,000 rupees, or about £800. We shall be glad if any readers of your paper who can help us will communicate with Mr. T. Bateson, Bank House, Kendal, or directly to

Yours faithfully, J. H. Bateson,
Umballa, India. Wesleyan Chaplain.

POOR BOYS OF DUBLIN.—The thirty-second annual report of the Boys' Home, Grand Canal-street, Dublin, tells an interesting tale. During last year 117 boys enjoyed the benefits of the Institution, and thirty-seven passed out. For the most part the boys admitted during the year were children of Roman Catholics or of mixed marriages. Of the boys who emigrated, one belonged to a family of eleven, all of whom were, until two years ago, Roman Catholics. At that time the father was led to attend some mission services, and was so influenced that he gave up going to confession. Owing to the persecution to which he was aftewards subjected, he left for America. He had not been long there when he paid the passage of his eldest son, and he hopes soon to send for the other two, who are still in the Home. Communications may be addressed to Rev. Henry Fishe, superintendent of Irish Church Missions, Dublin.

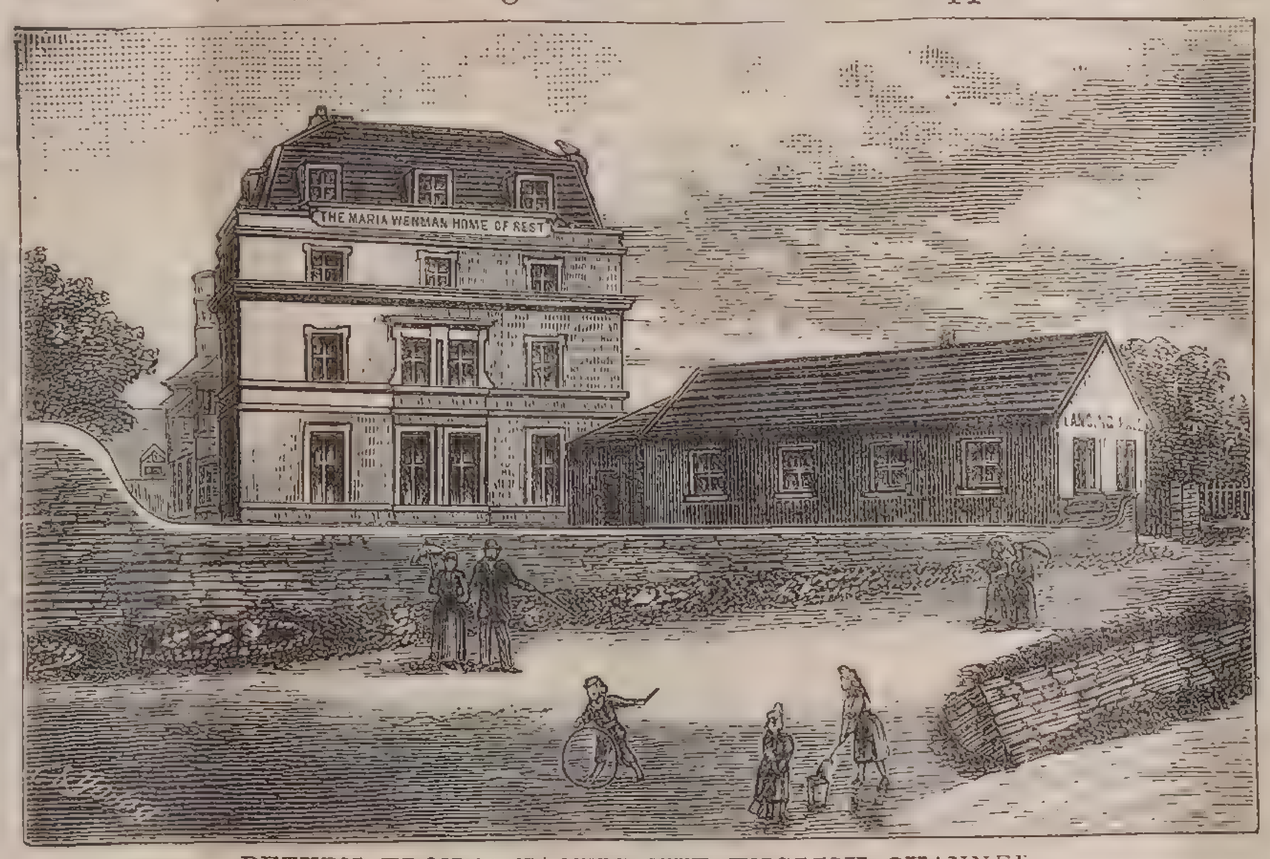
A New Home of Rest.

An important addition has just been made to the many agencies of the North-east London Gospel Mission, of which Mr. William Chorley is the director. The great utility of a seaside Home of Rest, to which weary women and languishing children of the poorest classes may be sent from the toilsome round of London life, is all but universally recognised. Last year a goodly number of such needy ones, known to Mr. Chorley and his fellow-labourers, were enabled to enjoy a brief stay at Lancing-on-Sea, through the kindness of Mr. T. H. Northcroft, who placed a cottage at the disposal of the Mission. Little did Mr. Chorley expect that this foothold in the quiet Sussex village would lead to such an increased responsibility as he has now right gladly assumed. He has accepted on behalf of the Mission a very valuable block of buildings, comprising three houses and a detached schoolroom; the property has been conveyed to the Mission trustees, without rent for twenty-one years, by the freeholder, Mr. F. Heathcote Wenman, for use as a holiday home for women and children. This act of generosity is in honour of the donor's deceased wife, so the institution will be called "The Maria Wenman Home."

The premises, formerly Lancing Grammar School, are admirably adapted for the purpose to which they will now be devoted. There is ample accommodation for eighty beds, many of the rooms being lofty and spacious. The beach is just in front of the house, so that, when unable to go out, the inmates will get the full benefit of the sea air, as well as views of the English Channel. Power is given under the lease to use the detached hall for Christian worship, accommodation for which is a distinct need in the village. In this department, Christian friends in Worthing and Brighton will render help. Mr. Chorley's experience in similar undertakings, on a smaller scale, at Enfield and Southend (Kent), will prove of much service to him in getting this Home into working order.

Some Lancing sympathisers will interest themselves in the oversight. It is quite certain that the Home, which will be a centre of Christian life and joy, will have effects of a high and far-reaching character to those who may enjoy its advantages.

A member of our staff recently visited Lancing, and was delighted with the capacity and promise of the new Home. In some cases the villagers are already looking forward with joy to the arrival of London women who "have never seen the sea," and weakly city children whom the happy surroundings will gladden into a new life. There will be no rule requiring eligible persons to provide themselves with subscribers' letters, but the beds will be placed at the disposal of visitors of the North-east London Gospel Mission and the missionaries of the London City Mission. It is proposed to receive inmates at the rate of five shillings per week (and reduced railway fare) for periods not exceeding three weeks. Mr. Chorley is at present battling with the furnishing problem. We sincerely trust that funds will, without delay, be available, not only to furnish, but to give the spacious Home a good start on its ministry of mercy. Mr. Chorley's address is: 2, Marquess-grove, Canonbury, N. Friends sending furniture may direct it to him at South Lancing, near Worthing.



RETURN FRONT: FACING THE ENGLISH CHANNEL.

DR. BARNARDO'S twenty-fourth anniversary will take place this year on Wednesday, June 11, in the Royal Albert Hall.

Along the Tigris Valley.

II.

The following morning we started out as usual with our party, intending to come directly to Oroomiah. On entering the streets of the first village, we were attacked by the entire population, led by some chief men. They soon relieved us of our loads and forced us back to where we had spent Sunday. During the day we held a consultation with several chiefs, and tried by different ways to get our goods returned and our roads opened. They made us all kinds of favourable promises, but did nothing. We called on

THE MEN WHO HAD ROBBED US

that evening; but, finding them on a drunken spree, we could do nothing with them. That night we decided, if possible, to push our way through on the next day. We therefore sent our watches, money, &c., out by a secret road late in the night. The next morning, on entering the same village that had been the scene of trouble on the previous day, we were again attacked, not by the same men, but by those who had failed to get anything the previous day. Those who had robbed us on Monday now came to our rescue, and helped us beat these new men off.

We did not go far before we were stopped by another band, who detained us until a party in the rear overtook us. After a scuffle, we were fortunate enough to free ourselves and get away, but only to be soon again intercepted. In this way we fought and ran for three hours. The road was very rough, and while in a narrow gorge we were compelled to abandon our animals and take to our feet. When near the line of their country the men left us, because they were convinced that we had nothing with us of value, and, moreover, because they feared the Koords, into whose country we were soon to enter. We had in our party several native helpers with their families, but they were not molested beyond having their property taken away. Neither Mr. McDowell nor myself was seriously hurt, although I cannot now see how we escaped.

Our road, from the point where these men left us until night, lay across a great field of snow and ponds yet frozen. This sudden change from the heated gorge made it very hard, especially for the children; and, as all the extra clothing in the party had been taken, it was impossible to protect the little ones from the cold. Besides the cold, we encountered on the top of the mountains a severe rain-storm, which thoroughly drenched us. Had it not been for the children in the party, we would soon have forgotten this, as night found us safely housed in the rude home of our muleteer with an open road to this city.

We have since been able by means of rewards to get many things returned. The robbery occurred in front of the house of Marcus, a former student at the school in Oroomiah, and he rushed out with the men when the attack was made, and took many of the most valuable things. After the trouble, he returned everything, having only taken them in order to keep them from being conveyed away by the real thieves. Through him we got much returned, and also very valuable information. During the second day's trouble, he acted as our guide and fought for us bravely at each attack. On his return to his village, he was severely beaten; yet he remains loyal to us. He was raised among these people and was one of them until he came to Oroomiah. He was compelled to go home last year before finishing his course. I cite this case to show you what a year in school and among Christians will do for these people.

On our arrival down here we forwarded to Minister Strauss a full statement regarding the matter, as we feel it to be an imperative necessity to get these men punished. There are many difficulties in the way yet, but we hope in time to reach them with justice. The whole thing was got up by a Nestorian chief, and two Nestorian priests whose object was persecution. I think the hope of gain is what inspired their followers, as their extreme poverty makes them act like mad men. I think the Lord has sent this upon us to guide us in the location of our station, and it will in the end prove a great blessing.

To my mind it clearly indicates the inadvisability of putting the permanent station in Tiary or any other of these places. These chiefs are your friends to-day, and your enemies to-morrow, and this makes it not safe to depend upon them for protection. A permanent mission station must have Government protection, I have thought for some time, and since this trouble I have been thoroughly convinced, that the station should go down near Mosul, in one of the large Nestorian villages near where the mountains cease and the plain begins. Elkoosh, a large village of 5000 people, about six or seven hours' journey from Mosul, would be, perhaps, because of its elevation, the most healthful place. My plan would be for the homes of a station to be down on the plain with the school and dispensary. Let the missionaries spend the winter here, and the summer touring in the mountains. They would then be with the people, and in a position to do most good. I feel sure that the Gospel is going to enter this field. The people certainly need it. We shall be blessed in many ways by this little trouble of ours. Native helpers, who now go up in the face of this, can be depended on as the right material. I have, ever since it happened, felt so sure that it would prove a blessing and aid in this enterprise that it has really been an encouragement.

SEDGLEY TEMPERANCE HOME MISSION.—Mr. F. A. Homer devotes both time and substance to carrying forward this good work. In the annual report just issued, he says:—"A marvellous success has ever attended our Mission, but the last year has been unprecedented—blessings all along the line; spiritual blessings, temporal blessings. Our hands have been much strengthened through our Father's loving care in providing an assistant in the person of Mr. J. Woolley, whose labours as an experienced evangelist and missionary, in conjunction with his wife, have been much owned of God." The agencies of the Mission are numerous, and all worked with vigour. Mr. Homer remarks that the Mission has absorbed the best thirty years of his life; it has been, and still is, the child of his prayers. We trust this will long be the case, to the glory of God and the good of the "Black Country" toilers. As a justice of the peace, Mr. Homer has great influence, which he wields powerfully for the cause of God.

For the Young.

A MALAGASY VILLAGE PASTOR.

His Story, written by himself, in November, 1889, for J. and A. P. Peill, of Ambohimanga.

I was born in the year 1837, and in the same year my father died. My mother did not long survive him, and I was brought up by my grandparents.

Grandfather was a slave-dealer, and travelled among the villages buying and selling. He had a friend named Portion, who sold idols, who sometimes travelled with him. When I was ten years old, my grandfather took me with him on a business journey, and Portion also accompanied us with his usual stock of "gods."

One day Portion set off from our headquarters, telling us to be careful not to touch the gods he was leaving behind, as he would not be back for a day or two. Finding myself alone in the house, I went to look at his gods, and found they were pieces of wood soaked with castor oil, and adorned with beads and silver rings.

I wondered whether they would burn, and as there was a fire on the hearth, and I was alone in the house, I thought I would see. So I threw them on the fire, and they flared up like gunpowder, and were quickly reduced to ashes. After this I had no faith in idols. I told the people of the house, when they came in, what I had done to Portion's gods, and they said, "You will certainly die." Grandfather, too, was afraid that Portion would kill me, so we left the place before his return, and grandfather gave him presents to secure his goodwill afterwards. Grandfather, being one of the head men of our town, had charge of the idols, but the idol priest lived at the Rock, a little way off. The names of our idols were:—(1) Maintainer of goodwill; (2) Preserver from injury; (3) Protector of ricefields (especially from hail); (4) Protector from firearms.

There were certain things tabooed by these idols, especially some kinds of food and fuel, which might not be used nor brought into the house they were in. I noticed that sometimes the ricefields were devastated by hailstorms, in spite of all the prayers and offerings made to the idol Rice-protector; and sometimes those who went to the wars did die of bullet wounds, notwithstanding all their gifts and promises to the protector from firearms, who, they were told, could make them bullet-proof. Thus my unbelief was strengthened. The idol priest, however, used to say to the people: "You have not observed the taboo, and that is why the gods do not protect you and your rice."

At that time, about 1850, there were two men in our town who did not pay the usual yearly tribute to the idol priest, for they were Christians. The tribute consisted of a bushel of rice from each house. Beef killed for a funeral feast might on no account be taken into the house where the idols were; it is known to the present day as "unlucky meat." When I was about thirteen years old we had a funeral in our compound, and Grandfather thought he might bring in some unlucky meat, if the idols were first removed. So he put them in a covered basket, and hid it among the straw in the yard, from which we boys had to feed the cattle. When I was next getting straw for the beasts I happened to pull out the basket along with it, and, having no respect for its contents, I pushed it with a stick down into the cattle-pit, where it and the idols were soon trampled down among the manure. But I said nothing to Grandfather.

After a few days he came to look for the idols in order to put them again in their place of honour in the sacred corner of the house. Of course he could not find them, so he asked us: "Have you boys seen anything of the gods I put amongst this straw, for nobody meddles with it but you?" I replied, "We havn't seen them," upon which he went off to the priest, and told him the gods were lost, and how it had come to pass. The priest said, "Oh no, they are not lost; they only came home to me because you broke the taboo. Here they are," giving him others like them, "mind you do not anger them any more."

When Grandfather came home he told us what the priest had said, and that we must all be very careful not to break the taboo, for fear the gods would leave us again. I was very much astonished, and took an early opportunity of looking among the manure to see if the idols had really got away. I took a stick and poked about with some misgivings. However, there they all were to my great relief; but I dared not say anything to Grandfather for fear of his displeasure. Reflecting on these facts, I finally decided that idols and charms were nothing at all, and that the priest was a mere deceiver. I also thought of the saying, "If the woodman loses his god, he can soon have another." But I knew nothing whatever of the true God.

The two Christian men above-mentioned began to take an interest in me about this time, when I was nearly fifteen years of age. One day, meeting me in the village, they said to each other: "What a pity for a bright lad like this to be growing up without the knowledge of God! Suppose we try to teach him?" "Knowledge of God?" I replied, "what! is there any other God besides those at our

"We wore heavy iron collars and anklets."

house?" "Those at your house are only bits of wood," they said, "but there *is* a God who made the earth and the sky, and if you come to my house," said one of them, "I will teach you about Him." I was very glad to go, and he taught me to read, and there I used to meet other Christians who were in hiding on account of the persecution. Grandfather was very angry with me for going so much with those rebel "baptizers," as they were then called. Finding me still determined to go, in spite of his rebukes, he tried a new plan, and said to me: "Now, my boy, you shall have a hundred dollars and two or three wives, so as to be a big man, if only you will break off from those baptizers who are defying the Queen and courting death. Some day they will be killed, and you along with them, if you continue so obstinate; but they could not persuade me to give up learning about the true God and his ways, for the man who first spoke to me about Him had taught me to know Him, and I went regularly to his house on Sundays to worship God. Grandfather and grandmother bewailed me with floods of tears, continually, for I was their only surviving grandchild. They said: "Alas, our child has lost his senses, and we shall have no one now to succeed to the property and be our representative."

On July 17, 1859, I went with others to see the execution at Fiadanana, south-west of the capital, when ten Christians whom I knew well were put to death by stoning. The next day, Sunday, I was returning home to our village with two other lads, a distance of about twelve miles. I had my Testament and two little books, "Come to Jesus" and "The Resurrection," with me, and my companions said: "Those books may get you into trouble"; but I replied: "I can't part with them; at any rate, I would rather run the risk of being taken." We had got to within about two miles from home when we met the officers and soldiers of a search party bringing two men to be tried as Christians. One of the soldiers knew me, and told the officers that I was one of the Christians. Of course I was searched, and my books found. Then they stripped me of my blanket, shirt, and waist-cloth, giving me an old rag in its place, and then they tied my hands tightly behind my back. In answer to questions, I told them that the books were mine, and that the other boys were only going the same way as I, so that we walked along the road together. The officers made them go back with us to the capital, however, though they did not tie their hands.

On the road they pressed me very hard to tell the names of the other Christians in our village, saying they knew there was a nest of them, and if I didn't tell I should be killed and thrown to the dogs, but if I would tell I should be set free. I answered: "Suppose I mention you as my accomplices, how would that do?" After that they let me alone until we reached the capital, when they sent up word to the judges about all the prisoners. An order was sent for my books to be burnt. My two friends were set at liberty, though the officers took their blankets, perhaps as a caution to be careful about the company they kept for the future. I was taken to prison with the other two Christians, and next day we were brought before the judges. They questioned me about the other Christians, especially those in hiding; but I gave them no information.

We were all sentenced to wear heavy irons, and, being still but a young lad, I was put with the female gang, and joined by the neck to five women, two of whom were behind me and three in front. Four of these women were Christians, and the other, though not herself a Christian, was sentenced for sheltering and hiding a relative who was one.

We wore heavy iron collars and anklets, and were fastened neck to neck in a line by bars of iron a yard in length, and as thick as a man's arm, attached to our iron collars and never removed. Thus we were held together day and night, and neither of us could move a step in any direction without the help of the other five. At first we could not support the weight of these bars either sitting or standing, nor get up from the ground on which we lay at night without the help of persons standing between us to hold up the bars. And when sitting on the ground we supported them with forked pieces of wood. But after a long time we grew accustomed to the weight, and found ourselves able to bear it. For eight months we were kept under guard near the Sunday market-place, in an enclosure, to which the entrance was through an underground passage. Here our friends brought us food, which the guards received for us, and when we lay down at night they made our hands fast in wooden blocks until morning. And on Sundays we were taken to be made an exhibition of in the market-place, being marched round and round the market in our jingling chains to be a warning to all the people. All who saw us hooted at and cursed us, and the boys threw dirt upon us, and some tried to stone us; but our relatives and servants, with the guards, kept them from injuring us. Thus did we suffer for the name of Jesus Christ during eight months at the Sunday (now the Monday) market. There was a seventh prisoner for Christ's sake, besides the five women and myself; but, being a nobleman of royal descent, he was bound with cords instead of the iron fetters that we wore.

(*To be concluded.*

HOW TO WIN THE CHILDREN.

At the central noon prayer-meeting, 186, Aldersgate-street, a most interesting and profitable address was recently given by Mr. Charles L. Boyer. He recounted his experiences in winning boys and girls into Sunday-schools, children's services, and temperance bands, extending over a period of fifteen years, principally in America, but during the last twenty months in East London. At the age of fourteen Mr. Boyer commenced work in his mother's kitchen in Harrisburg, Pa., with a party of seven lads; when seventeen years old he found himself leader of a band of fourteen hundred temperance boys and girls.

At Omaha, some years subsequently, he started work amongst a colony of Bohemians. People laughed at the idea of his gathering a Sunday-school out of these foreign-speaking children. However, he found a little girl who could speak Bohemian and English, and started out to form his school. His interpreter was so ignorant that, when asked about Jesus, she said she "did not know where He lived"; and all her associations with Christmas Day were with Santa Claus. One hundred and nineteen children were gathered in to the first meeting. As the result, three Sunday-schools, with 2,000 children, were formed in that city, out of one of which has sprung a strong and well-equipped church.

When he left America for England, to gain experience, it was with the assurance that many Christian friends were praying for him. On landing in London, he set to work in one of the poorest and most overcrowded districts. He visited from house to house in one of the streets and found a large number of the children attending no Sunday-school. He first decided to win their confidence, so arranged to take a party of the children to Victoria Park to romp and play. He had to put different-coloured sashes on to distinguish the children of different streets. By this means he raised a band of 800 children. He then proposed to them to join the Sunday-schools in the district. He found although they did so, they soon floated out again, because their clothes were inferior and they felt they were not wanted there. Mr. Boyer, not to be beaten, soon found a remedy. He arranged week-night meetings. He had kept the names and addresses and age of every child he took to the Park, and, by means of captains appointed to help, he could call them out in a very short time. Mr. Charrington lent him his small hall for a week-night meeting. He invited six hundred; but long before the meeting more than twice that number had arrived. To avoid confusion he filled up the interval by marching them up and down the Mile End Waste. The meetings have become so popular that now they have to be limited by the issue of tickets.

Mr. Boyer gave some very interesting testimony as to the positions gained in America by those who were first won to Christ through his children's bands. One is now president of a Christian Endeavour Society, one secretary of a Y.M.C.A., and another superintendent of a Sunday-school. One of these old pupils, in a letter, told how, in one of the American cities, Mr. Boyer had broken up a "Boys' Beer Club." On inquiry it transpired that the boys had put their money together weekly, bought a keg of beer on Saturday afternoon, secreted it in a timber-yard, and met together on Sunday afternoon to drink it. The club was broken up, because almost all the members joined the temperance band.

Some very pathetic statements were made about the wretched condition of the children's homes; how the poor mothers could not train up their children in such surroundings, some of them having evidently lost all heart. Unless somebody gets hold of them for Christ, what will become of them? He believed that in answer to his oft-repeated prayer, "Lord lead me where I can do most for Thee," he had been brought to London. He came over for a year, but has already stayed twenty months.

At the close of Mr. Boyer's address confirmatory testimony of the success and blessing attending the work was given by Mr. George Hamilton, Free Gospel Mission, Mile End-road; Mr. Yeadell, London City Mission; Mr. Ehrlich, missionary to the Jews, and others. Mr. Ehrlich said he did not think at first that Mr. Boyer would reach Jewish children, but now his hall is so packed that he is quite anxious, and still Jewish parents come and beg that their children may be taken in.

CHILDREN AT SUTTON, SURREY.

There are many friends who take an interest in the work done by the Children's Special Service Mission who will praise the Lord with us for the mission held here last month by Mr. T. L. Sayer, in the old Congregational Church, Beechill-street, kindly lent for the purpose.

We praise as we look back and see the loving interest shown by members of various denominations, who gathered as "one in Christ Jesus" to try and win souls for the one Master; and souls were won every night.

The meetings, while always bright and full of life, were never noisy, and were quite free from excitement. Various competitions were started, one for Bible-searching, another for portfolios, more than thirty of the latter being sent in and were returned to their makers filled with picture leaflets and small books. Telling incidents have fastened many Bible truths on young hearts, for the speaker was full of illustration of all sorts; and towards the close of the mission a blackboard lesson was given, a red heart appearing on the dark background and one by one the words temper, worldliness, greediness, folly, theft, impurity, evil thoughts, showed in clear type on the heart. The lesson will not be easy to forget, and the speaker went on to point his hearers to the Lamb of God whose blood "cleanseth us from all sin."

At the farewell meeting the heart was again shown, but the words were changed to those graces which the Lord Jesus will put in their place when He is given possession of the guest-chamber. We look back and praise, we look forward and pray, we look up and expect, nay, we know that He who hath blessed will bless and keep those who have committed themselves to Him.

As one result of our mission we expect a great increase to the Children's Scripture Union, a band of 274 members having been previously established in Sutton.

Laura A. Barter.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 6, Matt. xxviii. 1—20; Mon., April 7, Prov. i. 1—19; Tues., April 8, Prov. i. 20—33; Wed., April 9, Prov. ii. 1—17; Thurs., April 10, Prov. iii. 1—18; Fri., April 11, Prov. iii. 19—35; Sat., April 12, Prov. iv. 1—13.

KING'S CROSS Y.M.C.A.—The annual meeting of this branch was lately held at King's Cross Theatre. The report for the year shows that the varied machinery of the Association has been kept moving with fair success. The evangelistic department is carried on with vigour. We notice that books are needed for the library. Mr. L. Marks has recently conducted a Gospel mission, which has been attended with fruit. The rooms of the Association are at 91, Euston-road, N.W.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Tamworth Parish Church, April 3—11; Rock Ferry, 13—19; Moseley, 20—30. Mr. H. Hutchinson, St. Andrew's, Lambeth, April 10—20; St. Leonards, April 26 to May 5. Mr. J. S. Tyler, Lydbrook, April 13—20. Mr. S. J. Hewlett, Y.M.C.A., Claremont, Hastings, April 8—15. Mr. T. L. Sayer, St. Thomas's Church, Stafford, April 4—8; Park Church, Highbury, 13—23.

SALVATION IN THE SLUMS.

The third report of the work of the Salvation Army in the slums has been published, with the title "Slum Evangels." Mother Webb and Sister Redmead were the first two officers to make their residence in the slums; others followed, until now there are over eighty persons engaged in the slum branch of the Army work. With the exception of the superintendent, Major Cooke, and Captain Dad Webb, who works at his trade during the week, all the officers are women. They dress plainly, but wear Salvation Army badges, and spend their whole time in house-to-house visitation, nursing the sick, feeding the starving, and telling of Christ the Mighty to Save.

For a time the denizens of the slums treated the workers with coolness, and occasionally some opposition was shown; now, however, the officers are, as a rule, received with kindness, and allowed to tell their message, as well as perform deeds of mercy. About a hundred young women were rescued from lives of shame during the year. In this and other spheres the police force renders valued help. The day nurseries are highly appreciated; over six thousand children passed through them during the year. The slum stations number twenty-six, in London and large provincial towns.

ONE OF THE LIVERPOOL CONVERTS

was an infidel for nine years. Of him the report says: "He professed not to believe in either God or devil, heaven or hell. His infidelity, alas! did not cure him of drunkenness, to which, with smoking, he had been a slave for fifteen years. He used to half-starve his poor wife and children. Many times our lasses tried to visit him, but no—they did not want salvation in his home—they were miserable enough without religion to make them worse! The Lord heard the lasses' prayers, and Himself called one day, taking away the idol of the father's heart—a little boy. This, however, only made the man worse, and drove him deeper into drink. Again the Lord came, laying his hand upon the two-months'-old baby, and at the same time an abscess formed upon the mother's breast. The watchful officers heard of it, offered to nurse the sick ones, and so got in. Night and day they watched and nursed, putting in an occasional word for Jesus. Prejudice melted away, and so did the infidelity. At last he came to the meetings, made a full surrender, and got blessedly saved. His wife, too, with his crippled mother, are also saved."

The report is a story of devotion on the part of young women, of whom the Superintendent says: "Every one of our officers have come either from businesses of their own or respectable situations, and bore the highest characters from their employers, local Army Captain, and treasurer." Some of the figures given are very large: 120,000 families and 11,518 public-houses were visited; 70,000 were prayed with; and 4000 sick were visited and nursed. The general body of officers receive no salaries, only their food and clothing are provided. The report closes with an appeal for more workers. Candidates should be under twenty-six, strong, active, and able to sing. Major Cooke's address is, 36, Brooke-road, Stoke Newington, N.

LEAMINGTON SPA Y.W.C.A.—York House, Clarendon-place, the centre of the work, also serves as the Young Dressmakers' Home, which has now completed the fifteenth year of its existence. The Institution affords a Christian Home for young girls employed in business establishments, and is a place of resort open to such others as may need counsel or desire sympathetic contact with godly women. The number of residents during last year was ninety-two. Evangelistic work occupies a large place in the heart of the hon. lady superintendent, Miss Bagster, 7, Heath-terrace, Leamington Spa.

Postal & Telegraph Servants.

The Christian Association in connection with these Services held its annual gatherings on Wednesday week at the City Temple, afternoon and evening. In one of the basement rooms a conference was held in the afternoon, when reports of work were given by delegates from the provinces. Before the conference, Mr. Fox Butlin, of Stratford, gave a stimulating address on the blessing that comes into the Christian life when the soul is filled with the peace of God. Mr. H. Maynard, having taken the chair, called on the delegates to tell their story.

A young friend from Glasgow had an encouraging report to give of the work there; especially that among the lads, many of whom have given their hearts to Christ. The work among the young women is rather uphill. A "Mission Band" is fully occupied with evangelistic work, and blessing follows its efforts. As an instance of what a postman can do, the delegate said that God had honoured him to be the means of the conversion of twelve persons with whom he had been brought into contact.

York was next represented. The post-office friends there have been at work some years, but from the delegate's account it appears there has been a decline in aggressive power, largely because there is no practical leader to organise the work.

Another speaker, who said he had been converted through the Association, reported a membership of fifty at Nottingham, but they were not satisfied with that. A mission band has been started there, and is doing good service. Then followed a youth from Leicester, who spoke very hopefully of the work. Out of 200 employés in the town there is a membership of 40, mostly letter carriers.

The flow of testimony was interrupted so as to allow of a little address from Sir Arthur Blackwood. He referred to the remarkable development of Christian enterprise during the last twenty-eight years, directed to special classes of the community, and to the great success that God has given to these efforts. The special circumstances of the postmen, scattered about as they are through the community, enable them to become effective home missionaries, not only in their own ranks, but among society. Sir Arthur referred to the curious fact of the Bible and Prayer Union chapter in Esther for the day containing reference to the postmen of ancient times.

A very excellent and intelligent report from Tunbridge was given by one of the indoor clerks of the department; he wound up his narrative by an earnest Gospel appeal to his fellows. In the neighbouring town of Tunbridge Wells it is as yet the day of small things, but the few members are expecting growth. A lively and voluble young fellow from Eastbourne next took his stand, and told of the activities of the Association in that town. A new idea has been put in operation—"a coffee supper" on the Saturday evenings; this has drawn in a good many who might otherwise have been led away by the temptations of the drink.

The Portsmouth delegate spoke of some very real conversion work done in the early days of the work; but, owing to the failure of the health of the lady secretary, it has lately gone down. Southampton is but a year old in the work, and is not yet very flourishing; the postmaster has recently joined, and they are looking for greater results. The Bournemouth representative spoke of difficulties and discouragements, as well as of some successes. Last of all, a Kingston young man appeared on behalf of that Association, and testified very warmly to the blessing that the members had received through the devoted labours of Miss Edmonstone, one of the originators of this work among postmen.

Mr. Howland (late Mayor of Toronto) told a very interesting story of how the work of the Association was last summer introduced into Canada and the United States by Miss Synge, another of the leading spirits of the Association. Mr. Howland was extremely hearty in his commendation of the zeal and energy shown by that lady in laying the foundations of the work on his side of the water. She was able to enlist the sympathies of the Western Union Telegraph Company, which had control of the telegraphic system throughout the country. The postal officials in New York also showed her no small kindness, and she was able to organise several centres of Association work in that city. Mr. Moody had promised to give an address to the postmen during his visit to New York, and Mr. Howland read a telegram he had received, to the effect that the gathering had been a glorious time. He exhorted the members to thoroughness, both in the individual Christian life and in hand-to-hand work among their comrades.

A GREAT MEETING

was held in the evening in the City Temple, under the presidency of Sir A. Blackwood. It seemed very fitting that he should read out to the meeting congratulatory telegrams from Birmingham, Edinburgh, Glasgow, and other places, wishing God-speed to the Association. In his opening remarks he said he thought that probably next year they would have to arrange for an all-day anniversary, and to secure either St. Paul's Cathedral or the Metropolitan Tabernacle. He commented gratefully on the fact that the Association is now International, and that, despite many hindrances, branches had been opened in New York, Washington, and Philadelphia. There are now some seventy branches of the Association. Sir Arthur said he looked forward to the time when the postal services of this and other lands would be fully embraced within the membership and influence of the Association. He earnestly counselled the members to unity of spirit, and to zeal in furthering the true work of the Association, which is, to lead to a saving knowledge of Jesus Christ all who are connected with the post-office and the telegraph service.

Gospel addresses followed from Mr. Fox Butlin and Mr. Reader Harris, the latter of whom "drew the net" at the close of his address, and secured a good many responses to his appeals for decision.

A MISSION IN DUBLIN.

On the invitation of the Friends' Irish Home Mission Committee, Howard Nicholson, of London, visited Dublin early in March, and conducted a series of evangelistic meetings which continued into the second week. The interest appeared to increase from night to night, and was maintained to the close. The spirit of prayer prevailed in a remarkable degree, and many testimonies were borne. A thorough visitation of the neighbourhood was made (many visits being paid by Howard Nicholson also). Each evening the workers sallied out into the neigbouring streets with notices and large canvas-covered lanterns bearing invitations to the meetings.

The results have been most encouraging. The fortnight's work was concluded by a meeting for praise and testimony, attended by about 150 persons, when quite a number, both old and young, testified as to the blessing received. It was a remarkable meeting and fittingly terminated a mission in which the Divine presence and power were strikingly manifested.

THE ENTIRE SANCTIFICATION OF THE LORD'S DAY.—It is hoped that the calls to prayer which have been issued by the Committee of the Sabbath Observance Prayer Union Society will this year be distributed in London and suburbs by many thousands. Contributions in aid may be addressed to Mr. Joseph W. Leng, 33, Paternoster-row, E.C.

Gathered Gold.

CHRIST'S GIFTS.

Christ comes with a blessing in each hand—forgiveness in one and holiness in the other; and never gives either to any who will not take both.—*Thomas Adams.*

SELF-CONCEIT.

Self-conceit is the very daughter of self-will, and of that loud crying out about I, and me, and mine, which is the very bird-call for all devils, and the broad road which leads to death.—*C. Kingsley.*

What are men better than sheep or goats
That nourish a blind life without the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
—*Tennyson.*

CONSECRATION.

What folly to fear giving yourself too entirely to God. It merely means that you are afraid of being too happy, of loving the will of God in all things too heartily, of bearing your inevitable crosses too bravely, of finding too much consolation in the love of God, and too much relief from the passions which make us miserable.—*Fénelon.*

Send a sweet breeze from thy sea, O Lord,
From thy deep, deep sea of love; [height,
Though it lift not the veil from the cloudy
Let the brow grow cool, and the footstep light,
As it comes with holy and soothing might,
Like the wing of snowy dove.
—*Frances Ridley Havergal.*

EARTHLY VOCATIONS.

Forty years was Moses a courtier, and forty years after that a shepherd. That great men may not be ashamed of honest vocations, the greatest that ever were have been content to take up with mean trades. The contempt of honest calling in those which are well born argues pride without wit. There can be no fitter disposition for a leader of God's people than constancy in his undertakings, without either weariness or change. He that hath true worth in himself and familiarity with God finds more pleasure in the deserts of Midian than others can do in the palace of kings. While he is tending his sheep, God appears unto him. God never graces the idle with his visions.—*Bishop Hall.*

PERPLEXED PRIDE.

It may be a hard saying, but it is probably true, that Christ's person and revelation blind the proud and unbelieving, just as much as they enlighten the submissive and believing. Take, for example, his incarnation. What a thick veil of mystery it is to some! Instead of revealing God, as it was meant to do, from how many does it seem only the more utterly to hide Him. Take the resurrection of the body. How it coarsens and complicates the doctrine of the future life to many who had no trouble with the philosophic doctrine of the immortality of the soul. Or take the doctrine of vicarious atonement, which the Son of God reveals as God's method of forgiving sin; what a scandal it is in the eyes of many who had settled the whole question of pardon on the ground of the infinite Fatherhood of God! These are illustrations of revelations that blind by their excess of light, and in them we seem to catch a glimpse of the meaning of those most solemn words, "that seeing they might not see."—*Dr. A. J. Gordon.*

THE LATE SIR PETER COATS.

THIS devoted Christian and eminent philanthropist was born in Paisley on July 18, 1808. His father, James Coats, who was well known there for his practical ingenuity and great force of character, had, in his early life, owing to the depressed state of trade in the town, enlisted as a soldier. After serving his time in the army, he walked from London to Paisley, reaching his native place with only 2s. 6d. in his pocket. On entering his humble home, he found his aged parents at tea; and he never forgot the salutation given him by his father:—"You are welcome, James, if you are here an honourable man." He, thereafter, settled down to work, and it was soon apparent to his relations and friends that he had lost nothing, but had gained much, by his connection with the army.

He turned his attention, first, to a branch of textile manufacture; but, on trade getting dull, he determined to give himself to thread-making, thinking that a machine which he had invented, or at least greatly improved, for his old business, would be equally useful in the new one. A small factory was accordingly erected in the west end of Paisley in 1826, and this was the beginning of the colossal structures which are now known all over the world as the Ferguslie Thread Works. It was only sixty-three feet long and two stories in height, whilst the machinery was driven by an engine of 12-horse power.

Finding that this new venture was to be a success, he, in 1830, assumed as partners his two eldest sons, James, and Peter the subject of this notice. James, the eldest son, died soon afterwards, and in 1835 Thomas, a younger son, became a partner. From that date onwards the business prospered in an extraordinary degree, necessitating constant additions to the original building, until now forty acres are occupied by the works at Ferguslie, and between five and six thousand workers are employed attending machinery driven by twelve large engines of seven thousand indicated horse power; extensive mills have also been established at Pawtucket, Rhode Island, U.S.A.; Montreal; and St. Petersburg.

For forty-eight years Mr. Coats toiled incessantly in watching over the development of this prosperous business, and many an anxious day did he have, because of the necessity of providing additional buildings and machinery to meet the orders which came pouring in upon the firm. The strain was so severe upon him at times that it told upon his health; but, as he had a wiry, vigorous constitution, he was never long away from business. The mercantile training which he had received in an office in Glasgow now stood him in good stead, whilst he was ably assisted by his younger brother, Thomas, who had served an apprenticeship as an engineer at Johnstone. As their father died in 1857, he had the satisfaction of seeing his sons at the head of a business which, resting on solid foundations, was evidently destined to have a great future. Shortly after the death, in 1877, of his wife, a daughter of Lieutenant Daniel Mackenzie, of Gloranna, Sir Peter retired from the active management of the business, although he remained the head of the firm; purchasing at the same time the beautiful estate of Auchendrane, on the banks of the Doon, in Ayrshire, whither he and the unmarried members of his family removed, to the great regret of the inhabitants of Paisley, in whose welfare, however, he continued to take a lively interest to the close of his life.

This brief sketch of his business career will lead the reader to infer that Sir Peter soon came into the possession of a large fortune. This was the case, for many years ago the saying of an old connection of the family was often repeated in Paisley, that whilst there was a proverb about lucky people being able to "gaither gowd in gowpens," the brothers Coats were able to lift it in shovelfuls. On some this inflowing of wealth would have had an evil effect; but these two brothers from their earliest days knew how to use the ample means they acquired. Brought up in a home where living religion was a power, they acquired tastes and habits which they never lost. They must have early consecrated themselves to the Lord, for when young men they enrolled themselves as members of the Storie-street Baptist Church, where their father worshipped.

In 1844 Sir Peter, however, left this congregation and attached himself to the Secession Church, in Oakshaw-street, of which his mother was a member. Although he joined a Presbyterian Church he still retained the distinctive principle of the Baptist denomination, and none of his children were baptized in infancy.

Because of his Baptist principles, he did not accept office in the United Presbyterian Church, but its good he uninterruptedly sought through life. He contributed very handsomely to its funds, and spoke warmly at many a meeting in favour of its schemes of usefulness. When any big financial difficulty had to be faced, he was among the first to show how it could be overcome. Frequent references were made in the Synod of this Church to his magnificent liberality, and were its manses searched for testimonies to his private kindnesses to their inmates, these would be heartily given. He had, indeed, a particularly warm interest in ministers of all denominations, whom he honoured for their work's sake. No pastor raising money to build a church or manse was ever sent empty-handed from his door. When the Paisley congregation with which he was connected had to build a new church his subscription amounted to £3000; and, when declining strength kept him at Auchendrane, or sent him to winter at Algiers, he built at both places beautiful churches in which he and his neighbours might gather to worship God. He was an ardent friend of missions, and took special delight in circulating the Scriptures. The National Bible Society of Scotland owed much to him, and

honoured his services in a fitting way by appointing him to the President's chair, and retaining him on the Board of Directors.

But his interest in Christ's cause did not manifest itself only along Church lines, for he was imbued with the spirit of the Good Samaritan, and literally went about with this question ever present to his mind, "To whom can I show myself neighbourly?" No society that sought to grapple with the want and woe around him appealed in vain for help, and, if it was in his power, he assisted them by acting on the board of management, or commending them from the platform in speeches which were always characterised by clear thought and fine feeling. Hence in the West of Scotland there was scarcely an Association of a philanthropic character but had his name on the list, either of its acting or honorary directors. He never tired of this work; and it is not too much to say that his never-failing enthusiasm in well-doing largely explained that bright cheerfulness of manner which was his to the very last. Here, too, the extent of his benefactions will never be known, as he gave away much privately to help friends and acquaintances through times of difficulty, or to lighten the lot of the poor.

What brought him most prominently before the public as a philanthropist was the gift to his native town of a free library and museum, to which was afterwards added a picture gallery. This beautiful building, which adorns the main street of Paisley, must have cost him £30,000, and in its erection and equipment he took the liveliest interest. It is proving a great blessing to the town, 52,000 volumes having been issued to readers last year, whilst the visitors to the reading-room averaged 500 a day, and to the museum and picture gallery 3000 a month. For this splendid act of beneficence he was knighted by the Queen; and some years afterwards he and his brother Thomas were presented with their portraits, subscribed for by their grateful fellow-townsmen.

For a few years back he has been in the habit of spending the winter at Algiers, where he died of paralysis on Sunday, March 9. The stroke affected his speech, and all that he was able to articulate were the simple yet suggestive words, "Pray," and a little later, "Nearly Home." His was a sudden call, but it came to him at a ripe old age, for he had entered his eighty-second year. It found him prepared to go home, after a singularly beautiful and useful career, in which he had commended the Gospel to all who came within the sphere of his influence by his winning gentleness of manner, loving regard for the will of his Master, and unceasing acts of disinterested kindness.

CROYDON Y.M.C.A.

On Tuesday evening last week the annual meeting of the Croydon branch of the Y.M.C.A. was held; Mr. George Williams presided. The report read by Sergeant-Major Morris, the new secretary, showed that the work had progressed steadily and favourably throughout the year, especially in reference to the prayer-meetings, mission work, and educational classes. A new branch of the Association has been formed at South Croydon.

Mr. Williams having briefly spoken, Rev. G. C. Fisher gave a soul-stirring address, urging young men to be faithful to duty and conscience. General Sir R. Phayre gave some personal testimony. Rev. J. F. Lepine also spoke.

The Croydon Association rooms are now open all day, instead of, as hitherto, only during the evenings.

Dr. Pentecost in Paisley.

Paisley will not readily forget the last week of Dr. Pentecost's mission, for during it the town was thoroughly moved by the Gospel, and a large number came forward to make public profession of their faith in Christ. They were of all ages, and came from all parts of the town. Some were rich and others were very poor; on the same seat were found a young man belonging to one of the best families of the town, who was there, as he said, determined to be out and out on the side of Christ, and another who had been met in the street by a sister and brought to the meeting, after he had spent six years wandering about the world, until his pocket was empty and his clothes bare. They were brothers now, though the one went home to a beautiful villa, and the other spent the night in the Model Lodging-house.

The most memorable of the meetings was, undoubtedly, the last one, which was held on Wednesday. Long before the hour of meeting hundreds were turning away, unable to gain admission even into the lobby, which was thronged, as were also the stairs leading to the gallery and all the passages. The pulpit even was packed with people, Dr. Pentecost preferring to speak from an extemporised platform on the floor of the house. The evangelist preached a very able and powerful discourse. When the people were asked to retire who did not wish to remain to the after-meeting, few left, and the Doctor saw that those who might wish to make a profession of their faith would have great difficulty in reaching the seats which had to be cleared for them. At the close of his short address, which as usual was very pointed and persuasive, he again entreated the people to leave; but, as he phrased it afterwards, "they clung to the floor," and he was obliged to ask those who had decided to be the Lord's to find their way as best they could to the front seats. Pressing through the throng they came one by one until they numbered over seventy. After they had been solemnly consecrated to God in prayer, and the Doxology, "Praise God from whom all blessings flow," had been sung, the great congregation dispersed, and the work of registering the names of the professed converts began.

When all had left except two or three ministers who were engaged in connection with Dr. Pentecost, he was asked to speak to a young man, who was in an agony of spirit because of backsliding. He at once responded, and the last sight to be seen in that church, where he has spoken the word of life to thousands for four weeks, was a very beautiful one. He sat beside that young man, whose head was bowed low in grief and shame, and spoke tenderly and lovingly of the grace of God. Ere long, the young man dried his tears, and went away with a face beaming with joy.

Thus ended Dr. Pentecost's remarkable mission in Paisley, during which more than three hundred persons have come forward and publicly professed their surrender to Christ, and Christians have frankly acknowledged that they have been greatly quickened and refreshed.

A very successful thanksgiving service was held on Sabbath evening in the George A. Clark Town Hall, at which addresses were given by Dr. Fergus Ferguson, of Glasgow, and Rev. J. B. Sturrock, Paisley.

LEICESTER Y.M.C.A. MISSIONARY CONFERENCE.

The Conference on Foreign Missions recently held at Leicester was an occasion of considerable interest, and was accompanied by Divine power and blessing in a marked degree. It was under the general guidance of Mr. Reginald Radcliffe, and consisted to an extent somewhat unusual on such occasions of meetings for prayer.

The opening session was, with the exception of an address by Dr. McFarlane, of New Guinea, entirely devotional. The spirit of prayer was largely bestowed, and the blessing of God on the conference was assured and realised. The second session was given to addresses from those engaged in mission work; amongst others Dr. Baedeker gave a description of his mission to the Russian prisons, and excited much interest by his tale of the ready welcome of the Gospel message by prisoners and officials alike. Mr. H. Richards, of the A.B.M.U. Mission on the Congo, told the story of the great revival which, after four years of nearly fruitless labour, broke out at his station, and in a short time resulted in the conversion of a thousand of the natives, and the formation of strong, active, and intelligent Christian churches.

In the evening Mr. Radcliffe led another meeting for prayer, when, with an entire absence of form, Christians, without distinction of class, sex, or religious denomination, unitedly poured out their hearts' desire for the gift of missionary zeal and a blessing on missionary work. At the meeting which followed, the Mayor presided. Dr. Baedeker again spoke, and Mr. Roscoe, of the C.M.S., described at length the work of that Society in Eastern Equatorial Africa. Fröken Berg, a young lady connected with the Salvation Army's work in Denmark, powerfully appealed to Christians for entire devotion to the will and service of God, and to "be quick" in responding to his claims, and Mr. Radcliffe closed with a few earnest words of personal application.

In the after-meeting a number of young men responded to Mr. Radcliffe's invitation, and publicly declared their willingness to devote their lives to foreign mission work.

CREED AND LIFE.—When shall we see among "Evangelicals" as much vigilance for correctness in the details of life as for correctness in the details of creed? Surely it is of as much importance how a man lives as how a man thinks. Yet many who are believed to think right as to creed are known to live wrong. And the right thinking counts as against the wrong living. Paul pronounced a curse alike upon those who preached another Gospel and upon those who loved not the Lord Jesus Christ in sincerity. Ecclesiastical authorities have nearly always dealt more severely with so-called errors in creed than with errors in life. Whence came all the martyrdoms at the stake; creed or life? Holiness was more detested if outside of the Church than was unholiness if within. A faith that does not change the heart is a faith that will not save the soul. The world and the "Broad" Church, disbelieving the life, disbelieve also the creed. Let us keep the faith, but the faith according to godliness.—*The Reaper.*

Dock Labourers' Mission.—A Christian gentleman has kindly undertaken to assist in the Lord's work among the labourers. Communications should therefore be sent to Mr. Frank Jacob, 32, Chamber-street, London Docks, or to Mr. C. Coleman, 150, Boleyn-road, Upton Park, West Ham.

Among Jews in Egypt.

Mr. David Baron, of the Mildmay Mission to the Jews, accompanied by Dr. Dixon, has been distributing copies of the Hebrew New Testament in Egypt. We make some extracts from his journal:—

At Milan, where we arrived on Feb. 6, there are scarcely ten Jewish families, all wealthy, and indifferent to religion. The wife of Pastor Longo related to us the story of the conversion of a young Jewess, who has confessed the name of Jesus in baptism, and is living a consistent Christian life. There were six Jews on board the steamer in which the journey was made from Brindisi to Alexandria. The Gospel was made known to them, but several would not receive copies of the New Testament. One, a very intelligent man, confessed that he was personally indifferent to religion, but boasted that the strictness and orthodoxy of his father, who was a famous Rabbi, was sufficient to make up for all his laxity. He received a New Testament; also a copy of my "What Think Ye of Christ?" in Judeo-German.

There are about 10,000 Jews in Alexandria, a good proportion of them Arabian, hundreds Russian, and some Spanish and Italian. They have seven large synagogues, one or two of them being of great antiquity; and there are many smaller meeting-places. Mr. Kestin, who labours in connection with the Church of Scotland Mission to the Jews, took us to a café chiefly frequented by Jews. We joined a table at which many were absorbed in card-playing; but very shortly the game was stopped by a discussion as to whether

JESUS WAS THE MESSIAH,

the Saviour of the world. Jews from the other tables soon gathered around, so that we had quite a large audience. One Jew said: "Jesus may be the Messiah for you, but he is not for us. What has He done, what can He do, for us Jews?" We told the man that he was right; for it was only to as many as *receive* Him that the Messiah gives power to become the children of God. The secretary of the chief Rabbi of Alexandria was in the café, and, before leaving, we had a conversation with him. He was very cordial, and wished us God's blessing, and "a safe journey to the land of our fathers." The poor man was afraid to accept a New Testament. One old German Jew to whom we spoke accepted a New Testament and a suitable tract, saying: "By God's help, I will seek Him with all my heart; for my time is short."

At Tantah we conversed with a rich Jew, a genuine Pharisee, great in Talmudical quibbles. He had read the New Testament, and quoted, or misquoted, whole passages by heart; but his study had been to no spiritual advantage. He endeavoured to dissuade us from calling upon the other Jews, but his wish was not followed. Some of the people could not believe that the books were given without money. They asked: "Do you do it for God's sake?" When informed that it was even so, they seemed greatly impressed with Christian kindness.

THE CHIEF RABBI

engaged in a hearty conversation; he would not take a New Testament, but his attendant took one, so doubtless it will be read by the Rabbi.

Mansurah, a great cotton centre, has a large Jewish colony, about half of them speaking German. One argued that Judaism was the oldest religion, and therefore the best, illustrating his contention by saying that old coins are more likely to be genuine than new ones. I pointed out to him that his illustration was unfortunately chosen, for old coins, however genuine, are often withdrawn from circulation. So Judaism is old and true, but in the working out of God's purpose it has given place to the blessings of the "new covenant," which was foretold even in the old. On all hands we were received kindly, one man of business letting a lad accompany us to show us where the Jews lived.

We conversed several times with an old Rabbi whose son was brought to a knowledge of Christ while on a visit to Beyrout about two years ago. The father, hoping that the young man would keep his new-found faith hid in his heart, prevailed on him to return home. But the son brought the Saviour with him to Mansurah, not only in his heart, but on his lips. He *would* speak of the Christ, and held private meetings to reason with Jews on the claims of Jesus. The old Rabbi, with tears, besought the young man to be quiet; not succeeding in this, he ordered him not only to leave home, but to quit the town. The Rabbi expressed himself as greatly embittered against the New Testament, which he said his son had "preferred to his old father."

Mr. Baron visited several other places, including Cairo. In the latter city, where there are 18,000 Jews and no one to tell them of the Lord Jesus, a grand piece of mission work was done, many New Testaments being distributed.

FROM THE TELUGU COUNTRY.

Dear Sir,—Perhaps I need not inform your readers that the Government of the Nizam's Dominions is Mohammedan. The incoming of missionaries is not looked upon with favour, and the wide open door made by the late Sir Salar Jung and the young Nizam when he became king is gradually being narrowed under the present Minister of State, Sir Asman Jah. Within the last month an order has been verbally given, we hear, that no foreigner shall receive a foot of land in the Dominions without the Minister's personal sanction, and this is to be obtained under such conditions as justify us in saying the door to a permanent settlement is practically shut. Persons already in are not interfered with. This will be better understood when we explain that the district officers usually give land to applicants under revenue rules.

I am thankful to the Lord that I acquired the village I was able to secure for twenty-three years before this order came out. We do not believe the Nizam's Government can long bar out the Gospel.

During the years gone by God has helped me and my wife to care for and feed the flock committed to our hands by our own earnings, supplemented by the freewill offerings of those who loved God. We have now a little colony of nearly one hundred souls, a church of about fifty believers. This is worth our ten years' toil in this heathen land. The village we have secured had been ruined for perhaps one hundred years, as are hundreds of others all about. Petty wars, oppression, and bad government above one hundred years since nearly depopulated this fertile district. With a railway, a coal company, and improved government the desert begins again to bloom. But everywhere tanks, irrigation channels, and wells are in ruins. Ten per cent. of the original cost will restore many of them. The ancients certainly did grand public works in these parts.

We have two tanks, two irrigation channels, a number of wells and small koontahs to restore, and make a grand home, where native Christans can learn and work for God among their fellows. They can build their own homes, and by their own labour earn their own living. But the capital expenditure for the restoration of this village, situated only two miles from the railway-station and Deccan coal mines, I estimate at about £300. God helping us to this amount, we shall make this village a home for a thousand souls, and the Antioch of missionary evangelistic pairs and bands. We solicit the prayers of all God's people that the Gospel be not hindered, but mightily blessed, in these Dominions.—Yours in the Lord,

C. B. Ward.

Secunderabad, Deccan.

STRATFORD CONFERENCE HALL.

The Conference Hall and Y.M.C.A. continue to be a great power for good at Stratford, E. Those who direct the various agencies seek above all things to magnify the grace of God, and we rejoice to learn that the work commands increasing sympathy on the part of the ministers of the many churches in the locality. The hall, seating 1900, is well attended every Lord's Day, and sometimes crowded. The Men's Mizpah Band has 400 members, and a branch for women has been started. Taken as a whole, the work is educational in the most comprehensive sense, and evangelistic in a true missionary spirit.

The fifth annual meeting was held on Thursday last, Mr. H. M. Matheson presiding. There was an interesting fitness in this arrangement; the work arose out of Mr. Moody's memorable mission, the committee of which had Mr. Matheson for its chairman. A number of ministers attended. In the course of a hearty address, Mr. Matheson referred with joy to the excellence of the work done, as set out in the report. The open-air meetings have been much blessed, backsliders having been recovered as well as sinners aroused. On one occasion a man told one of the workers that for three months he had tried to become an infidel, and had attended the Hall of Science, but that each time he had come away more than ever convinced of the existence of God. Inquiry disclosed the fact that the man had a praying mother in Wales. During the year not a few young men have been brought to a knowledge of Christ through attending the Y.M.C.A. meetings. Six were introduced to one church alone, and are now engaged as Sunday-school teachers. The report sets out engagements for every day in the week, for some days many engagements.

Financially, the work has not been so free as could be hoped. The debt on the building has been added to by expenditure in cleaning and repairs. The local authorities are requiring further outlay in the making of roads on either side of the hall. Money matters were pressed upon the audience by Mr. T. A. Denny, who delivered a cheery address. Mr. John McCall followed with a few earnest words on the privilege and duty of helping forward work for God. Mr. C. Boardman, who is the life and soul of the work, spoke of the high aims and objects of those who conduct the various operations. The choristers sing the Gospel in the hope that souls will be touched, as in the past they have been; and the prayer-meetings are seasons of supplication that God will bless all endeavours everywhere to make known the message of salvation.

Rev. H. E. Noyes, of Walthamstow, delivered a stirring address to Christian workers, enforcing many lessons from a study of the Book of Nehemiah. About £150 was raised by a collection towards the extinction of the debt, and £50 promised in the form of subscriptions to carry on the work. A considerable sum is yet required, however, to relieve the building of the incubus of debt. Reference was made to the inadequacy of the library, and it is hoped that by friendly gifts the books will soon be much more numerous, so as to meet the needs of the young men. The meeting was a happy one throughout, several allusions being made to the devotion of the general secretary, Mr. E. Fox Butlin.

THE CHURCH ARMY has now 200 parishes officered by its evangelists and mission nurses. The Training Homes and other efforts, such as Labour Test Shelter, Rescue Shelter, Cabmen's Evangelist, Poor Parishes' Fund, Summer Tent work, and Indian work among the Natives, cost £4500 annually, in addition to the voluntary work.

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Prospects in Brazil.

Various communications relating to Brazil, and the prospects of Christian work there, have lately reached us. Mr. M. Dickie, Methodist Episcopal missionary at Piracicaba, writing to a friend in England who sends him The Christian, expresses great thankfulness for the help and stimulus he receives from the perusal of the paper. As touching his work, he says that in a Roman Catholic country like Brazil progress is slow. The separation of Church and State under the new Republic means, however, fuller religious liberty for all. Hitherto, Protestant teaching has only been tolerated; but now it will be possible to take a more aggressive line of action in spreading the pure Gospel. The idolatry, ignorance, and superstition that prevail, says Mr. Dickie, are almost incredible, and much patience will be needed. His church has a membership of 90, and there is a good college for girls. It is hoped soon to establish a boys' school. The great need is an intelligent native ministry. Mr. Dickie is specially anxious to secure a supply of good anti-infidel literature; scepticism is very prevalent, and hinders the propagation of the Gospel.

THE JESUITS IN BRAZIL.

It is becoming more and more apparent, says *The Converted Catholic*, that the revolution in Brazil was a rebellion against the Roman Church quite as much as against the Empire. The New York *Tribune* sent a correspondent to give a report of the causes of the revolution. Senhor Ruy Barboza, one of the Ministers of the Provisional Government, said, in an interview: "The Emperor's daughter, Princess Isabel, was the real head of the State. Surrounded by Jesuits, she had no will of her own. Priests were always about her and clericalism was threatening to become a menace to Brazilian liberty."

It is the same story as in European countries in the past. The Jesuits wanted to rule, and the people rebelled. A correspondent of *The New York Herald* says a decree has been issued by the new Republic abolishing "Saints' Days," and establishing secular holidays, such as May 13, the anniversary of the abolition of slavery, and November 15, the declaration of the Republic.

The correspondent of a Spanish paper wrote from Brazil on Feb. 8, stating that no one could have dreamt of the change that has taken place in two and a half months since the Republic was proclaimed, and that without any shedding of blood or disturbance of social tranquillity. There is a vast improvement also in the conduct of Government business. Formerly, the corruption of officials was rife; now the ruling powers are active in seeking to help on the general good, and the Ministers of State personally attend to their duties without any suggestion of bribery. Before the revolution the Imperial Government contemplated the establishment of a national guard to be at its back in carrying out repressive measures. This proposal is now suspended and will probably be heard of no more. There is widespread gratitude to God for thus delivering the nation from a Papal and Jesuit régime.

A PASTOR'S APPEAL.

Writing to *The New York Observer*, Rev. G. S. Mott, D.D., says:—"There is much to admire in the Brazilian character, and God is developing the nation in a most wonderful manner. Since the Republic was declared, Brazilians are more anxious than ever to establish first-class schools. The whole country is open to the Gospel. In every part we are asked to establish and send ministers to preach the Gospel. A gentleman said, yesterday, we ought to have twenty ministers for the State of Sao Paulo. We need as many first-class teachers. The religious condition and wants of Brazil are likely to be overlooked, and for these the serious thought and deepest concern of Protestants should immediately be awakened. For the nation can be established in the enjoyment of rational liberty, to the extent that the people receive and retain the Bible, the Sabbath, and the Gospel."

UNION WORK IN BRISTOL.

The Bristol Union of Evangelistic Missions and Mission Workers, started by a few earnest workers in 1887, was the result of the strong feeling that, if any great aggressive work is to be done by the various mission bodies in our large centres of population, there must be a laying aside of jealousies and opposition, and the establishment of a vital union of all interested in such work.

Although the idea is but young, it has been productive of great good. Some thirty missions are now banded together, and by various means help and strengthen one another, while, as opportunity offers, work is undertaken which would be quite impossible without the strength afforded by union.

On Monday, March 10 last, a special consecration service and observance of the Lord's Supper was held for mission workers at the Old King-street Baptist Chapel. Stirring addresses were delivered by local ministers and others to a fair congregation, representing several of the evangelical bodies of Christians. It was a very hallowed time, and can only be productive of lasting good. Though we must agree to differ about non-essentials, it is well that whenever we can we should show the world that Christians of whatever name are indeed one in their Lord and King. It is proposed to hold similar services periodically.

The work the Union has done may be briefly summed up as follows. Special indoor and outdoor evangelistic services at the various mission stations lasting for a week or fortnight, bands of workers from different missions being engaged each night, conferences and special meetings for the quickening of workers and the improvement of methods of work, the supporting of the regular work of weak missions, united prayer for the whole work, and any and every form of aggressive mission work that necessity and opportunity demands and that can best be done by united forces. It is hoped that the evangelical churches will be brought more into touch with the missions, and efforts are being made to establish a band of workers, who, not being attached to any regular work, will be free to undertake special work as the need requires. Any further information concerning this work will be gladly afforded by the secretary, Mr. Jas. Silcox, 93, Egerton-road, Bishopston, Bristol, who would also be glad to receive suggestions for future consideration from any who have experience of similar work.

"BABES IN THE WOOD" is the title of a booklet in which Mrs. Kerwin tells of an effort to give some London children the advantage of a short summer stay on the confines of Epping Forest. During last year forty weakly little ones from the East-end spent a holiday at Leytonstone. Most of them were from very poor homes, and some had to be clothed before they could be conveyed into the country. Mrs. Kerwin's address is Inchcolm, Wallwood-road, Leytonstone, E.

MANCHESTER WOMEN'S POLICE-COURT MISSION.—The annual meeting was recently held in the Mayor's parlour. Lady Henry Somerset and Mrs. Henry Kingsley were the principal speakers. Accounts of the work done in connection with the Police-court Mission were given; many have been induced to start afresh, and take heart again for life's battle, by the kindly aid afforded by this Mission. At the evening meeting Lady Somerset spoke on the Christian duty of total abstinence, and urged all present to give up alcohol entirely for the sake of Christ. Her address was most telling, as was that by Mrs. H. Kingsley. Several afterwards joined the Association.

WORK AT THE CAPE.

Last week, at the noon prayer-meeting in Aldersgate-street, Mrs. Osborn (a portrait and sketch of whom appeared in a recent number of The Christian) narrated many instances of blessing in connection with Christian work at the Cape. She told of a soldier who rented a small room, out of his pay, and regularly preached the Gospel to the poor, until laid aside by mortal sickness. The people went to the hospital to inquire for him; when he died, they followed him to the grave. This soldier was only twenty-two years of age, and had been converted but a year before his death. Another soldier in a little detachment quartered in Zululand, the only professing Christian in the band, is acting as Presbyterian chaplain, and holds services regularly "by authority." His light is shining too in the midst of the heathen population. Oh that each soldier on foreign service were a Christian missionary.

The difficulties of travelling through the colony at first seemed insuperable; but, as they were faced, they all vanished. Mrs. Osborn was able to pass through Natal and Zululand, and had found that visits to mission-stations by Christian friends were much appreciated. The workers stand greatly in need of fellowship and revival. Mr. Howe is doing this visitation work now, and writes that he has been marvellously helped. Some workers have been able to preach the Gospel to the natives in the "compounds" at Kimberley.

Mrs. Osborn testified that it was possible to travel the country, going from kraal to kraal, preaching through an interpreter, and living with the people. This testimony was confirmed to the meeting by Dr. Robertson, of the Army Medical Service, who said that during three years' residence in Natal he had preached the Gospel in this way. All that is required on landing in Natal is £20 to purchase two ponies and saddle-bags. He laid great stress on the necessity of sending the best men as missionaries; at the same time he urged that the work can only be fully undertaken by the raising of an army of native evangelists. Continued prayer was earnestly sought for the work in South Africa, for the workers of the Cape General Mission, and for other missionaries.

KINGSTOWN Y.M.C.A.

This institution recently held its annual meeting in the Assembly-rooms, Kingstown, Mr. John C. Fowler in the chair. Members of all Protestant denominations attended. Two resolutions expressive of gratitude for mercies of the past year, and pledging confidence in the catholic, evangelical, and missionary spirit of the Association, were unanimously adopted. The speakers were Pastor Hugh D. Brown, Rev. James Ervine, Rev. George Hanson, and Mr. George Williams (hon. sec. Rathmines Y.M.C.A.).

The annual report contains a record of solid work done, and the Association seems specially strong in evangelistic agencies. A large open-air mission was conducted in the summer months; two of its members have gone to Missionary Colleges in London, one of whom has since been engaged in connection with Mr. Fegan's Boys' Home.

A USEFUL TRACT AGENCY.—The British and Foreign Evangelical Tract Society and Prayer Union exists to enable tract distributors to help one another in their work. Tracts are supplied to members according to their using, the cost being covered by monthly free-will offerings. Missionaries abroad and workers at home have connected themselves with the Society, which is strictly evangelical, and so organised that those who have money and cannot do much work may render welcome help to others, who, though without material resources, are able and willing to distribute many tracts. Pastor Frank H. White is president of the Society, concerning which detailed information may be had from the superintendent, Mr. S. E. Roberts, at 26, Paternoster-row, E.C., where the office of the Society is now located.

Christian Policemen.

THE seventh annual meeting of the Christian Police Association was held on Friday last in Exeter Hall. Delegates from all parts of the country attended, and many friends of the work joined them in their deliberations at the conferences and in the public meetings. The Association has nearly two hundred branches, and exercises a very beneficent influence abroad as well as at home. In the morning and afternoon there were conferences at which inspiring reports were rendered of the progress of the work. The men evinced a good knowledge of Scripture teaching, some of them bearing remarkably intelligent testimony to the grace of God as they had experienced it.

Christian policemen are a credit to the force, alike for sobriety and gentleness of manner. Both these virtues are exhibited more commonly among them to-day than was the case a short time ago. To a large extent this blessed change results from the influence of godly women, who in many places, we are glad to say, make the interests of the Association their personal concern. Several of the delegates rejoiced to dwell upon the advantages of the Bible-classes which have been established, and of the Bands of Hope by which their children are being educated in the ways of safety and wisdom. From what was said, it became very apparent that the operations of the Association go far to protect young men on their joining the force.

Dr. A. B. Stoney presided in the morning, and Captain Tottenham in the afternoon. Mr. E. Fox Butlin delivered a helpful address on "The Greatest Thing in the World." He showed that in order to give place to the love of God, and exhibit its great power, we must be filled with the Holy Spirit. He strongly urged the importance of Bible-reading, constant and prayerful, and showed that if we would obey God we must love Him. Rev. F. D. Sanford spoke on being fishers of men. Except Christ make us fishers of men, our work will only end in "fishermen's luck"—we shall get nothing. If, however, we allow Him to purify us, He will fill us with his Spirit, and teach us how to bring men to Him for salvation. Moreover, if we are fishers of men we shall have a God-given love which will enclose in its embrace friend and foe, even the most unlovable. Captain Tottenham drove home the duty and privilege of Christians showing a perpetual solicitude for the eternal welfare of others.

A meeting held in the evening was presided over by

MR. J. HERBERT TRITTON,

supported by a number of chief constables and friends of the work. The large hall was crowded, many policemen being accompanied by their wives. Remarking that members of the force are continually answering the questions of pedestrians as to the way to this or that street or place, the Chairman asked a higher question of each and all the constables. Do you know the way to heaven? From members of the Association he expected a confident reply in the affirmative, and he praised God that, owing to the operations of the Association, the faith of Christ is no longer regarded as a strange thing in the breast and upon the lips of policemen. Mr. Tritton maintained the essential importance of communion and contact with God, and of constables so living Christ that those around may discern their discipleship: on these conditions being realised, the Association will be more widely and deeply blessed to the force and the community.

REV. H. W. WEBB-PEPLOE

delivered an address, which was as practical in character as it was really earnest. He set himself to encourage the policemen in fighting the battle of life, and right well he estimated the strength and weakness of those to whom he spoke. The keynote of the address was "Doing the will of God," and this Christian duty and privilege was enforced by many illustrative citations of Holy Writ. Men are prone to think of God's will as something exceedingly trying and distressful, but really it should be done with pleasure. The hearts of naturally minded men may shrink at the thought, but doing the will of God should make rich and strong, as it is the absolute salvation and complete glorification of those who trust in Christ.

Policemen may often feel, perhaps, that they have a harder time of it than anybody else. He commended to their notice the fact that some of the most beautiful exhortations of the Apostle Paul were made to servants or slaves, as when he urged them to be obedient, "not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." Members of the force are subject to many and strong temptations; but let it ever be remembered, "This is the will of God, even your sanctification." Alluding to the extent to which the patience of policemen is tried, the speaker called attention to the words of Peter: "So is the will of God that with well-doing ye may put to silence the ignorance of foolish men." This will, of course, bring suffering, but that also is according to the will of God regarding those who commit their souls to him (1 Pet. ii. 15, iv. 19). In conclusion, Mr. Peploe urged the men to cultivate communion with God in the solitude of their nightly round, as well as while discharging their other duties.

MR. SPURGEON

delivered an address well suited to the occasion. He was at times humorous, as is his wont, but never lost hold of the large audience, for whom he had many words of excellent counsel. His address was really a sermon without a text, starting with the proposition that it is well for a policeman to be a Christian. Needless to say that many cogent reasons were given for this, not the least being that it makes such a constable active and intelligent, renders him proof against temptation, and promotes in him restfulness of mind and gentleness of manner. Secondly, Mr. Spurgeon maintained that a Christian who is a policeman should be very much of a Christian. Having to deal with so much that is depraved, the policeman needs to follow Christ fully—to let his heart go up to God, that the evil may not get into his soul. A man does not become a Christian nowadays without people watching to see what kind of character he bears.

Regretting that policemen in London have few privileges, Mr. Spurgeon expressed a hope that it would soon be possible for them to enjoy Sabbath worship to a greater extent than at present. He recommended them to become associated with one place of worship, rather than to wander from church to church with unprofitable results. He would have policemen to be strong Christians, because living in a world of doubt. If answering to that description, he was sure they would seize upon their opportunities of doing good. In conclusion, Mr. Spurgeon impressed upon the policemen that they become Christian in a very curious way—by being apprehended. If the Lord gets a grip of a man, he never relaxes his hold. Then the business and pleasure of the captive is to decide at once to be the Lord's. Such a prisoner must not try and get away, but willingly surrender and quietly follow Him by whom he is so graciously taken in charge.

The addresses were listened to with rapt attention. Mr. Middleton delighted the audience with a cornet solo, "What shall it profit a man?" There was also singing by the police choir, and 150 children from the Metropolitan and City Police Orphanage. Later on another meeting was held. The day is now looked back upon as a season of blessing and joy by many members of the rank and file of the police force.

Evangelistic Notes.

Mr. E. J. Parker has held a fourteen days' mission at Sholing, near Southampton. Believers were refreshed while sinners accepted Christ, and are now rejoicing in his great salvation.

Mr. C. Inglis has closed a six days' mission at Pontymoile in connection with Mr. Wintle's work. The meetings were well attended and many have professed conversion. A service was held for the factory girls in the tin works during the dinner hour.

A fortnight's mission has been held at the Shaftesbury Institute, Harrow-street, Lissongrove. Mr. Skidmore, of Brighton, assisted Miss Meredith Brown and Mr. F. H. Leybourne; and several sinners expressed repentance and sought the pardoning Saviour.

Mr. J. H. Crawford, of the Irish Evangelisation Society, has concluded a month's mission in Kilrush, co. Clare. The interest in the work was deep and the attendance remarkably good. Many have been awakened and not a few led to decision. The requests for prayer and praise were numerous.

Ireland.—Gospel mission services have been conducted in the Methodist Church, Glenady, co. Antrim, for the past fortnight, by Mr. Jas. Dixon, an ex-soldier, and several decided for Christ. Similar services have been held in Killylea, co. Armagh, by Rev. W. E. Burroughs, of Kingstown; at Ballymote and Blacklion, by Mr. and Mrs. Powers; and at Bush and Coagh, co. Tyrone, by Rev. John Elliott, and Messrs. Donnelly and Poolton.

Mr. G. Sage, of the Evangelisation Society, has closed a three weeks' mission in St. Dominick, Cornwall. The Gospel message, scripturally and earnestly preached, has resulted in reviving believers and converting sinners. Although the evangelist suffered from an attack of influenza the last week, he kept on till the close, speaking with power, and the workers hope to see many more brought to Christ as a result of his labours.

D. C.

Mr. G. R. Cairns has held a ten days' mission at Fabius Chapel, Liverpool. His testimony has been owned of God, and many tokens of blessing have been manifest. Some have been reached who have been living in utter carelessness, and many have been spoken to in the inquiry-rooms. Some of the tender hymns sung by the evangelist were blessed abundantly to the hearers, and we feel thankful to God for sending our brother to our midst. Mr. Cairns labours next in Liverpool, and thence goes to Manchester.

Charles Green, Pastor.

Rev. W. A. Meaton, of the Christian Instruction Society, has conducted a mission in Holbury Church, Kensington. The Bible-readings were given by Miss Mason, Rev. C. S. Horne, M.A., and Rev. John Stevens. In spite of heavy rain, and the gratifying fact that five other missions were being conducted during the same period in the district, the services were all well attended, and the mission was extended to twelve days (March 15-27). The united communion service held on a very wet evening was very large, and the hallowed season will long be remembered by all who were present. Children's services and drawing-room meetings were held and much blessed.

LETTERS TO SCHOOLBOYS.—Dear Sir,—Through your kind notice of my "Letters to Schoolboys" in a recent issue of your widely read paper, I have received many applications from scholars attending such a variety of schools, that I should esteem it a favour if you will allow me to state that the "Letters to Schoolboys" are specially written for the young gentlemen of our public schools, and to them only I am prepared to send them.—Yours very truly, John Shrimpton.

Westminster Chambers, 3, Victoria-street, London, S.W.

MR. F. S. ARNOT'S CENTRAL AFRICAN MISSION.—Ekwikwi, chief of Bailundu, has commenced his long-talked-of raid, and stopped all communications between Bihé and Benguella. A native has reached the coast with information to the effect that the members of Mr. Arnot's party at Bihé were all safe. Of course, Ekwikwi may be unsuccessful in his endeavour, as he has been on previous occasions, yet things are likely, for some time to come, to be much disturbed. During the lull the missionaries have been able to get an unusually large supply of goods from the coast.

SERMON LANE MISSION.

The annual meeting of this Mission was held at the Myddleton Hall, Upper-street, Islington, on Tuesday week. Mr. John McCall presided, and was supported on the platform by a number of representative ministers and laymen.

Mr. D. Cooksey presented a detailed report of the year's work. The important change that followed the death of the late superintendent, Mr. George Fuller, whose self-denying, earnest labours did much to promote the success of the Mission, was a source of deep anxiety to the Committee; but his successor, Mr. W. West, has endeavoured to supply his place, and, it is believed, has obtained the confidence and respect of the people of the neighbourhood.

The Mission must indeed influence the whole district, owing to the thorough organization and lengthy record appealing to the sympathies of the people. Unfortunately, as in connection with so many of these deserving agencies, monetary help is urgently needed.

MAJOR WHITTLE AT WOOLWICH.

The striking results of the mission in November last, induced the Christian friends in Woolwich to desire a second visit from Major Whittle. Again the blessing of God has rested on the word of his servant. Overflowing audiences have assembled from night to night in the largest available church in the town, and overflow meetings have been twice addressed by Dr. Moxey, who has been assisting in the work, by reading the Word, and some of the hymns, and addressing two children's meetings in All Saints' schoolroom. Blessing has followed these meetings, as also the meetings for young women, held by Miss Whittle, and the Bible-readings given by the Major in St. James's schoolroom each week day at three o'clock. This large room was crowded on every occasion almost, showing how deep was the interest awakened, and how the Lord Himself was at the helm.

Major Whittle's addresses have been often closely-argued doctrinal expositions of God's truth. Yet so simple has been the language employed, and so earnest and loving has been the bearing of our beloved friend and brother, that the youngest child's attention was secured, and conviction and conversion have resulted among all classes, all ages, and, praised be God, all sects.

We must not forget to mention that the clergy, nonconformist ministers, and laymen of all classes, did not rely on the success of the former visit, but, commending the evangelist to God, they went directly, in a whole month's nightly prayer meetings, to God Himself, asking Him to bless his own work.

This week the evangelist conducts evening meetings in the Town Hall, Bermondsey. It is expected that a large number of dock labourers will attend these meetings. This day (Good Friday) there will be services at 11 a.m., 3 and 7.30 p.m. Major Whittle will greatly value the attendance of Christian workers who can help in dealing with anxious inquirers.

It is an interesting fact that the friends attending the Major's Bible-readings at Greenwich contributed £10 for the McAll Mission in France, and those present at the readings in Woolwich have also sent a contribution. As already stated, Major Whittle will spend April on the Continent with Dr. Pierson and Dr. Moxey. He expects to return to London by May 1, and will conduct his closing mission in London (during this visit) at Mildmay, commencing May 11.

The Banner of Asia says:—"We are constantly receiving information from various parts of India showing that the lock hospital system is being very widely put into force. The lock hospital system in India always means the flagrant licensing of vice."

Obituary.

MISS JANE WILSON,

Miss Jane Wilson, who died on March 14, at her residence, 2, Belgrave-place, spent a life of quiet and unostentatious benevolence. Her gifts of charity were without number, and she was a constant and liberal contributor to many societies. By her will the Society for the Propagation of the Gospel in Foreign Parts benefits to the extent of £24,000, and St. George's Hospital has £5000.

REV. T. ATKINSON.

The death is recorded in the George and Knysa district, Cape Colony, of the Rev. Theophilus Atkinson, at the age of 65. The deceased gentleman left England many years ago for Africa, having undergone a course of study and preparation at one of the seminaries of the London Missionary Society. He was accompanied by Mrs. Atkinson, who proved a true helpmeet in his labours, and who died in 1873.

MISS MALDEN.

Miss Malden, of the Percy Institute, King's Cross, one of the most devoted workers in connection with the London Young Women's Christian Association, has just passed to her rest. She was one of the earliest workers to go forth from the Barnet Conference, and for three years laboured as a missionary in India, but failing health compelled her to return to England. Her health being restored, she became a worker in the Y.W.C.A., and for some time travelled in its behalf, organising auxiliaries and raising funds. Being at heart a missionary, she afterwards became superintendent of the Percy Institute, and there for upwards of eight years laboured with truest consecration and singleness of purpose in winning souls to Christ.

After a very short illness, the call came to her early on Monday morning, March 24. She was 59 years of age.

A funeral service was held at Vernon Chapel, King's Cross, on Friday last. Many friends of the Y.W.C.A. attended. Rev. C. B. Sawday, of Leicester, who for many years was Miss Malden's pastor and friend, gave the address. Not alone amongst girls did she labour. Even Roman Catholics and infidels believed in Miss Malden. Drunkards she sought to save. There were few fallen girls in the neighbourhood whose faces she did not know, and many of them felt her sympathy. Hundreds of souls had she won to Christ. Her worn and marked Bible revealed one great secret of her piety and usefulness. The remains were interred in Abney Park Cemetery.

JAMES PILLANS WILSON.

This servant of the Lord entered into rest on Wednesday, March 26, in the 74th year of his age. He was a member of the Established Church of England, but Christians of all denominations shared his sympathy and help. He wrote and published several books, one of the last being "Scriptural Proofs of full Salvation from Sin." He was emphatically a man of prayer, and the study of God's Word was his special delight. During the last few days of his life he was full of thankfulness to God for all, even the weakness and suffering.

In business life he did not distinguish between sacred and secular, doing all to the Lord. He was one of the founders of Price's Patent Candle Co., and was for over fifty years connected with that firm. He instituted morning prayer at the works, and every day the Bible was read and prayer offered. The poor and needy were the objects of his special care and thought, and whenever in his power he was glad to give practical help.

Mr. Wilson took special interest in all open-air work, going out with others as long as health and strength permitted. For more than two years he had not been able to take part in active work, having suffered from chronic bronchitis; but he was always busy with his pen when the state of his health permitted, and ever rejoiced in hearing of what God was doing through others. The exact time of his conversion is unknown; he believed that God really saved him when quite a boy, and very early in life he began to care for the souls of others, and showed a strong desire for their salvation, never losing an opportunity of winning them for Christ.

MR. H. N. CROWELL.

We regret to record the death of this gentleman, son-in-law of Rev. Dr. Pentecost. He died at Santa Barbara, California, on Friday last.

REV. ALEXANDER CUSIN.

We deeply regret to record the death of Rev. Alexander Cusin, of Edinburgh. Mr. Cusin, says *The British Weekly*, was a man of fine spirit and very high accomplishments. His ministry was of a rich, spiritual, and elevating kind, but owing to the weakness of his health, he was unable to take the place of prominence which his brethren would gladly have accorded him. He did some excellent work in translating French and German books for the Theological Library of Messrs. Clark, and all who knew him hailed his appointment as Cunningham Lecturer, assured that he would do justice to his great and varied ability and attainments.

MR. JOHN GRUBB RICHARDSON.

Religiously and commercially, no name was better known in the North of Ireland than that of Mr. J. G. Richardson, of Moyallon, who passed quietly away last Friday night, from congestion of the lungs induced by an attack of influenza. For more than half a century, Mr. Richardson occupied a foremost position in Ulster, and for many years his family have been prominently identified with the linen industries of Ireland. Some years ago, he built Bessbrook Mills, where there are thousands of spindles and hundreds of looms constantly at work, and around which has sprung up a town of about five thousand inhabitants, in which there is neither public-house, pawnshop, nor police-station.

Mr. Richardson gave employment to nearly 5000 workers. He was a member of the Society of Friends, but took a lively interest in all religious and philanthropic movements, and his beautiful home at Moyallon, overlooking the picturesque valley of the Bann, was a rallying place for Christian workers of all denominations. He was always ready by word, pen, or purse to support a deserving cause, and in every good work he was cordially seconded by his devoted wife and amiable family. In his yard at Moyallon he built a large mission-hall, in which for many years an interesting unsectarian Gospel work was carried on.

He was president of the Irish Temperance League, and some years since declined a baronetcy offered him by Mr. Gladstone. He was an earnest Christian, whose great wealth and widespread influence were always used on the side of evangelical Christianity. Such men are too scarce, and his loss is therefore all the more to be mourned.

THE LABOUR CONFERENCE.—The resolutions of the Conference at Berlin are thus stated by a daily contemporary:—"As regards children, the resolutions condemn their employment under twelve, or under ten in Southern countries, where the body is matured at an earlier age. Children under sixteen are not to work at night or on Sunday, while the labour of children under fourteen should be restricted to six hours a day. Youths between sixteen and eighteen should also have some protection against excessive labour. Married women and unmarried women over sixteen should not be allowed to work at night nor on Sunday, nor at any time over eleven hours a day. Courts of arbitration and working men committees are suggested for the settlement of disputes, and this Labour Conference is to meet periodically for an exchange of views."

REQUESTS FOR PRAYER.—For blessing on the following:—A mission at Leith, under the auspices of the Leith Christian Fellowship Union, conducted by Mr. John M. Scroggie, beginning April 6.——A mission, from Sunday, April 27, to Sunday, May 4, at the Bow and Bromley Institute. ——A mission at Newbattle, Midlothian, April 6 to 13, conducted by M. Steedman.——A mission at the Barn, Southall, by Mr. G. Hefford.—— A mission at Watchet, Somerset, April 8 to 20, by Mr. J. Burnham.——A united Church mission at Wellington, Salop, conducted by Revs. J. W. Dann and T. Graham, April 12 to 21.——Two missions, to be held during April, at Ashbourne and at Cheltenham, by Mr. John M. McAuliffe. ——A mission by Mr. W. Mapstone, at South Shields, commencing on Easter Sunday, April 6. ——Special services at the Bethel, Callowhill-street, Bristol, by Rev. A. T. Jones, of Maindee, from April 8 to 13.

SOME APRIL MAGAZINES.

CONTROVERSY AND SOUL-WINNING.

Amid the growing din of ecclesiastical and theological conflict, there is no small danger that Christians may be diverted from, or unfitted for, that which is their special work on earth, viz., the seeking of the salvation of the lost. No doubt there are times, such as the present, when it is the Christian's duty to "earnestly contend for the faith which was once delivered unto the saints," but the contending thus enjoined is vastly different from the contention which is Satan's counterfeit of it. It is often difficult to distinguish between the two, but there is one test which may be applied with much certainty, viz., the contending which makes soul-saving effort unpalatable or unfruitful cannot be of the right kind, even though it be for the right object.—*The Reaper.*

"THAT BLESSED HOPE."

The very word *Parousia*, always used in the New Testament to describe our Saviour's Second Advent, of itself implies that which we do not always realise. It is not always his *coming* to us, but his *presence* with us; and this not as He is now present, invisibly by the Holy Ghost, but in the completeness of his nature. He came once and departed. When he comes again, He will never depart until He gives up the kingdom to the Father, and God is become all in all. But may not the several manifestations of his power and glory, the several operations of judgment, the several steps to the establishment of his kingdom, take place in order, and with due regard to season, and time, and place? The common notion, that the second coming of Christ is one great catastrophe, may be a misconception. Many passages of Holy Scripture imply that everything belonging to his second coming will be as much in order as the events which were accomplished "in the days of his flesh."—*Rev. C. H. Waller on "Unfulfilled Prophecy," in "The Theological Monthly."*

WEST AFRICA.

An interesting letter from Rev. S. A. Selwyn, giving some account of his West African mission, appears in *The Church Missionary Gleaner*. As to the people he writes: "Polygamy, drinking, and lying are the three great sins here; of course there is slavery, too, to a frightful extent. Slaves are even pawned, as well as bought and sold. Yesterday we saw a large number of devil-houses and devil-stores, where offerings are made to Satan of palm oil and shells to appease his wrath. O, the misery of these poor folk! No laws, hardly any government, and that quite according to the will of the chief or head man of the little township. *Never talk about home heathen any more in the same breath with heathenism as it is here.* And then compare the so-called home heathen with the heathen in Africa *only*, let alone those in other parts of the world. And is there no call to leave the comfortable home-nest and to "come over and help" those who have already gone forth, their lives in their hands, to obey the dear Master's last command?"

THE CHURCH AND PEOPLE.

A most valuable symposium on this topic of perennial import appears in *The Free Church of Scotland Monthly* for April. The abstinence of the people from church ordinances, and the causes thereof, are discussed by four members of the Free Synod of Fife. Rev. A. B. Campbell, of Markinch, takes a roseate view. He believes that church attendance is better now than at any former period of Scottish history. Such neglect as there is he attributes to the Church not adapting itself to the circumstances of the time. He advocates one regular congregational service on Sunday, which would give more time for the training of the young and systematic evangelising. Rev. A. Macmillan, of Abbotshall, regards this as a period of transition and disintegration, marked by loosened views of the Sabbath and revelation, and a superficial religious spirit. The Church is partly to blame by reason of past and present neglect of social problems. Rent by internal dissensions, the Church fails to impress and attract the world. Rev. J. F. Macrae, of St. Andrew's, thinks the pulpit is much to blame, because it lacks conviction and sympathy. Fresher, more practical preaching, and brighter services are needed. There should be constant visitation of non-church-goers. Rev. Dr. N. L. Walker, of Dysart (editor of *The Monthly*), winds up the symposium. He is of opinion that the increased worldly prosperity of the industrial masses has fostered in them the love of pleasure, and formed a channel for the prevailing currents of scepticism. As to remedy, he recommends more arresting and attractive preaching, while "salvation by grace" must be kept to the forefront; better congregational oversight, and more aggressive endeavour, both in town and country. He desiderates a well-conducted weekly newspaper of religious tone, and adds that the supreme need is that of a fresh outpouring of the Holy Spirit.

PREACH THE KINGDOM OF GOD.

St. Paul evidently regarded his conversion as equivalent to a death and a new birth. By "suffering the loss of all things" for Christ, he acted out the saying of his Lord, and left the dead to bury their dead. He left, that is, those who were dead to the changes which the Gospel demanded, to torment themselves with spiritually useless observances—The Jews who said, "The old is better"; and the Christians who poured the new wine into old bottles. He went his own way, and preached the kingdom of God, which "is not eating and drinking," not mere forms and ceremonies, "but righteousness, and peace, and joy in the Holy Ghost." And is not this the duty, in some degree, of we who have tasted that the Lord is gracious? To preach in heartfelt, unconventional language the great spiritual truths which God has made known to us? To be positive, and not, as a rule, negative, whenever we are called upon to contribute our share to public opinion on religious questions? The "Kingdom of God" is too grand an object for us to trouble ourselves overmuch about the controversies of fashionable theology.—*Canon Cheyne on "Luke* ix. 57-62," *in "The Homiletic Magazine."*

WHAT IS IT TO BE A CHRISTIAN?

The numbers of *The Young Man* for March and April contain brief replies to this question from well-known and able pens. There are in all eighteen replies. We may summarise some of the leading answers in as many sentences. Rev. R. F. Horton says in effect, he is a Christian who has sincerely repented of his sin and been born again of water and the Spirit. Rev. W. J. Dawson thinks the Christian is simply one who loves Christ and tries to be like Him. Rev. J. E. C. Welldon, the Head Master of Harrow, considers a Christian to be one who finds his chief motive to seek the highest good, in the example and doctrine of Christ. Rev. G. S. Reaney's response is that a Christian is one who trusts and loves Jesus Christ according to the knowledge he has of Him. Rev. H. C. G. Moule: "To be indeed a Christian is to be a living and loving disciple of our Lord Jesus Christ." Dr. Cunningham Geike thinks that to imitate Christ is the sum of Christianity. Rev. D. P. Macpherson says that "it is to articulate, incarnate, reproduce the Christ in our lives." He deems it possible to be a "saved" man, and yet not necessarily a Christian man; the former is negative, the latter is positive. Mr. W. T. Stead says: "The man who acts as Christ would do under the same circumstances is the true believer."

ALDERSHOT CAMP.—In this large military Camp there are at the present time about 14,000 troops; the number will shortly be increased by eight militia regiments. There is a very large field for tract distribution, personal conversation, &c. Infidel tracts are scattered very freely, especially in the South Camp and Barracks. Many of the regular troops, after a stay at this Camp of one or two years, are sent to foreign stations, so that those that are brought to the knowledge of the Lord carry the good news out to the heathen. The needs of the work include Bibles, Gospel books, tracts, leaflets, &c. The work is under the care of Mr. John Poate, Sherbourne-road, Farnborough, Hants.

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—Mr. Henry Cook, of Gosport, writes that he has lately visited the new mission house at Deanville. The service held during his visit were of a deeply interesting character. Returning to Gosport, he was in time to assist at a special evangelistic service at the Bethel, which was blessed to not a few. "There is a good work before us now," says Mr. Cook, "in preparing to send to Paris the *Herald*, for work among the French there. The novelty of the vessel will attract many to hear the Gospel. We ask the prayers and sympathy of your readers in Bibles, Testaments, &c. The *Mystery* will take the place of the *Herald* on the Cornish coast, for the two months' work amongst the fishermen."

Personalia.

Sir James Tyler has given £1000 to the Bethnal-green Free Library New Building Fund.

Mr. George Williams is sketched by Mr. Wm. Main in *The Guide* for April, in one of "The Saviours of Society" series. The sketch is tolerably complete and deeply interesting.

Miss Mittendorff, we regret to know, is still abroad in feeble health. We hope that many friends of her good work among the orphans will show their sympathy by attending the annual meeting of the Homes, at 17, Old Cavendish-street, W., on the evening of April 29.

Mr. Stanley has completed his new work "Darkest Africa," and has decided to leave Alexandria April 7. He will travel to Brindisi, and overland to Naples, Rome, Genoa, Nice, Marseilles, Paris, and Brussels, in order to visit the King of the Belgians, and thence to London.

Rev. J. G. Gregory has completed the eleventh year of his ministry at Emmanuel Church, Hove, Brighton. On Friday last his congregation presented him with an illuminated address, a rosewood harmonium, and a purse of 110 guineas. Gratitude was expressed for the evangelical simplicity and Protestant vigour of the work Mr. Gregory has carried on.

Lady Aberdeen.—In a letter that appears in *The Free Church of Scotland Monthly*, Rev. Dr. Rainy tells that in her voyage from Australia by the *Alameda* two or three years ago, Lady Aberdeen went among the steerage passengers, got the children formed into a class, and made its daily meetings an attraction and enjoyment for them as long as the voyage lasted.

Mr. Matthew Burnett, who has long been styled the "Father Matthew of Australia," by his marvellous labours has exhausted his strength, and he has determined on visiting this country. During the past five and twenty years he has been diligently advocating the cause of temperance in Australia, and it is stated that he has administered the pledge to no less than 176,000 people, and has given the blue ribbon to 140,000.

Rev. J. Guinness Rogers has been minister of the Congregational Church, Clapham, for a quarter of a century, and a few days ago a "silver wedding" celebration was held, by way of showing the love and respect of the people for their pastor. An illuminated address was presented to Mr. Rogers, with a cheque of eleven hundred guineas. The occasion was rendered specially interesting by the presence of Revs. Dr. Dale, C. A. Berry, Dr. Allon, and H. Arnold Thomas, who delivered hearty addresses.

Mrs. Booth experienced a considerable amount of relief during the three or four earlier days of last week, but on Friday night the anguish came back in all its old force, and Saturday and Sunday were sad days indeed. Every alleviation yet tried has failed to soothe the pain, and nothing seems to stop the onward ravages of the dreadful malady. Mrs. Booth desires to thank the readers of The Christian who have prayed for her, and to answer their messages of friendship with the assurance of her gratitude, urging all alike to work while it is called to-day, and to live for the glory of God and the salvation and benefit of those around us.

BROMPTON Y.M.C.A.—The annual meeting of this Association was held on Tuesday week. Mr. F. A. Bevan presided. The report told of good work done during the year. Young men should call at the rooms, 112, Brompton-road, S.W., and make the acquaintance of the secretary, Mr. Gedny. The Chairman, Messrs. Seagram, Mills, and Pearce spoke.

EVANGELICAL ALLIANCE INTERNATIONAL CONFERENCE.—It has been decided to convene the ninth œcumenical assembly in the city of Florence during April, 1891. Judging from the interest that is already awakened in the proposals, it is quite certain that Protestant Christians throughout Italy will hail with joy such a gathering of Evangelicals from all parts of the world. In the early history of the Evangelical Alliance its influence was claimed on behalf of religious liberty in Italy, and the Madiai, after suffering long imprisonment in Florence on account of their evangelical faith, were released through the earnest appeals of the same Society, which will now hold its conference on the soil of free Italy, and on the very spot which witnessed its successful efforts nearly forty years ago.

Jews in Germany.

THE VIEWS OF DR. STÖCKER, COURT CHAPLAIN, BERLIN.

The report of a remarkable conversation between this well-known ecclesiastic and a representative of *The Pall Mall Gazette* appeared in that journal on Friday last. The interview took place at the close of a warm debate in the Prussian Diet on the question of Jewish influence in Germany. We give the conversation so far as it bears on Dr. Stöcker's attitude towards the Jews:—

"I know very well," said Dr. Stöcker, "that I am represented as the hater and persecuter of the Jews, and that just now, while the school debate has been on, my opponents have once again done everything they could to revile me. But that does not alter my views in the slightest, and whenever I feel that I ought to speak I shall give my opinion on this subject of the Jews in Germany.

"'Judenhetze' they call it. It is nothing of the kind; it is only a protest against the harm that is done by the Jews to my country and to my people. Shall I, a servant of God, and a representative of the nation, be silent when I see and hear and know what endless mischief is being done in the whole country, and especially at Berlin, by the Jewish element, which has all the money, and therefore all the power, in its hands? You in England cannot realise what harm is being done, because there are more Jews in Berlin alone than there are in the whole of England.

"I had known it for years when, twelve years ago, I first got up in Parliament, and pointed to the evil. But because I saw what was coming—because I warned the public against the dangers into which they were running—was I, therefore, a Jew-hater, an enemy of the race? Far from it. I have not even that physical antipathy against the Jews which is felt by so many people, and the Old Testament is as dear to me as the New.

"Nor do I hate them, as has been said, because they are rich. It is not their wealth to which I object, but to the way in which they accumulate and in which they spend it. Surely it must be evident to all seeing men that it is not by fair means that the Jews acquire their great wealth. In the country they cheat as tradespeople, and in the town they grow rich by their money transactions, which are anything but honest. Then, when they have accumulated their riches, what use do they make of them? They buy the press—for is not nearly the whole of our daily press in their hands?—and influence it according to their ideas; they buy the theatres, the places of amusement, and they get trade into their hands; and I say it again, what I have often said before, that commercially, socially, politically, and morally they lead the country to ruin.

"Here is an instance of what is done in trade. A Berlin firm of manufacturers of ladies' and children's coats is in the hands of two Jews, and one of the heads of this wealthy business-house told the manager not long ago that he *must* keep the wages of the women and girls as low as possible. If they could not live by their earnings they could easily earn more by going into the streets. You can say this on my authority; I have the name of the firm, and I can vouch for every word."

"But, Dr. Stöcker, are not men like these rather the exception than the rule?"—"No, they are not; they are the majority, without a doubt. There are individual men among the Jews who are as high-minded and as honest as you may wish for, but it is these who are the exception, and the others are the rule. Christianity in Germany is at a low ebb just now; new life, new love, new faith, and new charity ought to be infused into the nation. Instead of this the press, which is as the daily bread to the masses, holds up to ridicule and contempt all that is holiest and dearest to us in our religion. And why? Because the Jews have bought the press, and it suits them to do so. Shall I tell you what one of their widely read papers said after the general synod had been held in the Reichstag, where the representatives of 20,000 Protestants had been gathered? It remarked that the place ought to be disinfected after the meeting was over. The remark in itself was nothing, but this way of sneering at our Christian religion does infinite harm.

"What object could I have in persecuting the Jews? It is only when I see what a fearful danger we are running as a Christian nation that I oppose them. As long as they were our guests, and were content to be our guests, I had nothing to say against them; but they have defiled our sanctums; they have soiled and dragged into the mire what we hold highest; and when a guest turns round on his host and acts as the master of the house you show him the door, and treat him according to his deserts."

"Then, is it an authenticated fact that they are becoming the rulers of the people?"—"It is indeed, and in some places it is even worse than here at Berlin. For instance, I have a friend in Silesia, a land-owner. He is an old man and wishes to make his will. Now, the only judge in the place where he lives is a Jew, and the only two solicitors are Jews also. Is it right that in a Christian country a man who is perhaps ill and near his end, should have as legal advisers two men whose religion is entirely opposed to his own? In such cases we want Christian men at our bedside who advise us for good, and who do not belong to a race that is known all over the world for its greed for money."

"But tell me, Dr. Stöcker, why are you so very strongly opposed to having Jewish children educated in the same schools as the children of Protestant parents?"—"As long as the Jewish children are in the minority I have no objection whatever to their being educated together with other children. But when it comes to this, that two-thirds, three-fourths, or even nine-tenths of the pupils are Jews I object for this reason, that it is quite impossible for a master or mistress to teach on those principles which, if taught wisely and well, are the foundation-stones of our national well-being. How can the religion of the Cross be taught in a school where there are, let us say, twelve Jewish children and five Protestants? And yet, if we would foster true patriotism in our children we must teach them true religion in our schools. Secularism won't do—we want something besides; and religion—Christian religion—must be the power which keeps Germany great and good. It is not because I hate the Jews that I oppose them, but because I love my country and my nation, and because I see too much of the inner workings of things to be able to close my eyes to the fearful danger, which, if not stopped, will lead us on to certain ruin."

The following is the translation of an inscription, written by Dr. Stöcker on the back of his photograph given to the interviewer:—

"A single man, with God, is the majority. A. Stöcker, on the birthday of Emperor William I., 1890."

THE CAMBRIDGE MISSION TO DELHI, established twelve years ago, is earnestly commended to the sympathy and support of Cambridge men by Dr. B. F. Westcott, as Chairman of the Cambridge committee, in a letter to *The Times*. At the present time the Mission is building a new college at the suggestion of the Indian Government, who have given the site, the higher education of the Southern Punjaub having, "by a series of most unexpected events," been entrusted to the Mission.

LYDIARD TREGOZ, near Swindon, is a large, straggling parish, in which a good work is being done by the rector, Rev. H. G. Baily, and his wife and daughter. There are Bible-classes and meetings for mothers and children; temperance work is also carried on. As the parish stretches 7½ miles by 8, these operations are only rendered possible by the use of a mission cottage. The people are very poor, and the rent of the cottage has to be paid by outside friends. An occasional look in upon the quiet village might prove a means of grace alike to interested visitors and resident workers.

FEMALE STRANGERS IN MANCHESTER.—We recently noticed the work of an excellent institution in Manchester, near the London-road railway station. A second Home of a similar type is the Victoria Station Lodging House for Female Strangers, 53, New Bridge-street. The eleventh annual report states that 432 women and girls enjoyed the protection and accommodation of the Home last year, occupying the beds 3100 times, for which they paid £85 12s. About £60 per annum is required to be raised by friends to support the work, which is definitely moral and unobtrusively religious. In these days of constant migration, such lodging-houses are an important preventive agency, and we could wish there were many more of them. The hon. superintendent is Mrs. Tolmé, Melrose House, Higher Broughton, Manchester.

Central African Notes.

A SLAVE DEALER HUNG.

"Zanzibar, March 23.—A short time ago a Swahili slave dealer secretly conveyed by night a small cargo of slaves on board a dhow at Bagamoyo, for transport to Zanzibar. The German officials discovered this the next morning, took the dealer and the slaves from the dhow, handed over the slaves to the French Mission, and tried and hanged the slave dealer. The incident has caused much sensation."

Such is *The Times* telegram, representing a fact a fortnight old. It is not pleasant, certainly, to hear of a fellow-creature being executed either in Africa or at home, but there are other things suggested by the brief record. For one, we learn that it would be a serious mistake to assume that the blockade and the recent changes in Zanzibar have put an end to the slave trade. There it is at Bagamoyo, in full operation two week ago. For another thing, there is plainly so much demand for slaves on the island of Zanzibar as to make it worth while for this man to fill his dhow with them. Seventy per cent. of the population of Zanzibar is still enslaved.

The chief thing is that there is now a Power on the Zanzibar littoral which is watchful and effective in crushing the slave trade. Hanging may be very rough work, and the motives of the Germans may not be the very highest, but now there has come into operation for the first time a power which refuses to recognise that a man can hold any property in his fellow-men, and visits on him the penalty of the murderer he is. Much more will need to be done before the inhuman traffic is rooted out, but such lessons will tell on a class of degraded persons whom hardly any other teaching would affect.

SLAVERY IN ZANZIBAR.

Bishop Smythies has written to *The Times* correcting a mistake into which the friends of Africa in this country might excusably have fallen. A proclamation was issued by the late Sultan that after November 1, 1889, slaves landed on his territory would become free, and another proclamation was promised to the effect that the children of slave parents born after January 1, 1890, would also be free. But the former was soon taken down, and the latter was never issued. "To our bitter disappointment," says the Bishop, "these promises are entirely illusory, and are likely to remain a dead letter, in spite of urgent representations on the part of the British Government and its representative here."

MISSIONARY PROGRESS.

The following appears in *The Free Church of Scotland Monthly* for April:—

"Dr. Laws reports the baptism of thirty-two converts at Bandawé—teachers, scholars, and grown-up men—on an intelligent profession of their faith in Jesus Christ as their Saviour. Women are expected to follow."

"Her Majesty's Consul, Mr. Johnston, F.L.S., has hoisted the British flag at the north end of the lake, after peacefully disposing of the Arabs who have so long afflicted the country and the African Lakes Company, on terms which we have yet to learn."

A Dutch section of the Livingstonia Mission has also been founded by Rev. Andrew C. Murray, from the Cape. Thus the work of Christ has been going on amid all the alarms and bloodshed of the last two years.

OUR SOLDIERS ABROAD.—Mrs. Osborn writes from 39, Alexandra-road, Wimbledon:—"You will be touched to hear that one of our soldiers, Gunner Field, R.A., who once or twice appealed for tracts to your readers, is now at rest. Before leaving the Cape for Mauritius, he came to the Soldiers' Home quite overjoyed with a parcel of tracts, which he had just received through The Christian, and divided them among his comrades, to be carried to the sick in hospitals, and to others. At Port Louis, in spite of fever and weakness, he worked, as he had done at the Cape, with true missionary zeal. His comrades, who were brought to Christ at Cape Town, send urgent appeals for tracts to distribute among the French and natives of India on the island. Through the kindness of friends I hope to send a supply."

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, APRIL 6.—Job IX.

BILDAD'S speech had been an assertion of the discriminating justice of God, and an attempt to prove it in Job's afflictions. In his reply, Job begins by granting something like an ironical assent to Bildad's principle, but asks how that can help him. Man cannot prove himself innocent if God has determined to hold him guilty (2, 3). The power of God renders it vain and foolish for man to contend against Him (4).

Then follows a description of God's power—in earthquakes (5, 6); in eclipses which hide the sun, and dark clouds which conceal the light of the stars (7); in the firmament, and the tossing, angry sea (8); and in the starry constellations, among which he mentions the Bear in the north, Orion in the south, and Pleiades in the east (9). These exhibitions of power are regarded as occasioned by God's "anger" (5).

Passing from the physical world to living beings, Job sees further displays of God's irresistible might (11-13). The conclusion is still the same—it is useless to withstand Him. "The proud helpers" could not do it; how should Job (13, 14)? Even if he were righteous, he would not attempt to maintain it before God (15). Then Job describes the probable result of any attempt to justify himself (16-21). So far from hearing Job's plea, God would only destroy him with his power. His might would give Him the best of the controversy.

To a still lower depth does Job descend. He affirms that instead of God dealing with men in discriminating justice, He destroys good and bad alike (22); yea, He even makes the wicked to triumph (24). Again Job recurs to the brevity of his life (25, 26), and justifies his complaining (27). To him it appears that God has determined to hold him guilty, so that every attempt to prove his innocence is "labour in vain" (28-31).

Then from this lowest depth to which Job descended comes a cry for a Mediator (32-35), which finds its answer only in the Gospel. The "Daysman" who can speak to us for God, and to God for us, is provided in Him who is Son of God and Son of Man.

MONDAY, APRIL 7.—Job X.

This is a terrible complaint. Job refuses to restrain himself—he "will speak in the bitterness of his soul" (1).

An inquiry (2-7).—He would know *why* God contends with him. Knowing no reason for his affliction in any sin of his own, he seeks to discover what there is in God to explain it. Could it please God (3)? Or was He liable to mistake the innocent for the guilty (4)? Or could He fear that his enemy should escape Him (5-7)? These are questions which the New Testament enables us to answer for every season of trial now.

A contrast (8-12).—Job was himself the work of God's hands (8); who had fashioned him as the potter fashions the clay (9); who had prepared for his life even in the womb (10-12); and whose providence now maintained his life (12). Yet it appeared that this same God was destroying the creature He had made (8, 9), and, so far as Job could tell, for no justifiable reason! What a contradiction this appeared.

A suggested explanation (13-17).—What a terrible one! It is worse than none at all. The thought occurs to Job that God had shown all this mercy and goodness towards him in order to visit him with treatment so cruel. Whether righteous or wicked in himself, God had resolved to hold him guilty (15), and "hunted him as a fierce lion" (16). This was unhappy reasoning. The mind was so affected by present affliction that even former mercies were misunderstood. Have we not, even with less reason, been gullty of similar folly?

An appeal (18-22).—"Oh, that he had never lived at all" (18). But if he must live, it can be only for a "few days" (19), may he not have a little ease before he passes into the land of darkness (20-22)? How utterly we mistake God's dealings with us!

TUESDAY, APRIL 8.—Job XI.

Zophar was probably the youngest of the three friends. He had not the prophetic spirit like Eliphaz; nor was he a sage like Bildad. He speaks with greater dogmatism than the other two, and more boldly charges Job with guilt; his speech is therefore more irritating to Job. Yet he has a reverent conception of the Divine wisdom; and closes with excellent counsel, which is faulty only because misapplied to Job's case. Note

His charge (1-6).—In his judgment Job's speech was empty talk—babbling (2), and empty boasting (3, R.V.). Job had professed himself innocent (ix. 21, x. 7). To this Zophar refers with the desire that God would speak (4, 5). Eliphaz and Bildad had only hinted with some delicacy at Job's possible guilt; Zophar does not mind speaking more boldly. The wisdom of God would discover secret sins, which would prove to Job that his affliction is less than he has deserved (6). Poor Job! Heavy as was his affliction, it was easier to bear than such painful charges as these.

The wisdom of God extolled (7-12).—It is beyond man's power to fathom it (7); immeasurably high and unfathomably deep (8); and incomprehensible in its length and breadth (9). This is just the truth which, rightly applied, would minister to Job's comfort. But Zophar uses it only to emphasise his charge of guilt. Job had said that God's *omnipotence* would render it impossible even for a righteous man successfully to contend against Him (ix.). Zophar argues that God's *omniscience* would discover secret sins even without searching for them (10-12).

An exhortation to return to God (13 20).—There is much that is beautiful and helpful in these words. The *way* of return is excellently described:—first, preparation of heart, then prayer (13), with the putting away of sin in the life and in the home (14). The *result* of such a return would be unwavering confidence before God (15), and full deliverance from trouble (16-20). As applied to Job, however, this counsel was cruel, inasmuch as it assumed on his part "hands smirched with iniquity, his face foul with ignominy, and his tent defiled with wickedness." Zophar's earnest words have not proved any comfort to Job.

WEDNESDAY, APRIL 9.—Job XII.

The irritating effect of Zophar's speech appears in Job's reply. As in the two previous cases, he begins by replying to the man; but ends by an appeal to God (xiv.).

His first words are *full of sarcasm* (1-6).—What the three friends had said was well known to him as to them (2, 3). To attempt to assuage his grief by such platitudes, was but to mock him in his misery (4). It was another proof that even the righteous man who has enjoyed real fellowship with God (4) is contemned when in misfortune. Those who are at ease show no real sympathy with the severely afflicted (5, 6).

In proof that his wisdom is not inferior to that of his friends, Job appeals to nature, where everyone could learn all they had declared (7-10). And, as Bildad had appealed to the wisdom of the ancients, Job shows that he too had heard, and carefully considered their words (11, 12). Then follows a description of the power of God as the sages had taught. It appeared in breaking down cities, imprisoning captives, in droughts and floods (14, 15); among all men—wise (17), rulers (18), and others (19-22); and among nations (23-25).

THURSDAY, APRIL 10.—Job XIII.

Looking back upon what he has just said, Job repeats his assertion that his wisdom is not inferior to theirs (1, 2), and again expresses his desire to speak with God (3). Certainly he would not misunderstand him as his friends did.

The friends rebuked (4-12).—Before appealing to God, Job turns aside to administer this sharp rebuke to his friends. They were "forgers of lies," "physicians of no value," whose only wisdom would be to "hold their peace" (4, 5). In their ignorance they had spoken wickedly (7), wrongfully for God (xlii. 8), and had reason to fear his judgment (10, 11); and when He should appear to reprove them, their "remembrances"—their wise sayings—should be "proverbs of ashes" (12, R.V.).

An appeal to God.—Job's appeal continues throughout this and the following chapters. He commences with strange alternation between fear and confidence (13-16). He is conscious that it is a daring thing, and that his life is in his hand if he does it. Several authorities reject both the Authorised, and the Revised rendering of ver. 15, and adopt the margin of the R.V. But the ordinary rendering seems more suitable to Job's difficulty at the time. Whatever might result from an appeal to God, yet Job had confidence in Him, and would make the appeal. He knew he was not a hypocrite (16); and why should he fear to approach Him? Having got rid of his fear, Job next bids his friends hear him pleading (17); and, if they have any real charge against him let them make it, and he will acknowledge his guilt and hold his peace (18, 19). Two conditions also he asks of God (20-22), and then proceeds with his plea.

The first part of the plea concerns *Job himself* (23-28). For what iniquities did God hide his face (23, 24). Why pursue one who is as a withered leaf (25)? Why recall thus the sins of his youth (26)? He is as one in the stocks, who cannot escape, and who wastes away as a motheaten garment (27, 28). Job's mind is getting into a better condition. There is none of that bitter irony which was so manifest in his former passionate appeals to God.

FRIDAY, APRIL 11.—Job XIV.

Continuing his appeal, Job looks from his own personal case to the *condition of mankind generally* (1-6). All men are frail and full of, trouble (12); why should God bring a creature so weak into judgment with Him (3)? The sinfulness of man is universal—not one can be proved clean before God (4). Since man is so frail, Job pleads that he may not have such unwonted affliction, but may get some pleasure (6, R.V.) out of his brief day.

The anticipation of death as total extinction strengthens Job's appeal (7-12). Of a tree there is hope that, if cut down, it will sprout again (7-9). But at present Job sees no such hope for man. He dies, and is done with, as waters fail from the sea (10-12). This is a gloomy, despairing thought, and one against which Job's mind seems to rebel as soon as it is uttered. Against the thought that death is the end of all things every man's better nature revolts. Hence the picture of *another life beyond the present* immediately rises to Job (13-15). It may be only a yearning desire, for Job still asks the question (14). Yet this desire, as that for a Daysman (ix. 32-34), both suggested by the heart's despair, is equally answered by the Gospel.

The hope for a future life is made stronger by the *apparent injustices* that exist now (16-22) God's treatment of Job appears to be so severe that He is finding out his transgression (16, 17), and that Job must perish under his hand (18-22). A future life is surely necessary to remedy the inequalities of the present. Evidently this is not the place and time of judgment.

With this speech of Job, the first colloquy ends. Among the most important results to Job are: (1) The defeat of Satan. His calumny is disproved. Dark as is Job's mind as to the purpose of his affliction, bitter as have been some of his complaints, yet he has not renounced God. He holds on to faith in Him, and continually appeals from his mistaken friends to God. (2) Job's misery has given him a glimpse of two important Gospel truths. As in the darkness of night stars are rendered visible, so in Job's despair he has uttered his cry for a Divine and human mediator; and for a life beyond the present. Thanks be to God for Him whose incarnation and resurrection answer this cry.

SATURDAY, APRIL 12.—Job XV.

The second colloquy, like the first, is commenced by Eliphaz.

He begins by *rebuking Job* (1-16). Job had claimed to be equally wise with his friends (xii. 3, xiii. 2). Eliphaz complains that the words of Job proved him to be unwise (2, 3), and even impious (4). His very speech testified to his iniquity (5, 6). With something of irony Eliphaz asks upon what Job's claim to superior wisdom rests. Was he the first man (7)? Or had he access to the secret counsel of God (8)? In refusing the counsel of his friends (9, 10), and the consolations of God they had offered (11, R.V.), had he not proved his want of wisdom? He had even proved his folly and his impiety, by attempting to assert his innocence before God (12-14), in whose presence even the heavens were unclean (15, 16). It is clear that Eliphaz and his friends did not believe the sincerity of Job's protestations of innocence.

Eliphaz then attempts *to instruct Job* (17-35). His theme is almost the same as that of his former speech. It is the righteousness of God as specially manifested in the punishment of the wicked. He claims that his doctrine is that of the wise men (17-19); then proceeds to describe the wicked man as troubled in conscience, and full of fear (20-24); attributes this to his bold impiety (25-28); and predicts his fearful doom (29-35). The application of such teaching to Job must have been very painful. Job's terrible affliction were God's testimony against his sin.

International S.S. Lessons.

Sunday Afternoon, April 13.

THE WIDOW OF NAIN.—LUKE vii. 11-18.

GOLDEN TEXT: VERSE 16.

THE exact site of the city of Nain cannot be determined. "Robinson found a hamlet named *Nein* to the south-west of Capernaum, at the northern foot of the little Hermon." In this locality, about a day's journey from Capernaum, the little town was situated.

Only Luke narrates this incident. The wonderful works of Jesus were much too numerous for any one evangelist to record (John xx. 30 and xxi. 25). Luke introduced Jesus as the fulfilment of Isa. lxi. 1-3. This manifestation of our Lord's compassion is appropriately recorded by him.

The two processions (11-12).—Note who composed them. In one, the Lord Himself, his disciples, and much people (11). All were following Him. Without Him the multitude, though increased a thousand-fold, can minister no comfort to the sorrowing widow coming out of the city. The other procession follows the victim of the dead (12). It is composed of the sorrowing mother, and "much people" expressing their sympathy with her. *A young man dead!* We associate strength and vigorous life with young manhood. For the aged and infirm to die seems less startling, but we do not expect to see young men thus laid low. Learn that death is no respecter of age. As leaves may fall even in springtime, as flowers may wither before the bud has opened, so even the young may die. There is a sense in which all are dead until conversion (ix. 60; John v. 25; Eph. ii. 1). True parents sorrow more over children dead in sin, than over those who are laid in the grave. *An only son.* This makes the sorrow all the heavier. If death must have a victim, why not take one from families where children are many? If difficult for the poor man to spare his one ewe lamb (2 Sam. xii. 2-4), much more difficult was it for this mother to lose her only son. This made Abraham's trial especially severe (Gen. xxii. 2). Does it not help us better to understand God's love to the world (John iii. 16)? *A widow.* This exonses the heaviest grief. To a widow an only son is especially valuable. She may justly look to him to fill the place of the departed husband. An awfully desolate future seemed to open before this poor woman. With neither husband or son, whence should she get support? Even the presence of "much people" can minister no real comfort to a heart so full of grief.

The meeting of these two processions was not accidental. Jesus would not fail to recognise his Father's hand in it. For what other purpose could the Prince of Life be brought thus into contact with death's victim, if not to display his life-giving power?

The miracle (13-15).—Jesus "*saw* her." He had then, and has still, a quick eye for discovering those who are in grief. Their cry, even when not addressed intelligently to Him, reaches his ear (Gen. xx. 17; Exod. iii. 7). Near at all times, He is especially near to the broken-hearted (Ps. xxxiv. 18). How often what Jesus saw *moved Him to compassion* (13). His heart always yearned to relieve the sufferings of others (Matt. ix. 36, xiv. 14). Was it not his compassion that moved Him to come upon his great work? He is "full of compassion." As our great High Priest He can have compassion on the ignorant (Heb. v. 2). We may lay bare our wrong before Him, and be assured that He will not reproach us, but will have compassion. "*Weep not*" (13). Perhaps many of that company had said the same words to her, but none had wiped her tears away. Only He who atones for sin which causes death, and who has power even over death itself, can really say, "Weep not." Not only in heaven, but here, "He wipes the tear from every eye." He "*touched the bier*" (14). Not to communicate by the touch any mysterious power, but to arrest the procession to the grave. The bier was a simple plank, with a raised edge. The body, wrapped in a shroud, lay upon it uncovered. The Prince of Life thus stood with death's victim lying helpless before Him. Oh, to bring those who are dead in sin into similar contact with Him! What must be the issue? "*He said, Young man,*" &c. (14). Why speak to the dead? If the tramp of the multitude and the wailing of the mourners have not disturbed Him, why should He hear this quiet word? But this is the word of Him who is the Resurrection and the Life (John xi. 25); the Son of God (John v. 25), who now calls to eternal life all who hear his voice, and who will yet call all from their graves (John v. 28, 29). All will hear the quickening voice of Jesus—either now through the Gospel calling to life, or hereafter calling to judgment. Which shall it be for us?

"*He that was dead began to speak*" (15).—Proof of life immediately appears. The miracle is not of so doubtful a nature that it needs long investigation to verify it. He was one moment a corpse on his way to the grave, the next was seen to move and heard to speak before the astonished people. Let those who have received spiritual life through the word of Jesus not fail to speak for Him. How differently that procession returned into the city! The son is restored to his mother; her tears are wiped away; death, the great vanquisher of all, has been defeated, all because they have met with Jesus!

The effect (16-18).—"Fear," not in the sense of terror, but of worship and reverence. "Glorified God"—by praising Him, and by recognising in Jesus the visit of God to men (Luke i. 68). The rumour reached not only to all parts of Galilee, but even to "all Judea," and to the lonely John in prison (18).

Letter to the Editor.

UNSECTARIANISM.

SIR,—May I say a few words in reference to the article in your last under the heading "Unsectarianism," signed "George Wainwright"? Especially do I refer to the passage where he says "One of the most important results of their (the Brethren's) movement, is the warning their present divisions give against the idea of securing a manifestation of Christian unity by separation from other believers."

My word is this: The object of the movement was originally not to secure "a manifestation of Christian unity." And the method of the movement was "not separation from other believers." The object was to secure the enjoyment of the fellowship of all true believers upon ground open to and common to them all, whatever their sectarian positions might be.

Separation from the existing sects was not made a condition of such fellowship. The grand and beautiful idea that prompted the movement (however grievously it has been departed from) was that the Christian people in each place should meet in the name of the Lord Jesus Christ for fellowship, with no other bond of union than their common discipleship, and no other qualification than life in Christ.

Is there any good or Scriptural reason why this platform should not now be resorted to by all who, like Mr. Wainwright, desire to give expression to the spirit of unsectarianism?

Let the meetings be held, as at the inception of the movement, at hours other than those at which the several denominations gather, and let the Lord's Supper be the "feast of charity," at which in his promised presence, we, the many, shall have fellowship as one body, by all the common partakers of the one loaf (1 Cor. x. 17, R.V., margin).

That first efforts were marred by the inroad of the old spirit of sect-making, should not discourage us. It will rather serve to mark the place where the ice is thin and "dangerous."

That it will possibly result in some separating themselves from their several "denominations" and assembling themselves only in the name of Christ the centre, need not deter us; provided always that such separation is not to be made a condition of the new fellowship, which would inevitably stamp it with the character of a new sect.

The great aim should be not to *manifest* anything, but to feel and to do right. Not merely to encourage an unsectarian spirit, but to have true Christian fellowship among those believers who are now divided. For this there must be no disqualifications to those who profess to have life in Christ and to be truly converted to God, except evil walk or the denial of the faith at its foundation.

The idea of "indifference to all form of Church polity," which Dr. Dale has quoted as commending, must be shocking to all who love the revealed will of God, for the Bible is clear upon the subject. But, at the same time, to set about to realise the original Scriptural idea of the Church under present circumstances is, indeed, but vain and presumptuous folly.

There is, nevertheless, a way as happy in its pursuit as it is Scriptural in its conception, open to all who love the Lord, by which, however few their numbers, they may enjoy the presence of Christ among them, and the true communion of the saints. To that platform of unity will the hearts of earnest men and women be more and more drawn, as the evils of Christendom become intensified, if only those who occupy it are kept free from the errors of their predecessors, which, with Mr. Wainwright, we must all most deeply deplore.—Yours truly, J. V. TRIND.

"APOSTOLIC WARFARE."

DEAR SIR,—In your last issue your correspondent "W. F. H.," referring to my letter, inquires: "In what way, except the mere name, does General Booth differ from any large Mission—our esteemed brother Hudson Taylor, for instance?" In reply, may I say that these two eminent servants of Christ are both "brothers beloved"—both zealously seeking the extension of the Redeemer's kingdom; but that their principles of working are essentially different. The China Inland Mission, in which Mr. Hudson Taylor so successfully labours, is, I believe, under the direction of a council or committee, meeting every week for the general management of the Mission, as is the case in most, if not all, other missionary societies: but General Booth has the entire control of the Salvation Army, and is quite independent of a committee of management. This the author of "Apostolic Warfare" made perfectly clear, speaking of General Booth's absolute authority as a very remarkable and distinguishing feature of the movement. Now, the question before us is simply as to the Scriptural warrant for the exercise of this independent authority.

In a former letter it was pointed out that Christ most emphatically commanded his disciples to abstain from appointing a chief, or independent ruler, in his Church; also forbidding the use of titles, such as "Master" or "Rabbi," &c. Christ's word is decisive—"It shall not be so among you"; for He well knew the tremendous evils that would arise in his Church through the exercise of irresponsible power; leading on, as we know, to all the darkness of Rome and all the horrors of the Inquisition.

It is right to ask—especially is it right that the soldiers composing the Salvation Army should ask—"On what Scriptural basis does all this rest?" What does God's Word say about it? There is a zeal which is not founded on God's Word—is not according to knowledge; but is like the house built upon the sand, which, when the storm arose, and beat upon that house, it fell, and great was the fall of it. Bnt "he that is of God heareth God's words." He is subject to his great Captain, and his prayer is ever, "Lord, show me thy way; lead me in thy truth; thy word is truth."

General Booth may be a wise and good ruler; but who shall say what will be the character of his successor! How will he bear his exalted position? How will he use the vast power committed to him? These are questions which should awaken very serious thoughts in the minds of reflecting Christians, and should lead the true friends of the Salvation Army to seek, by every means in their power, to place the present system on a more Scriptural foundation. This would be a work well-pleasing to the Lord, and would meet with an abundant reward. Yours in Him, J. G.

FRIEDENHEIM.—The Home of Peace, 133, Mildmay-road, N., continues to be a veritable house of mercy. Twelve patients died during the year, their last days being spent in restful surroundings. Miss Davidson writes in the report:—"The growth in grace as they neared the end has been very observable in all those who have been in the Home, making one thankful to be permitted to surround them with Christian influences, the very texts on the walls seeming to speak to their hearts as they lay days and nights in pain, and weariness, and weakness."

THE PEACE SOCIETY.—The Committee of the Peace Society, 47, New Broad-street, E.C., have addressed a memorial to the International Conference at Berlin on the Labour Question, inviting their consideration of the injurious influences of the great armaments of Europe upon the working classes in particular, and suggesting the special relief to those classes which would be secured by a mutual disarmament. Mr. William Evans Darby, the secretary of the Peace Society, has left for Berlin in order personally to promote a favourable reception of this memorial, and also with a view to interest influential persons in Germany in the great questions of Peace and Arbitration

Brevia.

The Post-office Orphan Homes at present maintain 230 orphans.

It is officially stated that there were 91,000 immigrants to Canada last year.

At the festival dinner of the Royal Albert Orphan Asylum £2500 were subscribed.

There is the prospect of a "Methodist Exhibition" being held in London next year.

A new wing is being added to the Hospital for Sick Children in Great Ormond-street.

Rev. Dr. Lansdell, the Siberian traveller, preached in Bombay on the last Sunday in February.

A bazaar has been held in Kensington on behalf of the Bayswater Mission to French in London.

The Bombay Y.M.C.A. has made a decided advance in many departments during the past year.

Russian students in Moscow and elsewhere are in revolt at the restrictive action of the authorities.

Mr. Archibald Forbes is writing the life of Sir Henry Havelock for the "Englishmen of Action" Series.

Some recent severe sentences on boys at the Central Criminal Court have been questioned in Parliament.

An international central information office for the suppression of slavery is to be established in Brussels.

A new movement on behalf of the coloured freedmen of the Southern States has been inaugurated in New York.

Two competing Bills for providing shop assistants with a weekly half-holiday are before the House of Commons.

Mr. L. D. Wishard says that Ceylon's great want in connection with the Y.M.C.A. is a trained General Secretary.

The missionaries of the American Board in Japan have sent a memorial to the Board asking for thirty-five new missionaries.

Mr. Gladstone's articles on the Bible in *Good Words* are being published simultaneously in America in *The Sunday-school Times*.

Lord Cadogan has given a plot of freehold land to the "Guinness Trust" worth £40,000, on which to erect workmens' dwellings.

There is to be a conference of medical missionaries at Shanghai at the close of the General Conference of Missionaries there in May.

Some 42,000 persons are stated to have come under the influence of the Hatfield-street Ragged Schools and Mission, St. Luke's, during the past year.

In writing his impressions of Canton, China, Mr. A. S. Dyer says that perhaps no other city in the world has so large a population crowded into so small a space.

The Methodist Times asserts that scores of young men are lost to Christianity on coming to London simply because nobody interposes to influence them in the right direction.

The Mormons are endeavouring to get a settlement in the North-West territory of Canada, but the Government are taking steps to prevent the introduction of polygamy into the Dominion.

Dr. Barnardo has withdrawn from the Council of the Society for the Prevention of Cruelty to Children, because he thinks Roman Catholic influence is too prominent in its management.

Mr. Henry M. Stanley is to contribute an article, describing some of the experiences of his African journey for the relief of Emin Pasha, to the June number of *Scribner's Magazine*.

Dr. Collingridge, medical officer of health for the port of London, reports that the Canal Boats Act is effecting a slow improvement in the morality and condition of the boatmen and their families.

Dr. Bell Taylor, of Nottingham, writes to *The Medical Press* declaring that any attempt to reintroduce the C.D. Acts into this country would be crushed at its inception by the indignation of the multitude.

Miss Willard, of the American W.C.T.U., urges that a protest of universal womanhood should go to the Russian Czar because of the outrages and cruelties inflicted upon the political prisoners in Siberia.

In a recent conversation Mr. Gladstone expressed the opinion that the impending struggle in this country will be one of religious belief. He spoke very strongly of some of the phases of faith which are offered in these days to sooth the perturbed minds of men.

The Labour Conference at Berlin has concluded its sittings. The German Minister of Commerce, in presiding at a banquet to the delegates, expressed the hope that the labours of the Conference would advance the welfare of the labouring classes throughout Europe.

A number of Siberian political exiles having issued a protest against the conduct of the Governor of Yakoutsk and his subordinates, the protestors are to be prosecuted under the penal code, which will expose them to a long term of penal servitude, and perhaps to a sentence of death.

Some terrible catastrophes have recently happened. A cyclone in the Ohio Valley has left desolation and ruin in its track, and has caused the loss of some hundreds of lives.—An Alpine village has been destroyed by fire, and the 450 inhabitants bereft of all their possessions.

It has been arranged to hold a special meeting of the Royal Geographical Society at the Albert Hall on Monday, May 5, for the purpose of hearing an address from Mr. H. M. Stanley on the geographical results of the Emin Pasha Relief Expedition. Great interest naturally attaches to this meeting.

Information has been received in London which leaves no doubt of the extent of the horrible traffic described as "the Madras slave trade," the existence of which has hitherto been only suspected. Evidence is given to show that at Rangoon the importation and selling of girls go on systematically. The facts have been sent to more than one member of Parliament.

Among the Churches.

CHURCH OF ENGLAND.

Canon Saumarez Smith has been finally elected Bishop of Sydney and Primate of Australia. Dr. Smith for twenty years has been Principal of St. Aidan's College, Birkenhead.

A new church at Dunton-green, near Sevenoaks, Kent, was opened last week. The church holds about 250 persons, and has been built for the accommodation of a working population that has sprung up since the construction of the railway from Dunton-green to Westerham.

Rev. Alfred Robert Tucker, the new Bishop of Eastern Equatorial Africa, hopes to start for his diocese on April 25, and expects to reach Mombassa on May 17. He will stay but a short time on the coast before starting up country for Uganda, where, especially in view of recent events, he is anxious to be as soon as possible.

The authorities of the Church Army have decided to train and send forth a certain number of well tested young men as colporteurs. Gentlemen or ladies willing to act as local superintendents are invited to correspond with the hon. sec., 130, Edgware-road, London, W., to whom young men wishing to offer themselves for such work should write.

An anonymous friend of the Church Missionary Society has promised, as a substitute for personal service, a subscription of £1000 a year for ten years. An "In Memoriam" benefaction of £1000 has also been received from "a member of the congregation of St. Paul's, Onslow-square." This sum is to be devoted to the development of the Victoria Nyanza Mission.

An interesting missionary week, in connection with the C.M.S., was recently held at Walthamstow and Leyton, under the auspices of Rev. H. E. Noyes, vicar of St. Stephen's, Walthamstow, and Mr. Eliot Howard, J.P. There were daily services and meetings of all kinds, and a loan exhibition. The chief speakers were Revs. J. B. Whiting and G. Ensor; and Revs. J. Bates (China), H. P. Grubb, and R. A. Pelly, Mr. Eugene Stock, and others also took part. There were large attendances at most of the meetings, and about 3000 persons were reached altogether.

METHODIST.

A travelling car is being constructed for use in connection with the Free Methodist evangelistic movement. It will accommodate two men, and will carry a good stock of books, the sale of which it is hoped will defray the current expenses.

Rev. T. Champness has delivered a series of Gospel addresses in the Secular Hall, Rochdale, during the winter months. In bringing the series to a close, he announced that a gentleman had offered £500 to enable him to secure a meeting-place more in the centre of the town when the addresses are recommenced next winter.

A new Primitive Methodist Chapel in King-street, Camden Town, N.W., was recently opened, the inaugural sermons being preached by Rev. John McNeill, of Regent-square Church. The new chapel is a substantial building, seated for 830 people, the cost, including site, being £5360. It is provided with a lecture hall and several class-rooms.

BAPTIST.

Rev. W. Barker has resigned the pastorate of Wellington-square Church, Hastings, after a ministry of twenty-six years.

Having been asked to assist in a Baptist "pioneer movement" to embrace the whole of England, Rev. Geo. Goodchild will resign the pastorate of the Pole-street Baptist Church, Preston, in June next.

Rev. W. H. Burton, the pastor of Dalston Junction Chapel, and formerly pastor of Kingsgate-street Chapel, Holborn, died on Thursday last week at his residence, Stoke Newington, after a long illness. He studied for the ministry in Mr. Spurgeon's Pastors' College.

Rev. J. S. Morris has relinquished the pastorate of the Baptist Church at Leyton, to enter upon a sphere of work at Harley House, Bow, E. (Dr. Grattan Guinness's missionary institution). He is to be theological lecturer in the College, superintendent of the evangelistic work carried on in connection with the institution, and pastor of the church at Berger Hall.

CONGREGATIONAL.

Rev. Henry Barron, late of Batley, has entered upon the pastorate of Hanover Chapel, Peckham, in succession to Rev. G. Buchanan Ryley. At the Sunday morning service, Mr. Barron has introduced a special children's hymn and a short address to the young.

A new Ragged School and Lads' Club, in connection with Richmond Chapel, Salford, has been opened. The school was started by Mr. John Lee twenty-two years ago, in an old mill. The Lads' Club began with one class of nineteen boys, held on one evening a week; it has now an average attendance of 230 on three evenings weekly.

Rev. J. Haigh, in the presidential address to the Sheffield Congregational Association, said the want of the time was a high-toned, earnest, consistent life throughout the churches. A pious sentiment or a sentimental piety would not do the work of piety. By running in the ruts a man's conscience was satisfied, or at least appeased; but that which was most visible was a famine of grand results.

SALVATION ARMY.

A notable feature of the programme of the Salvation Army in Bombay is the work done by the "Prison-gate Brigade" in rescuing and reforming discharged prisoners whom they meet at the gaol gates. To carry out the work to greater advantage, it is desired to purchase or build a permanent home in the neighbourhood of the prisons.

PRESBYTERIAN.

Rev. Alex. Lee, of Nairn, N.B., will preach at Regent-square Church next Lord's Day morning and evening; he will also preach, in Gaelic, in the afternoon at Whitefield Church, Drury-lane.

At the last meeting of the Birmingham Presbytery a conference was held on the spiritual state of the work of the church. Several speakers testified that much earnest work is being done, that many tokens of the Divine presence have been given during the past year, but that on the whole the ingathering has been comparatively small.

The Synod of the Presbyterian Church of England meets this year in St. George's Church, Myrtle-street, Liverpool, on Monday evening, April 28. The Moderator elect is Rev. John Thompson, of Newcastle. On Tuesday evening, April 29, in the same place, the annual missionary meeting will be held, when several missionaries will address the meeting. The meetings of Synod last for five days.

Rev. Theo. Meyer, the superintendent of the English Presbyterian Church's work amongst Jews in London, reports that during the past year there have been sixty-two inquirers at the mission in Whitechapel, of whom sixteen have been baptized, and four still remain under instruction. In addition to these four, seven new applications for instruction have been received, four of them with a view to baptism. An interesting and encouraging report is also given of the work of the mission in Rabat, Morocco.

The office-bearers and Christian workers connected with the Free Church, Nairn, recently invited to a conference on religion and morals all their fellow-workers in the country round. Over two hundred assembled. The subjects discussed were Sabbath-schools and the youth of the Church, temperance, parental control and family worship, and Christian literature. Rev. W. Ross, of Cowcaddens, Glasgow, concluded the meeting by an address on Consecration.

NOTES FROM IRELAND.

Dr. Walsh, Roman Catholic Archbishop of Dublin, has inaugurated a vigorous crusade against drink.

The family of the Presbyterian Orphan Society has been increased by the addition of 193 children to its roll of membership.

The well-known Christian Jew, Dr. Rossvally, is in Ireland at present. He last week delivered to large audiences in Lisburn addresses explanatory of Bible customs; this week he is in Banbridge.

FALLEN ASLEEP.

At York, Rev. Canon Atkinson, for some years rector of Fakenham, Norfolk.—Rev. Dr. Edgar, parish minister of Mauchline, Ayrshire.—Rev. James F. Broughton, Wesleyan minister at Manningham, Bradford.—Rev. G. B. Kidd, of Welton, near Brough, Yorks, for over sixty years in the Congregational ministry.—Rev. Dr. Maclaren, parish of Houston, N.B.—Rev. J. B. West, retired Wesleyan minister, Devonport.—Rev. Peter Thomson, minister of Crawfordsburn Free Church, Greenock.—Rev. James Milroy, senior pastor of the Established Church, Dreghorn, Ayrshire. — Captain Henry J. Ward, of Neston, Cheshire, the friend of religious and philanthropic effort far and near, but especially at Liverpool.—Mr. Isaac Whitwell, of Ivy Garth, Kendal. — At Bournemouth West, on Sunday afternoon, Mrs. Porter, widow of the late Rev. J. Porter, of the London Missionary Society.

Appeals.

Mr. Duncan Robertson, Pitcairn-green, Perth, N.B., asks for books or magazines for a ploughmen's lending library in that district.

Anti-Infidel Tract Enterprise.—During the recent National Congress at Bombay Rev. A. W. Prautch and others distributed large quantities of Mr. W. R. Bradlaugh's anti-infidel tracts among the English-speaking natives. For many years past Mr. Bradlaugh's anti-infidel literature has been widely circulated in the Indian Empire, and the consequence is that every mail brings some pressing appeal for free grants. These, however, must stand over for the present, as the enterprise for the year 1889 is more than £100 in debt. Contributions sent to Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C., will be gladly acknowledged.

LUTHERANS IN THE BALTIC PROVINCES.—Rev. J. D. Kilburn writes in *Evangelical Christendom*:—"Though a change in some respects seems now to be passing over the Baltic Provinces, there remains very much that saddens and grieves one there. It is surprising to see the suspicion with which some in high positions appear to have regarded the Lutheran pastors. Interested people, to gain their own ends and accomplish their own purposes, have sought to spread the report that they were not so loyal as they ought to be. This has been far too readily believed by some. Careful and searching inquiry would show how utterly unfounded it is. There is no class of men in Russia whose teachings and influence tend to make more loyal and more useful subjects than do those of the Lutheran pastors of the Baltic Provinces."

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice. for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington-avenue, E.C.—Special services by City Y.M.C.A. Mission Band at Margate and Ryde, Thurs., April 3, to Tues., April 8. Full particulars from the secretaries.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 6, 3 and 7 p.m., Mr. E. H. Glenny. Good Friday, 7 p.m., open-air service at Maryland Point. Easter Monday, open-air, at 2.30 at Bush Wood, and 7 p.m. at Maryland Point.

Y.M.C.A., Stafford-rooms, Titchborne-street, Edgware-road, W.—Good Friday, Breakfast, 8 a.m., Professor Gladstone, chairman; speakers—Revs. Nevile Sherbrooke, F. B. Meyer, Pastor Frank White, Messrs. C. R. Hurditch, Charles Inglis, and others, 7.30 p.m., missionary meeting; address by Rev. J. Sadler, of China.

Conference Hall, Mildmay Park, N.—Sun., April 6, 3.30 and 7 p.m., Mr. P. S. Badenoch.

How to Study the Bible.—Lecture by Dr. E. W. Bullinger, at the Conference Hall, 143, Clapham-road, S.W., Thurs., 4 p.m.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Good Friday, April 4, 11 a.m., Rev. M. G. Pearse; 8 p.m., Revs. H. P. Hughes, M. G. Pearse, and Dr. Lunn.

Cage Lane Mission, Plumstead, S.E.—Opening of new hall, Thurs., April 10; meetings at 3 and 7.30 p.m. (See advt.)

Kilburn Hall, Kilburn-gate, N.W.—Bank holiday, Mon., April 7, twenty-second anniversary, 4 p.m., Mr. James E. Mathieson will preside. Tea at 5.30; at 6.30, Mr. T. A. Denny will preside. Addresses by Pastors F. H. White, Jas. Stephens, W. Stott, Dr. McKilliam, Mr. George Hucklesby, Mr. C. Russell Hurditch, and others.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

St. John's Hall, Corporation-row, Clerkenwell.—Cow Cross Mission, Good Friday. Tea, at 6.30; 7.30. p.m., public meeting, gathering of evangelists, open-air preachers, &c.

Union Hall, Carlisle-street, Edgware-road, N.W.—Good Friday and Easter Monday, meetings at 11 and 7.

Folkestone-road Hall, Walthamstow.—Suns. in April, 6.30 p.m., and Thurs., 7.30 p.m., Mr. C. Russell Hurditch.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Rev. E. A. Telfer.

Central Hall, Holborn, W.C.—Evangelistic service, conducted by Rev. John McNeill, Sun., April 13, and three following Suns., 3.30 p.m.

St. George's Hall, Langham-place, W.—Suns., April 6 and 13, at 11 and 7, Mr. Rivolta, and Burlington Hall, Wed., April 9, at 8 p.m.

Clapton Hall, Alkham-road, Upper Clapton, N.—During April, Mr. T. Shuldham Henry, Suns., at 6.30; Fris., 7.30 p.m.

Rome.—Conference for the deepening of spiritual life, April 14—18. Pastor Theo. Monod, Rev. Evan Hopkins, Lord Radstock, and others are expected to take part.

Ancient Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tuesdays in April, 1 p.m., Rev. Alfred Rowland.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Salvation Army.—Holiness meetings at Exeter (Lower) Hall, Strand, every Thurs., 3 p.m., conducted by Mrs. Bramwell Booth and Commissioner Howard.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting. Fri., April 11. Tea at 6; meeting, 7 p.m. Address by Rev. James Stephens. Subject—"The men whom Thou gavest Me out of the world."

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., April 4, all-day meetings. 11 a.m. and 6.30 p.m., devoted to special prayer; 3 p.m., address by Dr. McKilliam. Suns., at 3.30, Bible-readings by Miss Mason.

Paris Daily International Prayer-meeting—9 a.m., at Miss de Broen's Temperance Refreshment Rooms and General Inquiry Office, 205, Rue Saint-Honoré, within easy reach of most of the English and American hotels.

Talbot Tabernacle, Talbot-road, Bayswater.—Juvenile Missionary Band, Sat., April 5, 3 p.m., Address by Mrs. Osborn, of Cape Town; Sun., April 6, morn., 11, and even., 7, Pastor F. H. White.

The City Temple.—Good Friday, 11 a.m., Dr. Parker on "The New Genesis; or Moses made Scientific."

Miss Mittendorff's Homes.—Annual meeting, 17, Old Cavendish-street, W., Tues., April 29, 8 p.m.

Edinburgh Castle, Limehouse, E.—Sun. next, Dr. Barnardo, at 11; Rev. Henry Bright, at 3; Mr. Joseph Clarke, at 7.

Meetings for Christian Workers every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Glasgow Half-yearly Meetings of Christians, April 5—8.

Exeter Convention for the deepening of the spiritual life, April 14—17. Particulars from hon. sec., 4, West Southernhay, Exeter.

Cork Convention for the deepening of spiritual life Assembly Rooms, Cork, April 28 to May 2.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

Notices.

Communications Received with Thanks.—C.L.D. M.B. L.E.J. W.T.K. J.W. G.G. C.H. T.W.C. T.K. W.H.N. T.G. E.A.S. L.A.L. C.E.P. H.C. H.E.M. J.S. T.M.W. J.G. J.A.N. W.B. C.G. G.R. M.J.G. J.B. G.K. J.B.S. J.P.H. R.C. W.G. C.T.K. A.S.D.C. M.H.S. P.N. A.S.D. S.W. W.B.D. E.H.C. E.E.J. G.H.G. W.A.M. W.P.S. J.M. E.T. H.V.

Applicants for Tracts.—Rev. Dr. Sall, Bethany, The Thicket, Southsea; G. Smith, Jun., 20, Constable-street, Dundee; W. Christie, c/o D. Martin, 23, Charles-street, Wellgate, Dundee; J. M. Hartley, 43, Lyal-road, North Bow; A. E. Honnor, High-street, Pinner, Middlesex; Mrs. Harris, Washbourne, Harbertonford, Devon; Miss L. Metcalf, 39, Russell-street, Skipton, Yorkshire; J. Dodds, 6, Spring-gardens, Philadelphia, Fence Houses, Durham; R. Piper, Chapel-street, Camelford; H. Haswell, 39, Great Russell-street, Bloomsbury-square, W.C.; Mary Weston, Providence-cottages, Little Kimble, Bucks; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; T. Pearce, 6, Newcastle-street, Cubitt Town, E.; G. W. Dover, 21, Market-street, Abergavenny.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

MRS. HILTON'S CRECHE.—To augment the funds of Mrs. Hilton's Institutions, which have been somewhat depressed of late, a three days' sale of useful and ornamental goods was held at the Friends' Meeting House, Brook-street, Ratcliff. The sweet voices of the children, and pieces performed on the piano by some young ladies, enlivened the proceedings during the three days, and we understand that the results of the sale have been pretty satisfactory.—*Eastern Post.*

HAM YARD SOUP KITCHEN AND HOSPICE.—This well-known West-end charity is situate in Great Windmill-street, St. James's. During last year 4459 nights' lodgings, with suppers and breakfasts, were given to the destitute. The inmates of the Hospice came from almost all counties of the United Kingdom, and many from other parts of the world. The system of relief by recommendation and registration continues to work well. Some 3150 families were registered last year, chiefly for a month each, and 163,571 meals were given away. The superintendent of the institution is Mr. W. Stevens.

NATIONAL PROTESTANT CONGRESS. — A project is on foot for calling together a "National Protestant Congress," which is proposed to take the form of an annual meeting of orthodox Protestants of all denominations, differing so far from the Churchmen's Protestant Alliance, which is limited to the Church of England. There is, says *Evangelical Christendom*, certainly great need for more co-operation on subjects relating to our common faith between true-hearted Christian Churchmen and Nonconformists, and we welcome every effort to draw them more together, especially on the ground of an united opposition to the alarming advances of Romanism in our land. It is to be feared, however, that such a movement may fall short of the somewhat pretentious title of a "National Protestant Congress," and so tend rather to expose the weakness of the Protestant cause than to advance its interests. It certainly will need to be wisely inaugurated, and to be largely accepted by representative men of all churches, before it can at all answer to its title.

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Mrs. Mumford's Work, Philippopolis—G.E. & W.H.N.	1	0	0
Pastor Cremer's Work, Brive—M.L.	0	2	0
London Society for Promoting Christianity among Jews—G.E. & W.H.N.	1	0	0
Baptist Congo Mission—G.E. & W.H.N.	1	0	0
Llanerch Disaster—Brighton, £1; G.H.C., Elswick, £1	2	0	0
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St. Giles Christian Mission—E.E.S. 10s; H.C.T. £1 1s; (*Prison Mission*)—Irene, 3s	1	14	0
Working Lads' Institute (Mr. Hill)—E.E.S... ...	0	10	0
Little Match-box Makers—M.A.	0	5	0
Mildmay Mission to Jews—W.S.T. £5; G.E. & W.H.N. £1; F.A.N. £1	7	0	0
London Medical Mission—W.S.T...	3	0	0
Influenza and Poor (Rev. J. W. Atkinson)—Elitta...	0	5	0
Dr. Barnardo's Homes—W.S.T. £2; A.D. 2s 6d; Elitta, 5s; E.P. 3s; H.C.T. £1 1s; Emma, £1	4	11	6
Dr. Barnardo's Law Costs—B.C. 4s; H.C.T. £1 1s	1	5	6
Mrs. Meredith's Prison Mission, &c.—Elitta, 5s; Persis, 5s; G.E. & W.H.N. £1; A Friend, 5s; H.F.E., Aberdeenshire, £1 1s	2	16	0
Mr. Fegan's Boys' Home—Elitta, 5s; B.L. 13s 6d	0	18	6
Home for Aged Blind Christian Men and Women—Elitta	0	3	0
Hospital for Sick Children, Great Ormond-street—H.K.	0	2	6
Rev. E. Goode's Church, Maybole—M.S.	1	1	0
Scriptures for Blind (Dr. Moon)—K.E.J.	0	2	6
Mission to Deep Sea Fishermen—W.H.M.	0	10	0
Miss Weston's Work (R. Navy)—Persis, 5s; G.E. & W.H.N. £1	1	5	0
Mr. Hastings's Anti-Infidel Literature—H.C.T.	1	1	0
Miss Mittendorff's Orphan Homes—G.M.L. ...	3	0	0
Mr. Quarrier's Orphan Homes—G.M.L.	2	0	0
Mrs. Hilton's Crèche, &c.—H.C.T.	1	1	0
Hospital for Paralysed and Epileptic—H.C.T. ...	1	1	0
Hospital for Women, Soho-square—M.S.	1	1	0
Missions and Sailors' Rest (Mr. R. Radcliffe)—"Jay"	100	0	0
London City Mission—P.L. 5s; Emma, 5s ...	0	10	0
Home for Little Boys, Farningham, &c.—G.E. & W.H.N.	1	0	0
Arethusa Training Ship—G.E. & W.H.N.	1	0	0
Field Lane Ragged Schools, &c.—G.E. & W.H.N.	1	0	0
Mission to Lepers, India—G.E. & W.H.N.... ...	1	0	0
Stockwell Orphanage—E.O.	1	0	0
Pastors' College (Society of Evangelists)—E.O....	1	0	0
Friendless and Fallen—E.O. 10s; H.F.E., Aberdeenshire, £1 1s	1	11	0
Society for Distributing Scripture Truth—M.L.	0	2	0
Ladies' Samaritan Society—E.S.A.	0	10	0
Suffering Poor (Rev. A. S. Herring)—E.S.A. ...	0	10	0
Dock Labourers' Mission—Two Young Ladies	0	5	0
Marylebone Medical Mission—E.T.	5	0	0
	£181	16	1

[Advertisements.]

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For the Daughters of Friends and others. Conducted by L., M., and H. LAWRENCE. The school is periodically examined, both personally and by correspondence, by John Lawrence, M.A. London (Branches I. and IV.) A Parisian Governess resides in the house. Visiting Masters attend.

HOME AND EDUCATION.—Two Ladies experienced in the care of Children offer refined Christian home, with high-class education, to six or eight pupils (boarders). Direct personal supervision, earnest religious training, thorough teaching. Excellent testimonials. Moderate terms.

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SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.

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EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

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ATCH LENCH, EVESHAM.—Miss BOMFORD and Miss L. M. BOMFORD, LL.A.—Pupils receive careful training and education. Certificates gained during past year from Oxford, College Preceptors, Trinity College, and South Kensington. Terms 26 guineas. Governess-student required. Referees:—Rev. J. Culross, D.D., Bristol; Rev. T. G. Rooke, M.A., Rawdon College.

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YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1883. 18 to 25 guineas. Entrance any time.

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Principal—Mr. GEORGE CUMES, F.R.G.S.

SUMMER TERM.—A Christian Lady would receive a Gentleman's Daughter, as Resident Pupil (finishing or otherwise), on half terms (36 guineas). Beautiful situation. Highest references.—PRINCIPAL, Westhill, Newmarket-road, Norwich.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

CHRISTIAN PARENTS seeking YOUNG GENTLEMEN'S BOARDING SCHOOL at the SEASIDE (South Coast), a short journey from London, where in addition to a thorough and first-class Education, domestic care and sound Gospel training are reckoned of paramount importance, are invited to write to Dr. THORN, Paddington, London (who is in no way connected with the school he recommends).

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Crase, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

Letter from Copenhagen *lost.* Will writer kindly write again.

THE OLD HALL SCHOOL,

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principals: ROBERT WESTON, Esq., M.A. Trinity College, Dublin; G. E. W. CRANAGE, Esq., B.A. Trinity College, Oxon.

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SEAFORD COLLEGE, SUSSEX:—Close to the sea. Next term begins May 1.

Address the HEADMASTER.

TO PARENTS.—A clever Lad, who is a good cricketer, can be received in a College on the South Coast on special and advantageous terms. Address first, C., Educational Supply, 42A, Holborn-viaduct.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

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High-class education for Gentlemen's Sons. Resident graduate and foreign masters. Excellent premises, laboratories, workshops, cricket-field. Decided Christian training, home comforts, moderate fees. For prospectus, honours' list, &c., address

Rev. G. H. JONES F.A.S.

STUDENT TEACHER wanted, in a high-class Ladies' school, after Easter, to assist with juniors. Special advantages for self-improvement. Premium moderate.

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SWITZERLAND.—In a country vicarage in the Canton de Vaud (Switzerland), where French and German only are spoken, Gentlemen would be received, who desire to perfect their knowledge of the French language. First-class references in England.—Mr. ROCHAT, Pasteur, Chavornay, Vaud, Switzerland.

SUPERIOR HOME SCHOOL for Girls, from five guineas per term. Successful preparation for all exams. Little boys also received, with separate supervision, by Mr. E. J. H. Churcher, M.R.C.P., & F.S.Sc., London. Highest references and testimonials. Health resort.

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SHORTHAND EXPERT, with long experience as Reporter, Amanuensis, and writer for the press, desires to extend his business connection amongst Authors, Editors, Publishers, Profes-ional gentlemen and others requiring occasional assistance. High references. Moderate charges.
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A MINISTER desires to recommend a Christian Man to a situation of confidence and trust. He would be most willing to undertake some light work.
E. T. E., Sydney Villa, Woodford Green, Essex.

AS GOVERNESS, COMPANION, or Housekeeper, by young Lady. Experienced, long references. Thorough English, French, advanced music. Good needlewoman, children's dressmaker. Christian home valued.
META, Davies' Library, Ladbroke-grove-road, W.

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SEWING-MAID, &c.—A Lady desires to recommend a valuable servant for the post of Sewing-maid and Wardrobe-keeper in an institution.—E. J., Hospital for Children with Hip Disease, The Vine, Sevenoaks.

A GARDENER (Head Working) wants situation. A Christian, middle-aged, married, without children.—Testimonials and further information may be had from W. R., c/o Mr. Wm. Kyle, 38, Sauchiehall-street, Glasgow.

HOUSEKEEPER, anxious to redeem her character. Aged 50.
Mrs. PELLY, 6, Forest-lane, Stratford, E.

AS BUTLER, Attendant in a Christian family, or any place of trust. Good references.
JAMES ROSS, 172, Clerkenwell-road.

THE ADVERTISER, married, good accountant, over fifteen years' experience in railway contractor's office, seeks position of trust. Good references.
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CLERGYMAN highly recommends a thoroughly respectable business Man as Manager of a Coffee House. Converted publican.—RECTOR, Bratton St. Maur, Wincanton, Somerset.

Appointments, Situations, &c., Vacant.

AN APPOINTMENT open to both sexes in every rank and class of society for the sale of our delicious Teas among private families. After first inducing friends to give trial order, the quality of our Teas invariably leads customers regularly to repeat orders, besides recommending their friends to become purchasers. We offer very liberal profit on all sales. Samples free of UNITED TEA GROWERS' ASSOCIATION, Union Court, E.C.

Y.W.C.A.—Will any young Lady give assistance in Y.W.C.A. Institution work, in return for home. One desiring Mission work would find it a good opening. Must be an earnest Christian, of Evangelical principles. One with some knowledge of Christian work preferred.
Miss F. HOLROYD, St. Rhadegunds, Cromer.

IN-DOOR SERVANT. — Wanted, young Man, trained under butler. Must be a Christian, abstainer, and understand duties.—Write with copies of references, stating age and wages,
Mr. BEATH, West Wickham, Kent.

NURSERY GOVERNESS wanted.—Four children, eldest 9 years. English, music, elementary French, and drawing. Domesticated and good needlewoman: disciplinarian. Christian preferred. Comforts of quiet home.—Address, with testimonials and particulars of experience, Mrs. PIGGOTT, Braddiford, Barnstaple, Devon.

CHRISTIAN YOUNG PERSON wanted, about 20, to take entire charge of two children, ages 2 and 3 respectively. Must play piano. Wages £10. — Mrs. BELL, Maisonette, Kidderminster-road, W. Croydon.

A RESPECTABLE YOUTH wanted, as Pupil (indoors) in photographic studio.
W. HOBBS, Photographic Artist, Saffron Walden.

NURSE WANTED, very trustworthy, experienced. Three children, youngest eight months. Help given in nursery. Good wages to suitable person.—Apply with particulars to Mrs. C. H. DOWNES, Felixstowe, Suffolk.

AS USEFUL MAID to invalid Lady. Trustworthy, Christian young person wanted, fond of and accustomed to sick nursing. About 26. Must be strong, cheerful, and good-tempered; good needlewoman. Very comfortable situation.
Mrs. BIRTELL, Carean-park, Newport, Mon.

AN ASSISTANT NURSE wanted. A Christian Woman. Age 25 to 30. Experience not necessary. Apply any day before 12.
THE MATRON, Lock Hospital, Harrow-road, W.

PARLOURMAID.—Wanted at once, a thoroughly experienced servant, about 30 years of age. Must be a good waitress, good personal character, and abstainer.—Apply at
Rhiwlas, Woodfield-avenue, Streatham.

COOK WANTED, quiet family (three ladies). Age 30. Must be good-tempered and willing. Young housemaid kept. Wages £18. Abstainer preferred.—Letter to
B., King's Library, Lordship-lane, S.E.

LAUNDRYMAID wanted, single-handed, in Ladies' School. 21 to wash for. £18, all found, except beer.
Miss SPREOK, St. Margaret's, Westgate-on-Sea.

KITCHENMAID wanted, strong, active, early riser, accustomed to dairy. One who has already been out as Kitchenmaid.
Mrs. GILES, Bonchurch.

TO PARENTS AND GUARDIANS.—An Architect and Surveyor in the City has vacancy for a Pupil. Small premium. References exchanged.—Box E 33, Messrs. Deacon, 160, Leadenhall-street, E.C.

SERVANTS SEEKING SITUATIONS.—Miss LOVEJOY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

GOOD GENERAL SERVANT wanted, who can cook, in a small family. Nurse-House-maid kept. Total abstainer.
Mrs. BURGESS, Wensley Villa, Harrogate.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 2s. Specialité (supplied to Agents, 1s. 6d. in bulk, 1s. 6½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
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ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

FOLKESTONE.—BOARD AND LODGING for Christian workers at the London City Missionaries' Seaside Home, 1, Earl's-avenue, from January 1 to April 30. Terms—women, 15s. a week, men, 17s. 6d. For forms of application apply to the LADY SUPERINTENDENT.

CLIFTON, BRISTOL.—Board and Residence for Ladies. Good central position, near the Downs, and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park.

INTEMPERANCE, OR NERVOUS DEBILITY.—Private Home for a limited number in a delightful winter and spring locality, where the above has been long and successfully treated with or without massage. Christian influence, judicious supervision, and home comforts. Highest references.—MEDICUS, c/o Messrs. Pascoe, 28, Stoke's Croft, Bristol.

SANDOWN, ISLE OF WIGHT.—To be Sold or Let, on reasonable terms, a large House, in a good situation. Suitable for a Boarding House, School, or Convalescent Home.
OPIE RODWAY, Stroud, Glos.

COMFORTABLE HOME offered in Christian family (consisting of Mother and Daughter), suitable for two Ladies or Lady and Gentleman. Good bed-room, private sitting-room. Board and lodging, 2½ guineas per week, inclusive, for two.—Mrs. SINCLAIR, 15, Westbourne Arcade, Bournemouth.

CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

BLACKHEATH.—The Widow of a Medical Man offers a comfortable home to ladies, or to children attending school daily, or to others needing motherly care. Highest references.
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HASTINGS. — Home of Rest for Christian workers and others. Clergymen and ministers will find this a desirable home. Central, lovely position. Near sea and rail. Terms moderate.—Mrs. C., Woodgrange, Cornwallis-gardens.

FOR ADVERTISEMENTS RECEIVED TOO LATE FOR CLASSIFICATION SEE PAGE 5.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea. Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

PARIS, Pension de Famille.—Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

HYGEIA LODGE, Wadhurst.—Convalescent Home for Gentlewomen, removed to 10, College-terrace, Kemp Town, Brighton. Lowest terms 8s. per week. References required, stating social position of applicant.

DOVER. — Shaftesbury Temperance Hotel, Snargate-street.—Clean, quiet, comfortable. Conducted on Christian principles. Bedrooms from 1s. Tariff moderate.—Apply,
MANAGER.

BRIGHTON. — Madeira-road House.—Superior Boarding Establishment, 34, Old Steine, corner of Marine-parade. Beautifully situated; sea view from all windows. Re-decorated and re-furnished.—Address, PROPRIETRESS.

ST. LEONARDS.—Eversfield Mansions.—Boarding Establishment, situated on the best part of the sea front. Visitors would find every home comfort on moderate terms. Smoking and bath-rooms.—The Misses JONES.

CRIEFF, SCOTLAND.—High-class Boarding-house and pension in fine situation. Reduced winter terms 30s. per week.
SUPERINTENDENT, Kingarth, Crieff.

MISS HAYWARD, daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs. Terms upon application.
23, Avenue-road, Southend, Essex.

DUMPFORD HOUSE, Petersfield, Hants.—To those needing rest and change, this comfortable Health Resort affords a cheerful Christian home. Turkish Bath, electric and other treatment.—Mrs. BOYS, Proprietress.

GENTLEWOMEN of limited means are offered change of air amidst lovely scenery. Bracing air. Terms moderate. References required. Enclose stamp for reply.—LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

SURREY.—A charming Residence to be Let or Sold, twenty miles from London, five minutes from station. Three reception and seven bed-rooms, conservatory, stabling, greenhouses, &c.
JOHN CLAPHAM, Redhill.

TO LET, Furnished Cottage, two sitting-rooms, three bed-rooms, in healthy village, two miles from sea. Terms 15s. a week, with attendance
Miss W. B., Wrentham Rectory, Suffolk.

WIDOW LADY offers happy, refined Home to Lady. Healthy town; 16s. weekly, inclusive. Companionship object. Reduction for friends. References exchanged.—Mrs. CARTER, Kensington House, Queen's-road, Bury St. Edmunds.

ROTHESAY, SCOTLAND. — The House of Rest. A Christian Health Resort. Terms, board and lodging inclusive, till end of May, from 25s. per week. Hydropathic treatment extra. Prospectus from C. CAMPBELL, Proprietor.

PERMANENT HOME wanted for Widow, aged 81, with attendance. By letter only, stating terms (which must be low) and all particulars to Mr. DEACON, 73, Newman-street, W.

HOME for Christian Workers and other Ladies. Pleasantly situated, close to Mildmay Conference Hall. Convenient for 'bus, tram, and rail. Terms from 21s.
Miss LANKESTER, 37, Pyrland-road, N.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home, Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland. Just published in aid of the work, 'Little Dewdrops,' a Sacred Song. Price 2s. At above address.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Romans v. 8.

LADIES of social position wanted, as Agents, to get orders for Tea of Toonbarri Estate. No risk, good commission.—R. MORTON, Planter, c/o Major-General Morton, 2, Priory-parade, Cheltenham.

TWO IRON MISSION ROOMS (new) for sale. Will accommodate 150 and 200 persons. Floored, lined, and varnished. — Price, R. C. HARRIS, Iron Buildings Manufacturer, 7 and 8, Idol-lane, London, E.C. Please mention this paper.

PORTABLE HARMONIUMS from 75s. Organs from 85s. — Mr. Gawin Kirkham, Secretary Open-Air Mission, writes:—"I can speak from experience of the excellency of your instruments."
CHAS. YOUNG, 21, High-st., Kingsland, London.

SMITH AMERICAN ORGAN, nine stops, double couplers, two knee swells. Great bargain.—CHARLES L. YOUNG, 21, High-street, Kingsland, London.

AMERICAN ORGAN for sale nearly new. Seven stops, knee swells, couplers, bass and treble.
Mr. CLARKE, 118, Portland-road, Notting-hill, W.

HIGH-CLASS WASHING. — The Mayfield Laundry Company is now prepared to undertake the work of several more families. Send post-card for prices and particulars.
MANAGERESS, 93, Gillespie-rd., Finsbury-park.

FOR MISSION-ROOM, Coffee-room, &c.—An Iron Room 43 ft. by 20 ft., nearly new, prettily decorated, for Sale.
Miss WESTON, Sailors' Rest, Portsmouth.

UMBRELLAS RE-COVERED FROM 2S. EACH.
IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s., gents', 2s. 6d.: good alpaca, ladies', 3s., gents', 3s. 6d.: strong durable silk, ladies', 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. J. R. Hewetson, Redhill.
☞ A sample New Umbrella at wholesale price. List free.

ASTHMA.—Persons suffering from Asthma, difficulty of breathing, &c., are invited to try (free of charge) a Remedy for affording immediate relief.—C., Mr. G. A. Keyworth, Hastings.

BEST BELLADONNA PLASTER.—Trade mark, "The Leicester." On stout Dowlais, yard tin, 2s. "The Leicester" improved Diachylon plaster half yard tin, 6d. Of Chemists.
For stamps, FRANCIS & CO., Leicester.

TO STOUT PEOPLE.
"Mr. Russell's aim is to eradicate, to cure the disease, and that his treatment is the true one seems beyond all doubt. The medicine he prescribes does not lower, but builds up and tones the system." Book (128 pages) with recipe and notes how to pleasantly and rapidly cure OBESITY (average reduction in first week is 3 lb.), post free eight stamps.
F. C. RUSSELL, Woburn House, Store St., Bedford Sq., London, W.

WASHING WANTED by an experienced Laundress. Good reference. Van in town daily.—Mrs. THOMAS, Newton House, Beethoven-street, Kilburn-lane.

MISS MERCER, Derwentcote, Lintz-green, gratefully acknowledges receipt of THE CHRISTIAN for some time past from an unknown friend in Harrogate, and desires to intimate change of address after April 2, to
Longhirst, Morpeth.

TO BOOKBUYERS AND LIBRARIANS of Free Libraries.—The April Catalogue of valuable new and second-hand works, offered at prices greatly reduced, is now ready, and will be sent, post free, on application to W. H. SMITH & SON, Library Department, 186, Strand, London, W.C.

DAINTREE & CO., DYERS, LONDON.
The LARGEST WORKS IN LONDON for Dyeing and Cleaning in every Branch.
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Carts Collect and Deliver to all parts.—PRICE LISTS BY POST.

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LONDON CITY MISSION.

THE

FIFTY-FIFTH ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL,

ON THURSDAY, MAY 8th, 1890.

THE CHAIR WILL BE TAKEN AT 10.30 A.M. BY

F. A. BEVAN, Esq., Treasurer of the Society.

Tickets may be had at Nisbet's, 21, Berners Street, W.; Hatchard's, 187, Piccadilly, W.; Partridge's, 9, Paternoster Row; Hewetson's, Hampstead; King's, Highbury Corner; Waters', 97, Westbourne Grove; Wade's, 98, High Street, Kensington; Edmonds', 420, Brixton Road; Burnside's, Blackheath; Coventry's, 400, Mare Street, Hackney; Exeter Hall, Strand, and at the Mission House.

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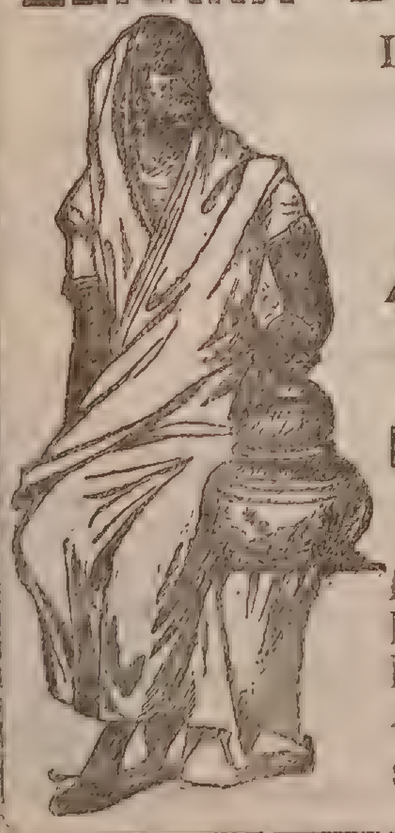

PRESIDENT: H.R.H. PRINCESS MARY ADELAIDE, DUCHESS OF TECK.

THE

ANNUAL MEETING

WILL BE HELD ON

TUESDAY, APRIL 22, 1890, at 3 p.m.,

AT

PRINCES HALL, PICCADILLY, W.

Chairman - THE LORD KINNAIRD.

Speakers:	*Subjects:*
Rev. W. GRAY, M.A. - -	"The Society in the North-West Provinces."
Miss CORNELIA SORABJI, B.A.	"Scenes from Indian Life."
Miss M. LEITCH - - -	"India for Christ."

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SERMONS: At Brunswick Chapel, Upper Berkeley Street, 20th April, Morning and Evening, by Rev. H. Lewis.

CHURCH PAROCHIAL MISSION SOCIETY,

21, JOHN STREET, ADELPHI.

THE ANNUAL MEETING

WILL BE HELD (D.V.) IN

THE TOWN HALL, KENSINGTON,

On WEDNESDAY, APRIL 16, 1890, at THREE p.m.

The Right Reverend the Lord Bishop of LICHFIELD

WILL PRESIDE.

SPEAKERS:—Rev. W. Hay M. H. Aitken; Rev. Canon Pennefather (Newcastle Diocesan Missioner); Rev. Cyril Grant (Vicar of Aylesford); H. O'B. O'Donoghue, Esq.

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April 11, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Signor Luigi Capellini, of the Italian Military Church, Rome.

The Bishop of Peterborough took occasion a few days ago to condemn the insurance of children's lives as one of the worst evils of the present day, and he alleged that the crimes resulting from the practice were simply appalling. We have frequently in these columns called attention to what we believe to be the radical defects of the system, and it is to be hoped that by and by the matter will be deemed of sufficient importance to entitle it to the attention of Parliament. To utterly sweep away the "burial societies" of our large manufacturing towns would create much misery, but it is very evident that those which trade largely in the direction of infant life insurance certainly ought to be repressed, in the interests of public morality.

The report of the Commissioners on Welsh Sunday Closing has now reached Parliament, and it is gratifying to note that it is pre-eminently disappointing to the publicans and their supporters, who were looking forward to a recommendation in favour of the repeal of the Sunday Closing Act. The Commissioners allege that in temperate districts the measure has had a great effect in still further diminishing drinking, but that in other localities, where it has been evaded, it has not had a good effect. This, however, it would seem from further remarks, might be overcome and reversed by more stringent action on the part of the police. Among other suggestions of more or less value, it is recommended that a record should be kept of each Sunday customer.

At a recent meeting of "sweaters' victims," held in the East-end of London, the chairman commented severely upon the fact that a House of Lords committee upon the sweating system had been sitting, and had put and received answers to no fewer than 32,476 questions; yet matters were just as they were before; although in July, 1888, the committee had reported that the evidence then taken indicated sufficiently the existence of great evils in connection with the sweating system. It is much to be regretted that our legislators cannot find time in which to deal with such pressing questions as these, and it leaves room for the fear that our growing national wealth is dulling the sense of those who ought to be most keenly alive to the wants and needs of the struggling and starving poor.

A Bill has lately been introduced into Parliament which proposes numerous and important alterations in the present Poor Laws. Special provision is made for certain aged and deserving poor of good character who have been rendered destitute through ill-health, accident, misfortune, or some other cause not being their own fault. These it is proposed to term "State Pensioners," and they (together with their wives and children, if advisable) are, at the discretion of the guardians, to be allowed either out-door relief or accommodation in the workhouse. In the latter case, however, they are to be kept separate from the paupers. Such a provision is a most desirable one. Under the present system the destitution produced by idleness, drunkenness, and vice is relieved at an immense cost to the country, while the really deserving poor are neglected, or left to precarious private charity.

Mr. George Smith, of Coalville, again makes an earnest appeal in the daily press on behalf of the gipsy and van children in whose cause he has laboured so long and so unselfishly. He say, after describing some scenes which he has recently witnessed:—

> If Parliament only knew a tithe of the evils of our present gipsy and van child-life, that is to say, the unsanitary condition of their wretched homes and surroundings, their shockingly ignorant and neglected state, with other evils that follow in their train, one moment would not be lost in passing the Movable Dwellings Bill...Driving the gipsies about the country with a policeman's truncheon and a "move on" will not improve their condition. The only lines on which our present-day gipsies and van-dwellers can be improved and their children lifted upwards and forwards are laid down in this Bill.

There is practically no opposition in the House of Commons to this simple measure for these children's relief; its principles have been already approved of, and the preliminary expenses are absolutely paltry, when compared with the immense sums often voted away in a few moments; but it has hitherto always been swamped by the flood of useless talk on other matters. Will no Christian or philanthropist at St. Stephen's make it his business to pilot this modest, but sorely needed, Bill safely into port?

In a recent number of *The Forum*, a leading American magazine, an able writer, Mr. H. C. Lea, discusses the important problem of the relations between the Roman Church and the American Republic, finding a grave element of danger in the fact that the Roman Catholic Church is not either independent or American, but is foreign. The Republican idea, of course, is that, as under the American Constitution the State resigns all control over religion, there should be no attempt on the part of Rome to control the State. Instances of contrary action on the part of the Pope are, however, not difficult to find in recent American national records; and in that fact, and in its counterpart that Rome is persistently endeavouring to lead the Government to send a minister to the Vatican, Mr. Lea finds something very threatening, which must result either in a new declaration of independence, or in the formation in America of a Church of Old Catholics.

Wherever Rome gains a footing, she takes into the civil life, not peace, but a sword, and Papal autocracy in America is only a part of that system which in this country endeavoured to enslave the bodies as well as the souls of the race; and failed, as doubtless by and by the attempt will be declared a failure, in that great Continent to which our Puritan fathers voyaged in search of liberty.

The Catholic Review, an influential American Romanist publication, says:—

> One of the curious facts about the ordinary Catholic, whether cultivated or not, is his inability to pray. He may be able to read the Prayer-book through, but the idea of making prayer the expression of his feelings and his convictions, the means of union with God, seems foreign to nine persons out of ten. The cause, of course, lies in the training of the young. Even in our academies and colleges the teaching how to pray in its best sense is very rare.

This is indeed a remarkable utterance, and it is one which is not unlikely to bring down reproof upon the writer and upon the journal which has ventured to publish it. The doctrine of union with God, without the mediation of half a score saints, would not fit in with modern Roman theology.

One of the weekly chroniclers of *Le Temps* has lately contributed to that paper some painful particulars respecting the alarming progress of alcoholism among the young in Paris. The head doctor of the Infirmary for Deranged Patients states that the number of these has increased thirty per cent. between the years 1872 and 1888, "alcoholic dementia" being twice as frequent now as it was fifteen years ago. The result is to be seen in the records of crime: murders and murderous assaults are largely on the increase, the benches of the police and assize courts being filled with criminals yet in their teens. None of the plans, however, which have hitherto been proposed are at all adequate to remedy the evil. Last year's Alcoholic Congress at Paris passed a resolution that prison-hospitals should be established for inebriates, but this is locking the stable door when the steed has been stolen. It is now suggested that there should be a more rigid inspection of public-houses and the granting of licences. Some much more drastic measure than this, however, will be required to check the free trade in drink which is now bearing such terrible fruit in France.

Some little time ago we had occasion to comment upon the development in French society of a wretched habit of indulgence in an opiate drug, and it is very painful to find a Belfast physician stating in the columns of an Irish contemporary that a similar widespread practice "is filling some of the northern asylums very fast, and that there are probably more asylums for the special care of those put mad by these drugs than there are for the victims of alcohol." The matter is a difficult one to deal with; but, as there is room to suppose that in only too many instances the habit takes its rise in the medical prescription of such drugs, there would seem to be a claim upon all Christian medical men to exercise more than the usual caution in the selection of their palliatives and remedies.

It is to be hoped that one result of the Berlin Labour Conference will be in the direction of making Sunday a day of rest to thousands upon thousands of workpeople upon the Continent of Europe, to whom it is now only a seventh day of toil. Even if nothing else were gained than this, the Conference would have achieved a great work,

but it is evident that many other important results will be the outcome of the gathering, especially in regard to limitations as to the labour of children and women and girls. Indirectly, as Mr. George Howell has wisely remarked, the very bringing together of the delegates must advance the interests of peace, by showing how the interests of the people in the various countries are bound up together.

Events are moving rapidly in Germany under the personal *régime* of the young Emperor. He has dispensed with the services of the iron chancellor, Prince Bismarck, apparently with a light heart, and has surrounded himself with a set of new, and presumably more pliant, counsellors and administrators. In the case of some men such a step would mean a fresh departure in high-handed absolutism, but the Emperor's well-ascertained sympathies with popular freedom remove all fear of such a result in Germany. M. Jules Simon, one of the French delegates to the Labour Conference at Berlin, has expressed the strong opinion that the young Emperor's heart is too much set on internal reforms to admit the possibility of warlike ideas.

This is an encouraging fact for the prospects of peace in Europe; but not the only one. We pass by as unlikely the rumour that William III. is to propose to the European Powers a scheme of general disarmament; at the same time no living potentate could undertake that task with better chances of a success that would enshrine his name within the heart and memory of the entire Christian world. The Emperor, however, is evidently desirous of obtaining some *modus vivendi* between his own and the French nations, and the favourable impression he has made on Jules Simon will help to awaken reciprocal feelings among the Gallic race. If the ghost of the standing feud between France and Germany were laid, a prolonged European peace might reasonably be looked upon as certain. All true disciples of the Prince of Peace will pray that this may be brought about.

In the Russian Empire there are no such hopeful signs. Recent intelligence from St. Petersburg reveals a plot to kill the Czar, and announces that he had suddenly been taken ill. Meanwhile, the disaffection among students is on the increase. Some of them are reported to have said, in reply to remonstrances from one of their Professors:—

> They had gone too far to turn back, and now they would continue the agitation until something came of it, good or bad. They had sent delegates to other Universities, which would doubtless make common cause with them. They are indignant with the Government for encouraging drunkenness, gambling, debauchery, and other personal and social vices, merely in order to wean them from the consideration and discussion of political questions. In like manner they complain that the scientific teaching is sacrificed to political expediency, and that a graduate, after four or five years of so-called "study," has no more real knowledge than a "freshman;" and is generally wholly demoralised by the system of espionage, false witnessing, and administrative punishment. Moreover, it is impossible to study calmly and profitably while helpless women are being flogged to death in Siberia, and unoffending Jews throughout the country treated like condemned felons.

The Czar is no doubt the inheritor of a pernicious bureaucratic system of rule, but it would be better for him to imitate his German ally than to court revolution.

It is stated that the Russian Government, influenced by the feeling which has been expressed in regard to the recent atrocities in Siberia, have requested Colonel Heath, a distinguished American writer, to accompany the Grand Duke to Siberia, to visit the prisons. This is better than nothing, as it shows that the Russian Government are not insensible to public opinion; though they seem to be largely oblivious of the ordinary promptings of humanity. We should much prefer to find the Government taking active measures to prevent similar atrocities to those which have shocked the civilised world.

Few writers have done more to direct popular attention towards the horrors of exile in Russia than "Stepniak," whose volumes upon Russian questions have from time to time stirred public indignation. Those who are interested in recent discussion concerning Russian cruelty will find in a paper in the current number of *The New Review*, under the heading of "Exiled to the Arctic Zone," revelations of exile life in Northern Siberia which, if possible, exceed in interest and painfulness almost everything of the kind that has previously appeared in print. Into the district described the American traveller, Mr. Kennan, did not penetrate, or probably his terrible narratives would have been still more intensely painful.

The writings of those who profess to expound Theosophy are, as a rule, so exceedingly vague that they generally leave the reader more ignorant of the subject than they found him. It is, therefore, quite refreshing to find, in a recently published "Key to Theosophy," what professes to be "a clear exposition, in the form of question and answer," of the ethics, science, and philosophy for the study of which the Theosophical Society has been founded. The writer of this handbook deserves thanks for unveiling the unbelief which lies at the root of Theosophy as shown in the following extract:

> *Inquirer.*—Do you believe in a God?
> *Theosophist.*—That depends upon what you mean by the term.
> *Inq.*—I mean the God of the Christians, the Father of Jesus, and the Creator, the Biblical God of Moses in fact.
> *Theo.*—In such a God we do not believe...The God of Theology, we say—and we prove it—is a bundle of contradictions, and a logical impossibility. Therefore we will have nothing to do with Him.

This is clear enough to satisfy those who have been deluded into some sort of interest in and sympathy with Theosophy by the very vagueness of its professions and pretensions. Speaking of vagueness, what shall be made of the following?—

> Whatever the sin and dire results of the original Karmic transgression of the now incarnated Egos, no man (or the outer material and periodical form of the spiritual entity) can be held with any degree of justice responsible for his birth.

Dr. Lyman Beecher used to protest vehemently against the custom of leaving the training of young men for the Christian ministry in the hands of professors who had neither been successful preachers, nor had experience of the cares and responsibilities of the pastoral office. The New College Committee, Edinburgh, now appear to have realised this. The Professor of Pastoral Theology has invited ministers of standing to address fourth-year students in his classroom. Drs. Walter Smith, J. H. Wilson, and Alexander Whyte, with Mr. Martin, of Morningside, have given addresses on preaching as a method of turning men to the Lord, on the demand for sympathetic prayer, and on modes of effectual dealing with the young. The experiment has been remarkably successful. Surely it ought not to be an exceptional experiment.

Doubtless there are educated young persons who read Mrs. Ward and Matthew Arnold, and are strong in their prejudices against evangelical religion. They have no heart for it, and there have always been such. But let any man go to churches and chapels where evangelical truth is plainly, earnestly, and prayerfully preached; or to meetings where there are Gospel addresses of the most pronounced character; or to associations of young men and women which are unambiguously Christian; and he will find there educated young persons in large numbers who are in touch with Christ and with all that is decided in power upon the lives of men. Nothing so much awakens the attachment of the very best young men in English cities as the Gospel their fathers loved. 1 Cor. i. 20-25 will still justify itself to those who go with its inspiration to meet the requirements of the times.

MAJOR WHITTLE AT BERMONDSEY.

Six years ago this greatly honoured evangelist conducted a never-to-be-forgotten mission in this densely populated district. At that time he was accompanied by his faithful fellow-labourers, Mr. and Mrs. McGranahan, and assisted by Dr. Moxey, of Edinburgh, and Mr. Thorne. The meetings were held in the Bermondsey Town Hall, and that immense auditorium was crowded night after night. The Gospel was so preached and read and sung that the Holy Spirit used the human instruments, and great was the company of those who believed.

The Messrs. Stone, of Peak, Frean & Co., were the Lord's stewards at that time, and on the present occasion they were again active in the work. As in the former mission, Easter was the time selected, and once more Dr. Moxey was associated with his much-loved friend, while Miss Whittle took the place of Mr. and Mrs. McGranahan. The meetings commenced on Tuesday, and were continued nightly. On Good Friday there were three meetings, one for children.

All were well attended, and some were crowded; but the Major's last meeting on Friday night was filled to overflowing, and the address was one never to be forgotten. The text was, "Lord, remember me when Thou comest into thy kingdom," and our blessed Redeemer was so lifted up that in the after-meeting about fifty souls professed to have found rest in Him.

The Major and his family left for Paris on Saturday morning, and Dr. Moxey continued the mission on Saturday night at Rouel-road Chapel, and on Sunday in Bermondsey Town Hall and Haddon Hall.

The closing meetings were held on Easter Monday in the form of a great open-air gathering in the afternoon in Southwark Park, the final meeting being in Rouel-road Chapel in the evening. Dr. Moxey, and some of the band of earnest ministers of Bermondsey, addressed the meeting; and thus came to a close a short mission, but one whose blissful issue only eternity will reveal. The earnest co-operation of the ministers in the three daily prayer-meetings and at all the services, and the invaluable support of the large choir, under its excellent leader and his wife, greatly aided the labours of the evangelists.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIX.

CARE, AND WHAT TO DO WITH IT.

1 Peter v. 7.

Every word of this precious verse is golden. And the fact of its standing here as a Divine command is a proof, not only of what is possible for us to do, but of what God is prepared to enable us to do. His commands are enablings, his words are power-words, his light is life. If only you are willing to live this glad, free, uncareful life, and dare to step out on the waves of his carefulness, you will find that, with the resolve to obey, there will come from Him the wondrous power that makes obedience possible.

And it is in the highest degree necessary to obey this precept. So only can we be peaceful and strong. We cannot stand the strain of work and worry both. Two things come between our souls and unshadowed fellowship with God, *sin* and *care*. And we must be as resolute to cast our care on the Lord as to confess our sins to Him, if we would walk in the light as He is in the light. One whelping dog may break our slumber on the stillest night. One drop of water may spread into the impalpable mist that hides the fairest landscape. One care may break our peace and hide the face of God, and bring a funeral pall over our souls. We must cast *all* our care on Him, if we would know the blessedness of unshadowed fellowship.

But, besides the blessedness we lose in giving way to care, we must remember that such behaviour sorely grieves and dishonours God. It grieves Him, as love must grieve when suspected of insincerity. But it also sorely dishonours Him. We judge a parent by the report given of him in the words and behaviour of his children. If they seem half-starved and miserable, or look wistfully to us for a dole of help, or complain bitterly of the hardships of their lot, we conclude, however wealthy he may be in his income, or munificent in his gifts, yet that he is hard and cruel, and we withdraw from him as far as possible. So, if the world judges of God by the looks and words of many of his professed children, is it wonderful that it is less attracted than repelled? Either there is no God, or He is powerless to help, or He does not really love, or He is careless of the needs of his children—such must be the reflections of many, as they look on the weary, careworn, anxious faces of God's professed people, and remark in them the same long deeply ploughed furrows as the years have made for themselves.

We are either libels or Bibles; either harbour-lights or warning signals; either attractions or detractors; and which we shall be depends very much on what we do with care.

Of course there must ever be the discipline and chastisement of life. Our Father deals with us as with sons; and what son is he whom the Father chasteneth not? And these strokes of his rod, these cups mingled by his hand, must be bitter to the flesh. But all this is very different from care. There may be pain, but no doubt of the Father's love, no worry about the issues, no foreboding as to the long future, which to the eye of faith shines like the horizon-rim of the sea on which the sun is shining in its utmost splendour, while dark clouds brood overhead.

Care, according to the Greek word, is that which divides and distracts the soul, which diverts us from present duty to weary calculations of how to meet conditions which may never arrive. Fret; worry; anxiety; the habit of anticipating evil; crossing bridges before we reach them; the permission of foreboding fears about the future; all that attitude of mind which broods over the mistakes of the past and dwells on the shadows which coming events may cast, rather than on the love and will of God—*this is care*.

I. Our Treatment of Care.—*Casting all your care upon Him.*—The Greek verb indicates not that we must keep doing it, but do it once for all.

Who does not know what it is to awake in the morning with a sense of heaviness and depression, and, before one is well aroused, to be conscious of a voice whispering a long tale of burdens to be carried, and difficulties to be met, as the hours pass on.

"Ah," says the voice, "a miserable day will *this* be."

"How so?" we inquire, fearfully.

"Remember, there is that creditor to meet, that skein to disentangle, that irritation to soothe, those violent tempers to confront. It is no use praying, better linger longer where you are, and drag through the day as you may. You are like a victim in the tumbril going to be guillotined."

And too often we have yielded to the suggestion. If we have prayed, it has been in a kind of hopeless way, asking God to help, but not daring to think He would. There has been no assurance, no confidence, no calm within, no tranquility without. Alas! for some. They always spend their lives thus. One long, weary monotone of anxiety—struggling against winds and waves, instead of walking over the crests of the billows; treading a difficult, stony pass, instead of being borne along in one of the twenty thousand chariots of God.

How infinitely better to cast our care upon the strong, broad shoulders of Christ! Treat cares as you treat sins. Hand them over to Jesus one by one as they occur. Commit them to Him. Roll them upon Him. Make them his. By an act of faith look to Him, saying, "This, Lord, and this, and this, I cannot bear. Thou hast taken my sins, take my cares; I lay them upon Thee, and trust Thee to do for me all, and more than all, I need. I will trust, and not be afraid." As George Herbert says so quaintly in his sonnet, put care into Christ's bag. There is no surer path to rest than to pass on to Jesus all the anxieties of life, believing that He takes what we give at the moment of our giving it; that it instantly becomes a matter of honour with Him to do his best for us; and surely it is a sacrilege to take back any gift which we have put into his hands. "Blessed be the Lord, who daily beareth our burdens" (Ps. lxviii. 19, R.V.).

There are two or three preliminaries before this committal of care is possible. We must have cast our sins before we can cast our cares; in other words, we must be children in the Father's home. Then also we must be living in God's plan, sure that we are where He would have us be, camped under his brooding pillar-cloud. And, in addition, we must have yielded up our lives to Him, for Him to have his way in them. Nor must we neglect to feed our faith with promise. Without her natural food she pines. But when these conditions are fulfilled, it is not difficult

> To kneel, and cast our load,
> E'en while we pray, upon our God;
> Then rise with lightened cheer.

The cup may still have to be drunk, the discipline borne, the work done, but the weary ache of care will have yielded to the anodyne of a child's trust in One who cannot fail.

II. Different Kinds of Care.—*There is care about our growth in grace.*—It is very unreasonable, and yet how common. We fret because we fear that we are not getting on fast enough, and run to and fro in our anxiety to pick up something from other people. As well might a lad in an infant class fret because he may not enter the higher classes of the school. But surely his one business is to acquire the lessons set before him by the teacher. When those are learnt, it will be for him to give the scholar other and harder ones, and to advance him to positions where quicker progress may be made. And it is for us to learn each day the lessons which the Lord Jesus sets us, and to leave to Him the responsibility of leading us forward in the knowledge and love of God. Cast the care of your growth and attainments on the great Leader of souls, and be content to sit at his feet, learning the lessons He assigns.

There is care about our Christian work.—How to maintain our congregations? How to hold our own amid the competition of neighbouring workers? How to maintain the efficiency and vigour of our machinery? How to adjust differences between our fellow or subordinate workers? How to find material enough to supply the incessant demand for sermons and addresses? How to shepherd a large flock of souls? What elements of care are hidden in each of these! And in what numberless cases the look of weary anxiety betrays the heart-ache within!

But one is inclined to ask sometimes, *Whose work is it?* If it is yours, resting on your shoulders only, there may be some reasonableness in the carrying of care. But if, as is surely the case, the work is your Master's, the burden should be his also. The prime worker is not you, but Christ. He is working through you. You are but his servant. All that you are responsible for is to do what He bids to the uttermost of your power, and He must bear all the cost and responsibility beside. If things are not going smoothly, go and tell Him, and cast all the anxiety of it back on Him, leaving it to Him to extricate or reinforce you.

There is care about the ebb and flow of feeling.—Our feelings are very changeable. They are affected by changes in the weather and temperature, by the state of our digestion and liver, by over-weariness, by want of sleep, by a thousand nameless causes. No stringed instrument is more affected by minute changes than we are, and we are apt to worry when the tide of emotion is running fast out, defying our efforts to retain it. But, if we are not conscious of any sin or negligence to which this subsidence of emotion may be attributed, we may cast the care of such an experience on our Saviour. He knows our frame; and, as we pass down the dark staircase, let us hold fast to the hand-rail of his will, willing still to do his will, though in the dark. "I am as much thine, and devoted to Thee, in the depths of

my being now, as when my heart was happiest in thy love."

There is care about household and commercial matters.—Servants, with their frequent changes; employers, with unreasonable demands; customers and clerks; creditors and debtors; children, with the ailments of childhood, and the waywardness of youth. To mention any one of these is to touch a bitter spring of care. There are some whose businesses are specially liable to cause anxious, worrying thoughts. Many Christians always think that they must come to beggary; they refuse to enjoy the good things within their reach, because of certain dreaded possibilities. Alas! for that phantom workhouse which bounds the pathway of so many lives, but which is never reached! But each of these sources of worry may become a means of grace, a bond between Jesus and the soul, if placed at his feet, and definitely entrusted to his care.

Do not be satisfied with rolling yourself on God, roll your burden also. He who can carry the one can carry the other. When a tiny boy, trying to help his father move his books, fell on the staircase beneath the weight of a heavy volume, his father ran to his aid and caught up in his arms boy and burden both, and carried them in his arms to his room. And will God deal worse with us? He cannot fail or forsake. He can smite rocks, and open seas, and unlock the treasuries of the air, and ransack the stores of the earth. Birds will bring meat, and fish coins, if He bid them. He takes up the isles as a very little thing; how easily, then, your heaviest load, while there is nothing so trivial but that you may make it a matter of prayer and faith.

So Leighton sweetly says:—"When thou art either to do or suffer anything, when thou art about any purpose of business, go, tell God of it, and acquaint Him with it—yea, burden Him with it—and thou hast done for matter of caring. No more care, but sweet, quiet diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll over on God, make one bundle of all; roll thy cares, and thyself with them, as one burden, all on thy God" (Ps. xxxvi. 5).

III. The Reasonableness of this Method of Life.—"For He careth for you." Of course, if we persist in acting only for ourselves, we must do the best we can for ourselves; but if we can hand over all matters to God, we shall find that He will do infinitely better for us than we had dared to hope. Such is God's love to us that He always goes far beyond our farthest anticipations. "Exceeding abundantly above all we ask or think."

If the father is providing for to-morrow's needs, why should his little boy leave his play, and lean pensively against the wall, wondering what had better be done? If the pilot has come on board, why should the captain also pace the deck with weary foot? If some wise, strong friend, thoroughly competent, has undertaken to adjust some difficult piece of perplexity for me, and if I have perfect confidence in him, and he assures me that he is well able to accomplish it, why should I fret longer? The thing is as good as done, since he has taken it in hand.

Doubtless there seems a marvellous chasm between *Him* and *you*. But it is bridged by the silver arch of Divine care. God cares for you so much that He came Himself in the person of his Son to redeem you; there was never a time He did not love you, brood over you, and care for you. He cares for you so much as to listen to your least sigh or cry amid the beat of heavenly music and the acclamations of the blessed. The mighty heart of Deity itself is full of a fathomless carefulness for all that concerns you. No mother cares over her sick child as He over you. Each movement and need and desire is read long before expressed or even felt.

Let us trust Him. Tongue cannot tell the completeness, the delicacy, the tender thoughtfulness of the care that will gather and shelter us as the nervous, careful hen gathers her brood under her wing. "I would therefore have you to be without carefulness."

"IN THE TEAPOT WITHOUT THE HANDLE."

A widow who lived in Annan had a son whose name was Tom. Tom, who was a joiner, maintained his mother; but, work becoming slack, he emigrated to America.

Before leaving, however, he told his mother that he would regularly send money home for her support.

Some time afterwards she became embarrassed in circumstances, was unable to pay her rent, and at last the landlord came and told her that if she did not pay he would sell off her furniture. This put her greatly about.

One day a neighbour came in, who said, "Weel, Nanny, hoo are ye the day?"

"Oh! I am bad, for the landlord has been here and threatened to sell a' off."

"I cannot understand this of Tom in that he has not sent you money, for he was always very kind to you. Do you never get letters from him?" asked the neighbour.

"Oh, yes," answered the mother.

"Where are they? Will you let me see them?"

"Oh yes," said the mother. "Just go into the corner cupboard and you will find them in the teapot without the handle."

The neighbour took down the teapot, and in it found, first, a letter which the mother had received only the day before. The letter began: "My dear mother, I hope you received the £7 10s. which I sent you in a post-office order."

"Have you got the money?" was asked.

"I have not," was the answer.

"Have you any more letters?"

"Oh yes! you will find the other in the same teapot."

The next letter contained the post-office order. Holding it up, the visitor said, "Here is the post-office order."

"I don't know what that is," said the mother. "I saw a picture when I opened the letter to be sure, but I did not know what it was."

How stupid of the old body! She would have had plenty of money to pay the rent as well as to live upon had she cashed the order. And why did she not do it? Because she did not know its value.

How many Christians are there now not less stupid, because, being unacquainted with the value of some of the many promises in the Bible, they are groaning and moaning, instead of "always rejoicing in the Lord"—talking about the beautiful pictures of the Bible, but never cashing the promises and living on them.

"Now," said the kindly friend, "put on your shawl, and come with me to the post office."

On getting to the post office, and laying the order upon the counter, the postmaster remarked, "You ought to have got this three weeks ago," and he was very angry.

During this time the mother was in great fear that her friend was about to perpetrate a swindle, and was in considerable agitation about the matter, but when she saw the postmaster lay the money upon the counter, and when from the counter it was transferred to her pocket, and she became acquainted with the present and its value, she was at peace. "Acquaint now thyself with Him and be at peace" (Job xxii. 21).

[Price 1s. per 100, postage free. *Alfred Holness.*]

TARSUS, the birthplace of the Apostle Paul, has to-day an evangelical congregation of 250 members. Among the number are two families who, until recently, were among the most influential supporters of the Roman Catholic cause in the city.—*L'Eglise Chrétienne.*

Human Sacrifices.

Competent authorities estimate that 120,000 deaths are caused annually, in Great Britain, directly and indirectly by drink.

O Christian Countrymen of mine! whose souls are bless'd [death—
At the great cost of Christ's dread agony and
Give ear—give ear! come, haste, my heart is sore oppress'd
At dreadful scenes which almost take away my breath.

I tell of human sacrifices, such as eye [told;
Hath never seen, or history never yet hath
Thousands a week are doomed in misery to die,
The good as well as bad, and young as well as old.

Not simply thousands weekly for a month or two; [years.
But ever going on for years, and years, and
This is no frightful nightmare, but, alas! too true; [tears'
And all around are widows' wails and orphans.

The executioners are not men hired by State;
But oft-times parents, made their little ones to slay
With tortures slow inflicted, awful to relate.
O Christians! rouse yourselves, and bid this slaughter stay.

My soul's on fire to stir the churches of our land: [dread;
I cry: Awake! arise, and stop this carnage
Haste, gird your armour on, and, valiant, go and stand, [dead.
As soldiers true, between the living and the

Not 'neath the burning sun on some far-distant shore [shone
Where never yet hath light of Jesu's Gospel
On dark, untutored savage, Hottentot or Moor;
But in our Christian England this frightful work is done.

This tyrant power exists in spirits, wine, and beer; [brave,
'Tis blindly used, alas, by many good and
And sold in licensed shambles to comers far and near, [grave.
All heedless that the mocker is luring to the

'Tis this that makes the mother forget her infant child, [trusting wife;
This makes the once kind husband destroy his
This fires to fiendish deeds the mildest of the mild, [derer's knife.
And maddens even youth to draw the mur-

Oh men for whom Christ suffered, dash down the fatal cup; [in the pot;
Touch not the tempting mocker, death hideth
Warn all for love of Christ to give the liquor up,
And vow in this dark curse you'll have no part or lot.

With true Crusaders' zeal and martyrs' faith, arise— [and main
Rise, vote in ballot-box, and strive with might
That makers of our laws be none but good and wise, [great domain.
This drink trade to suppress throughout our

Then children yet unborn will bless the happy day [God's right hand;
When you cast out this curse by faith in
England will grow in grandeur, and, basking in the ray [stand.
Of God's eternal blessing, as on a rock will
Bow.

John Hilton.

AN APPEAL FROM WALES.—Rev. Edward Icke, Primitive Methodist minister, Briton Ferry, appeals for funds on behalf of a chapel on which there is a debt of £700. He writes:—"The Roman Catholics want to get the place from us, but we shall be able to retain it if we can pay the sum of £100, which is now called in. The dreadful pit explosion in the neighbourhood, by which 88 men were killed, leaving 69 widows and 200 fatherless children to be provided for, debars me from asking for help among the poor people." Mr. Icke's address is St. Clement's-terrace, Briton Ferry, Glamorganshire.

McALL MISSION IN FRANCE.

The story of the McAll Mission in France is well known, but yet it will bear repetition, so instructive is it as showing that whole-hearted work for Christ must bring forth fruit to the praise of God. On Monday evening, last week, the story was rehearsed from various points of view in Exeter Hall, in the presence of a large assemblage of friends of religious effort among the French people. The wonderful blessing which has attended past efforts, justifies the belief that France is waiting for the dawn of a new era in her religious life. It is hoped that the result of the meeting will be the awakening of new interest in the work of the Mission.

The proceedings were presided over by Mr. George Williams, who is one of the many firm friends of the Mission. Alluding to the persecutions of centuries now happily past, he said that God must greatly love France, and have much blessing in store for the country. Mr. W. Chater sketched the familiar history of the Mission from its inception, over eighteen years ago, when Mr. McAll and his devoted wife gave themselves single-handed to reaching the working classes of Paris, down to the present time when the stations number 129 in 64 cities and towns of France. Last year 21,600 meetings were held, attended by 1,121,446 persons, who gave an attentive hearing to the Gospel message. The Mission has a long list of agencies, involving a large amount of labour and anxiety. Hundreds of earnest Christians, of many nationalities, have devoted themselves to the work, many of them, like the venerable founder, giving their services freely.

DR. R. W. McALL

delivered an address which was well punctuated with expressions indicating the joy he feels in the work with which his name is so honourably associated. The many well-approved agencies include the Sunday-schools, of which there are about a hundred, attended by 11,000 children, whose parents are for the most part nominal Roman Catholics or infidels. An interesting feature of the work is that the evangelists are continually called upon to speak to people who have never before heard the story of God's love. Ofttimes the Gospel comes to such as a new discovery, and something for which they were waiting, but knew not of. Touching upon the very prevalent impression that the French people are so light and frivolous that no religious impression can be made upon them, the speaker remarked that, though there is some foundation for this view, there are nevertheless scattered throughout the masses, and especially among the industrial classes, a great number of men who are conscious of some void within, which neither self-indulgence on the one hand, nor cold scepticism on the other, can ever fill. They may be described as waiting ones—the Lord's hidden ones, and to them especially the messengers of Christ go.

Having shown that those who are commonly stigmatised as "free-thinkers" have simply broken away from Romish superstition, and not renounced evangelical truth, which they have never heard, Dr. McAll spoke of the largeness of the field and the pressing character of the work. His memory failed him in reviewing the labours of others in the country, but his heart embraced them all. Yet there are whole departments of France in which no evangelistic endeavour is being put forth. Having stated that there are everywhere signs of growing seriousness among the people, the speaker appealed for more labourers, ladies as well as gentlemen, to enter the harvest, and for renewed support to the work upon which his own heart is set.

PASTOR THEODORE MONOD

made a hearty speech. He declared the work to be wonderful, and clearly saw God's hand in it. It gave him pleasure to bear testimony to a deepening seriousness among the people; the working classes are, he said, becoming disgusted with that form of immorality and blasphemy with which the country has been flooded for the last twenty years. The work among children is one of the most interesting of all, and in some parts the Roman Catholic clergy greatly resent the influence of the evangelicals. Yet the people, though personally indifferent, send their children to the mission schools, not a few of them being of the same mind as a man who told the pastor, "I had rather they learned your nonsense than that of the priests." The educated classes also are seeing the folly of their ways, and cultured writers have only recently been sighing for a faith for which to suffer and die, and a social fabric based on such principles as the Sermon on the Mount. The speaker rejoiced to report that converts of the Mission are allying themselves with the churches, and thus adding strength to the Protestant cause.

Rev. Dr. L. B. White, secretary of the Religious Tract Society, spoke in high terms of the work. Dr. Pierson, of Philadelphia, followed, pointing out that the door is now wide open in France for the preaching of the Gospel in its purity, displacing the crucifix by the cross of Christ. The speaker was much impressed with the singularly economical character of the work, some of which he was glad to have seen with his own eyes.

POVERTY IN CHINA.

Dear Sir,—The accounts of distress and want in England make one sick at heart, and yet how much is done to alleviate all forms of misery at home. Out here the distress is not less, and it is chronic; but there are no newspapers to publish it, no philanthropists to search it out, and no institutions for its relief. True, some spasmodic attempts at relief are made here and there, but they generally prove abortive. The winter is a hard and bitter time for the poor. Their houses, or hovels, are so wretched, clothing scanty, and food of the meanest kind. It is a rare thing for many of them to get a meal of wheaten flour. Rice too is beyond their purse in this northern latitude.

Only a few days ago I went to see a poor beggar who was dying on the stone flags in front of the city temple. I was told he had been lying there more than a month. He had a little straw underneath him, and a piece of rush matting he was holding round his shoulders for a covering. His legs were skinned with the cold and frozen stiff. I had bought him some hot food during the day, which he had eaten, and tried to get him taken into the beggars' shelter, but no one, not even the other beggars, would touch him. Their one verdict was, "There is no help for him, he must die." The frosts are very severe every night, and what that poor man must have suffered night after night lying out in the open is awful to think of. Yet his is by no means a solitary case, every day in the winter numbers perish in this great empire of cold and hunger. I got some straw and sacks and tried to make him somewhat more comfortable. He also swallowed a hot supper, but the next morning he was dead. When I saw him it was already too late to save him, even with the greatest care and attention.

Any endeavour to show kindness to the poor out here is beset with innumerable difficulties. We need great grace and much wisdom to go in and out amongst this people. Pray for us, and if possible interest others to do likewise.—Yours in his service, Ed. Tomalin

Fuh Shan-hsien, (China Inland Mission).
near Chefoo, North China, Feb. 3.

SOLDIERS' HOMES.

Dear Sir,—As the time is drawing near when we hope to transfer the London Soldiers' Home from 170, Buckingham Palace-road, to its new quarters, a few details about my work generally may be interesting to your readers who have helped it for so many years by their prayers and their gifts.

More than a quarter of a century has passed away since my mother, in the Providence of God, was led to Aldershot, and started the first Soldiers' Home (if I may except Miss Papillon's reading-room at Sandgate which has since developed into a Home).

One great desire of Mrs. Daniell's heart was to establish similar Homes in other garrisons, and many were the requests from officers and men that she should do so. But ill-health and at length the summons to "come up higher" hindered her from carrying out her wish.

Since her death, in memory of what she longed to do, God has enabled me to add Branch Homes in six other garrisons, namely, Colchester, Manchester, Plymouth, Chatham, Windsor, and London. In most places the work has been begun in small buildings, and then transferred to larger and more commodious premises. This is just what has happened in London. For some years the London Soldiers' Home was carried on by a committee of gentlemen, mostly officers.

At their request I took it over in August, 1888, and have continued the work in a house occupied by them, awaiting the completion of the new Home, which, I trust, will now soon be ready. The new building is situated in James-street, Buckingham-gate. It contains a good refreshment bar, coffee-room, cubicles with comfortable beds, bath-rooms with hot and cold water; reading, smoking, and game rooms, prayer-room, class-room, and lecture-hall. Accommodation is also provided for the staff and for the ladies who kindly act as honorary superintendents.

Did space permit, I should like to tell how marvellously God has supplied the means for this building. It has come to me in sums varying from one shilling to £1000. One friend alone has given upwards of £1700; another, an officer, who looks on one of the Soldiers' Homes as his spiritual birthplace, has with earnest, self-denying efforts collected £1000. The same friend who gave the £1700, added to her goodness by buying the ground, allowing me to rent it of her. This enabled me to use the funds we had collected for building. Altogether we have received £5400. £1000 more is needed to complete payments to builder and architect, and to fit up and furnish the Home.

Some friends might like to give the cost of one cubicle in the sleeping quarters, which could be named as they think fit. Several have already done this, but there still remain three or four to be thus appropriated. The cost of a cubicle is £15, not including the furnishing. I am also anxious to raise the sum (upwards of £3000) which my friend paid for the land, that this Home, like all my others, may be a freehold.

I have written chiefly of this, the latest development of the work Mrs. Daniell started. The story of the outward growth of these seven Homes can be told in a few lines; but how thankful I am that it is quite impossible to give any such brief record of the spiritual stones that have been added to the glorious temple of the Lord. Hundreds of saved souls all over the world can point to one or other of the Homes and say, "I was born there." The stream of blessing has flowed continuously for the last twenty-seven years. I would earnestly ask your readers to plead that this stream may widen and deepen year by year, to the glory of God, and the unspeakable joy of numbers of redeemed ones.—Yours faithfully,

G. F. S. Daniell.

Mission Hall and Soldiers' Home, Aldershot.

MR. VARLEY IN NEW SOUTH WALES.

MY DEAR FRIEND,—I fully intended writing you on my return from New South Wales, but really the weather has been so fearfully hot that for nearly two months the disposition to serve, work, or write, has been practically wanting. The weather interfered with the numbers attending the services in several of the towns and cities, but on the whole we had much cause for gratitude. Many thousands heard the word of life, a considerable number professed their faith in Christ, and believers were enlarged and established in their "most holy faith." I need not say more save to indicate in some remarkable cases the power with which the Holy Spirit wrought through the word.

A young German who had left home and the German navy, and joined an English merchant ship, attended the meetings in Sydney. With scarcely any knowledge of English, and amid companionships utterly opposed to godliness, he became deeply interested in spiritual truth. Amid strong cries and tears he passed into the liberty of Christ. Keenly did he feel the practical undoing by sin of that natural affection for home and love of parents which now again possessed him; and it seemed wonderful that he should come all the thousands of miles to the city of Sydney, and there find the Christ of God. He has returned through San Francisco to his home.

There were two cases of engine-drivers, both powerfully wrought upon. One of these came to me saying, "I cannot work longer, this matter must be settled; I have obtained leave of absence for this day. I came to the Bible-reading in the hope of seeing you. How can I obtain rest and peace?" Blessed indeed was it to see the power of the Divine Word in this case. He had brought his Bible, and his interest and gratitude, as I led him to Christ and to confidence in his Word, were delightful to witness.

Another case was that of a notorious bookmaker and betting man. The reality of the change in his case was such that he was constantly spoken of, and some of the sporting papers attempted by ridicule and jest to make light of his conversion; but when in loving obedience he was baptized into Christ at the hands of our estimable brother A. J. Clarke, and at once gave up all connection with racing and gambling, his testimony told upon many of his former companions.

Time would fail me, and your columns forbid, that I should go into many individual cases. The Lord is working, and souls are "delivered from the power of darkness, and translated into the Kingdom of the Son of his love."

Yours very sincerely,

Kew, Melbourne. HENRY VARLEY.

A WOOLWICH CONVERT.—A correspondent writing with respect to Major Whittle's missions at Woolwich, says:—"The growth of life in many of the young Christians since the November mission has been very marked. 'The Apostle of Woolwich,' for such the Major has almost a right to be called, was asked to go out and visit a dying man. There he lay on a bed of pain, racked with incessant suffering, his case from the medical point of view hopeless, scarce able even now to swallow, quite unable to speak, his very tongue having been removed in the vain hope of removing the disease. What can such a one as this care for missions? What can he do to further the coming of the Heavenly King? Listen! gurgling up from his throat comes the sound of one mangled word, 'Happy.' That is all, but is it not enough? Happy, because on November 18, in one of the inquiry meetings, he gave himself to God; happy, because he is now exchanging the dusty streets of Woolwich for the golden streets of Zion. His very face preaches Christ as his friends gather round him."

FAREWELL TO MISSIONARIES.

A HAPPY meeting was held on Tuesday last week at Harley House, Bow, for the purpose of saying farewell to a third party of missionaries about to join the Congo-Balolo Mission, and several brethren and sisters about to leave for other spheres. Operations on the Upper Congo are going foward vigorously, Messrs. Haupt and Whytock having founded a second station at the confluence of the Lopori and Maringa rivers. Mr. Charles Harvey, of the American Baptist Missionary Union, who has been six years in Africa, has just joined the Congo-Balolo Mission, and will be senior labourer at a new station, which will, it is hoped, be opened in the course of the summer.

Dr. Eccles presided over the meeting. Dr. H. GRATTAN GUINNESS, jun., rejoiced to report that fifty-two men and women had left the Institute during the year for the foreign field—the "outgoing" rate being still one every week. The *Pioneer* steamer has reached the Congo, and the parts are now being carried on to Stanley Pool by about 750 natives. Mr. Adamson, assisted by Messrs. Luff and Cole, will put it together. Dr. Guinness intimated that the third station will be founded in memory of the late Sir John Wallis Alexander, a warm friend of the work of the Institute; and another will be named after Mr. W. T. Berger, of Cannes, whose benefactions have been numerous and munificent. The initial difficulties of work in Balololand have now been surmounted, and, thanks be to God, though the missionaries have, some of them, had typhoid fever, there has been no malarial fever, and no case of death.

The new missionaries included a party from the Presbyterian Church of the Southern States of America—Messrs. Lapsley and Sheppard. The former is a white, and the latter a coloured man. They go to form an entirely new mission in some untouched district, probably the Mobangi or the Ikatta or the Lunda country, as may seem most suitable. These earnest young men, who have left home in response to the appeals of Rev. Dr. Grattan Guinness during his tour last summer, testified their love for the work of the Gospel. It is the intention of the Southern Church which they represent to send agents by twos—one white man and one black—and thus to show that the Gospel knows no distinction of race or colour.

Three Swedish missionaries, representing a party of seven, some *en route* for China, and others for the Congo, were present. Their names were Mr. and Mrs. Tuveson, and Mr. Jons Larsson. The last-named spoke a few words, which disclosed an excellent spirit.

Miss Dalgarno, a student from Doric Lodge, who has already had four or five years' experience in South Africa, is about to join Miss de Hailes at Lulongo's town. She was unavoidably absent from the meetings. Messrs. Scarnell and Sulley are leaving the Institute to form the Sir John Wallis Alexander Mission. The first-named young man, formerly a member of Highgate-road Chapel, delivered a brief address, in which he expressed the hope that the friends of the missionaries would pray that their spiritual life may be fully sustained. Mr. Sulley has had valuable experience as an engineer, and he goes out to take charge of the *Pioneer* after her reconstruction.

These brethren and sisters were commended to the Lord in earnest prayer. The reflections of the evening were such as to prompt special praise to the God of all grace. Whereas twelve years ago there were no missionaries in all Congoland, save two or three pioneer workers in connection with the Livingstone Inland Mission, now there are no fewer than twelve different Missions. May the rate of progress be increased, to the glory of God.

MR. AITKEN AT LOUTH.

REV. W. HAY AITKEN has held a fortnight's mission at Holy Trinity Church, Louth, Lincolnshire, from March 15 to 28. The Spirit of God was present to bless the word spoken, both at the morning addresses on the spiritual life, and at the evening evangelistic services. The latter were very well attended, and many anxious ones remained each night to be spoken to.

The blessing amongst Christians has been very marked, many having been led to a more definite surrender of themselves to God, while a large number have professed to find peace. Over 200 people have applied for cards commemorative of blessing received during the mission. The increased congregations the Sunday after the mission testify to the reality of the work, many being seen in church who had never been there before.

Mrs. Crouch's meetings for women were also very well attended, and much blessing has followed her daily addresses. Altogether the town of Louth has had such a stirring as it has never had before, the results of which will only be known in eternity. H. S. S.

MISSION WORK ON LEBANON.

FOR the last ten years a very interesting Mission has been carried on at Baakleen, an important Druse town in Lebanon, where many families of rank and influence live, with the sheikh of their religion. The people are less bigoted here than elsewhere, and are desirous to have their children educated. There are two large day-schools with an average of 150 children under five native teachers, superintended by Rev. W. Bird, American missionary of the district. Two services and schools averaging 60 children are held on Sundays, and one week-evening service, which sometimes numbers 25, of Druses as well as Christians.

Three English ladies reside in the place, and are doing much good amongst the Druse ladies and girls, by holding Bible and working meetings, and by a dispensary for which they have engaged the services of a doctor, a graduate of the Beyrout Medical College, who goes there once a fortnight. A lady who visited the place lately writes:—"I had been asked to conduct a Bible-reading at the close of the afternoon; and our hostess made the novel proposal of having the reading on the housetop. Upstairs we went, on to the flat roof of a sheltered wing of the building which lay in shadow. Chairs had been placed around the battlemented edge and a table with Bibles on it in the centre.

"Never before had I held a meeting where all the natives present were Druses, and that too from families of rank. Such an opportunity is rare. We opened our Bibles at Luke xv., and nearly half of the sixteen girls were able to read their verses in turn. Never did the story of the Shepherd seeking the lost sheep, the Father welcoming his returning child seem more precious. Then we retired into an adjoining room and closed the meeting with prayer, all uniting at the end in 'Our Father.' While visiting in this pleasant English home I called on seven of the principal houses, in every one of which some of the children either were or had been pupils in the schools."

Means are urgently required for carrying on these schools. The treasurer is Alexander Melville, Llandaff Deaf and Dumb School, S. Wales.

MRS. GRATTAN GUINNESS is publishing a new work entitled, "The New World of Central Africa: with a history of the first Christian Mission on the Congo." It will contain maps, portraits, and illustrations, and will be published by Messrs. Hodder & Stoughton.

IRISH CHURCH MISSIONS.

Mrs. Smyly, of 35, Upper Fitz-William-street, Dublin, writes to us:—The present state of the work of the Dublin Visiting Mission, including the Schools, Homes, Bird's Nest, &c., encourages me to give a little information about it. We can truly say the prayers for Ireland are being daily answered; a very remarkable change has taken place within the last few years. A friend who is a competent judge told me a short time ago that public opinion is quite changed in Dublin through the work of the Irish Church Missions. It is now generally felt that Roman Catholics are earnest to hear. Is it not our duty to seek to bring the light to them while yet there is time?

In Dublin there is a wide open door, and the missionaries have entered in. There is scarcely a house where they are not welcomed for reading and prayer with the people, who gladly send their children to the mission schools and Homes, and attend the evening meetings themselves. Deeply prejudiced at first, they are surprised and delighted at the novelty and simplicity of the teaching, and often give their hearts to the Lord, and become missionaries to their friends and relations.

Numerous cases of interest come to my mind. Here is a sample:—Visiting in a remote lane, I knocked at a door. A trembling voice said, "Come in." The room was almost dark, and I hesitated to approach the bed; but the woman beckoned me over. I repeated some texts slowly, and explained simply the way of salvation through the finished work of Jesus. She thanked me, and feebly said, "Come again." I did so, and got such a welcome. She said she had never before heard such words. She received and rejoiced in the truth all new to her, and died soon afterwards trusting only in Christ Jesus.

But I must not pass over the Homes and schools, such an inestimable blessing to the poor children of town and country. We have now three Boys' Homes: (1) Grand Canal-street, eighty-five boys; (2) in the Coombe, sixty boys; (3) the Helping Hand, lately opened to receive twenty big lads—poor fellows that have failed in life, in most cases utterly ignorant of God's Word, and unfit to company amongst the younger lads of the other Homes. We longed to give them a helping hand, and God has blessed the effort in a marvellous manner. We have in the mission schools about 1400 children, who otherwise would grow up in utter ignorance of the Bible. A young man called on Mr. M—— the other day, and asked him did he not remember him. Mr. M—— said he knew his face, but could not recall his name. "Well," he said, "fourteen years ago I attended your day-school. I was a Roman Catholic, deeply prejudiced against the Bible, but wanting education. I held on after I enlisted, and my regiment was sent to the West Indies. I entered upon the so-called pleasures of the world for a time, but somehow I could never get rid of the teaching. My health began to break down, and I had to come home. I got a high character from my regiment, and best of all I came home a child of God, trusting Him to provide for me, and I am now settled in a good position where I have opportunity of serving Him."

The work is great, and the time is *now*. We have had a hard struggle this last year in rebuilding the Institutions (pulled down by the loop line of railway) at a cost of over £3000. We hope some more friends will "come to the help of the Lord against the mighty," and have the great privilege of a share in this glorious work.

REV. F. C. SPURR has resigned the pastorate of the church at Longcross-street, Cardiff, to take effect in July next. He has accepted an invitation to work in connection with the new Baptist "Forward Movement" in London, commencing in September.

KANAKAS IN QUEENSLAND.

Our readers may recollect that in Sept., 1888, we gave some account of Christian effort on behalf of native Polynesians employed as labourers on estates in Queensland. The narrative was written by Miss F. Young, who had been led to commence a good work among those engaged on her brother's estate at Bundaberg. Subsequently she secured the services of Mr. C. F. Johnson (then working at Sydney) as a missionary among the blacks.

In a recent letter, Mr. Johnson tells of considerable progress made in bringing these Kanaka "boys" under Gospel influences. They were gathered into classes at the close of the day's work, and the elementary truths of the Bible patiently instilled into their dark and untutored minds. By kindness their attention was won, and gradually the light of the Gospel found its way into their understandings and hearts. As they come from different islands and speak varied dialects, verbal communication is difficult, and the medium of teaching is a sort of pigeon-English. Line upon line, and lesson upon lesson, enabled them at last to grasp the simple story of a Saviour's love. When it has taken hold of their affections, they express much gratitude to God for the manifestation of his mercy in Christ.

The Christian "boys" hold evening classes on the plantations, and not a few have made public profession of their faith in baptism. Their well-thumbed Testaments witness to their regular study of the Gospels, especially such favourite passages as John iii. 16. The converted blacks have a great desire to go back to their island homes that they may teach their countrymen about Jesus. No matter how dark and degraded a man may be, says Mr. Johnson, the Gospel can change his heart. After the present year no more Kanakas will be permitted to come to Queensland, as the Government wish to encourage white labour. The opportunity that now exists of teaching those who are there may therefore pass away, and it is very important to make the most of it. Mr. Johnson asks for an interest in the prayers of Christians that God's blessing may follow this effort among the dark-skinned sons of the South Seas.

THE KILBURN HOUSE OF REST.

Dear Sir,—I have for some time been looking about for a house suitable for the London centre of the House of Rest, in order that these premises in Cambridge-gardens, Kilburn, may be appropriated for the much-needed Aged Workers' Home, for which they are well suited without any further alteration. I have met with a house which is admirably suited for my purpose, which can be purchased for something less than £5000, including the freehold and fixtures. It is not far removed from this neighbourhood, so that the Aged Workers' Home would be under my own supervision, and there would be the accommodation which for years we have sorely felt the need of—viz., a greater number of bed-rooms, and a larger room for our meetings.

As both the Kilburn and Eastbourne houses are purchased, the latter including the freehold, and are entirely free from debt, I am very anxious not to have a mortgage on this new house. In fact I do not feel that I can take such a burden upon myself. One kind friend has generously given the first £1000 towards the purchase, and I shall be very grateful if some others who have large sums at their disposal will give a like amount; or any other sum they may find convenient. The property is offered to me at a price considerably below its actual value, in consideration of the purpose to which it is to be appropriated.

House of Rest, Charlotte Mason.
7 and 8, Cambridge-gardens, Kilburn, N.W.

DEACON ABRAHAM'S WORK.

The work of Deacon Abraham at Geogtapah, Oroomiah, Persia, is full of interest. Through the enmity and interference of two or three wicked men, the village "Master," or general, has been playing the part of Sanballat. He was once a friend of the orphanages, but in his anger, a little over a year ago, he ordered that its inmates should be dispersed. The second report, recently issued, gives details of the struggle, in which the Deacon had the sympathy and support of several prominent members of the Nestorian Church, as well as the American missionaries. Ultimately, the order was withdrawn, and the work proceeds as formerly.

The report, copies of which may be had from the Deacon's firm friend in England, Mr. H. Tasker, Brookside, Andover, Hants, gives interesting particulars of life at the orphanage. The boys are dressed in blue, and the girls in red. The living-rooms are of unbaked bricks, with unmortared stones at the bottom; the other premises are built of mud. In the summer all sleep on the roofs.

In a recent letter to England, the Deacon says: "Our work is not a small one; to keep as we do thirty-eight orphans is not easy in a country where people are not accustomed to care for them or to give attention to such work for God. The Lord has privileged me to carry it on now for full ten years in the midst of many trials and difficulties. The expenditure last year was in excess of the income by £120. The boys' teacher, Absalom by name, was formerly an inmate of the Institution, and he teaches better than all his predecessors."

In winter and summer alike the Deacon carries the Gospel into the surrounding villages. On the last Sunday in January, when making for a distant village, accompanied by one of his eldest orphans, his horse stumbled at a bridge. The Deacon was thrown into the water, but he sustained no serious injury. Ever since November snow has lain thick upon all the low lands, and the poor and destitute have suffered much from the severity of the weather. The condition of the strangers who come down from the mountains of Kurdistan is specially pitiable during the winter. They find shelter in stables and other places, spending the day-time begging from door to door. Four families of about twenty souls, depend more or less upon Deacon Abraham, who writes: "Poor folks; they are nominal Christians, but quite ignorant of the doctrine of Christ. We continue our work in its various spheres, in confidence that the Lord will supply our needs."

AN EVANGELISTS' TRAINING CLASS.—Christian young men desirous of qualifying themselves to engage in mission work around London may profit by membership of the North London Evangelists' Association and Training Class, which meets on Saturday evenings, at 7.30, at Highbury Corner Mission (first floor). The members engage in friendly discussion, and criticism of addresses, sermons, papers, &c. Weeks of special services are undertaken by selected members of the Society. Communications should be addressed to the hon. sec., Mr. J. A. Munkett, 8, Thornhill-crescent, Barnsbury, N.

THE CENTRAL VIGILANCE SOCIETY exists for the repression of immorality of all kinds, by both legal and moral means, and the protection and reclamation of the weak and fallen. The duties thus taken in hand involve many difficulties, but the Society has done good work, both by direct effort and indirect agency. The law was last year put in motion for the suppression of several houses of ill-fame, and a number of cases of rescue was undertaken. Particulars are given in the sixth annual report, in which it is stated that the offices, 15, York-buildings, Adelphi, W.C., are open daily for consultation with those who desire to co-operate.

SCUTARI MEDICAL MISSION.

The third annual report of the work of Dr. and Mrs. Alexandrian tells of unwearying toil amidst the sickness and sin, degradation and darkness of Scutari. The report is most encouraging, and, to adopt the words of Dr. H. Grattan Guinness in the brief introduction, "a warrant and plea for hearty co-operation" on the part of those who have at heart the cause of the Gospel in the Turkish Empire.

During last year over a hundred Gospel meetings were held in the waiting-room of the dispensary, attended by men and women of various nationalities. A great change on the part of the people has of late been noticeable, the workers being much cheered to witness the withdrawal of the veil of ignorance and prejudice which has hitherto hindered the entrance of the Gospel into their hearts. The number reached last year at the dispensary was two thousand, while over five thousand out-patients were treated. Such is the public esteem in which the Mission is held that, when, in August last, a fire broke out near the doctor's house, the people came eagerly to the rescue.

A Turkish officer in the crowd several times said, "It is impossible that this house should burn, while so many poor people are praying for it to be spared." The house was spared, for the third time in three years.

The old institution for lepers is still a house of mercy. The Home for Orphans has met a great need. In the course of sixteen months from the time of opening, over one hundred girls applied for admission, but only twenty-five could be received. Of these, thirteen are Armenians and Greeks, two Syrians, and two Nestorians. The Y.M.C.A. at Broussa has now fifteen members; the Y.W.C.A. in Scutari is also the source of much thankfulness. Copies of the report may be obtained from Dr. Grattan Guinness, Harley House, Bow, E.

A MISSION IN MOAB.

Dear Sir,—Those of your readers who have taken an interest in the truly apostolic mission of Mr. and Mrs. Lethaby in Kerak will be glad to know that a Committee has been formed for carrying on the work in future on undenominational lines, and that help has already been despatched to the sorely overwrought labourers, a lady, Miss Arnold, having been sent out about two months ago, and already, we trust, arrived at Kerak. A medical missionary, Dr. Mackay, has also been accepted by the Committee for the work, and we need funds to send him forth, if possible, next month.

For the information of those who may perhaps not have heard of this Mission before, I may mention that Mr. and Mrs. Lethaby, who are Wesleyan Methodists, impelled by a truly Christ-like compassion for the utterly neglected people of Moab, and depending largely on their own means for support, took up their abode some few years ago in the principal town, Kerak, which is the ancient Kir, or Kir-hareseth of the Old Testament, situated in the mountains on the east side of the Dead Sea, and containing some 8000 inhabitants.

With the exception of a small body of Greek Christians, the Moabites are all Moslems. They are a wild lawless race, and the Lethabys' life has been from the first, and still is, one of constant alarms, occasional outrages, and much suffering. Having, however, obtained help from God, they continue to this day, enduring no little personal discomfort and hardship, seeking by all means to win these outcasts of Moab to the Saviour.

Reinforced as they will now be, we hope that the work will be carried on with still greater vigour. I must not trespass further on your space, but may say that either I or the secretary, Rev. G. Piercy, 276, Burdett-road, E., will be glad to send to any applicant my "Notes of a Visit to Kerak," and further information. Contributions may be sent to Mr. Piercy. Begging the prayers of your readers for this Mission which is carried on under extreme disadvantages, owing to the difficulty of access to Kerak, and the lawless character of the people,—I am yours obediently,

F. T. Haig, Major-General.

Redhill, Surrey.

CENTRAL AFRICA.

GERMAN ACTIVITY.

Emin Pasha (says *The Times* correspondent at Bagamoyo) has entered the German service on a salary of £1000 a year, abandoning all thoughts of returning to Europe. Accompanied by several German officers, and 200 Soudanese soldiers, he will leave Bagamoyo with a large caravan for the interior about the middle of April. His rescue (as the Zanzibar correspondent of *The Times* remarks) which was effected at so great an expenditure of time and money is absolutely resultless regarding himself. Within four months of reaching the coast he returns as a paid subordinate officer of a German company to the very latitudes where he so recently lived as the heroic governor of an immense province. The caravan is leaving at the worst season of the year, and it is evidently intended to anticipate, if possible, the English plans. Its success, however, is very doubtful.

The German Consul-General, says the same correspondent, has published a proclamation by Major Wissmann, prohibiting the entry of all caravans into German territory lying between Tanga Pangani and Kilima-Njaro, unless with his special permission. This sweeping and unexpected measure practically closes all trade routes into Central Africa for the British Company, who have as yet had available the trade route through Masailand. The Germans are everywhere displaying the utmost activity. They are evidently endeavouring to adjust all differences with the tribes on the coast, in order to husband their energies for their extended enterprise further up country.

Arab letters received from Uganda represent Karema and the Arabs with him as seeking the assistance of the Soudan Mahdists to dislodge Mwanga, who has declared himself a Christian.

THE ANTI-SLAVERY CONFERENCE.

The report of the labours of the maritime committee of the Anti-Slavery Conference, drawn up by MM. Martens and Bourée, is a very lengthy document, and shows that, thanks to the earnest desire of the various Governments to arrive at a settlement, all difficulties have been happily surmounted, and an agreement has been concluded on every point. If the recommendations of the committee be adopted, the repression of the slave trade by sea will be regulated henceforth by a complete code which respects the views of the various Powers, and at the same time forms a code, the efficacy of which cannot fail to make itself felt.

REV. JOSEPH COOK in one of his recent Boston lectures said:—"A large amount of travel has convinced me that the necessity of the hour is to impress the fact of evangelical unity in the Orient. What does Japan want? Peace, purity, deliverance from the love of sin and the guilt of it. This is the desire of all nations when you probe to the heart of humanity." He scouted the idea of a successful Unitarian or Universalist propaganda in Japan. Another lecture was devoted to "the Pope's veto in politics," in which he protested against Papal domination in America, and counselled "eternal viligance against the wiles of the clerical party." "America, young as she is, has thrown off the yoke of kings, has put down a great rebellion, and we are not to be subject to her who rules 200,000,000 of the earth's population."

JEWS IN THE MINORIES.

Mr. Colin Young, though a Gentile of the Gentiles, has for many years devoted himself with singular fidelity to mission work among the children of Abraham according to the flesh. For a long time his Sabbath days were spent in Whitechapel, where he conversed with all the Jews he could "buttonhole," and sought to persuade them that Jesus was the promised Messiah, and that they need look for no other. His success was varying, but our Ross-shire friend has the gift of continuance in well-doing, and he persevered, in season and out of season, supplementing his testimony with such practical help as he could render.

At length he was able to obtain a mission-room as a centre from which the effort could be sustained. He has somewhat curiously, as it seems to us, called it the "Wild Olive Graft" Mission House of Homeless Jews. However inappropriate the title may be, this mission-room in the Minories is certainly a place where real work for God and for his chosen people is being done. Mr. Young believes in having the thing done well, by doing a good deal of it himself, though this imposes on him no small self-denial. He receives destitute Jews—a strange and uncertain quantity—and helps them all he can, and in every way he can. They sometimes requite his kindness by the grossest ingratitude, and even by something more positive. But our friend, in the spirit of his Master, accepts the buffeting and the disappointment meekly, and goes on his way, ready to open his house accommodation to the next needy Israelite that comes along. They come from far and near—adult waifs on the rough ocean of East-end life. Where it is possible, work is found for them; at any rate, they are sheltered and fed, and taught out of the Old and New Testaments the things concerning that salvation which "is of the Jews," but of which, alas, so many of them count themselves unworthy. During the past year there have been three baptisms.

On Mr. Young's part this is emphatically a labour of love, and some kind Gentile friends have put their hands in their pockets and helped him. But we should much like to see him have many more helpers. Since January last, we believe, he has sheltered and instructed over 1200 sleepers, some of them the saddest and neediest of Jews. Since Mr. Young is willing to lay out his life in showing kindness to those who are "beloved for the fathers' sake," others may surely count it a privilege to sustain his hand by prayer and by practical assistance in defraying the necessary outgoings of the work. The mission-room is at 4, Vine-street, Minories, London, E.C.

BOOKS FOR JAPAN.—Miss McLean, 57, King's-road, Chelsea, S.W., has received a letter from a Japanese pastor, telling of the need of good books in his country, especially such as will counteract the effect of the rationalising and infidel literature that is being disseminated. Miss McLean appeals to our readers to aid her in an effort she is making to send a supply of useful books to this pastor. Parcels should be addressed to her as above.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the last meeting of the Western directors in Glasgow the first appropriation was made to a Union committee in Japan, which in future is to direct the General Bible Society work in that country on behalf of the three Bible societies. A grant was made to assist colportage work among the French-speaking people of the Dominion of Canada. The Evangelical Society of Geneva reported the sale last winter on the Bible Society's behalf of 10,374 Bibles and Testaments. Two colporteurs employed for the first time in Algiers had met with encouragement. It was agreed to maintain an additional colporteur in Ireland. Large grants of Scriptures were made to various home agencies.

For the Young.

A MALAGASY VILLAGE PASTOR.

His Story, written by himself, in November, 1889, for Rev. J. and Mrs. Peill, of Ambohimanga.

[CONCLUDED.]

Finding that we were all alive at the end of eight months, the authorities had us removed to a fever district, three days west of the capital, near Lake Itasy, where it was expected the malaria would soon carry us off. On coming to bid me farewell, my grandparents wept over me, and said, "The God you worship save and help you, child, in that far country you are going to!" Then they wept again, and repeated, "May God bless and keep you, for you will never see us again, nor we you!" At the end of our long journey we were handed over to the head man of the district, in the presence of a great gathering of the people, and he made a vehement speech to the returning officers, saying: "Tell Queen Ranavalona that I have received these rebels of baptizers, and I'll take good care they none of them ever see Antananarivo and Ambohimanga again, for our western dogs shall devour their corpses." He then took charge of us and placed us in a separate enclosure, near the place where some men who were in chains for highway robbery were guarded. There were 666 of these robbers, and, except a few who managed to escape, they all died in chains.

When Prince Radama and the Prime Minister heard of the head man's speech about the Christians they were very angry, and sent him word that if the Queen had wished the baptizers put to death, she would have had them executed in Antananarivo. But such was not her will. She had ordered them kept in irons, "and if you should attempt their lives," he added, "you will find yourself in disgrace." This frightened him so much that he fell ill. While here we were cheered by the visit of two Christian men, husbands of two of my companions, who were in hiding from the persecution, but were not known to the soldiers at that distance from the capital. Thus they were able to stay some time with us, and one of them baptized me there, for I had not yet been baptized.

After a few months in this unhealthy place, one of my dear companions in bonds took the fever, and died. A few days before her death she told us of a beautiful vision she had had of the glories of heaven, which greatly cheered her. Soon after her death, the wife of the man who had baptized me was taken ill. She, too, had a bright vision, in which she saw Mr. Griffiths, Mr. Jones, Mr. Johns, and Mr. Freeman in the clouds, sitting upon white horses, and singing hallelujahs with great joy in their hearts. She said:—"I was so glad to see them, for it was they who taught me about God." In a few days she died.

Then a third had a vision of the heavens opened, and One sitting in glory who signed to her to come up higher. She said:—"I wanted to take you all with me to look, but you would not come. It gave me such joy to look." Soon after this she died of the fever.

The guards cut off the heads and feet of those who died, leaving their heavy irons still attached to us. We three survivors could not drag this weight, nor move under it, without assistance in lifting it. (This was probably the work of the slaves who attended the sufferers from their various homes.) After this I had a dream, in which a beautiful white person sat beside me, as I lay on the ground, and said, "Be of good courage; you will not be much longer chained to these women, nor they to you." When I told the two women they said, "Perhaps you are going to die, or, maybe, we shall be set at liberty." There were some criminals in chains at the same place, one of whom was very bitter against Christians. He tried to get us still further punished by accusing us of fattening up a fowl in order to keep Christmas Day. He also said he would find a lot of the Christians that were in hiding if the Queen would but set him free, which was not done, however.

In the year 1861 Ranavalona I. died She was succeeded by Radama I., who sent out a proclamation granting liberty to those of us who still lived. On the 18th of the month Alahasaty, our irons were removed, after two years and five months of our bearing that heavy affliction for the name of Jesus Christ. We were quite unable to walk any distance; we staggered like a fowl that has been stunned. We were thus obliged to have bearers to take us to the capital. We had to pass near Lake Itasy, and close to the tomb of that head man, who had spoken so cruelly about our dead bodies being eaten by the dogs. He had been dead and buried some time; but, shortly before we passed there, robbers had broken into the tomb, which was a good way from the village, and carried off all the valuables that were buried with him. The robbery was not discovered for three days, by which time the dogs had found their way in and devoured the body. Thus his curses came upon his own head.

On reaching Antananarivo, we were welcomed with joy by all the brethren, and I stayed in the house of the man who was my first teacher. There was a long out-building, which had been used for stabling horses, that was now done up for a meeting-house for the Christians, and my friend and his wife were put in charge of it. After a short time, I came home to my native village, and was welcomed with tears of joy by my dear old grandparents, who had despaired of ever seeing me again. They soon paid off the persons whom they had appointed heirs in my stead with various sums of money, and re-instated me as their sole representative. Grandfather, in his joy, turned out the idols for others to find accommodation for, and gave me a new name: "Great is God the Creator." He also took a wife for me, who has borne me twelve children, ten of whom are now living (1889). We have also four grandchildren. My eldest son, born in 1863, was sent out by the Malagasy Missionary Society in 1886 with his wife to teach a heathen tribe near the south-east coast, and they are there still. For four years—from 1868 to 1872—I was stationed by Rev. J. Pearse as an evangelist to three villages, one being that in which I had burnt the idols when a little boy. On my return I was chosen pastor by the Christians of my native village of Hopetown, where I have lived ever since.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 13, Prov. iv. 14—27; Mon., April 14, Prov. vi. 6—22; Tues., April 15, Prov. viii. 1—18; Wed., April 16, Prov. viii. 19—36; Thurs., April 17, Prov. x. 9—22; Fri., April 18, Prov. xi. 17—31; Sat., April 19, Prov. xiv. 1—18.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Rock Ferry, April 13—19; Moseley, 20—30. Mr. H. Hutchinson, St. Andrew's, Lambeth, April 12—20; St. Leonards, April 26 to May 5. Mr. J. S. Tyler, Lydbrook, April 13—20. Mr. S. J. Hewlett, Y.M.C.A., Claremont, Hastings, to April 15. Mr. T. L. Sayer, Park Church, Highbury, April 13—23.

THE SPEZIA MISSION continues to be blessed. The schools and orphanage have won high public appreciation, and it is gratifying to learn that here and there friends at a distance have been inspired to help with great liberality. In Italy the poor, rather than the rich, respond to the claims of the Gospel. A noble-hearted lady recently made a contribution of £300 to the Mission funds, and gave impetus to an endeavour to raise the annual income to £5000, to aid the Mission in all departments, so that the workers may have greater liberty in the pursuit of their purely spiritual labours. The superintendent missionary is Mr. E. Clarke, Casa Alberto, La Spezia, Italy.

CHILDREN'S SCRIPTURE UNION.

This invaluable organisation for encouraging the regular reading of the Scriptures amongst young people, celebrated its eleventh anniversary at Princes Hall, Piccadilly, on Tuesday last week.

At the afternoon meeting the chair was occupied by Rev. E. A. Stuart, the president, who delivered an address on the seven lads mentioned in Scripture, from whose lives some useful lessons were deduced. Mr. T. B. Bishop, hon. sec., reported on the gratifying advance being made by the Scripture Union all over the world. This year 500,000 cards of membership have been issued in thirty different languages, the latest added being Sesuto (S. Africa), Malayail (S. India), and Lettish (Baltic Provinces). Thus large numbers of children are being reached; and from distant lands, as well as from the towns and villages of our own country, there come cheering testimonies to the blessing which is attending the daily reading of God's Word.

Rev. J. Outram gave an interesting account of a well-organised branch at Hampstead, with 720 members, and an efficient staff of lady workers. Mr. Edwin Arrowsmith remarked upon the pleasing fact that the Union reaches children in all grades of life, so that, through its agency, rich and poor scattered abroad are imbibing principles which will help to form solid and noble character, and make wise unto salvation. Mr. R. S. Heywood commended the notes on the portions in *Our Own Magazine*, and *Our Boys' Magazine*, as being useful helps in the daily reading.

In the evening, Rev. F. B. Meyer presided, and addressed some stimulating words to the workers. Many were disappointed, he said, by reason of the apparent non-success of their efforts, because they did not work with the right motive. Some workers have only for their object the salvation of souls, others the drawing together of large congregations, and others the building of character, &c. These objects were commendable and admirable enough, and might be rewarded with a measure of success, but the true motive which should animate every Christian worker is the glory of God. Those who labour with a single eye to please Him, and only to gain his approbation, cannot fail, but are bound to succeed.

Mr. J. R. Naylor told of very active work in and around Derby. The branch there has existed for some years, and several who joined as members are now carrying on branches in neighbouring villages, and others have become Sunday-school teachers. Meetings for conversation over the "portions" are held regularly, and are well attended. Mr. R. L. Barclay gave some particulars of the Union's work amongst the boys of our public schools. There are 2100 members scattered about in the various schools. Many of these meet with much persecution and suffering from their fellows, and have often a hard battle to keep up their regular reading of the Bible in face of continued sneers and jeers.

Rev. J. Hodgson Jones, of Bowden, Cheshire, urged the workers to impress upon the children in their meetings the fundamental principles of Christianity, especially to bring before them constantly the unchanging love of God, and the changeless efficacy of the atonement of Jesus.

Rev. Alex. Roberts, of Kimberley, Mr. Henry Hutchinson, and Mr. W. H. Roberts also spoke briefly, and prayer was offered that, as thousands of young people read the daily portions, the Word may abide in their minds, and be quick and powerful to renew them in spiritual life.

REV. JOHN MACKENZIE writes from "The Manse," Belize, British Honduras, on March 12:—"I mentioned recently the kind of work we had been doing in the prison, and that my wife had been accompanying me in that work. I grieve to say she was suddenly removed from me by fever, last December. The prison people are much interested in your paper. I have been able, by the kindness of the Society for the Free Distribution of the Scriptures, to circulate a good many Bibles and New Testaments among the poor people, which have been very thankfully received. The Roman Catholics have a great many agents throughout the colony, and they do everything in their power to injure Protestant work. There is a great deal of intemperance and immorality prevailing, especially at Christmas and New Year season, when the mahogany cutters and bushmen flock to town."

In Eastern Lands—Palestine.

By GAWIN KIRKHAM.

Now that we are taking a retrospective view of the Holy Land, we are the better able to estimate the value of such a journey as the one now closing; though its full worth will be seen in our Bible reading and preaching for the remainder of our lives.

To a Christian, the chief object of such a visit is to throw new light upon the Word of God. This has been abundantly accomplished in my own case. It is almost impossible to move in such a land without being reminded of Bible things and Bible themes. The happiest wedding of terms was hit upon by Dr. Thomson when he called his work "The Land and the Book"; for the two are inseparably connected.

Take a few of the associations of a single day's journey—the one from Jenin to Nazareth, across the plain of Esdraelon. This plain is about twelve miles across, and has been the scene of numerous decisive battles. Here Barak defeated Sisera, of whose army it is said: "The river of Kishon swept them away; that ancient river, the river Kishon" (Judges v. 21). Our party of twelve rode across it on a bright sunny day, when the fresh springing wheat, of which there was an abundance, was very pleasant to the eye. We sang a morning hymn on horseback, and then turned our attention to the various objects which surrounded us. On our left lay the long range of Carmel, terminating in the Mediterranean, which naturally suggested the scene of Elijah and the prophets of Baal, so graphically described in 1 Kings xviii. To our right lay the mountains of Gilboa, where "Saul died; and his three sons, and his armour-bearer, and all his men, that same day together" (1 Sam. xxxi. 6). I read this chapter and 2 Sam. i., where David's touching lament over this tragic event is recorded, as we slowly rode by. In front of us, though yet a long way off, rose snowy Hermon, and nearer to us, in front also, Tabor and Little Hermon, of which it is said "Tabor and Hermon shall rejoice in thy name" (Ps. lxxxix. 12). Further on we turned to the right to see Gideon's fountain, a copious stream, where some of our party tasted the water as Gideon's three hundred chosen warriors did (Judges vii. 5). We then retraced our steps and ascended a stony hill in the midst of the plain, on the summit of which is a wretched little village containing all that remains of ancient Jezreel. Here, in front of a ruinous house, pointed out as the palace of Ahab, was read aloud the story of the death of Jezebel (2 Kings ix. 30-37), a realistic tragedy.

Resuming our journey, we crossed the river Kishon—a dry watercourse—where the song of Deborah and Barak was read (Judges v.). We lunched in a lemon-grove at Shunem, after which I read the story of the "great woman" who lived here, and who prepared for Elisha "a little chamber" (hence our term "the prophet's chamber"). It must have been in one of the fields close by that her son had the sunstroke of which he died (2 Kings iv.). Further on we saw in the distance, on our right, Nain, where our Lord raised the widow's son to life (Luke vii. 11-15), and Endor, where Saul consulted the witch in his dire distress (1 Sam. xxviii. 11-14). Finally, we climbed a long, tedious hill in the heat of the afternoon, and so "came to Nazareth, where He had been brought up" (Luke iv. 16), and pitched our tents near the Virgin's Fountain; and so closed a memorable day. It is impossible after such a journey not to read the Bible with renewed interest.

We have thus traversed the scenes made sacred by prophets and apostles, and especially by our blessed Lord Himself. We have been to Bethlehem where He was born, and to Nazareth where He was brought up. We have followed his footsteps through Samaria and Galilee. We have traversed the shores of the sea of Galilee where so large a part of his public ministry was exercised, and have also sailed on the bosom of the lake, and proved how quickly storms arise on its treacherous waters. We have sat in the ruins of the old synagogue at Capernaum, the white stones of which heard the marvellous discourse on the bread of life (see John vi. 59). We have seen the place where the Lord lay after his crucifixion, and the Mount of Olives from which He ascended to heaven after his resurrection.

These and a hundred other sacred associations render such a tour exceedingly valuable; and I cannot imagine a better investment by Christian congregations than to send their ministers on a visit to the Holy Land; for their teaching must be enriched thereby for the rest of their life. In these days of scepticism it is well to be fully armed at every point. My chief in the Open-air Mission, Mr. John MacGregor, writing to me from Capernaum twenty-one years ago, said: "Everything I have seen and probed to the bottom has always turned out at last to be in *complete* accordance with the Bible. Yes, it is not a cunningly devised fable that we are living by. Christ's religion is a reality, dreadful to many, but sweet and charming to some."

No one can visit Palestine without pondering over the future of the Jewish people in connection with the land. It is clear to the devout student of the Bible that they must yet again possess the land of their fathers. Their past occupancy does not meet the requirements of the prophetic word. The eyes of all Christendom are more or less fixed upon this country, in expectation of what is yet to happen. The Jews must be in Palestine when the Lord returns. Only then will they, as a nation, look upon Him whom they have pierced. A literal interpretation of the closing chapters of Zechariah is the only consistent one. That the Jews are returning to their land in increased numbers there can be no doubt. I had it from one of the Jewish missionaries in Jerusalem that the Jewish population of that city is increasing rapidly. The total is 45,000, and no less than 30,000 of these are Jews; but, from some reason or other, they are anxious to conceal their real number. Outside the old walls, a new city is growing up, largely Jewish.

One of the popular objections to the occupancy of Palestine by the Jews is that they are a commercial, and not an agricultural, people. Hitherto this must be admitted; and it is a singular fact that in the new agricultural colonies the work is largely done by the Mohammedans, and not by the Jews. We came through what is called a Rothschild village, and I counted more than a hundred men and women engaged in clearing the land of stones—the perpetual plague of the tillers of the soil; but I was informed that these workers were Moslems, though the land was owned by the Jews, so that, at present, the work is done by deputy. Nevertheless, it is a fact that Jewish ownership of land is rapidly increasing, as well as the Jewish population.

I cannot take leave of the county without noting a few more of its missionary enterprises. At Nazareth the Church Missionary Society has a station, and a large church, which we attended on the Sunday we spent in a town so full of sacred associations. The service was, as usual, in Arabic, and was heartily joined in by the congregation, which I estimated at nearly 150. It was deeply interesting to see among the audience the picturesque Bedaween, with whom we have become so familiar from seeing them on horseback, with long guns slung across their backs, or tending their flocks, or following the plough. They retain their peculiar head-dress during Divine service. About forty persons remained for the Lord's Supper, in which five of our party joined, though that service was also in Arabic. In a conversation with the Rev. T. F. Walters, the missionary in charge, he lamented that the Arab character lacked solidity, and that it was difficult to get the converts to see the importance of godly, practical living.

But that which will retain the most vivid impression on my memory in connection with Nazareth, is its Orphanage for Girls, under the fostering care of the Society for Promoting Female Education in the East. I shall recall it, first, because it is difficult to reach. After a toil in the hot sun through narrow streets to its outer gates, there were 108 steps to climb to reach the front door, and still another flight to reach the ground floor. But a hearty welcome from Miss Adams, assured me I had reached a real *home* for children. The seventy orphans were gathered together in a room still higher, and nearly as many girls from schools in the town, with some teachers from country schools, to whom I expounded my "Broad and Narrow Way" picture, and was cleverly interpreted by one of the native teachers. We were then shown over the entire premises; and nothing can be more complete than the arrangements for the children's education, health, and habits of industry and order. If Bishop Gobat's school at Jerusalem is the hope of the country so far as the boys are concerned, this orphanage at Nazareth is certainly so as far as the girls are concerned. When they out go into the world again they will introduce new ideas of home life as wives and mothers, and so help to elevate coming generations. Let such institutions be multiplied, and let them be generously maintained!

A CHINESE VISITOR.

A SOCIAL gathering was recently held in the Parochial Hall at Clontarf, near Dublin, to meet Miss Clara Bradshaw, who has returned from China in company with a Chinese lady of rank and her native personal attendant. Both were attired in the old world costumes which have been worn by Chinese women since the days of the Pharaohs. Rev. M. Bradshaw, said this was the second instance on record of any Chinese lady of position visiting Europe; nor could the audience well conceive the marvellous change which such an undertaking involved. Miss Bradshaw's return had been necessitated by a complete prostration of strength, and her medical adviser at Foochow had quite unexpectedly insisted on her leaving for home with only two days notice. Her Chinese friend, on hearing that she must return alone, became so distressed that, with her husband's consent and approval, she decided to accompany her. The chairman felt that she ought to have a public recognition of such marvellous kindness, which might well recall the praise of the Roman centurion, "I have not found so great faith; no, not in Israel." He therefore proposed the following resolution:—"That this meeting, having assembled to welcome Miss Clara Bradshaw on her safe return from China, and having learned the extraordinary friendship, tenderness, and devotedness of her Chinese friend, the Honourable Lady of Diong Ahok (Mandarin of Foochow), who had, at a few hours' notice, decided to break through national customs and leave her home and family, rather than allow Miss Bradshaw to undertake the journey alone, hereby records its unbounded admiration of such Christian sympathy, and brave and generous conduct, and they trust that her own and her husband's desire that her visit may excite fresh Christian workers to go to China may be abundantly fulfilled."

This resolution being carried, Miss Bradshaw intimated to Lady Ahok the purport of what had taken place, and asked her to say a few words of acknowledgment. Accordingly, with the greatest simplicity and self-possession, she said (each of her sentences being translated by Miss Bradshaw), she was very glad to meet them all, and was very thankful to have been brought over to England; that her trust in God had enabled her to come. She then asked Miss Bradshaw to read out in Chinese a passage in the New Testament, and then to translate it literally; on which Lady Ahok made some comments.

THE CONGO.—Rev. George Grenfell, of the Baptist Missionary Society, reports the opening of another mission station, at a placed called Lulanga, some 150 miles north-east from Lokolele. Mr. Grenfell looks forward to mission work being done largely by natives. He contemplates the establisment of a station "in a district speaking a different language" from that spoken at other stations, and having in view the growth of a centre from which native teachers should go forth.

The Late Mr. W. E. Shipton,

Formerly Secretary of the London Y.M.C.A.

NO greater privilege or responsibility can be imagined than that of moulding and directing the life of the young manhood of a nation. To the good mothers in the nation that prerogative primarily belongs. For more than a generation past this high function has been taken up and fulfilled with a large measure of success by the Young Men's Christian Association. The aims of the little band of young men in St. Paul's Churchyard who founded the Institution, were lofty though simple; but they builded even better than they knew. Probably none of them dreamt of the wonderful issues that would spring from their united endeavour. The world-wide success that has been granted to the Association proves that its conception emanated from the Spirit of God, and that it meets a universal need in Christian society.

As General Secretary of the Central Association in London for well nigh thirty years, the subject of this short sketch took a leading part in the direction and development of the work. When the Association came under his secretarial charge it was a strong and healthy sapling, sending forth its tendril roots in all directions. When he relinquished his trust and passed it into other and younger hands, the Y.M.C.A. (as it is familiarly termed) had grown into a very goodly tree, whose leaves, in no hyperbolical sense, were bringing healing to the souls and bodies of the young men of many nations.

(*From a Photograph by Mr. A. Debenham, 158, Regent-street, W.*)

William Edwyn Shipton was born in 1825. Having lost his father in early life, he was educated at the London Orphan Asylum. It may be that the parental blank in his own boyish life the better enabled him to understand, in after years, the position of those in our great city who have to fight life's battles without the protecting shelter and the fostering care of home and parents. When he was thirteen years old, William Shipton had to leave school and enter on the serious business of life. He had distinguished himself in his classes, and no doubt if he had devoted brain and nerve to commercial pursuits he would have scaled the ladder of success; but a different path had been cut out for him. We have been told that it was a dream of his early years to be specially helpful to his fellow young men; if it were so, his aspirations were not long in receiving their fulfilment. Mr. Shipton became associated with the founders of the Association, and his name appears in the committee of the second annual report of the Institution. He was then little over twenty years of age. He must have shown great assiduity and capacity as a committeeman, for we find that in 1851 he was formally appointed corresponding secretary. Mr. T. H. Tarlton was general secretary, and Mr. Harley Mason, librarian. In 1857 Mr. Tarlton, being desirous of entering the Gospel ministry in connection with the Established Church, resigned his office, and Mr. Shipton was elected to succeed him as chief of the Society's working officials. In filling this important post he was very happy in having the counsel and practical co-operation of business men such as Mr. George Hitchcock, Mr. George Williams, Mr. John Morley, Mr. Samuel Morley, and others. The young institution also had the sympathy and hearty countenance of many well-known ministers of the Gospel, among them being Thomas Binney, Baptist Noel, William Arthur, Samuel Martin, James Hamilton, James Sherman, and others, whose names are still fragrant in the memory of the churches. The Association offices were at first located in Serjeant's Inn, Fleet-street; and then in Gresham-street. Shortly after Mr. Shipton joined the staff, they werem oved to the well-known and historic rooms in Aldersgate-street, where they continued during his term of office, and where the life-blood of the Y.M.C.A. continues to run to-day with a fulness of vitality that has not been exceeded at any period of its history.

It would be altogether impossible for us in a short sketch to fill in many of the details of the life and growth of the Association from year to year under Mr. Shipton's secretariat. All we can do is to mention one or two of the outstanding features that received his constant attention. The root idea of the Association, no doubt, was that of getting Christian young men in business houses in the City of London to seek in every possible way to lead their fellows in warehouse or counting-room to a saving knowledge of Jesus Christ. This principle could only be sustained by united prayer and study of the Scriptures. When the Association became organised, these two things were assigned a leading place in the programme, which they have maintained to this day. Other things, of course, good and needful, have been added since. Mr. Shipton's forte appears to have been the conduct of the Bible-class. The Sunday afternoon meeting for this object was for many years under his *régime*, quite a phenomenon in the matter of attendance and sustained interest.

Those who knew the Aldersgate-street Association in its early days well remember that on Sunday afternoon it was a regular beehive of movement and activity. There was the ordinary Bible-class, conducted for the most part by Mr. Shipton, with an average attendance of 200. At the same hour, Mr. George Williams had a class for inquirers with an attendance of forty or thereabouts. Some fifty lads were gathered in a class taught by Mr. Tapper. Mr. Harley Mason, who then lived on the premises, established and for twelve years conducted a Bible-class for young women engaged in City warehouses. In course of time the growing necessities of the work required all the room accommodation for the special work among young men, and this class was given up. Now, happily, the young women have an Association of their own. Mr. Shipton's gifts of Scriptural exposition had the fullest scope in this Sunday afternoon Bible-class, and we doubt

not there are many active workers in the Christian ranks to-day throughout the world who could trace the strengthening of their spiritual life and Biblical knowledge to these weekly gatherings.

The famous Exeter Hall winter lectures were a notable feature of the Y.M.C.A. work in London during the period of its adolescence. As the organisation was then very much concentrated at headquarters, it was easy to plan such lectures and secure the adequate attendance. Mr. Tarlton, the first secretary, was very zealous during his reign in making arrangements with well-known ministers and others as lecturers, and in this he had an able successor in Mr. Shipton. It may be interesting as a specimen to give the list of lecturers and subjects for the winter of 1851, the year of the first great international exhibition:—

LECTURER.	SUBJECT.
Rev. Robert Bickersteth, M.A..	National Obligation to the Bible.
Rev. Hugh Stowell, M.A.	The Age we live in; its Tendencies and its Exigencies.
Rev. Alexander Duff, D.D.	India, and its Evangelisation.
Hon. & Rev. B. W. Noel, M.A.....	A Revival of Religion.
Rev. John Cumming, D.D.	God in Science.
Hon. & Rev. H. Montagu Villiers, M.A.....	Life in London; its Advantages and its Dangers in relation to Character.
Rev. William Arthur, M.A.....	Heroes.
Rev. William Brock	Daniel, a Model for Young Men.
Rev. James Hamilton, D.D., F.L.S.	Solomon the Prince, and Solomon the Preacher.
Rev. Samuel Martin.....	The Instinctsof Industry
J. B. Melson, Esq., A.M., M.D., &c..	The Cherubic Symbol.
Rev. Robert Candlish, D.D.....	The Authority and Inspiration of the Holy Scriptures.

There were intellectual giants in those days, and the Y.M.C.A. was very fortunate in procuring for the public, as well as for its special *clintèle*, the gifts and services of such men as the list contains. Almost every name in it brings up in the mind of the reader a host of precious memories. We believe William Arthur is the only survivor of that remarkable roll of Christian worthies.

Now that the Association has spread roots and branches over all the districts of our city, centralised effort of this description is not possible. Every branch has its own programme and its own staff of lecturers, and though there may be less public display, probably there is not less profit to the young men concerned. This extension of the Y.M.C.A. leads us to mention another item in Mr. Shipton's duties which he was well fitted to discharge—that of deputation work: founding new Associations, or advocating at conferences the needs and claims of young men. We well recollect the pleasure with which we listened to Mr. Shipton's clear and finely finished reports at the Exeter Hall annual meetings, when he was able to record advances year after year in the planting of new branches in Great Britain, America, the European Continent, and other parts of the world. These reports were easy and pleasant reading, but they represented a great deal of steady, persistent work in committee, in office, and in travel. Being a man of inflexible purpose, Mr. Shipton was well to the front in all these earnest endeavours to bring the young men of our land and other lands under the influence of the Gospel of Jesus Christ.

One other point only we will notice in his work as general secretary, and that may be expressed in his own stately words as recorded in the printed report for the year 1858:—

> It has been the privilege of your Secretary, in conducting your Bible-class, to be brought in contact during this year with many young men who were sincerely hungering for the bread of life. In this class, and in private meetings held weekly to enable all who seek religious instruction and advice to come to him, he has been enabled to meet the difficulties and perplexities of some to whom Christianity was a problem hard of solution, to remove the doubts of many tried and anxious sinners, and to pour into the broken hearts of others the consolations of the Gospel of peace. It has been a source of peculiar gratification to him that those who have chiefly sought his aid during this year have been young men in their early manhood, who have been enabled to consecrate themselves to the Lord and his service, ere the temptations of the world had acquired power over their spirits.

Such work is among the most important that can be undertaken in our day—more needed now perhaps than it was thirty years ago; and we can but hope that the Y.M.C.A. may always have officers well qualified and divinely taught for its performance.

In 1879, after almost thirty years of service, Mr. Shipton retired from his official post, an adequate retiring allowance being granted to him. He continued, however, as opportunity offered, to serve the movement in an unofficial way, chiefly by addressing annual meetings of the branches, and other gatherings. For this kind of service his goodly presence, and his ready and cultured speech, well fitted him. He was perhaps scarcely in touch with some of the more modern aspects of the work. Though in many respects he was an excellent example of what a Y.M.C.A. secretary ought to be, it is no breach of charity to say that he had his failings and weaknesses. As one who had to deal with all sorts and conditions of young men, he lacked adaptability, and was somewhat haughty in demeanour. Considering also the fearful snare to young men that lies in the drinking usages of society, it was a source of regret to many that he did not see his way to take a firm stand, by precept and example, on behalf of total abstinence. Happily, the temperance sentiment is now far stronger in Christian circles than it was when the Y.M.C.A. was established; if its officials would serve their generation, in the fullest and most far-reaching sense, we think they will have to make this element of the work more conspicuous than it is even now.

On March 11, after a trying illness, Mr. Shipton passed away, at the age of sixty-five, and was followed to the grave in Highgate Cemetery by a host of sorrowing friends and past coadjutors in the work. For a long term of years he bore the burden and heat of the day, and that at a critical stage of the Association's history. His numerous successors will not forget his services in consolidating and strengthening an institution which in its object and its outcome is one of the most splendid products of the Victorian era.

Gathered Gold.

A FRIEND INDEED.

Whosoever has Christ for his friend shall be sure of counsel, and whosoever is his own friend will be sure to obey it.—*Dr. South.*

PRAYER IN CHRIST'S NAME.

In the same degree in which prayer is truly made in his name is it also heard; for in the same degree it is He Himself who prays through us.—*Martensen.*

A PRAYER.

O Lord, I have a busy world around me! Eye, ear and thought will be needed for my work done amidst that busy world. Now, ere I enter upon it, I would commit eye, ear, thought and wish to Thee! Do thou bless them and keep their work thine; that as, through thy natural laws, my heart beats, and my blood flows, without any thought for them; so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee, to commit each particular thought to thy service.—*Dr. Arnold.*

As effortless as woodland nooks
Send violets up and paint them blue.
—*Tennyson.*

"THE MYSTERY OF GODLINESS."

I think it would have fared better with the word of redemption, particularly in our modern times, if people had contemplated the sun as the sun, instead of plucking out the beams one by one, which, thus isolated, must indeed vanish. The sunbeams thou canst not bind into a bundle, nor put the sea into a goblet. I also have tried it and failed; have applied the square of theoretically acquired formulæ to the great mystery of godliness, until the square shrivelled up in my hand, and I could no longer measure till it was cast away.
—*Tholuck.*

OMNIPOTENT PATIENCE!

If a man should come into the studio of a great artist, and should designedly break in pieces his most excellent works, which cost him years for study in the design, and months of labour in the execution; how would he bear such wanton injuries? How would his spirit be aroused! And could you expect the Lord to bear with sinners who have ruined his glorious work in themselves, and are polluting the world which He has made so fair and beautiful? Yet still his long-suffering is exceeding great towards them. What less can we do than exclaim, O omnipotent patience! Oh, infinite forbearance of the God of love!
—*Spurgeon.*

"Christian pilgrim! watchful be,
Many eyes are watching thee;
Satan watches to enthrall,
Worldlings watch to see thee fall:
Saviour! watch thy servant too,
Guard and guide me safely through."

THE SEVEN "I AM'S" OF JESUS.

The Lord reveals Himself seven times with the formula "I am," five times in his public ministry, and twice in the last discourses; and the figures with which this form of expression is connected furnish a complete study of the Lord's work.

(1) "I am the Bread of life" (John vi. 35).
(2) "I am the Light of the world" (John viii. 12).
(3) "I am the Door of the sheep" (John x. 7).
(4) "I am the Good Shepherd" (John x. 11).
(5) "I am the Resurrection and the Life" (John xi. 25).
(6) "I am the Way, the Truth, and the Life" (John xiv. 6).
(7) "I am the true Vine" (John xv. 1).
—*Westcott.*

MISSION WORK IN MADRID.

Chamberi has been about the most persecuted mission in Madrid. Still we are favoured with good congregations and overflowing schools, and the earnest attention of all is most encouraging. This week we have a prayer-meeting every night, and it would have done some of the members of English chapels and gatherings good to have seen a hundred persons thus assembled last night. Next week will be given to preaching. We are very slow in receiving into fellowship, or our numbers would soon double; but we are induced by experience to keep our candidates waiting a good while, that they may be manifested as God's workmanship.

During the past winter several have slept in Jesus. One long in fellowship, once a Bible-woman, to the last was full of zeal. The little church owed her much, she being always ready with words in season for all who came in her way, whether saints or sinners. Truly she was a mother in Spanish Israel. We have had our firstfruits, and the harvest will follow.

Yours in our Lord, Albert R. Fenn.

Cardenal Cisneros, 55, Madrid.

EUROPEANS IN SOUTH AMERICA.

Writing from Montevideo, on February 20, Mr. G. G. Froggatt says:—

The opportunities of the Italian element in the capital of the Argentine Republic for hearing the Gospel are limited and few; still they are by no means entirely neglected. The population of Buenos-Ayres, and, to a great extent, that of Montevideo, is very cosmopolitan, and the foreign population in both these cities is large and influential. The Methodist Church is doing a grand work in the evangelisation of these masses — especially among the Spanish and the Italian element. Both in Buenos-Ayres, and in Montevideo, there is many an Italian soundly and gloriously converted. We have some of them in our ranks as preachers, as colporteurs, and as evangelists, and they are, by no means, among the least efficient of the labourers in the great vineyard.

Many of the best converts of the evangelical work in the Argentine Republic and Uruguay have belonged to the Italian nationality; and the testimonies of some have been among the most spiritual and vivifying it has ever been my privilege to hear. Mr. Julius E. Prochet, a relative of Signor Prochet, the well-known Waldensian preacher in Italy, has recently commenced to proclaim the unsearchable riches of Christ to his countrymen, with a very fair measure of success.

As Mr. Torre, in a recent letter in your columns, indicates, more stations and more workers are urgently needed. There are thousands of Italians in Buenos-Ayres, and scattered all through the Argentine Republic, who could be reached if our resources were proportionate to our desires and aspirations.

SALVATION ARMY SLUM WORK.—On Tuesday evening, last week, Exeter Hall was crowded on the occasion of the celebration of the third "slum" anniversary. General Booth presided, and addresses were delivered by several workers and reformed characters. Various extensions of operations—one important branch of which is the visiting of prisons and the supplying of the willing with work—were announced as under consideration for speedy execution. The interest of the meeting was excited by the representation on the platform of slummers' homes and the appearance of slum workers, four of whom (men) had undergone terms of imprisonment, amounting in the aggregate to sixty years. "Whitechapel Granny," a frequenter of workhouses and prisons, but now a reformed drunkard, was also in evidence; and many others who took part in the proceedings were candidly announced as "ex-thieves, ex-drunkards, and ex-sweaters." It was stated that £3500 would be required to carry out the ensuing year's programme.

BERLIN CHRISTIAN MISSION.

A promising mission was started last year at Berlin by Mr. Fritz Schaaf, formerly a merchant in New York. The needs of the German capital are great, as is well known. Mr. Schaaf left all worldly prospects some years ago, in the hope of doing something for the salvation of his countrymen. In a circular, he says:—"I have been connected with the Salvation Army for ten years, and spent the last five years in establishing and leading the work in German Switzerland and Germany. I left this body last October, on account of difference in opinion as to how the work in Germany should be conducted. I shall make use of my experience in the Salvation Army, as far as it is suitable to the character and general taste of the German people."

Since the work began, Mr. Schaaf, who is assisted by his devoted wife, has witnessed cheering fruit of his labour in the conversion of souls. The hall is situate in the centre of the city, Alte Jacobstrasse, 97, and holds about two hundred people. Visiting from house to house is systematically carried on, and meetings are held every night. A small monthly paper, called the *Vorwärts*, has been started, advocating salvation and temperance; copies are mostly sold and distributed in public-houses, and, by special permission of the police, in the streets. A German lady has placed at disposal for meetings a large room in her house, which stands in the midst of a large Socialistic population. Mr. Schaaf is at present in England, hoping to interest friends in his undertaking. Communications for him may be addressed to the care of Mr. Ernst Jahncke, 30, Northampton Park, Canonbury, N.

INQUIRERS' COLUMN.

IS THE CHURCH "WIDOWED?"

Dear Sir,—In your issue of March 21 I read the expression, "the elect of God (widowed for awhile) must wait on Him."

I do not understand the Church, "the bride," to be in a state of *widowhood*. The Church is only espoused to Christ now, not married to Him yet; for, although believers are saved individually, they are not married individually. The wedding day is fixed, but the marriage ceremony will not take place until after the *judgment* of the "*great whore*"—the harlot church—as recorded in Rev. xix. 2-7. The Apostle Paul in Rom. vii. 4 speaks in *anticipation* of that event. The Church can never become a *widow* in any sense whatever, even though she be considered as already married, seeing that her Husband can never die. Isa. liv. 4 refers to the Jews; not to the Christian Church.

Yours faithfully, T. W. Bradbury.

261, *Camberwell New-road, S.E.*

THE GLORIFIED LORD.

Dear Sir,—Very reverently I would ask how it is explained that the Lord ascended in the crucified body, bearing the marks of the cross? Luke xxiv. 39, 40, 51—his appearing to Thomas—seems to confirm the view that there was no change in the body of his humiliation. Zech. xiii. 6 seems to give a connecting thought. Then notice Rev. v. 8.

Yours, &c., R.

REPLY.

The question suggests no reason why our Lord should not in the body of his glory bear marks of his conquest of sin and death. After his resurrection the Lord appeared to his disciples to be much like He was before; when, however, He took his place at the right hand of the Majesty on high, his glory was a realisation of the scene witnessed on the Mount of Transfiguration. He received of the Father honour and glory, and for Himself and us also responded to the call, "Sit Thou on my right hand." Nevertheless, as Denham Smith wrote in his "Prophet of Glory":—"In heaven Christ is seen 'as a Lamb that had been slain'; the glory-rays will shine for ever on that once thorn-clad brow. They will be seen through his hands and feet when millions of ages upon ages have rolled away."

A Plea for Ireland.

On the eve of returning to America, I desire, through the columns of The Christian, to urge upon God's people in England, Scotland, and the United States, to keep Ireland upon their hearts in prayer, and to do all in their power to help in scattering the Word of God, and to assist every effort to make the Gospel known in that land.

Various causes are operating to give the largest hope for much blessing upon these efforts. Through the work of the National Schools, there is now scarcely a cottage in Ireland where a young man or woman, a boy or girl, cannot be found who can read. Through political agitation, the minds of the people are awakened, and they are seeking for light as to the right of man, prince, or priest to hold them in injurious subjection and bondage. Through the action of the Italian cardinals, in political affairs they have been made suspicious of the power of the Pope. By the godly lives of individual Christians quietly living among them they are kept from infidelity, and made to see that there is a reality in Christianity, not conveyed by forms, or the power of man.

Finally, the Spirit of God is moving over the land. It is a time of opportunity. This has been deeply impressed upon my mind in two trips made through the south of Ireland. There is a thirst for the words of life. That the Son of God is to be glorified in some very remarkable way in this ardent, enthusiastic, warm-hearted, energetic, and impulsive people is my firm conviction. A mighty manifestation of the power of the Holy Ghost may speedily be looked for among them. When it comes, the Christians of this country and of America will be put to shame by the ardour and devotion with which they shall witness for Christ and spread his Gospel. Ireland was the first of these islands to send out missionaries of the cross, and it may be that the Irish missionaries of the latter days shall win its closing trophies.

What is needed now is prayer—continued, earnest prayer—and the putting of the Word of God into the hands of the people. Let all who can help in both of these directions. There are Church societies, Presbyterian societies, Baptist, Wesleyan, and Independent, all worthy, and all desirous of extending their work. As my own work is that of an undenominational evangelist, I have been led to give such help as lay in my power to an undenominational agency—"The Bible and Colportage Society of Ireland." May I heartily recommend this excellent association to the readers of The Christian who desire to help on God's cause in Ireland? I have met its agents in Kerry, Tipperary, and other parts, and know from personal observation the value of the work they are doing in the selling of Bibles, Douay Testaments, penny Gospel stories, and other evangelical literature to the people. The colporteur in Tipperary sold over a thousand Douay Testaments last year. Since its organisation its sales of Bibles, books, and periodicals has amounted to twelve million copies. In my judgment there could not be at the present time a more effective way devised to reach the people than the sending forth of these humble, Spirit-taught and Spirit-endowed men of God with their packs of books, penetrating to all parts of the country giving forth the words of life. They are sowing seed that shall bring forth an abundant harvest.

My heart has been moved to write a word of appeal for this special Society in reading their annual report, and seeing that, because of lack of funds, the number of colporteurs was one less than last year. With my view of the need of Ireland and the present glorious providential opportunities for reaching the people, there should have been one hundred more men sent out rather than one withdrawn. Will not the readers of The Christian remember this agency for their Master's work, and help them to enlarge their borders and strengthen their stakes as they seek in the giving out of the eternal and infallible Scriptures of truth to answer the prayer, "God save Ireland."

D. W. Whittle.

[We cannot but add to the above the name and work of another equally excellent Society, whose aims are very similar—"The Scripture Readers' Society for Ireland," of which Capt. J. Kearney White is the superintendent.]

LONDON CITY MISSION.—An anonymous friend has paid to the treasurer £2500 towards the support of ten missionaries in poor and neglected districts of London for five years. The total cost of these extra missionaries will be £5000.

EAST-END THEATRICAL EMPLOYÉS.

More than 600 of those whom Good Friday sets free from their daily employment at the various East-end theatres—young and old, scene-shifters, flymen, members of the ballet, chorus singers, dressers, &c.—accepted the invitation of the Special Religious Services Committee to the twelfth annual social gathering at Shoreditch Town Hall—a larger meeting, we understand, than any previous one. After a good tea, the chair was taken by Mr. George Williams, who takes much pleasure in these assemblies, and defrays their cost. The reception given to his few words of kindly welcome, and to the addresses which followed, made it plain that guests and hosts thoroughly understand and appreciate one another.

There was a large array of speakers who dealt with the Gospel teachings of Good Friday, and illustrated by facts from real life the first principles of God's Word. The audience, evidently quite "at home," listened with interest to plain, direct, earnest, words concerning the great verities of sin and salvation, the sufficiency of God's grace whatever our surroundings, the strength which comes of testimony for Christ, and the fact that conversion takes from a man nothing that is worth retaining. The talk was pleasantly varied by choir singing and solos, received with warm applause. Mr. Sawell mentioned that, through the generosity of one Christian friend, a missionary is kept constantly working amongst the employés of the West-end theatres; but the London City Mission is not yet able to extend this benefit to the East-end of London.

Mr. Ehrlich, who directs the Sunday services in the hall in which this gathering was held, is encouraged to find members of the choir, which is largely recruited from one theatre, connecting themselves, from time to time, with various neighbouring churches. After a hearty expression of their thanks to Mr. Williams, the guests dispersed, each receiving a volume of "Friendly Greetings," presented by the Religious Tract Society, which, among its other good work, seeks to counteract mental and spiritual poison in the shape of pernicious literature for the young.

CAPTURE OF A SLAVE DHOW.—On April 2 the men of H.M.'s ironclad *Sultan* captured a dhow with twelve Wanyamwezi porters on board, who had been captured on the mainland, and were being taken as slaves to the island of Pemba. Pemba is full of spice farms which require some 6000 labourers. The duration of life of these—all slaves—is from three to seven years. Hence the powerful motive for keeping up the supply, and the urgent need of making our blockade effective. A later despatch states that seventy-eight more slaves have been intercepted at Pemba and freed.

JEWS IN SPITALFIELDS.—The Jewish Passover, which is almost synchronous with Easter, was again made the occasion of special sermons to the Jews, who form by far the larger portion of the population of the parish of Christ Church, Spitalfields. On Saturday last a considerable number of Jews assembled in Spitalfields Church, at four p.m., and, after a suitable service in German, interspersed with hymns in Hebrew-German and English, were addressed in the first place in English by Rev. E. B. Birks, M.A., Fellow of Trinity College, Cambridge, and afterwards in their own language by Rev. H. G. Rosendale, M.A., senior curate of the parish, who also rendered the service, the lesson being read in German by Rev. G. Nelson Walsh, B.A. The rapt attention and keen interest evinced by all present, together with the reverence and orderly conduct displayed, are all encouraging proofs of the growing tendency among Jews towards Christianity. Every Jew on leaving the church was presented with a tract in his own language.

PERSIA.—All who are not Mohammedans are at liberty to attend Christian or other places of worship; but a Mohammedan cannot abjure his religion without rendering himself liable to execution. Policemen are placed at the doors of mission chapels to prevent followers of Islam from attending the services.

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Obituary.

MRS. MARTHA PORTER.

On Sunday afternoon, March 30, Mrs. Martha Porter died at Bournemouth, aged ninety. She was the widow of Rev. Edward Porter, formerly of Vizagapatam and Cuddapah. Her birthplace was Bedford, where her forefathers had been for generations office-bearers in the Bunyan Meeting House. When very young she conceived the desire to be a missionary, and gave herself to earnest work at home. She determined to visit every fallen woman in Bedford, and carried out her resolution, gaining the censure of some good people, but the approval of Him who came to seek and to save the lost. She would walk in all weathers to visit the poor in Elstow, the village where John Bunyan was born, and of whose spirit she partook from a very early age.

In 1835 she married Mr. Porter, who had been a student at Bedford, and had been accepted by the London Missionary Society for missionary work in India. She was fearless and faithful as a missionary's wife, and not only sought the salvation of the natives, but rebuked her own countrymen, officers and others, for their immoral and oppressive conduct toward them. In 1870 they returned home on account of her husband's confirmed ill-health; he died in 1882. To the end of her life her heart was in India, and she kept up a correspondence, by letter and by the transmission of literature, with the people who were so dear to her.

Rev. W. Jackson, late minister of the Congregational Church at Bournemouth, writes:—"With heart and mind subdued and brought into subjection to the will of Christ, Mrs. Porter entered the mission field, and spent the best years of a long life in making known the love of Christ to our heathen fellow-subjects in India. There indeed she was 'a succourer of many.' First her husband, whose heart she made glad by loving sympathy and constant co-operation; then the female converts and the young people in the mission schools, felt her influence; and lastly, as she had opportunity, she stretched out a helping hand to Christians of other churches in India who were proclaiming the Gospel of the grace of God to the heathen. Her heart was large enough to embrace all who love our Lord Jesus Christ in sincerity. 'In India,' she once said to the writer, 'you cannot be sectarian. The field is too large, and the battle too real, to allow of ecclesiastical trifling and rivalry; the one absorbing passion of saving souls from death dwarfs all secondary considerations.' There was not an atom of party antagonism in her noble and loving heart; and yet she knew very well how to prove all things, and to hold fast that which is good, in church life and politics.

"I never knew a life of more glowing zeal than Mrs. Porter's; and the glow continued till the last. When, in her eightieth year, I received her into the fellowship of our Church, she said, 'I do not want to be a drone in the hive, I must work.' I suggested whether, after so long a life of labour, the time of rest had not now come. 'No,' she replied; 'I have a testimony to bear for India, and I want to interest the young on her behalf.' Nor did she rest till she had put in motion a missionary working society, and sought to stir us all up to more systematic effort, liberality, and prayer for the evangelisation of those who sit in darkness, and in the region of the shadow of death. 'India for Christ' was her motto, and how she laboured to bring about that mighty moral consummation is seen, to some extent, in the sketch of her husband's life which she wrote soon after his death. In that interesting volume Mrs. Porter is, of course, in the background; but her influence and ardour may be traced in the toils and triumphs which she records so well.

"When increasing years and failing strength brought her and Mr. Porter to this country, she very soon saw how much the churches needed the personal testimony of those who knew the real state of the heathen; and with tongue and pen she constantly pressed the claims of India on the sympathy and liberality of all Christian people. So long as Mrs. Porter was able to use her facile pen, hardly a mail left for India without bearing some expressions of her sympathy with the growing mission church and schools at Cuddapah. It was as good as a missionary meeting to sit with her for half an hour when the post brought her tidings from her old fields of Indian labour. Then the reminiscences of her missionary life was recited in picturesque language, whilst her voice trembled with emotion, and her animated countenance glowed with delight as she foretold still greater triumphs for Christ in India.

"And yet this long life of earnest and successful labour was one of peculiar trial. She passed through deep waters. She had special satisfaction and comfort in her children; but, just when they began to fulfil her best hopes, sickness came, then death. She followed them all to the grave. Then the greatest sorrow of all came, in the illness and death of her husband. She submissively bowed to these repeated strokes without a murmuring word; and found the best alleviation of her sorrows in more abundant labour, and in the blessed anticipation of reunion in her Father's house. The greatest trial of our friend's faith and patience was reserved for the last stage of her pilgrimage, when failing sight and increasing pain and weariness brought a new experience into her life. At this time she had many questions to put to me about the influence of pain on spiritual life and perception. We agreed as to the distracting and deadening influence of bodily pain; but the prospect, after all, I reminded her, is bright and cheering, for '*afterwards*' there will be the reaping of those peaceable fruits of righteousness which spring most abundantly from tried faith. With such a harvest nigh at hand she continued to endure, as seeing Him who is invisible, and calmly advanced towards the city which hath foundations, rejoicing in hope of the glory of God."

MR. NILSON writes from Kibunzi (Congo) to *Regions Beyond*, reporting the baptism of three pupils of the school, who confessed before all their people their belief in Christ. The congregations are increasing rapidly, as also the confidence of the people in the missionaries, so that they send their children freely to school.

HOUSE OF REST, KILBURN.—At the all-day meeting on Friday, held at this rendezvous of Christian workers, many notes of praise were sounded; and one of special gratitude for the sum of £1000 towards the Aged Workers' Home. This, coming in direct answer to prayer, is taken by Miss Mason as an earnest of God's will in the matter; and further petitions were offered that the remaining £4000 needed would be forthcoming in his own good time. Dr. McKilliam was among the speakers, and gave a helpful discourse upon the tabernacle.

REVIVAL AT MARSOVAN.—In a recent letter to Dr. Constantine, of Smyrna, Rev. C. Tracy, of Marsovan, Asia Minor, tells of an awakening of religious interest there. A few friends met for prayer, confession, and conference as to the prevailing spiritual coldness. Special meetings were held, and a number, chiefly from the college and school, have been brought to decision. Mr. Tracy entreats the prayers of fellow Christians that the work may deepen and extend to other parts of the province. Dr. Constantine has lately paid a visit to Ordu, a town on the Black Sea. He held meetings, when many rose for prayer, and some decided there and then for Christ. Our correspondent says that entire families have been converted, and the ingathering is still going on. There has been some opposition, but this has not stopped the work. As in the recent awakening at Aintab, the chief interest is among the women. The Greek Evangelical Alliance of Smyrna is seeking to extend its influence, and Ordu is now its centre on the Black Sea.

The Temperance Cause.

Mr. W. Forbes has conducted a successful temperance mission at Herne Bay.

The National Temperance Fête at the Crystal Palace is to be held July 8, under the auspices of the Good Templars.

Lord Randolph Churchill has secured precedence on Tuesday, April 29, for the introduction of his Bill dealing with the licensing laws.

The Local Option Bill for Ireland, after being nearly "talked out," was rejected by the House of Commons on second reading by a majority of seven.

The C.E.T.S. at Birmingham has appointed an agent to meet prisoners on their discharge from gaol, and invite them to breakfast, with a view to their reform.

A pamphlet on the treatment and cure of intemperance as a disease, written by a practising physician, is published by Messrs. Hamilton & Co., 376, Argyle-street, Glasgow.

Arrangements are being made for holding, early in May, in the City-road Chapel, in connection with the three London Wesleyan districts, a Temperance Convention on a large scale.

Out of eighty-eight persons who were last year ordained to the Congregational ministry in England and Wales, no less than sixty-nine are known to be total abstainers, and many of them are actively engaged in temperance work.

The Spring Conference of the British Women's Temperance Association was held in Glasgow, and was well attended. The Association is doing good work, and often secures a hearing for temperance teaching where ordinary associations would fail.

Rev. Joseph Cook, in a recent lecture prelude, contended vigorously for enacting compulsory scientific temperance instruction in American schools. He also expressed the conviction that high licence is being more and more considered a delusion by judicious minds.

Within the last few years there has been a decided advance in public opinion as to the need of some legal restrictive control of confirmed inebriates. Dr. Norman Kerr asserts that one-half of the patients discharged from the Dalrymple House afterwards avoid alcohol.

So crowded is the American daily press with stories of girl-shooting and wife-shooting by some drinking youth or husband pretending love of her whom he shoots, then shooting himself, that one daily heads its morning report of this appalling crime of the saloon, "The Usual Thing."

The Intoxicating Liquors (Ireland) Bill, after having got through the Select Committee, is being bitterly opposed, no fewer than thirty amendments having been put down, thirteen being Irish. It is, however, looked upon as tolerably sure to pass, as it has the support of the Government and of a large number of the Opposition.

The East Tennessee Land Company, of which Gen. Clinton B. Fisk is president, the stockholders being almost exclusively Prohibitionists, have bought up a tract of 300,000 acres of mineral and agricultural lands for the purpose of founding a great temperance colony. The deeds for ever forbid the sale of intoxicants upon the premises.

Rev. U. S. Taylor, B.A., has written a capital pamphlet (2d. *National Temperance Publication Depôt*) entitled "Bible versus Drink," which conclusively shows, among other things, that those who range themselves on the side of total abstainers may rest fully convinced that such a course is in complete harmony, not only with the spirit, but with the letter of Holy Scripture.

The Sceptre Life Association, in its annual report, once more demonstrates the value of total abstinence in the promotion of longevity. The following figures show the mortality experienced for the six years ending December 31, 1889. General section: Ratio of actual to expected deaths, 76·27. Temperance section: Ratio of actual to expected deaths, 57·42; a difference of nearly 19 per cent. in favour of temperance.

The centenary of Father Mathew is to be celebrated by special temperance work in the Sister Isle. The Roman Catholics have determined thus to honour "the Apostle of Temperance," and many Protestant churches have acceded to a proposal to hold a special Gospel Temperance Mission during the first ten days of October. A plea for the proposal has been issued by Mr. W. Carty, hon. secretary, Sandymount Band of Hope, 1, Duke-street, Dublin.

The New York Independent states that in some prohibition districts people previously accustomed to stimulants have taken to opium as a substitute.

The gross value of the American breweries which have passed into the control of English syndicates is stated to be £9,013,000. Seventeen companies have taken over a total of thirty-three breweries.

A State Conference of the Prohibition Party, Michigan, has been held in Detroit, in view of the contest on the question to take place during the present year.

Mr. R. Coad is expected to visit New South Wales in May. His success in New Zealand has been most encouraging, and like fruit is anticipated from his labours in Australia.

A plebiscite of the Bo'ness United Presbyterian Church has been taken on the sacramental wine question, with the following results: For unfermented wine, 161; against, 85. Majority for unfermented, 76; neutral, 51.

Senator Dawes, Massachusetts, has presented over 240 petitions asking Congress to stop the drink traffic between the United States and Africa. The petition states that more than 800,000 gallons are annually exported to African ports.

The Executive Committee of the Liverpool Diocesan C.E.T.S. have resolved to engage a certificated day-school master to give simple scientific lectures, illustrated by diagrams, showing the effects of intemperance on the human system.

The Hotel Métropôle, Sydney, lately opened, is a magnificent coffee palace, in which board and lodging, and it is said, all the comfort of really first-class hotel life, may be had for 25s. a week. It cost about £200,000, and over 300 guests can dine at one time.

The statement presented to the Legislative Council, Calcutta, shows a surplus on the year of 37,000 rupees, to a considerable extent due to the opium revenue, and in a lesser degree to the excise. Additional duties on imported spirits and Indian brewed beer are proposed; estimate of increase, 100,000 rupees.

"One of the poor weary ones" writes touchingly in the Church of England *Temperance Chronicle*, on behalf of her class, the barmaids. She says, "It is time somebody took it up about us poor slaves; because we are nothing better." The way in which barmaids are treated is in many instances a disgrace to civilisation.

On Sunday, March 30, a new crusade against intemperance, was inaugurated in Ireland, under the auspices of the Roman Catholic Church. This attempted revival of Father Mathew's noble work has the active sanction of the highest dignitaries in the Church. It aims at a form of home rule of which all parties must approve.

An important Wesleyan Temperance Convention has been arranged to be held at Stockport, under the auspices of the two Wesleyan circuits in the town. The Rev. John Baker, M.A., Rev. J. Murgatroyd, B.A., Mr. H. B. Harrison (Manchester), Mr. Thomas Hardy, Wesleyan district temperance agent, and others are expected to take part.

Rev. Nicholas Kelynack, lately on a visit to Sydney, Australia, for his health, in a private letter, says: "The spirit of gambling is rife, and this evil seems to exist amongst all classes. . . The absence of drunkenness was to me very pleasing, and yet, whilst you do not see men drunk in the streets as at home, their drink bill is nevertheless large."

Miss Haslam addressed the monthly meeting of the Manchester Women's Christian Temperance Association and Police-Court Mission on 2nd inst. on "Women's Work," showing the many opportunities there were for women to work in this temperance cause if they only would do so. She instanced specially work amongst barmaids and policemen.

The temperance cause in Newcastle-on-Tyne has suffered a severe loss through the death of Rev. Dr. Rutherford. In middle life, and in order more effectively to fulfil his ideal of a Christian minister, he studied medicine. One of his main reasons for doing so was a desire to be able to treat the physiological aspects of the temperance question with authority.

In opening a recent temperance bazaar at Newcastle-on-Tyne, promoted by the Good Templars, the Mayor (Mr. T. Bell) said he was deeply interested in the suppression of the national curse of intemperance. He thought if the dwellers in the richer parts of the city knew more of the poorer, a desire for the extinction of the traffic would greatly increase.

Evangelistic Notes.

Manchester.—Mr. Wm. Day, of the Evangelisation Society, has held a mission at John-street Hall, Pendleton, with manifest blessing.

Mr. E. Y. Parker has been holding a mission at Brook-street, Tottenham, which has been refreshing to believers, and has been the means of leading souls to the Saviour. Mr. Parker seems very gifted for this work, having a rich powerful voice and a clear, pointed, earnest way of preaching.

Mr. E. P. Telford, whose work in Great Britain has been greatly blessed for some years past, has recently been conducting missions in New York. Mrs. Telford has assisted her husband in the inquiry-room, and many people have professed to find peace through believing.

Mr. W. R. Lane has just finished a month's work at the Great Assembly Hall, Mile-end-road, E. Nearly five thousand people attended the concluding meeting on Sunday evening, March 30. A number of persons professed conversion. The week-night lectures, with the model of the Tabernacle in the wilderness, were greatly blessed, many Jews attending.

Jedburgh Home Mission.—A fifteen days' mission, conducted by Mr. Oscar Owers, of the London Evangelisation Society, has been closed, and has resulted in a great blessing to the Christians. Seldom have we had the privilege of hearing the Word preached with more power or clearness, and the results will yet be seen for many days to come. F. H.

Ireland.—During the past month successful evangelistic services have been held at Kilrush by Mr. J. H. Crawford, of the Irish Evangelisation Society. Similar meetings have been held at Warrington by Mr. Peatt, of the same Society; and in the Methodist Church, Larne, by Mr. and Mrs. Brandon and Miss Knox, of Canada. In each case much good was done, and it is believed that several were led to accept Christ as their Saviour.

Mr. and Mrs. Harrison, from Australia, have just concluded a fortnight's mission at Zion Baptist Chapel, Chatham. Large audiences gathered each night, and on both Sundays crowded the chapel. Many entered the inquiry-room. Mr. Harrison's earnest preaching, and Mrs. Harrison's sweet Gospel singing—as well as their clear dealing with inquirers—were much blessed.

P. Hancocks, Pastor.

Rev. Samuel Jones (Welshpool) has concluded a successful ten days' mission at Morley Hall, Upper Parkstone, Dorset. The meetings were well attended. The word was with power, and much spiritual blessing resulted. Mr. Richard Weaver took part in one of the meetings, giving an address of more than an hour. The congregation which crowded the building was greatly blessed, and several desired prayer on their behalf at the close of the meeting.

Mr. Richard Hill has concluded a successful series of meetings in Bonnethill Free Church, Dundee. This is the church in which lay the life-work of Isabella Macpherson, whose memoir, written by her brother, has been appearing in our pages. The meetings extended over a fortnight, and were largely attended, hundreds being present every evening; in addition to much good done, the Christian workers have received a fresh impetus. Mr. Hill, by his simple powerful addresses, has been most helpful, and the results of his work will abide long after the meetings have passed away. Mr. Hill began a fortnight of meetings in Dalry on first Sabbath of April.

Rev. W. Haslam.—St. Paul's Church, Penzance, had, during last month, an unexpected visit from Rev. William Haslam, who, some thirty or more years ago, was very intimately connected with the spiritual work that was carried on in the parish under the late Rev. George Fenton. Mr. Haslam was paying a short visit to the West of Cornwall, for the sake of a little holiday, and asked the vicar if he would like him to give a series of sermons and addresses in his church; an invitation the vicar was only too thankful to accept. Mr. Haslam's mission at Blackrock, near Dublin, which commenced on March 30 and concluded on Easter Monday, increased in interest day by day, the various meetings having been attended by large numbers, not only from the immediate neighbourhood, but from more distant localities. Mr. Haslam's forthcoming engagements are—April 19, St. Cuthbert, Bedford; May 3, Christ Church, Bromley-park, Kent.

The Book World.

A Chronicle of a Country Town. *Religious Tract Society.* A charmingly told story, showing how a brother and sister, deeply imbued with the spirit of practical Christian helpfulness, became centres of blessing in their neighbourhood, and influenced others in the right direction.

A most admirable and outspoken sermon to young men on Temptations of London Life, by Rev. C. B. Foy, vicar of St. Mary's, West Kensington, has been published, and ought to be widely circulated. The proceeds will be devoted to the funds of the Hammersmith Y.M.C.A. (1d. *A. Churchman*, 16, *King-street, Hammersmith, W.*)

Electricity and its Uses. By J. Munro. 3s. 6d. *Religious Tract Society.* The third edition, revised and enlarged, of a handbook of special value. Recent advances in the application of electricity to the needs of man are succinctly described in popular language. The pages are fascinating reading, and embellished with numerous illustrations.

From Printing Office to the Court of St. James's. By W. M. Thayer. 3s. 6d. *Hodder & Stoughton.* Mr. Thayer's facile pen finds a congenial theme in narrating the story of the boyhood and manhood of the illustrious Benjamin Franklin. His career, though not flawless, was full of life's romance, and this presentation of it will delight and inspire the youthful reader, showing him what heights of influence and affluence can be attained by perseverance and determination.

Bright Light in the Clouds. This is a little volume of letters, written by the late Rev. Samuel Hebditch, to several suffering and bereaved members of his flock. It will be welcomed by all who, in England and Australia, had the privilege of knowing him as pastor and friend. The letters were written at various periods of Mr. Hebditch's ministry, and have been collected by one who knew and loved him. They stimulate joyful trust in God's love to his children, and will speak comfort to many disciples in the school of sorrow. An excellent portrait of Mr. Hebditch forms a frontispiece. (2s. *Nisbet & Co*).

The Gospel in Great Britain; from St. Patrick to John Knox and John Wesley. By Rev. Samuel Macnaughton, M.A. *Edinburgh: James Gemmell.* We rejoice to welcome this excellent work in its second edition. The progress of Gospel truth is a golden thread running through the history of our beloved land. The author set himself to trace an evangelical succession outside of Rome and opposed to it all down the centuries, and to note with some degree of fulness the prominent agencies that brought blessing to the nation at different periods. He has succeeded admirably. We trust the volume will go through many more editions, and fulfil an important ministry of public enlightenment as to the introduction and progress of the truth in Great Britain.

Russia Japhet: or, The Muscovite, the Cossack, and the Mongol. By Oxonian. *F. W. Parry & Co.*, 29, *Paternoster-row.* This book professes to elaborate an identification of the power whose doom is foretold in Ezek. xxxviii. with the Empire of the Czars. The author maintains that the British are the Israel of prophecy; and that the children of Canaan, the accursed, are to be found to-day in every quarter of the globe, weak in intellect and stunted in stature, pioneering and preparing for the advent of the higher races. The book bears evidence of wide reading, and considerable ingenuity in the department of linguistic identification. These will at once impress the unlearned and amuse philologists. The discussion is not, however, conducted with sufficient precision to give the work any real value.

By Canoe and Dog Train. By Rev. E. R. Young. 3s. 6d. *C. H. Kelly.* Mr. Young has an ample story to tell, and he tells it in a very lively and pictorial style. Missionary life and work among the North American Indians, before the railroad invasion, were surrounded by many difficulties and dangers, but they also had elements of special fascination and interest. All these come out in Mr. Young's graphic record of his journeys and evangelistic efforts among the dusky Indian tribes. The work was successful as well as interesting, and in the great North West as elsewhere the Gospel has proved itself to be a message of saving and transforming power. This is an admirable chapter in the romance of missions, and it ought to have hosts of readers, especially among the young. Fine portraits of Mr. and Mrs. Young are given, and there are also good illustrations.

The Weekly Pulpit. Vol. vii. *Elliot Stock.* A valuable repertory of sermons and outlines, critical and homiletical notes, illustrations, and addresses. Preachers will find this volume a fund of suggestion, at once practical and pointed.

History of the Westminster Assembly of Divines. By W. M. Hetherington, D.D. Fifth edition. *Edinburgh: James Gemmell.* Though having a special interest for Presbyterians, this volume cannot but claim the attention of all students of the religious history of our country. The character and proceedings of the Assembly are stated with fulness and care, and what makes the book specially attractive is the fact that in tracing the controversies by which both Church and kingdom were agitated in the seventeenth century, the author has avoided giving a controversial aspect to his work. Rev. Robert Williamson, of Ascog, Rothesay, supplies indexes and valuable notes. At the present time, when "revision" of the Confession of Faith is being so widely canvassed, the story of the Assembly by which the celebrated symbol was formulated will assuredly repay careful perusal.

The Miracles of our Lord. By John Laidlaw, D.D. 7s. 6d. *Hodder & Stoughton.* An expository and homiletic work of an eminently useful character by the Professor of Theology in New College, Edinburgh. The field has been well explored by others, but no one can peruse Dr. Laidlaw's volume without recognising many important results of his personal research. Classification is not easy, but the author groups the various miracle narratives as they relate to works affecting nature, acts of healing, and raisings of the dead, dealing separately with the post-resurrection miracle. Leaving apologetical questions, he sets each incident in the light of an exposition enforced by minute examination, and then indicates the outstanding lessons in a way which cannot fail to be very helpful to spiritual application. He well maintains that the miracles are not to be regarded as bare attestations of a Divine commission, far less as mere wonders. They are to be studied in their symbolic or didactic aspects, as well as in their evidential character. In a word, the miracles are an integral portion of the revelation made through Jesus Christ. These considerations receiving full weight, there is no attempt in this volume to explain the mode of the miracles. On this topic Dr. Laidlaw tersely says:—"From its very nature as an immediate Divine operation, the miracle admits no explanation of mode or process. All such attempts are self-contradictory. They are suggestions of secondary reasons or causes for that which *ex hypothesi* has only a Great First Cause." The volume is a mine of wealth to those who would expound the Scriptures to public profit.

What are Churches for? By Frank Ballard, M.A., B.Sc., Wesleyan Minister. 6d. *Elliot Stock.* The only favourable thing which the utmost charity enables us to say of this pamphlet is that it calls attention to one or two points of weakness in connection with Evangelical Churches. Sectarian bigotry and exclusiveness; the want of practical sympathy with abounding suffering—these, where they do exist, are serious hindrances, and we shall be glad to see them removed. But the author of this pamphlet, like most of the representatives of advanced theology, falls into grossest caricature when he describes orthodox evangelicals (page 87), while his remedy is considerably more to be dreaded than even his exaggerated statement of the disease. If we follow his lead we shall have to surrender the inspiration of the Bible (64), total depravity (34), imputed righteousness, the atonement as generally understood (65), and eternal punishment (47). On the other hand, our new theology will include Divine Fatherhood as "the very heart of the Gospel message" (63); the opening of the churches to receive all without requiring the condition of conversion (90); the abandonment of the old distinction between the Church and the world (60); the rejection of "Bunyanism" as having been substituted for Christianity (58), and the adoption of Maurice and Kingsley as our models (61); "rational amusement" must be regarded "as a branch of the work of the Churches—distinctly involved in their commission" (9); while, instead of the kingdom of God as we have understood it, Christ is to be preached as "King of human society," who has "a mission for redemption in politics, science, and art, as well as in the slums." These are some of the conclusions to which this author would lead us—all of them the result, in our judgment, of the entire neglect of some Scriptures, and the very imperfect interpretation of others.

The Word Opened; or, Materials for Bible-Readings. By Rev. Evan H. Hopkins. *Marshall Brothers.* Many will welcome this handy volume, in which fundamental truths are admirably unfolded. The outlines are accompanied by comments and illustrations, and there is a page for such notes as the student may wish to add for his own assistance in using the readings. In the introduction, the author expresses a hope that the work will prove useful to those who, from lack of time or opportunity, find it difficult, in these days of "high pressure," to prepare for the mission-room or the Bible-class. To such workers the book may be cordially commended. Should the series be continued, Mr. Hopkins promises to deal in a similar way with subjects involving a deeper study of Holy Writ.

FROM APRIL MAGAZINES.

A VERY INTERESTING LETTER.

appears in the current issue of *Regions Beyond*, from the pen of Miss Lucy Guinness. It records a conversation with a veritable "heathen Chinee" in Boston, U.S.A., and furnishes a racy description of the Chinese Sunday-school in that city.

IDENTIFIED WITH CHRIST.

In Col. ii. 9-12, Paul reasons: By becoming Christians you have been so identified with Christ that what is true of Him is true of you. This thought the Apostle expands throughout the whole passage, thus: In Christ dwelleth all the fulness of the Godhead bodily, and ye have been filled full in Him; "in whom also ye were circumcised in the circumcision of Christ; being buried together with Him in his baptism (literally, as in Rom. vi. 4, 'in the baptism'); in whom also ye were raised together with Him." That is to say, Ye were circumcised along with Him on the eighth day of his earthly life, buried along with Him on the last day of his earthly life, raised along with Him on the first "Lord's Day," and are now seated along with Him in the heavenly places.—*Rev. H. J. Paterson*, in *The Expository Times.*

THE ELECTRIC RAILWAY OF THE FUTURE.

With the advantages of the electric railway so unquestionably demonstrated in actual practice, it would not be unsafe to hazard the opinion that, in ten years, at the farthest, there will not be a *single* horse-railway in operation, at least in our own country [the United States]. The horse will then be once more returned to his legitimate field of labour, and the street-car passenger will be transported at an increased speed, and with all the comforts of easy riding, in cars propelled and lighted by electricity; while it is by no means improbable that, with further work on the line indicated, the passenger may step aboard a train in New York at ten in the morning, and eat a five o'clock dinner in Chicago on the same day. Enough has indeed been accomplished to show that electricity is destined to be one of the most powerful factors entering into our social conditions, and that the ease of distribution and convenience of power afforded by it must bring forth changes in the social order which are even now hardly realised.—*Joseph Wetzler*, in *Scribner's Magazine.*

Messrs. Cassell & Co. have commenced to reissue the very attractive serial, "Gleanings from Popular Authors;" 7d. per part.

No. 78 of the New Biographical Series is devoted to Archbishop Usshер. The very interesting story of the celebrated Irish primate is well told by Dr. Macaulay. (1d. *Religious Tract Society.*)

Using and Abusing the World is the title of a booklet by Rev. Walter Horne, M.A., curate of Christ Church, North Brixton. Canon Hussey writes a preface, the tone of which is in excellent harmony with the high character of the counsels conveyed.

Holiness from the [to the] Lord. By William Sloan Glasgow. This booklet, full of helpful thoughts on the Christian life, has reached a fourth edition. Faithful Sayings from God's own Word is a penny book, full of Scripture, and therefore worthy of high commendation. (*Holness.*)

Mr. Holness is publishing a series of penny books, entitled "Memoirs of Mighty Men." Nos. 3 and 4 are devoted to David Livingstone and Martin Luther; written by J. J. Ellis. These memoirs are well printed on good paper, and embellished with numerous illustrations.

Mr. W. M. Noble has written a very interesting sketch of the eventful life of Thomas Horrocks, the well-known temperance evangelist, recently appointed as mission agent to the National Temperance League. Both the dark and the bright sides of his career are graphically described, and a frontispiece portrait is given. (4d. 33, *Paternoster-row.*)

Letters to the Editor.

APOSTOLIC *v.* PRESENT-DAY PREACHING.

Dear Sir,—I have recently been reading in the Acts of the Apostles.

It is interesting to observe the bold manner in which the Apostles simply and faithfully preached "Jesus and the resurrection."

I have been much impressed with the success that attended their labours. In chap. ii. three thousand souls were saved, and in chap. iv. we are told that five thousand believed, whilst in chap. x. it is recorded that a houseful received blessing, and so on.

Now, Sir, what I should like to ask is: Why are these results not seen nowadays? There is plenty of preaching, and the Holy Ghost is here now, as then, but how comparatively few conversions there are.

If you could find space in your valuable paper for a limited discussion I am sure it would be intensely interesting to have an expression of opinion on this matter from a few of your numerous readers, who *know the Lord, and are interested in service for Him.*—Yours very truly,

Wm. Bramwell Dick.

9, *Cumberland-street, Edinburgh.*

APOSTOLIC WARFARE.

Sir,—The controversy as to Apostolic warfare seems now to have reached a point where I may well leave it to any who desire further to prolong it.

Pastor Douglas will still believe that I meant to deny the existence of any evangelical ministry outside our ranks. I hope I have convinced others that I never meant to do so, and that the report does not imply anything of the kind.

Upon the more important question of the Scriptural authority for our system of government, it is now admitted* that I did cite, and that we do claim, such authority. We shall, no doubt, be considered presumptuous for so doing. But that I cannot help, and I neither hope to convince the Pastor nor the many excellent people who hold aloof from us that we are right. They will continue not to "know" us, and we shall march on by God's grace, content to live "as unknown, and yet well known."

Whether it was, or was not, according to the Divine plan that no one Apostle was universally obeyed is really a question for students. What we observe with so much thankfulness, is that, calculating distance by length of postal transit, Paul was obeyed, and obeyed precisely, over a wider range of territory than the whole world now offers to our General. God has before our eyes repeated the same wonder by the Almighty Spirit that worketh all in all. We do not invite the Pastor nor anybody else who does not "know" him to obey our beloved leader. We only ask them to retire from the seat of the one Master when they tell us that we are not his disciples, but the disciples of man, because we have thus learnt Christ.

Now, I am just concluding visits to two nations differing as widely perhaps as two nations can—the French and the Swedes. But in each case I have seen the same thing—an Army raised up under the command of a woman, advancing over a large territory, and subduing crowds of the rebellious to the service of Jesus Christ. In each case I have seen the most perfect discipline. Hundreds of young men and women, who have left all to follow Christ, and who do their "diligence to come," or go, as fast as trains will carry them, to any spot to which they are sent to labour for the salvation of the lost. I am passing on to apply the same system to another nation, which at present scarcely knows us. If our authority be of man, the Germans will despise and refuse it. Only the power of God can subdue them under us. But He has already given us some thirty German officers, and I know that He will help us to make full proof of our Apostleship there also.

Railton.

* [We cannot follow Mr. Railton here. It has not been admitted in these columns that he has justified his claim from Scripture.—Ed.]

Mr. John Jewell Penstone writes a letter on this subject. One of his points may be briefly expressed thus: If the Salvation Army under General Booth corresponds to the Church under the Apostle Paul, how is it that the ordinances of the Church are ignored by the Army? If the Army discards the ordinances because it is a Mission and not a Church, then surely Commissioner Railton's analogy fails. Another point which Mr. Penstone makes is: It is alleged that the Apostle Paul was a more absolute dictator than any military commander could be, and passages of Scripture are quoted to support the statement. The meaning thus put upon those passages must be erroneous, because not in harmony with the general facts. In 1 Cor. xvi. 12, Paul says: "As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but HIS WILL was not at all to come at this time; but he will come when he shall have convenient time." Were there two Apostolic "generals" in the Church of the first century? or should Apollos have been drummed out of the service for disobedience? Mr. Penstone entreats the Army authorities not to press upon believers as Apostolic things which have no resemblance to the Apostle's well-defined way of serving the Lord.

"PERFECTIONISM."

Dear Sir,—No doubt Rev. F. B. Meyer was actuated by the best of intentions when he penned the letter which appeared in your issue of the 28th ult., under the head of "Perfectionism." By his own showing, however, the charges of insincerity and want of straightforwardness which he brings against Mr. Sanford are based upon hearsay. Had Mr. Meyer himself attended the services recently held at Hampstead, he would have found no discrepancy between Mr. Sanford's writings and teachings.

If by "eradication of sin," which is *not* a Scriptural expression, is meant perfect cleansing from all sin, both as a manifestation and as a principle, then Mr. Sanford undoubtedly *does* teach it; but if this expression means the removal of all the influence of sin, both external and internal, then Mr. Sanford does *not* teach it. The same remarks apply to the teaching of Mr. Reader Harris.

Mr. Meyer cannot condemn Mr. Sanford without equally condemning John and Charles Wesley, Whitefield, George Fox, and many other eminent saints of God, who persistently taught identically the same doctrine of entire sanctification and the cleansing away of inbred sin. To come to our own time, Mr. Meyer must equally condemn Dr. Westcott, whose appointment as Bishop of Durham was noted with satisfaction in the same issue of your paper. Let me annex a few extracts from Dr. Westcott's Commentary on the First Epistle of St. John. The italics are mine.

"i. 7.—The action of Christ upon the members of his body brings about that *real sinlessness* which is essential to union with God."

"...'cleanseth.' The thought is not of the forgiveness only, but of the *removal.* The sin is *done away*, the purifying action is exerted continuously....'From all sin.' The thought here is of 'sin,' not of 'sins'—of *the spring, the principle*, not of the separate manifestations...Ver. 9: '*forgive... cleanse.*' Both acts are spoken of in their *completeness.* The specific sins are forgiven, the *character is purified*...As judging righteously God forgives those who stand in a just relation to Himself, as being righteous He communicates *his nature* to those who are united with Him in his Son...God meets frank confession with free blessing...a twofold blessing: (1) The remission of sins and their consequences; (2) The cleansing of the sinner from the *moral imperfection* which separates him from God."

What difference in doctrine is there between that in the extracts from Mr. Sanford's writings given by Mr. Meyer, and that laid down in the above extracts from Dr. Westcott's commentary? The "flesh" in the sense of the "carnal" mind is done away, but the "flesh" in the sense of our human nature—Scripture uses the word in both senses—remains to the end, subject to infirmity and weakness, but delivered from indwelling sin. This is Mr. Sanford's teaching, or rather, as he demonstrates it to be, the teaching of Scripture, for he refers to chapter and verse for everything, though Mr. Meyer calls it "unscriptural" and "misleading." Further, the word *teleios* must be eliminated from the New Testament before the words "perfection" or "perfectionism" can be used as if they were unorthodox.

In conclusion, may I remark that *negative* evidence is always unsatisfactory, and often misleading? A man was seen by two credible witnesses to steal a sheep, and was convicted on their evidence, though he was prepared with the evidence of twenty men to prove that they did *not* see him steal it. So the evidence of two or three sincere Christians who can testify that by God's grace they experience deliverance from indwelling sin is worth more than the evidence of a thousand others who can only testify that they have *not* found this deliverance. The recent mission at Hampstead, was prefaced and accompanied by fourteen days of earnest united prayer on the part of Christians of all denominations: one special and continuous petition being that God would grant the speakers grace to proclaim the truth, the whole truth, and nothing but the truth. In the face of the blessing which has resulted, who can doubt that this prayer was answered?

May I not remind those who do not see eye to eye with Mr. Sanford and Mr. Harris, of Gamaliel's counsel: "Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."—Yours truly,

Henry E. Millar.

Heathdown, Hampstead-heath.

[We must reply to the above that members of our staff having been present at some of the Hampstead meetings, and other friends at others, we were assured that "the eradication of sin," or, to use Mr. Millar's words, "perfect cleansing from all sin, both as a manifestation and as a principle," was not taught there. If, however, Mr. Millar asserts that it was, we will not contradict him. We believe such teaching to be utterly unscriptural.

Dr. Westcott on 1 John i. certainly cannot be taken to support the view. Even the words quoted above prove this: "The sin is done away; and the purifying action is exerted continuously." If "inbred sin" were "cleansed away," what room would there be for "the purifying action" to be "exerted continuously"?

On ver. 8 Dr. Westcott says, "*If we say that we have no sin.*" The phrase "to have sin" marks the presence of something which is not isolated, but a continuous source of influence. [This explains the need of the purifying action of the blood exerted continuously.] "*We deceive ourselves*, or rather, *we lead ourselves astray*...We *know* that the assertion which we make is *false*; and, more than this, we *persuade ourselves that it is true.*" Italics ours.

On ver. 10 we read: "He who recognises the true character of sin, and the natural permanence of sin as a power within, may yet deny that he personally has sinned. By making this assertion of sinlessness we affirm (positively) that God deals falsely with men ('we make Him a liar'); and (negatively) we are without the voice of God within us, which converts his revelation for each one into a living Word."

Nothing could be clearer than that the pretensions of "perfectionism" are not advocated by Dr. Westcott. Would to God that all who claim the sinlessness asserted by our correspondent to be the teaching of Mr. Sanford would take to heart Dr. Westcott's pregnant words: "'If we say that we have no sin,' we *know* that the assertion which we make is *false*; and, more than this, *we persuade ourselves that it is true.*"

Once more, to quote Dr. Westcott—"The idea [of the noun from which the verb *we deceive ourselves*, or *lead ourselves astray*, is formed] is in all cases that of straying from the one way: not of misconception in itself, but of misconduct. Such going astray is essentially ruinous." Our italics and small capitals.—Ed.]

"UNSECTARIANISM."—The signature that was attached to the letter upon "Unsectarianism" which appeared in our last issue was a misprint. It should have been *G. F. Trench*—a name familiar to those of our readers who attend the Believers' Meetings held annually in Dublin.

"RELIGIOUS MASHERS."—In reviewing a book on sanctification Mr. Spurgeon says: "Certain young divines, whose judgments are, as yet, green and sour, sneer at Puritan writers; but this is simply the result of an ignorant pride. Their criticism is the hiss of geese. These religious mashers will have their day, and then go to the dogs. Those who read the old theology, and practice the old walking with God, will survive the contempt of the foolish, and grow in the esteem of the wise."

SASKATCHEWAN, CANADA.—Writing to a friend in Edinburgh, Rev. A. A. Wright, who labours in the Gospel in this north-western province, states that he has moved fifty miles to the East to an Indian reserve. He also visits the different out-settlements where there are whites and half-breeds. There is a great call among them for good reading, either books or papers, and Mr. Wright would welcome a further supply. Scriptural coloured illustrations would be useful among the Indians. His address is Kinistino, P.O., *viâ* Prince Albert, Saskatchewan, Canada.

Among the Churches.

BAPTIST.

The Baptist Church at Rochester has celebrated its second anniversary. During the past year twenty-six have been added to the church, making a membership of fifty-seven, and £395 has been secured towards the new school chapel, which is to be erected shortly.

At Duckpool-road, Newport, Mon., anniversary sermons were preached by Revs. C. E. Griffin, B. Thomas, and A. T. Jones. The chapel now seats nearly eight hundred people. Much spiritual blessing continues to attend the earnest ministry of Rev. A. T. Jones. There are cases of inquiry nearly every Sunday.

A social meeting of the Belle Isle Young Men's and Young Women's Guilds was recently held at the Chapel in Brewery-road, N. Nearly 500 young people were present. Earnest, helpful addresses were delivered by Mrs. Aukland and Mr. W. T. Paton, each speaker seeking to lead to decision for Christ, or to renewed devotion to his service.

METHODIST.

The resignation of Rev. Edward Smith, of Clerkenwell, has been formally accepted by the Committee of the London Wesleyan Mission, with many expressions of regret, and of appreciation of Mr. Smith's work at Clerkenwell.

Rev. Dr. Lunn, in accepting the invitation of the Wesleyan London Committee to remain in connection with the West Central branch, has written to the general secretary, Rev. W. D. Walters, stating that he hopes after next Conference to be able to continue his services in connection with the Mission without further remuneration. This is already the case with Rev. Mark Guy Pearse.

The Christian Advocate states that Methodism is progressing rapidly and satisfactorily in Germany. The Methodist Episcopal Church of America only commenced its work in that country in 1849, and now there are nearly 16,000 members, with 98 ministers and 19 helpers; and the English Methodists have 2404 members and 31 ministers. The writer adds that a "great and effectual door is at present open in Berlin and Bavaria for earnest spiritual work."

The fourth anniversary of the opening of Clapton-park Tabernacle (Rev. T. Jackson, pastor) was held on Good Friday. The past year has been one of much blessing, and progress was reported in every department of work. The number of members in Church fellowship is 147. There are 23 teachers in the Sunday-school and 223 scholars. During the year 62 open-air services were held, and over 2000 visits made to the sick poor. Some of the most degraded have been led to Christ during the year, and are now in Christian fellowship.

CONGREGATIONAL.

The church at Kingsland has raised nearly £6000, and a good work has been done, during the three and a half years of Rev. T. Hooper's pastorate.

At the anniversary meeting of Trinity Church, Hanbury-street, Rev. Dr. Tyler gave an interesting account of his fifty-six years of labour in the East of London. The report stated that thirty-seven members had been admitted during the past year.

Rev. J. Sherratt has resigned the pastorate of the church at Burgess-hill, Sussex. In preaching his farewell sermon, he said that during the three years of his ministry there his business had not been to amuse nor to provide intellectual food of things deep, dark, and mysterious. He had sought to declare the plain truth, and to point to the Lamb of God that taketh away the sins of the world.

At the recent annual meeting of the Congregational Union of Gloucestershire and Herefordshire, held at Hereford, Rev. W. H. Skinner, of Bristol, spoke of the Forward Movement in connection with Lodge-street Chapel and Gaunt House in that city, showing that in an effective manner the masses are being reached. Rev. E. E. Ingham, of Leintwardine, Herefordshire, also made an interesting statement respecting evangelistic work in his district.

A new mission-hall, erected by the congregation of Brunswick-street Church, in Union-street, Ardwick, was opened by Rev. W. Rigby Murray. The hall is admirably adapted for home mission work. It contains a main hall seated for 500 persons; an infants' room, capable of holding 200 little ones; and six class rooms, with accommodation for about 140 advanced scholars. In connection with the mission-hall, there are 129 persons in church membership, upwards of 400 scholars in the Sunday-school, 600 members in the Band of Hope, an attendance of from 250 to 300 at the Gospel service, a Bible-woman, tract distributing agency, working-men's temperance society, &c.

NOTES FROM SCOTLAND.

Rev. John Smith, of Broughton-place U.P. Church, Edinburgh, has accepted an invitation to take part this summer in the Northfield Convention.

Dr. Pierson is expected to be in Edinburgh at the time of the Synod and Assembly meetings, and he has been invited to address each of the courts on missions.

Special evangelistic meetings have been carried on for several months in connection with Young-street Free Church, Glasgow, which is situated in the centre of a dense population of the poorer working class of the East-end. Mr. Mackay, the pastor, supported by a large staff of Christian workers, has been labouring most successfully in reclaiming the lapsed. At the annual congregational soirée it was reported that 142 have been added to the membership during the year, bringing the total up to 740.

Miss Tyson will this month conduct services amongst the young for a fortnight in White Memorial Free Church, Glasgow.

Rev. Wm. Anderson, the veteran missionary of Old Calabar, will not be nominated to the moderatorship of the U.P. Church this year, owing to an affection of the eyes from which he is suffering. It is hoped he may be well enough to accept the post next year.

NOTES FROM IRELAND.

The Presbyterian theological colleges at Belfast and Derby have each had a very successful year, and have respectively closed their annual sessions.

As the genial spring weather approaches the open-air evangelistic services held for many years on Sunday evenings at the Custom House Steps, Belfast, attract larger numbers, and are likely to be productive of much good.

The Methodist Temperance Committee have resolved to recommend the Conference to sanction the holding of a special temperance Gospel mission in every circuit in Ireland in connection with the centenary of Rev. Theobald Mathew in October next.

The last year was the most successful the Belfast Association for the Employment of Industrious Blind has ever had. Seventy persons, of whom the half were women, were altogether employed, and the Association, which fosters a spirit of independence and keeps many off the rates, is almost self-supporting.

A branch of the Y.M.C.A. having been established a few months since in North Belfast, most suitable premises have just been secured as a reading-room, and as a centre in which to carry on evangelistic and other Gospel efforts, and altogether the undertaking promises to be a blessing to the large number of young men who reside in that part of the city.

Great Victoria-street Baptist Church, Belfast, of which Rev. Wm. Usher, M.D., is the minister, is in a fairly prosperous state. During the ten years Dr. Usher has been pastor of the congregation he has received into church fellowship 231 persons, of whom he baptized 131. A schoolhouse has been built during the same time at a cost of £500, and £100 of debt has been paid off, while about £800 is now promised towards the erection of a manse.

Lord Plunket, Archbishop of Dublin, has issued an important pastoral in reference to the spread of Ritualism in his diocese, and in this he strongly condemns the use of crosses on the communion table, the eastward position, the elevation of the cup and patten, bowings towards the communion table, ablutions, and especially auricular confession; but on the other hand, he urges evangelicals to be very particular in their observance of all rubrical rites and enactments. Evidently the Archbishop's sympathies are entirely with the evangelical party, but he has a difficult part to play, and some allowance should therefore be made for his position.

FALLEN ASLEEP.

Rev. John Wilson, Presbyterian minister of Lecumpher, Moneymore, co. Derry, in his 59th year.—Bishop Callaway, D.D., for some years Bishop of Kaffraria, S. Africa.—Rev. D. S. Rae, for over forty-three years minister of the parishes of Lethendy and Kinloch, Perthshire.—Rev. William Edwards, late pastor of Sion Welsh Baptist Church, Cefn Mawr, near Ruabon, where he ministered for nearly twenty years.

Brevia.

The new Sultan of Zanzibar is said to be co-operating in good faith in the repression of the slave trade.

The Evangelical Military Church in Rome had a very enthusiastic gathering on the birthday of the King of Italy.

The Swedish Missionary Society will shortly send out eleven new missionaries—seven to the Congo and four to China.

In France there are forty-one Protestant orphan institutions, containing 1650 children, with a budget of 600,000 francs.

The Bishop of Peterborough recently denounced the system of child insurance as one of the greatest social evils of the day.

A series of historical biographies—"The Rulers of India," edited by Sir W. Hunter is being published by the Clarendon Press.

A writer in *The Westminster and Lambeth Gazette* speaks highly of the Working Men's Mission, Collingwood-street, New Cut.

A correspondent at Rome says there has been renovated in the Vatican the map of Italy as it was, that is, with the old Pontifical State, the Grand Duchy of Tuscany, and the Kingdom of the Two Sicilies. While the rest of the world moves round the Vatican stands still.

Abbé Desgodins, who has been a missionary on the Chinese borders of Tibet country for thirty-five years, has lately returned to France with the manuscript of a dictionary of the Tibetan language on which he has laboured for a quarter of a century, and which he is desirous of having published in Europe. It will be in Latin, French, and English.

BRAZIL.—The Protestants have profited largely by the turn in political affairs. Formerly the Reformed Churches were only tolerated, the Catholic Church alone being recognised by the State; now religious liberty on a broad basis has been declared in the country. The continual annoyance to which the Protestants were previously subjected is at an end, and it is hoped that advantage will be taken of the improved condition of things to make known to the people the Gospel in its purity.

CONTINENTAL & FOREIGN NOTES.

AUSTRIA-HUNGARY.—The Socialist workmen of Budapest have in public meeting demanded that, except in certain exceptional cases, Sunday work shall be made illegal.

THE LUTHERAN CHURCH is making rapid progress, in the United States. From 1884 to 1888 the German communities of this order erected no fewer than 1532 places of worship.

SPAIN.—There are at the present time 179 Roman Catholic religious orders in this country, possessing in all 1330 convents. In the city of Barcelona alone there are 163 convents set apart for women. During the past fourteen years the number of nuns in Spain has doubled, while the number of monks has increased sixfold.

BAVARIA.—The Government, after for a long time supporting the Old Catholic cause, in spite of the persistent opposition of the Vatican, has suddenly yielded to the clerical party, and officially acknowledged the infallibility and primacy of the Pope. Having lost their leader, Dr. Döllinger, the Old Catholics of Bavaria will henceforth be regarded by the State as "heretics."

RUSSIA.—Touchkourow, the celebrated ethnologist, has computed that the Russian army contains 400,000 Pagans and 50,000 Mohammedans. Seventy per cent. of the Cossacks are outside the Greek Church, and among them the religion of Islam is making inroads upon the "Orthodox" faith. The army of the Ural contains 10,000 "Orthodox," 20,000 Mohammedans, and 90,000 Pagans.

SWITZERLAND.—Large meetings have been held at Lausanne, under the auspices of the Blue Cross Society. The proceedings were very cheering to temperance reformers. The movement, which answers to the "Blue Ribbon" work in England, is making new friends on all hands, the prejudices which were at first excited having in many cases given way before a due appreciation of the high aims and objects in view.

MANCHURIA.—In connection with the U.P. Church of Scotland's mission in Manchuria, N. China, over forty were admitted into the Church in the out-stations north of Moukden during January. Five years ago Christianity was practically unknown in these regions, and there were only one or two Christians. Now there are 200 members, scattered among more than a score of villages, and this number represents but a small proportion of those whom Christianity has influenced.

BOSNIA.—Under Turkish government there were scarcely any schools here. Now good schools have been established, and the children of the poor in town and country are not only taught, but provided with all means of learning, and even with good clothing. Creed is no bar to advancement in education, and as intelligence is being developed, Gospel work will be greatly helped. Mr. Adolf Hempt, sen., of the German Baptist Mission, sells every year from 1400 to 1500 Bibles in his journeyings. The Roman Catholics are hostile, but they cannot materially impede the work.

GERMANY.—One of the latest lies of Rome is elaborated in an essay written by a Prussian curate to prove that Luther did not die a natural death, but committed suicide after an evening passed in excessive drinking! Professor Th. Kolde, of Erlangen, has promptly shown that no fact of history is better attested than the death of Luther, as we all know it to have occurred, in restful reliance upon God, and with triumphant profession of faith in Christ. The misfortune is that the refutations of Rome's wicked falsehoods are not read, as we could wish them to be, by the millions who believe everything the priests write and say.

FRANCE.—The Municipal Council of Paris has assumed an attitude of hostility to the practice of betting. The evil, formerly confined to the racecourse, has of late been rampant in many parts of the city, betting agencies having been established as such, and also in association with various trades. Poor people in the receipt of public relief have engaged in the vice, and the gambling agents have actually asserted their claim to prompt reimbursement from the allowances made. Consequently the subject has become one of widespread public interest, and come under the condemnation of the Municipal Council.

NEW GUINEA.—The Episcopal Church in Australia has commenced missionary work in New Guinea, and at the recent conference of the New South Wales and Queensland Wesleyan Churches it was decided to accept Sir W. Macgregor's invitation to establish a mission in the island. There is abundant room on the island and in the D'Entrecasteaux and Louisiades groups for these denominations, without danger of encroaching upon ground already taken up by the London Missionary Society, and it is to be hoped that each will enter upon new ground with due regard to the claims of the Society which initiated missionary work in New Guinea and Torres Straits. The Catholic Society had no scruples about entering the field of the London Missionary Society.—*Australian Independent.*

SOUTH AFRICA.—The Bishop of Cape Town in a pastoral letter to the clergy and laity of the diocese, announces that a general mission, with the object of "deepening the spiritual life of many, and awakening others from the sleep of sin," will take place at the Cape during the coming winter. The missioners will be Rev. Canon Mason, rector of All Hallows', Barking; Rev. Canon Bodington, missioner of the diocese of Lichfield; and Rev. George C. Grubb, who is now engaged in evangelistic work in Ceylon. The two former of these clergy expect to arrive towards the end of July from England, and to proceed at once to hold a mission at Kimberley, returning to Cape Town about August 13. By this time, it is hoped, Mr. Grubb will have arrived from Ceylon, and the mission will commence with a series of services in the cathedral.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, APRIL 13.—Job XVI.

THIS chapter commences Job's reply to the second speech of Eliphaz.

(1) *He rejects the empty consolations of his friends* (1-6).—They are "miserable comforters," speaking "vain words" (2, 3). If they were in Job's condition nothing would be easier than for him to string together similar phrases (4). His reference to "mouth" and "lip" (5) suggests that his friends had given him merely lip-comfort. It is so much easier to look at the grief of another than to endure it. Only he can truly comfort who can feel what we feel. What a joy to possess a High Priest that "can be touched with the feeling of our" grief (Heb. iv. 15).

(2) *He dwells again upon the picture of his misery* (7-17).—It is painted in very black colours. God is regarded as the author of it, who in his "wrath" seems to "hate" him (9). In attributing his afflictions to God he has got half a truth; but the lack of the other half fills him with grief. Not *hatred*, but *love* prompts God to chasten his people (John xv. 2; Heb. xii. 6). Not only God, but men also are against him (10, 11). Note how the gestures of Job's enemies correspond with those of our Lord's enemies while on the cross (Ps. xxii. 13; John xviii. 22, xix. 3). To Job it appears that God, who laid his hand heavily upon him, abandoned him into the hands of the ungodly. This was an added bitterness to Job's grief. The remembrance of the honour in which he was held before (xxix.) makes it more painful to be treated with contempt now. Again his thoughts revert to God, who comes unexpectedly (12) and sorely upon him; makes him a target for his arrows (13); or a fort which He carries with terrible assault (14). And Job, humbled to the dust, with sackcloth as his perpetual garment (15), and face foul with weeping (16), remains puzzled and perplexed, because both in outward action, and in his whole life with God (17) he knows nothing against himself. Compare 9-17 with Isa. liii. 1-10, and see how remarkable Job's sufferings resembled those of the Lord Jesus.

(3) *He gets a glimpse of a mysterious hope* (18-22).—It is another instance of how Job's misery and despair lead him to a cry that God answers in the Gospel. He anticipates death as the result of his afflictions; but asks that after death his blood should not cease to cry for his vindication (18). But who is to hear the cry? Not his friends, for they "scorn" him (20). Then to God he appeals. Job feels assured that there must be a "witness in heaven," who will "vouch" (19, R.V.) for him there, and will "maintain his right with God" (21, R.V.). This is a wonderful passage, and suggests that the deepest needs of the human heart cannot be met without a *Divine* Saviour.

MONDAY, APRIL 14.—Job XVII.

Continuing his reply, Job, who sees no hope of restoration here (1, 2), makes

(1) *A new appeal to God* (3-9).—As he hoped for a witness in heaven (xvi. 19), so he now looks to God for a surety (3). Comp. Prov. vi. 1, xvii. 18. The Psalmist (Ps. cxix. 122) and the prophet (Isa. xxxviii. 14, R.V.) made a similar appeal to God. We have again the answer to this appeal in the Lord Jesus. Job strengthens his appeal by a description of his sad condition (4-8). Yet note how he maintains his own integrity (9). There are many perplexing questions which yet the righteous cannot answer; but these things shall not turn them from righteousness. Job includes himself among the number, and thus disproves Satan's calumny. Seek such a righteousness as will persevere, even when God's dealings appear to be against you.

(2) *A gloomy anticipation* (10-16).—He gives up the hope of any real solace from his friends (10), and just anticipates the grave as his only place of rest (11-16). We must remember that at that time life and immortality had not been brought to light by the Gospel. Job got nothing more than occasional and brief glimpses of truths which are now made known to us. We may, however, profitably remember the end awaiting us, while we look beyond the tomb to the Father's house on high. Our anticipation, like that of Paul, is not that of "going down to the bars of the pit," but of "departing to be with Christ, which is far better," or to meet the returning Lord. Thank God for the hope of the Gospel.

TUESDAY, APRIL 15.—Job XVIII.

Bildad's second speech shows how utterly he failed to sympathise with Job's appeals for a divine "witness" and surety" as against God who was recognised as the source of his trial. Such words were snares (2, R.V.) to him. The deep needs of a heart enduring sore trial are such as others cannot understand. Job's experience of affliction had prepared him for apprehending important truths which were utterly without meaning to Bildad.

There is something cruel in his description of the calamities that must befall the wicked (5-21). He declares his principle—that it is the wicked whose "light is put out" (5-7); then with considerable variety of metaphor he describes his distress (8-11), culminating in his destruction (12-14), and that of his family (15-17); and represents men as regarding him with horror (18-20).

There could be no doubt in Job's mind that he was one of "the wicked" (21) to whom this terrible description applied; for some of the pictures were simply reproductions of what had actually occurred to him. As a comforter, therefore, Bildad utterly failed. Even if these things were true of Job, the extreme suffering he endured should have given Bildad more tenderness in suggesting his sin as the cause. It requires the hand of love—the pierced hand—to heal the wounds that even sin has made.

Yet there was truth underlying this harsh speech. Judgment of the wicked is sure, and as terrible as Bildad described. His mistake was in assuming that judgment takes place here. Another world is needed in which to balance the inequalities of this.

We are also indebted to Bildad for the phrase, "King of Terrors," as applied to death (14). It is a significant and appropriate term. Sin has made all men to be the subjects of this monarch. Yet even he has met his conqueror (John xi. 25, 26; Heb. ii. 14; 1 Cor. xv. 26).

WEDNESDAY, APRIL 16.—Job. XIX.

The evidence of Bildad's failure as a comforter appears in Job's reply. So long as his own heart did not condemn him, it appeared cruel on the part of his would-be friends to insist upon it that his great sufferings were the result of his great sins. Again, Job repels the charge, and asserts that, not for any sin of his own, but for some purpose he could not yet understand, God was afflicting him (1-6).

Job gives another most touching description of his misery (7-20), in which God is frequently mentioned as the source of his afflictions (7-13), and not the least of his trials is that he seemed to get no answer to his cry (7). This is perhaps one of the most painful experiences by which God tries his people. When God *seems* to turn away from our prayer, the burden becomes more intolerable. The woman of Canaan knew something of it (Matt. xv. 23-28). Oh, for such confidence that even his silences shall not make us despair.

Another element in his trial was the alienation of his friends (13-20). Even to those who were dearest to him he had become loathsome (17, R.V., margin). David knew what this was (Ps. lv. 12-14). It was a bitter element in Paul's trial (2 Tim. vi. 16); but the Lord experienced it too (Matt. xxvi. 56), so is able to sympathise and succour. To his friends Job's piteous appeal (21) was in vain; but no such appeal is ever in vain when made to our great High Priest.

Yet see how Job maintains his confidence. If his death should follow, and should seem to strengthen and support the charges of his friends, still he would have his assertions of innocence recorded indelibly in the rock, in the confident expectation that God would yet appear for his vindication (23, 24). The passage in which he describes his confidence is one of the most wonderful in this book (25-27). On the part of Job there may have been in it no intentional reference to the Messiah, but it finds its fullest accomplishment in Him. The "Redeemer" (25) is none other than "God" (26), whom Job expects to see. In his perplexity, bordering upon despair, he is comforted by the thought that he has a *Divine* Redeemer, who will ultimately undertake his cause. Every tried believer can appropriate the words with greater significance now. It is doubtful whether Job's hope is for resurrection. Of that truth he has had a glimpse before (xiv. 13-15). He now advances a step, and anticipates that "*out* of his flesh he shall see God" (26). And this vision of God fills him with rapture. He repeats it, and emphasises it. See margin and R.V.

The New Testament lights up these words with a new meaning. The Spirit of God, who has given them to us, means us to see in Him all the meaning He gives them. If, as Job understood them, they could dissipate his fear and establish his confidence, to us they may give even greater blessing.

THURSDAY, APRIL 17.—Job XX.

Zophar is the man who, least of all, understood Job. The rebuke which Job had just administered (xix. 28, 29) has vexed him, so that he speaks with impatience.

The theme of Zophar's speech is, *the brevity of the prosperity of the wicked.* He claims that this is an acknowledged principle (4), then proceeeds to show it by many striking metaphors. "Hypocrite" (5) is "godless" in the R.V.; and, in describing the prosperity and speedy destruction of such (5-11) he manifestly applies his words to Job He refuses to pay any heed to Job's protestations of innocence. His theology was: God is righteous; He blesses and prospers the good, and destroys the wicked; Job was being destroyed, therefore Job was wicked. Thus often do we in our ignorance misunderstand God, and cruelly misjudge man.

Zophar descends to more particulars, and describes the pleasure which the ungodly have in sin (12, 13); and how his sin becomes his punishment (14-22), and terrible destruction at last visits him (23-28), which is his "portion from God" (29). Though in all this Zophar was wrong in applying it to Job's case, and equally wrong in supposing that this life is the place of judgment for the wicked, yet it is important to remember that he was right in seeing a very real connection between sin and punishment. However sweet sin may be to the taste, it is sure to become bitter as the gall of asps ere long. "The pleasures of sin" are but for a season.

FRIDAY, APRIL 18.—Job XXI.

It is little wonder that Job should reply to such a speech with impatience (3, 4). His friend's theology was much too meagre to explain his case and that of others he had seen (5, 6).

The wicked are often prosperous (7-16).—Note how much Job's description includes; he sees wicked men living long (7), their children spared (8), their houses in peace (9), their substance increased (10), and after a merry life they die in peace (11-13). These men, though godless, are blessed of God (14-16). This is a fact which his friends have not observed, and which their present theology does not explain. It has puzzled other men of God since Job's day (Psa. lxxiii. 3, 4; Jer. xii. 1, 2); let it not make us fretful and envious (Psa. xxxvii. 1).

Calamities do not befal men so frequently as to justify Zophar's contention (17, 18, R.V.). God will not be taught knowledge from men, nor act as their imperfect theology demands (22-26). Not in the present, but in the future, the wicked are to receive judgment (29-31). It is this thought that may prevent our fretfulness at their prosperity. The rich man, at whose gate poor Lazarus sits, is an object of pity rather than envy, as a very brief experience in the other world teaches him. "A man's life consisteth not in the abundance of the things he possesseth." They who possess all things in Christ cannot be poor.

With this reply of Job, the second colloquy ends. His three friends have gained nothing by their arguments; but Job has learned much by his afflictions. His appeals to God have become less passionate and impatient. He has had visions of wonderful truths which only the Gospel fully reveals. And though there is much yet that he cannot understand, he has learned to appeal to God with greater confidence, and to find refuge in Him.

SATURDAY, APRIL 19.—Job XXII.

The speech of Eliphaz, which begins the third colloquy, is the most cruel he has spoken. He had before hinted somewhat delicately at the guilt of Job, which he was convinced was the cause of his afflictions. Now he not only speaks it boldly, but describes it in detail (5-11). They are exactly the sins which a man in Job's former position, if he were exceptionally wicked, would commit. Eliphaz does not *know* that Job has been thus guilty; he only concludes it from what he sees of Job's afflictions. This is cruel; but Job had asked for definite charges (vi. 24); now that Eliphaz makes them, Job knows the value of them. The office of comforter requires more tenderness and sympathy than Eliphaz possessed. Appeal to the God of consolation when all would-be comforters fail.

Yet, as before, Eliphaz declares some important truths. Note his claim that *God's judgment is impartial* (2-4). The men whom He tries cannot give any advantage to Him. Other interests may affect human judges; but He will do right. Eliphaz perverts the truth when he seeks to apply it to Job. Reject the application; but appropriate the truth itself, and give it the widest meaning. "God is no respector of persons."

Note, also, *God's watchfulness over the affairs of men* (12-20). It is the habit of the wicked to conceive of God as too far away to take any note of the doings of men. Men before the Flood did so, and were destroyed (15-17). Any view of God which removes Him from interested observation of man is practical atheism. Again, reject Eliphaz's application; it was cruel to suggest that Job had acted under the influence of such a false idea. Yet retain the truth; God is not far from anyone of us; and while his eyes behold the wicked, so that their judgment is sure, not less does He behold the righteous. He is a God "at hand" to observe their distress and to hear their cry (Ps. xxxiv. 15-18).

Note, also, *the excellent counsel* Eliphaz gives (21-30). The life these words describe is beautiful, and in some measure true even to present experience. To be reconciled to God (21); to be obedient to his word (22); to put away iniquity (23); and to cease to trust in earthly riches (24, R.V.), what counsel could be better than this? Let us accept it, and act upon it. Then shall we find in God more than we forsake for Him (25); shall be able to delight in Him, and shall have confidence before Him (26). Our prayers shall be answered (27); our walk shall be "in the light" (28); and by our service others shall be blessed (29, 30). All this may become true of us. It is in the application that Eliphaz fails. He assumed in Job some terrible guilt which needed confession and cleansing; and thus misapplied a most precious truth.

FOREIGN AID SOCIETY.

Our crypts are for the most part interesting relics of former days and nothing more; they are not often used for such a practical purpose as was the crypt of Canterbury Cathedral (French Protestant Church), where a meeting was recently held on behalf of the Foreign Aid Society. Canon Fremantle took the chair, and expressed sympathy with the work. Pastors Choisy and Knatz (of Canterbury and Brighton) also spoke, and Rev. J. Patterson, of the Presbyterian Church, Canterbury, in a few words full of spiritual fervour, commended the work of the Society to the meeting.

Miss Burgess, secretary, explained the objects of the Foreign Aid Society—namely, to assist the evangelical societies in France and Belgium to extend the kingdom of Christ. She gave details of the work; dwelling on the special claims of the Society on the Church of England as representing a link between that Church and the Reformed Churches abroad, which might be said to have been riveted when the Huguenots were first welcomed under the stately fane of Canterbury, and which, notwithstanding many attempts to snap it asunder, remained firm and fast to the present day.

MOROCCO.—Mr. W. H. Newett, of the Manchester Y.M.C.A., who has been visiting Tangier and other places in Morocco, writes in very high terms of the good work that is being done by the workers of the North African Mission, and especially of the medical and Christian work of Dr. Churchill and his helpers. He speaks also of the gratifying spirit of union that exists among the agents of the different missions. Mr. Partick is finding many opportunities for service among Jews, and the colportage work of the British and Foreign Society is meeting with success.

BIBLE-CLASS UNION.—A most enjoyable and successful social gathering in connection with this Union took place recently at Exeter Hall. Mr. George Williams, the President of the Union, occupied the chair, and most helpful addresses were given by Rev. W. Fuller Gooch, of Norwood, and Rev. H. Elwyn Thomas, of Tolmers-square Church. An encouraging report of the work was given by the hon. sec., Mr. G. S. Greenfield (53, Buckingham Palace-road, S.W.), who will be glad to give any further information respecting the Union. A small quarterly magazine dealing with interesting news of the Union has just been issued, and may be obtained of the hon. sec., price 1d.

International S.S. Lessons.

Sunday Afternoon, April 20.

Forgiveness and Love.—Luke vii. 36-50.

Golden Text: 1 John iv. 19.

This is one of the most touching incidents in the Gospel narrative. Gregory the Great said concerning it: "As oft as I think upon this event, I am more disposed to weep over it than to preach upon it." It took place in the house of *a Pharisee* (36). There is no reason for supposing that Simon invited Jesus from any hostile motive. It is certain that he did not perform those ceremonies of hospitality which were due from the host to the guest (44-46). For this omission he received a well-merited reproof. Yet he seems to have been in an inquiring condition (39)—favourably impressed towards Jesus, but not yet prepared to receive Him fully. The incident is calculated to help him out of that condition.

The woman's grateful service (37-39).—The *name* of the woman is unknown. There is not any reason for identifying her with Mary Magdalene. Her former character is described—"sinner." Doubtless well known in the city; and evidently known to Simon (39). She had been a "sinner" in an especial sense—one whose presence would be a defilement to a Pharisee. She had evidently received blessing from Jesus, for her service is recognised by Him as being the outcome of grateful love (42). Her *courage* appears in her entering into Simon's house. She could not expect a welcome from Simon; but she would risk an ignominious dismissal in order to render a service to Jesus. "Perhaps this was alabaster from Damascus, distinguished specially by its clearness, whilst the best nard ointment was prepared at Tarsus." Describe the incident. The Saviour reclining at table, his feet unshod, extending backwards, so that the woman could easily reach Him. Her tears flowing copiously over his feet; her kisses expressing deep reverence and devotion to Him; her hair used for a towel. "To appreciate this act we must remember that among the Jews it was one of the greatest humiliations for a woman to be seen in public with her hair down."—*Godet*. Her service seems to have continued during the whole of the feast (45).

The Saviour's parable (39-44).—Like the three in Luke xv., this was prompted by a complaint (39). But the Pharisee misjudged. It was not because Jesus did not know who or what the woman was that He accepted her service; but Simon did not know what Jesus came to do, hence he murmured. The amounts owed by the two debtors were equivalent to about £16 the larger, and £1 12s. the smaller sum. Simon correctly answered the Lord's inquiry (43), perhaps not knowing that he thus condemned himself. The parable itself is full of instruction. It suggests that *sin is a debt*. The obligation naturally resting on each one is to love and obey and serve God. Having failed in this, we are then liable to the penalty of disobedience. And none *are free from this debt*. In the Pharisee and the woman we have types of two extremes: the one moral and even religious; the other a sinner, an outcast from society. Both are involved. *The method of Divine forgiveness*—"frankly." Men do not purchase it, nor in any way seek to obtain a right to it. God bestows it "without money and without price," when men have "nothing to pay." That brings forgiveness within the reach of all. *The effect* of receiving this blessing is loving service. Not always in the same degree. But the degree is determined by the debtor's sense of obligation. The parable does not teach that we must seek to incur greater guilt in order that we may be moved to greater love. The very best man has sinned enough to lead him to place the very highest value upon the grace that forgives him. What we need is not more sin, but a deeper consciousness of the sin we have.

The application of the parable (44-50).—First to *the Pharisee* (44-47). The contrast between his treatment of the Saviour and that of the woman reproved him. Prompted by her love, she had performed the part of the host better than he. It was her forgiveness that prompted her love, not her love that secured her forgiveness. Compare 47 with 42, and see Golden Text. The parable said that the debtors were forgiven when "they had *nothing* to pay"; if the love was the *price* of forgiveness, then the woman *had* something to pay. In contrast with this, the *Pharisee*, who had but little sense of the value of forgiveness, loved little, therefore rendered little service. Jesus thus reproved Simon by the woman's example. Then to *the woman* (48-50). The parable has assumed already that she had received pardon, but she receives a fresh assurance of it (48). The *word* of Jesus is the best reason for assurance. He attributes her forgiveness to the right means, "*thy faith*" (50). The order is Faith, Forgiveness, *Love*, Peace.

Personalia.

Mr. E. H. Soper, of the Brazil Mission, is still in England, and open to address meetings during April on Christian work in Brazil.

Captain Moorhouse has been conducting daily Bible-readings in connection with the New Brighton Y.M.C.A. and Christian Mission.

Captain Hore, of the London Missionary Society's Mission on Lake Tanganyika, Central Africa, leaves England at the end of April for a deputation tour through the Australasian Colonies.

Mrs. Booth still lingers in great pain. During last week there was a further decline in her strength, though once or twice she rallied somewhat. As we go to press we learn that she lies in a very precarious condition, and it is thought that she may pass away almost at any moment. General Booth and most of the members of the family are with her.

Rev. C. H. Spurgeon.—This month's *Sword and Trowel* has a short and biographical article by the great preacher, describing his baptism at the age of sixteen at Isleham Ferry, on the river Lark, in the Fen Country, on May 3, 1850. He got a day's holiday from business for the purpose of being baptized, and had to walk eight miles to the place. He "lost a thousand fears on the river Lark, and found that 'in keeping his commandments there is great reward.'" A picture is given of the baptizing place.

Rev. A. Chambers, now holding a pastorate in Wisconsin, was converted at a Friends' meeting in Darlington about five years ago. He entered the meeting a most determined atheist, thinking it was an educational class. The Spirit of God dealt with him in a most remarkable manner. Before he left the room he had given himself wholly to the God he had up to that time ignored. He won many to Christ at Darlington. Then he got work at Grangetown, where he had led many into scepticism. He went with the prayer that he might win all back to Christ. Before he had worked there a year, more than one hundred were truly converted.

"TENDER WAIFS OF THE GREAT CITY" is the title of a booklet explaining the good work of the Watercress and Flower Girls' Mission, Clerkenwell. It is painful to learn that there has been more sickness than usual among those whose welfare the Mission studies. Hundreds of famishing Board School children look to the Mission for their breakfast or cheap dinner. The matter which chiefly weighs upon the hearts of the workers at the present moment is the founding of the Home for little waifs of the flower-selling class, whose hard case is explained and illustrated in the booklet. The hon. superintendent of the Mission is Mr. J. A. Groom, 8, Sekforde-street, Clerkenwell, E.C.

BRIXTON Y.M.C.A.—For nine years this Association has been at work, and the time has now come when more suitable accommodation, than they have at present, is necessary. The annual meeting was held on April 1, at Brixton Hall, and a building scheme was submitted to the large gathering, by Mr. W. Hind-Smith. It is proposed to take premises in the leading thoroughfare, and at a cost of about £1000, turn them into attractive headquarters for the district. It is submitted that, as there are about 12,000 young men in Brixton, such a step is urgently required. Already over £200 has been promised, and it is thought that there are many in the locality who will willingly contribute towards the expense. The annual report was of a most encouraging nature; a large amount of useful work is being done under the leadership of the secretary, Mr. T. MacKenzie. Addresses were given by Mr. George Williams, and Revs. Z. T. Dowen, and Walter Horne.

PARIS.—The Montauban students are happily employing their free hours in earnestly evangelising the people in and around the town, with remarkable blessing to themselves and those they visit or address, keeping up a wholesome equilibrium between theory and practice.

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Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 13, 3 p.m., Mr. C. Boardman, Jun.; 7 p.m. Mr. Robert Burn. On Thurs., April 17, The Misses Leitch will lecture on "The Condition and Needs of the Female Subjects in India."

Y.M.C.A., Exeter Hall, Strand, W.C.—Services from April 13—19: Sun., men only, at 3.45. Speaker—Mr. E. J. Kennedy; public, 7.30 p.m. Speaker—W. S. de Cobain, M.P. Gospel services for men only, on Mon., Tues., Wed., and Fri., 8 p m. Conversational Bible study, on Thurs., 8 p.m. Subject—"Exodus." Prayer and praise meeting, daily from Mon. to Fri., from 1—2 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Tues., April 15, 7.30 p.m., annual meeting of the British and Foreign Evangelical Tract Society and Prayer Union. Speakers—Pastor Frank H. White, Mr. Alfred Holness, Mr. Robert Paton, and others.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., April 10, 8.45, lecture by Mr. G. L. Dashwood. Subject—"Disjointed Ladders," illustrated with diagrams. Sun., April 13, young men's Bible-class, 3.30 p.m., "The Passover" (Matt. xxvi.).

West London Mission.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

Rev. Dr. Saphir will preach next Sunday, Horbury Chapel, Kensington-park-road (near Notting Hill-gate Station).

Dr. Thain Davidson's monthly sermon to young men in Islington Presbyterian Church, Colebrooke-row (near "The Angel"), on Sun., April 13, at 6.30.

Agricultural Hall. Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Folkestone-road Hall, Walthamstow. — Sun., 6.30 p.m., and Thurs., 7.30 p.m., Mr. C. Russell Hurditch.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Rev. E. A. Telfer.

Central Hall, Holborn, W.C.—Evangelistic service, conducted by Rev. John McNeill, Sun., April 13, and three following Suns., 3.30 p.m.

St. George's Hall, Langham-place, W.—Sun., April 13, at 11 and 7, Mr. Rivolta.

Clapton Hall, Alkham-road, Upper Clapton, N.—Mr. T. Shuldham Henry, Sun., at 6.30; Fri., 7.30 p.m.

Conference Hall, Mildmay Park, N.—Sun. next, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Ancient Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tuesdays in April, 1 p.m., Rev. Alfred Rowland.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

Presbyterian Church, Regent-square, W.C. — Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Salvation Army.—Holiness meetings at Exeter (Lower) Hall, Strand, every Thurs., 3 p.m., conducted by Mrs. Bramwell Booth and Commissioner Howard.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting. Fri., April 11. Tea at 6; meeting, 7 p.m. Address by Rev. James Stephens. Subject—"The men whom Thou gavest Me out of the world."

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., April 18, social gathering for Bible-reading. Tea at 6. All are invited. Meeting, 7 p.m. Suns., at 3.30, Bible-reading by Miss Mason.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wed., April 16. Tea at 6; meeting, 7 p.m. Mr. W. F. A. Archibald will give the address.

Bible Readings, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thursdays, 7 p.m., to which all are invited; April 17, Rev. H. E. Blandford.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun. next, morn., 11, even., 7, Pastor Frank H. White.

Miss Mittendorff's Homes.—Annual meeting, 17, Old Cavendish-street, W., Tues., April 29, 8 p.m.

Edinburgh Castle, Limehouse, E.—Sun. next, Dr. Barnardo, at 11; Rev. Henry Bright, at 3; Mr. Joseph Clarke, at 7.

Meetings for Christian Workers every Monday, at the Police Institute, 1a, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Church Parochial Mission Society.—Annual meeting, Wed., April 16, 3 p.m., Town Hall, Kensington, chairman—Bishop of Lichfield. Speakers—Revs. W. Hay Aitken, Canon Pennefather, Cyril Grant and Mr. H. O'B. O'Donoghue.

Deepening of Spiritual Life.—The meetings at Portman Rooms, Baker-street, will be discontinued for the present.

Birmingham Convention for the Deepening of Spiritual Life, May 12—16. Particulars from hon. secs., 17, Yew Tree-road, Edgbaston, Birmingham.

Exeter Convention for the deepening of the spiritual life, April 14—17. Particulars from hon. sec., 4, West Southernhay, Exeter.

Rome.—Conference for the deepening of spiritual life, April 14—18. Pastor Theo. Monod, Rev. Evan Hopkins, Lord Radstock, and others are expected to take part.

Cork Convention for the deepening of spiritual life Assembly Rooms, Cork, April 28 to May 2.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

CHARING-CROSS VIGILANCE AND RESCUE COMMITTEE.—The report for the last year shows that while efforts at repression were vigorously maintained, much was also done to raise the fallen. In all, eighty-three cases were received into the Home, and the workers were cheered by many tokens of Divine favour. The committee deserve the thanks of the public for what has been done. The report states that there is evidence of the existence of haunts of unbridled licentiousness, calling down such judgment as was poured out upon the Cities of the Plain. The hon. secretary is Mr. S. Bourne, Vestry Hall, St. Martin's-in-the-Fields, W.C.

LONDON MISSIONARY SOCIETY.—Some time since it was announced that the Directors of the London Missionary Society had decided to encourage offers of service from young unmarried men, of approved Christian character and good general education, who have not passed through a theological training at college, but have been successfully engaged in Christian work. The details of this scheme have now been worked out, and the Board is prepared to receive applications. The first examination of candidates will be held in September. A leaflet has been prepared which gives full information as to the conditions of service, the subjects of examination, and other particulars, copies of which may be obtained from Rev. H. Jones, 13, Blomfield-street, London, E.C.

STUDENTS AND MISSIONS.—A gathering of students belonging to the various Nonconformist theological colleges in London was recently held at Regent's-park College, to hear missionary addresses from Rev. W. S. Swanson and Dr. A. T. Pierson. Mr. Swanson gave an address on "The Civilisation of China," showing that, notwithstanding the civilisation and advanced learning of the Chinese, only the Gospel can meet their deepest needs. A vigorous and impressive address followed from Dr. Pierson. He stated that he was devoting the best years of his life to the realisation of a principle which he had learnt twenty years before from an address of Dr. Angus, viz., that it was within the power of a generation (and was therefore their duty and privilege) to preach the Gospel to every creature. Dr. Underhill, Rev. R. Vaughan Pryce (principal of New College), and Dr. Pierson took part in the devotional services of the meeting.

REQUESTS FOR PRAYER.—For blessing on the following:—A mission to the young, at St. Andrew's, Lambeth, April 13 to 20, by Mr. Henry Hutchinson; and special services for adults, from April 27 to May 4, conducted by Rev. Joseph Potter, of Londonderry.——Special Gospel work in Hastings during April, by Mr. Herbert R. Francis.——A mission by Mr. William Forbes, at the Presbyterian Church, Chatham, to commence April 14.——A mission at Lewes Y.M.C.A., April 13 to 27, by Mr. John H. Wills of Brighton.——An eight days' mission at the Bow and Bromley Institute, Bow Station, Bow-road, E., conducted by Rev. W. Evans Hurndall, April 27 to May 4.——A mission at the Y.M.C.A., 55, Old Steine, Brighton, by Rev. Dr. Morris, April 13 to 22.——A month's mission at Wilmott-street Mission Hall, Manchester, by Mr. George Robert Cairns.——A mission being held in Bantry, co. Cork, to April 14, by Messrs. Smith and Flook, of the Irish Gospel Mission.——For Mr. Harley Mason, who is still dangerously ill, and suffering great pain.

Notices.

Communications Received with Thanks. — S.L.B T.T. J.A.M. B.D. J.W. A.E.W. W.H. H.R. A.L.S. E.W.F. R.C.M. L.K.S. H.S.S. W.S. J.K.W. J.D. W.O. F.J.J. R.L.T. O.D.J. F.C.S. C.E.R. H.C.duB. J.H.L. E.T.E.P. E.M.D. E.J.E. S.C. N.H. F.T.S. I.B. M.M. P.J.E. A.M.S. G.F.R. K.H. H.B. R.T.T. T.B. J.L.M. E.S. T.H. Major F. J.J. C.B. S.F. J.H. A.S. A.G.H. J.P. W.S. M.H.B. D.F. T.W.S. G.K. J.H.E. F.J.T. W.M. E.E.N. W.D. E.H. G.F.S.D. A.H. C.W.D. J.E.E. R.A. A.B.L. T.C.V. A.F.E.St.D. S.J.W. L.W.P. T.F. R.R.F. C.I.L.

Applicants for Tracts.—J. Durben, 74, Bentinck-street, Birkenhead; L. H. Fenton, 9, Brown Constable-street, Dundee; L. E. Johnson, 7, Hitley-road, Shepherd's Bush, W.; W. Rogers, 5, Augustus-road, Hammersmith, W.; E. Farringdon, 18, Queen's-road, West Walthamstow, E.; Miss M. Ozanne, 42, Sheen-park, Richmond, Surrey; C. Norcliffe, Damside, Back Water-street, Skipton, Yorkshire; Mr. M. J. Airs. 5, Grainge-terrace, Northolt-road, Harrow; J. Fielding, Horsegate, Deeping St. James, Market Deeping; H. Free, 194, Green-street, Bethnal Green, E.; Mr. J. Wicks, 15, Dillwyn-street, Swansea, South Wales.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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Friendless and Fallen—Mrs. W.B.	0	14	2
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East London Training Institute (Rev. H. G. Guinness)—R. £5; (*Foreign Missions*)—V. £5	10	0	0
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Blackgang Mission—R.C.L.B. £10; M.K. £1 10s; Two Friends, 10s; One Friend, 5s	12	5	0
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[Signor Capellini.]

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No. 1055.] FRIDAY, APRIL 18, 1890.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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GEORGE HOLLAND has received with many thanks from A. K. C., £1. B., Hamper of Primroses.

Rations of Food to Hungry Children. Infant Day Nursery. Classes for Rough Boys. Band of Hope. Children's Services. Boys' Bible Class. Sunday Classes. Mission Work among Lads and Young Men. Important Missionary efforts amongst Work Girls and Young Work Women. Bible Classes for Men. Evangelistic Services. Gospel Temperance Meetings. Bible Classes for Women. Lodging House Gospel Meetings. Mission to Inebriate Women. Fresh Air Homes and other Missionary Agencies, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

PASTORS' COLLEGE Evangelical Association. Opening Meeting in the Talbot Tabernacle, Bayswater, Monday, April 21. Public meeting at 7 p.m., Pastor C. H. Spurgeon presiding. Admission by free ticket. Stamped directed envelope to Mr. L. EVANS, 27, Westbourne-grove, W.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

A SALE OF USEFUL AND FANCY ARTICLES, for the Benefit of

MISS MASON'S HOUSE OF REST,

will (D.V.) be held in

THE TOWN HALL, KILBURN,

on April 22 and 23. Open from 11 a.m. to 9 p.m. Admission One Shilling; Children 6d. **Dr. J. MONRO GIBSON** will open the Sale at 12 o'clock on the first day.

A Refreshment Stall provided.

HOLINESS MEETINGS

At EXETER (Lower) HALL,

Conducted by Mrs. BRAMWELL BOOTH, and Commissioner HOWARD, &c., &c., every **Thursday Afternoon**, at 3, during April (also Friday Afternoons, May 16 and 23).

N.B.—The Salvation Army Annual May Meeting will be held on Wednesday, May 7, in Exeter Hall, at 7 p.m.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, under fully qualified medical women.—74, Jeffrey's-road, Clapham, S.W. Twelve beds. Supported by subscriptions and small payments from patients. Monthly nurses trained.—M. RITCHIE, Hon. Sec.

TO THE SOLDIERS' FRIEND.—Will you kindly help in the erection of a Hut, to seat 100, a Coffee Bar, &c., at Pirbright Camp. Cost £200.—Subscriptions may be sent to Rev. H. J. QUILTER, Caerleon, Woking, Surrey.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next Session opens April 19. Will any of the Lord's people give £40, to complete the 300 guineas required for the training of three Syrian ladies?—Dr. GRIFFITH, Hon. Sec.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references. Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

ILKLEY-IN-WHARFEDALE, Tarn House School. For the Daughters of Friends and others. Conducted by L., M., and H. LAWRENCE. The school is periodically examined, both personally and by correspondence, by John Lawrence, M.A. London (Branches I. and IV.) A Parisian Governess resides in the house. Visiting Masters attend.

WANTED, FURNITURE FOR A NEW MISSION HALL,

Which is now building, and will (D.V.) be ready for use in May.

Help towards the completion of the above, and towards seats for 600, Harmonium, Hymn Books, &c., will be most thankfully received by

Rev. ARNOLD PELLY, Stratford, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

SEE MAJOR WHITTLE'S PLEA FOR IRELAND in THE CHRISTIAN of April 11.

He bears noble testimony to the great work being done by this undenominational Society.

Contributions gratefully received by the Secretary, Rev. Dr. WILKINSON, Belfast; and Rev. JOHN ELLIOTT, Armagh; or at the office of THE CHRISTIAN.

TERMS FOR ADVERTISEMENTS "The Christian" (PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

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The Publishers cannot undertake to receive & forward Replies to Advertisements.

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"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

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Treasurer: **Sir W. R. FARQUHAR, Bart.**

This Society, established fifty-five years ago, has lived to see its work, once considered Utopian, not only fully recognised as possible, but regarded as an indispensable part of Gospel Missions.

The sphere of the Society's work embraces China, Japan, India, Persia, Africa, and the Levant, and it includes the establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana Visiting, and Medical Work.

This important work is now crippled by want of funds. HELP is therefore URGENTLY NEEDED for its support and extension, and will be most gratefully received by THE SECRETARY, Miss Webb, 267, Vauxhall Bridge Road, London, S.W.; or by the Bankers, Messrs. Herries, Farquhar & Co., 16, St. James's Street, S.W.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors. DELTA, 98, Kensington-park-road, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

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HOME AND EDUCATION.—Two Ladies experienced in the care of Children offer refined Christian home, with high-class education, to six or eight pupils (boarders). Direct personal supervision, earnest religious training, thorough teaching. Excellent testimonials. Moderate terms. ALPHA, Branksome, Southmoor road, Oxford.

TUNBRIDGE WELLS.—Guildown, 100, Upper Grosvenor-road. Girls' Collegiate School and Kindergarten. Thorough education. Fees moderate and inclusive. Personal instruction by Principals holding certificates for Divinity, English, singing, drawing (South Kensington), and languages (acquired abroad). Six boarders can be received. Highest possible references. Summer term commences April 28.

FLOOK HOUSE, TAUNTON.

LADIES' COLLEGE.

Principal: Mr. and Mrs. SIBLY.

The Summer Term commences May 6.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

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YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1883. 18 to 25 guineas. Entrance any time.

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OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.

Terms moderate.

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BURLTON HOUSE, Reading, High-class Ladies' School.—Principal: Miss RATCLIFFE. —Old-established. Thorough teaching. Modern educational advantages. Well-appointed home. Highest references. Inclusive terms. Pupils attend Rev. Hubert Brooke's ministry.

SWITZERLAND. — In a country vicarage in the Canton de Vaud (Switzerland), where French and German only are spoken, Gentlemen would be received, who desire to perfect their knowledge of the French language. First-class references in England.—Mr. ROCHAT, Pasteur, Chavornay, Vaud, Switzerland.

SUPERIOR HOME SCHOOL for Girls, from five guineas per term. Successful preparation for all exams. Little boys also received, with separate supervision, by Mr. E. J. H. Churcher, M.R.C.P., & F.S.Sc., London. Highest references and testimonials. Health resort. PRINCIPAL, Broomfield Villa, Henfield, Sussex.

PROTESTANT BOARDING SCHOOL for Gentlemen's Daughters. High-class instruction. Firm yet loving discipline. Home comforts. Summer term commences May 4.—Miss ESSER, Rochfield, Lansdowne-road, Croydon.

YOUNG LADIES' COLLEGE, in connection with a School of Art, plain and artistic needlework.—Haltli House, Mollis, Glaris, Switzerland. Communicated:—The above educational establishment has received the silver medal at the Universal Exhibition in Paris, 1889, for its articles of art and artistic needlework, and these articles have been acquired by an official member of the International Exhibition Premium Jury (Paris) for the High School of Girls at Tokio, Japan. Prospectus with full particulars and good English references by the LADY PRINCIPAL.—Address as above, Haltli House, &c.

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MAITLAND HOUSE, ALTON, HANTS.—The Misses ACONS and SMITH receive Girls to board and educate. Thorough English. Parisian French by Madame Allard. Music by Mr. H. Piggott (Mus. Bac., Cantab.) Drawing. Fees, inclusive, 10 guineas per term. Large house and garden, healthy situation. Governess-pupil can be received at small premium.

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FOR GIRLS,
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Pupils successful at Local Examinations; London Matriculation, Royal Academy of Music, and South Kensington Drawing. Boarders received on moderate terms by the Head Mistress.

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MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality.—Rev. R. HUTTON, or Miss NEWTON, Dukinfield, Cheshire.

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FALMOUTH.—Miss F. WHITE is open to receive a limited number of Pupils (boarders) to instruct in all the branches of a good education. French, arithmetic, and drawing, by first-class masters. Music a speciality. Christian training. Excellent referees, and testimonials of former teaching. Prospectus on application.
4, Marlborough-road, Falmouth.

HIGH-CLASS OLD-ESTABLISHED SCHOOL.—To fill unexpected vacancy, young Lady can be received, half usual fees. Inclusive, £12 per term. All accomplishments. First-class masters and governesses. Highest references.—D. S., 5, Westwick-gardens, West Kensington-park, W.

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Address PRINCIPAL.

TO PARENTS.—Lady with three little Girls, ages 12, 10, 9, wants a few others to educate with them. Resident governess. Terms 50 guineas inclusive. Highest references.—Mrs. HARNETT, Langley Lodge, Sutton Valence, Staplehurst, Kent.

A LADY WISHES to receive a Gentleman's daughter, from 11 to 14 years of age, who would attend an excellent High School near, with her own daughter. Healthy situation, close to park. References.—VERITAS, c/o Mr. Vergo, Stationer, Wimbledon, Surrey.

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THE COLLEGE, HERNE BAY.
ESTABLISHED 1866.

Facing sea. Advantages desired by Christian parents. Preparation for all exams. Very successful in Locals. Remarkable health. Resident graduate and foreign masters. Kind matron. Moderate and inclusive fees.—Prospectus, views, &c., from Principal, Mr. J. B. TURNER.

BRIGHTON.—Miss GOULTY is ready to receive former pupils or friends wishing for temporary residence.—8, Preston-park Avenue.

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Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

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Term commences April 25.

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THE OLD HALL SCHOOL,
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A High-class School for the Sons of Gentlemen, Established 1845. At the close of the present term, on April 17, the management of the School will be changed. Mr. G. E. W. CRANAGE, B.A. (Oxon), will become Principal. DR. CRANAGE, on retiring, will continue to reside at the Old Hall, as Honorary Principal. Boys are prepared for the Universities and Public Examinations. There is a Scholarship open to Boys of the School going to any college at Oxford or Cambridge, and several Scholarships on entrance to the School for boys of different ages. Particulars sent on application.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

SEAFORD COLLEGE,
SUSSEX.

Close to the sea. Next term begins May 1.
Address the HEADMASTER.

TO PARENTS.—A clever Lad, who is a good cricketer, can be received in a College on the South Coast on special and advantageous terms. Address first, C., Educational Supply, 42A, Holborn-viaduct.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.

Head Master, Rev G. HUGH JONES. Classical, technical, and commercial departments; also preparatory forms. Resident foreign master. Laboratories, workshops, cricket-field, and tennis ground. Backward, delicate, and young boys have special attention. Prospectus, honours list, &c., on application.

CHRISTIAN GOVERNESSES (English and foreign), Companions, Housekeepers, Medical, Surgical, and Monthly Nurses.—Miss HOOPER, 9, Upper Baker-street, N.W., has several competent Christian ladies on her books waiting for engagements.

A CHRISTIAN GENTLEWOMAN desires an engagement as experienced Resident Governess, or to join a highly educated certificated Englishwoman in establishing a good school. Excellent references and testimonials. English and Continental experience. English, French, German, music, singing, drawing, water colours. Liberal salary.—PAX, Barrells' Park, Henley-in-Arden, Warwickshire.

EXPERIENCED GOVERNESS wanted by a Lady, to teach and take entire charge of two little girls, 13 and 11. State experience, accomplishments, age, and salary, to Mrs. ROWELL, The Manor Farm, Bury, Huntingdon.

CHRISTIAN GOVERNESS seeks re-engagement in a school or family. Certificated. Advanced English and arithmetic, French, drawing and painting.—Miss L. GILLINGS, Milton House, Plympton, Devon.

FRENCH TUTOR.—Pasteur DU PONTET-DE LA HARPE wishes to recommend a young French B.A., Protestant, as Tutor in a school or family. Violin and drawing if required.
L. D., French Parsonage, Bayswater, W.

FRENCH TUTOR.—Pasteur DU PONTET-DE LA HARPE wishes to recommend a well-educated young French Gentleman desirous of learning English, as Tutor in a school, or on mutual terms.—French Parsonage, Bayswater, W.

BONNE FRANCAISE.—A young person, age 20, plain sewing-woman, fond of children, able to teach her language. Journey expenses advanced.
Mme. MARZIALS, Barnave, Drôme, France.

TO CHRISTIAN PARENTS who have Sons in London.—The Pasteur of a French Protestant Church at the West End, receives in his family two young Gentlemen desirous of learning French while attending the lectures of a tutor, or otherwise engaged.
French Parsonage, Bayswater, W.

TUTORSHIP desired by Undergraduate (London) in family or school. Classics, mathematics, French, chemistry. Preparation for Oxford and Cambridge Locals. Five years' experience. Excellent testimonials.
MAGISTER, Mount Radford School, Exeter.

ELDERLY CHRISTIAN GOVERNESS seeks a position of trust. Been a thorough-going Governess in good families all her life, highly educated and accomplished, healthy, and cheerful. Very clever with delicate, backward, feeble-minded, or difficult children. Terms moderate.
W. Y., c/o Mr. Giffin, Bedhampton, Hants.

DECIDED CHRISTIAN GOVERNESS, recommended by Rev. Wm. Haslam. English, French, music, rudiments Latin, drawing. Young pupils preferred. Much experience. Highest testimonials. Good salary.—FIDES, Albion Printing-office, Upper Sydenham, S.E.

INTELLIGENT, HEALTHY GIRL wanted, over 13, Orphan preferred, to train as Pupil Teacher, with a view to future Mission work. Comfortable home, close to school. Board and lodging on very moderate terms, with Vicar's sister.
P., Selsley Vicarage, Stroud, Gloucestershire.

BRIGHT, EARNEST, CHRISTIAN GOVERNESS required, for Kindergarten chiefly. Salary small, but good happy home offered. Governess-Student required. Premium 25 guineas. Term commences April 24.
Thorney Abbey, Alexandra-park, Manchester.

AS NURSERY GOVERNESS.—By a Governess-Pupil in her eighteenth year, in or near London. Domesticated. Good needlewoman.
A. M. H., 3, Ravenswood-road, Walthamstow.

GOVERNESS-STUDENT wanted, in Ladies' School in Devonshire. Able to attend to the practising of juniors. Must be trustworthy, and accustomed to discipline.
MADEMOISELLE, 2, Headlands-park, Plymouth.

Appointments, Situations, &c., Wanted.

PARTNER.—Advertiser seeks Partnership with a Christian Corn Merchant in an established business; he has spent several years in the trade. Capital £5,000.—LONG, care of Badger, Seamen's Bethel, Falmouth.

SECRETARY, Superintendent to Y.W.C.A., or any place of trust, wanted by end of May, by Lady, 34, energetic and capable. First-class references.
C. E., 695, Fulham-road, Fulham, London.

AS BIBLEWOMAN.—Wanted, a situation by a young person. Some experience in Mission work. Excellent references.
H. M. YORKE, High Coniscliffe, Darlington.

AS EVANGELIST OR SCRIPTURE READER, young Man, age 25, desires employment. Good speaker. Good references.
C. J. DAY, The Schools, Baschurch, Salop.

A YOUNG MAN (29), single, Christian, and total abstainer, seeks a situation at a coffee-house, eating-house, or temperance hotel.
J. B., 18, Brighton-road, Stoke Newington, N.

LADY SUPERINTENDENT.—A Lady, aged 30, desires re-engagement. Experienced. Good references.
W., c/o Y.W.C. Institute, Wellington-st., Woolwich.

TWO LADIES, means limited, needing sea air, would gladly take care of house during family's absence; or any engagement with light duties, for summer months. South of England preferred. Good references.
Y. Z., Mr. Kimber, Stationer, Cotham, Bristol.

AS WORKING HOUSEKEEPER or Cook in a house of business. Wanted last week in April. Total abstainer, and will only take situation in total abstainer's household. Wages very moderate.—Apply at first, by letter only, to S. S., Jackson's Library, 24, Albion-street, Hyde-park.

AS COMPANION to young Lady. A young Lady (21), of good family, wishes for a situation. She is musical, and willing to make herself useful in any way, and is of cheerful disposition.—N., c/o Mrs. F. Jones, Sandford Villa, Crowhill, near Ross, Herefordshire.

AS HOUSEKEEPER or Superior Mother's Help. Well educated. Good needlewoman. Good manager.—H., 160, Dalston-lane.

AS GOVERNESS AND HELPER in Parish Work.—Young Protestant French Lady seeks engagement as above, in Evangelical Clergyman's family. Thorough French, German, English, and drawing. Accustomed to Mission work in England. Highly recommended by Miss Morley, 47, Grosvenor-street, W.—Mlle. C., 47, Harley-street, W.

AS USEFUL COMPANION, invalid or otherwise, Housekeeper to a Gentleman in quiet home. Re-engagement earnestly wanted by Lady, middle-age, having filled both positions satisfactorily.
F., Bethany Cottage, Sandown, Isle of Wight.

MATRONSHIP wanted in London or the provinces. Middle age. Has had considerable experience. Decided Christian and total abstainer. Good testimonials.
J., 200, Euston-road, N.W.

WIDOW LADY desires re-engagement for Daughter, Governess to one or two children, under 12; or Companion. French, music, rudimentary German, drawing, painting. Certificated.
VERITAS, Mr. Charlton, High-street, Salisbury.

EXPERIENCED SUPERINTENDENT or Matron. Will be disengaged soon. Thoroughly understands the duties of a Home, and management of the fallen, also laundry. Long practical experience. High-class testimonials and references.—BETA, c/o Mrs. Insull, 21, Burton-crescent, London, W.C.

AS HOUSEKEEPER and Companion, or any position of trust.—A Lady seeks an appointment; is thoroughly accustomed to the management of a superior household. Could take entire charge of a family, where the mother is in delicate health. Excellent references.
E. S., Highbury House, St. Leonard's-on-Sea.

MATRON, OR LAUNDRY-MATRON.—A Widow, who has had considerable experience in institutions, a good disciplinarian, seeks a re-engagement. Abstainer. Good references.
W., 89, Manor-park-road, Harlesden, N.W.

MOTHER AND DAUGHTER, both well-educated and capable Women, desire care of house, shop, offices, mission-house, or any place of trust, or situations, together or separately, as Housekeeper, Matron, Companion, or Lady Help. Experienced managers, can cook well. Decided Christians.—R. E. S., c/o Rev. Washington, 35, St. Bartholomew-road, Camden-road, N.

CHARGE OF OFFICES or house of business, wanted by a Man and Wife. Wife cooks; Husband, Messenger or Porter. Reference.
E. C., 70, Eldon-place, Bond-street, Vauxhall, S.W.

CARE OF INVALID wanted, by a Lady, 33. A trained nurse, cheerful, and thoroughly domesticated. Or where second Nurse is required. Good testimonials.—HOPE, Hilburn's Advertisement Office, 99, Strand, London.

AS COMPANION and Help to an elderly or invalid Lady, engagement required. Good reader, writer, walker; kind, active, cheerful, obliging; willing to be useful.
E. P., Mr. Fletcher's, Padbury, Buckingham.

AS MAID.—Good plain needlewoman, and machinist. Understands dressmaking, millinery, and cutting out. No objection to travel. Nearly four years' good character. Leaving through no fault.
HARDING, Thorpland, Fakenham, Norfolk.

AS MOTHER'S HELP, with children from 3 to 7. Situation wanted by a young Lady. Domesticated. Salary required.—B., Rev. J. M. Laycock, 101, Highbury-quadrant, London, N.

COACHMAN.—A Gentleman would be glad to recommend a conscientious and trustworthy young Man as Coachman to either one or a pair. Age 29. Married, with one child, 5 years old.
H. T., The Close, Chatsworth-road, Croydon.

COACHMAN OR GROOM (thorough) requires situation. Age 21, light weight. Ride and drive; single or pair. Christian and abstainer. Good reference.—S. VERRALL, 10, Spring-terrace, Old Town, Eastbourne.

REQUIRED BY TWO FRIENDS.—Situation as Matron and Under Matron in a Home for Girls. Experience 4½ years and 3 years. Good references. Unsectarian. Earnest Christians.—E. C., Clarke's Cottage, Epping New-road, Buckhurst Hill, Essex.

LADY THOROUGHLY RECOMMENDS Wardrobe-keeper, or Sewing-maid and Attendant upon Lady. Age 28. Four years in present situation, leaving through death. Excellent character from family.
A., East Bridgford, Nottingham.

YOUNG LADY desires engagement during summer months. Domesticated, fond of children. Or could assist in light business. Seaside or country preferred. Highest references.
E. S., 12, Lidfield-road, Stoke Newington, N.

YOUNG LADY, age 26, seeks a situation outdoor in a light business. Thoroughly trustworthy. Christian upbringing. Good reference.—J. S., 47, Myddelton-buildings, High-street, Islington.

COOK AND HOUSE-PARLOURMAID.—Two servants wish for situations, together if possible, in Christian family, not very far from London. Can be highly recommended.
M. FARMER, 8, Clifton-terrace, Dorking.

MISS MEREDITH BROWN is anxious to find situations for Girls, aged 19, as Plain Cook and Housemaid. Wages £12 to £14.
Shaftesbury Institute, Lisson-grove, N.W.

A LADY IS ANXIOUS to find a home for an Orphan Girl, age 21, whose Christian mother died lately, leaving her without a friend or relation. She is quite deaf, but very intelligent, has some knowledge of dressmaking and milinery, and can make herself generally useful.—Further information from Lady B., Sailors' Home, Havre, France.

AS UNDER-NURSE, or Second, where three are kept. First situation. Age 20. Well educated, good needlewoman, and fond of children.—G., 41, Balmellie-street, Turriff, Aberdeenshire, Scotland.

AS GOOD PLAIN COOK.—Situation wanted soon, in London. 4½ years' good character. Wages £22, and all found.
L. WILLIAMS, Cefn-y-Bedd, near Builth.

KITCHENMAID.—A Lady wishes to hear of Kitchenmaid's place, where scullerymaid is kept, for Woman of 22, wishing to regain her character. Has been Kitchenmaid three years, is a good servant. Particulars given by Advertiser.—Mrs. POTBURY, Parlett's Library, 4, Richmond-road, Bayswater.

AS LADIES' MAID, or second. Young Christian desires situation. Churchwoman. Highly recommended. Family in South England preferred. Age 24.—S., 2, Deeside Villas, Hawkwood-road, Sea-road, Boscombe.

WILL ANYONE give Employment to a poor Woman, aged 50, who has an excellent character, but who has but recently been discharged from an asylum. She is strong in health, but fitted for rough work only.
S. S., 67, York-road, Lambeth, S.E.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY.—Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 2s. Specialité (supplied to Agents, 1s. 6d. in bulk, 1s. 6½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

GROOM-COACHMAN wanted.—Horse and pony kept. Well recommended both as regards character and experience. Boots, &c., to be seen to. Cottage upon place.
M. ASHBY, Longwood, Bassett, Southampton.

MAN AND WIFE wanted to take charge of small coffee-house. Rent, coal, and light found; no salary. Man must have trade, pension, or be able to work on the land.
Mr. WADY Weybourne, Holt, Norfolk.

FOOTMAN.—Wanted, thoroughly experienced, tall Footman, about 22, under butler. Willing, active, and an abstainer. Enclose photograph. Highest testimonials required.
Mrs. M., Terrace Cottage, Bournemouth.

UNDER-GARDENER, or to take charge of plain flower and kitchen garden. Understands cows, &c.; willing to be useful. Married when suited. Good references.
H. BAILEY, Feltwell Rectory, Norfolk.

AN EARNEST CHRISTIAN WORKER wanted, three days a week, for mothers' meetings, visiting the poor, classes, &c.—SUPERINTENDENT, 24, Charles-square, Hoxton, N.

PASTOR.—Middle-aged married Man wanted, as Pastor, experimental, practical, and preacher of the old Gospel. No Downgrade man need apply. Small cause.—Particulars from SECRETARY, Congregational Chapel, West Mersea, near Colchester.

A CHRISTIAN LADY, age about 35, wanted in a Home for Little Girls, near Southampton, to take entire charge. One with a small income, who would devote herself to the work, would find this a happy home. Matron kept.—Particulars by letter from Mrs. BOSTOCK, 62, Oxford-street, Southampton.

LADY WANTED to superintend Young Women's Christian Institute. No salary. Also young Lady as Secretary and to assist.—Miss STUBBS, Shaftesbury House, 115, Devonshire-road, Holloway, N.

BOY MESSENGER in Christian Institution. Must reside within easy walking distance of City. Apply, own handwriting, with good references to Christian character, age, wages, fitness, &c., to X.Y.Z., Housekeeper, Leadenhall-buildings, E.C.

JUNIOR WANTED in City office, one who can write a really good hand.—Apply by letter, Box 300, Scriven's Advertising Office, 66, Ludgate-hill, E.C.

AN ARCHITECT AND SURVEYOR, who also holds two public appointments, has a vacancy in his office for Articled Pupil, who can be received into the house. Healthy locality. Refined Christian home.
A. B., Thornton House, Sandown, Isle of Wight.

CHRISTIAN SERVANTS wanted.—Miss HOOPER, 9, Upper Baker-street, N.W., takes special interest in placing reliable Christian Servants in suitable situations, and has several good ones now on her books.

MOTHER'S HELP.—A truly Christian young person wanted as Mother's Help. Accustomed to children.
S. S., 30, Westmorland-road, Bayswater.

AN ATTENDANT wanted who can cook well. Age under 40. 5s. weekly.
D., 29, Bouverie-road, Stoke Newington, N.

A THOROUGHLY EXPERIENCED TRAINED NURSE required for the Hospital Department of the Homes for Aged Mariners, Egremont, Cheshire. She will have charge of the sick and infirm, under the direction of the Lady Superintendent. Salary to commence at £25 a year.—Applications to be made to the LADY SUPERINTENDENT of the Homes.

NURSE.—Wanted, a trustworthy woman as Nurse; care of a baby, and two little boys (3 and 5 years), partly in nursery. Wages, £18 to £20.—Mrs. JAMES WATSON BISHOP, Grayswood, Tittensor, Stoke-on-Trent.

NURSE.—Christian Girl required for one child (3½). Age over 15. Abstainer. Had experience in needlework, and nurse's duties.—Apply first, C. E., 15, Metropolitan-chambers, New Broad-street, London.

EXPERIENCED NURSE.—Can any Lady recommend an experienced Nurse (Christian and abstainer) to take first baby from the month.
Mrs. R. PHAYRE, Park House, Farnboro', Hants.

REQUIRED AT ONCE, in a Ladies' School, a thoroughly conscientious person, from 25 to 35 years of age, to see to the general order of the house, the health of the pupils, take charge of linen, and make herself generally useful. Good needlewoman. Total abstainer preferred.
Miss STEWART, 12, Melbury-road, Kensington.

MISS MAULDEN has several vacancies for good Nurses, not over 30, in high-class families. First babies. Wages £25 to £50. Country and abroad.—For address, see advertisement below.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

NURSERY GOVERNESS and Mother's Help wanted. Total abstainer. Must be fond of children.—Mrs. JOHNSON, Lyndhurst, Old Trafford, Manchester.

A YOUNG PERSON wanted in a small Girls' Home, to assist in washing, general work, and needlework. Good reference as to Christian character.—Miss TRUSTED, Lewes.

COOK AND HOUSEMAID WAITRESS.—Wanted May 3, two thoroughly respectable young women as Cook and Housemaid-Waitress. Must be clean, methodical, trustworthy, early risers. Apply by letter, or personally, before 12, or after 7.
4, Blackburne-terrace, Hope-street, Liverpool.

HOUSE-PARLOURMAID, thorough.—Three maids kept. Not short. Good character. Age, 23 to 35. Abstainer preferred. Wages, £18 to £20. Apply before 11 or after 5, or write to
Beechcroft, Hopton-road, Streatham.

GOOD PLAIN COOK wanted. Six in family. Three maids kept. Gardener cleans boots, &c. Abstainer preferred. Good personal character. Wages, £18 to £22. Age, 25 to 35. Apply before 11 or after 5, or write to
Beechcroft, Hopton-road, Streatham.

GOOD PLAIN COOK wanted, also a Nurse.—Apply by letter, or Thursday and Friday at 6.30., 16, Somerset-street, Portman-square, W.

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GOOD PLAIN COOK wanted, over 30; also **KITCHENMAID,** under 20. Both accustomed to dairy. The latter to have been in service as kitchenmaid before.
Mrs. GILES, Bonchurch, I. of Wight.

HOUSE-PARLOURMAID wanted, in a small Christian household. Nice, neat appearance, one who understands her work. Abstainer. Age about 22. Personal character required. A very comfortable situation.—Write, stating wages and particulars, to
M. E., Elmdene, Ridgway, Wimbledon, S.W.

TWO GIRLS WANTED, as General Servant and Nurse-Housemaid, in small school. Ages about 15 to 17. Comfortable Christian home. Will be under mistress.—Mrs. DIXON, Brooklands, Birkenhead-avenue, Kingston-on-Thames.

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GENERAL SERVANT.—Can any Lady recommend thoroughly good General Servant, not under 25. Trustworthy, clean, early riser. Christian and abstainer. Two ladies; comfortable home.
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GENERAL SERVANT, middle-aged, for Gentleman's family, near Brighton. Three other servants kept. High-principled, conscientious woman highly valued. Must have good personal character, and be strong, active, and early riser.—A., c/o Mrs. Glascodine, 41, Cannon-place, Brighton.

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THOROUGH GENERAL SERVANT required, for a country house. Nurse and boy kept. Four in family. Quiet and comfortable home.—Write, full particulars,
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GOOD GENERAL SERVANT wanted by a Wesleyan Minister's Widow. Two in family. A capable, trustworthy person, not under 30. Plain cooking. Part washing done at home. Young housemaid kept. Good wages. Abstainer.
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CLIFTON, BRISTOL.—Board and Residence for Ladies. Good central position, near the Downs, and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park.

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GENTLEWOMEN of limited means are offered change of air amidst lovely scenery. Bracing air. Terms moderate. References required. Enclose stamp for reply.—LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

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Apply, Lady SUPERINTENDENT.

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A COMFORTABLE, QUIET HOME for a married couple, or for a Lady or Gentleman.
K. M., c/o Newsagent, 288, Hornsey-road, N.

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The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Mrs. Travers Lewis (*née* Miss Ada Leigh), of the Homes for Young Englishwomen in Paris.

Mr. W. T. Stead's new monthly, *The Review of Reviews*, has already gained for itself a well-established place in the literature of the day. It is a truly remarkable *résumé* of the best writing of the month, and ably meets a need that has long been felt by the busier portion of the reading public. Mr. Stead has stamped it with his characteristic literary qualities of freshness and dash. Besides being very readable, it is invaluable as a work of reference. Personally we could dispense with "The Novel of the Month;" and the remark applies with more than usual force to that department of the current issue.

Presiding at a meeting of special prayer for Ireland, on St. Patrick's Day, the Archbishop of Dublin, in the course of a thoughtful address, said:—

"There is a spurious form of Protestantism—a weak-kneed, invertebrate Protestantism—which, under the specious guise of a false liberality, minimises and vapours away all those serious differences which distinguish the religion of the Church of Rome from ours. There is another form of spurious Protestantism which finds vent in feelings of bitter animosity against those whom, as our fellow-countrymen, we should love. But there is a more true type of Protestantism, which leads us, while thankfully recognising the essential truths that we hold in common with our Roman Catholic brethren, to protest with all our hearts and minds against the dangerous innovations whereby those truths have been overlaid and defaced; and which calls us, therefore, in a spirit of love, to strive and pray that our fellow-countrymen may yet return to the pure faith as preached by St. Patrick and his followers in days of old.

We are glad to commend these words to earnest and wide-spread attention. They are sound in spirit and wise in substance.

It appears from some correspondence in the official *Malta Gazette* that Sir J. L. Simmons, the British special envoy to the Pope, has been aiding and abetting that Romish functionary in regulating mixed marriages in Malta. The arrangement to which the British Government are said to have undertaken to give the force of law, is that no mixed marriages in Malta shall be valid unless they are celebrated "according to the form established by the Council of Trent." As a Glasgow evening paper plausibly observes: "If the Pope has the power to say in Malta what marriages shall and shall not be valid, why not in Britain?" It is simply monstrous that Popish law should override Imperial law in any part of Her Majesty's dominion. Will not some Protestant member of Parliament bring the Government to book on this question?

It is well that we have from an advocate of the theatres a paper on "The London Stage" in the current *Fortnightly Review*. It goes to justify the objections of their non-frequenters. Mr. Oswald Crawfurd says that melodramas which travesty life are the most paying ventures of the modern stage; that "playing to the gallery" is more and more becoming the rule; that educated persons are passed over for those who want noise, rant, and buffoonery; and that the mutterings of a storm of popular discontent are becoming audible. Those who have denied what has been called the educating influence of the stage need not regret their action, nor recall their warnings.

The lesson learnt from the foregoing is this—you cannot cater to mere pleasure-lovers without finding yourself on a down-grade. Churches that have entered on these lines are on an incline of lower and yet lower sensationalism and deterioration. Remarkable to say, the article on the Stage is followed in the same Review by one on "Literature," by Mrs. E. Lynn Linton, who contends that nothing more frothy and superficial has yet appeared than much of modern fiction. Those who have no means of judging as to such fiction or modern plays will be glad to have a testimony from within these circles.

Modern scepticism is as unreasoning as it is self-consciously obtrusive. Rationalism is certainly polite, but we cannot grant that it is really cultured. Mrs. Humphrey Ward, writing in *The Nineteenth Century* for April, says of certain books of Scripture:—

> When we have understood something of a process of dramatic representation which produced the book of Daniel about 165 B.C., and led to the composition of the Fourth Gospel about 120 A.D., and to the Pastoral Epistles later on in the second century, &c....

What a wonderful "process," to be sure! We do not fear that much harm will result from such outrageous assumptions as these. In view of the evidence, however, we cannot but be sorry for anyone who writes in this way. This is "literary criticism" beside itself, and "scientific method" run mad.

We content ourselves with a sentence or two by way of remark. If the Book of Daniel was written at such a late date as is assumed, how comes it that the political and social surroundings of the author are essentially Babylonian, and not Greek? Thank God, the contemporary inscriptions which have been unearthed on the spot during the present generation confirm Daniel's history in a remarkable manner, and show that the book must have been written long before the days of the Maccabees. Christians should have no difficulty in recognising the extended vision of the prophet, for the Lord Himself quoted an unfulfilled portion of the Book in the discourse on Mount Olivet.

As regards the Fourth Gospel, Mrs. Ward's position is simply that of a school of critics whose history has been an ebb and flow of arrogant challenge and graceless retreat. It is an eloquent fact that Hilgenfeld, the present head of the Tübingen school, regards about three-fourths of the New Testament as having been written in the first century, while his master, the illustrious Baur, allowed such antiquity to only one-fourth! The movement is ever backward, and the argument from "environment," of which the critics talk so much, ought to be enough to show that the Gospel of John must have been written before the year 100 A.D. Irenæus, who became Bishop of Lyons about 177 A.D., quoted the Gospel as having been written by John; he was a disciple of Polycarp, who had sat at the feet of the Apostle. Surely no further witness is needed; otherwise a long chain of facts might be given that go to make certainty fully assured. As to the Pastoral Epistles (Timothy and Titus), their personal spirit and the simplicity of the church government which they exhibit, are evidences of authenticity against which advanced "thinkers" merely range their spiritual blindness and obstinate unbelief.

The Mansion House Council is doing excellent work in many districts of London in the direction of bringing about great improvements in regard to the dwelling-places of the labouring classes. A recent report shows that, by the labours of local committees in places such as Shoreditch, the sanitary administration has been thoroughly "revolutionised"; thousands of cases have been dealt with, and matters remedied which would otherwise have remained unheeded by the authorities.

The summary prosecution of the owners of property unfit for human occupation has been very beneficial in a number of districts, and in more ways than one it has been shown that the existing machinery is far from being insufficient to bring about the needed reform. There is need, however, that self-denying and kind-hearted men should submit to some inconvenience in putting the law in motion for the sake of their poorer brethren.

Some excitement has been caused in New York by the Rabbi Gottheil's recent sermon, in the Fifth Avenue Synagogue, with reference to Christ. The Rabbi has urged that the Jews as a race do not reject Jesus, and that of those on earth at the time of his mission, "only a small minority" disbelieved Him. Judæa was absolutely recognisant of his mission; the crowds listened eagerly to his doctrines, and hailed Him with cries of "Hosannah" on Palm Sunday. The Scribes and Pharisees (the Rabbi maintained) encompassed the death of Jesus in retaliation for his having assailed them. He further maintained that the great majority of Jews contemporary with Jesus were "willing to accept his Godly mission," and that they venerated his teachings, but they were "unable to comprehend his claim to be Divine."

The Century for April contains a painfully interesting article on "The Slave Trade in the Congo Basin" by one of Mr. Stanley's pioneers. It illustrates the importance of the deliberations of the Anti-Slavery Conference, and the urgent need of united action on

the part of the civilised powers for the suppression of this inhuman traffic. The writer describes it as producing "a life of unspeakable horror, tortures that only the savage African can invent, and a certain and violent death." He does not touch upon the slave-raiding by Arabs, but deals only with inter-tribal slavery, and tells only of such scenes as he has himself witnessed. He states that the bloodshed is even greater than when Stanley first visited the Congo in 1877, contact with the white man having made the chiefs richer and able to buy more slaves. He suggests several measures of forcible repression; but probably we must look for an effectual remedy in the gradual opening out of the heart of Africa to missionary work, and the consequent softening and elevating of the whole tone of native life. The same Gospel which has raised the Fijian and the Malay will assuredly be powerful to wean the African from his bloodstained ceremonies.

Disparagements of missionaries in China and criticisms on their work have appeared in American as well as English papers. *The Presbyterian* (Philadelphia) gives, therefore, the result of a thorough, personal inquiry and visitation by an impartial correspondent, and also the testimonies of respectable Consuls, and a Minister of State. It affirms that the calumniators are fast young men, officers of the army, merchant service captains, and "vagabond" consuls from the United States and England; and that it is found that the missionaries are, as preachers, physicians, and educators, pioneers in China of the grandest social advancement, while their converts, in the vast majority of cases, would be models of sacrifice, character, and zeal to the churches who sent out their teachers. A testimony of this kind ought to make people careful in listening to stories which are born out of prejudice and superficial knowledge.

A MINISTERIAL EXPERIENCE.

Less than three years ago I went to a church which had suffered greatly from worldliness. My preaching was too plain and outspoken. After I preached a sermon on amusements, five out of six deacons attacked me in a church meeting, and demanded that I should withdraw what I had said and apologise for it. A special meeting was held, at which the church stood by me, and expressed its sympathy with me, and "thankfulness to God for having sent so faithful a minister" to them.

But for my action at that meeting it is probable that the five deacons would have been obliged to resign. But I hoped then to win some of them to a better course. One or two, however, were opposed to much of my teaching, and the others were under their influence. Three charges were laid against me: (1) That poor people were attracted by my ministry. One of the deacons said, "We don't want poor people. Our church never was intended for them. Let them go elsewhere." (2) That I preached too much "the doctrine of salvation." (3) That I preached "too high an ideal of the Christian life." They tried all they could to force me to leave, but I knew I had the church almost entirely with me, and I felt God called me to stand by the place and see it purified from the worldly element.

I am thankful to say this has now been accomplished. God has most wonderfully manifested his presence, and has guided us to the desired issue. The five deacons had to resign, and fresh ones—men in hearty sympathy with spiritual things—have been appointed. Nothing less than a revolution has been effected in the church; and we are now experiencing much blessing.

I had more than a year's conflict, and have lost in some respects considerably. But we are now reaping a rich reward in conversions and in the growing spirituality of the church.

A Pastor.

Visible Unity.

"I pray for them—that they all may be one."
John xvii. 9, 21.

The great burden of the intercessory prayer of Christ, ere He suffered, was for the unity—the *visible* unity of his people.

In the very first petition for them He expresses the intense desire of his heart "that they may be one." Again and again He prays "that they all may be one," "that they may be one in us," "that they may be made perfect in one"; and adds the reason, "that the world may believe that Thou hast sent Me"; yea, "that the world may *know* that Thou hast sent Me."

In a vitally important sense, believers are, of course, necessarily one in Him. Saved souls are "in Christ." All who have been born again of the Spirit are now members of the body of Christ; and the body is one. To be out of Christ is to "abide in death." Necessarily, therefore, there must be, and is, unity in Him amongst all his saved people.

But, oh, what the Lord intensely desires is unity in love and sympathy, in purpose and endeavour; which will manifest its reality continuously before the world. The fact is often stated, with evident pleasure and satisfaction, on the platforms of Bible Societies and temperance and similar organisations, that, notwithstanding the visible disunion prevailing amongst Christians, real unity does actually exist, and believers are "all one in Christ." But then, in between these pleasant gatherings, the world too frequently witnesses sad sectional disagreements and unlovely controversies, political and otherwise. Unbelievers do not fail to draw their own conclusions from what they thus see; and the result is not good. The Lord Jesus Christ wants the world to be convinced of the reality of his Divine mission; but the spectacle of a Church at variance within itself, and distracted by bitter internal antipathies, tends rather to invite the sceptical inquiry, "Can this be of God?"

Dear to all his people should be the known wish and desire of their redeeming Lord. What loving eagerness should be manifested in carrying it out! Hindrances should be vigorously removed, individual ideas set aside, everything made to give way before it. Yes: the known will and wish of the Lord should be supreme in every mind, in every heart, and in every life. Clearly, his heart yearns for the manifest unity of his people before the eyes of the world; so that the world may be convinced that his mission is from God and his work divine.

But, how can this visible unity be realised? Not by endeavouring to bring all believers into one "Denomination," and to establish uniformity of worship, church government, modes of operation. Not by attempting to formulate a creed for universal acceptance, or to merge all distinctions and differences in one style and kind of ecclesiastical organisation. Any such venture would signally fail. Under present conditions, success would be injurious rather than beneficial. Our Lord does not deprecate diversity, but visible, unsympathetic disunion. He would not have all the members of his body to become hands, or feet, or eyes, or ears; but, while still diversely organised, to be "one" in supreme loyalty to Himself, "one" in uncompromising fidelity to his service, "one" in solid purpose to win the world for Him, and "one" in intense sympathy and mutual respect and love amongst themselves.

Given this unity in love, sympathy, and purpose, how can the oneness be manifested? Surely, it will be self-manifesting! With all the clearing away of "roots of bitterness" and "stones of stumbling," will there not be such a luxuriant growth of flowers and fruits, in the garden of the Lord, as that even the world will acknowledge the change and admire the result?

Given the unity of heart and sentiment within, how unfailing will be the outward evidence of the inward fact! We may expect union services greatly multiplied, and also union meetings for the furtherance of every good work; union conferences, for mutual help and counsel in the Christian life, will not, then, be "few and far between," as at present; and, perhaps we may say most precious of all, united communion will gather together the loving children of God and disciples of Christ to the common table of their dearest Lord, there to enjoy closest and holiest fellowship with Him and with one another, and to anticipate the "heights of rapture" they will know, "when round his throne they meet."

Given this unity, will not the Church of God, no longer distracted and at variance through Satan's internal antagonisms, come forth "fair as the moon, clear as the sun and terrible as an army with banners," to win the whole world for Christ!

J. T. W.

Newport, Mon.

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A TEMPERANCE POEM.

JOHN ALCOHOL.

John Alcohol, my joe, John,
When we were first acquaint,
I'd siller in my pockets, John,
Which noo, ye ken, I want.
I spent it all in treating, John,
Because I loved you so;
But mark ye how you've treated me,
John Alcohol, my joe.

John Alcohol, my joe, John,
We've been o'er lang thegither;
Sae ye maun tak' ae road, John,
And I will tak' anither;
For we maun tumble down, John,
If hand and hand we go;
And I shall ha'e the bill to pay,
John Alcohol, my joe.

John Alcohol, my joe, John,
Ye've blear'd out a' my e'en,
And lighted up my nose, John,
A fiery sign atween.
My hands wi' palsy shake, John,
My locks are like the snow;
Ye'll surely be the death o' me,
John Alcohol, my joe.

John Alcohol, my joe, John,
'Twas love of you, I ween,
That gar't me rise sae ear, John,
And sit sae late at e'en.
The best o' frien's maun part, John—
It grieves me sair, ye know?
But "we'll gang nae mair to yon toon,"
John Alcohol, my joe.

John Alcohol, my joe, John,
Ye've wrought me muckle skaith;
And yet to part wi' you, John,
I own I'm unco' laith;
But I'll join the Temp'rance ranks, John:
Ye needna say me no—
It's better late than ne'er do weel,
John Alcohol, my joe.

—*Selected.*

The First Epistle of Peter.

y Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXX.—CONFLICT.

1 Peter v. 8, 9.

r would appear that the image of the flock is ill in the Apostle's thought, and that he calls some such incident as that narrated by avid, when as a stripling he stood before Saul nd related how, as he kept his father's sheep, here came a lion and took a lamb out of the ock, and he went after him, and smote him, nd delivered it out of his mouth, and caught im by the beard, and slew him. However fely folded and watched, no flock is secure gainst the attempt of the beasts of prey hich infest the wilderness. Especially at ght they will prowl around, seeking for the nguarded spot, or the unwary sheep, and lling the night with their terrible roarings.

This figure of the lion roaring around the ck reminds us of one of God's earliest words men, when He warned Cain that sin, like a ld beast, was crouching at the door of his art, waiting to spring in. And we may t forget how our Lord described the coming the wolf to the flock entrusted to the hire- ng shepherd, filling him with panic, and sulting in the catching and scattering of the eep. Satan is evidently no myth, no ima- nary being, to the writers of the New Testa- nt. From the distinct references made to m by our Lord, to the last great conflict scribed in the Apocalypse, when he is finally nquished, there is abundant and emphatic idence that, behind the veil of the visible, he heading a great revolt against the rule of d, and is pledged to do his worst by stratagem skill against his dominion and his saints. It a subtle manœuvre of his to lead men to sup- se that there is no devil at all. A gang of ieves is never so dangerous as when they have widely rumoured that they have left the ighbourhood. Any artifice succeeds which rows us off our guard.

There is no need to suppose that all God's ople are watched and attacked by the devil nself, for this would almost invest him with e attributes of omniscence and omnipresence. t he is supported and abetted by myriads of cked spirits in the heavenly places, any one which waits to do his will and to execute s plans; and the entire host, with long perience of the frailties of human nature, th desperate malice against God, with un- aried watchfulness to do us harm, rests not y or night, but goes to make up that one align and terrible adversary of which the ostle speaks. And, indeed, we might re- quish all hope of being able to withstand his sets, did we not know that he has been nquished by our Leader, who is prepared to ercome him again in, and through, and for ch of those who put their trust in Him. O ctor of the Garden, the Cross, and the Resur- tion morning, as Thou didst overcome Satan thine earthly sojourn, so overcome him again each of us that we may be more than con- erors, because He that is in us is greater an he that is in the world!

I. The Description here given of the mpter.—*He is our adversary.*—The prophet chariah was not mistaken when he beheld tan, standing as an adversary beside the high est, clothed in his dishevelled robes, and standing there to resist him. For, when the veil is drawn aside, in the majestic prologue to the Book of Job, Satan is discovered suggesting an evil and mercenary motive for the uprightness of the patriarch. "Doth Job serve God for nought? Put forth thine hand now, and touch all that he hath, and he will curse Thee to thy face." And thus, when he is cast out of the heavenlies, as a prelude to his being cast down into the bottomless pit, it is not to be wondered at that loud voices are heard rejoicing that the accuser, who accused the saints night and day before God, has been cast out. But the defeat which he has met with yonder only exasperated his hatred the more, and he now roams the earth in all the greater wrath, because he knows that a limit has been put upon his power, and that he hath but a short time.

He roars as a lion.—There is terror in his threatenings, which may well strike panic into timid hearts. But we must remember that it is the expending of ineffectual rage. He makes up in noise what he has lost in power. He hates our Shepherd, though he cannot now hurt Him. He did his worst against Him, and failed. He must content himself with bellowing out his hate, though this, too, shall be stayed. So Rutherford used to say that he preferred dealing with a roaring devil. It fills him with redoubled chagrin and malignity to know that the weakest saint is more than a match for him, if he dares to resist him, stedfast in the faith, and armed in the panoply of God. "My sheep," said the Chief Shepherd, "shall never perish."

He walketh about seeking.—There is no church-fold which he does not eagerly visit; bent on injuring its usefulness, or snatching away its careless professors. No bishop so busy in his diocese as he. If only he can vitiate Christian teaching by false doctrine, so that every sermon may carry with it error enough to cancel its truth and power; if he can involve the leading professors in inconsistencies which shall neutralise the effect of their testimony; if he can entrap the weaklings into pride, or jealousy, or sensual pleasure, or backsliding; if he can scatter the flock by persecution, or bury it in a snowstorm of formalism, or drown it in a spate of worldliness, then he is full of glee. And he is always on the watch for such a chance. "Going up and down in the earth, and walking to and fro in it."

Satan considers the saints. "Hast thou considered my servant Job?" No neglect of the morning watch, no permission of the first faint thoughts of evil, no unwatchfulness, no tampering with wrong, escapes his attentive scrutiny. He never yet missed an opportunity of following up any clue, or making the most of any advantage. We are engaged in conflict with an accomplished and merciless opponent, who is quick to plunge in his sword wherever the joints of the armour open, and wherever we give him the chance. What need, then, for constant vigilance on our part to meet and parry his attacks! "Be sober, be vigilant." And what need also for the ceaseless intercession of Him who sees the approach of temptation, and anticipates it by his prayers! "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

II. The Aim of Satanic Temptation.—When the devil tempted our Saviour, He could truthfully say, "The prince of this world cometh, and hath nothing in Me." But only *He* could say this. In all else there is a certain proneness to go wrong, to which the great adversary makes his appeal. And before we can hope to vanquish assaults from without, we must be careful to have taken up that attitude with respect to the inner realm which is ours in the holy arrangements of God. We cannot successfully vanquish assaults from without, whilst there is revolt or anarchy within. And for this reason the Apostle has been careful, at the commencement of the previous chapter, to deal with the question of the flesh. For only when we have truly experienced what God is prepared to do in relation to the flesh, shall we be able to stand in his grace against our terrible adversary, or maintain the attitude of uncompromising vigilance and unremitting watchfulness. Perhaps there is, as Bengel suggests, a hint of this in the admonition, *Be sober*.

When man first came from his Maker's hand, all his natural appetites and desires, which in themselves were pure and necessary, were under the control of the will, which itself was true to God, willing only what God willed, and obeying each prompting of his Spirit. But man swerved from that blessed condition, substituting self for God, and his own pleasure for obedience to the Divine law and will. And ever since that one fatal act there has been transmitted to all after generations a bias towards evil, a tendency to repeat that first sin in aggravated forms, a predisposition to the gratification of natural instincts, irrespective of the Divine requirements. This inherited tendency is due to the operation of that great principle which scientific men know as the law of heredity, and which operates through all races of the creatures with which we are familiar in our world-home.

The sphere in which this inherited tendency mostly manifests itself is in relation to the appetites and desires of the body, the natural action of which has been much interfered with through successive generations, and which, as they come to us, bear evidence of the abuses to which they have been subjected by our progenitors. Now, of course, these natural impulses, though vitiated in their operation, cannot constitute sin until they have inflamed the imagination, captured the heart, and conquered the will. But, as a matter of fact, there is not one of us in whom they have not done all these things again and again, and in doing so have increased and accentuated our susceptibility to evil. This perverted tendency of our appetites, coupled with its inevitable influence on the inner life, is what the Word of God calls *the flesh*. "The flesh with the passions and lusts" (Gal. v. 24). "We all had our conversation in times past, fulfilling the desires of the flesh and of the mind" (Eph. ii. 3).

God has judged this flesh in the person of Jesus, made in the likeness of sinful flesh, and has assigned it to the cross. There, on Calvary, is God's verdict and doom for the flesh. And in his thought and purpose our flesh has been crucified there. "Our old man was crucified with Him, that the body of sin might be done away" (Rom. vi. 6, R.V.). Also, "They that are of Christ Jesus have crucified the flesh" (Gal. v. 24)—statements which cannot be appropriated by one or two, but are made generally of all the saints, as they are considered in the person of their Representative

and Head. Oh that, through our failure in faith and obedience, there were not so great a gap between what all the saints are in the purpose and thought of God, and what they are in their practical realisation!

But God has done more than assign flesh to the cross. He has given us his Holy Spirit, whose special office it is to restore to the inner life, and to the body also, a right-ordered and natural existence. There are some who seem to suppose that He takes the evil bias entirely away, so that they are as Adam before he fell. In our judgment this is contrary to the teaching of Scripture, which recognises the presence of the flesh in believers, though it expressly teaches that they are not in the flesh. But the Holy Spirit is eager to dwell in each believer mightily, as a counteractive agency, lusting against the flesh, restraining its every manifestation, keeping it utterly in the place of death; and this so calmly and quietly, that the happy subject of his grace begins to suppose that the flesh is extirpated or eradicated, when in point of fact it is present still, and would reveal itself, if the gracious operation of the Holy Spirit were restricted for a single moment (Gal. v. 17).

It is not a question of what Christ can do, but of what He has undertaken to do. Of course, a moment is coming when we shall put off this body, and when the redemption of our entire being will be completed in the acquisition of a body fashioned in the likeness of our Lord's. But till then we are doomed to carry about a body which is apt, through inclinations excited in the mind, to hurry us into sin (1 Cor. ix. 27). Yet surely it is more blessed to have the constant indwelling, restraining, sanctifying grace of the Holy Spirit, as the source of our deliverance from the flesh, than to have back again the nature of unfallen Adam, which might at least fall again before the onset of the tempter.

We lived once in a house, the cellar-kitchen of which was so damp that the servant was able sometimes to sweep up the white mould from the tiles; but as long as we kept up a roaring fire, the damp was undiscernible, and the kitchen was warm and pleasant. Indeed, no stranger would have realised how strong the tendency to damp was. But directly the fire was allowed to die down for days or weeks, the damp revealed itself. So, when the Spirit works mightily in the soul, He is like the ruddy glow of a furnace, and the evil tendencies of our nature are as if they were not.

We were told the other day that the workmen employed in making the subterranean tunnel through London came on sand, through which water was flowing freely, but they were left perfectly dry so long as the parts excavated were filled by a strong blast of compressed air. So is the heart kept pure and sweet as long as the Spirit dwells in it in power. It is of the utmost importance, then, to live in the Spirit and walk in the Spirit, that we may not fulfil the lusts of the flesh.

Temptation does not only come from without, as some say. The spark may be flung in from without, but there is a magazine of gunpowder within. The match could be struck on the lid in vain if there were not a prepared surface on which to ignite. "Every man is tempted, when he is drawn away of his own lust and enticed" (James i. 14). And it is because of the known presence of these evil tendencies within that the devil watches us so closely.

As long as we are kept under the mighty power of God, we are safe. The conflict is no longer within, but without. And all hell shall expend itself in vain on the nature which is experiencing the blessed reign of the Spirit of God, making us free from the law of sin and death. Yield yourselves to God, receive the filling of the Holy Spirit by faith, and then march to assured victory through the power of the Son of God.

III. Consolation to the tempted. — (1) *Your temptations are not an uncommon experience.*—We have all the same constitution, and there is much more similarity in our temptations than we suppose. "There hath no temptation taken you but such as is common in man." "The same afflictions are accomplished in your brethren that are in the world."

(2) *All temptation is under the restraint of God.*—As in the case of Job, Satan cannot tempt us without God being first acquainted with his designs. And, as in the case of Peter, there seems to be almost a seeking and receiving of permission to tempt before Satan assails. In any case, no temptation befalls us greater than our power to combat and overcome. And we are permitted to be tempted that we may learn to avail ourselves of the resources of which we might otherwise be unaware.

(3) *Satan can be conquered.*—Watch and pray. Be sober in your tastes and habits, in your words and deeds. Never neglect to abide in your strong fortress, Christ. Keep with the flock of God. Nourish your souls with the Word, that you may be healthy and strong. Gird on the whole armour of God. Resist the first insignificant advances of the foe. Be steadfast in the faith. Look instantly to Jesus to cast the panoply of his protection around you, and to stand between you and your assailant, as a shield before the body of the warrior. Resist the devil and he will flee from you. Go into battle assured of success: this your talisman, *They overcame by the blood of the Lamb;* this your battle-cry, *Jesus saves, Jesus saves.*

The Baltic Provinces.

Rev. J. D. Kilburn, late minister of the English and American Congregational Church at St. Petersburg, writes in *Evangelical Christendom*:—

Though a change in some respects for the better seems now to be passing over the Baltic Provinces, there remains very much that saddens and grieves one there. If I mistake not greatly, much has been, and is still being done, in those Provinces which will weaken and injure the Russian Empire. A little leaven leavens the whole mass. Kindle a fire, or feed it when it is kindled, and who can say how far it will spread?

It is surprising to see the suspicion with which some in high positions appear to have regarded the Lutheran pastors. Interested people, to gain their own ends and accomplish their own purposes, have sought to spread the report that they were not as loyal as they ought to be. This has been far too readily believed by some. Careful and searching inquiry would show how utterly unfounded it is.

I have personally conversed with about thirty of the pastors in all parts and in all positions in the Church, from the General Superintendents of the Provinces, or Bishops, as we should call them, to the isolated and lonely country pastors. I have met them in companies, and alone in their own homes, and in the homes of others. They have spoken freely; in many cases, I believe, they have told out all their hopes and all their fears. What is the result? Have I heard again and again outbursts of disloyalty? Have I heard again and again words which, if reported, would prove that they were justly regarded with suspicion? I have not. I wish to bear the strongest and most emphatic testimony I can to the loyalty of the Lutheran pastors in the Baltic Provinces. Not once have I heard one word against the Emperor, or one wish respecting him which was not for the well-being of himself and his empire. Nay more, I know a pastor in Esthonia who for five years has been under arrest, and who, though out of prison (because two friends have given bail on his behalf) yet cannot leave the town where he lives without special police permission. He is charged with what to us would seem a most trifling offence, if even offence it could be called. This man, was asked by a foreign nobleman to write a full account of his case that he might lay it before one high in position in another land. The pastor declined to write this account. And why so? Because he thought it would hardly be acting rightly towards the Emperor. I do not think Russia, or Europe, can produce many cases of such high-souled conscientious loyalty as that.

In the same town is another pastor with a large family and an invalid wife. This man, through certain changes that the Government had made, knew not how he and his family were to obtain even the common necessaries of life. Still, when he gathers his family together around the family altar day by day, he never neglects to ask that God's blessing may rest upon his Emperor. Yet these are the men of whom some have spoken of as lacking in loyalty. These are the men whom some have regarded with suspicion.

I was in Esthonia when the papers published what was said to be the advice of the Commission, which was said to have been sitting upon the Lutheran Church. The Commission was reported to advise that the land, &c., be taken from the pastors. This implied the loss of much that they valued. Yet it was not this that made the deepest impression on some minds, it was not this that gave the greatest pain to some hearts. It was stated, by way of introduction to the advice referred to, that the advice respecting the taking away of the land and removal of the Theological Faculty to St. Petersburg, &c., was given because of the "well-known political tendencies of the Lutheran pastors." It was this sentence that gave the greatest pain to many.

I know something of Russian life and Russian opinion, and I say unhesitatingly that the Emperor has no more loyal subjects than the Lutheran pastors of the Baltic Provinces.

There is no class of men in Russia whose teachings and influence tend to make more loyal and more useful subjects than do those of the Lutheran pastors of the Baltic Provinces. I do not write thus because I am a Lutheran, I am not. I write thus because truthfulness and a sense of duty compel me so to do.

The suspicion referred to seems to be less now than it once was. All who wish for the good of the Russian people, as well as those who desire the prosperity of the Baltic Provinces, must earnestly pray that it may decrease still more. We seldom act justly towards those whom we unjustly suspect. We may desire to do so, we may try to do so, but we seldom, if ever, succeed. Unjust suspicion injures those whom we suspect; it injures ourselves most of all.

WESTON-SUPER-MARE. — Thanking friends who responded to his appeal for Gospel tracts, Mr. Charles Wm Downes writes:—"The papers and tracts were faithfully distributed on Good Friday in the villages to which the Mission Band went. Open-air meetings were held in several places, and we trust that the seed sown will bring forth fruit to the glory of God."

VICTORIA HALL MISSION, NORWICH.—We turned to account our annual Good Friday evening meeting by entering a strong protest against the national sin and shame involved in the practice of forcing by our Government upon the unwilling native races of India the sale of intoxicating drink. Rev. W. A. MacAllan, Presbyterian minister, occupied the chair, and a resolution was unanimously carried, calling on Her Majesty's Government to discontinue the present iniquitous "abkari" system, and to allow absolute prohibition where the inhabitants desire it. Copies of this resolution were to be forwarded to Viscount Cross, Secretary of State for India, to the two members of Parliament for Norwich, and to Mr. Samuel Smith, M.P. Mr. Hira Singh Puri (from the Punjaub) was the exponent of the wants and wishes of his fellow-countrymen, and while gratefully acknowledging the beneficent effects of British rule in India, he pathetically pleaded for the removal of this injustice which he described as a great hindrance to the spread of the Gospel, and a fruitful source of demoralisation, degradation, and misery.

Bracondale, Norwich. Robert Adcock

Infidels at Bay.

r takes no little courage to maintain the Mosaic authorship of the Pentateuch before hen who, in order to exclude God from the niverse, deny all inconvenient historical facts, nd overlook the sublimest problems of life. o Rev. J. F. B. Tinling belongs the honour of aving bravely called a halt in the reckless isrepresentations of Secularist lecturers in egard to the question, "Who wrote the Penateuch?" In the Hall of Science, Old-street, .C., recently, Mr. J. M. Robertson, in the ourse of a lecture, said that no one to-day elieves that Moses wrote the five books with hich his name has been associated. Among he audience was Mr. Tinling, and he promptly hallenged the statement. Asked whether e would discuss the point thus raised, he conented to do so. The discussion came off on hursday evening last week. There was an udience of between 300 and 400, a dozen or nore of them females, and many young men.

The issue was a well-defined one. As all dmit, the Pentateuch has for two thousand ears passed for the work of Moses. Mr. obertson quoted Wellhausen, Driver, Kuenen, nd others, and made their most destructive tatements his main argument against the Mosaic authorship. He regarded the book as "a mass of fraud and imposture," with the nerest germ of historical truth, the product of a acerdotal party after the return from Babylon. Mr. Tinling replied by showing the unreasonableess of this assumption, maintaining the impossibility of the books having been written at so ate a period, and under such circumstances. He read extracts from the works of modern ritics, pointing out that they are in utter conusion in the details of their conclusions, lthough too sadly at one in shutting their eyes o unwelcome evidence. First they bring the Pentateuch down to the latest date they dare; nd then, on discovering allusions to the Law n the historical and prophetical books, they leny the claims of even these to the antiquity hat was previously conceded. Everything nust bend to the theory, which has no objective evidence whatever to support it. Mr. Tinling utterly discredited the method of the critics, and called attention to the patent unity nd high purpose of the Pentateuch. Mr. Robertson made many statements which his opponent did not stay to answer. He declared hat the Talmud described the Sadducees as denying the Mosaic authorship of the Pentateuch, as if such a statement found in the iterature of their avowed enemies could have ny value alongside the well-known historical act that the Sadducees accepted the Law itself, ut rejected the rabbinical expositions of it.

Things that doubters have hinted, the atheist oldly affirmed, several of his statements well leserving to rank among those of days gone by, vhich have now been shown to have been without foundation. Who will now question, as once vas done, the correctness of the Bible description of Nineveh? Or who will say that there ever was a mighty Hittite empire? In due course, many of Mr. Robertson's rash words will be shown to be vain. The miracles which the infidels laughed at, Mr. Tinling boldly admitted, declaring miracle to be one of the ways of God at great crises in the world's history. Having quoted travellers to show that he Pentateuch could only have been written n very ancient times by one who had personally one over the ground described, he contended hat the only reasonable course is to allow the Mosaic authorship. He by no means overooked the statement of our Lord (of no account n the so-called "Hall of Science") as to Moses aving "written concerning Him."

Finally, Mr. Tinling commended the book itself to the earnest study of his hearers, making nention of Moses as a distinguished servant of God and the precursor of Jesus Christ. It was painful to hear the derisive jeers with which the name of the Blessed One was greeted by some of those present—by those who had previously made up their minds not to be impressed with any evidence, and who, sad to reflect, must have had in their hearts the contempt and hatred of God and his Christ which they showed by their voice and manner. The few Christians present could not but be impressed with the serious purpose of Mr. Tinling, which contrasted so greatly with the painful levity of the audience.

American Notes.

[From our Special Correspondent.]

Once more one of our fairest cities has been visited by the dreaded cyclone. The ravaging tornado has struck Louisville, Kentucky, levelling buildings and killing hundreds of citizens. Since the appalling Johnstown disaster no such desolating visitation has come upon us. It is difficult to describe the fell power of such a storm, when the forces of nature are loosened for but a moment. Immense warehouses, palatial residences, and humble cottages have alike been whirled out of their settings, and dashed to fragments on the earth, or hurled through the air.

Louisville is not alone in her grief. For hundreds of miles the cyclone swept onward, demolishing villages and sweeping away isolated houses throughout the country. Many are houseless, while numbers mourn their dead. The signal service bureau had given warning some hours before the storm, but who can predict the line of an erratic tornado; or where could shelter be found?

In our journeying West and South the constant cry of pastors is over the laxity and worldliness of the professing Church. Certainly there is reason for sighs and tears. But many pastors forget that a worldly Church, or a worldly Christian, cannot be cured by complaints. Let an attractive spirituality be held out as the antidote; the joy of hearty Christian service be encouraged. A prominent Methodist paper draws a doleful picture of the spiritual state of its own denominational churches. The *exposé* may do good if it will lead the godly to cry for the upraising of another Wesley, or, better still, for the coming of Wesley's Master.

This brief extract will indicate the character of the article:—"The world is in the Methodist Church; in it as big as an elephant, as ravening as a lion, as offensive as a skunk, as poisonous as a viper...in our lust for members, by our carnal revivals, by our superficial preaching, by personal pressure, by social attractions, by worldly baits, we have widened the gate and brought great numbers of unconverted men, women, and children, into the Church; and these unregenerate, unbroken ones, always have the world with them. In many churches these form the majority, are active in controlling, and the world then gives direction to the Church; and, alas, for the direction!"

From the beginning of its organisation, we feared the new Order known as "The King's Daughters." The very title betrayed its superficiality. But it became fashionable, and sentimental young ladies took to it, and joined these bands of "daughters." We suspected the orthodoxy of the movement, knowing that Unitarians, Universalists, and anti-Evangelicalists were received into full membership. It is now evident that the Unitarians control the majority of these bands; all evangelical reference to the blood of atonement has been purged from their tracts. A Unitarian magazine openly endorses "The King's Daughters" by this statement: "We are now satisfied, since 'The King's Daughters' make Christ a Saviour, as General Grant was a Saviour." While the Church has been asleep, numberless organisations of an ephemeral character have arisen, each one claiming to hold the true panacea. They have their little day, and yet the heart of the world hungers for the Bread of Life. God has linked his power but to one thing—viz., the Gospel of Christ. We need a revival of true Gospel preaching.

The volunteer missionary movement has necessarily called into existence extra schools for Bible study and preparation. The seminaries already at work could not accommodate all of the young men and women, nor could they very well adapt themselves to impart the quick training needed for certain missionary evangelisation. The new schools are doing a faithful work, and doubtless others will soon be established. They are, however, violently attacked in some of our religious papers, and ridiculed as "short-cut schools." The outcry is made that the home and foreign field may be occupied by persons lacking literary culture, notwithstanding their moral and spiritual qualities, because, forsooth, *intellectualism* must win the day. We hear far too much about "a cultured ministry" the need of the times. Some very intellectual men have wrecked many a church on the rocks of Agnosticism. When intellect sits humbly at the feet of Jesus it has its true and needed place in the ministry of the Gospel. But God still uses the weak things, and things that are not.

MISSION HALL, CHISWICK.

Chiswick is associated with boating and sunny weather; but some may not know that there is in that quarter a densely populated district, where poverty, want of work, and improvidence make it an extremely suitable place for active Christian effort. Here, for the last nine years, Mr. Robert Smith has been engaged. He has been enabled, by the help of kind friends, to build suitable mission premises, and to make them a veritable hive of Christian and social agencies. Beside the usual services on Sunday, there is a Sunday-school with an attendance of seven hundred; and it would have gone hard with many of these little ones, had not Mr. Smith been able to supply them with a daily breakfast, and a weekly dinner, during the winter months. One hundred and fifty of these youngsters enjoyed a fortnight in the country or at the seaside last summer, part of the expense being borne by the parents. During the past year the Crèche has been made useful 3264 times by mothers obliged to go out to work.

To promote "pleasant evenings," some kind friends suppled a piano, and apparently every evening has its purpose. Bible study, music, singing, temperance, thrift, and Band of Hope, all receive a due share of attention. A nurse is maintained for the benefit of poor people who lack this needful aid in sickness. There are savings-banks and various clubs, all calculated to give that needful "stitch in time" which is so helpful to the industrious poor. Indeed, if a model mission for a very poor district were being sought for, one could not do much better than to visit Mr. Smith. His address is 15, Linden-gardens, Chiswick, S.W.

BRADFORD Y.M.C.A.—The seventh annual report is, like its predecessor, a record of cheering progress. The roll of members and associates contains 807 names, an increase of 120 during the last year. Much blessing has attended the various services and other meetings. Steps have been taken which will, it is hoped, lead to the erection of a new building. The total cost of land and institute, with needful furniture, will be about £12,000. At the present time the membership is such that considerable difficulty is felt during the winter months in providing accommodation for all the classes and meetings which are organised. Mr. David Gardiner is general secretary of the Association.

Dr. Barnardo's Homes.

THE EASTER FESTIVAL.

The Easter Festival promises to become a very useful, as well as interesting, annual fixture in connection with Dr. Barnardo's great work. On Wednesday, last week, between 1500 and 2000 friends of the work visited Stepney Causeway, and had the pleasure of seeing the spacious Homes, and many members of their large and ever-increasing family. The sight could not but suggest many reflections to thoughtful people. There were boys who had been taken from the streets, and in many cases from surroundings even more dangerous, engaged in workshops and learning trades at which, in due course, they will be able to earn a respectable livelihood. Bakers, blacksmiths, brush-makers, carpenters, printers, shoemakers, harness-makers, wheelwrights, and wood-choppers were all hard at it, improving the time, and developing their powers of body and mind. If the "raw material," picked off the streets, can thus be put to use, what a patriotic enterprise is that of which the Homes are the centre! What a Christ-like endeavour is that which takes the "idle hands," which Satan is so willing to employ, and trains them to industry and honesty!

After going the round of the place, the sympathetic company assembled in the spacious gymnasium, where a meeting was held under the presidency of Mr. Samuel G. Sheppard. There had been military drill in the yard by two hundred boy inmates; now there was musical drill by a squad of trained lads, and a performance on the dulcimer, mandolin, and violin by small boys. In the course of some remarks, the chairman said that the various institutions had that day 3450 mouths to fill, and bodies to clothe. Altogether 15,500 children had passed through the Homes, 4390 of them having been sent to other lands, principally to Canada. The eloquence of these figures left little to be said as to the grandeur and importance of the work. Dr. Barnardo then gave a hearty welcome to friends, new and old. He spoke generally of the work of rescue in which he is engaged, beginning with details of what the Homes rescue children from. Needless to say that many have been rescued from the custody of persons of wicked and criminal life.

THE STORY OF A LITTLE GIRL

was given in illustration. Ten years of age, Mary has a father, but he is in gaol for the thirty-second time, and her mother is a woman of bad character and shameful life. Her sister, having already been convicted several times of crime, is in a reformatory, and her brother in a training-ship for similar reasons. This little girl was for the third time charged with picking pockets, at which she was an adept. Her hand is very small, and when before the magistrates, she said: "Do you see, my hand is so small that I can easily slip it into people's pockets."

How did the girl become an inmate of the Homes, seeing that they are not certified under the Industrial Schools Act? Well, she suffers from an affection of the ear, and so was refused admission into other institutions. Having been committed three times to the workhouse because ineligible for ordinary Homes, application was made for her reception into "Dr. Barnardo's Homes," from which no destitute child is ever turned away. Little Mary is now an inmate of the Village Home at Ilford, and, having been rescued from vicious surroundings, it is hoped she will grow up a credit to her benefactors.

Children are also rescued from cruelty. To show that there is much need for this, Dr. Barnardo told the story of a baby who was received some time ago. In course of time it was noticed that the little one was blind, and examination showed that both eyes had small ulcers on them. On investigation, it was found that the mother, while drunk, had wantonly punctured them with a needle. The brutal creature was in gaol when she made this admission, and expressed the intention, on being released, of applying for her child, so as to care for it herself. "But," said the Doctor, "I need hardly tell you that she shall never have the little one again. I will not part with her until I am satisfied that it shall be for her eventual and permanent benefit."

On March 5, a little girl, four years of age, became

AN INMATE OF THE BABIES' CASTLE,

and has needed ever since the constant attention of a trained nurse. She was admitted from Shropshire, and, while she had not been subjected to direct violence, she had been so horribly neglected that, although four years of age, she only weighed twenty pounds. She was on the verge of death, and her parents have been sentenced to prolonged terms of imprisonment for their cruelty. The magistrate made an order, under the new Act for the Better Prevention of Cruelty to Children, for the little one to be sent to Dr. Barnardo's Home, because that was "a safe place."

Dr. Barnardo went on to show that the young are also rescued from the sufferings of the street. During the present year 369 destitute boys and girls have been admitted. Some time ago a boy clad in rags and with a starved look was admitted. A glance showed that he was seriously ill. He was fourteen years of age; he could not remember his father, and his mother died when he was nine. At that age, after living for a few weeks with a poor neighbour, he found himself

THROWN UPON THE WORLD.

He lived, as thousands live, on the street and by the street. He had no friend to help or direct him, no teacher to keep his hand from theft and his mind from pollution. When he could pick up a few pence, he slept at a common lodging-house with its corrupting associations; at other times he walked the streets all night. He was admitted to hospitals, but discharged as incurable. Homes were closed against him, because he was "only fit for a hospital," and hospitals could not retain chronic cases when their accommodation was so greatly in demand for patients for whom there was some hope. Advised to apply to the Stepney Homes, he found the welcome he needed. He occupied the Harecourt cot in the hospital, and shortly afterwards died. The Doctor concluded the story thus: I left London for a little time just after his admission. When I returned, a little note from the matron was put into my hand, saying that, while lying on a bed of pain, the poor boy learned to love the Saviour. The matron added: "I loved to talk to him, and no doubt he truly learned the preciousness of Christ." Is not this true Christian work, rescue work having the blessing of our divine Master? Proceeding to speak of

WHAT IS DONE WITH THE CHILDREN,

the Doctor said that first of all they are taught to obey. Then they are instructed in trades. Quite a number go to sea, and many have emigrated. The failures have not yet reached an average of two and a half per cent. of those that have been placed out in life. In a large number of cases, evidence has been afforded that the children have become out-and-out followers of the Lord Jesus Christ.

The speaking over, there was a collection on behalf of the work. The little Scotch pipers then had an opportunity of displaying their powers and Highland costumes. There were also two interesting swimming contests. The things that were said and seen will, however, provoke further gifts from the same pockets, for the work cannot but be supported by such generou people as intimately know of it. The Hospit for Waif Children, erected during the Jubil year, and called "Her Majesty's," was ope and those who visited it saw much to plea them. The festival was, from first to last, success, and we trust it will result in the r pletion of the spacious coffers of the Homes.

Obituary.

MR. GEORGE H. STUART.

We deeply regret to see an announcement of th death of this well-known Christian citizen Philadelphia. Mr. Stuart has for many yea taken a leading part in commercial, financial, an religious matters. In an early issue we hope give his portrait and sketch of his life.

REV. JOSEPH TOULSON.

The Primitive Methodist Connexion has su tained a serious loss by the death of Rev. Josep Toulson, General Book Steward and President the Conference. For more than forty-seven years h was one of the most devoted and successful mi isters in the denomination. Born near Wakefiel in 1823, of pious parents, he early gave his hea to God, and entered the ministry at the age nineteen. He laboured in Yorkshire, Ken Berkshire, Buckingham, and settled in the Metr polis about twenty years ago. In addition superintending Connexional business, he held hi self ready at any time to plead good causes in th pulpit and on the platform. On Saturday, Apr 5, while on his way to Liverpool-street station, leave for Dereham, where he was to preach on th following day, he was taken ill in the street, an died almost immediately. Testimony has on a hands been borne to his high character and dutiful ness as a servant of Christ.

MR. OBERLIN PUDNEY.

We have to record, with very deep feelings o sorrow, the demise of this young Christian worke and member of the Society of Friends, who die last week in London at the age of thirty. He wa for over nine years a faithful and efficient servan in our publishing office, and gained universal an very warm esteem for his genial and gentle Chris tian disposition. He was active in many depart ments of Christian work, such as open-air preaching adult Bible-classes, &c. Last Whitsuntide he me with a serious bicycle accident in Holborn, a omnibus passing over his body; and to this may b traced his untimely decease. He had to a grea extent recovered strength, but was seized som weeks ago with diarrhœa, resulting in typhoi fever. Though of a naturally strong and well preserved constitution, the internal weakness caused by the accident did not allow him to rally and he succumbed after a painful illness. Hi remains were interred at Earl's Colne, Essex, th residence of his parents, on Friday last.

MR. JOHN T. WOOD.

The death is announced of Mr. John T. Wood to whom were due the discoveries at Ephesus which excited so much interest a few years ago. Bor in London in 1821, Mr. Wood was educated as a architect, and in 1837 undertook work in connec tion with the Smyrna and Aidin railway. After year's employment in this way, he began excava tions at Ephesus for the discovery of the Temple of Diana. Although he failed at the time in thi enterprise, he succeeded in finding the theatre o the city and the Odeum. In 1868 he resume operations, and in due course came upon the Grea Temple, twenty-two feet below the surface. By 1874 Mr. Wood had uncovered the whole site o the temple, demonstrating that three temples had successively stood upon the site, and that within the last structure a Christian church had been erected. Several sculptures which he secured are now in the British Museum. The results of Mr Wood's explorations were published in his "Dis coveries at Ephesus," issued in 1877. His health was permanently injured by his researches.

Y.M.C.A., LIMERICK.—The first public meet ing of this Y.M.C.A. was recently held at th rooms, 27, Upper Cecil-street. Mr. Rober McCann delivered an interesting lecture o "Y.M.C.A. work throughout Great Britain an elsewhere."

THE JEWS OF JAFFA.

The Jewish population of Jaffa is now reckoned as between 3000 and 4000, and consists, as elsewhere in Palestine, of Sephardim and Ashkenazim, Spanish and Polish, Russian and German. Jaffa is a very babel of languages, and I am constantly conversing in seven or eight tongues and dialects, and I wish I had leisure to recover what I once knew of Turkish and modern Greek.

With the disappearance of the Dengue epidemic, from which almost the entire population suffered in the autumn—and now the influenza is afflicting many—and the return of mild weather, Jewish visitors on Saturdays are coming, like last season, in increasing numbers to hear what the missionary has to tell them of God's message of love and mercy to man. They come in family groups and stay for hours, and come of their own free will, not by invitation; and I am thankful to add that my intercourse with them is friendly and cordial, and out of doors they show me as much respect as they would to any of their Rabbis. On December 28 we had twenty-eight visitors; on the fourth inst., forty-two—men, women, and young persons of both sexes. Mrs. and the Misses Ben-Oliel do all they can to interest and instruct the Jewesses by reading, conversation, and singing of hymns, while the men gather in my study to listen to the glad tidings of God's redeeming love. Occasionally a controversialist turns up, ready to twist and quibble; but long experience has taught me to prefer simple, plain, incontrovertible presentations of Divine truth to mere intellectual athleticisms.

Recently an extraordinary hunger for Scriptures and religious books and tracts has manifested itself so great that I have scarcely any left in the languages in largest request. Glad, indeed, and thankful I shall be if readers of these lines will send me a supply of tracts in Hebrew, Spanish, German, and Polish Hebrew, &c., to be had from the London Society for Jews, Lincoln's Inn-fields, and to be forwarded by book post, for the Turkish Customs interpose no end of difficulties to the introduction of books, particularly of Christian literature. Good English books for the lending library would be welcome also. Including wives and children, there are some fifty Hebrew Christians residing in Jaffa.—*Rev. A. Ben-Oliel*, in *Evangelical Christendom*.

MR. CAINE'S OFFER to the London Wesleyan Mission Committee of a mission-hall in South Lambeth, which is worth from £1000 to £2000, has not been accepted. Mr. Caine and his family have worked this hall very successfully for some years, and there are about a hundred members. Mr. Caine offered to subsidise the work to the amount of £100 per annum.

POOR GOVERNESSES IN BERLIN.—At the annual meeting of the Berlin Home for British and American Governesses, presided over by the Empress Frederick, it was mentioned that Sir Edward and Lady Ermyntrude Malet, who had at an earlier period given over £400 to the Home, have made another munificent bequest of £500. The institution was founded as a temporary refuge for governesses waiting for situations, or for those who happened to be in distress.

MISSION TO THE KHONDS.—We rejoice to report the safe arrival of Messrs. A. B. Wilkinson and A. Long at their destination, to labour among the Khonds, in the hills of Central India. Writing on January 16, Mr. Wilkinson says:—"Mr. Pike, who has travelled there, advises us to settle at Khalahandee (Kharondee), a place within the borders of the Central Provinces, at about equal distances from Russelkhonda and Sumbulpore. This place is said to be in the heart of the Khond country, and is comparatively healthy." Hitherto the Khonds have never been evangelised. Many are praying that these two servants of God, who have devoted themselves to the work, may be greatly blessed. The hon. sec. of this Mission, which is unsectarian, is Mr. A. F. Emeric de St. Dalmas, 11, De Montfort-square, Leicester.

MR. C. INGLIS AT HEREFORD.

The united mission just held by Mr. Charles Inglis, under the auspices of Lady Henry Somerset and a committee representing the various denominations in this city, has proved a great blessing.

The Lord has given a marked spirit of hearing, insomuch that the Corn Exchange, holding eight hundred people, has been filled nightly with those willing to hear the Gospel. Many have been convicted by the Spirit of God, and it has been a joy to see the ministers and Christian workers of the various churches working unitedly among the anxious ones in the inquiry-room.

The last Sunday of the mission will long be remembered. No less than four services were held. Hundreds were unable to get into the Corn Exchange, and a neighbouring church lent for the overflow was crowded to the doors; and many in these closing meetings, it is believed, accepted Christ as their own Saviour. The Y.M.C.A. building has been filled nearly every afternoon to the Bible lectures which Mr. Inglis has given; and many Christian workers have gone away greatly refreshed and profited by things new and old which have been brought out of the Word of God.

YOUNG WOMEN AT GIBRALTAR.

A great need has been felt for some time of an institute for young women at Gibraltar. A branch of the Y.W.C.A. has lately been started there; a class for servants already numbers over twenty; a "time and talents meeting" is also working, and considerable interest has been shown. These meetings were held at my house, and the want is now felt for a centre for work.

Ladies residing at Gibraltar are in sympathy with this. It is a place of enormous temptations to young women, being such a large garrison town. Many girls come from England, and often find situations not what they are represented. Lately two very sad cases of girls who were very wrongly treated sought protection at the Soldiers' Home, not knowing where to go. As this Home is exclusively for soldiers, it is, of course, unseemly for young women to be received there. Miss Niven, the lady superintendent, is now taking this class for servants, but we desire to establish a Home, and send out a lady worker exclusively for girls.

House rent is very expensive at Gibraltar, but a small flat could be obtained for £30 or £40 per annum for this purpose, and we venture to ask sympathy and help from those who are interested in work amongst young women abroad. I have just returned from Gibraltar.

(Mrs.) Kate Hannington.

Dunham House, Ramsgate.

NIGHT CABMEN OF LONDON.—The twenty-eighth annual report of the Mission to the Night Cabmen of London, in connection with the London City Mission, tells of good work among a needy class. The two missionaries seek out the cabmen in all their haunts, in all weathers, and visit the sick ones in their own homes, or in the infirmaries. A new feature of last year's work has been the formation of a Christian Cabdrivers' Association, having for its object the binding together of believing cabdrivers, in order to their being strengthened, and outsiders being won to Christ by their example and solicitude. The missionaries endeavour to see and converse with all the night cabmen from once to six times a month, and they rejoice to record blessing as a result of their labours. Copies of the report, and other information, may be had from Miss E. Hebert, 1, Marine-terrace, Silloth, Cumberland.

BEULAH.

But yesterday a mist hung low
O'er moor and field and fold;
And here and there a patch of snow
Gleamed pure and white and cold.

And I was sad, I scarce knew why—
The primrose in the lane,
The greening earth, the bright'ning sky,
All failed to ease my pain.

Yet, when I climbed the mountain side
Hushed as a child asleep,
And reached the moorland stretching wide,
Where I could hear the deep

Moaning within the sunlit bay,
Singing of its unrest,
My mood of sadness passed away
And peace came to my breast.

A springtime breath that kissed my face
Whispered away my strife;
And in that lonely halting-place
My heart renewed her life.

So, when I'm weary of the round
Of each day's pressing care,
Lord, lead me to the higher ground,
The alpine heights of prayer;

That thy south wind may comfort me,
And thy face on me shine
From that eternal flowing sea
Of thy great Love Divine.

James Bowker.

THE EVANGELISTIC MISSION.

Glad times were experienced at Kilburn Hall on Bank Holiday, when the twenty-second anniversary of this branch of the Evangelistic Mission was celebrated by meetings in the afternoon and evening. Large numbers assembled, representing almost every denomination of Christians.

Mr. James E. Mathieson, who presided in the afternoon, spoke on the words of "Good Cheer" in the Gospels and Book of the Acts, showing how the Lord turns our dark hours as well as our bright ones to account for his own glory and our good. He added a few words of testimony to the good work of the Evangelistic Mission.

Pastor Stott, of Abbey-road Chapel, spoke of the Easter joys flowing out of our Lord's resurrection for all believers. It was a joy to welcome Pastor Frank White again, after his recent indi position. He dwelt profitably on the character of spiritual Christians in contrast to carnal ones as stated in 1 Cor. ii., and the teaching in connection therewith in Colos. iii.

Colonel Morton (Mr. Mathieson's successor at Mildmay) dwelt on the blessedness of pardon and holiness enjoyed by all true believers. He gave pleasing incidents, observed during his military career, illustrating the attractive power of a godly life.

After an interval for tea, Mr. T. A. Denny presided at the evening meeting, speaking of the work in his usual bright and cheery manner. Rev. J. Stephens, of Highgate, dwelt on Christian unity and service. This was followed by short helpful words by Mr. Edward Hurditch, of Swindon, Dr. H. Soltau, Mr. W. H. Seagram, and Mr. Townley. Mr. C. Russell Hurditch gave particulars of the work of that branch of the Mission which showed cause for praise for blessing received, and for increased "power from on High." Other friends took part in prayer in the course of what proved an exceedingly interesting and we trust fruitful gathering.

Similar meetings were held at the same time at Bignold Hall, the East-end branch of the Mission, with like encouraging results. Revs. F. B. Meyer, John Wilkinson, and Messrs. E. H. Glenny, A. Wallis, and Newton Jones, took part.

CHINESE MISSIONS.—The visit of the Chinese lady to Dublin, to which we referred last week, has resulted in deepening the interest in Chinese missions. Rev. Mr. Bradshaw, with whose daughter the visitor came from China, has received a letter from a lady offering to devote her life to work in China; another has sent a remittance of £25 in aid of the Hospital at Fou Chou.

For the Young.

SUNBEAM WORK:

OR,

WHAT A CHILD MAY DO.

Far, far overhead, in the bright blue heaven, a little sunbeam played. It danced about full of joyous life and happiness, for it had only just been born out of the blazing heart of the great, golden sun, and it was full of love and warm gladness at being a living thing. All round it danced and played other baby sunbeams, and for a time it could think of nothing else but the joyousness of life. But by and by it began to notice the disappearance first of one then of another of its companions.

"Where are they gone to?" it questioned.

"To earth," whispered a glorious beam of light as it flashed downwards also.

"To earth! What for?" again asked our sunbeam.

"To work," answered the great mother sun, who had heard her child's questioning. "We have all our work to do. Life is not only meant for play."

Over these wise words our sunbeam pondered, and at last said to itself, "I must go, too. Perhaps there is work for me to do, though I'm only a baby beam." And down it shot like an arrow from a bow.

The summer's morning was still in its fair, fresh sweetness, and the hearts of the roses were all a-glitter with the dew. The stalks of the golden butter-cups were bent down, for they were full of cloud tears. Down by the brook blue-eyed forget-me-nots nodded "good morning" to the tall ferns and rushes that fringed its sides, and a few late violets wept softly over their loneliness under the shadow of their leaves.

The little sunbeam lightly kissed each rose-heart, causing the dew-drops lying within to sparkle like diamonds; drank a deep draught or two from the king-cups, lightening their heaviness, and then darted straight to the violets, softly circling them with its warm, glad light until they forgot their sorrow, and lifted their sweet blue faces heavenwards, breathing out fragrant thanks that made the morning breezes rich with odours.

Then away, away, flitted the sunbeam in search of work to do—this time to the great city, where all the world had been for hours astir—down dark lanes and reeking slums, until some fancy led it to enter an attic window. On the floor crawled a baby, ill-clad and hungry-looking, with its little wane face pinched ready for a cry. Mother had gone out to do half a day's charing somewhere; the money thus earned would bring food to the baby, but baby knew nought of this. Alone, hungry, weary, unable to do more than kick or cry on the bare floor where it had been placed for safety, it missed the mother's face and the mother's voice. So the ready tears came, and the baby face darkened and puckered—when lo! it forgot to cry!

For a bright, golden sunbeam had come in at the attic window to play "bo-peep" with the baby boy! Oh! what games those two had, and how the baby cooed and kicked. You would have laughed to see the fun had you been there.

After half an hour of this merry play the sunbeam saw the baby eyes grow heavy and the baby lips beginning to droop, so laying soft warm kisses on each little cheek, it whispered "good night" so often that the baby believed it heard its mother's cradle song and felt the pressure of her lips—so it sank to sleep tired and happy. How the sunbeam danced with glee! but in a moment more it had flitted away, away for still there was work to do.

Into a sick room, where a woman lay wearied out with long wakefulness and pain, the sunbeam flashed. It lightened up the dingy wall paper with its glad though tiny ray. It danced amongst the medicine bottles and cups arranged on the little round table; and then rested lovingly across the pages of an open book, which lay idly in the sick woman's fingers.

The unusual warmth of the sunbeam's breath on her chill fingers roused her, and she opened her languid eyes to see and smile a welcome to it. Right athwart the page it lay, gilding the words of promise she had just been reading.

"The Lord God is a sun and a shield" (Psalm lxxxiv. 11.), she murmered, "The Lord is my light and my salvation" (Psalm xxvii. 4.), and then her eyes uplifted, and she breathed the fervent prayer, "Lighten mine eyes, O Lord, lest I sleep the sleep of death."

To and fro the sunbeam glanced till evening shadows fell. Love and warmth followed; whatever it touched grew gay and beautiful. And now its work was done. Where it lay down to rest I do not know. I only know the light and happiness it gave did not die with it.

And now I am thinking of the loving sunbeams that are dancing and playing all round one, full of the joy of living happy, innocent, and glad. I am thinking of you, dear child, whom I love to picture as

> A sunbeam from eternity,
> Suffered on earth to play;

and I want to know if you have ever stopped in your bright, happy child life to ask yourself the question, "Is life all play? Is there no work I can do for God and other people?"

Suppose we think of our sunbeam's story and find out what you can do, and how you can do it.

If a child's heart is filled with God's love, and a real desire to do good, it will not long be left idle. You may only be able to give a gentle kiss, to tenderly press a trembling hand, to mark the look of weariness on an older brow, and by silent thoughtfulness and sympathy help your mother or friend to bear a burden heavier than you know—but this is sunbeam work. How often has a child's mute caress been the greatest possible comfort to a troubled spirit! It could not have borne a word, it could not have endured the curious eyes of older people, but the wealth of unspoken sympathy that was wrapped round it with the child's bare arms, the tender sorrow laid upon its lips with the soft kisses, did more to help and comfort than the child sunbeam could tell!

Dear children, let your work be sunbeam work; to comfort, to help, to sympathise. You cannot say much, but you can shine a great deal; you can be bright, joyous, helpful, and the magic of your happiness will drive trouble away.

What more can you do? Does it seem but poor work to make a baby brother's or sister's day happy? When you toss the ball to unskilful hands, or stand up the unsteady tin soldiers, or patiently build the brick houses for baby to knock down, do you often grow impatient and feel the time wasted? Nay, but it is sunbeam work.

It helps your busy mother, it sets the servant free for other duties, it fills the baby's heart with happiness, and makes him forget to cry. Why, it is angel's work too, and you, little maiden, should not ask better. Do it for God. And is there no sick room you know that could be made brighter for half-an-hour, if your healthy young face and clear young voice were seen and heard in it. "Sick rooms," you say, and shudder; "they are such gloomy places. One has to tread so lightly and speak so softly in them, and to sit so quiet. Must we go there?"

If you want to do real sunbeam work, you could have no better place. If it tries you so much to be still and quiet and to hush your energy for half-an-hour, how would you like to occupy a sick room for half a lifetime? Would you not want sunshine, and all the brightness you could get? Aye, indeed; so remember this and give it to others.

"No children ever visit one," said a poor invalid the other day with a sigh, gazing lovingly down at my baby boy who stood open-eyed and open-mouthed looking up in her face. "I wish they would, they seem bright bits of another world into which I never get a glimpse." Boys and girls, think of the sick rooms. Flit in and out of them noiselessly, cheerily, leaving brightness behind you. A bunch of flowers, a little delicacy, a loving word will do sunbeam work, and cheer many a dark hour in an invalid's life. So working, so living, so loving, you will be real little sunbeams, making up joy and happiness wherever you go. Life is not all play; God has work for you and me. Shall we forth goto find it, dear readers, and whatsoever our hands find to do, be it cheering sorrow, spending an hour in play, or brightening the dark places on earth, let us do it with our might.

Eva Travers Evered Poole.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 20, Prov. xv. 1—17; Mon., April 21, Prov. xv. 18—33; Tues., April 22, Prov. xvi. 1—16; Wed., April 23, Prov. xvi. 17—33; Thurs., April 24, Prov. xvii. 1—17; Fri., April 25, Prov. xviii. 10—24; Sat., April 26, Prov. xx. 1—13.

CHILDREN'S MISSION AT STAFFORD.—Gospel services for young people were held at St. Thomas's, Stafford, by Mr. T. Lewes Sayer, from April 4 to 8. The mission was prefaced with much prayer, and consequently there was much blessing, a considerable number, both young and old, deciding for Christ. Towards the close of the mission an "inquirers' hour" was held in the vestry of the church, and several sought conversation with the missioner, who was also cheered from time to time by meeting those who had received blessing at his seaside services at Rhyl, last summer. As one result of the mission, quite a contingent of workers from Stafford will accompany him and assist in this summer's campaign at Rhyl.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Rock Ferry, to April 19; Moseley, April 20—30. Mr. H. Hutchinson, St. Andrew's, Lambeth, to April 20; St. Leonards, April 26 to May 5. Mr. J. S. Tyler, Lydbrook, to April 20. Mr. T. L. Sayer, Park Church, Highbury, to April 23.

Scripture Union Conferences at Birmingham, in Young Men's Christian Association Rooms, Needless-alley, April 21, at 3.30 and 7 p.m.

TRAVELLERS' AID.

The Travellers' Aid Society, projected in 1885, is still battling with some of the difficulties which beset early attempts. One of its branches, that which provides parents and guardians with safe escort for their charges through London and other large towns, will, it is hoped, in time become self-supporting. But there is another branch of the Society's work which may appeal with yet greater significance to the followers of One who once said: "I was a stranger and ye took Me in." The Society cares for the "strangers" who come and go—the friendless, the fallen, the way-weary. Helping hands are stretched forth in time; who shall say how needful they are? To meet pressing needs of this sort an appeal is made for help. A report will be sent to anyone who may desire one. The Secretary is at the office (16A, Old Cavendish-street, W.) on the morning of every week-day, and will gladly supply details of the work.

A MISSIONARY IN JAPAN, writing to thank a Penzance friend who sends him The Christian, says:—"All the different foes of the Gospel seem to have their representatives in this interesting field of labour. Corrupt and Apostate Christianity, insidious Anglo-Catholicism, broad and down-grade theology, Agnosticism, European Buddhism, Darwinism *à la* Herbert Spencer, with light, frivolous worldliness, rejecting even the semblance of a creed or faith. All these are competing earnestly for the soul of Japan. Others are determined to know 'nothing but Christ Jesus and Him crucified,' and prayerfully labour to bring the witness of 'the Gospel of the kingdom' to bear in its mighty soul-saving strength upon the agitated and restless heart of the nation. We need guidance, tact, power, and love; above all, a rich outpouring of the Holy Spirit upon workers and hearers."

Dr. Pentecost in Scotland.

After finishing his month's labours in Paisley, the evangelist went to Saltcoats, where he has had very different surroundings. Admirable arrangements had been made for his visit by a representative committee of ministers and laymen, so that he began work in the most favourable circumstances.

Afternoon Bible-readings were given in the hall of the new parish church, Ardrossan, which is connected with Saltcoats by a line of beautiful villas; whilst the evangelistic addresses in the evening were delivered in the North Parish Church, Saltcoats. The Bible-readings were greatly appreciated, dealing as they did with subjects of present-day interest. This was particularly the case with one on the Bible, in which he spoke his mind very freely on some aspects of the question which is greatly exercising the Scottish churches.

The evening meetings were always crowded. From the very start persons came readily forward; during the fortnight, upwards of 300 made a public profession of having surrendered themselves to Christ. This, however, does not represent all the good that has been done; there are many known to the Christian workers who are under deep impressions, and others who have given their hearts to God in their own homes. Believers have been greatly quickened, and speak most thankfully of the mission.

In 1859, a great revival movement spread all over Scotland, and a Saltcoats minister, Mr. Davidson, of the Free Church, took a very prominent part. His memory is still lovingly cherished by many in this town, and his pithy, pointed sayings are quoted by the fireside.

Dr. Pentecost's work has borne the richest fruit among the young, as was evident at the thanksgiving service held the night after he left, and attended by close upon 300 professed converts. It was a very happy meeting, and if those present are properly watched over and guided to Christian work, they should have a marked influence for good in the district.

WEST MARYLEBONE MISSION.—The seventh anniversary of this Mission was recently celebrated at St. James's Hall, George-street, Lisson-grove. Addresses were delivered by Messrs. T. Kirtley, F. Dowling, P. Gough, W. T. Russell, W. Barnard-Smith, James Sprunt, and others.

A NEW PALESTINE PICTURE.—A very attractive addition has been made to the far-famed collection of paintings in the Doré Gallery. It is from the brush of Mr. Edwin Long, R.A., and was painted for the Royal Academy of this year, but it has been secured by the proprietors of the New Bond-street collection. Mr. Long represents with much artistic grace and skill, a market scene in Nazareth; and though the conception is mainly modern, we are assured that with slight differences it would faithfully portray such a scene in the early life of our Saviour. Figures, costumes, fruits, &c., limned in the brightest of colours, are characteristically Oriental, and the general effect is singularly pleasing. The milk and honey of the land find a prominent place in the foreground, and the whole affords a charming peep at a phase of Eastern life, and is of undying Biblical interest.

THE SAILORS' REST AID SOCIETY.—Mr. Stephen Burrowes (15, Flavia Goija, Naples) has returned from his mission to the East, in connection with this Society and the International Purity League. He declares opium-smoking to be on the increase in the Levant. The traffic in corrupt literature is a plague going out from Egypt into many lands. Gambling is a rampant evil, specially rife at Cairo. Mr. Burrowes saw much to cheer him at Port Said and Alexandria, and had a pleasant, though brief, season in the Holy Land. The Sailors' Rest at Constantinople, has diligent workers, but an Englishman is required to assist among the ships. At the Piræus a long-cherished desire was realised by the establishment of a Rest. The Smyrna Rest continues to be a useful centre, British as well as other seamen enjoying its advantages. As a result of Mr. Burrowes' mission, the sphere and responsibilities of the Sailors' Rest Aid Society have been considerably extended.

BRETON EVANGELICAL MISSION.

Great blessing is being experienced by Pasteur Lecoat and his helpers in this work. Much prayer and effort has been followed by a great awakening of interest among the Breton population at all the stations. At Brest notably the new hall, which is a great advance upon the former contracted meeting-places, is now found to be not large enough for the crowds who are eager to listen to the simple Gospel in their native tongue. The little Church recently enrolled is steadily increasing, and the good received is followed up by M. Masson, who is in charge of that station, by personal visits to the Church members and inquirers at their own homes. By this means he learns of other Bretons who, having broken with Rome, are drifting into utter indifference as to spiritual things, if not into lax morality, amid the mass of their French-speaking fellow-citizens.

Upon the recent periodical visit of Pasteur Lecoat a large gathering was held in the hall at three o'clock on the Saturday, and three crowded services on Sunday. The new Breton Bible is proving itself to be the Word of God by the best of all evidences—the conversion of souls. Pasteur and Madame Lecoat are preparing for their annual visit to this country, and would be glad of further opportunities of making the Lord's work in their hands better known. At Fremel, the central station, all goes well. There are seventeen orphans in the home, and two aged occupants of the hospice have passed to their rest.

METROPOLITAN MUSIC-HALL.

Easter Sunday closed another season's work at the above, making the fourteenth consecutive year that these services have been conducted. Holding some two thousand, the hall is usually crowded, and many standing, whilst our workers have been constantly cheered by the many tokens given of the Lord's converting power. Our choir has been augmented and our stewards added to from the new converts.

While at tea at Hyde Park Hall, it was most cheering to hear one and another telling where it was that they decided. Two sitting together discovered that they were both blessed the same night; another mentioned Palm Sunday as the day he decided; two living in the same house were blessed on the same night; and one who had attended the meeting for years said, "I was obliged to yield last Sunday;" and another who had backslidden was restored, and is now useful to the Lord and to us.

Thus the work goes on, and our hearts feel grateful to our Lord for His continued mercies to us. Last night a number of the converts were obedient to their Lord, and confessed Him in the ordinance of baptism. Mr. and Mrs. Harrison, from Australia, begin a fortnight's mission on Sunday next at Hyde Park Hall, and we shall be glad of the prayers of your readers that much blessing may follow, and that guidance and blessing may attend my journey through some of the prisons of Germany, Poland, and Russia, when I hope to leave copies of the Scriptures for the use of the prisoners.

Our annual meeting will shortly be held in the large Metropolitan Hall, Edgware-road, when Mr. C. H. Spurgeon will preside.

Hyde Park Hall, W. Chas. Cook.

SOME GOOD PEOPLE HAVE FOUND FAULT with the mode in which Rev. Thomas Connellan left the Church of Rome. Have they ever thought that, had his intention been discovered beforehand, he might at this moment be imprisoned in the cell of a monastery? The Church of Rome has many a way of disposing of troublesome priests like Father Connellan.—*Christian Irishman.*

THE "A 1" HYMN COMPETITION.

The award in this competition as to the most popular hymns in *Sacred Songs and Solos* appears in *A* 1 for April. The competition was divided into eight sections, and 504 papers were sent in. We refer the interested reader to the magazine itself for the details of the award. The following is the closing paragraph:—

"We have left for the end of our remarks mention of the one feature of the competition which has afforded us the greatest pleasure. We refer to the testimony we have received from many as to the spiritual benefit and blessing they have experienced as a direct result of searching out these hymns. We trust the benefit may in every case prove to be a lasting one. God has already of his goodness abundantly blessed many of Mr. Sankey's hymns to the salvation of men's souls; and if, as we have reason to believe to be the case, we have, through this competition, been the means of awaking the hearts of some and causing them to 'seek after God,' we shall indeed feel that we have been permitted to do a good work."

Central Africa.

MRS. GUINNESS'S NEW BOOK.*

The issue of this bulky and intensely interesting volume is well timed. Central Africa is in everybody's mouth and everybody's mind, and this work ought to have the heartiest welcome from all who believe in Christian missions. It consists of three sections. First we have a graphic and comprehensive description of recent Central African discoveries and explorations; of the founding of the Congo Free State and of the two great curses of the Continent—the drink traffic and the slave trade. Next, there is a full and detailed account of the establishment and early progress of the Livingstone Inland Mission—a most romantic and engrossing chapter in missionary history. Section three records the dawning of Gospel light in the Congo region and the founding of the new Balolo Mission; with an additional chapter on the Congo climate. The illustrations and portraits are very numerous, and there are five valuable maps. Of course everybody will be eager to see and to read Mr. Stanley's forthcoming work, but we do not hesitate to say in advance that this admirable compilation by Mrs. Guinness is far more worthy of study, from the Christian missionary standpoint, than anything the great explorer is likely to say.

THE AFRICAN EXHIBITION.

Some very interesting additions have been made since the opening to the Exhibition in the Victoria Gallery, in Regent-street. Among these we may note the crocodile-shaped idols from Bonny, on the West Coast. Will it be believed that these were made in Birmingham, and sent out to Africa from this "Christian" land as objects of heathen idolatry? The lady attendant who pointed them out to our representative was well justified in her sarcastic observation about England taking the Gospel to Africa with one hand and fetiches and firewater in the other. Livingstone's tattered "Union Jack" is an exhibit that awakens a very different train of thought. Visitors should not omit the tea-room, where they will find Mr. H. H. Johnson's original sketches, made to illustrate his book, "The Life of a Slave." The presence and antics of the two Swaziland negro boys are a never-failing source of attraction to younger visitors. A photographic portrait of Prof. Drummond is now added to those of other African travellers.

* The New World of Central Africa; with a history of the first Christian Mission on the Congo. By Mrs. Grattan Guinness. 6s. *Hodder & Stoughton.*

ANTI-GAMBLING MOVEMENT.—At the Manchester Y.M.C.A., last week, a great anti-gambling meeting was held. The president, Mr. Herbert Philips, was in the chair, and addresses were given by Revs. Canon Davenport Kelly and H. T. Smart, and by Major Seton Churchill. The evils of betting and gambling have also been kept before the members for many years by the secretary, in his "Straight Talks."

Dr. Parker on the Psalter.

The twelfth volume of Dr. Parker's People's Bible (8s. *Hazell, Watson & Viney*) deals with the Psalter; we venture to think it will be one of the most popular and useful of the series. The field is so great that the preacher has had to compress very severely, and the book is not so much a critical and consecutive exposition as a brilliant essay at representing the scope and spirit of the Psalter. As an interpreter of the devotional element in Scripture Dr. Parker has few living equals, and here we find him at his very best. To show the estimate he has of the value of the Book of Psalms we give the following extracts from his Introduction:—

The whole Bible may be said to be condensed into the Book of Psalms. Everything is related in poetry. All the plainest and least poetical works are turned into music. The Book of Job is repeated in the Book of Psalms. In Job we find the concrete and the personal; the intensely dramatic and realistic; yet in the Psalms we find the same personalities represented, the same devil, the same upright souls, the same temptations, the same fears, and the same ultimate deliverance. Whether we read Job or the Psalms we are in reality reading the same book.

This observation holds good even of the Book of Proverbs. The psalter is set between Job and the Proverbs in our canon, and, account for it as we may, that would seem to be the best place for it. Nearly all the Proverbs are in some form in the Psalter. It seems to be the function and prerogative of poetry to take up all history, all proverbs, all moral maxims, and all common-places of human intercourse, and magnify and sublimate them into poetical expression. Can such singers be dead? Were they but so many songsters, like nightingales in the darkness, singing to human sorrow? and are they now dead, extinct, annihilated? It is impossible to believe this. To such singers music was no mere enjoyment. It was an instrument by which they communicated Divine revelation to human listeners. It was the soul in its highest raptures. It was the intensest enjoyment which the human can hold with the Divine. Other music comes and goes, changing its fickle fashion without reason and without defence, but this solemn, glorious, booming music rolls on night and day through all the centuries of human evolution. The men who sang such songs must be living; their immortality cannot be limited to their music.

Would we could live in this Psalter all the rest of our days. We need it every word, and we need every word every hour. By various figures could our enjoyment be represented. We should be as men called to reap the largest harvest ever grown in the vineyards of earth. We should be as those privileged to hear spiritual music stealing down upon us from the hidden places of the sky. We should be as prodigals to whom the word of pardon and of love is being spoken in ever-varying tones, yet with such definiteness that the heart can never miss the sweet and healing message.

In the Psalms we need find no controversy. In the music of the Church all controversy should be hushed. When men lecture, or preach, or discourse in any form, they provoke more or less intellectual indignation on the part of those who listen to them; but, when the noble Psalm or sweet hymn is being sung, all controversy is silenced, and alienation is forgotten in true brotherhood. When we are puzzled, therefore, by other portions of Scripture, and are inclined to high debate, and even to furious contention, let us suspend the angry combat, and go into the Psalter, that we may find a music which will reconcile us and unite us in holiest love. Blessed be God for the Psalter. It seems to have been written in our mother tongue. It is a calendar which we can consult every day in the year, and for every day in the year find some bright motto, some gentle speech, some anticipative Gospel.

Gathered Gold.

Were there not forgiveness with God, there would have been no commandment to repent.

If Christians lived nearer to God, they would have no difficulty in loving one another.—*Rev. J. Hamilton.*

The Lord tells us to carry our cross and cast our care, but we often try to cast our cross and carry our care.

Oh! if I might but speak to three or four herd boys of my worthy Master, I would be satisfied to be the meanest and most obscure of all the pastors in this land, and to live in any place, in any of his basest outhouses.—*Samuel Rutherford.*

WHERE ARE YOUR SINS?

What is your name? What is your age? How is your health? Where do you reside? Are you rich or poor? These are important matters, but they are of no moment in comparison with this question, Where are your sins? Other questions are for a day: this question bears on eternity.—*Rev. John Macpherson.*

A DESOLATE HOUSE.

The house that Christ leaves is *left desolate.* The temple, though richly adorned, though hugely frequented, is yet desolate if Christ have deserted it. He leaves it to *them:* they had made an idol of it and let them take it to themselves, and make the best of it; Christ will trouble it no more.—*Matthew Henry.* (Luke xiii. 35.)

FIRE FROM HEAVEN.

Let the religion of God lack the fire from heaven, and she is but a poor thing and can be beaten at every point. She must call in the State to prop her up with purse and power and Acts of Parliament, or she will faint and die. When early Christianity lost her power she borrowed from heathenism her altars and priests, her festivals and some of her foremost doctrines. She was born in the fire, and in the fire only can she live and thrive.—*Rev. Mark Guy Pearse.*

CALEB IS A MODEL

for the Christians most needed in these days. Quality is more important than quantity. Caleb is the type of thorough-going, uncompromising fidelity; he followed the Lord *fully.* What is required to make our churches vigorous and successful is, not bustle, but business; not parade and puffery or pulpit-pyrotechnics, but patience, prayer, and persevering work. We want the full following of Jesus Christ with the whole heart, and for the whole life campaign. Jesus wanted no half-hearted disciples. He kept sifting his nominal followers, and out of the whole number there remained eleven men and a few faithful women to lay the foundation of his Church at the time of Pentecost. These were like Gideon's gallant three hundred waterlappers, who were worth more than all the rest of his army.—*Dr. T. L. Cuyler.*

Mr. McNeill at Holborn Halls.

A fairly satisfactory beginning was made last Sunday in the experiment by Rev. J. McNeill of holding afternoon Gospel services at the Great Central Hall, Holborn—or, as the preacher prefers to call it, "Holborn Halls." The meeting had been well advertised, and the response was highly encouraging. There must have been over 3000 persons present to hear Mr. McNeill discourse on the closing Gospel invitation of the Scriptures: "The Spirit and the Bride say, Come; let him that heareth say, Come; let him that is athirst come; and whosoever will, let him take the water of life freely."

There was nothing exceptionally powerful or striking in the address, except perhaps the closing illustration and its application. The clauses of the text were taken seriatim. Mr. McNeill showed that the Gospel invitation proceeds first of all from the heart of the great God Himself; and then through the Church, which is the Bride. On the second clause he founded a very earnest appeal that those who had heard and heeded the message should pass it on to others. He did not by any means encourage Christians to go from meeting to meeting in order simply to indulge in evangelistic confectionery and jujubes. Then the thirsty ones were invited to drink of the water of life, and thirst no more. Lastly, it was shown that if one were only willing to come to Christ, though there might not be any deep manifestation of soul concern, the promise of salvation would be made good. The illustration used was to this effect:—

"As a minister, I have sometimes to marry people. There stand the man and the woman. The clergyman does not say to the man, 'Are you in a great state about this woman?' but simply, 'Are you willing to take her?' The man, without any excitement, calmly and quietly answers, 'Yes.' The minister does not ask the woman if she is dying for sheer love of the man, but if she is willing to have him. It is to be hoped, of course, that they are warmly attached; but all that is asked is the quiet, clear, emphatic utterance of the mind through the tongue, and afterwards by the signature of the pen. (The preacher created some merriment here by remarking, as the result of his observation, that the woman usually said 'Yes' before the question was finished; but he restored the equilibrium of the audience by his pathetic peroration.) You see where we stand. I would like to join you to the Lord in an everlasting covenant that shall never be broken. I place before you Jesus Christ, the Lover of your soul, who has come far to woo and win his Bride. Novelists and poets tell about high lords who stoop down to marry village maidens of low estate. Poor girls! maybe they have a good deal the worst of the bargain. But here is a Lover who has stooped indeed, and I say to Him, 'Lord Jesus, art Thou willing to take this man, this woman, into eternal union with thyself?' He bends down and He says, 'Willing! Let my incarnation; let my earthly life; let my agony on the cross; yea, let my glory testify. Yes. I am willing!' Sinner, art *thou* willing to take this Christ, to have and to hold, from this day forward, in sickness and in health, in death, to be thine—thine in life, and through all eternity? Look Him straight in the face, and will you dare to say 'Nay,' or to preserve a dumb silence, which is louder in its rejection than a thousand 'Noes'? Yield to Christ. Hang upon his arm. Give Him thy whole being, and He will hand Himself over to thee in a covenant that shall never be broken."

These special services will be continued for three more Sundays, at 3.30 p.m. The collection on Sunday last was for the sufferers by the two recent mining catastrophes in Wales.

SIGNOR LUIGI CAPELLINI,

Of the Italian Military Church, Rome.

FOR some sixteen years a work of evangelisation has been going forward in the Italian army, which is certainly not the least important of the many agencies now in operation for the spiritual enlightenment of Italy. Both the origination of the work and its successful prosecution up to the present day are alike due, under God, to one man, well known now as the Soldiers' Minister, Signor Luigi Capellini.

He is a native of Spezia, of respectable family, another of whose members has achieved a far wider celebrity in a different sphere. Giovanni Capellini, brother of Luigi, ex-rector of the University of Bologna, is one of the most famous scientists in Italy. The present King Humbert at one time studied under him, and still preserves for him a warm attachment. Luigi entered the army when only eighteen years of age, from motives of patriotism, and against the wishes of his widowed mother, who would willingly have paid a substitute for him, as she had done for his brothers.

In the year 1861, the heart of the whole Italian nation was palpitating with hope, and ardent youths from all the provinces were flocking to the banner of Victor Emmanuel, already victorious against Austria in the bloody fields of Magenta and Solferino; and now advancing to establish unity, liberty, and order, where the wild tumult of revolution was raging in the centre and south of the peninsula. Luigi joined the ranks, swept onward by the current of universal enthusiasm; but an unseen hand was leading him to a higher service than that of any earthly king.

Both at home and at college he had been habituated to the religious observances of Roman Catholicism. Even in the freer life of the camp he still wore his amulets and told his beads; but these practices had no influence on his heart or life; they were mere superstitions, and were felt as a burden he dared not throw off, a price he must pay for the safety of his soul, in the perils of the siege and the battlefield.

But one day, while on garrison duty in the town of Perugia, a few torn leaves of a New Testament fell into his hands. The words he there read were as the dawn of a new day to his soul. He soon found out that several of his comrades were in possession of the entire volume, having received it from a colporteur whom a Christian lady, the late Miss Burton, had sent to the town to labour among the garrison.

Luigi was not long in making the colporteur's acquaintance, became a diligent attendant at the meetings held in his lodgings, and an eager student of that sacred book, from a mere fragment of which such blessed light had already broken upon him. Taught and led by the Word and Spirit of God, the young soldier now passed through that spiritual change which is the starting-point of all true and successful work for Christ. He knew himself a dark and undone sinner, and believed on the name of the only-begotten Son of God. Love, joy, and peace filled his soul; and with wondering gratitude he blessed the Providence that had led him by a way he knew not to the discovery of so priceless a treasure.

(From a Photograph by G. Borelli, Rome.)

From the very first a strong conviction seized him that God had a work for him to do among his fellow soldiers. From Miss Burton, with whom he placed himself in correspondence, he obtained a supply of tracts and Testaments. The influence given him by his rank of sergeant was turned to account. Very soon he had gathered round him a group of inquirers, several of them, like himself, non-commissioned officers. In the hours of freedom from military service, they read together the Word of God, Capellini expounding, as he found utterance, in the light of his own experience.

When, after a while the regiment was sent south to stamp out the brigandage in the mountains of Apulia, the young sergeant often found himself in a position of independent command. On such occasions the quarters of the detachment were converted into a preaching-room. Corporals and privates were gathered morning and evening for reading the Scriptures and prayer. Each soldier carried in his knapsack portions of the New Testament for distribution among the peasants of the Appennines, while lying in wait for the enemy in their rude huts or cattle-sheds, or resting in them for the noon-day's siesta or the night's repose.

Signor Capellini's period of military service, covering as it did some of the most eventful years of the Italian Revolution, was passed in the midst of perils. During the campaign against Austria in 1866, during the guerilla against the fierce and crafty brigands of the south, on the fever-breathing Campagna, in the plague-stricken city, the shafts of death had flown around him thick and fast; yet an unseen hand had covered his head. At Parma, just as his term was expiring, he was laid low with cholera, and brought to the very verge of the grave; yet the disease was rebuked. These marvellous deliverances confirmed him in the conviction that God was reserving him for a special mission, and deepened his own purposes of self-consecration.

Urged onward by this impression, as soon as he was once more master of his own movements, he joined himself to a small class of theological students, conducted in Padua by Rev. Henry J. Piggott, with the laudable desire of being found the better equipped for work whenever the Master should call him. And when in 1870 Rome became the capital of the kingdom, and consequently the headquarters of all branches of the public service, both military and civil, it seemed to him that the call had come. His first labours in Rome were sustained single-handed and at his own charges. The death of his mother had recently placed him in possession of a small income; and with this he hired lodgings for himself and his meetings, purchased tracts and Testaments, and met the other expenses of his work. Driven four times

from his lodgings in little more than as many months, he still persevered. By the time he had reached the bottom of his own purse, Christian friends of Italy had begun to open theirs to so ardent a worker and so genuine a work. Nor to the present day have the needful supplies failed to come, from one quarter or another, for the carrying forward of the Mission.

The Thursday of Passion Week, 1873, was a memorable day in the history of this Christian enterprise, for on that day twenty-five young men, firstfruits of the work, Italian soldiers quartered in Rome, gathered for the first time around the table of the Lord. It was in a large upper room, in a building flanked by two monasteries, and fronting a third, situated on a slope of the Capitoline Hill, in a square called the Piazza of the Golden Keys (Chiavi d'Oro), that this "Italian band" took up in Rome the broken tradition of primitive Christianity, and ate together of one bread, and drank "all" of one cup, very much no doubt as the guards from the Prætorium had done in Paul's "hired house" eighteen centuries ago. The Italian Military Church still continues to commemorate that day as the day of its foundation; and will do so, it is to be hoped, for long years to come, when this grain of mustard seed shall have grown into a goodly and wide-spreading tree.

Only a few months after this event, so full of promise, the little church was scattered up and down the country. In Italy the same regiments are seldom stationed more than three-quarters of a year in the same place. In the month of July the troops of each province are brought together for field manœuvres and instruction into certain selected encampments, and after that are again divided among the garrison towns; but with such interchanges that but few regiments return to their old quarters. This custom offers at once valuable advantages and serious difficulties for the prosecution of Capellini's Mission. On the one hand, the periodic arrival in Rome of new regiments brings a constant succession of fresh troops under the influence of the Gospel, while the periodic dispersion of the old regiments spreads the benefit among companies and battalions which the evangelist personally could never reach. But, on the other hand, the very same circumstances involve for the evangelist himself the discouraging necessity of seeing his work broken up, and of having to begin afresh to re-people his deserted preaching hall, and reconstitute his scattered church.

And a difficult task it is, only to be overcome by the most careful tact and unremitting exertion. Rigorously excluded by military jealousy from the barracks, the evangelist can only avail himself of such opportunities of contact with the soldiers as may be presented away from their usual quarters. Thus the small companies or piquets on guard at the entrance of the Senate, of the Chamber of Deputies, of the Public Ministries, and other services of the State, furnish perhaps the best opening for inserting the small end of the wedge. Here Signor Capellini may often be seen passing and repassing, scanning, with an eye made quick to read character by long experience, the countenance of the sergeant in command, putting out a cautious feeler now and then by the gift of a tract, or by a tentative word, and happy if at length, as not unfrequently happens, he be invited to enter the guard-room, and explain freely his message and his work. Often, too, he will watch in the principal thoroughfares of the city for soldiers whose hesitating step and attentive study of the names of the streets show that they have either lost their way or are afraid of losing it; and, having won their confidence by a kind offer of guidance, will improve the occasion as time and circumstances may permit. Many a first acquaintance has been made in the city omnibuses; many a little group has been evangelised at the railway station. A certain restaurant, whose head waiter was himself a few years back one of the military converts, is a favourite scene of labour; and every soldiers' haunt in the neighbourhood of the various barracks is diligently beaten up during the men's brief daily hour of liberty.

By such sanctified ingenuity and zeal has Signor Capellini, year by year, re-peopled his empty benches, and, the Divine Master adding his seal to the work, garnered his yearly sheaves of converts. More than a thousand of these young men, belonging to all classes, from the peasant to the university student, drawn from every province, from the Alps to the Lilybeum Sea, the stoutest hearts and most stalwart arms of young Italy, have, since the beginning of the work, enrolled themselves under the standard of Christ. Not all, it is true, have maintained their steadfastness on their return to their homes in town and country; some, as might be expected, have "heard gladly," but "endured" only "for a while"; isolation and opposition have withered the hasty growth of a soil that lacked "depth." Yet much fruit has come to light; evangelical centres exist in Italy whose first planter was a member of the "Soldiers' Church"; some of the men are themselves labouring as colporteurs and evangelists; not unfrequently a missionary pioneer in remote districts tells of unexpected encouragement from sympathisers whose interest in the Gospel dates from their service under the flag of Italy in Rome; and who can doubt that much fruit is being borne in families in far-off hamlets in districts as yet untrodden by the evangelist, which only the day will declare?

That such a work could be carried on in the very seat of the Papacy without encountering violent opposition is not to be expected. From bigoted superiors, from scoffing companions, from alarmed and distressed homes the evangelical soldiers have often, or rather always, to suffer trials more or less fiery. On one memorable occasion bitter complaint of the "Protestant propaganda" was carried up to headquarters. The General of Division in Rome at that time was none other than Prince Humbert, the present King. His answer was wise and noble: "Watch, if you have any fear of political plotting; but do not hinder the men from worshipping God according to their consciences."

And it is worthy of note, as showing the estimate in which Capellini personally and his work are held by the highest authorities in the army and the State, that in 1884 he received from the King the Order of Chevalier of the Crown of Italy.

But the story of these persecutions, with many another interesting incident showing the hand of God in the work, may be read in Signor Capellini's annual reports.

It may be stated, in conclusion, that Signor Capellini is himself an ordained minister of the Wesleyan Methodist Church in Italy; and receives from that Church his personal stipend. But his work is, in the truest sense of the term, undenominational, inasmuch as all societies and churches in Italy partake in its benefits. Hence the fairness of the appeal annually made to all friends of the Gospel in Italy towards the working expenses of the Mission, which are of necessity considerable.

[The substance of the foregoing account is taken, by permission, from two articles that appeared in *The Sunday at Home* for 1880.]

A WORD FOR MUSICIANS.

A CORRESPONDENT recently directed our attention to the fact that very little is being done to bring the Gospel under the notice of musicians of the tradesmen class, who play in the pantomimes, orchestras, &c. Some of these musicians are quite young, and in London they are worse than friendless—exposed to many and strong temptations. We submitted the letter to Mr. Courthope Todd, of the Theatrical Mission, who writes to us as follows:—

"Amongst upwards of nine hundred boys and young men connected with the theatrical profession, who are members of 'Macready House,' there are, to my knowledge, many who belong to the orchestras of different theatres, and whose musical ability subjects them to much the same temptations as young actors. Some rise by their talent to be soloists, and then often go on the music-hall stage as 'variety artistes.'

"When it was proposed, about eight years since, to open a special club-room of the Theatrical Mission for youths, a lady, previously unknown to my committee, gave £100 for the work, and, when 'Macready House' was built, special provision in the way of club-rooms was arranged for them. Helpers are, however, greatly needed in this department, for the lads naturally sort themselves out in groups as actors, acrobats, choristers, musicians. Each class needs special dealing, though Mr. S. B. Power's Bible-class on Wednesdays, as well as the evangelistic meeting, have attendants from all.

"Not, however, until the Institute is completely paid for, can we devote ourselves to the natural developments of work on which hitherto there has been so much blessing. Any aid, personal or financial, will therefore facilitate our labours amongst the young musicians, so often friendless in London. The gymnasium, reading-room, and library prove counter attractions to the streets and public-houses. And I will only add that the club-rooms are entirely free to all professionals who can conform to the rules of the governor in charge, and meals at a very reasonable rate can be obtained at the buffet."

The needs of the class here referred to are emphasised by the fact that they have hitherto been largely overlooked. We are sure that any funds that our readers may send to Mr. Todd will be laid out to the very best advantage.

Flowers for the Sick Poor.—Will some of our readers send flowers during the summer months for the sick in a very poor parish in South London, to Miss YOUNG, St. Luke's Mission, Branch-buildings, Peckham, S.E.

Rome and America.

By Rev. N. C. ALGER, Chatham, Mass., U.S.A.

America is getting thoroughly aroused and alarmed on the subject of the encroachments of the Roman Catholic Church; and every week is raised the Stars and Stripes over her educational institutions. It is high time for a general awakening, if the Papacy is to be taught that laws passed on the Tiber are ill-adapted to the spirit of American institutions, and that the real President of the United States does not live in the Vatican, but in the White House, and is elected, not by the votes of Cardinals, but by the ballots of intelligent freemen.

Rome is erecting her parochial schools as rapidly as means will allow, and is withdrawing her pupils from the public schools and compelling them, under a penalty of withheld sacraments, to patronise only her inferior schools, of which nuns are teachers and priests dictators. Secret at first, she now makes a public avowal of raising up a generation of voters, who shall bow their necks to her yoke, and carry out the commands of the Jesuit. We wage no war upon the honest Catholic who believes in the doctrines of his church, but we do protest against the seductive, crafty element within the Roman Catholic Church, which meddles with our educational, social and political system. We do most earnestly contend against that spirit which seeks to destroy the lofty principles of the English Pilgrims, and to render their sacrificial labours abortive and odious.

The Catholic Congress, which recently met in Baltimore, announced its purpose of compelling the Catholic youth to regard henceforth the public schools as their mortal enemy, to shun which is their duty if they would hope for eternal felicity. Jesuitical orators sought to make out that the only martyrs the world ever had were persecuted Catholics, hunted like wild beasts, denied educational rights, deprived of political office in the State, and appointed to no important post within the jurisdiction of the Government. Such false statements reacted upon the public mind, and the discussion concerning Swinton's text-books, which the Boston School Board, under the dictation of the priests, rejected, because they taught the plain, unvarnished facts of history, has still farther aroused the public sensibilities, and at the late election in the city that school board was relieved of its dictatorial priests. Boston's largest hall has been packed every Sabbath for months, to listen to the most eminent divines and professors and patriots, in defence of the public schools. Because the daily press has been largely silent, lest the Catholic vote be lost to political parties, new papers were born, notably one called *The British American* and another *The American*, whose columns are weekly packed with arguments to show the crafty aim of the enemies of freedom. English residents could not hire Faneuil Hall to celebrate the Queen's birthday, simply because Boston was under the control of the Papacy.

The Common, which had been used for quiet, orderly addresses from ministers of the Gospel, was denied the Protestant clergy, because Rome did not wish to have the evangelical truth proclaimed. Rev. H. L. Hastings, whose voice every patriot loves to hear, was fined because he simply read some choice selections of Scripture without comment; while Dr. A. J. Gordon was likewise debarred from assisting in religious services. Hence, because of this growing insolence of the Roman Catholic Church towards our educational and religious rights, the school houses of Massachusetts are fast waving the Stars and Stripes. In some places, towns and cities furnish the staff, and philanthropic gentlemen present the flag. Bills are introduced to have the matter become a State enactment, until the national banner shall wave everywhere, declaring that the schoolhouse shall stand, and the Bible shall be read, and the Protestant liberties be defended and maintained.

This is a movement in the right direction, and will tender to foster a love for our institutions in the heart of every scholar in the land. It will give emphasis to the decision of a judge who fined a priest 5000 dollars damages because he ordered his large congregation to hire no more carriages of a stable-keeper, whose children were kept in the public schools, instead of being forced to attend the parochial schools of Rome. The stable-keeper failed, when his patronage was taken from him, and he was financially ruined. He brought a suit against the priest with the above gratifying result. This is only one of many similar cases.

It looks as if both the English and American banner shall yet be needed to wave over their respective structures to compel due submission to, and reverence for, the Protestant principles. God has not raised up an English-speaking people for nothing, nor for naught has He created the marvellous English language. People and language are yet to figure largely in the future conquests of Protestantism and the evangelisation of the world. We have only the kindest feeling towards the devout Roman Catholic, but the wily Jesuit we command, while we point to our flag waving over our public schools, "Hands off!"

"A PRESSING NEED IN ITALY" is the title of a booklet by Rev. John H. Eager, of Rome, urging the importance of Protestant places of worship being provided in the various cities and towns of Italy. The peninsula is a land of great cathedrals and splendid churches. Rome alone has more than 350 churches, and nearly every mountain hamlet can boast a building large enough and elegant enough to inspire the village worshipper with a feeling of respect, and even sometimes of awe. Mission workers feel the great need of Protestant chapels, which will obviate the payment of heavy rents for meeting-rooms, and serve as evangelical centres, while giving outward permanency to mission endeavour. Mr. Eager is connected with the Maryland Baptist Mission, the headquarters of which are at 10, E. Fayette-street, Baltimore, U.S.A.

EVANGELISTIC VILLAGE MISSION.—Mr. Shipley issued invitations to young converts and friends of the above Mission to meet on Good Friday at the Therfield Congregational Chapel, Herts. Soon after nine o'clock vehicles began to arrive from villages in the surrounding district, both in Cambs., Essex, and Herts. The morning and afternoon were given to meditation upon "The sufferings of Christ, and the glory that should follow." The service in the evening was thrown open; and for three hours there flowed a steady stream of testimony to the power of Christ to save all sorts and conditions of men and women. Notwithstanding that many were present who would have desired further to join in the chorus of praise, the many miles that lay between the meeting-place and home necessitated a very happy and profitable day being brought to a close all too soon; but (D.V.) it is intended that similar meetings should be held in other places during the summer.

A. H. Hall.

SOLDIERS AT PIRBRIGHT.—About 2000 of the Guards are encamped at Pirbright (Surrey) from May to September, each year, for rifle practice, coming down in detachments from Windsor, Chelsea, Westminster, &c. Up to the present time no effort has been made to provide for their social or religious welfare, in the way of the erection of any building, such as a soldiers' home or coffee bar. The Sunday morning parade service has hitherto been conducted in the open air, with the result that when wet no service is held. A plot of land, situated near the Pirbright Camp, and between that and the Volunteer Camp, at Bisley, has now been secured, on which it is proposed to erect a hut to seat about 100 persons, a coffee bar, a games room, a kitchen, and a caretaker's room. This will involve an outlay of about £200. As the Volunteer Camp is near by, and as no other similar provision is being made, and we are expecting the Guards in May, it is hoped that the urgent necessity of the case will secure a speedy and liberal response. Rev. H. J. Quilter, Caerleon, Woking, Surrey, the minister in charge, will receive communications.

WORK IN ALEXANDRIA.

The financial position of the Sailors' and Soldiers' Institute at Alexandria, which is a branch of the work of Miss Robinson, the well-known "Soldiers' Friend," is just now a cause of grave anxiety to the trustees. The building debt of £2000 has been reduced to £1730, but until this is cleared off, the help so much needed at Alexandria cannot be afforded from the funds at home; neither can the Institute be properly kept up, nor the minds of the workers there be at rest.

It would be a very sad thing if this work should cease, and the Institute pass into other hands; but this must be the case unless the money can be raised. Mr. Lawrence is now in England for the purpose of asking help; Mrs. Lawrence, meanwhile, bravely sustaining the work at Alexandria alone. Grateful testimony is continually given at home, personally, by men returning from Egypt, and by the letters of men still abroad, as to the usefulness of the Institute, and the love they all feel to Mr. and Mrs. Lawrence.

It was touching to see the proof of the solidity of the work at a public meeting lately held at the Y.W.C.A. Rooms at Southsea. An old Major rose from among the audience, and unexpectedly asked to be allowed to bear his testimony to the work. He had a son in the ranks at Alexandria whose letters had told him of the blessing the Institute had been to him and his comrades. At the close of the meeting another unexpectedly came forward wishing to see Mr. Lawrence. It was a modest-looking servant-maid, who wore the blue ribbon. She had a brother in the 2nd Suffolk Regiment who had, a few days before, written to say that he had been to the Institute, and there he had, as she expressed it, "found the Saviour."

The work consists of evangelistic services, temperance meetings, Sunday-school, night-school, Bible-classes, lending library, visitation of hospital and barracks, with many agencies for the amusement and recreation of the men; such as a recreation ground on the seashore, and games of various kinds, indoors and out. There is a large reading-room, 99 feet in length, and a lecture-hall, a Bible-class room, and cabins for sleeping. Five hundred soldiers have been seen in the place at one time, and over two hundred pledges are taken annually. Communications may be addressed to Rev. T. R. Lawrence, The Priory, Mill-hill, N.W.

MR. F. S. ARNOT'S CENTRAL AFRICAN MISSION.—Since the news given in our issue of April 7, letters have come to hand. One reports: "Ekwikwi is quite friendly towards us, and we, if need be, could pass without any trouble." A house is being built at Bihé, where it is intended to establish a station, chiefly with the view of forwarding supplies to those farther inland. One other besides Mr. Arnot can already make himself understood well enough to preach the Gospel, and services are held in the surrounding villages, when at times 200 to 300 interested listeners assemble.

RECLAIMED FROM CRIME.—At a meeting on Good Friday in the Salvation Army Shelter, 61A, St. John's-square, Clerkenwell, there were forty-two men ("dossers") who had given evidence of change of heart and life since the place was first opened. Captain Keates has charge of the work. The meeting developed into one of testimony as to how the men had spent the preceding Good Friday, and the following remarkable facts regarding prison experience were elicited: Four of the men were in Wandsworth Jail, three in Pentonville, two in Holloway, three in Millbank, one in Cardiff, and one in Maidstone Jails. The men are all now in permanent situations, and it seems, also, enjoying the blessings of salvation.

STRANGERS' REST, RATCLIFF-HIGHWAY, E.—At the monthly workers' meeting held on Friday last very encouraging accounts of the work were given by the secretary, Mr. J. Theo. Isaac, especially that among the Scandinavians and the Italians. Large and successful meetings were held on Easter Monday. The company was addressed on Friday evening by Rev. James Stephens, of Highgate, on the words "The men which Thou gavest Me out of the world" (John xvii. 8). He pressed home the truth that the main thing is to know God, and pointed out that the Christian's privilege is to show forth the perfections of God, which is the true meaning of the word "glorify," rather than its common acceptation of doing something to bring honour to Him. The meeting was most helpful and stimulating to Christian workers.

BELFAST Y.M.C.A.

This Association is a most flourishing one, and the record of last year's work is calculated to greatly cheer and encourage every Christian. It has now a membership of about 2000 young men. Seven years ago it took possession of its admirable premises in Wellington-place; and though that was then considered a very hazardous enterprise, such has been the steady growth of the Society that already the premises are too small for the work.

The annual social meeting was held on Friday night last, Sir Wm. Quartus Ewart, Bart, in the chair, and a most hopeful and satisfactory report was submitted. The year has been one of steady advance, spiritually, numerically, and financially. The activity of the members in every work having for its object the extension of Christ's kingdom among young men has been unabated, and has been attended by the conversion of many souls.

Missions held during the year by Dr. Henry Grattan Guinness and others have proved to be seasons of permanent blessing to many. The special evangelistic meetings held during the winter in St. George's Hall, and the cab and carmen's meeting held every Sabbath night, have been followed with cheering results. A missionary spirit has manifested itself among the members, causing several of them to dedicate themseves to foreign mission work, and culminating in the scheme by which a splendid steamer, built of steel at a cost of £1500, was presented as a gift to the Balolo Mission.

YOUNG WOMEN IN PARIS.

A large company assembled at the premises in the Avenue Wagram, Paris, to take part in the eighteenth annual meeting of the British and American Homes and Christian Association established here. The foundress of the work, Mrs. Travers Lewis (formerly Miss Leigh, and now the wife of the Bishop of Ontario) was among those present. The children from the Crèche connected with the institution performed their Kindergarten exercises, and the inmates of the Orphanage displayed their proficiency in calisthenics.

Five hundred and fifty-two young women have been admitted into the Home during the year, making a total of 5781 since its opening, the average daily number of inmates having been fifty-two. In connection with the free registry for obtaining English girls situations, it is observed that there is an increasing difficulty in finding employment for governesses, but that English domestics are highly prized and sought for by French families. Over three hundred situations were secured for English young women. There is a complete system of evangelising work, corresponding to that of similar organisations in England, connected with the mission. The Home of the Young Women's Christian Association in the Faubourg Saint-Honoré received forty-seven milliners, dressmakers, and saleswomen and visitors during 1889, and the Governesses' and Artists' Institute in the same street gave temporary accommodation to 353 governesses and art and music students in all.—*Daily Telegraph.*

THE EMPEROR WILLIAM, wishing to realise the sensations of a soldier on guard, put himself on duty for twenty-four hours in an extemporised guard-room within his own garden at Potsdam, and stood sentry during four spells of two hours each during that time. He wore the uniform of a private soldier, carried a rifle, and ate of the soldier's ordinary. When he was asked how he had enjoyed standing sentry at night, he answered, "I was thinking all the time how many millions of poor wretches have gone through the drudgery of military life while loathing it, and have got killed in wars for the causes of which they did not care a button."

EASTER IN RATCLIFF-HIGHWAY.—During the Easter holidays a series of indoor and outdoor meetings was held by the agents of the Seamen's Christian Friend Society, in the Ratcliff-highway. On Easter Monday a sailors' tea-meeting was followed by special evangelistic services in which Capt. Dalrymple, Mr. W. A. Beckett, Miss Messer, and others took part. The Seamen's Chapel was well filled, and at the close many of the sailors signed the temperance pledge and evinced anxiety about spiritual things. The Mizpah Male Choir, from Stratford Conference Hall, occupied the platform on Thursday evening, and, although the audience was smaller, it is believed that much real good was done.

The Book World.

Civil Government and Religion; or, Christianity and the American Constitution. By Alonzo T. Jones. 25 cents. "*American Sentinel*" *Office*, 28, *College-place*, *Chicago*. A very thoughtful pamphlet, which will be specially interesting to such as are watching the persistent demand for religious legislation, especially in relation to the observance of the Lord's Day.

Father Flynn. By George C. Needham. 30 cents. *James A. Connor*, 72, *Bible House*, *New York*. This story, the scene of which is laid in the Sister Isle, exemplifies, in a striking manner, the power of the Gospel to deliver and save Roman Catholic priests. We trust many copies will find their way to Ireland, and that not a few who are now in bondage will be led to emulate the example of Father Flynn, and share with him the blessing of spiritual freedom in Christ Jesus.

Preparation is the title of a weekly journal for the Sunday-school teacher and Bible student. In the first issue, dated March 27, the international lesson is expounded and illustrated with great fulness. Many theological and other works have been laid under contribution. Mr. C. A. Vince, headmaster of Mill Hill School, writes helpfully on Christ's law of love. School teachers who wish to make thorough preparation will find this a useful publication. (1d. *John Haddon & Co.*, 3, *Bouverie-street*, *E. C.*)

Bible Expositions. Under this designation Mr. George C. Needham is publishing, through *The Scriptural Tract Repository*, 47, *Cornhill*, *Boston*, some useful essays from his own pen, and that of his gifted wife. The little books are being issued quarterly, at ten cents each. The first, just to hand, is entitled, The Spiritual Man, a lecture originally delivered at Northfield, and well received by Mr. Moody's earnest students. This pamphlet contains important teaching as to the natural and spiritual—the man born of the flesh, and the new man in Christ Jesus.

Dying at the Top: or, The Moral and Spiritual Condition of the Young Men of America. By Rev. Joseph Waddell Clokey, D.D. 50 cents. *Chicago: W. W. Vanarsdale*, 10, *Arcade-court*. The author was grieved to find that a favourite apricot tree was "dying at the top." Examination showed that there were worms at the root. The incident suggested the title of this outspoken book on American society. Of the millions across the water, as well as in Great Britain, it is sadly true that "God is not in all their thoughts." We would fain hope that workers among young men everywhere will redouble their efforts in view of the pressing needs of the time.

"None of these Things Move Me": A Brief Memorial of Caroline Cuerton Toomer. 3s. 6d. *Nisbet*. This book has been compiled by a loving sister of Miss Toomer, whose joy it was for sixteen years to labour among the people of Twyford and neighbourhood, Berks. The selections from the journal, letters, and Bible jottings of this devoted lady show her simplicity and brightness, her gentleness and piety. Rev. F. Whitfield, of Hastings, who knew her well, says, in a preface full of sympathy: "Her hands were full, because her heart was full of the one great motive-power—the love of Christ." These are beautiful pages, in harmony with the life portrayed. The volume is specially intended for young women, and to such it is calculated to prove a channel of blessing.

The Holy Spirit's Testimony to the Word of God. A Bible-study in the most emphatic sense, consisting of striking passages of Holy Writ, arranged under various heads. It is simply wonderful what a great deal the Word says of the Word. (1d. *Bristol: W. F. Mack Park-street.*)

What must I do to be Saved? By Cheyne Brady. 1d. *Monthly Tract Society*, 181, *Queen Victoria-street*, *E.C.* The momentous question is well explained, and its only and ever-timely answer is powerfully enforced. The way of salvation is made very plain; therefore, the tract is worthy of wide-spread circulation.

The Church Standing of the Children. By Rev. Norman L. Walker, D.D. *Edinburgh: T. & T. Clark.* An argument for the baptism of infants. It leaves unanswered many a question which arises in the mind of the thoughtful reader. Those who connect baptism with the profession of faith in Christ will regard this as a very weak assault upon their position.

Trials. This is the title of a precious little book written to comfort Christians. It contains much Scripture truth, and is calculated to encourage a meek, quiet, and thankful spirit when under discipline. Any who are themselves exempt from trial would be doing good service by sending copies to those who are burdened. (6d. per dozen. *Drummond Tract Depôt*, *Stirling.*)

Thoughts on Worldly Conformity: What it is not, and what it is. By Bishop Ryle. 3d. *Hunt & Co.* Words of sober earnestness and practical sense. Appeal is made to the Bible and the Christian conscience. "Be ye separate" is the keynote, and the exhortation well closes with the warning, "Where your treasure is, there will your heart be also." "Worldly amusements" are dealt with in an added note.

The Two Geologies is the title of the most recent "Present Day Tract," issued at 4d. by the *Religious Tract Society*. The author is Rev. W. Sunderland Lewis, M.A. Revelation and Science are compared, and shown to be friends, and not rivals, in stating the history of the earth. The subject is treated with ability and judgment, and the tract is likely to perform good service to the cause of Christian evidences.

The Christian Outlook; or, How to Wait Scripturally for the Lord's Coming. An author who remains anonymous here sets forth with much clearness the position and prospect of believers. It is not often that so much solid teaching is compressed into so small a compass. Intense love for the Lord, and longing for the glory to be revealed, are urged as requisite for those who would maintain the true attitude to the great consummation. Glowing passion will melt all the difficulties which may be confronted in the study of the subject in its varied phases. (3d. *Morgan & Scott.*)

Baptists or Baptismal Regenerationists—Which? This is the title of a vigorous booklet by Rev. A. E. Clarke, B.A., late of St. Mark's, Preston. It is an able statement of the case for believers' baptism, the practice of sprinkling young children being uncompromisingly criticised in the light of Scripture and the dangerous doctrines which have become associated with it. Mr. Spurgeon writes a brief introduction, sympathising with the author in his fidelity to truth, while apparently thinking, as we assuredly do, that some of the many strictures scattered up and down the pages would have conveyed more weight with general readers if expressed in less stern language. (2d. *Elliot Stock.*

Notices.

Communications Received with Thanks.—J.M.K. A.C.D. W.H.O. W.H.D. D.M. M.P. M.W. J.L. J.C.C. E.B. A.S. J.C. W.G. S.W.W. R.C.T. S.B. J.B.S. D.L.M. J.B.G. D.S. M.C. G.M. H.E.M. E.T. G.K. E.K.J. M.J. J.E.C. J.K. G.J.H. J.S.F. S.P. A.L.D. J.F. E.H. H.H. B.C. W.M.J. G.S.W. W.B. J.C.H.W. J.G.W. W.R.B. E.P. G.G. S.F. F.E.H. E.K. J.M. S.S. H.M.W. G.H. W.W.C. T.M.W. C.M. J.H. F.S.

Applicants for Tracts.—G. Ashby, 65, Lewisham-road, S.E.; J. G. Wheeler, 7, Grayshott-road, Lavender-hill, S.W.; F. W. Jacobs, 32, Chamber-street, London Docks, E.; W. Mortlock, Church-street, Bathford, near Bath; W. Keeler, 71, High-street, Shadwell, E.; H. St. John-Knight, 2, Vanbrugh-terrace, Blackheath, S.E.; C. E. Marr, 78, Kellett-road, Brixton, S.W.; Miss M. Kemp, 45, Stanley-streeet, Spring Bank, Hull; W. Smith, 2, St. Dunstan's-street, Forest Gate, E.; G. Smith, jun., 20, Constable-street, Dundee; Miss J. Seymour, 3, Worcester-villas, Lark Hall, Bath; W. H. Dickenson, 410, Caledonian-road, Holloway, N.; G. Collins, St. Mary's House, Penzance; C. T. Grimshaw, Chestnut-villa, Gipsy-road, West Norwood; C. Dennison, 265, Shirland-road, Paddington, W.; J. Tomlinson, 24, Seymour-street, Upper Medlock-street, Hulme, Manchester.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission, continues to exercise a beneficient influence in the great naval town, with its 150,000 inhabitants, and working-class masses. The last annual report says: "We are thankful to know that there are in Portsmouth many living epistles of our work, who are manifest witnesses of the grace of God, received through the preaching and teaching of our workers." Two legacies, amounting to £700, have recently been left to the Mission. They will go far to clear off building debts, and establish the work on a more elastic basis. The agencies are numerous. The superintendent of the Mission is Commander B. H. Key, Downham-street, Edward-road, Southsea.

DENMARK.—Two earnest Christian men—a Government employé and another—have organised an effort to reach the lower classes in the city of Copenhagen. Open-air meetings are held, and soort services in a small building—inscribed, "Thou shalt not commit adultery"—situate in the midst of houses of ill-fame. Many sympathisers have lent a hand, and God's blessing has signally rested upon the work.

ALGIERS.—M. Gantet, colporteur in the employ of the Geneva Evangelical Society, writes from Tizi:—"God has greatly blessed prayer-meetings which have been held since the beginning of the year. We have witnessed some beautiful cases of conversion; in fact, it has been a revival which is simply magnificent for Algeria, where religious sentiment is but weak, and facilities for public worship are but few."

The Temperance Cause.

The Good Templars of England have an adult membership of 57,000, besides 48,000 juveniles.

Sixty per cent. of the students attending the Toronto Medical College are pledged total abstainers.

At the forthcoming military exhibition at Chelsea the only refreshments are to be of the teetotal kind.

In India, members of the Salvation Army have been making earnest efforts against the drink traffic.

Massachusetts, says a writer in a New York paper, is undoubtedly steadily moving on toward prohibition.

At the annual licensing sessions for Ramsey and North Isle of Man, Sunday licenses were refused to various hotels.

High-license Omaha sends four students to the State university, and eighty-one convicts to the State penitentiary.

Regret is expressed in Scotland that ordination dinners and the accompanying toasts have not yet gone out of fashion.

A proposal has been made that army pensioners should be paid monthly instead of quarterly, as less would probably be squandered in drink.

Mrs. Ormiston Chant, of London, has been holding large and successful meetings in Baltimore, Maryland, under the auspices of the W.C.T.U.

A close victory for prohibition has been won in the Iowa legislature. A local-option license bill was introduced, and carried by a vote of forty-six to forty-five.

A lady and gentleman of Hartford, Conn., have presented the National W.C.T.U. of America with 5000 dollars, in valuable bonds, to be used for the cause.

An African correspondent at Port Elizabeth writes that there is a movement among the natives in favour of local option, which, he thinks, would be a great boon to them.

It is contemplated by a well-known firm of contractors to establish at all the railway stations, where practicable, a separate refreshment-room where nothing but temperance drinks are to be sold.

Dr. E. E. Jenkins, at the Wesleyan Seaman's Mission meeting, expressed his great satisfaction at the higher standard of temperance and morality among seamen now existing, as compared with that of a few years ago.

A Lahore paper states that the Government was to close all opium-smoking and similar dens in that city and vicinity and in other large towns in the Punjab on April 1. The revenue thus voluntarily surrendered by the authorities is over 60,000 Rupees.

The lumber camps of Wisconsin have been the scene of a remarkable work. The state W.C.T.U. has kept an itinerant missionary constantly in the field, and the camps have been supplied with the best of literature by the various unions throughout the State.

Mr. Justice Butt, in the Divorce Court, said an undue proportion of the cases which came before him were those in which publicans and their wives were parties. He supposed that until public-houses became coffee-taverns it was too much to hope for a better state of things.

The Hampshire justices are giving the temperance party some encouragement. A select committee of their number report that there is on an average one licensed house to every sixty-seven adults, and they suggest that the justices, with the co-operation of the owners, should do their best to greatly reduce the number.

Mr. James Whyte, secretary U.K.A., a few days ago read a paper before the Manchester Statistical Society, on "The Cost of our Drinking Customs." His answer to the question "Is intemperance more or is it less common than it was in 1830-1835?" was discouraging. The churches should be more in earnest, and electors should give their M.P.s no rest on the temperance question.

Mr. John Abbey, secretary of the Agricultural Department of the Church of England Temperance Society, 50, Prince of Wales-road, Norwich, will be glad to give information to any temperance friends who will undertake to see that the Truck Amendment Act, 1887, is enforced in its bearing upon farmers and their men during this spring and summer. The Act makes it illegal for workmen to be supplied with beer, cider, and other intoxicating drinks, as remuneration for their services.

Personalia.

Mr. Spurgeon left London on Monday on a pastoral visit to the Baptist Churches in the Channel Islands.

Rev. G. C. Grubb has gone from Tinnevelly to Australia; after three months there he goes to Cape Town for August and September.

Rev. John Smith, of Edinburgh, says that circumstances have arisen which have led him to decline the invitation to the Northfield Conference.

Dr. Theodore Cuyler preached the closing sermon of his thirty years' pastorate at Lafayette-avenue Church, Brooklyn, on Easter Monday, April 6.

The late Professor Elmslie.—The memorial volume to the late Professor Elmslie has been completed, and will be published shortly by Messrs. Hodder & Stoughton.

Princess Mary Adelaide, Duchess of Teck, has accepted the office of president of the Indian Female Normal School Society, and has intimated her intention of being present at the annual meeting at Princes Hall, Piccadilly, on April 22.

Dr. Baedeker is again leaving England for Siberia on April 21. His purpose is to travel through the whole country, visiting the prisons as far as Saghalien, the penal settlement in the Pacific Ocean. He asks the prayers of our readers on behalf of his mission.

Professor Henry Drummond will occupy a portion of his time on the voyage to Australia and his return to this country in preparing a volume dealing with Christianity in the light of evolution—a work somewhat in the nature of a sequel to "Natural Law in the Spiritual World."

Rev. W. Darlow Sarjeant, in addition to the heavy work of a wide London circuit, and the oversight of his Homes of Rest, contrives to make the Young People's Bible and Prayer Union a greater success than ever. The Union, which is unsectarian, has now between 20,000 and 30,000 members.

Rev. A. R. Cavalier, vicar of St. Paul's, Cheltenham, has been appointed secretary of the Indian Female Normal School Society. Mr. Cavalier worked for ten years in India in connection with the C.M.S., and was subsequently an association secretary of the Society, which he has now rejoined in a higher capacity.

Mr. Chas. E. Faithfull, of the Marseilles Sailors' Rest, is about to visit England, in company with his wife, who has recently been restored from what threatened to be a fatal malady. He hopes, in Scotland and elsewhere, to describe the good work in which he is engaged. Letters for him may be addressed to our care.

Mrs. Booth.—During last week a remarkable change took place, the severe pain at the seat of the disease being replaced by a highly nervous condition, with long spells of the painful spasms even more distressing to endure. The sufferer had but little sleep, and experienced great difficulty in taking nourishment, owing to the critical condition of the throat.

Mr. William Joseph Lewis.—Writing to a friend from Ryde, Mr. Lewis says: "I am still a close prisoner. The doctor examined me minutely this week, and strictly forbids me to walk more than just from room to room. He says, if I do, it will entail very serious trouble with the lung. I must not talk more than is needful. I think he fears that the least exertion would cause hæmorrhage."

Madame Tschebrikova, says the Vienna correspondent of *The Times*, has not been released, but has been transported to Penza, in the Caucasus, and placed there under strict police surveillance. The transportation of the high-spirited lady who dared to tell Alexander III. the truth about the condition of his Empire seems to have been accomplished under every conceivable condition of hardship. It may be that the Czar intended to release Madame Tschebrikova, but autocrats have but little effective power over the bureaucrats who govern in their names.

Mr. Edwin H. Kerwin, of the Tower Hamlets Mission, broke down in health in December last from the constant strain of work, and has been imperatively laid aside for more than two months. By the advice of his physician he is taking a sea voyage, and hopes to leave England for Canada the first week in May. He will visit settlers who have been sent out by the Mission for years past. Friends in Canada may direct letters to him at the Y.M.C.A., Montreal, where he expects to arrive about May 12.

Dr. Cranage, of Wellington, Salop, well known to many of our readers, has been obliged, by failing health, to relinquish his position as principal of the Old Hall School, which he has held for 45 years. His two sons will succeed him and carry on the school.

Rev. Jas. H. Brooks, D.D., of St. Louis, has been preaching in that city for over a quarter of a century, though not all the time in one church. For the past two years he has been in poor health, but those who are privileged to sit under his ministry rejoice that "his bow abides in strength." All who know him will pray that he may long be spared to continue his fearless assaults upon error, in whatever form, and from whatever quarter it may present itself, and to bear faithful testimony to the "blessed hope" of the Church.—*Young Men's Era.*

RAGGED SCHOOLS.—An interesting paper on "Window-sill Flowers: How to sow, grow, and show them," appears in the organ of the Ragged School Union, *In His Name* for April. The cultivation of flowers by poor children in their homes is advocated as a humanising influence.

NORTH-EAST LONDON GOSPEL MISSION.—Since 1886 the Isle of Dogs Branch of this Mission has been under the care of Mr. G. R. Coultas, who has been privileged to lead many of the people to a saving knowledge of the Lord Jesus Christ. Mr. Coultas has just relinquished the charge, in order to work in another sphere. On Tuesday last week a public meeting was held to bid him farewell. Mr. C. F. Duckham presided, and addresses were delivered by several local ministers and friends, acknowledging the devotion with which Mr. Coultas had laboured among the poor of the district.

REQUESTS FOR PRAYER.—For blessing on the following:—A mission at the Gospel Hall, Wood Green, N., April 20 to 27, to be conducted by Mr. Richard Weaver.—— Special services by Mr. Opie Rodway, from April 17 to 20, at the Primitive Methodist Chapel, Wallingford, Berks.——An eight days' mission at St. Mary Church, near Torquay, commencing on Sunday, April 20, to be conducted by Mr. J. Crofton Rainey.——Fourteen days' services at Rudmore, Southsea, conducted by Mr. Newton Jones.——A fifteen days' mission at Colchester, by Mr. G. Hefford, of the Evangelisation Society.——Work at the New Cross Public Hall Mission, Lewisham High-road.——A mission in a village near Brighton, to be held from April 27 to May 4.——A mission being held at South Shields, till April 27, by Mr. W. Mapstone.

THE LATE MRS. WEITBRECHT.—When this honoured lady departed this life, a strong desire filled the hearts of many to raise some fitting memorial to her memory; and, to meet a pressing need, it was decided to provide a house for the missionaries of the Church of England Zenana Missionary Society at Burdwan, the scene of Mrs. Weitbrecht's long and unwearied efforts on behalf of the women of India. The total cost of a suitable building was estimated at £1400, of which sum £400 has yet to be raised before the memorial scheme can be fully carried out. An effort is at present being made to raise the money still required. Doubtless there are among our readers, who knew Mrs. Weitbrecht, who will be glad to help in the realisation of this very useful project. Communications may be addressed to Mrs. Gardiner, Glenwood, Auckland-road, Upper Norwood, S.E.

MISSION WORK AT THE DOCKS.—On Monday week, Lady Ashburton inaugurated a Sailors' Rest and Reading-room in connection with the Mission Hall and Coffee-palace erected some months since at the Custom House, Victoria Docks, E. The Rest, which will be carried on under the auspices of the Victoria Docks auxiliary of the British and Foreign Sailors' Society, is in the centre of a vast sailor population, and supplies a long-felt want. The Rest will be open all day, so that the men can drop in at any time, and make free use of the rooms, where every comfort will be provided for them. It is proposed to hold a daily noon prayer-meeting, and it is hoped a Gospel service every evening; besides which the missionary, Mr. J. C. Winfield, will hold meetings on board the ships lying in the Docks. At the public meeting, the Mayor of West Ham (Alderman F. Smith) presided, and brief addresses were delivered by Lady Ashburton, Rev. E. W. Matthews, Alderman Phillips, Capt. Clarke, Mr. Dunn, and Mr. A. Wilké. Much earnest prayer was offered that this new Rest may be an unspeakable blessing to hundreds of sailors who may enter its doors.

A Message from Far.

The following is a translation of a letter from the Native Christian Churches of Canton, sent to us by Mr. A. S. Dyer. It is signed on behalf of over 2400 native communicants connected with six European and American missions :—

"The Christian Churches of Canton respectfully address the Christian Churches of England.

"This year, when holding our annual new year's meetings, we were favoured with a visit from Alfred S. Dyer, who told us how the Christians in India to the number of several thousand had improved the opportunity afforded this year, before the time fixed for the revision of the Commercial treaty in reference to opium expires, to appeal to the Executive Council and the Emperor of China to co-operate with your Government in abolishing the opium traffic. Having been told this we were incited thereby to prepare this letter, signed by representatives of all our Churches—beseeching your Churches, pastors and teachers to combine your strength in devising some efficient means to remove this curse of opium. Years ago Mr. Turner, besides other good works, presented an appeal to your Parliament to prohibit the importation (by British merchants) of opium into China.

"Although the object sought has not been attained, the agitation of the matter should not be allowed to flag, for the calamities which opium brings are numberless. Permit us to set forth briefly a few of the more conspicuous forms.

"The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than 50,000,000 dollars (about £10,000,000 sterling) every year. By this means the rich are made poor, and the poor led to sell their children, and its curse appears in the dissipation of the wealth of the land.

"Scholars, agriculturists, artizans and merchants, represent the constant employments of the people. When once they acquire the opium habit they become weak, inefficient, and indolent in every department of labour: every form of handicraft deteriorates, business suffers, and time is squandered. There is no worse evil than this, and its curse appears again in the gradual destruction of the industries and trade of the country.

"Our people originally are comparatively strong and healthy, but when once they acquire the opium habit they become mere weak skeletons, and can neither eat nor sleep with comfort. This physical deterioration is transmitted to their children and grandchildren, and the curse of opium is seen in the injury it inflicts upon the very life of the people.

"When a man has enough to eat and to wear he observes the proper regulations and custom of society, but when once he takes to opium he loses all self-respect, and, as money becomes each day harder to obtain, he resorts to dishonest means to gain a livelihood and becomes utterly debased; so the curse of opium appears again in destroying the character and manners of the people.

"While these evils are preying upon the people of China, the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe: but those who hear them say that opium and the Gospel have come together from England, and the doubt arises, and finds expression in words, that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them, maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover the Church opens free schools, and although they are meant to benefit the youth yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The Church has opened hospitals, but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed, while opium remains unforbidden.

"Your Christians, with singleness of heart, are zealous in many good works, but while opium remains they are all like so much water poured out.

"It is said by some that the Chinese are fond of opium and the calamities they suffer are of their own making and the English have nothing to do with it. The New Testament says: 'Have no fellowship with evil.' Now when your Government plants and sells opium to minister to the evil propensities of the Chinese, you are partakers with them, and what can you say in excuse thereof?

"An opportunity having now been providentially afforded by our friends in India to renew the agitation of the matter in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will with one heart exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage, and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal Himself, and help England and China to abolish this great evil. May this exceeding blessing come to us and to China. For this we reverently wait."

Letters to the Editor.

"APOSTOLIC *v.* PRESENT-DAY PREACHING."

Dear Sir,—In your paper of April 11, William Bramwell Dicks asks, "Why are not the same fruits seen nowadays, as the result of preaching, as in the time of the Apostles?" In my opinion the cause lies with professing Christians. I believe that in the present day conversion comes as much by sight as by hearing. As has been said, "Christians are, or ought to be, the world's Bible"; but, alas! that it is not so, for if the hundreds we read of who profess to be saved really and heartily consecrated themselves to the Lord, to live, die, or suffer shame for his sake, surely others would "take knowledge of them," and the hundreds would soon become thousands.

Yours truly, G. F. D.

Another correspondent, Arthur Solomon, specifies two reasons why more blessing is not experienced: the character of the preaching and the worldliness of church-members. He says: "The people are not brought under conviction of sin, and, therefore, they are not converted. Every church and chapel should have its own agencies for reaching those who are without; and aggressive work should be permanent."

"APOSTOLIC WARFARE."

IS GENERAL BOOTH'S POSITION SCRIPTURAL?

Dear Mr. Editor,—The kind tone of "J. G.'s" letter in your issue of the 5th inst. seems to invite a further reply; and "J. G." has not been able apparently to give that autoptic information which the latter asked for, regarding the difference of the governments of the China Inland Mission and the Salvation Army.

Will you allow me as a member, but not an officer, of the Army, and writing from my own personal knowledge, and on my own responsibility, to contribute some further light on the much-misunderstood subject of General Booth's position? May I postulate one or two points on which Christians differ, but which I must be excused from discussing here?

(1) I assume it to be Scriptural that there should be a constituted and recognised authority in the churches of God.

(2) I assume it to be Scriptural that there should be an individual in the Church invested with a superior jurisdiction, appointing and controlling its subordinate officers, as did Timothy at Ephesus. Such, in fact, is an archbishop in the Church of England.

Now, Sir, I think that I can show your readers that we can fully justify from Scripture the office of Mr. Booth as General of the Salvation Army, and also the manner and spirit in which he exercises that office.

He was *put there by God*. Man never chose or sent him. God's call came to his soul, and with it came the submission of some hearts. He obeyed, and led out a handful to battle. That handful has become a mighty host, "like the host of God," but their David is the same at Hebron now that he was in the cave of Adullam.

I mean: If his position as superintendent of the Whitechapel Christian Mission was right and Scriptural—and who denies it?—so is now his same position over the same followers, though they have grown into an Army, and he is their General.

I say, his *leadership* is *divine;* only God could make him so "manifest in consciences"; God must have written his claim to obedience in hearts. That obedience is rendered in God's name, as obedience to God, and that by a people in whom the Holy Ghost dwells in no common measure.

I am by no means saying that he is the only man to whose leadership such terms are applicable. "W.H.F." has compared Mr. Hudson Taylor's chiefship of the C.I.M. It is not my province to speak of Mr. Taylor's relations to his committee, but I own to a deep admiration for that noble servant of God, a man truly raised up of God, who has carried the flag of the Cross throughout the empire of China, and now has the splendid faith to ask for a thousand fresh volunteers for that work. I will only ask: Is not he sent of God?

But *why does not General Booth have a committee?* Oh, how men love committees! It seems like treason against such a time-honoured custom that a man should work without one. But is it peculiarly Scriptural? I wonder how Moses would ever have got Israel out of Egypt, if he had shared his authority with a committee of Israelites!

Did James at Jerusalem have a committee, in Acts xv.? We do not read that he took a vote and declared the decision of the majority. General Booth does on all important questions what James did; that is, he calls together a *consultative council*, hears their opinions and suggestions, adopts what appear to him to be the wisest, and gives his decision accordingly. Is not that Scriptural?

But "J. G." says he finds no "autocrats" among the gifts given by the ascended Christ to his Church.

Was not the Apostle Paul an "autocrat"? Had he a committee? Does "J. G." find that Jesus gave "committees" to his Church? I admit that "autocrat" is a word of ugly sound, and is associated with the knout and Siberia in our minds. Nevertheless, every husband is an autocrat; only his is the autocracy of love.

So is the General's autocracy. His people love him. It would be difficult to convey an idea of their attachment to him. The great majority of them have been converted in the Army, and they believe that to the General they indirectly owe their salvation. Because they love Jesus, they love him. He has their devotion, their confidence, their personal attachment to a rare degree. You will never hear a whisper of complaint against him, save from seceders. He is an enthusiasm to them, and he knows it. He is proud of it. He often boasts of it, and then some dear brethren, who have no conception of such a sway over men's hearts, cry "Pope!" No! The General is no Pope, claiming jurisdiction over the souls and consciences of the whole world upon pain of eternal damnation; but claiming simply to regulate the arrangements of his own body of followers, and expressly reserving their individual liberty of conscience. But he is a true successor of Peter, feeding and shepherding the flock; not lording it over the heritage, but an ensample to the flock.

He is a *brotherly chief*. We are "all brethren" in the Army; but there is one, as Christ said, "who is chief among us," and he is "the servant of all," and a hard-working one too. From personal acquaintance, I have ever found him to be a lowly-hearted believer in God's grace, who sees in himself no more merit of salvation than in the worst and lowest of those whom he is seeking to save; owning and loving as his brother every true-hearted saint, wherever he meets him; a genial friend, a ready counsellor, with his big heart open to every claim upon his sympathy for every sorrow, every bereavement, every hardship or persecution among his comrades, and ready equally to rejoice with them in every victory; bearing the worst brunt of the almost unprecedented storm of hatred, abuse, malignity, and misrepresentation with which the Army has been, and is still, assailed; traduced by the most cruel defamations of himself and of his noble children, and that even when his sainted wife, who is so universally beloved, is lying at the gates of glory. Surely, Sir, the primacy of this successor of Peter is not to be coveted by flesh and blood.

But it is Apostolic. "God hath set forth us, the Apostles (not 'first,' but) last." It is like the Master's, a crown of thorns.

"But," adds "J. G.," "what about his successor?" Great men rarely have a successor. They take care so to lay the foundation of their work in their lifetime that it shall live after them, whoever may carry it on. "Have faith in God." If William Booth dies, God lives; and God is the King of the Salvation Army.

In conclusion, we Salvationists have been pitied as serfs or fellahs, ground under the heel of General Booth; but we think ourselves a free people, who have achieved our freedom at considerable

personal cost, free from all restraints, social, conventional, or ecclesiastical, free to yield ourselves unreservedly to God the Holy Ghost, to act, speak, or go, as He will, for the salvation of the world.

Yet we value order. Subjectness of spirit is a grace peculiarly cultivated among us, that "meekness," which has learnt from Jesus to "take the yoke," and which we believe to be an index of a truly sanctified spirit.—Yours sincerely,

C. J. Bird, M.A.,
Formerly Vicar of West Fordington.

PERFECTIONISM."

Dear Sir,—I did not intend to trespass again on your space, but in reply to the editorial note appended to my letter in your last issue, may I be allowed to point out that, if the extracts from Dr. Westcott's commentary given by you and by myself apply to the *same* class of persons, the author flatly contradicts himself. On careful reference, however, we find that this is not the case. Dr. Westcott points out that verses 6 and 7 are in *contrast*, as are also verses 8 and 9; that the three propositions, each beginning "If we say," are "the three false views which man is tempted to take of his position;" and that in them "St. John considers *only* the case of *professing* Christians"—italics mine (vide pp. 18, 19). If it were not so, how could the Apostle state in verse 7 that "the blood...cleanseth us from *all* sin," and in the following verse contradict himself by affirming that the sin still remains?[1] We have a parallel expression in James iii. 9: "Therewith bless *we* God...and therewith curse *we* men." Because the first "*we*" means "we Christians," is it to be supposed that the second "*we*" equally means "we Christians"? Do not Christian ministers constantly identify themselves with those whom they are addressing?[2]

With reference to the need for constant cleansing, which no true child of God can deny, may we not draw an analogy from earthly things? Will a vessel perfectly cleansed from all impurity and exposed to this atmosphere of ours *remain* clean for a single moment? Could our hearts *remain* clean after cleansing without the constant virtue of Christ's blood, we should be sinlessly perfect, but the doctrine of "sinless perfection" is repugnant to the Word of God and to be abhorred by all true Christians. Yet we may and do sing[3]—

Plenteous grace with Thee is found,
Grace to cleanse from every sin,
Let the healing streams abound,
Make and *keep* me *pure within.*[4]

At the same time the external presence and influence of sin must remain a fact in every believer's experience. Says Dr. Westcott, p. 41, "St. John... shrinks naturally from regarding sin as a *normal* element in the Christian life....Before touching on the fact of sin as indeed part of the believer's experience to the last, he asserts the end of his teaching which is *sinlessness.* This is the end, and even if it cannot be gained by the believer's effort and directly, *it can be gained through the Saviour's work.*" Italics mine.[5]—Yours truly,

Henry E. Millar.

Heathdown, Hampstead Heath.

[1] Our correspondent is evidently mistaken as to the meaning of the words he quotes from Dr. Westcott, who is not there distinguishing "professing Christians" from real Christians, but from those who are not professing Christians. We quote the passage in full: "St. John considers only the case of professing Christians. In doing this he *unites himself with those whom he addresses;* and recognises the fact that he, no less than *his fellow Christians*, has to guard against the temptations to which the *three types of false doctrine* correspond." [Our italics.]

[2] This passage is misapprehended. The Apostle is reproving those to whom he writes, who were, like himself, professing Christians. The sin was not necessarily committed by all, nor by himself, though he uses the first person.

[3] The writer surely forgets that his contention in his former letter was on behalf of Mr. Sanford's teaching of "perfect cleansing, from all sin, both as a manifestation and as a principle"—"the cleansing away of inbred sin." If this were true, we must reply to the question: "Could our hearts *remain* clean after cleansing, without the constant virtue of Christ's blood?" Certainly they could, and would, so long as the cleansing away of sin as a principle—the cleansing away of inbred sin—remained a fact. Adam, before he fell, did not need "the constant virtue of Christ's blood," nor would Mr. Sanford nor our correspondent if inbred sin were really cleansed away.

[4] Whatever Wesley meant in the above lines, we do not think that either he, or those mentioned in Mr. Millar's previous letter, ever claimed to have experienced the cleansing away of inbred sin. And if they had, we doubt whether their wives, children, and neighbours believed it of them, blessed saints of God as we believe they were.

[5] This last quotation from Dr. Westcott cannot bear the sense put upon it by Mr. Millar, as will be seen from the closing sentence, which he omits:—"That which is true of the past (i. 9) ["If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"] *is true throughout.*" [Our italics.] The confession, the forgiveness, and the cleansing, are true throughout. Therefore, inbred sin has not been cleansed away. We are not at one with all the views expressed by Dr. Westcott on John i., but it must be evident to any unprejudiced reader that he does not teach the cleansing away of inbred sin.

In reference to Mr. Millar's previous letter we must note that there is no parallel between the evidence of two men who saw a man steal a sheep and that of two or three sincere Christians who declare that they have been delivered from indwelling sin. In the former case the men were eye-witnesses, but Christians, however sincere, have no senses, either natural or spiritual, capable of giving them reliable information as to their having been delivered from indwelling sin.

We should not be so concerned to make this matter clear were it not that the fallacy of deliverance from the indwelling sin is the thin end of the Arminian wedge of Antinomianism, as a false view of election is the thin end of the Calvinistic wedge. From opposite ends they are each used by Satan to split up the religion of Jesus Christ. —Ed.

THE BOOK OF ESTHER.

Dear Sir,—I was glad to see reference made to this interesting and instructive Book in a recent issue of your paper. It is a Book little read, and less understood in its typical and prophetic import. For many years I pored over it without being satisfied in my mind as to what the leading truths taught by it meant; but some twelve to fifteen years ago I found in a Jewish commentary what appeared to me to be its true signification, unpalatable perhaps to Gentile Christianity, but valuable to those who want to know the mind of Christ on every subject, and not the vaticinations of their own carnal intellects.

Jehoshaphat Ben Ezra, in his book entitled "The Coming of Messiah in Glory and Majesty," writes as follows:—

"The time shall come when king Ahasuerus shall remember Vashti and what she hath done, and what was decreed against her (Esther ii. 1). The time shall come in which his heart shall move towards his former spouse whom he so much loved, and whom he put away from him for righteous reasons; when taking pity on her hardships and softened by her tears, and satisfied with her great and most sorrowful repentance, he shall call her once more to himself, and shall reinstate her in all her honours, and clothe her with greater glory than she was possessed of before her misfortunes."

The late J. N. Darby, in his synopsis of the Books of the Bible, recognises the typical character of this Book.

I have also understood Haman and his ten sons to be types of Antichrist and the ten kings of the Roman earth, and his utter destruction, as also that of his sons, as the judgment justly due to his daring audacity. With these leading thoughts as a skeleton key, the whole import of the Book will become manifest to the impartial and prayerful reader.—Ever truly, W. G.

WENCHAW, CHINA.—Writing shortly after her arrival at her former sphere of labour in China, Mrs. Stott, who is personally known to many of our readers, says she received a very hearty welcome from old friends in Wenchaw. The various branches of the work have been prospering during her absence; last year fifty-seven were received into church fellowship. Several new places have been opened up to the Gospel. Mrs. Stott in her letter pathetically remarks: "How unspeakably empty the house now is without the one who made it home to me." We are sure those of our readers who knew and esteemed her late husband, will not fail to pray that all consolation and strength may be granted to her in the work to which she has given her life.

Evangelistic Notes.

Mr. J. Crofton Rainey has recently held a mission at Stanton Drew, Somerset, with good results.

John Wills has closed a successful ten days' mission at Horsham. Many were led to decision for Christ. Prayer is asked for the mission to be commenced at Lewes on 13th instant at the Y.M.C.A.

Mr. W. R. Bradlaugh is conducting a mission in Devonport. A special feature of the mission is the setting apart of Friday evenings for Christian evidences, questions being replied to at the close of the service.

Ireland.—Successful Gospel services have been held at Blacklion by Mr. and Mrs. Powers; and in the Methodist Church, Glenavy, by Mr. James Dixon. Similar meetings have been held at Magherafelt by Revs. Samuel McCune, Geo. Gillespie, and others.

Mr. J. W. Moodie has completed a series of meetings in Kilbarchan, N.B. The interest was at its height when the mission closed, and seldom has there been such manifest interest awakened as we have witnessed during the past fortnight.

J. Finlayson.

Rev. W. Haslam, the first vicar of Baldhu, Cornwall, recently visited the parish, and preached three sermons in the church. Much interest was felt in the rev. gentleman's visit, not merely in the parish in which he had been so well known, but also in the surrounding neighbourhood, he being personally acquainted with many of the older inhabitants.

Stanstead Abbotts.—A successful mission was lately held in this parish. The services were very well attended, a spirit of deep earnestness and prayer pervading the whole village. Mission services have been carried on by the vicar each Sunday evening since the actual mission closed, and some seventy to eighty men met every Sunday afternoon in Lent in the church for a men's service.—*Record.*

Messrs. Smith and Flook have completed a two months' evangelistic tour through the south of Ireland. They not only conduct meetings in public halls, but engage in cottage meetings, open-air services, and house-to-house visitation. By these means hundreds of Roman Catholics have been brought under the sound of the Gospel. Meetings have also been held in the houses of Roman Catholics, where the message has been welcomed.

Mr. Thomas Waugh.—The most successful mission Mr. Waugh has conducted in London, says *The Methodist Times,* was recently brought to a close in the Grove Chapel, Stratford. During the mission over 300 grown-up inquirers, besides some fifty children, went into the inquiry-room, a large number of men being among the seekers. Many of the inquirers belong to other denominations. To the Christian workers of all churches in the neighbourhood the services have had an especial charm. The loving manner of the preacher, his hard-hitting, and happy way of putting things have been a delight to all.

Church Parochial Mission Society.—The following missions have been arranged in connection with this Society. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: April 19 to May 5, St. Just, Penzance. Rev. W. St. Hill Bourne: April 19 to 21, Willesborough, Kent. Dean of Chichester (Dr. Pigou): April 26 to May 3, Pewsey, Wilts. Rev. J. P. Cushing: April 19 to May 5, St. Paul's, Shanklin, I.W. Rev. W. Haslam: April 19 to 28, St. Cuthbert's, Bedford. Rev. J. H. Haslam: April 26 to May 6, Blindley Heath, Godstone. Rev. W. Hayton: to April 21, St. Faith's, near Norwich. Revs. T. Lancaster and B. F. Buxton: to April 23, Kilvey, Swansea. Rev. R. D. Monro: April 19 to 30, Elworthy, Taunton. Rev. Dr. Morris: to April 22, Brighton Y.M.C.A.; 26 to May 7, Westleton, Saxmundham. Rev. Canon Pennefather: to April 22, Matfen, Newcastle-on-Tyne. Rev. E. B. Russell: April 26 to May 5, King's Pyon, Herefordshire.

Cannes.—Meetings for the deepening of the spiritual life will be held at the French Church, Route de Grasse, on Thursday and Friday, April 24 and 25, conducted by Rev. Evan H. Hopkins.

Rev. A. Chambers.—We are desired to say that this Wisconsin pastor, to whom we referred last week, was not converted at "a Friends' meeting" in Darlington, but at a meeting of Miss Fothergill's Christian Band—an unsectarian work, the gatherings of which were held, by kind permission, in the premises of the Friends there. Mr. Chambers' pastoral work at Princeton, Wisconsin, though attended with many difficulties, has been much blessed of God.

Among the Churches.

CHURCH OF ENGLAND.

Rev. A. E. Clarke, formerly curate of St. Mark's, Preston, has joined the Baptist body.

Rev. H. M. Scarth, Prebendary of Wells, whose death at Tangier is reported, was a learned and accomplished antiquary.

At the recent Norwich Diocesan Conference, the Bishop expressed the conviction that there is more real pure Gospel preaching in the pulpits than there was fifty years ago.

At the Lichfield Diocesan Conference, Bishop Maclagan defended Archdeacon Farrar's new scheme of monastic brotherhoods. *The Daily News*, in a leading article, declares the scheme to be impracticable.

The next annual meeting of the Southport Evangelical Conference is to be held on Tuesday and Wednesday, June 3 and 4. Arrangements have been made for Rev. Evan H. Hopkins to speak on "How to raise the spiritual tone of our congregations"; and Rev. H. James, rector of Livermere, on "Social hindrances to spiritual life."

In his eleventh annual statement and report, Rev. J. G. Gregory, the Incumbent, states that during the past year there were 4813 communicants at Emmanuel Church, Hove, Brighton, although the congregation is necessarily of a changing character. The Sunday afternoon Bible-class for poor children is a useful adjunct, and reaches a class too often neglected.

A telegram has been received from Ceylon, stating that Rev. E. J. Perry, who was for eleven years senior curate of Clerkenwell, had been accidentally shot dead by one of the natives. Mr. Perry went out to Ceylon only about six months since to succeed Dr. Hodges, the Bishop-elect of Travancore and Cochin, as Principal of the Church Missionary Society's college at Kandy.

SOCIETY OF FRIENDS.

A comparatively large Friends' Meeting has been formed at Tokio, Japan.

A meeting-house has been opened at 48, Cheyne-walk, Chelsea, S.W. Meetings are to be held on Sundays and Tuesdays, at 4 p.m.

A successful eight days' Gospel mission, conducted by Howard and Louisa Nicholson, of London, has just been concluded at the Friends' Mission, Elsenham. The mission was acceptably followed by a visit from Jonathan Grubb, of Sudbury, and Mrs. Edmonds, of Bishop Stortford.

BAPTIST.

A Baptist Church has been formed at Addison Hall, Notting-hill. Rev. G. W. Pope, late of Diss, Norfolk, has been chosen pastor. The services at the hall are of an encouraging character.

A religious revival has taken place at the Baptist Church, Felinfoel; during the last six months upwards of 130 have been added to the church. The newly appointed pastor, Rev. B. Humphreys, is highly esteemed.

Rev. G. Parker, mission pastor, has entered on the fifth year of his pastorate at Mursley, Drayton Parslow, and Newton Longville, Buckinghamshire. He reports:—"Nine friends have recently been led to trust the Saviour, our Sunday-schools are in a prosperous condition, and during the past winter we have held more than fifty cottage meetings in the district. We have formed a 'mission band,' consisting of twelve men, who have pledged themselves for work in the district, and they go out four together and conduct meetings."

Writing to the American *National Baptist*, Rev. Chas. Williams, of Accrington, says:—"Our Baptist denomination, especially the churches connected with the Baptist Union, may be said to have awakened up to a deep sense of the worth of souls, and of the importance of preaching Christ as the only Saviour. Rev. F. B. Meyer, of Regent's-park Chapel, occupies one of the high places of the field, and therefore is more conspicuous than are others. But there are hundreds like him. He cares more for the cultivation of the devout life than for aught else in work within the church, and more for persuading sinners to accept the Lord Jesus Christ as their Saviour than for any aggressive enterprise."

At the quarterly meeting of the London Baptist Association, held at Woolwich a few days ago, Rev. F. B. Meyer gave a report of the progress of the Forward Movement. He said they had taken a house as a home for the ladies engaged as visitors in connection with the movement. They hoped to have twelve ladies so employed, and that by three months' training at the Tottenham Deaconesses' Institution they might be fitted for medical mission work and nursing. They wanted more ladies for this work, and would prefer those who could in part provide for their own maintenance. They had also secured a suitable house in Leather-lane for a lodging-house and men's club. In this they hoped to train working men for useful service.

There was a large gathering at Abbey-road Chapel, St. John's Wood, on Easter Monday, to bid farewell to Rev. Wm. Stott, the first pastor of the church, whose ministry has extended over twenty-seven years. The meeting was presided over by Mr. Joseph Peters, a member of the Established Church. The proceedings were of unusual interest and affection. During the evening, at the request of the chairman, all who owed their conversion to Mr. Stott's ministry rose from their seats, and they formed no inconsiderable number; and when those who had received any spiritual good were asked to stand, nearly the whole of the vast congregation responded. Revs. Dr. Angus, H. Sharpe (Holy Trinity Church, Hampstead), F. Sloper (Greville-road Congregational Church), H. Trotman, and F. B. Meyer were amongst the speakers.

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CONGREGATIONAL.

Since Rev. E. Lee's settlement at Billingshurst, about a year ago, the membership has increased from sixteen to eighty-four.

Rev. Andrew Mearns has definitely decided to retain the secretaryship of the London Congregational Union, and give up entirely the post he has held in the Church Aid Society.

A novel but interesting "function" took place at Barry-road, East Dulwich, last Monday, when at 7 a.m. Rev. A. A. Ramsey "cut the first sod" of the new church to be erected by his congregation. About 150 friends were present, and a brief appropriate service was held. Mr. Ramsey's ministry here is meeting with much appreciation and success.

At Craven Chapel, Regent-street, between 1500 and 1600 Sunday scholars assembled on Good Friday morning. This was the fiftieth anniversary of similar gatherings. Rev. R. Berry gave an address from "My Friends." In the evening Rev. Arthur Hall conducted a service of sacred song and dissolving views, illustrating the events in the week preceding our Lord's crucifixion.

SALVATION ARMY.

An appeal is made in *The War Cry* for help in defending the action for obstruction at Whitchurch, which is to be tried in London.

There are now, Commissioner Railton reports, a dozen corps established in some of the chief towns along the coast of Norway up as far north as Christiansund.

General Booth has a new scheme in hand for meeting the case of the unemployed. It embraces the acquisition of a farm where employment can be given to those out of work.

On Easter Monday there was a novel bricklaying demonstration at Newcastle. Over 300 bricks were placed, each representing a contribution of five shillings towards the new barracks to be erected.

General Booth's birthday was celebrated in a characteristic way by the various headquarters' staffs in London. All the employés assembled soon after midday at a united prayer and praise meeting. Telegrams of sympathy were despatched to General and Mrs. Booth at Clacton-on-Sea.

In a recently published letter addressed to new converts, General Booth exhorts them to persistency of faith, diligent obedience, the use of all means calculated to maintain a Christlike life, such as secret communion with God, earnest prayer, thoughful reading of the Bible, self-examination, and keeping company only with the holiest and most zealous soldiers.

The Army began operations in Finland last year. A lady and gentleman of high standing (says the correspondent of *The Daily Graphic*) commenced operations, and they are now doing well, while, to the astonishment of everybody, they are looked upon with more favourable eyes than I believe is the case anywhere in Europe. At present there are two "captains"—two young English ladies—assisting.

Mr. Haden Corser, the Dalston magistrate, has decided not to convict seven members of the Upper Holloway contingent of the Salvation Army band "for playing noisy instruments for calling people together in a public place." He said that the defendants were playing concerted music for the purpose of keeping step and as an accompaniment to hymn tunes. They were not playing "noisy instruments," as set forth in the charge.

METHODIST.

Rev. Hugh Price Hughes is delivering a series of addresses at St. James's Hall on Sunday afternoons, on the subject "Why am I a Christian?"

Rev. Edward Smith, who is resigning the charge of the Clerkenwell Mission, has accepted an invitation to labour at Eastbrook, Bradford, after the next Wesleyan Conference.

The "forward movement" has been begun with marked success at the Mumbles. A "Wesleyan String Band" has been formed, and the week-evening services are as largely attended as the Sunday services used to be.

Rev. Thos. Cook, Rev. Jas. Clegg, and Mr. Joshua Dawson attended a convention at Castleford on Good Friday. Two well-attended meetings were held, and about eighty persons decided for Christ after the evening service.

Revs. George Patterson and W. H. Findlay have arrived in England from India to appear before the special committee appointed to make inquiries respecting the controversy on Indian missions provoked by Dr. Lunn's articles in *The Methodist Times*.

The Association of the Welsh Calvinistic Methodists of London has recently held its annual meetings. Rev. Abraham Roberts, of Liverpool, referred to the steady growth of the churches of the Connexion in London. The communicants for the past year numbered 2533, which showed an increase of 113 on the previous year. The denomination has eight churches in London, and two of these have recently opened new chapels, the one in Charing Cross-road and the other near the "Elephant and Castle." The total number of adherents is 3630.

The Methodist Recorder publishes a return of the present membership of the Wesleyan body. The total increase during the year is stated to have been nearly 3000, or more than 2000 less than the increase reported last year. There has also been a considerable falling off in the number on trial for church membership, nor is the increase in the junior society classes a sufficient explanation or counterpoise. These figures do not include, except to a very small extent, the fruit of the large number of revival missions held since the beginning of this year. In 447 circuits there has been an increase, in 308 a decrease.

PRESBYTERIAN.

A course of lectures, concluding with a sermon by Rev. John McNeill, has been delivered in the Presbyterian Church, New Barnet. The lecturers included Drs. Monro Gibson and Thain Davidson, Revs. Peter Carmichael and J. B. Meharry, and the head of the Natural History Department at South Kensington, Mr. William Carruthers.

NOTES FROM WALES.

At its recent quarterly meeting the Council of the South Wales and Monmouthshire Temperance Association rejoiced that the Special Commissioners had advised the preserving and strengthening of the Sunday Closing Act.

Rev. A. J. Parry, the preacher and temperance orator, purposes paying a short visit to the United States this summer. After his return he will undertake the pastorate of the church at Zion, Cefnmawr, which he left twenty-two years ago, after being its respected pastor for ten years.

The first quarterly conference of the North Wales and Border Counties' Prayer Union was held on April 1. Three meetings were held during the day, and addresses were delivered by several ministerial friends. The meetings pointed to the fact that the Union is becoming a source of much strength to the churches in the district.

Alderman Richard Cory, of Cardiff, has presented Prof. Gethin Davies with another cheque of £1000 towards the strengthening of weak churches in North Wales, in connection with the Welsh Baptist Home Mission Fund, and has also given a donation of £5000 in aid of the funds of Mr. Spurgeon's Stockwell Orphanages.

NOTES FROM SCOTLAND.

Rev. James Fleming, of Whithorn, is to be nominated for the moderatorship of the United Presbyterian Church.

Renfield Free Church, Glasgow, have sent a call to Mr. Halliday Douglas, a young probationer, to succeed Dr. Marcus Dods in the pastorate.

Writing to *The New York Observer*, on the Dods Heresy case, Dr. Blackie, of Edinburgh, says that the result will likely be a thorough discussion on the subject of the authority and inspiration of Scripture.

At the recent annual meeting of the Free High Church, Edinburgh, Dr. Walter Smith expressed great disappointment at the very small number of young people who had come forward to confess Christ.

Glasgow University has conferred the degree of D.D. on Rev. James Stalker, Glasgow; Rev. Archibald Henderson, Cardiff; Rev. George Robson, Inverness; and Rev. Bryce Ross, Free Church missionary in Kaffraria.

Extreme poverty and indifference are the causes of non-churchgoing in the opinion of Kelso Established Presbytery. The remedies suggested include visitation, friendly remonstrance, carefully conducted services, with earnest, attractive, spiritual preaching.

The Free Presbytery of Glasgow have distributed a report of their committee on religion and morals submitted by Rev. James Gage. Although there appears to be no general spiritual movement in congregations and missions, conversions are numerous, and the ordinary work of the Church is followed with marked results.

At the annual soirée of Pollokshields Church, Glasgow, it was reported that the membership had increased to 871, and that during the year the congregation had raised a total of £4071 for all purposes. Rev. James Wells, the pastor, has published a most interesting volume of sketches of his work among the outcasts of Glasgow.

NOTES FROM IRELAND.

The Commercial Travellers' Christian Association has held its second annual meeting in Belfast, and was able to report steady progress.

The Dublin White Cross Association has been doing a vigorous work. During the past year it formed three new branches and enrolled many new members.

A Presbyterian Church was opened in Belfast last Sunday in a working-class district, towards the cost of which a working cooper called Magean left £2000.

A series of meetings on behalf of Dr. Barnardo's Homes have been held in this country during the past thee or four weeks by Mr. J. B. Wookey, and have been well attended.

The portentous development of Ritualism in Ireland is not very reassuring to the lovers of evangelical Christianity. At the Easter Vestries held last week several remarkable cases were referred to.

A very large and enthusiastic meeting of the Protestant Defence Association was held in Dublin on Thursday week to express sorrow and alarm at the growth of sacerdotal pretensions in the Church of England, and to petition Parliament against the Bill to enable Roman Catholics to hold the offices of Lord Chancellor of England and Lord Lieutenant of Ireland

FALLEN ASLEEP.

Dr. Parry, Suffragan Bishop of Dover.—Rev. William Melvin, Presbyterian minister of Larne, co. Antrim.—Mrs. Dick, aged eighty-four years, relict of the late Rev. Prof. Dick, D.D., Ballymena.—Rev. David Thomas, Wesleyan minister, Brecon, S. Wales.—Rev. J. R. Thomas, Bethesda, Pembroke, for upwards of twenty-seven years pastor of Bethesda Congregational Church, Pembroke.—Rev. Colin Brewster, Congregational minister, Heaton Chapel, near Manchester.—Rev. Humphrey Hughes, superintendent of the Wesleyan Circuit of St. Just-in-Penwith, Cornwall.—Prebendary Burney, vicar of Norton St. Philip, Bath.—Rev. John Grant, parish minister of Croy, Inverness-shire.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road. London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, APRIL 20.—Job XXIII.

Job felt the cruel and unjust charges which Eliphaz had made against him (xxii. 5-10). Yet, in his reply he barely makes any allusion to them. He knew that his "complaint" was considered "rebellious," yet his "hand was heavy upon his groaning" (2, R.V. marg.). He sought to repress it. It was a dignified way of dealing with such a cruel attack. He would not answer Eliphaz, but committed his cause to God (1 Peter ii. 23).

From his friends, who so misunderstand him, he turns again to God. Nothing less than God Himself is his great need (3). His works on every side speak of Him, yet to Job they seem only to conceal Him (8, 9). A God at hand, yet incomprehensible and unreal! How many have suffered from the same thing since Job's day. Cultivate the faith that claims the fact of his nearness to us even when we cannot see Him. The blood keeps us nigh, so that even in the darkness we may "trust" and "stay" (Isa. l. 10).

Notice, too, that Job felt he had a "cause," and was prepared to support it with "arguments" (4). Prayer often fails for want of a definite object and a powerful plea. God not only permits us to argue with Him, but is delighted to be overcome (Gen. xviii.; Matt. xv. 28). Yet Job would hear as well as speak (5). In fellowship with God all the talking is not on one side. To hear—quietly, reverently, obediently—is as necessary as to speak (Ps. lxxxv. 7, 8).

Job's confidence is great (6, 10). The great power of God would not be against him; and though he did not understand God, he knew that God understood him (10), and that his trial would have a blessed result. This is a considerable advance upon anything Job has previously spoken, though his entire inability to see why he was afflicted soon interrupted the confidence. With the New Testament revelation given to us, surely God may look for unwavering confidence, even when his ways are past finding out (1 Pet. i. 7).

The claim to strict integrity which Job makes (7, 11, 12) is not a mere self-righteous boast. If Job had been guilty, as his friends supposed, he could not have appeared thus confidently before God. David used similar words concerning himself (Ps. xviii. 20-23). They emphasise the fact that only "holy hands" must be lifted up in prayer (Ps. xxiv. 3, 4).

There is a tone of unbelief about the closing words (13-17). He seems again to think of God as having resolved to destroy him, though he knows not why. But apart from this mistaken thought, some of these words are most suggestive (13, 14). When we have learned that his will concerning us is so much better than our own, we shall delight to know that "what his soul desireth He doeth."

MONDAY, APRIL 21.—Job XXIV.

From himself, Job looks out upon others, and sees many an indication of the absence of a righteous rule over the affairs of men. The text of the chapter is "they that know Him do not see his days," or, are not prospered (1). Then follow illustrations, which are graphically given. The rich, ungodly men are seen oppressing the poor and the widows (2, 3); extorting labour for which they give no adequate recompense (4-6), so that their labourers gather food, and obtain shelter wherever they can (7-12); and yet though the wounded cry, God appears not to regard the wrong done to them. It is another statement of the old difficulty. Yet the denunciations of God's Word remind us that He is not indifferent, and will not fail to punish the oppressor (James v. 1-11).

Then Job describes special forms of sinners, especially the murderer and the adulterer (13-16). How significant is the statement, "they rebel against the light" (13, 16). Darkness is sin's opportunity. Evil-doers come not to the light, but the righteous desire it (John iii. 19-21; 1 John i. 6-7).

The fate of such men is not always the same. Of some Job sees a terrible end (18-21). But with others it is not so (22-24). They are secure and at rest while they live, and when they die are suddenly and painlessly removed as the ears of corn. These are contradictions to Job. An explanation may be possible, but his friends have not given it, and Job cannot discover it. But of his facts Job is so sure that he can challenge contradiction (25). There are mysteries still that the most perfect creed cannot fully explain, but the great "mystery of godliness" makes it easier for us to trust a love thus wondrously expressed, and to wait until we "know as we are known."

TUESDAY, APRIL 22.—Job XXV.

Bildad speaks again, not because he has anything more to add to the argument, but because it is his turn. But the brevity of his speech, and the entire absence of reference to the words of Job, are a confession of defeat.

Though the application of them was entirely mistaken, the words themselves are full of beauty. In the boasted advancement of this age, with the advantage of the fuller revelation which God has given, there are few men who attain to such true and devout thoughts of the greatness and glory of God as were uttered by Job and his friends.

Bildad begins with God's "dominion," and the "fear" or reverent worship that inspires. "Peace," or perfect order, is in all places where his dominion is acknowledged. "His armies"—either the starry host, or the angels—are innumerable; and his "light" shines upon all (2-3). Is not this an Old Testament statement of Eph. i. 20-23? The Gospel of the Kingdom of God recognises and rejoices in all these thoughts.

Bildad is equally right in asserting the impossibility of man being "clean" before such a God (4). And a truer apprehension of the power and holiness of God would restrain the too confident utterances of some men to-day. Yet we have found the answer to Bildad's question: "In Christ" we are "holy, and without blame" before God.

WEDNESDAY, APRIL 23.—Job XXVI.

Bildad has not helped Job, who refers with bitter irony to the feeble and futile attempt made to reprove him (1-4). The experience of the insufficiency of every "son of consolation" prepares us to receive more readily "the consolations of God."

Job can speak of God's greatness, too. Bildad had spoken of the greatness of God in the heavens; Job descends in thought to the under-world, and sees God's power displayed there. The "deceased" whose habitation is "under the waters" (5) feel and tremble before the presence of God. The Psalmist and the prophet felt the power of this thought (Ps. cxxxix. 8; Amos ix. 2).

Among other exhibitions of Divine power it is impossible not to notice the words, "hangeth the earth upon nothing" (7). That Job was acquainted with the idea of modern astronomy need not be supposed; but neither need we refuse to see that the words state the actual truth. No better words could have been used; and it is impossible to conceive of their being uttered at all except on the supposition that the Spirit of God spake by Job.

This description of the power of God closes with a recognition—modest and reverent—of the very imperfect character of all our present knowledge of Him (14). We shall do well to remember the thought. Our highest attainments touch but "the outskirts" of his ways. It is this defective knowledge of God that explains our frequent difficulties in seeking to understand Him, and his dealing with us (John xiii. 7).

THURSDAY, APRIL 24.—Job XXVII.

It is now Zophar's turn to speak; but, having nothing to say in reply to Job, he wisely holds his peace. Job, therefore, "again takes up his parable" (1).

He begins with a solemn protestation of his innocence (2-6). It must not be supposed that he asserts absolute sinlessness. Definite charges have been made against him which he knows to be false. His assertions of innocence have not been believed; but he can do no other than repeat them. He is still in difficulty, and conceives that God has "taken away his right" (2); yet he cannot acknowledge sins he knows he has not committed.

Considerable difficulty has been found in interpreting the following verses (7-23). They seem to be a contradiction of what Job has formerly said. Hitherto his thought has dwelt upon the prosperity of the wicked; here he seems to see them subject to distress and judgment. But had he not referred to this before (xxiv. 18-21)? And is it any wonder that while suffering so terribly his mind should see first one view and then an opposite one?

It is not "the hypocrite" (8), but "the Godless" to whom Job refers (R.V.). He is described as hopeless in the time of death (8); without refuge in time of trouble (9); and destitute of joy in God throughout his life. These are points of most significant contrast between Job and the wicked. If they had some advantage by reason of their greater prosperity, he has by far the greater advantage in possessing a God on whom he can call.

The *fate* of the wicked is described in terms similar to those used by the friends (11-23). If not always true in this life, neither is it true, on the other hand, that the wicked are as prosperous and free from trouble as Job has previously described them. They are therefore not to be envied in any respect (Ps. xxxvii. 1, 7-10, 35-38). Ungodliness misses true enjoyment here, and has no hope for the world to come (1 Tim. iv. 18).

FRIDAY, APRIL 25.—Job XXVIII.

The theme of this beautiful and interesting chapter seems to be the utter incapacity of man to understand the ways of God. It states the same truth that filled Paul with the spirit of praise and adoration (Rom. xi. 33-36). The three friends were not troubled with any such difficulty. They had a clearly defined theological position, with which all the facts of human experience were expected to agree. Job saw already that no theory ever propounded was adequate to explain every work of God. He is getting a glimmer of the truth by which God humbled and blessed him at the last.

"*But where shall wisdom be found*" (12)?—Man had discovered the place of metals and precious stones, and by his skilful mining operations had brought them to light (1-11, R.V.). The description is most graphic. We can see the miners sinking their shaft, then swinging in their cage and pursuing their calling, forgotten by the passers by (4, R.V.). Yet far down in the heart of the earth, in a path which birds and beasts of prey know not (7, 8), most precious stones are found (6, 10). Are we not reminded of the exhortation to seek for wisdom as for hid treasures (Prov. ii. 1-5)? The precious things of God's Word are only discovered by those who search diligently. All this man can do, but he cannot discover the place of wisdom, nor bring it to light (12-14).

What price shall be paid for it (15-22)?—The most precious things man can discover cannot purchase it. Only God knows it (22). He who does everything, and *only* He (24-27) knows his own purpose. Wisdom, as personified in Prov. viii., speaks in similar language. The person who thus speaks is "Christ, the wisdom of God" (1 Cor. i. 24). Wisdom centres in Him who is made of God unto us wisdom (1 Cor. i. 30, 31).

The chapter leads us then to this:—God's ways are inscrutable; his judgments are a great deep. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Ps. lxxvii. 19). What, then, is wisdom for us? "Fear the Lord, and depart from evil" (28). At present be content that *He* knows. Fear Him with reverent, loving fear, so that no murmur concerning his dealings with us ever escapes our lips.

SATURDAY, APRIL 26.—Job XXIX.

This and the two following chapters contain Job's final survey of his case. They are valuable as exhibiting the contrast between Job as he was and as he is. In this chapter we have

(1) *A description of his former happiness* (2-10).—Job devoutly attributes this to the favour of God (2-5). To this he owed his joy in his children (5), and his abundant prosperity (6). This is the true way of receiving the blessings of this life. They become a greater source of joy to us when we receive them as the gifts of God (James i. 17). But Job had also the *favour of men* (7-10). All paid him respect, not only on account of his wealth, but because of his character. The remembrance of such days makes his present humiliation harder to bear.

(2) *The method of his former life* (11-17).—Job does not dwell upon it in the spirit of self-righteous boasting. Yet we may see how much easier it was to glorify God by acts of benevolence in the days of his prosperity than by quiet submission to painful afflictions that were full of mystery. We need to learn both how to abound and to suffer need (Phil. iv. 11, 12). The beauty of Job's character appears in the fact that his piety was not negative only. His life was full of acts of kindness and sympathy to all classes of persons. This is the man who, in the presence of God had to confess himself vile. Do those perfectionists who are so ready to advertise their own holiness compare favourably with him? In Job the true fast (Isa. lviii. 6, 7) was observed. This made his affliction the more mysterious. He knew nothing of Satan's challenge, and could only believe that God was holding him guilty. What wonder that he was in distress!

(3) *His too great security* (18-20).—Perhaps these verses indicate Job's failing. There were evidently times when his heart was set upon his prosperity, and he began to rest in that rather than in God. His trial reminds us that nothing here is secure, and that God Himself, not his gifts, must be our only confidence (Micah ii. 10; Hab. iii. 17).

International S.S. Lessons.

Sunday Afternoon, April 27.

THE PARABLE OF THE SOWER.
LUKE viii. 4-15.

GOLDEN TEXT: Verse 18.

FOR the surroundings of this lesson compare parallel passages in Matt. xiii. and Mark iv. From his position in the boat on the Sea of Galilee, it is probable that Jesus saw all the four kinds of soil mentioned in the parable, and the sower engaged at the time in scattering his seed. *The occasion* was the growing popularity of Jesus (4). But He did not regard mere popularity as success. It became necessary to distinguish between true followers and false. The parabolic form of teaching was intended to do this. The sincere would be attracted; the indifferent repelled. As in the surrounding country, He saw the four kinds of soil, so among his numerous hearers He saw "four kinds of expression:—countenances expressing thoughtlessness and indifference; faces full of enthusiasm and delight; others with a careworn preoccupied expression; and lastly, expressions of serene joy indicating a full acceptance of the truth."—*Godet.* To these, whether among his hearers then, or in any congregation or Sunday-school to-day, his parable applies.

The parable (5-8).—The four conditions of soil are *the wayside* (5), near the pathway through the fields; *the rock* (6), not soil mingled with stones, as the term in Matthew and Mark suggests, but that part of the field where the soil lay in a thin layer over the hard rock; *the thorns* (7), where the soil was fertile but already occupied; and the *good ground* (8), which was neither "*hard* as the first, nor *thin* as the second, nor *unclean* as the third." The same seed was scattered upon all; but note the different prepositions used to represent the different relations of the seed to the soil: *by* (5); *upon* (6); *among* (7); and *into* (8, R.V.). Of the four kinds of soil only one was fruitful. Such was the parable; the words "He that hath ears," &c. (8), were a call to all to pay earnest heed to its teaching.

The interpretation (9-15).—The parable contained "mysteries of the kingdom" (10). There are several such mysteries (Eph. i. 9, iii. 3-5, v. 32; Col. i. 28). These are the "heavenly things" which only Jesus can reveal (John iii. 12). The parabolic form was used for a double purpose. It revealed the truth to those who sincerely desired to learn (9); but it concealed it from others who were indifferent (10). It is a solemn thought that they who *want* darkness will find it even in the teaching of Jesus.

The word of God as the seed (11) is precious (Ps. cxxvii. 6), and incorruptible (1 Pet. i. 23). Like the seed, it contains life. All it needs is a heart to accept and keep it, and eternal life is the result. A brief portion of the word of God has arrested and saved many a soul. A workman engaged at the Crystal Palace heard Mr. Spurgeon repeat the text, "Behold the Lamb of God." It was spoken simply to try his voice; but it sank into the workman's heart, and resulted in his conversion. The words "no other name," repeated several times by the blind man who had lost his place while reading from his Bible with raised type, fell upon the ear of the passer-by, and became the life-giving seed to him. Such instances are numerous, and justify the description of the Word of God as a seed.

Of the four kinds of hearers, the first are the *careless and indifferent*, whose conscience feels no sense of sin; nor fear of its punishment, who are only among the hearers because it is customary to be there. The Devil is at hand while such men hear the Gospel (12). There is a very vigilant enemy, and wherever men have not heard the Gospel, and been saved by it, the enemy has gained a triumph. All those who hear, but neither understand (Matt.) nor believe, belong to this class.

The second are the *superficial hearers* (13). These make a very promising start. Their emotions are excited; and, having received the word, they begin at once to manifest a change. But they have not counted the cost; so persecution soon sends them back. What they need is not less persecution, but greater depth. However deeply the feelings may be stirred, if the heart is not broken, and the will surrendered, there can be nothing but failure. Pliable was of this class. See also Hos. vi. 1-4; Luke ix. 57, 58.

The third are those hearers whose *heart is divided* (14). They are not prepared to leave all for Christ, but want the best of this world and the next as well. They aim at serving God and Mammon. Cares, riches, pleasures—these already occupy the heart. Not outside the Church, but among its members these persons are to be found; particularly in these days when a religious profession is so easy. Were not Ananias and Sapphira (Acts v.), and Demas (2 Tim. iv. 10) of this class? God requires a perfect heart (2 Chron. xv. 9).

The last class are the *true hearers* (15). They are sincere and earnest. They receive the word not merely into their feelings, but into their heart, and they keep it there (Heb. ii. 1). Their will is yielded to obey it; and they persevere in spite of opposing difficulties.

The parable thus applied, powerfully enforces the Golden Text. We are reminded that out of four hearers three of them hear without real profit. The proportion may not always be the same; but it suggests the need of care in hearing the Gospel.

We see, too, that, to be lost, men need not violently oppose the Gospel. Even hearers may fail to be benefited by it. What a condition of heart is implied by the fact that such a Gospel does not save!

Brevia.

An Industrial Congress has been held at Madrid.

A hospital in London for sick gentlewomen is proposed.

An Industrial Art Exhibition has been held at Keswick.

Bishop Lightfoot has left a personal estate valued at over £23,000.

A scheme is on foot to establish a Convalescent Home for overworked nurses.

Mrs. Jeune has written an earnest plea for clubs for working girls in London.

There is a Training Home at Zeals, Bath, for young women as companion-helps.

The death is announced of Mr. Edward Lloyd, a well-known newspaper proprietor.

Dr. Blyden, President-elect of Liberia, anticipates a great future for that Republic.

Dr. Paxton's church in New York pays £900 a year to its leading soprano choir soloist.

Mr. Justice Grantham gave a country outing to some Drury-lane children on Easter Monday.

A leading Japanese paper says the progress of Christianity in that country is slow but sure.

There is a growing conviction in Germany that the Emperor William is sincerely religious.

The Dundee Ladies' Union has taken in hand the work of protecting young and friendless girls.

A Fresh-Air Home is much needed in connection with the Rescue work of the Tower Hamlets Mission.

Mr. Flinders Petrie is about to undertake excavation at a town near Gaza, on behalf of the Palestine Exploration Fund.

In the columns of *The Daily Graphic*, Mrs. Lynn Linton bemoans the decay of public politeness among both sexes.

The Emperor of Germany has issued a rescript protesting against luxurious methods of life among officers in the army.

In an address to the grand jury at Clerkenwell, the presiding judge said he saw no signs of a diminution of public crime.

A new work, "Palestine under the Moslems," is about to be published on behalf of the Palestine Exploration Fund.

Gold has been discovered in Madagascar; the discovery is likely to prove disastrous in a great degree to missionary work.

The Illustrated London News gives some very interesting sketches of the Haskell Institute—a training college for Indians in Kansas.

Mr. Provand, M.P., has introduced to the House of Commons a Bill to limit the employment of young persons and women in shops.

A Bill is to be introduced to Parliament dealing with those London city churches that are virtually sinecures, as they have no congregations.

The proprietor of a troupe of juvenile acrobats has been fined £1 and £5 5s. costs for overtaxing the strength of a child suffering from heart disease. An appeal is to be made.

In an article in *The Christian Irishman*, Rev. Thomas Connellan remarks that the early Irish clergy spent their revenues in their own country, and did not send it over sea to keep a crowd of Italians in laziness and debauchery.

A new leper hospital is being built on Robben Island, Cape Town.

Heligoland, the smallest organised British colony, has no debt, no crime, and little disease.

An international congress on the administration of prisons is to be held in St. Petersburg.

The first passenger train in the Transvaal started on Monday, the 7th instant, from Johannesburg to Boksburg.

Lady Roberts, wife of Sir Frederick Roberts, is appealing for help for her military hospital work in India.

Mr. Gladstone is to write an article for *Lloyd's Weekly* on the progress of the labouring classes during the last fifty years.

The sudden gales of the spring in the North Sea (says *The Daily Graphic*) leave behind them a sad record of disasters to the hardy fishermen.

Mr. Jephson, one of the officers of the recent Emin Expedition, writes to *The Times* extolling the fidelity and courage of the natives employed.

The Committee for providing Homes for Working Lads in London are going to erect a new house for the benefit of youths engaged in the City.

Two newspaper correspondents have been expelled from Italy for having sent news to French and German papers "affecting the credit of Italy."

There is a project on foot for sending a trading expedition from Monrovia, West Africa, to open up the country between Liberia and the Niger.

Wit and Wisdom is giving a series of papers, "Interviews with Modern Prophets." The first prophet to propound his views is Rev. H. R. Haweis.

Father Hyacinthe has written a new book, "Neither Clericals nor Atheists," which contains (says Dr. Pressensé) "some of the finest specimens of eloquence."

Father Kreusch, head of the Jesuits in Burlington, Iowa, says his fraternity are preparing to return to Germany now that Prince Bismarck is no longer in office.

The Lancet of last week describes, from a sanitary point of view, the shocking conditions of life to which Russian political exiles are subjected on the road to Siberia.

The trustees of the late Mr. George Heginbottom offer £10,000 to build a technical school and free library in Ashton-under-Lyne. The corporation gratefully accept the gift.

The well-worn controversy about "Domestic Servants" has been revived in *The Daily News*. Many servants complain of the lack of consideration on the part of mistresses.

A second conference on the condition and employment of barmaids has been held at the residence of Miss Morley, Grosvenor-street. There was much practical discussion on the subject.

A correspondent of *The Record* asserts that parents and teachers generally are strangely insensible to the perils which the young will have to encounter from rationalising and sceptical teachings.

Mr. Stanley states that he has seen, between the Upper Congo and the coast, the terrible traces of the slave trade, which seems to be carried on more actively than ever before, even in the Equatorial Soudan.

An anonymous friend has paid to the treasurer of the London City Mission £2500 towards the support of ten missionaries in poor and neglected districts of London for five years. The total cost of these extra missionaries will be £5000.

Taking into account the doubtful state of the weather on Easter Monday, the London police courts on the following day had a record encouraging to temperance workers. Things are better than they used to be, though not so well as they might be.

Rev. Thos. Connellan, in an article in *The Christian Irishman* on "Ireland and Her Early Church," says it is perfectly certain that before the mission of St. Patrick to that country the Gospel had already been preached there. Mr. Connellan pleads for Home Rule in spiritual matters as against Rome Rule.

Mr. A. T. Jackson, a juryman in the Crewe murder trial, proposes to establish a central office in Birkenhead or Liverpool for the carrying on of an active agitation for the abolition of capital punishment. He invites co-operation from all who favour the movement, and asks that offers of support may be addressed to him at 66, Market-street, Birkenhead.

Appeals.

The Upper Congo.—An appeal is made for a magic lantern and slides illustrating the life of Christ for use among the tribes on the Upper Congo. If any friend of missions can respond, the parcel may be sent to Messrs. Bywater, Tanqueray & Co., 79, Queen Victoria-street, to be forwarded to Mr. C. B. BANKS, A.B.M.U., Equatorville, Upper Congo, S. W. Africa.

A Village Need.—Miss Adela Brooke has at last succeeded in providing a reading-room and coffee-house for the village of Coombe, Oxfordshire. Many friends came to her aid to meet the expense, about £600. Now she is asking for help in furnishing the place. A piano, if only a second-hand one, is required, also books, chairs, tables, &c. The population of the village is very poor. Letters may be addressed to Miss BROOKE, at Coombe House, near Woodstock; gifts should be forwarded to her at Handborough Station (G.W.R.), Oxfordshire.

Speakers.

W. S. Caine, Esq., M.P.

Rev. Evan H. Hopkins, M.A.
Vicar of Holy Trinity, Richmond.

Rev. John McNeill,
Minister of Regent Square Presbyterian Church.

Rev. Samuel Pearson, M.A.
Minister of Highbury Quadrant Congregational Church.

LONDON CITY MISSION.

THE

FIFTY-FIFTH ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL,

ON THURSDAY, MAY 8th, 1890.

THE CHAIR WILL BE TAKEN AT 10.30 A.M. BY

F. A. BEVAN, Esq., Treasurer of the Society.

Tickets may be had at Nisbet's, 21, Berners Street, W.; Hatchard's, 187, Piccadilly, W.; Partridge's, 9, Paternoster Row; Hewetson's, Hampstead; King's, Highbury Corner; Waters', 97, Westbourne Grove; Wade's, 98, High Street, Kensington; Edmonds', 420, Brixton Road; Burnside's, Blackheath; Coventry's, 400, Mare Street, Hackney; Exeter Hall, Strand, and at the Mission House.

A few Special Reserved Tickets for Ladies can be had (only) at the Mission House, 3, Bridewell Place, E.C.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY, since this work began, **21,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity, arising from the recent Dock Labourers' Strike and other causes; and from present appearances an unusually severe season is most certainly apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the Secretary; or Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or by the Editors of "The Christian."

JAS. ATKINSON, *Secretary.*
28, *Enfield-road, Kingsland, London, N.*

MISS WESTON'S SAILORS' REST,

PORTSMOUTH.

Great enlargements. Gifts of Cabins (thirty guineas), and also to Building Fund, gladly received.

Address: SAILORS' REST, PORTSMOUTH.

AGED PILGRIMS' FRIEND SOCIETY.

INSTITUTED 1807.

Treasurers: { F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Wm. J. PARKS, Esq., 10, The Chase, Clapham-common, S.W.

Secretary: Mr. J. E. HAZELTON, Office, 83, Finsbury Pavement, E.C.

Secretary of Asylums: Mr. W. JACKSON, 29, Marlborough-road, Upper Holloway, N.

TWELVE HUNDRED AND NINETEEN of the Lord's aged poor, of both sexes, and members of various branches of the Church of Christ, are now on the books; and upwards of **£7,800** per annum are distributed amongst them, in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age. By means of this Society, little homes are sustained, weary hearts cheered, happy dwelling places provided, and the pathway of hundreds of aged Christians smoothed and brightened. An appeal is therefore made to all who love the Lord Jesus to give their practical support to this Institution.

In the four Homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

Fresh Contributions are earnestly solicited.

ANNUAL REPORTS, AND OTHER PAPERS, WILL BE GLADLY SUPPLIED FROM THE OFFICE.

THE MISSIONS TO SEAMEN SOCIETY.

Patron—
Admiral H.R.H. the Duke of Edinburgh, K.G.

Labours **AFLOAT AND ASHORE**, at **HOME AND ABROAD**, among 625,000 SEAMEN of the Mercantile Marine, Passenger, Emigrant, Light, and other Ships, and Fishing Vessels, &c.; and among 60,000 SEAMEN of the Royal Navy. Its work is Spiritual, Philanthropic, and Temperance.

Increased FUNDS are URGENTLY REQUIRED.

Contributions and Offertories should be forwarded to Commander W. Dawson, R.N., 11, Buckingham-street, Strand, London, W.C.

Admiral H.R.H. the Duke of Edinburgh, K.G., Patron, will preside at the

ANNUAL MEETING OF THE MISSIONS TO SEAMEN

At the Mansion House,

On MONDAY, APRIL 28, at 3 p.m.

The Lord Archbishop of Canterbury, the Bishop of Bedford, The Lord Mayor, the Earl of Aberdeen, the Lord Brassey, K.C.B., Alderman Sir R. N. Fowler, Bart, M.P., the Rev. W. H. Webb-Peploe, M.A., and the Rev. T. S. Treanor, M.A., Chaplain of the Downs, will take part.

Admission will be by ticket, to be had of the Secretary.

Income £26,816 16s. 10d.

W. DAWSON, Commander R.N., and Secretary.
The Missions to Seamen,
11, Buckingham Street, Strand, London, W.C.

APPEAL FOR

Mrs. MEREDITH'S INSTITUTIONS.

THE URGENT ADDRESS published on behalf of the finances of these Institutions has not been liberally responded to. Friends are reminded that they cannot exist without money, and earnestly requested to support them.

COLLECTING CARDS will be sent to any willing to gather small sums for their expenses. They can be obtained at the office—143, Clapham-road, S.W.

Cheques payable Susanna Meredith; crossed "Bevan" or "Union Bank, Charing Cross."

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington-avenue, E.C.—Reception of committee members in Central Metropolitan District, followed by quarterly meeting, Mon., April 21, 6.15 p.m. Bible-readings by Mr. W. R. Lane, 1.15 to 2 p.m., April 28 to May 2, inclusive.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 20, 3 and 7 p.m., Mr. G. Jones. Mon., 2.30 p.m., mothers' meeting. Wed., 7.30, prayer-meeting, followed by a Bible address. Sat., 7.30 p.m., praise and testimony. Suns., 7.45 a.m., prayer-meeting.

German Y.M.C.A.—Fifth annual meeting, Thurs., April 24, at 7.30, in the Conference Hall, Mildmay Park, N., conducted by Colonel J. F. Morton. Addresses by Dr. Laseron and others. Tea, 7 p.m.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun next, at 3.15, address to young men, by the Bishop of Marlborough; 7 p.m., evangelistic meeting, open to all, Rev. W. J. Mayers.

Y.W.C.A. Annual Conference, Morley Halls, 316, Regent-street, W.—Wed. and Thurs., April 23 and 24. Opening meeting, Tues., April 22, 8.30 p.m. Thurs., 8.30 p.m., annual meeting, Exeter Hall, Lord Kinnaird, presiding.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

Open-air Mission.—Special meeting to welcome home the Secretary, Mr. Gawin Kirkham, on his return from Egypt, Palestine, and Eastern Europe, and to hear an account of his journeys, in Exeter (Lower) Hall, Strand, Mon., April 28. Mr. George Williams will take the chair, 7 p.m. Tea and coffee, 6 p.m.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Folkestone-road Hall, Walthamstow.—Sun., 6.30 p.m., and Thurs., 7.30 p.m., Mr. C. Russell Hurditch.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Rev. E. A. Telfer.

Central Hall, Holborn, W.C.—Evangelistic service, conducted by Rev. John McNeill, Sun. next and two following Suns., 3.30 p.m.

St. George's Hall, Langham-place, W.—Suns., April 20 and 27, at 11 and 7, Mr. Thomas B. Miller.

Clapton Hall, Alkham-road, Upper Clapton, N.—Mr. T. Shuldham Henry, Sun., at 6.30; Fri., 7.30 p.m.

Conference Hall, Mildmay Park, N.—Sun. next, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Ancient Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tues. next, 1 p.m., Rev. Alfred Rowland.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Weekly Bible-class for workers, Fri., 8.15 p.m., conducted by Rev. F. B. Meyer. Sun. services, 11 and 7.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Salvation Army.—Holiness meetings at Exeter (Lower) Hall, Strand, every Thurs., 3 p.m., conducted by Mrs. Bramwell Booth and Commissioner Howard.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun. next, morn., 11, even., 7, Pastor Frank H. White.

Miss Mittendorff's Homes.—Annual meeting, 17, Old Cavendish-street, W., Tues., April 29, 8 p.m.

Edinburgh Castle, Rhodeswell-road, E.—Sun. next 11 a.m., Rev. W. H. Daniels, of Chicago; 3 p.m., Rev. H. Bright; 7 p.m., Mr. Joseph Clarke.

London Evangelistic Choirs.—Mass meeting in Mr. Spurgeon's Tabernacle (Lecture Hall), Fri., April 18, 7 p.m. Mr. J. E. Mathieson, chairman.

Pastors' College Evangelical Association.—Opening meeting in the Talbot Tabernacle, Bayswater, W., Mon., April 21, 7 p.m., Pastor C. H. Spurgeon presiding. Admission by free ticket. Stamped directed envelope to Mr. L. Evans, 27, Westbourne-grove, W.

Deepening of Spiritual Life.—The meetings at Portman Rooms, Baker-street, will be discontinued for the present.

Cork Convention for the Deepening of Spiritual Life.—Assembly Rooms, Cork, April 28 to May 2.

Nottingham Convention for the Deepening of Spiritual Life.—May 19—22. Particulars from Rev. C. Lea Wilson, hon. sec., Old Radford Vicarage, Nottingham.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

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"MAY MEETINGS" for Next Week.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Sun., 20	11 and 7.	Zenana Bible & Medical Misson...	*s* Brunswick Ch., Up. Brkly.-st.	Rev. H. Lewis.
,,	4.15 p.m.	Reformatory & Refuge Union.....	*s* Christ Ch., Lancaster-gate ...	Rev. H. B. Ottley.
Mon., 21	3 p.m.	East London Church Fund	*m* The Mansion House, E.C. ...	The Lord Mayor.
,,	4.30 p.m.	Christian Colportage Association	*m* Exeter Hall, Strand	Lord Kinnaird.
,,	6.30 p.m.	London Congregational Union ...	*m* Memorial Hall, Farrngdn-st.	Rev. Dr Parker.
,,	7 p.m.	Pastors' College Evan. Assoen.....	*m* Talbot Tabernacle, Bayswtr.	Rev. C. H. Spurgeon.
Tues., 22	3 p.m.	Midnight Meeting Movement	*c* Exeter Hall	Mr. J. H. Lydall.
,,	3 p.m.	Zenana Bible & Medical Mission...	*m* Princes Hall, Piccadilly	Lord Kinnaird.
,,	6.30 p.m.	Midnight Meeting Movement	*m* Exeter Hall	Mr. George Williams.
,,	.....	Pastors' College Evan. Assoen	*m* Metropolitan Tabernacle.....	Rev. C. H. Spurgeon.
Wed., 23	5 p.m.	Young Abstainers' Union	*m* Exeter Hall	Sir S. A. Blackwood.
,,	5 p.m.	Pastors' College.....	*m* The College, Southwark	Mr. George Williams.
,,	6.30 p.m.	Royal Hospital for Incurables.....	*m* Albion Tavern, Aldersgate-st.	Lord Halsbury.
,,	7.45 p.m.	Widows' Friend Society.....	*s* St. George's Ch., Borough.....	Rev. G. D. Wyatt.
Thurs., 24	10.30 a.m.	Baptist Missionary Society	*m* 19. Furnival-street, Holborn	Rev. J. T. Briscoe.
,,	11 a.m.	Earlswood Asylum	*m* Cannon-street Hotel, E.C. ...	Mr. H. G. Hoare.
,,	7 p.m.	Baptist Home Missions	*s* Bloomsbury Chapel, W.C. ...	Rev. H. Price Hughes.
,,	7 p.m.	Baptist Building Fund	*m* 19, Furnival-street, Holborn	Rev. J. T. Wigner.
,,	7.30 p.m.	German Y.M.C.A. in London :.....	*m* Conference Hall Mildmay, N.	Colonel J. F. Morton.
,,	8 p.m.	Widows' Friend Society.....	*m* 28, Newingtn. Causeway, S.E.	Sir R. N. Fowler, M.P.
,,	8.30 p.m.	Young Women's Christian Assn...	*m* Exeter Hall	Lord Kinnaird.
Fri., 25	3 p.m.	Strangers' Friend Society..... ..	*m* The Mansion House, E.C. ...	The Lord Mayor.
,,	3.30 p.m.	Ragged School Union.....	*m* Grosvenor House, S.W.....	Duke of Westminster.
,,	7 p.m.	Bapt. Young Men's Missny. Assn.	*m* 19, Furnival-street, Holborn	Mr. H. M. Bompas.
Sun., 27	11 a.m.	British & Foreign Bible Society...	*s* Union Chapel, Islington	Rev. Dr. Allon.
,,	6.30 p.m.	British & Foreign Bible Society...	*s* Union Chapel, Islington	Rev. Newman Hall.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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English Egyptian Mission, Cairo (Miss Whately)—L.E. 17s; C.L.M.T. £1	1	17	0
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British & Foreign Bible Society—E.Y...	1	0	0
China Inland Mission—N.C. 7s 6d; Mrs. B. 5s; Sale of Diamond Locket, £1; 1 Cor. vi. 20, £5; A nurse, 5s	6	17	6
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McAll Mission—R.E.C. 5s; O'C. £2; A Dutch Lady, £3	5	5	0
Moravian Missions (London Association)—Allen	0	10	0
Zulu Mission (Mrs. Osborn)—1 Cor. vi. 20	4	0	0
British Syrian Schools—S.S.	0	10	0
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Mr. Chorley's New Home of Rest—Dowager Lady S. £5; "Of His Own," £5	10	0	0
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Llanerch, Morfa, and Taibach Colliery Disasters, &c.—Thine Own, 2s; C.H.S. 13s; W.H.S. 10s	1	5	0
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London City Mission—E.Y. 10s 6d; Mrs. B. 5s; H.S.C. 10s...	1	5	6
Sec. G.W.R. Widow and Orphan Fund—M.E.B.	1	0	0
Dr. Barnardo's Homes—1 Cor. vi. 20, £1 10s; C.S.B. 5s; A.Y. £1; L.A.J. 2s 6d; H.N., Ps. cxxxviii. 7, 10s; Mrs. B. £2; J.G.C. 5s; Clericus, £1; Lenten Abstinence, 15s; A.B.R.C. 5s; O'C. £3; Sale of Diamond Locket, £1; (*Emigration Fund*)—"Of His Own," £20...	31	12	6
Dr. Barnardo's Law Expenses—A. & H.M.G. ...	1	0	0
Mr. Fegan's Boys' Home—A.Y. £1; O'C. £3; (*Emigration Fund*)—"Of His Own," £10 ...	14	0	0
Watercress and Flower-sellers' Mission—L.A.J...	0	2	6
Pontymoile Institute (Mrs. Wintle)—Lily	10	0	0
Mr. Forbes's Work (Ballet Girls, &c.)—A.C.E. 12s; M.S. £2	2	12	0
Bible Stand, Crystal Palace—M.E.B.	0	10	0
Evangelistic Mission—M.E.B...	0	10	0
Midnight Meeting Movement—M.E.B....	0	10	0
National Refuges (Mr. Williams)—M.E.B....	0	5	0
Friendless and Fallen—M.E.B. 10s; J.G.C. 5s; E.P. 2s 6d...	0	17	6
Thames Church Mission—M.E.B. 10s; Mrs. B. 5s; H.S.C. 10s...	1	5	0
Female Orphan Home, Hampton—M.E.B.	0	10	0
Miss Daniell's Work, Aldershot—Mrs. B.	0	5	0
Bristol Orphan Houses—Mrs. B. 5s; C.L.M.T. £1	1	5	0
East London Training Institute—Sale of Diamond Locket, 10s; (*Congo Mission*)—Mrs. B. 5s...	0	15	0
National Temperance League—Mrs. B.	0	5	0
Miss Weston's Work (R. Navy)—Mrs. B. 5s; H.S.C. 10s; 1 Cor. vi. 20, £5	5	15	0
St. Giles Christian Mission—Mrs. B. 5s; S.W.S. £1; 1 Cor. vi. 20, £1 10s; A. & H.M.G. £1 ...	3	15	0
London Bible-women, &c.—Mrs. B.	0	5	0
Soldiers' Institute, Portsmouth—Mrs. B. 5s; H.M.A.S. 10s; A & H.M.G. £1; (*Alexandria*)—H.M.A.S. 10s	2	5	0
Mission to Deep Sea Fishermen—Mrs. B. 2s 6d; 1 Cor. vi. 20, £5; H.M.A.S. 10s; A Dutch Lady, £2	7	12	6
Mr. H. Toye's Orphanage—Mrs. B. 2s 6d; "Of His Own," £5...	5	2	6
Bridge of Hope (Miss Steer)—J.G.C. 5s; H.M.A.S. 10s...	0	15	0
Cow Cross Mission—J.G.C.	0	5	0
Mr. C. Cook's Work—M.S.	3	10	0
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National Society for Prevention of Cruelty to Children—1 Cor. v. 20	3	0	0
Dock Labourers' Missn.—Mrs. F. 10s; Miss F. 5s	0	15	0
London Medical Mission—H.M.A.S.	0	10	0
George Yard Mission—H.M.A.S.	1	0	0
Zenana Medical Mission (Dr. Griffiths)—H.M.A.S.	0	10	0
Bible and Colporteurs' Soc., Ireland—H.M.A.S.	1	0	0
Waifs and Strays, 12, Charing Cross—H.M.A.S.	1	0	0
Poor Children's Dinners—P.L.	0	5	0
Home of Industry—P.L....	0	5	0
Army Scripture Readers' Society—A. & H.M.G.	1	0	0
R. Naval Scripture Readers' Soc.—A. & H.M.G.	1	0	0
Home for Little Boys, Farningham, &c.—A. & H.M.G.	1	0	0
Mr. Quarrier's Orphans' Home—A. & H.M.G. ...	1	0	0
Homes of Hope, Regent-square—A. & H.M.G. ...	1	0	0
Christian Police Association—A. & H.M.G. ...	1	0	0
Mr. Sloan's Work, Faroe Isles—H.M.M.	0	5	0
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Dr. Barnardo's Homes—E.B. 5s; S.B. 10s.

The London Samaritan Society and Homerton Mission Convalescent Homes at Sandgate and Bournemouth)—E.W. £1 1s; J.T.W. 5s.

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Speakers.

Rev. W. H. Broad,
Of Poplar.

Rev. John Hillman,
Of Hackney.

Rev. W. Lancelot Holland, M.A.
Of Hatcham.

Rev. T. B. Stephenson, D.D., LL.D.
Of The Children's Homes.

Rev. Frank H. White,
Of Talbot Tabernacle.

MONTHLY TRACT SOCIETY.

THE

52nd + Annual + Meeting

WILL BE HELD IN

EXETER (LOWER) HALL,

On WEDNESDAY, May 7, 1890.

THE CHAIR WILL BE TAKEN AT 7 P.M. BY

SAMUEL GURNEY SHEPPARD, ESQ.

Tickets may be obtained on application to the Secretary, at the Depot, 181, Queen Victoria-street, E.C.

During the past year this Society has distributed nearly **SIX MILLIONS** of Tracts and Gospels. Funds are needed for special work at the Electrical Exhibition in Edinburgh.

J. R. MACKENZIE, *Secretary.*

THE Guildford Convention.

THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing MONDAY, JUNE 16.

Speakers—Revs. J. T. Bu'lin (Birmingham); J. B. Figgis (Brighton); C. A. Fox (London); Gelson Gregson (Brad'ord); W. Haslam (St. Leonards); G. F. Head (Hampstead); Evan Hopkins (Richmond); J. Alexander Jacob (Bath); Barnes Lawrence (Blackheath); J. J. Luce (Gloucester); F. B. Meyer (London); Pastor Monod (Paris); Revs. E. W. Moore (Wimbledon); H. Webb Peploe (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application, stating the number required.

The Ladies' Missionary Breakfast

WILL TAKE PLACE (D.V.)

On WEDNESDAY, MAY 7, 1890.

IN THE

LOWER EXETER HALL,

The Chair will be taken at Nine a.m.

Information respecting the work of the Society for Promoting Female Education in the East, in Japan, China, India, and the Holy Land, is expected to be given by Missionary Ladies.

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THE

ANNUAL MEETING

WILL BE HELD ON

TUESDAY, APRIL 22, 1890, at 3 p.m.,

AT

PRINCES HALL, PICCADILLY, W.

Chairman - THE LORD KINNAIRD.

Speakers:	*Subjects:*
Rev. W. GRAY, M.A. - -	"The Society in the North-West Provinces."
Miss CORNELIA SORABJI, B.A.	"Scenes from Indian Life."
Miss M. LEITCH - - -	"India for Christ."

As a large attendance is anticipated, an early application for Tickets is desirable. They may be obtained from the Office, 2, Adelphi Terrace, London, W.C.

SERMONS: At Brunswick Chapel, Upper Berkeley Street, 20th April, Morning and Evening, by Rev. H. Lewis.

GREAT PROTESTANT MEETING.

A

PUBLIC MEETING

Of the Friends and Supporters of the

PROTESTANT CHURCHMEN'S ALLIANCE

WILL BE HELD IN

EXETER HALL,

ON TUESDAY, APRIL 29, 1890,

At Eight o'clock.

The Chair will be taken by The President,

LORD GRIMTHORPE.

And the Meeting will be addressed by:—

The Ven. **ARCHDEACON STRATON, M.A.,**
Vicar of Wakefield.

The Rev. **CANON TAYLOR, D.D.,**
Vicar of St. Chrysostom, Everton, Liverpool.

The Rev. **CANON McCORMICK, D.D.,**
Vicar of Hull.

The Rev. **CANON MONEY, M.A.,**
Vicar of Holy Trinity, Kilburn.

The Rev. **H. W. WEBB-PEPLOE, M.A.,**
Vicar of St. Paul's, Onslow Square.

J. O. CHADWICK, ESQ.
G. F. CHAMBERS, ESQ.,

AND OTHERS.

Tickets of admission can be had of Nisbet's, 21, Berners-street, W.; Hatchard's, 187, Piccadilly, W.; Partridge & Co., 9, Paternoster-row, E.C.; and Exeter Hall, Strand.

A few Reserved Seats will be provided, Tickets 2s. 6d. each, to be had only of Rev. J. W. Marshall, St. John's Vicarage, Blackheath. S.E.

THE BENEVOLENT OR

STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 104th ANNUAL MEETING will be held at the MANSION HOUSE on Friday, April 25, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. SPEAKERS—Alderman and Sheriff Stuart Knill; Mr. Sheriff Harris; the President Wesleyan Conference; Rev. F. B. Meyer, B.A.; W. A. McArthur, Esq., M.P., and others.

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Please notice exact title of Society as above.

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CASE FOR THIS WEEK.

(*THIRTY-THIRD SERIES.*)

CONSUMPTION—TWICE ARRESTED, THEN CURED—CASE of MISS E. THORPE, of EASTBOURNE.

This patient was recommended to me by Rev. HENRY BRADFORD, of Eastbourne, who had previously recommended many others, knowing the value of my treatment.

This case is peculiarly interesting, as showing the importance of perseverance till every symptom be entirely subdued.

Nine years ago, when a girl of 13 years, Miss EUNICE THORPE was first attacked with phthisis. "Several doctors agreed that *my left lung was going rapidly*, but none afforded any relief, and *I was given up as a hopeless case.* Application was made to you through our friend and minister, Mr. Bradford. I took one largest bottle of your medicine, which seemed to cure me completely."

(N.B.—The medicine was only a six weeks' supply, and should have been continued much longer.—G. T. C.)

"I remained (she continues) in good health for four years, with only a slight cough"—(an indication that the treatment should not have been left off so soon). "Then came a relapse, and I took one smaller bottle, which seemed to set me up, but I fully believe if I had continued on with it, I should have been troubled no more."

Another four years brings us to 1889, and on May 29 I had a kind letter from Mr. Bradford, and one from Miss Thorpe entering more fully into details. The cough was now troublesome; expectoration copious, dark and heavy, spitting also at times chalky concretions; distressing, aching, or dull pains across the chest; burning heats; beginning to lose flesh all over the body. "Several doctors say that my *left lung is quite gone*, and the *right much affected.*"

July 2, she writes: "I have gained flesh, and am better in every way. I have no pain in my chest. I wish to persevere with the medicine *properly this time*, for it is doing me great good."

In August I again sent medicine. She writes me (August 28): "I am truly thankful I am so very much better."

In October she came to Coombe Lodge, and saw my son, who carefully examined her, and found that phthisis in both lungs was decidedly arrested, and very slight mischief.

I heard again from her November 23 last. She writes: "*I am like another person.* It is *wonderful the change in the time.* I feel as though I had an entirely new chest. They say I look the picture of health, and I certainly do. I thank you most sincerely. If you care to publish my case for the benefit of others, you are at liberty so to do."

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[Mrs. Travers Lewis.]

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No. 1056.] FRIDAY, APRIL 25, 1890.

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BRITISH & FOREIGN BIBLE SOCIETY.

TWO SERMONS in connection with the Eighty-sixth Anniversary of the above Society will be preached in Union Chapel, Upper-street, Islington, on Sunday, April 27, 1890. In the morning at 11, by the Rev. HENRY ALLON, D.D.; and in the evening at 6.30, by the Rev. NEWMAN HALL, LL.B. Collections will be made in aid of the Society

HOLINESS MEETINGS

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N.B.—The Salvation Army Annual May Meeting will be held on Wednesday, May 7, in Exeter Hall, at 7 p.m.

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OF

The Theatrical Mission Institute

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WHEN

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AND

Princess Victoria May, of Teck,

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MISS MARY MORGAN WILL SING.

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SUBSCRIBERS will be supplied with complimentary ticket on forwarding stamped envelope.

In the evening, at 6.30, a Meeting will be held, and a Sale of Work, conducted by the Orphan Children.

CHOIR OF 500 CHILDREN.

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REFORMATORY AND REFUGE UNION

WILL BE HELD AT

ST. JAMES'S HALL, ON TUESDAY, APRIL 29,

when a Choir of about 500 children, from various Industrial Homes, will sing a selection of pieces under the direction of Mr. J. Proudman.

The Right Hon. THE EARL OF JERSEY will take the Chair at a Quarter to 3.

The Right Rev. the Bishop of Bedford, Samuel Hoare, Esq., M.P., Rev. J. W. Horsley, and others will address the meeting, and Rev. F. S. Colson will address the children.

A few of the girls will go through their Musical Drill.

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HOME AND EDUCATION.—Two Ladies experienced in the care of Children offer refined Christian home, with high-class education, to six or eight pupils (boarders). Direct personal supervision, earnest religious training, thorough teaching. Excellent testimonials. Moderate terms.

ALPHA, Branksome, Southmoor road, Oxford.

TUNBRIDGE WELLS.—Guildown, 100, Upper Grosvenor-road. Girls' Collegiate School and Kindergarten. Thorough education. Fees moderate and inclusive. Personal instruction. Principals holding certificates of Royal Academy, Trinity, London College of Music, and Royal College of Music for singing, drawing, [illegible]. Highest possible references. Summer term commences April 28.

FLOOK HOUSE, TAUNTON. LADIES' COLLEGE.

Principal: Mr. and Mrs. SIBLY.

The Summer Term commences May 6.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Highly qualified professors in constant attendance. Indian or foreign children received.—Mrs. BRYANT, Lunham House, Upper Norwood, S.E.

EDUCATIONAL HOME.—A Lady, accustomed to the care and training of children, receives five en famille. Resident governess. Comfortable home. Good education, with every care and comfort. Terms moderate. Highest references from parents and others.

M., Marli House, Richmond, Surrey.

ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.

WALTER J. KAYE, B.A., T.C.D.

MARGATE.—ALRESFORD HOUSE, Queen's-avenue. High-class School for Sons of Gentlemen. Christian home. Special care of India and delicate children.—Address, The PRINCIPAL.

HIGH-CLASS SCHOOL FOR GIRLS, Maidenhead, Berks. Healthy situation, beautiful neighbourhood, 24 miles from London. Good modern education in English, foreign languages, &c. Professors attend. Pupils successful in Public Exams.—Principals, The Misses WILKINSON, Elmslie, Castle-hill, Maidenhead.

BURLTON HOUSE, Reading, High-class Ladies' School.—Principal: Miss RATCLIFFE.—Old-established. Thorough teaching. Modern educational advantages. Well-appointed home. Highest references. Inclusive terms. Pupils attend Rev. Hubert Brooke's ministry.

SUPERIOR HOME SCHOOL for Girls, from five guineas per term. Successful preparation for all exams. Little boys also received, who receive instruction by Mr. E. J. H. [illegible], M.R.C.V.S., Edin. Highest references and testimonials. Home comforts.

PRINCIPAL, Dromanbeg Villa, Henfield, Sussex.

PROTESTANT BOARDING SCHOOL for Gentlemen's Daughters. High-class instruction. Large playing-field. Home comforts. Summer [illegible] May 4.—Miss ESSEX, Rosehill, Lansdowne-road, Croydon.

HAMMERSMITH HIGH SCHOOL FOR GIRLS,

Head Mistress: Miss MARY E. PAGE.

Pupils successful at Local Examinations; London Matriculation, Royal Academy of Music, and South Kensington Drawing. Boarders received on moderate terms by the Head Mistress.

Next term commences April 24. Early application for admission of new Pupils should be made.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality. Next term commences May 7.—Rev. R. HUTTON, or Miss NEWTON, Dukinfield, Cheshire.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign governesses, visiting professors. Pupils prepared for Local Examinations. Term begins May 3.—Principals, Misses GREATER.

FALMOUTH.—Miss F. WHITE is open to receive a limited number of Pupils (boarders) to instruct in all the branches of a good education. French, arithmetic, [illegible]. Music by first masters. Masters for drawing, dancing, [illegible]. Pupils [illegible] and [illegible] or former training. [illegible] application.

Mrs. [illegible], Mount, Falmouth.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

ASHBY HOUSE SCHOOL

(*Senior, Junior, and Kindergarten*),

WICKHAM ROAD, BROCKLEY, S.E.

Principals—Miss PEIRSON and Miss HAINES, assisted by well qualified Governesses and Masters.

Ashley House is situated in an exceedingly healthy suburb. Preparation for Oxford and Cambridge, Local, and other examinations.

A thoroughly happy home for children from abroad. A Seaside branch at EASTBOURNE, where boarders whose health requires sea-air and bathing are received.

Referees:—Rev. C. H. Grundy, M.A.; Rev. J. Morley Wright; C. J. Brookhouse, Esq., M.D.; and parents of pupils. [illegible]

Summer term begins May 6.

GOTHA, GERMANY.—A resident English family [illegible] for [illegible]. Healthy [illegible] and climate. Best of [illegible]. Good references [illegible].

L. L. SCHLEIN-ANDRE, Gotha.

A CHRISTIAN LADY would receive a gentleman's Daughter as Companion Pupil [illegible] of thirteen on [illegible] terms. 36 guineas. [illegible] Education. Highest [illegible].—PRINCIPAL, Westhill, Newmarket-road, Norwich.

BOURNEMOUTH.—Superior Home School. The Governess's Daughters can be [illegible] for [illegible] with [illegible]. Highest references [illegible]. Every comfort and [illegible]. Terms, Mr. Bignell, Regent-street, Cotham, Bristol.

BRIGHTON.—A few vacancies in High-class School for Girls. Healthy and pleasant situation. Home [illegible]. Every educational advantage. Resident Parisian governess. Professors [illegible]. Terms moderate. Summer term begins May 6.

The Misses NORTON, Farnden House, Stanford-road.

BOURNEMOUTH HIGH SCHOOL FOR GIRLS—Principal, Miss BROAD. The School course meets the requirements of the Cambridge Local and Higher Local examinations, London Matriculation, and Trinity College. A few Boarders received. Delicate girls have every care. A vacancy for a Governess-student. New term begins May 6.

BROADSTAIRS.—Ashfield House. Miss E. HANNAH SMITH'S [illegible] Home [illegible] Summer term [illegible] April 30. Children only [illegible] temporarily. Prospectus, references forwarded, and [illegible] from London medical men as to experienced health [illegible] of School.

MORAVIAN LADIES' SCHOOL, Fulneck, near Leeds. Principal—Miss [illegible] SCHENCK. Christian education. Pupils prepared for Royal Academy and other Local Exams. Summer term May 7.

PREPARATORY SCHOOL, near Brighton. Special attention to delicate, backward boys. Home comforts. Christian training. Preparation for public schools. Twenty guineas. Indian children received.—Miss WISE, Hamilton Lodge, Hurstpierpoint, Sussex.

THE LAWN, MELKSHAM.—School for Girls, conducted by EMMA S. SUTTON and [illegible]. Sound and Christian influence. Summer term to begin May 6. Prospectus on application.

BOARDING-SCHOOL for eight little Girls. References kindly permitted to Rev. E. A. Stuart, and other clergymen.—Mrs. H. MATTHEWS, 16, Pyrland-road, Highbury New Park, London, N.

EDUCATIONAL HOME for young Ladies in a Swiss Protestant family. French, German, music, painting. Healthy situation. References in England and on the Continent.
Madame RIESER, Institution, Waldheim, Berne.

COMBE DOWN SCHOOL,
Near BATH.
(For Sons of Gentlemen.)
Boys carefully prepared for University, Civil Service, and business pursuits. Forty-one successes in last four years, including Higher London Intermediate in Arts, senior and junior honours in Cambridge Local, South Kensington, Sandhurst Indian Cadetships, and Army Preliminary. Resident French and German masters. Modern languages and science hold a prominent place in school work. Christian teaching, based solely upon the Word of God. Improved accommodation. Commodious and airy school-rooms and bed-rooms. Large playground, gymnasium, workshop, tennis court, cricket field. Bracing air; open situation. References: Dr. Anderson, Linden-gardens, W.; Col. A. Battye, c/o H. S. King & Co., Pall Mall, S.W.; Hon. Judge Boyd, Dublin; H. Dyer, Esq., Malvern; Dr. Maclean, Bath; Dr. Pentecost, Brooklyn, N.Y.; G. Trench, Esq., Ardfert, co. Kerry. Terms moderate.—Prospectuses on application to
W. FRANKLIN, Principal.

CHRISTIAN PARENTS seeking YOUNG GENTLEMEN'S BOARDING SCHOOL at the SEASIDE (South Coast), a short journey from London, where in addition to a thorough and first-class Education, domestic care and sound Gospel training are reckoned of paramount importance, are invited to write to Dr. THORN, Paddington, London (who is in no way connected with the school he recommends).

THE COLLEGE, HERNE BAY.
Est. 1866. Facing sea. Advantages desired by Christian parents. Preparation for all exams. Very successful in Locals. Remarkable health. Resident graduate and foreign masters. Kind matron. Moderate and inclusive fees.—Prospectus, views, &c., from Principal, Mr. J. B. TURNER.

BRIGHTON.—Miss GOULTY is ready to receive former PUPILS OR FRIENDS wishing for temporary residence. — 8, Preston-park Avenue.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.
Term commences April 25.

HUNTINGDON HOUSE SCHOOL,
Teddington, Middlesex. Thorough preparation for business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEORGE CUMES, F.R.G.S.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

SEAFORD COLLEGE,
SUSSEX.
Close to the sea. Next term begins May 1.
Address the HEADMASTER.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.
Head Master, Rev G. HUGH JONES. Classical, technical, and commercial departments; also preparatory forms. Resident foreign master. Laboratories, workshops, cricket-field, and tennis ground. Backward, delicate, and young boys have special attention. Prospectus, honours list, &c., on application.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot bath in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

Change of **THE OLD HALL SCHOOL,** WELLINGTON, SHROPSHIRE. ESTAB. 1845. High-class School for the Sons of Gentlemen. **Management**

At the commencement of next term (May 8th), the management of the School will be changed. Mr. G. E. W. CRANAGE, B.A. (Oxon), will become Principal. Dr. CRANAGE, on retiring, will continue to reside at The Old Hall, as Honorary Principal. Boys are prepared for the Universities and Public Examinations. There is A SCHOLARSHIP open to Boys of the School going to any College at Oxford or Cambridge, and SEVERAL SCHOLARSHIPS on entrance to the School for boys of different ages. Particulars sent on application.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

EASTBOURNE OLD SCHOOL. — Head Master, D. STROUD, M.C.P., assisted by two resident masters and visiting professors.—Pupils very successful at Local Examinations. Fees moderate. References to parents of pupils.

ISLE OF WIGHT.—Refined home education offered to delicate boys, requiring careful attention. Terms moderate. References to parents of present pupils.—Rev. J. B. CLARKSON, B.A., Redclyffe, Sandown, I. W.

ENGLISH GOVERNESS required in Ladies' School. English, with advanced arithmetic, algebra, Euclid, music, singing, good drawing and painting, Latin. Must be decided Christian.
Miss M. CRUSE, Glastonbury.

JUNIOR MASTER required at Eastbourne Old School. Applicant must be an abstainer and non-smoker. Address PRINCIPAL, stating age, qualifications, and salary required. Essentials:—Latin, French, mathematics. Age over 20.

TO YOUNG MUSICIANS desiring concert or educational engagements.—The London Conservatoire, Porchester-rd., Hyde-park (branches, Birmingham, Manchester), affords talent free tuition and resident scholarships, including board. —Candidates address SECRETARY.

GOVERNESS.—Wanted, re-engagement as Governess in Christian family. Usual branches. (England preferred.) Or Companion to a Lady. Is an experienced traveller. Good testimonials and references.
RUTH, 69, Harcourt-street, Dublin.

CHRISTIAN GOVERNESS. — Conscientious, earnest teacher, full of experience, method, and tact with children. English, French, music, drawing, Latin, German, calisthenics, Kindergarten. Good disciplinarian. £20.
J. B., Marine Cottage, South Hayling, Hants.

TO COMPLETE NUMBERS, two young Ladies, 14 to 17, will be given high-class finishing education at half usual fees. Christian training. Unusual advantages.—A. Z., c/o Mr. Smellie, Oxford House, Sydenham, S.E.

MISS ACONS wishes to recommend her Junior Teacher, aged 20, as Governess to young children. Has passed Senior Cambridge. Thorough English, French, music, drawing, and advanced arithmetic.
Maitland House, Alton, Hants.

CHRISTIAN GOVERNESS (23), certificated first-class C.P. English, French, German, Latin (Virgil), music, drawing, calisthenics, needlework. Excellent references.—RUTH, Mrs. Edwin Hooper's Educational Institute and Home, Compton-terrace, Islington, London. Introduction free. Old established.

TWO PUPILS received into home of University Man residing in Cambridge. Every personal attention to health and studies. References exchanged. Inclusive moderate terms.—Box 713, Willing's Advertising Offices, 125, Strand, London, W.C.

GOVERNESS-PUPIL in first-class Finishing School, St. John's Wood. Superior Christian home and education. Eminent professors Exams. Premium 25 guineas per annum.
PRINCIPAL, 111, Abbey-road, St. John's Wood.

DAILY ENGAGEMENT wanted for young Lady in North London. Certificated. Pupil of Miss Buss. Young children preferred. Cheerful. Good references.—Mrs. C., c/o Mr. Ward, Boshamgardens, Highgate.

SISTER MARY, West London Mission, recommends Parisian, daughter of a Protestant pastor, as Governess in school, or family. Good German and rudimentary music. Also young Girl as Under-Nurse.

LADY MATRON, experienced, desires re-engagement in Boys' School.
Miss RAIKES, North Hill House, Plymouth.

PIANOFORTE, ORGAN, OR VOICE TRAINING.—Engagements wanted, for teaching in schools or families, by Organist of a West-end Church. Good references.
TENOR, 39, Cadogan-street, Chelsea, S.W.

Appointments, Situations, &c., Wanted.

BIBLE-NURSE.—Lady wishes to recommend District or Bible-Nurse. Bright, earnest Christian. Congregationalist. Strong and capable. Held present engagement eleven years.
Mrs. HOLMES, Sparrow's Green, Wadhurst, Kent.

SECRETARYSHIP of Institution, Mission, or Convalescent Home. Honorary or paid. Holds similar appointment. Earnest and energetic. Could influence subscriptions; also preach or lecture for the same.
TUTOR, 26, Angell-road, Brixton, S.W.

A YOUNG GOSPEL PREACHER is open for engagements on Sundays at either mission hall or room. No remuneration required.
G. F. RICH, 1, Cooper-terrace, Stratford, E.

WILL ANY LADY take into her service as General Servant or Plain Cook a respectable single Woman, 60. Has good references. Wants a light, quiet place. Asks low wages for a comfortable home. Has good health.—K., care of Miss Eve, 107, Lansdowne-road, Notting-hill.

AS MATRON, or Mission Worker, by an earnest Christian (42). Nonconformist. Abstainer. Experience in Rescue work, and training of servants.
ALPHA, 5, Prospect-rd., Markhouse, Walthamstow.

GARDENER.—A Clergyman recommends his late Gardener, who has been with him five years. As good single-handed, or where help is given. Thoroughly understands his duties. Age 42; married; no family.
G. L., Cloona House, Adelaide-road, Surbiton.

UNDER-GARDENER, or to take charge of plain flower and kitchen garden. Understands cows, &c.; willing to be useful. Married when suited. Good references.
H. BAILEY, Feltwell Rectory, Norfolk.

AS GARDENER.—Christian young Man seeks a situation as Gardener, single-handed. Several years' experience. Good recommendation.
A. H., Aldenham, near Watford, Herts.

THE REV. DARLOW SARGEANT recommends a strong, hard-working, fairly educated Man, as coachman, or trustworthy servant. Upwards of five years in last situation. Married.
RUSSELL, Draper, George-street, Croydon.

COACHMAN. — A Gentleman wishes to recommend a thorough experienced Coachman. Married; can manage small stud. Also Boy, aged 16, for stable or otherwise. Total abstainers.
S., 6, Islingword-place, Brighton.

AS COACHMAN to any Lady or Gentleman requiring a respectable Christian Man. Married. Age 40. Two in family. Long personal character. Highly recommended.
G. D., 26, Angles-road, Streatham, S.W.

AS COACHMAN.—Thoroughly understands his duties. Single-handed or otherwise, accustomed to pair. Age 27. Married, one child. Good references.
J. DUBREY, 2, Jubilee-cottage, Hadley, Barnet.

COACHMAN. — A trustworthy Christian Man, with nine years' good personal character, requires a situation in or near town. Little or no Sunday work would be much appreciated.—J. ANGEL, 23, Hethpool-street, Ball-park, Paddington.

AS PAGE. — Lady recommends Christian Lad (14). Has had 6 months' experience. Willing, active, truthful. At present in situation in London.
Miss SPICER JAY, West Cliff, Lyme Regis, Dorset.

AS BAKER.—Very good workman, to live indoors. Must be total abstainers.
10, Bell-lane, Twickenham, Middlesex.

UNDER A BUTLER. — Situation wanted by a young Man. Can wait and clean plate, and willing to make himself useful. Christian and abstainer.
H. WELLS, Salisbury-street, Blandford, Dorset.

INDOOR SERVANT, singlehanded or otherwise. Thoroughly experienced. Good valet. Two years' character. Age 25. Height 5 ft. 9½ in. Christian. Abstainer.
J. R. P., Y.M.C.A., St. Peter's-road, Bournemouth.

HOUSEKEEPER, working, wanted by a Christian Widow, 38, domesticated, musical, abstainer. Would undertake to teach rudiments of music. Highest references.
Mrs. G., Miss Fowler's, 6, South-parade, Weymouth.

HOUSEKEEPER.—Advertiser (40), of Christian principle, seeks re-engagement. Accustomed to the management and supervision of a household. Good needlewoman. Fond of children. Abstainer. Salary moderate.
W., 27, Wellington-square, Hastings.

AS WORKING HOUSEKEEPER, or care of offices or chambers. Very respectable, trustworthy, capable Woman (middle-aged) seeks situation, where her husband (in work) could live with her. West-end preferred. Good cook. No children. Own bedroom furniture. Could do the work of a small flat. Best references.
H., 17, Affleck-street, Pentonville-road.

AS ATTENDANT to an invalid Lady, or as Nurse to children out of arms. No dressmaking.—W. M. E., c/o Mrs. Wilkins, Regent-street, Stonehouse, Gloucestershire.

HOUSEKEEPER.—Lady thoroughly recommends Working Housekeeper to gentleman where girl is kept. Six years in last situation; leaving through death. Most excellent character. Age 35.—G., Granby, Elton, Notts.

AS USEFUL COMPANION to invalid or otherwise, Maid to one child, or could assist in light business. Re-engagement earnestly wanted by a superior, conscientious Person. Seaside or country preferred. Highest references.—M. R., 30, Loughboro'-street, Kennington-lane, London.

MAID-COMPANION to delicate young Lady, children, or others. Will kind family give present home to deformed young person, in return for services. Millinery, light needlework, &c. Highest references and interview.—GLENNIE WOOD, 106, Westbourne-grove, Bayswater, W.

MOTHER AND DAUGHTER, both well-educated and capable Women, desire care of house, shop, offices, mission-house, or any place of trust, or situations, together or separately, as Housekeeper, Matron, Companion, or Lady Help. Experienced managers, can cook well. Decided Christians.—R. E. S., c/o Rev. Washington, 35, St. Bartholomew-road, Camden-road, N.

AS PLAIN COOK or Laundrymaid. —Will any Lady take a young Woman who fallen, first case.—THE MATRON, Rock End, Cambridge.

AS PLAIN COOK, where housemaid is kept, in Christian family.
M. R., 40, Grafton-terrace, Maitland-park, N.W.

AS UNDER-HOUSEMAID.—A Lady wishes to recommend a very respectable country Girl, nearly 18. Christian, abstainer. Been out before.—Apply by letter, to
Miss A. HOLT, Halcot, Bexley, Kent.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 2s. Specialité (supplied to Agents, 1s. 6d. in bulk, 1s. 6½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

MEDICAL. — Wanted soon, a Christian Assistant, qualified, willing. One wishing a permanency preferred. State wishes and wants fully.—Apply early, by letter, to
LONDON, *British Medical Journal* Office, Strand.

MISSIONARY WANTED for the country. Able to teach in public and private. Married. Salary £70.—HOUSEKEEPER, 18, New Bridge-street, Ludgate-circus, E.C.

A STEADY, RESPECTABLE MAN wanted, able to read and write, age between 20 and 30, to assist in a light manufacturing business in London. Teetotaler preferred. 10s. per week to commence.
H. G. EVANS, Oak Lodge, Hertford, Herts.

EARNEST CHRISTIAN wanted, with real love for souls, as Matron, and to help cook. Salary £20. State experience, with full particulars. Also Parlour-maid and young Cook.
Mrs. HATHAWAY, Finsbury, Ramsgate.

MAN AND WIFE. — Can anyone recommend a middle-aged Couple to take charge of the Sailors' Rest, Honfleur. Man must have been accustomed to hold small meetings. Wife will have household work to do, with a servant under her. Sailors are English and Scandinavian who come to the Rest.
Lady BEAUCHAMP, Sailors' Rest, Honfleur, France

YOUNG MAN wanted, abstainer, for rough work, errands. Wages £16.
Miss SANDES, Soldiers' Home, Cork.

A CHRISTIAN MAN wanted, for Working Lads' Institute, one night a week, who can lead musical or ordinary drill with use of dumb bells.—G. W. R., 64, Ladbroke-grove, W.

A CHRISTIAN YOUTH, about 16, wanted as Outdoor Apprentice to the Publishing and Bookselling.—Apply by letter, to
J. E. HAWKINS, 17, Paternoster-row, E.C.

A GARDENER wanted, single-handed, occasional help given. One acre. Must be thoroughly experienced in all branches of flower, fruit, and vegetable work. A decided Christian, non-smoker, abstainer, and married essential. Wife able undertake dairy of two cows, and laundry desired.—Apply, stating full particulars, previous experience, wages required,
GARDEN, Post-office, Riverhead, Kent.

GARDENER.—Can any Gentleman recommend a quiet, well-principled Man as Head Working Gardener? Must be strong, experienced, and thoroughly capable in all branches. An abstainer preferred. Kindly state age, wages, and all particulars.—S. C. BOSANQUET, Esq., Dingestow Court, Monmouth.

MARRIED COUPLE wanted, without family, in a single gentleman's cottage on the South Devon coast. Man for care of garden, two cows, and pony. No carriage. Wife as General Servant.—Write to
c/o Dr. Morgan, St. Mary's, Leamington.

RELIABLE GENERAL SERVANT wanted, of good character, in small private family. Plain cooking, washing sent out. Good wages and comfortable home.—Please write all particulars, Mrs. S., Zurich Lodge, Sevenoaks.

GOOD LAUNDRY MAID wanted in a Home for Girls. Earnest Christian desired.
SUPERINTENDENT, 273, Mare-street, Hackney.

GOOD COACHMAN, and Young FOOTMAN, single-handed, wanted in a gentleman's small family in the country; a very quiet situation. Must be Christians and abstainers, have unexceptionable references for character in all respects. Send full particulars of age, height, weight, wages, when and why leaving, references, and photo, to
Sir L. T., Devonshire House, St. Leonards-on-Sea.

AN EARNEST CHRISTIAN LADY wanted to help in work among police and postmen in Cheshire.—J. M., 4, Highbury-place, N.

AN EFFICIENT CHRISTIAN TEACHER wanted, who will also act as Assistant Matron in a Home for thirty destitute Girls under sixteen years of age. Total abstainer. Age under 35. Salary from £25 to £30. Replies cannot be sent to unsuitable applicants.
Mrs. SIMPSON, Chaseley, Altrincham.

NURSE-ATTENDANT wanted, to an elderly Gentleman in delicate health. Good needlewoman, willing to be useful in the family. Church of England. Abstainer preferred.
A. B., Spencerwood, West-hill, St. Leonards-on-Sea.

NURSE-HOUSEMAID wanted, strong, active, nicely spoken Girl. Early riser. Must be fond of children (one little boy). Comfortable home.
Waddingham Rectory, Kirton Lindsey, Lincs.

NURSE. — Experienced, single-handed Christian Nurse wanted, for five little Girls, aged 3 to 13 (three in school-room). Must be strong, thoroughly well recommended, good needlewoman. Age 25 to 30.—Address (stating particulars, age, wages, experience),
M., Milford Haven, S. Wales.

YOUNG PERSON wanted, as Companion-Help in pleasant home in South Africa (near Port Elizabeth). No menial work required. Free passage ready.—Mrs. NEWLAND, 108, Leonard-street, Great Eastern-street, E.C.

NURSES' AGENCY.—Miss HOOPER, 9, Upper Baker-street, N.W., introduces efficient Nurses, Monthly, Medical, and Surgical, and takes special interest in supplying reliable Christian persons. Letters or telegrams receive immediate attention.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

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19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men: a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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April 25, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of Rev. W. H. Barlow, Vicar of Islington.

With the advent of longer days and milder weather there come to us multiplied appeals for tracts for distribution among the careless masses. Will our friends, by replenishing the treasury of our Tract Fund, enable us in some measure to respond?

In view of the present-day tendency among many to attach undue importance and efficacy to outward observances, to let what has been well termed "religionism" do duty for true heart-religion, the following words by Bishop Ryle in a recent sermon may not be out of place:—

> Coming to church is not coming to Christ, for thousands do that from Sunday to Sunday, who are none the better for it. Nor is it merely coming to the minister, for whilst thousands come to their ministers and hear them, and are taught by them, they never come to Christ...A man may use every ordinance of the church, ay, and attend regularly at the Lord's Supper, and yet never come any nearer to Christ. How, then, are they to come to Christ? They must put aside their negligence, wake up to see their sinful state, and come to Him for forgiveness, pardon, and peace. This is all that is required of them. How simple it all seems! yet how hard it is to get men to see, to realise, and accept all the blessings offered by Christ!

Those of our readers who feel deeply respecting recent atrocities in Russian prisons will find much important information in an article which has just appeared in *The Universal Review*. It gives the story of the brutal crimes which have more or less filled Europe with consternation; and also the history, from a lady who knew her well, of Madame Sihida, who died after the infliction of a hundred lashes, and from the shock through the unutterable shame. The inhumanity which led three other ladies, her companions, to poison themselves has, with similar deeds, furthered the formation in England and America of committees of protest. If a storm of indignation is rising, it is abundantly justified and demanded.

The attention of all who are interested in preventing, as far as possible, incitements to vice, should be called to an Act which came into operation at the beginning of this year, called "The Indecent Advertisements Act, 1889." It provides:—

> Whoever affixes to or inscribes on any house, building, wall, hoarding...or exhibits to public view in the window of any house, or shop, any picture, or printed or written matter, which is of an indecent or obscene nature, shall, on summary conviction, &c.

Of course, it depends upon what our magistrates would hold to be indecent or obscene, but there are pictures upon the walls and hoardings of this great city which stare us in the face, and in shop windows, which strike us as being indecent in the extreme, if not obscene. It is terrible to consider what must be the condition of the mind of those who, for gain, cause such things to be exhibited and circulated. Their number and frequency show how the purpose intended is answered. We fear the Act will be a dead letter unless some of our vigilance committees see that it is enforced.

A meeting was held in the Christian Union Buildings, Dublin, last week, under the presidency of Archbishop Plunket, to consider the steps to be taken to promote union amongst Protestant Christians in Ireland. Over two hundred clergymen of the Episcopal Church attended, and the discussion was an exceedingly interesting one. The strongest desire for unity was almost unanimously expressed. At the meeting of the Synod resolutions were passed in favour of attempts being made to promote union. The Bishop of Cashel, speaking afterwards at the annual meeting of the Hibernian Bible Society, introduced the subject, and several ministers of various denominations spoke in favour of the movement. We trust that some practical result may follow; in no other country perhaps is there such need for union on the part of those who love the Gospel of Christ.

Lord Archibald Douglas, who has for some time back been labouring to bring the people of Dumfries-shire to Rome, is about to commence the summer campaign of 1890, and appeals for funds to defray the cost of keeping up his horse and van. It is necessary, he says, that he should utterly avoid the appearance of collecting money. A series of masses will therefore be offered by his lordship "for all who will help according to their means," a photograph being added when the amount given is five shillings. With great candour, however, the mission priest admits that he believes the immediate result of his preaching will be very small, but he urges that an impression is being made "which will grow as it sinks in." Dumfries-shire, we should think, has too many open Bibles for such a mission to be successful.

Attention has previously been directed to the thorough discussion of the Pentateuchal question which is taking place in the pages of *Hebraica*, a quarterly journal in the interests of Semitic study, published at Hartford, Conn., U.S.A. The case for the destructive critics having been impartially presented from their writings by Professor W. R. Harper, of Yale, the defence has been given by Professor W. H. Green, of Princeton. It is well known that the occurrences of the Divine names, Elohim and Jehovah, furnish the principal criteria with those who would split the books up into sections which, without objective evidence, they allege to have come from different pens, at dates more or less long after the time of Moses. Dr. Green shows that these names are employed in the Pentateuch in accordance with their true meaning and general Biblical usage, and, therefore, cannot indicate the arbitrary piecing together of various documents by a late editor. As reasonably—or, rather, unreasonably—might we divide up the New Testament books on the basis of the varying reference to our Lord, sometimes as Jesus, and at other times as Christ.

The trial of Abraham has by some of the critics been grossly perverted, but Dr. Green is more than a match for them all. He points out how beautifully the story illustrates the use of the Divine names. It is Elohim who puts the patriarch to the test by the command to offer up Isaac; it is Jehovah who stays his hand. God as supreme has a right to demand the dearest and the best; but the gracious and merciful Jehovah accepts the spiritual surrender and spares the child. The inference that the narrative indicates the "possibility of human sacrifice" by the patriarchs, is justly described as "an atrocious misrepresentation." As Dr. Green shows, the lesson of the narrative is precisely the reverse—that while God put Abraham's faith and obedience to the severest test, he did not require the sacrifice of his child.

Dr. Green abundantly exposes the vaunted argument from "difference of diction." The critics first make patchwork of the books; then they discern distinct literary features. One after another of these he sets aside as groundless, while others he shows to be in reality non-existent. It is high time the entire subject was thus thoroughly dealt with. We trust those who are not able to follow the discussion in its details will at least hesitate to accept off-hand the arguments and conclusions of even the most excellent scholars when they go to discredit the writings of Moses. Our Lord never doubted the authenticity of the Pentateuch, in definite reference to which He rebuked the Jews by saying, "Had ye believed Moses, ye would have believed Me: for he wrote of Me." The Jews accepted, but did not believe from the heart. Let us be jealous, not only to accept, but cordially to believe the Law and the Prophets, which foretold "the sufferings of Christ and the glories that should follow."

As intimated in another column, Mr. Baynes, the Secretary of the Baptist Missionary Society, has returned to England, and we desire to express our sincere congratulations to him personally, and to the Committee of the Society he so ably serves. At the same time, we cannot help the remark that he has rendered service to the mission workers in India at very great cost to himself. He was ill when he arrived at Bombay; yet, with that devotion to duty which characterises him, he prosecuted his great work, and has returned in an enfeebled state of health, and looking years older than when he went away. We fear that in view of the forthcoming meetings much work will fall upon him; but we venture earnestly to hope that it will be possible to make early arrangements for a period of much-needed rest.

The fact that a large part of the surplus dealt with in the recent Budget was derived from increased consumption of intoxicants is one to be deeply deplored by all who have the interests of the people at heart. Unfortunately this "rush to alcohol" is far from being a rare one, as it almost invariably accompanies any remarkable advance in national prosperity. It is evident, there-

fore, that the steady decrease in spirit drinking for some years back affords no ground to warrant any cessation of the labours of temperance reformers. Indeed, the time has come for still more vigorous effort and more persevering prayer.

We are very much in accord with a correspondent who writes to us bewailing the low-toned *morale* of the House of Commons, as shown in the frequent "cheers and laughter" by which the Chancellor of the Exchequer's speech was punctuated, when he described this "rush to alcohol" which has given him the most of his big surplus. Intemperance, unhappily, has long been deemed a fit target for the jester and the humorist, and in this respect temperance advocates, both in and out of the House of Commons, have been far from blameless. Our correspondent rightly thinks that the increase in rum drinking, with all that it involves, ought to cause weeping rather than laughter. Mr. Goschen's frivolous phrase, "toasting the prosperity of the country," will help to bolster up one of the most foolish and hurtful of modern fashions.

Punch had a contribution last week purporting to report the proceedings of "a Society for the Study of Inebriety," and setting forth what it is evidently pleased to regard as the humorous phases and developments of delirium tremens. We sympathise with our contemporary in the difficulties it must experience in securing a weekly supply of nonsense; at the same time we feel strongly that a habit which causes so much individual and social misery is scarcely a fit subject for jocular treatment.

On its next page, however, our witty friend does good service in showing the necessity of establishing "a Court of Criminal Appeal." We are quite unable to grasp the reasonableness or the righteousness of the recent decision of the Home Secretary in the Crewe murder case, but, with *Punch*, we deem it unfair that any one official should be burdened with such a heavy responsibility in cases of life and death. We think, moreover, with very many more, that the time is come for seriously considering the abolition of capital punishment.

We have a number of letters on "Perfectionism," for which we have not space. Meanwhile we find *The Woodford Times* exposing, in guarded language, proceedings similar to those of Mr. Wood in Brighton some time ago. Many are better than their creed, but there are not a few in London to-day who began with the milder errors of "the Kentucky evangelist," then followed Mr. Carty and declared that having received the glorified body they should neither sin, suffer sickness, nor die, and then identified themselves with the Agapēmoné. The self-deceit that "we have no sin" (1 John i. 8) will always lead a certain proportion of weak-minded people into demoralising error and the breaking up of family life.

In crosses, universally, let this be thy rule; make thyself none; escape some; bear the rest; sweeten all.—*Bishop Hall.*

The cross is a wondrous place! Here opposites meet—the highest joy, and the deepest sorrow; the sweetest peace, and yet all the elements of a broken heart.—*John Harington Evans.*

"Allusive Contrast" in Scripture.

"Let me call your attention to a species of indirect evidence of much value, of which we shall find several instances in this part of Scripture. This principle has been termed *allusive contrast.* It may be thus illustrated. If, in the course of history, we read of any peculiar laws and penalties having been at any time enacted against certain specified crimes or habits, we feel at once that at that particular period there must have prevailed, to some extended degree, the habitual practice of the very evils which those laws were intended to correct. The description implies the *corresponding opposite.* So when Ezekiel spoke of the righteous man that "hath restored to the debtor his pledge," and "spoiled none by violence," &c., it implied by *allusive contrast* that injustice and oppression characterised Judah in those days, and that violence and fraud were special sins that then called for God's rebuke."—Elliott's *Horæ Apocalypticæ.*

The above is a very important principle, and will, we think, give a fresh significance to many portions of the Word of God. Some instances of its occurrence pointed out in the *Horæ Apocalypticæ* are intensely interesting, instructive, and suggestive, though others would seem to many, as they do to us, far-fetched or fanciful.

We would suggest that there are many allusive contrasts to heathen rites and practices, and it will be helpful if our readers will communicate, for our mutual benefit, other instances which occur to them. We note the following, which appear to us to be illustrative of this principle of allusive contrast.

(1) The earliest, and still the most widely spread form of idolatry, is the worship of the sun; and the priests and people worshipped with their faces toward the rising sun. In allusive contrast to this, when Moses reared the Tabernacle according to the fashion thereof, which was showed him in the Mount, the door was made to *face* the east. The same direction applied to the Temple; so that when the Lord would show Ezekiel greater abominations even than Israelitish women weeping for Tammuz (the Babylonian Adonis), He "brought him to the door of the Temple of the Lord, where were about five-and-twenty men, with their backs toward the Temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezek. viii. 13-16).

This is an important Scripture at the present time, as showing the essentially idolatrous and abominable character of the Babylonish and Romanising Ritualism which is honey-combing the Established Church, and of which "the eastward position" is a prominent feature.

(2) As Ritualism is the special danger of the Establishment, so Rationalism is the peril of the Nonconformist bodies. A popular Baptist pastor has published a sermon, entitled, "The mistake of Abraham in offering up Isaac." Like Rationalistic errors generally, what strikes the reverent Bible-reader with regard to this idea, is its shallowness. The whole transaction was in allusive contrast to the heathen horror of human sacrifice, and especially of the sacrifice of their own children. God showed by his staying the uplifted hand of Abraham that it was an abomination which the Lord hated that men should burn their sons and their daughters (Lev. xviii. 21). And on the other hand, by commanding Abraham to offer his son, and permitting him to obey to the point of lifting up the knife to slay his son, He proved Abraham's absolute confidence in Him: "Now know I that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." So far from there being any mistake, it was written large in history that God hated the heathen and devilish sacrifice of sons or daughters, and that what He desired was the unquestioning obedience of faith in Himself. "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 7, 8).

We shall be glad of other illustrations to the same effect. M.

N.E. LONDON GOSPEL MISSION.

An eight days' mission has been held at the Balls' Pond Hall of this Mission, by Mr. Edward T. Parker. Much interest was awakened, and good numbers came each evening. A largely attended closing meeting was held on Sunday, when many appeared truly awakened, and the workers were permitted to see a goodly number confess Christ. The Sunday-school has received blessing, and the teachers have been encouraged by many of their scholars being converted. Mr. Parker hopes to spend the next three months at the Millwall branch of the Mission, and prayer is asked that much blessing may attend his labours in this difficult neighbourhood. Mr. Chorley has renewed his tenancy of the former Salvation Army barracks here, which holds about 400 souls, and is the largest hall on the Isle of Dogs.

Mr. Alexander Clark, formerly of the Evangelistic Mission, has been appointed to the care of the Gospel work at Cubitt Town, where a much-prospered work is being carried on, only crippled from further expansion by the size of the premises. The hall and five class-rooms are outgrown entirely. Mr. Chorley has ground behind the hall whereon to erect more class-rooms, and also enlarge the hall, were the means available.

WALTHAMSTOW.—Folkestone Hall, the principal scene of the evangelistic labours of the late Mr. Thomas Morris, who died in Africa, has been crowded in every part on recent Sunday evenings with about a thousand people, to whom Mr. Russell Hurditch preached with gracious help from on high. Large numbers remained at each after-meeting, and several very interesting cases of conversion of young and old came under the notice of the workers, while the general interest in these services appears to be wide and deep, for which praise is rendered to the Lord. Mr. Hurditch will preach again on Thursday (7.30), and Sunday evening next (6.30).

LONDON WORKING LADS.—Twelve months since an Institute was opened in connection with Regent's-park Chapel, N.W., for the purpose of bringing poor working lads under Christian influence, by giving them a place where they could spend their evenings out of the streets, and away from the public-house bar and worse places. The Stanhope-street Board Schools were rented and opened every night in the week, there being a capital gymnasium provided, and the class-rooms for reading, games, and technical instruction given voluntarily by young men connected with the chapel. As the result, writes Rev. F. B. Meyer, there has been a total membership of 800 youths, with an average attendance of 200; the weekly payments have largely met all the working expenses, apart from the rent; the public-houses, formerly frequented, are deserted, and the work of the police materially lightened. Some of the tradesmen around have gladly helped by donations, because the streets are so much quieter. A great change has passed over some of the worst lads of the district, many of whom are now in a temperance society. Some of the lads have also commenced to attend the Sunday services at the chapel.

EDINBURGH.—Last Sabbath evening Rev. Dr. Whyte addressed the meeting in connection with the Grassmarket Mission. He preached an eloquent sermon from Romans v. 20, which left a deep impression on a congregation numbering about 240 of the poorest people in Edinburgh.

"Thy Kingdom Come."

By Rev. JOHN SMITH, M.A.*

Everywhere men are bestirring themselves in the endeavour to create a future transcending the past. And many who have only their own dim guesses by which to guide their steps, are exhibiting a true heroism, and an intense devotion, which might put many Christians to shame. Should not we at such an hour be displaying an unprecedented enthusiasm? For we occupy quite different ground from the advocates of any humanitarian reform. We stand on the rock-foundation of a common faith. God is in our midst. We are his servants, carrying out his eternal will. And God's infinitude is behind us while we toil.

Still more, what we help on is no dream of man's, which at any hour may be dissipated into air; but that purpose of the Divine mind which, conceived before the world was, and developing from the earliest centuries of time, has met and surmounted every opposing barrier, rising to vaster predominance through each fresh struggle which it has undergone. And in the womb of this comprehensive purpose, as past centuries testify, is included all possible good for man, good for the individual, good for the nation, good for body as for soul, social and public, as well as inward and spiritual regeneration and peace. And we are bound to this service of humanity and of God by the bond of an unspeakable personal obligation.

When, then, as to-day, Christ calls us, standing by his side, his brothers redeemed, to share with Him in the filial task of glorifying the Father's name—when He puts into our lips, in this petition, the very breathing of his own heart—shall we not seek to be possessed with a Christ-like enthusiasm? God grant we may. God grant that by the very magnitude of the enterprise we may be driven into closer personal contact with our Lord, and into fuller personal soul-surrender to the Father, whose sons we are in Christ. Then the coming of the kingdom will be the very apple of our eye, the joy of our souls, the centre of all our thoughts, the unseen yet real goal of all our activities. Then our gifts will flow into the mission treasury in an unstinted stream. Then our desire will be irrepressible to advance by every means in our power, and to the utmost limit of our power, the cause of Christ. Then we shall see hindering barriers of ecclesiastical division giving way under the resistless pressure of Christian love.

Then, even in these latter days, there shall come to a dismembered Christendom something of the glory of its prime, as, united in an Apostolic fellowship, the churches, one in heart and in practical purpose, press on to victory. Then, when along the whole line of battle we have no longer divided counsels, and mutual suspicion, and all the useless reprisals of the sects, but one common purpose resolved on and being executed with unfaltering decision by the Universal Church, one at last in a common service of the King—then the prayer of our text will come near being realised, and all the ends of the earth shall see the salvation of our God.

* These paragraphs form the conclusion of a thoughtful and inspiring discourse, preached in Broughton-place U.P. Church, Edinburgh, and published under the title of "Thy Kingdom Come," by *Andrew Elliot*, 17, *Princes-street, Edinburgh.*

God in Nature.

A startling paradox of the times is this—a bold, assuming infidelity, on the one hand, which has tried to persuade itself that chance rather than God has originated all things; and, on the other, a phalanx of great scientific investigators, who are at once believers in God and in the inspiration of the Scriptures. Doubtless there are those whose elucidation of nature has been swayed by a bias which has been immeasurably injurious to the age. Happily the rebellion against materialism and a Godless theory of the origin of species is setting in strongly. "The majority," as, on high authority, it is affirmed, of scientific leaders are joining in the reaction.

Among the books of those who, as interpreters of nature, cordially accept the Christian faith, may be mentioned a volume recently sent forth by Dr. Pritchard, F.R.S., Savilian Professor of Astronomy at Cambridge.* It contains addresses delivered before members of the British Association and Church Congresses. Its main teaching is that God is everywhere in Nature, and that there is nothing outside Him; that irrefutable proofs of design multiply as the physical universe is more carefully and widely explored; that the Darwinian hypothesis, which refers the wonders of creation to merely natural causes, is becoming increasingly untenable; and that in such phenomena as the elementary molecules, the structure of the human eye (with its lenses, curved surfaces, densities of media), and the brain of man, the characteristics are those of articles manufactured, and are such as *demand* the intervention and action of an intelligent will. It maintains that no amount of time, consistent with the requirements of astronomical knowledge, can set aside the weight of present philosophical authority which everywhere finds incontestable evidences of a contriving will and a pre-established harmony.

The treatise wisely lays stress on the fact that since the evidences for Christianity are not, and cannot be, mathematically demonstrative, they are a test of the bias of man's will. Their probability ceases to satisfy only where there is an exclusive cultivation of one side of man's complex nature; or the pre-occupation of position, ambition, money-getting, conceit, or sensual habits. It insists upon this—that there is a *continuity* between the scheme of Nature and that of Revelation; they both show signs of proceeding from one Author, and we may, with our present limited faculties, expect to find difficulties in the one as much as in the other. "I for one," says Dr. Pritchard, "entertain as strong a conviction of the substantial veracity of the Gospel histories as I do of the Newtonian theory of gravitation; and I am not more staggered at the wonders recorded in the life of Christ than I am at what I read in the constitution and motions of the stars." "I look into the vistas of the ages that are past, and I read in the evolution of our world, and its rich stores of materials laid up, a beneficent intention that in the slow fulness of time, an intelligent being such as man should there find a habitation fitted by the Divine hand for his abode and development." "In like manner the stately march through the universe of our sun and its system of worlds, and the fact now made manifest that other systems contain the very necessary elements which were ages back laid up for man, go to indicate that we are being borne on into new circumstances, new forces, and hitherto unknown resultants, which will fulfil what holy Scripture has promised, and more wonderfully reveal the forethought of the great Creator."

Such a book might be usefully placed in the hands of tempted young men; and while these lines are being written, *The Universal Review*, just published (April 15), is seen to contain a remarkable paper, entitled, "The Deadlock in Darwinism." It maintains that the two distinguished men who have written on "Natural Selection," Mr. Wallace and Mr. Darwin, were misled, and have been most mischievously misleading the age; that their theory, which so many have accepted, is demonstrably false; that the triumph of its opponents is sure; and that the older view of evolution, which dates back to the time of Buffon, 1756, and which saw God *in* nature's processes, vivifying and indwelling in all his creatures, must again be regarded as the only possible philosophy.

Surely this rebellion against the materialism that has sought to persuade recent times that the universe was without a Designer, or with an unknown God, who has never revealed Himself; and has thus sought to give us a system of life without the moral sanctions of Scripture, and without hope, is a fact of the deepest import, and one for which Christian men must give adoring thanks to the Lord. W. G.

* Occasional Thoughts of an Astronomer on Nature and Revelation. (*Murray.*)

BIBLE NURSES FOR FRANCE.

About three years ago Madame Dalencourt held meetings in this country on behalf of a small organisation for the training of Bible-women nurses in Paris. The report of the Committee in England, appointed amongst the Society of Friends to aid Madame Dalencourt, records considerable progress in securing and training suitable workers. The present little Home for Bible-women is near this estimable lady's house at Boulogne-sur-Seine; but, as she has to remove to Paris shortly, and larger accommodation is really required, she has arranged to take a flat in the house next to the one in which she will reside. Five likely women are now under her influence, besides a work-helper, who has been acting as a Bible-woman under her direction for nearly five years.

The need for these Bible-women nurses in Paris and elsewhere is growingly felt. The means at the disposal of the Committee are at present meagre, and consequently those under training are very few; but the hope is cherished that the small beginning will be so blessed that it may grow, and become more and more fruitful to the Lord's praise.

Mrs. Henry Fowler, South Woodford, Essex, on behalf of the Ladies' Committee, will forward a report of the work for last year, to any who desire it.

BRIGHTON AND SOUTHERN COUNTIES' EVANGELISTIC CRUSADE.—The first anniversary was celebrated a few days ago, when Mr. W. J. Smith presided over a largely attended public meeting at Brighton. From the report it appeared that during the year Mr. J. Wills, the missioner, held twenty-two missions, while other members of the Crusade laboured in various spheres. The work was done in connection with churches of different denominations, and with the hearty co-operation of ministers in town and country. Hundreds of people have professed to find Christ. It is proposed to extend the movement by employing two other missioners.

India's Blood Money.

The reader scarcely needs to be told that our heading refers to the six millions sterling or so that the Indian Government annually raises out of the miseries of those in China and elsewhere who drown sorrow and conscience in the Indian-grown poppy drug. We wish to draw attention to an important article on "The Opium Revenue: how to replace it," in the current issue of *National Righteousness*.* Mr. Mathieson's remedy is such as a Christian patriot might be expected to advocate; but we greatly fear it is altogether too heroic for adoption by any British Government, apart from the strongest moral pressure from without. Before that pressure can be applied there will have to be the creation, throughout the country, and especially among the Christian churches, of a deep sentiment and feeling of responsibility for the enormous national sin we have been guilty of these many years. The pulpit might do much if it were set on fire on this subject; but that seems a long way off.

Mr. Mathieson thinks the fact that the Indian civil and military services are so attractive to many scions of the upper middle classes in England, constitutes a grave difficulty. He advocates the filling of certain posts by well-educated and properly-qualified natives, who would live on greatly diminished incomes; a reform in this direction, he contends, cannot be long resisted. If the feelings of the native princes were conciliated, there could also be great reductions in military expenditure. The bulk of the deficiency that would result from a removal of the opium revenue must, however, be directly met by the taxpayers of Great Britain, and Mr. Mathieson suggests that this could easily be achieved by an addition to the home income-tax. The article was, of course, written long before the budget arrangements were made public, and Mr. Mathieson has learned before now that for the present year at any rate his plan has no chance of adoption. Still we do not regret that he has put it forward, and can but hope that it may form the text for many expositions and exhortations up and down the land by those who feel the importance of the question. We heartily agree with Mr. Mathieson that the moral muscle of the nation needs to be exercised by the accomplishment of some such grand achievement in well-doing. But it is hopeless to expect this, unless the followers of Jesus Christ lead the way in pressing it on the consciences of their fellow-countrymen.

* *Morgan & Scott.* 1d.

THE ARGENTINE REPUBLIC.—Mr. D. Sinclair, who writes from Trafico Terro-Carril Gran Veste Argentino, Mendoza Estacion, Argentine Republic, says there is a wide and hopeful field there for the circulation of tracts, Scriptures, &c. He is filling a business appointment, and seeks in his spare time to scatter Gospel truth among the people. Spanish or Italian tracts, and also a few in German and French, would be very helpful. He would be thankful for some copies of Mr. Hastings's "Inspiration of the Bible" in Spanish. As an instance of the eagerness of the people to know the truth, Mr. Sinclair tells of a young man who borrowed his Spanish Bible for two days, in order to read it to a brother paying him a visit. This was the fruit of a tract previously handed to him.

Preach Christ!

The following is an extract from the admirable chapter on "The Moral Sphere of Ministerial Work," in Dean Lefroy's recent book, The Christian Ministry.

To those who have eyes to see Him, Christ is the Light of all the ages, even as He is the Light of all Scripture; be it historical, or ritual, or martial, or proverbial, or poetical, or predictive, each receives illumination from the Sun of our souls. And he who preaches Christ, as Christ is preached in the Scriptures, can never be reproached with the sin of sectarianism; can never be charged with a narrowness which practically disparages a vast amount of the revelation of God; can never be guilty of the blood of men; can never be dwarfed by the reactionary influences which always take revenge upon a preacher of Divine truth, by making him the antitype of his dwarfed declaration.

For the salvation of the souls of men; for the advancement of the kingdom of Christ; for the glory and for the praise of God, preach Christ. Your message will never lack variety. There is not a field of thought or of enterprise which He has not touched. Do you want to preach creation? Then preach Christ, for "without Him was not anything made that was made" (John i. 3). Do you want to preach philosophy? Then preach Christ, who "is the wisdom of God" (1 Cor. i. 24). Do you want to preach the unity of the human race as the conclusion of ethnology; or the limitations of national boundaries; or the reign and the ruin of empires; or the dependence of the meanest and of the mightiest upon a sovereign will? Then preach Christ, "who hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 26).

Above all, preach Him as the sole expression of the love of God; as the unique and accepted and final Propitiation for the sins of the whole world; as the Life and as the Light of men; as the "Head of the Church, which is his Body." Thus will his commissioned ambassador be faithful to the contents of that revelation with which he is entrusted.

ENGLISH PRISONERS IN FRANCE.

The Maison Centrale, of Poissy, near Paris, is a prison containing about 150 Protestant inmates, among whom there are always sure to be several Englishmen. There is no society in France corresponding to those in England having for their object the assisting of discharged prisoners to return to the paths of honesty and virtue.

Pasteur Alfred Gary, the chaplain of the prison, has for years given attention to English as well as other inmates. It cannot be said that the authorities have facilitated or encouraged the work. The demands upon the time and resources of M. Gary have not diminished with time, but the Government grant has been so reduced of late that he has been compelled to appeal to British Christians to join with those of France in supplementing the grant of £32 per annum. M. Gary not only visits the prisoners and instructs them in religious truth; he writes to their families, and is sometimes impelled to help them financially.

The work is very trying, and it is a pity that it should be so little considered by the millions who happily know nothing of prison life. M. Gary's address till April 26 is 8, Argyll-street, Regent-street, W.; his address in France is 6, Rue de Labordère, Neuilly-sur-Seine, Paris.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXXI.—THE CALL TO ETERNAL GLORY.

1 Peter v. 10.

What a contrast is presented between the attacks referred to in the previous verses, and the all-sufficient grace, which lies as a great depth beneath this!

Why should we fear the attacks of the great adversary of souls, so long as the God of all grace is ours? There is no kind of grace we can need, which does not reside in Him; yea, grace on grace, so that when one supply is exhausted there is always more to follow. And the attacks of Satan are, perhaps, permitted that we may be constrained to realise and avail ourselves of the stores of grace which are treasured up in Jesus Christ our Lord. "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full" (Col. ii. 9, 10, R.V.).

Edinburgh Castle, perched on its grey crags, is said to have been captured only once, by a shepherd leading a small storming party up the precipitous western cliffs, which had been left undefended because deemed to be inaccesible. And yet there was benefit even in that apparent disaster, because it indicated a weak spot in the defences for all after time, and led to a more perfect line of fortification. So we may be thankful when temptation assails us, indicating some point of our character which needs immediate attention, and summoning us to look into the Divine storehouse for some special and unrealised form of grace, which from that moment is claimed and appropriated by the exercise of faith.

It is an exceedingly beautiful title: "The God of *all* grace!" Illuminating grace for the seeker; justifying grace for the believer; comforting grace for the bereaved and sorrowful; strengthening grace for the weak and downtrodden; sanctifying grace for the unholy; living grace, and dying grace. Bring hither the pitchers of your need. The grace of God, which is his unmerited love, will conform itself to their special shape, and will seem to be just fitted to your exigencies and requirements. The ocean is known by several names, according to the shores it washes, and its very tints vary with the shades of the rocks that line the margin of its bed; but it is the same ocean, and its waters are identical in every place. So is it ever the same love of God, though each needy one discovers and admires its special adaptation to his need. "The God of all grace."

(1) Our Destiny.—It is almost too marvellous to credit, and yet it must be so, that He has called us *unto his eternal glory*. He is the giver of all grace, and He calls us to all his glory. We therefore stand in his grace, and rejoice in hope of the glory of God (Rom. v. 2).

We shall ere long behold that glory which is just the shining forth, in all their loveliness, of the manifested attributes of the ever-blessed God. This was our Saviour's request, which carried with it the certainty of realisation. "Father," He said, "I will that they whom Thou hast given Me, be with Me where I am, that they may behold my glory." Not on his back parts only shall we look, as Moses did, as the procession swept down the mountain pass; nor for so transient a moment as the disciples beheld

his glory when they were with Him on the Holy Mount; but face to face, in prolonged and stedfast fellowship. The Queen of Sheba, contrasting her brief visit to Solomon's court with the lot of his servants who lived there, broke into exclamations of envy at their lot. "Happy are thy men, happy are these thy servants which stand continually before thee." Conceive then what our lot is to be through endless ages!

Nor shall we behold it only; we shall share it.—"The glory which Thou gavest me I have given them." Co-heirs with Jesus in all that He has won through his humiliation and death. Sharers in his unsearchable riches; participators in his unspeakable and triumphant joy; one with him in a unity, which in its mystic circle weaves the Deity itself into oneness with redeemed men. "That they may be one even as we are one, I in them and Thou in me, that they may be perfect in one."

And this glory is *eternal*, not as to the length, but as to the quality of it. For it is difficult to speak of the successions of time, when considering that state of being from which time is expressly eliminated. The word certainly means more than never-ending being. It involves conceptions of the imperishable, the untainted, the altogether satisfying, the Divine. Bread, of which if a man eats, the vast appetite of his spirit is sufficed. Joy, of which he can never tire. Knowledge, which is beclouded by no limiting mystery. Life, which reaches to all the lengths and breadths and depths and heights of that spirit which God has made in the image of his own. Glory, which will meet and far surpass the loftiest desires and anticipations which have ever extorted from some elect spirit of our race the cry, "I beseech Thee, show me thy glory."

Tell us not, then, of jasper walls, or golden streets, or flashing jewels. These will no more suffice us than jewels will compensate the bride for the absence of her lord. We are set on attaining the glory to which God has called us in Jesus. And by his dear grace we shall attain it, too, for we have already received his grace, which is glory in the bud. Nor would our God mock us with the foretaste and earnest unless He were prepared to consummate all his grace with all his glory.

Oh, who will heed this call, which is yet sounding through the world, but which may soon cease? Surely the sons of men cannot realise what obedience to it involves. They think more of what they must give up than of what they are to receive. But if they would reverse this process, and think more of what they are certain to receive in Jesus Christ, methinks they would leave all else, without one anxious thought, in order to follow whither such delights entice.

II. Our Pathway Thither.—"After that ye have suffered for a little while." *Suffering is inevitable.* Through much tribulations we must pass to our reward on high. No cross, no crown; no Gethsemane, no Easter-dawn; no cup of sorrow, no chalice of joy; no cry of forsakenness, no portion with the great, or spoil with the strong. All who suffer are not necessarily glorified; but none are glorified who have not somehow suffered. We must drink of his cup, and be baptized with his baptism, if we would sit right and left of the King. The comet that stands longest nearest to the sun must have plunged furthest into the abyss.

Let sufferers take heart! If only their sufferings are not self-inflicted; if they did not result from their own mistakes and sins; if they arise from that necessary antagonism to sin and the present world into which close following of the Crucified must necessarily bring any one of us; if they are borne, not only submissively, but with the heart's choice, as of those that delight to do the will of God—then each pang is a milestone marking their way onwards to the goal of light and glory.

Suffering is necessary to our characters.—The Apostle does not for a moment wish his converts spared from the ordeal. Nothing short of necessity would ever lead God to expose us to the fire. But in no other way can our truest bliss be achieved. In no other school-house are the lessons of obedience so acquired as in that kept by Sorrow. The Lord Himself was once a scholar there, and carved his name on the hard and comfortless boards. In no other ordeal can we lose so much dross, drop so much chaff, learn so much of our own nothingness, be drawn so close to his companionship, or be taught such true estimates of the comparative values of things, weighing the present against the future, till we feel that it is not worthy to compared with the glory to be revealed.

Suffering is limited.—At the most, it is for but a little while. Remember how often the Lord Jesus repeated the words, it is only "a little while" (John xvi. 19). It was a note on which his fingers lingered, as if loath to leave it. Compared with all the future, the longest life of suffering is only for a moment; and, contrasted with the weight of glory, the heaviest trials are light. Let us not look at the things which are seen, but at those which are not seen. The hills which would daunt the traveller seem diminutive when they are seen lying about the feet of some soaring Alp. Weeping can only stay for the brief summer night, and in the early twilight must hasten veiled away, because joy cometh in the morning, bringing the herald-beam of the long, happy summer day, on which night can never fall or draw her dusky veil.

When once that glory breaks upon us, the separations, and misunderstandings, and agonies of time will be no more remembered than a pin's prick is recalled by the soldier on the day of his public welcome and decoration.

> And when we gain the shore at last,
> Who shall count the billows past?

III. Our Nurture in the Divine Life.—All our hope must be in God. We are not to concern ourselves to cope with the difficulties of our growth in grace, or to fret about what seems to be our slow progress. If only we are willing, trustful, and obedient, God will make Himself responsible for all the rest. "God shall *Himself* perfect, stablish, strengthen you" (R.V.).

He shall perfect, i.e., put you in joint, so that his will may work through you, without let or hindrance, as the will of each human being operates consciously through any part of our marvellous nature.

He shall stablish, i.e., founding you so massively on the Rock of the person and work of the Lord Jesus, that when the rain descends, and the floods come, and the winds blow, and beat upon you, you may not fall, because rooted and grounded in Him.

He shall strengthen—i.e., He may not take away the suffering or the temptation, but He will give more grace, communicating his own strength, so that the soul may even glorify God for infirmity and trial, and say gladly: "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?"

How safe and strong then may we be, if only we will go again and again to the God of all grace, claiming, with holy boldness, grace to help us in time of need; and believing that it is to us not according to our feeling but our faith. It is not probable that Elisha *felt* any different as He turned back from the chariot of fire, which had swept in between him and Elijah. He looked and felt as in the morning of that day, but a vast change had passed over him, which only awaited the River Jordan to call it forth into marvellous manifestation. So we may not be always conscious of the vast changes which are being gradually effected within us in answer to our faith; but when we approach the bank of some foaming river of difficulty or temptation, our behaviour and victory will open the lips of onlookers to exclaim, "Lo, God is here."

Let us give Him glory. Do not hesitate to tell Him what you think of Him. Amid all the hatred, and blasphemy, and misunderstanding of his foes, let us blend voice and heart in ascribing to Him glory and dominion for ever and ever. Let the notes rise higher and higher as life climbs up towards its goal; until they are merged in the ocean of praise, the billows of which smite against his throne, breaking into the spray of a thousand songs. Thus may it be "for ever and ever." Amen.

HOME OF INDUSTRY.

The usual monthly meeting of workers took place last week. During the tea hour it was pleasing to see so many friends meeting, and speaking together of their work for the Lord; of victories or failures; taking counsel together, and afresh girding themselves for service. Old veterans were there, and young ones just entering on their life mission. It was interesting to notice several members of missionary committees, here and there, questioning and exhorting the young candidates, who were anxious to be led forth for India, China, and North Africa. Some of these are being tested in the Home of Industry, while others came from the headquarters of the China Inland Mission, or the East London Institute.

From time to time bright Gospel songs were heard from the gathered family, which forms the nucleus of the sixtieth band of children to sail for Canada on June 5. Amongst the group were two little families, one numbering four, the other five children. In the latter case, the father is still alive, but in weak health, and hopelessly out of work. All had been sleeping on the bare boards, with scarcely a morsel of food to keep life in them. In the former case the little family are completely orphaned, with no one to look after them but an aunt with a number of children of her own, and an elder brother out of work, and himself looking starved out.

The upstairs meeting was presided over by Mr. C. Dobbin, and the address given by Mr. W. F. A. Archibald on "The Power of Christian Influence." Mr. G. Simons, an active worker of the Deep Sea Mission, gave a very interesting account of the progress of that work. Two ladies bade farewell, who are shortly going out under the North Africa Mission. The closing speaker was Miss Radcliffe, who had just arrived to hold a ten days' mission among the various classes of men and women connected with the Home of Industry.

Mr. Gladstone

On "The Impregnable Rock of Holy Scripture."

By R. ANDERSON, LL.D.

The personages who hold absolutely the foremost place on the world's stage are few. The young German Emperor and the veteran Prince Bismarck, Queen Victoria, and Mr. Gladstone, are names that at once suggest themselves. Every country could swell the list with others of national renown, and a few might be cited of European celebrity. But when we speak of world-wide fame, it would not be easy to add a fifth to the names already specified. That, amidst the toil and turmoil of a great political campaign, one of this number should, in his ripe old age, step out into the arena as a champion of faith, is a fact that has scarcely received the notice it deserves. Mr. Gladstone's article on "The Impregnable Rock of Holy Scripture," in this month's *Good Words*, has been regarded by many in much the same way as they would notice some new feat achieved by a popular giant. But it is an epoch-making treatise, first as a declaration of his unswerving belief in the sacred volume as "a house builded upon a rock, and that rock impregnable"; and, secondly, as popularising questions of criticism which have hitherto concerned only the learned.

His apology for entering on the task he has set himself is as characteristic as it is graceful; but it is really unnecessary. The most cultured of Hebraists, just like the most accomplished of violinists or mathematicians, may be wanting in the judicial faculty. Indeed, it is not the rule, but the rare exception to find a specialist who is noted for power of judgment. In our law-courts his evidence is valued in the witness-box, but his presence is never sought on the judgment-seat. There is no sphere in which this has been so much forgotten as in that of Biblical criticism. Professor Blank, whose knowledge of Hebrew, and of the MSS. of the Pentateuch, is unsurpassed, is by no means as well fitted to form a judgment upon the great questions which his researches have suggested, as is Mr. Justice Blank, who, though ignorant of the Hebrew alphabet, enjoys the highest reputation for his experience and skill in dealing with the evidence of experts. A man of Mr. Gladstone's training is far better fitted than any mere specialist to deal with those problems of "Higher Criticism," which the specialists have arrogantly claimed as their own domain. Had he fearlessly recognised this, he would have challenged many of the conclusions which he has blindly accepted on the plea that being "without original means of judgment" he is "incompetent" to review them.

It is a truth for all time, and it is as true today as it ever was, that the great facts which are the burden of Revelation, are "hid from the wise and prudent," but "revealed to babes." Many there are, however, who, though clinging firmly to belief in Holy Scripture, are oppressed by fears that the labours of the critics have in some way undermined their faith; and such cannot fail to be reassured by Mr. Gladstone's *apologia*.

But his treatise suggests two criticisms which cannot be brought too prominently into notice. The first relates to the assumption which, unintentionally perhaps, pervades the article, that it is natural and right for the Christian to keep an open mind upon the questions which (so-called) higher criticism presents to the student of Scripture. This is greatly to be deprecated. A crisis may occur in the home life when stern facts demand that the virtue of a wife or a sister shall be rigidly investigated. But it is fitting at such a time to draw down the blinds, and retire from society until the ordeal is at an end. A house in which such a question is always open can never be in any true sense a home. Far more hopeless would be the state of a heart in which the truth of Christianity was continually in question. Some of us have passed through periods of suspense about the truth of Scripture, as terrible as if the fair fame of wife or mother had been in the balance. But as the result we are at rest in an intelligent conviction of the truth, which neither the quibbling nor the dogmatism of the critics can disturb. Just as the mind of a man who distrusts his wife is poisoned or upset by every passing rumour to her discredit, so the ordinary Christian gives heed to each new-fangled criticism which disparages the sacred volume, while the true believer is at rest in the calm confidence of his faith. And it may be added that a man who has devoted hours unnumbered to the patient and careful investigation of some of the chief problems which are the stock-in-trade of these critics, and has discovered their utter fallacy, is not easily moved by new problems of the same character.

The second criticism which the article invites is still more important and searching. "I embrace," Mr. Gladstone writes, "one of the great canons of modern criticism, which teaches us that the Scriptures are to be treated like any other book in the trial of their title." This much vaunted "canon of modern criticism" strikes at the very root of Christianity. Anyone who is versed in questions relating to property is aware how completely a Royal grant or an Act of Parliament disposes of every difficulty or seeming flaw in an ancient title. And in the same way the Christian has a certainty of the Divine authority of the Hebrew Scriptures, which raises him above the strife of modern criticism. He receives "the law and the prophets" from the hand of his Lord and Master, and the question, for example, whether the Book of Deuteronomy be a Divine revelation, does not depend upon the labours of the critics, but upon the Divinity of Christ. Albeit God dwelt in the midst of his people in the old time, their highest privilege, St. Paul declares, was not the Shekinah glory, but the sacred trust of the holy writings—"Unto them were committed the oracles of God." If adverse criticism has no other answer to make to this than that the oldest extant MSS. are nine centuries later than St. Paul, the answer needs no rejoinder. Not a single fact of cardinal importance, not a single doctrine of the faith, is affected by the difference between the Greek and the Hebrew Bible, and, as the Christian turns to the sacred page, he does so with certainty that, for all practical purposes of life and doctrine, he has before him what our blessed Lord described as "words proceeding out of the mouth of God"—what the inspired Apostle termed the "God-breathed Scriptures."

But all this is branded as ignorant cant in a flippant and materialistic age. The claim to transcendental faith puts one outside the sphere of classic literature. These problems must be discussed upon ground chosen by the unbeliever, or not at all. "The Scriptures are to be treated, like any other book, in the trial of their title." Rather than pander thus to the insolence of unbelief, let us cherish the enthusiasm of faith, and say, with Dr. Pusey, "The Bible is God's Word, and through it God the Holy Ghost, who spake it, speaks to the soul which closes not itself against it."

Gathered Gold.

No man shall ever come to heaven himself who has not sent his heart thither before him.

Dr. South.

The very loneliness of man here is the greatest proof, to my mind, of a God.

Sir A. Helps.

The holiest man will ever be the man who thinks least of his own holiness.

Rev. W. H. Aitken.

Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

Lowliness of heart is real dignity, and humility is the brightest jewel in the Christian's crown.—*Bond.*

IMMORTALITY.

To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies;

To have sown in souls of men
One thought that will not die;
To have been a link in the chain of life:
Shall be immortality.—*Dr. Hatch.*

JESUS A FRIEND OF SINNERS.

The best of our actions may become the worst of our accusations. It was true, in some sense, that Christ was a friend to publicans and sinners, the best friend they ever had; for He came into the world to save sinners, great sinners, even the chief. So *he* said (1 Tim. i. 15) very feelingly, who had been himself not a publican and a sinner, but a Pharisee and a sinner. But this is and will be to eternity Christ's praise; and they forfeited the benefit of it who thus turned it to his reproach.

Matthew Henry (Matt. xi. 19).

PREACHERS, TAKE HEED!

Many a preacher is now in hell who hath a hundred times called upon his hearers to use the utmost care and diligence to escape it. Can any reasonable man imagine that God should save men for offering salvation to others, while they refused it themselves? and for telling others those truths which they themselves neglected and abused? Many a tailor goes in rags, that maketh costly clothes for others; and many a cook scarce licks his fingers, when he hath dressed for others the most costly dishes. God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and consequently faithful in his Master's work.—*Baxter.*

HIDDEN THINGS.

Observe the rain: it falls on mountain slopes, collects in rills, combines in streams and rivers, hides underground, bubbles in fountains; and now—leaping in music—cuts new channels; and, finding a way to the desert, gladdens the barren ground with fruitful beauty. The blessing is distilled out of *invisible* watery particles which ascended from the earth to render heaven beneficent.

There is a *secret* affinity between the lightning of heaven and the conductor which brings it down to the earth, between the steel and the magnet; why not between man and God? Our spirit, indeed, lays hold of the Divine will, and draws out a blessing by being itself drawn to God. *A hidden work*—but we feel and know it well. It changes earthly thoughts into heavenly ideas, turns flesh into spirit, carries our prayers to heaven, and brings down angels to bless our heart and home.

Prebendary Reynolds.

In Eastern Lands—Syria.

By GAWIN KIRKHAM.

With regard to the Lord's work in Syria, a prominent place must be given to the British Syrian Schools, founded thirty years ago by Mrs. Bowen Thompson, after the terrible massacres, when so many Christians were killed by Moslems and Druses. There are now twenty-nine different schools in localities far apart, such as Beyrout, Damascus, Mount Lebanon; Anti-libanus, Zachleh, Cæle Syria, and Tyre. About

THREE THOUSAND CHILDREN

are under instruction in twenty-nine schools by eighteen European agents and ninety-seven native teachers. The only places where I was privileged to see something of this good work were Damascus, Baalbek, and Beyrout. At Baalbek a new building has just been erected which is the most pretentious structure in the town. The white stone, neatly executed, gives the exterior a very chaste appearance, and the sloping roof, with its red tiles, is unique, as all the other buildings have flat roofs, according to the dominant custom in Palestine and Syria. The site is roomy and good, and the background as striking as could well be imagined, consisting of the world-renowned ruins of the Temple of the Sun, and the fine range of Lebanon, about fifteen miles away, covered with pure new-fallen snow.

Miss Pollard, the lady superintendent, has held the fort in this, the most northern of the Society's stations, for seven or eight years, and has recently been joined by Miss Butlin, who visits among the people, and dispenses medicine, part of the new premises being fitted up for a Medical Mission. The success of this school provoked the authorities to open another, and then

PROHIBIT THE CHILDREN

from attending this. Consequently about one hundred and fifty Moslem children were withdrawn, and are only coming back by degrees. So that at the time of my visit only about fifty were present; but it was very interesting to hear them sing in English and Arabic, and to close the morning school by repeating the Ten Commandments, and the afternoon one by the Lord's Prayer. The native judge was pointed out to me who recently sent a father to prison for allowing his child to attend a school other than the Government one.

At Beyrout I was greatly charmed with the work of the British Syrian Schools, which, it is needless to say, are effectively conducted. Mrs. Mentor Mott is away in Egypt on account of her health, but she has left effective substitutes in the persons of her English helpers, five of whom I saw. How delightful it is to hear these children sing and speak in English! Many are being trained for teachers, and will be a great blessing to the country. About one hundred girls were gathered to hear me expound my picture; they gave answers in English, and turned up passages in the English Bible as readily as girls of their age in England would have done.

At Damascus I was privileged to have a glimpse of

MISSION WORK FROM ITS SOCIAL SIDE.

Rev. J. G. Phillips, one of the staff of the Irish Presbyterian Mission, was celebrating the birthday of his eldest son, and, hearing that I was in the city, he requested me to expound my picture to his assembled guests. Seldom have I seen a more delightful gathering. There were pastors, and teachers, and friends, and elder scholars, and servants; some having tea in the house, but the majority feasting on a favourite native dish on the divan in the courtyard. Some of the guests were from the British Syrian Schools, including Miss Walker and Miss Butchert. What charming places these Oriental courtyards are! Here was a roomy space, paved with white marble, having a fountain in the centre, and vines and orange trees and flowers all around. One tree was loaded with fine oranges, and more hung over a neighbouring wall, where a number of children had gathered to watch the festive proceedings. The eighty persons I spoke to that day are exercising an influence for good, as is also the work of the London Jews' Society; but what are they all combined in a city containing 200,000 souls, mostly Moslems? Before leaving Jerusalem I met

MRS. LETHABY,

whose work at Kerak, in Moab, was recently mentioned in The Christian. What an heroic little woman she is! And how "the burden of Moab" weighs upon her! She had been six days in reaching Jerusalem, though Kerak can be seen from the city, away beyond the Dead Sea. But the slowness of travel and the difficulties in the way makes such a journey dangerous. She was taking back with her a young English lady, Miss Arnott, to help in the work. Let me beg the prayers of my readers for these devoted workers, who are accurately described in Judges v. 18: "A people that jeoparded their lives unto the death in the high places of the field."

At Tiberias we met a charming party of seven, three being ladies, and headed by Dr. David W. Torrance. They were taking an evening sail on the lake, and came ashore to inspect our camp. They work a medical mission in the interests of the Free Church of Scotland, commenced four or five years ago. In sailing up the lake the next day I noticed their new mission premises, rising in a good position by the old castle at the northern end of the town. Tiberias has a population of about 5000, of whom 4000 are Jews, many of whom, like their compatriots in Jerusalem, are fed by the hand of charity, which reaches them from foreign shores.

THE AMERICAN PRESBYTERIAN MISSION

is great in Syria as in Egypt. It has not only schools and mission stations, but a Syrian Protestant College, a Theological Seminary, and a Medical Hall in Beyrout. Here nearly 200 students are being prepared for pastors and doctors, and it was a rare treat to be shown over the buildings, charmingly situate on an elevation overlooking the Mediterranean, by Dr. Daniel Bliss, the founder and president, who has been here thirty-four years. He is surrounded by an admirable staff of professors, &c., most of whom I met at a weekly prayer-meeting at the house of Dr. Dennis.

The Prussian Hospital is another institution I visited by invitation of Dr. Post. Here everything was the essence of neatness and order, while the Sisters were the essence of cheerfulness. How delighted the Sisters and nurses of an English hospital would be if their wards could be as easily supplied with flowers as these are!

In the street I met Dr. Dixon and Mr. Baron, on a tour in the interests of the Mildmay Mission to the Jews, of whom there are 1500 in Beyrout in a population of 100,000; and in the hotel I met the Rev. George Mackie, who represents the Church of Scotland, which has had a Mission here for thirty years. Its operations include a school with 200 scholars.

I commend all these missions and schools in these Bible lands to the prayers of Christians at home. The workers are bravely battling with many difficulties, and greatly value the fellowship of those who are more favourably placed.

Beyrout, Syria.

Leeds Railway Mission.—An engine-driver, while returning thanks lately for Gospel papers sent to him, testifies to the blessing they have been, and pleads for more workers to supply the railway officials who are quite without these Gospel messages. Communications should be addressed to Mrs. Cambie, care of the Railway Mission, 18, New Bridge-street, London, E.C.; she will forward names of railway workers, with particulars.

EPILEPTIC CHILDREN IN SWEDEN.

By MADAME DE RAMSAY.

The dream of seven years has become a reality in regard to alleviating the sufferings of the most wretched of human beings next to the leprous—namely the epileptic children nursed in "The Hope" at Wilhelmsro. It took seven years (from 1867—1874) to prepare a place in 'Wilhelm's Memory" for the crippled and, diseased children whom we have nursed and still nurse here. Seven years had elapsed, and then Princess Eugenie began the second institution of the same kind, the Eugenie Home at Stockholm. Here we sent incurables gathered in "The Hope," in order to ensure to them and their equals in misfortune a permanent home.

Now, the worst cases of crippled and diseased in Sweden have found a sure resting-place; and that is the most glorious outcome of the Wilhelmsro work. But there was still more to be done for suffering children. The Princess could not give to those plans the attention she had bestowed on the others; she felt too weak to begin a new branch of work when the new scheme was last submitted to her in November, 1888. Scarcely five months later she had laid down her crown at her Saviour's feet and entered the palace of the King. Seven years (from 1882 till 1889) the suffering condition of our epileptic children had been brought under the notice of the people; many and many a time one hoped to have gained a friend with enough and willing to give them a home. But the desired need was not met. However, the founder of the first Cripples' Home at Wilhelmsro opened "The Hope" again for epileptics. It seemed a venturous undertaking; but the Lord has made the path so clear. The first child received was the protégée of our King Oscar, who felt the great necessity of such a home; and the first six children are all paid for. What, however, is to be done with the two hundred still uncared for? We take them in prayer to the throne of God, the Lord of mercy and compassion.

The Wilhelmsro property is now a refuge for four different classes of unfortunate children: (1) A school for idiots of good family, at "Ebenezer"; (2) incurable idiots showing no capacity to be taught, at "The Shadow"; (3) crippled and diseased at "Wilhelm's Memory"; (4) epileptic, at "The Hope." To all these we still would add an Infant Home for scrofulous little ones of the worst kind, in order to prevent, if possible, those inherited disaffections from developing fatal and incurable disease. In our beautiful garden we long to see strewn family cottages, where a smaller number of children, classed after the kind and degree of their cross, may be sheltered, loved, and taught, if not cured, until they can return to their own home circles, and become useful members of society. One has seen wondrous things with regard to the seventy-five cripples nursed in all these sixteen years at Wilhelmsro, and the hope is cherished of even greater things still!
—*Evangelical Christendom.*

TRYON HOUSE, CHELSEA, Y.W.C.A.—Feeling the strain and anxiety of fifteen years' work, Miss Ellis has been compelled to close this Home. The final report shows that the Lord has greatly owned the endeavour, and many will praise Him in eternity for blessing received in the Home.

MR. L. D. WISHARD is now in China, whence he proceeded from Calcutta. He will be returning to India again in November to further prosecute his inquiries respecting the opportunities for Christian work among the native university students. Madras and Calcutta are fixed upon already as places where the way seems open for such work. Mr. David McConaughy, Jun., is already established in the hearts of Madras students, and is beginning what will doubtless be a blessed work among them.

Billingsgate Christian Mission

It is now fourteen years since aggressive Christian work was begun in Billingsgate in connection with the London City Mission. Though many difficulties have been encountered, a living testimony for Christ has been sustained. Owing, however, to the fact that the work had no home that it could call its own, curtailment of effort has at one time and another become necessary, though monthly evangelistic services in the Subscription Rooms of the London Fish Trade Association have been regularly held, to the joy and encouragement of Christian salesmen and workmen alike. At last the Mission has a home and centre of which its promoters and friends may reasonably be proud. The new premises are situate opposite the market, and a noble pile they are. They proclaim war with Satan on ground which he has long dominated with little challenge; and, as they have gradually risen, many an enemy of God and servant of sin has, Judas-like, passed remark upon "this waste" of bricks and mortar—good money's worth! One salesman was heard to say that the promoters deserved "hanging" for putting up the building for "such a purpose." What better "purpose" than seeking the glory of God in the salvation of men? That is the aim and object of the Billingsgate Christian Mission.

Lord Kinnaird presided over the opening ceremony on Wednesday afternoon, last week. The proceedings were very hearty, addresses being delivered by Sir Henry Peek, Bart., Mr. H. W. Maynard, and Rev. B. Senior. A goodly number of friends looked over the place, which has involved an outlay of £5200. The ground floor and basement have been let for a post-office. On the first floor there is a mission-hall, capable of seating about 240 persons. There is, on the second floor, a large room, which will be utilised as a library and reading-room; while the upper portion of the building has been set apart for the use of the caretaker. As to light and ventilation, the buildings are all that could be desired, and the decorations and fittings are eminently suited to their purpose.

In the evening a public meeting was held, presided over by Mr. George Williams. Mr. A. Walters, the devoted hon. secretary, told the story of the Mission, showing that it has been one of

"HOLDING THE FORT"

against many odds. The Gospel in its purity has been preached, with the sympathetic co-operation of many friends; and it is proposed to continue the work in the same way, with sustained confidence that God will own his Word and bless the labours of his servants. There will be a weekly prayer-meeting—every Wednesday at 2 o'clock—at which any Christian workers will find a warm welcome. It will now be possible to develop the Mission in many ways, and one of the agencies will be the advocacy of total abstinence from intoxicating drinks. The hon. treasurer, Mr. W. H. Williamson, was full of joy at the success which God has vouchsafed to the prayerful endeavours of those who are seeking the good of the toilers in and about Billingsgate. Owing his own conversion to the Mission, he had no doubt that the work is distinctly of God. From the first there have been predictions among outsiders that the scheme would fail, but the uniform answer had been that God's work never fails. Mr. Williamson told the story of the enterprise, showing that Mr. F. A. Bevan, the esteemed president, had all through rendered indispensable assistance. As, however, only about £1260 has so far been received towards the building fund, the debt on the premises stands at £4000.

The Chairman gloried in the work—so very fruitful in the past, and so promising for the future. Dr. Neatby followed, invoking God's blessing upon the building. His prayer was that the workers would be endued with the power of the Holy Ghost. Mr. George Nokes was alternately humorous and serious in his address; and Mr. C. Russell Hurditch embodied in a short speech some ever opportune words on "Working for Christ." Mr. Bevan urged the strong claims of the Mission upon those who enjoy the fruit of the labour of Billingsgate men.

Several of the speakers rejoiced to recognise improvement in the speech and manners of many in the market, owing to the operations of the Mission. They expressed a hope that the time is not far distant when, as an epithet, the word "Billingsgate" will require antiquarian explanation. The day was a joyous season with the friends of the Mission. Its proceedings told of progress, but they also emphasised the great need for a forward move in a financial respect. Kind friends made contributions amounting to several hundreds of pounds to the building fund, but yet there is an urgent call for generous aid. We sincerely trust the grand work will soon be free from all embarrassment of debt.

Visiting France and Italy.

After a busy week in Paris, during which Dr. Pierson and his companions met with most satisfactory evidence of the healthy condition of the work of the McAll Missions, Miss De Broen's Mission, and other evangelistic agencies, they left for the South of France on Tuesday, April 8. That evening in Lyons an audience of some three hundred French people were addressed by Dr. Pierson in the French Protestant Church. The meeting had been arranged by M. Dubus, the McAll missionary, and was held in the church, because the mission-hall was too small. M. Dubus and his devoted wife and daughters are consecrated to the work, and earnestly seeking the conversion of souls to Christ. What they seek they find, and what they work for they obtain. God has given them souls for their hire.

Leaving Lyons on Wednesday morning the visitors passed down the valley of the Rhone to Marseilles. Here an interesting meeting was held in the afternoon at the hall of the Y.M.C.A., attended by half a dozen of the ministers, and by many of the active Christians, to hear Dr. Pierson speak upon missions. In the evening a Gospel meeting was attended at the McAll Mission-hall, presided over by M. Lenoir. The hall was well filled, and deep interest was manifested. One fine French workman professed to come into the light, and offered thanks in the after-meeting. He had been two years in Cardiff, and had learned to understand English there. He had also been awakened in meetings in Cardiff, and had for some time been seeking light. M. Lenoir has been much blessed in his work at Marseilles, and has had numbers of most interesting conversions.

Mr. C. E. Faithfull, the well-known English missionary to the sailors, was at the meeting at M. Lenoir's. He is prosecuting his work for the Master with energy and faithfulness, and seeking to win souls. The work of the McAll Mission in Marseilles, under the superintendence of M. Lenoir, promises great results.

From Marseilles, Nice and Mentone were visited. A very large meeting was addressed at the former city by Dr. Pierson, while Major Whittle went to Mentone, where the ordinary McAll meeting was looked in upon. Nearly one hundred were present, and all seemed interested. Rev. James Somerville and others addressed the meeting. The labours of Mr. Somerville in Mentone have been blessed of God to many of the English and American visitors, and a church building is about be erected for the use of his congregation.

Rome was reached on Saturday afternoon. On Sunday morning, Dr. Pierson preached the Gospel in Dr. Gray's Presbyterian Church, Via del Septembre. A large audience was present, and the service was deeply enjoyed by all. The text was from Romans i. 16: "I am not ashamed of the Gospel of Christ," &c. As an indication of the cosmopolitan character of Dr. Gray's audiences, the following ministers who were present might be mentioned: Dr. Philip Schaff, of New York; Dr. Lowry, of Pittsburg, Pa.; and Rev. George Wilson, of Edinburgh. In the afternoon Dr. Gray conducted a small party to the meeting of Italian soldiers conducted by Signor Capellini, in the hall of the Wesleyan Church. On the way we stopped in an old house, located in the Jewish quarter, not far from the new Garibaldi Bridge, which most of the authorities agree upon as the probable place where Paul lived in "his own hired house." It is crowded with tenants, but we obtained permission to read 2 Tim. iv., and have prayer in the room where Paul might possibly have been when he wrote his Roman letters. Those present there on that Sunday felt that Paul's Lord and Master was with them then, whether Paul had ever been on that spot or no.

At the soldiers' meeting, a deep impression was received of the reality of the work going on. Signor Capellini is a man of God, and the Holy Ghost is working through him. It would be hard to over-estimate the value of his work in the evangelisation of Italy. It should be prayed for and helped by all who love the Lord. At the meeting on Sunday night, about one hundred fine intelligent soldiers were present. There was life in their active and earnest leader, and life in the meeting. Dr. Pierson and another member of his party addressed the soldiers. After the addresses every man in the room arose, as testifying that he had received Christ, or that he wished to receive Christ. Nothing seen in Italy has more interested the visitors than this work among the soldiers. Signor Capellini is very desirous to have a Soldiers' Home in Rome.

On Sunday evening a large and representative gathering of pastors and workers gathered in the rooms of Dr. Young to hear addresses from Rev. Evan Hopkins, Dr. Pierson, and others. One could not but be impressed with the air of expectancy of blessing that seemed to pervade the place. The workers here are looking for great things to be done in Rome. On every hand there are tokens for good. The Waldensian Church is meeting with success in attracting to the preaching of Christ many of the better and thoughtful class of Italians. Pastor Conti is keeping up the work in Father Gavazzi's old field. Mr. and Mrs. Wall have full meetings of the poorer classes nearly every night. And so there are cheer and activity all along the line. Let Christians everywhere pray for Rome. The Pope and his clergy are very morose and unhappy over the state of things, and very bitter against the popular and patriotic King Humbert. There seems no prospect of any reconciliation, but a wider separation between Prince and Pope, with the people unmistakably on the side of the Prince.

The meetings this week for the deepening of spiritual life, conducted by Pastor Theo. Monod and Rev. Evan H. Hopkins, have been wonderfully well attended, and are being blessed of God to many souls.

Dr. Pierson and party go from Rome to Naples, returning for a missionary meeting on the coming Sabbath, and then going on to Florence, Venice, Milan, and the Vaudois Valley. God is owning the missionary messages of Dr. Pierson, and is blessing the Gospel word that is given as opportunity arises, even with all the disadvantages of interpretation and lack of knowledge of the people. Nothing could exceed the Christian love and kindness shown to the friends in every place they have visited, both by the English-speaking workers and by the French and Italian Christians.

Rev. F. Brown, of the Methodist Episcopal Mission, Tientsin, China, would be glad of English tracts for distribution among foreigners in China; and also Chinese Scripture cards, such as Mrs. Grimké's.

THE RAILWAY MISSION.

By the kind invitation of Mr. T. A. Denny, a drawing-room meeting was held at 7, Connaught-place, on Thursday last week, on behalf of this excellent work. A good representation of workers and friends assembled to thank God for his blessing on their efforts in the past, and to ask direction and take counsel for the future. Mr. R. Nixon, the secretary, said that success continued to attend the work in all its departments. For this more credit, humanly speaking, was due to the ladies than to anyone else. The more he travelled about the country on inspection visits, the more convinced he was of the necessity of extending the scope of the work. By no other agency could the message of the Saviour be brought to bear so effectively on railway-men. Of the many instances of progress that had come under his observation, he mentioned one place where, out of a staff of one hundred and twenty men, there have been forty conversions in the course of five years. Workers are urgently required at many places, and particularly at such important centres as Swindon, Crewe, and Derby. Besides the home calls, there are pressing invitations from Burmah, India, and South America, for railway evangelists. Mr. Nixon earnestly hoped that many would come forward to engage in this cause.

Mrs. Gates, of Brighton, gave a most cheering record of progress at that station. The varied meetings are well attended. She found example to be a very potent factor in conversion. A man noted for his profanity, on being invited to attend a meeting on one occasion, blasphemously invoked a frightful fate upon himself if ever he did enter beneath the roof. That man, through God's dealings with him, became converted; another official declared it was the marked change he noticed in the life and conduct of the former that induced him to become a Christian. An interesting feature at Brighton is the visiting of the sick, which is often attended with the happiest results. Mrs. Gates showed that Christian liberality as well as Christian activity in diffusing the Gospel has been extraordinarily developed. As to the honesty which now prevailed, she had no hesitation in stating her belief that the Mission saved the railway companies many pounds annually.

Several railway-men then gave interesting narratives of their conversion, and of their subsequent experience in bringing their associates to Jesus.

Mr. Samuel G. Sheppard said lady workers are greatly needed at the Cape. He pointed out the fact that there are 400,000 railway-men throughout the kingdom to work upon. If railway directors only realised what the Railway Mission did for the protection of their property and for the safety of their passengers, they would not hesitate in doing all that is possible to promote it.

Mr. Denny, who had throughout diffused a homelike feeling among the assembled friends, briefly summed up, and pleasantly but impressively urged ladies who had plenty of money, abundant leisure, and every qualification for the duty, to come forward as volunteer workers in this great business of spreading the Gospel among the workers on our railways.

FOUR CONFERENCES

have been held within the last month, in connection with this Mission, at various centres. The first took place at Edinburgh. It commenced with a meeting of the ladies' auxiliary, which has been formed to send *The Railway Signal* and Gospel literature to railway-men in Scotland. Then followed a delegates' conference; at which most encouraging reports were received from various branches. Later on a meeting was held to consider the best means of extending the Mission in Scotland. In the evening a large gathering was held in Queen-street Hall, presided over by Lord Polwarth, who spoke very warmly in support of the Mission. Rev. Dr. Whyte, Provost Colville (Motherwell), and Mr. R. Nixon, general secretary, also addressed the meeting.

The second conference took place at Manchester. A large number of delegates gave encouraging reports of work, and a public meeting was presided over by Mr. F. W. Crossley. There were also Gospel meetings, at the last of which twelve souls professed to trust Christ.

On April 18, delegates from London branches met for conference at New Cross, when interesting accounts of work were given. The last series of meetings was held at Tunbridge Wells on the same day. At a conference of delegates and workers several cases of conversion were reported. An appeal was made by Mr. Nixon for more lady workers throughout the country. In the evening a large meeting was held in the Great Hall.

These conferences and gatherings will, it is hoped, have good results in extending the Mission, and also in obtaining for it the widespread and generous support from the public which it so well deserves.

HACKNEY Y.M.C.A.

At the annual meeting of the Y.M.C.A., 275, Mare-street, Hackney, on Wednesday evening, last week, an encouraging report of the year's work was presented by the energetic secretary (Mr. F. L. Porter). During the year the various meetings have been kept up in due form, and there has been gratifying evidence of progress and blessing. The present number of members is 260, being a net gain of 17 during the year. Among the special features of the work remarked upon were a total abstinence society, which has been doing useful service; a Christian workers' training class; a special late service for young men engaged in business, held on Tuesday evenings at 9.30, and breakfast meetings on Sunday mornings (through which alone between twenty and thirty conversions have taken place). There are also the usual educational classes, a good gymnasium, &c. During last summer a number of the members, instead of spending their summer holidays in selfish enjoyment, formed an encampment at a seaside resort in Suffolk, and engaged in active evangelistic effort amongst the townsfolk and visitors. They were well received, and were able to do good work. This year they purpose following the same plan in another part. Such commendable zeal might with advantage be emulated by other branches.

Lord Kinnaird, who presided over the meeting, expressed his pleasure at the amount of solid work that has been accomplished, and urged the members constantly to bear in mind that they must be missionaries to their fellows. Rev. E. A. Stuart made some practical suggestions for future effort, laying emphasis upon the statement that the Association should work hand in hand with the churches rather than as a separate organisation. Rev. Pedr Williams remarked that truth and loyalty to Christ should be the goal of all service. Rev. Evelyn Gardiner urged the members to make their Christianity manifest in their daily life. He reminded them, too, that in speaking to others they should not tell a man he needs religion because he may have to die to-morrow, but because the probability is he will have to live many a year longer.

Rev. T. Ogden Taylor, Mr. J. E. Vanner, Mr. A. H. Cocks, and Mr. J. Fyfe-Stewart also spoke briefly.

THE UNITED SALE OF WORK from various industrial and benevolent institutions annually held in connection with the Society for Promoting Female Welfare takes place at the Royal Albert Hall on Tuesday and Wednesday, April 29 and 30. Twenty-four institutions are represented.

WALDENSIAN SCHOOLS IN ITALY.

Besides the schools in their own native valleys among the Cottian Alps, the Waldenses have started schools in connection with their work of evangelisation in different parts of the Italian kingdom. The Government, it is true, is doing its best to have instruction widely spread; but what can instruction achieve for the real welfare of man if not based on the teaching of Him who said: "Suffer little children to come unto Me." Thorough and convinced believers in the vital importance of Bible teaching, the Waldenses have opened their schools, to which children of Roman Catholic parents are flocking in so large numbers that, in many a place, not a few have had to be refused admittance for want of room.

A little anecdote from a recent letter of one of the teachers will describe the working of the schools. The scene is in Rio Marina in the island of Elba, the heroine (so to say) a little girl eight years old, Giulia S——, whose parents are both Roman Catholics. She does not attend day and Sabbath school regularly, but she wants to go to church. But let us hear the teacher tell the story:—"Giulia had often said to me, 'My greatest wish is to become evangelical.' 'Well,' said I, 'ask the Lord; pray to Him, and He will incline the hearts of your parents to give you permission.' Her father (who is a sailor) came home after an absence of fourteen months, and there was great joy in the family. After greetings, the father took up his darling little girl and asked her to recite what she had learnt at school. She did it so well that the father was perfectly charmed, and kissed his child over and over again. The Sunday came round, and Giulia went to Sunday-school and stayed also for the service in church. When she went home, her father asked why she had been so long away. 'I have been to worship.' 'To worship? do you mean to say that you are a Protestant?' 'With your permission, dear father, I wish to become one.' The father was angry at the answer, and spoke severely, ending with the words, 'If you turn Protestant, I shall not love you any more, nor shall I dress and feed you.'

"The poor girl, bathed in tears, ran to her grandmother who lived close by, and poured out her grief into sympathetic ears. 'Don't cry,' said the grandmother, 'I shall give you to eat, and your aunt here will dress you,' and in so saying she held before her a dress. Giulia wiped away her tears, and insisted on putting on at once that dress, twice as long as herself, and ran to her father. 'Father, father,' she said, 'you need not trouble yourself about my food or my dress; just keep me your love, and allow me to go to the Protestant church.' The father could not help laughing at the sight of his little girl so funnily dressed, whilst tears sprang to his eyes on hearing her words. He clasped the child to his bosom, and, after fondly kissing her, said, 'God bless you, my little one, do as you please.' Since then Giulia has been the happiest girl in the world. Two of her school companions are decided upon following her example."

Let this feeling spread; let the next generation come up with these feelings, and Italy will realise a liberty of which she at present has no idea. Communications respecting the work may be addressed to Major M. Frobisher, 118, Pall Mall, London, S.W.

BIRMINGHAM.—A convention for the deepening of spiritual life is to be held in this city from May 12 to 16 inclusive, Mr. R. Wilson, convener of the Keswick Convention, presiding. A good programme of meetings has been arranged by a very representative committee. Rev. Walter Searle, Birchfield, Birmingham, is one of the conveners.

"Nyassaland."—I.

By Capt. HORE (London Missionary Society).

In The Christian of March 21, in a notice of "Nyassaland," written by Professor Drummond, it is remarked that its vivid pictures of the land and the people, and its diagnosis of the accursed slave traffic must strengthen the hands of those who are working in various ways for the regeneration of Central Africa. The book certainly contains some of the finest description of the character and condition of African natives, and of the aspect of certain parts of East Africa, that have ever been given to the public. The new title would itself seem to militate in some measure against the great mistake in the larger book ("Tropical Africa") of at least implying that those descriptions applied to the whole of tropical Africa, were it not for the statement on page 1, "Into the heart of this mysterious Africa I wish to take you with me now;" still leading the reader to accept the descriptions in the widest sense.

The best and almost only route to Nyassa is excellently described. But, under the heading of "The water route to the heart of Africa," this, the most unhealthy and

THE MOST ROUNDABOUT ROUTE,

of many changes, is urged upon the public as the best entrance to those further and inner regions which the author has never seen. Further, the utterly inaccurate and unfavourable description of another route, and of the people upon whom on that route the traveller is dependent, and the reference to the establishment of twelve trading stations, several of which are, in fact, stations founded and supported by missionary societies, give the whole book, so far, the aspect of an advertisement for the African Lakes Company.

The Zambesi route may be valuable for communication with Nyassa, although, even for that purpose, its Portuguese portals, its sandbanks, the probable disappearance of the Upper Shiré as foretold by Livingstone, the numerous portages involved, and its lengthened meanderings through the worst part of the deadly coast region, have induced several travellers already to prefer a more direct and healthy overland walk To say that "by this route the Victoria Nyanza and the Albert Nyanza may be approached with less fatigue, less risk, and not less speed, than by the overland trail from Zanzibar," is only a reiteration of the exaggerated writing-up of the route that has been going on for years by those to whose sphere of influence it gives access. From the same prejudiced source doubtless comes the statement deprecating the natural and oft-used route from Ujiji to Zanzibar, which, passing by a straight line through the unhealthy coast region, at its least unhealthy part, taps the very centre of the East African Lake region.

"Let him begin at Zanzibar, plant his foot on a native footpath, and set his foot towards Tanganyika. In eight months he will be there!" (page 33).

This would seem to be an echo of the statement in *The Times* of March 27, 1879, that "with the assistance of steam power on Lake Nyassa and the river Zambesi, the journey from Lake Tanganyika to Quilimane *might* be accomplished in forty-five days, and to London in seventy-five days." This statement ignores the fact that in 1878, we sent our first letters (only by native African means) to the coast in forty-eight days by the overland route, and that London was reached in seventy-eight days from Ujiji. Over that route (Zanzibar-Ujiji)

I HAVE WALKED FIVE TIMES

myself, and, so far from its requiring eight months, it has usually been done by heavily laden caravans in three months, or, in ordinary travellers' trim, in sixty to seventy days. Four years before the announcement of eight months as the time required, an English lady and her young child accomplished the journey in ninety days, travelling at the worst time of the year, and burdened with a full outfit.

Still further discouragement is given by Professor Drummond to any mode of travel that might divert attention from the so-called "water route."

"Some have the impression that everything is done in bullock waggons—an idea borrowed from the Cape, but hopelessly inapplicable to Central Africa, where a wheel at present would be as great a novelty as a Polar bear" (page 32).

At the most central point of access to the East African Lake region heavy bullock waggons proceeded, in 1877, 200 miles inland from Saadani to Mpwapwa. That the method was abandoned at that time was certainly not because it was "hopelessly inapplicable," but because it required longer time and more extensive arrangements to perfect than fell within the means and sphere of a single missionary society. In 1882, when the special work of conveying a boat to Tanganyika again made wheels desirable, six two-wheeled carts conveyed the boat sections from the coast to Tanganyika in less than four months; each of the six loads was as heavy as one piece which some years later was declared too heavy to be conveyed from Nyassa to Tanganyika—only 220 miles overland. To pile up still further the difficulties of this objectionable route, which the author, however, has not traversed, we are told of its starting-point:—

"Here these black villains, the porters, the necessity and the despair of travellers...congregate for hire. And if there is one thing on which African travellers are for once agreed, it is that for laziness, ugliness, stupidness, and wickedness, these men are not to be matched on any continent in the world....Were it only to a old requiring to employ these gentlemen, it would b: worth while to seek another route into the heart of Africa."

This is a serious slander of a hard-working body of men, whose praises are recorded in the books of almost every East African traveller; and who have received the special thanks of the Queen for their part in the Emin Pasha Relief Expedition. I have never had finer or more faithful servants, couriers, carriers, boatmen, than these Zanzibaris.

So successfully, during the last ten years, has the Zambesi route been written up that, like the imaginary "Stevenson's Road," it is supposed to have a real existence. So successfully has the Zanzibar route been written down that even Mr. Stanley, who detected the illusory nature of the one, seems also to have doubted the existence or efficiency of the other. By its use, however, I am convinced that Emin Pasha might have been relieved much earlier, and at much less expenditure of life and money. For much of difficulty and misunderstanding with regard to both, I believe that "Tropical Africa" (from which "Nyassaland" has been taken) has been very largely responsible. For ten years many thousands of pounds and many valuable lives have been spent over this straggling chain of delusive blue lines, over which there is not yet efficient organisation, which, laid out on the straight road to the real centre of the "East African Lake region," would have almost paved the way.

The titles, "East African Lake Country" and the "Heart of Africa" to a description only of a portion, and not the most important part of that region, making the special plea for British philanthropic enterprise an appeal on behalf of only a part of that enterprise in the "East African Lake Country," is

A SIN OF OMISSION,

leading the reader to suppose that the good work described is all that has been achieved in that region.

Appeals have been persistently made during the past ten years by the friends of British commercial and missionary enterprise for protection from Portuguese and Arab aggression upon the territories thus brought under the influence of Christian civilisation. It is quite right that they should bring all legitimate influence to bear for the protection and furtherance of their good work, which may God bless and prosper. But when an influential and learned writer takes up the cry, and with reference so pointedly to "Tropical Africa," to the "East African Lake Region," to the "Heart of Africa," the public are led to suppose that the good work referred to is all that is being done in that region.

Why is not the work of British missionary enterprise on Tanganyika and the Victoria Nyanza made the subject of like appeal? Regions surrounding those lakes have been yielded without a word to Congo Free State or German influence; States whose representatives have scarcely seen them, and have nothing whatever of the title which Portugal claims about Nyassa. These regions have been, in extent and effort and success, equally the scene of British influence; minus only the commercial element, which I can scarcely believe Professor Drummond means to include in the "purifying" and cleansing agencies referred to.

I, too, have seen and admired the work of missionaries on Lake Nyassa. I have admired their success against the prejudice of the so-called Arabs; against the heathenish ignorance of natives; against the difficulties of climate; but chiefly their success against the influences of Europeans disturbing the quiet of their native audiences, clogging and hindering all their lay organisation, and eventually so disturbing the country as well-nigh to annihilate their work.

(*To be continued.*)

DEEPENING OF SPIRITUAL LIFE.

ROME.

A convention for the Deepening of Spiritual Life was held in Rome, April 14 to 17, in Mr. Wall's room, "Sala Cristiana," 35, Piazza San Lorenzo in Lucina. The meetings were well sustained, and largely attended. The principal speakers were: Rev. A. C. Thistelton (Rome), Pasteur Theodore Monod (Paris), and Evan H. Hopkins (Richmond). The proceedings were in a high degree stimulating.

EXETER.

Meetings were held in Exeter from April 14 to 18. As the days went by, the Victoria Hall became a centre of increasing interest. "We are all one in Christ Jesus" was illustrated by the admirable harmony of the platform, and forcibly realised by the earnest audiences that assembled. For spiritual ardour and definite purpose, the meetings exceeded the expectations of those who were most hopeful. The principal speakers were Mr. Robert Wilson, Revs. J. B. Figgis, J. G. Gregson, W. Haslam, F. B. Meyer, H. W. Webb-Peploe, J. Butlin, and Colin Campbell, and Dr. White. Several local ministers lent hearty support. Beginning with confession and ending with praise, the convention will not soon be forgotten as a season when many were encouraged to the former and had great reason for the latter.

MR. THORNE AT DARLINGTON.

Mr. Henry Thorne has concluded a ten days' mission at Darlington, arranged for by Miss Fothergill and her unsectarian band of Christian workers. The Friends' meeting-house was lent for the mission, and members of all churches and chapels took part. The noon prayer-meetings were blessed times. The afternoon Bible-readings were well attended, especially at the close of the mission. Mr. Thorne's Bible teaching and his evangelistic addresses were highly appreciated by members of the various denominations, as well as the Y.M.C.A., the Y.W.C.A., and the Christian Band. There was not one evening without some anxious inquirer professing to find salvation. Many who have reason to thank God for sending Mr. Thorne to Darlington joined heartily in singing the closing hymn, "God be with you till we meet again."

For the Young.

TANGERINE "APPLES OF GOLD."

BY MISS JAY, TANGIER.

In Matthew, our Lord tell us that in the hour of need He will put into our lips the right words to say; and I want to tell you how truly He did this for me a little while ago.

Many of you know that we have here, in Tangier, a Hospital and Medical Mission for the poor people of this dark land who do not know our Jesus, but follow the false prophet, Mahomet, and think that he can save them.

One morning, an old man came to us from a long distance for medicine. Many others were already waiting their turn to see the doctor, so, as I knew it must be some time before he could be treated, I sat down by him, and began to tell him about Sidna Aisa (Jesus), and to read the Gospel. But soon he became very much excited. I found he was one of the most bigoted Mohammedans I had ever met.

He said, "Mahomet is my prophet, I want no other; he will admit me into heaven. It is a sin to look even at the cover of the Gospel. I have the Koran."

And so he continued every time I tried to read or speak, stopping me with some long quotation from his book, or shouting out a number of angry sentences.

At last he pulled the hood of his jalab (the long woollen garment worn by all the men in Morocco) over his head, put his fingers in his ears, and refused to listen to a word more.

I felt quite at a loss what to do. He was so angry, it seemed useless to continue, and yet I felt I could not leave him in such utter darkness. I looked up for help, and, quick as thought, the answer came, and God put into my mind the following little story. I waited till I saw he was again listening; then I said—

"I am not going to mention the name of Sidna Aisa, nor of his book, but I want you to let me tell you a tale."

Moors love stories, and he was willing to listen. Many others gathered round, too, who had heard what had passed. I said—

"Once there was a poor man who had a great enemy. This enemy was stronger than he was, and one day he caught him and put him in a dungeon in the ground. The prison was far away under the earth, without windows, and the door opened into a dark tunnel. And there he shut him up in total darkness.

"The poor prisoner was young then, but many years passed, till his hair turned white and he was about sixty years old (the old man I was speaking to seemed about that age, and had a long white beard). Then, in a far-off country, the servants of a King, who was as good as he was great, heard of this poor man so long imprisoned, and their hearts were filled with pity. Their King, too, longed to save him, and He asked who would go to try to release the prisoner.

"Many offered, and those who were ready the King sent. They travelled a long way by sea and land; they met with many dangers and difficulties; but at length they reached the dungeon. Then they commenced to dig. By day and night ceaselessly they worked until, at length, into the depths of that dark prison there shone some rays of God's own blessed sunshine.

"And the prisoner—was he glad? Did he thank them? Oh! no; he pulled his old rags over his face, and cried—

"'It hurts! it hurts! take it away!'"

I never finished my little story, for the old man's face, which had been slowly softening while I spoke, now broke into a smile; and, turning to the others, he said—

"She means me. I am the poor prisoner."

Then, to my joyful surprise (Oh, ye of little faith!), he said to me, "Tell me all you like now about your Sidna Aisa, and I will listen."

And so he did for nearly an hour. He seemed deeply interested, and, at his request, received an Arabic New Testament to read in his far-off home.

When Jesus says, "Lo, I am with you alway," it is not, you see, dear children, a promise only, but a glorious fact. Will you continue to pray for poor Morocco and the work and workers here? There are thousands of prisoners still in darkness, and but a tiny band whom the King has found ready to go to their release. Who will come and bring to them "the light of the knowledge of the glory of God in the face of Jesus Christ"?

I am sure you will sympathise with us when I tell you that we were compelled to send away just before Christmas all our in-patients, fourteen in number, having no funds for their support. It was a great trial to us all; that was one of the saddest days we have yet known, but our Father can turn even this into a blessing.—*Medical Missions.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 27, Prov. xxii. 1—15; Mon., April 28 Prov. xxvii. 1—17; Tues., April 29, Prov. xxx. 1—9, 24—31; Wed., April 30, Prov. xxxi. 10—31; Thurs., May 1, Ps. xxiii. 1—6; Fri., May 2, Gal. i. 1—17; Sat., May 3, Gal. ii. 11—21.

ST. ANDREW'S, LAMBETH.—A children's mission was conducted here during the week commencing April 13, by Mr. Henry Hutchinson, with the most encouraging results. The large schoolroom was filled night after night by an eager and attentive audience of some 600 to 700 children, many of whom have professed to find Christ. The total absence of all undue excitement, and the evident genuineness of the anxiety shown by those who tarried at the quiet after-meetings, proclaimed the depth and reality of the work. The children of Christian parents form, as might have been expected, the majority of the most hopeful cases. A mission will follow, from April 27 to May 4, in St. Andrew's Church, to be conducted by Rev. Joseph Porter, rector of Christ Church, Londonderry.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Moseley, to April 30. Mr. H. Hutchinson, St. Leonards, April 26 to May 5. Messrs. Hankinson and Hutchinson, Corn Exchange, Hereford, May 10—19; Ross, May 20, 21. Mr. H. Hutchinson, Pershore, May 22; Reading, May 23; Mr. W. S. Standen and Mr. H. Hutchinson, Emmanuel Church, Wimbledon, May 26 to June 3. Rev. J. Outram, Kenley, May 19—22.

MR. DUNCAN WRIGHT, who has for many years done the work of an evangelist in New Zealand, has arrived on a visit to Britain, as he required rest and change. He proceeds to Scotland, and if his health permits will prosecute Gospel work in Glasgow and other centres for a few months. Communications addressed to care of Rev. Robert Howie, Prince-road, Pollokshields, Glasgow, will find Mr. Wright.

BIBLE STUDY.—The annual meeting of members of the International Bible Reading Association was lately held at the Sunday-school Union. The object which the Association seeks to promote is the daily reading of the Bible, the selections for each week having relation to the subject of the International Sunday-school lesson for the following Sunday. Mr. C. Waters, hon. secretary, said the present year showed an increase of 50,000 in the membership—the total issue of English cards having reached 286,000. Canada and Newfoundland have 3000 members, and the United States 4100 members. In the West Indies and Bermudas there are 3600 members, and in British Guiana 700. Australia and New Zealand together have required 17,500 cards. There are branches also in India, Ceylon, Cape Colony, Natal, Gibraltar, Malta, Brazil, &c., and, in addition, the readings had been issued in French, German, Swedish, and Dutch. Gratifying testimonies have been received from various parts of the world in favour of the plan of Bible reading. The committee hope to employ a missionary in India whose whole time shall be given to the establishment and improvement of Sunday-schools. Addresses were delivered by Revs. James Kennedy and J. P. Potter, both of whom gave assurances that the proposed missionary would find a wide and useful field of labour.

Egypt a Mission Field.

Mr. David Baron and Dr. Dixon, of the Mildmay Mission to the Jews, have been distributing Hebrew New Testaments in Egypt and the Holy Land. In a recent letter Mr. Baron says:—

A good deal of our time has been spent in out-of-the-way places, where nothing whatever is being done among either Jews or Gentiles. Hundreds of thousands, yea, millions of human beings are living in ignorance and degradation, with wrong thoughts of the great loving God and the Christ He has sent to redeem them. In Egypt we were specially impressed with the great need of the intelligent and industrial masses, to meet which very inadequate efforts are put forth. So long tormented from within and without, a prey to every tyrant, the land is now struggling, partly by the help of British interference, to rise from under the oppressor's heel. Can nothing more be done for it by British Christians? British soldiers are here and British trade is prospering, as is evident from the moment you land in Alexandria.

Oh, that our eyes were sufficiently opened to the opportunities now within our reach! In other parts of the world a Mohammedan endangers his life by becoming a Christian; but in Egypt, as we were assured by those who have laboured there for years, although there may be social persecution, as far as the law is concerned there is perfect religious toleration; so that a converted Mohammedan may not only live in the country, but openly labour as an evangelist among his Moslem countrymen, as we saw to be the case at Zagazig. Alexandria is the most cosmopolitan city in the world, and there is perfect freedom for every kind of Christian work. Its importance as a mission or evangelistic centre is not to be measured merely by its large permanent population of about 250,000, of whom more than three-fourths are Mohammedans. Every nation under the sun seems to have sent its representative to this city, and they may be reached with the Gospel without let or hindrance.

Without ignoring the several excellent agencies at work, it is nevertheless a fact that the natives or Mohammedans are hardly touched. Our American friends have a good work almost entirely among the Copts; the Church of Scotland Jews' Committee has a mission working partly among the Jews and partly among the English and Scotch residents. Mr. Rudolph, an earnest Hebrew Christian, gives a dinner free daily to between sixty and eighty destitute poor of various nationalities; and the British and Foreign Bible Society has its agent and depôt. But all these are but as a drop in the bucket. There are eight or nine thousand Maltese, British subjects. Surely some effort might be made to evangelise them. In Cairo Dr. Harper, who is connected with the Church Missionary Society, is finding access to the natives by means of medical work. A good deal is being done in the city by the schools founded by the late Miss Whately; also by our American friends. There is a large Jewish population, probably twenty thousand, in Cairo. For the most part they are living in wretchedness and degradation. How many labourers do you think there are among them? *Not one!* No one cares for their souls; no one witnesses to them of their Messiah Jesus, who is exalted a Prince and a Saviour to give repentance unto Israel and forgiveness of sins.

THE ALEXANDRIAN ORPHANAGE, CONSTANTINOPLE, is now under the oversight of a gentlemen's and a ladies' committee. It receives children of any denomination, and trains them to know and love the Gospel. The good such institutions may do in this cosmopolitan city is incalculable. J. R. van Millingen, Treasurer.

Imperial Ottoman Bank, Constantinople.

"A Saint at Last."*

Margaret was led astray very early: found herself at the age of fifteen betrayed and left; broke out into passion and riot in the open street, and was laid hold of by the police; and thus began a wretched, independent life, though mercifully preserved from falling much further at the time....Living with a blind fiddler, James McLoughlin, a Roman Catholic, somewhere in Belfast, she was much addicted to drink....And so the time passed on until about 1856, when she was sixty years of age, with her life of sin and shame, as it might have seemed, nearly over.

One day a lady called at her door and asked her to attend a meeting. It was Mrs. McCosh, wife of a well-known professor of philosophy. She little thought of the issues of that morning call!...Margaret returned from the meeting a more miserable woman than she went. She continued thus miserable for five months; and, as she said, thoughts of self-destruction more than once crossed her mind. The sight of three funerals at one time, proceeding along near a place where three roads met, was also the means of deepening her conviction; a voice within kept asking: "If one of these were yours, where would your soul be?"

At length, one day, as she walked round a well-known square in Belfast, revolving such thoughts, and regardless of the presence of passers-by, her soul went up in a cry to God, that He would save her! "She would wear sackcloth for ever, if only God would save her!" And there, as she walked, the answer came. She passed consciously into peace with God, through the shed blood of Jesus Christ.

There was, then, much to do. One of the first things was that she and James had to be married!...packing all their earthly goods into a barrel, they crossed by steamer to Glasgow, not knowing anyone there...The only way of making a livelihood that seemed open to James and Margaret was that of

PLAYING AND SINGING IN THE STREET.

But the husband was now a Christian, and seems to have taken for a time a more decided position than his wife; so we are not surprised to find that their sweet melodies were often hymns rather than songs. They lived in one of the poorest districts in Glasgow—in the Saltmarket—surrounded by those who were depraved and vicious; and it was no easy task to serve God and trust Him there. Yet the testimony is that they did so; not merely were they kept by the Lord, but were of use to others.

Many were the answers to prayer, for herself and others, which brightened Margaret's path. Some have felt a blessing following them, they knew not why, until they traced the source of it to dear old Margaret's prayers...She recognised an answer to prayer in almost everything! Sometimes it was finding a sixpence on the high road, when there was not a crust of bread in the house; sometimes it was a friend calling, and leaving the exact sum to pay the rent (which was due that evening, and must be paid), though the friend had no knowledge of the need. One left her room refreshed and rested by communion with her who communed so much with God. She spoke to God on all subjects audibly; and sometimes, before she opened her door, one expected to find a visitor sitting with her. *It was Margaret speaking to God!*

A well-known minister of the Gospel tells how her prayers followed him step by step; how she asked things for him which there seemed no earthly prospect of obtaining, but many of which have already come. He describes these prayers as if they had been moulding his life, all unknown to him; and mentions that one or two yet remain to be answered—as to which only time can tell. Margaret traced these

ANSWERS TO HER PRAYERS

with much thankfulness; and so happy did she feel in reference to one of them that she said "she was ready to go to heaven from the church door."

At the time of James's death, she possessed much knowledge of the Lord, and could trust Him very fully in regard to all outward circumstances...She was eighty-nine years of age, and alone, when she lost her sight. She, who had for forty years watched over a blind husband, *became blind herself!* It was through such deep waters that the Lord had to bring her to the full rest of faith, ere He took her hence. ...About the year 1882 the Christian community in Glasgow began to be greatly stirred by the movement for "the deepening of spiritual life." Two of Margaret's friends received great spiritual benefit through the Conventions; and, being accustomed to visit her, they were led to recount to her their new experience. With wonderful readiness, she understood it all; was led to ask God for something more for herself; presented her whole soul to Him for searching and cleansing; and then was brought by the Spirit through very deep waters.

She loved to be alone. After her friend had tried several people to live with her, someone, who appeared more suitable, was at last heard of. But, on going to tell Margaret, she met with the touching reply, "Please, dear,

LEAVE ME ALONE WITH JESUS!"

You need not fear for me, for I just lay myself down in the Lord's arms; and I'm safer there than if any of you were beside me!" Her friend dreaded the fire; but Margaret answered: "The Lord will take care of that too." And He did.

In April, 1888, it became apparent to Margaret's friends that her end could not be far distant; and a doctor pronounced her disease to be aneurism of the heart...As the spasms became more and more acute, she was heard to say: "Rough and thorny is the road; but it leads to Him." Sometimes, in the intervals of the paroxysms, she whispered,

"MY JESUS!"

Once she was overheard to say: "It's sore, sore, Faither! but I'm no' a bit fear'd!" "Don't shed a tear for me!" she said. "I am not a lady; but I am a King's daughter! My voice is broken and cracked, and I cannot sing; but I'll soon have a harp of my own to praise Him"...During the last night her friend, Miss Grant, who sat watching, heard her say faintly: "He's coming!" Then silence fell; and the hours crept slowly on. Once or twice they offered her ice or water; but she slightly shook her head, and pointed upwards, as if to say, "I need nothing more. Look there!" Then she appeared to fall into a stupor. But, by and by, the lips moved; and very faintly the whisper could be heard—"Heevenly Faither!"

These were her last words—"A King's Daughter!" gone home to her Father!

"O eyes that are weary
And hearts that are sore,
Look off unto Jesus,
And sorrow no more!"

MRS. GINEVER'S HOMES.

Last year's work in connection with Mrs. Ginever's Homes was as interesting as ever. Mrs. Ginever writes in the report:—

"It has been my privilege to help many sad and urgent cases. A widow, who had supported her two children—a boy and a girl—nine years by dressmaking, was compelled to give up her business through the development of cancer. After some time she succeeded in getting her boy placed with a hairdresser, but the thought of leaving her little girl homeless was a sad trial; moreover, she had a letter of admission into a hospital, which she could not use on account of having no one to take care of the child. A lady, visiting her, was advised to apply here, where the girl was immediately received. The poor widow only survived her removal to the hospital a fortnight. A few days previous to her death, her little girl was taken to see her, and great was the joy in the mother's heart at finding her child so well cared for. I had a quiet talk with the little one on her return, and seeing her very bright and happy, remarked, 'I think you are a very brave little girl.' 'Well,' she replied, 'I did fret about mother very much, but one of your little girls talked to me and told me not to cry, for it couldn't do mother any good; she told me her mother had been ill for years, and often went into the hospital; but, instead of crying, she told Jesus all about it. So I began to do the same, and it makes me so happy.'

"The Infant Home continues to be a great boon to many wee bairns. The work at Broadstairs continues to prosper, and many little sufferers have their burdens lightened and hearts cheered by the kindness shown to them by Dr. Cresswell and other good friends. It is really marvellous how many of our little incurable cases are spared year after year; amongst so many bad cases only two were gathered home during the year. Going to see one of these not long before she passed away, I took with me a reward text from St. Mark's Scripture Union, with which she was much delighted, and, speaking of one she had left at Manor-road, she remarked, 'This is oblong, that was *foursquare!*' 'Square, you mean, I suppose, dear.' 'Well, yes, square, but I like to say foursquare, because that is the word in Revelation that tells about the city I am going to. Oh, I am so glad to go! Don't think I want to leave you all, and my other friends, but I do so long to see Jesus, and I *shall* see Him there.' Many subsequent conversations were equally pleasing, and at times when the Matron, who had been the instrument used by God to bring this dear child into full Gospel light, was sitting with her, her faith was most joyous and triumphant. On one occasion she asked me if I remembered a certain Sunday evening when, after telling the little ones some Bible stories, I had taken her into the parlour and had a talk with her. I could not say that I did. 'Oh, I do!' was the reply, 'for from that time I began to think about my soul, but it is since I came here that it seems all so clear; I never doubt, for it *is* so clear.'"

We rejoice to observe that the good work has many friends sewing and knitting in its interest, and that its needs are ever supplied; although sometimes the coffers are empty for awhile. Communications to Mrs. Ginever should be addressed, Kingsdown Orphanage, Pemberton-road, Upper Holloway, London, N.

* From Old Margaret; or, A Saint at Last. By J. Elder Cumming, D.D. Paper covers, 6d.; cloth, 1s. *London: Morgan & Scott.*

Mrs. TRAVERS LEWIS,

Foundress of the Homes for Young Englishwomen in Paris.

THE subject of our sketch, better known as Miss Ada Leigh, is the fifth child, and eldest surviving daughter, of the late Mr. Evan Leigh, of Manchester. Born at Macclesfield, she was brought up in the nurture and admonition of the Lord by her godly mother, who is still living. She was much influenced for good by her two elder sisters, both of whom, with a younger brother, passed away within the short space of six months. This bereavement had a salutary effect on her spiritual life, but it was chiefly owing to the instrumentality of the late Canon Hugh Stowell that she was brought definitely to know Christ as her Saviour, when, at the early age of twelve, she engaged in Sunday-school teaching. She has ever since been occupied in the Master's service.

At the age of fifteen she went with two of her sisters to school near Bonn, in Germany, where she remained for about two years. On returning to her home at Manchester, she once more took up her Sunday-school work, at St. Oswald's Church, Colleyhurst, under the late Canon Berkley Addison, who shortly afterwards removed to Jesmond Church, Newcastle-on-Tyne. Here she soon gathered around her a class of young women, which completely filled the largest class-room, and many were the seals to her faithful teaching

At the time of the Cotton Famine, in 1860, Miss Leigh, along with Mrs. Goadsby, the then Mayoress of Manchester, Mrs. Clarke, and others, organised a Relief Association, which for many months did excellent work in and around Manchester, by relieving the prevailing distress. Miss Leigh's arduous services as honorary secretary were afterwards publicly acknowledged. Visitation revealed the wretched condition in which the poor were living in the slums of Manchester, and a society called the Ladies' Sanitary Association was started, Miss Leigh being the moving spirit. This Society has continued its good work in ameliorating the condition of the poor these thirty years, though recently working under a different name.

In 1861 Miss Leigh was in Paris with her sister finishing her education. On December 7 in that year, she met with an English girl in a glove-shop, and ascertained that she had been four years in Paris and never had been to any place of worship. This girl was invited to attend a Bible-class, and during the two winters spent in Paris fifteen young women were found, who welcomed Miss Leigh as their friend. On her return to England the work at Colleyhurst was again taken up, under Rev. A. Brooke Clarke, the present rector. Her family soon after removed to another part of Manchester, and Miss Leigh had then four miles to walk in order to take her class. This she cheerfully undertook Sunday after Sunday, staying the night at a lodging close by, when the day's work was over.

In 1868 Miss Leigh was again in Paris, where she expected to stay for only six weeks; but, in the providence of God, she was led to remain more than ten months. Only three of the fifteen girls she had befriended could be traced; one had married a French perfumer, and lived on the Boulevard des Italiens. She told sad stories of English girls in Paris: that they had no food unless they worked on Sundays—not working threw them, friendless, penniless, and hungry, upon the gay boulevards of Paris. Ignorant of the language, and with no one to guide their steps, it was self-evident that the wish to keep the Sabbath day holy exposed these young women to too well-timed temptation. A chord of sympathy in Miss Leigh's heart was touched. We may quote her own words taken from her published pamphlet, "Our Mission Homes in Paris" (*Partridge & Co.*):—

(*From a Photograph by the London Stereoscopic Company, 54, Cheapside, E.C.*)

"Impelled by a strong consciousness of purpose, undefined, save in its yearning to save souls, hundreds of little notes were written, and given, with prayer, wherever an English-speaking girl could be found. These notes contained an invitation to come to the hotel where we were staying, where some refreshment was provided, and to attend a Bible-reading. One day, stepping down from a shop in the Rue de Luxembourg, a girl, as she crossed my path, exclaimed, 'I don't care what becomes of me!' 'But I do,' was my almost involuntary reply, giving her one of my little notes. Its signature, 'One who cares for you,' touched the heart of one who, from the age of twelve, had had life to face alone. She became an earnest member of the Bible-class, bringing other young women with her. Soon the Bible-class numbered sixty-four, with a weekly attendance of about thirty-five.

"When again in Paris, the young woman to whom I had spoken years ago came to me with an offering wrapped up in a slip of paper, upon which was written, 'A gift of faith and love for a Girls' Home in Paris.' It was a franc—10d.—given July 27, 1872. My resolution was at once taken, and the next day an apartment secured at 77, Avenue de Wagram, as a Home for respectable English and American young women, without distinction of creed. Beginning with twelve beds, we soon increased it to thirty-six, when the necessity for purchasing the property was manifest. This was undertaken in faith, and signed for, on August 11, 1874. The whole amount required for the purchase and expenses of transfer was paid down on May 9, 1875. Over the entrance to the Home a white marble tablet marks this transaction:—

Asked of God, August 11, 1874.
Given of God, May 9, 1875.
'Surely the Lord is in this place.'

"The total cost of purchase, legal expenses, repairs, furnishing, &c., amounted to £12,330. This Home has had 5300 admissions, most of the young women having obtained situations from it, others being helped to return to England or their friends. This part of the work is administered by one

lady in charge, Miss Moon, who has now been in residence for sixteen years.

"The second branch of the work, now situated at 26, Faubourg St. Honoré, is that of our Y.W.C.A. and Home for young women apprenticed in shops, &c., and was opened at 88, Faubourg St. Honoré, February 10, 1873. The third branch was the Crèche, or infant school for children, providing a home during the working hours of the day, so as to enable many a busy mother to leave her child with safety and comfort, and was opened, December, 1875. The mission-hall, 79, Avenue de Wagram, was opened, December 25, 1875, by a Christmas dinner to working men and their families, followed by a general invitation to join mothers' meetings, clothing club, children's sewing classes, night schools, men's Bible-readings, French classes, &c. The Temperance, Band of Hope, and Total Abstinence Societies were inaugurated January, 1880. This branch of work was commenced and has developed under one of our ladies, Miss Carmichael—now with us for over thirteen years, whose name is as a household word amongst the poor—helped by younger ladies. The soup kitchen has also been in active operation during the winter months since 1875.

"The first destitute English child was received in February, 1873, and in July of the same year was most happily adopted. By July, 1876, we had received eighty-nine children, and had one storey in our Home reserved for them, where we managed to pack twenty-four each night. Some of these had been brought over and sold as artists' models, and for different performances—some as fairies, others as tight-rope dancers, performing tigers, &c. Many were deserted on account of the French law not recognising as valid marriages contracted in England between French and British subjects. Some were children left destitute upon the death of their parents. The late Monsieur Galignani hearing quite accidentally of our crowded flat offered us his hospital at Neuilly as a separate Home for them. This most generous gift of a valuable property which cost M. Galignani and his brother £16,000, was ratified, October 22, 1876, and conveyed to our Association, which had been formed for the purpose of holding in perpetuity the property which might be acquired for the special purposes of our Association.

"In September, 1884, our kind friend the Baroness Alphonse de Rothschild built a school-room and south wing, at the cost of £2000, in memory of her mother, the late Baroness Lionel de Rothschild.

"The year 1878 saw the inauguration by the late Earl of Shaftesbury of our Governesses' and Artists' Institute and Home. A large apartment has since been taken at 153, Faubourg St. Honoré, and is now under the charge of Miss Hockly, who has worked with us for several years. Our last effort is the development of our work amongst men, which began December, 1875, by holding Bible-classes for them during the winter months. The story of this work will be found fully set forth in a pamphlet, 'Am I my Brother's Keeper?'

"In looking back upon the work of the last seventeen years, I find an organisation at least so complete as scarcely now to need my personal supervision. Where I worked single-handed years ago, we have a band of noble-hearted women who have toiled on steadily from six to sixteen years at their own charges amid unutterable difficulties, with prayerful and patient perseverance, which God has owned. The work of earlier days, which reached its 'ones,' now counts some eight hundred of our country people drawn within the circle of its influence each week. Much that was attempted upon untrodden ground has been found to reach the most vital needs of our country people."

Mrs. Lewis, writing a year ago says, "And now after sixteen years of unremitting toil in a voluntary effort, the time has come when I need some relaxation, and I feel that the work of the Association which it has been such a joy to me to form will be best consolidated and its influence most fully realised by others taking a more prominent part. I shall retain my position as President and Honorary Secretary of the Association. The daily letter will become the weekly one; and though I may leave my tried and greatly valued helpers for longer intervals than hitherto without my personal supervision, I shall always hope to be in Paris when occasion may necessitate. By my marriage with one whose life and first recollections were years ago linked with our late revered President, the Earl of Shaftesbury, and with other esteemed friends, and whose labours God has greatly honoured, I feel that I shall entwine more matured experience with my hitherto single-handed toil in the work of our Association. The Bishop of Ontario has long had a special interest in my efforts, and has always upheld the cause of the weak and suffering. His sympathy in the past, and his willingness to spare me whenever I am really needed in Paris, will be the best pledges to my friends that my future life will be one of stronger influence and enlarged activity in the work I so dearly love, of leading humanity—in its weakest yet tenderest form—into touch with our loving and risen Lord."

Miss Leigh was married to the Bishop at the British Embassy in Paris on February 20, 1889. Mrs. Lewis is about to visit England on business connected with the Paris Homes.

BRIXTON HILL RESCUE AND PREVENTINE HOME.—The report of the third year's work of the Rescue Home, 143, Brixton-hill, S.W., is very encouraging. The chief event of the year was the extension of the premises, and now twelve inmates may be accommodated. Twenty girls were received last year, and twelve babies; eight of the former are now in situations, and six returned to their friends. The great aim of the work is to bring the inmates of the Home to a knowledge of Christ. All have come under direct and personal spiritual teaching, many having repented and turned to God, as their earnest and consistent lives make evident. The hon. sec. of this unsectarian work is Miss Stemp, 25, Josephine-avenue, Brixton-hill, S.W.

"BEHOLD THE LAMB OF GOD."

Soul immortal, shake thy wings
From the dust of earthly things;
Lift thy heart to Christ in prayer,
Now his fast and sorrow share.
Steal to dark Gethsemane,
Where He weeps and prays for thee,
Listening to the undertone
Of his anguish deep and lone.
Bowed by agony's sad thrall,
Sweat-drops from his forehead fall,
As He kneels upon the sod,
Son of man, yet very God.
Christ for all, above, below,
Drains the cup of guilt and woe;
Watch whilst midnight shadows fall,
See Him in the judgment hall,
Thither by the soldiers borne,
Scourged, despised, and put to scorn.
All his followers have flown,
Christ the winepress treads alone.
Priests and rulers mocking bow,
Piercing thorns enwreath his brow.
Unto Calvary's mountain led,
Jesus suffers in our stead.
On the cross uplifted high
For a guilty world to die;
E'en the golden sun has paled,
Nature is in blackness veiled.
Lowly droops that dying head,
"It is finished," Jesus said.
Hear his agonising cry,
"Eloi lama sabachthani."
From his hands, and feet, and side
Flows salvation's crimson tide.
Christ his life has freely given,
Opening wide the gates of heaven.

Harriet Julia Evans.

DR. THEODORE CUYLER.

In a letter recently received, Mr. I. D. Sankey says:—

The closing scene of Dr. Cuyler's long Brooklyn pastorate of thirty years was one of the most impressive sights ever witnessed in the Lafayette-avenue Church. The crowd in attendance overflowed the building, and large numbers were turned away from the doors unable to find even standing-room. The sermon was delivered with great unction and power. The audience was much moved by his closing words.

Not a single trace of failing strength has been visible in any of the Doctor's sermons; but in his farewell address he manifested unusual vigour. Indeed, many of his people have besought him to withdraw his resignation, and to continue with them; but to all such solicitations he has replied:—"I love Lafayette-avenue Church too well to allow any chances to be taken in regard to her future success. Ill-health or failing vigour may come to one of my years sooner or later, and before that day comes I must see a stronger and a younger man at the helm." Truly this is "the cause rising above the man."

In the future Dr. Cuyler will be looked upon as one of the fathers of the Church and a preacher at large. By his facile pen and brilliant sermons we hope he may yet reach more people than ever before. His friends are raising a fund for his use in his retirement from the pastorate. He had saved nothing in the past thirty years, while he gave freely of his substance to all who came to him for help. A beautiful life, truly, has been his, and may he long be spared to be a blessing still to tens of thousands of souls.

MALTA.—A very successful fifteen days' mission has been held at the Soldiers' and Sailors' Home, 104, Strada San Lorenzo, which God has greatly blessed. The friends in charge thank our readers for their gifts of tracts, books, &c., and for their prayers.

Parochial Missions.

A speaker at the annual meeting of the Church Parochial Mission Society last week, in Kensington Town Hall, claimed for that Society that it had popularised special missions in the Church of England; and we believe the claim is just. Judging from the handful of people that attended this meeting, it does not appear, however, to have popularised itself. It is not creditable to a great institution like the Established Church that the annual review of its leading evangelistic agency should attract only some three hundred persons, of whom very few indeed were gentlemen. It is true, it was an afternoon meeting. The speeches were all good, but we should have liked a little more intensity and enthusiasm in the report, in view of the noble work that is being done throughout the land by Mr. Aitken and his fellow missioners. Two items must cause universal regret—the retirement of Mr. Stephens from special mission work through ill-health, and the deficit of £260.

The most interesting part of the Bishop of Lichfield's presidential speech was the warm tribute he paid to the memory of the late Rev. Robert Aitken, of Pendeen, to whose devotion, perpetuated in his son, the establishment of the Society is really due. Speaking of Mr. Aitken, Sen., Bishop Maclagan said:—"The recollection of his impressive personality rises up before my mind while I speak. I can never forget the last occasion (I believe) on which he preached in any church in London—in my own church at Kennington. After a sermon of marvellous power and great length, which caused the deepest emotion, but no weariness, in these rough working men who were gathered together from the South of London, we adjourned to the schoolroom with a certain number of the congregation who followed us thither. There the old man began his heart-searching work among the people, speaking straight home to them with that spiritual power for which he was remarkable, and dealing with them one by one, with an intense fatherly tenderness that I have never seen equalled in any minister of Christ. Nothing impressed me more than the absolute entirety of his surrender to the work that God had given him to do; it was the subject of his conversation from morning to night. So he laid the foundations of this great work." The Bishop went on to speak weightily of the importance and the peculiar difficulties of parochial mission work, and said that in a recent conference of clergy in his own diocese its value was very warmly recognised. His Lordship hinted that perhaps in future missions it would be advisable to pay more attention to the spiritual quickening of the saints than the mere ingathering of the careless; because a quickened church would react powerfully on the outer world.

After a personal expression of indebtedness to Mr. Aitken the younger, Canon Pennefather spoke well on the important evangelising work that could be done by diocesan missioners, especially in reaching the remote and sparsely peopled country districts. There are many of our English villages, he said, that are sleeping the sleep of spiritual death. Rev. Cyril Grant, who spoke next, also began by a bit of individual testimony, telling in cordial terms how deeply he was indebted to Rev. W. Warren, one of the Society's missioners, for a great lift in his own spiritual life. The main burden of his address was a plea for an order of "flying missioners," who should visit thinly peopled districts, not by lengthened missions at one place, but staying for a day or two as circumstances might require, and passing on to another, so that all the souls in the district should have the offer of salvation. He remarked that valuable as a special mission is it can never take the place of regular and steady parish work. Mr. O'Donoghue, from Somersetshire, was another warm witness to the good of these missions, and urged that objectors to special Gospel effort should be kindly and tenderly met and answered.

Last of all was heard the voice for which many in the meeting must have been waiting, that of Rev. W. H. Aitken. We could fully share in their disappointment at discovering that Mr. Aitken was suffering from "a strange and unaccountable hoarseness," as he described it, so that he had to confine his remarks to a few sentences of very earnest and urgent appeal for more generous financial help. It was the first time, he said, in the history of the Society that monetary assistance was the prominent need of the hour. God had greatly blessed its operations, and it was painful to contemplate the possibility of having to curtail their efforts for want of the necessary help in funds. Surely Mr. Aitken's appeal cannot be in vain. Before he sat down he told a very encouraging little incident that had happened to him on Easter Sunday. A young man came into the vestry and said that he was one of the thirty-seven employées in one London commercial establishment who professed to receive blessing during one of his late missions. Of these converts at least six are now wholly engaged in doing the work of God in different parts of the world.

The Temperance Cause.

A Prohibition League has been formed at Edinburgh.

It is proposed to have a World's Temperance Congress at the Chicago Exhibition in 1892.

At the recent annual licensing courts for Scottish burghs very few new licences were issued.

Mrs. Mary Davies, the renowned Welsh lady vocalist, has been a total abstainer for the past ten years.

A Sunday Closing census taken in eight towns and villages in Westmoreland shows 3327 inhabitants in favour, 98 against, and 176 neutral.

The Aberdeen Temperance Society's winter series of meetings were encouraging in their results. Local ministers cheerfully gave their aid.

Samuel and Deborah Lloyd, members of the Society of Friends, Kansas, are at present in England. Their testimony to the value of Prohibition in that State is most decided and encouraging.

A very cordial "welcome home" was extended to Canon Wilberforce in a mass meeting at Southampton last week. He spoke strongly of the evils that are caused in India by the opium and drink trades. Mr. W. S. Caine also made a telling speech on the same lines.

In connection with the jubilee of New Zealand a great temperance meeting was held among the Maoris who were attracted to Auckland for the occasion, and 110 pledges were taken. Rev. W. Gittos has nobly devoted his life, and given of his substance, for the benefit of the Maori race.

The recent election of guardians for the Lewisham Union turned mainly on the question of drink expenditure in the workhouse, which stands at the high figure of 17s. per head of the inmates. Six persons were nominated fully pledged against this expenditure, and of them five were elected members of the Board.

Lord Randolph Churchill, in *Short Cuts*, warns the publicans that after the next general election a majority may be returned pledged against compensation, and he implores them to be wise in time. "There is much need (says *The National Advance*) of advancing some such exhortation to the temperance men. There will be no serious measure passed until all earnest reformers agree to co-operate in the principle that half a loaf is better than no bread."

MR. DANIEL MATTHEWS, of the Maloga Mission, Australia, is now in Scotland, and purposes returning to London early next month. He has had excellent meetings in Birmingham, Liverpool, and Glasgow, and will next week be visiting Edinburgh. Friends everywhere have been interested in his accounts of the work of grace among the native blacks of New South Wales. Mr. Matthews intends leaving for Australia in June.

MISSION TO LEPERS IN INDIA.

Interest in the poor lepers having increased of late, the pages of the fifteenth annual report of the Mission to Lepers in India will have a pathetic attraction for Christian workers in general. The pages narrate much self-denying endeavour in the name of the great Physician. Altogether 134 lepers, inmates of the Mission Homes, were received into the visible Church on profession of their faith. In the Purulia Asylum alone ninety-two baptisms took place, leaving only very few still in heathenism.

We rejoice to observe that special attention is being directed to the case of children of leprous parents, who have as yet shown no indication of being diseased. For years there has been one Home for such cases, but now work of this kind is being done in connection with three of the asylums. In caring for the children of lepers, there is a distinct sphere of Christian effort, the object being twofold, to save the little ones from the terrible disease, and to bring them to know the love and service of Christ.

The chief aim of the Mission is to tell the poor lepers of the Saviour. It is by no means easy to enlist active sympathy in the work in India. The report says: "On several occasions and in several places, we have been unable to carry out our plans for the benefit of the lepers just because of a lack of local interest; and yet it has been our unvaried experience that, when anyone has been once led to engage in work for Christ amongst lepers he has become so interested in it as to count it amongst his highest privileges." In view of the awakened interest in the condition of the lepers, and of important questions now pending, the secretary of the Mission is about to re-visit India.

From various centres reports have come of the progress of this labour of love. At the close of the year there were 112 people in the Almora Asylum, of whom 76 were Christians, and 12 were expecting to be baptized. Musuwa, the oldest inhabitant of the Asylum, says: "I am but a blind, helpless old leper to whom Jesus Christ, the beloved Son of God, gives peace. He is my Saviour, and not mine only, but the Saviour of all who hope and trust in Him. I try to remember Him day and night, and I love all who love Him. I am only a traveller here; my home is in heaven. I am getting ready to go there. I was very ill this year, but the Lord restored me. I remember all you my friends in my prayers, and ask the Lord to be your helper, and to bless you in all your labours. Now my salaam to all my friends, and also to Padri Bailey Sahib."

The Mission has been invited to undertake work in several new places. Communications should be addressed to the Secretary, Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh.

KING EDWARD RAGGED SCHOOLS AND MISSION.—The forty-fourth annual report shows that the great work which has its centre in King Edward-street, Spitalfields, is still carried on manifestly to the glory of God. As the expanding operations have required fresh helpers, sympathising friends have rallied to the call. At Albert-street and King Edward-street, upwards of 1100 children are in attendance on Sunday afternoons and evenings. The scholars' free library is more used than in former years; in the junior school, where the children have most leisure, only a few of them being at work, 90 per cent. use the library. The young women are grouped in week-night classes and taught to ply the needle, while the lads are instructed in carpentry, drawing, &c. Temperance principles are inculcated, and thrift encouraged. The poor are fed, and the weak are helped and cheered in many ways. The agencies, for young and old, are very numerous, and such as only require to be known to secure the cordial support of Christian people. Communications may be addressed to the hon. secretary, Mr. Charles Montague, 4, Bedford-square, E.

RESCUE WORK AT PORTSMOUTH.

The first public meeting of the Christian Rescue Association was held in the Elm-grove Baptist Church, Southsea, on April 17, being attended by many warm friends and sympathisers.

The president, Rev. J. P. Williams, in the opening address, said that the Christian Church had none too soon awakened to the actual need for this work. Is not this an evidence of the extension of the kingdom of God that, in the place of theological discussion and controversy, the Church is rousing herself to raise a fallen world? Religion is now seen to be not just singing about Christian work, but a going out, and giving a hand to raise up fallen brothers and sisters. There is now a social side to our religion—to go like Christ and mix with the outcasts, and show them active sympathy.

The Association sprang into existence in 1887. The Home, 18, Wyndcliffe-road, Southsea, can accommodate six cases only, and is very cramped in size. The work has been carried on quietly, but the time has now come to make it more known, and to ask for increased help.

Rev. G. R. Osborn remarked that in every "Home" we meet with youth, ignorance, and poverty; we see the outcast, the friendless, the betrayed. Any one of these urges a claim upon our pity. The little Home at Southsea is a busy hive, and plain needlework is done as one means for support.

A letter from the Chief Constable was read regretting inability to be present, and expressing warm sympathy in this and in every branch of rescue work. The president drew attention to the value of such a testimony, and to the blessing it is to have Christian men at the head of the police force. The speaker of the evening was Miss Salmond, of the Wesleyan East-end Mission. Women are perishing from the sin of impurity. Miss Ellice Hopkins' words are so true, that "the degradation of women is fast becoming the degradation of the children." Statistics show a downward grade from the age of seventeen to the child of eight years. We may shut our ears and eyes, but these facts of horror remain the same. Think of children being forced by their parents to do what many Christians cannot bear to speak about!

Rescue work is a duty, if but for the children's sakes. They are born in sin, reared in it, not only in East London, but everywhere where no counter influence is at work. People say that the girls and women we see in the streets look bright, cheerful, well-dressed. Draw them aside, peer behind the flimsy veil—what is there? Only a mockery of happiness and mirth; one and all own that they are wretched and miserable at heart, always in a state of semi-intoxication. Rescue work is a necessity. We who have had pure homes and the training of pious parents ought to pay this back to God in work for others.

To the individual Christian, Miss Salmond put the question—What is my duty? She herself had formerly thought it her duty to "pass by on the other side." It is our duty to cross over to the needy in a Christlike spirit.

Rev. A. Hancock urged the cause of total abstinence for rescuer and rescued. In God's day the true heroes and heroines will be those who have gone out "to seek and save that which is lost." Rev. C. Joseph struck another keynote. He warned against a false enthusiasm as to this work.

The object of the Association is excellent, and we trust it will commend itself to those who can help in any of the ways possible. Communications should be addressed to Miss Hammond, 47, Stanley-street, Southsea.

DR. F. R. LEES, the well-known temperance advocate and author, is about to take up his residence in the neighbourhood of London.

INFIDELITY IN INDIA.

To counteract and, in the end, destroy the dangerous widespread influence of the "Hindu" and "Anti-Christian" tract societies, friends have supplied literature for India. Although the principal cities of India and Ceylon have received heavy cases of literature, yet, as an antidote to the great Hindu and infidel literary war against Christ and Christianity, what has been done is as nothing in such a vast country. Many missionaries write pleading for tracts to help them in their noble work. The substance of their reports are as follows. *The Indian Methodist Times* for March, 1890, says:—"Most noticeable is the work of the Hindu Tract Society through its publications and its preachers. The staple of the Hindu preachers' addresses is abuse of missionaries and their religion. They are also strongly coloured by the anti-English feeling which prevails in certain circles. The people are incited to oppose us in every possible way, to keep away from our services, to withdraw their children from our schools, to tear our books and tracts to pieces. During the day the preachers visit the houses and work upon the fears of the women. They also circulate handbills or tracts, which profess to show that the Bible is full of contradictions, and which hold up the missionaries to contempt as men who have taken up their present profession because they cannot earn a livelihood at home.

"The Hindus are incited to give their money as freely to support Hinduism as Christians give it for the spread of their religion. The latest tract published bears a most offensive title: it is headed, 'Jesus Christ a fool.' It is scarcely a wonder that thus roused almost to frenzy the people have sometimes collected in mobs for the purpose of ill-treating the Christian preachers. This persecution has been borne with patience even when pain and loss have resulted."

What can *we* do to help our brethren to do effective work against infidel blasphemers?

As an independent worker, may I urge English Christians to send over quantities of H. L. Hastings's publications? I mention these because of their high literary style and true Christian position. I have had a hand in circulating these valuable 32-page pamphlets throughout the world, and I can speak of their great and permanent power for good. Any friend willing to assist—on going to India or Ceylon—can (through the kindness of a personal friend), on my written order on the publishers, obtain a gift of 500 for every 1000 copies purchased, that is 1500 copies for 42s., or, for the illustrated edition, 50s. Or, should friends desire, the writer will guarantee, without any further cost, a careful and proper circulation throughout India and Ceylon for any quantity.

Praying that many Christian friends will accept the offer of my friend and help our noble missionaries in fighting for truth and Christ, I am, yours, &c.,

John H. Mitchell.

306, *City-road, London, E.C.*

THE CHURCH, says Mr. Ruskin, has dined with the rich and preached to the poor. The time has come for it to preach to the rich and to dine with the poor. What we want to adjust the balance in the Churches is more of the Apostolic methods. The Church, using the term in its broadest sense, never had a finer opportunity of bridging over the gulf—nay, not of bridging it over, but of filling it in—the gulf which has too long divorced the Church from the masses of the people. That opportunity is to be found in the Church identifying itself with their every-day life, and in giving the "Amen" of practical effort to the prayer: "Thy kingdom come, thy will be done, *on earth*, as it is in heaven." There are, as we believe, vast resources in our Churches—at present fallow, or even waste—which may be utilised for this purpose. It is a question which concerns our life as a nation equally with the life of our Churches.—*National Advance.*

CHRISTIAN COLPORTAGE.

The agents of the Christian Colportage Association for England assembled in good force on Monday at Exeter Hall to celebrate, with friends and supporters, the sixteenth anniversary of the work. It is no longer needful to urge the strong claims of the Association as an aggressive evangelistic agency. We rejoice that the work is in itself as excellent as the need for it is unquestionable. In town and country alike iniquity abounds, and, such being the case, there can be no doubt as to the duty of the Christian community to show that grace has much more abounded in the provision which God has made for the salvation of men.

The proceedings began with a meeting for prayer and praise, at which several of the colporteurs gave incidents arising in the course of their work. More than one told of successful battling against corrupt literature. Horner's Penny Stories, always pure, have in many a village proved more than a match for unwholesome publications. As a consequence, small dealers whose trade was in trashy novelettes have had to give them up in order to meet a demand for papers and books at once bright and healthy in character and tone. Herein is great cause for thankfulness to God.

One colporteur undertook to supply a young woman with

A BOOK "FULL OF LOVE."

He took her "God so Loved the World," and "Herein is Love." She wanted books of a sensational type, but she felt herself bound to purchase first one and then the other, and now she lives in the sunshine of Christ's love, and commends it (and the beautiful books) to her acquaintances and friends. A cook in Belgravia would do no business with the colporteur, for, she said: "We are all infidels here, upstairs and down." A tract was left. Having called several times without realising any sympathy, the colporteur was asked to supply a novel for presentation to the young woman's mother. What more suitable than "Salvation: the Way made Plain"? Cook hesitated as to the suitability, but yielded to persuasion. Before sending it to her mother, she read it herself, and subsequently bought a second copy for her own more diligent perusal. In course of a short time Divine light dawned upon her soul, and now she knows Him who is the Way, the Truth, and the Life.

Lord Kinnaird presided over the public meeting. The report, read by Mr. H. D. Brown, secretary, was cheering. At the last annual meeting an agreement was come to that God should be asked to add twenty new colporteurs to the staff. That prayer has been answered, and at the end of the year the total number was 110. During the year over a million Bibles, books, magazines, and Scripture cards were sold, amounting in value to £13,558. About fifteen hundred villages have been systematically visited month by month, besides many others worked during the summer months. Books and men alike have been specially selected, with a view to the glory of God in the salvation of souls, and God has greatly owned the work.

Canon Money spoke of the sad need for the work, and its great importance, especially in view of the ostentation of infidelity at the present time. Rev. Colmer B. Symes declared the agency to be in line with God's plan, for God has employed both literature and the living voice in his merciful dealings with mankind. Both addresses were eminently sympathetic and encouraging. Mr. Robert Paton, hon. secretary, expressed a hope that the present year would witness a still further extension of the work.

MRS. S. MAY, the veteran Christian worker, has left Calcutta for a period of rest and recuperation with friends in England.

Good News.

"Good news! Our dear brother H—— has yielded to the Saviour."

Such was the message I lately received and for which I devoutly thanked God. As others learn the story they may rejoice in such a testimony to God's grace.

Who is H——? I knew him a few years ago; had several earnest talks with him, and often thought him at the point of decision for Christ. Since then he has gone back again, and has bitterly disappointed the hopes of his friends. He left the trade to which he was apprenticed, partly because his master could do no more good with him, and partly because he had got a craze for going to sea. Nothing could turn him from this purpose, and ultimately his mother very reluctantly gave her consent.

Sunday-school and the house of God he had entirely abandoned, professing to have no interest in them. There was a dreary outlook before him. No wonder that his widowed mother and his brothers and sisters—all Christians—were in sore trouble about him.

But how came the change? Here is the story. To get employment at sea was difficult, and necessitated some delay. In the interval, he found something to do at the coffee-tavern where one of his sisters was employed. While there, it *happened* that a special mission was being held at the Wesleyan chapel. Another sister, residing in the district, took an interest in the mission, and invited the workers from the coffee-tavern to the meetings. The first night, only one of them came.

"Will you come again," said the sister, "and try to get H—— to come?"

"I will try," the friend replied, shaking her head doubtfully, as though she had not much hope.

Would he come? The sister prayed that he might, but feared that he would not; but her unbelief was reproved when she beheld him in the meeting before her the following night. She accepted the reproof, and since one prayer was answered, was encouraged to ask for more. A request was sent to the evangelist. As soon as it was read, H—— knew that it referred to him, and went away very angry. Some of the people pleaded with him, but he appeared quite indifferent, and completely shocked one man by his hardness of heart.

Yet, beneath the apparent callousness, the conscience was evidently touched; for, uninvited, he came the following night, and every night during the mission. His sister grew somewhat anxious, and on the last night but one affectionately pleaded with him; but he replied that "not the slightest impression had been made," and went up to his room to bed.

"To bed"; yes, but not to sleep. In spite of his professed indifference he was so troubled that he dare not lie down until he had vowed before God to yield to the Saviour on the following night. Nor was that enough to calm his fears, for while in bed the thought came: "Suppose I should not live until to-morrow night?" and, try as he would, he could not get the thought out of his mind, and instead of sleep he spent the whole night in agony.

God spared him and gave him another opportunity. The next night found him not only in the meeting, but in the inquiry-room. The struggle with pride had been so severe that the perspiration stood in great drops upon his forehead. The love of the Saviour conquered; it broke his heart and bowed him in submission and faith to Him.

"There is joy in the presence of the angels of God over one sinner that repenteth." And not among them alone, for throughout that chapel, where many had been interested in his case, shouts of rejoicing greeted the news of his salvation. But there was joy at home as well, where his mother and brother sat up for him, waiting with tremulous anxiety to know what news the last night would bring. Urged to go to bed, the brother said: "No, mother, I am sure good news is coming to-night, and I mean to hear it." And the good news came, The sister brought home, no longer a prodigal. but now a disciple of Jesus. As in the chapel, so in the home, shouts of rejoicing were heard, which awakened the two younger sisters in bed. They entered into the joy, and one of them said: "Another sheep brought back to the fold."

Is it not a story to praise God for? Are any of my readers trying, as H—— did, to stifle impressions? Learn from him to yield to the Saviour. Do not waste present opportunities in prospect of having others. God says: "To-day if ye will hear his voice harden not your hearts."

Brevia.

According to *The Daily Telegraph*, Buddhism is rapidly spreading in Paris.

In the death of the Marquis Tseng, China has lost one of its ablest statesmen.

The Adoption of Children Bill has been introduced into the House of Lords.

An electric railway five hundred miles long is proposed to be laid in Russia.

France and Holland have agreed to refer to arbitration a boundary dispute in Guiana.

The Queen, in a brief article, praises Mrs. Spurgeon's work for poor ministers' wives.

Three sons of Dr. Westcott, the Bishop-elect of Durham, are working in the foreign mission field.

Mr. Passmore Edwards has presented a thousand volumes to the library of the People's Palace.

Improved street ambulances have been provided for the use of the police in London in case of accidents.

The German Emperor has given 20,000 marks towards the erection of a German hospital at Zanzibar.

Dr. Parke says that Emin Pasha has incurable cataract in both eyes that must result in total blindness.

Mr. Goschen in his new Budget proposes to establish a uniform Imperial postage at the rate of 2½d. per half ounce.

Rev. C. W. Townsend, head of the Oxford University Mission at Calcutta, has seceded to the Church of Rome.

An interesting illustrated article on "London Cabmen and Cabmen's Shelters" appears in *The Illustrated London News*.

It is estimated that twenty-five thousand men are without employment in Chicago on account of a strike in the building trades.

The Public Libraries' Act has been adopted at Whitechapel. The fund for providing a building has not yet reached the sum of £5000 required.

Fifteen mission-halls have been planted on the route of the Great Manchester Ship Canal. Five of the fifteen missionaries are old navvies.

Miss Hugo, a niece of the Bishop of London, and a member of a well-known Episcopal family in New York, has entered a Romish convent.

Seventy-one Presbyteries in the United States have given twenty-five votes against and forty-six votes for the revision of the Confession of Faith.

Mr. Joseph Thomson, the African traveller, has again sailed for Africa, having entered the service of the South African Company for two years.

The Hygienic Society of the Seine have decided that for reasons of health girls under sixteen ought not to be employed in working treadle machines.

Sir John Gorst, in answer to a question in the House of Commons, says the law against the traffic at Rangoon in young girls will be rigorously enforced.

The appointment of a Royal Commission to inquire into the glaring inequality of criminal punishment was discussed in the House of Lords on Monday evening.

An International Congress of Jewish Rabbis is being organised, for the purpose of investigating the causes of the anti-Semitic movement, and devising means of defence against it.

An excellent account of work at a successful mission station to Australian aborigines, by the German Lutheran Church, is given by pen and pencil in last week's *Illustrated London News*.

A pamphlet recently published in Germany stigmatises duelling as an absurd and unnecessary method of settling differences. The inspiration, if not the authorship of the pamphlet, is ascribed to the young Emperor.

Lippincott's Magazine for April contains a very readable article by G. T. Bettany on the Spirituality of Marriage. The writer emphasises the duty of parents in setting before their sons and daughters, from their earliest years, high ideas and noble aims in relation to marriage.

Messrs. Joseph and Charles Allen, representing the British and Foreign Anti-Slavery Society, were received on Monday by the King of the Belgians, and presented to His Majesty a memorial, numerously signed by influential persons in England, in favour of the abolition of slavery.

Finsbury Chapel, Moorfields, which has now been closed, is about to pass into the possession of the Y.M.C.A.

The Socialist clubs of Berlin have passed resolutions not to trade at any shops at which business is done on Sundays.

Mr. H. M. Stanley arrived at Brussels on Saturday last, and had a royal reception. He is expected in London to-morrow.

President Harrison is on a three months' tour in the Southern States. President Carnot is also touring in the South of France.

In *The Review of Reviews* Mr. Stead is pleading for a much better supply of interesting reading matter to the inmates of British workhouses.

The Religious Tract Society has contributed £20 towards the cost of an edition of "The Pilgrim's Progress" for the blind on the Island of Formosa.

Dr. Parker, in a recent interview, gave it as his opinion that nowhere is there such narrow-mindedness, bigotry, and intolerance as among ill-educated Cockney atheists.

Sir James Tyler has bequeathed to the British and Foreign Bible Society, the London Missionary Society, and the Merchant Taylors' Company upwards of £40,000 each.

The Clerkenwell News states that since Ash Wednesday a hundred members of the Church of England and other Protestant bodies have joined the Romish Church from the parishes of St. Luke's and Clerkenwell.

A "Good Words" Society has been started; the members promise to refrain from "idle, uncharitable, and exaggerated speech about others." The Secretary is Mrs. Hardie, Tudor Lodge, Hornsey-lane, Highgate, N.

A Russian official in Siberia states in a recent letter that the high cost of living in that province and the inadequate pay given make it almost impossible to find an honest man there. "Everything which is good and honest is mercilessly persecuted, and baseness is triumphant."

A German professor has discovered some interesting manuscript works of Giordano Bruno, the Italian philosopher who was burnt at Rome in 1600 at the order of the Inquisition. Some letters of a German friend of Bruno have also been found, referring to the travels, studies, and publications of the ex-monk.

MARIN, N.W. SPAIN.—Mr. Thomas Blamire has been engaged since 1875 in opening up Galicia for the Gospel. The work has had many difficulties, one of which is inability to retain houses and places in which to hold meetings, for no sooner does the truth get a foothold in a district than the Romish priests persuade landlords to "throw out the cursed Protestants." This has just been the case at Marin, where God has greatly blessed the preaching of the word, there being a congregation of 300 or 400, who will have none of Rome and her priests. The church members and their friends are very poor, but doing their best to provide suitable premises of their own. The Mission has a hall of its own at San Tomé, and there the work has greatly increased. At least £1500 will be required to supply the pressing need at Marin, which has already been sympathetically recognised by English friends. Communications to Mr. Blamire may be addressed to the care of Mr. J. Cordeux, Moorlands, Rockleaze, Bristol.

A TOUCHING STORY OF HEROISM in common, every-day life was brought to light at an inquest at the London Hospital upon the body of a dock labourer. The evidence showed that he was "a casual," and that, work being slack, he had been unable to earn sufficient to procure even the bare necessaries of life for himself and family of four children. Determined, however, to minimise their sufferings, whatever the cost to himself, he did his best for them, and prolonged his own fast. On the Thursday he obtained a few hours' employment; but when in the very act of drawing his pay, suddenly fell down dead, having, as the jury expressed it, starved himself to feed his children. What a picture of the evils of modern competition! A back room, with practically no furniture, in an East-end slum, for which the rent would, probably, be not less than three shillings per week. A family of four children, the eldest thirteen, the youngest four, the mother being an inmate of an asylum. After much fruitless effort, the father having given all the available food to stop the piteous cry of his children, gets a "job," and falls dead as he puts out his hand to receive his wage.—*The National Advance.*

Mr. J. E. Hawkins has issued an interesting memorial card, bearing the names of Thomas Henry Morris, Robert John Johnston, and Robert B. Gall, late members of Mr. Arnot's mission party to Central Africa. Shield-shaped, 12 in. by 9 in., it is printed in silver and violet, and bears suitable words from Holy Writ and a few lines of poetry breathing the blessed faith and hope of those who offered themselves so willingly living sacrifices for God and Africa.

Work in Spain.

SCHOOLS AT CHAMBERI.

In 1885 the parish priest of Chamberi appealed to the "piety" of the people of Madrid to enable him, by donations, to open schools close to ours, with the confessed sole object of getting away our scholars, though, since the establishment of the latter, the friars and the Association of Roman Catholic ladies had been doing what they could to this end by opening free schools in the neighbourhood; but this was to be a unique effort. The school-books were to be given as well as the education, also some articles of clothing and a packet of sweets on entering, and no children were to be received but those from one or other of our schools. Success was reckoned on, and some of our scholars were told it was no use to come to us any more, for by a fixed date (six months ahead) all the Protestants would be driven out of Chamberi. The public appeal succeeded, the funds were supplied, and the schools opened, and some parents were induced by the pecuniary advantages to take their children away from us to go to them, especially as employment was offered to any fathers who needed it.

The opposition continues in a variety of ways (often unknown to us till some time after), and a third school has been opened by the priest; but ours are still very well attended, and generally quite full. Every now and then fresh energy on the part of those who choose to be our enemies robs us of girls and boys of whom we had hoped much, but others come, and sometimes the old ones return. The congregations too have all along been good, and increase, as does the serious attention of the people. Many have been truly blessed, and very many others have been "almost persuaded," but have been unable to face the difficulties that a confession of Christ would bring upon them. The premises, of which mention was made in The Christian about the same time, in God's good providence have been continued to us until now. But our aged landlady has lately died, and we are told it will be some months before her affairs will be settled, so that we shall not be disturbed for the present, though the principal of her heirs is against us.

We go on trusting in God and fearing nothing. We are thankful for the prayers of God's people and as much of their practical sympathy as they feel they should give towards extending the Gospel of Christ in this place, where the darkness of superstition, on the one hand, is only equalled by spreading infidelity and indifference on the other. To help in the work, an evangelist, used of God in his own country to the conversion of souls and helping on believers, willing to do what his hand finds to do, and with ability to learn a new language, would be a treasure.

Charlotte Fenn.

A WEEK'S MISSION.

The week of preaching mentioned in my last communication was the best attended mission we have ever had. For the first time in our twenty years' experience, we had to hold an overflow meeting in another *locale*, where our brethren had a good attendance. The opportunity was a good one for declaring the glad tidings of salvation. A copy of Luke's Gospel was given to every person not having a Bible or Testament, and the subjects taken at all the eleven meetings were chosen from it. At the after-meetings many remained until ten o'clock. Our only regret was that we had not strength enough to extend the mission another eight days. We pray that the work of the Holy Spirit may be manifested in permanent results.

Madrid. Albert R. Fenn.

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The Book World.

Strayed East: A Story of Fall and Rescue. By Rev. Augustus R. Buckland, M.A. From the Same Nest: A Homely Tale. By Mrs. G. Linnæus Banks. "*Church Monthly*" *Office*, 30 *and* 31, *New Bridge-street, E.C.* Two wholesome stories, illustrated, and in other respects rendered very attractive.

Pen Pictures from the Life of Christ. By Rev. John Cullen, M.A. *Dickinson.* Taking Gospel passages, descriptive of outstanding incidents or embodying Divine instruction, Mr. Cullen founds thereon discourses which are uniformly thoughtful and pointed. Twenty-four in number, the addresses will richly repay perusal.

An Historical Interpretation of the Revelation of John. By Rev. Arthur Isham, M.A. *Elliot Stock.* The author delights to notice the minutiæ of various renderings and readings, and in this he has not succeeded in being always accurate. As an outline of the historical treatment of the Revelation, the book will prove instructive.

Noonday Addresses, delivered in the Central Hall, Manchester. By Rev. W. L. Watkinson. 1s. 6d. *C. H. Kelly.* Fresh and practical, these pages are well worthy of perusal. Mr. Watkinson knows what is floating in the public mind, and he sets himself to administer the antidote to intellectual poison, as well as to present the bread of life to the spiritually dead and dying. The addresses show a varied reading, as well as a broad sympathy.

The Old-Fashioned Book on the Old-Fashioned Religion. By an Old-Fashioned Man. 1s. 6d. *Passmore & Alabaster.* We are glad to welcome this new edition of a popular reply to Unitarian teaching. Keen in argument and forcible in style, the book demolishes one by one the strongholds of sophistry wherein error trusts. The author enjoys a long Christian experience, and he makes the truth to shine brightly in the face of Jesus Christ. The book should be widely circulated among those who have been ensnared in the net of false doctrine.

Sweet Home, and the Way from Home to Heaven. By Rev. J. B. Figgis, M.A. 2s. 6d. *Nisbet.* In these twelve chapters there are counsels which, if acted upon, would convert many a home into a veritable gate of heaven. The first part of the book is devoted to a consideration of the foundation of the home, with its duties, dangers, joys, sorrows, pattern, purpose, and promise; the second part sets forth the way from home to heaven, and enlarges upon finding, showing, and missing the way. Is the subject attractive? So also is Mr. Figgis's treatment of it. Moreover, the pages are practical as well as charming, and we have no doubt they will have the many readers they deserve.

The Synagogue, not the Temple, the Germ and Model of the Christian Church. By Rev. James Gall. 5s. *Simpkin, Marshall & Co.* This is not so much a contribution to ecclesiastical antiquities, as an argument involving important issues in the field of Christian life and work. The questions discussed are hinted in the following sentences from Mr. Gall's very instructive work:—"The abandonment of the synagogue as the model of the Church, and the adoption of the Temple in its stead, laid an arrest on the progress of the Gospel by two different means. In the first place, the Church lost the baptism of the Holy Ghost, and ceased to be endued with evangelistic power. In the second place, the triumphs of the Gospel were arrested by the assumption of priestly functions by the Christian pastorate, and the enforced idleness of the Church, who were not permitted to take any part in the work of evangelism." The Temple, with its ritual, has been the model of Apostate churches; the synagogue, with its simplicity, has during recent years been increasingly copied by aggressive bodies of Christians. Clear in the description of great institutions, fearless in the exposure of religious folly and negligence, and sagacious as well as spiritual in suggestions for the promotion of world-wide evangelistic endeavour, the book is worthy of prayerful study. As the founder of the well-known Carrubber's-close Mission in Edinburgh, Mr. Gall has had experience of an eminently practical character, and this he brings forcibly to bear upon his theory of what a church should be, and what its members should do to advance the kingdom of God among men.

Strangely Led. The personal history and experience of Arnold Edwards. By Rev. H. E. Stone. 2s. *E. Marlborough & Co.* Those who know anything of the author of this attractive little book will not read many lines before they realise that it is autobiographical. How Mr. Stone was influenced for good by the sainted Baptist W. Noel, and why he identified himself with the Baptists, form specially interesting sections of the story.

The Lord's Supper is the title of an anonymous pamphlet published by *Elliot Stock*, in which the form, meaning, and purpose of the ordinance are studied in the light of the writings of the Apostle Paul. The author understands the second question in 1 Cor. x. 16 in this sense: "The bread which we break, is it not the symbol of our Christian fellowship and brotherhood, of our being members of the Church, and so of our belonging to Christ, and of our oneness with Christ our Head?" Though by no means following the writer in all his definitions and conclusions, we readily commend the book to thoughtful students of New Testament teaching.

The Mystery of God: A consideration of some Intellectual Hindrances to Faith. By T. Vincent Tymms. *Elliot Stock.* This is the fourth edition of a very thoughtful work. Atheistic perversions and rationalistic conceits are exposed and discredited by irresistible facts and arguments. On the "mystery of evil," we think the Scriptures, particularly in regard to the destiny of the wicked, are plainer than Mr. Tymms. The chapters on the oracles of God are specially valuable, and are well calculated to help readers who have been unsettled by the doubts and difficulties so thickly sown in the Christian world during recent years. The Person and Resurrection of Christ are likewise powerfully discussed.

Shelley & Co.'s Complete Press Directory for 1890. A full guide to the press of the United Kingdom. The summary of newspaper law cases is specially valuable. (1s. *Shelley & Co.*, 5, *Leadenhall-street, E.C.*)

The Church of the Nicene Period revived in Puseyism or Ritualism. By Captain George Palmer, R.N. 2d. *Bristol: William F. Mack*, 70, *Park-street.* A brief comparative statement and confutation of error of a sadly mischievous type.

"Reason of the Hope that is in you." By Pastor T. Greenwood. Four lectures, two of them in defence of Protestant Christianity, and two in support of Baptist Nonconformity. Though controversial, these pages are temperate in tone, and very thoughtful in character. (6d. *From the author*, 3, *Rutland Park-villas, Perry-hill, Catford, S.E.*)

WORK IN THE WEST INDIES.

Mr. John Mitchell, who is co-operating with Mrs. Huntley, of Georgetown, Demerara, reports a stay of seven weeks in Trinidad. He held some meetings of East Indians, and was much cheered to find many of them servants of Christ, having been brought to the Lord through the labours of Mr. Grant, who has been among them about seventeen years. Mr. Mitchell says:—"Since February 16 we have been staying at St. Marks, Grenada, West Indies. We had some good meetings in the market sheds. As there were special gatherings in other places, the priest forbad his people coming to hear me, but they came all the more, and we sold about £5 worth of Bibles and Testaments, as well as a few other books. Some professed to receive blessing.

"Our aged sister, Mrs. Huntley, paid many visits to hospitals and almshouses, reading to the inmates. She has now (March 28) left for St. Vincent. I remain to visit other parts of the island, which is indeed a beautiful land, with its many hills and valleys. The principal product is cocoa; nutmegs and cloves are exported in small quantities; and sufficient sugar is grown to meet the needs of the people, who number about 44,000, one-fifth of them professing to be Christians. The language is mixed French, similar to the speech of the people of Lower Canada. The moral tone is just as low as in other parts of the West Indies. What the people want is not so much pulpit preaching as the less formal instruction that may be given in the quiet of their homes or imparted by the circulation of religious literature."

French Protestants.

DEAR SIR,—I have this week, in company with Miss Dundas, had the privilege of being present at the assembly of the Mission Intérieure at Nîmes. It was interesting and encouraging to hear that during the past three years there has never been a deficit in the funds. Had more money been given more work could have been done, of course; but enough has been given to show that French Protestants are not indifferent to the evangelisation of their country. It made us feel how really French the Society is, as we were the only foreigners present at its deliberations.

Perhaps the most interesting persons in the assembly were the delegates sent from each *groupe* of the Mission Intérieure. Many, of course, were pastors, representing the busy members of their flock, but some were peasants from south, east, and west, saying little, but listening with a deep, intelligent, solemn interest to all that was spoken, and enjoying their exclusive privilege of voting. One of the delegates, a convert from Roman Catholicism, had travelled twenty-two hours by railway to be present at this meeting.

Nothing impressed me so much as the meetings for prayer. Such prayers, so varied, so earnest, so intense, so direct, following one another without pause, sometimes two commencing at once, never too long, never with needless repetitions. Pastor Delate, whose work among a Catholic population has been so successful, prayed most touchingly for France.

At the evening meetings the chapel was crowded to the utmost extent, the "temples" of Nîmes not being available for meetings on the principle of the Evangelical Alliance. I would like to tell of the throngs who pressed to the communion on the afternoon of Friday, and of the precious truths we heard from many of the Lord's faithful servants. But these truths are known well to English Christians, and there is no need to repeat them here. The two reports, by Pastor Houter and M. Sainton, are most interesting, and make known something of the work and aims of the Mission. It is probable that M. Sainton may visit England this summer to seek for the sympathy and the prayers of English Christians, by making known something of the work, the needs, and the difficulties of the Mission. The report as well as the journal of the Mission can be had from M. Houter, 7, Rue Dragon, Marseilles.

And now the assembly is over, and the delegates dispersed, it is a joy to think in how many remote villages the *groupes* will meet to hear what was said and done in the assembly of Nîmes, and to consult how they can in their different ways contribute to the advancement of the kingdom of God. Certainly our own *groupe* of the Garonne will pray for the other groups, and feel our responsibility as we have never felt it before. How much needs to be done! At Nîmes, not many minutes' walk from the Free Church where we met, bull-fights are still held on Sundays and holidays. We are a very little flock here, but we know that greater is He that is with us than he that is in the world.—Yours very sincerely,

S. R. GELDARD.

Monclar, France, April 12.

REQUESTS FOR PRAYER.—For blessing on the following:—An eight days' mission at the Bow and Bromley Institute, Bow-road, E., conducted by Rev. W. Evans Hurndall, commencing on Sunday next.——A mission at Hurstpierpoint, by Mr. John Wood, April 27 to May 4.——A three months' tent mission, at North Camp, Aldershot, conducted by Mr. Thomas Wales, to commence in May.

Concerted measures are to be taken by the representatives of all religious bodies in Newcastle and Gateshead for the suppression of drunkenness, gambling, and the neglect and cruel treatment of women and children. Mr. Fred Hemley, 7, Ellison-place, Newcastle, is acting as hon. secretary of the Conference.

Obituary.

MADAME MORIN.

THE Paris churches mourn the death of this lady, wife of the doctor whose devotion to Christian work, especially in connection with the Home of Deaconesses, is so well known. She was the eldest daughter of the sainted Adolphe Monod. An illness of several months terminated rather suddenly, but with the serenity which confidence in God alone can inspire and sustain.

REV. ROBERT McALL.

With regret we record the death of Rev. R. McAll (cousin of the well-known Dr. R. W. McAll, of Paris), which took place suddenly, on Tuesday, at Worthing, whither he had gone, in company with his wife, for rest from work. He was suffering from an affection of the heart, and an attack from this cause terminated fatally. Mr. McAll commenced pastoral work at Hanley in 1861, removing to Leeds in 1865, and to Bocking in 1871. He entered on his last pastorate at Union Church, Portishead, in 1881, but resigned the charge on his appointment, in 1887, as the representative in Great Britain of the McAll Mission in France. To press the claims of this great work upon the Christian public of England, Mr. McAll attended meetings and conferences in various parts of the country, and his services to the cause were rendered with ability and grace.

REV. J. H. BUDDEN.

The death is announced of Rev. J. H. Budden, a retired missionary of the London Missionary Society in the North-West Provinces, India. He was in his seventy-seventh year, and had laboured in India since 1841. He was the father of the Almora Mission, which was commenced by him in 1850 at the solicitation of Sir Henry Ramsay and other Christian gentlemen resident in the province of Kumaon. From that time, until his resignation at the end of 1887, he was the moving spirit of the Mission, and by his marked character and energetic Christian spirit he was instrumental in inaugurating a work in many branches, the continuous and growing prosperity of which has been the joy of his declining years. Amongst other monuments of Mr. Budden's varied and active service is a Leper Asylum which provides accommodation for over one hundred poor sufferers from that dread disease. Mr. Budden died at Almora on March 18, and although for a long time an invalid, almost helpless, he continued to do some form of work to the last.

MRS. SPENCER WALTON.

A great sorrow has befallen the Cape General Mission. The Lord has taken to Himself the wife of Mr. Spencer Walton, the director. She died on Monday, March 24, leaving a son two weeks old. Hers is another precious life laid down for Africa, not, as some have been, amid the hardships of the wilderness life. But medical skill and the best of nursing could not keep her, for the Master called her. Her life in Africa was not without precious fruit. One and another came to say, "She led me to Christ," and great was her joy to see a soul won from death to life. Those who attended her Bible-readings will not forget her clear, ringing tones, nor the earnestness with which she brought home the truth. Her bright, brave spirit, and her simple trust in God, won the hearts of all who knew her.

Seldom in Cape Town has there been such a funeral, with such demonstrations of sympathy and sorrow from the great multitude. Prayer is asked for the bereaved husband; for the parents and friends in England, to whom the sad tidings come as a heavy blow; for the Cape General Mission, that to each member may come a double portion of the Lord's Spirit through this sacrifice; and for South Africa, that the many hearts made tender through this trial may find rest and victory in Jesus.

A. P. F.

I have been asked to forward the above short notice of Mrs. Walton's death, and cannot refrain from adding a few words. The chastisement is a very grievous one, and the sorrow very deep. But we praise God for the comfort and strength given to our beloved brother to rest in his will, and even to rejoice in Himself. We praise Him for another link to bind us to heaven, and the hope of our all being gathered to our Lord in his glory. We praise Him for the assured hope that, in answer to the prayer of God's saints, this baptism of suffering to our young Mission will be the pledge of new and deeper blessing, in gathering us all in sympathy round our beloved Director, and gathering him and us around the beloved Master who hath done it. We praise Him that we know that this grain of corn too, falling into the ground and dying will not abide alone, but will bring forth much fruit. In this confidence we say to all our friends, Praise with us, pray for us. Let us all seek to live and die only that He may be known and honoured. And may we be found waiting when He comes!

ANDREW MURRAY.

Wellington, S. Africa, April 2.

PROFESSOR ODIN.

The Christian community of Lausanne is mourning the loss of M. Odin, professor at the Academy. A few days ago he ascended the Rochers de Naye, Montreux. Leaving the beaten path, he wished to pick his way where no one had ever ventured before, and at last, while still in sight of a companion, he found himself unable to advance or retreat. For eight hours, under a burning sun, he tried to extricate himself, and at last he had to let go his hold. His lifeless body was found the next day, which was his twenty-fifth birthday. M. Odin was highly respected for his Christian character and grace.

MR. ALEXANDER MACKAY.

This brave and God-honoured missionary has passed to his rest at the age of forty. He died from fever, in the dark land to the enlightenment of which he devoted his life. Mr. Mackay was a son of Rev. Dr. Mackay, a well-known Scotch minister, still alive and residing at Ventnor. When, in 1875, on the appearance of Mr. Stanley's memorable letter from Uganda, the Church Missionary Society resolved to begin work on the Victoria Nyanza, young Mr. Mackay was one of the first to volunteer service. He was then a mechanical engineer at Berlin, able and accomplished in a worldly sense, and spiritually minded in a high degree.

He sailed for Africa, with other members of the first party, in April, 1876. Rev. F. E. Wigram, hon. sec. of the C.M.S., summarises his experiences: "On the journey inland, in Ugogo, he was taken ill, and was sent back to the coast, but he refused to leave for England, and for more than a year he was occupied in making a rough road from the coast to Mpwapwa. When the news reached him of the death of Lieutenant Shergold Smith and Mr. O'Neill on the Victoria Nyanza, he pushed on to join Rev. C. T. Wilson, who was then alone in Uganda. He arrived in Mtesa's capital, after many delays, in December, 1878, and from that time until July, 1887, Uganda was his home. Other missionaries went and came; he stayed on. At length the bitter hostility of the Arab traders virtually drove him out; but even then he would not come to England, but remained at the south end of the lake, where Mr. Stanley found him in September last, and where, we presume, he has now died."

Mr. Mackay's recent negotiations with King Mwanga are still well in mind. His death is a great loss to the mission field, but God will surely carry on the work by raising up men like-minded in devotion and courage. In an early issue we hope to give a portrait of Mr. Mackay, and sketch of his life-work.

MRS. BOOTH'S general condition has somewhat improved during the past week. There has been an increase in strength, and much more freedom from intense pain than she has had for some time.

EVANGELICAL TRACT SOCIETY.—The annual meeting of the British and Foreign Evangelical Tract Society and Prayer Union was held at the Y.M.C.A., 186, Aldersgate-street, on the 15th inst. It brought together a goodly company of Christian workers for thanksgiving and edification concerning tract distribution. Pastor Frank H. White, and Messrs. Robert Paton, James L. Stanley, William Luff, E. C. Newbery, and Alfred Holness gave stirring addresses; but to these we do not draw so much attention now as to the organisation itself, which appears to meet a long-felt need. Christians of every position in life are invited to membership. They have the privilege to contribute monthly to the funds, according to personal ability, and to receive each month as many tracts as they need for personal distribution—the tracts being always fresh, assorted, and above all, always true to the setting forth of Christ crucified. Having originated nine years ago in a Sunday-school class, the Society has now a membership of two hundred, in this land and elsewhere.

Letters to the Editor.

"APOSTOLIC WARFARE."

Dear Sir,—I have been greatly interested in the correspondence in your columns on this subject, and having had some little acquaintance with the working of the S. A., I shall be glad if you can find space for a few remarks, especially on the letter of Mr. C. J. Bird, in your issue of the 18th.

The first thing that strikes me in reading it is the difficulty our friend finds in deciding who was the General in Apostolic times. In one paragraph we have James; in the next, Paul is the autocrat; and lower down the General is spoken of as a successor of Peter.

The reference to Acts xv. is one of the most remarkable attempts to expound Scripture to suit a preconceived notion I have met with. The narrative does not tell us who presided at the meeting; still less, that James heard the opinions of his subordinates, adopted what seemed to him to be the wisest, and gave his decision accordingly. What is stated is, that after hearing expressions of opinion from Peter, James and others, the whole Church decided the question, whether by vote or otherwise we are not told, though the probability is that those present were so thoroughly of one mind that no vote was necessary. There was no need of a committee when the whole Church transacted the business; but we do find that, as soon as the whole body had decided on the course to be adopted, they proceeded to appoint a committee to carry out their decision.

The assertion that the Apostle Paul occupied a position in the early Church similar to that claimed for General Booth, has already been fully dealt with in your columns. The question is not what authority did Paul exercise over companies of believers just gathered out of heathenism and needing to be taught the very first principles of the Christian faith; but did he not endeavour so to instruct and lead them on that in a little time they should become self-governing churches, having their own elders, exercising their own discipline, and vigorously carrying forward the work of God in their own locality without external interference? Who was General over the church at Jerusalem or Antioch? Certainly not Paul, for he was commissioned by them (*not by any one man*, but by the whole Church, in obedience to the promptings of the Holy Spirit) to be their missionary to the Gentiles.

I most cordially endorse Mr. Bird's high estimate of the personal character of William Booth. But whilst this explains the love and devotion felt for him by thousands of his followers, it does not prove that the position claimed for him is either right or scriptural. And the question of a successor must be considered, notwithstanding our friend's dictum, "Great men rarely have a successor." Someone must take the position when the present General dies, or the whole organisation will have to be reconstructed.

I feel very diffident in criticising the conduct of one so honoured of God, but it does appear clear to me that William Booth has had one of the grandest opportunities God has been pleased to give to any of his servants in our century, and that he has missed it. Missed it because, instead of seeking to consolidate our forces and to weld all true earnest Christians into one vast army, presenting an unbroken front to the foe, he has been content merely to found a new sect. We had too many sects already, were already too divided, and what was needed was something to bring us closer together, not to create a fresh bar of separation.

That the S. A. must be regarded as a sect is evident, when we remember that before any one can be enrolled as a soldier he must not only be willing to submit to the authority of the General in matters of government and discipline, but also to a considerable extent to accept the General's interpretation of Scripture as infallible. For instance, however earnest and zealous a Christian brother may be, and however desirous of winning souls for Christ, he cannot be admitted into the Army ranks if he be known to hold the doctrine of the eternal safety of all true believers, and to believe in the literal truth of Christ's words—"I give unto my sheep eternal life, and they shall never perish."

And now as to the boasted liberty in the Salvation Army. Where is it found, and in what does it consist? I am a lay preacher, toiling hard all the week, and engaged nearly every Sunday in preaching the word of life in neighbouring village chapels; and, in doing so, I find the most absolute liberty to declare the whole truth of God, so far as God has been pleased to teach it me by his Spirit and his Word. Is there the same freedom in the S. A.? I unhesitatingly answer, No.

The officers are not only bound down as to the number of meetings to be held, but also as to what the character of those meetings must be, and the class of address to be delivered. No S. A. officer, for instance, would be permitted to organise a class for a mutual study of the Scriptures.

It is true that very few meetings are held in which a few verses of the Bible are not read, sometimes with and sometimes without comment; but anything like a continued and systematic study of the Scriptures is quite unknown in Army circles. And it is to a lack of this, together with unscriptural teaching on the subject of backsliding and falling away, that we must attribute a large proportion of the desertions to the world of those once found in the Army ranks. Earnest appeals to the unconverted, and urging of professing Christians to consecration and holiness, are doubtless pressing in their importance, but they are not all that is needed to build up a church. There must be food as well as spur.

Again, the Army officers are not at liberty to fraternise with their fellow-believers outside the Army ranks, by exchange of services, taking part in special meetings, and other ways in which Christians of other denominations show their unity and sympathy in each other's work.—Yours truly,

Northampton. Joseph Leadbeater.

[We have received several other communications on both sides of this discussion, but the pressure upon our space with the May meetings will necessitate our now closing the correspondence, unless Mr. Railton, or any other representative of the Army itself, should wish to write a final letter in reply to the criticisms that have been published.—Ed.]

CAREFUL BIBLE STUDY.

Sir,—Your trenchant criticism of some of the notes—those on Esther—which generally are so valuable, on the chapters which are being read day by day by the thousands and tens of thousands who have joined Mr. Richardson's "Bible and Prayer Union"—one chapter daily straight through the Bible—will no doubt be criticised in return, and possibly with some severity. I am therefore moved to send a few words of approval. You drew attention to a very real defect which often disfigures and even destroys the value of remarks made by commentators, which are unsuspectingly adopted by preachers. Good and wholesome doctrine is set forth, but it is not the doctrine contained in the passage on which they are making comments, or in the text on which they are preaching. The notes on Esther are, as you justly observe, an instance of this; and I for one am thankful to you for putting into emphatic language thoughts which passed through my own mind when I read those notes.

If you think well to print this confirmation of your opinion, coming from one who has no claim to be heard as an authority, but only as an ordinary, though perhaps I may venture to add careful and reverent, reader of God's Word, allow me further to found upon this incident a word of practical advice—viz., to read God's Word at least twice or thrice to every once of the commentary on it. Read the passage first, looking definitely to the Holy Spirit for some special teaching out of it; then the commentary; and then the passage again. At family prayer, for the last thirty years and more, I have done this, reading first the few verses, then the commentary, and then again the Word of God.

In connection also with this important subject of reading God's Word with a view to personal profit, may I mention a plan which I began a little more than seven years ago, and have continued using, with an intermission of about two months (from illness), to the present time. It has served me for twice, and a little over, through the Bible. It is a very simple plan, and will suit equally well for any other mode of reading the Bible. It is this: Having read the chapter for the day, select some portion out of it—a verse, seldom more, more often less, not infrequently a single word, and by preference, if it be so, one that occurs more than once in the chapter. I keep a record of these verses, and at the end of the week revise them, having seven verses chosen from the seven chapters; and of these seven I choose one. A few friends adopt the same plan, and we have formed ourselves into a little "Bible Searchers' Union." We meet once a week for an hour to talk over these—the finally selected verses, which we call our "nuggets." In fact, the plan itself had its origin from the experience, as revealed to me, of a friend who went to the gold diggings in the early days of that venture, when all was done by personal labour. He started with £100 in his pocket, remained three years, enduring very much hardship, and brought home *nothing;* only he was a wiser man. This was to me a very suggestive comment on Prov. ii. 4: "If thou seekest her as silver," &c., and acts still as putting to shame, by contrast, my most diligent searchings, in view of such a promise as this, "My word shall not return unto Me void."

It is just possible that on reading this mode of studying God's Word, someone otherwise disposed to try it may be deterred by the thought, the excuse, that it would take up too much time. To any such let me suggest that possibly by rising a little earlier in the morning the time may be found. My searchings are but few in any given day, if not done before breakfast. May I commend to the members of Mr. Richardson's Bible and Prayer Union a book on Job, not much known, but very thoughtfully and carefully written by Surgeon-Major Hutchinson, published by *Bagster & Sons.*

William Ogle.

A WORD OF CHEER.

[We not infrequently receive a letter like the following. We insert this on account of the suggestion at its close.]

Dear Sir,—I should like to bear my testimony to the increasing interest and value of your paper, The Christian. I have often had cause to be thankful for the words of help and encouragement, counsel and warning, found in your columns; it has proved a good influence in our household, and in others that I know, and is always a welcome paper to lend to neighbours. I have taken it weekly almost constantly since 1863, and I have two or three special copies of that date now, which have to me very interesting remembrances.

You may be interested to know that now and for some years past, when we have read our copy, it is posted to our relations at Hawthorne, near Melbourne. They send it on to Eagle Hawk, near Sandhurst; from there it is sent to Ipswich, near Brisbane; and sometimes from there it finds its way up country in the Bush, always proving a welcome visitor. The good this single copy does none of us can tell, but in letters we have, there is frequent mention of how it is appreciated.

I trust, Sir, the same tone of faithfulness and out-spoken love of the truth may continue to mark its pages, and that the temperance cause will also continue to have prominence with you. If you think this would be of any use to encourage others *not* to let their copies lie idle upon the shelf, you are welcome to use it.

Praying that you may be very richly blessed in your work of distributing the truth, I am, yours sincerely, Benjamin Cooper.

Hill View, Howard-road, Dorking, Surrey.

THE BOOK OF ESTHER.

Dear Sir,—Your correspondent "W. G." refers to a "Jewish Commentary," which put him in possession of the mystic meaning of the book of Esther. He gives the name of the book to which he refers, "The Coming of Messiah in Glory and Majesty, by Jehoshaphat Ben Ezra."

It may add to the interest which he justly feels in this most remarkable work to know that the writer was not a Jew (the name under which he wrote being an assumed one), but a Roman Catholic, and, strange to say, a Jesuit, by name Lacunza. I have the book in two volumes, translated from the Spanish with a long preface by Rev. Edward Irving. Irving traces his own enlightenment on the subject of prophetic truth very much to this book, and, as Irving was more perhaps than any other man the means, under God, of awakening Christians in England to right views as to the Lord's Second Coming, we all of us owe a debt of gratitude to "this worthy old Jesuit," as Irving calls him.

At the same time, it would perhaps be truer to say that at the time he wrote this great work on the Coming of Messiah, he *had been* a Jesuit, for he criticises the evils of the Church of Rome very freely; in fact, as Irving says, "I am very certain that, with all our boasted liberality, there is not one amongst us who durst have spoken such free truths of the evils and errors of his communion as this honest Catholic hath of the Papal Church."

I may mention, in illustration of this, that he explains the second, two-horned, lamb-like beast of Rev. xiii. as being the priesthood of the Church of Rome. Here are his words:—

"Yes, my friend; our priesthood, this it is, and nothing else, which is here signified, and announced for the last times, under the metaphor of a beast with two horns, as a lamb. Our priesthood, which,

like the Good Shepherd, should defend the flock of Christ, and for it lay down their own lives, shall prove in those times its greatest scandal, and most perilous snare. Why do you hold that this proposition is extravagant? Are you haply ignorant of history? Are you ignorant of the heinous and loud scandals of the Hebrew priesthood? Who utterly undid the Jews but their priesthood?"

"W. G.'s" quotation bearing on Israel as Vashti being displaced by Esther, yet again to be brought back to the king's favour, comes with all the more weight from one who was not a Jew, but a member—though perhaps a very loose one—of that church which has, more than any other, persecuted Israel, and claimed to be permanently taken into God's favour in her stead; whose language is: "The branches were broken off that I might be grafted in" (Rom. xi. 19). "I sit a queen, and am no widow, and shall see no sorrow" (Rev. xviii. 7).

Do not the words, "I am no widow," in this last quoted text, as being the language not of the true Church but of the false, throw light on a question raised in your last week's "Inquirers' Column"? Is not the Church plainly the widow of Luke xviii. 2 (see ver. 7)?—Yours sincerely,

Bromley, Kent. HENRY E. BROOKE.

JEWS IN GERMANY.

DEAR SIR,—It was with deep regret that I read the report of a conversation between Dr. Stöcker and a representative of *The Pall Mall Gazette* reproduced in THE CHRISTIAN of April 4. In spite of the apparent saintliness of some phrases, the statements of Dr. Stöcker are partial, exaggerated, and altogether inspired by a spirit of unfairness. It is a gross exaggeration to say that the Jewish element in Berlin has all the money, and therefore all the power in its hands, or that they form the majority in any of the national schools. It is not true that there is such a place in the whole of Germany where the only judge and the only two solicitors are Jews. It is a misrepresentation to say that nearly the whole of the Berlin daily press is in the hands of the Jews. The story of the Jewish manufacturer who gave the nefarious advice to the manager is of such a kind that Dr. Stöcker could never substantiate it. According to his own statement he repeats the bad story from the mouth of one witness, who may have spoken in hatred or malice, or even to please Dr. Stöcker, whose hatred and ready exposure of the Jews are well known. Dr. Stöcker has had already often enough to cancel suchlike rash anti-Jewish indictments, by which his veracity and trustworthiness have greatly suffered.

We who are living on the Continent have had many proofs where the anti-Semitic agitation headed and sanctioned by Dr. Stöcker tends to. It produces riots, thefts, plunderings, all sorts of horrible deeds, even murders. Can anyone wonder that it has led to such results when we hear Dr. Stöcker unblushingly assert in the hearing of an English journalist: "It must be evident to all seeing men that it is not by fair means that the Jews acquire their great wealth. In the country they cheat as tradespeople, and in town they grow rich by their money transactions, which are anything but honest." Such a statement is simply shameful, and must incite the votaries of Dr. Stöcker with anything but a kind feeling towards these exacting Jews.

There is but one legitimate and evangelical way of counteracting Jewish influence, so far as it may be harmful to Christian nations, and that is by preaching the Gospel, in season and out of season, by teaching the virtues of righteousness, temperance, chastity, love, gentleness, and a steady confession of the truth as it is in Jesus. Agitations like those of Dr. Stöcker are as far removed from this as the east is from the west, and only embitter and harden the Jews and demoralise the Christians. And then it does not speak well of the truth and justice of the man that he has repeated the same stories contained in this conversation for the last twelve years. Has he nothing new to report?

Men like the late Professor Delitzsch have, as I learned it from his own lips, deeply regretted the tendency of Dr. Stöcker and his friends, and looked upon their anti-Jewish crusade as altogether unchristian. Dr. Stöcker is a champion and leader of the Conservative party in Prussia, which has always excelled in despising and hating the Jews. It is the "furor Teutonicus" which is raging in Dr. Stöcker against the Jews, but which he mistakes for the very zeal of the Holy Ghost.

"By their fruits ye shall know them." The fruits of Dr. Stöcker's agitation are most deplorable; he has the awful responsibility of all the outrages in connection with anti-Semitism, of which we hear and read daily. The seed which Dr. Stöcker and his co-workers have sown, and are still disseminating, is followed by a terrible harvest, without any blessings to the Christians.—Yours very truly,

C. A. SCHOENBERGER,
Missionary of the British Society for the Propagation of the Gospel among the Jews.

Vienna, 12, Salzgries.

PERFECTIONISM.

Sir,—While reading the correspondence upon the subject of "Perfectionism" in THE CHRISTIAN of April 11, I recalled a conversation which I had with Rev. F. D. Sanford some two or three years ago. When I asked him whether he believed that the principle of sin was ever completely eliminated from the heart of the believer, he replied with an illustration. He told me that once on taking a house, to his horror he found that it was infested with moth. He employed what he called a "vermin-killer," to rid him of the evil. Mr. Sanford accompanied this man all over the house, with the object of discovering the source of the nuisance. They had almost despaired of success, when a small cupboard at the very top of the house, which had so far escaped observation, was opened, and, lo! an old pillow appeared, completely filled with the offending element.

"There you are," said the vermin man; "remove all this, and you will not have a single moth in your house."

"This," said Mr. Sanford to me, "illustrates the way in which God removes the principle of sin from the heart—no half measure—but a complete cleansing."

To what, I ask, does this teaching point? The answer surely is, to sinless perfection, pure and simple; and then what becomes of the inspired word, "If we say we have no sin we deceive ourselves, and the truth is not in us"?—Yours, &c.,

Eastbourne. J. C. HORNSBY WRIGHT.

DEAR SIR,—Permit me to submit, in reference to the present controversy relative to "Perfection," whether the discussion would not be obviated, and much valuable time and labour saved for direct service, if each side would come to a definite understanding in relation to the following principles:—

(1) That all believers are provisionally perfect in Christ, as "Head over all things unto the Church, which is his body."

(2) That all "are justified freely by his grace, through the redemption which is in Christ Jesus."

(3) But nevertheless that all need a great High Priest within the vail so long as they are "in this tabernacle," to hear their confessions and to pronounce his priestly absolution in response thereto.

(4) That, inasmuch as this provision has been made in grace, to meet the failures of all his members while on earth, all the cautions, warnings, and dissuasive precepts anticipate and suppose these failures.

(5) Yet that the aim of each child of God should be "to strive according to his working" (*i.e.*, the Holy Spirit), who worketh in him mightily, to shape his life, conduct, and character, according to these Divine precepts.

(6) And that, if he does not, then Divine discipline follows, according to the moral government of God, as "Our Father" in Christ—"whereof all are partakers" (Heb. xii. 8).—I am, yours to serve,

WILLIAM FRITH, Editor of *Consecration.*
Manseville, Harringay.

[If these truths were adhered to, and all were satisfied with them, there would be no difficulty. Our contention is with the teaching which represents the believer as practically independent of the continuous cleansing of the blood of Christ and of his High Priestly ministry.—ED.]

IRELAND.—Mr. and Mrs. Powers have held successful Gospel meetings in South Great George's-street Methodist Church, Dublin. Two members of the "Faith Mission," of Scotland, are holding services in Lombard-street Bethel, Dublin.

MR. J. CHAPMAN, who recently went out to Australia to undertake mission work, has safely arrived at Sydney. During the outward voyage on board the *Austral* he had many opportunities of testifying for Christ among his fellow-passengers. A large number of Gospel services and Bible-readings were held, much interest being manifested in them. Two clergymen on board and other Christian friends worked harmoniously with Mr. Chapman, and spiritual blessing and encouragement were the result.

Evangelistic Notes.

Mr. D. L. Moody, acceding to the desire of many, is continuing his religious meetings in New York city.

Alvaston, Derby.—Rev. T. C. Harris, vicar of Alvaston, writes to say that much blessing has accompanied a mission there by Mr. Howell. He is anxious to follow up the work, and would be glad of a supply of suitable tracts.

Dr. L. Munhall, assisted by Professor and Mrs. Lowe, has been evangelising with many manifest tokens of success at Brooklyn. The work, says a New York paper, has been a memorable one, and will undoubtedly leave a lasting impression.

Mr. Wm. Forbes has been holding a weeks' mission in St. Andrew's Presbyterian Church, Chatham, with results which have greatly encouraged the pastor (Rev. S. D. Scammell). The afternoon and evening congregations were large, and many requests for prayer were handed in. Several have been led to decide for Christ, and have applied to be received into Church fellowship.

Dr. Pentecost's mission opened very hopefully in Aberdeen. The evening meetings are held in the Music Hall, which is well filled every night and packed to overflowing on Sabbaths. The afternoon meetings are in the Free West Church. Many are professing conversion, and the interest is deepening daily. The ministers of the city are most cordial and deeply interested. The presence and power of the Spirit are most manifest.

Mr. Richard Weaver commenced an eight days' mission at the Gospel Hall, Wood Green, N., last Lord's Day. During the previous week well-attended meetings were held to pray for an outpouring of the Holy Spirit in connection with this effort. On Sunday evening the hall was crowded, and the urgent appeals of the evangelist had good effect. For some months Mr. Weaver has been in very feeble health, and the prayers of our readers are asked that he may be strengthened in his labour for the Lord.

Mr. E. P. Telford's work in New York has been greatly blessed. Throughout March, aided by his beloved wife, he laboured in connection with Olivet Church and Broome-street Tabernacle, and inquirers as to the way of salvation were many. The first two weeks of April were occupied in holding meetings in the De Witt Memorial Church. Mr. Telford writes: "On the 20th we go to Chicago to preach in Mr. Moody's Tabernacle for thirty days. We are hoping to be at Northfield during the Conference in August."

Bury St. Edmunds, Suffolk.—A seven days' mission has been held at Bury, conducted by Rev. R. Balgarnie. The services were well attended, and many persons entered the inquiry-room. On the last night of the mission the Salvation Army marched with their band through the streets to the service. At the close an address was given to the converts, after which a testimony meeting was held, in which many Christians of various denominations took part. Mr. Balgarnie left to begin a mission at Preston, in Lancashire.

Mr. W. R. Lane has concluded an eight days' mission at Cambridge in connection with the Y.M.C.A. A number of young men accepted Christ as their Saviour, and bravely witnessed for Him. Backsliders have been restored, and those who had been standing aloof have been drawn together in the bonds of Christian love. Mr. Lane has won the hearts of all by his manliness, heartiness, and courtesy.

E. MONTAGU MANNING,
President Y.M.C.A. Union.

Mumbles.—Commencing on Sunday week, Mr. John Connor, of Salop, has been conducting a special mission at the Mission-room, Mumbles, near Swansea. This is not Mr. Connor's first visit to the Mumbles, and his presence amongst the congregation of the Mission-hall has been much appreciated. Throughout the week the services have been very well attended, and much good has resulted. Mr. Connor comes to London next week to conduct the services of the evangelistic mission at Malden Hall, Haverstock-hill, on Sundays and Thursdays, and at Kilburn Hall, Kilburn, on Wednesday evenings throughout May.

MR. A. H. BAYNES, secretary of the Baptist Missionary Society, has returned to England after his visit to India and Ceylon.

Among the Churches.

CHURCH OF ENGLAND.

Rev. S. A. Selwyn is expected home in time to address the annual meeting of the Church Missionary Society on May 6.

Though he has passed the Psalmist's limit of fourscore years, the Bishop of Guiana (says *The Rock*) seems as energetic as ever. He is making another of his arduous diocesan tours. Just now he is visiting new territory in the Pomeroon Mission on the borders of the great Orinoco rivers. "In these expeditions he cheerfully undergoes exposures, submits to privations, and runs risks which might well damp the ardour of a young man."

SOCIETY OF FRIENDS.

On April 10, Darlington Monthly Meeting "liberated" the venerable Isaac Sharp, who has already travelled so widely as a Christian missionary, for service in Syria, Constantinople, India, Japan, and America. He is now in his 84th year, yet feels his heart drawn out to this extensive service to "Friends and others."

Such blessing has rested on the work in Oxford that the Friends there have been enabled and encouraged to purchase the chapel and mission-room in which the services have been held. The half of the £1950 required has already been subscribed. Great gratitude has been expressed for the success thus vouchsafed.

Bristol Quarterly Meeting, on April 15, was a time of interest and profit. Friends were cheered by an increase both of members and adherents. At Western Quarterly Meeting next day, a large increase of the "attenders" was expected. The subject of capital punishment was taken up and referred to the Yearly Meeting for immediate action; and how to reach and retain the young men is to be dealt with at the autumn Quarterly Meeting in Leominster.

METHODIST.

Memorial stones of a new Wesleyan chapel have been laid at Arkholme, near Lancaster. An old inn has been purchased, and the dancing-room is to be converted into a Sunday-school, and the inn itself into two cottages.

Blenheim-street Chapel, Newcastle, is being successfully adapted to the principles of the "Forward Movement." It is advantageously situated among the masses, and offers good opportunities for home mission work. At the last Wesleyan Conference Rev. F. C. Stuart was sent to the circuit, and he has special charge of the mission work. The services have been re-organised and made full of spirit and "go."

The Bible Christian missionaries in China report various encouraging signs that their labours are being owned of God. Having acquired a knowledge of the language they are now regularly preaching in several places in the province of Yunnan, and the hearts of many people are evidently becoming affected by the great truths of the Gospel. Messrs. Vanstone, Thorne, Pollard, and Dymond, all express confidence that a large harvest will soon be garnered into the Church of Christ in China.

PRESBYTERIAN.

Rev. John McNeill has now been a clear year at Regent-square Church. In that time some 240 persons have been added to the membership.

The church opened at Brondesbury, N.W., three years ago has now a membership of 140, being an increase during the past twelve months of forty-four. A vigorous district mission has been begun, and has met with much success under the care of a Bible-woman.

Rev. G. A. Smith has decided not to become a candidate for the chair of Hebrew in the London Presbyterian College, vacant by the death of Professor Elmslie. The other names mentioned in connection with the professorship are those of Revs. W. A. Walton, of Berwick, and John Skinner, of Kelso.

At the meeting of the Young Men's Christian Institute of Clapham-road Church (Rev. Dr. MacEwan's), held last week, a paper was read by Mr. Cng Siang (a member of the society, but of Chinese nationality) on the Opium Traffic. He traced the history of the traffic from 1781 to the present time, showing that it had been forced upon the Chinese nation contrary to their wishes by war and by treaty, and that his nation had only yielded an unwilling consent to the demoralising and destructive drug by reason of superior force.

CONGREGATIONAL.

The last of the series of Mrs. Reaney's Sunday afternoon services at Cavendish Chapel, Manchester, will be held on Sunday, 27th inst.

Rev. H. Elwyn Thomas is delivering a series of sermons at Tolmers-square Church, Hampstead-road, N.W., on Professor Drummond's book, "The Greatest Thing in the World."

Wigston Church (Rev. F. C. Deeming, pastor) reports twenty-seven members added to the church during the past year. A monthly Sunday evening service for the people has been instituted; by the introduction of music, a practical address on some special topic, and house-to-house visitation, a crowded attendance is secured.

The annual meetings of the Yorkshire Congregational Union were held last week at Whitby. Rev. Frederick Hall, of Heckmondwike, expounded the mission of the pulpit. Rev. J. C. Johnson, of Leeds, dealt with the "Union of the Churches for a Common Aim," and Rev. Duncan Grant followed on the same subject. Rev. Bryan Dale read the report of the Committee on "Aggressive home missionary work in large towns." Mr. Alfred Sykes was elected chairman of the Union for the ensuing year. Wednesday was mostly devoted to missionary meetings.

SALVATION ARMY.

Rev. John Cox, who is now in his 80th year, and was from 1837 to 1861 a missionary in India of the London Society, since which time he has been living in retirement, has, with his wife, become connected with the Salvation Army at Madras.

NOTES FROM SCOTLAND.

Mr. S. Williamson, M.P., recently laid the memorial stone of the Chalmers Memorial Church, now being erected in Anstruther, the native town of that great divine. The building is to seat 750 persons, and towards the estimated cost of £6500 Mr. Williamson has contributed nearly £5000.

NOTES FROM WALES.

A meeting is to be held at Shrewsbury to discuss the question of greater unity among the various denominations in Wales.

In the Principality generally, Bank Holiday is a period of great spiritual activity. During the last Good Friday and Easter days preaching services were held at many places of worship.

According to the report of President T. G. Jenkyn at the quarterly meeting of the East Glamorgan Congregational Association, the Congregational churches of the Rhonda Valley have a membership of over 7000. They have contributed upwards of £100,000 towards religious purposes in twelve years.

BAPTIST.

The church at Waltham Abbey, under the pastorate of Mr. W. Jackson, has undertaken a mission at Waltham Cross, where there is a large and new neighbourhood.

Rev. H. Winsor, of South Stockton, inaugurated a series of special monthly addresses in his church at the beginning of last year. They have proved highly acceptable and are doing much good.

The spring meetings of the Baptist Union take place in London next week. The first session will be held in Bloomsbury Chapel on Monday afternoon, when the new President (Rev. James Owen, of Swansea) will deliver his inaugural address.

Sunday afternoon services for men have been held during the winter at the church at Halifax of which Rev. A. B. Preston is pastor. There has been a good average attendance, the audiences being largely composed of sceptical and non-church-going men.

Rev. T. R. Stevenson, who a short time since left Derby to go out to China, continues to labour at Union Church, Shanghai, with gratifying tokens of success. The congregat ons are usually exceedingly good, and the attendance at the Lord's Supper has improved. During the winter season a series of special discourses was given by Mr. Stevenson on eminent men, embrac.ng John Bunyan, Robert Raikes, &c.

NOTES FROM IRELAND.

Dr. James O'Sullivan, Archdeacon of Galway, has been elected Bishop of Tuam, to succeed the late Dr. Bernard.

During the past fortnight about 200 meetings were held throughout Ireland in support of the Wesleyan Missionary Society.

Under the auspices of the Y.M.C.A., Dr. Henry Grattan Guinness has, during the past week, delivered a series of lectures in Belfast, which were largely attended, and calculated to evoke much enthusiasm on behalf of foreign missions.

The Irish Society has had a fairly successful year, and but for its efforts many churches and schools in the south and west of Ireland would have been closed, and many districts left without any pastoral care.

The report presented to the recent annual meeting of the Hibernian Bible Society, held in Dublin, was very encouraging. Since the formation of the Society in 1806 it has circulated 5,000,000 copies of the Bible or portions of the Bible, and of these 38,000 were sent forth during the past year.

FALLEN ASLEEP.

Rev. J. Edwards, Porth, suddenly.—Rev. J. Jerman Jones, late missionary on the Khassia Hills, India, died on board ship, *en route* for England.—Mr. Hugh Robinson, an earnest elder in Duncairn Presbyterian Church, Belfast.—Mr. John Ferguson, treasurer of Newtownstreda Presbyterian Church.—Rev. William Roberts, who for nearly half a century occupied a prominent position in the ministry in Wales, having been chairman of the Congregational Union of Wales.—Mr. Thomas Charlesworth, a prominent worker, connected with Park Wesleyan Chapel, Sheffield, for more than half a century.—In the Mauritius, Mrs. Shaw, wife of Rev. A. Downes Shaw, of the C.M.S. East African Mission.—Mrs. Franklin, for thirty years connected with the Midnight Meeting Movement.—At Crouch End, N., Rev. E. J. Evans, from 1851 to 1860 a missionary in India under the auspices of the London Missionary Society.

FRANCE.—M. Poincenot, formerly parish priest at Etobon, Haute-Saône, has just entered upon a Reformed Church pastorate in the same place.—The Paris society which concerns itself with the crying abuse of tobacco, is making new friends. The annual meeting was held a few days ago, when the need for legislation to suppress juvenile smoking was strongly emphasised.—Dr. Gustave Monod has accepted the presidency of the Paris Temperance Society.—In connection with the Reformed Church of France there are 532 parochial administrations. Not only is Divine service regularly conducted in the parish chapels and temples, but also in 696 minor preaching places.

Appeals.

Flowers for Factory Girls.—Flowers are needed for distribution amongst the thousands of women and girls working in the London factories and laundries. Write for address to which flowers can be sent direct to the hon. sec. F. H. U. Flower Misfion, Miss A. Evans, 78, West Cromwell-road, S.W.

Rev. C. F. Hubbard, the Reformed Church of England minister, New Harbour, Trinity Bay, Newfoundland, thanks all friends who have responded to former appeals. Copies of The Christian and other religious literature for distribution will be welcomed; also books suitable for lending, cards, &c., for school prizes, or worn clothing and woollen garments.

Delicate City Children.—Miss Rose Benn (38, St. Peter's-road, Mile End, E.) writes:—"Last year I was greatly helped by kind friends to send pining little ones into the country, whence they returned refreshed and rosy. I venture to come again, especially to ask for the means of clothing those whom I hope to send to Mrs. Kerwin's Forest Cottage Home, Leytonstone, during the coming season. It is necessary to dress them completely, their own ragged attire being utterly unfit for any place where cleanliness is 'the order of the day.'"

CONTINENTAL & FOREIGN NOTES.

BERLIN.—An attempt has been made lately by the well-known Pastor von Bodelschwingh to interest a greater number of women for Christian work. The plan of the Empress requires a larger number of deaconesses, but it is his idea that every Christian young lady ought to spend three to six months in a deaconess's institution to be fitted for religious work at home, in the villages, &c.

GENEVA EVANGELICAL SOCIETY.—During last year the 57 colporteurs of this Society in France put into circulation 3206 Bibles, 19,768 New Testaments, and 1733 portions of Holy Writ, besides 11,354 Christian almanacs, and 82,725 tracts. Though the Catholic priesthood puts every obstacle in the way, yet there are occasional demands for copies of God's Word, even among the strictest Romanists. At one place the prioress of a nunnery bought several New Testaments, refusing to take change due to her from the colporteur, to whom she kindly said, "Take the remainder for your Society which carries on such a good work."

BELGIUM.—The agents of the Belgian Missionary Church continue to report cheering progress. During the past three months sinners have been converted, church members have increased in numbers, the congregations generally have grown, and new meetings have been opened. In some parts persecution still shows itself. In a village near Ostend, while arrangements were in progress for interring the body of a child, the Catholics got possession of the remains, and, in spite of the wishes of the parents, buried it according to the Romish ritual. Because of his Protestant sympathies the father has since been deprived of work; having offended the priests, he has had to suffer, along with his wife and children. Those who will not obey Rome must be made to feel! The priests know the way to reduce heretics to beggary, and they do it.

Notices.

Communications Received with Thanks. — J.B.S. S.V.M. D.M. A.E. A.P. E.W.P. C.T.A. J.K.W. M.R. H.J.O. F.C. C.F. A.R.F. T.A.L. R.A. J.P.M. A.W. F.D. C.A.S. A.F.F. E.L. J.H.S. T.A.L. H.A.H. E.K. G.A.L. T.C.H. J.E.B. C.W. H.M. P.G. D.W. H.E.B. R.T. J.H. R.B. T.M. D.J.E. J.G. J.F. E.W.H. S.W.G. J.P. R.C.G. R.E.M. M.J.G. J.L. G.D.D. F.F. C.J.P. W.F. J.R.W. J.P.M. A.S. W.F.H. S.E.M. S.Y.O. J.A. A.G.W. T.W. M.G.N.Y. L.A.B. C.E. W.B.B. J.K.W. A.G. H.N.T. M.F.K. G.W. L.C. G.H.F. J.H.P. C.M. R.E.O. J.McL. D.W.W. E.P. A.H. J.D. C.W.C. J.M. G.L. S.E.R. J.M.D. A.M.S. H.H.E. E.A.T. P.L.E. H.D. A.C.S. M.F. S.E.R. A.A.C. F.J.B. H.H. G.G.

Applicants for Tracts.—H. Ellis, 25, Burgess-street, St. Paul's-road, Limehouse, E.; W. Green, North-street, Stanground, near Peterborough; J. K. Meers, 17, St. George's-road, Forest Gate, E.; A. Laurence, 4, John, street, Clerkenwell, W.C.; A. Collis, 40, Lewisham-road, S.E.; J. Chase, 22, Cranbrook-road, South-grove-James's-street, Walthamstow, E.; Mr. Stagg, Bedford-street, St. Neots, Hants; J. H. Hayward, 26, Morpeth-street, Gloucester; J. Rawlinson, Mission Hall, Ragged School, &c. (Chowbent), Atherton, near Manchester; J. Ellis, 22, Stratfield-road, Bromley-by-Bow, E.; W. Reddy, 24, Dens Brae, Dundee; J. Beaupré, 219, Clapham-road, Clapham, S.W.; Miss M. Bick, 8, Gass-street, Skipton, Yorkshire; W. H. Musker, 26, Raymond-street, Liverpool; A. J. Marshall, 86, Tyneham-road, Lavender-hill, S.W.; J. Derby Spekeland-road-yard, Liverpool E.; Rev. E. M. Potter, Gravel-lane, Ringwood; P. Lee, 5 Ebenezer, Kennington-park, S.E.; A. Kent, Cupernham N. Romsey, Hants; G. McDougall, 47, Woodhouse-street, Hull; E. Eldridge, Y.M.C.A., Tunbridge; S. W. Cackett, c/o Y.M.C.A., Exeter Hall, Strand, W.C.; Miss Pearson, 104, Stamford-street, S.E.; W. Fleetwood, 99, Mill-street, Liverpool; H. Mulley, c/o Mr. Ford, P.C., Pinnerd, Middlesex; Miss A. Fenn, 29, Palmerston-road, Southsea; Miss Collett, Gracious-street, Whittlesea, near Peterborough The Evangelist, Railway Mission, 25, Duncombe-street, Grimsby; Miss F. Francies, 100, North-end, Croydon, Surrey; Miss Anna Scantlebury, Brook House, Old Village, Cadoxton, near Cardiff.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, APRIL 27.—Job XXX.

In this chapter Job contrasts his present despised and afflicted condition with the honour and prosperity he had just described (xxix.). He dwells upon two special causes for his anguish.

(1) *The contempt with which he is treated by the vilest of men* (1-15).—These verses (R.V.) give a most graphic picture of people driven from the haunts of civilised men, and living a most wretched and degraded life. The description probably applies to the aborigines of that district. Job's references to them are mingled with contempt (1-8); yet it must not be supposed that he had no pity for their abject condition, nor that he did nothing to help them. They are referred to in xxiv. 4-8, and were included among those mentioned in xxix. 12, 13. But they have now forgotten any sympathy he may have shown them, and are making him their byword, and the butt of their filthy insults (9-15). To be abhorred of those who were themselves abhorred of all was unspeakably trying. In this respect Job entered very closely into fellowship with the sufferings of our Lord (Ps. xxii. 6-13, cix. 1-5).

(2) *The anguish he suffers from his loathsome disease* (16-31).—There is a tone of despair in these words, not to be wondered at considering the contrast upon which his mind has just dwelt. And since he anticipates no deliverance from his affliction except by death (23), and regards it as being inflicted for some unexplained reason from God Himself (19), to whom he appeals earnestly, yet in vain (20-22), how can he be other than despairing? If *all* are against us, the thought that God is with us may sustain and comfort; but who can endure the thought that even God has become cruel to us? So Job thought, wrongly of course, but with far more excuse than can ever be pleaded for us. Let no circumstances, however trying, rob you of the assurance of God's unchanging love. The severest chastening does but prove his love (John xv. 2).

MONDAY, APRIL 28.—Job XXXI.

In this chapter and the 29th, we may learn what kind of righteousness was manifested by God's "perfect" man (i. 8). The description, though given by Job himself, must not be regarded as a self-righteous boast. He is on his defence. The cruel and unjust charges which have been made against him can only be met by such a description of his former life. No man ever gave a better experience than that given by Job. How significant the confession of vileness from such a man!

The motive of his piety was the fear of God (3, 4, 6, 14, 15, 23, 28).—If he does not always speak of God as a New Testament saint would, yet it was manifestly his desire to live constantly with the thought of God before him. He wanted to be "righteous before God" (Luke i. 6), and not merely before men. In the same way, set the Lord always before you. Unless *He* has the right place in our life, we cannot be right in our conduct towards others.

How sincere it was (1, 9-12).—He anticipated, and translated into action, the searching teaching of the Sermon on the Mount (Matt. v. 27-30). He aimed not only at purity of outward life, but at purity of heart. How needful it is to make a covenant with the eyes! Eve (Gen. iii. 6), Lot (Gen. xiii. 10), David (2 Sam. xi. 2), all learned the danger of a look. To keep the heart from sin we need to pray Ps. cxix. 37.

How practical it was (13-23).—It included strict and impartial justice alike in his private (13-15) and his public life (16-23). His method of looking at his servant (15), and his thought of God constantly observing him (14, 23), rendered it impossible for him to deal unjustly. The fear of God will make men deal justly towards their fellows.

How free from common sins (24-34).—Few dare appropriate such words to themselves. Neither love of gain (24, 25), nor secret joy at his enemies' misfortune (29, 30), nor want of hospitality (31, 32), nor hypocrisy in hiding his offences (33, 34), had turned him aside. Verses 26-29 refer to the worship of sun and moon, from which also he claimed to have been kept. Very much of this survives in the Ritualism of to-day. The people of God need to be kept clear of it.

Such being his character, as witnessed by his own conscience, he longs to meet with God (35-40), though he still considers Him to be his adversary (35).

TUESDAY, APRIL 29.—Job XXXII.

The controversy between Job and his friends is now ended. They had certainly failed both in comforting Job, and in making good their case against him. In this chapter Elihu appears upon the scene, charged with what he believes to be a very important message.

(1) *The speaker.*—Not much is known of Elihu. His name signifies "My God is He." Buz was a nephew of Abraham (Gen. xxii. 21). The city of Buz lay near to Tema (Jer. xxv. 23), so that Elihu and Eliphaz must have been near neighbours. Of *Ram* nothing can be known with certainty. Elihu was younger than Job's friends (4), and appears to have been a silent, but very interested, listener to the controversy just closed. In deference to those who were older than himself, he had refrained from speaking (6, 7). Such modesty became his youth.

(2) *His reasons for speaking.*—He was greatly indignant, first, with Job because he had not justified God (2); and then with the three friends because, though they had condemned Job, they could make no reply to his defence of himself (5). He does not say that Job was wrong merely for asserting his own righteousness, but for doing it in such a manner as to condemn God. He deems himself possessed of a Divinely inspired message (8, 9). Who can speak words in season to the weary without first being taught of God (Isa. l. 4)? Full of matter, he speaks because he must (18-22), not only for the comfort of Job, but for his own relief (20). Is he not a pattern for every man who speaks for God? To be charged with an important message, and impelled to speak it by the Spirit of God—this should be our aim (Jer. xx. 9).

WEDNESDAY, APRIL 30.—Job XXXIII.

It is impossible to read Elihu's words in this chapter without feeling convinced that, whether he knew it or not, he foreshadows the Lord Jesus.

(1) *The character he assumes* (4, 6, 7).—Job had longed for a mediator (ix. 32-35), who could equally represent God to him, and him to God. Elihu claims to occupy that position. In Jesus we have just such a teacher, combining actually, as Elihu did not, both God and man. He is so tenderly human that the weakest and vilest may approach Him without terror; yet He possesses Divine power to save.

(2) *The redemption he foretells* (23-34).—Critics do not care to see here any reference to the atoning Lamb. Perhaps even Elihu did not intend it; but the Spirit who spake by him did. It is difficult to see how the word "ransom"—atonement (24)—could be applied to a mere change in the mind of man towards God. We need not hesitate to recognise thus early "the Lamb slain from the foundation of the world."

(3) *The blessings men receive through Him.*—The first is *conviction* (9-11). Job silently listened while his own words were quoted against him (ix. 21, x. 7, 13, xiii. 24, &c.). A better knowledge of ourselves is the first result of contact with the Mediator. From this results *humility* (17). A convicted sinner cannot be proud. Then *instruction* (23), and *deliverance*, not only from the pit (24), but to a new life (25), in which he enjoys fellowship with God (26), and bears joyous and fearless confession before men (27, R.V.)

Apart from this typical character, Elihu's words added two important thoughts to the controversy with Job. First, the greatness of God (12) rendered it futile on Job's part to seek to understand all He did; and, secondly, in reply to Job's complaint that God would not hear him (xxx. 20), God did speak to men, in dreams (14-18); in afflictions (19-22), and by an interpreter (23, 24). The friends had contended that affliction was punitive; Elihu claims that it is disciplinary. Not punishment for past sins; but chastisement in order to future blessing. These lessons are valuable to all tried saints to-day.

THURSDAY, MAY 1.—Job XXXIV.

Elihu shows the real meaning of Job's vindication of himself (1-9). In asserting his own righteousness he had charged unrighteousness upon God. However great the mystery of his dealings with us, we must hold fast *his* integrity. That there can be no injustice with God is Elihu's contention in this chapter.

As the Governor and Judge of the world He is just (10-20). The judgment of the world is not imposed upon Him by another (13-15). Do not lose the thought that God is actually at work among men to-day. See his hand in everything. But if the charge of Job is to stand, how can He judge men? This was Abraham's question (Gen. xviii. 25). Paul, too, repelled a terrible suggestion by a similar inquiry (Rom. iii. 6). Hold fast to this truth. God cannot be unrighteous. There are dark mysteries in the world, and in our own lives, which we cannot explain. Let them remain inexplicable rather than suggest that God can be unjust.

His omniscience secures Him from being unjust (21-28).—He sees as man cannot. No sin can be hidden from Him. How differently this truth operates, causing terror to the ungodly who wish to escape God, but establishing the confidence of those who love Him. But as a Judge his omniscience secures Him from the possibility of mistake.

How to deal with Him when enduring affliction (31-33).—Many since Job's day have found this to be excellent counsel. A humble confession (31), even with an "if" (32) before it, is better than an assertion of righteousness that practically charges God with being unjust. Affliction that produces such a result is an unspeakable blessing.

Elihu, unlike the three friends, does not attempt to charge special sin upon Job, for which his affliction is a punishment; but he does suggest that even the *best* man may be made better, and that affliction is often used of God for this purpose. That Job sinned *during* the controversy (34-37) cannot be doubted. When the hand of God is upon us it is best to hold our peace (Lev. x. 3).

FRIDAY, MAY 2.—Job XXXV.

In this chapter Elihu replies to Job's statement that there is no advantage in serving God (2, 3). This was a most serious statement, and involved more than Job thought when he used it. The people of God have certainly a great advantage over the ungodly; and they sadly dishonour God when they live and speak as though this were not true. Men judge the service of God from what they see in those who engage in it.

Elihu's answer is twofold: (1) Our righteousness must benefit us, since it cannot benefit God (4-8). There may be a sense in which our piety does not benefit God. But God does not so represent Himself. The love, and trust, and obedience of his people minister to his delight. It is because a Godly life glorifies Him that it ministers blessing to us.

(2) *Why, then, do the oppressed cry to Him in vain?* (9-16).—This had been a very real difficulty to Job; but Elihu's answer is, not that God is unwilling to hear, but that men do not cry to Him aright. Our prayers may fail because "we ask amiss" (James iv. 3). When his children cry, merely as the beasts cry—because they are hurt (11) without any devout confidence in Him (10), their prayer is vanity, and will not be heard (13). To Job he suggests the further thought that if God delays to answer, yet his cause is before Him (14). To *wait* on God is the most difficult, yet the most blessed exercise of the soul (Hab. ii. 3).

SATURDAY, MAY 3.—Job XXXVI.

With this chapter Elihu commences his closing speech. The theme of it is "the righteousness of God" (3), which is enforced by considerations of his greatness.

The greatness of God does not render Him indifferent to men (5-14).—"He despiseth not any" (5). It is no proof of greatness to treat others with contempt. God's care is not merely for kings exalted on their thrones (7), but even for the afflicted (7-9). Their very distresses are his method of bringing them to Himself. How many would never have sought God at all if they had not been "bound in fetters"? And how often have his own people wandered from Him, until brought back by the pressure of sore trouble! The ears are opened in affliction as at no other time (15).

In applying this thought to Job, Elihu repeats in substance what he had said before (xxxiii. 14-28). To afflict men is no pleasure to God (Sam. iii. 31-36). When its purpose is accomplished deliverance may be expected. That purpose is always connected with *humbling* on our part (16). But Job had not yet been brought to this. His frequent assertions of righteousness ranked him among the wicked (17); exposed him to wrath, from which nothing could redeem him (18-20); and were an insult to God (21-23). Beware of self-vindication before God. None will attempt it who know either their own hearts, or God Himself. Bow reverently before the darkest mysteries, but charge not unrighteousness on God.

International S.S. Lessons.

Sunday Afternoon, May 4.

THE RULER'S DAUGHTER.

LUKE viii. 41, 42, 49-56.

GOLDEN TEXT: Verse 50.

COMPARE parallel passages in Matt. ix. and Mark v. Matthew places other incidents between the Lord's return from Gadara and this lesson; but the order in Mark and Luke is probably correct.

(1) *Faith's request* (41, 42).—Jairus was ruler of the synagogue at Capernaum. It was his work to superintend and direct the services. His position made it difficult for him to acknowledge faith in Christ. His *reason* for coming to Christ was the serious illness of his only daughter (42). Luke describes her as "dying," Mark as "at the point of death." Her age, and the fact that she was an *only* daughter, made the ruler's distress the greater. He had witnessed several displays of Christ's miraculous power in the synagogue (iv. 31-34, v. 12-26, vii. 1-10). Yet these had never led him to acknowledge faith in Christ. But distress, which no one else can relieve, proves his greatest blessing. It is not mere knowledge of Christ that produces faith; but a consciousness of need which only Christ can supply. This sense of need is often produced by affliction (Job xxxiii. 14-28). His faith was *reverent* (41). "Fell at his feet." Matthew says, "worshipped." How much he meant by this we cannot tell. To us it is the becoming attitude, for we know Jesus as Son of God, therefore to be honoured equally with the Father (John v. 22, 23). The higher our thoughts of Him, the lower shall we lie at his feet. So far, the ruler's faith furnishes an example to us. Every scholar has a deeper need for coming to the Saviour. His own condition, if unsaved, is more desperate; come as the ruler did.

Yet there was weakness in his faith. It does not compare with that of the Roman centurion (vii. 7). He seemed to think that healing was not possible unless Jesus came and laid his hand (Mark) upon the child. But this weakness did not prevent Jesus responding to the appeal. He does not despise the feeblest believer (Matt. xii. 20). It is *faith*, not merely *strong* faith, that obtains an answer from Him (xvii. 6).

(2) *Faith's experiences.*—Jesus recognised its weakness in the ruler's eagerness, and in prescribing the method in which his daughter was to be raised. The first and most important need was, not the raising of the child, but the strengthening of the ruler's faith. To strengthen it the Lord tries it first by *delay*. The healing of the woman (43-48) took up much time, and Jesus showed no disposition to hurry. To the ruler, to whom every moment seemed so precious, this delay may have seemed like indifference to his great need. But it was the Lord's method of restraining his impatience. Delays have often the same purpose. True faith can *wait*. Next, his faith was tried *by the message from home* (49). The child is now dead, the Master need not be "troubled!" A discouraging message certainly, and one which showed an entire ignorance of what Jesus really was. Trouble Him by appeals for his aid, by telling Him our distress, by coming to Him with a grief no one else can relieve! It is his delight to hear and answer such appeals. But, if the child is dead, is not the case hopeless? Does the ruler secretly chide Jesus for the delay? Of course he will be ready to heed the hopeless message. So often is faith tried still. At the first approach to Jesus things get worse rather than better. It is only that we may learn more of the power of Jesus.

With the trial Jesus supplies also the strengthening word (50). His "Fear not" would be of little value without the promise that followed. Death has laid hold of the ruler's daughter, and has well-nigh quenched the feeble faith of the ruler; but the fact has not in the least daunted Jesus. "She shall be made whole." It was not a boast, but a word of power from death's conqueror. See how "believe only" removes "fear." Faith destroys fear (Isa. xii. 2; Psa. lvi. 3).

(3) *Faith's reward* (51-56).—Jesus did not at all accept the ruler's lines on which to grant his request. We may ask very great blessing from Jesus, but He must choose his own method of imparting it. Everything connected with this miracle indicates that it was very important in the Lord's judgment. *Note who accompanied Him* (51). —The same three apostles who witnessed the transfiguration and the agony. They needed the lessons such a miracle could teach, and were doubtless prepared to trust Him for it. The father and mother of the child were there also, that their faith might be strengthened. *The mourners were put out* (54).—Jesus had come to comfort all who mourn. It is only his presence that makes the mourners unnecessary. Yet He does not say, "Weep not," without giving us reason for obedience. Death before Him is no longer death (John xi. 11-14). Sleep is a beautiful figure of death that should take away all its terror. It suggests rest after weariness, with the prospect of a joyous awakening (1 Cor. xv. 20; 1 Thess. iv. 13, 14). But to the mourners this occasioned scornful laughter (53). Unbelief perverts the grandest truths, calculated to comfort in deepest distress, into matter for mocking. Beware of the scornful spirit (Prov. iii. 34). In a far more solemn sense the scorners shall be "put out."

Then the *miracle* (54-56).—The ruler saw Jesus face to face with death's victim. His feeble faith at first would never have expected Jesus to do this. But a simple word, "Maid, arise," was enough from the lips of Jesus. Thank God, He can repeat the miracle upon those who are spiritually dead (John v. 24, 25). It is the work of Jesus to impart life; but others must give the food necessary to sustain it (55). Those whom Jesus has saved the Church must care for.

APPLICATION.

Jesus the worthy object of our faith.—Don't wait, as the ruler did, for some sore distress to drive to Him. Let his power, as displayed in this narrative, prove Him deserving of our fearless confession as Saviour and Lord.

Jesus has changed the character of death.—Sleep, though so much like death, has none of death's terrors. Two brothers were wounded on the same battlefield. A friend found them embracing each other, and talking and praying for themselves, for absent friends, and especially for mother. The elder, blinded by a wound in the face, did not notice the death of the younger; and obtaining no reply, he said, "Poor little Rob's asleep." So he was—in that last sleep which the din of battle cannot disturb.

Jesus has power to quicken the dead.—Every unconverted person is "dead in sins," and needs the life-giving word of Jesus. Our case is *so* hopeless that only resurrection power can save us. Has He done this work for *you?*

We are reminded of *the future resurrection.* We shall share in that. It will be either to *life* or to judgment (John v. 28, 29). Which it will be to us depends upon our attitude towards Jesus now.

DR. MOON, of Brighton, was presented, on April 16, with a handsome testimonial in recognition of the completion of his jubilee of work for the blind. The testimonial consisted of a cheque for £250 and a handsome clock, so ingeniously constructed that when a cord is pulled it indicates the time by striking. A present was also made to Miss Moon, who has long been associated with her father in the work. An illuminated address to Dr. Moon accompanied the gift.

ROYAL NORMAL COLLEGE FOR THE BLIND.—At Grosvenor House on Saturday, under the presidency of the Duke of Westminster, a large company attended the annual meeting of the Royal Normal College and Academy of Music for the Blind, Upper Norwood. The report, presented by the Bishop of London, recorded another year's successful work. The practical results of the work, in enabling the blind to become independent members of society, gave confidence to the committee in appealing to the public to maintain the work in efficiency. The Duke of Westminster said that if the recommendations of the Royal Commission were carried out, the thirty thousand blind in the United Kingdom, the majority of whom were in a condition of helplessness and dependence, would be raised from the condition to which they had been condemned by neglect. The Bishop of London said the time had come when the College should be made permanent in its character. The work carried out had established itself in the public estimation year by year, and the principle upon which the work was founded, that of placing the blind in the position of seeing persons, had commended itself to all who had seen the success of that principle. This institution had taken first rank in the institutions of the country, and he hoped that full support would be given to it. Mr. Mundella, M.P., Sir Lyon Playfair, M.P., and others, advocated the claims of the College.

MR. SPURGEON'S COLLEGE.

THE opening meeting of the third Conference of the Pastors' College Evangelical Association was held on Monday evening in the Talbot Tabernacle, Bayswater. The proceedings commenced with a prayer-meeting in the afternoon, at which the pastor, Mr. Frank White, presided, after which tea was served in the Powis Hall to the assembled ministers and students.

The public meeting was at seven, by which time the spacious and beautiful tabernacle was packed with an earnest and sympathising audience. Hearty indeed was the welcome which Mr. Spurgeon received as he passed to the platform, looking somewhat worn, but evidently cheered by the sight which awaited him. A hymn being sung, Dr. Bennett, of Worthing, led in a prayer which proved unmistakably his deep sympathy with Mr. Spurgeon and his present witness to the power and preciousness of the old Gospel.

The President's address was listened to with intense interest. It sketched in simple and homely language the history of the College from its birth, by which it appeared that no less than 828 had received its benefits, 673 of whom were still preaching the Word. Mr. Spurgeon carried the whole audience with him when he said that his object was not to make ministers, for man-made ministers were but poor things at the best. He received those who had begun to preach, and aimed to help them to preach better. He would rather have live men who violated every principle of grammar, if they did but preach with motion and power, than dead men, however highly cultured, without the Spirit of God. As for himself, he should continue to preach the same old Gospel he had preached when he was young. Until it changed he should not. Someone had once remarked about him that he was a good sort of fellow, but he had not grown a bit during the last twenty-five years; he preaches the same as he preached twenty-five years ago. The one who said this remarked of himself that he did not preach anything now that he preached twenty-five years ago. The State of Massachusetts declared their State was governed by the law of God, and would continue to be so governed until they could find a better law. He would continue to preach the same Gospel until he could find a better.

The preacher spoke with much affection of Mr. Frank White as one of his first students, and whom he believed, like himself, was too old-fashioned to give up, for any of its modern substitutes, the preaching of the doctrines of the Cross of Christ. He trusted the men who had come from all parts of the kingdom would return to their various spheres stronger, happier, and holier from this week's Conference, and to this end earnestly entreated the prayers of all present.

Other addresses followed, all of which were characterised by much earnestness and directness. The speakers were Pastors Styles, Hancocks of Chatham, Gregory from South California, and Wainwright of Bournemouth. Of all of them it may be said that, though they had not (to use the phraseology of one of their number) in their love of him swallowed Mr. Spurgeon whole, they had drunk deeply of his spirit, and with him were "determined to know nothing among men save Jesus Christ and Him crucified."

It was an excellent meeting, and a splendid beginning of what we trust will prove one of the most helpful Conferences ever held in the Pastors' College. There was a collection, which amounted we learn, to £20. The remaining meetings of the Conference took place in the College buildings, Newington Causeway.

BISHOP GREGG, of the Reformed Church of England, has returned to England after an absence of nearly four months on the Continent. His physical health has been much benefited by the change, but, after a short stay in England, it is probable that it will be necessary for him to take further rest, in the hope of complete restoration.

MRS. JOSEPHINE BUTLER has taken a house on the edge of Wimbledon Common. The gain of the change (says *The National Advance*) lies in the fact that Mrs. Butler, who is, and will be as long as she lives, the soul and centre of the great world protest against legalised vice, is now within thirty minutes of the heart of London, instead of being, as heretofore, more than two hours away.

LONDON FACTORY LADS'
Christian Home & Institute
331, KENTISH TOWN ROAD, N.W.

President—A. EVLEIGH, Esq., M.R.C.P.

Committee.

J. Aplin, Esq.	Mr. Geo. Hatton.
H. Bennett, Esq.	C. W. Prawell, Esq.
C. Braithwaite, Esq.	D. Waldo, Esq.
Rev. J. Dunn.	Mr. W. Wheatley.

Mr. E. J. Wood.

THE CHRISTMAS APPEAL on behalf of the finances of this Work, not having been responded to sufficiently to enable us to pay the remaining debts of the year, we now make an earnest appeal for £200 to meet the present demands for rent, &c. Unless this is IMMEDIATELY forthcoming, the Committee feel that we shall be obliged to cut off at least part of the Home Branch. This will be very sad, knowing, as we do, what a great blessing (both temporal and spiritual) it has proved to the poor lads in the past.

Prayerfully we leave this in the hands of the Lord, who alone can guide His children as to where their help is needed.

Contributions may be sent to Messrs. Morgan & Scott, H. Bennett, Esq. (Treasurer), Mansfield House, Kentish Town-road, N.W.; or, will be gratefully acknowledged if sent to Yours faithfully,

F. E. MARSHAM (Hon. Superintendent),

331, Kentish Town Road, N.W.

Cheques and P.O. to be crossed Fs. & B. W. Bank, Kentish Town. Report sent on application.

Trinitarian Bible Society

For the Circulation of Unperverted Versions of the Word of God. Established 1831.

The 59th Annual Meeting

WILL (D.V.) BE HELD AT

EXETER HALL (Lower Hall),

On Tuesday Evening, April 29, 1890.

THE CHAIR WILL BE TAKEN AT 6½ P.M. BY

H. C. NISBET, ESQ.

The Meeting will be addressed by the Rev. R. Cooper, M.A. (Rector of Ramsfield, Lincolnshire); the Rev. Elijah D. Brown, M.A. (Pastor of Haycroft Road Baptist Chapel, Dublin); Chas. T. Blake, Esq., M.D., (Master-General Wesley, late R.E.

Tickets may be obtained at Messrs. R. W. Partridge & Co., 9, Paternoster-row, and at the Office of the Society, 7, St. Paul's Churchyard, E.C.

All persons who believe that the Holy Scriptures should be circulated only in their Uncorrupted Integrity, are respectfully [illegible]

MISSION WORK FOR THE SUNDAY SCHOOLS IN EUROPE.

THE ANNUAL MEETING
OF THE
Continental Sunday School Mission

Being the 25th Anniversary of the Mission, will be held in the

LECTURE HALL

of the SUNDAY SCHOOL UNION, 56, OLD BAILEY,

On WEDNESDAY, MAY 7, 1890,

SAMUEL SMITH, Esq., M.P., has kindly consented to take the Chair. Dr. Lefevre, of Paris, and F. H. Balkwill, Esq., J.P., of Beaconsfield, also Speakers will address the Meeting. Tickets may be had on application, enclosing stamped envelope, to

MR. W. H. MILLAR,
Honorary Corresponding Secretary of the Continental Sunday School Mission.

[illegible]

MISSION TO LEPERS IN INDIA.

A PUBLIC MEETING

WILL BE HELD (D.V.)

IN [illegible]

On FRIDAY, MAY 2, at 3 p.m.

The Chair will be taken by W. A. BUNNY, Esq.

Speakers:—Rev. F. E. Wigram, M.A., Hon. Sec. C.M.S.; Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society; Rev. Thomas [illegible], B.D., Incumbent of Bradford, Dublin (formerly [illegible] in Ceylon). Mr. [illegible], who has himself worked amongst the Lepers [illegible] many years. It is expected that the Rev. [illegible], C.M.S., from the Leper Settlement at [illegible], Punjab, will arrive home from India in time to take part in the Meeting. All are cordially invited.

[illegible] of the Society will be for sale before and after the Meeting.

Speakers.

W. S. Caine, Esq., M.P.

Rev. Evan H. Hopkins, M.A.
Vicar of Holy Trinity, Richmond.

Rev. John McNeill,
Minister of Regent Square Presbyterian Church.

Rev. Samuel Pearson, M.A.
Minister of Highbury Quadrant Congregational Church.

LONDON CITY MISSION.

THE

FIFTY-FIFTH ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL,

ON THURSDAY, MAY 8TH, 1890.

THE CHAIR WILL BE TAKEN AT 10.30 A.M. BY

F. A. BEVAN, Esq., Treasurer of the Society.

Tickets may be had at Nisbet's, 21, Berners Street, W.; Hatchard's, 187, Piccadilly, W.; Partridge's, 9, Paternoster Row; Howgrave's, Hampstead; King's, Highbury Corner; Watkins', 97, Westbourne Grove; Wade's, 98, High Street, Kensington; Evenden's, 402, Brixton Road; Bouquet's, Blackheath; Coventry's, 400, Mare Street, Hackney; Exeter Hall, Strand, and at the Mission House.

A few Special Reserved Tickets for Ladies can be had (only) at the Mission House, 3, Bridewell Place, E.C.

LONDON CITY MISSION

FIVE HUNDRED Missionaries now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House to house visitation. Personal dealing. Work purely undenominational. Funds much needed. Communications to the Secretaries { T. B. HUTCHINSON, M.A. / R. DAVISON, B.A.

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Address: SAILORS' REST, PORTSMOUTH.

Speakers.

Rev. W. H. Broad,
Of Poplar.

Rev. John Hillman,
Of [illegible].

Rev. W. Lancelot Holland, M.A.
Of Hatcham.

Rev. T. B. Stephenson, D.D., LL.D.
Of The Children's Homes.

Rev. Frank H. White,
Of Talbot Tabernacle.

MONTHLY TRACT SOCIETY.

THE

52nd Annual Meeting

WILL BE HELD IN

EXETER (LOWER) HALL,

On WEDNESDAY, May 7, 1890.

THE CHAIR WILL BE TAKEN AT 7 P.M. BY

SAMUEL GURNEY SHEPPARD, ESQ.

Tickets may be obtained on application to the Secretary, at the Depot, 181, Queen Victoria-street, E.C.

During the past year this Society has distributed nearly SIX MILLIONS of Tracts and Gospels. Funds are needed for special work at the Electrical Exhibition in Edinburgh.

J. R. MACKENZIE, *Secretary.*

MISSIONS TO SEAMEN SOCIETY.

Patron—Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

THIS Society labours among the great seafaring population of our country, numbering upwards of 625,000 men, who man some 36,000 Merchant, Passenger, Emigrant, Light, and other Ships, and 29,000 Fishing Vessels; not one of which carries a Chaplain. It also labours among the 60,000 Seamen of the Royal Navy.

AFLOAT.—Its work is carried on by holding Services or Bible Readings on board the ships when in ports or roadsteads, distributing Tracts, selling Bibles and Prayer Books, and giving Boxes or Books of sound reading to be taken to sea.

In 1888, about 6,000 Bibles were sold; 70,000 Unsound Bibles, Tracts, &c., distributed, and 10,000 Boxes or Bags of Books given to ships.

ASHORE.—Its work is threefold:—

I. Spiritual: In 61 Churches or Mission Rooms at various ports, at home and abroad, where seamen are ministered to on Sundays and week-days, by the Society's Chaplains and Scripture Readers.

II. Philanthropic: Who men being rescued from public-houses and crimps, and induced to come to the Society's Institutes, where they are provided with good reading, newspapers, &c., with means of writing to their families, and harmless games.

III. Temperance: In 1888, about 3,000 Seamen signed the Temperance Pledge; and during the last 10 years 77,000 have signed it.

Information as to the details of this work is given in the Society's Magazine *Words on the Waters.*

Increased FUNDS are urgently appealed for, to enable this good work to be maintained and extended. Subscriptions and contributions should be sent to the Secretary, Commander W. Dawson, R.N., at the Society's Offices, 11, Buckingham Street, Strand, London.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, APRIL 21, 1890.

	£	s.	d.
China Inland Mission—E.B.S. 10s; X.Y.Z. 1s...	0	11	0
McAll Mission—Rev. G.W.S....	1	1	0
English Egyptian Mission, Cairo (Miss Whately)—The Misses C.	1	0	0
Balolo Mission (Dr. Guinness)—The Misses C...	1	0	0
Bethel Santhal Mission—The Misses C.	1	0	0
Ashburton Girls' Home—The Misses C.	1	0	0
Dr. Barnardo's Homes—C.H. 5s; W.V. 7s; Hounslow, £1; Mr. P. 10s; Maria M. 5s; A Friend, £5; (*Girls*)—The Misses C. £1; (*Hospital*)—The Misses C. £1	9	7	0
Home of Industry—C.H.	0	10	0
St. Giles' Christian Mission—C.H. 5s; Anon., Bath, 2s 9d	0	7	9
London Medical Mission—E.B.S.	0	10	0
Bible and Colportage Society, Ireland—B.P.Co. £2 10s; T.P. £1; F. 10s	4	0	0
Scripture Readers' Society, Ireland—B.P.Co. £2 10s; J.H.L. 2s 6d	2	12	6
Irish Church Missions—S.M. 10s; F. £2 10s ...	3	0	0
Mr. Fegan's Boys' Homes—A Friend, 5s; A Friend, £5; W.S.W. 7s 6d...	5	12	6
Destitute Children's Dinner Society—A Friend...	0	5	0
Mildmay Mission to Jews—A Friend, £5; M.F.C. 10s	5	10	0
London City Mission—A Friend	5	0	0
London Female Penitentiary—M.S.	1	1	0
Miss Weston's Work (R. Navy)—S.Y.	0	10	0
Mr. F. C. Charrington's Work—S., Clifton... ...	0	10	0
Chapel, Briton Ferry (Rev. E. Icke)—S., Clifton	1	0	0
Conference Hall, Stratford (Mr. E. Fox Butlin)—F.	5	0	0
Vegetarian Society—Friends...	2	2	0
Distressed Irish Ladies—R.R....	1	0	0
Home for Aged Blind Christian Men, &c.—R.R.	0	10	0
Widows and Children (Morfa Disaster)—S.P. ...	0	7	6
Pastors' College, Metropolitan Tabernacle—M.S.	5	5	0
Mission to Deep Sea Fishermen—Y.W.C.A., Collace, 10s; J.H.L. 2s 6d	0	12	6
Costermongers' Mission (Mr. Penrose)—M.S. ...	1	0	0
Dock Labourers' Mission (Mr. Coleman)—R. ...	0	10	0
Homes of Hope, Regent-square—The Misses C...	1	0	0
Ladies' Samaritan Society—The Misses C. ...	0	10	0
Hospital for Paralysed and Epileptic—The Misses C.	0	10	0
	£63	14	9

[ADVERTISEMENTS.]

Jews in Minories (Mr. Colin Young)—W.H. £10.

London Samaritan Society (Convalescent Homes)—A.B. £1 3s; E.L.C. 7s 6d.

Dr. Barnardo's Homes—Lobelia, £2 10s 5d, also two card cases and one comb.

Bethnal Green Free Library, E.—Hon. J.A. £2. Mr. G. F. HILCKEN, secretary and librarian.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Thurs., Apri 24, 6.15 p.m., "Missionary Life and Work in Brazil," by Mr. E. H. Soper. Bible-readings by Mr. W. R. Lane, 1.15 to 2 p.m., April 28 to May 2.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., April 27, 3 and 7 p.m., Mr. J. G. Watson. Meetings for prayer, Suns., 7.45 a.m.; Weds., Fris., and Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand.—Sun., 3.45 p.m., men only, Mr. H. E. Millar; 7.30 p.m., public, Captain Baring. Gospel meetings for men nightly, at 8. Bible-class, Thurs., at 8. French Bible-class, Thurs., at 8. Prayer-meeting daily (Sat. ex.), from 1 till 2.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Lectures on Palestine, by Rev. James Neil, Fri., April 25, and Mon., Wed., and Fri., April 28, 30, and May 2, 8 p.m.

Y.M.C.A., 172, QUEEN'S-ROAD, Bayswater, W.—Fris. in May, 8.30 p.m., special addresses to young men and young women, by Mr. T. Shuldham Henry.

POLYTECHNIC Y.M.C.I., 309, Regent-street, W.—Sun. next, at 3.15, address to young men, by the Bishop of Bedford, 7 p.m., evangelistic meeting, open to all, Rev. W. J. Mayers.

Y.W.C.A. ANNUAL CONFERENCE, Morley Halls, 316, Regent-street, W.—Thurs., April 24, 8.30 p.m., annual meeting, Exeter Hall, Lord Kinnaird presiding.

Y.W.C.A., 14, FINSBURY-SQUARE, E.C.—Wed., April 30, 8 p.m., address by Hon. Emily Kinnaird. Wed., May 7, 8 p.m., missionary address by Hon. G. Kinnaird.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

OPEN-AIR MISSION.—Special meeting to welcome home the Secretary, Mr. Gawin Kirkham, on his return from Egypt, Palestine, and Eastern Europe, and to hear an account of his journeys, in Exeter (Lower) Hall, Strand, Mon., April 28. Mr. George Williams will take the chair, 7 p.m. Tea and coffee, 6 p.m.

MILDMAY MISSION TO THE JEWS, 79, Mildmay-road, N.—Monthly prayer-meeting for Jewish missions, Gentlemen's Waiting-room, Mildmay Conference Hall, Fri., April 25, 7 p.m.

CENTRAL NOON PRAYER-MEETING, 186, Aldersgate-street, E.C.—"New Light on the Bible," by Rev. James Neil, M.A., on Fri., April 25, Mon., April 28, Wed., April 30, and Fri., May 2, at 12 noon.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Rev. E. A. Telfer.

CENTRAL HALL, Holborn, W.C.—Evangelistic service, conducted by Rev. John McNeill, Sun. next and following Sun., 3.30 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Sun., April 27, at 11 and 7, Mr. Thomas B. Miller.

CLAPTON HALL, Alkham-road, Upper Clapton, N.—Mr. T. Shuldham Henry, Sun., at 6.30; Fri., 7.30 p.m.

CONFERENCE HALL, Mildmay Park, N.—Sun. next, 3.30 and 7 p.m., Mr. P. S. Badenoch.

SPEKE HALL, Battersea (close to Clapham Junction), anniversary meetings, May 1, at 3.30 and 7.30, Mrs. Amanda Smith, Rev. F. D. Sanford, and others.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 2, all-day meetings; 11 a.m., prayer for churches and nations; 3 p.m., Mr. Robert Nixon, of the Railway Mission; 7 p.m., Mr. Reader Harris.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Fri., May 2. Tea, at 6; meeting, 7 p.m., Mr. W. Seagram will preside. Address on "Rom. xii. 1, 2," by Dr. Sinclair Paterson.

ANCIENT MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues. next, 1 p.m., Rev. Alfred Rowland.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7. The usual Bible-class for workers will NOT be held on Fri., April 25.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun. next, Mr. W. R. Lane, 11 a.m.; Pastor Frank H. White, 7 p.m.

MISS MITTENDORFF'S HOMES.—Annual meeting, 17, Old Cavendish-street, W., Tues., April 29, 8 p.m.

PRINCESS HOUSE, Brompton-road, S.W.—Meeting for the deepening of the spiritual life, Sat., April 26, 3 p.m. Addresses by Mr. Fox Butlin and others.

SAILORS' WELCOME HOME, 173, St. George's-street, E.—Christian Lifeboat Crew, Tues., May 6, 7 p.m., Mr. W. H. Seagram will speak.

UNION TABERNACLE, Wandsworth-road, S.W.—Anniversary, Monday, May 5, 4 and 7 p.m.

MEETINGS FOR CHRISTIAN WORKERS every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

CORK CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE.—Assembly Rooms, Cork, April 28 to May 2.

BIRMINGHAM CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, May 12—16. Particulars from hon. secs., 17, Yew Tree-road, Edgbaston, Birmingham.

NOTTINGHAM CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE.—May 19—22. Particulars from Rev. C. Lea Wilson, hon. sec., Old Radford Vicarage, Nottingham.

DUBLIN BELIEVERS' MEETING—Merrion Hall, Dublin, June 2—5.

GUILDFORD CONVENTION, June 16—21. Particulars from the hon. secs., Convention Office, Guildford, Surrey.

"MAY MEETINGS" for Next Week.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Fri., 25	3 p.m.	Strangers' Friend Society.....	*m* The Mansion House, E.C. ...	The Lord Mayor.
,,	3.30 p.m.	Ragged School Union.....	*m* Grosvenor House, S.W.....	Duke of Westminster.
,,	7 p.m.	Bapt. Young Men's Missny. Assn.	*m* 19, Furnival-street, Holborn	Mr. H. M. Bompas.
Sun., 27	11 a.m.	Trinitarian Bible Society	*s* Bapt. Chapel, Hendon, N.W.	Rev. G. D. Hooper.
,,	11 a.m.	British & Foreign Bible Society...	*s* Union Chapel, Islington	Rev. Dr. Allon.
,,	6.30 p.m.	Trinitarian Bible Society	*s* Old Ford Parish Church, E.	Rev. W. Adamson.
,,	6.30 p.m.	British & Foreign Bible Society...	*s* Union Chapel, Islington	Rev. Newman Hall.
Mon., 28	2.30 p.m.	Un. Meth. Free Churches Missns.	*c* Exeter Hall	Mr. J. H. Crosfield.
,,	3 p.m.	Baptist Union	*m* Bloomsbury Chapel, W.C. ...	Rev. James Owen.
,,	3 p.m.	The Missions to Seamen	*m* The Mansion House, E.C.....	Duke of Edinburgh.
,,	6.30 p.m.	Un. Meth. Free Churches Misns.	*m* Exeter Hall	Mr. W. M. Cross.
,,	7 p.m.	Baptist Home Missions	*m* Cannon-street Hotel, E.C. ...	Prof. Stuart, M.P.
,,	7.30 p.m.	Ch. of Eng. Temperance Society...	*s* St. Paul's Cathedral	Archdeacon of Exeter.
Tues., 29	2.45 p.m.	Reformatory & Refuge Union.....	*m* St. James's Hall, Piccadilly	Earl of Jersey.
,,	3 p.m.	Bapt. Ministers' & Missionaries' Prayer Union	*m* Denmark-place Chapel, Camberwell	Rev. F. B. Meyer.
,,	3.30 p.m.	Ch. of Eng. Temperance Society...	*m* Library, Lambeth Plce., S.W.	Arch. of Canterbury.
,,	6.45 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Mr. H. C. Nisbet.
,,	7 p.m.	Baptist Missionary Society	*m* Cannon-street Hotel, E.C. ...	Sir F. de Winton.
,,	7 p.m.	Ch. of Eng. Tem. Soc. (Juv. Un.)	....	.....
,,	7.30 p.m.	Wesleyan Missy. Soc. (Y. People)	*m* Princes Hall, Piccadilly	Mr. W. P. Griffith.
,,	8 p.m.	Albert Youths' Christian Institute	*m* 49, Lamb's Conduit-st., W.C.	Mr. G. Bruce, M.P.
,,	8 p.m.	Miss Mittendorff's Homes.....	*m* 17, Old Cavendish-street, W.	.....
Wed., 30	6.30 p.m.	Ch. of Eng. Temperance Society...	*m* Exeter Hall	Dean of Armagh.
,,	8.45 a m.	Baptist Zenana Mission.....	*b* Cannon-street Hotel, E.C. ...	Mr. C. Townsend.
,,	12 noon.	Baptist Missionary Society	*s* Bloomsbury Chapel, W.C. ...	Rev. T. V. Tymms.
,,	3 p.m.	Baptist Union	*m* Bloomsbury Chapel, W.C. ...	Rev. James Owen.
,,	4 p.m.	Wesleyan Missionary Society	*s* City-road Chapel, E.C.	Rev. C. H. Kelly.
,,	6.30 p.m.	Bible Translation Society.....	*m* Bloomsbury Chapel, W.C. ...	Mr. George Williams.
,,	7 p.m.	Baptist Total Abstinence Assocn.	*m* Metropolitan Tabernacle.....	Mr. Arthur Briggs.
,,	7.30 p.m.	Ch. of Eng. Young Men's Society	*s* St. Paul's Cathedral	Bishop of Wakefield.
,,	7.30 p.m.	Wesleyan Missionary Society	*s* City-road Chapel, E.C.	Rev. F. L. Wiseman.
MAY.				
Thurs., 1	10 a.m.	Baptist Union	*m* Bloomsbury Chapel, W.C. ...	Rev. James Owen.
,,	11 a.m.	Ch. of Eng. Tem. Soc. (W.'s Un.)	*c* Exeter Hall	Mrs. Temple.
,,	2.30 p.m.	Ch. of Eng. Tem. Soc. (W.'s Un.)	*c* Exeter Hall	Rev. Canon Ellison.
,,	3 p.m.	Native Races & the Liquor Traffic	*c* Exeter Hall	Duke of Westminster.
,,	6 p.m.	Baptist Missionary Society	*m* Exeter Hall	Sir Rivers Thompson.
,,	6 p.m.	Weslyn. Missy. Soc. (Ladies' Aux.)	*m* Centenary Hall, Bshpsgte.-st.	Mr. G. J. Smith.
,,	7 p.m.	Native Races & the Liquor Traffic	*m* Exeter Hall	Bishop of London.
Fri., 2	9 a.m.	Baptist Missionary Society	*b* Exeter Hall	Mr. W. R. Rickett.
,,	11 a.m.	Wesleyan Missionary Society	*s* Great Queen-street, W.C.....	Rev. Richard Glover.
,,	3 p.m.	Mission to Lepers in India	*m* Exeter Hall	Mr. T. A. Denny.
,,	3 p.m.	Ch. of Eng. Tem. Soc. (W.'s Un.)	*m* Devonshire House, 78, Piccy.	Bishop of London.
,,	3 p.m.	South American Missonary Soc....	*m* Zion College, Th. Embment.	Bishop of Ripon.
,,	3 p.m.	Ch. of Eng. Scrip. Readers' Ass. ...	*m* Princes Hall, Piccadilly	Bishop of Rochester.
,,	3 p.m.	Navvy Mission Society	*m* Church House, Westminster	.....
,,	7 p.m.	Baptist Missy. Soc. (Young People)	*m* Exeter Hall	Rev. Dr. S. G. Green.
Sat., 3	9 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. E. Hutchinson.
,,	12 noon.	Royal Naval Female School.....	*m* 32, Sackville-street, W.	Lord Clanwilliam.
,,	7 p m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Rev. H. Douthwaite.
Sun., 4	10 a.m.	British & Foreign Bible Society ...	*s* Westminster Abbey	Bishop of Derry.
,,	11 a.m.	British & Foreign Sailors' Society	*s* All Hallows' Ch., Lombard-st.	.....
,,	3 p.m.	National Temperance League.....	*s* Metropolitan Tabernacle	Rev. J. Jackson Wray.
,,	7 p.m.	British & Foreign Sailors' Society	*s* Harecourt Chapel, Canonbury	Rev. Dr. Stevenson.
,,	7 p.m.	Religious Tract Society	*s* St. Michael's, Chester-square	Rev. J. E. C. Welldon.
,,	7 p.m.	Reformatory & Refuge Union	*s* St. Matthew's, Bayswater.....	Rev. Delmé-Radcliffe.
,,	7 p.m.	British & Foreign Bible Society ...	*s* Westminster Congl. Chapel...	Rev. Dr. Goodrich.
,,	7 p.m.	National Temperance League.....	*s* Westminster Abbey	Bishop of London.
,,	7 p.m.	British & Foreign Sailors' Society	*s* Presby. Ch., Camden-park-rd.	Rev. R. M. Thornton.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

The Ladies' Missionary Breakfast

WILL TAKE PLACE (D.V.)

On WEDNESDAY, MAY 7, 1890.,

AT NINE A.M., IN THE

LOWER EXETER HALL,

LOUISA LADY ANSTRUTHER Presiding.

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J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 104th ANNUAL MEETING will be held at the MANSION HOUSE on Friday, April 25, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. SPEAKERS—Alderman and Sheriff Stuart Knill; Mr. Sheriff Harris; the President Wesleyan Conference; Rev. F. B. Meyer, B.A.; W. A. McArthur, Esq., M.P., and others.

Admission by ticket only, to be obtained free of charge at the Office, 52, Finsbury Pavement, E.C.

CHURCH OF ENGLAND Scripture Readers' Association.

THE FORTY-SIXTH ANNUAL MEETING

WILL (D.V.) BE HELD AT

PRINCES HALL, PICCADILLY,

ON FRIDAY AFTERNOON, MAY 2, 1890.

RIGHT REV. THE LORD BISHOP OF ROCHESTER
Will take the Chair at 3 o'clock, and

Rt. Hon. Lord EBURY, Col. the Hon. F. BRIDGEMAN, M.P.,
The Rev. H. W. WEBB-PEPLOE, Vicar of St. Paul's, Onslow-square,
The Rev. G. D. WYATT, Rector of Bermondsey, S.E., and
one of the Society's Readers will address the Meeting.

The attendance of all interested in Christian work among the poor of the Metropolis is cordially invited.

In entering upon the forty-seventh year of their work, the Committee are constrained to PLEAD VERY EARNESTLY for CONTINUED HELP to maintain the present large staff of 133 Readers, working in as many poor and populous parishes under Clerical direction, bringing the Word of God to the poor, the sick, the ignorant, and the outcast; visiting common lodging-houses, factories, and workshops; reporting cases of distress for relief; assisting in open-air and mission-room services, Bible-classes, and generally promoting the material, moral, and spiritual welfare of the poor in their respective parishes. T. MARTIN TILBY, Lay Secretary.

Offices—56, Haymarket, S.W.

NATIONAL TEMPERANCE LEAGUE.—ANNIVERSARY SERMONS will be preached on SUNDAY, 4th May, at 3 p.m., in the METROPOLITAN TABERNACLE, by the Rev. J. JACKSON GRAY; and at 7 p.m, in WESTMINSTER ABBEY, by the LORD BISHOP OF LONDON.

The ANNUAL MEETING will be held in EXETER HALL, on MONDAY, 5th MAY, at 7 p.m. Chairman The LORD BISHOP OF LONDON. Speakers—Rev. Canon FLEMING; Rev. Dr. JOHN CLIFFORD; THOMAS BURT, Esq., M.P.; Mr. Superintendent FOSTER; Mr. JOSIAH NIX. CONCERT at 6.30 by the NATIONAL TEMPERANCE CHORAL UNION—Conductor, Mr. BROH. *Admission free.* Reserved Tickets (1s.), at 33, Paternoster Row, E.C.

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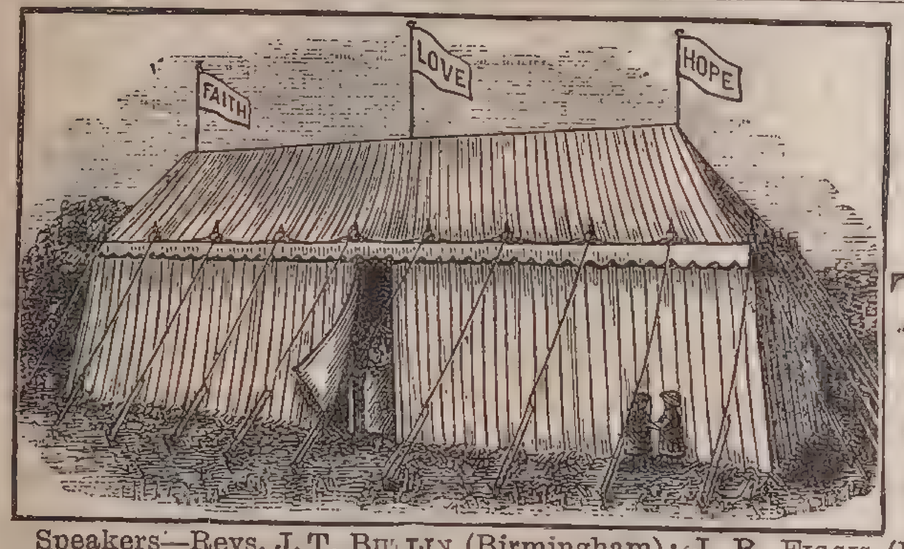

THE Guildford Convention.

THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing MONDAY, JUNE 16.

Speakers—Revs. J. T. BULLIN (Birmingham); J. B. FIGGIS (Brighton); C. A. FOX (London); GELSON GREGSON (Bradford); W. HASLAM (St. Leonards); G. F. HEAD (Hampstead); EVAN HOPKINS (Richmond); J. ALEXANDER JACOB (Bath); BARNES LAWRENCE (Blackheath); J. J. LUCE (Gloucester); F. B. MEYER (London); Pastor MONOD (Paris); Revs. E. W. MOORE (Wimbledon); H. WEBB PEPLOE (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application, stating the number required.

The Religious Tract Society.

THE ANNUAL MEETING will be held on FRIDAY EVENING, MAY 9, 1890, at EXETER HALL. The Chair will be taken at Seven o'clock by the Right Hon. Lord KINNAIRD. Speakers: The Very Rev. WM. LEFROY, Dean of Norwich; F. A. BEVAN, Esq.; the Rev. ARTHUR HALL, Craven Chapel, Regent Street.

A Choir of 600 Children, from the Elementary Schools, will sing from 6.15 p.m., and during the Evening, under the direction of Mr. JOSEPH PROUDMAN.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster Row, London.

THE MISSIONARY BREAKFAST will be held in the GREAT HALL, CANNON STREET HOTEL, on TUESDAY, MAY 20, at 9 a.m., under the Presidency of MARK J. STEWART, Esq., M.P.

Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster Row, London.

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"Sunningdale, Berks, July 5, 1889.
Sir Frederick A. Millbank, Bart., writes: "Please supply me with another 'Queen's Royal' Carpet, 12ft. by 21ft., 49s. 3d., for a dining-room for my shooting residence at Barningham Park—similar terra-cotta and gold colours as supplied for my drawing-room last year."

"Harewood Park, Ross, Herefordshire, March 1, 1890.
The Lady Vincent writes: "I am pleased with the 'Queen's Royal' Carpet and Hearthrug. The second carpet has arrived. Lady Vincent will be glad to have a third carpet, 12ft. by 21ft., 49s. 3d., with two Hearthrugs to match; also a 6ft. by 9ft. Carpet, 11s. 9d., to be sent without delay. Cheque enclosed."

"Lilliehill House, Dunfermline, Jan. 20, 1890.
"Mrs. Stephenson will be obliged by Mr. Hodgson sending her one of the 'Queen's Royal' Carpets, 9ft. by 10½ft., 20s. 9d., suitable for a small sitting-room or library. The 'Queen's Royal' Hearthrugs have always given satisfaction. Cheque enclosed."

"Queensbury, Cobham, Surrey, Jan. 1, 1890.
"Miss Glennie likes the Hearthrugs very much, and wishes to have a 'Queen's Royal' Carpet, 9ft. by 12ft., with Hearthrugs to match the same Turkey art shades as already sent her. Amount enclosed."

A CARGO of Superbly Handsome Real Llama, Raccoon, Opossum, Silver Wolf Skin, &c.

HEARTHRUGS (Various).

Post free, **7/6** Each. AVERAGE size, 5ft. long by 2½ft. wide. These rare Skins are adapted for Drawing, Dining, Study, or Bed-rooms. Lined and mounted on best Crimson Cloth, Pinked Borders, perfection guaranteed. Special offer—three for 22s., six for 44s., carriage free.

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Regd.

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6 ft. by 12 ft. „	..	15s. 6d.	12 ft. by 12 ft. „	..	27s. 9d.
9 ft. by 9 ft. „	..	17s. 9d.	12 ft. by 13½ ft. „	..	31s. 3d.
9 ft. by 10½ ft. „	..	20s. 9d.	12 ft. by 15 ft. „	..	34s. 9d.
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RECENT TESTIMONIALS.

GALVANISM v. SCIATICA and LUMBAGO.

39, Union-street, Tranmere, Birkenhead, 28th February, 1890.

Dear Sir,—I feel I ought to thank you as the means, in the hands of a merciful God, of restoring me to health and strength. For upwards of four months I had been in a helpless condition, suffering from Sciatica and Lumbago, and was under three medical men; a fourth doctor was called in, and he informed me that my sciatic nerves and lumbar muscles were contracted, and the muscles of left leg completely wasted for want of circulation, and my sufferings were so great that they injected morphia to give me rest. One doctor advised electricity as a last resource, and I wrote to you, and from the first hour I wore your Galvanic Belt I obtained immediate relief, and day by day the cramps and severe pains gradually left me, and my muscles are perfectly restored again. I have now resumed business, believing my cure to be permanent. I have recommended your treatment to many of my friends and neighbours who have witnessed the wonderful cure effected in my case, and I consider your Galvanic appliances a marvellous scientific invention. One of the doctors called on me to know the result, and asked me what I thought of your Belt. I replied, I don't think, but I know, it has been my Salvation.—Yours faithfully, J. PHILLIPS.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. INDIGESTION and NERVOUS DEBILITY.

Melview, Clonmel, Ireland, February 21, 1890.

Dear Sir,—I have only worn your Galvanic Bands for two months, since which I have had no return of the ailments I suffered from in consequence of the damp weather (indigestion and nervous debility). I now feel strong and healthy, which I believe is due entirely to using your electric appliance, and shall feel obliged if you will send me some of your pamphlets for my friends.—Yours very truly, (Mrs.) L. MALCOMSON.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. EXTREME NERVOUS DEBILITY and SLEEPLESSNESS.

12, Henry-street, Rawtenstall, Lancashire, February 17, 1890.

Dear Sir,—You will be pleased to hear of the recovery of my apparently hopeless case. It is now some months since you persuaded me to try one of your Electric Belts. I was then suffering from nervous weakness, loss of appetite, sleeplessness, and pain in the side. In fact, I was a complete wreck, and two physicians whom I consulted told me that I should never be well again. Before I consulted you I had lost 3 stone in weight, and was so completely broken down, I lost all hope; but after wearing your Belt for a short time I began to revive, and in two months the improvement was so rapid that one of my physicians told me I should get well again; and now that I am restored to health, you are at perfect liberty to use this letter as a testimonial. —Faithfully yours, J. NORTH.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. NERVOUS EXHAUSTION.

The distressing symptoms of NERVOUS EXHAUSTION, LOSS of MUSCULAR POWER, RHEUMATISM, SCIATICA, PARALYSIS, EPILEPSY, &c., are speedily removed by means of PULVERMACHER'S world-famed GALVANIC BELTS, which convey the electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of premature waste and decay.

ADVICE PERSONALLY, or by LETTER, free of charge.

FOR FURTHER TESTIMONIALS, both Medical and Private, see new pamphlet, "GALVANISM: NATURE'S CHIEF RESTORER of IMPAIRED VITAL ENERGY," post free on application to

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INTERESTING CASES.

POST FREE, ONE SHILLING.

From the AUTHOR,

MR. GEORGE THOS. CONGREVE,

Coombe Lodge, Peckham, S.E.

ONE RECENT CASE WILL BE GIVEN IN THIS JOURNAL EVERY WEEK.

CASE FOR THIS WEEK.

(THIRTY-THIRD SERIES.)

LEFT LUNG DISEASED—CASE of MR. S. H. BLACKMORE, of MARLBOROUGH.

This patient is a clerk in the Post Office, Marlborough. He applied to me at the end of July, last year. Some time in the spring he had taken a very bad cold, the symptoms of which becoming worse, he was treated for bronchitis. Making no progress, he consulted a second doctor, who reported his lungs to be in a very weak state, and ordered him to Clevedon. Here he was under another local doctor, but getting no better was again carefully examined, with the result that a diseased spot was found in the left lung.

At the time the patient wrote me from Clevedon the cough had become severe, the expectoration had assumed the well-marked greenish hue; the night perspirations had become profuse, but had diminished at Clevedon. There were the usual accompaniments of wheezing, pains in the chest, and weakness; and some loss of weight was distinctly noted.

I at once advised the patient, sending medicine. I was pleased to hear of his improvement in the cough, pains, character of the expectoration, and breathing, with a slight gain of flesh. This in a fortnight.

At the latter end of August he writes me that he had wonderfully gained strength. He could sleep all night without coughing, and that all his symptoms had improved.

Also on September 15 he writes: "I am now myself again."

Having gone back to work at Marlborough, perhaps too early, a slight relapse occurred with the advent of damp and trying weather; but on December 1 he writes me: "I am pleased to say I am in a state of perfect health. I am able to do without the medicine now, as all symptoms have vanished. I thank you most heartily for your attention and kindness, and trust many more may reap the benefit of your wonderful treatment. You may make what use you like of my testimony."

I have just heard again from him (February 26): "I am now quite well."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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And all other forms of SKIN ERUPTIONS. Their TREATMENT and CURE by diet, baths, and medicine. By a Specialist.

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The Original and First Manufactured in Great Britain.
UNRIVALLED FOOD OF HEALTH, for Children and Invalids. THE BEST KNOWN MATERIAL for PUDDINGS, CUSTARDS, CAKES, BLANCMANGE, and a variety of delicious Preparations for the Table.
Every Packet is Warranted Pure, and its genuine qualities are certified by the highest medical authorities in the kingdom.

USED IN THE QUEEN'S HOUSEHOLD FOR MANY YEARS PAST.

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BELFAST LINENS

ALL GOODS GUARANTEED PURE LINEN.

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LADIES' HEM-STITCH CAMBRIC, 2/11, 3/3, 3/9, 4/3, 4/9, 5/3 per dozen.
GENTLEMAN'S ALL LINEN, PLAIN BORDER, 4/6, 5/6, 6/6, 7/9, 9/-, 12/- per doz.

BLEACH IRISH DAMASK TABLE CLOTH, 2 yards long, to dine 6 people, 4/6, 5/6, 6/- each.

DITTO, 2½ wide, 3½ long, to dine 10 people, 7/6, 8/6, 10/- each.

DITTO, 2½ wide, 4 long, to dine 12 people, 10/6, 12/6, 15/- each.

DITTO, 2½ wide, 5 long, to dine 14 or 16 people, 17/6, 19/6, 22/6 each.

¾ by ¾ DINNER NAPKINS, 5/6, 6/6, 8/9 to 11/- per doz.

LINEN CHAMBER TOWELS, 4/9 per doz.

90 inch wide CHALLENGE LINEN SHEETING, 2/4½ per yard. Grass bleached.

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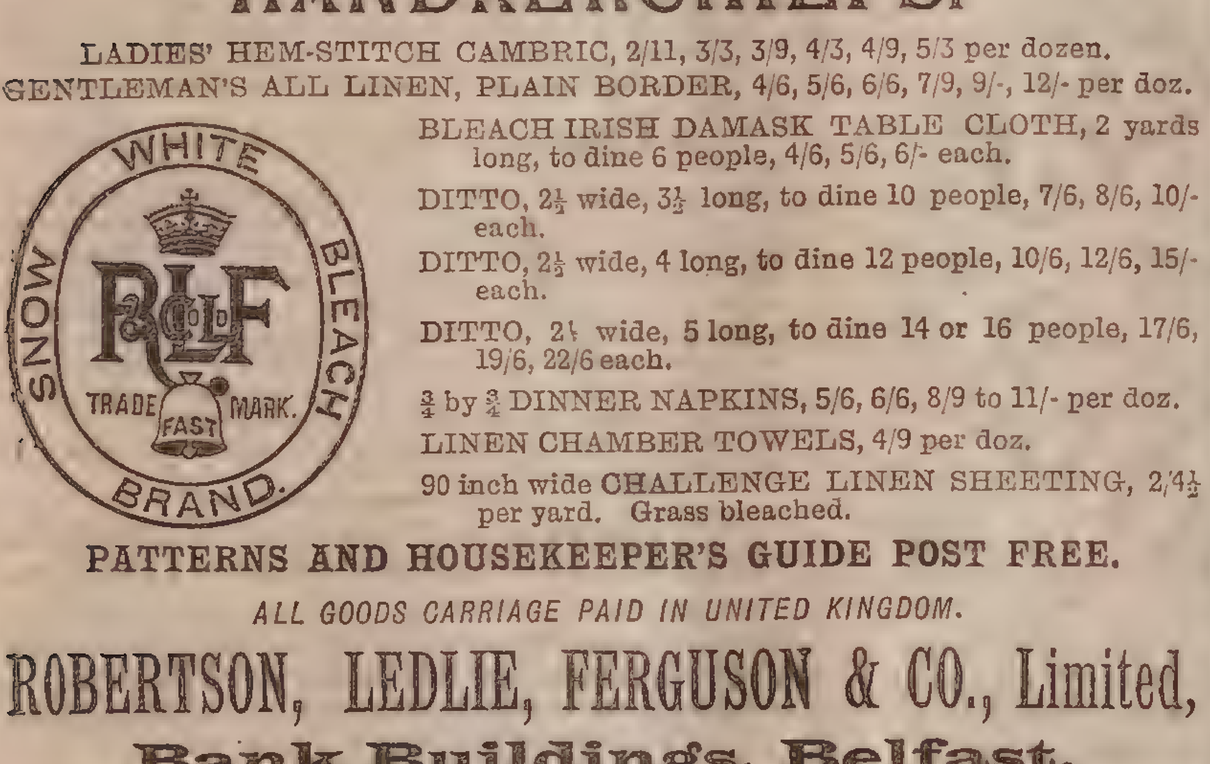

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"It is a simple Plaster, thin as Silk, and comfortable to the Foot."—LADY MAUDE.

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Packets 1s. 1½d.; post free for 14 stamps.

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That BROWN & POLSON'S CORN FLOUR possesses very valuable qualities as a food for all classes, at all periods of life except earliest infancy, has been attested by eminent dietetic authorities, as well as by universal public experience during over thirty years.

Interested attempts to set aside these facts in favour of other foods can only appeal to ignorance and prejudice, and it remains true that no other kind of food can serve the special purposes of Corn Flour.

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Choice Designs. Pure & Hygienic.

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The Initials B.&M. are printed on every 5 yards. Unlike other Flannels, they improve with Washing. In rich, clear, indestructible, and non-injurious vegetable colours. Also in Cream and Natural Undyed Wool. Ask for them.

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WITH WHICH IS INCORPORATED "THE REVIVAL"

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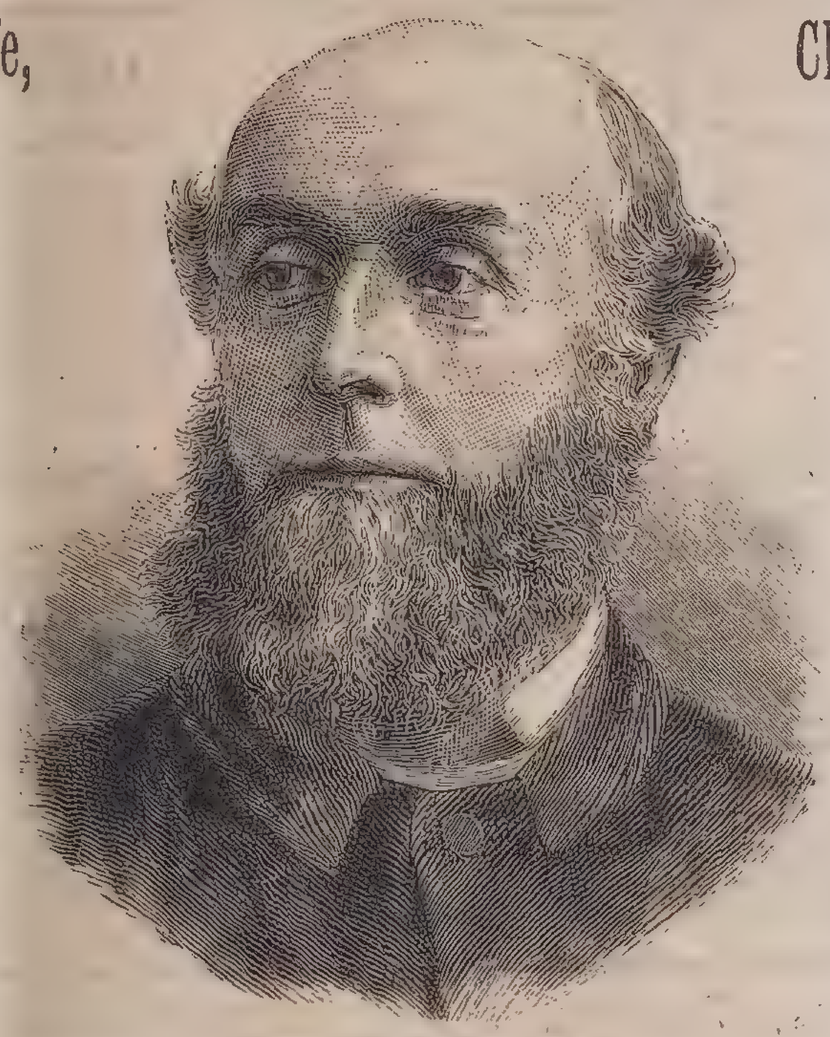
"PARKER TO SPURGEON."
A CRITIQUE,
Page 8.



[Rev. W. H. Barlow.]

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No. 1057.] FRIDAY, MAY 2, 1890.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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Church Missionary Society

NINETY-FIRST ANNIVERSARY.

MAY 5, MONDAY, 4 p.m., Prayer Meeting at Leopold Rooms, Ludgate Circus.

ANNIVERSARY SERMON,

AT 6.30 P.M., AT ST. BRIDE'S, FLEET STREET.

Preacher—THE REV. HERBERT JAMES (GREAT LIVERMERE).

MAY 6, TUESDAY, Exeter Hall, Strand, CLERICAL BREAKFAST, at 8.30 a.m.

Tickets 1/6 (to be had at the door). Address by Rev. Canon McCORMICK (Hull).

ANNUAL MEETING,

At 11 a.m. Chairman—THE PRESIDENT.

Speakers—BISHOP OF NORWICH; EARL OF HARROWBY; BISHOP HODGES (Travancore and Cochin); Dr. S. W. SUTTON (Quetta); Rev. J. C. HOARE (Mid-China); Rev. W. ALLAN.

EVENING MEETING,

At 7 p.m. Chairman—THE DEAN OF NORWICH.

Speakers—Rev. CANON MONEY; CAPTAIN DAWSON (Late Inniskilling Dragoons); Rev. B. BARING-GOULD (*Sec.*); ARCHDEACON MOULE (Mid-China); ARCHDEACON REEVE, (N.W.A.); Rev. J. REDMAN (Scinde).

A GLEANERS' UNION CONFERENCE will be held at the C. M. HOUSE at 3.45 p.m. (By card of invitation only).

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

The Thirty-Sixth Annual Meeting will be held (D.V.) on Tuesday Evening, May 20, in the Large Room, at 7.30 precisely. The Right Hon. The Earl of Harrowby will preside.

Rations of Food to Hungry Children. Infant Day Nursery. Ragged Schools. Evening Classes for Street Boys. Shelter for Girls and Boys. Home for Motherless Girls. Band of Hope. Toy Classes for Neglected little Ones. Children's Services. Sunday Schools. Various Missionary Agencies for Work Girls and Young Work Women. Important Agencies at work amongst Young Men and Lads. Mission to Inebriate Women. Mothers' Meetings. Various Bible Classes. Gospel Temperance Meetings. Room to Room Visitation. Fresh Air Homes for Men, Women, and Children. More than thirty Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

HOLINESS MEETINGS DURING MAY.

Thursdays, 1st, 8th, and 29th, Regent Hall, at 3 o'clock.

Fridays, 16th, and 23rd, Exeter (Lower) Hall, at 3 o'clock.

June 5 to December 18, every Thursday at 3, in the Exeter (Lower) Hall,

MRS. BRAMWELL BOOTH, or COMMISSIONER HOWARD

will lead, assisted by other Staff Officers.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Annual Meeting posponed till October, when the Committee hope that some of their former students, home on furlough, will give account of their work. Funds urgently needed.—Dr. GRIFFITH, Hon. Sec.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

THE
SALVATION ARMY MAY MEETING.

Exeter Hall, Wednesday, May 7, 1890.

AT 7 P.M. DOORS OPEN AT 6.

GENERAL BOOTH

Will review the PRESENT POSITION, and PAST YEAR'S PROGRESS and SUCCESS.

Reserved Seat Tickets, ONE SHILLING each, should be obtained at once from the International Headquarters of the Salvation Army, 101, Queen Victoria-street, E.C.

ADMISSION, ONE PENNY.

THE ANNUAL FESTIVAL OF The Theatrical Mission Institute

WILL TAKE PLACE (D.V.),

Saturday, May 17, at 3.30,

WHEN

Their Royal Highnesses Princess Mary Adelaide, Duchess of Teck,

AND

Princess Victoria May, of Teck,

WILL VISIT

MACREADY HOUSE, COVENT GARDEN

General Sir ROBT. PHAYRE, K.C.B.; W. C. COLLINS, Esq.; Rev. Dr. MONRO GIBSON; COURTHOPE TODD, Esq., and others will take part in the proceedings.

MISS MARY MORGAN WILL SING.

Admission by Ticket only, 10s. 6d. Early application to COURTHOPE TODD, Theatrical Mission, Henrietta-street, Covent-garden, W.C., is requested.

SUBSCRIBERS will be supplied with complimentary ticket on forwarding stamped envelope.

In the evening, at 6.30, a Meeting will be held, and a Sale of Work, conducted by the Orphan Children.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

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HELP IS MUCH NEEDED in the circulation of the Scriptures and wholesome Literature. The cure of Ireland's sorrows must be sought in the dissemination of Divine Truth. National schools have done a splendid work in teaching the people to read, and the great want is of a pure and enlightening literature.

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REV. H. M. WILLIAMSON, D.D., Belfast, } *Secretaries.*
REV. J. ELLIOTT, Armagh, }
Or REV. THOMAS LYLE, Dunadry, Belfast, *Assistant Secretary.*

A Report gladly sent to any address.

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Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

2 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be thankfully acknowledged by the Committee.

"CHILDREN'S FRIEND" MISSION. Day in country and holiday, free meals, bright homes, &c., for poor Children. Funds are much needed, left-off clothing, &c. All gifts promptly acknowledged. GEORGE FULLER, Superintendent, Brunswick Hall, Brunswick-road, Poplar. Article, for sale, May 12, thankfully received.

Sir A. COTTON, K.C.S.I., President.

To Parents, Teachers, and Ministers Visiting London for the May Meetings.

THE SYSTEMATIC BIBLE TEACHING MISSION,

21, Warwick Lane (Late 67, Paternoster Row, E.C.)

EXPOSITORY LESSONS on the SYSTEM will be given during May and June, on Wednesday afternoons, between Half-past Two and Four o'clock, by REV. JAMES RENNY, F.R.S.L., F.Sc., in the Conference Room, 21, Warwick-lane, Paternoster-row, E.C.

Society for Promoting FEMALE EDUCATION IN THE EAST.

Treasurer: Sir W. R. FARQUHAR, Bart.

This Society, established fifty-five years ago, has lived to see its work, once considered Utopian, not only fully recognised as possible, but regarded as an indispensable part of Gospel Missions.

The sphere of the Society's work embraces China, Japan, India, Persia, Africa, and the Levant, and it includes the establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana Visiting, and Medical Work.

This important work is now crippled by want of funds. HELP is therefore URGENTLY NEEDED for its support and extension, and will be most gratefully received by THE SECRETARY, Miss Webb, 267, Vauxhall Bridge Road, London, S.W.; or by the Bankers, Messrs. Herries, Farquhar & Co., 16, St. James's Street, S.W.

SEAMEN AND BOATMEN'S FRIEND SOCIETY (Established 1846).—The Annual Meeting will be held on Tuesday, May 6, at 2.30 p.m., in the Council Room, Exeter Hall, Strand. Chairman—J. BRYDONE, Esq. (Her Majesty's Chief Inspector under the Canal Boats Act).

BRITISH AND FOREIGN SAILORS' SOCIETY.—Supported by Her Majesty the Queen, &c. Patron: H.R.H. Prince Albert Victor. The Seventy-second Annual Meeting will be held, through the kindness of the Lord Mayor, in the Mansion House, Monday, May 5, 1890. The chair will be taken at 3 o'clock by the Right Hon. the Lord Mayor. The following gentlemen are expected to take part: His Excellency the United States Minister, Mr. Robert Lincoln; Right Hon. Lord Brassey, K.C.B. (President), Rev. Prebendary Barker, Rev. J. Monro Gibson, D.D., Samuel Plimsoll, Esq., Samuel Linder, Esq., Alexander Scrutton, Esq., Thomson Hankey, Esq. (Treasurer), Bank of England, W. Barnett, Esq. (late of Buenos Ayres), and others. £1,000 needed for opening Missions to Seamen in South American ports. WILLIAM TYLER, D.D., Chairman; EDWARD W. MATTHEWS, Secretary.

Sailors' Institute, Shadwell, London, E.

CHURCH ARMY.—Annual Meeting, Bishop of Ripon presiding; Rev. W. H. Aitken, Edward Clifford, Esq., and 500 C.A. Officers and Soldiers expected from all parts, Wednesday, May 7, 3 p.m., at Princes Hall, Piccadilly. Annual Consecration Convention, 7 30, same day and place, Chaplain-General H.M. Forces presiding. Annual Sermon by Bishop Barry, and Holy Communion, St. James' Church, Piccadilly, 11 a.m. same day. Reserved tickets free at Headquarters, 130, Edgware-road, W. Funds urgently needed.

LONDON FRENCH PROTESTANT MEDICAL MISSION, Oxford-mansion, Oxford-street. The only means of reaching hundreds of foreigners. 1,839 attended to and benefited during the year ending March 31, 1890.—Funds urgently needed to carry on this most important work.—Contributions thankfully received by the Chairman of Committee, Pasteur DU PONTET-DE LA HARPE, French Parsonage, Bayswater, W.; and by the Treasurer, H. M. CADMAN-JONES, Esq., 40, Cravenhill-gardens, Hyde-park, W.

THE JOHN HOWARD CENTENARY, 1890.—The Committee of the Howard Association, for the promotion of the best (and Christian) methods of the Prevention and Treatment of Crime, appeal for funds in aid of their efforts. Chairman, Francis Peek, Esq.; Treasurer, Sir R. N. Fowler, Bart., M.P.; Secretary, William Tallack. Office, 5 Bishopsgate Without, London, E.C.

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, under fully qualified medical women.—74, Jeffrey's-road, Clapham, S.W. Twelve beds. Supported by subscriptions and small payments from patients. Monthly nurses trained.—M. RITCHIE, Hon. Sec.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

ILKLEY-IN-WHARFEDALE, Tarn House School. For the Daughters of Friends and others. Conducted by L., M., and H. LAWRENCE. The school is periodically examined, both personally and by correspondence, by John Lawrence, M.A. London (Branches I. and IV.) A Parisian Governess resides in the house. Visiting Masters attend.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.

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HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with special training in light domestic work, and cultivating Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

HIGH-CLASS SCHOOL for Girls. Comfortable home, with careful training and thorough education. Vacancy for a Kindergarten Student. Premium required.—PRINCIPAL, [illegible] place School, Stoke Newington, N.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
HIGH-CLASS SCHOOL FOR THE SONS OF GENTLEMEN. *Established* 1845.

At the commencement of next term (May 8th), the management of the School will be changed. Mr. G. E. W. CRANAGE, B.A. (Oxon), will become Principal. Dr. CRANAGE, on retiring, will continue to reside at The Old Hall, as Honorary Principal. Boys are prepared for the Universities and Public Examinations. There is A SCHOLARSHIP open to Boys of the School going to any College at Oxford or Cambridge, and SEVERAL SCHOLARSHIPS on entrance to the School for boys of different ages. Particulars sent on application.

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Pupils successful at Local Examinations; London Matriculation, Royal Academy of Music, and South Kensington Drawing. Boarders received on moderate terms by the Head Mistress.
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MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality. Next term commences May 7.—Rev. R. HUTTON, or Miss NEWTON, Dukinfield, Cheshire.

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MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

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PREPARATORY SCHOOL, near Brighton. Special attention to delicate, backward boys. Home comforts. Christian training. Preparation for public schools. Twenty guineas. Indian children received.—Miss WISE, Hamilton Lodge, Hurstpierpoint, Sussex.

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BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.
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HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
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Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot bath in the house. Milk from school farm. Playground sheltered from north and east winds.
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HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.—Boys received from 6 to 18 years of age. Three separate Departments. Juniors under the care of Ladies, Seniors under a staff of seven Resident Masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys specially cared for. Summer term commences May 3. Cricket, athletic sports, gymnastics, sea bathing, and swimming.—For prospectus, apply to Mrs. DUFF, the Lady Principal.

EDUCATIONAL HOME.—Lady desires strongly to recommend refined Educational Home for Girls. Careful Christian training. Healthy home and liberal table.—For inclusive terms,
Mrs. PEARSON, Parkhurst-road, Bexley, Kent.

EDUCATIONAL OPPORTUNITY.—One or two Boys can be received at nominal terms, in a first-class preparatory School in the country, to fill unexpected vacancies.
A. B., 6, Woodside, Surbiton.

COMPANION-PUPIL wanted, for Girl of 11 (or two Sisters). Governess kept. Comfortable home and motherly care, with Christian influence. Terms forty guineas, inclusive.—Alderley Edge, c/o B. Wheeler, Advertising Agent, Manchester.

BOYS AND GIRLS. — Thorough Education in a Christian home. Separate school-rooms. Premises beautifully situated. Locality very healthy. Sea bathing. Highest references. Moderate terms.
PRINCIPALS, Seaview College, Leigh, Essex.

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NURSERY GOVERNESS wanted to four children, eldest 7. Decided Christian. Age from 18 to 20. English and music. Domesticated. Good needlewoman.—Address, with testimonials, Mrs. WANNOP, Broadwath, near Carlisle.

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AS EVANGELIST OR SCRIPTURE READER.—Young Man, age 25, desires employment. Good speaker. Good references.
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AN EXPERIENCED AND ABLE PREACHER desires to hear of healthy country town within radius of 90 miles of London, where he would be welcomed as a resident Worker, and opportunity given him of regularly preaching in some hall or chapel, taking the oversight thereof. An opportunity for a Mission or Baptist church unable to support a pastor.—ALPHA, Mr. Ed. Smith, 19, Cornhill, Bury St. Edmunds.

A CHRISTIAN of thoroughly good commercial experience (42) seeks an appointment as Manager, Confidential Clerk, or Traveller, or to assist in or direct Institutional or Mission Work. Is most highly commended by well-known Christians for Secretary, Manager, or similar position of trust. Over 20 years' experience in Evangelistic work. In fellowship with Open Brethren.
ALPHA, 30, Southgate-street, Bath.

YOUNG MAN.—Shorthand writer. Office experience. Book-keeping. References. Wants situation with Christian.—J. ECCLES, 62, Holyoak-road, Newington London, S.E.

AS SUPERINTENDENT to small Home.—Lady desires a position. No salary required, but travelling expenses. Or would take entire charge of cottage home.—Miss MATTHEWS, Charlton House, Barton-street, Gloucester.

HEAD GARDENER, or single-handed. Highly recommended. Thoroughly competent in all branches. Left last situation through no fault. Excellent testimonials.—Apply first by letter, A. E., Clare Lodge, Redhill, Surrey.

LADY, who is alone, not having relatives or friends with whom she can reside (has small income) expects to be at liberty in about couple of months, and wishes to make preliminary arrangements for engagement. Has held the posts of Assistant Housekeeper, Companion, &c. Is practical, industrious, and fairly good cook. Age 42. A decidedly Christian home, kindly and comfortable, where her time could be usefully employed, is what Advertiser needs. Will only they who can offer such please reply to this.—MARY, c/o Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

AS MATRON of Training Home, Superintendent of Girls' Evening Club, or Housekeeper in Public Institution. Lady seeks engagement. Salary with board and lodging required. Excellent testimonials.
Miss RANSFORD, St. Ives, Hunts.

HOUSEKEEPER. — Domesticated Farmer's Daughter (30) seeks re-engagement. Or as Companion-Help. Baptist. Abstainer. Good references. London or near preferred. Disengaged May 24.—W., c/o Hill, Stationer, Castle-street, Oxford-street, W.

SEAMAN, Christian, 25, late R.N., seeks situation as Caretaker, or other employment.
"6," Sell's Advertising Offices, London.

ATTENDANT.—A young Man (20) wishing to improve himself, wants situation as Attendant or Companion to elderly or invalid Gentleman. Christian, attentive, obliging; good reader. Willing to help in housework. Good references.—T. J. W., 34, Stratford-street, Sparkhill, Birmingham.

COMPANION.—Mrs. Bramwell Booth seeks a situation for a Lady in reduced circumstances. Comfortable home, with sufficient allowance for dress, in return for services. Full particulars, 259, Mare-street, Hackney.

AS USEFUL COMPANION, or any position of trust. A Lady wishes to recommend a Christian Lady, age 31. Two years' experience with blind ladies. Thoroughly domesticated. Good needlewoman.
Mrs. M., 25, Penton-street, Pentonville, N.

AS COMPANION, Help, or Housekeeper to a Christian Lady.—A Lady (23), experienced, wishes to find a situation. Church of England. Excellent needlewoman, and capable of being generally useful. Good references.—A. B. C., Hilburn's Advertisement Office, 93, Strand, London.

NURSES' AGENCY.—Miss HOOPER, 9, Upper Baker-street, N.W., introduces efficient Nurses, Monthly, Medical, and Surgical, and takes special interest in supplying reliable Christian persons. Several now disengaged.

CHRISTIAN SERVANTS wanted.—Miss HOOPER, 9, Upper Baker-street, N.W., takes special interest in placing reliable Christian Servants in suitable situations. She has now many good vacancies.

MOTHER AND DAUGHTER, both well-educated and capable Women, desire care of house, shop, offices, mission-house, or any place of trust, or situations, together or separately, as Housekeeper, Matron, Companion, or Lady Help. Experienced managers, can cook well. Decided Christians.—R. E. S., c/o Rev. Washington, 35, St. Bartholomew-road, Camden-road, N.

A CLERGYMAN'S DAUGHTER (29) seeks engagement as Companion to elderly or delicate Lady. Good musician and reader, domesticated, experienced in sickness. Willing to be a real comfort (nothing menial). Clerical references. Comfortable home valued. State salary, &c.—First address, BETA, 37, Camberwell-road, London.

AS MOTHER'S HELP, or Useful Companion.—Situation wanted for young Lady nearly 19. Decided Christian. Good needlewoman. domesticated. Fond of children. 3½ years' experience.—Mrs. GERRALD STEPHENS, Bridport Lodge, Basingstoke.

PRACTICAL MOTHER'S HELP.—Young person (22) seeks re-engagement. Three years in last situation. Highly recommended. Fond of children. Good needlewoman. Bright disposition. Earnest Christian. Salary £16.—Refer, Mrs. FIELDER, The Priory, Abergavenny.

OFFICE FOR HOME HELP.—Miss HOOPER, 9, Upper Baker-street, N.W., supplies Christian Governesses, Companions, Housekeepers, Monthly, Medical, and Surgical Nurses. Also superior Domestic Servants. Many are now disengaged.

FANCY STATIONER'S, Light Business, Post-office, or as Bookkeeper.—Young Lady seeks situation in either. Tall, active, good business abilities. Aged 21. Would give time. M., Quennington, Fairford, Glos.

ADVERTISER, long experience, age 37, seeks an appointment as Traveller, or otherwise, and an opportunity of working for Christ in spare time.—W. KNIGHT, 4, Helena-road, Hoe-street, Walthamstow, Essex.

LADY'S MAID.—A Lady wishes to recommend her Maid as Sewing Maid or useful Maid to elderly Lady. Good machinist and needlewoman.—Mrs. CAMERON, Highfield, Elgin.

PROMENADE, ST. ANNE'S-ON-SEA, LANCASHIRE.—Will the Sisters that answered Mrs. ELLIOTT'S advertisement in THE CHRISTIAN two years ago, please write to her if not engaged.

GOOD GENERAL SERVANT OR HOUSEMAID wanted. 82, Loughborough-park, Brixton, S.W.

AS SECOND HOUSEMAID, where three are kept. Town or country. E. C., 53, Eaton-place, S.W.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY.—Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 2s. Specialité (supplied to Agents, 1s. 6d. in bulk, 1s. 6½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

YOUNG FOOTMAN wanted, and to make himself generally useful in small establishment. Must be tall, total abstainer. Livery and all found. £15 a year to begin.—Answer first by letter, Hon. Mrs. C. C., Stanesby's Library, 179, Sloane-street, S.W.

BIBLEWOMAN wanted for village in the North. Wesleyan.—Apply, giving all particulars, to A., 69, Pevensey-road, St. Leonards-on-Sea.

MARRIED COUPLE wanted, without family, in a single gentleman's cottage on the South Devon coast. Man for care of garden, two cows, and pony. No carriage. Wife as General Servant.—Write to c/o Dr. Morgan, St. Mary's, Leamington.

MAN AND WIFE wanted, to take charge of small Coffee House. Rent, coal, and light found. No salary. Man must have trade, pension, or be able to work on the land. Mr. DADY, Weybourne, Holt, Norfolk.

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The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of the late Mr. George H. Stuart, of Philadelphia.

The great Protestant meeting called for Tuesday last in Exeter Hall was unavoidably postponed. It will, all being well, be held on May 23.

The expositions by Rev. F. B. Meyer on the First Epistle of Peter were concluded last week. Many of our readers will be glad to know that the Daily Notes on the Book of Psalms, which commence in our present issue, are from Mr. Meyer's pen.

In a recent issue we gave an extract from the "Key to Theosophy," showing that the exponents of that esoteric system do not believe in God in any definite sense. We have received a letter from "A Christian and a Fellow of the Theosophical Society," charging us with "suppressing a qualifying passage" in our quotation. We contented ourselves with showing that the "Key" plainly repudiated "the God of the Christians." Our reason for not giving the entire passage is the offensive way in which "the God of the Bible" was spoken of. This repudiation of the God and Father of our Lord Jesus Christ fully justifies us in declaring this system to be from beneath, and not from above. We trust that those who have become fascinated thereby will have given unto them that spiritual light and grace which shall enable them to see that in Christ alone are hid "all the treasures of wisdom and knowledge."

We are glad to quote the following from a recent letter by Rev. Newman Hall:—

"Everywhere I find the people anxious and delighted to hear the old Gospel—Christ Himself, as expounded by Paul and the other Apostles. Whatever seeming departure there may be, it is more by a few only of the younger preachers, who read a little of modern science and criticism, and ventilate doubts of which most of their hearers have never heard. The great danger, I think, is from the Ritualism which is rampant in most places I visit. More and more I long for a federal and heart union of all in all churches who hold the fundamental truth of the absolute efficiency and completeness of the one sacrifice of the one and only High Priest, Christ Jesus."

The last, and on many accounts the ablest, attack on the evangelical interpretation of the New Testament appears in Dr. Martineau's new book on "The Seat of Authority in Religion" (*Longmans*). But we do not fear to say that the injury it will do will be to the reputation of an octogenarian and distinguished writer who has compressed into it the studies of a long life. The attempt to resuscitate the exploded notions of the Tübingen school; to frame a Christianity without the supernatural; to make human consciousness the judge of what is true or false in Scripture; and to reduce to fanaticism all testimony of witnesses that does not accord therewith, has already been pronounced an impossible one even by critics of negative leanings.

Dr. Martineau is a man of vast learning, and with the repute of the highest philosophical intellect. To him the authority of the New Testament and of the Evangelical system of theology are one and the same. It is well that we have it so. It thus appears that if Evangelical religion is to be discredited, the records of the Gospels and Epistles must be set aside. This in the light and experience of eighteen centuries is an impossibility. The attack therefore must turn unto the furtherance of the truth. Well has *The Spectator* said, in an able article on the book, that such a mode of treating the New Testament is to bring men to a great tree, to tear away its leaves, to hew down its branches, to strip off its bark, and then point to its naked wreck and say that is the tree in its nobleness. A treatment of Christianity after this manner proclaims its own failure.

The "May Meetings" are in session. Two hundred and twenty years ago Richard Baxter poured out a lamentation that the world was closed against the Gospel. Now a wide and effectual door is opened almost everywhere. And the mark of Apostolic days is upon us: there are many adversaries. In India, a dominant caste; in China, an alarmed priesthood; in the Southern seas, Popish intrigues; in Madagascar and on the Congo, the lust of gold. The second Psalm is being fulfilled before our eyes. But, as the adversaries are imagining a vain thing, let us hear the word of Jehovah: "I have set my King upon my holy hill of Zion." Let the inspiration of our glorified, triumphant Redeemer be over our meetings, in prayers everywhere, and blend with our sympathies for the noble army of labourers.

In an address before the London Congregational Union, Dr. Joseph Parker denounced in very incisive language what he termed "religious journals." Extraordinary to say, a long letter of strong reflections on Mr. Spurgeon appeared three days after from Dr. Parker in a weekly contemporary. The leading organ of Congregationalists, *The Nonconformist and Independent*, defends religious journalism from the attack made on it, and declares that it is conducted as honourably as the secular, and that it excludes reflections on men which such papers admit.

Whatever may be the defects of the Revised Version of the Scriptures, few scholars will be found to deny that it has many conspicuous excellencies. The more general use of this version would doubtless conduce to a more correct acquaintance with the Word of God. There seems, however, to be a prejudice against the employment of the Revised Version in public worship. At the London Diocesan Conference last week, a resolution was proposed in favour of clergymen being at liberty to use it if so disposed. It was urged that "public feeling" preponderates in favour of the Authorised Version, but, of course, this is no argument. Many will regret that the Conference did not sanction the course suggested. The discussion led the Bishop of London to say that he regarded it as extremely improbable that any bishop would allow the prosecution of any clergyman who might make use of the Revised Version in public worship.

It is to be regretted that Lord Meath's Bill, with regard to the custody of children of vicious parents, has again been nipped in the bud. Recent events have amply proved the need of some such measure, and, as Lord Thring said in the course of the debate, the evidence given before the Sweating Committee further emphasised this necessity. On the introduction of Lord Meath's Bill last session, the Lord Chancellor undertook to bring in a measure dealing with the subject; but, although this suggestion was made in the recent debate, on this occasion he gave no undertaking to that effect.

Many of the churches are being so saturated with another Gospel which is not another, the so-called gospel of Fatherhood, that their members are to a large extent becoming unevangelised while talking about the evangelisation of the masses. The learned shallowness of "advanced thought," which knows far less of the unsearchable riches of Christ than many a saint of the old time who could not read, is making worse havoc of the Church than did Saul of Tarsus; and putting more men and women than he did into a worse prison of indifference and doubt. The fear of the Lord is explained away, and the power to persuade men is largely lost. The Gospel is no power in the mouths of self-satisfied saints, nor has it any grip upon self-satisfied sinners. "Only a broken-hearted sinner can receive a crucified Christ." "Oh, that Thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence!"

On two occasions last week the slave trade was discussed in Parliament, on votes in Committee of Supply. It was alleged that British interference with the traffic on the East Coast of Africa is so wanting in energy as to be of little use; and, moreover, that Britain subsidises steamers which carry slave-borne goods. We are sorry to observe that the East African Company, which has promised so much, should be implicated in the scandal, consequent upon having employed slave labour. Mr. Hanbury deserves thanks for rallying members of the House to the flag of freedom. In one of his speeches he said:—

> The miseries of the slave trade have been enormously increased by the pharisaic and half-hearted way in which we have acted, while making great professions about the suppression of the slave trade. We are repeating the error by subsidising a line of steamers which carry slave-borne goods; and, of course, the amount of trade will be increased, and the result will be an enormous extension of the slave trade. What we ought to do is to subsidise a line into the interior, which would abolish the necessity for the employment of slaves.

Though the subject was well debated, nothing was resolved on that gives promise of terminating or even diminishing the evil.

"Parker to Spurgeon."

"AN OPEN LETTER."

"Then sent Sanballat his servant unto me...with an open letter in his hand."—NEHEMIAH vi. 5.

DR. JOSEPH PARKER writes in *The British Weekly* "An Open Letter" to Mr. Spurgeon, whom he blesses in his heart and orphanage, and anathematises in his head and tabernacle, and takes farewell of him with "Good bye, you sturdy, honest old soul." It would be hard if "this fertilising shower" of "suggestions" did not find some arid places. But here, as often is the case, the illustrations are the test of the homily. We should not know exactly what it meant unless it were explained by concrete incidents.

Dr. Parker gathers material for his attack upon his brother minister from the *ex parte* statements of two young men, and from a sentence extracted from a newspaper report of one of Mr. Spurgeon's sermons.

His first anecdote is this:—

> Now, for the matter I have in charge. It relates to the cruelty of your theological judgments—judgments which you do not mean to be cruel, yet they have all the effect of deliberate savagery. A young man rose to reply to me at a working men's meeting, and said that Spurgeon had driven him into infidelity. The young man's mother had not made any profession of religion, but was wise, affectionate, and most unselfish in her devotion to her family. She died. The young man (then a member of a Baptist church) went to you, hoping that you might be able to comfort him. He stated his case. He waited for your reply. You simply said, "He that believeth shall be saved, he that believeth not shall be damned." The young man understood (as he could hardly help doing) that his mother was in the latter condition in your opinion. He then and there, knowing what she had been in disposition and in service, determined to cast in his lot with his mother, so he left the Baptist church and united himself with a so-called unbeliever or heretic, who told him, as I should have done in the name of Christ, that the last judgment is with God, who alone knows the heart, and in God's hands we must leave the issues which we cannot explain.

Now if Mr. Spurgeon "simply said," in reply to that sorrowing son, "He that believeth shall be saved, he that believeth not shall be damned," he would rather have shown want of heart than want of head; but Dr. Parker's representation is that his fellow-servant's "blemished part" is rather in "the head than heart." Is Dr. Parker sure that Mr. Spurgeon "simply said" the words above quoted? and if so, was it right to publish this statement without first asking for Mr. Spurgeon's version of the interview? It appears to us an extraordinary breach of ministerial propriety, of Christian courtesy, and of common fairness, to publish this one-sided story as an illustration of—

> That leering, slavering, sly-winking Calvinism that says, Bless the Lord we are all right, booked straight through to heaven first-class, and insured against both collision and explosion; as for those who have missed the train or been crushed to death, it is not for us to find fault with discriminating grace or arrest the action of Divine decrees.

While we doubt that Mr. Spurgeon did no more than quote this text, let us ask, was it necessarily either foolish or unfeeling to remind that young brother of the Master's words? For there is duty to the living as well as consideration for the dead. There are thousands of mothers who are "wise" as regards earthly things, "affectionate and most unselfish in their devotion to their family," but who neglect or reject or deny the Lord that bought them; and concerning whom we cannot help but ask, "How shall we escape if we neglect so great salvation?" while we only too thankfully "leave in God's hands the issues which we cannot explain," a relief from which Dr. Parker cannot fairly assume that Mr. Spurgeon shut out himself or the young man who sought his counsel.

This is Dr. Parker's second anecdote illustrative of "the kind of Calvinism which" "the Spurgeon of the Tabernacle" "sometimes represents," and which the Doctor says, "I simply hate as I hate selfishness and blasphemy":—

> The second case is that of a young man who came to me with the statement that Spurgeon had driven him to distraction and despair. I quote the substance of his statement:—"I cannot see my way clear to belief in all the miracles. I do not want to reject them; I want to believe them, but I cannot. I went to hear Spurgeon preach, and he simply denounced everybody like myself, and damned us for our unbelief." The young man quite writhed in pain, and cried bitterly, giving every evidence of the deepest earnestness and feeling.

After explaining how he himself more wisely spoke to the young man, Dr. Parker thus frames his indictment against "the Spurgeon of the Tabernacle":—

> I accuse you of the heterodoxy of one-sidedness; I accuse you of want of spiritual discrimination; I accuse you of a bluntness, which can only be accounted for by the worst kind of spiritual ignorance.

A young man in a morbid condition of mind hears a sermon which, as likely as not, he more or less misinterprets, and Dr. Parker, without offering the preacher the opportunity of explanation, attributes to him the worst kind of spiritual ignorance.

Such a charge, resting upon such a narrative, is very like an inverted pyramid.

It is worth while to sit for a moment at Dr. Parker's feet, and hear his wiser counsel to the distracted and despairing young doubter:—

> I ventured to tell him that damnation did not turn upon our belief of miracles, but upon our rejection of Christ Himself. Christ never made much of his own miracles, as mere signs and wonders, but He made everything of Himself.

This last sentence is not true. On the contrary, Jesus appeals from Himself to his works, and says, "The Father that dwelleth in Me, He doeth the works. Believe Me, that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." The beloved disciple tells us that the signs which Jesus did "manifested forth his glory"; and that they were written that we "might believe that Jesus is the Christ, the Son of God; and believing, have life through his name" (John ii. 11, xiv. 10, 11, xx. 30, 31). Peter founds his Pentecostal appeal to Israel on "Jesus of Nazareth, a Man approved of God by miracles, and wonders, and signs, which God did by Him in the midst of you"; and the Apostle to the Hebrews enforces his question, "How shall we escape if we neglect so great salvation?" by reminding them that God bore witness to Jesus and his Apostles, "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

We are not going to denounce as an unbeliever a young man who, we are assured, "gave every evidence of the deepest earnestness and feeling"; but we do not think it at all unlikely that had he gone to Mr. Spurgeon he would have received counsel more scriptural, and, therefore, more truly comforting, than that which he received from the writer of the "open letter."

The third illustration of Mr. Spurgeon's wrongheadedness is found in the following sentence from a newspaper report: "Every funeral is God's repetition of His anathema against sin." Whereupon the Doctor asks, "Who taught you such nonsense?" The nonsense seems to be in the question. As the context is not quoted from the sermon, we must take this brief sentence as it stands; but we fail to see where the nonsense comes in. It conveys to us much the same sentiment as those oft-quoted words of Milton:—

> Of man's first disobedience, and the fruit
> Of that forbidden tree whose mortal taste
> Brought death into the world, and all our woe.

From the three items mentioned the writer of the open letter proceeds to such a supercilious mode of address as this:—"Believe me, you are really not infallible. Pardon me if I venture upon the suggestion that even you are presumably human." We refrain from characterising these sentences. The consistent testimony of "the Spurgeon of the Tabernacle" will not be discredited by criticism of this order.

This one-sided "open letter" has a mischievous significance beyond its injustice to Mr. Spurgeon. Family life would be made miserable, social and business relations would be thrown into confusion, if children, or servants, or clients were encouraged to complain of the father to the mother, or of the decision of one partner to another. Few things would tend more quickly to discredit the ministry than for pastors to listen to one-sided and unauthenticated complaints from dissatisfied inquirers or disturbed hearers, and upon them to base virulent accusations in open letters in the public press.

Malign utterances come home to roost. We commend to Dr. Parker's own personal consideration his words in the sentence beginning, "I accuse you of the heresy of one-sidedness."

FRENCH HOME-MISSION WORK.—An "occasional paper" records progress in the excellent home-mission and evangelistic work conducted by a committee of the Union of Free Evangelical Churches of France. The Committee not only aids churches in various parts, but establishes mission stations in needy towns and villages. The number of stations at present is twenty-three, and there is an itinerant agent that gives help wherever required. Altogether thirty-five places are regularly evangelised, and many hamlets are also visited from time to time. The workers have of late had precious encouragements; they see, however, the pressing need of further extension. The secretary of the work is M. Bonnet, Clairac, Lot-et-Garonne.

COMMUNION WINE.—At a recent Gospel temperance meeting at Castletown, a Manx fisherman, known to be a sincere child of God, said:—"In early life I was a slave to strong drink; but through the instrumentality of the temperance movement I was led to give it up. I subsequently became converted to God, and, longing to obey his almost last command, 'Do this in remembrance of Me,' I went to the Communion. The instant I tasted the wine, so highly was it charged with alcohol, the old longing came back, and from that moment, nine years ago, I have never once been to the Lord's Table. I dare not lead myself into temptation." J. D.

HOME OF REST FOR CHRISTIANS AT LITTLEHAMPTON.—Close to the sea, on the Norfolk road, the house, "The Hillyers," is a very comfortable place of temporary retirement for hard-worked Christian soldiers. In 1887, Rev. W. D. and Mrs. Sargent, of Croydon, opened a cottage; six months later they took a larger house; last year additional accommodation was required, and adjoining premises taken. Many who were on the verge of physical breakdown have been harboured, and have gone back to home and church stronger to work and mightier to live. The last annual report states that a still more commodious building is much needed, and that by an outlay of £6000 a Home could be erected large enough to hold a hundred visitors at one time, and afford rest and change to 1700 workers in the course of a year.

The Book of Psalms.

By Rev. F. B. MEYER, B.A.

The Jewish Psalms have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers, and the public praises of every nation in Christendom, since Christendom was born. They have rolled through the din of every great European battlefield; they have pealed through the scream of the storm in every ocean highway of the world. Drake's sailors sang them when they clave the virgin waters of the Pacific; Frobisher's when they dashed against the barriers of Arctic ice and night. They floated over the waters on that day of days when England held her freedom against Pope and Spaniard, and won the naval supremacy of the world. They crossed the ocean with the *Mayflower* pilgrims; were sung round Cromwell's camp fires, and his Ironsides charged to their music; whilst they have filled the peaceful homes of England with the voice of supplication and the breath of praise. In palace halls, by happy hearths, in squalid rooms, in pauper wards, in prison cells, in crowded sanctuaries, in lonely wilderness—everywhere they have uttered our moan of contrition and our song of triumph, our tearful complaints and our wrestling, conquering prayer.

About one-third of the Psalms are anonymous. Seventy-three bear the name of David, "the sweet Psalmist of Israel." Twenty-four are attributed to the minstrels of his reign, and to subsequent singers, some of whom may have lived in the glorious period of Ezra's restoration. Two are attributed to Solomon, and one to Moses, "the man of God."

The inscriptions of the Psalms have given rise to much discussion. Some of them indicate the musical accompaniment, which had been carefully selected, whether with flutes, as the 5th, or with stringed instruments, as the 6th. Others express the intentions of the Psalms, to teach, to bring to remembrance, to give thanks. Others again commemorate the circumstances under which the Psalms they head were penned; as for instance the 56th, which is entitled, "The silent dove in far-off lands," and commemorates the time when David was an exile in the land of the Philistines.

The Hebrew Title for this precious collection of Sacred Hymns is *Praises;* and rightly so, for the most prominent feature in it is *Praise.* The rendering of this word into Greek gives us our title *Psalms.* There are five books embraced in this collection:—

The First, including i.-xli.; ending with the doxology and double amen.

The Second, including xlii.-lxxii.; ending in the same way, and with the further addition that: "The prayers of David, the son of Jesse, are ended."

The Third, including lxxiii.-lxxxix.; ending in the same way.

The Fourth, including cx.-cvi; ending with doxology, amen, and hallelujah.

The Fifth, including cvii.-cl.; ending with repeated hallelujahs.

There are three ways in which the Psalms may be studied. We may look at them, first, as recording the inner heart-history of those who wrote them, and especially of David. We cannot understand his life merely by reading the historical books; but when we compare the outer with the inner, and listen to his own musings on the varied episodes of his changeful career, we are able to form an altogether new and realistic conception of that rich and many-chorded nature. It was good that he should be afflicted: that he should extract from the wine-press of his sorrows a cordial to cheer all weary and aching hearts till time shall be no more.

Next, we should study the Psalter in its bearing on our blessed Lord. He said Himself, "It is written in the Psalms concerning Me"; and He expressed some of his deepest emotions in words borrowed from that marvellous vocabulary. There are some Psalms that are entirely Messianic, for they can have no useful reference but to Him; others have a primary reference to some figure or event in Hebrew story, from which, however, they soon pass on, to find a richer and wider fulfilment in Him to whose person and work all the rays of Scripture converge. It is the Spirit of Christ which breathes throughout the Psalter, and we cannot be surprised if it often rises into tones and expressions of thought which may be uttered by human lips, but certainly emanate from a higher than mortal source. In this sense David's Son is also David's Root.

Lastly, we may study the Psalms for ourselves, nourishing our spirits with their rich expressions of experimental religion. Few men have reached such heights of joy, or touched such depths of penitential grief, as David. Nor is there a note in the entire *gamut* of the experiences of the religious life, which does not speak beneath his marvellous touch. When language fails us, these Psalms will often express our deepest selves, our yearnings for God, our contrition for sin, our inexpressible joy. They are like some marble staircase, trodden by myriads of feet, yet unworn and clearcut still, up which we too may pass from the blessedness of the initial verse, to the ringing hallelujahs that peal out their inspired anthems in the closing sentence of this Golden Book of the inner life.

May He, who is expressly said to have been their Author (2 Sam. xxiii. 2; Heb. iii. 7, 8), give us his own divine and blessed help as we seek to open up their sacred and blessed treasures.

[See "Notes on Daily Readings," page 25.]

Mr. Gladstone on the Creation

In his second paper, in *Good Words* for May, Mr. Gladstone considers "the Creation story," as recorded in the beginning of Genesis. After alluding to the subsequent Scripture references to the narrative, he proceeds to ask how this recital of what was outside of and anterior to the very earliest human experience, came into the possession of mankind. He maintains that the tale of the Creation is not poetry, nor science, nor theory; it is represented as a recital of history. If it is, as it professes to be, a serious conveyance of truth, it can only be a communication from the Most High; a communication to man and for the use of man, therefore in a form adapted to his mind and to his use.

Passing on to suggest the moral and spiritual lessons intended to be conveyed and impressed by the narrative, the writer deems that one lesson is to teach man his proper place in creation. Another to make him know and feel what was the beautiful and noble home he inhabited, and with what a fatherly and tender care Providence had prepared it for him to dwell in. Another would be to show the institution of the day of rest by exhibiting it as an object-lesson. The purpose of the revelation is not scientific, but for moral and spiritual ends, though the truth conveyed had a physical basis. The days of Creation, in Mr. Gladstone's view, are neither solar days, nor geological periods, but rather chapters, or stages, in the history of Creation; several and distinct, even if, like the lapse of time, they were without breach of continuity. But whatever view be taken as to the "days," the moral intent and the moral benefit remains the same.

Mr. Gladstone proceeds to cite and to give ingenious replies to various objections by the "Contradictionists" to the recorded chronological order of Creation, and closes by reasserting his belief, on a consideration of all the facts and investigations, "that the Ordainer of Nature and the Giver or Guide of the Creation Story are one and the same."

German Prisons.

What a striking contrast I find in the prisons here to those of other Continental countries. France in her dealings with criminals is excessively severe; Italy is careless alike of their health and their morals, making them work seven days in the week; Austria is intolerant to a degree of anyone but the priests of Rome seeking their spiritual welfare; and Spain, with her filthy gaols, is a disgrace to the nineteenth century; but one and all are identical in never supplying their prisoners with the Word of life. In one prison in Belgium I have seen sixty men in one room all sentenced "for life." In a Spanish prison in North Africa there were nearly 3000 men, mostly with life sentences, but in no instance had any of them ever had a copy of the Scriptures, save as I had managed to supply them. Here, after I have visited the prisons of Berlin, I have the joy and pleasure to report that in every cell I found a copy of the Scriptures and a hymn-book.

The treatment compares favourably with our own. There are light and airy workshops, well ventilated; many are working at trades, thus partly paying for their own expense to the State, and laying up a little for themselves when released. Here and there you see a portrait of mother and sister, or perhaps a wife, on the table of the lonely cell. Liberty is given to certain godly people to visit the prisoners, whose efforts to bring them to a sense of their sinfulness, and thus produce conviction, which may lead to conversion, have not been without fruit. There are also societies ready to take in hand the released prisoner, and start him afresh. All this on the Continent was to me novel and pleasing; and there are many things in the system of prison discipline and management as arranged in Germany, that England would do well to follow.

In the central prison in Berlin a large stained window in the chapel and the large Bible in the pulpit were the gift of the late Empress Augusta. The signatures of the old Emperor and Empress were pointed out to me in the visitors' book, where the name of the present Emperor is also found.

Thanks to Count Bernstorff, my stay here was pleasant, and my work easy. I looked in at the Y.M.C.A., and found a live, healthy Association, apparently in good hands. On Sunday I heard a bright, earnest, evangelical sermon in the American Church—"new birth," "atonement," and such words, told of no "uncertain sound." Those who reside here say Berlin has greatly improved these last fifteen years. I must add, however, in closing, that they have followed England in gambling. As in our own land, it has greatly increased. Men cry out in the streets the sporting papers, and the sporting news. Races seem by the advertisements to be always going on, and men are as much absorbed in the intoxication of gambling as in London.

Chas. Cook.

Berlin, April 25.

A COTTAGE HOSPITAL is greatly needed for poor Protestants in the Spanish towns of Jerez, Puerto Sta. Maria, Pto. Real, San Fernando, and Cadiz, which lie close to one another. Christian work has been carried on in these centres for over twenty years with some success; congregations have been formed and daily schools have been established, and the necessity of such an institution is more than ever felt. Mission work is chiefly among the poor classes. Even Roman Catholics have a horror of entering the Provincial hospitals, because of the defective treatment. How much more the Protestants, who, in addition to other privations, are persecuted on account of their religion! By utilising some freehold property, two hundred pounds would enable the friends to build and furnish a small hospital. Christians are asked to aid the project. The appeal is endorsed by Rev. William Moore, Principal, Missionary Training College, Puerto Sta. Maria; and Rev. Joseph Viliesid, minister of Spanish Church, Jerez.

Seed-Sowing in China.

IN sending us a copy of the report of the "Central China Religious Tract Society," for the year 1889, Rev. Griffith John writes from the Yang-tsze-Kiang:—

For more than fifteen years, the work of this Society has been growing in strength and influence. All its publications are carefully revised by a committee of examiners, and no tract, however small, is accepted without receiving the imprimatur of this committee. This will account, in a measure, for the acknowledged excellency of its tracts, and for the great demand which exists for them all over China. The circulation has been steadily going up from the beginning, but last year it reached a mark which astonished the most sanguine among us. Throughout the year orders kept flowing in from all quarters, in response to which more than a million copies of our various publications were sent forth. That no special effort was made to get up a number will appear from the fact that, over and above the million, we had in hand at the close of the year orders for tracts to the extent of about one hundred thousand which we were not able to execute.

When I came to China, about thirty-five years ago, the scheme of the venerable John Angell James, to supply China with a million Testaments, was the grand sensation of the day, so far as the missionary world was concerned. God's people throughout the world took a great interest in that magnificent effort to touch the heart of China, and much good was expected to flow from it. Though the expected results have not followed, it is impossible not to admire the grandeur of the idea as it filled the soul of that devoted saint of God.

Our Hankow Religious Tract Society has been doing its work very noiselessly there; even its existence is not known to many in England, yet it has managed to give China more than a million of tracts within one year, and nearly four millions in all since its commencement. And this it has done, not in pursuance of any particular scheme, but simply in trying

TO MEET THE NEEDS OF CHINA

as they present themselves from time to time.

Our tracts contain the very pith and marrow of the Gospel. They are written in both the literary style and the Mandarin dialect, and are thus adapted for the scholar on the one hand and the general reader on the other. They find their way into all the provinces of China proper; into Mongolia, Japan, Corea, Singapore, Australia, America, and almost every other place where the Chinaman dwells. They are ordered and used by all the societies in China, and thus prove themselves to be undenominational in their character, and a valuable aid to direct missionary work everywhere.

We, the missionaries at Hankow, feel that we are called of God to give much of our time and energies to the preparation of such a literature as that which the Central China Religious Tract Society is sending forth. The one aim of all our tracts is to lead this great people into the knowledge of God in Christ. Some of our publications contain information on historical, geographical, and scientific matters; but all this comes in only by way of illustration and allurement. The *theme* is God and his redemptive love. Others may go in for secular teaching as such, and we wish them well. China needs every kind of teaching the missionary can give her people. But this is not our vocation. Another line of work has been marked out for us, which appears to us to be of surpassing importance, and to which we have hitherto devoted ourselves.

And we know that our labour in this direction is not in vain. Our books are being widely read, and a knowledge of God's saving truth is gradually covering the land. We are constantly meeting with people who have read them, and who have been more or less influenced by them. Among the Christians there are some who are indebted to the book for the first awakening of the Divine life in their souls.

SEVERAL VERY INTERESTING ILLUSTRATIONS

of this fact are given in the report. Take the following:—"I have much joy in stating," writes one missionary, "that a military Mandarin named Ping has abandoned forty-eight years of vegetarian merit and idol worship, as a result of reading some tracts and a copy of the New Testament." "As the result of the colporteur's work," writes another brother, "many have been induced to abandon idolatry, and place themselves under Christian instruction, and several of these I have had the pleasure of receiving into the communion of Christ's Church." "Scriptures and tracts," writes a brother from Wen-chow, "are circulated all over this district, and are read with much interest. There has been a gradual but very manifest breaking down of prejudice during the last two or three years, and this I attribute in a considerable measure to the distribution of the Society's publications. Four B.A.'s have recently cast in their lot with us, and are bringing your books before all their educated friends. This district is being leavened by the two methods of preaching, oral and printed, and I do not know which is the most important."

TESTIMONIES MIGHT BE GREATLY MULTIPLIED,

but it is not necessary that I should adduce any more in order to show the great importance of this branch of the missionary work.

I may add that, in connection with the National Bible Society of Scotland, there were sent forth from Hankow last year, 5398 whole New Testaments, and 204,860 portions, or a total of 210,258 books. Thus, in the year 1889, Hankow alone gave China more than a million of tracts, and nearly a quarter of a million of Scriptures in whole or in parts. What a mighty army of preachers to send forth from one centre in one year. Well may Mr. Bonsey, the secretary, speak of the fact as unique in the history of the Christian Church in China. And yet what is a million, or a million and a quarter, of books amongst the many millions of China? In asking you to remember this work in your prayers, I am not asking too much. Our prayer is that God's blessing may rest on every book and every tract, and that many may find Christ the Saviour in the reading of them. Please join us in this petition.

But we need more than your prayers, if this work is to go on and grow. We are greatly indebted to the Religious Tract Society of London for their ever ready and generous help. Without their aid we could have done nothing. We depend a good deal on the part payment for the tracts sent out by us. All our tracts are sold, and last year the sales brought in the very substantial sum of £350. But the payment is only a part of the cost, and there is a loss on every tract sold. The larger the circulation the greater the loss. In former years any debit cash balance was more than covered by stock and other assets; but, owing to the immense circulation of last year, there is an actual deficit on the year's working. Any help towards clearing off this deficit, and enabling us to extend our operations will be thankfully received. There is much land to be possessed in this special direction. If the Lord's stewards at home cannot come over themselves and help us, perhaps they would not mind sending us a little of their gold and silver as a substitute.

You will be glad to hear that on a visit recently paid to the Hiaw-kan district by Mr. Sparham, Dr. Davenport, and myself, eleven were added to our numbers—nine baptized and two admitted to full communion. We saw much to inspire hope, and to fill our hearts with gratitude on this journey. I am now on my way to I-Chang, where the Church of Scotland has been carrying on work for several years. Mr. Cockburn has just finished his new chapel, and at his urgent request I am going up to open it. Years since, I escorted him and Mr. Paton to their station, and had the pleasure of helping them to establish themselves in the city of I-Chang. It is a double pleasure to go now, and give any further help in my power.

PAST AND PRESENT.

It is now twenty-two years since I went up the river for the first time, accompanied by my dear friend, the late Mr. Wylie. That was the first missionary journey made by any Protestant missionary in this region. We went up by the Yang-tsze and its tributary, the Min, as far as Chengtu, the capital of Sze-Chwan. We then tramped Sze-Chwan, and made for the river Han. At Han-Chung Foo we took a boat and came down to Hankow by the Han. It was a journey of about three thousand miles, and it took us more than five months to complete it. We preached and sold books at almost every city, and at most of the towns on the route. But the fact to which I wish to call attention is this. From the day we left Hankow to the day we returned to it, we never saw a foreigner (with the exception of two or three Roman Catholic priests), and never came across a single Protestant convert. We met with one or two who had heard the Gospel at Hankow, and that was all.

How different the present state of things! On the same route there are now from ten to twenty mission stations manned by foreign missionaries, and several more stations in other parts of the provinces through which we passed. I cannot give the number of foreign workers who are now occupying this vast region; but it is by no means inconsiderable. Neither can I give the number of converts connected with the different missions, but I know that the number is such as to cheer the hearts of the workers.

Going up the river once more, I find it impossible not to go back in thought to the past, and bless God for the great things which He has done. When I arrived in China in 1855, Hankow seemed far, far away, and as for Sze-Chwan, it seemed hopelessly distant. We had heard much of the magnificence and wealth of the province of Sze-Chwan, but none of us dared hope to see them. Thirteen years later, it was my privilege to preach the Gospel in the streets and temples of its cities; again a few years later, and missionaries were seen taking up their abode in these same cities, and now epistles are constantly passing between the mission house in Pyrland-road, London, and the church of God at Chengtu, Sze-chwan. Thus God has done great things in China during the past thirty-five years. What will He do during the next thirty-five years? Who can tell? The Divine resources are infinite.

A PRESSING NEED IN JEWISH WORK.—The speech of large numbers of Jews is what is known as Judeo-Polish or Hebrew-German. Mr. M. S. Bergmann, of Upton House, 222, Burdett-road, Bow, E., writes regretting that the Holy Scriptures in their integrity do not exist in this jargon. He says:—"Two-thirds, if not more, of the whole Jewish race are unable to understand the Hebrew language in which their own Scriptures are written. There is a kind of translation of the Old Testament in Judeo-Polish, but it is in conjunction with many Jewish commentaries, and is not so much a translation as a Rabbinical explanation. The most important passages in the law of Moses and the Prophets, which refer to the Messiah, are either overlooked, or so mystified and darkened, that it makes the Jew dislike and utterly hate the name of Jesus. The New Testament is widely circulated both in the Hebrew and Judeo-Polish; but of what good is it to the Jew, who does not know his own Old Testament? I am sure every Jewish missionary feels the great need of a Judeo-Polish version of the Old Testament." We join with Mr. Bergmann in the hope that the entire Scriptures may soon be translated into this widely-prevalent speech of the Jewish people.

"Nyassaland."—II.

BY CAPT. HORE (LONDON MISSIONARY SOCIETY).

(Concluded from last week.)

UNDER the title of "The Heart Disease of Africa," some of the horrors of the slave trade have been so touchingly and ably described by Professor Drummond as to aid greatly the determination to abolish that terrible traffic. Perhaps we owe, in great part, to those descriptions, some of the recent measures to that end. But, while the symptoms have been ably described, the diagnosis is so much in error as to lead to great mistakes about the nature of the disease. It goes to support the exaggerated statements current during the last two years as to the doings of Arabs in Nyassaland, and other parts of Africa: and to excite a feeling which has extended even to the supporters of Christian missions. That feeling has resulted in an indiscriminate crusade against Arabs, during which some have been outlawed, others put to death, and all over a large region rendered desperate, though many of them were the least guilty, and nearly all might have been made auxiliary to abolition measures.

The map which in "Tropical Africa" illustrates this chapter demonstrates a number of lines and patches as infected with this terrible disease, which should be covered in one dark patch from shore to shore; while the chapter itself changes the "African" into the "Arab" slave trade. If we can deal with the "African," the smaller "Arab" slave trade must die with it. But even if the "Arab" trade were entirely cleared away, the "African" trade will still exist in all its horror and vast extent. The reader is prejudiced by a condemnation of these Arabs, the worst part of their character and doings being only brought forward. To them and their religion are attributed all the evil doings of the lower and degraded classes, who, by the wearing of turbans, or for other reasons, may be classed with them.

This chapter also serves to perpetuate the mistaken idea of the Africans being universally oppressed by Arab slave-dealers, whereas the fact is that the greatest slave-traders are the Africans themselves. This is indicated by the phrase, "The slaves are needed to buy ivory with." It corresponds with Sir S. Baker's explanation of the commencement of the slave trade in the Soudan. Natives refused to sell their wares to the Arabs for cloth and beads, and demanded slaves. The Arabs, with no scruples of conscience on this head, yielded to the demand, and became slavers. Livingstone tells the same story of Arabs yielding to requests of Africans to buy slaves where ivory was scarce. The horrors of the slave raids of the far interior are committed, not by Arabs, but by natives and by disreputable half-castes, very likely by strangers mistaken for Arabs; those along the coast, where most visible to us, are no doubt by Arabs. The Arabs of Central Africa are frequently extensive slave-holders, but many extensive slave-holders are honest and benevolent. On the other hand, some of the real criminals, especially on the coast, may not own a single slave themselves.

That the ivory trade necessarily promotes the slave trade is certainly not the case, except so far as increase of population or influx of traders may increase that as well as other trades for the time being in any one place. On one great trunk line with which I am acquainted, the Arab ivory caravans consist of free hired porters of the Wanyamwezi on regular pay and rations, by agreement, as in other parts of the world. They are officered by the slaves of the Arab owner. These slaves, educated, and civilised, and with good clothes (Arab fashion), would undoubtedly be pronounced by an unexperienced European to be "Arabs" driving native slaves. A little inquiry only would aid the delusion, for many of the porters are slaves to their native owners, who serve with them as fellow porters; or to their chief, who hires them to the Arab, and stays at home awaiting their return. These porters come up country again, for on any great trunk route as many Africans pass up with barter goods and personal effects as go down with ivory.

The slaves who are collected for shipment at the coast have filtered or gravitated there from hand to hand till they accumulate at the coast towns in the hands of villainous traders, who, it is true, are chiefly Arabs and half-castes; but it is not at all correct to speak of all the coast Arabs as slave-trade criminals.

The two cases cited by Professor Drummond in his chapter on "The Heart Disease of Africa" have been misrepresented. The brief description given of the affair at the south end of Tanganyika* is altogether misleading. About the year 1870 Livingstone found the natives of that part—the Walungu—the constant prey of another tribe—the Wawemba—who continually raided them, and carried them off as slaves. About that time Tippoo Tib, and other Arabs "put things to rights" there, no doubt, like other African arbitrators, to their own advantage. By a succession of Arab residents ever since, until the time of the events described by Professor Drummond, the Walungu were protected from the attacks of the Wawemba, and attained the state of prosperity he refers to, and which was witnessed by myself. In 1883, Kabunda, the then Arab resident, went off to the coast. His going was the occasion of no very affectionate parting with the natives; but the great raiding and damage were the act of the old enemies of the tribe—the Wawemba, who came down upon the Walungu as soon as their protector was gone. Kabunda is now back again; the Wawemba are again restrained; the prosperity of the Walungu is returning; and even the missionaries there, who still attribute the trouble to him, refer to his return as a further ray of hope. The Walungu themselves are noted slavers. I have seen several expeditions of Wajiji and Wafipa, other tribes on Tanganyika, go there to buy slaves, for whom it has been considered for years a regular mart. This is altogether apart from procuration trade, or use by Arabs, or connection with the coast slave trade.

The other case referred to by Professor Drummond is the affair at the north end of Nyassa.† The progress of warfare between the African Lakes Company and the Arabs was for many months reported (on one side only) in the English newspapers as "Arab raids upon mission stations," and other exaggerated terms. It was really a gathering of Arabs and half-castes to the neighbourhood of the British trading station at Karongas, where was provided specially selected barter for the slave-trade, where they could sell their ivory, and obtain new supplies, without going to the coast, receiving every encouragement, if not direct invitation, to make it a centre of trade. Naturally, they wanted a place to settle, and these things are done of course as roughly by Arabs as by Europeans. I am informed by one who was there—and his statement confirmed the current country news coming to me on Tanganyika—that the Europeans commenced the war. The Arabs (*who I believe, unassailed, have never yet attacked any missionary or other station in Central Africa*) were up in arms directly. A war ensued, characterised by Europeans as on their part "a crusade against the slave trade," and on the part of the Arabs as "a war *for* the slave trade," or as "raids" and "attacks" on mission stations. The success of the Arabs would of course mean favourable circumstances for them, and all their trade, of whatever kind; but, from their point of view, they were fighting distinctly in defence of certain territorial trading rights, and in protest of the armed interference of their rivals. Missionaries, as a matter of course, in the disturbed state of the country, were sometimes in the Company's beleagured settlements, and subjected to all the inconveniences and dangers of siege. But, on the other side, strangers in the Arab camp suffered; one of the first men shot was an Arab who had gone over on business from Tanganyika, and had nothing to do with the warfare.

The suggestion that this was a challenge to Europe from the whole Mohammedan power cannot be entertained. Even at the south end of Tanganyika, the nearest settlement of Arabs, they hastened to assure us that they had nothing to do with the fight at Nyassa; indeed they first heard of it from me. The coincidence about that time of so-called Arab aggression on the Victoria Nyanza, and the opposition at the coast of some Arabs to the sudden violence of European aggression, added credence to the wild suggestion of general Mohammedan opposition to Christian enterprise. We had better say nothing about the religious aspect; alas for us, if our doings in Africa are to be referred to our religion.

The outcome of all this exaggeration has been a beclouding of our vision in regard to the African slave trade. Leaving the nine-tenths and the worst of the slave trade of inner Africa, we have turned to the Arabs, perhaps the least guilty of any—those who, we have ample evidence to show, would help us if rightly dealt with. Many of them, hurriedly pronounced "rebels" on the coast, are lost already to civilising influences. Busheri, of whom Colonel Euan Smith said at Exeter Hall last May, "He acted as a thorough gentleman in all his negociations with us," was driven to desperation, and, when captured, was hung at once. Bevana Heri, who ever since 1877 has been the host and friend of all missionaries and travellers entering East Africa by way of Saadani, and who has frequently acted as arbitrator between Arabs and myself about slaves, has, in like manner, been made an outlaw, and will probably share the same fate. Tippoo Tib, the protector of the mission on Tanganyika, too far afield to be bombarded, is the subject of abuse in the public press. Many others are already slain of those who have aided and rendered possible our enterprises into inner Africa. These violent and impolitic proceedings are the outcome of exaggerations which are neither English nor Christian.

The slave trade that loudly calls for repressive effort is African. Let the strongest measures be taken against all the criminals, African, Arab, or European. But simply to hunt down the Arabs will be to cause many innocent persons to suffer, and set our best helpers against us. Even if such a crusade were effectually prosecuted, it would only affect a small portion of the African slave trade.

* "It was but yesterday that an explorer, crossing from Lake Nyassa to Lake Tanganyika, saw the whole southern end of Tanganyika peopled with large and prosperous villages. The next to follow him found not a solitary human being—nothing but burned bones and bleaching skeletons." ("Nyassaland," pp. 72, 73.)

† The Professor says in effect ("Nyassaland," pp. 73, 74) that the Arabs stealthily found their way into the prosperous country of Wa-Nkonde tribe, and when they were strong enough they asserted their authority, ultimately compassing the expulsion of the whole tribe from their fatherland.

CEYLON.—Rev. G. Gray, of the Baptist Mission, Ratuapura, Ceylon, writes that, owing to the health of his family, he is returning to England this month. He says:—"Our Mission is making steady and satisfactory progress. We have a whole province under our control, with but three native assistants and a few schoolmasters to assist in the proclamation of the truth among the thousands of heathen, so that our progress can, with the present staff, be but slow. However, God is pleased to bless us; and do doubt more workers will be supplied in due course. At present we are but sowing the seed—sowing in the faith of a grand reaping by and by. We may expect this ere long, as the Buddhists are particularly active in opposition at present, and generally there is some cause for it when the Evil One bestirs himself. May our heavenly Father grant a rich harvest soon."

Notes from Cambridge.

Sunday, April 20, was our first Sunday in the May term. Among the Christian men it was a day of special prayer for guidance and strength during a term too pleasant not to have many and peculiar temptations.

As in past years, open-air work will form a very prominent item in work for the Master this term. Many of the Colleges have flourishing contingents to send into the field. The freshmen are volunteering in a most encouraging way for this trying duty. Trinity preaches in one of the low courts in the body of the town. Pembroke and Corpus undertake Barnwell. Clare men hold their services outside the gasworks; Queen's, in one of the villages near the town; Christ's, in the body of the town. Colleges that have not their own open-air service send individual members to help some other college. The Cambridge Intercollegiate Christian Union holds an afternoon service in those "Backs" for which Cambridge is so famed, and of which she is so proud.

The University pulpit is generally well supplied during the May term. On April 27, Rev. E. S. Talbot, D.D., preached. The next six Sundays are occupied by the following:—Rt. Rev. Sir L. T. Stainer, Bart., D.D., Bishop of Shrewsbury; Rev. S. R. Driver, D.D.; Rev. A. F. Kirkpatrick, D.D.; Ramsden Sermon (preacher not yet appointed); Rev. H. Wace, D.D.; The Archbishop of Canterbury, D.D.

Rev. H. C. G. Moule's class for members of the University commenced last Sunday (April 27). His sermon of April 20, the first of the term, was very largely attended by undergraduates; indeed, so full was that church that the difficulty was to find room for all comers. It may interest your readers to know that at least three honoured names connected with evangelical principles have filled the pulpit of Trinity Church. Rev. Charles Simeon, Senior Fellow of King's College, whose monument in the chancel bears these remarkable words:—"Who determined, whether as the ground of his own hopes, or the subject of his preaching, to know nothing save Christ and Him crucified." Revs. Canon Clayton and Henry Martyn complete a wonderful and privileged list for one parish. The Hall adjoining the church, where many meetings of a religious character are now held, was recently built to the memory of Henry Martyn, and is called after his name.

Many of us remember with pleasure the happy Saturday afternoons of prayer held last summer by the members of the C.I.M. at their house in Chesterton, and the interesting speakers there present on each occasion. We are expecting that these will shortly be resumed.

QUEEN'S COLLEGE,

though one of the smaller Colleges up here, has a long list of missionaries among its former members. As early as 1796 it gave India a missionary, Rev. C. Buchanan, D.D., author of "An Apology for Promoting Christianity in India;" also in 1808, Rev. Thomas Thomason, a Fellow of the College, and curate to Rev. C. Simeon. He died on the mission-field, after contributing that immense boon to subsequent missionaries, a translation of the Old Testament into Hindustani. The following names, with their spheres of work, occur among the missionary *alumni* of Queen's College:—Rev. R. Taylor (New Zealand, 1836); Rev. H. Whitley (Ceylon, 1854); Rev. G. Ensor (Japan, 1868); Rev. J. B. Brandram (Japan, 1884); Rev. C. H. Gill (N. India, 1887); Rev. J. Hind (Japan, 1889); Rev. A. N. Storrs (S. India, 1889); Rev. T. Skelton, Fellow of the College (N. India, 1856); Rev. J. C. Whitley (N. India, 1862); Rev. W. Relton (Madras, 1881); Rev. W. Hope Gill (China Inland Mission, 1885).

The work in the College itself consists of the Wednesday evening prayer-meeting, which is well attended, and the College Bible-reading on Saturday evening, taking a more sociable form. In the summer an open-air service on Sunday afternoons is undertaken at Ditton village. Though this College is unable to support entirely a London mission of its own, the members help by subscriptions the work carried on in Rotherhithe.

GIRLS' GUILD OF GOOD LIFE.

In a tastefully prepared little booklet entitled "Worth it All," Mrs. J. T. Rae, the honorary president of the Hoxton Hall Girls' Guild of Good Life tells a strange, true story of wrong-doing and ultimate reclamation. An account is also given of the operations of the Guild, in endeavouring to influence the future wives and mothers of England in the direction of leading lives of Christian usefulness. The little book is quite unlike a "cut-and-dried" report, and impresses one with the fact that the whole undertaking which Mrs. Rae controls is one of practical philanthropy; copies may be obtained from the National Temperance League Depôt, 33, Paternoster-row, E.C., price one penny.

The Guild was "formed for the cultivation of such habits and graces as tend to the building up of a pure and happy home life—the basis of national greatness." The numerical strength of the Guild has increased year by year, from a nucleus of 56 members at the commencement, to a total of 1207 in good standing in the past session. There is an average attendance of three hundred girls, and neither dancing nor acting have been found necessary to attract them. The various departments of useful work, including dress-making and plain sewing, wool-work and stocking-knitting have been much appreciated by the girls, who have also much enjoyed the music, games, painting, and magazines provided for their amusement and instruction; as many as two hundred girls belong to the Free Library. The varied agencies, well organised by responsible superintendents, do not admit of specification here. Among the appeals made, in addition to that for increased financial help, is one for additions to the little band of sympathetic regular workers which exists at present. Here indeed is a work claiming the attention of noble women. These girls yearn for sympathy, and an affecting instance of this is given by Mrs. Rae.

The annual meeting of the Guild was held in Hoxton Hall on Tuesday evening, April 22. Among the speakers who gave the girls some healthy advice was Mr. Montagu Williams, the London magistrate. He began by telling them of his success as a barrister; how in the midst of it he was told that he had contracted a malignant throat disease, and how since that period he had been unable to speak except in a whisper. Then he asked them to learn from his story that misfortunes were not confined to one class. He knew the poor suffered greatly, but, anxious as he was to help those who came before him at Worship-street, he found they would not co-operate with him. He did not believe that a magistrate's only office was to punish. Mr. Williams concluded by asking the girls very carefully to attend to all that was said to them by the ladies. He had found lady workers in the East-end among the most useful of his helpers, and he was sure their example would be of lasting benefit.

Addresses were also given by Miss Orme, Mr. Josiah Nix, Mr. W. I. Palmer, J.P., and Mr. William Noble. Miss Palmer and Miss Watts kindly sang to the girls during the evening.

THE BLIND.—The thirty-fourth anniversary of the Day of Special Prayer and Thanksgiving on behalf of the Blind, observed by those friends who take an interest in Dr. Moon's system of embossed reading, will take place on Sunday next, May 4. Pastors are earnestly requested to ask the united prayers of their congregations.

IT IS ENOUGH.

It is enough; to know
That Thou my life dost plan;
My ways are in thy hands,
Who loved ere life began.

It is enough, my Lord;
The sorrow has no thorn;
However long the way,
I cannot be forlorn.

It is enough; thy love
Doth bear the load for me;
The morrow brings no cares,
For all is ruled by Thee.

It is enough; when death
Shall come with velvet tread,
The pain is soothed by Thee
Who suffered and wast dead.

It is enough; to clasp
The handrail of thy will,
And down the winding stairs
To step by step fulfil.

Though dark and long it seem,
And I know not the way—
It is enough; it leads
Into the perfect day.

Primrose-hill, N.W. Horace Helsdon.

Apostolic v. Present-Day Preaching.

Upon this subject we have received several letters. One correspondent thinks that present-day preaching fails because "Jesus" is not coupled with "the resurrection." In this he is doubtless right. The resurrection was more prominent in the preaching of the Apostles than many make it to-day. But our correspondent bases upon this statement his plea for preaching "the coming of the Lord Jesus, the resurrection of sleeping believers, and our gathering together unto Him." He overlooks the fact that "the resurrection" which the Apostles preached was the assertion of the fact of *our Lord's* resurrection. It was this which provoked the hostility of men; and, to the Apostle Paul, *our* resurrection was by no means the only, nor even the most important, truth arising from it.

Another correspondent thinks that the great difference lies in failing to put repentance and baptism in the position which they occupied in the New Testament. In the words of Peter (Acts ii. 38), in the case of the Philippian jailor (Acts xvi. 31-33), and in Paul's quotation of the words of Ananias (xxii. 16), he sees a close connection between baptism and forgiveness. And he asks "By what authority do we to-day proclaim remission of sins on any other condition than those announced by our Lord's Apostles?"

Many will grant his Scriptural statements, which, in two cases at least, do connect baptism with remission of sins; but his inference is open to question. That only the baptized have remission of sins is as unscriptural as the neglect of baptism altogether. We must beware lest in avoiding one evil we fall into another.

SPANISH EVANGELISATION SOCIETY.—An expansion of missionary work in Spain has just taken place under this Society. This is by the recent appointment of a godly and experienced missionary, who knows the language, to labour in the towns and villages of the Vega of Granada, where many of the people appear to be stretching forth their hands to God. This preparedness of the people to receive the Gospel has arisen from the evangelical work which has proceeded from the village of Escornaz, in the Vega, where the Society has an evangelical school, and where the veteran Alhama, of Granada, the fellow-prisoner of Matamoros, has during many past years held occasional evangelistic services; also through the labours of the colporteur of the Scottish Bible Society. Particulars are given in the April number of "Times of Refreshing in Spain," of which a free copy can be sent to any party, upon application to Mrs. Robert Peddie, secretary of the Spanish Evangelisation Society, 8, Granville-terrace, Edinburgh.

Gathered Gold.

Religion is the best armour a man can have, but it is the worst cloak.—*Bunyan.*

No power, no decree, human or Divine, no amnesty, can actually alienate from a man his property in a crime he has perpetrated.

Isaac Taylor.

In speaking on some Scriptures, I am so fearful that I dare not speak further than the very text doth, as it were, lead me by the hand.

Bishop Ridley.

Some people do not like to hear much about repentance; but I think it is so necessary that, if I should die in the pulpit, I wish to die preaching repentance, and, if out of it, practising it.—*Philip Henry.*

I would rather have more of the mind that was in Christ; more of a meek, quiet, resigned, peaceful, and loving disposition, than to enjoy the greatest measure of sensible comfort, if the consequence (as perhaps it would) should be spiritual pride, self-sufficiency, and a want of that tenderness to others which becomes one who has reason to style himself "the chief of sinners."—*John Newton.*

Let my Lord Jesus, since He willeth to do so, weave my bit and span-length of time, with white and black, with the Bridegroom's coming and his sad departure, as warp and woof in one web; and let the rose be neighboured with the thorn; yet hope that maketh not ashamed hath written a letter to the mourners in Zion that it shall not be long so. When we are over the water, Christ shall cry, "Down crosses and up heaven for evermore."—*Samuel Rutherford.*

True grace is a growing principle. The Christian grows in discernment; a child may play with a serpent; but the man gets as far from it as he can; a child may taste poison; but the man will not suffer a speck of poison near him. He grows in humility; the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself toward the earth, not because it is feebler, but because it is matured.

Richard Cecil.

EVANGELISATION SOCIETY FOR LIVERPOOL AND NEIGHBOURHOOD. — The fourteenth annual report tells of earnest work attended by much blessing. The Society works in harmony with the churches, and, in response to numerous invitations to hold meetings, Mr. Lydiatt and a staff of evangelistic workers were kept fully occupied during the year. In the face of the appalling statement that, out of a population of 600,000, only 50,000 are to be found in the places of worship on Lord's Day morning, or, during the day, morning and evening services, only 75,000, the pressing need for such an organisation as this will at once be evident. Communications for Mr. Lydiatt should be addressed to 3, Hackin's Hey, Liverpool.

THE STARVATION RECORD OF EAST LONDON still keeps up. Another case has been added to the list. It is a woman this time, the wife of a docker. Mrs. Day was found dead on the floor of her room; and the doctor told the coroner that death was due to chronic bronchitis, brought on by continual semi-starvation. That is bad enough, but these examples of actual death from starvation are a very small part, and by no means the worst part, of the sufferings of the poor. The most pitiable thing is the lives that men live, and not the deaths they die. Lives continually on the verge of such deaths, of which we hear nothing except in the case of a tragic ending—these are the real problems for a society that calls itself civilised and is the wealthiest in the world.—*Pall Mall Gazette.*

ORPHANS OF SCOTTISH SAILORS.

At the first annual meeting of the Sailors' Orphan Society of Scotland, held in Glasgow last week, Mr. R. H. Hunter reported that a quiet and effective work had been going on during the year. The Society receives needy orphans of seamen from all parts of Scotland. Representatives or committees have been appointed in some of the chief ports around the coast, and it is intended to have a complete network of these local agents. As showing the need of such an institution, Mr. Hunter stated that upwards of 4000 British sailors annually die, or are lost, in very many cases leaving wives and children without any provision. The main desire is to assist children in their own homes where possible. If needful, Christian homes would be sought for them till they could provide for themselves. Since its commencement sixty-four children had been admitted, and these are being cared for by the Society. Gifts for the support of the work have been received from all classes of people, and it is gratifying to find officers of ships taking a personal interest in the work. It is desired to raise a fund of £100,000 to be invested for the maintenance of the Society's operations.

Mr. Alex. Allan and Mr. Peter Denny, as shipowners, expressed the warmest interest in the Society's work; as also did other friends who spoke.

HULL.—Dr. Elder Cumming, of Glasgow, paid a visit to this town on April 22, and held two successful and profitable meetings in the public rooms. The meetings showed that Hull is ripe for a Convention, and it is to be hoped that arrangements may be made to bring Keswick nearer to Hull.

CRIME IN ENGLAND AND WALES.—Mr. G. Grosvenor, of the Home Office, read a paper at the Royal School of Mines, before members of the Royal Statistical Society, on "Statistics of the Abatement in Crime in England and Wales during the twenty years ended 1887-88." The decrease in the number of criminals in 1888, as compared with 1869, was equal to 30,689, or 35·1 per cent. During the twenty years under review nearly 90,000 juveniles passed through reformatory and industrial schools, the large majority of whom had doubtless been saved from the contamination of a criminal life. The abatement in crime was shown to be in great part due to accurate knowledge on the part of the several police forces of the kingdom of thieves at large and of the houses they frequented. The Discharged Prisoners' Aid Society and kindred institutions were also credited with valuable aid towards the reduction in crime. A comparison of the numbers of criminals with the population in the twenty years—increased by nearly six and a half millions—showed a remarkable diminution in crime. Mr. Monro, the Commissioner of the Metropolitan Police, said, in his opinion, the provisions of the law for the supervision of habitual criminals had largely tended to the decrease of crime.

A PLEA FOR JEWESSES. — Mrs. John Wilkinson has issued a "Plea for Middle and Higher Class Jewesses." Urging ladies privately to interest themselves in the matter, she states that in the neighbourhood of Mildmay a good degree of success has attended kindly visitation. Two ladies "sent in their cards, introduced themselves as living near, and, after a little general conversation, said they were much interested in the Jewish people, and glad to make their acquaintance on account of having received the Scriptures from the Jews. This invariably led to a conversation, in which, by quoting Messianic passages from the Old Testament, they tried to prove that the Messiah was to come to suffer before coming to reign. In further interviews they were enabled to point out how all that was said of a suffering Messiah was fulfilled in Jesus, and that this same Jesus will indeed come again to reign over his Jewish people in Jerusalem. The need of a sense of forgiven sin, and of a God and Father upon whom they could roll life's burdens, was, of course, brought home; and in no case were these ladies rudely treated." Tracts suitable for leaving with Jewish ladies may be had from Mildmay Mission to the Jews' Book Store, 60, Newington Green, London, N.

MR. F. S. ARNOT'S MISSION.

Further news has come to hand from Mr. F. S. Arnot's party. Frightened by the passing of thirty Portuguese soldiers through his territory, following rapidly upon the increase of the number of missionaries, the chief of the Bihé district had arranged that all the latter, both American and English, should be plundered and ordered to leave. The well-known traveller and trader, Senhor Porto, exerted himself, however, on their behalf, detaining and calming the envoys sent to plunder. Two of the American missionaries and three of Mr. Arnot's party paid a visit to the chief at his capital, and left with the assurance of his goodwill.

The chief of the division of Bihé in which Mr. Arnot's party is staying was indignant at the hostile action of his superior. Both he and his people expressed their wish to defend them. All are of course thankful that danger has been avoided.

There are encouraging openings for medical work. A painful affection of the chief's arm having been relieved, he daily sends others for treatment. Two days' journey to the north-east is the country of an interesting people who appear to be superior to their neighbours in agriculture and industry. They grow enormous quantities of corn, rear large herds of cattle, and manufacture iron agricultural implements. Unlike surrounding tribes, they do not go outside their country to trade in rubber or engage themselves as carriers, but sell much of their produce to those around.

FACTORY LADS IN KENTISH TOWN.

A most excellent and much-needed work among the factory lads of this district is carried on at 331, Kentish Town-road, N., in connection with the Home and Institute conducted by Mr. and Mrs. Markham. For over a year and a half it has been a centre of much blessing and help to this class, of whom there are many, employed in the numerous piano and other factories of the neighbourhood. At the Institute a pleasant and safe place of evening resort is provided. There are meetings, classes, and lectures of various kinds, and everything is done that Christian ingenuity can suggest to interest the lads in the highest things. Some two hundred lads take advantage of these opportunities, and some have shown evidences of a new life.

The Home is specially designed for those boys who are orphans, or away from home; though in some cases lads whose home surroundings are not favourable have been sheltered and helped. There are at present seven lads in the Home. Every endeavour is made to get such friendless youths placed where they can learn a useful trade, so that they may look forward to some better position than can be gained by the unskilled labourer. Mr. and Mrs. Markham throw their whole heart and all their spare time into the care of the work, and they are well rewarded by seeing their youthful clients influenced for good and helped on in life. Their efforts are very highly commended by Mr. George Hatton and other friends who testify to the zeal and success with which the Institution is conducted, as well as the need that exists.

PRAGUE, BOHEMIA.—Pastor Adolf writes:—The Y.M.C.A. here needs a house, and gifts from Christian friends are welcome. This year has been a blessed one. We believe that a little band have been brought to Christ. God has manifested his grace in some in a wonderful manner. Fourteen of them became acquainted with the Bible only in their later years of life, being formerly Romish. The work is encouraging, in spite of peculiar difficulties. I am pastor of a small congregation connected with the American Board. Our meetings are full. Every Sunday some new people come to listen to the Gospel. Thirty members have been added this year.

For the Young.

WHAT NELL'S PENCIL DID.

LITTLE NELL was the child of poor parents. She was delicate, and kept very much to herself, when the other children were romping and racing about the street in which they lived; but give her a slate or a pencil, and she was quite happy. She did not often get a pencil, however—a stump now and then from a more fortunate child would make her feel rich as long as it lasted. She would sit in a corner for hours, copying letters and words out of the spelling primer, and teaching herself, before she ever was sent to school.

One day a lady called, and asked that Nell might come to Sunday-school. After some demur, because her mother said her clothes were too shabby, she was sent. The good news came with power to Nell's heart. She took it all in. Jesus Christ, the Son of God, had come from heaven to die for her. Doubt or fear never crossed her mind from the moment she understood this. She believed with all her heart and soul—believed and loved—for love must follow such belief. She grew very gentle and obedient. Even the father, who took little heed of his children, noticed it, and wondered a little what had come over Nell; she was so bright and so helpful. Though she had always been quiet, she used never to think of anything, but sitting with her slate or her picture-book, amusing herself.

One Saturday night when he came home with his week's wages he pulled out of his pocket a long smooth lead pencil. "There, Nell!" he said, popping it down, "what do you think of that for a present?" What did she think of it? How her eyes lighted and her cheeks flushed with rapture. She never had had such a pencil.

The joy of her new possession had not faded in the least when next day Nell went to Sunday-school. But she forgot it for a while listening to her teacher. For nothing was so dear now to her as the verses and hymns that told of Jesus and his love, of heaven and its glories. At the close the teacher told them a little of China and its great population. She had often done so before, for from among them a girl had gone out to tell the "old story" that was so new to the dwellers in that land. She wrote constantly to Nell's teacher, so this little touch of personal interest had made China a familiar sound. Nell had gone to Sunday-school too lately to know this lady, but she always felt as if she did, and she dearly liked the bits from her letters, and the stories about the Chinese.

This day the teacher told them she was sending to the lady in China a box of things that would be useful to her Chinese friends and their children. She asked any child who cared to do so to send something, however small, "for Jesus' sake." "The tiniest thing you send for Him, He will not forget or overlook. He will use it."

I do not know what the other children thought or did; but I know that Nell went home filled with the thought of what she could do. Think as she might, it seemed to her that she had nothing to give. She cried herself to sleep, because she had not anything for the Lord Jesus, who had given her so much.

The box was to go on Thursday, and the evening before there was a meeting at which a missionary was to speak, and the children from the Sunday-school were asked to tea at the school-house. They all came, and among them Nell, clutching her precious pencil. When the box was placed on the table for all who liked to put in their offerings, she crept up, and dropped it in. She had given her all.

. . . . . .

A few months later, a lady with a very tired face sat in a bamboo grove, writing diligently in a terra-cotta copy book, such as schoolboys have, with a long shining cedar pencil. She was preparing notes for an address to be given that evening. She was tired, because she met so much discouragement. She had come to that strange land to tell of Jesus, and scarcely anyone would listen. One or two, perhaps, cared to listen; but she could not feel sure of a real impression having been made on anyone. "If I had made friends with one family, even," she thought, "but they all hold aloof, as if they suspected me; yet what motive can they ascribe for my thus coming among strangers? Perhaps I might have done more good at home."

A large tear dropped heavily on the paper—another, and another. But the Master was very near, and saw how tired his worker was. Ashamed of her weakness, she wiped away her tears; she would think no more of that far-off home. She had come to tell the ignorant, and those "out of the way," of home, and rest, and refuge—of Jesus; for that name summed up this and much more, and was she going to faint now, because she found unwilling hearers? What had her Master found?

She began to write again. She was using little Nell's pencil. It was the only thing in the box she had kept for herself, and she had only kept it because it was useless as a gift. The Chinese do not use pencils. She grew absorbed in her work. It was not easy to think in Chinese, to be sure that she was making her meaning plain. She forgot everything but her anxiety to be a faithful messenger. As she warmed to the subject, her pencil flew over the paper.

A rustling sound attracted her attention several times. At last she looked up. A group of children had stolen in, and were watching intently the movements of her pencil. With their almond eyes and tawny skins, and their curious unchildlike faces, they were yet as eager to see this wonder as ever were the noisier children of our English cities. Even fear of the foreigner was lost sight of. The lady smiled pleasantly, and, taking a sheet of paper, drew a little sketch of the scene before her. Exclamations came from the children's lips, and they drew closer. They began to beg for the pencil. "But I cannot give it to you all," she objected. That was a difficulty—they were silent and looked disappointed. A thought struck her. "Look," she cried, "it is long. I will cut it into as many pieces as I can, and give you each a piece as far as it will go, but on one condition—you must promise to bring me to see your mothers; you must ask your mothers to invite me to your own homes."

The bargain was quickly struck, and the pencil cut and distributed. It went the further because some were members of the same home, and one piece sufficed. They dispersed in great contentment. The little Chinese children kept their promises; to each home Miss Campbell was asked. And the invitation, given first for the children's sake, was renewed for her own. That lead pencil was her means of entry to twelve houses. In many she found friends; in all she delivered her message. The day cometh that will declare the results.

This is what little Nell's pencil did, and I cannot help believing that in heaven she will meet some of those children to whom it brought the good tidings that Jesus died for them.

MARY GORGES.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 4, Gal. iii. 1—14; Mon., May 5, Gal. iv. 1—16; Tues., May 6, Gal. v. 1—13; Wed., May 7, Gal. v. 14—26; Thurs., May 8, Gal. vi. 1—18; Fri., May 9, Eph. i. 1—14; Sat., May 10, Eph. i. 15—23.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. Leonards, to May 5. Messrs. Hankinson and Hutchinson, Corn Exchange, Hereford, May 10—19; Ross, May 20, 21. Mr. H. Hutchinson, Pershore, May 22; Reading, May 23; Rev. W. S. Standen and Mr. H. Hutchinson, Emmanuel Church, Wimbledon, May 26 to June 3. Rev. J. Outram, Kenley, May 19—22. Mr. E. Arrowsmith, Cambridge, May 2—9; Oxford, May 10—15.

A MISSION IN ST. LUKE'S.

THE old building of the Leysian Branch of the London Wesleyan Mission in Whitecross-street having proved too small, another edifice, more capable of meeting the enlarged requirements, has been erected in Errol-street, at a cost of £9000, most of which has already been raised. The basement of the new headquarters contains a drill-room, a kitchen, and the heating appliances. On the ground floor there are a small hall, a girls' parlour, a medical department and infirmary, and a coffee-bar. The first floor is taken up with the large hall; upstairs there are chambers for resident missionaries, &c. Besides a regular organisation for in-door and out-door temperance and evangelistic work, there are in connection with this effort a medical mission, a clothing club, a circulating library, and an orchestral band.

On the occasion of the formal opening on Wednesday, April 23, a series of meetings was held. In the smaller hall, during the early part of the day, there was a ladies' sale of work; and a religious service was conducted by Dr. Allon. In the evening there was animpor tant meeting in the larger hall, attended by many persons of prominence in the Wesleyan body. The Old Leysian Boys, by whom the Whitecross Mission was begun and sustained, were warmly congratulated by Sir ROBERT N. FOWLER; he thanked God that it had been put into their hearts to provide means so well calculated to bring the poor within the elevating and purifying influence of the Gospel.

Rev. C. H. KELLY, President of the Wesleyan Conference, heartily commended the work of the Old Leysians. The time had long gone by when students could be expelled from college for pursuing purely Scriptural methods, as they were at one time at Oxford. Nor was it necessary to explain there, as it had to be explained to the Shah of Persia when on a visit to this country, that the population of between four and five millions of London were not kept in order by a meagre police force but by a more powerful moral force. The more that agencies of this kind were multiplied, not only throughout the Metropolis, but throughout the country, the more would moral force increase, and the better and stronger would England become.

Mr. T. I. JARROTT showed how great was the necessity of the Mission. Many of the people in its immediate neighbourhood had not only a severe struggle against poverty, but were deplorably ignorant regarding the most elementary spiritual things. The medical mission, under the unselfish direction of Dr. Griffith, had already proved of incalculable value. The open-air services were greatly appreciated.

Rev. HUGH PRICE HUGHES felt assured that the Leysian Mission would continue to be a success, because it was the outcome of an intensely spiritual movement. He strongly advocated a cordial reception of strangers at places where the Gospel was preached, and concluded by a characteristic appeal for most liberal pecuniary support to the old Leysian endeavours. Mr. W. A. M'ARTHUR, M.P., spoke briefly on the expediency of associating with the methods of propagating religion, what may be directly profitable to the body as well as good for the soul.

HASTINGS.—A time of much blessing has been experienced at the Y.M.C.A. here, in connection with mission services for the children, by Mr. Hewlett. The praise meeting at the close revealed that young and old alike had shared in the times of refreshing. There have been some very definite and hopeful cases of conversion, and much brotherly unity and interest were shown by ministerial friends and other workers.

Rev. W. S. Wright, Vicar of New Catton, Norwich, would be glad to know of any retired tradesman or pensioner, a godly Churchman, who would help him in his parochial work in return for a comfortable house, rent free.

Obituary.

MR. HANDEL COSSHAM, M.P.

THIS respected gentleman died rather suddenly on Wednesday afternoon last week. He spent the morning, as usual, reading and writing in the library of the House of Commons. Being seized with faintness, he was attended by Dr. Bond, divisional surgeon of police, and afterwards removed to the National Liberal Club, where he had rooms. Medical help was unavailing, and in a short time Mr. Cossham expired, from the effects of heart disease.

The only son of Mr. Jesse Cossham, of Bristol, the deceased was born at Thornbury, near that city, in 1824. As a large colliery proprietor, he was well to do. Before entering Parliament, he took a prominent part in local affairs, being twice mayor of Bath. He was a Congregationalist, and for forty years conducted a Bible-class at Weston Park, to the members of which he gave a month ago some "Personal Recollections of the Last Sixty Years." Sir Wilfrid Lawson had no more thorough-going supporter, and his voice was often heard on Peace Society platforms. Mr. Cossham's last appearance in public in the neighbourhood of Bristol was on Sunday, April 20, when he preached at Warmley Tower Wesleyan Chapel, delivering a fifty minutes' discourse, and mentioning that it was probably the last time he would have the opportunity of addressing the congregation.

MR. HARLEY MASON.

We regret to announce the death on Sunday last of Mr. Harley Mason, whose serious illness was referred to in our columns a few weeks ago. Mr. Mason was born at Woofferton, in Herefordshire in 1817. He was from childhood conscientious and devout, and at the age of seventeen was truly converted to God, chiefly through the instrumentality of his pious sisters. From that time he devoted his entire life to the service of God, and became an earnest worker in the Sunday-school, while he also took part in preaching the Gospel in various parts of his native county.

In 1849 Mr. Mason came to London to enter upon a career of usefulness in connection with the Young Men's Christian Association, and for thirty-three years, as librarian and assistant secretary, devoted himself to the advancement of its various efforts on behalf of young men, taking an active part in the foundation of the Central Association, in Aldersgate-street.

In the midst of these labours, Mr. Mason found time to care also for the young women employed in houses of business, for whom he originated, and for twelve years conducted, a Sunday afternoon Bible-class, at a time when no Young Women's Christian Association was in existence, and when but little attention had been directed to the spiritual needs of young women in business. Mr. Mason may thus be justly regarded as one of the pioneers of the Young Women's Christian Association.

Another good work carried on by Mr. Mason was a Gospel service in the neighbourhood of his own residence at Upper Holloway, where there was at that time a lack of evangelical ministry. He procured a small building near the Archway Tavern, and having fitted it up, largely with his own hands, gathered a congregation and preached the Gospel for many months until other places of worship grew up in the neighbourhood.

During Mr. Moody's visit to London in 1875, Mr. Mason was an active member of his Committee, and subsequently took charge for some years of the Noon Prayer-meeting at Moorgate Hall.

In 1882, Mr. Mason retired from his official connection with the Y.M.C.A., but its work still engaged his warmest sympathies, although advancing years and failing health prevented him from active labours in its behalf.

Early in March last, Mr. Mason was seized with an attack of paralysis, and, although hopes were at first entertained of his recovery, his strength gradually sank, and after severe sufferings, most patiently borne, he fell gently asleep in Jesus, in the midst of his sorrowing family, on Sunday afternoon.

All who ever had the privilege of knowing Mr. Mason were drawn to him by his kindness of heart and his ready sympathy for others, whose needs he ever put before his own, and none can recall one hasty word or one selfish action; while those who knew him best and longest cherish his memory as that of one in whom dwelt, in no ordinary degree, the Spirit of Christ.

The funeral will take place at Hammersmith Cemetery, Fulham Palace-road, this day (Friday) at 3 p.m.

Evangelistic Notes.

Mrs. Horton and Miss Parker have been evangelising in the Wesleyan Church at Broadstairs. Some have been won for Christ and much blessing experienced.

Mr. John Wills has concluded a fifteen days' mission at the Lewes Y.M.C.A. Many professed conversions have taken place, and the meetings were well attended.

Peterhead, N.B.—We are having times of refreshing in connection with the Gospel work at Topping's Hall Mission. Two pilgrim sisters of the Faith Mission are visiting the people in their homes and conducting meetings; the Lord blesses the simple and faithful preaching of the Gospel. A visit from Mr. J. Climie was also made a blessing to some. W. S.

Mr. J. P. Gibbens, of the Evangelisation Society, has conducted the third annual mission at Purton Room, near Berkeley. There has been an increased interest at each successive mission, and the word has been proclaimed with much spiritual power and blessing. The classes for whom these missions are held are those who seldom hear the Gospel, and these have been attracted nearly every night. J. WINTER.

Ireland.—The ordinary meetings of the Belfast Methodist Mission still continue to attract large audiences, and conversions are frequent. Mr. J. H. Crawford, of the Irish Evangelisation Society, has just concluded a fortnight's series of successful Gospel services in the Presbyterian Church, Ennis, co. Clare; and an interesting and practical address on "The Forward Movement in England," was delivered by Rev. J. E. Clapham, of London, to a large audience in Belfast on Monday evening week.

Alderton, Suffolk.—There has been a gracious outpouring of the Spirit upon this village in connection with the work of the Congregational Church. Since the dawn of 1890 a goodly number have professed conversion, and many more are anxious about eternal things; some of the number have been notorious characters. Nearly every convert has given up the pipe, because they say it is a bad example to set to the young. The pastor, Rev. R. C. Paynter, can praise God for a goodly band of men who go into the open air, and also visit the hamlets all around to tell of the Christ.

Mr. G. R. Cairns has been holding a series of mission services in Manchester in connection with "The Business Young Ladies' Association." Mr. Cairns has been wonderfully used of God in winning souls in various missions conducted by him in Manchester during the last six months. The meetings were attended by increasing numbers, and many were brought to a decision for Christ each evening. His effective singing not only attracted many, but also helped to wing home the Gospel message. H. M. JONES,
Director and Lady Missioner.

Mr. John Stanger, of London, has completed a most successful mission in the Congregational Church, Needham Market, assisted by the pastor, Rev. W. Henry Bradford. The interest taken in the mission was very great; sometimes as many as 800 assembled to listen to the earnest, pithy, loving addresses delivered. In concluding the mission, the pastor said that it was but the inauguration of a "forward movement," by which it was hoped that the church membership (now number 140) would be doubled. Although the actual mission is closed, mission services are being carried on by the pastor each Sunday evening.

Liverpool Y.M.C.A.—Dr. H. Grattan Guinness conducted a short mission for young men at this Association last week, holding two services each day—afternoons for Christians, and evenings for young men. The mission occupied four days only, but they were eventful days. The large hall was crowded in every part each night. Large numbers were evidently much impressed, and 140 enrolled their names as inquirers. A member of the Y.M.C.A., who placed an invitation card in the hands of each young man in his establishment, was rewarded by the conversion of his own son. Another member was similarly rewarded by bringing to the meetings a young man who had recently taken a situation in the city. As a result of Dr. Guinness's visit we intend sending out and supporting one or two missionaries in the foreign field. THOMAS JAMESON, General Secretary.

Rev. Newman Hall has been on a short evangelising tour. He preached successively at Tiverton, Torquay, Tenby, and Swansea.

Canning Town.—Mrs. Walker, the "Yorkshire Nightingale," has been singing the Gospel during a week's special services at the People's Mission Hall, Custom-street. The poorest in the neighbourhood have been gathered in; many have been rescued from the bondage of sin, and are rejoicing in the Saviour's love; others have taken the pledge and donned the blue ribbon. Mrs. Walker is continuing the special effort, and God is blessing her abundantly.

Mr. D. L. Moody has closed his present efforts in the central part of New York. The attendance (says *The New York Observer*) was as great as ever, and the interest unabated. The results of his unflagging efforts in that part of the city, in so many directions, have been visibly great. He spoke to as many as four different audiences in one day in various churches, to large gatherings of boys and postal employés as well as young men. Several hundreds have openly confessed Christ, and many have experienced a revival of vital godliness which has greatly blessed them and the churches to which they belong. Mr. Moody will close his work in New York with meetings to be held below Fourteenth-street. Twenty churches will unite in the work, and there will be four groups of five churches in each. The services will begin April 22.

MR. RUTLING, one of the first party of Jubilee Singers, is now in London, and may be communicated with, care of Messrs. Hodder & Stoughton, 27, Paternoster-row.

BANBURY.—Rev. F. B. Meyer recently visited this place, and delivered addresses on the privileges of the Christian calling. A correspondent, in reporting the matter, says:—"We thank God for sending his servant to us, and trust that the blessing which attended the meetings is but the droppings of a mighty shower to be poured out during an eight days' mission (May 4 to 11) to be held in the Grimsbury Hall, conducted by Mr. Charles Inglis, for which we ask earnest prayers."

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A lecture in the interests of the above Society was given on Tuesday last by Rev. J. Jackson Wray to a very large and appreciative audience, at the Great Assembly Hall, Mile-end. The chairman, Mr. T. A. Denny, spoke of the importance of mission work among seamen, and Mr. W. H. Seagram bore personal testimony to the usefulness of this Society's work, and expressed regret that it was burdened with a debt of nearly £800. Revs. Joseph Fletcher and G. J. Hill also took part in the proceedings.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services at the Baptist Chapel, Waltham Abbey, by Mr. Opie Rodway, commencing May 3.——A fortnight's mission by Mr. W. D. Dunn, in the Exchange Hall, Hawick, commencing May 3.——Meetings at Richmond on Sundays, Tuesdays, and Thursdays in May, conducted by Mr. Herbert R. Francis.——Special evangelistic services, conducted by Mr. and Mrs. J. S. Harrison, at the "Welcome," Cross-Key-square, Little Britain, E.C., May 5 to 9.——The opening services at Grimsbury Hall, Banbury, conducted by Mr. C. Inglis, May 4 to 11.——A mission at Union Rooms, Marple, Cheshire, to be conducted by Mr. G. R. Cairns.——Village evangelistic work in and around Banbury, by Messrs. Newell and Hall.——PRAISE for many loving mercies during Lord Radstock's tour in India; and for many tokens of gracious work there and in Italy.

KILBURN HOUSE OF REST.—To aid the funds for the new Home for Aged Workers, a sale of useful and fancy articles took place last week in the Kilburn Town Hall. The sale was opened by Dr. Monro Gibson, who said there was no need for him to commend the work which Miss Mason was carrying on to the friends before him; he was sure Christ would look with especial favour on the House of Rest. But associated with rest was toil; and all who wished to give rest to others must toil, perhaps suffer; and, though this institution was called a House of Rest, he thought anyone who would "run the concern" for a month would find it a house of labour. The friends who toiled found happiness in sanctified labour; but there was sanctification of gold as well as sanctification of hearts, and he hoped there would be sanctification of gold in this bazaar. £140 was realised during the two days, but a number of articles are left, of which Miss Mason would be glad to dispose.

In Eastern Lands— Home Again.*

BY GAWIN KIRKHAM.

THE scholar and the Christian are alike interested in Greece. The former remembers its history, its mythology, and its literature. He visits the Temples of Jupiter, of Bacchus, and especially that of Minerva, which crowns the Acropolis, and the hill from which Demosthenes declaimed, to familiarise his eyes with objects with which his imagination has long been familiar. The Christian also visits these places, not so much to admire them as to grieve over the misplaced energies of former ages which often found an outlet in deifying debasing passions. Who can contemplate the ruins of the Theatre of Bacchus, constructed to seat 30,000 persons, without feelings of sadness? I sat in one of the finely-carved marble seats, as fresh as when hewn more than 2000 years ago, and tried to picture the unhallowed rites which the advent of Christianity made impossible. May I confess to

A FEELING OF DISAPPOINTMENT

on visiting Mar's Hill? It is to this memorable spot that the Christian visitor turns by an undying instinct, because it is so indelibly associated in his memory with the early triumphs of the Gospel. But what is there to be seen? A bare rugged rock, with but few traces of the workman's hammer, on the one hand, and almost forsaken by vegetation on the other. On the adjoining eminence, high above him, stands the Temple of Minerva, one of the most remarkable ruins in the world, and still, after the lapse of ages, enabling the beholder to picture its former glory; while here there is nothing to attract but the remembrance of a wonderful address by a tent-maker, when he boldly declared to his philosophic audience THE UNKNOWN GOD as the Creator, the Preserver, and the Judge of the world. The effect of that sermon is felt to the ends of the earth to this day; and I realised, as many a one has done, a thrill of joy as I recited it to our little party, on the self-same spot. Of this place we may say, as Cowper does of the Gospel:—

> It stands like the Cerulean arch we see,
> Majestic in its own simplicity.

Next in importance to Mar's Hill, in my estimation, was a visit to the site of the old amphitheatre, where St. Paul would watch the Grecian games, and gain his fitness to write afterwards of the Christian race. The old seats are all gone, but the form remains, and the imagination can easily people it as in days gone by.

THE GREEK CHURCH.

It is sad to know that the present form of Christianity in Greece is "another Gospel," and not the one Saul and his fellow-labourers planted here with such infinite pains. Christ was then the Alpha and the Omega; now He is hid by the Greek Church under superstitious forms and ceremonies. Many of the priests are intensely ignorant, for a man who can read and write will be ordained on the petition of a dozen people who request that he may be their village priest. In the churches there is usually a high pulpit, but it is only used for reading the Gospels, as there is practically no preaching, and consequently no public instruction of the people in the things of God. So it is "like priest, like people"—both are ignorant; and a further outcome is bigotry and opposition to those who seek to bring a purer faith to the people.

But a spirit of inquiry is abroad, and in two interviews I had with Dr. M. D. Kalopothakes, of Athens, I gathered that the country just now is in a hopeful state. The seed is taking root, and there are indications of a harvest before long. Thirty-two years ago the agent of the British and Foreign Bible Society dared not exhibit a copy of the Scriptures in his window; and when Dr. Kalopothakes took over the agency soon after, the sign-board announcing Bibles for sale was broken and torn down repeatedly. These acts were always regarded as being due to the opposition of the priests. Now there are eight or ten colporteurs employed, who every year sell from 8000 to 10,000 copies of the Scriptures, though as yet this is done at a considerable loss to the Bible Society. The Religious Tract Society also makes an annual grant, and a considerable number of tracts are circulated throughout the country. The colporteurs are also preachers, and conduct religious services. At the Piræus, which is the port of Athens, and connected with it by a railway, a Rest has been established, and a Bible-woman employed, who visits among the people.

OPEN-AIR PREACHING.

I specially asked the good Doctor, under whose direction all this work is carried on, whether there was any open-air preaching practised or allowed. He said there was no law against it, but it had not yet been attempted, as he feared fanaticism might create disturbance, and so mar the work already begun. But both he and his excellent wife feel that the time has now come when bolder things may be done, and he contemplates a missionary journey soon, when he proposes to try this Apostolic method, of which so notable an example as Mar's Hill is constantly before him. He says the great want of the country is native evangelists; and he begs the prayers of Christians in other parts of the world that these may speedily be raised up and equipped for the good work which awaits them.

On landing at Corfu on Easter Sunday morning, I had the opportunity of witnessing a street procession. It was in honour of St. Spiro, the patron saint of the island, and always takes place on Palm Sunday, the Greek Church being a week later than the Latin in celebrating that festival. The Church and the State were here in full accord, for the troops lined the streets, and a military band preceded the procession. A bishop and numerous priests, robed in all the colours of the rainbow, were the most prominent figures. Priests and people alike carried large lighted candles, while half a dozen men carried as many huge wax candles, each as heavy as its bearer could well lift. But the chief object was the body of the Saint who lived 1500 years ago, and was now borne in a glass case, under a canopy held by six sailors. As it was carried by, the people in the crowded streets and crowded windows uncovered their heads, and crossed themselves repeatedly. But when the religious ceremony was over, business was resumed, and the town held high festival, from which all Sabbatic rest was excluded. The island itself was charming in its spring garb and glowing sun, and seemed a desirable place for those who seek health or recreation in a foreign clime.

SAILORS AT NAPLES.

At Naples I was shown round by Mr. Burrowes, of the Sailors' Rest, and had the pleasure of addressing a body of sailors who had been fetched from their ship in his mission boat. But why should he and his devoted wife be compelled to carry on their work in such limited premises? These places ought to be of the brightest kind, to compete with the attractions held out by the world, the flesh and the devil, to entrap our honest tars. Will not someone with consecrated wealth aid in securing larger premises? Mr. Burrowes has lately returned from the East, where he has been in the interests of the Sailors' Rest Aid Society.

In Rome I saw much, but the traces of St. Paul interested me most. The Catacombs also are full of teaching as to the faith of the early Christians. There are plenty of English Protestant Churches to choose from in spending a Sunday there, but I was drawn to Rev. James Wall's Church for the Italians, where, after morning service, nearly the whole congregation, numbering about 125, celebrated the Lord's Supper. In the afternoon I went to the Scotch Church, and heard Dr. Gray, the minister, lecture on the Lord's Supper as illustrated by the Church of the Catacombs. In the evening I attended a prayer-meeting held at Dr. Young's. Its object was to plead for a blessing on meetings for the deepening of spiritual life. The English tourists go freely to the Romish churches, and sometimes end by becoming perverts. Many of them also devote Sunday to sight-seeing, as if it were an ordinary day. In this respect I wish they would set a better example.

Now, thank God, I am home again, after wandering for ninety-two days in Eastern lands, and journeying more than 7700 miles. In addition to seeing much of the Lord's work in nature and grace, it was my privilege to address twenty-eight meetings, and to have my addresses translated into six languages.

MR. KIRKHAM'S WELCOME HOME

at Exeter Hall on Monday evening was extremely hearty, and showed to demonstration his great popularity among his fellow preachers and other friends. Dr. Tyler's opening prayer was full of warmth and thankfulness at the safe return of the traveller. As chairman, Mr. George Williams acquitted himself with even more than his usual happiness; much cheering greeted his presentation of the goodly volume, "Palestine Illustrated," to the guest of the evening. Sir Douglas Fox, in some well-chosen words of eulogy of the Open-air Mission and its veteran secretary, offered a welcome to Mr. Kirkham on behalf of the open-air preachers; their hearty applause proved that the welcome was anything but a formal one.

The rest of the time was given up to Mr. Kirkham, who compressed into an hour's delightful talk an outline sketch of his long journey of 7700 miles, extending over ninety days. Recent issues of this paper have contained many of his interesting experiences, especially those relating to mission efforts in places visited. His address on Monday evening was cast in a lighter vein, mixing up bits of travel, serious and humorous, with descriptions of places, impressions of the people, and illustrations throwing corroborative light on the Sacred Record. Having followed largely in the track of Paul from Jerusalem to Rome, a good deal was said by Mr. Kirkham about the space that the great Apostle to the Gentiles fills in associations clustering around the Mediterranean and the Adriatic Seas.

The Palestinian part of the journey was, of course, specially attractive, and was made deeply interesting as well as instructive. Jaffa, Jerusalem, Bethany, Bethlehem, Jordan, Sychar, Nazareth, Damascus, and many other places of immortal memory, were "fixed" in the mind of the listener by a few fresh and graphic touches of description. Mr. Kirkham waxed pathetic over the way in which so many of the scenes of our Saviour's ministry have been turned into show-places by the tawdry embellishments of the Romish and Greek communities. He lamented, too, the neglect of mission work so often shown by English tourists and travellers in the Holy Land.

We hope Mr. Kirkham will, ere long, find the needed leisure to throw his notes and impressions into popular book form. They would make very excellent and useful reading, not only for preachers, but for all lovers of the Land and the Book.

MISS RYE'S WORK AMONGST BLIND CHILDREN.—A bazaar, to aid in raising £1500 for the purchase of larger premises for Miss Rye's well-known Home for Blind Children, is to be held on Tuesday, Wednesday, and Thursday next, at the Morley Hall, Triangle, Hackney. The bazaar will be opened on Tuesday, at 3 p.m., by Lady Randolph Churchill.

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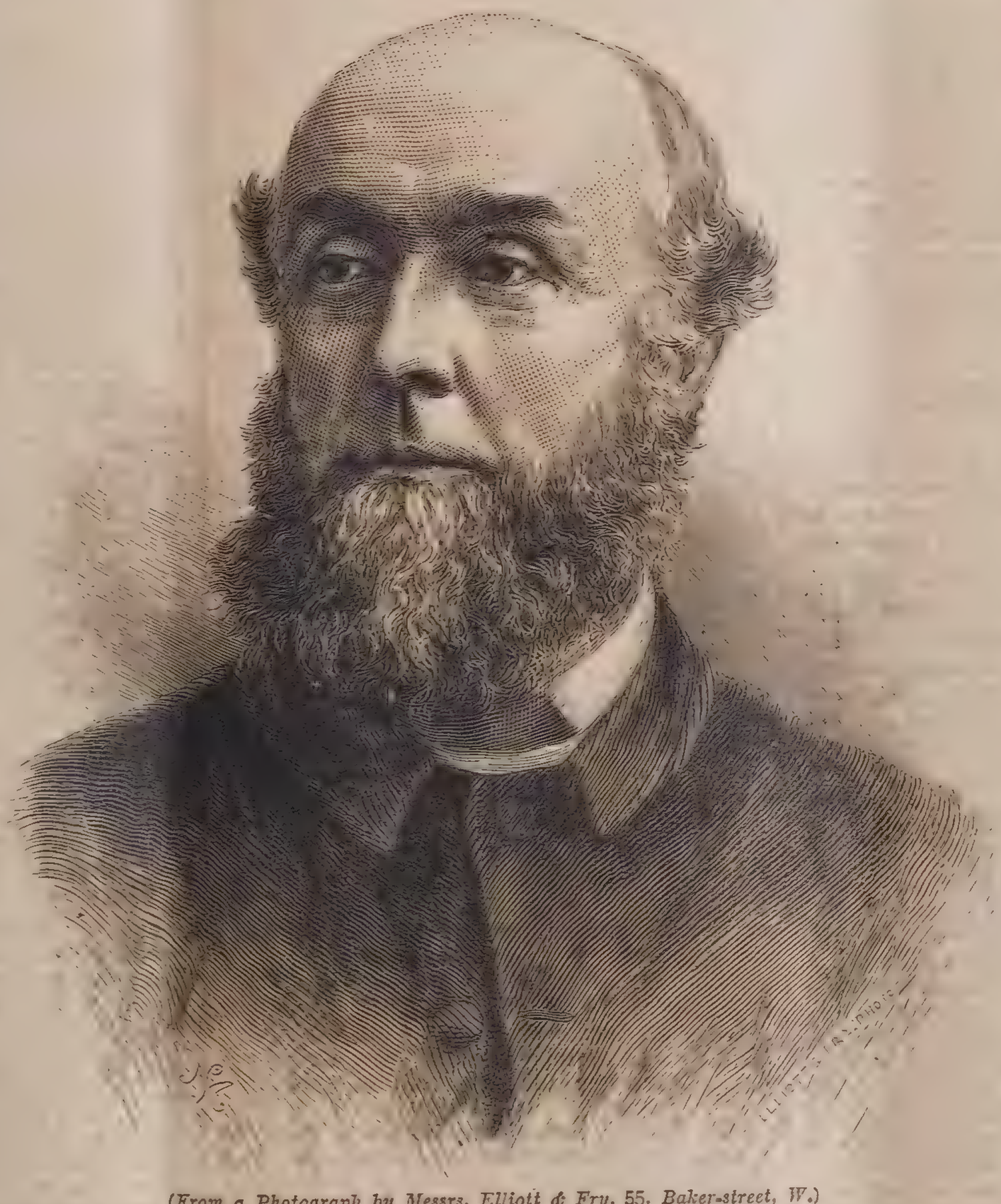
* Pressure on our space at this period of the year compels us to omit a communication from Mr. Kirkham, describing his visit to Asia Minor. The missions in the country to which he refers are tolerably well known to our readers.

REV. W. H. BARLOW, B.D.,

Vicar of Islington.

THE subject of our sketch this week is a clergyman of a type which we sincerely wish had many more representatives than it actually has. Uncompromising fidelity to truth is not always found in combination with true Christian love; neither is it too common to find culture and influence subservient to spiritual teaching and example.

WILLIAM HAGGER BARLOW is the son of the late Rev. Henry Barlow, for twenty-six years vicar of Pitsmoor, Sheffield. Enjoying Christian privileges from his earliest days, he was educated at Sheffield Collegiate School, under Rev. Dr. G. A. Jacob, to whose wholesome training may be attributed, under God, the firm attachment to Protestant and evangelical principles which has characterised Mr. Barlow's lengthened ministry. Proceeding to Cambridge, the young man became a scholar and exhibitioner of St. John's College, where he had a distinguished career. He graduated M.A. in 1860, and fifteen years later took the degree of Bachelor of Divinity.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

Having entered the ministry of the Church of England, Mr. Barlow's first curacy was that of St. James's, Bristol. There he remained for nearly three years, until 1861, when he was appointed the first incumbent of St. Bartholomew's Church in the same city. In his new position, as well as during the period of his curacy, Mr. Barlow threw himself heartily into every good work that came in his way, and thus gained for himself the esteem and goodwill of all classes of Christian people. In June, 1871, he read an important paper on "Diocesan Mission Boards" before the members of the Bristol Clerical and Lay Association for the maintenance of Evangelical Principles. Therein he expressed himself as strongly opposed to the formation of the proposed "Boards." He was very clear as to the character and policy of the C.M.S. He said:—

> The confidence of the evangelical section of our Church is strong, and deservedly strong, in the principles and practices of the Church Missionary Society. A public religious society, more than any other institution, depends for its success, humanly speaking, on the confidence placed in its principles and management by its friends throughout the land. Any suspicion of wavering from its principles would be fatal to its prosperity. The Society has never been anxious to win public favour, otherwise than as it may have deserved it by its steady upholding of evangelical truth, and by waiting patiently for the blessing of God. All we ask for is to be allowed to go on as we are."

These were utterances carrying with them the concurrence of a large number of the members of the C.M.S. The very general esteem in which Mr. Barlow was held in Bristol was manifested in a marked manner when, in 1873, he removed to Oxford. On that occasion he was presented with an illuminated address and several substantial tokens of affection. The address not only acknowledged the diligence of Mr. Barlow in all ordinary parochial work; but also spoke of him as one who had been "induced to take an active part in the local management of many important societies instituted for the glory of God and the well-being of man."

From 1873 to 1875 Mr. Barlow was rector of St. Ebbe's, Oxford, during which period on Sunday evenings, in term time, he conducted a Greek Testament class for undergraduates. This class was largely attended, especially by men preparing for the ministry of the Church of England. On his leaving Oxford the members presented him with a handsome album filled with large views of the city and neighbourhood.

The next seven years of Mr. Barlow's life were spent as Principal of the well-known Church Missionary College, Islington. The duties were onerous, and he discharged them in the fear of God. While so engaged, he gave special attention to the subject of preparation for the ministry. On this topic he read a paper before the Church Congress at Swansea, in which he suggested that three or four years ought to intervene between entrance upon the first and second stages of the ministry, and that if, after three or more years' experience, a deacon gives no proof of possessing the requisite gifts for pastoral work, he might retire, without stigma, to some other profession. He urged the great importance of the study of Christian evidences in ministerial training, holding that

> If all believers should be ready to give a reason for the hope that is in them, the Christian minister should especially be able to do this. In a sifting, searching, restless age, when the tendency to call no man master is pushed very far, an acquaintance with the defence of the citadel must be part of the equipment of the Christian soldier.

On Mr. Barlow's resignation of the Principalship of the College in 1882, the Committee of the Society, assisted by the students and others, caused his portrait, painted by Williams, to be hung in the College Hall, as a token of their esteem. Mr. Barlow left Islington to become vicar of St. James's, Clapham, and there he remained until 1886. The sphere was, in several respects, a trying one; debt impeded the work, and there was dissension among the people. The parish underwent great changes, however. In 1886, peace and goodwill reigned over a united congregation, and every pecuniary embarrassment was removed. Amongst the societies assisted by the congregation were the Church Missionary Society, British and Foreign Bible Society, Church Pastoral Aid Society, Irish Church Missions to Roman Catholics, Colonial and Continental Church Society, and the London City Mission. In the year when Mr. Barlow became Vicar, only £177 was collected for the Church Missionary Society, but in 1885, the amount reached was the handsome sum of £569. In 1884 Mr. Barlow was again a selected reader at the Church Congress—held that year at Carlisle. His paper had for its subject the Church Missionary Society, of which he spoke in terms of praise, because it had not shrunk from setting forth its desire that a "friendly intercourse should be maintained with other Protestant societies

engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

Entering upon work at Islington, Mr. Barlow took up the strings of endeavour which had, during many years, been in the industrious hands of Prebendary Wilson. The two clergymen resembled each other in devotion to the truth and earnestness in making it known. The many Church agencies and parish institutions have been rapidly developed during Mr. Barlow's ministry, some devoted workers having rallied to his standard. Cultivating friendly relations with all who love the Lord Jesus Christ in sincerity, he has admirers and acquaintances belonging to various denominations. Mr. Barlow has frequently taken part in the Mildmay Conference, and is in the habit of attending, like his sainted predecessor, to offer the opening prayer. As convener of the Islington Clerical Meeting, he is beloved by the people of his large parish, and highly esteemed by a wide circle of brethren in the ministry.

Mr. Barlow is rural dean, examining chaplain to the Bishop of Liverpool, and a member of the clerical sub-committee of the Church Missionary Society for the selection of candidates. He is also connected with the governing bodies of several important training institutions. We wish there were many more clergymen of the same sort. We can but trust that his life will long be spared and his influence exerted in the interest of evangelical doctrine and Protestant principles in the Church of England.

MEDICAL MISSIONS.

THE medical mission work of Dr. Marcus Eustace in Persia has excited considerable interest in the large circle of his friends in Dublin. Moreover, his appeal for funds with which to erect a hospital at Julfa, Ispahan, has, we rejoice to learn, brought into existence an earnest home effort on behalf of medical missions in general. Some leading medical men have united to form a Medical Missions Aid Society for Ireland, to co-operate with the Church Missionary Society, but to render direct assistance to work all over the world.

A few days ago, at a meeting in the Litton Hall, Leeson Park, Dublin, the Society was inaugurated. The Bishop of Cashel presided, and bespoke the hearty support of those who knew Dr. Eustace. Addresses were delivered by the Bishop of Ossory, Dr. Barton, Rev. J. Redman, Professor Haughton, and others. The rules of the new Society state its object as:—"To aid directly, by grants of money, instruments, or books, by sending trained nurses, or in other ways, medical missions in all parts of the world, but specially and primarily those under the Church Missionary Society." A goodly sum of money has been subscribed to start the work, of which Mrs. Marcus Eustace, 34, Leeson Park, Dublin, is one of the hon. secretaries.

OPEN-AIR MISSION.

SIR,—Permit me to ask your readers for free grants of Gospel tracts, or for a donation in aid of their purchase. With the advent of spring we receive many applications for supplies by our members, of whom there are now more than a thousand. These tracts are needed, not only for ordinary open-air services, but for use by our agents at races, fairs, and other special gatherings, where the printed page largely takes the place of the spoken word. Our circulation of tracts, books, and cards last year was 1,225,057, of which 903,093 were given to us by 115 donors; and the total circulation since the formation of the Mission is 22,808,429. The number of races, fairs, and other special gatherings visited by our agents last year was 620.—Yours faithfully,

GAWIN KIRKHAM, Secretary.

Open-Air Mission Office, 14, Duke-street, Adelphi, W.C.

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RAGGED SCHOOL UNION.

A LARGE company assembled at Grosvenor House, on Friday afternoon, by invitation of the Duke and Duchess of Westminster, to listen to Mr. John Kirk's account of the Christlike work which he directs. Cheer and gloom were mingled in his story of nearly four thousand voluntary helpers in sympathetic touch with over fifty thousand of London's poorest children and as many parents, who are helped and uplifted in multifarious ways, which make real to them the love of God—by feeding, clothing, fortnightly holidays, as well as by industrial, recreative and religious agencies. Yet there are large needy areas untouched for lack of men and means, and many children in suspense as to whether they will be included in the coming summer's fortnight of bliss.

The DUKE OF WESTMINSTER said continuance and increase of the late Lord Shaftesbury's work was a necessity of London's growth. Doubtless, the remarkable diminution of juvenile crime is, in some measure, due to such efforts. Legislation is projected in the directions of saving young offenders, and preventing indigent or immoral parents from demanding possession, from mercenary motives, of children voluntarily yielded for adoption.

Earl COMPTON had seen something of the work, and congratulated Mr. Kirk on his report. Christians must give the waifs of town life a better chance. The painful revelations of the Budget show the importance of temperance teaching for the young. This work of imparting real religion, excellent education, and wholesome recreation is deserving of more support, sympathy, co-operation, and encouragement.

Canon FLEMING said voluntarily supported organisations such as this, which transform the helpless and tempted ones of our streets into godly, useful members of society, are amongst the brightest ornaments of our land.

The Ragged School Union has a circle of friends much wider than the metropolis. The advantages of their Holiday Home at Thursley Common are well known to the people of Godalming. Last week a drawing-room meeting was held there, at Llanoway House. Interesting information was given on the subject of holidays for the very poor children of London, by Rev. Trevor Fielder, vicar of St. Andrew's, Lambeth, Rev. J. Crichton, and Mr. John Kirk, secretary of the Union.

LADS' REST, DULWICH.—Through the kindness of Lady West a meeting was held last week at Chesterfield, Upper Norwood, on behalf of the Home for Lads, 69, Park-road, West Dulwich. Accounts were given of the object and need of the work by General Graydon, Rev. W. Fuller Gooch, and Mr. W. H. Dalton, the hon. director. A collection resulted in over £16 being added to the funds of the Home.

THE CHICAGO BIBLE INSTITUTE.

THE attempt to combine practical Christian work with Bible study in the training of the students at the Bible Institute is meeting with great success both in the women's and in the men's departments. Every student is engaged in active work. Several of the young ladies and quite a number of the men already receive remuneration from various societies. The superintendent of one of the denominational city missionary societies, that has in its employ several of the men, has spoken on different public occasions in the highest terms of their work, and is negotiating to employ more as soon as they can be had. The call for men to work outside the city has been so pressing that nine of the men have already entered the field, most of them with the hope of returning when someone else can be found to occupy their places. The work of the students both in the city and out of it, has resulted in many marked and interesting conversions.

Mr. C. L. Kirk, one of the students, at a recent gathering of the ladies and gentlemen of the two departments, said: In looking over the register I find about fifty names recorded from many States and territories. Vermont has here shaken hands with California. Maine has here extended a hearty welcome to old Virginia, and the Indian Territory; while England, Ireland, Scotland, and Canada, have rivalled each other in sending us these noble men. We find a very interesting study in looking up the different vocations in life from which God called these boys. For instance, I find among the number the carpenter, the bricklayer, the machinist, the blacksmith, the farmer, the back-woodsman, the commercial traveller, the railroad man, the business man, the book-keeper, the clerk, the barber, the contractor, the ship owner, the printer, the medical student, the dentist, the painter, the theological student, the policeman, the saloon keeper, the college boy, the association secretary, the Sunday-school missionary, the evangelist, the local preacher, the ordained minister. In fact it seems that God in calling together his children, to fit them for his service, has searched almost every avenue in life; and uppermost in the minds of all these boys that God has called, and who form this department, there seems to have been, and is yet but one thought: How can we best fit ourselves for the work to which our Heavenly Father may see fit to assign us?

Many very interesting and touching incidents connected with house-to-house visitation have been met with.

THE CHRISTIAN MISSION POOR LADS' SELF-HELP, BIRMINGHAM, has been established four years. Temporal lodgings are given to starving lads, for whom work is found, so that they may help themselves. Many have thus been rescued from a life of crime. Poverty-stricken homes have been visited by the missionary, Mr. J. S. Best, and others, who have been privileged to preach the Gospel to many who have long lived in sin and indifference. Mr. Best's address is 45, Franklin-street, Winson-green, Birmingham.

MR. STEPHEN BURROWES, at a meeting a few days ago of members of the Naples branch of the International Purity League, rendered a report of his recent special mission to the East. From personal observation, and from letters received, he showed that a moral plague is spreading to many lands through traffic in corrupting pictures and literature, and the opium, gambling, and drinking vices of Egypt. The civil authorities, directors of customs, and missions have given hearty support to efforts for the suppression of the evils, and these efforts have already taken shape in a line of action which the Executive has at last adopted. Earnest men at Port Said, Alexandria, and Constantinople continue to do their utmost to effect the confiscation of vile articles to traffic. The aim, however, is total prohibition, and for the attainment of this the prayers and sympathy of the Christian public are much desired.

"MAY MEETINGS."

STRANGERS' FRIEND SOCIETY.

THE Lord Mayor presided over the meeting of this Society last week at the Mansion House. The Society, said his Lordship, endeavours to aid the sick and distressed of London, and to lead wrongdoers into ways of purity and goodness. No relief is granted until full investigation is made by visitors. The visitors, who give their services gratuitously, number 242. During the past year 3407 cases were relieved, at an expenditure of £1060; but many necessitous cases had to be passed over.

While advocating the claims of the Society's work, Rev. C. H. Kelly, President of the Wesleyan Conference, deprecated indiscriminate almsgiving. Mr. W. A. M'Arthur, M.P., contended that the idea of looking to Parliament, to political agitation, or to Socialism, for panaceas for the abolition of the woes of the poor, was chimerical. He maintained that only through organisations like the Strangers' Friend Society could poverty, misery, and sin be effectively combated. Rev. F. B. Meyer, in pleading for increased funds, drew a vivid picture of the isolation of the stranger sick and poor in a crowded city like London. As the "red cross" band in the battle of life, Christians must not abandon the wounded and fallen to perish, but must minister to the afflicted and the impoverished. Mr. W. C. Collins gave the pleasing information that during the past year the Society had not been imposed upon in a single instance. Over £360 were subscribed at the meeting.

MIDNIGHT MEETING MOVEMENT.

THE thirtieth anniversary, on Tuesday week, in Exeter Hall, was preceded by a Conference of workers in the afternoon, under the presidency of Mr. J. H. Lydall. Two papers were read. The first, prepared by Mr. E. W. Thomas, and read by Mr. Hughes, went into the history of the Society. Rev. George W. M'Cree, of the Borough, said a strong word about the wicked influence exerted by the theatres of the day, in which young performers are found saying the most objectionable things. He recommended that a deputation of Christians should go to the Lord Chamberlain to bring under his notice the impurities with which plays abounded, and which were presumed, at least, to have received his licence.

In the evening Mr. George Williams presided. Mr. J. H. L. Christien presented the report, and stated that eighty-four meetings had been held in town and country, and that the income was £1825. By way of encouragement not to give up the most hardened, he told an incident with which he had lately become acquainted. There had been brought from the Strand into one of their meetings a young woman of so hardened a character that her case might have been pronounced to be hopeless. She gave a good deal of trouble in the Home to which she was sent, and in return much pains were taken with her, apparently without making the least impression. She left at last, and the workers were inclined to feel that they had laboured in vain, and spent their strength for nought. By and by they heard of her again, and found she was married, and living respectably. No doubt many found it hard to go about this blessed work of seeking and saving. But every worker should remember that every lost woman saved is another crown to cast at the Redeemer's feet.

Rev. Dr. Tyler, who was evidently suffering from indisposition, soon forgot all about it, and spoke with great effect upon the Bible view of sin, remarking that to think of it as the abominable thing which God hates ought ever to furnish the strongest motive to the Christian to take part in this work.

Mr. E. W. Thomas spoke of the mischief wrought by a fallen woman. There was not a more mischievous sinner than she who lived only to sin and to tempt others to sin. The meeting was further addressed by Rev. J. H. Berguer and Rev. W. Mowll, who adverted to the vicious novels got hold of by servants, who in this respect, however, followed only too closely the example of their mistresses. Mr. G. Williams offered earnest prayer on behalf of the reclaimed, and of the workers who, by the Divine blessing, had led them from their sinful course.

ZENANA BIBLE & MEDICAL MISSION

THE work of the Zenana Bible and Medical Mission, otherwise known as the Indian Female Normal School and Instruction Society, is of unquestioned importance. Going into the homes of India, and spreading light as to life and godliness among the women, the workers exercise an influence for good which could not otherwise be brought to bear upon the dark and superstitious millions of the great Empire. The Society has 28 stations, and employs 60 European missionaries and Eurasian assistants, 124 native Christian teachers, nurses, &c., and 58 Bible-women. There are 63 schools, with 2379 pupils; and 4 Normal schools, with 130 students training for mission work. The missionaries and Bible-women have access to 2569 Zenanas and private houses, with 1829 pupils under Christian instruction. The Bible-women also visit periodically 405 villages. During last year, at the Society's hospitals and the dispensaries at Lucknow and Benares, 18,782 attendances of 5663 patients were recorded.

These facts and figures represent a vast amount of labour. They should commend the Society to the earnest support of the friends of India, and especially to the lively interest of those who feel for the woes of downtrodden womankind. We rejoice to report that the work is securing new sympathisers. A recent accession is the Princess Mary Adelaide, Duchess of Teck, who has accepted the presidency. Her Royal Highness attended the annual meeting, which was held on Tuesday last week, in Princes Hall, Piccadilly, Lord Kinnaird in the chair. Mr. W. T. Paton, the treasurer, in a brief statement, showed the reality of the work. The income last year was £13,054, being an increase over the preceding year of £1477. It is proposed to extend the medical department of the work by building hospitals at Patna, and in North Ceylon. Mr. Paton had the hearty concurrence of the meeting when he expressed the opinion that if the Society had done nothing else, the establishment of four Mission hospitals was sufficient return for the money, time, and labour hitherto expended.

In the course of a brief address, Lord Kinnaird showed what great cause there is for thankfulness and hope as to the operations of the Mission. A year ago, curtailment seemed inevitable, but donations came in which bridged over the difficulty. The natives are so eager to hear the Gospel, that there is, to-day, danger of the missionary ladies being over-worked. Rev. W. Gray, of the C.M.S., in a kindly address, referred to the heartiness with which the Mission co-operates with other Protestant societies. He pointed out that as North-West India is the centre of religious superstition, it ought to be one of the principal fields of labour for Christ. The people have seen Christianity exemplified in the lives of devoted Lieutenant-Governors, missionaries, and others, but yet the great cities of the country are, as it were, walled up to heaven against the religion of Jesus Christ. These walls, however, will fall as surely as those of Jericho fell.

Two ladies also delivered addesses. One of them, Miss Sorabji, B.A., depicted "Scenes from Indian Life." The darkness of the people in general, and the griefs of the women in particular, were shown to appeal strongly for the dissemination of Gospel light and liberty. Having referred to the intellectual activity of the present day, the lady insisted upon the necessity of a Missionary College and a special mission to the Parsees. The last speaker, Miss M. Leitch, called upon ladies to consecrate themselves to Christian effort abroad. Answering the common objection, "I have not the requisite ability," she said, "You will be better than no one; it comes to this—if people who are willing do not, passing over the question of ability, go and shine for Jesus in the villages of India, there will be nobody." The Mission wants to send out twenty new missionaries this year; and those who cannot go should, Miss Leitch contended, make it possible for others to go who can, if only to live for Christ in surroundings of spiritual darkness.

At the close of the meeting the Duchess of Teck informed Miss Sorabji that she would report to the Queen the deeply interesting character of the work. A collection realised £1104—a good beginning of the £20,000 which the Society is anxious to raise this year.

MR. SPURGEON'S COLLEGE.

THE chief feature of the meetings last week was the prominence given to the infallible and inspired character of Holy Scripture. By more than one speaker attention was called and stress laid on this fact. "The Conference this year," said one, "will be known in time to come as the Bible Conference"; and, indeed, on every ground the title will be admitted to be a just one.

As in the old, so in the new constitution of the Conference, the staple dish was the President's Address. The subject was chosen, as Mr. Spurgeon facetiously observed, on such lines as would enable him to say a little about everything. He wanted to speak not *to* the times, but *for* the times; and, therefore, he divided his theme as follows; (1) Our Lord's position to us; (2) Our position to Him; (3) Our position individually.

Under the first head, Mr. Spurgeon pointed out that the place assigned to Christ Himself must ever be the supreme, all-commanding factor. If there is error as it concerns Christ's person, everything else is out of course; just as in astronomy all depends on where you put the sun. Amplifying this thought, we were reminded that Christ is, first and foremost, to be regarded as our Sacrifice and Sin-bearer. Many nowadays have no grip of this, and are in a worse position than the late F. W. Robertson, of Brighton, who was of opinion that "Christ did something or other which, in some way or other, had something to do with our salvation."

It was also worthy of remark, said the President, that those who wanted the shadow rather than the substance of the atonement were equally averse to Justification by faith only. In fact, modern thought was an attempt to take away grace, and substitute merit. It was the old battle between the truth of God and the devil's lie. Christ our Sacrifice, Christ our Atonement, Christ our Righteousness—these are doctrines which it is ours to preach, because we know no other, and they are endeared to us more than life itself. Our adversaries affect to pity us as if we preached in chains, but the chains are chains of love. We do not preach as if in servile bondage, for the truth we preach is that which makes us free.

With equal skill and cogency Mr. Spurgeon enlarged on Christ's relation to us as sole Mediator and High Priest, pouring out vessels of holy invective on Sacramentarianism and priestly pretension. He then proceeded to deal with Christ as infallible Teacher through the Word, commenting at considerable length on the fatuity of the endeavours of certain good but mistaken men to deepen spiritual life while making light of agreement in the truth. Hearty plaudits greeted the sentiment, "I don't understand people saying, 'I am loyal to Christ,' while at the same time with them the word He has spoken is immaterial. Unless we receive Christ's word we do not receive Christ." It is as if one were to say, "They have poisoned

the children's bread," and the reply were, "My dear brother, I am sorry to hear it; I will open the window and give them some fresh air." Fresh air is good, but no less is it incumbent to see that the children's bread be not poisoned.

Mr. Spurgeon next alluded to the position of Christ as sole Lawgiver and Ruler, and to the impiety of those who usurp Christ's prerogative in this respect, and claim the name "Apostolic" for systems of their own invention. That "Apostolic Warfare" was in Mr. Spurgeon's mind at this stage of his address was evident to most of his hearers. But space fails us even to indicate the varied points enumerated. Let it suffice to state that with the utmost vigour Mr. Spurgeon insisted on the Gospel of the grace of God winning its own way. It is no triumph of the Gospel if auxiliaries be brought in to win the battle for it.

To many the most noteworthy feature in Mr. Spurgeon's varied and powerful address was the unmistakable deliverance which it contained on the subject of Christ's Second Coming. "I believe," he said, "it is near. There are signs which tell me that He is not far off. When you see the farmer tearing down the gates and destroying the hedges, you say: 'That old fellow's lease is up.' So now the devil is busy doing all the mischief he can, but he knows he has had notice to quit, and that his time is short."

In the evening of the same day (Tuesday, April 22) a meeting was held at the Stockwell Orphanage, Mr. Spurgeon presiding, when addresses were given by a number of brethren from foreign fields of labour; the proceedings were agreeably interspersed by the sweet singing of Mr. J. Manton Smith and a choir of the orphan children.

On Wednesday, April 23, the brethren met at the College at 11 a.m., and, after a season of earnest prayer, Pastor T. L. Edwards, from Stockton-on-Tees, read a paper on "His Powerful Word," which was followed by a paper from Pastor A. McCaig, from Ireland, on "Verbal Inspiration Vindicated." Both papers were exceedingly well received, and, while very different in form, were in substance one. In the open conference that followed, no discordant note was struck, but all felt that, while theories of inspiration were vain, the fact of inspiration as an all-pervasive element in the Word was certain.

The usual meeting of subscribers to the College was held in the evening, when, after a racy speech from the President, and a few words from the chairman, Mr. George Williams, several brethren, labourers in foreign fields, gave brief addresses. Pastor Bunning, of Western Melbourne, Australia, after an absence of eighteen years from England, in a speech characterised by much tenderness of feeling, interwove memories of the old country with the more recent experiences of the new, and touched all hearts by the loving tribute he paid to the memory of the late Pastor Burton, recently deceased, of Dalston Junction. Our old friend Rev. C. W. Gregory, whom we remember in former days as a fellow minister in Lancashire, gave a record of successful work in South California. Evidently from our brother's pushing manner and beaming countenance, he has had much to encourage him in that famed land of gold.

An interesting diversion was made in the meeting by the appearance of Dr. Churcher, medical missionary from Tangier, who in Moorish costume told of his difficulties and encouragements as a witness for Christ, in the midst of a rabid Mohammedan people. The large faith of the man, even more than his words, took hold of the audience. Two missionaries from China then followed, Mr. E. H. Edwards, M.B., C.M., medical missionary, and Pastor Joshua Turner. It was cheering to hear from the lips of these men the triumphs of faith wrought in China, both in soul-winning and in martyr testimony, in the face of much opposition. Pastor Potter, missionary at Agra, India, and well known to many in the audience, in an able and fervent speech, pled the cause of India; while our young brother Phillips, from the Congo, told of the signal success which had rested on his labours at St. Salvador.

At the call of the Chairman, Sir J. H. Kennaway, M.P., rose, and, in a short speech, expressed his confidence in the work done by the Pastors' College men, and urgently called on all who held the common faith to stand shoulder to shoulder. Rev. C. J. Goodhart, at Mr. Spurgeon's request, spoke a few closing words, showing why, as a "Churchman," he felt it to be his duty and privilege to support Mr. Spurgeon's College.

At the supper which followed, the large amount of £2700 was contributed to the funds of the institution.

On the following day (Thursday), after a season of prayer, Professor Gracey, who is greatly beloved, read an elaborate paper on 1 Thess. i., showing that in Paul's earliest Epistle all the distinctive doctrines of our faith were assumed by the Apostle as well-known axioms in the Church of Christ then existing. Pastor F. E. Marsh, from Sunderland, then read a paper on "Our Continual Need of the Holy Spirit." This paper we should like to descant upon, but may not now. Pastor G. D. Hooper followed with a forceful paper on "The Word in Relation to our Work." At this meeting most touching reference was made to the kindness of Mrs. Spurgeon, which, not only in the Conference gift, but through the Book Fund, and in many other ways, finds practical expression.

In the evening, as might be expected, an enthusiastic meeting was held in the Tabernacle, which was thronged, the speakers being mostly brethren from distant fields.

Next day (Friday) was held the closing meeting of the present Conference. Pastor J. E. Martin read a paper on "The Word in Relation to our Inner Life," after which the President preached with great power on Gal. i. 11. The Communion and Farewell followed. For its testimony to the living Word, and for the glow of its missionary fervour, the Conference this year, it is believed, surpasses all predecessors.

A BAPTIST PASTOR.

YOUNG ABSTAINERS' UNION.

THE object of this Union is to foster the principles of Gospel temperance amongst the children of the upper and middle classes of society, who are very already unreached by the ordinary Bands of Hope and similar agencies. The tenth anniversary meeting was held in the Lower Exeter Hall on Wednesday evening last week. The secretary (Miss L. E. Andrews) in her report reviewed the work of the Union during the past decade, and remarked upon the gratifying progress that has been made. During the past year there has been a nett increase in the membership of 180, which brings the total number of members up to about 8000. The work of the Union is forwarded chiefly through the medium of drawing-room and other meetings, and of these a considerable number have been held in connection with the branches in different parts of the country. In such effort as this there is necessarily little emphatic evidence of immediate results, but the many workers patiently ply their toil with the confidence that present seed-sowing will cause good fruit to spring up in future years.

Sir Arthur Blackwood, who presided, referred to the Union as filling a needed place in the temperance army, and emphasised the importance of its work. Alluding to Mr. Goschen's recent Budget speech, and to the alarming increase in the consumption of drink, he called for increased energy in prosecuting this preventive work among the young. Rev. E. A. Stuart prefaced a helpful address to the young people by a few remarks to the parents. He reminded them that the taste for alcohol was not natural, and they should be trained to "look upon it as a bad thing." He heartily approved the principle of abstinence for the sake of others, but this should not be made too prominent in dealing with children, because it had the tendency to make them think that for this reason they were denying themselves of something that was nice; it should be impressed upon them that alcoholic drinks are themselves distasteful and harmful.

Mr. A. C. P. Coote and Mr. J. H. Raper having spoken briefly, Mr. Joshua Rowntree, M.P., delivered an address, in which he reminded them that it could not be by legislation merely that the country was to be purified from the drink evil; there must be a sound and healthy public opinion upon the subject, such as that which this Union seeks to foster. Miss Leitch appealed for complete consecration to Christ, and urged upon the workers the glory of God as the motive for all effort.

Y.W.C. ASSOCIATION.

THE anniversary gatherings of this Association were held in London last week, the great meeting in Exeter Hall being preceded by a two days' Conference. On Tuesday evening Lady Barbery, London president of the Association, presided at the opening meeting in Morley Hall, 316, Regent-street, and opened the subject, "Christ our Life" (John i. 4) to a full hall of attentive listeners. Miss Faulkner gave a vivacious account of her travels in the principal cities of Australia. Anxious relatives, she remarked, must not suppose that there is any virtue for advanced consumptives in touching the shores of that colony. There is a demand for domestic servants, especially at Rockhampton, but few openings for educated service. Emigrants should be fortified by solid Christian principle, and prepared for hard work. Australasia has thirty-six Y.W.C.A. branches in full operation, but there is room for more, particularly in comparatively small places. Miss Blanche Pigott, with intense fervour and animation, traced the spiritual teachings of King Hiram's dealings with Solomon (1 Kings v. 10-12).

On Tuesday morning a devotional meeting was held under the direction of Miss Wingfield Digby, followed by a meeting for the consideration of

CHRIST OUR INSPIRATION.

The Marchioness of Tavistock presided, and said that Christ's earth life is our pattern of dependence upon and surrender to the Father. Prayer for guidance must be supplemented by an open heart for Divine impressions. Plans first made and then offered to God for blessing often lead to merely human work. Mrs. Bannister spoke of the eye filled by Christ and the heart indwelt by Him as a constraining power. If He is ever before the eye of faith, there will be no stopping short in the Christian life; but the eternal life implanted at conversion will have free course. We talk of possessing eternal life; does the eternal life possess us? We may come short of marvellous possibilities, through not breathing out what God has breathed into us. Miss Beatrice Allen remarked that, when God inspires spiritual desires, He intends to satisfy them. Believers are saved to serve. Miss Blanche Pigott said it is well when souls say, not "What a beautiful channel," but "I have drank of the water of life." The offerings teach that intellect, heart, outward walk, riches of this life, must all be laid upon God's altar. A holy God and a needy world would consume the whole of such a sacrifice, were it really laid on the altar. "I can do all things through Christ" is no worn-out saying.

Mrs. Edward Trotter said that God's inspiration cannot be received without recaptivity on the part of his servants. Unless human plans be based upon God's purposes, they come to

nothing. In order to be in the line of God's will, it is absolutely necessary to be alone with Christ in stillness of heart, whether there be outward quiet or not.

The afternoon meeting, presided over by Lady Forester, was very crowded, and an overflow meeting was held in the reading-room, under the direction of Mrs. Hatt Noble.

CHRIST OUR EXAMPLE

was well illustrated in interesting reports read by various ladies, respecting the Association's work at the recent Paris Exhibition, and among travellers, teachers, juniors, post-office employés, hospital nurses, factory girls, and colonists; also utilising the time and talents of young ladies who have leisure and desire to employ it in their Master's service. Miss Sorabji, an Indian lady, ably advocated the claims of her country-women, and referred with gratitude to the benefits of the female hospital at Lucknow, established in memory of the late Dowager Lady Kinnaird. Miss Denny pointed out the necessity of Christian influence in meeting women's mental as well as spiritual needs.

The day closed with a conversazione, at the residence of Mr. and Miss Denny, by their kind invitation, with addresses by Revs. Barnes Lawrence, C. Fox, and others.

On Thursday morning members assembled at a communion service in All Souls' Church, Langham-place, when an address was given by Rev. M. Washington. Lady Carbery presided over the subsequent meeting at Morley Hall, the subject being

CHRIST OUR KING.

Miss Faulkner gave details of work amongst colonists, Maoris, and mulattos; also news concerning Miss Trotter's mission in Algiers. There is a reflex blessing from taking interest in God's work abroad. Those unable to learn foreign languages may do effective colonial work. The Hon. Miss G. Kinnaird commended to increased support the Loving Service League in its work among Indian women. Miss Sorabji besought sympathy for her country-women by contrasting their condition with the spiritual privileges of their English sisters. Indian children, too, are influenced for God through the mission schools connected with the Y.W.C.A. work in that country. A Parsee father, whose other sons had all proved worthless, determined to try the effect of Christianity upon his boy of three years old, who was accordingly taken into the mission school and joined the Scripture Union. But the time came when the pupil must attend the Parsee temple, and his father burned the lad's Bible before his eyes. When the young disciple was afterwards found alone, disconsolately writing out texts, he said: "You have taken away my Bible, and I fear I shall forget all I know of it, unless I write down as much as I can." The father was so affected that he bought his son another copy of his favourite book.

Miss Smith warmly advocated the claims of the London Association's Foreign Missionary Department. Lady Carbery spoke of God's present invisible reign; the symbolism of fire—spreading and ascending, lighting and warming—which is connected with God's immediate presence; and the purification for work and for the glory of God which results from the spiritual furnace through which believers are called to pass.

The afternoon meeting, conducted by the Countess of Harrowby, on the subject of "Christ our Head" (Phil. ii. 10), was devoted to the reading of reports concerning work in the four quarters of London, in various counties of England, in Scotland and Ireland, and amongst "girls abroad and foreigners abroad." Mrs. Carus-Wilson mentioned startling facts concerning women's "rush to alcohol," as revealed by the Budget, and made an earnest and stirring appeal for both personal example and combined action against the terrible evil.

THE ANNUAL MASS MEETING

was held at Exeter Hall in the evening, Lord Kinnaird in the chair, supported by a large number of influential ladies and gentlemen. The chairman bore testimony to the practical character of the work and workers, and urged the necessity for increasing the number of country holiday homes for the many weary women workers of this great city. An abstract of the report was read by Mr. W. T. Paton, the main features being general growth of the Association, extension to new departments of work, but a financial deficit. The office of President of the London Association, vacant since the lamented death of the late Dowager Lady Kinnaird, has been accepted by Lady Carbery, who has already shown a warm and practical interest in the work. The total number of members in London is now 16,643. The evening educational classes, held at twenty of the London Institutes, have made considerable progress. The Factory Helpers' Union and Travellers' Aid, commenced as departments of the Association's work, have become self-supporting Societies, and are doing valuable work, one among factory girls, the other in protection to female travellers. The increasing Junior Branches prove useful in bringing very young girls under the beneficent influence of the Association.

Rev. E. A. Stuart referred to the constant emigration of young women from the country into cities, the multiplication of large businesses, and the consequent lack of family life among the employées. It is estimated that there are in London 56,000 young women from Devon alone, and 105,000 from the eastern counties. Saturday to Monday home visits put business girls outside ministerial influence, but they find true friends in the Association superintendents. He fully believed that the keystone of England's greatness is the hearthstone. "That our daughters may be as corner-stones, polished after the similitude of a palace," they must know Him who is the chief corner-stone, a glorious uniting link between God and man. God intends women to be the corner-stone in the family and home, and so to preserve family life, love, and union. There would be fewer "fast" brothers, if there were more true sisters taking their stand by the cross, as did the brave women of old; so giving our young men the highest ideal of what woman is intended to be, not a toy to be played with and thrown away, but a true helpmeet for man. In many families the daughter has been the corner-stone, binding the family together, and linking it to God. There may be as much selfishness in a sister constantly going to a prayer-meeting, as in her brother going to his worldly amusements. It may be well to sometimes forego even religious pleasures in order to make the home happy. There is need for "polished" or self-denying, and "palace" or royal lives, which shall, in some degree, answer to God's high purpose for his creatures.

Rev. Pedr Williams said there is a splendid mission before the Association—the high national and social service of making, under God, valiant, pure, heroic, Christlike women of the many who, in this terrible Metropolis, are running a race without a goal, forgetful of the solemnity of life, eager only for "pleasure." The desirable thing for the young womanhood of to-day is loyalty to Christ and a sympathy for one's fellows which does not grow in sin-hardened soil, but is built on Godly personal character. He believed in sympathy; most of all in the sympathy of woman. It was only when Christ wept at the grave of Lazarus that the love of the Saviour was recognised by the Jews. What discourse and miracle could not do, the tear effected and will effect. Life is an opportunity for fidelity, and the vision of Jesus Christ is its inspiration. When God speaks, let us be silent; when He claims attention, let us listen; when He commands us to the battle, let us obey, cutting our way through frivolity, for our struggle is short and our triumph shall be eternal.

THE BAPTIST UNION.

There was a goodly assemblage of pastors and delegates in Bloomsbury Chapel, on Monday afternoon, at the opening meeting of the Baptist Union of Great Britain and Ireland. Rev. John Thomas Wigner introduced his successor, Rev. James Owen, of Swansea, who delivered a stirring and thoughtful address on "An Effective Ministry of the Word." Having indicated the place of preaching in the Church, and emphasised its importance, he maintained that only sympathy can bridge the gulf between the ministry and those who keep aloof from it. He said: The weakness of our ministry has been in proportion to the feebleness of the desire for the salvation of men. The Christian Church forgets the reason, and misses the end, of her existence, when she has not a passion for the salvation of men. She has too frequently lost sight of this in the care for other things. She has been busy discussing theological problems, answering objections, creed-patching, splitting hairs; speculating as to the height of the precipice and the nature of the rock, instead of helping the sufferer who has fallen; moralising upon the state of the country, the social anarchy, the danger of travelling between Jerusalem and Jericho, instead of befriending and helping the man who has been robbed and wounded, and is half dead on the wayside. The Church does not fulfil her mission when she does not seek to save.

Mr. Owen allowed that it is a noble thing to provide for the necessities of the poor and the sick, to work for the promotion of human happiness, and the redress of social wrongs; but he pointed out that this is not the first or main end of the Gospel ministry. First of all, save the man; all kinds of blessings for himself, for his home, for society, for the State, may flow out of that. The denomination has more ministers than charges; the need to-day is for more evangelists, who, pursuing their daily business, will render service in the Gospel. Here the speaker spoke out: "Are there not brethren who are eloquent in the political club, or in the friendly society, or in the County Council, or on the School Board, who give the use of their tongue freely to municipal or imperial politics, and yet who never speak for Christ, who are dumb in the church, dumb in the town, dumb in the villages, as far as the message of Christ is concerned! Would that this dumb spirit were expelled, and that they became evangelists! The history of the Christian Church in the New Testament, and of every religious reformation and revival, the spread of Methodism, the evangelistic services conducted by Messrs. Moody and Sankey, and even the success of the Salvation Army, go to prove that, if the non-pastors in our churches, who have the ability, would become fellow labourers in preaching the Word, it would be a blessing to themselves and to the kingdom of God.

After touching upon present-day questionings as to the Holy Scriptures, himself evincing a full faith in the inspired revelation, the speaker sought to stimulate his brethren to a preaching of Christ in all his fulness, and his atonement in all its mystery and power. He held that profound convictions and a fearless expression of them are necessary to an effective ministry, also that there must be enthusiasm. He said: Dry-as-dust may be a clever critic; he will never be an effective preacher. In connection with all religious reformations and revivals we read of overpowering excitement. When Luther, whose "words were half battles," protested against the errors of the Papacy; when Knox "declared the whole counsel of God"; when Whitefield preached to the crowd in Kingswood until "the tears shaped white gutters down the black faces of the colliers," there was passionate feeling, sometimes expressed in shouts of praise. We are not afraid of excitement in political meetings, or social reform meetings, or in business, but we are dreadfully suspicious of it in religion. I admit that there

is danger and moral harm in the excitement which, though calling itself religious, has no apprehension of truth at the basis of it; but "a great truth, proved to be a great truth, and earnestly enforced because it is proved to be a great truth," must, as soon as it is apprehended, excite feeling, and that feeling cannot be stifled without loss of self-respect.

In conclusion, the speaker pointed out that in God there is all-sufficiency for effective ministerial work, and called upon his brethren to respond to the call for renewed consecration to Christ.

Colonel Griffin was elected vice-president for the ensuing year.

In the evening a Home Missionary meeting was held in the large hall of the Cannon-street Hotel, Professor Stuart, M.P., presiding. The report, read by Rev. Dr. Booth, showed that there are now eighty-six mission churches upon the list of the Council, and that the conjoined mission stations stand at forty. Sixty-five mission pastors are provided for the 126 churches and the stations. The figures as to membership, and the contributions of the mission churches to various funds, were in a high degree cheering, showing that the work done is thorough as well as extensive.

In the course of a hearty address the Chairman referred to the widening significance of the term "Mission" at the present day. In country districts, as well as large towns, the brawbacks to Christian effort are many and serious. In cities they include the drink traffic, vicious influences, underpaid and excessive work, and living in places that are totally unfit for human habitation. It is not sufficient for Christian people to condemn these evils; they must exert themselves to bring about a better state of things. Causes as well as effects must be dealt with, even as Christ went to the root of all evil. Mr. Stuart, in conclusion, called attention to three inequalities. There is a great inequality of recompense, the result, on the one hand, of inequality of ability, and, on the other hand, of inequality of opportunity. Having studied the question for a long time, he had come to the conclusion that inequality of men, so far as their ability is concerned, is as nothing in comparison with their inequality so far as opportunity is concerned. The removal of these evils, the lessening of the inequalities, are, he contended, part of the work set before Christian people to-day.

Rev. Philip Lewis, of Chipping Campden, spoke practically on "Rural Churches: Their Work, and the Conditions under which it is done," and Rev. C. W. Skemp, of Bradford, urged the claims of home mission work. The latter rejoiced to find that Christians are waking up to the fact that the Church is not a mere religious retreat from the world, but a missionary agency, going to the people, and calling upon them to make God their trust. The proceedings were stimulating throughout.

THE MISSIONS TO SEAMEN.

The Egyptian Hall of the Mansion House was filled to overflowing last Monday afternoon for the annual meeting of this Society. The report was read by Commander W. Dawson. The flag of the country, he said, too often disgraced by its sailors at foreign ports, is now frequently an emblem of Christian influence and high national character on the waters. Religious effort in the mercantile marine is, however, still essentially rescue work. There are twelve roadstead missions stationed around the coast for sending Christian workers to address the crews aboard ship. A quarter of a million men belong to fishing vessels, barges, and other small craft, and to them also it has been the effort of the Mission to bring the Gospel.

Complaint is made of the demoralising effect of compulsory Sunday labour on board British merchantmen in colonial and foreign harbours, and steps have been taken to remedy this. Last year 11,000 forcastles were supplied with boxes or bags containing wholesome reading matter.

The Duke of Edinburgh, who occupied the chair, spoke warmly of the Society. He said that the chaplains and readers had forty-two boats and other vessels to board ships and fishing craft at sea, and fifty-one churches and institutes for the exclusive use of seamen and their families. All denominations and nationalities found in British harbours on board ship were heartily ministered to by the agents of the Society. British crews were sometimes paid off from their ships at ports on the coasts of France, Belgium, and Holland, where they were soon deprived of their hard-won earnings by the sharks of all nations that infest these discharging ports. The Mission is striving to counteract this and other evils.

The Archbishop of Canterbury, in a speech of considerable length, reviewed the work of the Society, and commended it to hearty financial approval. Sir Robert N. Fowler, the Earl of Meath, Lord Brassey, Rev. H. W. Webb-Peploe, and Rev. T. S. Treanor, also spoke, urging the extension of the Society's work.

METHODIST FREE CHURCHES.

A crowded audience assembled in Exeter Hall on Monday evening for the Home and Foreign Mission anniversary of this Church. Rev. George Turner, missionary secretary, submitted his report. In Australia, he said, many converts had been made, and the reports from the districts of Victoria and New South Wales indicated many signs of progress. Jamaica district showed a reduction in membership, because one of the native missionaries had withdrawn with the members of his circuit; but the outlook for next year was very promising. West Africa has sent gratifying reports, while East Africa had furnished bad as well as good news. Rev. T. H. Carthew has had much to do in grappling with famine distress. China has had special manifestations of Divine power and blessing. Last year on the foreign and colonial stations there were 63 missionaries, 290 local preachers and native helpers, and 10,108 members, an increase in membership of 191. In the home and foreign churches combined they had 370 ministers in full work, 39 supernumeraries, 3356 local preachers, and 77,343 persons in church membership, or an increase of 557 in the entire church during the year.

Mr. Cross having spoken, Rev. R. Abercrombie, President, sketched the history of Protestant Missions, and their action and reaction on social and spiritual life. He concluded by making an earnest appeal for a living practical sympathy with mission work throughout the world. Rev. W. J. Townsend welcomed union, as by means of it the great work of evangelising the world could be all the better performed. The China Mission was represented by Rev. W. R. Sunman. Twenty-five years ago their missionaries entered China, and they had made already a notable number of converts. At present they had better machinery than ever before for entering the strongholds of heathenism; and he had every confidence that Christianity would prevail over polytheism. There was every encouragement to push the battle to the gate.

RICHARD WEAVER AT WOOD GREEN.

In the revival of 1859 and following years it was no uncommon thing to see a crowd half across the street waiting to go into the theatre on Sunday evening to hear the Gospel. I have been reminded of those times during the past week by a visit of my old friend Richard Weaver to Wood Green. On Sunday night the Gospel Hall was crowded out, a number of Christians meeting for prayer during the preaching. The Gospel had the same grip as of old; many wept, and some trembled who did not weep, as the question was urged, "How will ye do in the swelling of Jordan?" Sin and eternity, heaven and hell, were made real, and men and women, young and old, entered into the Kingdom of God. Prayer is fervently desired for increased power during the present week.

R. C. M.

Personalia.

Mr. and Mrs. A. S. Dyer, of Bombay, are expected in England at the end of next month on a short visit.

H.M. the Queen, according to a London correspondent, is exceedingly annoyed by the Bishop of Lincoln's ritualism, and is resolved that no divine of similar tendencies shall be elevated to the bench.

Princess Bismarck is the subject of an article in *Good Words*, in which she is described as "a great and good woman," well suited to be the life's companion and counsellor of the man whose words swayed the destinies of Europe. "She is a representative of the best type of German Protestantism."

Miss Marsh (the well-known writer of the "Memoirs of Captain Hedley Vicars") and her sister, Mrs. Chalmers, both of whom have become quite blind, left last week for Germany with the object of undergoing operations which it is hoped may restore their sight. The prayers of our readers are asked that the means used may be blessed to this end.

Commander Lovett Cameron is said to be shocked at the report that an English Company in East Africa is compelled to use slave labour, on the ground that it can get no other. Free labour is to be had, says Commander Cameron. But whether or not, English employment of slave labour "under any circumstances whatever is indefensible."

Mr. Wm. Noble.—We have had the pleasure of a call in London from our friend, Mr. Wm. Noble, who is for the present residing in Great Malvern; and are extremely glad to hear that the physicians report favourable progress towards the recovery of health and strength. Mr. Noble hopes that before long he may be able to resume his Gospel temperance work.

Dr. Hodges, the new missionary bishop of Travancore and Cochin (says a contemporary), is evidently the right man for the post. After taking high honours at Oxford, he has been head of the night-school at Masulipatam and Principal of Trinity College, Kandy, so that he has had abundant experience in the East, and will not have to feel his way as to the habits, beliefs, and prejudices of those among whom he will labour.

Dr. T. L. Cuyler took a formal farewell of his Brooklyn pastorate at a reception meeting on April 16. Many well-known friends were present to show their esteem, and to wish him a further period of happy restful service. The Quaker poet Whittier and others wrote expressing their goodwill. On behalf of the church and congregation the Doctor was presented with £6000 as a mark of gratitude for faithful and efficient services rendered by him as their pastor. He will continue to reside at 176, Oxford-street, Brooklyn.

Mr. J. J. Atkinson.—It will be remembered that a special committee was appointed on Mr. Atkinson's retirement from the secretaryship of the Islington Y.M.C.A. to raise a fund for the purchase of an annuity of £120. We learn that the fund is not yet closed, and any friends of the Y.M.C.A. who have not yet responded to the appeal to join in this tribute of regard for an old and faithful servant of the Association may still do so. Contributions are received by Mr. G. J. Keele, 81, St. Paul's-road, Highbury, London, N.

Rev. J. B. Gribble, known to many of our readers for his labours on behalf of Australian aborigines, is about to proceed to the north of Queensland to seek the good of the natives of that part of the continent. Particulars have recently been made public of gross wrongs inflicted by the white settlers on these natives, and Mr. Gribble's soul is stirred with a desire to go and seek, if possible, the redressment of their wrongs. For this purpose he is giving up the church living at Temora, N.S.W., which he has held for two years.

Mrs. Booth's condition for the last week has remained much the same. During the early part of the week the nausea, heart-weakness, and prostration were so severe that the doctor considered any moment might bring a conclusion of her suffering. Then, through mercy, she rallied; but returning strength, as usual, brought back the dreadful pain. On Tuesday morning last she had a wonderful period of ease. Mrs. Booth sends thanks for sympathy and prayers to all her friends of The Christian.

Letters to the Editor.

THE PASTORAL EPISTLES.

DEAR SIR,—Mrs. Humphrey Ward's assertion that the "Pastoral Epistles" were not composed till the second century flatly contradicts the facts. Not only are the doctrines, the precepts, the form, the style Pauline, but also the phraseology. In the case of 2 Tim., no less than 200 words (out of a total of about 350) are to be found in those four Epistles (Romans, Galatians, 1 and 2 Corinthians) acknowledged even by Baur and Renan to be the genuine writings of St. Paul. The identical or similar phrases are nearly fifty in number; while there are fully eighty passages in 2 Tim. which find a parallel more or less striking in these Epistles, or else in the Acts of the Apostles. Indisputably 2 Tim. was written by the author of the Epistle to the Romans—that is, by St. Paul.

In the same way a careful analysis of the internal evidence proves beyond contradiction that the author of St. John's Gospel and the author of the Book of Revelation were one and the same person. Strauss says: "The sixth Emperor (Rev. xvii. 10) existing at the time of the composition of the Book of Revelation can be none other than the Emperor Galba, who reigned only from June, 68, to January, 69, A.D." Baur and other destructive critics recognise Revelation as the work of the Apostle John. Their admissions apply equally to the Fourth Gospel.

H. HEBER EVANS.

TRACT DISTRIBUTION.

MY DEAR SIR,—I observe with pleasure in the second paragraph of "Notes and Comments" in THE CHRISTIAN (April 25), a plea for tracts, indicating, as it does, that an army of workers are ready to advance the cause of the Lord Jesus Christ by their distribution.

The importance of the work wisely carried out is very great, and it would be well if many more were to engage in it.

My object in writing is to make known a plan that I have adopted, which has proved successful, and also provides the funds for a continuous supply.

At any open-air meeting that I attend, I take care to go well armed with some good stirring tracts, such as "Is the Bible Inspired?" "What Humanity gains from *Belief?*" "Is the Bible a True Book?" &c., and just before the conclusion of the meeting I announce that I have these for free distribution, sometimes giving short, pithy extracts which excite interest, stating the cost, and intimating that anyone wishing to contribute the smallest amount towards their gratuitous circulation can do so. At the close, I take my stand in the ring, and invite any who wish to come and get them. You are sure that in most cases they get into right hands, as very few but those who really want them will take the trouble to come for them. Of course a large number are given away gratuitously, while, on the other hand, many encourage the distribution by small donations, which have covered the cost.

If this plan were adopted generally, it would enable open-air workers to place in the hands of the careless and indifferent pamphlets which would be read with interest, but are too expensive to use for ordinary free distribution. While enabling many workers to provide a fund for their own supply.—Yours in Gospel service,

WALTER H. PRICE.

19, *Alice-street, Sunderland.*

THREE DAYS' MISSIONS.—SIR,—There are churches that would not care to undertake in the summer a mission for so long a time as eight or ten days, yet that might be willing to have a brief series of special services, say, for three days. I would therefore suggest to pastors, mission preachers, and evangelists generally, and also to churches, the following programme for such a series, which I have found advantageous, and which I hope to repeat this year. Beginning on Saturday with a preliminary service, three can be held on Sunday, one on Monday afternoon, and another in the evening, thus making six in all. With proper preparation Godward and manward, I am convinced that such brief breaks in the ordinary methods of church work will be a success.

Yours faithfully,

Birmingham. J. F. T. HALLOWES.

A British Settlement.

BY ALFRED S. DYER.

THREE weeks just spent in investigation in Shanghai has deepened my impression of the importance of the Christian public of Great Britain having more information of what takes place in distant British settlements. The importance of such information is accentuated where a British community is in contact with, and in full view of, a great heathen people, to whom the home Churches, with zeal and self-sacrifice, are sending forth the glorious message of the Gospel.

The foreign settlement of Shanghai, initiated by British treaty, is locally termed the "model settlement," and is regarded as presenting to the Chinese Government and people an almost perfect illustration and masterpiece of Western Christian civilisation. This "model settlement," covering a space no larger than an ordinary English country town, contains 1060 licensed opium shops, several of which are capable of accommodating from 500 to 1000 persons. Adjacent to the opium shops are dens of moral leprosy. The latter places are as many in number as the opium shops. The female inmates of some of them are registered by the municipality, including little girls of fifteen years of age. If the last fact should be denied, I will give the names of girl-victims and the names of the municipal doctors by whom they have been surgically violated. For the security of other wicked men, the municipal council of the "model settlement" cause a photograph of each registered girl to be attached to her card. The card is signed by a municipal doctor, and is practically an authorisation or licence to sin.

The houses in which these Chinese slaves of European vileness reside are, many of them, open and public, and, in some cases, the whole side of a main street is occupied by them. In the Chinese city of Shanghai, which is, of course, beyond the limits and power of the British municipality, not one such den of infamy is publicly known. Sometimes carried out, and sometimes not, according to the character of the local administrator, Chinese law is severe upon the keepers and owners of houses used for immoral purposes. The owners are liable to from 80 to 100 blows with the bamboo, and to banishment for two or three years, and to forfeiture of the house. The punishment for the keeper of such a house is different in kind, but equally deterrent. He may be sentenced to 100 bamboo blows, and three months with a large board fastened round his neck, with his crime and sentence inscribed thereon, and ultimately to banishment to 3000 li (1000 miles) distant. If similar penalties were enforced in the "model settlement," a large proportion of its leading men would be in prison, or would leave China, for the country's good.

The small professing Christian community at Shanghai has not escaped the blight which such wickedness as has been described above necessarily engenders. But there is a Church within the Churches—a select few whose hearts are stirred within them as they behold the place of their habitation given over to abominations. Two years ago a few of these faithful men (supported by the prayers of some noble women), made a protest in the annual ratepayers' meeting, by whom the municipal council is elected. They were voted down. A fortnight ago the protest was bravely but ineffectually renewed. The resolutions then moved illustrate the illegality as well as the high-handed wickedness of the proceedings against which the protest was directed. The first recites that whereas the toleration and regulation of vice "are opposed alike to the principles of British and American common law, and to the law of God"; and whereas "it becomes the citizens of Great Britain and America in individual and corporate action to respect and not to violate the laws of the countries to which they belong, and under whose protection, practically and ultimately, they are residing in this settlement"; and whereas the keeping of bad houses "is an infraction of the covenant by which authorisation is granted (by the representatives of the Emperor of China) to build within this settlement houses or shops for the occupation of Chinese, or to lease or let the same"; therefore "resolved that the Municipal Council be, and is hereby, instructed to discontinue at once the toleration and regulation of prostitution, and to treat brothel-keeping as an unlawful occupation, convicted and condemned by the Christian religion, by all Chinese codes of morality, and by the jurisprudence of Great Britain and America, and as a dishonourable violation of a covenant with Chinese Imperial authority."

The second resolution reads thus: "Whereas the largely increasing opium traffic in the settlement is destructive to the welfare of the community, is calculated to produce the most serious moral and material results, and is prejudicial to foreign interests in China; therefore, resolved that the Municipal Council be, and is hereby, instructed to put an end to this traffic in the settlement, and to prohibit all opium shops and places for the sale of opium."

The answer of the Municipal Council to the incriminating charges of the resolutions, and especially of the first, was silence. The chairman of the council deprecated discussion, and so far as his side was concerned, there was none in the meeting. Nothing suits evil-doing better than silence and darkness.

The moral level of the "model settlement" was illustrated by the editor of the Shanghai *North China Daily News* on the day preceding the ratepayers' gathering, in an article in which the cue of silence was given. Of the resolutions he said:—"They are both evidently the work of some freshly imported fanaticism, and an attempt to advertise the superior morality of certain individuals*... The men who put their names to these resolutions must know that these cosmopolitan settlements are not governed by 'the principles of British and American common law and the law of God,' but by certain regulations and by-laws framed for the purpose and agreed to by the chief powers."

The shameless and contemptuous reference of Shanghai's representative newspaper to the law of God and the laws of Great Britain and America is scarcely accurate. No doubt the "model settlement" is not governed by the law of God so far as the will of the municipality is concerned; but God is not so easily bowed out of any place, however "model." In regard to human enactments, under the Foreign Jurisdiction Acts and various orders of the Queen in Council, British subjects anywhere are amenable to Britsh law.

Seeing that the settlement of Shanghai exists as the result of a British treaty, seeing that British law is administered there at British expense, and seeing that British ships of war maintained by British taxpayers, are sent to Shanghai for its defence, British Christians in the home land, and pre-eminently Christian jurists and statesmen, may usefully consider and inquire, on many grounds, how far British subjects at Shanghai are warranted in combining or conspiring to violate the principles of British law. Our Christian brethren in America may advantageously pursue a similar line of inquiry with reference to their countrymen.

For the sake and in the eternal interest of China's millions, and in support of the faithful few in Shanghai who pray to God day and night for the removal of the legalised iniquities which I have but faintly depicted, let the people of God in the home countries arise and stop the plague by thrusting themselves between the dead and the living.

* The resolutions were moved and seconded respectively by Mr. Samuel Dyer, now and for many years past the representative in Shanghai of the British and Foreign Bible Society; Rev. G. F. Fitch, of the Am. Pres. Mission, and Editor of *The Chinese Recorder;* Rev. Dr. Farnham, thirty years a missionary in China; and Rev. H. C. Hodges, Chaplain of the Eng. Episcopal Cathedral, Shanghai.

THE BELGIAN ANTI-SLAVERY SOCIETY gave a luncheon in honour of Mr. Stanley, and presented him with the diploma of an honorary member. Mr. Stanley expressed satisfaction with what Belgium had done for civilisation and for the suppression of the slave trade in Africa. He deprecated private enterprise for the suppression of the slave trade, and declared that the hunt after ivory was the greatest evil next to the slave trade.

THE EVANGELISTS' HOME, Highgate Lodge, Moseley-road, Birmingham, is an attempt to restore the missionary character of Primitive Methodism. The second published report shows that much good work has been done in this direction. Sanctified young men are not only trained for service, but are put into active work. Rev. J. H. Odell, the superintendent, is thus the director of an important undertaking, which, we are glad to find, has not only put new life into many a Primitive Methodist society, but also done much to stir up Christians in general in various parts of the country. The Home staff consists of thirty-four workers; there are associates at home and abroad including an evangelist in South Central Africa.

Among the Churches.

CHURCH OF ENGLAND.

Archdeacon Blakeney, vicar of Sheffield, in acknowledgment of thirty years' labour, has been presented with a magnificent dessert service, subscribed for by the working classes of the town. The subscribers numbered several thousands, and included men and women of all creeds.

Signatures have been obtained from upwards of sixty towns in East, North, and West Yorkshire, and the North of England, to a memorial requesting the Archbishop of York to bring in a Bill substituting deprivation for imprisonment in cases of clergymen disobeying the courts in ritual causes.

The Bishop of Liverpool on Friday week opened a newly erected mission-room, which has been erected in the parish of St. Cyprian's, Edge Hill, Liverpool (Rev. R. C. Hodgins, vicar). In the course of an address Dr. Ryle said he took a very deep interest in every movement in the diocese for promoting the interests of true religion, and of all the movements that took place he believed there were none better than the building of mission-rooms in the large parishes.

A Sunday-school Conference was held in St. Peter's Schools, Levenshulme, Manchester, a few days ago, Prior to the meeting a service was held in the church, the sermon being preached by Archdeacon Howell, vicar of Wrexham. He dwelt upon the importance of Sunday-school work, and said he would entreat every Sunday-school teacher to aim at nothing less than clear evidence of the work of grace in the hearts and the lives of the children under their care.

The Archbishop of York on Monday week laid the memorial stone of a new church at Carbrook, Sheffield. The church will accommodate about 1000 people. In the evening at a public meeting the Archbishop spoke of the duty of parents towards their children, whose hearts would respond to the higher teachings of Christianity. He impressed upon all the importance of family prayer. The only social problem, he said, in which he took any interest was the welfare of the working-classes, whom he did not feel disposed to patronise or to advise, but for whom he prayed that they might have true light and knowledge, and that in them the spirit of justice and the spirit of love might prevail.

SALVATION ARMY.

It is proposed to publish "a saved ex-publicans' *War Cry*."

The Westminster Shelter receives about one hundred and fifty men every night.

A new site for barracks and shops at Sheffield has been purchased for £7500.

The Church council of Copenhagen are of opinion "that the coming of Salvationists in uniform to church cannot be tolerated!"

The attendance at the recent "Two days with God" at Manchester was very encouraging; the large Free Trade Hall was repeatedly filled.

The summer campaign throughout the villages of the home counties commences immediately. Blessing has resulted from this method in the past.

Five hundred distressing cases of semi-starvation at Sittingbourne, amongst the locked-out brickmakers, are being dealt with by the Army every day. Good wholesome food is being supplied, and the local funds are exhausted.

Commissioner Railton, on his way to Stuttgart, visited Stettin and Berlin. No beginning has yet been made in the capital of Germany; but in Stettin, without a hall or permission to sing much above a whisper, the corps has grown over two score strong, produced eleven men and women for the war, and gained a footing in a suburban town. On his way from Finland, Mr. Railton visited St. Petersburg, and conferred with several Christian brethren.

CONGREGATIONAL.

Rev. G. S. Reaney closed his ministry at Cavendish Chapel, Manchester, on Sunday last.

Rev. T. Fison, for thirty-three years pastor of the Hendon Congregational Church, is relinquishing his pastorate immediately, owing to feeble health.

Rev. Dr. Nigel McNeill, of Caledonian-road Church, has accepted the pastorate of Bedford Church, Charrington-street, N.W., and intends to commence his ministry there on June 1.

The memorial-stone of new mission buildings which the members of Highbury Church, Bristol, are erecting in the poorest quarter of the city (St. Philip's), was laid a few days ago by Mr. J. S. Fry. The premises are to contain an assembly hall, a smaller hall for Bible-classes, &c., infant school, several class-rooms, &c.

A pleasant Sunday afternoon adult Bible-class, in connection with Bethnal Green-road Church (Rev. J. Stockwell Watts, pastor), has now 250 members. At a recent meeting, Mr. E. H. Pickersgill, M.P., delivered an address, urging the necessity for the application of Christian principles and the reaching after Christian ideals in all true reform, whether of the individual person, or the body politic.

About four months ago Rev. J. W. Gamble and a few friends opened a mission-hall in Norbiton in the midst of a district largely populated by working-men. The premises soon proving too small, Mr. Gamble purchased the freehold of a vacant mission station in Elm-road, and after some alterations the building, which seats 320 persons, has lately been opened. During the four months a church with eighty members has been constituted, and several agencies have been initiated.

SOCIETY OF FRIENDS.

Dublin Yearly Meeting met on Wednesday, and the Meeting of Ministers and Elders on Tuesday evening. Several American and English ministers were expected to attend.

Three able papers by President Trueblood on "Birthright Membership" have just appeared in *The Christian Worker*, and cannot but have an influence in the discussion of what is confessedly a difficult subject.

Samuel Morris and Thomas P. Cope, of Philadelphia, have recently been travelling in Munster. Foreign mission meetings have been held all over the province through the winter, and much interest has been evoked.

Many of the meetings within the compass of Iowa Yearly Meeting have now settled pastors, largely through the efforts of John Henry Douglas, and, recently, Ruth B. Ridges, a learned and eloquent converted Jewess, has thus become associated with the Passadena Meeting in California.

Frederick Sessions, after a four months' tour in India, is now on his way home. His letters, both to England and America, show wide and accurate observation, and a large grip of the great social and political questions that must soon be grappled with there, and his counsel at home must help in their solution. He comes home *vid* Egypt and the Continent.

Another able and earnest Friend, Henry Stanley Newman, who has travelled over much of America, and been greatly valued in his visitation of the churches there, is now on his way home. London Yearly Meetings, beginning on the 19th inst., will thus be enriched by their presence and increased experience.

METHODIST.

A "Methodist Council" for London has been formed, to advise as to evangelistic and church extension work in the Metropolis.

Rev. T. E. Westerdale, of Hampstead, is meeting with much success in his efforts to free the St. John's Wood Circuit of the incubus of debt.

It is expected that Rev. Dr. Moultón, principal of the Leys School, Cambridge, will be the President of the next Wesleyan Conference, which meets at Bristol in July.

In *The Methodist Recorder*, Rev. Edward Smith, of the Clerkenwell Mission, strongly complains of the "Competition for Saints," whereby one denomination or mission steals away those attached to other churches or centres of work.

Rev. W. N. Barleycorn, of Fernando Po, West Africa, has translated a selection of hymns into the Bubi language, for the use of the natives. The Primitive Methodist Missionary Committee have agreed to have the selection printed.

It is stated in Wesleyan circles that the Anglican Bishop of Waiapu, New Zealand, not only lent a building in his diocese for a Wesleyan popular preacher who was about to leave the colony, but also officiated with his chaplain at the service which preceded the sermon.

A new feature in connection with the West London Mission has been inaugurated. A friend who gave Mr. Nix £500 a short time ago has now presented him with a house in the country, suitable for a Convalescent Home for the poor of Soho. It has been given under the strict understanding that it is not to be managed by a committee, but by Mr. Nix himself. Mr. Nix has secured the services of a trained hospital nurse, and has already opened the Home, which is situated in the village of Bisley, in the midst of some of the most beautiful scenery of the Cotswold Hills.

BAPTIST.

Ferme-park Chapel, Hornsey, has now got a pastor, Rev. Charles Brown, late of Nailsworth, who commenced his ministry last Lord's Day. The membership of the church has increased to nearly 100 since the formation of the church in March, 1889.

In connection with South-street Church, Greenwich, there is a Sunday-school Christian Band with seventy-five members. A very successful meeting was held recently on the occasion of the first anniversary of the "Band." Addresses were delivered by Mr. T. Fisher, Mr. H. J. Smith, Mr. H. W. Pewtress, and Mr. Allsop.

At Duckpool-road Chapel, Newport, Mon., on Sunday, April 13, the pastor, Rev. A. T. Jones, preached a solemn sermon from Numb. xxxii. 23, and at the close several persons went into the vestry anxious about their souls. One case was that of a woman who had been a member of a church for two years, while still unconverted.

At the recent anniversary meeting of Kenyon Chapel, Brixton, an interesting statement was made respecting the work carried on under the auspices of the church, and Rev. J. Douglas was presented with a purse of gold from the members as a token of their gratitude for his service during the past five years. There are now more than 300 members and communicants in connection with the church.

The work started at Old Southgate, N., by Mr. C. Wickerson, six years ago, has been making good progress. At the recent anniversary meeting interesting reference was made to the success and blessing that have attended the labours of Mr. Wickerson. When he commenced the services were attended by a mere handful of people; now there is a regular attendance of some 150. There are frequent conversions, and new members are constantly added to the church. The iron hall, in which the services have been held, has become too small to accommodate the congregations, and an effort is being made to raise funds for the erection of a larger and permanent brick building.

PRESBYTERIAN.

The annual meetings of the English Presbyterian Synod, which are being held this year in St. George's Church, Liverpool, were commenced on Monday evening.

The English Presbyterian Church has now in China twenty ordained European missionaries, ten medical and sixteen lady missionaries, the number of communicants in connection with the church being 3572.

Intelligence has just been received of the sudden death of Mr. Robert Niven, in Belize, British Honduras, from yellow fever. Mr. Niven was a son of Rev. Robert Niven, Maryhill, Glasgow, formerly missionary to Caffraria, and a lifelong worker in the temperance cause. He was elder in the church at Highbury, and entered with great spirit into the mission work carried on at Hoxton in connection with Highbury congregation.

NOTES FROM IRELAND.

The Hibernian branch of the Church Missionary Society has this year subscribed £2100 more than last year.

The annual meeting of the Belfast Society for the Prevention of Cruelty to Animals, which was held last week, was a very successful one.

The various Synods of the Presbyterian Church held their annual meetings last week, and encouraging reports of the state of religion within their bounds were presented to each.

The anniversaries of the Methodist Missionary Society, which have been held in about 200 centres throughout Ireland, have been more than usually successful; the collections have generally shown a considerable increase.

NOTES FROM WALES.

On Thursday last Rev. Newman Hall delivered an address on "Jerusalem" to a large audience at the Presbyterian Church, Swansea.

At the rooms of the Y.M.C.A., Swansea, on Wednesday last, a farewell meeting was held in connection with the departure of Mr. Alfred E. Green as a missionary to China.

On Saturday last a week's mission was commenced at All Saints' Church, Llanelly. The missioners are Revs. H. Guildford Sprigg, Canterbury, and Edward Morgan, vicar of Llanishen.

It was decided last week, at the Shrewsbury Conference of Welsh Nonconformists, that an Evangelical and Social Alliance be formed, and that a Nonconformist Congress be shortly held. Great unanimity prevailed at these large meetings.

NOTES FROM SCOTLAND.

The death is reported of Rev. W. L. Macfarlane, of Lenzie, one of the authors of the volume entitled, "Scotch Sermons," which created so much controversy some years ago, on the ground that they contained heretical opinions.

Rev. Hugh Price Hughes is to visit Edinburgh shortly. He will preach in Dr. Alexander Whyte's church in the afternoon on May 20, and in the evening will address a meeting in the Synod Hall. Mr. Hughes will visit Glasgow the following day.

The College Committee of the Free Church of Scotland, having considered the materials before them in connection with the Dods and Bruce cases, do not propose to take action before either of the presbyteries, and have resolved to make a special report on each case to the General Assembly.

Rev. R. Ballantine, of Peebles Free Church, has during the winter dispensed with the evening "sermon," and instead converted his whole congregation into a "Bible-class," a feature of which was young men reading out in church various selected chapters in the Bible. Some of the older members objected to dispensing with the sermon. A plebiscite was taken, and the church was practically unanimous in favour of the new plan.

FALLEN ASLEEP.

At New York, Rev. J. S. Hamilton, late Presbyterian pastor at Banbridge and Dublin, aged forty-one years.—Alderman Thomas Minshall, twice Mayor of Oswestry, and a prominent member of the Congregational Church in that town.—Rev. W. J. Thornton, Congregational minister, Nairn, N.B.—Rev. Walter Smith, pastor of the Free Church, Half-Morton and Gretna, Dumfriesshire.—Rev. J. Haigh, Primitive Methodist minister, Sileby, Leicestershire.—Rev. John Cole, pastor of the Baptist Church at Cotton End, Bedford.

Communications Received with Thanks.—W.H.B. W.D. P.W. W.V. A.C.E.K. M.D.F. H.S. J.H.L. T.H. E.O. T.A.L. E.H. W.S. A.M. B.C.G. A.E.B. N.C.A. A.S.S. C.A. E.M.B. F.T.H. J.K.B. J.F.T.H. H.F. S.W. W.H.D. M.G. J.D. J.W. E.S. T.L.C. E.S. G.J.H. T.J. J.P.H. J.B. J.C.A. G.E.M. E.K.J. C.S. H.A.M. P.E.D. L. D.B. A.M.P. G.M.T.C. G.S. T.C.V. H.W. E.L. G.S. E.P.F, Lord R. W.H.P. J.S. Miss E. J.W.W. A.D. C.B. A.C. R.W.B. M.D.P. M.L. S.W. G.R.C. A.W. F.A.G. H.M. W.G. G.W. J.D. E.J.E. C.W. C.C. C.H.B. F.J.H. H.E.S. R.H.H. J.H.M. W.H.R. A.W. C.E.P. H.M.J. A.P.C. W.H.P.

Applicants for Tracts.—J. S. Rowe, 75, Ben Jonson-road, Stepney, E.; B. F. Adams, 39, Lichfield-road, Bow, E.; C. Chenery, Gospel Union Evangelist, 74, Craddock-street, Spennymoor; J. Levey, Lower-road, St. Mary Cray, Kent; Miss Edwards, Rose Bank, Albert-road, Sale, near Manchester; P. Lee, 5, Ebenezer, Kennington-park, S.E.; J. Albinson, 24, Grimshaw-lane, Newton Heath, Manchester; Wm. Smith, Cricket Ground, Hayes, near Beckenham, Kent; J. Allan, Barrington Colliery, by Bedlington, Northumberland; W. Thomson, 5, Pownall-gardens, Hounslow; F. J. Baker, Gospel Mission Hall, Snell's-park, Edmonton.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MAY 4.—Job XXXVII.

THIS chapter continues the theme already commenced (xxxvi. 26-33). From a consideration of the glory of God as appearing in his works, Elihu argues the necessity of submission to his will.

Concerning these natural phenomena, note (1) how Elihu *connects them all with God.* Whether it be the thunderstorm (1-5); the snow and rain (6-8); the frost (9, 10)—all are the work of God. He did not simply create all, then retire to a distance from his own handiwork; but He is immanent in all, so that Elihu's heart throbs (1), and speech seems inadequate (19).

See also (2) how *incomprehensible these are to man.* The works of God are wondrous (14), and man cannot understand them (5). The thought should reconcile us to what is difficult and mysterious in God's dealings with us. If objects so familiar present difficulties we cannot explain or comprehend, it is little wonder that we cannot make out all God does with his people.

Note further (3) *that all things have a purpose.* The lightning (xxxvi. 32) has a distinct mark. When man's labour must cease because of the elements (6, 7), it is in order that men may learn their dependence upon God. All things carry out God's purpose of correction or mercy (12, 13). And this is true of all the events of his Providence. He "wings an angel, and guides a sparrow." Everything fulfils his purpose. If you cannot see one, it is only because your eyes are dim (1 Cor. xiii. 12).

The lesson to Job is—trust a God whom you cannot understand (Isa. l. 10). Would a God that we could *fully* understand be worthy of our confidence?

MONDAY, MAY 5.—Job XXXVIII.

There was probably no opportunity for Job to reply to Elihu, if he had desired; for the whirlwind (1), out of which Jehovah spake, was that which Elihu had described. With this chapter Job gets what he has so earnestly and frequently asked for. God speaks, and effectively settles Job's doubts, and corrects his friends' mistakes (xlii. 7).

We are struck, first of all, with *what God does not say.* Hitherto the Book has been an argument; but there is an entire absence of argument from what God says. The fact is most significant and useful. Doubts concerning the mysteries of Providence are not to be settled by logic. We do not get rest by having the mysteries explained. The desire to know the ultimate purpose of everything is one which cannot be granted here. God may settle your difficulties by means entirely different from those you expect Him to use.

What God does say is equally remarkable. He causes a number of pictures to pass rapidly before the eye of his servant. These include the creation of the earth (4-7); the sea (8-11); light (12-15); the mysteries connected with death (16-18); the snow and rain (22-30), and the constellations of the heavens (31-35). At first sight these seem strange pictures with which to ease a troubled mind.

Still more strange is *the form in which these pictures are presented.* There is a tone of irony running through all that God says (4, 20, 21); while He seems also to be making the helplessness of Job as prominent as possible. Note the frequent questions, "Hast thou?" But there was a reason for all this. It *turned Job's thought from himself to God.* He became occupied with other mysteries than those connected with his own life. It showed him his inability to explain very ordinary and well-known facts, yet he had supposed himself capable of making a good cause against God! It revealed to him more fully what God was. And it is in this that we find rest, and learn to know ourselves. Learn the invaluable lesson. Not in the explanation of life's mysteries, but in a true acquaintance with God can we obtain "perfect peace."

TUESDAY, MAY 6.—Job XXXIX.

The last chapter closed with a reference to the lions and ravens (39-41), which are regarded as the objects of God's care. There was consolation in the thought. He who hears the raven's cry will not be unmindful of man.

In this chapter these graphic pictures are continued. The wild goat (1-5) is the object of Divine care. The wild ass (5-8) and the wild ox (10-12, R.V.) exult in their own freedom, and are not controlled by man. The ostrich (13-18), so destitute of wisdom (17), yet so swift before her pursuers (18). The horse (19-25), whose description is one of the most remarkable in all literature. And last the hawk (26), and the eagle (27-30).

These pictures are intended further to remind Job of his own ignorance and impotence. There were very many things he did not know (1-3), and great things he could not control. But he was now in contact with God, by whom all these things were made and cared for. Their power, which Job could not restrain, was a faint reflection of the power of God who made them. And it was this God whom he had desired to meet, before whom he had resolved to argue his case, and whom he had condemned by his persistent vindication of himself. There could be no better method of silencing Job's complaints than such a revelation of God.

WEDNESDAY, MAY 7.—Job XL.

For a brief space the panorama is interrupted that Job may have opportunity to reply (1, 2). How eagerly he had longed for this (xxiii. 3-7). But the form in which the challenge is given convinces him of sin (R.V.); and instead of filling "his mouth with arguments," Job can only humble himself in the dust before God (3, 4). It is good to hear Job making this confession. It is the first step back to full blessing. We must descend in order to be truly exalted (Phil. ii. 5-11).

But Job's lesson is as yet only partially learned. He must be still further humbled by a knowledge of himself, and, in order to this, he has a further revelation of God to him. The searching question (8) goes home to Job, and shows what his self-justification really meant. Don't repeat his sin. Without murmuring accept of God's dealings with you. Hold fast to the truth that God's ways are *right*, when, in your judgment, they seem most wrong. You know Him as He reveals Himself, and every complaint will be silenced.

As showing the folly and guilt of Job's self-vindication, God again places in contrast the weakness and insignificance of man with Divine might and majesty. Was Job equal to God (9-14)? Only his equal can fully understand Him. Consent to the fact that God is infinite in wisdom and power, then it will be clear that no *man* can make out the work He does (Eccles. iii. 11).

Behemoth (15-24) is the hippopotamus. The description is very striking. Note that this creature is described as having been made "*with* Job" (15), and that it is called "chief of the ways of God" (19). Both statements are calculated to reprove the pride that seeks to understand God, and even presumes to condemn Him.

THURSDAY, MAY 8.—Job XLI.

Leviathan, so graphically described in this chapter, is the crocodile. It is a creature of such ferocity that it cannot be tamed (1-6). Its closely fitting scales render its body impenetrable by arrow or spear (7, 15-17, 26-29). Its jaws are terrible with rows of teeth (13-14), not concealed by lips.

With the description of this terrible creature, God's message to Job concludes. He has offered no explanation of the difficulty which had distressed Job, and which Job's friends had so confidently, yet so unjustly explained. Yet He has said just what Job needed. He has spoken not to the intellect, but to the heart. His own greatness, and wisdom, and power so impress Job that he could not repeat what he had said before, nor retain the thoughts he had cherished. No one who has a right conception of God can ever cherish a hard thought of Him.

The fact that God does not explain Job's difficulty reminds us that He wants our confidence. If we saw the reason for everything clearly, there would be no room for faith. Even if we were capable of knowing all mysteries, it is doubtful whether at present it would be to our advantage. It is not in knowing, but in trusting, that we find rest.

FRIDAY, MAY 9.—Job XLII.

At last Job finds his true position (1-6). His answer to the Lord is very different from that which he had expected it would be. He retracts all his words of self-vindication, all his charges of cruelty made against God, all his implied condemnation of God. Instead of this, he takes the lowest possible position before Him, justifies God, and pronounces condemnation upon himself. He has been led to this by "seeing God" (5, 6). Not personally (John i. 18), but as revealed in his works. Such contact with God always produces the same result (Isa. vi.).

Yet Job did not by this confession cast away his integrity. He did not now—and could not—plead guilty to the charges his cruel friends had made against him. His uprightness, his perfection, had come into contact with God. And before Him, not only our conscious sin, but our holy things are impure (Exod. xxviii. 36-38), our *obedience* needs the sprinkling of the atoning blood (1 Pet. i. 2). If men knew God more they would be less ready to proclaim their own sinlessness.

The three friends heard Job's confession, yet they heard also God's judgment of their utterances. It was right for Job to condemn himself, but it was not right for them to pronounce him guilty (7-9). They were made to retract their words by being accepted through Job's offering and prayer. A false judgment, even when uttered, as theirs was, in perfect sincerity, is very offensive to God. "Judge not" (Matt. vii. 1, 2).

It is important to remember that Job's return to his former prosperity began with his prayer for his friends (10). This is God's witness to the value of intercessory prayer; and especially of prayer for those who have treated us unkindly. The many cruel things they had said Job must fully forgive before he can pray for them. If there are any towards whom your feeling is such that you cannot pray for them, you are guilty before God, and cannot know the fulness of the blessing of the Gospel (Matt. v. 23).

The blessing of Job afterwards exceeded that which he formerly possessed (10-17). He has humbled himself, and so is exalted. The valley of humiliation is still the valley of blessing. You cannot lose anything by lowly submission to the appointments of God (1 Pet. v. 5, 6). The patient endurance of trial is followed by unspeakable blessing (1 Pet. i. 6, 7).

So the Book closes. Satan's slander is disproved; Job's friends are corrected; Job's righteousness is vindicated as against their false charges; yet his sin is humbly acknowledged; double blessing is restored to him; his example is made a blessing to all ages; and God is glorified.

[For Introduction to the Book of Psalms, see page 9.]

SATURDAY, MAY 10.—Psalm I.

This Psalm, like a sign-post, points the way to blessedness. The opening word may be read, "Oh! the blessedness!" In this exclamation is embodied the experience of a life, ratified and sealed by the Holy Spirit. The Psalter begins with the same message as the Sermon on the Mount. Religious life is the blessed life, and blessedness is more than happiness. Beneath the lintel of this benediction we pass into the temple of praise.

BLESSEDNESS IS TO BE OBTAINED IN TWO WAYS.—(1) *Negatively.*—Avoid the company of the irreligious. You must mix with them in daily business, but do not choose their society. When let go from necessary engagements, make for the people of God (Acts iv. 23).

(2) *Positively.*—We cannot live on negations, and if we withdraw ourselves from the society of evil men, we must enter the circle of prophets and kings, psalmists and historians, who are ever waiting to greet us with their holiest, noblest thoughts, within the circle of sacred Scripture. It is not enough to read the Bible as a duty, we must come to it with *delight.* And this is possible on these conditions—give yourself up to it; eschew light and foolish literature, which cloys the appetite; ever open the Book in happy fellowship with its Author. Nor is it enough to read it cursorily and forget it; we must *meditate*, until, by the process of spiritual digestion, it is assimilated (Jas. i. 25). Better one verse really masticated than a whole chapter bolted.

THE REWARDS OF THE BLESSED MAN (3).—He shall be under Divine culture, *planted* (Ps. xcii. 13); within reach of perennial supplies, *planted by rivers* (John vii. 38); prepared against any demand or emergency, *fruit in season;* unfading beauty and freshness, a spiritual evergreen; and prosperity even in this world, because his life is ordered by discretion and obedience to Divine principles. Joseph realised this picture (Gen. xxxix. 3, 4).

THE CONTRAST TO THE BLESSED MAN (4).—It might be rendered, *Not so the ungodly, not so.* As to their career, all that has been said of the righteous is to be reversed. They go from bad to worse in their choice of company, beginning with the ungodly and ending with the scornful; and from walking, they pass to standing and sitting, which gives the idea of permanence and of settled enjoyment. As to their nature, they are as chaff, which is like wheat, and yet utterly worthless. As to their doom, they shall be forgotten on earth, leaving no trace, taking no root; and in the other

world they shall be for ever excluded from the festal hosts of the redeemed (Matt. xiii. 30; Rev. xxi. 27).

THE COMFORTS OF THE BLESSED MAN.—God knows his way, though dark and difficult. Nothing is hidden from Him who bottles our tears, and He will not let us be overpressed. And, though the ungodly may appear to prosper at his expense, it shall be only for a moment, ultimately *it shall perish* (Ps. xxxvii.). Wherefore, rest in the Lord. Your blessedness is better than the ill-gotten gains of the ungodly, and will last longer!

International S.S. Lessons.

Sunday Afternoon, May 11.

FEEDING THE MULTITUDE.

LUKE ix. 10-17.—GOLDEN TEXT: JOHN vi. 35.

THE Bethsaida near to which this miracle was performed was called Bethsaida-Julius, and was situated on the north-eastern shore of the Lake of Galilee. The Bethsaida to which, after the miracle, the disciples were sent (Mark vi. 45), was on the western shore, probably a little south of Capernaum. Comp. John vi. 16, 17.

To this desert place Jesus went "*privately*" (10). Both He and his disciples needed rest (Mark vi. 31, 32). How really human He was; and how tenderly considerate for his disciples. But He could not be hid (11). Enthusiasm for Him was about at its height, evidence of which is found in the people's desire to make Him King (John vi.). Yet this enthusiasm for Him did not constitute the people his disciples. They would gladly crown as King one who could perform such a miracle as this to meet the needs of the body; but were unwilling to acknowledge a soul-hunger which only He could satisfy (John vi. 26, 27).

This eagerness of the crowd interrupted the rest which Jesus sought with his disciples, yet He received them warmly, and in compassion He taught them, and healed their sick (11). Their desire afterwards to make Him King proved how little they understood his preaching of the kingdom of God.

The Golden Text suggests in what way the incident can be profitably used. It is a picture of what Jesus is still doing among men.

(1) *The people's need* (2).—Every detail helps to set forth the deep spiritual need of men. They wanted *bread*. Men can do without luxuries, but bread is essential to their life. So do all need Christ, and only He can satisfy their hunger (John vi. 35). He is as necessary for the soul as bread is for the body. "*Desert place*" which produced nothing for the satisfaction of their hunger. The world is just as unable to provide anything for the satisfaction of the soul. Its pleasures and its sins only increase the hunger. How many have found it so! The best the world can give cannot ease a troubled conscience, or bind up a broken heart. Mark adds, "*time is far passed*" (vi. 35). An added feature that has special application to some. The day in which provision can be secured is almost passed. This is certain of the aged; it is possible even of the young.

The disciples were powerless.—They could pity, but they had no supply large enough to meet the need; nor had they money enough to purchase a supply. Two hundred pence (Mark vi. 37) was considerably more than that little company possessed. In those days—and in these—money did not measure the power of the Church of Christ. In their helplessness the disciples could only say "Send them away." Thus helpless are the best of men to meet the soul's need. Neither parents nor teachers can provide bread for the soul.

(2) *The miraculous supply.*—Jesus felt a certain measure of responsibility for the people's position. It was their desire to follow Him that led them into such need. He undertakes fully for all those who follow Him in the true sense (Matt. vi. 33). The miracle recalls one in 2 Kings iv. 42-44. If the disciples had remembered this they might have looked for something similar then.

The preparations for the feast.—These include: (1) *A strange command* (13).—The disciples, who said, "Send them away," were now told to "Give them to eat."

It was a command they were clearly powerless to obey. So are many of Jesus' commands to us. The power for obedience comes from Him as we yield ourselves to obey. The disciples met the command in the wrong way. They numbered their few loaves and fishes, and estimated how far these would go among such a multitude. Their mistake was in not asking *how much Jesus could do with them*. He can make very little accomplish very great result. An ox-goad, broken pitchers, a sling and stone—these are weapons with which He can do wonders. (2) *The arrangement of the guests* (14).—Mark says they were in ranks by hundreds and fifties (vi. 40)—probably fifty rows of a hundred men in each. The women and children were by themselves according to Oriental usage. This arrangement gave order to the feast. It was not a scramble, in which the weak were set aside by the strong. This plan tested the faith both of the disciples and of the people. Of what use thus to arrange the guests, if there is no anticipation of a feast? The disciples had to obey in faith, not knowing what Jesus would do. And the multitude had to wait in faith. If they saw only the loaves and fishes they would not expect to have their hunger satisfied.

The feast itself (16-17).—It was provided *from the disciples' store*. Why not set aside their little, and create enough for the people's need? It was as easy to do the one as the other. But He makes use of what they have, as He made use of the rod of Moses (Exod. iv. 1-5), and of the boat of Simon (v. 1-3). "*He blessed.*"—All the Evangelists take note of this. It was an expression of thanksgiving (John), and a prayer for blessing. It is an excellent method thus to sanctify every repast. The humblest meal becomes a feast when thus blessed. "*He gave.*"—The word is imperfect, and means, "He gave and kept on giving."—*Godet.* The amount did not diminish in his hands. So long as there were any to be fed there was bread for them. With what a feeling of wonder and thanksgiving must the people have received their portion. Of Himself—the Bread of Life—it is also true that, though He has satisfied the hunger of many, He has lost none of his sufficiency. He *used the disciples.*—There was much they could not do; but they are not, therefore, set aside as useless. It is his to perform the miracle, but theirs to distribute the bread. So does He make use of his people still. His disciples are the members of his body, through whom He imparts blessing to men. *The result* was beyond what they had dared to expect (17). Not only are the multitude satisfied, but the store of the disciples is greatly increased. One basket would have held all they had at the first; it takes twelve to hold the fragments after the people have been fed. The best way to use everything we have is to put it into the hands of Jesus. We lose by keeping; we find by giving up for Jesus' sake.

"MAY MEETINGS" for Next Week.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri., 2	9 a.m.	Baptist Missionary Society	*b* Exeter Hall	Mr. W. R. Rickett.
,,	11 a.m.	Wesleyan Missionary Society	*s* Great Queen-street Ch., W.C.	Rev. Richard Glover.
,,	3 p.m.	Mission to Lepers in India	*m* Exeter Hall	Mr. T. A. Denny.
,,	3 p.m.	Ch. of Eng. Tem. Soc. (Women)...	*m* Devonsh. Ho., 78, Piccadilly...	Bishop of London.
,,	3 p.m.	South American Missonary Soc....	*m* Sion Coll., Thames Embkt....	Bishop of Ripon.
,,	3 p.m.	Ch. of Eng. Scrip. Readers' Ass. ...	*m* Princes Hall, Piccadilly	Bishop of Rochester.
,,	3 p.m.	Navvy Mission Society	*m* Church House, Westminster	.....
,,	7 p.m.	Baptist Missy. Soc. (Young People)	*m* Exeter Hall	Rev. Dr. S. G. Green.
Sat., 3	9 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. E. Hutchinson.
,,	12 noon.	Royal Naval Female School.....	*m* 32, Sackville-street, W.	Lord Clanwilliam.
,,	7 p.m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Rev. H. Douthwaite.
Sun., 4	10 a.m.	British & Foreign Bible Society ...	*s* Westminster Abbey	Bishop of Derry.
,,	11 a.m.	British & Foreign Sailors' Society	*s* All Hallows' Ch., Lombard-st.	.....
,,	3 p.m.	National Temperance League.....	*s* Metropolitan Tabernacle	Rev. J. Jackson Wray.
,,	7 p.m.	British & Foreign Sailors' Society	*s* Harecourt Chapel, Canonbury	Rev. Dr. Stevenson.
,,	7 p.m.	Religious Tract Society	*s* St. Michael's, Chester-square	Rev. J. E. C. Welldon.
,,	7 p.m.	Reformatory & Refuge Union	*s* St. Matthew's, Bayswater.....	Rev. Delmé-Radcliffe.
,,	7 p.m.	British & Foreign Bible Society ...	*s* Westminster Congl. Chapel...	Rev. Dr. Goodrich.
,,	7 p.m.	National Temperance League.....	*s* Westminster Abbey	Bishop of London.
,,	7 p.m.	British & Foreign Sailors' Society	*s* Presby. Ch., Camden-park-rd.	Rev. R. M. Thornton.
Mon., 5	11 a.m.	Wesleyan Missionary Society	*m* Exeter Hall	Mr. J. L. Barker.
,,	2.30 p.m.	Church Association.....	*m* Willis's Rooms, St. James's...	Captain Cobham.
,,	2.30 p.m.	Home & Colonial School Society	*m* The School, Gray's Inn-road	Bishop of Exeter.
,,	3 p.m.	Ch. of Eng. Women's Missy. Soc.	*m* Exeter Hall	.....
,,	3 p.m.	Rochester Diocesan Society.....	*m* Sion Coll., Thames Embkt...	Bishop of Rochester.
,,	6 p.m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Rev. J. Nettleton.
,,	6.30 p.m.	Church Missionary Society	*s* St. Bride's Church, Fleet-st.	Rev. H. James.
,,	7 p.m.	National Temperance League.....	*m* Exeter Hall	Bishop of London.
,,	7.30 p.m.	Sunday Schl. Un. (Sen. Scholars)	*s* City Temple, Holborn Viadt.	Rev. J. M. Gibbon.
,,	7.30 p.m.	Protestant Reformation Society...	*m* Exeter Hall	.....
Tues., 6	8 30 a.m.	Church Missionary Society	*b* Exeter Hall	Canon McCormick.
,,	10.30 a.m.	Bible Christian Forward Movemt.	*c* Waterloo-road Chapel, S.E...	Rev. Dr. Keen.
,,	11 a.m.	Church Missionary Society	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,	3 p.m.	Miss Weston's Work in the Navy.	*m* Exeter Hall	Sir L. McClintock.
,,	4 p.m.	British & Foreign Bible Society...	*s* St. Paul's Cathedral	Bishop Mitchinson.
,,	6 p.m.	Wesleyan Home Missions.....	*m* City-road Chapel, E.C.	Mr. H. H. Fowler, M.P.
,,	6 p.m.	Bible Christian Missionary Soc....	*m* Exeter Hall	Mr. W. Vaughan.
,,	7 p.m.	Church Missionary Society	*m* Exeter Hall	Dean of Norwich.
,,	7.30 p.m.	Sunday School Union (Teachers)	*s* City Temple, Holborn Viadt.	Rev. A. Rowland.
Wed., 7	9 a.m.	Soc. Prom. Fem. Educ. in the East	*b* Exeter Hall	Lady Anstruther.
,,	11 a.m.	British & Foreign Bible Society...	*m* Exeter Hall	Earl of Harrowby.
,,	11 a.m.	Continental Sunday School Missn.	*m* 56, Old Bailey, E.C.	Mr. Sam. Smith, M.P.
,,	11 a.m.	Church Army.....	*s* St. James's Ch., Piccadilly ...	Bishop Barry.
,,	3 p.m.	Colonial & Continental Ch. Soc....	*m* Sion Coll., Thames Embkt...	Sir John Coode.
,,	3 p.m.	Sunday School Union.....	*c* 56, Old Bailey, E.C.....	.....
,,	3 p.m.	Missionary Leaves Association ...	*m* Exeter Hall	Bishop of Bedford.
,,	3 p.m.	Church Army.....	*m* Princes Hall, Piccadilly	Bishop of Ripon.
,,	7 p.m.	Monthly Tract Society	*m* Exeter Hall	Mr. S. G. Sheppard.
,,	7 p.m.	Salvation Army.....	*m* Exeter Hall	General Booth.
,,	7.30 p.m.	British & Foreign Sailors' Society	*s* Clapham Presby. Church.....	Rev. Dr. R. H. Lundie.
,,	7.30 p.m.	Church Pastoral Aid Society	*s* St. Dunstan's, Fleet-street ...	Rev. E. A. Stuart.
,,	7.30 p.m.	Church Army.....	*c* Princes Hall, Piccadilly	Rev. Dr. Edghill.
,,	8 p.m.	Ch. of Eng. Young Men's Society	*m* Sion Coll., Thames Embkt...	The Lord Chancellor.
Thurs., 8	10 a.m.	Sunday School Union.....	*c* 56, Old Bailey, E.C.	Mr. F. F. Belsey.
,,	10.30 a.m.	London City Mission	*m* Exeter Hall	Mr. F. A. Bevan.
,,	12 noon.	British Home for Incurables	*m* Cannon-street Hotel, E.C. ...	Earl Amherst.
,,	2.30 p.m.	Church Pastoral Aid Society	*m* Exeter Hall	Mr. J. D. Allcroft.
,,	3 p.m.	Anti-Sunday Travelling Union ...	*m* Exeter Hall	Mr. G. Bruce, M.P.
,,	3.30 p.m.	Sons of the Clergy Coporation ...	*s* St. Paul's Cathedral	Rev. Dr. Talbot.
,,	6 p.m.	Sunday School Union.....	*m* Exeter Hall	Mr. E. Rawlings.
,,	7 p.m.	Lon. Soc. Prom. Chrsty. amg. Jews	*s* All Souls', Langham-place ...	Dean of Norwich.
,,	7.30 p.m.	Assn. for Free Distn. of Scriptures	*m* Exeter Hall	Sir Robert Phayre.
,,	7.30 p.m.	British & Foreign Sailors' Society	*s* Clapton Park Congl. Church	Rev. J. Jackson Wray.
Fri. 9	9 a.m.	Lon. Soc. Prom. Chrsty. amg. Jews	*b* Exeter Hall	Canon Girdlestone.
,,	11 a.m.	Lon. Soc. Prom. Chrsty. amg. Jews	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,	2.30 p.m.	Ch. of Eng. Zenana Missy Society	*m* Princes Hall, Piccadilly	Sir Charles Aitchison.
,,	3 p.m.	Moravian Missions	*m* Exeter Hall	Mr. T. A. Denny.
,,	4.30 p.m.	Aldersgate-street Y.M.C.A.	*m* The Mansion House, E.C.....	Earl Compton, M.P.
,,	7 p.m.	Religious Tract Society.....	*m* Exeter Hall	Lord Kinnaird.
,,	7 p.m.	Wesleyan West Central Mission...	*m* St. James's Hall, Piccadilly	.....
Sun., 11	11 a.m.	Protestant Reformation Society...	*s* Christ Ch., North Brixton ..	Rev. W. R. Mowll.
,,	11 a.m.	Religious Tract Society.....	*s* Downs Bap. Chapel, Clapton	Rev. T. V. Tymms.
,,	3 p.m.	Railway Servants' Orphanage.....	*s* St. James', Holloway, N.	Rev. E. A. Stuart.
,,	6.30 p.m.	Seamen's Christian Friend Soc....	*s* Seamen's Ch., London Dks...	Rev. W. M. Smith.
,,	6.30 p.m.	British & Foreign Sailors' Society	*s* Stepney Meeting, E.	Rev. Thomas Green.

b.—Breakfast; *c*.—Conference; *m*.—Meeting; *s*.—Sermon.

Home Missions of the Church of England.

Church Pastoral Aid Society.

THE

FIFTY-FIFTH ANNUAL MEETING

will (D.V.) be held in

EXETER HALL, STRAND,

On THURSDAY, MAY 8, 1890.

The Chair will be taken at 2.30 p.m., by

JOHN DERBY ALLCROFT, Esq., J.P., President.

SPEAKERS.—The Right Hon. the Earl of Harrowby; the Very Rev. William Lefroy, D.D., Dean of Norwich; the Rev. Henry Sutton, M.A., vicar of Holy Trinity, Bordesley; and the Rev. W. Lewis, vicar of Ystrady-fodwg.

THE FIFTY-FIFTH ANNUAL SERMON

will (D.V.) be preached by

Rev. E. A. STUART, M.A.,

Vicar of St. James', Holloway.

In St. Dunstan's, Fleet Street, on

WEDNESDAY, MAY 7, 1890.

DIVINE SERVICE WILL COMMENCE AT 7 P.M.

Tickets for the Meeting may be obtained at the Society's Offices, Falcon-court, Fleet-street; or from the following booksellers: Partridge & Co., Paternoster-row; Nisbet & Co., Berners-street; Hatchards, Piccadilly; and Seeley & Co., Strand.

OUR BLUE JACKETS.

A PUBLIC MEETING

WILL BE HELD ON

TUESDAY AFTERNOON, MAY 6,

AT 3 O'CLOCK, in

EXETER HALL

(Lower).

WHEN AN ACCOUNT OF THE YEAR'S WORK WILL BE GIVEN BY

MISS WESTON.

The Chair will be taken by

ADMIRAL

SIR LEOPOLD M'CLINTOCK,

Kt., F.G.S.

Supported by Rev. CANON FLEMING, W. S. CAINE, M.P., and other Gentlemen.

DOORS OPEN 2.30.

ADMISSION FREE.

The effectual fervent prayer of a righteous man availeth much.—James v. 16.

WELLINGTON ROAD HALL,

Wellington Road, Stoke Newington.

PRAYER!

Christians of all denominations are invited to join in a Season of Prayer in the above Hall on

MONDAY, MAY 5,

9.15 p.m. to 12.

To wait upon the LORD for a gracious OUTPOURING of His Holy Spirit.

WELLINGTON ROAD HALL, STOKE NEWINGTON.

FOURTH ANNUAL HOLINESS CONVENTION.

JUNE 2 TO 9 INCLUSIVE.

Full particulars see THE CHRISTIAN, May 23.

Friends from a distance needing accommodation address, F. MONTAGUE MILLER, 284, Amhurst-road, Stoke Newington.

Speakers.

Rev. W. H. Broad,
OF POPLAR.

Rev. John Hillman,
OF HACKNEY.

Rev. W. Lancelot Holland, M.A.
OF HATCHAM.

Rev. T. B. Stephenson, D.D., LL.D.
OF THE CHILDREN'S HOMES.

Rev. Frank H. White,
OF TALBOT TABERNACLE.

MONTHLY TRACT SOCIETY.

THE

52nd Annual Meeting

WILL BE HELD IN

EXETER (LOWER) HALL,

On WEDNESDAY, May 7, 1890.

THE CHAIR WILL BE TAKEN AT 7 P.M. BY

SAMUEL GURNEY SHEPPARD, ESQ.

Tickets may be obtained on application to the Secretary, at the Depot, 181, Queen Victoria-street, E.C.

During the past year this Society has distributed nearly **SIX MILLIONS** of Tracts and Gospels. Funds are needed for special work at the Electrical Exhibition in Edinburgh.

J. R. MACKENZIE, *Secretary.*

British and Foreign Bible Society.

EIGHTY-SIXTH ANNIVERSARY, 1890.

ANNIVERSARY SERMONS.

SUNDAY, MAY 4:—

Westminster Abbey, at 10 a.m.

Preacher: Right Rev. The LORD BISHOP OF DERRY.

SUNDAY, MAY 4:—

Westminster Chapel, Buckingham Gate, at 7 p.m.

Preacher: The Rev. A. GOODRICH, D.D.

TUESDAY, MAY 6:—

St. Paul's Cathedral, at 4 p.m.

Preacher: the Right Rev. BISHOP MITCHINSON, D.D.

ANNUAL MEETING

In EXETER HALL, STRAND, on WEDNESDAY, MAY 7.

THE CHAIR TO BE TAKEN BY

RIGHT HON. THE EARL OF HARROWBY,

At Eleven O'Clock.

The following gentlemen have promised (D.V.) to address the Meeting; HIS GRACE THE ARCHBISHOP OF YORK, the Rev. C. H. SPURGEON, the Rev. JOHN MCNEILL, and the Rev. F. W. MACDONALD.

Tickets may be obtained at the Bible House, 146, Queen Victoria-street, E.C.

Secretaries: JOHN SHARP, and W. M. PAULL.

Speakers.

W. S. Caine, Esq., M.P.

Rev. Evan H. Hopkins, M.A.
VICAR OF HOLY TRINITY, RICHMOND

Rev. John McNeill,
MINISTER OF REGENT SQUARE PRESBYTERIAN CHURCH.

Rev. Samuel Pearson, M.A.
MINISTER OF HIGHBURY QUADRANT CONGREGATIONAL CHURCH.

LONDON CITY MISSION.

THE

FIFTY-FIFTH ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL,

ON THURSDAY, MAY 8th, 1890.

THE CHAIR WILL BE TAKEN AT 10.30 A.M. BY

F. A. BEVAN, Esq., Treasurer of the Society.

Tickets may be had at NISBET'S, 21, Berners Street, W.; HATCHARD'S, 187, Piccadilly, W.; PARTRIDGE'S, 9, Paternoster Row; HEWETSON'S, Hampstead; KING'S, Highbury Corner; WATERS', 97, Westbourne Grove; WADE'S, 98, High Street, Kensington; EDMONDS', 420, Brixton Road; BURNSIDE'S, Blackheath; COVENTRY'S, 400, Mare Street, Hackney; EXETER HALL, STRAND, and at the Mission House.

A few Special Reserved Tickets for Ladies can be had (only) at the Mission House, 3, Bridewell Place, E.C.

Brevia.

Rev. Joseph Cook has lost his aged mother.

A "Boys' Purity Crusade" has been inaugurated in Sydney.

The hotels in Jerusalem are said to be crowded with English and American tourists.

A Y.M.C.A has been formed at Cape Haitien, the second city in the island of Hayti.

Under the New Education Code, instruction in shorthand is to form part of the higher grades.

Mr. Moody, in a recent address in New York, spoke strongly in condemnation of the Sunday papers.

The Indian Witness extols highly the work of the Agra Medical Training Institute under Dr. Valentine.

Rev. J. F. Porter has been elected to fill the place on the London School Board vacated by Sir E. H. Currie.

The New Orleans papers ceased to report the addresses of Rev. Sam Jones when he made a strong attack on lotteries.

Dr. R. M. Fawcett, who died last week at Cambridge, was a generous friend to the charitable institutions of the town.

The sweating system has found its way to Australia, and the Tailors' Society of Melbourne is taking action in the matter.

A Law Clerks' Christian Union has been formed; Secretary (*pro tem.*), Mr. J. C. Allday, 35, Lincoln's-inn-fields, W.C.

A "week of self-denial" on behalf of Bishop Taylor's African missions is to be held among his American friends from May 2 to 8.

Through the action of the National Vigilance Society two men have been severely punished for trafficking in obscene literature.

Bishop Smythies, of the Universities Mission to Africa, has arrived in England, where he expects to spend some weeks.

Sir Joseph Pease, M.P., expresses his intention of introducing a Bill to Parliament for the abolition of capital punishment.

Dr. Schliemann is working with a will at his task of laying bare all that the ages have left of Old Troy. He has 250 men at work.

The fourth report of the Bombay Y.W.C.A. tells of progress in the formation and consolidation of new branches of the work.

Madagascar is said to be rich, not only in gold, but in coal, copper, and precious gems—a reproduction, in short, of the Transvaal.

Mr. Moody has lately spoken in very high terms of the Christian work going on in American colleges in connection with the Y.M.C.A.

An international conference to consider the question of universal disarmament and peace questions generally is to be held in London in July.

A scheme is on foot for providing poor children in the Board Schools with "a simple, wholesome, and sufficient meal," at a penny per child.

The Evangelical Alliance in America is stirring up the churches throughout the United States to more aggressive work among the careless masses.

A monument has been erected in Highgate Cemetery to the memory of "Little Jack, the boy missionary," the son of Capt. E. C. Hore, who died at the age of seven.

The Anti-Slavery Conference at Brussels has adopted, at a full sitting, the proposals for the suppression of the slave trade by sea which had been elaborated in committee.

Rev. J. S. Stone, formerly of Bombay, testifies that the moral degradation of New York city equals the worst phenomena of the black holes of sin in Calcutta and Bombay.

The new extradition treaty between Canada and the United States, if honestly interpreted and faithfully executed, will arrest the infamous underground traffic in young girls.

A passenger on one of the steamboats from North Wall, Dublin, to Liverpool, writes to the papers expressing his horror at the cruel treatment of cattle while being shipped and during transit.

A tabernacle to seat 10,000 people is being erected in Richmond, Va., for a special mission by Rev. Sam Jones. His colleague, Mr. Sam Small, is about to take "orders" in the Episcopal Church.

Mr. George Kennan writes that he is prepared to prove his recent allegations as to the treatment of Siberian exiles; he will attend the prison conference in St. Petersburg with his witnesses if permitted.

A correspondent of *The Pall Mall Gazette* again appeals to the shareholders of the "Aërated Bread Company" to improve the position of its waitresses, whose average pay is 9s. a week, though the company pays a dividend of over 25 per cent.

Rev. C. E. Escreet, of St. Andrew's Church, Stockwell, is described in *The Echo* as a High Church Radical, who is on excellent terms with the Catholic priest on one side of his parish, and with the Congregational minister on the other.

An interesting paper by Mr. G. Kennan appears in the May *Century*, illustrative of the way in which the Russian authorities "black out" such portions of contemporary literature as are deemed by the "censors" to be inimical to official interests.

Dr. Oliver Wendell Holmes, in *The Atlantic Monthly*, says the additions which have been made by modern "realism" "to the territory of literature consist largely in swampy, malarious, ill-smelling patches of soil which had been previously left to reptiles and vermin."

A disastrous fire which broke out early on Wednesday, last week, in White Hind Alley, Bankside, Southwark, rendered nine families (over 50 souls) homeless, and well-nigh penniless. Mr. John W. Weston, superintendent of the Grove Mission, proved a friend in need to them, and in his hall they were sheltered and otherwise provided for.

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The new number of *The Quarterly Review* makes an onslaught on the "Modern French Novel."

The Pope is preparing a long encyclical letter. The clergy are to be admonished not to interfere in any controversy not seriously connected with religion; laymen will be told to avoid any personal initiative in religious controversies, and to follow only the direction of the bishops and the clergy.

Gifts amounting to 1,000,000 dollars have been made to McGill University, Montreal. Sir Donald Smith gives a quarter of a million for a woman's branch, and a handsome new building will be erected. William C. McDonald, a rich tobacco merchant, gives nearly 500,000 dollars, for a school of architecture and science.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington-avenue, E.C.—Members meeting, 6 30 p.m., Tues., May 6. Daily prayer-meeting, 1.30 to 2 p.m. (Sat. ex.). Bible study, Weds., 6.15 p.m. Foreign Missionary Meeting, Thurs., 6.15 p.m. Mission work in poor districts each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., May 4, 3 and 7 p.m., Mr. E. Matthews, of the Evangelisation Society. Meetings for prayer, Wed., Fri., and Sat., 7.30 p.m., Suns., 7.45 a.m. Young men's Bible-reading, Suns., 3 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 p.m., men only, Mr. W. H. Newett; 7.30 p.m., public, Mr. Henry Armstrong. Men's meeting nightly at 8. Bible-class, Thurs., 8 p.m. Prayer-meeting daily (Sat. ex.), from 1 till 2. Fortieth annual meeting, May 16, 8 p.m. Speakers—Canon Wilberforce, Rev. John McNeill, and Mr. George Williams.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., May 1, 8.45 p.m., young men's meeting, conducted by Mr. A. W. Rogerson. Sun., May 4, young men's missionary service, 3.30 p.m., chairman—Sir J. H. Kennaway, Bart., M.P. Address by Mr. Robert Williams, Jun., on "The Work of the C.M.S."

Y.M.C.A., 172, Queen's-road, Bayswater, W.—Fridays in May, 8.30 p.m., special addresses to young men and young women, by Mr. T. Shuldham Henry.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun. next, at 3.15, address to young men, 7 p.m., evangelistic meeting, open to all.

Y.W.C.A., 17, Old Cavendish-street, W.—Annual meeting, Portman Rooms, Baker-street, W., Sat., May 3, 6 p.m., Lord Kinnaird, chairman. Addresses by Rev. J. H. Scott and Mr. W. T. Paton.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 8 p.m., Rev. H. P. Hughes. Rev. M. G. Pearse will not hold the usual noon service an Fri., May 2.

Open-air Mission (South London Auxiliary).—Monthly conference, New Surrey Chapel, Blackfriars-road, Tues., May 6, 7 p.m. Tea, 6 p.m. Mr. R. C. Morgan, chairman. Addresses by Rev. B. Senior, and Mr. G. Kirkham.

Thorne Evangelistic Mission. — Annual meeting, Exeter Hall, Strand, Fri., May 2, 4.30 p.m. Mr. George Williams, Esq., will preside, and Mr. Henry Thorne will be present to report upon the work of the year.

Conference Hall, Mildmay Park, N.—Sun., May 4, 3.30 p.m., Colonel Morton; 7 p.m., Rev. Dr. A. T. Pierson. Wed. 7, 12 noon, monthly prayer-meeting for the suppression of the opium trade. Major W. D. Whittle will conduct a mission, May 10—18.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. G. F. Cook.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry, during May, Suns., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

Central Hall, Holborn, W.C.—Evangelistic service, conducted by Rev. John McNeill, Sun. next, 3.30 p.m.

House of Rest, 8 Cambridge-gardens, Kilburn, N.W.—Fri., May 2, all-day meetings; 11 a.m., prayer for churches and nations; p.m., Mr. Robert Nixon, of the Railway Mission; 7 p.m., Mr. Reader Harris.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Fri., May 2. Tea, at 6; meeting, 7 p.m., Mr. W. H. Seagram will preside. Address on "Rom. xii. 1, 2," by Dr. Sinclair Paterson.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun. next, at 11 and 7, Pastor Frank H. White.

Sailors' Welcome Home, 173, St. George's-street, E.—Monthly meeting of Christian Lifeboat Crew, Tues., May 6, 7 p.m. Address by Mr. W. H. Seagram.

Union Tabernacle, Wandsworth-road, S.W.—Fourth anniversary meetings for praise, prayer, and addresses, Mon., May 5, 4 and 7 p.m. Messrs. J. E. Mathieson, R. Paton, J. Townley, Rev. E. Henderson, and others will take part.

Bible Readings, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thurs., 7 p.m., to which all are invited.

Meetings for Christian Workers every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Birmingham Convention for the Deepening of Spiritual Life, May 12—16. Particulars from hon. secs., 17, Yew Tree-road, Edgbaston, Birmingham.

Nottingham Convention for the Deepening of Spiritual Life.—May 19—22. Particulars from Rev. C. Lea Wilson, hon. sec., Old Radford Vicarage, Nottingham.

Ramsgate Convention for Deepening of Spiritual Life, May 20—22. Particulars from hon sec., Apsley-villa, Ramsgate.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

Convention for the Deepening of Spiritual Life, Kingswood (Warwickshire), June 10—12. Particulars from Mr. W. Lees, Kingswood, Hockley Heath, Birmingham.

Guildford Convention, June 16—21. Particulars from the hon. secs., Convention Office, Guildford, Surrey.

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*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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London Society for Promoting Christianity among Jews—X.P.	10	0	0
Home of Industry—M.M. £2; M.A., Bath, 5s; M.A. 10s	2	15	0
Blackgang Mission—C.P. £5; E.D. £1; K.K. 10s	6	10	0
Shipwrecked Mariners' Society—D.P.	0	10	6
Royal National Lifeboat Institution—D.P.	0	10	6
Miss Robinson's Work, Portsmouth—X.P. £5; (*Alexandria*)—S., Clifton, £1; E.F.H. £3	9	0	0
Dr. Barnardo's Homes—T.B.W. 10s; C.M., Exeter, 10s; Effie, 2s 6d; C.A.W. £5; A.H. 2s 6d; M.A. £2; Samples, 10s 6d; E.F.H. £4	12	15	6
Dr. Barnardo's Law Costs—M.A.	0	10	0
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National Vigilance Society—A Sufferer	0	5	0
"The Henry Lea Memorial"—M.S.	5	5	0
Gospel Mission, Pontymoile (Mr. Wintle)—G.R.	2	10	0
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CHURCH OF ENGLAND
ZENANA MISSIONARY SOCIETY.

(In co-operation with the Church Missionary Society).

THE ANNUAL MEETING

WILL BE HELD (D.V.) AT

The Princes Hall, 189, Piccadilly,

ON FRIDAY, MAY 9, 1890.

The Chair will be taken at 2.30 p.m. by

Sir CHAS. U. AITCHISON, K.C.S.I.

Rt. Rev. E. N. HODGES, D.D., Bishop of Travancore and Cochin; Rev. B. BARING-GOULD, M.A., Secretary C.M.S.; Mrs. R. W. STEWART and Mrs. AHOK, from Foochow; Rev. C. G. BASKERVILLE, M.A., vicar of St. Silas, Lozells, Birmingham, and others, are expected to address the Meeting.

THE ANNUAL SERMON

Will be preached in ST. JAMES' CHURCH, PADDINGTON (by kind permission of the Rev. Walter Abbott), by

Rev. E. A. EARDLEY-WILMOT, M.A.

(Rector of Walcot, Bath), on THURSDAY (Ascension Day), MAY 15, 1890.

Divine Service will commence at 11 o'clock. A Collection will be made at the close of the Service in aid of the Funds of the Society.

LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

THE ANNUAL MEETING

WILL BE HELD ON FRIDAY, MAY 9, 1890, IN

EXETER HALL (COUNCIL ROOM).

The Chair will be taken at 3 p.m. by T. A. DENNY, Esq.

SPEAKERS—Rev. W. R. Mowll, M.A.; Rev. Donald Fraser, D.D.; Rev. Marmaduke C. Osborne; Henry Wardle, Esq., M.P.; and other Friends.

THE ANNUAL SERMON

on behalf of the Missions will be preached (D.V.) on Ascension Day, May 15, at All Souls' Church, Langham-place, W., by the Rev. CANON BELL, D.D. Service at 11 a.m.

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CHURCH OF ENGLAND
Scripture Readers' Association.

THE FORTY-SIXTH ANNUAL MEETING

WILL (D.V.) BE HELD AT

PRINCES HALL, PICCADILLY,

ON FRIDAY AFTERNOON, MAY 2, 1890.

RIGHT REV. THE LORD BISHOP OF ROCHESTER

Will take the Chair at 3 o'clock, and

Rt. Hon. Lord EBURY, Col. the Hon. F. BRIDGEMAN, M.P.,
The Rev. H. W. WEBB-PEPLOE, Vicar of St. Paul's, Onslow-square,
The Rev. G. D. WYATT, Rector of Bermondsey, S.E., and one of the Society's Readers will address the Meeting.

The attendance of all interested in Christian work among the poor of the Metropolis is cordially invited.

In entering upon the forty-seventh year of their work, the Committee are constrained to PLEAD VERY EARNESTLY for CONTINUED HELP to maintain the present large staff of 133 Readers, working in as many poor and populous parishes under Clerical direction, bringing the Word of God to the poor, the sick, the ignorant, and the outcast; visiting common lodging-houses, factories, and workshops; reporting cases of distress for relief; assisting in open-air and mission-room services, Bible-classes, and generally promoting the material, moral, and spiritual welfare of the poor in their respective parishes. T. MARTIN TILBY, Lay Secretary.

Offices—56, Haymarket, S.W.

The Religious Tract Society.

THE ANNUAL MEETING will be held on FRIDAY EVENING, MAY 9, 1890, at EXETER HALL. The Chair will be taken at Seven o'clock by the Right Hon. Lord KINNAIRD. Speakers: The Very Rev. WM. LEFROY, Dean of Norwich; F. A. BEVAN, Esq.; the Rev. ARTHUR HALL, Craven Chapel, Regent Street.

A Choir of 600 Children, from the Elementary Schools, will sing from 6.15 p.m., and during the Evening, under the direction of Mr. JOSEPH PROUDMAN.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster Row, London.

THE MISSIONARY BREAKFAST will be held in the GREAT HALL, CANNON STREET HOTEL, on TUESDAY, MAY 20, at 9 a.m., under the Presidency of MARK J. STEWART, Esq., M.P.

Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster Row, London.

LEWIS BORRETT WHYTE, D.D.
SAMUEL G. GREEN, D.D. } *Secretaries.*

THE
Guildford Convention.

THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing **MONDAY, JUNE 16.**

Speakers—Revs. J. T. BUTLIN (Birmingham); J. B. FIGGIS (Brighton); C. A. FOX (London); GELSON GREGSON (Bradford); W. HASLAM (St. Leonards); G. F. HEAD (Hampstead); EVAN HOPKINS (Richmond); J. ALEXANDER JACOB (Bath); BARNES LAWRENCE (Blackheath); J. J. LUCE (Gloucester); F. B. MEYER (London); Pastor MONOD (Paris); Revs. E. W. MOORE (Wimbledon); H. WEBB PEPLOE (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application, stating the number required.

To the Readers of "The Christian."

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DD 4.	Cloth, Bevelled Boards, Gilt Edges	2	6
DD 5.	Morocco Limp, Gilt Edges	4	6

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EE 3.	Cloth Boards	3	0
EE 4.	Cloth, Bevelled Boards, Gilt Edges	3	6
EE 5.	Morocco Limp, Gilt Edges	6	6
EE 6.	Morocco Yapped, Kid Lined	9	6

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ONE RECENT CASE WILL BE GIVEN IN THIS JOURNAL EVERY WEEK.

CASE FOR THIS WEEK.

(THIRTY-THIRD SERIES.)

CONSUMPTION—CASE of MR. J. PEEL, of GOMERSAL.

This patient resides at Victoria-road, Gomersal, near Leeds. He applied to me two winters ago, through seeing a notice of my treatment in *The Christian Age*.

Five years previous to this he had an attack of inflammation of the lungs. This was repeated in the following year. These attacks left the patient in a permanently weak condition. This weakness increased, and symptoms became very serious at the time he wrote to me. The cough was troublesome, the expectoration yellow and green, severe pains in the chest, loss of flesh in every part of the body, increasing weakness, sore throat, and expectoration tinged with blood. The doctor now reported that Consumption had decidedly set in.

I sent him medicine and advice, and prescriptions for liniment, a tonic, and gargle, &c.; and was pleased to hear of some little improvement in the course of a month. "Cough quieter, appetite better, sleeping better, and not so weak."

The next letter reported that he had walked out for the first time, and that he was much stronger—a little troubled with indigestion (for which I advised).

Three months after commencing my treatment, he writes: "I continue to improve in the most satisfactory manner. I cannot speak too highly of your treatment."

In another month he writes: "I have gained two stones in weight since commencing your treatment."

Six months after the time that he first wrote to me he resumed work. "I am happy to say I feel no worse for it. I fully maintain my strength."

January 20, 1889, he says: "I feel perfectly strong. I will continue your medicine, as you advise, until after Spring."

I heard from this patient on January 2, this year. He writes: "With greatest pleasure I desire to add my testimony to the value of your medicine. Since I commenced work again, I have continued without interruption, as friends and neighbours can verify. With many thanks for your great courtesy and kindness to me, yours truly, JOSEPH PEEL. You can make my case known if you think proper."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

AN INTERVIEW with STANLEY.

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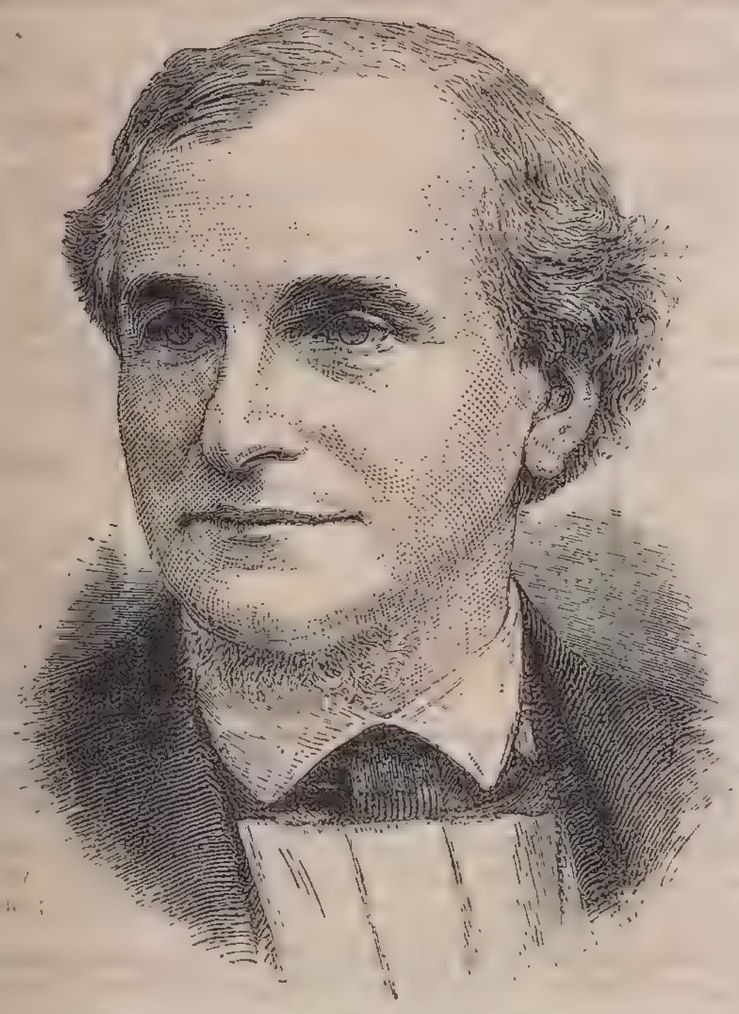

[The late Mr. George H. Stuart.]

"MAY MEETINGS."

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No. 1058.] FRIDAY, MAY 9, 1890.

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OUR HEATHEN CRUSADE.

God is using the Salvation Army to carry salvation to the 1,000 million Heathen of the world, including Hindoos, Mahommedans, and Buddhists of Asia, to the Fetish Worshippers and Cannibals of Africa, to the Red Indians of America and the Maoris of New Zealand. The foundations have been laid for a work that promises ere long to eclipse our most brilliant victories in Christian lands.

Already India and Africa alone have 125 Corps and 41 Outposts, worked by 445 Officers, with 70 Cadets in training, and during the most recent soul-saving effort in India no less than 2,169 professed salvation, of whom 90½ per cent. were natives, and the remaining 9½ per cent. consisted in equal proportions of Europeans and Indian-born Eurasians. From among the 90½ per cent. natives, only 13 per cent. were nominal Protestant Christians, and 3½ per cent. Roman Catholics, the other 74 per cent. consisting of Hindus, Buddhists, and Mahommedans.

Pressing calls pour in upon us from other countries. South America has just been entered. Pernambuco, Brazil, and Demerara have sent for us. Land has been bought, and a barracks built for us in Burmah. China and Japan are impatiently waiting our arrival. Everywhere we see before us "an open door" to the heathen, and "no man can shut it."

Weighted as we are with a sense of responsibility to succour the needy, alleviate the distressed, and multiply efforts for the deliverance of the masses of every nation from misery here and hereafter by the Gospel of the Grace of God, we turn once more to our friends who have nobly helped us in the past, also to those who have not yet shared with us in the responsibilities of this great work, but who love our Lord, and look for His appearing.

Dear Reader, will you help us to Train Officers for Foreign Service; meet their Travelling Expenses, Passage Money, and Outfit; provide for the Invalided and Breakdowns in the War; send Grants to Poor Countries and Comrades; organise Rescue and Shelter Homes; help forward the Prison Gate Operations in Bombay and Colombo; and further the Heathen Crusade by Preaching the Wonderful Salvation of Jesus Christ Everywhere.

£5,000 IS WANTED IMMEDIATELY.

NOW IS THE TIME TO HELP.

Cheques made payable to WILLIAM BOOTH, and crossed "City Bank"; or Postal or Post Office Orders will be gratefully received by the Secretary, 101, Queen Victoria Street, London, E.C.

25th Anniversary, Crystal Palace, Tuesday, July 15.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS.

DAY IN THE COUNTRY.—When sufficient funds are in hand 600 poor Children will be taken for one day into the country.—GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

The Annual Meeting will be held (D.V.) on Tuesday Evening, May 20, in the Large Room, George Yard, High-street, Whitechapel, E.

The Right Hon. The EARL OF HARROWBY will take the Chair at 7.30.

Received with thanks from G. D. 5s.; "Anonymous," Spring Flowers.

Rations of Food to Hungry Children. Infant Day Nursery. Ragged Schools. Evening Classes for Street Boys. Shelter for Girls and Boys. Home for Motherless Girls. Band of Hope. Toy Classes for Neglected little Ones. Children's Services. Sunday Schools. Various Missionary Agencies for Work Girls and Young Work Women. Important Agencies at work amongst Young Men and Lads. Mission to Inebriate Women. Mothers' Meetings. Various Bible Classes. Gospel Temperance Meetings. Room to Room Visitation. Fresh Air Homes for Men, Women, and Children. More than thirty Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

CONTRIBUTIONS of Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the poorer patients and their families. Gratefully acknowledged, a parcel of useful clothing, no name attached.

THE JOHN HOWARD CENTENARY, 1890.—The Committee of the Howard Association, for the promotion of the best (and Christian) methods of the Prevention and Treatment of Crime, appeal for funds in aid of their efforts. Chairman, Francis Peek, Esq.; Treasurer, Sir R. N. Fowler, Bart., M.P.; Secretary, William Tallack. Office, 5 Bishopsgate Without, London, E.C.

HOLINESS MEETINGS DURING MAY.

Thursdays, 1st, 8th, and 29th, Regent Hall, at 3 o'clock.

Fridays, 16th, and 23rd, Exeter (Lower) Hall, at 3 o'clock.

June 5 to December 18, every Thursday at 3, in the Exeter (Lower) Hall,

MRS. BRAMWELL BOOTH, or COMMISSIONER HOWARD

will lead, assisted by other Staff Officers.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

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Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

IRISH EVANGELICAL SOCIETY.

ANNUAL MEETING,

THURSDAY, MAY 15, at 7.45 p.m.,

At Lyndhurst Road Chapel, Hampstead.

Chairman—Rev. R. F. HORTON, M.A.

Speakers—Revs. James Lewis (Donegal), H. E. Bennett, B.A. (Sligo), Henry Simon, and A. J. Palmer.

"CHILDREN'S FRIEND" MISSION. Day in country and holiday, free meals, bright homes, &c., for poor Children. Funds are much needed, left-off clothing, &c. All gifts promptly acknowledged. GEORGE FULLER, Superintendent, Brunswick Hall, Brunswick-road, Poplar. Article, for sale, May 12, thankfully received.

Sir A. COTTON, K.C.S.I., President.

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CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

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HELP IS MUCH NEEDED in the circulation of the Scriptures and wholesome Literature. The cure of Ireland's sorrows must be sought in the dissemination of Divine Truth. National schools have done a splendid work in teaching the people to read, and the great want is of a pure and enlightening literature.

The Society is **UNDENOMINATIONAL**, and has at present **21 COLPORTEURS** scattered over the country in addition to **170** Book Agents spread over **19** counties. Contributions will be thankfully received by—

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REV. J. ELLIOTT, Armagh, }
Or REV. THOMAS LYLE, Dunadry, Belfast, *Assistant Secretary.*

A Report gladly sent to any address.

TERMS FOR ADVERTISEMENTS "The Christian" (PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

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"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

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2 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE 44th ANNUAL MEETING will be held at Exeter (Lower) Hall, Strand, on Tuesday, May 13, at 7 p.m., under the Presidency of GEORGE WILLIAMS, ESQ. Speakers—Rev. Canon Cadman, M.A.; Rev. F. B. Meyer, B.A.; and Rev. Donald Fraser, D.D. The Choir will sing from 6.30 till 7 p.m.

THE ANNUAL MISSIONARY MEETING will be held at Seamen's Chapel, St. George-street, E., on Monday, May 19, at 7 p.m., under the Presidency of M. H. HODDER, ESQ.

THE ANNUAL SERMON will be preached at East London Tabernacle, Burdett-road, Bow, E., on Thursday, May 22, at 7.30 p.m., by Rev. ARCHIBALD G. BROWN.

Tickets not required for above meetings. The Society's banking account is overdrawn by about £800, and special Donations are therefore solicited, and will be most gratefully received by Rev. G. J. HILL, Secretary, 255, Burdett-road, Limehouse, E.

COUNTRY TOWNS MISSION.

THE ANNUAL MEETING

Will be held at EXETER HALL,

On WEDNESDAY EVENING, MAY 14, 1890.

HON. P. CARTERET HILL in the Chair.

Rev. J. E. LINNELL (Pavenham, Bedford) will address the Meeting, and the Society's Missionaries from the following places will give accounts of their work:—New Forest (Work amongst the Gipsies), Ottery St. Mary (Devon), and Burton-on-Trent. To commence at Seven o'clock.

Offices—18, New Bridge St., Ludgate Circus, E.C.

H. C. NISBET, *Treasurer.*
G. H. MAWER, *Secretary.*

H.R.H. The PRINCESS MARY ADELAIDE, Duchess of Teck

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At the FORTY-SIXTH ANNUAL FESTIVAL of the

RAGGED SCHOOL UNION,

In EXETER HALL, STRAND.

The Right Hon. LORD KINNAIRD will preside at Six o'clock on Monday evening, May 12, 1890, and the Prize Takers will form a Choir to sing a selection of pieces.

Application for Tickets to JOHN KIRK, Ragged School Union Offices, Exeter Hall, W.C. A few Special Numbered Seats will be reserved for the evening. Tickets Five Shillings each.

OPERATIVE JEWISH CONVERTS' INSTITUTION,

PALESTINE PLACE, CAMBRIDGE HEATH, E.

THE ANNIVERSARY SERMON will, God willing, be preached on THURSDAY EVENING, MAY 15, at the Episcopal Jews' Chapel, Palestine-place, Cambridge Heath, by the **REV. A. I. McCAUL, M.A.**, Rector of St. Magnus', London Bridge. Divine service will commence at Seven o'clock.

THE ANNUAL MEETING will be held on FRIDAY AFTERNOON, MAY 16, in the St. James's Hall, Piccadilly. The Chair will be taken at Three o'clock by the President, **THE RIGHT HON. THE EARL OF RODEN.**

THE HEBREW CHILDREN WILL SING AT TWO O'CLOCK.

Tickets of admission to the Meeting may be obtained from—The Principal, 12, Palestine-place, Cambridge Heath, E.; London Society for Promoting Christianity amongst the Jews, 16, Lincoln's Inn Fields; Messrs. Hatchard & Co, 187, Piccadilly; Messrs. J. Nisbet & Co., 21, Berners-street, Oxford-street; Messrs. Morgan & Scott, 12, Paternoster Buildings; from any Member of the Committee; and at the doors.

ILKLEY-IN-WHARFEDALE, Tarn House School. For the Daughters of Friends and others. Conducted by L., M., and H. LAWRENCE. The school is periodically examined both personally and by correspondence, by John Lawrence, M.A. London (Branches I. and IV.). A Parisian Governess resides in the house. Visiting Masters attend.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 112, Kensington-park-road, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

OXFORD COLLEGE FOR YOUNG LADIES, Claeton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Highly qualified professors in constant attendance. Indian or foreign children received.—Mrs. BRYANT, Lunham House, Upper Norwood, S.E.

ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.

WALTER J. KAYE, B.A., T.C.D.

MARGATE.—ALRESFORD HOUSE, Queen's-avenue. High-class School for Sons of Gentlemen. Christian home. Special care of India and delicate children.—Address, The PRINCIPAL.

SUPERIOR HOME SCHOOL for Girls, from five guineas per term. Successful preparation for all exams. Little boys also received, with separate supervision, by Mr. E. J. H. Churcher, M.R.C.P., & F.S.Sc., London. Highest references and testimonials. Health resort.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality. Term commenced May 7. — Rev. R. HUTTON, or Miss NEWTON, Dukinfield, Cheshire.

BRIGHTON.—A few vacancies in High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Terms moderate. Summer term began May 8.

The Misses NORTON, Farndon House, Stanford-rd.

ASHBY HOUSE SCHOOL

(*Senior, Junior, and Kindergarten*),

WICKHAM ROAD, BROCKLEY, S.E.

Principals—Miss PEIRSON and Miss HAINES, assisted by well qualified Governesses and Masters.

Ashley House is situated in an exceedingly healthy suburb. Preparation for Oxford and Cambridge, Local, and other examinations.

A thoroughly happy home for children from abroad. A Seaside branch at EASTBOURNE, where boarders whose health requires sea-air and bathing are received.

Referees:—Rev. C. H. Grundy, M.A.; Rev. J. Morley Wright; C. J. Brookhouse, Esq., M.D.; and parents of present and past pupils. Prospectus and addresses of referees on application.

Summer term began May 6.

FALMOUTH.—Miss F. WHITE is open to receive a limited number of Pupils (boarders) to instruct in all the branches of a good education. French, arithmetic, and drawing, by first-class masters. Music a speciality. Christian training. Excellent referees, and testimonials of former teaching. Prospectus on application.
4, Marlborough-road, Falmouth.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

BOYS AND GIRLS. — Thorough Education in a Christian home. Separate school-rooms. Premises beautifully situated. Locality very healthy. Sea bathing. Highest references. Moderate terms.
PRINCIPALS, Seaview College, Leigh, Essex.

HIGHER EDUCATION.—In consequence of unexpected vacancies the Principal of a High-class School for Young Ladies in the West of England, offers reduced and inclusive terms. Highly recommended by parents and guardians, whose daughters and wards have completed their education, or are at present resident. True conversion to God is the first aim; with this object in view the Staff is selected. Exceptional advantages, religious and educational. Especially adapted for those deprived of maternal care, or needing watchful supervision.—FIDES, 13, Rose-street, Newgate-street, London, E.C.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.
Head Mistress: Miss MARY E. PAGE.
Pupils successful at Local Examinations; London Matriculation, Royal Academy of Music, and South Kensington Drawing. Boarders received on moderate terms by the Head Mistress.
Term commenced April 24. Early application for admission of new Pupils should be made.

MORAVIAN LADIES' SCHOOL, Fulneck, near Leeds. Principal—Miss VON SCHENCK. Christian education. Pupils prepared for Royal Academy and other Local Exams. Summer term May 7.

PREPARATORY SCHOOL, near Brighton. Special attention to delicate, backward boys. Home comforts. Christian training. Preparation for public schools. Twenty guineas. Indian children received.—Miss WISE, Hamilton Lodge, Hurstpierpoint, Sussex.

EDUCATIONAL HOME for young Ladies in a Swiss Protestant family. French, German, music, painting. Healthy situation. References in England and on the Continent.
Madame RIESER, Institution, Waldheim, Berne.

BROADSTAIRS.—Ashfield House. Miss E. HARMAR SMITH'S seaside Home School, Gentlemen's daughters. Summer term began April 28. Children only needing change received temporarily. Prospectus, references forwarded, also testimonials from leading medical men as to experienced health specialty of School.

BURLTON HOUSE, Reading. High-class Ladies' School.—Principal: Miss RATCLIFFE.—Old-established. Thorough teaching. Modern educational advantages. Well-appointed home. Highest references. Inclusive terms. Pupils attend Rev. Hubert Brooke's ministry.

SOUTHSEA. — EDUCATION. — An Officer desires to recommend a high-class Christian School for Gentlemen's daughters. Moderate terms. Pupils prepared successfully for Cambridge Royal Academy of Music, and College of Preceptors. Most satisfactory references.—Inspector-General GORDON, R.N., South Esk, Victoria-road, Southsea.

HIGH-CLASS SCHOOL FOR GIRLS, Maidenhead, Berks.—Healthy situation, beautiful neighbourhood, 24 miles from London. Good modern education in English, foreign languages, &c. Professors attend. Pupils successful in Public Exams. — Principals, The Misses WILKINSON, Elmslie, Castle-hill, Maidenhead.

FOLKESTONE. — The Misses CLARKE, Sunnyside.—Small, select, Home School for Girls. Protestant Evangelical teaching. English, French, German, music, singing, drawing, painting, &c. Clerical and medical references, also parents of pupils.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot bath in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.—Boys received from 6 to 18 years of age. Three separate Departments. Juniors under the care of Ladies, Seniors under a staff of seven Resident Masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys specially cared for. Summer term commenced May 3. Cricket, athletic sports, gymnastics, sea bathing, and swimming.—For prospectus, apply to Mrs. DUFF, the Lady Principal.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
HIGH-CLASS SCHOOL FOR THE SONS OF GENTLEMEN. *Established* 1845.
At the commencement of next term (May 8th), the management of the School will be changed. Mr. G. E. W. CRANAGE, B.A. (Oxon), will become Principal. Dr. CRANAGE, on retiring, will continue to reside at The Old Hall, as Honorary Principal. Boys are prepared for the Universities and Public Examinations. There is A SCHOLARSHIP open to Boys of the School going to any College at Oxford or Cambridge, and SEVERAL SCHOLARSHIPS on entrance to the School for boys of different ages. Particulars sent on application.

BOURNEMOUTH.—Superior Home School. Two Gentleman's Daughters can be received for health and education. Special terms. House near sea, bathing. Highest references from clergymen who are parents of pupils and others.—CLINIC, Mr. Righton, Regent-street, Clifton, Bristol.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

EASTBOURNE OLD SCHOOL. — Head Master, D. STROUD, M.C.P., assisted by two resident masters and visiting professors.—Pupils very successful at Local Examinations. Fees moderate. References to parents of pupils.

COMBE DOWN SCHOOL,
Near BATH.
(For Sons of Gentlemen.)
Boys carefully prepared for University, Civil Service, and business pursuits. Forty-one successes in last four years, including Higher London Intermediate in Arts, senior and junior honours in Cambridge Local, South Kensington, Sandhurst Indian Cadetships, and Army Preliminary. Resident French and German masters. Modern languages and science hold a prominent place in school work. Christian teaching, based solely upon the Word of God. Improved accommodation. Commodious and airy school-rooms and bed-rooms. Large playground, gymnasium, workshop, tennis court, cricket field. Bracing air; open situation. Referees: Dr. Anderson, Linden-gardens, W.; Col. A. Battye, c/o H. S. King & Co., Pall Mall, S.W.; Hon. Judge Boyd, Dublin; H. Dyer, Esq., Malvern; Dr. Maclean, Bath; Dr. Pentecost, Brooklyn, N.Y.; G. Trench, Esq., Ardfert, co. Kerry. Terms moderate.—Prospectuses on application to
W. FRANKLIN, Principal.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.
Term commenced April 25.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

YOUNG LADY, about 14, required in a first-class Finishing School at seaside, to take two little girls to practise. Happy Christian home, great educational advantages. Premium required. References exchanged.
PRINCIPAL, 5, Sussex-place, Southsea.

YOUNG LADY seeks home in small select day-school. Three hours' help daily in return for board. Music, French, German, and English. Neighbourhood of London preferred.
L., Norbury, Hartfield-square, Eastbourne.

GOVERNESSES WANTED. Kindergarten £20; Nursery (Dissenter) £25; for School (Christian) £35; certificated School £40; for widower's family, finishing, £50. Foreign Governesses always wanted. No booking fees.—Mrs. EDWIN HOOPER'S Governess Institute and Home, Compton-terrace, Islington. Old established.

A FRENCH GOVERNESS (Geneva) will give her services in return for small salary in a family or school. South of England preferred.—Mlle. DESBAINS, Waterloo House, Christchurch, Hants.

GOVERNESS WANTED in June. From Wiltshire preferred. Farm-house. For three girls, eldest nine. Needlewoman. Evangelical. State age, references, moderate salary.
Mrs. HAINES, Easton Royal, Pewsey, Wilts.

JUNIOR TEACHER, or Governess-Student required. Intelligent, musical, and true Christian.—State age, stature, acquirements, and referees; with photo, to Misses BAMBER and CHURTON, Marlborough College for Young Ladies, Larkbeare, Exeter.

SEAFORD COLLEGE,
SUSSEX.
Close to the sea. Term began May 1.
Address the HEADMASTER.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.
Head Master, Rev G. HUGH JONES. Classical, technical, and commercial departments; also preparatory forms. Resident foreign master. Laboratories, workshops, cricket-field, and tennis ground. Backward, delicate, and young boys have special attention. Prospectus, honours list, &c., on application.

GOVERNESS, accustomed to teaching, wishes to give 4 or 5 hours' tuition daily, in return for comfortable home, with laundry and travelling expenses. Excellent testimonials.
F., The Cottages, Crowborough Cross, Sussex.

GOVERNESS. — Christian Lady seeks engagement. Thorough English, fluent French and German, good music, elementary Italian and Latin. Liberal salary. Long references.
Miss GOUGH, 17, Old Cavendish-street, London, W.

Appointments, Situations, &c., Wanted.

AS SECRETARY OR SUPERINTENDENT to some important Evangelistic or Gospel Temperance Mission. First-class mercantile experience, and knows how to interview gentlemen in soliciting business, &c. Highest references. Salary about £200 per annum.
H. A. R., 77, Queen's-road, Finsbury-park, N.

AS MISSION WORKER or Under-Matron.—Y.W.C.A. Secretary recommends earnest Christian, age 26. Has been greatly blessed to young women.—SECRETARY, 37, Milsom-street, Bath.

EXPERIENCED LADY WORKER, anxious for souls, seeks re-engagement in Mission work. Total abstainer. Accustomed to sick visiting, mission-room meetings, classes, maternal societies, clubs, &c. Highest testimonials.
S. S., Meuville, Vicarage-road, Watford, Herts.

AS BIBLEWOMAN and District Visitor.—Wanted an engagement. Experienced. Testimonials and references.
J. E. R., Mission House, 16, Church-st., Cambridge.

AS COACHMAN or Groom. Single-handed, age 27. Seven years' good character. Christian, abstainer.
J. HARDS, Stile-place, Hadlow, Tunbridge, Kent.

GARDENER.—A middle-aged Man, single and abstainer, desires a situation as plain Gardener, &c. Willing to be useful. Moderate wages. Satisfactory references.—GARDENER, 3, Gospel Oak-grove, Haverstock-hill, London, N.W.

UNDER A BUTLER, or Hall Boy. Not in service before, wants a start. Well recommended. Christian. Abstainer. Age 15. Height 5 ft. 3 in. Smart, active, willing.—HUTCHINS, 6, Chipstone-cottages, Barton-le-Clay, Beds.

AS WAITER in respectable hotel, or, if possible, private family.—A Lady is anxious to find situation for young Man, Swiss, speaks French and German well. Experienced.
Mrs. B., 8, Darnley-road, Gravesend.

AS WORKING HOUSEKEEPER, or in any useful capacity. A Lady recommends a person. Good needlewoman, fond of children. Good references.—TRUST, c/o Mrs. Viney, Marlowes Post-office, Hemel Hempstead.

A MISSIONARY'S DAUGHTER, just bereaved of her mother, is anxious to obtain a Christian home. Is domesticated, a good reader, understands nursing, musical, bright, and good-tempered. Recommended by Mr. Wilké, Emigrants' Home, Blackwall.—Apply to above address.

USEFUL COMPANION to elderly or invalid Lady. Most kind and attentive, very bright and cheerful, good reader, domesticated. Christian family desired. Salary £25 to £30.—M., apply to Miss HOOPER, 9, Upper Baker-street, N.W.

HOUSEKEEPER, or position of trust, by Widow, without family, aged 40. References given and required. Open Brethren preferred.—Mrs. DIXON, Craig House, Bedwin-street, Salisbury, Wilts.

AS HOUSEKEEPER, Useful Companion, care of an invalid, position of trust. A Lady highly recommends gentlewoman, 37. Eight years' personal reference. Church. Good needlewoman.
BETA, 10, Kennington-rd., Westminster, London.

AS COMPANION to a Lady or Governess to little girls. In or near London. Wanted by a German Lady. Can teach French.—Fraulein KREIDL, Ashley Lodge, Lavender-hill, S.W.

AS NURSERY GOVERNESS to young children; or would go as Mother's Help. Young Lady (Protestant) wishes to find situation, not more than fifty miles from Sheffield. Comfortable home chief object. Highest references.
A. N., 589, Attercliffe-road, Sheffield.

NURSE-ATTENDANT to an invalid. Re-engagement required, by one who has received hospital training. Willing to be useful.—NURSE, c/o Mrs. Davis, 33, Lower Addiscombe-road, Croydon.

MR. HAMMOND can highly recommend Mother and Daughter to take charge of Coffee Tavern, or other place of trust. Husband, handy man.—Sunflower Coffee Tavern, George-street, Croydon, Surrey.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces to Ladies Christian Governesses, Companions, Housekeepers, Medical, Surgical, and Monthly Nurses. Also superior Domestic Servants.

AS MATRON of Orphanage, Industrial School or Training Home, one who has had much experience, is highly recommended. A good needlewoman, and has happy influence with the young.—MATRON, Parlett's Library, 4, Richmond-road, Bayswater.

AS USEFUL COMPANION or Housekeeper to Christian Lady or Gentleman. A thoroughly domesticated Lady (age 33) desires engagement. Active, cheerful, musical. Church of England. Excellent references.—H. A., 3, Mornington-villas, Chase Side, Southgate, N.

USEFUL HELPS. — Lady highly recommends two Sisters (ladies) willing to do the work of a house, except steps and boot-cleaning. London or suburbs.
Miss GOUGH, 17, Old Cavendish-street, London, W.

AS USEFUL COMPANION to an elderly Lady, or any post of trust. Cheerful, domesticated, needlewoman, Churchwoman. Aged 28. Testimonials. Well recommended.—A., 5, Cheney's-road, Cann Hall-road, Wanstead, Essex.

AS LAUNDRY MATRON AND LAUNDRY MAID.—Situations required together by two friends, in Institution, Hospital, or nobleman's family. Thoroughly understands laundry-work. Ages 32 and 25. Good references. Wages £25 and £20.—Miss WALTI, Grosvenor House, Chiswick-lane, Hammersmith.

AS NURSE AND USEFUL HOUSEKEEPER.—A Lady desires engagement to an invalid or elderly Lady or Gentleman. Is a good nurse (home and hospital experience), very cheerful and active, economical manager, and in quiet comfortable home asks only moderate salary.
S., 6, St. John's-street, Devizes, Wilts.

THREE YOUNG GIRLS.—A Lady wishes to recommend three young Girls, two as Sewing or young Ladies' Maid, the third as Under House or Kitchenmaid.—Mrs. LEA WILSON, Old Radford Vicarage, Nottingham.

THE COMMITTEE of the Alderley Edge Training Home wish to recommend two strong Girls as Under-Servants, one as Scullery-maid, both aged 16. — For particulars, apply Miss WATERHOUSE, Treasurer, Alderley Edge, Cheshire.

AS MAID to delicate or elderly Lady. Lady highly recommends experienced Christian person. Efficient nurse. Understands housekeeping. Thorough needlewoman. Excellent testimonials for trustworthiness. Age 40.
VISITOR, 3, Burgh-road, Lerwick, Shetland.

MISS MEREDITH BROWN is anxious to find situations for Girls, aged 19, as Plain Cook and Housemaid. Wages £12 to £14.
Shaftesbury Institute, Lisson-grove, N.W.

A GOSPEL PREACHER, whom the Lord has greatly used and blessed, disengaged. Would take charge of a Church or Evangelistic work, for long or short period.—BETA, 11, Lower Cross Park-terrace, Heavitree, Exeter.

MISSIONARY, &c.—An engagement required by Advertiser, who is experienced in Mission work and visiting people in their homes. Excellent references and testimonials. Single. Moderate stipend.
C. F. H., 35, Saxon-road, Selhurst, London, S.E.

CHRISTIAN GARDENER, aged 35, unable to do heavy work, requires place of trust. Wife could do housework. Two children, youngest six years.—A., 20, Sulina-road, Brixton-hill, S.W.

MATRONSHIP, London or Provinces. Middle-aged. Considerable experience. Excellent testimonials. Decided Christian. Abstainer.—J., 200, Euston-road, N.W.

MISS MEREDITH BROWN is anxious to find a situation as General Servant for a Girl, aged 19, who has been in prison for dishonesty. Good appearance, and a diligent worker. Who will take her for Jesus' sake?
Shaftesbury Institute, Lisson-grove, N.W.

AS NURSE OR ATTENDANT to invalid, or place of trust. Re-engagement wanted by middle-aged person. Kind, patient, experienced. Good references. Town or country.
Mrs. B., 21, Shellgrove-road, Stoke Newington.

COACHMAN open to engagement. Pair or more. Steady, experienced. Good personal character.
R. MURRAY, Oak Hill-grove, Surbiton, Surrey.

NURSES.—Any Lady desiring a good Monthly, Medical, or Surgical Nurse, certified please apply, NURSE AGNES, 51, Walham-grove, Fulham, London, S.W.

GENERAL HELP.—Will any Lady take an Orphan Girl of 14, fairly strong, able for work, well trained, first for six years in an orphanage, now completing third year as General Help in clergyman's family. Most suited to kitchen work. Requires watchful supervision.
K. F., 26, Goldstone-villas, West Brighton, Sussex.

AS KITCHENMAID. — A Lady wishes to hear of a situation for Girl, 17. Has been General Servant. Three years' character. Country preferred.—Miss CHAMBERS, 63, Gloucester-place, Portman-square, W.

CHRISTIAN SERVANTS wanted.—Miss HOOPER, 9, Upper Baker-street, N.W., takes special interest in placing reliable Christian Servants in suitable situations. She has now many good vacancies.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 2s. Specialité (supplied to Agents, 1s. 6d. in bulk, 1s. 6½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

PROBATIONERS.—Vacancies at H.M. Hospital for Waif Children, Stepney-causeway, London, E. Must be Ladies, members of some Protestant evangelical Church and total abstainers. —All applications, with photo and stamped envelope, to be addressed to THE SISTER-IN-CHARGE, H.M. Hospital, Stepney-causeway, London, E.

A QUALIFIED DISPENSER AND EXTRACTER wanted, to take charge of a chemist's shop in the suburbs. Board and lodging found. A Christian gathered out to the name of the Lord desired.—Write, stating age, experience and salary required, to
H. J., c/o Tetley & Sons, Fenchurch-street, E.C.

TO PARENTS AND GUARDIANS.—Worthing.—Mr. KEMPSTER KNIGHT has a vacancy for a well-educated Youth as Apprentice to the Bookselling, Stationery, and General Fancy Trades. Indoors. Premium required. References kindly permitted to the Rev. F. Cruse, The Vicarage, Christ Church, Worthing; The Rev. H. McLeod Beckles, The Rectory, Heene; or W. F. Fuller, Esq., The Bank, Worthing.—For particulars apply, Royal Library.

AN EARNEST CHRISTIAN young Lady, Evangelical Church of England, of good social position, in good health, and with some means of her own, wanted as Companion-Helper to another young Lady engaged in Christian work, in a town on South Coast.—Letter, giving reference and asking for any information desired, to be addressed, M. O., Apel's Library, 55, Robertson-street, Hastings.

MAN AND WIFE wanted, for country, as single-handed Indoor Man-servant, and good plain Cook. Christians and abstainers desired.
Hon. Miss PORTMAN, Littleton, Blandford.

MATRON SUPERINTENDENT.—Required for Babies' Castle, Hawkhurst, Kent, by the 30th of June, a thoroughly competent Matron, who must have had considerable experience in the management of infants from the earliest age, in health and disease, and must also have had hospital training. Candidates should be Christians connected with some Evangelical Church, abstainers, and thoroughly competent to control a large household of nurses and servants.—Applications, with copies only of testimonials, to the Secretary, Mr. JOHN ODLING, 18, Stepney-causeway, London, E.

A WIDOW AND DAUGHTER wanted to take charge of a small Training Home for Girls in Southport. The one as "Mother" and the daughter to assist in housework. Practical experience required, and one who is a good needlewoman. Christian. Abstainer.—HON. LADY SUPERINTENDENT, 3, Albert-road, Birkdale.

Y.W.C.A. experienced Lady-worker wanted to manage Institute and carry on Spiritual work of Association. Able to give addresses. Good organiser. Salary.
SECRETARY, Glanrafon, Sketty, near Swansea.

A MATRON wanted (a widow and daughter preferred) to take charge of a small Training Home for Girls in Southport. Practical experience in housework. Plain cook and good needlewoman. Christian. Abstainer. — HON. LADY SUPERINTENDENT, 3, Albert-road, Birkdale.

WORKING MATRON wanted for small Rescue Home, able to superintend laundry work. Age 30 to 40.—Address, with testimonials, SECRETARY, 267, Glossop-road, Sheffield.

A COLLECTOR wanted for an established London Charity. Experience, influence, and Christian character essential.—Apply by letter only, enclosing copies of testimonials, terms, &c., to W., c/o Messrs. Dawson & Sons, 121, Cannon-street, E.C.

TO PARENTS AND GUARDIANS.—An Apprentice (indoor) wanted to learn the Basket and Wicker Furniture trade. A cripple in health not objected to. Premium required. Good home. Christian family.—A. POTTS, Basket Works, Bury-street, Edmonton, Middlesex.

EVANGELIST wanted for Mission Hall seating 300 people. He should have £60 yearly private income, to which £60 or more might be added.—H. G. SHARP, Chelston, Torquay.

EVANGELISTS. — Several Male and Female Evangelists are wanted immediately. Must love souls, and be willing to endure hardness.
ERNEST H. HOWARD, West Villa, Goole, Yorks.

MOTHER'S HELP wanted. Farm-house. Two children, 5 and 8. Domesticated. Musical. Abstainer. Small salary. Good needlewoman.
Mrs. LANE, Aldsworth, Northleach, Gloucestershire.

GROOM-GARDENER wanted by Rector of county parish, near Hungerford, Berks. Must be Churchman, with highest testimonials. Wages, good cottage and garden, and 16s.—Address, stating particulars, RECTOR, c/o Terry & Co., 6, Hatton-garden, London.

COACHMAN, on or about May 28, understanding stable and driving duties, willing to help gardener. Married, abstainer. State age and references.
Mrs. EVANS, The Heyes, Haydock, Lancashire.

AS UNDER-MATRON.—Wanted in a small Rescue Home, a Christian Woman who understands Laundry work. Able to train girls.
MATRON, Rock End, Cambridge.

AS USEFUL HELP and Companion. A Christian young Lady wanted. Small salary offered, duties light.
H., 3, Royal-road, Upper Teddington, Middlesex.

SUPERIOR NURSE wanted, in Christian family. Four children, youngest two.—Apply, stating age and wages, to Mrs. ANDREWS, Capital and Counties Bank, Aldershot.

NURSE.—Can any Lady recommend to a Clergyman's Wife, a neat, trustworthy Girl for one baby. Age 17 to 20. Wages moderate.
Mrs. CHANCELLOR, Sidcup, Kent.

AS NURSE-HOUSEMAID. — Can any Lady recommend to a Clergyman's Wife a young Girl, trustworthy, bright, clean, neat in appearance. One to train no objection. Christian preferred.—Mrs. NICHOLLS, Garston, Watford.

NURSE.—Can any Lady recommend a competent Nurse. Decided Christian. Good needlewoman. Under-nurse kept. — Mrs. PELHAM BURN, The Cherry Orchard, Old Charlton, Kent.

EXPERIENCED, SUPERIOR NURSE or Mother's Help wanted, to take entire management of three young children, youngest six months. Under-nurse kept. Good wages to competent person.—Apply by letter only in the first instance, giving full particulars.—C. E., c/o Mr. Drew, Stationer, 634, Holloway-road, N.

PARLOURMAID wanted, thoroughly experienced: good character, not short. Five maids kept. Age from 25 to 35. Abstainer preferred. Wages £20.
Mrs. HORNER, The Home, Halstead, Essex.

AS NURSE-ATTENDANT to invalid Lady. Slight mental case. A kindly Christian Woman wanted (abstainer). Good needlewoman. Comfortable home.—State age and full particulars to H., 35, Eaton-place, Brighton.

NURSE WANTED, English, French, or German Protestant. Four children, out of arms Christian valued. Comfortable home. — Apply stating age, wages, &c., to
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May 9, 1890.

The Christian.

Notes and Comments.

NEXT week we shall give portrait and sketch of the late Mr. A. M. Mackay, of Uganda, Central Africa.

The British Government are surely ill-advised in again raising the question of compensation to publicans for the withdrawal of their licences, if the public interest should require the curtailment of the liquor traffic. The proposal, when mooted two years ago, was hailed with such a storm of popular remonstrance that it had to be dropped. We cannot see that it is less iniquitous now; and, if it is persisted in, we can but hope that the tide of indignant protest will again rise to such a height as to submerge it out of existence.

The House of Lords' Committee on "Sweating" have at length made public their Report and the conclusions at which they have arrived. These may briefly be stated in its final paragraph:—

> We cannot conclude without expressing our earnest hope that the exposure of the evils which have been brought to our notice will induce capitalists to pay closer attention to the conditions under which the labour which supplies them with goods is conducted. When legislation has reached the limit up to which it is effective, the real amelioration of conditions must be due to increased sense of responsibility in the employer, and improved habits in the employed. We have reason to think that the present inquiry itself has not been without moral effect. And we believe that public attention and public judgment can effectually check operations in which little regard is shown to the welfare of workpeople, and to the quality of production; and can also strongly second the zealous and judicious efforts now being made to encourage thrift, promote temperance, improve dwellings, and raise the tone of living.

Legislation, as we have frequently remarked, may do something to abate certain phases of the evil, but its power, after all, is but partial. In commenting on the Report, *The Daily News* says that "we must moralise trade, or perish." This points to the true and effective solution of all social problems—that capitalists and toilers alike shall endeavour to do unto others as they would that others should do to them.

Though there may be nothing positively new to be said upon the betting and gambling mania, we heartily endorse the protest made by Canon Watson at the recent meeting of the Central Council of Diocesan Conferences, against some of the latest developments of this evil. Moreover, the spirit of heartless speculation has invaded commerce, for much of the business done in the produce markets is little better than mere gambling upon the future prices of tea, sugar, and the necessaries of life. The remedy for this widespread disease must be sought in the individual, and reform must work by way of leaven. At the same time the titled and wealthy classes ought to throw their powerful influence and example into the right scale. Much might be accomplished if the daily press would cease to publish betting intelligence.

The colliery owners and the miners of Cumberland have formed a Board of Conciliation and Arbitration for the consideration and settlement of questions affecting wages and other trade matters. This example might be followed in other localities. The golden rule of Christ is meant to apply as forcibly to the regulation of the conduct of workman as to that of employers. Recent strikes in Ireland have shown that little regard is paid to the interests of the community at large. This action is a grave mistake. There is as much objection to tyranny on the one side as upon the other.

Mr. Huxley has joined hands with Mr. Froude in denouncing the persecuting spirit of the Church of Rome. In an article on "Government" in the current *Nineteenth Century*, the eminent scientist declares that "the Holy Office" of the Romish Church has degraded itself to depths never reached even by pagan governors; he continues:—

> The doctrine that the authority of the State extends to men's beliefs as well as to their actions, and that the power of the State ought to be used for the promotion of orthodoxy and the extermination of heterodoxy is, in fact, a necessary corollary of Romanism; which, however disguised by prudence when the Papacy is weak, is sure to re-appear when it is strong enough to dispense with hypocrisy.

These are cutting words, but no impartial historian can deny their truth, and they have all the greater weight as coming from a man who is certainly not prejudiced in favour of Protestantism.

We have before called attention to the revolt of trustworthy scientific leaders against speculations that would banish the Creator from the Universe. An illustration of this strong reaction was given at the Victoria Institute on Monday evening last week. A paper was read by Professor Hull, H.M. Director of the Geological Survey of Ireland, on "Theistic Arguments drawn from Natural Phenomena." It was a strong and thoroughly Christian defence of the old view of scientific students as to the agency of God in the origin of life, the appearance of man, and in all the processes of nature. Good and wise men expected this reaction, and its setting in is one of the best signs of the times.

Rev. George Fry, Rector of All Saints', Manchester, writes to *The Dublin Daily Express* to controvert some statements respecting the persecution of Lutherans in the Baltic provinces. He gives a more hopeful view of religious toleration in Russia, and states that there are in Russia 8,000,000 Dissenters from the Established Church who are in the full enjoyment of toleration. He adds:—

> In St. Petersburg and Moscow there are laymen, devout members of the Orthodox Church, who, having resided in London for some little time, have imbibed a truly missionary spirit from the earnest work which they had witnessed in East London parishes, and returned to their homes determined, for Christ's sake, to win the thoughtless and heedless to his fold. The wonderful work accomplished by an overlooker of a mill in the lowest quarter of St. Petersburg I shall never forget. Hundreds of workmen have abandoned their careless lives, and are doing their utmost to raise funds to build a church, the mission-room being too small for their numbers.

Mademoiselle d'Aubigné, daughter of the historian of the Reformation, gives in *The Free Church Monthly* a very interesting account, after a personal visit, of the mining districts of Belgium. It would be difficult to find a more urgent field for evangelistic labour. Rome has lost its hold over the miners. Materialism has come in its place. Morals are very low. Young girls work long hours in the pits. On the other hand, there is unlimited religious liberty. The Belgian Missionary Church, with very limited resources, is working bravely in the region. Families are converted; the power of the Gospel is seen in whole villages; colporteurs are selling the Scriptures widely, and converts are themselves missionaries. Few scenes of Christian activity in Europe demand greater sympathy and prayer.

In the April number of *The Missionary Review of the World*, Rev. D. L. Leonard has a striking paper, under the heading "Babylon is Falling," in which it is shown that the laws against Mormonism were never so actively enforced, or so successful, as they are at the present time. This is something to be thankful for, and we trust the energetic effort to suppress a vile evil may be continued while the evil exists.

The report of the fifth Indian Congress, held at Bombay in December last, bears interesting evidence of the activity of the people of our Eastern Empire. The discussion on the excise system showed a wholesome determination to deal with the great drink evil. One of the speakers, Rev. Thomas Evans, Baptist missionary, thus described the fearful progress of the traffic:

> Under the Mohammedan rule the excise revenue of India was not twenty lakhs of rupees, and then it was imposed as a fine, as a restriction to try and keep the people from drinking. When the King of Oudh was lord and master in his country, there was no grog-shop in Lucknow or within ten miles of the city; but now we have over one hundred grog-shops in Lucknow under British rule. When King Theebaw, of Burmah, was sitting upon his throne, there was not a grog-shop in Upper Burmah; but the English have taken possession of the country, and last year the excise revenue in Upper Burmah was over two lakhs. When the Honourable East India Company came to an end in 1858, the revenue from the excise of India was 50 lakhs of rupees; to-day it is 500 lakhs of rupees.

The speakers gave the Government credit for having done something of late to reduce the dimensions of the evil; and we are glad to say that the Congress agreed to a resolution expressing an earnest hope that no time will be lost in dealing with the excise question in the sense advocated by temperance reformers. Copies of the report (price 1s.) may be had from the Offices of the British Committee of the Indian National Congress, 25, Craven-street, Charing Cross.

In a recent letter to *The Morning Post*, Mr. W. Burdett Coutts defends the Imperial British East Africa Company from the charges with respect to the employment and encouragement of slave labour which were brought against it in the recent debate in the House of Commons. The writer says that the Company "desire and are determined eventually to effect its abolition." After recounting the freeing of sixteen

hundred slaves two years ago by compensation to their owners at the rate of fifty shillings per head, he explains how the Company, refusing to conform to the baneful custom of the country by employing slave-labour in their works, have adopted the plan of enabling the slaves to work out their freedom. Such a peaceful and legitimate policy as this, which arouses no hostility from the native tribes, is preferable, we judge, to forcible repression.

As we go to press we have received an important letter, which will appear in our next issue, from Rev. Dr. Kerr Cross, of Livingstonia, in which he combats the position taken by Captain Hore in his articles on Nyassaland that have appeared in our last two issues. Dr. Cross has only recently returned from Nyassaland for a brief visit to this country.

Rev. Benjamin Waugh's paper on "Baby Farming," in the current *Contemporary Review*, reveals practices of cupidity and inhumanity in the slow murder of helpless little children, which are well-nigh incredible. The National Society for the Prevention of Cruelty to Children have done well in instituting these difficult investigations into practices of which the country could otherwise have had no conception. The matter is one that demands the instant attention of legislators; while the very strongest expression of public opinion on the part of humane persons should sustain Parliamentary action.

The same Review has an article on Monte Carlo, entitled, "A Poisoned Paradise." It gives hope that in the lowering of what was called respectability and refinement, and deterioration to yet lower depths of depravity, the pest-house of evil may be working out its own destruction. "When revelry," says the writer, "exceeds the bounds of licence then comes the ruin. Already the 'writing is on the wall.'"

THE STRANGERS' REST, RATCLIFF HIGHWAY.—Dr. H. Sinclair Paterson delivered an inspiring address at the monthly meeting of workers, on Friday evening last. He based his remarks on Rom. xii. 1, 2, and those who heard were much profited by the practical character of the teaching presented. As usual, the hon. secretary, Mr. J. T. Isaac, called for more volunteers in the varied operations of which the Rest is a centre. A letter was read from Miss Steadman, now in China, formerly a labourer at the Rest. She rejoiced to report blessing upon her endeavours in China. After twelve months' study of the language, she is now able to speak a little to the people, and she said that her first address to them was founded upon John iii. 16.

MOHAMMEDANISM.—Mr. Kirkham writes:—I am painfully impressed with the dominance of Mohammedanism in Eastern lands. In Constantinople it is impossible to turn the eyes in any direction without seeing mosques and minarets. There are hundreds of them. Without music or choirs they retain their hold of the people. As the "Christianity" is of a corrupt and formal kind, the people are not likely to be favourably impressed by it. As I gazed upon the city when the domes and minarets stood out against the afterglow of a magnificent sunset, and the moon began to exert her power, I felt ready to weep as Jesus did over Jerusalem on the first memorable Palm Sunday, and prayed earnestly that the Crescent might wane, and the glorious Cross of Christ take its place all over the Mohammedan world.

Holiness taught in God's Word

FROM "THE UPPER" INSTEAD OF FROM "THE UNDER" SIDE.

BY REV. ALEXANDER M. CRAWFURD,
Minister of Brownfield Chapel, Glasgow.

WE are all familiar with the teaching of "Self-Surrender" and "Self-Emptying," &c. The objection has been brought against this teaching that the conscience, always more or less legal, is continually urging forward the believer (as well as the unbeliever) to *self-effort, i.e.*, to do something, as the condition on which blessing, in one form or another, is to be obtained—in a word, if thou do this, thou shalt have life, or have it more abundantly.

Now I am free to confess that when among the firstfruits of Glasgow, I received the blessing eight years ago, in the Queen's Rooms—Mr. Bowker in the chair—it was not through the teaching of self-surrender and self-emptying from the *under side*, but through Christ presenting Himself to me as the Crucified One, dead, risen, and sitting in glory. My surrender was not an effort of the flesh, through the action of a legal conscience urging me forward to make it as the condition of blessing, but it was Christ presenting Himself before the heart, and the compellings of his Divine grace constraining me, breaking me up, and breaking me down—in a word, overwhelming me with his love that gave all, and did all that could be given or could be done.

Thus, were I asked to preach *sanctification* or holiness to believers, I would avoid the legalism that teaches self-surrender and self-emptying from *the under side*, and begin with *saints* as with *sinners*, from the *upper side* by the presentation of God delivering up his own dear Son to be lifted up upon that cross; keep them gazing at that spectacle of overwhelming and all-subduing love until they were broken up and broken down, and then I believe that, like the tree bringing forth spontaneously, the fruit would appear in a life yielded unto God.

"When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, *ye have your fruit unto holiness* [without effort], and the end everlasting life" (Rom. vi. 20-22). "Yield [without effort] yourselves unto God, *as those that are alive from the dead*" (vi. 13).

There is a sphere of death environed by the horizon of death, in which all men are in the first man Adam, to begin with. But there is a sphere of life in Christ Jesus above and beyond. How am I to be delivered from the sphere of death, where Satan, and sin, and the world, and hell, and death, and the law, have and hold the dominion over me, and translated into a spiritual sphere, viz., in Christ Jesus alive from among the dead, where neither Satan, nor the world, nor hell, nor death, nor the law, nor sin, shall have dominion over me, where neither the one nor the other can have any kingship or lordship over me? The cross of our Lord Jesus Christ is the answer. Christ crucified carries me, crucified with Himself, and all the hosts of the redeemed, in his (Luke ix. 31) *exodus of death and resurrection out from among* the dead into the sphere of "alive to God in Christ Jesus!" even as Moses, in his exodus out of Egypt, carried with him the hosts of Israel redeemed by the blood of the slain lamb, out of the sphere of bondage to Pharaoh, taskmasters, burdens, and iron furnaces, into a sphere on the resurrection side of the Red Sea, where they were free to yield themselves servants to Jehovah, their God, in singing, sacrificing, and serving Him.

On Giving to Missions.

BY REV. DR. LANDELS.

[From a missionary sermon at Camden-road Baptist Church.]

CHRISTIANS, to whom God has given plentiful means, do not know their privileges unless they use them for blessing their fellow men. Is it not a matter of devout thankfulness that the Lord not only puts upon his people the unspeakable honour of being associated with Him in his great work, but gives a call to us to make our possessions conducive to the highest good? Let the rich use what they have as He intends it to be used, and they will have reason to bless Him for it all; let them employ it in doing good for their fellows, and they will transmute it into blessing; and in the after ages they will find they have made to themselves friends of the mammon of unrighteousness, and, as Paul says, laid up a good deposit for the time to come.

I know many men think otherwise. They will place their money in the bank, invest it in houses or lands, improve their style of living, lay it up for their old age, or keep it for their families. If they give it to the cause of Christ they have no hope of seeing it again, but if they save it they are sure to have it; if it is placed in the bank they are sure to have it at any time; if it is expended on an improved style of living they will enjoy its advantages every day; if it is saved for themselves or their families they will know of the good of it by and by. Will they? Is it quite certain that they had better dispose of it thus than give a reasonable proportion to the cause of Christ? that they had better hoard it up or squander it for selfish ends than devote it to benevolent purposes? Have you never seen hoarded riches become a curse to their possessor? Have you never seen an improved style of living bring an increase of care, and rob the individuals of the quiet enjoyment which attended their humbler mode of living?

Have you never known families utterly ruined for time and for eternity by the prospect of inheriting their father's hoarded wealth? Have you never known men make extravagant provision for their old age which they did not live to enjoy? Yesterday, as they sat surrounded by their possessions, you might have pronounced them happy; but they are dead to-day. Where now is their hoarded property? Had they employed a proper portion of it in doing good, would they not have been richer men: would not their death-bed reflections have been more consoling, if, instead of unavailing regrets, they had died with the assurance that they had a good deposit laid up for the time to come, that there were those left behind who would bless their memory, and those gone before who were indebted to them for their eternal joy? Which do you think was the wisest use of it? How would you wish you had employed yours when your dying hour comes? Remember the words of the Lord Jesus: "It is more blessed to give than to receive." Remember, "The liberal soul shall be made fat, and he that watereth shall be watered himself."

In the Furnace.

IT was a sweet hour away from the busy world. We passed into the little cottage with its tidy garden, the door opened by the Christian nurse whose happy face was a meet welcome to that hallowed sick-chamber. There he lay, a unique trophy of God's saving and sanctifying grace. The writer had the rare privilege of celebrating this beloved saint's "Jubilee of Suffering" with a number of other friends, most of whom were aged pilgrims. One had attained his fiftieth year in the eldership of the church, and another (since gone home) his forty-fourth in the same office. This memorable gathering in the little room was presided over by the honoured author of "The Life of Duncan Mathieson." The exercises consisted of the reading of the Word, with praise and prayer to the faithful covenant God of his people.

Now in his fifty-fourth year of suffering, our beloved friend, James T——, of Dundee, still lies upon that bed preaching the glorious power of Christ, and the all-sufficiency of his grace, even by his face, which is lit up by more than earthly radiance, and by his joyful acceptance of his Father's will. Many a time by that bedside have we had our fears rebuked and our faith strengthened at seasons when his pains were severe, and yet not a murmur escaped his lips. Rarely indeed does he speak of himself or his health, except a word or two in reply to an inquiry.

There were three of us on the occasion of a late visit. We found the well-worn Bible lying as usual open upon the bed, and, after a brief greeting, at once the dear sufferer launched out into the precious flow of the Word. At the weekly meeting held in this sick-room, a godly minister had lately been speaking from John xv., dwelling especially on verses 9, 10, "Continue ye in my love," and James had been evidently feasting. He said, quaintly: "When I was a laddie, my mither made me take her washing tub that had become 'gizzened' (*i.e.*, dry and leaky) by the drought, and put it right down into the burn amongst the water, and to let it stay there. By so doing the wood swelled and the tub was tightened up so that it could be used. And that's just like us. Our human nature got such a fall in Adam that it's just like a gizzened tub, not fit for use. And it's only when it gets into the love of God and keeps there that it is right. That is wonderful love. Paul speaks about it in Eph. iii. 18, 19, 'To know the love of Christ which passeth knowledge.' There was no contradiction there. We think of Ps. xxxiv. 8, 'O taste and see that the Lord is good.' Here we have the taste, in heaven the feast. If you taste honey, other things seem tasteless; so, if we taste the love of Christ, the world's sweets appear tasteless things. Some get a taste of this, and yet spit it out again, and it does them no good. This was the case with Herod, who heard John gladly and did many things, and yet he took off the Baptist's head."

In this connection the dear sufferer dwelt on that precious word, 2 Thess. iii. 5: "And the Lord direct your hearts into the love of God and into the patience of Christ," preferring the marginal rendering as quoted. Speaking of the presence of sin in the believer, he said that, though Dagon fell before the ark, the stump was left. The root of the matter was in Job, though his trials brought out the corruptions that were in him. A believer might backslide very far, but the Lord would find him. A golden sovereign was still a sovereign though it was down in the gutter and the stamp all covered with dirt. There's a difference between God's quickening presence and his comforting presence. For various reasons He may hide his face from us, yet He never leaves; and He often gives us a kid that we may make merry with our friends."

Whether our dear friend noticed anything that seemed to indicate to him that we wished to bring our visit to a close, we were uncertain; but he said: "A dear minister was seeing me, and he seemed very hurried. I said to him, 'Your Master was never in a hurry, and yet He finished the work that He came to do.'" We read Isa. xxv., xxvi., our friend giving sweet comments as we went along about Jesus and his love. He said, "I have been praying too for Mr. Spurgeon, that the Lord would uphold him in the noble stand that he is taking for the truth of the Gospel." Ah, we thought, it is through the prayers of such winnowed saints as this that the honoured and beloved pastor of the Tabernacle has such power with God and with man. We had a precious season of prayer together, and then bade our beloved brother adieu. May God abundantly water him and all his afflicted children as they so blessedly water others from their beds of suffering.

P. W.

A Letter from John Berridge.

The following quaint but characteristic letter of John Berridge will no doubt be of interest to our readers. It is preserved in a manuscript at Everton Vicarage, Bedfordshire, the scene of the labours of this servant of Jesus Christ. Writing to the Countess of Huntingdon, to acknowledge the receipt of a communication, he says:—

"I WISH you had sent along with it a few minutes of your life of faith; you might have taught me whilst you were clothing others; for indeed I am one of those strange folks who set up for journeymen without knowing their business, and offer many precious wares for sale without understanding their full value. I have got a Master too, a most extraordinary person, whom I am supposed to be very well acquainted with because He employs me as a riding pedlar to serve near forty shops in the county, besides my own parish; yet I know much less of Him than I do of his wares. Often is my tongue describing Him as the fairest of men, while my heart is painting Him as the Witch of Endor; and many big words have I spoken to his credit; yea, I am often beseeching others to trust Him with their all whilst my own heart has been afraid of trusting Him with a single groat.

"Neither, madam, is that all. Such a profound ignoramus am I, that I know nothing of myself as I ought to know. I have often mistaken rank pride for deep humility, and working of self-love for love of Jesus. When my Master first lured me into his service He kept a brave table, and was wondrous free of his liquor; scarce a meal passed without roast meat and claret; then my heart said I love Jesus, and was ready to boast of it too. But at length He ordered his table to be spread from above, and water out of the rock. This my saucy stomach would not brook, my heart thought it pernicious fare, and my tongue said it was light food. Now my love for Jesus disappeared, and I followed Him for the loaves and fishes, and, like a true worldling, loved Him for his larder better than his person.

"Presently my heart detected me in a very dirty trick, which discovered the busy pride and amazing impudence of my heart. Hitherto I had been a stranger to the luxury my Master gives his servants; only I knew He had many rarities, such as pearls and diamonds, and plenty to dispose of. Accordingly, I begged a bracelet of Him, a necklace, earrings, nose-bob, and other pretty things, which He readily parted with, being of a most exceeding generous nature; and will it not amaze you to hear I had the vanity to fix these odd ornaments about my old face, intending to make a birthday suit to appear in at court! Well, to be sure, whilst I was thus busy about mending my old rags, &c., in comes my Master, and gives me a sudden look which went to the very heart of me, and said in an angry tone: 'Varlet, follow Me!' I arose and followed Him, trembling, whilst He led me to the house of correction, where He first set my feet in stocks, and stripped me of my ornaments. He then took his afflictive rods, and laid upon me very stoutly till I cried for mercy; but He declared He would not lay aside the rod till He had scourged every rag from my back; and, indeed, He was as good as his word.

"Think then how amazed and confounded I must be to stand naked before Him, and especially when I saw myself a leper, with an Ethiopian skin, which the rags had hitherto concealed from sight. I kept on my legs, though overwhelmed with shame, till at length, being almost choked with the dust and stench that came out of my rags in beating, I fell down at my Master's feet. Immediately the rod dropt from his hands, his countenance softened, and with a still small voice He bade me look up. I did, and then I got a first sight of his robe, the garment of salvation. Truly, madam, it was a lovely sight, a charming robe, reaching from the shoulders down to the feet, well adapted for covering and defence, yea, excellent for beauty and for glory. There, Prodigal Jack, He said, put this on thy back, and then thou mayst shame even an angel. It was wrought with my own hand, and dyed in my own blood; wear it, and then embrace Me. I thanked Him, and bowed. But, madam, I must tell you, though I do not wish you to be my confidante, when my Master opened his robe, He gave me a hasty glance of his person; it was divinely sweet and glorious, and withal, so exceedingly human, that I feel in love, and now would you think it of me, an old fool as I am, and as swarthy as a negro, nothing would content me but a wedding. Nay, I often propose it to my Master, who sometimes replies When you can leave all others, I will take you.

"The other day, having asked Him when He would take me to his bosom, He answered, When I could humbly lie at his feet. Then He has graciously promised to set open his larder and cellar, and to keep them open for me. I am now removed out of the Book of Proverbs, which I have long studied, into the Book of Canticles, but am got no further than the first chapter, verse two, 'Let Him kiss me with the kisses of his mouth.' I seem to want now nothing but a close communion with Him—with the dear Redeemer. The world at times strives to divert my attention from the chief object of my affections; but my soul is panting after Him—yea, my heart and my flesh cry out for the living God. Come, Lord Jesus! Come quickly! The Lord strengthen your Union and Communion with the Prince of Peace. Amen.

"JOHN BERRIDGE, Everton.

"To Selina, Countess of Huntingdon."

The inscription upon the tombstone of John Berridge's grave speaks the truth he loved to preach:—

"Here lie the earthly remains of John Berridge, late Vicar of Everton, and an itinerant Servant of JESUS CHRIST, who loved his Master and his work, and after running on his Errands many Years was called up to wait on Him above. Reader, art thou born again? No Salvation without a new Birth.

I was born in sin, Feby., 1716.

Remained ignorant of my fallen State till 1730.

Lived proudly on Faith and Works for Salvation till 1754.

Admitted to Everton Vicarage, 1755.

Fled to Jesus alone for refuge, 1756.

Fell asleep in Christ, Jany. 22nd, 1793."

MR. EDWARD CLEAVER NEWBERY, with whose evangelistic work in Bordighera, Italy, our readers are familiar, was married on Thursday May 1, at St. George's, Hanover-square, to Mary Emily, daughter of J. Andrews, Esq., The Knoll, South Stoke, Bath.

The Red Testament.

BY REV. JAMES WELLS, GLASGOW.*

JOHN'S conversion produced a sensation. He was a wonder to his neighbours, and most of all to his fellow-workmen. He was no half man on the side of Christ, and he had plenty of courage. After, as before his conversion, he had the will-power of three or four men, and he seemed not to know what fear was.

His great powers of resolution were tested. He had a fierce struggle, he told me, with the drink. So very sensitive was he to the smell of whiskey that he fancied that it was sometimes sprinkled in front of the doors of the public-houses. He had "fits" of temptation, when his whole body grew restless and itched with the old thirst, and he trembled lest the accursed craving should master him. At such a time he dared not pass a whiskey shop, and sometimes when in perfect health he lay in bed all day rather than run the risk. When his child died his lady visitor presented him with a large type red-edged New Testament. For brevity's sake I have called it "The Red Testament," describing the whole by its most conspicuous part.

It bore the inscription—

"Presented to
"John S.
"By a Friend.
"'The just shall live by faith.'—*Rom.* i. 17."

That book was his companion for the remaining twenty-five years of his life. It was always under his arm as he went to church, prayer-meeting, or the homes of the outcast. It was to him more than his crucifix is to the Romanist. It carried with it a better benediction than the Pope can bestow. It was his talisman, literally, "a lamp unto his feet, and a light unto his path." From it he read every night as long as he lived, and from it his wife read to him as he entered the last valley. It was in my hands to-day (Sept. 10, 1889), more than nine-and-twenty years after the day when I first saw it. It is now the most notable heir-loom of the family.

John had his Red Testament carefully covered with stout black morocco. He told the story of the book to the man who covered it, and laid hold of him in his own masterful way, and won him for Christ. They became bosom friends for life.

The new spiritual instincts of John and his wife, as well as the happy home mission work around them, fostered in this pair a desire to serve Christ among the poor. John wished to give to misery more than a tear. A few doors off, a lonely unfortunate, whose exceptional beauty had been the occasion of her ruin, lay a-dying in uttermost need. John's wife timidly entered the foul room, and found, upon a little straw, a wasted form on her knees, with hands clasped in prayer. "Oh," she said, in heart-melting tones, "I am praying to God to send me some friend. Are you that friend?" "Yes," was the reply. Annie was soon placed on a comfortable bed and tasted the sweetness of ministering Christian love. During the remaining six weeks of her life John, every day, sent her from his own plate a part of his dinner; and right glad was he to lead her to the Saviour of "the woman who was a sinner." John also took to tract distributing. One day he said to a ploughman in the suburbs, "Will you take a tract?" "Oh, I dinna objec' to a bit word frae the deevil," he replied. "I have the very article you want," said John, as he handed him a tract with the heading, "A Voice from Hell." John had a little tent in the works where he sharpened the workmen's tools. He soon made his tent a pulpit, for he covered it within and without with his favourite texts.

John used to speak of these days of his first love and service as the days of heaven on earth He often contrasted them with the old drinking days. The difference between the two helped him to grasp the difference between hell and heaven. He felt that he had been in both.

John believed that at least a part of his debt to Christ should be paid to such outcasts as he himself had been. His way was to attach himself to the very wildest men he knew and do his utmost to win them. He urged them to become total abstainers at once, but always told them that that was but a stepping-stone to living faith in Christ. He retained his lion-like courage. His individuality was sanctified, not surrendered. He clave unto drunkards who were in danger of destruction, and sometimes when appealing to them he burst into tears. Some of them wept with him. He always gave them "Scripture" for it out of the "Red Testament," in the most direct and apostolic fashion. He had a real power of magnetic speech. "John can speak in a rale gran' way," said one to me: "it's juist fine to hear him." His rescuing zeal was not a thing of fits and sallies: it remained with him to the last. An old fellow-workman, hearing of his illness, came from Edinburgh to Glasgow to thank John for having rescued him. On the funeral day, two fellow-workmen claimed it as their right to carry John's body from the house to the hearse, and from the hearse to the grave—the one at the head the other at the feet. They had both been very wild men, and had both been plucked by John out of the fire, and ever after they had been his bosom-friends.

Some four years after his conversion he removed to Glasgow, and for many years I was his pastor. A most regular and attentive worshipper was he, with wife and children and Red New Testament.

I well remember visiting John one evening; it would be some ten years after his conversion. He was not then in a mean garret, with two or three ramshackle chairs, one of them doing duty as a table. He could not say with Heine—

I have two rooms: the one
I die in, and the grave.

We were in his sitting-room, which was well furnished with mahogany chairs, table, and sofa. All this came from his having no share in the upkeep of the publican's riding horse. His wife and two well-dressed children were present. The Red Testament was lying on the centre of the table, as it ever lay at the centre of his whole life. He always had it in a handy place, as it was his favourite starting-point in approaching his neighbours. It was a fine feature in John that he cherished the sweetest and most vivid memories of bygone days. To speak of them did good to him, and also to another.

"Mr. Wells, do you know that book?" he said, with a triumphant gesture, as he lifted the Red Testament.

"Yes, John, I have seen that book before."

"Well I would not part with it for its weight in gold. That's the book on which God the Holy Ghost taught me to read. No one else could have done it. My wife can tell you that I began on that book like a little child, with a, b, ab. It was desperate work, but by the grace of God I mastered it. I never rested till I could read that book for myself."

Over the mantelpiece, in the place of honour, there hung an old-fashioned framed photo of the lady who had bent over his dying child and given him the Red Testament. The book and the picture were his two household gods. He unhooked the photo and held it at arm's length, so that the gaslight fell full upon it. He then took out his handkerchief, gently wiped the dust off the glass, surveyed the picture admiringly, and said: "Mr. Wells, if there's a true Christian on earth, that's one. Since the old days when you first knew me, I have prayed every day that God would bless her. She is one of the best friends I ever had."

One wonders that our poets and painters do not choose home mission scenes. What a splendid subject for a masterpiece was that big man, out of whom many devils had been cast, gazing with grateful emotion upon the image of the lady who had helped to draw him out of the very jaws of destruction! Where can genius find material more apt for its creations? Under heaven, where can you find incidents surrounded with a deeper pathos or a nobler human interest? It is a pity that the fine arts are so seldom wedded to the finest; for the finest of all arts are those by which the unfading beauties of holiness are transferred to hearts and lives once deeply defiled. Successful home mission work supplies some of the grandest sights on our little planet.

* FROM RESCUERS AND RESCUED: Experiences among the City Poor (3s. 6d. *Hodder & Stoughton*). A singularly admirable collection of narratives of home mission work. The style is graphic, and the incidents are genuine examples of Gospel triumphs among the lowest of the low. Workers in our city slums will be greatly encouraged by these recitals.

A TOUR THROUGH PORTUGAL.

THREE evangelists, one of them a Hebrew Christian, recently made a tour through Portugal. Their journal contains frequent allusion to the many natural beauties of the country the population of which lies crushed under the yoke of Rome. We make the following extracts from the journal: Romanism has ruined Portugal, and is responsible for the degradation which prevails on every hand. Yet the people have a deep yearning for something higher than they experience. They want to know the truth, but are afraid to seek it even in the night, after the manner of Nicodemus, for the Jesuits work at night as well as by day. When, however, the Gospel is placed before them, how their hearts yearn to have it!

During a railway journey we left the train at the stations and offered New Testaments and Gospels for sale; free distribution is not allowed. How eagerly the people would have bought copies were it not for fear of the priests! Some, however, did make purchases. In a waiting-saloon we met a ticket seller, who is, indeed, as a light in a dark place. He shines brightly for Christ. During the entire week we never met another evangelical Christian, although we talked to everyone we came across! In railway carriages, men who had received tracts bought copies of the Scriptures eagerly, even the servant of a priest stealthily procuring the Gospel of John while his master's attention was diverted from him.

In Portugal the Jews are called "New Christians." On an omnibus we met one of them, who told us that his people do not understand Hebrew. At first this man would not acknowledge his unbelief in Romish superstition; but he nodded assent to religious questions to which he would not say "Yes." After a while, on being assured of our sincerity, as well as our dislike of Jesuitism, he opened to us his heart, telling us how the Jews have continually to act the hypocrite. The man seemed bewildered when we spoke to him of Jesus, the Messiah promised to Israel, and the Light of the world. "Why," he said, "the priest always tells me the Pope is God; that if we want anything we must ask the Virgin Mary; and that we cannot possibly come to Christ." The man heard the Gospel gladly, and said he would look into it for himself.

The Jews of Portugal, in order to avoid persecution, and for the sake of business, confess themselves members of the Church of Rome, although they long for something above the hypocrisy of their lives. They seem to have a desire to know the God their forefathers worshipped. In a gambling hall a Jesuit watched us keenly. He instigated little boys to tear up our tracts. A chance was once given us of getting into prison; the priests carried the host before our hotel, so that if we did not take off our hats we should be prosecuted. We took the precaution of closing the windows and letting down the blinds, and while the procession passed we prayed the only true God to open the eyes of the poor people.

Mr. H. M. Stanley.

THIS intrepid traveller is now paying the penalty of success; he is being lionised and fêted to an extent that might almost make him wish he were back again in the silent wilds of Africa. He has shown such signal qualities, however, in the face of difficult circumstances, that we doubt not he will escape scatheless from the Capuan Valley of feasting and of laudation that he is now passing through. In his address at the great reception in St. James' Hall last week, a very excellent impression was made by the chivalrous tribute he paid to the devotion and zeal of his European helpers in the recent expedition. A correspondent of *The Liverpool Mercury* gives an extremely interesting account of a half-hour's interview he had with Mr. Stanley, "the Napoleon of Africa," on Saturday last. We quote some portions of it, and feel sure that the facts stated will to most people place the character of the great explorer in a new and deeply interesting light:—

"We may let Stanley go out of sight for a little after this splendid fêting is over, but with the assurance that ere long he will turn up again to execute some great work for the development of Africa. He has neither engaged himself to serve the British Company there nor to become governor of the Congo Free State, but he is in close contact with those who direct these great enterprises. We talked of the great waterway that runs through the length of the Dark Continent from Cairo to Kilimane, and he said: 'You are unquestionably right in thinking that a line at right angles to that waterway, striking it in the middle near the Equator, a line from Mombasa to Kavirondo, is the thing to develop Central Africa and kill the slave trade.' The probabilities of such a road being soon made are, he agreed with me in thinking, considerably increased by the fact of Jackson's caravan having reached Uganda, and by the mission of Sir Francis de Winton, who will be at Mombasa before the end of June. Mr. Stanley is not in any panic about the German aggression. More than boastful words and more than armed men are required for success in Africa...

"We talked mostly of Stanley's first visit to Uganda in the days of King 'Mtesa. 'Did you translate the Gospel of Luke for 'Mtesa into Swahili?' 'Yes, in a rough way. It was put on big leaves half an inch thick, and filled some twenty of these leaves. I made also in the same fashion an outline of the whole Bible story.' 'That is a very interesting fact,' I said. 'Few people know the great explorer anticipated the missionaries in the matter of translation. What has become of these documents, do you know?' They were burned in one of the revolutions that followed 'Mtesa's death, being in a house where he had many curious things gathered.' But the fact remains as shedding an important light on a character which has other elements in it than heroism and resolution.

"'Is it true, as I have been told,' I asked, 'that once on the deck of a Congo steamer you said to one sitting by you, "If Livingstone were here before us just now, I would pour all my honours at his feet, and say, There, old man, they are all yours; I owe them all to you?"' 'Yes, yes,' said Stanley, and I fancied the steadfast eyes were moist; 'that is all true.'

"If you ask me the general impression left on me by this interview, I must answer that I felt I was dealing with a really great man—one who is distinguished by genuine kingly qualities—the same quiet, self-possessed, courteous man this morning that I saw last night surrounded by birth and intellect. I have called him a Napoleon, but that must be qualified by an important addition: A Napoleon with a conscience. His officers—two of whom, Captain Nelson and Mr. Jephson, I met shortly before—know how admirably he can rule men, not merely by the force of brain and will which the 'little Corsican corporal' had, but with a high and steadfast regard to justice and to duty. I took leave of Stanley, venturing to assure him that thousands thank God that the future of Africa is in the hands of one who has already set before its darkling inhabitants the inspiring light of a high moral example. For, whatever may be the particular development in the near future, it is certain that if Stanley lives he will go back; and when he does his personality must be the most potent factor in the whole of the Dark Continent."

DR. PENTECOST'S INDIAN TOUR.

As we have already intimated, this evangelist has received invitations to spend some time in India, and, feeling them to be a call from God, he intends leaving England soon in order to arrange for the return of a widowed daughter from the Pacific Coast to her parental home in New York. He will come back to England in the autumn, previous to departure for India, and will probably begin his work in Calcutta.

With the view of bringing him into communication with friends at home and abroad who sympathise with his project, several meetings have been recently held. One took place last Saturday afternoon, opened by Lord Kinnaird, at the residence of Mr. E. M. Denny. Dr. Pentecost said the main point in his plan was a vigorous assault in each of the principal cities upon the ungodliness, selfishness, and proud reserve which prevail largely among Anglo-Indians, as the surest and most practical means of removing a serious obstacle to conversion among the educated natives.

The Free and Established Churches of Scotland and the American Board of Foreign Missions have passed minutes recommending the scheme to the co-operation of their missionaries, and special prayer-meetings have been organised in Edinburgh and Glasgow. Dr. Pentecost hopes many ladies and gentlemen may be moved of God to assist in work proposed in no disparagement of corporate or individual effort past or present.

Mr. Stock, of the Church Missionary Society, and Mr. Fordyce, of the Anglo-Indian Evangelisation Society, expressed, on behalf of their associations, warm fellowship with a worker evidently well qualified for concentrated and continued spiritual action upon the great Indian centres of population.

REV. F. B. MEYER commenced a series of Bible-readings to young men at the Aldersgate-street Y.M.C.A. on Saturday last. The subject of the series is, "The Basic Facts of Christianity." The meetings are to be held on Saturday afternoons at three o'clock. The following are the subjects: May 10, "The Holy Catholic Church"; May 17, "The Communion of Saints"; May 31, "The Forgiveness of Sins"; June 7, "The Resurrection of the Body"; June 14, "The Life Everlasting."

WORK ON THE BLACKDOWN HILLS.—In a circular to friends of the good work which he superintends, Mr. W. J. H. Brealey intimates that a large garden and cottage, adjoining the mission-room at Clayhidon, has been secured to meet a long-felt want. The cottage was the first mission-room used by the late Mr. Brealey. It is proposed to erect on the site a "Memorial Cottage," which shall combine the purposes of a house of accommodation for evangelists and helpers in the work, a health resort for workers who may need rest and bracing air, a convenience for visitors, and a centre of still further aggressive work for the Lord. The aim would be to make the undertaking self-supporting. The inclusive cost will be about £500, part of which has already been received. Of the summer tent work, Mr. Brealey says: "Many urgent invitations for services in dark villages have been received. We are desirous to enter the open doors if the Lord supply the means to repair and work the tent."

BETHEL SANTHAL MISSION.

MR. A. HAEGERT writes from Bethel, *vid* Jamtara, dated March 12:—Messrs. Hearn and Hinder, with their preachers and tent, have returned to their stations. They report that they visited and preached in 144 villages, in most of them twice; that as a rule they were received with much friendliness; patients sought their medical aid; Scriptures were asked for; the magic lantern brought a congregation night after night. In three villages the young men begged that some of our hymns should be taught them, and if you pay there now a quiet visit you might hear Christian hymns sung. In a few villages they begged for schools. However, in three villages their reception was just the opposite, and they were nearly well thrashed.

Pneumonia in epidemic form is going through our district. Since February I had among others eighteen patients. To-day there are seven pneumonia patients in our hospital. Thank God, so far all are doing well. Recently we had twenty-seven persons baptized.

CAPE MOUNTED RIFLEMEN.

DEAR SIR,—An effort is to be made by the Cape General Mission to do something for the spiritual good of the Cape Mounted Riflemen who form the standing army of the Cape Colony. This force is about 800 strong, and is scattered in small detachments over the frontier districts of the colony proper and the adjacent native territories. No one who knows anything of the force will doubt that there is plenty of room for evangelistic work amongst them. All that the Mission can do will be to appoint and support one evangelist, who will scarcely be able to visit all the stations once a year.

It appears to me that there is a good opportunity here for any young men willing to sacrifice their liberty for a time, if by so doing they can obtain a chance of preaching Christ to those who sadly need Him. There is a constant demand for recruits to fill up the vacancies caused by men taking their discharge. At the present time the regiment is, I believe, about fifty below strength. Why should not a number of young men join as ordinary recruits. They would have to serve for five years, at the end of which time a man can either take his discharge or re-engage for three years at an advance of pay. Recruits are taken on at the office of the Agent-General for the Cape Colony in London, and also at the headquarters of the Colonial Forces, King William's Town, Cape Colony. Of course, any men joining must understand that they would be simple soldiers under military discipline, and having to perform all military duties, nor need they expect to meet with much encouragement in their religious work from their officers. The reverse would more likely be the case. The duties of the force at the present time are indeed more police than military, most of the men being employed in patrolling the country to prevent native stock thefts.

Men for this service must be 5 ft. 6 in. high, and 34 in. chest measurement. Recruits are taken as low as sixteen years of age, but for this special service I should not advise any under twenty to join, and I do not think any under thirty would be rejected on account of age. Men who have had some military service, especially mounted service, would be very suitable. Real manly men, who could make a good show at tennis and cricket, would, other things being equal, be best for the work, as such accomplishments would help to win the respect of their comrades. They should be teetotalers; prepared to work in an unsectarian spirit; and, above all, filled with the Master's hatred of sin and love of the sinner.

I should advise any who do join to put themselves in communication with the Cape General Mission, the director of which is Mr. W. Spencer Walton, Cape Town. Recruiting in England is, I believe, limited to five men per month; but any physically fit man rejected there on account of the list being full would be pretty sure to be taken on if he could raise money to pay his passage to King William's Town.—Yours truly,

A SOLDIER'S FRIEND.

American Notes.

[FROM OUR SPECIAL CORRESPONDENT.]

DURING the progress of the Methodist Conference in New York city the daily papers furnished very full reports of the proceedings. One secular paper gave frequently as many as three columns per day to these reports. What a vast difference there would be in the tone of society were this practice more general, instead of the publication of moral filth which befouls the pages of so many leading journals. Prize-fights, drunken brawls, divorces, seductions, and similar wickednesses are portrayed with sickening detail, without a line of warning, or an expression of regret that these things are so.

During the sitting of the Conference one fact of great interest came to the front. Outside of the cities most Methodist ministers receive a very poor salary. This is bad enough, but how great must be the aggravation when the limited compensation is frequently withheld by the non-payment of pew rents or taxation. The deficiencies in payment for forty years in this denomination alone amounts to the enormous sums of five millions four hundred and fifty thousand dollars. Of this sum (about one million sterling) the preachers have been robbed. We do not now discuss pew rents, or ministerial salaries, but record the fact that Christian people make solemn promises to sustain their preachers, and then wickedly neglect to fulfil them.

There has been a tardiness of late on the part of young men to give themselves to the pastoral office. Doubtless the race for wealth is chiefly the cause of this declension. Youthful ambition is turning to commerce, to politics, and to the professions. In his valedictory sermon, Dr. Cuyler ended his long pastorate with this appeal: "Would that I could lift up my voice this morning in every academy, college, and university on this broad Continent. I would say to every gifted Christian youth, God and humanity have need of you. He who redeemed you by his precious blood, has a sovereign right to the best brains, and the most persuasive tongues and the highest culture. Why crowd into the already overcrowded professions? The only occupation in America that is not overdone, is the occupation of serving Jesus Christ and saving souls."

The action the Episcopal Church is taking in debating a change of name, and in proposing to call herself "The American Church," is calling out vigorous protests from the other religious bodies. The Episcopal preachers are beginning to speak of other churches as meeting-houses, and of Methodist bishops as superintendents. While it is one of our smallest bodies, it appropriates to itself distinguishing titles, but in this democratic country an aristocratic denomination will find itself badly squeezed.

A member of the Supreme Bench at Washington, though not a professed Christian, yet a thoughtful man, expressed himself to a pastor, making use of this remarkable statement, which I subjoin for the profit of all who hold to the faithful Word:—"You ministers are making a fatal mistake in not holding forth before men as prominently as the previous generation did the retributive justice of God. You have fallen into a sentimental style of rhapsodising over the love of God, and you are not appealing to that fear of future punishment which our Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralisation of private virtue and corruption of public conscience throughout the land."

During my recent tour through the Southern States I found among those who professed conversion in our evangelistic meetings that many of them had been church members for years. The tendency is to hasten into the fellowship of the Church persons who are only impressed, or who from various motives think they should belong to the Church. I found it quite prevalent in one of the great denominations that regeneration is not to be considered a prerequisite to Church membership. The painful results which follow are seen in the thorough worldliness of such churches whose members live, act, sport, transact business, enjoy pleasures, and pursue "society" in just the same fashion as the openly profane, the thoroughly worldly, and the manifestly ungodly. There is no dividing line between them.

MISSION WORK IN BOW COMMON.

THE work which Mr. T. J. Hazzard carries on in Bow Common is very difficult, but full of hope. Blackthorn-street Chapel is the centre, and no more earnest endeavour is made throughout East London. A Bible-woman has been started to reach the people in their homes and herding-places, and a mothers' meeting has been commenced with encouraging results. Gospel temperance has of necessity a prominent place in the programme, for the drink curse is the giant evil of the entire district. And this work has had God's richest blessing, for "the biggest drunkard in Bow Common," according to his own confession, has been brought to the feet of Jesus, in company with others.

An important and pleasing feature of the work has been the gathering, every week, for a brief meeting, of some hundreds of "drift" children from the streets and the slums. When this effort commenced, the children were an undisciplined mob; but now their behaviour would compare favourably with that of children of many of our Sunday-schools. Quite recently the mothers of these poor children were collected for an evening with "The Pilgrim's Progress," the celebrated story being illustrated by dissolving views and readings, with songs given by the family of Mr. Simeon Clayton, assisted by Mr. Shorland. Closely following this, was a gathering for men, under the presidency of Mr. T. A. Denny. Those who attended were of the roughest and most degraded type—dockers, dossers, gaol-birds—many of whom had perhaps never heard the Gospel in their lives. After some kindly and earnest words by the chairman, Mr. Henry Lakin, the converted publican, told the story of his conversion, and was listened to with marked attention. On the following evening, one of the men asked to be permitted to sign the pledge, which he did on his knees, and so also did his patient and Christian wife. On the succeeding Sunday afternoon, the man found the Saviour, and has ever since been rejoicing in God's own joy. Mr. Hazzard's address is 14, Laurence-road, Bow, E.

SOUTHWARK AND LAMBETH MISSION.—Mr. Benson, the evangelist of this Mission, held a tea and public meeting last week in closing his winter meetings and commencing his open-air campaign. Several testimonies were given as to good received from the Mission. On Sunday the outdoor work commenced with a large gathering of working men, a few yards from Westminster Bridge, where during the morning thirteen occupied the platform, giving short addresses or testimonies of Christ's power to save.

Tent Work in Ireland.—Visiting Ireland lately, I was impressed with the need of a tent for Gospel preaching in the outlying districts, and was glad to find an earnest band of workers ready for the summer campaign. It is beyond the means of the Irish Baptist Mission to purchase a tent. I appeal to your readers for help, which may be sent to me, or to REV. HUGH D. BROWN, Dublin. Mr. Spurgeon has promised the last £5 required. (REV.) V. J. CHARLESWORTH.
Stockwell Orphanage, Clapham-road, London, S.W.

Gathered Gold.

IT is our own past which has made us what we are. We are the children of our own deeds, Conduct has created character; acts have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to-day.
Dr. Dykes.

POVERI! POVERIS!

"Feed my sheep."
Come, let us ponder; it is fit—
Born of the poor, born to the poor,
The poor of purse, the poor of wit,
Were first to find God's opened door—
Were first to climb the ladder, round by round,
That fell from heaven's door unto the ground.

God's poor came first, the very first!
God's poor were first to see, to hear,
To feel the light of heaven burst
Full on their faces. Far or near,
His poor were first to follow, first to fall!
What if at last his poor stand first of all?
Joaquin Miller.

Where Christ brings his cross He brings his presence; and where He is, none are desolate, and there is no room for despair. As He knows his own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.
E. B. Browning.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.
Robert Browning.

There is a prodigious power in singleness of love for Christ; in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry I have come to estimate Christians, not so much by brain-power or purse-power as by heart-power. Weighing is a safer measurement in a church than counting.—*Dr. Cuyler.*

SOUL-WINNING AND PRAYER UNION.—Text for May 10 (Ps. xlvi. 5):—"God is in the midst of her: she shall not be moved: God shall help her, and that right early."

NURSING TENTS FOR PALESTINE.—Mrs. Meredith writes from 143, Clapham-road, S.W.:—"The heat is increasing in the Holy Land, and we must make suitable preparation for its effect. Another nurse is going out from us on May 16, and she wants a tent to take with her for her roadside and village work round Jerusalem. Who will give it to her? The size and shape, with all directions for its preparation, will be given on application to me. I made myself acquainted with tent nursing during my travels last year, and had the opportunity of observing seventy patients under canvas in various illnesses. The convenience and the economy of the arrangement are just what suits our work in the East."

MAY MEETINGS.

BAPTIST ZENANA MISSIONS.

AT the Zenana Baptist Missionary Breakfast, in Cannon-street Hotel, a very telling speech was made by Mr. A. H. BAYNES, who has recently returned from the East. We give the closing portion of his address :—

"Fathers and mothers, have you no more daughters for India? Christian ladies, is there no appeal to you in the cry that comes sadly over the sea from your imprisoned sisters in the zenanas of the East? Listen to one of them who to-day is living an earnest Christian life in her own zenana. 'Do you think, Mr. Baynes, that Christians in England really know our condition in India to-day? Do they really know that our life is one long picture of gloom, harshness, ignorance, and neglect; that we are treated and disposed of as mere chattels, and not as human beings, caged and cribbed in our zenanas, destined to drag out a weary, aimless life, and die a dreary, sunless death? Born in ignorance, but for zenana missionaries we must die in ignorance; for we are plainly taught that it is worse than blasphemy for a woman to be instructed, a woman being always without either intellect or understanding. I cannot believe Christians in England fully realise the position of women in India. Do they know that more than two-thirds of Hindoo devotees to our sacred shrines are women, and that but for our ignorant superstitious faith in our heathen gods and goddesses these places of pilgrimage would, many of them, be left desolate? And then, too, can Christians in England be aware of the conditions of over 24 millions of child-widows here—that they are treated as the scum and offscouring of the earth, outcasts, all hands turned against them? Shunned by all, hated by all, told that their touch brings misery, and their looks trouble, they drag out a loathsome and terror-stricken life, and die a miserable and unlamented death. Angels sent by a gracious Father to minister to and comfort men, turned into almost demons by a tyrannous priesthood, and a Satanic system of so-called religion. Oh! can Christians in England know all this and not help us! You sympathise with this work!—how can you do otherwise? You pray for it!—how can you help it? You give to it liberally! it is the least you can do.'

"Christian sisters, I plead for enthusiasts: nothing great has been done without them. Society will have none of it, respectability chills it, but Jesus Christ demands it. 'There are yet four months, and then cometh the harvest. Lift up your eyes and look on the fields, for they are white already to harvest.' Oh, for the enthusiasm of the great zenana missionary from America, who, just a few months ago, in Southern India, after a life of devoted toil, passed to her rest and her reward, who, when, with closing eyes, she could see no more clearly, and when her ashen lips were stiffening into the silence of the grave, was heard to say: 'Other sheep, other sheep, for Jesus bring me other sheep.'"

INDIAN WIDOWS.

In an address at the same meeting, Mrs. WILLIAMSON, of Calcutta, said:—

"One little incident is specially imprinted on my memory. I can see the little country homestead where I was one morning, far out in the distant villages of Bengal, and as I stood in the little mud verandah that surrounds these country houses, more than sixty women crowded round us, amongst whom we counted more than twenty widows. One of these especially attracted our notice. She listened most attentively as we sat and talked to them of Jesus and his coming into the world to die for us. She was the widowed sister of a native gentleman, and we took to her at once. With such a sweet face, with the marks of her sorrowful life so strongly depicted on it, she comes before me to-day! How eagerly she seemed to drink in the glad message of salvation. How terrible here are the signs of this dreadful evil, child marriage. She had become a widow at fourteen, and all brightness at that early age had been taken out of her early life. From letters subsequently received, it seemed as if she were really asking for the light, groping her way, but there she was in her country home shut up from all refining influences, with no one to visit her, and no one to tell her of the truth of the Gospel which she longed for. One day we heard that she had put an end to her life, and I feel that this sad circumstance appeals to us to be up and doing, and to carry the news of salvation to these women, who are dying without even the privilege of knowing it."

BAPTIST MISSIONARY SOCIETY.

THERE was a crowded assembly in Exeter Hall on Thursday evening last week, on the occasion of the annual meeting of the Baptist Missionary Society. Mr. J. Barran, M.P., presided; cheering reports were given, and stimulating addresses delivered.

Dr. UNDERHILL, the esteemed hon. secretary, rejoiced to observe the steady spread of Gospel light and knowledge. Anxious to profit by counsel and criticisms, the Society is attempting every legitimate measure to sound abroad the name of Christ. A few brethren are now being sent out to devote themselves entirely to evangelistic work. They will live as simply as possible, dwell in cheap houses, and in all respects endeavour to touch the natives in their humblest and innermost social life. Three of these evangelists have already settled in a populous district of Bengal. In China large sums of money were distributed last year for the relief of distress resulting from the famine, and the Gospel was, at the same time, preached to the people. Many hundreds and thousands flocked to hear about Christ, and in some instances opened their hearts and professed the faith.

Mr. W. R. Rickett, treasurer, announced that the total expenditure reached £82,081, which was in excess of the income by £2472.

Rev. J. T. FORBES, M.A., of Newcastle, spoke of the spiritual character of the work. Behind every want of the outer man is a deeper want of the inner man. Before their life's conditions can become sweet and wholesome, they themselves must be altered men. Out of the heart are the issues of life—physical, civil, social, spiritual. In India, youths may learn to abandon faith in ancestral religion, but the ethics of evolution will not be powerful enough to expel the timidity and duplicity, the immorality and selfishness begotten by the long rule of heathenism. Every other influence you can bring can only do the sweeping and garnishing of the house, and if it be not tenanted by Christianity it will be given over to unclean things. Leave out the Gospel, and you will find that every force you can bring to bear on the elevation of the East is powerless to the attainment of the result of making better men. Man's nature crieth out for the living God, and the tribe has not been discovered yet that cannot learn to love and serve the living God. The true interpreter of the destiny of the nations is Jesus Christ. He is the opener of the seals, and the mission enterprise means that we believe in a Divine and not a merely natural destiny for humanity. It is not a question of comparing Christianity as a system of truth with other systems, and finding in it a certain natural superiority which, in the universal competition of systems, will secure it the dominant place. It is that we know it to be attended by specially Divine influence, by the power of the Spirit. It is that the Redeemer, in the exercise of his prescience, foretold its victory. It is that the history of the world must unfold into the accomplishment of the purpose of God.

Rev. J. J. TURNER, who appeared in Chinese costume, enlarged upon the spiritual needs of the people of that land. All the Society's missionaries in China wear the native dress, because they find it helpful in their work. Speaking of the province of Shan-si, he said: It is nearly as large as England and Scotland and Wales put together, and contains more than a hundred large cities and innumerable villages and towns, with a population of fourteen millions of people. Until 1876, no Protestant missionary ever lived there. Now, thank God, there are more than fifteen missionaries in the region, and nearly forty missionary stations, and several hundreds of Christians. The people have the same needs, the same trials, the same dark future as we each had before we knew Jesus Christ. I have stood and watched parents, husbands, and wives mourning for their dead. I have awoke sometimes in the middle of the night and heard the wail that goes up from these Chinese houses when death comes to the door. Oh, if you could hear that bitter cry of hopeless misery that rises from those people when they see their loved ones sink into the grave, you would feel that you must send them the Gospel.

Rev. Dr. PIERSON, who had travelled from Rome to attend the meeting, spoke a few hearty words. He reminded his hearers of the record of their Society. The story of Carey shows us what one man could do; rather, what God can do by one man filled with his grace. In former years the burden of the prayer was that God would open the door to the nations. Now almost every nation on the face of the earth is open. All this has been brought to pass in one century. One is astonished more and more at what he sees on the part of some to whom God has given abundance. Here is a man with an income of £1000; he gives £1 to missions. Another has £10,000; he gives the same. Another £100,000; still the same inevitable £1. The whole matter of giving to God must be reconstructed from the base. Everything comes from God, and everything that He gives is given to be returned in service. If William Carey were alive, he would ring out in thunder tones, "Attempt great things for God; expect great things from God."

MISSION TO LEPERS.

THE meeting in Exeter Hall last Friday evening of the Mission to Lepers in India had for its principal object the establishment of an Auxiliary in London. Mr. WELLESLEY C. BAILEY, the secretary, stated that the number of lepers in India officially returned is about 135,000. Those who have the best means for arriving at the actual truth estimate the number to be nearer 500,000. There is no well-authenticated instance of the disease having been cured; the most that has been done is a mere mitigation of the condition of the victims. After an interesting account of the origin of this Mission at Dublin, after his return from India in 1874, Mr. Bailey explained that the Society utilised as much as possible existing agencies. It has been carrying on its work at twenty different places, through ten British and American missionary societies. It had been found that the message of the Gospel is more readily welcomed by the leper than by any other class in India. Most encouraging is the progress of the Gospel among them. From £150 to £200 will suffice for providing an asylum, and at present nine such places are urgently required. The Society is deeply interested in the children of lepers, some of whom are leprous and some not; homes have been started for their benefit.

Mr. T. A. DENNY was glad that the Government of India is bestirring itself about leprosy, for without the strong hand of Government the terrible disease could not be extirpated. Although they could not say, as the Lord did to the leper in his day, "I will; be thou clean," they could relieve their sufferings in some measure. Rev. F. E. WIGRAM urged an extension of the operations of the Society in India and Burmah; and other friends spoke in advocacy of the new London Auxiliary.

At the close of the meeting Mr. Denny, the chairman, generously promised a donation of

£100, in the hope that nine others would give the same amount. £1000 would enable the Mission to commence operations in nine or ten new centres, in which there is urgent need of asylums for lepers. The address of the secretary, Mr. Wellesley C. Bailey, is Glengyle-terrace, Edinburgh.

TRINITARIAN BIBLE SOCIETY.

THE operations of the Trinitarian Bible Society have of late secured the sympathy of many new friends, of whom there was a goodly assemblage on Tuesday evening last, on the occasion of the fifty-ninth annual meeting, in Exeter Hall. The report, of which an abstract was read by the secretary, Rev. Dr. Bullinger, stated that the receipts last year amounted to £3247; and 3897 Bibles, 10,937 New Testaments, and 81,132 portions of Holy Writ were distributed at home and abroad. A large proportion of these were disposed of as free grants, some forty societies and institutions, or workers connected with them, being aided.

Mr. H. C. NISBET, who presided, set forth the essentially Protestant basis and evangelical principles of the Society. Addresses were also delivered by Rev. R. Cooper, rector of Swayfield, Lincolnshire; Dr. Cecil Y. Biss; Rev. Hugh D. Brown, of Dublin; Major-General Synge, Rev. W. Kipling Cox, and Mr. E. Clarke, of Spezia. All the speakers defended the position of the Society, and recommended it to the support of the Christian public. The last-named spoke of the opening of Italy for Gospel work. Since Victor Emmanuel declared that none of his soldiers should suffer illtreatment for reading the Word of God his kingdom has been coming to the front. Wherever the Bible is circulated, there is light and liberty; therefore, let the seed be sown all the world over, to the praise of God and for the good of men.

REFORMATORY AND REFUGE UNION.

ONE of the brightest gatherings of the anniversary season is that held by the Reformatory and Refuge Union. This year it was held on Tuesday afternoon, last week. The Earl of Jersey presided. There was less speechifying than singing. Mr. Joseph Proudman marshalled an army of five hundred children, who sang hymns, songs, and choruses, entertaining the great audience for close upon three hours and a half.

Of course, there was some speaking. This year adults and children were wonderfully interested by Rev. F. T. COLSON'S "Ten Minutes' Talk to Five Hundred Children." A wax doll was exhibited to typify those who could not stand the fire of persecution; a china doll could be broken by a fall; a wooden doll represented something sullen and obstinate; and an india-rubber doll that which could be twisted and turned by anyone.

The EARL OF JERSEY expressed a hope that a moderate Bill for the better protection of children, to be introduced into Parliament, would meet with generous support, so that when a case has been received by an institution, directors will not have to give up a promising child to an unworthy father or mother, just as the child is about to enter on a useful career.

The report of the Union referred to legislative progress in the interests of children. Two Acts of Parliament were passed last session, which are likely to be serviceable in Child-Saving work; the interpretation Act, 1889, which has already enabled the rescue officers to save children found in the charge of immoral persons. An Emigration Agency has, during the past year, been established at Winnipeg, Manitoba.

Rev. J. W. Horsley, Mr. C. C. M. Baker, and Mr. S. Hoare, M.P., also gave addresses.

BETHNAL GREEN FREE LIBRARY.

"THE most prosperous year in the history of the Institution." This was the keynote of the fourteenth annual meeting of the Bethnal Green Free Library, which took place on April 30, under the presidency of Sir T. F. Buxton. Rev. Dr. TYLER read a most encouraging report, which stated that a larger amount of monetary contributions had been received, the total income being £2290 7s. 8d., and a larger stock of books presented—the total was over three thousand—than in any one year previously. From the surplus stock of books the committee made free grants to nine institutions.

Then there is the newspaper department with its 151 publications, which include the religious and temperance periodicals, largely made use of by members of the surrounding chapels, halls, &c. But perhaps the most important work reported upon is that of the evening classes, which afford the working youth of both sexes an opportunity of securing, at reduced fees, a knowledge of the branches of technical education. The progress made by some of the students has been truly remarkable; especially has this been the case with the classes for dressmaking, book-keeping, foreign languages, and shorthand.

The committee congratulate themselves upon having secured the services of a competent staff of teachers. Cases might be mentioned of youths rising from a state of all but helpless poverty to the exercise of their craftsmanship in City and other offices. Another important work is that of the high-class free lectures which have been as successful as ever.

MISS MITTENDORFF'S HOME.

SOME friends of the destitute and deserted girls who are cared for at Clayton House, Epsom, met at 17, Old Cavendish-street, W., on Tuesday evening last week, to praise God, take courage, and welcome the co-operation of others who may be disposed to join them in holding up the hands of Miss Macgrath, upon whom the management has devolved since Miss Mittendorff's enforced residence abroad through ill-health. Mr. JOSEPH WEATHERLEY (chairman) testified that the work had not failed in efficiency, nor has it ever been in a healthier condition than at present. Miss Macgrath mentioned instances of faith's triumph in meeting the pressing needs of the little ones whose bodies and souls she seeks to feed.

Major MACKINLAY'S short experience of the work had warmed his heart to it. Miss Macgrath's devoted work deserved sympathy and support. Dr. Partridge said that the Home is not chargeable with Miss Mittendorff's support, but she depends on what friends send her for this purpose. The social and spiritual value of the work was attested by visits to the Home and the conduct of the girls in service. Dr. Gilbart Smith believed that upon quiet, unseen, simple work, such as is done in this Home, depends very largely the future of England's masses. Dr. Picard recommended a visit to the Home as more eloquent upon its merits than anything he could say about it. Dr. Heywood Smith referred to his long acquaintance with an organisation carried on in the spirit of entire dependence upon God. Dr. Latchford, of the London Medical Mission, and Mr. J. Lewis Field, added a few words of commendation. A glance through the report suggests various modes of helping the children. Supplies of provisions, books, toys, clothes (sometimes the result of working parties), and other suitable gifts, are acknowledged; and some of the elder girls have been received into Christian families for service. Visitors are received any afternoon, between two and four o'clock; and a special visiting party will be formed for one afternoon in June, names for which may be sent to Miss Macgrath.

THE NAVVY MISSION.

A REVIEW of the labours of the Navvy Mission during the past year is well calculated to produce feelings of thankfulness, and to encourage further exertion. When, through the completion of contracts, at some places stations have been closed, others were opened. Thus, last year, while the missionaries had to discontinue their labours at ten stations, they established centres of influence at sixteen other localities. The Manchester Water Scheme, with its pipe track of more than ninety-five miles, taxed severely the endurance of the men sent by the Society to minister to the welfare of the labourers. Other undertakings of great magnitude, especially those in the North of England, demand constant and even increased attention. At one time a navvy used to inquire, when he arrived at a new place of work, "Where do the navvies 'randy' at?" He now asks: "Where is the mission station?" Within the last twelve years a change for the better has taken place in the navvy population. Previous to his lamented death, Mr. T. A. Walker made provision that the Manchester Ship Canal Mission, which was entirely supported by him, should be carried on until the Canal contract is completed.

At the twelfth annual meeting of the Society held in the Bible House, Dean's-yard, Westminster, on May Day, Rev. Dr. Fremantle presided. In his address he stated that the Committee contemplate the creation of a superannuation fund for the missionaries of the Society, the employment of a trained nurse to attend cases of accident, and the removal of the headquarters of the Society from Ripon to London. The Bishop of Ripon regarded these proposals as hopeful signs, and eloquently counselled the maintenance of the work. Addresses were also given by Rev. R. H. Brennan, Rev. George Everard, and others.

WESLEYAN MISSIONARY SOCIETY.

THERE was a large assemblage of friends of Methodist Missions, on Monday morning, at the annual meeting in Exeter Hall. The platform included many of the leaders of the Connexion, and the general auditory was made up of Wesleyans from far and near. The proceedings were not wanting in the enthusiasm which has for many a year characterised this great Methodist fixture, although that enthusiasm has more than once in the past been displayed in a greater measure. Mr. J. L. BARKER, of Bowden, presided in a genial spirit, and, in the course of an interesting opening address, made an earnest call to duty. Urging his brethren not to take a gloomy view of things, he pointed out that it is no forlorn hope which the Society is promoting. He was in favour of returned missionaries telling the story of their work, so as to sustain the lively interest of young and old alike.

Rev. G. W. OLVER, secretary, read an abstract of the report, which showed that the year had been one of anxiety, although the leading note must be one of thanksgiving. The total income was £140,627, which was £10,000 less than in 1888, and the debt now amounts to £8,560. While thankful that the incubus was not heavier, the Committee appealed to the Connexion to say whether this is a fitting response to the cry of the world's need and to the urgency of the Master's command. Operations on the Continent continue full of interest. In Ceylon the outlook is promising. At Alpitiya, in the Kandy section, from twenty to thirty

BUDDHISTS HAVE ACCEPTED CHRIST;

and in some of the villages whole families have done the same. In India the year had its trials and also its encouragements. The advance has been real, though not such as to satisfy the holy greed of the labourers them-

selves. The village churches of the Madras district include many who are "being saved." The number of baptisms has been large, and the number of those under instruction is greater than it has ever been. In South and West Africa evangelistic effort has to encounter peculiar difficulties. In conclusion, the Committee declared itself to be holding fast the principles upon which it was first established, and bespoke the earnest and united prayers of the churches, whose trusted messengers to the heathen the missionaries really are.

The President of the Conference (Rev. C. H. KELLY) presented a resolution lamenting that the income of the Society does not allow the Committee to respond to the piteous entreaties for help which come from all parts of the world. He maintained that Methodists have no ground for pride in view of the mission enterprise. As a rule, the members make no sacrifice worth mentioning; the subscriptions represent rather the parings of superfluity than offerings involving genuine self-denial. He urged the exercise of what St. Paul called "this grace also"—that is, the grace of giving. More definite attention should be paid to the subject in the congregations and special prayer-meetings. The Sunday-schools have rendered splendid service to the Society, and if encouraged to increased effort, the children would secure for the cause tens of thousands of pounds more than at present. There is nothing so much to be feared in the work of missions as a dead calm, so the speaker expressed confidence that present discussions as to methods would result in establishing the Society more and more firmly in the performance of its work of God.

Rev. J. C. W. GOSTICK told the interesting story of missionary progress in Mysore, where the work began just over fifty years ago, and is now so well organised that it may almost be said that the Methodists "have gone up and possessed the land." The Society has 120 schools in the Mysore district, attended by 7900 children, nearly half of them girls. The Bible is read regularly. If there are some in England who would close the schools on the impression that they are not essential to mission work, there are more people in India who are of the same opinion. Why? Because the schoolmaster teaches the Gospel, and education has been a powerful weapon in battering against the ancient and high walls of superstition and sin. He called upon the churches to rejoice at what God has wrought in the entire country.

Mr. T. RICHARDSON, of Newcastle-on-Tyne, delivered an address full of vigour. Taking India, he showed that the progress of Christ's work there is proceeding at a greater pace than at home. India came to us in

THE WAY OF GOD'S PROVIDENCE,

and our responsibility is great. Educational effort should not be curtailed, but persisted in with increased energy, the philosophy of Christianity being brought to bear upon the superstition of hoary mythology.

Rev. JAMES A. D. J. MACDONALD, who has for some years been labouring in Bengal, gave a cheering report of the work in India generally. The idolatrous practices are coming into disrepute, and the reign of the false gods is coming to an end. The Brahma organisation of Keshub Chunder Sen has proved a failure, and the Theosophical movement has already spent its force. The people are more than ever asking questions as to Christ. He had worked among soldiers in India, and took occasion to acknowledge the good services done by Godly officers in the country. "Will Mohammedans turn to Christ?" was a question which he answered in the affirmative. Asserting the oneness of purpose of all Methodists, he advocates hearty co-operation, so that the work of God may be pushed forward in Bombay and other very needy centres.

Rev. JOHN EVANS, of Oswestry, drew attention to the greatness of the task of world-wide evangelisation; simply to ponder the question is a means of grace. He called attention to Africa and its pressing needs. It is a new world opened, and God's providence plainly indicates the duty of the Church. He appealed to Methodists to rise to the occasion by doing their utmost towards sending the Gospel to the millions now enveloped in darkness. As of old, after the death of Herod, was fulfilled the promise, "Out of Egypt have I called my Son," so in days yet to come, before the Divine programme is finished, many a son of the Most High will be gathered from all parts of the African Continent.

Rev. Dr. RIGG, who followed, said that the work in Africa is extending, and the Committee is not unmindful of the claims of its population. While opportunities would not be overlooked in that quarter of the world, the Society would not neglect the very important field of India. There were several allusions to the controversy now being waged as to missionary methods. Mr. Macdonald ridiculed the complaints about missionaries having horses and bungalows, and said that he for one would not live among the people of India as they live. Without explanation, this declaration seemed far from the spirit of Him who stooped from heaven to earth to "reach the masses" of humanity.

NATIVE RACES AND ALCOHOL.

IT says little for European civilisation that there should be any place among the organisations of to-day for a "Committee for the Prevention of the Demoralisation of Native Races abroad by the Liquor Traffic." The title is long and cumbrous, and the task set before the Committee, we fear, will correspond. "The Native Races" are a long way off, and the British public is hard to rouse on a theme that is to most of them little better than an abstraction. Still, the Committee have put their hands to the plough, and we believe they will not turn back till they have amply justified their existence.

On May Day the annual meetings of the Committee were held at Exeter Hall. In the afternoon there was a conference, presided over by the DUKE OF WESTMINSTER. The outcome of the discussion was a "resolution" expressing an earnest hope that the Brussels Conference now sitting would adopt effective measures for grappling with the crying evils of the African liquor trade. In the evening, to a somewhat meagre company, fervid and telling addresses were delivered on the same burning topic. We never before heard Bishop TEMPLE wax so hot and indignant in speech, as when he unfolded the nature and extent of the alcoholic curse among the dusky Africans, with the consequent disgrace and scandal that sully the fame of the German and British people in permitting such things to be done. More fiery still and more denunciatory was Canon BARKER, who declared that his feelings were so tumultuous within him he could scarcely trust himself to speak about it. He roundly charged the present British Premier with culpable *lâches* of duty in not translating into action certain strong words he used about the evils complained of. Something must be *done*, urged the Canon, and that speedily, if this Satanic trade in the bodies and souls of Africans is ever to be stopped. The Government must in some way be startled into action if arguments do not move them.

Sir GEORGE BADEN-POWELL, M.P., as one who had seen much of the horrors of the traffic in South Africa, was equally clear that much needs to be done, but he thought success lay in the direction of diplomacy and international agreement, rather than in the adoption of extreme and heroic measures. It was pleasant to hear from him that preventive measures are now in operation over considerable tracts of country in Africa, though he admitted that there is yet plenty of scope for prohibitive action. Rev. JOHN MACKENZIE, the well-known missionary and administrator in Bechuanaland, pathetically pleaded the cause of that "weak and backward child in the human family," the African. He protested against the popular talk of this vile trade being imposed on the natives by "Christian" nations. There is nothing Christian about it, quite the contrary; and those Germans or English who sell the fiery and poisonous liquids for gain, do it not by virtue of their Christianity, but in deadly opposition to all that is truly Christian. Other gentlemen joined in the chorus of protest and disapprobation and appeal; and we can but hope that before the United Committee hold another anniversary some decided steps will really have been taken to abate if not to abolish this gigantic evil, and to rid Europe of complicity in the crime of wholesale robbery and murder.

MR. HENRY THORNE'S MISSIONS.

THE first annual meeting of friends, in connection with the evangelistic work under the superintendence of Mr. Henry Thorne, was held last Friday evening at Exeter Hall. Mr. Thorne gave a report of his work, from which it appeared that he had laboured during the year in thirty-three towns with great blessing to a large number of persons. 460 meetings had been held during the year, under the auspices of the Y.M.C.A., the Y.W.C.A., and various churches. Mr. Thorne's lecture "From the Stage to the Cross; or, The Story of my Life," had resulted in awakening a good deal of interest, and had helped to secure large attendances at the mission services. Letters had been received from many places testifying to the value of the service rendered by Mr. Thorne.

Mr. Haig Miller, Mr. W. H. Newett, Mr. W. H. Cocks, Mr. W. H. Mills, and other friends, spoke of the blessing given in meetings they had attended, and the remainder of the time was spent in prayer and praise.

NATIONAL TEMPERANCE LEAGUE.

THE National Temperance League is a unification of forces drawn from all sects and parties for combating the liquor evil. Its work is largely of an educational character—seeking to demonstrate the deleterious effects of alcoholic drinks, and enlist practical interest in the warfare against the traffic. In all parts of the country and in other lands its agents are actively working to these ends, by lecturing, addressing public meetings, by diffusing sound literature, and by other means. At its annual meeting in Exeter Hall on Monday evening a deeply interesting report was presented by the secretary (Mr. Robert Rae). The different departments of work were shown to have been well maintained, and increasing good to have resulted from the efforts put forth. The balance-sheet, unfortunately, showed a deficit of £200.

The revelations made in Mr. Goschen's recent Budget formed the basis of the BISHOP OF LONDON'S presidential speech. His lordship regarded these painful facts as a powerful argument for the most vigorous propagation of the principles of the League, and eloquently appealed to temperance workers to be more active than ever in their endeavours to stem the tide of this evil. Canon FLEMING rejoiced at the progress made, declaring that temperance principles were spreading everywhere and every day. Dr. CLIFFORD entertained high hopes as to the early triumph of the temperance crusade, but this will not be achieved without a hard and sharp struggle. Mr. JOSIAH NIX said they must adapt themselves to the circumstances of the people, and proceeded to detail some of his experience of temperance work in connection with the West London Mission. Rev. Newman Hall and Mr. John Taylor having spoken briefly, a resolution was moved by Mr. F. N. Charrington, and seconded by Mr. W. Saunders, emphatically condemning the proposals of the Government respecting compensation for liquor-sellers.

Practical Praying.

BY REV. A. C. DIXON, D.D., BALTIMORE.

"Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—JAMES v. 17.

SOME think that prayer is a mere channel for thanksgiving and praise. Others regard it as a good soul exercise by which we receive a reflex benefit. Many count it a virtuous performance by which we commend ourselves to God, and lay up a store of goodness. Others look upon prayer as a means of getting something from God, and prayer that does not consist altogether in begging they count for nothing. Put the first two and the last of these misconceptions into one, and we have perfect practical praying. Prayer *is* a good channel for thanksgiving; it *is* a soul exercise by which we are profited; and it certainly *is* a means of getting from God what we need. The model prayer Jesus taught his disciples begins with adoration and ends with praise, while the six sentences which lie between are petitions. And thus all our petitions should be sent before God enclosed in the beautiful framework of adoration and praise. Such prayers are truly "apples of gold in pictures of silver."

This Scripture teaches three things about practical praying.

(1) GOD ANSWERS DEFINITE PRAYING.—Elijah prayed for drought, and it rained not for three years and a half. Then he prayed for rain, and the rain came. His purpose was to reform Israel; his motive was the glory of God. Drought and rain were both means to these ends. When Moses besought God to remove the frogs, we are told that "God did according to the word of Moses." God gladly obeys those who are willing to obey Him. Only such He can afford to trust with power. Christ delighted in granting definite requests. The blind man who cried for mercy was required to define more precisely his wants before his prayer was answered. The woman of Syro-Phœnicia did not deal in glittering generalities. What she wanted was the healing of her daughter, and she got just that thing.

Much of our praying is like the sound of guns, shot into the air to hear their noise, aiming at nothing. We generalise our requests and God generalises his answers. We receive blessings in general and nothing in particular, because we pray for things in general and nothing in particular.

(2) GOD ANSWERS DEFINITE PRAYING FOR THINGS THAT HUMAN AGENCIES CANNOT BRING ABOUT.—Elijah had no power to make it rain, or even to assist in making it. All the universities of Egypt and Babylon would have laughed at his praying. They would have informed him that only cause could produce effect, while they refused to count the Almighty God among the causes of things. To expect rain in answer to prayer was unscientific, and hence could not be. Elijah, and those who like him trust the great First Cause, are not anxious to see the links between Him and the result desired. God can make it rain. Just *how*, he does not stop to inquire. Joseph said it was not in him to interpret the king's dream, and yet he did it. Daniel knew no natural law by which he could learn the dream the king had forgotten, but he trusted God for it, and it came. Paul and Silas with their feet in the stocks were helpless, and yet God in answer to their prayer and praise shook open the iron doors and let them out. Elijah liked difficulties. See him on Mount Carmel! To pray the fire out of heaven is hard enough, to be sure. We would doubtless have been very careful to keep the wood dry, and, if possible, would have put dried flesh on the wood, that the fire might easily consume it. But not he. "Pour the barrels of water upon it." "Pour other barrels!" "Pour others still!" The wood and the sacrifice are soaking wet, and the trenches about the altar are full of water; and now that the difficulties in the way are as great as possible, he looks up to God and expects the impossible. "Where is the Lord God of Elijah?" Is He not with us to-day? Then why should we be appalled by difficulties? "Trust in Him, and He shall bring it to pass."

In Rubens' painting of the Triumph of Christianity, the chariot is drawn by two angelic forms and pushed by two children, followed by motherhood, manhood, and civilisation in their highest forms. We are weak, because we too often put the natural in the front. It is only the supernatural that can do the impossible. The two children in the picture seem to be as strong as the angels, for at the touch of their little hands the chariot is moving forward. And the men of child-like faith are the men of real power. Our strength, at its best, is but the child's touch. But if we have the child's faith, the chariot will move on, for God leads, and, in leading, He pulls.

(3) GOD ANSWERS DEFINITE PRAYING BY A LONELY, OBSCURE, AND IMPERFECT MAN.—Elijah stood alone. There is power in united prayer, but let us never forget that the promise is also to the individual. Elijah was an obscure man. His home was in a little village, and his family were not prominent enough to deserve mention. And he was intensely human. He could be melancholy and wish to die just like any other tired man. "A man subject to like passions as we are." We are under the illusion that the miracle workers of the Bible were extraordinary men. Not so. They were common men that believed in the extraordinary God. The wonders they did were miracles of grace. Then may I dare to be an Elijah? No. Be yourself, and trust Elijah's God. Dare to stand before any Ahab, and speak God's truth. Fear not all the plotting Jezebels of earth. Don't sigh for death under some juniper tree. God has something better in store for you. When the time comes He will send his chariot. It is kind of Him not to answer our prayers of despondency. It is just like Him to answer our prayers of faith. Then let us "have faith in God."

WOOD GREEN.—Mr. Richard Weaver has concluded his mission at the Gospel Hall, Wood Green. The meetings were held every evening for a fortnight, the attendance and interest being well sustained throughout. Mr. Weaver, though in weak bodily health, still retains much of his old-time unction; and his vigorous and pathetic appeals led many to deep anxiety concerning their spiritual condition. A goodly number received the Word in sound faith, and were made "wise unto salvation," while several backsliders were restored to peace in Christ. We thank God for the stirring which there has been among the people, and pray that further fruit may be reaped from the seed which has been sown during this season. Next Lord's Day, Mrs. Amanda Smith (coloured missionary), of Liberia, is to preach at the Hall.

INTERNATIONAL PEACE ASSOCIATION.—Lord Herschell presided over the eighth annual meeting of this Association on Monday last. Addresses were delivered by Mr. Hodgson Pratt, Captain Verney, the Marquis of Bristol, and Mr. P. Stanhope, M.P. Great satisfaction was expressed at the fact that resolutions have recently been adopted by the Congress of the United States of America and by the Storthing of Norway under which the President and the King of these countries, respectively, have been requested to enter into negotiations with other States for the settlement of all disputes by means of arbitration. The chairman remarked that the friends of this cause are often regarded as dreamers, but it was those dreamers who would not believe in the impossibility of their projects who accomplished more than those who were not animated by any such spirit. It might be true that in their time they would not see war everywhere abolished, but he denied that the aims of the Association were anything but practical; and even those who were not committed to views of universal peace must agree that there were many disputes which, if taken in time, might be put an end to, and all danger of war dismissed by means of arbitration.

Sketches from Life.

A PRECIOUS TEXT.

MOUNTAIN regions have for most of us a special charm. How many a thought of comfort arises from their grand symbolism—their enduring strength, their protective shadow, their lonely heights of silent communing with God. Thoughts of his power: "At the presence of the Lord the hills melted like wax," and, with our hand in his, even we shall "thresh the mountains," and the winds of prayer shall carry them away. Thoughts of his sheltering care: "As the hills are round about Jerusalem, so is our God round about us," and "though the mountains should depart, and the hills be removed," yea, every earthly refuge fail, they who abide under his shadow are safe in the clefts of the Rock, in the secret place of the Most High.

But it is of the highest peak in the vast mountain-range of the thoughts of God—"The love that passeth knowledge"—that I would draw a tiny sketch to-day; for as the lofty mountain, with its sublime mysteries and infinite glories, is shadowed in the pool of quiet waters at its base, so may that love be reflected in the little incidents of daily life—small as a dewdrop, they may mirror back the sun. It was amongst the Snowdon hills I made the acquaintance of a Welsh woman, dwelling in a farm house, where I often went to purchase the farm produce. Though I could not speak her language, nor she but a few words of mine, we grew very friendly, and a few Welsh tracts aided the mutual understanding. Before leaving, I wished to give her a small remembrance of my visit, and I tried, but in vain, to procure an illuminated wall-text in her native tongue.

A beloved relative suggested my giving one I had by me, "The love of Christ which passeth knowledge," writing the Welsh translation of it beneath.

This text was especially precious from its having once brought me a message from the Master, in the following manner. I was cast down and sorrowful one day, when suddenly it caught my sight, reflected in a mirror. I endeavoured to read the words; but, being inverted, although I knew it was "The love of Christ," I could only trace a letter here and there. When I turned and looked at the text, no longer at the reflection in the mirror, I saw it was indeed "The love which passeth knowledge."

Like a sunbeam glancing through the clouds came the thought, "Through a glass darkly we are looking *now*, yet by faith we can believe that all the mysterious lines in our lives are letters that, could we read them aright, would spell 'The love of Christ which passeth knowledge,' and in that love we do rejoice, even in the midst of sorrow. Hereafter we shall see them clearly, and behold the glory of the Lord no longer in 'a glass darkly,' but 'face to face'; we shall know 'even as also we are known.'"

This text, with its Welsh rendering, "A gwybod cariad Crist, yr hwn sydd uwch law gwybodaeth," written below, I took as a farewell gift to my friend. Her delight far exceeded my expectation—delighted indeed she was. Her sparkling eyes, animated gestures, and isolated words were not unsuccessful endeavours to express her appreciation, as I read her the text in Welsh.

She pointed to the wall, and said, "Big frame; oh, so kind, so kind," and kept stroking my shawl, while her face beamed with loving smiles. And, as in parting I looked upward to the blue sky deepening in the twilight shadows, saying, "We shall meet there," she clasped her hand to her breast, exclaiming, "Jesus, oh, me fond, very fond Jesus." Precious name, above every name. Yes, through the love of Jesus, we shall meet again before the throne of his glory, and rejoice in his presence with exceeding joy.

H.

For the Young.

YOUNG PEOPLE AND MISSIONS.

THE work of the Baptist Missionary Society receives a good deal of help from the children and young people. In fact, as was reported at a meeting held in Exeter Hall, on Friday evening last, one fourth of the sum received from church collections comes from the young people. This means a great deal—£12,000 out of £48,000. With a little effort, a great deal may be done by Sunday scholars to help on the work of God among the heathen. What other undertaking is anything like so grand? To send the light of the Gospel into the dark places of the earth is undoubtedly God's work, and in this He seeks the co-operation of those who love Him, and would bring others to a knowledge of his saving grace.

Rev. Dr. GREEN, who presided at the meeting, impressed upon the large audience the command of Christ, to tell the Gospel to all nations. By way of illustration, he told of a Karen convert who, while on a visit to America, was asked to address a meeting on the duty of sending out missionaries. After a moment of thought the Karen said, "Has not Jesus Christ told his disciples to do that?" "Yes," replied the American, "but we wish you to remind them of their duty." "Oh, no," rejoined the Karen, "If they will not do as Jesus Christ tells them, they will not mind me." We must obey the Lord Jesus, doing our utmost to "preach the Gospel to every creature."

A missionary, Rev. J. R. ELLISON, of Mymensing, was full of joy as he told of the way in which God has raised up native workers of late years, in Eastern Bengal. On one occasion a young man called upon him, and asked for information as to the evidences of Christianity. A copy of the little book, "The Philosophy of the Plan of Salvation" was put into his hand, and this he studied with diligence, paying other visits to the missionary to converse on points of doubt or difficulty. After a time he expressed a desire to make an open profession of his faith in Christ, but his friends did all they could to prevent this. He derived consolation, however, from the fact that though his friends could hinder him from being baptized, they could not stop him from making Christ his soul's trust and hope. After a time the young man's way was open to do as he wished, and now he is a very useful missionary to his own people.

The story of another young man was very touching. After some thought, he came out on the side of Christ, whereupon his father, a Brahmin priest, declared him "dead" to him. In effect he said, "By your becoming a Christian we are no longer related, but separated for ever." The young man had, in the eyes of his father, committed one of the greatest crimes imaginable, and was cut off from his family once and for all. If he had been guilty of theft or drunkenness his father would have taken it all quietly, but because he had become a Christian there was deep sorrow. Oh, the darkness of the poor people, that they do not see that Christ is the light of the world. That young man also has since become an evangelist.

Missionaries from the Congo do not so often address our meetings as those from India and China. Rev. R. D. DARBY, from the Upper Congo, told of the fearful degradation of the millions in that region. He went out some years ago with two others, both of whom have passed to their rest. He, however, has come home to tell of the spiritual needs of those among whom he has laboured. The most important ceremonies of the natives are on occasions of death. Guns are fired, and the people gather from the neighbouring villages, all dressed in their finest style. With a view to the funeral ceremony the women don their ornaments, and the men clean and sharpen their spears. The corpse is brought out, and smeared with palm oil and coloured chalks, and the people present all sorts of coloured cloths, "to be buried with the dead," although not much cloth is buried after all. A band parades the town; and men and women, and children, engage alternatively in joyous dancing and hard weeping.

Suddenly the witch-doctor appears on the scene; he is a very cunning man. He carries a bundle of charms—pieces of snakes' skin, hairs from elephants' tails, leopards' teeth, and various other things. The people believe that man would live to be as old as Methuselah if it were not for witchcraft, so when anyone dies an effort is made to find out in whom the witch is. Two or three of the principal men of the town go into a neighbouring forest with the witch doctor, who, turning over his charms, pretends to find one which, on being raised to his ear, whispers the name of the man or woman in whom the witch dwells. Coming then among the people, who are in a state of terrible anxiety, the witch-doctor says that so and so is the witch.

Instantly the people throw up their hands, and, declaring the judgment just, proceed to kill the man or woman. Sometimes this is done by putting a rope round the neck, and immediately cutting off the head, in which case the head is thrown about, and the body cut into pieces, which are thrown into the river for the crocodiles to eat. In one case a man who was killed as a witch left a young child, whom no one would care for. Mr. Darby went to secure the child, but learned that it had been flung into the river. An old chief died at Lukolela, and although the people told Mr. Richards, Mr. Darby's colleague, that they would not kill anybody, they actually took three men and cut off their heads. The chief had a child, which was beheaded, the body being placed as a pillow for the deceased man.

"Shall we whose souls are lighted" deny the Gospel lamp to these poor darkened people? Workers are wanted abroad, and supporters at home. Maybe God will raise up from among those who listened to these narratives, earnest men and women to spread the light abroad. Young and old alike may well agree to "pray the Lord of the harvest, that He would send forth labourers into his harvest."

E. M. CHILDREN'S SERVICE BAND.—Mr. Newton Jones has completed a fourteen days' mission at Rudmore Hall, Landport. The meetings have been well attended and very encouraging, some having professed to accept Christ. Should any desire to arrange services, for three nights or more, for Mr. Jones to conduct before leaving for the seaside work in July, application should be made to the Evangelistic Mission, 190, Alexandra-road, N.W.

WORK AMONGST THE YOUNG IN CHEFOO.—It is just two years since Mrs. Harold Schofield reopened a school for boys which was started by the late Mrs. Douthwaite a few months before her lamented death. The children are taught by a Christian Chinaman, and have made very encouraging progress, committing to memory several books embodying Bible truths. Having been requested, when visiting among the women, to open a school for girls, Mrs. Schofield has decided to do so. She writes: "We cannot estimate the blessing that must follow the training of these little ones in the right way; even through them the parents will hear 'the old, old story,' which we hope will not only make them wise unto salvation, but help them in bearing the trials of life, in prospect of the rest that remaineth for the people of God. I ask for prayerful sympathy in this work. Though connected with the China Inland Mission, the schools are not supported by Mission funds, but carried on in dependence upon Him who has promised to supply all our need." Any friends desiring details of the work may address Mrs. Schofield, care of the China Inland Mission, Shanghai.

A BURIED TEXT.

FROM the first and second passages choose two consecutive words; from the third one word; and from the fourth and fifth two consecutive words. The whole form a well-known text of Scripture:—

Hear, O Israel; The Lord our God is one Lord. ( )

This is my comfort in my affliction: for thy word hath quickened me. ( )

He shall feed his flock like a shepherd: He shall gather the lambs with his arm. ( )

When a few years are come, then I shall go the way whence I shall not return. ( )

They that seek the Lord shall not want any good thing. ( )

LUCY TAYLOR.

Our young readers are invited to send us the solution of the above, filling in the references omitted in brackets.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith's visit to Moseley, near Birmingham, has been the means of great awakening. Mr. Arrowsmith exercises a marvellous influence over the children, which increased day by day, while the "old, old story" was told out in clear, forcible words. Many brought their Bibles, searching and marking the passages for themselves.

The meetings for parents and guardians were very telling and well attended. Many gave their hearts to Christ, backsliders were restored, and faint-hearted Christians realised the joy of full surrender.

At the temperance meeting 140 pledges were taken, and a young abstainers' union was formed. Numerous Bible-classes were started, to carry on the work so happily begun.

CHILDREN'S MISSION AT HOLYHEAD.

A very happy fornight's meetings have been held at Holyhead, N. Wales, by Mr. Josiah Spiers. The ministers of various denominations gave the use of their chapels, where all met together as one in Christ Jesus. The services were bright and attractive, full of illustrations, and with plenty of singing. Mr. Spiers' gift of winning young hearts was all the more noticeable, as, of course, in many cases, Welsh is more familiar than English to the children, and they could not always readily follow the discourse. The power of the Lord was present to bless; many yielded their hearts to Christ, and Christians were stirred up to strive more for the salvation of the little ones.

The closing meeting was exclusively for members of the Scripture Union, and those desirous of joining it. A branch of this Union existed in the town; but, as a result of this mission, it has doubled its membership.

HIGHBURY.—Services for the young, in Highbury and Canonbury, were held in Park Church, Highbury, from April 14 to 25, by Mr. T. Lewes Sayer. The interest deepened and the attendance increased nightly, and there was great blessing, many professing conversion.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 11, Eph. ii. 1—10; Mon., May 12, Eph. ii. 11—22; Tues., May 13, Eph. iii. 1—12; Wed., May 14, Eph. iii. 13—21; Thurs., May 15, Eph. iv. 1—16; Fri., May 16, Eph. iv. 17—32; Sat., May 17, Eph. v. 1—14.

CHILDREN'S SPECIAL SERVICE MISSION.

Messrs. Hankinson and Hutchinson, Corn Exchange, Hereford, May 10—19; Ross, May 20, 21. Mr. H. Hutchinson, Pershore, May 22; Reading, May 23; Rev. W. S. Standen and Mr. H. Hutchinson, Emmanuel Church, Wimbledon, May 26 to June 3. Rev. J. Outram, Kenley, May 19—22. Mr. E. Arrowsmith, Oxford, May 10—15.

Conditions of Blessing.

THERE is now among true Christians a very general desire for higher spiritual attainments and more success in all forms of true Christian propagandism at home and abroad. And this desire especially takes the form of a wish for richer manifestations of the power of the Spirit of God in Christian work. This is a good sign. It is as the rosy tints flushing the eastern sky, which tell that the day is breaking. But is it sufficiently considered that there are human as well as Divine conditions on which the richer and higher gifts of God are bestowed, on those at all events "who have tasted of the heavenly gift and of the good Word of God;" and that our obvious duty is to comply with these conditions?

The Divine sovereignty must be acknowledged. Blessings are given when they are not desired, and even to the unthankful and the evil. Nevertheless, may we not discern in the Word of God and in the history of the kingdom of God, both in persons and communities, this law: There is that, in every Christian, in every Christian society and nation even, into which the Word of God enters, which draws God and all Divine influences toward us, or repels them from us? Was it not according to this law that God dealt with the Israelites all through their history? Was not this the basis of almost all the expostulations and warnings addressed by the prophets to the Israelites, as expressed in numbers of passages of Scripture like these—Isa. lviii. 3; Mal. iii. 7-10? Is it not the principle on which the Saviour dealt with the disciples, and which He and the Apostles recognised as operative in his kingdom? (Matt. xiii. 12; John xiv. 21-23, xv. 4-8; Gal. v. 16-18, 22; Phil. iv. 6-9).

And is it not a principle which is just; in harmony with all we know of the operations of the Divine will in human affairs, and illustrated in the history of Christian persons, societies, and States? God required strict obedience to all his laws; and thorough, hearty surrender of the will and the life to Him, if we would have his peace and love in our lives, or his richest blessing on any work we may attempt for his glory. In other words there is a fitness or unfitness, a preparedness or unpreparedness, in us, as the servants of God, to receive more blessing, and to be used as his instruments for blessing others.

Now is it not manifest, looking at Christian society in the light of our Saviour's life and words, that we generally fall far short, not only of the spiritual, but also of the moral, standard He has given to us all? Also that we are not prepared and eager to receive, and to use, more of the heavenly treasure? And the evidence that it is so is seen in this, that so few professing Christians live up to the plain teaching of the Bible on the common questions of character and conduct, or even make strenuous efforts to do so. For instance, how lacking Christians are in charity, good temper, forbearance, unswerving integrity, consideration for the rights and feelings of others, humility, unselfishness, strict truthfulness, conscientiousness, as they are presented to us in the words and example of the Saviour. These are referred to, because they are common defects which Christians allow themselves with but slight restraint; because they so lower the Christian ideal of life and character before the world; because they are the A B C of Christian progress; and if they are not learnt, higher things are not likely to be attained; and because, according to all New Testament teaching, the lack of these qualities is most alien to the mind which was in Christ Jesus, which He often sternly condemned, which are repellent to the Divine Spirit, and which are felt to be unchristian, even by those most superficially acquainted with the truth.

However charitable we may be in our judgment of others, is it not obvious that, according to the plain teaching of Christ and the Apostles, multitudes of professing Christians, and no small number of churches and societies formed of such, fall far short of the moral and spiritual standard of the New Testament, and have no deep yearnings after the ideal of Christian life and character there set before us; nay, have but the feeblest conception of what it is? How can the Divine Spirit come in his fulness and power to such? The door is not open. The house is already occupied. This Divine visitant craves sympathy and welcome, and here there is a great lack of these and the influences through which it pleases Him to work.

Let it not be said: "This is mere morality, righteousness, and the advocacy of works; what we want is holiness, spiritual power." What is really wanted is both. Is it not so, that there is much vague talk of the latter, and a neglect of the former, in its true Christian meaning? Christ would have his disciples possess both. Holiness is more than virtue, than integrity, than righteousness, but it is inclusive of them, as the fruit-tree is of its blossoms and fruit. Where there is the one there should be the others; and because we fail to bring forth fruit, to be doers of the Word, to live up to all we know and profess, we are not prepared to receive higher blessing, either in ourselves or in Christian work.

That the results of the great and varied efforts now made in many directions, at home and abroad, to draw all classes to the Saviour, are disappointing, will be generally acknowledged; and here is an explanation.

Brighton. EDWARD STORROW.

ARTILLERY-LANE MISSION.

A LARGE gathering of the friends of this Mission met for prayer and praise on Wednesday last week, on the occasion of the opening of new premises. The workers have for some time been seeking a more convenient building. Matters were brought to a crisis by a notice from the County Council requiring them to quit in three days, owing to structural defects. A far more suitable place, within a few yards of the old one, was obtained on the third day.

Encouraging reports were given of the various branches of the work, which has now been established seventeen years. It consists of the visitation of fourteen common lodging-houses, Gospel meetings, open-air work, Sunday-school, children's meetings, mothers' meetings, sewing classes, free meals, &c., all of which has been done at a cost of little more than £100 per annum. As a heavier rent has now to be met, the workers desire to make this need known. Words of cheer and encouragement were given by Mr. C. R. Hurditch, Miss Macpherson, and others. Mrs. Finn (Artillery-lane Mission, Bishopsgate, E.) is the superintendent.

THE ATKINSON ANNUITY FUND.—The committee of this Fund held its final meeting on Friday last, having collected £870. After payment of expenses, there will be sufficient to purchase an annuity of £92 per annum for Mr. J. J. Atkinson, the late secretary of the Islington and Highbury Y.M.C.A.

SPRING.

SPRING comes smiling up the valleys,
Weaving summer's green attire,
Starred with flowers of gayest colours
Gold and azure, pearl and fire.

Throstles warble on the tree-tops,
Doves coo softly in the glen,
Larks sing high on quivering pinions—
Summer, welcome back again.

Hearts that shivered through the snow-drifts,
Wounded, bleeding all the day,
Lose their sorrows, in the joyous
Resurrection of the May.

. . . .

Soon shall burst on earth's long winter
Heaven's eternal summer-tide;
Christ is coming with the angels
To take home his plighted bride.

Not the hues of this creation,
Brilliant as that bride's array;
No ecstatic songs of summer,
Joyful as that bridal lay.

Tears of time shall then be crystals,
Mirrors round the Father's throne;
Life, the beatific rapture
Only God can give his own.

Donemana, Ireland. J. K.

WORK IN THURINGIA.

THE Lord's work in this beautiful part of Germany has been greatly blessed during the past year. It has been a year of answered prayers. The new "Alliance House," connected with the Vereinshaus, was opened in July by the meeting of our fourth Conference for the deepening of spiritual life, attended by Christians of various denominations and nationalities. The visitors attending the Conference, as well as those staying at the Vereinshaus during the summer months, testified to having received much comfort and blessing. During the winter the evangelistic meetings have been increasingly well attended, and we were permitted to see much fruit of the Lord's dealing with souls.

More children, too, have been added to the happy little band, which is received in the Lord's name, and trained for his service. The free distribution of the Holy Scriptures has spread over a great part of the surrounding district. Thanks to the kindness of Mrs. Robertson, of the Society for the Free Distribution of the Scriptures, we have been enabled to respond to many applications for Bibles from those possessing none. Another cause for thankfulness is that at last an efficient helper has been found, whose past experience in Gospel work renders him well fitted for his post, and whose evangelical preaching is much blessed.

The "Bible-Carriage" also, so long hoped and prayed for, has been procured through the kindness of English friends. To suit our purposes it had to take the shape of a light vehicle, fitted to traverse the hilly ground of the Thüringian Forest, by means of one horse. We find the people in that densely populated district everywhere willing to receive us, but in a condition of spiritual ignorance and apathy difficult to describe. We ask all interested in Gospel work in Luther's land to accompany this "new departure" with their prayers.

The Vereinshaus, being at the same time a House of Rest, offers at moderate terms board and lodging to those seeking rest and Christian intercourse, along with the advantages of the bracing air of pine woods, and amid scenery of remarkable beauty. Every occasion also is offered for acquiring the German language. Any profit derived from the reception of visitors goes to maintain the many branches of this altogether undenominational work. FRÄULEIN VON WELING.

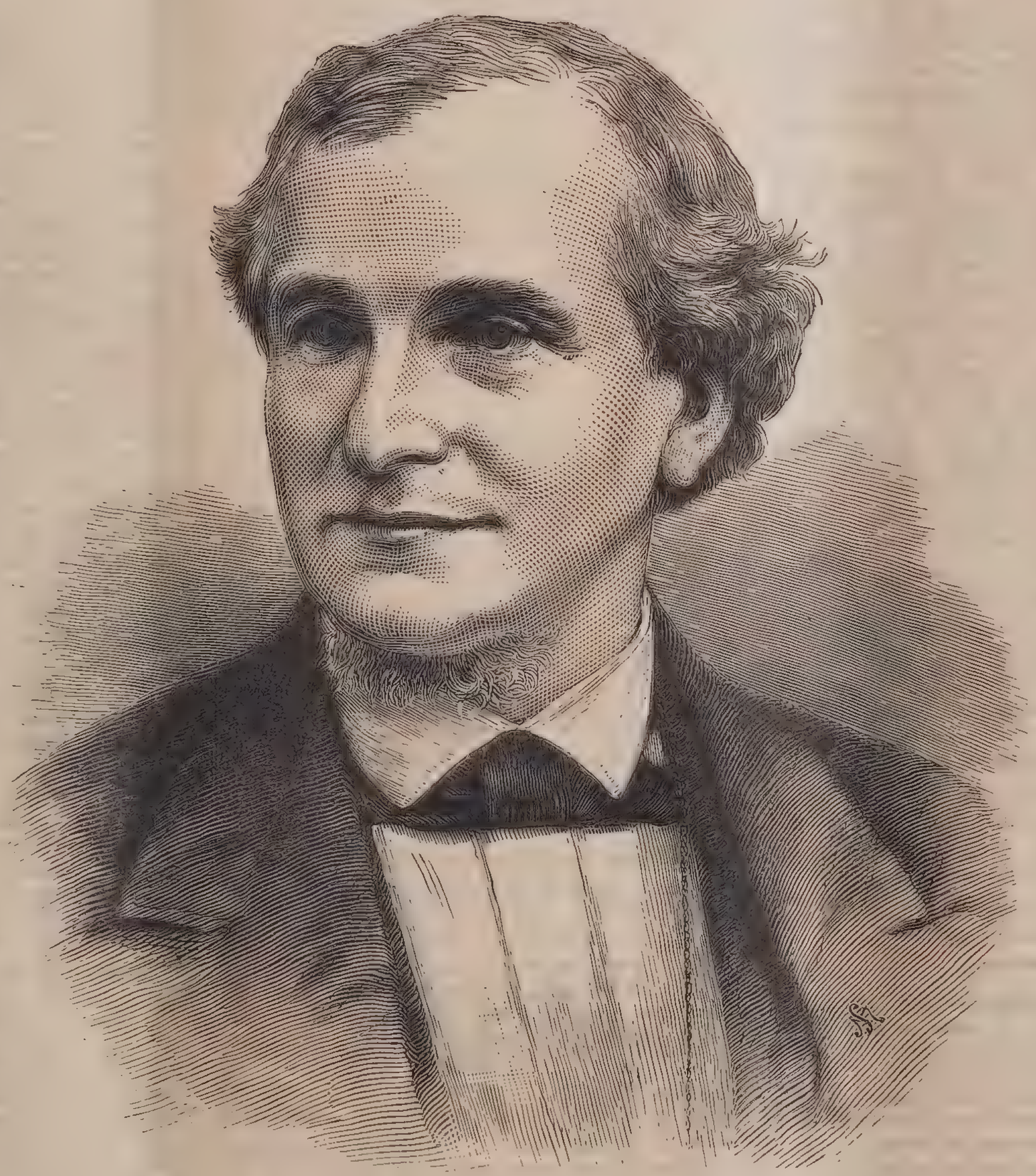
Vereinshaus, Blankenburg, Schwarzathal, Thüringia.

THE LATE MR. GEORGE H. STUART,

Merchant and Philanthropist, Philadelphia.

IN the great crises of a nation's history, the hour almost invariably produces the man. It certainly was so in the case of the subject of our present sketch. His services as the chief organiser, and the leading spirit, of the great United States Christian Commission, called into existence by the American Civil War, will never be forgotten by the best people alike of North and South.

Mr. GEORGE HAY STUART was of Scotch-Irish extraction, and the two types of nation were very markedly blended in his character. Vivacious and frank, he was also solid and sagacious—qualities that fitted him well for the unique task that was to fall to his lot. Born in co. Down, Ireland, in 1816, he emigrated to Philadelphia in his sixteenth year. Three or four years afterwards he made public confession of faith in Christ, and joined the membership of the Reformed Presbyterian Church. Active and enterprising in commercial life, he also threw a large portion of his enthusiastic energy into Christian work. He was appointed an elder in the church while yet young, and also held various offices in connection with the Sunday-school and college organisations. He became connected with the Y.M.C.A. from the time of its establishment in America. In brief, he gave himself heart and soul to every Christian movement, and gained the highest esteem, not only of his fellow citizens in the City of Brotherly Love, but in the wider community of the land of his adoption. He had the rare quality of drawing to himself men of all classes. His eye was like a star, his tongue was ready, his temper generous and genial, his wit and humour thoroughly Irish. There was about him a combination of qualities that prophesied a remarkable future, and that waited only for the occasion. That occasion was at hand.



The greatest intra-national strife of modern times came to a point in 1861, when the bombardment of Fort Sumter by the Southern Confederacy was the signal for a civil war, in which the whole nation, so to speak, buckled on its armour and rushed into the fray. The civilian army having been hurriedly enrolled, serious defects were found in the arrangements made for the sustenance and comfort of the opposing forces. The sympathetic heart of the nation was touched, and the Commission was formed to meet the temporal needs of the combatants, as well as to promote their spiritual well-being under the very crucial and trying circumstances of military life. Here we may quote the words of a competent and well-informed American writer:—

> In this grand movement, the like of which was before unknown to the world, Mr. Stuart was the leading spirit from beginning to end. At its first meeting he was chosen Chairman of the Commission, and so remained till its close. Mr. Stuart was eminently qualified for this position, as he enjoyed the full confidence of the American people. With his excellent business qualifications, rich experience, and unbounded popularity, he managed the affairs of the Christian Commission with marked ability, strict economy, and universal satisfaction. Aided by the hearty co-operation of a generous, patriotic people, Mr. Stuart, under God, made this noble institution a great blessing to the army and navy, to the Church, and to the world.

He not only managed the Christian Commission, but with his love of souls in camp and hospital, he talked of Christ to the sick, wounded, and dying soldiers. The great secret of his success was his unyielding perseverance. He said: "*I don't believe in being conquered!*" "*I never give up anything that is practicable!*"

The success of the Commission was due to the energy and perseverance of its liberal supporters, and the zeal of its noble-hearted chairman. His great liberality and burning zeal in this great work were manifested in his furnishing the Commission with office and store-room; in giving his own time and labours, and the services of clerks and porters, all free of charge, to save expense. Through his and the combined influence of the other officers of the Commission, railroad and telegraph companies gave their services in transporting stores and delegates, and in transmitting telegrams without cost. Even little children helped in the work of the Commission, making thousands of little "housewives," "comfort-bags," as the soldiers called them, with buttons, needles and thread, comb, cake of soap, and, above all, a little tract or Testament, and sent them on for the needy soldiers. With the help of men, women, and little children, the Christian Commission had nothing to do but go forward, labour and pray, gather up delegates, collect stores, and distribute them as needed in the field. Stores were gathered as by magic, and sent free by lightning trains.

Forewarned of an approaching battle, the Commission always sent stores in advance. To render immediate living aid, they had a class of delegates they called "*minute men*," ready to go at any time on five minutes' notice. Said Mr. Stuart, "If one of them is in the pulpit preaching when the telegram reaches him, he must stop and hurry off for the battle-field."

The soldiers willingly helped the Commission in any work they could. They put up as many as fifty army churches in one week. A regiment would cut the logs, and turn out *en masse* and help erect the building. Sometimes they would lay the foundation of a church in the morning and have preaching in it that night.

The work done by this wonderful Christian Commission cannot be known till the books are opened and the record of souls turned from darkness to light—of lonely, discouraged hearts, that have had new strength given them—be spread before us. The Commission being Christian at heart as well as in name, remembered the command, "Do good to *all* men"; "If thine enemy hunger, feed him; if he thirst, give him drink."

To the Southern officers and soldiers they ministered. The same Christ was offered to them as to the boys in blue. In the hospital they fared alike, and when death came the service was read at their graves too. One of the Confederate soldiers said, with tears in his eyes, "This is what I call *living* Christianity." Many of them would break down and weep at the kindness they received from the members of the Christian Commission. Dying messages of the Confederate soldiers in the hospitals were just as carefully taken as those of the Union men. One poor fellow said, "You fight us like *devils*, but you nurse us like *angels*."

At length the rebellion was crushed, peace was proclaimed, and the Commission ceased to be. Years after, the leading helpers engaged in the work met for friendly *Réunion*, and on occasions like these Mr. Stuart generally occupied the seat of honour. After the war he had returned to business life, but he was regarded as national pro-

perty, and had to live largely in the public view. It is authoritatively stated that General Grant offered him a high Cabinet office, but he declined; though he accepted and held, during the General's administration, a place on the Board of Indian Commissioners. He continued to work in different directions for the good of the nation, placing at its service his time, means, and gifts of eloquent speech.

The temperance movement, also, had his warm approval and co-operation. At one of the *réunions* of the Commission he told how in early life he had been in the habit of using a glass of wine now and then, as was quite common in those days. Putting up at a hotel in Pittsburg, he saw some young men whose manners and morals disgusted him, and he said: "If that is the result of using wine, I will use it no more." His last glass was drunk there.

Mr. Stuart's catholicity of spirit brought him at one time into collision with the Church courts, and he was suspended from office as an elder "on a charge of having sung hymns and communed with Christians of other evangelical denominations." This remarkable bit of Church discipline was repudiated, however, by a large proportion of the Reformed Presbyterian body.

Business reverses in 1880 stripped him of all but the confidence of his fellow-citizens, which bore fruit in providing for him an honourable position that set his mind at rest as to the means of living. During his entire life he was much afflicted with asthma, and especially toward the last. Infirmity grew with age, and last month he died at Philadelphia, full of years and of honours. He passed away gently in his sleep, and without a struggle. His memory will long be fragrant in the hearts of his fellow-countrymen. A friend, who knew him for the long period of forty years, thus writes to us:—

"Mr. Stuart's geniality, humour, overflowing enthusiasm, power to carry an audience, his command of anecdote, and his broad humanity, exceeded those of any other man I ever knew. No man in America ramified more into public life. He was the Shaftesbury of America."

Before his death Mr. Stuart was able to complete an autobiographical narrative he had been for some time compiling. It will immediately be published, and will contain a record of all the principal events in which he was an active participant, including the Anti-slavery and other movements.

HOUSE OF REST, KILBURN.—The all-day meeting on Friday was one of peculiar interest. Many present offered thanksgivings for striking and definite answers to prayer presented on previous occasions. In the morning, Miss Mason gave an address upon the true position of the Church of Christ, and its attitude towards the world. In the afternoon, Mr. R. Nixon spoke on behalf of the Railway Mission. In the evening, Mr. Reader Harris spoke to a very large gathering on the identification between the soul and the Saviour. The meeting closed with a few earnest words from Mrs. Amanda Smith, whose evangelistic labours are so well known.

West Africa.—In a letter to a lady in England who forwards to him a weekly copy of THE CHRISTIAN, Rev. Joseph Wilson, of the Baptist Mission, Ambas Bay, Victoria, West Africa, writes:—"Anything you could do to help us would be most thankfully received. Gifts of books, or such things as pins, needles, tapes, cottons, hooks and eyes, crochet and knitting needles, &c., for presents to the children of my school would be most welcome, or any books that would be helps in my pastoral work. I have a school of some sixty children, big and small, which I teach myself, in addition to my pastoral duties, for my church is too poor to pay me a full salary, much less to provide me with an assistant; and, although I am not obliged to teach the school—both day and Sabbath-school—yet I cannot bear to see the children of my people growing up in ignorance."

THE EVANGELISATION SOCIETY.

THE annual reports of the work of the Evangelisation Society are always well worth reading. The record of the twenty-second year is no exception to the rule, and from beginning to end is punctuated with expressions of thankfulness to God for the blessing which continues to attend the Society's operations. Some idea of the magnitude of the work may be formed from a consideration of a few figures. Preachers were supplied to 1042 places, at which 21,334 meetings were held, attended by about three millions of people. The evangelists numbered 227, and the average cost per meeting was only 11s. 7d.

Not only widespread but deep is the work of the evangelists whom the Society sends out. The preaching is not evanescent. As the report says: "Ministers write to tell of many of their most faithful workers and most earnest members being those who had been brought to the Lord through the meetings of the Evangelisation Society." The labourers have many difficulties to contend with. That

"THE HARVEST TRULY IS GREAT"

is clear from these sentences:—"The towns and cities present constant fields for evangelistic labour. However long such services may be continued, it can never be said that any town has been completely evangelised. For the ever-changing population constantly brings new people to the district in which the mission services are held. Moreover, it is the sad experience of all that it is impossible by any means to bring under the sound of the Gospel a very large proportion of those who live close within reach of the most simple and attractive Gospel services. No invitations, no entreaties will persuade them to enter the hall."

Not less interesting and important than the town missions are some of those held in remote country districts, where, by means of tents, evangelists work in villages in which otherwise their opportunities would be sadly limited. After a visit of Mr. Skinner to Dover, Rev. George Everard wrote: "I believe many have found lasting profit and blessing. One or two couples in the parish seem greatly changed, and some who were halting between two opinions seem now quite fixed in their purpose to follow Christ." The ministers of Inverallochy conjointly testified to the blessing which attended a mission held in March this year by Mr. Cairns:—"God's heritage in the district has been profoundly aroused and revived; and it is beautiful to see old disciples rejoicing with those in their first love. A large number have obtained salvation through faith in Jesus Christ. Many backsliders have been restored. A very great number are still under deep concern. Long-existing estrangements between relatives and neighbours have been swept away as with a flood. Prayer has received an immense impulse."

SOME STRIKING INCIDENTS

are given in the report. One of these is of a man, who, while in a semi-intoxicated condition, some years ago, entered a preaching tent at Glasgow, seemed so deeply convinced of sin that he broke a bottle of whiskey which he had in his pocket, and declared that he had done with the drink for ever. The man also gave hopeful evidence of true change of heart. On returning to Glasgow this year, the evangelist had the joy of hearing that the man and his wife are diligent members of a Christian church. "Moreover, the wonderful change in this man so impressed his brother that he, too, came to hear the Gospel; and not only himself, but his wife also, are now converted and living to God. Next, the father of these two men was, through the influence of the sons, won to Christ, and four children of the different families are also professing to be the Lord's. Thus eight persons in one family have been brought out of darkness into light through that one drunkard entering the Gospel tent that summer evening."

Another evangelist writes: "Being on the Kentish coast last week, I happened to meet a man who more than nine years ago was very rich, and who then lived only for this world. In the providence of God his riches departed from him, and he was brought into great straits. While in this condition he entered a tent in Bristol, where we were holding evangelistic services. He received with faith the word then spoken, and, trusting in Christ, was able to rejoice in the forgiveness of his sins. From that time he devoted himself to the Lord's work in connection with colportage, and for six years he thus laboured in scattering the good seed of the kingdom in the homes of the people. Since then he has taken charge of a mission station, and now has the joy of preaching to others that Gospel which proved to be the power of God unto his own salvation."

The means to carry on this great work have been supplied in a very cheering manner. It is now proposed that the Society shall make some provision for its disabled evangelists; and for this purpose a fund of £50,000 is being raised, the interest of which will not produce too large a sum to meet the needs of aged and broken-down workers who are without financial resources.

SLAVERY IN EAST AFRICA.—A Reuter's telegram, dated Mombasa, May 4, states:—"Mr. Mackenzie yesterday issued an important proclamation, which was endorsed by the native governor and the elders, to the effect that in future no native belonging to the numerous tribes having treaties with the British East African Company, and living near that portion of the coast under British influence, or for a distance extending several hundred miles into the interior, can be recognised as a slave, and will obtain freedom without any compensation being paid to his master."

SOUTH AMERICA.—Rev. Andrew Milne, agent of the American Bible Society in the Argentine Republic, whose devoted labours we have chronicled from time to time, has been paying a visit to Peru. He was accompanied by Dr. Drees, superintendent of the Methodist Episcopal Mission at Buenos Ayres, who hoped to establish a mission station at Callao, as the fruit of the efforts of Signor Penzotti, the Peru agent of the Bible Society. Ecuador still shuts her doors to Protestant work, and so does Bolivia, though a good many Bibles have been distributed in the latter country at different times. The converts in Callao have been subjected to considerable persecution. The Constitution prohibits public worship outside the Romish Church, though some of the daily papers are friendly to freedom.

Notes from Cambridge.

THREE missionary studentships of £81 a year are to be given next October at Selwyn College. They are open to graduates, and are tenable for one year or longer if the Master and Council see fit. The holders are required to pursue studies suitable to the country to which they are proceeding. These studentships are not given by competition.

Archdeacon Farrar has been appointed Lady Margaret preacher.

Two more Cambridge men have offered themselves, and been accepted by the C.M.S.: W. A. Crabtree, B.A., St. Catherine's College, and Ridley Hall; and Rev. E. Bellaby, B.A., Corpus College, now a chaplain in Ceylon.

We regret to announce the death of Mr. Neville Goodman, M.A., of Peterhouse, from cancer. The deceased was a well-known and highly respected man, a strong advocate of temperance principles, and alderman of Cambs. County Council.

The afternoons at Sunnyside commenced with an address by Mr. J. Roscoe, of East Equatorial Africa.

ST. JOHN'S COLLEGE.

As early as 1805 S. John's sent one of her sons into the mission field. Rev. Henry Martyn's name is well known to all. He graduated as senior wrangler and Smith's Prizeman in 1801, and as Member's Prizeman in 1802. After being curate for a little more than two years to Mr. Simeon, he went out as chaplain to India, and there translated the New Testament into Hindustani and Persian. He died at Tokab, in Armenia, in 1812. In 1815 Rev. W. Jowett, M.A., fellow of the college, went out under the C.M.S. to labour for fifteen years in Malta, and in 1840 another fellow of the college, Rev. J. Chapman, B.D., left to spend thirteen years in South India. Since then this college has been largely represented in the mission field. The following names are among those who took part in this work:—Rev. F. F. Gough, M.A. (1849, China), the founder of the Cambridge University Prayer Union; Rev. A. H. Frost, M.A. (1853, Western India), principal of the C.M. College at Islington, 1870-74; Rev. R. Collins, M.A. (1854, for twenty-five years missionary at Travancore); Rev. J. A. Lloyd, M.A. (1876, W. India); Rev. W. Andrews, B.A. (1877, Japan); Right Rev. J. M. Speechly, D.D. (1860, Travancore); Rev. R. A. Squires, M.A. (1870, W. India); Rev. T. Walker, M.A. (1885, S. India); Rev. C. J. F. Symons, B.A. (1887, Mid-China); Rev. E. F. Miller, M.A. (1877, Ceylon); Rev. W. S. Kelley, M.A. (1886, Delhi). In connection with the Universities Mission to Central Africa:—Rev. H. C. Scudamore (1860), Rev. J. Midgley, M.A. (1873), Rev. Ch. Chapman, M.A. (1880), and Rev. W. W. Cassels, B.A., under C.I.M. Also nine missionary bishops have been Johnians.

The illustrious names connected with the college are here confined, owing to their numbers, to the mission field.

The work in the college consists of a somewhat formal Saturday night meeting for the reading of theological papers, and during the winter of a Wednesday evening prayer-meeting.

In the summer an open-air service, preceded by a prayer-meeting, is held in the town by members of the college.

John's has played an important part within the last decade in the evangelistic work carried on in Barnwell, in the public-houses, gasworks, &c.

A successful College Mission is supported by St. John's in Walworth, and much of the Christian energy is directed towards this. Undergraduates go down from time to time and spend a few days at the mission station, and it is believed that in this way much will be done towards drawing the upper and lower classes more together. Working men from the mission district have also visited Cambridge and been entertained by the undergraduates.

MR. RADCLIFFE AT SUNDERLAND.

MR. AND MRS. REGINALD RADCLIFFE, of Liverpool, and Mrs. Osborn, of Cape Town, have addressed gatherings here amongst Baptists, Brethren, Wesleyans, Congregationalists, Presbyterians, United Methodist Free Church, Salvationists, the Y.M.C.A. and Y.W.C.A., advocating a whole-hearted surrender to Jesus Christ, and greater interest in sending the Gospel to the heathen.

Old and familiar truths were pressed home, and the laxity of the Church criticised in not fulfilling her great commission to preach the Gospel to every creature. United prayer in homes, churches, and conferences, was advocated. Mrs. Osborn spoke particularly of South Africa, pointing out the terrible effects of drink on Europeans and natives. She said there were openings for blacksmiths, boilermakers, joiners, enginemen, bricklayers, masons, &c. All these get good wages, and they might utilise the many opportunities to preach the Gospel. The results of the meetings have been encouraging, many intimating their willingness to go to the needy places of South Africa.

Obituary.

REV. J. A. WYLIE, LL.D.

ON Thursday, May 1, this well-known servant of God fell asleep at his residence, 12, Archibald-place, Edinburgh. A cold which he caught about three weeks ago developed into rather severe influenza, and under this, Dr. Wylie, who had reached the ripe age of eighty-two years, gradually sank.

For some time a minister at Dollar, in connection with the Anti-Burgher Synod, which joined the Free Church in 1852, Dr. Wylie was widely known for his uncompromising loyalty to Protestant and evangelical principles. The pretentions of the Romanists forty years ago led to the erection in Edinburgh of the Protestant Institute of Scotland. In 1860 the Protestant churches instituted an extra-mural lectureship on Popery; the appointment was conferred upon Dr. Wylie, who has since lectured during the season—from November to March—once a week in Edinburgh and Glasgow respectively.

Dr. Wylie was more distinguished as a writer than as a popular lecturer. At an early period of his literary career he was brought into prominence by the publication of a work on "Scenes in the Holy Land." He long devoted his whole strength to the study of the Popish system, of the history, character, and working of which he had a profound knowledge. Probably his most important work, finished only a few years ago, was his "History of Protestantism"; and, although then far advanced in years, on the completion of that work he began his "History of the Scottish Nation," of which three volumes have so far been given to the public. Dr. Wylie was the author of various other works, and was a frequent contributor to magazines. Quiet and unobtrusive in social life, the deceased had many friends throughout the country. His wife died many years ago, and he is survived by two daughters.

THE NATIONAL ANTI-GAMBLING LEAGUE.—The Earl of Aberdeen has consented to become President of the "National Anti-Gambling League," which has been formed for the purpose of offering a strenuous and uncompromising opposition to every form of betting and gambling, and of diffusing among young men and others wholesome information on the subject. Leaflets and booklets are being widely distributed, and lectures and public meetings are to be organised in all parts of the country. Members of the League sign a pledge promising to abstain from all kinds of betting and gambling, and to do their utmost to develop a more healthy public opinion on the subject. The hon. secretaries are Rev. J. S. Barrass and Mr. F. A. Atkins, 9, Paternoster-row, E.C. A trenchant penny booklet on the subject by Dr. Thain Davidson, is published by Messrs. S. W. Partridge & Co.

Evangelistic Notes.

Mr. Geo. C. Needham has been recently labouring with much encouragement in the Southern States of America.

Mr. John Maxted has held an eight days' mission at Poole, Dorset. There were a number of conversions, and believers were stirred up by the services.

Mr. J. Crofton Rainey has been holding some special services at St. Marychurch, Torquay. After the mission many confessed to having yielded themselves to Christ.

Bristol.—Special services were conducted at Kensington Baptist Chapel last week, when Rev. A. T. Jones, of Maindee, Newport, gave five addresses. Several came out to seek the Saviour.

Mrs. Tanser Dawson has conducted an eight days' mission at the Brunswick-rooms, Southampton. The rooms have been crowded, and on each occasion hearts have been filled with joy and gratitude for souls who have come to Christ. It is wonderful (says a correspondent) how one who has had scarcely any education in her life preaches the Gospel; it shows how God uses the emptied vessel.

Bow, E.—Rev. W. E. Hurndall writes with respect to the special evangelistic services held at the Bow and Bromley Institute:—We have had remarkable times. The attendances have been very large throughout; at the Sunday evening gatherings many have had to be sent away. Better than all, more than 270 have come out, declaring that they will serve the Lord. We are rejoicing greatly.

Cheltenham.—A mission has been held by Mr. John M. McAuliffe at Regent Hall, Cheltenham. Much union was manifested by evangelical Christians, and blessed results in conversions of souls and help given to Christians. On the closing evening the hall was entirely filled by workers, converts, and Christian friends uniting to praise God. Mr. McAuliffe gave a series of Bible-readings each afternoon in the rooms of Y.W.C.A.

Penzance.—Mr. W. M. Collings, evangelist on the mission ship *Mystery*, writes from Penzance:—A good work is going forward here on board the Gospel ship. The ship is crowded at nearly every service, and nightly some are professing to find peace in believing. Just now there are fishermen here from all parts of the country. We ask the prayers of your readers that many of them may be savingly converted during our visit. Many of the townspeople also come and hear the Gospel.

Portadown, Ireland.—The Lord is working mightily in this part of his vineyard. He has been using his servants, Miss Smith and Miss Bax, in leading many to Himself. During a fortnight's labour in Thomas-street Methodist Church crowds was reached. Night after night large congregations assembled to hear the Gospel. Many professed to find peace in believing, while numbers of church members were revived. Their last service on Sunday night was a thing to be long remembered.

Preston.—A seven days' mission, conducted by Rev. R. Balgarnie, has been held at Lancaster-road Chapel, of which Rev. A. T. Hogg is the pastor. It was preceded by special meetings for prayer and conference. The Sunday afternoon service for young people will long be remembered: the power of the Holy Spirit was manifest; indeed, it took all by surprise. Mr. Balgarnie read several documents from other missions, and signed by hundreds who have given themselves to the Lord. This was followed by the earnest questions: "What shall be the harvest here?" "Who amongst you will give yourselves to-day?" When the proposal was made to seekers to retire into the inquiry-room, a large number responded. A number afterwards returned and confessed Christ. During the subsequent nights of the mission many others followed their example. Special request for prayer were sent in, some of which were signally answered. The members of the church have been stirred up, the pastor's heart filled with joy, and the teachers greatly encouraged by seeing the ingathering of such a harvest.

Major Whittle commences a two weeks' mission at Mildmay Conference Hall on Sunday next, May 11. Bible-readings in the afternoons and evangelistic services in the evening. Singing by North London Choir. Miss Whittle will also assist. At the close of this mission Major Whittle leaves for Ireland, sailing thence for America in June.

Tom and I:

A Leaf from the Case Book of a Deaconess.

My friend Tom is a costermonger. He had become an abstainer and a professing Christian some time ago, but during a five-weeks' illness his spiritual life seemed to ripen decidedly. The enforced illness of the breadwinner brought his wife and five children into sore straits, and Tom not only manifested unfailing trust in his Saviour, but became specially concerned for the conversion of his wife. It was a hopeful case.

As he grew better and able to work, the things I most desired for him were to get 13s. 6d. of arrears of rent wiped off, and to find him a donkey. A lady who knew him brought me £2 for the latter purpose, asking that he might not be told where the money came from; and on the day, a Thursday, that I was to take it to Tom, there was put into my hands the sum of 15s. 8d., being the sixth part of a sum sent by a lady in China to be divided among various objects connected with our institution. So with a light heart and devout gratitude to the hearer of prayer I set out to visit Tom.

"Come in good time, Miss Bell," said he, after thanking me and the Giver of all good. "To-morrow's Friday, and that's the day to buy a donkey: there's a regular market of them. I'll get a good one for this money."

I saw no more of my friend till Sabbath evening. He was in his place at the meeting, devout and beaming, for Tom has a very happy smile. As we shook hands at the close, he said, "I've bad news to tell you to-morrow, Miss."

"Better tell me them now," I said; for I was very curious to know about the donkey.

"Well," he said, still smiling, "I got a moke for thirty-five shillings that seemed a good un; but when I had driven it some five miles it fell lame, and I saw I had been done."

"Oh, I'm very sorry," I said, feeling sorely vexed that the good money was lost.

"But I sold him again for the same money," said Tom with a still more radiant smile; and thereupon, before I could ask any more, we were parted in the street.

Here was a more serious vexation. Not only was the money misspent, but Tom's spiritual discernment was yet so cloudy that he seemed to see no evil in cheating another as he had been cheated himself, in order to get it back. I knew he was ignorant; but I did think he was too genuine a Christian to defraud anyone. Before going to sleep and on waking early, I could think of nothing else, and prepared over and over in my mind a little lecture in which Tom must be instructed as to the conduct becoming in a friend of Christ; how he must suffer loss rather than do wrong. By nine o'clock on Monday morning, I had got Tom alone into a room at the Mission, and said, meeting his smile with a very solemn look, "Sit down, Tom."

All through my little lecture my erring friend continued to look provokingly happy; the truth seemed to take no effect on him.

"Well, I did say to the missus last night," began Tom when I stopped, "after tellin' her about you speakin' to me at the door, I did say, 'Won't Miss Bell think I've been as bad as the fellow that cheated me."

"And were you not, Tom?" I put in eagerly. "That's just what I have been trying to show you. If it was bad in him to cheat you, it was just as bad in you to cheat someone else."

"In course," answered Tom, "I ought to have told you more. A man came up when he saw me leading the lame donkey home, and sez he, 'I thought you was done with that moke.'

"'Ye see, I am,' sez I.

"'What did ye pay,' sez the man.

"'Thirty-five,' sez I.

"'I'm sorry for ye, Tom. I think I could get that money for the moke yet.'

"'But I'm not goin' to do anybody,' I answered. 'I don't think any man will be fool enough to pay thirty-five shillin' for a moke with the string-halt.'

"'I'm not so sure o' that,' sez the man. 'There's medical chaps at a college that want a donkey to cut up—dissect they call it; and I'm to buy them one ready for killin'.' So that's how I got the money back, Miss. I ought to hev told ye, but there wasn't time last night."

We were both smiling by this time, and perhaps I was blushing a little to think of my grand lecture so carefully prepared and delivered with so much earnestness.

"The fellow that did me met me coming home with the lame brute, and held out half a sovereign, with a shame-faced look; but I told him I could get a knacker to kill it for nothing."

"Was that before you sold it again?" I asked.

"Yes, it was, Miss."

Tom has now a splendid donkey—one that can gallop on occasion—for which he paid two pounds ten shillings. He is learning to read, and is very anxious to be able to teach his children. He regards every particular of the transaction by which he has got back to a state of comparative prosperity as a special answer to prayer; and who shall say he is wrong?

Personalia.

Archdeacon Farrar has been obliged to seek rest and change in North Italy. The health of Mrs. Farrar, as much as his own, necessitated departure from London.

Mr. Joseph Connellan, brother of Rev. Thomas Connellan, is to contribute to next month's *Christian Irishman* an article, "From Bondage to Liberty," describing the steps by which he was led to a knowledge of the truth.

Rev. G. S. Reaney, formerly of Stepney, who has lately resigned the pastorate of Cavendish Congregational Chapel, Manchester, and who was at one time in the Baptist ministry, is about to be ordained in the Church of England.

Sir Arthur Blackwood, who is leaving Shortlands, in Kent, has been presented with an address from representatives of the many institutions at Beckenham which have profited by his sympathy and aid. Sir Arthur confessed that he was bound by peculiar ties of affection to the district, for it was in the Rectory garden, thirty-four years ago, that Miss Marsh had been the instrument of turning his thoughts towards the way of salvation.

The Bishop of Manchester last week delivered an address to the members of the Nonconformist Students' Association—comprising the theological students at the various Nonconformist colleges in Manchester and district—at the Lancashire Independent College, Whalley Range. In some prefatory remarks, the Bishop declared his conviction that the kingdom of God was greater than any one of its provinces, and expressed his hope that there might be, ere long, a real, if not a formal, union of all Protestant Evangelical Christians.

Mr. R. J. Curtis, so long connected with the Ragged School movement in London, has relinquished active work at the ripe age of 74. His retirement was the occasion of an interesting gathering of friends and fellow-workers last week at the King Edward-street Ragged Schools, Spitalfields. A number of gentlemen expressed the feelings of esteem and goodwill in which Mr. Curtis is held on account of his earnest lifework for the good of the destitute children. A richly illuminated address, a gold watch, and a purse of money were presented to Mr. Curtis, who, in his reply, urged the friends of the poor to continued effort on their behalf.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services, conducted by Mr. James Dykes, at the Soldiers' Institute, Sandgate, from May 10 to 23.——A mission by Mr. J. Canning, in Mizpah Hall, Glasgow, during the month of May.——An eight days' mission at Avonwick, near Ivybridge, S. Devon, commencing May 11, by Mr. J. C. Rainey.——A Conference of China missionaries in Shanghai, May 7 to 17.——Special tent services being conducted by Mr. John Elliott at Malmesbury, in connection with the Y.M.C.A.

BIBLE STUDY.

THE ANGEL'S MESSAGE (MARK xvi. 6, 7).

I.—*Jesus was crucified.*—We cannot enter into the joy and blessedness which come from knowing Jesus as the risen Lord, unless we first know Him as the crucified Saviour who has *redeemed* us *from*: (1) *The curse of the law.*—"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). "Thou wast slain, and hast redeemed us to God by thy blood" (Rev. v. 9). (2) *The power of the enemy.*—"That through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). "The Father...hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins" (Col. i. 13, 14).

II.—*He is risen*, so we are called *unto*: (1) *Life.*—"Because I live, ye shall live also" (John xiv. 19). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me (severed from Me) ye can do nothing" (John xv. 5). "Your life is hid with Christ in God" (Col. iii. 3). (2) *Liberty.*—"In that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 10-12); also ver. 22: "Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it." "The Lord hath anointed Me...to proclaim liberty to the captives." "If the Son...shall make you free, ye shall be free indeed" (Acts ii. 24; Isa. lxi. 1; John viii. 36). (3) *Victory.*—"Be of good cheer; I have overcome the world" (John. xvi. 33). "Greater is He that is in you, than he that is in the world" (1 John iv. 5). "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John v. 4). "More than conquerors through Him that loved us" (Rom. viii. 37). "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55-57).

III.—*He goeth before you.*—(1) *To prepare his disciples for further service:* (*a*) *Giving them their commission.*—"Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

(*b*) *Enduing them with power.*—"When He ascended up on high, He led captivity captive, and gave gifts unto men" (Eph. iv. 8). "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 33). "They were all filled with the Holy Ghost" (Acts ii. 4).

(2) *To prepare a home for them.*—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John xiv. 2, 3).

IV.—*There shall ye see Him.*—(1) *In the path of service.*—"As they went to tell his disciples, behold, Jesus met them" (Matt. xxviii. 9). "They rose up the same hour, and returned to Jerusalem ...and they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus Himself stood in the midst" (Luke xxiv. 33-36). (2) *In the home in glory.*—"Thine eyes shall see the King in his beauty" (Isa. xxxiii. 17). "When He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). "His servants shall serve Him; and they shall see his face" (Rev. xxii. 3, 4).

JANET CLARK.

"A MINISTERIAL EXPERIENCE."—That there are two sides to every question has been forcibly illustrated by "A Deacon's" version of the experience which "A Pastor" gave in our issue of April 18. The tone of the second communication, signed "W.," is as excellent as the statements are obviously made in good faith. Without pursuing the matter further, we are glad to quote from the letter of the late deacon: "If Christ's work is now progressing, and spirituality of life is being developed in the church, I can only rejoice at such evidences of the Lord's presence."

IN THE CONGO REGION.

DEAR SIR,—You have heard, I daresay, that our first station at Lolongo was established at the end of August last, and it is just two months since the second, here at Ikou, was planted, at which Brother Haupt and myself are stationed. We are in the centre of the very populous district of Bas'nkusa, and about two miles below the confluence of the Lopori and the Maringa forming the River Lulanga, and about 120 miles from the Congo; the farthest outpost, I believe, reached from the West Coast.

What vast multitudes of souls all around us, living and dying without God! How one's heart yearns over them, longing to be able to make known to them in their own tongue the good news. The Lord has given us an open door amongst them, and while engaged in house building and other pioneer work, we are not forgetting application to the language. Will your readers pray that we may soon acquire it, and that meanwhile our lives may testify what our lips too fain would utter; and that the Lord would prepare the people to receive his Word?

The slave trade prevails very largely on this river, not of course by Arabs, but by the people themselves. Canoes laden with poor creatures pass every day down from the upper rivers. I saw the Governor-General of the Congo Independent State in October last, and told him of this, and we trust that measures will soon be taken against the trade. Thank God, we have not the cursed European and American rum and gin to contend against; may He grant that it may be kept from these peoples, who so much resemble children in many ways. A few days ago, however, we heard that a Romish priest and his steamer *Leo XIII.* had been up this river surveying the land. We fear that the Jesuits may have their plans for going up this populous river. Whatever they do, we do not fear. We do ask the prayers of Christian friends at home that we may all be made and kept always meet for the Master's use.—Yours faithfully,

P. WHYTOCK.

Congo Balolo Mission Station, Ikou, Lulanga River, Upper Congo, Jan. 17.

IRELAND.—Evangelistic services have been held by Mr. G. Cummings, in the Baptist Church, Banbridge; by Mr. Geo. T. Diver, in the Orange Hall, Poyntz Pass, co. Armagh; by Miss Smith and Miss Bax, in the Methodist Church, Portadown; and in Blythe-street, Belfast, by Mr. J. Coulter.

Y.W.C.A., RAMSGATE.—The members of the Y.W.C.A. here have long felt the need of a Home and Institute. Now God has opened the way. The Home and Institute at 119, High-street, was recently opened at a public meeting. The Home is ready to receive young women as boarders, and it is hoped that many young women will avail themselves of its advantages. The hon. superintendent is Miss Schudt. Great has been the encouragement and blessing the Lord has sent already, in many ways, spiritual and temporal. Lady Kinnaird visited the Home; she was much pleased with all its arrangements, and very kindly offered to give a harmonium. The gift of a piano would be welcome. Miss E. Gollmer, 99, West Cliff-road, Ramsgate, is hon. treasurer.

SOLDIERS IN NEWCASTLE-ON-TYNE.—Some four months since a Soldier's Home was opened in Ancrum-street, Spital Tongues, for the benefit of the troops in the barracks. A goodly number of soldiers turn in each evening to read the papers, write letters, amuse themselves, and for Bible study, prayer, and praise. Friends are sending books for the Home library. Three meetings are held weekly. On Saturday week Mrs. M. S. Osborn, well known for her devoted labours among the soldiers in Africa, was present, and gave an account of her work at the Cape. Mr. Reginald Radcliffe and others also addressed the meeting. At the close two soldiers belonging to the artillery gave their hearts to God. Communications respecting the work should be addressed to Mr. A. Draper, at the Home.

Shall we know one another in Heaven?

QUESTION.

YOU say my unsatisfied longings will be satisfied in heaven. But may I really think so? I feel as if all must be so changed in us and about us when we get there. I dare not think that our earthly affections are worthy of that place. Shall we know one another in heaven? Or, if we do, shall we care? Shall we not be indifferent to all but God?

ANSWER.

I was much touched by your words, dear friend! It is hard to feel so lonely at heart year after year. The world does not pity those who have never had those dearest ties, as it does those who have had, and have lost them; but I believe the Lord does. *He* knows there is not much to choose between the sharp pain of the one, and the dull, unsatisfied aching of the other. It is hard: hard to go about with a heart full of love, and find no one to let it out fully upon—all cast back upon itself; to long for companionship, and find no one to tell one's inmost thoughts to. Some feel this loneliness, having all they most loved in heaven. *You* feel they are on earth, and you might help them, but are not allowed. That is harder still. But yet, I confess I was amazed when you asked me that question. How shall I answer it? Where shall I begin?

First, were there no other word in the Bible, we have this: "Delight thyself in the Lord, and He shall give Thee the desires of thine heart." Not happiness, in some vague shape or other, but "*the desires of thine heart.*" This is not true on earth, therefore it must come true in heaven. It is the very incompleteness of things—the strange raising of hope and desire, and then dashing them down; it is these which give the promise its brightness. If we ever got what we wanted here, then we might say, "Soul, you ought to be satisfied; you have received your good things, expect nothing more." But no! The Lord never satisfies us, and yet He has said He will.

But, you say, are our desires worthy to be satisfied? I only know one way of finding out, and that is by going on to delight ourselves in the Lord more and more. When our hearts are hot about anything, do we not go to God with it? Do we not open our hearts to Him, telling Him all we long for; how we cannot help the longing; going into all the particulars, the temptations, telling the thoughts which we feel are sinful, and the thoughts about which we are not sure whether they are sinful or not? If we are childlike Christians, we do. Getting drawn nearer to the Lord and feeling his tender sympathy, we understand at last that He loves us so well that we can do without other love, if it be really his will. And at such times we are able, in some measure, to distinguish between the false desires and the true. In his presence wounded pride is hushed, selfish longings to be first fade away, impatience dies out. We can wait to be blessed, in God's time and way. But does the *love* for those we have once loved ever grow less? Does the wish to see them and talk to them *some time* ever die out? Do we ever feel ashamed of these as of unholy things? I think not.

Where did human imagination get that idea of being, as you say, indifferent to everything but God? Do you find that commanded us anywhere in Scripture? Do you find that as Christians get holier and nearer to God they get more indifferent or more loving? We often forget it, but it is true that the life of heaven is only the continuation of the life we live by the Spirit here. We are not to be changed at death, so as not to know ourselves. It is *here, now*, that we are being changed into the same image from glory to glory by the Spirit of the Lord. *Then*, all that will happen will be that the fetters that have hindered the spiritual life will fall off, and we shall be free to be our renewed selves. If I thought I should not love in heaven in the special way you mean, I should begin at once, and not love here, for then this love would be sin. But you *know* it is not a sin. You know God allows it and blesses it—nay, that He cultivates it. Why should He extinguish it at last?

I think we utterly mistake the meaning of our sorrows when we conclude that God takes away our dear ones because we love too much. How do we know God does not send bereavement just to make us love more, and especially to make us love in a different way: never to make us love less? There is so much selfishness in love when one is young. It is, after all, one's own joy and delight that one seeks in the loved one, and there is so much exclusiveness that often one would hardly care if all the world were suffering so that oneself and one's friend were happy. Then it flatters self-love to be loved and to feel one has the power to make happy. These things are but the husks of the true friendship. *It* lives on after they have all been purged away. We live to find we can love on though the love should bring no personal joy or comfort; though we should have no power of helping the loved one but by prayer. And we get to feel that if we ever came together again it would not be just to settle down and enjoy each other as if there were none besides, but that we might help each other to do God's will and to comfort the lonely.

Long ago we chose our friends in a sort of self-will. Now, we feel in such a solemn way that God chose for us even while we thought we chose; and, because He chose, they must be the best for us out of all the universe; and, because He chose, his choice must stand for ever.

We might love every soul in heaven with a burning love. I am sure we shall; but we could never tell our secrets to any but those made to understand us. There are prayers to be answered, there are blessings to be praised for; and shall not those who have wept together be the very ones to rejoice together? Yes, the Word says so: "That he that soweth and he that reapeth may rejoice *together*."

Dear friend! Do not think all your lonely hours wasted. It is in this way that God is purifying your heart so that you may be able, one day, to love, and yet not idolise; to love without self-love. It is worth all the pain. And it will be.

But I have wandered from my subject. You are still only half-satisfied, and want proof. Look at what Paul said. "We are your rejoicing, even as ye are ours, in the day of the Lord Jesus" (2 Cor. i. 14). Paul certainly expected to individualise his converts. This passage appears to me conclusive. It is true the Bible does not say much directly on the subject, but I think the Bible is written, from end to end, as if God expected us to be natural and human, and as if his own loving purpose were not to destroy but to fulfil what He has made.

Look at Abraham. God required of him Isaac. Why? To show him that his love was misplaced? No, but to give him Isaac back again, and not another. So I think God requires us to surrender all, unconditionally, and then He gives back again.

Look at Job. He got twice the number of camels and sheep and asses to make up for what he had lost. But he did not get twice the number of children, only the same number over again. Why? Because the dead children were his still!

Look at Israel. The whole history is one great type of earth's chastisement and bereaved hopes. Everything lost: the land that God had given his people passed to strangers! And why was God so minutely particular about that land? Every man his *own* plot, his *own* inheritance, his *own* family? There is no encouragment here given to the idea that all are alike, and that it is all the same where a man comes from or to whom he belongs.

No, God is seen busy all along, making history; that is to say, making *links* between man and man; father and son; people and land. God never forgets one of those links. He holds them all in his hand. All seem broken for the people's sin. But what is to happen in the "Times of the restitution of all things"? Jesus is to come down to his old familiar Mount of Olives, and the people are to get their land again, every man his own. God says to Daniel: "Go thy way, for thou shalt rest, and stand in thy lot in the end of the days." Daniel's lot would not be the same as yours or mine; would it? Here is individualising. "Every man his own reward." Abraham's land is his, although he only had a grave on it when on earth. Now, is Abraham to have his land, and David his throne, and the people the very dumb hills and plains that they loved; and am I not to have my own? Impossible. All the more impossible, if, like Abraham, you have never yet had your own in this world.

Perhaps you do not believe these things are literal? I do. But if not, they must certainly be types of something, and of what are they types? Oh, believe in the tenderness of your human Saviour, and weep out your heart at his feet, and tell Him all these things; all that you would like to tell your dearest friend or your wisest counsellor. He knows, and He will answer.

M. L. DODDS.

Two sterling booklets by Lady Beaujolois Dent are: THE BLOODSTAINED GARMENT and READING AND RUNNING. 1s. per dozen. *Drummond's Tract Depôt, Stirling.* They set forth the Gospel in its fulness and power, and deserve to be widely circulated.

The Book World.

EDELWEISS. Poésies par l'Auteur des "Horizons Prochains." 3 francs 50 cents. *Paris: Calmann Lévy, 3, Rue Auber.* Varied in topic and metre, these poems interpret a strong spiritual sense. "Pourquoi?" suggests in powerful language thoughts which many minds are able to realise, though few can express in words.

SCRIPTURE SUBJECTS AND CHRISTIAN ASPIRATIONS IN VERSE. By George A. Levick. 1s. *J. & A. Mack, 28, Paternoster-row.* A collection of poems, many of them hymns, setting forth great themes of God's Word. The verses have the ring of genuine truth about them. Among the best compositions may be mentioned some on the coming of the Lord.

THE EXILE'S RETURN, and other poems. By E. H. B. 2s. 6d. *G. J. Palmer.* Most of these verses were written, says the young author, within a few months, and they certainly bear on the surface marks of crudeness. He has read many poets, and attempts many metres. As advice is asked, we should say: Think more deeply, observe more closely, finish and polish more carefully, and don't publish again for at least five years.

THE GREAT PROTESTANT CRUSADE AT BRIGHTON: REV. DR. FULTON AND THE BISHOP. 1s. *Kensit.* Dr. Fulton's addresses in August last made a great stir at Brighton, and in this book Rev. John Thornberry presents, with notes, reports of lectures, sermons, and newspaper correspondence. Many will be glad to possess this record of the controversy, while to not a few, we trust, the exposure of Romanism may prove useful in these days when the system is more and more a power for evil in Great Britain.

OPEN-AIR MISSION REPORT. 6d. 14, *Duke-street, Adelphi, W.C.* The thirty-seventh report of the Open-air Mission is a document of exceptional interest, describing, as it does, a difficult missionary enterprise under various aspects. Those who are sceptical as to the good done by this kind of preaching should certainly read it, as the facts recorded and the cases here given attest the truth of the old declaration that God's word does *not* return void, even though preached amid the turmoil of life's highway. The pictorial illustrations are striking, and lend an additional charm to this record of street preaching.

LES DROITS ET LES TORTS DE LA PAPAUTÉ. Par E. Petavel-Olliff. *Paris: Librairie Fischbacher, 33, Rue de Seine.* An essay having many attractions, alike for the exegete and the dutiful Christian. Dr. Petavel finds the head of the Roman Catholic Church in the "servant" of which our Lord spoke in Matt. xxiv. 45 to end. Instead of dispensing food to those over whom they have found themselves, the popes have, as the parable foreshadows, "beaten their fellow-servants," and indulged in immoral and demoralising excesses. That Christ intended this parable specifically to depict the Romish apostasy we cannot believe. Nevertheless, Dr. Petavel's pages will prove of great interest to all who make a thorough study of Romanism in the light of Holy Scripture. We rejoice to note that a distinction is maintained between the Papal system and those who are its victims or devotees. Protestants, who (alas! with full reason) look upon the Roman Catholic Church as inimical to true religion, are properly reminded that our Lord has counselled us to "pray for our enemies."

THE OPEN-AIR PREACHER'S HANDBOOK. By Gawin Kirkham. 2s. *Morgan & Scott.* A well-planned book, having a definite object, and calculated to prove of value to a large class of Christian workers. As secretary of the Open-Air Mission, the author has had ample opportunity of learning the needs of young and inexperienced preachers, and in these pages he has given ample directions as to the work of preparation, and needful hints as to manner of delivery. Responding to a frequent request to publish, for the guidance of others, some outlines of his own highly appreciated addresses, Mr. Kirkham has added chapters embodying very helpful skeleton sermons. Not professing to be a treatise on Homiletics, this is a handbook of an essentially practical character, and sure to be serviceable to many who require advice as to how to proceed in boldly proclaiming Christ to the people. Everything that kindness and earnest solicitude could suggest seems to have been said in these pages, which, coming from the pen of an industrious labourer in the Lord's vineyard, will certainly repay perusal by many besides workers in the open air.

HARNESS FOR A PAIR. By J. J. Ellis. *Co-operative Publishing Company.* The author has a vigorous style and a realistic manner of description, but he begins so abruptly that the leading characters are but vaguely set before the reader. The villany of Silas Methwin, the infatuation of Madge, are extraordinary, but fact is often stranger than fiction, and, if this tale warns one young girl against a hasty marriage, it will not be written in vain.

THE WIDER HOPE is the title of a volume of essays and strictures on the Doctrine and Literature of Future Punishment. Some of the essays are taken from reviews; others are chapters from books by different authors. The work contains contributions, orthodox and otherwise, from clerical and lay writers. The whole have been brought together by Mr. James Hogg, and at the end there is a list of recent works on eschatological themes. (7s. 6d. *T. Fisher Unwin.*)

DOROTHY'S VOCATION. By Evelyn Everett Green. 2s. *Oliphant, Anderson & Ferrier.* Dorothy is the Cinderella of her family; while her two sisters enjoy themselves, she is domestic, industrious, and unselfish. By a simple but ingenious chain of circumstances she wins the heart of a "country cousin" who turns out to be a "prince in disguise." Dorothy finds her vocation, and well deserves her reward. The tone of the book is healthy, and the aim high.

POETIC PARAPHRASES. By Mrs. George C. Needham. *J. E. Hawkins.* A book of gems. Its author knows the truth, and she enforces many phases thereof. Varied in metre, the verses are all one in inspiration; their theme is God in Christ, in past, present, and future manifestations. Grace and truth, faith and love are each and all celebrated, while songs of hope—looking onward to things yet to be revealed—are numerous, and wholesome because founded on the "sure word of prophecy."

A BRIEF BUT BEAUTIFUL LIFE. *Partridge & Co.* Records of a sweet Christian girl told with unusual delicacy and discretion. Her letters to friends at school blend in a wonderful way Christian earnestness with child-like simplicity and enjoyment of things innocent. Her patience and brightness in painful illness put to shame many who are older in the Christian life. Her verses are often full of true poetry. This little book should teach Christian mothers what to pray for, and Chistian children what to aim at, if they would glorify their Saviour.

THE MALE CHOIR: A Collection of Gospel Hymns and Sacred Songs. Arranged expressly for male voices by Ira D. Sankey and George C. Stebbins. Containing ninety-five pieces. 1s. 6d. *Morgan & Scott.* The male choirs throughout the country will welcome this selection. Mr. Sankey has given in this volume many new and a good number of old favourites; and the majority of the pieces are well within the range of ordinary voices. Nothing is more effective in a Gospel meeting than a well-rendered chorus by male voices, and Y.M.C.A.'s would do well to organise local choirs, and introduce a few of these pieces at their open-air and other gatherings.

HISTORY OF THE SCOTTISH NATION. By Rev. J. A. Wylie, LL.D. Vol. iii. *Simpkin, Marshall & Co.* This volume traces the story from the union of Scots and Picts in 843 to the death of Alexander III. in 1286. There is no slackening of the venerable author's discrimination between fact and fiction, and no abatement of the absorbing interest, as ancient topics give place to mediæval events. The treatment is comprehensive, and the style graphic. The testimony of the Culdees, under varying conditions, and the labours of Columba along with the outcome thereof, are admirably described. Scholarly and thorough, this history will make for itself a place in literature; we regret to think that the death of the author will leave the work unfinished.

JÉSUS LAÏQUE. Conférence par Théodore Monod. *Paris: 33, Rue des Saints Pères.* A terse booklet adapted to the needs of the day in France. Clericalism involves caste, which is, with ample reason, distrusted by wide-awake Frenchmen. The lay spirit is the opposite of this, and broadly human. Jesus was lay, one of the people; he had neither the status nor the spirit of the cleric, as that functionary is known in France. These things are shown in generous language in this booklet, and in conclusion we have this appeal to thoughtful readers:—"Would you be wholly Christian? Be broadly human: be lay. Would you be truly lay? Open your souls to all truth of every order: be Christian." The tract is emphatically one for the times, and will doubtless be widely circulated in France.

THE CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK. Edited by Rev. R. S. Ashton, B.I This is the fourth edition, enlarged, of a boo which meets a felt want of the travelling publi Compiled by the Secretary of the Evangelica Continental Society, the chief aim is to direc attention to Christian operations in Europea countries, so as to facilitate visits to some of them In the case of France, several short tours hav been sketched out.

THE NEW SYMBOLS; or, Suggestions as t Future Divine Punishments. By William Fether ston H. *Dublin: Hodges, Figgis & Co., Grafton-street* The author would "correct" views he expressed many years ago in a book entitled, "Primeva Symbols." He has now adopted opinions whicl are all but Universalist in character. Scripture i much quoted in support of the theories advanced but we do not hesitate to say that it is to a large extent quoted in a manner which ignores its true sense and purpose.

THE EARLY CHRISTIAN CHURCH AND OTHER ESSAYS. By Thomas Kimber. *New York: David S. Taber & Co., 56, Lafayette-place.* This goodly volume presents the results of patient research and long study on worship and ministry, church order and organisation, and the relation of the Apostle Paul to the Gentile churches. A member of the Society of Friends, the author has treated much-debated topics without showing anything like a spirit of criticism or dogmatism. We do not follow him on all points, but we appreciate his good motive, admire his lucid style, and think highly of his thoughtful contribution to the cause of simple spiritual Christianity. The work deals with many practical questions, and will prove instructive to Christians in general, as well as stimulating to members of the denomination of which the author is an influential and cultured member.

MESSRS. CASSELL & CO.'S SERIALS.

THE DICTIONARY OF RELIGION, which is now being issued in serial form, is a very useful encyclopædia of Christian and other religious doctrines, sects, heresies, ecclesiastical terms, history, biography, &c. The editor, Rev. Wm. Benham, B.D., has taken a broad view of things, being desirous to furnish information rather than argue questions of faith and practice in a dogmatic spirit. The work is to be completed in eighteen monthly parts, at 6d. each.

THE HOLY LAND AND THE BIBLE, by Dr. Cunningham Geikie, has reached Part 8, which deals with Beersheba and South-west Palestine. Natural features and native customs are graphically described.

Part 14 of CONQUESTS OF THE CROSS continues the story of the Gospel in China, referring in detail to the work of General Gordon and other illustrious servants of Christ. The miracles of grace in the East Indian Archipelago are also narrated.

THE PILGRIM'S PROGRESS AND THE HOLY WAR. This issue of Bunyan's great works will soon be complete. Part 20 leaves chapter x. of the "War" yet unfinished.

In the cheap illustrated edition (3d. each part) of Farrar's LIFE OF CHRIST the Gospel history has been carried forward to the time of the first miracle.

THE HISTORY OF PROTESTANTISM, by Rev. Dr Wylie, completes its second volume with part 24 which is devoted to a statement of the struggles of the Reformed faith in France during the latter half of the sixteenth century. The outstanding events are the Huguenot wars, the massacre of St. Bartholomew, and the resurrection of Huguenotism, each of which is vividly depicted.

Part 68 of the OLD TESTAMENT COMMENTARY FOR ENGLISH READERS, edited by Bishop Ellicott, is taken up with the Book of Isaiah, chapters xxx. to xlii. The text of the prophecy is given in full, arranged in paragraphs, with references. The commentary is at once lucid and thorough, critical and expository.

THE LIBRARY OF ENGLISH LITERATURE.—Part 16 continues the illustration of religious literature, from 1590 to 1622. The sketch of Richard Hooker is a specially noteworthy section. —THE WORLD OF ADVENTURE, in Part 20, is as diverting as ever. The contents include Waterton's wonderful ride on a cayman, and stories of daring on sea and land.—Part 43 of CASSELL'S ILLUSTRATED HISTORY OF ENGLAND gives an account of the social progress and intellectual activity of the first half of the last century, and enters upon the narrative of the eventful reign of George III.

Letter to the Editor.

INFIDEL TACTICS.

DEAR SIR,—I have noticed your timely warning with reference to the distribution of infidel literature by means of leaflets cunningly inserted amongst Gospel tracts. The mention of a recent instance of this kind may cause your warning to be more heeded. Twice within the past few weeks I have received anonymous parcels of tracts for distribution among the sick and the dying, in which we have found the most blasphemous leaflets, got up in such a way that one cannot doubt they are intended to imitate illustrated Gospel leaflets. In order further to deceive, they have been inserted between the pages of a larger tract.

There are, then, in the Freethinking (?) fraternity those whose sense of honour is such that they are able to circulate their writings by means of deceit; and their brotherly love is of a variety that permits them to intrude their painful influences upon the sick and the dying.—Faithfully yours,

F. A. PRING, M.R.C.S.

Deptford Medical Mission,
188, *High-street, Deptford, S.E.*

INQUIRERS' COLUMN.

SIR,—I wish to ask a question on the matter of "Restitution." A pickpocket is converted, but one day some legal fears stare him in the face. He is told that he must restore any theft fourfold. He is utterly unable even to recognise the many persons he has stolen from, and is in despair. Then someone tells him to restore as far as he is able. He looks in his Bible, and can find no warrant for so doing. In the Epistles he reads: "Owe no man anything." But he also reads: "Let him that stole steal no more." This question is a very serious one, as, of course, it includes past laziness, even in service, and many other matters.

L. L. T.

REPLY.

If a man be truly converted to God, the desire of his heart will be to glorify God in all his acts. He is not under the law, but under grace. This, however, insures and effects an intelligent, active, and loving obedience. When God restores Israel, He will write his laws in their hearts, at the same time that "their sins and their iniquities He will remember no more." If the converted pickpocket's will is brought into subjection to Christ, he will get such guidance as he needs from time to time. If he cannot restore again in consequence of ignorance as to the persons wronged, or through inability, he will be accepted "according to that he hath, not according to that he hath not." For the flow of obedience from a loving heart, Christ opens the channels; and, if on the watch, power and opportunity combine. Zaccheus is a Bible example of how restitution should be made.

DEAR SIR,—Would you give a short explanation of Heb. vi. 4-6? In what sense did Paul mean that he should become a *castaway* if he kept not his body in subjection under him? (1 Cor. ix. 27).

H. B.

REPLY.

The following is the writer's line of argument in Heb. vi. 4-6:—"I have laid *a* foundation (no definite article), and I cannot lay another. If you slip aside from this, I have no other to put you upon. Therefore, *whilst you continue thus* you are *crucifying* to yourself the Son of God afresh," &c. There is no assertion as to final perdition, but to the present state only, which, if continued in, however, would prove fatal. It must be borne in mind that this Epistle is addressed to the Jews. In that nation at this time there must have been a sharply defined difference of opinion as to Jesus Christ, and there was no escape from the alternative of acknowledging Him Son of God and Saviour, or calling Him accursed. The words "seeing that they crucify" are represented in the original by the present participle only—"*crucifying;*" R.V. "while they crucify."

In 1 Cor. ix. 24-27, the Apostle compares the Christian life to a race, in which others besides those who receive the prize take part. Our Lord presented the same view of things, when He said: "Strive to enter in at the strait gate; for *many, I say unto you, will seek to enter in, and shall not be able*" (Luke xiii. 24). When, referring to his "striving," the Apostle said he kept his body under, and brought it into subjection, he was not boasting of his own act, but magnifying the grace of God; again, when he declared himself to do this, lest, "after having preached to others," he should himself come short of the prize, he was not expressing doubt as to his own salvation. The lesson is: if "earthly things" are allowed to impede the runner he will lose the race.

DEAR SIR,—May anyone who, in early life, has been guilty of grievous sin, but who, by God's mercy, has been pardoned and restored through the precious blood of Christ, aspire to become a missionary? Are there any self-supporting missionaries?

A. M. S.

REPLY.

A man, when "pardoned and restored through the precious blood of Christ," is in all respects a new creature. In God's sight the past is effaced. "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vii. 11). Many of the ablest ministers of the grace of God, have (like John Newton) been fetched out from the depths of sin. Such can say from the heart,

Amazing grace, how sweet the sound,
That saved a wretch like me.

Strictly speaking, a man must not *aspire* to anything, but he must suffer the Lord to lift up, or cast down, knowing no will but his. There must not be any imitation of others, or fleshly ambition. Let the will be surrendered to Christ the Lord, and the reins of government put into his hands; then a man may follow his guidance, supported or self-supporting according to faith.

MILDMAY CONFERENCE—1890.

"Behold, I have given Him for a Witness to the people, a Leader and Commander to the people."

SUCH, beloved Christian friends, is the subject from the Word of God which will, we are sure, with the Divine blessing, afford much instruction, enjoyment, and profit to "the people"—even the people of the Lord—at the approaching Conference to which we now invite you.

To contemplate the Lord Jesus Christ in the various aspects in which He is presented to us in the Scriptures of truth, to "consider Him" who is "the Apostle and High Priest of our profession," can never fail, under the gracious teaching of the Holy Ghost, to refresh the hearts and encourage the faith of them that trust in Him. In Him is inexhaustible fulness, even "the fulness of the Godhead bodily," and, as we are led to meditate upon Him in the different relations which He occupies towards us, we realise his marvellous suitability to all our needs, and thus, sitting down "under his shadow," we find "his fruit sweet to our taste." The more directly we are engaged with the person of our adorable Redeemer, the more conformed to his image do we become, the more fitted are we to do his will, and to walk worthy of the vocation wherewith we are called.

While a few passages have been selected, as exhibiting some of the teachings of Scripture regarding the characters which are ascribed to the Lord Jesus Christ in the words of the prophet, we shall by no means be restricted to them at the Conference, and we trust that the brethren who will address us may be taught of God to bring forth out of their treasure, "things new and old" concerning Him as "The faithful and true Witness"—the gracious, wise, and skilful "Leader"—the omnipotent and triumphant "Commander" of his redeemed.

For do we not want, beloved friends, in these last days, a keener perception, and a more whole-hearted reception of his testimony in its all-sufficient revelation of the whole counsel of God—do we not deeply realise the need of his guidance in such increasingly perilous times, and will it not, above all, be well to be reminded of his commandments, and of our responsibility to obey them?

We earnestly hope that, coming together again by his good providence in the place where prayer is wont to be made, to wait upon Him, to sit at his feet, and to hear his word, we shall find that "Jesus Himself" will lovingly "draw near," and expound unto us in all the Scriptures the things concerning Himself? And if so, what a holy, helpful, happy Conference will it be. Surely He desires it more, far more than do his servants, and is therefore willing, as well as able, to make it an occasion of such blessing, of such communion with Himself, and of such renewed consecration to his service as we have never had before.

Let us plead, beloved brethren, unitedly, earnestly, importunately, for such a time. Nothing will make us what we ought to be but the deepest, fullest inflow of spiritual life and power, nothing will enable us to minister to the needs of dying, sinful men around us but the rich indwelling of Christ himself by the Holy Ghost. In him we are not straitened. "He waiteth to be gracious." He waits for us to wait upon him. May He bestow on us that insatiable desire for more of Himself in our hearts and lives that shall be the prelude to the reception of power from on high to serve Him who hath "loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

The conference will be held, God willing, on June 25, 26, and 27. In the hope of sharing with you then the abundant provision of our Father's house,—We remain, beloved friends, yours affectionately in his service,

S. A. BLACKWOOD, A. R. PENNEFATHER,
J. E. MATHIESON, J. HERBERT TRITTON,
HARRY C. NISBET, EDWARD TROTTER,
Trustees of the Conference Hall.
J. F. MORTON,
Superintendent of the Conference Hall.

SUBJECTS OF CONFERENCE.

Wednesday, June 25.—"THE LORD JESUS CHRIST THE WITNESS."—I tell you the truth. For this cause came I into the world, that I should bear witness unto the truth. We speak that we do know, and testify that we have seen. I speak to the world those things which I have heard of Him. I speak that which I have seen with my Father. He whom God hath sent speaketh the words of God. His name is called, the Word of God. The faithful and true Witness. A true witness delivereth souls. (John xvi. 7. John xviii. 37. John iii. 11. John viii. 26. John viii. 38. John iii. 34. Rev. xix. 13. Rev. iii. 14. Prov. xiv. 25.)

Thursday, June 26.—"THE LORD JESUS CHRIST, THE LEADER." I am the Lord thy God...which leadeth thee. I lead in the way of righteousness. He shall gently lead. I will lead on softly. I will lead them in paths they have not known. He calleth his own sheep by name, and leadeth them out. He led them through the depths. Into darkness. With a cloud. Like a flock. By the right way. He leadeth me beside the still waters. He leadeth me in the paths of righteousness. The Lamb, which is in the midst of the throne, shall lead them unto living fountains of waters. (Isa. xlviii. 17. Prov. viii. 20. Isa. xl. 11. Gen. xxxiii. 14. Isa. xlii. 16. John x. 3. Ps. cvi. 9. Lam. iii. 2. Ps. lxxviii. 14. Ps. lxxvii. 20. Ps. cvii. 7. Ps. xxiii. 2. Ps. xxiii. 3. Rev. vii. 17.)

Friday, June 27.—"THE LORD JESUS CHRIST, THE COMMANDER."—The Prince of Life. A Prince and a Saviour. The Captain of their salvation. Command deliverances. I will command my blessing upon you. Even life for evermore. The Lord will command his loving-kindness in the daytime. Thy God hath commanded thy strength. These things I command you, that ye love one another. If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me. The commandment of the Lord is pure. (Acts iii. 15. Acts v. 31. Heb. ii. 10. Ps. xliv. 4. Lev. xxv. 21. Ps. cxxxiii. 3. Ps. xlii. 8. Ps. lxviii. 28. John xv. 17. John xiv. 15. John xiv. 21. Ps. xix 8).

"THE KING'S DAUGHTERS."—Miss B. C. Gibbs, 505, Fulham-road, London, S.W., writing with respect to a statement in a recent issue, says that "The King's Daughters" are not a Unitarian body. A clause in the Constitution provides that "any person can become a member whose purpose and aim are in accord with its objects, and who holds herself responsible to the King, our Lord and Saviour Jesus Christ." Miss Gibbs will be glad to give any further information on the subject to inquiring friends. Mrs. Hannah W. Smith writes:—"The executive committee and all the controlling officers are evangelical Christians, and the whole tone of the order is decidedly Christian. They admit as members all who are willing to work under their motto, 'In His Name,' feeling that this is in accordance with the spirit Christ taught in Mark ix. 38, 39."

In an article on Africa in *The Nineteenth Century* Sir F. de Winton deprecates disputes between England and Germany about "square yards of territory," when there is ample room for both countries. It is only by the united effort of these two great nations that "Eastern Central Africa can be rapidly and peacefully developed, the slave trade destroyed, and the influences of Christianity and civilisation fostered."

Among the Churches.

CHURCH OF ENGLAND.

An appeal was read at all the churches in the London diocese last Sunday on behalf of the Bishop of London's Fund.

The consecration of Dr. Westcott to the Bishopric of Durham took place at Westminster Abbey on Thursday morning, last week.

On behalf of the British and Foreign Bible Society, the Bishop of Derry preached, at Westminster Abbey, on Sunday morning, to a large congregation, on "The Value of the Bible in the Propagation of Christianity."

Archdeacon Wilkinson, in his charge to the clergy of Tavistock a few days ago, addressed them on the value of preaching. He said that many other important duties they were called upon to discharge; but if they failed in preaching the Gospel they neglected that to which all else was subordinate.

Another representation under the Public Worship Regulation Act has been lodged with the Bishop of London, setting forth, with regard to the image of the Madonna and the Crucifix at St. Paul's Cathedral, that they have encouraged ideas and devotions of an unauthorised, idolatrous, and superstitious kind.

The Church Missionary Society has issued an appeal for men to go to India. For some time past it has been felt that while Africa has had its full share of attention, the needs of the vast populations of India have not been adequately responded to. The whole band of the Church Missionary Society's agents in India at present numbers only 163.

The Bishop of Wakefield, preaching on Sunday week to a large gathering of men in Sowerby Parish Church, said the great danger of the age was in men regarding religion as something lying apart from their daily life—that it was too high, and not very practical. He did not believe in a religion up in the clouds. He was living down on the earth, and wanted a religion to help him in his daily work, in the temptations which came to him, and in his trials and perplexities. He went on to speak of the value and blessedness of purity in life, urging them to resist evil, in the strength of Christ, in whom they had a perfect example to fall back upon—an example which did not meet the common idea of manliness and courage, but which was, nevertheless, the true type of what men should be.

BAPTIST.

Regent's-park Chapel (Rev. F. B. Meyer, pastor) reports a nett increase of sixty-nine members during the past twelve months, the number of members now being 554. The total income of the church amounted to £1641. The subscriptions to the Baptist Missionary Society amounted to £153, and £58 was raised for the support of zenana work and Bible-women in India. A new sphere of activity has been opened during the past year by the Lodging-house Mission, under the auspices of which Gospel services are regularly held on Sunday evenings in the kitchens of the numerous common lodging-houses off Euston-road.

In the *Sword and Trowel* for May, Mr. Spurgeon gives a portrait of his son, Rev. Thomas Spurgeon, and says: "The Lord, by his means, raised the Baptist Church in Auckland, New Zealand, to such prosperity that it overgrew his strength. To build their noble sanctuary was no mean exploit. Our son was ill, and became depressed in spirit, and therefore felt compelled to retire from a post so arduous. He is now resting in Tasmania; and when he has been thoroughly recruited, he hopes for a while to undertake evangelistic work in New Zealand. His lack of health will not permit of a pastorate in England; but somewhere in the Southern Hemisphere we believe there is a field preparing for him, where he will reap great harvests of souls."

CONGREGATIONAL.

Dr. Heber Evans, of Carnarvon, will in a few months complete the twenty-fifth anniversary of his pastorate in that town.

Rev. Dr. Griffith John, of Hankow, China, is expected in England shortly, and it is suggested that he should be elected to the presidential chair of the Congregational Union for next year.

The Congregational churches of America have resolved to raise an annual subscription of £2000 for aggressive work in France, under the control of the French Evangelical Societies.

Rev. M. Duffil has been recognised as pastor of Whitefield Tabernacle, Leonard-street, City-road. The church meeting at Finsbury Chapel has united with that at the Tabernacle. Mr. Duffil is now the pastor of a church with about 250 members.

Rev. T. Bagley, as visitor, on behalf of the Church Aid Society, attended the recent meetings of the Cornwall Association, and gave an address upon "Our Mission as Congregationalists." He also visited Looe, Fowey, Wadebridge, Bodmin, Newquay, St. Austell, Truro, Falmouth, Penryn, St. Mawes, St. Ives, Penzance, and Mevagissey, preaching or giving an address in each church.

Rev. Owen Thomas, in his presidential address to the Dorset Congregational Association, said questions like international arbitration, pauperism, capital and labour, gambling, intemperance, impurity—all came within the sweep of true preaching, and they must be dealt with in a broad, comprehensive, masterly, and delicate way, but their discourses must be saturated with the spirit of Christ. The preaching of Christ does not exclude any theme, but it embraces all themes which lead up to Him.

PRESBYTERIAN.

Rev. John Skinner, of Kelso, has been elected to succeed the late Dr. Elmslie in the professorship of Hebrew in the English Presbyterian College.

At the Synod in Liverpool, last week, Revs. John McNeill, of Regent-square, J. G. Train, of Hull, and Simeon Macphail, of Liverpool, were appointed special evangelistic agents to visit various London districts.

METHODIST.

Rev. T. A. Large, a missionary of the Canadian Methodist Church in Japan, has been stabbed to death by two burglars in Tokio.

In Leeds a Wesleyan Methodist Local Preachers' Union has been recently formed for the purposes of mutual study and discussion on theological subjects. In the Leeds Circuits the Wesleyans hold every Sunday 139 services conducted by lay preachers.

A Sunday-school Teachers' Convention was held at Kitto-road Church, Nunhead, when papers were read by Mr. C. Organ and Rev. S. P. Cadman on "Our Senior Scholars: How Best to Deal with Them," and "The Responsibility of the Church in Relation to Sunday-schools." After discussion, an address was delivered by Rev. Robert Culley. He pleaded for flexibility of methods, and urged teachers to keep in touch with their scholars during the week.

Rev. Charles Garrett's Home for Destitute Orphans, Liverpool, which accommodates fifty homeless lads, and also offers a Christian shelter for Methodist emigrants who pass through the city on their way to America, calls for immediate enlargement. The Shoeblack Home, recently added, is also too small for the number of applicants. It is proposed to purchase property at once to provide for friendless orphan girls. Mr. Garrett appeals for £1000.

SOCIETY OF FRIENDS.

A house of residence for the lady workers of the new mission in East London is to be opened in Philip-lane, Tottenham, on Saturday, May 24, at 3 p.m.

Friends of Dundee and of Castleford, Yorks, are appealing in this month's *Friend* for help in building new meeting-houses in their respective localities, and recently large additions have been made to Dublin meeting-houses, all of which are hopeful signs of progress.

In *The British Friend* for May an interesting account is given of the Friends' Settlement at Newberg, Oregon, U.S.A. It was founded some fifteen years ago by a minister of the Society, who was impelled to cross the American Continent and hold meetings among such people as he found west of the Rocky Mountains, large numbers of whom were without any religious instruction. The settlement has now about 1000 inhabitants, with a large Friends' meeting.

Dublin Yearly Meeting generally precedes London by about three weeks, and the Friends from abroad who visit Great Britain usually attend both. Those from America now in Dublin are Samuel Morris and Thomas P. Cope, Philadelphia; Samuel and Deborah Lloyd, Kansas; Addison White and wife, Iowa; Richard and Sarah Collins, New York; and from England, J. B. Braithwaite, Ellen Robinson, George Satterthwaite, Henry Burtt, John Armatage and Joseph Hougston, and Sarah Fox. A Peace Meeting, held on Monday week, was a time of profit. Epistles from London, New York, New England, North Carolina, Ohio, Iowa, and Canada have been read with much satisfaction, and the early devotional meetings are truly helpful, especially to the young. Foreign and home mission meetings, those for young people, and in connection with the opium traffic and other subjects, occupy every spare moment, and doubtless widen the interest growingly felt in the annual assembly. The fraternal intercourse between England, Ireland, and America at the annual gatherings has long since been proved healthful and inspiring.

NOTES FROM IRELAND.

Rev. James Kirkwood, of Dublin, Methodist evangelist, has received from a lady an offer to purchase and equip a Bible-carriage for colportage and evangelistic work in Ireland.

A convention for the deepening of the spiritual life was held last week in Cork; Revs. Charles Inwood, F. B. Meyer, B. F. Buxton, and Dr. Elder Cumming, were the principal speakers.

A hall is about to be built in Armagh for work in connection with the Y.M.C.A., the Y.W.C.A., and the Mutual Improvement Association. The evangelical churches in the city are represented on the board of trustees.

FALLEN ASLEEP.

Rev. W. Saunders, vicar of St. Silas', Bristol.—Mr. Robert Seager, a prominent citizen and Christian worker of Ipswich.—Rev. Charles Brown, Congregational pastor, Yapton, Arundel, Sussex.—Mr. John Hope, a deacon of Queen-street Congregational Church, Chester, and for many years an active local preacher throughout Cheshire and the neighbouring counties.—Rev. W. H. Charlesworth, minister of the Congregational Church, Buckhurst-hill, Essex, since 1871.—Rev. Richard Smith, rector of St. Luke's, Lowton, Lancashire.—Rev. W. H. Tetley, pastor of Osmaston-road Baptist Church, Derby.—Rev. William Mackay, parish minister of Killearnan, Ross-shire.—Rev. John Myers, a prominent minister of the United Methodist Free Churches.—Mrs. Nott, wife of Mr. William Nott.—At the age of eighty-three, Miss Elizabeth Ranyard, well known in connection with evangelistic work in and around Kingston-on-Thames.

THE DAY OF SATISFACTION.

BY THE LATE HORATIUS BONAR, D.D.*

WHEN I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see thy glory face to face,
When in thine arms Thou wilt thy child embrace,
When Thou shalt open all thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long-removed,
And find how faithful Thou hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds, and storms, and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear;
When Thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

* From a new volume of unpublished poems, UNTIL THE DAY BREAK. 5s. *Hodder & Stoughton.*

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.P.C. G.J. J.H. H.E.J. T.O. J.K. R.F.A. A.R.C. S.H. M.E.L. W.E. H.D. E.W.H. E.T. E.R.T. G.H.W. A.J.A. C.B. C.T. S.P. W.C. R.C. J.W. J.T. C.F. A.S. F.A.P. A.C. E.M. G.P. L.P. W.M.C. S.F. R.B.C. J.B.V. R.B. V.J.C. T.W.R. J.M.C.A. G.T.K. W.G. F.J.T. J.B.B. E.G. J.D.C. H.E.S. C.H. W.J.M. A.B. J.C. H.D.L. R.B. G.C.N. H.W.S. W.P. I.I.K. A.P. A.B.K. F.B.J. D.K. J.S. L.A.S. A.T.J. M.C. L.A.B. H.W.P. E.M. W.K. H.V. H.T. F.S. E.M. L.B.

APPLICANTS FOR TRACTS.—W. Ayers, 4, The Green, Romford-road, Stratford, E.; Miss Baker, 3, Laurel-terrace, Alcombe, Dunster; Mrs. Thompson, 11, Hornshay-street, Canterbury-road, Old Kent-road, S.E.; W. Nanacott, 2, Furneaux-villas, Paignton, Devon; C. W. Benfield, 12, Winthorpe-street, Brady-street, Whitechapel, E.; W. J. Moore, 37, Nicholas-street, St. Peter's-road, London, E.; B. M. Prangnell, 128, Alderminster-road, Bermondsey, S.E.; A. Buchan, 7, Brown's-terrace, Avenue-road, Camberwell, S.E.; F. Lambert, 3, Union-street South, Halifax; W. Soanes, 8, Secretan-road, Camberwell, S.E.; Mrs. Whittaker, 15, Redman's-row, Jubilee-street, Mile End; W. R. Bessant, 105, Teviot-street, Poplar, E.; W. Chapman, 12, Burrell-street, Blackfriars-road, S.E.; W. T. Challis, 120, Lower-park-road, Peckham, S.E.; H. W. Mosley, 29, Charles-street, Islington, N.; J. T. Stevenson, 40, Hamilton-gardens, St. John's Wood, N.W.; H. Yates, 57, Oswald-street, Blackburn; A. Priter, 5, Albert-road, Shipley, Yorks; C. Honnor, The Marsh, Pinner, Middlesex; Maud Lucy Hills, 2, Cheyne-lane, Stamford, Lincolnshire; Miss L. Willoughby, 2, The Grange, Canonbury-square, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Methodism is rapidly spreading in New South Wales.

It is proposed to open a "Home of Rest for Aged Servants" in the vicinity of Edinburgh.

A correspondent reminds those who are planning summer holidays of the need there is for evangelistic work in country villages and towns.

At one of the Baptist Union meetings a strong protest was made against a proposal to include inquiries as to religious profession in next year's census.

The "Religious Disabilities Removal Bill," designed to throw open the Lord Chancellorship and the Lord Lieutenantship of Ireland to Roman Catholics, has been withdrawn.

Interesting letters have been received from the members of the party sent out by the Primitive Methodist Missionary Committee to found the new mission on the Zambesi. The party were just entering the great wilderness. All were well as they passed out from the sphere of civilisation into the African desert.

NOTES ON DAILY READINGS.

[The first paragraph of Mr. Meyer's Introduction to the Psalms, in our last issue, should have been within quotation marks; they were inadvertently left out. The eulogy on the Psalms was from "The Higher Life," by the late Rev. Baldwin Brown.]

SUNDAY, MAY 11.—Psalm II.

THIS is one of the sublimest of the Psalms. Its mould is highly dramatic. Attempts have been made to connect it with David or Solomon, but its scope is too vast and majestic to be limited to any earthly monarch, and can only find its complete fulfilment in Him to whom its glowing passages are referred in Acts iv. 25, xiii. 33; Heb. i. 5, v. 5; Rev. ii. 27. A natural division is suggested by the structure of the Psalm into four stanzas of three verses each.

THE DETERMINED HATE OF THE PEOPLE (1-3).—The word *rage* has the idea of the tumultuous concourse of vast crowds of people, swarming with Oriental gesticulations and cries into a central meeting-place, aroused to a frenzy of excitement. *Imagine* is the same word translated *meditate* (i. 2): whilst the godly meditates on God's law, the ungodly meditates a project which is *vain*, and shall come utterly to nought. Pilate and Herod and the Jewish rulers are for once at peace among themselves in their common hostility to the Messiah (Luke xxiii. 12). Let us not affect worldly alliances, for the drift of the great ones of the earth is against our Lord. Comp. ver. 3 with Hos. xi. 4 and Matt. xi. 30.

THE DIVINE TRANQUILLITY (4-6).—The scene shifts to heaven, there God is depicted as undismayed—a strong man laughs at the ineffectual efforts of tiny children to throw him down. *Yet I have set, i.e., anointed.*—Messiah and Christ alike mean anointed. Our Lord was anointed with the Holy Ghost (Isa. xi. 2, 3; Acts x. 38; Luke iv. 18; John iii. 34). He is God's own King; MY *King*; as Solomon was David's (1 Kings i. 38, &c.).

MESSIAH'S MANIFESTO (7-9).—Standing forth, He produces and recites one of the eternal decrees. Before time was, He was the only begotten of the Father (John xvii. 5); but his sonship was declared at his Resurrection, then He was born first from among the dead and sealed (Acts xiii. 33; Rom. i. 4; Col. i. 18). The world is his heritage, but the gift is conditional on prayer. For this He pleads through the ages; and, if we are truly at one with Him, we too shall *ask*. The pastoral staff for the sheep, the iron rod for those who oppose.

OVERTURES AND COUNSELS OF PEACE.—*Kiss*, the expression of homage (1 Sam. x. 1). *Adore* means *to the mouth*. To perish in the way reminds of i. 6. Notice the change in R.V.; his wrath will soon be kindled (Jas. v. 9; Rev. vi. 17). *Oh the blessedness!* closes this Psalm as it began the first.

MONDAY, APRIL 12.—Psalm III.

AN ENUMERATION OF TROUBLE (1, 2).—Though God knows all, it relieves the overcharged heart to make a full statement of anxieties and troubles. The foes were *many*. They quoted his sin as a reason for supposing that God had withdrawn his aid (2 Sam. xvi. 8). The word *help* is *salvation*; but salvation belongeth unto God (8; xxxv. 3).

AN EXPRESSION OF UNFALTERING TRUST (3, 4).—God our shield (Gen. xv. 1) is *for, i.e., around* us. Would that we found our *glory* in Him only (Jer. ix. 23, 24). It is a good thing to use the voice in prayer, as our Lord did. Words keep the heart awake (Heb. v. 7). David looked to God as dwelling between the cherubim of the ark, the symbol of propitiation, and thus approached Him, as sinners must ever do, through the Lamb of God, the Priest of man.

AN ACKNOWLEDGMENT OF MERCY (5, 6).—It was the perfection of trust to be able to sleep under such circumstances, and to be devoid of fear when environed by such mighty hosts. But it is gloriously possible. So Jesus slept (Mark iv. 38), and Peter (Acts xii. 6). Let us be sure that we are where God would have us to be, then let us resign ourselves to his care, and, even though pursued by the results of our own mistakes and sins, we shall find that He will save us in them, if not from them.

AN URGENT ENTREATY (7, 8).—Here for the third time the word *salvation* is introduced. His foes are looked on as wild beasts, who, when their jawbone is broken and their teeth dashed out, may roam around, but are powerless to hurt. David speaks as if he felt that this work were already done, and his foes' rage futile. And he turns from them to the great mass of his people, led wrong by wily conspirators, and pleads that God's best blessings may rest on them (Is. liv. 14-17). So does our Lord intercede for us.

TUESDAY, MAY 13.—Psalm IV.

A PRAYER (1).—We must be sure that our cause is a righteous one before we can ask God to vindicate it; and we do well to go back to God's deliverances from former straits. Build supplication on recollection.

AN EXPOSTULATION (2, 3).—*Vanity* refers back to ii.; *leasing* is lying. Absalom's rebellion is a type of all those plots against Christ and his saints which begin in falsehood, and end in confusion. The Hebrew word translated godly means one who loves. Dost thou love, God first, and afterwards his saints? Then know that God hath set thee apart (*i.e.*, separated) for Himself. Seek his praise alone. Be content to let the world go by. Thou canst not fail; his cause and thine are one (Sol. Songs iv. 12).

LOVING COUNSEL (4, 5).—The Apostle gives a very remarkable application of ver. 4 in Eph. iv. 26. If men communed with each other less, and with God and their own heart more, allowing the heat of passion to cool in the silences of the night, they would discover the futility of fuming and fretting against the Lord's people and cause. To us all the injunction, *be still*, is most appropriate. It is only in standing water that silt settles, and in quiet nights that the dew distils. In the night, when the eye is closed to all the world besides, let it be opened to self-examination. *Sacrifice* here is the whole burnt offering, and corresponds to entire surrender, out of which *trust* naturally springs.

A WISE DEDUCTION AND RESOLVE (6-8).—How true is this of the many everywhere who know not God.—But all is vain when God's face is hidden. How rich is the soul on which it shines (Num. vi. 24-26). Absalom and his conspirators, with all that David had left, had not as much true bliss as the fugitive monarch enjoyed. In the hour of his sin he had asked to hear joy and gladness (Ps. li. 8); and this was the reply. The saint has no need to envy the prosperous worlding (John iv. 13, 14). May the Holy Spirit put gladness into our hearts to-day (Gal. v. 22). *Both*, ver. 8, means, "I shall go to sleep as soon as I lie down." God alone is enough for any soul. He suffices for heaven; why not for earth? In our solitude, let us turn to make all in all of Him (Ezek. xxxiv. 25).

WEDNESDAY, MAY 14.—Psalm V.

The ADDRESS AND MANNER OF PRAYER (1-3).—Uttered *words* are inadequate to convey the deep thought which *meditates*. This latter word will stand for the groanings which cannot be uttered, but which the spirit understands (Rom. viii. 26, 27). Distinguished from either of these, there is urgent ejaculations for aid, described as *the voice of a cry*. As soon as we awake at early dawn, let us speak to God. Let Him be the first to hear our voice. And let us *direct, i.e.*, set in order, our prayer. The same Hebrew word is used in Gen. xxii. 9; Lev. i. 7, xxiv. 8. We are not to pray without method (Eccles. v. 1). And, having prayed, we must look out for the answer (Hab. ii. 1). We miss many answers, because we get tired of waiting on the quays for the returning ships.

CONTRASTED CHARACTERS (4-7).—There are here seven expressions for the ungodly. Evil may not even *sojourn* as a wayfaring man (2 John 10). *Leasing* is old English for lying. Not in the spirit of boasting, but of humble gratitude, does David turn to himself (1 Cor. xv. 10). The Jew in prayer looked towards the temple (Dan. vi. 10). The tabernacle was spoken of as Jehovah's temple (1 Sam. i. 9, iii. 3); so that David may have written these words as they stand, or they may have been revised by Ezra. Our plea rests less on our conscious integrity and more on the accepted righteousness of our Representative.

THE PRAYER (8-12).—We may appeal to God's righteousness to vindicate his righteous ones. Because He is what He is, we may count on Him (2 Chron. xvi. 9). The 8th verse is thus parallel to the 4th. This terrible description of the ungodly is almost entirely concerned with the sins of the tongue. It is largely quoted in Rom. iii. Wicked men are like sepulchres, which look fair without, but are full of corruption within, and exhale pestilential exhalations. And as by their words they sin against God and mislead the righteous, so by their words they shall be condemned and fall. David here, as God's mouthpiece, pronounces their inevitable doom.

Here again (11) we meet the repeated word, *trust*. And with trust goes joy, as with brother and twin sister; and with both goes love. How happy their lot—defended, blessed, and encompassed with the Divine favour (Deut. xxxiii. 23).

THURSDAY, MAY 15.—Psalm VI.

The first of the Penitential Psalms, the other six being xxxii., xxxviii, li., cii., cxxx., cxliii. *Sheminith* is evidently a musical term, signifying the octave. Its earlier verses are a wail, but it ends in a song. Like a day of rain which clears at evening. It is full of beautiful ejaculatory cries.

THE ELEMENTS OF THE PSALMIST'S SORROW. (1-7).—There was the pressure of Divine displeasure on account of sin (1, 2), combined with soul anguish (3, 4), perhaps accompanied with sickness, even unto death (4, 5), whilst enemies add their hate (6, 7). In ver. 5 David considers the grave as disabling us from that active service of praise which is the peculiar privilege of the living (Isa. xxxviii. 19). He clearly foresaw the Resurrection, but perhaps not so clearly the state of the departed, which is brought to light in the Gospel. How touching is the plea, so suitable for sufferers—*for I am weak*. How expressive the broken sentence, *How long*, which was often on Calvin's lips. And that prayer may well be on our lips continually, *O Lord, heal me*.

THE CERTAINTY OF THE PSALMIST'S DELIVERANCE (8-10).—The prayer is no sooner uttered than answered. The consciousness of having been heard steals over the weary soul like a glint of light on to a bed in the hospital ward. He knows that the petition is granted, though it has not yet come to hand (1 John v. 15). Weeping has a voice for the ear of God. He can interpret sighs and tears (8). In the Revised Version, which we do well to compare with the authorised, the words of ver. 10, which read like an imprecation, stand in the future tense—they *shall* be ashamed and turn back. When God returns (4), our enemies turn back (10).

FRIDAY, MAY 16.—Psalm VII.

Shiggaion is thought by some to refer to the erratic and irregular metre. The expressions of this Psalm should be carefully compared with 1 Sam. xxiv. xxv., xxvi. *Cush* may be a covert allusion to Saul, who was a Benjamite. Or it may refer to some "black-visaged" member of his tribe, who was one of David's chief calumniators.

PRAYER (1, 2).—If David desired deliverance from his foes, how much more do we need deliverance from our arch enemy (1 Pet. v. 8, 9).

PROTESTATION (3-5).—So far from being guilty of the offence charged on him, David on two occasions spared Saul's life (1 Sam. xxiv., xxvi.). *Mine honour* is probably only another name for the soul (Gen. xlix. 6).

AN APPEAL (6-9).—By a bold metaphor, he attributes the success of his foes to some temporary abdication on God's part of his throne, and entreats Him to reassume his throne, and give his decisions, as Eastern judges are wont to do, in the midst of the people standing around. When we do right and suffer for it, we have a strong argument with God, in standing still, keeping silence, and leaving Him to vindicate (1 Pet. ii. 20-23). What a noble prayer is ver. 9.

PREDICTION (10-16). — Evil recoils like a boomerang on those who set it in motion. Ralph the Rover perished at the Inchcape Rock. The huntsman at eventide falls into the pit prepared in the morning for his prey, covered by the branches and reeds and earth.

SATURDAY, MAY 17.—Psalm VIII.

Was *Gittith* a tune or instrument brought from Gath? (1 Sam. xxvii. 2). This exquisite ode, which can only reach its fulfilment in the person of the Son of Man to whom it is referred in the New Testament (Heb. ii. 6, 9), was evidently composed at night. It dates probably from the happy shepherd days, when wild creatures crept around the fold, and the occasional scream of a night-bird reminded the sweet singer of the subjects of the human kingdom.

THE INSCRIPTION (1). — Jehovah our Lord (Ps. cx. 1). Our Lord is here.

THE ASCRIPTION (2).—His name excellent on earth; his glory the crown on the brow of the sky. And so mighty that his strength communicated to babes is more than enough to vanquish and silence his foes (1 Cor. i. 25). See also Christ's own quotation (Matt. xxi. 16). Oh, let us who are but babes rejoice that we are so weak and helpless; this is the very way of acquiring God's strength (1 Cor. xii. 9).

THE COMPARISON (3, 4).—At first sight there is a great descent from the bigness of the works of God in the heavens to *frail* man, *the son of Adam*,

whose very name implies that he is of the dust. How should so great a God visit him. We often confound bigness and greatness, and forget that the King loves more his little babe than all the splendour and extent of his ancestral palace. The age of the telescope was the age of the microscope. There are as many worlds of wonder which are too minute for our vision as there are too great for our understanding.

THE COMPENSATION (5-8).—Yet, notwithstanding his apparent insignificance, man in his original creation was only a little lower than the angels; and he was invested with the viceregency of the lower orders of creation (Gen. i. 26). Some traces of this power still exist in the power of the human eye and voice over the animals. But sin rolled this crown into the dust. We have to win authority with effort, and retain it with difficulty. We see not yet all things put under us. But this lost power has been reacquired by Jesus, as man (Matt. xxviii. 18). And in his kingdom it shall be restored to man (Isa. xi. 6). And from the redeemed creation shall arise the words with which this Psalm begins and ends (Rom. viii. 20, 21).

International S.S. Lessons.

Sunday Afternoon, May 18.

THE TRANSFIGURATION.—LUKE ix. 28-36.

GOLDEN TEXT: LUKE ix. 35.

PARALLEL PASSAGES:

Matt. xvii. 1-13; Mark ix. 2-10.

THE TIME.—Just a week after his first announcement of coming suffering and death (vv. 22-27). There is a close moral connection between this announcement and the transfiguration. What more likely than that his disciples were depressed and stumbled by our Lord's strange words, and that He, knowing this, and knowing that the cross was but nine months distant, should lead them into solitude for prayer and heartening talk with Himself?

THE SCENE.—It could hardly have been Tabor, for in those days a fortified town crowned that hill. Probability points either (1) to a high mountain north of Cæsarea Philippi, or (2) to Hermon, the highest source of Jordan, north-west of Cæsarea.

THE OBJECT.—To strengthen the disciples' faith, and prepare them for their coming trial. This was accomplished by each of the three phases of the transfiguration—(1) they "saw his glory," (2) they heard from the lips of glorified prophets that the path of shame was the path of glory, and (3) they heard the voice that spoke Divine approval of all his teaching (see *Godet*).

EXPOSITION.

PETER, JAMES, AND JOHN.—"We were eye-witnesses of his majesty" (2 Pet. i. 16). "We beheld his glory" (John i. 14). Why these? Surely, because they understood Him best, "were the most advanced in the knowledge of Jesus, and were thus fitted to receive new revelations of truth." "These three were singled out for the honour of peculiarly sacred associations with Jesus, in (1) *Service* (healing of Jairus' daughter, Luke viii. 51); (2) *Suffering* (witnesses of Gethsemane, Matt. xxvi. 37); (3) *Glory* (witnesses of the transfiguration). Add to this that James was the first to suffer, being the first martyr-apostle; Peter was pre-eminent for being leader at Pentecost, and founder of the early Church; and John lived to reveal the glory both of the Redeemer and of his redeemed." *The King's Own.* TO PRAY.—Intimating that Christ's object in ascending the mountain was simply prayer: the transfiguration was the direct gift of the Father. As He prayed, *lit.* "in his praying." The praying caused what followed. Moses and Elias. Both privileged in the ending of their lives, and both great representatives—Moses of the Law, Elias of the Prophets. These appear with Christ, who is the end of the law and the fulfiller of the prophecies. "Both, like Christ, had endured a natural fast of forty days and nights; both had been on the holy mount in the visions of God."—*Alford.*

"Spake of his decease."—"In view of that cross which is about to be erected, Elijah learns to know a glory superior to that of being taken up to heaven—the glory of renouncing through love such an ascension, and choosing rather a painful and ignominious death. Moses comprehends that there is a sublimer end than that of dying 'from the kiss of the Eternal,' and this is to deliver up one's soul to the fire of Divine wrath."—*Godet.* "This is my beloved Son; hear Him." Compare this with similar words spoken at his baptism, which were addressed to *Him* as *these* are to his disciples (Matt. iii.27). "We find here," says Godet, "the realisation of a law which occurs throughout the life of Jesus: that every act of voluntary humiliation on the part of the Son is met by a corresponding act of glorification, of which He is the object, on the part of the Father. He goes down into the waters of Jordan devoting Himself to death; God addresses Him as his well-beloved Son. In John xii. 23-33, in the midst of the trouble of his soul, He renews his vow to be faithful unto death; a voice from heaven answers Him with the most magnificent promise for his filial heart."

APPLICATION.

(1) THE KIND WISDOM OF GOD'S DISCIPLINE.—He knew the coming sorrow, and the shock it would bring to his disciples' faith; so He grants them a transfiguration experience, the use of which they know not now, but they will know hereafter. How surely He cares for his trusting ones! So now, much of the experience and teaching children receive is mainly for their benefit in after years. To-day they cannot understand its value.

(2) MOSES AND ELIAS APPEARED IN GLORY.—Surely to show us that glory—splendid beauty, purity, and nobleness—glory which is the radiance of perfection is as much the natural end of a holy life as corruption is the natural end of an evil life. Even here we see plain folk grow beautiful with the beauty of holiness, just as we see fair faces grow ugly with the stamp of sin. Oh to have the beauty of goodness! It lasts, grows, shines! And we all may have it by receiving and living Christ.

(3) NOTE THE CONNECTION BETWEEN PRAYER AND TRANSFIGURATION.—Nothing purifies and gladdens the heart like prayer, and "a merrie heart makes a glad countenance." Many of the loveliest faces in the world have grown lovely through prayer. Do *you* know prayer's power?

(4) SELF-SACRIFICE AND TRANSFIGURATION.—Jesus during his transfiguration was talking of the shame and sorrow now so near. Doubtless He was accepting them afresh. So we, when we meekly and bravely accept the hard duties and sorrows of life, and go out to live for God and for fellow men, grow like Christ, and we become beautiful, first in heart and life, and then in face.

(5) THE TRANSFIGURATION GIVES HINTS OF OUR FUTURE LIFE.—(1) We shall be ourselves. Moses was Moses; Elias, Elias. (2) We shall know one another, as these two were known. (3) We shall enjoy social life. "They talked together." (4) Our supreme interest will be Christ and his kingdom. If this is not so now in a measure, it is only because of our debased condition. (5) We shall be in glory. As superheated metal shines, so everything superexcellently good and beautiful grow luminous to the mind; and this light of surpassing excellence—a light that excites the sypathetic beholder to exalting gladness—we call glory. What will it be to be entirely glorious—body, soul and spirit?

STRANGERS' REST, LIVERPOOL.

THE thirteenth anniversary meetings were recently held at 24, Park-lane. MR. Alexander Guthrie presided at the afternoon gathering, when the principal speakers were Rev. T. J. Madden, incumbent of St. Luke's Church, and Mr. John Wood, of the Evangelisation Society. Mr. Reginald Radcliffe conducted a prayer-meeting in the evening. The annual report showed that 416 meetings had been held in the English language, 241 in Scandinavian, 78 in Spanish, 36 in German, and 27 in French. The large reading-room had been well used by emigrants and foreign sailors, and the boarding-houses and ships had been regularly visited. The expenditure had amounted to £391 17s., and there was a deficit on the year's working of £26 0s. 9d. An appeal for £80 was made to meet the deficiency, and secure the services of a sub-keeper to assist during the emigration season, which it is expected will be unusually heavy.

The hon. treasurer for the Mission is Mr. Thomas A. Leigh, 19, James-street, Liverpool.

East-end Gospel Mission.—Will your readers send us some articles for our sale on May 12 and 13, to clear off a debt, and for our Holiday Home for Poor Children?

G. FULLER.

Brunswick Hall, Brunswick-road, Poplar, E.

The Temperance Cause.

Mr. J. B. Gough's autobiography is now publish in French.

In Nebraska towns where drink licences a issued, the proceeds go to support the schools.

A public-house in the Strand, three years a bought for £9,200, has just changed hands f £16,300.

It is stated that there are nearly 1000 register opium dens in the city of Hangchow and suburl Opium dens are more numerous than tea-shops.

The Irish Sunday Closing Bill has passed second reading in the House of Commons by sweeping majority, composed of all shades political opinion.

The Baptist Union, at one of its meetings la week, declared, though not quite unanimou against the proposition to compensate publica for the loss of their licences.

The British Temperance League and the Unit Kingdom Alliance are organising a strong oppo tion to the "compensation" proposal in the Budg for the loss of liquor licence.

The annual meetings of the Scottish Temperan League have been held at Glasgow. The annu report covers a wide field of varied effort, and su gests a year of great activity.

Lord Herschell, in the House of Lords recentl spoke in favour of the detention for considerabl periods of incorrigibly drunken women upon who as a class gaol records proved that short terms imprisonment have no reforming effect.

The recent annual meetings in London of th Anglo-Indian Temperance Association were th occasion of earnest protests from eminent speake against the replenishment of the Indian revenue from the vices and weakness of the people.

Mr. William Forbes, after holding meetings a Portsmouth and Shaftesbury, gave addresses las week at the Hon. Mrs. Yorke's Mission-hall, Net ley. This lady, like her sister, Mrs. Cyril Flowe takes an active interest in the Temperance move ment.

The London League for Stopping the Sale o Intoxicating Liquors on Sunday held a large an enthusiastic demonstration in the Borough-roa Baptist Chapel, Southwark, on Monday evening April 21. The membership of this newly forme League has already reached 6,000.

Mr. George Blaiklock is having a successfu temperance tour. From Melbourne he proceede to New Zealand, and from thence he was to go t Queensland, the United States, and Canada, return ing for the winter's work in England. Mis Willard has assured him of a hearty welcome i the States.

In an article on the *bonâ fide* traveller, *Th Speaker* regards "Sunday drinking as so bad thing that if it can be stopped it ought to be so, ever if it were to follow as a consequence that no tra veller could get drink from Saturday night till Monday morning except at the place where h spent the night."

Mr. Howard Livesey proposes national option instead of local option, a plan by which, he says "drink legislation would be sure to run level with public opinion." In the meantime he suggests the passing of an Act preventing any new licence i any place where "one licence to, say, five hundred inhabitants was in force."

The proposal of the Government to provide compensation to publicans whose licences may be suppressed, has aroused determined opposition in the House of Commons. When the question comes before the House, Sir Wilfrid Lawson and Mr. W. S. Caine will have something to say in expression of the views of the friends of temperance.

HELPFUL BOOKS FOR MISSIONARIES.—Last year nearly 300 packets were sent out to C.M.S. missionaries. Through lack of funds, it was not possible to send to all, but it is hoped that this year every agent, 409, including lay missionaries and ladies, will receive a devotional book. Miss Tucker (5, Sussex-gardens, Eastbourne) has issued a circular giving the titles of suitable books. She writes to us: "Roughly speaking, each packet costs at least 1s., and if every missionary is to get only one in the course of twelve months, the cost would be from £18 to £20." Miss Tucker hopes more friends of mission work will become regular subscribers to the fund, and thus help the missionaries.

London Association in Aid of The Moravian Missions.

THE ANNUAL SERMON

on behalf of the Missions will be preached (D.V.) on Ascension Day, May 15, at All Souls' Church, Langham-place, W., by the Rev. CANON BELL, D.D. Service at 11 a.m.

Office—29, Ely-place, London.

THE MISSIONS TO SEAMEN SOCIETY.

PATRON—

ADMIRAL H.R.H. THE DUKE OF EDINBURGH, K.G.

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Increased FUNDS are URGENTLY REQUIRED.

Contributions and Offertories should be forwarded to Commander W. DAWSON, R.N., 11, Buckingham-street, Strand, London, W.C.

THE EARLSWOOD ASYLUM FOR IDIOTS AND IMBECILES has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election.

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CONTRIBUTIONS are URGENTLY REQUIRED to DEFRAY the CURRENT EXPENSES.

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H. GERARD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.

Offices, 36, King William-street, E.C.

SOLDIERS' HOME FOR CAVALRY,

PIERSHILL, EDINBURGH.

A GENTLEMAN has generously offered Miss LLOYD **£50** towards the building of the Hall in which the Gospel and Temperance meetings are to be held, if **NINE** others will **GIVE** or **COLLECT** a like sum by December 1.

Four ladies have already responded. As the Hall is the most important part of the new building for carrying on the Lord's work, Miss LLOYD makes this appeal hoping that those who have the work of the Lord amongst our soldiers at heart will come forward, and help her to secure the above gift.

(MISS) E. LLOYD,
Hon. Lady Superintendent.

WHITE CROSS SOCIETY.

THE ANNUAL MEETING OF MEN

will be held

On MONDAY, MAY 19, 1890,

at 3 o'clock p.m., in

EXETER HALL, STRAND.

CHAIRMAN:

The Right Rev. the Bishop of Wakefield.

SPEAKERS.—The Right Rev. the BISHOP OF LONDON; Sir JOHN KENNAWAY, Bart, M.P.; Commander DAWSON, R.N.

Reserved Seat Tickets sent free on application to the REV. G. S. S. VIDAL, Museum-close, Oxford.

IRISH CHURCH MISSIONS

The 41st Anniversary Meeting

Will (D.V.) be held in

EXETER HALL (LOWER ROOM),

On TUESDAY, MAY 13, 1890.

The Chair will be taken at Eleven o'clock by

The Very Rev. WM. LEFROY, D.D., Dean of Norwich

The following are expected to address the meeting:—
EUGENE STOCK, Esq. (Church Missionary Society).
Rev. F. A. C. LILLINGSTON, M.A. (Clapham).
Rev. H. BRASS, M.A. (Redhill).
Rev. H. FISHE, B.A. (Dublin).
Rev. T. BOLAND (Galway).

Apply for tickets to the Secretaries, Irish Church Missions, 11 Buckingham-street, Adelphi, London, W.

The Religious Tract Society.

THE ANNUAL MEETING will be held on FRIDAY EVENING, MAY 9, 1890, at EXETER HALL. The Chair will be taken at Seven o'clock by the Right Hon. Lord KINNAIRD. Speakers: The Very Rev. WM. LEFROY, Dean of Norwich; F. A. BEVAN, Esq.; the Rev. ARTHUR HALL, Craven Chapel, Regent Street.

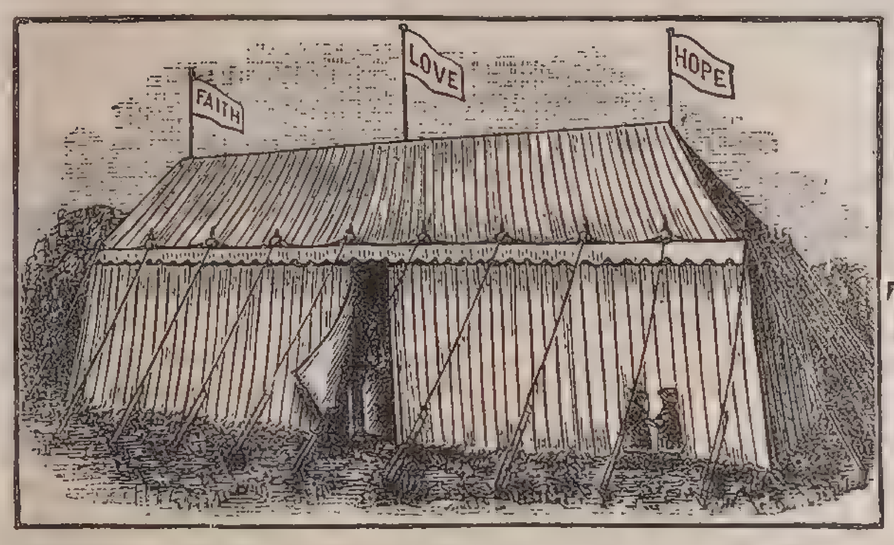
A Choir of 600 Children, from the Elementary Schools, will sing from 6.15 p.m., and during the Evening, under the direction of Mr. JOSEPH PROUDMAN.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster Row, London.

THE MISSIONARY BREAKFAST will be held in the GREAT HALL, CANNON STREET HOTEL, on TUESDAY, MAY 20, at 9 a.m., under the Presidency of MARK J. STEWART, Esq., M.P.

Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster Row, London.

LEWIS BORRETT WHYTE, D.D.
SAMUEL G. GREEN, D.D. } *Secretaries.*



THE Guildford Convention.

THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing MONDAY, JUNE 16.

Speakers—Revs. J. T. BUTLIN (Birmingham); J. B. FIGGIS (Brighton); C. A. FOX (London); GELSON GREGSON (Bradford); W. HASLAM (St. Leonards); G. F. HEAD (Hampstead); EVAN HOPKINS (Richmond); J. ALEXANDER JACOB (Bath); BARNES LAWRENCE (Blackheath); J. J. LUCE (Gloucester); F. B. MEYER (London); Pastor MONOD (Paris); Revs. E. W. MOORE (Wimbledon); H. WEBB PEPLOE (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application, stating the number required.

Ocean Breezes for the Drooping!

IT will be remembered that the story of the acquisition of this desirable and beautifully situated sea-side 'Home' on the South Coast, free of cost, by the North East London Mission, was told in THE CHRISTIAN for April 4. We feel it can only need telling that we are now quite at a standstill for about £200 to complete the necessary repairs and alterations and furnish, to bring the premises into immediate use.

How greatly it would rejoice our hearts and strengthen our hands if some friend or friends of the suffering poor would send us this sum to meet our pressing and importunate needs. The present bright weather sets us longing to begin this important and delightful work.

CONTRIBUTIONS would be gratefully acknowledged if sent to Mrs. FRANK BEVAN, 59, Princes-gate, S.W.; or the Editors of THE CHRISTIAN; or the Director, Mr. W. CHORLEY, 2, Marquess-grove, Canonbury, London, N. Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.

HOMES FOR LITTLE BOYS,

FARNINGHAM AND SWANLEY (Commenced 1863).

PRESIDENT—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

ARE or **300** Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught Trades as Tailors, Shoemakers, Carpenters, Engineers, Bakers, Steam Printers, and Gardeners; and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for **200** Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in Lithography, Telegraphy, Photography, Chemistry, and other subjects, to fit them for a working life.

BASIS.—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the **500** Boys now in the Homes. Over **1,000** have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

BENJAMIN CLARKE.

Offices—BANK BUILDINGS, LUDGATE CIRCUS, E.C.
Bankers—MESSRS. SMITH, PAYNE & SMITH, 1, LOMBARD STREET, E.C.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., May 11, 3 and 7 p.m., Mr. Eliot Walton. Meetings for prayer, Suns., 7.45 a.m., Weds., Fridays, and Sats., at 7.30 p.m. Bible-readings, Weds., 8 p.m.

Y.M.C.A., EXETER HALL, Strand.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. A. W. Rogerson. Men's meeting nightly at 8. Bible-class, Thurs., 8 p.m. Prayer-meeting daily (Sat. ex.), from 1 till 2. Forty-sixth annual meeting, Fri., May 16, 8 p.m. Speakers—Canon Wilberforce, Rev. John McNeill, and Mr. George Williams.

Y.M.C.A., 172, QUEEN'S-ROAD, Bayswater, W.—Fridays in May, 8.30 p.m., special addresses to young men and young women, by Mr. T. Shuldham Henry.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Forty-sixth anniversary, Fri., May 9. At noon, prayer-meeting, address by Rev. John McNeill; 4.30 p.m., annual gathering, Mansion House, Earl Compton, M.P. presiding: speakers—Rev. H. W. Webb-Peploe and Rev. F. B. Meyer; 8 p.m., Lecture Hall, 186, Aldersgate-street, Mr. George Williams in the chair: speakers—Rev. F. A. C. Lillingston and Rev. Alex. Ramsay.

POLYTECHNIC Y.M.C.I., 309, Regent-street, W.—Sun next, at 3.15, address to young men, 7 p.m., evangelistic meeting, open to all.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., Rev. M. G. Pearse, 12 noon; 8 p.m., Rev. H. P. Hughes.

CONFERENCE HALL, Mildmay Park, N.—Sun., May 11, 9.30 a.m., 3.30 and 7 p.m., Major Whittle, also on Mon., Tues., Wed., Thurs., and Fri., at 3.30, Bible-readings; 8 p.m., Gospel meetings, and Sun., May 18, 9.30 a.m., 3.30 and 7 p.m.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. G. F. Cook.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Shuldham Henry, during May, Suns., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

CENTRAL HALL, Holborn, W.C.—Evangelistic service, conducted by Rev. John McNeill, Sun. next, 3.30 p.m.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., May 11, at 11 and 7, Pastor Frank H. White.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Annual meeting, Thurs., May 15, 3 p.m.; Exeter Hall, chairman—Hon. Henry Noel, supported by Revs. Sydenham Dixon, Henry Thorpe, Mr. J. E. Mathieson and Mr. T. A. Denny, Dr. McKilliam, and Rev. W. Fuller Gooch.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., May 21, 7 p.m. Mr. Gawin Kirkham will give an account of his travels in the East; Miss Synge (of the C.P.O.A.), returned from America, will take part. A party of children, about to sail for Canada, will be present.

DR. THAIN DAVIDSON'S monthly sermon to young men, Sun. even. next, at 6.30, Islington Presbyterian Church, Colebrooke-row, N.

BRETON MISSION.—Meeting at Zenana Medical College, 58, St. George's-road, S.W., Fri. even., May 30. Pasteur and Madame Lecoat will speak.

ANCIENT MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues. in May, 1 p.m., Rev. Newman Hall.

BIBLE READINGS, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thurs., 7 p.m., to which all are invited.

MEETINGS FOR CHRISTIAN WORKERS every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

BIRMINGHAM CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, May 12—16. Particulars from hon. secs., 17, Yew Tree-road, Edgbaston, Birmingham.

NOTTINGHAM CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE.—May 19—22. Particulars from Rev. C. Lea Wilson, hon. sec., Old Radford Vicarage, Nottingham.

RAMSGATE CONVENTION FOR DEEPENING OF SPIRITUAL LIFE, May 20—22. Particulars from hon sec., Apsley-villa, Ramsgate.

DUBLIN BELIEVERS' MEETINGS.—Merrion Hall, Dublin, June 2—5.

CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Kingswood (Warwickshire), June 10—12. Particulars from Mr. W. Lees, Kingswood, Hockley Heath, Birmingham.

GUILDFORD CONVENTION, June 16—21. Particulars from the hon. secs., Convention Office, Guildford, Surrey.

"MAY MEETINGS" for Next Week.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri., 9	9 a.m.	Lon. Soc. Prom. Chrsty. amg Jews	*b* Exeter Hall	Canon Girdlestone.
,,	11 a.m.	Lon. Soc. Prom. Chrsty. amg. Jews	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,	2.30 p.m.	Ch. of Eng. Zenana Missy Society	*m* Princes Hall, Piccadilly	Sir Charles Aitchison.
,,	3 p.m.	Moravian Missions	*m* Exeter Hall	Mr. T. A. Denny.
,,	4.30 p.m.	Aldersgate-street Y.M.C.A.	*m* The Mansion House, E.C. ...	Earl Compton, M.P.
,,	7 p.m.	Religious Tract Society.....	*m* Exeter Hall	Lord Kinnaird.
,,	7 p.m.	Wesleyan West Central Mission...	*m* St. James's Hall, Piccadilly	.....
Sun., 11	11 a.m.	Protestant Reformation Society...	*s* Christ Ch., North Brixton ..	Rev. W. R. Mowll.
,,	11 a.m.	Religious Tract Society.....	*s* Downs Bap. Chapel, Clapton	Rev. T. V. Tymms.
,,	3 p.m.	Railway Servants' Orphanage.....	*s* St. James', Holloway, N.	Rev. E. A. Stuart.
,,	6.30 p.m.	Seamen's Christian Friend Soc....	*s* Seamen's Ch., London Dks...	Rev. W. M. Smith.
,,	6.30 p.m.	British & Foreign Sailors' Society	*s* Stepney Meeting, E.	Rev. Thomas Green.
Mon., 12	9.30 p.m.	Congregational Union	*m* Memorial Hall, Farrgdon.-st,	Rev. Dr. Falding.
,,	10 a.m.	London Missionary Society	*m* 14, Blomfield-street, E.C. ...	.....
,,	3.30 p.m.	E. Lon. Wn.'s Christn. Temp. Un.	*c* Gt. Assbly. Hall, Mile-end-rd.	Lady Lyminton.
,,	6 p.m.	Ragged School Union.....	*m* Exeter Hall	Lord Kinnaird.
,,	7 p.m.	Met. Tab. Colportage Association.	*m* Metropolitan Tabernacle.....	Rev. C. H. Spurgeon.
,,	7 p.m.	Ch. of Eng. Sunday School Inst...	*s* St. Paul's Cathedral	Bishop of Rochester.
,,	7.30 p.m.	E. Lon. Wn.'s Christn. Temp. Un.	*m* Gt. Assbly. Hall, Mile-end-rd.	Mr. F. N. Charrington.
,,	8 p.m.	Congl. Total Abstinence Assocn...	*s* City Temple, Holborn Viadt.	Rev. Dr. Clifford.
Tues., 13	9 a.m.	Lord's Day Observance Society ...	*b* St. James's Hall, Piccadilly	Earl of Harrowby.
,,	10 a.m.	Congregational Union	*m* City Temple, Holborn Viadt.	Rev. Thomas Green.
,,	10 a.m.	Lord's Day Observance Society...	*m* St. James's Hall, Piccadilly...	Earl of Harrowby.
,,	11 a.m.	Irish Church Missions	*m* Exeter Hall	Dean of Norwich.
,,	12 noon.	Inst. for Edu. Missnries.' Dghters.	*m* 14, Blomfield-street, E.C.....	Rev. R. W. Thompson.
,,	3 p.m.	Nat. Soc. for Prev. Crlty. to Chdn.	*m* The Mansion House, E.C.....	The Lord Mayor.
,,	3 p.m.	London Missy Soc. (Ladies' Aux.)	*m* Exeter Hall	.....
,,	3 p.m.	Soc. for Relief of Distd. Widows...	*m* 32, Sackville-street, W.	Lord Charles Bruce.
,,	3.30 p.m.	Marylebone Medical Mission	*m* Portman Rooms, Baker-st. ...	Sir Robert Phayre.
,,	4 p.m.	Evangelical Alliance	*cv* Regent's Park College, N.W	Lord Polwarth.
,,	6 p.m.	Royal Blind Pension Society	*m* Cannon-street Hotel, E.C. ...	Mr. J. C. Bumsted.
,,	6.30 p.m.	Ch. of Eng. Sunday School Inst...	*m* Exeter Hall	Bishop of St. Asaph.
,,	7 p.m.	Seamen's Christian Friend Soc. ...	*m* Exeter Hall	Mr. George Williams.
,,	7.30 p.m.	R. Assn. in Aid of Deaf and Dumb	*m* 419, Oxford-street, W.....	Bishop of Carlisle.
Wed., 14	8 30 a.m.	Utd. Kingdom Band of Hope Un	*b* Exeter Hall	Sir A. Blackwood.
,,	11 a.m.	London Missionary Society	*s* City Temple, Holborn Viadt.	Rev. Dr. Mackennal.
,,	2.30 p.m.	Utd. Kingdom Band of Hope Un.	*c* Exeter Hall	Mayor of Cardiff.
,,	3 p.m.	R. Naval Scripture Readers' Soc.	*m* Exeter Hall	Lord Brassey.
,,	3 p.m.	Congl. Total Abstinence Assocn...	*m* Memorial Hall, Farrgdon-st.	Rev. Dr. Falding.
,,	4 p.m.	Ch. of Eng. Sunday School Inst...	*c* Sion Coll., Thames Embkt...	.....
,,	6 p.m.	Utd. Kingdom Band of Hope Un.	*m* Exeter Hall	Mr. George Williams.
,,	7 p.m.	Country Towns' Mission	*m* Exeter Hall	Hon. P. Cartaret Hill.
,,	7.30 p.m.	London Missy. Soc. (Young Men)	*m* City Temple, Holborn Viadt.	Mr. Cozens-Hardy.
Thurs., 15	11 a.m.	Ch. of Eng. Zenana Missy. Soc....	*s* St. James' Ch., Paddington...	Rev. Eardley-Wilmot.
,,	11 a.m.	South American Missy. Society ...	.....	.....
,,	11 a.m.	London Missionary Society	*m* Exeter Hall	Sir Charles Aitchison.
,,	11 a.m.	Moravian Missions	*s* All Souls', Langham-pl., W...	Rev. Canon Bell.
,,	3.30 p.m.	House of Rest, Kilburn	*m* Exeter Hall	Hon. Henry Noel.
,,	4.30 p.m.	Colonial Missionary Society.....	*m* Memorial Hall, Farrgdon.-st.	Mr. W. D. Lewis.
,,	6 p.m.	Congregational Union.....	*cv* Memorial Hall, Farrgdon.-st.	Rev. Thomas Green.
,,	7 p.m.	Operative Jewish Converts' Inst...	*s* Chapel, Palestine-place, E....	Rev. A. I. McCaul.
,,	7 p.m.	Railway Mission	*m* Exeter Hall	Sir T. Fowell Buxton.
,,	7.45 p.m.	Open-Air Mission	*s* St. Michael's, Blackheath-pk.	Rev. B. Lawrence.
,,	7.45 p.m.	Baptist Tract and Book Society...	*m* Vernon Chapel, King's Cross	.....
,,	7.45 p.m.	Irish Evangelical Society.....	*m* Hampstead Congl. Church ...	Rev. R. F. Horton.
,,	8 p.m.	Social Purity Alliance.....	*m* Exeter Hall	Mr. H. J. Wilson, M.P.
Fri., 16	9 a.m.	Lon. Missy. Soc. (Women's Work)	*b* Exeter Hall	.....
,,	10 a.m.	Congregational Union.....	*m* Memorial Hall, Farrgdon.-st.	Rev. Thomas Green.
,,	3 p.m.	Operative Jewish Converts' Inst...	*m* St. James's Hall, Piccadilly	Earl of Roden.
,,	7 p.m.	Congregational Church Guild	*c* Memorial Hall, Farrgdon.-st.	Rev. Dr. Parker.
,,	8 p.m.	Exeter Hall Y.M.C.A.....	*m* Exeter Hall	Mr. George Williams.
Sat., 17	3.30 p.m.	Theatrical Mission	*m* Institute, Henrietta-street ...	Duchess of Teck.
,,	3.30 p.m.	Tottenham Deaconesses Institn...	*m* The Hospital, Tottenham ...	Mr. George Williams.
,,	6.30 p.m.	Theatrical Mission	*m* Institute, Henrietta-street ...	Mr. Courthope Todd.
Sun., 18	11 a.m.	Colonial and Contl. Ch. Miss. Soc.	*s* St. John's, Paddington	Dean of Gloucester.

b.—Breakfast; *c.*—Conference; *cv.*—Converazione.; *m*—Meeting; *s.*—Sermon.

[a36]

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT
TO MONDAY, MAY 5, 1890.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

	£	s.	d.
China Inland Mission—A French Lady	5	0	0
Signor Capellini's Work (Soldiers)—Mrs. J.E.P.	1	0	0
Church Missionary Society—H.F....	50	0	0
Poor Jews (Jerusalem)—A.K., Les Mettries ...	1	0	0
Pastor Chiniquy's Work—Miss W.	3	8	0
Wanderers' Home (London Jews' Society)—H.F.	20	0	0
THE CHRISTIAN *Tract Fund*—Miss F. 10s; Lady B.D. 5s; Mr. H. £2; M.M. 10s; W.D.M. 2s 6d; J.B. £1...	4	7	6
Miss Robinson's Work, Alexandria—Anon. ...	0	17	10
Dr. Barnardo's Homes—E.A.T. £5; F.C. £3; J.J., Barnet, 3s; A Friend, £5...	13	3	0
Dr. Barnardo's Law Costs—E.A.T.	2	0	0
National Refuge for Homeless Children (Mr. Williams)—E.A.T....	3	0	0
Mr. Fegan's Boys' Home—E.A.T. £3; S.E.S. 10s	3	10	0
Bristol Orphan Houses—E.A.T. £3; C.L.M.T. £1	4	0	0
St. Giles Christian Mission—E.A.T. £2; J.P. £1	3	0	0
Mrs. Hilton's Crèche, &c.—E.A.T. £2; J.P. £1	3	0	0
National Society for Prevention of Cruelty to Children—E.B. 10s; M.A. 10s	1	0	0
Mrs. Meredith's Prison Mission, &c.—H.F. £15; F.C. £2; J.P. £2; B.D. 15s 9s	19	15	9
George Yard Mission—H.F.	15	0	0
The "Carter" Home for Boys—M.S.	2	2	0
Ragged School Union (Holiday Homes)—L.M.C.	2	0	0
Cancer Hospital, Brompton—Brent	0	3	0
Army Scripture Readers' Society—F.C.	4	0	0
Miss Weston's Work (R. Navy)—F.C. £4; Y.R. £10	14	0	0
London Society for Promoting Christianity among Jews—F.C.	5	0	0
Friendless and Fallen—F.C.	3	0	0
Christian Colportage Association—F.C.	1	0	0
Society for Free Distribution of Scriptures—J.J., Barnet	0	3	0
Destitute Children's Dinner Society—T.O.... ...	0	5	0
London Factory Lads' Home and Institute (Mr. Markham)—Miss E.L. £2 10s; Salvationist, 2s 6d; Wesleyan Friend, 1s	2	13	6
Aged Pilgrims' Friend Society—E.R.T.	0	5	0
Drift Children's Mission (Mr. C. L. Boyer)—Miss H. £1; E.J.M. £2 18s 6d	3	18	6
Home of Industry—J.P. £1; Y.R. £25	26	0	0
Children's Special Service Mission—Y.R.	25	0	0
Evangelisation Society, Surrey-street—Y.R. ...	10	0	0
Y.M.C.A., Aldersgate-street—M.S.	10	10	0
Rev. E. F. Telfer's Fund—M.S.	5	0	0
	£268	2	1

[ADVERTISEMENT.]

London Samaritan Society (Convalescent Homes—A.H.H. £1 1s; C.G. 2s 6d.

Hackney Road Mission,

(INSTITUTED 1869),

Union Crescent, Union Street,

HACKNEY ROAD, N.E.

HON. SUPERINTENDENT—JOHN GIRLING.

PLEASE HELP

with **A DONATION** towards the sum of

£20

to purchase **NEW SEATS** for the Hall of the Mission. The old forms and seats are in a dilapidated state after more than twenty years' continuous use.

KINDLY RESPOND BY THE 17th INST.

Donations will be gratefully received at the offices of THE CHRISTIAN, Paternoster-buildings, Paternoster-row, E.C.; by the Treasurer of the Mission, JAMES HUNTER, 67, Hackney-road, N.E.; or by the Hon. General Secretary, CHAS. C. GIRLING, 33, Queen Margaret's-grove, Mildmay-park, N.

COLLECTING CARDS CAN BE HAD ON APPLICATION.

GREAT MEETING OF UNITED PROTESTANTS.

Protestant Alliance

CONFERENCE AND MEETING

OF PROTESTANTS OF ALL DENOMINATIONS WILL BE HELD (D.V) IN

EXETER HALL,

On MAY 21 and 22, 1890.

To be Preceded by a CONVERSAZIONE AT THE NATIONAL CLUB, on MAY 20.

LOWER HALL. — May 21, Morning Conference, 11 a.m., Chairman, Very Rev. Dean of Achonry; Afternoon Meeting, 2 p.m., Chairman, Hon. P. Carteret-Hill; Evening Meeting, 7 p.m., Chairman, Gen. Sir Robert Phayre, K.C.B. May 22, Conference, 1.30 p.m., Chairman, Rev. J. Radford Thomson.

GENERAL PROTESTANT MEETING, in LARGE HALL, Chair to be taken by Col. SANDYS, M.P., at 7 p.m. The Speakers will include: Colonel Saunderson, M.P., W. Johnston, Esq., M.P., Colonel Waring, M.P., Colonel Sandys, M.P., Gen. Sir R. Phayre, K.C.B., Sir S. Arthur Blackwood, K.C.B., Rev. James Ormiston, M.A., Rev. W. Lancelot Holland, M.A., Rev. J. Wylie, D.D., Rev. J. Kerr, D.D., and Rev. W. Barras.

(Deputation from Edinburgh and Scottish Protestant Alliance, Glasgow.)

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THE ANNUAL MEETING OF THE RAILWAY MISSION

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CHAIRMAN—SIR T. FOWELL BUXTON, BART.

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Tickets (free) may be had at the Office, 18, New Bridge-street, London, E.C.; Y.M.C.A., 186, Aldersgate-street; the Book-stall, Exeter Hall; S. W. Partridge & Co., 9, Paternoster-row.

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4, WHITEHALL YARD, S.W.

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A MEETING will (D.V.) be held on May 20 at 3 p.m., in **EXETER HALL, STRAND,** when an account of the year's work will be given by **MISS DE BROEN,** Miss Ker, W. Hoste, Esq., and others.

The Chair will be taken by F. A. BEVAN, Esq., supported by the Right Hon. Lord Kinnaird; James Mathieson, Esq.; Rev. Nevile Sherbrooke; Rev. Webb Peploe; Rev. A. A. Isaacs, of Leicester; Rev. R. Mooyaart, of Sheffield; Rev. F. B. Meyer, if possible.

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9 ft. by 12 ft. „	22s. 9d.		12 ft. by 18 ft. „		42s. 0d.
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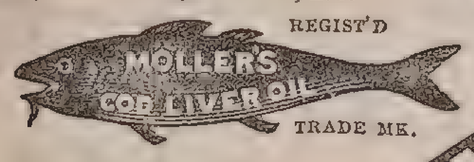

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ONE RECENT CASE WILL BE GIVEN IN THIS JOURNAL EVERY WEEK.

CASE FOR THIS WEEK.

(*THIRTY-THIRD SERIES.*)

ADVANCED CONSUMPTION — PRONOUNCED INCURABLE.

Mrs. A. C., a lady residing in Cornwall, applied to me for advice, early in October, last year. Her husband writing for her says:—"She has been suffering for some time from lung mischief."

Her illness had commenced eighteen months before this, first of all through grief at a sad bereavement. Her cough had recently become very troublesome, expectoration thick and green, blood had been spat up, constant pains in the left side. The strength was gradually failing, with loss of flesh. Friends who had benefited by my treatment had urged her to apply to me.

At the expiration of one month Mr. C. writes me: "My wife is greatly benefited by your valuable medicine."

January 11, the patient writes: "Since I have been under your excellent advice, I have been able to take a long journey to ——, hoping that the change here, with your splendid treatment, will fully restore me to health and strength. Your prescription and liniment is invaluable."

February 27, she says: "My friends are astonished at my recovery, seeing that *I was given up by two skilful doctors as incurable*, and suffering from *advanced Consumption.*

"My husband also (she says), who often was laid up with cold, finds it a great comfort to his chest.

"You are at liberty to make what use you like of this (she adds), omitting for certain reasons my name and address. If you wish, you can refer anyone privately to me, and I shall be delighted to speak of the great benefit I have received."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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And all other forms of SKIN ERUPTIONS. Their TREATMENT and CURE by diet, baths, and medicine. By a Specialist.

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Supplies a Daily Luxury—Dainties in Endless Variety —The Choicest Dishes and Richest Custard without Eggs.

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Retail in TINS, 1s. 6d., 2s. 6d., 5s., and 10s., of Chemists, &c., everywhere.

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

The SPIRIT and the WORD.
By Rev. H. C. G. MOULE.
Page 8.

"NYASSALAND"—A Reply.
By Dr. KERR CROSS.
Page 9.

[The Late Mr. A. Mackay.]

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No. 1059.] FRIDAY, MAY 16, 1890.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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"Dr. BARNARDO'S HOMES for ORPHAN and DESTITUTE CHILDREN."

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THE 24TH ANNIVERSARY

OF THESE INSTITUTIONS, TO BE HELD (D.V.) IN

THE ROYAL ALBERT HALL, on Wednesday Evening, June 11, 1890.

The Most Honourable THE MARQUIS OF LORNE, P.C., K.T.,

Will take the Chair at **SIX O'CLOCK** precisely, and will be supported by, among others,

The Rev. C. H. Spurgeon, The Right Hon. Lord Kinnaird, The Rev. Canon Fleming, B.D., Mr. Samuel G. Sheppard, Sir Arthur Blackwood, K.C.B., The Rev. Canon Girdlestone, M.A., and Mr. William Fowler.

Among the other interesting items of the Programme will be the following:—

1. The Presentation of Prizes to Old Boys and Girls by the Hon. the LADY KINNAIRD.
2. Gymnastics & Musical Drill by Little Boys, led by Mr. Matthews.
3. Choir Singing by 1,300 Children, conducted by Mr. J. Proudman.
4. The Babies' Brigade. "To Arms! To Arms!"
5. Calisthenics by our Ilford Girls, under Mr. Solly.
6. Manitoba Emigrants (*en route*).
7. Our Cripples' Salutation.
8. Weird Music.
9. The Collection. A most important Function!

TICKETS for SINGLE SEATS in different parts of the house Now Ready, varying in price from **1s.** to **£1 1s.**, and can be obtained as follows:—Gallery, **1s.**; Balcony, **2s. 6d.** and **4s.**; Arena, **4s.**; Stalls, **7s. 6d.**; Loggia Boxes, **10s.**; Second Tier Boxes, **15s.**; Grand Tier Boxes, **21s.** TICKETS for BOXES:—Loggia Boxes, to hold 8 persons, **£2 10s.**; Second Tier Boxes, to hold 5 persons, **£2**; Grand Tier Boxes, to hold from 10 to 20 persons, **£4** and **£6.**

The engagement of so large a building as the Royal Albert Hall is, under any circumstances, a serious undertaking, but a half-filled house would prove so great a discouragement, that it is hoped the supporters of the Institutions, who can afford to do so, will **generously order a number of Tickets for distribution among their friends.**

To facilitate this, the Secretary will supply One Dozen SINGLE SEAT Tickets to any part of the house at a REDUCTION of 25 per cent., or 3d. in the shilling, if ordered and paid for on or before May 31. After that date no reduction can be made.

18 to 26, STEPNEY CAUSEWAY, LONDON, E.

JOHN ODLING, *Secretary.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

"DAY IN THE COUNTRY."—GEORGE YARD RAGGED SCHOOLS, High-street, Whitechapel, E.—When sufficient funds are in hand 600 poor Children will be taken from the courts, alleys, and back streets, for one day into the country.—Communications to be addressed to GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

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GEORGE HOLLAND thankfully acknowledges receiving for the "Convalescent," £1.

The Infant Day Nursery. Ragged Schools. Sunday Schools. Band of Hope. Children's Services. Shelter for Children. Fresh Air Home. Work amongst Young Men and Lads. Work amongst elder Girls and Young Work Women. Bible Classes for Men and for Women. Evangelistic Services. Gospel Temperance Meetings. Mission to Inebriate Women. Common lodging house services, and more than thirty Missionary Agencies in operation.

All communications to be addressed to GEORGE HOLLAND, at the George Yard Ragged Schools, &c., High-street, Whitechapel.

THE UNSUCCESSFUL CANDIDATES.—Contributions are earnestly solicited by the Committee of the Ladies' Samaritan Society, in aid of the Unsuccessful Candidates at the election of Pensioners on the Incurable Fund, to be held at the *National Hospital for the Paralysed and Epileptic, Queen Square, Bloomsbury*, on the 22nd inst. There are 22 Candidates and only five Pensions to bestow, 17 must consequently be unsuccessful. Many poor sufferers look forward to the election with great anxiety, and it is the wish of the Committee to send a gift of money to those who fail, to comfort them in their disappointment. Will not kind friends help? Cheques and money orders should be made payable to ROSA PEARMAN, Vice-President, to whom all communications respecting the Society should be addressed, at the Hospital, as above.

LONDON FRENCH PROTESTANT MEDICAL MISSION, Oxford-mansion, Oxford-street. The only means of reaching hundreds of foreigners. 1,839 attended to and benefited during the year ending March 31, 1890.—Funds urgently needed to carry on this most important work.—Contributions thankfully received by the Chairman of Committee, Pasteur DU PONTET-DE LA HARPE, French Parsonage, Bayswater, W.; and by the Treasurer, H. M. CADMAN-JONES, Esq., 40, Cravenhill-gardens, Hyde-park, W.

ANNUAL MISSIONARY BREAKFAST, Powis Hall, Talbot-road, Bayswater. Whit Monday, May 26. Chair taken by Pastor Frank H. White at 9 a.m. punctually. Speakers: Pastor J. Stevens, M.A., on his return from a visit to the North African Mission Stations; Dr. T. G. Churcher (Tangier); Mr. Daniel Matthews (Maloga Aboriginal Mission); Miss Campbell (China); and Mr. J. E. Mathieson. A limited number of tickets issued, 1s. each. To be obtained of Mr. L. EVANS, 27, Westbourne-grove (stamped addressed envelope).

EVANGELICAL CONTINENTAL SOCIETY.—The Annual Meeting of the above Society will be held on Wednesday, May 21, 1890, in Abney Congregational Church, Church-street, Stoke Newington. Josiah Goodman, Esq., will preside. Speakers: Rev. J. Morgan Gibbon, Rev. D. A. de Mouilpied, of Nottingham, formerly in France; M. le Pasteur H. Merle d'Aubigné, from Brussels. Chair to be taken at 7.30. Collection on behalf of the Society.

CHRISTIAN EVIDENCE SOCIETY.—The Annual Meeting will be held at Sion College, Victoria Embankment (near Blackfriars Bridge), on Monday, May 19, 1890, at 2.30 p.m. Chairman: Sir Andrew Clark, Bart., M.D., LL.D., F.R.S., President of the Royal College of Physicians. Speakers: Rev. C. J. Ridgeway, M.A., Vicar of Christ Church, Paddington; Rev. Professor J. Agar Beet, Wesleyan College, Richmond; W. Barnard, Esq.; Sir J. Risdon Bennett, M.D., LL.D., F.R.S., Past President Royal College of Physicians; Rev. Canon Elwyn, M.A., Master of the Charterhouse. Secretaries: C. Lloyd Engström, M.A., T. T. Waterman, B.A. No tickets required. Offices: 13, Buckingham-street, W.C.

MR. SPURGEON'S ORPHAN HOMES, Stockwell.—Annual Festival and President's Birthday Celebration, Thursday, June 19. Commence 2.30.

HOLINESS MEETINGS DURING MAY.

Thursdays, 1st, 8th, and 29th, Regent Hall, at 3 o'clock.

Fridays, 16th, and 23rd, Exeter (Lower) Hall, at 3 o'clock.

June 5 to December 18, every Thursday at 3, in the Exeter (Lower) Hall,

MRS. BRAMWELL BOOTH, or COMMISSIONER HOWARD

will lead, assisted by other Staff Officers.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

BRITISH & FOREIGN EVANGELICAL TRACT SOCIETY AND PRAYER UNION, 26, PATERNOSTER-ROW, E.C.

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English, Welsh, French, German, Italian, Spanish, Portuguese, Swedish, Finnish, Estonian, Danish (& Norwegian), and Dutch.

READABLE AND TELLING.

PASTOR FRANK H. WHITE and the COMMITTEE invite the co-operation and help of CHRISTIANS AT HOME AND ABROAD, who desire to assist in spreading the good news of Salvation through the crucified and risen Saviour. An edition of "BIBLE REPRINTS" in *Arabic* is required, towards the cost of which, donations will be useful and acceptable. Applications for tracts will always receive attention.—Address all communications to SAMUEL E. ROBERTS, 26, Paternoster-row, E.C.

Cheques and Postal Orders should be crossed "Alliance Bank, Kilburn Branch."

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30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

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Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

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"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

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2 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

GEORGE YARD RAGGED SCHOOLS, &c., HIGH STREET, WHITECHAPEL, E.

THE THIRTY-SIXTH ANNUAL MEETING will be held (D.V.) on TUESDAY EVENING, MAY 20, 1890, in the LARGE ROOM, George-yard, Whitechapel.

The Right Hon. the EARL of HARROWBY will take the Chair at 7.30 precisely.

More than thirty Missionary Agencies are in operation. "A Record of Work," &c., will be gladly sent to any friend.

ENTRANCE TO THE MEETING, 87, High-street, Whitechapel, E.

All communications to be sent to GEORGE HOLLAND, at the George Yard Ragged Schools, High-street, Whitechapel, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

HELP IS MUCH NEEDED in the circulation of the Scriptures and wholesome Literature. The cure of Ireland's sorrows must be sought in the dissemination of Divine Truth. National schools have done a splendid work in teaching the people to read, and the great want is of a pure and enlightening literature.

The Society is UNDENOMINATIONAL, and has at present **21 COLPORTEURS** scattered over the country, in addition to **170** Book Agents spread over **19** counties. Contributions will be thankfully received by—

SIR WILLIAM QUARTUS EWART, BART., Belfast, *Treasurer*. REV. H. M. WILLIAMSON, D.D., Belfast; REV. WALTER RIDDALL, Belfast; REV. J. ELLIOTT, Armagh; REV. WESLEY GUARD, Belfast, *Secretaries*. REV. THOMAS LYLE, Dunadry, Belfast, *Assistant Secretary*.

A Report gladly sent to any address.

Society for Promoting FEMALE EDUCATION IN THE EAST.

Treasurer: Sir W. R. FARQUHAR, Bart.

This Society, established fifty-five years ago, has lived to see its work, once considered Utopian, not only fully recognised as possible, but regarded as an indispensable part of Gospel Missions.

The sphere of the Society's work embraces China, Japan, India, Persia, Africa, and the Levant, and it includes the establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana Visiting, and Medical Work.

This important work is now crippled by want of funds. HELP is therefore URGENTLY NEEDED for its support and extension, and will be most gratefully received by THE SECRETARY, Miss Webb, 267, Vauxhall Bridge Road, London, S.W.; or by the Bankers, Messrs. Herries, Farquhar & Co., 16, St. James's Street, S.W.

WHO WILL INVITE 50 Factory Girls and Women (from the East End) for a day's outing on Whit Monday.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Daughter of an Armenian pastor, Aintab, asks for Free Training. Will any of the Lord's people help to provide the 100 guineas required? A Liverpool Lady, £20.

Dr. GRIFFITH, Hon. Sec.

THE ANNUAL FESTIVAL OF The Theatrical Mission Institute

WILL TAKE PLACE (D.V.),

Saturday, May 17, at 3.30,

WHEN

Their Royal Highnesses Princess Mary Adelaide, Duchess of Teck,

AND

Princess Victoria May, of Teck,

WILL VISIT

MACREADY HOUSE, COVENT GARDEN

General Sir ROBT. PHAYRE, K.C.B.; W. C. COLLINS, Esq.; Rev. Dr. MONRO GIBSON; COURTHOPE TODD, Esq., and others will take part in the proceedings.

MISS MARY MORGAN WILL SING.

Admission by Ticket only, 10s. 6d. Early application to COURTHOPE TODD, Theatrical Mission, Henrietta-street, Covent-garden, W.C., is requested.

SUBSCRIBERS will be supplied with complimentary ticket on forwarding stamped envelope.

In the evening, at 6.30, a Meeting will be held, and a Sale of Work, conducted by the Orphan Children.

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, under fully qualified medical women.—74, Jeffrey's-road, Clapham, S.W. Twelve beds. Supported by subscriptions and small payments from patients. Monthly nurses trained.—M. RITCHIE, Hon. Sec.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an old-established house of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 112, Kensington-park-road, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Highly qualified professors in constant attendance. Indian or foreign children received.—Mrs. BRYANT, Lunham House, Upper Norwood, S.E.

ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.
WALTER J. KAYE, B.A., T.C.D.

MARGATE.—ALRESFORD HOUSE, Queen's-avenue. High-class School for Sons no Gentlemen. Christian home. Special care of India and delicate children.—Address, The PRINCIPAL.

SUPERIOR HOME SCHOOL for Girls, from five guineas per term. Successful preparation for all exams. Little boys also received, with separate supervision, by Mr. E. J. H. Churcher, M.R.C.P., & F.S.Sc., London. Highest references and testimonials. Health resort.
PRINCIPAL, Broomfield Villa, Henfield, Sussex.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality. Term commenced May 7. — Rev. R. HUTTON, or Miss NEWTON, Dukinfield, Cheshire.

BRIGHTON.—A few vacancies in High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Terms moderate. Summer term began May 8.
The Misses NORTON, Farndon House, Stanford-rd.

HIGH-CLASS SCHOOL for Girls. Comfortable home, with careful training and thorough education. Vacancy for a Kindergarten Student. Premium required.—PRINCIPAL, Glebe-place School, Stoke Newington, N.

HIGH-CLASS SCHOOL FOR GIRLS, Maidenhead, Berks.—Healthy situation, beautiful neighbourhood, 24 miles from London. Good modern education in English, foreign languages, &c. Professors attend. Pupils successful in Public Exams. — Principals, The Misses WILKINSON, Elmslie, Castle-hill, Maidenhead.

FOLKESTONE. — The Misses CLARKE, Sunnyside.—Small, select, Home School for Girls. Protestant Evangelical teaching. English, French, German, music, singing, drawing, painting, &c. Clerical and medical references, also parents of pupils.

OCKBROOK, NEAR DERBY.— Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot bath in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

PREPARATORY SCHOOL, near Brighton. Special attention to delicate, backward boys. Home comforts. Christian training. Preparation for public schools. Twenty guineas. Indian children received.—Miss WISE, Hamilton Lodge, Hurstpierpoint, Sussex.

EDUCATIONAL HOME for young Ladies in a Swiss Protestant family. French, German, music, painting. Healthy situation. References in England and on the Continent.
Madame RIESER, Institution, Waldheim, Berne.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.

Head Master, Rev G. HUGH JONES. Classical, technical, and commercial departments; also preparatory forms. Resident foreign master. Laboratories, workshops, cricket-field, and tennis ground. Backward, delicate, and young boys have special attention. Prospectus, honours list, &c., on application.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
HIGH-CLASS SCHOOL FOR THE SONS OF GENTLEMEN. *Established* 1845.

At the commencement of next term (May 8th), the management of the School will be changed. Mr. G. E. W. CRANAGE, B.A. (Oxon), will become Principal. Dr. CRANAGE, on retiring, will continue to reside at The Old Hall, as Honorary Principal. Boys are prepared for the Universities and Public Examinations. There is A SCHOLARSHIP open to Boys of the School going to any College at Oxford or Cambridge, and SEVERAL SCHOLARSHIPS on entrance to the School for boys of different ages. Particulars sent on application.

HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEORGE CUMES, F.R.G.S.

COMBE DOWN SCHOOL,
Near BATH.
(For Sons of Gentlemen.)

Boys carefully prepared for University, Civil Service, and business pursuits. Forty-one successes in last four years, including Higher London Intermediate in Arts, senior and junior honours in Cambridge Local, South Kensington, Sandhurst Indian Cadetships, and Army Preliminary. Resident French and German masters. Modern languages and science hold a prominent place in school work. Christian teaching, based solely upon the Word of God. Improved accommodation. Commodious and airy school-rooms and bed-rooms. Large playground, gymnasium, workshop, tennis court, cricket field. Bracing air; open situation. Referees: Dr. Anderson, Linden-gardens, W.; Col. A. Battye, c/o H. S. King & Co., Pall Mall, S.W.; Hon. Judge Boyd, Dublin; H. Dyer, Esq., Malvern; Dr. Maclean, Bath; Dr. Pentecost, Brooklyn, N.Y.; G. Trench, Esq., Ardfert, co. Kerry. Terms moderate.—Prospectuses on application to
W. FRANKLIN, Principal.

BRIGHTON.—EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.
Term commenced April 25.

BURLTON HOUSE, READING.— High-class Ladies' School. Principal, Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training, well appointed home. Inclusive terms. Highest references.

LYNTON HOUSE SCHOOL,
CLIFTONVILLE, MARGATE.
A Christian Home and School for young Ladies. Present premises are specially adapted for educational purposes; splendid situation, recreation ground attached to the house and close to the sea. Terms moderate and inclusive. Excellent references.—Apply for prospectus to the PRINCIPALS.

BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Educational advantages combined with home comforts. Children from India and the Colonies received.—For terms apply to the Principals, the Misses OAKE.

TO CHRISTIAN PARENTS who have sons in London. The Pastor of a French Church at the West End of London receives in his family two young Gentlemen desirous of learning French, while attending the classes of a tutor, or otherwise engaged.
French Parsonage, Bayswater, W.

PREPARATORY SCHOOL for the Sons of Gentlemen. Two unexpected vacancies occurring, in consequence of the families remaining in the country for the summer months, the Principals would be glad to fill their places upon exceptional terms.
PRINCIPALS, 14, Westgate, Peterborough.

GOVERNESS-STUDENT required. Must be a Christian, and competent to attend to the practising of juniors.
Miss L., Manadon Villa, Plymouth.

NORTH GERMAN Finishing Governess, diplomée and experienced (German, French, English, singing, piano, drawing, and painting). Excellent references.—No. 287, Keith & Co., Advertising Agents, Edinburgh.

GOVERNESS-STUDENT required, immediately, in select finishing school near London. English, music, French, German, and drawing under first-class professors. Premium 18 guineas. Duties light. Home comforts. — PRINCIPAL, Clarendon College, 16, Dalmeny-road, Tufnell-park, London, N.

FRENCH GOVERNESS.—A Lady wishes to recommend a resident French Governess, for either family or school. Also a Swiss Servant, as Nurse or Housemaid.—Apply, stating salary offered to X., 67, Almack-road, Clapton, N.E.

AS GOVERNESS. — A re-engagement desired in a Christian family. Eight years' experience in teaching. Neighbourhood of Malvern preferred, but country not objected to.
Miss FUGILL, 21, Richmond-terrace, Clifton, Bristol.

EDUCATIONAL OPPORTUNITY for families of limited income. To fill unexpected vacancies one or two Boys can be received at nominal terms in a first-class Preparatory School, north of England.—Address in the first instance, A. B., 6, Woodside, Surbiton.

Appointments, Situations, &c., Wanted.

A CHRISTIAN of thoroughly good commercial experience (42) seeks an appointment as Manager, Confidential Clerk, or Traveller, or to assist in or direct Institutional or Mission Work. Is most highly commended by well-known Christians for Secretary, Manager, or similar position of trust. Over 20 years' experience in Evangelistic work. In fellowship with Open Brethren.
ALPHA, 30, Southgate-street, Bath.

AS CHAPLAIN to Cemetery or charitable institution, or as Secretary to an Institute or Society, &c.—ALEPH, care of Principal, Portway House, Plashet-road, Upton Manor, Essex, E.

PRIVATE SECRETARYSHIP or Agency of small estate desired. Anxious to assist Vicar in Sunday and temperance work. Good organist. Clerical and lay references.
TIBBS, Prospect-place South, Ashton, Preston.

PASTORATE desired by young and successful Preacher. Age 28. Congregational preferred, or Mission. Exceptional references as to preaching ability. Low salary accepted.
K., c/o Whalley, Grocer, Reddish, Manchester.

AS MISSION WORKER.—A Lady desires engagement. Can conduct meetings, accustomed to open-air preaching. Total abstainer. Good references. Remuneration required.
Miss CAMPBELL, 17, Russell-grove, N. Brixton, S.W.

AS FOOTMAN under a butler.— A Gentleman strongly recommends a nice Christian Lad. Abstainer.—Dunkeld Lodge, St. Albans.

FOOTMAN.—A Lady recommends her late Footman for situation under a Butler, in quiet family. Thoroughly respectable, steady young man. Very obliging.
D. BUCK, 243, Victoria-park-road, London, N.E.

AS UNDER-GROOM, or to take charge of pony and chaise. A Lady wishes to recommend a Lad, aged 18.—Miss T., Broxbourne.

AS CLERK OR BOOKKEEPER.— Wanted by a Christian Man. Good testimonials, private income. Salary from £52.—R. D., 92, Rumford-street, Chorlton-on-Medlock, Manchester.

YOUNG MAN, Christian, abstainer, desires situation to look after Pony and Carriage and to assist in Garden and make himself useful. Can drive. Height, 5ft. 7in.
AMOS, 92, Roman-road, Bow.

RESCUE OR PREVENTIVE WORK. —A young married Man desires work as above. Seven years' experience. Good references.
W., Protestant Alliance Office, 9, Strand, London.

AS SHOPMAN or Light Porter in an Evangelical Bookseller's shop. Christian, abstainer. Five years' character.
J. F. W., 22, Western-road, St. Leonards, Sussex.

MRS. MARSDEN-SMEDLEY recommends a young (Parisian) Protestant Lady as young Ladies' Companion, or as French Governess in a school. — Mrs. MARSDEN-SMEDLEY, Gablehurst, Branksome, Bournemouth.

CARETAKER OF OFFICES, &c. —Advertiser recommends respectable Christian Widow, well adapted for above or kindred position. Trustworthy and reliable.
EDWIN SMART, 174, Brecknock-road, N.

MARRIED WOMAN, experienced, wants re-engagement as Housekeeper or Caretaker, in or near London. Now in charge of Y.M.C.A. Highest references. Husband in business. Abstainers.—PRICE, Stanesby's, 179, Sloane-street.

AS HELP AND COMPANION.— Educated (certificated) young Lady, experienced in teaching, desires engagement with partial teaching in Christian family, near London. Good references.
X. Y., 99, Iverson-road, West Hampstead, N.W.

AS USEFUL NURSERY GOVERNESS, or Mother's Help to young children, where accomplishments are not required. A re-engagement wanted. Ten years' experience in families, nearly six in public schools. No duty considered menial. Abstainer. Wesleyan, Society. Reference two years.—E. F., Eugenie Villa, Ravenscourt-park, Hammersmith, W.

MAID, COMPANION, OR HOUSEKEEPER.—A Lady can confidently recommend an efficient person as Maid and Companion, or Housekeeper, to an elderly or invalid Lady. 18 years' character.—Mrs. AINSWORTH, Smithill Hall, Bolton-le-Moors, Lancashire.

MRS. JUTSUM, who has had charge of Emmanuel Crèche, Maida Hill, for thirteen years, seeks a re-engagement in any light capacity. Conscientious and trustworthy.
12, Alma-square, St. John's Wood.

AS USEFUL COMPANION, by a Lady, aged 38. Has had great experience. Willing to make herself generally useful. Moderate salary.—E. G., Edenholme, Eden-street, Kingston-on-Thames.

LADY RECOMMENDS very respectable, trustworthy Widow (46), for light housework and needlework. In or near London. £12. Best references.
T., 268, St. Paul's-road, Highbury Corner, N.

USEFUL COMPANION.—A young Lady seeking a comfortable Christian home, desires a re-engagement as the above. Domesticated. Good references.—Q., Clifton House, 32, Cambridge-gardens, Hastings.

COMPANION.—Clergyman's Wife seeks a situation for a Lady as Companion. Comfortable home, and allowance for dress, &c., in return for services.
A. B., 44, Farleigh-road, Stoke Newington, N.

AS USEFUL COMPANION or Lady Help in a small family. Situation wanted by a young Lady, age 24. Good reference.
A. K., 38, Park-road, Doncaster.

AS USEFUL MAID to Lady or Children. No dressmaking. Would like to travel. Good reference. Age 28.
C. BRIGHT, Dingle Lodge, Reigate.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W. Miss HOOPER introduces Christian Governesses, Companions, Housekeepers, Medical, Surgical, and Monthly Nurses. Also superior Domestic Servants.

NURSES.—Ladies requiring good Monthly, Medical, and Surgical Nurses (certified) can secure the same by applying to Miss HOOPER, 9, Upper Baker-street, N.W., who takes special interest in sending out reliable Christian people.

AS UNDER NURSE, or under a good Ladies' Maid.—A Lady highly recommends well-trained young Girl. Age 17, tall, not out before. Good needlewoman.
Mrs. BEATH, Wood Lodge, West Wickham.

MONTHLY NURSE. — A Lady wishes to recommend thoroughly experienced Monthly Nurse. Abstainer.—Mrs. GREEN, 19, Chester-terrace, Eaton-square, S.W.

GIRL.—Will any Lady kindly take a Girl, 17, who has been wild, but wishes to do better. Needs kindness and care. Low wages, good worker.
Mrs. RAWLINSON, Upton Park, Slough.

LADY anxious to find easy situation for nice young Girl, age 14. Best suited to assist in nursery, accustomed to and fond of children.—75, Ramsden-road, Balham.

AS MAID to delicate or elderly Lady. Lady highly recommends experienced Christian person. Efficient nurse. Understands housekeeping. Thorough needlewoman. Excellent testimonials for trustworthiness. Age 40.
VISITOR, 3, Burgh-road, Lerwick, Shetland.

MRS. TUCKETT recommends a young Servant, who has lived with her two years, as young Ladies' Maid, or Second where two are kept. Good character.—Child's Hill House, N.W.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 2s. Specialité (supplied to Agents, 1s. 6d. in bulk, 1s. 6½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

TO PARENTS AND GUARDIANS.— Worthing.—Mr. KEMPSTER KNIGHT has a vacancy for a well-educated Youth as Apprentice to the Bookselling, Stationery, and General Fancy Trades. Indoors. Premium required. References kindly permitted to the Rev. F. Cruse, The Vicarage, Christ Church, Worthing; The Rev. H. McLeod Beckles, The Rectory, Heene; or W. F. Fuller, Esq., The Bank, Worthing.—For particulars apply,
Royal Library.

SERVANTS SEEKING SITUATIONS.—Miss LOVEJOY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

A LADY wanted, to help two others in the care of a Home for Inebriate Women. Must be a good disciplinarian, total abstainer, and an Evangelical Churchwoman. Age about 30. Must understand practical economical cooking, and be willing to superintend the servants and laundry-women. Salary £20 and all found.—Answer first by letter only to Mrs. W. L., Jackson's Library, Albion-street, Hyde Park-square, W.

MOTHER'S HELP wanted. One who is accustomed to young children.—Apply by letter, to Mrs. PLOWMAN, Nystnen Lodge, Byculah-park, Enfield, London, N.

WARDROBE-KEEPER and General Help required—Alresford House School, Margate.

AN INVALID LADY, living in apartments, wishes to find a Useful Companion. Experience in nursing essential. Must be strong and willing. Salary moderate. Good references required.—Apply by letter,
R. B. C., 315, Camden-road, London, N.

DIRECTOR (active) required in an established, lucrative business. Must invest £3,000 to £4,000, to be used in the purchase of stock, and which can be secured. Fees and dividends about 20 per cent.—B 79, c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

GARDENER.—Wanted, thoroughly experienced working Head Gardener, four under kept. Accustomed stove plants, orchids, flower, kitchen gardens, land, stock. Married, no family. Abstainers, Church people. Write,
Mrs. M., Brentry, near Bristol.

GARDENER, Single-handed, married, who understands vines, plants, kitchen-garden. Abstainer. Church of England. Wages 25s. a week. No cottage. A Christian appreciated.
W. JONES, The Welcome, Woking Village.

MAN AND WIFE wanted at Handsworth, the latter to give her services in return for rooms rent free, firing, and small wages.
DENNET, Soho-road, Handsworth, Birmingham.

PAGE.—Wanted, Boy of about 13 or 14, for Gentleman's family. Christian character and parentage desired.
P., 1, Gaspar-mews, Courtfield-gardens, S.W.

RESPECTABLE LAD wanted as Errand Boy, to make himself useful, to live in the house. Wages commence 12s. monthly.
KENSIT, Bookseller, 99, East-road, Hoxton.

CLERGYMAN (widower) requires, in July, finishing Governess for two Girls, 13 and 15½. German, French, music, and English in all branches. Salary £80. Decided Christian. Comfortable home. Also, at once, Children's Maid and Housekeeper (one).—Address (with references),
W., 22, Cornwallis-gardens, Hastings.

AS MATRON, Housekeeper, or Wardrobe-keeper in school or similar institution. Good testimonials. London or suburbs
89, Central-hill, Upper Norwood.

A NURSE wanted. Not under 16 years. Fond of children. Good character indispensable.—Mrs. DEANE, Florence Villa, Fairlop-road, Leytonstone.

UNDER-NURSE wanted, age not under 18. Good needlewoman. Must be accustomed to the care of children. Good character indispensable.—Write, stating wages, to
L. T. L., The Wilderness, Tunbridge Wells.

GOOD COOK.—Can any Lady recommend a quiet person of real Christian principle, abstainer, Church of England, about 30, as thorough good Cook. Kitchenmaid kept. Small dairy. Wages £35 to £40. Head kitchenmaid might suit. Mrs. BOSANQUET, Dingestow Court, Monmouth.

COOK.—Can any Lady recommend good plain Cook, for S. Kensington. Age between 30 and 40. Wages £20, all found. Church of England. Wanted towards end of May or beginning of June.
Miss PARR, 5, Bolton-gardens, S.W.

COOK.—Thoroughly honest, trustworthy, middle-aged person as Cook wanted. Must be cheerful, obliging, and able to control younger servants. Comfortable home. No washing. Good wages to competent person.
M. L., 13, Rose-street, Newgate-street, E.C.

A GOOD PLAIN COOK required for a small Christian family in the country. Wages £16 to £18. Housemaid and nursemaid, and boy to clean boots and knives kept.
Mrs. SCHURR, Harold Hill House, near Romford.

GOOD PLAIN COOK wanted, early riser, and one who thoroughly understands her duties. Small family, comfortable home. Age about 30. Coachman cleans boots. Good personal character. Wages £20. Apply personally or by letter.
Mrs. HANCOCK, Guildersfield, Streatham-common.

GOOD PLAIN COOK wanted, willing to assist in housework. Wages £18 to £20, all found.—Mrs. MANNERING, Woodleigh, Howard-road, South Norwood.

COOK, good plain, wanted immediately. Age not over 30. Two man-servants kept, no late dinners, quiet Christian home.
BETA, Pelling's Library, Croydon.

HOUSEMAID. — Can any Lady recommend a thoroughly good Housemaid who is a Christian.—L. M., 61, Onslow-gardens, S.W.

AS UNDER-HOUSEMAID.—A Lady recommends Girl of 18. Highly respectable and willing, good character. In or near London preferred.—Mrs. HAMILTON SYNGE, 13, Wynnstay-gardens, Kensington, W.

HOUSE-PARLOURMAID.—Wanted, June 3, ten miles from London, a good House-Parlourmaid for family of three. Age from 24 to 28. Must thoroughly understand duties, and have good references. Two servants kept. No beer.
Mrs. MONCRIEFF, Thornbury, Shortlands.

PARLOURMAID wanted, thoroughly experienced: good character, not short. Five maids kept. Age from 25 to 35. Abstainer preferred. Wages £20.
Mrs. HORNER, The Howe, Halstead, Essex.

HOUSE-PARLOURMAID, thorough, who understands plate cleaning; good waitress, tall, good personal character. Age 28 to 30. Wages £18. Apply personally or by letter.
Mrs. HANCOCK, Guildersfield, Streatham-common.

HOUSE-PARLOURMAID wanted for Christian family. Total abstainer. Early riser. Good personal character. Wages £12 to £14.
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The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Miss DE BROEN, of the Belleville Mission, Paris.

In our next issue we propose to give the first of a series of articles by Dr. James Culross, on "The Three Gardens" of Scripture—the Garden of Eden, Gethsemane, and the garden of the Saviour's tomb.

Our esteemed friends, Mr. and Mrs. Russell Hurditch, celebrated their silver wedding on Tuesday last, when a number of Christians joined them in seeking God's blessing upon their future work for Him. Mr. Hurditch has been an earnest and valued servant of the churches, and we trust that by God's favour the number will be yet greatly increased of those who, through his ministry, will rise up to call him blessed.

Our columns are largely "May Meeting" in character this week. Such readers as may suppose that the matter is heavy will do well to address themselves to a careful perusal of the various reports. They will find the summaries of addresses yield in many cases important teaching as well as encouraging information concerning the progress of the Gospel. Moreover, incidents abound, as well as illustrations drawn from life and work. Owing to the pressure of reports, many interesting articles, and our usual column of "Gathered Gold," are withheld.

We commend the bold step that has been taken by the Brighton Watch Committee to suppress the hawking of newspapers on Sunday mornings. This is an evil by no means confined to Brighton. It is not so widely known as it should be that the practice is against the law, and a reminder of this to the offenders will often have the effect of suppressing at least the noisy shouting which usually accompanies the sale of the papers. It would tend to maintain Sabbath quietness in suburban districts if Christian residents were to exercise themselves to this end.

The proposed legislation for protecting the factory operatives of India, especially women and children, has aroused great opposition on the part of the manufacturers, who assert that there is nothing requiring legislative interference. But facts are against them. In two recent letters to *The Times*, Mr. Holt-Hallet produced unimpeachable evidence, medical, special, and practical, that long and exhausting labour by children and women does exist; that some Indian cotton mills work eighty hours per week, as against fifty-six in England; that in some factories in Khandesh women have been known to work night and day for a week at a stretch, and that, as a general rule, in the absence of any second shift of children or women, these have to keep the same hours as men. More than ten years ago the then Secretary of State for India (Lord Cranbrook) recognised the urgent necessity for legislation on this subject; since that time the need has become doubly urgent.

☞ We are sometimes asked to stitch this paper. We would do so, if we could, but it would delay publication, which is already affected by folding and cutting. It would, however, greatly add to our readers' comfort and convenience if, before beginning to read, they would stitch or even pin their copy. To pin it near the top and bottom of the page, being careful to keep in the crease, would take very little trouble, and prevent the leaves falling about. Pray try it.

We would remind our kind correspondents of the desirability of sending in their reports of conferences or special missions promptly. With the constant pressure on our columns it is manifest that we cannot publish reports of gatherings two or three weeks after they are held. May we add that the notes should be brief and pointed? In many cases a closely-written postcard would suffice.

The "Annual Paper concerning the Lord's Work in connection with the Pastors' College" is an intensely interesting book. The official statements are as spiritual in tone as are the reports received from brethren abroad. Mr. Spurgeon writes:—

> To fashion the image is something; but to form the moulds, in which many images may be cast, is far more. He who converts a soul, draws water from the fountain; but he who trains a soul-winner, digs a well, from which thousands may drink to life eternal.

The pastor of the Metropolitan Tabernacle may well be pardoned for thus magnifying the service in which God has permitted him to engage with such blessed results.

The "Dead Man's Diary" that is now running its course in *Lippincott's Magazine* is open to the criticism that it gives free play to the imagination where there ought to be a reverent silence or suspension of view. Yet, in the main, the writer appears to us to show the profound insight of the Christian philosopher. We are not sure that he does justice to the Puritans in the following sketch of their conception of the Divine Being, but we fear his picture of modern theology has very little exaggeration in it:—

> "Men create their god after their own image," says the author of the "Life of Heine"; and it is a fact that the conception of God changes with the manners and morals of a people. To our Puritan forefathers He was a just but awful judge, who from his home in the vast abysses of space kept an unwinking watch upon us, his creatures, and, with eyes of telescopic minuteness, noted every breach of his commandments, in order that He might visit such breach with a fiery and fearful vengeance. That man-created God is now no more; He is dead, and another God reigns in his stead. But in our natural reaction from the conception of the vindictive God of past generations, we have come, in these days, to lose sight of the fact that our God is a chastening one. Not only have we turned a deaf ear to the thunders and the threats of old-fashioned orthodoxy, but many of us pooh-pooh the thought of a hell at all, and speak of God as though He were a good natured and weakly indulgent parent, on whose leniency we might lightly presume, forgetting that sin—unrepented sin—never can and never must go unpunished.

The writer's close analysis of human motive and conduct and the varied ways in which these overstep the line of rectitude is very striking; and the influence of these articles on the living must be good, however speculative they may be as to the fate of the unrepentant dead.

The General Assembly of the Free Church of Scotland, under the moderatorship of Dr. Thomas Brown, of Edinburgh, will meet in that city next week. There are special causes for anxiety in connection with the coming Assembly; but subjects will also be forthcoming that are not controversial: the Colonies, which Dr. Rainy has visited; the Foreign Mission-field, about which Dr. Lindsay, from India, Dr. Stewart, from Africa, and Dr. Pierson, are expected to speak; also the remarkable openings on the Continent and in Palestine. Such topics must draw to the Assembly the sympathetic interest of all Christ's followers.

Historical criticism, with its sceptical tendencies, is by no means confined to documents admitted to have come down from ages long past. It would have us doubt records of events of quite recent times in our own and other lands. One may judge its spirit and purpose by a remark in last week's *Athenæum*, describing the late Dr. Wylie's "History of Protestantism" as "a partisan pamphlet in three big volumes full of exploded fables, which had better never have been published." The sweeping character of this statement should prove as effective as any laboured refutation.

The conversion and life of Luther, "the monk who shook the world"; the massacre of St. Bartholomew's day and the martyrdoms of the Marian period in England; the glorious Reformation in its inception, progress, and results: these are the outstanding topics dealt with in Dr. Wylie's great work. Would that the horrors were "exploded fables!" It is difficult to realise how anyone but a Romish apologist, more zealous than cautious, could have used these words in reference to Dr. Wylie's books. The "History of Protestantism" is, in our judgment, one of the works which ought to be widely read to-day, when Rome is making so many recruits in countries nominally Protestant.

A recent return presented to Parliament shows that in England the revenue derived last year from spirits was £11,432,874; in Scotland, £3,335,364; and in Ireland, £2,407,549; from wine, England, £1,046,089; Ireland, £92,408; Scotland, £72,040; from beer, England, £7,661,347; Ireland, £722,858; Scotland, £397,880. As if these amounts were not sufficient, England paid in duty upon tobacco £68,777; Ireland, £8,621; Scotland, £7,270. It would be interesting to have in connection with such returns the expenditure of the Government in dealing with the poverty, and crime, and vice that loom behind this revenue from drink. The result would be startling enough to bring about some effort in the way of a suppression of a traffic responsible for so much of that which is discreditable and injurious to the State.

In a recent article on the labour question, Mr. Gladstone paid a fine tribute to the influence of Christianity on the welfare of the people:—

For the whole of the enormous advance in the progress of the labouring classes the basis was laid once and for all by the Gospel. This was in its original form and by its continuing purpose the charter of human freedom.

The fact that the renovating process has been retarded and sometimes even reversed does not take from the truth of this clear statement, which we commend to those who are disposed to blame Christianity for that which has resulted from its corruptions and perversions.

It is satisfactory to note the vigorous efforts which are being put forth by the Belfast Presbytery to bring about a better and closer observance of the Sabbath in the North of Ireland. To judge from the tone of a recent influential meeting, Belfast seems to have made up its mind thoroughly in regard to the desirability of Sunday closing of public-houses, of the post-office, and the limitation in many directions of Sunday labour. We hope that the example set by the Christian community in Belfast may soon be followed by action in other towns and cities on our own side of the Channel.

The report of the House of Lords' Committee on "Sweating," to which we alluded last week, speaks only too truly when it attributes much of the responsibility for the present state of things to the improvidence of the workers themselves, to "early marriages, and the tendency of the residuum of the population in large towns to form a helpless community, together with a low standard of life and the excessive supply of unskilled labour." Such evils as these lie too deep to be cured by laws or by committees. For their alleviation, if not their removal, we must look to the gradual raising of the tone, and the improvement of the surroundings, of the individual toilers.

It has been suggested that there should be police supervision in the cases of adoption which it is presumed result from the numerous advertisements in the daily and weekly press. Seeing that in most of these advertisements only a small sum of money is asked for there is reason to fear that some of them point to an evasion of the Baby Farming Act, and that the term adoption is simple a synonymous term with removal. Rev. Benjamin Waugh's startling statement in *The Contemporary Review*, that the death-rate of illegitimate children born in Great Britain is more than double that of other infants points to something far worse than mere carelessness.

GOSPEL MISSION, LEICESTER.—This Mission has celebrated its third anniversary. Gipsy Cornelius Smith, of Cambridge, and his wife, conducted the services, and continued with much blessing to hold services for ten days. Much blessing has attended the Mission during the past year.

MRS. AMANDA SMITH, who came from Liberia to England in November last in very poor health, has to some extent recruited, though she is yet far from robust. Last Sunday she spoke twice at the Gospel Hall, Wood Green. In the evening to a crowded congregation her rousing exhortations to saint and sinner were given with all the native eloquence and pathos of her race, and a deep impression was made. Mrs. Smith remains in England for some months yet, and then proceeds to America.

The Spirit and the Word.

By Rev. H. C. G. MOULE.*

It appears to me that many widely prevalent present views of the nature and function of the written Word, however much truth of detail may enter into their formation, err in their *ensemble* by their deeply humanitarian, naturalistic character. Taking up the perfectly true position that human agency and natural process are largely present as factors in the production of Scripture, many an able theorist declines, or fails, to see that nevertheless the resultant of the factors of production is not humanitarian, nor naturalistic, but the Divine Word, the supernatural oracle.

All this failure is the effect far less of a patient and inductive study of the phenomena, than of the general influence of the modern tendency to simplify and unify phenomena under laws as general as possible. It comes not a little of an instinctive wish to see a likeness, a homogeneity, and ultimately a oneness, under all spiritual operations and experiences. And so the "inspiration" of Prophet and Apostle is classified as the same in *genus*, and even in *species*, as the "inspiration" of the Christian believer of our day in his walk of faith and obedience; as a development—in some respects very high, no doubt, but still only a development— of the general "consciousness" of the Church and its members. . . . .

I am very well aware with what mental energy and skill, and along with what a range and depth of various knowledge, such theories in many instances have been constructed and propagated—I hardly need say how "defended," so vast a currency have they obtained. Comparatively few and far between are the modern literary theologians who quite definitely and unmistakably hold that the Holy Scriptures are truly and properly *sui generis* among books as being (as well as containing) the Word of God,† and as carrying in a way quite of their own that precious thing, Divine Authority. But I also recollect that in many a past period and crisis the deep tide of intellectual consciousness has taken directions which, on the whole, needed afterwards to be reversed, on a fuller discovery or more calm and reverent review of great facts which had remained all the while unaltered. And I humbly believe that the day will come when the intellectual consciousness of Biblical scientific students as a class will be vastly more alive than it is now to the superhuman and authoritative aspect of the Holy Bible and to the immense significance of that aspect.

What I attempt to do here is simply to recall my reader's attention earnestly, gravely, and with deep conviction to the witness which the Holy Scripture bears to its own unique character among books, as the Book whose Author is none other than the Third Person of the Blessed Trinity. And need I say that this is no argument in a circle? I ask the Bible to witness to the Bible; but I ask the Bible as literature, as history, to witness to the Bible as revelation, oracular, authoritative, divine.

As history, capable of verification, it shows me Jesus Christ, God and man, living, dying, rising, proving Himself to be profoundly, ultimately trustworthy. But this Jesus Christ, as presented in the same historical mirror, is seen laying one hand upon the prophets and the other upon the Apostles, and bidding his followers regard with an altogether unique attention their uttered messages. And I attend accordingly to those messages. And in them I find disclosures and intimations as to the quality and authority of the Biblical writings as the oracles of God which, if words have meaning, put those writings—as to their total character—on a level different in kind from all other literature. I find nothing to forbid me to ask, with deep reverence, whether human personality and natural process were not factors to the product; and I assuredly find that they were. But I find it emphasised with vastly greater earnestness and fulness that so did the other factor of ultimate Divine Authorship govern and manipulate the lower factor that the true Designer and Architect of the Book *has had his way* all along, in the total and in the details too.

I find nothing to enable me to define, in any full or exhaustive way most certainly, the *mode* of the supreme Author's management of the subordinate authors. I find nothing to tell me "what it felt like to be inspired." In many and many a case, I can well believe, it "felt like"—nothing; nothing distinguishable from other things. I can well believe that when St. Paul wrote to Philemon he "felt" nothing supernatural, any more than when Luther wrote to Melancthon, or Newton to Cowper. *I do not say that it was so;* but it may have been so, for all that we are told. On the other hand, I not only can believe, but am sure, that Daniel and St. John received their revelations in a state manifestly and entirely abnormal, as Abraham and Moses on certain occasions had done before them; unless we are to put quietly aside the profoundly solemn assertions to this effect made in Scripture as if they were so much poetical and imaginative excrescence or framework, because there is so little in human experience outside Scripture, outside this record of the Divine redemption of fallen man, to verify them.

Yes, it is impossible to define or describe Scriptural inspiration as a subjective experience. The *mode*, as to any general account of it, is unknown. "Our theory is not to have a theory." But I do find abundant testimony on the historic surface of the New Testament Scriptures for the strong and unalterable conviction, sure as the historical reality of Jesus Christ our Lord, that a humanitarian naturalistic view of Scripture is wholly and gravely inadequate to meet the mysterious facts.

I find our Lord and Master Himself handling the Old Testament Scriptures with the manner of one who not only owns their general significance, but personally cherishes, I dare to say reveres, their *authority*, even in details of expression; and I find Him doing this, not only in the early stages of his course, but even more in the latter, in the last. And I see Him doing it nowhere more fully and unreservedly than when He has overcome death, and (Luke xxiv.) come back from the unseen in the power of an endless life. And when, exalted into heaven, He "sends" the blessed Paraclete, his own promised Representative, the Spirit of Truth, I find that one main result of the gloricus emission was the inccssant use by the Apostles, of the writings of the prophets, in precisely the spirit, no less and no more, of their Master before them.

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* Extracted from Veni Creator: Thoughts on the Person and Work of the Holy Spirit of Promise. 5s. *Hodder and Stoughton.*

† Some weighty words on this subject will be found in Bishop Ellicott's recent little volume, Salutary Doctrine.

"Nyassaland."—A Reply.

By Rev. D. KERR CROSS, M.B., C.M.

With many others who take a deep interest in the work of Christ in East Central Africa, I have been much pained at the communications which appeared in The Christian of April 25 and May 2, under the hand of Captain Hore. To me it seems specially sad at the present moment, when the whole question of the possession and development of these lands, and of the suppression of slavery, is *sub judice*, to say one word in defence of the Arab. My own idea was to have let these papers die a natural death, but I have been urged to say a word. The articles refer to but two themes, (1) the best entrance into the country; and (2) the slave trade carried on by the Arabs.

Notwithstanding all that Captain Hore has said, there remains this one fact as regards the best entrance into the dark interior, that the traveller or missionary can enter the East Coast at Quilimane, or the mouth of the Zambesi, and work his way by water up to the extreme north of Tanganyika, and only be compelled to journey on foot a distance of 270 miles. Surely this must be much easier than the long wearisome journey of some 800 miles from Bagamoyo to Ujiji. Most of the London Missionary Society's men on Tanganyika who have travelled both ways have been my guests, and I have repeatedly heard them say that the two routes are not to be compared. Captain Hore himself, in a letter written to my colleague, the late Rev. J. A. Bain, on the completion of his journey from Nyassa to Tanganyika, remarked that the journey of 200 miles across was to him nothing but a delightful picnic all the way. Very different is this from the descriptions I have heard given by missionaries of the other way, *viâ* Zanzibar to Ujiji. The only drawback to the success of the Nyassa route is the imperfect means of carriage on the rivers and lakes at the hands of the company which professes to carry. If steamers are run regularly and successfully, I do not think a better entrance to the interior could be desired.

Specially sad, I think, are the remarks at the close of the first paper. I do hold, in contradiction to Captain Hore, that the commercial element, as I have seen it in the Nyassa region for the last four and a half years, has had a most beneficial effect on the country, and is such as I would do all I could to encourage. Nor have I ever seen any "influences of Europeans disturbing the quiet of their (missionary) native audiences, clogging and hindering all their lay organisation and eventually so disturbing the country as well nigh to annihilate their work." This to my mind is a cruel insinuation against men who have risked their lives in Nyassaland for the good of the people. As a missionary, I should never desire to be yoked with more excellent men than those I have associated with during the last four years at the north end of lake Nyassa.

Captain Hore's is the first voice I have ever heard raised in defence of the Arab and his slaving policy in Africa. Surely the Captain has not seen the same Arabs as I have seen them, or he would refrain from characterising the statements of slavery that have lately been given to the world as exaggerated. To me, half the horrors of slavery, and the slavery as it is going on around my little home at N'Cherenji at this moment, has not been told, nor can ever be told. It is quite true, as Captain Hore says, that the horrors of the slave trade of the far interior are committed, not by Arabs, but by natives and by disreputable half-castes. That is, the respectable Arab does not actually himself "gird up his loins" and hunt for slaves, but he puts the knife into the hand of maddened savages and urges them to stab. The Arabs cautiously approach the most powerful tribe in the country, and arm that tribe with, I am sorry to say, old English flint lock and cap guns, and send them forth to pillage and devastate the country around. *At the present moment* work such as this is going on all over the plateau between lakes Nyassa and Tanganyika, where I have been privileged to work.

Witness the Awawemba tribe. That tribe has been armed by Central Africa trading Arabs, and has been for years, as Captain Hore himself must know, scouring the whole plateau for slaves. I have known the people there to be cooped up in their filthy stockaded villages for three days on end, and not one venturing forth, all because the Awawemba were in the neighbourhood with their guns. Over and over again I have heard of women being captured by these marauders while in the wood, and have seen the mangled bodies of murdered men. During the last year five villages within a day and a half's journey of the mission station at N'Cherenji have been devastated; men murdered or driven to the hills; women, boys, girls, and cattle captured and carried off. I could give the names of these villages, as I know them well, and many of the women and young people carried off have been at my meetings.

Not only so. I know that Arab traders are settling down at Chikanamalira's country, and in that of Mwenewungu at the south east of lake Rukwa, and beginning a similar work. Last November I visited these countries and learned that already one village has been attacked by Chikanamalira's people, and I was inside two villages that had been lately destroyed by Mwenewungu. Only a year ago a harassing story was sent home by my dear late lamented colleague, Rev. J. A. Bain, from Ukukwe country to the north-west of Nyassa of a raid made by Merere on the Awakukwe people. Villages were destroyed, men murdered, women ravaged, and other deeds of cruelty perpetrated that one dare not mention. Who is carrying on such works of death? I answer it is *the Central African Arab.*

One other thing I am delighted to report; that only last mail brought cheering news from the men who have laboured with Captain Hore in their noble work on Tanganyika. It is that they have now washed their hands *clean* of the Arab. Hitherto, I am led to believe, they had employed as personal servants certain Zanzibaris. These doubtless were good men, but still Mohammedans, and, not attending the services of the mission station, could not have a healthy influence on the people around. One writes, "Thank God we are done with the Awarungwana."

One other thing: it strikes the natives I have come in contact with as a peculiar thing to see white men so greatly identified with Arabs and Zanzibaris. They scarcely ever see a traveller enter their country unless he has with him a large body of these as servants. They believe the white men are working for their good, but it is beyond them to understand how they should always be so greatly identified with those who do them so much injury. Perhaps the success that has attended the work of the Gospel and legitimate trade in Nyassa (and we have had some success; witness the large schools at Bandawé and work at Blantyre) is greatly due to the fact that we have allied ourselves with the people, depending on them for food, carriage, and shelter, and have washed our hands clean of the Arab.

Captain Hore asserts that the slave trade in Africa is African. True, there is a mild form of slavery in the country, but it is nothing when compared with the slavery as carried on by Arabs. I can testify that domestic slavery is almost unknown in the tribes I work with at the north of lake Nyassa. The Awanyakyusa have no slaves.

Sir,—As a partial reply to Captain Hore's statements in your issues of April 25 and May 2, I may remark that while Professor Drummond's view of the access afforded by the lakes route to the heart of Africa (which may be taken to be somewhere about Lake Albert) was held by many at the time he wrote, the founding of the East African Company has changed the conditions, and we shall probably see readier access from Mombassa to that region.

With regard to the Zanzibaris, the missionaries on the spot have just had to part with them, and to employ natives about their stations to work the steamer, &c., which seems to be a distinct advance on their employment of foreigners, and rather confirms Professor Drummond's views (see April number of the magazine of the London Missionary Society).

Of the road between Lakes Nyassa and Tanganyika, Mr. Hore wrote in 1884, when he says 35 miles (afterwards extended to 52) were completed: "I shall not soon forget the impression created on me when I first saw the work. Coming as I did from the interior, and not unacquainted altogether with the work of pick and shovel, &c., the road appeared to me to be a most wonderful undertaking, as indeed it is under present conditions, and with such appliances only as are available here. It is a most interesting and valuable work, securing the admiration and respect of the natives, and exercising upon them a wonderfully civilising effect."

Mr. Hore recommended that, as from Mwini Wandas to Tanganyika it is all smooth, a rapid work, cutting the trees, &c., was sufficient. Complications with the Arabs, who with their half-castes and slaves advanced into the country, and commenced war with the white men when they protected the natives, have delayed the carrying out of this part of the work. Even if no road work had been done, the discovery and survey of this great natural highway was an important step in African civilisation, made as far back as 1879.

The public are beginning to see this, and will become aware of the increasing importance of the route by Lake Nyassa, which in many ways is being improved and cleared of difficulties.

I am, Sir, your obedient servant,

William Ewing.

7, *Royal Bank Place, Glasgow.*

DR. BARNARDO'S HOMES.

In the evening papers of Wednesday, May 7, and in the morning journals of this day, May 8, a paragraph appeared in the police reports for the 7th which ran very much as follows:—At the Thames Police-court, to-day, a respectable-looking man applied to Mr. Mead for advice. He said he had two children in Dr. Barnardo's Home, and had made several communications to see them, but had been unable to do so.—Mr. Mead said if he found Dr. Barnardo was in the wrong he could give no effect to it, as he had no jurisdiction in that court. The applicant could go to the Royal Courts of Justice, which was the only jurisdiction in the kingdom to deal with the case. If the applicant had not sufficient money to employ a solicitor, he had better ask to see one of the Masters.

In reply Dr. Barnardo addressed the following letter of explanation to the leading London journals:—

"Dear Sir,—The application at the Thames Police-court to-day by a respectable man is a fair sample of many recently reported in the daily press. This man's two girls were admitted to our Institution while he was undergoing imprisonment of 18 months, as it is said, for the fourteenth time! His unfortunate wife declared that she had been driven to life on the streets by her husband, who lived on the proceeds of her infamy. Rescued herself by the agents of another charitable institution, her two girls were, at her own passionate request, transferred to my keeping, with the result that the 'respectable man,' their father, applies to-day to the police-court to regain their custody! Can I be blamed if in the interests of these two little female children now in my care I resist to the utmost of my power such an application?—Yours,

"Thos. J. Barnardo."

SOLDIERS' HOME, WINCHESTER.—The work in connection with the Soldiers' Home, which has now been in operation for thirteen years, has of late been greatly extended, and manifest blessing has rested upon the efforts to reach the surrounding villages. Many of these are in great spiritual darkness. Besides the Soldiers' Home, we have several halls and mission-rooms, where the Gospel is preached almost nightly. Our colportage work is being owned and blessed of God. So widely scattered are the houses in the rural districts that it has necessitated the employment of a Bible-carriage. All these agencies entail considerable expense. (Misses) L. and E. Perks.

Dr. Pentecost in Aberdeen.

Dr. Pentecost closed his work in Scotland, for the present, with a mission in Aberdeen, which he undertook at the cordial invitation of the Evangelical Association of the city. It was hoped that he would be able to give us a month, but so numerous were the applications for his services that we had to be satisfied with little more than a fortnight. This was a great disappointment to us, even at the first, but our regret deepened as the work advanced, and we saw the immense promise that lay in it. At the very time when there was the sound of abundance of rain, the worker was obliged to leave us. We are nevertheless profoundly grateful for the blessing vouchsafed through him.

At the very outset, the mission awakened deep interest on account of the known ability and power of the evangelist, and specially in consideration of the blessing which had attended his work in other places. The committee expected great things, and devised liberally. The Music Hall, the largest building in the city, was taken for the whole time of the mission, and the meetings were conducted in it nightly, with the exception of two or three evenings, when the hall was otherwise engaged. On these evenings the meetings were held in the South Established Church. The West Free Church was secured for the afternoon Bible-readings, and the Y.M.C.A. Hall for the workers' meetings on Sabbath mornings.

The Sabbath morning meetings were largely attended. The daily Bible-readings were also well attended, the estimated number present never being much, if any, below 600. On the week-day evenings, the audience which assembled in the Music Hall was invariably good, ranging from 1000 up to 2000. On Sabbath evenings the space available, even on the opening night, was taxed to the utmost, but on the third Sabbath, half an hour before the advertised hour, the hall was literally packed with an eager crowd. Over 3000 assembled, and hundreds were obliged to turn away.

This large and increasing attendance indicated the deep and growing interest of the community. Every address was felt to be a solid contribution to the understanding of Scripture truth, and was listened to with the deepest attention. Dr. Pentecost's comprehensive knowledge of Divine truth, his ability in the exposition and application of it, his wide acquaintance with the field of religious and philosophic thought, his experience in dealing with men in regard to Divine things, the aptness and beauty of his illustrations, and his forceful utterance—all conspired to render his discourses very attractive and helpful. Many believers will assuredly find pages of their Bible brighter and more precious through his teaching.

As to results, we desire to speak with caution. Between 200 and 300 came forward openly to acknowledge the Lord Jesus as their Saviour. Time only will declare the full import of these declarations, but we feel constrained to say that even some of the youngest who came forward expressed themselves in a way and manner that deeply touched us all and filled our hearts with a deep holy joy.

Two or three manifest advantages accrue from the evangelist's mode of dealing with inquirers, which has already been described in your pages. First, it ensures the capable handling of the difficulties that may hinder them. Further, hundreds will remain to an after-meeting so conducted, who would not wait to come to close quarters with any and every Christian worker that chose to accost them. Moreover, a clear issue is set before waverers, and a distinct opportunity afforded of making a decided stand for Christ. A confession so made is fitted to give definiteness to the act of faith, while it adds an argument for maintaining the position taken up. Difficulties, doubtless, attach to this as they do to every method, but it is a fair question whether the advantages in this case do not outweigh the difficulties.

At the Bible-readings a modification was adopted. After the statement, as at the evening meetings, instead of asking individuals to come forward, cards were given to those who wished to become Christians, and who were prepared to take the matter before the Lord and settle it as in his presence. At least fifty to sixty cards were taken, and the bulk of them were returned in token of surrender to Christ. We rejoice that so many saw their way to confess their faith in the Saviour, but all felt that perhaps not the least notable results would only be afterwards apparent. There was so much of the presence of God at these meetings, and such a deep, quiet earnestness pervading each assembly, that many hearts were certainly being moved towards God, and many were being led to surrender secretly to the Lord.

We must not overlook the refreshing enjoyed by believers. The work in their hearts was blessed and manifest. Had there been no other fruit of the mission, on this ground alone there would have been abundant cause for thanksgiving to God. Our trust is that we may not lose the ground we have gained. As touching our brother, Dr. Pentecost, we hope and pray that after his Indian campaign he may be brought to us again, by the will of God, and that then we may be privileged to see the deepening and extension of a work which has been begun by his all too brief stay amongst us.

And. D. Donaldson, Sec. Evan. Assoc.
3, *Springbank-terrace, Aberdeen, N.B.*

FAIR-GROUND A MISSION FIELD.

Dear Sir,—Amidst the various efforts in the world's great harvest field, may I bring before your readers the mission field of the fair-ground? Fifty thousand travelling show-people are gathered together in various fair-grounds during the year. Most of them are without any settled home, and, as it is almost impossible to gather them together except on the Sunday, I plead for continued and extended Christian effort during the summer, when so many fairs are held.

We are fighting a great battle with vice and sin, intoxicating drink being the great foundation. We are endeavouring to remove this great barrier out of the way by bringing this people together on the Lord's day; by free teas, open-air meetings, personal visitation, the distribution of Scriptures, tracts, books, Gospel cards, &c.

The Lord is touching hard hearts, and many a wanderer is being led from sin to the Saviour. Many have already passed through the gates into the eternal city. I shall be glad to supply report and a copy of the showman's paper, free of cost, to any address.—Yours in service,

Elizabeth Millington, Hon. Sec.
Layerthorpe-grove, York.

THE LOWESTOFT SAILORS' AND FISHERMEN'S HOME is an excellent Institution, having for its chief object the shelter and help of shipwrecked and distressed sailors and fishermen of all nations. The twenty-sixth annual report states that thirty-three men and one woman were received last year, making 2,535 shipwrecked mariners taken in since the Institution was founded. The Home also furnished accommodation for sailors and fishermen paid-off from their vessels; also men coming from the country seeking berths. During the year ending March 31 last 640 fishermen slept in the Home at a nominal charge; some entirely free. The Home is the centre of many useful ministries, all superintended with commendable diligence and tact by the honorary manager, Mr. William Johnson.

AFTERWARD!

Leave the "Afterward" with Jesus!
In the present serve thy King!
Be thine aim and one endeavour,
Glory to his name to bring!

If it bringeth much of sorrow,
He will share it all with thee;
Never doubt his sweet compassion,
Or his loving constancy.

Ne'er a moment more than needful
Will his own be ever tried;
But his image shines more clearly,
When the fires have purified.

If it bring thee joy and gladness,
Priceless treasures, sweet and pure,
Learn to prize them as glad foretastes,
Of those joys which aye endure.

Be content to leave with Jesus
All life's "Afterward" may bring!
Thou hast promised heart-allegiance,
E'en till death, to Christ thy King!

Then, hereafter, when with Jesus,
In the saint-thronged courts above,
Thou shalt learn—oh! blissful knowledge!—
That the "Afterward" is Love!

Sophie Hannam.

A NEW DEPARTURE IN HUNGARY.

We have in Budapest a very largely attended evangelistic meeting weekly, and Jews come in surprising numbers. The people are brought in from the streets and lanes, highways and hedges, and hear the Word of life. Attacked and commended by the press of the city, we have held on our way, and the growing interest manifested by the public is most cheering. Sometimes I have, at the close of the meeting, invited those assembled to join us in the good work of inviting others. It has appeared almost as if the people might have replied: "But where have you got room for any more? Is not the hall full already?"

I desire now—somewhat after the McAll system—to open a second hall for another evening in a crowded thoroughfare of the city. As visiting is conducted diligently on the territorial system, we may hope, working from a new centre, to bring in quite a new assembly to hear the Gospel. For rent and furnishing of such a hall, and appointing of an evangelist if necessary, we need £250. A great door is open. Shall we not enter? Andrew Moody.
Rudolf Quai 8, Budapest.

Y.W.C.A., BELFAST.—This Association is seeking to enlarge its borders by the acquisition of larger premises. A suitable house has been secured, we understand, at 9, Donegal-square East, by the trustees, and it is hoped that the Association, by the help of the friends of the work, will be able to purchase the freehold. For this they will require some £2000. Those who are desirous of having a share in this much-needed extension may communicate with the treasurer, Mr. John Workman, J.P., Lismore, Windsor-avenue, Belfast.

PENDLETON RAGGED SCHOOL.—The twenty-seventh annual meeting of the work carried on in John-street Hall, Pendleton, Lancashire, was held recently, Mr. John Muir presiding. In point of results, the school had in no previous year been so successful. The endeavour is to get hold of the children who attend no place of worship, and especially those who are thrown on the streets on Sunday evenings. The attendance during the year numbered 38,000, there being on one Sunday over 3000 children present. Not without a great amount of earnest labour is the school kept open. We are glad to observe that it has warm friends among those who know how great is the need, and how praiseworthy are the efforts which Christian people put forth to supply it. The secretary of the school is Mr. John Sugden, 46, Market-street, Manchester.

For the Young.

"A BURIED TEXT."

CORRECT answers have been received from W. F. H., D. W., B. E. H., R. P. C., E. B., and T. B. The enigma was taken from an exceedingly useful and interesting collection of Scripture exercises in verse and prose, by Miss Lucy Taylor, called PLEASANT HOURS WITH THE BIBLE (2s. *Religious Tract Society*). We commend it very heartily to our young readers as a help in their study of the sacred oracles. We give below another and more difficult exercise for solution. Competitors should send in the name of the person, and the Scripture references.

A SCRIPTURE CHARACTER.

He received a present of silver and gold. ( )

He accepted a suggestion to break a promise. ( )

He prevented a town from being finished. ( )

A wicked king sent him a very wise warning. ( )

He fell into a sin mentioned in Gal. v. 21. ( )

He escaped from danger on horseback. ( )

He suspected treachery among his servants. ( )

He sent a present to a man whom he had tried to take prisoner. ( )

RESCUED SLAVES AT ADEN.

BY REV. J. DOBIE.

MY DEAR YOUNG FRIENDS,—I am sure you would like to hear about a visit which I paid to the mission-station near Aden, founded by the late Hon. Ion Keith-Falconer, and now being worked by the Free Church of Scotland.

Since it came into England's hands Aden has become very prosperous, and the population has enormously increased. Indeed it has become too populous, and a place called Sheikh Othman, about five miles off, was selected as a place to which the surplus population might be sent, should any difficulties arise as to the supply of food for the town in time of war.

All round about Aden, there are Arab tribes occupying an area of land 200 miles by 40, numbering 130,000 souls. Over these Great Britain has established a protectorate, and pays them 12,000 dollars a year so long as they do not misbehave, and we only interfere for the purpose of quelling any local disturbance that may arise.

It was in the hope of attracting these tribes to the truth of Christ that Mr. Keith-Falconer established his mission-station at Sheikh Othman, which enjoyed the double advantage of being removed from the town of Aden and yet of being on the high road for natives carrying their produce from the interior of Arabia for disposal at Aden. But, alas! Mr. Keith-Falconer did not live to see his work even well begun; but, had he lived, with his noble spirit and his great learning, he would by and by have become a great power among these benighted and fanatical tribesmen.

I was told at Aden that there were a number of Abyssinian slaves at the Mission, and this greatly increased my interest in it; and apparently this interested the people of the place as well, for the instructions given to my coachman as I left the hotel at Aden were to "go to the slaves," and he in turn, on arriving at Sheikh Othman, asked not for the Mission, but for "the slaves," and everybody appeared to know all about them. When I drove up to the door of the mission-house I was immediately met and received in the most warm and friendly manner by the Rev. Mr. Gardiner, who is in charge of the Mission. It was washing-day, and the boys were off their regular duties, some engaged in drawing water, some scrubbing the clothes, and others hanging them out to dry in the sun. But they speedily gathered round Mr. Gardiner and me as we engaged in conversation.

The girls, however, were busy at their lessons, and we went upstairs to the schoolroom, and there they were seated in a row, very comfortably and prettily dressed, and with slates and pencils in their hands, under an Abyssinian mistress, who was herself a rescued slave and is now a Christian. When I first saw them, poor things, I thought with sorrow of all the sufferings which they had endured, and I thought many of my dear young friends at home would like to know about them. The teacher told me that, like herself, they were from the province of Galla, which is on the uplands of Abyssinia, bordering on the Soudan. Some of them had been sold by their parents to pay off debts, others had been bartered for something else, and others had been carried off by force, and all of them had been driven hundreds and hundreds of miles down to the coast, and put on board ship at a place called Tajura, an African port south of Aden, to be taken to Mecca on the Red Sea, and there to be sold. My heart was full of sympathy with them as I thought of all this, and I inwardly blessed the British gunboat which had rescued them from their cruel position.

Some of them were really handsome and quite light coloured. These were of pure Galla origin. Others, through intermixture, had acquired the black complexion and the flat noses and thick lips of the Soudanese. The female teacher had been so long away from her native land that she had forgotten her native language, but it had all come back to her from conversation with her pupils. The Galla language, it appears, has no letters like English, and there are no helps to the study of it except one very bad grammar. But Mr. Gardiner and Mr. Lockhead, with praiseworthy energy, had apparently mastered it so far as to be able to converse fluently with the children; and they in turn had learned to write Galla both in English and in the letters at present in use in Abyssinia. For my benefit they wrote on their slates in Galla a portion of Psalm ciii., two of them sang a duet in their own sweet tongue, and then they all sang together in English the hymn "Jesus loves me," and also in the Galla language a Christmas hymn composed by the native male assistant in the Mission.

But time was passing, and it was beginning to get hot, and I bade the children good bye. The missionaries gave me a most hearty invitation to stay with them during my visit to Aden, but I thought it better to hurry on to the port on the Red Sea from which I am now writing to you, and from which I am just starting for the interior of Arabia, before it becomes too hot to accomplish my purposed journey in comfort. Everyone who loves his fellow creatures, and who loves the truth of Christ, must rejoice that in the providence of God the chains of slavery have been struck off these tiny hands and feet, and that, though they are far away from home, these children are now in such kind and tender keeping. May we not also hope that some of these children, when they have received a Christian education, may be sent forth into their native regions and help to spread the light of Christ in darkened Africa? That would be a great and blessed result of their deliverance from the cruel slave raider. And it is one of the ways in which God has ere now brought light into lands of darkness.

I left the Mission premises delighted beyond measure with my visit, and with only one regret—that, owing to the amount of sickness amongst them, the children in all probability will have to be removed to a more healthy locality. Mr. Gardiner, it appears, will have to part from them, and this, I could plainly see, cannot be done without much mutual sorrow; because now not only has he succeeded in mastering their mysterious language after great labour, but, what is perhaps not less important, he has gained a complete hold upon the warm affections of boys and girls alike.—*Church of Scotland Record.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 18, Eph. v. 15—33; Mon., May 19, Eph. vi. 1—12; Tues., May 20, Eph. vi. 13—24; Wed., May 21, Hosea vi. 1—7; Thurs., May 22, Hosea xiv. 1—9; Fri., May 23, Joel i. 1—14; Sat., May 24, Joel ii. 1—17.

CHILDREN'S SPECIAL SERVICE MISSION.

Messrs. Hankinson and Hutchinson, Corn Exchange, Hereford to May 19; Ross, May 20, 21. Mr. H. Hutchinson, Pershore, May 22; Reading, May 23; Rev. W. S. Standen and Mr. H. Hutchinson, Emmanuel Church, Wimbledon, May 26 to June 3. Rev. J. Outram, Kenley, May 19—22. Mr. H. Hutchinson, Tent, Valegrove, Chelsea, June 2—13.

A LITTLE CRIPPLES' PARTY.

GOD has abundantly owned the labours of Mr. Boyer, who superintends the Drift Children's Mission in East London. One of the most interesting departments of the work is that of the Cripples' Band, divisions of which are under the care of ladies, who occasionally visit the poor children, and oversee the "Toy Exchange," which has been established for their special enjoyment. A few days ago a treat was provided for such of the cripples as could be got to the large school-room of Stepney Meeting House. About seventy little sufferers were present, some having been conveyed in perambulators and carts, lent by friends. The sight was a very touching one, and will not soon be forgotten by those who witnessed it. Through the kindness of the president of the Mission (Mr. Simeon Clayton, of Bow Common-lane) tea was provided, and the occasion was one of unusual pleasure to the strange guests.

After play, the little cripples sang of the "Good Shepherd," and the "Beautiful Home on High." They were amused in various ways, and were ultimately sent home happy with presents of flowers and toys. Many came from garrets and rooms in dark, narrow courts, and it is hoped that the ray of sunshine in their lives will be a blessed memory to them, and the sample of future enjoyable experiences. One boy of eight years had lost a leg; a girl of thirteen could use none of her limbs, except the right hand; another, a victim of spinal affection, was not able to stand. In many cases the parents were of the thriftless class, and of degraded habits, and most of the children showed sad signs of want of nourishment and clothes; and a sight of them made it clear that visitation among their homes would inevitably afford delight to Christians who may be in search of opportunities to spread light and joy in dark and cheerless places.

[We very heartily commend this remarkable work of Mr. Boyer's to the practical sympathies of our readers.—ED.]

JEWS IN NEW YORK.—In a recent letter Rev. Jacob Freshman, pastor of the Hebrew Christian Church, New York, writes:—"The Lord is giving us his favour in our hard work among the Hebrew people. Our meetings are well attended, and we have earnest inquirers constantly among us. Several have lately come out publicly confessing our glorious Messiah."

RATCLIFF WELCOME HOME.—At the last muster of the "Christian Lifeboat Crew," Miss Child told how during the past month detachments of the crew had gone to Crouch End, Lewisham, Westminster, Bow Common, Highbury, and Turnham Green. Letters were received from these and several other places telling about the results of the visits. The various divisions are doing good work. At Eastbourne the work is much owned of God.

MAY MEETINGS.

British and Foreign Bible Society.

THE BIBLE was grandly magnified in Exeter Hall on Wednesday last week, on the occasion of the annual meeting of the British and Foreign Bible Society. One after another, the speakers eulogised the Book, not only for what it is, but also for what, in the hands of God's Holy Spirit, it effects in the moral and spiritual world. Not only is God's Word a hammer whereby hard hearts are broken, but it is a soothing balm for wounded souls; like the leaves of the tree of life, its precepts and promises are "for the healing of the nations."

The EARL OF HARROWBY, who presided, dwelt upon the anxieties and encouragements of the work. Surveying the Continent, he spoke of the tone and feeling of the millions of people in France, Spain, and Italy. In those countries there is a growing alienation from the Papal system, and, concurrently therewith, a greater willingness is shown by the populations to buy the Scriptures and read them for themselves. Not only, however, is the Society circulating the book in larger numbers than ever, but the native agencies in several countries are advancing. In Germany, the home of so much destructive criticism, faith in the Bible was never so strong, and the circulation of copies never so large. Lord Harrowby pointed out that as a result of modern discoveries and commercial development, Christendom is being daily brought into closer relations with the heathen and Mohammedan world. What, he asked, will the reaction of that contact be upon Christendom? Except strenuous efforts are made by followers of Christ the present balance of influence must be considerably affected.

Rev. JOHN SHARP, secretary, read a brief abstract of the report. The issues of Bibles, Testaments, and portions rose to a total of 3,792,000, a considerable advance on those of the previous year. The figures of recent years have been swollen by the special and temporary returns of the "Penny Testament." When these are withdrawn, the normal issues show strong and rapid progress. The expenditure of the year amounted to £227,666. At the Paris Exhibition over a quarter of a million of portions passed into the hands of visitors, and thus the nature and work of the Society were made known, perhaps more widely than before. In Hungary the issues have been the largest on record, and the same is the case with several other countries. In China and Japan, as well as Persia and India, Bible work is a movement full of interest, and in many places the colporteur has come to be regarded as the bearer of veritable messages from heaven.

THE ARCHBISHOP OF YORK

delivered a vigorous address, going to the root of things by showing why the circulation of the Bible is a matter of so much earnest concern on the part of Christian people. The Tübingen School has so receded from its first positions that it is impossible to regard as a science the criticism which led to such conclusions. We should look at these matters from the centre outward, and not, as the critics have done, from the periphery inwards, with the hope of destroying the centre itself—that is, destroying the supernatural. We turn to Christ Himself, the centre of our religion. It is not criticism that must give us evidence about Him, but Christ Himself must be heard. As surely as He convinced those to whom He spoke on the shores of Galilee will He convince us in this nineteenth century, and lead us and govern our consciences if we give ourselves to Him. I believe the Bible, New Testament and Old, because of Christ Himself. Our Lord came, so to speak, from the bosom of the Jewish religion, upon which He pronounced in the course of his ministry. He attested the Old Testament, and we cannot throw aside that which He attests without assailing his office as a prophet.

REV. F. W. MACDONALD,

of Birmingham, in a powerful speech, enlarged upon the place of the Bible in the economy of redemption. The Bible is immeasurably greater than those who oppose it, also than those who serve it. Christ refused to grant a sign to those who required one of Him, but upon the poor and humble and believing He multiplied signs and wonders. So, to-day, those who are hostile know nothing of the proofs of the working of Christ upon which those who follow Him can lay their hands. As to the Old Testament Scriptures, Christ told the Jews of his day that He had come to fulfil them, not merely to fulfil certain predictions, but to complete them, gather up in all their fruition and power—and that they "testified of Him." The Jews laughed Him to scorn, would not recognise his claim, and had Him crucified. What do the centuries say as to the two interpretations of the Old Testament? In the hand of the Jew it has been a letter without spirit, lifeless, voiceless; it has not been carried through the world, and the Jew has not smitten rocks therewith so that the people might drink of forth-flowing water. On the other hand, with the Christians the book has moved through the world, has been at home in every country. Moses and the Prophets have dwelt with the Gentiles, feeding their piety, nourishing their moral life, and breathing Divine consolation into them. In the name of Christ the Old Testament gives forth hidden virtues which, with the traditional interpretation of the Jews are not evoked. We find in the Old Testament the Christ to whom we have first been introduced in the New, and find in the Law, the Prophets, and the Psalms, witness borne to Jesus Christ as our Lord and Saviour.

PASTOR C. H. SPURGEON

declared his personal reverence for the Book. He said: I hate the science of comparative theology. I know but one God; all the rest are idols. I hate all comparisons of "sacred books"; I know but one such book, all the rest are pretenders. The Bible has passed through a good deal of criticism. I do not know why it should have been criticised with such severity when so many other books have been allowed to escape almost scot free. Had they been criticised after the manner the Bible has been, not a fragment of them would have been left; now, after all, not a fragment of the Holy Scriptures are gone! Sometimes I marvel at the men who are critics. One said to me, "I do not agree with Paul" in a certain matter. Who was that individual? I should have to take off my spectacles and borrow a magnifiying glass to see him; yet he "did not agree with Paul!" In an age of rushlights I should not have been more surprised if one had said it did not agree with the sun! But the books of Scripture are not to be treated so. It is not for every Jack, Tom, and Harry to criticise Daniel, Ezekiel, and the very Christ of God—but impudence is certainly not a very rare quality nowadays. Illustrating the extent to which individual Christians have proofs of the reality of the Word of God, the speaker gave his own testimony, and mentioned the case of an old lady whom he recently visited. Her Bible had occasional marks of "T. and P." in the margin. Asked what this meant, she said, "That means 'tried and proved'"; she then told of her times of trouble and distress, and said that, believing the promises, she had pleaded them in prayer, and proved them true. Enlarging upon the wonderful character of the Book, Mr. Spurgeon told of two young men who were asked what book they would like to have if shut up alone for twelve months. One said he would take a Bible, and on the remark being made, "Why, you are not a religious fellow," he rejoined, "No; but the Bible is no end of a book. Other books you can read once or a few times, perhaps, but the Bible you have never done with, however many times you read it."

Having urged loyalty to the Book, the speaker said he sometimes hoped that it would be by way of the Bible that all believers in Christ would one day come together again. Each might love the Church to which he belonged, but in proportion as all came to the Word of God there would be a coming near to one another on the part of believers. After pointing out that Scripture principles will make citizens dutiful, Mr. Spurgeon urged Christians to avail themselves more often of the privilege of giving away copies of the Bible. Twenty years ago he gave a twopenny Testament to a cabman, and fifteen years later he heard that it had been blessed to the man's conversion.

REV. JOHN MCNEILL

introduced to notice the excellent adjunct of the Society, the London Bible and Female Domestic Mission, now thirty-two years old. He compared the critics to the Israelites when the manna fell from heaven. They said, "What is it?" Moses came along and told them to eat it. So the Bible is not properly an object of discussion, but rather a life-giving message from God. He related his own experience. The son of a Scottish peasant, his early days were passed in an atmosphere of love for the Bible; he recited some stanzas from Burns' poem, "The Cottar's Saturday Night," because it described his experience. He reached Christ along the road of an infallible book.

With much power, Mr. McNeill compared the Bible to the burning bush in which God appeared to Moses. In the spirit of the critic, Moses said at first, "I will now turn aside" and see why this is. But God forbad him, and said, "Draw not nigh hither." God virtually told him to approach near enough to hear and see well, but no nearer. So with the Bible. If we would not make its saving light to turn into destructive lightning, we must not be too venturesome. As the fire rose in the bush, so something arises in the Book in which God reveals Himself. Many a man of critical temper has gone to the study of the sacred page, and, indeed, of Christ Himself, and returned without seeing anything supernatural. We need a reverent spirit, so that we may observe a proper distance, and then, if we curb our natural curiosity, we shall hear God speaking to us in the Bible as in no other book.

It is hardly needful to add that the several speakers eloquently urged the claims of the Society upon the generosity of the Christian community. Mr. Spurgeon specially appealed to the wealthy, telling them that though they might be "worth" a great deal, he could not hold them to be really of great *worth* unless they contributed liberally to the Society's funds.

Anti-Sunday-Travelling Union.

THE organisation formed to persuade people not to travel on Sundays, unless in case of urgent necessity, and to take a pledge to that effect, has a membership of more than nine thousand. At the annual meeting in Exeter Hall last week, Mr. GAINSFORD BRUCE, M.P., occupied the chair. There was a large attendance of men and women who had evidently the courage of their convictions. The chairman attributed most of the toil in which 400,000 railway, tram, cab, omnibus, and steamboat men have to engage on that day to the thoughtlessness rather than the wickedness of the public.

Mr. G. F. CHAMBERS said the Society sought to deal directly with those who travel on Sundays. Miss EVERED POOLE, in a quiet but eloquent address, deplored the apathy, if not positive hostility, of Christians with regard to the sanctity of the Sabbath, and repelled the usual objections made by opponents. What the working-classes need is not a day of travel and excitement, but a day on which to rest and to make friends with the best of friends. Rev. HENRY SHARP said the Sabbath was protected

by both promise and command, and the test of a man's love for the Saviour is whether he keeps his commandments. Among the other speakers were Miss Mason, Rev. Arthur Hall, Rev. Mr. Walters, and Mr. Terry.

West London Mission.

THERE is no mistaking the spirit which animates this organisation. The practical tone and the enthusiasm of Friday's meetings were spiritually elevating to all privileged to attend. "Grand social Christianity," a phrase we borrow from a report full of stirring details, simply told, well expresses the Christlike watching, in varied ways, for the bodies and souls of the poor which is the aim of the workers.

In the afternoon we found Cleveland Hall filled with those who had come to hear addresses from some of "The Sisters of the People." Rev. HUGH PRICE HUGHES explained that the occasion was not the general anniversary, which is held in the autumn, but a "May Meeting" associated with the Cleveland Hall branch. There is need for taking an additional house for the purposes of the Sisterhood, and adding to the number of members, who are overworked and grieved by discovering needs with which they are physically unable to deal. In order to thus advance, and to meet expenses to October, £1000 will be needed, in addition to regular collections. The greatest difficulty was to bring home to friends, not what had been done, but what might be done with adequate resources.

Mrs. WHELPDALE, after expressing warm sympathy with the work, called upon Mrs. Hughes, who narrated experiences in the inquiry-room. A friendless girl, on her way to commit suicide, was advised by a policeman to come to the Mission, and is now holding a responsible post in a charitable institution. For an ungodly husband, who tried to hinder his wife's Christian course, special prayer was made; he secretly visited St. James's Hall, and was converted. A girl who, for business gain, had told a lie about her age, was counselled to take the right but difficult course of confession, and found deliverance in her employer's forgiveness. Difficulties, communicated in sacred confidence, are resolved, as Divine light streams into the strange places of London life.

Sister JEANETTE said the medical department comprises menial work, mothers' duties, providing food, finding work, hastening recovery from sickness by removing the causes of worry, watching orphans and widows. Drink first, then constitutional delicacy, aggravated by overwork and bad pay, are the causes of misery among English and foreign poor in London.

Sister AGNES said that, even with halls open all the week, many persons are unable to attend; hence the need of house-to-house visitation. Changed homes and lives cost hours of toil and thought, for chains of habit are hard to break; but conscience gradually develops, lives of sin are arrested, differences between husband and wife are adjusted, wrongs are repaired, timid testimony is strengthened, and men are converted through exhibitions of practical godliness.

Nurse AMELIA (whose remarkable introduction to the Mission is given in *Advance* for May) described life in the Convalescent Home at Bisley, Gloucestershire, established for the poor, where she cares for the soul as well as the bodily health. Her influence has extended to the village; and meetings of various kinds, with growing attendances, are graciously used of God. On the occasion of a picnic, the nurse entered a cottage and led an old man to the Saviour, while her patients were praying outside. The villagers were anxious to fill with garden produce empty hampers which she had to return to London; and the village children are delighted to show little ones from London over the country.

After tea, in the commodious schoolrooms, friends made their way to St. James's Hall, which rapidly filled for

THE EVENING MEETING.

There was half an hour's music by the orchestral and military bands, under Mr. Heath Mills. After prayer and the hearty singing of "Onward, Christian soldiers," Mr. Percy Bunting read a statement of receipts and expenditure in the Mission generally, to March 31. The former had somewhat diminished, probably in part from special work in the provinces, while the latter had not increased; but, as success is an argument for extension, the prayers of the faithful ought to be followed by individual exertion to the fullest extent in supporting the work.

Mr. ISAAC HOYLE, M.P. (chairman), said the motive of the "forward movement" in London, Manchester, Birmingham, and elsewhere is not to strengthen Methodism, but compassion on the multitude. Sympathy bridges over the distance between classes and denominations. Royal Commissions may disclose national blemishes, but only the Good Physician can apply the remedy.

Rev. MARK GUY PEARSE said the Mission had not created, but had developed, gifts; and parents might well use it to finish the education of their daughters in the highest sense. We cannot keep religion unless we try with all our might to give it away. Christian women will find ways of usefulness without waiting for organisation. Sister Edith visited the infirmary before she entered the Sisterhood. As to the late hour objection, until the devil goes in for eight hours a day we cannot afford to demand that female workers shall be at home by nine o'clock.

Rev. W. D. WALTERS said he had found twelve months' work in the Mission an inspiration to his own spiritual life. The work increases membership in the churches, revives the work of God in the circuits, and expresses the spirit of our age—real progress with all our might.

Rev. HUGH PRICE HUGHES declared the Mission to be entirely unsectarian, and emphatically a temperance organisation. Three thousand men and women had signed the pledge since the work began, and there were two thousand children in their Bands of Hope. It would be a good thing to have a house open at all hours, day and night, so that tempted souls might know there were always Christian hearts ready to sympathise and succour; but that would need an increased staff. As the Government is in a great hurry to "compensate" liquor-sellers, Christians must use every opportunity of opposition. The Mission will certainly be represented at the Hyde Park demonstration, for it is not possible to exaggerate the evils of the liquor trade in Soho; and if it were cleared out of the way, Christian work would be comparatively easy. The Mission was almost entirely free from any abuse of charity. Sometimes all that a man needs is respectable dress. The late hour at which meetings have to be held reveals the monstrous fact that young people in London have to work from twelve to sixteen hours a day, some on Sunday also, in West-end houses of business. In great cities the people are worked to death. A refuge is needed for fallen girls, where they may be lodged while inquiries are made concerning them, for doubtless in many cases they would be gladly taken home by parents. Experience shows that when such women are convicted of sin, remedial action must be prompt, or evil companions will strive to drive away good impressions. The West-end is the very vestibule of hell, but Mr. Hughes blessed God that the Mission is established therein. He wanted to see an educated and wealthy brotherhood; for there is no happiness for the man who is doing nothing, or making more money than he has use for. Mr. Hughes paid a tribute to the liberality of domestic servants and business young men and women towards a Mission which does not pass through a single week without known conversions to God, and which is in the centre of the world's wickedness, where, God being manifestly with it, it will remain.

After a few words from Dr. H. S. Lunn, Rev. PETER THOMPSON deprecated the regarding of what had been accomplished as a grand success upon which to settle down. The work is only just beginning, and, though generous help and self-sacrificing devotion has prevailed, Christians have not realised what *has to be* done. In face of the statistics of pauperism and public-houses in St. George's-in-the-East, it was amazing to find Mr. Ritchie heading another attempt to "compensate" those who ought to compensate everybody else. The Mission was going in directly for the overthrow of the liquor traffic and the honouring of Christ instead. Mr. JOSIAH NIX, organising secretary, who was very warmly received, had heard touching prayers offered for blessing upon the "Sisters." He had to seek grace to listen to the troubles of the people in Soho, and asked every man and woman to oppose "compensation" with their might. Nothing would pay better than money invested in men and women.

Church Missionary Society.

THIS great Society keeps well its high place in public favour. Its anniversary gatherings on Tuesday, last week, were held as usual in Exeter Hall. The great auditorium was crowded out morning and evening; in the morning, the overflow was more than the Lower Hall could receive.

The SECRETARY had an almost herculean task in presenting a report of the year's work and advance. He could only deal in generalities with the limited time at his disposal. "Expansion and extension," he said, had been the watchwords of the year. The following extract will give an idea of the wide scope of the Society's work:—

By expansion the Committee designate fresh developments of existing work; by extension, fresh work altogether, either in new fields or in new departments or agencies; but no hard and fast line can be drawn between them. Among the most noticeable developments in respect of method may be mentioned (*a*) the continued increase in the Society's staff of lady missionaries, sixteen having sailed (or joined in the Missions) during the year, making sixty now on the roll, against twenty-two three years ago; (*b*) the scheme for the employment of Associated Evangelists, which, though as yet only begun with one small party, promises ere long to supply valuable auxiliaries to the work; (*c*) the plans adopted by some of the younger missionaries, notably in Africa and China, for working on simpler evangelistic lines—plans which the Committee have heartily approved, while continuing to recognise most fully the value of the older methods; (*d*) the arrangements for raising the standard of the Society's High Schools and Colleges in India, the Committee being unshaken in their conviction of the untold value of these institutions to the evangelisation of India, if worked fearlessly and faithfully as primarily and directly aimed at the salvation of souls—a conviction deepened by some striking conversions that have occurred in the past year; (*e*) the increase of Medical Missions, the Society having now on the roll twenty fully qualified medical missionaries, against six in 1880.

Geographically taken, the recent examples of expansion and extension comprise (*a*) a plan for attaching English missionaries to Sierra Leone for work among Mohammedans; (*b*) a good reinforcement to the Yoruba Mission; additional missionaries for (*c*) Egypt, (*d*) Palestine, (*e*) Baghdad; (*f*) a band of Cambridge men for the interior of Eastern Equatorial Africa; (*g*) another Cambridge band for the heathen towns and villages of Tinnevelly; (*h*) the first little band of associated evangelists in Bengal; (*i*) plans for further extension on the Afghan frontier; (*k*) the strengthening of the work in Hong-Kong and in the Kwan-tung Province of China by the doubling of the missionary force; (*l*) important extension and development in the populous north-western districts of the Fuh-Kien Province, where pioneers from Oxford and Cambridge have gone forward into populous cities hitherto unreached by the Gospel; (*m*) the occupation by English missionaries of four interior cities of Japan, and (*n*) the new Bishop Poole Memorial Girls' School at Osaka.

The important advances on the Niger were also referred to. In connection with India, a warm recognition was made of the labours of Rev. J. Barton, of Cambridge, at Tinnevelly; and of Rev. G. C. Grubb, in India and Ceylon. These and other special efforts are deemed of

great importance, in view of the influences in India, tending towards sacerdotalism and externalism. Rev. S. A. Selwyn's mission to West Africa was thankfully spoken of. Then the Secretary passed to Equatorial Africa, which has bulked so largely in the most recent operations and developments of the Society. Mr. Stanley's explorations, the lamented death of Mr. A. Mackay, and the departure of Bishop Tucker, formed topics of special remark, and it was said that the prospects of Central Africa are brighter than might have been looked for under the circumstances.

During the year, 66 new workers have gone forth, including 23 ladies. The accession to the ranks of so many men of University training is matter of hope, but the report adds that "The supply for systematic training of young men of spiritual power and force and character, though of insufficient education, is still below what is required." The financial account was described as being "satisfactory beyond expectation," though the income did not quite meet the expenditure. We see it stated, however, that a donation of £5000 was given by a friend in the course of the day.

SIR JOHN KENNAWAY

was president of the meeting. Great things, he said, had been attempted, and much had been done. Gaps are being made in the ranks of the workers, but others are coming forward to fill them. Africa was the first field of the Society's work and success, and special attention has been drawn to it during the year. It is now scarcely the Dark Continent; a cordial reference here by Sir John to Mr. Stanley's return met with rather a cold response from the audience. The aggressive spirit of Rome in that region, he continued, may well prompt the Society to emulate its zeal. A very touching reference to the Society's loss through the death of Alexander Mackay evoked evident sympathy. After a passing reference to the great fields of India and China, the chairman said that, notwithstanding all that has been done, it is as a drop in a bucket compared with the vastness of the need.

BISHOP BICKERSTETH,

of Exeter, in moving a resolution calling for fresh and strenuous efforts, said that in his own diocese a third part of the parishes had no missionary organisation, and probably that is true of the whole of England. He felt very thankful for the work of a residentiary canon in Devonshire, who is giving himself to stirring up missionary zeal; would there were such a worker in every bishopric throughout the country.

THE EARL OF HARROWBY

was loudly cheered in an emphatic reference to the evangelical principles of the Society and to the worth of the Protestant Reformation. The very working of this Society proves that the evangelical section of the Church of England is not at all the moribund thing that some speakers and writers would make it out to be. He thought that in an age of intellectual doubt it was most gratifying that so many University men are coming forward to take a part in this work. All over the world there is a spirit of inquiry about Christianity, and in the native churches the dream of our forefathers is beginning to be realised. The increase of lady workers; the growth of medical missions; the multiplication of converts; the wide dissemination of the life-giving Word; the growing esteem in which missions are now held in the eyes of statesmen, consuls, and explorers; the adaptation of the evangelical faith to the spiritual needs of all sorts of heathen people—these things were alluded to in turn, as causes of genuine thanksgiving. Then the other side of the shield was displayed—the miserable inadequacy of existing agencies to cope with the overwhelming need. Coming to the money question the Earl said that it was calculated by Mr. Giffen, a trustworthy statistician, that the three kingdoms put by every year for personal objects 240 millions sterling. Added to that there are the 135 millions spent in spirituous liquors. Is it not humiliating to think, in face of these facts, that only a paltry million and a half is given annually to help on the cause of missions in connection with all the churches? A scathing reference followed to certain "civilising" agencies, *e.g.*, strong drink, opium, firearms, and infidel literature, and an earnest appeal was made by his Lordship that the churches should rouse themselves to counteract such deadly civilisation by the spread of Gospel truth. Much good would be done by making known in every parish and every congregation the most interesting facts culled from the reports of the great evangelical societies.

AFRICA.

A second resolution, touching the claims of Africa, China, and Japan, was moved by Rev. W. ALLAN, of Bermondsey, who confined himself, however, to the first-named country. The baneful liquor traffic among the native races came in for a share of remark and animadversion. Mr. Allan went on to speak of the "recent developments" in African C.M.S. Missions, in increased economy, in the multiplication of lady workers, and in the growth of the Niger Mission. In connection with West Africa, he alluded with much pleasure to the visit of the Rev. S. A. Selwyn to that region. Mr. Selwyn, he said, is expected back in a week to report on his mission.

CHINA

found a representative in Rev. J. C. HOARE, son of the venerable Canon Hoare, of Tunbridge Wells, who himself was greatly cheered as he took a seat on the platform. Mr. Hoare pleaded strongly for an extension of the field in Mid-China, while the expansion of the existing churches must not be neglected. The time has come, he contended, for going forward into new territory. During his fourteen years' service in Mid-China he had seen a doubling of the number of converts. A striking fact in his experience has been that nearly all these new converts had been first led to think of the spiritual claims of Christ through the influence of the Chinese themselves. The native pastorate is now so fully established that it is possible for European missionaries to give themselves very largely to instructing students, or to aggressive efforts in preaching the Gospel and planting churches in new districts. Mr. Hoare is very emphatic on this, that English missionaries make very poor pastors of native flocks. But they have a very important place in guiding the Christian training and instruction of those who are, in turn, to build up the Christian faith and life of the people. Mr. Hoare appealed for more men who should go into the regions beyond. At the same time he extolled the office of the educational missionary as most important, and thanked God for the share in it that had fallen to his lot. It is not for Christian workers to pick and choose, but to be ready to go whenever the Master and his Church may send them.

INDIA

came last but not least, and its claims were well put forward by the youthful Bishop HODGES, just appointed to the diocese of Travancore and Cochin. He was happily able to report the existence of a large body of believers in the region of Travancore, so that his prospects are evidently bright. Amongst other agencies at work he was delighted to number Y.M.C. Associations, which are active and aggressive. The six European clergy are busy with educational and other work. The bishop appealed for some one to go out and work among the Brahmins at Trichur. There was a fine, manly yet modest ring about the utterances of this young missionary prelate, and the churches at home will certainly watch his future career with much interest. He evidently has a true conception of the duties of his office, and we feel sure God will bless him in the performance of them.

He was followed by Dr. SUTTON, medical missionary at Quetta, who cited many deeply encouraging facts in connection with his work of Gospel healing. A brief address by Rev. W. H. BARLOW concluded the most interesting proceedings.

The evening meeting was presided over by the Dean of Norwich, and was marked by much enthusiasm.

Sunday School Union.

NATURALLY, in a retrospect of the work of the past year, at the annual meeting held last week in Exeter Hall, a prominent place was given to the World's Sunday-school Convention and the several schemes of importance to which that notable gathering gave rise. With all this and other matters of interest in the recent history of the Union most of our readers are sufficiently familiar. The returns for the close of last year show that in the United Kingdom and the seven Colonial Unions there were 6313 schools, 149,262 teachers, and 1,452,622 scholars. It may also be mentioned as an encouraging fact that the number of scholars in the connected London schools who made a public profession of their faith in Christ during the year was 4372, and of those in the country schools 12,416, making a total of 16,788.

As President of the Union for the current year, Mr. EDWARD RAWLINGS occupied the chair. The period of the year, he said, reminded them that as teachers they were engaged with the attractive and valuable springtime of young lives, and in the endeavour to unite these by love to Jesus Christ. He was glad to note that after a service of eighty-seven years there were no signs of feebleness or decay in their organisation; but that, on the contrary, there were manifest tokens of increased vigour and renewed exertion. Prayer is the great lever for aid and guidance in their work; prayer not merely on appointed days, but every day. Their duty was faithfully to sow the seed, and leave the result to God, who alone could make their labours effectual.

Rev. C. H. KELLY said the Sunday School Union was to the Sunday-schools what the Evangelical Alliance was to the churches. It did not interfere with denominational leanings, but sought to make all Sunday-schools cooperate more efficiently in bringing the young to the Saviour. There was some fear that the revolutionary measures in national education would be disastrous to the Sunday-schools; but it had turned out that the enactments served to make their Sunday-schools more effective by enabling them to confine their attention more closely to their proper work of the moral and spiritual training of the young. Teachers might rest assured that if they started out making the young have truth for their motto and Christ for their guide their labour would not be in vain in the Lord.

An address dealing chiefly with the pastoral duties of the Sunday-school teacher was delivered by Mr. BENJAMIN CLARKE. Instruction in the Sunday-school must be individual to be of any permanent value. The teacher must visit the homes of his scholars, so as to become intimately acquainted with their social surroundings, and so be enabled to direct his instructions in the class in sympathy with individual conditions and needs.

Rev. R. M. THORNTON, of Camden-road Presbyterian Church, said that Sunday-schools had come to stay. He would say to teachers, "Magnify your office." Whatever good they might desire to be characteristic of the national life must be put into the schools. If purity, thrift, temperance, godliness were to prevail, they must be promoted by being taught in the Sunday-schools, and enforced by the example of converted, devoted Christian teachers.

Aldersgate-street Y.M.C.A.

THESE are the days of "new departures." To be abreast of the times the Y.M.C.A. friends at Aldersgate-street resolved this year to spread their anniversary proceedings over a whole day. Last Friday at noon a large company came together in the Association lecture-hall, attracted by the fame of Rev. John McNeill, the chief speaker. Mr. Robert Paton presided, and, as the custom is, some time was spent in earnest prayer; special remembrance being made of Association work.

MR. MCNEILL'S ADDRESS

was based on the old-time story in 2 Kings iii. which relates to the expedition of the three kings, and the ultimate defeat of the Moabites. What has this narrative got to do with us in the heart and hurly-burly of London today? Everything. God's people are found in great trouble, and that as the result of their own unwisdom. Combination of itself will do no good; it may only increase the muddle. One grand Christian denomination would not necessarily defeat the devil. If it made the mistake of leaving out the leading factor in the whole concern, it would be powerless. These kings overlooked the Lord God Almighty, in the person of his servant Elisha, and therefore Moab nearly overcame their combined forces. Let any Christian worker try to do some great exploit for God, relying alone on his own strength and wit; then defeat is certain. God's difficulty is not the opposing forces of evil, but the bringing of his Church out of its pride and self-sufficiency.

"Is there not a prophet of the Lord?" those potentates were at last constrained to ask. Elisha's sarcastic reply was very suggestive. God is not to be mocked, and, if we ignore Him and his ways, He must humble us before He can use us. "Haud in wi' yer auld freen the Holy Ghost; for if ye let Him go, ye'll no' get Him back sae easy." Thus spake an experienced minister to a young brother just buckling on his armour. Let us put God at the head, and then He will interpose on our behalf. "Make the valley full of ditches"—get ready for blessing. If we get into the proper attitude before God, He will be true to his promise, and revival will come. Instead of falling a prey to our foes, they will be scattered before the power of the Almighty One.

A hearty word in advocacy of the work of the Association closed the address and the engagements of the hour. A collection was made on behalf of the funds of the Association.

THE MANSION HOUSE MEETING.

The weather became very unfavourable during the afternoon, and that was enough to account for the fact that the attendance at the Mansion House meeting at 5 p.m. was not overflowing. But the presence of so many ladies, as well as gentlemen, indicated a very deep interest in the work.

Earl COMPTON, M.P., made a most excellent and sympathetic chairman. He took a brief peep at the work of the Association during the year. Those who are its select clients, he said, form about a sixth of the population, and number in the City alone some 300,000. The circumstances of their daily life lay them open to special temptation, and they have a special claim for help. His lordship was much applauded as he alluded to the prominent part occupied in the Association's programme by spiritual agencies, while their social, physical, and intellectual needs are well cared for. It is not necessary to be a milksop in order to be a Christian. What a splendid product is an honest, manly, God-fearing young man. There is much evil to be overcome, and many wrongs to be righted; it is to our true Christian young men that we must look for a foremost place in such holy enterprises. Lord Compton closed with a cordial word of appeal for larger support to this important work among the young men of the City.

THE REPORT.

Mr. R. BURN, the general secretary, said the past year had been one of considerable advance, especially in the translation of associates into full-fledged members. Various special Gospel efforts were referred to, and Rev. F. B. Meyer's valued work in the Bible-class was heartily acknowledged. The lectures and the classes have been a means of much help and instruction. A ladies' auxiliary, under the presidency of Louisa Lady Ashburton, was founded during the past year, and is likely to prove most beneficial in the future. Wealthy men having been giving generously of late to various educational and social institutions; why should not the Y.M.C.A. have a share in such benefactions? A touching story was told by Mr. Burn of a young woman who came up to London from the country to try and redeem the wrecked life of her brother, a victim of the drink. She was directed by a policeman in Aldgate to the Aldersgate-street Association; the young man is now being visited, and there is much hope of his restoration to a better life.

THE ADDRESSES.

Rev. W. H. WEBB-PEPLOE, after a kindly reference to the need of financial help, dwelt impressively on the necessity for such work among the great majority of London's young men. "Society," in the wide sense of the word, will not meet the case of the lonely young man. In his inmost soul, a man must ever stand alone and apart from his fellowmen. At the Fall, man sought to stand alone, and God gave him his desire. What greater hell could there be than to be doomed to unending loneliness? Isolation of soul is the real cause of human despair and of suicide. How important that this craving for fellowship should be met in a right and effectual way. Most young men are led into evil by perversion of their natural yearning for fellowship. The Y.M.C.A. steps in with the true remedy—the great revelation of a life that combines all legitimate enjoyments, physical and social, with the holy joys of perpetual union with God in Christ. Mr. Peploe ended his weighty remarks by a renewed commendation of Y.M.C.A. work.

Rev. F. B. MEYER was the second set speaker on the programme, but he gave way to the collection. After pressure, however, Mr. Meyer resumed for a little space. He said he was gratefully surprised at the interest that had been shown by the young men of Aldersgate-street in the study of systematic theology on Saturday afternoons. He also thankfully referred to the apprenticeship he served in City life as a Mincing-lane clerk when a young man. Then came a very warm tribute to the services rendered to the Y.M.C.A. by Mr. George Williams; and specially to Aldersgate-street by the big-heartedness and geniality of Mr. Robert Burn, the general secretary. A serious and earnest appeal was made to employers to discharge their responsibility towards the young men in their employ. Mr. Meyer threw out the hint that Christian ladies should occasionally brighten Y.M.C.A. rooms by their presence, and provide an antidote to the attractions of the music-hall and other places. He asked also whether London householders could not make a practice of inviting lonely and friendless young men to dinner and tea at their comfortable homes on Sundays.

The customary votes of thanks to the Chairman and the Lord Mayor, which were very hearty indeed, enabled Mr. George Williams and Mr. Farwell, of Chicago, briefly to advocate the claims of the Institution.

A largely attended meeting of young men was held in the lecture hall of the Y.M.C.A. in the evening, when stirring addresses were delivered by Mr. George Williams, Rev. F. A. C. Lillingston, Mr. J. V. Farwell, and Rev. A. Ramsay, of Highgate.

Mrs. Meredith's Institutions.

THAT crime is an enormous factor in our midst, notwithstanding all the influences brought to bear upon it, was the powerful argument which Sir HENRY SELWIN IBBETSON used, as chairman of the Exeter Hall meetings in favour of Mrs. Meredith's exertions to rescue women and children from a state of life which associates them with the degradation of our prisons. Help is furnished in various ways to discharged female prisoners, and care is exercised over and training afforded to children, when their parents are convicted of crime; but the lack of adequate support must indicate that the work is comparatively little known.

In reading from her report, Mrs. MEREDITH referred to her large laundry as particularly useful to women who have no hope of getting back into social life; but, owing to removal of plant and machinery from Nine Elms to Clapham, credit taken by customers, and other causes, there is a need of £2000 to clear debt incurred. Country support is needed, because many females committed to prison from the country remain in this London Mission. There is provision for the sick and poor in a dispensary and in home visitation. Houses in the neighbourhoods of prisons are taken for the reception of discharged prisoners, and are each under the direction of a lady resident.

Dr. ANDERSON regretted that the State does nothing towards the reclamation of convicted women, which must be more economical than the cost of detention. Rev. Dr. Bullinger quoted an eyewitness's testimony to the satisfactory condition of the children under Mrs. Meredith's care, accompanied, as it is, by educational progress. Colonel Howard Vincent also bore testimony to the value of the work, and cordially commended it to increased financial support. Colonel Petrie was afraid that the work did not appeal to the public as a very romantic undertaking; but Mrs. Meredith must not be left to bear its whole burden.

Rev. H. PELHAM STOKES referred to his experience concerning the Jerusalem Deaconess House. The suspicion and prejudice of Orientals had been, to a great extent, overcome through the medical mission work. Holiday visits to the missionaries would greatly cheer them. Miss Ade, a deaconess, who has lived among Jewish women of the city and neighbouring villages, described encouragement in her work. Miss Lloyd also, while lamenting that the native authorities prohibit the use of a school which is in readiness, finds medical care the only thing which provokes no opposition. Hence lady helpers who will set about learning Arabic are needed, and increased contributions for a larger staff of nurses, in order to take advantage of the favour with which Englishwomen are received.

[*Continued on page* 18.]

THE LATE MR. ALEXANDER M. MACKAY,

C.M.S. MISSIONARY, UGANDA.

THIS week our sketch has for its subject one of God's heroes, in whom holy daring and trustful patience were grandly combined, and to whom the work of spreading the knowledge of the Gospel in regions of darkness and ignorance was nothing short of a whole-souled passion.

ALEXANDER M. MACKAY was born in 1849 at Rhynie, Aberdeenshire, where his father, Rev. Dr. Mackay, was Free Church minister for many years. He received his early education at home, both parents contributing their share in the instruction of their children. Before he was ten, young Mackay had acquired a fair knowledge of the elements of a good English education. Dr. Mackay being one of the best known geographers of the day, it is not surprising that his son developed unusual skill in map-drawing, and, indeed, grew up with enlarged ideas of the world and the duties of life.

Hoping that, should it be God's will, his son would be a minister of the Gospel, Dr. Mackay sent Alexander at an early age to the Grammar School of Old Aberdeen, as a preliminary to a University career; it was hoped that the young man would secure a bursary or scholarship, and thus be enabled to enter the University without expense to his father. Although he did well at school, Alexander failed at the competition. Rendering English into good Latin was not exactly his forte. Had he secured a scholarship he might never have gone to Africa as a missionary. His failure was the turning-point in his career.

Dr. Mackay resigned his ministerial charge in 1867, and removed with his family to Edinburgh. Alexander was put to the study of practical engineering, in the meantime attending classes at the University, and the Mathematical Institution and School of Arts. The prizes he took were not only an encouragement to himself, but evidence to his friends of the satisfactory progress he was making. In 1875 he went to Berlin in order still further to pursue his profession. All these moves conduced to his equipment for the great work which in God's providence was in store for him.

The young man had already given his heart to God, and resolved to go among the heathen as an engineer missionary. Thinking that Madagascar offered a hopeful field of labour, he applied to the London Missionary Society, but there was no opening. Then, in April, 1875, seeing in THE CHRISTIAN the Church Missionary Society's "Appeal for East Africa," he offered himself, adding, "It may be you have got a man to your choice; if so, I am at your service to be sent anywhere else you may find." In reply, Mr. Mackay was told that an engineer was not then required. A few months later, Mr. Stanley's letter from Uganda appeared, challenging Christendom to establish a mission there. For this sphere Mr. Mackay at once offered himself, and was accepted as a missionary and engineer. His father saw in this opening for his son an answer to many prayers, in which his mother, for some years dead, had had a fervent share. Thus given to the Lord for use in Africa, the young man agreed to go without salary. The well-equipped party, which arrived at Zanzibar in June, 1876, included Mr. Mackay's esteemed friend, Dr. John Smith, of Edinburgh, who had joined it as medical missionary.

On account of sickness Mr. Mackay was not able at once to proceed with the rest of the company to the interior. While at the coast he lost no time, but was occupied for a year or so in making a road to Mpwapwa. When the news was received of the assassination of Lieutenant Shergold Smith and Mr. O'Neill, with nearly all their followers, in the course of a tribal quarrel, he bravely pushed forward to join Rev. C. T. Wilson, who was then alone in Uganda. After many delays he arrived at Mtesa's capital, which was his home until July, 1887, when events occurred which caused him and others to retire to the south end of the Victoria Nyanza, where Stanley found him in September last, and where he died a few weeks ago.

Not only did Mr. Mackay join Mr. Wilson at Ruboga, but reinforcements arrived from England, and in the spring of 1879 there were seven missionaries in Mtesa's kingdom. Difficulties soon arose through the hostile influence of Arab traders, and the arrival of a party of French Romish priests. The latter greatly perplexed the king by their repudiation of the Christianity he had been taught. In the meantime Mr. Mackay was at work with a small printing press, from which he drew reading sheets by which the people were instructed in the religion of Christ. Of course they had first to be taught to read, and in this Mr. Mackay exerted himself nobly. There was no stability in the surroundings, however, for at the close of the year, under the influence of a sorceress, Mtesa and his chiefs returned to their heathen superstitions, and publicly prohibited the profession of Christianity.

The following year, 1880, was a period of great trial, but everything was done to teach the youth of the country. The Arabs put Mackay's life in danger by declaring him to be an insane murderer, fugitive from England. The wicked charge was, in God's providence, "lived down." In the next year a new era opened for the Mission on the return of some envoys that Mtesa had sent to Queen Victoria. Rev. P. O'Flaherty accompanied them, and for some time the two were the only missionaries in the country, greatly prospering in their secular work for the elevation of the people. They described themselves as carpenters, builders, smiths, wheelwrights, farmers, gardeners, sanitary engineers, printers, physicians, and surgeons. Linguistic work was vigorously prosecuted, portions of the New Testament, and hymns and texts in Luganda, being extensively circulated. Through the blessing of God some spiritual fruit was seen, and by the end of 1884, as many as eighty-eight natives had been baptized.

In 1883 the Mission was strengthened by the arrival of Rev. R. P. Ashe, and gradually the influence of the missionaries was asserting itself. Evidence of this was afforded in the following year on the death of Mtesa. The custom on such occasions was to kill the brothers of the succeeding son, but the chiefs spared their lives on choosing Mwanga as the new king. A period of much trial ensued, Mwanga coquetting with the Romanists and patronising barbarous practices. Alarmed at rumours of German annexation, he ordered that a white man of distinction, who had entered his kingdom by the "back door," *i.e.*, from the east, through Usoga, should be killed; and thus Bishop Hannington was cruelly murdered. Suspicion and jealousy prevailed, and, as a result, there was persecution of the Christians; Romanists as well as Protestants were tortured and put to death, some by the sword, and some by fire. Mwanga possessed all the vices of his father, and none of his virtues; and he would have put Mackay to death, but he appreciated his great usefulness in mechanical and other undertakings.

Mackay's influence with the king was plainly evident in 1886, when an atrocious persecution was raging. He insisted upon obtaining an interview with Mwanga, and pleaded for the lives of the native Christians, in bond and awaiting execution. Some fifty or sixty converts having been put to death, he wrote:—

It grieves me to think that a massacre of native Christians elicits so little feeling in our Christian country, while the murder of one or two Europeans arouses intense interest. It should not be so. Let some of our friends at home fancy themselves exchanging places with us, and see their friends, with whom they yesterday talked and ate and prayed, to-day ruthlessly seized and hacked to pieces almost before their eyes, and their members left lying to decay by the roadside so as to produce an abominable stench for days. No such realisation is, I fear, possible in England; at any rate no such realisation exists, otherwise mighty efforts would be made, further than a passing sigh, to put a stop to such a monstrous state of things, however distant.

What anguish of soul we have experienced no words can express. This dreadful massacre has not, however, come unexpectedly. Ever since the king came to the throne, things have tended that way. At the beginning of the trouble a large armed band arrived to search the place. We had just got warning a few minutes before, and hastily sent away the readers who had come that day. Now, every night a few come from their hiding-places to see us, and our sleep is much broken. One or two were allowed their liberty on payment of a fine; we have helped to advance the amount; while to a chief who is himself a Christian, and who was ordered to hand up two of his boys for execution, we advanced two tusks of ivory, by the payment of which he has been let off meantime.

Nevertheless, the Mission work progressed, and even in the midst of bitter persecution men came out on the side of Christ. And such Christians! They had counted the cost, and chose rather to "suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Simple though they were, they "endured as seeing Him who is Invisible," and those who were not called upon to seal their faith with their blood showed it by their distinctly Christian manner of life. Messrs. Mackay and Ashe were alone in the country, and their position was one of extreme danger. Mwanga, who was described as a bang-smoking, drunken tyrant, was possessed with the idea that they wanted "to eat the country," and he openly gave out that he would not tolerate their teaching, although he meant to detain them to work for him. They were most unwilling to leave the country while they could stay so as to effect any good; but on account of the political discussions connected with their mere presence, to stay was also an impossibility, except as the veriest slaves.

At last they decided to withdraw for a time as a protest against the horrible murder of the native Christians. The king, however, refused to let them go. By means of large gifts Mackay secured royal audiences, and requested that at least one of the missionaries should be permitted to leave. "Whom will you leave behind?" demanded Mwanga. "The other white man," meaning Mr. Ashe. "No," replied the king, "he likes sitting in his room, and does not come to see me." Mackay protested that if the king would be likely to see him, Mr. Ashe would go to the court every day. "I like you very much," Mwanga added; "you shall stay here always." "If you like me, you will let me go away." "No," said the king, "if I hated you I should drive you away and treat you like I did that Arab," referring to an Arab trader who had been hounded out of the country. "If you will stay," continued the tyrant, "I will give you a lot of cowrie shells." "I don't want cowrie shells," replied Mackay, "I want your friendship." "I'll give you cows." "But I don't want cows." "I'll let you go on teaching the people," he said as a last bribe. Mackay returned the king no answer, but again preferred his request for permission to leave the country. This, however, the king absolutely refused, and it was evident that his mind was made up. Mackay then asked the king to let "the other white man" go, and to this the king ultimately yielded, and within four days Mr. Ashe had left Uganda.

Mackay was mercifully preserved through these trying times. He spent his time printing little books and teaching the people. The king complained and the chiefs conspired, but God restrained the evil which so often threatened to overwhelm his faithful witness. Allowed to retire shortly afterwards, on the understanding that Rev. E. C. Gordon would take his place, Mackay went to the south end of the Lake. Mr. Gordon was joined by Rev. R. H. Walker, whom the king received with great honour. Mwanga's cruelty led to his deposition in September, 1888. Troubles followed, for after a brief period of quiet, during which Christians were appointed to high office, the Mohammedans took the reins of Government. Then the new missionaries had to fly, and were welcomed by Mackay at Usambiro.

After several changes, Mwanga secured the throne again; having in the meantime been baptized by the Romish priests, he called upon all Christians to rally round him. Mackay wrote:—

At Ukumbi there are sixteen Roman Catholic missionaries, sent by infidel France. Christian England, which takes "such a deep interest" in Buganda and Central Africa, has furnished the mighty force of two Protestant missionaries (Mr. Gordon and myself). How many out of our number of two are expected to be ready to respond to Mwanga's invitation, and go to supply the spiritual wants of the Protestant Christian Church in Buganda? Both of us are far too few for the work to be done at this station, Usambiro, which we dare not abandon. Are we then to abandon our people in Buganda because our friends in England like to hear and read about them, but will not move a finger to come to their aid?

Exactly a year after the expulsion of the Mission, the Christian converts, and those under their influence, re-entered Uganda, and replaced Mwanga on the throne, Against the advice of Mackay, they engaged in active warfare against the Mohammedan usurpers, and, on proving victorious, sent for Mr. Gordon and Mr. Walker (the latter being at Nassa with Mr. Deekes) to join them. The high offices have been assumed equally by Roman Catholics and Protestants, and full liberty has been given to missionaries to settle in the kingdom and teach the people. Nevertheless, in the words of Mr. Mackay, in a letter dated January 2 this year, "Mwanga is still a heathen at heart, and eager to rid himself of the control which not only our people, but the Roman Catholic converts, seem determined to exert over him." *The Times* on Saturday last announced that Mwanga and the Christians had been again expelled; but the Church Missionary Society has this week received information which shows that their retirement was only temporary, and there is every reason to believe that Uganda is now under the influence of the Imperial British East Africa Company, and open to the Gospel.

Last month the news came that Mr. Mackay had entered into rest, succumbing to an attack of malarial fever. In the words of Mr. Ashe, for some time his colleague:—

Few, if any, know the almost unendurable trials, both small and great, which he had to undergo; though he was never very strong, and suffered from frequent and repeated attacks of fever. Yet he never lost heart, and had a marvellous power of inspiring confidence in other people. He was absolutely and entirely free from insincerity or cant, was a most diligent teacher, and used regularly to preach in turn with me when we were alone in Uganda. He was never in a hurry, and yet one work after another was taken in hand and finished. The amount of physical labour he would go through was astonishing. Nothing was a trouble to him, and he would not hear of the word impossible.

Mr. Mackay will certainly be known as a great missionary, as he was assuredly an accomplished and able man. Mr. Stanley paid him one of the highest tributes in his letter from Ugogo, October 15 last. Having declared that Mackay was "the toughest little fellow you could conceive," he said:—

Mackay plods on, despite every disadvantage; sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out to each other the good news of "peace and goodwill to men."

In the latest report of the Church Missionary Society we read:—

He was the only remaining member in Africa of the first missionary party sent out, and who had throughout the whole fourteen years borne a leading part in the Mission. In all that he did, he displayed a devotedness, a courage, a resourcefulness, and a practical ability not inferior to that of any of the great men who have given their lives for Africa. With the Uganda Mission, his name, alongside those of Shergold Smith, and Hannington, and Parker, will ever be identified. Very touching is his last response, received since the news of his death came, to the suggestion that he should come home and enlist recruits for the Mission himself:—"What is this you write, '*Come home*'? Surely now, in our terrible dearth of workers, it is not the time for anyone to desert his post. Send us only our *first* twenty men, and I may be tempted to come to help you to find the second twenty."

Letters received since his death tell of efforts to impress upon the natives the duty of carrying forward Gospel work, and report progress in the translation of the fourth Gospel. His revered father, now resident at Ventnor, Isle of Wight, has Divine consolation as he looks back upon his son's career, which God so abundantly owned and blessed. May the Lord raise up many more such men, full of faith and the Holy Spirit, to carry forward the difficult and dangerous work of evangelising Central Africa.

MAY MEETINGS (continued).

Religious Tract Society.

LORD KINNAIRD presided over the ninety-first annual meeting of the Religious Tract Society, which was held on Friday evening last, in Exeter Hall. There was a large gathering, and in the course of the evening upwards of six hundred children from the Hornsey Board Schools rendered melodies, under the direction of Mr. Joseph Proudman. Rev. Dr. GREEN, one of the secretaries, read an abstract of the report, showing that the Society's operations are extending, and being attended with much spiritual blessing.

It is hardly needful to say that the facts and figures of the report were large and significant. The free income for missionary purposes amounted to £17,787, besides which the Society appropriated in the form of grants no less than £19,670, provided from its trade receipts. The expenditure in all departments was £208,756. The issues of the year in books, tracts, leaflets, cards, and separate numbers of periodicals, amounted to 62,435,000, of which 25,289,000 were tracts; from foreign societies and depôts some 15,000,000 publications were issued, making a grand total of 77,000,000 publications, in 199 languages and dialects. From many fields testimony is borne to the usefulness of the Society's publications. Often the tract prepares the way for the Scriptures; often it explains their meaning. "In every mission on new ground," writes Mr. L. B. Armstrong from Spain, and the same is true of other countries as well, "'the first sod' is turned by the 'spade' of the Religious Tract Society." From Athens Dr. Kalopothakes tells of an intelligent Greek who said of the tracts he had received that "they helped him to understand God's Word." Many of the most important publications of the Society are guides to the study and interpretation of Scripture. "Understandest thou what thou readest?" it was asked of a Bible-reader in ancient days. "How can I," was the reply, "except some man should guide me?" To be that guide is the greatest function and the supreme ambition of this Society.

The Chairman having, in a few hearty words, spoken in high terms of the Society and its work, Dean LEFROY delivered an address, in which, in Apostolic words, he declared that the organisation had been "a succourer of many, and of myself also." For many years he had spent his holiday on the Continent, and many times been indebted to the Society for the tracts which he had distributed in France, Germany, and Switzerland. He rejoiced that the Society was alive to the special needs of the time, and supported it because its object is missionary, because its methods are suited to changing circumstances, and because it is defensive of the truth in its purity and power. Notwithstanding all the weakness of division there is in the Church of Christ a unity in diversity, and a oneness amid multiplicity. The Religious Tract Society represents this, and is therefore worthy of cordial Christian support.

Mr. F. A. BEVAN spoke of the Society as furnishing the ammunition for the war with sin. He testified from experience when he told of the great care that is bestowed upon the books and tracts that are brought out. He said he sometimes thought that too much trouble was expended upon them, and that it would be better for some of the tracts to go forth to the world just as they are written. This, however, does no honour to the proverb: "In the multitude of counsellors there is safety." The necessity for careful revision in some cases goes far to justify similar conscientious pains in all cases. As president of the London City Mission, he felt greatly indebted to the Society, which last year supplied the Mission with tracts worth £4700 for only £1100. He was pleased to know that the distribution of these silent messengers had been blessed of God to many souls.

Rev. ARTHUR HALL delivered a cheery address to the children present, giving his early experience of tract work. He earnestly appealed to them to devote their lives to the service of Christ, and showed that youth is pre-eminently the time to begin that blessed service.

London City Mission.

THE annual meeting of this well-known organisation was held on Thursday last, in Exeter Hall. The report, of which an abstract was read by Rev. T. S. HUTCHINSON, secretary, stated that the number of missionaries on March 31 was exactly 500, an increase of nine in the course of the year. Eighteen new districts were occupied, nine of those previously occupied having been forsaken. The total receipts for the general fund amounted to £54,129, which was £3,464 less than the expenditure. Many interesting cases of conversion were reported. One missionary tells of a potman changed through the gift of a New Testament; of two bright young men, sons of publicans, who have come out boldly on the Lord's side, and are preaching the Gospel on week days, praying for the conversion of their parents; also of a working man whom he had often tried to stop in a mad career of drunkenness, who met him in the street, and told him of the change which had taken place in himself and his family. Another writes of a landlord who had kept a public-house for sixteen years, who has given up the trade, has taken a coffee-house, and with his wife attends regularly a place of worship. The special efforts include missions to public-houses and coffee-shops, to different trades, and people of varied nationalities—among sailors as well as land folk. The committee ask for an additional £10,000 per annum, which they need for maintaining the work on its present scale.

In some opening remarks, the chairman, Mr. F. A. BEVAN, referred to the present magic number of the missionaries, comparing the five hundred workers with the "five hundred brethren" to whom our Lord appeared after his resurrection, commissioning them to "go into all the world and preach the Gospel to every creature." He rejoiced that during the strikes of the year, the missionaries exercised a soothing and healing influence. He showed that there is room enough in the field for more workers than occupy it, and therefore expressed a hope that missionaries and superintendent ministers would do their utmost to maintain the unity of the Spirit in the bond of peace.

Mr. W. S. CAINE, M.P., dwelt upon the work of the Mission under four heads—drunkenness, gambling, uncleanness, and infidelity. Though there may be very little practical infidelity among the working classes, there is much irreligion. The people are, however, amenable to the influence of the missionaries, and especially to that of men of such a type as the thousand and more who, during the year, were induced to commence family prayer at their home. If the Mission agents had done nothing more than rescue 358 fallen women, and lodge them in asylums, or restore them to their homes, it would have done enough to justify the confidence of its friends. Gambling is a hideous vice, which has been the ruin of numberless young men; but if it is to be attacked successfully, it will not be sufficient to strike at the betting practices of the working classes. The speculative spirit which pervades modern commercial life must be attacked, as it is the cause of much evil, along with the resort of the greatest of our land to the racecourse. Above all, the drink must be fought, for it is a fruitful source of sin. All workers for Christ should be teetotalers; anyone going to war with the devil in London without abstaining from intoxicating drink is like a soldier with a wooden leg. In conclusion, Mr. Caine maintained that everyone who has received the gift of God is bound to be a city missionary.

Rev. E. H. HOPKINS struck another note. Those who would witness for Christ must live the Christ life. Nothing but supernatural power can convert the city from darkness to light, from ungodliness to righteousness. The weapons of our warfare are not carnal; they are not of modern make, but belong to the old Gospel. It has been said that the most pressing demand of the day is the adaptation of Christianity to the age, but he rejoiced to know that the missionaries read their duty differently, and were convinced that what is wanted is the adaptation of the age to Christianity.

Rev. JOHN MCNEILL spoke some earnest words to the missionaries, pointing out important lessons conveyed by the injunction of Paul to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv. 16). Coming so closely into contact with iniquity the missionaries require this caution. The man who plunges into the water to save a drowning fellow risks his own life, although those who go deep into the sea of sin are in no danger if they descend in Christ's name. Having encouraged the missionaries to a due estimate of the importance of the work of calling men to turn to God, he asked them carefully to watch their lives, so that men may "take knowledge of them, that they have been with Jesus"—may see in them reproductions of the life of the Lord Himself. As to the doctrine, it should be plain—none of the sham, pinchbeck, Brummagem Gospel of to-day. Moreover, it should be couched in the language of the people. When Christ said to the deaf man who stammered in his speech, "Ephphatha" (be opened), He used the homely, fireside speech. There is to-day much preaching that fails to pierce the dull ears of drowsy sinners; what is wanted is clear Gospel words that will burn their way to men's hearts. Mr. McNeill expressed a hope that the missionaries, knowing the evils of which drink is the cause, would do their utmost to cultivate a sound opinion against compensation to publicans. He said with regret that he had not found in England a warm, quick pulse on moral questions.

Rev. S. PEARSON, of Highbury, son of a London city missionary, having given an address, some words were spoken by Mr. GARDINER, missionary to navvies. The latter said that gambling is on the increase among those for whose welfare his labours.

London Butchers' Festival.

IT is many years since Mr. Varley instituted what has come to be known as the "Butchers' Festival," by annually welcoming knights of the cleaver at Notting Hill Tabernacle, in order that, after making them happy, he might point them to Him in whose presence is "fulness of joy." It is gratifying to know that, though Mr. Varley is at present far away, the gathering is still held year by year, a committee of Christian men having taken the work in hand, in the same earnest spirit in which it was begun. It is a pleasure this year to report a very successful festival. It was held on Tuesday, last week, at the Great Assembly Hall, Mile End-road, and twelve hundred men of all grades sat down to tea—three hundred and fifty more than last year.

Mr. T. WOODLEY presided, and the proceedings were hearty throughout. Mr. T. SAYERS, the hon. secretary, told the men that the object of the gathering was not their momentary enjoyment, but rather their everlasting salvation. A goodly number of those present responded "Hear, hear" to this statement of sympathetic solicitude, thus affording corroboration of another remark, to the effect that there are among the porters and others of Smithfield a goodly number who rejoice in the salvation brought to them in years gone by through the instrumentality of Mr. Varley. Mr. Sayers

went on to observe that the committee hoped one day to be able to do for the butchers what has already been done for other sections of the toiling community. An institute might be a centre of many important agencies for good.

Stirring addresses were delivered by Rev. T. Evans, and Messrs. G. F. Cook and Heyman Wreford (Exeter). The men were urged to cease to do evil—give up strong drink, gambling, and swearing—and to let Christ rule in their hearts and lives. Part songs were contributed by Christian friends, and Miss Josephine Simon rendered some sacred solos. "Music hath charms" for journeymen butchers as well as the more cultured classes, and it was pleasant to witness the enjoyment experienced by the men when "There is a green hill far away," and "Angels ever bright and fair," were warbled forth by the kind lady vocalist.

Miss Weston's Work.

Admiral Leopold McClintock, in presiding over and opening a cheery and well-attended meetings in Exeter Hall, last week, said that throughout his seventeen years' acquaintance with Miss Weston, she always seemed a part of that calling which she loves and serves so well.

Miss Weston, while speaking appreciatively of work by societies, had always proceeded on personal lines, wherein woman's influence over the wearers of blue jackets is used for God. Seamen prove to be wonderful agents for spreading real religion. One such has risen from the post of sick steward to the superintendence of a Medical Mission in New York; two others are ordained ministers in British Columbia, and another was used of God in the conversion of a Japanese gentleman who was subsequently made spiritually useful to one hundred of his fellow-countrymen. Temperance effort occupies a prominent place in the work as a powerful weapon of Christian warfare, and every ship in the Royal Navy is represented in that respect. The monthly letters and publications are highly valued, as are the happy, self-supporting Christian Homes at Portsmouth and Devonport, the need of which is seen in that "Jack" is often a stranger in the port where he lands. The Devonport "Rest" stands upon the site of three public-houses, closed as the result of a contest between "two weak women with a coffee-pot and seven stalwart publicans with beer-cans." Last year 79,000 men were accommodated with beds. The best way to discourage the drink is to show kindness to the drunkard. £10,000 is required to erect a necessary wing at Portsmouth. One man testified, "The Sailors' Rest has been the means of saving me, body and soul."

Mr. W. S. Caine, M.P., said that, in his experience as a Lord of the Admiralty and a traveller, he never found a seaman anywhere who did not know Miss Weston. She has more widespread influence for good in the Navy than any other living soul, and has rendered great service to the temperance cause generally, in that reformers are able to point to a class of men undergoing hard service without intoxicants. It is a noble work to lead "from drink to Christ" the British seaman who represents his nation abroad.

Canon Fleming referred to early association with Miss Weston when she was a young girl under his first pastorate at Bath. "Jack's" warm heart and strong hands, used for our well-being, should command our best care. A religious sailor was once accounted a knock-kneed kind of thing, but many "tars" can and do now "stand up for Jesus," as the result of this unique work. Rev. Mr. Matthews, a naval chaplain, had found a vast improvement in seamen's habits during his sixteen years connection with the Navy, but drink remains the blue-jacket's curse. Young men adopting the seafaring profession need to be warned against temptations which will beset them in this respect. There had been remarkable progress in fighting the evil, but there must be no rest in the battle against it.

Free Distribution of the Scriptures.

For the first time in its history as a Society, Mrs. Robertson's Association for the Free Distribution of the Scriptures this year had a "May Meeting." It was a comparatively little company that met in the lower Exeter Hall on Thursday evening, last week, but the theme was transcendent enough to have attracted the largest assembly of the season.

At this meeting a very impressive little statement was made on behalf of Mrs. Robertson, by her friend and helper, Miss Stoddart. We give some portions of it as constituting a plea for the work of this Association, more touching and weighty, perhaps, than any of the speeches that followed:—

"'A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth.' 'I have given them the words which Thou gavest Me, and they have received them.' Surely the first duty of the Church of Christ must be to give these words to the world. The great question is how to reach the nations sitting in darkness who have no light. More than 1800 years ago the command was given by the King to go out into all the world and preach the Gospel to every creature. The best preacher is God's own Word, the two-edged sword of the Spirit; yet at the present time one thousand millions of the inhabitants of the world have never been told of the invitations of the Gospel and of the blood of Jesus Christ which cleanseth from all sin. At the present time not eight millions of Bibles, Testaments, and Gospels put together are circulated in the course of a year by all the societies and agencies in existence, whereas the annual increase of population exceeds ten millions.

MILTIONS ARE PASSING AWAY

out of time into eternity without having seen a copy of the Word of God.

"In the East amongst Mohammedans it is an absolute necessity to *give* the Scripture, as they are subject to persecution when they purchase; this is not the case when they receive the Book as a gift. In Eastern countries a gift is often considered a piece of necessary etiquette when entering a dwelling. This makes a delightful door for the entrance of that Word which giveth light. It can scarcely be expected that amongst Roman Catholic nations, and nations belonging to the Greek Church, purchases would be made in any large quantities. As to the heathen, how few of them know of its existence. In 1871, when travelling in Italy, we were struck to find how very few possessed so much as a Gospel, and found that many did not know what the Testament was. The present of a book was accepted with great politeness, but at that time it was so little known that, in some instances, it was immediately torn up when they discovered what it was. All that has passed away. They have found out that it is a good Book, and it is eagerly sought and longed for wherever a distribution has been made. The responsibility upon Christians of having the Word of God themselves, and knowing that others have not got it, is simply overwhelming. The highest seraph in heaven would gladly wing his flight to this world to do the work which is given to Christians to do—to preach to every creature the way of salvation through a crucified Redeemer, by giving the Word which our dear Saviour has given to us.

"The number of copies circulated by means of the Association for the free distribution of the Scriptures from the commencement of the work in 1876 amounts to 77,000 Bibles, 495,740 Testaments, 441,000 Gospels. All the work is done through voluntary agents, and thus the whole of the funds contributed are expended in the purchase of the Scriptures. Earnest Christians all over the world are only too thankful to do this happy work, and the Lord Himself has laid it upon the hearts of those who have kindly contributed the funds for this purpose. For this we cannot thank and praise Him enough."

An address by Rev. F. B. Meyer which followed was full of telling points. The history of the Association, he said, indicates how much one consecrated woman may do. By this agency the Scriptures are put into the hands of the people without the intervention of any human voice, which may be helpful or may be misleading. The Bible needs no "preface" to explain it; it speaks for itself in tones that cannot be mistaken by the listener. It needs no vindication, as do other books. It needs no commentator or explainer. Though we are thankful for Christian apologetics, because they show how sure is the foundation on which the Book stands, the Bible itself is God's great witness to the world. It may be sent where the living human witness can never go. Surely the Church of Christ might well see to it that copies are placed in every community throughout the world before this generation passes away.

Sir Robert Phayre, who presided, spoke at some length on the wonderful sustaining power of the Word of God in times of trial, as illustrated by incidents that occurred during the great Indian Mutiny. Mr. Robert Paton made an earnest appeal for more generous public help for this good work. Last year only £1,755 were subscribed, and every penny of this was expended in copies of the Scriptures, as Mrs. Robertson has herself defrayed all secretarial expenses. Letters are constantly being received for workers, telling of individual cases of blessing resulting from the distribution of the Scriptures supplied by the association.

Mr. Edward Clarke, of the Spezia Mission, had many encouraging facts to tell in connection with Bible distribution, as seen by himself in different parts of Italy. He is one of the many friends who are helped by the bounty of the association. Mr. J. E. Mathieson said that no fewer than sixty-five of the nations of the earth had been embraced in the scope of the Society's work. He appealed to Christian friends to study Mrs. Robertson's very interesting report just issued, and to have a share in this most blessed privilege of freely giving to the great world in its printed form that message which has been so precious in their own experience. Mrs. Robertson's address, we may add, is Chesils, Christ Church-road, Hampstead, London, N.W.

Christian Instruction Society.

The annual meeting of this Society was held last week in Eccleston-square Church, Mr. Thomas Deuce in the chair. The report of the secretary, Rev. Dr. Wickson, showed that the past year had been one of great prosperity. Special services had been held in a number of churches by the Mission preacher, and two evangelists had been appointed to fields of labour—one in Clapham, and the other in Pimlico. A most generous offer had been made by the treasurer to pay half the salaries of evangelists to the number of twelve employed and paid by the Society. Interesting details were given of the works accomplished by the Society's agents.

The attendance at places of worship had largely increased. Sunday-school, Band of Hope, and kindred work had been diligently and successfully attended to. Liberal grants of Bibles, Testaments, and religious tracts had been made to branch associations, and conferences for the deepening of spirituality, and inciting to greater effort on behalf of those not under religious influence had been held.

Able addresses in support of the Society's work were delivered by Revs. Dr. Tyler, Dr. Hills Hitchens, J. Lawson Forster, Bevill Allen and W. A. Meaton, and Mr. George Nokes.

The Salvation Army.

THE external features of a Salvation Army meeting in Exeter Hall have a wonderful family likeness—a sweltering crowd, scarlet jerseys, coal-scuttle bonnets, flags, brass instruments, drums, battle songs and choruses, impassioned prayers, and vehement responses. Leaving these aside, almost the only thing left of the annual May review last week was the statement by General BOOTH. On these occasions he is chairman, secretary, treasurer, and advocate rolled into one. For a full hour and a half he held the platform and kept the great audience attent as he expatiated on the difficulties that have encompassed the efforts of himself and his comrades, or sketched in outline the wonderful progress of the Salvation war. On the first point the General waxed quite pathetic over the sorrows that beset headquarters, not only from carrying the cares of churches, but from persecutions of the sinners, sneers of the Pharisees, and perils from false brethren of their own household. Many of Mr. Booth's remarks were evidently aimed at a recent legal action, and a recent pamphlet. The crowning sorrow of all, he said, was the continued affliction of his beloved wife, who had so often in recent months been down at the very brink of the river of separation. The loss of Mrs. Booth's help in the war was also a sore trial to all her family and to the Army comrades, for no one was gifted with greater ability in making the Gospel message reach the hearts and consciences of the people. Passing to the

STATISTICS FOR THE YEAR,

Mr. Booth reported there are now 2799 Army corps, an increase during the year of 103; 8880 officers, an increase of 872; with 1600 staff officers. There are sixteen homes of rest, thirty slum posts, four prison brigades, three food depôts, and five night shelters. During the year 163 officers have been sent abroad. Mr. Booth spoke of special advances in the Argentine Republic, in Belgium, and in Scandinavia. He seemed to expect great things in the future from the hardy Norsemen, and even ventured on the prediction that one day they would descend from their northern fastnesses on Europe, not as military invaders, but as bearers of the message of salvation. Germany is another country in which much is looked for in the near future. Mr. Railton's assumption of the command there was referred to as a hopeful appointment. Good tidings are coming, too, from Switzerland and from France, despite many difficulties, especially in the former country. After some further references to troubles in the Law Courts, Mr. Booth was led into a disquisition on the "Compensation" proposals of the present Government, which he very roundly condemned. The remarkable extension of Army operations in India next received attention. During the last four months 2000 people have been at the penitent form in that country, and 74 out of every 100 of these have been raw heathen. Lord Harris, the new Governor of the Bombay Province, has offered, we were told, to subscribe to the rescue department of the work. All the varied endeavours of the Army in India only cost £6500 during the year, of which £4000 was raised by the natives themselves. The General reported the utter collapse of the split in America, and somewhat testily hinted that the malcontents, now called Crusaders, might betake themselves to Palestine or anywhere else. Mrs. Ballington Booth has been pleading in person the cause of free speech before a committee of the Boston legislative assembly, and wound up her plea by quoting the lines respecting the Pilgrim Fathers:—

"I call it holy ground,
The soil where first they trod;
They left unstained what there they found,
Freedom to worship God."

According to the report, added Mr. Booth, her speech made a great impression, and the committee wept. News had just come to hand that the Toronto authorities have resolved to make a monthly grant towards the support of the Army Rescue Home.

Having judiciously praised the devotion of his officers, not forgetting the rank and file, and having announced that the silver wedding of the Army would be celebrated at the Crystal Palace in July, Mr. Booth spoke of the repeated expansions at headquarters, and said he would not rest satisfied till all their London official work was gathered under one roof, and where they could have a hall of their own to hold 10,000 people. From that he passed to the question of Army literature. Their soldiers did not read trashy novels, but were faithful in their study of "the inimitable *War Cry*." There are twenty-nine *War Crys* now published in thirty-two countries. The foreign issues total up a weekly circulation of nearly 264,000, while of the English *War Cry* and *Little Soldier* there are over 414,000 printed every week. The monthlies mount up to 90,000 copies, and the annual circulation of all their periodicals reaches the immense number of over 37 millions. All the buildings of the Army are duly and legally settled on trust. The total income of the Army for the year has been three-quarters of a million sterling. And yet Mr. Booth is not satisfied, for the latter part of his remarkable statement was an *ad miscricordiam* appeal for £5000 to meet immediate and pressing necessities. It may be said here that the "canaries," and other channels of giving put in motion, produced nearly half the amount asked for.

The subsequent engagements of the evening included a fiery address in Singhalese by a converted Bhuddhist priest from Ceylon; a word or two from Commissioner Tucker; the unanimous passing of a resolution against compensating those publicans who may be obliged to stop poisoning the people; and the dedication of twenty-five new officers to the war in different parts of the world.

The Sailors' Society.

THE LORD MAYOR presided at the seventy-second annual meeting of the British and Foreign Sailors' Society, held on Monday last week, at the Mansion House. The total receipts of the year amounted to £16,720. Extracts from the report were read by the secretary, Rev. E. W. MATTHEWS. At the Victoria and Albert Docks Auxiliary, Lady Louisa Ashburton, who had spent some £20,000 in erecting a large mission hall and coffee establishment, with sleeping accommodation, has completed the usefulness of the place by fitting a Sailors' Rest and Reading-rooms. The Millwall Dock Auxiliary will also, it is hoped, be soon provided with its own Rest and Reading-room.

At the new docks of Barry, near Cardiff, the directors have granted a free plot of land on which to erect a Sailors' Rest and Bethel. At Shoreham, Falmouth, Dublin, and at various foreign ports, either rests have been opened or boats provided for carrying on the work of the Society. There are in all now seventy-four stations in sixty-eight ports, and 115 agents.

The LORD MAYOR expressed warm sympathy with the work of the Society. One of the speakers, Mr. W. BARNETT, late of the Argentine, said that in Buenos Ayres, where sailors were shamefully robbed by crimps and others, the shipping lay for two and a half miles, and often three deep. A Sailors' Mission was greatly needed in that port. Rev. Dr. MONRO GIBSON asked the Lord Mayor, in the name of the meeting, to forward a petition to Parliament praying that a Bill might be passsed to create a National Pension Fund for Seamen, by deducting a small percentage from their wages at the close of each voyage. Captain CLARKE, R.N., in the course of a vivacious speech, stated that all the agents of the Society were, as far as he knew, total abstainers.

South American Missionary Society.

THE BISHOP OF RIPON presided over the thirty ninth annual meeting of this Society, which was held on Friday last, at Sion College. The report mentioned the fact that the Provisional Government of the United States of Brazil had issued a decree guaranteeing liberty of worship to all religious denominations. The expenditure of the year was £11,435, leaving a deficiency of nearly £1000. In the course of a brief address, the Chairman expressed a strong conviction that the longer missionary work goes on, the more will people understand that it carries with it a benediction, as well as a protest on behalf of humanity—a benediction on man, and a protest against the unjust and degrading views which man sometimes entertains regarding his fellow-man.

Mr. HENRY MORRIS said that one of the most cheering letters ever received from the Bishop arrived a few days ago, giving an account of his visit to Terra del Fuego, Wollaston, and Keppel. Mr. Aspinall had exercised both medical and surgical skill among the people around him, and he had assisted the Argentine Prefecture. He had applied himself most diligently to the study of the language, and was able to speak to the people in their native tongue about the wonderful works of God.

Rev. H. W. WEBB-PEPLOE believed that England had not yet realised the dignity and honour of having committed to her such a great work on the South American continent. Rev. A. E. Barnes-Lawrence also spoke.

Moravian Missions.

IN 1745 the Church of the United Brethren was formed out of what was left after the martyrdom of John Huss. From the fastnesses of Moravia and Silesia they resolved in 1467 to send forth missionaries to perpetuate the Reformed faith. Their zeal grew as time went on. Even the small remnant that had fled to Saxony in 1722 ten years later sent out messengers of the Cross to the West Indies and to Greenland, and these became the pioneers of Protestant missions to the heathen in every part of the habitable world. No people were too obscure, no condition could be too miserable, for their benevolent apostolic efforts. Long ago the Moravians lived and died among the lepers in order to preach to them the Gospel of Jesus.

The London Association in aid of the Moravian Missions held its annual meeting in the Council-room of Exeter Hall last Friday. Mr. T. A. DENNY presided, and gave an interesting sketch of the Moravian Church. Rev. W. WETTON COX read the report. One in sixty of the adult members of the Moravian Church go into the mission field. Her converts from heathenism outnumber the parent Church by more than two to one. It would occupy too much space to note what has been done in the various regions of the earth by the Moravians during the past year. Everywhere from the Arctic regions to the tropics their labours have been signally blessed. For needed extensions £2000 must be raised in addition to the usual contributions.

Dr. DONALD FRASER said that besides the ordinary pleas for missions, there were peculiar claims on the part of the Moravian missions. When the large churches of Christendom were either disputing among themselves, or quietly settling down in ease, the little Church of Moravia struck out boldly, and became the pioneers of modern missions. The Moravians had sent out the greatest number of missionaries, in proportion to their number, and these men had been remarkable for the simplicity of their lives and the thoroughness of their work. Rev. MARMADUKE C. OSBORN dwelt on the magnitude of the work among the vast number of those who still sat in darkness, and on the apparent insignificance of the agencies

hat were brought into action for the conversion f the world. A grave responsibility will rest pon the British people if the evangelisation f the world should come to a deadlock for vant of money.

Rev. W. R. MOWLL attributed the success of he Moravians to the simplicity of their mes- age, and to the fact that the men themselves lemonstrated sincerity of heart and life. Dr. RITTON said that God was ever ready to bless nissions that gave evidence of self-sacrifice.

Ragged School Union.

EXETER HALL was *en fête* on Monday evening, when this splendid institution had its anniver- sary and distribution of prizes. The expected presence of a member of the reigning house, in the person of Princess Mary of Teck, drew a bumper house; for it is still true that our Eng- lish people dearly love to see a "lord" or a "lady." The platform was decorated with flags, flowers, and shrubs, and, with its back- ground of merry, musical young people, pre- sented a very pretty sight.

During the time of waiting for Her Royal Highness, Mr. KIRK, the energetic secretary, read a *résumé* of the year's work. The Christian public have contributed over £12,000; but it was none too much. There are 190 ragged- school missions, with nearly 4000 teachers, who, week in and week out, have been busy "teaching the young ideas how to shoot." Then there are 220 ragged churches for adults as well as children, with 24,000 attendances; while the mothers' meetings had 7000 attend- ances. The six Holiday Homes have during the year received 3200 London waifs for a stay in the health-giving country. Besides, there are day schools, Bible-classes, crèches, lads' clubs, penny banks, and other kindred agencies that have been an untold boon to these young scions of London raggeddom. After the secretarial statement, Lord KINNAIRD, who is president of the committee this year, made an earnest and effective plea for the good work and for its hearty support. His lordship inci- dentally remarked that the great Polytechnic in Regent-street grew out of a little ragged school in the purlieus of Drury-lane. The Princess was somewhat late, and this afforded Mr. Proudman an opportunity to display his skill in marshalling the youthful choir. The children carolled like larks on a May morning. Presently, to the strains of the National Anthem, the Royal party arrived on the plat- form, and received an English welcome.

The most interesting function of the evening of course was the distribution of certificates and prizes to young people from different schools, who had shown good behaviour in school and had kept their situations with credit. Representative teachers from some seventy schools filed along the platform, and received the certificates from the hands of the Princess. The total number of the prizes were 727; the winners constituted the choir.

A speech followed from Hon. EVELYN ASHLEY, a son of "the good Earl" of Shaftesbury, who referred affectingly to the old and early days when ragged schools were "ragged," and when scarcely a bishop could be found on its platform. Now the Union has got so far up in the social scale as to secure princesses among its friends. Still, its good services and its sympathetic action are greatly needed. As long as this great Babylon contains so many poor and friendless "atoms," so long will this Union have plenty to do. Mr. Ashley made an excellent speech, quite in the hearty and thorough-going style of his father of blessed mem ory. Rev. J. REID HOWATT "qualified himself" for another invitation, by making a brief and humorous speech in laudation of the grand schemes carried on by the Union; laying special stress on the work of the Holiday Homes.

Sir T. FOWELL BUXTON, Bart., in thanking Princess Mary and her daughter for their presence, said it had been his good fortune to see the Princess in small school-rooms down Whitechapel way, and she was as welcome there asi n Exeter Hall. Mr. C. MONTAGU, as an old ragged-school boy, seconded, and Her Royal Highness, having bowed her acknowledg- ments, left the building.

Later on Mr. ALDOUS impressively addressed the children, and there was a rough-and-ready but hearty speech from Mr. THOMAS JOHNSTON, a ragged-school worker of Manchester, and once a ragged boy himself.

Bible Christian Missions.

REPRESENTATIVES of the body known as Bible Christians assembled in convention on Tuesday week in Waterloo-road Chapel. The proceed- ings were mainly devotional in the early part of the day, and Rev. Dr. J. O. Keen presided. Rev. F. W. Bourne read a very thoughtful paper on "The Deepening of the Spiritual Life amongst Ministers and People." To this end the Bible must be studied intelligently with meditation and fervent prayer. The Christian must live in the world as not of the world, and be so filled with the love of God that he will be kept from the evil. Rev. J. H. Batt, in commenting on the paper, counselled ministers against entering into worldly amuse- ments, as these blunt the fineness of spiritual touch in dealing with souls. Rev. W. B. Reed said that what was wanted was not new things, but more of the old things. Rev. J. Dymond magnified the work of the Holy Spirit in fur- thering holiness and converting souls. Mr. Horswell said he was impressed by the fact that the "forward movement" was no new departure but a recurrence to what had been done when he was young.

After an hour's interval a paper was read by Rev. W. H. Tickell on "The Difficulties of London Work," seeing they were a body few in number, scant of means, and lacking in social prestige. Rev. I. B. Vanstone did not take a despondent view of the situation, but called for the exercise of a spirit of cheerful co-operation and self-sacrifice. After some remarks by Mr. W. H. Gregory,

A paper was read on "Methods for Exten- sion," by Rev. J. Dymond. He would have Bible Christian meeting-houses all over London, at distances not greater than two miles apart, where the poorest of the poor should be made welcome. There must be more spirituality—a consecrated ministry backed up by a sympa- thetic people. Temperance, mission bands, house-to-house visitation, and schemes for the social welfare of the people were also advo- cated. Rev. A. Trengrove thought it would be expedient to have the advice of a council of all evangelical churches, so that the work would not overlap, but proceed wisely. Rev. J. Honey stated that he had mapped out localities where new centres of work could be established with the greatest advantage.

In the evening a large audience came to- gether in Exeter Hall for the meeting of the Missionary Society. Great enthusiasm pre- vailed, both among speakers and hearers. The Society has at present 136 missionaries, be- sides other workers, and over 10,000 members. The report of the home missions is more en- couraging than for some years past. Several missions have witnessed times of revival and ingathering. As to the Colonial missions, it was reported that the Society had done much good in South Australia; that there had been growth in Victoria; that the work in Queens- land had received an impetus through addi- tional help, and that the prospects of the Con- nexion in New Zealand were promising. Strenuous efforts are being made on behalf of China.

Mr. W. VAUGHAN, who presided, called at- tention to the social upheaval of the masses, and the need of home mission work. Several resolutions were proposed, supported, and passed with acclamation, bearing on the need of increased support; and also a resolution against granting compensation to liquor dealers.

Metropolitan Tabernacle Colporteurs.

DURING the past year, the eighty-four colpor- teurs of the Metropolitan Tabernacle Associa- tion distributed over half a million books, pamphlets, &c., and held nearly 10,000 religious services. At the annual meeting in the Metro- politan Tabernacle on Monday evening, Mr. C. H. SPURGEON stated that the Association had steadily gone on increasing. Colportage had proved to be the cheapest and the most effec- tual way of getting at the people both in country and city. It deserved and ought to receive cordial sympathy and support from the Christian public.

The bulk of the speaking was done by the colporteurs themselves. One from Dorking told of personal dealing with the unconverted. His recital in provincial dialect of the conver- sion of a wicked old woman was touching. A worker from Bethnal Green gave roughly drawn pictures of slum life. Deep shadows and bright lights were presented in his narrative in close proximity and in rapid sequence. A Suffolk colporteur had his knapsack on his back, and seemed filled with enthusiasm for his work. Yet there was keen shrewdness beneath his ardent zeal. He could adapt himself to win the favour and co-operation of clergymen of the Church of England, and to find a welcome where a less adroit man would turn aside. "Happy Jack," of Sussex, had been a railway guard, and had obtained his nickname on ac- count of his taking in good part whatever hap- pened to be his lot. As an illustration of his way of reaching people he told how, when re- pulsed at a farmhouse at a busy season, he lent a hand at churning, and so ingratiated himself into the esteem of the family that he was able to do some good work for his Master.

The men chosen for colporteurs in this Asso- ciation are clearly those who have not only a general aptitude for the work, but certain special qualifications, and to this fact, under God, the great success has been largely due.

Protestant Reformation Society.

AT the meeting of this Society, last week, in Exeter Hall, Sir ROBERT PHAYRE presided, and cited Christ's example for the Society's witness- bearing during about sixty-three years. As heathenism and Judaism united to oppose the Saviour, so Romanism and Ritualism combine to withhold from the young that Book which has given us civil and religious liberty, and upon which our future as a nation depends. Rev. Mr. CLEMENTS read a voluminous report, bristling with details of effective work in the visitation of Roman Catholics; educational classes, fol- lowed by examinations; newspaper discussions, lectures, and other defensive and aggressive operations.

Rev. CHARLES STIRLING, in moving the adop- tion of the report, said that England, favoured through her selection as the chief depository of Divine revelation, needs to be scrupulously careful of God's honour thus committed to her, recognising that present ecclesiastical and political peril endangers true freedom. Captain Manning's experience showed the necessity of warning against error as well as teaching truth. Rev. BURMAN CASSIN said both retention and repudiation of truth is often superficial. Roman- ists and their imitators dread nothing more than the letting in of light from the Word of God; but this must be done without bitterness, and is especially needed among the young, and when Romish emissaries abound everywhere.

Rev. Dr. WAINWRIGHT, in moving a resolution against the attempts now being made to bring England again under Papal supremacy, quoted witnesses of varied but high position in proof

that no man of sound mind and adequate information can be a Papist, or be dubious of contending for the purity and sanctity of every English home, and for the safety of the Empire and its institutions. Macaulay recognised the inherent strength of Protestantism when pure; but where are now the men who dare to preach against Popery? The effort is rather to restore it. Old landmarks removed show how the tide has borne in upon us one who, losing his own peculiar territory, heads a crafty Papal invasion of England. After a few earnest words from Canon Hussey, Canon Christopher spoke highly of Commander Williams, the Society's agent, for his work at Oxford, and commended the whole organisation to increased support.

Monthly Tract Society.

"YOUR tracts have wrought a quiet but a real and good work. If your donors and supporters knew the urgent need of such a work, your agency would grow rapidly." So runs a minister's testimony in the report of this Society, read last week at Exeter Hall. Details of work among the many nationalities gathered at the Paris Exhibition, given by Mr. MACKENZIE, the secretary, were exceedingly interesting. The grand total of more than five and a half million general, foreign, and Protestant publications distributed in a year may well be supplemented by prayer and expectation, as suggested.

The chairman, Mr. S. GURNEY SHEPPARD, urged that infidelity, priestcraft, drink, and the spiritual necessities of "the poor rich" are reasons for the extension of this unsectarian agency for disseminating the pure Gospel. Rev. J. HILLMAN described the many ways in which he had rejoiced to satisfy soul-hunger, through the word of God, as contained in the grants, which had also benefited young converts, as a suitable means of gratifying their desires to carry the Gospel to others. He loved the Society because it is Protestant, pure, and practical.

Rev. W. H. BROAD said that for half a century God's stamp of approval has been put upon the method, purpose, and labours of this representative Society, which cares for the intellect as well as for the heart. Rev. W. LANCELOT HOLLAND recognised the Society's happy practice of using current events as tract topics, and the practical wisdom of circulating "The Romish Tenets of Father Ignatius" at that monk's lectures. In common with other speakers he advocated increased circulation of warnings against convents and "holy locusts" (Jesuits) at home, Romish schools abroad, and treachery in the Established Church.

Rev. Dr. BOWMAN STEPHENSON pointed out that England's religious freedom cannot be undermined without endangering civil liberties; also that rich sinners need special comiseration, because they are more than usually inaccessible to the truth, and have peculiar disadvantages spiritually. Pastor FRANK H. WHITE counselled vigilance for a sound foundation, the providing of "books with teeth," cited ancient and modern instances of tract usefulness, and condemned ritualistic encroachments and waste of means.

Women and Temperance.

THE anniversary of the East London Women's Christian Temperance Union was celebrated on Monday last, at the Great Assembly Hall, Mile End-road. In the afternoon there was a conference, presided over by Viscountess LYMINGTON, and in the evening a public meeting, with Mr. F. N. CHARRINGTON in the chair.

Miss E. RICHARDSON read an abstract of the report of last year's work. The membership is small compared with the large field occupied, but the influence exerted by the Union is widespread and deep. If only a slight impression appears to be made upon the general public, it is certain that many who have been victims of the drinking custom have not only been raised from a state of degradation, but have been inspired with a holy zeal in the women's war against the demon of alcohol. The temperance missionary of the Union has been chiefly employed in visiting the Thames and West Ham Police-courts, where she has met with many sad cases, in some of which her counsel has proved a great blessing. During the year the Union has been strengthened by two new branches being affiliated thereto.

Canon FLEMING spoke timely words on the influence of woman. He acknowledged his own deep and lasting indebtedness to a widowed mother. How many women are so ruined through drink that they are bereft of all that ennobles the sex! He solemnly said, the longer I live, the more I hate the drink; and the more I see of its curse, the more ready I am to do anything in my power to keep people away from the evil thing. Declaring himself on the side of "no compensation," the Canon spoke words of encouragement to the members of the Union, telling them that the work was emphatically within their proper sphere, and he hoped their example and precept would be greatly blessed in East London.

Lady ELIZABETH BIDDULPH, who, to use her own words, is "an out-and-out 'blue-ribboner,'" said she felt disposed to cry when she contemplated the fact that the one result of the recent revived prosperity of trade was so great an increase in the consumption of drink as to give the Chancellor of the Exchequer an additional two millions in revenue. Her ladyship vigorously advocated total abstinence for all classes of the community.

Other friends followed with words of counsel and cheer. Miss Rose Braine rendered solos, and some inspiring hymns were sung by the audience.

CHRISTIAN FREEDOM.

BY REV. G. MATHESON, D.D.*

"Paul, the prisoner of Jesus Christ."—EPH. iii. 1.

MAKE me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms,
When by myself I stand;
Imprison me within thine arms,
And strong shall be my hand.

My heart is weak and poor,
Until it master find;
It has no spring of action sure,
It varies with the wind.
It cannot freely move
Till Thou hast wrought its chain;
Enslave it with thy matchless love,
And deathless it shall reign.

My power is faint and low,
Till I have learned to serve:
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world
Until itself be driven;
Its flag can only be unfurled
When Thou shalt breathe from heaven.

My will is not my own
Till Thou hast made it thine;
If it would reach a monarch's throne
It must its crown resign:
It only stands unbent
Amid the clashing strife
When on thy bosom it has leant,
And found in Thee its life.

* From SACRED SONGS, a collection of fresh and vigorous sacred verse (*Blackwood & Sons*).

Rev. Philip Gast, 12, Noel-street, Islington, pastor of Spencer-place Chapel, Goswell-road, who labours in St. Luke's and Clerkenwell amongst the poorest of the poor, would be glad to receive hospital letters for sufferers, and especially convalescent letters—there are so many sad cases well known to him.

Notes from Cambridge.

ON Sunday, May 11, missionary sermons were delivered in the churches of Cambridge, Archdeacon Moule, B.D., of Shanghai, preaching at St. Benet's Church in the morning, and Holy Trinity in the evening; Bishop French, of Lahore, occupying the pulpit at Great St. Mary's. The Bishop spoke from Isa. lviii. 11, 12, and laid great stress on the need of the Church being filled with the Holy Spirit before being capable of giving out to others. His personal reminiscences of Jerusalem, Nazareth, Shechem, and Macpelah were peculiarly interesting; likewise the references to his own work in India.

Archdeacon Moule addressed the members of the University Missionary Union, at Ridley Hall, on Saturday night last. The room was packed. The speaker said the great need of China was trained native evangelists. Europeans would more and more have to concentrate their efforts on this branch of the work. Speaking of his own work, he said that three chapels in Shanghai were crowded, and that in a city given over to wickedness. The station was undermanned, yet he could look back with thankfulness to the thirty years he had spent in China as a period of increasing blessing. An encouraging feature of the present time was the leavening, by the native Christians, of the heathen mass around them.

The Baptist Missionary Association hold their annual meeting on Monday next, at 7.30, in St. Andrew's-street Church. The speakers are Rev. R. Glover, of Bristol; Rev. D. T. East, of Jamaica; Rev. J. Potter, of Agra. Mr. C. A. Foster will be in the chair.

We are proud of the noble conduct of one of our number in the missionary cause. On Tuesday, May 6, Mr. J. Hill, of Corpus and Ridley Hall, was asked by the C.M.S. if he was prepared to go out on the following Friday to Africa; he answered to the summons at once. Mr. Colter, of Mr. Douglas Hooper's party, was unable to proceed, and a substitute was needed at once; Mr. Hill has proceeded to East Africa to take his place.

A Presbyterian Church is being built in Downing-street; formerly the Presbyterian services were held in the Guildhall.

Mr. Edwin Arrowsmith addressed a well-attended meeting up here on Wednesday the 7th. He urged the importance of the influence which University men have over boys, being employed now; that men who could not speak had in the C.S.S.M. an ample sphere of work. To get recruits for the seaside services a committee was formed among undergraduates last term.

On the same day the Y.M.C.A. held a sale of plants in aid of the South American Missionary Society.

A circular has been issued by the Cambridge Intercollegiate Committee in aid of funds to send a representative to Mr. Moody's Conference at Northfield this year. The Committee wish to step out of the lethargy of past years, and send a proper delegate to confer with the 500 students from fifty universities there present. All contributions will be received by Mr. R. F. Bevan, Trinity College.

The Roman Catholic church here is almost finished. It will, we fear, be a great source of mischief in our midst. The interior is most lavishly got up, and I counted no less than four "altars" besides the "high altar." The names of "English martyrs" are inscribed on scrolls upon the pillars; many of them are names utterly unknown. We shall need the prayers of your readers that Cambridge may remain a stronghold of evangelical faith.

The Church Missionary annual sale was held in the Guildhall on Tuesday and Wednesday, May 13 and 14.

THE MORALITY CRUSADE.

THE National Vigilance Association continues vigorously to pursue its war upon corruption in literature, pictures, and advertisements. Steadily but surely it is securing the adhesion and assistance of men of position and influence, as well as of societies engaged in cognate pursuits.

On May 7 the mansion of Mr. Frank Morrison, at 8, Cromwell Houses, South Kensington, was thrown open to an "At Home," for discussing the suppression of obscene books and pictures, and the working of the Indecent Advertisements Act, as well as for the adoption of a plain of campaign for the future. Some staunch supporters of the cause who were expected were prevented from attending; but between sixty and seventy gentlemen assembled, including Lord Kinnaird (who presided), Lord Nelson, Mr. Samuel Smith, M.P., Mr. H. J. Wilson, M.P., Dr. Young, L.C.C., and several clergymen, ministers, and barristers-at-law.

In this, as in all movements for the moral elevation of the people, the salient feature which has to be met and overcome is the want of appreciation of the evil itself. This has been the difficulty before the Vigilance Association. Obscenities in literature, it is abundantly proved, have led scores of lads into crime, and to prison; the issue of offensive photographs, and the publication of objectionable advertisements in newspapers have suggested vice to hundreds of previously pure minds. Yet, when the Association has instituted prosecutions, juries have gone in favour of the accused. Mr. Coote, the secretary, cited a case the other evening. A vendor of photographs was brought before Mr. Vaughan at Bow-street; that magistrate pronounced the photographs to be obscene and ordered their destruction; for the time being, however, they were retained as evidence at the trial, and when submitted for the inspection of the grand jury, that body threw out the bill of indictment, and were thus able to overturn the magistrate's ruling, exempt the accused from his trial, and restore to him the photographs which Mr. Vaughan had condemned.

It had been pleaded that the Association was aiming at the destruction of "classical literature," and the condemnation of "works of art;" but several of the speakers showed that the books upon which the Association had founded prosecutions were not *bonâ fide* translations of classical works, but a collation of the most objectionable excerpts from those works. The great work of the Association, therefore, is the creation of a healthy and moral public opinion, so that parents and guardians of the morals of the young might realise the vast and lamentable damage that is done day by day to the youth of both sexes.

In this work the Association has succeeded, so far as the time of its existence has allowed. Mr. Samuel Smith, M.P., was especially commendatory of the aims and actions of the Association. He pointed out that Parliament had so far yielded to public pressure as to pass the Indecent Advertisements Act, on the whole a very good act, though not powerful enough, and at present not sufficiently enforced. Then the Press, though still very ready to ridicule any champion of pure literature, had partly eliminated objectionable advertisements. Mr. Smith had a strong conviction that the recent eruptions of foul literature were the outcome of the oceans of divorce case details which the London daily papers published some years ago; he therefore argued for an extension of legislative powers, so that newspapers should be placed under control as well as the publishers of books. Mr. Coote, the secretary, gave some very encouraging details of the work of the Society in London, and its nearly 150 provincial branch committees.

THE NEW WIMBLEDON.—The Cow Cross Mission Home of Rest, at St. John's, Woking, is within a mile of Bisley Common, where several thousands of the Guards are now encamped for rifle practice. The village of Knaphill lies between us, and is the resort of hundreds of soldiers and civilians on a Sunday evening in summer. Very soon we shall have an enormous influx of visitors with the volunteers in camp on the Common. We purpose re-commencing open-air services on Whit-Sunday; but my health is shattered, and we need helpers. WILLIAM CATLIN.

DEAN CHADWICK ON EXODUS.*

WE regard this as a valuable addition to the "Expositor's Bible Series." It is assuring to read in the preface that "Jesus Christ did certainly treat this book, taking it as He found it, as possessed of high authority, a sacred scripture." Dr. Chadwick has no doubt whatever as to its authenticity; and very frequently, throughout the course of the exposition, the claims of the "advanced" critics are referred to, and shown to be untenable. Equally does the author expose the ignorance and emptiness of the sneers of sceptics against the supposed mistakes of this book. Referring to the word "borrow" (iii. 22), of which so much capital has been made by sceptics, he shows what absurdity would result if the same word were translated borrow in other places. Here are some—"He borrowed water, and she gave him milk (Jud. v. 25). "Because thou hast *borrowed* this thing, and hast not *borrowed* long life for thyself; neither hast *borrowed* riches for thyself, nor hast *borrowed* the life of thine enemies" (1 Kings iii. 11). "Thou hast *borrowed* a hard thing" (2 Kings ii. 10). Neither the advanced scholarship of the critics, nor the ignorance of the sceptics has destroyed the canonicity and authenticity of the book of Exodus.

We are also thankful to note the evangelical tone which generally marks this exposition. We say "generally," for there are places where the purity of his evangelicalism is obscured. For example, "Divine Fatherhood" is spoken of as "always a reality, while our sonship is only a possibility for human enjoyment or rejection" (p. 104). Such statements are hazy, and seem to ignore the one supreme fact of the new birth by which we become actually the sons of God. The author also thinks he finds in the fact that none of the passover lamb must be left until the morning a reason for the rule that the communion elements must be all consumed (188). Speaking of the people who "were baptized unto Moses," a footnote explains, "Not the adults only, nor yet by immersion, whether in the rain cloud or the surf" (212).

Yet these things are the exception. For the most part the evangelical tone is most refreshing, even when certain ritualistic teaching might have tempted him away. We are thankful for the following repudiation of the pretensions of an order of priests:—"Nowhere in the New Testament is the name by which He is designated bestowed upon any earthly minister by virtue of his office. The presbyter is never called *sacerdos*. And perhaps the heaviest blow ever dealt to popular theology was the misapplying of the New Testament epithet (elder, presbyter, or priest) to designate the sacerdotal functions of the Old Testament and those of Christ which they foreshadowed" (408). To this many other quotations might be added, which would show how faithfully the author defends evangelical truth.

We are thankful for such an exposition. It is scholarly and able, and written in a bright and vigorous style, which is easy and delightful to read. Its tone is devout and healthy, while it abounds in practical teaching, and skilfully applies the lessons of the book to questions of present-day importance.

* THE BOOK OF EXODUS. By the Very Rev. G. A. CHADWICK, D.D. *Hodder & Stoughton.* 7s. 6d.

A RESCUE HOME in connection with the mission work of the Society of Friends has been opened at 71, Greenwood-road, Dalston; already five sisters have found a shelter in it. Parcels of left-off clothes, or material for making clothes for the inmates, will be welcome. The hon. secretary is Mrs. Richardson, Greenwood-house, 71, Greenwood-road, Dalston, E.

ANTI-INFIDEL TRACT ENTERPRISE.—Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, writes to say that "At this season of the year many calls reach us from open-air workers for a supply of our anti-Infidel tracts. The treasury of our 'Gratuitous Distribution Tract Fund' is considerably overdrawn, and we are not in a position to respond to the most pressing of these appeals. Every subscriber of 5s. will receive an assorted parcel of tracts of the value of 10s. As free-thinkers readily supply their leaders with funds for the purpose of attacking Christianity, we feel it is only necessary for us to make our need known to your readers, to have it supplied." Catalogue and specimen tracts sent on application to Mr. Bradlaugh, 70, King's Cross-road, London.

Obituary.

PASTEUR PHILIPPE CORBIÈRE.

THIS well-known pastor expired a few days ago at Montpellier, at the age of 83. He was the author of a history of the Reformed Church in Montpellier, in which, alas! the Protestants are not the power they once were. Formerly they were in the majority; though they are not now so numerous, they are nevertheless very influential. M. Corbière's ministry in the town extended over a period of at least fifty years. He was known to everyone, and not in vain did he labour in the cause of the Gospel.

PROFESSOR ANDRÉ.

We regret to have to record the death of Professor André, at Littlehampton. During the last dozen years Professor André has been known in this country in connection with the Alpine Choir, whose entertainments have been the means of greatly extending the use of the mandoline, guitar, and zither. The choir frequently appeared at temperance meetings in London and the provinces. Professor André, who was a composer of popular melodies, has been living in retirement in the quiet Sussex watering-place, and died somewhat suddenly of heart disease at the age of sixty.

Evangelistic Notes.

Mr. and Mrs. Woolley have conducted an eight days' mission at the Gainsborough Working Men's Mission. Much good is expected to result.

Mr. Herbert Veasey, of Torquay, has recently conducted a twelve days' Gospel Mission at Croyde and Georgeham. The meetings were well attended throughout. There has been much blessing among saved and unsaved.

Malmesbury, Wilts.—Tent services in this town by Mr. John Elliott are most encouraging, although this is the fourth mission conducted here by the same evangelist. Large numbers are drawn together. The meetings continue another week.

Pedwell, Bridgwater.—The cause of Christ here has been helped through the visit of Mr. Kelshaw, evangelist, who has been conducting mission services for the past fortnight. Many have been convinced of sin, and have declared themselves on the Lord's side.

Mr. W. D. Dunn commenced a series of meetings at Hawick on May 4. The meetings grew every night in interest and power. Christians have testified to blessing received. Backsliders have been restored, and a goodly number of sinners have been brought into living contact with Jesus. We look for greater blessing still in the concluding week of the mission.

THOMAS FISHER.

UNION TABERNACLE, WANDSWORTH-ROAD, S.W.—On Monday, last week, many visiting friends joined the members of this church at a prayer-meeting. The blessing which has attended the work here among young women was a source of special joy; for years past scarcely any have entered the Bible-class without being brought to a knowledge of Christ. Short addresses were given at intervals, and the *réunion*, which lasted six hours, was a season of spiritual refreshment to many. Mr. Boyer, of the Drift Children's Mission, has begun a series of meetings for the young. He is as successful in Wandsworth-road as in East London in securing juvenile attendance at meetings and interest in the Gospel.

REQUESTS FOR PRAYER.—For blessing on the following:—A month's services at Cumberland Hall, Hotwells, Clifton, by Mr. James Jones, of Wednesbury.——Special services during June among the Militia at Horfield, in connection with the Soldiers' Christian Association, Bristol.——Evangelistic meetings at Bewdley.——A ten days' Gospel mission in Kinsale, co. Cork, by Messrs. Flook and Smith, of the Irish Gospel Mission, May 17 to 27.——Services to be held for factory girls at Pontymoile, Mon., that those girls who have already decided for Christ may be preserved from the evil influences around them.——Two evangelists desire special prayer for Warmland, Sweden, where they will soon hold meetings.——A mission by Mr. William Forbes, at Union Tabernacle, Wandsworth-road.

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Among the Churches.

CHURCH OF ENGLAND.

Rev. Daniel Lewis Lloyd, Principal of Christ College, Brecon, has been appointed to the Bishopric of Bangor.

Bishop Temple, owing to impaired eyesight, has offered to resign his see, but the Archbishop of Canterbury has advised him to the contrary.

The Record says that quite a number of statements are in circulation as to recent perversions to Rome, the names of four or five clergy being freely canvassed. It is hinted that in some cases a large proportion of their flocks will follow them, and the Bishop of Lincoln's case is alleged to be responsible for many of these changes.

PRESBYTERIAN.

In the handsome church at Algiers, erected by the late Sir Peter Coats, on a recent Sunday, an Arab and Mussulman, and a student of medicine, was publicly baptized by Rev. J. Boyd, of Wemyss Bay.

BAPTIST.

Rev. A. E. Clarke, late curate of St. Mark's, Preston, who recently seceded from the Church of England, owing to his change of views on the subject of baptism, has accepted the pastorate of Coupland-street Chapel, Greenheys, Manchester.

SOCIETY OF FRIENDS.

In Antananarivo, the capital of Madagascar, the English Friends have an extensive Medical Mission, in charge of Dr. Fenn and Dr. Moss. In conjunction with the Norwegian Mission a Medical College has been established, and already it has turned out a considerable number of well-trained native physicians, whose influence will be, with God's blessing, very powerful for good, especially in the distant provinces of the island, where much pioneering work has still to be done. A new hospital is being built.

CONGREGATIONAL.

Rev. Dr. Stevenson, of Brixton, has been compelled through ill-health to relinquish his duties for a time.

Rev. Dr. Brown, of Bunyan Meeting, Bedford, has been elected Chairman of the Congregational Union for 1891.

The Young Men's Union in connection with West Kensington Church (Rev. A. Norris, pastor) propose to hold open air services during the summer months on Sunday evenings, after Divine service, in the North-end-road.

At New Tredegar the Congregationalists are commencing a forward movement. On Saturday week Rev. J. T. Phillips, the pastor, and a number of members of his church, began a series of open-air meetings to present the truths of the Gospel to outsiders.

The memorial-stone of a new mission-hall (in connection with Abney Church, Stoke Newington), situated in the midst of workmen's dwellings, on the site of the old ragged school, was laid on Saturday. The hall is to seat 250 adults; there will also be an infant schoolroom to accommodate 100, and a soup-kitchen, &c.

METHODIST.

Rev. Dr. Lunn's offer to work for the West London Mission without receiving a stipend has been declined by the Finance Committee.

At the annual meeting on behalf of Wesleyan Home Missions, Mr. H. H. Fowler, M.P., presided, and said that of all the problems of the day, none was graver than the attitude of the working classes, the bulk of the nation, to Christianity, and the attitude of the Church, in the broadest sense of the word, to the nation.

Home mission work is being vigorously carried on in many parts of Sussex. At Newhaven a lay agent is labouring with no small measure of success; and since the appointment of Rev. Joseph Howard to Lewes, special attention has been given to the line of Methodist outposts, which stretch for twenty miles from Newhaven to Waldron.

The President of the Wesleyan Conference has just nominated the sub-committee of the Foreign Missions Committee which is to deal with the Indian controversy. It is to sit in London during Whit-week. He has taken the greatest trouble to secure gentlemen who have no official, personal, or family interest in the issue. Rev. Hugh Price Hughes thinks the President has succeeded admirably in his delicate and difficult task.

The memorial-stones of a new Wesleyan chapel at Witchampton, Wimborne, were recently laid. Rev. Carr Glyn, rector of Witchampton, at the invitation of the superintendent minister, laid one of the memorial-stones of the new chapel, after which he delivered an address full of cordial Christian sympathy. Mr. Glyn has also lent the church schoolroom for Sunday-evening services while the new chapel is in building.

Since Bradford-street Chapel, Birmingham, has been made into a Mission, the work has greatly revived under the ministrations of Rev. A. Bingham and Rev. F. L. Wiseman. On Sunday evenings it is a cheering sight to see the old sanctuary filled with worshippers; best of all, sinners are being saved. On a recent Sunday evening a number of men and women testified to the power and love of God. Some half dozen men said they had been scoffers at religion and all that was good, but since they had found Christ they had deeply repented of their past conduct, and were trusting by faith on the Son of God.

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SALVATION ARMY.

The returns for the last six months are nearly complete, and show that over 107,000 persons have gone out to the penitent form since the beginning of November.

General Booth is about to issue a pamphlet of sixty-four pages, entitled, "Orders and Regulations for Soldiers;" price one penny. This will be a complete statement of what is authoritatively enjoined upon the rank and file of Salvationists.

NOTES FROM SCOTLAND.

Dr. Edward F. Hoernle has been appointed to assist Rev. Dr. Lowe in the superintendence of the operations of the Edinburgh Medical Missionary Society.

A very interesting biographical sketch of Rev. W. Elmslie, father of the late Professor Elmslie, from the pen of Mr. Alexander, editor of the Aberdeen *Free Press*, appears in *The Free Church Monthly*.

The Free and Established Church Assemblies meet in Edinburgh on Thursday next. The Free Church moderator is Dr. Thos. Brown, of the Dean Church, Edinburgh. Dr. A. K. H. Boyd, of St. Andrews, is to preside over the Established Assembly.

NOTES FROM IRELAND.

The district meetings of the Irish Methodist Church report a net increase in membership, and nearly twice the average number of candidates for the ministry.

Y.M.C.A. work in Ireland is being vigorously sustained in many places; cheering reports reach us with respect to Kingstown, Cork, Carrickfergus, and Belfast.

The Cork convention for the deepening of the spiritual life, recently held, was a time of much blessing, and tended to unite members of the various churches in a remarkable degree.

Dr. O'Sullivan, now Bishop of Tuam, was originally a Roman Catholic; but, coming under the influence of the late Dr. Bernard, he became a Protestant, and gradually rose from being a Scripture-reader to occupy his present position.

The Bible and Colportage Society of Ireland has held its thirty-first annual meeting in Belfast. The report showed that the past year has been one of general progress. The colportage association of the General Assembly has also held its annual meeting, and has had a prosperous year.

FALLEN ASLEEP.

Colonel Stuart Wortley, a well-known leader in rescue work.—Rev. George Hughes, Carlisle, for fifty-three years in the Wesleyan ministry.—Rev. C. H. Tyler, rector of Rodney Stoke, Weston-super-Mare.—Rev. John Jagger, Wesleyan minister, Barton-on-Humber.—Rev. W. P. Tiddy, for nineteen years Continental agent of the British and Foreign Bible Society, and subsequently pastor of the Congregational Church, Camberwell New-road.—Rev. John Parker, retired Presbyterian minister, Sunderland.—Rev. John Pogson, Barrow-in-Furness, for nearly forty years in the Wesleyan ministry.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — H.W.M. W.T. F.B. D.F.L. E.S.E. F.H. A.M. K.M.S. H.A.H. M.G. W.F. J.W.M. C.T.F. T.A.B. W.C. A.D. W.H.N. A.W.M. R.C. E.S. J.L.S. J.S.S. H.A.S. B.E.H. W.S. J.E.W.C. M.F.S. W.E.L. J.P.T. C.C.G. J.N. J.B. R.M. W.J.B. M.C. J.D. H.W. M.A. G.M.C. C.A.H. J.McL. E.S. J.H. J.M. K.C. E.L.R. M.V.

APPLICANTS FOR TRACTS.—J. Marshall, 68, Hythe-street, Dartford, Kent; R. Holladay, 42, Albany-place, Cowgate-hill, Dover; A. J. Lawrence, 4, John-street, Pysoe-street, Clerkenwell, W.C.; Miss Bullett, 265, Shirland-road, Paddington, W.; W. H. Thomas, 1, Beardell-street, Camden-hill-road, Gipsy Hill, S.E.; T. Pearce, 6, Newcastle-street, Cubitt Town, E.; J. T. Stevenson, 40, Hamilton-gardens, St. John's Wood, N.W.; T. M. Wintle, Pontymoile, near Pontypool, Mon.; J. E. Cooper, 49, Selby-street, Bethnal Green, E.; A. Clark, 19, Chipka-street, Cubitt Town, E.; Mrs. H. Henman, Stagsden, Egmont-road, Sutton, Surrey; W. E. Lewis, 43, Arundell-street, King Richard's-road, Leicester; G. Goodman, 29, Prince's-square, Kennington-road, S.E.; W. Bolton, 74, Melbourne-road, Leicester; J. Sawers, 75, Chapel-terrace, Parkhead, Glasgow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Systematic Bible Teaching.—An expository lesson is given on Wednesday afternoons from half-past two to four o'clock, during May and June, in the Conference Room, at 21, Warwick-lane, Paternoster-row, E.C.

Albany Institute, Camberwell, is being built to provide accommodation for good work which for some years has been carried on in an old coach shed. The object is to win young men and others to Christ, and not in vain have devoted men given their time in conducting Bible-classes and meetings of various kinds. Some well-known friends of Christian work have given assistance, but £250 is still needed. Mr. Spurgeon, who knows the excellence of the endeavour, writes that the friends "must be helped through." Communications should be addressed to Mr. G. B. WILMOT, 34, Brunswick-square, Camberwell.

Brevia.

Bishop Taylor, of Africa, is on a visit to the United States.

There are said to be 13,000 English in Paris and its suburbs.

The Princess of Wales has inaugurated a London Flower Girls' Guild.

Miss Daniell's new Home for Soldiers at Buckingham Gate, S.W., has been opened.

The death is reported of Mr. James Nasmyth, the inventor of the steam hammer.

The new Quarterly, *Subjects of the Day* is a valuable addition to periodical literature.

The Lord Chancellor is preparing a Bill for the better protection of neglected children.

The Canadian Government proposes to devote £40,000 to the furtherance of immigration.

A version of Bunyan's "Pilgrim's Progress" is in preparation for the blind people of Formosa.

One of Her Majesty's cruisers in the Red Sea has captured a dhow with 131 slaves on board.

The Review of Reviews for May has a long and ably written *résumé* of the contents of *Lux Mundi*.

The Chicago Chief of Police has stopped the sale of cigarettes to boys under sixteen years of age.

The early morning commercial classes at the Regent-street Polytechnic have been a great success.

The Quakers are rapidly increasing in numbers in the United States, especially in the south and west.

Nearly £18,000 is still required in connection with the establishment of the South West London Polytechnic.

Mr. Christie Murray declares that New Zealand, with its rich scenery, possesses the playground of the world.

A British company is to be formed for the administrative development of Zululand, Tongaland, and Swaziland.

The Standard last week had a very commendatory article on the work of the British and Foreign Bible Society.

An international telegraphic convention, in which forty governments are represented, assembled in Paris this week.

The National Leprosy Fund have £6000 at their disposal. A memorial to Father Damien is to be placed over his grave.

The London County Council has resolved to erect a model lodging-house to accommodate 350 people in the St. Giles area.

A bill is before the Indian legislature for restricting the hours of labour of children and young persons in cotton factories.

The coloured races in America are said to be multiplying faster than the increase of whites, by birth and immigration combined.

The authorship of the lines in last week's "Gathered Gold" attributed to the late Robert Browning, has been disavowed on his behalf.

Mr. J. Passmore Edwards, proprietor of *The Echo*, has gifted £20,000 for the erection and endowment of the Bethnal Green Free Library.

In *The Scots Observer*, Mr. R. L. Stevenson, the well-known author, writes a defence of the character and work of the late Father Damien.

A House of Commons Committee has conditionally approved of a scheme for an electric underground railway through central London east and west.

It is contemplated to establish a Mission in the Hague, and other districts of Holland, for the reclamation of juvenile offenders and the prevention of crime.

The women of Greece have submitted to the Government a petition, asking that as good educational opportunities be given to the girls of the nation as to the boys.

THE IRISH SUNDAY CLOSING BILL.—The friends of temperance in Ireland are determined to do all they can to prevent the exclusion of Dublin, Cork, Waterford, Limerick, and Belfast from the provisions of the Sunday Closing Bill. Already various public bodies and several influential public meetings have most strongly protested against the proposal.

SOUTHSEA CONFERENCE.—The invitation to this gathering, having for its objectthe deepening of the spiritual life in believers, has just been issued. At the morning meetings (May 27, 28, 29), the three "whats" of the Apostle Paul, in Eph. i. 15-23, will engage attention:— (1) What is the hope of his calling? (2) What the riches of the glory of his inheritance in the saints? (3) What the exceeding greatness of his power to usward who believe? For the evenings, three representations of Christ "in the midst," by St. John, will be considered:—In the midst of sinners, John xix. 18; of churches, Rev. ii. 1; the throne, Rev. vii. 17. There will be preliminary and closing meetings on May 26 and 30. Reports of work will be given on the Conference days, and there will be helpful expositions and addresses. Copies of the programme may be had from Rev. Frederick Baldey, vicar of St. Simon s, Southsea.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MAY 18.—Psalm IX.

MUTH-LABBEN probably refers to the tune to which these words were set. The Chaldee version adds "concerning the death of the champion who went out between the camps," referring the Psalm to the death of Goliath of Gath, whose fate aroused the Psalmist's muse in the review of after years to a very triumphant pitch. In the LXX. this Psalm refers to the death of the Divine Son, and recites his victory over death and the grave and all our foes.

THERE IS A PREDOMINANT NOTE OF PRAISE (1-6, 11, 12, &c.).—Let us not praise with a divided, but *whole* heart. And we must incite praise by recounting *all* God's works. Let memory heap fuel on the altar of praise. The Lord has indeed rebuked our arch enemy (comp. 6 and Zech. iii. 1), and his strongholds are now wastes, *come to a perpetual end* (2 Cor. x. 4; Col. ii. 15). What a contrast between our dead foes, and our ever living King (7).

There is an assertion of trust (7-12, 18).—"Refuge" is *high tower*. The oppressed, the humble, the needy, and the poor have strong encouragement. Calamity drives them to God, and makes them familiar with the secrets of his character. The more we know of God the more we can trust Him. Doubt is born of ignorance. Leave God to vindicate you, He will not forget (12).

There is petition for further help (13, 14, 19, 20).—What a contrast between the gates of death (13) and the gates of the holy city (14)! What a striking example of 15th verse is given in the story of Haman (Esther vii. 10)! He who lifts the righteous hurls down the wicked. It is a sin to *forget* God (17). There is a striking emphasis in the two closing verses; the Hebrew for *man* might be rendered *weak*, mortal man (Isa. li. 13).

MONDAY, MAY 19.—Psalm X.

This Psalm is full of sorrowful complaint, and befits God's people in all seasons of distress.

THE MALICE OF THE FOE IS POWERFULLY DESCRIBED (1-11).—The treatment which the unjust oppressor deals out to his prey is set forth in many rich and striking images. Now, it is the serpent with venom under his tongue (7); now, the bandit secreted in ambush (8); now, the lion in his den, and again the hunter snaring the unsuspecting prey (9). And all the while God seems to stand afar off and hide his eyes from the tribulation caused to his own, so much so that all the thoughts of the wicked, that there is no God, seem abundantly confirmed (4, 11).

THE PRAYER OF THE OPPRESSED (12-15).—God is asked to lift up his hand from rest in the folds of his robe. He is the helper of the helpless and hapless, who commit themselves to Him. Let us commit ourselves to Him that judgeth righteously (1 Pet. ii. 23). It is supposed that the suppliant entreats that the oppressor's boast (11) may be answered in another way than he thinks, in the complete extirpation of every vestige of his sin (Matt. xiii. 41).

THE BOAST OF FAITH (16-18).—What in ix. 19 was a prayer is here taken as an accomplished fact. Forget not the humble (12) is here recalled: Thou hast heard the desire of the humble (17). The preparation of the heart in prayer is his work, and so of course He is able to hear and answer. When we abide in Jesus, and the Holy Ghost flows through our hearts as sap through the vine, we are taught how to pray, and whatsoever we ask we receive. True prayer begins with God, and returns to Him again.

TUESDAY, MAY 20.—Psalm XI.

When John Welsh and his fellow-captives were summoned from their prison on the Firth of Forth to appear before the court, they sang this Psalm as they walked by night under guard to their trial. It is worth reading in the rugged Scotch version. It is a debate between fear and faith, and probably dates from the time when David was being persecuted by Saul.

THE COUNSELS OF EXPEDIENCY.—(1) Timid friends, anxious for his safety, urged him, not simply to flee to the literal mountains, which he did, but to desert the cause of God, and to renounce his faith, which he never did. Birds escape the dangers of the plains by winging their flight to the caves or woods of the hills. Such counsels were constantly given to Nehemiah (Neh. vi.). And the enemy has ever sought to dislodge the faithful servants of God by fear (Job ii. 9, 10; Luke xiii. 31). Luther's diaries abound in similar references. And there is much force in the reasons alleged. The bow is already being bent, the darkness is in favour of evil stratagems (2, R.V.), and the foundations of social order are undermined. Righteousness cannot avail, why should it not be relinquished?

THE ANSWERS OF FAITH (4-7).—The revolutions of earth cannot shake his throne. He permits the wicked some licence that the righteous may be tested (Luke xxii. 31, 32). And when the limit is reached which his love apportions to his people's trials, then their persecutors will first be entangled in snares, from which they shall not escape, and then overwhelmed as Sodom was. But in the meantime, whilst in the midst of persecution and sorrow, let the righteous remember that the eye of God not only beholds their patience, but exchanges glances of tenderness with his suffering ones (Exod. iii. 7).

WEDNESDAY, MAY 21.—Psalm XII.

The opening words suggest that this Psalm is an Appeal for Help in Bad and Evil Days. There are days when sin seems rampant, sweeping all before it. The great and godly men one by one are taken away, and the ungodly reign supreme. But, when there is no help in man, let us turn to God with the cry which broke from Peter's lips when sinking in the waves. It is a very convenient cry, both from its brevity and its comprehensiveness. *Help, Lord* (see Micah vii. 2).

THE NEED OF HELP (1, 2, 4). — Deceit is specially the sin of Orientals. A double heart is literally *a heart and a heart;* and such practise deceit on neighbours whom they should love. On the contrary we are bidden to put away lying, and speak truth to our neighbours (Eph. iv. 25). Oh for perfect transparency of heart and life!

THE CERTAINTY OF HELP (3, 4).—The very prayer begotten in the heart carries the assurance of an answer. Besides, the world is so made that such daring wickedness cannot go unpunished. Let us never act as if we thought our lips were our own, for they too have been bought with the price of those dear parched lips which cried, *I thirst.*

THE ARISING OF HELP (5).—God hears sighs. One sigh will make Him arise, as the sighs of Stephen made Jesus stand (Acts vii. 56).

THE BLESSED PROMISE OF HELP (6, 7).—There is no mixture of error in the words of God, all dross has been removed; they may therefore be trusted to the uttermost. Bind the words of God to your heart, and go fearlessly forth into the midst of vile and wicked men, you shall be *kept and preserved* for evermore (Isa. liv. 17).

THURSDAY, MAY 22.—Psalm XIII.

This Psalm evidently dates from the Sauline persecutions. Four times the afflicted Psalmist cries, *How long.* It begins in the deepest dejection, but it clears itself as it proceeds, and the soul, lark-like, rises above the lower current of east wind, till it revels in the heaven of God's love. Pray on, troubled believer, it is marvellous how prayer is a ladder from the deepest dungeon into the most radiant day.

DEPRESSION (1, 2).—Saul's persecutions lasted over years, and no hope of termination appeared (1 Sam. xxvii. 1). David was as a man who spends 500 days passing through a forest, the tangled overgrowth hides the sun, and he begins to despair of ever emerging. Some say that this Psalm is the cry of the Church (Rev. vi. 10).

SUPPLICATION (3, 4).—How wise to hand over all worries and anxieties to God. If, instead of carrying them in our own heart, we made them all instantly known to Him, we should live more blessed and peaceful lives (Phil. iv. 6). He had bemoaned four evils, he now entreats four blessings (3). Oh for the enlightened eyes! (1 Sam. xiv. 27; Eph. i. 18). The holy soul is as eager for God's honour, as for its own vindication (4).

ASSURANCE (5, 6).—It is very delightful when we can sing, though not out of the wood, because so certain of the coming deliverance. Faith praises for the victory before the fight has even reached its worst. After lying for some time in the Bishop of London's coalhouse, Mr. John Philpot was rebuked for singing hymns in prison, and he answered: "I have so much joy than I cannot lament, but day and night I never was so merry before."

FRIDAY, MAY 23.—Psalm XIV.

The creed, character, and doom of the Atheist are here depicted; and the Psalm is so important as to be repeated (liii.), with slight alterations, which show this rendering more suitable for public use. The Hebrew word *fool* denotes one of withered intellect.

THE ROOT OF ATHEISM.—It begins not in the head, but in the heart (Rom. i. 21). Men do not like God; they try to ignore Him, and end by blatantly denying Him. The surest way of dealing with such is to treat them as rebels and sinners.

THE EFFECT OF ATHEISM ON THE CHARACTER (2-6).—Corruption as of a grave; abominable works; darkened understanding; filthiness of heart and life; persecution and shaming of the godly; but finally great fear. What a true catalogue of crimes! These verses are largely quoted by the Apostle (Rom. iii. 10-12) as true of all men, because the seeds of this awful crop are by nature latent in us all, awaiting favourable conditions of germination. God comes as a *seeker*, eagerly looking for those who abjure the ways of sin, and call upon Him; and these are picked out by Him as his choice jewels, for his own. The word *because* in ver. 6 should be better rendered *but*. The enemy may come up against the camp of the righteous, but God is in the midst of them; they cannot be moved (Ps. xlvi.).

THE BEST ANSWER TO ATHEISM (7).—The Church of God, of whom the Jewish people was a type, is too much in captivity to the world and the devil. Let us daily ask that our salvation may speedily come, the advent of which shall bring discomfiture to our foes, and long, glad rejoicings to us (Heb. ix. 28; 2 Thess. i. 8, 9).

SATURDAY, MAY 24.—Psalm XV.

This Psalm was probably composed with xxiv., to celebrate the bringing of the ark to Mount Zion. The first words are almost a repetition of the awe-struck question of the stricken men of Bethshemesh (1 Sam. vi. 20). And the rest of the Psalm gives a description of those who may dwell with God. If we would have fellowship with God, and dwell in his house all the days of our earthly life, let us see that this character is ours, by the grace of the Holy Spirit.

THE CHALLENGE OF THE SOLOIST (1).

THE ANSWER OF THE CHOIR (2-5).—The answer is given, first, positively (2), and then, negatively (3); so also, in the two following verses. It is very needful that we watch our walk, and work, and talk, if we would have fellowship with God. Those who would walk with God must be like God. We must abhor slander, evil, and reproach. When stories reach us, let them stop with us. Let us act as non-conductors. We must also mind what company we keep, withdrawing from the companionship of the *vile*, but drawing close to and honouring all who *fear* God, whatever their rank and sect, as children of the same Father, and therefore brethren and sisters in the same family. *Usury*, which is a very different thing to the taking of interest, and *bribes* are equally inconsistent with the vision of God. If only we are heedful of all these matters, we shall not only be able to dwell in the royal palace, as priests and kings, but we shall remain steadfast and unmoveable amid the changes and convulsions around. Here is the secret of permanence and rest (5).

AUSTRALIAN ABORIGINES.—A meeting in connection with the Maloga Aboriginal Mission is to be held in the Lower Exeter Hall, Strand, on Wednesday next, at 7.30 p.m., when Mr. Daniel Matthews will speak at length of the work of the Mission.

MISSIONARIES FOR CENTRAL AFRICA.—On Monday last week the C.M.S. received a telegram from Mr. Douglas Hooper, in Eastern Africa, begging for a further reinforcement to be sent by the French mail leaving on May 10, in time to accompany Bishop Tucker and Mr. Hooper's party to the Victoria Nyanza. This telegram was mentioned at the C.M.S. annual meetings at Exeter Hall, on Tuesday, and within 36 hours nine offers of service were received. Four men were selected, and actually started on Saturday evening for Marseilles. They are: Mr. J. W. Hill, a Cambridge graduate; Mr. T. V. Dermott and Mr. J. W. Dunn, who were shortly to be ordained to the ministry; and Mr. F. C. Smith, who has been under training as a lay evangelist. Previous to their departure a meeting to bid them God speed was held, on Saturday afternoon, at the C.M.S. College, Islington, under the presidency of Sir John Kennaway, M.P. The outgoing missionaries were addressed by Rev. A. J. Robinson, and commended to God in prayer by Rev. H. W. Webb-Peploe.

International S.S. Lessons.

Sunday Afternoon, May 25.

THE MISSION OF THE SEVENTY.—LUKE x. 1-16.

GOLDEN TEXT: LUKE x. 11.

"OTHER seventy also."—Besides the Apostles sent out long before on a similar tour (ix. 1-6). "The kingdom of Christ aggressive, progressive, expansive: first, twelve Apostles, then seventy preachers, then five hundred brethren, then thousands!"—*Van Doren.* "Seventy."—So "seventy elders" assisted Moses (Num. xi. 16). "Two and two."—"The gifts of one to complete those of the other." Also for their mutual comfort and support. It was a most gracious provision.

THE DISCOURSE.—Instructions for the mission (2-12), and warnings to the unrepentant (13-16).

(1) *Instructions for the mission* (2-12).—"The harvest." A favourite image in our Lord's teaching, used in parables of the "sower" and the "tares," and in John iv. 35, 36, as though He lived with the great harvest ever in view! "Pray."—Suggestive hint of the sublime ministry of prayer! We see the over-ripe far-stretching harvest on the one hand; on the other, God insisting to *fill* those fields with reapers. What hinders Him? Lack of prayers—lack of true sympathy with God and man on the part of his people. YE, who are yourselves to be workers, ye only can pray this prayer with consistency, understanding, and full sympathy. "That He would send forth."—The Lord, not man, must send, if we are to do his work. "Thou shalt go to all that I shall send thee," &c. (Jer. i. 7). Beseech Him to accept *you*, and send *you* to do your task in the lot He has chosen. "Teachers should be very cautious how they speak about children 'being missionaries' to their parents, lest they foster self-will, conceit, and disregard of the fifth commandment. A pious child may bring his parents to Christ, but it will be rather by irreproachable conduct, and gentle demeanour, than by assuming to teach. Nevertheless, there *is* such a thing as a child's *active* work for Christ. Every gentle word of instruction, counsel, or warning given to a younger brother or sister, or playmate, every fearless refusal to join others in sin, every childish prayer for others, every trifle given from the child's *own* money to the missionary box, is a fulfilling of the command given us in this lesson."—*Eugene Stock.*

"Behold, I send you forth as lambs," &c.—"They took their lives in their hands, and this gave them power, by proving their sincerity." "They are to set out just as they are—weak and utterly unprovided. The first characteristic of a messenger of Jesus is confidence. Jesus, who gives them their mission, charges Himself with the task of defending them, and of providing for their wants."—*Godet.* "Scrip"—leather bag or wallet—is an old English word now obsolete. "Nor shoes," *i.e.*, only the sandals they wore. "Salute no man by the way."—A complete Oriental salutation consumes from one to three hours. "They must travel like men absorbed by one supreme interest." The King's business presses, and time is short. "First, say peace," &c.—"By 'peace' the Jews meant all blessing and welfare. The entrance and the salutation are simultaneous. The prevailing impulse in the servant of Christ is the desire of communicating the peace with which he himself is filled."—*Godet.*

"It shall turn to you again," *i.e.*, you, at any rate, will be blessed in blessing. "Eating and drinking such things as," &c.—"They are to regard themselves immediately as members of the family, and to eat without scruple the bread of their hosts. It is the price of their labour. They give more than they receive."—*Godet.* "Go not from house to house."—"When a stranger arrives in a village, the neighbours, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy: it consumes much time, causes unusual distraction of mind, and everywhere counteracts the success of a spiritual mission."—*Land and Book.* "Eating and drinking such things as they give."—Be neither fastidious, nor over-scrupulous, but accept freely and gratefully. "The labourer is worthy," &c.—Be independent. Though they give their best, you have given them far more. "Heal the sick... and say, The kingdom," &c.—Acts of mercy, and Gospel preaching should ever go hand in hand. "Come nigh unto you," *i.e.*, all the blessings of Messiah could now be theirs for the taking. What a tremendous message? How it must have stirred men! Yet the words have a still clearer bearing on us. How near the kingdom to each!

(2) *Warnings to the unrepentant* (13-16).—Notice how through all this warning is revealed: (1) The full gravity of the present, and (2) the deep feeling Jesus had of the supreme character of his mission. Capernaum.—Jesus had made it his home, and "the cradle of the kingdom of God."—*Godet.* Of his recorded miracles, more were wrought here than in any other place. "He that heareth you, heareth Me," &c.—Man's attitude to Christ's heralds and their message is really the same as their attitude to Christ, and even to God Himself.

"What a grandeur, then, belongs to the work which He confides to his servants!"—*Godet.*

LESSONS.

(1) The world is to be saved by human agency, by men's prayers—prayers, (1) *spoken*, and (2) *lived.*

(2) There is no honour like the honour of taking part in this work. Are you working *for* Christ, or *against* Him?

(3) This harvesting of men is the great work of history. For this Christ lived, and died, and rose again. It filled his heart and hands. Have we felt its sublimity?

(4) Remember the stupendous part to be played by prayer.

(5) These seventy were *personally* chosen by Jesus Himself. Do you, the teacher, enjoy a clear *personal relationship* to the Lord Himself, (1) as his friend, forgiven, accepted, and blessed; and (2) as one whom *He* has thrust forth to do *his* work. On the distinct settlement of these questions depend peace, joy, and power.

(6) The qualities required of Christ's servants: (1) Absolute confidence in Him for protection and support; (2) single-eyed devotion (4-8); (3) hearts full of blessing, eager to give out the peace that was theirs (5, 6, 9); (4) courtesy; (5) independence, "The labourer is worthy," &c.; (6) dignity of King's messenger (10, 11).

(7) The kingdom of God is nigh to you and to me. Is nigh *now*. Study to make this very clear. So many children grow up not Christians, though yearning for Christ, only because they do not know they may go *now*, and as they are, to Him.

(8) Press the awful warning of the lesson. The rejection of truth *may* be a far more terrible sin than the doing of a great crime. Simply saying "No" to Jesus may be far worse to some than for others to live in horrible iniquity. How easy to say that fatal "No"!

Personalia.

Mr. Charles Cook is busy visiting the prisons of Russia. In St. Petersburg he has preached in all the wards, and distributed copies of the Scriptures. He has received permission to enter the prisons of Moscow for the same beneficent purpose.

Mr. Glenny, of the North Africa Mission, who has Messrs. Bridgford and Stephens with him, is visiting the stations of the mission. He began last week at Tlemçen, and on succeeding days looked in upon the workers at Mascara, Mestaganem, and Algiers. He also attended a three days' conference for workers amongst the Kabyle speaking peoples held at Djemâ Sahridj.

Mr. David Baron and Dr. Dixon have returned home after wanderings in the East extending over three months, distributing New Testaments among Jews. They found doors wide open everywhere, and many descendants of Abraham heard the Gospel for the first time. In Salonica, where two-thirds of the population of 120,000 are Jews, as well as in Constantinople, Sofia, and Philippopolis, not to mention Egypt and the Holy Land, the travellers had some very interesting missionary experience.

Pasteur C. W. Cremer, of Brive, Corrèze, France, is making a short stay in England. His work away in the heart of the country has secured the sympathy of several English Christians, who are rendering much-needed help towards the erection of a place of worship in Brive. There are three earnest workers in the town, but no others within a radius of fifty miles, while in the south-easterly direction one may travel 200 miles without meeting another witness for the faith in its purity. Communications to M. Cremer should be addressed to the care of Rev. J. F. B. Tinling, 21, Crouch Hall-road, London, N.

"MAY MEETINGS" for Next Week.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri., 16	9 a.m.	Lon. Missy. Soc. (Women's Work)	*b* Exeter Hall	Mr. Evan Spicer.
,,	10 a.m.	Congregational Union	*m* Memorial Hall, Farrgdon.-st.	Rev. Thomas Green.
,,	3 p.m.	Operative Jewish Converts' Inst...	*m* St. James's Hall, Piccadilly	Earl of Roden.
,,	7 p.m.	Congregational Church Guilds ...	*c* Memorial Hall, Farrgdon.-st.	Rev. R. F. Horton.
,,	8 p.m.	Exeter Hall Y.M.C.A.	*m* Exeter Hall	Mr. George Williams.
Sat., 17	3.30 p.m.	Theatrical Mission	*m* Institute, Henrietta-street ...	Duchess of Teck.
,,	3.30 p.m.	Tottenham Deaconesses Institn...	*m* The Hospital, Tottenham ...	Mr. George Williams.
,,	6.30 p.m.	Theatrical Mission	*m* Institute, Henrietta-street ...	Mr. Courthope Todd.
Sun., 18	11 a.m.	Colonial and Contntl. Church Soc.	*s* St. John's, Paddington	Dean of Gloucester.
Mon., 19	2.30 p.m.	Christian Evidence Society	*m* Sion Coll., Thames Embkt....	Sir Andrew Clark.
,,	3 p.m.	White Cross Society	*m* Exeter Hall	Bishop of Wakefield.
,,	6.30 p.m.	Aged Pilgrims' Friend Society	*m* Exeter Hall	Mr. E. Rawlings.
,,	7 p.m.	Seamen's Christian Friend Soc. ...	*m* Seamen's Ch., London Docks	Mr. M. H. Hodder.
,,	7.30 p.m.	Tonic Sol-fa College	*m* Exeter Hall	Mr. W. Barbour, M.P.
Tues., 20	9 a.m.	Religious Tract Society	*b* Cannon-street Hotel, E.C. ...	Mr. M. Stewart, M.P.
,,	10 a.m.	Primitive Methodist Missy Soc. ...	*b* City Temple, Holborn Viadt.	Mr. H. J. Allen.
,,	3 p.m.	Miss de Broen's Paris Mission	*m* Exeter Hall	Mr. F. A. Bevan.
,,	3 p.m.	Anti-Vivisection Society	*m* St. James's Hall, Piccadilly...	Lord Truro.
,,	6.30 p.m.	Bri. Soc. Prop. Gosp. among Jews	*m* Exeter Hall	Sir R. N. Fowler, M.P.
,,	6.30 p.m.	Peace Society	*m* Memorial Hall, Farrgdon.-st.	Sir J. W. Pease, M.P.
,,	6.30 p.m.	Primitive Methodist Missy. Soc....	*m* Metropolitan Tabernacle	Mr. Joseph Peters.
,,	7.30 p.m.	George Yard Ragd. Schls. & Misn.	*m* George Yard, Whitechapel...	Earl of Harrowby.
,,	7.30 p.m.	Social Purity Alliance	*m* Exeter Hall	Mr. H. J. Wilson, M.P.
Wed., 21	11 a.m.	Protestant Alliance	*c* Exeter Hall	Dean of Achonry.
,,	2 p.m.	Protestant Alliance	*m* Exeter Hall	Hon. P. Cartaret Hill.
,,	3 p.m.	China Inland Mission	*m* Mildmay Conference Hall ...	Mr. George Williams.
,,	3 p.m.	Ch. of Eng. Purity Society	*c* Church House, Westminster	Bishop Barry.
,,	3.30 p.m.	Thames Church Mission	*m* Sion Coll., Thames Embkt....	Sir A. K. Rollit, M.P.
,,	4.30 p.m.	London Female Penitentiary	*m* 191, High-st., Stoke Newngtn.	Lord Kinnaird.
,,	7 p.m.	China Inland Mission	*m* Mildmay Conference Hall ...	Mr. J. E. Mathieson.
,,	7 p.m.	Protestant Alliance	*m* Exeter Hall	Sir Robert Phayre.
,,	7.30 p.m.	Mission to Australian Aborigines	*m* Exeter Hall	.....
,,	7.30 p.m.	Evangelical Continental Society...	*m* Abney Congl. Church, N.	Mr. J. Goodman.
,,	7.30 p.m.	Aborigines Protection Society	*m* Memorial Hall, Farrgdon.-st.	Sir T. Fowell Buxton.
,,	7.30 p.m.	Brit. Soc. Prop. Gosp. among Jews	*s* Regent-square Church, W.C.	Rev. W. Cuff.
,,	7.30 p.m.	British & Foreign Sailors' Society	*s* Eccleston-square Ch., S.W...	Dr. Hiles Hitchens.
Thurs., 22	11.30 a.m.	British Women's Temp. Assocn...	*c* Memorial Hall, Farrgdon.-st.	Mrs. H. Bright Clark.
,,	1.30 p.m.	Protestant Alliance	*c* Exeter Hall	Rev. J. R. Thomson.
,,	2.30 p.m.	British Women's Temp. Assocn...	*m* Memorial Hall, Farrgdon.-st.	Lady Eliz. Biddulph.
,,	7 p.m.	Protestant Alliance	*m* Exeter Hall	Colonel Sandys, M.P.
,,	7 p.m.	British Women's Temp. Assocn...	*m* Memorial Hall, Farrgdon.-st.	Lady H. Somerset.
,,	7.30 p.m.	Seamen's Christian Friend Soc....	*s* E. Lon. Tabcle., Burdett-rd...	Rev. Arch. G. Brown.
Fri., 23	1.15 p.m.	Religious Tract Society	*s* St. Mary Aldrmy., Qn. Vic.-st.	Canon Girdlestone.
,,	3 p.m.	Army Scripture Readers' Society	*m* Princes Hall, Piccadilly	Rev. Dr. Edghill.
,,	3.30 p.m.	Spanish & Portuguese Ch. Aid Soc.	*m* Exeter Hall	Archbishop of Dublin.
,,	5.30 p.m.	Friends' Missionary Helpers' Un.	*m* Devons. Ho., Bishopsgate-st.	.....
,,	6.30 p.m.	Barbican Mission to the Jews	*m* Exeter Hall	Rev. Gordon Calthrop.
Sun., 25	6.30 p.m.	British & Foreign Sailors' Society	*s* Christ Ch., Westmstr. Br.-rd.	Dr. Barnardo.
,,	7 p.m.	British & Foreign Sailors' Society	*s* Edinboro. Castle, Limehouse	Rev. Newman Hall.

b.—Breakfast; *c.*—Conference; *m*—Meeting; *s.*—Sermon.

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Y.M.C.A., Whittington-avenue, E.C.—Third annual meeting of the Y.M.C.A. Mission Band, Tues., May 20. Tea, at 6.15, meeting, 7 p.m.; chairman—Mr. W. H. Seagram. Addresses by Rev. W. R. Mowll, Messrs. H. W. Maynard, Hind Smith, and Rogerson.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., May 18, 3 and 7 p.m., Mr. Herbert W. Tayler. Open-air services: Mons., 7.30 p.m., Maryland Point; Tues., 7.30 p.m., Burford; Suns., 11 a.m., Maryland Point, Burford-road, Abbey-lane, &c.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.30 p.m., men only, Rev. John McNeill; 7.30 p.m., public, Gen. Anderson. Men's meeting nightly at 8. Bible-class, Thurs., 8 p.m. Prayer-meeting daily (Sat. ex.), from 1 till 2. Forty-sixth annual meeting, Fri., May 16, 8 p.m. Speakers—Canon Wilberforce, Rev. John McNeill, and Mr. George Williams.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., May 15, 8.45 p.m., lecture by Rev. J. Paterson, on "The Effect of Christianity on Morals."

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun. next, at 3.15, address to young men, 7 p.m., evangelistic meeting, open to all.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

Annual Missionary Breakfast, Powis Hall, Talbot road, Bayswater.—Whit-Monday, May 26, chair taken by Pastor Frank H. White, 9 a.m. Speakers—Pastor J. Stephens (lately returned from North Africa), Dr. T. G. Churcher (Tangier), Mr. Daniel Matthews (Maloga Aboriginal Mission), Miss Campbell (China), and Mr. J. E. Mathieson. Tickets, 1s. each, of Mr. L. Evans, 27, Westbourne Grove. (Stamped addressed envelope.)

Breton Mission.—Meeting at Zenana Medical College, 58, St. George's-road, S.W., Fri. even., May 30. Pasteur and Madame Lecoat will speak.

Paris City Mission, meeting at 59, Princes-gate, Thurs., May 22, at 4 p.m., Mr. Frank A. Bevan in the chair.

Conference Hall, Mildmay Park, N.—Sun., May 18, 9.30 a.m., 3.30 and 7 p.m., Major Whittle.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. G. F. Cook.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry, during May, Suns., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

Kilburn Hall, Kilburn-gate, N.W.—Bank Holiday, Monday, May 26, prayer, praise, and edification, 4 and 6.30 p.m.

Down Lodge Hall, Wandsworth.—Missionary meeting, Thurs., May 22, 8 p.m., Mrs. Ahok, a Chinese lady, will give an address and plead for workers to carry the Gospel to her heathen country-women.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Annual meeting, Thurs., May 15, 3 p.m., Exeter Hall, chairman—Hon. Henry Noel, supported by Revs. Sydenham Dixon, Henry Sharpe, Mr. J. E. Mathieson and Mr. T. A. Denny, Dr. McKilliam, and Rev. W. Fuller Gooch.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., May 21, 7 p.m. Mr. Gawin Kirkham will give an account of his travels in the East; Miss Synge (of the C.P.O.A.), returned from America, will take part. A party of children, about to sail for Canada, will be present.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., May 18, morn., 11, Pastor F. H. White; even., 7, Mr. Finlay Gibson.

Edinburgh Castle, Limehouse, E.—Sun. next, Dr. Barnardo, 11 a.m., Rev. Henry Bright, 3 p.m.; Mr. Joseph Clarke, 7 p.m.

Ancient Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tues. in May, 1 p.m., Rev. Newman Hall.

Guildford Convention, June 16—21. Particulars from the hon. secs., Convention Office, Guildford, Surrey.

Friends' Association for the Abolition of the State Regulation of Vice.—Annual meetings, Devonshire House, Bishopsgate-street Without, E.C., Thurs., May 22. Mr. William Fowler, chairman. Speakers—Prof. Stuart, M.P., and Mrs. A. S. Dyer.

Bible Readings, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thurs., 7 p.m., to which all are invited.

Meetings for Christian Workers every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

Nottingham Convention for the Deepening of Spiritual Life.—May 19—22. Particulars from Rev. C. Lea Wilson, hon. sec., Old Radford Vicarage, Nottingham.

Ramsgate Convention for Deepening of Spiritual Life, May 20—22. Particulars from hon sec., Apsley-villa, Ramsgate.

Southsea Conference, May 27—29.—Particulars from Rev. F. Baldey, vicar of St. Simon's, Southsea.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

Convention for the Deepening of Spiritual Life, Kingswood (Warwickshire), June 10—12. Particulars from Mr. W. Lees, Kingswood, Hockley Heath, Birmingham.

CONTINENTAL & FOREIGN NOTES.

HUNGARY.—In the province of Boscar thirty families, counting in all 240 souls, have passed from the Church of Rome into the Protestant community.

VICTORIA.—The bishops of Melbourne and Ballarat have directed the clergy in their diocese to refuse to officiate at any marriages of persons divorced under the new Victorian Act, or to issue marriage licences to such parties.

SWITZERLAND.—Complying with the request of the Government of Fribourg, the Pope has taken under his direction the faculty of theology just established there, and given it into the hands of the Dominicans. There are to be eight professors, varied in nationality, but all subservient to the Holy See.

PALESTINE.—The long-projected railway from Jaffa to Jerusalem is at last being laid. A French company is constructing the line, with the permission and promised protection of the Sultan. Though only a single line will at present be laid, such structural arrangements will be made as will facilitate the laying of a second line in course of time.

RUSSIA.—A society, having for its object the propagation of love of poverty, has been formed at Moscow. Members pledge themselves to spread the doctrine that all the true joys of existence may be obtained without money, and that wealth is in no sense desirable. These ideas will inevitably give dignity to habits of indolence, and they may also afford excuse for systematic dishonesty.

SICILY.—The environs of Messina have for ten years past been evangelised by two former priests of the Church of Rome—M. Varnier and M. Scuderi, the second of whom was converted through the instrumentality of the former. They have been privileged to see blessing on their labours, although persecution has also attended them. Where at first they were treated as "accursed Protestants" they are now received as true messengers of the Lord. The sick and the poor are specially looked after by these earnest workers.

SABBATH REST is being much discussed on the Continent, mainly in consequence of the assertion of social well-being. The postal authorities in Germany have suppressed the second delivery of letters on the Lord's Day, and made arrangements whereby those employed in the service will enjoy more rest than hitherto. There has been a similar reduction of Sabbath labour in Denmark, and in Copenhagen the subject has excited the interest of the trading community. It is hoped that before long legislation will compel the closing of shops on the Lord's Day.

BRITTANY.—Pasteur Lecoat's work in this interesting province of France is being vigorously prosecuted, though in the teeth of much opposition from Rome. The evangelical workers are but units, while the priests and nuns are thousands strong. In order to prevent the circulation of the Breton Bible, the Romanists are selling the "Lives of the Saints" at a price reduced by two-thirds from what was asked before the Scriptures were given to the people a few months ago. Over a hundred children, whose parents are for the most part Romanists, attend the Mission schools.

BOHEMIA.—The movement which a few months ago excited considerable attention, in favour of commemorating the pre-Reformation reform of John Huss, has fallen to the ground. Some of the leading spirits seem to have been actuated mainly by political motives, and, as a consequence, the proposal to erect a statue to Huss gave rise to suspicion in circles where an agitation for freedom of worship would otherwise have been tolerated. The occasion has furnished the Jesuits with a ground on which to attack Protestant principles, apparently with the result that Romanism is more firmly established than ever in the country. The disabilities of the Protestants include compulsory payment in support of Romish schools. Being thus burdened, members of the Reformed Churches have been unable to keep their own schools, of which 150 have ceased to exist during the past twenty years. With substantial assistance from Germany, the Lutherans have succeeded in maintaining their schools. As regards educational results, the Protestant institutions stand much higher than others.

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Bible Nurses in France (Mrs. H. Fowler)—Mrs. G.P. 10s. *Soldiers at Aldershot*—Parcel of Testaments from "St. Mark xiv. 8." J. Poate, Sherbourne-road, Farnborough.

GERMANY.—In the Prussian Upper House last week the largeness of the proportion of Jews in the public schools was held to imply a danger to Christian national education. Count von Pfeil maintained that the Jews would never merge with the Christian population, and called upon the Government to separate the two classes of children. The proposal was opposed by the Government, on the ground that it would promote disruption, and that the next step would be the separation of Protestants and Romanists in the schools. On a division, however, it was adopted by a large majority. The incident illustrates the tone, temper, and prevalence of the anti-Semitic movement in Germany.

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The ANNUAL MEETING of the Society will be held at Princes Hall, Piccadilly, on Friday Afternoon, May 23, 1890, at Three o'clock. The Chaplain General of the Army will preside.

The fine String Band of the Northamptonshire Regiment, by the kind permission of Colonel Wilson, will perform selections of Sacred Music, as also accompany the hymns which will be sung.

The following gentlemen will address the Meeting:—General Sir Arthur Lawrence, K.C.B.; Rev. J. B. C. Murphy, B.A., Chaplain to the Forces, Aldershot; Rev. H. W. Webb-Peploe, M.A., Vicar of St. Paul's, Onslow Square; Colonel J. F. Morton, late of the Border Regiment; Major John Smith, late of the 7th Dragoon Guards.

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will (D.V.) be held in EXETER HALL (Lower Room), on Monday Evening, May 19. The Chair will be taken at Half-past Six o'clock, by EDWARD RAWLINGS, Esq. The Revs. D. MacEwan, D.D., P. Reynolds, W. Sinden, C. Stirling, M.A., and M. Sweetnam F. A. Bevan, Esq., John Bush, Esq., and W. J. Parks, Esq., will address the Meeting. *No Tickets required.*

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THE ANNUAL MEETING OF MEN
will be held
On MONDAY, MAY 19, 1890,
at 3 o'clock p.m., in
EXETER HALL, STRAND.

CHAIRMAN:
The Right Rev. the Bishop of Wakefield.

SPEAKERS.—Rev. E. HOSKYNS; Sir JOHN KENNAWAY, Bart, M.P.; Commander DAWSON, R.N. The Bishops of Truro, Southwell, and Newcastle hope to be present.

Reserved Seat Tickets sent free on application to the REV. G. S. S. VIDAL, Museum-close, Oxford.

THE SABBATH FOR PARIS.

An earnest desire is expressed by the Committee of the

PARIS CITY MISSION

for the appointment of a specially qualified Missionary to instruct the people of that Sabbath-desecrating city in the obligations, duties, and privileges of the Lord's Day. Evangelistic work in Paris has created a spirit of inquiry about the right observance of the Day.—Particulars will be gladly supplied, and contributions received, by the Hon. Secretary for England,

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F. E. MARKHAM.

References of Mr. Geo. Hatton, Mr. W. Wheatley, or other members of the Committee. Report sent on application.

GLOUCESTER CONVENTION,

JUNE 9—13, 1890.

RAIKES MEMORIAL HALL, BRUNSWICK RD.

The following friends will, we hope, be present at the Convention:—Rev. Dr. Elder Cumming, Rev. F. B. Figgis, Rev. Canon Daunt, Rev. C. Inwood, Rev. F. B. Butlin, Rev. F. S. Webster, Rev. J. Wilkinson, Rev. J. Gelson Gregson, Rev. Dr. S. C. Morgan, Captain Baring, William Sloan, Esq., Walter Sloan, Esq., Reginald Radcliffe, Esq., Leonard K. Shaw, Esq., H. D. Brown, Esq., J. B. Wood, Esq., Mrs. Osborn, Mrs. Greaves.

PROGRAMME.—MONDAY: Preliminary Meeting—for Prayer and Preparation, 7.30 p.m. TUESDAY, WEDNESDAY, and THURSDAY: Prayer Meetings, 7 a.m.; The Convention Meetings, 11 a.m. and 7 p.m.; Bible Readings and Exposition, 3 p.m.; Dinner and Tea, 1 p.m. and 5 p.m. FRIDAY: Holy Communion (St. Nicholas Church), 7 a.m.; Praise Meeting (in the Hall); 11 a.m.; Accounts of Christian Work (ditto), 3 p.m.; Missionary Meeting (ditto), 7 p.m. N.B.—There will also be a Parents' Prayer Meeting, on Thursday, at 4 p.m.

Tickets for Dinner and Tea will be obtainable in the Hall, 1s. 6d. and 9d. each. Friends requiring hospitality or lodgings are requested to apply to Rev. J. J. Luce, St. Nicholas Vicarage.

CHINA INLAND MISSION.

MEETINGS IN CONNECTION WITH THE TWENTY-FOURTH ANNIVERSARY

WILL (D.V.) BE HELD IN THE

CONFERENCE HALL, MILDMAY PARK,

ON WEDNESDAY, MAY 21, 1890.

The Chair to be taken at 3 o'clock by GEORGE WILLIAMS, Esq. (*President of the Young Men's Christian Association*). And at 7 o'clock by JAMES E. MATHIESON, Esq.

Missionaries from China and others will address the meetings.

To the Readers of "The Christian."

DEAR FRIENDS,

I am now in very urgent and exceptional need of Funds for the support of my large and increasing Family of 3,450 Destitute and Orphan Children, containing many Blind, Crippled, Deaf and Dumb, and otherwise helpless Little Ones.

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NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

MEMORY.

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THE THREE GARDENS.

By Dr. J. CULROSS.

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THE OPIUM PLAGUE.

By ALFRED S. DYER.

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No. 1060.] FRIDAY, MAY 23, 1890.

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The Rev. C. H. Spurgeon, The Right Hon. Lord Kinnaird, The Rev. Canon Fleming, B.D., Mr. Samuel G. Sheppard, Sir Arthur Blackwood, K.C.B., The Rev. Canon Girdlestone, M.A., and Mr. William Fowler.

Among the other interesting items of the Programme will be the following:—

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2. Gymnastics & Musical Drill by Little Boys, led by Mr. Matthews.
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"I have known Mrs. DALBY for many years, and of the very useful work of a very difficult kind which she has done in the Master's spirit; and am glad in any way to further her most important life-mission, all the more, that it needs much self-sacrifice and risks some misunderstanding in carrying it out.

J. JACKSON WRAY."

THE UNSUCCESSFUL CANDIDATES.—Contributions are earnestly solicited by the Committee of the Ladies' Samaritan Society, in aid of the Unsuccessful Candidates at the election of Pensioners on the Incurable Fund, recently held at the *National Hospital for the Paralysed and Epileptic, Queen Square, Bloomsbury.* There were 22 Candidates and only five Pensions to bestow, 17 have consequently been unsuccessful. Many poor sufferers looked forward to the election with great anxiety, and it is the wish of the Committee to send a gift of money to those who have failed, to comfort them in their disappointment. Will not kind friends help? Cheques and money orders should be made payable to ROSA PEARMAN, Vice-President, to whom all communications respecting the Society should be addressed, at the Hospital, as above.

ANNUAL MISSIONARY BREAKFAST, Powis Hall, Talbot-road, Bayswater. Whit Monday, May 26. Chair taken by Pastor Frank H. White at 9 a.m. punctually. Speakers: Pastor J. Stephens, M.A., on his return from a visit to the North African Mission Stations; Dr. T. G. Churcher (Tangier); Mr. Daniel Matthews (Maloga Aboriginal Mission); Miss Campbell (China); and Mr. J. E. Mathieson. A limited number of tickets issued, 1s. each. To be obtained of Mr. L. EVANS, 27, Westbourne-grove (stamped addressed envelope).

MR. SPURGEON'S ORPHAN HOMES, Stockwell.—Annual Festival and President's Birthday Celebration, Thursday, June 19. Commence 2.30.

HOLINESS MEETINGS DURING MAY.

Thursdays, 1st, 8th, and 29th, Regent Hall, at 3 o'clock.

Fridays, 16th, and 23rd, Exeter (Lower) Hall, at 3 o'clock.

June 5 to December 18, every Thursday at 3, in the Exeter (Lower) Hall,

MRS. BRAMWELL BOOTH, or COMMISSIONER HOWARD

will lead, assisted by other Staff Officers.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

HELP IS MUCH NEEDED in the circulation of the Scriptures and wholesome Literature. The cure of Ireland's sorrows must be sought in the dissemination of Divine Truth. National schools have done a splendid work in teaching the people to read, and the great want is of a pure and enlightening literature.

The Society is **UNDENOMINATIONAL**, and has at present **21 COLPORTEURS** scattered over the country, in addition to **170** Book Agents spread over **19** counties. Contributions will be thankfully received by—

SIR WILLIAM QUARTUS EWART, BART., Belfast, *Treasurer.* REV. H. M. WILLIAMSON, D.D., Belfast; REV. WALTER RIDDALL, Belfast; REV. J. ELLIOTT, Armagh; REV. WESLEY GUARD, Belfast, *Secretaries.* REV. THOMAS LYLE, Dunadry, Belfast, *Assistant Secretary.*

A Report gladly sent to any address.

TERMS FOR ADVERTISEMENTS "The Christian"

(PREPAID).

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Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

2 weeks.	£	s.	d.
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Society for the Suppression of the Opium Trade

Office:—6, BROADWAY CHAMBERS, WESTMINSTER, S.W.

PRESIDENT: *SIR JOSEPH W. PEASE, Bart., M.P.* | TREASURER: *SIR ROBERT N. FOWLER, Bt., M.P.*

THE ANNUAL MEETING

will be held at

EXETER (Large) HALL, on Tuesday Evening, June 3,

when the

REV. CANON WILBERFORCE, M.A.,

Will report on his recent visit to India, and investigation of the Opium Question in that country.

THE CHAIR WILL BE TAKEN AT 7 p.m.,

By ARTHUR PEASE, Esq.,

And the following other Speakers will take part in the Meeting:—

MARK J. STEWART, Esq, M.P.

REV. W. M. TOMLINSON, Hull, formerly Missionary in China.

FREDERICK SESSIONS, Esq., Gloucester, who has just returned from a visit to India.

RECENT PUBLICATIONS.

INDIA'S OPIUM REVENUE: What it is, and how it should be dealt with. By JOSEPH G. ALEXANDER, LL.B., Secretary of the Society. Price Twopence. 32pp.

This pamphlet has been prepared in response to requests received from many friends of the cause for a concise statement of the history and present position of our country's connection with the Opium Trade. May be had in quantities for distribution at a reduced price.

SUBSTITUTES FOR THE OPIUM REVENUE. By the same Author. Price Threepence. Intended to show that the immediate sacrifice of the Bengal Opium Revenue, except so much of it as is derived from the medicinal use of Opium, is feasible, as a matter of practical statesmanship, without any disregard of the legitimate claims of the people of India.

CONTRIBUTIONS will be thankfully received by the Treasurer at Messrs. Dimsdale, Fowler & Co.'s Bank, 50, Cornhill, E.C.; or by the Secretary, at the office, 6, Broadway Chambers, Westminster, S.W.

INEBRIATE HOME for Women, High Hatts, near Huddersfield. Terms 5s. to 10s. weekly. There are at present a few vacancies. For particulars apply to the Secretary, Miss WOOD, Newhouse, Denby Dale, near Huddersfield.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 112, Kensington-park-road, W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for young Gentlewomen. Sound education by Christians of recognised educational standing and practical training for life's duties and responsibilities.—Miss COCKERELL, Mdlle. Richter, Thorney Abbey, Alexandra-park, Manchester.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

ASHBY HOUSE SCHOOL

(*Senior, Junior, and Kindergarten*),

WICKHAM ROAD, BROCKLEY, S.E.

Principals—Miss PEIRSON and Miss HAINES, assisted by well qualified Governesses and Masters.

Ashby House is situated in an exceedingly healthy suburb. Preparation for Oxford and Cambridge, Local, and other examinations.

A thoroughly happy home for children from abroad. A Seaside branch at EASTBOURNE, where boarders whose health requires sea-air and bathing are received.

Referees:—Rev. C. H. Grundy, M.A.; Rev. J. Morley Wright; C. J. Brookhouse, Esq., M.D.; and parents of present and past pupils. Prospectus and addresses of referees on application.

Summer term began May 6.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis. Local examinations. Governess-pupil required (with premium).

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Highly qualified professors in constant attendance. Indian or foreign children received.—Mrs. BRYANT, Lunham House, Upper Norwood, S.E.

ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.

WALTER J. KAYE, B.A., T.C.D.

MARGATE.—ALRESFORD HOUSE, Queen's-avenue. High-class School for Sons of Gentlemen. Christian home. Special care of Indian and delicate children.—Address, The PRINCIPAL.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A sound education, with home comforts and religious training. Healthy locality. Term commenced May 7. — Rev. R. HUTTON, or Miss NEWTON, Dukinfield, Cheshire.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

PREPARATORY SCHOOL, near Brighton. Special attention to delicate, backward boys. Home comforts. Christian training. Preparation for public schools. Twenty guineas. Indian children received.—Miss WISE, Hamilton Lodge, Hurstpierpoint, Sussex.

BOURNEMOUTH HIGH SCHOOL FOR GIRLS.—Principal, Miss BROAD. The School course meets the requirements of the Cambridge Local and Higher Local examinations, London Matriculation and Trinity College. A few Boarders received. Delicate girls have every care.

SCHOOL TRANSFER. — A high-class Christian Ladies' School in one of the best suburbs of London, in good working order, with good connection, to be disposed of on account of the serious illness of the Principal. — H. T. TIDDEMAN, Esq., Solicitor, Finsbury-square, E.C.

BASLE, SWITZERLAND.—A Christian family receives about six young Ladies desirous of studying and practising French and German. Remarkable opportunities for proficiency in drawing, painting, and music. Excellent references. Prospectus sent post free.

A. EHRHARDT, Aeschengraben 28, Basle.

FRANCE.—A Lady can highly recommend a Christian home in a French family, residing in a healthy village near Dieppe, for young Ladies or others wishing to perfect themselves in French.—Miss ROBINSON, 5, Sussex-place, Southsea; or Mlle. COLLEN, Gruchet St. Simeon par Luneray, Seine Inférieure, France.

FRENCH TUTOR.—A Theological Student accustomed to Boys, highly recommended, is anxious for short engagement. July to October. Very small salary. Address M. ORATOIRE, Geneva. Reference, Madame Merle d'Aubigné.

A FRENCH GENTLEMAN, a physician, desires to meet with a family, within easy rail distance of Dover, where he could board and receive lessons in English on moderate terms, during July and August.
H. W., 13, Rose-street, London, E.C.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.

Head Master, Rev G. HUGH JONES. Classical, technical, and commercial departments; also preparatory forms. Resident foreign master. Laboratories, workshops, cricket-field, and tennis ground. Backward, delicate, and young boys have special attention. Prospectus, honours list, &c., on application.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for professional and business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 10 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

COMBE DOWN SCHOOL,
Near BATH.
(For Sons of Gentlemen.)

Boys carefully prepared for University, Civil Service, and business pursuits. Forty-one successes in last four years, including Higher London Intermediate in Arts, senior and junior honours in Cambridge Local, South Kensington, Sandhurst Indian Cadetships, and Army Preliminary. Resident French and German masters. Modern languages and science hold a prominent place in school work. Christian teaching, based solely upon the Word of God. Improved accommodation. Commodious and airy school-rooms and bed-rooms. Large playground, gymnasium, workshop, tennis court, cricket field. Bracing air; open situation. Referees: Dr. Anderson, Linden-gardens, W.; Col. A. Battye, c/o H. S. King & Co., Pall Mall, S.W.; Hon. Judge Boyd, Dublin; H. Dyer, Esq., Malvern; Dr. Maclean, Bath; Dr. Pentecost, Brooklyn, N.Y.; G. Trench, Esq., Ardfert, co. Kerry. Terms moderate.—Prospectuses on application to
W. FRANKLIN, Principal.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
ESTABLISHED 1845.
A High-class School for Gentlemen's Sons.

Hon. Principal—DR. CRANAGE, M.A.
PRINCIPAL:
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Trinity College, Oxford.
Vice-Principal—ROBERT WESTON, M.A.
Trinity College, Dublin.

There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School.—Full particulars on application.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.
Term commenced April 25.

BURLTON HOUSE, READING.—High-class Ladies' School. Principal, Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training, well appointed home. Inclusive terms. Highest references.

LYNTON HOUSE SCHOOL,
CLIFTONVILLE, MARGATE.

A Christian Home and School for young Ladies. Present premises are specially adapted for educational purposes; splendid situation, recreation ground attached to the house and close to the sea. Terms moderate and inclusive. Excellent references.—Apply for prospectus to the PRINCIPALS.

BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Educational advantages combined with home comforts. Children from India and the Colonies received.—For terms apply to the Principals, the Misses OAKE.

A WIDOW LADY (no children), of cheerful and companionable disposition, and good experience in training and educating children, is desirous of an engagement in a family for the above purpose. Can play and sing, and give primary instruction in music and singing. A comfortable home being the chief object, a moderate salary would be accepted. The most satisfactory testimonials can be given.—A. H. B., Woodley's Library, White Rock, Hastings.

THE VICAR of a pleasant and healthy parish in Hampshire, wishes to meet with a little Boy to educate with his own (9½ years old), under the care of a Christian Governess of high qualifications and experience.
VICAR, Anstey, Alton, Hants.

AN ENGLISH LADY, certificated in English and having studied two years at Cambridge, desires an engagement abroad as English Teacher in a good family or school.—Miss A., The General Post Office, Leeds. (To be left till called for.)

GOVERNESS (22), in Christian family (or school), English, French, German, music, drawing, and needlework. Best references. J. L. E., 103, Herbert-road, Plumstead, Woolwich.

A YOUNG CHRISTIAN GOVERNESS, well-educated and recommended, £14; Mothers' Helps and Nursery Governesses, £14—£25; Kindergarten Teacher and German Nursery, £20; Music and School Governesses (certificated), £20—£30; Boys' Governess, B.A. Governess, £40; Finishing with languages acquired abroad, good music, painting, &c., £40—£60. Many Christian Teachers of all denominations disengaged. No charge to employers. Mrs. EDWIN HOOPER, Governess Home and Institute, Compton-terrace, Islington, London. Old established.

SHORTHAND (Pitman's).—Postal Tuition by a former Pupil of the Metropolitan School of Shorthand, Ltd. Careful training. Testimonial and full information by return of post. Terms moderate.—JOHN NOBBS (son of Mr. Wm. Nobbs, evangelist), 23, Whitecross-street, Hereford.

EXPERIENCED CHRISTIAN GOVERNESS, bright and successful, teaches by lecture and illustration, English, French, German, music, painting.—NONA, Arrowsmith's Music Warehouse, Hampstead, London.

Appointments, Situations, &c., Wanted.

AS BOOK-KEEPER OR CORRESPONDENT.—Scotchman, age 29, abstainer. 14 years' experience in leading solicitor's office in Scotland. Is anxious to give up law, and willing to go abroad if necessary. Highest references.
D. P., Dunster House, Mark-lane, E.C.

COACHMAN.—Thoroughly trustworthy Christian abstainer requires situation (country preferred). Single-handed or otherwise. Single or pair. Ten years' exemplary personal character. Age 30. Married.
W. BATER, Motspur-park, Malden, Surrey.

GARDENER, single-handed or good Second. Christian, abstainer. Twelve years' practical experience in all branches. Age 26. Married. Excellent character. Please state wages.
J. LEECH, 28, Laud-street, Croydon, Surrey.

AS COACHMAN, thoroughly understands his duties; single-handed or otherwise, accustomed to pair. Age 27. Married, one child. Good reference.—J. D., c/o H. W. Taylor, Esq., Hadley Bourne, Barnet.

DEAF AND DUMB LAD (16) obliging intelligent, just leaving school. Good home and situation wanted, preferably outdoor. Gardener, groom, or like. No premium.
105, Pershore-road, Birmingham.

PRINTING.—Re-engagement required as Overseer of Composing department, or take management of small office, by Christian Man of practical experience.
W. E. C., 18, Parkholme-road, Dalston, N.E.

AS PORTER, MESSENGER, or Useful Man, wanted by a young Man in a Temperance Hotel, &c. Total abstainer and non-smoker.—HENRY BRIDGER, 6, Fitzroy-court, Tottenham-court-road, London.

MATRON OR ASSISTANT in Orphanage, or any place of trust where Christian principles would be valued. Abstainer. Good manager (45).
E., 48, Elgin-avenue, St. Peter's-park, N.

AS MATRON to a small Home, Orphan or otherwise, by a Working Housekeeper; or in house of business. Middle-aged. Has high testimonials. Moderate salary.—M. L., Southend House, Lower Sydenham, London, S.E.

AS MATRON, Housekeeper, or Wardrobe-keeper in school or similar institution. Good testimonials. London or suburbs.
89, Central-hill, Upper Norwood.

AS USEFUL COMPANION.—Lady recommends Christian Gentlewoman. Musical, methodical, conscientious, abstainer. Would undertake light household duties, and assist in Mission work. Small salary.
Mrs. INMAN, The Grove, Hampstead.

AS USEFUL COMPANION.—An engagement required. Comfortable home desired more than high salary. Christian, undenominational. Locality immaterial. Good references.
Miss G., 47, Arthur-street, Ryde, Isle of Wight.

AS COMPANION.—Re-engagement wanted to an elderly invalid or blind Lady. Just terminated an eight years' engagement. Left through death. Good references.
Miss H., 2, Syon-terrace, Isleworth.

A LADY gladly recommends a Christian young Woman, well suited to be with children from 3 to 9, and give them elementary teaching, music included. Or as Lady's Help where servant is kept.
A. B., 4, Park-square, Regent's-park.

CERTIFICATED LADY NURSE. Monthly cases or medical. Highly recommended. Kind and attentive. Christian person. Age 40.—M., c/o Miss HOOPER, Nurses' Agency, 9, Upper Baker-street, N.W.

DISTRICT NURSE.—Re-engagement required. Experienced in visiting and nursing the sick poor.—A., c/o Mrs. Davis, 33, Lower Addiscombe-road, Croydon, Surrey.

NURSES' AGENCY.—Miss HOOPER, 9, Upper Baker-street, N.W., introduces efficient Nurses, Monthly, Medical, and Surgical, and takes special interest in supplying reliable Christian people.

CLERGYMAN'S WIFE recommends Nursery Governess to little children, or Companion. Usual subjects. Good needlewoman. Disengaged June 19. £25 to £30.
VIOLET, 128A, Terminus-road, Eastbourne.

TWO CHRISTIAN LADIES (experienced) seek an opening in the country for teaching and parish work, with house (as compensation for the latter) or without. Good references.—M., c/o W. E. Stride, Bookseller, Waverley-road, Southsea.

ATTENDANT OR USEFUL MAID to elderly Lady. Experienced, middle-aged; good personal character.
E. H., 38, Nutford-place, Edgware-road, W.

AS MAID.—A Lady highly recommends a member of her Bible-class, a thoroughly respectable young Woman, as Maid. 23. Good dressmaker and needlewoman. Christian home desired.—Miss COX, Marienberg, Malvern.

MAID.—A Lady wishes to recommend a nice Maid, quiet and respectable. Aged 43. Churchwoman, trustworthy and reliable. Plain dressmaking and millinery.—Mrs. BARDSLEY May Cottage, Lodge-road, Southampton.

AS UNDER-HOUSEMAID.—A Lady wishes to obtain a situation for a young Girl (16). Been in service for 2½ years. Wages £7.
Mrs. CAYLEY, Ivy Mount, Streatham.

THE GLOUCESTER ASSOCIATION for care of Friendless Girls, wishes to recommend young Woman, 19, as Cook or General Servant. Honest, but conduct not quite satisfactory in last situation. Is anxious to start afresh; has good recommendations from former situations.
Miss MOORE, Charlton House, Gloucester.

GENERAL SERVANT.—Place wanted for middle-aged Woman, of pleasant manners. With abstainers. Also light work for young Man brought to Christ during illness.
CLERGYMAN, 50, St. Quintin-avenue, W.

LAUNDRY-MAID.—Can young Convert, needing Christian influence, be received of Laundry-maid, in good country family (friends as S.A.) Five months' good character from present Mistress. Experienced.
Rescue Home, 18, Wyndcliffe-road, Southsea.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY.—Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 1s. 10d. (formerly 2s.) Specialité (supplied to Agents, 1s. 4d. in bulk, 1s. 4½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

SECRETARY.—Gentlemanly Youth wanted for a Doctor's office. Christian principals, and best of reference.—Address in first instance, L. L., Bingham's, 29, Mount-street, W.

LAW.—A Solicitor (Commissioner) in practice in Manchester wishes to meet with a Christian Man as Partner to share office expenses and establish a practice.
LEX, Ormson Somer, Bowdon, Cheshire.

YOUNG MAN wanted for Soldiers' Home, total abstainer, as third servant, for rough housework and errands. None under 21 years need apply.—Miss SCHOFIELD, Soldiers' Home, Cork.

FOOTMAN.—Wanted at once, in a Gentleman's small family, a steady, respectable, willing young Man as above. A Christian and abstainer preferred.—Address, with full particulars and photo, to PEDES, Messrs. May & Co.'s Advertising Offices, 162, Piccadilly, London, W.

CLERK.—HATCHER & SONS, Taunton, require a Junior Clerk who has had some experience in a draper's desk.—State age, salary, work accustomed to, and when disengaged.

MIDDLE-AGED COUPLE, for Soldiers' Homes. Wife good cook, man for refreshment bar. No children. Church of England. Total abstainers. First-rate characters.—Miss DANIELL, Soldiers' Home, James-street, Buckingham-gate, London.

MATRON-SUPERINTENDENT.—Required for Babies' Castle, Hawkhurst, Kent, by the 30th of June, a thoroughly competent Matron, who must have had considerable experience in the management of infants from the earliest age, in health and disease, and must also have had hospital training. Candidates should be Christians connected with some Evangelical Church, abstainers, and thoroughly competent to control a large household of nurses and servants.—Applications, with copies only of testimonials, to the Secretary, Mr. JOHN ODLING, 18, Stepney-causeway, London, E.

MARRIED COUPLES, without children, wanted early in August. Practical Christians and abstainers. Man must have separate employment. Wife to teach about eighteen infants, conduct mothers' meeting and Mission work. Country district. Cottage with garden, rent free, with firing. Salary £25.—Full particulars to
Miss R., Ridlingron House, Hitchin.

AN EXPERIENCED NURSE wanted for one child. Must have good character, be a good needlewoman, and an abstainer.—Apply, stating particulars.
Mrs. BARSTOW, The Lodge, Weston-super-Mare.

NURSE (good), about 25, wanted immediately for three children, youngest 17 months. Must be good plain needlewoman and good-tempered. One other servant kept. Wages £16.
Mrs. ALLCHIN, 89, Wood-lane, Shepherds-bush.

ASSISTANT NURSE wanted.—Age 25 to 30. Experience not necessary.—Apply to the MATRON, Lock Hospital, Harrow-road, W., any day before 12.

EARNEST CHRISTIAN NURSE required, to go to Japan with Missionary and wife to take charge of baby year old. Good wages.—Apply by letter, to
Mrs. BARCLAY BUXTON, Easneye, Ware.

UNDER-NURSE wanted at country house, one hour from London. Must be experienced and competent, over 20 years of age, and an abstainer. Wages £18. A true Christian would be greatly valued.
Mrs. BARCLAY, Hertford-heath, Hertford.

AS NURSE-ATTENDANT to elderly Lady, and Useful Maid in a family of three Ladies. A cheerful, obliging Christian, abstainer, fair needlewoman, and fitted to exercise some supervision over younger servants is desired.
Miss L., Hill Brow, Hastings.

NURSE OR MOTHER'S HELP wanted, for three children, youngest one year old. Christian desired. Age not under 20.
Mrs. A. GRIMSDALE, Rabbi House, Uxbridge.

A CHRISTIAN LADY wanted to conduct weekly a small Meeting for Factory Girls, at Cambridge Heath. Help offered.—Rev. J. B. BARRACLOUGH, 46, King Edward-road, Hackney.

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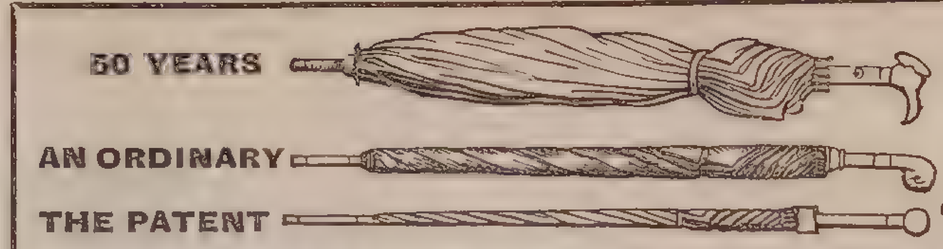

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Mission Halls, and for other Benevolent Objects.

The One Hundred and Eighteenth ANNUAL MEETING of this Society will be held in the Lower EXETER HALL, on Wednesday, May 28, at 7 o'clock. F. A. BEVAN, Esq., D.L., in the Chair.

Speakers: Revs. Gordon J. H. Llewellyn, Chaplain of St. George's Workhouse; Arthur Mursell, Clapham; J. Jackson Wray, Whitefield Tabernacle; Pedr Williams, Lower Clapton; Geo. H. Giddins, Author of the Life of Paxton Hood; Geo. Williams, Esq.

Help much needed, and can be sent to the Secretary, as under, or to the Editor of the CHRISTIAN.

JAS. ATKINSON, *Secretary.*

28, *Enfield-road, Kingsland, London, N.*

GLOUCESTER CONVENTION,

JUNE 9—13, 1890.

RAIKES MEMORIAL HALL, BRUNSWICK RD.

The following friends will, we hope, be present at the Convention:—Rev. Dr. Elder Cumming, Rev. F. B. Figgis, Rev. Canon Daunt, Rev. C. Inwood, Rev. F. B. Butlin, Rev. F. S. Webster, Rev. J. Wilkinson, Rev. J. Gelson Gregson, Rev. Dr. S. C. Morgan, A. B. Stoney, Esq., Walter Sloan, Esq., Reginald Radcliffe, Esq., Leonard K. Shaw, Esq., H. D. Brown, Esq., J. Wood, Esq., Mrs. Osborn, Mrs. Greaves.

PROGRAMME.—MONDAY: Preliminary Meeting—for Prayer and Preparation, 7.30 p.m. TUESDAY, WEDNESDAY, and THURSDAY: Prayer Meetings, 7 a.m.; The Convention Meetings, 11 a.m. and 7 p.m.; Bible Readings and Exposition, 3 p.m.; Dinner and Tea, 1 p.m. and 5 p.m. FRIDAY: Holy Communion (St. Nicholas Church), 7 a.m.; Praise Meeting (in the Hall); 11 a.m.; Accounts of Christian Work (ditto), 3 p.m.; Missionary Meeting (ditto), 7 p.m. N.B.—There will also be a Parents' Prayer Meeting, on Thursday, at 4 p.m.

Tickets for Dinner and Tea will be obtainable in the Hall, 1s. 6d. and 9d. each. Friends requiring hospitality or lodgings are requested to apply to Rev. J. J. Luce, St. Nicholas Vicarage.

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THE ANNUAL MEETING will (D.V.) be held on **WEDNESDAY**, June 4, at 5 o'clock, in the Hall entrance, 13, Duke-street. The Chair will be taken by **LORD LEIGH.**

LONDON CITY MISSION

THE

Evening Meeting

will be held (D.V.) in

EXETER HALL,

On WEDNESDAY, JUNE 4, 1890.

The Chair to be taken by

SIR CHAS. BERNARD

AT SEVEN O'CLOCK PRECISELY.

The Mission Choir of 150 Voices will Sing before and during the Meeting.

Speakers:

The Ven. ARCHDEACON SINCLAIR,

Rev. ALFRED NORRIS,

Minister of West Kensington Congregational Church,

Mr. GILLMAN,

Missionary to Spanish and Portuguese,

Mr. J. WILLIAMS,

Missionary to Public-houses.

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A few Special Reserved Tickets for Ladies can be had, on application (only) to the Secretaries at the Mission House.

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THE GUILDFORD CONVENTION.

THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing MONDAY, JUNE 16.

Speakers—Revs. J. T. BUTLIN (Birmingham); J. B. FIGGIS (Brighton); C. A. FOX (London); GELSON GREGSON (Bradford); W. HASLAM (St. Leonards); G. F. HEAD (Hampstead); EVAN HOPKINS (Richmond); J. ALEXANDER JACOB (Bath); BARNES LAWRENCE (Blackheath); J. J. LUCE (Gloucester); F. B. MEYER (London); Pastor MONOD (Paris); Revs. E. W. MOORE (Wimbledon); H. WEBB PEPLOE (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application, stating the number required.

May 23, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the Right Rev. Dr. Westcott, Lord Bishop of Durham.

We hope there will be a large muster of the friends of home and foreign missions at the farewell meeting to Dr. Pierson and Major Whittle, at the Mildmay Conference Hall, this (Friday) evening, as announced in our forthcoming meetings.

Now that the "Day in the Country" season will very soon be upon us, with its urgent appeals for funds, we strongly commend a method of self-help adopted with great success by Mr. James Taylor, of the Ben Jonson Mission, Stepney-green, E. For some time prior to the "outing" he encourages children and parents to bring to the Mission a few pence weekly to add to the fund. Such trifles, which would otherwise often be ill spent, add materially to the sum collected; and the universal adoption of such a plan would greatly lessen the deficit which almost invariably attends such excursions, and cultivate a more lasting interest in the general work of the mission. At the same time we hope our readers will enable us to respond liberally to the multitude of appeals which annually reach us on behalf of these treats for the little ones.

The phrase in the address from the Chair at the late meetings of the Congregational Union, that "Independency knows nothing of a Christ that is to be," has been animadverted upon in many quarters. It is interpreted by a leader in *The Nonconformist and Independent*, as referring to men who "not finding Christ present enough in the Spirit, indulge in fondly feeble dreams of seeing Him in the flesh." We have never heard of any writer worth consideration who expected to see the Lord otherwise than in his glorified form; and among these, of the last generation, to go no further back, must be placed Edward Bickersteth, William Pennefather, and Horatius Bonar. He would be a most unreliable man who should speak of such men as "not finding Christ present enough in the Spirit." It may be unhesitatingly affirmed of many saintly men in the past, as of many successful workers in the kingdom of Christ now, that they are firm believers in the Second Advent, and the indulgence of "half-reproachful irony" with respect to them is a very unwise proceeding.

One of the most gratifying and hopeful things in connection with the meetings of the Congregational Union was the discussion on the proposal to appoint a day of united prayer for revived spiritual life. Most pathetic and tender were the utterances of Rev. G. S. Barrett and Rev. Charles New; while there appeared to be a unanimous desire that all hindrances to spiritual efficiency should be removed. The first Sunday in October was set apart as "a day of special supplication for the outpouring of the Holy Spirit on the churches and colleges."

The more we ponder over the matter, the more we are convinced of the unrighteousness of the Government proposals to reward the retiring publican. Licences to deal in intoxicants have been granted in the past with a most criminal recklessness, and in the face of continued protests from a large section of the best people in the community. If the trade were one that furthered the well-being of society, no one would wish to interfere with it; but it seems to us to be nothing short of infamous that when the public interest demands a decrease of this unholy traffic it can only be done by paying a king's ransom for the process.

The scheme of the Government is still further vitiated by its utter inadequacy. If by one supreme act of sacrifice the nation could wholly sweep away the traffic, and get rid for ever of its all-pervading curse, as was done in the case of the slave trade, Christian patriotism might prompt us to sanction the transaction. But these tinkering proposals can have no other effect than that of rooting the liquor traffic and its attendant evils still more firmly amongst us. It will bring about no appreciable diminution in the number of drink-shops, and will indefinitely postpone all action of a prohibitory nature, however much that might be desired by local communities. Once give the publican a legal vested interest in his privileged monopoly, and he can snap his fingers at temperance reformers who are disinclined to buy him out at a fabulous price.

One thing is certain—that the scheme is abhorrent to the great bulk of the Christians throughout the country. The loudest and longest cheers at Exeter Hall and elsewhere during the May meetings have greeted those who have raised their voices against it. We again entreat the Government to pause before they stamp their action with the indelible shame of making a compact with the authors of so much of our social and personal misery and sin. Better a thousand times that they should alienate the publican than lose the confidence of the nation at large.

There is a growing impression that the preaching of sermons, though a very classic form of Christian instruction, is by no means of essential importance. We hear of ministers in some directions revising their church arrangements so as to dispense with one of the customary two sermons on Sundays. The object is to facilitate Bible-class work—a very desirable object indeed. In some parts of Wales the Sabbath Bible-class for grown-up people has long been a popular institution, and, what is more important, a valuable source of religious instruction. Eloquent discourses concerning Scripture are all very well, but reverent study, with many minds engaged in giving forth thoughts, is calculated to prove much more profitable to the public at large—at once instructive to the immature, and edifying to those who are already acquainted with the Word of God.

Closely allied with this subject is that of expository preaching, which we are glad to see is receiving increasing attention in America. In the current issue of *The Old and New Testament Student* (Hartford, Conn.) a symposium on the subject has been begun. The editor well says:—

> Why do not the ministers of our times see that the people are starving for the Word, the real contents of Scripture? Why do they not see the egotism, the immeasurable self-conceit, which forms the basis of the present practice—a practice which deliberately substitutes the weak and ineffective fancies of man for the strong and overpowering words and thoughts of the sacred volume?

Expository preaching is that form of discourse by which truths or lessons are drawn from a chapter or paragraph rather than from a clause or verse. Rev. John McNeill's success lies largely in the power with which by this method he preaches the Gospel. Dr. Boardman, of Philadelphia, is said to have gone through all the books of the Old and New Testaments in this way.

It is well that those who cannot endure the supernatural should face the logical results of their method. A writer in the May issue of *The Student* examines with some fulness the Gospel story of Christ's infancy. Of rationalistic theories concerning the origin of this wonderful literature, he says:—

> Strauss sees the origin in the mythology of Zeus and his loves. Keim, with finer feeling, regards this account as a materialisation of what is true ideally—Christ was only the son of Joseph and Mary, but in Him the creative and energising power of God and the Spirit were present in a wonderful degree. To accept these conclusions requires fully as much devotion to a theory, as to accept the literal account. Eliminate all the miraculous, leave Christ the simple son of Joseph and Mary, and Christ, the historic Christ, the greatest miracle of all, remains.

Not as Son of David does Christ stand out among men, but as Son of God; not as the Prophet of Nazareth, but as the Word made flesh. Only by accepting the miracle which these words involve, can we have an adequate explanation of the life of Jesus.

Now that the authorities in Brighton have taken steps to suppress the hawking of newspapers on Sunday mornings, we hope they will proceed a little further in the direction of bringing about a better observance of the Sabbath, and adopt measures to stop the playing of secular music by the bands upon the piers on the Lord's Day. Unfortunately in these matters there is a tendency to strain at a gnat and swallow a camel; and it certainly would be more satisfactory if those who have the power were to deal with large abuses and influential offenders first, and take up the smaller ones afterwards.

It is significant that the German Emperor, in opening the Reichstag, makes reference, among other matters, to "the growing insubordination of the young," and to the necessity of strengthening paternal authority. Those who have spoken of "disobedience to parents" as among the "grievous things" predicted of "the last days," have been termed alarmists, but the danger must be becoming notorious when the monarch of a great people has reasons for emphasising it in addressing the national representatives

The readers of the Lives of Mary Lyon and Fidelia Fiske will be interested in learning that Mrs. Hiram Mead, widow of the pastor of the village of South Hadley, Mass., where Mount Holyoke Seminary stands, has been appointed to the vacant place of Principal to that Institution. Mrs. Mead, who formerly filled positions in Oberlin College and Abbot Academy, Andover, is a lady of womanly tenderness, descended from a Puritan ancestry, and has it as her aim to make Mount Holyoke what Mary Lyon designed—a college of high intellectual culture, but where all attainments will be consecrated to Christ. Mount Holyoke has been in the front of Christian colleges for young ladies, and our readers will rejoice that its world-wide influence and magnificent history are likely to be continued.

A financial journal states that the manufacture of opium by the Chinese themselves has been extending so greatly that every year the region which makes use of opium from India is contracting. The silk districts have within seventeen years changed the use of foreign opium for that of the native produce to the extent of one fourth of the whole amount used by them seventeen years ago. Their expenditure on foreign opium has been reduced from 13,000,000 taels to 10,000,000 taels. Great Britain, which has refused to deal with the opium traffic, may soon have to face a deficit in her Indian revenue, and find some other source of income. But what of the moral guilt of having helped to inoculate the Chinese with this terrible and fatal habit?

MAJOR WHITTLE AT MILDMAY.

AN eight-days' mission has been concluded by Major Whittle in the Conference Hall, Mildmay-park. The attendances were not as large as had been expected, owing probably to the mission having been fixed for the time of the May meetings. On the two Sundays, however, there were very large audiences, and on the second, in answer to special prayer here and elsewhere, there was a remarkable manifestation of the presence of God. Between 200 and 300 rose, desiring personal blessing.

On Sundays a workers' meeting was held at 9.30 a.m., and evangelistic meetings at 3.30 and 7; the evening one being followed by inquiry meetings. During the other days of the week (except Saturday) Major Whittle gave Bible-readings on the sacrifices, from the first chapters of Leviticus, which were specially helpful. They set forth emphatically the precious blood of Christ as the ground of our access to God. Many testimonies to the value of these readings have been since received. The addresses in the evening were most powerful and searching.

Miss Whittle's meetings with young ladies and girls during all the past year have been a great addition to her father's work, and illustrate the excellence and importance of the common-sense and practical methods used at Mr. Moody's Institution at Northfield, where Miss Whittle was trained.

We cannot speak too highly of the interest shown by Colonel Morton, Mr. Mathieson's successor. He was present every evening, dealing with inquirers, and manifesting a thoroughly evangelistic spirit.

The services have been much helped by the singing of the North London Choir, and on Monday by the Male Choir from Stratford, and also by an occasional solo from Miss Whittle. Major Whittle will be followed by the earnest prayers of many friends at Mildmay.

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THE THREE GARDENS:

EDEN, GETHSEMANE, AND THE GARDEN "WHERE THEY LAID HIM."

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF EDEN.

I.—*Introductory.*

THREE gardens, and only three, are specially mentioned in the Bible—the Garden of Eden, the Garden of Gethsemane, and the Garden "where they laid Him." With these gardens the greatest events in man's history, and in God's revelation of Himself, stand associated; and the story of each throws light upon some of the profoundest problems with which the human mind can deal.

The story of the first garden, told in the beginning of Genesis, as if to children, has echoes of itself in the traditions of all nations. A fierce battle rages round its credibility. Not to speak of the scoffing and merciless ridicule, or quiet contempt, with which it has been assailed by some professed unbelievers in Revelation, it is regarded by not a few who monopolise the title of "critical" and "scientific" Christians as historically untenable—a poem, in which both actors and events are purely imaginary, like "Marmion," or "The Lady of the Lake"—an allegory, like the "Pilgrim's Progress"—a "significant tale," or one of those innumerable myths (with perhaps a spiritual kernel) which belong to the infancy of races. If only the Bible could be purged of a few such awkward stories—in particular, that story of the Fall—it would seem to them a more credible book and worthier of acceptation. "The whole thing," it is said, "is too childish for belief. Is it conceivable that the destiny of the human race should turn on an incident so trivial as the tasting of an apple?"

But *is* the incident so trivial?* It has not seemed so to the greatest thinkers of the past, who did not use the measure of mere bigness as their standard. It is in keeping too with all that comes after it in the Bible. In particular, in the central chapter of that Epistle which Coleridge has described as "the most profound work in existence," the Apostle Paul endorses the "incident," which he names *the Fall*, exhibits its vast and far-reaching consequences for the race, and over against it sets forth the glorious grace of God in Christ Jesus.†

Some, like Bishop Newton—who would not knowingly trifle with God's Word, consider that the account is written (so to speak) in hieroglyph—the serpent being the emblem of Satan, the eating of the fruit being the indulgence of forbidden desires, and so on throughout; and that it sets forth in parabolic fashion the Divine creation of man, primeval innocence, the happiness of that first estate, the incoming of Satanic temptation, the Fall with its consequences for the race, and the promise of a Deliverer. Taken thus, we should have to interpret the Genesis narrative as we interpret one of our Lord's parables, using after-revelations as our guide.

Without discussing such a view, or attempting to summarise the hypotheses which turn the Book of Genesis into a mere patchwork of legendary matter, brought into its present shape by some unknown, and not very skilful compiler, it is plain that the narrative, figurative and anthropomorphic as it is in its expression, claims to be history, and not fable. And without it, as Herder points out, the story of mankind "would be a book without a title, wanting the first leaves and Introduction." If we deal with it according to its manifest intention and idea, it will bear the severest scrutiny, and will yield the most valuable results.

Problems of the most perplexing nature force themselves upon all thinking men in connection with human life, and refuse to be put aside. Every new generation of men, unsatisfied with the solutions of the past, takes them in hand afresh. Who and what am I? Whence came I? Why am I here, and for what end? What means this disorder in my inmost being—this imperative, unsilenceable *Ought*—this sense of guilt—this inward protest against myself—this strange fear that invades my sunniest hours? The scientific man, dealing with facts verifiable by the senses, explains my physical mechanism, the chemistry of my blood, the structure of my brain, the function of every nerve; but he leaves my greatest questions unanswered. Every line along which he conducts me leads to the frontier of a region of mystery which he cannot lay open to me. The Bible takes my hand just where science gives me up; and if it does not answer all my questions, it does at least start me on an illumined path, and tells me all that is needed for life and godliness.

I do not mean to attempt an exposition of the Genesis record in detail, but would simply indicate in outline the main things set forth; taking up the story just as the book tells it, neither "spiritualising" on the one hand, nor "rationalising" on the other.

Life is not pocket money, to be spent as whim or taste directs; but capital entrusted to our care, that we may trade with it for God and ourselves in this mart of time.—*J. M. Gibbon.*

FARNINGHAM AND SWANLEY BOYS.—Nearly 300 guests met at the Hotel Metropole on Saturday last to celebrate the 26th anniversary of the Homes for Little Boys. F. W. Buxton, Esq., presided, and was supported was Sir Wm. Hart-Dyke, M.P., and many other earnest supporters of the institutions. There are few agencies more full of promise and realising better results than these Homes, which have for their object the training of poor and orphan lads, and fitting them for industrial and commercial pursuits. All interested in such work can satisfy themselves of this by a perusal of the report, or, better still, by a visit to the Homes at Farningham and Swanley. But, alas, the possibilities are limited for want of certainties in the form of pecuniary support. Indeed, some of the cottage-homes have their doors closed from this cause, the balance-sheet showing a deficit of £3000. We earnestly hope friends will come to the rescue of these precious young lives, and that speedily. There are at present 500 boys in the Homes. The secretary is Mr. Benj. Clarke, 3, Bank-buildings, Ludgate Circus, E.C.

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* "The eye that sees a world in a grain of sand, or heaven in a wild flower, will see a hell in the slightest act that means *No* to God. Parables of this are met on every hand. A mother says to her child, playing on the floor beneath her smiles and loving glances, *Bring me the pin that lies over there.* The child pays no attention. By and by the mother repeats her word, and the child looks up into the mother's face and answers *No.* What do men say of such a thing? Do they smile and call it a trifle, because it is only the lifting or not lifting of a pin that is in question? Do they not rather say, *It is the child-will revolting against the mother-will?* And, viewed thus, does not the act of refusal swell out into dimensions all but immeasurable? So with man's lightest *No* to God. Taken in its hidden, unconfessed, far-back intent, it involves not the mere unthroning of God, but Deicide itself."—JOHN WHOM JESUS LOVED.

† For other New Testament references, see John viii. 44; Rom. viii. 20, 21, xvi. 20; 2 Cor. xi. 3; 1 Tim. ii. 4; 1 John iii. 8.

Pondoland's Darkness.

Is there a tribe of two hundred thousand human beings in the whole world which has been surrounded by the English for more than forty-five years, and which to-day has only two men trying to save the nation from its moral pollution and its members from godless lives and Christless graves? "No, no!" you say. Alas! the true answer is, "Yes, indeed, there is."

Dear Christian at ease, will you try to realise this fact? You say you cannot take in the statistics of China: it is so far off, and you are only connected with it by "tea." You are connected to this country by the fact that your English brothers and sisters have surrounded it for years, and have taught it many evil habits. At a guess, I should say there are fifty white men in Pondoland. Two are missionaries. The rest are traders or mineral hunters, many of whom are ruining the nation through a flood of drink. The Romanizing Ritualists are awaking to the need, and propose sending a medical man in.

Many traders have had to flee for their lives from the country, as there is no British protection. I myself witnessed the interview of a drunken chief with a trader, who narrowly escaped without a sound thrashing. The traders bring most of their trouble on themselves through the drink they sell to the natives.

The witch-doctors reign supreme in the land. Hundreds of natives are cruelly tortured to death every year for being supposed to cause illness to man or beast by sorcery. I have passed by many a hut mourning the loss of father or mother, brother or sister, for supposed witchcraft. Imagine a witch-doctor coming to your own house; going through some absurd antics; coming to the conclusion that your uncle's attack of "influenza" was due to your mother's or your sister's sorcery; imagine her stripped, and placed on red-hot stones; hot stones piled over her till the pain has defeated itself in death. Imagine the gloom over the family; the fear lest you should be treated in the same way, just at the caprice of a witch-doctor.

"Do not talk of such horrible things," you say. Yet this happens daily in Pondoland, and is happening just now, as you are so comfortably secure and happy. Lord Jesus, give us sympathy for these poor wretched witch-doctor-ridden people! You say you never thought before that a tribe surrounded by "Christians" for so many years was in such a state of corruption. You have no excuse now. Are you sufficiently sorry to come and help to overthrow this stronghold of Satan? Are you sorry enough, dear mother, to give your best boy for the woes of Pondoland? Are you sorry enough to open your purse and give something?

Out of dozens of sad tales told me by missionaries and traders, let me repeat one or two:—

(*a*) A chief's brother died; the witch-doctor traced the cause to be the chief's wife. She was condemned to be put to death by lying on red-hot stones, and by having hot stones piled over her till dead.

(*b*) The calves in a certain kraal had been dying for three years. During this period nine people had been tortured to death for bewitching them, yet no cure followed. So the "doctor" concocted a theory, and said a large baboon was seen going round the kraal with a bottle of medicine pouring it down the throats of the calves. This hypothetical baboon was supposed to belong to the owner of the kraal, so he was tortured to death a few days ago. Probably many more lives will yet be sacrificed for these cattle.

(*c*) A chief suffered from slight ophthalmia. The "doctor" said his wife was bewitching him. So the wretched woman was butchered to death with clubs.

But enough of these sickening details. The official returns give 78 deaths in eight months in Western Pondoland alone, and this is a small part of the total, as the natives keep things so dark. Nothing but the real conversion of the Pondos will do, for the people, strange to say, do not want to do away with the witch-doctors, for it is their best way of gain from the luckless victims, as they take their property. The people are very susceptible to the Gospel. The greatest revival I ever saw was in Pondoland at one of the Wesleyan stations in my late tour. Medical men are badly needed. Who will come?

D. Kidd, Cape General Mission.

Cape Town.

GOOD NEWS FROM CANADA.

My generous and devoted yoke-fellow, Mr. Arthur Austin, and our schoolmaster, Mr. Glass, have lately returned from Canada, after escorting out our seventh party (of 100 boys) and making a flying tour to inspect "old boys" assembled to meet them at various centres.

After a rather tedious voyage of thirteen days against head winds, and wearying railway journeys of forty-two hours, the boys reached Toronto, and in a few days were nearly all engaged by those eager employers who were fortunate enough, out of a host of applicants, to secure a lad. We have been gratified to learn that they impressed our representative there (Mr. Brace) as "the finest and most likely lot of lads yet sent out." We quite believe they will keep up the credit of their old Home, and we cease not to make mention of them in our prayers that they may *all* be the children of God through faith in our Lord Jesus Christ, and may adorn the Gospel of God our Saviour in all things.

The results of this phase of our work amongst waifs and strays quite exceed all our expectations. We were prepared to hear glowing accounts of the material prosperity of our "old boys" for we have received substantial tokens of their success and gratitude, by their clubbing together some of their savings and sending us a draft the last two years (1889, £108 15s.; 1890, £148 8s. 10d.) as a "surprise gift" to help others out; but we are still more encouraged by the report our friends have brought of their moral and spiritual welfare. It is a fact that many of the boys they have seen come from the lowest depths of slum-life—some from scenes of habitual crime, and are now, not only honest and comfortable, but "gentlemanly in appearance and manners," and many of them bright, earnest Christians.

They met one who came to us a bullet-headed "larrikin" from the New Cut, of pugilistic proclivities, about five years ago, now about to buy a fruit farm near Niagara, an earnest Christian worker, Sunday-school teacher and local preacher, who testifies for the Lord with much acceptance. Another was discarded from a training-ship because of an impediment in his speech, and sought shelter here. He was emigrated only last year, but is now earning 110 dollars a year, besides his board, &c., and has already triumphantly paid us back the £10 laid out on his emigration. He gets the name and address of one of his old comrades who is still unconverted, from Mr. Brace, and writes to him and prays for him till he gets evidence of his salvation, and can already count three who profess to have been brought thus to Christ. Another was an orphan drudge of a fish-hawker who waited on me here, and endeared himself to everyone while in the Home. "Spratty" is now "a tall, handsome lad, who looked every inch a gentleman, as he rode in ten miles to meet us." He is earning 120 dollars, with board, &c., for eight months this season.

We are still further fortified in the satisfaction we feel as to our "old boys" by the testimonies continually coming to hand from the employers with whom they live. About a boy who was the terror of respectable parents in a village here, his master says, "The lad has given good satisfaction. My family all like him. He is a trustworthy lad; he likes to attend the Sunday-school; he has no bad habits." Another writes, "We like Joseph very well. He is not very strong, but is willing. He took the first prize at Sunday-school for attendance, and reciting the greatest number of verses in class." Another reports, "I will keep him another year at 125 dollars. At our Sunday-school annual meeting last week, they appointed him treasurer of the Sunday-school, and have taken him from the Bible-class and made him one of the teachers. I think he will do well. The boys seem pleased with him. One little fellow says he is the best teacher he ever had."

Beyond all this, a gentleman connected with the Commission recently appointed by the Dominion Government at the instance of the "Knights of Labour," and other labour organisations (whose selfish aim is to keep up wages by keeping out labour as much as possible), has written to Mr. Brace a letter before me, which I cannot print *verbatim*, as it is quite too favourably worded, but which distinctly emphasises this point, that our efforts not only passed through the ordeal without adverse criticism, but that several gentlemen bore witness that our boys were admirably behaved and a real acquisition to the colony.

With many trials and anxieties, we thank God and take courage. Truly the wise king wrote advisedly of such refreshing tidings, "As cold water is to a thirsty soul, so is good news from a far country" (Prov. xxv. 25). We are letting down the net for another draught in the deep, dark eddies of London slum-life, and earnestly beckon to our brethren whose ships sail on brighter, smoother waters, to come to our help, by sympathy, prayer, and support.

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

SUSSEX VILLAGES.

Mr. E. Shrubshall, evangelist, Shortgate, Sussex, writes to us:—

In looking over my diary of village work for the past year, I see I have been enabled to hold 489 meetings in different parts of this county, consisting of Gospel meetings in and out of doors, Bible-readings, prayer and temperance meetings. New doors have opened, and God has put his seal on the testimony of Christ. Some have confessed Christ as their Saviour and Lord.

A woman was on her way to an evening's revelry when she heard a voice distinctly saying, "Having no hope, and without God in the world." It so arrested her attention that she stopped, thinking some one had spoken to her over the hedge. Not seeing anyone she became alarmed, and resolved to turn back. This she did, but on reflection, she turned again determined to go. Once more the words sounded in her soul, and she finally went home. She did not know it was the word of God she had heard until directed by a friend to Eph. ii. 12. She was subsequently led to Christ.

We have six out stations dependent on supplies and help, also Sunday-schools and temperance work. As the summer is before us we are anxious to visit distant places giving tracts, calling at the cottages in the day, and preaching the Gospel in the open-air in the evening. In this itinerant work we are often straitened for resources, and every penny of help given will be honestly employed in this humble yet important service. I have been engaged in village work for over twenty years, and being now over three score, cannot walk so well as I used to do.

PARIS Y.M.C.A.—The members of this Association were recently favoured by some addresses from Major Whittle, specially suited to meet the needs of young men in Paris. Meetings were held at the rooms, No. 160, Rue Montmartre, exclusively for young men, who assembled in goodly numbers. At the Sunday afternoon meeting friends were present who hailed from all parts of the globe. America was well represented; three Australian gentlemen and two from Persia were also in the company. Major Whittle also spoke at an open meeting at the Wesleyan Chapel, Rue Roquepine. The services have been much appreciated by the members and friends of the Association.

Drink Traffic in Africa.

Now that the attention of all the nations of Europe is turned towards long-neglected Africa, it seemed to me but right to communicate to you what I know regarding the liquor traffic and its workings in this country.

It is evident that commerce and national ambition are uniting for the purpose of opening up Africa; but we greatly fear lest rum and gin should be used in the accomplishment of this great work.

The completion of the railway to Stanley Pool will afford every facility for the increased transportation of trade liquor to the Upper Congo, and its numerous and far-reaching affluents; and the question which presses upon us with all-absorbing interest is: Drink on the Upper Congo; to be or not to be?

When I reached Mpalabala, in 1884, it was argued by most missionaries that, owing to the high rate paid for the transport of goods through the Cataract region—*i.e.*, from Matadi to Stanley Pool—it would be absolutely impossible for traders and others equally interested in financial gain to make the sale of gin and rum on the Upper Congo a paying business, that the price of transport was sufficient of itself to prevent the sale of trade liquors in the interior.

Since the above was stated, the difficulty of obtaining porters in the Cataract region has become very great, owing to the increase of trade in the interior of the Continent, and consequently the price of transport has risen at least one-third.

Yet, notwithstanding this, some of the commercial houses trading on the Upper Congo and its tributaries have recently had quantities of gin and rum carried up to Stanley Pool. The drink I speak of was transported in two-gallon demi-johns; in all, if remember correctly, they numbered sixty-eight. These I saw myself, but did not know that they had been sent up country in such large numbers previously. These sixty-eight demi-johns were despatched to the Pool in July last. That this iniquitous traffic is progressing on the Congo is evident from the fact that every porter carrying on the north side of the river between Vivi and Isangala receives as part of his pay *six or eight bottles of gin* for every journey.

This question of the payment of porters in liquor has so often been discussed by missionaries and others that the arguments in its favour are almost exhausted. Yet it is maintained by some that payment or part payment in gin or some other liquor is absolutely needful, in order to secure carriers, and work efficiently the State transport. Now I can affirm, from personal knowledge of the case, that such statements are without foundation, and proceed frome mere prejudice; what is more to the purpos , I can prove them to be false.

Before leaving the Lower Congo last summer for the interior, I paid a visit to Vivi, to see how Bishop Taylor's self-supporting missionaries were faring, and while there I made inquiry regarding the transport of their steamer. From Mr. Claflin, who had been in charge of the transport on the north side, I gained the following information:—"From the time," said he, "we sent off our first load, and I have sent off hundreds since, I neither gave nor was asked to give a single bottle of either rum or gin; all payments were made in cloth." The testimony of Mr. Claflin is confirmed by the missionaries in charge of the transport departments of the Baptist Missionary Society and the American Baptist Missionary Union, after years of experience.

Returning from Vivi I called at Matadi, where I had an interview with Major Parminter, in which we discussed the necessity and advisability of having a transport agency of some kind for the forwarding of goods through to Stanley Pool for missionary and other societies. The question of rationing the men in gin came up, and when he found that we would not listen at all to the carriers receiving even part of their payment in drink, he unhesitatingly said that transport could not be worked without it. Finding out, however, a day or two later how the missions rationed their carriers, he calculated the difference of expense, and discovered to his surprise that the actual cost of rationing men in rice and salt would only amount to a penny per head more than if they were paid in rum.

The missions have rationed their carriers in salt and rice for some years with satisfaction to all parties; the men themselves appreciate and enjoy their rations in this form. If this is the case, as we have proved it to be, why then pay the poor fellows in rum and gin, which only serve to undermine their strength and dull their energies? "A penny a head or thereabouts is saved," the man of business will reply. But is it actually saved? we respond. The whole matter practically amounts to this. One man wilfully destroys the present happiness of his fellow man, and ruins him eternally, for the sake of gaining a penny! This, alas! is now being done on a large scale on the Congo. Beyond any dispute, *ungodly gain and cruel cheapness* account for all payments made in drink on the lower Congo.

Some three or four years ago the State had occasion to "make palaver," as we say in Africa, with the inhabitants of a village near Vivi. The chief and several of the principal men were summoned to appear before Major Parminter, then in charge of Vivi. That official did his utmost to settle the palaver amicably, but his efforts being unsuccessful, he threatened to burn down their village the next day. With utter indifference they replied, "We do not care, only give us 'Malavu mamputu'"—foreign drink.

If the use of strong drink among the people on the north bank has brought them to such a low and abject condition that they thus show themselves careless of their own interests and those of their families, surely we have every reason to lament its introduction on the south bank.

On reaching Lukunga, in July last, I was distressed, and surprised to find that the baleful and pernicious liquor was being used at the State station. When Mr. Ingham left Lunkunga, in 1886, he had not given one bottle of gin or rum to either carriers or workmen, and I can say, without fear of contradiction, that no man worked the transport more successfully than he. Now, alas! it is distributed daily at sundown to all the labourers on the station. At Matadi, also, the carriers receive it as part of their rations.

The horrors created by the Arab slave trade alone can equal the dire destitution and misery which follow in the train of the liquor traffic in tropical Africa.

The people of the Lower Congo and the coast have been in contact with civilisation for some 400 years, whereas it has not yet reached the natives of the interior. Nevertheless, I emphatically assert that the latter are superior physically and mentally to those who have tasted the advantages of European civilisation.

Regarding the liquor traffic as a whole, I repeat my earnest conviction, that *the importation of rum and gin to the Congo, is detrimental to the highest interests of the Congo Free State, and will, in time, complete the ruin of the contented though ignorant people.* And if this traffic continues without prohibition, a few short but sad decades will suffice to settle finally the truth of this lamentably sorrowful statement.

The contemplation of such a terrible future for Africa's sons and daughters leads us to exclaim with fulness of heart, "O Lord, how long!" May God Himself move in the hearts of all his people, and incite them to action in this matter, that they may plead the cause and defend the rights of a despised and down-trodden race.

John McKittrick.

Congo-Balolo Mission.

THE McALL MISSION IN FRANCE.

The eighteenth annual report of the McAll Mission in France is intensely interesting. Religious meetings for adults were held in various centres to the number of 16,054, the attendance reaching 948,530; while 5652 meetings were held for children and young people, with an attendance of 236,510. Visits to the homes of the people numbered 20,670; and 1,099,110 Bibles, Testaments, portions, tracts, and illustrated papers were circulated.

That the need of the people is great may be inferred from the following extract from the report:—"Multitudes in this land neglect and cast away that of which they have the most erroneous ideas, or none at all. It has never been brought near, never explained—they have never had the Bible in their hands. Take an example. One evening, some months ago, our missionary exhibited in one of our Paris halls the photographic slides of the Life of Christ after Hoffmann's paintings. At the close a lady, evidently of education, came up, expressing her great interest in the meeting, and especially in the explanations given of the pictures. Here are her words literally translated: 'I used to hear something of the history of that Man in former days. I should like to have a complete copy of his life; I think that it would be very interesting and useful. Where can I obtain the entire work?' It is needless to add that the Book of which she was so strangely ignorant was put into the lady's hands. What a vast work remains to be attempted here, in seeking out those seeming rejectors of religion who, literally, 'know not what they do,' and bringing to them the surprising discovery which awaits them in the Gospel!"

SOME STRIKING INCIDENTS

are given in the report. Here is one from St. Etienne:—"G——, a man of nigh eighty years, passing one night before one of our *salles*, heard the singing, and was told that the entry was free. He accepted the invitation, and was quite surprised at what he heard. The Spirit of the Lord seized him there and then; he came every night, and finally stood up in our prayer-meeting, leaning on a chair for support, to tell what the Lord had done for his soul. More than once he gave similar testimony, exhorting others to believe what he had now received into his heart. 'My dear friends,' he used to say, 'I do not know how to read or write, but I have two ears, and I listened to the Gospel of the blessed God, and I have it now in my heart, and nothing shall take it out of it. I am the Lord's and He is mine. I am old, and I rejoice to feel that I shall soon see Him. Come to these meetings, and you will receive the same blessing that I have received.' His favourite hymn was 'Je suis à Toi,' &c. He is now entirely bedridden, and we visit him frequently; his faith is just as strong as at the beginning."

From Cette a cheering fact is related as follows:—"I believe that an unfortunate drunkard has been truly converted. He formed part of the numerous class of *Couchés-vêtus* (*i.e.*, those who are registered by the police as habitually sleeping in their clothes under the bridges and on the quays), of whom there are nearly 1200 in the town. He lived by thieving and begging, and drinking from the casks unladen from the ships. To-day, decently clad, he works and lives an honest life. He says himself that 'he feels a younger man.'"

Dr. McAll writes in the introduction:—"Though new openings for Gospel work in all parts of France have throughout the year been pressed upon our attention in unexampled number, our financial position has forbidden us to respond to any of them. The single exception has been that the special gift of an American lady has enabled us to place an evangelist at St. Quentin, to work with the pastors in three stations in the three working-class districts of that town, in one of which audiences of three and four hundred people now come together, and a great movement is being effected for the religious instruction of the young."

and Canada, the secretary had most encouraging reports of propagandism, and from various countries on the Continent of Europe, appeals for co-operation and help have come to hand, and been responded to as liberally as the staff and funds of the Society permitted. Nor do the British Colonies stand aloof. Extensive organisation for Public Purity has been going on in New Zealand, and in Australia, while the Bishop of Cape Town has circulated a large amount of White Cross literature.

The Bishop of Wakfield (who presided) and Sir John Kennaway, M.P., spoke on the general principle of social purity; and then came the outspoken, forcible denunciation of everything unchaste from Rev. E. Hoskyns, a speech which held the entire audience without a wavering thought, and constantly brought forth peels of applause. At the outset, disregarding innuendo and indefiniteness, he took his stand on the need of facing facts, and delving into impurity with the view of its extermination. Public opinion, he argued, needed uplifting, and then, taking public opinion as expressed in its literature, he dealt at great length and fulness with contemporary impure prints, the sale of those periodicals, and how far the public acts upon the doctrines of this literature. The masterful inactivity of that Society for twelve years had, unfortunately, allowed the country to be flooded with printed impurity, and he had a horrifying and revolting list of details to cite as the result. Nor was the mischief confined to the working classes, for he had knowledge of very lamentable practices among West End ladies. As a plan of campaign he pleaded for "No Compromise" with social impurity in any form; for an endeavour to get doctors of eminence to publicly condemn unchastity; and the inculcation of the sanctity of marriage. These, he believed, were effective means of raising public opinion.

Exeter Hall Y.M.C.A.

The Y.M.C.A. has had many enthusiastic anniversaries within the historic walls that are now its own possession; probably none more so than that of Friday. It is often difficult to tell what attracts a May meeting audience; but we might fairly assume that last week the theme drew many, apart from the fame of the two chief speakers. Mr. E. J. Kennedy's report was of an informal, but at the same time satisfactory character. The aims and the scope of the Association are now so well known that we need not recapitulate the numerous agencies employed to strengthen and equip young men for the battle of London life. All departments of our complex nature are catered for successfully; but the needs of the spiritual man are, of course, kept well to the front. It was gratifying to hear from the secretary that the distribution of invitation slips that goes on in the never-ending stream of travellers along the Strand is being followed with definite tokens of blessing. Exeter Hall is the headquarters of the National work as well as of the "Central" Association, and Mr. Kennedy was able to report that there are now 586 Associations in the United Kingdom, with a membership of 75,000. One important part of the operations is the granting of letters of introduction to young men moving from one centre to another. "If you know of a young man leaving your neighbourhood for any fresh sphere of occupation, get him to apply to the nearest secretary of an Association for a letter, and he will find real friends wherever he may go." There was a somewhat large debt reported, £12,000, including the mortgage on Exeter Hall. We were told, however, that the president, Mr. Williams, had raised more than half this amount by his single-handed efforts, so that there is a prospect of a clear balance-sheet before long.

In a cheerful review of the Association, Mr. George Williams alluded to the labours of the travelling secretaries—"flying angels," he called them—who visit the provinces, forming new branches, and keeping the old ones on right lines. If people, he said, would but read the report of the National Council, he felt sure that plenty of support would be forthcoming. Mr. Williams briefly surveyed the progress of the Association in Europe, America, and other parts of the world; told how they were training men to fill high and responsible positions in society, as well as to lead a Christian life; and finished his genial speech by the customary cordial reference to the sister institution, the Y.W.C.A.

Canon Wilberforce was down on the programme to speak last; but, as he had to catch his train for Southampton, Rev. John McNeill gave way, and he had the first innings. He described himself as a sick man scarcely able to put two sentences together. Seeing that he was able to pour forth a perfect Niagara of eloquent speech for over half an hour, the imagination reels at the thought of what the worthy Canon might accomplish when in robust health. The first part of his address was a magnificent exposition of the teachings of the Ascension; the crowning fact in our Lord's earthly life that is kept in remembrance by the present Church season. Coming down from this transcendent verity to the practical duties of daily life, the Canon made an earnest appeal for public pecuniary help for the Association, which he regarded as one of the most potent factors in making for righteousness in the British nation in this nineteenth century. Then came a sustained appeal to his young brothers to realise the tremendous responsibilities of belonging to God, and living for Him in the world. He warned them against settling down into a selfish contentment with being saved from hell; and urged them to strive after such a life as would make heaven begin below in their own hearts and the hearts of others.

Intermingled with the speaker's exhortations to believers were bits of thrilling Gospel appeal, and he summed up his conception of the ideal life in the words of a godly man he once heard: "Surrender, submission, and loyalty." On the last point—loyalty to humanity—the Canon declared that he should consider himself a coward if he did not utter a strenuous testimony in a matter in which the integrity and morality of the nation are at stake—referring, of course, to the "Compensation" proposals of the Government. He had the authority of a brewer for saying that this was part of the battle between the kingdom of heaven and the kingdom of Satan. Every man whose eyes are open to the desolation and misery that come from one preventible cause, and every man who has been striving to rescue the victims of this dreadful trade, is bound publicly to protest against rooting deeper in the life of the nation one particular traffic which is productive of more corruption, misery, and immorality than all the rest.

The Canon had got so far in his indignant outburst, when the chairman rose and whispered something in his ear. The speaker abruptly stopped, and resumed his seat for a few seconds; then he rose and left the hall. This was the signal for a remarkable demonstration on the part of the crowded and excited audience. Many of them were evidently of opinion that the Canon should have been permitted to conclude his testimony without interference; so they cheered, and stamped, and shouted, "Wilberforce!" "Wilberforce!" "Wilberforce!" all the efforts of the platform to secure quietness being for a time unavailing. At length the secretary was able to make himself heard in announcing that Canon Wilberforce had left the building, and that he had not been prompted by the Chairman because of the nature of his remarks, but because the time had expired, and Mr. McNeill was to follow. It was certainly unfortunate, we think, that the interruption should have come just when the Canon had begun to utter his protest against the "Compensation" project, and when he would probably have concluded his speech in a few minutes.

Rev. John McNeill was able to allay the excitement when he repeated the disclaimer of the secretary, and added that as to the question of compensation he was ready to damn the objectionable proposal as much as any man. Then he proceeded with his speech, which in the main was a strong plea for making the operations of the Y.M.C.A. as prominent and obtrusive as possible, in view of the flaunting temptations of the great City.

Christian Evidence Society.

There was a goodly congregation in the Hall of Sion College, Victoria Embankment, on Monday afternoon, on the occasion of the annual meeting of the Christian Evidence Society. Twenty years old, this organisation fills a unique place in religious effort; and though its really enthusiastic supporters are few in number, the work which it carries forward is undoubtedly far-reaching beyond human estimate. The Society's agents lecture in public buildings and in the open air; examinations on general and special phases of Christian evidences are promoted; and it is gratifying to know that the work has been blessed not only in bringing about intellectual conviction, but also in pointing not a few atheists to Him whom they have found to be the Way, the Truth, and the Life.

Sir Andrew Clark, who presided, expressed a grounded and settled conviction that the Gospel is the one unfailing remedy for the disease of sin, and followed up this declaration with an admirable testimony as to his own faith and hope. The reasons which influence a man in accepting the Christian faith lie in two directions—in his head and in his heart. As the latter influences work in secret, and cannot be adequately expressed in words, he addressed himself to a statement of his intellectual reasons—reasons which had led him from doubt to belief. The first reason was expressed in words which thinking men to-day very generally admit. Undoubtedly there exists behind the universe

A GREAT POWER,

call it what we may. That Power must in some sense be personal, for when we examine ourselves we find we are intelligences served by organs—our body does not express all that we are; our feelings, affections, and will inhere in the "I" or "me." Watching our inner life, we find two voices, guides, or laws—the first is our desire, whereby we are led to gratify ourselves in every conceivable way, with the result of degeneracy and destruction; and the second, an inarticulate voice, which protests, warns, censures, and speaks of sacrifice, duty, and holiness. This is called conscience, of which the speaker said: It claims a right to exercise a command over us, asserts authority and supremacy, and the only possible explanation I can give of it is that it is a revelation of the Power which lies behind the universe, which Power we call God. This involves community between man and God, and a relation between them both and the whole creation. I ask, "What then is man?" And I answer, "Man is divine." He has body in common with earth and matter; he has life in common with animals; he has spirit in common with God. Without any irreverence, we may say man is trinity in unity, linked on the one hand with God, and on the other with the whole creation.

Having maintained the probability of such a revelation to man by God as would afford the knowledge, strength, light, and pattern of life which man inwardly desires, the speaker rejoiced to believe that in Jesus Christ this has been satisfied, and the

REMEDY FOR THE WICKEDNESS

of the world provided. Having enlarged upon the marvellous character of Christ—simply unfathomable even in its human aspects—and shown Him to be the most universal Man that

ever lived—of no age or time, but for all people and all time—Sir Andrew held that his claim to be God must be granted when all the facts are viewed. In conclusion, he enforced the argument embodied in the formula "Try it.' When all arguments are at an end, any man who may be earnestly seeking after the truth, may, by humbling himself like a little child, see that there is something in Christianity. If he approach the Saviour, and is content to die to himself that he may live unto Christ, he will discover the most wonderful revelation that ever could be made to any man living on earth; he will find out how to die in order to live; how self-effacement is self-finding; and, further, in a way no language can convey, that the life of sacrifice, love, and service which Christ demands is in the end cheap at the price, for it is the only life which God can call "life indeed."

Rev. C. J. RIDGEWAY lamented the wide-spread ignorance of Christian truth even in educated circles. Professor J. AGAR BEET counselled those who would defend the faith to make the resurrection of Christ the great question, for no event of history has been more amply authenticated. As to natural science, he pointed out that although many of its votaries say "miracle is impossible," the origin of life, on their own general admission, stands unexplained without the granting of miracle. Sir J. RISDON BENNETT pointed to the many eminent men whose names have been, and are, fragrant with Christian faith and life. Referring to the doctrine of Evolution, he said that it is itself passing through a period of evolution. Mr. W. BARNARD and Canon ELWYN also spoke, urging Christians to give substantial "evidence" of their interest in the work of the Society.

Tottenham Deaconesses' Institution.

A LARGE number of friends gathered at the annual meeting of the Deaconesses' Institution and Hospital at Tottenham on Saturday afternoon. The report of the venerable founder, Dr. LASERON, showed that the Institution holds on its way, and becomes increasingly useful. The number of sisters at present is sixty-six, of whom thirty-nine are in the Hospital at Tottenham. Of the others fourteen are in the Sunderland Infirmary, while others are working in Cork, Dublin, Scarborough, and Jerusalem. During the past year three sisters have also been set apart for work in Newcastle, Halesworth, and in connection with the Baptist Forward Movement in Central London. During the year over 7500 patients have been treated in the Hospital, and not one of these has been allowed to leave without being spoken to of Him who bore our sickness and healed our infirmities. The Hospital is a centre of extensive evangelistic work; a Sunday-school, Bible-classes, and Gospel services are held regularly on Sundays, besides which a good deal is done in the way of visiting the sick and poor in the district. Dr. Laseron drew attention to the fact that there is a debt of £4000 on the Institution.

Mr. GEORGE WILLIAMS rejoiced that the work was carried on in the spirit of prayer and dependence upon God. He urged the friends to make the Institution more widely known, so that it might gain increased support, which it is greatly in need of. Sir EDMUND LECHMERE, M.P., spoke very highly of the work done by the two sisters in connection with the hospital of the London Jews' Society in Jerusalem. Mr. ELIOT HOWARD drew attention to the openings for service presented in connection with the Institution, and appealed to Christian young ladies to consider whether there was not a call for them to engage in this work.

Rev. F. B. MEYER returned his thanks to the committee for having spared one of the sisters to help in the work of the Baptist Forward Movement centred at John-street Chapel, Bedford-row. He spoke of the many opportunities for work in that district, and testified to the very high devotion and zeal the sister has already displayed, and to the high appreciation many poor people have of her services in the slums which she visits. Rev. GEORGE TURNER remarked upon the essentially Christian character of the work. Their first aim and object was the spiritual welfare of men, and it was love to Christ that stimulated them in all their service. Mr. JOSEPH HOWARD, M.P., Rev. H. MCSORLEY, and Mr. JOHN MCCALL also addressed the meeting.

Theatrical Mission.

ON Saturday afternoon the Duchess of Teck visited Macready House, Covent-garden, and received purses towards the purchase of the building. Her Royal Highness was accompanied by her daughter, Princess Victoria May, who distributed the prizes to the children, members, or orphan inmates of the house. The president, Gen. Sir ROBERT PHAYRE, spoke words of welcome and cordial thanks, and bore testimony, from personal observation, to the careful and Christian spirit in which Mr. and Mrs. Courthope Todd seek the spiritual, moral, and social welfare of theatrical employés.

Mr. TODD cited 80,000 attendances during the last two years as indicative of the appreciation in which is held the effort to furnish the means of rest, refreshment, and recreation in the highest sense—by God's Holy Spirit. The Institution has 7000 members, of whom those in the provinces of the United Kingdom, and those on the Continent, are cared for by associates. Particularly was watchful work done in connection with the recent Paris Exhibition. Abundant tokens of spiritual encouragement have been seen. The work has no invested funds, but is undertaken in dependence upon God. Mr. W. C. COLLINS said their Royal Patroness' countenance of this unique and Christ-inspired Institution was founded upon knowledge. He earnestly pleaded for entire extinction of the debt.

After presentation of purses and prizes, Dr. MONRO GIBSON said the work was done on the basis of Christian friendship and affection, not merely with counsel, advice, and perhaps a little touch of condemnation; and while open house was kept for country and Continental visitors, exposed to the dangers of London's pitiless streets and public-houses, their highest interests were not neglected. The purses, collection, and promises realised £700, leaving a deficit of £1750 on the building fund, in addition to current expenses fund absolutely drained, and liabilities in connection therewith amounting to over £200, through attention devoted to completion of the purchase.

Aged Pilgrims' Friend Society.

"THE hoary head is a crown of glory, if it be found in the way of righteousness." There is a danger that many saints of the present day may be overlooked in their old age and poverty by those of the household of faith, who, Martha like, are engaged in many other things. The claims of the Aged Pilgrims' Friend Society are well deserving the attention of all evangelical Christians. On Monday evening of this week they were well presented at the eighty-third annual meeting of the Society, held in Exeter Hall, under the presidency of Mr. EDWARD RAWLINGS.

From the report submitted by the secretary, Mr. J. E. HAZELTON, it appeared that for the past year the pensioners numbered 1219, and that the sums distributed among them amounted to £7849. The Society is undenominational in character. Old age, poverty, and vital Christianity are the only qualifications required of candidates; but, unfortunately, many applicants had to be denied aid because of the low state of the treasury. Four Homes have to be maintained for the accommodation of aged ones. The operations of the Society extend over the United Kingdom, and many of the pensioners live in Ireland. It was mentioned with gratitude that Mr. J. T. Morton had last year, for the eighth time, generously presented the pensioners with a large quantity of blankets, flannels, coals, groceries, and similar necessaries.

Mr. EDWARD RAWLINGS concluded a most interesting address by showing that it was a privilege both to possess such a beneficent Society, and to have the opportunity of contributing to its support. Mr. F. A. BEVAN explained how George Whitefield formed the Society on a Scriptural, evangelical, and undenominational basis, and therefore ensured its success and permanence. Rev. Dr. MACEWAN pointed out how in caring for old age the action was in harmony with the spirit of Christianity. Mr. W. J. PARKS earnestly pleaded for increased contributions. Rev. W. SINDEN said that even the poorest of the churches could maintain the principle of providing for the indigent through co-operation with this Society. Rev. P. REYNOLDS urged Christians to aid a work that so palpably reflects the glory of God because inspired by his love. Rev. M. SWEETNAM dwelt on the support of such a Society as a test of living Christianity; and Mr. JOHN BUSH briefly enforced the injunction, "Bear ye one another's burdens, and so fulfil the law of Christ."

Y.W.C.A., CONTINENTAL DIVISION.

THERE have been lately most encouraging reports from Spain, especially the towns of Figueras, Santander, and Seville. Many women and girls have joined the Association, and we are thankful to know that most are willing to forsake all for Christ, though often persecuted and tried. A junior branch has been started at San Sebastian by Mme. Gulick, of the North American College. Mrs. Moore writes, "I believe it is the very thing wanted in this country."

Many foreigners go to the London office seeking situations or help in various ways. A Christian German girl went suffering from cancer in the throat. She was taken to the Cancer Hospital where she is now dying. The workers have been able to visit her and cheer her last days, though she is so far from all her friends. Quite recently a girl was prevented going to a most dangerous situation in England.

The hon. secretary will be glad to hear of ladies going abroad this summer, who would be willing to form Bible-classes for English girls in foreign towns, such as Hamburg, Aix-les-Bains, &c., or who would visit existing branches of the Y.W.C.A. Workers abroad, sometimes single-handed, need encouragement, and are very thankful for visits from strangers. In this way, some branches in France have lately been cheered, and gratifying reports of the work done have been sent. All communications should be addressed to the hon. secretary, Y.W.C.A., Continental Division, 316, Regent-street, London, W.

MR. G. F. COOK has been conducting a temperance mission in the Great Assembly Hall, Mile-end-road, and something like four hundred total abstinence pledges have been taken.

MRS. PARSONS' HOME, WALTHAMSTOW.—For twenty-four years this Home for orphans, or destitute and needy girls, has been perseveringly carried on by Mrs. Parsons. Though fully worthy of support, it has caused its superintendent frequent anxiety. Should help be forthcoming to pay off the debt which at present burdens the work, the Home will be placed under a committee of ladies, in order to relieve Mrs. Parsons of her heavy responsibility. Of this committee Rev. H. E. Noyes, vicar of St. Stephen's, Walthamstow, will be president. Having known the work for many years, we commend its pressing need to the attention of those who can help. The address is Eastfield House, High-street, Walthamstow.

Gathered Gold.

THE BATTLE OF LIFE.

LIFE is not victory, but battle. Every battle declined, as well as every battle drawn, is a battle lost.—*R. D. Hitchcock.*

DYING BEDS.

I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity. —*Albert Barnes.*

THE TRUE BREAD FROM HEAVEN.

They that did eat manna hungered again, died at last, and with many of them God was not well-pleased; whereas, they who feed on Christ by faith shall never hunger and shall die no more, and with them God will be forever well-pleased.—*Matthew Henry.*

GREAT CERTAINTIES.

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sinks the beams of light.
There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

MUTUAL FORBEARANCE.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? The large liberty of others displeaseth us; and yet we will not have our own desires denied us. How seldom we weigh our neighbour in the same balance with ourselves.—*Thomas à Kempis.*

ROYAL ROAD TO PLEASURE.

The way really to enjoy temporal blessings is to give them to God—to regard them as his property rather than our own. When we have presented them, in a manner, to Him, and have received them back with privilege to use them, they are felt to be objects of sacred interest, are sources of purified satisfaction, and become means of improvement as well as instruments of pleasure.—*Thomas Binney.*

GOOD OUT OF EVIL.

All things work together for the good of the saints. Out of all evil comes good; out of all darkness comes light; out of all sorrow comes joy. The forces of earth, unless they all bear in one line, or nearly so, tend to counteract each other; and arrest the common impulse. But the forces which God brings to bear upon us in affliction are all directly and necessarily impulsive. Come from what quarter they may, or from opposite quarters all at once, they still bear us successfully forward.—*H. Bonar.*

LOVE PRODUCES LOVE.

The cross of Christ, being manifestatively the great exhibition of the love of God towards the creature, must be instrumentally the great promoter of the creature's love to God. This truth, received into the soul, by the power of the Holy Spirit of God, has in its very nature a drawing effect upon the mind. Love produces love. It does so in common life—we see it in all the different ties which bind man to man, husband to wife, child to father, brother to brother, friend to friend. Love is the master key which opens every ward of the human heart. "God so loved the world that He gave his only begotten Son." Here is the cause—God's love to us. What is the effect? Our love to God.—*James Harington Evans.*

The Baptism of the Holy Ghost

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth . . . He dwelleth with you, and shall be in you."—JOHN xiv. 16, 17.

HE came with baptism of fire,
The Holy Ghost, the Comforter,
A blood-bought Church with might to inspire,
Life on the ransomed to confer:
Now, Father, Son, the love we bless
Which did not leave us comfortless!

"In them I walk, in them I dwell":
Father, we hail thy pledge divine!
Ascended King, Immanuel,
Still "God with us"—thy Church thy shrine—
We clasp "the Promise" sealed "to all,
As many as our God shall call";—

Their birthright dower who yet esteem
As longed-for Visitant their Lord:
Who tarry, thirsting, by the stream
Erst from the smitten Rock outpoured:—
"Come, Holy Ghost! In helpless state,
Suppliant, thy Baptism we wait!"

Slight they not Him who murmur "Come!"
As to Royal Wanderer without?
Do children call the parent home
Shorn of whose presence home were not?
What lose we failing to explore
The Master's "with you evermore"?

O heir of Pentecost, who first
With "Come!" of suppliant might drew nigh,
Quickening thy soul to heavenward thirst?
Whose breath inspired adoption's cry—
Love, hope in "Abba, Father!" lost—
The new sweet "tongue" of Pentecost?

In solemn, secret birthday hour
Inly the Spirit's life was poured;
Baptized by his Almighty power
Into the body of thy Lord,
And one with Christ through grace divine,
His death, his grave, his life were thine:

And now, in resurrection-life,
Not for fresh "Baptism" our plea,
But rather that the inner strife
Of flesh still unsubdued to thee
Be, gracious Spirit, day by day
Quelled wholly, deeply through thy sway!

Thine, thine the throne-room of the soul!
Its Ruler, break each barrier down;
As with full tide o'erflood the whole,
Self overborne by Thee alone:
Indwelt by God the Holy Ghost,
Oh for unbroken Pentecost!

Spirit of Love, so quickly grieved
By breath of discord, judgment rude;
Spirit of power—thy spoils achieved
Through souls for "greater works" endued—
Spirit of Truth, of holiness,
We cry not "enter!" but "possess!"

Possess! possess! reveal the path
Of cloudless communing with God!
To possibilities of faith
As yet unfathomed point the road:
And souls attent in deep desire
Lord of all power and might inspire!

For "days of heaven upon earth"
May yet be ours: Oh, bitter shame
That blood-bought souls of royal birth
So faintly long, so feebly claim!
Their calling dimly understood
Who walk below as sons of God.

This, then, blest Comforter, our prayer—
Thine own—inspired in heavenly tongue,
Full-filled with thee, oh, let us bear
Unbroken witness—lowly—strong—
To present power of Pentecost—
Communion of the Holy Ghost!

So shall the fruitfulness of love,
True, glad obedience to thy voice,
With holy soul-subdual prove
The longing heart thy home, thy choice.
The quickening tide's resistless swell
Fills cup of lowliest chalice shell.

Eye hath not seen, nor ear hath heard,
Nor can the heart of man conceive
Joys of revealing still conferred
On those who, seeing not, believe:
Spirit of life—its Lord and Giver—
Now bid the desert place revive!
Since still, as flood-notes of the river,
Low echoes float—"who, who shall sever?"
"He shall abide with you for ever."

E. S. E.

[Copies for enclosing in letters, price 3s. per 100, post free, on application to the Secretary, Christmas Letter Mission, 66, Mildmay Park, London, N.]

SOLDIERS AND SAILORS IN MALTA.

DEAR FRIENDS,—I desire to lay before you the accompanying appeal from Malta for help. It speaks for itself. The case is very urgent, and I hope many of the Lord's stewards will see their way to respond promptly and liberally. Miss Denham Smith, of 38, York-terrace, Regent's Park, N.W., has kindly consented to receive and forward any contributions that may be entrusted to her.—Yours faithfully in Christ,

London. T. SHULDHAM HENRY.

DEAR FRIENDS,—While you are working for the furtherance of Christ's kingdom in the homeland, we are making an effort to reach our soldiers and sailors stationed in Malta. Seeing the need of another Home, in August, 1888, I moved into a larger house, and threw open my private home to be a "welcome" to all the men. The Home has now been open two years, carried on by myself, a widow lady, and my two daughters. The Lord has blessed the effort to bring wanderers into his fold. Our hearts glow within us as we think of those miracles of grace witnessed during the past years—souls born again, brought from darkness into his marvellous light.

We cannot fully realise the peculiar temptations of a soldier's or a sailor's life till we live and work among them. They leave home mere lads, some of them having been surrounded by sin and drunkenness from their earliest childhood, and go out unarmed and unprotected into a wider sphere of wickedness and sin. In the island are stationed five regiments, with between eight hundred to one thousand men in each. Fifteen of H.M. ships and a late addition of three large vessels harbour in Malta eight months out of the twelve. There are five thousand grog-shops in Valetta and its suburbs, and but three temperance Homes and one Rest in the whole island.

My small means can no longer meet the daily expenses, nor supply the need of a manager and three servants. £400 are needed for the coming year. We make this appeal prayerfully, trustingly, knowing that our God can fully supply all need, and ask your help to keep up this Home, where Christ may be upheld, a Saviour for the lost, the strength and life of those who have already put their trust in Him.—Your sister in the Lord,

ANNIE S. B. BLACKLER.

"Sailors' and Soldiers' Welcome,"
99, Strada Sant Anna, Floriana, Malta.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 25, Joel ii. 21—32; Mon., May 26, Gen. i. 1—19; Tues., May 27, Gen. i. 20—31; Wed., May 28, Gen. ii. 1—14; Thurs., May 29, Gen. ii. 15—25; Fri., May 30, Gen. iii. 1—13; Sat., May 31, Gen. iii. 14—24.

WORKING GIRLS IN LONDON.—The annual prayer and praise meeting of the friends of the Homes for Working Girls in London was held last week at Lincoln House. Mr. Shrimpton, the hon. director of the Homes presided, and gave some interesting particulars of the work. Over 1500 young women had shared the benefits of the Homes during 1889; not a few of them are true believers, exercising a happy influence over their associates. An earnest spirit of devotion prevailed in the meeting. Many petitions went up to God for continued blessing on the Homes, their inmates, and their conductors.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Market Hall, Conway, N. Wales, to May 30. Mr. H. Hutchinson, Pershore, May 22; Reading, May 23; Rev. W. S. Standen and Mr. H. Hutchinson, Emmanuel Church, Wimbledon, May 26 to June 3. Mr. H. Hutchinson, Tent, Vale-grove, Chelsea, June 2—13. Mr. J. S. Tyler, Holmwood, June 1—6; West Hartlepool, June 8—13. Mr. T. L. Sayer, St. John's Wood Presbyterian Lecture Hall, June 1—11. Mr. H. W. Pewtress, Enfield Congregational Mission Hall, June 1—6.

The Baptism of the Spirit.

By Rev. H. C. G. MOULE.*

The phrase, "the baptism of the Spirit," is not precisely Pauline. We have only an approach to it in the words, "By one Spirit we were all baptized into one body" (1 Cor. xii. 13). It occurs in each of the Gospels, and twice in the Acts. The Lord Jesus appears there always as the Baptizer. It will be seen also that while the mentions of the holy "Filling" are frequent, the recorded occasions of the Baptism are two only: the day of Pentecost, and the closely parallel occasion when, in the house of Cornelius, Peter, the Apostle of Pentecost, was permitted solemnly and for ever to "open the door of faith to the Gentiles." Nowhere in the Epistles does the precise phrase, "Baptism of the Spirit" occur. Are we not thus led to the conclusion that the Baptism is not to be identified with the Filling; and is not, like the Filling, presented to us as a blessing for which the Christian is to seek?...

In view of these facts of Scripture, may I say, with tenderness and deep spiritual sympathy, that a mistake appears to underlie the practice, not uncommon now among earnest Christians, of *waiting* for a special Baptism of the Spirit, in order to more effectual service for the Lord? Surely "by one Spirit we *have been baptized* into one body." And now our part is to open in humblest faith all the avenues and regions of the soul and of the life, that we may be filled with what we already have.

And how shall this be done? Paul gives us the answer: "That we might receive the promise of the Spirit, *through faith*." Yes, through faith, the mouth of the inner man, opened that He who has promised may fill it. In this brief loving appeal to the Ephesian saints, the Apostle does but ask them to open and receive; to take their stand upon a promise. Not by mighty spiritual effort, but in order to it, is that promise to be received. We are to take the Lord at his word; to trust Him to bless us fully in his keeping his word. We are to open to Him all the inner doors of the soul, the chamber doors, as we have opened the main portal. And we are to use the same key, "the key of promise," which is from the other point of view, the key of our simplest and most confiding faith.

Believing, we receive. And blessed then will be the manifestations of the holy gift received, in one special direction and another. We shall know something of what it is to be "filled with all joy and peace in believing, that we may abound in hope, by the power of the Holy Ghost." We shall be on our way to be "filled with the fruit of righteousness"; "filled with the knowledge of his will." We shall be realising something indeed by the power of Him who is the bond betwixt us and our Head of that Filling which we already possess (but possession is not realisation) in Him in whom "all the fulness dwells." Yes, we shall be filled, we shall be filling, in our finite receptivity, with that "Fulness of God" which means whatsoever being glory in Him is capable of becoming grace in us.

* From Veni Creator (5s. *Hodder & Stoughton*). We heartily commend these reverent, wise, and well-considered chapters on a profoundly transcendent theme.

Unspiritual Activity.

"After certain years he went down."

On all sides there seems to be much outward activity among the Lord's people. Societies multiply, missions are increasing in number. There is scarcely a place where "the public" are not invited to come and hear addresses, or to come and help by contributing their money to Christian work. Philanthropic efforts are everywhere to be seen, and "the public" again are invited by the Lord's people to help.

But is real spiritual work being developed? Are the workers themselves more manifestly in communion with God? Are the churches growing in numbers and power? Of the great number of alleged converts, are they Ishmaels, born of the flesh; or Isaacs, the true covenant seed? Is the purification of the temple going on as thoroughly and deeply as the multitude of words spoken and printed would seem to imply? or does the work not often bear the stamp of convulsive effort, propped up by very questionable means of support? Is there not a tendency in many quarters to make "a fair show in the flesh"?—to do works to be "seen of men," and thus to get man's support to continue the work? Is not one of the great difficulties of the Church of God that there are so many Ishmaels, who are "born after the flesh," who persecute that which is "born after the Spirit"?

Abraham was right in expecting the promised son, but he went wrong because he did not wait God's time, and tried to make use of the flesh as an instrument for producing the true seed. It only led to trouble, and he had to "cast out" the one born after the flesh.

Those who remember the mighty work of God in Ireland and England thirty years ago, know how very manifestly it was of God, and those who were "born of God" *did* "overcome the world." They remember that the special character of that time was that the Revival was not worked up, but came down from God; that the tide of power and victory was preceded by, and prepared for by, only two weapons—prayer and praise.

There were not then countless little reports to "give an account of *my* work and appeals for more money." The personality of God's servants seemed to be hidden more in God. Names were of little account, but God was counted on.

But what is the characteristic of many works in the present day? "Great meetings," "an excellent choir," or even "a string band," and great confidence placed in advertising. These seem to be what are often thought indispensable to produce spiritual results, but surely these are not necessary to persuade God to convert souls; and although they may have an effect in inducing to come to "our meeting," they will not help, even if they do not often hinder, a soul in coming to God. But this extensive machinery needs much money, and, as the Lord does not readily give money for such instrumentality, the aid of "the public" is again sought. But what will persuade the "public" to help? They must have a *quid pro quo* in some shape. I will not even allude to the monstrous custom of inviting men to an expensive feast costing hundreds, where, after pandering to their animal natures to the full by eating costly food and drinking costly wines, in the presence of someone with a high-sounding name, they are invited to help the holy work of God, and then to have the glory given to them for their gifts, which belong to God, and of which they were only stewards. I should hope no readers of God's work in The Christian would come down to such worship of the golden calf.

But there are other expedients by which it is hoped the work of God (?) will be advanced. Bazaars, where various "entertainments" are provided; or a meeting, where "it is expected" (not that the Lord and *his* saints will be), but that someone whose position will attract the flesh "will be present." Is it to be wondered at then that on all sides we hear of backsliding, that "entertainments" are thronged, while "a meeting for waiting on the Lord" is not only attended by a little handful, but the very notice is not understood, or is looked upon with indifference, or with an expression which says, "There is no good in that."

Saul, when he "saw the people scattered from me," did not wait, but he "did foolishly," and lost his kingdom.

The wise master builder, who "laid the foundation," had as his principle "henceforth know we no man after the flesh." Some who build in the present day seem to act as if they knew men *only* after the flesh. The rich are put in "the uppermost seats," and the poor, rich in faith, are ignored and thrust aside for a more educated (?) ministry.

Is it to be wondered that churches are unstable, when wood, hay, and stubble are being used instead of "living stones." Babel of old was built with "brick for stone and slime for mortar," and fell; and no house where man-made bricks are built up with the slime of fine words will stand when "the mighty wind" arises.

St. Paul said, "*God* hath chosen the weak things of the world to confound the mighty." If we choose the "mighty things of the world," "the sand" of its riches, its influence, or its political power, most assuredly, when "the mighty wind" comes, it will "fall," and "great will be the fall of it." "Wherefore let every man take heed how he builds," for "the fire shall try every man's work of what sort it is." R.

GENEVA EVANGELICAL SOCIETY.—Founded in 1831, to uphold the great principles of the Reformation in French-speaking countries, this Society has a theological school, in which there are forty-two students; an evangelisation department, with twelve stations in France and eight in Switzerland; and a colportage agency, including sixty workers, fifty-eight of whom are employed in France, one in Switzerland, and one in the French valleys of Piedmont. The Society is about to push colportage work in Picardy. Three centuries ago this province of France had some bright spots, Noyon being the birth-place of John Calvin. From this town God's Word was given to Switzerland as well as France; to-day the place is locked in the embrace of superstition and infidelity. It is cheering to see that the Protestants are now waking up to their duties and privileges, and we trust God's blessing will attend their endeavours. Rev. J. Dardier, superintendent of the colportage work, is at present in England, soliciting interest in the work. His address is at 1, Portland Mansions, Portland-place, West Kensington.

MISS DE BROEN,

OF THE BELLEVILLE MISSION, PARIS.

THE absence of preconceived intention is one of the marks of a work carried out in obedience to the will of God, divine guidance step by step showing that the matter is of the Lord. It was in scenes remote from her present sphere that Miss de Broen passed her childhood, and she would have been amazed to know that one day she would become "the mother of Belleville." Although of Dutch family, her grandfather, the Baron de Broen, lived much in Russia, where a large amount of his property was destroyed by Napoleon the First, on his entrance into that country. It is remarkable that his granddaughter, so many years afterwards, should be allowed the revenge of making known the Gospel of peace among the French.

One of the earliest recollections of the little Josephine was that of falling into a river. Her father and his friends had just returned from a shooting excursion, and, rushing in, rescued her. The first thing that met her return to consciousness was her father's face bending over her with tears of joy.

On another occasion a bad fall on the ice left an injury to the spine, which causes pain even now. This was followed by brain fever, which threatened to terminate the life for which many thank God at the present hour. Previous to this, her beloved mother was taken to her heavenly home—a loss which much darkened her childhood; and thus was she early trained by sorrow to become the centre of so much good.

Leaving home after her father's second marriage, she was invited to Switzerland, where the text that has never lost its power and freshness formed the turning-point of her life, "God so loved the world," &c. Then followed some months at Mildmay, though not as a regular deaconess. During the Franco-German war Miss de Broen visited the refugee ladies in London, and was able to help some to hear of their relations shut in by the Paris siege. Their gratitude was boundless, as, after months of agony, many of them did not even know if their husbands were alive.

Invited by the late Mrs. Christine Alsop, Miss de Broen joined her party, to bring aid and sympathy to different parts of France after the war. Arriving in Paris, the outbreak of the Commune was scarcely over. The Tuilleries were smoking in ruins; bloody reprisals were of daily occurrence. Out of that time of misery and sin God brought sweetness and salvation.

On visiting the famous Père Lachaise Cemetery, a large crowd was found weeping and raging before the wall stained with blood; while dismal trenches, filled with hundreds of dead anarchists slain by the troops, were surrounded by the friends of the victims, thrusting into the ground pieces of paper bearing the word "*revenge*"; or putting flowers or crosses for remembrance. One woman, specially furious in her grief, had lost her husband and her son. Miss de Broen said to her earnestly, "You think

you have lost all; but you have still the love of God." Her tender words and the touch on her arm quieted the poor creature, while the crowd gathered round and accepted the tracts which Miss de Broen and her friends distributed.

It was then that the resolution was formed to remain in Paris, to bring to these people the news of God's love that, had they known it, would have kept them from all this grief and sin. Her friends were in distress. How could they leave her, young, and a stranger in Paris, to work among the feared and avoided of all? But God wonderfully opened the way for her to begin work at once by gentlemen bringing over what was left of the Friends' "War Victims Fund." Through Mrs. Alsop this was given to Miss de Broen, and thus the work was started. Rooms kindly lent by Pastor Robin, in Belleville and Lavillette, were soon filled with poor starving women. Night schools were organised for men and women, and meetings for passers in the streets, to whom gentlemen from Paris came out to speak.

The interest of those days was intense. Rev. William Gibson, of Paris, when speaking of his own work before the Evangelical Alliance in 1885, said that Miss de Broen was the first of all who came from England to work after the Commune, and that at a time when not even a man dared show his face in Belleville. "Never shall I forget," he added, "the change in the faces of the people in her classes after some months of her work amongst them." Many touching stories belong to this period. The work proceeded, but it could not have done so but for the support of kind friends who gave their fullest confidence to it, and to its originator.

Funds for a large iron room were collected in England, and in it many services are held all through the week, with Sunday-schools, night-schools, &c. There is also the very important medical mission, immensely valuable for spiritual as well as bodily help. Through it alone more than eighty thousand persons have heard the Gospel, and received medical treatment. More than twenty thousand Testaments have been bought by these poor people, totally ignorant of the Word of God before, and taken by them often to very distant homes, where no means of grace exist.

It is impossible in this short sketch to give an adequate idea of the great good accomplished, by the blessing of God on the work, or of the numbers who have experienced a true change of heart by faith in our Saviour. Nor can we do more than allude to their gratitude, often expressed in touching letters; but year after year the happiest results are obtained, which may well cheer the hearts of Christians in England, who have a vital interest in the return of France to God.

One of the most remarkable scenes in Miss de Broen's life occurred in a meeting of anarchists and infidels. Timid as she felt, she rose and spoke of God to them all. The gallery stamped and roared *à bas la*

citoyenne, but from the body of the hall a cry arose, "Let her alone; we know her. She does not merely preach; she lives what she says." The noted Louise Michel presided, and gave her a second opportunity of speaking, though pulling her dress all the time to keep her from speaking of God. But our friend would not be silenced, and again the hall heard of the loving Saviour from her lips. On leaving, many pressed around her, taking her hand and saying, "How happy you must be with such a faith! we have none; we should like to hear these things often." This power of arresting attention is often seen when Miss de Broen speaks to the sick in the iron room, with simple words that go to the heart.

Another remarkable occasion was when many thousands of rag-pickers were literally starving. "They don't care what becomes of us. We have no arms, but must take to the paving stones and barricades sooner than see our children die," they said. Going straight to President Grévy, to the Prime Minister, and the Préfet, Miss de Broen was well received by all, and thanked for her devotion to the poor. Before they decided on employment for the starving people, she opened a soup-kitchen, feeding more than a thousand daily for seven weeks.

One of the most memorable seasons of Miss de Broen's mission life was the visit of Mr. Moody. Deeply moved and interested, he spoke of the scene at a subsequent meeting, at which he pressed upon workers the need of a holy enthusiasm. The visit of the Queen of Sweden, with the Princes Oscar and Eugène, was also a happy event.

It needs much courage and faith not to draw back before many difficulties. To serve God in a place like Paris is often up-hill work. But many encouragements are also given, and numbers of letters from old workers constantly tell of their happiest days being passed with Miss de Broen in the Mission. Times are trying, and new friends are needed as the old are called away.

Belleville being so remote, and the novelty of the work having subsided, a central office was absolutely necessary. This was found, through the generous gift of a friend, at 205, Rue St. Honoré. There also strangers find a room for resting, for meeting their friends, a temperance refreshment-room, and a ladies' writing-room. The large window is filled with open Bibles, while "*L'ami de la Maison*," &c., attract hundreds of passers-by to read the verses marked. A daily prayer-meeting is held to ask God's blessing on all missions in Paris and abroad.

Visitors to Paris may be glad to know that a guide will be sent from the office with strangers desiring to see the Mission at Belleville, whence the beautiful park, the Buttes de Chaumont, and the Père Lachaise Cemetery can be visited. The address of the Mission premises, where Miss de Broen resides, is 3, Rue Clavel, Belleville, Paris.

A recent and important testimony to the work should be noted through the visit of one of the senators and of the Directeur de l'Assistance Publique. They were deeply impressed by the sight of the medical mission, and in Miss de Broen's visitors' book were found the following words: "It is not merely as Directeur de l'Assistance Publique, but as a Frenchman, that I here express for Miss de Broen my admiration and gratitude."

[A shilling book by Miss Clayton, giving a very clear and interesting account of the whole Mission, can be had from Messrs. J. F. Shaw & Co., 48, Paternoster-row, London.]

A Word of Sympathy.

By REGINALD RADCLIFFE.

[The following letter was written after receiving from Mr. Spencer Walton the distressing intelligence of his beloved wife's death. A few words of affectionate and tender sympathy, and the writer passes on to that of which his heart is continually full to overflowing—the linking of this poor, lost world, by the faith of his people, to the all-mightiness of God.]

My beloved fellow-worker, yesterday I received your lovely silver card, telling how deeply you have been bereaved by the swift departure of your beloved one. The lines you have inscribed are very lovely. Sweetly do they tell to all of us, but especially to us old ones, how very short this present step of our existence is. He doeth *all* things well. Well, therefore, must it be that our lives are so short. But glorious the hastening beyond!

It is not many missionaries we need, so much as few with much in them—God with them. Good were it if a halt could be called over the mission field, and the cry go up, "Is God with me? If not, let me tarry—not till my beard is grown, but till, like a helpless worm, broken down and utterly undone, I am content to be taken up in the hand of the Omnipotent, to do

WHATSOEVER He will, whether to hide me out of sight, going alone to fast and pray, to wash my brethren's feet, or what else He will."

Why say we the field is *immense*? What can be immense on this little globe—a little pea in his immense universe? Let us rather turn our back on the fields so white and so great in the sight of us pilgrims, and take time to look steadfastly towards our All-Mighty-Father. There we will stop and *stand*, and STAND, and STAND, and gaze, and confess it passes our arithmetic to add up the sum of "Whatsoever ye ask the Father in my name, believing, HE will give you." "We have the petitions we ask because we keep his commandments, and do those things that are pleasing in his sight." Then ask and receive, that your joy may be full. "Hitherto have ye asked nothing."

Then, instead of continuing to look steadfastly at our All-Mighty-Father, let us fall flat on our faces on the ground before Him, constrained by the blessed Spirit to shout out of a broken heart: "I receive," "I receive," "I receive." *Aye*, AYE; worm of the dust thou, indeed, art. But yet "Child of God"—"adopted"—crying, "Abba, Father; glory be to the Father, to the Son, and to the Holy Ghost."

Three men in South Africa, or three women for that matter, like Shadrach, Meshach, and Abednego, bound together with one heart, on their faces in the dust, leaning only on God, are enough to upset kingdoms. God bless thee, beloved, bereaved brother.

PROTESTANTISM AT DARTFORD.

The Dartford Young Men's Bible Class is a Protestant Evangelical institution, owing its separate existence to the fact that Romanising tendencies have asserted themselves in Church of England circles at Dartford. The Memorial Hall, which has been erected for the use of the class, will, we trust, long be a centre of powerful influence in the cause of the Gospel. The membership has reached the number of 193, and it is gratifying to learn that much blessing has attended the work.

The Bible-class is open every Sunday afternoon. The building offers throughout the week the advantages of a library and reading-room, and is a centre of temperance and other work. The cost of the building, £1600, has been met the exception of £200, which will, it is hoped, be forthcoming soon, in order that the hall may be opened free of debt. The trustees of the building will include Sir S. A. Blackwood and Colonel Sandys, M.P. The president of the Bible-class is Mr. J. Lawrence Mitchell, Gartley House, Dartford, Kent.

PERSECUTION IN RUSSIA.

DEAR SIR,—You have on previous occasions kindly allowed us to call attention in your columns to the growing spirit of religious persecution shown by the authorities of the Greek Church in Russia. The Council of the Evangelical Alliance trust that the following statement may be deemed of sufficient interest and importance to secure its insertion in your journal:—

(1) There are several people now confined in the common prison at Witepsk, in Russia, because they have sought to spread the teachings of the Gospel amongst their fellows. They are men and women of high moral character, against whom no accusation can be brought, except that they desire to be true to Christ and his Gospel. They have been confined in the secret inner prison for about six months, and have been informed that they will probably be deprived of all their property and rights, and some of them imprisoned as common criminals, and others banished either to Siberia or beyond the Caucasus. The final trial, at which the sentence will be pronounced upon them, is fixed to take place this month. The priests of the Russian Church are responsible for this persecution. When they found that they could not confute the doctrines of these poor men they aroused the people, and got a petition sent to the Governor, that they might be arrested and banished.

(2) Another case is that of Pastor Frans Nersing, who was sentenced by the Criminal Court at Revel to twelve months' imprisonment and the loss of all his rights, because he was said to have blasphemed the saints.

(3) Lately, also, several parents have been sent to prison for three months, because, though one of them had been enticed into the Greek Church, yet their consciences did not allow them to have their children baptized in it.

These facts are supplied to us by a gentleman who has long resided in Russia. We cannot believe that the Emperor of Russia is aware of the state of things in his country, but the Greek Church authorities seem determined by their intolerant spirit, to make the name of Russia a reproach throughout Europe.

Yours faithfully,
J. FIELD,
A. J. ARNOLD,
Secretaries Evangelical Alliance.
7, *Adam-street, Strand, W.C.*

Cottage Hospital for South Spain.—Miss E. J. Whately, 21, Belmont Park, Lee, London, S.E., writes to say that she will receive help for this hospital, recently mentioned in our columns.

THE CRY OF A GREAT CITY.

NEXT to Paris, Marseilles is the most important city in France, the great commercial centre for the Mediterranean and the countries of the East. One hundred and fifty thousand sailors enter its harbours in the course of the year; they contain in fact a floating town. Though Mr. C. Faithfull has established a Sailors' Rest, which is an important centre for the vessels entering the old port, there is no one to evangelise this vast mass of our fellow men, who if they received the truth might carry the Gospel to the people of the numerous ports which they reach.

The town itself has 360,000 inhabitants. The McAll Mission, with its four principal centres and its volunteer helpers, is accomplishing an important work locally; yet when we specify the police, the soldiers, railway men, cab and omnibus drivers, douaniers, dock labourers, boatmen and canal men, fishermen, the Savoyard shoeblacks, factory men, waiters, décrotteurs, dustmen and chiffonniers, vendors of wares in the street, young men and young girls in very various employments, flower women, bricklayers, masons and carpenters, and many others, it will be seen that this most blessed Mission cannot overtake the vast need which presents itself here. One or two young girls of the Salvation Army may be seen selling *En Avant* in the crowded streets, the passers-by not a little astonished by the sight of young girls just emerged from childhood braving public opinion in this manner.

Then to add to these various classes, there are 30,000 Spaniards, many of them orange sellers, 70,000 Italians, 7000 Jews, for none of whom there is any evangelist. In contemplating such crowds, without God, without Christ, one feels profoundly moved with their spiritual condition, and one is compelled to cry out with a loud voice: Where, amongst the thousands stirred up to care for those perishing for lack of knowledge, are the few who will come forward and enter this vast field?

Marseilles is a bright, cheerful seaport with a fine climate. Its sometimes dreaded mistral, a north-west wind blowing from the Pyrenees, is very healthy, and has been called "un balai celeste." House rent and living are quite moderate. The French language will carry one everywhere: of course, to anyone knowing Italian or Spanish, there are opportunities for evangelising either, under the most favourable circumstances.

What an interesting and important field for a gentleman of independent means, or for a family, or two ladies! What a widespread influence they might exercise amongst a people very approachable! The place, too, combines the advantages of a bright city life, the sea-side, intercourse with resident Christian people, and contact with many missionaries *en route* for their distant stations, and travellers to the East. Then in the months of summer there is a retreat to the mountains of Dauphiné or villages on the Col de Tende, and a retreat in the cold to Hyères or the village of Ollioule, close by, one of the warmest spots on the Riviera. To me it is perfectly astonishing that an English Christian gentleman desirous of serving the Lord has not chosen this so desirable sphere of labour. We greatly enjoyed worship with the brethren of the French Free Church, and our dear friend, M. Guibal Père, the pastor. They have the Lord's Supper weekly, and the "culte d'adoration," that is, liberty of worship and ministry. It is at 133, Cours Lieutaud.

Surely all this will be as the cry of the man of Macedonia to some one, "Come over and help us!"

GEORGE PEARSE.

Dépôt Central,
4, *Place du Théâtre Français, Paris.*

SEEK THE INDWELLING SPIRIT.

[From Rev. Andrew Murray's excellent book, "Holy in Christ," we take the following summary of his chapter on "The Holy Spirit."]

IT is universally admitted that the Holy Spirit has not, in the teaching of the Church or the faith of believers, that place of honour and power which becomes Him as the Revealer of the Father and the Son. Seek a deep conviction that without the Holy Spirit the clearest teaching on holiness, the most fervent desires, the most blessed experiences even, will only be temporary, will produce no permanent result, will bring no abiding rest.

The Holy Spirit dwells within, and works within, in the hidden deep of your nature. Seek, above everything, the clear and habitual assurance that He is within you, doing his work. To this end deny self and its work in serving God. Your own power to think and pray and believe and strive—lay it all down expressly and distinctly in God's presence; claim, accept, and believe in the hidden workings of his indwelling Spirit.

As the Son ever spake of the Father, so the the Spirit ever points to Christ. The soul that yields itself to the Spirit will of Him learn to know how Christ is our holiness, how we can always abide in Christ our sanctification. What a vain effort it has often been without the Spirit! "*As the anointing taught you,* ye abide in Him."

In the temple of thy heart, beloved believer, there is a secret place within the veil, where dwells, often all unknown, the Spirit of God. Do bow in deep reverence before the Father, and ask that He may work mightily. Expect the Spirit to do his work: He will make thy inner man a fit home, thy heart a throne for Jesus, and reveal Him there.

EXHORTATIONS FROM HEBREWS.

CHAP. iv. 1.—"Let us therefore *fear*, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Chap. iv. 11.—"Let us *labour* therefore to enter into that rest, lest any man fall after the same example of unbelief."

Chap. iv. 16.—"Let us therefore *come boldly* unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

Chap. vi. 1.—"Let us *go on* unto perfection."

Chap. x. 22.—"Let us *draw near* with a true heart, in full assurance of faith."

Chap. x. 23.—"Let us *hold fast* the profession of our faith without wavering."

Chap. x. 24.—"Let us *consider* one another, to provoke unto love, and to good works."

Chap. xii. 1.—"Let us *lay aside* every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Chap. xii. 28.—"Let us have *grace*, whereby we may serve God acceptably with reverence and godly fear."

Chap. xiii. 1.—"Let brotherly love *continue*."

Chap. xiii. 13.—"Let us *go forth* therefore unto Him without the camp, bearing his reproach."

Chap. xiii. 15.—"Let us *offer the sacrifice of praise* to God continually."

SOUTHSEA MISSION, PORTSMOUTH.—The Town Council and Government authorities have again granted permission for a tent to be pitched on Southsea Common, where thousands of persons resort for pastime during the summer months. All being well, Mr. John Denning will begin the usual Gospel services on June 1. In a circular letter he says: "The more I review the past many years, the more I am convinced that our labours have not been in vain in the Lord; therefore I am full of hope for the future. God has of late been giving us much blessing among the young, and I believe our workers are full of expectations of blessing during our tent mission." One of the Bible carriages, which Mr. Denning superintends, is doing good work in Cornwall; the other is laid up temporarily at Dorking, until suitable men have been found to take it in hand. Mr. Denning's address is Myrtle Cottage, St. James's-road, Southsea.

DR. A. T. PIERSON.

THIS earnest advocate of foreign missions has been spending ten days in Dublin and Belfast, pleading the missionary cause to large and interested audiences. He came back post haste from Belfast to be present at the anniversary of the London Missionary Society, but had only a very brief opportunity given to him to address the assemblage. He was to speak at the China Inland Mission meetings on Wednesday last, and expects to spend the closing week of his stay in Edinburgh at the Presbyterian assemblies.

Dr. and Mrs. Pierson hope to sail for America on May 31, in the s.s. *Servia*. The Doctor has been unanimously elected to the Duff Lectureship of Missions in the Free Church of Scotland. This will necessitate the delivery of a course of six lectures in Edinburgh in 1892-3.

BLIND IN SOUTH INDIA.

DEAR SIR,—For some time past the needs of the blind have been laid on my heart. Nothing has been done for them in South India, and their state is truly sad. Brought up in the belief that blindness is sent as a punishment by some god, their relations care little about them, and their minds as well as their eyes being dark, their life is a blank. I was enabled last year when in England to have many chapters from the Bible, and the whole of John's Gospel, embossed, and on my return to India I had one pupil at once, a young heathen man, who had been raised from begging eight years ago by our late valued missionary, Mrs. Lewis. He is now a bright, happy, and true Christian, most unselfish, and has gone forth to be a teacher of other blind, beginning with seven pupils.

A young man, a Christian, is learning in our bungalow, and we hope soon to make him a teacher. Only £3 a year will support him. Another Christian man wishes to come and learn, and we have several applications week by week. But the pupil who has drawn out our hearts most is a little heathen girl of ten years old, who came to us three weeks ago. She went blind six years ago, from neglected ophthalmia. She has been given to us by her friends, to teach and bring up, and with loving hearts our girls at the Sarah Tucker Institution have welcomed her as one of their number. She can already read most of her letters; she is very fond of music, and we should be grateful if any friend would send her a dulcimer, or other musical instrument to learn. There is another girl wishing to come; but, before we can take in others, we must have help. These children will only cost £3 a year each.

We need a fund for the boarding of adults, men and women, during the time they are with us learning to read; also for the support of children given to our care; and, thirdly, to enable us to employ any who are suitable, after they have learned, to go as teachers of other blind in their own houses. Mrs. Askwith, Christ Church Vicarage, Derby, will forward to us any help your readers may send to her.

Yours faithfully,

ANNE JANE ASKWITH.

Sarah Tucker Institution, Palamcottah, South India.

Maloga Aboriginal Mission.—The meeting which was to have been held in Exeter Hall in connection with this Mission on May 21 has been postponed to Thursday, the 29th inst., at 4 p.m. Mr. F. A Bevan will preside.

The Gospel in Camp.—Over six hundred militiamen from various parts of Wales and England will be assembled for the annual training under canvas at Brecon, South Wales, by June 2. Tracts, periodicals, and Gospel booklets, carriage paid, will be thankfully received by J. W. Maskell, Llanfaes, Brecon, South Wales.

The Opium Plague.

He is no friend of God or of humanity who attempts to underrate the gravity of the opium scourge, which is not now confined to China alone. India, Burmah, Ceylon, and other parts of Asia are involved. In and from every British port from Bombay to Shanghai, the plague is spreading. Concerning its ravages among China's millions, the voices of Christian missionaries have so often been raised in appeal to the British people that, through hope deferred, many seem in danger of sinking into the dumbness of despair. Not a few there are who work on in silent agony, while the fell fruits of the plague are multiplying around them, thinking what might have been if their appeals had been heeded ten or even five years ago. But is anything too hard for the Lord? May be He has yet a message which British Christians will listen to, and, humbling themselves for the sins of their nation, will do something more than listlessly behold the spread of the great plague of Asia, and stand unmoved, while, amidst the wail of heathen anguish, hell's gatherers of the slain cry, "Bring out your dead."

From Bombay to Pekin, I have now been an eye-witness of the effects of this pestilence. Among the letters I received upon this subject from China, before I entered upon this journey, was one from a China Inland missionary at Yunnan Fu. He wrote: "Our work lies amongst the wreck of a nation ruined by the English. In this province, one of the largest in China, it is a generally acknowledged fact that seven out of eight of the men are slaves to opium. Some go so far as to say nine out of ten. From personal experience, I should think the latter estimate is as true as the former. Large numbers of the women smoke. The mandarins smoke, and their retainers, with scarcely an exception. We come across cases where children are born with the craving."

The province thus referred to is in the extreme south-west of China, adjoining Burmah. A few days since, when I was at Tung-chow, within a few hours of Pekin, I had to listen to similar testimony as to the extent of the opium curse from an American Congregational missionary, who had recently been in North Shansi, a province at the other extreme of China, where it joins Mongolia. In both instances the testimony is based upon personal observation, supported and emphasised by the statements of the Chinese themselves. In some other provinces, happily, the opium habit is less universal; but

EVERYWHERE THE PLAGUE IS SPREADING.

Having briefly indicated the extent of the opium curse, a few facts may be given to throw light upon its nature. Many good people in Great Britain have been misled by the astounding statement, repeatedly made by certain Englishmen in official positions, that taking opium is no more harmful than smoking tobacco or drinking alcoholic liquor. I can say confidently that the victims of the opium habit, whether in India or China, hold a different opinion. Confirmed opium smokers do not condone, but hate, the vice that holds them in its relentless grasp. It is pitiable to hear them plead their inability to throw off its galling chains. In China, wife and children are often sold to satisfy the hated but imperious habit. A few, proportionately, enter missionary opium refuges, where they are usually kept away from the fateful drug by lock and key; but the invariable testimony I have received from medical missionaries since I landed in China is that, except the small percentage who become Christians while under treatment, from 80 to 90 per cent. of those who leave as cured ultimately relapse. The estimate of the habit by those who have not contracted it is illustrated by a case in which one of a family possessing an undivided property having taken to smoking opium, with its accompanying vices, had his sight destroyed by his brothers as the only means of saving the family from pecuniary ruin.

CHINESE CHRISTIANS ARE UNANIMOUS

in condemning the opium. I have heard the expression of their feelings in large gatherings. No opium taker can be admitted into church membership; but many members, alas! have had to be disowned on account of falling or relapsing into the vice, including some of the most prominent and promising ordained native preachers.

If the opium habit is so cruel when contracted in mature years, let Christian parents who read these lines consider what it must be when acquired in childhood. It is not an uncommon sight in a Chinese opium den to see a mother smoking opium, with her baby propped up beside her. But nearer home than China, namely, in licensed opium dens in the commercial capital of India, I have seen little children, from three years old upwards, lying in a comatose state from opium, grown, manufactured, and sold under the auspices of the British Government. Oh, the hell within, against which the adult of such a childhood has to struggle. As I have gazed upon little children in Indian and Chinese opium dens, their lives thus damned for the sake of bringing a tainted revenue into the British Indian exchequer, I have thought of the day when He who once said, "Suffer little children to come unto Me, and forbid them not," will sit upon his throne of judgment. In that day the mouth of every implicated British administrator, legislator, and opium merchant, and of their apologists, will be stopped. They will call upon the mountains and rocks to fall upon them, and hide them. But well will it be in that great day of revealing and judgment for those of unseared and pitying heart, who dare in this crisis to place the value of souls above the

REVENUE FROM THEIR DESTRUCTION.

It has been said by certain cynical and superficial Englishmen, "If the Chinese ruin themselves by opium, that is their own affair; why do they not abstain from it?" If thousands of the sons and daughters of respectable parents in nominally Christian countries fall annually into the condition of habitual drunkards, is it to be wondered at that hundreds of thousands in an unchristianised land like China yearly fall victims to the much more fascinating opium vice, not to speak of the children who are born with the craving? It needs a residence among Asiatic races to comprehend how fascinating this vice is, and especially to understand how awful the struggle that is required to break it off, in which so few succeed. Evil habits are always contagious, but more emphatically it is thus with the great plague of Asia, which breaks down the power of the will, and holds its victims with a grip equal to that of impurity, with a legion of other devils also. The plea of "Am I my brother's keeper?" by the tempter of his brother, the opium producer, and his aiders and abettors, is not more likely to avail than when it was first uttered by Cain, and he was driven forth as a fugitive and vagabond. To-day, in consequence of the plague which Great Britain has let loose upon China, India, and other parts of Asia, the voice of our brother's blood is

CRYING UNTO GOD FROM THE GROUND.

The opium plague does not discriminate as to class. The worst wrecks perhaps are seen among the poor, whose penury leads them to smoke a compound composed largely of the ashes of the first smoking of opium, a preparation said to be more poisonous than the unmixed drug. The pestilence finds its victims in all grades. A Chinese gentleman of good social position, in telling me at Canton that the opium habit was the greatest evil that had ever fallen upon China, said that of the sixteen of his father's family, eleven were addicted to the habit. Few things in Chinese history are more pathetic than the experience of the Emperor Tan Kwang. Three of his sons had died through the opium habit; and, finding the curse rapidly spreading among his subjects, he ordered Commissioner Lin to proceed to Canton in 1839 to stop the smuggling of opium into China. The monarch wept, as, recounting the dire effects of the drug, he sent forth Commissioner Lin on his momentous mission. Then followed, in the interests of rapacious and criminal greed, and in defiance of the elementary principles of morality, one of the blackest pages in the history of Britain's dealings with other nations—the first opium war. The Emperor died while the plague which had laid waste his own family was still forced upon his people at the point of British bayonets.

China's greatest living statesman, Li Hung Chang, said in 1881, in reference to China's consent to legalise the opium traffic, having endured two wars, and paid vast "indemnities" to Great Britain, that the legalisation of the traffic was not from choice, but because China submitted to "the adverse decision of arms." Notwithstanding the audacious charges of insincerity made by some Englishmen, I record my belief, the outcome of information from high sources, that China's leading statesmen detest the traffic. If their protests have grown less urgent, it is not, as is sometimes alleged by the partisans of the scourge, that their consciences have been bribed by the revenue derived from imported opium, but because they have feared that continued remonstrance might bring a recurrence of the calamities which attended former protests. Effective action to put down the native growth is impossible until the foreign import is stopped. Do my country people, do the home churches, realise that the action of the Chinese Government is paralysed against the curse which is ravaging, impoverishing, demoralising, and, as sure as the eternal law of cause and effect, tending to the break up of their nation, because of the shadow of the relentless and brutal hand of British power, already gory with injustice, which they fear again to offend?

In the interests of China and India alike, and of all Malaysia, I ask my justice-loving country people to intervene. The plague can only be effectually stayed by cutting off its source. Let no consideration of so-called expediency hinder an irresistible demand for the prohibition of the growth, as well as the sale, of opium in India, that thus China and Malaysia also may no longer be cursed by its export.—Yours for Asia's salvation, ALFRED S. DYER.

Pekin, China.

[Copies of the foregoing letter may be obtained from the office of the Society for the Suppression of the Opium Trade, Broadway-chambers, Westminster, S.W. 2s. per 100.]

WORKERS WANTED.

WANTED.—A medical missionary for Kerak; a medical missionary for Suakin, on the Red Sea; a head master for an English and Eurasian school in Coimbatore, South India; also a lady, with medical or hospital training preferred, for Amritsar, North India.

These are some of the special wants of "The Missionary Bureau" at the present moment; the secretary will be glad to hear from such as may be led to offer for these posts, and to furnish full particulars. The committee also ask the prayers and practical sympathy of Christians, that those who go forth may be sustained and maintained amidst the hardships and privations of their holy calling. All communications should be addressed "The Missionary Bureau, 186, Aldersgate-street, London, E.C."

BIRD FAIR.—In a recent letter, Miss Macpherson, of the Home of Industry, writes:—"Bird Fair becomes more and more deeply absorbing as the converts from it become our fellow helpers. I need another fortune to meet the demand for picture tracts; the people delight to receive them, and men of the lowest strata here are finding Jesus. Miss Radcliffe's recent ten days' mission was a great blessing to many a poor fellow."

MAY MEETINGS.

Marylebone Medical Mission.

POVERTY and wretchedness are certainly not confined to the East of London. There is a large district in the North-West with as many poor and miserable homes as in any part of the metropolis. Dr. Chambers, the founder of this Mission, gathered a few friends about him at Portman Rooms last week, to tell how medical aid opens to the Gospel hearts and homes that are closed to ordinary means of grace, or visitors. Three days a week, the forlorn, the wretched, and the outcast are gathered for a short service, after which each patient is seen and prescribed for separately. Those too ill to attend the dispensary are treated at home. Last year 12,522 patients attended, and 2760 visits were paid. Food and fuel are provided for the needy as far as funds permit, bedding is lent, and a variety of meetings and clubs are held, care being taken not to encourage idleness or want of thrift. Since the starting of the Mission in 1876, vast numbers of sick have been cured or relieved, drunkards have been reclaimed, and many souls converted to God.

The chairman, Sir ROBERT PHAYRE, narrated how Dr. Elmslie opened Cashmere to the Gospel, by putting into practice the parable of the good Samaritan. Canon MONEY said some of the richest jewels have been found in the depths of degradation and misery. He had never known a word for Christ to the sick and dying, to have a disturbing effect. The messenger of blessing to body and soul must be doubly welcome. Rev. JOHN MCNEILL said the man best qualified for medical mission work is he who has "a good bit of the woman" in him (and what true man has not?) and who seeks to be a reproduction of Jesus Christ. The one-talent man keeps himself isolated and independent, with desperate care; but we do well to ask how much good Samaritan work we have each done, between the two great floods of talk, last May and this.

Country Towns Mission.

"IN every house they ceased not to teach and preach Jesus Christ" formed the text of remarks by the Hon. P. CARTERET HILL, at the meeting in the Council-room of Exeter Hall, on Wednesday evening last week. The words stand at the head of the fifty-third report, and, as the chairman said, well fit the Mission's apostolic methods of bringing the Gospel to bear upon individuals between whom and churches and chapels there is no link. A Berkshire clergyman wrote: "The missionary is a real blessing and comfort to me and my parishioners. If he were my own curate, I could not esteem him more highly."

Four of the Society's missionaries spoke. Mr. WILLIAM HOLDEN (Burton-on-Trent) had been nearly twenty years in the work. Nothing but a living Christ will meet the spiritual needs of the people. Not a door had been shut against him as a messenger of the cross, but he found hearts and ears open to the old, old story. His little sketches of direct and affectionate dealing with various characters delighted the meeting. Mr. WILLIAM MORRIS (Ottery St. Mary) described his work in thirteen villages and hamlets, spread over thirty miles. As the result of prayer, a meeting was started in a poacher's house, from whence twelve converted souls were scattered in various directions as Christ's witnesses. From the visit of a farmer's two daughters, living in an adjoining village, the father's house was opened, and thirty or forty persons now meet there once a fortnight with great blessing. Mr. WILLIAM A. BULLEN (New Forest) exhibited a gypsy tent, and spoke of his contests with the shyness, ignorance, and superstition of the dark-skinned people among whom he and his wife find fruit from Christian labour. Mrs. BULLEM's expressions of love for and devotion to her work, with strong confidence in God, made a marked impression.

Rev. J. E. LINNELL, vicar of Pavenham, Beds., did not believe that Christ should suffer in order that the clergy may be exalted. He delighted to stand shoulder to shoulder with men whom he found endowed with grace and with special gifts for peculiar work.

Band of Hope Union.

THIS institution, which has close upon two million enrolled members, and these the flower of the rising generation, must wield a tremendous and a growing influence in the contest that rages all up and down the land with King Alcohol and his battalions. The anniversary gatherings were held last week at Exeter Hall, and were characterised by more than ordinary enthusiasm. The temperance question has been so often thrashed out that it is not easy to say anything novel about it. This year the black shadow of "Compensation" seemed to brood over the proceedings, and gave colour to most of the utterances. At the breakfast, Canon BARKER excelled himself in the force and fire of his holy indignation at a proposal to reward liquor purveyors, if, perchance, they should retire from their body and soul destroying trade.

The evening meeting in the great hall was crowded with teetotalers, young and old, and the feeling of the audience was kept pretty well up to boiling point from first to last. Mr. WALKELY'S report was full of encouraging notes of progress. The chairman, Mr. GEORGE WILLIAMS, seemed inclined for counsels of peace with respect to the perturbation in the House of Commons; but succeeding speakers urged war to the knife and to the death. Rev. J. W. HORSLEY said the idea of "compensation," horrible in itself, was simply grotesque in view of the proposals made. The sums to be set apart by the Government for buying up licences were about as adequate for the purpose as if he were to offer to buy all the watches in the audience with a single golden sovereign. Mr. Horsley was intensely practical. He urged that a united temperance council should be established in every parish in England. Then he wanted a society for the due enforcement of the existing liquor laws. We must try and get female attendance behind drinking bars prohibited; meantime, barmen and barmaids ought to have shorter hours of work. At present they are the white slaves of England. Temperance literature must be scattered broadcast: teetotalers, he thought, were a little stingy in their expenditure on this score. Finally, Mr. Horsley addressed a very earnest appeal to any non-abstainer before him to act the part of the strong in bearing the burdens of the weak. He told how he took the pledge fourteen years ago at a Band of Hope meeting, and how his seven children were all intelligent abstainers.

Next came a rhetorical but effective speech from that ardent Welshman, Rev. OSSIAN DAVIES, whose eloquent periods evoked thundering cheers. He exposed the gross inconsistency of planting temptations at every street corner, and then sending to prison those who are weak enough to fall into such snares. We reap a revenue of thirty millions of money from the miseries of our people, and yet we call ourselves a Christian nation. He would fling this blood-money out of England's exchequer. The voice of science is now dead against the fancied virtues of the drink, and the speaker adjured his fellow men to stick to the pump and the teapot if they would lead pure and healthy lives. As for "compensation," he would have none of it; he would almost as soon think of compensating a retired highwayman. "Retribution" is a better word, in view of the annual destruction of thousands of Britons through this horrible drink. Away to the North Pole with all icy indifference on this subject, and let us send such a thunder-shout to St. Stephen's as will make our legislators pause before they frame this iniquity by a law!

After such thrilling appeals, the statistical speech of Dr. F. R. LEES seemed a little tame. Nevertheless he made powerful use of a return recently made by 178 members of the medical profession, as to the relative proportions of their patients who were moderate drinkers, careless drinkers, excessive drinkers, and absolute drunkards. Roughly speaking, the result showed them to constitute, 40½, 27½, 15½, and 16½ per cent. respectively. On the basis of these figures, Dr. Lees showed that the present population of England would furnish more than three and a half millions of excessive drinkers and absolute drunkards. If such awful facts were faced, he thought icy indifference ought soon to vanish to the North Pole, or some equally remote region.

Mr. J. H. RAPER submitted a resolution on Sunday closing, and appealed in his characteristically pungent way for help in the forthcoming great national Band of Hope bazaar in Exeter Hall (July 7—12). Then Rev. G. A. BENNETTS told how, as secretary of the Wesleyan Methodist Temperance Committee of the First London District, he had been working almost day and night to make the members of Parliament understand that there could be no vested rights in a wrong. The liquor traffic has grown rich on the tears, the sighs, the groans, and the damnation of tens of thousands. How can there be such a thing as a "right," vested or otherwise, at the back of such a trade? He bemoaned the apathy of professed teetotalers, and declared that opinion is worth next to nothing if it is not translated into action. Quoting Mr. Gladstone's famous dictum, that the evils of the drink are equal to those of famine, war, and pestilence combined, Mr Bennetts expressed the view that the man who said such a thing and all those who agree with him ought to unite in saying—"Not compensation, but extinction." This proposal of the Government has brought us to the Waterloo of our temperance movement, and the speaker's advice was "Up Guards, and at them." He proposed a No-Compensation resolution, which was seconded by the veteran THOMAS WHITTAKER, of Scarborough, and passed by acclamation. Clearly, if the voice of Exeter Hall were to prevail in this matter, "compensation" would die a very premature death.

House of Rest for Christian Workers.

THE growth of Christian work at home and abroad increases the claims of the labourers themselves upon the sympathy and consideration of Christian hearts. The Hon. HENRY NOEL, in presiding at Miss Mason's meeting, in the Lower Exeter Hall, on Thursday afternoon last week, emphasised this fact, remarking that the temples of the Holy Ghost ought to be kept in perfect repair. The main point of the report was the necessity of providing £3500 by the beginning of August, to supplement two donations, £1000 and £500, towards the purchase and furnishing of a large freehold house in the Finchley-road, to which it is intended to remove the work, in the autumn, for increased accommodation, with the addition of a Home for aged workers.

Rev. SYDENHAM L. DIXON depicted the need of a rested body and a restful spirit in a restless and impatient age. Dr. MCKILLIAM said those to whom Christ is precious ought to care for his servants. Mrs. EVERED POOLE said God uses velvet-covered spurs to push forward those who rest in the wrong place. His arithmetic is that we never communicate blessing without taking it out of ourselves.

Miss MASON seemed to make it a special point that real rest involves contact with Christ; while her Home embraces all denominations, and the prayers of the inmates cover

all parts of God's kingdom and work. To encourage and comfort God's weary workers is service unto Himself. Rev. HENRY SHARPE said work must be the outcome of life, and quality must be cultivated rather than quantity; hence the value of quiet rest for learning lessons of self-abnegation, self-abandonment, and self-consecration.

Rev. W. FULLER GOOCH made a short sermon on a long text—a May meeting list. As we cannot, except in prayer, aid all the objects named therein, God's Word may guide us in selection. We shall then find that his worn-out servants are dear to Him, in contrast to the caste, the regard for high names and heavy purses, too often found in philanthropic circles. Mr. J. E. MATHIESON thanked God for Miss Mason and her House of Rest, and wished her a full treasury to meet all demands.

Female Education in the East.

THE Ladies' Missionary Breakfast, arranged by the Society for promoting Female Education in the East, took place recently at Exeter Hall. Mrs. WEATHERLY presided, and wecomedl the assembled guests and friends, subsequently giving some details respecting the work of the Society, and the sphere of its operations. Miss WEBB exhibited a painting, executed by a Chinese artist forty-five years ago, of the first school for women ever opened in the Empire of China. It was established at Ningpo by Miss Aldersey, who had been a member of the committee, and had gone out as their first honorary missionary. She held it in the ancestral hall of the house she occupied.

Much interest was excited by the presence of Mrs. AHOK, from Foochow, whose history is now well known. She appeared in her own picturesque costume, that of a Chinese lady of high rank, and spoke with fluency and spirit, her glowing words being readily translated by Mrs. R. W. Stewart, of the C.M.S. Mission in her city. Mrs. Ahok expressed great pleasure in having the opportunity of meeting so many members of the Society that sent forth the missionary, Miss Foster, who was the means of leading her to Christ some years ago. She eloquently and pathetically pleaded the cause of her countrywomen sitting in the darkness of heathenism, and touchingly spoke of their condition. They are conscious of sin, which drives them to the worship of their gods (which she described as nothing less than the worship of devils), from whom they can get no rest to their souls. She earnestly appealed for more Christian workers, and stated that in Foochow alone a hundred ladies would not be too many for such an extensive field of labour.

Miss SYBIL CARTER, delegate of the Episcopal Church in America, enforced Mrs. Ahok's cry for more workers, not only on account of the desolate condition of the heathen, of which she had seen so much in her recent missionary tour round the world, but also because of the immense population of China. "It is such a full country," she said. Miss Carter gave various illustrations of this truth, and bore very pleasing testimony to the value and efficiency of the labours of the Society's missionaries which she had witnessed in Japan, China, and the Holy Land. She spoke especially of Japan, in which empire she had made a lengthened stay; and she told how she had rejoiced to see the happy unanimity existing there among the ladies working in connection with various societies.

Miss PACKER, one of the Society's own missionaries, quietly and touchingly gave some incidents of her thirty-five years of work in India, first in a large orphanage, and, for several years past, in zenana work in Orissa. Her plain, unvarnished story furnished cause for deep gratitude for the rich blessing which the Lord of the harvest has so manifestly granted to her faithful labours.

Cruelty to Children.

IN the burning words of a speaker at the Mansion House last week, this is "the most cowardly, most hideous, and most odious of all kinds of crime." It has taken the English public some time to be convinced of the prevalence, to any considerable extent, of this evil. Thanks, however, to the Society for the Prevention of Cruelty to Children, or, more correctly, to the undaunted efforts of Rev. Benjamin Waugh, the terrible facts have been brought to light; and there is an earnest desire that such a state of things should cease and determine. The annual meeting of the Society in the Egyptian Hall of the Mansion House was quite remarkable for the composition of the platform. There are few causes that would weld in a common sentiment Christian, Jew, and Agnostic; Whig, Tory, and Radical; Protestant and Roman Catholic; State Churchman and Nonconformist. The representative of Roman Catholicism, Cardinal Manning, was not able to fulfil his engagement, through ill health.

Mr. Waugh has a habit on those occasions of asking the audience to regard the report as read. We take leave to say that this is a mistake. Eloquent and earnest speakers are all very well, but people cannot be expected to have an intelligent, adequate, and abiding interest in a Society such as this without having the facts relating to its work burned into their hearts by way of their ears. Mr. Waugh does not do justice either to his own efforts or to his special clients, the innocent and suffering children, by merely scattering about slips of paper with a lot of dry statistics on them. We ask attention, however, to the following excerpts from the printed *résumé*, with a suggestion that all our kind-hearted readers should write to the office of the Society, 7, Harpur-street, Bloomsbury, London, W.C., for a copy of the complete report:—

Cruelty is not confined to wretched dwellings. Pianos and bric-à-brac may be in the drawing-rooms of people below brute beasts to their offspring. Betting vies with drinking, and callous, selfish indulgence and lust with them both in heaping suffering on children. And of these evils, alas! no class has a monopoly. Only the honest poor seem exempt from them all. We have never had a case of cruelty in the people who go before the Sweating Commission.

The Society's work in the nation during its existence has been enormous. It has included 539 cases of ill-treatment (these under the first half-year of the new Act, ill-treatment not being a crime before), 1174 cases of assault, 227 cases of starvation (in 121 cases ending in death), 1935 cases of neglect, 153 cases of abandonment, 277 cases of exposure (cases of almost nakedness in cold), 552 cases of causing to beg, 47 cases of dangerous performances, 246 cases of immorality (often with injury), and 164 cases of various other kinds. In these the welfare of 10,628 children was involved. It is a terrible fact that, in dealing with these, 215 years of imprisonment were inflicted, and £326 fines. The members of the Society, which in the first year numbered 225, are now 1700. Its income in the first year was £903; its income now is £8860.

Two years ago it began to extend itself into the country, its idea being one head, and heart, and purse, with vitalised limbs over all the land. Its name was accordingly changed from the local one of "The London" to "The National" Society. It has now 60 Aid Committees, which in the past year have dealt with cases affecting the welfare of 5550 children, with 256 convictions, amounting to a total of 38 years' imprisonment, and £105 fines.

THE SPEECHES,

as we have indicated, were all in the line of hot indignation at such wrongs committed against the helpless children, and of fervent desire that these children should be protected in the most effectual way. The LORD MAYOR was fully sympathetic. The ARCHBISHOP OF YORK confessed that till lately he had not been sufficiently enlightened as to the need for the Society, but he means to carry his share of the burden in the time to come. He called for further legislation to prevent the abuse of child insurance and baby farming. The DUKE OF ABERCORN extolled the kindness of the Queen in consenting to patronise the Society. As being specially interested in Ireland, he rejoiced that a branch of the Society established in Dublin had set to work in a satisfactory manner.

Mr. JOHN MORLEY, M.P., in moving the thanks of the meeting to those gentlemen in Parliament who had specially helped in passing the Act of last year through the legislature, said there could be no better proof of the wise methods of the Society than the fact that so many eminent lawyers had approved of its efforts. He chimed in with the suggestion that fresh legislation is needed in connection with child insurance. While he held generally by the maxim that "an Englishman's house is his castle," he held with equal conviction that domestic ruffianism is as proper an object for the interference of the criminal law as any other kind of ruffianism. Chief Rabbi ADLER was very pathetic. Quoting the words of the ancient prophet, "Can a woman forget her sucking child, that she should not have compassion on her own son," he said that, alas, we are compelled to believe such things do take place even in these enlightened days. In the course of a weighty and high-toned speech, Mr. PICTON, M.P., also cited from Scripture the words of the seer: "I returned and considered all the oppressions that are done under the sun; and beheld the tears of such as were oppressed and they had no comforter; and on the side of their oppressors there was power, but they had no comforter." Happily, matters are improved since then. The Bible—indeed, the very seer who wrote these words—has done much to improve them. Power is not now always on the side of the wrongdoers, and the law is proving stronger than the oppressor. Still the law needs to be strengthened, not only in order to punish cruelty, but to raise that which so many make the standard of conscience. Mr. MUNDELLA, M.P., told something of the difficulties that had to be encountered in Parliament last session, before the Act that constitutes "the Charter of the English child" passed into law. That Act is working a marvellous change, not only in the prevention of direct cruelty to children, but of that form of cruelty which consists of idle dissolute parents living on the earnings of their infant offspring. Another speaker was Mr. MONRO, Chief Commissioner of Police, who expressed great sympathy with, and confidence in, the work of the Society, and said the police were only too glad to co-operate.

It was announced that, to meet a deficit of £4000 on the year's work, Mr. and Mrs. Frank Morrison give £2000, and a promise of £1000 annually for three years. It was also stated that the Bishop of Peterborough will immediately introduce into the House of Lords a bill dealing with infant insurance.

Seamen's Christian Friend Society.

SAILORS representing almost every maritime country on the globe filled the gallery of the Lower Exeter Hall on the occasion of the annual meeting of the Seamen's Christian Friend Society. A free display of bunting gave a characteristic air to the hall. The attendance of those interested in the work was large and influential. Rev. G. J. HILL, the secretary, stated that London, Liverpool, and nineteen other ports lay within the field of the Society's operations; and among the agencies employed are twenty missionaries, eight sailors' rests, several reading-rooms, mission boats, smacks, &c. Last year about one hundred religious services were held every week afloat and ashore; many libraries had been placed on ships, not a few cases of destitute seamen relieved, and much other good accomplished.

Mr. GEORGE WILLIAMS, president, said it was a matter for gratitude to God that He had put into the hands of the little island of Great Britain one half of the carrying trade of the world. Everyone knows the perils to which the sailors are exposed on shore. That Society offered to the sailor refuges from besetting snares, and imparted to him a knowledge of God's redeeming love, and not to the British

sailor only, but to seamen of every people and tongue.

Rev. F. B. MEYER having warmly pleaded for the co-operation of Christian ladies in this work, Dr. DONALD FRASER set forth the claims of the Society. Legislation has done much to improve the sailor, but the Gospel much more. He firmly believed that no other industrial class has been reformed so much within the past forty years as the sailor. Seamen are now more temperate, less profane, and more thrifty than before. The swearing, swaggering type of Jack Tar is nearly, if not quite, extinct. But the snares in the path of Jack when he steps ashore with his pay in his pocket are still great. Then the land sharks, crimps, rumhole keepers, and the like get ready to catch him, empty his pockets, and lead him down to perdition. It is well, then, to have a Society like this at hand, with its many counter-influences, to save the sailor from his foes. He hoped it would not suffer from want of willing hands and ample contributions.

Mrs. HILL gave a short address, earnestly entreating Christian ladies to come and help personally in the work. The loud applause of the sailors in the gallery emphasised the pathetic appeal by Mrs. Hill. A sailor spoke of his experience as a Christian. He had first signed the temperance pledge; that led to solemn thought, and finally to his conversion. Even on ships where there was not a single avowed Christian but himself, he knew he had an influence for good.

Rev. BURMAN CASSIN eloquently described the beneficent functions of the Society, and Mr. WILLIAMS, in a solemn and impressive way, expounded the way of salvation to the sailors present, who listened with eager attention as he pleaded with them to accept Jesus as their Saviour and Lord.

London Missionary Society.

THERE was a large assemblage in Exeter Hall on Thursday last, on the occasion of the annual meeting of the London Missionary Society. Sir CHARLES AITCHISON presided, and delivered an opening address, evincing a cordial sympathy with the mission cause. Far from missions being "played out," as some have alleged, they are only just beginning; they will not be "played out" until all the darkness becomes "light in the Lord," and earth's remotest bounds have "learned Messiah's name.' Having maintained that the mission field is rich in results as well as promises, the speaker referred to the outlook in India, in which he has spent thirty years. Since the middle of the present century Christianity has been growing at a rate more than five times as fast as the population—a circumstance that can only be explained by direct conversions from heathenism. The people of India have no such idea as that missions are "played out," for in their alarm they are endeavouring to adapt Hinduism to the changed times. Like the Ephesians of old, they see that the world is being "turned upside down." Holding that the present is a critical time, Sir Charles said that there is need for all possible godly influence, whether schools and colleges, or spiritually minded men, to enlighten the people of India, and lead them to the cross of Christ.

REV. R. WARDLAW THOMPSON,

foreign secretary of the Society, presented an abstract of the ninety-sixth report. Satisfaction was expressed at the manner in which the Congregational Churches have come to the support of the Society, valuable help from Presbyterian and other churches being also recognised. Special mention was made of the energy with which members of Sunday-schools and Young Men's Missionary Bands have thrown their hearts into the cause. The expenditure for the year reached £121,455—some £300 below the income. The outlook was replete with encouragement, although account was taken of not a few difficulties and drawbacks.

In many fields the crisis of mission work is becoming acute and urgent. To such a point has the promise reached that, humanly speaking, either glorious victory or signal failure seems to depend simply upon the promptitude or dilatoriness of the churches in following up the successes already gained. If, with resolution and without delay, the Church now sends the required reinforcements, there will be speedy victory; if these supplies are held back, the longed-for fruits of toil and conflict will be lost. In several countries it is becoming painfully evident that itinerant preaching does not suffice to gather a permanent Christian community. It is impossible to build up strong churches among weak people, except by settling down in their midst. Especially in China and India is the importance felt of efforts being made to consolidate the work.

REV. C. A. BERRY,

of Wolverhampton, enlarged upon the inspiring character of mission work. There is a terrible tendency to spend time and knowledge in the spheres of criticism and investigation; a study of missionary reports is calculated to do much to keep alive the interest in living Christianity. He suggested that an early day should be set apart in the churches for the consideration of the latest report. The people will find it as good as many sermons are, and ministers will realise an opportunity of getting very near to the heart of Christ and their flocks.

Urging his brethren to throw their hearts into the cause, Mr. Berry said: It is Christ we want to take to men. It is easy to philosophise when we have Him. But without Him what does life mean, and whither does all tend? What would our life be in any of its departments, apart from the interpretation which He brought into it, and the salvation of which He gives us the joyous experience? Christ for the world, we sing. A religion that has God for its centre must have mankind for its circumference. Nothing less will satisfy Christ's heart than to be the King of all men, and nothing shall bring peace and emancipation to man, save living and loving fellowship with the Son of Man.

Rev. J. DUTHIE, of Nagercoil, Travancore, who has for more than thirty years been labouring in India, pressed home the spiritual needs of the millions of that country. Rev. W. ROBY FLETCHER, of Adelaide, South Australia, rejoiced to state that missions are engaging increasing attention in the Australasian colonies.

REV. DR. PIERSON,

of Philadelphia, delivered a rousing address. The meeting had already been protracted to an undesirable length, so our gifted friend had to be brief. Though few in number, his words were very weighty. Referring to the "miracles of missions," he related the story of Gospel work in Tahiti. For fourteen years the missionaries laboured without seeing even one case of conversion; but at last the harvest came. A translation of the Scriptures having been made, Mr. Nott read John iii. 16 to the people. "Read it again," they said, and again, and again. They objected, "It means you, and not us"; but Mr. Nott pointed out that it said, "*Whosoever* believeth on Him." "Then," exclaimed the people, "your God shall be our God, for we never heard of such love before!" That early experience was a type of all the work of the London Missionary Society. First, the preachers have gone to desperately degraded people; second, they have patiently waited for the first-fruits of their labour; third, they have laid the foundation of a native church, in the translation of the Scriptures; and fourth, they have lived to reap the fruits in the fear of God.

The mission crisis has arrived in many lands. A crisis is a time when an opportunity occurs which must be embraced; and should a lethargic Church let the present day of opportunity go by, work for God will not be done. The devil never neglects an open door, though the Church does. This is no time to wait, and linger, and vacillate. God is marching on. The changes that are taking place are more colossal than have ever occurred in history. The first convert in Tahiti came after fourteen years' apparently fruitless toil; now there are 750,000 converts in Western Polynesia. The work done in various countries of the earth is only partly visible, because Christianity is mining beneath the surface, as well as making impressions above. The visible institutions are only like the shafts in a mining district; they indicate that operations are going on below. In conclusion, Dr. Pierson spoke a few words on Christain living and giving, maintaining that on the latter head the Church has much yet to learn. When we arrive at the point of real self-denial for Christ, we shall see new progress in the kingdom of God, and sanctified giving will be accompanied by a purer type of living than has been known since Apostolic days.

Evangelical Alliance Conversazione.

THE interesting conversazione at Regent's Park College one bright afternoon last week may be aptly described as "a microcosm of Christendom." The company was the largest of any that has assembled on a similar occasion for many years past, and none has been more representative of the real unity of evangelical believers. There were those present not only from the various religious denominations in England and Scotland and Ireland, but Christian unity had its representatives from France, Holland, Denmark, Egypt, Persia, India, China, Madagascar, the United States, and Canada.

The pictures which several of these brethren from afar drew of the spiritual condition of their respective countries was obviously impartial, and free from the exaggeration of colouring. Nothing could be more conscientious than the account which Rev. J. ROWLANDS gave of Madagascar; it was painfully accurate. While, of course, admitting that there had been successful Christain work in that interesting island, he deprecated as quite premature the proposal to withdraw the missionaries labouring there and to transfer them to some other part of the heathen world; because, said he, but a very small portion of the Malagasy nation has, after all, been influenced and won by Christianity. The announcement came with startling effect: "To-day, quite three-fourths of the people have not even heard of the name of Christ, and are still heathen in every sense of the term." These dark patches in the outlook were, however, relieved by many rays of light in regions where the glad Gospel is winning its widening way. "Advance all along the line" was the report also of Dr. LANSING, from Cairo, who, however, had to deplore the demoralising effects of the English contract system in Egypt in the desecration of the Lord's day, and this on the part of men from Christian England! One law broken, others followed, and Dr. Lansing hinted at many a sad ending of lives cut short by sin. Mohammedans were, however, known to have embraced Christianity at the fearful risk of confiscation of property and expatriation or exile. A voice from China spoke through Rev. J. SADLER, of Amoy, who, repeating the suggestion of a godly Chinaman, urged witnessing for Christ by influential men as one of the best means of getting hold of the upper classes in China.

A spirit of prayer prevailed in the meeting. A cry went up to heaven for help on behalf of oppressed Christians, especially in the Baltic provinces of Russia, and also in Turkey. Supplication was stimulated by the appeal of Rev. J. D. KILBURN, of Russia, who, unable to attend, wrote: "Ask the friends to remember Russia in prayer. This is, at present, almost the only way we can help her, and prayer—true, earnest, believing prayer—never fails."

The case for the Baltic provinces was stated by the secretary, Mr. A. J. ARNOLD. For twenty years the question of religious liberty has occupied, more or less, the attention of the Evangelical Alliance. During the last seven years the Lutheran Christians in the Baltic provinces have been subjected to renewed oppression. Six years ago the Council caused a memorial to be presented to the Czar, appealing for religious freedom on behalf of all Christians in the Empire, and setting forth the facts concerning the Lutherans in the Baltic provinces. Mr. Pobedonoszeff replied to the memorial. Then head of the Holy Synod of the Greek Church, he asserted that Russia was the only country in which religious liberty was fully understood. That assertion the facts did not justify. In Russia the circulation of the Bible is permitted with the sanction of members of the Royal Family as well as of the dignitaries of the Greek Church. The Baptists in the Baltic provinces at least are not persecuted by the Greek Church, but the Lutherans are, and it is surmised this may be in part owing to the determined attempt of the governmental authorities to Russianise the people, and to stamp out Germanising influences. Another cause of the oppression suggested is the attempt to prove that the Lutherans are disloyal; whereas, beyond a doubt, these pastors are strictly loyal to the Emperor. The difficulty is to bring this fact under his direct notice, that it may have its proper effect upon the Czar's mind. The Evangelical Alliance has, during the past year obtained reliable information at first hand, by means of an agent they have employed, who has been travelling through the Baltic Provinces. Part only of the facts he has collected have been made public; for, as Mr. Arnold properly pointed out, an imprudent disclosure of details, even of cases of religious intolerance, often accentuates the sufferings of those whose cause the Alliance pleads. As each provincial Governor is an Emperor in his own sphere, religious intolerance may be permitted locally, which would not have the sanction of the central Government, if the latter were only made aware of it. This lends support to the belief that the Emperor of Russia cannot really know the exact state of affairs in the Baltic provinces, where now there are 330 Lutheran pastors; three in banishment, one, however, being allowed to act as pastor of a small church in Asiatic Russia; and sixty-six other pastors on their trial, though many of these, it is hoped, will be acquitted, since the charges against them are so trivial. One result of the persecutions, contains this element of consolation: the pastors are being drawn nearer to God, and are now preaching the simple Gospel of the Lord Jesus Christ rather than the sacraments of their Church. As Russia seems to have promised, when the Provinces were conceded to her, that she would protect the Lutheran Church, these suffering brethren have special claims to the sympathy of evangelical Christians throughout the world. The Council of the Alliance are in constant communication with the German branch, and any measures deemed wise and prudent they undertake to adopt on behalf of the oppressed Lutheran Christians in the Baltic Provinces.

With respect to Turkey, the blessing of God has attended the efforts of the Evangelical Alliance during the past year in three cases of oppression; and a significant proof of the activity of the Council was the issue at the end of the last session of Parliament of voluminous correspondence with the Foreign Secretary of Her Majesty's Government. The projected International Conference at Florence, in April, 1891, Mr. Arnold touched upon in some detail, and he predicted that, by the blessing of God, this œcumenical gathering would greatly serve the evangelical cause throughout Italy. It will clear and sweeten the religious atmosphere, as the Italians have been disposed somehow to look upon Protestantism and Evangelicalism as synonymous terms with unbelief and infidelity! Florence, the scene of the martyrdom of Savonarola and of the release of the Madiai from prison, forty years ago, through the efforts of the Evangelical Alliance, will invest the ninth International Conference of the members and friends of this Society with associations of deep historical interest, thus the occasion, the history, and the place will combine to attract Christian pilgrims from all quarters of the globe.

The closing addresses were given by Pasteur Cremer and M. Bouchard, the latter appealing on behalf of a Protestant church at Beaune, and the former describing his mission labours in remote and semi-heathenish parts of France. General Noble presided at the conversazione in the absence of Lord Polwarth, President of the Alliance.

The Railway Mission.

RAILWAY-MEN and their friends congregated in good force on Thursday evening last in Exeter Hall, on the occasion of the annual meeting of the Railway Mission. The men generally manifest abounding enthusiasm at their great reunions, and this was no exception, although the proceedings were protracted beyond the stipulated time. We sincerely trust that the large attendance of the public augurs a wider sympathy with the excellent objects of the Mission. The peculiar and irregular duties of railway-men deprive them of many of the spiritual and social privileges which most people are able to enjoy; therefore, as special means are requisite to meet the special case, it is obviously incumbent upon those who can do so, to help forward this very important movement, one effect of which must be to make the men better servants and worthier members of the community.

MR. R. NIXON,

the secretary, presented an interesting report. The first note was that there had been steady progress. There are fifteen missionaries and evangelists, and about 1000 meetings have been held every week during the year. Fifty-one new branches have been formed in the United Kingdom, bringing the total up to 311. A second agent is required in South Africa, and active work is about to be begun in India. The year's operations have been attended with much blessing. The Railway Mission Christian Association, made up of converted men, shows a net increase of about 450.

The report gave several testimonies of officials and others as to the practical usefulness of the work. The officials of one line acknowledged that thousands of pounds had been saved to the company through the reduction in missing goods since the work began. Other officials testify to the decrease of swearing, and to greater attention to duty. Another has stated that when he wants men upon whom he can depend, to undertake important work, he selects those belonging to the Mission.

Mr. SAMUEL G. SHEPPARD, the hon. treasurer, stated that the donations and subscriptions received last year only amounted to £2800. Many more friends are needed before the work will be able to go forward as it deserves.

Sir T. FOWELL BUXTON, who presided, followed with a few words, in which he declared himself as in cordial sympathy with the Mission and its objects.

REV. J. JACKSON WRAY

delivered a hearty address. He invoked God's blessing upon a work which so definitely addresses itself to bringing about a change in the hearts and lives of railway people. The Mission is not ashamed to use the word "converted" in describing the trophies of grace. What a world of interest is in that word! A poor man, some time after being converted, said to him, "It seems to me that my cabin has got converted too!" There was such a change. No matter how small the hearthstone, a house is a palace when the Lord Jesus Christ is the guest.

Thus far in the meeting but slight reference had been made to the alcoholic evil. Mr. Wray fully realised the importance of railway servants having clear heads, so he expressed delight at finding that the promotion of temperance is one of the outstanding objects of the Mission. The car of Bacchus still rolls along in front of the chariot of Christ. He knew a man, formerly a drunkard, who gave his heart to God; going home from work, he had to pass thirty public-houses, and when he succeeded in getting beyond them, he said, "Thank God, the peril is past!" "But," exclaimed Mr. Wray, "I want to know where the duty of a Christian Government is, that it licenses traps of that sort. Just lately I heard of a new Guild, called 'The Guild of the Besom Pledge.' The idea, we are told, is to sweep Ritualism and Romanism from the country into the sea. I am afraid the besom will be worn to the stump before the work is accomplished. But I know a better 'besom pledge'—that of total abstinence, which would remove a great obstruction clean out of the way of the Gospel. Let us sweep the traffic into the sea of oblivion, and when that is done, I wish those who have embarked in the trade the fullest compensation, in the shape of an easier conscience, and a better line of business." It is needless to say that these sturdy sentiments were loudly cheered.

In the course of some words to workers and others, Mr. Wray said: I hope you railway men will be "lights along the line." Shine clearly and shine till the last, and then lights will shine upon you. When my mother lay dying, many years ago, full of choleraic pain, with her family around her, one of the young people said, "Mother, it is a dark valley through which you are passing." She replied, "No, my lad, it is not, for the light is bright enough at the other end!" Thus, pointing his hearers to the bright towers of "the city of the never-setting sun," the speaker expressed a hope that the work would continue to prosper greatly.

SEVERAL DELEGATES

bore testimony to the grace of God. They had found joy in giving up intoxicating drink and the tobacco-pipe in order the more powerfully to commend to others the Saviour whom they rejoiced to serve. An engine-driver from Salisbury said: We must live moment by moment. I have seen many men cut down in the prime of life. Only last Monday our lady worker pointed a railway-man and his wife to Jesus; and on the following night that man went to the hospital and spoke for Christ to an elderly man who had been knocked down by an engine and fatally injured.

Sacred pieces were sung by the Stratford Male Voice Choir and a band of coloured "Jubilee" singers. Rev. W. R. MOWLL delivered a brief address, earnestly inviting the men to rally to the standard of the King of kings.

The White Cross Society.

THE gathering of men at the Exeter Lower Hall on Monday last, at the meeting of this Society, was not as numerically strong as we expected to see it, but it was a good meeting notwithstanding. As a fellow combatant in the cause of chastity with the Church of England Purity Society, the White Cross Committee has greatly extended its ramifications. The secretary (Rev. G. S. S. VIDAL) had to record the recent adhesion to his General Committee of the Bishop of Liverpool, the Bishop of St. Asaph, the Bishop of St. David's, the Archdeacon of Durham, the Deans of Winchester and Lichfield, and a number of influtial laymen. More than a hundred meetings have been held during the year in England, one of which drew an audience of 2500 men. In Scotland the Society is now assisted by the entire Episcopal Bench, with one exception; while in Ireland several Committees are rendering very active help. From the United States

Dr. Barnardo and the Children

[The following letter from Dr. Barnardo to the supporters of his Homes appears in the June issue of *Night and Day*.]

MY DEAR FRIENDS,—The close of 1890 will, if my life is spared, bring me to the termination of *twenty-four years* of arduous but very happy toil in East London. Under responsibilities heavy enough to weigh down any one man, I have been sustained all these years by the marvellous and ever-renewed mercies which at each turn of my life work, in sorrow and adversity, as well as in joy and prosperity, have been vouchsafed to me. To my large and growing family "Bread has been given, and water has been sure." Loving and prayerful sympathy from the Lord's servants all over the world has accompanied and cheered me; while in the work itself a Committee of well-known and true-hearted Christian men, and a staff of enthusiastic colleagues, have been ready on every occasion to hold up my hands by wise counsel and by kindly co-operation. From my experience of the past, I have a firm and well-grounded assurance as to the future prosperity of our blessed enterprise. God, who has begun the work, will, I doubt not, continue to uphold it.

But it is well for my friends now to know and realise that, at the present time, difficulties of a more than ordinarily perplexing character surround me.

Under the specious but idle plea of safeguarding the religious interests of her own votaries (interests which were never imperilled!), the Church of Rome, which has been enormously increasing its agencies throughout East London during the past ten years, has stretched out her hand to snatch, *not* from the gutters and City slums, but from the care of Institutions like our own, rescued children to whom she has no moral and no legal claim. This invasion alike of our rights and the rights of the little ones has necessarily led to a conflict into which, most unwillingly to myself, I have been thrust, and wherein, owing to technical difficulties, it seemed at one time as though the Romish party was likely to win a victory all along the line. The battle still rages fiercely; but I am not without hopes that we have passed the crisis of the fight, and that what looked at first like defeat for us may turn to a very different issue.

No doubt, in thus earnestly opposing the pretensions of the Papacy, I have incurred, in certain quarters, great odium, and this perhaps has led, and may yet lead, to some consequent withdrawal of sympathy and support; but I am confidently assured that such loss is but small in its extent, and that it will be but temporary in its continuance. Ere long, I hope, it will be manifest to all unprejudiced persons that our work has been carried on with a single eye to God's glory, without taint of sectarian jealousy or proselytising spirit; and it will be seen that I have simply sought to save from the custody of the vicious, the criminal, and the degraded, those helpless Waifs and Strays who are so friendless, and whom, to her eternal shame, Rome entirely neglected and left to perish until after they had been sought out and rescued by other agencies from vile and dangerous conditions and surroundings.

Let me assure you, in spite of any allegations to the contrary which you may have encountered, that whenever claims for the restoration of children actually in the Homes have been advanced by relatives, however poor, *if only they had the right of guardianship, and were of decent and respectable life and character*, such claims have received respectful consideration, and have been invariably acceded to. But when, on behalf of vicious and degraded people, similar claims have been urged merely with proselytising ends in view, I have always felt it to be my solemn duty, as in the sight of God, to resist such claims as imperilling the whole future of the little ones to whom God has in his providence appointed me as guardian and friend. I may add that all such resistance has hitherto been maintained without costing the funds of our Institutions one single shilling!

On the eve of our twenty-fourth Annual Meeting, I am therefore very desirous that the supporters of the Lord's work in my hands—those friends whom He has raised up for my dear children—shall accord me the fullest possible measure of their personal sympathy and co-operation, both as regards the general claims of the Homes with the largest family in the world now in their keeping, and as regards our forthcoming Anniversary. I should feel it as a calamity, hardly to be contemplated with equanimity, that the Albert Hall should not be well filled in every part on the evening of Wednesday, June 11. Yet it is by no means easy to fill so vast a building. That numbers will come to listen to the eloquent addresses of those old and tried friends of my work, Mr. C. H. Spurgeon and Canon Fleming, I have no manner of doubt. That a great many will also come to see the faces and hear the sweet singing of those of my boys and girls who will be present, to the number of 1300 or more, I am also well assured. But I fear that hundreds, who in former years struggled to get to Exeter Hall on the occasions of our Anniversary there, may now fail me, owing to the supposed greater difficulties of reaching the Albert Hall. For this reason, I would now earnestly invite all my friends who live in the country, but who are likely to be in town in June, to book the eleventh day of that month for our Albert Hall meeting, and *to write at once for tickets*. And for this reason also I very earnestly ask all our friends who live in London and its vicinity to note the special terms offered by our Secretary in another column to those who can afford to purchase a few additional tickets to be used as gifts in their own circle. Finally, let me impress upon all that it is only by united and even by self-sacrificing efforts, continued right up to the very day of the meeting, that we can hope for success on an occasion which, especially at the present crisis, has such an important bearing upon the interests of the varied family of boys and girls under my care.

A SPECIAL MEETING FOR PRAYER, to commend the Institutions and all the Anniversary arrangements to our Lord, and to implore the Divine blessing, will be held on Tuesday, June 3, beginning at six o'clock precisely, and terminating at seven, in the large hall of the Stepney Home. Those of our friends who can attend will be made very heartily welcome.

Your faithful servant and brother in Christ,

THOS. J. BARNARDO.

18 *to* 26, *Stepney-causeway, London, E.*

ENIGMAS FOR THE YOUNG.

"A BURIED TEXT."

ADDITIONAL solutions of this enigma have been received from E. F., G. H., H. M. L., M. N., G. M. T., H. W., H. G. W., M. W. S., L. C. S. D., R. W., P. H., H. B. J., E. E. W., L. M. H., N. T., J. W., E. C.

"A SCRIPTURE CHARACTER."

Solutions of this have been received from R. P. C., F. H. M., F. A. W., G. F. B., M. F., M. D., Constant Reader, F. S. C., N. T., L. E. H.

TANGLEY-PARK ORPHANAGE.—The annual meeting of this Orphanage was held on the 17th inst., at the Home, New Hampton. Mr. Weylland presided, and speeches were made by Rev. S. N. Waterhouse, Mr. Paynter, and others. Mr. Cooper read a good report, showing there were fifty-two orphans now in residence. The Christian matron had done her work admirably, and the meeting, unusually large, pledged itself to support the work by their influence and means. It is a most praiseworthy effort, and is commended to the Christian public.

Evangelistic Notes.

Northampton.—Mr. W. P. Colien has been in this town four weeks conducting services in the mission-hall to crowded congregations, and outdoors with very great success. Numbers have been impressed with the importance of leading a godly life. H. MOBBS, J.P.

Ireland.—During the past week Mr. Michael O'Toole, of Dublin, a converted Roman Catholic, has conducted evangelistic services in Belfast in connection with the City Mission. On two occasions he told with great pathos and power the story of his emancipation from moral and spiritual bondage.

Mr. Henry Thorne's third Gospel mission at Margate is concluded. The attendance was very encouraging, and many gave in their names as inquirers. On the second Sunday the meetings were adjourned from the Marina Hall to the "Hall by the Sea," and this was crowded in every part at the evening service. The power of God was very manifest at both these gatherings, and about a hundred anxious souls were found. The Bible-readings were very helpful to Christians, and altogether this mission has certainly been a time of great blessing

Victoria Docks.—Down here at the Louisa Ashburton Mission we have had some very fine meetings during the past fortnight. Mr. Wm. Grove came to us on Sunday, May 4, and continued a special mission every night with very many signs following the preaching of the Gospel. The great feature in the service was a large attendance of seamen, shipworkers, stevedores, and dock labourers; many of these have remained to the after-meetings, giving themselves to Christ, and they are now rejoicing in the Saviour. Big men have been seen weeping like little children at the feet of Jesus. It has been deemed advisable to continue the mission for another fortnight, and Mr. Grove has arranged to remain on to the end of the month when he will conduct a series of meetings for men only. CHARLES J. FOWLER.

Obituary.

REV. F. W. GOTCH, D.D.

REV. DR. GOTCH, who was for many years president of the Baptist College, Bristol, died on Saturday last at Clifton. A native of Kettering, he entered the ministry in 1836. He was a graduate of Trinity College, Dublin, and in 1845 was appointed classical and mathematical tutor in the College at Bristol, in which he had himself been a theological student. In 1818 he became president, and discharged the onerous duties of the post until 1882. He was an accomplished Biblical scholar, being a member of the Old Testament Revision Company, and joint editor of a useful edition of the Scriptures known as "The Gurney Bible," published some years ago by the Queen's Printers. Dr. Gotch was an ex-president of the Baptist Union. Death was from bronchitis at the ripe age of eighty-two.

REV. JOHN F. EWING, M.A.

This well-known Free Church minister has passed away, in his 41st year. He was a son of Rev. James Ewing, of Dundee, and after a brilliant University career at St. Andrews, went through a course of theological study at New College, Edinburgh. With others he threw himself heart and soul into Mr. Moody's revival movement. His first charge was Ogilvie Free Church, Dundee; then he laboured for eight years in connection with Free West Church, Glasgow; in 1886 he was called to Toorak, a suburb of Melbourne, and his power as a preacher, and strong influence for good, were speedily discerned and heartily recognised in Australia. Death was from typhoid fever, in circumstances of a specially pathetic nature, for his wife was absent on a visit to Scotland, having been summoned to the bedside of her mother. Mr. Ewing hoped himself to return to the Old Country during the autumn to spend a short time, but God has ruled otherwise, and taken him to Himself. His friend, Rev. R. S. Duff, of Glasgow, said the other day in a pulpit tribute: "Mr. Ewing was specially admired, trusted, and, one may say, followed by a considerable section of the young manhood of Victoria. Essentially a strong man, his Alpine feats being only a symbol of his staying power and courage in the higher domain of intellect and spirit, he was yet wonderfully tender of heart."

A HUGUENOT MEMORIAL.

A FEW months ago we commended to the sympathy of British Christians M. Paul Bouchard, Mayor of Beaune, Côte-d'Or, France, who has for some time been engaged in promoting the erection of a much-needed Reformed Church in his native town. At the revocation of the Edict of Nantes, in 1685, Beaune had a considerable Protestant population, who were subjected to like persecution with their brethren elsewhere. M. Bouchard is himself a convert from Roman Catholicism, and has for some years been labouring to facilitate public worship by the Protestants of Beaune.

A Knight of the Legion of Honour, and discharging important public functions, M. Bouchard is deservedly held in high esteem far and wide in France. He cannot raise among his own people the money required to complete the "Temple," now in course of erection, so he is again on a visit to Great Britain, hoping to raise the sum of £400, yet unsubscribed, so that the edifice may be opened free of debt. M. Bouchard's courage is deserving of warm recognition; he is seventy-six years of age, and will, we trust, live to worship God in the building which he has already done so much to provide.

M. Bouchard's friends in England include Lord Kinnaird, Rev. Dr. L. Borrett White (Religious Tract Society), and Rev. J. M. H. du Pontet de la Harpe (of the French Reformed Evangelical Church, Bayswater). A commodious church building in Beaune will be a fitting memorial to the faithful and true Huguenots of generations gone by. We trust the edifice will soon be completed, and paid for. Communications for M. Bouchard may be addressed to 47, Mecklenburg-square, London, W.C.

ANOTHER AFRICAN MARTYR.

MY DEAR SIR,—Africa and her needs have done much of late to deepen our interest in Foreign Missions: Uganda and her trials more especially, for our hearts are still sad with the memory of our recent losses. Alexander Mackay is now a name held by many in equal honour with those of Bishops Hannington and Parker, of the same Mission. But the same post which brought your last issue containing a deeply interesting account of Mackay, brought to me the further sad news of another C.M.S. missionary gone to his rest—gone almost before he was known. Perhaps I might be permitted to express a few words of loving tribute to the memory of Joseph Dudley Musson Cotter, B.A., of Trinity College and Ridley Hall, Cambridge. And I wish to do so for two reasons:—(1) He is one of many who have recently gone forth for our Master, and who, to many, seem to go but to die; but Jesus knows; and I think such men are worthy of praise in the churches. (2) For his own sake, that he, being dead, may still speak to living hearts to nerve them for service. I do so because I had the sacred privilege of knowing him as few men knew him, and to know him was to love him.

An honest integrity of purpose ever characterised all his actions; a sincerity and manly courage, added to a warm, genial nature, made him a companion whose equal is rarely met with, and whose worth, as shown by his deeds, now makes itself all the more painfully felt, because he is not here. His words were few his short career has an eloquence which testifies that when his Master spoke he was ready to answer, "What wilt Thou have me to do?" And then he went and did it. "Good-bye," he said to me a few weeks ago; "we'll meet again some day." "Yes, Dudley, God knows when." Now he rests after some few weeks in Africa. He had sailed for Mombasa, as one of the Cambridge four, in Douglas Hooper's party, on Jan. 23. A noble life as a man, a noble life as a Christian layman, nobly laid down. He was not yet twenty-four years of age.

Peace! perfect peace! with loved ones far away!
In Jesus' keeping, we are safe and they.

Yours faithfully in our Master's work at home,

JAS. HAYTHORNTHWAITE,
Curate of St. Paul's, Kirkdale.

Notes from Cambridge.

THE preachers at the Presbyterian services in the Guildhall this term include the following: Rev. B. Bell, D.D., of Manchester; Rev. A. Skene, M.A., of Glasgow; Rev. C. A. Salmond, M.A., of Edinburgh; Rev. G. E. Troup, M.A., of Dundee; Rev. W. Macgregor, M.A.; Rev. A. Martin, D.D., of Edinburgh; Rev. R. Lorimer, M.A., of Dundee.

On Thursday the 22nd the memorial stone of the New Presbyterian Church in Downing-street was laid by Sir G. Bruce, followed by a soirée and public meeting. The speakers were Sir G. Bruce, Professor Macalister, Revs. Principal Dykes, Donald Fraser, D.D., and T. Davidson.

Rev. C. Dixon, the new vicar of Christ's Church, is already taking a very active interest in the open-air work done by members of the University. He has been present, and spoken at the services of two of the Colleges; on one Sunday offering his schoolroom to continue the service after darkness had set in.

Already many of the triposes have begun; many of your readers will, no doubt, have friends in for examination. Prayer is earnestly asked, and needed, during this trying and important time.

This week, and during part of next, the Cambridge Church Missionary Association is celebrating its seventy-second anniversary. On Monday (May 12) there was a meeting for the young, held first in the Henry Martyn Hall, but, owing to numbers, adjourned to the adjacent church (Holy Trinity); Archdeacon E. Moule, of Shanghai, addressed them.

On May 15th, 16th, and 17th prayer-meetings were held in the Martyn Hall, with special reference to Foreign Missions.

Two meetings will be held on Monday next in the Guildhall, at 2.30 and 7 o'clock. In the afternoon Dr. Perowne, the Master of Corpus, will be in the chair; the Very Rev. Dr. Butler, the Vice-Chancellor, in the evening. The Right Rev. Bishop French, late Bishop of Lahore, and the Ven. Archdeacon E. Moule will speak.

On Tuesday there is to be a breakfast at the Prince of Wales's Hotel, at 8 a.m., for members of the County C. M. Union, the clergy, and the members of the committee, with an address.

[Pressure upon our space necessitates the omission this week of the sketch of the work of Clare College with which our correspondent closes his notes.—ED.]

A TEMPERANCE EDITOR, of Lincoln, Nebraska, recently found a coffin on his doorstep, placed there by the liquor men to indicate his fate if he continued to "persecute" them; whereupon the editor sold the coffin for seven dollars, and presented the money to the W.C.T.U.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services by Mr. Opie Rodway, at Oldway Baptist Chapel, Herefordshire, May 24 to 26.——A mission by Mr. William Forbes, at Huddersfield.——A tent mission at Blandford, Dorset, during July and August.——PRAISE:—For blessing on a five nights' mission to young women by Mr. and Mrs. Harrison, at the "Old Welcome," Cross-key-square, E.C.——For a very remarkable time of blessing during Mr. Henry Thorne's late mission at Margate.

CONFERENCE AT BIRMINGHAM.

ONE of the most successful of recent conventions for the deepening of spiritual life was held last week at Birmingham, under the presidency of Mr. Robert Wilson. It was attended by Revs. H. W. Webb-Peploe, Evan Hopkins, F. B. Meyer, and other ministers whose names are associated with the Keswick platform.

The meetings were held in the large Town Hall, which night after night was crowded to excess, hundreds being denied admission. Indeed, the interest and attention manifested were quite unusual, as many as would fill the ground floor being present at the early morning prayer-meeting (7 o'clock).

Many testimonies were received as to the blessing experienced, and the convention came to a fitting conclusion with a great missionary meeting, under the superintendence of Mr. Reginald Radcliffe.

Letter to the Editor.

LITERATURE FOR INDIA.

DEAR SIR,—Having lately returned from India, I can, from personal knowledge, endorse the remarks made by Mr. Mitchell in your issue of April 25. The natives of India are, at the present time, hungering for literary food to an unprecedented extent. An immense amount of pernicious literature is being steadily circulated in the country, and eagerly snapped up by the reading public.

A recent estimate, from reliable sources, gives about four million scholars in State and State-aided schools throughout the country, and over one million added yearly to the number able to read. The English language is almost universally taught in our schools out there, so that a very fair proportion of these readers are acquainted with it. This question of the supply of pure, healthy literature, to counteract the noxious matter which is being disseminated so freely, has lately found expression in the formation of a society, fostered by officials of rank and influence, and cordially recognised by the Government of India, for the diffusion of cheap and sound literature in the country. Influential committees have been formed at the large towns, with the object of encouraging reading, and of assisting the production and distribution of good and cheap English and vernacular literature. The scheme promises well as far as it goes, but as the promoters include Protestants, Roman Catholics, Mahommedans, and Hindus, it goes without saying that religion will not be the basis of working of this society. What we sorely need is to flood the country with Christian tracts and pamphlets, reasonable in cost, attractive and pithy, with plenty of the Gospel in them.

Will not some of our evangelical societies at home take up this matter, and occupy the field in force? Now is the time for action. I shall be glad to communicate with any interested in the advancement of the Lord's kingdom in India, who would wish for further information on this very important subject.—Yours, &c.,

J. B. BRADDON,
Indian Public Works Dept.

64, *Mildmay-park, London, N.*

A HOME FOR INEBRIATE WOMEN is to be opened in connection with the Manchester Women's Christian Temperance Association and Police-court Mission.

THE HOMES FOR INEBRIATES furnish increasing evidence as to the reformatory value of the treatment, especially if applied in the earlier stages of intemperance.

A USEFUL PRECAUTION.—In the "General Regulations for the Management of an Industrial Institute," issued by the Charity Commission under the City of London Parochial Charities Act, 1883, &c., the following finds a place: "No intoxicating liquors shall be introduced into any part of the building." It would be well if such a regulation could be extended to all public buildings, such as the South Kensington Museum and the Royal Courts of Justice.

The Book World.

Sensational Religion. By J. O. Bairstow. *Elliot Stock.* A very sensible and stirring treatise on the necessity, in religious life and work, of having "Sensationalism" of the right sort. The Salvation Army comes in for somewhat indiscriminate praise, and the "Merozites," or do-nothings, are soundly rated.

Myrtle and Rue. A Story for the Young, illustrating Ps. xxiii. By Margaret S. Haycraft. 2s. 6d. *Religious Tract Society.* A bright, wholesome tale, relating the homeward voyage and subsequent adventures of a brother and sister whose parents were in India. The spoilt boy Rex, the old Christian cottager, and other characters, are well described. The book will be, and ought to be, a general favourite.

The Stories of the Trees. By Mrs. Dyson. *Nelson.* A beautiful work, by one who knows how to interest and instruct the young. In twenty-three chapters we are told many wonderful things, the survey beginning with the oak—king of the forest—and ending with the yew—the graveyard sentinel. Admirably illustrated, the book will make a capital present to young people, while to many readers of riper years its pages will have varied charms.

Temperance History. By Dawson Burns, D.D. Part iii. 2s. *National Temperance Publication Depôt.* Dr. Burns here continues his great subject from 1862 to 1872. The period was one of much activity, showing itself in various ways. For fulness of detail, and clearness of arrangement, the work leaves nothing to be desired. We are glad to learn that comprehensive indices are in preparation, and will appear with the fourth part, completing the work, in October next.

The New Popular Educator. Vol. iii. 5s. *Cassell & Co.* Many subjects in science, art, and literature are admirably carried forward in this volume of a work which fully justifies its second title, "A complete encyclopædia of elementary and advanced education." The old editions deserved all the praise that was given them, but the "New," with its great improvements in treatment and style, is peerless as a treasury of information, theoretical and applied. Friends of promising young men would do well to encourage them to make this work their guide to knowledge.

Nepal and India; or, Friendship Forgotten. By M. Digby, C.I.E. *Indian Political Agency, 25, Craven-street.* This episode of very recent history should be read by all who take interest in Indian affairs. That Sir Ranadip Sing, of Nepal, the friend and ally of England, was basely murdered, with his only son and other relatives, admits of no doubt. Whether his alleged murderer can be deposed by the British Government, and whether he is not intriguing with China, are points less easy to decide. Mr. Digby pleads the cause of the exiled royal family and nobles with skill, force, and we must say moderation.

The Minor Prophets: Their Lives and Times. By Archdeacon Farrar. 2s. 6d. *Nisbet & Co.* Another volume of the very useful "Men of the Bible" series. Needless to say, it is learned and graphic. It is, however, unnecessarily controversial in tone, and there is a too ready disposition to respect the doubts and accept the conclusions of rationalistic critics. Dr. Farrar's views of the prophetic office and functions lead him so to limit the vision of the "Minor Prophets" that his interpretations of their writings are, in our judgment, frequently wanting in force and fulness. Nevertheless, cautious students will peruse this book to great advantage.

Sir John Franklin: A Revelation. By Rev. J. H. Skewes. 2s. 6d. *Bemrose.* The story of the discovery of the lost *Erebus* and *Terror* in the Arctic regions is here told, in connection with some prior "revelations" from the spiritual world. The pages are full of mystery, which, however, is specially commended to notice by the fact that the details were known in select circles even before the vessels had been found in the precise spot indicated in the "revelation." In a supplement to this, the second edition, Mr. Skewes deals with the criticisms of those who have called the story in question. He gives several hitherto unpublished letters in support of the interpretation he has put upon the facts. With pains worthy of a more substantial cause, the author has stated and defended a case which, he maintains, is more "supernaturally marvellous" than anything recorded outside the pages of the Bible.

Story of our English Bible. By Walter Scott. 1s. 6d. *Holness.* One to whom the Bible is in very truth the Word of God here gives a goodly body of Biblical information, describing the various versions and furnishing brief introductions to the separate books. To those who cannot study elaborate works on the subjeet, this will be a welcome manual, as it combines with much that is useful not a few curious facts set forth in language suited for ordinary readers.

The Strait Gate, and other Discourses. By a Scotch Preacher. 5s. *Bagster.* Of small theological utility, and in no appreciative degree inspiring to practical Christian conduct, this volume may perhaps be described as a contribution to what may be called religious *belles lettres.* Elegant in diction, and often suggestive, although far from pronounced on some phases of the subjects dealt with, the discourses, six in number, are only likely to find appreciative readers in a select circle. A judicious lecture is added on Thomas Carlyle and his writings.

Manuel Matamoros: His Life and Death. By William Greene. 1s. 6d. *Holness.* This very interesting book, giving an account of the persecutions of Christians in Spain twenty-five years ago, has reached a third edition. Compiled from letters and other documents, by one who had perfect understanding of all the facts and circumstances from the first, it is as undoubtedly reliable as it is certainly stimulating, in showing how a true servant of God can endure tribulation with patience and die "with full assurance of faith." Mr. Greene has added a sketch of Gospel work in Spain down to the present time, and we sincerely trust that his book will be blessed to the raising up of valiant witnesses for God and his truth alike in our own beloved land and in the fair Spanish peninsula.

The Poems of William Leighton, illustrated by John Leighton. *Elliot Stock.* To commend a writer who has the praise of men so diverse yet so distinguished as Longfellow, Kingsley, and Spurgeon, is almost superfluous, but we count it a privilege to add one leaf to Mr. Leighton's wreath of praise. Considering the author's youth, his maturity of thought and finish in details were most remarkable. His easy verse reminds us of Moore without his levity, and Praed's brightness without his superficiality. In describing nature, or sketching characters, his work will bear comparison with Wordsworth and Tennyson, while in clearness of Christian doctrine, he shines like the sun amidst the dim twinklings of more famous writers who are counted Christians. Let all lovers of pure poetry read and enjoy.

The Voices of the Psalms. By W. Pakenham Walsh, D.D. 5s. *Hodder and Stoughton.* This work does not profess to be a commentary on the Psalms, but only an introduction to the study of them. To the intelligent reader we can imagine no more useful introduction. Scholars also can hardly read without profit a work embodying such results of extensive reading. The Bishop of Ossory is an excellent teacher, and those who know any of his many contributions to religious literature will not require to be told that this book is thoroughly sound. The chapters are eighteen in number, and give the "voices" of the Psalms on praise, prayer, instruction, history, immortality, and other themes in the spheres of creation and redemption. After reading this suggestive volume we go to the Psalter with new interest and zest, and find the Songs of Zion eloquent with thoughts and counsels which we had not previously observed.

The Story of my Wanderings in the Land of my Fathers. By Isaac Levinsohn. 1s. 6d. *Holness.* A Hebrew Christian here tells us what he saw and did on a visit to Palestine. The narrative is full of interest, affording abundant evidence of its author's sanctified imagination and spiritual discernment. There are many illustrations, including an excellent portrait of Mr. Levinsohn. While well worthy of the perusal of anyone, the book will have special charms for young people, to whom it will certainly open up many portions of Holy Writ. Another attractive little volume is The Story of Isaac Levinsohn, a Polish Jew, told by Himself. 1s. 6d. *Holness.* It is a tale of painful soul-struggles, resulting in the confession of Jesus as the Messiah. A pathetic interest attaches to the chapters which tell us what great things the young man was called upon to endure for Christ's sake. However, as time has gone on, Mr. Levinsohn has been privileged to number among fellow believers in Christ some who, in spite of natural ties, had denied him any place in their affections.

The Promised King; or, The Story of the Children's Saviour. By Annie R. Butler. 2s. 6d' *Religious Tract Society.* The "old, old story," told in words which the youngest readers understand. Admirably illustrated and furnished with a map, the book is sure to delight juveniles, and, with God's blessing, will be a source of sweeter joy in many a home. The author has endeavoured: (1) to enlist boys and girls under the banner of the Great King in simple faith in Him and his atoning work; and (2) to lead the little soldiers to determine upon following the banner to active mission service wherever the Lord may call. She has achieved a real success, and we trust her book will be put in the way of those for whom it is specially intended.

Life and Work of Mary Louisa Whately. By E. J. Whately. 2s. *Religious Tract Society.* A memorial sketch of a devoted life. Mary Whately was privileged to be a pioneer in the great work of reaching the Moslem mind with the Gospel message in the stronghold of Islam—Cairo. Her work there has from time to time been described in our columns; its depth and breadth will be declared in the Great Day. A loving sister has brought together these chapters which are biographical mainly in the sense that they furnish an account of the bold and persistent testimony which has been borne for Christ in Egypt, through the late Miss Whately's instrumentality. There is an excellent portrait, and the pages will be inspiring to Christian workers, as well as interesting to a wide circle of readers.

The Trials of a Country Parson. By Augustus Jessop, D.D. 7s. 6d. *T. Fisher Unwin.* So long as Dr. Jessop can find solace, diversion, and, let us hope, profit in writing clever and entertaining magazine articles such as those collected in this book, we fear he will not be regarded as an object of very great sympathy. Yet many of the "trials" of which he writes are by no means bogies or make-believes, and all country parsons, we daresay, are not so philosophical and self-denying as our genial East Anglian friend. But clergymen must accept the disadvantages as well as the advantages incident to a State Church. If at some future day they should be placed on a level with their fellow ministers of other communions, their trials will not be fewer or less real, but they will be able to face and overcome them, we think, with a stouter heart, and with less dependence on the arm of flesh.

"Ecce Venit." By Dr. A. J. Gordon. 3s. 6d. *Hodder & Stoughton.* Dr. Gordon is an ardent disciple in the historical school of premillenialists, and in this volume we have the fruits of a careful investigation of Scripture teaching on the subject of the Second Advent. The earlier portion of the book deals impressively with the practical bearings of the doctrine, and the motive it supplies towards a full consecration of life. As a necessary corollary to the acceptance of the "historical" view of prophetic interpretation, Dr. Gordon believes the Papacy to be the Anti-Christ foreshadowed in the Apocalyptic vision, and this position is supported by much sober and weighty argument. The present age is "Satan's mock millennium" and a time of testimony for the true Bride of Christ. "The final redemption of the world comes at last through the conversion and restoration of Israel, and the glorifying of the Church at our Lord's return." Dr. Gordon's examination of his great theme is orderly and clear, and his utterances are very decided; while he does not dogmatise on those points of unfulfilled prediction that may well, from their mysterious and transcendent character, create diversity of understanding.

The Bible: How it was Compiled. 1d. *Holness.* Well planned and capitally executed, this tract will introduce many a Christian to a new world of thought. A great deal of information has been brought together and lucidly displayed.

The Question of Compulsory Vaccination, illustrated by fifty-six cases of illness and death, by Charles Fox, F.R.C.S. 6d. *E. W. Allen, 4, Ave Maria-lane, E.C.* Sad facts, conscientiously stated, and earnestly commended to the attention of Christian people.

The Two Bishops: A Welcome and a Memory. By Charles Bullock, B.D. 1s. *"Home Words" Office.* Portraits and sketches of Drs. B. F. Westcott and J. B. Lightfoot, the past and present Bishops of Durham. Many will read with interest these sympathetic pages descriptive of the life and work of two good men.

The Baptized for Behoof of the Dead—Who? By R. A. Macfie. 6d. *Nisbet & Co.* Yet another inquiry concerning 1 Cor. xv. 29. Emphasising the missionary duty of Christians, the author maintains that we are baptized in order that we may pass on to our fellow-mortals that which we have ourselves received. We cannot regard the interpretation as entirely satisfactory. Certainly the argument might have been more clearly presented.

Personalia.

Mr. Herbert R. Francis has been badly injured by a severe gas explosion which occurred in his house at Richmond last week. His face, neck, and hands were much burnt, though not dangerously, and it is expected that he will be laid aside for some weeks. The prayers of our readers are asked on his behalf.

Mrs. Booth has had an increase in strength, which has been maintained with variations, but it has been accompanied by paroxysms of terrible suffering and much loss of sleep, and attendant weariness and prostration. Notwithstanding all her pain, Mrs. Booth continues to take the deepest interest in what is passing in the Salvation Army at home and abroad.

Mr. Matthew Burnett has arrived in England, and is now at Scarborough, visiting his old friend, Mr. William Rowntree. Mr. Burnett mentions that he and his fellow-voyagers, Messrs. Meaden and Semple, had a pleasant farewell gathering at Melbourne, a large meeting of 1000 people at Adelaide, and a crowded gathering of soldiers and civilians at Ceylon.—*Temperance Record.*

Mr. Henry M. Stanley, in his magazine article which will appear in the June number of *Scribner's Magazine*, says:—"Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

Notices.

2 Cor. vi. 3.—Please give us particulars of what is referred to.

Private T. Waller, F. Troop, 22nd Dragoon Guards, Queen's Bays, Seilkote, E. India, would be glad if some Christian friends in England would correspond with him on the spiritual life.

Communications Received with Thanks. — J.W.M. W.E. J.G.G. F.T.S. E.J.W. J.F. W.C.O. C.S. C.G.P. M.W. H.C.D. A.E.W. L.P.W. A.S.B. M.C. C.C.D.R. A.C.S.K. H.W. E.C.D. M.P. A.S.D. A.F.C. S.H. G.S. F.T.H. C.J.F. F.S. R.E.F. E.W.M. J.G.A. F.B.J. J.R. T.S.H. A.M.S. J.McL. W.O.M. J.P.B. W.S. S.J.H. G.F.B. H.D.L. J.M.F. H.J.R. C.Z. A.E.M. E.J. J.B. F.E.W. A.E.S. L.B. M.H.

Applicants for Tracts.—H. Wilson, 512, Rutherglen-road, Glasgow; C. Porter, 187, Edward-street West, New Cross, S.E.; H. Mulley, Post-office, Pinner, Middlesex; A. E. Honnor, c/o Kingham & Sons, Pinner, Middlesex; A. Goldring, 38, Albion-street, Bow, E.; G. Greenway, The Boys' Orphan Home, Hereson, Ramsgate; G. Ford, 23, Butcher-row, Whitehorse-street, Ratcliff, E.; W. Page, Back Water-street, Skipton, Yorkshire; F. P. White, 2, Market-place, St. Ann's-road, Stamford-hill, N.; T. Anderson, 9, Junction-row, Fence Houses, Durham; W. Harwood, 7, Brunswick-road, Havil-street, Camberwell, S.E.; Corp. Wilson, A Company, K.O.Y.L.I., New Barracks, Gosport; J. Waddell, 5, Westmoreland-road, Newcastle-on-Tyne; A. Caldwell, 38, Avenue-street, Bridgeton, Glasgow; J. Beck, 36, Salisbury-street, Blandford, Dorset.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

A statue to General Gordon has been erected at Chatham.

The Belgian Government is about to forbid public séances of hypnotism.

The Bishop of London has vetoed the new proceedings taken against the St. Paul's reredos.

The Emperor of Germany has given a donation of £50 to the British and Foreign Sailors' Society.

On Ascension Day an open-air service was held for the German troops at Königsberg, attended by the Emperor and Empress.

There will be something like a demonstration, both at Epsom on the Derby Day, and on the evening before in London, by the Anti-Gambling League.

Rev. Dr. Doudney, vicar of St. Lukes, Bedminster, Bristol, has completed the jubilee year of his editorial labour in connection with *The Gospel Magazine.*

The schooner, *Eliza Mary*, bound for Australia, having seventy-nine persons on board, was driven upon the reefs off Mallicolo, New Hebrides, in a gale of wind, fifty-one of the crew and passengers were killed, roasted, and eaten by the cannibals who captured them.

Among the Churches.

CHURCH OF ENGLAND.

Canon Liddon is to preach before the University of Oxford on Sunday next.

Dr. Westcott was enthroned as Bishop of Durham on Thursday last week, in the presence of a large congregation.

BAPTIST.

In St. George's-street Church, Macclesfield, a young local preacher of great promise and usefulness in the Methodist New Connexion was recently baptized by the pastor, Rev. James Hollinshead. Before being immersed the candidate delivered an address.

SALVATION ARMY.

General Booth had a most enthusiastic reception at Amsterdam.

A deposit bank has been started as one of the Army agencies. After giving 2½ per cent. interest to depositors, the profits will go to the Army funds.

The Army have succeeded in their appeal before the High Court against the magisterial decision that the "Night Shelters" should be registered as common lodging-houses.

PRESBYTERIAN.

Sunday last was Foreign Mission Sunday in the English Presbyterian Church, and special efforts were then made to secure increased collections. The financial year closed with a debit balance of nearly £1400, and as the expenditure for the current year is estimated to be at least £750 more than in 1889, an increase on the ordinary revenue of £2150 will be necessary, if the accounts are to be balanced at the year's end.

Rev. John Watson, of Sefton-park Church, Liverpool, has been abroad for some time recruiting his health. He is expected to resume his work on June 8. An assistant has been appointed in Rev. R. H. Semple, M.A.; who headed the list of students in the recent ordination examinations at the Presbyterian College, London, where he had studied for one year under Dr. Oswald Dykes. Mr. Semple had previously taken honours at Cambridge in the mathematical and theological triposes.

SOCIETY OF FRIENDS.

The adult school movement spreads, and to-morrow the East-end London Mission will be opened.

London Yearly Meeting, now in session, is expected to be a time of special blessing, in which English, Irish, and Americans may share.

The China Mission has at last found a home, and is full of hope. In Syria blessing is crowning the faithful efforts so earnestly made, and among the North American Indians conversions and ingathering are reported.

Dublin Yearly Meeting, though hardly holding its own numerically, has been a solid and instructive time, and some progress has been made, and the Home Mission Committee was reappointed. In various parts of the country new meeting-houses are being built, and old and dying meetings are reviving.

From the weekly and monthly periodicals, English and American, the conclusion seems reasonable that there has not been such active and successful work carried on by Friends probablyfor the last 100 years. The tide of blessing is rising on both sides of the Atlantic, and in all the foreign stations where missionaries are placed, not only the warmth of evangelical, but the fire of evangelistic zeal, is spreading and deepening over the church, especially among the young and vigorous.

METHODIST.

At Cardiff a new mission-hall, known as Wesley Hall, has been opened in the neighbourhood of Roath. At first the Methodists used a room over some stables, but as it got too small, they bought some shop premises and converted them into a capital hall.

It is expected that this year the U.M.F.C. Assemblywill include a large missionary demonstration, to be addressed by the missionaries now at home, and two coloured students who are about to return to Africa; large evangelistic meetings will also be held.

The memorial stones have been laid of a Wesleyan chapel in Staintondale, a small, picturesquely situated village between Scarborough and Whitby. For some years past the village has been regularly visited by local preachers and religious services held in the village schoolroom. The new chapel will seat about 120 people.

Mr. Josiah Nix, of the West London Mission, intends to carry on evangelising work at the Epsom Races again this year. Church of England clergymen and Congregational ministers have expressed a desire to assist the Mission, and there will be no difficulty in arranging a determined attack upon the frequenters of the racecourse.

The Primitive Methodists report a decrease of 724 in their membership. In 1886 they reported a decrease of 748. The intermediate years have shown an increase. Loss is to be found, not only in country districts, where the population decreases, but in great manufacturing centres, and this notwithstanding the unusual number of special evangelistic agencies employed during the past year, and the almost continuous reports of revivals which have been published.

At the meeting of the Portland-street men's Bible-class, Bristol, on Sunday week, twelve members gave a sermonette each on the well-known text John iii. 16. Each speaker was limited to three minutes, and most of them spoke without notes. In this short time several of them contrived to set the pith of the Gospel before the class. Although speaking from the same text, no two of them followed the same line of thought, and some were remarkably original and fresh.

CONGREGATIONAL.

At St. Leonard's-street, Pimlico, the Christian work carried on for many years by Mr. C. E. Mudie has been taken up by the Christian Instruction Society, one of whose evangelists is engaged in that neighbourhood in house-to-house visitation and conducting religious services.

The Osmaston branch mission of London-road Church, Derby, which is in close proximity to the extensive locomotive and carriage works of the Midland Railway, has been hitherto carried on in a small shop at great inconvenience, but a mission chapel, capable of accommodating between 200 and 250 persons, is about to be erected.

NOTES FROM IRELAND.

Rev. W. J. Dawson, of Glasgow, has been preaching and lecturing in Belfast.

The Board of Missions of the Irish Presbyterian Church has received very encouraging reports from several of its agents.

NOTES FROM WALES.

The mischievous scheme of the Government to endow and establish the liquor traffic has caused quite a commotion throughout the Principality.

The idea of a Welsh Nonconformist Congress has been taken up most enthusiastically by all sections of the Press, and by the various denominations.

The "Daniel's Band" conducted by Mr. J. R. Hall, of Newport, Mon., visited Cardiff a few days ago, by invitation of Mr. Richard Cory. They had a good time testifying for Christ.

Rev. D. Griffiths, of Resolven, has offered a very valuable site, together with £2000, for the purpose of erecting a church at Tonna, in memory of his deceased brother, the late Rev. Walter Griffith.

The annual meeting of the Wesleyan Methodists of the Bristol district was lately held at Newport. The delegates rejoiced at the great success of many churches, and were pleased to distribute £710 among weak churches.

NOTES FROM SCOTLAND.

A "Livingstone Library" is being formed by the Congregational Church at Hamilton, to commemorate the long connection of the great missionary and his family with the congregation.

By the kindness of friends a copy of Dr. A. T. Pierson's book, "The Crisis of Missions," has been presented to each of the Church of Scotland students in attendance upon the Divinity Hall during last session.

The Scottish Wesleyans will petition Conference that Rev. W. J. Dawson may be allowed to remain in St. John's, Glasgow, for six years, and that Mr. Brailsford may not be removed from Blairgowrie. They state that pastorates of three years are utterly opposed to the genius of the Scottish people and a serious hindrance to religious work.

The annual report of Renfield-street U.P. Church, Glasgow, shows continued progress in church life and work. Every species of church society and agency is in operation from mission services to savings bank and cookery classes. There is an increase over last year of £114 in the missionary and benevolent funds; and the average giving per member has increased 4s. 8½d. during the last four years.

The foreign missions report presented at the recent Synod meetings of the U.P. Church showed that in the various fields occupied by the mission they had a staff of 117 fully-trained agents, of whom 54 are ordained European missionaries. The 96 congregations connected with the mission have an aggregate membership of 14,899, with 2755 candidates for admission. Since 1880 the membership of the native churches has shown an average annual increase of 549. At the great missionary meeting addresses were delivered by Professor Lindsay, Mr. W. J. Slowan, Dr. Dugald Christie (Manchuria), Rev. William Anderson (Old Calabar), and Dr. A. T. Pierson.

FALLEN ASLEEP.

Rev. Canon Pitman, vicar of Eastbourne, Sussex.—Rev. J. P. Alexander, minister of East Linton U.P. Church, N.B.—Rev. Thomas Francis, Baptist minister, of Cwmbath.—Rev. James Macdonald, Parish minister of Glenelg, N.B.—At Newport, Mayo, Rev. George S. Keegan, Presbyterian minister, and formerly a Roman Catholic.—Rev. John Venn, vicar of St. Peter's, Hereford, and brother of the late Henry Venn, of the C.M.S.—Lady Verney, wife of the venerable Sir Harry Verney, and sister of Miss Florence Nightingale.—At the House of Rest, Eskbank, Edinburgh, Miss E. G. Henderson, late C.M.S. missionary at the Annie Walsh School, Sierra Leone, West Africa.—Rev. J. W. Hedgeland, vicar of St. Stephen's, Exeter.

A combination of farmers, whose object is to patronise shops the proprietors of which are content with making 10 per cent. profit, has been started in Indianapolis.

Baron Hirsch is going to allow an American committ the sum of £24,000 per year in order that schools agriculture for the use of Russian Jews in the Unit States may be established.

A protest has been sent to the manager of the Stan and African Exhibition by the Working Men's Lor Day Rest Association against the Sunday opening the Exhibition on two Sundays.

Mr. H. M. Stanley is engaged to be married to Miss Dorothy Tennant, of Richmond-terrace, Whitehall, daughter of the late Mr. Charles Tennant. The lady is well known in artistic circles.

It has been proved that cats may transmit diphtheria. Acquiring the infection from human patients, they may communicate it to each other, and then infect healthy persons in the households to which they belong.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, MAY 25.—Psalm XVI.

Michtam is derived by some from a word meaning *golden*. And, indeed, that epithet may be truly applied, not only to this Psalm, but to lvi., lvii., lviii., lix., lx. Others explain it as a secret; *i.e.*, a song which leads the holy soul into those deep things of God which are hidden from the wise and prudent, and revealed to babes, by that Spirit who searches them and loves to make them known to those for whom they are prepared (1 Cor. ii. 12). This, then, is the song of the golden secret.

The key to the Psalm is given by the Apostle Peter, when, quoting from it, he says: "David speaketh concerning Him" (Acts ii. 25). And in the following verses he goes on to show that the Psalm could not be true in all its wealth of meaning of David, but of David's Lord (31). And the Apostle Paul makes a very remarkable reference to this Psalm, expressly ascribing it to God's authorship through the Psalmist, and affirming that it spoke of Him through whom all who believe are justified (Acts xiii. 35-38). But, of course, in a lower sense, each one of us who are one with Jesus may appropriate these golden words.

(1.) The believer turns from all creature confidence to his God, as his only hope and all-sufficient help. Trust in Him cannot be misplaced. It is an argument which God cannot withstand.

(2.) The rendering of R.V. is very beautiful: "I have no good beyond Thee." Satisfied with God; wanting nothing outside Him.

(3.) The soul that loves God loves the people of God.

(4-6.) Contrasted lots. The Hebrew for "hasten after another" is used in Ex. xxii. 15 for buying a wife. But bought gods bring sorrow with them. Oh, to be as Levi, whose only portion was God Himself (Numb. xviii. 20, and Lam. iii. 24). And when one has so chosen God, God will not let man or devil dispossess him: our allotment is pleasant indeed, facing the sunrise, and well supplied with water.

(7.) "Reins" mean inmost thought (Ps. vii. 9). God often speaks in the quiet heart through the language of thoughts.

(8.) The one object of life to do his will and please Him; and He is ever at the right hand to help, nearer than our accusers (Ps. cix. 6, 31).

(9.) "My glory" interpreted by Peter of "the tongue" (Acts ii. 26). Speech is man's glory, therewith he blesses God and teaches his brother.

(10-11.) Thus the Lord Jesus might have softly sung to himself as He descended into the lowest depths of his humiliation. "Hell" here is *sheol*, not the place of torment, but of disembodied spirits. "Thine Holy One," *i.e.*, one whom thou favourest. The path of life is the upward path *to* life. God is at our right hand, and our lot is pleasant here, and ere long we shall be at his right hand, amid everlasting pleasures.

MONDAY, MAY 26.—Psalm XVII.

This prayer evidently dates from the Sauline persecution. In the earlier verses David protests his innocence, and then proceeds to plead for deliverance from his foes, ending with glad anticipations of his vision of God's face. It may have been composed for use at eventide; two at least of its verses point in that direction (3 and 15).

PROTESTATIONS OF INTEGRITY (1-5).—What a comfort to appeal from the accusations of men to the judgment bar of God. Even if there have been unwise things in the behaviour, yet God judges the motive and heart. The Hebrew word "tried" is "melted," as gold tried in the furnace and found to have no dross. But we can have no hope of preserving our integrity and keeping from the paths of the transgressor unless we avail ourselves of the Word of God to test and direct our goings. Use the Royal Guide-book if you would keep on the King's highway. It is beautiful to notice how David follows up his assertion of having kept in God's ways with the cry that he may still be kept there.

PRAYER FOR DELIVERANCE (6-14).—How safe we are. The pupil of the eye is defended by eyelash, lid, brows, bony socket, the swiftly uplifted hand (Zech. ii. 8); the eaglet is gathered under the wing of the parent-bird (Deut. xxxii. 11). The R.V. gives better sense of 13, 14, "*by* thy sword," "*by* thy hand." A striking contrast between Psa xvi. 5, 14.

GLAD ANTICIPATION (15).—*They* are filled with this world, *I* with Thee; they look for the things of this life, I with the eternal and unseen; they satisfied with children, I with thy likeness (1 Cor. xv. 49; Phil. iii. 21). We shall never be perfectly satisfied with anything less than the beatific vision. Most of that rapturous vision is veiled from sight, but when it shall be unveiled, it shall be approved.

TUESDAY, MAY 27.—Psalm XVIII.

There is another form of this Psalm on record, 2 Sam. xxii. Perhaps sung more than once. It recapitulates the deliverances of the past, and sets them to music. The second and forty-ninth verses are quoted in New Testament as the words of the Lord Jesus (Heb. ii. 13; Rom. xv. 9).

A GOOD RESOLVE (1-3).—How beautiful is this array of metaphors, as if no one were good enough to set forth the many-sided glory of God. And faith puts its hand, *my*, on all that God is, and claims it for its own. Can we not also say: "I love Thee"? Not indeed as we would, yet John xxi. 17. David's word is a very intense one.

THE STORY OF THE PAST (4-19).—It is good to recall God's gracious dealings. David does it in highly poetical language, borrowed from the scenes of the Red Sea and Sinai. And yet there was so much of God's gracious help in his life, that he was warranted in comparing it with the deliverance from Egypt. We, too, have our Red Seas. And God will do for us as much as for David. In our distress let us also cry. "Far up within the bejewelled walls, and through the gates of pearl, the cry of the sufferer will be heard." "My cry came before Him." The voice is thin and solitary, but the answer shakes creation.

THE CLAIM OF THE RIGHTEOUS (20-27).—The righteousness of which David boasted was not his own, for he was willing to admit that he was not free from impurity, but it rather indicates purity of motive and integrity of heart as contrasted with hypocrisy and wickedness. Every man finds God what he himself is. Compare 26 with Lev. xxvi. 21-24. Our moral character gives its shape to our thoughts of God.

JOYFUL ANTICIPATION (28-45).—God's way is perfect, and He maketh our way perfect. Walls and troops cannot oppose us, when God's way lies through them, and we are on the line of his purpose. Swift and sure-footed in slippery places (33). Strong in battle (34). Oh, the gentleness of God. It has done more for us than severity. The Common Prayer-book translates, "Thy loving correction."

THE CLOSING HALLELUJAH (46-50).—We must stint our words when we thank our fellows, lest we be extravagant. But mortal lips need never refrain themselves for fear of saying too much to God.

WEDNESDAY, MAY 28.—Psalm XIX.

The Psalm of the Two Books. If Psalm viii. were written at night, this must have been by day. God is called EL in the first part (1-6); JEHOVAH in the second (7-14); as if his glory as Creator were the stepping-stone to loftier conceptions of Him in redemption. From both sources comes the sense of sin.

NATURE.—There is the blue tapestry of the azure, and the expanse of the firmament, woven by God. There is the sacred silence of the dawn. "No speech, no language; unheard their voice." There is also the universality of their witness-bearing. "Line" is the compass or territory through which they speak; some translate it "chord"; but there is no tongue in which the works of God do not speak. Does not the picture of the dawn, in which the sun comes forth radiant as a bridegroom, strong as an athlete, make us think of the resurrection? And is not Jesus our Sun, from the heat of which no loving heart need be hid? (Mal. iv. 2; John i. 14; Rom. x. 18; Eph. iv. 10).

REVELATION.—Six synonyms are used of the Word of God; and twelve qualities are ascribed to it. How truly might our blessed Lord have appropriated ver. 10. The man who, as David, lives a simple natural life, is he who best appreciates the Bible.

CONFESSION AND PRAYER (12-14).—"Errors"; the same word is used Lev. iv. 2, 13. Errors, &c., will, if not checked, lead on to presumptuous and deliberate sins. The dominion which the Psalmist feared is expressly referred to in Rom. vi. 14. What a claim we have on God when we can say, "Thy servant." For the seventh time he repeats the covenant name Jehovah, with two last, loving epithets, Rock and Redeemer.

THURSDAY, MAY 29.—Psalm XX.

This Psalm may have been written on such an occasion as that of 2 Sam. x. It may be used especially when the armies of our king are going forth to war.

THE PRAYER OF THE SOLDIERS (1-4).—Ready drawn up for the fight, the soldiers pray for their king, who was wont on the eve of battle to bring sacrifices and offerings for success. The name of God is his character, and the God of Jacob will not reject or forsake any worms as weak as the patriarch was once.

THE RESOLVE (5).—As the banners wave in the breeze it is expressly said that God is the object of trust. The Lord is our banner (Ex. xvii. 15), and we succeed so far as we set forward in his name and for his glory.

THE VOICE OF THE KING (6).—The devotion of the soldiers seems to their leader an omen for good. God's holiness is a gaurantee of his faithfulness. The Hebrew for "strength" is plural, implying the infinitude of God's resources.

THE FINAL CHORUS OF THE HOST (7-9).—As they look across the field to the embattled array, they contrast the chariots of cavalry of the foe with their slender equipment, and their respective boasts. But, lo! as they gaze, their enemies are scattered, and with the brief ejaculation, "Save!" they hurl themselves headlong in pursuit.

FRIDAY, MAY 30.—Psalm XXI.

This is evidently a companion Psalm to the former. The blessings there asked are here gladly acknowledged to have been granted: and bright prognostications are entertained for the future. How much of it is only true of our King. Let us read it over with an especial reference to Him, as He rides forth on his white horse.

(2.) Contrast the silent desires of that spoken request.

(3.) God's help anticipates our needs. It goes before us.

(4.) Our life is to be measured only by eternal ages.

(5.) These terms are used of our Lord in Heb. ii. 9.

(6.) Blessedly true of our beloved dead.

(7.) Trust is the secret of permanence.

(8-12.) Our foes, and the foes of Jesus, must perish. Not one of them shall escape. In the garden of Olivet, Christ's gentle *I am He* overthrew the soldiers. How will it be when the wrath of the Lamb flames forth? Who will be able to stand? (Rev. vi. 16). Fear them not, "they are not able to perform." The dog may snarl, but it is muzzled.

(13.) Every loyal heart must join in that devout wish. But we may ask whether we have exalted Him to the place of power in the inner kingdom. God has exalted him to be Prince and Saviour; and we shall not have peace until we have done the same (Acts v. 31).

SATURDAY, MAY 31.—Psalm XXII.

The Hebrew inscription to this exquisite ode, which demands as many pages as we can give it lines, is "the hind of the morning." The hind stands for one persecuted to death, and is also an emblem of loveliness (Sol. Song ii. 9). The cruel persecutors are designated as "bulls, lions, and dogs." Perhaps the addition "of the morning" refers to the dawn of brighter and better days. There is a remarkable exchange in the latter part of the Psalm (22-31) of triumph for complaint. Of course, our blessed Lord is in every syllable. Indeed, it reads more as a history than a prophecy. It seems as if the Divine Sufferer recited it to Himself during the agonies of his crucifixion, for it begins with "My God, my God, why hast Thou forsaken me?" and it ends, according to some, in the original, with "It is finished!" "It is the photograph of our Lord's saddest hours, the record of his dying words, the lachrymatory of his last tears, the memorial of his expiring joys." If we have here the sufferings of Christ, we certainly have also the glory that should follow.

Complaints that He is forsaken and unheard, although He had trusted for deliverance (1-8).

Expostulations on the ground of past favour and of the extremity of his sufferings (9-21).

Ejaculations of praise, as the cloud begins to roll away (22-31).

Ah, Psalm that was balm to the pierced heart of Jesus, how precious art thou to those who drink his cup!

International S.S. Lessons.

Sunday Afternoon, June 1.

THE GOOD SAMARITAN.—LUKE x. 25-37.

GOLDEN TEXT: LEV. xix. 18.

"A CERTAIN LAWYER."—A professed student and teacher (1) of the law of Moses, and (2) of the traditions of the elders—the written and the oral law. The difference between the "lawyer" and the "scribe" was very small, and was not clearly drawn. Whom Matthew (xxii. 35) calls "lawyer," Mark (xii. 28) calls "scribe." Probably the scribe dealt more with the text of the law, and the lawyer with its principles.

"TEMPTED" = Put him to the test, the motive of the testing being undetermined. "WHAT IS WRITTEN IN THE LAW? HOW READEST THOU?" Observe this interrogative reply; how courteous to this public teacher! Yet, how effective! Also, how it ignores all authority but that of the written Word—to Jesus the only court of appeal!

"THOU SHALT LOVE THE LORD," &c.—Love—not serve; for service without love cannot be acceptable to the love-desiring Father. Our love is more to Him than gift or service can ever be; nay, the highest service cannot be without love. Such love to God involves the abiding presence in the heart of the God of love, and the consequent experimental knowledge of his love.

"AND THY NEIGHBOUR AS THYSELF."—Put second, because dependent on the first. God's love only, by producing supreme love to Him, can kill our natural selfishness, and lead us to put our neighbour's honour and well-being on a level with our own.

"THOU HAST ANSWERED RIGHT."—"Thus to love is, as Jesus says, the path to life; or, rather, it *is* life itself. God has no higher life than that of love. Salvation is really loving. The Gospel does not differ from the law in its aim; but only in its indication of means, and the communication of strength."—*Godet.*

"WILLING TO JUSTIFY HIMSELF."—Had any condemned him? Only his own heart. It is significant that he seems to have no doubt of his love to God, though probably he had none at all. It is the *lower* law that convicts him.

"DOWN FROM JERUSALEM TO JERICHO."—called "the Bloody Way"; it has well earned its name, being until quite recently the favourite haunt of brigands, who hid in its numerous caves and defiles.

"BY CHANCE."—Rather, at the same time. "The word 'Chance' does not occur in Scripture."—*Farrar.*

"PASSED BY ON THE OTHER SIDE."—Consider how many and weighty the excuses he might have made for doing this. "It's every man's duty to look after himself." "The danger is tremendous: if I stop, there will soon be two robbed and murdered, instead of one." "He is half-dead now: probably my care won't save him; my risk will be made for nothing." "I am no hand at sick-nursing; perhaps someone else will come along who can help," &c. But even these excuses, so weighty in the court of human selfishness, avail nothing in the court of heavenly love.

"LEVITE."—Perhaps he excused himself thus:—"The priest, my superior, didn't feel bound to care for the poor man, why then should I?" "The Levites performed the humble services of the Temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers, and literati. The scribes and lawyers were frequently of this tribe, which were set apart by Moses as the intellectual body in the nation."—*Whedon.*

"A CERTAIN SAMARITAN."—Marvellous boldness to make a Samaritan, the half-heathen, the heretic pretender, the hater of every Jew, and whom every Jew hated as a religious and patriotic duty—to make him the hero of his story, while a Jewish priest and a Levite are but foils for the display of the Samaritan's virtues. This is all the more remarkable in view of our Lord's judgment respecting the Samaritan religion. His wonderful patriotism, too, adds to the marvel of this saying. "Christ contrasts the Samaritan with the priest and Levite, not to honour Samaria or do despite to priests and Levites, but to teach that the most despised outcast who fulfils the law of love is better than the most honoured minister of religion who disregards it."

"ON THE MORROW."—What "patient continuance in well-doing," perseverance in kindness! He did not set limits to "his duty," and then leave the rest to others. No! He had taken the man's case to heart, and so had made it his own. Thus self is lost sight of throughout.

"TWOPENCE" = Average wage of labourer for two days (Matt. xx. 2); or price of a full meal of bread for twenty-five men (Mark vi. 37).

"WHICH...WAS NEIGHBOUR," &c."—The key to this parable. The question asked was "Who is my neighbour?" The question answered, "Who is the neighbourly man?" The lawyer's question was never answered. Herein we are taught that he who has a neighbourly heart will surely find his neighbour. True godliness is not doing prescribed duties; it is life—the outcome of living love.

"GO AND DO THOU LIKEWISE."—"Go"; don't wait, or loiter; but go immediately. "Do"—not dream, or talk; but act.

LESSONS.

(1) The importance of judging ourselves, not by our own thoughts, or by our neighbour's opinions, or actions, but by God's Word alone.

(2) How calmly Jesus assumes that this law of love rests on all alike.

(3) Our great concern should be to be right within.

(4) To get a right spirit we must receive Jesus, not only to forgive us, but to remain in us a never-failing spring of loving life.

(5) He is the good Samaritan, and we the wounded traveller. How that man must have loved his deliverer! how he must have trusted him too. "Go and do thou likewise."

(6) The central lesson is the holy beauty of self-forgetting compassion. This should be pondered long, and with much prayer.

PERSECUTION IN SPAIN.

(*Translation of an article in a Madrid paper.*)

"OUR readers will remember the disgraceful things which happened in Criptana some months back, which show at what a low ebb liberty of conscience is still in our restored Spain. We publish to-day a letter from the daughter of the Protestant pastor, Mr. Lawrence, which is a leaf torn from the history of religious intolerance of our own times. It is as under:—

"'Criptana, April 21, 1890.

"'DEAR FATHER,—We have had fresh annoyances. We thought peace had begun to prevail, so we decided to remain at home with the doors and windows closed, living in the back part of the house. They thought we had left the town, so that, with the exception of some cries of "Long live the Virgin," they left us in quiet. When at night time all appeared in peace, we opened the door for our friends, among whom was one who said that while the procession was passing, he and others would keep the door and warn all to leave us in peace. About nine o'clock, while we were talking, we heard a violent rap at the door, given by some men who were determined to enter at all hazards. Two of our friends went to tell them they must not come in. Soon after all were gone the house appeared to be quiet, and we retired to bed, when after a little time we heard again violent rapping, which we thought would break down the door, with shouts, "Let them come out, let them come out." We do not know how many men there were. You can imagine what was our agony, not knowing what to do. But I plucked up my courage, and opening the window, asked who was there. To which I was answered many times, "Your servant." "Who are you, and what do you want?" The answer again was, "Your servant." Seeing that we would not open the door they went away. But twice after they returned to repeat the scandal further on in the night, accompanied by loud knockings and vile words. In vain, as at other times, we sought protection from the authorities, and seeing the state of matters here, we decided to get a cart and go to Alcazar de San Juan, because we felt sure that we could not possibly pass another night here without certain danger.

"'This morning the Bishop arrived, so there is naturally much excitement in the town. To-morrow we shall go to see the Judge at Alcazar, unless we have a telegram from you to the contrary. 'ISABEL LAWRENCE.'

"The Alcade of Criptana answered Miss Lawrence that the affair being before the tribunals, he could not interfere. We should like to know if liberty of conscience exists in Spain, and if we are worthy of a place on the map of Europe."

KESWICK CONVENTION

FOR THE DEEPENING OF SPIRITUAL LIFE.

JULY 21 TO JULY 26.

BELOVED FRIENDS AND SERVANTS OF JESUS CHRIST,—Again in humble yet rejoicing confidence that the Lord will meet with his gathered children when acknowledging Him as Head over all things to his Church, we invite all who love our Lord Jesus Christ in sincerity, to a Convention proposed (D.V.) to be held at Keswick, from Monday, July 21, to Saturday, July 26, 1890.

Our desire is that we may humble ourselves before God, and seek from Him the fulfilment of his wondrous Promise in the abiding Presence of our Lord Jesus Christ, by the indwelling of the Holy Ghost, enabling us to glorify Him, and be his witnesses, in a world that forgets and denies Him.

We ask Him to search us, "Who hath his eyes like unto a flame of fire"—and who says "I know thy works" (Rev. ii. 18, 19).

May we come together prepared for, and desiring this searching, and trying of our ways, and seek that we may be "cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1), the Great Cleanser Himself abiding in us and keeping us clean.

We are afresh reminded how short the time for service is, by the call Home of our beloved brother Henry F. Bowker, who for the past six years was one of the Conveners of this Convention, and presided over us since our dear brother Canon Harford-Battersby fell asleep in Jesus.

Happy indeed is the thought that the Great Head of the Church Himself presides over us, and changeth not; so in trustful confidence let us again prove the mightiness of his love, and his delight in blessing his children.

The day of our "redemption draweth nigh;" may we be whole-hearted in seeking to be prepared for the coming Bridegroom. So many signs of his approach are around us that we may well lift up our heads and rejoice—at the same time desiring to be taught by Him what is wanting in each one, to prepare us to welcome Him, and "not be ashamed before Him at his coming" (1 John ii. 28).

May his words to the Philadelphian Church be addressed to us, and the promise "to him that overcometh" be our blessed portion (Rev. iii. 7, 13).

May we believingly ask the fulness of the Holy Spirit in our meeting together, and that He may by the mouth of his servants, through his Word, take of the things of Christ and show them unto us—that God may be glorified in us, and we richly blessed in Him—and more used in his service.

Our dear Brethren who have, we trust, been "sent forth by the Holy Ghost" to foreign lands from our midst are filled with Praise, for "all things that God" has "done with them," in Ceylon, India, and elsewhere.

Valueing as we do the "life more abundant" ourselves, may it be ours to hand on the blessing to others, as the Lord may open the way; may our God count us "worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified" (2 Thess. i. 11, 12).

Yours faithfully in Christ Jesus,
For the Trustees of the Keswick Convention,
Broughton Grange, Carlisle. ROBERT WILSON.

Mr. John Postlethwaite, Eskin-place, Keswick, will again kindly act as Hon. Secretary, to whom applications for lodgings or hotel accommodation may be sent, stating particulars of what is desired. Anyone taking rooms for longer than one week will find it easier to obtain accommodation early.

THE PURE LITERATURE SOCIETY is exercising an influence for good in many parts of the country, mainly by inducing small dealers in books and papers to cultivate trade in really wholesome publications. During the past thirty-six years the Society has done much to promote the circulation of good periodicals, also to popularise books which everyone may read to profit. Parochial and other libraries are supplied with volumes at half price, and small newsvendors are induced to give up selling trash, and let pure literature have a fair chance. From first to last the work has been good, and we are glad to see, from the report for 1890, that those who have the interests of the Society at heart continue to receive much encouragement. The offices of the Society are 11, Buckingham-street, Strand, W.C.

FRIENDS' FOREIGN MISSION ASSOCIATION.

It is intended to hold the

ANNUAL MEETING

In the Large Meeting House, Devonshire House, 12, Bishopsgate-street, London, on Monday evening, May 26.

Chair to be taken at 6.30 p.m.

The following speakers are expected to take part in the meeting: CLARA HERBERT, from Madagascar; ELLEN NAINBY and FREDERICK SESSIONS, from India; HENRY E. and Mrs. CLARK; H. S. NEWMAN, a speaker from Syria, and other friends. A Collection will be made at the close of the meeting.

HOME TEACHING SOCIETY FOR THE BLIND.

The Thirty-Fourth Annual Meeting, at Exeter (Lower) Hall, on Wednesday, May 28, 1890, at 3.30 p.m. Chairman: THE RIGHT HON. VISCOUNT MIDLETON. (THE LORD BISHOP OF BEDFORD will be present.) Speakers: Sir R. N. FOWLER, Bt., M.P.; ABEL SMITH, Esq., M.P.; Rev. W. H. WEBB PEPLOE; Rev. E. G. SWAIN; Rev. ALFRED LOVE; and Rev. CHARLES MACKESON.

31, New Bridge-st., E.C. RALPH TAIT, *Secretary*.

Scripture Readers' Society FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

PARIS CITY MISSION.

PRESIDENT .. .. THE LORD KINNAIRD.
TREASURER .. .. F. A. BEVAN, ESQ.

This Society, at work in Paris since 1879, has **URGENT NEED** of Funds to support the ten Missionaries who visit the homes of the Paris Ouvriers, distribute Gospels and Tracts, speak in various Mission halls, read and explain the Bible to the people (including foreigners and Jews), lead the young to attend Sunday-schools, and their parents to evangelical services. In addition to the Missionary to the English in Paris, a second English Missionary has just been appointed for the jockeys and stable-lads at Chantilly.

Contributions thankfully received. Reports and all information given by—

J. M. WEYLLAND, Esq., *Hon. Sec. for England*, 31, Carlton-hill, St. John's Wood, London, N.W.

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MISSIONS TO SEAMEN SOCIETY.

Patron—Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

THIS Society labours among the great seafaring population of our country, numbering upwards of 625,000 men, who man some 36,000 Merchant, Passenger, Emigrant, Light, and other Ships, and 29,000 Fishing Vessels; not one of which carries a Chaplain. It also labours among the 60,000 Seamen of the Royal Navy.

AFLOAT—Its work is carried on by holding Services or Bible Readings on board the ships when in ports or roadsteads, distributing Tracts, selling Bibles and Prayer Books, and giving Boxes or Books of sound reading to be taken to sea.

In 1888, about 6,000 Bibles were sold; 750,000 Disused Bibles, Tracts, &c., distributed, and 10,000 Boxes or Bags of Books given to ships.

ASHORE—Its work is threefold:—

I. **Spiritual:** In 51 Churches or Mission Rooms at various ports, at home and abroad, where seamen are ministered to on Sundays and week-days, by the Society's Chaplains and Scripture Readers.

II. **Philanthropic:** The men being rescued from publichouses and crimps, and induced to come to the Society's Institutes, where they are provided with good reading, newspapers, &c., with means of writing to their families, and harmless games.

III. **Temperance:** In 1888, about 8,000 Seamen signed the Temperance Pledge; and during the last 10 years 77,000 have signed it.

Information as to the details of the work is given in the Society's Magazine *Word on the Waters*.

Increased FUNDS are urgently appealed for, to enable this good work to be maintained and extended. Subscriptions and contributions should be sent to the Secretary, Commander W. DAWSON, R.N., at the Society's Offices, 11, Buckingham Street, Strand, London.

To the Readers of "The Christian."

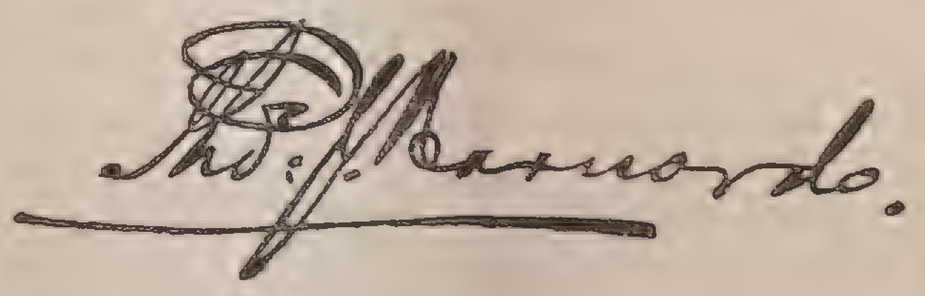
DEAR FRIENDS,

I am now in very urgent and exceptional need of Funds for the support of my large and increasing Family of 3,450 Destitute and Orphan Children, containing many Blind, Crippled, Deaf and Dumb, and otherwise helpless Little Ones.

Any gifts of love offered by Christ's servants now, will be specially valued by

Your faithful Co-Worker among

the "Waifs and Strays of Our Streets,"



18 to 26, STEPNEY CAUSEWAY, LONDON, E.

THE METROPOLITAN, PROVINCIAL, & COLONIAL

BRITISH ISRAEL ASSOCIATION.

THE ANNUAL MEETING, 1890.

WILL BE HELD ON THURSDAY, MAY 29, IN EXETER (LOWER) HALL,

At 4 p.m., when Addresses (specially addressed to the Clergy) will be given by the Rev. DENIS HANAN, D.D., Rector of Tipperary, and others; to be followed by discussion; and

At 7 p.m., when "Philo-Israel," Sur.-Gen. GRANT, M.D.; the Rev. DENIS HANAN, D.D.; the Rev. "OXONIAN," M.A.; the Rev. S. C. ADAMS, M.A.; and others, will address the meeting.

THE CHAIR AT EACH PUBLIC MEETING WILL BE TAKEN BY

THE REV. E. J. WEMYSS WHITTAKER, M.A.,

VICAR OF LYNCOMBE, BATH.

Supported by the Rev. J. Britton, M.A.; the Rev. James Mountain, M.A.; the Rev. Fredk. Aston, M.A. (General Secretary); the Rev. Idrisyn Jones; Douglas A. Onslow, Esq., J.P.; Admiral Bedingfield; Major-General Godby; Dr. Alder Smith; Dr. Dyce-Brown, M.A.; and other well-known friends of the Cause.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Tenth annual meeting, Thurs., May 22, 6.30 p.m., chairman, Mr. Robert Barclay. Speakers—Dr. Pierson and Major Whittle.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., May 25, 3 and 7 p.m., Mr. Walter Robson. Sat., May 24, prayer, 4 p.m.; march out for open-air meetings, 5 p.m. Whit-Monday, 2 p.m., march out with band for open-air meetings; 7 p.m., open-air meeting at Maryland Point.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.30 p.m., public, Rev. John McNeill; 7.30 p.m., public, Lieut. Kenny Herbert, service for young men nightly, at 8. Bible-class, Thurs., at 8. Prayer-meeting daily (Sat. ex.), from 1 till 2 p.m.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., May 22, 8.45 p.m., address by Rev. W. Talbot Rice. Fri., 8.30 p.m., Miss Campbell from China, on "Foreign Missionary Work."

POLYTECHNIC Y.M.C.I., 309, Regent-street, W.—Sun-next, at 3.15, address to young men, 7 p.m., evangelistic meeting, open to all.

CONFERENCE HALL, Mildmay Park, N.—Fri., May 23, 7.30 p.m., farewell meeting for Dr. A. T. Pierson and Major Whittle. Dr. John Lowe (Edinburgh), Mr. J. E. Mathieson, and others will take part. Mr. R. C. Morgan, chairman. Sun. next, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson. Monthly prayer-meeting for Jewish Missions, Gentlemen's Waiting-room, Fri., May 30, 7 p.m.

UNION HALL, Carlisle-street, Edgware-road, W.—Whit-Mon., 11 a.m., 3.30, and 7.30 p.m.

FOLKESTONE-ROAD HALL, Walthamstow.—Sun., May 25, 6.30 p.m., Mr. T. B. Miller. Thurs., May 29, 7.30 p.m., address by Mr. Herbert Wilbraham Taylor.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. G. F. Cook.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Shuldham Henry, during May, Suns., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

KILBURN HALL, Kilburn-gate, N.W.—Bank Holiday, Monday, May 26, meetings for prayer, praise, and edification, 4 and 6.30 p.m.

DOWN LODGE HALL, Wandsworth.—Missionary meeting, Thurs., May 22, 8 p.m. Mrs. Ahok, a Chinese lady, will give an address and plead for workers to carry the Gospel to her heathen country-women.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

BRETON MISSION.—Meeting at Zenana Medical College, 58, St. George's-road, S.W., Fri. even., May 30. Pasteur and Madame Lecoat will speak.

ANNUAL MISSIONARY BREAKFAST, Powis Hall, Talbot-road, Bayswater.—Whit-Monday, May 26, chair taken by Pastor Frank H. White, 9 a.m. Speakers—Pastor J. Stephens (lately returned from North Africa), Dr. T. G. Churcher (Tangier), Mr. Daniel Matthews (Maloga Aboriginal Mission), Miss Campbell (China), and Mr. J. E. Mathieson. Tickets, 1s. each, of Mr. L. Evans, 27, Westbourne Grove. (Stamped addressed envelope.)

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., June 6, meeting for prayer, 11 a.m. Sun., 3.30 p.m., Bible-reading by Miss Mason.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Fri., June 6. Tea, at 6; meeting, at 7, Mr. W. Hind Smith, on "Work among Young Men." Address by Rev. W. Fuller Gooch.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of the Christian lifeboat crew, Tues., June 3, 7 p.m., address by Mr. D. J. Legg.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7. Fri., 8.15 p.m., Bible-reading for Christian workers, conducted by Rev. F. B. Meyer.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Dr. Barnardo, 11 a.m., Rev. Henry Bright, 3 p.m.; Rev. Newman Hall, 7 p.m.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues. in May, 1 p.m., Rev. Newman Hall.

FRIENDS' ASSOCIATION FOR THE ABOLITION OF THE STATE REGULATION OF VICE.—Annual meetings, Devonshire House, Bishopsgate-street Without, E.C., Thurs., May 22, 8 p.m., Mr. William Fowler, chairman. Speakers—Prof. Stuart, M.P.

BIBLE READINGS, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thurs., 7 p.m., to which all are invited.

MEETINGS FOR CHRISTIAN WORKERS every Monday, at the Police Institute, 1A, Adelphi-street, Adam-street, Strand, near Charing Cross, 6.30 p.m.

SOUTHSEA CONFERENCE, May 27—29.—Particulars from Rev. F. Baldey, vicar of St. Simon's, Southsea.

DUBLIN BELIEVERS' MEETINGS.—Merrion Hall, Dublin, June 2—5.

CONVENTION FOR THE PROMOTION OF SCRIPTURE HOLINESS, Wellington-road Hall, Stoke Newington, N., June 2—8.

CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Kingswood (Warwickshire), June 10—12.—Particulars from Mr. W. Lees, Kingswood, Hockley Heath, Birmingham.

GUILDFORD CONVENTION, June 16—21.—Particulars from the hon. secs., Convention Office, Guildford, Surrey.

KESWICK CONVENTION, July 21—26.—Applications for lodgings, &c., should be made to Mr. John Postlethwaite, Eskin-place, Keswick.

MILDMAY PARK CONFERENCE, Wed., Thurs., and Fri., June 25, 26, and 27.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri., 23	1.15 p.m.	Religious Tract Society	*s* St. Mary Aldrmy., Qn. Vic.-st.	Canon Girdlestone.
,,	3 p.m.	Army Scripture Readers' Society	*m* Princes Hall, Piccadilly	Rev. Dr. Edghill.
,,	3.30 p.m.	Spanish & Portuguese Ch. Aid Soc.	*m* Exeter Hall	Archbishop of Dublin.
,,	5.30 p.m.	Friends' Missionary Helpers' Un.	*m* Devons. Ho., Bishopsgate-st.	.....
,,	6.30 p.m.	Barbican Mission to the Jews	*m* Exeter Hall	Rev. Gordon Calthrop.
Sun., 25	6.30 p.m.	British & Foreign Sailors' Society	*s* Christ Ch., Westmstr. Br.-rd.	Dr. Barnardo.
,,	7 p.m.	British & Foreign Sailors' Society	*s* Edinboro. Castle, Limehouse	Rev. Newman Hall.
Mon., 26	6.30 p.m.	Friends' Foreign Mission Assn.	*m* Devons. Ho., Bishopsgate-st.	.....
Tues., 27	6 p.m.	Friends' Home Missions	*m* Devons. Ho., Bishopsgate-st.	.....
Wed., 28	3.30 p.m.	Home Teaching Soc. for the Blind	*m* Exeter Hall	Viscount Midleton.
,,	6.30 p.m.	Friends' Temperance Union	*m* Devons. Ho., Bishopsgate-st.	.....
,,	7 p.m.	Christian Community	*m* Exeter Hall	Mr. F. A. Bevan.
Thurs., 29	4 p.m.	Mission to Australian Aborigines	*m* Exeter Hall	Mr. F. A. Bevan.
,,	7.30 p.m.	Homes for Aged Christian Blind	*m* Hall, Hanley-rd., Crouch Hill	Mr. A. Marshall.
Fri., 30	3.30 p.m.	London Aged Christian Society	*m* Exeter Hall	Sir A. Lawrence.
JUNE.				
Mon., 2	3 p.m.	Medical Missionary Association	*m* Exeter Hall	Sir Charles Aitchison.
Tues., 3	7 p.m.	Ragged Church and Chapel Union	*m* 4, Trafalgar-square	Major John Smith.
,,	.....	Soc. for Supprsn. of Opium Trade	*m* Exeter Hall	Sir J. W. Pease, M.P.
Wed., 4	6.30 p.m.	London City Mission	*m* Exeter Hall	Sir Charles Bernard.
Thurs., 5	3 p.m.	Chris. Vern. Educ. Soc. for India	*m* Exeter Hall	Earl of Northbrook.
,,	6 p.m.	Nat. Rfgs. Hmlss. & Dest. Childn.	*m* Exeter Hall	Earl of Jersey.
,,	7 p.m.	Hazelwood Home for Young Men	*m* Exeter Hall	Mr. George Williams.
Fri., 6	3.30 p.m.	Turkish Missions Aid Society	*m* Exeter Hall	Lord Kinnaird.
,,	3.30 p.m.	Indigent Blind Visiting Society	*m* Grosvenor House, S.W.	Duke of Westminster.
Sat., 7	3 p.m.	Lon. Fem. Prev. & Refuge Inst.	*m* Homes, Parson's Green	Lord Kinnaird.
Sun., 8	6.30 p.m.	British & Foreign Sailors' Society	*s* Presby. Ch., Maryland Point	Rev. A. Jeffery.
Mon., 9	3 p.m.	Field Lane Refges. & Ragd. Schls.	*m* Princes Hall, Piccadilly	Lord Kinnaird.
Wed., 11	6 p.m.	Dr. Barnardo's Homes	*m* Royal Albert Hall	Marquis of Lorne.
,,	6 p.m.	One Tun Ragged Schools	*m* School, Old Pye-street, S.W.	Mr. Burdett-Coutts.
Thurs., 19	2.30 p.m.	Stockwell Orphanage	*f* Orphanage, Clapham-road.	Mr. Richard Cory.
,,	6 p.m.	Stockwell Orphanage	*f* Orphanage, Clapham-road.	Sir Henry Doulton.
,,	7 p.m.	Mission to Deep Sea Fishermen	*m* Exeter Hall	The Lord Chancellor.

b.—Breakfast; *c.*—Conference; *m*—Meeting; *s.*—Sermon.

[4827]

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MAY 19, 1890.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
H.M.A.S.—Kindly give address of Medical Mission.			
Mission to Lepers, India—Mr. & Mrs. S.	0	7	0
Baptist Missionary Society—Mr. & Mrs. S.	0	6	8
China Inland Mission—H.H. 10s; H.M.A.S. £1; J.W. 2s 6d; M.A. 10s	2	2	6
Medical Mission, Tangier—H.H.	0	10	0
Cape General Mission—Mrs. B.	1	0	0
McAll Mission—S.S.B. and Friend	2	0	0
Count Campello's Work in Italy—H.E.	0	10	0
Pastor Cremer's Work, Brive—A French Lady	5	0	0
Church of England Missionary Society—V.	5	0	0
Free Church, Scotland (Medical Mission)—V.	5	0	0
Mr. Orsman's Work (Seaside Convalescent Home)—V. £4; (*Donkey Show*)—V. £1; (*Children's Day in the Country*)—V. £2	7	0	0
London Samaritan Society (Seaside Home)—V.	3	0	0
Theatrical Mission—G.G.	2	15	10
Dr. Barnardo's Homes—F.H. £1 1s; W.J. £1; A.C.S. 2s 6d; Bristol, 2s 6d; Mrs. B. £1; M.B.H. 10s; A.J.C. £1; O. £2; Lancaster, 5s; G.I. & J.U. 5s	7	6	0
Christian Police Orphanage—F.H.	1	1	0
London Society for Promoting Christianity among Jews—E.M.	0	2	0
Salvation Army—E.H. 6s; T.O. 10s	0	16	0
National Society for Prevention of Cruelty to Children—Mrs. L.M.C.	0	10	0
London Bible and Female Domestic Mission—Bristol	0	2	6
London City Mission—Mrs. B. £1; G.G. £2 15s 10d	3	15	10
Deptford Medical Mission—Mrs. B.	1	0	0
Bishop of London's Fund—A.J.C.	5	0	0
Marylebone Medical Mission—A.J.C.	2	0	0
Mr. F. N. Charrington's Mission—A.J.C.	2	0	0
Society for Free Distribution of Scriptures—O.	5	0	0
Home of Industry—O.	3	0	0
Metropolitan Tabernacle (Colporteur Association)—H.M.A.S.	2	0	0
Association for Stopping the Sale of Intoxicating Liquors on Sundays—M.S.	3	3	0
Relief of London Poor—L.A.T.	0	10	0
East London Training Institute—N.E. £5; (*Balolo Mission*)—M.H.B. 5s	5	5	0
Mission to Deep Sea Fishermen—G.G.	2	15	10
Friendless and Fallen—G.G.	2	15	11
Mildmay Mission to Jews—C.L.M.	0	5	0
	£83	0	1

[ADVERTISEMENTS.]

London Medical Mission—Anon., Hull, 10s.

Portsmouth District Christian Rescue Association—C.E.L.H. 10s.

St. Giles Christian Mission (Children's Excursion Fund)—H.A.H. 15s.

London Samaritan Society (Convalescent Homes)—S.W. £1 5s; R.J. 10s.

Dr. Barnardo's Homes—J.R. 10s; J.C. 10s; J.F. & E.L.F. £1 10s; L.G. 10s; C.E. 10s; Willie and Ernie, 5s; M.N. 10s.

Sussex Villages.—Mr. Shrubshall, who writes in another column concerning Sussex villages, would be thankful if any friend has a useful pony that could be given for the work.

King's Weigh House: Darby-street Flower Mission.—Miss Kemp, hon. sec. of this Mission, writes:—"Work has been resumed for another year. We meet every Saturday afternoon during the summer months, and distribute bunches of flowers, with texts attached, to the poor people in the neighbourhood of the Mint and London Docks. Thus we do what we can to brighten their homes, and, maybe, comfort them with a few kind words. May I appeal to your readers, ladies or gentlemen, to render help, either as visitors or as contributors of flowers?" The address of the Mision is Royal Mint-street, Minories, E.C.

FOURTH ANNUAL CONVENTION

For the PROMOTION of SCRIPTURAL HOLINESS, will (D.V.) be held in

WELLINGTON ROAD HALL, STOKE NEWINGTON, LONDON, N.,

JUNE 2nd to 8th inclusive.

Rev. F. D. SANFORD (*Boston, U.S.A.*) **will Preside.**

It is with much pleasure, and devout thankfulness to God, that we again have the privilege of inviting His dear children of all Denominations to meet with us in our Annual Convention at Wellington Road Hall.

It has pleased God, in the years that are past, to have made these Conventions the means of great and lasting blessing to many souls: and therefore, with confidence and assurance in the Lord Jesus Christ, we are this year looking for an outpouring of the Holy Spirit which shall result in the sanctification of a large number of believers.

The question of personal holiness is one that is being pressed more and more by the Divine Spirit upon the minds of God's people; consequently there is everywhere an increasing spirit of inquiry, to know the Scriptural teaching upon this most important subject.

The doctrines of the Bible should find a confirmation in Christian experience; therefore the object of this Convention is twofold. First, to develop the Scriptural and doctrinal basis of true holiness; and secondly, that many, through the sanctifying power of the Holy Ghost, may find a confirmatory and satisfactory fulfilment of the truth in personal experience. Let us, therefore, assemble in the name of Jesus; relying upon Him to open the Word to us, in order that we may measure up to the exceeding great and precious privileges held out to us in the promises of God. With this end in view, we have decided to announce a subject for each day's consideration; trusting the Holy Spirit, during the days we are together, to throw much light upon His own truth.

F. MONTAGUE MILLER — FRANK D. SANFORD.

PROGRAMME.

FIRST DAY.

The Need of the Present Day.

Holiness of Heart and Life.

1 Thess. iii. 10—13. Psalm li. 10—13. Ezek. xxxvi. 23.

SECOND DAY.

The Divine Provision through Jesus Christ.

Holiness a Present Privilege.

Luke i. 74, 75. Eph. v. 25—27. Titus ii. 11—14.

THIRD DAY.

The Baptism with the Holy Ghost.

Holiness and Spiritual Power.

Matt. iii. 11, 12. Acts i. 5—8. 2 Thess. ii. 13.

FOURTH DAY.

Personal Dedication and "Belief of the Truth."

Holiness Obtained by Faith.

2 Cor. vi. 17, 18. Rom. vi. 13. Acts xv. 9. Mark ix. 23.

FIFTH DAY.

The Daily Walk.

Holiness Manifested.

Gal. ii. 20. 2 Cor. iv. 10, 11. Phil. ii. 14, 15. Col. iv. 5, 6.

SIXTH DAY.

Fruit Bearing and Service.

Holiness and its True Outcome.

John vii. 37. Acts iv. 33. 1 Cor. xv. 58.

SEVENTH DAY.

Spiritual Progress.

Holiness Perpetuated and Developed.

2 Cor. iii. 18. 2 Pet. iii. 18. Phil. iii. 8—15. Eph. iv. 15, 16.

The following are expected, if the Lord will, to be present and take part in the Meetings:—

Rev. W. DARLOW SERJEANT.
Rev. C. G. MOORE.
Rev. B. SENIOR.
Rev. R. TURNER SOLE.
Rev. JOHN JAMESON.
Mr. H. W. FRY.
Mr. READER HARRIS.
Mr. E. FOX BUTLIN.
Mr. FREDK. PITTS.
Mr. E. C. NEWBERY (*Italy*).
Dr. W. WOODS SMYTH.
Mr. THOMAS PAYNE.
Mrs. H. W. SMITH
(*Authoress of "The Christian's Secret of a Happy Life"*).
Mrs. AMANDA SMITH.
Mrs. ARMITAGE.

SERVICES AS FOLLOWS:

BIBLE READING each afternoon, 3 p.m.
PRAISE AND PRAYER MEETING each evening, 6.30 p.m.
ADDRESSES each evening, 8 p.m.
ON SUNDAY, 11 a.m., 3 p.m., 7 p.m.
PRELIMINARY PRAYER MEETING, Saturday, May 31, 8 p.m.
OPENING ADDRESS by the President, Monday, June 2nd, 3 p.m.

Tea and Refreshments, at a moderate cost, will be provided at the rear of the Hall.

"HYMNS OF THE GOSPEL, NEW AND OLD," will be used in the Services.

On the North London Railway—Dalston Junction is 12 minutes from the Hall. On Great Eastern—Rectory Road Station is 8 minutes from the Hall. Trams from Moorgate and Holborn pass the end of Wellington Road every 10 minutes.

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See page 8.

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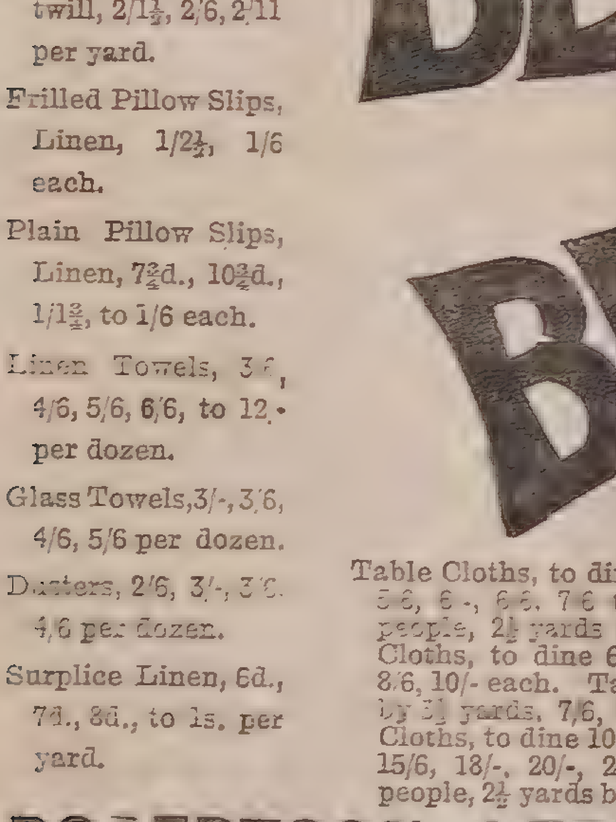

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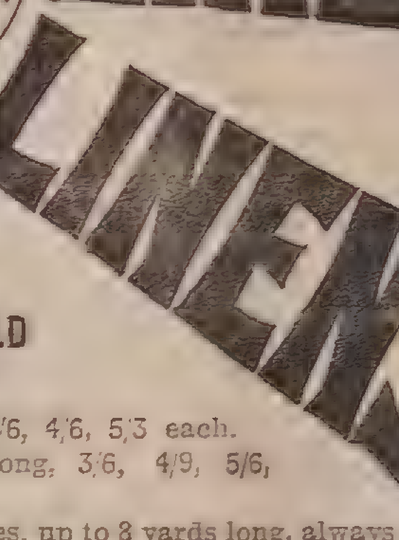

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A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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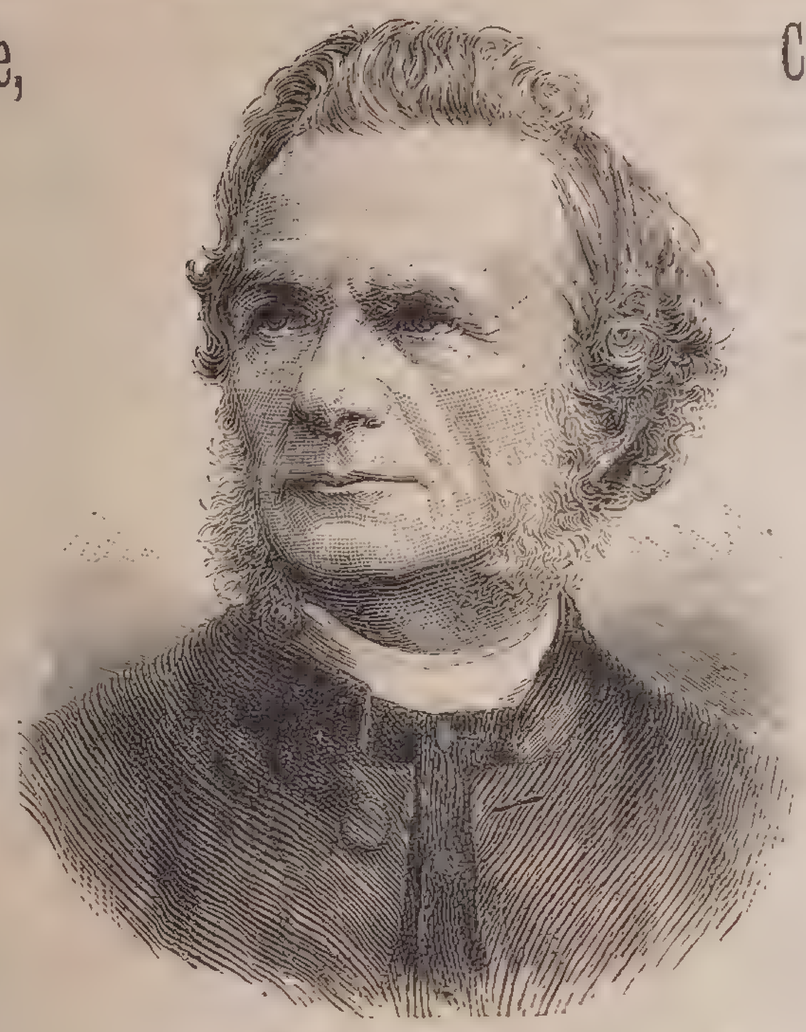

[Bishop Westcott.]

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No. 1061.] FRIDAY, MAY 30, 1890.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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THE 24TH ANNIVERSARY

OF THESE INSTITUTIONS, TO BE HELD (D.V.) IN

THE ROYAL ALBERT HALL, on Wednesday Evening, June 11, 1890.

The Most Honourable THE MARQUIS OF LORNE, P.C., K.T.,

Will take the Chair at **SIX O'CLOCK** precisely, and will be supported by, among others,

The Rev. C. H. Spurgeon, The Right Hon. Lord Kinnaird, The Rev. Canon Fleming, B.D., Mr. Samuel G. Sheppard, Sir Arthur Blackwood, K.C.B., The Rev. Canon Girdlestone, M.A., and Mr. William Fowler.

Among the other interesting items of the Programme will be the following:—

1. The Presentation of Prizes to Old Boys and Girls by the Hon. the LADY KINNAIRD.
2. Gymnastics & Musical Drill by Little Boys, led by Mr. Matthews.
3. Choir Singing by 1,300 Children, conducted by Mr. J. Proudman.
4. The Babies' Brigade. "To Arms! To Arms!"
5. Calisthenics by our Ilford Girls, under Mr. Solly.
6. Manitoba Emigrants (*en route*).
7. Our Cripples' Salutation.
8. Weird Music.
9. The Collection. A most important Function!

TICKETS for SINGLE SEATS in different parts of the house Now Ready, varying in price from **1s.** to **£1 1s.**, and can be obtained as follows:—Gallery, **1s.**; Balcony, **2s. 6d.** and **4s.**; Arena, **4s.**; Stalls, **7s. 6d.**; Loggia Boxes, **10s.**; Second Tier Boxes, **15s.**; Grand Tier Boxes, **21s.** TICKETS for BOXES:—Loggia Boxes, to hold 8 persons, **£2 10s.**; Second Tier Boxes, to hold 5 persons, **£2**; Grand Tier Boxes, to hold from 10 to 20 persons, **£4** and **£6.**

The engagement of so large a building as the Royal Albert Hall is, under any circumstances, a serious undertaking, but a half-filled house would prove so great a discouragement, that it is hoped the supporters of the Institutions, who can afford to do so, will generously **order a number of Tickets for distribution among their friends.**

To facilitate this, the Secretary will supply One Dozen SINGLE SEAT Tickets to any part of the house at a REDUCTION of 25 per cent., or 3d. in the shilling, if ordered and paid for on or before May 31. After that date no reduction can be made.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

JOHN ODLING, *Secretary.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS &c., Whitechapel, E.

GEORGE HOLLAND acknowledges receiving from "Anonymous," £5.

The Infant Day Nursery. Day Ragged Schools. Week Evening Classes. Sunday Schools. Band of Hope. Children's Services. Penny Bank. Various Clubs. Work amongst Work Girls and Young Work Women, consisting of eight Missionary Operations. Work amongst Young Men and Lads, consisting of seven Missionary Operations. Work amongst Adults. Evangelistic Services. Bible Classes. Mission to Inebriate Women. Mothers' Meetings, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—GEORGE YARD RAGGED SCHOOLS, High-street, Whitechapel, E.—GEORGE HOLLAND has received with much thankfulness from Bolton Gardens, 10s.; P. S., 5s.; Anonymous, 10s.—When sufficient funds are in hand 600 poor Children will be taken from the courts, alleys, and back streets, to the country for one day, necessary food being provided.—GEORGE HOLLAND. George Yard Ragged Schools, &c., High-street, Whitechapel, E.

THE UNSUCCESSFUL CANDIDATES.—Contributions are earnestly solicited by the Committee of the Ladies' Samaritan Society, in aid of the Unsuccessful Candidates at the election of Pensioners on the Incurable Fund, recently held at the *National Hospital for the Paralysed and Epileptic, Queen Square, Bloomsbury*. There were 22 Candidates and only five Pensions to bestow, 17 have consequently been unsuccessful. Many poor sufferers looked forward to the election with great anxiety, and it is the wish of the Committee to send a gift of money to those who have failed, to comfort them in their disappointment. Will not kind friends help? Cheques and money orders should be made payable to ROSA PEARMAN, Vice-President, to whom all communications respecting the Society should be addressed, at the Hospital, as above.

INEBRIATE HOME for Women, High Flatts, near Huddersfield. Terms 5s. to 10s. weekly. There are at present a few vacancies. For particulars apply to the Secretary, Miss WOOD, Newhouse, Denby Dale, near Huddersfield.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. — The Daughter of an Armenian pastor, Aintab, asks for Free Training. Will any of the Lord's people help to provide the 100 guineas required? W. Ellice, Esq., £9.
Dr. GRIFFITH, Hon. Sec.

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, under fully qualified medical women.—74, Jeffrey's-road, Clapham, S.W. Twelve beds. Supported by subscriptions and small payments from patients. Monthly nurses trained.—M. RITCHIE, Hon. Sec.

MR. SPURGEON'S ORPHAN HOMES, Stockwell.—Annual Festival and President's Birthday Celebration, Thursday, June 19. Commence 2.30.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

MEDICAL MISSIONARY ASSOCIATION LONDON.

THE ANNUAL MEETING will be held, God willing, on Monday, June 2, 1890, 3 p.m., in the Lower Exeter Hall. Sir CHARLES U. AITCHISON, K.C.S.I., will preside. Speakers: Dr. T. G. Churcher, Tangier, Morocco; Rev. Peter Thompson, East-end Wesleyan Mission; and Dr. Henry Sol au, Islington Medical Mission.
JAMES L. MAXWELL, M.D., Secretary.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

FRENCH TUTOR.—A Theological Student accustomed to Boys, highly recommended, is anxious for short engagement. July to October. Very small salary. Address M. ORATOIRE, Geneva. Reference, Madame Merle d'Aubigné.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

HELP IS MUCH NEEDED in the circulation of the Scriptures and wholesome Literature. The cure of Ireland's sorrows must be sought in the dissemination of Divine Truth. National schools have done a splendid work in teaching the people to read, and the great want is of a pure and enlightening literature.

The Society is **UNDENOMINATIONAL**, and has at present **21 COLPORTEURS** scattered over the country, in addition to **170** Book Agents spread over **19** counties. Contributions will be thankfully received by—

SIR WILLIAM QUARTUS EWART, BART., Belfast, *Treasurer*. REV. H. M. WILLIAMSON, D.D., Belfast; REV. WALTER RIDDALL, Belfast; REV. J. ELLIOTT, Armagh; REV. WESLEY GUARD, Belfast, *Secretaries*. REV. THOMAS LYLE, Dunadry, Belfast, *Assistant Secretary*.

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FOR ADVERTISEMENTS RECEIVED TOO LATE FOR CLASSIFICATION SEE PAGE 5.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 112, Kensington-park-road, W.

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ILKLEY COLLEGE, Yorkshire. Bracing moorland air. Backward or delicate boys received. Thorough preparation for commercial or professional life. N.B.—Doctors recommend Ilkley air for weak chests.
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MRS. STABB, Manor House, Wolverhampton, wishes to recommend highly, a German Lady who has had the entire charge of her two little girls.

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Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 1s. 10d. (formerly 2s.) Specialité (supplied to Agents, 1s. 4d. in bulk, 1s. 4½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free, also our pamphlet, "How to work up a good Tea business with a little capital!"—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

MATRON-SUPERINTENDENT. — Required for Babies' Castle, Hawkhurst, Kent, by the 30th of June, a thoroughly competent Matron, who must have had considerable experience in the management of infants from the earliest age, in health and disease, and must also have had hospital training. Candidates should be Christians connected with some Evangelical Church, abstainers, and thoroughly competent to control a large household of nurses and servants.—Applications, with copies only of testimonials, to the Secretary, Mr. JOHN ODLING, 18, Stepney-causeway, London, E.

AN EARNEST WORKER wanted, as Curate Assistant in Mission work in Ireland. Extempore speaker, with good strong voice. Fine sphere of work for one anxious to win souls. Liberal stipend.
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A USEFUL HELP wanted to take entire charge of two little Girls. Must be thoroughly domesticated.
Mrs. HUDSON, The Elms, Cold Blow, Bexley.

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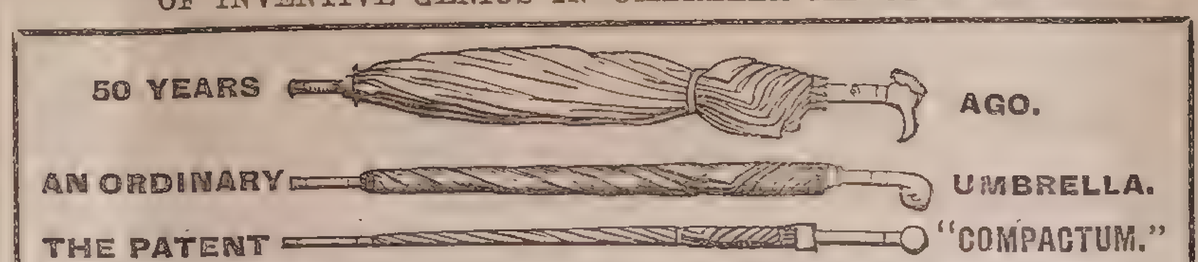

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TWO EARNEST CHRISTIAN SERVANTS wanted for south of England, June 22. Good plain Cook and House-Parlourmaid. Extreme cleanliness and neatness essential. Small quiet family and every Christian privilege. Three kept. wages £16 and £14.—Miss P., 18, Wellington Esplanade, Lowestoft, Norfolk.

MIDDLE-AGED WOMAN wanted June 22, as Cook and to undertake housework, with girl under her. Small family. Trustworthy, obliging, abstainer. Widow and daughter might suit.—Age, wages, references,
Mrs. PERKS, The Friary, Winchester.

DISTRICT NURSE wanted, for country village. Must hold diploma for midwifery, and have had general hospital training. A real Christian desired.—Apply, stating age and salary,
Mrs. PELLY, Newlands, Ware.

COOK. — Thoroughly honest, trustworthy, middle-aged person as Cook wanted. Must be cheerful, obliging, and able to control younger servants. Comfortable home. No washing. Good wages to competent person.
M. L., 13, Rose-street, Newgate-street, E.C.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

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CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

HASTINGS. — Home of Rest for Christian workers and others. Clergymen and ministers will find this a desirable home. Central, lovely position. Near sea and rail. Terms moderate.—Mrs. C., Woodgrange, Cornwallis-gardens.

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GENTLEWOMEN of limited means are offered change of air amidst lovely scenery. Bracing air. Terms moderate. References required. Enclose stamp for reply.—LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

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WEYBOURNE (by the Sea), Holt, Norfolk, eight miles from Cromer.—Private House, furnished, to Let, containing drawing-room, dining-room, three double-bedded rooms, two single bedrooms, two maids' rooms; garden, lawn tennis ground, stables, and cottage. Rent in July and August £10 10s. per week; at other times in the year £5 5s. per week. Comfortable rooms in Coffee house, and attendance. Rent in July and August 10s. per week each; at other times in the year 5s. per week each. Three-roomed cottage. Rent in July and August 30s. per week.—Apply to Miss HAMOND, Fakenham, Norfolk, or Weybourne, Holt.

SEASIDE OLD-FASHIONED COTTAGE to Let for July, August, and September, or part. Nicely furnished, piano. Beautifully situated on main road between Worthing and Littlehampton. Three sitting, 3 bed, and servants' room. Flower garden, 2-stall stable, and coach-house, large yard. Eight minutes to sea, seven station, three church. Good safe bathing, private tent. Quiet donkey, and governess car.
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A COUNTRY HOUSE near St. Leonards to be Sold or Let, unfurnished. Freehold. Three reception, six bed-rooms, two dressing, w.c.; stabling for two horses, coach house, three rooms over; good domestic offices, outhouses, greenhouse, gardens, paddock in about two acres. Pretty country, good neighbourhood. £1,600; part might remain on mortgage, in good repair. Rent £75. Open to an offer.—C., 20, Church-road, St. Leonards-on-Sea.

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REV. J. F. S. HALLOWES, Mission Preacher, 144, Hagley-road, Birmingham, wishes to exchange houses for month of August with minister of some quiet seaside place. His house is large, with pleasant garden, situated in healthiest part of Edgbaston, near Botanical Gardens. He will be glad to arrange to take the services.

LAKES AND MOUNTAINS, Keswick.—To Let, furnished, from middle of June, comfortable house, suitable for small family. Near Convention grounds. Terms reasonable.—J. BARNES, Artist, Helvellyn-street, Keswick, Cumberland.

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MARSHALL, 11, Lawrence Pountney-lane, E.C.

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A. B., 30, Elgin-road, Addiscombe, Croydon.

NORWAY. — HOLIDAY HOME, Vikingness.—Particulars from
Mr. HOOPER, 35, Duncan-terrace, London.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W.
Romans v. 8.

MARQUEES AND TENTS of every description on Sale or Hire. Good second-hand tents, suitable for village services, to seat 100 persons. Price £8.
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THE NATIONAL BENEVOLENT INSTITUTION.—Votes earnestly requested for Mrs. HANNAH CHAPMAN, 61 years, widow, Goldington, Bedford, at forthcoming elections.—Please forward to her or Miss ODELL, Castle-street, Hertford.

SCHOOL EXCURSIONS to Epsom Downs.—Mrs. MANNING (wife of the Station-master at Epsom Downs Railway station, L.B. & S.C.R.), will be pleased to send on application circular giving full particulars as to terms. The station is on the Downs. There is ample shelter without extra charge for 1,000 Children. A dining hall, lavatories, and cloak-room. An abundant supply of pure drinking water.

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BOOKS.—Will any friends who have surplus Books suitable for Working Men's Library to give away, kindly send them to C. FRED WORTERS, Hon. Sec., Shaftesbury Mission hall (London City Mission), 120, Union-street, Borough, or to 125, Sunderland-road, Forest-hill.

SIX DISTINCT, CHOICE, STRONG, old-fashioned Plants (including double Potentilla, 2s. 6d.: Carnations, six excellent plants from cuttings, 2s. 3d.; 100 showy Mimulus, mass of flower, 4s. 3d. Free. For other plants see last week's No. — SIMCOX, Grosvenor House, Plasturton-gardens, Cardiff.

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Little Boots and Shoes.
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ADVERTISEMENTS RECEIVED TOO LATE FOR CLASSIFICATION.

RAGGED CHURCH AND CHAPEL UNION, 4, Trafalgar-square, Charing Cross.—The Annual Meeting will be held in the Society's rooms, as above, on Tuesday evening, June 3. Major John Smith will take the chair at Seven o'clock. Rev. Dr. Tyler, Rev. W. Frith, W. Bramston, Esq., John Kirk, Esq., R. J. Curtis, Esq., Major Evered Poole, will take part in the proceedings. — BURMAN CASSIN, M.A., Hon. Sec.; WILLIAM A. BLAKE, Secretary.

TURKISH MISSIONS' AID SOCIETY.—The Thirty-fourth Annual Meeting of the above Society will be held (D.V.) in the Council Chamber, Exeter Hall, on Friday, June 6, 1890, at 3.30 p.m. The Lord Kinnaird will occupy the chair. Speakers: Rev. J. M. Gibson, D.D.; Rev. W. Spensley; Rev. Dr. Sinclair Paterson; Rev. W. Roberts; Rev. John Edmond, D.D.; Rev. James Neil; and (possibly) Missionaries.—T. W. BROWN, D.D., Secretary.

COMPTON STREET SUNDAY SCHOOL.—Kindly permit me through your valuable paper to say that Sunday, June 8, is twelfth anniversary of the above Mission-school, and we intend on that occasion holding a Floral Service, towards which gifts of flowers (cut or otherwise) would be most gratefully received. They are, after the service, distributed to the sick and poor and the neighbouring hospitals. Will friends kindly direct their gifts to Mrs. TAVERNER, 43, Judd-street, Euston-road, W.C., reaching there not later than June 7.

KINDERGARTEN.—A Lady wishes to learn the Kindergarten system, and wants to know the shortest way, and what premium would be required.
A. L., 3, Belgrave-road, Monkstown, Co. Dublin.

SCHOOLMASTERSHIP wanted by Clergyman. Little boys preferred. Highest references given. Evangelical Protestant.—ALPHA, c/o Principal, Portway House, Plashet-road, Upton Manor, Essex.

AS USEFUL COMPANION, to wait on a Lady, and assist generally. Age 26. Salary £18. Well recommended. Very cheerful, Christian person.—C., apply to Miss Hooper, 9, Upper Baker-street, N.W.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W. Miss HOOPER introduces to Ladies Christian Governesses, Companions, Housekeepers, Monthly, Medical, and Surgical Nurses. Also superior Domestic Servants.

NO SALARY.—A Lady at liberty for six months desires an appointment as Companion (travelling no objection). Good reader and amanuensis, accustomed to illness. Expenses paid.
BETA, Sidney House, Hull.

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3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. David Kerr Cross, M.B., C.M., of the Free Church of Scotland Livingstonia Mission, Lake Nyassa, Africa.

The action of the National Vigilance Association in endeavouring to purge London public hoardings of objectionable posters is much to be commended. The magistrate before whom a recent application was heard seemed to think it was a matter that could be dealt with by the police. By all means; but how is it that the police take no action till the evil has done its work, and till the aid of law is invoked by a private society? The constant recurrence of these offences against public morals clearly shows that the price of protection is unsleeping vigilance. The National Association, under the active guidance of Mr. W. A. Coote, its secretary, is ready to take action wherever it is needed, but the Christian public must accord it an ungrudging support.

Another welcome triumph for social purity is to be found in the judgment of Mr. Justice Cave, in which he condemned to a term of imprisonment a solicitor who had sought to defeat the course of justice by screening wealthy offenders against morals, and by helping to place inconvenient witnesses beyond the jurisdiction of the English Court. The judge properly commented in terms not at all too severe on the complaisant acquiescence of the Attorney-General, who was prosecuting on behalf of the Treasury, in a suggested lenient treatment of the culprit at the bar. It is really most discreditable to the profession that the head of the Bar should connive at wrong-doing, and we cannot be too grateful to Mr. Justice Cave for having so worthily sustained the integrity of the English Bench.

The "May-meeting" season draws to its close, and questions are being asked as to the general tone and character of the gatherings. We rejoice to believe that the meetings have, on the whole, shown the true spirit, and given promise of lasting results. *The Record*, in its last week's issue, said:—

> That upon the whole speakers do thoroughly realise the importance of their work, and that the influence of the May meeting is increasing, there seems good reason to believe. One evidence is found in the sudden conviction amongst High Churchmen that they ought to have some share in the enthusiasm drawn out at this season. They select the annual gathering of the S.P.G. as marking the absence of the enthusiasm and fellow-feeling conspicuous at the evangelical gatherings. They comment with natural regret upon the fact that whilst the C.M.S. can get together, equip, and send off to Africa five men in six days, Bishop Corfe has for six months been looking for half a dozen clergy to join him in his work, and has so far only found one.

High Churchmen, to all appearance, can only follow the "May meeting" at a considerable distance. Without claiming power to prophesy, we may with confidence anticipate the failure of any effort to galvanise ritualistic ecclesiasticism into vigorous independent life.

Even the Roman Catholics are not altogether oblivious of the May meetings. Last week, while Protestants were in session at Exeter Hall, praising God for national deliverance from the Papal yoke, and encouraging one another to resist the insidious encroachments of Rome upon civil and religious liberty, tracts were being distributed outside the building professing to answer the question, "What do Catholics believe?" Zeal for truth and moderation in contention were the warp and woof of these publications of the "Catholic Truth Society." This, however, is not the way of Rome under all circumstances. We must go to her councils and catechisms for the undiluted article, and there we find traces of a spirit quite different from that of these tracts, in which she affects jealousy for God's Word, and expresses detestation of creature worship. Moreover, for evidences of superstition we must go to her manuals of devotion; while for her lust of power, even unto "massacres, treasons, and murders," such as the tract repudiates, we appeal to history, which undeniably shows Rome to have been the usurper of all authority, temporal and spiritual, and the ruthless and anathematising destroyer of the saints of the Most High.

Referring to recent proposals in regard to the conquest and civilisation of Africa, an Irish contemporary says:—

> We hope, however, in the work of conquest and colonisation it will never be forgotten that we are a Christian nation, and that natives will not be prejudiced against Christianity by the methods or policy of a nation so distinctly identified as ours is with the Christian name and character. It is to be regretted that too many of those who represent this Empire in foreign, and especially in semi-civilised countries, carry everything but Christianity with them in their work. We believe a great future lies before this country in Central Africa. We would desire to see Britain extend her dominions and her borders, but we would like her to remember that with the extension of her trade and name there should be the inculcation both by precept and example of those Christian principles without which there can be neither individual nor national prosperity.

We commend these words to the attention of all who may have any influence in the matter. The seed has been sown in Africa by a band of noble martyrs, who gave up their lives for Christ's sake; and it would be lamentable indeed if now the greed of gain and the thirst for territory were permitted to destroy the good that has been done.

It is to be regretted that the proposed legislation in regard to the factory operatives of India, to which we referred in our last issue, does not promise to be of a more distinctly protective nature. A Christian Government ought to have sufficient moral courage to legislate for the cessation of factory work on Sundays, even in India, and it seems like begging the question to provide in the Bill for "four holidays a month," with the idea that the mill owners will find Sunday to be the most convenient day upon which to close their works. The Christianity that is unwilling to defend the sanctity of the Lord's Day is surely not of a very robust kind.

In a recent paper in regard to the grievances of the barmaids, which Miss Black has contributed to the current number of *The Woman's World*, it is pointed out that in some cases where there is no Sunday work "it is the rule to send the girls out at ten on Sunday morning and not to allow them to return until midnight." It is not difficult to see into what temptations a friendless girl must thus be thrown in a large city, especially when it is remembered how low is the remuneration paid to them in only too many cases. But is this practice confined to the keepers of public-houses and refreshment-rooms? We certainly have been informed that there are large drapery establishments in London where the same rule obtains, and where, if the girls prefer not to go out for the day, dinner is not provided for them. Such employers as these incur a great and terrible responsibility, and it is to be regretted that the matter is one with which legislation cannot deal.

There is in the Irish Metropolis an admirable unsectarian society under the name of "The Dublin Needlework Guild," whose object it is to provide articles of clothing for distribution in charitable institutions, hospitals, poor houses, &c. In the year 1889 no fewer than 4579 articles of clothing were contributed by the 1782 associates, each of whom is obliged to give two garments annually. We should be glad to see this example imitated in other centres, for there is true charity in giving time and thought to the needs of the deserving poor. The blessing promised in Holy Writ is for him that "considereth" the poor, and this consideration involves something more than the gift of money.

At the recent bi-monthly meeting of the Presbyterian Assembly's Board of Missions in Belfast, very interesting particulars were given with respect to the mission work in Syria and Palestine. In Damascus there are twelve native helpers, sixty communicants, an attendance of 240 at Lord's Day worship, and a Sabbath-school attended by 143 children. In many places in Syria the work is flourishing greatly, in one centre the average nember attending the services on the Sabbath being 525. When it is remembered that only so recently as thirty years Protestant Christianity was almost exterminated in Syria, this is a condition of things to thank God for.

Mr. Bradlaugh may be supposed to have studied European Socialism, and his outlook in *The Universal Review* for May deserves attention. He apprehends that to win back the temporal power, and to thwart the Italian monarchy, the Church of Rome will use the democracy through Continental Socialism. The dictum that the end justifies the means has led to strange surprises on the part of the Papal Conclave, and signs are not wanting of ominous action in the direction indicated.

The Universal Review publishes a long list of members of Parliament and of literary and professional men who join in a protest against recent Russian atrocities. It is affirmed that outrages equal in enormity have been committed by our own Government. If so, an impartial enquiry is demanded which shall satisfy the nation. The protest of Englishmen against a disgrace to civilisation, and against horrible deeds of inhumanity, ought not to be silenced.

Having last week taken exception to a passage in the address from the chair of the Congregational Union, we are the more ready to quote the following from the words which closed the session. The chairman objected to call that a "forward movement" which disguises the sin that was in human hearts, and which, frittering away the idea that men are sinful, teaches otherwise than did Christ. He added:—

I do not want to see the day when a theological professor is bound also to be a professor of cricket and football. My increasing conviction is that, if we fearlessly preach Christ's Gospel, all social matters, amusements, and entertainments will find their own level, and that will be a high and useful one. They will not then claim a regard and attention higher than that paid to Christ Himself. This present danger is a backward one.

Before the month closes reference may gratefully be made to a field of improvement which, while in danger of being overlooked, is the reward of long labours, prayers, and sacrifices. *The American Missionary* had an article lately on the future of the negro. There are now eight millions of them on the American continent, instead of four millions freed by Lincoln. At the present rate of progress, in fifty years there will be 64,000,000 blacks. They do more work now than before emancipation. Many are coming into ownership of land. They have accumulated property estimated at £50,000,000 sterling. In mechanical, agricultural, and artistic skill, and in the professions of physicians, lawyers, and engineers, their progress is most marked. They edit also and manage a hundred newspapers. All events go to show that the uprising of the children of Ham is a part of the unfolding scheme of God's providence in these days.

A German critic of the highest order, in dealing with a recent sceptical English novel, points out that, though in the volume revelation is included in the list of "impossible miracles," the denial of revelation is "the death of all religion." The author's expressed wish to preserve religion whilst labouring to destroy faith in Christ Jesus, is an untenable position. Professor Beyschlag asserts that the fact that the religious histories of all people are full of fancied miracles only proves that the religious spirit cannot rest in a God whose hands are tied by his own creation. Man's will can disturb the order of creation; then why not God's will?

THE WRECK OF THE "DACCA."—The emigrants on board this steamship, which foundered in the middle of the Red Sea on the 16th inst., left the Emigrants' Christian Home, Blackwall, on May 1, after a season of much blessing. The vessel sank within four hours of striking. All were landed on the reef, some afterwards finding shelter in the lighthouse, and many standing in the water until rescued by the *Palmacotta*. Mr. A. Wilké, manager of the Home, writes:—"The emigrants lost their all. Who will have fellowship with the Committee of the Home, in praise for the marvellous deliverance, and in practical sympathy, by sending clothing for the 220 single women, 150 single men, and 60 in families, including 40 children under twelve years of age?"

"By Inspiration of God."

IMPATIENCE lies at the root of much present-day error. Scientists have generalised in haste, and not a few followers of Christ have accepted as truth theories which they would have done well to doubt, for the simple reason that they are not reconcilable with Holy Writ. The book "Lux Mundi" furnishes ample illustration of this fault, and instead of deserving commendation for having, as they claim, "faced the facts," the writers stand convicted of inexcusable precipitation and credulity. We are glad to observe that Canon Liddon, preaching at Oxford on Sunday last, exposed the specious character of such concessions. Extolling the authority of Scripture, which the book does not scruple to call in question, he said:—

If the Holy Spirit was really concerned in the production of its contents, they might at least be sure that language was not used in it to create a false impression, and that that which claimed on the face of it to be history was not really fiction in an historical guise. The Book of Truth could not belie either the laws of truth or the Spirit and the source of truth. When they analysed the ingredients that went to make up "the spirit of the time," or any one phase of time, notwithstanding its stout assertions of a right to rule, it melted away before their very eyes, like the fashions of a lady's dress, into shapes and modes which contradicted with an equal self-confidence its former self. They might hesitate before they listened to it as though it were a prophet, or make a fetish of it as though it had within it some concealed divinity.

The "spirit of the time" is ever showing itself to be hostile to the mind of God. It is given to self-glorification, not to seeking the glory of Christ. If the Bible inculcates and promotes a spirit which is humbling to humanity and which seeks first the kingdom of God and the righteousness thereof, then, *ipso facto*, it shows itself to be Divinely inspired, and not to have originated in man. Well does the Canon say:—

All that wins for the Divine Redeemer more room in the thoughts and hearts of men; all that secures for Him the homage of order and disciplined wills; all that draws from the teaching of the past and from the examples of the present new methods for doing Him the honour which is his eternal due, may be safely presumed to come from a source higher than any in this passing world, and to have in it the promise of true happiness and peace.

This subject of the character of Scripture has been brought with special prominence before the Free Church of Scotland by the writings of Professors Dods and Bruce. Among recent pamphlets is one (published by *J. Gemmell, George IV. Bridge, Edinburgh.* Price 6d.) entitled, "Remarks on the Bible, by the late Rev. Marcus Dods, father of the well-known professor. Though written in 1828, during the controversy with regard to the Apocrypha, these pages have a real, living interest. The following sentences are as valuable as they are decidedly experimental:—

Few have passed so far into the domain of death, and been permitted to return. I have felt the breath leaving me, that I expected not again to inhale. I have counted the dull, heavy throb of my heart, as it grew fainter and fainter, fully anticipating at every pulsation that it would "heave but once more, and for ever be still!" I have gazed on the faces of those dearest to me till my eye grew dim in the blackness of death, and I could no longer see; and I have listened to the soothing voice of affection, till my ear grew torpid in the apathy of death, and I could no longer hear; and I have felt the icy chillness of death shooting through my veins, arresting the current of life in its course, till sensation itself forsook me, and I could no longer feel.

And while thus placed on the very line that separates time from eternity, what was it that, under a deep consciousness of manifold guilt, enabled me to look forward in the momentary expectation of finally passing that line, calm and tranquil as I am now? It was just that Bible, of whose Divine inspiration I ONCE AS FOOLISHLY MAINTAINED THE LOW VIEW THAT PREVAILS, AS I THANK GOD I HAVE NOW LONG AND CORDIALLY RENOUNCED IT. I consider the opportunity afforded me of bringing it to so severe a test as one of the richest blessings of my life. And recalled as I have been to longer days, I wish to consider every day lost which does not add to my knowledge of its contents, or deepen my experience of its value.

I am well aware that the trying hour will return, and when it does, one of my most anxious wishes will be satisfied if the prolongation of my life be made a means, however humble, of extending the knowledge of the Bible—of maintaining its integrity, and preserving its purity.

Rev. Robert Howie, M.A., in a pamphlet, "Strictures on the Report of the College Committee in the Cases of Drs. Dods and Bruce" (*Gemmell.* 4d.), ably states the position of those who are jealous for God's Word. Remarking that the Confession of Faith lays down no theory on the subject of inspiration, he says:—

The term inspiration is introduced by the authors of the Confession only as the connecting link between the Divine and the human authorship of the Bible. According to them, inspiration is, as Dr. Martin well puts it, "Just that action of the Divine will which brings the two authorships—the Divine and the human—into concurrence, giving to each its place, and doing injustice to neither. It was needful, because what men were to write was to be the Word of God; because what God was to commit to writing, He was to commit to writing by the instrumentality not merely of men, but of the authorship of men. That is inspiration, defined not as in itself, but by what rendered it necessary, and by what it has accomplished."

"The Moral Difficulties of the Old Testament," by Rev. Samuel Prenter, M.A., Belfast, admirably exposes the perversity, or shortsightedness, which would divorce the Law from the Gospel. There are no "difficulties" in the Old Testament, except such as the New Testament brings to view. The former is revelation in its childhood; the latter is revelation in its full manhood. That the comparison discloses want of uniformity is not surprising. Incompleteness is written on every page of the Old Testament Scriptures. The Gospel, however, is not in conflict with the Law, but it has grown out of it. Christ came "not to destroy, but to fulfil."

COUNT CAMPELLO.—A rumour having been set afloat of the perversion to the Roman Catholic faith of the well-known Count Campello, Mr. Carmichael, a member of the Committee of the Italian Church Reform Association, writes to *The Pall Mall Gazette* of Tuesday, declaring the rumour to be baseless. He has recent letters from the Count and his fellow workers to that effect.

THE EVANGELICAL ALLIANCE.—By special invitation, Mr. A. J. Arnold, secretary of the Evangelical Alliance, addressed the Assembly in session at Liverpool of the Welsh Calvinistic Methodist Church, briefly setting forth the principles of the Society and touching upon its practical work. A resolution was unanimously passed cordially approving of the aims and objects of the Alliance.

BANBURY.—Mr. Charles Inglis has held an eight days' special mission in connection with the opening of Grimsbury Hall. In the after-meeting many were enabled to rejoice in a knowledge of their sins forgiven. The sixty-minute Bible talks each afternoon in the Baptist Church were greatly enjoyed, and proved a time of real blessing to many. So encouraged were the Lord's people with these services that they were continued by Messrs Newell and Hall.

Mr. H. M. Stanley has suggested to the Executive Committee of the Stanley and African Exhibition that the Stanley Fund should be devoted to the placing of a steamer on the Victoria Nyanza.

THE THREE GARDENS:

EDEN, GETHSEMANE, AND THE GARDEN "WHERE THEY LAID HIM."

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF EDEN.

II.—Innocence.

God's six days' work culminated in man, whom He formed out of the ground, and into whose nostrils He breathed the breath of life, making him a living soul. Up to this point creation had given proof of the power, wisdom, and goodness of its glorious Author; but did not represent Him. Man—quickened by the breath of God, and endowed with reason, emotion, conscience, will—shows forth what his Maker is; not as a shadow, nor as the reflection in a mirror, nor as a marble statue, or "stony image cold and numb," but as a child may be the picture of his father.

Man, God's child, was not left to build and furnish a home for himself by his own labour, like some castaway thrown by a storm on a desert island. Love was in Eden beforehand, and made a place ready for his coming.

Where Eden lay and what were its boundaries the writer of Genesis does not tell.* A distinct locality was evidently present to his mind, which it was presumed the reader would at once think of, or at least be able to discover. General consent fixes it somewhere in Western Asia, in a district intersected or bordered by the Euphrates and Tigris.

Eastward in Eden, as Kalisch says, "in the region of light, where the sun sends his first and purest rays, in that region with which the notions of joy and splendour are naturally associated," the Lord God planted a garden, or (as the Septuagint translates) a paradise. The usage of the word suggests a "park," fenced in, and planted with trees, shrubs, and flowers, and stocked with peaceful animals. We think of glades and groves, fresh with dew, and bright with morn, the gleam and music of sparkling rills, sunlight quivering through green leaves, the song of birds, the hum of insect tribes, wide expanses lying to the sun, delicious odours scenting the breeze, fruits hanging ruddy or golden to the hand, and, overcanopying all, the pure azure sky. Whether God prepared this paradise by the slow processes of nature or otherwise, no hint is given: the hieroglyphic picture is that of a gardener setting plants in the ground, and tending them as they grow into trees. The extent of the garden could not be great, being limited by the ability of a single pair to dress and keep it. Certainly there is no warrant for saying that it "comprised extensive countries."

In the midst of the garden were two mystic trees distinguished from the rest—the tree of life, and the tree of knowledge of good and evil, of which latter man was forbidden to eat under penalty of death. In these two trees God set forth the way of life and the way of death; and, in so doing, asserted his sovereign right to rule in a manner impossible to mistake.

Placed in this garden, man sustained two relationships. On the one hand, he was God's subject, bound to Him in love and duty. He alone on earth was capable of knowing God, of saying *Thou* to Him, of rendering Him intelligent homage and obedience; of living in fellowship with Him and glorifying Him as God. On the other hand, he was creation's lord, entrusted with undivided sovereignty over the earth. The ground required tilling; the seed required sowing; the herb and tree required culture: the fruits required gathering; the beast of the field, after its kind, required a master's guidance and rule; and to man, as God's vicegerent, the ruler's place was given, and the sceptre was put into his right hand.

Everything lay within his reach that was necessary to his happiness, to the development of his nature, and to the fulfilment of his great destiny. There was sustenance for natural life in the fruits with which the trees were laden, and in the produce of the ground. In dressing and keeping the garden, maintaining its beauty and order, and bringing out its hidden riches, there was provision for healthful labour—for innocence does not imply idleness, nor idleness happiness. There was all the delightsomeness of human affection between two pure hearts. In the mysteries of nature on every side, and in the glories of the sky, there was incentive to the quest of knowledge. There was unbounded scope for moral training in obedience to the Divine will as it might be progressively unfolded. Crowning all, there was the blissful privilege of walking with God.

We have no warrant for attributing to the first man angelic endowments and virtues: such a picture is purely fanciful: but neither can we imagine him a low-browed savage, herding with beasts of prey, making his lair in cave or thicket, little higher than a Caliban or an ape. The inevitable impression made on the reader of the Genesis record is that nothing was awanting to man's well-being and the development of his nature; a path of illimitable advance lay open before him, with no hint that he must rebel against his Maker in order to possess his freedom and enter upon his true inheritance. It would almost seem, too, as if he were endowed with some "sense," now lost, whereby he stood *en rapport* with the spiritual realm; or as if some window, since curtained or built up, looked to the heavens—like that through which the prophet's servant saw the mountain full of chariot's and horses of fire round about. "Happily joyous of heart toward God," says Melancthon,* "delicately susceptible toward all good and Divine things, he lived in and from God, as the child lives in and from the mother."

The tenure of this happy estate lay in the obedience of faith. Man was to stand by simple fealty to God, rooted in trust. Nothing of the nature of fate or destiny compelled him—no resistless law like that which keeps the planets in their orbits. Trustful dependence on God, conjoined with gratitude, issuing in free-hearted and loving obedience—this was the very idea of his life. As a test of obedience the tree of knowledge of good and evil was planted in the garden, within sight and reach, but fenced off by a prohibitory "command." Had the command been "grievous," had it involved suffering or even great difficulty, it might have been said: The balance is loaded at the danger end, and the test is not fair. But the command was light and easy to obey; and disobedience consequently the more inexcusable. "Thou mayest not eat; for in the day thou eatest thereof thou shalt surely die." *Die;* an awful word, yet not interpreted to Adam in its full scope of significance—only enough to create dread, if dread be possible to innocence.

As we find in pursuing the story, sin entered and death followed. Nay, in a sense, the sinning was the dying; and the Divine treatment of man from this point assumes his death, and proposes to raise him from it. At once man took the place of death, and that whole primeval dispensation was brought to an end, and another and higher was introduced. It was not that God exercised "his royal prerogative," and granted a reprieve; it was not that He proceeded to re-knit the broken thread, that the shuttle might go on again, and the pattern be completed; but a new dispensation, involving principles of "grace," was initiated, under which a grander and diviner life than the Edenic was opened up for man, and God was manifested in Redeemer-love.

"Thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Is this, then, an appeal to man's self-love, and dread of suffering? Is he to be held fast in his allegiance by the mastery of fear? Is he to obey like a slave, under terror of a curse? Is this how "conscience" is created? Does God begin the training of the noblest creature of his hand by issuing a threat? Nay; here is no threat, but merciful forewarning adapted to a will-endowed and responsible moral agent. Without the "command," there had been no summons to obedience; without exhibition of the penalty, man (sinning and lost) might have replied against God: *Why was there no danger signal held up—no red light exhibited?* But the loving Father bars the entrance on the road to death by a double fence. It should have been enough to say, *Thou shalt not*, by Him who had the right to say so; but He also shows what must inevitably follow if man shall fall off from God; and this not merely that man in sinning may have no excuse, but that there may be a moral barrier in the way to ruin.

* The name is usually derived from a word meaning "Delight." It seems more probable, however, if not certain, that it comes from Idin, a plain, which is more in keeping with the Genesis narrative.

* Apology for the Augsburg Confession.

HOME OF INDUSTRY.

A large and choice company gathered at the usual workers' meeting last week to greet Miss Synge on her return from the West, where she had inaugurated so many happy meetings and classes for postmen and telegraph messengers, and Mr. Kirkham returned from his visit to the Holy Land.

The farewell hymns sung by the sixtieth band of children gathered in at the Home of Industry touched all hearts. They sail by the *Parisian* on June 5, in charge of Mr. Merry, Sen. During the past winter much sickness and death around have filled the Homes with young life. Many a touching tale of woe has sunk into the hearts of the workers, to be blotted out, we trust, by Canadian kindness.

The two special speakers awoke feelings of gratitude among the interested audience for God's preserving care. Miss Synge recorded earnest, loving work, in spite of many difficulties; answers to prayer; hearts won by gentleness and wisdom. The incidents of travel in Eastern lands from Mr. Kirkham created mingled feelings of joy and sorrow. The presence of the Lord was felt, as prayer arose for absent fellow-workers in many climes, and for blessing upon the band of orphan boys and girls.

MAY MEETINGS.

Belleville Mission, Paris.

ON Tuesday afternoon last week a meeting was held at Exeter Hall on behalf of Miss de Broen's Belleville Mission, Paris. The work was well described, and while friends must have gone away greatly encouraged, those to whom the work was less familiar cannot but have concluded that the Mission deserves their cordial support. Mr. F. A. BEVAN, who presided, commended the work with confidence, for he has seen it, as well as watched its progress for years.

Miss DE BROEN was not very well, but she delivered an interesting address. For five months the influenza has been troubling her. She told of her efforts to comfort the poor French refugees in London twenty years ago, and narrated how, under the guidance of God, she entered upon work among the Communists of Paris. She had found great joy in speaking of the love of God in Christ to the distressed people. When she began work at Belleville she had no idea of the difficulties that were in store for her, but grace and cheer have been given as the enterprise has enlarged and the stress of the times has required. Now the agencies include a medical mission, Gospel meetings, temperance work, schools on Sundays and week-days, an orphanage, visitation at the homes of the people, and the circulation of the Holy Scriptures, as well as tracts and periodicals. Scripture portions are sold at the medical mission, and altogether over 20,000 have been so circulated. Last year the attendance at the dispensary reached the high figure of 27,359. Miss de Broen asked Christian people not to forget her work. The door is wide open, and all the agencies are carried on with the small outlay of about £3,000 a year. Ladies and gentlemen wanting to spend

HOLIDAYS IN FRANCE

would find a ready hearing for the Gospel in the villages round about Paris.

Rev. A. A. ISAACS, of Leicester, declared that he had never come into contact with a work so important, as well as so admirably organised and effectually carried out, as the Belleville Mission. He described a personal visit, and told of the blessing his daughter had experienced as, summer after summer, she had spent her holidays helping in the work.

Lord KINNAIRD eulogised the work, which he had frequently seen. Mr. JOHN TAYLOR, who took an active part on the War Victims' Committee of the Society of Friends, which administered relief during and after the Franco-German War, also spoke. His was a cordial testimony, concluding with the statement that one of his daughters had spent several months at the Mission.

Mr. ANDERSSON, a Swedish gentleman, who has for three winters been working in connection with the Mission, spoke of the great spiritual need of the Paris poor. They are incredibly ignorant. More than once questions have been put to him as to whether he wrote the Bible!

When, on one occasion, he was reading about "*Le pharisien et le publicain*" (the Pharisee and the Publican), a man interrupted, saying there was a mistake, for it should be *le Parisien et le républicain* (the Parisian and the Republican)! The people are

WITHOUT KNOWLEDGE OF THE BIBLE.

A poor woman told one of the workers, Mr. Hoste, she had "full assurance" of salvation; when asked to explain, she went to a cupboard and produced a bottle of "holy water." Yet, joyful news, some have yielded to the Gospel message. A woman, a flower-maker, has not only acknowledged Christ herself, but brought to the Saviour two girls who work with her.

About a month ago, said the speaker, I visited a woman who was dying of consumption. I asked her whether she was ready to meet death, and she said "Yes," for she had "done her penance!" The people grope in darkness. Eight months ago a man came to the medical mission to be healed; the disease, however, was too far advanced, and the patient had for some time been expecting death. Last week he told Mr. Hoste: "I came to you for bodily healing; I did not get it, but I got healing for my soul. I am saved, and although I suffer very much, I am waiting for the dear Master to take me to Himself." An old woman who had found Christ said: "When I die, don't weep, but say 'What happiness!'"

That the work is of God was grandly demonstrated, and it is hoped that Miss de Broen and her helpers will be much cheered by the steady response of friends to the needs of the Mission.

China Inland Mission.

QUITE a numerous company of deeply interested friends met in the Mildmay Conference Hall on the afternoon of Wednesday week for the anniversary of this Society. The relations and intimate friends of the large body of British missionaries now in the field would in themselves constitute a host, and no doubt many of these were present last week.

In his introductory words, Mr. GEORGE WILLIAMS sounded a note of praise to God for all the favour He had shown to the work and workers of this Mission. Prayer has been very markedly heard and answered in the past, and we may confidently expect that God will smile on the devising of large things for the evangelisation of the millions of China. This, of course, was a reference to Rev. J. Hudson Taylor's plea for a thousand fresh workers from Europe and America, who should give themselves to itinerant evangelisation.

Mr. THEODORE HOWARD read an interesting letter that had come to hand from Mr. Hudson Taylor, dated Singapore, April 16, and addressed to the friends assembled at the annual meetings. We reproduce some parts of it:—

"As our numbers increase and the work grows we need all the more prayer. Each new station opened and each effort to open one brings its own record of difficulties; for our work is a warfare, and we are sure of opposition, at least, from those unseen but mighty powers, the wicked spirits in heavenly places, and not seldom, also, from opponents who make themselves both seen and felt. Where, then, is our strength or even our safety to be found, save in abiding in Christ? We ask your fervent prayers that *all* our workers may be kept so abiding; and beg for special remembrance for those who, as senior missionaries, superintendents, members of our councils, and directors, are sure to be specially tried, and who need special guidance and support."

Mr. Taylor proceeded to report that in March, 1890, the total number of workers in China, and on furlough, including associates, was 383. "It is no small joy to me that among the last party from England was my dear son Dr. F. Howard Taylor, the third of my children who has joined our work. May I here ask prayer for the children of all our missionaries, that they may all be converted and blessed, and that many of them may be called to missionary service?"

The number of stations with resident missionaries was stated to be 87 (an increase of ten during last year), besides many out-stations worked largely by native helpers. The number of baptisms during the year was 538. On this point Mr. Taylor said, "Great care is now taken in most of the stations not to baptize candidates without a previous testing probation, in which the profession of each one of having passed from death unto life has been supported by the testimony of a consistent walk. We may therefore hope that there will be fewer subsequent disappointments than where this precaution has been neglected. As an evidence of growth in grace among the converts, we may add that the number of *unpaid* native preachers has considerably increased. For this we are profoundly thankful: no feature of the work is more cheering. The hope for the future lies, in no small measure, on the work of the Holy Spirit through the spontaneous efforts of the native Church."

After a reference to finances and to mission premises, Mr. Taylor alluded to the fund for superannuated missionaries. "God has put it into the heart of one of our oldest and most liberal friends to found a special fund for worn-out workers by a donation of £4000, hoping that many others will sympathise with his desire to see such workers provided for independently of the current income of the Mission, and will add to the fund."

"Lastly, may I ask your earnest prayers that the whole Church shall be stirred up to quickly obey our Saviour's great command to 'preach the Gospel to every creature,' so far as China is concerned? We have shown the possibility of speedily obeying this command in the pages of *China's Millions* and in THE CHRISTIAN. A little reprint of this paper, called 'To Every Creature,' has been published by Messrs. Morgan & Scott at 6d. per dozen, and can be had by those who will help to circulate it. The force of the argument and the practicability of the plan have been recognised by many missionaries in China and by returned missionaries in America and Europe; not a few are daily praying for its accomplishment. It would be a great blessing to the whole Church to do the work: hence our desire to see many missions and countries engaged in it. The thing is of God,

AND WILL BE ACCOMPLISHED."

Supplementing Mr. Taylor's statement, the secretary, Mr. BROOMHALL, said the total receipts for the past year were £51,484; but of this £9,188 went to the famine fund, £3,255 to the building fund, and £4,046 to the superannuation fund, leaving £33,642 available for general mission purposes. This was an increase of £3,638 on the previous year, but it was not in proportion to the increase of workers. The brethren and sisters from America are provided for by funds sent from that land. There is need of prayer and trust, said Mr. Broomhall, in reference to funds. In the past we have joyfully raised Ebenezers to God, and we must continue to count upon his faithfulness in providing for those who have gone out to do his will in China; but for these things He will be inquired of, and it is right that each should individually search and see if there be in him or her any cause for the withholding of the needed means.

Touching on the publications of the Mission, he said that a new edition of "China's Spiritual Need and Claims" has just been issued, and also a new edition of "Days of Blessing in China." The circulation of these books would be very helpful to the work. Mr. Broomhall said he did not feel so sanguine as Mr. Taylor as to the number of people who could be reached within a given time, but every true Christian must sympathise with the longing desire that the Gospel should be proclaimed to every creature; nothing less than that could satisfy the heart of Him who tasted death for every man, and who now waits that He may see of the travail of his soul. If the churches at home were aroused to a due sense of their responsibilities and privileges, the work could be carried out both as to workers and to means.

Some very earnest words in the same line of exhortation followed from Mrs. HUDSON TAYLOR. Then Mr. GEORGE ANDREW had an interesting account to give of pioneering work in the provinces of Yunnan and Kwei-chau, and of the hindrances that come from the terrible opium habit. A Chinese lady, wife of Mr. Parker, one of the missionaries, also spoke briefly, dwelling in simple, but truly eloquent words on the havoc wrought among her own family connections by the ruthless opium. In addition to that, since she became a Christian she had seen much of the opium poisoning so common. She put in a touching plea for more

medical missionaries, who could deal with the bodies as well as the souls of the people, and for lady workers who would teach her benighted Chinese sisters the way of life. The closing address was by

DR. A. T. PIERSON,

who was most impressive in his statement of the needs of the great heathen communities. We must get beyond mere enthusiasm, he said, and face the hard facts as to the world's condition. After describing, in figures familiar to our readers, the immensity of the world's spiritual destitution, he contrasted with it the existing provision for the spreading of the Gospel light—700 workers among China's 350 millions; about as many more for India's 400 millions; only 13 missionaries to Siam's 8 or 10 millions. Then think of the 90 millions in the Soudan region without a single evangelical witness; and the 40 millions in the Central African lake districts, sitting in heathen darkness. Prayer to God and the passing of resolutions are not enough; something must be *done* for these perishing souls. There must be a far greater sacrifice of self, and of property, to this work of missions. Instead of a paltry 2½ millions annually, the churches might raise 45 millions a year, if each of the 30 million church members gave but a penny a day. Passing from this point to the wonderful opportunities of service that now exist, Dr. Pierson described the marvellous and really miraculous way in which country after country, and continent after continent had been opened, in the providence of God, to the labours of the Gospel missionary. We shall have to answer for it at the judgment seat of Christ if these opportunities are not utilised in obedience to our Lord's command.

EVENING MEETING.

At the meeting in the evening, Mr. J. E. Mathieson drew attention to the attractions which China offers for workers in the Gospel. Mr. Theo. Howard again read Mr. Taylor's letter. Colonel Morton, as the new superintendent of the Mildmay work, expressed very heartily his interest and sympathy with the Inland Mission. Mr. Edward Pearse told something of the encouragement which he has experienced in opening up work in the city of Chung-ku, Shan-si province, during the past two years.

Dr. PIERSON again delivered an address, his theme being "the regions beyond," which had yet been untrod by the Christian Church. His remarks were based upon 2 Cor. x. 15, 16. Here, he pointed out, the Apostle was warning the followers of Christ not to look back with satisfaction and self-complacency upon the things already attained, but to reckon all that as nothing, and to reach forward to something sublimely in excess of what has been seen before. Some of these "regions beyond" were pointed out. First there was the region of unclaimed promise, and this land was exceeding great. The Church had been told to possess the land, but they had not yet claimed it. Joshua and his followers were commanded to take possession of the Promised Land, but before they could do so they were to measure it off with their feet; they only went over about a third of it however, and they only got a third. Here is an allegory full of meaning to the Christian Church; she should have faith to lay hold of God's promises. Then there is a vast region of prayer that has not been entered. The Son has bidden us to go to the Father in his name, and has promised that whatsoever we ask, believing, it shall be done. This is a "region beyond," which few have realised. Dr. Pierson also drew attention to the privilege of giving, and urged that all Christians should lay aside of their substance regularly and systematically, according as the Lord had prospered them. Lastly he emphasised the need of holy living in the churches at home. This is another region in which there is much land to be possessed. If the power of God is to be manifest among the heathen there must be a high standard of holy living amongst God's people. They must be dwelling in God, and have God dwelling in them, and be continually praying in the Holy Ghost.

This last point was further enforced by Rev. J. H. Horsburgh, and after him Miss Campbell spoke briefly, saying that she had come home from China for no other reason than to tell the people throughout England that the Lord had need of them in his service among the heathen. Mr. George Parker and Mrs. Parker also added a few earnest words.

Christian Blind Relief Society.

IN the hall of Sion College was held, last week, the annual meeting of this Society. It aims at relieving, without distinction of sect, those whose poverty is greatly aggravated by blindness. Lord ROBARTES presided, and spoke in warm terms of the principles and work of the Society. The report of the hon. secretary, Rev. J. PULLEIN THOMPSON (Vicar of St. Stephen's, Bow, E.) told of increased work and advancing prosperity. Nearly 300 poor blind persons are, by means of this Society, relieved from the grinding pressure of want. Residence in distant parts of the United Kingdom is no bar to benefit, pensioners being found from the Channel Isles to the Orkneys. The report concluded with a vigorous appeal for increased help, in order to enable the Committee to double the amount of pension granted. An increase is sadly needed.

Canon SCOTT pointed out how the afflicted poor are often regarded by unkind relatives as incumbrances, and how a little pension gave them a wonderfully different aspect. Rev. C. H. KELLY said that, if the report were well circulated, it would appeal to the sympathies of benevolent people, for affliction knew no denomination, no nationality, and no rank. The blind have compensations, it is true, but none that can really set aside the greatness of their affliction. It was important that relief should be given in the homes of the poor—that husband should not be separated from wife, parent from child. The donors and visitors are themselves blessed; their hearts are softened, their sympathies broadened, and their natures bettered by contact with the blind, who can teach them many lessons.

Mr. F. A. Bevan, Sir John Colomb, M.P., Rev. C. Moinet, Mr. Griffiths, and Mr. Wainwright, treasurer, also addressed the meeting. Dr. Campbell's Junior Choir, from the Royal Normal College of Music for the Blind, sang at intervals.

The Friends and Regulated Vice.

SINCE the repeal of the English Contagious Diseases Acts, in April, 1886, the entire English repeal party have dissolved, except the Ladies' National Association, and the Friends' Association. The latter organisation met for their annual meeting on May 22, at Devonshire House, E.C.

Mr. WILLIAM FOWLER, who was the first to raise the question of repeal of the English Acts in Parliament, exactly twenty years ago, very appositely presided at this meeting. Having got rid of the State legalisation of vice in England, the Friends' Association, like the British and Continental Federation (whose meeting we refer to in another column) has turned its attention to the cause of morality in India. The Friends' Association has a Commissioner in India, collating facts and details as to the provisions and working of the Cantonments Act, which, as that Commissioner alleges, contains clauses practically allowing the licensing of immoral houses, and the more odius powers of the old English Contagious Diseases Acts. Against this system the Friends' Association makes itself an ally of the British and Continental Federation; the Commissioner in India has established two local newspapers in the cause of morality, and so the double object of educating local public opinion, and of collating facts to bring pressure upon the Home Government is accomplished. The moral instruction of the Indian public has really to be conducted *de novo;* child marriage and all its attendant horrors have to be combated; obscenities of all kinds, and an inherently low standard of morality have to be counteracted; in this good and Christian work the Friends' Association co-operates with its money, its prayers, and its practical activity.

Professor STUART, M.P. was one of the principal speakers at the meeting, and his statement of the relations of the English repeal party and the India Office and Lord Cross, was listened to with very great interest. There is little doubt that unless Lord Cross can show Professor Stuart and the Right Hon. James Stansfeld, M.P., that the Government of India is really and loyally acting up to the letter and spirit of the English House of Commons on this question, the Friends' Association will with energy link itself to the re-organised repeal party which will arise in England, and the cause of righteousness and public purity will be fought again, as it was for the eighteen years prior to 1886.

Thames Church Mission.

THIS Mission gave an account of its stewardship for the past year at its annual meeting, held under the presidency of Sir ALBERT K. ROLLIT, in Sion College, on Wednesday of last week. The district occupied by this Mission extends from Richmond Bridge to the Nore Lightship—a distance of seventy-five miles, forty-five of which are navigable by the largest ocean going craft. The workers have endeavoured to discharge their duties with energy, zeal, and a due sense of responsibility. The figures submitted as to visitations, meetings, the distribution of literature, &c., were eloquent from their magnitude, and their far-reaching significance. To use the words of the secretary, Rev. H. Bloomer, in summing up results, "simple, unvarnished stories of sailors converted, of drunkards made sober, of thousands of homeless emigrants gathered together to listen to the old, old story of Jesus and his love, of bargemen brought in, are evidences that God is with this Mission." There is, it was regretfully stated, a deficit of £582.

The Chairman said the report was interesting, satisfactory, and suggestive, and he gave a very full analysis of some of the most important of its figures. From his long experience as a shipowner, and his more recent connection with deep sea fishing, he had an interest in all that concerned the welfare of sailors. To sailors, England was mainly indebted for her national greatness. He was glad to notice that the Mission cared for the bodies as well as for the souls of seamen. The benefits of the Mission were not confined to sailors; emigrants and others shared its good influence.

Canon BARKER delivered an eloquent address in support of the Mission. He had recently observed that rich men, recognising the responsibility of their wealth, gave away princely sums for good works, such as polytechnics and the like. He would suggest that some rich man should come forward, wipe off the deficit, place this Mission on a sound financial basis, and permanently extend its operations. Rev. BURMAN CASSIN hoped that the Mission would be munificently sustained. Rev. Dr. WHITE said that the Religious Tract Society would always be ready to support the Mission with literature for distribution; he urged private prayer as the means of making its labours effectual. Rev. Mr. BLASHFORD drew attention to the evangelical character of the work; it had nothing to do with ceremonials, but everything to do with Christianity.

Social Purity Alliance.

THIS sturdy little Society, which was the first to take a stand in the interests of public morality, and to maintain the obligation of the moral law upon men and women alike—from which the White Cross Society became an offshoot, and of which the Gospel Purity Society and the Church of England Purity Society owe filial obligations—held its annual meeting in the Council-room at Exeter Hall on May 20, with that well-known champion of morality, Mr. H. J. WILSON, M.P., in the chair. There was a most pleasing reunion of veteran workers, and the establishing of fresh friendships.

During the year, 110 new members have given in their adhesion, making a bead-roll of one three thousand supporters—each one of whom is pledged, not only to personal purity, but to the dissemination of their principles by word and influenee. A large number of public meetings has been held under the auspices of the Alliance throughout the kingdom, and it was encouraging to hear the Secretary report how provincial cycling clubs voluntarily mustered to listen to a sermon on social purity, or members of a local branch came together to discuss the fundamentals of social ethics. A strong, buoyant, combative, and aggressive spirit pervaded the entire meeting—not merely the speakers. Since the inception and formation of the Alliance, the number of offshoots taking up very much the same kind of work had multiplied; no one looked upon this fact as a reason for cessation of effort, but, on the contrary, a motive for renewed vigour in propagandism.

The need of voluntary workers is greatly felt by the Alliance, and while the Secretary has got many new committees and private individuals at work during the past year, he has abundance of openings for other workers.

The speakers included Mr. H. J. Wilson, M.P., Miss Blanche Leppington (who made a most thoughtful, clever, and incisive address), and several ministers. The spirit of the meeting breathed encouragement and hope.

British and Continental Federation.

THIS Federation for the removal from the world of every form of sanction or regulation of immorality by Government and Legislation, which Mrs. Josephine Butler took so large a share in starting nearly two decades ago, held its annual meeting on May 21, at Westminster Palace Hotel, under the presidency of that veteran of the cause, the Right Hon. JAMES STANSFELD, M.P.

The focus of interest in the meeting was a statement from Professor STUART, M.P., in regard to India. The English Parliament, after twenty years of agitation, consented to repeal the English Contagious Diseases Acts; and Lord Knutsford has co-operated in making the regulations in British colonies consistent with that repeal spirit in the House of Commons. But in India the case is different, and the English repeal party have fairly good evidence that the medical and military authorities in India have secured clauses in the new Cantonments Act, which will enable them to supervise and manipulate public immorality as was done under the English Contagious Diseases Acts. Lord Cross, as Secretary of State for India, declines to believe that the Government of India will try to infringe the spirit of the House of Commons on the question, but Professor Stuart and his party at this meeting were sufficiently convinced of the intentions of the Indian authorities to form a kind of Watching Committee, or Committee of Investigation; and they are very firmly resolved that if their subsequent inquiries shall prove their suspicions correct, the whole of the forces in England which fought so stubbornly for twenty years against State Legislation of Vice shall be reorganised, and the campaign on behalf of public and legislative purity shall be restarted.

Certainly Professor Stuart's statement about India was an important and interesting one. He spoke with good authority, with deep appreciation of the gravity of his words, and with chapter and verse for every quotation. Painful as the subject is, it must, for righteousness' sake, be faced, and Christian repealers will face it.

Female Penitentiary and Guardian Society.

FOR eighty-three years this gallant little Society has proffered a helping hand to girls and young women whose one slip from rectitude might have led to their utter ruin, had not that helping hand been extended. And what a tremendous catalogue of good done was read to the meeting on May 21 by the secretary, Mr. W. EDWIN PAGE. Nearly 10,000 women have been suitably married from the Home, placed in respectable situations, reconciled to friends, and otherwise given a fresh start in life since the Society began its philanthropic work. No less than 175 have been so relieved during the year just ended, an average of over three a week.

"The extreme youth and ignorance of those who compose the greater part of the inmates of these Homes must necessarily awaken the compassion and interest of every benevolent mind," said the secretary; and when it is stated that the average age of inmates received was eighteen years, and that five per cent. were led astray at the tender age of thirteen years or under, who would hold a different opinion?

The good done by this Society is not bounded by assisting in one act of reclamation to virtue. Most pleasing testimony of moral and spiritual benefits were laid before the meeting: habits of order and the discipline of life have been inculcated, ignorance has been educated, turbulent and evil passions have been put under moral restraint, modes of livelihood, as well as industry and thrift, have been taught, and in not a few cases the salvation of the body has led to the salvation of the soul.

The financial statement was exemplary, though insufficient. The maintenance of each inmate on a wholesome and healthy dietary is done for 3s. 4d. a week, and the young women are trained so much in "self-help" that during the year they have earned £2,075 in the laundry, and, after allowing for every working expense and cost of necessary fuel, &c., have realised a profit of £826. Friends are invited to give the Home employment by sending their laundry work, which we can testify is beautifully and cheaply done.

The address of the Society is Stamford House, High-street, Stoke Newington. The speakers included Lord Kinnaird (who presided), Rev. R. P. Downes, Rev. J. M. Gibbon, Rev. J. M. Laycock, and others.

Primitive Methodist Missions.

A VERY large and fervent audience attended the annual meeting of the Primitive Methodist Missionary Society in the Metropolitan Tabernacle on Tuesday evening of last week. Much enthusiasm prevailed. All the reports of the home, colonial, and foreign missions gave assurance of further success. Measures have been taken for an extensive system of evangalistic work in London and other large cities. What had actually been begun with much courage and zeal was pioneer missionary effort in a hitherto unattempted field in South Central Africa. In the Australasian colonies the Connexion had been obtaining a firm foothold through its supply of the means of grace to a population scattered widely, in very many instances, over vast areas.

After some earnest words from the chairman (Mr. J. H. PETERS), the advancement of the Connexion in wealth, education, and refinement within recent years was discussed by Rev. R. R. CONNELL, with the view of showing the danger attending that improved material condition of slighting or neglecting spiritual things, and of warning against quenching the missionary spirit. Rev. EDWARD SMITH gave a graphic account of scenes and incidents attending mission work in the slums, and counselled warmly a hearty co-operation with the missionaries, whether labouring at home or abroad. Rev. JABEZ SMITH, who had come home from Fernando Po to recruit his health, and was soon to return to his former station, pictured very vividly the difficulties which the Gospel and those who proclaimed it had to encounter there. Of the old inhabitants he had little hope; and he aimed, therefore, at winning the young, and that was no easy matter. To the delight of the audience, a little native boy, who had been taken to England by Mr. Smith, was brought forward. The child had a very intellectual face. At the request of Mr. Smith, he sang, very sweetly, a version in his native language of the hymn, "Jesus Loves Me." Mr. GEORGE WARNER sketched rapidly what he had seen and heard of mission work in the Australasian colonies. After the customary votes of thanks, a motion protesting against compensation to liquor-dealers was proposed and carried unanimously.

London Anti-Vivisection Society.

THIS Society, founded in 1876, seeks the entire abolition of tortures practised upon sentient animals, under cover of an Act of Parliament that is supposed to protect them from pain and wilful hurt. Instances of infringement have been reported to the Home Secretary (who alone may sanction a prosecution) without effect. Vivisection is practically uncontrolled, while professedly supervised, and, in certain cases, prohibited. The rejection of last year's Parliamentary motion to reduce the salary of the inspector under the Act shows that public opinion is not yet sufficiently educated to warrant the introduction of a prohibitory Bill; but the debate gained new friends to the cause, and exposed the ignorance of the Home Secretary respecting an Act, for the enforcement of which he is responsible, when he declared that the present inspector (Erichsen), whose first annual report bore date 1887, had, for ten or fifteen years, discharged his duties satisfactorily.

Lord TRURO, presiding at the meeting in St. James's Hall on Tuesday afternoon last week, mentioned figures showing an increase in the practice, with disregard of attendant suffering. Mr. REID (secretary) read letters of regret for absence from the Duke of Portland, Mr. Justice Hawkins, Viscount Sidmouth, Right Hon. James Stansfield, Rev. Canon Bell, of Cheltenham, Lady Florence Dixie, and many others. That vivisection is contrary to true science; useless, fallacious, and misleading in its results; virtually uncontrolled; and unreasonable upon religious, moral, and humane grounds—these facts were embodied in resolutions, and abundantly proved and illustrated in the speeches of about a dozen gentlemen, representative of the medical, legal, ministerial, and scientific professions. Mr. GEORGE CANDY, Q.C., while avoiding personality, was unsparing and logical in examination and condemnation of the report (and favourable comments thereon of *The Times*) furnished by "an inspector who does not inspect," but confines his visits to a licensee to one in twelve months, and is dependent for information upon vivisectors whose communications are not made public. Christians should obtain the annual report and other publications of this Society, that they may inform themselves and use their influence in efficient protest against brutalising, revolting, and fruitless cruelty.

British Women and Temperance.

On Thursday evening last week, the public annual meeting of the British Women's Temperance Association was held in the Memorial Hall, Farringdon-street. The large assembly-room, as the hour of opening approached, was filled to excess, and an overflow meeting had to be provided for in the library. The chair in the large hall was taken by Lady Henry Somerset, who had been elected President of the Association, as successor to the late Mrs. Lucas.

The report for the year was read by Miss J. A. Fowler, the hon. secretary. It opened with a touching tribute to the memory of Mrs. Lucas, and the expression of the hope that her mantle might fall on the officers and members of the Association. The number of directly affiliated societies was stated to be 264, and to these must be added 161 branches dependent, making in all 425 organisations. The past twelve months gave evidence of real and steady progress. There has been no decrease in the demand for deputational service; the autumnal meetings in Liverpool were most serviceable, the drawing-room meetings have been attended with advantage, and the quarterly conferences have been instructive and directive. From the visit of Mrs. Leavitt an impetus had been imparted to the movement.

Lady Somerset delivered a most eloquent address, stating that she had felt constrained through her duty to Christ to accept the office of president after careful deliberation and earnest prayer. With exceptional perspecuity and elegance she described the change in the topics and tone of the poetic literature of the country within the present century. Poets like Hood and Mrs. Browning found worthier themes for their muse than imaginary love-sick swains. The terrible struggle of the poor for food and better surroundings has only in comparatively recent times found voice in song. This indicates a healthful, hopeful sentiment in the mind and heart of the people. There are indications that statesmen are awakening to this fact. Sunday closing must remain untouched in Wales. She had received a letter from Lord Randolph Churchill, stating that he believed the time had now arrived when the people ought to have the disposal of the liquor traffic in their own hands. Her ladyship proceeded to show that compensation to the liquor-dealers was illogical, unjust, and impracticable. She had received a copy of a protest, influentially signed, against the action of the Church of England Temperance Society in pledging its support to the Local Taxation Bill. The conclusion of the address was a grand appeal for union among themselves, and strong affiliation with kindred organisations abroad, so that they might go forward, prayerfully, enthusiastically, and zealously against intemperance, in the assurance of ultimate triumph.

Miss Forsaith sketched most felicitously the work of the Association and the character of the ladies engaged in it. Mrs. Henry Kingsley said that ten years ago it would have been impossible to get together such a meeting as they had there then, and there is every encouragement to go forward with temperance reform work, cheered by the Lord's promise, "not by might nor by power, but by my Spirit." Mrs. Barnes, of New York, who carried with her to the meeting the greeting and sympathy of 200,000 temperance women in America, devoted the principal portion of her address to a description of the rise and progress of the Young Women's Temperance Organisations in the United States. She suggested the expediency of following in Great Britain the course and the methods which had been of such signal benefit from the Lakes to the Gulf and from Maine to the Golden Gate.

Miss Conybeare proposed and Mrs. Meehan seconded a resolution which, whilst approving of the proposals in the Local Taxation (Customs and Excise) Duties Bill so far as they might tend to restrict the consumption of liquor, expressed strong condemnation of the attempt of the Government to establish on a side issue, and without due notice, the principle of compensation for annual licences, and to create by Act of Parliament a right to a continuance of licence or compensation for its suspension; and called on the Government forthwith to withdraw those clauses. This resolution was adopted with enthusiasm. Canon Leigh and Dr. Barker also addressed the meeting in the large hall.

Protestant Alliance.

A Conference, followed by a general meeting of Protestants of all denominations, convened by the Alliance, was held on Wednesday and Thursday last week, at Exeter Hall. The first day opened with a morning meeting of delegates, under the presidency of the Dean of Achonry, with a discussion on "the Duties of Protestants," followed by an afternoon gathering, with papers on Brotherhoods, Convents, and "A Protestant Party in Parliament."

General Sir Robert Phayre presided at Wednesday evening meeting. He said that Jesuits, Ritualists, and Rationalists seek, at any cost, to get rid of God's Word. The root of Bible hating is found in Genesis, and illustrated throughout Scripture. Private judgment and public testimony are the two great principles of the Reformation. Jesuit intrigues, which bring desolation and degradation wherever found, are following British explorers and missionaries into Africa.

Rev. James Kerr, of Glasgow, pleaded for an education which does honour to the King of kings amongst rich and poor. Neutrality here is virtually hostility. Protestants demand that the Word of God be elevated to the place of honour in all Imperial institutions, for "What evil hath it done?" The question is not of practicability, but of duty. Is Leo or Christ the lord of the nation? Who has given legislators the right to stand between the Sun of Righteousness and any subject of a Christian and Protestant nation? Even the Papist is not pleased with what he rightly calls Godless schools. Romish denominational schools receive subsidies from Imperial funds, while used for mutilation and misrepresentation of history, and for training in loyalty to a foreign potentate.

Dr. Kennedy Moore considered Sir John Simonds had yielded the defences of the country. Surely Malta may be ruled without a mission to the Pope!

Rev. W. Wyndham spoke of the urgent need for union amongst Protestants. True Protestantism is gentle, persuasive, but strong, severe only against lying, intrigue, and oppression. Potent signs of Jesuit craft may be discerned in the war danger. Rome escaped the effects of revolutions through the adhesion found in mental and moral slavery. Heavenly motives must not be credited to the work of hell. Is it uncharitable to interfere with the work of a burglar? Does it savour of bigotry if we apply that simile to what is seen in the Established Church? Does the apathy of Nonconformists arise from hopes of Disestablishment, from spurious charity, or from declensions in doctrine? The need of the hour is a closer union, not of system, but of interest, with the Word of God as a centre. Rome's tactics must be met outside religious bounds, in politics and in the press. Divisions must, for the time, be altogether forgotten in the exercise of faith, courage, and wisdom against a united foe.

Rev. J. Ormiston dealt with "The Extent and Danger of the Romanising Movement." For the Church of the Firstborn there is no fear. The secret of episcopal treachery is found, not at Oxford, but in Vatican archives, and in the operations of the unscrupulous, protean, and ubiquitous Jesuit, as testified by converted Romish ecclesiastics, and by eminent Romanists themselves. Apostolic succession is the fundamental error from which all the mischief flows, and is opposed to the Scriptural truth of direct dealing with God, without man's interposition. We are face to face with a gigantic, well-organised, and influentially patronised movement in the national Church. A speaker at the English Church Union meeting in Bristol stated that the Bible is not generally necessary to salvation, but the sacraments administered by the Church. Mere externalism is congenial to the natural heart. If we would avert from Church and nation the Divine woe pronounced upon Scribes and Pharisees, we must unite against an un-English, immoral, and soul-destroying conspiracy

Rev. Newman Hall said the priesthood of service and worship, as distinct from that of mediation, belongs to all believers. All who—openly, or secretly and dishonestly—recognise the priesthood of a special class, are Romanists, whether they acknowledge the Pope or not. The Holy Spirit, in bestowing spiritual gifts, ignores man's ordination. Mr Hall was tired of sects and divisions. Oh for the time when all denominational distinctions shall be at least in abeyance! The possession of Christ's Spirit is a sufficient bond of union.

On Thursday delegates met again for earnest conference in the afternoon. In the evening Colonel Sandys, M.P., took the chair. Resolutions were unanimously passed, condemning the revival of monastic orders; efforts for the predominance of the sacerdotal system; the retention of preferments by clergymen who seek reunion with Rome; and the contemplated reintroduction of a Bill to favour the appointment of a Roman Catholic Chancellor for England and a Lord Lieutenant for Ireland. Colonel Sandys said the Alliance seeks to promote unity amongst those who hold the truths of the Reformation in common; and individual exertions may go far in that direction. Men must be returned to Parliament who will put Protestant policy and institutions in the forefront of political action; and the spirit of inquiry must be stimulated throughout the country.

Mr. A. H. Guinness, secretary, reported the passing of resolutions in the afternoon, that a Protestant Hall be erected in London, and that a Ladies' Protestant Union be formed, with branches throughout the country, for electoral work.

Sir Arthur Blackwood condemned the policy of despair and expediency disclosed by the monastic proposals brought before Convocation. Why resort to systems shown by the Word of God and by history to be vicious and ruinous? He was thankful that the Protestant Churchman's Alliance had become an army of action instead of a committee of observation, but could not join them because at the head of their programme is the maintenance of Acts of Uniformity.

Mr. Jas. Inskip, of Bristol, said Romanisers would stop the clock of English history, and put it back for several generations. Re-union with Rome was advocated under the Stuarts, and the country suffered for it. Tractarians, Puseyites, and Ritualists only revive an old failure. Moreover, the lessons of the Old Testament are not worn out. A Protestant revival must spread from individual witnesses in the churches.

Mr. Wm. Johnston, M.P., set loose a storm of hisses by mentioning the name of "that gifted but erratic individual, William Ewart Gladstone," as the second on Mr. Campbell Bannerman's dropped Religious Disabilities Bill, a circumstance not in harmony with his former utterances on the Papacy. Protestant citizens, he said, only need information concerning danger and duty to secure the banner of the Bible over an undivided empire and a Protestant throne.

Rev. Talbot Greaves said the favour shown by opposite leaders to the principle of the Disabilities Bill, proved them either unconscious tools or conscious agents of a pre-concerted Jesuit conspiracy. The national deliverance of 1688 was delayed through Protestant dissensions on political grounds. The

present dangers are union or compromise with enemies of the truth, and want of union and love among the Lord's own believing people. Rev. W. H. WAINWRIGHT, of Blackpool, said the constitution under which our country has prospered is endangered through giving to Rome power which our fathers wisely denied, the excuse being found in that she can be mild when with the power of being savage. The DEAN OF ACHONRY, among other stirring words, said nations, when they sin, are punished in this world, because they do not exist as nations in the world to come. Ireland needs England's sympathy; for her state is due, not to land laws, but to those who put out her eyes and cause her to grind in the prison-house. Discouragements will vanish under prayer, Scripture light, and energy. Mr. T. A. DENNY related circumstances of personal contact with Jesuit refugees in London, and denounced the confessional as the most awful thing ever forged in hell.

"Articles of piety in English convents"; iron, horsehair, and other disciplines of "the Church"; and pictorial representations of the horrible practices of Rome, were displayed about the hall. The meetings were large and enthusiastic throughout. Much regret was expressed at the Alliance's loss in the recent death of Dr. Wylie.

Barbican Mission to the Jews.

THIS well-known London Mission, carried on for many years by Mr. Warschawski, is now superintended by Mr. C. T. Lipschytz and his devoted wife, with Prebendary Gordon Calthrop as president, and friends belonging to various denominations of Christians as supporters. It is doing a good work in a singularly quiet manner. The annual meeting was held at Exeter Hall on Friday last, with Mr. ALFRED HUGHES in the chair. A very interesting report was read by Rev. E. A. WESLEY. Over 5000 Jews attend the various meetings, and already the need of a larger room for Saturday afternoons is felt. The earnest labours of the missionary have been greatly blessed, many having found in Jesus the Messiah of ancient promise, and submitted to baptism in token of their faith. The missionary not only attends at the room in Albion-place, London Wall, which is open daily excepting on Wednesdays, but visits the Jewish restaurants as well as homes, distributes Bibles and tracts, and delivers open-air addresses. These and other engagements are additional to the Saturday services, while Mrs. Lipschytz testifies for Christ among the Hebrew women. The funds at disposal to meet all claims amounted to the small sum of £185, of which only one-third was allotted to the missionary, whose whole soul is in his much-loved work.

Rev. BURMAN CASSIN, in testifying to the reality of the Mission, expressed a hope that the promising character of the work, and the great need for public support, would be placed before the readers of THE CHRISTIAN. He said: If this is done, I will answer to say that help will be forthcoming. Some time ago Mr. Morgan put in his paper a note about a mission-all I wanted to open, but for which I needed £7 10s. Without delay, I received a cheque from a lady at Brighton for £10—which left me £2 10s. for other work. It is perfectly marvellous what that dear little paper does in the way of helping all sorts of cases of a deserving character. It is a paper that everybody ought to take regularly. It has much improved of late, and while containing the most valuable instruction on the truths of God's Word, it gives excellent suggestions as to Christian work in general. I certainly think that everyone—surely, all teachers and ministers—ought to possess himself of a copy of THE CHRISTIAN, not only for the varied information and instruction he will receive, but also because through its pages he will be helped in his work of teaching others. It is a paper we can all trust — thoroughly Protestant and Scriptural—and you will never find anything in its pages which goes against the truth of God, either in one direction or another. You will find no superstition in THE CHRISTIAN, no free thinking, but the old truth as it is in Jesus, set out in every part of that most valuable paper. Therefore, I most heartily recommend it, and do hope that it will take up this Barbican Mission; and if it really takes it up, you will find that its funds will increase in amount. In some further remarks, Mr. Cassin told of the changed attitude of the Jews towards Christianity; they are in large numbers inquiring into the truth, and many are coming to the faith.

A letter was read from Mr. G. E. MORGAN, who was to have spoken, but was unable to be present. He heartily congratulated Mr. Lipschytz on having surmounted many obstacles; expressed confidence in the work; and rejoiced at the blessing which has attended the efforts put forth.

Rev. J. B. BARRACLOUGH, chaplain of the London Jews Society, bore strong testimony to the effective character of the work. He said: The meetings are the largest and quietest I have seen in London. I believe the Gospel of our Lord Jesus Christ is earnestly and faithfully, lovingly and plainly preached. The speaker emphasised the importance of special work among the Jews, who, while not excluded from the general commission, "preach the Gospel to *every creature*," are still specially mentioned as objects of evangelistic endeavour —"to the Jew *first*."

The blessed character of the work was also the subject of short addresses by Dr. R. W. F. Brooks, Rev. A. McCaul, and Mr. W. Greene. It was pointed out that the secret of the hold Mr. Lipschytz has upon his brethren according to the flesh is to be found in his sincere love for them. This is, of course, inspired by the love of Christ, which will, we trust, so constrain him that he will, as time goes by, have increasing encouragement and joy in the blessed service to which he has given himself.

Paris City Mission.

A DRAWING-ROOM meeting was held at the residence of Mr. F. A. Bevan, on Thursday afternoon, to hear Pastor D. A. DE MOUILPIED relate his experience of what has been done and what remains to do for the cause of Christ in this important city. The speaker's animated manner, evident love for souls, and hopeful view of the future, were impressive. For three years he had done evangelistic work in the churches which readily accept such help. Isolated English work in Paris would be poor in results; but the Mission's agents are placed under ministerial control, with good effect. The English residents, too, are benefited, and work goes forward among the jockeys and stable lads at Chantilly. The Parisian fine art of pleasure, or making sin beautiful, must not blind the mind to the existence of a working city with religious aspirations, and which has not turned its back upon Jesus of Nazareth, all signs to the contrary notwithstanding. It is the Jesus of the Jesuit, and the cross of the crucifix, opposed to home life and national progress, that is being rejected. Can a nation be called frivolous which has broken twenty Governments to obtain its idea? A cultured and intelligent people demands evangelists full of grace and power, such as this Mission provides, and not mere users of works which people connect with priestcraft. The Mission's halls are often crowded, and always attended by some hundreds every Sunday. "Ah! madam," said one man, "we are tired of atheism." The worlds of pleasure, art, science, did not despair of Paris after her tribulation, and shall Christians do so? Tourists do not see the working Paris which hungers for righteousness and waits for Christ.

Mr. George Williams contrasted London's five hundred City missionaries with the soldiery required to keep the peace of Paris. Commendatory words were also spoken by Mr. Bevan, Mr. T. B. Miller, Miss de Broen, and Mrs. Travers Lewis. Mr. J. M. Weylland, hon. sec. (31, Carlton-hill, St. John's Wood, N.W.), read an abstract of the report, which was duly adopted.

Jewish Missions.

ONE of the most interesting of the May meetings is that of the British Society for the Propagation of the Gospel among the Jews, the forty-second anniversary of which was celebrated on Tuesday of last week in Exeter Hall. The annual report, presented by Rev. J. DUNLOP, the secretary, was a record of earnest faithful service both at home and abroad, attended by a considerable measure of success; but it is to be regretted that the Society is suffering at the present time from a lack of financial support, due, as the chairman (Alderman FOWLER, M.P.) explained, to a falling off in the amount received under the head of legacies.

The claims of the Society upon the Church of Christ were ably advocated by Rev. P. HUSBAND DAVIES, first of all on the ground that it is a Christian Mission. The command of Jesus Christ, he said, is as clear and emphatic to-day as when it was uttered: "Go ye into all the world, and preach the Gospel to every creature." The Jew has a soul that has been redeemed by the blood of Christ, and in his heart there are needs and cravings as great as in any other race under the sun. Yes, and are there not special reasons why we should strive for the evangelisation of the Jews? How great a debt of gratitude do we owe to the fathers of the present Hebrew race! God has been in very large measure revealed to us through their history. The Bible has been given to us by God, through the Jewish people. "What advantage, then, hath the Jew? Much, every way; but chiefly because unto him the oracles of God were given." The Bible was the outgrowth of theocratic life, and no one can measure the moral and mental quickening that has been imparted to nations and movements by its influence. In the tides of human progress the mightiest currents are made from the waters that flow from the Hebrew mountain. In a word, the Jew gave us the Old Testament, and we ought to give him the New—not in return, but in completion of the whole. Again, Christ Himself was, humanly speaking, the offspring of the Jewish national life. He was born of a Jewish maiden mother, and, while we thank God for his unspeakable gift, even Jesus Christ, let us never forget that Jesus Christ was born of the seed of Abraham according to the flesh, and let us show our gratitude in a measurable way. We should also remember that the Jewish synagogue system provided the platform in all the great cities of Asia for the propagation of the Gospel, and we should not have been as a Christian nation in the favoured light we are to-day were it not for that fact. At the present time it is computed that there are upwards of eight million Jews on this planet, and only about 250 missionaries labouring among them.

Rev. ISAAC LEVINSOHN told the meeting that the number of converts to Christianity was about 100,000. In a telling speech, Rev. WILLIAM CUFF urged the need for more earnest prayer and united effort in the work of this Society—firstly, for the Jews' sake, for they are a wonderful people with a wonderful history; secondly, for the Church's sake, for the Christian Church will never have the fulness of the blessing of the Gospel of Christ until the Jews be reached by the Gospel too; thirdly, for the world's sake, for when the Jew is converted the world will be better than it is to-day; and

fourthly, for Christ's sake, which is the greatest of all. He pleaded for more faith in God, and in the power of his Gospel in connection with this movement; and if we exercised absolute, unshaken, and unfaltering faith in Almighty God, the Jew as well as the Gentile would ere long bow before Jesus and call Him Lord of all.

Work for God in the Army.

THE annual meeting of the Army Scripture Readers' and Soldiers' Friend Society was held in the afternoon of May 23, at Princes Hall, Piccadilly, under the chairmanship of Rev. J. C. EDGHILL, Chaplain-General of the Forces.

After prayer for Divine blessing, an abstract report was read by the secretary, Mr. W. A. BLAKE. The financial statement showed that more funds are urgently needed to meet current expenditure and increase the staff of agents. Seventy-eight readers are employed at the principal military stations at home and abroad. The claims of India are pressingly felt by the Committee. An earnest, evangelical, and eminently practical address was delivered by the chairman, who urged that the initial duty of the Army Scripture Reader was to lead men to Christ and seek the conversion of souls.

The band of the Northamptonshire Regiment, quartered in the Tower, attended, and accompanied the hymns which were sung. They also performed selections of sacred music, and their presence lent additional charm to an unusually interesting reunion. Speeches from General Sir Arthur Lawrence, K.C.B.; Rev. J. B. C. Murphy, B.A., Chaplain to the Forces, Aldershot; Rev. H. W. Webb-Peploe, M.A., Vicar of St. Paul's, Onslow-square; Colonel J. F. Morton, late of the Border Regiment; Major John Smith, late of the 7th Dragoon Guards; and Colonel J. Hay Puget, were made in furtherance of the Society's aims.

The Peace Society.

THE record of this Society for the past year shows persevering and successful work. A permanent office is established in Paris, where a Peace Congress last summer was largely attended. A like gathering is to be held in London in July. Resolutions in favour of arbitration have been adopted in the United States and in Norway. The Governments of Brazil and nine other Transatlantic Republics have adopted the arbitration recommendation of the late Pan-American Congress at Washington. These and other events are encouraging evidences that the objects of the Society are becoming practically recognised by diplomatists and rulers, and are extending also to questions affecting the relations of capital and labour.

The earnest and hopeful tone of those who supported Sir JOSEPH PEASE at the meeting in the Memorial Hall, Farringdon-street, on Tuesday evening, had due effect upon a large and enthusiastic assembly. The chairman condemned England's evil example in increasing naval and military expenditure, and its evil effects upon other nations, especially France and Italy. The voice of democracy, when directed by intelligence, and particularly by religion, will favour reduction of armies and international peace.

Mr. WM. JONES said pulpits had been largely offered for a Peace Sunday. He was encouraged by the growing enlightenment on this question, which was evident in his visits to the Colonies and to America. The sentiments of "barbarians" in China and Japan made him feel ashamed for those of his own and other European lands. Mr. SNAPE, of Liverpool, deprecated the military character of the "Boys' Brigade," and condemned "assaults-of-arms" in connection with Y. M. C. Associations. Rev. ARTHUR MURSELL asked how long are homes to be poor and children hungry to keep up "the balance of power"? Miss ROBINSON, of Liverpool, lamented the familiarising of young minds to war. Mr. JOSHUA ROWNTREE, M.P., said Parliament, lagging behind public opinion on this matter, talks more of rights than of duties. In the course of subsequent speeches it was suggested that an appeal be made to Sunday-school teachers for a "Peace Lesson."

FIGUERAS EVANGELISTIC MISSION.

THE obstacles to aggressive work in Spain are numerous, and nothing but patient endeavour, with the blessing of God, is equal to surmounting difficulties such as are continually arising. We rejoice to learn that the enterprise of Pastor Lopez Rodriguez and his devoted wife is making cheering progress. It is hardly needful to say that, owing to the influence of the priests, it is by no means easy to secure or retain buildings in which to teach the children and preach the Gospel. In many places the only practicable course is to buy land and build, and this has been done at Figueras. A central Hall has long been needed, and, after having been once overbought by the Romish hierarchy, the workers at last acquired an admirable site, on which a suitable building has been erected. In a circular "Letter from Spain" Madame Rodriguez says:—"On October 4 we must leave our present inconvenient Hall and schools, on the outskirts of the town, and greatly desire, therefore, that the new buildings may be ready for use by that date. But, unhappily, the building fund is exhausted, and the workmen have been obliged to retire. The sum needed to complete the work is £1100."

This is the first permanent Gospel Hall in the province of Gerona. We trust the time is not far distant when every town and village in the province will have its meeting-room. In a recent letter Mrs. Lopez-Rodriguez says: "The other day Margarita, one of the converts in a fishing village on the Mediterranean, paid us a visit. Great was her delight on seeing the Hall, and she said: 'On the day of the opening all the converts from the different stations must come and partake of the Lord's Supper together. The people in my village ridicule our meeting-place, and say we have nothing beautiful, such as altars, saints, &c. I answer that

WE HAVE *HIM*;

that is enough, and far better than anything else!'

"Father Zafra, the converted priest, works on quietly in his school, and preaches well. The other night at Rosás, at the close of the service, a sailor introduced himself, saying that the last time he saw Father Zafra was on board a vessel bound for Africa. Little did he imagine that the next time he should see him, would be in a Protestant pulpit!

"The meetings in connection with the Mission are all well attended, except in Gerona, where every second person is related to, or dependent on, a priest or his *mayordoma*. The Bishop is wealthy and popular. In face of tremendous difficulties, the courage and sincerity of the little congregation is the more to be admired and appreciated...The Pastor is much cheered by the remarkable and sustained interest of the people of Castillon, notwithstanding much opposition from the priests and wealthy employers. There are often 300 and more persons at the Saturday evening meetings. It is quite touching to see how anxious the men are to learn the hymns, several looking over one book. A few weeks ago, four men came forward as having accepted Christ—firstfruits of the Gospel in a place which has been for centuries a stronghold of Romanism."

There are now several stations in connection with the Mission. Four English young ladies are all of them hearty workers, and make a happy party. The address of the Mission is Calle Pedro 3, Figueras, Gerona, Spain; but communications in England may be sent to the hon. treasurer, Rev. J. C. Stewart Mathias, Theberton Rectory, Saxmundham, Suffolk.

PERSECUTION IN CHINA.

DEAR SIR,—But very few Christians in our favoured England realise how much native believers in China have sometimes to suffer for the cause of Christ. One's heart often burns with indignation at the thoughtless remarks, made by those who know not whereof they speak, about the easy way in which the Chinese take up and lay down Christianity according as the question of profit or loss is settled; and one is tempted to wish that the critics could have some of our painful experience in witnessing suffering which we are powerless to relieve.

We have in our house at the present time six persons who have been cruelly beaten, had their things stolen, their wheat and vegetable crops destroyed, and themselves driven from their homes, because they refused to give money for the support of the idols. For six weeks they have been here, at serious loss to themselves and heavy expense to me, and yet their case seems as far from being settled as ever. The English Consul has kindly done all he could, but the magistrate has, so far, hardly moved in the matter, excusing himself on the ground of distance (about thirty-five English miles), and the difficulty of controlling people so far off. One of our most trying experiences is seeing our native Christians tried and ill-used, while we are unable to protect them, and are ourselves protected and allowed to live in comfort.

It might interest some of our friends to know how the Gospel found an entrance to this country village of Odzing. Less than two years ago a native colporteur visited the place with books and tracts. A woman welcomed him, and as he began to tell her of Christ, she answered that once, when visiting the city of Wenchow, she heard, at the Native Orphan Asylum, a man telling of this Jesus, and ever since had been longing to hear more. The colporteur was delighted to find that he was the very man who had spoken to her then. He stayed some few days, and instructed her and her household. At present there are eight or nine Christians in the village, and though now driven from their homes, their faith and confidence in God was in no way shaken. May I ask our many friends to join us in prayer that God would restrain the wrath of unreasonable men, and that our poor people may be permitted to live in quietness while worshipping God and minding their own business.

The general work of this station has been carried on most earnestly, and I was delighted to find on my return that several new places had been opened up to the Gospel; and in one place, where there was but one Christian when we left, there are now ten.

The native church is supporting an evangelist at one of these newly-opened places, and is doing a little towards the support of another, while the women are doing their share in supporting a Bible-woman. I am anxious, if possible, to organise a small band of volunteer preachers to carry the Gospel to the surrounding villages; they to give their time on Sundays, the Christians in whose houses they may preach to provide them with rice; while I defray their travelling expenses. Of course, they will return to their work on Monday morning. I shall be glad of the prayers of friends for blessing on this proposed plan. If the Gospel is spread far and wide in China, it must be done by the native themselves, for they are the most successful evangelists.

Yours sincerely, GRACE STOTT.

China Inland Mission, Wenchow, April 1.

MR. E. J. MITCHELL (of the Evangelisation Society) has accepted the appointment of superintendent of the Grove-street (Home Mission) Institute, Glasgow, and commences his duties on Sunday next, June 1. His address will be 2, Colebrooke-street, Hillhead, Glasgow.

The Scottish Assemblies.

By an Occasional Correspondent.

Edinburgh is full just now of ministers and elders from every part of the country come up to attend the supreme courts of the Churches of Scotland, Established and Free. The facilities of access by railway bring in also many visitors, attracted by the Exhibition and the mere pleasure of being in the most beautiful city of Europe; and the air is thick with "Disestablishment," "Dods Case," "Confession of Faith," and other watchwords of such eager discussion as only Scotchmen seem capable of indulging in. Whatever it may be politically, Edinburgh is for the time very really the ecclesiastical capital of the country.

There was nothing specially remarkable about the opening of the two Assemblies on May 22. To a stranger the brilliant pageant connected with the procession of the Queen's Lord High Commissioner, the Marquis of Lothian, from Holyrood Palace to the Assembly Hall, with heralds, trumpeters, horsemen and servants in queer antique liveries, is interesting as a spectacle, but decidedly suggests a secular association with a Church which claims spiritual independence—an association which it is not very easy to understand. No other Church in Europe has this in so pronounced a form, and yet it must be admitted that no other State Church enjoys so much freedom in its actings.

An allusion to Disestablishment in the speech of the retiring Moderator was significant of a certain uneasiness as to whether the connection with the State may long endure; if it ceases, and whenever that may happen, the very large amount of agreement in doctrine and practice, and the steady increase of benevolent and missionary work, furnish ground to hope that there may then be a fruitful reconstruction, in some form which it is too soon to anticipate, of the living Presbyterianism of Scotland.

The Assembly Hall of the Free Church is separated only by the width of the High-street from that of the Established Church, and the effect of stepping from the one to the other is rather striking. Much the larger building, it is thronged in every corner by an earnest body of men and women, and only the court dress of the Moderator indicates the connection with the State which ceased at the Disruption of 1843. The chair is occupied by Dr. Thomas Brown, an Edinburgh minister, one of the few remaining whose ordination dates before that event. Last year he moved the appointment of another to the Chair of Theology, to which Dr. Marcus Dods was appointed, and he is regarded as representing the constitutional or orthodox party; but the reason of his appointment to the office of Moderator is that he combines with an unquestioned soundness in the faith much wisdom and conciliation in the discussion of difficult matters. His opening address was warmly received on both sides of the House, and the one side as much as the other approved his rebuke of those "who doubt for doubting's sake, thinking it the mark of a superior person," and his condemnation of lifeless, fruitless orthodoxy as the worst of evils.

There will be four subjects of grave importance before the Free Assembly: Disestablishment; the Education Policy in Indian Missions; the Revision of the Confession of Faith; and the Dods Controversy. As to the first, the position taken up by leading men is that the time has come when the Free Church must, in mere self-defence, agitate for it, the policy on the other side being to secure from Parliament such legal recognition of the Church's spiritual independence, as would make the position of the Established Church precisely that which the Free Church went through all the sacrifices of the Disruption to obtain.

The Revision Committee presents only an interim report, one year being sufficient only to arrange the lines on which so serious a duty shall be carried out.

The College Committee present a report regarding the views of Professors Dods and Bruce, which will no doubt be warmly discussed. Meanwhile, many on both sides are prayerfully hoping that some gracious issue may be reached. Solomon's cargoes contained "gold and silver, apes and peacocks," and there can be no question either which part was the most valuable, or which would make the most noise on the voyage. There is plenty of the gold and silver about the Free Church, and the hope is—an anxious one, no doubt, but sincere and fervent—that the Head of the Church may "bring the blind by a way that they know not, making rough places smooth and crooked things straight."

Dr. Lindsay's report on his visit to India is a long document, singularly able and valuable. It marks a new departure on the part of the Church, in which the higher education founded by Duff and Wilson will largely give place to more direct and extensive efforts at conversion. It is shown that the higher education has borne splendid fruits, and that it cannot be abandoned without losing a hold for Christ on the higher caste natives; but at the same time it is clearly demonstrated that the very fruits of that higher education on the acute minds of the natives demand now greatly increased efforts to bring them into personal fellowship with the Lord Jesus. The following sentence is striking: "One of our educational converts has converted 1200 Mangs; another has organised a splendid system of girls' schools at Madras, and has been able, by quiet, continuous work, to provide Christian schoolmistresses for every class; a third is the leading barrister in Calcutta and the foremost orator in Bengal—perhaps in India. Others are scattered over India in the public service, as missionary superintendents in the service of other missions besides our own, and in University chairs." For all that, more direct Gospel work must henceforth go on alongside the work of education. Perhaps those who to-day are in danger of being rather estranged from one another by keen doctrinal controversies may, before the end of another week, be fused in a warm uniting impulse of Heaven-sent zeal for this great object.

Edinburgh, May 23.

THE BIRDS' NEST, KINGSTOWN.—The thirty-first report of this Institution, providing accommodation for 230 children, tells of cheering success attending a very good work. During last year seventy-four children were admitted, a number nearly equal going out. The report says:—"Unless one actually saw the children in their homes, one could hardly imagine what the need is for a 'Birds' Nest.' A sad tale could be told of nearly every one of these children: 'Father out of work, mother dead, no food, and no one to take care of them,' and so on." Some of the children who went out have gone to Canada, and many are in good situations. Copies of the report may be had from the president of the work, Mrs. J. Smyly, 35, Upper Fitzwilliam-street, Dublin.

HOME OF REST FOR FEMALE SUNDAY-SCHOOL TEACHERS.—The opening of this Home in Wykeham-road, Hastings, recently took place, when a large gathering assembled. The chairman, Mr. Tresidder, referred to the benefits derived by those teachers who had visited the former Home, opened some three years ago. Mr. F. W. Warmington spoke of the self-sacrifice and love of the teachers engaged in mission and other schools. Mr. Watson referred to the splendid situation of the Home and the pleasing country surroundings. Other friends also spoke. Since the Home was started, nearly six hundred teachers have visited it, and found great refreshment. Some £2500 is now needed to furnish and purchase the house, and three friends have respectively promised to add £30, £20, and £10 to each £100 contributed towards the furnishing.

Gathered Gold.

THE CROSS

The cross of Calvary can never set thee free,
Unless in *thine* heart it deeply rooted be.

Old German Rhyme.

NATURE.

I have looked for the Author of nature in his smaller productions, as well as in those where He is seen in all his majesty, and everywhere I have heard these sublime words, "It is I."

Bonnet.

FERVENCY IN PRAYER.

The lack of fervency is the loss of many prayers. The lazy petition is eaten up by wandering thoughts, like cold honey by wasps and flies; whilst fervent prayers, like honey boiling over the fire, are free from such ill guests.—*George Swinnock.*

REVELATION.

Could He who is the Life be the unmoveable; He who is Love be the silent one? It would be a contradiction to his being! and even when his existence had been fully demonstrated, this contradiction would make us falter in our belief. So little is revelation a contradiction of God's nature, that the want of it would much rather contradict Him.—*Luthardt.*

SELF-EXAMINATION.

Sum up at night what thou hast done by day
And in the morning what thou hast to do,
Dress and undress thy soul: mark the decay
And growth of it: if with thy watch, that too
Be down, then wind up both; since we shall be
Most surely judged, make thy accounts agree.

George Herbert.

GENESIS I. AND II.

Whence do these chapters come? I do not know. There they stand, and ever continue to stand, however much it has been sought to explain them away; and there, doubtless, they will remain until the end of the world, until the conclusion of God's kingdom on earth joins hands with the beginning, and the light of the beginning can again be recognised in the light of the end, and the light of the end in the light of the beginning, that God may be all in all.

J. G. Staib.

THE BIBLE.

I hope you all try the Word of God every day in your own daily life. It is a splendid Book for the throne; it is equally good in the kitchen. It is a blessed Book to put into your pocket and carry with you when you are in the railway train; you will find it precious if you stay at home. In poverty or in wealth, in joy or in sorrow, the many-sided Bible only presents to you some new phase of its everlasting adaptation to your state and case. Give up the Bible! We will sooner give up our lives.

C. H. Spurgeon.

PEACE MUST PRECEDE WORK.

"Peace be unto you; as my Father hath sent me, even so send I you" (John xx. 21). Peace is the starting-point of work. And if it be so, then there is no work which is worthy of the name apart from the possession of peace. The personal appropriation of the manifold blessings of redeeming love in Christ precedes the personal adoration of God by the Christian. Sonship is anterior to service. Devotion, whether active or contemplative, must have as its preliminary peace with God.—*Dean Lefroy.*

For the Young.

A PARABLE.

A NOBLEMAN there was,
With many household slaves,
Who went to be made king
Of lands across the waves.

But just before he went
He called his servants three,
And gave them each a pound,
And said, "Keep shop for me."

Long time he was away,
But at the last came home,
And set at once to tell
Those servants three to come.

The first was pleased and proud,
He bowed full low, and then:
"With your pound, lord," he said,
"I've gained another ten."

His master smiled with joy:
"Well done, my faithful slave!"
And for each well-earned pound
A city's wealth he gave.

See, as he leaves his place,
A second, glad, arrive:
"Lord, with your pound," he said,
"I've earned another five."

His master smiled again
Upon the faithful slave,
And for each well-earned pound
A city's wealth he gave.

The first had cities ten,
Over them all to reign;
The second, not so rich,
Five cities did obtain.

And then there came the third,
Upon his face a frown,
And with ill-tempered words
One lonely pound put down.

"You are so hard to please,
I put it by," he said;
"See, there you have your own!"
The master shook his head.

"You say I'm hard to please,
And yet you never try:
Take his one pound," he said,
To servants standing by.

"And give it to the first."
"But, lord, that man has ten,"
The servants said; but he:
"I give to *faithful* men."

This story Jesus told
Before He left the earth;
Like all his simple tales,
It has a hidden worth.

Jesus the Master is,
And we the servants, meant;
And all we have the pound
Which the rich Master lent.

Jesus will come again,
And we must then appear,
And show what we have done
With what He gave us here.

[Taken from a beautiful little book: ABOUT JESUS: VERSES FOR THE LITTLE ONES. By Mrs. Herbert Baynes. 6d. *From the author*, 18, *Parliament-hill, Hampstead, W.* We are sure many children will find pleasure in learning the poems, which present some of the words and deeds of our Lord in language which the young will readily understand and retain. Rev. R. F. Horton writes an Introduction, and we trust the little volume will find its way into many homes.]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 1, Gen. iv. 1—16; Mon., June 2, Gen. vi. 5—52; Tues., June 3, Gen. vii. 1—12; Wed., June 4, Gen. vii. 13—24; Thurs., June 5, Gen. viii. 1—12; Fri., June 6, Gen. viii. 13—22; Sat., June 7, Gen. ix. 1—17.

ABOUT THE YEW TREE.*

Now, where shall we look for a yew tree? Who will be the guide? Perhaps we may find one in the churchyard, for the people of former times thought this was the fitting place for its dark head—some say because it looks gloomy and sad, and some because it lives for ages, and is always green. The churchyard is not the home that the yew-tree chooses for itself, but the one we choose for it. When it does its own house-hunting, it sometimes settles in a place where we should think not even a bush could grow. It will perch on a little ledge on the steep side of a precipice, and flatten itself against the rock. Yes, it delights in rocks and cliffs, and bare hill-sides; it likes to feel the wind beating it, and to hear the storm-wolves howl.

The yew grows into a great tree, but it never shoots up high. It loves mother earth, and keeps close to her. Look what a short trunk it has! You can catch the branches, and swing on them, and your father has to bow his head low if he would walk underneath. It is like the fir in its leaf-dress; but it has its own pattern of flowers and fruit, and it is also unlike the fir in figure, for it spreads out its branches far and wide, instead of shooting up into a spire.

You know what sort of fruit the yew-tree bears, for you have often gathered its berries. Lift up its twigs in autumn, and there they hang below the leaves, one by one in a row down the stalk, like drops of blood. What a funny berry it is! A bright red cup of sticky juice, with a brown seed in the middle. It is something like a little cherry with the stone on the outside. This brown seed must be very hardy, for it is not covered up with many coats and hidden away in the heart of the fruit like most other seeds. It peeps out as if it wanted to feel the fresh air, and the rim of the cup just shelters it. Wasps often come to these berries for a feast.

Now, what are the flowers like? You know the red berries; but who knows the flowers? They are shy little things that hide away from sight. The yew tree does not boast of his deeds and treasures, and so only his friends know of them. He works away in silence, and shows his fruit when it is ready. Look in the early spring at that tree from which you plucked the berries. In the corner of nearly every leaf on the new end of the twig you will find a wee flower. This is a green cup on a short stem, covered with tiny scales. It is the same cup that grows rosy and plump in the autumn, and by its bright colour invites the birds to come and feast on its juice, and carry away the seed to some place where it may take root and grow.

What is that you are saying? Are there no berries, no little green cups, on that tree you have found, nothing but leaves? Is it an idle tree that will not work, or is it sick and unhealthy? No; the yew trees divide their work. Some trees make seed-flowers and fruit; others make dust-flowers. If you have found a yew which has no little cups under its leaves, you must visit it in March or April, and then you will probably find the stamen-flowers growing in the corners of the leaves on the new twigs. Those little yellow buds—are those flowers? Why, they do not deserve the name. Ah! look closer; we are so ready to speak before we know anything about it. Each of those yellow buds looks like a very tiny plant. A cluster of stamens crowns a little pillar covered with tiny scales. What funny stamens! you would not have known them. They look like a little tent of shields; for each stamen has a round head, beneath which hang, not two dust bags, but six. These open at the bottom when perfect, and the wind shakes out the dust and catches it up, and carries it away to the little cups on another tree. Sharp eyes can discover all this, but a little magnifying glass will help them to see it more distinctly.

It is very important for you to know the yew tree, for it is a dangerous tree. Its leaves contain strong poison, and for this reason it is never planted in fields, or by the roadside where cattle might browse upon it. You must never tie your pony to a yew tree, nor throw any of its branches or clippings away carelessly where animals might find them. Gilbert White tells of nine young bullocks that were found lying dead under a yew hedge in a garden into which they had forced their way. In old-fashioned gardens these yew hedges were very common, and the trees themselves were also cut into curious shapes of animals, and kept carefully clipped every year.

Perhaps you wonder how it is those red berries you have so often eaten have not harmed you. There is no poison in the red juicy part of the berry, but there is some in the seed. A safe rule which you should always keep, is never to taste any part of a plant unless you are quite sure that it is harmless. There are many poisonous English plants in the fields, and some poisonous trees and shrubs in our gardens that come from Asia and America; but of all the trees that are natives of Europe, the yew is the only one that bears this dangerous character.

There are some very old yew trees now living, perhaps two thousand years old, and of great size. Like the oak, the yew works very slowly, making its wood as close and hard and firm as possible. Some yew trees have been known to do a very singular thing. The trunk having cracked at the top, either from old age or from storms, a soft, rich mould of decaying wood and leaves has been made in the open place. One of the branches has then put out a shoot, which has taken root in the mould, and grown down into the trunk, a new tree inside an old one; so that when the old trunk split up, there was a strong young one ready to take its place, just as if the old yew were determined to live for ever.

The ancients called the yew the tree of sorrow and gloom and death, for it seemed to sympathise with them in times of sadness and heartache. When you stand in quiet awe before the churchyard yew, it will tell you first of the many tears that have been shed there; but then it will show you leaves that are always green, and a life that continues year after year and century after century; and so it will remind you of One who came long ago to wipe away tears and bring comfort to sorrowing hearts, and reveal to us a life that the winter of death cannot touch, a life that no time can change.

The yew tree in the graveyard is the symbol of sorrow and death, but it is also the symbol of joy and the resurrection life.

* FROM THE STORIES OF THE TREES. By Mrs. Dyson. *T. Nelson & Sons.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Market Hall, Conway, N. Wales, to May 30. Rev. W. S. Standen and Mr. H. Hutchinson, Emmanuel Church, Wimbledon, to June 3. Mr. H. Hutchinson, Tent, Vale-grove, Chelsea, June 2—14. Mr. J. S. Tyler, Holmwood, June 1—6; West Hartlepool, June 8—13. Mr. T. L. Sayer, St. John's Wood Presbyterian Lecture Hall, June 1—11. Mr. H. W. Pewtress, Enfield Congregational Mission Hall, June 1—6. Special public meeting at Kilburn Town Hall, June 10, at 7.30, Mr. Joseph Peters will preside. Annual meeting of the South Central Children's Services, at Hawkstone Hall, Kennington-road, June 3, 7 p.m.

LIVERPOOL SHELTERING HOMES.—It is always a pleasure to call attention to the progress of the work which Mrs. Birt superintends with such good results. Two bands of children—one of boys and one of girls—have already been despatched this season, and found homes in Canada. Mrs. Birt hopes to sail herself in June with another party, making the thirty-fifth since the work began. Liverpool yields only too many sad cases of the orphan and destitute class calling for the shelter and protection of the Home in Sugnall-street.

Is Consecration a Gift?

Do we always remember, when we speak of consecration, that it is not so much a matter of voluntary gift as of dearly purchased service? Are we in danger of forgetting that God gave for us the most precious thing in heaven to redeem us to Himself?—that Christ laid down for our ransom, not his life only, but the favour which is better than life (Ps. lxiii. 3), that we might live unto Him? We are bought with a price in a twofold sense, by a distinct and definite transaction. Can we give again a purchased thing to the owner? Never, in the sense of gift. We are free to live to ourselves if we will—we only rob God of his own. We may lay ourselves on the altar—it is but our reasonable service; only let us bear in mind, as we do it, the infinite grace that accepts so poor an offering, and the infinite condescension that stoops to call it "holy and acceptable" to God.

Not our own to give ourselves, neither are we our own to keep ourselves. "Those that Thou gavest Me I have kept," said Jesus. "Father, keep through thine own name." Mark the threefold security by which God takes us out of our own hands into a Divine and mighty keeping of Father and Son in the highest heaven, and on earth gives the indwelling of the Holy Ghost to garrison that which is already his. Let us tremble as we see the infinite preciousness of one sinner to God, the costly price of our redemption, when God's beloved Son sank in the waterfloods of judgment that they might not come nigh unto us (Ps. xxxii. 6). "He spared not his own Son." Let us learn, if we can, the awful meaning: not spared, when He bore our sentence on the accursed tree; not spared, in the training of suffering obedience, that He might learn thus to shepherd his redeemed ones, through every trial and temptation, safely home to God.

Shall we not cover our faces with shame as we measure with our own half-hearted yielding that other sacrifice when He offered Himself without spot for us—our feeble, changing devotion, with his fervent love? Only a while ago lost and guilty ones, children of wrath, even as others, shall we not think less of our poor giving, and more of God's "unspeakable gift"; more of the responsibility that rests on us, not to consecrate ourselves—God has already done that by the shed and sprinkled blood—but to let every redeemed moment be an Amen to God's consecration?

The Holy Ghost teaches us by pictures in the Jewish offerings. In Lev. viii. we find, in the consecration of Aaron and his sons, a figure of our own. It was all done by Moses as the servant of God, "faithful in all his house," "for a testimony of those things which were to be spoken after." We read, "The Lord spake unto Moses, Take Aaron and his sons"; and again, "This is the thing which the Lord commanded to be done." The washing and anointing, the girding and the sprinkling—all are done *for them* by Divine appointment; and the one who takes the consecration offering off the hands of Aaron is the same who just before filled his hands with that which could be accepted on the altar. How much does this, as a type, leave us to glory in? Just one thing—the manifold grace of God.

Perhaps this is strange to us. Perhaps we thought that we might bring Him the gift of service. But He had already bought it. Christ had been beforehand with us, when He sank in the deep mire where there was no standing, that He might set our feet on the everlasting rock, that we might live unto God. One thing only is left us—to do as Aaron did: to hold our hands wide open for God to fill them. We cannot do again what has been done already, but we can live it out: we can say Amen to God by our lives in this matter of consecration. We can walk in the path that Christ has marked by his own blood; or we can go on either side, losing step by step as we go God's blessing and favour. Which shall it be? We cannot lose ourselves, God has taken care of that; but we can lose our reward—we can let slip, as leaking vessels, our one opportunity to glorify Him in this brief testing time till He come. A. E. W.

Science and Religion.

By Sir J. W. DAWSON.*

We must not take for granted the truth of the assertion so often confidently made that science is hostile to religion. It is, no doubt, true that monistic and agnostic evolution, and those forms of Darwinianism which follow the author of the system in negation of the living God, are inconsistent with religion, as well as with all the higher interests of men. There may, however, be a theistic principle of development apparent in all nature, and which represents what we can perceive of the plan and methods of creation, understanding by that word the making of all things by almighty power, whether immediately or mediately, through means of things already made, and laws previously established. It may be said in favour of this view that it gives an inexpressible dignity to man, and to science. It shows that the human reason must be after the model of the infinite Divine reason, that in scientific inquiry we are studying God's laws and revelation of Himself in nature.

Nay, more: if we regard Christ as an incarnation of the Creator, we have in Christianity itself a higher revelation of God, which must be in harmony with nature; and we shall have a right to hold that the scientific investigator is doing Christ's work and God's work; and, on the other hand, that those qualities of humility, faith, sincerity, and love of truth which God requires of his followers are also those most profitable in scientific study, while scientific habits of thought are of the utmost value in the study of revelation and in the difficulties of the Christian life.

It is also to be observed that even the positivist and agnostic admit, as appears in recent controversies, that some religion or substitute for it is necessary to the highest perfection of man. For example, Mr. Frederic Harrison, in a recent paper in *The Nineteenth Century*, believes as a positivist in what he calls the religion of humanity; that is, in setting up an ideal standard of human nature, based on historical examples, as something to live up to. His opponent, Mr. Huxley, from the point of view of an agnostic, thinks this futile; stigmatises man as a failure and as a "wilderness of apes," and would adore the universe in all its majesty and grandeur.

In this they rehabilitate very old forms of religion, for it is evident that the most ancient idolatries consisted in lifting up men's hearts to the sun, and moon, and stars, and in worshipping patriarchs and heroes. Thus we find that there can be no form of infidelity without some substitute for God, and this necessarily less high and perfect than the Creator Himself, while destitute of his Fatherly attributes. Further, our agnostic and positivist friends even admit their need of a Saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a Divine revelation.

All this is precisely what the Bible has given us in a better way. If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect Man, and at the same time the Manifestation of God; the Good Shepherd giving his life for the sheep; God manifest in the flesh, and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate, and infinitely more. Nor should we think little of the older part of revelation, for it shows the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations are in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the later formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus: "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

* From Modern Ideas of Evolution, as Related to Revelation and Science. 5s. *Religious Tract Society.*

GORDON MISSION, PLUMSTEAD.

About a year and a half ago this Mission was started at White Hart-lane, Plumstead, a densely peopled locality, with very few religious agencies at work. An iron room was erected, with a seating capacity of 270, and in it much really good evangelising work has been done. Two special missions have been held with most hopeful results. There is a well-attended Sunday-school and other departments of helpful endeavour for the benefit of the people. The Mission is unsectarian, and has the favour and approval of all sections of the Church. With the exception of the resident missionary, Mr. Richardson, the workers are voluntary, so that the annual cost of the work is only some £150.

It is earnestly desired now to erect a permanent structure on the site of the iron room, and the estimated cost of this is £1000. Seeing the great need that exists, and the good work being done, we hope many friends will help. The hon. treasurer of the Mission is Mr. W. H. Lewis, London and Provincial Bank, Woolwich.

NO COMPENSATION.—The organisers of the Hyde-park demonstration on Saturday, June 7, against the compensation project of the Government, write:—"It has been suggested, and we gladly take up the idea, that prayer should be offered in all the churches of our land, in regard to the compensation question. We therefore earnestly suggest that on Sunday, June 1, every clergyman and minister of all denominations should offer and suggest prayer to God that the present intention of the Government, to practically endow the liquor-dealers to the extent of hundreds of millions of money, may be frustrated."

Right Rev. BROOKE FOSS WESTCOTT, D.D.,

Lord Bishop of Durham.

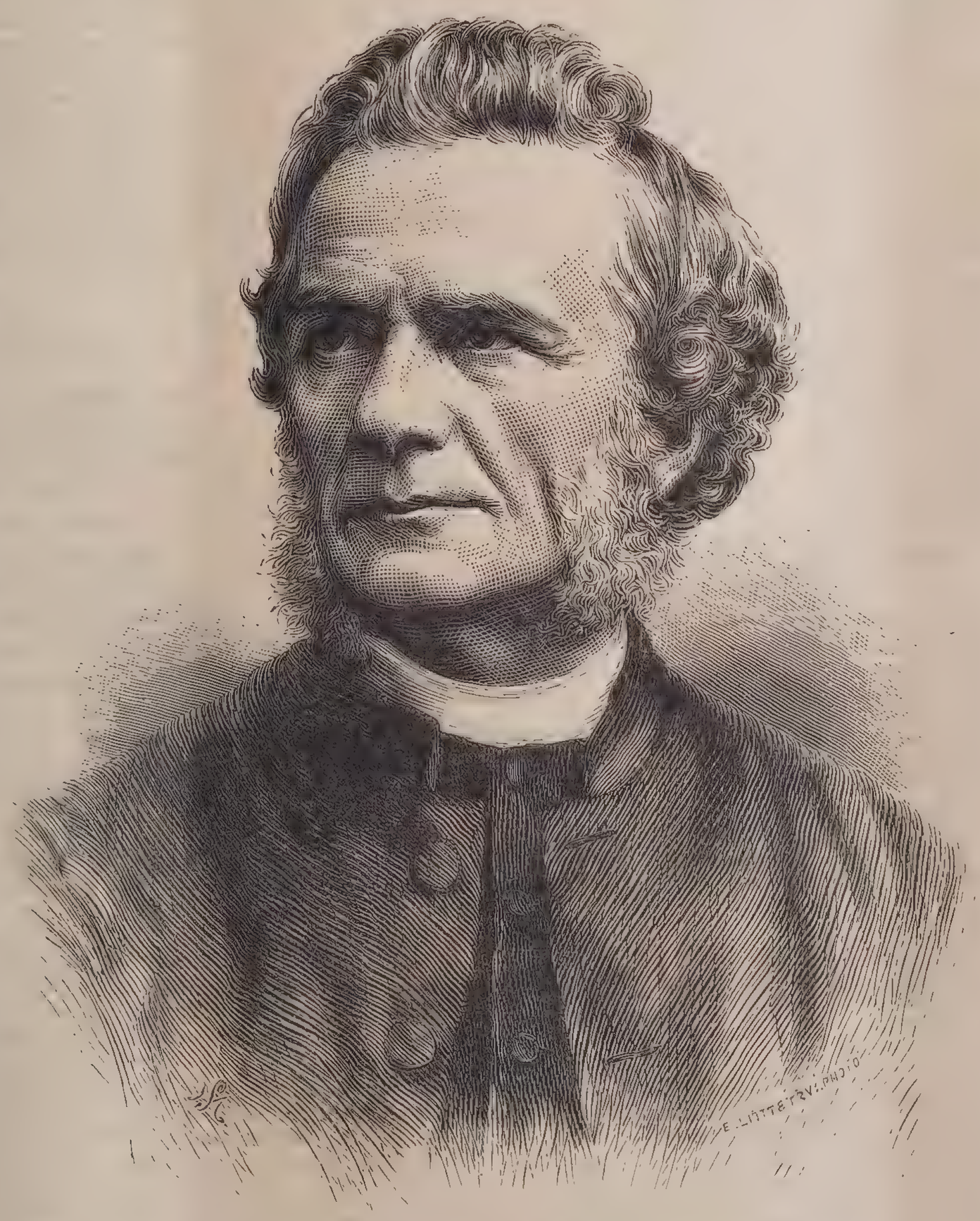
No more fitting sucessor could have been found to the late Bishop Lightfoot than the well-known divine who has just assumed the responsibilities of the see of Durham. For many years the new Bishop has had a wide-spread reputation in Christian literature, and it is sincerely to be hoped that his preferment to a position of distinction will prove to be for the furtherance of the work of God in the north of England.

Brooke Foss Westcott was born in Birmingham in 1825, and was educated at King Edward's School, under the celebrated Dr. J. Prince Lee. It is a most rare occurrence for any foundation to count amongst its former students three prelates of the eminence of those who stand in this relationship to King Edward's School—viz., Dr. Benson, the Archbishop of Canterbury; Dr. Lightfoot, the late Bishop of Durham; and Dr. Westcott—a trio, it is said, that, as boys, Prince Lee "loved more than any others else in the world, and whom he took every human interest in pushing forward." From Birmingham Dr. Westcott passed to Trinity College, Cambridge, whither he was followed by Lightfoot a year or two later. His university career was brilliant, giving full promise of a life of great usefulness in the world of thought.

Honours and prizes attended his entire academical course, and graduation in Arts was followed by Divinity studies, the degree of D.D. being taken in 1870. Dr. Westcott also received from Oxford University the honorary degree of D.C.L. in 1881, and that of D.D. from Edinburgh University at its Tercentenary Commemoration in 1883. He held an Assistant-Mastership in Harrow School from 1852 to 1869, under Drs. Vaughan and Butler. In 1870 he was elected Regius Professor of Divinity at Cambridge, on the retirement of Dr. Jeremie. For many years Dr. Westcott has been the most prominent of Cambridge "dons," his thin ascetic face, his flowing locks, and his student's stoop, combining to make him one of the most striking figures in the University.

Not until twenty years after his ordination in the ministry did Dr. Westcott hold any parochial appointment; for twelve years, 1870 till 1882, he was incumbent of Somersham with Pidley and Colne, three united parishes in Huntingdonshire. He has discharged many important functions, having been Canon of Peterborough from 1869 to 1883, when he was appointed Canon of Westminster, a post he has held to the present time. He was a member of the company for the revision of the Authorised Version of the New Testament.

Though he has so long lived in an academic atmosphere, and is reserved and retiring, as becomes a scholar, Dr. Westcott has the faculty of suiting himself with dignity and grace to the more public engagements of life. Alike at Cambridge and Westminster his influence has been wide and deep, and it has never been possible to confine him within the narrow limits of



(*From a photograph by Messrs. Elliott & Fry, 55, Baker-street, W.*)

mere ecclesiasticism or student isolation. Dr. Westcott's writings have been numerous and important. In conjunction with Rev. Dr. Hort he has given to the world a valuable edition of the Greek text of the New Testament. The work of twenty-eight years' joint labour, it is as highly esteemed by scholars to-day as it was when first published ten years ago. He was a contributor to the "Speaker's Commentary" and Smith's "Dictionary of the Bible," and among his other works have been: "The Elements of Gospel Harmony," "Characteristics of the Gospel Miracles," "An Introduction to the Study of the Gospels," "A History of the English Bible," "The Social Aspects of Christianity," "Christus Consummator," "The Epistles of St. John, with Notes and Essays," "Commentary on the Epistle to the Hebrews," "The Revelation of the Risen Lord," "The Revelation of the Father," "The Gospel of the Resurrection," "The History of the Canon of the New Testament." The mere titles of these works are eloquent as to the bent of the author's mind, and the purpose of his heart. As a controversialist he has taken up the challenge of modern unbelief, and shown the warrant of our faith in the Holy Scriptures. As an expositor, though having the reputation of being somewhat of a "mystic," he has brought much learning and a well-balanced judgment to bear upon the statement and illustration of outstanding truths of Christianity. In ecclesiastical matters he is liberally disposed, putting Christ first, and reckoning himself among the servants of mankind "for Christ's sake." The source of his sufficiency is thus tersely indicated in his book "Social Aspects of Christianity":—

> If the work to which we look were to be wrought by human power, I should not dare to speak. But it is the work of God. He is pleased to work through us, but He Himself works. The righteousness, the peace, the joy, which we are charged to make our own, and to bring to the world, are *in the Holy Ghost*. They are the revelation of his Spirit. We are not called to found, but *to receive* a kingdom.

The Bishop is a warm supporter of the Church Missionary Society, and in the advocacy of its cause he has more than once given expression to his strong evangelical sentiments. At the May meeting in Exeter Hall three years ago, he made the following strong appeal:—

> Shall it be said that merchants go forth for gain, explorers for adventure, and soldiers for the love of country, but the love of Christ fails to prove a sufficiently constraining motive to missionary consecration? We want, indeed, men of devotion, faith, and love at home, and therefore I say, 'Send your legions abroad.' The work of missions is our work at home . . . Listen then; listen in the presence of God; listen on your knees in prayer, if *to you*, perhaps, the call comes.

Of late Dr. Westcott has shown a lively interest in the cause of universal peace, by urging the exchange of big armies for a board of international arbitration. In April last year, in a letter to *The Guardian*, having mentioned that some blame statesmen for the danger and disgrace of the present armed state of Europe, he said:—

The real blame ought, I think, to be laid elsewhere. It rests upon Christians, and, in the largest measure, upon English Christians, who have been, and are, in a position to claim an impartial hearing from the Continental Powers....There is a growing conviction that Christians, as Christians, have a witness to give on social questions. They have spoken on temperance and on purity. And now at length the time seems to have come when they can unite to express some of the views which they hold as to the true relations of States.

Realising the bearing of this on the attitude of men toward Christ, he added:—

Men can see that if our faith is true we ought to have the remedy for the great sorrows of the world, and to show openly that we believe in its efficacy. They ask for great deeds, and not only for great words. If we are enabled to show that we have, as Christians, that which inspires us to work unfalteringly for a noble end, I believe that many who now range themselves against us will be ready to do homage to the truth which they have misinterpreted through our past faithlessness. In this aspect we cannot forget that the favourable time for Christian action may soon pass away. The policy of disarmament, which can now be pressed as a service to the brotherhood of nations, is likely, before long, to find other advocacy, if the cause is not won in the name of God. And it will be an evil day for the world, if that which may now be so effected as to guard all the noblest heritages of the past, is at last extorted by the revolutionary movement of a class.

No strong partisan, the Bishop is friendly disposed to all who love our Lord Jesus Christ. He was a member of the "Langham-street Conference" of Churchmen and Nonconformists held last year. Since his consecration at the beginning of this month, he has given further evidence of the same generous spirit. The Wesleyans of the Whitby and Darlington district, which is for the most part included in the diocese of Durham, at their annual meeting recently, sent the Bishop a fraternal greeting; a reply, which has been received by the chairman of the district, Rev. Robert Stephenson, says:—

Your most kind note with the resolution adopted by your meeting enables me now to offer to the meeting, through you, my grateful acknowledgments of the generous welcome which they have given me. I believe that God will give us, in his own way, that great blessing of unity for which on all sides faithful hearts are waiting and praying, and in the meantime I trust that we shall realise the power of the Spirit sent in his Son's name in our common endeavours to combat the terrible evils by which the life of men and of peoples is at present darkened.

This agrees with the Bishop's words elsewhere as to the unity of the Church:—

The unity of the whole is consistent with a wide variety of parts, each having to a certain degree a corresponding unity in itself. The essential bond of union is not external, but spiritual; it consists not in one organisation, but in a common principle of life. Its expression lies in a personal relation to Christ, and not in any outward system.

If the true unity of the whole Church, which is derived from the participation in the Spirit of Christ, is compatible with the existence of outward divisions on earth, it is no less compatible also with the existence of independent centres of local and partial authority in its manifold organisation. Christ Himself is the one Head; and He left no single successor to represent in outward form the relation in which He stands to the body.

Like his beloved predecessor, Bishop Lightfoot, Dr. Westcott is an avowed advocate of free and open churches. If he is not young in years, he is certainly mature in judgment. He has been actuated by a sense of duty in accepting a bishopric. Just after his appointment, he said in a letter to the Dean of Durham:—

My whole strength lies in the trust that the prayers of friends of the whole diocese will be with me. I come in simplest obedience, offering the little which I have without reserve.

The Bishop has a numerous family, several of his sons being clergymen, three of them missionaries. We sincerely trust that God's blessing will rest upon him and his work; that his learning and spirituality will combine with his energy and devotion to make him, in his new sphere, a worthy servant of Him who is emphatically and fully the Shepherd and Bishop of souls.

WHITTINGTON AVENUE Y.M.C.A.

THE tenth annual meeting of the Whittington Avenue Y.M.C.A. was held on Thursday evening last, under the presidency of Mr. ROBERT BARCLAY. The report, which was read by the secretary, Mr. N. R. HUGHMAN, told not only of good work being done for the young men of the City, but also of very interesting endeavour on the part of young men to make the name of Christ known among those who are strangers to his saving grace. Some of the members engage in village mission work, and others conduct classes at Institutes for poor lads. Altogether, it was a cheering report, showing a lively sense of the true object and purpose of the Association.

Dr. PIERSON delivered a stirring address on the relation of the Y.M.C.A. to mission work abroad. He spoke of the progressive character of the age, showing the greatness of our opportunities. These involve corresponding obligations. It is no trifling thing to be living in these days; if we are not improving time, we are awfully wasteful. If into one hour are crowded opportunities that formerly were not included in years and centuries, we cannot let an hour slip by without letting go that which holds the possibilities of those ancient centuries. The great bulk of nominal Christians are doing simply nothing to bring others to Christ. God's call to-day is specially to young men, because old men cannot do the work of world-wide evangelisation. People who have advanced in years are fettered in various ways, therefore the young men must arouse themselves. Millions of people are passing away without so much as hearing the Saviour's name.

Having referred to the remarkable movement in America during the past two years, wherein thousands of young men and women have bound themselves to enter the foreign field if the doors are opened, the speaker urged his hearers to consecrate themselves to the service of God. If we are true children of God, and filled with the Holy Ghost, we shall be missionaries wherever we are—in dark Africa, or dark London. The world is wide open, as never before, for Christian labourers, and even now someone is required to take up Livingstone's work in Central Africa—to go without weapons of warfare, and win the people by the mighty love inspired by the love of Christ. Who, again, will take up the work of the devoted Mackay, the man who has done more than any other to revolutionise missionary operations in the Dark Continent? If, said the speaker, I were twenty years younger, I would go to the dark depths of lands where the Gospel of Christ has never been proclaimed. Recently in Scotland I was in a small place of twelve hundred people, in which there were five Protestant churches, and five educated ministers. One of the five ministers could take charge of the whole of the people, and relieve the others, to carry the first knowledge of the Lord Jesus Christ to the millions of unenlightened in distant lands. It seems to me the greatest pity to waste so much zeal on denominationalism, forgetting in the meanwhile that so many of the inhabitants of the world are ignorant of the Gospel.

Major WHITTLE followed with an earnest exhortation to the young men to work for Christ. Organisations are nothing for God when they have lost their life. Christ must be in us before we can have power in service. Enjoying this fellowship, we shall have in us "the mind which was also in Christ Jesus;" we shall realise our individual duty, and glorify God in our lives.

IN THE WEST INDIES.

MRS. HUNTLEY, of Demerara, has been visiting some of the West Indian Islands, hoping to be instrumental in stirring up others to enter the field. Her helpers, Messrs. Punting and Mitchell, have preached the Gospel in several places, and found willing hearers. In a recent letter from St. Vincent, Mrs. Huntley says:—"We have circulated large numbers of tracts, also copies of the Holy Scriptures. We were quite besieged by the people as they came upon us for the Word, seeing who could buy copies first; and in less than two hours we had sold all we had. Sad to say, there is no Bible depôt here, although it is called a Christian land. Thousands around me are starving for want of the bread of life. How can people sit at home and be happy, in the face of such need!

"There are fifteen hundred people in the valley of Mesopotamia, where I now am, and they seldom or never hear the Gospel preached. Thousands in the town, and hundreds in the various other valleys, are in the same case. There are thirty-six sugar plantations on the island, besides cocoa and nutmeg gardens. The people not only receive tracts with eagerness, but they listen with the greatest interest to the 'old, old story,' and beg for someone to settle among them, if only to give them outdoor meetings. A Christian wife of one of the managers of a sugar estate says board and lodging will gladly be found for any faithful servant of the Lord. At St. George's, Grenada, two earnest women have been praying for help, and saying they want a missionary, and a Gospel hall.

"Would that some would come and 'view the land' here at St. Vincent! Surely Christian people who go to other lands for their health might come here. These islands are beautifully healthy; we scarcely know we are in the tropics, there are such refreshing breezes with the trade winds. There is nothing to surpass the scenery—such lovely hills and mountains."

If she has carried out her purpose, Mrs. Huntley is now at Bridgetown, Barbados. Letters to her, and tracts, which she greatly needs, may be sent to her permanent address, George-town, Demerara.

Baby Farming.

ENGLAND.

AT the recent meeting in the Mansion House, various references were made to Rev. Benjamin Waugh's indictment of baby farming in the May *Contemporary Review*. It is the outcome of much patient investigation, and may be taken as a faithful exposure of a fearfully prevalent evil. Some brief extracts will indicate the condition of things to which Mr. Waugh is directing his efforts, and his views as to the remedies that are called for. The whole article deserves the most careful study on the part of social reformers:—

"A BABY FARM.

"Here is the goal to which one skilful and busy procurer had conveyed five of her little victims. It was the back room of a tumble-down labourer's cottage, scarcely fit for a coal place, about twelve feet square. Crouching and sprawling on the floor, in their own excrement, were two of them. Two were tied in rickety chairs, one lay in a rotten bassinet. The stench of the room was so abominable that a grown man vomited on opening the door of it. Though three were near two years old, none of them could walk; only one could stand up even by the aid of a chair. In bitter March there was no fire. Two children had a band of flannel round the loins, one had a small shawl on, the rest had only thin, filthy cotton frocks. All were yellow, fevered skin and bone. None of them cried; they were too weak. One had bronchitis, one curvature of the spine, and the rest rickets, all from their treatment. There was not a scrap of children's food in the house. In a bedroom above was a mattress, soaked and sodden with filth, to which they were carried at night, with two old coats for covering. All the children's clothes in the place were the handfuls of rags they wore. And a man and his wife sat watching them die of filth and famine, so making their living. It was their trade. On one which had died a few months before was found a graceful memorial card, with the motto, 'He shall gather them into his arms,' which had been provided for the procurer who sent it. At the farm its mother was not known. These five weary creatures were all removed into restorative care; all injured for years, some for life. Two never recovered, and died in hospital."

"NO CHECK TO FOUL PLAY.

"There is (says Mr. Waugh) little check to foul play. The child cannot complain; the police are not informed; and the neighbours, when they know a little, do not interfere. One, on being asked why she did not tell somebody what she knew was happening, said, 'You get no thanks for interfering for them sort of children.' The system of death certificates is but small security; as a rule it is none at all. Disease generally supervenes, is named on the certificate, and is enough. Even that is often filled in from the lips of the woman who, in the cases supposed, knows that her liberty depends on lies easily and safely told. In most districts there is a doctor who is, as one of the farmers expressed it, 'not troublesome about certificates.' Where there is no respectable registered practitioner of the not-troublesome kind, there is, at least, an assistant, or a non-registered practitioner, or a registered one without integrity, and hard up, who for a consideration will do almost anything. All this is well known in this shameless trade. Unless she is a born idiot at her trade, it is only the baby slaughterer who can supply the coroner's inquest with the material for its judgment. Failing manslaughter, her conduct is nothing criminal. Besides this limit of the coroner's power, there is the limit of the juror's nature. That the baby they have just seen can have been deliberately made ill and left to die by that clean, tidy woman before them, so jars on men's usual notion of woman's instincts that it is dismissed from the jury's mind with something like self-accusation. Inquests on babies usually last only five minutes."

"HOW TO STOP BABY MURDER.

"Procurers as well as receivers must be put under conditions which protect a wretched mother from plunder, and secure an endurable life to the child that that mother commits to their charge. They must be punished for obtaining babies by advertising lies. Receivers—drink-ruined monthly nurses, loafing labourers' wives, and blind old tax gatherers—to whom the little life that is obtained by the genteel-looking procurer goes—must be forbidden to eke out their own living by eking out a baby's dying. The Infant Life Protection Act, 1872, is a pompous introduction to next to nothing. Excluding all infant lives from its protection, except when two under a year old happen to be found together, it leaves to the farmer's mercies a hundred times as many as it even proposes to protect. Its main effect is to teach farmers how to escape its provisions and to conduct their business as they like. For everybody's sake, all round; for the child's sake, first and above all; for the mother's and even the father's sake; for the sake of our own priceless national sentiment of justice and self-respect; it is urgent that there be made thorough and reasonable regulations for these unhappily greatly needed and at present shamefully conducted institutions."

RUSSIA.

A very startling account of the prevalence of infanticide in Russia appears in a recent issue of *The Daily Telegraph*. A St. Petersburg correspondent of that journal says that wild excitement has been aroused in some parts of the Empire by the discovery of what the press call "angel factories"—establishments in which "new-born babes are systematically starved to death for a moderate charge, in order to spare their parents the shame or the trouble of acknowledging their existence and bringing them up." The writer asserts that wholesale infanticide is incomparably more widespread in modern times than it ever was in antiquity. The examination of a wretched woman, named Skooblinsky, lately arrested in Warsaw, has revealed details of a nature to shock even hardened individuals.

The existence of two immense foundling asylums in St. Petersburg and Moscow, says this correspondent, rather increases than palliates the evil:—

A numerous profession exists in the provinces of Russia, the members of which are needy women, endowed with an instinctive intuition enabling them to scent out all those mothers who desire to get their children put in the Moscow or the Petersburg Asylum for foundlings. They collect the little waifs, pack them in baskets (six or eight in one basket), stow them away under the seats of the third-class railway carriages, along with eggs, butter, rags, and refuse, and those who survive this first life's journey are deposited at the front gates of the foundling asylums; eighty-eight per cent. of these are in due time carted out of the back gates in the shape of little corpses. Now, why, these unfortunate mothers ask, should these little babies be wantonly tortured in a railway carriage, and money paid to the scheming, heartless women who torture them, and kill them in a lingering manner, when they can be finished off more mercifully, and more or less legally, at far less expense? And, in time, the thought becomes the deed, and we read at our breakfast of 835 cases of child murder that came before the courts in 1888, of 2000 cases of children dying from deliberate exposure to hunger, of "angel factories" discovered last autumn in Warsaw, and only wait to get up our horror till Skooblinsky organises the thing on business principles, and makes it a flourishing enterprise.

It is only needful further to state, on the authority of this writer, that a considerable proportion of these children, "nursed into angels" in the Foundling Hospitals, "belong to parents who are married and have a goodly share of the material comforts of life," to perceive that Russian, as well as English society, is yet very far from being permeated with the first principles of Christianity.

SILENCE AND SOLITUDE.

BY H. GRATTAN GUINNESS.

HAIL, sacred stillness! Soundless is the surge
Of the world's restlessness in this retreat;
The rush of life, the roaring of the wheels,
The cries and the contentions of mankind
Are here inaudible. Like a charmed calm
After the rude commotion of a storm
Is this tranquillity. O blessed peace,
The quiet of the ear, the mind, the heart!
My spirit seems to rise into a realm
Of purer interests. Thought takes wing,
And soars with freedom in its native element.
The Past returns; The Future draws aside
Its solemn curtain; hosts of hidden stars
Shine out and circle in the firmament,
As in the beauty of a summer night,
Present to thought; and Uncreated Light
Dawns like a Vision on the chastened gaze.
Sweet contemplation, music of the soul,
The waking of an inward sense, the touch
Of the Eternal, and the hush of heaven!

Newton, Mass.

THE IRISH GOSPEL MISSION.

THE Irish Gospel Mission has now been about two years in the field. For obvious reasons I do not name the towns and villages through which they have passed. Suffice it to say that two pairs of earnest missionaries are still in the South of Ireland, going forward as the Lord opens the way before them. I will give you a few extracts from their accounts:—

"Our first meeting last night was well attended, about sixty present. We have had several talks with Roman Catholic farmers. Our visiting is very good, our most interesting talks are those we have with men on the roadside, or in the fields. In the houses they seem afraid of one another. If two or three are present in such cases they like to listen. After one meeting a Roman Catholic told me that there were as many outside in the lobby listening as we had inside (a large number), and this in broad daylight.

"The Lord has blessed us very much since we have been here. Our meetings were well attended on Sunday last; we had a grand open-air meeting in the village. At the hour announced for a special meeting to begin in the school-room, the place was packed to overflowing, and as many more outside unable to get in. So we turned out into the open air, and had a regular service of hymns, prayers, reading, and addresses. The Roman Catholics came in crowds, behind the hedges and fields round about. Such a scene was never witnessed in the village before.

"We commenced here on Sunday. A Roman Catholic publican kindly supplied the seating free of charge, and offered to get the place cleaned by his own servants. Crowds of Roman Catholics listened most attentively at the door each evening; we have a bookstall open to-day, sold Testaments and St. Peter'sEpistles. Thank God for this blessed privilege of telling what our dear Lord is able and willing to do for these people."

These are a few extracts from deeply interesting accounts; much more could be told. The door is wide open throughout Ireland. It is a little island; yet, sad to say, thousands of poor souls have never seen a Bible, or heard the offer of salvation through the finished work of the Lord Jesus. We want more men and women filled with the Holy Ghost and power to carry the message to every house.

ELLEN SMYLY.

35, *Upper Fitzwilliam-street, Dublin.*

Soldiers in India.—Lance Corporal W. Sloane, 2nd Royal Inniskilling Fusiliers, Secunderabad, India, appeals for tracts and small books for distribution amongst the patients in hospital. The men are very thankful for them.

A Memorable Farewell.

MAJOR WHITTLE AND DR. PIERSON AT MILDMAY.

THOUGH it was arranged for at short notice, the good-bye meeting at Mildmay last week to these two American brethren was well attended. During their present visit to our shores they have greatly commended themselves to Christian friends by zeal and devotion in their respective departments of service. In the audience on Friday evening were many earnest and well-known workers in London. After an opening hymn, Rev. CHARLES SPURGEON, of Greenwich, offered thanksgiving and prayer, very happy and comprehensive in expression and heartfelt in tone. His words were full of thankfulness to God for special enrichment conveyed to so many in our British communities through the testimony of our departing brethren, and of ardent desire for a still greater meed of blessing on their labours in the years to come.

Mr. R. C. MORGAN, in some opening remarks, said one of the most encouraging features of the time is the strong friendship that exists between America and Great Britain. Most important of all is the unity of feeling among the Christians of the two countries; and such interchanges of Christian service must tend to knit the hearts of these two great nations together. Our two brethren came for slightly different purposes, but both were equally sent of the Lord on his work, and He has set his seal on the labours of both. Dr. Pierson has been a great power, through his book, "The Crisis of Missions," and through his addresses, in quickening solicitude in the salvation of the heathen. We thank God for sending him and so abundantly using him. His sharp, clear-cut way of stating facts and of setting forth the interests of foreign missions has been most helpful. We are thankful also that God sent our evangelist brother Mr. Whittle, and that his earnest words have been instrumental in the conversion of so many. Mr. Morgan said that the first time he met Mr. Whittle was during the very last mission conducted by him with the late Mr. P. P. Bliss—at Peoria, near Chicago. During this visit to Britain Miss Whittle has been with her father, and has in some measure supplied the place of that gifted and lamented Christian singer.

A VERY INTERESTING STATEMENT

followed, from Dr. JOHN LOWE, of the Edinburgh Missionary Association, of the circumstances that led up to the present visit of Dr. Pierson to this country. The leading facts were recorded in our columns as they occurred, and will, we doubt not, be in the recollection of our readers. The great missionary centenary gathering in London two years ago resulted in Dr. Pierson, Dr. Gordon of Boston, and other workers in the foreign field, paying a visit to some of the principal towns in Scotland. That visit had to be cut short, and it was to supplement it that Dr. Pierson had readily assented to come back and help forward the movement then begun in the Scottish churches. Dr. Lowe spoke in the most unreserved terms of the happy results that had followed from the meetings of two years ago, not only in lifting to a higher platform the missionary zeal in the churches generally, but in prompting not a few to offer themselves for service in the foreign field. He cordially acknowledged the self-sacrificing zeal shown by Dr. Pierson during the seven months' visit now ended, and the loyal way in which he carried out all the arrangements of the committee, notwithstanding that they worked him tremendously hard. Letters from ministers and friends throughout the country speak very thankfully of his visits and addresses, and tell of some of the results. In many towns Missionary Associations have been formed, especially to promote women's work among their sisters in heathen lands. Another source of great thanksgiving has been that in this movement denominational differences have been ignored in a remarkable way. Ministers and officers of all sections of the Church have united most harmoniously. It is hoped that as a result the churches will be drawn more closely together, and that of itself will be a great gain. Students' Missionary Unions have been formed in Edinburgh, St. Andrews, Glasgow, and Aberdeen. Between 200 and 300 students have already intimated their determination to devote their lives to foreign missionary work. Besides, the missionary funds of the churches have largely increased. In connection with the Edinburgh Medical Missionary Society, Dr. Lowe said he had since the beginning of the year received upwards of fifty applications from young men to be trained in this important branch of missionary work. The Society is about to organise a Medical Training Institute for young women, so as to qualify them to go forth as fully equipped medical missionaries in the homes of the women of heathen lands. Quite a number of young ladies have applied for such training. Altogether, as the result of Dr. Pierson's visit, there is a prevalent spirit of hopefulness and prayer and consecration that did not before exist. Dr. Lowe, before closing his statement, alluded to Dr. Pierson's appointment as Duff Lecturer on Missions, and he suggested that in the autumn of 1892, when these lectures are to be delivered, the large centres of population throughout England should arrange for visits from our gifted American brother.

The first to respond to the expressions of esteem and goodwill was

MAJOR D. W. WHITTLE.

I want, he said, to leave with you two or three passages from God's precious Word: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word" (2 Tim. i. 1, 2). "Earnestly contend for the faith once for all (R.V.) delivered unto the saints" (Jude 3). "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx. 32). In proportion as we magnify God's Word He will bless us. I have been sixteen years now doing the work of an evangelist; led into it by that bundle of electricity and steam and dynamite combined, D. L. Moody. Years ago he crossed my path. God works in a mysterious way, and brings us into line in order to make use of us. In 1863 I was in Chicago, home on a brief furlough with a wound received at Vicksburg. There was a great demonstration at that time, and that dear eloquent man of God, Bishop Simpson, was to give an address, stirring up the people in connection with the work of the Christian Commission. I was brought on to the platform, and I never felt so foolish in my life as in being there. Dear friends in Chicago received me kindly, because of the patriotism and love of the soldiers they felt. Mr. Moody was in the audience, and as I stood on the platform, he rose to his feet, and waved his hat, with that face of his all lit up. I told him afterwards how foolish I felt, and he said to me, "Whittle, I took you into my heart that night, and you have never been out of it since." I thought I was amply rewarded for being made a fool of. Well, he followed me right along, and one night, in the city of Chicago, I received my ordination, and Mr. Moody was the bishop who ordained me. We stood under a lamp-post as we were walking home. We were talking about the work, and what ought to be done, and what could be done. In that earnest, simple, direct way of his, he pulled out his Bible, and put his finger on 2 Timothy iv. 1, 2, and said, "See here, Whittle, this is what God wants us to do—'Preach the Word.'" That went down into my soul, and I never have got rid of it. This is God's command to us—"Preach the Word."

Mr. Morgan has alluded to his meeting me in America with Mr. Bliss. In 1874 Mr. Moody was in Edinburgh, and from that city there came a message to Mr. Bliss and myself to go out into evangelistic work; since that time I have been in the work. It is a very pleasant coincidence in connection with our meeting to-night that one of the first places that dear Mr. Bliss and I visited was the city of Detroit, where we were entertained by Dr. Pierson, and where we laboured in his church with him for seven very pleasant and profitable weeks. Since then my dear brother and myself have been brethren in Christ, and have loved each other, and have often worked together. I am so glad that the Lord sent him over here to look after me; and I have had the chance of looking after him. I am sure our work has gone hand in hand. As the evangelist has been around in Ireland and in Scotland, God has blessed the Word, and souls have been led to Christ. Then Dr. Pierson has come, and has given a stimulus to many of these converts in being consecrated to God, and in going out to the mission field. I know of many. I have met with three at

THIS DEAR OLD SOUL-TRAP,

Mildmay Conference Hall, who are preparing to go as missionaries. There are also some in Ireland, led to Christ in the meetings, who are preparing to go out as missionaries.

Since that call in 1874 how good God has been to me! What dear friends I have met. God has been good to me in my family and my home. I can testify that it is good to serve Jesus Christ; to take Him as a master, and preach his word; just to believe the Bible from back to back—not to be bothering about any criticism of it, but to take it just as God has given it, and to preach its old-fashioned truths: that men are sinners, that sin is an awful thing, and that it certainly is going to be punished—that a day of reckoning and of wrath is coming upon the ungodly; to lift up Jesus Christ as the sinner's Saviour; to tell of the precious blood that was shed on Calvary for the redemption of men; to tell of the glorious resurrection—how God, in raising Christ, showed that He accepted Him and accepts us in Him; and to preach that He is coming a second time, without sin unto salvation, to all them that look for his appearing. I love to preach a living Christ. A verse has been making melody in my soul all this week: "Christ liveth in me" (Gal. ii. 20). I want to pass it along to you here. It will always be associated in my mind with my last week in London—that the glorious Christ, the living Christ, the Son of God, liveth in me. Liveth—not a dead Christ, not doctrines about Him;

CHRIST HIMSELF LIVETH IN ME.

In 1876 God took away dear Bliss and his wife in a chariot of fire in that terrible accident at Ashtabula. Their memory will be kept green in me as long as I am on the earth—that consecrated, devoted Christian brother, with the gift of melody and song upon him, giving us those sweet songs that he is now singing in heaven. Since then, dear Mr. and Mrs. McGranahan were with me for ten years. Three years ago he was laid aside, and God still spares me, the most unworthy of this trio of brethren engaged in his work. May God lead you to pray that these last days may be the best days. I am fifty years old this year, and I pray to God that it may be a jubilee year. Will you pray with me that God may make it so, as I go back to America to be with dear Mr. Moody this summer, and over there in my own country probably for the rest of my life; that God may fill me more with his Spirit; that I may keep my eyes more upon the Lord Jesus Christ, nay, love Him better, and preach with more faithfulness and power.

I have many regrets in leaving England. It seems now to me like home. I appreciate England as never before. Dr. Pierson and I

have been to France and Italy—countries that have been dominated by Romanism for centuries, and that show the highest development of its influence. What are the results? Degradation, superstition, debasing ignorance. To witness all this, and then to come back to the green fields of Old England; to see the church spires; to hear the melody of the church bells; to listen to the preaching of the Gospel, and have the Word of God magnified—oh, it seemed good to get under the old English flag again, and to be on English soil. God bless England, and keep her Christians faithful, earnestly contending for the faith once for all delivered to the saints. Have nothing to do with this revival of Romanism in your borders; this effort to draw men away from the Bible. Do not give place to it, but stand firm for God's book and God's truth. I pray that we may do so in America. We have got the same battle to fight as you have here, and if England wavers and goes down before the foe, how disastrous it will be for America and for the world. The ashes of my ancestors are here in Old England. One of them was burnt 300 years ago down there in Smithfield, under your last Roman Catholic Queen. If you ever have another, and I were to be over here, probably they would burn me. Well, I think I'd love to be burned for the sake of Christ, though I would rather that the Lord would burn his truth into the hearts of the people. We have always thought that old Thomas Whittle died for something when he was burned at Smithfield in 1536. But if it be true what some in high circles are now saying, it would seem as if he did not die for much of anything after all. But he did. He died for the faith of Jesus Christ, and it is worth dying and contending for. So may God bless you, and keep you shoulder to shoulder, without reference to denominational distinction, faithful to the good old English Bible, and may you send it out over the world. And may our new nation, America, and your colonies in Australia, India, and Africa—all who speak the Anglo-Saxon tongue we love—be strong to stand with you in defence of the faith once for all delivered to the saints.

DR. A. T. PIERSON.

An exceedingly interesting address followed from this American "Mercurius," full of points of personal interest, of impressive fact, and of rousing appeal. Considerations of space oblige us to condense somewhat his instructive utterances. He started, like Major Whittle, with a few verses from the Word of God, choosing portions of Acts xiv. and xv., relating to the travels of Paul and Barnabas. The whole of their missionary journey was one experience of the supernatural power God. I want this (said Dr. Pierson) to be the keynote of my words on this last evening in London—that missions are not pre-eminently the work of the Church; they are the work of God. The success of missions is not the success of organisation, or of business method, or even of human consecration; it is a divinely-given harvest. The power that opens doors is not diplomacy; it is not the fear of Governments; it is not sagacity; it is not worldly machination, manœuvring, or wire-pulling; it is simply the power of God. That which throws down the obstacles of superstition, ignorance, and idolatry, is the mighty moving of the Holy Ghost. That which makes the Church in sympathy with missions, and gives the power to promote missions, is the Holy Ghost awakening the spirit of prayer and giving the spirit of consecration in the membership.

THE WHOLE THING IS OF GOD.

Nothing would have induced me to cut loose from what may be called worldly and temporal comfort, and give myself up to work in which there is no settled income, no fixed home, and no definite plan, but the profound conviction that the work of missions is a supernatural work.

After a very warm and unreserved expression of acknowledgment for the personal courtesy and kindness shown to him throughout Great Britain during this seven months' visit, Dr. Pierson made special mention of the services rendered by Dr. Lowe in arranging the meetings in Scotland. I have been amazed, he continued, at the enthusiasm awakened by the simple statements I have sought to make about the great work of missions. I have had audiences numbering from 5000 to 6000; and even in the smaller places I have been told that the meetings have surpassed those held even in times of great political excitement. This surely means a great awakening on the subject of missions. I came across the water, making no charges for my services; but these dear friends in Scotland have not allowed me or my family to suffer any want, and it has all come from their voluntary and spontaneous kindness. I stipulated that we should have no formal votes of thanks, and that there should be no collections at the meetings for my benefit. Dr. Lowe has told me that the voluntary offerings sent in for the expenses in connection with my visit have exceeded the requirements by £250. I believe the committee are proposing to found

A MISSIONARY SCHOLARSHIP

in the Training Institute at Edinburgh, that will give a bursary every year to some student which will assist him in his training for the missionary field. I am glad that the subject of the unity of all denominations has been alluded to by Dr. Lowe. You know that in Scotland they have very positive opinions, and that when they insist upon their views the controversy sometimes grows a trifle warm. Yet when I appeared on the platforms of these various churches and halls to plead for missions, I was supported and sustained heartily by men of every denomination and of every shade of opinion in the entire body of evangelical believers; for not only the different sections of Presbyterians, but Methodists, Baptists, Congregationalists, Brethren, and Episcopalians have taken part in the meetings. It has been delightful, too, to be received into the houses of all these brethren; and I should not forget to mention those of the Society of Friends who have shown themselves specially friendly. And the blessed results have not vanished with my disappearance. They told me, in perhaps twenty different places, that they had never seen brethren of all denominations on the same platform before. Not only have they organised movements among women, but in several places they have founded missionary bands, and they are going to keep the anniversary of my visit as a perpetual missionary meeting in which all sections of ths Church are to join. Even with regard to the weather there has, as I believe, been a marvellous interposition of God. I have spoken about 250 times since Nov. 16, and only one meeting has been at all interfered with by the rain. That was an afternoon meeting in Ayr, and even then we had some 1500 people present, so that it was not altogether a failure.

TOUCHING GIFTS.

There has also been much that was touching and remarkable in connection with the gifts for missions made at these meetings. During the first visit to Edinburgh, in November, I made a suggestion that a little self-denial, even with respect to our luxuries and conveniences, would yield a large revenue to the work of the Master. A lady, who was present at the welcome meeting in the Established Church Hall, wore upon her arm a bracelet, an heirloom that had come down from her grandmother. She sent it next day to us with this message: "I can get along without the bracelet, but the heathen cannot get along without the Gospel. Sell the bracelet, and use the proceeds to send the Gospel abroad." And we did. At Helensburgh a young man present in the meeting took off his gold chain, worth three guineas, and said, "I will never wear a gold chain again; take this, and give the proceeds to missions." The next day a young man, who had heard me tell about the chain, took off a gold scarf ring, and gave it for the same object. A poor woman, who had set aside a few shillings to buy a pair of kid gloves, sent the money, saying she could manage without the gloves. Many other larger and smaller gifts were received in the same way—in one case nine penny postage stamps—and devoted to the cause of missions. And I tell you, however imperfect an appeal for missions may be, when that appeal reaches the pockets of the people, God is behind the appeal. There are many people who seem to be converted outwards, but their conversion never reaches stomach or pocket; when it does, you may be sure it is a genuine conversion. When the cause of missions reaches the pockets, and when we come to deny ourselves the gratification of appetite, of avarice, or of pride, for the sake of our Redeemer, we shall see a new era in foreign missions.

Here Dr. Pierson told an incident in German history—how at a critical period in the struggle with Napoleon the German Emperor asked his people to give up their gold and silver ornaments, and wear iron instead, so that the national treasury might be supplied. It was then that the Order of the Iron Cross was established. It would be a good thing to institute another Order of the Iron Cross in these days of missions. A woman in New York once could not find the opportunity to exercise self-denial, though a six thousand dollar diamond ring sparkled on one of her fingers. I do not say it is wrong to wear jewels, said Dr. Pierson, though I do not wear them myself; but I think there is no use in our talking about being unable to meet the demands of the work of God when, if we were to sacrifice our superfluities—I will not say our conveniences, comforts, or necessities—we might send the Gospel

ROUND THE WORLD IN TEN YEARS' TIME.

Turning from the past to the future, I want to indicate what appears to me to be the necessary condition of an aroused and increased power in the progress of missions. We must have in the Church of Jesus Christ a new spirit of unity. We hear much about unity, but there is a good deal of it on platforms and public meetings that unfortunately does not extend very far into private life. It troubles me greatly that there is so much denominationalism in the very atmosphere in which we are living. It has been said of Principal Cairns that no man in Scotland carries a bigger brain under his hat; it ought to be added that no man in that land carries a bigger heart under his ribs. In referring to this gathering of all denominations and clans to welcome the American brother, Dr. Cairns told how, when the Forth Bridge was nearing completion, it was found that the two extremities would not meet. Hydraulic pressure and other means were tried to bring them together, but without avail. The thing was left till next morning, when it was found that during the night the temperature had risen some eight or ten degrees, with the result that the two parts of the bridge were brought together. So, said the eloquent Doctor, you cannot bring brethren together from different denominations of the Christian Church until you get

A RISE IN THE SPIRITUAL TEMPERATURE.

It needs the Holy Ghost to create a new spirit of love in the churches, and of zeal of God. If we had this warmer spiritual temperature, we should be like soldiers in an army when they near the foe. They forget their individual differences, and even their regimental standards, and regard only the colours of the nation.

I would add a word to what my friend Whittle said about Roman Catholicism. That experience of ours down in Italy, as well as in France, dispelled for ever any idea we might have had, if we ever had any, of there being no need for Protestant missions in Papal countries. I was never more shocked in my life than when in Dublin the other day: walking down one of

the leading streets of that splendid city, I saw on a Roman Catholic church this inscription in Latin, "To Mary the refuge of sinners." When Major Whittle and I were in Italy, we visited some of the galleries in Florence, looking at the pictures of the great old masters. There was one fine painting representing the seed of the woman bruising the serpent's head. The devil is there as a great giant with most malignant form and and face, bending low and supporting himself by his arms, that rest upon the ground before him. The lower part of his body is a long slimy serpent. On its head rests a foot, but it is not the foot of Jesus; it is the foot of the Virgin. She holds in her hands the infant Saviour, who has put his foot on her foot. Major Whittle turned round to me, and said, "That is just what Rome does—puts the Virgin between Christ and the sinner, between Christ and the devil, between Christ and the Church." When the Archbishop of Rio de Janeiro went back to Brazil from the proclamation of the Immaculate Conception, he told an immense multitude in the Cathedral, on the Lord's Day, that he wanted them to understand how great a personage St. Joseph was, because he was really the ruling power in heaven. He explained it in this way: Jesus Christ, as a loyal Son, of course obeys his mother; his mother, as a loyal wife, of course obeys her husband; and so St. Joseph is the ruling power in heaven. I think that, where such a doctrine as that is calmly and deliberately taught, there is a little

NEED OF PROTESTANT MISSIONS.

I have not a bit of sympathy with the tendency that exists in America (I know very little about your country in this respect) to talk of the Roman Catholic Church as though there were no need for sending any missionaries to Papal countries.

At this point in his address, Dr. Pierson made references to and read portions from a little book in which he said he records the most striking facts about missions and their results that he can get hold of. One extract he read gave statistical figures as to the growth and present working power of the London Missionary Society. Another told of the wonderful advances in Japan. A third had reference to the truly marvellous history of the missions of the Moravian brethren. The congregations belonging to that devoted section of the Church of Christ give one out of every sixty of their members to be a foreign missionary. If all the other Protestant churches observed the same ratio, there would be 500,000 workers in the foreign field, instead of 5000 or 6000. Though the very poorest of the denominations, the Moravians give more money per head to foreign missions than the richest church in Christendom. No wonder God blesses them. They insist that every congregation shall make missionary contributions; that every congregation shall give workers to the foreign field; and that every congregation shall take a living interest in the work. They consider a congregation dead if it does not contribute to send forth missionaries. To-day, when the Christian Church is standing appalled at the persistency with which Thibet locks her doors against the outsider, these brave Moravians, unheeding obstacles and difficulties, are climbing up those steppes of Thibet in order to bring the Gospel to bear upon the shrine and throne of the Great Llama. They refused to be frozen out of Greenland, or to be roasted out of the West Indies, and they are not to be driven out of Thibet. What wonderful zeal for God and earnestness in his cause. What apostolic self-denial. God bless them, and teach us to follow the blessed example they are setting to all Christendom.

Dr. Pierson next referred to the fact that October 2, 1892, would mark

THE FULL END OF THE CENTURY

since William Carey preached the grand sermon in which he exhorted the people to "attempt great things for God, and expect great things from God." If the whole Christian Church in Great Britain does not rise to the occasion (said the speaker), and on that second day of October, 1892, go to Kettering to re-consecrate as missionary ground that place where the first missionary society was formed, I shall be perfectly astonished. I want to be among the number of the pilgrims who go there on that day, to take possession, I hope, of the house, and turn it into a missionary training school for young men and women. Dr. Pierson read from his note-book the twelve cardinal points embodied in the covenant drawn up by Carey, Marshman, and Ward at Serampore, on October 7, 1805, just thirteen years after the formation of the first missionary society. He said he was going to have them published as a tract, and scattered abroad. The first Hindoo convert was baptized in 1800, and fifty years after Carey died the native Christians in India numbered 500,000; the ordained native pastors outnumbered the missionaries.

Coming to the close of his discursive but most instructive review, Dr. Pierson said: I sail from England on May 31, for home, and I positively have not before me a solitary plan. It is the first time I have been without a plan, and I think I never had so blessed an experience. I have always been planning for myself and arranging affairs ahead. Now I have come to the point where I have submitted myself to God, and said I would follow step by step as He might lead. I want you to pray for me, and for dear Brother Whittle. I owe more, under God, to Major Whittle than to any other living man. When he was in my house in Detroit, in 1874, he told me, after being four weeks there, and just as he was leaving the house, that he felt, if I were only a consecrated man, God would greatly use me. It was a case of great fidelity, and I commend it to your example. He told me faithfully he felt I lacked consecration, and I knew it a great deal better than he did. I could not get his words out of my thoughts, or out of my heart, until I made a new surrender of myself to Christ. He told you we had been like bosom friends ever since, and now you will understand the reason. Do you wonder that he follows me with daily prayer, or that I follow him? I would ask your prayers for him and for me; not because we are of the slightest consequence, but because the Kingdom of God is of consequence, and God can take up the weak and despised things and make them mighty. Enrich us with your prayers, that we may go out wherever the Lord leads, and that He may make us instruments for doing his work.

In some hearty words, Col. Morton expressed the great indebtedness they felt at Mildmay to Major Whittle for his labours in the ten days' mission; and also thanked Dr. Pierson for his inspiring words. On behalf of the company present he warmly shook hands with the two departing friends, and wished them God speed in the name of the Lord. Mr. J. E. Mathieson again commended them and their dear ones to God in prayer, and before the Benediction some verses were sung of the appropriate hymn, "Forward be our watchword."

WORKERS WANTED IN PARIS.—Miss Johnstone, secretary of the Ladies' Committee, McAll Mission, Paris, writes:—"We are at present much in need of lady workers. Various circumstances, ill-health, forced absence, &c., combined during the winter to reduce our staff of permanent voluntary workers. So that those who have been in the breach throughout the season have had more than their share of work, and are now about to leave on their summer holidays. I write, hoping that some of your readers may be induced either to give themselves entirely to mission work here, or to come to us for a few weeks to replace those who will be absent. Christian ladies are wanted to play harmoniums, help in schools and dispensaries, girls' classes, evening meetings, visiting the poor, &c. As our work lies entirely among the French, some knowledge of that language, of course, is necessary. Ladies who may be led to respond to this appeal should write to me, at 17, Rue de l'Arc de Triomphe, Paris."

CAPE GENERAL MISSION.

Mr. Spencer Walton's third quarterly letter dated Capetown, March, contains some interesting items of news as to the progress of the Mission:—

"Our reports are encouraging, and we are still going forward. Our new hall is to be opened next month; we are needing funds for it. Miss Wright is doing well at Wynberg, and Miss Jones, who has only been with us ten days, is meeting with great encouragement at the Sailors' Rest. Our two nurses, Sister Edith and Nurse Frances, are finding more open doors than they can fill. We can do with four more; two must be duly qualified as ladies' nurses and all out-and-out Christians.

"We have had a grand opening in the Transkei. During my King William's Town Mission, friends came forward and offered to buy a horse and kit for a mounted missionary to the Cape Mounted Rifles, and also provide his stipend. This will be a long-felt need supplied. Directly Corporal Holt can obtain his discharge from the Hospital Service Corps he will go. We are buying him out, but there are difficulties as to his immediate discharge. He will have the whole of the Transkei as his parish, and a wide field to reap in. At King William's Town they are forming a committee of ladies to superintend two nurses they wish us to supply. When all is settled we will be ready for two more.

"I sadly need a practical assistant who would take the oversight of the Cape Town work and new hall; he would find it most interesting. I have been enabled to travel about 2500 miles this quarter, and hold three most encouraging missions."

NORTHFIELD SUMMER SCHOOL.

The Students' Conference, held under the leadership of Mr. D. L. Moody, at Northfield, Massachusetts, U.S.A., during the past four years, will have its session this year, June 28—July 10. Mr. Moody himself will, of course, be on hand during the entire gathering. President Patton, of Princeton College, New Jersey, has been invited, and other prominent religious teachers have already agreed to be present.

This series of meetings has now come to be truly a world's gathering of Christian Students, and this coming season its representative character will be fully preserved. Some five hundred "college-boys" will attend from the United States and Canada. There will also be a large delegation of Japanese students, now resident in the States, who will be present. The European contingent will represent Dublin, Glasgow, Edinburgh, St. Andrews, Aberdeen, Oxford, and Cambridge Universities. Upsala University, in Sweden, will also send a delegate, and a student from Berlin has accepted the invitation to attend the Conference. Wilfred Monod, a son of Pastor Theodore Monod, now a student at Montauban, will represent the Christian young men of France, and natives of Asia and Africa will probably be present.

No student can attend the Conference without gaining a personal inspiration and feeling an increased sense of responsibility and opportunity in the service of Christ. We certainly trust that the European delegation will continue to increase in size, and are sure that all who go will be repaid a hundredfold in blessings received.

Canon Wilberforce, in his recent visit to India, carefully investigated the opium question in its various phases and will give his report of what he saw and heard at the annual meeting of the Society for the Suppression of the Opium Trade, to be held at Exeter Hall on Tuesday next, at 7 p.m.

Letters from France.

—UP THE RIVER SEINE TO PARIS.

Mr. Henry Cook, of the Seamen's Mission, Gosport, having arranged to lend his Bethel yacht, the *Herald of Mercy*, for a few weeks' testimony on the Seine in connection with the McAll Mission at Paris, kindly invited a few friends to accompany him. The party consisted of Mr. Cook, his little boy, Mr. R. C. Morgan with his elder son and wife, and myself. Captain Mountifield and a crew of three managed the vessel. Being a little run down in health, I found it a most agreeable and restful way of spending a portion of my ministerial holiday.

On Thursday, May 1, we went on board at Havre. The masts had been taken down to enable the vessel to pass under the bridges. Mr. Cook delights to tell how the whole cost —£1500—was received in answer to prayer. And the words, "Seamen's Mission," painted on the side of the vessel, and its very appropriate name, made it an object of curiosity to many.

We had on board a plentiful supply of French Testaments and tracts. A number of people gathered on the quay, to whom we would gladly have spoken the message had we known the language. The silent messenger, in the form of a French New Testament, was an excellent substitute, and may speak effectually in after days. In every case the gift was gratefully received.

We commenced our journey at four o'clock, and by about 7.30 arrived at Tankerville lock, where we remained for the night. Early on Friday morning we started again, and reached Rouen at 6.30, after a delightful day's sail. Here we were delayed until the following Tuesday, owing to the difficulty of obtaining necessary permission for the journey and a steamer to tow us. But we made good use of our time, for

ROUEN

is an interesting place. To us, however, it was not the cathedral, nor other churches that almost rival it in the splendour of their architecture, that had most attraction. Nor was it the monument erected to Joan of Arc on the spot where centuries ago she was burned. But here we met Rev. J. W. Herivel, the able and earnest representative of the Wesleyan Mission, and were interested in looking over the excellent premises he has erected for his work. These include two reading-rooms, a hall to seat about 200, which is well filled on Sunday evenings for a French service, and a larger hall to seat 400. A large shop below, and dwelling apartments above, bring in a good rent and considerably lessen the financial responsibilities of the work. The block is situated in one of the main streets, and cost about £4000, in addition to £2000 for the site. Mr. Herivel is assisted by his energetic wife, and by a French missioner whose conversion is mainly due to the work of Mr. Cook.

Sunday in Rouen, as in every other French city, is a mixture of superstition, toil, and pleasure. One Sunday spent on the Continent should be enough to warn every man against attempts to secularise the day in England. Yet, much as we were grieved with what we saw in the city, we were still more grieved to hear from our Captain that while the Lord's Day had been regarded on Norwegian, Swedish, and German vessels, on English vessels men had been at work. Strange that so valuable a boon should be so lightly esteemed.

On Sunday and Monday evenings we had a number of sailors on board for a little Gospel meeting. A heavy thunderstorm on Sunday and rain on Monday prevented a large attendance; but on both occasions the sailors showed warm appreciation of an attempt to care for them while so far away from their own land. In these French ports temptations are many and severe, and work that aims at helping the sailors is worthy of all support. Besides these meetings for sailors, a meeting was held in the morning in Mr. Herivel's room, at which Mr. Morgan gave a most encouraging and helpful talk on "Whole-heartedness," as illustrated by the character of Elisha.

On Tuesday, May 6, we were glad to leave Rouen behind us, and to continue our journey towards Paris, where we arrived on Friday morning. The whole journey had been full of interest to us all. Every town we passed had its fine church, but this suggested rather the darkness of superstition than the light of Gospel truth. Before reaching Paris we passed two churches, not far apart, where (our pilot told us) there is no priest, because the people are too poor to pay for one.

But the chief interest to us was in the opportunities we had of distributing the Word of God. Sometimes we were able to throw a book into a passing barge, or to laundry women washing clothes by the river side. Once or twice we failed to reach our mark, and the book was very literally "bread cast upon the waters," but even that may have the promise fulfilled. Twice, when the book thus fell into the river, the bargemen promptly let down a bucket and possessed themselves of the priceless treasure. At the locks we usually had quite a congregation. One or two receiving the book at first, would make the fact known to others, who came in considerable numbers eager to obtain copies for themselves. In one place, where 300 men were employed in building a new lock, the manager, who could speak a little English, received a Testament himself, and allowed us to distribute amongst the workmen.

About 250 copies of the Testament were thus given into the hands of people to whom the Bible is an unknown book. Oh that many may prove to be messages of life and salvation to those interesting but benighted and priest-ridden people! The promise, "My word shall not return unto me void," encourages us to hope for a considerable harvest from such scattering of the seed.

That which delighted us so greatly was the readiness, and even eagerness, of the people to receive the New Testament. There were only two exceptions: one, a poor woman who said she would rather we had given her a bottle of wine; and another, a young man who looked at it very doubtfully, and turned up his nose contemptuously when he was pointed to John iii. 16. But even he received the gift, and was found with others standing by the river side waving us adieu as we left the lock.

We could not help feeling that there is a great work to be done among these French riverside villages; and that a very great responsibility rests upon English Christians to undertake the work. Any Christian man who possesses a yacht, and is able to speak French, could not have greater enjoyment than by journeying up the Seine and other rivers, delivering his message to the people by the way. Anyone disposed to think of such a privileged enterprise would gain much valuable information from Mr. H. Cook, 47, Stoke-road, Gosport, whose one idea is to preach the Gospel to those whose lives are spent on the water, salt or fresh.

Bournemouth. George Wainwright.

DUBLIN CITY MISSION.—The twenty-ninth annual meeting of friends and supporters was held a few days ago, the Archdeacon of Glendalough presiding. The report, presented by Mr. T. P. Law, Q.C., stated that the workers find the people generally accessible. The endeavour is not to form a sect, but to bring professing Christians into living union with the Head of the Church, and to seek the salvation of those who remain without. Jews have been reached in goodly numbers. Many of them visit the agent in his house, and a weekly meeting for Jewesses has been started. Rev. Dr. Prenter said he rejoiced to contemplate the effect of such common work upon the Church at large. It seemed to hint that the day of sectarianism and strife was coming to an end, and that the time for which the Lord prayed is being hastened by common work for his glory. The income of the Mission last year fell short of the expenditure by £75.

OUR BLUE-JACKETS.

I desire to thank your readers very warmly for the kind help they have given to my work, both to the building of the Sailors' Rest, and to the gospel and temperance work in the Navy all the world over. H.R.H. the Duke of Edinburgh spoke a few days ago of the great improvement in the man-o'-war's man since he first went to sea; how rapidly the temperance cause had grown in the service. Still the drink and its manifold temptations are a great hindrance to all moral and spiritual work in the Navy, and making total wrecks of many brave fellows. The Sailors' Rests at Portsmouth and Devonport have been instrumental in saving hundreds, and I hope will do more in the future than they have in the past. Devonport, enlarged to double its old size, is one of the largest temperance sailors' homes in the world; but if we had had double the number of beds, we could have let them all on Sunday week!

At Portsmouth, not yet enlarged, we are still more crowded. An artist on the staff of *The Illustrated London News* sketched the scene in our reading-room at midnight—men on the table and under, and in every direction. Having nearly finished Devonport, Miss Wurtz and myself have determined to throw ourselves heart and soul, while we have health and strength, to the doubling of the Portsmouth Sailors' Rest. I possess the ground, freehold, and the workmen are excavating the foundations for a block containing a large number of cabins, reading-rooms, sailor boys' room, Bible-class room, baths, &c.

The estimated cost is £10,000. It is a large sum; but the same loving Father to whose goodness, through his stewards, I owe the £20,000 lately needed for Devonport, will, I feel assured, send in the needful money. Some tokens have come already. A lady has promised £1500 to endow a portion of the building as a memorial to her husband, and other friends have endowed cabins by sending sums of thirty guineas. I have taken a house close, by which to meet the present emergency, which I mean to fit up from top to bottom with iron beds. This house came into my possession in a remarkable way, just when I needed it; and although a fire broke out next door, which at one time threatened to reduce the new possession to ashes, it was extinguished, and scarcely any harm was done. Several kind friends have given me £5 each to buy bedsteads and bedding complete, and I hope in about a fortnight to open the house.

Our Channel Fleet has just returned; the ships lay for some time at Gibraltar, and a ten days' mission was largely helped by the blue-jackets, and great blessing and many instances of conversion were the result. Asking the prayers of your readers,

Yours in the Master's service,

Agnes E. Weston.

Sailors' Rest, Portsmouth.

THE PROTESTANT CHURCHMEN'S ALLIANCE.—On Friday evening last, Lord Grimthorpe presided over a large meeting in Exeter Hall. In the course of an address he referred to the Clergy Discipline Bill, which he drew up at the request of the Bishop of Peterborough and Lord Cross. It went before the Bishops in the beginning of last year. Nothing more was heard of it, but after an interview with the Archbishop the Bill was settled; and at a meeting two months ago the Bishops went through it with wonderful harmony. It looked as if the Bill would soon be presented, but it was sent to the Government draftsman and made twice as long and quite spoilt. Lord Grimthorpe thought that the need was for an Episcopal Aggression Bill. He was quite willing to help the Bishops, and to praise them when they acted rationally. He was accused of being hard upon them, but it was the Government draftsman who had ruined the Bill twice over since 1888. Revs. H. W. Webb-Peploe and W. Abbott, and Mr. J. D. Chadwick, addressed the meeting.

Notes from Cambridge.

ON Friday last, May 23, a meeting of the C.E.Z.M.S. was held in the Guildhall to welcome Mrs. Ahok, the Chinese lady now visiting England. She spoke by an interpreter, Mrs. Robert W. Stewart, of Foochow. Mrs. Ahok said the number of teachers in England, as compared with those in China, is as if one gas-lamp of London were put to light Foochow city. England is the gasometer, but she refuses to give the light to the nations still in darkness, though she has the light so abundantly herself. Mrs. Ahok told of the misery of Chinese women in life and in death. "You women and children of England are so happy, and we never know what it is to walk without pain." Then she earnestly appealed for workers in China. "The Lord Jesus is coming back. Are we doing his pleasure in this matter?" Mrs. Ahok had been to Bedford, among other places, before coming to Cambridge. Sir Charles Aitchison, K.C.S.I., was in the chair, supported by Major-General C. G. Robinson and Professor Babington, F.R.S.

On May 12 sermons were preached in Cambridge on behalf of the Universities' Mission to Central Africa. In the afternoon the usual University Sermon was preached by Rev. G. F. Maclear, D.D., warden of St. Augustine's College, Canterbury. Rev. C. M. Woosnam, chaplain on the Mersey to the Missions to Seamen, spoke to 'Varsity men on the evening of Tuesday, the 27th.

Some interesting work is being done on Sunday afternoons at Addenbroke's Hospital; an address is given by undergraduates and hymns are sung. The whole service lasts only half an hour.

A new Missionary Club has just been started, the "Mchwas." Each of the members selects a mission field, and reads a paper on it, in his turn. This is the third Missionary Club commenced since October; in that month the "Gonds" and "Hydahs" were started on much the same lines. Missionary interest is fully alive among the undergraduates.

The June number of "Our Boys' Magazine"—a monthly paper for schoolboys, edited by University men—is just about to come out. Ten thousand of these magazines are taken in by schoolboys or their friends every month; it is issued by the Schoolboys' Scripture Union. On the list of its former editors have been the names of Dr. C. F. Harford-Battersby, B.A., Messrs. A. R. F. Hyslop, B.A., and C. H. Nash, B.A., all well known in connection with the Children's Special Service Mission.

CLARE COLLEGE,

like the other Colleges, holds a weekly prayer-meeting, during the Michaelmas and Lent Terms, on Wednesday evening.

The College supports a Mission at Rotherhithe, of which Rev. Andrew Amos is the missioner.

There is carried on, under the management of a Clare man, an open-air mission in the lowest part of Cambridge (Barnwell) on Sunday evenings. At this men from various Colleges help. The people are visited in their homes after the service.

Work is also carried on by Clare men at the gasworks, where an interesting meeting is held. It only lasts twenty minutes, just the time a gang is off duty, and consists of a hymn, a prayer, two short pointed addresses, and prayer. The workmen welcome them heartily, and seem very willing to listen. During the winter these services are held every Sunday night in a schoolroom.

Clare has sent many into the mission field. Dr. Daniel Corrie went to N. India in 1806. Since his time there have gone out Dr. Young, now Bishop of Athabasca; Dr. Kelly, Coadjutor Bishop of Moray; Revs. F. W. Amly, B.A. (S. India), H. J. Birkett, B.A. (N. India), W. Weston, B.A. (Japan), W. S. Barker, B.A. (Bombay), and H. F. Whittington, B.A. (S. Africa).

FRIENDS' YEARLY MEETING.

LAST week we anticipated a good Yearly Meeting, and the forecast has been fully justified. Like some of the streets in our cities, where, twenty years ago, the middle-class houses were set back from the road, with greens in front, but are now turned into busy shops and marts of commerce, and consequently are at once more valuable and useful, so the Friends are adapting their Christian principles to the modern needs and wants of different classes of society. They have an honourable history, and their record of noble deeds is something to be thankful for; but a recent instance of ignorance on the part of a great traveller teaches the lesson that a Church, to keep its place, must continue to make history, and meet the present-day needs of the community. The Church with a future must make its beneficence felt. This the Friends' Church is earnestly and definitely aiming at.

The Yearly Meeting proper is always preceded by that of ministry and oversight, where Friends are released for foreign service, and the liberating minutes of their own meetings are confirmed or otherwise. Mary E. Beck, of Brighton, had obtained permission for a period of residence and service in Philadelphia, and this was thankfully confirmed, and much encouragement extended to her in the prosecution of her work. The same liberty was given to Isaac Sharp, in the prospect of his very extensive service in Asia, America, and parts of the European continent. Addison White and wife, of Iowa, were also authorised to visit the families of Friends in Norway and Denmark as way opened for the service that had lain on their hearts.

The Yearly Meeting convened on the 21st inst. with about an average attendance, but a cheerful and hopeful tone has characterised it so far. For perhaps 150 years there have not been so many accessions to membership as during the past year, and the epistles read from America have nearly all the same hopeful expressions, especially those west of the Mississippi, where friends are vigorously carrying the Gospel to the regions beyond.

The Yearly Meeting, true to its ancient traditions, has petitioned against capital punishment, and it has also appealed to Parliament against the compensation of publicans or brewers for the cessation of yearly licences. Henry Stanley Newman, who has visited all the American Yearly Meetings, gave a thrilling account of his travels there. He spoke of the fact that Friends generally prefer and thrive best in the rural districts, but emphasised the need of their facing the great problems met with so prominently in cities. Unless they do their share in elevating the city populations of America, they will miss a great chance of doing good, and fail where they ought to succeed. Reports come to London from all our colonies where Friends reside, and sympathy and help are always secured where needed. Thus assistance is given to a Friends' School in Hobart Town, Tasmania, and towards the building of a new meeting house in Auckland, as well as to Friends in France and elsewhere.

To many younger Friends, more particularly, the gatherings that surround the Yearly Meetings are of especial interest. John T. Dorland, of Canada, has addressed many meetings of young men, doubtless with happy results. The Missionary Helpers' Union had a splendid annual meeting, which was well and ably addressed by Frederick Sessions, just home from a tour in India; Ellen Nainby, an Indian missionary; Clara Herbert, a missionary from Madagascar; and by Rachel M. Clark, who with her husband, Henry E. Clark, will soon rejoin their daughter in Madagascar.

On Saturday, the usual breakfast meeting was held at Bunhill Fields, and was presided over by Arthur Pease, J.P., instead of his brother, Sir Joseph W. Pease, who was unable to attend. In the afternoon, the inauguration of the Friends' East-End Mission took place, with James Reckitt, J.P., its chief promoter, in the chair. The Home is Forster House, in Tottenham-green, where the family of the late W. E. Forster had lived for over a century. A large company of Friends assembled, and the scene was most animated and interesting. The Friends' *Quarterly Examiner* contributors had a happy reunion, and an anti-opium meeting was ably and eloquently addressed by Mr. Sessions, Wm. Jones (who has just travelled round the world), and others. The morning devotional meetings have this year been remarkably solemn and helpful. As the Meeting is in session, we must defer further notice till next week. WM. HOBSON.

A PLEA FOR EGYPT.

DEAR SIR,—Will you allow me again to appeal to your readers for help and workers for Egypt. There is a wide-open door there, especially in the great cities, in Alexandria and Cairo. Moslems, Greeks, Italians, &c., are all alike accessible.

The two sistors, Miss Johnson and Miss Higgins, whom we sent out in December, met with great encouragement in Alexandria. They especially appeal for workers for the Greeks. Some of the latter know Italian, which is the language the two sisters are learning, but most require that the Gospel shall be preached to them in their own tongue, which is not a difficult one to acquire. Miss Johnson writes: "March 16.—Last Sunday week we had seven adults in the morning and thirty-eight in the afternoon, a mixed assembly of women and children. Sunday, 2nd, twenty-four children and eight adults, all Greeks. There is only one out of these that can speak Italian. This one translates for the rest. They all want so much to have the Word read and explained in their own tongue."

Again: "This morning I have had a good time with a number of Greek women in one of their homes, with John x. They asked for my 'little book,' and desired me to read it to them. It always cheers me to see how they drink in the Word." "We are praying now for help for the Moslems; during the past three weeks we have had so many opportunities of giving them the Word, if we could only have spoken to them, so many have come to us for medicine; they seem to have great confidence in us." "Please make the *Greeks* special matter of prayer; we have free access to their homes."

Miss Johnson and Miss Higgins are generally well received, but the Romish and Greek priests are not idle. "Last Sunday Miss Higgins was pelted with mud and stones by the children of the Altareen, and called, all the way, a Protestant thief; but it did not disturb the meeting with the children. We feel there is much to be thankful for on the whole; the Lord has given us favour in the sight of the people." "We are asking now very earnestly the Lord to make plain the way for others to come to us, and when I think that a year must be spent in learning the language before new comers can do much, I have to ask the Lord to make me patient in this matter; it is so hard to see so many perishing souls with no one to speak to them. Surely the Lord's children will see to this matter, and will find the means to send forth labourers." "A boy in the school to-day, aged 14, stood up and said he felt his need of salvation. How this cheered us!" "It is wonderful what confidence the Greeks have in us; it is among them that we have the most

freedom in speaking and visiting. The poverty here is very great; many of the poor starving."

When our two sisters went out to Egypt, they left behind them, among the many souls whom the Lord had given them when they worked in South London, three young women and two young men, who are all desirous of giving themselves to the foreign work. One of the young women might be sent out at once, and would be a very small addition to the expense out there, as our two sisters have a room for her, and she would live with them. Perhaps some of your readers may be disposed to contribute towards the cost of sending this young woman out.

But are there not many, possessing means of their own, who might go? There are 250,000 souls in Alexandria, and 400,000 in Cairo, besides millions of Moslems in the Delta towns and villages. There is full religious liberty in Egypt. Of what other part of the Turkish Empire can we say the same? And yet the Lord's people are taking scarcely any advantage of it, though the climate is delightful for most of the year, and thousands of English go out every year for the beauty of it.

And what of Arabia? Is nothing to be done for it? We have deeply interesting intelligence from Moab, from the Lethabys, who, with their new helper Miss Arnold, are holding on their way undaunted, amid scenes of lawless violence, murder, and plunder, God Himself being "a wall of fire round about them."—Yours obediently, F. T. HAIG.

Redhill, Surrey.

Personalia.

"Edna Lyall," who has been seriously ill, is now convalescent, but she is forbidden all literary work for some time to come.

Rev. J. B. Gribble.—This well-known Australian worker, we regret to learn, has met with a serious calamity through the destruction of his newly-erected parsonage. Mr. Gribble and his family are thus rendered destitute, as no insurance was effected.

Mrs. Booth's recent increase of strength has been fully maintained, and her appetite is good, but the terrible disease has not been arrested in the least. Opiates have been tried, but totally failed to afford relief. The pain in her arm at times is excruciating in the extreme.

Rev. Egerton R. Young has finished his tour of Britain, and, with his wife, sails for America in the *Servia* on the 31st inst. He has given over 400 addresses, and spoken to upwards of 400,000 people about his work among the North American Indians. Last week he lectured at Wellington, Shropshire, staying with Dr. Cranage and family at the Old Hall.

Mrs. Bishop, the well-known traveller and author, reached Teheran, Persia, on February 25, after a terrible journey of forty-six days from Bagdad, thirty of which were spent in marching through snow. Mrs. Bishop was expected to start about the middle of April to visit the unexplored parts of the Bakhtiari Mountains.

Mr. Passmore Edwards, proprietor of *The Echo*, is adding to his public benefactions. He has erected a fountain in Victoria Park to the memory of the late John Bright, and expresses an intention to erect twelve other fountains in different parts of the country. He also purposes devoting £50,000 towards the establishment of a public library in the villages of England.

Rev. S. A. Selwyn has returned from his African tour. He looks much greyer than when he left England, but appears to be in excellent health. Both from Mr. Selwyn's statements of what was done, and from letters from Sierra Leone, we gather (says *The Record*) that the visit has been one of deep spiritual profit to the Church at Sierra Leone, Lagos, and Abeokuta.

Mr. Robert Rae, the veteran secretary of the National Temperance League, sailed on Thursday last by the *Sardinian*, on a holiday visit to relatives and friends in Canada and the United States. He expects to be present at the National Temperance Congress, to be held next month in New York, and during his journeyings will also take note of matters that will be of interest to temperance reformers.

GOSPEL MISSION IN SICILY.

THIS Mission was begun in 1879. Signor Varnier was formerly a Roman Catholic priest, who went out to India as a missionary, but while trying to convert the Protestants, he was himself awakened to see the errors of Rome, and was afterwards licensed by Bishop Cotton, of Calcutta, as a missionary preacher. Burning with a desire to carry the Gospel to his countrymen in Sicily, he returned home and began to preach Christ. He suffered much persecution in consequence, and his life was several times in danger. One of his converts was a priest named Scuderi, who soon after joined him as an evangelist. In 1879 Signor Varnier visited this country, and the striking address which he delivered at the Mildmay Missionary Conference held in the autumn of that year led to the formation of a small committee to help them with the needed funds.

Their labours in and around Messina, and in the country towns of Taormina and Mandanici, as centres for evangelisation, have been greatly blessed. The power of the Gospel has been seen in the conversion of large numbers, while multitudes have had their prejudices against the Bible and evangelical truth removed, and the evangelists are everywhere welcomed and recognised as the men who possess the truth and teach it. To the Civil Hospital in Messina they have free access, and many have been brought to the Lord; while, on their journeys, no opportunity is neglected of evangelising their fellow travellers in the railway carriages.

A medical mission has lately been begun by Dr. Scuderi, the son of the evangelist, and it has been greatly appreciated by the people, not merely for the healing of the body, but in bringing souls to Christ. Some of the priests are favourable to the work—a venerable arch-priest most friendly to them, but owing to his advanced age he is unable to face a public secession. By the latest accounts from Signor Varnier, the canon of a cathedral has been brought to the knowledge of the truth. He has courageously resigned his position in the Church of Rome, and is anxious to join the Mission, that he may preach the truth in his own town, where he has hitherto been preaching error.

A new line of railway on the northern coast of Sicily has lately been opened, giving them access to many important towns and villages, but they are unable to continue this work for want of the means to pay their travelling expenses. For the same reason they are maintaining their medical mission with great difficulty, and they are otherwise greatly crippled in attempting to extend their work for lack of funds.

The hon. secretary is Mr. D. Matheson, of 120, Queen's Gate, London, S.W. Miss Garnett, of Waddow Lodge, Clitheroe, will gladly receive contributions of goods towards a sale of work.

UNION-STREET, BOROUGH, S.E. — The Shaftesbury Memorial Mission-hall in this populous thoroughfare supplies a real need. Several agencies for the good of the working classes are being developed. The hon. secretary, Mr. C. F. Worters, 125, Sunderland-road, Forest Hill, S.E., informs us that a library is about to be formed. Several friends have sent parcels of books, and others will be gladly received. Classes for lads and men, with the Bible as text-book, are also being arranged.

HUDDERSFIELD Y.M.C.A.—This Association does a large amount of general evangelistic work. For the summer months it has arranged a series of special meetings, in addition to those held on Sunday evenings at the Market Cross. One part of the scheme is to bring from other places men who are adapted by training and experience to deal with men. The campaign opened with a visit from Dr. Edward Wright, of London, who addressed several meetings in connection with the Association.

Evangelistic Notes.

Mr. E. J. Parker, evangelist, has taken charge of the work at People's Hall, Millwall, for the months of June and July. A mission is to be held the first ten days in June by Mr. Parker and his sister.

Ireland.—Gospel missions have just been held in the parish church, Athy, by Rev. Mr. Robinson, of Cork; similar services have been held in Ennis, co. Clare, in which the bishop of Killaloe took part, and at Coolbanagher, Kildare. A number of the young people connected with Ormeau-road Methodist Church, Belfast, formed themselves some time ago into a mission band for the purpose of doing evangelistic work in neglected parts of the city, and as the result already over a hundred persons have professed conversion, and fifty-seven of these have united themselves in church fellowship.

Blaenavon.—A week of united prayer by the various churches was found to be a gracious preparation for the visit of Rev. F. C. Spurr, of Cardiff, who conducted a mission for the deepening of spiritual life from May 19 to 22. The meetings were held both in the afternoon and evening in the various chapels, and ministers and members did all they could by personal visitation to promote the prosperity of the same. The closing meeting in the Horeb Baptist Chapel will long be remembered, and the large assembly was moved by the Holy Spirit, which was followed with many cheering results. One happy outcome of these services has been the formation of the "Blaenavon Prayer Union," of which Pastor O. Tidman has been appointed secretary.

Faith Mission.—For the past seven weeks Pilgrims Morrison and Donaldson, of the Faith Mission, have been conducting Gospel meetings in the public hall at Bowling, Dumbartonshire. On Tuesday evening the mission was brought to a close by a very successful social meeting. The building was packed in every part with a lively yet attentive audience. Mr. Govan delivered a very helpful and encouraging address. Many who received blessing at the meetings made pithy remarks, while a great many of the young converts gave testimony to the saving and keeping power of the Lord Jesus Christ. The pilgrims started a mission in the U.P. halls in Dumbarton on Sabbath, May 25. It is the prayer of many in Bowling and district that the Lord will continue to bless their labours.

Mr. T. Shuldham Henry has been delivering a series of Gospel addresses at the Y.M.C.A., Westbourne-grove, on the last four Friday evenings. The hall has been crowded to overflowing, and many souls, it is believed, have been saved. There has been quite an awakening amongst the assistants in the houses of business. We have proved again the declaration of Christ: "I, if I be lifted up from the earth, will draw all men unto Me." Young men do not want *things*, they need a glorious and Divine *person*. Will your readers join us in praising God for past blessings, and pray that we may be kept from "things" multitudinous in the shape of pleasing and popular attractions and false doctrines of many kinds. Please pray that the Lord will abundantly bless his servant, Mr. Shuldham Henry. W. W.

Hawick.—Mr. W. D. Dunn has concluded an unusually successful mission here. During the fortnight afternoon Bible-readings were given daily, and evangelistic services held every evening. The hand of the Lord was very manifestly in the work, every night bringing fresh tokens of his power to save. The meetings on the Sabbath evenings, held in the large Corn Exchange, were felt by all to be especially blessed, and the large number of young converts gathered together at the closing meeting proved that the Holy Spirit had been working among the people. The blessing received by Christians was a marked feature of the work. Seeing great interest had been awakened, it was thought a pity that Mr. Dunn's absence should prevent the continuance of the meetings, and Mr. Nicholson will carry them on for another week.

DEEP SEA FISHERMEN.—The June number of *London Society* publishes an article, entitled "Helping the Trawlers," by Alexander Gordon, which contains, amongst other interesting matter, a statement of the reasons which have led the Council to decide upon the resumption of trawling on most of the vessels of the Mission to Deep Sea Fishermen.

Among the Churches.

CHURCH OF ENGLAND.

Rev. John W. Festing, vicar of Christ Church, Albany street, N.W., has been appointed to the bishopric of St. Albans.

Bishop Tucker, writing from the Red Sea, reports a prosperous journey. He has been allowed to hold daily service on board, not without signs of blessing.

Rev. Carr J. Glyn, of Witchampton (says *The Record*), is not afraid to encourage Christian unity. He laid the other day one of the memorial-stones of a new Wesleyan chapel in his parish.

The Southport Evangelical Conference will be held on June 3 and 4. Papers are to be read by Rev. Evan Hopkins on "How to Raise the Spiritual Tone of our Congregations," and by Rev. H. James, of Livermere, on "School Hindrances to Spiritual Life."

Rev. W. T. McCormick, vicar of St. Matthew's, Brighton, is delivering on Sundays, in his church, a series of Protestant addresses. In an address on "Sacrifice," he said he utterly denied and rejected the doctrine that at the moment of consecration Christ united Himself, body, soul, and divinity, with the elements of bread and wine; he argued that there was a Real Presence, but that presence was spiritual.

A few days ago the Bishop of Liverpool formally opened a new mission-room in Kilshaw-street, West Derby-road, in connection with Emmanuel Church, Liverpool. The building was recently purchased from the Primitive Methodists at a cost of £600. Dr. Ryle delivered an interesting address, in the course of which he dwelt upon the importance of planting mission-rooms, where simple, elementary, and bright services could be held, in large parishes.

On Sunday week the Dean of Chichester (Dr. Pigou) preached an impressive sermon in Ripon Cathedral, in which he alluded to the influence of the Spirit of God in the work of the Church, a fact which was not always recognised. Very few people realised this, and that was one reason why there was so little power in the Church. The lament of the time was not so much a want of apparent life in the Church, such as zeal and activity, as a want of the power of the Spirit.

At the annual meeting of the London Diocesan Council for the Welfare of Young Men, the Bishop of London explained that the object of the Council was to lend a helping hand to institutes for young men and boys. There are in the diocese of London nearly 200,000 youths between the ages of fifteen and twenty-five, and out of the 508 parishes in the diocese, 300 have institutes where the welfare of the young men is looked after, physically, mentally, and morally.

Canon Lester, who recently resigned the rectory of South Hackney on his preferment to that of Lexden, near Colchester, has been appointed Warden of the Mission Preachers of the Church Parochial Mission Society. It is hoped that Canon Lester's large experience, both as Diocesan Missioner of the Diocese of Lichfield, and more recently as rector of an important East London parish, will be of great service in extending the usefulness of the work undertaken by this Society.

Canon Liddon preached to a crowded congregation at the University Church, Oxford, on Sunday afternoon. He preached from the Gospel for the day, and, after a brief account of the event commemorated by the Church on Whitsun Day, he said that the Holy Spirit still in these latter days, glorified Christ (*a*) in its effects on character, (*b*) in the Church, and (*c*) in the Holy Scriptures, the inspiration of which he defended with vigour. He did not make any specific reference to "Lux Mundi," but (says a daily contemporary) the idea in his mind was unmistakable when he protested against applying the canons available for profane authors to inspired writers, and in his reference to the *Zeitgeist*, or spirit of the age, which he said was as inconstant and changeable as the fashion of women's dress.

CONGREGATIONAL.

Special services of an interesting character were held in Cheshunt College Chapel on Friday afternoon and evening, the occasion being the ordination of three, and the dedication of five, missionaries for work abroad. Their destinations are Shanghai, Bangalore, Mongolia, and New Guinea. Revs. R. Wardlaw Thompson, Dr. Allon, Dr. Reynolds, and Dr. Macfarlane, late of New Guinea, took part in the proceedings.

At Christ Church, Westminster Bridge-road (Rev. Newman Hall, pastor), on Sunday afternoon, the "Virginia Jubilee Singers" held a special service of song. The singers are from Hampton, Virginia, seven of them have completed their course at the famous Hampton Normal Institute, and have all taught in the coloured schools. The jubilee singers seek to obtain funds in order to found scholarships in connection with the college. Their conductor may be addressed care of Messrs. Hodder & Stoughton, 27, Paternoster-row, E.C.

Rev. G. Snashall, pastor of Victoria Park Tabernacle, E., writes:—"We have opened a reading-room for the special use of our young men's guild. Here they will have books, periodicals, and papers, which they supply themselves, and which they can read in their own room any evening. Essays and papers on various topics are given, and are often followed by interesting discussions. On Sunday mornings the members meet for prayer and Christian fellowship. We have also a junior and senior Christian band, which meets for a religious service weekly, and which is greatly enjoyed by the young people.

Revs. Andrew Mearns and F. Blanchford have been engaged for a week visiting all the churches and mission stations which receive help from the Congregational Church Aid and Home Missionary Society.

SALVATION ARMY.

The Army in South Australia is negotiating for the purchase of a large and suitable building for a training Home.

Commissioner Combs has visited Sydney and Bathurst (New South Wales); in one meeting twenty-three young men and women volunteered for the work.

Over three million meals have been supplied since the food shelters were opened; and the number of homeless persons sheltered is now nearly 800 nightly.

PRESBYTERIAN.

In the recent Synod meetings of the Presbyterian Church in New South Wales, prominence was given to the work of missions to the heathen.

The Presbyterian congregation at Wood Green, N. (Rev. Duncan Macrae, pastor), have decided to provide galleries in their church, additional accommodation being required.

Sir George Bruce, last week, laid the memorial stones of new churches at Doncaster and Cambridge. Services at Doncaster were commenced only two years ago. A novel feature is the Town Council's gift of £100 towards the building fund.

Rev. John McNeill had a wonderful audience on Sunday week in Exeter Hall. Mr. McNeill (says *The Presbyterian Messenger*) is evidently getting the ear of London; and he is doing it by the real and genuine preaching of the Gospel.

METHODIST.

Mr. Westerdale has succeeded by his persistent appeals in wiping out the debt on the Wesleyan Chapel, St. John's Wood.

Rev. Hugh Price Hughes has met with a very cordial reception, and has addressed large assemblies, during his visit to Scotland.

The question of a connexional temperance secretary came before a number of the Wesleyan district meetings. The resolution in favour of such an appointment was carried in several important districts, but was rejected in others. A resolution strongly condemning the compensation proposals of the Government was carried by large majorities in almost all the districts.

This year the first Tuesday evening of the Methodist New Connexion Conference will be devoted to an open session, in which the spiritual work and condition of the churches will be the subject of free conversation. In previous years this question has been arranged for a late stage of Conference, and in the thick press of business at the close has been hurried over, or even passed by altogether.

BAPTIST.

The annual report of the Jamaica Baptist Union shows a membership in 161 churches of 33,703, a clear increase for the year of 1352, and an increase since 1849 of 15,222.

The Baptist Church at Neudorf, Russia, of which Rev. S. Lehmann is pastor, has 843 members. Last year sixty-seven were baptized, also 142 at the neighbouring church at Toporitscht. The Sunday-schools number 280 scholars, with twelve teachers.

At the meeting to celebrate the first anniversary of the opening of Dawes-road Chapel, Fulham, a statement was made by the pastor (Rev. A. Walker) showing that, since the opening of the chapel, twenty-three had been baptized, and a church had been formed, now numbering 100 members; and the Sunday-school, which considerably exceeded 300 children, had more than doubled during the same time.

Rev. E. Lauderdale, writing from Great Grimsby, ells of an encouraging work in his church:—"You will be pleased to hear the Lord is giving a gracious blessing in the congregation and senior classes. Eleven young men, of ages ranging from eighteen to twenty-two, have declared their attachment to Christ, and others are following. We are hoping to see the whole of our senior scholars dedicating their lives to the Master."

NOTES FROM IRELAND.

The Irish Baptist Union held its annual meeting last week in Ballymena, co. Antrim, and had a pleasant and profitable session.

The parochial library, Kilkee, co. Clare, has been enriched to the number of 2000 volumes by the bequest of the late Mrs. Captain Fitzgerald.

The anniversary sermons on behalf of the Church Missionary Society have just been preached in a large number of churches in the North of Ireland.

A hearty welcome has been accorded to Professor Cairns in Dublin, where he has been preaching and lecturing in the interests of the United Presbyterian Church.

Rev. Thos. Connellan, while not obtruding himself on public notice, is persistently working for the spread of truth, and is at present holding meetings in the Christian Union Buildings, Dublin.

The Foreign Mission Committee has secured a highly qualified medical missionary—Mr. P. L. Brander, M.B.—for work in China. The designation service was held in Rosemary-street Church, Belfast. Dr. Pierson, of Philadelphia, was present, and gave an address.

Some time ago a number of ladies formed themselves into a guild in Dublin for the purpose of distributing clothing amongst hospitals and charitable institutions, and so greatly has the undertaking prospered that the number of associates has risen from 224 in 1887 to 1782 in 1889.

A Christian Convention has been held in the Centenary Chapel, Dublin, by Rev. C. G. Moore, of the China Inland Mission, editor of *Divine Life*, and Rev. J. G. Mantle, of Birmingham. The three meetings each day were largely attended, and there was much spiritual blessing.

How Wesleyan Methodism is progressing in Ireland may be inferred from the fact that, at the last meeting of the General Committee of Management in Dublin, a few days ago, the building of four new chapels was authorised, and grants were made to nine others in course of erection.

The address recently delivered in Dublin on the question of Home Re-union, by Lord Plunket, Archbishop of Dublin, has been published by request, and cannot fail to do much towards toning down the spirit of jealousy and bitterness which too often exists between the various denominations.

The Home for Destitute Children, at Shamrock Lodge, Belfast, which is doing much good in rescuing children from lives of infamy and intemperance, has had a successful year, and has at present sixty-seven children under its care. £2000 has also been subscribed towards building permanent Homes.

The Women's Temperance Association and Christian Workers' Union, which has now a large and active membership in Belfast and the neighbourhood, and which supports a missionary and a colporteur, held its annual meeting in Belfast on Thursday evening, and was able to report much progress during the year.

An eight days' mission in Dromcliffe (Ennis) parish, conducted by Rev. J. J. Robinson, in connection with the Episcopal Church of Ireland Home Mission, has been greatly blessed; the numerous services having been well attended, and the interest having deepened day by day. The Bishop of Killaloe closed the mission, preaching morning and evening on the Sunday to crowded congregations.

The first annual report of the Belfast City Mission, of which Rev. R. C. Johnson is the principal, has been published, and is a most cheering record of twelve months' earnest work done for the Master. Thousands have heard the Gospel, and about three hundred have entered the inquiry-rooms, while many drunkards and profligates have come under the power of Divine grace, and have been reformed.

The sixty-first annual meeting of the Congregational Union of Ireland was held last week in Carrickfergus. Mr. Chas. Sheldon, M.A., D.Lit., presiding. There was a full attendance of delegates, including Revs. Henry Simon, of London, and John Wemyss, M.A., of Scotland. Rev. Jas. Cregan, of Belfast, was cordially appointed Chairman of the Union for 1891, which is to meet at Coleraine, and resolutions in favour of Sunday Closing and against Compensation to publicans were adopted.

The annual meeting of the southern branch of the mission to the adult deaf and dumb has just been held in Cork, the Bishop of Cork, Dr. Gregg, presiding. According to the last census, there were 1130 deaf mutes in Ireland, and the chairman thought that instead of three societies, as at present, one society should do for the whole of Ireland, and that that was a work in which the different Protestant denominations might combine without rivalry, and without raising in the minds of mutes the question of the denomination to which they belong.

NOTE FROM SCOTLAND.

Preaching in St. Brycedale Free Church, Kirkcaldy, on the ritual and reality of religion, Rev. W. J. Macdonald said that when men were conscious of the decay of religious feeling and genuine worship, they often kept up the pretence after the reality was gone. Nay, often the less they had of the reality the more they elaborated the pretence. They trick out their dying worship with the strictest observances, and sometimes the less religion men had the more churches they built.

NOTES FROM WALES.

Last week Rev. Charles Spurgeon preached and lectured at Merthyr Tydfil.

Swansea has a shelter for fallen women; its supporters held their third annual meeting on Thursday week. The subscriptions towards the shelter were over £123.

The General Assembly of Welsh Calvinistic Methodists was held at Liverpool throughout last week. It represented 134,239 communicants, an increase upon last year of 1905.

On Tuesday and Wednesday, last week, the annual meetings of the Pontypool College were held. It was decided to establish a Home Missionary Society in connection with the College.

In 1790 there were only forty-six places of worship in Wales in connection with the Welsh Baptists. The number given in the record at the close of 1889 is 739, with a membership of over 91,000.

On Sunday nineteen persons were baptized by immersion in the Garw Valley river by Rev. W. Griffiths, pastor of Paran, Blackmill, in the presence of a very large concourse. The ceremony took place near the Cwmpandy Mill.

FALLEN ASLEEP.

Rev. E. H. Steventon, formerly for many years vicar of All Saints', Paddington.—Rev. H. Erskine Fraser, senior pastor of Langside-road U.P. Church, Glasgow.—Mr. Joseph White, senior deacon of the Baptist Church, St. Anne's.—Rev. James Cowie, Free Church minister, of Denny.—Rev. D. A. MacGregor, president of the Baptist College, Toronto.—Rev. G. R. Davidson, D.D., senior pastor of Lady Glenorchy's Free Church, Edinburgh.—Rev. Ed. W. Burton, incumbent of Rathmichael, co. Dublin, and a most humble and devoted Christian.—Mr. Hugh McCaldin, for nearly twenty-five years an elder in the Presbyterian congregation of Newbliss.—Rev. G. B. Williams, Congregational, Ynyshir, Glamorganshire.—Canon Williams, Llanelly, Carmarthenshire.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JUNE 1.—Psalm XXIII.

A SABBATH restfulness breathes through this Psalm. It is the favourite of the children, but the oldest and holiest must confess that it touches an experience which lies still in front of them. There is no strife, no fear, no denunciation of the wicked, no effort at self-vindication; the waters, which fretted and chafed in their earlier course, flow in placid repose through the rich pasture lands, and beneath the arms of the spreading trees; and if for a moment there is the suggestion of the dark valley of death-shadow, it is instantly dismissed by the thought that He will be there, whose face makes light in the darkest night.

Jehovah is represented successively as the true Shepherd and Guide and Host of his people. And we are taught to think much less of ourselves in our relations with Him, and more of Him as being responsible for us. After all, it is not so much a question of what we are to Jesus, as of what He is to us. The flock does not keep the Shepherd, but the Shepherd the flock. Look away from self, and trust Him to keep and lead and feed. All that we should care for, is not knowingly to resist any of his gracious promptings and teachings.

The Psalm was probably written when the sun of David's life was westering. The experience of age is grafted on the memories of youth.

1. The thought of God as the Shepherd of his saints is familiar to Scripture students from Gen. xlviii. 15 to Rev. vii. 17, especially John x. Let God see to your wants. There is nothing you really need for which you may not count on Him.

2. "Pastures of tender grass and waters of rest."

3. When the soul has spent itself unduly, He recruits it. When diseased, He heals it. When penitent, He puts it back whence it fell. It is only as we look back on life that we see how absolutely right were paths that seemed most wrong. But his name and character are implicated in doing the best for us.

4. This is not death only, but any dark ravine through which we have to pass. But God seems nearest then. It is no longer *He*, but *thou*. Club to depend; crook to chasten and guide.

5. Every day is that table spread with food for body and spirit, but we need the purged eye to see, and the believing hand to appropriate. And we must be prepared to break through a ring of enemies to feed, and to get the daily anointing of the Holy Spirit (1 John ii. 27).

6. God's house is his Presence, Himself. There let us live. And his twin-angels shall follow us. We must not look behind, dreading the pursuit of the evil past. The rear is well protected. Watch-dogs behind, the Shepherd before.

MONDAY, JUNE 2.—Psalm XXIV.

Psalm xxii. of the Cross; xxiii. of the Crook; xxiv. of the Crown. This great choral hymn was evidently composed to celebrate the removal of the Ark from the house of Obed-edom to Mount Zion (2 Sam. vi.). It must have been a great procession by which it was conducted, with music and song, to its resting-place (1 Chron. xv. 2).

It was without doubt composed for a choir. The first two verses might have been sung by the entire festal crowd; the third by a single voice; fourth and fifth by the choirs; and the sixth by all. What a sublime challenge on the part of the approaching host is contained in 7, answered by a company already within the gates, 8; to which again the vast shout of the multitudes gives reply. Surely this ode was rightly employed when used by Handel to represent the return of the ascending Saviour to his home. It never reached its perfect accomplishment till the Victor over hell and the grave went to his home.

1, 2. Chosen by Albert the Good to be placed over the Royal Exchange. The earth and men are God's by right of creation and redemption. The devil is a usurper, and shall be thrust out.

3, 4. The Almighty is also the All-Holy. We are his, but we cannot approach Him, unless we observe certain conditions, which He will secure in us by the power of the Holy Spirit, if we are only willing that He should.

5. Ah, what a blessing is this (Gen. xv. 6; xlix. 25).

6. We must evidently insert the name of God before Jacob, as the margin suggests.

7. The doors are *everlasting*, grey with hoar antiquity, and destined to stand for ever.

This Psalm is accomplished in us when Jesus enters our hearts as our King to reign, and it will have its full realisation when the earth and its populations welcome Him as its Lord.

TUESDAY, JUNE 3.—Psalm XXV.

An acrostic or alphabetical Psalm. The verses begin with the letters of the Hebrew alphabet; probably to aid the memory; so also xxxiv., xxxvii., cxi., cxii., cxix., cxlv. It contains many similar expressions, which might be connected by slight Bible markings. Such are wait (3, 5, 21); ashamed (2, 3, 20); teach (4, 5, 8, 9, 12); sin and forgiveness (7, 8, 11).

1. Lift your soul, that its darkness may be penetrated by his light, its maladies healed by his saving health.

4, 5. If you utter this prayer in all sincerity, wait for the answer; be sure that it will come, and if you are not yet told what to do, wait till you know certainly. "Wait all the day."

8, 9. God's holiness is no barrier, but an encouragement to sinners (compare Luke xv. 1, and 1 John i. 9). Not the meek only, but sinners may claim his teaching. Do not be careful as to your lessons, but as to acquiring them. God will set them, we must get them by heart.

11. How much the Old Testament writers count on God's Name. It is his character, his troth, Himself (Josh. vii. 9; Isa. xliii. 25; Ezek. xxxvi. 22, 32).

13. "Dwell" is literally *pass the night*. In the darkest, saddest hour we may find a home in the goodness of God.

14. What secrets God has to tell his own (Gen. xviii. 17; John xv. 15; 1 Cor. ii. 9, 10).

15. Don't look down at your feet, but up to his face.

20. When we are unable to keep ourselves for God, let us trust Him to keep us for Himself. He is able to do this, and it is easiest to transfer the entire responsibility to Him (2 Tim. i. 12). We cannot be ashamed (Isa. xlv. 17; xlix. 23; l. 7).

WEDNESDAY, JUNE 4.—Psalm XXVI.

In some respects this Psalm is similar to the previous one, only, instead of entreaties for forgiveness, there are protestations of innocence. It may have been composed during Absalom's rebellion, and is a strenuous protest against the dissembling and hypocrisy on which it had been built. In these avowals of conscious rectitude, we must ever bear in mind that David did not mean to avow absolute sinlessness, but his innocence of those specific charges with which he had been assailed.

1. If *therefore* be omitted, we get the sense that he had not slidden from his attitude of faith. Let us trust God to keep us trusting.

2. These words are all borrowed from the smelting furnace, and point to the purity which it gives. If the Baptism of Fire avail not, we must pass through the Fires of Purification (Num. xxxi. 23; Mal. iii. 1-3).

3. "I have walked to and fro in thy truth" (Zech. x. 12).

4. Human society without God is an empty bubble, and cannot satisfy.

6, 7. We must use the laver, if we would minister at the altar. It is more imprtant to be clean than clever. We must wash before we publish and tell.

8. Hatred of evil men (5) is one side of the coin; love to God's house the other. Seek either, and the other will be yours.

11. Can we also assert our integrity—that is, our whole-heartedness? Is our eye single, our heart open toward God, our motives pure? If so, though we still need redemption and grace, yet we are on an even table-land, in which there is no pitfall or cause of stumbling, and from which the glad song of praise shall ascend as sweet incense to God.

THURSDAY, JUNE 5.—Psalm XXVII.

This Psalm probably dates from the time when the exiled king, surrounded by unscrupulous foes, looked from the regions beyond the Jordan to the beloved city, where the ark of God abode. It would almost seem as if his one thought was, not to resume his throne, but to revisit the sanctuary of God. "One thing have I desired." The "one thing" people are irresistible (Phil. iii. 13).

I. ASSURANCE (1-6).—How many-sided is God. He is light, salvation, and strength. The trusting soul lives behind a triple door. We may shrink from uttering the desire to dwell evermore in Jehovah's house. And yet there is a sense in which even busy people can do this, by the grace of the Holy Spirit. God's presence is God's house. Abide in Him. You are in Him unless you consciously go out. How beautiful God's world is! How much more beautiful Himself! If you behold that beauty it will be transferred to your own face, though you wist it not (Ps. xc. 17, cx. 3). Temple (4) is here applied to the tent which David erected on Mount Zion (2 Sam. vi. 17). The believer who hides in God is as safe as the young Josiah (2 Chron. xxii. 12).

II. SUPPLICATION (7-14).—The triumphant trust of the Psalm suddenly changes to a tone of sadness, as if a cloud had for a moment passed over the soul. Did he for a moment look from his Saviour to the wind and waves? How true to life are these changing strains! What a comfort to know that our experiences do not alter our standing! Sometimes God seems to hide his face, only to lead the soul to a pitch of trust which otherwise it had never dared to adopt (Mark vii. 28). Here is the heart-echo. God's words come back to Him as a prayer. The dearest may forsake, but the Lord *gathers* (marg. of Isa. xl. 11).

11. Again we have the even path of xxvi. 12.

12. We may apply this to the wicked spirits of the heavenly places who assail us, if we have no earthly foes who hate us for the truth's sake. It is an unlikely thing, however, that we should escape hatred, if we are living very near to Christ (John xv. 19, 20).

13. Look up and look on.

14. It is so much easier to act, or lie down and do, or run to friends, than to wait. But this is the true posture. He that waits for God shall not be long without the God for whom He waits.

How delightful is the *me* and *my* of this exquisite Psalm! The pronoun of personal appropriation.

FRIDAY, JUNE 6.—Psalm XXVIII.

This Psalm also probably belongs to the time of Absalom's rebellion. Verses 2 and 3 closely resemble Ps. xxvi. 8, 9.

1, 2. What a thought is suggested in the silences of God. Sometimes He is silent because He loves (Zeph. iii. 17). Sometimes to test our faith and stir up our zeal (Matt. xv. 23). Sometimes because He has already spoken and we have not heeded his words (Matt. xxvi. 62). But if a period of silence befall us, let us not have resort to any unhallowed source of help (1 Sam. xxviii. 6, 7); let us rather pray and wait and lift up our hands for help towards God's oracle (R.V.).

3, 4, 5. The world is so made that wickedness is doomed to failure, and the righteous man is glad when God's righteous government of the world is thus approved. We must look at the punishment of wrong-doing, not only from man's standpoint, but from God's.

6, 7. The answer has already begun to steal into his soul. Some herald ray has announced the coming dawn. Some stray flowers of hope piercing the sod tell of coming spring. The quick ear can tell the pibroch of the Highlanders, though foes engirdle the beleaguered city. "I am helped."

8, 9. Note the contrast between *my* strength (ver. 7) and *their* strength. Trust is contagious as well as panic. What heart, which has experienced God's help, does not long that all may know the blessed help and salvation of God. Feed them (lxxxi). Bear them (Isa. lxiii. 9; xl. 11).

It is thus that prayer clears itself in its utterance, and changes its note to praise, and, as a rising lark, breaks into song as it soars.

SATURDAY, JUNE 7.—Psalm XXIX.

A perfect specimen of Hebrew poetry, giving a magnificent description of a thunderstorm, marching from north to south of Palestine.

PRELUDE (1, 2).—Addressed to the firstborn sons of light, who stand above the tumult of earth and sky. Heaven is viewed as a temple, the priests of which are angels, clad in holy vestments (2 Chron. xx. 21; Ps. cx. 3).

THE DESCRIPTION OF THE STORM (3-9).—We hear first the low, distant muttering of the thunder. The many waters may refer to the Mediterranean, from which the storm arose (3). Coming nearer, the tempest breaks on Lebanon and Sirion, the Sidonian name for Hermon, the cedars of which sway to and fro before the wild fury of the storm. And each thunder peal is accompanied by the zig-zag forked lightning (4-7). The storm passes southwards to the desert of Kadesh, and to the rock-hewn cities of Petra. The very beasts are stricken with terror, and the forests are stripped of their leafy dress, so that their ground and floor is discovered. And in the Temple the gathered worshippers respond to the challenge of two, and say, "Glory." "Every whit of it uttereth glory" (marg.). Oh that every whit of the inner temple

of our hearts, and of the spiritual temple of the Church, each nail and thread and splint, might utter that same cry "Glory to God in the Highest." The voice of the Lord is mentioned seven times, reminding of the seven thunders of Rev. x. 3.

THE CONCLUSION (10, 11).—God's supremacy is the subject of these closing words. He sits upon the clouds as a throne or chariot. He is King of Nature and Grace. He is in the strength of the storm, and in the halcyon peace that breaks out like a smile, when the storm has passed, and He can give both to his people. It has been truly said the Psalm begins with *Gloria in excelsis*, and ends with *Pax in terris*. Glory to God implies peace on earth.

International S.S. Lessons.

Sunday Afternoon, June 8.

TEACHING TO PRAY.—Luke xi. 1-13.

GOLDEN TEXT: Luke xi. 9.

I.—INTRODUCTION.

"AS HE WAS PRAYING IN A CERTAIN PLACE, WHEN HE CEASED."—Another illustration of our Lord's *habit* of prayer. "He was not satisfied with that constant direction of soul towards his Father to which the meaning of the command, 'Pray without ceasing,' is often reduced. There were in his life special times and positive acts of prayer."—*Godet.*

"LORD, TEACH US TO PRAY."—How little importance Jesus attached to even the highest form of prayer! He gives this perfect form only when asked, and not till near the close of his ministry! Moreover, it is given as a model, and not as a form, as the phrase, "After this manner, therefore, pray ye" (Matt. vi. 9), plainly indicates. When the fulness of the Spirit came upon them, the disciples prayed in independence of the form of this prayer, but in perfect conformity to its spirit—*e.g.*, Acts iv. 24-30.

II.—THE MODEL PRAYER.

This should have been called "The Disciples' Prayer" (we have the Lord's Prayer in John xvii.); for, while it was given to the disciples, as such (ver. 1), its tone and substance is so pure and heavenly that none but true disciples could possibly use it. Its first and chief characteristic is the filial spirit, and the fraternal spirit its second. It assumes throughout a child-heart. (1) At peace with God, being full of the spirit of adoption, and (2) full of loving submission to the Father, and pure enthusiasm for the Father's name, kingdom, and will. Then out of the filial grows the fraternal. When the heart has learnt to spell "Father," it proceeds at once to learn the word "Brother." Not content with "Father," the disciple says, "Our Father," and when asking for personal mercies (vv. 3, 4), he includes his brother, using the plural ("us," "our") throughout. "Having forgotten himself, and become lost in God, the Christian comes back to himself; but, as it is in God that he finds himself again, he does not find himself alone. He contemplates himself as a member of God's family, and says henceforth *We*, and not *I*. The Lord's Prayer is thus nothing else than the summary of the law put into practice; and this summary, so realised in the secret of the heart, will naturally pass thence into the entire life."—*Godet.*

"WHEN YE PRAY, SAY."—This "does not mean that the formula was to be slavishly repeated on every occasion of prayer; it was the type which was to give its impression to every Christian prayer, but in a free, varied, and spontaneous manner."—*Godet.* "FATHER" expresses (1) confidence, and (2) submission. This filial relationship rests on the work of Christ for us in redeeming us unto God by his blood (Rev. v. 9), and our union to Him by faith, or the work of the Spirit in us (John i. 12, 13, and Gal. iii. 26). "GIVE US DAY BY DAY OUR DAILY BREAD." Give, implying *absolute* dependence upon the Father providing "us"—the inclusive plural of brotherly love. "Day by day," so the manna fell. The *Father* cares for our morrow, therefore *we* pray "day by day." "Bread," not luxury. This is the prayer of self-conquering contentment. "FOR WE ALSO FORGIVE." "All evil as we are, we yet *ourselves* use the right of grace which belongs to us; how much more will not Thou, Father, who art goodness itself, use the right toward us!"—*Godet.*

III.—THE SURE EFFICACY OF PRAYER.

(1) Illustrated by parable (vv. 5-8).—This parable is given by Luke only. Its main burden is not, as is often taught, the duty of importunity; but the absolute certainty of success, if only we ask in the right way for what we really need. Its argument is: If a selfish, false friend can be overcome by force of shameless importunity, how much more may we get good things from God, when his delay in giving is ever on our account only, and never from reluctance to give. It is impossible to conceive how the efficacy of prayer could be more forcibly illustrated. Teachers should take great pains to realise the scene: the sudden arrival; consternation of host in view of empty cupboards; remembers his neighbour, and goes to him forthwith; the first knock, and drowsy response; repetition, followed by firm denial; more knocking and asking, and more determined refusals; anger of man within, while he without is wholly set on getting his bread; then a long trial of will—the man within settling down into dogged silence, while his neighbour without plies him, shamelessly, with knocks and requests; and the perfect triumph of the petitioner, who would take no denial. Importunity; literally, "shamelessness"; a striking word, used nowhere else in New Testament. For illustrations see story of Abram interceding for Sodom (Gen xviii. 23-33), and the Syro-Phœnician woman (Matt. xv. 22-28).

(2) *Based on Law* (2, 9, 10).—That true prayer must be answered "is a great law of our Father's spiritual kingdom; a clause cut of the eternal covenant which cannot be changed."—*Alford.*

(3) *Shown to be a necessary outcome of the fatherly goodness of God* (vv. 11, 13).—So the lesson, which began with "Our Father," ends with a glorious unveiling of the Father's character. To know God, and to rest in what He is, is the life of prayer, just as to know God is the life of all pure goodness whether in thought or action (John xvii. 3).

LESSONS.

(1) Observe the perfectly simple child-life toward God, and brother-life toward fellow-disciples, assumed in the disciples' prayer; and how necessary these are to true Christianity.

(2) Make it very clear that we become God's children, and "are born of God," not by any effort of ours, not by waiting for the Holy Spirit to make us better, but by "receiving" Jesus, by "believing on his name (John i. 12, 13).

(3) Our hope of living the disciples' prayer rests on the fact that Jesus, in the Holy Spirit, abides ever in the hearts of his people. In proportion as they know this, and trust Him fully, He gives and keeps alive in them the child-heart. How important to know whom we have within, and to trust Him wholly.

(4) It is the Spirit's office to reveal Jesus to us. If then we have received Him, let us pray the Father (v. 13) for the fulness of the Spirit, that we may know the fulness of Jesus; and we may be sure that if we ask this as the man asked for bread, we shall soon be full of God's joy and peace.

MR. AND MRS. GEORGE PEARSE have left North Africa. It is ten years since they first went to Algiers to do pioneering work, and as a result of their solicitude many have been led to undertake Christian work in that neglected French Colony, as well as in other parts of North Africa. Mr. and Mrs. Pearse's future movements are uncertain, but it is probable they may settle in Paris, where they are at present staying. Mr. Pearse writes:—"I expect we may be more in the way of getting men and means for the work of God here than there."

BERLIN CHRISTIAN MISSION.—Mr. Fritz Schnaff, 33, Britzerstrasse, Berlin, S., writes expressing gratitude for the sympathy and material help he received last April, when on a visit in England, in pleading the cause and needs of Germany and of this Mission. Since then the attendance at the meetings has been steadily on the increase, so that on some week-nights, notwithstanding the hot weather, there is quite a full house. A good many professed conversions have taken place, and believers have been sanctified. A few weeks ago a second station was opened in one of the suburbs of Berlin, at Friedrichsberg, where there had already been signs of the working of the Holy Spirit. Some papers call them English pietists. Meetings are held in the hall, Alte Jakobstrasse 91, every night at eight o'clock, and any English visitors to Berlin are invited to the meetings. Any communications in regard to the Berlin Christian Mission may be sent to Mrs. Pennell, 5, Gordon-street, Gordon-square, London, W.C.

The Temperance Cause.

In Sheffield last year the number of licenses was seventy-eight lower than in 1879.

A majority of the Wesleyan districts have recommended the appointment of a connexional temperance secretary.

In the five cities and towns in Ireland exempted from the Sunday Closing Act, plebiscites have given large majorities in favour of inclusion.

At the annual meeting of the Metropolitan and National Nursing Association, the value of total abstinence to nurses, as an example and personally, was urged with great force.

It is reported that a Temperance Society, the first originated in Russia, has been inaugurated in St. Petersburg, and that the movement has received high official sanction and patronage.

In connection with the United Presbyterian Synod (Scotland) there are now 326 total abstaining ministers in charge of churches, sixteen without charge, and twenty-seven ministers and missionaries abroad—a total increase of twenty. Ninety of the ninety-one students in residence at the Hall are [illegible].

The folly of the Publican Endowment scheme is shown by the fact that in the Rhondda Valley, at Ferndale, a woman who kept a public-house recently retired. In seven years she had made £12,000. A grocer with a beer and spirit licence, in the same valley, says he will eat his hat if he does not make £2000 a year.

The King of Samoa has just issued the following proclamation:—"No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa to be taken as a beverage." Heavy penalties are the result of a breach of this law.

Brevia.

The Law Gazette is the title of a new penny weekly.

A new wing to the London Hospital has been opened.

Miss Florence Nightingale has passed her seventieth year.

The "National Home Reading Union" has enrolled nearly 6000 members.

There is an average attendance of 350,000 children at the London Board Schools.

The Russian Government is to forbid Jews to publish or edit political newspapers.

Mrs. Ormiston Chant is meeting with much success in her lecturing tour in America.

Cheltenham College is about to establish a mission at Bunhead, in South-East London.

A staff of young lady clerks is now engaged in the War Office, chiefly as typewriters.

Sir Francis de Winton has left England to take up his duties at Mombasa, in Central East Africa.

A movement has been inaugurated among girls in Edinburgh somewhat similar to the "Boys' Brigade."

The Guide for June has a very interesting sketch of Miss Steer's rescue work at the Ratcliff Bridge of Hope.

A religious service is being provided on Sunday afternoon for the young women employed in the Edinburgh Exhibition.

A convention of working girls has been held in New York, with representatives from many of the leading cities in the States.

A new monthly—*The Author*—has been established to advocate the claims of authors in their dealings with the publishing trade.

The Vigilance Record complains that the authorities have not yet appointed "police matrons" for the supervision of women offenders.

Lady E. Cavendish's project for erecting a permanent Laundry Home for "morally deficient" young women is progressing satisfactorily.

Prince Albert Victor, eldest son of the Prince of Wales, has been created a peer, with the title of the Duke of Clarence and Avondale.

The Homes for Working Boys in London will observe their twenty-first anniversary by a festival dinner to the boys, on June 16, at Westminster Town Hall.

The Gleaner, the organ of the Y.M.C.A. at Buenos Ayres, urges the establishment of branch associations at various other towns in the Argentine Republic.

The Duchess of Portland has requested her husband to devote the money he was to have spent in a present of jewellery to her to the erection of nine houses on his estate.

Rev. J. R. Diggle, Chairman of the London School Board, has executed the necessary deed renouncing the clerical office, in order to qualify himself for Parliamentary candidature.

Lord Salisbury said, in a speech last week, that, excepting the "embarrassing and inconvenient Continent of Africa," the outlook for peace was never more promising than it is now.

Rev. Dr. Boudney, vicar of St. Luke, Bedminster, Bristol, has completed the jubilee year of his editorial labour in connection with *The Gospel Magazine*. To commemorate this event, a testimonial is about to be presented to the Doctor by his readers and friends.

1890. **SPECIAL SERVICES** will (D.V.) be held by GEORGE CLARKE, Esq., and others, from May 31st to June 16th inclusive, in a Marquee for 2,000 people, erected in the private grounds of A. Barrett, Esq. Entrances: Elm Park-gardens, Fulham-road, and The Vale, King's-road. List of services:—Sundays 8 p.m., Evangelistic service. Each Week-day from June 2nd to June 16th, Saturdays excepted: 3.30, Bible Talk; 8, Evangelistic services. Saturdays, May 31st, June 7th and 14th, 7.30, Gospel Temperance addresses. Each Week-day from June 2nd to June 4th inclusive, 6 p.m., Children's Services: but on Saturdays, June 7th and 14th, and Sundays, June 1st, 8th, and 15th, 3.30 p.m.

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THE NOTES AND READINGS contained in this volume originally appeared in the pages of THE CHRISTIAN week by week. The interest taken in them at the time of their issue has led to re-publication in their present form.

It is believed that these NOTES and READINGS will be found of service to Sabbath School Teachers, and to Bible Students: Ministers and Evangelists will also be able to gather help from their pages.

It will be observed that the Chapters have been considerably extended since their appearance in THE CHRISTIAN; and some new features have been added.

It should be understood that the present work is intended to be a HELP for Bible Students. It is not, therefore, prepared with a view to being read through like an ordinary volume. But as chapter after chapter of the Pentateuch is perused, it is hoped that Bible Readers will have this book open at their side for reference. In this way the use and value of the work will be most fully realised.

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Among the friends who have kindly promised (D.V.) to be present are Rev. J. B. FIGGIS (Brighton); G. E. MORGAN, Esq. (of THE CHRISTIAN); C. M. SAWELL, Esq. (of the City Mission), and others. The "Home" will be open to the inspection of visitors both before and after the meeting.

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The Committee consists of twelve gentlemen: the Rev. Dr. TYLER, Whitechapel; Mr. JOHN KIRK, Secretary Ragged School Union; and Mr. GEORGE HOLLAND, George-yard Mission, being of the number.

CONTRIBUTIONS of Clothing, Boots, Toys, Books, &c., should be sent, carriage paid, to the President of the Mission, Mr. SIMEON CLAYTON, 218, Bow-common-lane, E.; and all money contributions may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings; Mr. F. T. WATT, *Treasurer*, Summerhill-road, Dartford; or to the Secretary,

T. J. HAZZARD 14, LAWRENCE ROAD. BOW. E.

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The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., June 1, and all Suns. of June, 3 and 7 p.m., Mr. C. Russell Hurditch, and on Thurs. evenings, commencing June 12, 8 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., May 29, 8.45 p.m., lecture, Rev. D. Brodie, B. and F. Bible Society in Africa.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun. next, at 3.15, address to young men, 7 p.m., evangelistic meeting, open to all.

Princess House (Y.W.C.A.), 106, Brompton-road, S.W.—Deepening of Spiritual Life, Sat., June 28, Miss Campbell, of the China Inland Mission, will speak for China, at 3 p.m. and 7 p.m.

Conference Hall, Mildmay Park, N.—Sun., June 1, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Dr. Henry Soltau.

St. George's Hall, Langham-place, W.—Mr. A. Milne Kyd, during June, Suns., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. Joseph Clark.

Rev. C. H. Spurgeon will preach at Exeter Hall, Strand, Tues., June 3, on behalf of Hinde-street Wesleyan Chapel, W.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

Breton Mission.—Meeting at Zenana Medical College, 58, St. George's-road, S.W., Fri., May 30, 7.30 p.m. Pasteur and Madame Lecoat will speak.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., June 6, 11 a.m., special prayer-meeting; Miss Weston will take part. No afternoon or evening meeting.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Fri., June 6. Tea, at 6; meeting, at 7, Mr. W. Hind Smith, on "Work among Young Men." Address by Rev. W. Fuller Gooch.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, London, E.—Christian lifeboat crew, Tues., June 3, 7 p.m. Address by Mr. D. J. Legg.

Stockwell Orphanage.—Annual festival and birthday celebration of Mr. Spurgeon, Thurs., June 19, at 2.30.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7. Fri., 8.15 p.m., Bible-reading for Christian workers, conducted by Rev. F. B. Meyer.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Edinburgh Castle, Limehouse, E.—Sun., June 1., Dr. Barnardo, 11 a.m. and 7 p.m., Rev. H. Bright, 3 p.m.

Bible Readings, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thurs., 7 p.m., to which all are invited.

Dublin Believers' Meetings.—Merrion Hall, Dublin, June 2—5.

Convention for the Promotion of Scripture Holiness, Wellington-road Hall, Stoke Newington, N., June 2—8.

Convention for the Deepening of Spiritual Life, Kingswood (Warwickshire), June 10—12.—Particulars from Mr. W. Lees, Kingswood, Hockley Heath, Birmingham.

Clapham Prophetic Conference.—June 17, 18, and 19. Particulars next week.

Guildford Convention, June 16—21.—Particulars from the hon. secs., Convention Office, Guildford, Surrey.

Keswick Convention, July 21—26.—Applications for lodgings, &c., should be made to Mr. John Postlethwaite, Eskin-place, Keswick.

Mildmay Park Conference, Wed., Thurs., and Fri., June 25, 26, and 27.

FARMHOUSE APARTMENTS.

Dear Sir,—Owing to my name and Mission having become known to a large circle of your readers, I am frequently applied to by Christian friends in London and other large towns to direct them to farmhouse apartments, and during the last few years it has been my privilege to do this little service for nearly a hundred people, and have made many pleasant, and some lasting, friendships in this way.

At the present time many farms are without tenants, and, to keep the house from falling into dilapidation, they may be had at a low rental. Several such places coming before me during the last week or so plainly seem to offer to my Mission work an advantage of which I would like much to avail myself.

I find the presence of my summer visitors amongst our village folk very helpful to and much appreciated by them. It is also found to be such congenial work as to prove both a rest and a change, and they usually return to town to work with fresh zeal and courage.

Working as I and my colleagues have to do, so much alone through all the cheerless winter, we feel the need of Christian fellowship in our service, and it is a pleasant anticipation as we look to see our friends again at this season of the year.

God willing, I am hoping to take one or more of these farmhouses, to be used as mission homes where I can receive Christian friends and workers upon easy terms. It will, I feel sure, prove helpful in various ways. In nearly every house there are articles of furniture for which no use can be found. May I plead for just these odds and ends? They will help me to carry out my project, and save money for other good work. Things that may be considered quite useless may prove valuable in an empty house, and I will gladly pay carriage by rail. Will friends kindly remember at *any future time* that there will always be an open door here for such things? A mission house is needed in nearly every village we go to, and it will save us much that we are now obliged to spend, and enable us to welcome other workers.—I remain, dear Sir, your faithful servant in Christ,

George D. Shipley.

The Hermitage, Bendish, Welwyn, Herts.

REQUESTS FOR PRAYER.—For blessing on the following:—Open-air meetings in connection with the City Mission at South Norwood.——A twenty-one days' mission at Castle Cary, Somerset, conducted by Mr. H. Collins, of the Evangelisation Society.——A tent mission, by Mr. C. Inglis, at Blaenavon, Mon., under the auspices of Lady Henry Somerset, beginning on June 8.——Tent services at Bishopsworth, conducted by Miss Grace Abbott.

Notices

Communications Received With Thanks.—H.M.B. A.E.deM. A.M. J.P.T. St.V.M. H.F. H.N. C.A.F. F.B. T.C.M. D.McK. J.R.H. A.W.L. W.A. A.S. G.W.T. A.K.L. H.M. R.C. M.L.D. G.W. W.C.W. J.W.S. W.H. F.W.B. T.C.V. F.W.F. G.W. L.D.D. G.B.

Applicants for Tracts.—P. Pearson, 48, Upper Conduit-street, Leicester; G. Taylor, 69, Watertord-road, Fulham, S.W.; H. W. Mosley, 29, Charles-street, Islington Green, N.; Miss Neve, 261, New Cross-road, S.E.; A. Butcher, 10A, Drayton-park, Highbury, N.; J. J. Browne, city missionary, Meadfield, South Norwood, S.E.; E. Reid, 27, Whitehead-street, Paisley, N.B.; A. Solomon, 53, Burghley-road, Kentish Town, N.W.; A. Goldring, 38, Albion-street, Bow, E.; R. S. Potts, Presbyterian School, Houghton-le-Spring, Fence Houses, Durham; A. Stephenson, 50, Great Russell-street, Birmingham; J. J. Meadowcroft, 3, Carey-terrace, Carey-road, Cann Hall-road, Leytonstone, E.; J. W. Waddell, Choppington R.S.O., Northumberland; G. Ellis, 59, Mellish-street, Millwall, Poplar, E.; E. Tyler, Church House, Low Valley, Wombwell, York; W. Hansford, 65, Llanover-road, Woolwich-common; Mrs. Rogers, 5, Gloucester-place, near Boscombe, Bournemouth; S. Twiggs, 197, Highbury-hill, London, N.; C. T. Grimshaw, Chestnut-villa, Gipsy-road, West Norwood, S.E.; M. Woolnote, 5, New North-place, Scrutton-street, Finsbury, E.C.; T. H. Franklin, 4, Eaton-road, Hendon, N.W.; H. Pollock, 154, Windsor-street, Toxteth-park, Liverpool; M. C. Norcliffe, Damside, Back Water-street, Skipton, Yorkshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO SATURDAY, MAY 24, 1890.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
In consequence of the Whitsuntide Holidays, our donation list is made up earlier. Amounts received after mid-day, May 24, will appear in next number.			
China Inland Mission—L.A. £100; C.Y.T. 10s; E.B. 10s; C.J.H.B. £1; A.T.J. 5s; L.B. 2s 6d	102	7	6
Cape General Mission—A.T.J.	0	5	0
Spanish, &c., Church Aid Society—T.G.	0	10	0
Poor Jews, Jerusalem (Mrs. Finn)—T.G.	0	10	0
Church Missionary Society—L.B. 2s 6d; M.E. £1; L.A. £100	101	2	6
Congo Bololo Mission—M.A. 5s; C.Y.T. 10s ...	0	15	0
Pastor Rodriguez's Work, Spain—L.A.	100	0	0
Moravian Missions (London Association)—A.B...	2	0	0
Dr. Barnardo's Homes—C.J.H.B. £1; Dick, £20; D., 10s; Four, 10s; E.8, 2s 6d; A Friend, 10s; M. 5s; A Friend, £10	32	17	6
Dr. Barnardo's Law Costs—M.S.	1	0	0
St. Giles Christian Mission—Senex, 5s; Mrs. W.A.P. £1; M.M. 5s; Sympathy, 5s	1	15	0
Evangelical Mission (Mr. J. Stead)—M.S.	1	0	0
St. John's Wood Circuit Fund—M.S.	1	1	0
Mrs. Meredith's Prison Misson, &c.—M.S. £1; E.T. 10s; R.H. 10s	2	0	0
Aged Pilgrims' Friend Society—E.T.	0	10	0
Mission to Deep Sea Fishermen—Wick, 5s; M.McI. 5s...	0	10	0
Drift Children (Mr. Boyer)—Sympathy	0	10	0
Holiday Homes (Ragged School Un.)—Sympathy	0	5	0
The Christian *Tract Fund*—D.C.E. 1s; R.H. 3s 1d	0	4	1
Day in Country (Fund)—B.P.C. £1; J.L. £10...	11	0	0
London City Mission—G.H.M.	5	0	0
Mildmay Misn. to Jews—C.Y.T. 10s; M.McI. 5s	0	15	0
Salvation Army—C.Y.T....	0	10	0
Friendless and Fallen—R.H.	1	0	0
Mr. H. Toye's Orphanage—A.B.	2	0	0
Marylebone Medical Mission—A.B.	1	0	0
	£370	7	7

[Advertisements.]

London Samaritan Society (Convalescent Homes)—W. £2; G. 5s; G.P. 4s.

Brazil Mission (Mr. E. H. Soper)—Miss C. £5; Sunday-school, Scarborough, 5s.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri., 30	3.30 p.m.	London Aged Christian Society ...	*m* Exeter Hall	Sir A. Lawrence.
JUNE.				
Mon., 2	3 p.m.	Medical Missionary Association...	*m* Exeter Hall	Sir Charles Aitchison.
Tues., 3	7 p.m.	Ragged Church and Chapel Union	*m* 4, Trafalgar-square.....	Major John Smith.
,,	.....	Soc. for Supprsn. of Opium Trade	*m* Exeter Hall	Sir J. W. Pease, M.P.
Wed., 4	6.30 p.m.	London City Mission	*m* Exeter Hall	Sir Charles Bernard.
Thurs., 5	3 p.m.	Chris. Vern. Educ. Soc. for India	*m* Exeter Hall	Earl of Northbrook.
,,	6 p.m.	Nat. Rfgs. Hmlss. & Dest. Childn.	*m* Exeter Hall	Earl of Jersey.
,,	7 p.m.	Hazelwood Home for Young Men	*m* Exeter Hall	Mr. George Williams.
Fri., 6	3.30 p.m.	Turkish Missions Aid Society	*m* Exeter Hall	Lord Kinnaird.
,,	3.30 p.m.	Indigent Blind Visiting Society ...	*m* Grosvenor House, S.W.....	Duke of Westminster.
Sat., 7	3 p.m.	Lon. Fem. Prev. & Refuge Inst. ...	*m* Homes, Parson's Green.....	Lord Kinnaird.
Sun., 8	6.30 p.m.	British & Foreign Sailors' Society	*s* Presby. Ch., Maryland Point	Rev. A. Jeffery.
Mon., 9	3 p.m.	Field Lane Refges. & Ragd. Schls.	*m* Princes Hall, Piccadilly	Lord Kinnaird.
Wed., 11	6 p.m.	Dr. Barnardo's Homes	*m* Royal Albert Hall	Marquis of Lorne.
,,	6 p.m.	One Tun Ragged Schools	*m* School, Old Pye-street, S.W.	Mr. Burdett-Coutts.
Thurs., 19	2.30 p.m.	Stockwell Orphanage	*f* Orphanage, Clapham-road. ...	Mr. Richard Cory.
,,	6 p.m.	Stockwell Orphanage	*f* Orphanage, Clapham-road. ...	Sir Henry Doulton.
,,	7 p.m.	Mission to Deep Sea Fishermen...	*m* Exeter Hall	The Lord Chancellor.

f—Festival; *m*—Meeting; *s*—Sermon.

GLOUCESTER CONVENTION,
JUNE 9—13, 1890.
RAIKES MEMORIAL HALL, BRUNSWICK RD.

The following friends will, we hope, be present at the Convention:—Rev. Dr. Elder Cumming, Rev. F. B. Figgis, Rev. Canon Daunt, Rev. C. Inwood, Rev. F. B. Butlin, Rev. F. S. Webster, Rev. J. Wilkinson, Rev. J. Gelson Gregson, Rev. Dr. S. C. Morgan, A. B. Stoney, Esq., Walter Sloan, Esq., Reginald Radcliffe, Esq., Leonard K. Shaw, Esq., H. D. Brown, Esq., J. Wood, Esq., Mrs. Osborn, Mrs. Greaves.

PROGRAMME.—MONDAY: Preliminary Meeting—for Prayer and Preparation, 7.30 p.m. TUESDAY, WEDNESDAY, and THURSDAY: Prayer Meetings, 7 a.m.; The Convention Meetings, 11 a.m. and 7 p.m.; Bible Readings and Exposition, 3 p.m.; Dinner and Tea, 1 p.m. and 5 p.m. FRIDAY: Holy Communion (St. Nicholas Church), 7 a.m.; Praise Meeting (in the Hall); 11 a.m.; Accounts of Christian Work (ditto), 3 p.m.; Missionary Meeting (ditto), 7 p.m. N.B.—There will also be a Parents' Prayer Meeting, on Thursday, at 4 p.m.

Tickets for Dinner and Tea will be obtainable in the Hall, 1s. 6d. and 9d. each. Friends requiring hospitality or lodgings are requested to apply to Rev. J. J. Luce, St. Nicholas Vicarage.

The Downfall of Whitefield's!

The Old Tabernacle is gone! the Site is cleared for the NEW WHITEFIELD MEMORIAL CHURCH AND TOPLADY HALL.

On Tuesday, June 10, **A PUBLIC MEETING** will be held at 7.30 p.m., in **THE CITY TEMPLE**, in furtherance of the new building scheme, for which **£20,000** is required. Revs. Joseph Parker, D.D., J. Guinness Rogers, B.A., Hugh Price Hughes, M.A., Andrew Mearns, J. Jackson Wray, Evan Spicer, Esq., L.C.C., and others are expected to take part in the meeting. Donations or promises will be gratefully received by Rev. J. J. Wray, Mr. R. J. Barrett, or Mr. A. R. Johnson, at the Tabernacle. Help is earnestly asked to meet this urgent case of sudden calamity, and to aid a busy Church to resume its work, now largely suspended.

THE SABBATH FOR PARIS.

An earnest desire is expressed by the Committee of the

PARIS CITY MISSION

for the appointment of a specially qualified Missionary to instruct the people of that Sabbath-desecrating city in the obligations, duties, and privileges of the Lord's Day. Evangelistic work in Paris has created a spirit of inquiry about the right observance of the Day.—Particulars will be gladly supplied, and contributions received, by the Hon. Secretary for England,

J. M. WEYLLAND.

31, *Carlton Hill, St. John's Wood, N.W.*

DR. DOUDNEY'S TESTIMONIAL (his Jubilee Year as EDITOR of the "GOSPEL MAGAZINE").—Treasurer: Alderman Sir Andrew Lusk, Bart.—The Honorary Secretary, Mr. William Hill Collingridge, 148 and 149, Aldersgate-street, London, E.C., will be pleased to send, upon application, Explanatory Circulars to any friends of Dr. Doudney and to all others who are acquainted with and interested in his life and work.

Scripture Readers' Society
FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

FRESH AIR FOR VERY POOR CHILDREN.

FOR each 10s. subscribed, a pale-faced, pent-up little London Child can be boarded out for 14 days. During five seasons 2,091 have enjoyed these most delicious holidays. Funds most pressingly needed.—Bankers: L. & County, Islington.—A. Styleman Herring, Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

THE BENEVOLENT OR

STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.; J. H. Anderson, Esq., Chairman. Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

EXETER HALL, STRAND,

Tuesday, June 3, SERMON by the

Rev. C. H. SPURGEON,

In Aid of the Building Fund of Hinde-street Wesleyan Methodist Church, Manchester-square, W. THE CHILDREN'S HOME CHOIR (Rev. Dr. Stephenson's) will lead the singing. Conductor, Mr. F. A. MANN. Doors open at 2 p.m. Service at 3 p.m. TICKETS:—A large number of Free Tickets will be distributed, but contributors of 2s. 6d., 5s., 10s. 6d., or 21s. will receive Reserved Seat Tickets, to be obtained at Exeter Hall Office; Sunday-school Union, 56, Old Bailey; Wesleyan Sunday-school Union, 2, Ludgate Circus-buildings; Wesleyan Book-room, 25, City-road; Centenary Hall, Bishopsgate-street Within; Mr. W. Eastman, 173, Edgware-road, W.

LONDON CITY MISSION

THE

Evening Meeting

will be held (D.V.) in

EXETER HALL,

On WEDNESDAY, JUNE 4, 1890.

The Chair to be taken by

SIR CHAS. BERNARD

AT SEVEN O'CLOCK PRECISELY.

The Mission Choir of 150 Voices will Sing before and during the Meeting.

Speakers:

The Ven. ARCHDEACON SINCLAIR,

Rev. ALFRED NORRIS,

Minister of West Kensington Congregational Church,

Mr. GILLMAN,

Missionary to Spanish and Portuguese,

Mr. J. WILLIAMS,

Missionary to Public-houses.

Tickets may be had of Messrs. NISBET & Co., 21, Berners-street, W.; HATCHARD & Co., 187, Piccadilly, W.; Mr. J. HEWETSON, High-street, Hampstead, N.W.; Mr. W. C. EDMONDS, 420, Brixton-road, S.W.; Mr. BURNSIDE, 20, Tranquil-vale, Blackheath; Mr. J. L. KING, Highbury Corner, N.; Mr. G. E. WATERS, 97, Westbourne-grove, W.; CARRINGTON'S BIBLE WAREHOUSE, Notting Hill-road, W.; Mrs. WADE, 98, High-street, Kensington, W.; at Exeter Hall, Strand; and at the Mission House, 3, Bridewell-place, Blackfriars, E.C.

A few Special Reserved Tickets for Ladies can be had, on application (only) to the Secretaries at the Mission House.

PORTSMOUTH SAILORS' REST.

Important additions—**Eighty Beds** Wanted—**80** Gifts of **£5** to purchase.

PLEASE ADDRESS—

MISS WESTON,

SAILORS' REST, PORTSMOUTH.

Cheques crossed N. P. Bank, Landport.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

THE FORTY-EIGHTH

Annual Meeting

WILL (D.V.) BE HELD

ON MONDAY, JUNE 9, 1890,

AT THREE O'CLOCK, IN

PRINCES HALL, PICCADILLY,

WHEN

The Children of the Industrial Schools will form a Choir and Sing a Selection of Pieces.

Chair to be taken at Three o'clock p.m. by the

Right Hon. The LORD KINNAIRD

(One of the Vice-Presidents of the Institution),

Supported by (if possible) the Earl COMPTON, M.P., and the Countess COMPTON; the Baroness BURDETT-COUTTS; the Revs. Canon R. B. GIRDLESTONE, M.A., J. B. MEHARRY, B.A., A. ROWLAND, LL.B., J. R. WOOD, &c., &c.

Tickets may be obtained at the

INSTITUTION, Vine Street, Clerkenwell Road.

P. PLATT, Secretary.

LONDON CITY MISSION

FIVE HUNDRED Missionaries now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House to house visitation. Personal dealing. Work purely undenominational. Funds much needed. Communications to the Secretaries { T. S. HUTCHINSON, M.A. / R. DAWSON, B.A.

OFFICE: 3, Bridewell Place, E.C.

BANKERS: Barclay, Bevan, Ransom & Co., 54, Lombard-st., E.C.

THE GUILDFORD CONVENTION.

THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing MONDAY, JUNE 16.

Speakers—Revs. J. T. BUTLIN (Birmingham); J. B. FIGGIS (Brighton); C. A. FOX (London); GELSON GREGSON (Bradford); W. HASLAM (St. Leonards); G. F. HEAD (Hampstead); EVAN HOPKINS (Richmond); J. ALEXANDER JACOB (Bath); BARNES LAWRENCE (Blackheath); J. J. LUCE (Gloucester); F. B. MEYER (London); Pastor MONOD (Paris); Revs. E. W. MOORE (Wimbledon); H. WEBB PEPLOE (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application stating the number required.

The List of Applications for Shares will open on Thursday, 29th day of May, and will close on or before Wednesday, the 4th day of June, for Town, and Thursday, 5th June, for Country.

THE PENRIKYBER NAVIGATION COLLIERY COMPANY, LIMITED.

Incorporated under the Companies Acts, whereby the Shareholders is limited to the amount of their Shares,

Capital—£350,000, IN SHARES OF £10 EACH.

DIVIDED INTO

20,000 5 per cent. Preference Shares of £10 each (cumulative and with contingent rights)	**£200,000**
AND	
15,000 Ordinary Shares of £10 each	**150,000**
	£350,000

The Preference Shares will be entitled to a cumulative preferential dividend of 5 per cent. per annum, payable half-yearly, out of the profits of the Company, and will also be entitled to priority over the Ordinary Shares in respect of Capital.

The Preference Shares will be entitled, in addition, to share rateably in the annual profits with the Ordinary Shares, after both have received 5%, until 7½% be reached, the maximum rate payable on the Preference Shares being 7½%.

10,000 of the Preference and 7,500 of the Ordinary Shares are now offered for subscription at par, payable as follows:—

On Application	**£1 0 0 per Share.**
On Allotment	**2 0 0 ,,**
On 1st August, 1890	**3 10 0 ,,**
On 1st October, 1890	**3 10 0 ,,**
	£10 0 0

Directors.

GEORGE HERIOTT, Esq., of John Pirie & Co., 1, Whittington-avenue, London, E.C.
JOHN CORY, Esq., J.P., Cardiff, Chairman of Cory Brothers & Co., Limited, and Director of the Barry Dock and Railways.
THOMAS GLASBROOK, Esq., Swansea (of Glasbrook Brothers), Colliery Proprietor, and Director of the South Wales Union Bank, Limited.
RICHARD CORY, Esq., J.P., Cardiff, Colliery Proprietor, Chairman of the Garth Merthyr Colliery Company.
JOHN GLASBROOK, Esq., Swansea, Colliery Proprietor, and Director of the Swansea Gas Light and Coke Company.
THOMAS CORY, Esq., J.P., Swansea, Colliery Proprietor, Chairman of the National Bank of Wales, Limited.
F. C YEO, Esq., J.P., Swansea, Colliery Proprietor, Director of the Graigola Merthyr Company, Limited.

Bankers.

THE NATIONAL PROVINCIAL BANK OF ENGLAND, Limited, 112, Bishopsgate-street, London, and Branches.
THE SOUTH WALES UNION BANK, Limited, Swansea and Cardiff.

Solicitors.

Messrs. FOWLER, PERKS, HOPKINSON & Co., 9, Clement's-lane, Lombard-street, London.
Messrs. COLLINS & WOODS, Swansea.

Brokers.

Messrs. W. H. L. BARNETT & Co., 28, Threadneedle-street, London.
Messrs. MEWBURN & BARKER, 13, Pall-mall, Manchester.
Messrs. B. S. STOCK & SON, Bristol.
Messrs. THACKERAY & Co., Cardiff.
Messrs. E. T. LYDDON & Co., Cardiff.

Auditor.

Mr. HERBERT J. GOSS, F.C.A., Chartered Accountant, Swansea and Cardiff.

Secretary and Offices.

Mr. THOMAS JONES, Penrikyber, Mountain Ash, Glamorganshire.

PROSPECTUS.

THIS Company is formed for the purpose of acquiring, working, and developing the Penrikyber Navigation Colliery, situate in the Aberdare Valley, in the County of Glamorgan, together with the business carried on in connection therewith, and also all plant, machinery, locomotive engines, as well as the Leasehold Mines and Messuages and Freehold Cottages held therewith, as a going concern.

The Penrikyber property is situated in the Aberdare Valley, adjoining that of Messrs. Nixon & Company, which firm has been working the celebrated Four-feet Seam for the last twenty years. The seams at the Penrikyber Colliery are the same as those worked at Nixon's Navigation Colliery, and the coal is known as being of the highest quality of steam coal in South Wales.

The taking comprises the coal and other minerals underlying a total area of about 1,650 acres, the whole of which is held under leases for long, unexpired terms, and at favourable rents and royalties.

The pits are 16½ feet in diameter, securely walled, and are provided with well-appointed winding, hauling, pumping, and air-compressing machinery of such capacity as to be fully equal to an output of 1,500 to 1,600 tons per day.

The Pits are sunk to the Four-feet Seam (which is struck at a depth of about 525 yards), one of which is the downcast, and used for winding coal, and the other serves as an upcast, and is ventilated by a 45-feet Waddle Fan.

The average output during the eight years ending December 31, 1889, was 327,209 tons per annum. The minimum annual output at the commencement of the period, before the workings were properly developed, was 260,140 tons, while the maximum output when in full working order has reached 326,835 tons.

It will be seen, by the annexed Report of Mr. Galloway, that there is, in his opinion, sufficient unworked coal to maintain at regular output at the same rate of working for a period of at least 70 years.

It may also be mentioned that the No. 3 Rhondda Seam of bituminous Coal has been proved in the pits, and is comprised in the Vendors' leases for about 1,100 acres of the property. The working of this seam, either through the present pits or by separate winnings, would be a valuable adjunct to the concern.

The Pits have been equipped with plant and machinery of the most modern type, and the workings are opened out on such lines as to yield a daily output on a large scale. No expense has been spared in laying out the Colliery on the most approved principles of mining, both in regard to safety as well as economy in working, the development of the concern having always been under the direction of some of the most prominent mining experts in the South Wales Coal Field; while most of the machinery has been provided by the leading engineering firms, namely:—Messrs. Galloway & Sons, of Manchester; Harvey & Co., of Hayle; Walker Bros., of Wigan; Nevill Brothers, and J. R. Waddle, of Llanelly. The surface-works comprise substantial and well appointed fitting, carpenter and other workshops, store and lamp room, and a suitable suite of offices, the whole surface, as well as the bottom of the pits, being lighted by electricity.

There are also 297 Freehold Workmen's Cottages, subject to Fee-Farm rents, as well as long leasehold residences for Manager and Secretary, built at a total cost of about £35,000. The Cottages are subject to Mortgages, upon which about £25,000 remains to be repaid, as to £1,500 thereof over a period of about three years, and as to the remainder over a period of about 19 years. The Company will undertake these repayments, and will indemnify the Vendors against all liability in respect thereof. It is, however, estimated that the profits upon the rentals over the periods named will be more than sufficient to discharge these Mortgages.

In addition to the Colliery and its plant, messuages, &c., as above enumerated, the Goodwill of the business is included in the sale. It is a well-known fact that the Penrikyber Navigation Coal has already acquired, and is maintaining for itself a first position among Welsh steam coals, and commands the very highest prices obtainable in the steam coal markets.

The Colliery is connected with the Taff Vale Railway by commodious sidings, upon which there are suitable screens, weighhouses, &c., &c, and is in direct communication with the Docks at Cardiff, Barry, Penarth, and Newport.

The pits were sunk to the coal in the year 1879, and the Colliery was fairly in operation at the commencement of 1882, and, notwithstanding the depression which has existed from then until 1889—a depression almost unprecedented in the history of the coal trade—a constant profit has been made, as will be seen from the certificate given by Mr. Herbert J. Goss, Chartered Accountant, of Swansea and Cardiff. It will be observed that, notwithstanding this depression, and the lower output in the early years of this period, the profits were sufficient to yield an average of nearly £6 per cent. per annum on the whole of the Preference and Ordinary Share Capital now intended to be raised.

Looking at present prices and contracts already effected, it is confidently expected that the profits for the current year will largely exceed those of any previous year, and, having regard to the general outlook of the trade, there is every reason to anticipate that the future of steam coal will show a very decided improvement on the past.

Messrs. Cory, Brothers & Co., Limited, of Cardiff and London, will continue to act as Agents for the sale of the Coal as heretofore, under the Agreement of the 13th November, 1886, mentioned below.

The Vendors, who are the Promoters, have fixed the price to be paid for the above property at £350,000, payable as to £175,000 in cash, £100,000 in 10,000 fully-paid Preference Shares, and £75,000 in 7,500 fully-paid Ordinary Shares in the Capital of the Company.

The Vendors will hand over the business as a going concern as from the 1st day of January, 1890, with all profits subsequently accruing; they will also hand over all stocks, book debts, redeemable dead rents, and cash, after withdrawing their profits made prior to that date; and the new Company will discharge all current liabilities. These assets will, it is estimated, largely exceed the said liabilities, but, should any deficiency from any cause arise, the Vendors will make good the same.

The Vendors will pay all the costs and expenses incidental to the formation of the Company, and all preliminary expenses up to and including its incorporation.

The following Agreements have been entered into:—

1. An Agreement, dated the 13th day of November, 1886, between Thomas Cory, Frank Ash Yeo, John Glasbrook, Thomas Glasbrook, John Cory, Richard Cory, Hugh MacKay Matheson and Wm. Allan Coats, of the one part, and John Cory and Richard Cory, of the other part.
2. An Agreement, dated the 23rd day of May, 1890, between William Allan Coates, of the one part, and Hugh MacKay Matheson, John Cory, Richard Cory, Thomas Cory, John Glasbrook, Thomas Glasbrook, Frank Cory Yeo and Mary Dowson Yeo, of the other part, for the purchase by the Vendors of an eighth share in the property now being sold to the Company.
3. An Agreement, dated the 23rd day of May, 1890, between Frank Cory Yeo, Mary Dowson Yeo and John Viriamu Jones, of the one part, and Hugh MacKay Matheson, John Cory and Richard Cory, Thomas Cory, Thomas Glasbrook and John Glasbrook, of the other part, for the purchase by the Vendors of two-sixth shares of another one-eighth Share in the property now being sold to the Company.
4. An Agreement, dated the 23rd day of May, 1890, between Hugh MacKay Matheson, John Cory, Richard Cory, Thomas Cory, John Glasbrook, Thomas Glasbrook, Frank Cory Yeo, John Viriamu Jones and Mary Dowson Yeo, of the one part, and John George Widdicombe, for and on behalf of the Company, for the sale and purchase of the Penrikyber Colliery.

and copies of the same, together with copies of the Memorandum and Articles of Association, and all documents referred to in the said Agreements, may be inspected at the Offices of the Solicitors to the Company.

Numerous trade Contracts and Contracts relative to the formation of the Company have been made. Applicants for Shares will be deemed to have had notice of all such Contracts and Agreements and to waive the insertion in this Prospectus of the dates and names of the parties thereto, and to accept the above statement as sufficient compliance with Section 38 of "The Companies Act, 1867."

Applications must be made on the form accompanying the Prospectus—and be sent, with the deposit of 10 per cent., to the Bankers for the issue.

Allotments will be made as far as practicable *pro rata* on amounts applied for.

Forms of Application can be obtained at the Offices of the Company, or from the Bankers, Brokers, or Solicitors to the Company.

In cases where no Allotment is made, the deposit will be returned in full; and where the amount allotted is less than that subscribed for, the balance of the deposit will be applied towards the final payment. Failure to pay the due will render the Allotment liable to cancellation, and the previous payment to forfeiture.

The following is a Copy of Mr. Goss' Certificate referred to above:—

"SWANSEA, March 19, 1890.

"To the Directors of
"THE PENRIKYBER NAVIGATION COLLIERY COMPANY, LTD.

"DEAR SIRS,

"I have examined the books and accounts of the Penrikyber Colliery for the eight years ending December 31 last, and hereby certify that the net profits earned, after deducting all working and business expenses, but exclusive of any interest on Capital, have amounted to £167,204 15s. 6d., or an Annual Average profit of £20,900 11s. 11d., equal to a dividend of £5 19s. 5d. per cent. per annum on the proposed Ordinary and Preference Capital of £350,000.

"I have also further examined the Capital Expenditure Account, and the amounts charged to Revenue for that period, and I find that all deadwork, maintenance and renewals of every description, and all dead rents paid or payable (whether recoverable under the Average Clauses or not) have been borne by Revenue, and that the only items charged to Capital during the period have been for new cottages built, additional engines, boilers, and engine houses erected, and an increase of 1,033 in the number of trams.

"The whole of the plant has been kept in excellent order out of profits, therefore no fund for depreciation has been created.

I am, DEAR SIR, Yours faithfully,
HERBERT J. GOSS, F.C.A.,
Chartered Accountant,
Swansea and Cardiff.

May 28, 1890.

CHOICE GRANULAR TEA,

FOR INSTITUTIONS, SCHOOLS, &c.

Supplied wholesale, direct for cash, in 20 lb. Caddies, Price £1 per caddy, carriage paid, London and suburbs; half carriage paid country. Of intense strength and good flavour. References to well-known Institutions.

SELECT CEYLON TEA AGENCY, 39, Lime-st., London.

The *Lady* says, "Hutton's Cambric Handkerchiefs are wonderfully cheap."

IRISH CAMBRIC POCKET

HANDKERCHIEFS.

Ladies' Size, 2s. 3d. doz.; Gent's, 3s. 6d. doz. Hemstitched—Ladies' Size, 2s. 11d. doz.; Gent's, 4s. 11d. doz. The *Christian World* says, "Hutton's Irish Cambric Handkerchiefs are unusually good at the price." Price Lists and Samples of Irish Linen, Irish Tweeds, and Irish Linen Dresses free to all parts. Parcels Carriage Paid.

G. R. HUTTON & Co., Larne, Belfast.

BAZAARS, FANCY FAIRS, &c.

SWANAGE STRAW BASKETS,

A 25s. Crate of these beautiful articles, carriage paid, for £1 1s. Money returned if goods not approved. Sample 7 and 14 stamps. List free.

J. A. COLLEAU, SWANAGE, DORSET.

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LADIES WRITE FOR PATTERNS OF ALL THE LATEST NOVELTIES IN DRESS MATERIALS AT MILL PRICES

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Their

DARLINGTON

DRESSMAKING IN ALL ITS BRANCHES.

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WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c., BY THE USE OF THE INVISIBLE

SOUND DISC

which is the same to the ears as glasses ar to the eyes, and may be worn months without removal. Sold only by H. A. WALES, Imperial Mansions (corner of Oxford Street and Tottenham Court Road), London.

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PACKETED IN ASSORTED NUMBERS AND LEAVES.

Packet A — Contains 100 assorted numbers of *The Herald of Mercy.*

AN EIGHT-PAGE ILLUSTRATED PERIODICAL.
Price for Gratuitous Circulation,
THREE SHILLINGS PER PACKET.
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AN EIGHT-PAGE ILLUSTRATED PERIODICAL.
Price for Gratuitous Circulation,
ONE SHILLING PER PACKET.
(Postage 3d. extra.)

Packet C — Contains 60 assorted (four-page) *Herald of Mercy Leaves.*

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ONE SHILLING PER PACKET.
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And may be ordered of any Bookseller.

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NOTTINGHAM

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Popular Parcel for 1890.

21s. LOT No. 537. CARRIAGE PAID. **21s.**

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Containing 1 pair magnificent Drawing-room Curtains, exquisite design from Brabant Lace, 4 yards long and nearly 2 wide, taped edges, splendid goods. 1 pair handsome Dining-room Curtains, choice Guipure pattern, 3½ yds. long by about 60 ins. wide, taped edges. 1 pair Curtains suitable for Sitting-room, 3 yds. long, effective style. 1 pair beautiful Bed-room Curtains, 3 yds. long. 1 Lady's Handkerchief, edged with broad lace, very fine. 1 Cover for Fancy Table. 2 lace D'oyleys, 12 yards, durable lace. ECRU CURTAINS SENT IF DESIRED. An elegant Silk Lace Fichu **GIVEN AWAY** with every Popular Parcel.

MONEY RETURNED IF NOT APPROVED.

Pattern Sheet of Silk Flouncings and Black Laces sent. **1890** Curtain Price List post free. P.O.O.'s and Cheques made payable to **S. PEACH & SONS, Nottingham.** [Established 1857.]

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AND ITS

SUCCESSFUL TREATMENT.

ASTHMA, CHRONIC BRONCHITIS, AND OTHER CHEST DISEASES.

NEW EDITION WITH

APPENDIX

CONTAINING A LARGE NUMBER OF

INTERESTING CASES.

POST FREE, ONE SHILLING.

From the AUTHOR,

MR. GEORGE THOS. CONGREVE,

Coombe Lodge, Peckham, S.E.

ONE RECENT CASE WILL BE GIVEN IN THIS JOURNAL EVERY WEEK.

CASE FOR THIS WEEK.

(THIRTY-THIRD SERIES.)

"FULL OF CONSUMPTION"—CASE OF A YOUNG MAN AT CARLISLE.

The patient's name is JOHN BULMAN, a polisher, of 4, Scotch-street, Carlisle. His friends wrote me in November last.

The case had commenced three months before, and had followed on a neglected cold. Cough had become violent, spitting excessive, pain very severe in chest and right side, breathing distressing at night, profuse night perspirations. The strength had declined for three months. He had lost much flesh. The doctor reported his lung "full of Consumption."

The patient had been recommended to me by a Mr. Armstrong—a friend who had realised much benefit himself. His cousin writes: "He is most anxious to commence your treatment."

The wisdom of this was soon manifest. In January (scarcely ten weeks from commencement) writing himself he says: "I am very glad to let you know I am all strong again. I have gained ten pounds in weight since under you, and am working seven hours per day."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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MEMORY. "Loisette's System," says *The Pall Mall Gazette* (Feb. 4, 1890), is tremendously popular in Oxford." "Interest in the lectures unparalleled."—*Oxford Review*, March 1, 1889. "Large class of university students."—*Cambridge Daily News*, October 25, 1889. "Course of lectures very successful."—*Cambridge Independent*, November 23 1889. Private Lessons, £5 5s. Course of Evening Lectures (£2 2s.) commences next Tuesday at

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HYMN SHEETS FOR OPEN-AIR SERVICES, &c.

Hymn Sheets from "SACRED SONGS and SOLOS."

A Series of Sixteen different sorts (each of two pages), 9d. per 100.
Each leaflet contains about eight selected hymns.

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Stand up, stand up for Jesus.
Come, every soul.
The Great Physician.
Pass me not.
Rejoice and be glad.
Down life's dark vale.
Almost persuaded.
I heard the voice of Jesus.
Let us gather up the sunbeams.

No. 16.

Shall we meet beyond the river?
When peace, like a river.
By-and-by we shall know Jesus.
Repeat the story o'er and o'er.
Thou, whose almighty word.
I am now a child of God.
Thou didst leave Thy throne.
Oh, my Saviour, hear me!

A Complete List of all the Hymns in this series will be sent FREE, on application to the Publishers.

SPECIMEN OF TYPE.

1 "*I will declare what He hath done for my soul.*" Ps. lxvi. 16.

TUNE—SONGS AND SOLOS, No. 15. [P.M.

STAND up! stand up for Jesus!
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss;
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Hymn Sheets from "SACRED SONGS and SOLOS."

A Series of eight different sorts (each of four pages), 1s. 6d. per 100.
Each Leaflet contains about Twenty Selected Hymns.

Fifth Series.

No. 9.

The God of Abraham praise.
Joy bells.
Jesus, keep me near the cross.
How sweet the name.
One there is above all others.
Beneath the cross of Jesus.
Look and live.
Take the name of Jesus.
With harps and with viols.
Not all the blood of beasts.

Seventh Series.

No. 13.

Will you meet me at the fountain.
The mistakes of my life.
I lay my sins on Jesus.
In the Rifted Rock.
Amazing grace! how sweet.
I have heard of a Saviour's love.
Oh, turn ye! oh, turn ye!
Come, sing the gospel's joyful sound.
I bring my sins to Thee.
Time is earnest.

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45 Yards for 6s. 6d. Free per post on receipt of Postal Order.

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And in Colours. Much used for Decoration. Bazaars, Entertainments, &c. Beautiful Effects at a Small Cost. Novelties also in Useful and Fancy Fabrics for Dresses and Draperies.

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JOHN KAY AND SONS, BURNLEY WOOD MILLS, BURNLEY.

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"BEETHAM'S"

GLYCERINE & CUCUMBER,

as the wonderful reputation this article has obtained for SOFTENING THE SKIN AND COMPLEXION has induced many unprincipled persons to put up numerous preparations which they *call* "Glycerine and Cucumber," but which in reality contain no cucumber at all, and are often poisonous preparations of lead and other minerals.

The only Genuine is "BEETHAM'S."

Bottles, 1s., 2s. 6d., post free for 3d. extra by

M. BEETHAM & SON, CHEMISTS, CHELTENHAM

WALKING IS NOW A PLEASURE TO ME.

COMFORT FOR THE FEET.

Corns and Bunions may be removed, and **Enlarged Toe Joints** reduced, by using THOMPSON'S NEW FRENCH CORN PLASTER. Those who are troubled with the discomfort of Corns, &c., will be glad to have attention called to this remedy, as it removes pain very speedily.

"It is a simple Plaster, thin as Silk, and comfortable to the Foot."—LADY MAUDE.

Sole Proprietor, M. F. THOMPSON, Homœopathic and Dispensing Chemist, 17, GORDON STREET, GLASGOW, and 97, PRINCES STREET, EDINBURGH.

Packets 1s. 1½d.; post free for 14 stamps.

☞ *Ask for Thompson's Plaster, and Beware of Worthless Imitations.*

BROWN & POLSON'S CORN FLOUR

Is a Household Requisite of Constant Utility.

That BROWN & POLSON'S CORN FLOUR possesses very valuable qualities as a food for all classes, at all periods of life except earliest infancy, has been attested by eminent dietetic authorities, as well as by universal public experience during over thirty years.

Interested attempts to set aside these facts in favour of other foods can only appeal to ignorance and prejudice, and it remains true that no other kind of food can serve the special purposes of Corn Flour.

Fry's Pure Cocoa

To secure this article ask for

FRY'S PURE CONCENTRATED

REFRESHING. ✣ NOURISHING. ✣ STRENGTHENING.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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THE BIBLE SOCIETIES.

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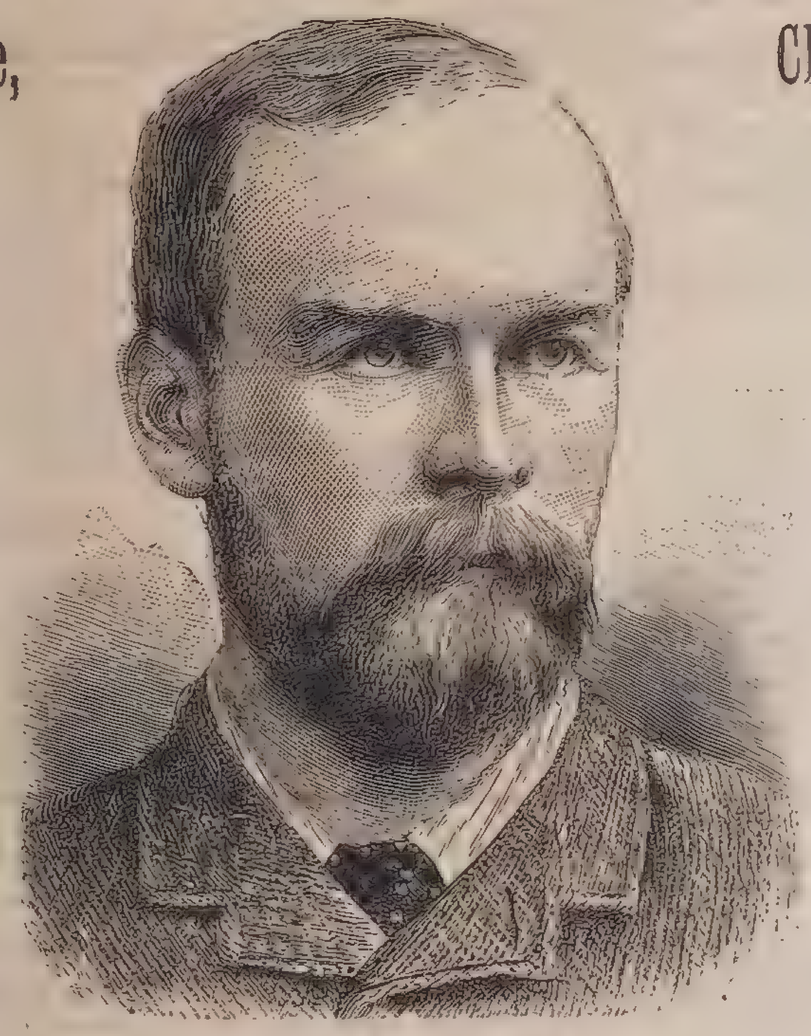

[Dr. Kerr Cross.]

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No. 1062.] FRIDAY, JUNE 6, 1890.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

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Now containing nearly 3,500 Orphan and Destitute Children.

The Friends of Christ's Work among the Waifs and Strays of the Streets are invited to attend

THE 24TH ANNIVERSARY

OF THESE INSTITUTIONS, TO BE HELD (D.V.) IN

THE ROYAL ALBERT HALL, on Wednesday Evening, June 11, 1890.

The Most Honourable THE MARQUIS OF LORNE, P.C., K.T.,

Will take the Chair at **SIX O'CLOCK** precisely, and will be supported by, among others, by

The Rev. C. H. Spurgeon, The Rev. Canon Fleming, B.D., The Right Hon. Lord Kinnaird, Mr. Samuel G. Sheppard, Sir Arthur Blackwood, K.C.B., The Rev. Canon Girdlestone, M.A., Mr. William Fowler, and the Hon. T. H. W. Pelham.

Among other interesting items of the Programme will be the following:—

1. SOLO BY MRS. MARY DAVIES (kindly giving her services).

2. The Presentation of Prizes to Old Boys and Girls by the LADY KINNAIRD.
3. Gymnastics and Musical Drill by Little Boys, under Mr. Matthews.
4. Choir Singing by 1,300 Children, conducted by Mr. J. Proudman.
5. The Babies' Brigade: "To Arms! To Arms!"
6. Physical Exercises by our Ilford Girls, under Mr. Eugene Sully.
7. Manitoba Emigrants (*en route*).
8. Our Cripples' Salutation.
9. Weird Music from the Highlands.
10. That most important Function—The Collection!
11. Mr. W. Hodge will Preside at the Organ.

TICKETS for Admission to different parts of the house can be obtained as follows:—Gallery, **1s.**; Balcony, **2s. 6d.** and **4s.**; Arena, **4s.**; Stalls, **7s. 6d.**; Loggia Boxes, **10s.**; Second Tier Boxes, **15s.**; Grand Tier Boxes, **21s.** TICKETS FOR BOXES:—Loggia Boxes, to hold eight persons, **£2 10s.**; Second Tier Boxes, to hold five persons, **£2**; Grand Tier Boxes, to hold from ten to twenty persons, **£4** and **£6.**

The engagement of so large a building as the Royal Albert Hall is, under any circumstances, a serious undertaking, but a half-filled house would prove so great a discouragement, that it is hoped the supporters of the Institutions, who can afford to do so, will **generously order a number of Tickets for distribution among their friends.**

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

JOHN ODLING, *Secretary.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from G., 10s.; N., £2; Clothing, B. E.

The Infant Day Nursery. Free Ragged Schools. Classes for Rough Street Boys. Sunday Schools. Shelter for Children. Toy Classes. Band of Hope. Children's Services. Training Home for Motherless Girls. Mission Work amongst Elder Girls and Young Women. Important Work amongst Lads, and Young Men. Evangelistic Services. Temperance Meetings. Mission to Inebriate Women. Bible Classes. Open-air Services. As far as possible Men, Women, and Children are sent away into the country for Change, Rest, and Fresh Air.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—GEORGE YARD RAGGED SCHOOLS, High-street, Whitechapel, E.—Received with thankfulness, 5s. from F.V.—When it shall please the Lord to supply the necessary funds, 600 Children will be taken from our courts, alleys, and back streets, for one day in the country. Necessary food will be provided.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

A DAY IN THE COUNTRY.—The Rev. THOMAS RICHARDSON, St. Benet's Vicarage, Mile-end-road, London, E., would be grateful for any help towards taking 300 to 400 Sunday School Children, and from 100 to 200 Mothers and Adults for a Day in the Country.

DAY BY THE SEASIDE.—Contributions earnestly asked for, to take a large Mothers' meeting and Sunday school from the East End, for a day's enjoyment.—Miss. BONTEIN, 22A, Devonshire-street, Portland-place, W.

THE UNSUCCESSFUL CANDIDATES.—Contributions are earnestly solicited by the Committee of the Ladies' Samaritan Society, in aid of the Unsuccessful Candidates at the election of Pensioners on the Incurable Fund, recently held at the *National Hospital for the Paralysed and Epileptic, Queen Square, Bloomsbury.* There were 22 Candidates and only five Pensions to bestow, 17 have consequently been unsuccessful. Many poor sufferers looked forward to the election with great anxiety, and it is the wish of the Committee to send a gift of money to those who have failed, to comfort them in their disappointment. Will not kind friends help? Cheques and money orders should be made payable to ROSA PEARMAN, Vice-President, to whom all communications respecting the Society should be addressed, at the Hospital, as above.

MISSION OF VARNIER AND SCUDERI, SICILY.—Funds are urgently needed for carrying on and extending this important Mission. Contributions will be thankfully received by the Hon. Secretary, D. MATHESON, 120, Queen's-gate, S.W.; also by the Rev. J. B. WADDINGTON, Low Moor Vicarage, Clitheroe, Lancashire; and Miss GARNETT, Waddow Lodge, Clitheroe, will gladly receive articles for a Sale of Work.

ARABIC LANGUAGE.—A course of Elementary Lessons in the above will be given to Missionary Students and others, by Mrs. FINN, M.R.A.S. (widow of H.B.M. Consul for Jerusalem and Palestine), in THE CLAPHAM-ROAD CONFERENCE HALL, in June and July.—For date, syllabus, and tickets, apply to Miss M. A. LLOYD, Hon. Sec. C.E.W.M.A., 143, Clapham-road, S.W.

INEBRIATE HOME for Women, High Flatts, near Huddersfield. Terms 5s. to 10s. weekly. There are at present a few vacancies. For particulars apply to the Secretary, Miss WOOD, Newhouse, Denby Dale, near Huddersfield.

KESWICK CONVENTION.

Keswick is on the shore of the magnificent Lake, the Derwent Water, and stands at the foot of Skiddaw. As several thousand visitors now attend the Annual "Convention," at Keswick, considerable difficulty is experienced by young men in getting lodgings in that Town. It has, therefore, been arranged to start

A British "Chautauqua" Camp,

And provide sleeping accommodation for at least 50 to 100 young men in

British Army Regulation Tents!

For full printed Programme of Tent charges, &c., enclose 4d., in Stamps, on or after June 2.—J. T. BUDD, Glenbrook, Passage West, Co. Cork.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

HELP IS MUCH NEEDED in the circulation of the Scriptures and wholesome Literature. The cure of Ireland's sorrows must be sought in the dissemination of Divine Truth. National schools have done a splendid work in teaching the people to read, and the great want is of a pure and enlightening literature.

The Society is **UNDENOMINATIONAL**, and has at present **21 COLPORTEURS** scattered over the country, in addition to **170** Book Agents spread over **19** counties. Contributions will be thankfully received by—

SIR WILLIAM QUARTUS EWART, BART., Belfast, *Treasurer.* REV. H. M. WILLIAMSON, D.D., Belfast; REV. WALTER RIDDALL, Belfast; REV. J. ELLIOTT, Armagh; REV. WESLEY GUARD, Belfast, *Secretaries.* REV. THOMAS LYLE, Dunadry, Belfast, *Assistant Secretary.*

A Report gladly sent to any address.

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(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

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52 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
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VISITORS TO LONDON.—BERNARD'S Private Hotel, 1, Granville-square, Wharton-street, King's Cross-road. Central, ten minutes' walk from Northern and Midland Stations, Agricultural Hall, and City Temple. 1,000 testimonials from ministers and families. Visited and highly commended by the Rev. J. and Mrs. Goodwin. Mr. and Mrs. Booth write, Entirely satisfactory. Bed, breakfast, and attendance, 3s.; two, 5s. 6d. Tea 10d. Note address.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carlsbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

CLIFTON, BRISTOL.—Board and residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton Park.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON. — Furnished House to Let for July and August, or longer. Two public, five bed-rooms, bath. Servants' accommodation. Near station. Healthy situation. Moderate rent to good tenant.—2, Buckingham-road, Brighton.

BRIGHTON. — Select Boarding House, four minutes' walk from West Pier. Mid-day dinner. Home comforts. Inclusive terms 25s., 28s., 30s., according to sleeping room selected.
Miss PAGE, Proprietress, 6, Clarence-square.

BRIGHTON.—Superior Furnished Apartments to Let in a quiet house, near to West Pier. Good cooking and kind attention. For terms, apply to ALPHA, Shaw, Bookseller, Brighton.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

ST. LEONARDS-ON-SEA.—To be Let or Sold, a commodious detached freehold Residence, and garden facing south. Three reception, eight bed-rooms. Excellent domestic arrangements. Near Warrior-square.
Mr. G. OSBORN, Chapel-park-road, St. Leonards.

ST. LEONARDS.—Eversfield Mansions.—Boarding Establishment, situated on the best part of the sea front. Visitors would find every home comfort on moderate terms. Smoking and bath-rooms.—The Misses JONES.

GENTLEWOMEN of limited means are offered change of air amidst lovely scenery. Bracing air. Terms moderate. References required. Enclose stamp for reply.—LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

ROTHESAY, SCOTLAND. — The House of Rest. A Christian Health Resort. Summer terms, board and lodging inclusive, from 27s. 6d. per week. Hydropathic treatment extra. Prospectus from C. CAMPBELL, Proprietor.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home, Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

BATH. — Homedale, 9, River-street. This House has been opened to accommodate Ladies of limited means, and others, needing the waters, or rest and change. Permanent or otherwise. Terms, board and residence from 10s. weekly.—Apply to Miss WATKINS.

ILFRACOMBE.—FOSTER'S Boarding House, near sea. Conducted on Christian and temperance principles. Real home comforts and delicious coffee. 31s. 6d. to 52s. 6d. weekly. Bijou Guide on application.

LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly.—Apply, enclosing stamped envelope,
Rev. W. DARLOW SARJEANT, Croydon.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

SANDOWN, Isle of Wight.—To be Let, furnished, for the season, pretty detached Residence. Close to the sea. Two sitting, five bed-rooms, &c. Stable and coach-house if required.
MAJOR, Pomona.

SANDOWN, Isle of Wight.—A Lady wishes to Let her Villa Residence for the season. Dining-room, drawing-room, four bed-rooms. Terms moderate. Full particulars on application.—BETA, Post-office, Sandown.

SUSSEX.—Exceptionally choice country Residence, standing in its own grounds, five acres in extent, and situate in a very pretty neighbourhood, within eleven miles of Brighton. Has cost present owner about £6,000, will be sold for 4,000 guineas.—For full particulars apply to Mr. DUTTON BRIANT, Auctioneer and Estate Agent, 29, Queen's-road, Brighton.

SUTTON, SURREY.—To Let, unfurnished, six-roomed Villa. Garden, 258 feet. Rent 8s. 6d. weekly. Gravel soil. Near church. Also part of House at Dorking.—Particulars,
R., 5, Wathen-road, Dorking.

A LADY RECEIVES a few visitors in superior house. Convenient for all parts of London. Terms from 23s.
Mrs. L., 20, Sinclair-road, Kensington.

BATH.—Y.W.C.A.—Holiday Home during July and August. Much appreciated in corresponding months of last year. Board and Lodging 8s. per week.
MATRON, 37, Milsom-street, Bath.

DUMFORD HOUSE, Petersfield, Hants.—To those needing rest and change, this comfortable Health Resort affords a cheerful Christian home. Turkish Bath, electric and other treatment.—Mrs. BOYS, Proprietress.

EXMOUTH, DEVON.—Furnished House, prettily situated, to Let for five weeks from the middle of June, with attendance, to a small family with no children.
Mrs. J., 4, Brunswick-square.

HAMPSTEAD. — Board, &c. — A Lady can be received in the quiet home of a Gentlewoman, close to the Heath.—Address by letter only,
Miss G., 7, Christchurch-road, Hampstead, N.W.

ILKLEY-IN-WHARFEDALE. — To Let, furnished, from July 25 for eight weeks, or earlier and longer if desired. Good private house, three sitting-rooms, seven bed-rooms, bath, w.c. Good situation on hill-side, near moor. Large garden.
Mrs. RICHARD ECROYD, Eastburn, Ilkley, Yorks.

LEE.—Superior Apartments near station, 20 minutes of City. Ladies or Gentlemen. 21s. per week. Good garden. View of Crystal Palace.—Z., Humphrey, Burnt Ash-road, Lee, S.E.

LOWESTOFT (Kirkley). — Furnished house, 7 rooms, with attendance, to Let during June and July. Only three minutes from sea. Inclusive terms 2½ guineas per week. Or boarders taken at 30s. each. Comfortable home.
SECRETARY, Y.M.C.A., Mare-street, Hackney.

RICHMOND HILL. — Furnished House to Let for July and August, or August and September. Two reception, three bed and bath-rooms (hot and cold supply). Close to Park-terrace-gardens and river. Terms moderate.
GASCOYNE & BLAKE, Richmond, Surrey.

A LADY WISHES to meet with a quiet, comfortable Home; moderate terms. Or Companion to a Lady. London or suburbs preferred.
A. Z., 113, Kennington-park-road, London, S.E.

RYDE, I.W.—To Let, for two or three months, Furnished House, containing three sitting and five bed-rooms, with seven beds. Garden, conservatory, and summer-house. Two minutes from Esplanade. Fine sea views.
M., Hillsborough, Ryde, I.W.

ILKLEY-IN-WHARFEDALE.—Very comfortable private Home in lovely situation offered to one or more Ladies, by a Lady. References and particulars on application.
ADVERTISER, The Heath, Ilkley, Yorkshire.

MALVERN.—Dr. Johnson's establishment. Mountain air; purest water. Beautiful scenery. Baths (Hydropathic, Saline, &c.) Massage, galvanism, &c., if required. Patients and visitors.

A DETACHED RESIDENCE, Overstrand, near Cromer. To Let, furnished, June and July. Magnificent sea view. Three minutes from the beach. Excellent sanitary arrangements
Rev. G. S. BARRETT, Bracondale, Norwich.

COMFORTABLE HOME in North London, in Christian family, with opportunities for Christian service.
B., c/o Hallkeeper, 186, Aldersgate-street, E.C.

HAPPY CHRISTIAN HOME.—For Female Workers. Ladies, and Young Women of limited income. Full board and lodging, 8s. weekly. Very comfortable. Lovely grounds.
D., West Hendred Manor, Steventon, Berks.

ILKLEY.—Furnished House to Let, in August and September, for six or seven weeks. Three reception-rooms, six bed-rooms, garden, and tennis-lawn.—E. J., Ilkley, Yorkshire.

WEYBOURNE (by the Sea), Holt, Norfolk, eight miles from Cromer.—Private House, furnished, to Let, containing drawing-room, dining-room, three double-bedded rooms, two single bedrooms, two maids' rooms; garden, lawn tennis ground, stables, and cottage. Rent in July and August £10 10s. per week; at other times in the year £5 5s. per week. Comfortable rooms in Coffee house, and attendance. Rent in July and August 10s. per week each; at other times in the year 5s. per week each. Three-roomed cottage. Rent in July and August 30s. per week.—Apply to Miss HAMOND, Fakenham, Norfolk, or Weybourne, Holt.

CHARING CROSS VEGETARIAN HOTEL and Restaurant Co., Limited, 40, Strand W.C.; entrance at 28, Buckingham-street.—Patronised and highly recommended by vegetarians and temperance visitors from all parts of the world. Dining and drawing-rooms overlooking Strand. Charges moderate. Night porter.

CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

FARM-HOUSE.—Furnished Apartments, rooms large and airy. Lovely neighbourhood. Christians preferred.
Mrs. WHITE, Well, Chudleigh, Devon.

HOME FOR CHRISTIAN LADIES.—15s. per week. Inland village. Beautiful country, bracing air. Good plain table.—Address first to B. B., Mr. Taylor's, 39 & 40, Houndsditch, London.

CONVENIENT FAMILY RESIDENCE to Let for summer months. Four reception, 10 bed-rooms. Large garden, tennis, stabling. Easy access to sea by rail and river.
HARRISON, House Agent, Ipswich.

PRETTY FREEHOLD FARM, 10 acres, warm, healthy, south aspect, capital farm-house and outbuildings, about 30 miles from London, price £800. Four bed-rooms. Would make a Gentleman's residence at small expense. More land up to 60 acres may be had. Also two other Farms of 51 and 23 acres respectively, at £40 per acre.—Mr. BRAKE, Farnboro', Hants.

HOME REQUIRED for invalid Lady in small family. Kind, cheerful companionship, with medical supervision necessary. Quiet neighbourhood, bracing air. State inclusive terms and particulars.
R., 1, Atlantic-terrace, Weston-super-Mare.

HOME.—The friends of a Lady or Gentleman mentally or physically weak, or otherwise requiring care and supervision (not insane), are offered a comfortable Home with every medical and other attention, by a married total abstainer of great experience, living in the south-west of England, within easy access of London.
SUCCESS, Tayler's, 154, Fleet-street, London, E.C.

COMFORTABLE HOME for change of air. Close to sea. Good garden. Can take two middle-aged Ladies, relations or friends. One bed-room. Take meals with husband and wife. No family.—Terms, apply
A. B. C., Felpham, Bognor, Sussex.

COMFORTABLE HOME.—Widow's house, no children. Careful cooking, gas, piano. Large sitting and bed-room communicating. Easy access to City, West-end, and Crystal Palace.
44, St. Mary's-road, Peckham.

COTTAGE HOME for Gentlewomen of limited means from 15s. to 18s. a week. Holiday or permanent. At Uxbridge, 18 miles from London.
Miss BALLS, Chiltern View Villas, Middlesex.

TO BE LET, furnished, for summer or permanency, semi-detached Cottage. Two sitting, three bed-rooms, kitchen, &c. Mile and half from Farnham Station.
M. B., c/o Mrs. Hadfield, Wrecclesham, Farnham.

BOARD AND RESIDENCE required by middle-aged Christian Lady in cheerful private family where no others are taken. Must be of good social position. No young children. A large, well-furnished bed and sitting-room combined essential. Permanency desired. Terms moderate and inclusive. South Kensington preferred.—Apply by letter only,
A. B. C., c/o J. A. Dodds, 9, Netherwood-road, W.

COMFORTABLY FURNISHED SITTING-ROOM and Bed-room near Richmond, offered on merely nominal terms for the sake of companionship, to a widow Lady.—BETA, Bruton & Co., 28, Tenter-street, Moorfields, E.C.

PRIVATE SEASIDE BOARDING-HOUSE. Suit homely Christian people requiring comfortable home at least possible expense. Terms 12s. to 18s. weekly. No stimulants.—Mrs. PAIN, Eastington House, Langton Grove-road, Weston-super-Mare.

REV. W. LANGHORNE, Vicar, St. Luke's, Hackney, highly recommends a Home for Ladies of limited incomes. Permanent or otherwise; 15s. to 17s. weekly, inclusive. Separate rooms.
PRINCIPAL, 4, Clapton-square, London, N.E.

TWO LADIES offer a thoroughly comfortable Home, quiet and refined (three received), to an elderly Lady. Near station, church, and shops. Charming country, dry, bracing. 13 miles from town. References.
SURREY, at Horncastle's, Cheapside.

A WIDOW LADY offers superior Board and Residence to two Ladies or Lady and Gentleman. Most charming and healthful suburb of London. Large detached house. Pleasure grounds. Young, cultured society. Terms, five guineas per week. One, three guineas. Highest references.
G. C., c/o 7, Mount-park-road, Ealing, London, W.

Mrs. SARAH JACKSON,
107, GREAT RUSSELL ST., W.C.,
LONDON, ENGLAND.
Temperance Boarding Establishment.
BOARD AND RESIDENCE } ..... **£2 : 12 : 6**
(Weekly inclusive.)
Highest References Post Free on Application.

PENSION FOR FAMILIES.
Villa Haltli, Mollis, Glaris, Switzerland,
Open throughout the year. Magnificent sheltered situation in the midst of the Glaru Alps, near the Lakes of Wallenstadt and Klönthal, and on the direct route for the Engadine and Davos. Mild and strengthening climate. Large gardens and terraces on the face of the Alps. Shady woods. Fine mountain promenades; facilities for excursions on the Alps. Large and elegant rooms with splendid views of the Alps. Good table. Terms for Pension, 6 to 7 francs a day. Reduced terms for entire families and prolonged stays. Lessons and conversation in French, English, and German languages, music, painting, &c., in the house.
Address, The PROPRIETOR.

FURNISHED, SMALL BED-ROOM, with use of sitting-room. Suit Lady or Gentleman engaged during the day. Select neighbourhood, Finsbury-park. Partial board if required. Terms very moderate.—Mr. DIPPLE, Stationer, opposite Finsbury-park Station.

HARROGATE.—Two or three Lady Boarders (permanent or otherwise) received in private family. Thoroughly comfortable and refined home. House pleasantly situated. Terms moderate.—M. B., Mr. Wiley, Stationer, Harrogate.

NORWAY. — HOLIDAY HOME, Vikingness.—Particulars from
Mr. HOOPER, 35, Duncan-terrace, London.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W.
Romans v. 8.

SCHOOL TREATS, &c.—The Albion Hotel, Walton-on-the-Naze, Essex, has unrivalled accommodation.—F. C. MANN, Proprietor.

SCHOOL EXCURSIONS to Epsom Downs.—Mrs. MANNING (wife of the Station-master at Epsom Downs Railway station, L.B. & S.C.R.), will be pleased to send on application circular giving full particulars as to terms. The station is on the Downs. There is ample shelter without extra charge for 1,000 Children. A dining hall, lavatories, and cloak-room. An abundant supply of pure drinking water.

XIX. — Will the Gentleman at St. Leonards who answered XIX. advertisement about House to Let, in Sussex, with Mission work attached, kindly send his address again to
XIX., Union Club, Brighton.

BOOKSELLING AND STATIONERY Business for disposal, in delightful seaside town, North of England. The business is of a religious character, and to a Christian would be both congenial and profitable. Returns about £1,600 at good profits. About £800 required (part may remain). Death cause of sale.—Particulars of
Messrs. HOLMES & SON, 33, Paternoster-row.

HARMONIUM.—Will anyone give small Harmonium or American Organ, for Band of Hope, and other meetings, in a mining district. No resident gentry.—VICAR, Awsworth, Nottingham

HARMONIUM. — Has anyone a second-hand harmonium they would give to Girls' Home; or subscriptions for purchasing one would be most appreciated.—Miss M. EDWARDS, 14, Redland-park, Clifton, Bristol.

A BEAUTIFUL HARDY CLIMBER. Hungarian Bellbind, grows 20 ft. in a season, festoons balconies, &c., covered enormous snow-white trumpet-shaped blossoms all summer. Two for 1s., free.—RAYNER, Avenue, Southampton.

LOVELY CLIMBERS for windows, greenhouse, or outdoors; Lophospermum, deep rose; Thunbergia, pure white; Maurandya, purple; ditto, light red. Healthy young plants. Four for 1s., free.—RAYNER, as above.

CHAIRS.—For Sale, cheap, several dozen Rush Chairs.
C. T., Crown Baths, Kennington, S.E.

LARGE YELLOW AFRICAN DAISY, hardy annual, invaluable for church or table decoration. Blooms from June to December. Four plants for 1s., free. Japanese Hop, splendid hardy annual, climber, two plants for 1s., free. Sold for a charity.—Miss W. B., Wrentham Rectory, Suffolk.

TENT.—Circular, 30 ft. diameter, will seat about 300, with folding seats. Complete for £14 10s.
JAMES WHARTON, 21, Crellin-street, Barrow.

FRESH BUTTER.—FRESH BUTTER.—Splendid quality. Hotels, schools, and large consumers supplied on special terms. Present price, 11d. per lb., carriage extra.
PAXMAN, Lismore, Co. Waterford.

WASHING WANTED by an experienced laundress. Every convenience for large families, hotels, clubs, restaurants, &c. Good references. Van in town daily.—Mrs. THOMAS, Newton House, Beethoven-street, Kilburn-lane, W.

UMBRELLAS RE-COVERED FROM 2S. EACH.
IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s., gents', 2s. 6d.; good alpaca, ladies', 3s., gents', 3s. 6d.; strong durable silk, ladies', 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. J. R. Hewetson, Redhill.
☞ A sample New Umbrella at wholesale price. List free.

LADIES OF SOCIAL POSITION WANTED AS AGENTS,
To get orders for Tea of Toonbarri Estate. No risk, good commission.—R. MORTON, Planter, c/o Major-General Morton, 2, Priory-parade, Cheltenham. For samples and 10-lb. packages of this Tea (2s. a lb., cash with order), apply at the above address.

PORTABLE HARMONIUMS from 75s. Organs from 85s.—Mr. Gawin Kirkham, Secretary Open-Air Mission, writes:—"I can speak from experience of the excellency of your instruments."
CHAS. YOUNG, 21, High-st., Kingsland, London.

SMITH AMERICAN ORGAN, nine stops, double couplers, two knee swells. Great bargain.—CHARLES L. YOUNG, 21, High-street, Kingsland, London.

ESTABLISHED 1825.
NEAVE'S FOOD.
BEST AND CHEAPEST.

(Continued on page 30.)

The Anglo-Australian Investment, Finance and Land Company, Limited (OF SYDNEY).

CAPITAL - - - - - - - - - £500,000.

Subscribed £500,000. Paid up £115,924. Uncalled £384,076. Reserve Fund £60,000.

Issue of £200,000 £5 per Cent. Registered Debentures at par, being First Part of an Authorised Issue of £350,000. Payable in full on Application.

The Interest on the Debentures will be payable half-yearly, in London, on 1st January and 1st July. Each payment will carry interest from the date when the money is actually received by the Company.

The Principal will be payable, in London, on and after 1st January, 1900.

Directors.

HENRY GORMAN, Esq., J.P. (Messrs. Hardie & Gorman), Sydney, *Chairman.*
FRANCIS A. WRIGHT, Esq., J.P., Sydney.
Hon. Dr. GARRAN, M.L.C., Sydney.
HENRY BURROWS, Esq., Sydney.
JOHN POPE, Esq., J.P. (Messrs. Farmer & Co.), Sydney.
J. HUBERT NEWMAN, Esq., J.P., Sydney.

General Manager.

BENJAMIN JAMES, Esq.

London Board.

Acting on behalf of the Company for the transaction of the business of the Company in London.

Sir ROPER LETHBRIDGE, K.C.I.E., M.P., *Chairman.*
The Right Hon. Lord BASING. J. HENNIKER HEATON, Esq., M.P.

Bankers.

THE LONDON & COUNTY BANKING COMPANY, LIMITED, Lombard-street, London; and Branches.

General Manager in London.

GEORGE HARDIE, Esq.

ABRIDGED PROSPECTUS.

THE ANGLO-AUSTRALIAN INVESTMENT, FINANCE AND LAND COMPANY, LIMITED, was formed in Sydney, New South Wales, in October, 1880, to purchase and resell, or otherwise invest in Freehold Properties in the City of Sydney and its immediate vicinity, to negotiate and advance Loans on Freehold and other Properties, but not Mining Securities.

The operations of the Company were commenced when the population of Sydney was but little over 200,000, and it is now over 400,000. The value of real estate in the City and its immediate vicinity has made even greater strides, and the investments of the Company have been of a most successful character, as will be shown by the dividends paid to the Shareholders, which have been as follow:—

In 1882 the dividend was	12½	per cent. per annum.		In 1886 the dividend was	25	per cent. per annum.
„ 1883	„	12½	„	„	„ 1887	„	15	„	„
„ 1884	„	12½	„	„	„ 1888	„	15	„	„
„ 1885	„	17½	„	„	„ 1889	„	15	„	„

Although the Memorandum of Association gives the widest powers of investment, the Directors have from the first devoted their attention almost exclusively to properties in the City of Sydney and its immediate vicinity, and the Company now owns magnificent Warehouses, Offices, &c., in George-street, Clarence-street, Kent-street, Bond-street, Castlereagh-street, Hunter-street, and other main thoroughfares in Sydney, producing a rental of over £17,000 per annum, which will be largely increased when other City Properties, now in course of erection, are completed.

The Directors recognise the inconvenience of holding such large sums for varying terms on deposit, and have determined to take advantage of the more modern and settled system of issuing Debentures for long periods. By this means they also hope to secure the advantage of English capital at more moderate rates of interest than can be obtained in the Colony, and it is with the object of paying off these deposits as they become payable that the present issue of Debentures is made.

FINANCIAL STATEMENT.

Assets.	£	s.	d.
Freehold Properties of the Company as shown by the last Annual Balance Sheet	653,659	0	0
Moneys Lent on Mortgages by the Company	272,699	0	0
Uncalled Capital, of which £169,750 is on Shares issued in London	384,076	0	0
Undivided Profits	3,949	0	0
	£1,314,383	0	0

Liabilities.	£	s.	d.
Moneys held on Deposit	334,833	0	0
Capital paid up	115,924	0	0
Moneys owing on Mortgague of the Company's Freehold Properties	400,890	0	0
Total	£851,647	0	0

For the purpose of investment, the security to be given to Debenture-holders may therefore be considered as follows:—The moneys on deposit are to be paid off out of this Debenture issue, and may be deducted from the liabilities. The paid-up Capital also will not rank as against creditors, and may therefore be struck out of the liabilities. The result is that the security offered to the Debenture-holders will be the total Assets of the Company, which amount to £1,314,383, subject only to the moneys owing by the Company on mortgage of the freehold properties of the Company, viz., £400,890, which, deducted from the Assets, leaves £913,493 as the security for £350,000 Debentures.

The Debentures will be secured by a first charge on the uncalled capital, and by a floating charge over all the other Assets of the Company.

Applications for Debentures must be made on the form accompanying the Prospectus, and must be forwarded to The London and County Banking Company, Limited, 21, Lombard Street, London, or its Branches, accompanied by a remittance for the full amount thereof.

The Debentures will be issued in sums of £100 each.

Application will be made in due course for a quotation on the Stock Exchange.

Prospectuses and Forms of Application can be obtained at the Offices of the Company, 31, Lombard Street, London

OUR COUNTRYMEN IN INDIA.

A MEETING will be held in connection with the ANGLO-INDIAN EVANGELISATION SOCIETY, on Monday, June 9, in the LOWER ROOM, EXETER HALL.

LORD REAY, G.C.S.I., G.C.I.E.,

Will take the Chair at 3 p.m.

SPEAKERS:—SIR CHARLES U. AITCHISON, K.C.S.I.; SIR JOHN KENNAWAY, Bart., M.P.; COLONEL MORTON (of Mildmay); MARK J. STEWART, Esq., M.P., and others.

J. FORDYCE, Secretary.

"Simla," 124, Kensington-park-road, W.

Scripture Readers' Society FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

FRESH AIR FOR VERY POOR CHILDREN.

MRS. HARE, and "One who loves little children," are very heartily THANKED for their most acceptable CONTRIBUTIONS. For each 10s. subscribed, a poor pale-faced, pent-up London Child can be boarded out for 14 days—574 last, and 2,091 during five seasons.—Bankers: L. & County, Islington.—A. Styleman Herring, Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

MR. SPURGEON'S ORPHAN HOMES,

CLAPHAM ROAD, LONDON.

ANNUAL FESTIVAL

And President's Birthday Celebration,

THURSDAY, JUNE 19.

Grounds open at 2. Meeting at 3; Chairman, RICHARD CORY, Esq., J.P. Evening at 6; Chairman, Sir HENRY DOULTON. Speakers—Pastors C. H. and J. A. Spurgeon, Revs. Evan H. Hopkins, Dr. MacEwan, James Knaggs, Wallace Pettman, James Baillie, Jas. East, Esq., Mayor of Kingston-on-Thames.

Singing and Bell-ringing by the Children; Music by the Southwark Choral Society; Dr. Barnardo's Band; Exhibition of Eastern Curiosities by Mrs. C. F. Allison; Illumination of Grounds. Refreshments. Admission Sixpence.

The Salvation Army Building Association, Limited,

ESTABLISHED 1884,

Under the Gratuitous Management of Wm. Jas. ARMITAGE, Esq., Chairman, JOHN CORY, Esq., J.P., and others.

CAPITAL, £100,000 IN SHARES OF £1 EACH.

The Association offers the following advantages:—

1. A perfectly safe and unfluctuating security.
2. A good and promptly paid rate of Interest, free of Income tax.
3. An opportunity of using capital when not otherwise required for the furtherance of God's kingdom.

Deposits are withdrawable at one month's notice.

The last Report will be gladly sent if application is made to the SECRETARY, London Bridge House, London, E.C.

JUNE, 1890. PRICE SIXPENCE.

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The Downfall of Whitefield's!

The Old Tabernacle is gone! the Site is cleared for the NEW WHITEFIELD MEMORIAL CHURCH AND TOPLADY HALL.

On Tuesday, June 10, **A PUBLIC MEETING** will be held at 7.30 p.m., in **THE CITY TEMPLE**, in furtherance of the new building scheme, for which **£20,000** is required. Revs. Joseph Parker, D.D., J. Guinness Rogers, B.A., Hugh Price Hughes, M.A., Andrew Mearns, J. Jackson Wray, Evan Spicer, Esq., L.C.C., and others are expected to take part in the meeting. Donations or promises will be gratefully received by Rev. J. J. Wray, Mr. R. J. Barrett, or Mr. A. R. Johnson, at the Tabernacle. Help is earnestly asked to meet this urgent case of sudden calamity, and to aid a busy Church to resume its work, now largely suspended.

JUNE 6, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the Hon. NEAL DOW, the American Temperance Reformer.

On Sunday next the customary annual collection for London hospitals will be made in the Metropolitan churches. The cause is so widely recognised as a good one that it needs no advocacy. What would be the condition of our sick poor, and the sufferers from serious accidents, without the aid of our hospitals, one can scarcely imagine.

We hope our readers will give an attentive perusal to the brief article on the following page respecting the "John G. Paton Mission Fund." Those who have been charmed and profited by reading Mr. Paton's autobiography could not choose a better way of expressing fellowship with this veteran servant of God, than by enabling him to realise his heart's desire in the complete evangelisation of the South Sea Islanders.

In one of a series of interesting papers in regard to working women in large towns our contemporary, *The Hospital*, remarks, in treating of the factory girl within the London boundaries :—

> The most serious question which we have to ask ourselves with regard to these low-class factory girls is not, how can their wages be raised, but how can they themselves be raised. They are improvident, fond of drink, low in their standards of comfort and of morality, and yet—so far, at least, as the East-end is concerned—every one of these girls can marry—will marry—and, if she follows the example of her mother, will very likely bring into the world a family of twelve, or even seventeen. True, many of that band may not live through infancy, for the child mortality among the lowest East-end classes is enormous; but what of those who do? Can we expect them to become useful, industrious, provident, respectable citizens?

It has become the custom in certain quarters to sneer at the incapacity of the Gospel to deal with social evils as grave as those referred to by our contemporary; and at first sight it certainly would appear that the discrepancy between the extent of the disease and the limited application of the remedy is so striking as to warrant scepticism in regard to the result. The Gospel was intended, however, both to prevent and to cure such evils. The comparative smallness of present-day efforts, instead of being an incentive to despair, should rather be a spur to energy and increased effort.

"The results are so obvious, and the growth and development so phenomenal, that nothing but the power of God could have brought it about." In various forms this sentiment has been recently repeatedly expressed. We must enter our solemn and emphatic protest against phenomenal development being regarded as a proof of God's good pleasure, or of the righteousness of any cause. It proves too much. If this be a true test, then Mohammedanism, Romanism, Mormonism, and other monstrous growths, must be declared to have been brought about by nothing else than the power of God.

The leading native journal of the Japanese capital comments upon a memorial addressed to the Government by a number of governors and prefects in regard to the adoption of a new "basis of morality" for Japan. It states that the Education Department has long perceived that the Western religion, which forms the basis of Western morality, and which, therefore, might seem a necessary consequence of the acceptance of Western civilisation, is unsuited to the conditions of Japan, and could not be introduced without "confusion and peril." The Japanese leaders of thought, however, could not introduce, as they would like to have done, the utilitarian system, "as it is of too subtle and recondite a character to be embodied in a text-book of common morality." The experience of centuries, the journal goes on to assert, has proved that the doctrines of Confucius are suited to the disposition of the Japanese people, and it states that it has, therefore, been decided that text-books for the schools are to be compiled with his precepts as the basis.

We have no fear, however, as to the religious future of Japan. A greater than Confucius will reign over the hearts and minds of the Japanese. These efforts to stay the progress eastward of Christianity are simply the dying struggles of expiring false systems going down before the Redeemer.

The Inebriates Legislation Committee of the British Medical Association has for nine years been in correspondence with Boards of Guardians throughout the country in regard to habitual or periodically drunken inmates of workhouses. These people enter the workhouse to recover from an inebriate outbreak, and claim their discharge directly they are strong enough to begin another outbreak. Lately the Committee have received communications from 131 Boards in favour of legislation to empower the authorities to detain pauper inebriates in order that there may be a reasonable endeavour to cure them "by seclusion from intoxicating drinks under proper medical treatment." We wish the movement every success; not only is it one that must result in a great economy to the ratepayer, who certainly has to pay heavily for the drinking habits of the day, but one likely to be beneficial to the inebriates themselves.

A Nonconformist contemporary, having expressed its conviction that the presidential address from the Chair of the Congregational Union "might have dealt more gently with the Church of Rome," a missionary writes from that city a very vigorous remonstrance. He affirms that the "Holy Inquisition" still delivers its judgments in Rome, and only wants the power to carry out its sentences; but the Papal Church is alienating the intelligence of Italy from Christianity; is driving the best minds into infidelity, and reducing the ignorant into a superstition as grovelling as any that can be found in heathendom. The writer warns Englishmen against the grievous error of judging Romanism by what they see at home; against forgetting that devout Roman Catholics are not Romanists; and against the miscalled charity of overlooking the tremendous mass of inventions which are now formulated as much as ever by the Roman Church.

No contrast is greater than that between the method of Christ and the Apostles, in the matter of following policy or principle, and the method of ecclesiastics as told in later Church history. In the former case fidelity to truth was both invariable and uncompromising, and an undimmed torch was lifted up for the guidance of benighted men. In the latter a self-considerate precaution has frequently dictated courses whereby the torch has been obscured, and a generation left in bewilderment as to saving truth. Fidelity as to the "one name" and the "one faith" is the supreme question now. God's providence is making this more than ever the test of allegiance to Christ.

The time is drawing nigh when judgment on the Lincoln Case will be pronounced. With this, it may be, will come up the point of resistance or of submission. We are not surprised to hear that the matter is seriously agitating many minds. Great issues may be involved. With those who look on, as well as with devout "Churchmen," the trumpet-note is a call to prayer for right guidance, and a call to make this the dominating consideration—not what is to become of their denominational interests, but what is demanded for the advancement of the kingdom of Christ among men.

The debates in the Free Church General Assembly included one on Religion and Morals. It was wisely contended that meetings for prayer, where rich and poor sit side by side, are unmistakable evidences of spiritual life, and that there ought to be sacrifices in the way of business and late dinners on this behalf. Amusements, sensational reading, the study of magazines which foster unbelief, are killing both private devotion and Christian fellowship. Such a discussion goes very much to the root of the feebleness of individual churches. The statement that the work of Christians is to look after lost sheep, and not after one another, was more smart than wise. The two must go together.

The British Medical Journal has called special attention to the alarming growth in the use of wine as a vehicle for the administration of certain drugs, these so-called medicated wines being very largely and widely advertised, and many of them being by no means unpalatable. Hence it comes about, says the writer, that "if there be any tendency to tipple, the chemist's counter affordse very facility." This grave matter has formed the subject of discussion on the part of the Pharmaceutical Society. We have frequently urged that none of these preparations should be taken, except under medical advice, and it behoves parents to see that

they are not introduced into their households, except with the physician's warrant. And not always even then. For some physicians are too much in the habit of recommending stimulants.

Are we sufficiently cautious in regard to the class-books which are put into the hands of our boys and girls? Not long ago we observed portions of an impure French novel taken and adopted as a middle-class examination text-book—pure portions, it may be, but calculated by their being fragments to draw attention to the work in a complete form. During the past few days a reviewer has spoken of two pieces in a German reader for beginners by an eminent professor as "erotic," and has objected to the insertion in a school book of such pieces, and deprecated their being learned by heart by "our English children at least." Surely all who are responsible for the education of young people ought to be very vigilant in regard to the purity of the books which they introduce to the notice of their pupils.

That the Jesuit is ever laying his secret mines, now here, now there, can only be denied by those who are wilfully blind to passing events. Africa is the latest scene of his fatal activity. Certain authoritative statements have recently appeared in *The Morning Post*, setting forth how Cardinal Lavigerie has made an agreement with the German East African Company whereby Uganda is to be monopolised by his French Roman Catholic Mission, to the exclusion, as far as possible, of the Church Missionary and other British societies. This grave charge, notwithstanding a denial (which the writer "for the best reasons cannot accept as satisfactory") is still adhered to as correct in substance and in fact.

It is further to be noted that Father Schynse, the Jesuit priest whom Stanley brought down to the coast, has returned to the Lakes with Emin Pasha's expedition; "the object of his return," it is remarked, "is as obvious as the bitterness of his animosity and that of his order to this country." To this it is added that no communications can be now made to the King of Uganda except through the French priests, and that the Cardinal has been subsidised by the Portuguese to establish a Roman Catholic and virtually anti-British mission at Mponda, at the south end of Lake Nyassa. If these things be so, they demand most serious attention, and the situation is fraught with the gravest consequences to the cause of true Christianity and civilisation in Africa. Mackay and his devoted companions have sown the seed through years of peril and hardship; it is for England to see that the harvest is not abandoned.

Very much stress is just now being laid upon the seeming growth of Romanism in America, and, therefore, the real causes of the increase should be carefully kept in view. One of the most potent is, of course, immigration from Ireland and the Continent of Europe; but another one, scarcely less powerful, is that of annexation, the populations of such territories, for instance, as Texas and Florida being largely Romanist. We have already pointed out the direction in which this Roman element will come into collision with the American Government; and, as Romanism is invariably a disturbing element in a State, and doubly restless when she is not dominant, we cannot think that the conflict will be long delayed.

It is not surprising that the recent negociations between the British legate, Sir J. Lintorn Simmons, and the Pope with respect to mixed marriages in Malta, are creating much indignant comment throughout the country. *The Free Church of Scotland Monthly* says:—

> What has happened, then, is this, that now, by the gracious permission of the Pope, Protestants are to be allowed to marry as they like without incurring civil disabilities; but if a Protestant marries a Roman Catholic, and does not get a priest to perform the ceremony, the children of the marriage are to be reckoned illegitimate, and cannot legally succeed to the property of their parents. The thing is so utterly monstrous that no effort should be spared to bring about a reversal of such legislation.

It has been stated that there are thirty thousand Buddhists in Paris alone. Those misguided people who, imbued with the restless spirit of the age, are dallying with the husks of false religions, might, with advantage, have read a recent article in *The Morning Post* on the monks of Gautama, in Burma, "the only true Buddhists in a country where the religion more closely resembles that of the great teacher than in any other part of Asia." The following extract from the article in question is timely and apposite:—

> Latter-day teachers from the West, who clothe Buddhism with a poetic beauty and majesty that never belonged to it, or its founder, except when seen through glasses that have been coloured with nineteen centuries of Christianity, would do well to study their pet religion in the country where it exists in its purest form—that is, where it most resembles the teaching of Buddha. Here they will see Buddhism as it is, and not as they imagine it to be.

It may be added that an accurate and succinct account of the inherent opposition and fundamental differences between Christianity and the utter agnosticism, if not positive atheism, of Buddhism, may be found in "Present Day Tracts," No. 46. (*Religious Tract Society*. Price 4d.)

Canon Wynne, Professor of Pastoral Theology, in lecturing in the Divinity School at Trinity College, Dublin, a few days ago, on "Pastoral Work," took occasion to speak upon the relative difficulty of doing good to the poor, and to the rich, and said that it often seemed to him easier to do good to the poor, there being fewer conventional barriers between them and the minister. He urged, however, that the carnal mind was always alike, and, after pointing out how to make the most of a visit to the rich, he added some wise words, which seem worthy to be remembered by every minister when engaged in pastoral visitation:—

> It should be a matter of principle with every faithful pastor to take as much interest in the servants of a house as in the master and mistress of it, and a visit upstairs should always be accompanied, if possible, by a visit below, and outside, to have a kind and friendly word, which, as a rule, will be always much valued, with the domestics and the servants.

Telegraphic tidings from China state that Mr. Hudson Taylor, accompanied by Mr. Montagu Beauchamp, was about to visit Melbourne from China. Letters from Australia have been received giving evidence of a great desire to further the work in China.

A Paton Mission Fund.

A CHARACTERISTIC of the devotion of that hero missionary, Rev. John G. Paton, who a short time since, at an age when most men would have accepted the offer of a well-earned retirement, returned to his beloved New Hebrides, has just been brought to notice. It appears that a small Y.M.C.A. at South Woodford, London, E., sent him last autumn a donation of £2 as a thank-offering for his work, thinking no more of the matter. A month since, however, they received a deeply interesting letter from the veteran missionary, telling out his gratitude, and giving new incidents of his work. One of these is that of a native convert who persisted in being sent as a teacher to an adjacent island, and who, having braved many persecutions, was ultimately shot down by one of the savages, crying, with his dying breath, "Jesus died for me."

Mr. Paton tells of his withdrawal from his beloved Island of Aniwa, now Christianised, to Australia, "to raise the funds needed to send missionaries to the 50,000 cannibals remaining on the islands." The need for these additional missionaries is sadly emphasised by the news contained in a recent telegram from San Francisco concerning the fate of the passengers and crew of a schooner driven upon the reefs of one of the islands (only partly reached), all of whom (fifty-one) save one, "were killed, roasted, and eaten by the cannibals." The thought of this venerable hero giving up his beloved pastorate to enter upon the toil of a new crusade, so touched the hearts of the Y.M.C.A. to whom his letter was addressed, that they at once organised a vigorous canvass for funds, and called a public meeting to hear an account of his work. The result was that in eight days they had secured and forwarded the sum of £53 to assist him in furnishing the needed funds for fulfilling what is the last burden of his life, viz., the planting of missionaries on every island of the New Hebrides.

It has been suggested that this sum shall initiate a "John G. Paton Mission Fund." We are sure that nothing would be esteemed by Mr. Paton a greater reward than that the means should be forthcoming to ensure the fulfilment of his life's purpose. He is truly a missionary of the Church of God; his devotion has thrilled Christendom, and given an impetus to missionary enterprise; and we earnestly trust that the sympathy and interest which the publication of his autobiography has aroused may find a practical issue through the channel of this "Fund." To crown his last days by the fulfilment of his prayer is surely a consummation which may well urge Christians—and especially British Christians—to loving emulation.

We shall be exceedingly glad to receive and forward any sums that may be entrusted to our care towards the Fund; if preferred they may be sent direct to the missionary's brother, Rev. James Paton, 2, Park-quadrant, Glasgow.

THE LORD'S DAY IN GERMANY.—In endeavouring to secure Lord's Day rest to his people, the Emperor of Germany knows that his views are strongly supported in commercial circles in the Fatherland. In order to ascertain public feeling, Prince Bismarck submitted the subject to a plebiscite in 1885, and for two years the investigation was continued. Chambers of commerce, great manufacturers, and corporations were consulted, as well as the workmen themselves. It was, in the result, found that two-thirds of the contractors and masters were in favour of legal prohibition of Sunday work. Prince Bismarck was unfavourable to the reform. No sooner, however, did he resign the post of Chancellor, than the Emperor's interest in the subject was pronounced.

THE THREE GARDENS:

EDEN, GETHSEMANE, AND THE GARDEN "WHERE THEY LAID HIM."

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF EDEN.

III.—*The Fall.*

The story of the entering in of sin is told as to a child who knows nothing either of science or philosophy; and we shall understand it best if we listen with child-ear and child-mind.

The thought of breaking with God does not originate with our first parents, uncaused; it is awakened by a tempter. There was a serpent in Eden, the story runs, and this serpent was more subtle than any beast of the field. Many animals had wonderful sagacity, but the serpent went beyond them all. This serpent becomes man's tempter, and initiates the sin and misery, the woe and wailing and despair which have since overspread the earth. To our first parents it is only "a beast of the field" that appears; and it is not till we come to the Book of Revelation that we read in plain terms of "that ancient serpent, called the Devil and Satan, which deceiveth the whole world." All that is *apparent* is that a creature which God has made and placed in Eden, in subjection to man, becomes man's tempter and destroyer. The dark personality behind is concealed; the fowler is successful by keeping out of sight.

The story exhibits in simple and graphic outline all the elements of temptation found to-day. The method is to undermine faith in God. If this can be accomplished, man is ruined. This idea lies in the heart of all temptation (it may be, hiddenly), whether it be appetite, passion, ambition, pride, or self-love, that is appealed to. A man's faith is the living root of heaven or hell. In the heart of that tragedy which we name the Fall lay the giving up of faith in God and accepting a lie against Him.

One day, after what lapse of time we cannot tell, this cunning serpent, watching his opportunity, found Eve alone and near the forbidden tree, and began to speak to her. If you ask how a serpent could speak, I cannot tell. To-day the serpent can only hiss, and no serpent known can make the slightest articulate sound. And if you ask further, Must not Eve have wondered? I would answer, Not as you or I should. For the world was all new to her, and one thing could scarcely be more surprising than another. *How* the conversation with Eve was conducted—by voice, or sign, or in some other way—is not the really important matter, but the process by which she was led to believe a lie; and *that* is very clearly shown.

There is no attempt to carry the fortress by sudden assault or *coup-de-main;* instead, the enemy approaches in the friendliest possible manner. Eve could have no suspicion beforehand; indeed, suspicion implies acquaintance with evil. First came a question, as if for information, but so put as to suggest strange and new, if not hard, thoughts of God: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Though innocent-looking, the question is very subtle. It entirely passes over God's goodness, of which so ample proof had been given. It is constructed and adapted to lead the woman to criticise God. In particular, it suggests doubt of his love, and hides a lie in its heart. It is as if a deadly enemy came, in guise of a friend, and said, I have heard an incredible rumour; I have heard that God has abridged your freedom and restricted your enjoyment: and I have come to get the rumour contradicted, or to ascertain the matter of fact: for, if matter of fact it be, God must be different from what you and I have been taking Him for.

The craft of the question lies in its underhand suggestion of doubt. A question in itself perfectly innocent may be asked in such a tone of voice, with arched eyebrows and incredulous shrug, and air of knowingness, that it shall have more power for evil than the best-constructed argument. More poison by far—and more swiftly and surely fatal—can be put into a question than into a direct affirmation. To say the least, it is the most effectual of all methods of instilling suspicion, and the most difficult to meet; because the questioner, if challenged, can always turn round and say, *I only asked.*

The woman's answer is somewhat vehement, and besides is too long: "We may eat of the fruit of the trees of the garden; of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." God had not said, *Ye shall not touch it:* that is the woman's addition. The very vehemence of the reply (of which this addition is token) seems to indicate that the temptation is beginning to take effect. A calmer answer need not have carried less energy and decision in it, and would have shown a deeper sense of God's love—as, to-day, the very passion with which sceptical or agnostic attacks are repelled frequently betokens conscious or unconscious weakness of faith. We might, however, have attributed the vehemence to zeal for God; but the answer is also too long. It is neither right or safe to parley with the devil; and the fact that Eve does so betrays an element of irresolution. If the woman *must* speak, for courtesy's sake, a simple *Yea* would have been better. "Who hesitates is lost."

The tempter follows up his advantage. Ear-gate is open to him; through that gate he now makes one bold assault on the citadel. "Lest ye die!" O you poor, simple innocents, is *that* what ye dread? Is it fear that restrains you? If, now, it had been love, that would have been a noble motive—even had it been a mistaken one; but there is no room for love. The prohibition is that of a jealous tyrant, who tries to frighten you from seizing your just inheritance. "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." If there was craft in the question, there is audacity in these assertions. First, the penalty is denied: "Ye shall not die"; whence it follows that God is false, and that it is safe to defy Him. Instead of dying, says the tempter, your eyes will be opened, and ye shall be equal to God Himself, knowing good and evil as He does. *That* is the glorious heritage, the broad and grand experience, from which ye are presently excluded, but which ye may seize by simply stretching out your hand; the empire of knowledge is within your reach. "God doth know" this, and therefore it is that He has forbidden you to eat. Do not dream that He loves you; He seeks only to maintain his selfish supremacy; He has uttered a threat that will never be carried out—it is mere *brutum fulmen.*

Such is the tempter's lie—in which, with the finest guile, all lies against God are condensed. He never *bids* Eve pluck and eat. There is no advice, or urgency, or pressure. Ah! the tempter knows better where his power lies; it is enough if he succeed in subverting her faith and lodging his falsehood in her heart. *That* being accomplished, his work is done, and all is lost.

And all *is* lost. The woman—"taking the word of a Professor of Lying that he does not lie"—stretched forth her hand and plucked and ate. Did she pause a space before doing so, or did she put forth her hand hastily, in a hurried and awful venture? The narrative would rather suggest the former. She saw, probably from some showing of the tempter, "that the tree was good for food, and pleasant to the eyes, and that it was a tree to be desired to make one wise"; and slowly she stretched forth her hand to pluck and eat; and then, apparently unharmed by what she had done, she gave to her husband, and he too did eat. She has touched the battery wire, with the current full on, and no fatal shock, it would seem, has followed.*

This simple narrative, as has been remarked, embodies truths which neither philosophy nor experience has been able to modify or enlarge. The deed of our first parents has in it really the profoundest significance. By one dread act, without the apology of passion or pressure of supposed necessity, they have separated themselves from God and defied Him. The fatal step is taken. The earthly paradise is lost for ever. The life of the race is poisoned at the fountain. The seed of innumerable woes is sown. And we are not surprised by-and-by to read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man on the earth, and it grieved Him at his heart."

For our first parents did not fall alone; but drew their posterity after them. The Pelagian view which sees in every child born into the world a new Adam, with nature unimpaired and pure, working out for himself the old experiment of Eden afresh, with the same unvarying issue, and thereby serving himself heir to his first father, fails to take into account all the facts of the case, and is untenable in the face of Scripture.

Where is God all the while this tragedy is being enacted? Why does He keep out of sight? Does He know what is going on? If He knows, why does He not come forward and prevent? If a father should suffer some crafty, wicked, and malignant man thus to assail his unsuspecting child, and should stand aloof just round the corner, knowing all about it, till the mischief was done—what should we think of him? Should we not lay the blame of the child's ruin on the father's head? How then shall we vindicate God? If He has so acted once, may He not so act again, and how then can we trust Him? Should it be pleaded, He had in view to provide a remedy, and thereby reveal the depth of his compassion, might it not be answered, But would not prevention have been better? We are out of our depth. Before such questions we can only be silent, holding fast the assurance given

* "So saying, her rash hand in evil hour
Forth reaching to the fruit, she plucked, she ate;
Earth felt the wound, and Nature from her seat
Sighing through all her works, gave signs of woe
That all was lost."

So sings Milton; but the sigh of Nature was unheard, the signs of woe imperceptible to man's sense.

in Christ Jesus of his goodness, love, and righteousness, and awaiting his own disclosure of the mystery as soon as we are able to bear it—if that may ever be. In the meanwhile this is his word to us, "O man, thou hast destroyed thyself, but in Me is thine help." Let us accept it reverently.

The Two Bible Societies.

WE promised our readers some time ago to give attention to the matters relating to the British and Foreign and the Trinitarian Bible Societies, with a view to setting forth clearly the points of difference. Having carefully examined the whole case from the standpoint of each Society, we arrive first at

TWO PRELIMINARY CONCLUSIONS.

(1) That there have arisen on both sides a number of side-issues and reflections, which have tended to obscure the main points in question.

(2) That these, being entirely of *minor* import, should not be allowed to weigh with the supporters of either Society, inasmuch as *most*, if not *all*, of them, can be satisfactorily cleared away, explained, or justified.

This reduces the whole controversy to a diversity of opinion on

TWO MAIN POINTS,

upon the merits of which our readers will decide for themselves. These are:—

I. As to *Constitution*. The T. B. S. contends that all persons having a share in the management of the B. & F. B. S. should be held as accepting the Doctrines of the Trinity and the Atonement.

II. As to *Work*. The T. B. S. contends that no Scriptures other than translations from the original Hebrew or Greek (from which our own A.V. and R.V. were made) should be circulated.

If these points were conceded by the B. & F. B. S., the T. B. S. would strongly recommend amalgamation with it; but the B. & F. B. S. does not see its way to adopt these restrictions. That Society's laws cannot be altered except by a general meeting of the Society. When the proposal was made in 1831 at the Annual Meeting to impose these theological tests, it was overwhelmingly negatived, and there has never since appeared any reason to think that a different result would follow were the proposal made again.

I. As to the FIRST of these contentions—

THE T. B. S. MAINTAINS:

(1) That the Laws of the B. & F. B. S. (v. vi. viii. ix. xiii.) qualify, by certain money payments, five classes of persons to become *ipso facto* on the Committee; and that these are (by Law vii.) "entitled to attend and vote at all meetings of the Committee."

(2) That Socinians have from time to time exercised an undue influence upon the Committee and the procedure of the B. & F. B. S. Hence the importance of requiring that all members of the Committee and all officers of the Society should hold the Doctrines of the Trinity and the Atonement.

THE B. AND F. B. S. REPLIES:

(1) That other fundamental doctrines might be mentioned beside the Trinity and the Atonement (*e.g.* especially the Inspiration of Scripture), and therefore if any creed were imposed it must be more comprehensive than that demanded. But inasmuch as the Society is, by its first law, restricted to encouraging "the wider circulation of the Scriptures, without note or comment" as its "*sole object*," the activity of its managers is so limited that no further fencing has been found needful in eighty-six years. The title adopted by the "Trinitarian" Bible Society is therefore an allusive misrepresentation of the character of the B. & F. B. S.

(2) That the entire management of the affairs of the Society is in the hands of a Committee of *thirty-six* ELECTED members; so that while certain persons, as above stated, may attend and vote at the meetings of the Committee, yet they are not *upon* the actual responsible Committee; and, though they may *attend* its meetings, they are but *silent* voters, having *no* further *voice* in the direction of its affairs; and finally, only one Socinian, if indeed he were a Socinian, which is denied—the late philanthropist, George Peabody—has ever been elected—and that inadvertently—on that Committee, and he did not attend a single meeting.

(3) That at no period has the Committee been under Socinian influence. Even were Socinians on the Committee (which they are not), they could do neither more nor less than is permitted under the constitution of the Society, *i.e.* promote the circulation of the simple text of Scripture.

(4) That the B. & F. B. S. cannot hold itself responsible for the affairs of local and provincial Bible societies in which difficulties have been known to exist. Though they are called "*Auxiliaries to the B. & F. B. S.*," they are entirely self-supporting and independent; they frame their own laws; they convene their own meetings; they raise and disburse their own funds (contributing to the B. & F. B. S., what they choose); and over them the B. & F.B.S. has no authoritative control whatever. The B. & F. B. S. exists only in Queen Victoria-street and in such other places as it locates agents who are under its direct control.

II. As to the SECOND contention—

THE T. B. S. MAINTAINS:

(1) That the Vulgate versions circulated in Roman Catholic countries contain perversions of God's truth, which teach idolatry, mariolatry, and other Romish errors.

(2) That it is not "half a loaf," that is given, as "better than no bread," but a "poisoned" loaf.

THE B. AND F. B. S. REPLIES:

(1) That no version is extant that can authoritatively be pronounced perfect; and that for all practical purposes of life and doctrine, these versions present the truth of God, setting forth clearly the fundamental doctrines of Christianity, and pointing to Jesus Christ as the only Saviour and Mediator between God and man.

(2) That the contention of the T. B. S. that no Scriptures other than translations from the original Hebrew or Greek should be circulated, goes too far; for it manifestly implies blame to our Lord for having used the translation of the LXX, and to his apostles for having embodied many of its passages in the New Testament. And this may be construed as a very serious reflection on the inspiring Spirit: for Jesus spake and the apostles wrote by the Holy Ghost.

(3) That the readings called by the T. B. S. "corruptions" were not wilfully made by the Romish Church to uphold its errors, but existed in texts of a very early date.

(4) That the simile of the "poisoned" loaf is inapplicable, inasmuch as such an article does not contain in superabounding measure that which *counteracts* the poison; while these versions are full of that which exposes the errors in question, and so guards the reader against wrong inferences from any single word.

(5) That these errors are infinitesimal in number when the book is considered as a whole.

(6) That inasmuch as the literal equivalent of the original Hebrew or Greek is given in the margin of all the "corrupted" passages, these versions may even have a certain advantage over the "purer," inasmuch as they direct attention to the error, and may lead to more thoughtful consideration than if the contrast had not been pointed out.

(7) That these versions, which bear the *imprimatur* of dignitaries of the Roman Catholic Church, are readily received where a translation made by an avowed Protestant "heretic" is condemned and destroyed, unread, as a "bad book."

(8) That the circulation of these versions has *not resulted* in leading people into Romanism, but it has been known in multitudes of cases to have led persons out of the thraldrom of Popery into the liberty of the Gospel.

(9) That each Society and its supporters have a perfect right to act upon their own convictions, and that the Trinitarian Society, having been formed in part by members who had withdrawn from the older Society, has no claim to dictate to it how it should formulate its Constitution or its Work. The immense disproportion between the two Societies in constituency, work, and experience should also be borne in mind.

(10) Protestant workers in France are only too thankful to get the De Saci Version, into the hands of Roman Catholics. The more effectual way, therefore, for the T. B. S. to secure its object would be to convince these workers that it is wrong to distribute such Versions. Then the B. & F. B. S. would have no demand for them, and must discontinue their publication. Whether this would be in the interest of the Gospel the B. & F. B. S. has no question.

AUSTRALIAN ABORIGINES.

THE spiritual claims of the aboriginal tribes of our great Southern colonies were brought before a meeting held at Exeter Hall on Thursday last. Farewell was also taken of two friends going out to work in connection with the Maloga Mission.

Mr. Daniel Matthews told the history of the Mission and of how God had blessed its operations in the past. In appealing on behalf of those who are still without knowledge of the Gospel, he said there were between 200,000 and 300,000 of these people waiting to hear the proclamation of the glad tidings. He referred with gratification to the visit of Paddy and Jenny Swift to England last year, and to the interest and sympathy that have been aroused as a result. It was through listening to their pleas on behalf of their neglected people that the friends now going out had been led to give themselves to the work. They are Mr. G. C. Smith, of the Ealing Y.M.C.A., and Mrs. Pridham, whose husband went out with Mrs. Matthews last year. He has now been at work for several months, and has been much impressed by the work already accomplished, and the large opportunities for extension.

Mr. Smith and Mrs. Pridham delivered brief addresses, as well as Mr. F. A. Bevan (who presided), Mr. H. W. Maynard, Mr. David Beath, and Rev. George Piercy. Mr. Matthews purposes leaving England on his return to Australia on June 27.

SOUL WINNING AND PRAYER UNION.—Text for June 10 (Deut. xxxiii. 25):—"Thy shoes shall be iron and brass, and as thy days, so shall thy strength be."

THE DRIFT CHILDREN'S MISSION.—By the kindness of a Christian lady, premises at Aldersbrook-farm, Wanstead Flats, on the confines of Epping Forest, have been placed at the disposal of Mr. C. Boyer, the conductor of this Mission. For the small sum of 2½d. each, children from the East End may be taken for a day's outing in the country, and, for a little more, those who cannot take food with them may have it provided. The Farm will be the rallying point. Mr. Boyer hopes also to make it easy for poor parents with large families to spend a day in the country. The premises have yet to be furnished with tables, chairs, earthenware, urns, &c., so as to be suitable for purposes of rest and refreshment. The hon. secretary is Rev. T. J. Hazzard, 14, Lawrence-road, Bow, E

The Scottish Assemblies.

(FROM AN OCCASIONAL CORRESPONDENT.)

ON MONDAY, May 26, the Assembly was chiefly occupied with matters pertaining to the state of religion in the country. In the evening Rev. HUGH PRICE HUGHES urged the preaching of a living Saviour as the one means of saving souls, and said with emphasis that no man would ever be converted by ratiocination. The applause was very hearty, and came from all parties in the house. This sympathy, with a warm Gospel appeal, was a good augury in respect of Tuesday's debate. Of all Mr. Hughes' telling points none was more effective than this: "There is one thing worse than an unconverted majority outside the Church; it is an unconverted minority within it."

THE DODS DEBATE.

THIS discussion occupied the whole of Tuesday, in the Free Church Assembly, resulting in a satisfactory reassertion of the Church's soundness in the faith. Business began, after solemn prayer, at 10 a.m.; and, with the exception of an adjournment of two hours from 5 to 7 p.m., went on till midnight. There were no fewer than five motions. One, proposed by Dr. ADAM, the Home Secretary of the Church, and seconded by Dr. LAIRD, the ex-Moderator, was in the following terms:—

The Assembly approve of the report of the College Committee in respect of the conclusions arrived at, that the writings of Dr Dods do not afford ground for instituting a process against him as teaching what is at variance with the Standards of the Church.

But having regard to questions which have been raised in connection with certain passages in Dr. Dods' writings, the Assembly finds it necessary to declare as follows:—

(1) This Church holds immovably the cardinal doctrine of our Lord's Divinity, and highly disapproves of all representations, by whatever motive dictated, which tend to lower the sense of its vital importance in the minds of many hearers of the Gospel.

(2) This Church steadfastly adheres to the fundamental doctrine of the Atonement as laid down in her Standards, and cannot consent to sanction its being set forth as a mere theory, or as only one among many phases or aspects of the Saviour's death.

(3) This Church firmly believes that the Resurrection of our Lord is not only an incontestably proved fact, but one which lies at the very foundation of the Christian system, and it looks with high disapproval on any apparent countenance being given to speculations fitted to bring the reality of it into question.

(4) With regard to the Holy Scriptures, this Church continues to hold, as she has ever done, that they are "all given by inspiration of God to be the rule of faith and life," and that of their infallible and Divine authority we are assured by the inward work of the Holy Spirit. She views the use of the term "mistakes and immoralities" to describe recognised difficulties in the Scriptures as utterly unwarranted, and fitted to give grave offence.

Finally, the Assembly, while thankfully acknowledging Dr. Dods' strong declaration of adherence to the doctrine of the Church as laid down in her Standards, and desiring to do justice to his high character and services, find it necessary in present circumstances to remind him, and the Church's Professors generally, that the primary duty which devolves on them in the responsible offices they have been called to occupy is to teach and defend the Church's faith as embodied in her Confession, and it earnestly exhorts them, even when engaged in laudable efforts to convince gainsayers and to help the doubting, to be on their guard against all lines of argument and forms of expression which may have a tendency to endanger the faith of others, and to wound the hearts of those who tremble at the Divine Word.

This ultimately became the decision of the Assembly, but only after prolonged and eager discussion. I need not quote the terms of the other four motions: it will be sufficient to describe the purpose of each. One was framed so as to make the censure on Dr. Dods more severe, but without entering a charge of heresy. A third differed from the first only in making the censure rather less severe. This was framed by the party most in sympathy with the incriminated Professor, and it was remarkable that even here there was made the same careful reassertion of orthodox doctrine on the four great points as in Dr. Adam's motion, and that Dr. Dods was admonished to be more circumspect in his language for the future. The fourth motion left the door open for a possible libel after further examination; and the last pressed for that extreme measure to be taken forthwith.

The speeches were not remarkable on either side for any quality except frankness and earnestness; there was no great display of learning and eloquence such as some of us can remember within those historic walls. The point clearly brought out was that all parties were really agreed in holding the Confessional doctrine of Inspiration, the only difference being that some hold one view and some another about the method by which God has secured the revelation of his truth in the form of human words. That that gracious result has been secured in the Bible, and in the whole Bible, was affirmed again and again by all speakers, and with obvious sincerity. One gentleman, indeed, affirmed that after twenty years' experience of the Assembly he had not heard in a single day so much utterance of orthodox truth.

The conclusion arrived at is one which makes the position of the Free Church in relation to doctrine most clear on the four fundamental points involved; and a serious warning has been conveyed to those who, as Professors, have to handle critical questions for purposes of Christian Apologetics, that they be careful not to disturb the faith, or give occasion for questioning their own soundness.

This was on Tuesday. On Thursday the case of Dr. BRUCE occupied four or five hours of the morning sitting; but the only additional remark that seems called for is that, in this case, the censure for unguarded statements was more explicit, and the re-assertion of orthodox belief, if possible more carefully plain.

But on Wednesday, between the two heresy discussions, there came a very gracious and healthful discussion of

FOREIGN MISSIONS.

After Principal Rainy had given the report on the Sustentation Fund, Dr. Lindsay gave in the report, of which the character was indicated in a former letter. The hall was little less crowded than on the previous day, and the audience was not a whit less enthusiastic. The sum given during the past year for this object was £41,884, all too little for the work lying to the Church's hands, but still a sum to be regarded with thankful hope.

The convener, Professor LINDSAY, told the Assembly plainly that it was "starving" its evangelistic work in India.

The deliverance of the Assembly was moved by Rev. MURDO MACKENZIE, of Inverness, the gentleman who had, the day before, said the hardest things against Dr. Dods, a pleasing evidence that all parties are heartily at one about the Lord's greatest work; and in his speech he created laughter by declaring that those ministers ought to be deposed whose congregations gave nothing for foreign missions. The deliverance was as follows:—

That the Assembly receive the report of the deputies to India, and refer it to the Foreign Missions Committee for consideration; acknowledge the goodness of God to its Livingstonia Mission in Nyassaland in preserving the Church's Mission in peace during the troublous time caused by the attack of Arab slaveraiders on the African Lakes Company's servants, as well as by other complications; record their view of the value to commercial and all missionary work in Central Africa of the Stevenson Road between Lakes Nyassa and Tanganyika; deprecate any attempt to hand over that region to any other European power, and direct the Committee to memorialise Government on this matter; recognise with gratitude to God the continued progress of the work of Christian education and evangelisation among the women of India and Africa; and commend the work of the Ladies' Society to the hearty sympathy and support of all the congregations and people as an indispensable part of the Church's missionary operations.

Dr. PIERSON made an eloquent appeal to the Assembly, and received its special thanks, with good wishes for his safe return to his own country. In the evening six young missionaries were introduced, and commended by the Moderator to the grace of God. Addresses were given by several missionaries, among others by Dr. Kerr Cross, of whom you publish a sketch in this issue of THE CHRISTIAN. The reception given him was similarly hearty, and proved how fully the Church has been sympathising with him in the trials so heroically endured on Lake Nyassa.

On Friday the Free Church Assembly disposed of Disestablishment in a lively, but not very prolonged debate. The tone was throughout one of kindly regard for their brethren in the Established Church, refusing to take seriously their cry of threatened destruction, and rather anticipating closer fellowship—the way to which will be opened up when the single point of endowments is got out of the way.

THE ESTABLISHED CHURCH ASSEMBLY

It was a suggestive experience to cross the High-street, and pass from the one Assembly to the other on Wednesday. There, Lord BALFOUR OF BURLEIGH, in presence of the Royal Commissioner, was addressing a crowded and enthusiastic audience on the danger of Disestablishment. After his very able and eloquent speech, there came other addresses, all in the same tone, rousing the Church to organised efforts in defence of its privileged position. The alarm has been caused by a recent debate in the House of Commons, and particularly by the position then taken by Mr. Gladstone, who represents Midlothian. Of course the brethren did not mean that it is possible for any political action to extinguish a true Church of Christ, but the sense of danger was too quick and urgent to allow them to find much rest in that obvious reflection. It was only in a dim and groping fashion that some referred to the great spiritual considerations which render the Church of Christ independent of secular opposition or support; the prevailing tone was a cry for action in the next general election.

FOREIGN MISSIONS OF THE CHURCH.

On Thursday, while their neighbours were engaged with the unsoundness of Professor Bruce, the Established Assembly was occupied with its missions to the heathen; so earnest and hopeful a discussion has not taken place since Norman Macleod began to rouse his brethren on this subject. The Convener, Dr. MCMURTRIE, made an excellent statement, showing that £30,000 had been given during 1889, being £6000 of increase from the year before, and that there had been fully 900 baptisms of converts in India, China, and Africa. He referred to the sympathy extended toward their work by Dr. Griffith John, in China, and to co-operation with the Free Church in India. As for Africa, he laid on the table a documunt printed by the black schoolboys at Blantyre, the workmanship of which is not surpassed by Edinburgh journeymen. Mr. Turnbull, of Darjeeling, made a statement full of interest about his work in India, and appealed for means to support a larger staff of native catechists.

But the great feature was the farewell to Dr. PIERSON, who spoke up to within an hour of leaving Edinburgh for America. His great and fruitful work in Scotland during the past few months had begun in the offices of the Church of Scotland, a work entirely without respect to denominational differences; and there was a propriety in his closing words being spoken in its Assembly. They were full of fire and wisdom, not without a spice of wit. He urged the brethren faithfully to remember that a church could not rise above the spiritual level of its ministry, and therefore to cherish in themselves increased compassion for a dying world. Cheers of the heartiest kind burst out frequently from a fully interested audience, and at the close the Moderator, Dr. A. K. H. BOYD, in fervent terms, conveyed to our American friend the Assembly's thanks, and prayerful wishes for his safe return home. Such as could, shook hands with him, the rest standing in token of affectionate respect. Nothing could have been more cordial, or more hopefully significant of Christian life. A church which has experience of that sort may calm and strengthen itself amid the dun of political contention by pondering Psalm lxxxvii.: "Of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her."

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

SINCE the death of "Uncle Tom," no one has appeared so intimately connected with the plot of "Uncle Tom's Cabin" as Lewis G. Clarke, the "George Harris" of the tale. He is seventy-five years old, possessing a vigorous and retentive memory, with head and beard so hoary as to give him a venerable appearance. He is now lecturing on the perilous and exciting times of the past.

Dr. A. J. Gordon, of Boston has completed twenty years of his pastorate over the Clarendon-street Baptist Church. Among the many reforms achieved by him was that of abolishing paid choirs, and restoring congregational singing. His volunteer choir of young people not only give their services freely, but contributed during the last year the sum of three hundred and fifty dollars towards the work of missions. There are two hundred Chinamen in the Sunday-school, ten of whom have been recently converted and baptized. This class supports three native preachers in China. Five of the young people of the church have dedicated themselves to foreign missionary service, five more being already on the field. There are several evangelists connected with the church, besides local workers in various branches of philanthropic andindustrial enterprise. Dr. Gordon's preaching is, as ever, spiritually elevating, and evangelistic.

The various Presbyteries of the country have been agitating revision. Nearly all have given their report. Some of the distant missions have not been heard from, but 197 have recorded their votes. Of these 128 Presbyteries have voted for, and 65 against, the revision of the Confession. The General Assembly will meet in a few days and pronounce upon the report.

The venerable Bishop Taylor of Africa is again with us. He addressed the Methodist ministers in Boston on Monday. The first part of his address had reference to the self-supporting missions which he has established in South America. His report was exceedingly interesting and hopeful. Of the work in Africa he spoke cautiously. The difficulties are very grave and great. His missionaries are now redeeming little girls before they become betrothed to polygamous chiefs, inasmuch as the law compels converted girls who were purchased by their prospective husbands in childhood to abandon religion and morality and live in their harems. Hence the need of redeeming by purchase and legally securing the lives of these female children for the future.

The Methodist Conference opposes Bishop Taylor in his idea of establishing self-supporting missions, but he claims that the churches of the denomination are with him, and only certain officials consider him at all irregular in his methods. He was received with warmth at the above meeting and his address enkindled a considerable "Methodist fire."

During my peregrinations in the Southern States, I noticed, what has often struck me before, the evangelical soundness of the churches. In New England, and other portions of the North, we are cursed with every heresy, ancient and modern, which poisons the moral atmosphere with death. They are "sound," further South; but, alas, *sound asleep!* Yet they respond to the Gospel, and do not fight it. Many of the conversions which took place were those of *church members*, who had in early years been received into fellowship without regeneration. After years of formal Christian profession they were convinced of sin, and led to Christ for salvation.

Preparations are being made for our summer conferences which are gradually on the increase: Niagara, Northfield, Crescent Beach, Ocean Grove, &c. Of these more hereafter.

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The New England Evangelistic Associations has closed the second year of its existence. This young society is doing well. Many evangelists were sent into country towns and villages, which are fast becoming practically heathen. The blight of Unitarianism is felt everywhere throughout New England, but the evangelist preachers report an awakened interest and many conversions. The Association is moving into new quarters, hoping to found a training class for evangelists, a library, and other needed departments for the extension of their work of evangelism.

A MISSIONARY BREAKFAST.

ON Whit Monday morning, Pastor FRANK H. WHITE presided over the eleventh annual missionary breakfast in connection with the Talbot Tabernacle Church, which was held in the adjoining building, Powis Hall. The occasion proved one of special interest, the numbers being larger than at any of the previous gatherings. The object in view was the promotion of interest in missionary work generally, and there can be little doubt as to the effect of the meeting in this direction.

After breakfast, an adjournment was made to the Tabernacle, where the meeting took place. After singing and prayer, the President read Ps. xxx. (which he called Bishop Hannington's Psalm), and gave a few stirring words of loving exhortation. Mr. DANIEL MATTHEWS, of the Maloga Aboriginal Mission, in a brief address, referred with special delight to the gracious outpouring of the Holy Spirit on the blacks of Australia, and thereon grounded an earnest appeal to Christians to seek the same blessing on themselves and this country. Pastor JAMES STEPHENS (of Highgate-road), fresh from his recent visit to Algeria—and who thought he might pass as a little bit of a returned missionary—managed to compress into his address a large amount of information gathered during his tour, to which were added many important observations of a practical kind. He gave a graphic sketch of the outward conditions of life in Algeria, remarking particularly upon its European character, and pointing out that the trials of the missionaries did not lie in that direction, but in the prejudices and mental hostility of the people. He did not agree with those who thought it necessary to present a continuous report of results, in order to maintain home interest in the work abroad. His heart was full of admiration and sympathy for those who were plodding on persistently in their work, not because they saw fruit, but because Christ commanded them.

Dr. CHURCHER, who appeared in native costume, was full of fire and enthusiasm about the work in another part of North Africa—Morocco. There he was known among the people by a title they had given him, "A doctor of Jesus Christ." He bore testimony to the great advantage of medical missions, of which he had received abundant proof during his four-and-half years' experience in that country. The Moorish idea of Christianity was summed up in four words—idolatry, immorality, eaters of pork, and drunkards. They despised Christianity, and rejected the Gospel, but they could not resist the influence of kindness and generosity.

Miss CAMPBELL (C.I.M.) earnestly pleaded the cause of Chinese missions. There no difficulty is experienced in obtaining meetings, and gaining the ears of the people. Millions are there who have not rejected the Gospel, for they have never heard it. God needed some of the good workers at home to leave their work here, and go and serve Him there. He would take care that the work at home should not suffer, as she was able to testify was the case in her own experience.

Mr. JAMES E. MATHIESON read Psalm viii., and remarked upon the grand idea embodied in the words "how excellent is thy name *in all the earth*." It contemplated a worship of Jehovah by all peoples. He cordially sympathised with medical missions, and thought the healing and gospelling should go together.

Miss DE BROEN spoke cheerily about the work in Paris; Pastor LECOAT told how the first copy of the new Breton Bible had been blessed to the conversion of an old man of seventy-two years, and also his wife; and that there was a prospect of the Government buying copies for the libraries. Miss LEITCH (American Ceylon Mission) sought to stir up parents to encourage missionary enterprise in their children.

A few more words followed from Pastor F. H. WHITE, in which he drew attention to a novel missionary box in the form of a globe, which the Tabernacle Church is about to use as a family collecting box for missions. The audience was invited to test it by trying what coin it would take, and some experiments of this kind were made afterwards. The meeting throughout was most stimulating, and cannot fail to be fruitful in practical results.

COUNT CAMPELLO & THE VATICAN.

IT is hardly necessary to state that the report of the return of Count Campello to the Roman Church is entirely without foundation. It was inspired by the Vatican, and diligently circulated in the clerical press, some liberal papers publishing the news with reservation. Count Campello at once telegraphed to his friends asking them to make known publicly that there was absolutely no truth in the report, and he called on the editors of the leading Roman newspapers, who caused statements to be inserted in their journals, not only denying the canon's return to Rome, but also asserting that his adherence to evangelical doctrines was stronger than ever.

The fact that the Vatican gave currency to such a report is another proof that the cause Count Campello advocates is gaining ground in Italy, and is dreaded by the Vatican as a formidable power. A. R.

Venice, May 25.

SOUTH WOODFORD Y.M.C.A.—The fifth annual report tells of progress, the membership at present being 112. A varied spiritual work is accomplished, and effective expression is given to the union which subsists between all who love the Lord. Whist banding together those who are already believers, the Association engages in active mission work, and this has been attended with blessing. The hon. secretary is Mr. A. K. Langridge, Chelmsford-road, South Woodford, E.

A NOVEL LECTURESHIP.—Rev. Dr. Duncan, pastor of Hornsey Rise Baptist Church, N., has told in a pamphlet (2d. *Alexander & Shepheard*) the story of the lectureship with which his name is associated. While devoting the Lord's Day to discourses upon sacred themes, he sets apart every Thursday evening to a lecture upon some topic which, whether suggested by national or social, personal or historical subjects or events, is turned to good account for general education and instruction in righteousness. Every endeavour is made to render these meetings cheerful and attractive, and it is pleasing to know that attendance upon the lectures has led some to take an interest in public wor-ship. Dr. Duncan says: "Real and abiding social and religious good is being done by the lectureship, and it has more than realised my expectations." Next week's lecture will be the 150th, the course having commenced on September 4, 1887, and been carried on without intermission. The plan which has proved so successful at Hornsey Rise might well be adopted elsewhere, and doubtless would be attended with like results, for Christian teaching on common subjects would inspire confidence on the part of some who have no personal knowledge of religion, and perhaps open the way for definite work for Christ.

Letters from France.

II.—CONDITIONS OF WORK IN HAVRE.

ON Friday, May 9, Mr. Morgan and I returned from Paris to Havre, and were joined on Saturday morning by Mr. Bernard Knight, of Bournemouth. During the few days we spent in Havre we had abundant opportunity of observing the difficult conditions under which earnest work for Christ has to be done.

Wherever Romanism flourishes, Christian work is made difficult. Unhappily, we are becoming too familiar with this gigantic evil in our own land, but in France we see how idolatrous the system really is. The names by which the churches are called; the inscriptions which some of them bear; the images with which they are adorned; and the services held in them—are all idolatrous. Watch the people as they enter, and it will appear that among the more inteiligent class there are two divisions—the one (chiefly women) being superstitious, the other evidently regarding the whole system with contempt. If Christianity, backed up with pomp and power and wealth and art, has become such a contemptuous think to many, it is not easy to persuade them that the simple Christianity of the New Testament, independent as it is of all human might and power, can be anything else than a failure too. The ignorance of the Bible, in which this system keeps the people, makes the difficulty greater. For no bigotry is so intolerant and hard to overcome as that which is based on ignorance. The Paganism of Rome did not present so formidable an obstacle to the progress of the Gospel as the corrupted Christianity that has taken its place. Those who are seeking to give this people the light need the prayerful sympathy of all.

In this port we were struck also with the difficulty which the continental Sunday presents to Christian work. It is not only that shops and cafés are open and doing a flourishing trade, that an excellent band of music attracts large multitudes to the beautiful gardens, that Romanism presents no objection to such a use of the Lord's Day; but the most surprising fact of all is that even Protestants do not appear to attach sacredness to the day. On our way to the Sunday evening service, we noticed a company of ladies and gentlemen playing lawn tennis. The fact itself surprised us, but we were astonished and grieved to be told that these persons were not only Christians, but Sunday-school teachers! We would not wish to introduce the details of the Old Testament Sabbath into our present observance of the Lord's Day; but we do feel that such laxity must greatly increase the difficulties of Christian work.

The only other difficulty I mention is one which affects work, not only among the French people, but among the sailors of all nationalities who frequently put into this port. On the large iron rails outside one of the churches was a board headed "Gaiety Concert Hall," announcing some of the attractions of the place. To the Romanist, I suppose there was nothing incongruous in this association of religion with such a doubtful form of amusement. On inquiry we found that there were many such concert halls, at least four of them catering for English sailors. English "artistes" are secured, mostly young girls of attractive appearance, who not only perform on the stage, but who visit the sailors as soon as they come ashore, and seek to allure them into these dangerous places. The temptations to which English sailors are exposed at this port are fearfully great. Enter one of these halls while the performance is going on. It is a spacious building, capable of seating some 400 or 500 people. A number of persons are sitting by little round tables, drinking and smoking. Here is a smart-looking young fellow who evidently knows his business, and, half divining the object of our visit, he plies us with question after question. Close by are the English "artistes," to whom he seeks to introduce us. Alas! for the hapless sailor who accepts their dangerous friendship. On the stage, brilliantly lighted, are two girls, singing in a loud voice a vulgar song, and after each verse dancing, with anything but decent movements. It is a fearful place to be in, and we can only endure it for a few minutes. After such an experience, the heart is filled with pain at the thought that men and women can give themselves thus to a life whose aim is the ruin of others; with sympathy for the poor English sailor who must find it so difficult to do right amid such temptations to wrong; and with shame to note how much wiser and more energetic are the servants of the devil than the children of light.

Drunkenness as well as immorality thrive in Havre. How can it be otherwise, when in some of the streets ten shops out of twelve are cafés? Absinthe and other strong spirits are sold apparently with almost no restriction.

These are some of the difficulties Christian workers in Havre have to encounter. In a subsequent letter we shall see what is being done to oppose this manifold evil. Meanwhile, let the thought of these obstacles excite us to a deeper and more prayerful sympathy for Christian work in this important French port.

GEORGE WAINWRIGHT.

LONDON CITY MISSION.

ON Tuesday, last week, the missionaries connected with the London City Mission, accompanied largely by their wives and families, spent a delightful holiday in Bournemouth. The conditions under which many of them do their difficult and important work gave them a keen appreciation of the bright sunshine, the pure air, and the lovely scenery of that popular seaside resort. At about 5 o'clock, nearly 600 were gathered in the Shaftesbury Hall, and in the gymnasium below for tea; and at 5.45, a brief, bright meeting was held, over which Mr. R. C. Morgan presided. Addresses were given by Revs. F. Toyne, Vicar of St. Michael's, Bournemouth; B. Cassin, of London; and W. V. Robinson, of Lansdowne Baptist Chapel. Mr. Chalk, one of the missionaries, gave an interesting account of work among the employées at the London hotels. At 6.45 the meeting closed, and the missionaries and their friends hastened to the station to begin their journey home.

In connection with this day's rest and change it may not be out of place to commend to all Christians who value the work of the London City Mission the little pamphlet, entitled "Truffle & Nephews," in which Rev. P. B. Power succeeds in showing how greatly this body of faithful men need seasons of rest and change. When the sum of £2 10s. will obtain for a missionary a fortnight's holiday, while £5 will enable his wife to accompany him, no exhausted worker ought to be without this privilege. A single day is not enough for a body of men to whom Rev. W. V. Robinson referred as forming part of "the noble army of martyrs."

THE BRUSSELS CITY MISSION is an excellent agency. Assisted by many faithful servants of God, the director, M. de Jonge, carries on a very difficult work among the Flemish portion of the population. In the various Sunday-schools there are about 250 Roman Catholic children, who are brought under the influence of the Gospel. Visitation at the homes of the people, nursing the sick, and colportage are among the means employed; and, though the difficulties and disappointments are many, the Mission has had the seal of God's approval and blessing. The Mission has a few warm friends in England. M. de Jonge's address is 344, Rue des Palais, Brussels.

THE BRUSSELS CONFERENCE.

IN a speech at the recent annual meeting of the Aborigines Protection Society, Mr. F. W. Fox said:—

By the labours of the Anti-Slavery Society, the Native Race Liquors Committee, and the Aborigines Protection Society, as well as by many other associations, a definite and favourable impression has been made upon the representatives of the several Powers; when this Conference closes its labours, it will be found that a great and enduring monument for the good of the African people and the African Continent has been created, and a great work achieved. Although the results of the Conference are not yet known officially, and it is still sitting, yet we have authority for stating that most favourable and important decisions have already been arrived at, on the following points:—

(1) Measures as to the dealing with the slave trade in the country of its origin.

(2) For stopping the slave caravans on their way to the coast.

(3) Effective measures for stopping the maritime slave trade,

(4) And for dealing with the slave markets of Arabia and Persia.

(5) The trade in fire-arms to be prohibited, except under clearly defined limitations.

(6) The importation and sale of alcoholic liquors to be entirely prohibited in every zone or district where the European trade is not at present in operation, and to impose high and restrictive duties in those districts where the trade is now being carried on.

These great results are a cause for much satisfaction and grateful acknowledgment, and are strong evidence of the marvellous progress and advance in public opinion amongst the nations. Never before in the history of the world, have such humane and beneficent measures been adopted so unanimously. The labours of this Conference will prove, it is believed, a great landmark in the world's history in its onward progress in high aim and noble endeavour.

The Aborigines Protection Society has a great future before it. We have to see that Christian commissioners and residents are stationed in every part of the African Continent to maintain and create peace; for where peace reigns in Africa, there the slave trade languishes, and prosperity and contentment ensue. By bringing pressure and influence to bear on the proper authorities, we can facilitate the opening up of Equatorial Africa by encouraging the construction of lines of communication from the coast to the great Inland waterways. We have to lend a listening ear to the cries of the suffering and oppressed, from whatever part of the Continent they may arise; we have to declare to the nations of Great Britain, Germany, and other Europern countries, that the Bible shall not be forced into Africa by the bullet and at the point of the sword, that African explorations and discoveries can be efficiently and effectually carried out in the future without the destruction of so much human life, and the shedding of so much human blood, as has been the case in the past; that commerce shall not be conducted at the expense of the happiness and prosperity of the helpless and innocent; and that European and other traders shall not fatten upon the miseries of the people, by the importation and sale of fire-arms and poisonous spirits.

WESLEYANS IN CHINA.—The Central China Wesleyan Methodist Lay Mission have issued their report for 1889. The superintendent is Rev. D. Hill, Hankow, and there are eight British workers. Twelve souls have been added to the Church in connection with the work of the Mission. These twelve converts, with fourteen inquirers, foreshadow the possible fruitfulness of the three branches of Christian work already undertaken—the evangelistic, the medical, and the educational.

GEORGE YARD MISSION.

In the words of a phrase that has become current with it, it may truthfully be said that Mr. George Holland is the "grand old man" of the re-[illegible]. He is not much [illegible] in public platforms; he prefers to dwell among his own people. Yet God has given him favour among many of its fellow servants—rich and poor, high and low. No name is more revered than his in the pulpits of Whitechapel; and we believe it is held in high esteem in the courtly circles of Windsor Castle. Indeed, one of his truest friends is a member of the Royal house, Princess Mary of Teck, who has done honour to herself by inspecting the work at George Yard in person, and whom we have seen as a most attentive listener to the words of the veteran Christian worker in a West-end meeting.

Mr. Holland had a goodly array of friends to greet him and congratulate him at his recent anniversary held in his mission-room. The bulk of the audience were genuine East-enders, but the aristocracy of the West were worthily represented in the chairman (Lord Ramsay), Lords, Lady Aberdare, and others. It was the thirty-sixth annual meeting, so that the work in and around George Yard is not a thing of yesterday. Mr. Holland is fond of telling of the wonderful changes for the better that have taken place in the neighbourhood since he began work there. Dingy, [illegible] streets, [illegible] scenes of [illegible] and vice, [illegible] were then the order of the day. Now [illegible] and [illegible] are the exception. [illegible] was known on the [illegible] as one who seemed to have selected some [illegible] as to the general safety for Christian virtues to the [illegible]

Mr. Holland's report is a voluminous document, and suggests even more than it describes. The "list of operations" and the daily programme of meetings, details the fact that George Yard is a busy hive of Christian work every day in the week and hours all night. The young people of course come first, and for them there are an infant nursery, week-day and Sunday schools, evening classes, [illegible] [illegible] [illegible]

ANOTHER LEADER FALLEN.

DEAR SIR,—"Rev. John Henry Davies, M.A., died of small-pox at Seoul, Korea, April 11, 1890." Such was the notice cabled to Melbourne, and transmitted to England by last mail. Quiet, unassuming, gentle, yet full of zeal, learned, and undaunted; a well-trained, much-loved, and devoted young missionary has been taken from the front rank here to swell the noble army above. Like Jonathan, he was "lovely and pleasant in his life;" living in close communion with his Saviour, "in his death they were not divided."

When but a youth, about twelve years ago, he left his home in Australia for India, where he laboured for a couple of years, until his health gave way through the unsuitability of the climate, and he was ordered home. On recovering, he established a Grammar School near Melbourne; and, as its head master, was of incalculable benefit to hundreds of the youths of the colonies who passed under his training. But although most successful in this enterprise, the heart of Mr. Davies was still in the mission field; so, after a few years, he sold his school with a view of returning.

Forbidden by medical men to return to India, he was led to offer himself for the Korea; largely through the instrumentality of his gifted and Christlike friend, the Rev. J. F. Ewing, of Toorak, Melbourne, notice of whose sad, early death, in the midst of abounding and successful labours in the Gospel, was given in THE CHRISTIAN recently. The better to qualify himself for this work, Mr. Davies came to Edinburgh and attended the University. Returning to Melbourne, he proceeded with his sister last year to Seoul, Korea, as a representative of the Christian young men of Victoria. And now, with all his gifts, scholarship, and experience, he has been called higher, to the lasting grief of many warm friends in Edinburgh and London, and to the great regret of thousands who loved and esteemed him in Victoria.

In a recent letter to one on this side, he wrote: "Pray for us and our work here. It does seem such a great land to be possessed by a handful of sinful ignorant men and women like us. God grant that we may not fail through unbelief"; and further, "I don't know what message to send L——, except that, if he should give himself to God for mission work, he would never regret it."

Who among us will go to fill up the gap and carry on God's war?—Yours faithfully,

West Wickham, Kent. DAVID BEATH.

THE SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.—The Midland Railway Company has given permission to this Society to place hanging rolls and handbooks in the waiting-rooms on its system. The secretary of the Society is Mr. Peter B. Maxwell, 47, Pevensey-road, Eastbourne.

BASEL GERMAN EVANGELICAL MISSIONARY SOCIETY.—The fiftieth report of this agency in South-Western India describes a truly excellent work. The districts are Canara, South Mahratta, Malabar, and Nilgiris. There are 66 European labourers, of whom 47 are married. The native pastors are 15 in number; evangelists and catechists, 106; Christian schoolmasters and mistresses, 177, and Bible-women, 16. Together with other workers, the agents of the Mission number 549 in all, whose time and energies are directed to educating and enlightening the people. The congregations number 9682 souls, being 290 in excess of the previous year. The chief aim is to evangelise the heathen, and, in order to this, advantage is taken of all public assemblies, such as festivals and markets, to sow the good seed of God's Word. There are 121 different schools, with 5019 male and 1353 female pupils, not reckoning those who attend the Sunday-schools. Orphanage work, higher education, the training of theological students, and the preparation of books, add to the all-round usefulness of the Mission. Contributions in England are received by Mr. I. P. Werner, 46, New Broad-street, London, E.C.

HOME TEACHING FOR THE BLIND.

THIS Society provides teaching for the blind at their own homes, or in institutions where they may be resident. Viscount MIDDLETON presided at the annual meeting in Exeter Lower Hall last week. The Society has seventeen teachers, and seventeen libraries of books embossed in Dr. Moon's type. With one exception, all the teachers are themselves blind. During the year, 2,143 persons have been visited by the teachers in and near London; and 49,878 visits have been made to the homes of the blind. The number of books lent was 58,859. These facts are in themselves eloquent appeals on behalf of the Society. The work is extending to India where there is great need for its operations.

The Chairman hoped the committee would be enabled to proceed with less anxious care in the matter of funds. The work is based on the principle of helping people to help themselves, and also to help others. Rev. W. H. WEBB-PEPLOE said the thought that should animate people in assisting this Society was that God desired this world to be bright, and we ought to count it an honour to be permitted to bring the means of cheering the dark hours of those afflicted with blindness. Rev. HENRY BRIGHT said that people very advanced in years had no difficulty in learning to read Dr. Moon's type, and bore testimony to the happy effects of enabling the blind to read the Word of God. Rev. E. G. SWAIN testified in a similar way from personal knowledge.

Dr. MOON expressed deep gratitude to God that he had been enabled to provide books for the blind which they could readily read after a short term of instruction. He narrated several instances of how the blind were led to Jesus through reading for themselves the Word of life. Austria, India, and Russia were beginning to profit by the introduction of books for their blind. Mr. GEORGE MARTIN TAIT said a foreign language was no bar to the use of Dr. Moon's system, and predicted the best results of the work of teaching the blind of India to read, especially in zenanas. The BISHOP OF BEDFORD gave a cheery address for the special declectation of the blind.

MRS. PARSONS' HOME, WALTHAMSTOW.—DEAR SIR,—May I refer your readers to the note you kindly inserted on May 23 about our Home at Walthamstow, and say that the committee is already formed and in active work? Happily, most of the friends who have come forward and banded together at this crisis are those who have known the work, and practically sympathised with it, ever since we came to Walthamstow. This step has, I am assured, been taken under the guidance of God, and will not only relieve the pressure of single-handed responsibility, but in every way strengthen my hands and benefit the Home. I am thankful to state that we have received about £180 towards the £200 wanted to clear off debts. Readers of THE CHRISTIAN have often helped us in the past, and we shall be grateful for their practical sympathy now.—Yours faithfully,

MARY PARSONS.

DUBLIN UNITED SERVICES.—The committee of the free breakfasts, which are provided for the poor every Sunday morning, in the Christian Union Buildings, have rendered a cheering report for 1889. Pleased as they are to have been in a position to provide 31,000 breakfasts during the year for men, women, and children, without distinction of class or creed, and praiseworthy as such a beneficent work may be considered, yet the breakfasts are merely a means to an end, and that end is the presentation of the Gospel of God's grace to the recipients of the charity. This is done by the singing of Gospel hymns, and by Gospel addresses to the adults; while the children are placed in classes in another part of the premises where they are instructed by their teachers in the Word of God. Meetings for women have been held with encouraging results. Penny dinners and special treats have also been organised. The hon. treasurer is Mr. J. R. Fowler, 6, Duncairn-terrace, Bray.

GOD OF NATIONS.

BY REV. JOSEPH COOK.

God of the nations rise,
Fix on Thyself our eyes,
  Wisdom, Love, Might;
Draw Thou as noon-tide nigh,
Flood Thou the earth and sky;
Keen, white, pure, vast, and high,
  Let there be Light.

God of our fathers' day,
Make us as wise as they,
  Thy Truth our guide;
Ours be thy bugle call,
One plan Thou hast in all,
As the new ages fall,
  In us abide.

God make our eyesight clear,
Duty as freedom dear;
  Right all our wrongs:
Strong in Truth gladly heard,
Loyal to all thy Word,
Nations with hope deferred,
  Fill Thou with songs.

God in all faces shine,
So make Thou all men thine,
  Under one dome:
Face to face, soul to soul,
East to west, pole to pole,
As the great ages roll,
  Be Thou our home.

—*Our Day.*

HOXTON HALL.

A RECEPTION of subscribers and friends by the president and committee of the Hoxton Hall Mission was held on the evening of Friday last. The hall was crowded. Mr. W. I. PALMER, president, expressed special pleasure that Mr. William Noble had so far recovered strength as to be present, adding that he hoped Mrs. Noble would soon be able to resume her self-devoted work. He was happy to recognise a more adequate realisation among people, high and low, of the grave evils of drunkenness, and a greater earnestness in devising means to abate those evils. The churches, however, need to be thoroughly awakened. The influence of Hoxton Hall is widely felt, and the better the work is done there the better it will be done everywhere. What is needed is persistent endeavour to change the habits of the people. Mr. JOHN T. RAE read to the meeting an interesting paper, prepared by Mrs. J. C. Mackenzie on work among women and girls at Hoxton Hall. Mention was made of the Help-one-another Society, the Girls' Guild of Good Life, and the Women's Bible-class, all of which are doing splendid work among our East-end sisters. Mr. GOULDING described the work among the men and youths, including the Help-myself Society, the Youths' Union, and the Platform Band. Regarding work among the little ones, Mr. JOHN W. JONES gave a most interesting and encouraging account.

Mr. A. W. ELLIOT spoke of the work done by the public meetings, by which 2400 persons are reached and influenced weekly from the Hoxton Hall platform. Mr. JOHN T. RAE, told of pledges and visitation work for the past year. It had been ascertained that 65 per cent. of the men, and 64 per cent. of the women remained faithful to their pledges. Mr. Rae expressed to Mr. Palmer the best wishes of the workers of Hoxton Hall for many happy returns of his birthday (May 31). The Chairman afterwards presented to Mrs. Wiesberg, who had acted as registrar of pledges every evening since the opening of the Hall twelve years ago, a silver tea and coffee service, as a token of appreciation for her long-continued service. Before the meeting broke up, Mr. William Noble delivered an incisive speech, and Mrs. Goulding earnestly addressed abstainers, beseeching them to add to their temperance a living faith in the Lord Jesus Christ.

The Dods-Bruce Case.

The proceedings in the Free Church of Scotland Assembly last week, as to the cases of Professors Dods and Bruce, were painful in more ways than one. Occasion was provided for latitudinarian speeches, and votes were taken which demonstrated an influential sympathy with loose views as to the authority and teachings of Holy Scripture. Moreover, evidence was afforded of the working of the "spirit of the time" among the pastors that are to be, for (sadly ominous incident!) the students seized many opportunities of cheering sentiments which they cannot have thoroughly studied, and of showing favour for positions which many maturer minds cannot but regard with distrust and alarm. That the Professors are men held in high esteem for their personal character and scholastic attainments cannot excuse their action in sowing broadcast the crudities and speculations of critical methods which are largely rationalistic. In the pursuit of a vaunted "scientific method" of study, they seem to have forgotten their grave duty to the Church at large.

That Dr. Dods had reduced inspiration to a mere figure of speech, and watered down vital doctrines of the faith, was fully established. The Assembly adopted the College Committee's report, declining to institute proceedings for teaching that which is at variance with the standards of the Church; but plainly re-affirmed the faith of the Free Church on the verities affected by Dr. Dods' writings. In the case of Dr. Bruce, in some respects more serious than the other, the result was similar, but the proceedings had an added interest, from the fact that the Professor, as a member of the Assembly, spoke in his own defence. Protesting that his intention had been to do service to the cause of faith, he expressed sincere regret for any misunderstanding that might have arisen from the way he had put things in his books.

Some of the speakers well lectured the professors as to their responsibilities and duties. The result of the proceedings cannot be regarded as satisfying the best men in the Free Church; it by no means harmonises with the evidences of holy zeal and doctrinal purity of which the past affords such noble illustrations. Not by casting doubts upon the Bible, or exalting reason at the expense of Revelation, can professors expect to equip men for a ministry which shall bring forth fruit unto eternity. There would be no such waste of precious time and abuse of brief opportunity — to the sorrow of believers and the joy of unbelievers—if the solemn words of our Lord, so distinctly relevant to the subject, were duly appreciated: "Whoso shall cause one of these little ones who believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matt. xviii. 6, R.V.).

It was remarked that more orthodoxy was talked that day in the Free Church Assembly than ever had been heard there in the same space of time. But words are interpreted by deeds, and the length and breadth and thickness of the orthodox declarations made will be measured by the action taken. "Not guilty, but don't do it again," is not a verdict which carries conviction of wisdom and sincerity to them that are without.

The emphatic declaration that the Free Church tenaciously holds the Gospel verities particularised by many speakers was irrelevant, if it did not imply that those verities had been called in question by the arraigned Professors. But, if the Assembly found it necessary to affirm these foundation truths, because it felt them to be imperilled, how can it commit the teaching of future evangelists and pastors to those who give such uncertain sounds?

After all has been said that can be said in excuse of Professors Dods and Bruce, it leaves them experimenters and guessers, in contrast with the Lord Jesus, who said of Himself and his forerunner, "We speak that we *do know*, and testify that we *have seen*," and who told his conquered persecutor, when he asked, "Who art Thou Lord?" "I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have *appeared* unto thee for this purpose—to make thee a minister and a witness both of these things which *thou hast seen*, and of those things in the which *I will appear* unto thee." How strongly does the testimony which this Apostle bore to the truth of Christ contrast with such halting words as these from Professor Dods' work on the Corinthians, p. 305:—

> The atoning death of Christ may be spoken of as the substitutionary sacrifice of a victim on whom our guilt is laid; but to speak thus of the death of Christ is to make large use of the language of symbol, and we must hold our minds open for the better knowledge which will make such language seem quite inadequate.

It was never more true than now that "of all the cants that are canted in this canting world, the cant of hypocrisy may be the worst, but the cant of criticism is the most tormenting." There is no cant of criticism so tormenting as that which calls itself "the higher criticism," and which, professing to be gathering with Christ, scattereth abroad. The most unsatisfactory part of the lame and impotent conclusion arrived at with regard to the two Professors is that they are encouraged to add to the cant of criticism the worse cant of hypocrisy; and while they have abundantly shown their departure from the doctrines which the Free Church holds as fundamental, they are practically exhorted not to teach what they are known to hold, or to teach that which they are known not to believe.

> Oh wad some power the giftie gie us,
> To see oorsels as ithers see us:
> It wad frae mony a blunder free us,
> And foolish notion.

This is how the "Peace, peace! when there is no peace" policy is described by Professor John Stuart Blackie.

> On the one hand, the Assembly could not stultify themselves by casting out a man from a seat to which they had quite recently appointed him with full knowledge of his character and views, and on the other hand, the extreme party in the north did not feel themselves, either in public sympathy or in pecuniary power, strong enough to separate from the great body of the church to which they belonged, and constitute themselves into a distinct body of a more exclusive stamp. Accordingly, no doubt under the direction of Principal Rainy, who is a practised diplomatist, a middle course was adopted, which may be put into rhyme shortly thus:—
>
> You've done a bad thing: but you're not
> A bad boy: this time you go free;
> But if your tongue you dare to wag
> Again without a Dingwall gag,
> You'll get a flogging for your fee.

Or, in plain prose, the Rev. Marcus Dods was dismissed from the bar with a solemn warning to beware of interpreting any passage of the Bible in such a way as to contradict the words of the Westminster Confession, and, above all things, in his teaching to eschew any expression that might fret the skin of the Dingwall theologians. That Professor Marcus Dods will know how to do this we entertain no doubt; a wise man who speaks wisdom to fools all round is flinging pearls before swine; the liberal and truly Christian atmosphere which a man like Dr. Dods habitually breathes will be quite sufficient to redeem the young theologians of the rising generation from the worship of fossilised creeds without going formally to war with the champions of an outlived orthodoxy; and the wise policy of all who feel themselves called upon to attack antiquated bigotries is to undermine them quietly, not to assault them with observation.

The fling at Principal Rainy's diplomacy comes badly from one who advocates as a "wise policy" what might be more truly defined as unscrupulous hypocrisy.

CONTINENTAL & FOREIGN NOTES.

ETHIOPIA is being colonised by Italians. The scheme has for some years been a subject of interest in Italian official circles.

THE GREEK CHURCH has its Missionary Society, which was founded about eleven years ago, under the patronage of the Empress of Russia. Its work in the less populous regions of the Empire includes much aggressive effort among the pagan races of Siberia. In Japan there is a vast machinery, and apparently much success has attended the work. In Europe the schools of the Society have done a good deal to counteract the Mohammedan propaganda.

THE ANTI-JEWISH MOVEMENT IN GERMANY is finding less favour in some circles. The proceedings of the Protestant Social Congress indicate a complete change of opinion on the part of some who formerly symyathised with the Judenhetze. Dr. Harnack, Professor of Theology at the University of Berlin, exclaimed, "Let us endeavour to gain the affection of the Jews who have been so long down-trodden by us." Similar sentiments were uttered by other influential speakers.

GERMANY. — Herr Bachstein, Romish curate at Griefswald, has just publicly joined the Protestant community. Formerly a very ardent Ultramontane, he arrived at a knowledge of evangelical doctrine by the casual perusal of two pages of Luther's Smaller Catechism.—A Young Men's Christian Association has been founded at Hamburg with Baron Oertzen at its head. A house has been bought for the use of the members, the Berlin Association having shown much sympathy, and rendered valuable aid.

LEPROSY IN RUSSIA.—Leprosy is a scourge which weighs heavily upon thousands of people in Russia. By degrees efforts are being made to study the disease and alleviate the sufferings of its victims. A syndicate of noblemen has been formed at Dorpat, in Livonia, with the object of devising means for the isolation of lepers in the Russo-Baltic provinces. The large property holders of Livonia have placed at disposal two farms, one in Rennal and one in Stackeln, where hospitals will be erected, one for incurable, the other for curable cases.

SWITZERLAND.—Mission services are not so common in this land as in England. Nevertheless, they are being used more frequently than hitherto. If the sheep will not come to the shepherd, then the shepherd must look up the sheep. Recently a series of special meetings was held at Berne, organised by the two Methodist churches. Three pastors and two evangelists conducted the proceedings, and a very favourable impression was made upon the classes of people who are outside the churches. Night after night the audiences increased, the poorest of the poor being largely attracted.

FRANCE.—During the last fifty years the number of culprits under nineteen years of age has increased 140 per cent., and the number between sixteen and twenty years of age 240 per cent. Public-houses have increased, also alcoholic madness. Dens of infamy are more numerous than ever; the birth rate shows a terribly suggestive decline; filthy novels and immoral prints pour from the press. All these signs emphasize the great need of France for the Gospel of Christ, and as the efforts are being made to supply that need, so the people show an encouraging readiness to hear, and signs of better times in store are being multiplied.

EVANGELISATION IN FRANCE.—Describing work in and around Barbezieux, Charente, M. Duproix states that during last winter he engaged in evangelistic work in nineteen communes, and organised thirty-eight meetings. In one district a Roman Catholic curate made several attempts to create disturbance, but no one would second his endeavours, which rather resulted in larger audiences assembling than otherwise would have attended. During the various missions 85 Romanists abjured their old form of faith, and ranged themselves in the Protestant ranks. There is a growing conviction in the Reformed churches of France that if the Gospel could be proclaimed throughout the land at the present time, there would be a great accession to the Protestant community. The people are, in large numbers, thirsting for that peace of mind which the Papal system cannot give them. Christ alone will satisfy their craving. The numerous audiences which now attend Protestant lectures and addresses, and the eagerness with which the Holy Scriptures are accepted by the people, are very encouraging indications.

REV. DAVID KERR CROSS, M.B., C.M.,

Of Nyassaland, Central Africa.

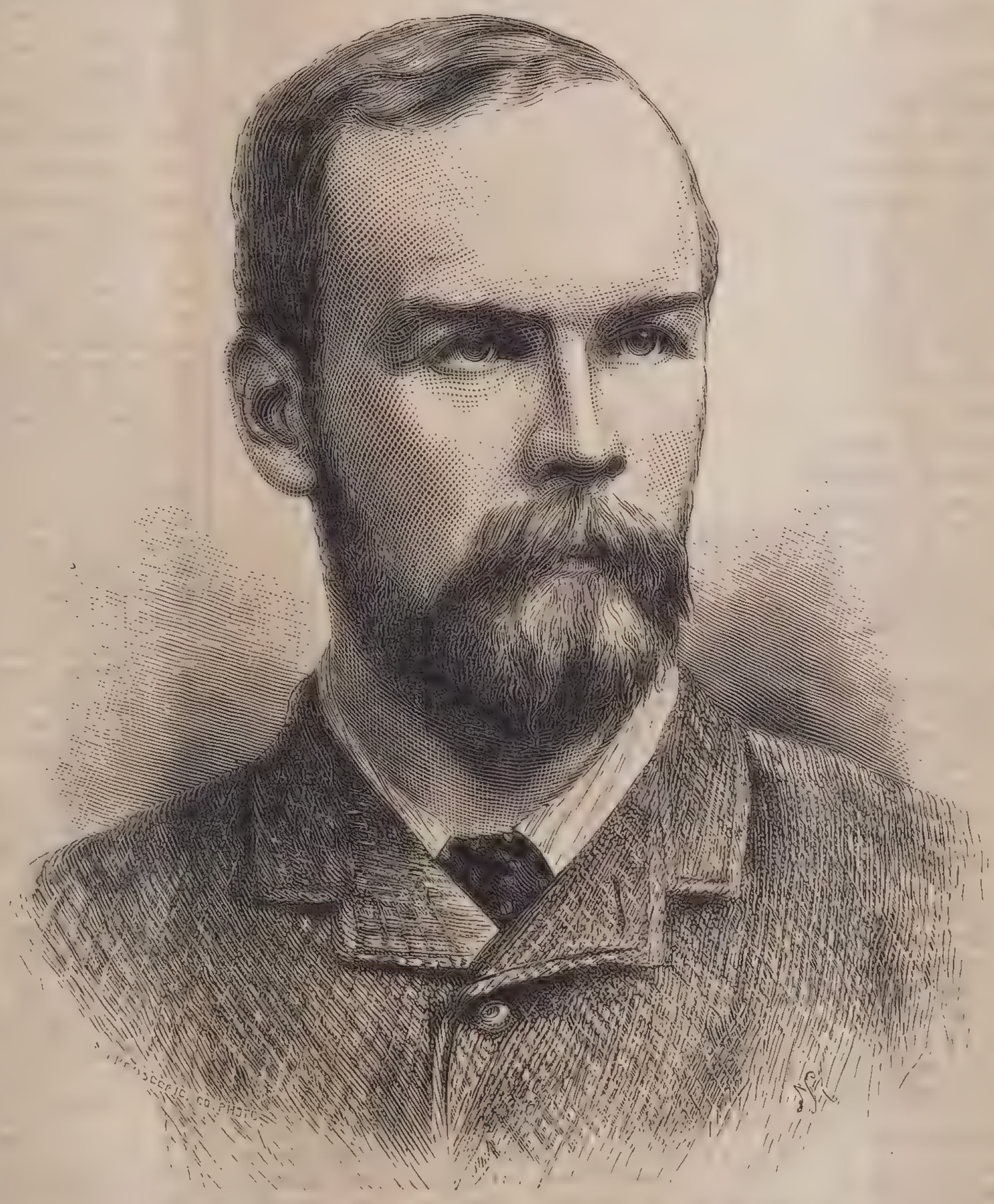
THE subject of this sketch spent nearly all his boyhood, and received his education, in Glasgow. While yet in his teens he took an earnest interest in home mission work. He was one of the leaders of a band of youths in the Barony Free Church, several of whom are now successful Christian workers. He owed his interest in Africa greatly to the influence of his Bible-class teacher, Dr. Black, one of the two first medical missionaries at Livingstonia.

When Dr. Black died, David Cross formed the desire to take up the standard that had fallen from the hands of his much-admired teacher. He accordingly began the study of medicine. He was a successful missionary for two years in Blochairn Free Church, and then for four years in the territorial mission of Pollokshields Free Church. Though a missionary during the whole of his University course, he gained some of the highest honours in his medical classes. He is one of those resolute Scottish youths who have achieved a University education by their own unaided efforts. Like Livingstone, in whose footsteps he has followed, his heart and life were largely moulded by a Christian mother, who was taken to her rest soon after he had started for Africa.

He reached Lake Nyassa in 1885, and in 1886, along with his young wife, the late lamented Rev. J. A. Bain, and Mr. MacIntosh, a missionary artisan, he settled at the north end of the Lake, which was then the most advanced mission outpost in that part of Africa. Of these four, he is now the only survivor. His wife was taken from him in less than four months after their marriage. She was the daughter of Mr. James Gibson, of Rednock Glasgow, and was a noble-hearted missionary. She had gladly resolved to surrender the comforts of a wealthy home that she might offer herself for the mission field, and was for some time under training for her chosen work.

Dr. Kerr Cross has attracted much attention of late by his heroic services as a non-combatant in the war between the African Lakes Company and the Arab slave traders. The leaders of that heroic little band of Britons, whose numbers during two years of warfare ranged from three to twenty, have warmly acknowledged that but for his skill and encouragement they should have had to retire from their post. In the end of last year the Arabs signed a treaty in favour of the white men. During the war Dr. Cross offered his services also to the wounded in the Arab stockade.

Dr. Cross is now enjoying a well-earned furlough. He has done something to narrow the circle of the "unexplored" in the heart of Africa. He is the first white man who has stood on the shores of Lake Rukwa, which lies about 150 miles N.W. of Lake Nyassa; and he has increased our knowledge of the watershed of the Congo and Zambesi. He has also brought information which has been appreciated by our Government at this crisis in Africa's history.



(From a Photograph by the London Stereoscopic Company, 54, Cheapside, E.C.)

He has a very favourable opinion of the country and the people in his African diocese. The earth there yields three crops in the year, and is rich in minerals. The traveller can walk for twelve hours under the almost unbroken shade of fruitful bananas, and amid great pastoral wealth of every sort. The soil is well watered and free from fever, as it is some 5000 feet above the sea-level; and it is likely to become the health resort for Central Africa. The people are free, kind, fairly honest, brave, and vigorous; the men are usually not under six feet.

These simple children of nature are capable of generous gratitude and loyalty to the white man, whom they love as their friend, and even reverence as a miracle-worker for what seem to them his superhuman cures. They positively do homage to the medical missionary as a god in human form. When Mrs. Cross died a great company of the chiefs came to sympathise with the mourner. Like Job's friends, they sat from morning till evening and never spoke or moved, and then retired softly and slowly in the twilight. They know the gift, and even the proprieties, of sympathy. Dr. Cross has thus, like Livingstone, discovered that the African heart has, amid all its darkness, many noble qualities, which, when sanctified, might make great Christians—namely, a wonderful quickness in discovering and appreciating real worth, goodwill to those worthy of it, noble loyalty to a true leader, and readiness to be won by Christ-like men, and to receive the Gospel from their lips. There is among them "the making" of men like Livingstone's "faithfuls," Chuma and Susi.

During the war Dr. Cross sometimes had 1000 blacks at a religious service under a tree. At Bandawé, to the south, Dr. Laws has some 3000 or 4000 children at school. Young Ethiopia is eager to get the key of knowledge into his hand, and can learn to read in six months. Dr. Cross, like all missionary pioneers, is reducing their language to writing, that he may give them, first of all, the Word of God in their mother tongue. He is at present translating the Gospel of Luke. The banana groves there are often vocal with the music of our favourite hymns.

Altogether Dr. Cross's story is among the freshest and most inspiring one could hear. He has two burdens—the desire to carry the Gospel to the Africans, and to deliver them from the black-hearted slave-hunter, who is the reproach of humankind. He has witnessed horrors like those which made Livingstone feel as if he had been in hell, when he saw the people in the market-place of Nanyuema, under the fire of the Arabs, "throwing their arms aloft as if appealing to the great Father above." The price of a young woman there in her prime is an old flintlock gun which was once used by our soldiers in defending British liberty.

O Lord, how long!

A Nyassa boy can be clothed, and housed, and fed, and educated, for £2 a year. Surely there is no other corner in our little planet

where money goes so far. One may read in the opening pages of Dr. Livingstone's life that, when he lay under the paw of the lion, wondering what part of him the lion would eat first, his life was saved by his native helper, whose salary had been provided by a minister's wife who had been moved by Livingstone's story. Who can tell but some of these boys may yet become the Luthers, the John Knoxes, the Wesleys, the Whitfields, of Nyassaland.

Ethiopia is now hasting "to stretch out her hands unto God," and unto us. By our great travellers and missionaries she has been brought so near us that we can almost see her outstretched arms with the cruel fetters upon them, and hear her imploring cries. Now is the time to extend a helping hand to her. The meeting of the two hands —hers and ours—may be as life from the dead to that most interesting and cruelly wronged race.

FRIENDS' YEARLY MEETING.

IN aiming at brevity last week, I was not clear on one point. When stating that "for perhaps 150 years there have not been so many accessions to membership as during the past year," I should have added *in any single year*—though this is probably understood.

To return to the Yearly Meeting itself, the interest did not lessen as it proceeded, and the evening meetings were of a very enthusiastic character. The reports from the six Northern Quarterly Meetings showed much and increasing work on hand. Last year a high-class school was opened near Reading, to supply a first-rate education, and prevent leakage through the influence of similar schools under Church of England teaching and patronage. Now the education of the artisan class joining the Society is claiming earnest attention, and is to be discussed with a view, if possible, to settlement next year.

Friends have always regarded a solid education as indispensable in maintaining the true position of the Society. Unlike any other Church, the women hold their Yearly Meeting concurrently with the men's; and not unfrequently visits are interchanged. Such times are often exceedingly solemn. A Friend has a "concern" or "burden on the heart" for the other Meeting. Leave is asked, and generally obtained, and a time fixed. The Friend under concern comes in, accompanied by two or three others, and a period of silent prayer ensues; then the burden or message is delivered, and the Friend retires. Its import is sometimes taken up and considered. Thus, two or three years ago, a lady's heart was moved on the subject of peace, and extensive action followed its earnest consideration.

This year a lady opened the burden of her soul to the men on behalf of the cultured and wealthy classes longing for the rest she had herself found among the Friends. Knowing "the heart of a stranger," and the strugglings for light and life widely felt among them, she besought the Yearly Meeting to meet the need. Herself moving in the highest circles, her appeal had great weight, and doubtless ere long the Society will somehow bring its great principles more prominently before those tossed on the sea of doubt, and longing for a haven of peace and rest. Free from all priestcraft and ceremonialism, and recognising the real presence of God in man, it unites rich and poor alike to Him who stands and knocks at the door of every heart, and when admitted makes all truly happy. The women's Yearly Meeting had several visits from men under concern, and gave much consideration to work among prisoners. Memorials of a number of deceased Friends were read, in each case evoking kindly comment. The Continental Committee's report told of service for Christ in fields far apart, and conflicts and victories in many parts of the world.

On Monday evening the largest house was crowded at the Foreign Mission meeting. The gratifying fact was announced that the income last year was over £15,000, and that we have fifty-three English Friends in the foreign field. John T. Dorland reported work at Brumana, on Mount Lebanon; Ellen Nainby could tell of eighty or a hundred zenanas open to her and her friends at Hoslumgabad, in India; and Frederick Sessions gave a powerful description and appeal regarding Central India. Henry Stanley Newman spoke of March 3 as a red-letter day in China, for then the Friends' Mission had a splendid inauguration at Chun-King, the head of the robbers and the chief of the beggars being among the guests.

Large as was the Monday evening gathering for Foreign Missions, that on Tuesday was larger still on Home Mission work. The venerable Isaac Sharp, in the chair, gave a touching account of the origin among Friends of both home and foreign mission enterprise; and the speakers that followed showed at once their earnestness in the cause of Christ, and their loyalty to the Church of their choice and love. They were Jonathan B. Hodgkin, Darlington, and J. Fyfe Stewart, London; the Secretaries; Howard Nicholson, of Hart's-lane, London; Isabella Young, West Hartlepool; George Ash, Gloucester; William Henry Wilson, Cumberland; and Doctor Hessenauer, of the new East-end Mission. The meeting was felt to be the best perhaps yet held, and not a few home missionaries added to the staff are hoped for as a result. Notwithstanding removals from ill-health and other causes, the staff enlarges year by year, and "yet their is room" for more.

Wednesday evening was set apart for the annual meeting of the "Friends' Temperance Union," and a very enthusiastic and splendid gathering showed the grip this great subject has on Friends. The president and chairman, John T. Grace, of Bristol, launched it well; Joshua Rowntree, M.P., Wm. Jones, and Henry Wigham, as well as Mrs. Barnes (from New York), sustained the interest to the close. A united meeting of young people on Thursday evening, at the request of John T. Dorland, brought the outside meetings to a conclusion, and, we cannot doubt, far-reaching results will follow. Many have confessed the blessing received.

In the Yearly Meeting the subject of peace was eloquently dwelt on, and a delegation appointed to the coming Conference in London. The monthly publication, *Messiah's Kingdom*, is reaching the editors of influential papers, and helping to turn the current of public opinion into purer channels.

The annual gathering has been felt to be one of the most favoured and helpful for many years past, and thankfulness and hope have widely prevailed.

Cardiff. WILLIAM HOBSON.

MEDICAL MISSIONS.

THE second annual missionary meeting of the St. Bartholomew's Hospital Medical Missionary Society, was held on May 29, at the Hospital. There was a good gathering, presided over by Dr. R. THORNE THORNE.

After the financial statement of the preceding half year had been read by one of the secretaries, the members had the pleasure of listening to a most interesting address by Rev. J. C. HOARE, who has been labouring for fourteen years in China under the C.M.S. He began by showing an idol—the Chinese god of medicine—and forcibly contrasted the spiritual and medical condition of the people with that of those at home. The hospital at Ning-po, where he had been working, had only been opened about four years, the medical aid being given by the doctor of the port. It was used for reclamation of opium-smokers, and for general surgical practice. He brought forward four very strong arguments as to the help that medical work is to the missionary work; these were that—(1) The hospital was a place to which those with diseases in the various towns through which the missionary was travelling could be sent; (2) openings were made for work for God in many homes where otherwise no missionary could enter; (3) many conversions occurred in the hospital itself while the sick were being treated; (4) through those converted in the hospital the Gospel spread widely. He ended by an earnest appeal to those present to give up their lives to God for mission work.

Dr. CHURCHER, of Tangier (North Africa Mission) spoke, alluding to the moral and physical degradation of the Moors through sin and disease. He was confident that medical missionary work would be the only means of opening up certain parts of Morocco to the Gospel, which is the power of God to salvation.

The secretaries of the Society are Messrs. W. McAdam Eccles and J. Ll. Thomas, St. Bartholomew's Hospital, E.C., who would be pleased to forward any particulars of the work to any desiring the same.

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.—Carried on quietly and unostentatiously, this work continues to enjoy God's blessing. Itineration is still a means of much good, while by the circulation of Gospel portions and religious books many doors are opened. The sixty-ninth annual report truly says: "Ireland is now open largely to receive the missionaries of 'the truth as it is in Jesus.'" The Society's work is not only widespread but distinctly special in character. Speaking the truth in love, agents open the Scriptures in peasants' houses and on the wayside to those who otherwise would remain in spiritual darkness; going throughout the country, and working under the superintendence of zealous supporters of the Society, they carry Gospel light into some of the darkest places of the island. We join the committee in commending the work to the sympathy of all who have at heart the glory of God and the welfare of Ireland. The secretary is Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

Gathered Gold.

WHOM SHOULD WE FEAR?

To FEAR the censures of men, when God is your judge; to fear their evil, when God is your defence; to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious.—*Jeremy Taylor.*

THE SABBATH.

Oh! day of days! Shall hearts set free
No "minstrel rapture" find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays.

Keble.

STRENGTH IN WEAKNESS.

God works with broken reeds. If a man conceits himself to be an iron pillar, God can do nothing with or by him. All the self-conceit and confidence has to be taken out of him first. He has to be brought low before the Father can use him for his purposes. The lowlands hold the water, and, if only the sluice is open, the gravitation of his grace does all the rest, and carries the flood into the depths of the lowly heart.—*Alexander Maclaren.*

THE DAY OF JUDGMENT.

Welsh Hymn (translated).

Ten thousand glorious wonders
Shall greet the morning ray,
When earth's storm-beaten children
Shall wake to endless day;
All clad in robes of whiteness,
And crowned with fadeless bloom,
In their Redeemer's likeness
Ascending from the tomb!

Behold! the day is coming
In which our faith to test,
To see who have the substance,
And who on shadows rest.
Lord, let my soul unworthy
Be sealed by Thine own hand;
The one, the only token,
The final test will stand.

"IT IS WRITTEN."

Jesus has taught us the use of the Bible in self-defence. The Captain of our salvation girded Himself with the sword of the Spirit. You will be mortally wounded if you are not able to parry the strokes of the enemy. Search out the meaning of God's Word, and what you know use. There was great vehemence in the words of Jesus. He was not content to parry the stroke; He cut with the edge of the blade. And the wounds He made have not healed to this day.—*Thomas Champness.*

"PRAY WITHOUT CEASING."

What the key is to the watch, that prayer is to religion; it winds it up, and sets it agoing. It is before other duties in regard of opportunity for its performance. A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company, can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the fields with Isaac, he may pray when no eye seeth him; if he be waiting at table like Nehemiah, he may pray when no ear heareth him. If he be in the mountain with our Saviour, he may pray; if he be in the prison with Paul, he may pray; wherever he is, prayer will help him to find God out. Every saint is God's temple; "and he that carrieth his temple about him," saith Austin, "may go to prayer when he pleaseth."—*George Swinnock.*

Notes from Cambridge.

ON Wednesday evening, May 28, Mr. J. C. Swinburne-Hanham, hon. secretary of the Cremation Society of England, delivered a lecture in the Guildhall upon "Cremation." He based his arguments mainly upon cremation being better for health, doing all that burial did without leaving behind it its evils. Professor Mayor presided.

In view of the approaching sea-side services of the Children's Special Service Mission, efforts are being made to obtain Christian University men. The C.S.S.M. put it before University men in a meeting last year, that they wanted "men who are *saved*, and *who know it.*"

I have before me the report of the Cambridge Refuge Home, founded and supported by undergraduates. They have a matron who has a wonderful influence in the Home by her life. There have been several cases not only of truly reformed life, but of really changed hearts. Severe lines are avoided, the committee believing that love rules without law.

CHRIST'S COLLEGE.

This College has an open-air mission in Chesterton, a suburb of Cambridge; also a mission to tramps in Barnwell during the winter months—a work very much needed. A service is conducted also in Barnwell for children, by a Christ's man.

On Wednesday morning the College prayer-meeting is held, and on Saturday evening there is a Bible-reading for the members of the College.

Among the Christ's men who have joined the C.M.S., we notice the names of Revs. H. C. Milward, M.A., N. India; P. K. Fyson, M.A., Japan; J. A. Robinson, M.A., Niger; E. A. Douglas, B.A., Christ's and Ridley, Tinnevelly. Missionary bishops include Right Revs. Dr. Gell, Madras; Dr. Cheetham, Sierra Leone; Dr. Sweatman, Toronto.

SUMMER OUTINGS.—Only those who have to live the whole year through in the heavy atmosphere of London life can fully realise or properly estimate the boon of having a day's outing in the country, in one of the sunny months from May to September, and by no class of London's perennial dwellers is such a privilege more highly appreciated than by its working girls. Several friends have during the past few years kindly invited the residents of the various Homes for Working Girls to their country or suburban residences, giving them free access to their grounds or meadows, and generously providing meals for the day; whilst others have borne the expense of sending a number of them for "a day at the sea-side." Now that the summer months are near at hand, after a long and trying winter, it is earnestly hoped that some of those who have it in their power to thus give a day's holiday to some of London's toilers, will remember its working girls and young women. Any communication on this subject, on behalf of those living in the nine Homes for Working Girls in London, will be gladly received by Mr. John Shrimpton, honorary director, Westminster-chambers, 3, Victoria-street, London, S.W.

Tracts and Scriptural Portions, in Italian, are needed for distribution among the hundred Italians employed at the quarries near Bodmin, Cornwall. They may be sent to Mr. G. E. Pearce, Free Library, Camelford, Cornwall.

Mrs. Reaney's Convalescent and Holiday Home, Blackpool.—SIR,—Kindly allow me to correct an impression that the work connected with my Convalescent and Holiday Home, Blackpool, will be in any way affected by my removal from Manchester. The Home has already proved the means of blessing to many, and will continue on the same footing as heretofore. It is entirely unsectarian? During the next few months I hope to be in residence, and shall be glad to receive application from those who would like to share in the advantages it offers to such as are in search of rest.

Yours, &c., ISABEL REANEY.

Cavendish House, Wellington-road, South Shore, Blackpool.

NORTHFIELD SUMMER SCHOOL.

MR. MOODY has secured the services of Rev. W. R. Mowll, M.A. (of All Souls' Church, Langham-place, W.), to address the students who will gather from the various European and American Universities this month and next at Northfield.

Mr. Mowll is well suited to the task. Himself a graduate of Cambridge, he understands the difficulties, and appreciates the advantages, of college life, while his fine physique, his powerful character, and genial manner, will, we doubt not, make him as popular with young men there as here.

But there are other and more important qualifications that Northfield requires, and in these Mr. Mowll is not lacking. He is one of those men who knows what he believes, believes it heartily, and declares it with a boldness that defies all comers. We confidently expect that his visit to Northfield will prove a great blessing to those who hear him.

LONDON AGED CHRISTIAN SOCIETY.

THIS Society endeavours to see that, as far as possible, not a single aged believer is destitute of the things necessary for the body or the soul. If Christian sympathy should be excited by any suffering, it undoubtedly ought to exert itself in aid of the poverty of the hoary head found in the way of righteousness. Last year the number of the pensioners was 195, and there are now eighteen approved candidates awaiting for admission. The balance-sheet unfortunately shows a deficit of about £70.

Sir A. LAWRENCE, the chairman of the annual meeting last week, said that, so far as years were concerned, he was qualified to speak for his aged friends. Eighty summers had passed over his head. He would urge them to believe, even from his own experience, that blessed are those who put their trust in Christ.

Rev. F. A. C. LILLINGSTON, in an excellent address, advocated the claims of the aged on Christian sympathy and assistance. He enumerated the various ways in which the aged Christians, even though in straitened circumstances, can cheer, encourage, and direct younger persons who have to sustain the burden and heat of the day in the Master's work. King's messengers were these pilgrims, with rich blessings for us in their one hand, but with the other hand empty, to test our fidelity to the Lord of all, in giving to them of our substance. Mr. R. W. DIBDIN having spoken, Rev. H. W. WEBB-PEPLOE deprecated the selfishness of Christians who attend meetings that give promise of being entertaining, and absent themselves from gatherings calculated to promote the best interests of humanity. A felicitous exposition by Rev. THOMAS KEANE was given on a number of texts enjoining kindness to the poor, and Mr. G. L. DASHWOOD instructed the old people with a lecture on some street advertisements.

The address delivered to the pensioners was by Rev. A. H. DELME-RADCLIFFE, who based his remarks on Gen. xxv. 8: "A good old age"; and the general treatment was helpful, hopeful, and strengthening. At the close Rev. G. F. WHEDBORNE attributed the public neglect of this most deserving Society mainly to the fact that it was not more generally known; he appealed strongly for exertion on the part of individual Christians in doing all in their power to remove this obstacle to its wider usefulness.

THE ANTI-SLAVERY CONFERENCE has just completed the regulations for the suppression of the slave trade by land and sea, and the rules for the regulation of the traffic in arms and spirits. There only remains now the question of the import duties. A speedy conclusion is most desirable, otherwise it is possible that political complications may mar the exceedingly laborious work which has been accomplished.—*Times.*

SPURGEON.

SPURGEON, that pregnant mother-wit of thine
Still thrills the world to laughter and to tears—
Tears that lure soul-wrecks through the briny years,
Laughter that makes Doubt's mist-rolled ice-peaks shine!
Thy honest tongue's a magic looking-glass,
Where lost men find themselves *themselves* once more,
And rend with scorn the masks long years they wore,
And bless again blue heavens, and green, green grass.

Thine is a rugged, manly, royal soul—
Like some bold crag suffused with waterfalls,
Veiling in rainbow spray the thunder-roll
Of torrent voices and their trumpet calls!
Thy mighty, artless bow of common sense
Drives shaft-like home God's Whither and God's Whence.

CHARLES A. FOX.

THE CHRISTIAN COMMUNITY.

THE annual meeting of this Society was held in Exeter Hall last week. Mr. F. A. BEVAN, in his presidential remarks, said that while it knows no faltering and is always ready to take up new work, it keeps steadily to the old lines. There is much to be thankful for in reviewing the work for the year. There are 400 voluntary workers, men and women, who freely give their spare time to the labour of winning souls to Jesus. Even the physical work they undertake is enormous. Fifteen thousand persons are visited every week in eighteen workhouses, infirmaries, and casual wards. Three thousand lodging-houses are visited weekly. Eight mission halls, a home for working girls, and twenty open-air stations are sustained by the Community. Shelter to the homeless, food to the hungry, outings for children and adults, are provided, on no sparing scale.

Rev. Dr. TYLER said he was afraid that greater efforts were made to get people to come together than to preach the Gospel fully and faithfully. The great principles must not be neglected—repentance towards God, and faith towards the Lord Jesus Christ. What particularly struck Rev. PEDR WILLIAMS was the many-sided usefulness and evangelical character of the Community. Rev. GORDON J. H. LLEWELLYN said that whatever measure of grace they had experienced in the past was an encouragement for the future.

Mr. GEORGE WILLIAMS said the preaching of the Gospel was powerful when the heart of him who proclaimed it was full of the Holy Spirit. Touching on the origin of the work of the Christian Community, he said they were indebted to the French believers for much. Why, then, could they not now, after many days, send directly among the French people living in London some of the bread of life that Frenchmen gave to our ancestors many years ago? Let there be steady evangelistic labour among French residents in London, not confining it to the East of London. The expenditure of the Society somewhat exceeded the income last year, but before the benediction was pronounced, it had been almost met by contributions.

THE CUSTODY OF CHILDREN.—In a Bill dealing with the custody of children the Lord Chancellor proposes to enact that, where the parent or guardian of a child applies to the High Court for a writ or order for the production of the child, and the Court is of opinion that the parent or guardian has so conducted himself that the Court would refuse to enforce his right to the custody of the child, the Court may in its discretion decline to issue the writ or make the order.

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AGED CHRISTIAN BLIND.

THE tenth annual meeting of the North London Homes for Aged Christian Blind Men and Women was held on Thursday of last week in the Jubilee Hall, on Hanley-road. There were many friends of the institutions present as well as a large number of blind persons. At present there are fifteen male and fifty-three female inmates in the Homes. The receipts for general maintenance fell short of the expenditure by about £170. There is a debt of some £1700 on the building fund, and it is much desired that this be entirely extinguished before the end of 1892 when Rev. H. Bright, the founder of the Homes, attains his jubilee. The committee warmly commend the maintenance deficiency, and the general debt extinction project, upon the generous consideration of the Christian public.

Mr. ARTHUR MARSHALL, who occupied the chair, commended the work done by the Homes, complimented the well-directed efforts of Mr. and Mrs. Bright, and considered the indebtedness trifling in view of the great tangible results that have been achieved. Mr. H. J. WILSON thought the public conscience is becoming more alive to the claims of the blind. The workhouse is no place for them, though many are now there. It is a matter of regret that, whilst the Homes can give accommodation to twelve more inmates, the condition of the funds prevents the vacancies being filled. Rev. J. R. WOOD, who has done much to promote the institutions, spoke eloquently of the benefits they confer. Rev. CHARLES BROWN said that the Homes are carrying on the work which Jesus began on earth, and which He would have all his followers continue.

Mr. F. A. BEVAN delivered a long and inspiriting address. Poverty combined with blindness should touch every heart. Comforts to the aged are in reality necessities, in order to make their declining years easy and bright. Those who minister such comforts accomplish things more pleasing in the sight of God than those who perform deeds called great and grand by the world.

After happy speeches had been delivered by Rev. W. Pierce and Mr. W. O. Clough, Rev. A. G. GRISWOLD addressed the blind who were in attendance, and especially the inmates of the Homes, illustrating how obedience to the command of Jesus "to love one another" would make their lives pleasant and cheerful in the conditions in which they found themselves.

UNION HALL MISSION.—Meetings were held on Whit-Monday, in connection with this Mission. The open-air services in Regent's Park, and in the streets, had many attentive listeners to the Gospel. The closing service of the day in Union Hall was of a very charming character. Several addresses were given, and at the close anxious ones were dealt with. I am hoping to use the three Gospel tents this summer if means are supplied. I would ask the prayers of the readers of THE CHRISTIAN that this work, which has been so remarkably owned of God, may be continued with earnestness and vigour during the summer months.

ROBERT BILKE.

Abergeldie, Greenhill Park, Harlesden, N.W.

THE MARTYRS' MEMORIAL HALL, DARTFORD, was opened on Wednesday, last week, the ceremony being entrusted to Colonel Sandys, M.P. The total cost of the building was £1638, all of which had been raised, so that the Hall is free from debt. Already some subscriptions have been received towards the sum of £200 required for furnishing the place. The several speakers dwelt upon the special testimony which the Hall is to represent and promote as a centre for the diffusion of Protestant truth. The prevailing indifference as to the blessings of the Reformation was much deplored, and the need for vigilance, lest Romish enroachments should lead to the loss of our civil and religious liberties, was emphasised. Local speakers and visitors—including Mr. T. A. Denny, the Dean of Achonry, and the Hon. P. Carteret Hill—alike delivered stirring addresses.

Obituary.

PROFESSOR J. H. KURTZ.

THE death is announced of Dr. J. H. Kurtz. Born in 1809, he filled the professional chair of Theology in Dorpat University from 1850 to 1870. He gave special attention to Old Testament studies and Church history, and in both these spheres he wrote works which have attained a high place in the esteem of Christian scholars.

MR. JOSEPH WATSON, OF PETERSHAM, N.S.W.

By the death of Mr. Joseph Watson, at Petersham, New South Wales, in February last, the Congregational Church of the colony loses one of its oldest and most respected members. Though living quietly and unostentatiously, he managed to do a vast amount of good. He was born in England in 1814, and received into the Christian church at Camberwell when a young man.

PASTEUR MOUCHON.

The Reformed Church of Lyons has recently lost its most distinguished pastor, M. Hippolyte Mouchon. As a young man he studied theology at Geneva, and for some time held a ministerial charge at St. Hippolyte-du-Fort, in the Cevennes. Called to Lyons, his native city, he developed great powers as a preacher. His ministry there extended over a period of twenty-three years; he was much beloved for his warm-hearted generosity and frankness of manner. M. Mouchon was the author of several works, expository and educational. Broken down in health, he sought rest at Geneva, and there expired, aged fifty-six. His death leaves another serious vacancy in the ranks of French Protestantism.

Personalia.

Rev. Vine Hall, whose life was despaired of last December, resumed his work at the South Congregational Church, Scarborough, on Sunday last, preaching to large congregations.

Mr. Herbert R. Francis, who was recently severely injured through a gas explosion in his house, writes: "I desire to record with thankfulness and praise to the Lord my speedy restoration to health." Mr. Francis is to preach each Sunday this month at Eccleston Hall, near Victoria Station, S.W.

Mr. W. J. Lewis, we are glad to learn, has partially recovered from his long and severe illness. He writes from his residence at Ryde to thank our readers for the prayers offered on his behalf. First laid prostrate with the influenza, then with nephritis, congestion of his only lung following, and this succeeded by pleurisy, he regards his recovery as nothing less than marvellous. He is still very weak in body.

Father Chiniquy.—A report having been circulated, in Roman Catholic circles, to the effect that Father Chiniquy had become an Atheist and then died, a London lady wrote for a contradiction of the falsehood. Father Chiniquy, writing from Ste. Anne, Kankakee co., Illinois, said: "Though eighty years and ten months old, I travel in the United States and Canada, and lecture almost every day, with as much ease as when thirty years old. By the good mercy of God my eyes are still good, my hands do not shake, my steps are firm, and my lungs excellent. Far from being dead in a state of Atheism, I am at work to build a church for one of the many congregations of converts who have lately broken the heavy and ignominious yoke of the Church of Rome. This year my work has been more prosperous than ever, upwards of 500 converts being the blessed fruits which the good Master has granted me to reap in his vineyard during the last twelve months."

KILBURN HALL was the scene of pleasant and profitable gatherings on Bank Holiday. At the afternoon meeting, which was well attended, Mr. John Connor gave a stimulating address from John iv. 13, 14. He was followed by Pastor W. H. J. Page, of Chelsea, who paid a graceful tribute to the Wilton House of Rest, in connection with this Mission. He had gone there completely broken down in health, and had derived physical restoration, social enjoyment, and spiritual profit from his sojourn there. After tea, the large hall was well filled for the evening meeting. Mr. Russell Hurditch presided, and Rev. Walter J. Mayers, Mr. Crawley (Carshalton), Mr. W. R. Lane, and Mr. Charles Inglis took part.

For the Young.

THE STORY OF PHILIP.

By T. J. Barnardo, F.R.C.S.E.

In its effect upon my young *protégés* the life of the Homes performs wonderful transformations. It changes even the very expression of their faces. Many a time have I observed lads and girls, the lines of whose physiognomy have undergone a complete metamorphosis in the course of six or eight or twelve months' training. *Exempli gratiâ*, Philip, whose portrait I here present. When I first met Philip in Shoreditch he was positively an ill-looking boy. That ferocious expression which

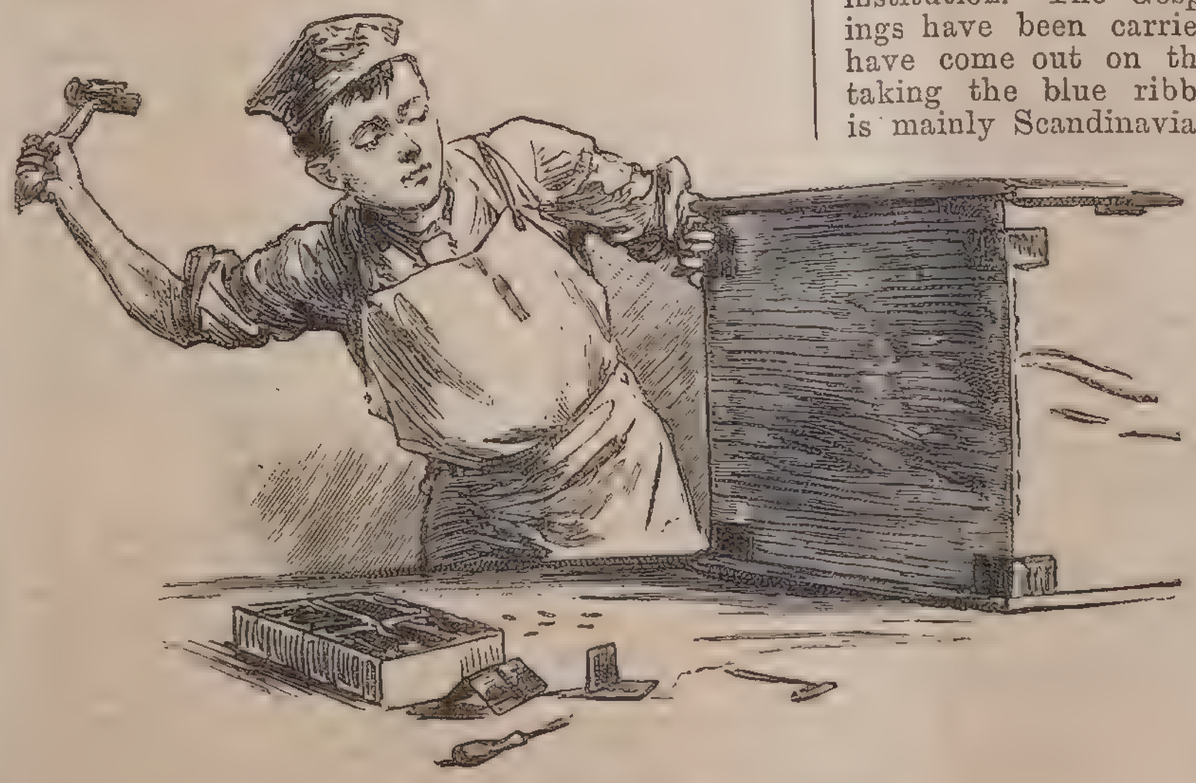
PHILIP LOOKED A "ROUGH."

marks so many street lads was creeping over his face, and degrading its expression. He looked a "rough," and indeed he *was* a "rough," nor was I surprised in conversation with him to learn that he had already had two terms of imprisonment of three weeks each for assault. *How would he end?* He was then nearly sixteen years old; the law could only imprison him as a vagrant or as a criminal. It provided no preventive or reformative agencies to keep a lad of his age from the black incline of crime. Respectability was beginning to look askance at Philip.

The roguish leer upon the fellow's face was even more repugnant to me than the slouching gait, and the appearance of "shirk" and laziness which spoke unmistakably from every rent in this "larrikin's" ragged clothes. His shoeblack box slung on his shoulders was too obviously a mere pretext for idleness, begging, or worse. I was half ashamed to be seen with my boot on his box while, after a scamping fashion, he slowly shined it. A few loafers gathered round us. They talked to Phil in a jocular style, and of me, his customer, patronisingly. I began to think it would be better to make myself scarce, and was glad to know I had nothing in my pockets which these light-fingered gentry, who were pressing closer and closer round me, could abstract. Now and then Phil squirted some tobacco-juice from the corner of his mouth upon the street, with the offensively rakish air of a man who "could an' if he would," and who knew what he was about. At last one boot got cleaned, and the other was half done, when a young fellow thrust his way into the little circle that had gathered round. Immediately recognising me, he called out in a respectful tone, "Glad to see you, Doctor; I'll give you a better shine than him." Some muttered words ensued between the boys, by way of question and answer, doubtless as to my own personality. When once the discovery was made, however, the change that took place in Phil's air and expression could hardly be credited. His offensive jocularity was gone in a moment, his mouth was emptied with a mighty squirt of the unclean mass which he had been chewing, and standing up he gave me a military salute in his best style. I marvelled inwardly; but the explanation was not long in forthcoming.

It seems that Philip had a step-brother, four years older than himself, and that some years ago I had taken this step-brother into my Home, where, after a period of training in decent and industrious ways, he had been placed out in life. *Phil's ambition was to get a similar chance for himself.* He had never had the opportunity of gratifying it; when, lo and behold! here was I before him, no longer an abstract idea, but a concrete fact, whose very boots he had cleaned! "Jack Spratt was my brother; you remember him, sir?" paved the way for a conversation that followed, in which I heard the few particulars just narrated. "He's doin' well, he is. I'd like to get in myself, but I suppose I'm too big." "It is not your size, my lad, that would hinder your admission, but your habits and your character. What should I do with a lad in my Home chewing filthy tobacco, who could not leave off the habit, and who was spitting all about the place? Impossible! I could not allow such a thing." "But, sir," pleaded one of the lads in the crowd, "Phil would give it up, I know." To which Phil added, sheepishly, "I ain't been doin' it long, and its nothin' to me to chuck it up." Thereupon I enlarged on the discipline of the Home, the daily drill, the early hours, how you had to keep clean, to do as you were told, to be civil, and not to use bad words; to all of which Phil listened with a humble air, which I could not think was altogether assumed.

But to make a long story into a very short one, our conversation ended in a new threepenny passing from my possession into that of Phil, who gave it three twists in the air, each time mentally calling out heads or tails, as if to determine his chance of admission, while his face beamed with satisfaction afterwards, as if the omens had been favourable. An appointment was arranged for the same evening, which Master Philip duly kept. Then followed two days' detention in our Refuge, while inquiries were set on foot, and Phil was thereafter duly admitted to the privileges and responsibilities of Home life. Although he was a big fellow, he had to spend a whole month in school to make up his educational leeway, during which his impatience hardly knew any bounds. The lad was boiling over with new energy in his way, and anxious to get to work. He set his heart on becoming a carpenter; bootmaking, which was proposed as an alternative, he dismissed as "too slow for him." Transferred as a half-timer to the Carpenters' Shop (one half the day having still to be spent in school), he turned his faculties with surprising diligence into the new channels thus provided, and



PHILIP IN THE CARPENTER'S SHOP.

six or seven months found no abatement of his desire "to get on." At length one day, inspecting that busy hive of noisy workers, I had my attention again drawn to Phil, who had somewhat fallen into the background of memory owing to the pressure of many duties. I absolutely could hardly recognise, in the quiet, eager, but self-restrained young workman, the *quondam* roving, leering vagabond or ragamuffin, who had cleaned my boots in a questionable fashion under the railway-arch at Shoreditch not quite twelve months before.

Philip is a type, not indeed in the somewhat late stage of a downward career at which I caught him, but in the transformation which the discipline of our Homes effects. I will ask any of my readers to come down when they will to Stepney, and look along the rows of young faces to be seen in the workshops. Although the previous histories of the boys may vary as widely as the poles, no observer can fail to be struck with the peculiarly beneficial result, in a high degree refining, restraining, and reforming, which active industry in mechanical methods has brought about in these young and plastic lives.—*Night and Day.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 8, Gen. xi. 1—9; Mon., June 9, Gen. xii. 1—10; Tues., June 10, Gen. xiii. 1—18; Wed., June 11, Gen. xiv. 8—24; Thurs., June 12, Gen. xv. 1—18; Fri., June 13, Gen. xviii. 1—15; Sat., June 14, Gen. xviii. 16—33.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Tent, Vale-grove, Chelsea, to June 14; Emmanuel Church, West Brixton, June 15—22. Mr. J. S. Tyler, Holmwood, to June 6; West Hartlepool, June 8—13; Morecambe, June 15—20. Mr. T. L. Sayer, Presbyterian Church, Marlborough-place, St. John's Wood, to June 11. Mr. H. W. Pewtress, Enfield Congregational Mission Hall, to June 6. Mr. W. R. Moore, B.A., Ramsgate, June 7—9. Rev. W. S. Standen, Bird's Nest, Dublin, June 17—25. Mr. H. L. Corry de Candole and Mr. R. Callender, St. Barnabas' Church-room, Holloway, June 21—27. Special public meeting at Kilburn Town Hall, June 10, at 7.30; Mr. Joseph Peters will preside.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.—The Dublin branch of this Society directs the work in the province of Leinster. There are only three colporteurs at present for the twelve counties; but, finding ready access to the people, they are able to render cheering reports. During last year they paid 8200 visits, sold 309 Bibles and portions, and 12,958 religious books and periodicals. Many of these visits were paid to Protestant families, but a very large number also were to Roman Catholics, by whom the colporteurs are as a general rule favourably received. The colporteur has daily opportunity of reading the Word and prayer, and of conversing in the homes of the people on spiritual and religious subjects, for it is never lost sight of that the great aim of the Society is evangelism. Until a year ago the branch was simply an auxiliary of the parent Society. It is hoped that under the present more responsible constitution the work will go forward rapidly. The secretary is Mr. Robert Cotter, Christian Union-buildings, Dublin.

SCANDINAVIAN SAILORS' TEMPERANCE HOME.—During last year 2469 seafaring men and 465 emigrants and others passed through this institution. The Gospel and temperance meetings have been carried on as usual, and many have come out on the Lord's side, about 400 taking the blue ribbon. Although the Home is mainly Scandinavian, other nationalities have occasionally been represented within its walls, and £9505 of sailors' money has been sent to their wives and families. This is a very important phase of the work, for, were it not for the financial facilities afforded by the Home, the great bulk of this money would, in all probability, have been squandered in dissipation. Copies of the report for 1889, as well as "A Few Words about our Destitute Seamen," may be had from Mr. and Mrs. Hedenström Welin, at the Home, West-India Docks, London, E.

Evangelistic Notes.

Mr. Herbert Veasey has recently conducted an eight days' special mission in the Gospel Hall, Tavistock. There were several interesting cases of professed conversion.

Ireland.—Misses Bax and Smith have been holding for the past ten days a series of most successful evangelistic meetings in the Assembly Hall, Warrenpoint; much blessing appears to have attended their labours.

Mr. Joseph Clarke has completed a five months' successful mission at the Edinburgh Castle, Limehouse, with much blessing on his labours. He will conduct the services for this present month in the Great Assembly Hall, Mile End-road, where he is a special favourite.

Mr. Henry Thorne.—At the invitation of the Young Men's Christian Association, Mr. Henry Thorne recently conducted a series of Gospel services in Hertford. The Bible-readings were greatly appreciated. Mr. Thorne has a peculiarly happy and profitable manner of comparing Scripture with Scripture, and of bringing out the truths intended to be taught. At the evening meetings several made open confession of their need of salvation, and of their resolution to give their hearts to Christ.

Mr. J. Crofton Rainey is beginning work for the summer at Paignton, South Devon. Open-air services are held on the Green after church hours in the evening. The Gospel tent is to be pitched at Denbury, eight miles off, for a month's mission, commencing next Sunday. Mr. Rainey writes: "The Y.M.C.A. Mission Band goes out into adjacent villages each Wednesday evening. In the holidays we look forward, God willing, to some joyous meetings on the sands with the Children's Special Service Mission. Christian workers and all other visitors will be heartily welcomed."

Mr. H. Maxwell Wright writes from Lisbon, on May 26:—I am just starting for a six months' evangelistic tour in Brazil. As many of your readers are, I am sure, interested in that country, I would ask their prayers. My headquarters will be 104, Rua de St. Pedro, Rio Janeiro.

REV. W. CROSBIE, of Brighton, has accepted a call from the Congregational Church, Park-hill, Nottingham, and is expected to leave Brighton in about a month's time. His departure will be a source of much regret to the whole Christian community in that place.

HOMES OF HOPE (Nos. 4, 5, and 6, Regent-square, Gray's Inn-road, London, W.C.).—Every day very painful applications for admission to these Homes are made, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have made a first false step. Sad tales of suffering and wrong are told by these young women, many of them orphan daughters who moved in a good position, but were left friendless and wholly unprovided for. If your readers could witness the distress and anguish in many cases of those who apply, we are sure it would give them pleasure to aid us in restoring such young women to positions of usefulness. It has scarcely ever happened in the experience of the Committee that the mothers rescued have fallen a second time. We are in urgent need of funds, and any help will be most opportune.

WM. HORNIBROOK, Sec.

HOME TEACHING SOCIETY FOR THE BLIND.—Books in Moon's embossed type are a great blessing to the blind people who are able to read them. A Society which teaches to read those who are sightless assuredly performs an important ministry. The thirty-fourth annual report of the Home Teaching Society for the Blind, makes it clear that unceasing endeavours are made to find out and instruct those who are thus afflicted. Eighteen teachers, all of them blind, are employed in the various Metropolitan districts, and regular visitation is carried on. The work is not confined to London, however, for the Society has started several country branches. Every year many persons of mature age lose their sight through accidents and various other causes; and as Moon's type resembles the Roman in many particulars, it is easily and very eagerly learnt by all, even by extremely old people. The secretary of the Society is Mr. Ralph Tait, 31, New Bridge-street, Blackfriars, E.C.

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The Temperance Cause.

Temperance teaching has been introduced into the State schools of Queensland.

Mr. James Guthrie, of Brechin, a son of Dr. Thomas Guthrie, holds that every Christian church ought to be a temperance society.

Seeing no prospect of carrying it this session Mr. Stevenson has withdrawn the Sunday Closing Bill (England) for the present session.

Messrs. Bertram & Company, the refreshment caterers, state that two-thirds of the money received by them at the Crystal Palace is for temperance refreshments.

Resolutions protesting against the Compensation proposals of the Government have been passed by the Free Church of Scotland Assembly, and the Unitarian body.

Peter Iler, the notorious Omaha distiller, is secretary of a western land company that absolutely prohibits the sale of liquor on lots controlled or sold by the company.

Puck, a comic paper, had a suggestive cartoon last week, in which "the drink fiend" and some of his ghastly doings are represented, with the pertinent question, "Don't you think you ought to take a day off on Bank Holiday?" We are glad at the same time to observe that the police-court charges for drunkenness following the recent Bank Holiday were fewer than usual.

Professor Long, Roberts College, Constantinople, says intemperance prevails there, not only among native Christian, Jewish, and foreign sections of the people, but also among the Moslems. He thinks Mohammedanism gets undue credit for its restraint in this direction.

At the recent Friends' Yearly Meeting it was stated that in Iowa and Kansas, the prohibition of the liquor traffic is a magnificent success. Out of ninety-nine counties ninety-six have it complete, but the other three suffer from importations from an adjoining State. Freedom from the drink curse promotes a vigorous Christianity.

Despatches from Iowa declare that the "original package" decision is already bearing fruit in that State. At Des Moines two "package houses" are already in operation, while Sioux City has eight or ten just opened. Beer is kept on tap and whisky sold over the bar precisely the same as in licensed saloons. Liquor dealers everywhere, given an inch, are taking an ell.

At the annual meeting of the United Kingdom Temperance and General Provident Institution, a strong point was made of the superior insurance value of temperance lives. During the year the expected claims in the temperance section were 307, for £75,916, whereas the actual claims had been 184, for £43,874. This afforded a remarkable contrast with the state of things in the general department, where the anticipated claims were 378 for, £89,448, whereas the actual had been 326, for £70,050.

The King of the Belgians, in an audience at the Burlington Hotel with Dr. Hannay, Secretary of the Congregational Union, and Mr. John Mackenzie, late Assistant Commissioner in Bechuanaland, hoped that the deliberations of the Conference would result in the restriction of the liquor traffic in Africa, which proved so harmful to the native races there. He gave an assurance of his sympathy with those who were labouring so earnestly for the material, moral, and spiritual progress of the native races of Africa.

"The Native Races and the Liquor Traffic United Committee" have passed a resolution expressing thankfulness that the representations made by them to the Anti-Slavery Conference at Brussels, with reference to the prohibition of the introduction of spirits into those parts of Africa which at present are free from them, have received such ample recognition at the hands of the Conference. They desire to tender their hearty thanks to Lord Salisbury, Lord Vivian, the British Ambassador at Brussels, and to Sir John Kirk, for the efforts made by them in support of their action.

ROYAL AGRICULTURAL SHOW.—During the present month this show will be held at Plymouth. One accompaniment will be the flocking of thousands of visitors into the town, affording a good opportunity for tract distributors to work for Christ. Mr. H. Oxby, evangelist, writes from 59, Mainstone-avenue, Plymouth: "If friends would supply us with tracts, work would be provided for many willing hearts and hands, who would help to sow the good seed of the Kingdom."

Brevia.

A young musical genius has come to light in Leghorn.

A band of Russian Nihilists has been discovered in Paris.

Leprosy is said to be very prevalent in some parts of China.

A famine is reported as prevailing throughout the Eastern Soudan.

There are Chautauqua students in almost every civilised country of the globe.

The Geneva Government has ordered the immediate closing of all gambling houses.

The National Life-Boat Institution is to experiment with life-boats propelled by steam.

Punch, for last week, has a very telling cartoon on the Siberian flogging and other atrocities recently reported

A Home in connection with the Society for the Prevention of Cruelty to Children is being built in Edinburgh.

Japan now possesses a body of civil and criminal law that will bear comparison with those of any country in the world.

A movement is on foot to re-unite the churches of Lady Huntingdon's Connexion with the Church of England.

Rev. E. J. Hardy, author of "How to be Happy Though Married," writes in praise of early rising in the June *Young Man*.

The Court of Common Council has voted twenty-five guineas to the United Committee for religious services in theatres, &c.

An animated discussion has taken place on sinless perfection at Auckland, U.S., between Mr. Henry Varley and Mr. W. Birch.

Frank de Witt Talmage, the twenty-two-year old son of the famous Brooklyn divine, recently made his *début* as a public lecturer.

A work of grace is reported from Persia. "Some 350 have in the past two months professed conversion, and publicly confessed Christ."

The Treasury have prohibited all those "guessing competitions" in newspapers, the result of which is purely dependent on chance.

The great Buddhist pagoda at Rangoon is gilded from top to bottom, and its golden spire contains at least £60,000 worth of jewels.

The Art Interchange, an American "guide to amateurs," is now published in England by Mr. W. Heeinmann, 21, Bedford-street, W.C.

The missionaries of Calcutta are protesting against a new municipal by-law, which is intended to put a stop to preaching in the public squares.

It is proposed by the Irish visitors to the next Keswick Convention to organise a tented camp, with sleeping accommodation for 50 to 100 young men.

Miss F. P. Cobb sends to *The Times* a powerful letter, dissecting and exposing the unsatisfactory nature of the official inspector's report on Vivisection.

Through the influence of Sir T. Shepstone the ceremony of installing the young King of Swaziland will take place without the usual shedding of blood.

A biography of the late Alexander Mackay, of Uganda, has been undertaken by his sister, Mrs. Harrison, wife of the Congregational pastor at Niton, I.W.

A bill has been introduced into the Norwegian Parliament to make seduction accomplished under promise of marriage punishable with fine and imprisonment.

Messrs. Longmans & Co., the well-known Paternoster-row publishers, have acquired the old-established business of Messrs. Rivingtons, of Waterloo-place, Pall Mall.

The Committee of the Islington and Highbury Y.M.C.A. have appointed Mr. J. Nash Rees, formerly of Neath and Bridgwater, as the resident secretary at the Priory, 198, Upper-street.

The white slave traffic still flourishes in Europe. Young women are obtained, and with many promises of good situations when they arrive at their destination, exported to countries outside Europe for evil purposes.

Dr. Bevan has been giving lectures at Melbourne on social questions, followed by a free exchange of opinion. These conferences were so successful in the Victorian capital that many are asking for their continuance.

A writer in *The Echo* says that in the city of London gambling hells and card rooms reign supreme, and that within a one mile radius of Liverpool-street he knows of eighteen houses of this description in full swing.

Mr. H. M. Stanley is announced to deliver his lecture at the Central Young Men's Christian Association, Exeter Hall, on Friday, June 27, at 8 p.m. Mr. Stanley has conditionally promised to lecture at Colwyn Bay in aid of the Training Institute there for African children.

The Weekly Times and Echo announces that it will give no more "Sporting Notes." "We do not see that we can any longer pander to the vile and dishonest gambling instincts which are so craftily taken advantage of by the 'noble sportsmen' who live on the betting public."

Mr. Edmund Gosse is writing a biography of his father. Mr. Gosse, who was nurtured in the tenets of the Plymouth Brethren, to the more liberal section of which his father adhered, will devote some chapters of the biography to the consideration of his parent's social and religious views.

ITALY.—The Methodist Episcopal Church of Italy has 763 communicants. The Waldensian Italian Mission is also going forward. In the district of Lombardy and Venice there are 893 members in communion; in the Piedmont district 1482.

The Book World.

Sermon Literature.

VOL. ii. of THE BRITISH WEEKLY PULPIT (6s. *Hodder & Stoughton*) forms a very admirable and well-selected collection of sermons from eminent preachers of the day, without reference to denomination. The occasional pulpit prayers will prove helpful to the devotional reader, while a further variety is found in the sermonettes for children, and the complete reports of church services. The possessor of this volume may find some things in it that he thinks defective, but it will also help him to spend many a delightful and profitable hour.

VOL. v. of THE SERMON BIBLE (7s. 6. *Hodder & Stoughton*) begins the New Testament series, dealing with the first twenty-one chapters of Matthew's Gospel. The sermon outlines are drawn from very varied schools of theological thought. While the orthodox evangelical pulpit is fairly well represented by such men as Maclaren, Saphir, Arnot, Guthrie, W. M. Taylor, Champness, and others, the Broad Church School appears to predominate; the names of Maurice, Kingsley, Stopford Brooke, Farrar, Momerie, Tipple, Beecher, and others of the same type frequently occur, though the extracts, we are bound to say, show them in their sounder moods. Strange to say, while Mr. Spurgeon's sermons are often noted in the list of references, not a single outline discourse by him is given; to many this will indicate bias on the part of the compiler. To those who come for helpful suggestion rather than dogmatic comment, the book will furnish a mine of spiritual wealth.

The issue of vol. I. of Rev. John McNeill's REGENT-SQUARE PULPIT (3s. 6d. *Nisbet & Co.*) enables us pretty fairly to gauge the quality of his discourse and the bent of his pulpit mind. He cannot be classified; he is *sui generis*. Those who have heard him, if but once, will understand that the reader will be in no danger of going to sleep. We think, indeed, on the whole that we prefer reading to hearing Mr. McNeill. The unconventional colloquialism, and the somewhat forced humour, seem less pronounced in the printed page, and we are free to feel the force of the preacher's directness of utterance and intense practicality. Here there is no finely polished essay; no didactic argument; no profound disquisition on abstract doctrine; no airy speculation. The old-time stories of the Scripture are recast in a very modern verbal mould, and their outstanding lessons are driven home in a rough and ready, but a very real and earnest fashion. In McNeill's hands the Bible becomes a living book for the living men and women of to-day. Let nobody read these discourses who is unwilling to give heed and obey the message. If they do, they will be made eminently uncomfortable; but, probably, that is the very best thing after all that could happen to them.

MISCELLANEOUS.

BIBLE PICTURES. G. W. J. Morgan and W. S. Stacey. 3s. *Religious Tract Society.* Twelve attractively coloured Bible Pictures, mounted on rollers, representing Bible scenes, with explanations in the words of Scripture. It will be warmly welcomed by many little ones.

THE WORD IN THE SCHOOL. By A. S. Lamb. 1s. *Nisbet & Co.* Another concise, pointed appeal to Christian teachers and parents. Though Governments may think religious teaching of small importance, Christians do not, and if any desire to train their young for God, Mr. Lamb's hints will greatly assist them.

THE SUCCESS OF CHRISTIAN MISSIONS. Testimonies to their Beneficent Results. By Robert Young. 5s. *Hodder & Stoughton.* A well-known writer on Mission work has here collected important expressions of opinion by statesmen, lawyers, educationists, travellers, and others, in praise of Christian effort in heathen lands. He gives at the outset some unfavourable views and criticisms; these set off to better effect than otherwise would have been possible the eulogistic though discriminating extracts from Government Blue Books, works of travel, reviews, reports, &c. The pages are stimulating and cheering, and since it may be thought that clergymen, and especially missionaries, are, to some extent, disqualified by their calling from pronouncing an impartial judgment, the "Testimonies" have been confined to laymen. They cover a wide field of survey, including the great empires of Asia, Greenland, the South Seas, Africa, South America, and Turkey.

NOTHING LEFT FOR YOU TO DO, and other Gospel Stories. 1s. *Holness.* A volume of true tales, reproduced from out-of-print numbers of "Faithful Words for Old and Young." The pages bear testimony to the goodness and mercy of God to men, and make very plain the way of salvation. It is a beautiful little book, embellished with many illustrations.

A WOMAN'S WORK: MEMORIALS OF ELIZA FLETCHER. By Rev. C. A. Salmond, M.A. 2s. 6d. *Hamilton, Adams & Co.* A new and illustrated edition of a delightful piece of biography, which has already had large circulation both here and in America. For Christian workers it is a most helpful volume, including in its contents admirable specimens of addresses and letters written to old and young.

FROM PRISON TO PARADISE. A story of English peasant life in 1557. By Alice Long. 3s. 6d. *Religious Tract Society.* The last year of Queen Mary's life was a reign of terror unequalled in English history, and the writer gives but one page of its ghastly annals. Several characters, the eccentric basket-maker, the talkative wife, the high-minded priest, the mischievous spy, and the stout-hearted Protestants of Newhaven, are skilfully described. The illustrations are few but good. An excellent prize-book, and a worthy addition to home and parish libraries.

FROM HEART TO HEART. Sermons by Rev. A. G. Sowter, M.A., Chaplain of Missions to Seamen, Bristol. *Nisbet & Co.* A title well chosen and well merited. A sheaf of arrows, well pointed, gracefully feathered, and skilfully aimed at the heart and conscience. Many a captain will, we trust, read these earnest, searching discourses to his crew on Sundays, calm or stormy. Many a sailor will, we believe, be led past shoal and rock by these "lighthouse rays." Whenever, as here, Christ is fully preached, heaven and hell Scripturally described, the way of salvation and holiness clearly stated, and the Holy Spirit invoked, lasting good is sure to result.

"UNTIL THE DAY BREAK." By Horatius Bonar, D.D. 5s. *Hodder & Stoughton.* The last instalment of sacred song from the pen of the sweet singer whose exquisite lays have so long profited and gladdened the Church of God. Dr. Bonar's son has here gathered together a selection of the hymns and poems left behind by his revered father, and has given us a volume which will be highly prized, both as a memorial of one widely known and loved, and as containing pieces of special tenderness and worth. They comprise "General Hymns," "Christmas and New Year's," "Hymns of Israel," and "Fragments," all redolent of the Saviour's love, and calculated to inspire the heart with faith and hope.

MISTAKEN SIGNS, and other papers on Christian life and experience. By Rev. W. L. Watkinson. 3s. 6d. *Charles H. Kelly.* Twelve discourses, full of instruction conveyed in vigorous language. The style is uniformly frank, and the tone spiritual. "The Possibilities of Life," "Unaccomplished Aims," and "The Wealth of Life" are among the most inviting topics, each of which is elaborated in a very helpful manner. The book has messages of comfort for many who are exercised by the contradictions and disappointments of life. The address which furnishes the title is based upon Eccles. vii. 10 ("Say not thou, what is the cause that the former days were better than these?" &c.), in the course of which Mr. Watkinson points many valuable lessons from the confessions and regrets of those who realise that they have not as yet apprehended that for which they have been apprehended of Christ.

THE PHILANTHROPY OF GOD. By Rev. Hugh Price Hughes. 3s. 6d. *Hodder & Stoughton.* In the preface the author says, "This volume is an attempt to define, and partially to illustrate and enforce, what St. John and St. Paul mean by *love*," and so in a series of twenty sermons "the distinctive and unique significance" of this grand word of Christian coinage is eloquently and ably set forth. The subjects of these discourses embrace a wide range, and deal largely with leading social and political questions, such as "The Military Profession," "International Arbitration," "Woman's Wrongs," "London Pauperism," &c. Marked by abundant evidences of the author's well-known individuality and independence of thought, and furnishing room for difference of opinion on some points involved, the volume is well worthy of careful reading, and throws no little light on themes calling for Christian inquiry and concern. It is *par excellence* a book for the times.

THE CREDIBILITY OF THE CHRISTIAN RELIGION. By Samuel Smith, M.P. 6d. *Marshall Brothers.* The substance of a larger book, giving "Thoughts on Modern Rationalism," is here presented in a compact form. By reasoning of convincing force, Mr. Smith shows revelation to be a necessity and miracle an inseparable element in Christianity. Intensely practical in character, his arguments cannot but commend themselves to thoughful readers. The pages bear evidence of their author's experimental knowledge of Christ, as well as his intellectual grasp of relevant facts. Therefore it is to be hoped that they will be perused by many inquirers, who may thereby be influenced in heart and mind, by the enlightening operation of the Holy Spirit.

A FRIEND OF MISSIONS IN INDIA. By Rev. H. S. Lunn, M.D. 1s. *James Clarke & Co.* This volume contains the twelve letters of a journal which its author wrote during his residence in India as a medical missionary. The substance of them was embodied in letters to *The Methodist Times* last year; those letters occasioned considerable comment (not yet at an end) mainly because of the freedom with which the methods of some Christian workers in the East were criticised. Having been requested to publish his journal, originally written with a cyclostyle and circulated among a number of English friends, Dr. Lunn has done so. He maintains that his criticisms have in some cases been misconstrued, and claims that he is a friend of missionaries as well as missions.

LONDON PICTURES, drawn with Pen and Pencil. By Rev. Richard Lovett, M.A. 8s. *Religious Tract Society.* Another volume of a very attractive series. The author's aim has been to give a satisfactory and accurate sketch of the present condition and past history of the great City, in relation to such subjects as the civic and commercial life, the Tower, the great ecclesiastical and governmental buildings, and the legal and literary life. Each separate item in this list has gathered quite a library around it, so that Mr. Lovett found it no easy task to compile this very readable account of them all. The illustrations, 130 in number, many of them the full size of the beautiful imperial octavo pages, well fit in with the letterpress. Alternately historical and descriptive, the pages are quite charming. The volume will assuredly recall many well-known haunts and pleasant experiences to those acquainted with London, while they will doubtless stimulate such as live within reach of its stores of interest and information more freely to avail themselves of those treasures.

THE SABBATH FOR MAN. By Rev. William Spiers, M.A. 2s. 6d. *Charles H. Kelly.* This is an inquiry into the origin and history of the Sabbath institution, with a consideration of its claims upon the Christian, the church, and the nation. It was awarded the first prize (£50) in a competition promoted by the Lord's Day Observance Committee of the Wesleyan Methodist Conference, through the generosity of Mr. J. T. Morton, of London. We know no treatment so satisfactory in every way. The pages bear witness to much reading and research; the style is flowing and clear; and the argument is cogent and convincing. The Sabbath is shown to have been a Divine institution, and, therefore, it is no mere holiday or ecclesiastical fixture. No point of importance seems to have been overlooked by the author. A remarkable interest attaches to the chapter entitled "Traces of the Sabbath amongst Primitive Nations." The book is likely to prove of great service in fortifying the convictions of Christian readers, and in encouraging them to increased efforts for the preservation of one of the most beneficent institutions of society from the disastrous influences of present day neglect and abuse.

PADDINGTON HALL AND HYDE PARK MISSION.—The report of last year's work is encouraging. Poverty and ignorance abound in the Mission district, and everything possible is done to assist the honest poor, as well as to direct wandering feet into paths of peace. The superintendent, Mr. John Davidge, is assisted by earnest fellow-workers in preaching the Gospel in the Park during the summer months. Unhappy men and fallen women thus hear words of hope and comfort, and it is gratifying to know that the labourers have evidence that in this they do not "spend their strength for nought." The Dorcas meeting and sewing class, conducted by Miss Jones, is a praiseworthy and useful work by lady friends and the senior girls of the Sunday-school. Mr. Davidge's address is: 90, Church-street, Paddington-green, W.

Among the Churches.

CHURCH OF ENGLAND.

Dr. Vaughan has returned to the Temple, but he is still far from strong.

The annual demonstration of the children attending the Sunday-schools of the Church of England in Manchester took place last week. About 20,000 children walked in procession through the principal thoroughfares of the city, and afterwards attended a special service in the Cathedral.

The Bishop of Derry has been preaching a course of daily sermons in St. Asaph Cathedral to the candidates for holy orders and the clergy of the diocese. This "new departure" has proved so successful that it is intended to make the scheme an annual institution. The Bishop, in his sermons, dwelt with great vigour and eloquence on the question of inspiration.

The annual flower service was held on Tuesday week, at St. Katherine Cree Church, Leadenhall-street, by Rev. Dr. W. M. Whittemore, rector. This was the thirty-eighth anniversary, the festival having been originated by Dr. Whittemore in 1853. The church was crowded, and the majority of those present carried bunches of flowers, which were afterwards collected and distributed to poor people in the parish of St. Paul, Dock-street.

PRESBYTERIAN.

Rev. John Forgan has returned to his pastoral care of Union Church, Simla, after a successful evangelistic tour of two months.

The Presbyterians in the north-western district of London have arranged for a united open-air service, to be held in Regent's Park, at the band stand, on the afternoon of Sunday, June 22. The ministers and choirs of St. John's Wood, Regent-square, Kentish Town, Haverstock-hill, Camden-road, and Somers Town congregations will take part in the service.

METHODIST.

Rev. E. Davidson, one of the Wesleyan connexional evangelists, has returned from his tour in the West Indies. Mr. Davidson has held a number of evangelistic missions, and his labours have been fruitful in good results.

The Lady-lane, Leeds, Mission of the Methodist Free Church is in danger of collapsing for want of funds. This Mission was begun as an experiment, and as the first "forward movement" of the Connexion. The debt of £1000 is strangling the new venture.

SALVATION ARMY.

The conviction against two officers for holding open-air meetings in Malines, Belgium, has been successfully appealed against.

Major Wilson, of Denmark, has four new openings in hand, as well as an important extension of the Copenhagen headquarters.

An appeal is made for £500 for the Whitchurch Defence Fund, but up to the present only £120 has been received or promised. The case is expected to come on shortly.

A new departure has been made in the Bombay Prison Gate Brigade. The natives go daily to the prison gate to lead any of their old mates, who may be discharged, to the Home.

A recent report from India tells of a native schoolmaster going to the Army meeting, getting saved, and filled with love for souls. Twelve of his Hindoo student-lads noted the change, and have also come out as converts.

The stone-laying of a new barracks at Wood Green recently took place. One of those taking part in the ceremony was Rev. W. D. Hathaway, a Church of England clergyman, on whose stone was the motto—"Let brotherly love continue."

CONGREGATIONAL.

Rev. W. Crosbie, of Clifton-road Church, Brighton, has been invited to Park-hill Church, Nottingham, in succession to Rev. J. Hirst Hollowell, now of Milton Church, Rochdale.

Rev. Joseph King, on his return from Europe, has entered upon his duties as agent for the London Missionary Society in Australia and New Zealand, in succession to the late Rev. J. P. Sunderland.

Rev. Thomas Hooper, late of Kingsland, has been recognised as pastor of Camberwell-green Church. The former pastor (Dr. Clement Clemance) presided at the meeting, and cordially welcomed Mr. Hooper.

At Albany Chapel, Camberwell, a few days ago, Rev. J. C. Postans delivered an address "A Trumpet Call to the Churches," the object being to bring about united action in special evangelistic and other work.

A school-chapel, erected at Barry last week, to accommodate 400 worshippers, was opened with a sermon by Rev. C. A. Berry. At the evening meeting Canon Allen delivered an address, in which he urged a better mutual understanding between all Christian bodies on the broad basis of Christian charity.

Rev. G. W. M'Cree, of Borough-road, South London, has expended since January last £116 3s. 4d. in relieving selected cases of sickness, and in sending invalids to the South Coast. This boon is not confined to members of his own church, but is freely extended to others. A part of a house has now been taken at a suitable seaside resort for invalids, and is now in full use.

BAPTIST.

Mr. C. H. Spurgeon and his congregation have applied for admission to the Surrey Baptist Association.

Monday, June 16, is the day set apart for united prayer by the churches connected with the Pastors' College Conference.

Rev. E. G. Gange, pastor of Broadmead Church, Bristol, will at the end of the summer start on a three months' visit to India. He will visit the Baptist mission stations at Calcutta, Agra, Delhi, and Bombay. His daughter is at one of the stations at Delhi.

At the weekly prayer-meeting at the Metropolitan Tabernacle, the other day, Mr. Spurgeon spoke of the many thousands who had been converted in that place. There was not, he said, a single day but he heard of two, three, or four having been converted through hearing the Gospel preached there, and that not for one, two, or three years, but for the last ten years.

A new building is to be erected for Rev. J. W. Boud's congregation at Penge. During Mr. Boud's pastorate, of a little over eight years, nearly 700 persons have been received into church fellowship, and the present tabernacle is far too small for the growing congregation. The school accommodation is also quite inadequate for the 500 scholars, and a staff of over forty teachers and officers. When the new tabernacle is completed, the old building will be devoted to the work of the Sunday-school.

Revs. W. J. Mayers and F. B. Meyer conducted an important series of special services at the Baptist Chapel, Westbourne, Bournemouth, from Tuesday, May 27, to Sunday last. Mr. Meyer was able to be present only on Thursday, when he gave three addresses, of a most helpful character. The Bible-readings by Mr. Mayers were greatly enjoyed, all of them dealing with some aspect of practical Christian living. His sweet and effective singing of the Gospel added interest to the meetings. An address to young people on "Some of God's babies, and how they are nursed," gave an excellent picture of one important branch of Dr. Barnardo's work. The mission has been mainly for the help of Christians, and has been marked throughout by quiet power. In the better life, and more efficient work of Christians, it is hoped that the fruit of the mission will appear.

NOTES FROM SCOTLAND.

Renfield congregation, Glasgow, have unanimously agreed to call Rev. W. M. Macgregor, of Troon, to succeed Dr. Marcus Dods.

Lord Rosebery paid two visits to the Free Church Assembly last week, first during the debate on the Dods case, and next during a discussion on the conversion of the Jews.

Rev. C. G. M'Crie, of Ayr, has been unanimously appointed the next Cunningham lecturer. His subject will be "The Public Worship of Presbyterian Scotland, Historically Considered."

Mr. Arthur Robertson gave an account, before the Established Assembly, of the operations of the Scottish Christian Club in London, by which he said young people going to the City were received on their arrival, and afforded social and religious advantages.

NOTES FROM IRELAND.

The Belfast Home Mission to the Blind has 230 blind persons under its care. They are encouraged to help themselves in a great variety of ways.

Major Whittle paid a farewell visit to Belfast on Saturday and Sunday last, when he addressed several crowded evangelistic meetings, under the auspices of the Y.M.C.A.

Rev. Dr. Leon Checkemian, formerly a Roman Catholic priest, is at present holding meetings in the North of Ireland, in the interests of Protestant mission work in Constantinople.

The Belfast Sailors' Home is doing a most useful work, and continues in a very prosperous condition. During the past year 614 sailors availed themselves of its benefits, being an increase of fifty-four on the previous twelve months.

At the recent annual meeting of the Irish Baptist Association, held at Ballymena, under the presidency of Mr. R. S. Glendinning, Pastor H. D. Brown announced that Mr. R. Cory, of Cardiff, had given £2000 of debenture stock for the support of an evangelist in connection with the Evangelistic Society, of Harcourt-street Church, Dublin.

The Methodist Colportage Society for the Cork district has issued its first annual report. During the year a large number of Bibles, Testaments, and other religious publications were sold, many cottage meetings were held in remote districts, and several were spoken to personally about their souls. Altogether the report is very cheering.

A disgraceful instance of religious intolerance and bigotry has occurred at Arklow. On Sunday week, Revs. R. C. Hallowes, rector of Arklow, J. Hoffe, rector of Kilbride, J. W. Harrison, curate, and William Harpur, Methodist, proceeded to hold an open-air service in a part of the town chiefly inhabited by fishermen and their families. A vast crowd assembled, and used the most abusive and blasphemous language, flung filth and stones at the preachers, and broke up the service. The ministers had issued a most moderate appeal to the townspeople, setting forth their object in holding the meeting, but it was treated with contempt.

NOTES FROM WALES.

Wales was *en fête* Whit Monday; scores of Sunday-schools had chosen that day for their demonstration and outing.

The annual meetings of the Baptist Association were held at Blaina last Tuesday. A new home mission organisation was formed, and ministers were appointed to visit the weaker churches.

At Blaenavon a special mission for the deepening of spiritual life in believers has been conducted by Rev. F. C. Spurr, of Cardiff. Meetings were held in the various chapels, which were largely attended, and the interest sustained throughout.

FALLEN ASLEEP.

While in England on furlough, Rev. Henry Williams, missionary of the C.M.S. to North India.—Rev. J. W. Ellis, late of Walthamstow, who had just entered upon the pastorate of the Congregational Church, at Acton, Middlesex. — At Aberystwith, aged 84, Rev. James Russell, from 1837 to 1860 a missionary at Travancore, South India, in connection with the London Missionary Society.—Rev. A. G. Barnes, Baptist minister at Blisworth, Northamptonshire.—Mr. Robert Moody, a veteran Christian worker at St. Helen's, Isle of Wight.—Mrs. Osborn, wife of Rev. Marmaduke Osborn, Wesleyan minister.—Mrs. Wilbraham Taylor, of Hadley Hurst, Barnet, aged 72.—At Bristol, Rev. R. N. Hessel, for twelve years in the Wesleyan ministry.

Appeals.

Bibles Wanted.—I have promised to collect funds for a supply of Bibles to the Tower Hamlets Mission Sunday-school, where the average regular attendance is from 800 to 1000 children of the poorest class.

(MISS) ROSE BENN.

38, *St. Peter's-road, Mile End, London, E.*

Tracts for Trinidad.—Rev. J. L. STEELE writes from the Wesleyan Mission House, Prince's Town, Trinidad, that there is a vast uncultivated field around him in which to sow the seed of the kingdom, and appeals for a good supply of tracts for distribution. The island, he says, is so largely Roman Catholic, and bids fair to become so atheistic, that good, pointed messages left in the homes may be a power for good to many.

Buenos Ayres.—The Missionary Bureau appeal for £50 in aid of the evangelistic work being carried on by Mr. Torre at Buenos Ayres in connection with the Y.M.C.A., and amongst the Spanish and Italian Roman Catholics. The Committee need another £50 in aid of the work amongst sailors about to be commenced at that port. Mr. Walker, who has been labouring among seamen for several years at Pernambuco, is now leaving to take up the work at Buenos Ayres.

R. CALDWELL, Secretary.

Missionary Bureau, 186, *Aldersgate-street, London, E.C.*

The Children's Country Holidays Fund. — Last year, by the agency of this Fund, 20,772 little ones from the Metropolis spent a fortnight in cottagers' homes. In all cases parents contributed something towards the cost. The advantages of this boon are manifold. There are still, says a recent circular, many thousands of children who depend upon our visitors for their holiday, but many a hope will be broken if the public do not provide us with the money. For the sum of 10s. a fortnight's holiday is secured for a city child. The treasurer is the Hon. ALFRED LYTTELTON, 10, Buckingham-street, Strand, W.C.

Evangelistic Mission.—Christian friends are earnestly invited to assist in evangelising the unreached masses in London and the provinces by means of tent services, open-air and indoor preaching, Bible carriage, colportage work, &c. Several marquees are ready for use during the present summer, and will be sent out as soon as funds are forthcoming for the necessary working expenses. In the several halls of the Mission funds are also much needed to cover the current expenses. Contributions will be gratefully received by Mr. C. RUSSELL HURDITCH, 164, Alexandra-road, St. John's Wood, London, N.W.

The Doorstep Girls' Mission.—Mrs. BROWN, 123, Wilberforce-road, Finsbury Park, N., seeks help in carrying on work among the little doorstep cleaners. Some time ago she opened a mission for them, and eighty girls attended one evening each week to be instructed in making their own clothes and reading. The work had to be discontinued, but Mrs. Brown hopes soon to accede to the desire of the girls and resume the work. She can hire a room, but requires some furniture, also flannel, unbleached calico, holland, print, and other materials to be made up. Persons willing (in any way) to help in the Mission may have further particulars by communicating with Mrs. Brown.

ROMISH INTOLERANCE.—The occasional attendance of Romanists at Protestant marriages and interments, has afforded many of them opportunities of learning something of evangelical teaching. As a consequence it has become customary on the Continent for these occasions to be improved by the pastors of the Reformed churches. The Holy Office at Rome (Congregation of the Inquisition) has recently adopted measures whereby the consciences of "the faithful" will be effectually relieved from disturbance. This has been done by the promulgation of an order to the fact that Papists are not allowed to attend the "religious ceremonies of other forms of worship."

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JUNE 8.—Psalm XXX.

IT becomes the child of God to dedicate to Him the house in which he lives, so that each room of it should be part of his temple, dedicated to his service and used for his glory. David wrote this psalm and song on the occasion referred to in 2 Sam. v. 11. It records the emotions which befitted the transition from the cave of Adullam to the splendour and comfort of a house of cedar.

1. Lift Him up in song, who has lifted thee up in mercy. Exalt Him, from each eminence to which He has exalted thee.

2, 3. It may be that David celebrates here his recovery from some deadly sickness. At such times we must not put the physician or remedy in the place of God (2 Chron. xvi. 12).

4, 5. No one saint, though he were a sweet singer like David, always engaged in it, could tell forth all God's praise. In what arrears then must most of us be! *Weeping* is here personified; she is a lodger, who tarries for the brief Eastern night, and then, veiled, glides out of the house before daybreak. And with the first ray of light *joy* comes to stay, and there is a shout in the vestibule.

6-9. When our circumstances are prosperous, we begin to rest in them rather than in God; and we forget Him, by whom alone our mountain is made to stand strong. Then He hides his face. The Chaldee says, "His shechinah." And the soul, panic-stricken, turns from the creature to the Creator.

10-12. "Lord, be Thou my helper," is a prayer which will well befit our life this day. How swiftly the prayer was heard; in these words the past tense is used of Him who turneth the shadow of death into the morning. Christ might have used their rapture on the Resurrection morning. Each penitent may use them. And we shall use them when we have put off the body of our humiliation, and stand before God in his sanctuary (1 Cor. xv. 54).

MONDAY, JUNE 9.—Psalm XXXI.

In vv. 9-18 we have a picture of unusual grief. Some have thought the Psalm was written during the Sauline persecutions; but it is more likely that it dated from the rebellion of Absalom. It alternates from depths of despondency to heights of sublime trust; and well befits the experiences of any who walk in the darkness and have no light (Isa. l. 10).

1. God's answer to his people's trust is guaranteed by his righteousness (Joel ii. 26).

2. Hidden with Christ in God, the believer, apparently defenceless, lives, walks, and has his being, within an impregnable defence. You go into the day, enclosed in God, just as God's life is enclosed in you.

3, 4. When we are wholly given up to God, our cause is his, and the honour of his name is at stake (Josh. vii. 9). God's *pulls* are sometimes rather sharp.

5. The last words of Stephen, Polycarp, Bernard, Huss, Luther, Melancthon, and of many more, and, above all, of our Lord (Luke xxiii. 46; Acts vii. 59). The Psalter was our Saviour's prayer-book. This is a suitable petition for every morning, ere we go forth to the day's war and work. What a claim we have on God. He must keep what we commit, because we are his by redemption, and because his truth cannot fail (2 Tim. i. 12).

7. Faith will find material for her songs in the darkest days. God can recognise us though our beauty have vanished and our friends hardly know us (Job ii. 12).

9. This and the following verses tell a sad tale. There is a special disease of the eyes brought on by excessive weeping; and we all know how the digestion, &c., is affected by mental emotion. Yet, amid all, the believer realises that each moment of suffering is allotted by the dear hand of God. Not one unkind thing can be said or done, unless by his permission. The refiner sits beside the crucible, his watch in hand, his other hand on the patient's pulse. "My times are in thy hand."

19. As God hath laid up ore in the earth, but man must dig for it; so hath God laid up unsearchable riches of goodness in Christ, and all spiritual blessings, but we must first know what they are, and then take them (Prov. ii. 1-5).

20. What a compensation for slandered saints. Perhaps we never know that hiding until we have tasted the proud hatred and contempt of man. Do you know the royal withdrawing room? God's pavilion is sound-tight; the strife of tongues cannot invade.

21. Was this Mahanaim? (2 Sam. xvii. 27). It is a mistake to speak in haste. Oh for love that we may cast it at his feet, who is so infinitely lovable! And out of love shall spring hope, strength, and courage.

TUESDAY, JUNE 10.—Psalm XXXII.

David evidently wrote this Psalm (Rom. iv. 6, 7, 8). It gives more minutely the story of his experience after his great sin. *Maschil* means to give instruction. So our sins may be the eater out of which meat comes for others (Luke xxii. 32). This was one of Luther's favourites.

1, 2. We never know the blessedness of forgiveness so sweetly as when we have known the burden of unforgiven sin. The word is plural, "Oh the blessednesses!" Transgression is passing over a boundary. Sin is the missing of a mark. Iniquity is what is turned out of its proper course and perverted. The first must be forgiven, *i.e.*, borne away (John i. 29). The second must be covered, *i.e.*, hidden from sight (Rev. iii. 18). The third must not be imputed (2 Cor. v. 19). All these things are true of each believer in Jesus. And in such, forgiveness begets guilelessness.

3, 4, 5. For some time after his sin, the tempter so gagged David that he strove to hide it. Ah, how bitter was his anguish then! He was silent in confession, but not in grief. Under the remorse of conscience he suffered as if the combined agonies of ague and fever had smitten his physical strength, and laid him low. At last he could stand it no longer; but confessed, and instantly experienced the joys of God's forgiveness (1 John i. 9). There is no cure for the soul like the instant confession of sin.

6, 7. Godly people should take courage at the Lord's deliverances to their fellows. Godliness is God-likeness. Do you resemble your Father (Eph. v. 1)? There are times when He seems especially near—nearer than the floods of great waters. Oh to be God-enclosed, God-encompassed! Then deliverances, with linked hands, shall encircle us with songs.

8, 9. Three precious promises—for instruction, teaching, and guidance. If the vision tarry, wait for it. If the cloud still broods over the Holy Place, do not strike your tents. Throw on God the responsibility of making his way plain. It is not that God will indicate our duty by the slight movement of the eye, but that He will watch us so as to stop us taking a wrong turn, or making a false step. The bit is an ordinary curb, the bridle is equivalent to a muzzle, to hinder vicious horses from biting.

10, 11. Compassed just now with songs, and here with mercy. When one asked Haydn why his church music was so cheerful, he said, "I cannot make it otherwise, I write as I feel. When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen" (Phil. iv. 4).

WEDNESDAY, JUNE 11.—Psalm XXXIII.

This Psalm incites to praise. Let us note the subjects enumerated for this holy exercise. Surely it shall not be long ere, touching one of them, our soul shall ignite.

1. We cannot rejoice in ourselves, but we may in Him. Such an exercise is eminently befitting to those who owe to Him all they are and hope for.

2. Sweet-toned instruments and the voice of song will often stir the lethargic soul.

3. New hearts may use the old words, but ever with fresh emotion.

4. Think of his words, of creation, of promise, of teaching. Recall his works. Surely in some of these there is food for song. Muse, and the fire must burn.

5. His goodness is always passing before us (Exod. xxxiii. 19). The evil of the world is due to the devil's intrusion upon God's work (Matt. xiii. 28).

6-9. An epitome of creation.

10-15. His providential government. We may know the riches of the glory of his inheritance in the saints (Eph. i. 18; Titus ii. 14), and drink the blessedness of ver. 12. The 15th verse does not mean that all hearts are alike, but that all are equally fashioned by his hands.

16-19. We are possessed neither of a host, of much strength, nor of horses; humble and despised; and yet we need not regret the absence of all these things. They do not really avail in the day of battle. God's unslumbering eye sees our need, and if only we dare to trust Him, He will deliver us from death and famine.

20-22. Let us patiently tarry our Lord's leisure, and occupy ourselves as we do so with glad songs of praise for what He is going to do. Trust is certain to bear fruit in joy. The grave must lead to the songs of the resurrection morning. And we may well begin to rejoice in the prospect of joy, and to praise for the praise which we shall be shortly offering.

THURSDAY, JUNE 12.—Psalm XXXIV.

The event which this Psalm celebrates is recorded in 1 Sam. xxi. It was not a very creditable incident. David, however, realises the goodness of God, in spite of his own failures and mistakes. The Psalm clearly falls into two divisions, the first ending at ver. 10. In the original, the verses begin with the letters of the Hebrew alphabet.

1. It is a sign of great grace to bless always, in dark times as well as in bright.

3. We learn from 1 Sam. xxii. 11, who they were to whom David spoke. "Birds," says Trapp, "when they come to a full heap of corn, will chirp, and call in their fellows." Charity is no churl.

4, 5, 6. Whilst feigning madness, his soul was going up in prayer, and we can never turn our faces to God to be disappointed.

7. Compare Acts xii. 6.

8. Some experiences must be realised before they can be understood, and even then cannot be expressed. The rapture is unspeakable. But however rich the provision of God's goodness, it will avail nothing until we open eye and mouth.

10. "We will leave thee nothing," said plundering soldiers to a widow, "to put in thee or on thee. "I care not," said she, "I will not want as long as God is in the heavens." Columba spent his last afternoon in transcribing this Psalm, saying when he reached this verse, "I will stop here, the following verse will better suit my successor."

11-22. The purport of this exhortation is well summed up by Peter in his First Epistle (iii. 10). We need not fret to defend ourselves, or answer false accusations; let us refrain our lips, and go on doing what is right and good. So shall we find our needs supplied, our enemies silenced, and our soul redeemed. Note the Lord's eyes, ears, face, presence, deliverance, and redemption.

FRIDAY, JUNE 13.—Psalm XXXV.

Dates from the Sauline persecution, or from the disturbed state of the kingdom in David's later days. Each of the three divisions into which the Psalm naturally falls ends with praise (9, 18, 28).

Continually in this Psalm we meet with imprecations on the wicked. The spirit of the New Testament teaches us a higher law, the law of love and forgiveness (Luke ix. 56). But perhaps it is better to read these verses as predictions; thus, "Let them be confounded," would read, "They will be confounded."

3. What a thrill passes through the soul, when God whispers this assurance. God Himself is even more to us than what He has done. He is in us, around us, for us, and *He* is our salvation.

17. How truly might these words have been appropriated by the dying Saviour.

24. It is a comfort to appeal from the judgments of men to the bar of God, and claim his interposition and vindication, which must come, though years pass on without an answer.

28. What might not life be, if this were our resolution. Such is the spirit of heaven, of which it is said, "they rest not day and night" (Rev. iv. 8).

SATURDAY, JUNE 14.—Psalm XXXVI.

By the inscription we are specially led to think of service in connection with this Psalm. It is, indeed, a blessed service and perfect freedom. Christ's household servants all become nobles (Acts xxvii. 23).

CONTRASTED SERVICE (1-4).—When there is no fear of God before the eyes, a man is free to flatter himself in his own eyes. It is a terrible thing when a man becomes headstrong in wickedness, and abhors not evil.

THE MASTER'S CHARACTER (5-9).—All natural symbols fail to set forth the glories of Nature's Lord. We cannot scale his heights, or plumb his depths, or see his last star. His loving-kindness is precious (1 Pet. ii. 7). If you want men to leave other refuges, so as to shelter there, begin to talk of his love, *that* will draw them (7). Those who thirst for creature delights have yet to learn something of the meaning of this abundant satisfaction (John x. 10). God gives sorrow by cupfuls, and pleasures by riverfuls. *Pleasures* is the Hebrew word for Eden.

9. The deepest teachings of St. John lie folded

in this marvellous verse, as the forest in the acorn.

THE SERVANT'S PRAYER (10-12).—Set thy loving-kindness abroach, so that we may drink, and drink again; start the flow, that it may be like some fountain of oil, which, the more it is drawn upon, the more it yields. The man who knows God is upright in heart, and *vice versâ*. But the servants of sin incur irrevocable ruin, while the servants of God stand in their integrity, unmoved (Isa. liv. 17).

International S.S. Lessons.

Sunday Afternoon, June 15.

THE RICH MAN'S FOLLY.—LUKE xii. 13-21.

GOLDEN TEXT: LUKE xii. 15.

ONE OF THE COMPANY.—"He had no more use for the Redeemer's word than to gain by means of it a few more acres of earth for himself."—*Arnot*. He was simply one of that great multitude who listen to Gospel teaching and preaching with hearts and thoughts preoccupied with worldly possessions, pleasures, or cares. "Even under the preaching of Jesus there were unreceptive and inattentive listeners."—*Lange*.

TAKE HEED, &c.—"That love of the world which, keeping itself within the limits of decency and legality, yet takes all the affections of the heart from God, and robs Divine things of all their interest; against that men have need to be warned."—*Trench*.

COVETOUSNESS.—Is not desire merely, either to have or to hold; but *desire uncontrolled* by (1) conscience, and (2) the Word of God. To wish for anything (not sinful in itself) is not coveting; but to wish for it regardless of God's will, our neighbour's interests, or our soul's good, this is covetousness.

FOR A MAN'S LIFE CONSISTETH NOT, &c.—Underneath all covetousness is "a superstitious confidence in worldly goods, which are instinctively identified with happiness."—*Godet*. "The cause of all covetousness is a deteriorated moral sense, which regards possession as more than character; having as more than being. For a comparison of the two kinds of wealth, that of property, and that of character, see 1 Tim. vi. 9-11. "The commonness of this disease is indicated by the question so often asked, 'What is he worth?' as though men's worth were measured by their purse."—*Lyman Abbott*. "How poor a rich man, and how rich a poor man, may be!"—*Lange*. "It would be pleasant to have the outward possessions of an angel, his crown, harp, voice, shining raiment, and home in paradise, but it would be a thousand times better to *be* the angel. For one might have all his possessions, and yet be in the very focus of wretchedness."—*Pelonbet*.

A CERTAIN RICH MAN—made rich by successful husbandry, the result of (1) favouring circumstances, and also of (2) diligence, good business faculty, and foresight. There is no hint whatever of fraudulent wealth.

WHAT SHALL I DO, BECAUSE I HAVE NO ROOM? &c.—"The first thing lacking to this fortunate rich man is complete contentment." "Thou hast barns—the bosoms of the poor, the houses of widows, the mouths of infants...these are the barns which will last for ever."—*Ambrose*. The *pronouns* of vv. 17-19 are significant—the godless "*I*" that speaks and plans in total disregard of the great Ruler of all; and the selfish "*my*" excluding the claims of both God and man. "The four times repeated '*my*'—my fruits, my barns, my fruits, my goods—strikes the key-note of his selfishness."—*Curry*.

SOUL, THOU HAST MUCH GOODS.—What sublime but terrible irony! As though the soul could be fed by the mere gratification of natural appetite!

FOR MANY YEARS.—The blind presumption of ungodliness. Are *we* entirely free from it? (Prov. xxvii. 1; James iv. 13-17; v. 1-3).

TAKE THINE EASE, EAT, DRINK, AND BE MERRY.—More energetically in the four words of the original: 'rest, eat, drink, enjoy.'"

BUT GOD SAID.—Awful "but"! Terrible contrast between the vain plannings of human selfishness and God's voice of power!

FOOL.—Yet he had always thought himself so shrewd and sagacious; and the world had called him wise. "In Biblical language the true fool is the man who wants the moral sense; *i.e.*, the proper good sense in moral and religious matters."—*Whedon*.

SHALL BE REQUIRED OF THEE.—"As if it was a loan, which is now to be paid back."—*Whedon*.

SO IS HE THAT LAYETH UP TREASURE FOR HIMSELF.—"He that loveth his life shall lose it." "What is life for, but to be given away?" "God's rich man, and man's rich man may be paupers to each other."—*Whedon*.

RICH TOWARD GOD.—See 1 Tim. vi. 11. Rich (1) in character, which is beautiful to God; and (2) "in good works" (1 Tim. vi. 18). We may all be "rich toward God." We have but to accept "his unspeakable gift," "the unsearchable riches" of Christ. Thus we *become* rich. Then as we *live* Christ for Him and by Him, moment by moment, we become richer.

LESSONS.

(1) The *gate* of this parable is verse 13. How dreadful to be wronged of one's living—of one's *patrimony!* and by a brother! Would not wrong warrant absolution of soul? Will the compassionate, justice-loving Saviour blame him for this?

(2) The fact that Jesus does rebuke him so sternly, in spite of his great wrongs, shows, as few things could, the stupendous importance of spiritual things.

(3) How hopeless the case of *pre-occupied* hearers of the Gospel! *Nothing* can save the soul that is so taken up with its care and possession, sorrow or pleasure. Yet how common such are! They are found in every school.

(4) Note the highly respectable character of this farmer. His honourable calling; his success and general repute. Nothing against him, *except* godlessness, selfishness, and utter worldliness.

(6) His folly.—(1) *He ignores the claims of God.* Though not immoral, he is utterly godless. He says, by his whole life, "There is no God," for "God is not in all his thoughts." He neither accepts his prosperity as from God, nor has any belief in his dependence upon Him. (2) *He ignores the claims of his neighbours*, and thus shows want of moral sense. His thoughts were: "What I have is mine, to do what I like with." The duty and privilege of neighbourly service never occurs to him. (3) *He ignores the claims of his soul.* He thinks he can feed it with "goods"! Does not know that God's love and friendship can alone satisfy the soul. Press home the questions: "Do *I* acknowledge the claims of *God*, of *my neighbour*, of my soul? Or must I say I have

Thought of myself, and wrought for myself — for myself, and none beside,
Just as if Jesus had never lived, and as if He had never died?

ILLUSTRATIONS.

(1) "Here and there is a man found who does not count money everything. For example, Professor Agassiz, when offered a large sum for lecturing, said: 'I have no time to make money.'"

(2) There is a story told of a shipwrecked and starving sailor who found a bag full, as he thought, of bread. Alas! it had in it *only pearls*—pearls great and priceless, but how useless to him dying of hunger. The body needed that which would support its life: so does the soul.

(3) "How much did he leave?" was the eager question concerning a rich man who had just died. "*Every cent: he took nothing with him*," answered the man questioned.

DR. MOON'S TYPE FOR THE BLIND.—The forty-second annual report of the Society for Embossing and Circulating among the Blind the Holy Scriptures, and other useful books, tells of cheering success attending a work of great interest. Dr. Moon has now completed the Jubilee year of his labours for the blind. Including the books sent out during last year, the total number issued from the commencement of the work exceeds 180,000; and more than 46,000 stereotyped plates have been prepared. The report says: "The Word of God to these poor sightless ones is truly 'a light to their path, and a lamp to their feet.' So happy has the embossed Bible made some, that they have altogether lost their care for sight. God has so richly compensated them by the sweet communion they have been enabled to hold with Him, through his Word, that they have been able to rejoice in their affliction." The system has been adapted to four hundred languages and dialects, for use in the mission field. Several volumes have recently been prepared in the Tamil language, with the assistance of Miss Askwith, from India. It is supposed that no less than 30,000 of the blind of India speak Tamil, and important results are expected from this effort. Dr. Moon's address is 104, Queen's-road, Brighton.

SHORE MISSION, NEW BRIGHTON.

THE eighteenth season of this Mission, which is held under the auspices of the New Brighton Y.M.C.A. and Christian Mission, was inaugurated on Whit Sunday, when the tent was erected on the shore near the Pier. Between the afternoon and the evening services the wind was so high that the tent was blown down, and the evening meeting had to be held in the Victoria Hall. The damage done to the tent was such that it could not be re-erected for Bank Holiday; but as the weather had moderated, and the sun was shining brightly, the services were held in the open air on the shore, when many thousands heard the Gospel message. The preaching commenced at 2.30 p.m., and continued without a break until 7.45, when an adjournment was made to the Victoria Hall, where a testimony meeting was held, which concluded the day's labours at about 9 o'clock.

Mr. Thos. A. Leigh, who conducted the services, was assisted by a large number of helpers, Scripture readers, members of the Liverpool Y.M.C.A., as well as Mr. Charles E. Faithfull, of Marseilles, and Dr. Bond, of the Liverpool Medical Mission. At times as many as 500 people were gathered together at once listening attentively to the words spoken, and as they dispersed others filled their places. It seemed quite a providence that the tent was injured, as far more people attended the open-air services than could or would have come to the tent had it been erected. Mr. Lydiatt, of the Liverpool Evangelisation Society, who for so many years has assisted in this work, was unable through illness to take any part this year.

The tent is now undergoing repairs, to be ready for future services.

MISSION TO ZULU KAFFIRS.—The report of the eleventh year of Elbert S. and Emma Clark's unsectarian work at Ixopo, Natal, South Africa, is specially interesting. The stations are four in number, and not only is there a more general desire to listen to the missionaries, but men, women, and children have yielded to spiritual impressions, and several have come out from heathenism and boldly declared themselves on the Lord's side. Mr. W. H. Bailey, of Stoke Newington, has joined the Mission. He is a trained carpenter, and will, it is hoped, render important help in giving industrial training to the boys. The school children have in many cases shown a true love for the Saviour, and are eagerly receiving Bible teaching. Communications with regard to the work may be addressed to Mrs. S. Fothergill, Pierremont-crescent, Darlington.

THE STUDY OF PROPHECY.—The seventh annual Conference for the study of Prophetic Scripture, to be held in the Conference Hall, Clapham-road, S.W., will take place on June 17, 18, and 19. The circular opens with the words of our Lord to his disciples: "And now I have told you before it come to pass, that when it is come to pass, ye might believe." Prophecy, then, is God's aid to faith. The proposed subjects and speakers are:—*First day*—Morning, "The Waiting of Creation and of the sons of God for the Coming of the Lord," by Rev. F. A. C. Lillingston; "The Return of Christ Personal and Pre-millennial," by Rev. G. D. Hooper. Afternoon, "The Second Advent in its Relation to the Jews," by Rev. J. Wilkinson. Evening, "The Pope and the Antichrist," by Rev. Dr. Sinclair Paterson; and "The Treading of the Winepress," by Rev. N. S. Taylor. *Second day*—Morning, "The Movements and Tendencies of To-day regarded as Signs of the Approaching End," by Mr. L. Liesching; "The Song of Moses" (Deut. xxxii.), by Mr. G. H. Pember. Afternoon, "The Great Prophecy on the Mount of Olives," by Rev. Dr. Bullinger. Evening, "The Antichrist and the Jews," by Mr. G. Warrand Houghton; and "The Reign of the Saints of the Most High," by Rev. J. Gosset Tanner. *Third day*—Morning, "Prophetic Warnings in regard to the Special Dangers and Temptations of the Church in the Latter Days," by Rev. J. Fuller Gooch; "The Judgment of the Great White Throne," by Rev. Charles Graham. Afternoon, "Mission of English Deaconesses in Jerusalem," by Deaconesses from Jerusalem; "Work in Moab," by Major-General Haig. Evening, "The Parable of the Tares, and its Historical Fulfilment," by Mr. G. H. Pember; and "The Kingdom of this World is become the Kingdom of our Lord and of his Christ, and He shall Reign for ever and ever," by Rev. Marmaduke Washington.

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Y.M.C.A., Wharncliffe Avenue, E.C.—Gospel service for young men, Tuesdays, 6.15 p.m. Bible study, Weds., 6.15 p.m. Missionary meeting, Thurs., 6.30 p.m. Daily prayer, 1.30 to 2 p.m. Banks Prayer Union, Tues., June 10, 6.15 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., in June, 3 and 7 p.m., Mr. C. Russell Rumfitch and Thurs. evenings, 8 p.m. Young men's Bible-class, Sun., 3 p.m. Mothers' meeting, Mons., 3.30 p.m. Women's Mizpah Band, Wed., 7 p.m.

Y.M.C.A., Westminster Hall, 25, Savile-row, W.—Thurs., June 5, 8.45 p.m., medical talk with young men, by Dr. Herbert Habershon, on "The Physiology of the Blood."

Y.M.C.A. Depot, 186, Upper-street, N.—Sun., June 8, breakfast meeting, 8.30 a.m. Address by Rev. A. J. Bridgman. Thurs., June 12, farewell meeting of missionaries, 8.30 p.m.

Princess Rooms (Y.W.C.A.), 108, Brompton-road, S.W.—Deepening of Spiritual Life, Sat., June 28, Miss Campbell, of the China Inland Mission, will speak for China, at 3 p.m. and 7 p.m.

Conference Hall, Y.M.C.A., [illegible], W.—Sun. next, 3.15 p.m., special address to young men; 7 p.m., evangelistic meeting, both addressed by Mr. Henry Varley.

St. Gronow's Hall, Bangham-place, W.—Mr. A. Milne Kyd, during June, Suns., at 11 and 7: Wed., at Burlington Hall, Savile-row, 8 p.m.

[illegible] Hall, [illegible], N.—[illegible] services every Sun., 3.30 and 7 p.m.

[illegible] Assembly Hall, [illegible], E.—Sun. next, at 11 and 3.30, Mr. Joseph Clarke.

Conference Hall, Mildmay Park, N.—Sun. next (Hospital Sunday), 3.30 p.m., Dr. William Gould; 7 p.m., Dr. Henry Soltau.

Clarion Hall, Altham-road, Upper Clapton.—Mr. F. C. Bland during June, Suns., at 3.30; Fridays, at 8.30.

Union Hall, Carlisle-street, Edgware-road, N.W.—Lectures by Dr. Neatby, Thursdays, June 12, 19, and 26, 8 p.m.

[illegible] Rooms, 30, [illegible], Regent's Park, prolonging in connection with the Nurses' Union (Y.W.C.A.), Thurs., June 12, 3 to 4 p.m., Lord Kinnaird will preside; 5 to 7 p.m., Lady Cleveland will preside. Trained nurses and friends interested will be welcome.

Dr. Dinah Davidson's monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, Sun. even., June 8, 6.30 p.m.

West London Mission.—St. James's Hall: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. Portman Hall, Piccadilly: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Wed., June 4, 11 a.m., special prayer-meeting; Miss Weston will take part.

Spurgeon's Rest, 160, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Fri., June 6. Tea at 6: [illegible], at 7, Mr. W. Bird Smith, on "Work among Young Men." Address by Rev. W. Fuller Gooch.

Stockwell Orphanage.—Annual festival and birthday celebration of Mr. Spurgeon, Thurs., June 19, at 3.30.

Regent's Park Chapel, Park-square East (near Portland-road Station), N.W.—Sun. services, 11 and 7. Fri., 8.15 p.m., Bible-reading for Christian workers, conducted by Rev. F. B. Meyer.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7: Wed., at 7.30 p.m.

Spurgeon Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Rev. W. H. Daniels: 3 p.m., Rev. Henry Bright.

Boys' Brigade, Clerk House, Chelsea, S.W. (entrance, St. Kingsroad).—Members of the Montrose Church, Barnes, 7 p.m., to which all are invited.

[illegible] Association.—Annual meeting, Exeter Hall, Strand, Wed., 3 p.m., [illegible], address by Sir Charles [illegible], M.P., Rev. [illegible], and Mr. Mills, J.P., Speaker, M.P.

Persian Servants Home Society.—Annual meeting, Mercers' Hall, 26, Regent-street, W., Mr. R. C. Morris in the chair.

[illegible] Presbyterian Church.—Public meeting, City Temple, 6.30, [illegible], Tues., June 10, 8 p.m., Speakers: Rev. [illegible], A. Spurgeon, Rev. [illegible], Rev. Evan Hopkins, A. Mounsey, [illegible], Rev. Evan Spurgeon, and others.

[illegible]

Bermondsey Christian Mission.—Annual meeting, New Mission Hall (facing Bermondsey Market), Tues., June 10, 7 p.m., chairman—Mr. F. A. Bevan.

Victoria-street Society for the Protection of Animals from Vivisection.—Annual meeting, Westminster Palace Hotel, S.W., Thurs., June 12. Canon Wilberforce will preside.

Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tues., June 10, Rev. J. Guinness Rogers on "Orthodoxy and Scepticism."

Medical Prayer Union.—Annual conference, The Parlour, Exeter Hall, Strand, Fri., June 13, 8 p.m. Subject—"The Past and Future of Evangelisation among Medical Students." Introduced by Mr. W. McAdam Eccles.

Convention for the Deepening of Spiritual Life, Kingswood (Warwickshire), June 10—12.—Particulars from Mr. W. Lees, Kingswood, Hockley Heath, Birmingham.

Clapham Prophetic Conference.—June 17, 18, and 19.

Grayswood Convention, June 16—21.—Particulars from the hon. secs., Convention Office, Guildford, Surrey.

Mildmay Park Conference, Wed., Thurs., and Fri., June 25, 26, and 27.

Keswick Convention, July 21—26.—Applications for lodgings, &c., should be made to Mr. John Postlethwaite, Eskin-place, Keswick.

WEST MARYLEBONE MISSION.—The usual Bank Holiday meeting was held at St. James's Hall, George-street, Lisson-grove, on Whit Monday. After tea, addresses were delivered on "Walking with God," by Messrs. W. Frith, James Spruat (superintendent), and H. Sage.

REQUESTS FOR PRAYER.—For blessing on the following:—A tent mission, at Brechin, in connection with the Forfarshire Christian Union, now going on.——The tent work of the Gordon Evangelistic Mission in Aberdeenshire during the summer.——Gospel work in a tent, in villages in Haddingtonshire, in charge of Mr. John M. Scroggie, and in which Mr. W. D. Dunn and Mr. S. McKenzie will also take part.——Tent services at Cerleigh, near Honiton.

INVALIDS' AUXILIARY TO THE EDINBURGH MEDICAL MISSIONARY SOCIETY.—But few remain of the invalids who twelve years ago banded themselves together to help medical mission work abroad. Several have completely recovered, and are now in the ranks of those who are actively working for the Master: others have been called to their rest. With fresh helpers the auxiliary continues to cheer many workers. The invalids make articles which are sold at an annual bazaar, and the proceeds distributed among various missions. Last year £711 was apportioned between sixteen institutions in many lands. Communications may be addressed to Miss Bishop, 6, Brunstield-place, [illegible].

ROME IN AMERICA.—We have often asked ourselves (says a writer in *Our Day*) if this American Protestant nation has ever realised to what an alarming extent it has been a partaker in the sins that can be directly traced to the false teaching of Romanism. It has been shown that eighty per cent. of the illiterate and paupers of this country are Romanists. Every nation on the face of the earth that has been under Romish rule has been made poor, ignorant, and degraded. Bloody revolutions, such as that of France, can be traced to Romish absolutism, as well as the infidelity which is devastating that fair land. Yet we say we have no special mission to the Romanists of our country. May God open our eyes and help us to do our duty.

THE CHILDREN'S FRESH-AIR MISSION affords poor London children a fortnight or three weeks' summer holiday in the country. The children are taken mainly from the districts of Holborn, Clerkenwell, and St. Luke's, preference being given to those who are in feeble health, and who, otherwise, could not obtain such an outing. The little ones are boarded in cottages at a cost of 5s. per week, under the supervision of responsible persons resident in the neighbourhood. The report for 1889 states that last summer 2623 children enjoyed the benefits of the Mission, being an increase of 400 over the previous year. The income from subscriptions and donations was £1581, which was clearly spent to admirable advantage. The hon. treasurer is Mr. Walter Hazell, 15, Russell-square, W.C.

IN ST. PETERSBURG there are 80,000 Protestants. They form one-tenth of the entire population of the Russian capital, and belong, for the most part, to the Lutheran Church.

THE OLD CATHOLICS in Central Europe are said to number 100,000. Of these about 75,000 are in Switzerland, 15,000 in Germany, and 12,000 in Austria-Hungary, besides many in Bavaria.

Notices

Constant Reader.—We have forwarded your communication to the conveners of the conference.

Communications Received With Thanks.—F.R.A. A.R. Lord R. C.C. T.A.L. W.G.P. J.S. W. J G.M. H.F.W. J.S. M.P. A.M.S. J.A. H.V. W.H. J.J.F. A.H. R.B. S.A.B. A.R.J. W.McA.E. W.M.A. L.S. T.M. L.P. B.T.H. T.C.V. A.V.H. H.G.M.

Applicants for Tracts.—F. W. Burdge, 35, Stanhope-street, Euston-road, N.W.; E. Evans, 80, Leinster-road, Rathmines, Dublin; J. R. Huntley, 7, Princes-buildings, Bath; J. Worthington, 4, Bon Marché-place, Great Norwood-street, Cheltenham; C. Williams, 7, Elder-street, Norton Folgate, E.; Mrs. Hine, Chipping Campden, Gloucester; E. Geeson, c/o C. Badcock, 15, Queen-street, Oxford; J. G. Clark, Hardingstone, near Northampton; M. A. Candor, 271, West Ferry-road, Millwall, E.; F. Ades, 82, St. George's-road, Hastings; J. Herriett, 4, West View, Halton; W. S. Morgan, 69, St. Helen's-road, Abergavenny, Monmouth; D. Macleod, missionary, Pennyghael, Mull, N.B.; H. Murch, 46, Willis-road, Kentish Town, N.W.; S. H. Bryson, 9, Athol-street, Dunston-on-Tyne; Fritz Schaaf, 33, Britzerstrasse, Berlin (German Tracts); Rev. R. Weaver, 3, Stratford-avenue, Camp-hill, Birmingham.

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JUNE 2, 1890.

*** We would respectfully urge all our friends when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

	£	s.	d.
Scutari Medical Mission—Lieut.-Col. F.D. ...	1	1	0
Cape General Mission—Rathdrum, 10s; (Pendleton)—H.P. 10s; Poor Woman, 10s; E. £5...	6	10	0
Soldiers' and Sailors' Homes, Malta—H.P.... ...	0	10	0
China Inland Miss.—J.R. £1 10s; Rathdrum, 10s	2	0	0
[illegible] *Congo Mission*—Miss M.	0	5	0
[illegible]—A [illegible]	1	10	0
[illegible] Anglo-Israelite	1	0	0
[illegible] C.F.D.	1	1	0
[illegible] to Dear Sick Children—Dear Old F.D. £1 1s; [illegible]	1	3	6
[illegible]	4	0	0
[illegible]	2	0	0
[illegible]	2	0	0
[illegible]—R. H. £1; C.B. 10s ...	1	10	0
[illegible] to *Jews*—C.B.	0	10	0
Dr. Barnardo Homes—"Owl," £2; Nous, £1; J.R. £5; A.S.R. 5s; J.M.K. 10s; M.H.W. £1	7	15	0
Dr. Barnardo's Lame Cots—Elma...	0	2	6
St. Giles Christian Mission, &c.—E. 5s; J.F.H. 10s; E. & F.C. £1 5s; J.R. £1; Mrs. B. 5s ...	3	5	0
Home for Homeless Jews (Minories)—E.	0	5	0
Free Church of Scotland (Zenana Mission)—Hastings	10	0	0
[illegible]—W.H.F.	5	0	0
[illegible]—Mission, £2; [illegible]—(coll. F.P. 10s; A.M.M. £1; [illegible] £5; M.A.C. 5s; Elma, 5s 6d; W.S. £1; A.F.W. 2s 6d; Canterbury Girls: 1s 6d; A Friend, 1s	19	5	6
[illegible] Friendly Society—Anglo-Israelite	0	3	6
[illegible] Boys' Home—J.R. £1; Elma, 5s; [illegible]	3	5	0
[illegible] Society—J.R.	1	10	0
[illegible] for Promotion of Gospel in [illegible]—Hallelujah £1; E.M.W. 10s	1	10	0
[illegible] (Irish, &c.—Tulsa 5.S., Child ...	0	5	0
[illegible], New Brighton, Stockport—M.S. ...	50	0	0
[illegible] for Poor Deformed [illegible]—H.A.H. £5; Miss M. 5s; A Glenroy £1 ...	6	5	0
[illegible]—M.A.G.	0	10	0
[illegible]—M.S.	0	5	0
[illegible]—M.S.	5	5	0
[illegible]—M.M.	0	5	0
[illegible]—E.M.A.S.	0	10	0
[illegible]—N.B. 10s; M.S. £1 ...	1	10	0
[illegible]—E.M.	1	0	0
[illegible] Mission (Mr. Logan)—A Friend ...	1	0	0
	£141	16	0

[Abbreviations.]

[illegible] Society [illegible]—J.D. 5s; E.K.S. 5s; B.A. 1s 6d.

St. [illegible] Mission—J.C. 10s.

[illegible] Jews' Home, E.—A.S. 10s. Bankers—Barclay, Bevan & Co., 54, Lombard-street, E.C.

FRIENDLESS & FALLEN.

SEE LIST OF HOMES.

THE THIRTY-THIRD ANNUAL MEETING will be held (D.V.) SATURDAY, JUNE 7, at the Parson's Green Homes.

THE RIGHT HON. LORD KINNAIRD will take the Chair at 3.30.

The Revs. Canon Barker, W. R. Mowll, J. S. Sinclair, Sydney Gedge, Esq., M.P., &c., will address the meeting.

THE HOMES WILL BE OPEN for inspection of visitors from 2.30.

DONATIONS to **SUSTAIN THE HOMES ARE NOW** much needed, and may be sent to MESSRS. MORGAN & SCOTT, Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

EDWARD W. THOMAS,

Office & Central Home, 200, Euston-road, N.W.

£15 DONATION OR COLLECTION WILL SUPPORT ALL THE HOMES FOR ONE DAY.

Contributions sent are for the daily maintenance of the young Women and Girls in the Homes as subjoined.

PREVENTIVE HOMES, especially for friendless girls in their teens.

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Milton House, Brompton.
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OPEN-ALL-NIGHT REFUGE,

37, Manchester-street.

TOTAL NUMBER OF INMATES TO MAINTAIN, 235.

THE GREAT OBJECTS SOUGHT ARE

1st. To win souls to Christ.
2nd. To seek to establish the reclaimed in respectable service or otherwise aid them.

Christian Vernacular Education Society FOR INDIA.

President—Rt. Hon. THE EARL OF NORTHBROOK, G.C.S.I.

THE ANNUAL MEETING will be held on Thursday, June 5, 1890, in the COUNCIL ROOM, EXETER HALL. Speakers—Sir Charles U. Aitchison, K.C.S.I., Rev. T. W. Drury, M.A., Rev. J. A. Macdonald, and Rev. J. Johnston. The PRESIDENT will take the Chair at Three o'clock p.m. This Society is training native teachers, instructing heathen children, and publishing educational and popular Christian literature.

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THE FORTY-EIGHTH

Annual Meeting

WILL (D.V.) BE HELD

ON MONDAY, JUNE 9, 1890,

AT THREE O'CLOCK, IN

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WHEN

The Children of the Industrial Schools will form a Choir and Sing a Selection of Pieces.

Chair to be taken at Three o'clock p.m. by the

Right Hon. The LORD KINNAIRD

(One of the Vice-Presidents of the Institution),

Supported by (if possible) the Earl COMPTON, M.P., and the Countess COMPTON; the Baroness BURDETT-COUTTS; the Revs. Canon R. B. GIRDLESTONE, M.A., J. B. MEHARRY, B.A., A. ROWLAND, LL.B., J. R. WOOD, &c., &c.

Tickets may be obtained at the INSTITUTION, Vine Street, Clerkenwell Road.

P. PLATT, Secretary.

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1890. SPECIAL SERVICES will (D.V.) be held by GEORGE CLARKE, Esq., and others, from May 31st to June 16th inclusive, in a Marquee for 2,000 people, erected in the private grounds of A. Barrett, Esq. Entrances: Elm Park-gardens, Fulham-road, and The Vale, King's-road. List of services:—Sundays 8 p.m., Evangelistic service. Each Week-day from June 2nd to June 16th, Saturdays excepted: 3.30, Bible Talk; 8, Evangelistic services. Saturdays, May 31st, June 7th and 14th, 7.30, Gospel Temperance addresses. Each Week-day from June 2nd to June 4th inclusive, 6 p.m., Children's Services: but on Saturdays, June 17th and 14th, and Sundays, June 1st, 8th, and 15th, 3.30 p.m.

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GLOUCESTER CONVENTION, JUNE 9—13, 1890.

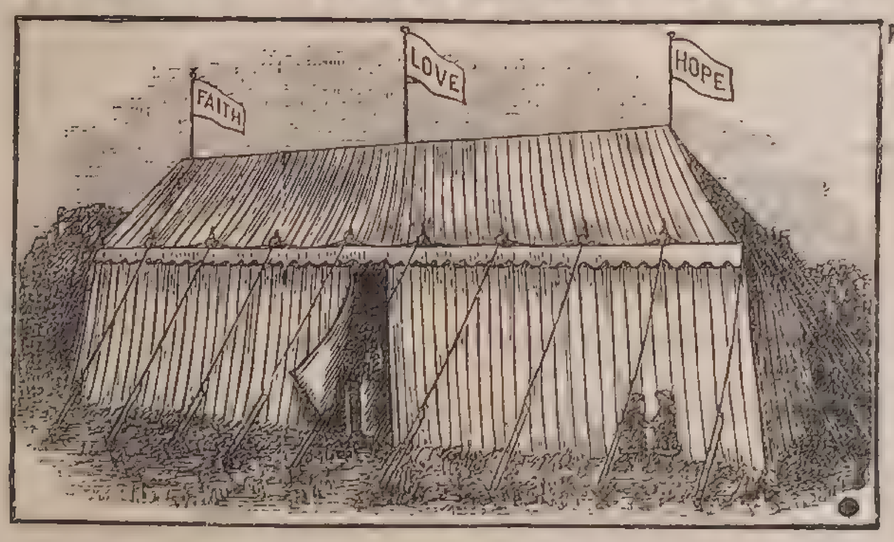
RAIKES MEMORIAL HALL, BRUNSWICK RD.

The following friends will, we hope, be present at the Convention:—Rev. Dr. Elder Cumming, Rev. F. B. Figgis. Rev. Canon Daunt, Rev. C. Inwood, Rev. F. B. Butlin, Rev. F. S. Webster, Rev. J. Wilkinson, Rev. J. Gelson Gregson, Rev. Dr. S. C. Morgan, A. B. Stoney, Esq., Walter Sloan, Esq., Reginald Radcliffe, Esq., Leonard K. Shaw, Esq., H. D. Brown, Esq., J. Wood, Esq., Mrs. Osborn, Mrs. Greaves.

PROGRAMME.—MONDAY: Preliminary Meeting—for Prayer and Preparation, 7.30 p.m. TUESDAY, WEDNESDAY, and THURSDAY: Prayer Meetings, 7 a.m.; The Convention Meetings, 11 a.m. and 7 p.m.; Bible Readings and Exposition, 3 p.m.; Dinner and Tea, 1 p.m. and 5 p.m. FRIDAY: Holy Communion (St. Nicholas Church), 7 a.m.; Praise Meeting (in the Hall); 11 a.m.; Accounts of Christian Work (ditto), 3 p.m.; Missionary Meeting (ditto), 7 p.m. N.B.—There will also be a Parents' Prayer Meeting, on Thursday, at 4 p.m.

Tickets for Dinner and Tea will be obtainable in the Hall, 1s. 6d. and 9d. each. Friends requiring hospitality or lodgings are requested to apply to Rev. J. J. Luce, St. Nicholas Vicarage.

THE GUILDFORD CONVENTION.



THE Leaders of the Keswick Convention will hold a similar gathering (God willing), in the beautiful town of Guildford, in a large Tent, for the week commencing MONDAY, JUNE 16.

Speakers—Revs. J. T. BUTLIN (Birmingham); J. B. FIGGIS (Brighton); C. A. FOX (London); GELSON GREGSON (Bradford); W. HASLAM (St. Leonards); G. F. HEAD (Hampstead); EVAN HOPKINS (Richmond); J. ALEXANDER JACOB (Bath); BARNES LAWRENCE (Blackheath); J. J. LUCE (Gloucester); F. B. MEYER (London); Pastor MONOD (Paris); Revs. E. W. MOORE (Wimbledon); H. WEBB PEPLOE (Onslow Square).

Honorary Secretaries—GENERAL HANKIN, C.B., and COLONEL BROWN, Convention Office, Guildford; to whom applications for lodgings or hotel accommodation should be sent (with stamped envelope for reply), as soon as possible.

FRANCIS PAYNTER, Rector of Stoke next Guildford.
EVAN H. HOPKINS, Trinity Vicarage, Richmond.

Gratuitous copies of the Circular Letter and other papers respecting the Convention, to send to friends, can be had on application stating the number required.

HOMES FOR LITTLE BOYS,

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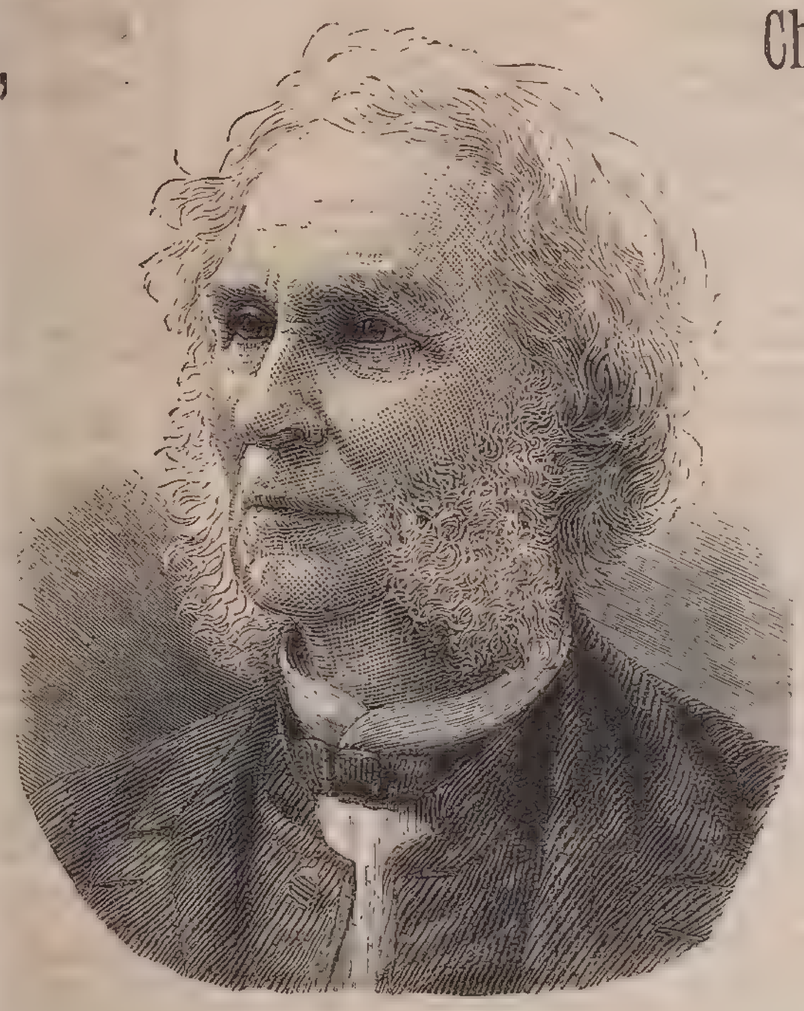

[Hon. Neal Dow.]

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MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

LYNTON HOUSE SCHOOL, CLIFTONVILLE, MARGATE.
A Christian Home and School for young Ladies. Present premises are specially adapted for educational purposes; splendid situation, recreation ground attached to the house and close to the sea. Terms moderate and inclusive. Excellent references.—Apply for prospectus to the PRINCIPALS.

HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for professional and business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

SWITZERLAND.—Mlles. HAEFLIGER, Villa Roseneck, Ouchy, Lausanne, receive young Ladies to educare. Highest advantages. Home comfort and care. Large house and garden, beautifully situated.

BRIGHTON.—A few vacancies in High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Sea-bathing and lawn tennis. terms moderate.—The Misses NORTON, Farndon House, Stanford-road.

FRANCE.—Parisian Lady (certificated, Protestant) receives young Ladies into her family. Every facility for speaking French. Professors for music, &c.—Madame MULLER, 160, Rue Laurendean, Amiens. Referee, Pasteur Larcher, Amiens.

SPANISH, GERMAN, AND FRENCH, Classics and mathematics, bookkeeping, shorthand, drawing, and every branch of a thoroughly practical education. Resident French graduate (Protestant). Christian training and careful domestic oversight. Large house and grounds in healthy situation.
Mr. ESAM, Sea House School, Eastbourne.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

NEW COLLEGE, CLIFTONVILLE, MARGATE.
Head Master, Rev G. HUGH JONES. Classical, technical, and commercial departments; also preparatory forms. Resident foreign master. Laboratories, workshops, cricket-field, and tennis ground. Backward, delicate, and young boys have special attention. Prospectus, honours list, &c., on application.

COMBE DOWN SCHOOL, Near BATH.
(*For Sons of Gentlemen.*)
Boys carefully prepared for University, Civil Service, and business pursuits. Forty-one successes in last four years, including Higher London Intermediate in Arts, senior and junior honours in Cambridge Local, South Kensington, Sandhurst Indian Cadetships, and Army Preliminary. Resident French and German masters. Modern languages and science hold a prominent place in school work. Christian teaching, based solely upon the Word of God. Improved accommodation. Commodious and airy school-rooms and bed-rooms. Large playground, gymnasium, workshop, tennis court, cricket field. Bracing air; open situation. Referees: Dr. Anderson, Linden-gardens, W.; Col. A. Battye, c/o H. S. King & Co., Pall Mall, S.W.; Hon. Judge Boyd, Dublin; H. Dyer, Esq., Malvern; Dr. Maclean, Bath; Dr. Pentecost, Brooklyn, N.Y.; G. Trench, Esq., Ardfert, co. Kerry. Terms moderate.—Prospectuses on application to
W. FRANKLIN, Principal.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen
ESTABLISHED 1845.
Hon. Principal—DR. CRANAGE, M.A.
PRINCIPAL:
G. E. W. CRANAGE, B.A.
Trinity College, Oxford.
Vice-Principal—ROBERT WESTON, M.A.
Trinity College, Dublin.
There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School.—Full particulars on application.

BURLTON HOUSE, READING.—High-class Ladies' School. Principal, Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training, well appointed home. Inclusive terms. Highest references.

KINDERGARTEN AND PREPARATORY SCHOOL.—Fröbel House, Liverpool-terrace, Worthing. Principals, Miss YERBURY and Miss WAITE. Thoroughly happy home for young children. Careful Christian training. Close to sea. Prospectus on application.

COMPANION-PUPIL wanted, about 15. Greatly reduced terms, by half-term. High-class, home-like school. English, French, music, singing, drawing, laundress, use of books. Twenty-seven guineas.
Z., Knightley's Library, Clissold-park, London, N.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantage of earnest Christian training, combined with High School mode of instruction, within reach of parents of limited resources, who are unable to meet the usual terms of 60 to 70 guineas. These terms will be reduced for such to 30 to 40 guineas and made inclusive. Only girls of good social position received. The staff is composed of professors and lady teachers holding University honours. Liberal diet. Spacious residence, replete with every modern appliance to insure comfort and health. Delicate girls and orphaned families receive maternal care.—GIRTON, 13, Rose-street, Newgate-street, London, E.C.

SEASIDE.—An Officer highly recommends a first-class Home School for a few Girls at Southsea, where his own daughters finished. Thorough teaching. Christian training. Terms moderate. Reduction for sisters. Highest references.—Inspector-General GORDON, South Esk, Victoria-road, Southsea.

EDUCATION ABROAD. — Pupils would be received into a good German School in a beautifully situated neighbourhood in the Hartz Mountains. Terms £40 inclusive. Pupils could be met in London in August by a Governess.—For prospectus and information apply Frl. O. BREMER, Halberstadt, Harz.

CAMBRIDGE UNDERGRADUATE desires a Tutorship for the Long Vacation, from the middle of June to the end of September. Has had some experience.
A. C., Christ Church Vicarage, Derby.

DRESDEN.—Two German Ladies, who receive a few Young Ladies in their comfortable Home, have two vacancies. Best professors for music, singing, painting, French conversation. Family life. English comforts. Best references in England.
Frl. MORAND, 8, Walpurgisstrasse, Dresden.

GERMANY. — Boarding School, founded 1836. — Superior education for young Ladies. Beautifully situated, near the Thüringer Forest. Inclusive terms 100 guineas. The Lady Superior will be in England in July and August.—Mad. A. HUGUENIN-VIRCHAUX, Marien Institute, Gotha.

FRENCH TUTORS.—Pasteur Du Pontet-de La Harpe wishes to recommend as Tutors in schools or private families, three young, well-qualified French Gentlemen. Holiday engagements not objected to.—French Parsonage, Bayswater, W

LAUSANNE.—A Swiss Christian family receives young Ladies. Good education in all branches. Careful supervision. High situation just outside town. Lovely view.
Mme. MAUERHOFER, Petit Chateau.

SWISS OR FRENCH PROTESTANT Nursery Governess wanted, to take entire charge of little Girl of 6. Must be a thorough needlewoman, and willing to make herself useful.—Apply by letter, Mrs. H., Hollington, South Norwood-park.

GOVERNESS.—A Lady, experienced with and fond of children, wishes to find situation as Governess. English, French, German, music, drawing, needlework. Would help Clergyman's wife in home and parish. Excellent references. Small salary.
E. T. J., 33, Westgate, Wakefield.

GOVERNESS. — A Lady recommends her Governess, who has lived with her 4½ years. She teaches English, music, French, drawing, and needlework. Domesticated.
Mrs. HALL, Westbury-on-Severn, Newnham, Glos.

GOVERNESS.—Wanted, a truly consecrated Christian young Lady to take charge of and teach four little boys. Age not under 20. Please apply, stating age, salary, reference, acquirements, and religious denomination, to
Mrs. BENTALL, 19, South-street, Worthing.

COMFORTABLE ACCOMMODATION for Holiday Visitors. Lodging, with or without board, at moderate terms. Applications should be made early to the Superintendents. Reference required.—Jeruel, Quarry-road, Hastings.

RECOMMENDED by Rev. William Haslam. Experienced and decided Christian Governess. English, French, music, rudiments Latin, drawing, &c. Young pupils preferred. Superior testimonials. Good salary.—FIDES, Albion Printing Office, Upper Sydenham, S.E.

AN ENGLISH LADY, having studied two years at Cambridge, desires an engagement as English Teacher in a good family or school abroad, in a healthy neighbourhood. — Miss PHILIPS, General Post-office, Leeds. (To be left till called for.)

NURSERY GOVERNESS (28) desires re-engagement, English, music. Good needlewoman and disciplinarian. Dissenter. References.—In reply, state full particulars to
B., Clarendon House, North Malvern.

CHRISTIAN GOVERNESS seeks engagement. Eight years' experience. Thorough English, arithmetic, conversational French, elementary Latin, good music, singing, drawing, calisthenics, needlework. Highly recommended.—MARY, Mrs. Edwin Hooper's Governesses' Home, Compton-terrace, Highbury, London. Many excellent governesses (resident and visiting) disengaged. Introduction gratis. English and Continental schools recommended.

CHRISTIAN GOVERNESSES desirous of engagements in Christian families and schools, are invited to apply to Mrs. EDWIN HOOPER, Governesses' Home, Compton-terrace, Highbury, London. No charge unless engagement is effected. Stamp for prospectus.

HOLIDAY ENGAGEMENT wanted by a German Lady, for the months of August and September. Highest references. No salary. Laundry and travelling expenses defrayed.
A. T., Mr. Bachhoffner, Bookseller, Clapham.

Appointments, Situations, &c., Wanted.

A RETIRED MINISTER desires a situation as Private Secretary, or any position of confidence he could consistently undertake. Satisfactory references.—C. E. P., 25037, Smith's Advertising Agency, 132, Fleet-street, London, E.C.

AS CLERK AND CASHIER, in Drapery or Fancy business, wanted by young Lady who understands book-keeping. Would give a month. Small salary.
B. ORAGE, 7, St. Andrew's-hill, Cambridge.

YOUTH.—Situation wanted for highly respectable, steady Youth, 18, as Stable Man, or to look after pony and trap, and be generally useful.—Dunkeld Lodge, St. Albans.

AS HALL OR CHAPEL KEEPER, or to take charge of Offices, in or near London. A Lady wishes to recommend a respectable middle-aged Woman, Christian and total abstainer.—Miss H. REYNOLDS, Epping New-road, Buckhurst-hill.

AS PORTER, MESSENGER, or Useful Man, wanted by a young Man in a Temperance Hotel, &c. Total abstainer and non-smoker.—HENRY BRIDGER, Matcham's Private Hotel, Newcastle-street, Strand, London, W.

A MINISTER'S DAUGHTER (22) desires re-engagement as Companion-Help to a Lady. Good manager, cook, and needlewoman. Good reader, and musical. Excellent references.
Miss ROBINSON, Kingshill, Missenden, Bucks.

A CLERGYMAN'S WIFE RECOMMENDS Governess to little children. Not object assist with toilet. Disengaged June 19.
JESSIE, 17, Old Cavendish-street, W.

NURSE TO YOUNG CHILDREN, near London. Most highly recommended. Church of England. Age 38. Wages £25.
HANNAH GEORGE, 9, The Folly, Hertford.

RE-ENGAGEMENT required at once as Companion to Lady, or Housekeeper in family where servant is kept. Good references. Thoroughly domesticated.
6, Jews' Mount, New-road, Oxford.

COMPANION to elderly or invalid Lady (no lifting). Understands household duties. Age 21. Salary £18. Excellent needlewoman. Minister's daughter. Very good references.—R., apply to Miss Hooper, 9, Upper Baker-street, N.W.

AS NURSE OR COMPANION to an elderly Lady.—A Lady desires to recommend a reliable Christian Woman. Moderate wages.—Mrs. EDWARDS, 4½, Frederick-place, Old Jewry, Cheapside.

A LADY WISHES to recommend a Christian Lady, who is a good linguist, but is hindered in her career by partial deafness, for some post of usefulness in which faithfulness and good ability to conduct a household would be valued. Best references.
E. T., Lewisham Lodge, Weston-super-Mare.

WANTED BY THE 1ST JULY, a situation as Parlour-maid where housemaid is kept. Christian and abstainer. Three years' character. With Brethren or Baptists.
E. TINGAY, Torrington House, Pinner, Middlesex.

SUPERINTENDENCE of Y.W.C.A., or similar work, desired by Lady experienced in work among young people. Bible and other classes, meetings, visiting. Evangelical Churchwoman. Abstainer.—C., 17, Cowley-street, London, S.W.

AS WORKING HOUSEKEEPER, or place of trust. Good plain cook. Nine years in last situation. Middle-aged.
G., 4, Westbourne-terrace North, Paddington.

AS WORKING HOUSEKEEPER to a Gentleman or Lady, or as good plain Cook in a Christian family. Age 32. Good reference.—F. S., 9, Sainsbury-road, Gipsy-hill, Upper Norwood.

A LADY OF LIMITED MEANS seeks occupation in a refined Christian home in the country. Would give her services and £3 per quarter towards her expenses. Would teach young children, house-keep, or help generally. Could ...e Bible or Sunday-school classes, or parish work. ...ferences exchanged.
BETA, 13, High-street, St. John's Wood, N.W.

AS USEFUL MAID to an elderly Lady, assist in housework. Good needlewoman. Total abstainer, Churchwoman, in or near Brighton preferred.—H., Post-office, Hurstpierpoint, Sussex.

AS LADY HELP, or Useful Companion. A Lady is anxious to meet with an engagement. Is thoroughly domesticated, and a good needlewoman. Age 33. Good references.
T., 63, Apsley-road, Great Yarmouth.

MRS. ALGERNON C. P. COOTE wishes to recommend a strong, willing Girl (age 17) who has been in her nursery, but who now is seeking a situation as Under-Housemaid.
24, Powis-square, London, W.

AS GOOD PLAIN COOK in a small private family. Situation wanted soon in London. Wages £22, all found.
L. WILLIAMS, 14A, Manchester-square, W.

AS PLAIN COOK in Christian family where housemaid is kept.
M. R., 70, Wellesley-road, Kentish Town, N.W.

AS UNDER-NURSE.—A Girl trained in the Rev. H. Webb-Peploe's Home for Girls. Good needlewoman. Has been out. Country preferred.—L. J., c/o Matron, 63, Sydney-street, Chelsea, London.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W. — Miss HOOPER introduces Christian Governesses, Companions, House keepers, Maids, Sick Nurses, and Medical Rubbers. Also superior Domestic Servants.

MISS HOOPER'S NURSES' AGENCY, 9, Upper Baker-street, N.W., for supplying Hospital trained Nurses, for monthly, medical, surgical, mental, and fever cases. All certificates and testimonials are thoroughly investigated, and only those Nurses are registered who are duly qualified, and have given previous satisfaction. Masseuse and Male Attendants also supplied. Nurse Companions are registered for lighter cases. Nurses receive their own fees.

A YOUNG LADY, 22, cheerful, domesticated, and good pianist, desires re-engagement as Governess to young children, or as Companion to a Lady.
G. S., Fern Villa, Ausdell, Lytham.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 1s. 10d. (formerly 2s.) Specialité (supplied to Agents, 1s. 4d. in bulk, 1s. 4½d. in packets; carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

A GENTLEMAN having a large Mining Estate on the river Danube, will take two or three young Gentlemen of energy and intelligence to learn the business and to assist him. Preference given to those with some knowledge of German. Very healthy climate. Premium required. References exchanged.—Write in first instance, A. Y., May's, 162, Piccadilly.

LAW.—A Solicitor (Commissioner) in practice in Manchester, wishes to meet with a Christian Man as Partner to share office expenses and establish a practice.
LEX, Ormson, Joiner, Bowdon, Cheshire.

A MARRIED COUPLE wanted, without children, to live in a Lodge (near London). Wife to attend to the gate, and the man as Under-Gardener. Coals and gas found.—Apply, stating wages, to
D., c/o Mr. ROBSON, High-street, Leyton, Essex.

BIBLE-WOMAN wanted for Christ Church parish, Hampstead. Must be a member of the Church of England, and a total abstainer.—Apply by letter, to Rev. GEORGE F. HEAD, Christ Church Vicarage, Hampstead.

AN EARNEST SLUM-WORKER wanted in connection with the Rescue work of a South London Mission.
G. MAULE, 36, Christchurch-road, Streatham-hill.

SCRIPTURE READERS wanted by the Church of England Scripture Readers' Association, to fill one or two vacancies in Metropolitan parishes. Candidates must be men of real piety, communicant and loyal Churchmen, know their Bibles well, able to give a simple address, and not be afraid of or above their work. Preference given to those between 25 and 35 years of age. Commencing stipend £70, and retiring pension after long services.—Apply personally or by letter to the
LAY SECRETARY, Offices, 56, Haymarket, S.W.

AS UNDER-MATRON in small Rescue Home. An earnest Christian Woman wanted to superintend and work with girls. Age 25 to 35. Salary small. Abstainer.
B., 54, Larkfield, Richmond, Surrey.

A MIDDLE-AGED GENTLEMAN, Widower, requires a Christian domesticated Lady, 40 to 45, to manage his home and be Companion to his daughter. She should be systematic, educated, and musical, and of a kind, cheerful disposition. One servant kept.—Address by letter, please, stating qualifications, &c., to J. H., c/o Mr. Chamberlain, 7, Sloane-square, Chelsea, S.W.

HOME FOR FEMALE PENITENTS, Albion-hill, Brighton.—Wanted in July, a Lady Superintendent, honorary or salaried, of administrative power and experience, a member of the Church of England. Number of inmates, about 70. Wanted also a Head Matron, who understands the general management of an institution, and laundry work. Applications to be sent at once, with copies of testimonials and names of referees, to Rev. R. C. MACDONALD, Home Villa, Queen's-park, Brighton.

A CHRISTIAN LADY wanted, of experience, not under 35 years of age, to superintend a large Missionary Institution abroad. She must be a member of the Church of England, and it is advisable for her to have some private means. A widow would be preferred.—Address, giving the name of some evangelical clergyman as a referee, to S., c/o Messrs. John J. Shaw & Co., 48, Paternoster-row, E.C.

NURSE. — A Lady requires a Nurse for two Children. Must be good-tempered, kind, and experienced. A Christian preferred.
Mrs. S., West Drayton, Middlesex.

MISSION OR BIBLE-NURSE wanted for East London parish. Must be Churchwoman, communicant, and abstainer, and fully qualified. Salary £40. State all particulars, and send references by letter to
E. L. V., c/o Dawson & Sons, 121, Cannon-st., E.C.

RELIABLE CHRISTIAN NURSE wanted for three delicate children. Must be accustomed to sickness, kind, careful, trustworthy, and a good needlewoman. Governess kept. Very comfortable home.—Apply, stating age, wages, and experience, to
Mrs. M., Gurney's Bank, Sudbury, Suffolk.

GOOD NURSERY GOVERNESS wanted at once. Entire charge, ages 7, 3 years. Real Christian. Good needlewoman.
Miss STROUD, Registry, Mildmay-park, N.

USEFUL NURSERY GOVERNESS or Mother's Help wanted to teach two children, ages 7 and 5. Good needlewoman, domesticated, neat, and of cheerful disposition. Comfortable home. Small salary.
Mrs. F., Alton Lodge, Woodford-green, Essex.

NURSE WANTED in Croydon for three little boys, 2½, 5, and 6. Good reference. Abstainer. Also wanted HOUSE-PARLOURMAID. Assistance given in housework. Quiet Christian home.—K., 6, Jeffrey's-square, London, E.C.

NURSE WANTED, thoroughly experienced, to take charge of young baby and little boy. Must have good references.—Mrs. A. E. BAINBRIDGE, 19, Eslington-terrace, Jesmond, Newcastle-on-Tyne.

SUPERIOR WORKING HOUSEKEEPER wanted, not under 40, for small business house. Five assistants.
R. W. JAMES & CO., 1, Hannah-street, Cardiff.

WANTED IN LONDON, for one Lady, a good Needlewoman-Attendant, able to iron and get up muslins well, and assist in light house and parlour work. Early hours. Must have first-rate character for steadiness, &c. Strong and good-tempered. Wages £16, and 10s. per week for board wages. Abstainer preferred.—Write particulars to
M., c/o Mr. Neal, 5, Edgware-road.

ATTENDANT-COMPANION, about 40, wanted, by an occasional invalid elderly Lady, who would assist in house duties. Nothing menial. A very comfortable home with small salary offered.
W., 27, Sydney-villas, Richmond, S.W.

THOROUGHLY GOOD PLAIN COOK wanted, age over 30. Clean, honest, careful, good-tempered. Wages £20, all found except beer. Two other servants kept.
Mrs. MORRISON, 47, Hamilton-road, Ealing.

GOOD COOK wanted in a Gentleman's small family in the country. A middle-aged Christian woman and abstainer. Good wages, and assistance given. No housework.—Write full particulars of age, wages, references, and photo (which will be returned), D. L. T., May's, 162, Piccadilly.

A GOOD PLAIN COOK wanted, for near Tunbridge Wells. Small dairy. Must be a Christian, one in fellowship with Open Brethren much valued. Wages £18 to £20.
Mrs. SIMMONS, Etherton Lawn, Speldhurst, Kent.

A GOOD PLAIN COOK or General Servant wanted immediately, for a Convalescent Home in Brighton. Wages £18.
Black Rock Home, Kemp Town, Brighton.

GOOD PLAIN COOK required as Kitchen-Matron in a Home for Girls. Able to train them in cooking and housework. Earnest Christian desired.
SUPERINTENDENT, 273, Mare-street, Hackney.

AS MOTHER'S HELP.—A young Christian person accustomed to little children is required in an English family residing in Geneva. State full particulars.—SWITZERLAND, Howard, Stationers, Green Lanes, Stoke Newington.

GENERAL SERVANT wanted, in a quiet country place. Must be scrupulously clean, and conscientiously trustworthy. Small family, no children. Not at all hard work.
Mrs. SMITH, Grocer, Yowchurch, near Hereford.

GOOD GENERAL SERVANT wanted. Active and obliging. Good plain cook. Lady and three daughters in family. Comfortable home.—Apply personally, or by letter,
C., 24, St. Peter's-road, South Croydon.

HOUSE-PARLOURMAID wanted in a Clergyman's family of three in number. Experienced.—Mrs. BARNES LAWRENCE, 6, Church-terrace, Blackheath.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

HOUSEMAID, thorough, who understands her work. Good plain needlewoman. Early riser. Assistance given half day. About 23. Agreeable and conscientious person valued. No beer.
Mrs. AUGUSTUS SMITH, Bitterne, Southampton.

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PERCY'S HOTEL, LONDON.
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First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
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VISITORS TO LONDON.—BERNARD'S Private Hotel, 1, Granville-square, Wharton-street, King's Cross-road. Central, ten minutes' walk from Northern and Midland Stations, Agricultural Hall, and City Temple. 1,000 testimonials from ministers and families. Visited and highly commended by the Rev. J. and Mrs. Goodwin. Mr. and Mrs. Booth write, Entirely satisfactory. Bed, breakfast, and attendance, 3s.; two, 5s. 6d. Tea 10d. Note address.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

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BRIGHTON.—Superior Furnished Apartments to Let in a quiet house, near to West Pier. Good cooking and kind attention. For terms, apply to ALPHA, Shaw, Bookseller, Brighton.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

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GENTLEWOMEN of limited means are offered change of air amidst lovely scenery. Bracing air. Terms moderate. References required. Enclose stamp for reply.—LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

ROTHESAY, SCOTLAND. — The House of Rest. A Christian Health Resort. Summer terms, board and lodging inclusive, from 27s. 6d. per week. Hydropathic treatment extra. Prospectus from C. CAMPBELL, Proprietor.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home, Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly.—Apply, enclosing stamped envelope,
Rev. W. DARLOW SARJEANT, Croydon.

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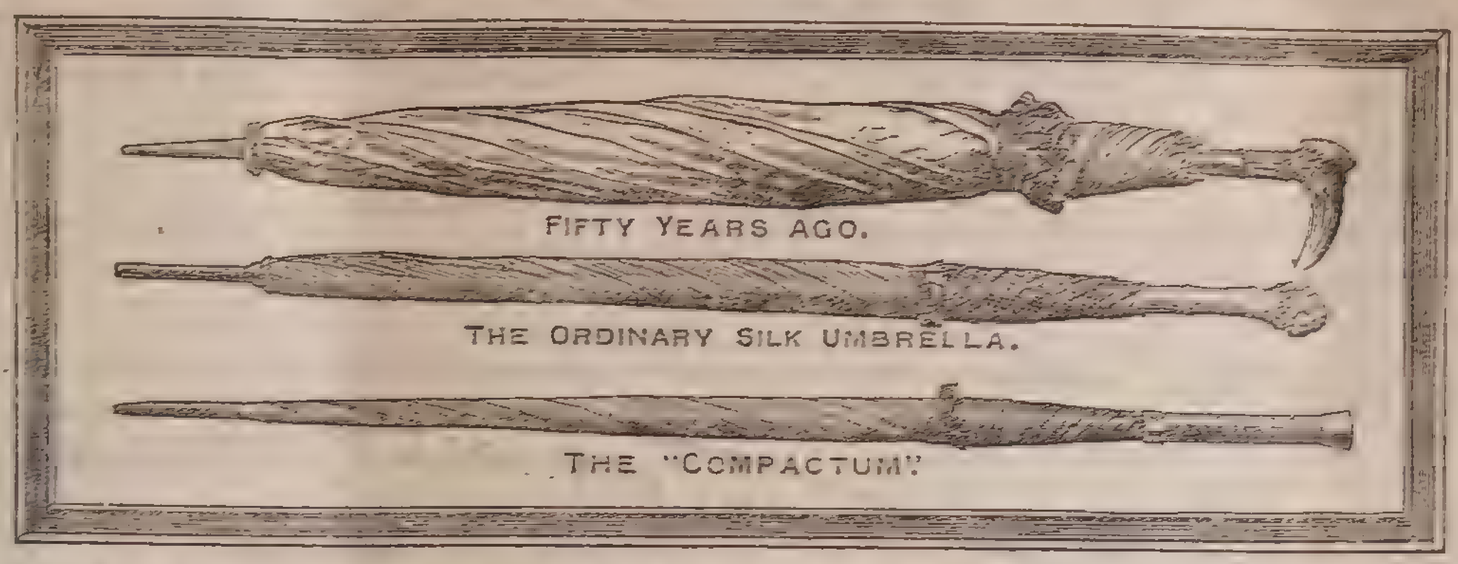

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THE NOTES AND READINGS contained in this volume originally appeared in the pages of THE CHRISTIAN week by week. The interest taken in them at the time of their issue has led to re-publication in their present form.

It is believed that these NOTES and READINGS will be found of service to Sabbath School Teachers and to Bible Students: Ministers and Evangelists will also be able to gather help from their pages.

It will be observed that the Chapters have been considerably extended since their appearance in THE CHRISTIAN; and some new features have been added.

It should be understood that the present work is intended to be a HELP for Bible Students. It is not, therefore, prepared with a view to being read through like an ordinary volume. But as chapter after chapter of the Pentateuch is perused, it is hoped that Bible Readers will have this book open at their side for reference. In this way the use and value of the work will be most fully realised.

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JUNE 13, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. JAMES DUPE, evangelist, Nottingham.

At the present season many earnest Christians find themselves in foreign lands seeking rest and health. Visitors to the Continent will be glad to learn that "The Christian Traveller's Continental Handbook" (6d. *Elliot Stock*) is quite a directory of Protestant institutions and places of evangelical worship in many lands. Edited by Rev. R. S. Ashton, Secretary of the Evangelical Continental Society, it will be found a very useful manual.

It is intended to hold at the Westminster Town Hall a universal Congress of the friends of Peace during the week, July 14 to 19. A large number of delegates and visitors, both English and foreign, are expected, to whom the Committee is anxious to extend hospitality during their stay. Any of our readers who may be willing to entertain a guest for the week over which the sittings of the Congress extend, are invited to communicate with Mr. W. Evans Darby, Secretary to the Congress Committee, 47, New Broad-street, E.C.

The Nonconformist and Independent has a kindly written paper on a very homely text—"To owe no man anything." The temptations of the "hire system," and of the money-lending advertisements that occupy such a large space in the daily papers, give force to the caution. The writer does not exaggerate when he warns against the disastrous effects of debt upon ministers of religion, and against a too prevalent notion that their usefulness depends upon their style of dwelling, clothing, and living. Equally just is his caution against a mistaken belief that expensive magazines must be purchased for the sake of cultured hearers. We add the closing words, to young pastors, of this practical paper:—

> Follow the advice. "Never owe a penny," and you will avoid one of the worst evils that can befall a minister. Get into debt, and most likely your influence is gone. Follow this maxim on beginning your ministry, and you may be saved from years of misery.

One point touched upon by the Moderator in his address at the close of the Free Church of Scotland Assembly may seem to some ordinary, but in view of present discussions it is most vital. Tens of thousands of Christ's followers in the different churches will approve of the words that the all-important thing respecting candidates for the ministry is that they should have experience in their own souls of the saving grace of God. It would be like life to the dead everywhere if Church authorities, and college committees, would insist upon this. The heart, and not the head, makes the sound theologian, and it is to be hoped that Dr. Brown's emphatic words may be pondered when he affirmed that conversion is much more essential than talent and education in the minister of the Gospel.

It was a welcome change from party strife to find the House of Commons last Friday in such harmony of satisfaction with respect to the New Educational Code. If education becomes more attractive to children and less irksome to teachers, as such legislators as Mr. S. Smith and Sir L. Playfair pointed out; if inspectors are not to be mere assessors but the friends and counsellors of managers and teachers; if the teacher is made less a machine, and able more to rely on his own powers; and if agricultural labourers and workmen are trained to a higher fitness for their special callings, the country will unite with Parliament in the general congratulation.

"A working people's mission to the working people" is the definition which *The Quiver* for June gives of the Church Army. Work in the streets enters largely into its method. Of the 12,000 members of the Army, the majority, we are told, were drunkards, thieves, and gamblers. An instance is given of a clergyman who put his arm round a man's neck to dissuade him from entering into a tavern. Nor did the action fail to win the man's regard. It is this brotherly compassion, this Christ-like method of speaking to men on the thoroughfares of life that will best answer the query, "How to reach the masses?"

The desirability of emigration in the case of many of our workhouse children has been shown very forcibly by Miss Hall, of Eastbourne, through whose praiseworthy efforts numbers of lads have been sent from Sussex to Canada. Nearly all the young emigrants have written letters, which Miss Hall has published. These communications uniformly testify to the success which has followed the little fellows' labours in the far-off land. By-and-by we shall probably arrive at a State arrangement of the kind; for surely it would be more economical, leaving aside moral considerations, for the nation to advance the sum which the establishment of these little paupers would cost in the first instance, than to dribble it out in instalments, with the possibility of larger amounts to follow, in the relief of poverty or the repression of crime.

A gentleman who has been one of our readers hitherto, writes as follows:—

> We have decided to discontinue taking THE CHRISTIAN after this week, as we so strongly disapprove of the intolerance shown in its pages towards the Roman Catholics.

We regret this far more on the writer's account than our own. He entirely misapprehends the case. It is our sympathy for Roman Catholics, as our fellow creatures travelling to the same eternity as ourselves, which constrains us to lift up our voice against the priestcraft of Rome, which has always been the deceiver of souls and the persecutor of the saints. Popery is nothing but veneered heathenism; we have very recently seen with aching heart the idolatry of Mary on the Continent, and we are appalled at the strides this evil system is making among our wealthier classes. The human conscience craves a priest. God has abundantly provided for this necessity in Jesus the Son of God, our Great High Priest. Rome substitutes men in sinful flesh for the Holy One, harmless, undefiled, and separate from sinners.

The following passage from an address by Lord Coleridge to the Law Students at Birmingham which appears *in extenso* in the June *Contemporary Review*, is an excellent deliverance on the ethics of advocacy:—

> A man may not lie for himself, neither may his advocate for him; a man may not deliberately deceive, or accuse a man of a crime of which he knows him to be innocent, or devise, or without careful inquiry and reasonable belief disseminate, a slander, and neither may his advocate. Now, I think it cannot be denied that the English system greatly increases the temptation to do these things by dividing the responsibility for them. A man makes a deadly attack upon the character of another, which turns out to be unfounded. He says he followed his instructions. Granted that he did: if he took reasonable care to inquire into the nature of the evidence, and the character of the witnesses, he is no more to be blamed than any man who repeats something to the discredit of another which he has heard upon authority, which he knows, or has satisfied himself to be unimpeachable. But if he makes no inquiry, the mere statement in the brief is absolutely no excuse whatever, and he deserves the scornful condemnation of all honourable men.

It is stated that Baron Rothschild, acting in accordance with a resolution passed by the Council of the United Synagogue, has issued a circular to every Metropolitan and provincial synagogue, requesting them to appoint delegates to a Conference, which will soon meet, to prepare a scheme of communal union. *The Jewish World* remarks that a successful Conference will result in the most powerful combination of Jewish congregations that has ever been known, and one which must necessarily exercise a tremendous influence over the entire future of Judaism and the Jewish people.

Not only the medical, but also some of the religious and secular papers have uttered a protest against one of the latest developments of that eagerness to follow after some new thing, whether in science or in theology, which is characteristic of these latter days. *The Spectator* some weeks ago uttered a telling warning against that latest sensation fad called "hypnotism," which is, after all, but an old phenomenon under a new name. A recent correspondent of *The Times* has protested "in the name of common propriety, if not of common sense," against this increasing craze:—

> The exercise of this power I hold to be wholly without justification, unless the circumstances be altogether exceptional. The effects produced on the subject or victim are disastrous in the extreme: and those who subject themselves to a mischievous and demoralising influence ought at least to be warned, so that it shall be with their eyes open, and knowing the evil that they are doing and daring, they make the surrender of their self-control and all reasonable claim to the privileges of self-respect.

The peril attending the exercise of such a strange and dangerous power by unscrupulous persons is obvious; but it is on higher grounds than this that the practice is deprecated. There is One only to whose infinite

wisdom, guidance, and governance we may safely commit ourselves in body, soul, and spirit.

It seems a mysterious, and it certainly is a melancholy fact, that many movements professing to have—perhaps at first really having—holiness for their object, have contrariwise seen some of their votaries led into sin. How is it that men professing to follow after holiness have become evil men and seducers, waxing worse and worse? If, as at least many have, they began well, how was it that Satan hindered them? What was the rock upon which they split? What the false doctrine by which they were deceived? The Scriptural and prayerful consideration of these questions may lead to some useful conclusions.

YOUNG MEN OF MADRAS.

In January last, as some of our readers will remember, Mr. David McConaughy, of Philadelphia, arrived in Madras, on a definite mission to promote Y.M.C.A. work among students. An Association was formed without delay, and during the first three months of its existence it has made steady and cheering progress.

The building which forms a centre of operations is admirably situated; it was previously occupied by the Church of England Temperance Institute, and adjoins the Christian College, as well as being near the Church of Scotland, the Hindu, and the Medical Colleges. The opening was under very auspicious circumstances, the Bishop of Madras presiding. During the first month 35 members were enrolled, but there has been steady growth, and in the middle of May the roll contained 115 names. Mr. J. Guanamuthu, a student of the Christian College, has accepted the post of assistant secretary, regarding it as offering great opportunities of work for God.

From the commencement, Saturday evening has been devoted to a Bible-class, conducted by Mr. McConaughy. Hindus as well as Christians attend, and nearly all take their Bibles and note-books with them. The average attendance for the quarter has been very good. A Bible training class has also been organised, with seven members, picked men, and pledged to three hours a week careful and prayerful study of the subject.

Mr. W. R. Arbuthnot, Madras, writes to us:—"We are feeling the want of a good library, and we shall be very grateful to any kind friends who will send us suitable books. In order to avoid unnecessary expense for carriage, books should be sent care of the Young Men's Christian Association, 186, Aldersgate-street, London, E.C. There is a large scope for the expansion of the work of the Association. There are in Madras ten colleges, with 5,500 students, besides numerous high schools and others of lower grade. All of these students understand English. God has blessed and prospered the work above the expectations of the most sanguine, and we are already beginning to find our present quarters too small. We propose with God's help to make the work locally self-supporting; but we look to Him to put it into the hearts of his servants at home to come forward with the necessary funds to erect a suitable building which may be ready for us to step into as soon as our present two years' lease expires. Madras is but a small part of India, and the example set here is already being followed by Colombo, Calcutta, and Allahabad, from the missionary conferences at which places calls have come for well-trained secretaries to start the work."

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Religion or Christ.

Much is being written and spoken at the present time with regard to the difficulty of filling our churches, and inducing in the world at large a greater inclination to religion. Many causes are brought forward to account for the lack of interest in such things, such as an unpopular style of preaching, too long services, unpalatable doctrines, &c. Our pastors are brought to book for their lack of visiting, for a want of real interest in their congregations, for a failure to adapt themselves to an altered style of thought, and for not keeping up with the times. Doubtless some of these reasons are causes real and tangible; but are not we as Christians, Church-members, striving to cast out the mote from our brother's eye, and, behold, a beam is in our own? Is the daily life of Christians as a body calculated to inspire in ungodly people a desire to imitate them and to serve their Master? Are we Christ-like in our daily occupations, and in our dealings with others? We often ask of ourselves or others—may a professing Christian do this, or engage in that? Should we not rather say: Lord, what wouldst Thou have me to do? And turning from our relations to the world at large, are we manifesting a Christ-like life in our churches?

When as Christians we meet together, how often does it occur that we speak together about our Lord, of his love and preciousness, or that we strive to learn from each other some Christian grace? Is it not far oftener the case that the sermons of the previous Sunday are discussed, not with a view to deriving from them all possible instruction, food, and help, but rather as those criticising the lecturer upon a purely secular subject, the length of discourse, manner of delivery, the favourable or unfavourable comparison of our own pastor with the Rev. So-and-so? All these find places in our conversation, to the exclusion of spiritual and helpful converse.

Again, do we bear our full share of the responsibility resting upon every church to do all that is possible to win souls for Christ? Is it not too often that this is considered entirely the work of the pastor, and the part of the congregation felt to be the coming to church to get helped and comforted by the words spoken, and then to go away to rest?

Especially, do we pray as we ought, continuously and fervently, for the whole Church of Christ in general, but especially for that particular branch of it with which we are connected? Many, many there are who do this and far more, and who are on fire with love and zeal; but, as a whole, do we not live religious rather than Christly lives?

May not we ourselves, each professing Christian, do much to bring about a better state of things? Let us in our private prayer seek not merely for general blessings upon our church, but let us plead earnestly with our Father on behalf of special persons, and special objects. Let us ask the aid of the Holy Spirit for our pastors, day by day, that they may receive direct from God the thoughts and words they shall give out to their people, that they may indeed feed the flock of God. And for each hearer, that they may come with hearts hungering and thirsting after righteousness, and be filled; that sinners may be convinced and converted, and God be verily amongst us.

If prayer such as this be offered unceasingly from the depths of the heart, we shall find no inclination for criticism; but, with hearts fully expecting the blessing, we shall ourselves be drawn very near to God; and the world, seeing us to be in real earnest, will be led to inquire into the source of our joy and strength. Churches thus bound together cannot fail to be a power for good, both to the religious world and to the masses. J. R. G.

RELIGIOUS LIBERTY IN SPAIN.

Dear Sir,—You have, on some recent occasions, allowed us to refer in your columns to cases of religious intolerance in Spain, and we have also indicated, in a general way, that the efforts of the Evangelical Alliance were being directed towards obtaining relief from the persecution to which Protestant Christians are subjected in that country. We have now the pleasure to communicate to you the results of steps taken within the past few weeks, and we are sure that your readers will rejoice with us in the blessing which God has given to those efforts.

It will be remembered that at Criptana, in the province of Cuidad Real, Mr. G. Lawrence, a Protestant minister, has suffered much from opposition which has been stirred up against him by the priests, and with the connivance of the Alcalde. Mr. Lawrence and his family have been constantly exposed to insult, and even bodily injury, while the Protestant chapel, which was opened a few months ago, was arbitrarily closed by order of the authorities after a violent mob had surrounded the place and threatened death to the Protestants. Appeals have been made by Mr. Lawrence to the Evangelical Alliance, and the matter has been brought before Sir Clare Ford, H.M. Ambassador at Madrid, on the ground that the rights of a British subject have been infringed. Sir Clare Ford has shown a friendly spirit, and has done all in his power for Mr. Lawrence.

The newly formed Spanish branch of the Evangelical Alliance have also taken special action, and quite recently a deputation waited upon the Spanish Minister for Home Affairs. The deputies were courteously received by his Excellency, Señor Capdebon, and he read the memorial which was presented to him. He immediately called a subordinate, and he ordered him to transmit it to the Governor of the province in which Criptana is situated, with instructions that within five days he should report upon the matter. Señor Cabrera, who subsequently had an interview with the Minister, was shown by his Excellency the answer of the Governor of Cuidad Real. In that communication the Governor acknowledged the justice of the complaints, and stated that, in obedience to the orders of the Minister, he had forwarded an official despatch to Criptana directing that the Gospel Hall be re-opened, and likewise that the civil guards be instructed to protect the Protestants, and to uphold them in their rights of free exercise of worship in the Hall. The Minister assured Señor Cabrera at the same time that he was disposed to do all in his power to ensure the practical and free course of religious tolerance in Spain.

The Secretary of the Spanish branch of the Evangelical Alliance, writing from Madrid on this subject, says:—"So far as both the Minister and the Governor are concerned, we have every reason to be much gratified at the results of our appeal."

It is remarkable that some of the Madrid papers had favourable articles upon the subject, and this fact no doubt had its influence upon the Home Minister. However, it should ever be borne in mind that evangelical Christianity is only tolerated according to the Spanish Constitution.—We remain, dear Sir, yours faithfully,

J. Field, General, C.B.
A. J. Arnold. } Secs.

Evangelical Alliance, 7, Adam-street, Strand, W.C.

ALGIERS.—An incident full of interest took place recently—the baptism of Sidi Abdel-Kader-Ouled Bouzian, a native of Morocco, educated at the Lyceum at Algiers, and now a medical student. The young man applied to the minister of the Scotch church, and, having passed a satisfactory examination as to the grounds of his faith, he was baptized in the presence of a large congregation.

THE THREE GARDENS:

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF EDEN.

IV.—The Fallen State.

"SHE took of the fruit and did eat, and gave to her husband with her, and he did eat." What followed? Shame, fear, hiding from God, self-justifying, blame thrown on others. *Shame:* Their eyes were opened—ah, how differently from their expectations! Opened to their own nakedness, and to a future that lowered drear and sad; a hitherto unknown sensation is awakened in their breast; and for covering, these "would-be gods" sewed fig-leaves together for aprons. *Fear:* Their guilty consciences have forebodings none the less terrible that they are vague and shapeless; the voice of the Lord God among the trees of the garden awakens dread and trembling. *Hiding from God:* Instead of going forth with ready steps and joyful hearts to meet Him, the guilty pair lurk for concealment amidst the thick garden foliage, in trembling anxiety, lest they should be discovered and punished. *Self-justifying and blame for others:* It was not I, but the woman whom Thou gavest me. It was not I, but the beguiling serpent, created by Thee, and placed in Paradise. All this is the natural consequence of sin; and men are doing over again to-day just what our first parents did yesterday.

The biologist tells us that "living" is the continuous adjustment of internal and external relations; that a being "lives" just so long as he keeps in harmony with the successive changes in his environment; when he ceases to do so, he "dies." So we understand what is meant when we are told that one is dead to sweet sounds—dead to the intellectual world—dead to natural affection. Now, man's true environment—the environment of his spirit—is GOD. Being out of harmony with God, not loving Him, not trusting Him, not responding to his will, not abiding in his fellowship, not even recognising Him, except, perhaps, in words, man is declared by the New Testament writers to be dead. They do not set themselves to prove this; they assume it as indisputable; it is an axiom with them. Man, they say with one consent, man as grace finds him, being "alienated from the life of God," "has no life in him." Culture, guidance, teaching, development will not suffice for man's true well-being: God must *quicken*, if He would save.

Begin with their record of the words of Jesus. He said that He came to give life to men—"eternal," or "everlasting," life. He described that mysterious change which men undergo in conversion as a passing "from death into life." In his interview with Nicodemus He announced that man's real need is the need of life, and He told how this new life is kindled. "Ye must be born again," He said. The first birth is our coming into a world of sense and intellect and human affection—to breathe, and eat, and drink, and labour, and enjoy, and sleep. But the mere continuance of all this would not be what Jesus means by life eternal. True, we have got greatly into the habit of conceiving of it as nothing more; of thinking simply of deliverance from punishment, and the enjoyment of never-ending happiness in some place vaguely called "heaven." But this is not what Jesus means—at least, not all. He means not only something unspeakably greater and nobler, but something of a different kind, corresponding to what is in God Himself. And He begins his teaching of Nicodemus by announcing to him: What man needs is *life*—not merely a fresh and further revelation of duty, not merely a perfect example of moral excellence set before him with a summons to its imitation, but new *life*. I can conceive of some sinful man, who has wearied himself in vain striving after what he calls "nobleness" listening to the word of Jesus for the first time, and exclaiming, "Yes; Jesus understands my case; He has put his finger upon my deepest need—the need of life." Now, whatever interpretation may be given of our Lord's words, they carry in them the assertion that man's condition, as grace finds him, is one of death.

The Apostles of our Lord say the same thing; and even when it is not said in so many words, it is deeply implied. "Death passed upon all men." "Yield yourselves unto God as those that are alive from the dead." "You hath He quickened who were dead." "We know that we have passed from death into life." God loved us with a great love, "even when we were dead in sins." "He that hath not the Son hath not life."

The New Testament will be unintelligible to us, unless we accept the truth that man, as Divine grace finds him, is in a condition of death—not in some boldly figurative sense, but in a sense most real, profound, and awful: he is fatally out of harmony with his environment, which is God. And the world is not the "scene of man's probation," but the theatre of redemption, where the glory of grace is disclosed. All this teaching of the New Testament is confirmation of the Genesis record, which tells how man came under the power of death.

SEAMEN AT FALMOUTH.

FALMOUTH, being a large harbour, and one of our principal "ports of call," is visited annually by about 17,000 seamen, besides a large number of fishermen. Among these a most interesting work is being carried on, under the care of the "British and Foreign Sailor's Society." Services are regularly held in the Bethel on Sundays and during the week, which are well attended, and frequently times of much blessing. Classes have recently been started for boys and girls (children of those connected with the sea), and are much appreciated. At the earnest request of the boys, a meeting is held on Sundays for them, which we trust may prove a blessing, as many of them do not attend any other place of worship. Sailors in hospital are visited, and seem always willing to hear the good news of salvation. It is often a touching sight to see them, some only able to speak a few words of broken English, and perhaps dying far from home.

The work "afloat" is most important, and has been greatly owned of God. The missionary spends much of his time visiting from vessel to vessel in his boat, the *Messenger*, speaking to the men, distributing Bibles, books, tracts, &c., which are eagerly sought for, and holding services as way opens. Sometimes a simple text, or the singing of a hymn, will touch their hearts, and is the means of bringing them to their Saviour. Letters are frequently written to those visited, and the replies are often very cheering.

The last report mentions 774 ships visited, 431 letters written to sailors, 237 services held, 133 visits to sick sailors during the year. Much more could be said of this deeply interesting work, but this slight sketch is given, trusting it may arouse some interest among those who have not known of it before, and that any who can will visit it for themselves. Earnest prayer is asked, and substantial help will be gladly received by Miss E. M. Fox (Hon. Sec.), 41, Market-street, Falmouth. R. G.

WORDS TO OPEN-AIR WORKERS.

ALWAYS go to God about sinners before you go to sinners about God.

Go *with* God rather than with your fellow-labourer, ready if called upon to stand up *alone* for Jesus.

Go in the deepest humility, realising that all results are with God, and do not be depressed or unduly elated by outward appearances.

Do not go with a settled plan of your own, but look to the Lord to arrange and order everything. He may bring to you adults or children, or both, a settled crowd or a moving one, few or many, tumult or quiet.

Be ashamed of yourself, but do not be ashamed of the Gospel. Therefore let self have no prominence, and speak boldly as you ought to speak.

For your encouragement bear in mind that God takes up poor, weak, and despised things to effect his glorious purposes.

Be most reverent in your preaching and manner.

Remember that you do not come out to *prove* anything, but to deliver a *message* whether they will hear it or not.

You cannot be too simple. Try and not use any peculiar phraseology. Do not stretch beyond your measure. Be real.

It is well sometimes to begin by simply quoting texts; one may then strike you, and you may be led to comment upon it.

Preach Christ, his person and work, in connection with his death, resurrection, ascension, and coming.

Put yourself, as it were, right down at the sinner's side, and where you can do so use the word "we" as well as "you."

Avoid carefully all appearance of lightness. Remember it is a most solemn thing to preach or to hear the Gospel.

Directly one speaks, let the other workers, as far as possible, arrange themselves in an orderly manner around or in front of him, and show earnest attention themselves to what is said.

Workers should not engage in conversation with one another, so as to appear inattentive themselves or distract the hearers.

Do not give away tracts, &c., during the preaching, to those who are evidently listening. It is well, on the outskirts of the crowd, to look after any who are leaving, and judiciously and quietly give them a word or a tract.

If any worker come or go during the meeting, let them do it as quietly and unnoticeably as possible; not shaking hands all round, &c.

Let our object ever appear to be the glory of God and the good of the people, not to bring ourselves into prominence in any way. Be ready to be "fools for Christ's sake."

As a rule do not deal with any interruption in a direct manner. Ever show a spirit of grace and love.

If any persistently interrupt, requiring answers to (perhaps infidel) questions, ask such to kindly wait until you have finished, and say you will then speak to them by themselves.

Be very careful how you attempt to answer infidels publicly during your preaching.

Remember that preachers and all who occupy a public position are in danger from special temptations. Keep under your body, mentally and physically.

It is happy sometimes to *offer* little books to those who will *come and take them* after the preaching.

Do all for the glory of God, the honour of Christ, and the eternal blessing of souls. O.

WELCOME HOME, RATCLIFF HIGHWAY.—At the meeting last week sailors from many parts of the world, and other friends, mingled their praises and prayers. Miss Child gave the text for the month: "Return unto thy rest, O my soul," and spoke of the dove who could find no rest but in the ark; a true type of the believer who can find rest alone in the Great Ark. Mr. Legg founded his address on "A double-minded man is unstable in all his ways." He gave instances of those who have failed in carrying out God's purposes by never being able to make up their minds, and showed the importance of depending upon God's strength to carry them through. During the three meetings, which lasted from seven to eleven o'clock, there were much prayer, praise, and testimony.

Work Among French Priests.

The work of M. Eugène Reveillaud among French priests of the Church of Rome is not so well known as it deserves to be. An esteemed correspondent sends to us the following abstract of the last report:—

How is it possible to withhold sympathy from such a work as this? Are not the priests the first victims of the ecclesiastical system, which they are accused of spreading for their own profit, but into which they were initiated in their early years of simplicity and ignorance? True, in many cases, their chains of captivity are lightened by the conviction that, as defenders and proselytisers of the Roman Church, they are serving a grand cause, and their pride and vanity are flattered, in the exercise of their priestly functions, by the importance accorded them in the eyes of the "silly souls" to whom they minister; yet it is none the less true that those priests who have learned to discriminate what is false, anti-Christian and anti-social, in the presumptuous pretensions of Rome, suffer terrible mental agony. They feel riveted by heavy chains they know not how to break, and bound by circumstances whose development it is impossible to foresee, to serve a system of whose errors and vices they are only too well convinced. Ah! we need in truth more earnestly than ever to proclaim, in the name of Christ, liberty to the captive and redemption to the oppressed ones.

Who is ready to work for their deliverance? Who, then, will refuse to co-operate in a work whose aim is to "help those who from conscientious motives wish to come out of the Church of Rome into fellowship with evangelical Christians and the holy liberty of the children of God"? Our work is *not* an aggressive one. We do not seek the priests to induce them to leave the Roman Church, but we wait for them to come to us, and even then we have too much regard for the rights of individual conscience to use moral pressure on those who may still hesitate. We can well understand this hesitation; yet, while sympathising with their sufferings, and giving them all the advice and assistance in our power, we wait until they are themselves convinced of the impossibility of finding in their own church the doctrines of evangelical truth and respect for the Word of God, ere we encourage them to shake off the last prejudices which keep them away from us. This final rupture with Rome is not easy, and we have received from several who have been urged to make it, expressions of feeling showing how their fetters have sunk into their flesh in their efforts to get free.

A PROTESTANT AT HEART.

We are obliged, for obvious reasons, to withhold the names of our correspondents. The following cases are cited:—The priest whom we have called A——, having for domestic reasons postponed his open profession of the Protestant faith, "sighs for the time when he can give public expression to his convictions." Alas! like the young man who said to our Lord, "Suffer me first to go and bury my father," we greatly fear that by continued procrastination he may lose the opportunity of gaining his independence. We extract the following from one of his letters:—

"I am a Protestant at heart: I have long been so, and shall always remain so. In vain have I tried to shut out the light, and struggle against the grace of God. They have penetrated my heart in spite of myself, and destroyed for ever any attachment I may have had from childhood for the Roman Catholic Church. I remain, alas! in that church, but I entreat you to believe that I am only constrained to do so by circumstances. Had I neither father, mother, brother, or sister, or were my relatives wealthy and independent of persecution, I should not hesitate for a moment. I do not dread persecution for myself, but I dread it for my father, weak, and in bondage to the opinion of his village; for my mother, having no really evangelical pastor at hand, who could give her consolation and exhortation; for my poor invalid sister, who could not exist in the midst of troubled surroundings without greatly increased suffering."

We cannot but sympathise with this poor brother, who beholds in front of him a gigantic mountain of difficulty to scale. Nevertheless, his reasoning brings forcibly to our mind our Lord's words: "He that loveth father or mother more than Me is not worthy of Me" (Matt. x. 37). And again, in contrast to St. Paul's decisive action when he tells us, "I conferred not with flesh and blood, but I went" (Gal. i. 16). It is doubtless this

CONFERRING WITH FLESH AND BLOOD

which holds captive up to the present time the Abbé F—— in the system of a Church he almost hates. He reads his Bible carefully, knows well the errors of Rome, and it seems to us as if it were impossible that he should not emerge triumphantly from this crisis to which his conscience has brought him. Nevertheless, we can only state with deep regret that the decisive step is not yet taken, and the position becomes increasingly painful. Twice or thrice the Abbé has tried to burst his chains, but the necessary courage has failed him, and he writes as follows:—

"My preparations for departure, and the packing of my goods, gave the alarm about my intentions. My relations were informed, and I had to endure from them remonstrances which well-nigh broke my heart. Again, I yielded to temptation, and you have indeed every right to despise me; I am ashamed of myself. I recoil from a relapse into my former condition, and the exclamation of R—— comes back to me, 'This then is clericalism, which blights both intellect and character!' I am then such a slave as to love my chains, while all the time groaning under their weight. I am humiliated before God and man! Shall I then doubt the Christ to whom I have so often prayed? It seems as if I had widened the abyss between me and freedom? You will doubtless pity me, when you learn that here I am treated as a madman; indeed, there are times when I fancy myself one. Yet I am still a Christian, and repudiate with horror the temptation to believe in nothing, and reject a religion which has

TORTURED TO MARTYRDOM.

No! I still believe in Jesus as my Saviour. I have confidence that He will help me, but I am very low. Pray for me!"

How can we refuse our deep pity for this poor prisoner, from whose cell, as it were, proceed these agonising cries of mental suffering? He has indeed good reason, in spite of all, to trust that Saviour who "will in no wise cast out him that cometh to Him." And we feel convinced that He will come to the help of this poor brother, and strengthen, with his Divine power, his broken and contrite heart.*

EX-PRIESTS.

We must now give a few particulars about some ex-priests, from whom we have recently heard. Others not mentioned here are we have no reason to doubt, doing well, and adorning their profession, in fellowship with other evangelical Christians.

M. J—— is still pastor in Belgium, the Belgian Committee having never had reason to regret the confidence they have placed in his prudence and piety. They report as follows:—"Notwithstanding some hindrances, the church at W—— makes progress, and 86 new members have joined, so that in three years the congregation has increased by 136 members, although many old families have emigrated. The annexe of H——, composed of thirteen families, possesses an ardent missionary spirit. Our ex-priest writes:—

"'Although but quite recently converted to the Gospel, our friends use all their efforts to bring others to our services. They spread around them the light of faith and hope, and that in the face of great difficulties, and amid cold scepticism, fanatical bigotry, and enmity to the Bible, contempt, injury, and harassing persecution. They remain firm in the faith, and strengthen one another by meeting together for prayer and praise, in addition to the meetings I conduct on Sundays and Wednesdays.'"

M. P—— is still a schoolmaster in the West of France, where he has, through the influence of a Protestant Prefect, been appointed to a post of public instruction. We were able to send him a gift in money, to defray his expenses of moving into another Commune. He is now married, and has a young family, and expresses his gratitude as follows:—

"I have just received from your treasurer the gift of —— francs, very acceptable to me. My new post is an improvement on my old one. I have lately seen Pastor B——, and spent two good hours, which seemed to me all too short. I hope to see him often, and get my faith strengthened in the company of this servant of God. He has given me a Family Bible, and a number of tracts to distribute. Let me again express my gratitude for all you have done for me."

(To be concluded.)

* We rejoice to hear, since the above was written, that this priest has decided to leave the Church of Rome.

CEYLON'S GREAT NEED.

DEAR SIR,—In September, 1888, you kindly inserted our appeal on "Ceylon's Great Need," pointing out the openings which existed for work amongst the upper-class women of the Kandian country. That appeal met with a most hearty and liberal response. As a result, we had the joy last October of speeding forth three ladies, who are now in Kandy and already entering on their work. They write most brightly of their surroundings and prospects of usefulness. A suitable house has been taken, which will accommodate twenty pupils, and several girls of high-class families are already entered. Such an undertaking needs continued support. At least £100 is needed this year in addition to what we have already received.

The medical board of the Church Missionary Society have at last sanctioned our own return to Ceylon, and we are looking forward thankfully to the joy of resuming our labours there in the coming autumn. Very earnestly we are longing to find a lady full of the love of Christ and of souls, and possessing, if possible, some medical knowledge, who, at her own charges, would be ready to accompany us, and to join Miss Denyer in her work of itinerating among the Kandian women in the villages. One gifted with a good constitution and physical strength would indeed find it a sphere of most interesting usefulness.

A wave of spiritual blessing has been passing over the island of Ceylon, and there are many indications that we need only men and women sent forth by the Holy Ghost to reap among the natives a rich and abundant harvest. Any further information I shall most gladly give; and if friends would care to see letters and journals from our ladies, I shall be very pleased to send them on application.—Yours sincerely,

(MRS.) FRANCES M. IRELAND JONES,
C.M.S., Ceylon Mission.

Trinity Vicarage, Cambridge.

THE ROSS BIBLE CARRIAGE is the medium of much good work in scattering Christian literature, and in holding Gospel services in remote country places in the West of England.

In London Slums.

The following incidents of London life form part of a chapter of Rev. H. E. Stone's book, STRANGELY LED: the Personal History and Experience of Arnold Edwards. 2s. *Marlborough & Co.*

ONE evening as I was wending my way through the street leading from Gray's Inn-road to Field-lane, I saw a notice of an empty brewery to let. The door was open, and I went in. I found it to consist of three stories, each containing a large open room. Upon inquiry I found the rent was not heavy for the size of the building, but I was informed that the public-house must be taken with the brewery. Day after day I found myself thinking of this building. I passed it often, and always turned in if the door was open. I spoke to some friends, and at last, after much negotiation and innumerable delays, secured its occupancy, *without* the public-house. Much had to be done to render it habitable. The floors were pierced with holes about two inches apart, which gave it the appearance of an exaggerated "cullender." These holes were stopped, seats were made, and at last we opened it for service.

I visited the neighbourhood, found my way into the courts and alleys which abound there, and came into actual contact with the criminal and loafing class. Accompany me, if you will; only be prepared for much that will shock your sense of propriety.

We turn down a court about fifty yards from the old brewery. Walk gently. We are descending a much-worn flight of stone steps, and now we are in the centre of a block of houses (!) running right and left, no thoroughfare either end. Entering the house immediately on our right, and stepping down, we are in the room on the ground floor. In one corner is an old truckle bedstead; straw, naked straw, on the bed. Old sacks serve as a counterpane. Two of the window-panes are broken and stuffed with rags. An old woman, begrimed with dirt, is seated on the only chair. Two children are crawling upon the floor at her feet. On the edge of the bed a much younger woman sits, rocking herself to and fro, with that quiet, desperate "set" of the face so common to this class.

"Are times any better with you, Mrs. A——?" These words we addressed to the younger woman.

"Wus, sir; wus, a deal."

"Why, what's amiss? Anything fresh since Sunday?"

"Bill's in th' 'orspital; took yesterday; and Sal ne'er earned a penny this week."

This woman is a widow; the old woman by the fireplace is her mother. Bill is the eldest boy, who does "odd jobs," holds horses and carries luggage; Sal, the eldest daughter, sells bunches of flowers.

"What happened to Bill?"

"Fell off a ladder an' broke 'is leg; I on'y jest come from th' 'orspital."

"How many weeks are you back with your rent?"

"Two, goin' on three, and he'll turn us out next Monday if he isn't paid, and God knows whe'er it's to come from."

Wan and worn, consumption eating her life, unable to do "washing," though she tries; I have seen this woman often at the hall. Body and soul have been kept together with Bill's earnings and Sal's profits. What are they to do now? In her grief the woman snatches up her youngest child and hugs it to her breast, while a low wailing "Oh!" breaks from her lips.

"Do not worry; we will see to the rent for you," and we pass upstairs.

This room is a copy of the one downstairs, only we miss the bedstead. We see some sacks on the floor; doubtless, these form all the bed they have.

Sitting cross-legged on the floor is a man. Vicious black eyes gleam upon us from a brutal face. Hair, close cropped; clothes, ragged. A woman is ironing some articles of clothing at the table (!), which is a board placed across two boxes. She is a living skeleton. It is positively painful to see her thin arms moving to and fro with her work.

"How do you do? Any work?" and I shake hands with the woman and the man.

He replies, "Ain't none. Bin out all day and hain't seen tail of any."

"I'm hurryin' this 'ere ironin' to get summat to eat," says the woman.

"How long 'll you be?" This from the man to the woman.

The woman sighs wearily. "Not long now, Jim. Ten minutes or more."

The man rises, passes me, goes downstairs.

"He's only waitin' till I been 'ome with these 'ere, and he'll take the browns to the 'tap.'" She lowers her voice. "He's worse nor ever sin' he come out."

Reader, this means that the man is fresh from gaol, that he will *make* his wife give him the money she so hardly earns, and he will spend it in drink.

"But I would not give it to him," you cry in virtuous indignation. O ye who stand off and philosophise about these matters, how you would alter your speech if you came nearer to them!

He will follow that poor creature to the house when she carries the ironing home, wait until she comes out, then with a gruff "Gie it me," snatch it from her hand, giving her back a penny, maybe, to "get somethin' with." Should she refuse? Ask her. If you are a woman she will show you her breast, blue and yellow. Lifting her ragged skirt she will show you the mark of his boot on her leg, and if you are bold enough she will take your hand, and, lifting her tresses, run it over a scar, which her hair hides from view.

One room more, the top one. What a change! Here a wooden bedstead and a bed, a table, three chairs, and other little pieces of furniture, old, it is true. Two young women are stitching away at some men's clothing. They rise and shake hands as we enter. "We heard your voice below and thought you would be coming up."

"Still at work, I see?" for they are plying their needles. They have no time to sit idle; every moment is something to them.

"Yes, and glad enough to get it, sir."

These girls are needy orphans. They both attend the mission-hall. Mother is dead; they know nothing of their father, he left them seven years since. By dint of dogged perseverance they have maintained themselves; and two more respectable girls it would be hard to find.

Do you ask why they live in such a place? The accommodation is the best they can get, for the rent they can pay. They live unharmed and unmolested, for which, no doubt, their ready acts of kindness to their neighbours partly account, but the chief reason is that they are sincere Christians. Amid what strange surroundings grace can flourish!

Across this court and down another. We push open a door. A candle in the mouth of a bottle is burning on the chimney board. What a fearful smell! Step back for a mouthful of the fresher air outside, then be careful as you step down into the room. Two heaps of straw, one on either side. On the heaps, uncovered, save for their clothing, are two men. They are moaning uneasily, and now and then a thick incoherent sentence escapes their lips. I am about to go nearer, when a woman enters, and taking hold of my arm, she drags me into the court.

"Yer can do 'em no good, Mr. Edwards. They be both ''lirious,' and they be comin' to fetch 'em directly."

I know the woman: who that visits the court does not? but she is sober now. "Why, what is the matter, Eliza?"

"They are both down wi' black typhus. If they was conscious yer might do 'em good. Comin' from the house directly for 'em."

This is in London! Yes, and much more. Cover it? No, *un*cover it. Let the light in. It is the light of the kindness of God's love shining upon these, his creatures, which they need.

WESLEYANS IN MANCHESTER.

OUR Wesleyan Methodist friends are doing a very encouraging work in Manchester and Salford, several mission districts being combined with that of which the Central Hall, Oldham-street, is the interesting rallying point. The area of operations is steadily extending, and the second annual report gives details of great success. The labourers include three ministers, six lay missionaries, and one evangelist.

The congregations at the Gospel meetings are for the most part made up of artizans, domestic servants, the labouring classes, and some of the rougher element from the street corners and lodging-houses. By visitation and other means of investigation, it has been ascertained that at least 75 per cent. are persons unaccustomed to attend a place of worship. Registers are kept of all who profess conversion, and helps to godliness are numerous in connection with the halls. Temperance work is kept well to the front, and it is found that nearly every anxious inquirer wishes at once to sign the pledge against intoxicating drinks. Not only were hundreds of individuals rescued last year, but in some instances public-houses were closed altogether. As in many other places gambling permeates the population at Manchester, war against the vice has become inevitable. An anti-gambling pledge has been issued and largely signed.

Open-air work is carried on all the year round, and no branch of the mission is more successful. The slums are visited, cottage meetings are organised, and the lodging-houses are entered. Moreover, there is a sad call for all the endeavours that are put forth to rescue the fallen, and protect the tempted. Here is one of the incidents, of which the report gives a number:—

"A young man, born of godly parents, fallen by dishonesty, left his home in disgrace; after wandering in quest of work through the provincial towns, shoeless, footsore, without means to obtain food or shelter, he sought our 'hospital for the needy.' We helped and encouraged him, led him back to Christ, and found him partial employment under our own care. After this we secured a situation for him. He began at the lowest level of menial work, and has risen to the sub-managership of a good business in the city. He has since married a Christian young woman, and both delight to return the help received in devoted service to Christ."

Clearly the work of the Manchester and Salford Wesleyan Methodist Mission is a good one. We trust it will continue to be greatly owned of God. The hon. secretary is Rev. Henry J. Pope, Central Buildings, Oldham-street, Manchester.

ALGERIA.—An esteemed correspondent writes to us, reminding visitors of the facilities with which Christian work may be prosecuted in Algeria. On a recent visit he was provided with leaflets in Arabic and French, from the Children's Special Service Mission, and a number of text cards in the same languages, and Hebrew, from Mrs. Grimké. These, and some Gospel portions, he gave away to such Arabs and Jews as were able to read. Almost invariably they were well received, and the uneducated listened to the message as it was read aloud, in café or shop, by the more learned members of the community. He says:—"When one hears of Arabs who have been brought to the Saviour, or aroused to a sense of their need of Him, by means of a Scripture portion, one feels what a privilege it is to have the opportunity of scattering the precious seed in the dark places of the earth."

Believers' Meetings, Dublin.

[JUNE 2—6.]

FOR the exhibition of brotherly love and Christian unity; for a spirit of devotion and the opening up of the hid treasures of the Word of God; and for the manifestation of sympathy in the progress of Christ's kingdom on the earth, the "Believers' Meetings" in Dublin stand second to none of the conferences that are being held at this season all over the country. The influence of these meetings extends far beyond Dublin and Ireland; some speakers and many hearers came from different parts of England and Scotland.

There was a large gathering at the preparatory prayer-meeting on Monday evening, and, although there were no addresses, it was one of the most blessed meetings of the Conference. The spirit of praise and prayer, of humiliation and confession, filled the hearts of the brethren who led us to the Throne of Grace. Major WHITTLE struck a right key-note for the whole Conference by reading a few verses from Luke xxiv.

Tuesday morning was the first of the Conference meetings proper. There was a large attendance. Mr. F. E. MARSH, of Sunderland, presented the special requests for prayer. Mr. WRIGHT, of the Orphan Homes, Bristol, gave the first address on the subject put down on the programme—

"THE RIGHTEOUSNESS OF GOD:

as the ground of our relationship with Him, in peace and completeness." He pointed out the distinction in the use of the expression, "Righteousness of God," as used in Scripture. It is used (1) in the sense of describing an attribute of God's character; (2) in the sense of imputation, as the ground of our peace with God (Rom. v. 1). This imputed righteousness consists in the transference to the believer of the whole infinite value of the passive and active obedience of Christ, even unto death; just as the whole of the guilt of original sin and all the consequences of the sinner's actual transgression are transferred to Him. "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). The righteousness we are made in Him is not *infused* into us any more than the expression, "He hath made Him to be sin for us," means that our sin was infused into Christ, the very idea of which is abhorrent. It is not character that is dealt with in this passage (2 Cor. v. 21), but relationship—the position assigned by God to the sinner who believes in Christ. The infusion of righteousness in our hearts is the work of the Holy Spirit, and is a gradual process. It is faith that links us to Christ's righteousness as to all his fulness. In concluding his powerful address, Mr. Wright compared the expression, "Old things are passed away; behold, all things are become new," with Rev. xxi. 5, where exactly the same words are used: "He that sat upon the throne said, 'Behold, I make all things new.'" A time will come when the outer creation will also be renewed, corresponding to the new inner creation in the believer's heart.

Dr. MCKILLIAM, of Blackheath, followed with an earnest and stirring address. He said Satan from the beginning had endeavoured to impugn God's perfect righteousness on the one hand, and his perfect love on the other. In the Gospel we see the perfect harmony between grace and truth; between God's perfect righteousness and perfect love. This harmony is brought about by the Cross. Apart from Christ's work, judgment can be the only outcome of righteousness; but to those who believe, the very outcome of God's righteousness is love.

Rev. F. B. MEYER gave the closing address. His subject was "Righteousness: its claims upon us in respect of

CHARACTER AND CONDUCT."

There is nothing that the world needs so much to-day as the personal righteousness of those who believe in Christ—that employers should be righteous in paying their employés; that Christian ladies should be righteous in paying their sempstresses, and that righteousness should be the rule in our every-day dealings with our fellow-men. If Christians would only live righteously, we might drop a good deal of our preaching. We must not present one half of truth. Righteousness has its subjective as well as its objective side. God has not saved us that we might go to heaven and sit and sing on banks of roses. Oh! no; it is that we might delight God, and that God might, so to speak, be able to demonstrate to Satan, and to the principalities and powers in the heavenly places, that He can work righteousness and holiness in human hearts. The very purpose for which the grace of God that bringeth salvation hath appeared to us is to teach us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Mr. Meyer dwelt on Christ's words in Matt. v. 6: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," and mentioned the following conditions under which the Holy Spirit will thus fill our hearts: (1) John vii. 39: As it was dispensationally, so it must be in our individual experience, Jesus must first be glorified—made King—before the Spirit can be given to us in such fulness; (2) Acts v. 32: "The Holy Ghost, whom God hath given to them that obey Him"; (3) Eph. v. 18: Be not filled with anything wherein there is excess. Excess even in things right and innocent in themselves will counter-work the blessed influence of the Holy Spirit; (4) Luke ix. 13: To them that ask; (5) Gal. iii. 14: "That we might receive the promise of the Spirit through faith."

THE BOOK OF JOB.

The Bible-reading from 5 to 6.30 p.m. was conducted by Dr. ELDER CUMMING, of Glasgow, and a very profitable season it was. The Doctor took for his subject the Book of Job. In many respects, he said, it is a remarkable book. (1) It is the only book in the Bible in which a great truth is brought out in the form of a discussion; (2) It is the only book outside the covenant with Israel, except, perhaps, the Book of Esther; (3) It is a book going more deeply than any other into the subject of, (*a*) Providence, (*b*) affliction, (*c*) pantheism. Can we put the spiritual meaning of the book in a sentence? It is the history of a believer in great affliction, tried by God in order to break him down utterly in his self-righteousness, and to lead him into the fulness of life and light.

On Tuesday evening the hall was well filled. Pastor F. E. MARSH, of Sunderland, gave the first address, on "Christ our Substitute." He gave a chain of Scriptures where the words "For us" occur as illustrating the subject. Christ is the God-appointed substitute (Rom. v. 8); the God-approved substitute (Eph. v. 2); has given perfect satisfaction to Divine justice as to our sin (2 Cor. v. 2; Gal. iii. 13); protects from Divine wrath, for He was slain for us (1 Cor. v. 7); brings us into union with Himself (1 Thess. v. 10); gives no unlimited blessing (Rom. viii. 32).

Dr. NEATBY followed with an address describing the sufferings of our Saviour Jesus Christ in a manner which moved many in the vast assembly. The closing address, one of great power, was delivered by Major WHITTLE. His subject was: "The judgment of God upon the impenitent." He dwelt on three points: (1) What sin is; (2) The necessity that sin should be punished; (3) God has no pleasure in the death or punishment of the wicked. It is because people do not know what sin is that their consciences are not aroused as to the necessity for punishment. Their sympathies are with the criminal instead of with the righteous Judge.

THE CHRISTIAN'S WALK.

On Wednesday morning Dr. ELDER CUMMING gave the first address. He took as his text Ps. lxxxix. 15: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance;" and connected it with 1 John i. 7, and Gal. v. 25. Those to whom blessedness is ascribed are they who walk in the light of God's countenance; walking then is a picture of the Christian life. (1) Walking means constant progress—there ought to be no standing still for Christians. (2) It means humility—the rich drive in their chariots; only the poor have to tread the dusty road on foot. (3) It means activity: the spiritual life requires exercise. Walking is a defiling process, for the road is dusty.

Walking in the light: what does that mean?—(1) It means walking in knowledge. Only the Christian knows God. What a poor idea the world has of God. (2) It means walking under the searching eye of God; for light makes manifest. (3) It means also that he can see. But there is something still more in the passage; it speaks of walking in the light of God's countenance. That means (1) That God's face is visible. (2) That God's face is not averted from us. (3) That our walk is become pleasing to Him—that there is no breach of communion between us and our God.

Mr. T. B. MILLER, of Barnet, spoke on Rom. iii. 2; 2 Tim. i. 14; and 1 John i. 1, in relation to national prosperity in possessing the Word of God; family prosperity in teaching the Word; and soul prosperity, as we see Jesus in the Word by living in the Spirit.

After earnest supplication for the circulation of the Word of God among Jew and Gentile and for Ireland, Mr. MACVICER gave the closing address, which was full of unction and power. The subject was "The truth of God: subjectively as to our character and testimony." He maintained that God has not put us into a position without being ready to give us the needed grace and help to live according to that position. It is not what we are or are able to do, but what God is able to do in, for, and through us.

The Bible-reading was given by Mr. DAVID BARON, of the Mildmay Mission. From a number of Scriptures he illustrated the subjects of the Conference — Righteousness, Judgment, Truth, and Grace — in God's dealings with Israel. The woful annals of Israel's long-continued sufferings bear witness to the righteous judgment and severity of God; while the nation's existence proclaims God's faithfulness, and the truth of his Word, in which we have the guarantee that not until the sun ceases to be a light by day and the moon and stars for a light by night, will Israel cease to be a nation before God for ever (Jer. xxxi. 35, 36). As to his long-suffering mercy, where do we see it so marvellously brought out as in God's dealing with this rebellious and stiffnecked people, which still He has not cast off, and concerning which He says: "And yet for all that" (in spite of all their great and manifold transgressions) "when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am Jehovah their God" (Lev. xxvi. 44). The large audience followed Mr. Baron with rapt attention; after he had spoken for nearly an hour, he was asked to continue for half an hour longer.

The subject of the evening meeting on Wednesday was "Grace: What it teaches believers; its manifestation in our bearing in our homes, in the Church, and in the world."

Mr. J. BARTON, of Dundalk, took as his text Rom. v. 1, 2, and dwelt specially on the second verse, where grace is spoken of as a place. "By whom also we have access by faith into this grace wherein we stand." David

says (Ps. xxxi. 8), "Thou hast put my feet in a large room," and truly the grace into which we have access is a large room. It is a magnificent palace. Grace is the outpouring of God's love. We only see now some of its manifestations, but the purpose of it was in God's heart from all eternity.

Pastor W. FULLER GOOCH spoke on the practical results of grace as seen in the believer's life. The knowledge of doctrinal truth, and acquaintance with the prophetic word, are only of value so far as they induce obedience to the will of God and diligence in view of the coming of the Lord. We do well to remember that grace alone can make us practical. The key-word in the New Testament to represent the results of grace is "Fruit." This is often employed by our Lord, as in John xv. 1-10; and in nearly all the Epistles.

Mr. R. J. MAHONY followed with a very suggestive and beautiful closing address. He showed that the chief feature of this dispensation is that

GRACE REIGNS.

In the Old Testament we see some wonderful exhibitions of the grace of God. As for instance, in God's dealings with Israel, or in the story of Lot. But it was not until Jesus rose from the dead and ascended to the right hand of the Father that grace was exalted to the throne of God, to reign supremely until this dispensation of grace shall be ended. Hence the message which is to be taken now to every creature is the Gospel of the grace of God. It was shown that, in spite of the ruin Satan has wrought in the world through sin, God's purposes of grace have not and will not be frustrated, and in the end will triumph.

MISSIONARY DAY.

Thursday was the missionary day, and was perhaps the most blessed day of the Conference. From 10 a.m. to 1 p.m. short reports of Christian work at home and abroad, varying from five minutes to a quarter of an hour, were given by different brethren. Captain O'ROAKE spoke of the work among the bluejackets in the Royal Navy. Until recently there were few signs of spiritual life among the men, but now there is scarcely a ship commissioned in which there are not bright witnesses for Christ. Mr. T. B. MILLER put in an earnest plea for the Deep Sea Fishermen, and described the operations of the Mission among them. Constable WILKINSON, in uniform, and Head-Constable SMITH, spoke of a remarkable work of grace among the City Police and the Irish Constabulary. They expressed gratitude to God for the devoted labours of Miss Fry. Mr. REGINALD RADCLIFFE gave a stirring word about work for God carried on in different Strangers' Rests; and Major WHITTLE spoke of a good work among Italian soldiers which he had witnessed during his recent visit to Rome. Mr. C. INGLIS spoke of his recent visit to America and Canada, and also asked prayer for Miss Macpherson's work in Bird Fair.

A most interesting account of work in Brittany was given by Pastor LECOAT, who related some touching cases of conversions among Roman Catholics. Mr. GILLINGHAM referred to the work carried on in the autumn among the hop-gardens in Kent. Mr. HENRY DYER gave a deeply interesting account of his recent visits to India and Burmah. Mr. MACAULEY spoke of the distribution of the New Testament among the Roman Catholics in the South of Ireland; and Captain BEATH, of Australia, of the work among the Aborigines carried on by Mr. Matthews.

A specially large gathering assembled again at five o'clock to hear an account of God's work among his people Israel from Mr. DAVID BARON, of the Mildmay Mission to the Jews. This was the only meeting at which Mr. George F. Trench (who, with Mr. W. Fry, is the convener and soul of these meetings) was able to preside. We are sorry to learn that he is much out of health. Fresh from his recent long tour in the East, Mr. Baron spoke of the wonderful way by which God led him and his companion, Dr. Dixon, and of the work they have been enabled to do, especially in the way of circulating the New Testament among those who in many cases had not before seen that blessed book. He gave a number of interesting facts in connection with the opening up of Palestine, and the return of the Jews to the land of their fathers. He spoke for an hour and a half, and there was a general feeling that the time was all too short.

In the evening there was the usual praise meeting, led by Mr. CHARLES INGLIS, who read out a great many notes of praise, some being for blessings and answers to prayer received since the beginning of these meetings. Mr. REGINALD RADCLIFFE followed with a heart-searching and rousing appeal for the evangelisation of the world.

At a special meeting of evangelists and Christian workers on Friday morning, addresses were given by Mr. Wright, of Bristol, Mr. J. R. Mahony, Mr. Miller, Mr. Henry Dyer, Mr. David Baron, and Major Whittle.

Letters from France.

III.—EMIGRANTS AND SAILORS AT HAVRE.

OVERLOOKING an important part of the port of Havre stands a tall building, on the top of which the words, "Sailors' Coffee Bar" are inscribed, in letters so large that they can be easily read from vessels coming into port. The building is chiefly interesting as an important witness to temperance and godliness in a district where drinking-shops abound. Sailors find in the bar, not only a great variety of refreshments, but illustrated English papers, draughts, and other games for an evening of innocent enjoyment. In some rooms above the bar Lady Beauchamp has taken up her residence; and here, during our brief stay in Havre, we were hospitably entertained. At night her Ladyship may be found among the sailors in the bar, talking familiarly with them, showing the deepest interest in them, and ever aiming at their conversion to God. We could not but rejoice in such an exhibition of the power of God's grace. The spirit in which she devotes herself to the work may be judged from her reply to one who urged her to "keep her position." "If our Lord had kept his position, what would have become of us?" In his spirit she seeks to do his work of seeking and saving the lost.

Nor is this all her work. Round the corner is the Sailors' Welcome, which provides sleeping accommodation for a large number of sailors. This is skilfully managed by Mr. and Mrs. Lennox, and is an absolute necessity in Havre, if English sailors are to be saved from the dangerous lodging-houses with which the port abounds. Workers from these two places visit the vessels as far as possible, and Gospel tracts are distributed, not only in English, but in fourteen different languages. Besides all this, Lady Beauchamp takes a deep interest in work amongst the Bretons, of whom there are many thousands in Havre, and once a week she goes over to Honfleur to her meeting with the Charbonniers there. We commend her and her helpers to the prayerful sympathy of all Christians.

We saw other kinds of work on Sunday. Our first visit was to the little Wesleyan service. This was held in a small, inconvenient room, situated in an unsuitable locality. It was not easy to find, and when found was not easy of access. We are thankful to know that a better building in a more suitable district is in prospect. The attendance was better than at any English service we had witnessed in France, and Mr. Morgan's lucid and practical exposition of Heb. iv. was much enjoyed. The subject of the priesthood of our Lord is one in which French people need much instruction, and even in our own country it is evidently not much understood; therefore, priestcraft flourishes.

In the afternoon, we had a very brief look into the same room, while a French prayer-meeting was being held. In a district where there was little or nothing to remind us of the Lord's Day, it was delightful to find such a goodly company met together for prayer.

In another part of the town, there is a commodious Wesleyan chapel, where an English service was held in the evening, followed by a good after-meeting. What we saw of the work of Rev. George Whelpton encouraged us greatly. We remember both him and his work with thankfulness and prayer. He is fully alive to the difficulties of the work; but there is an earnest, prayerful spirit among his people, which is itself an assurance of blessing. His missionary had to depart early from the evening service, in order to take a large Breton meeting in another part of the town.

There was a meeting at the Seamen's Mission, of which we resolved to see something before returning home. We found the building occupying a suitable position, and made our way up flights of stairs to the meeting-room. Here we found about sixty persons—mostly English seamen; almost every available seat was occupied. Mr. Street, the earnest and able missionary, was preaching to them on the text, "Jesus only." He stuck to his text, and commended the Saviour to his hearers from a heart that evidently felt the truth he preached.

Our last look was at the Breton service in the Sailors' Home. We were delighted to find more than 100 present, who listened most attentively to addresses given by Miss Bonnycastle and Mr. Morgan. It was a study to watch the faces of some of these people while the simple Gospel message was being delivered.

We retired to rest that night wearied in body, but rejoicing in spirit over the good work we had been permitted to see. The rest of the previous night had been disturbed by sad thoughts of the sin and vice which flourish in Havre. On this Sunday night our thoughts were of a different character. Thank God for such faithful witnesses amidst so much of darkness and sin.

We counted it a privilege to meet for Bible reading and prayer the workers representing these various agencies. Two meetings were held in Lady Beauchamp's room, and on both occasions Rev. Mr. Cheshire, of the Reformed Protestant Church, was present with us.

We would suggest to Christian workers in England that a visit to Havre would be an interesting holiday to them, and would minister encouragement and help to a devoted and earnest band of workers. About 2000 emigrants pass through Havre every week, and Gospels are given away in about twenty languages. Sometimes over 250 English sailors from different parts of the world enter the port in one day. Active young men are needed, who will board each vessel for the Lord's sake. Foreign Gospels or tracts can easily be disposed of without any danger of the field being already occupied. If any Christian would like a little work among the French or the English sailors, Lady Beauchamp has a little house close to the Rest at Honfleur. Address, Lady Beauchamp, 23, Quai Casimir, Delavigne, Havre, France. GEORGE WAINWRIGHT.

FUND FOR THE ASSISTANCE OF LADIES IN REDUCED CIRCUMSTANCES.—Miss Smallwood, of The Lees, Great Malvern, has issued a report of her fourth year's work. By subscriptions and orders for work, help is rendered to many ladies who are suffering real poverty, in most cases brought on by no fault of their own, and very hard to bear by such as once enjoyed the comforts, if not luxuries, of life. Miss Smallwood has some heart-rending cases on the books, and she invites ladies in different parts of the United Kingdom to assist her, either by organising working parties, or by collecting money or receiving orders for articles sold for the benefit of the fund.

WORK AT EPSOM RACES.

THE cordial reception which Mr. Josiah Nix and his mission band received on the Epsom racecourse last year, led him to organise another expedition this year on a somewhat larger scale. On application to the Grand Stand Association, they granted him a site for a large tent close to the racecourse, free of charge. This not only served as the hotel of his company, forty strong, but, as it happened, rain fell so heavily on the Derby day, two or three hundred crowded in for shelter, and so it was made available as a Gospel hall.

During the four days of the races, at every suitable moment, the company took up a position on the racecourse opposite the grand stand, and, with the aid of harmonium, cornet, and violins, the good news of salvation was sung with a will to a wondering and wonderful audience. They received a characteristic welcome as "sky pilots," and before all was over some who heard were constrained to acknowledge that what Mr. Nix and his company had to tell of heaven and earth and sky was the best news they had ever heard. Mr. Gawin Kirkham, of the Open-air Mission, who has visited the racecourse these thirty years, paid Mr. Nix a visit on Derby day, and gave a short address. He was delighted with the new campaign, and he expressed the hope that Mr. Nix would continue to carry it on.

It rained so heavily on Wednesday afternoon, that the tent, which held from 200 to 300, was always filled. This gave Mr. Nix the very opportunity he wanted, and his mission band gladly took turns in telling what God had done for them. One, the grandson of the great prize fighter Bendigo, was able to tell something of his family history, and his personal knowledge of God's goodness. Two were able to tell that it was through Mr. Moody's preaching that they found pardon. Others, who had once visited the racecourse on the Derby day, on a far different errand, testified to the blessing they had received through the West London Mission. Many of those present were drenched to the skin with rain; others were foot weary, but all appeared intensely interested in the recital of histories they little expected to hear on Epsom Downs. Tears were seen on many a face as salvation was proclaimed, and a goodly band made confession that they were tired of the service of Satan, and that they gladly accepted service under a new Master. A telegram was sent to the President of the Council, "God is with us: souls are being saved on Epsom Downs." Much sympathy and goodwill were expressed by gentlemen who came to see what was going on, and some donations were handed in to help expenses.

Mr. Nix is much impressed with the encouragement he has received, and hopes yet to hear of the result of many of the silent messengers that were distributed to both the cream and the scum of the British nation. More than 200,000 leaflets, booklets, and portions of Scripture were given away among the multitudes of people who day by day sought pleasure at the races. The effort required most judicious management; the only opposition that was apparent came in the form of apples and oranges thrown with considerable force from the corner of the grand stand. This only happened during one forenoon, and fortunately no serious injury was done.

Now that Mr. Nix has shown what may be done in such a field as this is, doubtless he will receive not only much material help towards the expenses he has incurred, but some assurance that the Derby week will in future be observed in a similar manner.

BY MR. CHARLES COOK.

Our brethren who were preaching on the Downs last week report a rough time. "Show-out" Sunday, having no fair nor amusements, left the rough element at liberty to molest the preachers. Wednesday was indeed a wet day, but it did not hinder in the early part of the day from speaking on the course. Mr. Kirkham, and a few others with us, had a good hearing before dinner, and in the afternoon the tent pitched by our Wesleyan brethren was filled by persons who were glad of a shelter from the rain.

Friday, the Oaks day, was fine, and as the Open-air Mission had been reinforced by the Jubilee Choir of the City Mission, we were singularly strong, and a vast crowd listened intently to the Gospel in song and sermon. "That hymn has unnerved me—'O Calvary, dark Calvary, where Jesus shed his blood for me'—I don't know what I am doing. I have been an officer in the army; have just run through £4000. Oh, pray for William Stapleton. Good-bye." Such was the testimony of one who, for a living, was selling songs at two a penny.

The number of backsliders we met with was appalling. One well known to me, whom I had often seen busy in the Master's work, had brought his wife to the races, and confessed he had blackslidden. Another of our brethren met the man who was the means of his conversion, and who had left the Lord and was now a bookmaker. Another man, deeply convinced of sin, asked us to pray for himself and his wife. There was a splendid spirit of hearing, and the brethren did their work admirably. I was specially encouraged, as I saw one good brother hard at work, and remembered he was converted in Hyde Park; and heard another—a converted comedian—speaking in the tent of Mr. Nix, tell of his conversion in the Metropolitan Music Hall.

The afternoon of Friday was rough work; one or two drunken men assaulted several of our brethren of the choir, who had grace to turn the other cheek; but the police were obliged to interfere. Good meetings were held in the town each night, and I think our good sister, Miss Alexander, who originated these meetings over thirty years ago, and who still maintains them, was greatly encouraged.

INDIGENT BLIND VISITING SOCIETY.

THE annual meeting of this Society was held in Grosvenor House, last Friday afternoon, Dr. T. R. ARMITAGE presiding. The admission of seventy-seven new cases last year raised the total number of persons now under visitation to 964. Sixty-four persons trained at the classes are employed by the British and Foreign Blind Association, and were able last year to earn over £400 in embossing books. Seventy women are engaged in knitting, &c., and they also are able to realise a considerable amount.

The Chairman said three qualifications are demanded of every teacher: He must be converted; he must have a thorough knowledge of the Scriptures; and he must be endowed with common sense. Every deserving person nominated by a subscriber is elected without canvassing.

Canon BARKER said it must be gratifying to find that Christian benevolence prevented the distressing spectacles of blind crowding the streets of London appealing for alms, as might be witnessed in cities like Constantinople. Rev. F. J. HOBBINS, who had spent twenty-five years of his life in the East of London, testified that by the operations of the Society a great deal of brightness and happiness had been carried into the lives of blind persons in his district. Canon LEIGH said those who could see the pleasant sights around them should give liberally in support of a Society that did so much for the blind. Mr. Gainsford Bruce, Rev. J. L. Brooks, Professor Flower, and Mr. W. J. Armstrong also spoke. A sale of articles, made by the blind, was held in a large adjoining apartment.

Coastguardsmen.—Miss E. M. Jackson, hon. sec. of the Coastguard Mission, Valetta, Coombe-road, Weston-super-Mare, writes in the hope that during the summer holidays many will feel moved to seek out these men, especially in lonely seaside places, and further their spiritual welfare by the distribution of Gospel literature.

Notes from Cambridge.

LAST Sunday was "Hospital Sunday," and collections were made for Addenbroke's Hospital particularly, in the afternoon, at the University Church, when the Archbishop of Canterbury preached. The Archbishop spoke from the words, "If God so loved us, we ought also to love one another" (1 John iv. 11); he urged the duty of the wealthy classes doing more for the poor, and the need of greater sympathy towards the masses in our large towns.

The Social Purity Society is well supported in Cambridge; meetings were held during the winter months in the hall of King's College, over several of which Prof. Macallister, M.D., presided. The late Dr. Lightfoot was much interested in it, and his successor at Durham warmly supports the Society.

Dr. Butler, Master of Trinity, has been elected Vice-Chancellor for a second year.

An interesting work is carried on by Mr. Hart, Fellow of St. John's College. He has a schoolroom, into which he gathers some of the children of a low part of Cambridge, every Sunday morning, for an hour's teaching and hearing God's Word.

EMMANUEL COLLEGE.

During the week this College has a Bible-reading and prayer-meeting combined, held on Thursday evening. The Sunday summer evenings are occupied with an open-air mission at Sturton, a suburb of Cambridge, where some very real work has been done. The Pastoral Aid Society is supported by some of the members of the College, while others have taken up the Army Scripture Readers' Society. The College has no Mission as yet in London, but efforts may be made later on to found one. This College has a peculiarly interesting history. It is styled the "Protestant and Religious Foundation of Emmanuel College," being founded in 1584 for the maintenance of Puritan principles. The charter granted by Elizabeth states that the College was founded "for the propagation of the pure Gospel of Christ." Laud speaks of it as "a nursery of Puritanism." When men left, "for conscience sake," to found New England, Emmanuel sent out a large contingent, among them John Harvard, the founder of Harvard University.

Countess of Huntingdon's Connexion.

REV. J. B. FIGGIS, of Brighton, writes respecting the brief paragraph in our last issue as to a reported union between this Connexion and the Church of England. He says that the recent conference at Lambeth between representatives of the two churches was merely a sequence of the resolution at the Pan Anglican Synod in 1880, inviting co-operation with other communions on the basis of a common faith and order. At the conference there was no concession of principle on either side, but those who represented the Countess of Huntingdon's Connexion expressed readiness to enter into such friendly relations with the Church of England as already exist between them and their fellow Nonconformists.

PRIESTS AND PEOPLE IN BELGIUM.—The conflict between priests and people is becoming very acute in several parts of Belgium, to a large extent consequent upon the energy of the agents of the Belgian Christian Missionary Church. A recent issue of *Le Chrétien Belge*, the organ of the Society, gives several illustrative incidents. At Bésinne, in the province of Namur, a girl of thirteen was refused absolution because she would not promise to keep away from Protestant meetings. Her parents have since, to the disappointment of the priests, resolved that she shall no more go to the confessional. A woman admitted to her confessor that she was in the habit of hearing the addresses of Protestants. On being told that while persisting in such a course the priest would not give her absolution, she replied, "Well, God Himself will give me absolution," and forthwith left the confessional.

For the Young.

LETTER FROM A MISSIONARY.

BY MISS JENNIE JAY.

I AM told that you would like to hear something about the work for Christ in dark Morocco, and I very gladly send you a letter from that country. It is a hard battle that we are fighting here against sin, ignorance, and superstition. From their infancy the people are taught to believe in the false prophet Mohammed, and only put our Lord Jesus on a level with Abraham and the prophets. The boys go to school, and all the better-class men can read; but the girls are kept at home, and neither taught to read, write, or sew. They are seldom allowed to go out, and, as the houses they live in have no windows, they lead very dreary lives. We visit many of these poor women in their homes, and always receive a kind welcome, but it is difficult to gain their attention. When we speak to them of their souls, they have often said to us, "Go and speak to the men—they will understand what you say; but we are only animals." As they cannot read, we must tell them one by one of Jesus, or they will never hear of Him, and as there are many thousands of them in Tangier and the villages round, you will understand how it is we are always so busy.

Besides the visiting, we have a medical mission open here every day from nine to twelve, and a dear little hospital, in which at present we have twenty patients. I wish you could see them; they are so happy with us, and often tell us it is like heaven. Every day we commence with a Gospel service in Arabic Many have learned the hymns, and now join in them heartily, and all who can read receive Gospels and tracts to take away with them. They often come to us from long distances, and have carried God's Word into many far-off places, which we may never be able to visit. While they are waiting their turn to see the doctor we read and talk to the patients about Jesus. Sometimes they listen gladly; at others are angry at even the mention of his name. The people here are indeed in great darkness, but you will rejoice to hear some have found the true Light. Many, we feel sure, now believe in Jesus, but fear to let others know of it. Some have publicly confessed by baptism that they are his; to do so means persecution, and, possibly, death.

The converts here greatly need the prayer of God's children; will you remember them, and ask that the courage to die for Christ, who died for them, may be given them? Pray, too, for the thousands of dead souls in this poor land. There is a legend which tells of a distant land where there springs from the earth a fountain of purest water, and all who drink from it are healed of whatever diseases they have; but more than this: if but a few drops of it are sprinkled on the earth, wherever it falls a fountain rises, so that all who are healed can carry with them the means of refreshing all around. I am sure you will see the meaning of the story. Who will help to send the Water of Life to those who are dying of thirst in Morocco?—*North Africa.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Tent, Vale-grove, Chelsea, to June 14; Emmanuel Church, West Brixton, June 15—22. Mr. J. S. Tyler, West Hartlepool, to June 13; Morecambe, June 15—20. Rev. W. S. Standen, Bird's Nest, Dublin, June 17—25. Mr. H. L. Corry de Candole and Mr. R. Callender, St. Barnabas' Church-room, Holloway, June 21—27. Mr. T. Lewes Sayer, Presbyterian Church, St. John's Wood, to June 13; Havering-atte-Bower, June 15; Harecourt Church, Canonbury, June 22.

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"
Said Hannah the mother one day;
"He is healing the people who throng Him
With a touch of his finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John,
And likewise the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it straight to the Master,
Perhaps I shall leave it there.

"If He lay his hand on the children,
My heart will be lighter, I know;
For a blessing for ever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;

'Mong the people who hung on his teaching,
Or waited his touch and his word,
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning till evening
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto Me."
And He took in his arms little Esther;
And Rachel He sat on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid his hands on the brothers
And blest them with tenderest love.

As He said of the babes in his bosom,
"Of such are the kingdom of heaven."
And strength for all duty and trial,
That hour to her spirit was given.

—*Julia Gill.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 15, Gen. xix. 1—14; Mon., June 16, Gen. xix. 15—29; Tues., June 17, Gen. xxi. 1—13; Wed., June 18, Gen. xxi. 14—34; Thurs., June 19, Gen. xxii. 1—19; Fri., June 20, Gen. xxiii. 1—20; Sat., June 21, Gen. xxiv. 1—16.

CHILDREN'S SPECIAL SERVICE MISSION.—The twenty-third anniversary of the Central South London Services, Hawkstone Hall, Kennington-road, was held on Tuesday, June 3, when the hall was well filled with children and adults. Helpful and stimulating addresses were given by Messrs. Swinfen, H. Hutchinson, W. R. Moore, and G. Goodman, interspersed with plenty of bright singing. The superintendent (Mr. E. Hughes) reported that services had been held every Sunday and Tuesday evening throughout the year, and had been well attended. It was a matter for deep regret that Mr. Samuel Tyler, who with his brother, Mr. J. S. Tyler, commenced these central services twenty-two years ago, was for the first time unable to be present owing to ill-health, and earnest prayer was offered on his behalf.

BETHEL SANTHAL MISSION.—Dr. Haegert writes, on April 28:—On the 19th instant we laid the foundation of a new mission station—viz., "Bethany," twenty-five miles north of Bethel. The buildings under erection are a church, schoolhouse, and a ward for patients. In March I attended, among others, twenty-six cases of pneumonia, successfully. This month we have had eight cases of typhoid fever. Thank God, none died. In one family we had seven patients last week. On Tuesday, at noon, a change for the better came all round, and most have recovered now.

POOR CHILDREN'S HOLIDAYS.

THE Ragged School Union has now six holiday Homes, and the advantages these offer to children are so much greater than such as can be enjoyed at cottages on the boarding-out system, that the number deserves to be increased. At the outset, the difficulty of clothes had to be confronted; but this has disappeared now that lady volunteers find a congenial recreation in making such garments as the boys and girls require.

An illustration of what is being done in this direction was given on Thursday week, when a number of friends assembled at the residence of Mr. and Mrs. E. H. Watts, at Chiswick, to see a show of clothes that had been made during the past few months, and to hear statements regarding the holiday movement. Mr. John Kirk, secretary of the Ragged School Union, presided. After a devotional service, Mrs. E. H. Watts explained that she had recently employed the members of her mothers' meeting in making up the garments. Some eighteen or twenty women assembled at the house, and besides their tea there, had received a small sum for their services, all the meetings being so enjoyed that everyone was sorry when they were over. Last year she accompanied a number of ladies to one of the Holiday Homes, when all were delighted with what they saw.

Mr. John Kirk spoke of the Homes. At present some 30,000 children are sent to them each season. He could tell of young men, now prospering in business as changed characters, whose hearts were first influenced in the Homes.

Rev. E. Lorraine, Mr. Charles Montague, Mr. Councillor Orsman, and Mr. Smith, the local evangelist, also spoke in commendation of the work.

American Presbyterians & Temperance

AT the temperance meeting of the Presbyterian Assembly at Saratoga, Dr. I. N. Hayes, the secretary, said the drink question is the great unsolved problem. Every other interest is imperilled by it—family, nation, and missionary work. It will not be restricted or killed. The liquor power sets all laws at defiance, and is one of greed. It is un-American. Of the hundreds of liquor-sellers in Pittsburg, only two are Americans. The money power behind it is mighty. We must stand together on this subject. The open sale of liquor should go, and the children must be educated, and existing laws be enforced. The Church is one grand temperance Society. A Congressional Committee to inquire into the liquor traffic was favoured, and the enactment of a law to counteract the late decision of the Supreme Court on the inter-State traffic.

Dr. Cuyler said: Everyone who loves his country and his kind should labour for the suppression of the liqour traffic at home, in the Congo State in Africa, and in every other part of the world. Turn all the power of the pulpit against the bottle. Shatter the bottle. Teach the children total abstinence, show the dangers of the wine-cup, teach them from the pulpit, teach them in the Sunday-school. Put the temperance pledge in your home and the Church. Save the boys and the girls. The bottle ruins health. Teach this truth: the man who never drinks will never be a drunkard. Dr. Crosby was glad to see no intoxicating liquors at a public dinner he attended in New York. I rejoice with him. Practise abstinence. Educate, educate, educate the people. Practise self-denial. Have a spirit of consecration. Let us give ourselves to the overthrow of the liquor traffic. Thank God for what the women are doing. The skies are brightening. The Church of the living God must do her duty.

Rev. J. B. Gribble, Temora, New South Wales, appeals for a supply of tracts for distribution amongst pioneer settlers in the part of Australia where his work lies. Parcels for him sent to care of Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C., during the next fortnight, will be forwarded.

Conferences & Conventions.

THE multiplicity of conferences and conventions seems to be a special feature of this generation, and one of the signs of the times. And truly the times call for them. There is much in the Church, in Christendom, and in the world, that demands the united counsels and prayerful, serious consideration of all those who believe that help and wisdom can come only from above, even from Him who has promised, if we ask, to give liberally and not upbraid; and that the solution of all the difficult problems that confront us is to be found, not in man-invented fancies and speculations to which so many have turned aside, but in the Word of God, that living, ever-speaking oracle in the midst of the Church which is alone able to make us wise unto salvation.

It might be said, and perhaps with truth, that there has not been much in the way of practical result from all these special assemblies—that there is much conferring and little doing; that the responsibility and guilt of the Church are heightened by stopping short at an increased acquaintance with the will of God without a readiness to obey. For instance, after all the light thrown, and information given, and the rousing appeals made at these conferences on behalf of a perishing world—on behalf of God's work among Jew and Gentile—what has been the outcome? Where is the large army of men and women that should have enlisted for the noble work of carrying the Gospel of Christ's love to the regions beyond? The work of the evangelisation of the world is still left in the hands of a few societies whose combined efforts can reach but the smallest fraction of those hundreds of millions who are fast hastening into eternity without even having heard that there is a Saviour who died for sinners. Where are the gifts for the advancement of Christ's kingdom that should have come pouring in from Christians who attend these conventions and consecration meetings, and who acknowledge that all they are and have belongs to the Christ who has bought them with his precious blood? The great missionary agencies are still crippled for want of means, and some of Christ's servants who have left all for the Gospel's sake suffer need.

But although these reflections are true, and although we are in great need of the rousing exhortation given by God through the prophet Haggai: "Now, therefore, thus saith Jehovah of Hosts, *Set your hearts on your ways*" (Hag. i. 5)—let the matters brought up at these conventions and conferences be more subjects for *heart searching* and heart application rather than for mere debate or mental speculation — yet we thank God that these special assemblies of God's people in different parts of the United Kingdom have generated and caused to spread many powerful forces for good both in the Church and in the outside world.

First, they are the occasion, and have been the means in God's hand, of breaking down a good deal of the evil spirit of sectarianism. They are representative assemblies recognising the unity of the Spirit. Brethren and sisters in the Lord, laying aside their denominationalism, at any rate for the time being, meet on one common platform and declare to one another that, in spite of all partitions set up by man, there is one Church, one body of Christ, just as its Divine Head is one. It gives the world, too, an object-lesson in Christian unity. This is no small result in itself. And although the more tangible results in relation to the world's great need have not been as great as we might have wished, we thank God that these conferences have given a stimulus to the work of God among Jew and Gentile, and that many have at such assemblies first heard the call to enlist in the great work of the world's evangelisation.

B.

TURKISH MISSIONS AID SOCIETY.

THE promotion of evangelical missions in Bible lands occupied the attention of Friday afternoon's meeting in Exeter Hall. After Rev. Dr. T. W. BROWN, secretary, had read from the report a few particulars of Christian enterprise in Greece, European Turkey, Constantinople, Asia Minor, Persia, Syria, and Egypt, Lord KINNAIRD, chairman, bore testimony to the need of the Society, and defended the principle of aiding those who already occupy parts of the Eastern mission field, doing educational work in faith for spiritual results.

Rev. Dr. MONRO GIBSON said the mode of work is not only good, but the absence of rivalry indicates a principle worthy to be more widely acted upon. The report was the most cheering and engrossing that had fallen into his hands for years. He had seen and could bear independent testimony to some of the work. He had only time to speak of the important city of Beyrout. Here the missionary's brother had such faith in the work that he built, at his own expense, a large separate Sunday-school. When Mr. Dale, the missionary, took home a bride, they were welcomed by six hundred natives, and when he had occasion to lament the absence of a Christian cemetery, he was offered a piece of ground in the Greek one. A hospital erected by the Knights of St. John was handed over to the missionaries. There was a printing office from which Scriptures and general literature issued in large quantities. The Protestant College would be no disgrace to Oxford or Cambridge. The magnificent home of Dr. Bliss, Principal of the College, being a gift, had not cost a penny of missionary money; but it suggested how some criticisms come about. At an optional religious meeting, 175 students assembled to listen to Dr. Gibson.

Rev. W. SPENSLEY regarded the work as an important illustration in a strange land of the essential oneness underlying all the work of different Protestant churches. He thought the report when read would have a reflex spiritual influence at home. Rev. W. ROBERTS believed that if European missionaries were in the place of Americans, they would provoke Turkish jealousy. Rev. Dr. EDMOND considered it harder to evangelise Mohammedans than South Sea islanders; but the former field was more hopeful than the latter.

Rev. JAMES NEIL had lived and laboured in Palestine, and found that Americans possess the practical wisdom which is required in regard to missionaries intended for work among cultured races. It is well to help struggling missions that follow Christ's example in taking material advantages to the people, providing good schools and medical skill as well as the blessings of God's Word. As the Jews continue to hasten back to their own land, how important it is to second the efforts of men who are ready to remove by Gospel light the hindrances which are found in the superstitions of the land.

NORTH CAMP, ALDERSHOT.—The Town Hall has been taken and opened as a mission hall. Although the work has only recently begun, we have had tokens of good. There are three infantry regiments and artillery in North Camp, besides a large civilian population. Gospel meetings are held, Bible-classes, Sunday-school, and Band of Hope. I shall be grateful for tracts, Gospel books, or any assistance that friends may render.

GEO. MUSSELWHITE.

Gothic Cottage, Aldershot.

Gathered Gold.

RETIRE and read thy Bible to be gay.

In prayer it is better to have a heart without words, than words without heart.—*Bunyan.*

There is not any one creature but it is a leaf written all over with the description of God; his eternal power and Godhead may be understood by the things that are seen, saith the Apostle.—*Obadiah Sedgwick* (1660).

THE JOY OF HEAVEN.

Go, wing thy flight from star to star,
From world to luminous world, as far
As the universe spreads its flaming wall:
Take all the pleasures of all the spheres,
And multiply each through endless years:
One minute of heaven is worth them all.

Moore.

CONFIDENCE IN GOD.

See the spider casting out her film to the gale—she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the air, believing that there is a place provided for it to fix itself. In this fashion should we cast forth our endeavours in this life, confident that God will find a place for us.—*Spurgeon.*

"THE HEAVENS DECLARE THE GLORY OF GOD."

Sun, moon, and stars are God's travelling preachers; they are apostles upon their journey, confirming those who regard the Lord, and judges on circuit, condemning those who worship idols.—*C. H. Spurgeon on Ps. XIX.*

Therein our fingers feel, our nostrils smell,
Our palates taste his virtues that excel;
He shows Him to our eyes, talks to our ears,
In the ordered motions of the spangled spheres.

Du Bartas.

"CLEANSE THOU ME FROM SECRET FAULTS."

That word which David did so much commend, he did commend from an experimental efficacy; he had found it to be a righteous, and holy, and pure, and discovering word, laying open not only visible and gross transgressions, but also, like the light of the sun, those otherwise unobserved and sacred atoms of senses flying within the house: I mean in the sacred chamber of the soul.

The law of the Lord is so holy that forgiveness must be prayed for, even for hidden sins.

[This was a principal text of the Reformers against the auricular confession of the Roman Catholics.]—*Barth's Bible Manual.*

THE WORLD' SNEED.

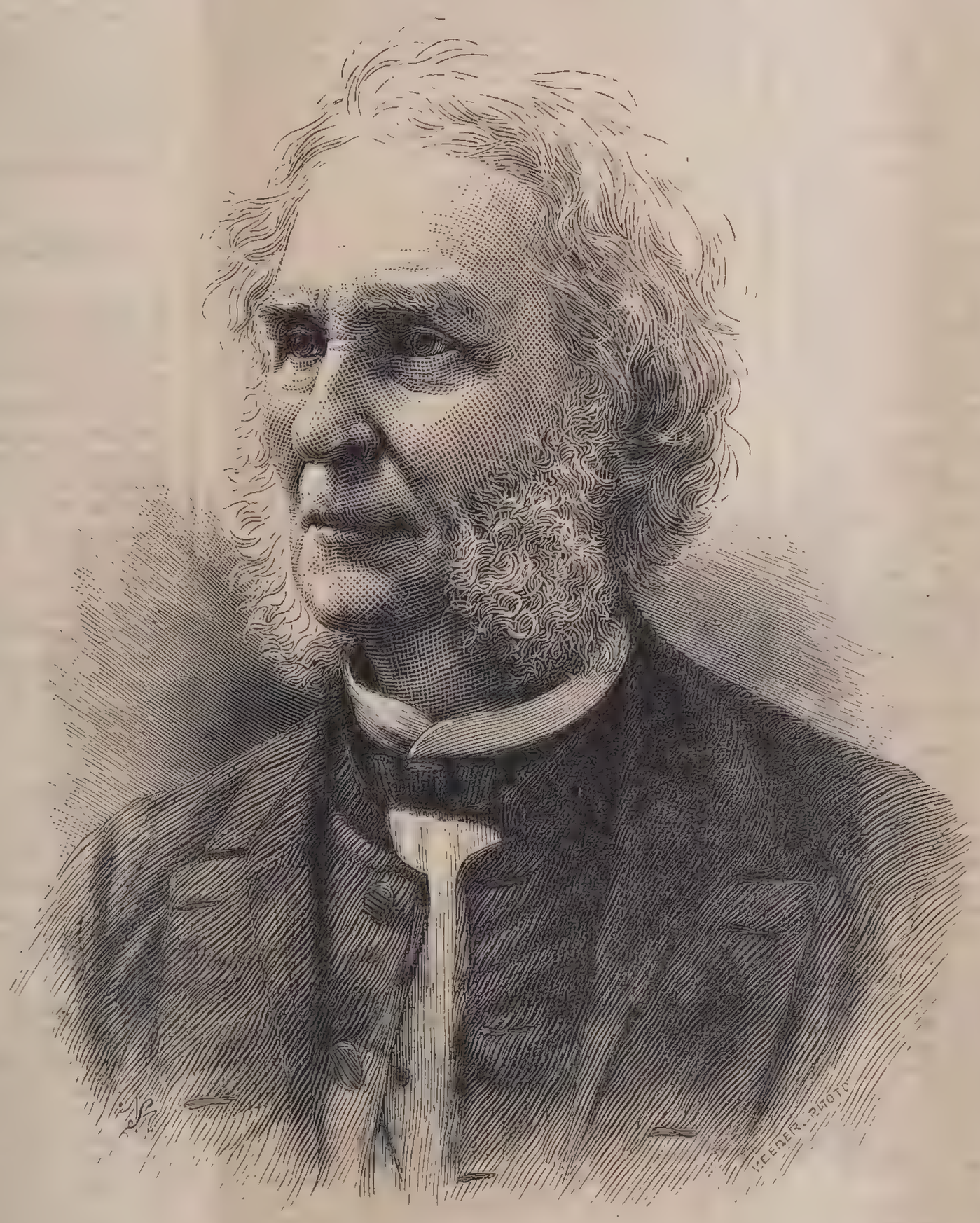
There are two departments in soul-saving; the Scriptures recognise them both: "And He gave some evangelists, and some pastors and teachers." The former office antedates the latter. In the one, the worker must know how to diagnose and battle successfully with deadly disease itself; in the other, after the malady is broken, he must know how to treat convalescents and bring them on without relapse towards perfect health. The masses of unconverted are the dead and dying; the churches contain convalescents. The great demand of the churches is for *pastors;* the great need of the dead and dying is *evangelists.* For every pastor that is called for, ten evangelists are needed in the field at large. Christian lands may be suffering for want of pastors; but heathen lands and neglected places in our land are dying for want of evangelists.

Rev. W. Ashmore, D.D.

THE HON. NEAL DOW,

Originator of the Maine Liquor Law.

AS a comparatively new country, North America has been the battle-ground of many and varied experiments in social reform. The absence of prejudice, and of objection to change arising from the deeply rooted customs of older nations, has been a favouring element in the case. In combating the evils of the drink traffic, especially, the United States have provided many valuable object-lessons for the world. In that determined struggle, the State of Maine, which lies nearest to the Old World, has shown the way. "The Maine Liquor Law" was the precursor of many movements for the legal repression of the drink curse, and the chief agent in the framing and passing of that law was Mr. NEAL DOW, whose portrait we give to-day. At a time when our own land is in the throes of a conflict with the giant demon alcohol, it may be interesting and instructive to review, in brief, the life history of one who ranks so high in the list of temperance champions and reformers.



Mr. Neal Dow is nearly as old as the century, having been born in March, 1804. He is a native of the city of Portland; his father was an industrious member of the Society of Friends, who carried on the business of a tanner. The son Neal followed the same occupation, and in doing so he had many opportunities of observing the results of the drink among the industrial population around him. His youthful heart was very deeply stirred, and he enrolled himself in the ranks of the militant abstainers. The strong convictions he had formed were strenghtened by his experiences in the direction of an almshouse and a house of correction, and he resolved to give his best attention to the removal, so far as he could, of the social canker that was eating so deeply into the heart of the community.

From an examination of the question, especially in its legal bearings and aspects, he came to the conclusion that it was wrong to sustain, by the sanction of law, a system that had done and was doing so much to impede the prosperity of the people, and to bring about their ruin. In the words of a historian of The Maine Liquor Law:—

> He saw that the legislatures of many of the States, as also the Governments of Europe had, time after time, devised plans and enacted laws for the *regulation* of the liquor traffic; and as drunkenness, in spite of legal enactment on the one hand and persuasive appeals on the other, still continued to increase and to fill the world with misery and woe, it was natural for his practical mind to conceive the idea of the total prohibition of the liquor traffic by legal enactment.

To the realisation of this idea Mr. Dow devoted himself heart and soul, and with such success that his name and achievements must ever be a tower of strength to those who do battle with the great and deadly evils of their time. But the fight was long, and there were many repulses before partial victory could be written on the banner of prohibition. Mr. Dow began his advocacy of the principle in 1839 before the Board of Aldermen in Portland. The question of licence or no licence was submitted to popular vote in the city, but in the first instance without success. Shortly after, the famous "Washingtonian" reform sprang into being, and its aid was invoked. Mr. Dow visited every part of the State, rousing the dormant or half-hearted public opinion; and this he did with so much effect that in 1843 the authorities of Portland refused to grant any new licences for the sale of intoxicating liquor. Mr. Dow's next step was to secure a municipal regulation declaring the traffic illegal. That point was also referred to the people for decision, and this time prohibition won the day. From the vantage ground thus gained, the indefatigable reformer pushed on the attack; by public petition and by personal speech he sought to secure the assent of the State legislature to the prohibition principle. He was successful in the House of Representatives, but failed in the Senate. The fight went on throughout the State year after year, Mr. Dow putting forth almost superhuman efforts to influence his fellow citizens on behalf of repression. In 1846 he saw the fruit of his toil and devotion, in the passing of a Bill through both Houses abolishing the licence system, and forbidding the public sale of intoxicants.

This law produced good results, but was defective in some respects, and it was evaded in various ways. The liquor sellers, whose baneful occupation was placed in such jeopardy, were most unscrupulous in their opposition, and it required no small courage to take a prominent part in the agitation. Mr. Dow, however, by the display of wonderful zeal and calmness of demeanour, was able to encourage his helpers, and passed through the civic strife unharmed. An attempt was made to get the law repealed, but it ignominiously failed. A more stringent measure of prohibition was introduced, and passed in both houses in 1849, but was vetoed by the Governor.

Nothing daunted, Mr. Dow drafted another measure, which was only lost in the Upper House by a tie vote. This bill was the same as that passed the following year as "The Maine Liquor Law." In the early part of that year he was elected Mayor of Portland, and was able to appear before the legislature, not only as an advocate of reform, but as the elected head of the chief city in the State. His Bill was carried with acclamation; and through good and evil report it has remained on the statute books of Maine as the deliberate judgment of the people on the question of prohibition.

The arduous and unsparing labours of Mr. Dow on behalf of the highest interests of mankind were widely appreciated and recognised, and his services were in great demand in other parts of the Union. How much he has helped on the cause of temperance throughout the world it would be impossible to estimate. In 1855 he was again elected Mayor of Portland, and through his official position was enabled, as before, to see that the law was faithfully applied. In 1857 he visited England, where he was very

warmly received, and where his powerful voice was raised, up and down the land, in favour of temperance principles, and the legal repression of a trade that works such havoc in all sections of the community. During the great Civil War he was appointed to military office, and had his full share in that sanguinary conflict. He only consented to take an active part in it on the understanding that he was working for the freedom of the slave; and in this respect, also, he saw the realisation of his wishes. During the war he was taken prisoner by a stratagem, and had to bear eight months' confinement in Lubby prison at Richmond before an exchange was effected. Since the war he has been as active in the promotion of his life-work as growing years and circumstances would allow. It was hoped that he would pay another visit to England last year, and his plans had been made, but failing health rendered them impossible of accomplishment. As he is now eighty-six years of age it is unlikely that we on this side shall ever see the doughty old warrior in the flesh. But surely his undying zeal, and his priceless services on behalf of the race, will ever remain as a bright memory and an inspiration to those who come after him. Many have taken up the struggle which he has waged so long and so ardently, but none who have shown greater devotion or courage against unequal odds. His life shows what can be achieved by one man who is whole-hearted, and who unswervingly believes that God and right are on his side. Would that we had many such men in these days of abounding indifference and iniquity.

There have been many criticisms on the working and on the efficacy of the Maine Law; and the question is often asked as to whether Prohibition does really prohibit. No better answer to such questions could be found than in the words of Mr. Neal Dow himself, in an article contributed to *The Alliance News*, as late as November last. After describing the social condition of the State of Maine as brought about by the prevailing evils of the drink, he says:—

The Maine Law came and let in the sunshine upon this dark and gloomy picture. How did it come? Not with banners and trumpets and loud huzzahs, but with long, patient labour among the people. In their little country meeting-houses, their town houses, their school-houses, in their larger barns, in their shady groves, we met them with their wives and sons and daughters, and laid out before them plainly the relation of drink and the drink traffic to their good and to the general welfare. This work was patiently continued for many years, until these people saw clearly that the grog-shops were a curse to them, putting them down and keeping them down, them and their children after them; unless emancipation should come; and that this could come only by letting their wish and their will be known through the ballot-box. This they did, and lo! the sun of deliverance burst through the heavy clouds which seemed to shut heaven against them.

Every distillery and every brewery was hermetically shut. No more West India rum came into the States—not even one puncheon. Nineteen-twentieths of the liquor traffic was speedily extinguished. To-day more than three-fourths of our territory, containing more than three-fourths of our people, is practically free from the liquor traffic, so that an entire generation has grown up there, never having seen a grog-shop or a drunkard. Our State saves annually, directly and indirectly, more than twenty-four million dollars, which, but for Prohibition, would be spent, lost, wasted in drink.

The manners and habits of the people as a whole in the matter of drink are entirely changed. There is no longer "drink" at public gatherings of the people. We have annually many very large agricultural and mechanical fairs and expositions, but never drink. We have many public dinners, but drink never forms part of the menu. The President of the United States and members of his cabinet are entertained at dinners, public and private, but "drink" is never even thought of. An English gentleman said on one of these occasions: "I do not see how you can get on without wine." The reply was: "Why should educated and intelligent men need intoxicants at an entertainment?"

The liquor traffic yet lingers in our cities and larger towns, upon a small scale and on the sly. This is not at all the fault of Prohibition as a public policy, but is solely due to certain defects in the law, which will be corrected by and by.

The whole face of the State has been entirely changed for the better. Before the Maine Law, signs of poverty and unthrift were seen everywhere about the State: signs of thrift and prosperity very few, if anywhere. Now there is indication of intelligent and active industry—thrift and prosperity everywhere, while no sign of unthrift is seen anywhere. Nothing is presented to the eye of the observer which does not indicate enterprise, activity, and prosperity among the people.

In 1884 we had a popular vote in this State on a proposition to add to our Constitution an Amendment prohibiting the manufacture, sale, and keeping for sale, of intoxicating liquors. We had already an experience of thirty-three years of the benefits of that policy, and the result of the vote was an affirmative majority of 47,075, being three times larger than the negative. This result ought to be accepted by all unprejudiced and disinterested persons, as conclusive that Prohibition is a good thing, and not a measure bad, or of doubtful utility, as many people suppose it to be.

Would that some God-sent and God-equipped man, or men, would arise in our midst to bring about like results throughout Old England. If it can be done on "the other side," why not on this?

NEWCASTLE-ON-TYNE CONVENTION.—After much prayer and counsel the way has been opened in this city to hold a Convention for the deepening of the spiritual life, on October 28, 29, and 30. The circus, which holds some three thousand people, has been secured, and everything points to a successful Convention. The following friends have promised to attend:—Revs. Evan H. Hopkins, F. B. Meyer, J. T. Butlin, Dr. Elder Cumming, J. Gelson Gregson, and Mr. Robert Wilson (Carlisle). United conferences of ministers and others are being held to make arrangements.

THE BRIGHTON MEDICAL MISSION is situated in the midst of the densest and poorest population of this great town. Dr. Prankerd regularly ministers to the physical and spiritual wants of those who gather at the Hall. Other friends help in a Sunday-school, evening services, temperance and mothers' meetings, and Bible-readings. There were four thousand attendances at the Hall last year; the doctor paid 2000 visits, and Miss Good, the Mission nurse, paid 2700 visits to patients at home. Dr. Prankerd gives attendance also at the Connaught Institute. Last year the committee were only able to give the medical missionary £178 instead of £200, his usual salary, and the state of the funds this year threatens a still larger deficit, so that the friends appeal for help. Major-Gen. D. Hoste, 23, Sussex-square, is hon. treasurer.

SEAMEN AT CONSTANTINOPLE.

The Rest for seamen which Miss Green Armytage opened about five years ago at Constantinople, has proved a great blessing. Many a sailor on landing for a "look round" has been enticed into dens of sin, and before being fully aware of it, come under the power of the agents of the devil. The Rest is situated close to the British shipping offices, so that sailors are almost bound to see it. Gospel meetings are held every evening.

Ships simply calling for orders and discharging their cargoes in the stream, and so not coming into port, are visited by the ladies of the Mission, or their boatman. A hearty reception is invariably accorded, the sailors declaring that they do not know what they would do without the books and papers which are so kindly distributed. The boatman fetches the men who are otherwise unable to get ashore to attend meetings, and takes them back again afterwards.

One of the workers writes:—"A few years ago, by the help of some kind friends in England, Miss Green Armytage was enabled to purchase a boat, which, though a good one, was not new; and now, after a great deal of hard work, it is past further repairs. The need therefore for a new one is great."

MISSION-HALLS FOR LONDON.

A very interesting *réunion* took place at 4, Trafalgar-square, Charing Cross, on the evening of Tuesday, June 3, when the Committee and supporters of the Ragged Church and Chapel Union celebrated another anniversary under the chairmanship of Major John Smith. This Society is a memorial of the late Earl of Shaftesbury. The aim of its founder was to provide mission-halls for the exclusive use of the destitute poor of the Metropolis, some of whom will not, and many of whom cannot, for want of decent clothing, attend regular places of worship. More than one hundred of these extemporised sanctuaries have been called into existence, and in them the pure Gospel is preached by unpaid evangelists. The basis is unsectarian, and the success of the movement is undoubted. Other agencies have arisen since 1853, but the distinctive claim of this Society to special recognition is unimpeached and unimpaired. The work done is well done by earnest men who have at heart the spiritual well-being of the outcast poor.

In the report read by the hon. sec., Rev. Burman Cassin, the claims of London were powerfully pleaded, and instances of saving results were supplied. Rev. Dr. Tyler, one of the original promoters, being too ill to attend, sent a cheery note and forwarded a welcome cheque. The income is less than £250 per annum, and therefore totally inadequate to the end contemplated. The chairman spoke well, and was followed by brethren intimately conversant with the work. Among those who took part in the proceedings were Revs. R. W. Allen, W. Frith, J. S. Stanion, W. A. Blake (secretary), Messrs. John Kirk, R. J. Curtis, W. Bramston, and Major Evered Poole. A delightful tone pervaded the gathering.

WALTON-ON-THE-NAZE.—Mrs. R. H. Moore, of the Home of Rest, has had it laid upon her heart to do something for the young fishermen who have been in the habit of dividing their leisure between the public-houses and the corners of the streets. Together with her daughter, she has organised Gospel temperance meetings, which have been well attended, and as a result of which a goodly number of the men have signed the pledge. Mrs. Moore writes to us: "We have seen suitable premises for reading and recreation rooms, and for Gospel temperance meetings. The sum of £100 will enable us to furnish and pay the rent for one year. We shall be glad of good temperance literature." Mrs. Moore's address is 102, Regent's Park-road, London, N.W.

Visiting Russian Prisons.

I.—ST. PETERSBURG.

Leaving Berlin, a journey of eighteen hours brought us to the frontier town of Wirballan, in Russia, where all passports were rigorously examined, and whither, after an hour or more of delay, we proceeded. The traveller at once sees he is in a different country; the well-dressed and tidy peasant of Germany has given place to the signal-woman without shoes and stockings; the red-tiled houses and trim gardens of Prussia are exchanged for the dirty grey log huts which form a Russian village, and which I at first took to be so many cattle-houses. Instead of landscape made up of hill and dale, rivulet and valley, and the tilled fields of a contented people, there is simply a clearing in the interminable forests of trees along which the lines of rail run from the frontier to St. Petersburg, with here and there a sight of open flat country with the unpicturesque villages above described, but with hardly a man or woman to be seen for miles together. Nature seems to have dealt hardly with the Russian peasant, there being nearly eight months of winter. Certainly the authorities who rule him deal hardly with him, and yet he takes it with true Eastern indifference, for I know no people who are capable of enduring so much hardness and suffering as the Russians. "Oh, it is nothing," is the expression you often hear.

St. Petersburg was reached after forty-three hours of travelling. My object was twofold. I wished to distribute the Word of God among the prisoners in Russia; but I also desired to find out by investigation whether the reports as to

CRUELTIES PRACTISED

in some of the prisons were true. If one quarter of what we have recently heard were true, surely there is need for something to be done; and there was more likelihood of getting at the truth in Russia than in England. For the present I desire only to speak of the work I was permitted to do in the prisons by preaching the Gospel, and by the distribution of the Word of God.

My first step was to obtain permission from the authorities to visit the gaols. As so many disclosures had recently been made, friends both in England and Russia prophesied failure; but M. Galkine Wrasskey, the head of the exile system, on my producing my credentials from other Governments, at once gave me permission "to visit the prisons, to speak to the prisoners, and to give away copies of Holy Writ." This was more than I had even asked for, and I praised the Lord for his guidance and his blessing. Our beloved brother, Dr. Baedeker, had arrived in the city the day before, and went with me to the official I have named. The following day, accompanied by a Russian lady, who interpreted for us, and whose carriage we filled with Testaments, we began

OUR PRISON VISITATION.

Visiting first the large Litofsky prison, we were taken round by the Governor. Here I would like to say that I have never met with kinder officials than I have met in the prisons of Russia. They seem to have as much interest in the men as ourselves. "It does our hearts good to see you come and visit our men and give them these books," said the Governor of one prison. I am aware that many of the sufferings of the exiles in Siberia are due to corrupt officials; that invariably an honest and conscientious governor has to leave the position, as his life is made intolerable, and he is suspected by the St. Petersburg authorities of favouring the prisoners. I can only say from my own experience that those I have met with were good specimens of prison officials, who were not acting a part to deceive us; for I noticed how the very prisoners themselves were pleased with the company of the man who had to rule them. The matron accompanied us to the ward of the habitual criminals in the women's department, and the hard faces told of a life of sin and sorrow.

None of the inmates were provided with the Word of God, and when we had given Testaments to all who could read (75 per cent.), Dr. Baedeker and I spoke to them of "Jesus and his love." These poor people, who had never heard of such love, and who experienced very little of any sort of love, sobbed and wept till the hardened countenances were softened. It seemed as though the tears had worn all the hard lines away, and the story of grace had awakened hope where all seemed dead, and thoughts of a new life, brighter and sweeter and purer, was dawning on their souls. We left them reluctantly, they thanking us as we went, and we, thanking God for the power of the "old, old story" which could soften such hearts and bring tears from the eyes of habitual criminals.

Accompanied by the Governor we visited all the wards and departments — work being stopped for the time—while all heard the Gospel of the grace of God fully and freely preached, and the prisoners were all supplied with a copy of the New Testament. The Governor had kept one copy, which he said he wanted to give to "a very bad man," and whom, he said, "he wanted us to see and talk to." He said the man had

COMMITTED THIRTY MURDERS;

had recently killed a father, mother, and daughter, and had drunk their blood, which, according to their custom, such men say "makes them strong"; since he had been brought to this prison he had killed a fellow prisoner. We entered the cell where he was, spoke to him of his awful crimes; told him that every man he had stabbed had been a stab in his own breast; and then spoke to him of the love of the Saviour, who prayed for his murderers, and who, having died for such as he, loved sinners, and was desirous of saving the worst.

The love of Christ seemed to break this poor criminal down, he softened and listened, till presently the tears began to fall; at last he broke down and wished to confess to us, but we told him that he must go straight to God and confess to Him. Dr. Baedeker read to him the story of the Prodigal Son, and after an interview of over an hour which was closed with prayer, we left him, after putting into his hands a copy of the Word of God.

This was one day's work, and a sample of what followed; for the next day we went to another large prison and did similar work. How eagerly they listened, how gladly they took the books which we gave them. Truly, as one said, "It is easy work to feed the hungry."

My thanks are due to the members of the English-American Church, who were most kind to me. I was enabled to preach there on three Sundays, and would here like to speak of the good work they are doing in St. Petersburg. The hospitality I received, the assistance I experienced, and the help given to me by our English friends, I cannot be too thankful for; specially am I grateful to Mrs. Robertson, secretary of the Society for the Free Distribution of the Scriptures. I was enabled, also, to do a little quiet work in distributing the Word among the droskymen, who cheerfully accepted the books given them.

Of the prisons themselves I cannot complain; they are far better than others I have visited in Europe, and if those in Siberia were as well kept and managed, there could not have been the outcry which has so startled the civilised world.

Charles Cook.

LET HIM SHARE ALL.

Filled with anxiety
And pressed with heavy care,
I brought my load to God
For Him to bear.

Tenderly He lifted
The care that did annoy;
Instead of mourning, gave
The oil of joy.

But, lo! the joy just given
Began to fade away
Like Jonah's gourd, a thing
Of but a day.

So to the Lord I went,
And asked the reason why
This joy, that He had given,
So soon should die.

Then, answering, He said,
"Thou broughtest Me thy care,
But didst not bring the joy
For Me to share."

With tears of penitence,
"Forgive," I cried,
"Henceforth both cares and joys
We will divide."

Louie H. K. Bilbrough.

OPENINGS IN SYRIA.

Dear Sir,—Will you allow me to appeal to your readers for help and workers for Syria, where there are great openings for work both in schools and among the women, who are most accessible and anxious to be taught. Seeing the great need, I was induced to go out there some years since, at my own expense, and begin work in one of the largest of the Lebanon villages. The Lord raised up faithful native teachers to help me. We began in a very small way. Then, as we became known, we were pressed to open a boarding-school. This has prospered beyond our most sanguine expectations, in the numbers who are anxious to come, the progress the children have made in their studies, and the spiritual results.

Finding how much suffering was caused among the women and children through the want of medical advice, we sought to do what we could for them. This has led to our opening a dispensary two days in each week; it was attended last year by 472 patients, most of whom were greatly benefited by the treatment received. We have gathered the women into Bible-classes, and have formed a branch of the Bible and Prayer Union. We have now about eighty who are regularly reading with us. We have also a Young Women's Christian Association for those who are decided Christians. As the work increases, I find it more than one lady can carry on, so I have come to England to seek for a fellow helper who would come out at her own expense, and devote herself to the work as I am doing. We have gained the good will of the inhabitants, and can promise a hearty welcome and ample opportunities for work.

Our school is beautifully situated, on one of the spurs of Lebanon, commanding a fine view of the sea and only a short distance from Beyrout. The climate is most healthy and agreeable; living and house rent are reasonable; so that money will go further than in England. A helper could live with me, so there would not be the expense of a double establishment. I feel sure the other workers in Syria will be ready to hold out to her the right hand of Christian fellowship, as they have done to me. Will not some to whom the Lord has given a willing mind, and desire for foreign mission work, come and help us?—Yours obediently,

Louisa Procter.

31, *St. John's-road, Clifton, Bristol.*

THE EMIGRANTS' HOME, BLACKWALL.—An emigrant detained for a time at this Home speaks in very high terms of the good work being done. "From the present party I can count from thirty-five to forty who have within the last three or four days, and in this Home, decided for Christ, and converts are coming over to the Lord's side night by night. This, I believe, is a fair sample of the work being done among each party as they pass through the Home."

SUPPRESSION of the OPIUM TRADE.

THE annual meeting of the Society for the Suppression of the Opium Trade was held in Exeter Hall on Tuesday evening last week. Unfortunately the subject does not so weigh on the public conscience as to occasion widespread interest, to say nothing of enthusiasm. Yet there was a goodly attendance of earnest friends of the cause, which the several speakers showed to be essentially righteous from a Christian point of view, as well as highly important in its various political bearings.

Mr. J. G. ALEXANDER, Secretary, read a report which showed that the Committee had been very busy during the year. Dealing with the need for suppression in India, it stated that throughout British India no fewer than 19,395 licences for the sale of opium and other narcotics were in force for the year 1888-9. Of these, 8827 were for opium, exclusive of the two provinces of Bombay and Berar, the returns for which do not distinguish between the different drugs. Figures such as these, admitted by the Government itself, show how great is the need for prompt action, unless the opium scourge is to be permitted to extend its ravages through our own vast Eastern Dependency, as it has already devastated China and the Dutch East Indies.

Mr. ARTHUR PEASE, who presided, called attention to the disgrace of a Christian people receiving revenue from that which causes widespread degradation among our fellow subjects. Mr. MARK J. STEWART, M.P., told the sad story of the Chinese opium traffic, with its incidental wars and attendant evils.

Canon WILBERFORCE, who has recently visited India, testified to what his eyes had seen. At the outset, he claimed that the part of the true patriot is not to condone his nation's vices, or to shut his lips when he knows that she is filling her national exchequer by the demoralisation of her people; but to speak fairly and squarely of her sins; and, if possible, make her do her duty, so that she may render it easy for her people to do right, and difficult for them to do wrong. He said he had been half stifled in the opium dens of the great cities, and as he had staggered out of the ganjah shops. He had seen in one den eighty or a hundred human beings in every stage of opium intoxication; and, when speaking to the victims through interpretation, he in every case received the reply, "Would God someone

WOULD TAKE THE DRUG AWAY

from us." People are slowly poisoned to raise a revenue. By whom? He would not say by the Indian Administration, by the Governor's Court at Calcutta, or by the Parliament of Great Britain; but by ourselves, because we are the ultimate factors of everything that is done in Great Britain for the Empire at large.

God gave us India that we might give it the Gospel. How have we discharged our responsibility? We have unquestionably administered the land justly, kindly, patiently, and in a way calculated to make them think kindly of our rule. We have given them unspeakable boons —BUT we have lowered their standard of morals and placed ourselves in the position of tempter to the population. There was no native ruler in days before our conquest, who made an income out of the vices of his people. The eating of opium existed, yet not because of, but rather in spite of, that which was highest in the religions of the country. We have so acted that the people cannot help seeing that whatever may be our standard of integrity, we consider finance first and morality second.

Answering the question, "Am I my brother's keeper?" the Canon said: Even if India did not belong to us, we should have to say "Yes" to this question. By virtue of the solidarity of the race, revealed to us in Christ Jesus, we each stand in the position of being our brother's keeper; also because God hath made of one blood all nations of men. Not only ought we to fight the licensed liquor traffic in England, but the opium trade in India.

Mr. FREDERICK SESSIONS, of Gloucester, who lately visited India, also spoke. Resolutions were passed (1) in favour of the Government of India being directed to use the absolute discretion conferred on it in the Indian Opium Act of 1878, by closing the licensed dens, and adopting measures to limit the sale of the drug; and (2) declaring the cultivation of the poppy in Bengal, by Government licence and stimulus, to be a mode of raising revenue contrary to the elementary principles of morality, and utterly inconsistent with the Gospel of Christ. Parliament was called upon to do its utmost to remedy these evils. The several speakers urged upon those who have votes to make their influence felt in the House of Commons, so that Britain may wash her hands of a great wrong, and cease to sin against the peoples of China and India, as well as against God.

THE SOUDAN MISSION.

THE May "leaflet" of the Soudan Mission, C.M.S., contains some very interesting items of news. The party now consists of six, who sailed from Liverpool on February 8. Seven days later they were at Madeira, which, with the Canary Islands (seven in number) has a climate specially adapted for invalids. The spiritual darkness, however, is so great, that the Scriptures are characterised by the Romish priests as "books of the devil." There are only two evangelists. "It is very sad," it is remarked, "that not one of the hundreds of Christian invalids crowded together at fashionable resorts in England will take pity on the hundreds of thousands in these beautiful islands who know not their right hands from their left."

Detained for some days at Grand Canary, the members of the party distributed some fifty or sixty Spanish Gospels. Mr. Charles Barker, the agent of the Bible Society, is working here absolutely alone, so far as Christian sympathy is concerned. During the voyage, four of the ship's passengers accepted Christ as their Saviour.

At Sierra Leone, the missionaries were invited to spend a day on shore with the Bishop, who received them with the utmost kindness. Rev. S. A. Selwyn, who had just come from Abeokuta and Lagos, where he had been holding missions for the C.M.S., among the communities of professing Christians, was staying with the Bishop. A very happy afternoon was spent at a Bible-reading and "testimony meeting," the European workers and native pastors making up a goodly company. March 4 was set apart for a quiet day of prayer and conference, everybody feeling very strongly the need of searching out and giving up any "devoted things" that might bring defeat in wrestling with the spiritual hosts of wickedness. In the evening several points were agreed upon for united prayer in faith, among other things, for the conversion of one of the passengers who was leaving next day. He accepted Christ that night.

"*March* 7, *Cape Coast Castle.*—Three of the party went ashore to spend the day with the Wesleyan missionaries, who have a station here. Many Hausas were met from all parts of the Central Soudan, some of them mentioning that they had heard across country of Mr. Wilmot Brooke's stay at Lokoja last summer. They spoke of a "white man, not an Arab, who sat among the people in native dress, and wrote papers in Arabic letters for them." This was somewhat striking, as Lokoja is as far from Cape Coast as the Pyrenees are from Gibraltar. The delight of the Hausas at seeing a white man sit down on the ground with them and talk their language, was a striking illustration of the importance of these little details. They came running together on every side, and said good-bye with great warmth. In the afternoon it was decided that Dr. Harford-Battersby should remain here for a few days to work among the English-speaking children at the Methodist schools, and then overtake and rejoin the rest of the Soudan party before they proceeded up the Niger.

"*March* 8, *Accra.*—Reached this place, the capital of the Gold Coast, in the early morning. Five of the party spent the day in visiting the work of the Basel Mission which has its head quarters and central offices here. There is a large factory organised by the Mission which pays over £1000 of its profits annually to the mission work, *i.e.*, about one-tenth of what it turns over. At this factory about a hundred heathen women are employed in cutting up the big lumps of india-rubber that are brought down from the interior, and as they work they are taught Christian hymns. There are also schools for Christian adherents, and workshops for teaching carpentry and blacksmiths' work, but very few of the schoolboys will go to these; for here, as elsewhere on the coast, those who have learnt to read and write will not condescend to manual labour.* The evangelistic stations of the Mission are almost all in the interior. Got a good deal of information here about the great town of Salaga, some one hundred and fifty miles due north in the Nta country. It is a great resort of the Hausa merchants from Borgu and Gando, and is estimated by Europeans who have been there to contain sixty thousand inhabitants. The Nta king is a Moslem; the Moslem slave-hunters coming at this point to within one hundred and twenty miles of the coast. The once dreaded kingdom of Ashanti used to keep them in awe; but since the war its power has been steadily declining."

The missionaries arrived at Akassa on March 16, and eight days later were ready to start up the Niger. The leaflet sets forth the great need of the Central Soudan, and deals with the qualifications required by those who would witness for Christ among the people. Copies may be obtained by sending a penny stamp to Mr. T. Arthur Garnett, 33, King-street, Manchester.

* Boys in the Soudan, as well as in England, need to be taught the respectability and dignity of labour. Men who can read and write, but who have no profession or trade or handicraft, are a drug on this planet.—*Ed. of* THE CHRISTIAN.

THE VICTORIA NYANZA.—A crowded meeting was held in the Mansion House last week in connection with the placing of a steamer on this largest of the African lakes. The great attraction was Mr. H. M. Stanley, who made a very effective address in advocacy of the scheme. He described the lake and its surroundings—a fertile country with some twelve millions of population—and showed how useful a steamer would be in promoting all good causes, missionary work among others. The Duke of Fife, who presided, also spoke very cordially of the project, which it is to be hoped will soon see completion.

MANCHESTER WORKING LADS' CAMP.—The fourth annual Whit-week camp in connection with the Hulme and Chorlton-on-Medlock Lads' Club and Gymnasium was held this year in the healthful and picturesque village of Wormhill, Derbyshire. Over two hundred lads were taken for this "week in the country," and were much benefited by the change. The favourite pastimes (in which the gentlemen officers joined) were cricket and football, while rambles over the adjoining country, and other methods of recreation were also indulged in. It was an inspiring sight to see so many of those who, in the natural course of events, will become the future workmen of the busy manufacturing centre of Manchester, singing together Keble's beautiful morning hymn, "New every morning is the love," or to listen to the strains of General Gordon's favourite, "Abide with me," or Lady Tennyson's fine evening hymn, "Great God, who knowest each man's need." On the Sunday a special service (in addition to the one in camp) was held at the Wormhill Parish Church, the kindly vicar of which (Rev. Chas. E. Bagshawe) addressed some faithful words to the lads on the subject of "The sword of the Spirit, which is the Word of God."

NATIONAL REFUGES FOR DESTITUTE CHILDREN.

UNDER the sway of Mr. Joseph Proudman, Exeter Hall resounded with cheery melody on Thursday evening last week from the voices of some 600 happy boys and girls, who are cared for, body and soul, in Homes and training ships. The forty-fifth report, from which Mr. WILLIAM WILLIAMS, the secretary, read extracts, may be had from Shaftesbury House, Shaftesbury-avenue. Perhaps our summary of the speeches which followed may induce those who know but little of this beneficent enterprise to seek enlarged knowledge thereof by means of the report, which is anything but dry reading.

The EARL OF JERSEY, president, occupied the chair, and referred to the religious, preventive, voluntary, unsectarian, and non-political characteristics of a work which should be generally known and well supported. In 1870 there were 2000 children under the age of sixteen in prison; but, to-day, there are under 100. It is desirable to cut off the prison supply entirely, at its very source, by united effort, sympathy, and monetary support, and the State may at least see that an effort which appeals to every unselfish heart is not hampered by unreasonable laws.

Rev. JAMES BAILLIE claimed rescued children as the strongest evidence for Christianity in London to-day. The most popular orphanages are under men of strong evangelical faith, such as Spurgeon, Barnardo, and George Müller, who not only regard Christ as a Saviour, but take Him as an example of self-sacrifice for the benefit of the sorrowing and destitute. The Society is favoured in having a president who seeks to tread in the steps of the late Lord Shaftesbury, and to whom the love of the children is as grateful as the high honour lately conferred upon him by his sovereign.

Rev. Dr. DONALD FRASER said destitute children are not to blame for unfavourable surroundings, and must be rescued, if at all, while young. It is impossible to raise one sex without the other. When girls acquire self-respect and refuse to company or unite with licentious, ignorant, intemperate, or profane men, then there will be inducement for some of the male sex to mend their manners. We must look to it that, while our eyes are in the ends of the earth, English children do not grow up the worst kind of savages. "Old Tom" is the great devil of London, and, while mothers worship at his shrine, what can we expect but a race of poor, pinch-faced, spindle-shanked pigmies. The work of the Refuges is to be commended because it gives the children not only books but practical and moral training, and because it is, out and out, through and through, warmly Christian, and not merely religious. If we turn our eyes from the great Lover of children, where can we find a motive strong enough to support us in a work like this, or where can we obtain an atmosphere of thought and feeling healthy and sweet enough to recover the lost, raise the depressed, and comfort those who are desolate?

Rev. S. PEARSON, M.A., thought speeches scarcely necessary. The sight of the girls and boys upon the platform, taught to be godly and industrious, was quite enough to create enthusiasm, wonder, and delight. If Cain, the first vagabond, fills the heart with pity, how much more a child vagrant who is such through no fault of its own. It is a scandal that *any* child should be in prison instead of under the sacred influences of a Christian home. Some boy now on that platform might rise to be Lord Mayor or, higher still, a minister of Christ's Gospel; at any rate, there is room in the world for Christian tailors, shoemakers, soldiers, and sailors.

Rev. R. M. THORNTON said class evangelisation being the order of the day, this Society sinks a shaft to the lowest strata of London life, and espouses the cause of those who cannot plead for themselves, caring for heart, head, and hand. It is seen that the work of caring for souls and bodies, whether done by societies or individuals, pays well, when it produces, from the destitute, a merchant prince, a missionary for God, or a Christian minister. He prayed that the tree might become more and more fruitful.

Christian Vernacular Education Society.

THE Earl of Northbrook presided over the thirty-second annual meeting in Exeter Hall on Thursday afternoon. Rev. J. JOHNSTON, secretary, who has just returned from India, gave an interesting personal narrative of the Society's work, part of which consists in bringing Christian influence to bear upon native schools with heathen teachers; 207 schools of this kind are grouped into thirty circles of from five to ten schools each, and an efficient Christian native teacher is set over each circle, to visit the schools in order as often as possible, for regular and systematic instruction in Scripture. These head teachers are superintended by seventeen missionaries belonging to different missions. The Scripture subjects were found to be as palatable to the children as were lessons on grammar or geography. Even where there are no visible spiritual results, the moral and social benefits apparent are not to be despised. In more than one village, the school has developed into a small mission station.

The Society is trying to keep abreast of the demand for the best class of school books, giving them a due proportion of moral and religious truth, and thereby conferring a great boon upon the youth of India. Government and the Education Department are now thoroughly alive to the importance of moral teaching in schools and colleges, generally admitting that morality must be founded in religion. While the educational work is vigorously kept up, development is sought in the production and circulation of Christian and general literature; and for this purpose half the amount of a capital fund of £5000 was subscribed before the secretary left for India, to which £1000 is added from the general fund, in the hope that the remainder will soon be raised. It is evident that a great work may be done in providing Christian books for believers and for the inquiring youth of India; but there are also needed works on secular subjects, which can only be rightly handled from a Christian standpoint. The statistics for 1889-90 show 8555 children under instruction, 91 students in training institutions, and 789,650 copies of publications printed.

The claims of the Society were ably advocated by the noble chairman, and by Sir Charles Aitchison, formerly Lieutenant Governor of the Punjab; Rev. J. A. Macdonald, of the Bengal branch; Rev. T. W. Drury, principal of the Church Missionary College at Islington; and by Mr. Henry Morris, who was so long honorary secretary of the Society.

RATCLIFF STRANGERS' REST.—The hearts of those present at the monthly gathering of Christian workers were cheered by hearing from the hon. secretary that the meetings for Sailors' on Whit Monday were marked by a spirit of hearing, and special blessing was manifested. After a few words from Mrs. Hind Smith, who took her husband's place, Rev. W. Fuller Gooch spoke from Exod. xvii. 8-16. He uttered a word of warning to Christians against the dangerous delusion that they need no longer be on their guard against temptations from the flesh, of which Amelek is here a type. In the course of his remarks, he gave an earnest testimony to the preciousness of the atonement, and to the Scriptures as the only standard of truth.

FIELD-LANE REFUGES.

A GOODLY number of friends and supporters attended the forty-eighth annual meeting of the Field-lane Refuges, Ragged Schools, and associated institutions, on Monday afternoon, in Princes Hall, Piccadilly. The report read by the secretary, Mr. PEREGRINE PLATT, was in many respects highly encouraging. Blessing continues to attend the work in all its varied departments. Nothing in the way of charity or educational training is allowed to obscure the great object of the Institutions in seeking the eternal as well as the temporal welfare of those who come under their influence. The admissions into the Refuges last year numbered 883; the Ragged Schools, in which Bible teaching is the central work, were attended by 27,000; the poorest of the poor, to the number of nearly 500 weekly, have partaken of bread and coffee after service in the Ragged Church. The endeavour is to deal with the ignorance and wretchedness of the lowest and most needy classes, with a view to their seeing in Christ the Saviour from sin and sorrow.

Lord KINNAIRD presided over the meeting, and took occasion to give expression to his hearty admiration of the work. Through reduced income, it was last year found necessary to draw upon the reserve fund to the extent of several hundreds of pounds. This was regretted by more than one of the speakers. Canon GIRDLESTONE emphasised the excellence of the work—so all round in character, touching young and old, not only to meet their present wants, but to put them in the way of permanent improvement. Above all, he rejoiced to contemplate the endeavours to reach the spring of life by touching the heart and conscience. Rev. A. ROWLAND enforced the duty of individual Christians in relation to the abounding suffering and sin. We have, he said, got too much in the habit of leaving such work to societies. He expressed a hope that some who had heard him would respond to the call for personal service. The dead child of the Shunamite woman did not awake when Gehazi laid the staff of the prophet upon it. Elisha himself had to go and yearn over the child—pray unto the Lord for him, breathe his breath into him. Not until then could the prophet present the boy alive to his mother. In like manner personal interest and effort are required to-day.

Rev. J. R. WOOD addressed a few stimulating words to the children of the Industrial Schools, who looked very happy. At intervals during the afternoon they sang pieces, and selections were played by the Boys' Industrial School Band. The Baroness Burdett-Coutts graced the proceedings with her presence. An admirable account was rendered of a good and varied work, and it is hoped that the result will be an influential accession to the ranks of those who sustain this very multiform benevolent institution.

NEW BRIGHTON.—Pastor Edmund Morley has assumed the oversight of the work at Albert Hall, New Brighton. This work was commenced in September last by Rev. E. A. Carter in connection with his Pioneer Movement, and Mr. Morley has been conducting the services regularly since the beginning of February.

THE SALVATION ARMY.—To celebrate the opening of the premises at Blackfriars Bridge as the Home Office of the Army, Mr. Booth invited a number of workers and "auxiliaries" last week to a social meeting in the Memorial Hall, Farringdon-street. After tea he gave a *résumé* of Army work in different parts of the world, on the same lines as his statement at the recent annual meeting. In some countries there are many hindrances, and in others much success. A special appeal was made on behalf of a printing press for the Indian work. Mr. Booth also hinted at the scheme for a new departure in social reform which he hopes to have completed by the autumn.

MEDICAL MISSIONS.

The annual meeting of the Medical Missionary Association was held in Exeter Hall on Monday, June 2, and proved to be one of exceptional interest. Sir CHARLES ARBUTHNOT, K.C.S.I., presided. After a hymn and prayer, Dr. MAXWELL, secretary of the Society, drew special attention to the fact that during the past year the committee had been able to purchase two houses in Highbury Park, which would henceforth be the home of the Mission, and in which the Society will now be able to accommodate twelve students, during the whole or part of their time of training and study in connection with the hospitals of London. The class of men sought are those who, having proved themselves to possess the gifts and experience of evangelists, and having a desire to spend their lives in medical mission work, could be received into the house and helped forward to full qualification as medical missionaries. The new Medical Mission in Islington has already proved a blessing to the people. Dr. Maxwell referred to the good work Miss Butler is doing in [illegible] up and keeping up the interest of children in the [illegible].

The CHAIRMAN said that no mission could be said to be completely equipped unless a medical mission were attached to it. In foreign mission work medical skill is a great pioneer agency, and the physician can establish a mission where others fail to obtain a footing. The Indian Government highly appreciate the work that is being done by medical missionaries, specially along its northern frontiers and among the wild border tribes. There are many successful medical outposts, but beyond these, as far away as to the Russian frontier, there is not an agency of any kind for reaching the heathen and Mohammedans. Many traders come long distances, and, meeting with the medical missionaries, hear words of life and witness acts of kindness, and take back stories of help and healing in connection with the missions. In January, 1879, a very warlike tribe on the frontier made a raid on Tonk, which was in British territory. They sacked and burned the place, but spared the hospital and house of the medical missionary, because about half of the patients that had been treated there were members of that tribe.

Dr. CHURCHER, in an interesting and lively speech, described his Medical Mission work in Tangiers, Morocco. He gave a graphic account of the ignorance and degradation of the Mohammedans in the north of Africa. Dr. Churcher is very anxious for help that he may penetrate further into the interior, where he will be sure of a warm welcome from the people directly they know he is a doctor. In conclusion, he urged personal allegiance to Christ, and that all should be ready to go forward and occupy the territories yet unevangelised.

Rev. PENNA THOMPSON, of the East-end Wesleyan Mission, moved a resolution recognising the value of this agency in home mission work. The need of such work among the thousands in the neighbourhood of Cable-street is apparent from the fact that, in a population of 50,000, nine out of every twenty die paupers; and yet people prefer to die anywhere rather than in the workhouse. Numbers of lonely and poor ones may be found without bed or proper covering in the courts and alleys of St. George's-in-the-East. In a court lately entered by the Medical Mission the doctor was unable to find one man, woman, or child who knew anything about God. Besides reaching the outcasts and unsaved, the Medical Mission work is a grand agency for looking after poor believers and helping them. The speaker said he was sick of the objection that "they come for what they can get." So do the rich. They will not come to hear a preacher unless he gives them the kind of sermon they like. A poor man ought to make it known if he has no bread.

Dr. H. SOLTAU, of the Islington Medical Mission, gave a little account of the effect of Medical Mission work in Bhamo, in making a robber band respect the premises of the missionaries when all else was destroyed and pillaged by them. He gave a brief account of encouraging results already attending the commencement of Medical Mission work in Islington.

WORKING MEN'S MISSION.

THE anniversary of this Mission, in the New Cut, conducted by the Brothers Young, was held last week, Mr. T. A. Denny presiding. Mr. Ashton's report told of much varied, patient, and persistent effort, both in open-air and in indoor work, during the year. A sum of £200 was needed to meet current claims in connection with the Mission.

Mr. Denny spoke very warmly of the work carried on by Messrs. Young for the bodies and souls of the people. So did Mr. Causton, M.P., who came expressly from the House of Commons to contribute his words of cheer. Rev. W. Williams, of Upton Chapel, was equally cordial in his expressions of goodwill. In response to the chairman's request, a number stood up in testimony of the fact that they had been spiritually blessed through the Mission. Brief addresses were also given by Mr. Davidson, Mr. Meredith, Mr. W. J. Orsman, the Messrs. Young, and others.

JEWS AT MILDMAY.

On Thursday week the Mildmay Mission to the Jews gathered between 300 and 400 Jews and Jewesses from the East-end to their annual treat in the Conference Hall grounds. Several amongst the company were open and avowed Christians; many others were unbaptized believers, and all more or less under Christian influence, and desirous of knowing the truth. Before tea Mr. KINGHAM kindly gave a simple and earnest Gospel address from his picture of the "Broad and Narrow Way," Mr. ADLER following with a brief address in German, to make plain the truth to those who did not know English. Many were very poor. Some had only recently come from Russia—one, a very interesting young girl, an orphan, in charge of her aunt. Others with beaming faces. Jews and Jewesses, testified in free conversation their faith in and love to the Lord Jesus Christ.

Rev. JOHN WILKINSON presided at the Gospel meeting after tea, and spoke a few words on "Blessed are all they that put their trust in Him" (Ps. ii. 12). Mr. MATHIESON delivered an earnest and loving address on the opening of Isaiah ii., dwelling specially on the words, "O house of Jacob, come ye and let us walk in the light of the Lord." Colonel MORTON expressed in German his warm interest in the seed of Abraham, giving the Jews a hearty welcome to Mildmay. Rev. JAMES NEIL gave a warm-hearted address on "I will lift up mine eyes to the hills," &c.

On the following afternoon (Friday) the treat was for the children of the night school. There was an abundance of play before and after tea in the Conference Hall grounds, their teachers and friends playing with them. A happy out-of-doors meeting was also held after tea. The children sang sweet Gospel hymns, and answered most intelligently questions put to them as to prophecy and history relating to Jesus, and the way of salvation through His atoning blood. Will our fellow Christians unite with us in praying that many of these lost sheep and straying lambs of the house of Israel may be found and gathered by the Good Shepherd?

FRIENDLESS AND FALLEN.

THE thirty-third annual meeting of the London Female Preventive and Reformatory Institution was held at Parson's-green, Fulham, on Saturday afternoon, under the presidency of Lord KINNAIRD. There was an excellent attendance of friends of the work from town.

Mr. EDWARD W. THOMAS, the secretary, gave a brief abstract of the report, which showed the income at £8,961, and the expenditure at £8,777. There had been admitted during the year, 217 preventive, and 299 reformatory cases. There had also been temporarily lodged 417, making a total of 967 who had come under the care of the Institution. An interesting feature in the report was the number who had been assisted to emigrate, no less than 388 having been sent abroad.

The President congratulated Mr. Thomas upon being able to present a report which must have been as cheering to his own heart as to those who had listened to it. It was delightful to meet in a Preventive Home such as that in which they were assembled. It marked great progress, when they remembered what dreary places "penitentiaries" were years ago. One of his earliest recollections was connected with a visit he paid with his father to one of these gloomy houses of detention. How different the plan pursued in this Institution where every door was open, and the only restraining influence that was brought to bear upon those who entered was moral; yet so mighty had it been that, though they were as free to go as they were to enter, they were all only too thankful to remain. Such a fact spoke volumes in favour of the system under which they were trained.

Mr. SYDNEY GEDGE, M.P., said he did not know anything that could better commend the work of the Society than the way in which its work was conducted. At one time he used to think that the want of education was one of the great causes of the social evil; but the effect of the present scheme of national education, in one direction at least, had been to make many girls dissatisfied with their poor surroundings, and to resort to evil methods to improve them. When they left school at fourteen they often found no legitimate means of getting a living, and so they dropped into evil ways. He thought that a position of this kind was more than ever to be met by the holding out of the hand of fellowship as this Society did.

Rev. F. W. A. WILKINSON appealed on the ground of humanity, as Christians, and to those of them who were Christian ministers. Not only from a financial, but a spiritual point of view, the work of the year had been satisfactory.

Rev. A. W. SINCLAIR, vicar of Parson's Green, strongly commended this work of mercy to liberal public support. He greatly feared that we are fast losing our good old English simplicity, and becoming "Frenchified," as we can see if we go to a book-stall or picture gallery and take note of the productions which are most popular. We shall never see Christ fully honoured and served until purity becomes a fact in the nation's life. Mr. Ireton and Mr. F. Nicholl also spoke.

THE INVALID CHILDREN'S AID ASSOCIATION, whose head-quarters are at Buckingham-street, London, S.W., has been formed to care for the little folks who, after treatment in hospitals for spinal, hip, and other diseases, require kind nursing and surgical appliances to conduct them through the trying and dangerous crisis which oftentimes follows exit from the hospital. A few shillings a week suffices to keep one of these "cases" in the sensible, and there are numbers waiting to be sent. Perhaps some who have not hitherto been aware of the existence of the Society will be disposed to help in extending the sphere of its admirable labours.

THE NEW HOME AT LANCING.

A GOOD number of friends from London, Brighton, and Worthing, assembled on Friday last at a meeting, to set apart for Christian service the new sea-side Home of the North East London Gospel Mission, at Lancing-on-Sea, Sussex. There are thirteen dormitories, with about fifty beds, most of the windows giving lovely Channel views.

The women's sitting-room is a very cheerful apartment, nearly twenty feet square, well lighted, and looking on to the lawn.

At the meeting in the mission-room, which is 40 feet by 20, Rev. J. B. Figgis, of Brighton, gave a stimulating address to the Christians present. Mr. C. M. Sawell, of the City Mission, enlarged upon the need of such institutions.

Mr. William Chorley told how, in the providence of God, the Home came into his care. He made it very plain that the first desire of the Mission is to promote the spiritual well-being of those who may become inmates. Beds for about thirty adults and twenty children are now provided, but some portions of the premises are not yet furnished. These can be readily detached from the other portion, and Mr. Chorley is most anxious to utilise one part as a home for poor men out of health. Already, however, liabilities have been incurred, amounting to £300.

Personalia.

Rev. J. C. Croxford, pastor of the Mission Church, Harrold, Bedford, has returned from the Colonies, whither he had gone for the benefit of his health. Since leaving home in November, Mr. Croxford has travelled over 32,000 miles, and has visited, besides the interesting places *en route*, Victoria, Tasmania, New South Wales, New Zealand, and South and West Australia.

Rev. J. B. Gribble, writing with respect to the destruction of his residence by fire, to which we referred in a recent issue, says: "The origin of the fire remains a profound mystery. Sad to say, the premises, which were new, were uninsured, consequently we have been left destitute. A noble effort has been made by my good people in this scattered district, so that our more immediate necessities have been met. But we are at present homeless. It has occurred to me that, as you have still in stock a considerable number of copies of my book, 'Black, but Comely; or, Glimpses of Aboriginal Life in Australia,' your readers by the purchase of the same might render thereby timely aid."

Mr. Joseph Connellan, brother of Rev. Thomas Connellan, contributes an intensely interesting article, entitled, "From Bondage to Liberty," to the June issue of *The Christian Irishman*. (1d. Mecredy & Kyle, 49, Little Abbey-street, Dublin.) He describes his early training in the Church of Rome, and the sorrow with which he learned that his brother had "apostatised." It was, however, through reading "Hear the Other Side" that light burst upon his mind, and he found rest of soul in Christ. This was not until after he had read the Holy Scriptures, of the real teaching of which he previously knew little or nothing. The preaching of Rev. H. W. Webb-Peploe, which was much blessed to Mr. Thomas Connellan, also proved very helpful to his brother Joseph.

Professor Drummond has begun his work amongst the University students of Melbourne, and is taking all hearts captive. His style has a curious quality of gentleness about it, the gentleness—but also the radiancy and force—of sunshine. A teacher in doubt about his message, or not sure of his own fitness for delivering it, is apt to strain and scream; he is tempted to conceal the inner doubt by energy—not to say violence—of method. But Professor Drummond has all the calmness born of serene faith, and of the strength which faith gives. Unlike most evangelists, Professor Drummond has a horror of publicity; as far as the spiritual side of the work is concerned, he simply boycotts the Press, much to the disgust of the enterprising Pressmen!—*Southern Cross.*

The Hon. Lady Sebright asks us to state that she is open to take evangelistic or Gospel temperance meetings during next three months. Address, Raven's Cliff, Bournemouth.

Mrs. Mountford (*née* Miss Von Finkelstein), accompanied by her husband, arrived in England from India on Saturday last. They are proceeding to Oberammergau, and on returning expect to stay in this country for a fortnight. Afterwards they proceed to America, whence they return to India, the land of Mrs. Mountford's adoption.

The Temperance Cause.

The Roman Catholic Diocesan Synod at Kilkenny has forbidden the use of intoxicating drink at wakes or funerals in that diocese.

Mr. George Blaiklock, temperance evangelist, expects to spend about three months lecturing between San Francisco and New York, after which he will go into Canada.

A Bill has passed the New York Legislature prohibiting excise commissioners or police officials from having any interest directly or indirectly in the sale of intoxicating liquors.

Mr. Sims, the military agent of the National Temperance League, has been presented with a purse of 250 sovereigns, and an address, for his services in the cause of temperance.

The U.S. Congress will be appealed to to pass an act prohibiting the importation and sale of intoxicating liquors in "original packages" in all States and localities which have declared the liquor traffic unlawful.

Rev. Dr. McLaren, of the Established Church of Scotland, at the recent meeting of the Assembly, deplored the large amount of drinking carried on in connection with Saturday afternoon football, and said it was doing great injury to the churches.

Rev. Mr. Stuart, Free Church missionary, speaking at Edinburgh recently, said the drink traffic had done immense harm in Kaffraria. It was sad, he said, that in some parts of South Africa, Scotland was better known for its beer than its Bible.

The Free Church Temperance Society, Scotland, has now 694 societies, juvenile and adult, with a membership of 80,000, an increase on the year of 146 societies, and over 16,000 members. The roll of placed abstaining ministers is 645, an increase of 24.

Mrs. Mary Clement Leavitt, writing from Banana, Congo Free State, says: "The fearful tide of drink here is more fearful than one can imagine until one has really seen, as I have done, the steamers full of the vilest spirits, much of which is simply alcohol distilled from the cheapest substances that will produce it, brought out in this form to be reduced with water, flavoured with aniseed, and so sold at an enormous profit."

SOUTHPORT EVANGELICAL CONFERENCE.—The thirty-first annual meeting of this Conference took place on Tuesday and Wednesday, last week, Archdeacon Clarke presiding. Rev. Evan H. Hopkins, of Richmond, speaking on "How to raise the Spiritual Tone of our Congregations," entreated his brethren to recognise God's presence and power, as they are being manifested in two movements: (1) The work amongst the unsaved—the conversion of the souls of those that were careless and indifferent, or mere nominal Christians; and (2) the work amongst believers—the deepening of the spiritual life in the hearts of those who are really God's children. Canon Tristram read a paper on "Brotherhoods and Vows." He saw in recent proposals an attempt to restore the monastic system, which has been tried in every age, and uniformly failed. There is a brotherhood and sisterhood in Christ, the charities and amenities of which are sorely marred by attempts to accentuate the term "brotherhood" in a way which is essentially unscriptural as well as retrograde. Archdeacon Taylor held that what the Church wants is, not brotherhoods and sisterhoods, but men with God's love in their hearts, God's truth on their lips, and God's power accompanying their words in Gospel preaching. Rev. H. James, of Livermere, spoke on "Social Hindrances to Spiritual Life." The unrealities of life have, he said, largely taken the place of realities, and the substance has died off in the shadow. The evils thus occasioned must be counteracted by the cultivation of a spiritual atmosphere, the affections being set upon things above, and God's glory being sought in every engagement of life.

FAITH'S VISION.

ISA. vi.; REV. v. 21.

OH! for the eyes of Judah's seer
That pierced to Heaven's high throne,
And gazed with mingled joy and fear
On Him who sate thereon.

Oh! for the ear divinely sealed
To earth's unhallowed din,
That opened wide to seraphs' song,
And drank their raptures in.

Oh! for the heart 'mid storms of sin
That shone with ray serene
Yet in the presence of its God
Could only cry "Unclean."

Oh! for the lips by seraph touched,
The zeal by fire set free,
That dared to answer "Who will go?"
With "Here am I, send me."

Vain is the wish, that heavenly door
To mortal opes not now;
Angelic anthems thrill no more
Our listening hearts below.

Yet stay, though visions long have ceased,
Though angels viewless fly,
The Spirit shows a lovelier scene
To faith's unfaltering eye.

Lo! Judah's lion takes the book,
And mounts the Throne of flame;
While snow-clad millions raise the shout
"All glory to the Lamb."

Again we gaze; the fight is o'er,
A sinless earth appears,
Crowned with a deathless heritage—
No night, no toil, no tears.

Then fix, my soul, on things above,
Let faith all murmurings drown;
By faith hold fast thy glorious Head;
By faith behold thy crown.

Framsden, May, 1890. A. J. BEGBIE.

Evangelistic Notes.

Southgate, N.—The tent services in connection with the Chase-road Baptist Chapel are well attended, as are also the children's services.

Mr. J. A. Smith has conducted a week's special mission at Tough, Aberdeenshire. The people came in large numbers, and several professed decisions for Christ were made.

The Bible and Gospel Van, worked by Messrs. Wharton, Bailey, and Perrott, is now actively employed in the proclamation of the Gospel. It has been taken through some parts of Lancashire and Cheshire, and is now on its way to Staffordshire; from thence it goes to Derbyshire.

Cotleigh.—The rector of Cotleigh, Devon, Rev. J. Hawker, M.A., has pitched a tent in the rectory field, in which special Gospel services will be held every Lord's Day until the end of August. The first service was held on Lord's Day, June 1, when the tent was well filled by persons who had come from the hamlets several miles distant.

Huddersfield.—Under the auspices of the Y.M.C.A. and Band of Hope Union, Mr. William Forbes has held a seven days' mission in this town and suburbs. A number of the meetings were held at the Market Cross, where great crowds assembled. The evangelist addressed the workpeople one day during the dinner hour at Brooke's Mill.

Warrenpoint, co. Down.—A fortnight's services have lately been conducted in this place by Miss Smith and Miss Bax. The meetings were held in the Town Hall, and were largely attended, not merely by the inhabitants of the town, but by others from the adjoining districts. The addresses, which were of the most searching and Scriptural character, produced a deep impression. Many who were formerly careless and indifferent about their eternal interests have been awakened to anxiety and concern. A considerable number have declared their determination to be on the Lord's side; while believers have been led to seek after closer conformity to Christ and greater earnestness in his service. The Presbyterian and Wesleyan ministers of the place gladly gave their help and sympathy, and a united weekly service has been established.

The Book World.

JEHOVAH TITLES. By James Sprunt. *George Stoneman*, 21, *Warwick-lane, E.C.* A series of chapters on eleven titles of Jehovah. The teaching is of a very helpful character. The Hebrew words might, however, have been transliterated with greater regard to English phonetics.

MY SAVIOUR, AND SIXTEEN OTHER ADDRESSES. By Rev. Henry Dening, rector of St. Werburgh's, Bristol. 2s. 6d. *J. Kensit.* These addresses are all about the Saviour, and every one of them will richly repay perusal. The style is clear and the teaching sound. History and poetry have been laid under contribution for telling illustrations, by way of enforcing great truths and important lessons.

THE LORD'S PRAYER IN THE LANGUAGES OF AFRICA. 1s. *Gilbert & Rivington.* The title is somewhat too comprehensive; only *some* of the languages are here represented—in fact, forty-nine. The districts where spoken are indicated, and there is a map. In these days, when African affairs are to the front, this compilation will have a peculiar interest, especially among the friends of missions. Students of comparative philology will, of course, see charms in these pages.

INSIGNIA VITÆ; or, Broad Principles and Practical Conclusions. By C. H. Waterhouse, M.D. *J. S. Virtue & Co.* Five essays on life and character from the pen of a Christian philosopher. The field surveyed is very broad. The genesis of man and the "ego" in him; nature's plan in the life of man, and the relation of the sexes, are some of the problems. The pages testify to wide reading on the part of their author, who is at once a clear thinker and a very engaging writer.

GOLD IN PROPHETIC MINES. By Marturia. 1s. 6d. *Partridge.* Some very suggestive chapters on the interpretation of the Revelation and other portions of the prophetic Scriptures. The author indicates certain lines of God's unfolding purpose which find their completion in the Apocalyptic visions. He also contends for a double fulfilment of prophecies. Explaining Scripture by the light of itself, he has endeavoured to point out the meanings of the Apocalypse, and his efforts will go far to make the book intelligible to many readers.

GAMBLING. Three very useful booklets on this important subject are:—GAMBLING: A Discourse by Rev. George Fravn. 3d. *Wesleyan Methodist Sunday School Union.* BETTING AND GAMBLING: THE CURSE OF THE AGE, by Rev. Dr. Thain Davidson, issued by the National Anti-Gambling League. 1d. *"Home Words" Office.* GAMBLING: AN ENEMY OF OUR YOUTH, by Rev. W. J. Spriggs-Smith. 1d. *Partridge & Co.* We trust these very practical publications on a subject of great and pressing importance will be widely circulated among those who have fallen, or are in danger of falling, victims to the gambling vice.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF CHRIST. By Emil Schürer, D.D. First Division, vol. i. 10s. 6d. *T. & T. Clark, Edinburgh.* An important addition to the Foreign Theological Library, translated by Rev. John Macpherson, M.A. The sources of information are set out in great detail, and the political history of Palestine sketched from B.C. 175 downwards. It is not a reading-book, but a text-book embodying vast research, and calculated to prove of great value to those who would study at length any special subject or period in the history. The care with which facts have been brought together, and the succintness with which they have been stated, fully explain the high reputation of the work in Germany, and justify its translation into English.

THE PERSON AND MINISTRY OF THE HOLY SPIRIT. Rev. A. C. Dixon has edited in this volume a series of addresses which were delivered at a conference convened in Baltimore last year by himself and Rev. G. C. Needham. Amongst the most valuable of the addresses are: "The Holy Spirit the Revealer of Christ," by Dr. George S. Bishop; "The Spirit's Three-fold Conviction," by Dr. George Dana Boardman; "Grieving, Tempting, Resisting the Spirit," by Dr. James Morrow; and "The Holy Spirit and the Christian," by Dr. F. M. Ellis. We learn from a prefatory note, that at one time during the conference no fewer than a hundred ministers requested prayer for the fulness of the Holy Spirit. We trust that in book form, the very instructive addresses will induce many to seek power through the same Divine unction and indwelling. (One dollar. *Wharton, Barron & Co.*, 102, *Fayette-street, Baltimore, U.S.A.*)

MEMOIR OF MARGARET BRIGHT LUCAS. 2s. *British Women's Temperance Association*, 13, *Memorial Hall, Farringdon-street, E.C.* In this dainty volume a very interesting account is given of the work of the late distinguished president of the British Women's Temperance Association, together with an outline of the personal facts of her life. Temperance was not the only cause that was near Mrs. Lucas's heart, but certainly no movement received from her more valued service. The book is inspiring in a high degree, and, being embellished with an admirable portrait, will be a treasure to many who knew Mrs. Lucas, and are privileged to be partakers in the great temperance reformation.

IN MEMORIAM: REV. ROBERT MCALL. A chaste little volume has been issued by *Mr. J. D. Smith, Deptford Broadway, S.E.*, in loving memory of the late Rev. Robert McAll. The contents comprise a memoir by his sister, Mrs. Philp, and a sermon and addresses by Rev. Morley Wright, Lewisham High-road Church, of which he was a deacon. There is an admirably correct portrait as frontispiece. Mr. McAll was latterly brought prominently before the public as the English representative of the Mission in France with which the name of his cousin, Dr. R. W. McAll, is so honourably associated. Those who knew him will be glad to possess this very interesting little book.

THE HEREAFTER: Sheol, Hades, and Hell, the world to come, and the Scripture Doctrine of Retribution according to Law. By James Fyfe. 7s.6d. *T. and T. Clark.* In this volume of upwards of 400 pages, special attention is directed to Scripture teaching concerning the "hereafter" of the impenitent. The immortality of the soul is postulated and argued at length; future punishment, in the sense of eternal woe, is the theme of much reasoning by way of expounding Holy Writ. There are several useful tables of passages bearing on various phases of the subject, but not all who may be disposed to agree with the author's general view of divine retribution, will accept his interpretation of Scripture as to the intermediate state. A vast amount of information has been brought together in this volume, but we cannot say that the facts and reasons are well digested, or that the arguments are presented in the most desirable form. At times, indeed, the warning voice of truth can with difficulty be heard, for the heavy tramp of the heel of controversy.

THE CENTURY DICTIONARY: AN ENCYCLOPÆDIC LEXICON OF THE ENGLISH LANGUAGE, prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D., Professor of Comparative Philology and Sanskrit in Yale University. Vol. II. Cono—Fz. £2 2s. *T. Fisher Unwin.* With this volume one-third of the entire work is completed. For fulness and clearness of arrangement, combined with excellence of typography and illustration, this dictionary stands unrivalled. Terms peculiar to religion and education, science and philosophy, have been uniformly dealt with on the encyclopædic plan which makes the work so exceptionally useful. "Cross" and "crown" each receives a page; "eye" and "ear," alone and in combination with other words, occupy over three pages each. The many senses of the common but very interesting words, "cut," "do," and "draw" are set forth at length, with copious illustrative quotations. On the one hand we have a capital explanation of the game of cricket; on the other, a lucid statement of the wonders of electricity. The departments of etymology and orthoepy continue to testify to great labour having been bestowed upon them. If carried through as successfully as it has so far been conducted, "The Century" is likely for a good many years to come to hold a first place among English dictionaries for thoroughness and all-round utility.

THE ROYAL BANQUET. By T. G. Crippen. 2d. *Alexander & Shepheard.* A popular exposition of the Lord's Supper. It presents important truth with precision and grace.

WINGING HEAVENWARD is the title of a booklet published by *Marshall Brothers.* It is illustrated in monotint and colours, and contains beautiful verses from many pens, selected by Cecila Havergal. Christmas is a good time ahead yet, but as it approaches, this handsome little publication will doubtless be largely sought after.

WHAT AUTHORITY FROM THE WORD OF GOD HAS THE CHURCH FOR DEALING PUNITIVELY WITH DOCTRINE? By Colonel H. R. Shelton. 4d. *Hobart (Tasmania): "Mercury" Office.* A searching pamphlet. The keynote is "Judge not." It is shown that the body of Christ has no authority to assert the functions of his head. Christian liberty is vindicated, and persecution on grounds of intellectual difference is exhibited in its truly unchristian character.

JACOB. A poem by E. S. G. S. *Edwin Edey*, 186, *Aldersgate-street.* Many helpful thoughts stand out in these rhymes.

Messrs. Wheeler Brothers, 88, *Mildmay-park, N.*, have issued a neat packet of verse cards, printed in gold and tints—"The Trust Series"—twenty-four cards for sixpence.

"LIFE'S CONTRASTS" is a penny booklet, issued by the *London Medical Mission*, 47, *Endell-street, St. Giles.* By narratives that are inexpressibly sad, it appeals for a wider interest in the Mission, which is under the able superintendence of Dr. Hatchford.

PICTURESQUE WALES: A Handbook of Scenery accessible from the Cambrian Railways. By Godfrey Turner. 6d. *Simpkin & Marshall.* Here are illustrations and maps such as the tourist will find very acceptable. The letterpress information has been well digested.

HOW THE OLD AND NEW TESTAMENTS WERE COMPLETED AND HISTORICALLY VERIFIED (Second Edition), and "WHATSOEVER YE SHALL ASK;" or, Rich Answers to Real Prayer (Third Edition), are two useful booklets by Rev. John Fordyce, of London. (6d. per dozen. *Drummond's Tract Depôt, Stirling.*)

SOUND DOCTRINE AND CHRISTIAN RITUAL. An address by H. K. Lewis. 1s. *T. Fisher Unwin.* The author is an extremist. In contending for an exhibition of Christian life he has depreciated religious teaching, and in his zeal for the ritual of grace and holiness he overlooks the ordinances of baptism and the Lord's Supper.

THE ORIGIN OF SCRIPTURE ON ITS DIVINE AND HUMAN SIDES. A contribution to the present Biblical discussion by John Wilson, M.A., Montreux, Switzerland. This is a thoughtful pamphlet, but we question whether it will reassure many who may have become unsettled in mind through modern criticism. *Edinburgh: Macniven & Wallace.*

FROM TWILIGHT TO SUNLIGHT; or, Rest Sought and Found. By Leonard K. Shaw. 1d. *Manchester: Brook & Chrystal*, 11, *Market-street.* A booklet on "walking in the light." The pages are specially instructive because largely experimental. Mr. Shaw relates his own blessed experience in a helpful manner, and invites his readers to follow him into the rest of full and unwavering faith in the God who sanctifies those who find their all in Christ.

IN MARIAN, A STORY OF LONDON LIFE, Rev. George Wilson McCree tells the intensely interesting story of the founding of the London Bible and Domestic Female Mission. Marian Bower, the first Bible-woman, no sooner found the Saviour than she began to serve Him with a zeal which her love for Christ fully explained. Her service was blessed to many, and the fragrance of her name is still sweet in St. Giles. An inspiring booklet. (*Partridge.*)

THE ROYAL PRIEST, as typified in Melchizedek and Aaron. By Elizabeth A. Needham. 10 cents. *Boston, Mass.: Samuel Usher*, 171, *Devonshire-street.* This is the second of the series of expositions which Mr. George Needham and his talented wife are at present giving to the world in quarterly issues. Sound teaching is well expressed, and the series cannot but prove useful to such as study the Scriptures with care, in order to a deeper knowledge of the ways of God.

SPECIFIC UNBELIEF: ENGLAND'S GREATEST SIN. By Andrew Simon Lamb. *Tract Depôt, Stirling.* This tract is an abridgment of a larger book bearing the same title. It is a defence of the doctrine of imputed righteousness, as popularly understood. The author states it very badly at times; and clearly attributes man's justification rather to Christ's perfect obedience than to his death for sin. We doubt whether the New Testament puts the doctrine in terms conveying the meaning the author has given.

"NOW ABIDETH...THESE THREE." A Tract for the Times, by Robert H. Muir, Minister Emeritus of the Parish of Dalmeny. *Edinburgh: James Gemmell.* It is beautifully shown that true Christian charity is dependent upon the joint influence of faith and hope. Charity is the fruit, these the stem, the root of all the holy issues of Divine grace in human character. "As hope is faith *on the wing*, so genuine charity is faith *at work*—faith hopefully and happily working 'by love' (Gal. v. 6)." It needs not to be pointed out that this is teaching of great doctrinal importance.

OUR BABIES, AND HOW TO TAKE CARE OF THEM. A series of homely talks to mothers on the management of their infants. By Florence Stacpoole. 3d. *Alexander Gardner.* A very useful little book, giving the substance of six lectures delivered to Mrs. John Elder's Classes in Domestic Economy, at Govan, Glasgow. Mothers are informed as to the best way of taking care of their babies, the "reason why" some things are good and other things bad being explained in the simplest manner. Attention to the instructions laid down will do much to promote health and peace in the homes of the people.

JAPANESE IN ENGLAND.—No fewer than 140 Japanese blue-jackets have just visited our shores. They spent a few days in the Royal Albert Dock on board the s.s. *Flintshire*, which brought them from Japan, and then proceeded to the Clyde to man a newly-built ironclad. Miss McLean (author of "Echoes from Japan"), who accompanied some forty of them to the Zoological Gardens and elsewhere, writes to us: "I believe there were several Christians among the party, for they privately sought opportunity to speak of Jesus and his love, and acknowledged the goodness of God in bringing them safe and sound to this country."

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JUNE 15.—Psalm XXXVII.

WRITTEN by David in his old age (25), this Psalm contains his mature experience. Like xxv. and xxxiv., it is alphabetical in its arrangement. It deals with the great problem of the prosperity of the wicked, as contrasted with the afflictions of the righteous, and shows that these are only temporary, and that, if we can trust and wait, we shall see that God will mete out to all their deserts. The Psalm is a protest against querulous complaint, and has been peculiarly dear in all ages to the troubled believer. It is exquisitely paraphrased by Gerhardt's noble hymn, "Commit thou all thy griefs." The 5th verse was frequently quoted by Livingstone.

1. *Fret not.*—This key-note is thrice repeated—1, 7, 8. It might be translated "Don't worry."

5. *Roll thy way* (marg.): see also for same Hebrew word Ps. xxii. 8; Prov. xvi. 3.—True religion is summed up in two words, *submit* and *commit.*

7. *Be silent.*—The Rhone rids itself of silt as it passes through the still waters of Geneva's lake. It is so much easier to act than to be still.

9. *Earth* is *land:* see also 11, 22, 29, and Matt. v. 5.—This surely means the supply of all temporal needs as well as of spiritual blessing.

12. Let us not fear the threatenings of our foes. Haman will be hanged on his own gallows.

18. It is enough that God knows what lies hid in each day, and guarantees a sufficiency of strength (Deut. xxxiii. 25).

19. So God cared for Jeremiah in the time of siege (Jer. xxxvii. 21).

23. A step is a very little thing. Let us do nothing apart from God (Prov. xvi. 9)

24 The Douay version reads "The Lord putteth his hand under him."

25. Though this may have been David's experience, yet it does not follow that it is universally true. But on the whole it is true. Note the blessedness of the seed of a good man (26).

30, 31. This is the portrait of the godly as to their life, and heart, and steps.

34. The fulfilment of these promises depends on our fulfilment of the conditions of faith and waiting. *Because they trust in Him* (40).

37. Bishop Coverdale's translation in the Prayer Book version is worthy of note: "Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last." But the Revised Version favours the ordinary reading. The day may break stormily, but the storms expend themselves ere nightfall, and the sunset is golden.

MONDAY, JUNE 16.—Psalm XXXVIII.

One of the seven penitential Psalms. It seeks to bring to God's remembrance his apparently forgotten suppliant (see LXX.). We all should have times of calling to remembrance, when we summon back the past.

1. *The burden of his prayer.*

2-8. *His first plea, derived from his physical and mental sufferings.*—Sin's convictions are as arrows. When God's holy law is driven home by the Spirit, we are like hunted deer. Many images are introduced: the quarry (2), disease (3), the waters rolling over a drowning man (4), burdens which crush the bearer to the ground (4). Ah, how blessed that they were not too heavy for the Sin-bearer. (Isa. liii. 4, 5; Matt. xi. 28.) *I am troubled* might be rendered *I writhe* (6). *Mourning* will soon be exchanged for *singing* (xl. 3).

9-12. *His second plea, derived from his ill-treatment by men.*—God reads the unspoken sorrows of our hearts (9). Mark the beating, palpitating heart, the failure of strength, the lack-lustre eye (10). When enemies are nearest, friends are furthest: so it was with our blessed Lord (Matt. xxvi. 56). Malice in deed, and malice in thought (12).

13-20. *His third plea, derived from his absolute dependence on God.*—It is well to be deaf to calumny and dumb in self-vindication (1 Sam. x. 27). Let God undertake your cause (15). How truly might the Messiah have appropriated many of these words (John xv. 25; Matt. xxvi. 62).

21-22. *His closing petitions.*—Thus, faith becomes expectant and triumphant, claiming God as its salvation.

TUESDAY, JUNE 17.—Psalm XXXIX.

Written by David and handed to Jeduthun, who is specially mentioned as entrusted with the Psalmody (1 Chron. xvi. 41). Psalm xxxvii. is a calm meditation on the respective lots of righteous and wicked men; this is full of impetuous and impatient complaint, which finally works itself out, and subsides into a more submissive and plaintive tone.

Impatient murmurings (1-6). *Faith and Prayer* (7-13):—

1. A tale of the fifth century tells of a plain man, who, having learnt this verse, took leave of his teacher, saying he would return for more when he had mastered it, and did not return for forty-nine years, as he found it took him all that time to learn it. We need to ask God to tame what man never can (Jas. iii. 2-8).

3. The pent-up fire broke forth as from a volcano. Perhaps it had been better, if it had been altogether restrained (Job i 22, ii. 10, iii. 1). And yet, if the lips must tell the unsupportable agony of the heart, it is better to tell it all out into the ear of God.

5. Not only does he, with all his days, shrink into nothingness in contrast with God, but every man, when standing most firmly, is only "a breath," curling up for a moment in the chill air, and gone.

6. What a description of the frailty and vanity of human life! Walketh as a shadow, *i.e.*, the outward life and activity of men is fleeting, and unsubstantial, as the shadow of a cloud on the mountain slope.

7. He turns from peering into dizzy depths, beginning to make him reel, and looks upward. This is the turning point of the Psalm. The former thoughts are repeated, but the dark clouds are shot through with light.

9. Dumbness, not now from wrath, as in 2, but from trust. *Thou didst it.*

11. The transience of human life and of its sins is now seen to be due to the sin which needs correction, much more than to any defect in God's creative love.

12. "A stranger with Thee" (Lev. xxv. 23).—We have a constant companion. God is our fellow-pilgrim. "Life need not be lonely, if He be with us; nor its shortness sad."

WEDNESDAY, JUNE 18.—Psalm XL.

Though the primary reference be to the individual believer, yet there is One only in whom these words can find their entire fulfilment. This is put beyond all doubt by Heb. x. 5-9. Thanksgiving (1-3); Declaration (4, 5); Consecration (6-10); Entreaty (11-17), unite to fill this precious Psalm with helpful thoughts and words.

1. "Waiting, I waited."

2. "A pit of roaring," a deep cavity through which roaring waters rush (Isa. xvii. 12). Miry clay (Ps. lxix. 2).

3. May not these have been the words of Christ as He ascended out of the grave, leading the new song which only the redeemed can learn (Rev. xiv. 3).

5. What wonderful works in Redemption, Adoption, Pardon, Sanctification, and Providence! God's living thoughts of us pass our power of counting (Ps. cxxxix. 17). Here is a maze, in which bewildered, we may soon lose ourselves.

6. The bloody and unbloody offerings respectively. Where these expressed a loving, obedient heart, they were gladly accepted, otherwise valueless (Ps. l. 5; 1 Sam. xv. 22; Hos. vi. 6).

"Mine ears hast Thou digged" (Exod. xxi. 6; Deut. xv. 17). Thus did Jesus freely give Himself up to obedience and blood-shedding for us; and so should we give ourselves irrevocably to Him.

7, 8. It is blessed when God's law is not only in the head but in the heart, and when it is there it will not stay there (10).

9. We are reminded of John xvii. 26.

10. What themes are here, not only for the Lord, but for his ministers!

12. If applied to our Lord, these must be the sins of the whole world (Isa. liii. 4, 6).

15. For a reward of the shame with which they tried to load the sufferer.

16. What a contrast in the objects of those who seek (14, 16).

17. The thoughts of God towards the soul (5) are sweet themes of encouragement (1 Peter v. 7). Poverty and need are not barriers to, but arguments for, the thoughts of God.

THURSDAY, JUNE 19.—Psalm XLI.

It is supposed by some that this Psalm was composed during the four years in which Absalom's conspiracy was being hatched. Perhaps the pain and sorrow of David's heart brought on some serious illness, which his enemies used for their own purposes, and exulted over with unseemly glee. His sensitive nature is keenly hurt, and pours out its complaint. And we cannot but feel the applicability of the Psalm to Him who was betrayed by his friend. The 9th verse is expressly quoted as fulfilled in John xiii. 18.

1-3. *A general principle.* — When his enemies were in sorrow, he was very tender in his dealings with them (Ps. xxxv. 13, 14). And now he claims that God should do to him as he had done.

To make the bed is to *turn* it.—As a gentle nurse alters the sufferer's position and pillows, so does God interpose alleviations for our pains.

4. *What a wholesome prayer!*—

> Heal us, Emmanuel! we are here,
> Waiting to feel thy touch;
> Deep-wounded souls to Thee repair,
> And, Saviour, we are such.

5-9. *His treatment by his foes.*—His disease drew no pity, but only impatience that he lingered so long. Their comforting words were full of deceit, they rejoiced in every symptom of his approaching end. "The man of my friendship," the Ahithophel or Judas of my love, like a vicious mule or horse, has kicked at the sick lion.

10-12. The earlier verses savour more of the Old Testament spirit than of the New. But the conception of ver. 12 is very beautiful, as of a courtier who stands ever in the presence-chamber of the king (2 Chron. ix. 7; 1 Kings xvii. 1; Luke i. 19).

13. This Doxology closes the first book of the Psalter. Each of the five books ends in a similar manner.

FRIDAY, JUNE 20.—Psalm XLII.

This Psalm embalms the holy musings and yearnings of the exiled king during the rebellion of Absalom. The thoughts are evidently David's, even though their expression and setting may be by the sons of Korah (2 Chron. xxi. 19). This Psalm was a great favourite with the early Christians hunted to the catacombs, where the hart is a common emblem on the walls.

1. The hind in the drought, and the hunted stag, long for cool streams. This thirst for God proves the very being of God, for all natural appetites have a perfect satisfaction.

2. Not a dead idol, but the living God of my life. Lit. "Appear before the face of God" (Ps. xli. 12).

3. Shimei's words clung to his memory (2 Sam. xvi. 8).

4. The thought of the sufferer is to give a loose rein to these bitter memories, and to allow his sad thoughts to work out their will; and so he recalls the festal processions that he had led in happy bygone days.

5. Thus does the spirit rebuke the flesh, and battles with its despondency in the name of the most High. "David chideth David out of the dumps," says Trapp. Omit *for* from the last clause, which gives a beautiful name for God. Sing, though just now your feet are fast in the stocks.

6. These words reappear (Jonah ii. 7; Matt. xxvi. 38). You may be excluded from God's temple, but you can always remember God. The Hermons belonged to the trans-Jordanic tribes. And how little was Mizar compared with Zion.

8. Tears day and night (3), and yet lovingkindness and song day and night (Job xxxv. 10). Does God sing beside his sufferers? (Zeph. iii. 17).

SATURDAY, JUNE 21.—Psalm XLIII.

This, with the preceding Psalm, forms a pair.

1. When others fail to understand our motives, we may appeal to the righteous bar of God. He is our great advocate, who will plead for us (Lam. iii. 58).

2. "The God of my life" (xlii. 8) is here "the God of my strength." How fertile is the soul in its epithets for God; and how conclusive the answer to the taunt of the foe, "Where is thy God?" God is with me, in me, here.

3. Light and Truth in the van; Goodness and Mercy bringing up the rear. Watch them as these twin angels emerge from God's home to conduct the suppliant thither.

4. The altar of outward symbolism and rite was very little to David; it was for God that his soul yearned. How he dwells on that precious name, *God, my God.*

5. It is a mistake to allow aught to break the inner Sabbath. Troubles may burst on the bul-

warks of the ship, but they may not enter its inner sanctuary.

In these Psalms, notice how God is described as the strength of our life; the gladness of our joy; the health of our countenance. And mark how faith chases the tear from the eye, the furrow from the brow, the fear from the soul.

International S.S. Lessons.

Sunday Afternoon, June 22.

TRUST IN OUR HEAVENLY FATHER.—LUKE xii. 22-34.

GOLDEN TEXT: LUKE xii. 30.

A WARNING against covetousness is fittingly followed by a lesson on Trust in God. Distrust underlies all undue pursuit of this world's wealth. The rich fool trusted in his wealth, because he did not know God. "Disciples" (22) are to make God their only confidence. The lesson includes two parts—(1) a warning against anxiety (22-28), and (2) an exhortation to faith (29-34).

Verse 22.—"Thought" means anxiety (R.V.). A proper exercise of forethought leading to effort is right. Faith in God is no excuse for carelessness or idleness; but anxiety destroys restfulness, renders duty difficult, and as surely hinders fellowship with God as sin does.

Verses 23-28.—The reasons for not being anxious are many. "*The life is more*," &c. (23).—God gave both the life and the body. Will not He who gave them provide for them? Having given the greater, is He not certain to give the less? See Rom. viii. 32. "*Consider the ravens*" (24).—Consideration is the cure for anxiety. Worry is an inconsiderate thing. All around us are lessons reproving our want of faith. The ravens (Ps. cxlvii. 9) are contrasted with the rich fool. He sowed and reaped, and had storehouses and barns (16-18), yet all his labour and provision could not save his life! Without any of these the ravens are fed by God. Our Lord would have us see, not merely nature, but God providing in nature for the birds of the air. And surely his children will be more to Him than the fowls? "*Which of you by being anxious*," &c. (25).—What can worry effect for us? It can neither add to our stature, nor lengthen the span of our life. We are so impotent that our anxiety is as foolish as it is wicked. "The lilies" (27, 28) are perhaps "the beautiful red anemone with which the meadows throughout Palestine are enamelled." Or they may refer "either to the magnificent white lily, or the splendid red lily which are found, though more rarely, in that country." Herbs are used for fuel in the East where wood is scarce. The God who clothes these in such beauty will surely clothe his children too. Every beautiful flower that grows reproves our unbelief.

Verses 29-34.—"Seek not" (29) is contrasted with "rather seek" (31); the unlawful seeking which characterises the heathen (30) with the lawful seeking after the right object which should characterise the believer. The phrase "doubtful mind" (29) may mean either *high-minded*, *i.e.*, the disposition that leads to discontent with what we have; or *uncertain* minded, alternating between trust and fear. "The kingdom of God" (31) means for each one of us the complete subjection of our whole being to Him. Seek to have the will entirely his, and to live out his righteousness. Make that your only care; He will make your wants his care (Ps. lxxxiv. 11). "*Fear not*" (32).—If your Father gives you the kingdom for your *eternal* need, will He not provide for your present maintenance? Jesus speaks such counsel out of his own experience of what the Father was to Him. "*Sell that ye have*," &c., this is not the *way* of life. Jesus speaks thus to disciples (22), who are already children of God, and possessed of the kingdom. The best use to make of what we have is that which Jesus recommends. What we part with for Him is never really lost.

These promises are for children of God. The first need of our scholars is to seek the kingdom of God for themselves. If they become children, God will fulfil these words to them.

ILLUSTRATIONS.

Mungo Park, during his travels, was saved from despair by the sight of a flower growing in a desert place. The God who cared for the flower could care for him.

Luther, when in great straits, was walking through the fields reading Matt. vi. 26. A little bird hopping from sprig to spray seemed to say with its chirping note:—

> Mortals, cease from toil and sorrow,
> God provideth for the morrow.

It then came to the ground to pick up a crumb, and, rising merrily, seemed to repeat its cheerful song.

Crœsus, king of Lydia, arrayed himself in his utmost splendour, and, with foolish pride, exhibited himself to Solon, and said, "Have you ever beheld a spectacle more august?" "I have," the sage replied, "there is not a pheasant in our fields, nor a peacock in our courtyard, nor a cock on our dunghill that does not supass you in glory."

A father, hearing of the conversion of his son, said, "My son, you should wait until you have made your position in the world before deciding about religion." "Father," said the young man, "Christ advises me differently. He says, 'Seek ye *first* the kingdom of God.'"

PROTESTANTISM IN BELGIUM.

Two Belgian monks, Henri Voes and Jean Esch, were burned alive in Brussels in 1523. These were the first Protestant martyrs in the Netherlands. The Spanish Inquisition continued its bloody persecutions till the Reformation was completely suppressed. During more than two centuries, Belgium was thoroughly dominated by the Romish Church. In 1848 a Society named Eglise Missionnaire Belge was constituted at Brussels for the spreading of the Gospel.

This Society comprises now 27 churches and missions in full activity in 170 communes, composed of 7000 members, 420 only Protestant origin. Thirty-eight clergymen and Bible-readers preach the Gospel in private houses, churchyards, and in public, presiding as well over Sunday services and Bible-classes.

The Belgian Missionary Church might rapidly extend its blessed work, if it was not constantly prevented by the insufficiency of its means. It requires about 140,000 frs. yearly, and, as nearly all its members are poor workmen, the receipts are always much below the expenses, not to mention the needs of the new missionary stations. In January, 1890, the deficit reached 45,000 frs., and the Missionary Church will have to diminish its activity without fresh help. We therefore appeal to all those who take an interest in the promotion of evangelisation on the Continent that they may "come over and help us." The treasurer of the Belgian Missionary Church is M. Kennedy Anet, 123, Chaussée d'Ixelles, Brussels.

MARG. DE LAVELEYE.

LANSDOWNE-PLACE SCHOOL, SOUTHWARK.—This school, in Tabard-street (late Kent-street), Borough, S.E., is situate in the centre of much degradation, want, and misery. The inhabitants consist in large part of costermongers, labourers, and others whose means of livelihood are precarious. To the little ones, who undergo much privation, and know little or nothing of parental affection and care, the teachers speak of a Saviour's love and faithfulness, not forgetting to instil into their young minds the necessity of thrift and total abstinence. The allied agencies include a library and reading-room, open on Tuesday evenings, sewing-classes, mothers' meetings, &c. The entire work involves an expenditure of only about £100 per annum; further development would, however, be a pleasure to those who know the pressing need. The treasurer is Mr. J. Passmore, Jun., 4, Paternoster-buildings, E.C.

JERUSALEM.—The hospital of the London Society for Promoting Christianity among the Jews is inadequate to the requirements, and unsuitable for the important purposes to which it is devoted. The superintendent, Dr. Wheeler, works single-handed amid great difficulties. The Latins, Greeks, Moslems, and Jews, have good hospitals and schools; this one, however, the only one under Protestant auspices, suffers sadly from lack of public support. Many a Jew has had reason to thank God for the self-denying efforts of Dr. Wheeler, who with fitly spoken words and earnest prayer has pointed out Jesus as Saviour-Messiah. Not at all too early are friends of the work bestirring themselves to provide accommodation which shall relieve Dr. Wheeler from the crowded malarial atmosphere in which he at present attends to his noble duties. The sum required to meet the needful outlay is £5000, of which only £1900 has, so far, been received.

Letter to the Editor.

"DRUNK, BUT NOT WITH WINE."

SIR,—Such was God's testimony about the condition of his people. To the natural eye all was going on well, for He said: "They draw near Me," but it was only "with the mouth"; "they honour Me," but it was only "with the lips." He said: "They 'take counsel,' but not of Me." "They walk to go down to Egypt." They had forgotten all the lessons of the wilderness, and were "lusting after flesh," though in another and more subtle form; and to-day the Church seems to be falling into the same sin, and to be preparing for itself disappointment, failure, and rebuke.

The early Church, endued with Pentecostal power from its ascended Lord, had won glorious victories over the heathen world. Multitudes "dead in sins" had been "quickened together with Christ," and, spite of persecution and martyrdom, went forward with Nazarite power in fellowship with the "Word of God" conquering and to conquer.

But, as of old, the people who had so gloriously triumphed at Jericho were ignominiously defeated at Ai, because there was a "Babylonish garment" and a "wedge of gold," so the Church, enticed by the prospect of the support of Imperial power, became "entangled with the affairs of this life," lost its power, which was "holiness to the Lord," and, instead of conquering the world, became bound to the world; and a Babylonish Christendom has attempted in vain to supply the place of the Church of the living God.

While many precious saints walked with God, Christendom, as a whole, was suffering from a fearful plague, for it had been feeding on the flesh of emperors; and in our day the plague seems to have broken out with terrible force, and on all sides the saints of God seem to be feeding on the flesh of the public as a source of power, and as a consequence tens of thousands are falling in the wilderness. Many saints of God are battling for the earthly support of an Establishment, while others seem to think they will advance their own cause by the Disestablishment of their brothers. Others seem to think that to get "the masses" on their side is to ensure success, and in their anxiety to get political victory they have forgotten his Word, which says, "Cursed is he which maketh flesh his arm."

Of old the tribes went up to Jerusalem to worship God in his tabernacle; to-day the people of God seem to be in danger of thinking that if they go to a "demonstration," not of "the Spirit," and of the power of God, but to a "great meeting," that they will win the battle. So that the strange sight is seen of many, themselves dazzled by the prospect of popular help, trying to stop drunkenness. What blindness has come on the prophets, that they do not see that while drunkenness from wine is disastrous, spiritual intoxication is a thousand times worse; for while wine renders perhaps one-tenth of the world miserable and degraded, there seems great danger lest spiritual intoxication should stupefy the brains, and overthrow in the ditch of worldliness many of the trusted leaders of the Church of God. Surely *Gospel* Temperance will not be promoted by invective against any who differ from us. Nor will the cause of the lowly Jesus be advanced by passionate abuse of those who are in authority.

"The public," whose aid many are invoking, seems, alas! to be a greater source of intoxication to the Church than beer is to the working man. The craving for influence is a sure precursor of spiritual death. Even many who seek to "liberate" the Church from bondage to the State, are courting the help of the masses, not knowing they are being bound by a Delilah who will lull them to sleep, and then leave them, shorn of their strength, to their enemies.

But a few days ago many were remembering his ascension, and praying that they might "in heart and life thither ascend;" and now they take their place as "of the world," and have descended from fellowship with the risen Lord, to get the help of the fickle multitude. Surely, once again, He says to the Church, "I know thy works, and thy labour, and how thou canst not bear them that are evil." "Nevertheless, I have somewhat against thee." "Remember whence thou art fallen," "for the fire shall try every man's work, of what sort it is." "Therefore he saith, Awake, thou that sleepest, and arise from among the dead, and Christ shall give thee light." Yours, &c., R.

Among the Churches.

CHURCH OF ENGLAND.

Rev. G. S. Reaney, late minister of Cavendish Congregational Chapel, Manchester, was ordained on Sunday week by the Archbishop in Canterbury Cathedral, and has been licensed to a curacy at Riverhead, Sevenoaks.

Rev. Henry Sharpe has completed twenty-five years' ministry as vicar of Trinity Church, Hampstead, and at the annual meeting of the congregation a few days ago a presentation was made to him in recognition of his long and faithful service.

Two successive mails in April brought good news to the C.M. House from Tinnevelly. One was about the successful mission of Rev. G. C. Grubb and his associates; and the other conveyed the tidings of a hopeful movement among some heathen lads in the C.M.S. college. . . . . .

Rev. J. E. C. Fownes, of Hastings, who graduated at Oxford so long ago as 1864, has gone over to the Church of Rome. He was a member of the English Church Union, and a Priest-Associate of the Confraternity of the Blessed Sacrament. Once more (says *The Record*) we are driven to ask why, if the Ritualistic programme is (as its friends allege) the best barrier against Rome, the perverts are always drawn from the ranks of its exponents. Do friends of the Protestant Churchmen's Societies pass from membership of these bodies into the arms of Rome?

A most encouraging account of the results of Rev. S. A. Selwyn's Mission at Sierra Leone has come from Bishop Ingham. He says:—"Looking at the Mission as a whole, I am quite sure that it has proved most timely. I cannot but feel that it must have been about the time when I, for one, was most earnest in prayer for God to manifest Himself in some special way amongst us here, that it was put into the heart of Mr. Selwyn to come, or rather to go wherever he might be sent. Mr. Selwyn has been used of God to soften men's hearts, as I have never seen them softened here before."

The Bishop of Shrewsbury, preaching at West Bromwich on Sunday week, dwelt at considerable length upon the necessity and value of religious education of the young. He thanked God that the Christian instinct in England had caused the people to resolve almost universally that religious teaching should be given in Board schools to the utmost limit that the Act of Parliament allowed. Children should be educated not only in the knowledge required by the Education Department, but also equipped with the knowledge which would make them wise unto salvation, and cause them to grow up into useful and Christian citizens.

The Dean of Norwich, speaking at a parochial tea at St. Martin at Oak, Norwich, said that, unfortunately, in the Church of England they had not yet learned to give laymen the prominent position to which they were entitled. He would give them a voice in the appointment of their minister, and a voice in the removal of the minister if he did not do his work. He would give them a voice in the proclamation of the Gospel of Christ. He would post them in mission-rooms, sometimes, in church, and if he had his own way, he did not hesitate to tell them he would do more than that, for he would hear some laymen preach occasionally in the pulpit of the Cathedral.

PRESBYTERIAN.

A united open-air service was held in Victoria Park on Sunday week, the ministers of several of the Presbyterian churches in East and North-east London taking part in the service. The day was everything that could be desired for such a service, and a very large crowd listened earnestly and attentively to the Gospel message set before them.

A Synodical Letter was read from the pulpits of the English Presbyterian Church on Sunday week. It was prepared by Dr. McLeod, the late moderator, and deals mostly with the subject of attendance at public worship and the promotion among members of kindly Christian relations, and a loyal observance of the ordinances and services of the Church.

METHODIST.

A mission-room of a novel character has been opened at Portbury, near Bristol, a disused railway carriage having been purchased, its partitions removed, and room provided for sixty persons.

Great Thornton-street Chapel, Hull, is a centre of aggressive work under Revs. J. Posnett and Joseph Jackson. The chapel has lately been renovated; amongst other improvements a rostrum has been erected in place of the pulpit. In connection with the reopening services Rev. W. D. Walters spoke on "Some Aspects of the London Wesleyan Mission," and Mr. Josiah Nix also delivered an address. His appeals for faith in God, persevering prayer, and consecration to Christian service, were very impressive.

In the village of Earls Barton (near Northampton), where the total population is only 2500, a few of the Methodist people made a determined attempt to carry out the principles of the Forward Movement. The secretary writes to *The Methodist Times* that success has been assured and they are now thoroughly imbued with the "go forward" spirit. The services are already very popular. They aimed at getting in the people, and they have succeeded. There has been variety in the services, the singing has been led by a string band, short, crisp, addresses are accompanied by brief Bible-readings, and on some Sunday afternoons the body of the chapel has been quite full.

SALVATION ARMY.

Commissioner Booth-Tucker and the Indians have had a wonderful reception in New York; they will visit nearly all the large centres in the States and Canada.

Last week's *War Cry* was styled an ex-publicans' number. It was largely made up of personal testimonies from people formerly engaged in the drink trade who are now workers in the Army. Efforts were made to get copies of the *Cry* into the hands of publicans all over the country.

Mr. Stead in the June *Review of Reviews* asserts that General Booth is now standing on the eve of a new and momentous departure which may have immense results: (1) in the solution of the social question; (2) in multiplying colonial ties; and (3) in basing socialistic aspiration on common sense and the Ten Commandments. Mr. Stead declares that it is the most hopeful and most daring thing of the kind that has been promulgated in his time.

BAPTIST.

The Deaconesses' House, 59, Doughty-street, W.C., in connection with the Baptist forward movement, was opened with a dedicatory service on Friday afternoon.

By the death of Rev. Enoch Williams, of Swansea, the Baptist churches in Wales have lost one of their oldest ministers. Mr. Williams was a co-worker with Christmas Evans at Carnarvon during the great revival period, when he baptized 1500 persons.

Mr. Wm. Birch, Pastor Thomas Spurgeon's successor at Auckland, N.Z., is doing a good work, preaching almost every day. The tabernacle, holding 1600, is crowded, and many conversions have followed. Mr. Birch has been preaching at the gold-diggings with much success.

In connection with Rev. E. A. Carter's Baptist Pioneer Movement a church was formed at Waterloo, Liverpool, on June 2, with thirty-four members. At the public meeting Rev. C. B. Sawday, of Leicester, gave the right hand of fellowship to thirty-one persons, aptly addressing them in words of Christian love and exhortation. Addresses followed from several ministers, including Mr. George Goodchild, of Preston, pastor-elect of the new church.

CONGREGATIONAL.

Rev. J. Pandy Williams, pastor of London-road Chapel, Derby, on Sunday week preached on behalf of the early closing of shops. Some might tell him, he said, to keep in his own sphere, but it was distinctly the business of ministers to concern themselves in all things that had to do with the welfare of society.

Rev. G. S. Barrett, at the annual meeting of the Norfolk Dissenters' Benevolent Association, opened a discussion on the question "How can the churches best discharge their duties and responsibilities to the working classes?" Among the reasons suggested why working men do not attend church were these: "Many ministers in preaching Christ put Him in the centre of a maze, so that it is difficult to get at Him. Many ministers and leading men of churches do not set such an example as to induce working men to attend places of worship. If ministers were to take up such subjects as are for the benefit of the people they would not lack hearers."

Rev. J. G. Rogers is delivering the Merchants' Lecture at the Memorial Hall, Farringdon-street, during this month. In last week's lecture he discussed the views of the Gnostics and Agnostics. The Agnostic, he said, professes great respect for the moral ideas of Christianity, and the development of that perfect ideal, the Master Himself; but he argues that men can know nothing beyond the phenomenal and the finite. The great things of God are only known by faith. The Master says, "Except ye become as little children." This is what men least like. To become little children suggests the idea of dependence; and it is dependence from which men shrink.

SOCIETY OF FRIENDS.

John T. Dorland, jun., has gone home to Canada for the summer, but hopes again to return to England in autumn for another winter's work among us. Many will be glad of the help thus likely to be rendered, and young men will specially rejoice in the prospect.

For the last ten years *The Western Friend* has been published in the interest of the ultra-Conservative section of Friends in America. As indicative maybe of the progress and advancement of American Quakerism, the Tory organ has just expired. *The Christian Worker* invites its supporters to join the forward movement.

Two important changes occurred this year in connection with the London Yearly Meeting. The clerk, Joseph Storrs Fry, and the record clerk, Charles Hoyland, retired from office amid the heartiest expressions of high and loving appreciation. The former had been about seventeen years, and the latter over thirty years, in office. Caleb Rickman Kemp, of Lewes, is now clerk, and Isaac Sharp, of Hitchin, succeeds Charles Hoyland.

Help is urgently needed for Friends' mission work in Mexico, where brave and noble evangelists, teachers, and other workers are unselfishly fighting against Papal darkness, and all the consequent concomitants of superstition. English, Americans, and natives stand shoulder to shoulder in the stern warfare. To some extent the same state of things obtains in Japan, only there it is heathenism that must be overcome. In both countries the work has been owned and blessed.

The news of the sudden death of Deborah Lloyd, of Kansas, during the time of Yearly Meeting, will cause widespread sorrow; and the deepest sympathy of Friends will be extended to Samuel Lloyd, who has been left alone in a strange land. After about three days' illness, D. Lloyd succumbed to pneumonia in the house of John Tyler, at Stoke Newington. "Be ye also ready."

NOTES FROM SCOTLAND.

Rev. Dr. Norman Macleod, minister of St. Stephen's Established Church, Edinburgh, has been appointed to the charge of the principal congregation of the Established Church in Inverness.

Dr. Norman Walker, of Dysart, was presented with £500 at the close of the Free Assembly meetings, in recognition of his services to the Church, specially as editor of *The Free Church Monthly*. The circulation of the *Monthly* is 81,000.

NOTE FROM IRELAND.

Strong opposition to the spread of Ritualism is being exhibited in many parts of Ireland.

The one hundred and twenty-first annual Conference of the Irish Methodist Church began its proceedings in Belfast yesterday, under the presidency of Rev. C. H. Kelly, and will continue in session for about a fortnight.

The proposal made at the late General Synod in Dublin, by Lord Plunket, Archbishop of Dublin, in favour of union with other Protestant Churches, has been well received by the Presbyterians and Methodists, and it is not unlikely that something practical will result from it.

Mrs. Wiseman visited Dublin and Belfast last week in the interests of the Ladies' Auxiliary of the Methodist Missionary Society for carrying on zenana work in India and Ceylon, and in each city delivered very earnest addresses. Her visit is not unlikely to be followed by several Irish ladies volunteering for missionary work in India, while many others will henceforth take a more prayerful interest in the subject.

FALLEN ASLEEP.

Rev. Y. G. Lloyd-Greame, a retired clergyman, of Scwerby, Yorkshire.—Rev. G. R. Youngman, rector of St. John's, Deansgate, Manchester.—Rev. W. Whitby, Primitive Methodist minister, of Douglas, Isle of Man.—Rev. J. G. Pinder, chaplain to H.M. Forces at Portobello Barracks, Dublin.—Rev. R. Stainton, Willoughby, near Hull, formerly Congregational pastor at George-street, Huddersfield.—Rev. J. W. Gilchrist, Aberdeen, a retired minister of the United Methodist Free Churches.—Rev. O. Parry-Owen, Welsh Calvinistic Methodist minister, Llanaber.—At Hillsborough, co. Down, Rev. John Gibbs, M.A., archdeacon of Down, and rector of Hillsborough.—At Belfast, Mr. Alex. Morrow, superintendent of the Harbour Police, and an elder and secretary of the Sinclair Seamen's Church.

Brevia.

Natural gas in great quantities has been discovered in the State of New York.

A demonstration against betting and gambling has been held at Houghton-le-Spring, Durham.

Dr. George F. Pentecost will remain during the summer at Waterbury, Conn., and will then proceed to India.

The Southport Evangelical Conference (says *The Record*) declared with unfaltering voice against the "Brotherhoods."

Mr. W. B. Beaumont, M.P., has given £250,000 for founding institutes at York and Newcastle for the education of miners.

Rev. John McNeill, who has occupied the large Exeter Hall on Sunday afternoons in May, will continue his services during June.

Miss Fawcett, daughter of the late Postmaster-General, has taken a position higher than the "Senior Wrangler" at Cambridge.

Count Campello is about to visit England, when the public will have an opportunity of judging his attachment to evangelical truth.

"Mortimer Lombard," writing in *The Young Men's Review*, thinks that more general use might be made of Exeter Hall for the benefit of young men.

A supplement to *The Zoophilist* for June contains a list of hospitals having licensed or unlicensed vivisectors or pro-vivisectors connected with them.

A great anti-gambling demonstration is to be held, under the auspices of the National Anti-Gambling League, on Sunday afternoon next, in St. James's Hall, Piccadilly.

The adjournment of the House of Commons over "Derby Day" was only carried by a small majority, and it is thought the custom will not be adhered to much longer.

A Central Workers' Home has been opened in Lansdowne-road, London Fields, where cheap lodgings are to be provided for ladies who wish to live and work among the factory women of that part of London.

The Bengal police have issued a notice to travellers warning them not to accept food from strangers. There are a number of robbers who ply their calling by courting the society of travellers, and then poisoning their articles of diet.

The fruits of Mr. Moody's visit to New York continue to show themselves. Rev. J. F. Avery, of the Baptist Mariners' Temple, is to have the help of five missionaries, who are going from Dr. Grattan Guinness's training school in London.

The June number of *London Society* has an article, entitled, "Helping the Trawlers," by Mr. Alexander Gordon, which contains a statement of the reasons which have led the Council to decide upon the resumption of trawling on most of the vessels of the Mission to Deep Sea Fishermen.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington Avenue, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Bible study, Weds., 6.15 p.m. Missionary meeting, Thurs., 6.30 p.m. Daily prayer, 1.30 to 2 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Suns. in June, 3 and 7 p.m., and Thurs., 8 p.m., Mr. C. Russell Hurditch. Meetings for prayer, Suns., 7.45 a.m., Weds., Fridays, and Sats., 7.30 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., June 12, at 8.45, address by Rev. H. Elwyn Thomas, on "The Bible and the Factors of Nineteenth Century."

Princess House (Y.W.C.A.), 106, Brompton-road, S.W.—Deepening of Spiritual Life, Sat., June 28, Miss Campbell, of the China Inland Mission, will speak for China, at 3 p.m. and 7 p.m.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun. next, 3.15 p.m., address to young men; 7 p.m., evangelistic meeting, Mr. Henry Thorne.

Conference Hall, Mildmay Park, N.—Sun., June 15, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Dr. Henry Soltau.

St. George's Hall, Langham-place, W.—Mr. A. Milne Kyd, during June, Suns., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. Joseph Clarke.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. F. C. Bland during June, Suns., at 6.30; Fridays, at 7.30.

Union Hall, Carlisle-street, Edgware-road, N.W.—Lectures by Dr. Neatby, Thurdays, June 12, 19, and 26, 8 p.m.

Morley Halls, 316, Regent-street.—Social gathering in connection with the Nurses' Union (Y.W.C.A.), Thurs., June 12, 3 to 4 p.m., Lord Kinnaird will preside; 6 to 7 p.m., Lady Carbery will preside. Trained nurses and friends interested will be welcome.

Home of Industry, 29, Bethnal Green-road, E.—Meeting of Christian workers, Wed., June 18. Tea, at 6; meeting, 7 p.m. Mrs. Robertson will give an account of the Association for the Free Distribution of the Scriptures. Address by Rev. John Wilkinson, on "The Last Words of Jesus."

Christian Community.—Monthly conference, Mon., June 16, Memorial Hall, London-street, Bethnal Green, E., 8 p.m. Mr. Gawin Kirkham will speak of his recent visit to Bible Lands.

West London Mission.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Sun. services, 11 and 7. Fri., 8.15 p.m., Bible-reading for Christian workers, conducted by Rev. F. B. Meyer.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., June 15, 11 a.m., Pastor Frank H. White; 7 p.m., Mr. M. Leite-Rozas.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Bible Readings, Clock House, Chelsea, S.W. (entrance, 381, King's-road).—Members of the Moravian Church, Thurs., 7 p.m., to which all are invited.

Female Servants' Home Society.—Annual meeting, Morley Halls, 316, Regent-street, W., Mr. R. C. Morgan chairman.

Victoria-street Society for the Protection of Animals from Vivisection.—Annual meeting, Westminster Palace Hotel, S.W., Thurs., June 19. Canon Willberforce will preside.

Merchants' Lecture, Memorial Hall, Farringdon-street.—June 17, 1 p.m., Rev. J. Guinness Rogers, on "The Bible and the Church, with Special Reference to a Recent Utterance of the Bishop of London and to Lux Mundi."

Medical Prayer Union.—Annual conference, The Parlour, Exeter Hall, Strand, Fri., June 13, 8 p.m. Subject—"The Past and Future of Evangelisation among Medical Students." Introduced by Mr. W. McAdam Eccles.

Stockwell Orphanage.—Annual festival and birthday celebration of Mr. Spurgeon, Thurs., June 19, at 2.30

After Care Association for Poor and Friendless Female Convalescents.—Annual meeting, 83, Lancaster-gate, W., June 23, 3 p.m., the Earl of Meath will preside.

Clapham Prophetic Conference.—June 17, 18, and 19.

Guildford Convention, June 16—21.—Particulars from the hon. secs., Convention Office, Guildford, Surrey.

Mildmay Park Conference, Wed., Thurs., and Fri., June 25, 26, and 27.

Newcastle-on-Tyne Holiness Convention, Tues., Wed., and Thurs., Oct. 28, 29, 30.

Notices

L. S.—We do not think either is needful, but if you will send your name and address to the Editor, marked "Private," your communication will be treated confidentially.

Communications Received With Thanks.—J.T.K. J.H. J.W. F.W.P. M.D. A.K. J.C. J.F.W. L.R. J J.L. E.M.J. H.T.R. J.H.G. W.H.W. J.G.A. W.A.B. R.M G. W.G. W.P. E.S.S. J.N. A.J.A. W.M. J.B.F. J.C.C. J.D. W.M.R. Mrs.W.B.B. J.B. M.McL. J.L.M. J.C.P. R.M.P. J.S. A.J.W. J.B.G. C.S.V. S.A.B. J.H.S. A.M. R.W. E.M. G.L. W.B. C.W. R.E.O'C.

Applicants for Tracts.—G. Lottner, 28, Fassett-square, Dalston, E.; P. Lee, 5, Ebenezer, Kennington-park, S.E.; J. Wallaker, 62, Victoria-street, Batley, Carr. Yorks; W. Sharp, 51, Blurton-road, Clapton-park, E.; H. A. Hyatt, 14, Ashmore-road, Harrow-road; A. J. Chapman, 55, Aberfeldy-street, East India-road, Poplar, E.; W. H. Brown, 31, Whitethorn-street, Bow Common, E.; G. Burton, Easter-cottages, Hailsham, Sussex; S. Barnes, 29, Fowler-road, Forest-gate, E.; Secretary—Neyland United Mission, Blenheim House, Neyland, Pembroke; F. F. Ward, 18, St. Peter's-road; Margate, Kent; H. Harrison, 87, York-road, Westminster Bridge-road, S.E.; Rev. James Rae, St. George, Grenada, West Indies; T. T. Tidy, 15, Blackheath-hill, Greenwich, S.E.; G. Honnor, 35, Stafford-street, Peckham, S.E.; H. Wheeler, 47, Denzil-road, Willesden, N.W.; W. Horlocks, 24, Sunnyside-street, Ordsall-lane, Regent-road, Salford; H. Ellis, 2, Henry-street, Burdett-road, Limehouse, E.; W. Howe, 63, Great Queen-street, Dartford; W. Willcock, 271, Deansgate, Manchester; Miss H. Morris, 116, Oxford-street, Stepney, E.; A. Edwards, The Priory, Abergavenny, Monmouth; E. J. Finer, 7, Lindley-street, Sidney-street, Mile End, E.; J. C. Manhire, Barnstone Station, Nottingham.

Appeals.

Cow Cross Mission.—For nearly a quarter of a century this Mission has been able to pay up all claims at the end of the year. Last Christmas, however, this was not possible, and the workers are much concerned owing to a falling off of receipts. Unless £170 is forthcoming immediately there will be no alternative but to give up either the St. John's Hall, Clerkenwell, or the little Cottage Home at St. John's, Woking. Curtailment would be specially sad, seeing that the work is so much needed, and has been greatly blessed. The missionary is Mr. William Catlin, 17, Claremont-square, N.

Work among Militia.—During the mobilisation of troops in the Southern District, from June 28 to July 10, soldiers will be in camp at Hurst Castle (on the mainland opposite Yarmouth, Isle of Wight). These men, about 500 in number, will be closely confined to Hurst Fort, which is only approachable by water or along a bank of shingle for some two miles. They will have much leisure for reading, and I shall be glad of Gospel papers, narratives, and booklets to distribute. Probably one-third of the militiamen will be Roman Catholics, so nothing controversial or offensive to such should be sent, otherwise quarrels may arise. As I hope to hold Gospel services, "Songs and Solos," though old ones, will be useful, both in camp and afterwards at Golden-hill Barracks. Parcels by rail may be directed to me (carriage paid) at Yarmouth Station, Isle of Wight.

Rowland Walkey,
Lieut.-Col. Royal Artillery.
Golden-hill, Isle of Wight.

IRELAND.—Mr. G. Cummings, of the Harcourt-street Evangelistic Society, Dublin, has held Gospel meetings in the Baptist Church, Lurgan. Messrs. Johnson and Grubb still prosecute their evangelistic work in St. George's Hall, Belfast. Rev. Jas. Kirkwood has commenced the summer's campaign by setting up the Gospel tent near Portadown.

OBITUARY.—With much regret we record the death on Friday last of Frances, wife of Mr. Gawin Kirkham, secretary of the Open-air Mission. She was sixty-two years of age, and was interred on Tuesday in the G. N. Cemetery, New Southgate. The memorial card bears the text, "She hath been a succourer of many, and of myself also." Our brother has the hearty sympathy and prayers of very many friends. We can bear witness to the truth of the memorial verse. Whenever we heard from her it was on behalf of some good cause, or of some sufferer in need.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JUNE 9, 1890.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Paris City Mission—Beta	3	0	0
Balolo Mission—G.S.	0	2	6
London Society for Promoting Christianity among Jews—Beta	2	0	0
Pastor Chiniquy's Work—Beta, £2; G.S. 6s 6d	2	6	6
Mrs. Travers Lewis's Home, Paris—Beta	3	0	0
Church Missionary Society—S.A.	0	10	0
Pastor Cremer's Work, Brive—T.B.	1	0	0
China Inland Mission—F.W. 10s; S.M.P. 10s; E.C.C.N.R. £1; G.S. 5s	2	5	0
Livingstonia Mission—F.W.	0	10	0
Waldensian Schools, Italy—A.S.B.	1	0	0
Count Campello's Work—A.S.B.	1	0	0
Cape General Mission—A.S.B. £1; G.S. 5s ...	1	5	0
Mr. Lethaby's Work, Moab—G.S.	0	6	0
McAll Mission—A.S.B. £1; L. £1	2	0	0
Mrs. Johnson and Higgins' Work, Egypt—Miss S.H.	0	5	0
Huguenot Memorial (M. Bouchard)—Kent	0	10	0
Miss de Broen's Work, Paris—L.	0	10	0
Pastor Jacob, Oroomiah—G.S.	0	7	0
Mr. Eoll's Work, Port Said—G.S.	0	2	6
Kolar Mission—G.S.	0	4	0
Signor Capellini's Soldiers' Mission—G.S.	0	2	6
Maloga Mission to Aborigines—G.S.	0	5	0
English Egyptian Mission, Cairo (Miss Whately)—G.S.	0	2	6
Pastor Rodriguez's Figueras Mission—G.S.	0	6	0
Spezia Mission—G.S.	0	6	0
London Missionary Society—Beta.	5	0	0
Mr. F. S. Arnot's Work, Central Africa—G.S. ...	0	6	0
London City Mission—Mrs. C. 10s; W.H.H. 10s; E.C.C.N.R. £1; (*Seaside Homes*)—M.S. £5...	7	0	0
St. Giles Christian Mission—Beta, £3; J.K.S. 2s 6d; R.S.O. 10s; W.H.H. £1; H.M.L. 10s; J.B. £2; J.F.L. 10s	7	12	6
Bridge of Hope (Miss Steer)—Beta	3	0	0
Miss Lee's Orphan Homes—Beta	2	0	0
Miss Mason's House of Rest—Beta, £2; A.S.B. £1	3	0	0
Mrs. Hilton's Crèche, &c.—Beta	3	0	0
British and Foreign Bible Society—Beta	5	0	0
Religious Tract Society—Beta	3	0	0
Cow Cross Mission—Beta	2	0	0
Watercress, &c., Mission—Beta	2	0	0
Strangers' Friend Society—Beta	2	0	0
London Samaritan Society &c.—Beta...	2	0	0
Mr. Hastings' Anti-Infidel Tracts—A.S.B.	0	10	0
Blackgang Mission—Beta...	2	0	0
Seamen's Christian Friend Society—Beta	2	0	0
Monthly Tract Society—Beta...	2	0	0
Surgical Aid Society—M.S.	1	1	0
Royal Alfred Aged Merchant Seamen's Institute—M.S.	1	1	0
Anti-Infidel Tract Society (Mr. Bradlaugh)—A.S.B...	0	10	0
Home of Industry—A.S.B...	1	0	0
Mr. Fegan's Boys' Home—A.S.B. £1; S.E.S. 10s; O'C. £3; S.M.P. 10s; H.M.L. 10s	5	10	0
Dr. Barnardo's Homes—B.C. 4s; J.K.S. £1; O'C. £3; L. 10s; S.M.P. £1; R.E.M. 2s 6d; E.C.C.N.R. £1; G.S. 4s 6d...	7	1	0
Home for Little Boys, Farningham, &c.—A.S.B.	1	0	0
Gray's Yard Ragged Church and Schools—A.S.B.	1	0	0
Miss Weston's Work (R. Navy)—A.S.B...	1	0	0
Mission to Deep Sea Fishermen—A.S.B. £1; E.C.C.N.R. £1...	2	0	0
Mrs. Meredith's Work, &c.—A.S.B. £1; H.M.L. 10s; J.B. £2 4s 9d...	3	14	9
Day in the Country Fund—"York," 10s; Mrs. C. £1; Kent, 10s; Mrs. R.G. £2 2s...	4	2	0
Irish Church Mission—Miss S.H.	0	5	0
Mildmay Mission to Jews—B.H. £1; G.S. 5s ...	1	5	0
Mr. F. N. Charrington's Work—O'C.	2	0	0
Relief of London Poor—O'C.	2	0	0
Scripture Readers' Society Ireland—W.H.H. ...	1	0	0
Christian Blind Relief Society—W.H.H.	0	10	0
Miss Robinson's Work among Soldiers—L.... ...	1	0	0
Church Parochial Missionary Society—"Pendeen"	0	10	0
Ragged School Union—S.M.P.	0	10	0
Rev. A. S. Herring's Work—"Icarn"	0	10	0
Aged Pilgrims' Friend Society—R.E.M.	0	2	0
Working Men's Mission, New Cut—H.M.L. ...	0	5	0
George Yard Mission—J.B.	2	0	0
Marylebone Medical Mission—J.B.	2	0	0
Deptford Medical Mission—J.B.	2	0	0
Mrs. Lowther's Schools—M.	25	0	0
Amyand Park Chapel, Twickenham—M.S. £3; M. £2...	5	0	0
Hazelwood Home of Rest—M.S.	2	2	0
Salvation Army—J.P.B.	50	0	0
Irish Society—E.C.C.N.R.	1	0	0
John G. Paton Fund—S.S.B. 10s; Isa, 5s	0	15	0
Birds' Nest Mission (Mrs. Smyly)—G.S.	0	2	6
Dock Labourers' Mission—J.P.	0	10	0
Thames Church Mission—M.A.	0	2	6
Evangelistic Mission—Nemie...	0	5	0
	£206	7	9

[Advertisements.]

London Samaritan Society (Convalescent Homes)—C. £1 1s; G. £1.

Mission to Deep Sea Fishermen—St. Mark xiv. 8, a parcel of books, tracts, and cards.

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ANNUAL FESTIVAL

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THE ANNUAL MEETING will be held in EXETER HALL,
ON THURSDAY NEXT, JUNE 19, AT 7 P.M.

The RIGHT HON. THE LORD CHANCELLOR in the Chair.

It is hoped that the following gentlemen will be present and take part in the proceedings:—REV. CANON BELL, D.D.; REV. CANON FLEMING, B.D.; REV. PREBENDARY WHITTINGTON, M.A.; REV. WILLIAM REED, M.A.; REV. H. SINCLAIR PATERSON, M.D.; RIGHT HON. SIR JAMES FERGUSSON, BART., M.P., G.C.S.I.; SIR EDWARD BIRKBECK, BART., M.P.; JAMES E. MATHIESON, ESQ.; HARRISON MUDD, ESQ.

Several of the Smacksmen will briefly narrate their experiences, and Mr. G. F. COOK, the well-known Temperance Lecturer, who has taken part in the work at sea, will also speak.

Doors open at 6 o'clock. Organ Recital and Singing at 6.30.

Friends desirous of being present are earnestly invited to make immediate application for tickets. The prices are—Reserved Seats, **5s.**; Body of Hall, **2s. 6d.**; Back Seats and Gallery, **1s.**

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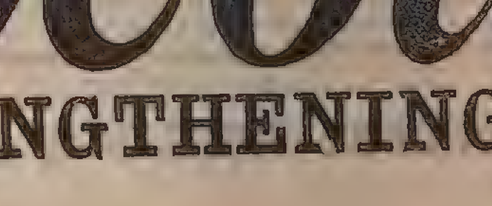

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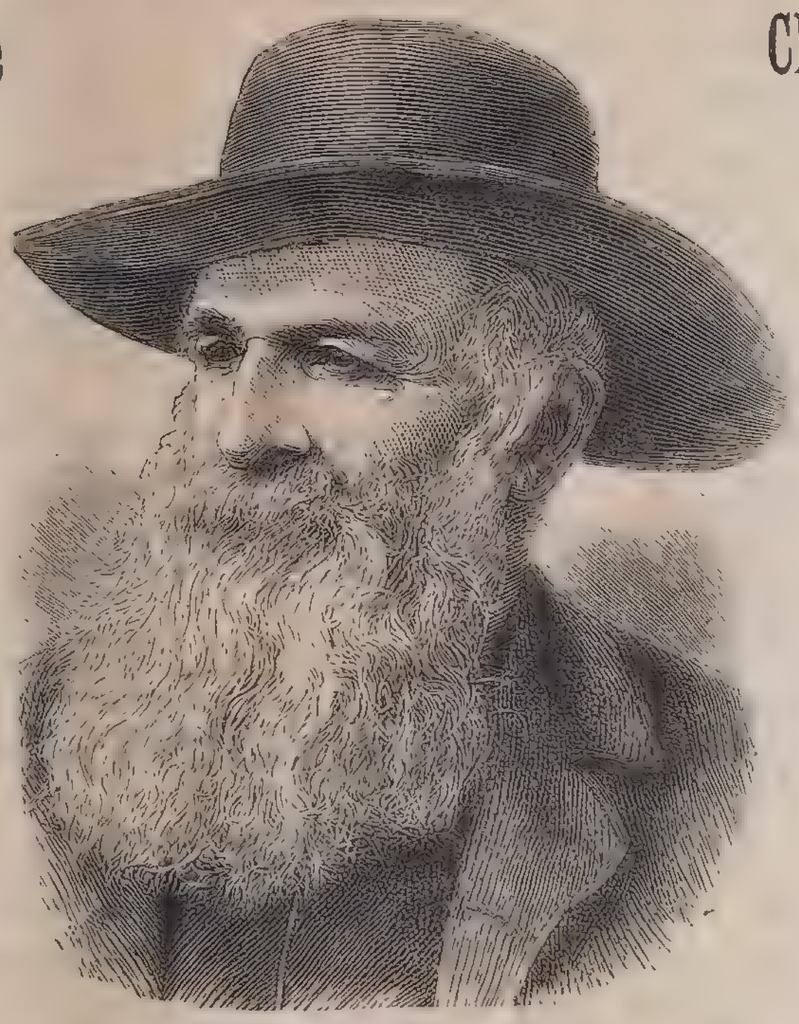

[Mr. James Dupe.]

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It is believed that these NOTES and READINGS will be found of service to Sabbath School Teachers, and to Bible Students: Ministers and Evangelists will also be able to gather help from their pages.

It will be observed that the Chapters have been considerably extended since their appearance in THE CHRISTIAN; and some new features have been added.

It should be understood that the present work is intended to be a HELP for Bible Students. It is not, therefore, prepared with a view to being read through like an ordinary volume. But as chapter after chapter of the Pentateuch is perused, it is hoped that Bible Readers will have this book open at their side for reference. In this way the use and value of the work will be most fully realised.

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YOUNG MAN.—Lady recommends a young Man (22). Has held present situation as Messenger and Porter in West-end business house 8 years. To better himself seeks similar or any confidential situation. Knows London well.
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JUNE 20, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mrs. AMANDA SMITH, evangelist and missionary.

As will be seen, the venerable Dr. Andrew A. Bonar, of Glasgow, is to be one of the speakers at the Mildmay Conference next week. Friends residing in the South of London will be glad to know that he has promised to preach in St. Mark's Presbyterian Church, South-street, Greenwich, on Sunday, June 29, at 11 a.m. and 6.30 p.m.

At the recent conference on "Alcohol and Childhood," at Sion College, a very painful light was thrown upon child life in Dublin by Dr. More Madden. As the physician to the largest Hospital for Children in the Irish metropolis he is qualified to speak with authority. He told of several cases of infantile alcoholic indulgence, and referred to the case of one boy of eight admitted to the hospital as a confirmed drunkard, suffering from all the terrible effects of delirium tremens. Another celebrated physician, Dr. Wilks, of Guy's Hospital, urged that alcohol should never be given to children without medical advice. We commend these utterances to all parents who are in the habit of giving wine and other intoxicating drinks to their children.

Criminal anthropology has of late been receiving much attention at the hands of scientists, and the subject appears to have arrived at that stage when there is more of assertion and assumption than of ascertained fact. Of all this illogical writing a statement which appears in a recent volume by Mr. Havelock Ellis on "The Criminal" strikes us as the most objectionable, and the furthest from fact. Mr. Ellis asserts that "in all countries religion, or superstition, is closely related with crime," and he adds that "it seems extremely rare to find intelligently irreligious men in prison." The writer of these astounding assertions does not appear to have any statistics to put forward in support of his theories, and we therefore may leave them to be dealt with by those who, from long familiarity with our criminal classes, are able to show their fallacy.

We regret the multiplication of those fictitious narratives that are founded on Bible story. By invented incidents and situations the reader is too often brought to a position in which he finds the milder light of the Gospel record tame and unsatisfactory as compared with the glare of the romancist. We by no means place on the same level all works of fiction into which the personages of the sacred narrative have been introduced, but of the best of them we feel that they altogether fail to represent to us the Christ of the Gospels. In substituting trivial details for the inspired narratives, and an element of romantic sentimentalism for the concise facts of the New Testament, they only succeed in showing the inability of human fancy to deal satisfactorily with that Divine life which has been pictured for us by the Holy Spirit.

We are glad to see that a Bill has been prepared to amend the existing Acts in regard to Artisans' Dwellings. Power is to be given to local authorities to make close inspection of their districts, with the view of discovering premises unfit for human habitation, the demolition of which may be ordered by a "court of summary jurisdiction." A measure of the kind with extensive powers, and providing for prompt application of remedies, is urgently wanted. We trust that all who have it in their power to forward the passage of the Bill will do so in the interests of the crowded poor.

A correspondent writes expressing cordial approval of the article entitled "Conferences and Conventions" in last week's paper. He says:—

> This leads me to give vent to my long pent-up feelings relative to the need of much more united public prayer to Jehovah than is usually allotted to us in public gatherings. I was delighted, a short time ago, to read in THE CHRISTIAN an account of a happy meeting under Mr. Reginald Radcliffe's guidance, when prayer predominated over all other engagements.
>
> I wonder if many other disciples have the same longings for more of the breath of Jehovah, imparted in prayer, than we usually are permitted to enjoy in public meetings. Is it not possible to awaken a keener appetite for getting upon our faces in large conventions? I believe that, if such were the case, many men and women would give themselves to the Master's service. On all sides God's angels would hear the cry: "Lord, send ME—send ME."

The Lord will, assuredly, be inquired of respecting his work in the world. Let us approach Him; He will draw near unto us, and not only breathe a blessing upon us, but own our endeavours for his glory.

The Methodist New Connexion and the United Methodist Free Churches are nearing the point of organic union. They separated from the parent Wesleyan body on grounds more forcible then than now. The united Conference is to comprise ministers and laymen equally. This Conference is to have control of the institutions, funds, ministers, and discipline of the amalgamated churches. The ground of church membership is still to be repentance towards God, faith in Christ, and a consistent life. A yet larger union of Methodists may come out of this, and the present result of prayerful deliberations will have the congratulations of Christian men.

The number of appeals received daily is bewildering, and the quantity of circular literature that finds its way into the waste-paper basket is immense. Yet, with some glaring exceptions, these appeals represent a large amount of loving, Christian activity in leading souls to the Saviour, and of kindly endeavour to relieve want and sorrow, and to rescue and restore the helpless and the lost. It is distressing to think that the chief burden of these gracious souls, without whose labour our cities would be unsafe to live in, is the need of money to carry on their work. This gives rise in some cases to a fierce competition for existence, in which the survival goes to the most pertinacious, who is not always the fittest. If Christians—professed followers of the Lamb—were brought to give in any degree adequately to their means, there would be an ample supply for the utmost extension of home and foreign work. Is it not consistent with our knowledge of the mind of God to believe that, if workers were unitedly to pray that a spirit of sympathy with those who are in need, and of generous giving, should be poured upon all his people, and if workers of every sort would seek the welfare of God's work in the hands of others as much as in their own, the answer would be graciously bestowed?

The difficulties with which the agents of the London City Mission have to contend, the strong phalanx of secularism arrayed against their work, the infidel and demoralising literature which is sown broadcast by thousands of hands, and the abounding drunkenness, formed very proper topics at its late annual evening meeting in Exeter Hall. But the wide-spread blessing of which these earnest and self-denying men are the instruments was also properly emphasised. We regret to hear that the Mission, with its 500 evangelists, has experienced a serious falling off in receipts. The extension of denominational missions may to some extent explain this. It would be sad, however, for such an admirably conducted and unsectarian Society to suffer on that account.

A scheme which originated among Oxford University Nonconformist students calls for a note of commendation. A movement hitherto conducted somewhat informally is now to take a definite shape. In Canning Town, at the extreme east of London, a centre for religious, social, and educational work among artisans and the poor is to be established forthwith, and will bear the designation of Mansfield House. Here the University men are to find temporary residence, and also graduates and others living in London, who are engaged in professional duties and preparations. They will thus gain some insight into the conditions of life among the London labouring classes, and engage in all kinds of religious and ameliorating efforts on their behalf. The scheme has been elaborated with great carefulness, and unquestionably moves in a right direction.

A letter in Saturday's *Spectator* on the question: "Did our Lord quote from the Septuagint?" is of considerable importance. Various learned authorities have assumed that since Christ quoted from the LXX, and the LXX do not translate the Hebrew with exactness, therefore our Lord does not give his sanction to the infallible authority of the Old Testament, as we have it in the Hebrew language. This method of reasoning has been put forth with a dogmatic positiveness that seemed to close the mouths of opponents. A thoughtful writer and student of Scripture, of Temple Ewell, Dover, has conclusively replied. He admits the verbal differences of the Septuagint translation; but affirms, after "renewed and careful examination," that our Saviour's quotations, as given in the Greek of the Evangelists, either do not favour the con-

clusion of his quoting from the LXX., or if He did so in the ten instances affirmed by Grinfield, they were cases where the Hebrew "is exactly as the LXX." The lesson that his letter teaches is, to be wary of the assumptions of the learned critic.

A pleasant instance of Christian liberality and sentiment was stated at a recent meeting in connection with the laying of memorial stones for a new Congregational Church, East Dulwich. Rev. A. A. Ramsey, late of Dewsbury, has been preaching in a temporary iron building. An Episcopalian worshipped there one Sunday evening. He saw the place full, and, approving of the evangelical tone of the sermon, offered £20 if a permanent building could be erected. He has increased the £20 to £100, and a Churchman's initiatory generosity has been followed by the handsome, capacious structure now in course of erection.

A very peculiar decision on the part of the Supreme Court of Justice in the State of Wisconsin reaches us through *The Manchester Examiner*. It would seem that some public school teachers in the town of Edgerton were in the habit of reading at times, without any comment whatever, portions of Holy Scripture. The Roman Catholic priests instigated their people to move for a *mandamus*, commanding the School Board to show cause why the reading of the Bible in the public schools should not be prohibited. The petitioners stated that the version used was that known as King James's. "Being members of the Roman Catholic Church, and believing such version to be an incorrect one, inasmuch as the Roman Catholic Church alone has divine authority, as the infallible teacher and interpreter of the Holy Scripture," they demanded that the reading should be declared sectarian instruction.

The Circuit Court refused the prayer, but, strange to say, the Supreme Court granted it, deciding that the reading of the Bible in the public schools is unconstitutional. The decision was based on the argument that—

> Any pupil of ordinary intelligence who listens to the reading of the Bible will be more or less instructed thereby in the doctrines of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, and in many other conflicting sectarian doctrines.

Of late the Romish authorities have taken to declaring their readiness to circulate the Scriptures, and their desire that their flocks should read them; but wherever we turn we find the same spirit of unswerving hostility to the Word of God, and it is difficult to reconcile the principle with the practice.

REQUEST FOR PRAYER.—For blessing on the following:—The Tent Campaign in London and several country towns and villages, in connection with the Evangelistic Mission.——A tent mission at Montrose, N.B., in connection with the Forfarshire Christian Union, now going on.——Evangelistic services at the Burslem "Wakes," during the last week of June, by Mr. J. J. Browne, of the London City Mission.——A sixteen days' tent mission at Wisboro' Green, by Mr. John Stanger.——That much blessing may attend the memorial stone-laying of the New Mission Hall and Institute at Pontymoile, Mon., on June 24, and the special evangelistic services in connection therewith.

[554]

The King's Highway.

BEWARE of teachers who have a specialty. Any sound doctrine is wholesome so long as it is held in due proportion with other sound doctrines; but when it becomes a specialty, and is pressed out of that due proportion, it becomes an error. Let us beware of being afraid of extremes. We are exhorted to buy the truth, and sell it not—the truth, the *whole* truth, *nothing but* the truth. Then let the Spirit of truth lead or drive us to the extremest issues of conflict and victory, of righteousness and peace.

Beware of teaching which causes perpetual introspection, instead of leading you to "look off unto Jesus." Beware of feeding on your own experiences, instead of on the Living Bread which came down from heaven, that a man may eat thereof and not die; for "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Beware of supposing that you have already attained or are already perfected, instead of counting all things loss, that you may know HIM, and the power of his resurrection (Heb. xii. 2; John vi. 48-58; Phil. iii.).

Beware of leaving the King's Highway—the true doctrine of the shed blood—the atoning blood—the blood of sprinkling; and turning aside into any by-path of teaching which interprets the blood to be the risen life of the Son of God, or anything else than blood shed on the cross to be the propitiation for our sins and for the whole world. For remember that the Scripture does not say that blood is identical with life; but that the blood is the life of *all flesh;* the life of *the flesh* is in the blood. Therefore, it must not be drunk, but poured out as water. But when Jesus came, holy, harmless, undefiled, a Lamb without blemish and without spot, to redeem us by his own blood, the blood of his cross, the shed blood, He said, "This is my blood, shed for many for the remission of sins, drink ye, all, of it." The notion that the blood of Christ is his risen life, denies the atonement of his blood in every passage where it is so interpreted, and substitutes the risen life of Jesus for the indwelling of the Holy Spirit.

Beware of putting new wine into old wine skins; and of mending the worn-out garment of the Old Covenant with a piece of the new cloth of the New Covenant. All false methods of holiness may be known by this—they put confidence in the flesh. They seek to renovate the old Adam instead of seeing a new creation in Christ Jesus. They seek to put away the filth of the flesh (symbolised by circumcision) instead of yielding it up to death and entering into resurrection life (symbolised by baptism): "Know ye not that so many of us as were baptized into Jesus Christ, into his *death* were we baptized? Therefore, we were buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Ponder these pregnant words: for oneness with Christ is the essence of our salvation, past, present, and eternal.

M.

THE GOVERNMENT OF SIAM has sent six of its brightest young men to be educated at Westminster College, of the United Presbyterian denomination, at New Wilmington, Pa.

MISSIONARY TRAINING AT AGRA.

WE have closed a successful session in our Medical Missionary Training Institute. All our junior students have passed their annual examination. Our three senior students have passed their final examination, have received their diploma of the Agra Government Medical College, and have been appointed as medical missionaries. Ahmed Shah goes to the Canadian Presbyterian Mission, Rutlam, Central India. The appointment is a most important one, inasmuch as Rutlam is in the native State of Indore. This is our second graduate who has joined the same Mission in another part of the State, viz., Oejein, one of the oldest cities in India. Ghasa Singh goes to the American Mission, Oude. Paulus goes to the Church Mission station of Shikarpur, Nuddea, Bengal. These three young men have followed their denominational flags.

A number of our men have been fortunate enough to gain college scholarships. Two of them are from the S.P.G. Mission. Two are from the Berlin Mission to the Santhals, Ranchi. One is from the Church of Scotland Mission, Sialkot, Punjab—in connection with which there has been a great outpouring of the Holy Spirit. The American Methodist Mission, Shajohampur, has one representative, and so has the Church Mission, Muttra.

Our graduates and prizemen come from all parts of the country, and belong to almost all the denominations in the North-West Provinces and the Punjab. Apart from the professional instruction they receive in the College and Institute, it is a good thing for these intelligent, educated Christian young men to mix together, pray, read the Scriptures together for four years. It is well for them to see that the denominational names by which they are called denote merely superficial differences; that the true spirit of our Lord's teaching is deeper, and more powerful than any earthly distinctions. We are practically an Evangelical Alliance, and I do believe, when the time comes for the formation of an Indian Christian Church, it will be found that our institution in Agra has considerably assisted in the bringing about of that much-to-be-desired event.

I hear of a considerable addition to our numbers this ensuing session. I should feel obliged by your speaking a word for the Santhals, and other casteless tribes, of whom there are about fifty millions in India. A number of our Church of England friends have generously provided scholarships for young men belonging to the Church of England, and for all these scholarships we are sincerely thankful. What we greatly need are a few more scholarships for Christian young men belonging to other religious denominations. Twelve more such scholarships would be most acceptable. A missionary brother, writing to me the other day, mentioned one or two young men he was anxious to send to us, if I could provide scholarships for them. My answer was, "Send the lads." I do not know where the scholarships are to come from; but I feel sure, if the Lord sends us the men, He will be sure to make provision for them. Friends wishing to assist us might send their gifts to Rev. Dr. John Lowe, Medical Mission House, George-square, Edinburgh.

COLIN VALENTINE.

Agra, India, April 19.

Recent publications from *Drummond's Tract Depôt, Stirling*, include, "HO, EVERY ONE" (1s. per dozen), made up of selections from Holy Writ, on the subject of personal salvation; WILL YOU ACCEPT MY CHEQUE? (6d. per dozen), by J. W. L., and "QUEEN'S WEATHER," by E. L. (6d. per dozen).

The third volume of Messrs. Saxon & Co.'s "Everybody's Series" is entitled, EVERYBODY'S SCRAP BOOK OF CURIOUS FACTS, compiled by Don Lemon. It is a useful and compact repertory of interesting information on almost every subject under the sun. For leisure moments it will prove a very diverting companion. It is a marvel how such a volume can be produced for the money. (6d. 23, *Bouverie-street, E.C.*)

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF EDEN.

V.—The Dawn of Grace.

"Do you see yonder wicket gate?" said Evangelist to the man with the burden on his back? The man said "No." Then said Evangelist, "Do you see yonder shining light?" The man answered, "I think I do." The shining light was pure enough, and clear enough; but then it was far away, and waned in the distance till it was barely visible. So with the dawn of grace. Yonder, for the sinners in Eden, is a light shining in the darkness, faint, far away, obscured by their very consciousness of guilt; but then it is a real light, and no *ignis fatuus;* it is the kindling of hope; it is sufficient to guide their feet in the way of peace; and down through history it never dies away, and is never lost to view. It is not, indeed, the rising of the sun; but it gives promise of sunrise, and of that day in which it shall be seen that "where sin abounded, grace did much more abound."

What we find is not an outline or philosophy of "the plan of salvation" shadowed forth to the first sinners, but *gracious action* on God's part, with a mysterious intimation of *gracious purpose* which He designed to work out. He had already shown forth in a measure his wisdom, power, righteousness, and goodness; henceforward there is to be a fuller disclosure of these attributes, with the added disclosure of saving grace. Man in innocence could not know all that was in God's heart; the compassion, the sorrow, the holy, yearning, patient love which stands up solitary in the universe; the self-sacrifice that went to Calvary. In a sinless world it was impossible to make disclosure of all this, as the virtues of balm cannot be known where there is no pain; or as the heroism of womanhood is not fully seen till, in a Grace Darling, it braves the danger of rock and tempest to save the lives of strangers; or till, in a Florence Nightingale, it fronts

> The trenches cold and damp,
> The starved and frozen camp,
> The wounded from the battle-plain,
> In dreary hospitals of pain,
> The cheerless corridors,
> The cold and stony floors.

Now that sin has entered, the disclosure of grace begins. It is not that God will rebuild what man has thrown down, and give back what man has wilfully cast away, and restore him to the old footing of Paradise. That footing is gone for ever; and an entirely new dispensation, established on other principles, is introduced. The dispensation overthrown in the Fall secured the Divine favour to man continuing in obedience, and doomed him to death if disobedient. Now Grace comes forward, not demanding a righteousness and enjoining *thou shalt* or *thou shalt not*, but recognising man's hopeless moral bankruptcy, and promising *I will*. Formerly man's standing was that of obedient *creaturehood;* God's purpose of Grace is not consummated till we receive the standing and the spirit of *sons*. It will be found that the Divine action with respect to man recognises that he is in an estate of death, and is designed to raise him out of that estate, and to kindle in his breast an immortal hope. It is not a mere reprieve that is granted—a postponing of retribution for nine hundred years, a sparing of the tree to see what can be done by care and culture. It is something altogether new and different from the past. It is the bringing in of a dispensation whose aim is recovery and the giving of life to the dead—a dispensation wherein "grace reigns through righteousness unto eternal life."

The first thing to notice is that God begins to seek his lost. It is not man that calls in the Divine help or supplicates the Divine pity. It is God who takes the first step and speaks the first word. In the cool of the day, as the evening breeze began to blow, the guilty pair heard the voice of the Lord God walking in the garden. In shame and fear—like two naughty children—they hid themselves in a thicket. A poor hiding-place; yet not poorer than sinners hide in to-day from those awful eyes before which hell is naked and destruction hath no covering. God seeks them out. "Adam," He calls, speaking the first word, making the first advance, "where art thou?" It is not Justice tracking the evil-doer, but Mercy seeking the lost—Mercy with forgiving heart and healing touch.

The next thing to notice is the indication that God is still man's friend, and has some purpose of kindness in his behalf. The indication is indeed faint, dim, mysterious; in part it is conveyed by what God does *not* say; it is not addressed directly to man, but only uttered in his hearing. Still there was enough to shadow forth that God took his side against the tempter and destroyer.

Farther, the race shall not be cut off. There was promise in this. For would God (being what He is) bring into existence, perpetuate and multiply a race for whom there was no hope? The very word, "*seed*," is thus, so far, an indication of some gracious design.

There shall be variance, enmity, war between the woman and the serpent—between the woman's seed and the serpent's seed. "Because thou hast done this," the Lord says, "thou art cursed above all cattle and above every beast of the field." The words at first sight appear to be directed against the miserable creature that was the instrument of man's ruin. We cannot but feel, however, that whether our first parents knew anything of it or not, the stroke is meant for a being *behind* the serpent. With this being in view, the foe alike of God and man, the Lord adds, "I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise his heel." The enmity is to be "put" there by God Himself. There shall be no mere sullen, slumbering dislike between the two; but enmity, coming out in actual conflict, ultimately in *personal* conflict between — not the woman but the woman's Seed, and not the serpent's seed but the serpent. Thus in dim outline we see a personal encounter, as it were, between two shadowy forms, in which man's Champion is wounded in the heel, while He crushes the destroyer's head. The intimation is brief and mysterious; the coming conflict is not dated—it might lie forward a lifetime, or many thousand years; but God's merciful intention is disclosed, and the hope is kindled of a Redeemer from their fallen estate. There is no token that our first parents understood the sweep and majesty of the dispensation of grace now introduced. But this was not to prevent their obtaining the benefit of it. It was enough that God Himself saw the way clear for Mercy to go forth unto salvation, and that they trusted Him. The "manifestation of righteousness" herein was reserved for distant ages, when He should set forth his Son as a Propitiation (Rom. iii. 25, 26). And now "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

An instrument of music that once produced fine sounds is mishandled and injured. A master repairs it, and in repairing it enlarges its compass, so that it might be used in a nation's jubilee. This is a poor parable of God's action in dealing with man. He takes in hand our ruined humanity; and if now the instrument can give forth notes of deepest sorrow, it can also rise into a hallelujah which for loftiness and grandeur was before impossible.

Elizabeth Barrett Browning, in "The Deserted Garden," describes her child-happiness in its bowers, telling of the smooth circle of mossy ground where she used to sit, the old garden rose-trees that hedged it in, the happy hours that glided for her there in silence while a neighbouring thrush made the gladness musical, the childish heart "delighting in delight"; and then she closes her poem with the lines:—

> It something saith for earthly pain,
> But more for Heavenly promise free,
> That I who *was*, would shrink to be
> That happy child again.

And should *we* exchange the life opened up for us through grace, with its glorious possibilities and prospects, for even the old Paradise restored? In place of the standing of happy creaturehood and a golden age—grand as it is to be the creature of such a God—is it not grander infinitely to be "the sons and daughters" of the "Lord Almighty"?

SALVATION ARMY IN FRANCE.

WRITING from Bordeaux on May 31, Mrs. Booth-Clibborn says:—

After many pressing calls, I have been at last able to come and help my comrades here. I find them surrounded by the greatest difficulties and spiritual death; dead Catholicism and infidelity; and with this, extreme poverty. Yet a blessed work is going forward in eight towns and villages around. It was most touching to hear these simple people praying the other evening with the greatest ardour for the salvation of the mixed audience present. Eight persons remained with us to pray for the forgiveness of sins. It was beautiful when these seeking ones could join in the refrain, "His blood washes whiter than snow."

A priest of this district has received much good from reading a book called "Conqueror," written by my husband; he quotes it in his pulpit, and has become a true friend of ours. He said to one of our officers: "You are to our Catholic Church what the true prophets were to the false ones."

Our first meeting here was one of the most remarkable gatherings I have ever seen in France. There were 600 of the *élite* of Bordeaux, magistrates, professors, barristers, &c., almost all utter strangers to the love and power of God. Manifest signs of sympathy and interest showed that the truth is working. Yesterday, again, we had a splendid meeting in the Alhambra; these meetings are the beginning of a series in this town.

Our Training Homes in Paris are full with bright French cadets. The results of one year's work at Rue Auber have surpassed our highest expectations; God has been good, and has saved there a splendid band of soldiers, many of whom will shortly become officers.

Work Among French Priests.

(Concluded from last week.)

NEW CASES.

THE new cases include those of some ex-priests who had left the Church of Rome before they came to us. Although we have helped them, we claim neither the honour nor the responsibility of their accession to the Reformed Churches. We will take the case of M. S——, formerly "vicaire" in a town in the West, where the Protestants are numerous and influential. It was here that this Abbé S—— (whose uncle is priest in a neighbouring town) learnt to see things in a different light to what had been taught him in his seminary, and to appreciate the Protestants and their principles. He did not at first seek refuge in our Reformed Church, but determined to assert liberty of opinion. He would dispense altogether with the worship of God, and imagined that he could so satisfy his hunger and thirst for complete independence of action. He soon found out, however, the empty pretensions of this so-called free-thought to satisfy the soul, and ere long adopted Protestant doctrine. Having

PUBLICLY ABJURED ROMANISM,

this convert has remained ever since firm in Protestant principles, and given testimony of his faith in Mr. McAll's meetings in Paris and elsewhere. He obtained employment in an iron company, but when the "patron" heard he was an unfrocked priest, the post was taken away from him. His uncle had used his efforts to bring this about, at the same time urging his nephew to return to his priestly functions, hoping, by reducing him to starvation, to overcome his convictions, being all the while utterly regardless of the misery of the man's poor wife and little children.

In the good providence of God, who never leaves those who trust in Him, we were enabled to offer to this our brother, just at the moment when the iron merchant's doors closed upon him, a position as superintendent of a reading-room and soldiers' institute, which one of our committee (M. Arthur de Rougemont) has lately started in Paris, and where the ex-priest now resides, on a small salary, with his family.

We next cite the case of M. X.——, a man in the prime of life, of frank and winning countenance, with a scholar's love for literature and philosophy, and who is at this moment a curé in the east of France. He writes to us quite recently as follows:—"I have ten times attempted to write you, and each time, unnerved and discouraged, I have torn up my MS., which should have conveyed to you long ere this the expression of my gratitude. The perusal of the papers you have lent me on the subject of Protestant work, and above all the spirit of toleration and charity of those who superintend it, have alike surprised and edified me. Although alienated in heart from Roman Catholicism, which I know only too well, I do not know enough of Protestantism to appreciate it as it deserves. I should like to be placed in relations with some pastor near me, who would have more leisure than yourself, and could act as my confidant, adviser, and friend. I await with impatience the day when it shall please God to release me from this false and painful position. How can I best hasten the hour of my deliverance? I have told you I should prefer of all others a post as pastor or evangelist amid Protestant surroundings. I would willingly accept a temporary engagement, either in a family or a school, or even in a printing house or library, or I would go to England or America."*

* Since above was written, M. X—— has decided to leave the Roman Catholic Church, and we have placed him with a pastor, where he is preparing, by prayer and study, for evangelical work.

It is not only from different parts of France that we receive these letters. We have one from a priest in the Brazils, and from Belgium comes a communication of rather a remarkable character from a Benedictine, of whom the pastor writes us as follows:—"I know you are interested in helping priests who come out of the Roman Catholic Church, and I am sure you will give a kindly welcome to M. Z——. I am personally impressed in his favour." We give the following

LETTER OF THIS PRIEST

nearly at full length, that our readers may fully understand his need, and let us know if they hear of any post likely to suit him:—

"I come to you as a stranger, with no claim or qualification for serving the Reformed Church, to which I do not yet formally belong; but I appeal to your charity only. The Lord Himself, whose love surpasses all other love, has promised to recompense even the cup of cold water offered to the least of his children. This thought emboldens me to ask for help, and satisfies me that my presumption will not be misunderstood. I was born in 1855, and am a Belgian citizen, but studied under a French priest, who, although a good scholar and linguist, neglected to instruct me in mathematics and natural science. Circumstances led me, however, to leave my home, and, with the consent of my parents, enter the Benedictine order. Here I studied theology, in 1872-3, fulfilled important duties, as master of ceremonies, house steward, prefect, &c. Then I was appointed official architect in Austria, and superintended for the Imperial Commissioners the restoration of cathedrals, &c.; in short, was a designer of ecclesiastical vessels for use in the sanctuary. Last year I was summoned to Rome by the Pope, but French work is more easy to me, and now my great desire is to find some sphere of work as instructor or secretary, so that I may enjoy more social intercourse with my fellow-men, and do good to their souls. I can speak German, and although I am not proficient in conversation in Latin, Italian, and Flemish, I have a great turn for these languages. I do not delay, sir, to acquaint you with my objects in seeking a different mode of life from that of a monk. I think you have already guessed them. They are not new to you, and are the same you hear of often. If you can find me anything I shall be so grateful if you will communicate with me."

We pass on this last request to our readers, who will see that we could lengthen this report considerably were we to give all the cases of priests who have appealed to us for help. Our difficulties and anxieties in this work can be imagined. Would it not be pain and grief to us to say, "Here is a prisoner sighing for deliverance, and who could enjoy it to-morrow if we could only procure the price of his ransom, that is, a humble position in life which would place him above want, and permit him to live in the society of his fellow-men; but we shall pass by on the other side, like the priest and the Levite in the parable, and stretch out to him no helping hand."

In our work amongst our Protestant brethren we have two great aims—showing love to the faithful, and evangelising the ungodly. It seems to us, therefore, impossible to pass by unheeded these piteous cries for help which are among the most significant and encouraging of the signs of the times in which we live.

E. R.

THE MINISTER OF EDUCATION in the colony of South Australia (Mr. J. H. Gordon) has warmly approved a resolution passed at a recent conference of school inspectors held in Melbourne, recommending that in the new series of school books there should be included lessons to show the physiological effect of alcohol on the mind and body, and the bearing of temperance on thrift. The minister intends to give immediate effect thereto, and also intends to consult the South Australian Alliance as to the best means of encouraging the formation of Bands of Hope in connection with State schools.

Letters from France.

IV.—DEAUVILLE.

ON Monday afternoon, May 12, we crossed over by steamer to Honfleur, and from there enjoyed a lovely drive of over ten miles to Deauville. This little town adjoins Trouville, from which it is separated only by the river. The season had not then commenced, so that in both towns many large and beautiful houses stood empty. The racecourse, which is unhappily one of the chief sources of attraction, is in Deanville. Of course, both towns have their Romish churches with its idolatrous worship. There is, however, in Deauville a large and handsome edifice belonging to the Reformed Protestant Church of France. To us it appeared a suitable building, and in an excellent neighbourhood for doing good work. But during the whole time we were there—from Monday until Friday in the following week—we never saw the doors open. Every morning, and often throughout the day, the bells of the Romish church rang, giving proof that there was activity there; and we could not but regret that the Protestant building should be unused so long. "A living dog is better than a dead lion." Protestantism in France is worthless if it is not living and aggressive. No doubt it is difficult to keep a man for active work on the spot; but surely there are wealthy men in connection with that Church who could easily provide a pastor for such an important place. We are glad to note that the Reformed Church is moving in the direction of more earnest evangelistic work, and we trust that Deauville will not be forgotten.

But there is a living Protestantism in Deauville, which has its centre in a neat, attractive, English-looking building, erected in answer to prayer and faith, as Mr. Cook delights to tell. It provides a place of welcome for the sailors who put into that port, and English services are held for their benefit. A missionary and his wife—Mr. and Mrs. Hanson—are actively employed visiting the vessels, inviting the sailors to the work and telling them the Gospel. But the chief work done at the hall is on behalf of the French people. Mr. Hanson has already acquired so much French as to enable him to speak to the people, though not yet to preach, except through an interpreter. It is this work among the inhabitants of the place that impressed us as most valuable.

On the evening of our arrival in Deauville, we found the hall almost full for a French Gospel service; and a similar meeting was held nearly every night during our stay. The people showed the greatest interest in listening to the message; and it was exceedingly refreshing to hear their hearty singing of Gospel hymns. We regard this as a most important work, and cannot but rejoice that God has put it into the heart of Mr. Cook and his excellent wife to take the responsibility of it. It cannot be carried on without expense; and we should be glad if some who sympathise with it would show their sympathy by seeking to help it.

The addresses in French are given by the preachers, who every other Sunday visit the Reformed Church; by a colporteur, who is employed in that district; and by a lady who is doing excellent work in Deauville. A final letter must tell the story of this lady's interesting proceedings.

Of the colporteur there is not space to speak at length. His work is most valuable, and it is hoped that a tricycle, which has been sent over for his use, will make his work less wearisome and more effective.

GEO. WAINWRIGHT.

REV. B. FAY MILLS is said to be one of the most successful evangelists in the United States. During a mission at Newark, N.J., 3000 cards were sent in by those desiring to become Christians.

Anglo-Indian Evangelisation.

A MEETING of this Society was recently held in the Lower Exeter Hall, Lord REAY, ex-Governor of Bombay, presiding. Many of the ladies and gentlemen present had been in India. The speeches were short and impressive.

Rev. J. FORDYCE, the secretary, made a brief statement. The Society is thoroughly Protestant, but unsectarian. Its work is chiefly among our countrymen who are far from churches and chapels. There are ten evangelists, some of whom give part of their time to this service. Their districts are in Northern, Southern, Eastern, Western, and Central India. An increase of agents is greatly to be desired, chiefly along the rapidly extending railways, and among tea and coffee planters.

Sir CHARLES U. AITCHISON, in moving a resolution regarding the claims of our scattered fellow-countrymen in India on the churches of the home lands, said those whose spiritual welfare the Society seeks are our own kith and kin. The solitary positions of many of them are places of special temptation, where the pious lessons and practices of the old home are apt to be neglected and forgotten. The environment is often fatal to a high spiritual tone. Solitude is the devil's opportunity; and it is doubly so when to solitude we add the heat, the damp, the languor, depression, and disease incident to life in a tropical country. Thank God, there always have been men and women who keep the lamp trimmed and the light burning. There has also been a great improvement in the religious life in India during the last half-century. The transfer of the Government to the Crown has opened up the country in a marvellous way to British capital and British enterprise. Communications have so developed by steam and electricity that India has been brought close to England, and more under the intellectual, moral, and religious forces that have made England what she is. But these very circumstances, so far from lightening the responsibilities of the Society, add to the claims upon it. The struggle for existence in England is becoming keener every year, and young Englishmen flock out in increasing numbers in search of a career in India. They do not settle for the most part in the great commercial centres, but are scattered over the country in twos or threes for the collection of the produce, and the development of the resources of the country by which the commercial centres are fed, so that the area of isolation is ever increasing.

Sir Charles illustrated the progress of India by a series of remarkable facts regarding railways, telegraphs, the tea trade, indigo factories, the forest department, &c. These all involve service in positions of greater or less isolation, where there are no opportunities of public worship from year's end to year's end. And this state of things is bound to grow. The same causes are at work with ever-increasing force. All this is for the good of India no doubt; but it increases the need of a Society like this. How can we best help in this cause? The classes to whose spiritual interests we seek to minister can only be reached by itinerant evangelists. As a rule the larger stations are well enough provided for, or rich enough to provide for themselves. But the scattered population are generally destitute of Church ordinances altogether; the sound of the Gospel is never heard, unless perhaps some pious layman gathers a little congregation together. The people are generally ready to contribute to the extent of their means. Co-operation is essential; and the agency, to be of any use, must be catholic and unsectarian. The one object of the Society is to preach the Gospel to those who are beyond the reach of Church ordinances. It seeks to encourage and make use of all Christian influences and agencies, and to feed among our scattered fellow-countrymen the flame of spiritual life.

Mr. MARK J. STEWART, M.P., in an earnest speech on the responsibility of Christians at home, urged Christian ladies to do more in this cause, and referred in complimentary terms to their marvellous tact in securing aid for good objects.

Colonel MORTON, of Mildmay, moved a resolution in reference to the connection between the work of this Society and missions to the heathen; he gave graphic illustrations from his co-operation with the late Dr. Somerville (who went to India in connection with this Society in 1874), at Delhi; with Mr. Fordyce, at Peshawur; and with others at Chukrata and Lucknow. Dr. R. N. CUST, made an earnest appeal for Eurasians as well as Europeans; he somewhat surprised the audience by saying that the time is coming when the English must leave India.

Lord REAY said he agreed with most that had been said, but he could not concur with Dr. Cust as to leaving India. He could see no reason to expect this, if the English would act in India on Christian principles. In reference to the object of the meeting, his Lordship said he had himself benefited by the operations of the Society, having sat with pleasure and profit under its evangelists. If our countrymen are to be saved from the danger of utter lapse, we must send the Word of God to them, and it must be by such means as the Society employs. Eurasians must be cared for as well as Europeans. His Lordship spoke of the reflex influence of the operations on the natives, and on the work of missions. He asked all to help heartily in this matter, which was of importance to our fellow countrymen in India, to the heathen, and to the Churches at home, who would eventually reap the benefit of these operations.

Anglo-Saxons in India.

NEGLECTED ENGLISH AND EURASIAN PROTESTANT BOYS AND GIRLS.

REV. T. CRAVEN, missionary of the American Methodist Episcopal Church, urges the need for an Evangelical Christian School Society, to promote religious education and influence among European and Eurasian children. He writes:—These are largely neglected on the part of English Missionary Societies. True, the Church of England has under her wing schools for this class in many stations. They are supported by fees and grants in aid. The boarding and tuition fee is generally beyond what a European in a very subordinate place can afford to pay. His children have, therefore, to go without an education: no, hardly so, for the Roman Catholic Church, alive to the importance of caring for the young, immediately solicits their attendance in its schools. Thus, in the convents and schools now planted in a majority of the Hill stations, as well as in the large number of their Plain schools, are hundreds of English and Eurasian Protestant boys and girls.

With the advent to India of William Taylor—now Bishop Taylor, of Africa—the Methodist Episcopal Church of America commenced to give prominent attention to this work. This Society has schools in Bangalore, in Poona, in Calcutta, Cawnpore, Mussoorie, and Naini Tal. The American Presbyterian Church has a very flourishing school for girls in Mussoorie. Indeed, this school has a unique prestige, it being necessary to make application months before the opening of the school. Speaking generally, the schools, especially the girls' schools, are self-supporting. The boys' schools are not so, in some parts of the country. They never would be, did the schools do for all European boys in India what we think they should do. Take the schools of the Methodist Episcopal Church. The policy which this Society (now under the care of Bishop Thoburn) wishes to work is, an education for every English boy and girl in India, and every Eurasian boy and girl—whether fees can or cannot be paid by the boys' parents or guardians. Several of these schools have the cost reduced to a minimum.

THE IMPORTANCE OF THE WORK

is the special subject to which the well-wishers of missions in India should look. It is unworthy of us, who are taught to care for each other, to leave the unfortunate offspring of our race to the tender mercies of Asiatic sympathy. We know what that is, and we know that the majority of Europeans are as indifferent out in India as the rajahs and nawabs to the sufferings of a poor European waif. I visited a large city last winter, and in a walk found a Scotchman, three bright boys, and their native mother, in a most abject condition, living under a grass roof, closed in on three sides. A three-legged chair, no table, and but one native bedstead that would not bring sixpence if sold, was the furniture. This family is a type of many more I knew during my fourteen years of life in Lucknow. They are found in every city. Sinners! Yes, sin's marks were too evident, but are *we* also to visit the sins of parents upon the children? Our work is to *rescue* those fine boys, save those dear little English girls from the loose morality which marks the self-righteous portion of the English community. Two girls were saved the other day. Father and mother, besotted with drink—both English, he of good birth—died from that dreadful drunkard's disease. A good Samaritan passed by and began to look round for a school for the children. Said that noble evangelical Churchman to me: "The fees of our schools are so high, that there is not enough of the fund to which the father subscribed to warrant us in beginning to pay such high fees." One of the girls' schools of the American Church was applied to, and within its healthy atmosphere those girls found one who will patiently but firmly do as much as a lady can in leading them out of the bad ways of untruthfulness and deception into which they had fallen. Vice in the European youth of India is startling, engendered as it is by foul-minded "ayahs" and "bearers"—maid and male servants. There is

NO END TO THE INSTANCES OF GOOD

being done when the chances are given. It is with the people of England to say how much of this rescue work is to be done.

The work on behalf of European boys and girls has a twofold mission side to it. In the first place:—It removes a certain great hindrance to the Hindoos accepting the Gospel. The Hindoos of good family look well to their kindred; take up the children of deceased relatives, and care for them. When they see we do not do the same, it is not difficult to imagine what they think of us. But when European youth grow to be conspicuously immoral in their lives, and are *the* loafers of the bazaar and the opium den, then imagine the ideas of the natives touching our religion. In another respect this care of our European and Eurasian youth is to affect mission work of all Gospel Christians. Anti-Christ is powerfully at work in India. The Church, the Sacraments, Mary, Saints—everybody before Christ. To-day the Roman Catholic Church is bending all her energies, spending her strength and means, in erecting and maintaining schools for the European and Eurasian boys and girls. These abound everywhere. Here and there may be a fugitive effort among natives; but the work which marks the

BROAD STATESMANSHIP OF THE HIERACHY,

and the matured plans, the persistent effort, patiently abiding for a time, but then suddenly securing the aimed-at goal, is their effort to secure the European youth domiciled in India. Twenty years of observation in India has led me to this conclusion. The duty of the Protestant Church is to advance and to conserve the English and Eurasian as much as the native population. And we conserve only so far as we see in white and black—in the Anglo-Saxon blood as well as the Asiatic, Hindoo and Mohammedan—the objects of our solicitous care.

DR. BARNARDO'S HOMES.

ANNIVERSARY MEETING AT ALBERT HALL.

MAGNIFICENT! That is the only appropriate word for the unique and memorable spectacle of which the Royal Albert Hall was the scene on the evening of Wednesday last week. Dr. Barnardo's institutions are now a very big affair, while in their variety of operation they reflect, in microcosm, the whole round of the activities of the Christian Church throughout the world. At his annual gatherings, hitherto convened in Exeter Hall, Dr. Barnardo has always illustrated the proverb that whatever is worth doing at all is worth doing well. This year, we may say, he fairly excelled himself. It was a somewhat bold and hazardous venture to move so far westward as Kensington-gore, and to a building where an Exeter Hall crowd might almost be stowed away in a corner. But his faith and bravery have received the justification of success.

CRIPPLE JENNY.

Those who have seen this most splendid of London's auditoriums on a great night, such as the "benefit" of a popular tenor, or prima donna, will not need to have the scene described; for those who have not, a pen picture would not amount to much. The sight that met the eye at the "benefit" to Dr. Barnardo's Homes lacked the glitter, and gaud, and colour of fashionable West-end society; but it had something instead that was far more pleasing and impressive to the true lover and student of human kind. It needed all the space of the great orchestra to accommodate the youthful choir of 1300 boys and girls, which Mr. Joseph Proudman swayed at will with his magic baton. In grouping and colouring they afforded a perfect picture. One section of the girls was arrayed in delicate pink, and another in blue, while a smaller section between wore garments of spotless white. Ranged behind them, on the sloping upper tiers of both sides, were the boys in trim sailor attire. A cluster of older singers flanked the organ on each side, and immediately in front of the organist's seat was the Boys' Band, in scarlet-edged uniform. As the noble Chairman well remarked, the choir had the heavy end of the evening's work; they provided a rich feast, both for eye and ear. A large portion of the area was taken up with a red-carpeted platform, which played a very important part in the proceedings of the evening. Arena, amphitheatre, boxes, balcony, and gallery were all well filled with eager spectators, who must have felt themselves more than rewarded for their journey so far beyond the usual limits of the May-meeting zone.

Punctually at six o'clock, the MARQUIS of LORNE, heir to all the broad lands of the dukedom of Argyll, took his place in the chair. Near by him sat Lord and Lady Kinnaird, Dr. Barnardo, Rev. C. H. Spurgeon, Canon Girdlestone, Canon Fleming, Canon Barker, Sir Arthur Blackwood, and a number of other well-known gentlemen, friends of the work. Some singing from the children admirably done, and accompanied by Mr. Proudman's usual telling spectacular effects, introduced the lengthy programme. Then the clear measured voice of Canon Girdlestone was heard in earnest prayer for the institutions and their inmates; in thanksgiving for every boy and girl rescued from misery, homelessness, poverty, and infamy; and in specially fervid petition for "him who is the centre and spring of this great work, and who has carried it on through evil and good report up to the present day." The Canon did not forget to pray that the cause of the truth and of the neglected children might prevail, and that present difficulties might lead to better legislation on their behalf.

THE CHAIRMAN'S ADDRESS,

which followed, was modelled somewhat after the style of the deliverances by the late Lord Cairns, when he filled the presidential seat on successive occasions; and set forth some of the outstanding figures of the past year's progress. Lord Lorne facetiously compared himself to the first batter in a cricket eleven, who is only supposed to hold his willow straight for a given number of "overs"; his duty was simply to put straightly some figures which in this case, he said, were almost as eloquent as the charming voices of the children behind him. These figures told of the wonderful progress that had been made by the institutions since he last presided at Dr. Barnardo's anniversary five years ago. The income of the Homes has during that period risen from £60,000 to £106,000. The number of children who has then been dealt with was 8000; now it has mounted up to nearly 16,000. In 1889 there had been a marked increase in the operations all round, and the number of beneficiaries in residence at the various homes at the end of the year was 3259. The great point which Lord Lorne sought to emphasise was that during the twenty-four years in

BABY GOING TO BED.

which Dr. Barnardo has been busy at this work of rescue and reclamation, *no really destitute child* has ever been refused admission. His Lordship also spoke very hopefully and cordially of the Emigration department. As a former Governor-General of Canada, of course he could tell from ample experience of the great advantages that await these transplanted waifs and strays in the fair and fertile Dominion across the sea. More than four thousand lads and lasses have already been sent to Canada, and everyone must join sincerely in the noble Chairman's expressed wish that many times the number may find healthy and happy homes in that part of Greater Britain, under the sheltering ægis of these institutions. The Marquis, who had journeyed post haste from Scotland in order to be in his place at the meeting, closed his remarks by an earnest appeal to the public for a liberal support of the work.

The "Song of the Fire Brigade" was rendered by the children with extraordinary dash and swing; and the realism of the performance

TAILORING.

was heightened by the loud tolling of the alarum and the jingle of sleigh bells in imitation of the rush of the fire-engine through the streets. An *encore* was demanded and given. When the audience had shaken itself together after this bit of pictorial music, it settled down for

THE DIRECTOR'S STATEMENT.

He judiciously asked his hearers to take the Report as read; and simply recited with due emphasis four of the chief figures referred to by the Chairman. Dr. Barnardo went on to say that he often wished he could transport all the good people in the West of London to his beloved East, where he would show them his boys and girls. People believe in what they see; and so he had resolved to-night to bring some of his young people to the West and let them be seen. Now we began to guess at the uses to which the Doctor was going to put the huge platform in the centre of the floor of the Hall. But the audience could not beforehand have imagined the series of delightful and dramatic surprises that were in store for them. We must attempt, very briefly, the impossible task of depicting in cold type these "divers illustrations" as they were termed in the programme—which, by the way, was in itself a work of art.

"Here we are among you," said the Director, "but we must continue our industrious habits. We have no leisured folk in the East-end. We work hard, and we are not happy unless we are at it. I am going to show you some of my boys at work." No sooner said than done. In a twinkling a group of youths hurried down the gangway from the extreme end of the Hall, uncovered five mysterious looking erections on the platform, and, almost before you could turn your head, were working away, as if for dear life, at their respective trades. In one corner, a little batch of shoemakers were repairing certain battered "understandings." In another,

CLUB EXERCISE.

several tailors had squatted, and were making the needles fly, and the lap-goose fulfil its impressive function. At a third corner, saw, hammer, and chisel, were making the arched roof resound. In a fourth corner, a group of artisans were busy at some occupation which we did not catch, as our attention was arrested by the stalwart lads in the centre, who were chopping and "fixing up" some of those bundles of firewood so dear to the heart of the belated housemaid. A few moments of this industrious clatter sufficed to show how the thing is done. At a signal from Dr. Barnardo's whistle, operations were suddenly stayed; the working gear and appurtenances of the young tradesmen were gathered up, and the extemporised workshops vanished from the scene almost as quickly as they had sprung into being.

A TRADE PROCESSION.

"As there is no room for all our lads to do their work before you, I will ask a larger number to pass round in something like a procession, in order that you may really know how we are employed when we are at home. We will show you representatives of fifteen different callings that are taught in our various institutions." On they came, each section of the line of march carrying with it certain of the operative insignia of its trade, in the following order:—Matmakers, harnessmakers, printers, blacksmiths, wheelwrights, tinsmiths, engineers, bakers, carpenters, brushmakers, tailors, bootmakers, wood-choppers, aërated-water-makers, and packing-case makers. After perambulating the platform, so that everybody might have a good view, they retired in double-quick style.

"You will not suppose that all our children are so healthy and strong as these. We receive cripples, and those affected with many other incurable complaints. In fact our Homes are a great pool of Bethesda, with forty porches, and where the waters are always being troubled. Sixty-six crippled boys were admitted last year. Some of them will pay you a visit." Amid the eager expectant interest of the great throng there limped and hobbled slowly down the gangway, on to the platform, a touching little procession of lads, becrutched, and deformed. Marching up the dais to the front, in perfect rank and time, they halted and saluted the Director with "Good evening, sir." Retracing their way they cheerily repeated the salute to the audience, and anon passed out of sight. We could not help observing that many of the audience at this point seemed to find it necessary to call their handkerchiefs into requisition; perchance there was a more or less furtive tear that needed to be brushed away.

After some explanatory words from the master of ceremonies, there came into view a still more pathetic procession of feeble, helpless weans, mostly being led or carried in the tender arms of nurses. One lad trundled himself along on a low carriage. They looked a sorrowful little company, and we could well understand the force of the Director's remark that they were "compassed round by ill, and all the music of their lives is dumb." He added that these waifs, so handicapped in the race of life, are "At Home" in Stepney Causeway on Tuesdays, from 3 to 5.30 p.m., and visitors would receive a hearty welcome, as well as a cup of tea. One of this sad and strange company, "little Jacob" to wit, blind from his birth, had the honour of being introduced to the Chairman, Mr. Spurgeon, and Lord and Lady Kinnaird. "The little fellow," said Dr. Barnardo, "though dwelling in darkness, is as happy as possible."

We know we are recklessly overstepping our space, and yet we must reserve a little to tell how we were next favoured with a small detachment of the "Babies' Brigade," who, to the number of a hundred, hold high revels at their Castle, near Hawkhurst, in Kent. A most engaging lot of cherubs they were, and one chubby, self-possessed little fellow, who wandered within arm's length of the reporters' table, ran the imminent risk of being feloniously appropriated on the spot. The crescendo in the scale of interest had been visibly growing, and

THE CLIMAX WAS CERTAINLY REACHED

when a little boy and girl were brought forward, as nearly as possible in the condition in which they were rescued from a poverty-stricken den in Spitalfields a couple of days before. Poor mites, they looked a trifle scared at being introduced into so much light and warmth and admiring attention. They had been washed, we suppose, but their clothing was very ragged and scant, their features pinched, and their faces very pallid and wan. When Dr. Barnardo had selected two little beauties from the choir, one in pink, and another in white—the former rescued only a year ago—and set them side by side with the two fresh arrivals from the slums, the cumulative argument was complete, and we felt that any further "illustrations" of this harrowing kind would only be an anti-climax. Putting one hand on the ragged girl, a mere bundle of rags and bones, and another hand on the angel "harmony in white," Dr. Barnardo drew them together, and said, with a tremolo in his voice, "Why should not this one be like this? By God's help she shall." And the ringing cheers of the great throng came as an answering "Amen!"

This very realistic, but singularly effective and appropriate chapter in the proceedings did not end till we had surveyed with gratified interest a band of youths soon to start for Manitoba.

TRAMP, TRAMP, TRAMP, THEY CAME

dressed in true backwoods-man's attire, looking fit for anything, and having in them the making of sturdy, industrious, trustworthy citizens of the great and growing North-West. Probably we shall hear some day that from among them have come mayors of cities yet unborn, and leaders of their fellows in all that is manly and good.

Dr. Barnardo's closing message, when the young emigrants had retired, was to this effect, "We have no money in hand. We rely on the goodness of God, and of his servants whose hearts are touched to send us help." Then he gave place to the little girls from Ilford, who took the platform, and went through a series of very graceful and pretty calisthenic evolutions. Judging from the appearance of the girls, the drill and other training received has not only given them abounding health, but an intelligence of demeanour and promptitude of habit that must stand them in good stead in the years to come. The same remarks apply to the boys from Leopold House, who went through some very exciting exercises in vaulting, and also had musical drill. Both girls and boys were greatly cheered by the audience, who seemed to extract special enjoyment from the pleasing spectacle.

It is high time to come to the speaking. First of all there was

MR. SPURGEON'S SPEECH.

The Tabernacle pastor ascended the rostrum with difficulty, and his looks certainly did not belie the words in which he referred to his own physical weakness. I am very much afraid, he said, that I shall not make you all hear, but I will do my best. This thing speaks for itself; it needs no voice of mine. What a grand work it is. I feel as ill as I can be, and the sight of what I have seen has taken out of me what little strength I had. However, I would rather stand here in dumb show than be absent. (Having read a resolution, pledging the meeting to liberal sympathy, and practical support of the work of the Homes, he continued:) You must support it. You dare not do otherwise. I feel glad you have paid for your admission, and that there is to be a collection. It reminds me of a notice given at a small Orphanage, where the minister said: "Friends who come to dinner must bring their own refreshments, and not eat the orphans." You have had a grand treat, and it will not be at the expense of these children. And now you have to give as liberally as ever you can. There is nothing like bringing this work directly before you. Many of us do not understand the poverty of the poor; we have not seen it. We do not know what rescue work is; we have not been in it. But when it comes before us in this way, our sympathies are moved, and we feel we will do the utmost we can. These children belong to you. You would not mind taking any of them home. I do not say to any mother here that

THE HIGHLAND PIPERS.

they are as handsome as her own children; but I really think they are. The girls have lovely faces. When I think of what they would have been, I can but praise the grace of God which has already made a manifest change in their outward appearance. I do not, of course, mean saving grace, but the grace which lifts from the dunghill and brings out the better part of human nature. Oh, to what can nature rot! Leave it to itself, and what corruption, what putridity may come to manhood! Take it, train it, renew it, save it, and what is there nearer to God than ransomed manhood! You are bound not to allow the rottenness; you are bound to do your best to rescue and to save.

BEGGARS AND "SOFT TOMMIES."

I wish we all realised our kinship with each other: our kinship with the poor and needy. There was an accident in Shoreditch one day: men gathered round a place in the street where the earth had fallen in, and one man stood smoking his pipe, looking on. A woman came up in a hurry and whispered something to him; in a moment he was all activity and energy; he was down there in his shirt sleeves. What had the woman said? "Jack, that is your brother down there." Ah, that made all the difference. If we understood that these are our children—our brothers and sisters, could we stand back from helping them? Per- you say, "What can I do?" Very likely you can do very little to help the poor; that is a difficult thing; we may do harm where we try to do good. I know a man—I know him better than I know anybody else—who used to help almost every applicant. At last he had a note from the police to tell him that they had discovered a book which was lent out to beggars. It contained a list of first, second, and third-class people to be begged of; and there was besides a little select company called "Soft Tommies." The police said they did not suppose the gentleman wished to figure for ever as a "Soft Tommy." It was myself, I am sorry to say; and I found out that in trying to do good I had done harm, and made a soft Tommy of myself. Well, I had rather be that than ever grow hard towards the poor and needy. Yet it is not everybody who can do this work. There is no other man in this place that can do what Dr. Barnardo has done. If there be such another man, he is guilty in not doing it. If any one of you have such gifts of organisation and management as he has, there is room for you. He will not reckon you a rival; and, if he does, it does not matter; it is a holy rivalry; go in for it.

But the bulk of us must be content to have a leader, and I think we shall go far before we find a better one than

THE HERO OF THE EVENING,

Dr. Barnardo. You little know the trouble he has—the care which hangs upon him. I have prayed with him in the hour of trouble, and I know. I have a fellow feeling with him. I have 500 children; but I have not the trouble he has with 3500. And I cannot say that I am penniless; I have not had to say that for many a year. I therefore feel we ought to help him, to help him largely, and to help him now. There are gentlemen here who have large amounts of money—more than they know what to do with. They will probably go and put it into limited liability companies, which is much the same as dropping it down a street grating. Instead of taking shares, especially in breweries, I recommend them to take shares in Barnardo & Company. Children like these yield to training, but it is hard work. Do you know, some of the boys are men while they are boys. The Doctor could tell you some stories of how precocious boys become. Like the man in Texas, who had got 20,000 acres. Somebody said: "You must have begun life early to have acquired so much." "Yes," he said, "I began life as soon as I was born." And these boys do the same. They are little men while they are children, and sometimes very difficult to manage. You would not like to hear all that street boys say. They say a great many things that other people would never say; mostly things that other people never ought to say. They are quick of apprehension, full of fun, full of vigour, full of determination. It needs great wisdom to manage even one boy. What sort of a boy is yours at home? Of course, he is admirable, for he is like his father. But I have no doubt you have got your handful to bring him up. What would you do with a hundred? Would you like to try? You would like it to be a very short week, if you attempted it. Think of dealing with thousands year after year. Dr. Barnardo must have a very heavy time of it. Let us relieve him of other cares. He has enough to do in looking after the internal management of the concern; let us relieve him of the care of looking after the money.

SEND IN THAT £100,000.

What an evening it would be if a Mr. Peabody would do that. Is he here? If he is, let him "shell out"; let other Peabodys do the same.

If we do not do our utmost, what will become of us? If you have read your histories, you have heard of a bell, a cart, and a cry in the middle of the night: "Bring out your dead; bring out your dead." It is the plague of London, and they are dying—tens of thousands in a day. There is a window there, with a light in it. There is a man up in that window. He was taken with the plague, sick near to dying. He found a remedy; he took the medicine; he is well. He is sitting up there this still night, hearing the cry of the dead-cart man. Has he told out the remedy? Never. Has he employed the physician to administer it? Never. And there he sits. Bring a rope, and let us hang him; he is a murderer. Not that he kills; but he does not save. You know the Gospel, the way of salvation. If you do not make it known to your utmost ability, I charge you with soul-murder. I hope I speak not to one who will be found guilty of the crime. I feel as if I could stand here and weep and break my heart for joy of what I have seen. But there is a dark side to it. What must the misery of London be! Shall we meet to denounce institutions that exist? Shall we meet to cry against the sorrows of poverty? I think there is a better way. "Master, master," said John, "the cows are in the wheat!" "How did they get there?" "The cows are in the wheat!" "How did they get there?" "Master, never mind how they got there; let's turn them out." So, to-night we will have no theories about what ought to be, but will not be. The cows are in the wheat; let's turn them out. You can do so in your measure by filling up the promissory papers that Dr. Barnardo has given you. Take these few words, that have cost me very much. How gladly I would stand up for this Institution, if I had the physical and mental strength, but I have neither. I have done my best; do yours.

CANON FLEMING'S WORDS.

were as hearty as they could be. We are not here, he said, to vindicate or defend these institutions. Under the blessing of God, their vindication and their defence are before us all to-night, in the faces and the voices of these children, and in the wonders we have seen upon this platform, as illustrations of this Christ-like work. The Canon went on to speak of the needs of the children whom Dr. Barnardo seeks to save. Our children, he observed, have been guarded and hedged about with all that is meant by the sweet and tender word HOME, and it is their own fault if they go wrong. If the boys, and especially the young men, of England to-day continue to indulge in betting, gambling, drinking, and vice, they are courting their own destruction. But the children whom we see here to-night, and thousands more like them, have been cast into the sea of life, either to sink or swim. Such children might almost turn round and say to God, and to their parents, if they knew them: "Why have you ever brought us into being?" Yet it is God who has sent them here, and He never forgets them. It is He who has put them into our hands that we might rescue them from their rags and misery and filth, and train them to be jewels in the crown of our Redeemer. We must recognise that childhood is the best time to lay hold of this fallen human nature of ours, before it becomes hardened by actual contact with evil. As a nation, we are bound to suffer if our children are neglected. Our hope for our country and for these children is in the Gospel of Christ; all reformation, all rescue work must be in connection with Christian education, based on the old Bible. When we look at some of the prevailing evils of the day, we are almost paralysed, and ask where the thing is to end, and how we are to stop it. We must all be animated to take some part in such great efforts as this. The Divine grace of Christ is so strong that no evil in this world can withstand it. If our Lord and Master were here as He was once upon the earth, He would pity these children; He would bless them; He would save them. He says to us in the words of the Book that never changes with the times, but which, thank God, is always changing the times: "It is not the will of your Father which is in heaven that one of these little ones should perish."

Mr. WILLIAM FOWLER, the treasurer of the Homes, made an urgent appeal for financial help. Then Mrs. MARY DAVIES sang with great feeling and pathos the song of "The Little Match Girl." The collection was made thereafter, while the band of piper boys strutted up and down the platform, and skirled with might and main. Prizes were given to 140 "old boys and girls" who had kept their situations for certain periods with credit and satisfaction. This agreeable function, gracefully performed by Lady Kinnaird, was a source of no little interest; a soldier and a postman came in for a large share of the applause. Lord Kinnaird and Sir Arthur Blackwood had further weighty words to say on behalf of the Homes, the latter making special reference to the legal proceedings that had been taken against Dr. Barnardo in order to rob the Institution of some of its inmates. In a supplementary statement Dr. Barnardo said that nearly 150 lads were leaving for Canada on the 20th of this month, and their transport money (£10 each) had yet to be provided. The collection and promises handed in, realised about £1850. The last song was sung, the benediction pronounced, and when a verse of the National Anthem had been rendered, the great audience bustled out of the hall, carrying with them the memories and impressions of a four hours' feast.

In connection with the emigration party above referred to, who were to leave Liverpool yesterday (Thursday), for their new country, two farewell meetings took place on Monday last, at the Aldersgate Y.M.C.A. Noonday Prayer Meeting, and in the evening at the Edinburgh Castle. At the Y.M.C.A. Mr. Paton took the chair, and the emigrants were commended to God in prayer by Mr. R. C. Morgan, Mr. Cook, and other friends. Dr. Barnardo supplied a number of interesting details concerning the party and his emigration work generally. Of the 142 boys and lads who composed this group, it appeared that no fewer than 77 were rescued in the first instance from lives of absolute homelessness and destitution upon the streets. The demand in Canada for such lads, it was mentioned, was enormous, and any number could be placed out in highly desirable situations. Dr. Barnardo stated that there was no more effective method of dealing with a pressing phase of the social questions of to-day, than an extended system of wisely planned, well organised, carefully followed up emigration. It was stated at the close that only thirteen boys of the whole number had as yet been paid for, and thus £1161 were still required in order to dispatch this party to Canada, free of cost to the general funds of the Institution.

For the Young.

A TALK ABOUT YOKES.*

A LADY had once to carry a very heavy bag to the railway station. She could not find anyone to carry it for her, so she was obliged to take it herself. It was such a heavy burden that every now and then she had to put it down for a few minutes to rest, and then take it up again. But there are some burdens which people cannot put down when they want to. Poor slaves in Africa have often had to carry a great forked stick, with the forked part fastened round their necks, and the other part reaching to the ground. This was to prevent them running away. They could not move quickly with this heavy burden, and they could not get rid of it, because it was fastened upon them by cruel men. We call such a burden, fastened round the neck, and resting on it, a *yoke*. How would you like to wear such a yoke?

There are men and women, and boys and girls, who think themselves free, and yet really wear yokes—heavy ones—which often make them unhappy. There was a girl once who was always getting into trouble. She had kind parents, and a happy home; but she had a yoke round her neck—it was *a very bad temper*. A little thing would put her in a passion, and then she said naughty words and did naughty things, and afterwards she was very miserable. She tried to conquer her temper, but it stuck fast to her. She could not get rid of the yoke. Is there any other yoke besides bad temper? *Selfishness* is another heavy yoke; *a careless tongue* is another; *idle habits* make another. There are many different kinds, but they are all part of one terrible yoke—the YOKE OF SIN.

Is there any way of getting rid of such a yoke? Perhaps some of you know the way. There were some Englishmen once in Africa who met a number of poor slaves wearing heavy yokes. When the cruel masters who had put them on saw the Englishmen, they were frightened, and made off, and the Englishmen set those poor slaves free. We cannot set one another free from the yoke of sin, but there is One who can do it. The Lord Jesus came down from heaven to "give liberty to the captives"—to set us free from the yoke of sin. There is a beautiful promise in Nahum i. 13: "I will break his yoke from off thee, and will burst thy bonds in sunder."

But what had the Lord Jesus to do first in order to break the yoke? He had to die for our sins. When He hung upon the dreadful cross, and cried, "It is finished!" the power of the great enemy, Satan, was broken, and now none of us *need* keep the yoke of sin pressing on our necks. If you will come to Jesus, the Saviour, He will break the yoke for you. That little girl with the bad temper found it so. She knew very little about Jesus, but one day when she was very miserable because of her temper, she asked God to help her. And by and by He showed her how He had sent his dear Son to die for her, and to break off the yoke. She learned to know the Lord Jesus, and she became *free;* the yoke was gone.

Perhaps some of you are thinking: "I have not a bad temper or a careless tongue; there is no yoke resting on *me*." There are some yokes which you may get so accustomed to that you hardly know how heavily they weigh. One of these is the yoke of *conceit* and *self-righteousness*. You do not want to get rid of that; you do not want to think that you are a poor sinner in the sight of God; you do not want to think that your conduct is ever ugly in the sight of man. That is because of the *yoke*. But you will never know what true happiness is till you get rid of that yoke. It presses you down to the earth, so that you miss the blessings God is holding out to you from above. But Jesus is able to break that yoke too. Do not be content to wear it any longer; come to Jesus, and He will set you free.

We read more than once in the Bible about "a yoke of oxen" (see 1 Sam. vi.; 1 Kings xix. 19). What does that mean? Two oxen yoked together by a piece of wood placed on their necks, so that they must both go the same way and work together. But they do not wear the yoke always. When is it put on? When there is ploughing to be done. When the work is finished the yoke is taken off. Is this yoke painful? It need not be, though I daresay the oxen are very glad when the yoke comes off, just as *you* are glad when school is over, or when your work is done. But there is a yoke which is so delightful that no one who has really borne it and felt it ever wants to get rid of it! What did the Lord Jesus say about a yoke? "Take my yoke upon you...for my yoke is easy, and my burden is light."

Who puts the yoke on the neck of the oxen, or the harness on the horses? Either the master puts it there, or it is done for the master. It is done because he desires it; the animals bear it because they are *subject* to him. He rules them. To bear the yoke of Christ means to be subject to Him: to let Him rule over you. Some people try to rule their own hearts and lives, but that rule never makes anyone happy. Christ is the good King, who makes his subjects happy. The animals which bear the yoke of men are very useful to him; they do his work. And to bear the yoke of Christ is to *do his work*. Remember what a "yoke of oxen" means—*two*. A yoke is *companionship*. Sometimes it seems as if the servants of Christ were left alone. There is a boy at school who has taken the yoke of Christ upon him, and he cannot find one school-fellow who has done the same; he feels lonely. There is a girl who loves Christ, and is trying to serve Him. But her sisters do not love Him; so she feels lonely. Paul once felt lonely, too. He had come to a great city to work for Jesus, and many people in Corinth were very angry and tried to stop his work, and to hurt him. But one night the Lord stood by him, and said, "I am with thee." And then he was no longer afraid or lonely. Again, he was shut up in prison chained to a soldier, and no friend near to speak a kind word to him. But in the silent night again he saw the Lord Jesus standing by him, and heard Him say, "Be of good cheer." But was Jesus only with him just then? Do you not remember what He had said to his disciples before He went back to heaven, "Lo, I am with you alway"? And we read at the end of Mark's Gospel that when they went forth to preach in the name of Jesus they had "the Lord working with them." Here is the one Companion who never leaves his friends. If you have taken his yoke upon you, He is with you. You need not be lonely if you can look up to Him. Though you cannot see Him with your bodily eyes, your heart shall see Him and feel Him if you will only believe that He is near, and that his word is true, "I will never leave thee, nor forsake thee" (Heb. xiii. 5).

Remember the three things that are meant by taking and bearing the yoke of Christ—*being ruled by Jesus; serving Jesus; having Jesus with you.* Is that not an easy, light, and blessed yoke to bear? It will never press heavily on you, but you may lay all your weight upon it, and rest in it, and rejoice in it.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 22, Gen. xxiv. 17—32; Mon., June 23, Gen. xxiv. 33—49; Tues., June 24, Gen. xxiv. 50—67; Wed., June 25, Gen. xxvi. 17—33; Thurs., June 26, Gen. xxvii. 1—14; Fri., June 27, Gen. xxvii. 15—29; Sat., June 28, Gen. xxvii. 30—40.

*This "talk" is the substance of two specimen addresses appearing in Miss Sarah G. Stock's new book: WINDOWS; or, Suggestions for Addresses and Lessons on Scripture Emblems. 1s. 6d. *Sunday School Union.* The volume will be of great service to Sunday-school teachers. Having studied the numerous models given in the book, they will be equipped for truth-displaying work, such as God will undoubtedly bless. The matter is always good, and the arrangement excellent.

CHILDREN'S SPECIAL SERVICE MISSION.—A very successful three days' mission to children has been held at Ramsgate, conducted by Mr. W. R. Moore and Dr. Carlass, of London. There were two large gatherings on the sands. A garden meeting for young ladies was well attended. In all thirteen meetings were held; great interest was awakened, and many will have cause to thank God for sending his servants to Ramsgate. Mr. Sayer has lately held two missions at Upminster, Essex, and at St. John's Wood.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Llanberis, to June 23; Mr. H. Hutchinson, Emmanuel Church, West Brixton, to June 22. Mr. J. S. Tyler, Morecambe, to June 20. Rev. W. S. Standen, Bird's Nest, Dublin, to June 25. Mr. H. L. Corry de Candole and Mr. R. Callender, St. Barnabas' Church-room, Holloway, June 21—27. Mr. T. Lewes Sayer, Harecourt Chapel, Canonbury, June 22.

SPITALFIELDS GOSPEL MISSION.

MY DEAR BROTHER,—Will you allow me to remind all friends interested that since the autumn of 1883, when, owing to my thorough breakdown of health, I had to leave London, the Mission has been under the direction of Mr. James Sharpless, of 14, Sidney-square, E.

The lease of the premises having now nearly expired, we have not felt it right to incur the responsibility of an application for a renewal, the rent and taxes being so heavy. Consequently the work, in future, will be carried on by Mr. Sharpless under different conditions. His purpose is to devote himself more largely to a most important phase of Christian effort, viz., to carry the Gospel immediately to the people in their homes, lodging-houses, &c. This, doubtless, may be a more unobtrusive kind of work, but of its vital import and need I am fully assured. My long-loved fellow labourer, Mr. Sharpless, is, from many years' experience, eminently fitted for this kind of Christian labour—his heart is in it, he has just the needed gift, and the very poor receive him gladly.
—Yours faithfully,

WILLIAM JOSEPH LEWIS.

Swanmore-road, Ryde, Isle of Wight.

ABBEY-STREET SUNDAY AND RAGGED SCHOOL, BETHNAL-GREEN.—During its forty-ninth year this undertaking was greatly blessed. A promising work is done among the young men and women. The Sunday attendances of children averaged 1374 last year. We are glad to see that the little ones are encouraged to sympathise with mission work abroad. The needs of their own immediate locality are not allowed to render them oblivious of India's darkness, for the Zenana Mission Band has for three years been supporting a normal school for girls in Lucknow, at a cost of £30 per annum. The Mission and Institute have many well-approved adjuncts, all owing their existence to a love begotten of the love of Christ. The hon. superintendent is Mr. B. Wire, 50, King Edward-road, Hackney.

THE METROPOLITAN TABERNACLE BIBLE FLOWER MISSION, during last year, distributed 20,958 bouquets, a decrease of 2678 upon the preceding twelve months. In addition to visitation at the homes of the people, five workhouses and two infirmaries have been regularly supplied. As a rule, Roman Catholics refuse flowers and text cards, as well as books and tracts; but one of the workers of the Mission mentions a case in which, after a little hesitation, a leaflet containing an extract from a Spurgeon sermon was accepted by a Romanist; and since then the person has always been ready to take whatever has been given. Clearly some Papists labour under a delusion as to the motive and nature of the kindly attentions bestowed upon them by Christian workers. We trust that during the present year, this unpretending little agency will not be forgotten by those who can supply flowers for distribution. Hampers should be sent (carriage paid) in time to arrive in London by ten o'clock on Wednesday morning, and be addressed, "The Secretary, Bible Flower Mission, Metropolitan Tabernacle, Newington Butts, London."

China's Greatest Curse.

A FEW days ago, I was present as a spectator at a large meeting of native Christians in this capital, called together under the auspices of the Prohibition of Opium Society of Peking. In the course of the proceedings there arose in the body of the mission chapel a Chinese Christian, whose venerable appearance indicated that he was nearing the close of his earthly warfare. In earnest tones he suggested that the followers of Christ in Peking should issue a call to Christians of other countries to humiliation and prayer, on account of the traffic in opium which curses beyond description the people of his native land.

"The heart knoweth his own bitterness." Christians in western lands, either through ignorance, thoughtlessness, or consciences seared by listening to the unsanctified judgments of the world, may think lightly of the opium traffic; but it is no light matter to the Lord's people who have been gathered out of heathenism in China. There is no variation in their estimate of this devouring abomination. Everywhere the attitude of Chinese Christians towards the opium habit and traffic, is one of firm and uncompromising condemnation.

Not only does the Chinese Christian have to bear the taunt of having adopted the religion of "the foreign devils who are making China into a hell by their opium"; but he has also the bitterness of seeing the little Christian Church decimated by the infernal drug. Whole families sometimes go back into heathenism under its influence. In other cases the wife and mother alone remains true, widowed and childless, while her husband and sons are yet alive, more bereaved than if she had buried them. In some instances, the womanhood of the deserted wife is further outraged by having to witness her fallen husband's marriage with another. A month since, at a meeting of the Christian Women's Anti-Opium and Temperance Union of Tien-tsin, the proceedings were broken with sobs and crying, as the Christian wives and mothers recited their experiences of the ravages of the opium fiend.

Is God deaf to the wails of sorrow and double bereavement that continually arise from his people in China? Has He suddenly changed his attributes and forsaken them? Verily, no! Who will say that humiliation and prayer are not needed in Great Britain and India, together with fruits meet for repentance?

In a conversation with some missionaries at Peking upon converted opium smokers, one of the missionaries mentioned a case, at which another missionary remarked, "It is only safe to talk about such reformations when the persons are dead." Converted opium smokers justly call forth rejoicing both here and on missionary platforms in Great Britain, but in such instances it is necessary to rejoice with fear and trembling. In the English mail steamship that brought me to China (unhappily, along with 1500 large chests of opium from India), was Rev. J. Macgowan, of Amoy, returning with his family to the scene of his nearly thirty years' labours; and also six other missionaries. In Mr. Macgowan's recently published missionary book, "Christ or Confucius, which?" he narrates the deeply interesting story of a converted opium smoker, who is now one of the principal native preachers in the Amoy mission. He says: "The man is a miracle to me, and yet I never think of him without a dread feeling of anxiety that I cannot control. Is he really for ever free from that awful opium? For thirty-four years it held him in its grip. It controlled his life, and destroyed his manhood, and absorbed his will so completely that he had no thought of resisting it. Has it, indeed, given up its mastery over him? It would seem so, and yet some of its roots may still be embedded far down in his nature, and some day, in a moment of weakness or temptation, these may again assert their power, and he may once more fall under the awful and mysterious fascination with which opium charms its victims. My hope that this may not happen is entirely in the grace of God. No power of will, no selfish thought of life, no human affections will save him. Nothing short of Divine power can keep him a free man."

Can we be surprised, then, at the depth of feeling in the native churches upon this monster evil? That Chinese Christians desire a war of extermination against opium is illustrated by the pledge of their Prohibition of Opium Society at Peking and elsewhere.

Such indications of the intensity of feeling among Christian converts in China should be as the voice of God to their brethren in Great Britain, that, while they send the Gospel, they will insist upon the poisonous deluge of British opium being stopped at its Indian source. Let not the streams of salvation and damnation, of blessing and cursing, flow any longer together into China, while the latter might be speedily ended, under the blessing of God, by a supreme effort on the part of his Church in the lands of the guilty aggressor.

The evils which Great Britain has inflicted upon China by the opium traffic are too immeasurable to allow of adequate compensation being offered. The victims of wholesale massacre are beyond compensation. If it is too late for the British nation to do an act of justice in this respect, it is not too late for it to act righteously in the present, and thus perhaps avert the judgment which the crimes of Britain towards China richly warrant and deserve.

It is presumption to pray for a revival of religion in China, if by our silence we still connive at the destruction of her people. "To obey is better than sacrifice." Nothing will do so much to prepare the way of the Lord in this many-millioned land as humiliation, prayer, and action in Great Britain to destroy China's greatest curse.

ALFRED S. DYER.

Peking, April 14.

Pledge of the Prohibition of Opium Society of Peking.

ENGLISH TRANSLATION.

I promise to be faithful to this pledge of membership until death, and I pledge myself to adhere to the five subjoined specifications:—

1.—I will not eat nor smoke opium.

2.—I will not cultivate nor assist others in the cultivation of the poppy.

3.—I will not buy nor sell, neither will I assist others in buying or selling the drug.

4.—I will, with all my heart and strength, use every righteous method to destroy the vice and injury of opium taking.

5.—I will exhort others to do likewise.

戒大煙會

入會單約

第 號應許終生守約入會人

一 不食不飲不吸鴉片

二 不栽種罌粟花亦不幫人收種

三 不買賣亦不幫人買賣

四 盡心盡力用諸善法除滅鴉片之害

五 勸人亦如是

年 歲係 人

光緒 年 月 日

戒大煙會公具

MR. HENRY THORNE is giving stirring and impressive addresses at the Polytechnic, Regent-street, on Sundays: in the afternoon to young men, and in the evening to a mixed throng. No speaker on this platform has shown a greater combination of Biblical knowledge, evangelistic zeal, and varied powers of style and illustration. He will be at the Polytechnic on the remaining Sundays of the month.

LEAGUE OF KINDNESS.—Miss E. T. Young, Petersfield-lodge, Cambridge, desires to know if any of our readers will undertake to distribute leaflets on the League of Kindness among children at the different watering-places during the summer. The object of the League is to help the poor to obtain suitable clothing at a nominal price, and also to bring a little sunshine into the children's lives in some of the poorer parishes of South London.

MR. JAMES DUPE,

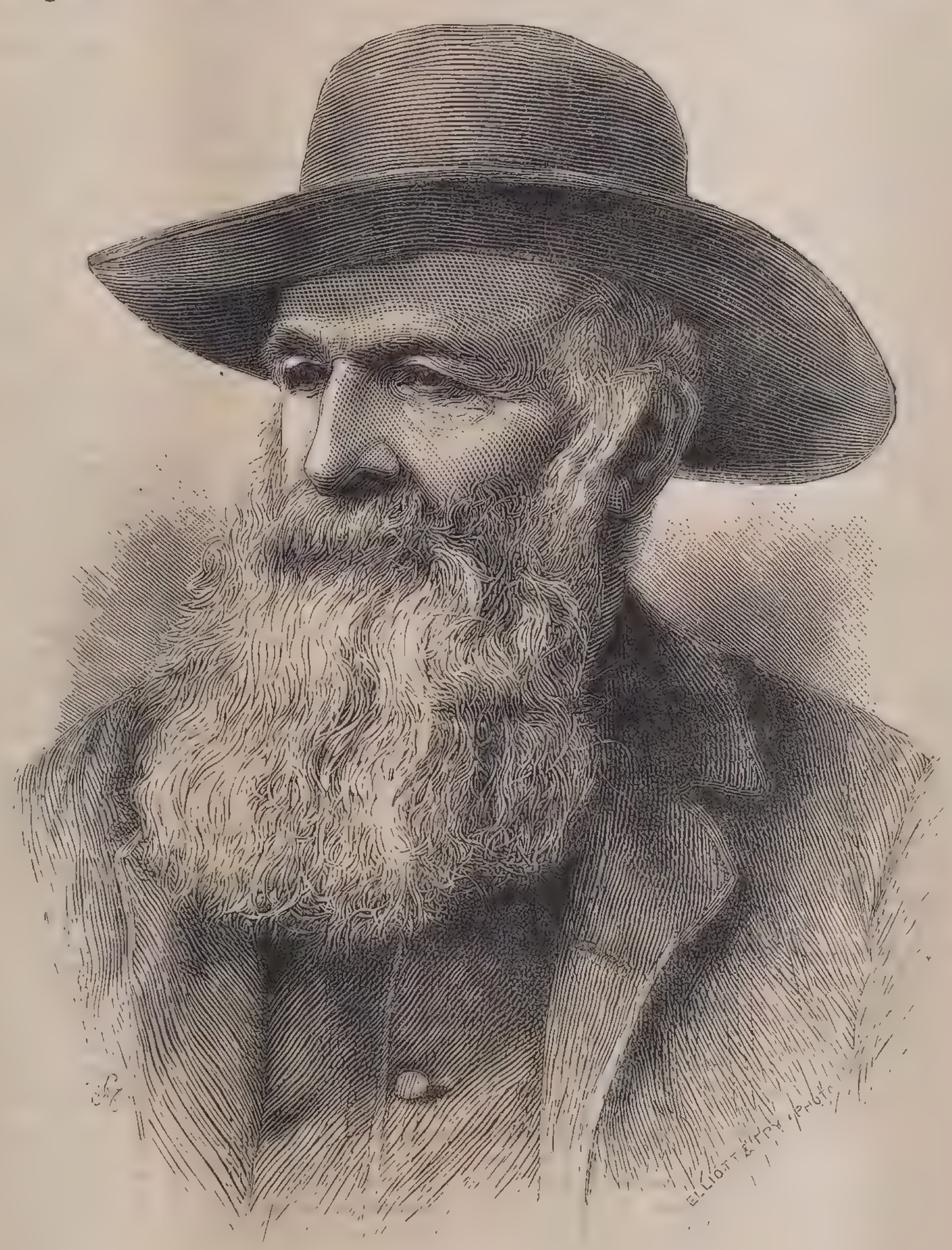
Open-air Evangelist, Nottingham.

THE analogies between the kingdoms of the physical and the spiritual world are many and wonderful. One of the most striking of these is the variety that marks both. God is not the author of monotony in nature or in grace. He produces multiplied types that are perfectly distinct; yet each ministers to the common pleasure and the common good. There is an almost measureless contrast between Paul the Apostle, greatest Christian metaphysician that the world has produced, and the young convert whose whole scheme of logic is contained in the phrase, "I'm so glad I'm saved." But there is as much room for both in the Church of God, as there is in the realm of nature for the cedar tree and the hyssop plant that groweth on the wall

The good brother whose portrait we furnish to-day would make a poor show in any competition for the honours of senior wranglership; but his life illustrates the possession of a power that has never yet sprung from the accumulated wisdom of all the schools, ancient and modern. Mr. JAMES DUPE is now well advanced in years. For nearly half a century he has been a whole-hearted and successful evangelist among the common people throughout the Midlands, from which he hails.

Our friend came of a lowly stock, so far as worldly position goes. At the age of five he began to work for his daily bread, so that his scholastic privileges were not excessive. In the course of his life he has known pretty well the meaning of "hard times"; he began to take lessons in that school very early. He also went to Sunday-school, but he was too restless to take kindly to its needful restraints. He would rather have been somewhere else, testing his skill with hook and line. He tells how on one occasion, when about thirteen years old, he gave his Sunday teacher "a receipt" for some ill-merited discipline, with the result that he was turned out. The Quakers in Nottingham, where he lived, tried their hand with him at a Sunday morning class, and he showed his gratitude, in part, by trying to sell the Testament with which he was provided. He got into queer company, which did not discourage his natural leanings towards the stolen delights of unlawful fishing and other forms of poaching. Indeed, he confesses that he was not averse to witnessing a prize fight. He figured in various escapades, of which we have not space to speak particularly.

Like many others, he entered the bonds of matrimony without much thought as to its responsibilities. So we are prepared to hear that now and again there was "no bread in the house." Of course he and his wife and child "must have summat," if they were not to starve. Therefore, he would resort to poaching, which is a risky as well as an illegal pastime. On one occasion he and a chum were caught in a severe thunderstorm. His friend got scared, and betook himself to some sort of praying, but Jim Dupe was hardened enough to laugh at the terror of his companion. Yet his *nonchalance* must have been more simulated than real; for when they found shelter at a house where the inmates invited them in, with a "God bless you," he tells how "summat seemed to speak to me and say, You are all right now, for you are among God's people." The folks were talking of going to hear a preacher thirteen miles off. He was greatly struck with that, for his inward monitor told him that he would not care to go as many yards. The Spirit was striving with him, and he mentally vowed that if God would spare him he would turn over a new leaf.



(*From a photograph by Messrs Elliott & Fry*, 55, *Baker-street, W.*)

About this time, on returning from one of his absences from home, he found that his wife had got converted. He yielded, though reluctantly, to her pressing invitation to go to chapel. What he saw and heard disturbed him exceedingly, and somehow that night he could not enjoy his supper beer. The Testament was brought into requisition, and he heard a voice that seemed to say: "If you will give up your evil ways and turn to Me, I will pardon you." The responsive thought was: "Lord, don't save me all at once, or my old companions will laugh at me. Save me by bits, and I will try to do better." He did not want to give up poaching, though he knew it was wrong, and he thought to compromise the matter with God by promising to go to chapel every Sunday night. The struggle went on for a time. One day he found himself in the taproom, and the inward voice said: "You are here, are you?" He said he would go twice to chapel on Sunday and make up for it! At last he came to the parting of the ways. One morning his wife told him to go and get his breakfast; he said he did not want any. She understood the situation, and replied: "Why, Jim, I believe the Lord has pardoned your sins." "Hallelujah, so do I." In some autobiographical addresses in the East of London last summer, Mr. Dupe expressed the matter thus: "At ten minutes past six o'clock on the morning of May 27 forty-one years ago, God, for Christ's sake, pardoned my sins." It would be well if all who bear the name of Christian could speak in terms of equal assurance; though they might not be able to describe with such mathematical precision the beginning of the life of faith in the soul.

We have lingered somewhat over these early experiences of Mr. Dupe, in order to illustrate the spiritual conflict that is going on all the time in many human hearts, and to encourage the faith of workers among those who are seemingly the most hardened and indifferent.

Mr. Dupe showed the reality of his conversion by choosing for himself new companions, and by letting the light that had been implanted in his soul shine out for the good of others. His voice was soon heard singing the songs of Zion in the streets. The jeers of his former mates fell harmlessly on him, for he had the panoply of a new-found joy. He began to study the Scriptures,

with much prayer to God for understanding and enlightenment. He tells a story of an encounter he had with an ecclesiastic who seemed to think his zeal was outrunning his ability. This cold-hearted critic told him that he had no talent for singing; he would have to wait for that till he went to heaven. "If I have only half a talent I mean to use it." "You have not got a quarter of a talent for singing." "Well, I'll use the bit I have got." "But you haven't even got a bit." "Then I'll sing till I have a bit." Surely in these unanswerable answers the young disciple showed that he was taught of God.

He was not without his trials of faith, however. Work got scarce, and he and his family had again to feel the pinch of want. He took this trouble to the Lord in prayer: "O Lord, you see I have got no work, and my wife and two children have nothing to eat. My old mates want me to go out again poaching, but I don't want to go." To the glory of God's grace, he tells how a friend came in, and provided them with supper; and how, from that day to this, he and his have never been without a meal. Occupation was found, though it was not always exactly what he liked, but he was able to "clear his way." Meanwhile, his street preaching and singing went on, though they were not without incidents unpleasant to the flesh. Buckets of water, however, did not suffice to cool his ardour; nor did the taunt that he would not go out to preach if he were not well paid for it. To that sneer he gave the happy retort that, of a truth, he was well paid, and God was the Paymaster. Richard Weaver went to Nottingham to help, and the theatre was packed full of those who came to hear. A second visit of Richard, with the services in a chapel, was also blessed. Finally Mr. Dupe settled down into an out-of-doors evangelist, and to that ancient and honourable calling he has remained faithful. We could tell of many encounters he has had, in his favourite cathedral—the market place—with loud-mouthed infidels, with pertinacious noisy showmen, with officious officials, and with self-satisfied magistrates. His tact, pluck, perseverance, and unfailing good humour carried him through all his troubles from interested opposers, and he was generally left in quiet and triumphant possession of the field.

He prospered in his business, and during a holiday visit to the East of London he met John Hambleton and Harry Moorhouse, both of whom have preceded him to the "land of pure delight." Mr. Hambleton went down to Nottingham and started his evangelist brother in Bible-selling, as he has started and helped many another worker at both ends of the world. Mr. Dupe took to the business of Bible colporteur at fairs and in country villages. In his own amusing way he tells of one occasion when he competed with two showmen at a fair for the attention and patronage of the crowd. They went at it pell-mell for seven long hours; at the end of this fair spell of work the showmen sat down and looked at Mr. Dupe, and declared they would never oppose him any more. Leeds, Sheffield, Chesterfield, Lincoln, and other places were visited, and many strange experiences were met with; but he was true to his commission, and God was manifestly on his side. He would not argue with infidels; he regarded it as "casting pearls before swine." He believed rather in praying down their opposition. He pitied them as those who were blind, and who could not discern spiritual things, till their eyes were anointed with the eye-salve of conviction. Among his acquaintances was "Old Bendigo," or rather the new Bendigo, the whilom pugilist. He used to read the Bible to him in his declining days, and found that God is indeed no respecter of persons.

Mr. Dupe is now close upon the threescore and ten, but he is still hale and hearty and active. His business is largely transferred to his family, but he continues to conduct meetings in the Nottingham market place, which are attended by great multitudes. At various periods of his evangelistic life he has helped well-known workers in this field of Christian effort. We may mention one never-to-be-forgotten name, that of the veteran Rev. James Caughey, to whom so many on both sides of the Atlantic are indebted for spiritual renewal, and who was, we believe, the human instrument in Mr. Dupe's conversion.

It is not improbable that his ancestors were of Huguenot descent, as the name seems a corruption of one well known in France. However that may be, he is certainly a signal proof of the converting and sanctifying grace of God, and we wish for him many years yet of active faithful service.

"FRIEDENHEIM"—A HOME of PEACE

IT is nearly five years since the small Home, "Friedenheim," 133, Mildmay-road, N., was opened to receive homeless, hopeless sufferers, whose cases are too serious for admission into hospitals, or who have been obliged to quit such institutions to make room for patients who may derive benefit from medical treatment. The object has been to soothe the last days of sufferers, and to lead them to contemplate the great change before them. God has signally blessed the efforts that have been put forth, and there is good reason to believe that all was well with most of those who have passed away within its walls.

The Home is a small private house, with accommodation for ten patients. Since November, 1885, some 134 have been received. Of these a few have left partially restored, or desiring to die "at home," however miserable their homes might be; sixty have died in the Home; and at present the inmates number nine. Nursing in such depressing circumstances could not have been carried on for such a lengthened period except for the strength given by the arm that never fails. On the other hand, the joy of pointing the sick ones to the great Physician, and seeing them accept Him as the Healer of their souls, has greatly encouraged those engaged in this service.

Larger and more suitable premises are an urgent need. The expense of management would be less in proportion, for with better and separate rooms it might be advisable to have some paying patients, which would help the funds. Miss Davidson, the superintendent, will gladly meet or correspond with any whose hearts are stirred to assist.

MEDICAL PRAYER UNION.

THE annual Conference of this Union was held at Exeter Hall on June 13. The discussion for the evening was, "The Past and Future of Evangelisation among Medical Students." This was introduced by the junior secretary, Mr. W. McAdam Eccles, who read a paper giving a brief sketch of the history of the Union, especially in its relation to definite evangelistic work among the medical students of London. After reviewing with some detail the Gospel mission held last November, at which a large number from different hospitals in London were present, and many received blessing, he introduced some proposals in answer to the question, "How are the results of the Mission and the general evangelistic work to be maintained, and their effects increased?" He dwelt especially on the necessity there was for all Christian men in each hospital to be examples by their lives, and bearers of the message of God by their mouths to their fellow students. He also considered at some length the question of inter-hospital meetings.

A hearty discussion followed. Most of those present were decidedly of opinion that if such meetings were arranged and carried out, there would be much good done. We would ask the prayers of all interested in medical students for the work of the Union during the coming winter.

FRENCH IN LONDON.

THE Mission to the French in London, in connection with the French Reformed Evangelical Church, Bayswater, seems to meet with the sympathy of all who are intimate with its operations. It is not possible to conceive a more thorough work, and no one could desire more excellent agencies; all of them, directly or indirectly, are aimed at the eternal salvation of the French population of London.

On Monday afternoon last, the twenty-eighth anniversary was celebrated by a meeting held, by permission of Mr. and Mrs. Greer, on the lawn of Grove House, Regent's Park. Sir Risdon Bennett presided, and the proceedings were very hearty. Several of the speakers used the two languages, and it was well they did, for the audience included a number of persons who, although Londoners, were almost as exclusively French in habit of life as the quiet residents of suburban Paris. The pastor, M. Du Pontet de La Harpe, presented a brief summary of the work done—spiritual, educational, and medical. The many benevolent organisations have been in vigorous operation during the year, and, as French Protestants all over the world write to M. Du Pontet when they desire information on matters associated with London, an immense correspondence has had to be kept up. With regret it was announced that the balance-sheet of the Governess' Home, as well as the general work, showed a deficit, the total liabilities of the Mission amounting to about £400.

Brief addresses were delivered by Revs. Dr. Angus, Newman Hall, Dr. L. B. White, and J. J. Coxhead; M. le Docteur Parrot, Professor J. H. Gladstone, M. T. B. Couve (Bordeaux), and Mr. A. C. P. Coote. The importance of the work was recognised by all, as well as the devotion and wisdom of the director. The Metropolis was shown to be a veritable microcosm, presenting opportunities for preaching the Gospel to nearly "all nations." In this work, the Mission has long had a worthy part, and on that ground it was cordially commended to the sympathy and support of British Christians.

London Evangelists needing seasonable change may have it, with delightful work thrown in, at Banbury, with its hundreds of surrounding villages and hamlets. Efficient workers, with good credentials, may, on writing to Mr. D. Newell, 3, Merton-street, Banbury, learn details of a prosposal whereby their co-operation will be materially facilitated.

A MISSION IN CHELSEA.

DEAR SIR,—Your readers will doubtless be interested to learn that a remarkable blessing has appeared to rest upon the great Tent Mission, which we have been permitted to hold during the last eighteen days, for the districts of South Kensington and Chelsea combined. We have held services daily for children, which have been conducted chiefly by Mr. H. Hutchinson, of the Children's Special Service Mission, and have been attended on weekdays by several hundreds, while on Sunday afternoons the tent has been thronged by (I suppose) at least 3000 children. The results are considered to be most encouraging.

On the three Saturday evenings we have had Gospel temperance addresses, delivered by Mr. J. Horrocks, of the National Temperance League. These have been attendances of peculiar power, combining Gospel truth with pleadings for total abstinence, and the pledges taken have been very numerous.

But the chief burden of the work has naturally fallen upon Mr. Geo. Clarke, central Missioner, who has each day (except Saturdays) conducted two meetings in the tent, a Bible-reading in the afternoon, and an evangelistic service at night. At the former of these we began with a few hundreds, but, on closing, with the great tent well-nigh filled.

The attendance in the afternoons has of course been chiefly ladies and gentlemen who have time at their command, and the tokens of blessing have been very great. Large numbers of Christians are speaking already of a zeal that has been quickened, and of a love that has been deepened, through these "Bible Talks," which it has been a privilege to attend. In the evenings our tent, which holds 2000, was almost full on the first Sunday night; and on Sunday last, though we divided the meeting into two, and held one for women at 5.45 p.m., and another for men at 8.15 p.m., in the former case the tent could not accommodate the numbers who eagerly flocked to hear God's servant; and in the latter we saw one of the grandest sights that I think I have ever seen at a mission, as there were, I believe, fully 1800 men listening, with a devoutness and awe that was really remarkable, to the bold spiritual speech that was offered to them; while a neighbouring hall, which holds 300, was filled with women who had sought admission to the tent, and who were there addressed as "an overflow."

This day we hold our thanksgiving services, and ask for contributions for our expenses, which have of course been very heavy. I would invite your readers to join us in heartfelt thanks to God, for the grand results which seem to have flowed already from this effort, and to offer at least one earnest prayer to the Lord that He will greatly increase these results hereafter, and give us a tenfold blessing beyond all we have seen. A Nonconformist minister said to me on Sunday night, at the close of the men's meeting, "I have never in my life seen anything, the far reaching consequences of which should be so great, as of this most remarkable and solemn gathering."

"Praise God, from whom all blessings flow."

I am, yours faithfully,

H. W. WEBB-PEPLOE.

25, *Onslow-gardens, S.W., June* 17.

UNION HALL MISSION.—The thirtieth annual report of this Mission gives a brief account of evangelistic labour among the poor of London and suburbs. Those who wish to have a true idea of the extent and character of the work should secure a copy of the report from Mr. Robert Bilkes, Abergeldie, Greenhill-park, Harlesden, N.W. Out-door labour has in several districts been attended with much blessing; but, while considerable vigour of effort has been shown on all hands, it has been necessary, through lack of funds, to relinquish the Chiswick station. Like many other good undertakings, this grows out of proportion to the income of financial sustenance.

MR. ARNOT'S AFRICAN MISSION.

A COMMUNICATION from Mr. F. S. Arnot, published in *Echoes of Service* for June, reports the receipt, at Kwangelula, Bihé, of cheering letters from Messrs. Swan & Faulkner, who are carrying on the work in Garenganze country. A Portuguese expedition, under Captain Cushero, had arrived in Bihé with thirty soldiers, bound for the Barotse country, causing quite a sensation. Mr. Arnot says:—

"The chief of Bihé at once, it is said, decided upon attacking the intruders as well as our little company and the Americans. Senhor Porto heard of the intended onslaught, and started for Ekovonga, the capital, at once, and succeeded so far in allaying the chief's fears. The old gentleman then visited the American mission stations, and also us here at Kwangelula, saying that matters were settled, only he hoped that we would be careful to recognise the native chief. We answered that we had no other thought. Two days later, however, a letter arrived from Senhor Porto, asking me to go over at once, so that I might accompany him and the Portuguese captain to the capital. At first I thought of going, then decided not to go, not caring to be mixed up with political affairs. I said I would prefer accompanying Senhor Porto only, or to go alone.

"I told the natives that we knew nothing of the intentions of the Portuguese; they might dread them because they had swords in their belts, but as for us they could not dread our presence in the country, as our sword was *the Book*. Men, I said, feared men, but they were no men if they feared grasshoppers. This message was taken up to the chief of Utulumba, who sent over to the capital (Bihé) two envoys, who discussed the matter, the chief of Utulumba distinctly taking our side. The Bihé chief, it seems, replied that we would be let off on payment of a mule to him as tribute, but the Utulumba chief refused to allow this request to reach our ears, and called to his assistance the chief of Chisende, a large district close by. He came over on Saturday, and made quite a demonstration in our favour (he knew me years ago), saying emphatically that our mules on no account were to be interfered with. We gave him some cloth, and a copy of John's Gospel, which he said his Portuguese interpreter would read to him. On Lord's Day a smaller chief, Silumbu, arrived with his company, and a fine sheep as a present. He said he had come on Lord's Day because he not only wanted to declare his friendship, but also wished to hear us tell again, to him and his people, the Gospel story, which we had preached in his village some four weeks before, when nearly all our party walked several miles (across the Kunji river) to his town and addressed about 200 people. We had a most interesting time, and the old man left, thanking us most heartily."

A more recent letter from Mr. Arnot, dated April 8, says:—"A crisis has passed over Bihé, ending in the suicide of Senhor Porto, and the flight of the Portuguese representative. All is quiet with us, however."

THE SERVANTS' MISSION.—For twenty-three years this work has been carried on in the West-end of London, with results of a very cheering character. The Christian Servants' Association includes among its members some devoted servants of Christ. During the year, 210 different men were received into the Men's Home, 14, Sloane-terrace, Chelsea; and 180 women temporarily accommodated in the Women's Home, 162, Warwick-street, Pimlico. The total abstinence cause still prospers; while staying in the Homes, servants not only learn lessons in temperance, but are instructed in the way of salvation. The report says, "God has seen fit to remove still more of our old subscribers, yet our hope is that others will be led to fill up the many gaps that have occurred."

INTOLERANCE IN IRELAND.

REV. T. B. ROBERTSON, with his wife, held an open-air meeting at Ennis on Saturday afternoon, May 31. They sang hymns, and Mr. Robertson interspersed the singing with words of explanation and exhortation. The meeting passed off very quietly, until the people saw the visitors were Protestants. They then began abusive and obscene language, accompanied by the throwing of filth and stones. A bucket of water was thrown; Mr. and Mrs. Robertson were covered with filth and struck with the stones. They were more than an hour in the street, but during the latter part of the time could not be heard for the yelling of the mob. The insane hatred manifested knew no bounds.

It is sad to have to state the part that the Protestants of Ennis have played in this affair. The following extract from *The Clare Journal* will speak for itself:—

> At the meeting of the Select Vestry of the parish of Drumcliffe held to-day, a resolution was unanimously passed strongly condemning the action of a neighbouring clergyman in coming into the parish, and trying to disturb the harmony which has existed amongst the members of the different denominations in Ennis, and drawing the attention of the Bishop of the diocese thereto. Those present were Rev. J. H. Griffith (rector), Rev. C. McDowell (curate), John W. Scott, J.P., H. Faircloth, J. Hill, J. H. Harvey, and Pierce O'Brien, J.P.

On the Thursday following another instance was given of the terrible intolerance of Popery, and the deep-rooted hatred of the Romanist priests to God and his truth. It was reported that the rev. gentleman was going to preach that day after the second mass in his own parish of Newmarket. It was freely stated in the village, and believed by Romanists and Protestants, that he would be killed if he attempted it. Those men who attended first mass were ordered to remain for the second mass, and to take part in the expected slaughter. The priests had instructed the people to prevent the preaching at any cost; which, to these ignorant people, meant licence to carry their wicked purposes to the bitter end.

When Mr. Robertson went into the village at the appointed time, the street was full with an expectant crowd. The police were present and so were two magistrates. One of the magistrates told him that he would not be permitted to preach; that if he did so he would be forcibly removed from the village, and the police were present for this purpose. He also assured the rev. gentleman that the people were determined to kill him if he dared to preach. As a matter of fact, he had not expressed any intention of doing so that day; but the experience is sufficient to show that there is no people so hostile to the Gospel as the ordinary Irish Romanist, and that the most difficult and dangerous mission field in the world is only three or four hours from the English shores.—*Communicated.*

In *The Times* of Monday a similar outrage is reported from Arklow, where the rector, his curate, and the Methodist minister held an open service on Sunday morning. Stones were thrown and two of the ministers were struck, besides having to listen to the violent abuse of the rabble. The report states that the services are to be continued, whatever the risk may be.

WOOD GREEEN.—A good work is being carried on in this North London suburb by the "Welcome Mission," Acacia-road. This is a mission to the working classes conducted by working men. The Sunday services are well attended by the people from the surrounding district, and the Sunday-school and Band of Hope exert good influence among the children. Cheering results of the work have been witnessed in many directions. The annual meeting was recently held in the Gospel Hall, and stimulating addresses delivered by several friends.

Gathered Gold.

CHRIST *for* us is all our righteousness before a holy God; Christ *in* us is all our strength in an unholy world.—*Robert McCheyne.*

O what is wealth, he said, but strength to bless,
And raise the wretched from his wretchedness.
And who can smile that hears another sigh,
And, with the power to comfort him, pass by!
And who can sit within his glowing rooms
And hear without the hurricane that booms
Adown the gulfs of black and dreary woe,
And, knowing, be as they who do not know!

Wade Robinson.

God will not always chide, but He will always love: his anger endureth but for a moment, his mercy is from everlasting to everlasting.—*Rev. J. Smith.*

"To know the Lord." That is a bold aim for my finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find out God, it is by following Him.

Dr. Matheson.

O England, England!...if...thou return to thy old abominations before used under Papistry, then assuredly, O England, thou shalt be plagued and brought to desolation.—JOHN KNOX (*spoken at Amersham, Bucks*, 1553).

"WHAT THE SHEPHERDS FOUND."

"Feeding their sheep, they found the Lamb of God,
The Lamb without a blemish or a stain,
The altar Lamb, the Lamb of sacrifice,
The Lamb from everlasting ages slain.

"Feeding their sheep, they found the Shepherd Good,
Who gave his life a ransom for the sheep;
The Shepherd who in love his scattered flock
Came down from heaven to gather and to keep.

"Feeding their sheep, they found the fold of heaven,
Which whoso enters shall go out no more;
The living water there, the pastures green,
The soft fresh air of the celestial shore."

The late Dr. Horatius Bonar.

God will always take the best time to hand out mercies to his people: there is no mercy so ripe, so beautiful, as that which He gives in his own time. Though God delays thee, yet be silent, for there is no possibility of taking a mercy out of God's hand till the mercy be ripe for us, and we ripe for the mercy.

Rev. Thomas Brooks.

A BEAUTIFUL CONTRAST.

The literal reading of the first and second verses of Ps. xix. may be thus given:—

The heavens are *telling* the glory of God,
The firmament *displaying* the work of his hands;
Day unto day *welleth forth* speech,
Night unto night *breatheth out* knowledge.

The overflowing fulness with which day unto day pours forth divine instruction, and the gentle whisperings of the silent night, are contrasted.—*Henry Craik.*

An industrial workshop has been opened at the East-end for about twenty tailoresses, who are to have work direct from the factory, and are to receive three-fourths of the sum paid for it, instead of less than half, which at present is doled out by the sweater.

The evils connected with the insurance of children's lives are dealt with in a Bill introduced into the House of Lords by the Bishop of Peterborough. A more stringent limit is to be placed on the amount of the sum for which an insurance may be effected for a child.

Letter to the Editor.

THE DODS AND BRUCE CASES.

SIR,—I was astonished to see your Edinburgh correspondent, in the issue of June 6, describe the decisions in the Free Assembly in the above cases as "satisfactory." I can assure you they are regarded as the very opposite by a very large number of Free Church members, and this feeling is by no means confined, as you seem to suppose, to the more northern parishes, but is shared in by very many in the south as well.

That your readers may understand the questions at issue, let me state very shortly the position of matters. Dr. Dods was accused of stating in various of his writings:—

(1) That a man may be a Christian although he does not believe in the divinity of the Lord Jesus Christ—and this is said not of a novice, as the man whom Dr. Dods describes in connection with the assertion is one far advanced in the Christian life.

(2) That a man may be a Christian although he does not believe in the resurrection of Christ. Dr. Dods believes in both of these facts himself.

(3) He holds that it is a matter of comparative indifference whether a man believes in Christ's death as an atoning sacrifice for sin, or simply as an exhibition of Divine love.

(4) He denies that the Bible is free from errors as originally given, but says distinctly that there are "errors" and "inaccuracies" in its pages, and that "immoralities" are "allowed, commended, and even commanded" in the Old Testament. This theory of inspiration is utterly different from that hitherto believed in the Free Church, or set forth in the Confession of Faith.

Dr. Bruce has published a book, entitled "The Kingdom of God," and, as it is rather the scope of the book than particular statements which is regarded as objectionable, it is more difficult to tabulate concisely the charges brought against him, even although his divergence from the truth is regarded as greater than that of Dr. Dods. In this volume he deals only with the first three Gospels, and gives as a reason for omitting the fourth that "Their reports are more indisputably Apostolic in their ultimate source, and, to all appearance, much less influenced by reflection on the part of the writers." With regard to the three Gospels with which he deals, he has great doubts if what we possess are the writings as they came from the hand of the supposed writers, and, even with regard to those parts which he is inclined to regard as Apostolic, he represents them, and especially Luke, as taking liberties which any honest man must regard as utterly unwarrantable, changing the words of Christ to suit his own ideas of what is right, putting on glosses to soften down expressions which he (Luke) regards as too harsh, and in this way representing the Apostles as guided, not by the Holy Spirit, but by their own ideas of right and wrong. Indeed the whole book, by its irreverence, conveys the most painful feeling to any mind which has been in the habit of regarding these Gospels as part of God's Word.

The attention of the College Committee in Edinburgh (whose province it is to deal with such matters) was drawn to these opinions principally by a large meeting of office bearers of the Church held in Glasgow. They (the College Committee) investigated the matter, and in a special report which they presented to the Assembly, whilst severely condemning the two Professors for indiscretion, say that they do not consider that what has been brought against them affords ground for further dealings.

When this report came to be considered by the Assembly, a day was set aside for the consideration of the case of each Professor, when motions were submitted which ultimately became the finding of the Assembly, and in which the statement of the College Committee, that there is nothing in the writings of the two Professors to warrant further action, is specially endorsed.

This decision places the Free Church in an entirely new position, and cannot fail to lead to the most fatal results. If the teaching of such doctrines in the past is not to be punished, it cannot be in the future. If professors may teach doctrines which are in the very teeth of what is taught in the Confession of Faith, then any minister may. In other words, such opinions are in the future to be regarded as open questions in the Free Church. "How is the gold become dim, and the most fine gold changed!" What a tremendous fall has this Church had from the pinnacle she formerly occupied.

You seem to think that the fight is now past; but this is not so; it is only commencing. The old moderates of last century held exactly the same false doctrines, and the evangelicalism within the Church was in constant, irreconcilable antagonism to them. You may as well attempt to get oil and water to mix as to hope to reconcile two parties holding these opposite views; it cannot and never will be. I hear that arrangements are already being made to stir the Church on this question throughout the length and breadth of the land. What the end may be God only knows, but duty is ours, and we must wait upon and look to Him who in many a dark and dreary day of trouble in the past has brought his Church into the light, and given the victory. Trusting that in his mercy and grace He may do so again, I remain, yours,

Glasgow, June 10. A FREE CHURCHMAN.

WALTER HAYNE—HERO.

BY WILLIAM LUFF.

An American telegram from Texas gives the outline of the following deed of bravery at the great fire, Spring Palace:—

A SPARK had kindled a burning,
The burning kindled a flame;
Till the gleam of the jewelled fingers
Waved high in a wild acclaim.

The palace blazed like an altar,
And the human victims seemed
To be bound with a spell of horror,
Where the blazing faggots gleamed.

And many the deeds of daring
Performed in that solemn hour,
As the shricks of women and children
Nerved hearts to their highest power.

I sing of only one hero,
The first of that noble train;
The wires have flashed the title
And the doings of Walter Hayne.

With many a living burden,
He passed through the blinding smoke;
Again and again he ventured,
And the chain of the death-fiend broke.

Again and again they cheered him,
As his tireless shoulders bore
The women and little children,
Till his hands had saved a score.

And still he worked at the furnace,
With a blacksmith's sturdy will;
His, only to break the fetters
That were holding the victims still.

It seemed that his work was over,
For his score had grown and grown,
Till a hundred women and children
Were rescued by Hayne alone.

It seemed that the flames were dying,
And Hayne seemed dying too;
For again he had entered the palace,
And awhile was lost to view.

At last, at an upper window
The blackened form appeared;
In his arms was a fainting woman,
And anew the people cheered.

But the flames seemed disappointed,
And followed the hero there,
As if in their last few moments
To revenge their fierce despair.

No ladder was near to save him,
So he leaped with his precious load
And broke the fall of the woman,
By crashing first on the road.

'Twas a fearful leap; and the people
Shuddered to venture nigh,
For his spine and his skull were fractured;
He had only leaped to die.

But the woman lay uninjured,
Her fall his body had borne;
For her he bled in the roadway,
Wounded, lifeless, and torn.

Do you wonder a free subscription
Provides for his loved ones' need?
Do you wonder men raise a pillar
To Walter Hayne's brave deed?

Then, what of my Saviour, Jesus,
Who saves from a burning hell
A multitude none can number?
What glory his praise can tell?

He leaped from the highest heaven,
A world on his mighty breast;
His body was crushed and broken,
That we might be saved and blest.

COOLIES IN THE WEST INDIES.

REV. JAMES RAE, Presbyterian minister, St. George, Grenada, West Indies, writes:—There are many hundreds of coolies, as they are called, living in this nominally Christian land without any effort being made by their employers, or the people among whom they live, to teach them the Gospel. These coolies are in the darkness of Paganism, though there is no scarcity of churches or ministers in the colony. The influence their priests (poor ignorant men they are too) exercise is very great. I do not despair of seeing even these priests brought to the feet of the Saviour.

Our mission to the Indians, the Grenada Coolies' Mission, has already made many converts, and there is now a good congregation composed entirely of Hindus, at Samaritan, in the north end of the island, worshipping in the language of their native land. They are instructed by means of catechists who are able to speak English and Hindi. Two schools have been opened for children. The work, however, suffers from lack of support. The expenditure last year was only £144, but it exceeded the income.

The people of Grenada are, as a rule, either antagonistic to or out of sympathy with our mission work; they are mostly Roman Catholics. We should like to get two more catechists, and build two additional schools, as we have, so far, only touched one part of the island. It is encouraging to know that the preaching of the Gospel of Jesus Christ among the coolies of Grenada is always productive of results. At present there is in the Colony Hospital in St. George a sick Indian, whose name is Cutal, and who was converted through the instrumentality of our Mission. For a time he kept back from a public profession of his faith in Jesus. His mother did not wish to see him a Christian, and for a time he yielded to her wishes. At last, however, he determined publicly to show his faith, and was baptized along with three others. After his baptism the catechist taught him to read and write in Hindi. When he went to the hospital he took his Hindi Testament with him, and, not content with reading it himself, he began to read it to the other Indians, two of whom are Moslems. Now it is his daily practice to gather them together and to speak of Jesus. The Hindus have heard the word gladly. God grant that they too may cast aside their old heathen notions and embrace Jesus as all their salvation and desire.

THE WHITEFIELD MEMORIAL CHURCH.—A large assembly gathered at the City Temple, on Tuesday evening last week, in sympathy with the movement for raising funds to erect the new Whitefield Memorial Church and Toplady Hall, in Tottenham Court-road, for the congregation of which Rev. J. Jackson Wray is pastor. The amount required is estimated at £20,000; towards this sum £5000 have been promised by the congregation, but it has been resolved not to commence building until £8000 have been secured. Mr. Wray pleaded for the maintenance of this centre of influence, for the benefit of the large numbers of young men and women engaged in the City, and the working classes who now crowded the tenement houses. Rev. Hugh Price Hughes warmly supported Mr. Wray's appeal. To allow the site of Whitefield's labours to be given up for warehouses would be disgraceful. Dr. Parker, as an illustration of the changes which time had wrought, mentioned that Dr Philip Doddridge remonstrated with Dr. Isaac Watts for opening a service for George Whitefield; and some young men in a Congregational College in London were deprived of their supper, if not corporeally chastised, for returning at a later hour than the College prescribed, after attending to listen to George Whitefield. Rev. Andrew Mearns and others also spoke, and between seven and eight hundred pounds was subscribed before the close of the meeting.

CENTRAL VIGILANCE ASSOCIATION.

THE annual meeting of the Central Vigilance Society for the Repression of Immorality was held on Friday last, at London House, St. James's-square, S.W. The report, presented by Mr. T. F. MYERS, secretary, gave an idea of the Society's work in several directions. In some measure the fallen are rescued; and, as far as means have allowed, steps have been taken to enforce the law against offenders against public decency. There is deplorable apathy in regard to the matters to which the Society gives its attention; it is hoped, however, that by arousing the public conscience, present laws will be more effectively administered, and defective legislation will be amended. Local committees have been assisted, in the provinces as well as in various parts of the Metropolis, so that the Society's existence has been abundantly justified.

The Earl of MEATH, who presided, expressed himself in cordial sympathy with the work. Mr. S. SMITH, M.P., urged the pressing need for arousing public sentiment on moral questions. Of late years there has been an upward movement in London, but much remains to be done. In Manchester, Glasgow, Sheffield, and other large cities, the police have, in recent years, worked so vigorously that an evil which once disgraced the streets has virtually disappeared from public view, houses for infamous purposes having ceased to exist. The streets of large sections of London are after certain hours practically given over to vice, and the police require the support of all the better portion of the public in their efforts to grapple with the evil. In many cases men are the greatest sinners, and the law ought to be applied to them as well as to women.

Rev. H. W. WEBB-PEPLOE told the story of the origin of the Society seven years ago. From the first a large amount of odium has been heaped upon all concerned, many good people having commiserated him for his action. Yet he could not but regard it as a bounden duty to continue the work so long as the evil exists. Not only is the moral support very scant, but the material assistance only amounted to £380 last year; and what could be done with such a small sum?

Bishop Billing and Lieut-Col. Everitt having spoken, Mr. SYDNEY GEDGE, M.P., dealt with the subject in other bearings. Our laws are more stringent to offences against property than they are to offences against the person, so young men may easily overlook the fact that immorality is a sin against society as well as God. We tell our young men to beware of gambling, but, with apparent force, they argue that there cannot be much that is objectionable in racing, seeing that the House of Commons adjourns over Derby Day! He rejoiced to hear of good policemen speaking words of caution to young girls, and trusted they would also seize opportunities to warn young men of the woes of the downward course. Short addresses were also delivered by Rev. J. F. Kitto and Canon Barker.

LONDON LOCK HOSPITAL AND ASYLUM, Harrow-road, W.—In a booklet entitled, "Upward Steps in Rescue Work," Mr. Algernon C. P. Coote, the secretary of this Institution, shows how, from the very day patients enter the Hospital, efforts are made by the chaplain, the matron, the nurses, and the lady visitors, to induce them to give up the evil and "seek that which is good." There are altogether 140 beds in the Hospital, and 70 in the Asylum. Patients received from Refuges and similar Homes are accommodated in special rescue wards. The Asylum is a Home for the reclamation of those who have fallen. The several "upward steps" are well set out in the booklet, and it is impossible not to admire the spirit and method of the work. Several friends of rescue work bear witness to the value of these institutions, for the maintenance of which about £6000 a year is required; at least £2000 being needed in fresh annual subscriptions.

Y.M.C. ASSOCIATION.

A MEETING of the National Council was held at York on June 6, the forty-sixth anniversary of the founding of the Association. The Lord Mayor entertained the members at the Mansion House. Mr. George Williams presided, and there were present many influential friends.

The report of the executive was of a very encouraging character, especially as regards Ireland. The financial statement showed a deficit of £400, which was subscribed in the room. Amongst other matters of interest submitted to the Council was that of the extension of Young Men's Christian Associations among artisans. The question of the spread of gambling among the young men of the land also engaged much attention.

In the evening a meeting of the friends of the Association was held, when several hearty speeches were delivered, commending the work to the Christian public of the city; these resulted in some substantial gifts to the local work.

BILLINGSGATE CHRISTIAN MISSION.

THE twelfth annual meeting of friends of the Billingsgate Christian Mission was held on Tuesday evening last week in the new Mission premises, which face the Market. Mr. F. A. BEVAN presided, and rejoiced to see in the work promise of widespread spiritual blessing. The toilers in the Market have but few privileges, and are exposed to many temptations. Their great need is the Gospel, and he trusted that many would share the joy of pressing its claims upon them.

Mr. A. WALTERS, hon. sec., made a statement as to the work which is being carried on. The various Gospel services held since the new premises were opened, have been well attended, and the visits of the missionary have met with gratifying appreciation. Mr. Walters was able to add that there had been at least two cases of conversion since the meetings were commenced in the new hall. Mr. W. H. WILLIAMSON, hon. treasurer, intimated that there is still a debt of about £4000 on the building. For the maintenance of the work the co-operation of more friends is sadly required.

Mr. H. W. MAYNARD spoke a few hearty words, being followed by Mr. FINLAY GIBSON, who remarked upon the special character of the work. It entrenches upon no one else's field of labour. The field is a large one, and, with the blessing of God, the Mission will make an impression for good upon Billingsgate and its life. Rev. J. T. WIGNER encouraged the workers to continue as they had begun. If the Lord had not meant to bless, He would not have shown signal mercy to his servants in the past. The speaker rejoiced to notice the growing favour with which such undertakings are now viewed by the churches. A few years ago there was considerable jealousy with regard to outside work; but to-day the necessity for the work is realised, and the churches are glad that devoted Christian people take it up. In conclusion, Mr. Wigner urged the workers to have strong faith in God, as only by that means could they have the much-needed love of Christ to constrain them to acceptable and persevering service.

MR. AND MRS. BLAMIRE have been in England for some weeks. Mr. Blamire's health was not good on arrival, but he soon became seriously ill, and grave fears were entertained as to his condition. To have the best skill and care he was recently removed to a private ward at St. Thomas's Hospital, and we are thankful to learn (says *Echoes of Service*) that there is hope of his restoration; but his system has been much run down from constant overwork.

THE IKWEZI LAMACI MISSION.

In a recent letter Mrs. Aitchison reports the receiving of nine more Griquas into Church fellowship. These people are half-castes, originally from the Hottentot race, who have mixed with Dutch, Germans, French, English, and Kaffirs. Mr. Aitchison has sought them out, and now there is a good congregation in and near Harding. English is becoming more and more the speech of the people, who have put up a building to serve for religious meetings and school purposes. In the latter there are forty scholars, including the chief, who is forty-five years of age, and bright and intelligent.

Mrs. Aitchison writes:—"Near the close of the past year we received an invitation from a chief twenty miles towards the coast, to commence work among the people. It came to us as a great surprise. My husband had a long and interesting conversation with him, and arrangements were made for a fortnightly service to be held in his kraal, and some of the boys are to come here to school until ways and means allow of a school being opened in the tribe. The chief, Mlotywa by name, is a famous "rain-doctor," claiming power to bring or withhold rain. The Government, however, does not allow him to take cattle, or any kind of payment, for the practice of this 'art.' He is something of a spiritualist. His proceedings in reference to mission work are wonderful in the eyes of the surrounding tribes.

"A little before Christmas we had a visit from Brigade-Surgeon Robinson, well known for his zeal and labour for the Master during thirty-one years of army service. In the few years he has been quartered at Maritzburg, he has been a very useful and much-owned worker in the churches. Dr. Robinson took the long and expensive journey here purposely to see something of the native work amongst the heathen tribes, and to gain a personal acquaintance with Ikwezi and neighbourhood. He held meetings daily, visited the out-branches, and conversed with the chiefs and people. His words of warning and comfort were blessed on all hands. There are many inquirers, my husband's class being very promising. We have now four schools to direct and maintain: we need much wisdom and guidance. Pray that our labour may be blessed of God!"

The address of the Mission is Ikwezi Lamaci, near Harding, Alfred county, Natal.

LIVERPOOL SAILORS' HOME, with its dispensary, continues to fill a very important place in the social economy of seafaring men. From the 45th annual report it appears that during last year eighty men of the Argentine Navy made a prolonged stay at the port while their vessel was undergoing repairs. The missionary's interest in them was excited, and he lost no time in acquiring their language, so as to be able to converse with them in regard to life and godliness. As much as £36,000 was received from the men for transmission to their relatives or themselves on arriving home. Efforts made to induce men thus to deposit their money are worthy of all commendation, as they prevent much dissipation and improvidence. The manager and secretary of the Home is Mr. Thomas Haumer.

HACKNEY-ROAD MISSION.—The twentieth annual report of this East-end work is full of interest. The Mission strongly commends itself to public support, inasmuch as those who conduct it, not only give their labour, but contribute of their own means to meet the continual expenses. The agencies are numerous, and all designed to further the cause of Christ. The open-air meetings have been carried on with increased vigour; the Sunday-school is still well attended, and a sphere of encouraging effort; and a grand work is being done in connection with the Band of Hope. The hon. pastor and superintendent is Mr. John Girling, 47, Mildmay-road, N. At present a special effort is being made to re-seat the mission hall. The necessity is unquestioned, and the cause sadly requires new friends.

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"ONE TUN" RAGGED SCHOOLS.

The annual meeting of these schools was held in the girls' schoolroom of the building in Old Pye-street, Westminster, last week. Mr. W. Burdett-Coutts presided, and was accompanied by the Baroness Burdett-Coutts.

The day, night, and Sunday-schools, and all the other agencies, according to the Secretary's report, are in a satisfactory condition. In the course of the evening the recitation of some chapters from the Bible by two classes of boys and girls made it apparent that what had been committed to memory was well understood; no better short test could have been offered of the general intelligence of the children and of the painstaking nature of their religious instruction. Specimens of needlework gave evidence which indicated that the industrial departments also were in a high state of efficiency. The singing was wonderfully correct and expressive.

In a very earnest address, the Hon. and Rev. Stafford Northcote said he could not but feel that the work of the "One Tun" schools was done from a Christian motive, and after the example of our Lord who had commanded his followers not only to preach but to teach the Gospel to the poor. Whatever proficiency might be attained in mere secular knowledge, it was impossible that children could grow up to be Christian men and women unless the wants of their spiritual nature were properly supplied out of the Word of God. He hoped the Institution would receive all the sympathy and support necessary for a continuance of its good work.

The Chairman said that, if the work begun and mainly sustained there by the late Mrs. Barker-Harrison were allowed to perish, he would be inclined to believe that the influence of noble example was dying out in the world. He trusted the work would be continued in even increasing efficiency in memory of its self-denying foundress, who had laboured on inspired by the highest motives, though she was little recognised by the world.

Prizes were distributed by the Baroness Burdett-Coutts to a large number of the children and to former pupils of the schools, who had conducted themselves well in their present situations. Her ladyship spoke a few graceful kindly words of commendation and encouragement to each of the recipients.

Rev. W. Williams and Rev. Andrew Stirling delivered brief addresses. The former stated the willingness of the Church to co-operate by supplying workers, and the latter expressed his belief that ragged schools were as necessary now as ever for the spiritual elevation of the poor.

Late in the evening the Baroness Burdett-Coutts pathetically dwelt on the life and labours of Mrs. Barker-Harrison, whose memory would ever be warmly cherished. She reviewed the nature of the training given in the schools, and considered it calculated to promote happiness in this life and to fit for the life beyond. In concluding, she directed some special words to the very young children, to the older pupils, to the parents of the scholars, and to the teachers and friends of the Institution. Among those who spoke were Mr. Burgess of the Sunday School Union, and Mr. John Kirk of the Ragged School Union.

TWO ABERDEEN PUBLICANS have been fined for supplying drink to a man in a state of intoxication. Hundreds all over the country daily break the law in a similar way, but the police seem conveniently blind.

LORD FRASER, giving judgment in a recent Scotch case, decided that publicans who, under the Early Closing Act (Scotland), were obliged to close at ten, instead of, as formerly, eleven, had no legal claim to any remission of the licence duty.

COMMON LODGING-HOUSES.

On the evening of Tuesday week representatives of the Christian workers among the inmates of the common lodging-houses met in conference at the Memorial Hall, Farringdon-street. General Sir Robert Phayre stated that the main object of the meeting was to initiate a union of the workers, so that the efforts now being made to rescue the forty or fifty thousand persons who live in the common lodging-houses in the Metropolis might be more systematically and adequately conducted. Something more than mere teaching was needed. The Gospel of the grace of God consisted in doing as well as in speaking; and the conduct of the Good Samaritan must be their example.

Mr. John Harvey, the secretary, said they did not desire in any way to supplant or supersede the present workers, but on the contrary to grant them moral and material support. Thirty per cent. of those at present living in the common lodging-houses would willingly leave, if facilities were afforded them. It was not the intention to confine the union to the Metropolis, but to embrace Liverpool, Birmingham, and other towns, so that the central body would be broadly operative and truly representative.

A worker from the South-east of London and a representative of the Christian Community having given their views of the union and the conditions necessary to ensure its success, Rev. W. Thomas made an eloquent appeal for unity, so as to induce more outside sympathy with the workers and with those they sought to rescue. He formally moved that all engaged in lodging-house mission work should as far as possible be united for that purpose. After some words by Rev W. Frith and Mr. Paynter, the motion was accepted. Mr. George Nokes and Mr. T. Franks having spoken, Lady Ashburton expressed the hope that God's blessing would continue to attend the work in its future operations. A letter was received from the Baroness Burdett-Coutts recording her full accord with the objects of the Mission. At the end of the meeting representatives from Bow, Stratford, Hoxton, and St. Giles signified their willingness to affiliate themselves at once with the Mission.

THE DUNDEE Y.W.C.A. is doing excellent work of an evangelistic, educational, and social character. The aim is high, and the workers are often greatly cheered by seeing Divine blessing attend their labours. The thirteenth annual report shows how admirably the Association meets the varied needs of the young women of Dundee. Over 150 new members were added during the year. Classes in Domestic Economy have been established, in which young women are instructed in the laws of health, and every detail of practical household work. The influence of the Association is good all round, and we trust it will greatly increase. The Institute is at 33, Tay-street, the president of the Association being Miss M. N. Jessiman, Rosebank, Broughty Ferry.

BELIEVERS' MEETING FOR BIBLE STUDY.—The fourteenth annual meeting for Bible study will be held at Niagara-on-the-Lake, for eight days, July 10—17. An hour daily will be given to the study of Christ in the several great divisions of the Holy Scriptures. Another hour will be devoted to a consideration of the Christian's walk, confidence, service, and other kindred themes in relation to the Holy Spirit. A third hour will be occupied with subjects pertaining to the Lord's return, the restoration of Israel, and the coming kingdom. The preaching of the Gospel, missions to Jews and Gentiles, the life eternal and the doom of unbelievers, will be considered in connection with these various subjects. A number of well-known teachers are expected, and enlarged accommodation has been arranged for.

WORKING BOYS IN LONDON.

ONE of the most useful of the many London charitable institutions is the organisation that provides Homes for Working Boys. There are eight of these Homes in different parts of London, and they shelter about four hundred working lads, who might otherwise be homeless, and exposed to all the dangers of life in common lodging-houses. The boys are thus helped to help themselves in earning an honest livelihood, while they are surrounded by all the happy and preserving influences of Christian tuition and example.

The expiry of the leases of two Homes has created a crisis in their existence, and the good friends who conduct this excellent endeavour are making an earnest appeal to the Christian public to help them in raising at least £3000, so that the work may be sustained. The twenty-first anniversary of the founding of the Homes was signalised on Monday last by a festival dinner, at Westminster Town Hall—not to the well-to-do members of society, but to the boys themselves. Some 300 of them gathered, and of course they had a good time. After dinner a meeting was held, under the genial presidency of the Marquis of Lorne. Addresses of a helpful and encouraging character were given to the boys by the Chairman, Mr. E. J. Kennedy, Lord Kinnaird, and others. The Hon. T. H. W. Pelham (who is the mainspring of the work) made a brief statement as to the position of the Homes, and urged their claims on the attention of the Christian public. We sincerely hope the present monetary difficulty will be overcome. Instead of curtailment, there ought to be large expansion, in view of the splendid service the Homes are rendering to orphaned and otherwise friendless lads in our great city.

MOUNT HERMON GIRLS' ORPHAN HOMES.—The twenty-ninth annual report is another testimony to God's loving-kindness in supplying the orphans' needs. During the year, seventeen children left the Homes, all of them for situations in which they are giving satisfaction. Nineteen were received, and at the end of the year the inmates numbered 116. Mrs. Parry, the superintendent, rejoices that so many friends bear in mind the needs of the Homes, which are situate in Cambridge-avenue, Kilburn, and Mill-lane, West-Hampstead, N.W.

A Y.W.C.A. HOME has been opened in one of the best situations in Windsor, for the benefit of the young ladies in business, visitors, and others, who can have board and lodging at moderate rates. The house was formally opened on May 20, when Canon Eliot, of Bournemouth, and Miss Faulkner gave addresses. The latter also addressed the members on the following evening. Princess Christian has signified her wish to become patroness of the Windsor and Eton branch. Application as to terms, &c., to be made to the lady superintendent, The Homestead, 20, Park-street, Windsor.

THE NATIONAL ANTI-GAMBLING LEAGUE.—A largely attended demonstration was held on Sunday afternoon, at St. James's Hall, Piccadilly, to protest against the betting and gambling evils. Rev. Hugh Price Hughes presided, and maintained that betting and gambling bear a similar relation to stealing that duelling did to murder. He suggested legislation for the prohibition of the publication of betting intelligence in the newspapers. Rev. J. W. Horsley, late chaplain of Clerkenwell House of Correction, declared his conviction that next to drink, betting and gambling are the great predisposing causes of crime. A letter was read from the Bishop of Durham, who said: "When the inherent waste and selfishness and cruelty of gambling and the hope of gaining through another's loss are once clearly apprehended, such an intelligent and strong public opinion will be formed as will make legislation possible and effective; and many who feel at present, that the mental relaxation obtained by games of chance is an ample return for the stake which is involved in them, will, I believe, be led to give up, for the sake of others, a form of amusement which is liable to serious misunderstandings and grave abuses."

Obituary.

M. ED. DE WATTEVILLE.

THE death is announced of M. Ed. de Watteville, president of the Evangelical Society of the Canton of Berne. Of eminent piety, and a powerful preacher, he exercised a ministry of exceptional influence during a long period. For nearly forty years he discharged onerous duties in the direction of a large school for girls, to whom he gave religious instruction, for which hundreds have prayed blessings upon him.

MR. ROBERT WILLIAMS.

The death is announced, at an advanced age, of Mr. Robert Williams, the well-known banker, of the firm of Williams, Deacon & Co., of Birchin-lane, and formerly member for the old Parliamentary borough of Dorchester. The deceased had renounced politics of late years, and had devoted all his energies to works of a religious and philanthropic nature. Mr. Williams had latterly resided at Bridehead, Dorchester, where his funeral took place on Friday last.

MISS MARY L. G. McGAW.

Miss Mary L. G. McGaw, whose death in painful circumstances at the early age of twenty-three has just been announced, was the eldest daughter of Rev. J. T. McGaw, General Secretary of the Presbyterian Church of England. During the last seven years of her father's ministry at Sale, near Manchester, she was an indefatigable and most successful Christian worker. Her natural gifts were of a high order, and had been assiduously cultivated. Not long ago she decided to give herself entirely to work in connection with the Manchester Prison-gate Mission. The strain, however, proved too great for her intense nature, and brain fever and melancholia ensued. Placed under the care of an experienced nurse at Brixton Hill, she made rapid progress towards improvement. A few days ago she went out alone, and later on, her body was found in the Thames. She was the light and joy of her father's house, and although there has been sorrowing through her untimely end, the mourners remember that the Lord is King, and that eternity will show his providences to have been merciful and righteous.

FRANCES KIRKHAM.

In our last we regretfully recorded the death of Frances, the beloved wife of our dear brother, Gawin Kirkham, of the Open-air Mission. The following particulars will interest our readers, and, we trust, stimulate others to tread in her steps:—She was a true Christian worker, and many will bless God for her labours. When resident in Bermondsey, she was one of the district visitors in St. Paul's parish, and continued to act in the same capacity on removing to St. Michael's, Islington, thirty years ago. There she also conducted a large mothers' meeting. Her district visiting was resumed at St. Jude's, Mildmay Park, on removing there eighteen years ago.

Her *forte* was in personal dealing. Armed with a handful of tracts and periodicals, she would give them on her walks among working-men, cabmen, carmen, policemen, and others whom she met. The rougher the man, the greater the attraction he had for her, as she seemed absolutely devoid of fear on these occasions, though naturally very timid. She seldom gave a tract without a word in season. She almost invariably entered into conversation with those who came to her house, whether traders, workmen, or beggars, and exhorted, warned, or encouraged them, as their cases required. She delighted in having her poorest friends round her to tea, and the last tea in her garden was for railway porters, milkmen, and others.

Missionary enterprises had a great charm for her, and she eagerly read all missionary literature that came in her way. She had set times for praying for missions, and the mission workers are now the poorer for her departure, except indeed that He who has called her hence will assuredly fulfil her petitions; and that the Spirit will lead others to exercise a like ministry of prayer. Like most women, she had a kindly side for the animal creation, and many a man will remember her for her warm remonstances against ill-using his horses, and for the tracts she distributed on kindness to animals. Being naturally timid, she had the fear of death before her more or less all her life. But during the last illness, grace was given to triumph in Christ, and she wished all her friends to know that she had neither doubt or fear. "So He giveth his beloved sleep."

MRS. MARY BINGLEY, TUNBRIDGE WELLS.

After an illness of many years, borne with cheerful resignation, God has taken to Himself one who was peculiarly the friend of young people. Mrs. Bingley (*née* Singleton) was formerly of Armthorpe, Yorkshire. Laid aside from more active service, she drew within her gentle influence an ever-increasing circle of young and loving hearts; and amid much pain and weariness sought to lead them to consecrate their youthful energies to the Master's work. Associated with her in the fund well known as "Mrs. Bingley's Bible Pennies," they learned the secret of a happy, useful, and consecrated life; and many—besides her children—"rise up and call her blessed."

CONTINENTAL & FOREIGN NOTES.

A NEW CHRISTIAN VILLAGE has been started among the Nagas of the Assam Hills, called Abmu (A.B.M.U.), from the initial letters of the American Baptist Missionary Union.

THE PRESS OF BERLIN is largely in the hands of the Jews. At least twenty journals, several of them very popular and widely circulated, are altogether subject to Jewish direction and influence. The capital of Germany has a Jewish population of 90,000.

FRANCE.—M. Ernest Naville, the well-known Swiss scholar and traveller, has been made a Knight of the Legion of Honour. This distinction, conferred upon a Protestant held in high esteem in the churches for his spirituality of mind, has given much joy both in France and Switzerland.

BASEL.—The first report of the House of Deacons, directed by Pastor Stahel, gives details of interesting progress. Of six young men who entered, five are now engaged in the hospital of Basel. On leaving the House the "brothers" declare their intention to do their utmost during the succeeding four years, with all deference to those under whom they may labour, to serve the sick, and conduct themselves as men living in the presence of God and at his constant disposal.

GAMBLING AT GENEVA.—The State Council has ordered the immediate closing of four clubs which had been veritable gaming houses. A short time previously complaint had been made by the Genevan Association for the Suppression of Gaming-houses, and the Government of Geneva had been requested to enforce Article 35 of the Federal Constitution. These facts are encouraging for persons and societies who protest against such evils.—*Journal Religieux de la Suisse Romande.*

CALUMNIATION OF THE REFORMERS is singularly rife at present among Continental Romanists. Having been foiled in their attempt to blacken the character of Luther, they have now turned attention to Theodore Beza, whom a Genevan zealot has been describing as if he were a despicable villain. M. H. Reymond has vindicated the character of Beza. As a result of personal examination of contemporary records, he has shown that, while in his early days, as a Papist, Beza led a sinful career, and exerted a harmful influence by his pen, after his conversion all was different, his great natural gifts and energy being devoted to the spread of the truth, which he adorned by consistent purity and nobility of life.

PROTESTANTISM IN GERMANY.—A Berlin correspondent of *The Pall Mall Gazette* writes:—"There can be no doubt that the orthodox Protestant party, so long ill-treated by Bismarck, and neglected for the more powerful Catholic Centre, is rapidly gaining ground. The Evangelical Social Congress, held a few days ago, is significant in this respect. The Evangelical Church has not for many generations made itself so much felt in all departments of public life as it does now. It is the decided ambition of the Emperor and the Empress to make the Imperial crown a Protestant one, just as that of the Middle Ages was a Roman Catholic one depending on the goodwill of Rome. As yet the Imperial dignity is not a Protestant one by constitution, but only in so far as it is connected with the Prussian Crown which can only be worn by Protestants."

ITALY.—Amongst the martyrs of the sixteenth century was Aonio Poleario, a professor who, accused of leanings towards the Reformation, was imprisoned for three years, and ultimately burned at Rome in 1570. Recently, at Colle de Val d'Elsa, near Sienna, a company of atheistic Freethinkers celebrated the event, claiming Poleario as an "apostle of reason." Professor Comba, however, established the fact that the martyr died in a nobler cause, being a faithful and true servant of Christ. For the most part the people heard with joy that the martyr was a man of faith, and the occasion was improved to their instruction as to the distinction that subsists between the Gospel and the Papacy. It is the heel of Rome that the Italian populace is kicking against. When the truth is put before them there is a ready recognition of the fact that bearing the yoke of Christ is to enjoy true freedom.

Missionary Conference at Chamounix.—A missionary Conference is to be held at Chamounix during August, probable date 18 to 22. Information concerning missionary effort will be given by Rev. F. B. Meyer, Pasteur Vernier (Valence), Pasteur Lecoat (Brittany), Monsieur R. Saillens (Paris), &c. Christian friends are invited. For information as to railway fares, board and lodging, &c., application may be made to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

"THE KING'S DAUGHTERS."

IN the "American Notes," which appeared on April 18, our correspondent said of "The King's Daughters":—

The Unitarians control the majority of these bands; all evangelical reference to the blood of atonement has been purged from their tracts. A Unitarian magazine openly endorses "The King's Daughters" by this statement: "We are now satisfied, since 'The King's Daughters' make Christ a Saviour, as General Grant was a Saviour."

This was questioned by a lady in England, who said:—

The executive committee and all the controlling officers are evangelical Christians, and the whole tone of the order is decidedly Christian.

Our American correspondent replies by sending us an article reprinted in *The Episcopal Recorder* from *The Western Christian Advocate* (Methodist). We make the following extracts:

Those familiar with the origin of the order will understand why we *W.C.A.* said it had a strong flavour of Unitarianism from the start. They know that it was suggested by Dr. Hale, the great Unitarian leader, as a sort of counterpart of his clubs, whose mottoes "The King's Daughters" have borrowed...It is well calculated—though certainly not so designed by its eminent founders (what effect upon orthodoxy Dr. Hale may have anticipated, when he suggested it, is not for us to say)—insidiously to destroy the faith of our children in the essentials of our holy religion. We believe the protesters asked the only thing that would have made the order for all time an efficient ally of the Church. As it is, it has little promise for any but the Unitarians. The slide *is* toward Boston.

Mrs. Meredith in her monthly magazine, *Open Doors*, recently expressed the same view of the Order as our American correspondent, and kindly drew our attention to it. We have waited, however, to hear from our correspondent who, we think, has proved his original assertion.

Speaking for ourselves, we view with no satisfaction the organisation of new Associations and Orders to do the work which the Lord Christ committed to his body the Church.

THE BIBLE CARRIAGE MISSION.—In a report just issued, Mr. Northcote Willy says that during the two years ended December last about two hundred and seventy villages and towns were visited, and over 49,000 Bibles and Testaments, and about 367,000 books, tracts, Scripture cards, &c., circulated. The Gospel was preached both indoors and out, and the workers have had the joy of seeing many pass from death unto life. Of late the work has been progressing with encouragement in north and south Staffordshire, and the county of Durham. At the end of last year, the Mission was in debt to a considerable amount. Mr. Willy's address is 66, Cambridge-avenue, Chapeltown-road, Leeds.

MR. WILLIAM NOBLE AT MALVERN.—The many friends of this well-known temperance advocate will be glad to hear that he is again able to undertake platform work. In seeking restored health he was directed to Malvern, and his stay in that delightful locality has had the desired effect. On Thursday last week, on the invitation of some old temperance friends, Mr. Noble gave an address in the large hall of the Assembly Rooms. An audience was gathered numbering about 500. Mr. Noble's words had in them all his accustomed fervour and pathos. His unswerving faith in the coming triumph of the temperance cause gave his address a hopeful and refreshing tone. He was listened to with the deepest attention.

HOPE MISSION, BANNER STREET, E.C.—Miss James, 33, Highbury-place, N., writes to us:—"There is good of the highest kind being seen week by week, especially among the young, many coming and joining themselves as followers of our Saviour, and then helping in various agencies. In my long illness, it is a comfort to hear of all that is going on in the Mission which I have loved for fifteen years." For some years the work has been carried on in temporary premises. At last, however, a freehold site has been secured, on which to erect a suitable permanent building. The total cost is estimated at £3975, of which sum only about £800 remains to be raised. Many have helped nobly by means of contributions; and it is hoped that the committee will soon be in a position to build. The hon. treasurer is Mr. R. J. Moser, 23, Maresfield-gardens, Hampstead, N.W.

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Among the Churches.

CHURCH OF ENGLAND.

Bishop and Mrs. Selwyn have contributed £3000 towards the cost of an auxiliary steam vessel for the Melanesia Mission service.

The Bishop of Liverpool opened a new mission church for the parish of St. Cuthbert's, Everton, Liverpool, a few days ago. Dr. Ryle, in the course of a practical address on "Faith," spoke highly of the increasing necessity for mission work in parishes.

Rev. H. B. Swete, D.D., rector of Ashdon, Saffron Walden, has been elected Regius Professor of Divinity at Cambridge, in succession to Bishop Westcott. Dr. Swete has lectured on Divinity at Cambridge, and is now Pastoral Professor of Theology at King's College, London. He has brought out several theological works.

The Church Missionary Society has now definitely fixed the areas and dates of the "February Simultaneous Meetings" for 1891. The old name is still kept; but the meetings in the dioceses of Durham, Newcastle, Carlisle, Manchester, Liverpool, Chester, and Sodor and Man will be held from January 26 to January 30. Yorkshire and Wales will occupy the first week in February.

The annual meetings of the Yorkshire Evangelical Union have lately been held in York. Among the subjects discussed were, "The Bible, in reference to some current sceptical thought," and "How may we maintain religion in our families on the basis of evangelical truth?" The speakers included Archdeacon Hughes-Games (of the Isle of Man), Canon M'Cormick. Canon Tebbutt, Canon Fausset (who presided), and many others.

On Wednesday evening, last week, in St. Paul's Cathedral, the Bishop of Chester preached a special sermon on the housing of the poor, at the annual festival service of the East London Church Fund. Taking as his text the words, "Ready unto every good work," Dr. Jayne said it was the duty of the Church to join hands with the State in all questions of social amelioration. The homes of vast numbers of the labouring poor in our densely populated towns were fearfully wretched in their surroundings, their squalor, and their penury, and he earnestly appealed to Christian people to support the movement to provide them with better dwellings.

BAPTIST.

Rev. E. H. Ellis, of Stoke Newington, has felt compelled to relinquish, for the present, his work in connection with the Baptist Forward Movement in Central London owing to pressure of other work.

In connection with the church at Barry Docks, Cadoxton, a mission-room has been opened at Halton. Services will be held both morning and evening every Lord's Day. Cottage prayer-meetings have been held in this place for some time past, and as the result there are some applicants waiting for baptism.

Rev. C. H. Spurgeon has been unable, through indisposition, during the past week to see, as usual, those anxious or desirous about joining his Church. At the Metropolitan Tabernacle on Sunday morning he was obliged to lean on a stick during portions of the service. Were he to consult his own feeling, he said, he should refrain from preaching for a short time, but he could not do so, and would go on preaching the Word of God as long as he was able.

CONGREGATIONAL.

The day of special prayer set apart by the Congregational Union has been changed from October 5 to September 28. At many churches it has been arranged to have a week of prayer.

High-street Church, Auburn, Maine (says *The Boston Congregationalist*) has, during the past year, employed Rev. James Heath in missionary work similar to that in which he was engaged in Birmingham, Eng., visiting families not connected with any church. He has made over 3000 calls, held 54 cottage meetings, and 80 meetings in schoolhouses, and brought into churches and Sunday-schools about 25.

Rev. Nigel MacNeill, LL.D., was publicly recognised a few days ago as pastor of Bedford Church, Charrington-street, N.W. Dr. MacNeill declared his intention to use every authorised instrument in order to reach those who were "out of the way," believing that no class were sunk so low as not to be touched by the love of the Master when that love was presented to them in a form which they could understand.

PRESBYTERIAN.

Rev. John McNeill conducted his last service at Exeter Hall on Sunday afternoon. Next Sunday afternoon he will speak at the open-air service by the bandstand in Regent's Park, along with Revs. Dr. Monro Gibson, Z. B. Woffendale, Duncan Sillars, and other ministers.

Rev. John Watson, after six months' absence, has returned in restored health, and occupied his pulpit in Sefton-park Church, Liverpool, on the morning of Sunday week when there was an overflowing congregation. Rev. R. H. Semple, the new assistant, occupied the pulpit in the evening.

At the meeting of the London Presbytery last week, Rev. D. Fotheringham, of Tottenham, was cordially welcomed home after his tour in the Holy Land. Mr. Courthope Todd, of the Theatrical Mission, was licensed as a minister. Rev. D. M. McIntyre reported that a tent mission would be conducted this summer in connection with College-park Church, Willesden. Rev. James Paterson reported that Rev. John McNeill's Sunday afternoon services had extended to nine weeks. The Presbytery thanked Mr. McNeill for conducting the services, and the Exeter Hall Committee for granting the free use of that building.

METHODIST.

The Canadian Methodist Conference has authorised the establishment of a sisterhood for church work and evangelisation.

The Government has granted to the Wesleyans a site for a movable chapel to be put up between the "New Wimbledon" (Bisley Common) and the Guards' encampment at Pirbright. The building will be used as a Soldiers' Home during the week, and will cost £250.

SALVATION ARMY.

A new Rescue Home has been opened at Norwood.

Marshal Ballington Booth states that there are now about 350,000 members of the Army in the United States.

The lease of Finsbury Chapel has been secured by the Army, and noonday services, &c., will be announced shortly.

Camp meetings are held on a very large scale near Stockholm. At the close of one recently a number of penitents knelt in front of the temporary platform.

The tenth anniversary of the Army's advent into the United States has been celebrated at the Y.M.C.A. Hall, New York, which was crowded. A surprising testimony was given by a Spanish ecclesiastic who had been wonderfully blessed through the Army in Switzerland.

Two days' meetings were conducted by Mr. Booth at the Birmingham Town Hall last week, the attendance being highly satisfactory; amongst those who took a practical interest in the gatherings were Rev. Messrs. Wiseman, Knight, Odell, Mantle, Stephens, and Cariss, also Mr. Richard Cadbury and Alderman Edwards.

SOCIETY OF FRIENDS.

Friends' Missionary Advocate says:—"Four young Africans from Mary Sharp's school in Liberia, have been sent to Central Tennessee College, America. Their education is to be provided for by Friends of Iowa."

Mary M. Haines and party, of Philadelphia, now in Japan, are sending home very cheering accounts of work there. The meeting in Tokyo is healthy and grows, and new meeting houses will soon be needed at Mito and Bancho. A boys' school is in contemplation. The Friends look with anxiety towards coming military laws and developments, as the new constitution in Japan includes conscription.

The National Women's Christian Temperance Union of America recommended the first Sabbath in June as a "Peace Sunday" to all its local unions, and *The Christian Worker* encouraged Friends to take up the subject earnestly, while the next Sabbath (the second in June) was set apart as "Children's Day" within the bounds of Western Yearly Meeting. A collection to be taken that day to be devoted to the education of young men and women who feel called to preach the Gospel.

Esther Butler, writing from Nanking, describes the purchase of ground, and preparation for building now in hand. "Both the orphanage and Bible-women's work are comparatively new for this part of China. So far as I know there is no Protestant orphanage, purely missionary, in China, but Friends are going to establish both." Esther Butler presses the supreme need of a call and conviction from God in undertaking mission work in China. Only this sustains amid all difficulties.

During the recent London Yearly Meeting of the Society of Friends two meetings were held in the interests of anti-vivisection. George Gillett (London) presided, and spoke earnestly in favour of the abolition of legalised vivisection, several others also spoke and manifested great interest, and a Friends' Anti-Vivisection Association was formed. Joseph Storrs Fry (Bristol) was appointed president. T. Beaven Clark, Somerton, Somerset; and E. Isabel Hall, Pembury-avenue, Tottenham, are the hon. secretaries.

NOTES FROM IRELAND.

A meeting convened at the instance of the Manchester Women's Christian Temperance Association, for humiliation and prayer on account of the drink traffic, was held in the hall of the Y.M.C.A., Belfast, on Monday evening week.

A Home of Rest in connection with the Y.W.C.A., similar to that founded about a year ago at Portrush, co. Antrim, for overworked girls in the North of Ireland, has been opened at Greystones, near Dublin, for girls in the South and Midlands.

The annual Methodist Conference has been in session in Belfast during the past week. Four ministers have become supernumeraries, and five died during the year. Ten young men were received as suitable candidates for the ministry, and four were declined; seven young men who have satisfactorily completed their probationary course were received for ordination, and twenty-two others remain on trial.

FALLEN ASLEEP.

Rev. Edward Horley, rector of Sefton, Liverpool.—Rev. James Peet, Wesleyan minister, Stainland, Halifax, formerly a missionary in the Gambia, West Africa.—Rev. William Alexander, senior pastor of Duntocher Free Church, N.B.—Rev. A. L. Blachford, American Presbyterian missionary to Brazil.—Rev. John Calder, parish minister of Partick, Glasgow.—Dr. J. G. Adamson, of Lurgan, a Presbyterian elder.—Mr. James Tyrell, of Mullingar, Methodist class leader.

A Chinese Christian in Tientsin, educated in America, has started a crusade against the inhuman custom of footbinding.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JUNE 22.—Psalm XLIV.

THIS Psalm is so like lx. that they were probably occasioned by the same circumstances. While David was fighting with the Syrians, the Edomites made an incursion. Amid the anguish of the time this Psalm may have been composed by the sons of Korah. David's return was God's answer to their cry (2 Sam. viii. 13, 14). Others refer it to 2 Chron. xx.

It well befits any time of the Church's history when her former prosperous condition contrasts sadly with her depressed and suffering state. Rom. viii. 22 points the application of ver. 22.

Thou hast helped us (1-3). Thou must help us (4-8). Thou art not helping us (9-16). We are not conscious of having done aught to forfeit thy help (17-22). We invoke thy help (23-26).

3. Deut. viii. 7-18.—All that we are, and have, and hope for is the gift of God's undeserved mercy. We need not boast, but we need not fear to lose.

4. We cannot expect deliverances till we have made Christ our King.

8, 9, 10.—Sometimes God takes away all sensible enjoyment and encouragement, to see whether we will still cling to Him for Himself. Happy are we if we can adopt ver. 18.

20, 21. Josh. xxii. 22.—The path to victory lies through death and the grave.

23.—Though the Lord seem to sleep, it is in the stern of the boat. Do not be afraid. If He is with you, no storm can prevail to your destruction (Mark iv. 40).

MONDAY, JUNE 23.—Psalm XLV.

The inscription of this exquisite Psalm, *to the chief musician*, indicates that it was intended to be employed in God's service. Therefore, though it was probably suggested by Solomon's marriage with the daughter of Pharaoh, we must pass beyond the mere outward interpretation to consider these glowing words in their relation to Christ and his Church. The Psalm is distinctly applied to Him (Heb. i. 8); and the union between Him and his people is often described in such imagery (Eph. v. 23, &c.) Let us pray for the time when the universe shall ring with this marriage-ode, as the hour of the marriage of the Lamb shall have come, and heathen nations partake the joy (Rev. xix. 7). Shoshannim means lilies, and tells of the purity of heart that becomes this song of love.

1. Oh for the heart, like a geyser, kept ever on the boil with love for Jesus. We should *make things* about our King, weaving chaplets, composing hymns. When the heart is full, there will be no difficulty about the tongue (Acts ii. 4).

Here is good matter indeed. His beauty (2); his victorious might (4); his Divine nature and everlasting reign (6); his joy (7); his sweetness (8); his bride (13); the splendour of the royal procession (15); the number and royalty of his posterity (16).

2. Happy are they who live in his presence (1 Kings x. 8; Luke iv. 22).

3, 4. These imperatives are predictions of what the King will do. Though his plans are made, prayer is required to put them in operation. *Because of truth* means *in the cause of* truth. Our King fights for us, and conquers Death, Satan, and the Grave. We march to victory over a fallen foe.

7. Here is the secret of perennial joy. So far as we enter into Christ's spirit, we shall share in his joy, such as our fellows cannot know.

8. The word *smell* might be omitted. The royal robes are as sweet as if they were made of myrrh.

11. Those are likeliest to know the preciousness of Christ's love who, in an abandonment of surrender, cut the cords which would hold them back from Him, and bind them to old and worldly connections. Be only for Christ, so shalt thou taste his secret love.

13. *Within* is in contrast to *out* of the palaces (8), and refers to the interior of the royal residence. Is there not also a reference to the hidden beauties of Christian character?

17. Let us pass on that precious name, that the people may break forth into praise in all ages and climes.

TUESDAY, JUNE 24.—Psalm XLVI.

The historical occasion of this Psalm cannot be certainly determined. But it is very probable that it was composed when Jerusalem was beleaguered by Sennacherib's hosts (Is. xxxvii.). It befits every era in which the Church is in danger from her foes, and foretells the final destruction of Antichrist. It was Luther's favourite, and is rendered into verse in his memorable hymn, *Ein feste Burg*. During the sitting of the Diet of Augsburg he sang it every day to his lute, standing at the window, and looking up to heaven.

The theme, the security of God's people amid storms, is elaborated in three divisions, at the end of each of which *Selah* recurs.

1-3. These words inspired Hezekiah's address to the captains (2 Chron. xxxii. 7). We never know how near God can be till we are in trouble. Mountains stand for the most stable things on which we had been wont to fix our confidence. The roaring of the restless sea might well strike with panic the heart which has not got into the covert of its refuge—God.

4-7. In opposition to the raging of the sea is the even flow of the pellucid river. Alone among great cities Jerusalem lacked a river, but God Himself was all to her that a river was to them (Is. xxxiii. 21). The river, throughout Scripture, from Eden to the New Jerusalem, is a symbol of the presence of God. The margin (5) gives a beautiful alternative reading: "When the morning appeareth." Distress, in the case of God's people, is limited to a night's stay. But probably there is an allusion to Isa. xxxvii. 36. God is never before his time, but never a moment too late (Matt. xiv. 25).

8-11. War in the Church and the world is doomed, and shall become an extinct art before the Gospel of the love of God. We must cultivate the habit of stillness in our lives, if we would detect and know God. If Jehovah is willing to be known as Jacob's God, I too may claim Him, though I be but a worm (Isa. xli. 14).

WEDNESDAY, JUNE 28.—Psalm XLVII.

This Psalm probably dates from 2 Chron. xx. Without a battle, Israel obtained a victory. They stood still and saw the salvation of God, given in answer to King Jehoshaphat's prayer. The Korhites, whose name is inscribed above it, are expressly mentioned as having been present (19). Before the people left the field, they held a thanksgiving service in the valley of praise (26). From that valley God is depicted as having made his ascent to heaven, having wrought deliverance for his people. This Psalm was probably sung in that valley of blessing. It is a double call to praise, addressed first to the heathen (1-4), and next to Israel. The name Elohim occurs seven times.

1-4. In these days of world-wide evangelisation, the Gentile peoples are beginning to respond to this invitation.

3. If He can subdue nations, surely He can overcome our sins (Luke x. 19).

4. Let God choose for you.

5. An anticipation of the Ascension (Ps. lxviii. 18).

6. Let no heart be cold, no tongue be dumb. Holy songs stir the spirit.

7. God claims the kingdoms of this world, which is in revolt, but the end is sure (Rev. xix. 6).

8. Holiness is the basis of God's rule.

9. The shields of the earth are the princes, as protectors of the people (Hos. iv. 18, marg.). Compare Rev. xxi. 24.

THURSDAY, JUNE 26.—Psalm XLVIII.

This Psalm was probably composed on the same occasion as the foregoing, only *that* was sung in the valley of Berachah, and *this* on the return to Jerusalem and the temple (9). Tekoa was only three hours' march from the city, and commanded an extensive view, so that vv. 4, 5 were literally true. Let the reader turn to 2 Chron. xx. 27, which tells the occasion of this burst of jubilation. There is also a special connection between ver. 7 and the circumstances described in 1 Kings xxii. 49.

The divisions are easy: the dignity and beauty of Jerusalem, as the city of God (1-3); the special instance of Divine deliverance is gratefully recorded (4-8); glad thanksgivings (9-11); and exhortations to commemorate God's goodness to coming generations.

2. Zion was the heart and centre of the holy city, which clustered around its northern slopes. The Church is the city of God now, in which He dwells, and is known for a refuge.

3 The grandest palace without God is no refuge for the weary, hunted soul. But a hovel becomes a palace if God is known and loved there.

5. Notice the magnificent brevity of this verse. As if one glimpse of that city struck them with panic.

7. The destruction of the foe was as sudden and total as the sinking of a vessel struck by a cyclone.

8. Whatever God has done in former days, He is able and willing, if needs be, to do again.

9. Let us cultivate the habit of holy musing on this sweet and boundless theme.

13. Consider God's wonderful dealings with his people. Their choice, redemption, adoption, sanctification, eternal inheritance. Each is a subject for marking well and pondering.

14. Let us replace the *our* by *my*; and bind this text as a jewel on our heart.

FRIDAY, JUNE 27.—Psalm XLIX.

The subject of this Psalm is the prosperity of the wicked, as contemplated by the righteous. This was a frequent cause of wonder to these Hebrew thinkers. And the singer presents to us the only consolation within the reach of those times, that the glory and success of the ungodly was but temporary, and that it would pass away as a shadow; whilst the righteous might count upon long vistas of unbroken blessedness in the presence of God.

We may divide thus: The introduction (1-4); the argument (5-15); the conclusion (16-20).

4. The Psalmist has no hesitation in asking for universal audience, because he only speaks what he has heard with the ear; he brings forth in song what he had learnt from God. There is melody in God's darkest sayings.

5. The second clause might be better rendered, "When the iniquity of my treaders-down compasses me about."

7. Men are very foolish to take airs on themselves, because they are rich. After all, money cannot do much for its owners. It will not enable a man to redeem either his brother or himself from untimely or sudden death. "A million of money for a moment of time," cried Elizabeth on her death-bed.

10-12. And yet, though wealthy and wicked men are surrounded by death, they try as much as possible to ignore it, and endeavour to obtain immortality for themselves in this world by the perpetuation of their names on their estates.

14. The idea here is of a flock of sheep, with death as shepherd, conducting them to the fold of the grave and sheol. What a contrast to Ps. xxiii. 1! The morning of resurrection glory is not far away, with its songs of triumph; lift up your heads, your redemption draweth nigh.

18. Our Lord's parables are the best commentary on these words (Luke xii. 19; xvi. 25).

SATURDAY, JUNE 28.—Psalm L.

Asaph is named as the author of this Psalm. Perhaps he who is mentioned 1 Chron. xv. 17, 19, and in 2 Chron. xxix. 30. It contains a severe rebuke of the hypocrite who contents himself with giving a mere outward obedience to the ritual of God's house, but withholds the love and homage of his heart.

In the earlier part God is represented as coming again, as once at Sinai, but now to vindicate and explain the spiritual requirements of his holy law (1-6); then the errors in observing the *first* table are discovered (8-15); after which the Psalmist indicates the violations of the *second* table (16-21); then there is an impressive conclusion (22, 23). The Psalm is very interesting, because showing how the devout Israelites viewed the Levitical ritual as being only the vehicle and expression of the yearnings and worship of the spiritual life, but not of any value apart from a recognition of God's claims on the devotion of his people.

1. God still calls the earth through the Gospel of Jesus.

5. There are times when the saints have to stand before God, and receive into the depths of their heart his searching scrutiny (Mal. iii. 1-3).

9-13. God holds the keys to the commissariat of the universe. Dost thou doubt that He can supply thy table?

15. There is no uncertainty here. God knows our troubles, but He demands that we should *call*. Days of trouble are often sent to make us call.

21. The silence of God in sight of the evil around is due to his longsuffering, but it will not be for ever (3).

23. What a spectacle for the holy soul! Our way may seem dark, but if we dare go on doing right, we shall certainly experience the Divine deliverance. Stand still, and see the salvation of God.

International S.S. Lessons.

Sunday Afternoon, June 29.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: JOHN iii. 2.

IT was the miracles Jesus did that led Nicodemus to recognise in Him "a Teacher come from God" (Golden Text). These give Him a claim upon the attention, and faith, and obedience of all (John v. 36; x. 25; xiv. 10-11). This purpose his miracles serve to-day. They prove his teaching true.

Recall the miracles recorded during this quarter's lessons. The raising of the widow's son (vii. 11-18); the raising of the ruler's daughter (viii. 41-56), and feeding the multitude (ix. 10-17). The Transfiguration adds strength to his claim to be heard and believed (ix. 28-36). What did the voice from heaven say concerning Him? What use did John (i. 14) and Peter (2 Pet. i. 16-18) make of this incident? God, by his own voice, and by the miracles which Jesus did, demands that we "hear Him."

What has He taught? The Law of Love (vi. 27-38), in which He gave a very high ideal. (Recall, and get the scholars to repeat, the Golden Rule.) The lesson on "Forgiveness and Love" (vii. 36-50) shows how such an ideal can be reached. An unforgiven man cannot live the life of *love*. (Again ask for the Golden Text, 1 John iv. 19). The parable of the sower shows what hindrances our own hearts present to the reception of the Gospel (viii. 4-15). Men are unsaved because they do not hear the Gospel aright. (The Golden Text again applies the lesson). In the mission of the seventy the Golden Text (x. 11) reminds us of our responsibility. Neglected opportunity increases guilt. If the Gospel has come nigh to us and we have rejected it, our condition at the judgment shall be worse than that of Tyre and Sidon, or even Sodom. The good Samaritan (x. 25-37) gives another illustration of the law of love. It must count every sufferer as a neighbour to be loved and helped. And the next lesson (xi. 1-13) reminds us that our help must be accompanied by intercession. The two last lessons warn against the dangers besetting this life of love. The one is covetousness (xii. 13-21), and the other anxious care (22-34).

There can be no doubt that this teaching describes the only life worth living. It *begins* with forgiveness; therefore urge to the acceptance of that. But do not stop there. Forgiveness is only in order to a life of love.

Then, if the ideal still seems too high, recall the miracles again, and remember He who wrought those miracles is able to work out in our life what He has taught us. Scholars—and teachers too—will soon find their own helplessness, and will have to fall back upon what "He *is able*" to do. "Is anything too hard for the Lord?"

THE REGENT'S-PARK CHAPEL MISSION BAND visited Hendon last Saturday. Tea was kindly provided at the Baptist Chapel, and a meeting was held, which was addressed by Rev. F. B. Meyer and Rev. G. D. Hooper. Afterwards an open-air meeting was held which was largely attended.

MADAGASCAR.—Rev. E. H. Stribling, of the London Missionary Society, has issued, under the title of "Among the Malagasy," a sketch of mission work during last year in the province of Antsihanaka, about one hundred miles north of Antananarivo. The Sihanaka, or "lake people," are darker in colour than the Hova tribe, and not a few of them are of fine physique and possess considerable mental power. The majority of the people are real heathen, living in superstition and degradation, and given to rum-drinking. The Christian community shows an increase upon the year; and, notwithstanding surroundings eminently unfavourable to a vigorous spiritual life, maintain a standard fairly comparable with others who possess far greater advantages. Total abstinence makes good progress; but the schools have suffered much through the drafting of boys into military service. So the story is not exclusively encouraging. Moreover, the missionaries deplore sad indifference on the part of the Christians to aggressive efforts upon the surrounding ignorance. Every church member is earnestly called upon to render personal service; and so the great need in Madagascar appears to be precisely the same as so many are realising wherever the name of Christ is praised.

INQUIRERS' COLUMN.

THE CONQUERING CHRIST.

IN an address on 1 Cor. xv. 22 I stated that Christ took upon Himself a human (not sinful) nature, similar to Adam's. Where Adam fell Christ conquered, although *it was possible for Christ to sin*, even as it was for Adam. Some dear servants of God are doubtful as to whether I was Scripturally justified in using the words in italics, as He was God, though man, and therefore could not sin.

We read (1) Heb. iv. 15: "He was tempted in all points." Would it be temptation, if there were not the possibility to sin? (2) Rev. iii. 19: "I also overcame." Would it be overcoming, if there were no possibility of being overcome?—Yours,

May 22. INQUIRER.

REPLY.

Such a statement as that in italics is not justified by any word of Scripture, and, therefore, is beyond the authorised message of an ambassador of Christ. It was not because He was God that Jesus could not sin, for He had emptied Himself, and as a perfect man lived by perfect faith in God; "He was anointed of the Holy Ghost, and went about doing good, for God was with Him." The prince of this world had nothing in Him.

Christ was indeed tested; but there was in Him no "mind of the flesh" to respond to temptation. His sole purpose was to do the will of God, which included the "putting away" of sin with our weaknesses and infirmities. Christ can perfectly sympathise, for He bore them; as to our sins, our lapses, He did not share them, but put them away, redeemed us from them, and their consequences as well. This latter He could not have done, if, in his own personality, He had not been emphatically "holy, harmless, undefiled, and separate from sinners." The Lord was the "stronger than the strong man;" that He should overcome was, therefore, a foregone conclusion.

RECONCILIATION AND SALVATION.

HAVING heard a sermon on Rom. v. 10, I wish to know the meaning generally given to the words of that text. I was rather surprised by the definition put upon it, to the effect that *reconciliation* was *not salvation!* Surely the former is a preliminary step to the latter. According to Acts xiii. 38, we have forgiveness and pardon by the *death* of Christ, and by his *resurrection* we are justified from all things. Christ's resurrection from the grave is the great testimony of the acceptance of the Atonement. Being reconciled to God, by the suffering of the penalty of our sins by his Son, we are saved; and that salvation is much more abundant by his life. "Because I live, ye shall live also," says our Saviour. "Reconciliation" and "salvation" cannot, I think, be divided in the way the preacher seemed to do.

Yours truly in Christ, T. C. VAUGHAN.

REPLY.

Rom. v. 9.—The word "*reconciled*" is used here, and is prominent, because in the previous clause we are represented as being, naturally, enemies. The Gospel teaches that "God is, in Christ, reconciling the world unto Himself." We are responsible for the quarrel, if it is kept up. The cross is the love-token of heaven set up on the enemy's land. Thus we are reconciled. Now, being thus, we are saved by (or *in*) his life. We cannot be more perfectly delivered from wrath and judgment than we are already through the blood of Jesus. Further than this, however, there is a salvation going on between salvation from hell and the entrance into glory. "Because I live, ye shall live also." In a risen Christ, in an ascended Saviour, in a coming Lord, we have a security for joy, peace, safety, counsel, constant supply, grace for life, service, death (if need be). All in his life, through the Spirit. There are three stages: (1) Cleansed by the Blood, salvation accomplished—"God, who *hath saved* us" (2 Tim. i. 9.) (2) Preserved on the journey, salvation in progress—"the Gospel...by which ye *are being saved*" (1 Cor. xv. 2). (3) Glory in the end, salvation consummated—"through the grace of the Lord Jesus Christ, we *shall be saved*" (Acts. xv. 11). Reconciliation and atonement (*i.e.*, expiation) are not the same thing; it is through atonement that reconciliation is effected. Reconciliation and salvation are not identical. But they co-exist, and cannot be separated.

MILDMAY PARK CONFERENCE, 1890.

PROGRAMME OF ARRANGEMENTS.

WEDNESDAY, JUNE 25.

Room No. 4, 7 a.m.—Early Prayer-meeting; Sir S. A. Blackwood.

Large Hall, 11 a.m.—The Lord Jesus Christ as Witness; Sir S. A. Blackwood, Rev. A. Saphir, D.D., and Rev. A. E. Barnes-Lawrence.

Large Hall, 3 p.m.—Jewish Missions; Colonel Morton, Rev. J. Wilkinson, Dr. Dixon, Mr. David Baron.

Large Hall, 4.30. p.m.—Prayer-meeting for Israel; Rev. J. Wilkinson.

Room No. 4, 3 p.m.—Y.M.C.A.—Mr. George Williams, Mr. Henry Armstrong, and Mr. Edward Trotter.

Room No. 5, 3 p.m.—British Syrian Mission Schools; Rev. H. Brass, Miss Poulton, and Mr. Gawin Kirkham.

North Tent, 3 p.m.—Miss Weston's Work amongst the Bluejackets; Mr. T. A. Denny and Miss Weston.

South Tent, 3 p.m.—C. Colportage in England and Ireland; Mr. W. H. Seagram, Rev. Thos. Lyle (Ireland), Mr. Robert Paton, and Mr. H. D. Brown.

Mulberry Tree, 3 p.m.—Prayer-meeting for our Country and Rulers and Christian Union Meeting; Mr. H. C. Nisbet, Dr. Maxwell, and others.

The Willows, 3.30 p.m.—C.E.Z.M.S. (at "The Willows," Paradise-row, Stoke Newington); Rev. George Tonge, Major Broadbent, R.E., and Mrs. Ahok.

Large Hall, 7 p.m.—The Lord Jesus Christ as Witness; Rev. C. A. Fox and Rev. Newman Hall.

THURSDAY, JUNE 26.

Room No. 4, 7 a.m.—Early Prayer-meeting; Sir S. A. Blackwood.

Large Hall, 11 a.m.—The Lord Jesus Christ as Leader; Rev. C. H. Spurgeon and Rev. A. A. Bonar, D.D.

Large Hall, 3 p.m.—Missionary Meeting; Mr. J. E. Mathieson, Rev. J. H. Horsburgh, C.M.S. (China), Rev. H. Coley, L.M.S. (India), Mrs. Armstrong (Burmah), and Mrs. Ahok (China), in Chinese.

Room No. 4, 3 p.m.—Y.W.C.A.; Lord Kinnaird, Mrs. Hatt Noble, Mrs. Moore, Miss Faulkner, and Miss Pollock.

Room No. 5, 3 p.m.—Students' Foreign Missionary Union; Mr. Eugene Stock, Rev. F. B. Meyer, and Rev. Barclay F. Buxton.

North Tent, 3 p.m.—Miss Daniell's Soldiers' Homes; Lieut.-General Sir Robert Phayre, Miss Daniell, and Major-General Anderson.

South Tent, 3 p.m.—Christian Police Association; Mr. J. H. Tritton, Rev. E. W. Moore, Policemen, and others.

Mulberry Tree, 3 p.m.—Work for Christ among Waifs and Strays; Mr. Samuel G. Sheppard, Rev. Canon Barker, and Dr. Barnardo.

Large Hall, 7 p.m.—The Lord Jesus Christ as Leader; Rev. H. W. Webb-Peploe and Rev. John Smith.

FRIDAY, JUNE 27.

Room No. 4, 7 a.m.—Early Prayer-meeting; Sir S. A. Blackwood.

Large Hall, 11 a.m.—The Lord Jesus Christ as Commander; Rev. Hubert Brooke and Rev. John G. Train.

Large Hall, 3 p.m.—The Lord's Supper; Rev. A. A. Bonar, D.D.

[During the United Communion there will be no meetings in any rooms in the buildings, or in the garden.]

After United Communion.

Room No. 4.—Parents' Prayer-meeting; Rev. D. B. Hankin.

Room No. 5.—Zenana Bible and Medical Mission; Mr. Joseph Weatherley, Miss Davis, and Rev. A. R. Cavalier.

North Tent.—Post-office and Telegraph Christian Association; Sir S. A. Blackwood, Rev. C. G. Moore, and Mr. Cook Collis.

South Tent.—Children's Special Service Mission; Rev. E. A. Stuart, Mr. H. Hutchinson, and Mr. Edwin Arrowsmith.

Mulberry Tree.—Highway and Hedgerow Mission with O.A.M. and N. London Choir; Mr. T. A. Denny, Colonel Wilmot Brooke, Captain Bruce-Moorhouse, and Mr. Gawin Kirkham.

Large Hall, 7 p.m.—The Lord Jesus Christ as Commander: Rev. F. B. Meyer and Rev. E. W. Moore.

COVENTRY Y.M.C.A.—Formed at the beginning of 1888, this Association has made steady progress. A year ago the present premises were entered, 50, Cross Cheaping, and in that period the membership has increased from 108 to 150. Bible-classes are held regularly, and other means are employed to evangelise young men and the public in general. The general secretary of the Association is Mr. F. Smith, 17, King-street, Coventry.

THE STAR VILLA ORPHAN HOME, Godwin-road, Hastings, conducted by Mrs. H. Willis on the family system, aims at the eternal salvation, as well as the temporal welfare of friendless children. When the eighth annual report was issued there were twenty-five orphans in the Home, and many had been refused admission through want of funds. The girls generally leave the Home for domestic service at the age of fifteen, but are still watched over as long as they need a mother's care. We are glad to notice in the report a reference to the interest taken in the work by several young ladies and gentlemen who engage in teaching, and the collection of funds. We could wish that more excellent institutions had such earnest supporters, also that the Home itself had as many friends as it really requires.

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THE SHAPE PERFECT.

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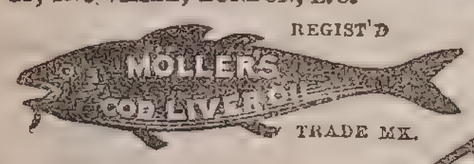

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NEW EDITION WITH

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POST FREE, ONE SHILLING.

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MR. GEORGE THOS. CONGREVE,

Coombe Lodge, Peckham, S.E.

ONE RECENT CASE WILL BE GIVEN IN THIS JOURNAL EVERY WEEK.

CASE FOR THIS WEEK.

(*THIRTY-THIRD SERIES.*)

BRONCHO-PHTHISIS—PRECEDED BY HÆMORRHAGE—MR. FRATER, of LEEDS.

In August of last year this patient, MR. ALEX. A. FRATER, of 50, Briggate, LEEDS, applied to me. Referring to the case recently published of the Rev. W. R. Capel, of Bickenhall Vicarage, he says:—"This has been my experience exactly—always delicate when a young man, every winter attacked with asthmatic bronchitis on the slightest cold, the chief symptoms now being night cough, thick expectoration, soreness of the chest, and great difficulty of breathing." There was also loss of flesh; strength also had failed since the hæmorrhage.

The disease had commenced with the rupture of a blood-vessel nine months before, which laid him up for four months. After this had ceased the symptoms above narrated appeared. Pains in the right side had become severe, and he was beginning to lose flesh.

I advised him fully. In a little more than three months, after due perseverance, he writes me:—"It is due to you that I should inform you of the benefit I have received. In a week after commencing your treatment I felt better. I have persevered. I am now perfectly free from the distressing cough. I have gained six pounds in weight. I am recommending you to others. You can use the testimony as you see fit. I shall be pleased to answer any inquiry," &c., &c.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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FOR NEARLY HALF A CENTURY this Powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST Article for Cleaning Silver and Electro Plate. Sold in Boxes 1s., 2s. 6d., and 4s. 6d. each, by Grocers, Chemists, Ironmongers, &c.

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Send for Sample, and if not satisfied, money will be returned in full.

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15 Yards for 6s. 6d. Free per post on receipt of Postal Order.

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NOTICE OF REMOVAL.

Please note that this Exhibition has been removed from 53, *NEW BOND STREET, to*

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Kept in stock in every size and in every shade by the Manufacturers. If you cannot obtain the size and shades you require at the shops, WRITE DIRECT TO THE MILLS. For the Bed-room, Drawing-room, Panels, Screens, Curtains, Table Cloths, Ladies' and Children's Dresses, Ecclesiastical, and all High-class Needlework. HIGHEST AWARDS WHEREVER EXHIBITED. Three Cards of 250 Shades (fast dyed washing colours)), fourteen sizes, and Washing Instructions Free.

These Threads exceed in Artistic Effects the Finest Silk at One-Third the cost of Filoselle. Will work on any Material.

Colours true to shade, and exact match guaranteed.

CAUTION.—Beware of Inferior and thoroughly unreliable Imitations, and see that every Skein bears the Signature—

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And of all First-class Dealers and Fancy Repositories.

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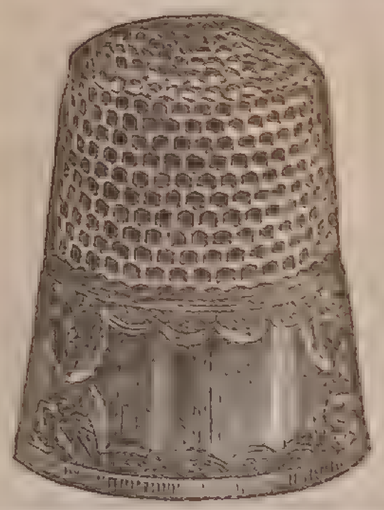

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The Queen, May 8th, says:—"The 'Dorcas' Thimble is more durable than the generality of these almost indispensable work-table implements; it is made in three parts, the inner and the outer being silver, and the intermediate Steel; these three are all struck up together, forming a resisting power not obtained in silver only. What is more uncomfortable than sewing with a thimble that has seen service to such an extent that it has holes in its sides? With the 'Dorcas' Thimble this annoyance vanishes."

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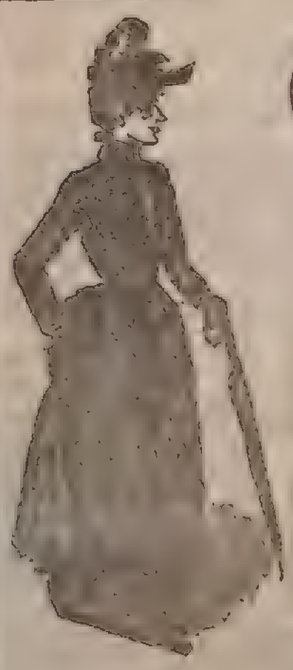

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Corns and Bunions may be removed, and **Enlarged Toe Joints** reduced, by using THOMPSON'S NEW FRENCH CORN PLASTER. Those who are troubled with the discomfort of Corns, &c., will be glad to have attention called to this remedy, as it removes pain very speedily.

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Packets 1s. 1½d.; post free for 14 stamps.

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Philips' Dutch Linen Tapes & "SUPERFINE" Nets

THEIR TAPES ARE OF WORLD WIDE REPUTATION FOR LADIES & CHILDRENS' UNDERWEAR, AND ARE SOFT, RICH, & DURABLE.

Their Nets are renowned for... Beauty of finish & adapted for... Skirt Bands and all classes of work where strength & durability are required.

CAUTION! SEE THAT J. & N. PHILIPS & Co. TEAN HALL IS ON EVERY PARCEL.

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A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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HOLINESS CONVENTION AT GUILDFORD.
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[Mrs. Amanda Smith.]

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No. 1065.] FRIDAY, JUNE 27, 1890.

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ON

Wednesday, July 2, 1890,

When a number of Deaconesses and Students soon leaving for various parts of the Foreign field, are to be commended to God in prayer.

Chair will be taken at 3 p.m., by

DR. GRATTAN GUINNESS

(recently returned from America);

And in the Evening at 7 p.m., by

W. H. SEAGRAM, ESQ.

SPEAKERS:

Rev. F. B. MEYER, B.A. Mr. EUGENE STOCK (C.M.S.) Mr. DAVID BLACK, Belfast.

Mr. and Mrs. PARKER, Recently returned from China.

Mr. HENRY RICHARDS, From the Congo.

AND OTHERS.

Some of the Out-going Missionaries will speak at the Garden Meeting (weather permitting), at 6 p.m.

TEA at 5 p.m. Apply for Tickets to—

THE SECRETARY, HARLEY HOUSE, BOW, E.

OUR ISSUE OF NEXT WEEK WILL BE

A Double Number

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IT WILL CONTAIN

A Special and Extended Report of the

ADDRESSES

AT THE

MILDMAY CONFERENCE

IN THE VOLUME OF THE BOOK.

OR, THE PLEASURE AND PROFIT OF BIBLE STUDY. Being an Introduction to the Study of the Holy Scriptures. With Introductions by Rev. JOSEPH COOK, and Rev. J. H. VINCENT, D.D.

By Dr. G. F. PENTECOST.

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And may be ordered of any Bookseller.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

"DAY IN COUNTRY."—GEORGE YARD RAGGED SCHOOLS, High-street, Whitechapel.—Received with many thanks from a Friend, 10s. 6d.—The Lord willing, GEORGE [illegible] Children for a day in the country, and provide necessary food, when sufficient funds are in hand.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from M. M. B., £1; W. C., £1; Beautiful Flowers, Anonymous [illegible] for Work [illegible] sions Missionary Agencies at work amongst Lads and Young Men [illegible] sion to Inebriate Women. Bible Classes [illegible] and for Women, Mothers' Meetings [illegible] Penny Banks, Ragged Schools, Happy Evenings, Country Excursions, Clothing Clubs, Shoe Brigade, Dinners for Hungry Children, and Children's Services.

Postal Orders should be made payable at G.P.O., High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The George Yard Schools, George Yard, High-street, Whitechapel, London, E.

DAY IN THE COUNTRY.—Funds [illegible] for the past [illegible] Christian Gee-street Mission and [illegible] which have been carried on about [illegible] eight years for the benefit of the poor of [illegible] hood.—Subscriptions, please address to Hon. Superintendent, HENRY RUDDLEY, 28, [illegible] or Messrs. BARCLAY, Bankers, 54, Lombard-street.

TORQUAY.—Sharon Convalescent Home is open to persons requiring salutary air.—For particulars apply to HON. SEC., Chelston Manor.

NOTICE OF REMOVAL. — The Y.W.C.A. Home, Southport, is removed to Oxford House, 842, Lord-street. Terms for visitors, 12s. Apply LADY SUPERINTENDENT.

ROYAL FREE HOSPITAL, Gray's Inn-road. President: The Marquis of Dufferin and Ava.—Building Fund Appeal.—An earnest appeal is made for Funds to enable the Governors to rebuild the front portion of the Hospital, the only remaining part of the Institution which is now much dilapidated, and is inadequate and unfit for the present needs of the Charity. It is therefore imperative that the work of rebuilding should be undertaken without delay, in order to meet the ever-growing demands upon the Hospital. [illegible] a sum of [illegible] present Hospital is [illegible] any part of the [illegible] Bankers, Messrs. [illegible] Holborn-bars, or at the Hospital by CONRAD W. THIES, Secretary.

THE LADS' REST, 69, Park-road, West Dulwich, S.E.—Fourth Annual Meeting will (D.V.) be held at the above on Saturday, June 28, 1890, at 6.45 p.m. S. R. Smith, Esq., [illegible] Speakers:—A. H. Gilkes, Esq., M.A., [illegible] College; Rev. E. Rae, M.A., West Dulwich; [illegible] W. Fuller Gooch, Chatsworth-road Chapel; [illegible] George Holland, Whitechapel. Admission by ticket on application to the Hon. Director.

PADDINGTON HALL AND HYDE PARK MISSION.—The Sunday-school, composed of poor children, are anxiously looking forward to see the green fields. Funds [illegible] Who can help with a donation?—Subscriptions [illegible] JOHN DAVIDGE, 48, Church-street, Paddington, W.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee are prepared to receive applications for admission next term. The daughter of an Armenian pastor asks for "Free Training." Who will help?

Dr. GRIFFITH, Hon. Sec.

URGENT APPEAL.—The sum of £12 is urgently needed to complete the collection for the seventeen poor people who failed at the late Election of Pensioners on the Incurable Fund of the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Will not kind friends help? Cheques and money orders to be made payable to ROSA PRARMAN, Vice-President, Ladies' Samaritan Society, at the Hospital, as above.

THE REV. WILLIAM ADAMSON, Vicar of Old Ford, London, E., earnestly solicits help towards "Days in the Country" for Sunday scholars and others connected with St. Paul's, St. Peter's Mission, and the Association rooms. There are no middle-class residents in the parish; while the population numbers over 11,000 poor.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 135 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 88, High-st., Homerton, London, E.

"J. G. PATON MISSION FUND."

For Rev. JAMES PATON, Glasgow, received since last week's:—Richard Harris, Jun., Port Glasgow, £1; [illegible], Sidcup, £2; Fred Frank, [illegible], £1 5s.; J. A. Stoneham, Beckenham (for [illegible], £1; "Regions Beyond," London, £2; M. S., [illegible], Liverpool, £1; M. J. Emms, Gantry, [illegible], 5s.; M. D. Surrey, Hornsey, 10s.; "Widow's Mite," 1s.; R. Everett, Streatham-hill, £2 2s.; [illegible], Clapham, £2; Mrs. Gibson, Taunton, 10s.; Col. de Crespigny, Folkestone, 10s.; Georgina de Crespigny, Folkestone, 5s. 6d.; Mrs. Rheuins, Edinburgh, £5; Mrs. Gibson, Taunton, 10s.; "A. G. G.," [illegible], £1; [illegible], £5 5s.; Mrs. Holt Skinner, Ryde, £5; G. H. Oliphant Ferguson, London, £1; [illegible], £1; Mrs. Walrejeed, Taunton, £10; Eliz. Cooper, Clifton, £3 3s. "M. A. B.," [illegible], £1; [illegible], Holywood, £1; Miss Bell, Holywood, £1; Miss Turner, [illegible], £1; [illegible]; "One who has read Autobiography," 10s.; [illegible], £1; [illegible], Manchester, £1; Per L. B. Stanes, Crowborrow, £1 5s. 6d.; [illegible], 10s. 6d. Total £63 11s. 6d.

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52 weeks.	£	s.	d.
One Copy & Postage 1d.	0	6	10
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Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

"CAMPING OUT"

FOR

WAIFS AND STRAYS

Will lovers of "NOBODY'S BOYS" help me to give the rescued street arabs in our Homes "A FORTNIGHT'S OUTING UNDER CANVAS" —BY THE SEA IF POSSIBLE?

Remittances may be made by P.O. payable at G.P.O., or by cheque crossed London and County Bank.

J. W. C. FEGAN.

THE BOYS' HOME,

95, SOUTH LAMBETH STREET, LONDON, S.E.

Narrative of "Camping Out" 1888—1889, and pretty Collecting Card can be obtained on application.

WHO WILL HELP to send poor Children and Adults for a day to the Seaside, also [illegible] suffering for a fortnight into the Country? These out of St. Luke's, and Clerkenwell.—Please send, PHILIP GAST (Minister of Spencer-place Chapel, Goswell-road). 12, Noel-street, Islington.

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, under [illegible] —[illegible] S.W. [illegible] Lady Superintendent.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GEBBS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the [illegible] duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 113, Kensington-park-road, W.

BOURNEMOUTH HIGH SCHOOL FOR GIRLS.—Principal, Miss BROAD. The [illegible] course [illegible] preparations of the Cambridge Local and Higher Local examinations, London Matriculation and Trinity College. A few Boarders received. Delicate girls have every care.

BRIGHTON.—A few vacancies in High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Resident French governess. Professors in attendance. Sea-bathing and lawn tennis. Terms moderate.—The Misses NORTON, Farndon House, Stanford-road.

MORAVIAN LADIES' SCHOOL, Tytherton Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. [illegible], Healthy and beautiful situation; large recreation grounds, tennis. Careful Christian training, and thorough teaching. [illegible] Examinations. Resident French and German Masters. Terms 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 24, Saarstrasse, Friedenau, Berlin.—Lady Principals: Frl. Hoffers and Mademoiselle Vivier. Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. References in England and abroad. Mademoiselle Vivier will be in London in September, and escort pupils. A Student Teacher desired.—Apply to Miss STUART, 29, Cornwall-gardens, S. Kensington.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 17 guineas a term, payable in advance.

W. S. C., 13, Bath-street, Newgate-street, E.C.

LAUSANNE.—A Swiss Christian family receives young Ladies. Good education in all branches. Careful supervision. High situation just outside town. Lovely view.

Mme. MAUERHOFER, Petit Chateau.

SEASIDE.—An Officer highly recommends a first-class Home School for a few Girls at Southsea, where his own daughters finished their [illegible]. Christian training. Terms moderate. Diploma for masters. Highest references.—Inspector-General GORDON, South Esk, Victoria-road, Southsea; Principal, 5, Sussex-place, Southsea.

GERMANY.—Boarding School, founded 1868.—Superior education for young Ladies. Beautifully situated, near the Thüringer Forest. Inclusive terms 100 guineas. The Lady Superior will be in England in July and August.—Mad. A. HUGUENIN-VIRCHAUX, Maison Institute, Gotha.

KINDERGARTEN AND PREPARATORY SCHOOL.—Telford House, Liverpool-terrace, Worthing. Principals, Miss YERBURY and Miss WAITS. Thoroughly happy home for young children. Careful Christian training. Close to sea. Prospectus on application.

BURLTON HOUSE, READING.—High-class Ladies' School. Principal, Miss RATCLIFF. Old-established. Thorough teaching. Modern education. Advantages, examinations, visiting masters. Careful Christian training, with all the comforts of a well-ordered home. Inclusive terms. Highest references.

CLIFTONVILLE, MARGATE.

Boarding School for Young Ladies.

Christian principles inculcated. A thoroughly good education offered, with every home comfort and personal attention. Premises splendidly situated, and in every respect adapted for school purposes. AN Articled Pupil required.

Principals, Mrs. WARD and Miss WOOTTEN.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantages of earnest Christian training, combined with High School modes of instruction, within reach of parents of limited resources who are unable to meet the usual terms of 60 to 70 guineas. These terms will be reduced for such to 30 to 40 guineas and made inclusive. Only girls of good social position received. The staff is composed of professors and lady teachers holding University honours. Liberal diet. Spacious residence, replete with every modern appliance to insure comfort and health. Delicate girls and orphaned families receive maternal care.—GIRTON, 13, Rose-street, Newgate-street, London, E.C.

MALVERN HOUSE, Blockley, Worc.—Home School for Girls in bracing village on Cotswold Hills. Resident English and foreign [illegible]. Careful Christian training. References permitted to Rev. J. Wilkinson, 79, Mildmay-road, N., and parents of [illegible].

Principal, Miss JUDSON.

BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Educational advantages [illegible]. Children from [illegible] received.—For terms apply to the Principals, the Misses OAKE.

EVANGELICAL CLERGYMAN'S WIFE, having two children (eldest 7) under certificated resident governess, wishes to hear of one or two little children to educate with them. High, bracing village in Oxfordshire. Moderate terms. References.—MATER, Goldengate, Hob-moor-road, Smallheath, Birmingham.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen

ESTABLISHED 1845.

Hon. Principal—DR. CRANAGE, M.A.

PRINCIPAL:

G. E. W. CRANAGE, B.A.

Trinity College, Oxford.

Vice-Principal—ROBERT WESTON, M.A.

Trinity College, Dublin.

There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School.—Full particulars on application.

NEW COLLEGE, CLIFTONVILLE, MARGATE.

Head Master, Rev. C. HUGH JONES. Classical [illegible], with [illegible] subjects: [illegible] Languages, Mathematics, Chemistry, and [illegible]. Boarders [illegible] mansion. Large playground, gymnasium, workshop, tennis court, [illegible]. Bathing, fine air; open situation. References: Dr. Anderson, Lindsay-gardens, W.; Col. A. Drayson, 30, H. S. King & Co., Pall Mall, S.W.; Hon. Judge Boyle, Dublin; H. Lyon, Esq., Malvern; Dr. Muirhead, Bath; Dr. Pinkerton, Brooklyn, N.Y.; C. Trench, Esq., Ardbrin, co. Kerry. Terms moderate.—Prospectuses on application to W. FRANKLIN, Principal.

SPANISH, GERMAN AND FRENCH, Classics and mathematics, bookkeeping, shorthand, drawing, and every branch of a thoroughly practical education. Resident French graduate (Protestant). Christian training and careful domestic oversight. Large house and grounds in healthy situation.

Mr. ESAM, Sea House School, Eastbourne.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

CAMBRIDGE GRADUATE (2nd Class Theolog. Honours, Spencer Scholar and Prizeman, Corpus Coll.) and Cambridge Under-Graduate want Tutorships. Christian men. Proceeding to Ridley Hall. Terms moderate.

LAMPEN, Tempsford Rectory, Sandy, Beds.

AS GOVERNESS to Children under 12.—A Lady wishes to obtain a Holiday or a permanent engagement for a young Lady, 23. Also Holiday engagements for her French and German governesses. Also for a young French Lady, 18, where the children are young. Kindly state requirements and remuneration offered. — Miss CHALK, Waverley-grove, Hendon, London, N.W.

MINISTER'S DAUGHTER (32), ten years' experience. Thorough English, conversational French, elementary German, Latin, Spanish, good music (piano, harmonium), singing, drawing, painting, needlework. £25.—L., Mrs. Hooper's Governess Home and Institute, Compton-terrace, Islington.

YOUNG LADY, decided Christian, desires situation in family or small school. Experienced, certificated Senior Cambridge, College of Preceptors (First Class), English (usual subjects), mathametics, music, German (Brunswick), French. Excellent references. £20 to 30.

L., 38, Ladbroke-grove, Kensington-park, London.

CHRISTIAN MEDICAL MAN living in healthy suburb of London, would receive into his family one or two children whose parents live abroad. Good schools in neighbourhood.

MEDICUS, 46, Camden-road, N.W.

MRS. ASTON wishes to meet with one or two boys, age 6 to 9, to share home and education with her children. Competent governess. Dry, bracing, pretty country.

Bushbury Vicarage, near Stafford.

A SWISS PROFESSOR going to Switzerland for next holidays would take charge of a few boys, desiring to improve their French conversation. Moderate terms. For particulars, Prof. DUCOMMUN, 26, Castle-hill-avenue, Folkestone.

HOLIDAY ENGAGEMENT wanted August, September, by Lady. Country or seaside only. All expenses; no salary. References exchanged.—E. S. T., Library, Hill-street, Upper Clapton, N.

WANTED BY CHRISTIAN GIRL, 19, situation in School to teach infants, where she could study. If board and lodging, salary no object.—C/o 2, East-ascent, St. Leonards-on-Sea.

Appointments, Situations, &c., Wanted.

A RETIRED MINISTER desires a situation as Private Secretary, or any position of confidence he could consistently undertake. Satisfactory references.—C. E. P., 25097, Smith's Advertising Agency, 132, Fleet-street, London, E.C.

MATRON.—Lady Carbery recommends a respectable Christian Woman as Working Matron in a reformatory or girls' orphanage. No laundry work. Wages £30 to £35. Age 38.

H. B., c/o Mrs. Hodson, Laxton-park, Stamford.

WANTED AT ONCE, by a reliable and experienced Cook, a suitable place. Town or country. — R., Withington Rectory, near Andoversford R.S.O., Glos.

AS HEAD GARDENER.—A young Man seeks a situation where one or two more are kept. Eight years' good character. Total abstainer. Single.

H. TUPPEN, Ropley Dean, Alresford, Hants.

PULPIT-SUPPLY. — Ex-Pastor arranging programme for season is ready to serve on usual terms. Can conduct Liturgical worship. Opposed to Down-grade. Eloquent, experienced, attractive.—BETA, 38, Meyrick-road, Sheerness.

PULPIT SUPPLY, Evangelistic Services, Gospel Temperance Meetings.—Mr. WM. FORBES desires that all letters or telegrams be sent to 71, Tollington-road, Holloway, London, N.

EVANGELISTIC.—Wanted by an earnest Worker, charge of a Mission-room, or any Evangelistic work. Age 35. Love for souls. Nine years' experience.

M., c/o Miss Faux, Pensford, Bristol.

COACHMAN, or Groom and Coachman. Situation wanted by Christian married Man. Age 33. Thoroughly understands his duties. Thorough good character. Ride and drive well. Abstainer.

OSBORNE, Sudbury Lodge, Sudbury, Middlesex.

YOUNG MAN.—Lady recommends a young Man (22). Has held present situation as Messenger and Porter in West-end business house 8 years. To better himself seeks similar or any confidential situation. Knows London well.

1B, Oxford and Cambridge Mansions, N.W.

AS CARETAKERS, Managers of Coffee House or Baking Business, or any position of trust. A Lady highly recommends an experienced Christian couple. Total abstainers. Excellent testimonials.—H. HICKS, 5, Bond-street Buildings, Trowbridge, Wilts.

BIBLE CARRIAGE MISSION. — Young Man desires to enter the above, or some similar work. Age 26. Christian. Good testimonials.—H. T. LEE, 119, Burley Lodge-road Burley, Leeds.

TO TAILORS, &c. — Situation wanted for Lad of 15, not sharp, in a quiet business, small country town. Christian home. No premium. —H. GODDIN, Woodside, Oakhill-road, Sutton, Surrey.

MIDDLE-AGED CHRISTIAN LADY seeks occupation in a refined Christian home, as Companion to an elderly or invalid Lady, for which she would give twelve pounds yearly. Good reader and amanuensis. Bracing air. Meeting with Open Brethren.—F. G., C. Wollen, Stationer, High-road, Leytonstone, Essex.

AS TOWN MISSIONARY, or Lay Evangelist. Five years' experience. First-class references from ministers and others.—WILLIAMS, The Villa, Ashford, Bakewell, Derbyshire.

AS MATRON or Housekeeper in Convalescent Home, or other Institution. Long experience in Institutional work. Thoroughly domesticated. Good testimonials. Age 38.—J. W., c/o Miss Hazle, Fancy Repository, Southall, Middlesex.

LADY HOUSEKEEPER.—A Lady is anxious to find a home for a Lady Housekeeper willing to make herself generally useful. Is musical, reads well, and is cheerful. Salary not so much an object as a comfortable home in a family of total abstainers.—A. B., Rowley's, 157, Gloucester-road, S. Kensington.

MISS MEREDITH BROWN wishes to find situations as Under-Housemaid or Kitchenmaid for girls aged 18, partially trained in the Shaftesbury Institute Training Home.—Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

MISS MEREDITH BROWN is anxious to find a situation as Under-Housemaid or General Servant in a Christian French family for a French Girl (a rescue case) who is very desirous to regain her character and do well.—Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

AS NURSE to one or two children, or wait on invalid Lady. Young person requires situation. Cheerful disposition. Good references. Age 25.—S. R., 19, Harcourt-road, Brockley.

HOSPITAL-TRAINED SISTER seeks an engagement as District Nurse and Mission Worker. Accustomed to Bible classes and mothers' meetings. Evangelical Churchwoman. Excellent testimonials.

SISTER, 10, Mountague-place, Poplar, E.

MRS. CHURCHILL wishes to recommend a young Lady who was Governess for three years to her young children. Christian home indispensable.—134, Kensington-park-road, W.

NO SALARY.—Elderly Christian Lady, good walker, offers useful Companionship to Lady taking her summer holiday. Travelling, laundress expenses, with comfortable home, considered equivalent.

EVANGELICAL, 9, Hildyard-road, Fulham.

A CHRISTIAN LADY wishes to be Nursery Governess to little Children (boys preferred). Experienced with and fond of children. Excellent references. Small salary.

Mrs. J., 33, Westgate, Wakefield.

A YOUNG PERSON, aged 27, accustomed to business, would like to get into a Fancy business, or any place of trust. Would give a little time if required.

E. P., 68, Southmoor-road, Oxford.

AS USEFUL OR MOTHER'S HELP. A Christian person, age 23, fond of children. Good needlewoman. Could teach a little.—Write,

C. R. E., May's, 162, Piccadilly.

AS MAID to elderly Lady or Attendant on an Invalid. Lady recommends highly respectable young Woman, 30. Good needlewoman, used to sickness. Disengaged now.

Miss KENTISH, Wigton Hall, Cumberland.

AS ATTENDANT to an elderly Christian Lady. Highly recommended. A Lady desires most strongly to recommend a thoroughly conscientious young person, aged 24.

Miss A., Wellingham Lodge, Lewes, Sussex.

AS USEFUL MAID.—Would assist in light housework. Age 25. Good needlewoman. Five years' character. State wages and particulars. Y. Z., Mr. Edward, 6, Formosa-street, Maida Vale, London.

HOLIDAY ENGAGEMENT required, as Mother's Help or Governess for the months of August and September. Highest references.

Miss COX, Church-street, Ashbourne.

A LADY WISHES to recommend a Lady's Maid, who has lived with her three years, as Maid to an Invalid or Elderly Lady. Accustomed to sickness. Christian and abstainer. Wages £25.

Mrs. DASHWOOD, Wilton House, Shenley, Herts.

A LADY wishes to recommend a Girl who has not been in service previously, as young Ladies' Maid. Good needlewoman. Age 19. Of very respectable family.

92, Palace-gardens-terrace, Kensington, London.

SOUTHAMPTON REGISTRY OFFICE for Servants wanting situations. Housekeeper, Ladies' Maid, Housemaid, Nurse, Coachman, Man Cook, and Under-Footman. Cooks and good General Servants wanted.

Mrs. PAYNE, 71, Derby-road, Southampton.

AS SECOND LAUNDRY-MAID in a private family, for young Woman, aged 20,

Miss SESSIONS, Park-road, Gloucester.

FOR NURSERY OR HOUSEWORK. —A Lady recommends a respectable Girl. Age 16. Not been out before.—Mrs. VIVIAN, Stoughton Vicarage, Emsworth, Hants.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 1s. 10d. (formerly 2s.) Specialité (supplied to Agents, 1s. 4d. in bulk, 1s. 4½d. in packets. carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

A CHRISTIAN MAN wanted October 1 as Choir Master for All Souls', Langham-place. Surpliced choir, but plain and hearty service. No one need apply who has not had experience in training a choir. State particulars as to experience and salary, and send copies of testimonials to Rev. W. HAY CHAPMAN, 11, Mansfield-street, W.

UNDER MATRON wanted for small Training Home for Girls. £15 and all found. Church of England. Total abstainer. Good laundress. Experience desirable. Good character indispensable.—Miss CARTER, Mid Kent Training Home, Boxley-road, Maidstone.

A WORKING MATRON wanted for the Bankhall Girls' Institute and Evening Home, Liverpool, to take charge of the household and the few resident girls. Salary about £20 per annum.—Apply to LADY SUPERINTENDENT, 324, Stanley-road, Liverpool.

LADY SUPERINTENDENT.—Wanted in Birmingham, a resident Lady Superintendent, with experience in Rescue work, for a Home for Friendless Girls. An earnest Christian and abstainer essential. Small salary given. Apply by letter, to Mrs. CAREY MORGAN, 28, Wheeleys-road, Birmingham.

MIDDLE-AGED WORKING HOUSEKEEPER required, able to superintend servants. Quiet, comfortable home. Moderate salary.

H., 14, Burlington-place, Eastbourne.

SUB-MATRON wanted in a small country Industrial School. Church of England. Age about 20. Salary £16. Ex-Pupil Teacher, qualified to teach needlework, will be eligible.—Apply by post,

Mrs. ABEL SMITH, Woodhall-park, Hertford.

LADY ASSISTANT. — Cards and Fancy Stationery.—Wanted in a City house. State age, experience, salary, to

CARD, c/o Messrs. Smith Brothers, Ivy-lane, E.C.

A THOROUGH HOUSEMAID wanted for a quiet family in the country. Age about 40. Christian and abstainer.—Miss SMITH, Miramichi, Withdean, near Brighton.

AN ASSISTANT FEMALE EVANGELIST wanted at once. Lively, good singer, and capable for out-door work. Fair salary to one suitable. Good testimonials required.

EVANGELIST, 59, Yarbrough-street, Grimsby.

AS NURSE.—Can any Lady recommend a thoroughly trustworthy young person, one who could take a baby from the mouth. Two other children, eldest 4 years.—Mrs. BUTLER, Vesey House, Sutton Coldfield, near Birmingham.

ASSISTANT NURSE for Invalid Lady.—Can any Lady recommend trustworthy person, used to nursing, strong, to help lift. A little housework and needlework. All found. Wages 10s. weekly to capable person.

Miss CROWLEY, Normandy House, Alton, Hants.

STEADY, RESPECTABLE GIRL wanted as Nurse, age about 18. Good needlewoman preferred. Good character essential.

Mrs. SAVAGE, College, Seaford, Sussex.

MISS HOOPER'S NURSES' AGENCY, 9, Upper Baker-street, N.W., for supplying hospital trained Nurses for monthly, medical, surgical, mental, and fever cases. All certificates and testimonials are thoroughly investigated, and only those Nurses are registered who are duly qualified, and have given previous satisfaction. Masseuse and male Attendants also supplied. Nurse Companions are registered for lighter cases. Nurses receive their own fees less ten per cent.

MATRON. — Wanted in August, as Working Matron in Sanatorium, Clergy Daughters' School, highly-trained Nurse, certificated, and especially experienced in children's ailments. Must be communicant-member Church of England, evangelical views. Widow over 30 preferred, if good needlewoman and thorough housekeeper. Salary £30 per annum. No uniform. Applications in candidate's own handwriting, and accompanied by testimonials of recent date (one from clergyman required), to be sent to LADY PRINCIPAL, St. Mary's Hall, Kemp Town, Brighton, not later than July 5.

GOOD WASHER AND GOOD IRONER wanted, in large steam laundry. Must be strong, active, total abstainers, and thoroughly competent. Wages £16 to £18, with board and residence.—Apply, with testimonials, to

THE GOVERNOR, Village Home, Ilford, Essex.

BIBLE-WOMAN wanted for Christ Church parish, Hampstead. Must be a member of the Church of England, and a total abstainer.—Apply by letter, to Rev. GEORGE F. HEAD, Christ Church Vicarage, Hampstead.

BIBLE-WOMAN wanted, in a country town, about 35 years of age, to visit and conduct meetings among the poor.

Rev. F. W. CLARKE, Frome, Somerset.

CHRISTIAN SERVANTS WANTED.—Miss Hooper, 9, Upper Baker-street, N.W., has now the following vacancies in Christian families:—Cook-Housekeeper, £40, for Hyde-park; Cook, £30, for Sydenham; Cook, £20, for Guildford; Cook-Housekeeper, £20, for Uxbridge; Cook, £18, for Marlboro'-place; House-Parlourmaid, £16, for Kensington; Nurse-Housemaid, £16, for Barnstaple; useful Maid, £20, for Kent; General Servant, £20, for Margate; Butler-Valet for Gloucestershire; Butler-Valet for Scotland.—Apply at once.

A GOOD COOK wanted.—Small family in the country. Christian and abstainer valued.—Miss RAYMOND, Barry-hill, Bristol.

A GOOD PLAIN COOK wanted by August 9; also a Housemaid. Seven in family.

Mrs. W. C. BOYD, College-road, Cheshunt, Herts.

A HOUSE-PARLOURMAID wanted by July 18, for Speldhurst, Tunbridge Wells. Wages £16. A Christian would be much valued.—Mrs. T. J. SIMMONS, Tanyard House, E. Peckham, Tunbridge.

CAN ANY LADY conscientiously recommend a person of between 35 and 45 years old, thoroughly efficient to undertake all that might be required in a country Rectory (with a girl under her). No dairy, and only two in family.

RECTOR, Debach Rectory, Woodbridge, Suffolk.

A LADY WISHES to meet with a Mother's Help or Nursery Governess, English or French, to take principal charge of two little boys, and assist in light housework.—Apply, stating salary, to Mrs. SHEPHERD, St. John's Vicarage, Carlisle.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W. — Miss HOOPER introduces Christian Governesses, Companions, Housekeepers. Maids, Sick Nurses, and Medical Rubbers. Also superior Domestic Servants.

GOOD GENERAL SERVANT wanted, —Three in family. Must be good plain Cook. Total abstainer. Housemaid kept. Comfortable Christian home.—Apply by letter,

W., 17, Yew Tree-road, Edgbaston, Birmingham.

COMPETENT CHRISTIAN WOMAN wanted, to act as General Servant to two Ladies (one an invalid). Outside help given. Moderate wages. Good references required.

Miss C. W., 1, Glenfall-terrace, Cheltenham.

USEFUL MAID required.—Must be a good dressmaker and needlewoman. Christian preferred. State wages, age, and all particulars. Mrs. CORY, Vaindre Hall, St. Mellons, near Cardiff.

MAID for Lady and Daughter wanted. Good dressmaker and milliner. Dissenter preferred. Good wages. All found except beer. State age and all particulars.

Mrs. KEMP, Beechwood, Rochdale.

NURSERY GOVERNESS wanted. Entire charge three young children. Good English and music. One seeking quiet Christian home preferred.—Apply, stating age, &c.,

Miss BROWN, Oakbank, Redhill, Surrey.

USEFUL MAID ATTENDANT, aged about 30, wanted for a delicate Lady. She must be thoughtful and kind, have some knowledge of nursing, a good needlewoman, and willing to assist in light duties.—Apply by letter only.

P., Fawley, Mount Nod-road, Streatham.

MANAGERESS for small Bakery and Confectionery business. Must have had good experience, and produce satisfactory references.—Applications and copies of testimonials, to

G. F. HINTON, Leominster.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

MISS MAULDEN is wanting a good Nurse, not over 35, to go to India for two years. Must be experienced with babies. Wages £25. Apply personally.—For address, see advertisement above.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to

Mrs. LLOYD HARRIS, Proprietress.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to

J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to THOMAS HENRY WALDUCK, Proprietor.

VISITORS TO LONDON.—BERNARD'S Private Hotel, 1, Granville-square, Wharton-street, King's Cross-road. Central, ten minutes' walk from Northern and Midland Stations, Agricultural Hall, and City Temple. 1,000 testimonials from ministers and families. Visited and highly [illegible] by the Rev. J. and Mrs. Goodwin. [illegible] Mrs. Booth write. Entirely satisfactory. Bed, breakfast, and attendance, 3s.; two, 5s. 6d. Tea 10d. Note address.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

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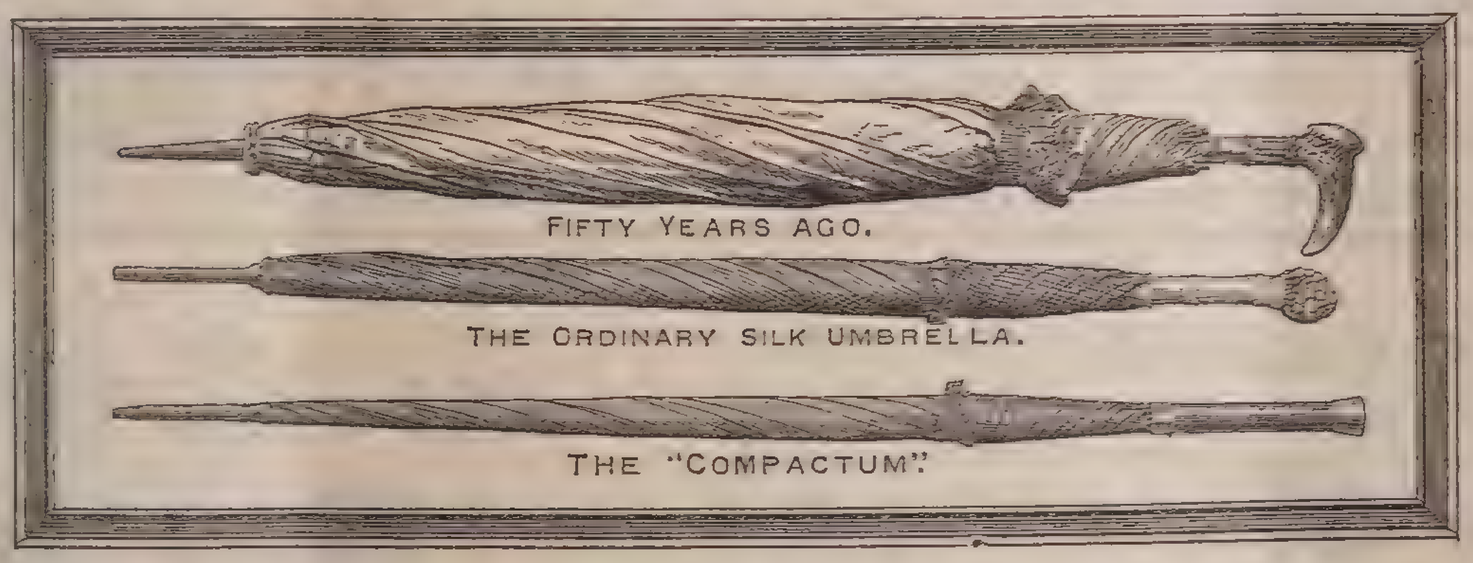

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THE NOTES and READINGS contained in this volume originally appeared in the pages of *The Christian* week by week. The interest taken in them at the time of their issue has led to republication in their present form. It will be observed that the Chapters have been considerably extended and enlarged since their appearance in *The Christian*; and several new features have been added.

It is believed that these "NOTES" and "READINGS" will be found of service by Sabbath School Teachers, and by Bible Students; whilst Ministers and Evangelist, may also be able to gather some help from their pages.

It should be understood that the present work is intended to be a HELP for Bible Readers. It is not, therefore, prepared with a view to being read through like an ordinary volume. But as chapter after chapter of the Pentateuch is perused by Bible Students, it is hoped that they will have this book open at their side for constant reference. In this way the use and value of the work will be the most fully realized.

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June 27, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. Macgowan, of the London Missionary Society, Amoy, China.

☞ Our next issue will be a Double Number (price 2d.), and will contain full reports of addresses at the Mildmay Conference being held this week.

A special committee of friendly investigation, officially appointed by the Congregational Union, has published its report on the methods of work in connection with the London Missionary Society. Its meetings extended at intervals from June of last year to February of this, and were aided by the presence of successful missionaries. In dealing with the question of missionary celibacy, the committee, while recognising it as necessary under special limits, endorse the opinion that it is to be deprecated as a rule. It approves of the scheme of sending out for a term of years lay evangelists who have not had a theological collegiate training; and insists on the importance of institutions for training native agents. It recommends fixed centres rather than a vague itineracy. Such select Conferences may do much for foreign missions at this crisis.

A writer in *The Nonconformist and Independent*, who damages his testimony by the admission that he occasionally smokes himself, thus warns young ministers against the habit:—

> The pipe obtains a power over you as a chain of iron. It keeps a smoker indoors when he ought to be out. He will come to imagine that he cannot think or compose a sermon without it, and so the pipe becomes everything to him, and with the result—a clouded mind, a drowsy spirit, inevitable nervousness, and a thousand hypochondriacal fancies. The beginning of trouble in the matter of health lies here.

The beginning of trouble also, in the quenching of influence, very often lies here.

The appointment of a Select Committee of the House of Lords to inquire into the question of the insurance of children's lives is a step in the right direction. The terrible amount of infanticide, and of culpable negligence almost equivalent to infanticide, has made a measure based upon the recommendation of the Committee of the House of Commons absolutely necessary. That greater restrictions are necessary also in regard to baby farming establishments is proved almost every day.

The tone of the chairman's address at the anniversary meeting of the English Church Union on the 19th inst., when firm Protestants were called "misguided fanatics," and when "the simple teaching of the Book of Common Prayer" was quoted as the standard of belief rather than inspired Scripture, justifies the conferences of the Evangelicals. One of these was held at Tunbridge Wells on June 17, Canon Hoare in the chair. The subject was the "Causes and Remedy of Ritualism." The appeal was only to Scripture, and the teaching of this in addition to preaching was strongly emphasised as indispensable to meet the crisis. In Liverpool and Birmingham laymen have conferred with evangelical clergymen. It was said by one of the speakers at the latter place that a paper at a like conference twenty-five years ago on "Lay Help" was shunted. A change of opinion among the Evangelical party on this matter is as healthy as it is a marked sign of the times.

Last Monday evening Mr. Hormuzd Rassam read a paper before the members of the Victoria Institute, in the House of the Society of Arts, on "The Garden of Eden and Biblical Sages." He used his large geographical knowledge in proof that the only part of the world which can be assigned for the ancient site of the Garden of Eden is the country which surrounds Lake Wan in Armenia. He thus disposed of much that appears in modern learned books; and, allowing for changes through natural causes, contended that the present sources of the Euphrates and of the Tigris start from Lake Wan, and that the courses of the four Biblical rivers may be found in the country which lies on the highlands of Armenia. Whatever judgment may be passed upon this, it is becoming certain that topographical Biblical problems will be settled by men like Mr. Rassam, who are at once Christian believers and great explorers.

Much attention has of late been directed to the Gothenburg and other systems of regulating the drink traffic. *The Daily Chronicle* has recently given an interesting account of the result of the action of a party of gentlemen in Bergen, who obtained a monopoly of the licences in that place. Although the consumption of drink decreased very remarkably, in thirteen years they made a profit of £112,430, of which sum they paid to the municipality £66,475, in addition to large amounts to charities and various good movements. Unfortunately, however, only one side of the account is furnished. It is not stated what has been the outlay of the municipality in the repression and punishment of crime, the alleviation of poverty, and the treatment of lunacy due to the existence of these profitable drinking establishments.

The new partition of Africa, clearly defining British and German spheres of influence, will, it is hoped, turn out to the furtherance of the Gospel among millions who are now sitting in darkness. Holding single and paramount influence in Zanzibar, Britain will be in a position to do much more than hitherto for the suppression of the slave trade, both on sea and land. Africa lies, at the present time, very near the hearts of earnest Christians. May the burden impel to holy zeal! If missionary effort can be made to keep pace with the openings of God's providence, our eyes may soon see immeasurably greater things than hitherto, done in the name of the Lord Jesus in Central Africa.

A correspondent sends us a Salvation Army bill, which, we do not wonder, appears to her a burlesque. It is not, however, so bad as others we have seen; though it announces "a crowd of Hallelujah Amazons;" and "Eternity's Engineering," as the topic of a "Holiness Convention." And for another evening, "Everything tip-top; winding up with shouts of Victory and Glory." Nothing of this, unseemly and inconsistent as it all is, seems to us so irreverent as the announcement beforehand of "Baptisms of the Holy Ghost," advertised in *The War Cry* to take place at the forthcoming demonstration in the Crystal Palace.

At a quarterly clerical and lay conference, under the presidency of Archdeacon Taylor, held at Walton a few days ago, some earnest and searching words were spoken by Rev. T. J. Madden, vicar of St. Luke's, Liverpool. The subject of his address was "Some Causes of Failure in our Work for Christ and his Church," and in the course of his remarks he said:—

> The causes of failure were ofttimes personal—lying in the ministers and not in the parish or the people. He knew of nothing more fatal to all true spiritual work than professionalism, to which they were all liable. The constant use of sacred words and the daily ministry in holy things tended in this direction. Another cause of failure was want of faith in the God who had called them to his work, to use them to bring glory to his name. Why should it be accounted a strange thing with them to have conversions constantly, as the result of the delivery of his message of love and reconciliation? The churches now seemed to put their faith in choirs, clubs, and guilds—in armies, and societies, and services—all useful and necessary in their way...As to the message they had to convey, the temptation to say something witty about the present-day preaching was very great. No doubt it might be inscribed upon many pulpits, "Mangling done here," but was not that a reason for sorrow rather than laughter? They wanted in their preaching and in all their work a little more sympathy with their people, that Jesus-like feeling of compassion for the multitude. There was only one way in which they could gain true sympathy with their people. They must be much amongst them, in touch with them, rejoicing with those that did rejoice, and weeping with those that wept. They might also see another reason for failure in the inconsistent lives of the church workers—a godless organist, a giddy choir, an intemperate churchwarden, a showy and dressy Sunday-school teacher. If the clergy were not to be failures, they must be men full of the Holy Ghost. To be faithful was their part; the success they left in the hands of God.

The Archdeacon sympathised with the high standard that had been raised—the deep and solemn chord that had been struck, and hoped all would seek to be more earnest and consistent, and avoid that rock upon which every branch of the visible Church was striking—an undue indulgence in worldliness.

In a like spirit we find a faithful Nonconformist minister, Rev. F. C. Spurr, Cardiff, strenuously condemning a recent performance of Welsh operas at the Theatre Royal in that town, the actors and chorus having been mostly drawn from members of Christian churches in Cardiff and elsewhere. *The Western Mail* said substantially that what Nonconformity had been tyring to do

for centuries had been undone in one week. Mr. Spurr said:—

We have had the spectacle of a company of professedly Christian people on the boards of our Theatre Royal. One of them, the daughter of a Congregational minister, one the daughter of a Church of England minister, two or three the daughters of Cardiff Chapel deacons, a number of them members of chapel choirs and members of the churches themselves, principally in this town. I feel that what some of us have been saying and doing has been completely undone by that week's work at the theatre. I give you one specimen. Two little girls, who are, I think, daughters of a Welsh deacon—or, at any rate, daughters of a deacon of a Welsh Baptist Chapel in Cardiff or Penarth—were overheard speaking thus: "Have you been to see 'Blodwen?'" "No," was the reply. "We have been. We never went to a theatre before. We do hope we shall be able to go again. The theatre is just jolly." It is the thin edge of the wedge. It is creating a taste in those girls' minds for this sort of thing, and nobody knows where it will stop.

One of the newspapers calls it "a violent sermon," but faithful, stern, and even vehement rebuke is needed.

Mr. Dyer's interview in April last with Li Hung Chang, Viceroy of China, places in a clearer light than ever the duty of Christians in Great Britain in regard to the iniquitous opium traffic. In a letter to us, Mr. Dyer says:—

The Viceroy spoke in strong and emphatic terms of the moral and material evils of opium smoking. He said the Central Government were most sincere in their antagonism to the opium trade, and if the foreign import were prohibited, they would at once turn their efforts effectually to put down the home growth. But, he asked, would not the demand for a prohibition treaty with Great Britain, bring on a third opium war?

The fear expressed in this question is unquestionably a very real one in China. The late Marquis Tseng, a few days before his death, repeated what he had said before: "We are not free; we cannot take the first step." Obviously, the Chinese do not credit us with a desire to do justice and seek mercy in international affairs.

How sad it is that such a fear should have any degree of historical justification! Mr. Dyer was, we are glad to learn, enabled to present to the Viceroy memorials from India and Scotland, which plainly showed that the opium policy of Great Britain is totally at variance with the principles of Christianity. We fervently pray that God will cause the Viceroy's question to fall deep into the hearts of British Christians, and that they may be led to exert themselves in such a direction as will facilitate the pursuit of a patriotic and righteous course by Chinese statesmen. At the same time, we trust volume will be given to the demand for suppressing the growth of the poppy in India, so that the people of our great Eastern Empire may also be saved from the opium curse.

BLAENAVON.—Tent services, arranged by Lady Henry Somerset and a ministers' committee, were commenced on Sunday afternoon, June 8, and were conducted each evening by Mr. Charles Inglis. The tent was crowded each evening, and the after-meetings were held in the Wesleyan Chapel. These meetings were times of great saving power, and not a few have been brought to accept Christ. Christian workers have been much cheered, and believers have been quickened. O. T.

Rev. W. Haslam will conduct a mission at St. James's Church, Ryde, commencing June 28.

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Un-Holiness.

WE noted in our last the painful fact that movements professedly in the direction of holiness sometimes take a quite opposite direction. We mention a few cases for the warning of our readers. The shameful delusion of the Agapēmone was revived, when it was dying, mainly through the agency of James Ker, who has since had to leave the country. The frantic orgies of J. W. Wood at Brighton were also practised in the name of holiness, and their disastrous consequences are sufficiently well known. The Kentucky evangelist, with his watchword, "God is love and nothing else," was the means of wrecking two ministers in East London. He paved the way for Mr. C. P. Carty, who persuaded his followers that if they believed him they would never more be sick, or sin, or die; and a great deal more.

In addition to these unhappy cases we have before us that of Mr. W. H. R——, who was a preacher in the Illinois Conference of the Methodist Episcopal Church. The minutes of the Conference of 1869 at Lincoln, Illinois, contain the following:—"W. H. R—— was deposed from the ministry." A printed circular declares that "the charges against him were...leaving his wife and children and living with another woman, ...He went to Arcola, Illinois, to assist in a revival meeting in the Methodist church; and he introduced his vile doctrines, ultimately leading forty members out of the Church into another organisation called 'Pilgrims,' meeting in private families, holding their services until one or two in the morning, shouting and rolling over each other in promiscuous excitement on the floor of the houses. The results were too shocking to describe, but four words tell the story—free love, divorce, family separations, illegitimacy...All this was done under the name of Holiness—a wild, fanatical antinomianism, a caricature of Scriptural holiness.' These are extracts from a printed statement signed "James Shaw, Illinois Conference," and dated, "Bloomington, Illinois, U.S.A., August 23, 1887."

W. H. R—— has for some years visited this country, and in July, 1887, went to Keswick with a party of adherents from Belfast, and there netted a friend of ours, to the deep sorrow of the wife and children. The Scriptures which he specially misuses are such as Luke xiv. 26: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The way in which this is perverted is to lead wives to ignore their husbands, and husbands to put away their wives. In a communication before us, it is said:—"Some young men in Belfast, who are in this strange following, have left their parents and gone into apartments, and say they have no parents in Belfast; that their father and mother are in New York—referring to W. H. R——, and ... his wife, though Mr.——[one of his votaries] is careful to explain that it is a 'spiritual marriage.'" It is enough to show the absurdity of the interpretation put upon Luke xiv. 26 to say that, if it were consistently carried out, it would lead those who hated their own life to commit suicide.

All these men trade upon the perversion of some text or passage of Scripture. The first cry of "Br. Prince" was, "Behold He cometh." He called himself "the servant of the Lord—the angel or messenger—who came in the spirit and power of Elias." He declared that "Jesus Christ, having by his Spirit fulfilled the Gospel in Br. Prince, has *laid aside for ever the Gospel as a dispensation.*" He took an innocent girl and lived with her as his wifes He wrote and printed the blasphemou. assertion that "the Holy Ghost did this through Br. Prince," and added, "Be assured these are the true sayings of God." We quote from a printed pamphlet—entitled, "The Testimony of Br. Prince concerning what Jesus Christ has done by his Spirit to redeem the earth. In Voices from Heaven. Voice the Fourth"—dated, "The Agapēmone, January, 1857."

The tendency of each of these self-constituted leaders is to draw away disciples after themselves. Even Frederick Boyce, in his comparatively harmless lucubrations, claims to be "the Lord's messenger in the Lord's message." Wood, of Brighton, called himself "King Solomon."

Prince is styled "Beloved," and is declared to be "dispensationally perfect under the Gospel," as "Jesus Christ was perfect dispensationally under the law." We do not dwell on the character of this jargon; we only quote it to show the monstrous claims which, the more absurd they are, seem to be the more readily received by some silly men and women.

W. H. R—— in like manner must be head and chief of his "Pilgrims." He claims that the religion which he propounds "is all in taking the living God-sent teacher, and letting him into all the affairs of life; and to reject him is to reject God: to keep him out of any part is to keep God out." Thus the right to repeat all the evils of Popery exposed by Michelet in his *Priests, Women, and Families*, is claimed in the name of Holiness.

While writing this we receive a booklet entitled, "The Mother, the Woman clothed with the Sun," in which "A Son of the Church" pleads the claims of an anonymous woman to be:—

Our heavenly Mother, the Queen and Representative of the New Jerusalem which is above; and Who is the Mother of us all. She it is who is the Bride, &c.

The Divine Feminine is now incarnated instead of the Divine Masculine as at the first advent. The incarnation of the Lord took place in the house of Judah-Israel, in their old home in Palestine; the incarnation of the Lady has now taken place in the house of Ephraim-Israel in the new home where the lost Ten Tribes have been located ...and resuscitated in the Anglo-Saxon race of the British Isles.

We can only account for the extent to which people have followed such false teaching by recognising the magnetic power residing in some men—and women; for verily their dupes are morally and spiritually hypnotised. But every-one who expounds Scripture in any non-natural and artificial sense, out of harmony with the rest of Scripture, helps to pave the way for these wild and mischievous delusions.

Directly Scriptures like 1 John i. 8 are turned aside from their obvious meaning because they inconveniently disprove the claim to restored Adamic innocence, the door is opened for destructive error; for whatever is contrary to "sound doctrine, according to the Gospel of the glory of the blessed God," will assuredly lead away from the fruit of the Spirit to the works of the flesh (1 Tim. i. 9, 10; Gal. v. 19, 22).

IRELAND.—Successful tent services have been held for the past two or three weeks near Portadown, by Rev. James Kirkwood and Mr. A. H. Youell.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF GETHSEMANE

I.—*The Man of Sorrows.*

THE Garden of Eden was the scene of human innocence, of temptation, and of the Fall; and there, too, the dawn of grace began. Century after century passes slowly on, dark and dread, laden with unutterable woes, till at length the Redeemer comes—but comes too lowly to be known: "He was in the world...and the world knew Him not."

Suffering is one of the largest facts in our world. It is one of the largest facts in the recorded life of Jesus. Suffering came upon Him from every side. He stood (so to speak) in the very focus of attack; while the greatness of his nature broadened the target at which arrows were shot. His was suffering, too, of the most varied character. All the waves and billows—even the whole flood-tide of suffering that rolls over humanity—rolled over Him. No one can read the four Gospels without seeing what breadth of experience He had in this respect, fulfilling the prophetic description, "A man of sorrows and acquainted with grief."* We have all seen grief and sorrow in our time; no one can live long without doing so, God knows; the mere pressure of humanity is a terrible thing for a man with a heart; but it is not one sorrow or two that makes one a man of sorrows; not one meeting or two with grief that makes him the acquaintance of it. How the Holy One endured, with what fortitude and patience, with what faith in God and delight in his will, the prophetic description does not bring into view; but rather the fact that sorrows came thick and heavy upon Him, like wind-driven rain on an unsheltered head, and that grief was present with Him, as his close companion through life. And not mere personal affliction, as when Job was stripped of his property, bereft of his children, seized with a loathsome and painful disease, in which his whole body was covered with burning ulcers, taunted by his wife, tortured by his friends; this sorrow is the sorrow of a Saviour, in whose heart burns that saddest and most blessed of all passions—the love of man.

He came into the world to bless men. But it is impossible to do men real and lasting good—it is impossible to love them—and not suffer. There is joy in the very heart of the suffering, but it is suffering none the less. Said a woman in the slums to a Christian visitor: "If you want to do us good, it is of no use to come and preach to us now and then; you must take a house in the court here, and live among us." She touched on a deep and wide-reaching principle. It is not enough to stretch down a helping hand from some serene and painless altitude; we must *come* down and identify ourselves in brotherhood with those whom we would save. In some real sense we must "bear their sicknesses and carry their sorrows." This is one of love's painful, blessed mysteries. All true helpers of man must step within the circle of man's pain; the more glorious the help they bring, the nearer the centre of that circle must they stand—He in the very centre, wearing the sharp regalia of thorns, the Saviour of the bruised heart.

One thing that laid Him open to sorrow was the unselfish and profoundly sympathetic love of his heart. A noble nature, repelled in its efforts to bless, is pained unspeakably more by that repulse, than by the crowding in of merely personal ills, or by all the stings and arrows of adversity. Paul and Silas in the dungeon at midnight, scourged and bleeding, with their feet fast in the stocks, prayed and sang praises to God—and that not faintly and feebly, but with a loud voice, so that "the prisoners heard them." The same Paul says: "I have great heaviness and continual sorrow in my heart...for my brethren, my kinsmen according to the flesh," who were rejecting the heaven-sent Saviour. His sorrow was not that of personal disappointment, but akin to the sorrow heard in that outcry of God's heart: "How shall I give thee up, Ephraim? How shall I deliver thee over, Israel?" Many a labourer for God since Paul's time has felt in the same way. If we would bless men we must not shrink from the pain. We must not let any personal chagrin or wounded pride get mingled with it. We must not take opiates for it. Accept it. Let it penetrate and search the soul. To be capable of feeling it belongs to our fitness for helping our fellow-men. The Lord Himself knew this very pain. "When He was come near, He beheld the city, and wept over it"—not because of his own approaching agonies, but because Israel rejected the mercy He brought.

In Gethsemane we see Him entering upon his supreme sorrow, with elements of profoundest mystery in it. "He giveth his beloved sleep," but here is the Father's Well-beloved, his Chosen One, in whom his soul delighted, bowed down even to the dust of death.

* "None ever said He smiled;
Yet there might have been a smile unseen,
When He bowed his holy face, I ween,
To bless that happy child."

Links of Faith and Service.

THOSE of us who have read the life of Rev. W. Pennefather have felt our hearts burn within us, not only at the recognition of his consecration, but of the mighty faith in God, so richly honoured, when, in answer to prayer alone, thousands of pounds for Mildmay work were offered to him freely and spontaneously. Is it as well known as it might be that Mildmay, with all the hallowed associations that cluster round that name, owes its existence to hidden links of consecration and prayer that stretch back into the last century?

It was at that distant date that Robert Haldane was converted, and led to see the privilege of devoting his all to Christ. As soon as he could carry out the desire of his heart, he sold his castle and lands of Airthrey that he might send the message of salvation to the heathen. Failing in his project of evangelising India through the opposition of the Directors of the East India Company, who refused to have the religion of the natives interfered with, he educated and supported many Christian young men (at one time as many as three hundred) for work at home and in Africa.

Mr. John Campbell, one of his missionaries to that Dark Continent, on his return home, settled at Kingsland, near Mildmay, which latter place at that date was laid out in market gardens for the benefit of the Metropolis. Many a summer evening has found the old missionary holding converse with God while walking about those nurseries, and praying the prayer of faith that *that very spot where now stands the Mildmay Conference Hall might, in God's providence, be made a centre of blessing to London and to the world.* Himself the fruit of the devoted consecration of Mr. Haldane, he became the link which by his effectual prayer united our present-day Conferences with that far-distant decision to offer an ancestral home to God in order that many others might learn the way to their heavenly home.

Methinks that these three brethren—the old Scotchman, the African Missionary, and Mr. Pennefather—will join hands in glad thanksgiving that they were links in such a chain of blessing.

True, it is only a few among Christians who have the privilege and power of doing as Robert Haldane did; and very, very few who recognise that privilege and use that power. For the sake of those who have not such store of the mammon of this world to transmute into everlasting treasure for eternity, let us glance at the case of a child of thirteen and a half, and what she was enabled to accomplish for Christ.* During the eighteen months since her conversion she has earned and given eighty-two dollars to the mission field. She lives in a small, rough hill country farm with her mother, who is lame and almost blind, and her grandmother, who is entirely helpless. She has to do the indoor work and much of the outdoor also, besides spinning and making her own clothes. Only in her leisure moments could she earn this money by pulling blackberries in their season, and carrying them on foot for sale four miles to the nearest village; by working in others' hayfields; by gathering stones out of the fields; and by tapping sugar from the maple trees on the farm, boiling it to syrup and selling it.

Delicate, slight in form, and already bent by her arduous toil, this child is brimful of the joy of ministry. One item from her little diary may be given:—"We may have a run of sap. I would turn the sweet into the sweeter. Verily, there is nothing so sweet to me as to give for missions."

Do we as Christians really believe that one soul only is worth a thousand art treasures? If so, are we practically acting out our belief? Do we often dwell on the fact that no Israelite was considered to have offered anything to the Lord till it was over and above his tithes, which tithes were an obligation, not a free gift? The Lord speaks of some having robbed him in tithes and offerings. Can we all plead "not guilty" to either or both these charges?

While it is true that God often calls us to sell what we have, and give it to the poor, He at other times expects us to administer our own gift, and show whether we devote the capital or merely the interest. Our duty is to obey, seeking and following God's guidance. This would save much squandering of money, possibly in some instances honestly given to God, as we have seen to our sorrow in Brighton and Bridgewater. Our Lord calls on each servant to use the talents and increase the pounds intrusted to his care, and warns us that we, not someone else, must account to Him for the expenditure of our Lord's money.

There seem three sorts of giving;—(1) When we give because we are asked, and feel we must for our own sake. This giving will scarcely fit the balances of the sanctuary. (2) When we feel it a sacred duty to give one-tenth and do so, not grudgingly but rather of necessity, because commanded in Scripture; because we are the Lord's, and feel it a duty to help his cause. (3) When, as in the two cases we have referred to, our heart's longing is to give to Him whose interests have now become our interests. Then our giving is not, How much must I give? but How much may I give? How may I moderate, as in the sight of God, all personal and family claims, so as to have the largest residue to help that which has now become to me the dearest cause on earth?

By our real heart-response to one of these three standards of giving, we can see our position in God's sight. Let us ask ourselves: Is giving an obligation, duty, or delight? D.

* See THE POWER OF THE SPIRIT (*Bemrose & Sons*).

REDHILL.—A drawing-room meeting was held at Broomfield on Wednesday last week, in the interests of the varied work of the Ragged School Union. Rev. Henry Brass, vicar of St. Matthew's, presided, and addresses were given by Rev. H. J. Berguer, Mr. Charles Steinitz, and others.

Clapham Prophetic Conference.

THE seventh annual session of the Clapham Prophetic Conference was held on Tuesday, Wednesday, and Thursday last week. Earnest companies of Bible students assembled in the Conference Hall, Clapham-road, and subjects of sublime interest were opened up by students of prophecy whose names have acquired a very widespread familiarity. The subjects were such as afforded opportunity for much teaching on the fundamental verities of the faith, and they were dealt with in such a way as to show that the prophecies, no less than the other portions of Holy Scripture, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

With much fitness the first address was devoted to a consideration of the waiting of creation and of the sons of God for the coming of the Lord. That coming having been shown to be personal and pre-millennial, Scripture teaching was set forth as it regards Jewish prospects, the spirit and manifestation of Antichrist, and the judgments with which the present dispensation will close. The proceedings on the second day were equally varied and instructive. Mr. J. E. Mathieson occupied the chair in the morning and afternoon, and Colonel Martin Petrie in the evening.

MR. L. LIESCHING

delivered a very thoughtful address on "The movements and tendencies of to-day regarded as signs of the approaching end." Tokens of the dark days ahead were drawn from the prevailing disregard of God and contempt for his holy will. Leaving disputed standards of time, the speaker found a sufficiently clear indication of where we are at present, in the interpretation of the vision of the great image which Nebuchadnezzar saw in his dream, taken along with other portions of the Book of Daniel. The method of rule was shown to have been in a descending scale—from a rule set up by God, signified by the golden head, to a democratic rule which hardly coheres at all, signified by iron mixed with clay. God's purpose seems to have been to afford opportunity for the trial of every form of government in succession; and when all have been weighed in the balances and found wanting, the Stone cut out of the mountain without hands will establish the eternal Kingdom of righteousness and peace.

The forces of evil are rallying, and will culminate in the manifestation of one, who, by the working of Satan, will usurp universal authority and arrogate unto himself the title and prerogative of God in "the temple of God" (2 Thess. ii. 4), which is in Jerusalem. This development involves issues which may be foreseen in the light of present day activities. The lawlessness is already abroad, and government is quite different from what it once was. Legislators are at their wits' end, and a tide of Socialism and Communism is rising. The family life has been invaded, and too often order is on the lines of "Parents, obey your children," instead of *vice versâ*. Master and servant, ruler and ruled, all have been affected by the upheaval. On matters of religion there is no hesitation at exalting opinion and preference above the Word of God, and men speak and write of the Most High as if He were like unto themselves. The authority of the Church is exalted above that of inspiration, and fundamental doctrines are being displaced from confidence. The leaders of the people are causing them to err; and with a Buddhism which the Cingalese cannot recognise, so remote is it from the Oriental religion of that name, we are hearing much of just such a brotherhood as will, according to prophecy, culminate in the Antichrist of the last days. Millions of the human race in dark lands are under the power of spiritualism, which has of late made remarkable advances, and is more and more showing itself in immorality and sin. Having referred to the villainous uses to which hypnotism may be put, Mr. Liesching called upon Christians to hold fast by the fundamental truths of the Gospel, and wait, with lamps burning and loins girded, for Him who in due course will come and will not tarry.

MR. G. H. PEMBER

expounded Deut. xxxii. His address was essentially a Bible-reading, upon which a wealth of illustration and thought were brought to bear. Written at the close of Moses' life, the song celebrates the fidelity of God, subduing and surviving the perversity and sin of his faithless people. It depicts the way of everlasting joy and peace through mercy and disciplinary judgment. The first five verses are introductory; then there is an account of the "finding" of Israel by God—Israel's election and settlement in the land; then the apostasy of Israel and the punishment; and lastly, the deliverance. The standpoint of the song was not the time of Moses, but posterior thereto, for the people are supposed to have settled in the land, to have enjoyed its rich provision, and to have abandoned Jehovah.

The Holy God chose the people, but the people became corrupt. Looking ahead, Moses sees the nation in millennial glory, settled in the land of promise (vv. 8—9). In ver. 21 there is allusion to the calling of the Gentiles, and then follow predictions of judgment. These were remarked upon as giving details of Jacob's trouble at the end of the present age. In the end we read: "Rejoice, O ye nations, with his people"; God will save Israel, and bless the Gentiles through them. In conclusion, the speaker urged watchful holiness and prayer, that the Lord may hasten the day when He will take his great power and reign.

REV. DR. BULLINGER

in the afternoon delivered a very instructive address on what is known as "The Great Prophecy on the Mount of Olives" (Matt. xxiv., Mark xiii., Luke xxi.). He treated the subject with the telescope rather than the microscope, not concerning himself so much with verbal details as with general outlines and lessons. He saw a wonderful propriety in the place of the discourses in the several books, and gave a very cogent answer to the question—"Why was not the prophecy spoken at an earlier period of our Lord's ministry?"

When Christ entered upon his public work, it was as the great Prophet sent of God. There was a definite time at which he began: Matt. iv. 17, "From that time Jesus began to preach, and to say, Repent," &c. At this period his works and words were all directed to magnifying the law, showing it to be holy, just, and good, and its commands, given in order to reveal man's impotence, so that he might cast himself upon the Omnipotence of the Saviour. This period culminated in the Sermon on the Mount, which was an exposition of the spiritual nature of the law of God.

Next, our Lord's discourses and acts were directed to showing forth His Person as perfect God and perfect man. This period begins in Matt. viii. and includes John vi. to x. He spoke of sins and their forgiveness, and worked miracles that only the Deity could work—two of creation and two of resurrection. Peter's confession is the culmination, "Thou art the Christ, the Son of the living God." Immediately afterwards the third period begins, as stated in Matt. xvi. 21, "From that time forth began Jesus to show unto his disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." So there was a time up to which the Lord had not spoken of his sufferings, and there was a time after which he constantly spoke of his death, as to its manner (Matt. xvi. 21, xvii. 22, 23, xx. 17-19), its purposes (Matt. xx. 28), and great result (John xii. 32) the "all men" being not all without exception, but all without distinction, not of one nation, but of all peoples. The great event of this period was the transfiguration, which had to do with Christ's sufferings, for he conversed with Moses and Elijah of "the decease which He was to accomplish at Jerusalem," and the scene showed forth his glory, the three disciples being, as Peter said, "eye-witnesses of his majesty." Just as at his baptism the voice from heaven, "This is my beloved Son," proclaimed Him Prophet, so at the transfiguration the same voice proclaimed Him as Priest. This was the commencement of the high-priestly office, when He "was crowned with honour and glory."

The fourth period is equally characteristic, all the parables, discourses, and miracles having reference to the future. In this period is included the great prophecy on the Mount of Olives. Matt. xxiv. and Mark xiii. describe one discourse, and Luke xxi. relates another. The latter was uttered first in the temple, and at a time when the Lord was in the habit of teaching there daily (ver. 37), and the former after He had left the temple (Matt. xxiv. 1; Mark xiii. 1). Variations in the questions which drew forth the discourses were pointed out, and are worthy of careful observation. By way of exposition, Dr. Bullinger showed that Luke xxi., as far as ver. 24, deals with the destruction of Jerusalem and dispersion of the Jews; the other prophecy deals with the corruption of Christianity, and begins in ver. 15 of Matt. xxiv. and ver. 14 of Mark xiii., to set forth the circumstances of the great tribulation of the latter days. After remarking upon a few of the details of the prophecy, the speaker pointed some practical lessons. Urging the importance of attention to the word of prophecy, as a safeguard against present day error, he vindicated the work of such conferences from the charge of idly pursuing knowledge or prying into the future. The true object is to stimulate the faithful witness-bearing until the Lord Himself shall return.

MR. G. WARRAND HOUGHTON

was the first speaker in the evening, his subject being "The Antichrist and the Jews." The personality of the Antichrist was maintained on the authority of John v. 43: "I am come in my Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive." In Gen. iii., we see the dragon, the woman, and the man; in the Apocalypse, the dragon, the harlot, and the beast. Satan intended in the Garden of Eden to establish a Godless trinity in unity, but he did not succeed. Though, in the Apocalypse, Satan's plan may, at times, seem near realisation, it does not attain complete accomplishment. At the building of Babel, Satan made another attempt, but God restrained his purpose. Nimrod and his wife Semiramis stand out in the history of the time, the idolatry of which was one having the three characters—the dragon, the harlot, and the beast. Satan's great mystery of Antichrist has been postponed until the end of the present age, when the Jews will receive one who comes in his own name.

Going through the Book of Deuteronomy, the speaker pointed out commands and sanctions which the Jews disobeyed and disregarded in their rejection and crucifixion of Christ. In time to come injunctions of Moses will also accuse the Jews for their acceptance of Antichrist, which will involve, among others forbidden things, making covenant with a foreigner and conniving at sorcery. The people will prove themselves to be, what the Lord called them, the seed of the serpent. In due course, however, the mystery will be completed, and afterwards God's great purpose in creation will be performed to the glory of his Holy Name.

REV. J. GOSSETT TANNER

delivered a lucid address on "The Reign of the Saints of the Most High." Supporting his statements by Scripture testimony, he enlarged upon the glorious future when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27). The rulers and the ruled, the glory and the honour, were spoken of in joyous language, and, in conclusion, some stimulating words were addressed to those who rest in the blessed assurance, "if we suffer, we shall also reign with Him."

The proceedings on the third day covered a still more extended field, the scope of vision taking in the judgment of the great white throne. To a number of Bible students the Conference was a season of great spiritual profit.

Missionary Reporting Ethics.

DEAR SIR,—I am writing this under the hospitable roof of the Royal Niger Company at Akassa, waiting for a steamer to take me up river. There is one point which has struck me very much as a new-comer to the mission field, and which seems to me a very important one; it is in regard to the reception of missionary information. A true knowledge of what is actually going on in the mission field is surely at the foundation of missionary progress. If there is good work being done let us know it, and give God the glory; if there is failure, let us know it, and at once seek to remedy the evil.

What, then, are our sources of information? First and foremost, of course, we have the reports from the missionaries themselves. But there is another source (and it is of this that I wish to speak), viz., the information which we get from those outside the mission, such as traders, officials of the Government, and others. It seems to me that they have been most unfairly treated, and thus injury has been done to the missionary cause. By your permission I should like to point out

THE MISTAKES WHICH HAVE BEEN MADE

and seek to find a remedy for them.

The mistakes which have been made may be divided into two parts: one class of people assign anything that may be said concerning failure in the missionary's work, to prejudice. The other believes every piece of reckless gossip without the least hesitation. To take the first point. We all know what happens when General ——, or Sir ——, is to address a meeting in favour of missions. How big the bills are, and how large his name is printed! And it is certainly a great advantage to hear the opinion of an independent witness. But suppose that the individual in question ventures to suggest, even in private conversation, that the work at a certain place is not going on so well as it should be, or that the missionary's influence is not all that could be desired, he is told that he is prejudiced; that it cannot be as he says, and he is put down as an opponent of missions. No wonder that such a man is disgusted at such unfair treatment.

Let me take an instance lately told me, which occurred in connection with work of a philanthropic character. A gentleman who had been engaged in such work at home went to occupy an official position in the country to which he had been appointed. On inquiry he found that the evils he expected to find had been considerably exaggerated, and when he returned home he stated the same in public. When, however, the Society with which he had been connected heard of it, and were asked to publish a paper in their official organ giving the results of his observations, instead of rejoicing over the fact that the evil was not so bad as had been stated, they refused to insert the communication, saying that

"IT DID NOT TAKE THEIR SIDE."

Such is the way that truth is perverted.

Of the second class very little need be said, as they are very well known, and their conduct has often been denounced. There still exists this class of people who will believe the story of any idle ne'er-do-weel, who may have picked up his information at second hand, and who has never seen anything of missionary work.

How, then, should we receive such information? We should certainly be very cautious how we hear, and give no quarter to idle gossip. Nor should we on any account speak carelessly about the faults of others. But, if there is wrong in missionary work, let it be taken to the right source. Let the committees of the societies be told quietly and calmly, and let the truth be known. Thus can the breaches be made up, and the weak places in the battle strengthened. In many cases this has not been done. The public Press has been made the medium for discussing missionary conduct, and heartburnings and discord, in some cases, have resulted. We cannot hide from ourselves that there has been failure in missionary work, and we ourselves, who are just entering upon new work, need your prayers, that we may be kept faithful, and that Ezek. xxxvi. 23 may be fulfilled: "The heathen shall know that I am God when I shall be sanctified in you before their eyes." Surely this is as true now as it was when it was first written, and if the conditions are fulfilled the result must be certain.

Yours in Christ's service,
C. F. HARFORD-BATTERSBY.
Akassa, River Niger, W. Africa.

FIRST AID FOR SEAMEN.—A knowledge of the steps to be taken for first aid to the injured is most necessary for those at sea; three-fourths of the deaths in the merchant service arise from accidents. Dr. Woods, of Sunderland, has given a series of lectures to sailors on this subject, with special reference to life on board ship. Examinations have been held, and about thirty certificates of competency given. Medical men at other seaports might do much good by getting up similar ambulance classes for seagoing men.

A HOME FOR TIRED WORKERS.—Many of our readers may be glad to know that a Convalescent Home was opened last June at West End, four miles from Southampton, for those needing change of air and scene, or for tired Christian workers. It is in a healthy position, on gravelly soil, on the highest point in South Hants, and in a lovely country. The house is well appointed with every home comfort, standing in its own grounds of an acre. It is under evangelical Christian influence, and would be a real place of rest to anyone needing such. From July 1 it will be for a time available for men as well as women. Many can testify to the benefits received. The terms, which are extremely reasonable, may be ascertained on application to the Lady Superintendent, Fir Cottage Convalescent Home, West End, near Southampton.

FRESHWATER, I.W.—Great need is felt that something should be done for the spiritual welfare of the soldiers quartered in this neighbourhood, there being no public places of resort available for the men except public-houses. A lady staying at Totland Bay, with the help of a few friends, took a small room in the house where she lodged, and had it arranged as a reading and refreshment room. During the ten weeks' time granted for the use of the room a number of men visited it; some by their frequent visits proved their appreciation of the interest taken in them. It is deemed advisable to make a further effort on a larger scale. There is now a Camp of Instruction every summer, so that, in addition to the ordinary garrison, batteries from other parts succeed one another (some 200 men at a time), to be stationed here three or four weeks. An appeal is made for funds to establish a small Soldiers' Institute near the Headquarters. Wholesome literature, &c., will be provided, but the moral and spiritual needs of the men are the chief consideration. Major Playfair, Afton, Freshwater, I.W., is one of a number of friends interested in the project.

CONVENT LIFE IN ENGLAND.*

THE narrative contained in this volume will be a startling revelation to many readers, though to others it will only confirm what they have long believed. The Bishop of Bath and Wells has said, "There is a deliberate conspiracy on foot to bring back the Church of England to communion with and obedience to the Pope of Rome"; and the statements of Sister Mary Agnes go far to prove the truth of the assertion. She was for seventeen years a recluse in the convent of "Father" Ignatius, and gives a graphic account of his influence and character as a monk of the Order of St. Benedict. The book is valuable as an illustration of the way in which the work of Rome is being done in our land under Church of England auspices. Witness the fact that the Office Book used by the Sisters under the "Father's" direction was the "Roman Catholic Benedictine Breviary," while for years the Romish "Ordinary of the Mass" was employed at the altar, although of late the Sarum Missal has been adopted in its stead. The "Perpetual Adoration of the Blessed Sacrament" is also declared to be practised and taught by him, while degrading penances are enjoined upon the victims of the delusion such a system involves. Auricular Confession of the most humiliating kind is enforced, and the same rules are observed in relation to it as have always existed in the Church of Rome. The rights of private judgment are completely set aside, and the most sacred ties and obligations of relative affection overruled.

Nor is the Llanthony establishment the only one under Church of England patronage where such a state of things exists. The Feltham Convent, where it is said "a clergyman holding a licence to officiate in the diocese of London acts as chaplain," follows in similar steps, while the growth of Ritualistic teaching and practice is manifest on every hand. The dishonesty of such a line of things being pursued in connection with an avowedly Protestant Church is surely obvious to every discerning mind, and calls for earnest protest. Sacerdotalism in the Established Church of these realms is as deadly and antagonistic to the Gospel of Christ as in the Church of Rome.

It is the fashion now to claim toleration for everything, and to let a spurious charity cover up what fidelity to conscience would denounce and expose; and so "Father" Ignatius is welcomed by many Protestants, because in his public addresses the Gospel is said to be preached. Evangelical Christians are to be found helping by their example to bring others under the fascination of his teaching and the spell of his influence. We can only trust that a record such as this volume gives will serve to break that spell for some who have already felt its force, and to save others from coming within its reach. In the interests of the pure Gospel of Christ, as distinguished from priestcraft and superstition, which "nunnery life," whether in or out of the Church of England, seeks to uphold, we wish the book an extensive circulation. Young Christians specially should be made cognisant of its story.

A preface by Rev. Lancelot Holland guarantees, from documentary evidence, the truth of the statements contained in the book.

*NUNNERY LIFE IN THE CHURCH OF ENGLAND. By Sister Mary Agnes, O.S.B. 3s. 6d. *Hodder & Stoughton.*

PROTESTANT GOVERNESSES.—A fund has been started to establish a small Free Temporary Home at the seaside for poor Protestant governesses whilst waiting for engagements, or needing change and rest; to give clothing and pecuniary help, thereby throwing a little sunshine across some shady paths. Those who know of such cases should communicate with Miss Clementina Kingdon, 8, Saltoun-road, Brixton, S.W.

PARIS.—Rev. Dr. McAll, of Paris, in a recent letter, notes his intention to have anchored in the Seine a large missionary boat, which has done service in many of the French seaports. "It will be the first time," he says, "that this mode of evangelisation has been attempted in Paris, but though the population is not seafaring we have the impression that, with God's blessing, the novelty of the method will draw the attention of many hitherto ignorant of the Gospel. The cabin of the ship will contain nearly 200 persons, and we hope to have daily services on board for two months. The authorities have given us every facility and protection."

Convention at Guildford.

THE religious gatherings last week at this beautiful and centrally situated Surrey town, might be aptly described as a reproduction on a somewhat smaller scale of the Convention annually held at Keswick. A large tent was erected for the occasion on the outskirts of the town, and the speakers were very much the same as those whose forms and voices are now so familiar to the Keswick habitué. The conveners were Rev. F. Paynter, of Guildford, and Rev. Evan Hopkins, of Richmond; but the burden of the arrangements fell mainly on the former, at whose suggestion the Conference was summoned, and who presided at all the leading assemblies in the tent. The attendances were large from day to day, and the practical outcome of the Convention was so manifestly encouraging that it will doubtless become an annual event. Being within easy distance of the Metropolis, many friends went down from London to get a share of the spiritual stimulus afforded by the meetings. Numbers also came from more distant parts of the country.

At the preliminary meetings on Sabbath week the chief speaker was Rev. Wm. Haslam, whose rousing Gospel appeals were, as usual, very impressive and full of awakening power. The earlier gatherings of the week were utilised to clear the ground of misapprehensions as to the nature and scope of the ideal Christian life; and the teaching, as at similar Conventions, was cumulative in its force and bearing. As a fairly representative specimen of the whole, we may give some outline notes of the addresses delivered on

THURSDAY.

At the forenoon meeting the first to speak was Rev. J. A. JACOB, who urged the need of a definite reception of the gift of the Holy Spirit. Referring to the discovery by the journeying Israelites of water at Beer, he pointed out that though the people had to dig in faith at the spot to which God had directed them, yet their digging was necessary. In our theology, we are apt to overlook the human side, in the desire, praiseworthy enough, to magnify the Divine side. While there ought to be no painful strain in the Christian life, there must be healthy effort. We are not to sit at the fireside all day with our Bible on our knee, while the world is going down to destruction. Christianity, if it is allowed fair play, will produce strong characters, and the world is quite mistaken in thinking that Christians are a soft, weak, insipid, and indefinite sort of people. These Israelites of old sang as they digged the well. Is there not a lamentable absence of joyousness in the Christian life of to-day? If God has put a new song into our mouths, should we not sing it?

Rev. W. HASLAM spoke of the high calling that awaits every true disciple of Jesus Christ now, as much as when He chose and commissioned his first Apostles. The Christian is first called out of the self-life; then he may be called to go to the ends of the earth with the Gospel message. The early disciples were told to extend their efforts beyond Jerusalem, after the gift of the Holy Ghost had come upon them; instead of that they tarried in the city and were only scattered by persecution. Are we not guilty in this land of keeping the Gospel very much to ourselves? Do we want a persecution to come that we may be scattered abroad? Thank God for the stirring of missionary zeal that we have received, but more of it is needed. As to spiritual equipment, the Christian in himself is a broken cistern at the best. If he consents to be merely a conduit pipe through which God may send blessing to others, he will always be kept full and fresh. Alluding to Peter's imprisonment and his being fast bound in chains, Mr. Haslam said that many a professed Christian is tied hand and foot by the manacles of custom, conventionalism, and the fear of man; ay, even by the religious forms of the church. God threw his light into the dark prison where Peter was, and that enlightening process is what these Conventions are intended to accomplish. The Apostle obeyed without hesitation or questioning the command of the angel to arise, and so he was safely guided past sentinels and through doors and gates. If we render the same obedience, God will go before us, and remove all feared or fancied hindrances from our path. Many are waiting till the doors of service open, and the walls of Jericho fall, before they obey. It is for us to obey in spite of appearances; when we are willing to go forth at God's command, then He will interpose on our behalf.

A third exhortation came from Rev. F. B. MEYER. It is not enough, he said, to write a truth down in our note-book. Before we can call it our property we must have put it into practice. The truth we hear will either bring us nearer to God or widen the separation between us and Him. On the last day of the great feast in Jerusalem, Jesus stood and *cried*—as if it were to many the last chance, and He wished to make the message specially urgent. That message was to those who were athirst. Have the friends attending the Convention come to the point of strong desire for a better life? Are there any hearts breaking as if with an agony of longing to live a holier, more useful life? Some, it may be, are seeking victory over known sin. Some are yearning for habitual fellowship with Jesus. Others earnestly desire greater success in their Christian work. There is that in Jesus Christ which meets these and every other sort of need. The cure for them all is to have the fulness of the Holy Spirit. He will bring deliverance from the power of sin. He will bring the soul into close and abiding communion with the Saviour. He will secure success in work. The time seems to be coming in these Conventions when there will be less teaching, and more definite opportunity be provided for waiting on God for the enduement of the Spirit. If we have that, we shall have an answer to all our needs, and a cure for all our heart longings. We must not, however, set our minds on getting some cut and dried experience, and some strange outward manifestation: let us seek to have the thing itself. In order to this there must be an observance of the conditions. First, there must be the exercise of faith. Then Christ must be put on the throne of the heart. Then let there be a definite approach to Him; and a definite reception of what he would bestow. Let all realise that the blessing we seek is very close to us. Let us trust Christ, that He will make us overflowing channels of blessing to a dark and sorrowful world, so that it may again blossom and become beautiful as paradise.

AFTERNOON MEETING.

In the presence of a great and interested throng of hearers, Rev. E. W. MOORE continued the topic of the forenoon—the reception of the fulness of the Spirit. In Luke iii. we are told of the visible descent of the Holy Ghost on Jesus Christ. This baptism of Christ in Jordan was significant, both in its relation to Himself and to his people. Our Lord's public ministry not only ended with a Calvary, but began with one. What was his baptism but a taking of the place of the sinner before God and man? In that hour of his humiliation He received the testimony of his Father's good pleasure. His baptism was, moreover, a prophecy and pattern of Pentecost. He was the Holy One of God, and yet upon Him the Spirit fell. How much more do we need the baptism of the Spirit. Some years ago, said Mr. Moore, an old fisherman asked him whether he did not think that Christians nowadays were more like the disciples before Pentecost than after it, since they are so often found coveting worldly position and denying and betraying their Lord. This baptism is not the portion of a select few; it is the promised heritage of the whole Church of God. As a body they seem to have lost that heritage. This Gospel of the Holy Ghost has been a forgotten Gospel. Thank God, it is being revived in these days! The reception of the Holy Ghost is no small thing. It means an open heaven and our citizenship there. Alas! that so many should live as though it were not true; to them it is only a dream of the night, like Jacob's ladder with the angels ascending and descending.

What are the conditions? (1) There must be the Nathanael spirit—an absence of guile and prejudice. We must be honestly willing to have our difficulties removed. Christ knows them all, but He looks to see if our hearts are open and true before Him. Then self must go into the place of death—for that is what Christian baptism means. In submitting to the baptism of John, Christ lost his reputation among a large section of the people. We must be ready to do likewise. Let us distinguish between character and reputation. We must preserve the first, as before God; but the second we may have to lose in the reckoning of our fellow-men. There must also be believing prayer. As to the effects of this baptism, we shall find there will be (1) assurance of sonship; (2) power for service; (3) purification of heart.

QUESTIONS ANSWERED.

The closing minutes of this session were given to the answering by Rev. W. HASLAM of some questions that had been sent in. Of these there were about thirty, but time only permitted of giving answers to a few. We reproduce the spirit, not the exact words, of the answers.

Q. What does 1 John iii. 6 mean—"Whosoever abideth in Him sinneth not"?

A. Abiding in Christ is giving oneself right over to Him. It is not merely judicial, but experimental. Then where He goes we shall go. As his servants we are not to do our own will but his.

Q. How can one have a clean heart, if sin is not entirely destroyed?

A. David's prayer for a clean heart had reference to a particular sin into which he fell, and so far as we know, he was altogether delivered from that sin. We have to distinguish between sin and sins. Sin is the natural soil of a man's heart. God will not only forgive the believer, but cleanse him from unrighteousness. Yet the ground of the heart is not changed. Mr. Haslam, in illustrating the point in question, told how the garden of his predecessor in a Norfolk living was beautifully kept; not a weed was allowed to be seen. The gardener, he added, would have been a poor one if he had been content with cutting down the weeds, and had not rooted them out. One would have thought there was not a weed in the place—only the velvet lawn and the lovely flowers. Three months elapsed after the place was vacated before he took possession. When he went, the flowers were almost hidden with the tall grass and the great rank weeds. It looked as though they were taking their revenge for having been kept down all these forty years. Our Divine Gardener will never leave us; but if we leave Him, the weeds of sin will soon spring up. (This illustration was apt and interesting, but it seemed to some hearers defective, on the "uprooting" theory. Weeds cannot certainly spring up except from roots or fresh seeds. If the gardener had uprooted all the old weeds, as Mr. Haslam was understood to suggest, whence came the new ones?)

Q. Is it a sin to wear jewellery?

A. What do you want jewellery for—to keep you warm? Or is it, as Billy Bray asked, to make you more respectable? Can you ask God's blessing on jewellery, so that you may cut a good dash, and have people admire the jewels and you? What is the use of them?

Q. Is it wrong to play football and the like?

A. It is a matter of conscience. If you have nothing better to do, then tennis, football, and other amusements may be admissible. But

surely you might be better employed as a Christian. It is a great insult to Christ to imagine that the world can make us happier than He can. If we are whole-hearted towards Him, these questions will never arise at all; they will answer themselves. But if the so-called "innocent amusements" come between us and Christ, that will suit the devil just as well as sinful amusements in the case of the ungodly world.

EVENING MEETING.

After some opening words from the Chairman, an address was given by Rev. J. GELSON GREGSON, on the power of the Spirit in giving an obedient will, in enlightening the mind, and in keeping the heart. Then followed an address by Pastor THEODORE MONOD. He referred to a report he had seen in an evening paper of a great battle that had taken place in London the night before (at the Military Tournament, Islington, we presume), and as to which the chronicler said, "the resemblance to real warfare was very striking, and reflected great credit on the stage manager." It is to be feared, in the lives of many who call themselves Christians, and who sing lustily about "marching on" and about being warriors and so forth, that "the resemblance to real warfare is very striking." Nobody is hurt but themselves. There is many a young soldier who dons the fine uniform, and who goes forth eager for victory; but he hopes to get it without any battles. So, many Christians believe in victory in the abstract, and even conflict in the abstract; but not in the hard real conflict where one feels the hand of the foe upon him, and where he must either conquer or be conquered. Perhaps some congratulate themselves on getting rid of the battle; they call it, perhaps, the "rest of faith," or the "peace of God," or something else, where they have to do nothing but fold their hands and sing themselves away to heaven. No doubt there are thousands who think that is the Christian life, and even the higher Christian life. It is not the Christian life; and, if it were, it would be a very low kind of Christian life.

The great question for us all is not so much whether we are walking very fast, but in what direction we are walking. Most of us here have, no doubt, turned our backs on the world, and are walking towards God. What we have to do is to go on in the fight of faith. Temptations come, and of course there is a fight. Do not let us try to escape from the temptation, but let us meet the enemy in the strength of Christ. The Apostle Paul did not consider that he had nothing to do, but he said: "I can do all things through Christ which strengtheneth me." Christ was to do it, but to do it through him, and in the might of the Holy Ghost. That is the fight of faith. In one instance the Lord said to certain of his disciples, "This kind [of devil] cometh not out but by prayer and fasting." That seems to mean that the disciples were not then in the spiritual condition in which they could cast out those devils. They had not been watchful enough or prayerful enough. We must not imagine that Christ's power is, as it were at our beck and call, whatever be our spiritual condition. Many of our defeats come from thinking that we can. Pastor Monod illustrated "abiding in Christ" by supposing the case of a man saved from drowning and taken into a boat. He would not need to be exhorted to abide in the boat, for he would know that therein lay his only hope of safety and restoration to friends and home. Still less would he be inclined to leave the boat, if he began to help in saving others who were still struggling with the waves. In closing his address, the pastor cited an interesting testimony by the late Rev. S. Borton Brown, of Romsey, telling how he had received an access of spiritual power through attendance at the Brighton and Oxford Conventions, and how the blessing was felt in a marked revival in his church and congregation.

The after-meeting was conducted by Rev. EVAN HOPKINS, with much tenderness and wisdom, and a large number gave public testimony, by rising, that they had experienced blessing at the meetings of the Convention.

Work among the Jews.

THE missing link in work among the Jews is personal, loving effort to win them to Christ. It has too long been the impression that specially trained missionaries, having a knowledge of their sacred tongue, are the only men capable of bringing the Gospel before the Jews, and meeting their prejudices against Christianity. It is true that missionaries should be thus qualified; but, in addition to all that missionaries can do, there are large opportunities for private Christians lovingly and simply to set before the Jews God's way of salvation; and, as a matter of fact, Jews will often more readily converse with Christians who are not missionaries than with those who are, because they have the impression that missionaries are well paid for their work, have a handsome sum given them for each Jew they prepare for baptism, and therefore seek their conversion from mercenary motives.

The Jews as a nation have known so much of persecution, even under the Christian name, that true kindness is the more welcome to them, and, as through them God gave us the Scriptures, this is a good topic for first remarks. It is then easy to pass from expressions of gratitude for that, to conversation upon the Scriptures themselves, commencing of course with the Old Testament. God's great love to their nation, and the certainty of their restoration to the land of promise, from which they have been temporarily banished on account of sin, may form the commencement of a conversation that may lead on to God's faithfulness in other promises to their nation, some of which have already been fulfilled, and the rest only waiting God's good time and pleasure. Thus the two comings of Messiah, the first in humility and to be made a sacrifice for sin, already fulfilled, and the second his coming as a King to sit on the throne of his father David, yet to be fulfilled. The Christian may then quote one prophecy after another from the Old Testament, until, by the blessing of God, the interest of the Jew is awakened, and he may be further shown how the Mosaic sacrifices were but types of Christ. Then the Christian can take him to Isa. liii., and do as Philip did to the Eunuch, from this Scripture, fully preach unto him Jesus, going on to the New Testament to show how literally that prophecy was fulfilled in Him.

If this work at first requires an effort, will not God give more abundant help; and, in any case, will there not be to the Christian who does it for Christ's sake an abundant blessing? Two strong motives need to be in force: the first, love to Christ; the second, love to the Jew for Christ's sake. Given these two factors, with a knowledge of the Scriptures and an entire dependence upon the Holy Spirit for help, blessing must follow; and, though the Christian may be at first discouraged, yet, as "many waters cannot quench love," the efforts will be renewed, and the work carried on to the glory of God. New Testaments in Judeo-Polish, German, and Hebrew may be purchased; and also tracts (by the reading of which, before giving them to the Jews, the Christian may be helped to understand and meet Jewish difficulties and objections to Christianity). Particulars as to these may be had from Mr. Samuel Wilkinson, 60, Newington-green, N.

It may encourage Christians who are moved thus to try to win for Christ the Jews with whom they may be brought into contact (either in business or as neighbours, or by casually meeting them on travel), to know that the prejudices of a large proportion of the Jews against Christianity have been considerably lessened by the kindness shown to them by true Christians during the last fifty or more years. In consequence of this, and we believe in answer to much prayer, many are willing to read the New Testament.

Another way of winning them would be to invite them to churches and chapels, and to any lectures upon the Tabernacle and the Temple, especially if illustrated by models. They are very appreciative of kindness, and are among those who prove the rule that "kindness is the key to the heart." If we think only of the Jews who reside in the English-speaking countries of Great Britain and Ireland, America, and Australia, without taking into account the millions in other countries, the number of missionaries is lamentably small, and, were it multiplied a hundred-fold, it would even then be impossible for every Jewish family to be reached. The Jewish people have given us a Bible, and from them the Saviour came; therefore they have a greater claim upon us to give them the Gospel than any other people on the earth; shall there not, therefore, be more earnest and believing prayer offered for them than ever before? Shall there not also be more strenuous efforts to send missionaries among them? And, further, shall not every individual Christian who has opportunity use it to the very utmost to bring before them Jesus and salvation through Him, seeing that in none other is there salvation: for neither is there any other name under heaven that is given among men whereby we must be saved (Acts iv. 12).

Mildmay. ANN WILKINSON.

Open-Air Service in Regent's Park.

THE Presbytery of London (North) has initiated an important movement, in order to reach the non-church-going masses. Arrangements have been made to hold open-air services in each of the public parks on appointed Sunday afternoons.

The united service in connection with the Presbyterian Churches situated in the north-west district was held last Sunday afternoon in Regent's-park. The following ministers, with their choirs and congregations, took part:—Revs. Dr. Monro Gibson, St. John's-wood (who presided); John McNeill, Regent-square; Z. B. Woffendale, Somers-town; Duncan Sillars, Haverstock-hill; D. M. Connan, Kentish-town.

The time appointed for the service was from 3 to 4.30 p.m., and the number of persons who attended was very large. Upwards of two thousand must have been present. Each of the ministers gave an earnest, telling, and powerful Gospel address, and all were listened to with eager attention. The hearty singing of the great multitude sounded far over the park, and produced upon the hearers a wonderfully solemn effect.

PREACHING IN A CITY CHURCHYARD.—Open-air preaching in a City churchyard is a revival of an old custom, and the curate of St. Botolph, Aldersgate, who daily addresses the resting pilgrims who spend their dinner-hour in the shady churchyard, appears (writes the London correspondent of *The Birmingham Post*) to be carrying one back to the days when the pulpit at St. Paul's Cross was the throne from which many of the greatest sermons of the Reformation were delivered.

Miss Mittendorff's Home, Epsom.—There will be a summer excursion to this Home at Epsom on Wednesday, July 2, to which all friends will be welcome. Tea will be provided at 4.30. Frequent trains leave London Bridge, Victoria, and Waterloo stations during the afternoon. Further particulars can be obtained by addressing Miss Macgrath, Clayton House, Epsom, or by writing to, yours faithfully, JOSEPH WEATHERLEY.
51, *Gordon-square, W.C.*

Letters from France.

V.—MORE WORK IN DEAUVILLE.

OF the lady to whom in my last letter I referred there is very much to record. I can only give one or two little sketches of what we were permitted to see, and commend her work to the prayerful and practical sympathy of all.

Our first introduction to her work was on Wednesday, May 14. We made our way through a passage into a back yard, sometimes dignified with the name of "garden." It was a small and incommodious place of meeting; but the sight that met us delighted us greatly. There were about twenty children, seated upon two forms, and upon any other kind of seat that could be improvised. For the most part they were without hats, bonnets, or shoes; a few had shawls over their heads; some had such thick, black hair that no other covering was needed; and, with only a few exceptions, all were ragged and dirty. Drunkenness among the parents is, in Deauville as in England, the cause of the neglected condition of many children. Yet their faces were bonny, and that brief half hour with them gave them a very warm place in our hearts.

Standing before a bowl, in which she was skilfully preparing their breakfast of salad, was this earnest Christian lady. While doing this, she never once lost her control of the children. The bowls were filled; a huge piece of bread was distributed to each, and the children set to work as eagerly as only hungry children can. But this was not the only feast their good friend provided. The Word of life had been patiently and faithfully taught them, so that one after another they came forward and repeated text after text, and some of them repeated long passages of Scripture, without any hesitation. We know that having the Word in the memory is not everything; but being there, it is more likely to reach the heart. In one at least, if not more, of these children it has already been proved "the power of God unto salvation." It was delightful also to hear their singing of Gospel hymns—favourites in this country—such as "Safe in the arms of Jesus," "Tell me the old, old story," and "There is a happy land."

We had many questions to ask about the work. About 160 children have been to this lady's meetings; but through priestly influence some who once came have since thrown stones at her in the street. This is an unwilling testimony from the priests to the value of her work. The Gospel hymns are evidently regarded as dangerous. One woman who was ill said that the priest had promised to give her all that she needed if this friend did not visit her to *sing her hymns*.

On the following Sunday Mr. Bernard Knight and I paid another visit to this young people's meeting. This was held in a little outhouse at the back of the yard. There were only twelve present, and one child was so ill with hunger that the meeting could not proceed until a piece of dry bread had been procured for her. We had the same delight as before in hearing the hymns and texts, but on this day there was a still greater joy in store for us and the earnest and devoted teacher.

Sitting by the children was an old man who came as often as possible, hoping to "hear words whereby he might be saved." He had been a schoolmaster years before, and had obtained from a colporteur some copies of the New Testament, which he adopted as a lesson book, purely because of the convenient divisions into chapter and verse. For this both he and the colporteur were condemned, but on appeal the schoolmaster was acquitted, while the colporteur was sentenced to fifteen days' imprisonment. This experience had irritated and vexed the schoolmaster so that he uttered some blasphemous things about the priests, the guilt of which so lay upon his conscience that he almost despaired of being saved. We obtained permission to speak with him, pointed him to Rom. v. 6, 8, as describing those for whom Jesus died; noted the interest and surprise with which he heard these texts applied to himself; hoped he would accept it, but were disappointed to hear him still refuse. Mr. Knight suggested the illustration of the clergyman continuing to ask for a cup of tea while his friend offered it to him. It was very simple; and the old man seemed amused while the lady told him the story. But the application of it, through the blessing of God, proved effectual. He testified his acceptance of the Saviour, and so flooded the soul of his faithful teacher with joy that, after a burst of thankfulness, she buried her face in her hands and struggled to suppress her emotion. He was hardly less overcome, and we shared the same feeling of thankful joy. We praised God, not only for the old man's conversion, but for the encouragement given to this lonely patient worker's heart.

This is not all her work. By visiting wherever she finds an open door, and especially among the sick; by meetings among the workmen at the new pier; by distributing Gospel books, and speaking a word by the wayside, she scatters the good seed. Who knows what a harvest she will yet be permitted to reap?

She hinted at the possibility of giving up the work; but the only reason we could discover was that supplies did not seem to be forthcoming. The readers of this letter will not allow the work to cease for such a cause.

GEORGE WAINWRIGHT.

STORY OF A Y.W.C.A.

WE beg to call attention to the subjoined history of a work which, from a very small beginning, has grown into considerable proportions, and promises, if only the necessary means are forthcoming, to become a very important Christian agency.

Early in 1885, a lady living in St. John's Wood was asked by some girls, by the hon. secretary of the Portland Town Association, and by the vicar of the parish to hold a Bible-class for young women. It was started, and during the year fifty joined it.

In 1886, two rooms were taken for their exclusive use, and a council of ladies shared the responsibility of the work, which was affiliated to the Y.W.C.A. These rooms proved soon to be too small, and a responsible person to live on the premises was found to be necessary, so that on January 1, 1888, a whole house—at 12, Portland-terrace—was opened for the use of young women.

Here ten young women live, business hands, governesses, and others. There is a "traveller's" bed, where respectable but unsheltered ones are helped on their way.

Over 180 members come backwards and forwards to classes or for advice, or simply as to a home. The superintendent, Mrs. Richardson, who devotes all her time and energy to the work and takes no renumeration, proves a true mother among them.

The police recognise the advantages of the Institute, while residents in the neighbourhood, and letters from the young women themselves, testify to the value of what is done.

But again the accommodation proves to be too small. The rooms are unhealthy when numbers come together. There is no room for the use of those members who, after business hours, have no place but their cold bedrooms to sit in, and who go, as their only resort, for walks in the streets, from where a wet evening tempts them to music-halls and other doubtful places of amusement. A centre also is badly needed for work among the factory and flower girls around.

The basis of the work is God's love to every one of his creatures, through Jesus Christ our Lord. The movement is strictly undenominational. Nor is any money paid in salaries, office expenses, or luxuries. But there is no church organisation to help, and the work is only among women. Surely its importance cannot be over-estimated when it is considered in reference to the coming generation. These girls' hearts can, it is demonstrated, be reached, and lives frivolous and degraded become strong and beautiful by loving personal sympathy.

GLOUCESTER CONVENTION.

GOD did great things for us at the Covention recently held in this town. The tone has deepened year by year, and this year we were conscious of the presence of God in our midst more than ever before. The teaching was strikingly clear, distinct, practical, and harmonious throughout. The brethren who spoke to us were manifestly under the guidance of the Holy Spirit, and there was fullest liberty of thought and utterance, combined with deepest reverence and solemnity.

Let us select a few points. Consecration was set before us as involving the surrender of (1) the heart, (2) the conscience, (3) the will, (4) the body. On the subject of the *body* we were reminded of two illustrations, namely, the members being used as "weapons" (Rom. vi. 13), and the whole body being a "temple" (1 Cor. vi. 19). Something must be done with these members. Are they used by the believer to fight against his Lord? How awful, how terrible is the suggestion! And yet this is actually the case whenever Christians wilfully commit sin, and a consecrated building may be defiled and desecrated.

Then we were exhorted to yield ourselves to God, "as those who are alive from the dead," for lack of which many fail to live a consecrated life. This life, like the risen body of the Lord Jesus, bears the marks of crucifixion. Following upon this, we were taught to live abidingly in the light of God—where God's eye, God's truth, God's presence surround and enlighten us, and thus to live under the continuous action and power of "the blood that cleanseth from all sin."

On the Thursday we seemed to have but one thought, namely, the fulness and power of the Holy Ghost, and much testimony was given to this truth; the simplicity and directness of the teaching on this subject were very remarkable.

You will not be surprised to hear that there was much humiliation before God. Clergymen have testified to the light of God being shed upon their motives. Others discovered the secret of the lack of power in their work. Men of business were brought "face to face with God," and saw what they really were. We rejoiced that Christ was admitted as Lord and Master, and no longer shut out from any department of our being or of our life.

The net result in my own heart is this: What would not the Lord do, if his people were crucified to sin, self, and the world! What would not the Lord do, if his people were baptized with the Holy Ghost and with fire! What would not the Lord do, if his people were united in heart? This conviction is burnt into my inmost soul. We have seen something of the Lord's power and grace—enough to make us feel what He could do, and would do, with us, even in these days of religious pride, and unreality, and self-satisfaction, and ignorance, and powerlessness, and withering worldliness in the Church of God. How humbling is such a convention as this! Christians, let us cry day and night to God for the whole Church. Oh that He may lay us all prostrate at his feet, and open our eyes to see, and our ears to hear, and with his own tender, pierced hand circumcise our hearts!

JOHN J. LUCE.

SEAMEN IN THE MEDITERRANEAN.—An interesting service took place recently at the Seamen's Institute, Savona, when the Bishop of Gibraltar paid a visit to the town. The Institute in this port is a branch of the Gibraltar Mission to Seamen, the welfare of which the Bishop has much at heart, and which, under his direction, has made a marked change for the better in the conduct and condition of English seamen in Mediterranean ports. Savona is a rising port, and the need for such a mission may be seen from the fact that 6609 British and American seamen passed through it last year. During the same period the number of attendances at the Institute was over 8000.

For the Young.

THE SAND—A BAD FOUNDATION.*

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. vii. 26, 27).

THE sands! oh, the beautiful sands! How lovely they look in the morning sunlight, when the tide is low! Have you ever been to the sea-side? If not, you do not know all the fun that is to be had upon the golden sands. It was our very first thought when we were children, and heard that we were going to the sea-side, as to whether there were any sands at the place named. How anxiously we used to watch the receding waves to see if our desire was to be granted, and then how great was our joy as, spade in hand, we raced down to the water's edge and began our play. What did we play at? Why, we made large heaps of sand, and beat it down as hard as we could; then, when we had formed a fine big castle, we made moats and earthworks between it and the sea, and the fun was to stand upon the castle, when the tide was coming in, and see whose fortifications would resist the water longest. Splash, splash, came the little summer waves, just as if they were at play with us, running up and running down again, and seeming at first to pretend that they could not get at us, as we stood upon our mounds. Then we would jump down and run after the water, and cry, "You cannot catch us," and the moment the wave rose to break again, we were back and on our castles, where it could not reach us. All very well for a little time; but steadily and quietly the water rose, and very soon there was a struggle to keep up the outworks, which somehow or other seemed to melt away, as if they were made of brown sugar; and at last those playful waves broke in against the tower itself, and very, very soon, the citadel was stormed, and we were in full retreat.

As for paddling! that was a joy that I never should have known anything about, had not a great wave one day taken pity on me, and come on to the shore with such a sudden splash and rush, that although I and my brother were playing above the water-mark, we were up to our waists in water in a moment, and to our very great delight, we were wet through for once.

But then there are such treasures to be found on the sands! In some places there are banks of shells, in others there are beautiful pebbles and cornelian, agate, and amber. Shells are houses of fishes, and most beautiful homes they are. The doors of some of them open with hinges, and the walls are tinted with pink and saffron: the chambers gleam with all the hues of the rainbow, and I do not think that any king or queen has a more beautiful palace. It was my great joy to gather baskets full of these pretty things; I used to spend hours in searching for new varieties. But could we always play upon the sands? Oh no. When the tide came up, we had to get away on to the cliffs; and woe to those who should be caught, busy at their play, in some little sandy nook amongst the cliffs, for those gentle, laughing waves knew no mercy, they could hear no cries for pity; by a law that controlled them, they were bound to rise, and they would drown everyone who stayed within their reach.

Now, what does the Lord Jesus mean by building a house upon the sand? I think He means founding our hopes and expectations on any of the things of this world. The rain and wind test the walls, but the flood tests the foundation.

I once saw, at a sea-side place, two worn and broken posts sticking up out of the sand. I looked at them, and wondered how they came there, for there were no buildings near, nor was there a breakwater in sight. Afterwards I was told they were all that remained of a house for a lifeboat, which had once been built on that sandy shore. The rain and wind had not destroyed the walls, but upon one wild winter's night the huge waves of the flood-tide had rolled in upon the house, and had washed it all away, for it was built upon the sand.

But what is the flood? I think the flood means Death; because King David, speaking by the Spirit of God, says: "The waves of death compassed me"; and Moses also says: "Thou carriest them away as with a flood."

And, dear ones! it may be that sickness and trouble may not come your way, to test your hopes, and melt away your expectations; but the flood, you know, *must* rise sooner or later, and then, if your hopes have been founded on the things of this world, the Lord says the house will fall down. Yes, it *must* fall, because nothing here can resist Death.

Now you will see how Death, like the great tide-wave upon the sea-shore, comes in, and sweeps everything away that belongs to this world.

Sometimes in the evening, at low tide, I have seen the sands covered with castles and houses that the children had built upon them. You could hardly step without crushing some beautiful building that busy little hands had made. But in the morning, when the tide was ebbing again, how smooth and bright the sands were,—there was not a single trace of all the fine buildings of the day before. Well, I think this world is very like the sands at low tide; men and women are busy everywhere building upon it houses of hopes, which must all go down before the rising tide.

Would you not think a man very foolish who was to build an expensive house on the sand without a foundation, where he knew that floods were certain to come? I am sure you would. And do you wonder that when the Lord Jesus looked upon this world, and saw people building all their hopes on a scene where Death is always busy, and where Judgment must some day fall, that He raised his voice and called them "foolish"? It must have looked such strange folly to Him, especially when He kept warning them of their danger, and they were hearing his words, but not doing the things that He said. He is in heaven now, but He has left us word that a terrible storm of Judgment will one day sweep over the world.

* From an excellent little work on "BUILDING HOUSES." Second Edition. 1s. 6d. *Alfred Holness.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 29, Gen. xxvii. 41—46, and Gen. xxviii. 1—5; Mon., June 30, Gen. xxviii. 10—22; Tues., July 1, Gen. xxix. 1—20; Wed., July 2, Gen. xxxi. 14—29; Thurs., July 3, Gen. xxxi. 36—50; Fri., July 4, Gen. xxxii. 1—12; Sat., July 5, Gen. xxxii. 13—32.

MR. NEWTON JONES, who has for some time laboured as a children's evangelist at seaside and other places, has been accepted by the Sunday-school Union as their agent for this work. He will hold services at Yarmouth, Redcar, Broadstairs, &c., during the summer, and arrange for missions in connection with churches and Sunday-schools for the autumn and winter. His address is 56, Old Bailey, London, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.—Writing with respect to a twelve days' mission for children at his church in St. John's Wood, Dr. Monro Gibson says:—"It is too soon to speak definitely of permanent results; but if I may judge by the spirit of my young people's Bible-class, and by other indications which I may not take the time to specify, we have reason to expect a rich harvest from these days of sowing."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. L. Corry de Condole and Mr. R. Callender, St. Barnabas' Church-room, Holloway, to June 27. There will be a meeting at the Mildmay Conference (South Tent), on Friday, June 27, after the communion service. Mr. James S. Tyler, Margate, July 12—31.

GOD'S INSTRUMENTS.

EXOD. xii. 22; LEV. xiv.

THE hyssop growing on the wall
Is so unlike the cedar tree,
Which is so great, and grand, and tall,
While hyssop always small must be?

And yet the Lord had need of both;
Together they would oft convey
The precious blood that needs must touch
The one whose sins it took away.

Yet only in the priestly hand
Could tree or herb its work fulfil;
He chose which pieces he would use,
And fitted each to do his will.

And ere the blood could be conveyed
By hyssop or by cedar wood,
The branches must be fully plunged
Beneath the precious crimson flood.

. . . . .

Our great High Priest is seeking now
For something to convey his grace,
Channels of blessing, high or low,
That He can use in any place.

We come to Thee, O Saviour Lord,
Whate'er our lot on earth may be;
That, ever cleansed by thy blood,
We by thy grace may work for Thee.

Resting within thy hand of power,
Our simple message will be blest
To bring to many a sin-sick soul
The news of pardon, peace, and rest.

LINA DODD.

MISSION WORK IN SYRIA.

MRS. MENTOR MOTT writes of the success attending the new Female Medical Mission which has been started in connection with the British Syrian Mission School at Baalbec. She also speaks of a great opening for similar work at Tyre; she says:—"It is important that we should endeavour to secure the honorary services of a lady whose medical skill and missionary spirit would make her a blessing to the utterly neglected women, who, by law and custom, are entirely debarred from consulting a medical man. She would of course reside in the school-house, and have her home with the lady superintending the Mission."

Will any lady, able and willing to consecrate her service to this work, communicate with Mrs. Auriol Barker, Camano House, Tunbridge?

In another recent letter Mrs. Mentor Mott says:—"Yesterday I wanted to get something for some of our poor blind, and every shelf was empty, not a single article of clothing, not a single yard of material to convert into clothing, and not a shilling in the bank to enable me to buy anything." If any friends can help to fill the empty purse and shelves, let them send their gifts to Miss Poulton, 18, Homefield-road, Wimbledon.

ALEXANDRIA.—We recently announced the fact that Rev. Thomas Ranger Lawrence is in England, raising funds to clear the Sailors' and Soldiers' Institute in Alexandria from debt. It is gratifying to learn that, so far, he has received £1200 of the sum of £2000 needed to defray the debt on the building and meet working expenses. Mr. Lawrence's present address is The Priory, Mill Hill, N.W.

THE Y.M.C.A. IN SCANDINAVIA. — A conversazione took place in the drawing-room in Exeter Hall last week, for the purpose of giving an opportunity to Mr. Graham, the chairman of the finance committee of the Young Men's Christian Association at Stockholm, of giving a short account of the work, and of putting before those present the project of a building to be erected at Stockholm, as the headquarters of the Association. The building, it appears, will cost from £20,000 to £25,000. Mr. T. A. Denny pointed out that the project should be more matured before support could be expected from England; while Mr. C Williams gave it his best sympathy and support.

The Fight with Rome.

WE have received letters from several of our readers approving of the stand we have taken against the aggressiveness of Romanism—its audacity on the one hand, and its subtlety on the other. We cordially thank our friends for their assurances of good will, and for the evidence which their letters contain of a knowledge of the subject on which they write. But we have also received letters which distress us, because they show how sympathy with Rome is leavening even evangelical circles, and how a false liberalism, no less than a reviving sacerdotalism, is paving the way back to the superstition and the persecution of the days before the semi-Reformation.

Not from any disrespect, but because we believe that they represent others who have not written, we reply to these correspondents in print rather than by private letter.

One correspondent, whose letter we this week give, complains that we "oppose Parliamentary measures for the more complete emancipation of Roman Catholics." We have indeed opposed the Bill proposed to be introduced for making Romanists eligible to become Lord Chancellor of England and Lord Lieutenant of Ireland. In the "complete emancipation of the Roman Catholics," then, our friend must include the abrogation of the Act of Succession, and opening wide the door for a return to a Romish sovereignty—that is, really to the domination of the Pope. We are not prepared for that.

We would not restrict a Romanist or anyone else in the exercise of his religious views, except where he claims the right to restrict the liberty of others. We have never written a bitter word against our Roman Catholic fellow subjects; we too deeply sympathise with them on account of the iron tyranny under which, consciously or unconsciously, they lie. But we will oppose for ever the Godless apostasy which by no figure of speech, but according to the sober prose of history, we have called a "veneered heathenism."

Yes: we hope to meet above with Bernard of Clairvaux and other saints of God quoted by another correspondent. But Bernard, and Monica, and Catherine of Siena, and Thomas à Kempis, and the Venerable Bede, and Madame Guyon, and the rest, were not *of* Rome though they were *in* it. It is an abuse of language to confound the communion which these holy men and women held with God, with the uncleannesses of the Confessional as ordained by its authorised directors Dens and Liguori, and as imitated in its English form by "The Priest in Absolution."

If the Apostle Paul was justified in anathematising the teachers of another gospel which was not another, because it was veneered Judaism, *à fortiori* are we called upon to lift up our voice against another gospel which is not another, but a Christened Paganism. And if it would be unjust to charge Paul with becoming the enemy of his Galatian children in the faith, because he told them the truth, no less is it unfair to charge us with bitterness to deceived and self-deceived Roman Catholics and wavering Protestants, because we warn them that the priestcraft of Rome is at deadly and irreconcilable enmity with our Great High Priest, Jesus the Son of God.

Patient Waiting.

By REV. NEWMAN HALL, LL.B.

THE tide was very low, the briny sands stretched far and wide, the briny sea spread away till its azure blended with the sky. During centuries that shore had been alternately saturated with salt and scorched by sun, now dry, now moist, but never yielding refreshment to the faint. What less inviting than that arid plain, what more tantalising than that watery waste! The "sad sea waves" sullenly breaking, reminded of the thirst it could not slake.

But suddenly beneath me a tiny pool appeared, bubbling amid the sand. I dipped my finger to taste it. It was fresh, living water, forcing its way from hidden depths, irrepressible. Little birds came to sip it. My thirst was quenched. My soul was refreshed, for it sang an old familiar song—"O rest in the Lord, and wait patiently for Him."

There are times when life seems a dreary desert. Yet, after days of weary travel, we reach some Elim with its palm trees, and if, as at Marah, the inviting waters are bitter, God casts some tree of promise into them, and makes them sweet. We camp in some oasis to refresh us before we go forward again across the wild. We rest after long toil beside some Jacob's well; and, though it be deep, faith draws up its living water. The children of Israel fainted and murmured, but God opened fountains from the flinty rock. And often the children of God in their utmost straits have realised the assurance: "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Let his people therefore "rest in the Lord, and wait patiently for Him."

The character of God encourages restfulness. He was known to David as Refuge, Fortress, Shepherd. He is known to us more fully as the Son of Man, the Image of the Invisible God. His human sympathy and Divine power encourage in us undoubting confidence, absolute rest.

We could not rest in weakness. Fugitives from an invader flee to some strong city, but its walls might yield to the battering ram, or its garrison be starved into surrender. The strongest ship may founder, the bravest champion yield, the resources of the ablest friend be exhausted. But underneath the weakest believer are "the Everlasting Arms." The Red Sea still opens at His touch. The wildest storm obeys His word, "Peace, be still."

Strength without love does not give rest. But He in whom we trust is our compassionate Father. He gave his Son for our salvation. He dwells in us by his Spirit. He tells us that we are "graven on the palms of his hands." If an earthly father will not leave unsuccoured the child who appeals to him in want or peril, "how much more will your Father who is in heaven give good things to them that ask Him?" Of this He Himself assures us by his Son, who still says: "Let not your heart be troubled." "My peace I give unto you."

We seek earthly succour from sources on the permanence of which we cannot absolutely rest. The cistern leaks; the river dries up; lava streams desolate the vineyard; the seemingly solid ground may turn to quicksand. Even the friend may forget, or be alienated. But Jesus Christ is "the same yesterday, to-day, and for ever."

He has been tested. He is not an unknown God: "We have heard with our ears and our fathers have told us what things Thou didst in their day, and in the old time before them." We have ourselves proved his power, love, and constancy. He has delivered us from a worse bondage than Egypt, led us safely in the desert, fed us with manna, and refreshed us with living waters from the rock. He has promised never to leave us or forsake us: "They shall never perish." Let us, then, "rest in the Lord, and wait patiently for Him."

Patient waiting is sometimes more difficult than actual suffering. How distressing the suspense when expecting critical tidings, waiting the arrival of the physician, watching for rescue from a sinking ship! But, if our help cometh from the Lord, we may "wait patiently for Him."

Patiently, because He acts on a plan, not on impulse—a plan prompted by wisdom and love, deliberately formed, carefully carried on, sure to be perfected. Why should we not wait during the process? The deliverance which seems delayed is being accomplished meanwhile. The frosts and rains which intervene before the summer flowers and the autumn harvests are "preparing for our use the kindly fruits of the earth, so that in due time we may enjoy them." During the darkest hours of night the earth is rolling onward to the dawn. Vessels on different tacks, bound to the same port, may seem going from it, yet they are thus approaching it, and by that contrary course are escaping wreck on the threatening head-land, or from being carried hopelessly out to sea. Only children disturb the roots to see how their mustard and cress are growing. Impatience hinders, not helps. Why pluck the fruit before it is ripe? Be patient, and let it swell into fulness, and sweeten in the sun.

Wait patiently because God is patient. In nature how patiently the silent stars, with seeming slowness, yet unpausing alacrity and certainty, pursue their course. How patiently the seasons change, and day succeeds to night. The husbandman has long patience till he reaps the reward of his ploughing and sowing. God is patient in his providential work. Patient during Joseph's enslavement, and reproach, and imprisonment, till the Divine plan was perfected in the protection and nurture of the chosen race. Patient during the sins and wanderings of the Israelites, till, purified and strong by trial, they were fit to occupy the promised land. The disciples waited patiently for the promised Comforter, and the Church still waits patiently, century after century, "looking for that blessed hope," the glorious appearing of her Lord. How patiently has God waited for us! How year after year He came after us, though we closed our ears to his call; how long before our heart opened to Him, He waited, saying, "Behold I stand at the door and knock." And shall we not wait patiently for Him? His season for manifested succour is the best. "God is never before his time, and never too late." Let us tarry the Lord's leisure. "If the promise tarry, wait for it: it will surely come: it will not tarry."

Wait patiently. However long the interval, it is comparatively short. "Yet a little while." The pain, the heart-grief, the privations, the fears, are but "for a moment," compared with the "eternal weight of glory." Heaven is not far off. Safely landed on the heavenly shore, we shall not think the passage of the river tedious. In the home of God for ever, we shall wonder that the trials of the wilderness journey seemed long. And these very trials are the pathway to that home, strengthen us in reaching it, and fit us for better enjoying it. They "work out for us a far more exceeding and eternal weight of glory."

Let us, then, rest in the Lord. Alas for those who rest on the shifting sands of earth! Resting in God, we build on the Rock of Ages, which no waves of trial can shake. Let us respond to our Saviour's call: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Resting on his atonement for salvation, in all our weakness we may rest on his strength; in all sorrow on his sympathy; in all perplexity on his guidance; in all need on his help; in all danger on his deliverance. We may wait patiently the fulfilment of his faithful promises, and in prospect of death in the sure and certain hope that "absent from the body we shall be present with the Lord." We can wait patiently his coming to his collective Church on earth, or his coming to us individually. "I will come again and take you to Myself, that where I am there ye may be also."

MRS. AMANDA SMITH,

Formerly an African Slave.

WHEN the Lord makes up his jewels, his choice will not be confined to the white race only. The truth of those remarkable words in 1 Cor. i. 26-29 is exemplified in AMANDA SMITH, the subject of this week's sketch.

Born in slavery at Long Green, Maryland, in 1837, she was redeemed by her father, Samuel Berry. Although no worldly wealth was hers, she had what was far better: parents and a grandmother who were truly pious people. Her grandmother was mighty in prayer, and her parents often said that it was to her prayers they owed their freedom. For in their days it was an exceptional privilege for a slave to be able to buy himself and his family. Her mother, inheriting the spirit of prayer, was a woman of great faith and strong moral courage; and these qualities descended to the third generation.

Amanda had few opportunities of going to school. Once when she was maligned for being a poor scholar, she wrote: "I never had a chance for as good an education as the most common white person has; I was born in slavery, and bought by my father, and only had about three months' schooling all my life." After a long struggle with ignorance and darkness she definitely received the pardon of her sins through faith in Jesus.

She was first married to C. Devine, who died in 1856. Three years after, she was married to J. H. Smith, of Philadelphia, a local deacon in the African Methodist Episcopal Church, who died in 1869. Of her five children only one daughter survives; and, as she is married, Mrs. Smith is free from family claims.

In 1868 she was awakened to feel the need of personal holiness. She says: "Not hearing this point definitely preached or taught, though I believe there were many of the older brethren and sisters in the church who enjoyed this experience, I was much confused in my mind, and hence blundered along in darkness, not knowing that this blessed grace, like justification, was received by faith in Christ alone." A sermon by that good man John S. Inskip, from the text, "Put ye on the new man, which after God is created in righteousness and true holiness," was the means of leading her into liberty. Relating this circumstance, she says: "As he went on explaining the truth, it pleased the Lord to send the Holy Ghost upon me in great power, assuring me there and then that my prayer was heard." From that hour Mrs. Smith has never doubted the power and purpose of God, not only to justify, but also to sanctify and keep the soul stayed on Him in all the experiences of this mortal life.

A short time afterwards, the Spirit of the Lord led Mrs. Smith into public life. Her power as an evangelist became so widely known and appreciated that she had many invitations in all directions. It was at this juncture that some friends casually proposed a trip to England, promising to find the means. Believing that the Lord would use her there for his glory, she consented, and arrived in Liverpool just in time to attend the Keswick Convention, in 1879. She was most warmly received by the friends there, and found it a time of great spiritual refreshment. From there she had many invitations to work in different parts of England. She first went to Lancashire to work with Mrs. Stephen Menzies, where the Lord gave great blessing.

After a year and some months in England, an American lady, who was returning to India, proposed to Mrs. Smith to accompany her. Feeling that the Lord had work for her there also, the matter was laid before Him, and being furnished with the wherewithal to meet expenses, she landed in Bombay in October, 1880. There the Lord showed that He had opened a wide door for her; a number of letters awaited her arrival, inviting her to hold meetings in different places in north and south India, Madras, Burmah, and Lucknow, being some of the places visited. Dr. Thoburn, now Bishop of the Methodist Episcopal Church in India, was a warm friend, and did much to assist her in the work.

Strangely but surely the Lord now called Mrs. Smith to go to Africa. After much prayer and thought, she decided to return to England, and arrived in June 1881, in time to attend the great Œcumenical Conference of Methodism held in City Road Chapel, which she enjoyed exceedingly. After the Conference she had many calls for further service in England, but the deep conviction that God had need of her to go to Africa never left her, and on December 24, 1881, she sailed from Liverpool for Monrovia, the capital of Liberia, where she arrived on January 18, 1882. When Bishop Taylor came to Cape Palmas to establish his self-supporting Mission, Mrs. Smith went with the party that accompanied him up the Cavalley river and on the Kroo coast. Mrs. Smith was present at all the councils held by the Bishop with the native kings and chiefs, so that when the missionaries arrived her experience was of much use to them.

Mrs. Smith would have remained longer in Africa, but, being thoroughly broken down in health, she was advised by the doctor to leave for England or America as soon possible. She had two little native children given her while in Africa, a girl and a boy. The former, being in bad health, was obliged to be left at Freetown with a Christian family. The little boy she brought with her to England last winter. Mrs. Smith says the Lord has wonderfully opened the way for him; his foster mother has succeeded in getting him settled in a school at Southport, where he is very happy. A few weeks ago this little boy was led to give his heart to the Saviour, and the change in him is very marked. Mrs. Smith's heart is full of praise and thankfulness to God who doeth all things well. His future is in the hands of God, and Mrs. Smith hopes that he may yet go back to teach and preach among his own people. Our devoted sister is herself

(From a photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

now seeking a much-needed rest in this country; we believe she intends proceeding to the United States about October next.

As an interesting and, we trust, profitable supplement to the preceding outline sketch, we reproduce the account of Mrs. Smith's conversion, as related by herself at the Broadlands Conference in 1879, and printed in our issue of August 21 for that year:—

I was very definitely converted to God in 1856. I was very ignorant, but I had been taught that God would save me the moment I believed. I lived in the country in a family of "Friends," and went to town only once a fortnight. When I was convicted of sin I prayed, fasted, wept, read my Bible, but the more I read the more confused I got. I used to think my one trouble was disobedience, and it seemed to me I needed someone that had not sinned to intercede with Jesus for me. Therefore I cried to the wind, the sun, and moon, and stars, to carry my sorrow to the Lord: "O wind! you never sinned like me; tell Jesus I'm a poor sinner." When the sun got up and lightened the world I said, "O sun! you never sinned like me; tell Jesus I am a poor sinner." At night, when the moon and stars were shining, I cried in my distress, "O moon and stars, you've never sinned like me, but kept your place as God made you; tell Jesus I'm a poor sinner." Thus I pleaded second-handedly with Jesus through the heavenly bodies; but, oh! the wonderful forbearance of God! I can't understand it.

I sat down one day almost in despair. The suggestion came—"You've been sincere; you've fasted, wept, prayed, read your Bible. You've been three months like this. God does his work quick: if He'd meant to convert you He'd have done it long ago. Give it up!" But it seemed as if the Holy Spirit said, "Pray once more." "Yes," I said, "and I'll be converted this afternoon, if there's any such thing as conversion." It was March 17, a bright and beautiful day. I got all my work as forward as I could, and then went down into the cellar and began to pray, "O Lord, convert my soul." The suggestion followed, "That's just what you've said many times before. It's no use." I began again, "O Lord, please convert my soul. If you'll only do it, I'll love and obey you all my life. O Lord, if not, I've come down here to die. Salvation or death! I'll never leave this cellar alive unless I have that which I have been praying for so long." Well, I did die; but I came to life again very quick. I said, "O Lord, I *will* BELIEVE." The darkness that had filled my heart so long all passed as before the noonday sun. When I got a glimpse of Christ my Saviour, my bonds were loosed, and I cried, "Why, Lord, I do believe; this is just what I've been asking for. O Lord, I do believe!" and down it came like a wave all through me again and again.

Why didn't they tell me it was like this? Why didn't they tell me it was only by believing God? I was a new creature. I was all new—my flesh, my head, my whole being. I rubbed my hands together and said, "Oh! I'm new!" You know what colour they are; but there seemed a halo over them. I made but two springs out of the cellar. The glory of God filled my heart. I wanted to tell some one, and I thought, Must I wait a fortnight before I can tell out my joy? How many times I had prayed for hours in that kitchen after they had all gone to bed! Now I struck the table at which I had so often knelt, and cried, "I'M SAVED!" and the table seemed to bound with delight. I wanted to see if I was the same. I might have been as green as grass or as black as the ace of spades, but I felt new. There was a large mirror in the parlour, and I went in there to see if I was the same, or if some wonderful change had come upon me.

When I told about it, some of my people said, "There'll be a vacillation. Wait till the devil fires a few bomb-shells, and you won't be as happy as you are now." Not being taught that God would sanctify and keep me, I was sometimes on the mountain, sometimes in the valley; but in reading my Bible and praying very much I began to see that God had more of the same kind to follow, and being so much more it really was better than the beginning.

In a sketch published in *The Union Signal* of Chicago, Miss Frances E. Willard says:—

I first saw Amanda Smith at Ocean Grove, that wonderful Christian watering-place, a sort of Gospel ship anchored beside Long Branch. She seemed to me almost as unique a character as "Sojourner Truth." Her talk had what reporters call "solid chunks of wisdom"; it was epigrammatic. She was a most mellow Christian. I shall never forget one Sunday evening, and the surf meeting, of which she was the principal figure. Anywhere from ten to thirty thousand people were seated on the sand; they seemed to me to be somewhat assorted into family groups; little children had their pails and shovels, and engaged in that most fascinating play in which they mimicked the work of both sculptor and artist; gentle-faced women watched their play, or looked off over the sea; men tilted their hats over their eyes in that convenient way they have, and seemed to be in a brown study. Everybody felt the grandeur of the scene, and was stirred by the *basso profondo* of the sea. Everybody wanted something said about it, but no speaker's voice could reach them all. Some person with a happy thought improvised a sort of stage, made of chairs and dry-goods boxes, two or three men lent a hand, and a weird figure took possession, high enough for all to see that it was Amanda Smith, the African sybil, the Christian saint. Her tall, well proportioned figure was outlined against the sunset, her long arms swinging to the rhythm of the tune; her wonderful, velvety voice rang out in a vibrant contralto, deep, and so swelling that all could hear, as she sang (beckoning toward the ocean):—

There's a wideness in God's mercy like the wideness of the sea,
There's a kindness in his justice that is more than liberty.

She went through the whole of that wonderful hymn all alone. Tears came into women's eyes; little children stopped their play, and men pulled their hats down farther over their faces. It was a grand hour, and Amanda had put the final touch to it, which she could not have done except that she had a grand soul.

BIRMINGHAM Y.M.C.A.—The annual breakfast meeting of this Association took place on June 18, when nearly 230 of the members and associates sat down to an excellent repast, kindly provided by a member of the Committee. Earnest addresses were delivered by Rev. James Henry, secretary of the Church Pastoral Aid Society; Rev. Walter Searle, of the Birchfield Congregational Church; and Mr. Henry Armstrong, travelling secretary.

AN ARCTIC MISSION SHIP.—A ceremony possessing many points of interest was performed at the London Docks on Wednesday evening last week, in the speeding of the missionary ship annually sent to the Moravian stations on the north-east coast of Labrador by the Society for the furtherance of the Gospel, in connection with the Moravian Church and mission agency. The vessel is the barque *Harmony*, the fourth of the Society's ships which have borne that name. Her ordinary crew number twelve, exclusive of the captain, Henry Linklater. The average duration of her voyage, including the stay on the coast and visit to the stations there, is 117¾ days. There are six stations in Labrador, dotted at intervals of from forty to ninety miles along some 250 miles of the rocky coast. Their congregations number altogether 1250 souls.

GOSPEL PROGRESS IN FRANCE.

IN connection with the Foreign Aid Society for the diffusion of the Gospel on the Continent, Pasteur Théodore Monod spoke at a meeting in Morley Halls, Regent-street, over which Lord Kinnaird presided, on Wednesday week. While the Society, which is in its jubilee year, has no special missionaries of its own, its peculiar work, according to the plan of its devoted founder, the late Prebendary Burgess, is to assist, as the representative of English Christians, those native organisations which it finds to be in possession of pure and unadulterated faith, and of a wise and energetic plan of labour. There are in existence certain Sociétés Evangéliques, evangelistic and Protestant in character, which the Society has for many years assisted by funds collected in England.

Miss BURGESS described a meeting of 3000 children and teachers in the Trocadero Hall, as an indication of the hold which evangelical and Protestant truth is gaining in Paris. The many societies have the same aim, and, though occupying varying fields of action, tend to fusion into one grand work. France is groping for the light, thirsting for the Gospel, and her pastors are overworked for lack of funds to send them aid.

Pasteur MONOD said he had been more immediately associated with Mr. McAll's Mission; but his numerous brief references to persons and places under personal observation, covered a wide field, and were of an encouraging character. Experience convinced him that there are a great many unknown Protestants in France, who hide their faith through fear of losing social or business position. Recently, the Oratoire Church was packed to the upper galleries—another recognition of the McAll Mission by the united evangelical churches. There is everywhere in France a disposition to listen to the Gospel, especially amongst young men; for the conviction is growing that the vile immorality with which the country has been flooded for years must end in national ruin. An able sceptic, writing in a pubilc journal, has said that, if the ears of the people are to be gained, it must be by religion. Mr. McAll's Mission has made the Gospel to be known everywhere, in a certain sense, and the people see that Papist portraits of Protestants are false. The same buildings now accommodate a mission and a church, whether the latter be Lutheran, Reformed, or Baptist; and, without rivalry among the churches, the latter have been fed by the Mission. Some adults, not themselves favourable to the Gospel, nevertheless desire that their children should be brought under its influence; and there are 300 mission schools, as compared with 80 parish schools. It is a hopeful sign that at the last monthly prayer-meeting for Protestant pastors 20 attended. Six years ago there were 871 Protestant pastors in France; and French Protestants, who numbered only 800,000 in a population of 36,000,000, contributed annually towards the support of worship and Christian work 4,700,000 francs. Increased aid afforded to Continental countries would return in reflex blessing upon England.

Rev. Mr. FREEMAN pointed out that increased financial support is needed to utilise existing spiritual agencies in France and Belgium. Pastor CHOISY said French pastors are encouraged amidst the difficulties under which they labour by news of efforts to bring their needs under the notice of English Christians.

Lord KINNAIRD gave expression to some earnest thoughts concerning methods of making the Society's operations better known, and especially suggested that travellers should take opportunities of seeing Continental work for Christ.

Pastor Lecoat, of the Breton Evangelical Mission, having received from a friend a magic lantern, would be glad to receive slides illustrating the life of Jesus, or other New Testament narratives. His address is Tremel, Brittany, France.

Deep Sea Fishermen.

IN presiding over the crowded annual meeting in Exeter Hall, on Thursday week, the LORD CHANCELLOR said the rapid success of this young association shows that the necessities of a great national industry long left without spiritual or physical care, have gone to the hearts and consciences of the country, though the funds are by no means adequate to all the need. On its eighth anniversary, the Mission has an income of £20,000 a year, and ten fully equipped vessels, three of which are hospital ships with skippers instructed to some extent in the principles of first aid in the accidents and complaints to which the fishers are exposed. Refining and enlivening literature is provided for weary times of enforced inactivity, and warm woollen clothing for cold and dark days. The *coper*, or Dutch drink ship, has nearly vanished from the North seas, where the civilising influence of Christianity is fulfilling the expectations of those who believe in God's promises concerning what shall follow the diffusion of his Word. From various quarters and different sources comes uniform testimony to social, moral, and spiritual benefits from the Society's practical and sensible methods of work, which influence not only the men at sea but their homes in almost every seaport upon the south coast.

Canon FLEMING moved a resolution recognising God's hand in the Mission's work among men who lead a hard, perilous, and lonely life, and who form one of the most important classes of the community, whether regarded socially, commercially, or religiously, and one which is very susceptible to good impressions from kindness and sympathy. There was no trouble, he said, about "compensation" when the *coper* disappeared. Sunday is now, perhaps, better observed on the sea than in London, where the East-enders buy and sell and the West-enders play lawn-tennis and give dinner parties on that day.

Rev. Dr. SINCLAIR PATERSON said Christ honoured fishermen by making them the first heralds of his Gospel; and there are no better evangelists to-day. The work is sympathetic, surgical, and spiritual. Injuries may last a lifetime for lack of ready help. New gospels effect nothing; but men can lead others to the Rock when their own feet are planted thereon.

Mr. JAS. E. MATHIESON was sure that as long as the Mission Scripturally combined the healing of the body with the gospelling of the spirit, abundant success would continue.

Mr. TAYLOR, secretary of the Hull Trawlers' Benefit Society, who has spent twenty-five years in the North Sea, and skippers from Lowestoft, Grimsby, Yarmouth, and elsewhere, bore grateful and cheering testimony to the happy results of the enterprise, in bodies healed and comforted, lives gladdened, savage natures changed, and souls saved. Their manner of speech, and song in their favourite and special musical compositions, was frank and hearty.

A resolution, pledging the meeting to increased support of the work, was moved by Rev. CANON BELL, who had come up specially from Cheltenham to show sympathy with the Mission. It is the fashion to say that the Word of God is behind the age; but that Word has changed and revolutionised the whole of this fishing community, both on sea and land.

Mr. HARRISON MUDD, chairman of the Grimsby Smack Owners' Association, testified that members thereof derive much satisfaction and benefit from the improved manners of the men; and that the trade is consolidated by the spirit of unity between employers and employed.

Mr. G. F. COOK, the well-known temperance lecturer, delivered a fervent appeal for increased support to the Mission. While it is true that the *coper* cannot live where the Mission ship is, yet it must be remembered that there are nineteen fleets and only ten ships to work among them.

The income for current expenses has greatly dwindled of late. From past special efforts, the Mission is nearly out of debt; but the great work of the summer months is at hand, when the expenditure is necessarily augmented, while the receipts, from the scattering of helpers and other causes, suffer reduction. The Council earnestly pray and hope that the harvest time of spiritual reaping may be entered upon with no deficit.

The Stockwell Orphanage.

THE annual festival and celebration of the President's birthday was held on Thursday last week in the beautiful grounds of Stockwell Orphanage, in charming weather. Though by no means well, Mr. Spurgeon was present, accompanied by his venerable father, and his son Charles. Fifty-six years of age, his words and ways were characterised by much of his early vigour, sweetened by experience and growth in grace.

A large body of friends attended, and the afternoon meeting was in every way a success. The annual report afforded the text of interesting addresses. Here are some sentences respecting the children received:—"Every child is fatherless, and some have lost both parents; to ninety-one of the fatherless and orphaned, the blessings of this Orphanage have been newly given. They come to us from homes upon which the dark shadow of death has fallen, eclipsing family joys, and blighting happy hopes; they come to a sunny spot where all is lively cheerfulness. Our boys and girls are not only rescued from degradation, but they are introduced to comfort, to religion, and to every hope of success in life. We challenge our friends to look in at the Orphanage at any odd time they choose, and see if it is not the abode of as free and orderly a set of boys as ever lived. Let them also pop in upon a sudden upon our girls, and bear witness to their liveliness, their mirth, and yet their ready obedience." As is well known, the complement of inmates is five hundred. Up to March last, 1420 have been admitted into the Orphanage, where everything possible is done to supply the place of Christian parental influence.

Mr. SPURGEON was cordially greeted, every good birthday wish being warmly cheered. In the course of some remarks at the outset of the meeting, he said God had been very gracious to the Institution, providing for all its needs, and giving a little to spare, so that borrowing had been unnecessary. Mr. R. CORY, of Cardiff, who occupied the chair, urged Christians to lay up in the bank of heaven by contributing liberally to the Orphanage. He thanked God for Mr. Spurgeon and his grand work. Rev. EVAN H. HOPKINS spoke in a similar strain, saying: I have a warm admiration for Mr. Spurgeon, who is a man I love in the Gospel, and for whose faithful testimony to the truth for many years I heartily thank God. In these days especially we want men of solid backbone, robust Christians of the John Bunyan type. Rev. Dr. MACEWAN rejoiced in a thirty years, personal acquaintance with Mr. Spurgeon. If ever there was a man raised up and equipped for God's work, that man was the pastor of the Metropolitan Tabernacle, whose influence, by his writings is co-extensive with Christendom, so that he may be regarded as having received a cosmopolitan apostleship.

Rev. JAMES SPURGEON, in a financial statement, said the income had been £12,239. While there had been a fall in the amount of legacies, subscriptions to the general funds had been more than in any previous year. Ninety-two per cent. of the boys passed a Scripture examination held in connection with the Brixton Auxiliary Sunday-school Union. He thanked God for the work of grace that had been going on in the Orphanage. Though distinctly unsectarian, the Institution is pronouncedly Christian. Church of England congregations, as well as Nonconformist bodies in the neighbourhood continue to show sympathy, and from all sections children are received and trained for the one Christ.

Brief addresses having been delivered by Revs. James Knaggs and J. Baillie, and Mr. James East (Mayor of Kingston), there was a call for some words from Mr. Spurgeon's father. Few and gracious were the words of this aged servant of God, whose appearance told of a remarkably well-preserved and active constitution. Having given expression to his thankfulness to God for what his son had been enabled to do, the speaker, in a few words, extolled the righteousness of Jehovah. Then, touching his son on the shoulder, he said: "The Lord continue to bless you, my dear son, and prosper you. Continue in the old paths. I have heard of fifty-seven conversions through one of my old sermons; and wherever I go I preach it, if I have not already given it. Your grandfather said he had preached ninety-eight times from 'By grace are ye saved.' He intended to preach the sermon 100 times, but did not live long enough."

After the meeting there was a "march past," which was enjoyed by the children and the spectators alike. The band of Dr. Barnardo's Homes was in attendance, and as darkness came on the grounds were illuminated. A second meeting was held in the evening, presided over by Sir Henry Doulton.

SAVED BY A TRACT.

IN a letter to Rev. E. W. Moore, of Wimbledon, Miss F. Barclay of the China Inland Mission writes:—

"I must tell you of an incident at a small place not very far from here, named Tan-Ling-Shien. A man from there got hold of one of Dr. Griffith John's tracts and took it home. After reading it once he put it aside, and thought no more about it. Some time afterwards he came across it again, and re-read it. This time he became interested, and wanted to know more about it, and went to a city near here to see if he could find out anything. From that city he brought back a Gospel, and the result was that he was converted, and was the means of his wife's conversion. She wanted to be baptized at once, and was not to be daunted. She knew there were 'foreigners' at Chen Tu, and walked there (I am afraid to say how many days' journey), and arrived while a service was going on, after which there were to be some baptisms.

"She was so evidently genuine that after hearing her story they could do nothing but baptize her forthwith! An evangelist returned with her, baptized several others in her village who were ready, and now there is a native church with about fifteen members! That is one instance of which we hope and trust there are hundreds."

CANTERBURY.—The Consistory of the French Church at Canterbury proposes the establishment of a "French Protestant Home" for foreign Protestant pastors and students, who desire to learn English, and to study the religious life of this country.

THE CHURCH ARMY.—Rev. W. Hunt, for the past six years curate of Ravenhead, St. Helen's, has been appointed assistant secretary to the Church Army. This, it is hoped, will lighten the increasing load which is falling upon Rev. W. Carlile and Rev. J. J. Chambers, hon. and central secretaries, through the great extension of the work, both centrally and in local branches. The Tramps' and Inebriates' Home continues its work. Fifty men have passed through it since its inauguration. One has been restored to his home, and another sent to an Industrial Home Sixteen are out in situations earning their livelihood at an average wage of 25s. per week. Fourteen are at present in the Home, of whom several will shortly be starting work.

ANTI-VIVISECTION SOCIETY.

"PASTEURISM and crime" was the key-note of a Conference held at the Westminster Palace Hotel last week by the Victoria-street Society for the Protection of Animals from Vivisection. Canon WILBERFORCE was in the chair, and in the course of a rousing speech referred to the action of the Society in respect to the Mansion House meeting, which the Lord Mayor convened last year, in support of the proposed Pasteur Institute. That meeting, said the chairman, was carried on with locked doors, and with the most careful selection of those on whom tickets were bestowed. The Society's committee, however, had caused the hoardings of the Metropolis to be plentifully placarded with large posters, containing the list of those who had died after treatment under M. Pasteur's system. Very little in consequence had been heard, he believed, of the matter since that time, and there had been no further attempt to found a Pasteur Institute in this country. For himself, he could find no words that were too forcible in speaking of the abominable devilry called vivisection; the baking, and boiling, and freezing, and roasting, and carving up of live animals to serve no beneficial purpose whatever. When he had had his heart set on fire by the burning words of Frances Power Cobbe, he wished for a whip in his hand to lash the rascally vivisectors through the world. There was not one single evil that any man had been able to remedy by the fiendish cruelty of which he had been guilty. The Society objected to vivisection because it appealed to all that was selfish and cowardly in human nature. They believed it brutalised an honourable and useful profession, in support of which belief the chairman quoted the opinions of several eminent surgeons. It was not only useless, but positively harmful. The human system had suffered and not benefited by the attempts that had been made to apply to it the results of experiments on innumerable dogs, as might have been known from the very beginning, when it was reflected that the very osteology and nature of the dog are altogether different from that of a human being.

Mr. B. BRYAN, the secretary, remarked, that no new legislation had been obtained last year, but efforts were made to enforce the existing law. This resulted in showing that the Act as it stands fails to answer its purpose. It protects the vivisectors but not the animals, and it was found necessary to take steps for bringing the matter before Parliament.

Dr. CLARK said the members of the Society had to contend against powerful opposition; but, having righteousness on their side, they would at last triumph. Rev. JOHN R. WRIGHT cited as a sign of progress, the manifest disinclination of their opponents to engage in a full and free discussion of the question. Dr. BERDOE said, that while in Cambridge—the stronghold of vivisection—it made him sad as he looked on the beautiful faces of the students, to think how they would after a time become brutalised. They were to be engaged in work, the nature of which they would not dare to speak of in public, or perform in the light of the open day.

Mr. SAMUEL SMITH, M.P., suggested that, when the matter came up for debate in the House of Commons, it would be well to have men who, from their training and experience, could bring forward hard facts and solid arguments in support of what was wanted. Rev. JOHN BAIRD, representing the Scottish Society, said that vivisection had failed to justify itself in any particular. Rev. T. P. RING contended that, like the liquor traffic, vivisection could not be regulated, and it must go root and branch. Among the other speakers were Lord Cardross and Mrs. Pearsall-Smith. The attendance was large and influential.

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PARIS AND CANADA.

IT is difficult to compress into a few sentences all that I should like to tell our friends about my new home in Canada, and the many links that I find between it and our Paris Homes. The first invitation I received at Kingston, Ontario, was to meet one who came to the decision to devote her life to Christ from attending the Bible-readings at our Y.W.C.A., 26, Faubourg St. Honoré, Paris. It was very gladdening, as she pleaded for the work in which she has now been engaged for nine years as zenana missionary in India, to hear her trace the little seed sown in much faith and prayer by one of our most valued workers in Paris over ten years ago.

Our work in Paris is increasing on every hand under the guidance of my faithful workers. We need younger ladies to work under those who have borne the burden and heat of the day now from eight to seventeen years. If I could but tell the joy of such service to our young friends who have time and means at their disposal, surely this need would quickly be filled. Then we need funds. With an increased expenditure, we have received £1000 less than last year. During my stay on this side, I crave the happiness of seeing our work strengthened and our treasury filled by those who remember that God will be no man's debtor; look what he layeth out, "it shall be paid him again."

ADA M. LEWIS.

77, *Avenue Wagram, Paris.*

WORK IN MADEIRA.

MR. WILLIAM GEORGE SMART, of Madeira, has for years been superintending a very interesting work at Funchal. In addition to agencies for the Bible and Tract Societies, he has the oversight of a Sailors' Rest (in connection with Miss Weston's work at Devonport) and a Mission to sailors afloat. Moreover, in a large room attached to his house there is a Portuguese school, for which support is asked from British Christians.

There has been great encouragement of late in the work among sailors. Very few of these are from merchant vessels; but naval sailors of many nations visit the island—English, American, Swedish, German, French, Russian, and Norwegian. English vessels predominate, and Mr. Smart endeavours to befriend the men in every way in his power. The school work has had its ups and downs. Not long ago a number of children were taken away by the Sisters of the Order of St. Vincent of Paul, but all but two have since returned. Through the school it is hoped to spread the light among the Roman Catholic population.

From 40,000 to 50,000 tracts and periodicals are distributed yearly. The young man in charge of the Bible depôt is very earnest, and when the people visit the place to buy books they are kindly received, and efforts are made to instruct them in the truth. The need is very great, and friends are wanted abroad as well as on the spot. The Romanists are busy, and sin is rampant. Many a young man has been disgraced, and some for ever ruined, through accepting the services of the town guides. Mr. Smart does his utmost to checkmate these men by meeting visitors and inviting them to make his house and the Sailors' Rest their places of call for advice and assistance.

The Rest was established in 1882, and since then the state of things has shown much improvement. It is hoped to be able soon to extend the work by purchasing more spacious premises for conversion into a Rest. Local helpers are strongly in favour of this being done. Mr. Smart is at present in London, staying at 107, Great Russell-street, W.C. He expects to return to Madeira at the beginning of August, and will be glad to take with him articles suitable for the annual sale of work on behalf of the food fund connected with this school. Goods may be addressed to him at 79, Queen Victoria-street, E.C.

My Father!

"A little child shall lead them."

I HAVE a little motherless boy—a real treasure. He is the apple of my eye and my heart's joy; but, as I look at him with unspeakable love, I know God loves me more than this, and this enables me to learn sweet lessons.

He always ceases his crying when in my arms, and feels he is safe—so safe. My life and strength, failing as they are, are between him and all around. The Lord hears my cry always, and puts his unfailing arms of almighty power and love round me, and draws me to his heart. This always stops my crying, and makes me feel supremely happy and safe.

My boy has no cares, and why should he? He knows his father cares for him, and so he rests. But I may fail, for I am failing, like all around. My Father never fails, and has given me such a promise as Phil. iv. 19, "His compassions fail not;" so I rest there. It is sweet rest, and at meal-time He spreads my table with all I need.

My little boy sleeps sometimes beyond his usual meal-time, and my watchful nurse tells me he must wake. I do not shake him, or call him sleepy, but just stoop over and kiss him with a heartfelt kiss of love. The wee eyes open, and all is ready and waiting. My Father does that. I am sleepy sometimes, even with an open Bible before me, but He does not shake me with a harsh "Wake up," but arouses me, quietly and lovingly, with "the kisses of his mouth," only to hear sweet words from those lips. A feast, indeed, sweeter than honey and the droppings of the honeycomb.

Sometimes my boy is restless and fretful, so my arms are his cradle, and I sing to him, and lullaby my little treasure. His unrest soon ceases, and he becomes restful and happy. My Heavenly Father is just as watchful; oh! the music of his voice, and the rest in his arms. I only just trust Him, and his voice comes stealing into my discord and unrest. I feel He is with me, and in that knowledge I rest—a true, deep, holy rest.

Hands infinitely more tender than mine are now lying silent in the grave, and a heart that once beat with a mother's love is now still—safe within the keeping of Jesus "till He comes." I look at my frame, and learn too that unless the glory be revealed first, it will be one day cold, and my heart will cease its life's beating. But my Father is the living God, and I know that neither now nor in eternity He will fail. What a rock to build upon—what a Father to trust and love! To shake my peace one must shake the very throne of God, and to deprive me of my supply one must needs deprive me of Him; and so I sing, in the words of dear Wade Robinson:—

My God, I do not fear
To yield myself to Thee,
However strange thy will appear,
It must be good for me.
O Father! wise, and kind, and strong,
Thy will can do no creature wrong.

The little babe at rest,
Becomes my minister;
It lies upon its mother's breast
And leaves itself to her.
Oh! foolish babe, if it should dread
The heart that throbs beneath its head.

W. S. W.

THE SAILORS' RESTS IN THE MEDITERRANEAN are making cheering progress. A missionary has been appointed to that opened in March last at Piræus, in connection with the Sailors' Rest Aid Society, of which Mr. Stephen Burrowes, 15, Flavia Goija, Naples, is the secretary. The Port Saïd Rest is in a satisfactory state, and under thorough business management. At Naples, recently, a new boat was dedicated to mission work in connection with the Rest there. Madame Meuricoffre, president of the Committee, gave it the name "Hope," and already it has been used in visiting the shipping in the outlying ports.

THE GOSPEL IN ITALY.

THE Evangelical Church of Italy, formerly called the Free Italian Church, carries on a faithful, honest, persevering work for Christ. The report for 1889 shows that, though there are many difficulties, there are certainly signal encouragements attending the work. The churches number 31, with 55 stations. There are 2305 communicants, and 1374 school children.

From Bari, Pastor Mariani reports that priests have borne witness to the truth of the Gospel. On one occasion, when the pastor had appealed to the people to come to Jesus for salvation, a priest left the crowd, and, embracing the preacher, exclaimed: "Surely the Spirit of God is here. Pray for me." For the most part the priests do their utmost to impede the work, and, sad to relate, through their terrorism many anxious souls are prevented from coming to the light. Evangelist Valentini, of Carrara, writes: 'Our enemies have not failed to disturb the services, by sending idle and lewd fellows to whistle and yell as they pass our door, and several times, in order to frighten the weaker brethren and prevent them from coming to church, stones have been thrown against the door and bombs exploded. Many of the citizens cheer us with their sympathy and urge us to go forward, although some of these are Nicodemuses, who do not put in an appearance at our gatherings."

From Florence, Evangelist Stagnitta reports: 'Signor Colombo, a finance official, who had been in the habit of attending our church, was seized with illness, and asked for the evangelical minister. The family with whom he lodged, however, was Catholic, and the Confraternity of the Misericordia sought to introduce the priest. Yet God so overruled matters that in the end the minister was called to the bed-side of the dying man. The situation was a difficult one. From the nature of the malady material help was needed night and day, and the Misericordia has abundant resources. In this conjuncture the members of the church, assisted by those of the other churches, especially the Waldensian, and by the Y.M.C.A., with one consent offered their services, and for more than a month took the daily and nightly duty in turn, until our brother yielded up his spirit to God. And the Lord so influenced the mind of the landlady, that she was converted and is now a joyful communicant."

Evangelist Spigno, of Genoa, writes: "The time is not mature for a profound and general revival among the Catholics, but it is certainly coming through the power of Christ. With pleasure too I observe that the sceptical spirit, once so dominant, is gradually dying away, so that the Gospel is no longer the object of scorn. In regard to Catholicism, it is morally demolished. The people

FEEL THE NEED OF THE TRUTH.

In recent discussion with various sorts of people, especially of the middle class, who have been slighters and despisers, I could discern at the end a decided seriousness as to the future of their souls, and an anxiety as of contrite sinners who fear to give an account of themselves unto God. I believe that the question between liberals and clericals will shortly be changed into the far more serious one between the needs of the soul and God, for infidelity fails to satisfy the heart."

It is not surprising that at Rome, the Gospel should meet with much opposition. Pastor Conti in his report says: "A professor, D. L., who had come under the influence of the truth, and become a catechumen, was immediately dismissed from a lucrative employment as teacher in the house of Prince O., with the observation, that it was impossible for a Protestant professor to teach the Roman nobility! Madame B., also a catechumen, was followed by an ex-gendarme of the Pope, on leaving our church. When she reached an unfrequented street, he had the audacity to say to her: 'Are you not ashamed, at your age, to go where no honest woman goes?' And when the lady expressed her indignation, this brave soldier of the Pope used a most insulting expression as he went away. A new and hopeful field of labour has been given to us in the prisons, where our liberal Government permits the Word of God to be circulated."

In conclusion, we take a touching incident from the report of Evangelist Blasi, of Sondrio, "On the way to Montagna, in a snowstorm, I met a blacksmith, who showed me the way to the friends of the Gospel, who awaited me. In the thick of our discussion, I could see that the blacksmith was all ears and eyes, and finally he was so moved as to tell me of his need of the Gospel. A month passed before I could return, and then I found he had spoken to all his relatives and set them athirst for the glad tidings. His workshop, in which he made bells for the cattle, with images of St. Anthony and of the Madonna and of the Sacrament, became our evangelistic hall, in which his eight relatives and a large company listened greedily to the word of life. The blacksmith and all his household gave their hearts to God, and since then they have paid the penalty. But they say: 'Better little work provided by Christ, than a great deal found for me by the enemies of the Gospel!' They are all scattered abroad through persecution, but only to be preachers and teachers of the truth, which has so blessed them to all whom they happen to meet."

CLOSED DOORS IN JAPAN.

DEAR SIR,—Please accept my cordial thanks to you and your readers for continued interest in the project for establishing a Home for Eurasian girls in this country. My object in writing now, however, is not to represent the claims of Eurasian children, but to show that while there are "open doors" in Japan, there are also doors which are closed.

Probably no country has made such rapid progress, or has so eagerly embraced the teachings of civilisation as Japan has done since her portals were thrown open to people of other nations. The arts and sciences have been received with cordial welcome, and the imitative ingenuity of the Japanese has enabled them to utilise with great ease the knowledge they have gained. Railways intersect the country, joining town to town; mountains and ravines have been tunnelled and spanned; many new industries have sprung up; the shafts of factories are to be seen in almost every large town; and hospitals have been established almost everywhere. The primitive methods have been superseded by the superiority of modern invention. Schools abound, and are fairly well equipped. So eager were the people for western knowledge that until recent years anybody, educated or uneducated, speaking the English language, was pressed into educational service.

Christianity, like a fertilising stream, has brought in its train blessings of incalculable worth; but through the open portals have also entered scepticism, infidelity, and agnostic, so-called, philosophy. Infidelity is without veil among the numerous student class of the capital, and the writings of sceptical authors are as familiar as household words. The natural antipathy to the Gospel is as strong here as anywhere else.

As I am a self-supporting missionary, I have sometimes taught a few hours a day in two or three schools. Recently an English tutor was required in a Government school, and the matter being mentioned to me I had interviews and correspondence with the authorities about it. Having been requested to write answers to necessary questions concerning qualifications, &c., a second letter was given me requesting a guarantee that I would not teach Christianity while I was engaged as teacher for a period of one year. If this referred to the hours of school teaching, I would have given the required promise very readily; but, to show that this restriction was not simply limited to the four hours per day in school, the letter further required that I should not engage in any preaching service or conduct any religious ceremony whatever. I at once declined the school.

This nation needs salvation from paganism. It needs it quite as much from modern infidelity.—Yours faithfully,

FRANCIS STANILAND.

2, *Bluff, Yokohama, Japan.*

INQUIRERS' COLUMN.

SIN AND SINS.

WILL you please show how the following statements in the first Epistle of John may be reconciled:—

(1) "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8).

(2) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John iii. 9).

(3) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John v. 18). J. W. S.

REPLY.

Though all men have sinned, those who are born of God have renounced sin. Such may, at times, fall into sin, but it is not their practice to "work the works of darkness." The seed of God remaining in them, they follow after holiness. In the first passage the reference is to sinnership, in the others to actual sinning. No one can truthfully deny participation in the former; disciples of Christ, however, are called upon, not only to desist from sinning, but to resist the beginnings of evil in the heart, and avoid the appearances of evil in the life.

ANOTHER REPLY.

(1) Any exposition which limits this to the unconverted is clearly false. The "we" includes the Apostle—we all have sin. It is the taint of our nature which can only be eliminated by death and resurrection. At the coming of the Lord, He will change this body of our humiliation, that it may be fashioned like unto the body of his glory (Phil. iii. 21).

(2) Commit—*i.e.* practise—same word as in 1 John iii. 7: "He that doeth righteousness is righteous." It is the habit of his life.

(3) To same effect. Whosoever is born of God sinneth not—doth not commit—doth not practise sin. He has sin dwelling in him (Rom. vii. 17, 18).

(1) is parallel to Rom. vii. 21. (2) and (3) are parallel to Rom. viii. 3, 4.

A "CHILDLESS" KING.

MAY I ask for an explanation of Jer. xxii. 30? The twenty-eighth verse mentions the "seed" of Coniah (Jeconiah=Jehoiachin) as though he were not "childless"; and this seems to be borne out by 1 Chron. iii. 17, and Matt. i. 12. Would it be correct to consider the meaning to be "officially childless," an heirless king? Further, in Matt. i. 12, "Salathiel" is stated the son of Jeconias (=Jeconiah), whilst Luke (iii. 27) calls him the son of Neri.—Yours &c., W. G. POPE.

REPLY.

The term "childless" is explained by the statement that "no man of his seed shall prosper, sitting upon the throne of David," &c. The king along with his posterity, was excluded from the throne for ever. It does not say that the king should be absolutely childless, but legally accounted so, by being "written down" without descendant in the register of citizens (see Isa. iv. 3). If Salathiel, or Shealtiel, had married the daughter and heiress of Neri, his name might have appeared as it does in the genealogies.

LAMPLEY STOKE, BATH.—A correspondent, who has recently visited this place, speaks of Gospel tent work that is being carried on there with many signs of encouragement and blessing.

Perverted.—A Story of Rome.

THE special point on which we earnestly desire to give a very necessary warning is one of wide and vital importance at the present day, when the universality of Continental travelling, and the consequent advantage of acquiring Continental languages, cause young people to be sent abroad for education in ever increasing numbers. Hundreds of parents yearly send their sons and daughters to finish their studies in France, for the sake of obtaining fluency in an almost necessary language; but few have any idea of the risks they run, or take the slightest precaution to avoid a very real and serious danger. If any misgiving does cross their minds, or is suggested by others as to the possibility of their children being ensnared by Roman Catholic arts, it is quickly dismissed. "There is no fear for *my* children—they have been too well brought up—and besides, Madame A., or Mdlle. B., or Mons. C., perfectly understands that they are always to attend a Protestant place of worship, and their religion is not to be interfered with."

Let a plain statement of recent events show how dangerous is this

MISPLACED CONFIDENCE,

either in the stability of young people at the most impressionable age, or in the honourable dealing of Roman Catholics in matters connected with the advancement of their system.

Two young English ladies, at the beginning of this year, were finishing their education at a well-known French seaport town; one being about to leave at Easter, and the other likely to remain a few months longer. As soon as Lent began, a special mission was started in the principal Roman Catholic church of the town, the services being conducted every evening by able and eloquent Jesuit priests; and this seems to have suggested to the heads of the school a notable device for perverting the pupils who had been entrusted to them in reliance on their honourable abstention from any attempt at proselytism. The English girls, young ladies of perhaps seventeen or eighteen years of age, were offered the alternative of accompanying the other pupils to the mission services, or being sent to bed each night when their companions started. Naturally they preferred the novelty and excitement of a crowded church, with every attraction of music, eloquence, and ritual, to an ignominious dismissal to bed at an hour suitable only for children, and it does not seem to have occurred to them to ask for parental interference. So, through the forty days of Lent, the insidious process went on—impassioned preaching being occasionally varied by skilfully conducted controversial debates between two of the "fathers," in which it is needless to say that the one who affected to take the Protestant side was always worsted. It is not wonderful that girls who had never given the subject any serious thought

FELL EASILY INTO THE SNARE;

interviews were sought and arranged, in which the astute fathers readily silenced any remaining doubts or scruples; and it was not till the mischief was all but consummated that the faintest hint of it reached anyone who could or would interpose. The English chaplain was absent at the moment, called away by important business; but his sister called at once upon Mdlle. P. to protest in his name against such steps being taken, without at least the knowledge of the parents concerned. She was met with a determined and by no means courteous refusal either to admit or deny the allegations, or to furnish the addresses of the parents; but by following up an accidental clue, one address was discovered, and the father written to without an hour's delay.

He could scarcely believe the warning, though he expressed much gratitude for the trouble taken; but his immediate appeal to his daughter put the matter beyond doubt. *She had already been received into the Church of Rome*, and was buoyed up by the false peace and joy with which that enchantress seldom fails to intoxicate her dupes in the first flush of carefully fanned enthusiasm. Whether her fellow pupil had acted more openly, or whether her family only learnt the truth after her return to England, we have no means of knowing.

But this is not all, and it is well to give the full particulars of this one sad story, that our readers may judge for themselves how far the ramifications of evil may extend in countless similar instances which never come to light.

There was a third English pupil at the same school, much younger than these two, and also the child of nominally Protestant parents. But she had been committed to the charge of an elder sister resident in the town, in whose case a French education had resulted in marriage with a Roman Catholic, the brother of a school friend; and this sister was appealed to in vain to prevent the further exposure of her young charge to an influence which had proved so disastrous to others. The only result of a painful interview was the disclosure that she herself had

CEASED TO ATTEND ANY PLACE OF WORSHIP;

and had *actually given directions* for her sister to accompany the French pupils to the Roman Catholic church—the excuse being that there was no Protestant teacher to take the English girls, and it was not in accordance with French ideas of propriety that they should go unattended.

The offer of a seat with a lady of character and position was rejected, and the idea that there could be any danger of perversion treated with scorn. It was but too evident that, as is often the case, foreign education and mixed marriage had resulted in utter neglect of religious ordinances, and complete indifference.

Such is the plain truth of a recent glaring instance of parental neglect on the one hand, and unscrupulous breach of confidence on the other. We say *of parental neglect*, because no step was taken to place the girls under any Protestant oversight, or to empower anyone to interfere in their behalf; and we would earnestly urge upon parents, in every case of placing children abroad, to communicate with the British chaplain or some other resident minister, and authorise him to visit and instruct them, their regular attendance at a Reformed service being also insisted on. Difficulties are sure to be raised, and excuses made about the inconvenient hours of services and classes, but if parents are firm, and it is seen that they really regard their children's faith as a matter of importance, such hindrances vanish with surprising celerity.

It is no time for indifference. At the present moment the priests in some parts of France are straining every nerve to make converts from Protestantism; and every perversion is hailed with triumph and used as an encouragement to fresh endeavours. In the same town, within the last few days, a dying Frenchwoman belonging to the Reformed communion was re-baptized,

RE-MARRIED TO HER HUSBAND,

and received the last sacraments, all in a single interview with a priest, who was introduced by an officious sister of mercy when she was too ill to make any protest. Happily she revived sufficiently to defeat their plot, by declaring *in their presence* to her own pastor that it was done against her will, and that she had lived and would die a Protestant.

Good old John Bunyan was never more mistaken than when he wrote of Giant Pope as impotent and decrepid. Powerless he is, thank God, against men's bodies; but souls are still his prey, and he watches for them, truly like a lion lurking in his den. The young, and ignorant, and unstable, are naturally the readiest victims; and we would fain hope that this warning may avail to save parents from the misery of finding too late that they have placed their children, defenceless, within his grasp.—*Service for the King.*

ONLY!

ONLY a mortal's powers,
Weak at their fullest strength;
Only a few, swift, flashing hours,
Short at their fullest length.

Only a page for the eye,
Only a word for the ear,
Only a smile, and by and by
Only a quiet tear.

Only one heart to give,
Only one voice to use;
Only one little life to live,
And only one to lose.

Poor is my best, and small:
How could I dare divide?
Surely my Lord shall have it all,
He shall not be denied.

All! for far more I owe
Than all I have to bring;
All! for my Saviour loves me so;
All! for I love my King.

All! for it is his own,
He gave the tiny store;
All! for it must be his alone;
All! for I have no more.

All! for the last and the least
He stoopeth to uplift;
The altar of my great High Priest
Shall sanctify my gift.

F. R. Havergal.

A PERPLEXING QUESTION.

SEVERAL correspondents have written to us with regard to the explanation recently given of 1 Cor. ix. 27. There is no reason why the force of the Greek word *adokimos*, rendered "castaway," and in the R.V. "rejected," should be called in question. Is not this done by one correspondent, who says: "The clause should be rendered *should not be approved*. This makes it plain that Paul was referring to his life or work, and not to the subject of his salvation."

Rev. A. F. Carey, vicar of Brixton, makes some very judicious remarks. He says: "I would suggest that it is the teaching of the New Testament that salvation is a gift, the only requisite on the repentant sinner's part being faith. That faith 'worketh by love,' and this 'work of faith and labour of love' God does not forget, but *rewards* variously according to the quality and amount of work done. The servant who has gained ten pounds will be rewarded by being set over ten cities, and so forth. Are not crowns always the reward of work—service after salvation—whether of suffering or of action? And was not Paul working after he had received salvation—working for the highest reward? See Philippians iii., where he associates this with his endeavour to live the highest Christian life. May we not believe that, in 1 Cor. ix., he had an eye to that reward which will be given to those for whom it is prepared of 'my Father in heaven,' namely, to sit on my right hand, or on my left hand, in my kingdom (comp. Rev. iii. 21)? Was he not exhorting the Corinthians to run for this incorruptible crown, and does he not say that he was "keeping under his body, &c., lest he should be *adokimos*—thought not worthy of the highest reward of the kingdom, getting, so to speak, third-class honours instead of *double first?*"

MR. J. S. HARRISON (from Australia) has completed a twelve days' mission at the chapel, Little Wild-street, St. Giles. Many old and young professed to find peace by faith in Christ. The services were made specially attractive by the sweet singing of Mrs. Harrison. The evangelists are now holding a mission at Mr. Charrington's Great Assembly Hall, Mile-end.

The Book World.

RITUALISM, ROMANISM, AND THE NEW TESTAENT. By Rev. James Cargin. *Londonderry: ible and Colportage Society.* A series of ten disourses, not simply exposing the errors specified, ut in vigorous advocacy of the Presbyterian order f Church worship and government. Local cirumstances drew forth the sermons, which have een published in compliance with the request of any who heard them.

MEMORIALS OF ALEXANDER DUFF, D.D. By is son, W. Pirie Duff. 2s. 6d. *Nisbet.* During is last illness, in 1878, Dr. Duff dictated to his son any facts regarding his life and work. The notebook containing these facts was unfortunately islaid, and not found until quite recently. This olume presents, with but slight editing, these emorials, along with some hitherto unpublished tters. To the admirers of the great missionary nd the friends of foreign mission work, the ages will have a peculiar interest.

CHURCH AND STATE: A Historical Handbook. y A. Taylor Innes, Advocate. 3s. *Edinburgh: . & T. Clark.* Another volume of the excellent Handbooks for Bible-classes" series. It deals ith the varied relations which have all down the enturies subsisted between the Church and the tate—their points of contact, collision, junction, nd intersection. The subject is a vast one, but, acing it chronologically rather than theoretically, the author has produced a book which is minently readable as well as full of interest. Whether recording persecution of the Church by he civil authorities, or State patronage of religion different forms and degrees, the book is always lear and pointed.

THE GOSPEL AND MODERN SUBSTITUTES. By ev. A. Scott Matheson, Dumbarton. 5s. *Olihant, Anderson & Ferrier.* The object of this book to bring out the inexhaustible fulness of the Gospel of Christ, as compared with modern creeds hat contest its supremacy, and claim to supersede . Agnosticism, Science, Positivism, Socialism, essimism, and Art are among the subjects discussed, always with singular ability. The author's ethod is not to take up strong negative ground on he one hand, or strong aggressive ground on the ther, but to show how Christianity contains the est of all the systems which are to-day challenging ttention. In our judgment the substitutes of the Gospel deserve a treatment less tender than they eceive in these eloquent pages. Nevertheless, any will read the book with profit and interest.

THE JEWS UNDER ROMAN RULE. By W. D. Morrison. 5s. *T. Fisher Unwin.* The "Story of he Nations" series would have been very incomlete if this well-defined and important chapter of ational life had not been thrown in. The epoch overs a period of about 300 years (B.C. 164 to .D. 135), and has an intimate bearing upon the inistry of Christ and the founding of the Christian Church. The relations which existed between he Jews and the Romans are well set forth, and here is a lucid survey of Israelitish culture and ociety, not only in the Holy Land, but in the ther provinces of the Empire where communities f Jews had settled. The volume supplies a ind of framework for the ineffable New Testaent story, and deserves commendation. It is omprehensive and succinct, and embellished with any illustrations.

"THE CHRISTIAN" BIBLE READINGS: THE IVE BOOKS OF MOSES. Tinted covers, 1s.; cloth imp, 1s. 6d.; bevelled boards, gilt edges, 2s. 6d. *Morgan & Scott.* The Bible-readings which appear n our pages are on a plan which many have found ery useful, as letters from readers variously circumstanced at home and abroad have made abundantly evident. Numerous inquiries for these helpul notes and readings in handy book form find a esponse in the publication now before us, which overs the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Having undergone careful revision and extension so as to serve a ermanent purpose, the chapters will be found instructive by Bible students in general, while to uch as are engaged in teaching, the book will ssuredly have special attractions as a repertory of ractical and pointed comment upon the inspired Word. Open for reference as the Bible is read, his volume will, it is devoutly hoped, perform a lessed ministry. To those who have but few ooks, the index will prove of service as a guide to nowledge in regard to many questions bearing on uman redemption, and its ever interesting story.

ISAAC AND JACOB: THEIR LIVES AND TIMES.—By Canon Rawlinson. 2s. 6d. *Nisbet.* A valuable addition to the "Men of the Bible" series. The pages bear evidence of wide reading, as well as much independent thought. The volume is very profitable reading, and will prove a substantial help in the study of the book of Genesis.

LEFT ALONE WITH JESUS; and other poems. By Eva Travers Evered Poole. The cordial reception of Mrs. Poole's previous volume of poems, entitled, "Lonely? No! Not lonely!" has encouraged her to publish this second collection. They are marked by the freshness of thought and beauty of expression which characterise all her poems, and more than this, by an evangelical fervour and an apprehension of the truth in Jesus which give to her compositions the value of Scriptural expositions. (1s. 6d. *J. Nisbet & Co.*)

THE YOUNG MAN'S TEXT BOOK AND BIRTHDAY CALENDAR. With an Introduction by Mr. George Williams. Fathers, mothers, sisters, or brothers, wishing to make a birthday present to young men, should not overlook this book of daily morsels from God's Word. Small in size, and to be had in various bindings (1s., 1s. 6d., and 2s. 6d.), it is a specially appropriate gift with which to emphasise a parting blessing. Copies may be had from Mr. W. Nichols, Secretary of the Young Men's Christian Association, Swansea. The London publishers are *Messrs. Simpkin, Marshall & Co.*

FROM GEORGE CAULDWELL, OLD BAILEY.

CALLED TO BE CONQUERORS; or, Stella Adair's Faith, by Maggie Fearn (2s.), is an excellent story, full of teaching for impatient young (or old) people. THORNS AND ROSES, by Elizabeth J. Lysaght (3s. 6d.) tells of the ups and downs of a family, and is interesting from first to last. It is pleasant, wholesome reading. MISCHIEVOUS MONCTON, by Evelyn Everett Green (2s. 6d.), is a splendid book for boys, and the girls will be sure to like it, while the grown-ups will delight in the real children, the excellently portrayed parents, and the practical lessons the book teaches. THE KING'S DIADEM, by Annie Gray (2s.). It will be long before we read a more helpful story than this. Service for God is made an everyday thing and a beautiful thing. MONICA'S STORY, by Edith C. Kenyon (2s.). This writer's books are always good. Everyday girls who want to know how to live for Christ and to serve Him will be encouraged by Monica to take the step which she found brought life, peace, and happiness to her. ADOLPHUS ETHERTON, by P. A. Blyth (1s.). Boys ought to read this story; though it closes sadly, it will have served a good end if it warn young people from the precipice over which Adolphus fell. A DANGEROUS FRIEND, by Emma Leslie (1s.) is just the book needed in these betting days to put into the hands of office and shop boys; yes, and of schoolboys too.

Messrs. J. F. Shaw & Co. have added to their "Home Series" (6d.) THE TOWN STRIKE, OR TOO DEARLY BOUGHT, by Agnes Giberne; and DICKIE'S ATTIC, by Catharine Shaw.

Messrs. T. & T. Clark, of Edinburgh, purpose commencing next autumn the publication of a quarterly review of theological and philosophical literature. The editor will be Professor S. D. F. Salmond, D.D.

Mr. Gawin Kirkham's admirable OPEN-AIR PREACHERS' HANDBOOK (*Morgan & Scott*, 2s.), has met with remarkable success, the first edition of 3000 having been disposed of within two months. A second edition of 3000 has been issued.

HINTS REGARDING CHRISTIAN WORK AMONG ROMAN CATHOLICS is a thoughtful and useful penny tract, by Rev. Dr. Hamilton Magee, of Dublin, superintendent of the General Assembly's Colportage and Mission Press. *Book Depot*, 16, *Upper Sackville-street, Dublin.*

TOTAL ABSTINENCE AND THE BIBLE. By Rev. G. S. Streatfeild. 2d. *National Temperance Publication Depôt.* An admirably reasoned tract, showing that the principles of vital Christianity distinctly prompt us to abstain from intoxicating drinks, and urge the same course upon others.

THE LORD'S PRAYER. Oh the wealth of the prayer which our blessed Lord taught his disciples! Here it is viewed and suggested as a special prayer for Christian workers, by Rev. R. G. W. Tucker, rector of Ashmanhaugh. The little book deserves a wide circle of readers. (3d. *W. Hunt & Co.*)

Messrs. James Nisbet & Co. have in the press the life of the late Mr. G. H. Stuart, of Philadelphia, written by himself. The same firm announce for early publication THE ONE GOSPEL, or, The Combination of the Narratives of the Four Evangelists in One complete Record. Edited by Rev. Arthur T. Pierson, D.D.

THE NEW "LITTLE FOLKS" PAINTING BOOK. 1s. *Cassells.* A capital series of outline engravings for painting in water colours. The preface mentions a competition for prizes, after which such books as are sent in will be distributed among the inmates of Children's Hospitals throughout the United Kingdom.

THE CITY OF THE LORD. By A. L. Gowan. 6d. *J. E. Hawkins.* Scripture figures and symbols are shown to proclaim the loving kindness and faithfulness of the Lord.

NEW HOLIDAYS IN ESSEX. Edited by Percy Lindley. 6d. *London: 125, Fleet-street.* A well illustrated book, with map. It gives rail and walking routes, with notes on boating, fishing, and shooting.

THE DEPTHS OF SATAN is the title of Part v. of William Ramsay's very instructive work on Spiritualism, edited, with additions, by H. L. Hastings, for the Anti-Infidel Library. Every page should act as a warning to those who have fallen victims to spiritualistic delusions. (3d. *Marshall Brothers.*)

A LIFE STORY. By Rev. Frederick Whitfield, M.A., Hastings. 2d. *Nisbet.* This is no anecdote, as the title might suggest, but a telling discourse on the second birth, and the life of which it marks the beginning. Of necessity, the story of Nicodemus is included. This booklet deserves a wide circulation, for it is calculated to shed light upon darkened souls.

THE LORD'S HARVEST; or, Prayer and its Answer, in connection with Missionary Effort and Success. By Rev. Charles Bullock, B.D. 1d. *"Home Words" Office.* Sound and earnest words on a subject of perennial interest. Mr. Bullock well corrects the mistaken impression of some that an unwilling God has to be moved in prayer regarding Christian work.

THE OLD TESTAMENT: ITS PLACE AND AUTHORITY IN THE CHRISTIAN CHURCH. By Rev. A. F. Simpson, M.A., Professor of Bible Languages and Exegesis in the Theological Hall of the Scottish Congregational Churches. 3d. *Edinburgh: Andrew Elliott.* Just what was wanted. A brief statement of the warrant of our faith in the Old Testament. The language is plain, and the reasoning always cogent.

HOW TO CLOSE WITH CHRIST. In the words of the writer, "To close with Christ, is to accept his offer of salvation upon his own terms" (p. 17). Different classes of unsaved Christian professors are addressed, and urgently exhorted to receive Christ Himself, and be obedient to the faith. This penny Gospel booklet is valuable for this day of nominal Christianity, and is worthy of a large circulation. 30s. per 1000. *Drummond's Tract Depôt, Stirling.*

HOW OUR FREEDOM WAS WON: A Survey of the Epistle to the Galatians, and an Argument for to-day derived therefrom. By Joseph B. Rotherham. 2d. *Elliot Stock.* The author regards the freedom for which the Apostle contended in this light:—"It was a liberty to do as well as not to do, to keep as well as not to keep, to circumcise as well as not to circumcise, to take a vow as well as not to take it, to observe a day as well as not to observe it." In a word, the freedom was not a new bondage. The subject is ably presented, and very important lessons as to present-day Christian duty are enforced.

MISS MARSH, we are glad to learn, has regained her sight, but she has since been extremely ill, and is still an invalid at Wiesbaden.

MISS OWEN, of the Unsectarian Mission, Seacombe, Cheshire, was married to Mr. C. A. Hall (evangelist), Southport, on April 26. The Mission is still going on, and God's blessing continues to rest upon it.

NEW SURREY CHAPEL.—We are exceedingly glad to learn that the work here is making encouraging progress. Under the railway arch in Charlotte-street open-air services are held, at which several have heard the word, and believed to the saving of their souls. The young men's Bible-class in connection with the Sunday-school is increasing in numbers, and temperance work is being pushed forward in a spirit deserving of all praise. The young people's Mission is an effort upon which the seal of the Divine blessing has evidently been placed. Rev. B. Senior, the superintendent minister, has his hands full of work.

SWEDEN.—Madame E. de Ramsey, of Wilhelmsro, Sweden, is at present in England. We rejoice to learn that her labour for the Lord continues to be much blessed. In a recent letter she said:—"God has continued to use us for the poor and suffering children of Sweden. Our Epileptic Home progresses; thirteen children have been taken in, but one has died of diphtheria, which has of late years been deeply rooting itself in our country. May God arrest the course of this formidable malady. My idea is to have a number of Homes, grouping the cases according to age and degrees of illness. I intend placing the whole of the institutions under the Central Committee already formed in Stockholm. I have formed in several places Protection of Children Committees, to whom anybody may turn who knows of a destitute child, and which will exert itself to see that afflicted children are properly cared for. Thus the Eugenia Home was originated. I hope some other member of the Royal family will come forward for the epileptics as the Princess, whose death we all lament, did for the crippled and diseased, when, after eight years of blessed efforts at Wilhelmsro, I found that a private person could not keep up a Home for all Sweden."

Letters to the Editor.

THE DODS-BRUCE CASES.

SIR,—A Free Churchman, dating from Glasgow, expresses astonishment that I should describe the decision in the Dods-Bruce Case as "satisfactory." I may say, in reply: (1) that to myself the issue seemed decidedly satisfactory on account of the plain and strong affirmation of four important doctrines, and the serious rebuke given to unguarded criticism; and (2) that I had heard many on both sides express thankfulness for a decision which, while fully conserving the truth, would allow all to return to the active and earnest pursuit of their Christian work. Of course, I did not mean, nor say, that the finding was satisfactory to everybody.—Faithfully yours, YOUR CORRESPONDENT.

June 21.

"DRUNK, BUT NOT WITH WINE."

SIR,—I have read with peculiar interest the letter in your issue of the 13th, headed as above, and signed by "R."

Having of recent years laid aside an active political life, consequent upon strong convictions that the Christian who would be loyal to Christ must act literally on the injunction, "The servant of the Lord must not strive," permit me to urge some few reasons why every professed Christian should steadfastly hold aloof from the strifes and entanglements of political partizanship.

Like most Nonconformists, from my very early years, I was taught that it was a Christian duty to struggle for political rights and liberties. As an illustration of this strong sense of religious obligation, let me refer to the fact that, in the early days of the Disestablishment movement, its meetings were essentially of a religious character, generally opened and closed with prayer. Its leaders then had a true sense of the spiritual nature of the Church, and the protest was against the alliance of the secular power with that which should alone recognise the Headship of Christ.

As, however, the years rolled on, the movement became more and more secularised and political, and the felt necessity of appealing to "the masses" I know has brought about just that condition of things your correspondent "R." so rightly protests against. To gain success the Christian must work hand and glove, not only with men who are absolutely Godless, but with avowed secularists and atheists; furthermore, to avoid offence to political allies, he must shut his eyes to many things his Christian conscience must condemn.

Take again the teetotal movement; there the same sort of evolution is going on. In the course of my political experience it came to my knowledge that some were total abstainers from anti-Christian and "Malthusian" views, and yet the "Gospel temperance" man joins with these, and Protestant with Romanist, to gain a political end. I know that in the recent great "Demonstration" were members of political clubs whose financial prosperity is built upon the consumption of beer.

Now the sincere Christian will not only find himself in political alliance with those who are without any Christian principle at all, but his own earnestness will blind him to the fact that his aims and theirs are totally distinct. Dead to all spiritual impulses, they care only for some material gain; and, while he fondly dreams of "elevating" them, he will find ere long, to his dismay, that he has only helped to put into political power a Godless Democracy!

I fear to trespass on your space, but it is a large subject, and of the utmost practical importance to every professed disciple. Let me say, however, as briefly as possible, that in laying down political warfare I have not changed one iota in sympathy for my fellow-men, or in my earnest desires for their "salvation" in every sense; but I see *now* that the wisest and best of statesmen will be powerless to deal with the tremendous problems which demand solution.

In a deeper sense I read the words, "There is no other name given under heaven amongst men whereby we must be saved," than that of Jesus Christ.

Obedience is our first duty to Him; and most clearly to us is forbidden alike the strife and the entanglement inevitable from political partizanship.

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The Apostle James, distinctly referring to the wrongs of the latter days, which need redress, counsels, "Be patient therefore, brethren, unto the coming of the Lord." Therein is our hope, and the Christian who forsakes it, to place his hope in the fickle multitude, will find all too late that he has sold his birthright for a mess of pottage.—Yours faithfully, EBENEZER DAVIS.

10, *Wellington-road, Old Charlton, S.E.*

QUESTIONS *RE* CONVENTIONS.

DEAR SIR,—I have been at more than one of the Conventions on the Higher Life. I have witnessed deep impressions produced, and have had earnest testimony afterwards of the resulting benefit. On one or two points, however, I confess I feel that testimony is wanting. I do not know that I can better indicate them than by putting the following questions. In doing so, I trust none of my Christian brethren will suspect a captious spirit. I honestly desire information.

I should like to know what has been the experience of those who have longest sought the attainment of a Higher Life, in the matter of humility. Have they found that Christian grace in stronger growth? Perhaps I may better bring out what I desire by quoting—I am sorry to say only from a vague recollection—the words of John Newton. I have been searching "Cardiphonia" for them, but cannot find them, else I should give the *ipsissima verba*. Perhaps you, or some of your readers, could supply them. They are to this effect: "When I first knew the Lord, and had made some little attainment, as I hoped, in the divine life, I thought, if my days should be prolonged, that I should die rich—rich in every Christian grace. But I have found it far otherwise. The longer I live I seem to grow poorer and poorer, and when I enter heaven it will be as the chief of sinners." Now, without expressing any opinion on this experience of Newton's, I should like to know, merely as matter of information, how far it agrees with, or differs from, that of friends who are rejoicing in the experience of the Higher Life.

Another inquiry. Unless I have been careless in my observation, it would seem that the experience for which such thankfulness is due is mostly in the direction of freedom from positive sin, and delight in actual holiness. There are fewer causes for the confession—"we have done those things which we ought not to have done." Again, I ask for information: What is the experience regarding the other confession, "We have left undone the things we ought to have done"? I may be wrong, but I do not think I have seen statements leading one to conclude that the causes for this confession are also fewer. In other words, does the victory over sin include the better fulfilment of duties to our fellowmen formerly neglected? Are sins of omission as much fewer than before as are sins of commission?

One more inquiry I introduce by a remark I heard from M. Monod at the Brighton Conference, in 1875. Referring to the expression "the Higher Life," he said—again I quote from memory—"I would rather hear others speak of 'their higher life,' meaning by that *our* higher life, than that we should speak of it ourselves. When we are walking on the Parade here [Brighton], it never occurs to us to say, 'We are high here; much higher than those people below on the sands.' But it is quite natural that they should say, looking up to us, 'How high these people are walking above us?' Brethren, is that the testimony of the world and of our fellow Christians regarding us?" Again, I am sorry I have not the *ipsisima verba*, which were very striking.

I would ask in no captious spirit, but again for information: What is the outside testimony regarding the advance in holiness of those who have had the experience of the Higher Life? There was an able paper lately in a widely circulated periodical, on the confounding a consciousness of sanctification with sanctification itself. Of course the testimony to the former can be internal only; to the latter there ought to be external, in so far at least as sanctification is affecting the outward life.

I sometimes wonder: What would such men as M'Cheyne, or Martyn, or Baxter, say to the present development? Not one of them but would have spurned the idea of being held up as models, and neither would the present writer hold them up as such in every respect. But they were holy men of God; and one would like to know what they would think of the present movement.—Yours sincerely, SENEX.

ROMANISM.

DEAR SIR,—We are sorry to discontinue THE CHRISTIAN, but we see that it opposes Parliamentary measures for the more complete emancipation of the Roman Catholics. You appeal to history; it is a sad fact that the annals of the past reveal pages in the history of the Protestant Church also "written in blood"—of the banishment of Nonconformists, of burnings at the stake, and of the prisons of the land filled to overflowing, and the lingering death in the loathsome dungeon.

Also we see in the pages of THE CHRISTIAN a continued opposition to measures of justice for Ireland, lest Roman Catholics, if they were in power, might carry on the persecutions of former times.

Let us be just and fear not, and remember that in the early settlement of the States, Puritans, who had fled from persecution in England, became persecutors even unto death of the Quakers in New England, whilst the Roman Catholic majority in Maryland passed the following liberal and enlightened Act concerning religion in the General Assembly:—"The better to preserve mutual love and unity amongst the inhabitants, no person whatsoever within this province, professing to believe in Jesus Christ, shall be anyways troubled or molested for his religion, nor in the free exercise thereof, nor anyways compelled to the belief or exercise of any other religion against his consent."

We can see no good that will arise from the articles referred to in THE CHRISTIAN, which must stir up bitter feelings in members of the Roman Catholic Church, and have a very injurious influence upon your general readers.

Yours sincerely,
(MRS.) M. G. T. CARR.

Bolton Park, Mealsgate, Carlisle.

THE KESWICK CONVENTION.

DEAR SIR,—Will you now kindly permit me to inform a large number of correspondents and your readers that a most suitable plot of ground has been secured at Keswick, close to the Convention tents, for the erection of the "Chautauqua Camp." Early application for tents from young men in England, Scotland, or Ireland, is absolutely essential.—Yours faithfully,

Glenbrook, Passage West, co. Cork. JAMES T. BUDD.

*HELPED AND FORGIVEN.**

BY MRS. EVERED POOLE.

"HELPED and forgiven!" Motto God-given,
Bringing us brightness throughout the new year,
What though the past be with darkness o'ercast,
If in the future no storm cloud appear?

"Helped and forgiven!" Earth-storms have striven
Vainly to loosen our hold on his love;
Clasp we yet tighter, hope that grows brighter,
Knowing that nothing our souls can remove.

"Helped and forgiven!" Closer are riven
Love chains that link us more sweetly to Christ.
Faith sees Him nearer; love holds Him dearer;
Hope hastens forward to meet Him in tryst.

"Helped and forgiven!" To thee be it given
Light for the future and words of good cheer.
That God may guide thee, all good provide thee,
That is my prayer for thee through the new year.

* From LEFT ALONE WITH JESUS. 1s. 6d. *James Nisbet & Co.* See Book Notices.

REQUESTS FOR PRAYER.—For blessing on the following:—Services to be held in Guildford Hall, near Dublin.——Services for children, being conducted daily on the sands at Margate.——Special Gospel mission in the tent, Cemetery-gates, Queen's-road, Walthamstow, by Mr. Douglas Russell.——Ten days' meetings in the tent, North Camp, Aldershot, commencing on Sunday, June 22.——Services by Mr. Henry Thorne, at the Regent-street Polytechnic, at Hertford, and at Margate.——Special united services of the Open-air Mission, Sunday, June 29, at 3 and 6.15 p.m., in Grosvenor-road, opposite St. George's-square, Pimlico.——A mission at the Gospel Hall, Neath, to be conducted by Miss Jackson, commencing Feb. 22.——One who is mentally afflicted earnestly desires the prayers of all Christians.——PRAISE: For blessing on a tent mission at Bishopsworth.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JUNE 29.—Psalm LI.

THERE is no doubt as to the occasion or authorship of this Psalm. It abounds with references to 2 Sam. xi. and xii. It is remarkable that such a confession should have been handed to the chief musician, but surely the publicity thus given to it has been a means of grace to all earnest worshippers in every age of the world. As public as the sin was the repentance; and many a sin-stained penitent has trodden these well-worn steps, which bear the marks of pilgrims of all nations and lands.

What a story it is! "This saint of nearly fifty years of age, bound to God by ties which he rapturously felt and acknowledged, whose words have been the very breath of devotion for every devout heart, forgets his longings after righteousness, flings away the joys of Divine communion, darkens his soul, ends his prosperity, brings down upon his head for all his remaining years a cataract of calamities, and makes his name and his religion a target for the barbed sarcasms of each succeeding generation of scoffers. As man, as king, as soldier, he is found wanting. Why should we dwell on the wretched story, except that it teaches, as no other page in the history of God's Church does, that the alchemy of Divine love can extract sweet perfumes of penitence and praise out of the filth of sin?"

1. Our only plea for forgiveness is in God's lovingkindness, and in the multitude of his tender mercies. It is only as we believe in these that we dare look at our sins. Nor can we ever forget that though the blood of Jesus did not purchase the love and mercy of God, yet it is only through his oblation and sacrifice that that love is able to have free scope in pursuing its tender office of redemption.

2. The plural *transgressions* is here replaced by the singular *sin*, because all the successive crimes which had accumulated about his soul were branches from a common trunk. Mark these successive names: *transgression*, the violation of law; *iniquity*, crookedness from the straight line of rectitude; *sin*, missing the mark.

3. However much God loves the penitent, and desires to forgive him, He dares not do it until distinct confession has been made. Till then sin is like the fabled spirit of a murdered and unburied corpse—it is ever before the eye of the soul.

4. Every sin against man is more so against God.

5. This was not said to extenuate, but to show how inveterate was the evil, needing infinite help and love.

7. How many are the expressions employed. *Blot out*, as from a record. *Wash*, as foul stains which must be rubbed and beaten out. *Cleanse*, as a leper, for whom the sprig of hyssop was always used (Lev. xiv. 4-9).

8. How gloriously bold to ask for restoration to joy (12). Let us claim it ever.

10-12. This is what we need to guard against future outbreaks—a *constant* spirit, God's *Holy* Spirit, and a *willing* spirit.

13. There is no such preacher as the newly forgiven one. The forgiven Peter was the appointed preacher at Pentecost.

15. When God opens the lips, the devil and fear cannot shut them.

17. Ceremonialism cannot free us from taint (Heb. ix. 9-16).

18-19. When we are right with God, our sympathies and prayers overflow the narrow confines of selfish interest, and pour themselves out for the entire Church.

MONDAY, JUNE 30.—Psalm LII.

The superscription fixes the occasion on which this Psalm was composed (1 Sam. xxii.). It was at first occasioned by Doeg's treachery, but it also has respect to Saul himself, to whom alone many of the allusions of the Psalm are applicable. And in after days this Psalm of the exile was given to the chief musician for public use, because it contains, under the husk of a passing circumstance, the kernel of eternal truth.

1-4. *The traitor's sin.*—How safe are those who are entrenched in the favour of God. All else may pass, but that remains indestructibly the same. What terrible power there is in the tongue! (Jas. iv.) A sharp razor, working deceitfully, will probably injure the hand that holds it.

5, 6, 7. *The traitor's fate.*—"Shall take thee away," is literally "shall pluck thee out as a glowing ember from the hearth." There is also next the idea of uprooting as a bramble weed. This is the inevitable doom of sin. And one cannot but rejoice that the world has been so ordered as that wickedness meets its reward even here. The seventh verse contains the reflections of the righteous.

8. *Contrast to the traitor's end.*—It is thought by some that Nob, where the tragedy took place, was situated on the Mount of Olives. If so, this allusion would be very appropriate. "As the olives grew all around the humble forest sanctuary, and were in some sort hallowed by the shrine which they encompassed, so the soul grows and is safe in loving fellowship with God." What a contrast between trusting in the abundance of riches and in the mercy of God. The former take to themselves wings, the latter is for ever (1). Oh to be among God's evergreens, drawing up our supplies by roots struck deep down into Him, and trusting Him whate'er betide.

9. The Psalmist's soul sings itself clear, and he determines to entrust his cause to God, and await patiently his vindication.

TUESDAY, JULY 1.—Psalm LIII.

A revision of xiv. Twice is atheism denounced in the Psalter. Line must be on line, precept on precept. Mahalath is *sickness;* does not this Psalm lay bare the hereditary taint of the heart of man to forsake God? In xiv. Elohim is thrice used, Jehovah four times: here, Elohim is used throughout; *v.* 1, *abominable iniquity* for *works;* *v.* 3, *gone back* for *gone aside;* *v.* 5, *God hath scattered*, &c., for God is in the *generation of the righteous.* As if every effort were made to find more forcible expressions to describe the sin and the doom of those who deny God.

1. *The seat of atheism.*—It is not in the head, but in the heart. And men keep on boasting it, in the hope of making themselves believe it, and to keep their courage up.

2. *The attitude of atheism.*—Its eyes are downward; if they were lifted for a moment, they would see God looking down.

3. *The universality of practical atheism.*—Let each beware (Heb. iii. 13).

2 and 3. *The evil effects of atheism.*—On the understanding and affection, so that corruption is bred through the entire nature (Rom. iii. 10-17).

4. *The cruelty of atheism.*—He who has no care for God is not likely to have much care for man. The prayerless man is an atheist in heart: "He calls not upon God."

5. *The causeless fears of atheism.*—How often have the enemies of God been seized with inexplicable panic (Prov. xxviii. 1; 2 Kings vii. 6).

6. *The Divine answer to the atheist.*—Even now the existence of God's ancient people is a marvellous reply to the taunts of his foes, but how dumb and silenced they will be when they see them restored as a nation, and when the saints shall possess the earth! This is a prayer which befits every instance of depressed spiritual life.

WEDNESDAY, JULY 2.—Psalm LIV.

We are led by the superscription to 1 Sam. xxiii. 19. It is short, as if compressed by the intensity of David's need. 1-3 contain a prayer for deliverance, 4-7 contain expressions of confidence and praise. In the first he invokes the name of God, in the second extols it. His trust throughout is in El, the Strong.

The Ziphites are described as strangers (3), though men of Judah like himself, because they were possessed of a spirit so contrary and alien to his own. It is rather beautiful to see how David refuses to say all the hard things which he might have said about Saul, and deals with those who enticed him into evil courses, as though he would cloke the sins of the Lord's anointed king.

1. A lonely, persecuted man, who has no other help, appeals from man to God, conscious of the rectitude of his cause.

3. Not to have God before our eyes is to have them full of self-estimate, or of measurements of the standards of other men, uncorrected by thoughts of the claims of his Holiness, Power, and Purity.

4. *Lo!* What faith is here! Hardly had the prayer ascended than the soul is aware of the gracious answer. Note this present tense, "God is mine helper." The eye sees nothing, but faith knows that the mountain is full of horses and chariots of fire. "Saul sought him every day, but but God delivered him not into his hand." "The Lord is on my side" (Rom. viii. 31).

6. "With willinghood will I sacrifice"; or, "with free-will gift" (Exod. xxv. 2; xxxv. 29). When God has saved us, let us yield Him ourselves, as Mary her alabaster-box.

7. When we pray in faith, we have the petition which we asked (1 John iv. 15). And when our enemies are punished we have no feeling of vindictive satisfaction, but are thankful that God has vindicated his Name and Truth.

THURSDAY, JULY 3.—Psalm LV.

The groundwork of this Psalm was suggested by Absalom's rebellion and Ahithophel's treachery (2 Sam. xv. 12). But the Spirit leads out the Psalmist beyond the immediate occasion to depict the sufferings of our Lord at the hand of Judas. And the whole Church has fellowship with those sufferings in the days of treacherous foes and false friends.

It may be divided thus: 1, Introduction; 2-8, A description of his desperate need; 9-11, The sin of the city; 12-15, 19-21, A particularisation of the plottings and deceit of a former friend; 16-18, Expressions of trust in God; 22, 23, Exhortations to others founded on personal experience.

4, 5. How aptly do these words describe those deeply convicted of sin.

6. The dove is swift in its flight, and it ever hides before a storm. What a picture of timid innocence! How often do we suppose that we should find rest in changed circumstances? But the restless heart would be restless everywhere. The words of Jesus are the true answer to this cry for rest (Matt. xi. 28, and Heb. iv. 3).

12. Our Lord, who bore his other sorrows in silence, exclaimed against the treachery of Judas, as if this were the drop which made his cup overflow.

15. *Quick, i.e.*, alive, like Korah (Numb. xvi.). Very different was the spirit of the old dispensation to Christ's (Matt. v. 43; xxvi. 50; Luke xxiii. 34).

17. Referring to the habit of the pious Jew (Dan. vi. 10). If we need to eat for physical strength thrice each day, do we not need to pray as often? But though we have our fixed times, no time is unreasonable. God's courts of appeal never rise, or close their doors.

22. Thy burden, as the margin suggests, is that which God has given thee to carry. "He cast it on thee, now cast it back on Him." We cannot do his work in the world, so long as we stoop under burdens which impede our energies; therefore hand over all, and let no burden be brought into the inner city to disturb its Sabbath-keeping (Neh. xiii. 19).

FRIDAY, JULY 4.—Psalm LVI.

This Psalm was composed under the same circumstances as xxxiv. Pursued by Saul, and almost in despair, David crossed the frontier, and took refuge in the city of Goliath. He was soon recognised, and resorted to the subterfuge of feigning himself mad (1 Sam. xxi.). All the time he was acting thus, his soul seems to have been directing its eyes towards God. His faith was not strong enough to keep him from an unworthy disguise, but it was there. What a strange medley are we all at the best. Feigning madness in terror, and compiling psalms in heroic trust.

The Psalm falls into three strophes; 1-4; 5-11; and 12, 13. The earlier part of each of the two former describes his danger, and the latter part in each case closes with a similar refrain.

The title is very touching, as the margin puts it, and perhaps there is a reference to Ps. lv. 6.

3. We are reminded of 1 Sam. xxi. 12. It is better to say with Isaiah, "I will trust, and not be afraid" (xii. 2). See also 4 and 11.

4. Here for a moment he seems to have climbed out of the shadowed valley of fear to a mountain summit, sunlit. But in the next verse he is hurled back again. Oh to live outside one's experiences in the unchanging Person and work of Christ. All praise and trust must be *in Him.*

8. No tear of the child of God falls unnoticed and forgotten. Remember how the sinner's tears were precious to the Master, whose feet they laved. As rainbows are made of drops of water, so does God keep our tears to transmute into songs. You will meet your tears again (Isa. lxi. 7; Rev. iv. 3).

12. It is a solemn thing to make a vow, and the consecrated soul must needs walk warily, trusting in the Holy Spirit, to enable it to realise it in daily living.

13. Here is a plea for those who have been saved from the penalty of sin, that their feet may be kept from falling. Oh to walk before God so as to please Him! (Gen. xvii. 1-18; Ps. xxxvi. 9).

SATURDAY, JULY 5.—Psalm LVII.

This is one of the choicest of the Psalms. It is dated from Adullam or Engedi. The resemblances to vii. probably point to the latter. The Psalm falls into two parts, each of which closes with a similar refrain.

1. As the hills were his refuge from Saul, so was God the cave of refuge for his soul—being a safe hiding-place for us all. Is there not here also a reminiscence of words once spoken to the heart of his ancestress, the Moabite maiden? (Ruth ii. 12, and Deut. xxxii. 11). God's care is like an eagle's wing for strength, and like a hen's for gentleness (Matt. xxiii. 37).

2. Why should we not let God do all things for us and through us? (Heb. xiii. 21).

3. A dark parenthesis between two brackets of gold.

4. Delitzsch says that here, the fugitive among those rocky fastnesses prepares himself for his night's rest, and he hears the growl of the beasts of prey from which his refuge delivers him; so does God save him from his foes.

5. Let us sometimes rise above our personal griefs in passionate desire for God's glory.

7. The steadfast and prepared heart is always a condition of holy song. May God keep us fixed.

8, 9. If the earlier verses marked his thoughts at eventide, here is his morning's resolution. *Glory* stands for *soul*. He who lies down to sleep among lions shall yet arise to praise, and to set others praising.

10. Mercy and Truth had come, as he expected (3). And, as he closes, he magnifies Him who from above heaven had lifted him to heaven.

International S.S. Lessons.

Sunday Afternoon, July 6.

LAWFUL WORK ON THE SABBATH.

LUKE xiii. 10—17.

GOLDEN TEXT: MATT. xii. 12.

THE time and place where this miracle occurred are uncertain. It was probably in some part of Galilee, and during our Lord's final journey to Jerusalem. We are again reminded of our Lord's way of spending the Sabbath (10). He was in his Father's house, and engaged in his Father's work. There is no better method of spending the Lord's Day now. A miracle followed, and authenticated his teaching. His works proved Him to be a teacher come from God (John iii. 2).

The afflicted woman (11).—Of the woman nothing is known but what is related here. "*Daughter of Abraham*" (16)—a descendant of Abraham after the flesh—a Jew; and probably a devout, believing woman, so one of the seed of Abraham in a spiritual sense (Rom. iv. 12-13; Gal. iii. 9). In the best sense of the word every scholar may be a child of Abraham. Her *piety* appears from her presence in the Synagogue. It was certainly not the sympathy of the Ruler of the Synagogue (14) that drew her there. Some scholars refuse to come to school because they don't like the teacher. This woman valued the reading of the Scripture, and came for that. *Her affliction* was of very long duration (11), Jesus knew how long (16). How fully He knows us all, even though we have no thought of Him. She seems to have been bent double, unable to lift up herself (11). Jesus speaks of it as the work of Satan (16), not that it was a case of demoniacal possession. All sickness is the result of sin, and may therefore be called the work of Satan; but there are cases where his agency appears more prominent (see Job ii. 6, 7; 2 Cor. xii. 7; Acts x. 38).

All this illustrates the bondage of the soul to sin. Soul bondage is more *guilty*, for men willingly submit to it; it renders the soul as *helpless*, destroying uprightness of character, and it is bondage from which no one can deliver himself. Yet even that condition does not keep us from the house of God, where the Great Deliverer may meet with us.

The miracle (12-13).—Jesus *saw* her... Was never unwilling to look on suffering. Our helplessness to relieve makes us drink; but there was none too severe for Him to help. His look always meant sympathy (Exod. iii. 7). He did not wait to be entreated. Perhaps her bent condition of body prevented her knowing that He was present. His commanding voice (12) was followed by his strengthening touch (13), and the healing was immediate. Satan had met his Conqueror. The strong man armed was dispossessed by One stronger than he (xi. 21-22).

This is just a picture of the work He still does. He was manifested that "He might destroy the works of the devil" (1 John iii. 8). He can remove the burdens that bow down the soul (Matt. xi. 28), which even young people often feel; and can break the fetters of sin and evil habit which are too strong for us. For such work He was anointed (iv. 18).

The contention (14-17).—The ruler's indignation was as cowardly as it was hypocritical. It was prompted, not by his sense of the sanctity of the Sabbath, but by his envy and malice towards Jesus. Sin is never so hateful to the Lord as when it masks itself under an assumption of sanctity. But he had not the candour nor the courage to make his complaint to Jesus; he addressed himself "to the people" (14). Though his indignation was so hypocritical, useful lessons underlie it. He witnesses to the *power of Jesus*. There is no attempt to deny the miracle. Such a testimony from an enemy is valuable. He proves that even admitted *miracles will not convince some men*. What he wanted was not greater light, but the disposition to use the light he had. Nothing will convince the heart if the testimony of God's word is rejected (xvi. 31).

The people did not—perhaps *dared* not—answer for themselves. But Jesus, whose deed of mercy and power had provoked the ruler's indignant protest, undertook to reply. The term "hypocrite" (15) faithfully describes the ruler's character; while the illustration of the ox showed that even the ruler would tolerate a more serious breach of the Sabbath tradition for the sake of an ox that was *his own*, than he would allow for the sake of a greater benefit to afflicted people. Selfishness, not sanctity, prompted his complaint. Note the contrasts Jesus suggests—a daughter of Abraham against an ox or ass; a terrible bondage of Satan, lasting for eighteen years against the beast's position in the stall; and the greater deliverance effected by a far less breach of Sabbath rest than would be required in loosing the beast from the stall.

The twofold effect of his reply was shame to his adversaries, and exultation among the people (17.)

LESSONS.

In the synagogue the ruler was as much bound by Satan in spirit as the woman was in body. Both needed the Saviour's power. One knew her need, and was willing to accept deliverance. In the class—the congregation—Jesus is still always present to deliver those who need and will accept deliverance.

Contrary effects of Jesus' presence and power. In the woman (13), and the people (17) praise; in the ruler (14) anger and indignation, ending in shame (17). One of these effects is produced in all; which, depends on their attitude towards Him.

No one can effect his own deliverance from sin. Jesus speaks it: we receive it through faith in his word.

Y.W.C.A. CONVALESCENT SICK-AID AND HOLIDAY DEPARTMENT.—During last year 636 young women were assisted in obtaining from two to six weeks' change. Many of them were members of the poorer branches of the Association, and had never before tasted more of the country than a Bank holiday outing affords. Friends are not only asked to support the department by subscribing to its funds, but also to co-operate by inviting parties of from ten to a hundred girls to spend Saturday afternoon or Bank holiday in some park or garden within easy reach of our great manufacturing cities. Communications should be sent to the hon. secretary, Miss F. M. Fraser, 30, Onslow-gardens, London, S.W.

MR. HELI CHATELAIN, who was for some time in connection with Bishop Taylor's African Mission, writes from St. Vincent, Cape Verde Islands, June 6, 1890:—I am sailing to-day straight for Philadelphia. I am bringing back with me material for several volumes on philology, ethnology, and geography. When I look back to the state of the minds in Angola four or three years ago, I am amazed at the change that has taken place. The hard soil is now softened and prepared for a glorious growth and development of the Gospel plant. When I left Loanda, the mission-house had altogether insufficient accommodation for the growing attendance of natives. The Government of Angola has bought, at a considerable reduction, one hundred copies of my grammar, which is appreciated by all. So I have not worked in vain, thank God.

HOME OF INDUSTRY.

THE usual gathering of Christian workers took place on Wednesday, June 18. After the social tea, Mr. Robert Paton took the chair. Mrs. ROBERTSON spoke of the work done through the Association for the Free Distribution of the Scriptures. There are 1000 millions of our race, she said, who have never had a copy of the Scriptures. Christ said, "I have given them thy word." Surely it is the duty of the Church to imitate the Lord in this matter. The population is increasing from 10 to 15 millions annually. The number of Bibles and Testaments issued annually by all the Bible Societies in the world does not reach 10 millions. The world can never be supplied with the Scriptures at this rate, but there are Christians enough in the world, and wealth enough in the Church to give God's Word to all men.

Mr. E. H. GLENNY, who has just returned from visiting the stations of the North Africa Mission, gave a cheering account of the work and of blessing experienced amid some discouragements. Miss MACPHERSON read a letter from Mrs. Baedeker, who wrote about her husband's visit to Russia, sounding a fresh note of praise, and asking prayer for blessing amongst the prisoners whom he is visiting. Miss Macpherson also alluded to a letter from Canada saying that two of the lads, who went out a few years ago, had just been accepted for mission work in China. Mr. VANTASSEL spoke briefly of God's work among the Arabs in North Arabia, where he has been living and working for three years.

A PLEA FOR FREE DISTRIBUTION.

Rev. J. WILKINSON, having spoken of Mrs. Robertson's important work in the circulation of the Scriptures, went on to plead for free distribution. We cannot expect people to pay for that in which they have no interest. If a man opened a shop in Bethnal Green to sell Korans, what sort of a trade would he do? He would soon have to shut up shop, for lack of custom. If we insist on selling the Scriptures, why not charge a fee for hearing the Gospel preached in mission halls? The principle is the same. Let the Scriptures be charged for in this country where people can afford to purchase them, but, where people cannot pay, give copies freely. Let the Jew buy the Old Testament if he can afford it, but give him a New Testament by all means. If he is willing let him buy, but let him in any case have the book. When it has got hold of him, he will spend his money and give it to others. A Rabbi in Russia recently said the New Testament that has been distributed was worse than missionaries. He called it smokeless powder. If you don't keep it out of the hands of the Jew, it will never leave him until it has brought him to the feet of the crucified Saviour. All God's blessings are given; nothing is charged for. God gives his Son; He gives the Holy Spirit; He gives eternal life. We must pass on his gift of the Word at the same price.

Just before the meeting a cablegram was received, saying the sixtieth party had reached Stratford, Ontario, all well.

WILTON HOUSE OF REST, ST. LEONARDS, affords accommodation for about thirty persons at one time. Close to the West Marina station of the South Coast and South-Eastern Railways, the house is within easy reach of London. The windows command magnificent views of the sea, and everything conspires to promote the rest and comfort of those who enjoy the advantages of the House. Workers in connection with all evangelical denominations are received at very moderate charges. The institution will not be self-supporting, however, until the property is free from a mortgage of about £2000, which still encumbers it.

THE EXPOSITOR'S BIBLE.*

IN one volume it is not possible to deal exhaustively with a book like the Gospel of Matthew. But Dr. Monro Gibson has succeeded in covering the ground, and has produced a most valuable addition to this important series. We can pay him no better compliment than by saying that the Gospel of Matthew itself becomes more interesting and intelligible when read with the aid of his exposition. He seems to have laid hold upon the connected order of this Gospel of the kingdom, and enables the reader to see more vividly the coming of the King, and the whole course of his life and teaching among the people until He was rejected in Galilee; the founding of the Church, and the preparations for its future work in the world; the apparent triumph of his foes, and his very real triumph over them, so that at the close, the King whom the Jewish nation rejected and cast out appears possessed of all power, and committing to his few followers the work of proclaiming all over the world the "Kingdom that cannot be moved." A fragmentary reading of this Gospel misses its true scope and purport. Dr. Gibson's book shows the importance of understanding the connection of the whole; and his book, like that it seeks to expound, can only be properly appreciated as it also is read through.

Happily, the book is so written that it is easier to continue the reading than to lay it down. It has all the worth, but none of the pedantry and conceit of advanced scholarship. It breathes a spirit devout and trustful, and full of adoring reverence for the King of whom it treats. It abounds with suggestive allusions to topics of present-day interest, and is written in a clear and forcible style. Not only to preachers and teachers, but to all devout Christian readers, the book will be a means of inspiration and blessing.

Where there is so much that is excellent, it is difficult to make selections. But we may refer especially to the Sermon on the Mount, which Dr. Gibson describes as "The Gospel of the Kingdom," and his exposition of which is the most thoughtful and practical we have read. It shows a beautiful connection of thought in the whole discourse; and gives increasing force to each part by showing its dependence on what precedes and follows. We cull a few suggestive passages from this chapter of the Doctor's book:—

"Salt suggests the conservative, light the liberal, side of the politics of the kingdom; but the two are not in opposition, they are in fullest harmony, the one being the complement of the other.... The metaphor (salt) suggests the sad fact that whatever tendency to upward development there may be in the world of nature, there is a contrary tendency in the world of men, so far as character is concerned. The world has often made great advances in civilisation; but these, unless counteracted by forces from above, have always been accompanied by a degeneracy in morals, which in course of time has brought about the ruin of mighty States" (p. 63).

"Morality divorced from religion is a flower without a root, which may bloom for a while, but in the end must whither away; religion without morality is—nothing at all; worse than nothing, for it is a sham" (p. 79).

"The straitness referred to is not outward, any more than the righteousness is; so that there is no encouragement given to self-imposed restrictions and limitations, as in the monastic vows of 'poverty, chastity, and obedience.' The way is strait enough in inself, without any efforts of ours to make it straiter" (p. 98).

In the course of his exposition, Dr. Gibson finds opportunity for rebuking the proud spirit of this age for its supercilious contempt of miracles (p. 108); he exposes the folly of Ritualism (p. 125); defends and defines the present obligation of the Sabbath (p. 162); reproves the folly of Mariolatry, which puts "the mother in place of the Son" (p. 170); shows how unworthy is the sectarian spirit (p. 171); and denounces the Papacy as a distinct violation, not only of the spirit, but even of the letter of the Saviour's words, "Call no man your father upon the earth" (p. 332). Upon the eternal punishment of the wicked he speaks reverently and wisely. "There is," he says, "no possible way of reducing the force of the word 'eternal' which will bring the awfulness of the doom within the bounds of the finite imagination; ...there is not the slightest suggestion of hope in the words; no straining of the eyes can discern even the straitest gate out of that eternal punishment into eternal life" (p. 374).

There is no uncertain sound on the subject of the atonement when Dr. Gibson deals with the agony in the garden (p. 401), and with the three hours darkness on the Cross (p. 425). It was the prospect of being "made sin," of taking "on Him the intolerable load of the world's sin" that made Him shrink in the garden. And it was "the feeling of separation from God, the sense of forsakenness...because of the burden laid upon Him" that explained his awful cry upon the Cross.

We no not, of course, endorse every sentiment the book contains. There is a statement concerning infants on p. 272, which appears to us to be very misleading. He seems to suggest that all infants are not alike dead in trespasses and sins; that some, because of their Christian parentage, are "lambs of his fold from their earliest infancy," and that conversion in their case is unnecessary. This teaching we regard as mistaken. David, though an example of early piety, and able to speak of himself as a son of God's handmaid, yet acknowledges that he was "born in sin." We have tried not to misunderstand the Doctor's words, but he appears to us to speak upon this subject not according "to the law and the testimony."

Nevertheless we heartily and confidently commend the book. It is orthodox, able, devout, suggestive, and sufficiently popular in style to be appreciated by a very wide circle of readers.

* THE GOSPEL OF MATTHEW. By John Monro Gibson, M.A., D.D. 7s. 6d. *Hodder & Stoughton.*

Among the Churches.

CHURCH OF ENGLAND.

Archdeac Richardson purposes resigning the incumbency of Camden Chapel, Camberwell, at the end of July. He will continue his duties as Archdeacon of Southwark.

The Bishop of Peterborough preached a missionary sermon in St. Paul's Cathedral, on Wednesday morning, last week. Dr. Magee said the Church at home gained, besides other things, from the work of the missionary abroad, the means of distinguishing between what is fundamental and what may be termed accidental in its faith; and learnt the lesson of Christian unity, the divisions and the schisms of Christendom—Christianity split at home into 280 fragments—being its disgrace and weakness. The missionaries told how missionaries of different communities stretched out their hands one to another. And the thought occurred whether we might not in some measure do the same at home, not by the utterance of mere platform platitudes about sinking minor differences, which cannot be sunk while men feel them earnestly, but by striving to eliminate all that prevents the diverse component metals of the great Church being fused and melted together into one.

METHODIST.

Some time ago attention was called to a general desire on the part of educated and wealthy Wesleyans in London to form a sort of Toynbee settlement on the south bank of the Thames. Already some £5000 has been subscribed, while an additional £3000 is hoped to be obtained before the Wesleyan Conference opens. The entire cost of the scheme, including the site, will not fall short of £12,000. A rising minister, now at Cambridge, Rev. J. Scott Lidgett, will undertake the management in September next, and a guarantee fund has been formed to meet the expenses of the next three years.

BAPTIST.

Rev. E. G. Gange, of Bristol, has been conducting a special mission in Cornwall, the executive of the Baptist Home Mission having asked him to undertake to visit every chapel in the chief towns of that county.

Memorial stones were laid last week of a new Baptist tabernacle at Peckham-rye. The church at Peckham-rye has been in existence about three years, and under the ministry of Rev. Frank M. Smith (for many years at Hornsey-rise), who was one of Mr. Spurgeon's earliest students, has reached a membership of over 300.

Lombard-street Chapel, Birmingham, after being closed for fourteen months, has been reopened as a central mission to the masses on "Forward Movement" lines, under the superintendence of Rev. R. Weaver. The chapel has been cleaned and painted. The work has been done by the people themselves. Mr. Weaver for a fortnight worked like a mechanic at whitewashing, painting, &c.; his wife and helpers did the scrubbing and cleaning, the whole of the work being done for about £13.

At one of the recent meetings of the Kent and Sussex Baptist Association, the Dean of Canterbury was present, and, replying to the welcome given to him and the Nonconformist ministers, said they were all working for the same Master. Nothing ought to separate their hearts, or interfere with their acknowledgment of those who work in the same field. He was thankful for the body of Baptists. These are days in which there is no more infidelity than in the past, but it is putting its foot more to the front, so there is reason for Christians closing their ranks and uniting in the same work.

SALVATION ARMY.

A site has been secured at Redhill, Surrey, and barracks to seat 600 people are to be erected.

Salvationists from all over the world will be present at the twenty-fifth anniversary of the Army at the Crystal Palace on July 15.

Two Danish officers have been imprisoned, one for selling *The War Cry* in the streets, and the other for playing music in the barracks without the consent of the burgomaster. These are the first cases of the kind in Denmark, where hitherto the police protection has been very effusive.

CONGREGATIONAL.

A Congregational chapel has been opened at Lavister, near Chester, a village which hitherto has been without a place of worship of any kind.

The board of directors of the London Missionary Society have elected Mr. W. A. Gard as chairman, and Rev. Justin Evans as deputy chairman for the year.

Rev. W. Arthur has resigned the charge of the mission-room at Gerrard's Bridge, and has sailed for Algoa Bay, South Africa, to work amongst the Boers near the Orange Free State, under the auspices of the London Missionary Society.

Rev. John Bain, of Chatsworth-road Tabernacle, Clapton Park, N.E., has been very ill for some weeks with rheumatic fever. During an enforced absence in Scotland, his pulpit will be filled every Sunday evening, till August 1, by Dr. Harry Grattan Guinness. There is a debt on the Tabernacle of over £2000. It is a great pity that such a good work should labour under financial embarrassment.

SOCIETY OF FRIENDS.

At a welcome meeting in Gloucester, Frederick Sessions gave many interesting particulars of India, with the legal, social, and moral obstacles hindering reform in that vast Dependency. Advantage was taken of the meeting to petition against compensation to brewers and publicans.

The Monthly Record, of the 14th inst., gives cheering particulars of the spread or improvement of adult schools. Multitudes have been reclaimed and blessed by a movement at once democratic, solid, and religious, and whereas it was confined to Friends for many years, now other churches have taken it up to their own benefit and the good of working men and women.

Western Yearly Meeting in holding ministerial conferences embracing a number of Quarterly Meetings is only reverting to the practice of early days. The Meetings of "Public Friends" 200 years ago were at once seasons of spiritual blessing and evangelistic arrangements, and could be profitably imitated or re-established to-day. With the spread and growth of the Society now in progress, new methods are required to meet current needs and altered circumstances

NOTE FROM IRELAND.

The Irish Church Missions to Roman Catholics have received a legacy of £50,000 under the will of the late Mrs. Susan Hopper, of Clifton, Bristol.

NOTE FROM SCOTLAND.

The results of the latest written examination in Scripture knowledge, held under the auspices of the Glasgow Sabbath School Union were very satisfactory. The total number of scholars examined was 4350, of whom 47 gained the full number of marks, whilst 3240 secured 50 per cent. and upwards.

FALLEN ASLEEP.

At Birkenhead, Mrs. Saumarez-Smith, wife of Dr. Saumarez-Smith, the new Bishop of Sydney.—Rev. John Henry Bernau, late vicar of Belvedere, Kent, and formerly of the C.M.S. in British Guiana.—Rev. Ephraim Smith, U.P. minister of Newton-Stewart, N.B.—Rev. J. E. Sawday, for thirteen years pastor of the Congregational churches at Prees and Whixall, Salop.—Rev. J. M'Aulay, Highland missionary of the Free Church, Kilmarnock.—Mr. Joseph Allen, circuit steward, Lurgan.

MR. W. WALTON SPENCER, having suffered very much in health, has been ordered home to England for a few months' rest. He hopes to leave the Cape for that purpose early in July.

BOURNEMOUTH.—A fortnight's open-air services have recently been conducted at this place by Rev. F. Sumner, of Bristol, and Colonel S. Dewé White, of this town. In spite of stormy weather they have been very well attended by most attentive audiences, mostly adults, and have proved to be times of refreshing and blessing from the presence of the Lord.

"JERUEL," QUARRY-ROAD, HASTINGS, is a Home for invalids, aged and delicate cases requiring rest. A Y.W.C.A. Home and free registry for servants is associated with the work. The superintendents, Misses Marchant and Harding, have had much to discourage them of late, through the removal of friends, and other causes, but the Institution has been a boon and a blessing to many. Benevolent people desirous of securing comfortable quarters for needy invalids will help the work by bespeaking accommodation as early as possible in advance.

ISLINGTON Y.M.C.A.

THE retirement of Mr. J. J. Atkinson from the secretaryship, after so many years' earnest work, was a great loss to this Association. His long illness, and subsequent resignation, left the work in a sadly impaired condition, and the committee had many difficulties to contend with in carrying it on. After Mr. Atkinson left, Mr. H. T. Lodge was appointed secretary, but a severe illness compelled him to resign after five months. A few weeks ago, the services of Mr. J. Nash-Rees, late of the Bridgwater Y.M.C.A., were secured, and it is hoped that under his direction, the work will now go forward and prosper more and more.

The annual meeting of the Association was held on Thursday week, under the presidency of Colonel Morton, of Mildmay. The report for the year spoke of the trying time which the Association has been passing through, and showed that the work, though not carried on so vigorously as formerly, has not been without good results. Many of the members who have remained have entered into the work with hearty spirit, and the various Bible-classes and Gospel meetings have been kept up with a fair attendance. The mixed evangelistic meeting on Sunday evenings has been given up, and more special attention devoted to bringing in the young men who are to be found in the neighbourhood in such teeming numbers.

The addresses were full of good cheer and encouragement for the future. Rev. JOSHUA HAIGH, a warm-hearted Methodist, dwelt with force upon the urgency of such efforts on behalf of our young people. Considering the potent influence which they will be exercising in twenty years' time, it is of the most vital importance that they should be firmly grounded in the moral and spiritual principles which it is the Association's aim to teach. Exhorting the members, he reminded them of the essential need of having a clear evidence of the work of grace in their own hearts; this would be their most powerful weapon in defending the truth, and in fighting for God.

Dr. THAIN DAVIDSON followed with words of earnest counsel. After referring to some of the hindrances of the age, such as infidelity, gambling, indifferentism, &c., he said that notwithstanding all that seemed dark and ominous, he was glad to know there is an earnest spirit of inquiry abroad concerning the things of God. The Y.M.C.A. had encouragement to push on with their work, and they must and will push on. No age needed Christian men so much as the present, and their hope for the future of the country must be in those whom the Association reaches—an ever-increasing band of young men whose hearts the Lord has touched and who are not ashamed to own their Lord.

Colonel MORTON having spoken a few hearty words, the meeting closed with a helpful devotional address by Rev. E. A. Stuart.

DR. STALKER, who has been suffering from an affection of the throat, recently underwent a successful operation in London. He will spend a month at Crieff before resuming work in Glasgow.

BIBLE MARKING has been to many a very blessed exercise. To not a few persons the use of inks of various hues has been helpful in this employment, the colours being selected so as to suggest the character and sense of the verse or passage engrossed or underlined—*e.g.*, crimson for Christ, the cross, and redemption; and black for Satan, sin, and condemnation, &c. Mr. J. J. Field, 25, Helmet-row, Old-street, London, E.C., has prepared some inks specially suited for this excellent purpose. They are made up in boxes containing eight distinct colours for one shilling, and may be ordered through country stationers. The inks are limpid and good, and an explanatory circular and suitable pens are included. We trust there will be a large demand for these "Bible Marking Inks," and that by the use of them many will be stimulated to increased zeal in searching and studying the sacred Scriptures.

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Notices

COMMUNICATIONS RECEIVED WITH THANKS.—A.S.H. G.L. R.G. C.H.G. E.H. Mrs. P. N.H. E.T. I.S. A.B. S.H.L. S.W.K. E.H.K. L.L.P. J.J.L. A.S. W.E. A.P. A.K.P. A.S.S. A.M.L. E.S. N.C.A. D.H. H.R.G. A.G. J.S. J.W. G.W.S. J.T.B. J.B. A.M.S. E.C.D. J.T. J.H T.H.A J.P.H. J.G.C. W.B. A.H. C.W. J.H.E. G.H.R. J.M. W.F. L.M.M. T.L. R.H. A.N.S.

APPLICANTS FOR TRACTS.—J. Fisher, 12, Baggerley-street, Burdett-road, E.; W. Widdinson, 27, Antill-road, Bow, E.; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; S. H. Lucas, 43, Hardcastle-street, Peckham, S.E.; Fanny Courtney, 12, Portland-terrace, Southsea, Hampshire; J. L. Tyson, Gospel Hall, Palmerston-street, South Shields; J. Poate, Sherbourne-road. Farnborough, Hampshire; W. McNaught, Streetly Works, near Sutton Coldfield, Staffordshire; H. Medway, 16, North-row, Warminster; Rev. P. Gast, 12, Noel-street, Islington, N.; Mrs. A. M. Pengelly, Camelford, Cornwall; Mrs. Ross, 37, Reighton-road, Upper Clapton, N.E.; A. Holloway, May's-hill, Frampton-Cotterell; W. Perrett, Burton-hill, Malmesbury; F. W. Ellis, 77, Upland-road, East Dulwich, S.E.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Bible study, Weds., 6.15 p.m. Missionary meeting, Thurs., 6.30 p.m. Daily prayer, 1.30 to 2 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., June 29, 3 and 7 p.m., Mr. C. Russell Hurditch. Meetings for prayer, Suns., 7.45 a.m., Weds., Fridays, and Sats., 7.30 p.m.

Y.M.C.A. EXETER HALL, Strand.—Sun., 3.45, p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. T. Richardson. Meetings for men, nightly, at 8. Prayer-meeting daily (Sat .ex.), from 1 till 2. French Bible-class, Thursdays, at 8. Lecture by Mr. H. M. Stanley, Fri., June 27, at 8.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., June 26, 8.45 p.m. Address by Rev. William Brock on "Christian Associations with Ancient Rome."

POLYTECHNIC Y.M.C.I., 309, Regent-street, W.—Sun. next, 3.15 p.m., address to young men, 7 p.m., public evangelistic meeting, Mr. Henry Thorne.

PRINCESS HOUSE (Y.W.C.A.), 106, Brompton-road, S.W.—Deepening of Spiritual Life, Sat., June 28, from 3 to 5. All are invited.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Suns., June 29, July 6, and 13, Lord Radstock, 3.45 p.m., "Walk with God"; 7 p.m., "The Gospel of God." Meetings for Christians, Fridays, June 27, July 4, and 11. Subject—"The Church of God and its Calling."

ST. GEORGE'S HALL, Langham-place, W.—Mr. A. Milne Kyd, Sun., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

REV. ANDREW BONAR, D.D. will preach at Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, Tues., July 1, at 7.30.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street.—Tues. next, 1 p.m., Rev. J. Guinness Rogers.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Rev. F. B. Meyer, Suns. at 11 and 7.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., July 4, last all-day meeting for the season, 11 a.m.; prayer and praise, 3 p.m., Rev. F. B. Meyer; 7 p.m., Mr. Reader Harris.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. F. C. Bland, Sun. next, at 6.30; Fri., at 7.30.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. Joseph Clarke.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., July 4. Tea at 6; meeting, 6.45 p.m. Address by Rev. F. B. Meyer, on "The Obtrusion of the Self-life into our Christian Life and Work." Mr. E. H. Glenny and missionaries from North Africa will take part.

SAILORS' WELCOME HOME, 173, St. George-street, E.—Christian Lifeboat Crew, Tues., July 1, 7 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, at 11 and 7, Dr. Barnardo; 3 p.m., Rev. H. Bright.

HARLEY HOUSE, Bow, E.—Missionary farewell meetings, July 2, 3 and 7 p.m.

ST. MARK'S CHURCH, South-street, Greenwich.—Rev. A. A. Bonar, D.D., Sun., June 29, at 11 and 6.30.

LEAKE CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, July 7—10. Rev. J. Dunne, convener, Leake Vicarage, Boston, Lincolnshire.

KESWICK CONVENTION, July 21 to 26. Applications for lodgings, &c., should be made to Mr. John Postlethwaite, Eskin-place, Keswick.

NEWCASTLE-ON-TYNE HOLINESS CONVENTION, Oct. 28, 29, and 30.

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JUNE 23, 1890.

	£	s.	d
British and Foreign Bible Society—E.L. 5s; Emma, 5s...	0	10	0
China Inland Mission—H.M. £1; B.F.H.S. 10s	1	10	0
Protestant Missionary Church, Belgium—W.D....	1	0	0
Church Missionary Society—Miss L.S.D.... ...	5	0	0
Soudan Mission—J. & J.B.	1	0	0
Anglo-American Y.M.C.A., Paris—M.S.	2	2	0
Livingstonia Mission—Miss L.S.D.	2	0	0
Pastor Rodriguez's Figueras Mission—Ryde ...	5	0	0
Miss de Broen's Work, Paris—F.J.M.	0	10	0
Zenana Medical Mission—C.L.T....	2	0	0
Miss Mason's House of Rest (New Home)—M.S...	5	0	0
Mr. H. Cook's Work, Gosport—E.L.	0	5	0
Early Closing Association—M.S.	1	1	0
Mission to Deep Sea Fishermen—D.B. 1s 3d; C.L.T. £1; H.L. £2	3	1	3
Rev. A. S. Herring's Work—M.W....	0	10	0
East London Medical Mission (Rev. P. Thompson)—E.J.A.	0	2	6
Invalid Children's Aid Association—T.K.	0	10	0
Rev. J. G. Paton Fund—Mrs. E.G. £3; H.C.S. £5; C.E.G. £1; T.E.L. £1; T.H. 5s; Mites, 1s; W.J.W. 2s 6d; W.McC. 5s; Glasgow, 5s; May it bring glory to Him, £20; J.O.C. 5s; H.W. 2s 6d; M.L.S. £1; Winifred, 2s ...	32	8	0
Day in the Country Fund—M.S. £10 10s; Hue, 5s; M.W. 10s; T.K. 10s; E.L. £1; S. 2s 6d; T.B.W. 5s; Mrs. A.G.H. £2 2s; E.D.M. 5s; Emma, 5s; F.L. 10s; H.L. £2...	18	4	6
Dr. Barnardo's Homes—J.C. 5s; E.L. £1; A.R.E. 5s; A.M.C., Ceylon, £2; A.T. 5s; C.H.M. £5; A Friend, £5; B.F.H.S. 10s; G.K. 2s 6d; C.L.T. £5; H.L. £2; (*Emigration Fund*)—Ryde, £5; A.M., Clifton, £5	31	7	6
Cow Cross Mission—M.A.H.	0	10	0
Children's Country Holiday Fund—J.R.A... ...	0	10	0
Rev. C. H. Spurgeon's Orphanage—A.T.	0	5	0
Homes for Working Boys—A.T.	0	5	0
St. Giles' Christian Mission, &c.—A.T. 5s; G.K. 2s 6d	0	7	6
Poor Children's Dinners—A.T.	0	5	0
George Yard Mission—A.T. 5s; R.W. 5s 6d; Miss T. 5s	0	15	6
Evangelistic Mission—R.W.	0	5	0
Mr. Fegan's Boys' Home—W.J.W. 2s 6d; A Friend, £5; N.B. £1; M.K. £1; B.F.H.S. 10s; C.L.T. £5; H.L. £2	14	12	6
National Refuges for Homeless and Destitute Children—A.T.	0	5	0
Mildmay Mission to Jews—Ryde	5	0	0
Deptford Medical Mission—Ryde...	5	0	0
Mr. F. N. Charrington's Work—Miss T.	0	5	0
London Aged Christian Society—S.P. 10s; J.D. £1; H.L. £1	2	10	0
Protestant Lecture Society, 17, *Buckingham-street*—S.P.	0	2	6
Christian Community—Ventnor	0	0	3
London Society for Promoting Christianity among the Jews—C.H.M.	5	0	0
Aged Pilgrims' Friend Society—C.H.M.	5	0	0
Homes for Aged Christian Blind Men and Women—J.D.	1	0	0
London City Mission—C.L.T....	2	0	0
Miss Weston's Work (R. Navy)—C.L.T.	1	0	0
Home of Industry—C.L.T.	1	0	0
Ladies' Samaritan Society, &c.—C.L.T.	1	0	0
Destitute Children's Dinner Society—C.L.T. ...	1	0	0
Homes for Little Boys, Farningham, &c.—C.L.T.	1	0	0
Friendless and Fallen—H.L.	3	0	0
Salvation Army—H.L.	2	0	0
THE CHRISTIAN *Tract Fund*—H.H.	2	0	0
Gratuitous Circulation THE CHRISTIAN—Hon. Mrs. H.	0	2	6
	£178	12	6

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—A.H.T. 5s; R.R. 10s; H.M.S. *Africa*, £2; J.C. £5; M.R.W. 3s.

Seaside Home for London City Missionaries—E.J.S.H. 10s.

Day in the Country—A Friend, 10s 6d.

London Samaritan Society (Convalescent Homes)—M.B. £1 1s 6d; D.G. £1.

"Whatsoever thy hand findeth to do, do it with thy might."
ECCLES. ix. 10.

MORLEY HOME,

For Worn-out Governesses, Needlewomen & Servants,

25, CHATHAM PLACE, HACKNEY, N.E.

ELIZABETH COALES, gratefully thanking all who are interested in her work, asks:—May she respectfully entreat them to remember the Building Fund? Life and its privileges are rapidly passing away, and if this proposed Home for 100 inmates were erected, more than 50 of the Lord's aged and toil-worn ones could receive Board and Lodging Free.

The smallest sums will be thankfully received, and may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings. Cheques and post-office orders should be made payable to F. A. BEVAN, Esq., Treasurer.

MATT. XXV. 40.

FRESH AIR FOR VERY POOR CHILDREN.—For each 10s. subscribed, a pale-faced, pent-up little London child can be boarded out for 14 days. During five seasons 2,091 have enjoyed these most delicious holidays. £700 most pressingly needed.—Bankers: L. & County, Islington.—A. Styleman Herring, Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

Scripture Readers' Society
FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

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Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

OPERATIVE JEWISH CONVERTS' INSTITUTION,

Palestine-place, Cambridge-heath, London, E.

PRINTING AND BOOKBINDING.

Friends of Israel can greatly help by sending orders; parochial, commercial, and domestic. Collection and delivery by tricycle in London and suburbs. Rev. H. OLIVER ALLBROOK, Principal.

SEA AIR FOR CHRISTIAN WORKERS. A few female Christian Workers can be received at the Seaside Home of the North-East London Gospel Mission, at Lancing, near Worthing, during July and August, at 10s. 6d. per week, including board. The Home faces and is close to the sea. Lovely country walks. All bed-rooms have sea views.—Apply to the Director, Mr. William Chorley, 2, Marquess-grove, Canonbury, London, N. Donors to the Home of One Guinea can recommend a patient free for two weeks. Return fare (reduced), 5s.

THE BENEVOLENT OR

STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.; J. H. Anderson, Esq., Chairman. Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

MR. FAITHFULL, of the **SEAMEN'S REST, MARSEILLES,** earnestly asks for **20** donations of **£10.** Rent, taxes, &c., overdue. Renewal of furniture and other pressing claims.—13, Rose-street, Newgate-street, E.C.

LONDON CITY MISSION

FIVE HUNDRED Missionaries now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House to house visitation. Personal dealing. Work purely undenominational. Funds much needed. Communications to the Secretaries { T. S. HUTCHINSON, M.A. / R. DAWSON, B.A.

OFFICE: 3, Bridewell Place, E.C.
BANKERS: Barclay, Bevan, Ransom & Co., 54, Lombard-st., E.C.

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ONE PENNY.

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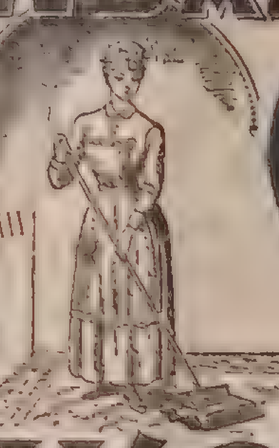

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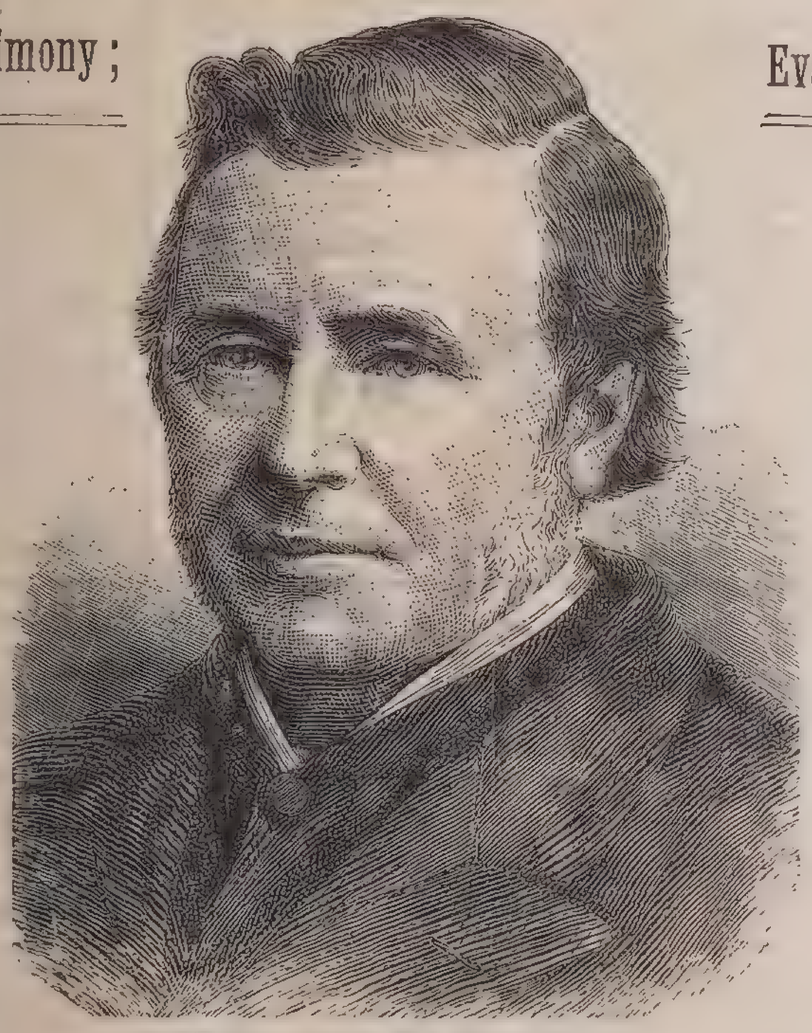

[Rev. John Macgowan.]

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A YOUNG PERSON, aged 27, seeks an engagement as Mother's Help, where servant is kept. Fond of needlework. Or to assist in any light business. Exclusive Brethren preferred.
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AS NURSERY MAID.—A Lady wishes to recommend most respectable Girl, 18.—Miss LAWRENCE, 50, St. Ermin's Mansions, Victoria-street, S.W.

A MISSIONARY NURSE desires engagement in any position of trust, or Christian work amongst friendless girls or otherwise. Good writer and manager. Highest references. Churchwoman.—E. P., 242, Tottenham Court-rd., London.

AS GOVERNESS, COMPANION, or Reader and Accountant to Lady or Gentleman. Re-engagement wanted, in or near Tunbridge Wells.
A., Rev. J. Smith, Monson-road, Tunbridge Wells.

A LADY WISHES to recommend an attendant to elderly or invalid Lady, disengaged now. Dissenter. Highbury preferred.—E. LEWIS, 128, Goldhawk-road, Shepherd's Bush, W.

AS YOUNG LADIES'-MAID, or Useful Maid. Good plain needlewoman and dressmaker.—Please state full particulars.
A. M. H., 1, Montpelier-parade, Cheltenham.

CHRISTIAN LADY, elderly, good walker, fond of children, desires Holiday engagement or otherwise. No salary. Seaside preferred, bracing air. Travelling expenses. Clerical and other references.
M., Yew Cottage, Mortimer, West Reading.

MISS HOOPER'S NURSES' AGENCY, 9, Upper Baker-street, N.W., for supplying hospital trained Nurses for monthly, medical, surgical, mental, and fever cases; also male Nurses, Attendants, and Medical Rubbers. All certificates and testimonials are thoroughly investigated. As far as possible Christian Nurses are sent out. Nurses receive their own fees.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Christian Governesses, Companions, Housekeepers, Maids, Sick Nurses, and Medical Rubbers. Also Superior Domestic Servants.

Appointments, Situations, &c., Vacant.

A.1. CEYLON TEA AGENCY. — Additional Agents (both sexes) required to sell our Teas among private families. Our celebrated 1s. 10d. (formerly 2s.) Specialité (supplied to Agents, 1s. 4d. in bulk, 1s. 4½d. in packets, carriage paid), enables anyone selling it to add 40s. weekly to income. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

MISSIONARIES wanted, for work among Navvies. Must be Churchmen.—Rev. C. F. OCKFORD, Scouthead Vicarage, near Oldham.

MANAGERESS for small Bakery and Confectionery business. Must have had good experience, and produce satisfactory references.—Applications and copies of testimonials, to
G. F. HINTON, Leominster.

MRS. R. L. HOWARD recommends a respectable, well-trained Girl of 15, as Kitchen-maid or Under-Housemaid.—J. CADWELL, Holly Bush, Mackerye-end, Harpenden, Herts.

CHRISTIAN COUPLE, without children, total abstainers and non-smoker, wanted to take charge of a Boys' Home. Woman must be motherly and a good manager. Man to be able to give simple instructions in either joinery or blacksmithing, and preference given to one who could take part in Gospel services.—HON. SECRETARIES, Boys' and Girls' Refuges and Homes, Strangeways, Manchester.

ELY DIOCESAN TEMPERANCE SOCIETY. — Organising Secretary wanted, in October. Stipend £100 to £120. If in orders, might take other Sunday duty.
Rev. JOSEPH HARGROVE, Cambridge.

MATRON REQUIRED for a Home for Young Women. One with a knowledge of midwifery preferred.—Applications to the SECRETARY, 4, Regent-square, Gray's Inn-road, W.C.

UNDER-MATRON wanted for small Orphanage. Must be able to wash, bake, cook, and direct girls' work. Unsectarian. Wages £18.
Miss GOODALL, Ilkley.

SERVANTS SEEKING SITUATIONS.—Miss LOVEJOY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

A LADY is much needed to superintend Girls' Clubs and Mission work among women in connection with a Congregational church. Salary and other particulars on application to Miss W., 3, Queen's-parade, Brandon-hill, Bristol.

NURSE.—Can any Lady recommend efficient and trustworthy Nurse for one little child of 19 months. Good needlewoman indispensable.—Apply between 1 and 3 o'clock to-day, or to-morrow (Saturday) between 10 and 12, at
11, Courtfield-gardens, South Kensington.

ENGLISH OR SWISS NURSE wanted for four children. Youngest 18 months. Not under 25. A Christian home and kind treatment. A Lady willing to take above would meet with every consideration.
Dr. COOMBS, Shaw-street, Worcester.

NURSE.—Can any Lady recommend a thoroughly experienced Nurse, aged about 30, to take entire charge of two children, ages three years and five months.—Mrs. ASHLEY MACKENZIE, 17, Cornwall-terrace, Regent's-park.

COOK WANTED.—Two in family. Country village, near London. Also young trained Housemaid. Abstainers; good characters. All found, wages £16.
Miss L., The Cottage, Havering, Romford, Essex.

A GOOD PLAIN COOK wanted. Wages £20 and all found. Assistance given.
M. R., The Knowle, Higham, near Rochester.

GOOD PLAIN COOK wanted in a quiet family of two. A staid, dependable person required.—Miss BUSSELL, 63, Lee-road, Blackheath.

A RELIABLE MIDDLE-AGED PERSON wanted in a private family, who can do plain cooking.—Apply, stating wages required, to
Mrs. T. PLOWMAN, Byculiah-park, Enfield, N.

NURSERY GOVERNESS wanted, for five children, eldest 10 years. Thorough English, music, singing, drawing. Good needlework necessary. Nonconformist. Salary £15.—Mrs. BLACKMORE, 90, High-street, Barry, South Wales.

EXPERIENCED GENERAL SERVANT wanted July 15, who would appreciate Christian privileges. Abstainer. Excellent character. Family of three. Small house, comfortable home.—Mrs. C., 76, Clarendon-road, Manchester.

USEFUL MAID in the country, for Lady and Daughter. Good dressmaker and packer. Tall, abstainer, and Christian. Wages £22, all found. State age and height.
Arbuthnot, East Grinstead.

GOOD CHRISTIAN LAUNDRESS wanted for small Rescue Home, able to control and teach. Send testimonials. State salary.
The Home, Western Bank, Sheffield.

A STRONG AND WILLING PERSON wanted (Mother's Help or otherwise), for a Christian family near London. Must help with housework and children youngest 6, one an invalid.—Write to Mrs. H., Moreland Prospect, London-road, Tunbridge Wells, Kent.

GENERAL SERVANT wanted by July 16, for a family of six, where a nurse is kept. State age, wages, and referees.
F. W. SCHOFIELD, Rugby.

GENERAL SERVANT wanted, clean, and able to cook or willing to learn. Small family. No children. Little washing. Housemaid kept. £12.
Mrs. PHILIP, 43, Onslow-road, Richmond, Surrey.

AS GENERAL SERVANT.—Can any Lady recommend an honest Christian Girl, age from 16 to 18? One from an Industrial Home preferred.—Miss WHITE, Bradly Villa, Upper West-street, Ryde, Isle of Wight.

USEFUL HELP. — A Christian Lady and Gentleman (English), without family, desire a Useful Help. Strong and active. Accustomed to housework, and who can do plain cooking.—75, Grosvenor-square, Dublin.

YOUNG WOMAN wanted, with good character, as General Servant for a family of four. Plain cooking. Washing put out. Comfortable home.—Mrs. C., (private door), 5, Carnaby-street, Regent-street, W.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

FREEST SCOPE for winning souls. Wanted, earnest spiritual Men and Women to be trained free as Evangelists, Colporteurs, and Mission Nurses. Allowance to family where needed. Sufficient salary guaranteed. When health prevents full active service, quieter C. A. posts generally obtainable. Foreign service quite voluntary.—Apply, SECRETARY, Church Army, 128, Edgware-road, London, W. Funds urgently needed for training.

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PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

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76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Morcland House, 116, Lansdowne-place, Hove.

GENTLEWOMEN of limited means are offered change of air amidst lovely scenery. Bracing air. Terms moderate. References required. Enclose stamp for reply.—LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

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Address, LADY SUPERINTENDENT.

HOME OF REST, Apsley, Crescent-road, Ramsgate. Visitors will find every comfort at the above. Terms moderate. West End, near sea. Good table. Stamp for reply.
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CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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HASTINGS.—Home of Rest for Christian Workers and others. In the prettiest, most healthy part of Hasting. Five minutes from sea, promenade, and pier. Access to private grounds.—PROPRIETRESS, Wood Grange, Cornwallis-gardens.

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FOLKESTONE. — Y.M.C.A. Holiday Residence. Usual advantages; gymnasium, cheap railway tickets, &c. Central; close to sea front and Lees.—Apply, enclosing stamped envelope, to the GENERAL SECRETARY.

HASTINGS, Y.W.C.A. Holiday Home for business young Ladies and others. The Home stands in a pleasant and airy situation. 8s.—The MATRON, The Nest, Milward-crescent, Hastings.

MARGATE.—House of Rest for Christians. Close to sea and places of worship. Terms from 15s. References required. Stamped envelope for reply.—Miss EDWARDS, 39, Gordon-road, Cliftonville, Margate.

SALTBURN-BY-THE-SEA, Yorkshire. Quiet, comfortable home for a few Christians. Terms, 25s. and 30s. a week.—For particulars apply Mrs. HOLDERNESS, Station-square.

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BOURNEMOUTH.—To Let, Furnished, sitting-room with one or two bed-rooms on same floor. Near Pines and Cliffs. Good cooking and attendance. Terms moderate.
Mrs. MATON, 54, Holdenhurst-road.

BOURNEMOUTH. — MELBOURNE, Knyveton-road, East Cliff. Superior Boarding House, pleasantly situated among the pines, and near sea. Comfortable, quiet home. Large garden. Terms very moderate for July.

NORWAY. — HOLIDAY HOME, Vikingness.—Particulars from
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BOURNEMOUTH WEST.—A small Villa to be Let for two or three months. Two sitting-rooms, four bed-rooms, kitchen and garden. £3 3s. per week, with garden produce.—Mrs. CLARK, St. Heliers, Alumhurst-road, Bournemouth West.

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WEST BRIGHTON. — Small, old-established Boarding House for immediate disposal. Good connection. One permanent boarder. Price £75.—E., 14, Lansdowne-street, Hove.

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EASTBOURNE. — Lodgings near the Sea wanted, from August 5, for five weeks, by two Ladies. A siting-room and two bed-rooms. Terms must be moderate.—Z., c/o Miss Webb, 267, Vauxhall Bridge-road, London, S.W.

PIEDMONT.—Pension de Famille. Pleasant home with Lady long resident in Scotland. Alpine scenery. Climate salubrious. Excellent schools. Very moderate.—For full particulars apply to Miss GOETZ, 26, Lyndhurst-road, Peckham, London.

HASTINGS.—BOARD AND RESIDENCE.—Centre of town, facing sea. Quiet home. From 30s. weekly.
CHÉVREMENT, 1, Wellington-place, Hastings.

HORNSEY. — Comfortable Residence for Christian abstainer. Easy access City. Bath, gas, attendance. Clean and quiet. No children or lodgers. Terms 10s. 6d.; board equally moderate. Might accommodate two friends or brothers.
T., Clarendon Villa, Lausanne-road, Hornsey.

RAMSGATE.—Small furnished House, with attendance, to Let, for August. Two sitting-rooms, three bed-rooms. £3 3s. per week.—Rev. J. B. WHITING, St. Luke's Vicarage, Ramsgate.

TO LET, Furnished, for two months, a detached House, two sitting, six bed-rooms, rooms small. Pleasant garden. Rent 4 guineas.
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TO LET, FURNISHED, for six weeks from beginning of August, the whole or part of a detached House in one of the prettiest parts of Bromley. Three reception, six bed-rooms, bath-room, &c.; a pleasant garden. One servant will be left. Terms from 2½ guineas per week.
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WHO WILL OFFER HOME for young Woman, blind, poor, fatherless. Institution or otherwise. Country best. Has fits (probably curable). Urgent case.—Particulars supplied by Miss M., 1, Cranley-place, S.W.

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FURNISHED FLAT, St. Helen's-gardens, Notting-hill. Drawing-room, two bed-rooms, good piano. Private house. Healthy locality. Suitable for two Ladies.
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REFINED HOME, healthiest part of Surrey Hills. Bracing air. Charming views, drives, and walks. Skilled supervision, &c., if required. From 30s.
S., 2, Clayton-villas, Reigate.

LARGE FURNISHED HOUSE to Let on the Cotswold Hills, seven bed-rooms, for August. Two servants, milk, carriage, and vegetables. £6 6s. a week. Preference given to a Christian Man who would take an interest in a school-room service.—A. B., Messrs. Thomas & Co., The Cross, Gloucester.

FIRST-CLASS HOME for young Men. Well known, highly recommended. Write for terms.—G. L. COLLINS, Morley House, 225, Amhurst-road, London, N.E.

A MOST COMFORTABLE HOME for a Lady. No other boarders or children. Very healthy and cheerful neighbourhood. Terms moderate.—Mrs. M., 58, Belsize-road, N.W.

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INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage, Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive.—COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

SALTBURN-BY-THE-SEA, Yorkshire. Quiet, comfortable home for a few Christians. Terms, 25s. to 30s. a week.—For particulars, apply Mrs. HOLDERNESS, Station-square.

Miscellaneous.

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GOOD PLANTS, guaranteed.—Dahlias, Sunflowers, Violas, Verbenas, six of each, two Carnations, thirty Stocks, thirty Nasturtiums, twenty-four Chrysanthemums, extremely pretty, eight White Asters, 4s. 3d. Free. Half, 2s. 6d.
SIMCOX, as above.

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July 4, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. William Crosbie, late of Brighton, now of Park Hill Congregational Church, Nottingham.

Our report of the addresses at the Mildmay Conference has encroached so largely on our space this week, that we are obliged to withhold a number of letters and other communications received.

An esteemed correspondent in Ireland writes to us on the work of evangelisation in that country. He says:—

> I hardly think that for some time yet the Romanists will allow Protestant ministers to preach in the public streets if they can help it. I have known laymen to preach in public, and in some cases to get a quiet hearing. There is, however, one way in which Romanists may be reached—quietly and individually. I speak from experience when I say that, with very few exceptions, a private word is civilly taken. Let us seek grace to embrace every opportunity of speaking to Roman Catholics privately.

These are words of truth and soberness. Romanists doubtless resent that which seems to them to be organised interference; but conversation prompted by kindly solicitude is appreciated by them no less than by other people. The love of Christ should constrain us to point the warm-hearted Irish Roman Catholics to Him who is worthy of all their confidence and devotion.

Mr. H. M. Stanley's lecture at Exeter Hall last week, on the Emin Pasha Rescue Expedition, was attended by a large and brilliant company of deeply interested hearers. The renowned explorer gave a very graphic account of his varied experiences, and received cordial thanks for the services he has rendered to civilisation, and to missionary work. Mr. Stanley's new book, "In Darkest Africa," now issued to the public, is one of the most fascinating works of its kind ever published, and it is certain to have many thousands of readers.

It is a distinct gain to the cause of arbitration as a means of settling international disputes that the War Minister of one of the great military States should have even hinted at the possibility of disarmament as an alternative to the frequent increase of standing armies, and the constant manufacture of deadly destructives. The Austrian Minister of War recently astonished the delegation by a demand for one hundred and twenty millions of florins to raise the peace-footing of the Army. After saying that the nations were now ruining one another by military expenditure, he expressed his conviction that "things as they are cannot last long; they must lead either to a catastrophe, or to the definite settlement of peace under much healthier conditions." Austria is not the only nation which groans under the burden of these huge armaments; and it is earnestly to be hoped, in the interests of righteousness and peace, that other influential statesmen will take up the note which has thus been sounded. Diplomacy could win no nobler victory than the substitution of quietness and mutual trust for restlessness and suspicion among the nations.

Mr. Owens Mell, of the Y.M.C.A. Seaside Home at Margate, has arranged for special Gospel services for the people in the Hall-by-the-Sea, during the Lord's Days in July and August. This excellent example might well be imitated during these summer and autumn months at other places round the coast, where there are many visitors with plenty of time on their hands. We hope that Christian workers who may be sojourning at Margate during these months will give a helping hand to Mr. Mell and his friends in this earnest effort.

A few days ago *The Hospital*, in dealing with the condition of working women, said:—

> Leaving out of consideration the home workers, whose pay is indescribably miserable, we may say that many thousands of women are working long hours for a daily wage ranging from two shillings and threepence to a shilling, and even less. Add to this the fact that there are always slack seasons in the trade, and that the average work in the tailoring trade is three days for medium shops, and two and a half days or under for the great majority of unskilled workers, it becomes evident that we are face to face with an amount of misery which cannot well be over-estimated.

This condition of things no doubt results in a large increase in the ghastly army of those who eke out a wretched existence by the wages of vice. It is to be regretted that more prominence is not given to that fact, when the subject of starvation wages is under discussion before Parliamentary committees and elsewhere.

It may be considered a doubtful benefit to have cheap English translations of the writings of Schopenhauer, who has been very aptly designated "the philosopher of misery"; and we are quite unable to suppose a case in which any good result could follow from the careful study of that writer's pessimistic disquisitions. It has of late, however, become the fashion to read him and to quote him; but it is simply a fashion. By-and-by, as has invariably been the case with the writings of all those who have found in life only a chapter of accidents to be regulated by extreme selfishness and disregard for the happiness of others, Schopenhauer's works will follow those of his predecessors into the waste paper basket. With the Bible within our reach, we have no need to go to German philosophers for knowledge in regard to the conduct or wisdom of life.

The Gospel has frequently been objected to by doubters and sceptics on the ground of the difficulty which it presents when looked at by those who do not approach it from the standpoint of faith and grace, and it becomes interesting to observe what these objectors have to offer in lieu of its simplicity. Recently one of these doubters has been trying to expound the creed of his master, and from it we gather that "the grotesque fungoid growth of assumption and error," named theology, has to be superseded shortly by a system under which belief must be declared in "the Instability of the Homogeneous," and the doctrines of "Equilibration of Evolution," and "Correspondence with Environment" accepted.

If these things are of any value whatever, why do not those who propound them go into the East-end of London, and the slums of our large cities, and proclaim them. The test is a crucial one, we admit, but the Gospel has passed it; if the new method succeeds in the same direction, we shall then be prepared to examine it.

The Drink Bill for 1889 has gone up by seven millions. How great an addition this represents to the sum of human sin and sorrow it would, indeed, be difficult to calculate. Some day and somewhere the balance will have to be struck, and those who are responsible in the direction of assisting the nation downwards will have to answer for their acts. We cannot possibly have an increase in the Drink Bill without a corresponding addition to the number of paupers, and it is, therefore, interesting to observe that Dr. Wallace has stated that whilst in 1872 the percentage, in London, of deaths in workhouses, lunatic asylums, and hospitals to the entire population was only 17, in 1888 it had risen to 22½. This is only a side issue, but it is a striking and painful one.

The British East African Company claims to have, during the two years of its existence, been the instrument of releasing five thousand slaves, in addition to having entered into binding compacts with tribes in regard to an area of 50,000 squares miles that none of the natives are to be held in slavery. This is something to rejoice over, especially as the Arabs recognise these agreements.

There is not a little danger in these days' lest "that most excellent gift of charity" should be watered down and misinterpreted so as to become little better than a politic connivance at what is wrong. In a recent sermon the Bishop of Manchester, pleading that his hearers should cultivate this gift, exhorted them to "try to find truth in the superstition of their devout Catholic neighbours, and largeness and spirituality in the bitterness of the strait-laced Puritan." In the Romish system, alas! the truth is buried so deep beneath accumulations of error that it is all but impossible to exhume it.

As regards Puritanism, it is unjust, though only too common, to use it as a term of opprobrium for the conduct of those who decline to conform to the world's standard. That the Puritans were strict, that they may have misinterpreted some things which they found in the Bible, that they carried some of their scruples to excess, sometimes strained at trifles, and were lacking in sympathy, may be conceded. But their vital godliness, zeal, and integrity in all the relations of life;

their devotedness to God and his interests, their "walking by faith and not by sight," the purity and discipline of their home life, are worthy of imitation rather than contempt in these days of greater laxity and less thoroughness in such matters.

This subject suggests another observation. Much is heard nowadays about charity and toleration even towards those who hold vital error. Those who oppose it in any of its subtle forms are branded as "heresy hunters" and "bigoted"; and it is often asserted that controversy is wrong and uncharitable, and not according to the mind of our Lord and his apostles. But is this so? The Epistles are largely controversial. Paul frequently vindicates truth and opposes error with holy indignation; nor do the authors of heresies escape personal censure. Even the Apostle of love himself does not avoid controversy. It is not abstention from such warfare that is required, but the tempering and regulation of it in accordance with Christian principles. The truth may be spoken "in love." What often appears to be liberality may only be indifference. Moreover, decision for truth and separation from error are not inconsistent with the attributes of charity so beautifully enumerated in 1 Cor. xiii.

The papers of the two denominations tell us that there is a growing feeling for unity of action among Baptists and Independents. A communication from the Council of the Baptist Union is expected to reach the Congregational Church Aid Council on the subject, and more particularly in regard to evangelistic work and the visitation of churches. It would seem at least practicable that the Associations of these two bodies in each English county should, as far as possible, cease to move separately. Their joint action in spreading Gospel truth through rural parishes would be a decided gain to the cause of Christian unity. They will find, however, that it will be only on decidedly evangelical lines that there can be this exemplary and useful co-operation.

The American Presbyterian Church complains of an inadequate supply of candidates for the ministry; Dr. C. L. Thompson, a late moderator, thus writes:—

> The one serious shadow on the rapid progress of the Presbyterian Church (in the U.S.) is the lack of men. We need more students in our seminaries, and more ministers for our churches and mission stations. Our system of making ministers must be made more pliable. Without lowering our educational standard, we must in some way avail ourselves of the consecrated gifts of those who, without full collegiate training, are willing to give themselves to the service of Christ. The standard of ministerial education needs to be lifted higher. The gates to the harvest field need to be swung wider. The Church is working on this problem.

The phrase, "Our system of making ministers," is not to our mind. A man-made ministry is an abortive ministry. Nevertheless, if the conclusion becomes general that by the Church's availing itself of the consecrated gifts of men devoted to the service of Christ "the standard of ministerial education" will be raised; and if young men follow Professor Reynolds' counsel, and seek so meet the present scepticism as to the supernatural by their own God-given power, the churches will be lifted out of the straitened places of which they now complain.

In an able address delivered by Dr. H. R. Reynolds, of Cheshunt College, to candidates for the ministry in Yorkshire, he observed that all the tirades against supernatural religion disappear before the facts of personal conversion. If Christians would meet the literary developments of these days, they must themselves be consecrated by a fresh enduement of the Holy Spirit, and a mighty renewal of their own spiritual life. There must be the inward co-testimony of their own conscience and of the Holy Spirit that they were sons of God. An aim to save souls, to speak of unseen things, to plead with consciences, and to set forth the mystery of God in Christ, so that men might believe unto eternal life, would alone avail to counteract present scoffings and scepticisms. This was wholesome and very timely advice.

Mildmay Park Conference.

The threefold subject this year was admirably chosen. Years ago the set of advanced evangelical thought was too exclusively objective. Teaching as to the standing of the believer in Christ was not sufficiently balanced by a corresponding standard of holy living. Then came the desire to make Christian practice accord with the position of sitting in the heavenlies in Christ. But for some years the subjective has somewhat overshadowed the objective, and in seeking holiness attention has often been directed more to inward experience than to Christ Himself.

Therefore it was well that the object of contemplation last week was Jesus Christ, whom God has made a Witness to the people, a Leader and Commander to the people; and to have thus brought before us his threefold office as Prophet, Priest, and King; as the Faithful Witness, the First-begotten from the dead, and the Prince of the kings of the earth. It is true that the speakers did not all keep closely to the subject, but the addresses as a whole were edifying, and there was exhortation as well as exposition. One speaker well showed that our threefold response is to know, and go, and do—to know what Jesus testifies; to go where He leads; to do what He commands. Or as another stated it—to hear, to follow, to obey.

The attractive occasion was the second morning, when Mr. Spurgeon and Dr. Andrew Bonar were the speakers. The failing health of the former, and the venerable age of the latter, drew forth special interest, and ensured them a large and deeply sympathetic audience.

It will not be thought invidious if it be said that these two addresses were distinguished from the rest by this—that while the others were able and instructive Bible studies, these were expressions of deep soul exercises and experiences of the speakers themselves; and they evoked that personal contact of spirit which leaves an impression no mere teaching can produce. This may not be manifest in the report; for a speech cannot be reported. The words may be given verbatim, but speech has tones, and action, and personal influence, which cannot be expressed in print. Nevertheless, much lies in the hearer and the reader; and some who only read the report will derive more from it than some who heard the addresses, and will also read them.

The afternoon meetings, whether in the large hall, the smaller rooms, or the tents, were numerously attended, and interesting accounts were given of work for God in many lands and on varied lines. These subsidiary gatherings constitute an important feature of the Conference, and were specially pertinent to the main subject considered; in fact, they gave concrete expression to the glorious theme, showing that some who have *heard*, have set themselves diligently to *follow*, and are endeavouring lovingly to *obey*, the great Witness, Leader, and Commander. These meetings were as a rule stimulating, and were uniformly characterised by a spirit of solicitude for the glory of God in the salvation of men.

The opportunities for social intercourse and mutual cheer afforded by the informal gatherings on the lawn are always a pleasant and happy feature of these annual assemblies.

WITNESS, LEADER, COMMANDER.

Come near, Thou Faithful *Witness*,
We wait to hear thy voice
Declare to us the Father,
Until our hearts rejoice:
Reveal to us the glory
Of his eternal grace,
Then tell the sweet Home-story
Of his bright dwelling-place.

Come near, Thou gentle *Leader*,
And softly guide us on,
Beside the pure still waters,
Or where fierce fields are won.
Up! up the lofty mountain,
Or where the vales are blest:
Until to life's first Fountain,
We follow Thee and rest.

Come near, Thou Prince *Commander*,
Command our hearts and hands:
Command our feet, our talents:
We bow to thy commands.
O let us never falter,
Nor question why or how;
Nor wish one word to alter,
But humbly hear and bow.

Come, Witnesser of Heaven;
Come, Leader of thine own;
Come, gracious wise Commander;
We wait for Thee alone.
Our ears, prepare for hearing;
To follow, train our feet;
Command us, and unfearing
We will thy future meet.

William Luff.

Mildmay Conference, June 25—27.

KINGSWOOD, WARWICKSHIRE.—The annual Convention was recently held in the Kingswood Conference Hall. Friends came in goodly numbers, not only from the surrounding villages, but from Birmingham, Leamington, Coventry, and Stratford-on-Avon. The meetings were of a deeply interesting character, and the addresses were most helpful. Clergymen from the surrounding villages, the country families, the farmers, and the labouring classes, with Christians from the surrounding towns, met prayerfully to consider the subject of Christian living.

FOREIGN EVANGELIZATION SOCIETY.—The seventeenth annual report of this Society gives deeply interesting accounts of work done by the many societies that received aid from its funds during the twelve months ending March 31 last. The field covered includes the following countries: France, Corsica, Germany, Bohemia, Belgium, Italy, Spain, Portugal and Sicily. The fragments of testimony here given afford some idea of the many earnest endeavours that are being put forth to evangelise the people of Europe. Yet, looking at the state of things from another point of view, the labourers are seen to be very few, when the greatness of the "harvest" is realised. In some countries, several agencies are assisted, in others, only one or two. The hon. secretary of the society is Rev. Horace Noel, Woking, Surrey.

Tracts.—Mr. H. Le Gros, Prospect House, Ashwell, Herts, asks us to inform our readers that he will send 1 lb. in weight of tracts free to any reader, especially those at the seaside, on receipt of three stamps to cover postage.

REV. JOHN MACGOWAN,

L.M.S. Missionary at Amoy, South China.

IT was a missionary anniversary, and, attracted by the announcement of some wonderful stories, the boys came in full force. While the minister read a thrilling incident from the life of Dr. Moffat, there sat entranced a sturdy, rosy-cheeked boy, with bright twinkling eyes, from whose consciousness the church vanished, and the people around seemed to change into a savage chief with a group of bloodthirsty warriors, while in front of them stood a stronger, grander warrior, alone and without arms, but speaking in such bold and convincing tones that all quailed before him and gradually succumbed, while in far-off encampments men and women breathed freely, for no longer would they be plundered and slain.

When the romantic story ended, the pastor said: "I wonder which of you boys here to-day would like to be a missionary. Still under the enchantment, and with the feeling that he was surrounded by the dusky crowd, the rosy-cheeked boy stood, and, raising high his hand, said, in tones that could be heard throughout the church, "I'll be a missionary."

God accepted that offer. Years rolled by, and many opposing circumstances arose, only to be one by one set aside by the "hand that ruleth." The same Acceptor also ordained that the vivid imagination, the chivalrous spirit, the indomitable will, the graceful tact, the sagacity and shrewdness, as well as the lively spirit and charming bonhommie, which He knew to be in that boy, should be devoted to a country where they would have ample scope and all be needed: so he was sent to China. Those who now look at the active figure, and come under the spell of this brightest of missionaries fully recognise the wisdom Divine.

(From a photograph by Mr. S. J. Moore, 26, The Broadway, Crouch End, N.)

Born at Belfast in 1835, Mr. Macgowan came to London as a young man, and joined the Scotch Church in Regent-square. After studying at the English Presbyterian College in London, he was, in 1859, accepted by the London Missionary Society, and appointed to Shanghai. Before sailing, he married Miss E. S. Butt, of Morpeth.

In 1863 he joined the Amoy Mission, the climate there being thought more suitable for Mrs. Macgowan. It is in this city of Amoy and the surrounding country that the marvellous development of Christianity has taken place which has placed it in point of the number of its converts at the head of all Chinese stations. It would be ungenerous, however, to lay too great stress upon this, for Mr. Macgowan, like most missionaries, knows the fallacy of reckoning heads as the absolute test of success. They can at best only be regarded as visible fruits; there are many "hidden ones" yet to be revealed who, though their names come not on a mission register, yet have their "names enrolled in heaven." Thus, while recently visiting so many parts of England he might well have dwelt much on statistics, he rather chose to narrate scenes in mission work, or histories of converts. This was done in such a realistic manner as to seem like portions of the "Acts of the Apostles" with incidents of Chinese life put in, and gave to hearers a much clearer view of the methods, peculiarities, trials, and successes of mission work. One thing was noticeable, the whole burden of the story was the Master's work; and, in the intense desire to tell it, the personal trials, privations, and sufferings undergone were forgotten. Yet anyone reflecting upon the bright and joyous pictures, or the darker sides, often forming so strange a contrast, must feel that much of trial, faith, and patience, were needed and practised ere that story could be told.

In explanation of the often apparent slowness of the rate of progress which we find hard to understand here in England (accustomed for centuries to spiritual teaching, until it has become a Divine heirloom to the nation), Mr. Macgowan offers the following illustration of his work in villages around Koan-Khau where the people had for years been visited by all kinds of mission agencies:—

"Though eager with curiosity, they were not so responsive as we, with our strong faith, expected they would be. As we began to speak every voice was hushed and every face turned to us, but there was a lack of intelligent understanding of what we said that oppressed us. The simplest truths were explained as though we were talking to children, but they could not grasp them. The *vis inertiæ* of heathenism is a force that paralyses the spiritual faculties and renders men incapable of at first comprehending spiritual truths. It is a factor, however, with which we have to deal every time we come in contact with a heathen audience. As we proceeded with the exposition of the very elements of religion, we saw a gradual change come over the faces before us. A look of intelligence flashed over them. We took our illustrations from nature around us—these they could understand. Through them their thoughts were taken up to the great Father, the Creator of them all, and now they became absorbed. We spoke again of a Saviour that had come to redeem men from sin and to comfort them in the sorrows and miseries of life. A still brighter flash lights up their faces. We felt a current of sympathy flow between them and us. We forgot the day was hot. Our fan was poised motionless in our hand, as we caught the signs of the increasing interest. We were all unconscious that the perspiration was streaming down us. We had touched them with the Divine message, and had the ecstasy of feeling that the hearts around were as human as our own, and could be reached by the same Gospel that had filled ours with hope and gladness." It seems strange that, with every page of the Gospels stamped with the difficulty which the monotheistic Jews had to understand the spiritual part of the Master's teaching, Christians should expect from Chinese heathen such a ready comprehension of the same truths.

We are glad that the London Missionary Society has published Mr. MacGowan's unique and picturesque addresses. In them may be seen proud scholars humbled by the truth, wretched gamblers arrested in their course, and hopeless opium smokers filled with higher thoughts and inspirations than they conceived possible before.

In consequence of Mrs. Macgowan's ill-health, they left for England in September, 1864; but she died at sea on October 29. Mr. Macgowan soon returned to his beloved work; and in March, 1868, he married the daughter of Rev. L. B. Peet, of the American Board for Missions, stationed at Foochow.

The whole of Mr. Macgowan's career has been that of a missionary whose one thought is to preach far and near in the busy streets, in the villages up among the hills, boating along the seashore, visiting the rough and stalwart fisher-folk; adding to this ceaseless itineration the care of the fifty-six churches scattered over his wide district. While maintaining discipline, he has used every means to promote the growth of self-reliance among these churches. Twenty-one maintain their own pastors and find all needful expenses, while many others supply a large proportion of the money needful for their support. He is well aware that the greater part of the work of evangelising and Christianising China must be done by natives, and wisely seeks to use the abilities of all converts for this purpose. He says: "A very marked feature in the Amoy Mission is the fact that persons specially qualified by faith and character to be leaders of men were raised up by God at various periods of its history. God left nothing to accident or to the mere desultory preaching of a few foreign missionaries. Men of profound faith were called to stand by their side from amongst the people of the land, and to them belongs the honour of whatever success has been achieved in that region." These words are, beyond their obvious meaning, a revelation of the character which gives so high a place to the work of native helpers. Such a man can bear great success.

MISSIONARY CANDIDATES.

THE MISSIONARY BUREAU has 167 candidates waiting to be sent out as missionaries to heathen lands. Some of these the Committee hope to be able to send out in connection with various missionary societies, but the large majority cannot be disposed of in that way. What is to be done? There is no lack of open doors. From almost every land appeals continue to come for workers. Easily could 100 candidates be at once located in needy parts of the foreign field, had the Bureau at its disposal funds sufficient. How much is needed? About £50 per candidate on an average would be amply sufficient. Must these eager, earnest, hopeful volunteers be turned back, their hopes crushed, their spirits blighted, for the simple lack of supporting funds? Address: THE MISSIONARY BUREAU, 186, Aldersgate-street, London, E.C.

BARMAIDS AND WAITRESSES.—An interesting social gathering of this class of public servants was recently held in the drawing-room of Exeter Hall, with the view of bringing about such unity of action as will secure for them improved conditions of service. A number of sympathising friends were present, and words of encouragement were spoken by Miss Morley, Mr. W. S. Caine, Mrs. Henry Kingsley, and Mr. W. T. Paton. Mr. Caine said that before they could hope for any legislative interference on their behalf they must combine, so as to secure agreement and co-operation.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF GETHSEMANE.

II.—*The Agony.*

THE neighbourhood in which this garden was situated is known, though it is doubtful if the very spot can be determined. Leaving Jerusalem by St. Stephen's Gate, on the east of the city, we front the Mount of Olives, which rises just on the other side of the deep and rugged valley beneath, and is now covered with olive trees, gardens, and corn fields. The descent into the valley is somewhat precipitous. A small bridge is thrown across the torrent bed, making it passable at all seasons. A little distance beyond, the road divides into two—a foot-path leading directly up the face of the mount, the main path winding gently southward and eastward, and crossing the shoulder of the hill to Bethany. Where the road divides, just in the angle, is a plot of ground nearly square, enclosed by a stone wall, and containing eight gnarled and very old olive trees. Tradition makes them as old as the Christian era—a view which certainly cannot be sustained, though it is quite possible that they are the survivors of a grove planted in early times where the garden stood, or near by. The wall was erected to protect the trees from the vandalism of superstitious piety.

The present garden is only one of several in the same neighbourhood. Thomson ("The Land and the Book") says: "When I first came to Jerusalem, and for many years afterwards, that plot of ground was open to all whenever they desired to enter and meditate beneath its venerable olive trees. The Latins, however, have succeeded in gaining sole possession of it. They have built a high wall around it, plastered and white-washed; planted it with trees; laid out hedges and flower-beds; and seem disposed to make it like a modern pleasure-garden, instead of the secluded spot one naturally supposes it was when our Lord retired thither with his disciples on that mournful night of his 'agony' ...The Greeks have invented another site, a little to the north, and of course contend that they have the true Gethsemane. My own impression is that both are wrong. The position is too near the city, and so close to what must have always been the great thoroughfare eastwards, that our Lord would scarcely have selected it for retirement on that momentous and anxious night. I am inclined to locate the garden in the vale, several hundred yards to the north-east of the present Gethsemane, in some secluded spot which I hope will remain for ever undisturbed by the idolatrous intrusion of all sects and denominations."

This garden is the scene of that agony which stands out unprecedented, mysterious, solitary in its awfulness, from all the agonies that earth has known. The Evangelists, Matthew, Mark, and Luke, describe with some fulness what took place, each with some vivid touch peculiar to himself; the Evangelist John leaves room for it in his Gospel—indeed expressly indicates its place (xviii. 1, 2), and gives hints of its coming on (xii. 27, xiii. 21, xiv. 30), but is silent about the agony itself. Hostile criticism (both ancient and modern) has failed to dislodge it from the New Testament record, or to explain it away. I do not mean to give an exposition of the evangelic narratives in detail, or to harmonise them; but would rather direct attention to the broad, general outline that they present.

If there is any part of the Gospel story which, more than another, forbids peering curiosity, and demands an awful reverence, it is this. To discuss the mystery of the bloody sweat as might be done at a coroner's inquest is more shocking than it would be to botanise on a mother's grave. Those who would rush in with explanations are warned, as by the voice from the midst of the burning bush: "Put off thy shoes from off thy feet; for the place where thou standest is holy ground."

The recorded facts of the case are these. After the last supper and converse in the upper room, late at night, Jesus leads forth the eleven to the Mount of Olives, to their well-known trysting-place. As He leads them forth, He appears full of celestial peace; then, if ever, we might imagine a halo about his head. Never had his love to "his own" appeared more tender and intense, more full and overflowing. Coming at length to the verge of the garden, a sudden change manifests itself—another (and, oh, how different!) "transfiguration." "Tarry ye here," He says, "while I go and pray yonder," pointing toward the deeper shade. It was evident that some strange and painful emotion was beginning to possess Him. Leaving eight of the disciples in a group—looking into each other's eyes (we may well believe) with surprise and apprehension—He took with Him Peter, James, and John, and withdrew into the fainter twilight of the grove, where the moonbeams could scarcely penetrate.

As He led them slowly inward, "He began to be sore amazed and to be very heavy," and, opening his bosom as to loved and trusted friends, He told them, "My soul is exceeding sorrowful, even unto death." "What words are these!" Luther exclaims, "I hold them for the greatest words in the whole Bible." He "began" to be sorrowful, as none had ever seen Him before—as if sorrow fell upon the Man of Sorrows for the first time. The "amazement" meets us again in that awful *Why?* that rose from the cross: "My God, my God, why hast Thou forsaken Me?" It was a new thing to Emmanuel. As the exceeding sorrow came over Him, with a shuddering which even the disciples perceived, He stayed the three also, as He had already stayed the eight, bidding them not go away, but "Tarry ye here, and watch with Me"—as when a

dying friend says, "*Stay beside me; do not go away; pray for me.*"

Then He went a little further, about a stone's cast, and there He kneeled down, soon throwing Himself forward on his face on the cold ground, damp and chill with the heavy night dews, and prayed, saying, "O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." Did night ever witness a scene like this? In Mark He prays that the "hour" might pass from Him, as well as that the "cup" should be taken away; and the very syllables that He uttered are recorded: "*Abba, Father!*" Though He thus appeals "with strong crying and tears," He is not swerving from his Saviour-purpose or in any way flinching or drawing back; on the contrary, He is ready to accept his Father's will, whatever it may be—though, inasmuch as the finest sensibilities of our nature are found in Him unblunted by sin, the suffering He foresees is unutterably dreadful, and He would escape it if another way were open for fulfilling the Father's purpose.

Both Mark and Luke confine themselves to the first prayer, merely indicating that the second and third were "the same"; but Matthew, recording at greater length, tells how, having prayed the first time in the terms related, He came to the disciples and found them asleep—"sleeping for sorrow," Luke explains. He singled out Peter, perhaps as the most forward and in greatest danger, and said: "Simon, sleepest thou?" *Thou* who hadst promised so much. "Could ye not watch with Me one hour? Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Then He went away again the second time, and prayed, saying: "O my Father, if this cup may not pass from Me except I drink it, thy will be done." Again He came to his disciples and found them sunk in sleep; and again He left them, and prayed the third time, saying the same words.

In this account given by Matthew we can see the *progression* (so to speak) toward that perfect calm with which the Lord faced the band that came to capture Him—the calm, not of the stoic yielding to the inevitable, but of the Son of God. There is the recoil of his whole soul from the awful suffering that lay before Him. The agony into which He is thrown expresses itself in this way—it is Luke, the physician, who notes it—"His sweat was as it were great drops of blood falling down to the ground." But there is also, and all through, perfect filial acquiescence in the Father's will. The human shrinking is subordinated to the filial consent, "Not my will, but thine be done." For this end came He into the world; He had never wavered hitherto, He is not wavering now.

A wonderful entry occurs in Luke's narrative, explaining how it was that Jesus was able physically to sustain such a pressure of anguish. "There appeared an angel from heaven *strengthening Him.*" So *human* does the Gospel make Him, as well as *Divine*.

POOR AND FRIENDLESS CONVALESCENTS.

—The annual meeting of the After Care Association for Poor and Friendless Female Convalescents on Leaving Asylums for the Insane was held on June 23, at 83, Lancaster-gate, W., the Earl of Meath in the chair. The report read showed a steady progress during the past twelve months. All information to be obtained of the Secretary, Arden Lea, The Drive, Walthamstow.

The Reception of the Spirit.

In our days it is only too true that creed may outrun experience; but in the case of "certain disciples" whom Paul met at Ephesus, the lips had not even learned to utter what the heart had not felt. "I believe in the Holy Ghost" is a declaration that has found a place among the religious assertions of our time. Put the question to any professing Christian acquainted with the elements of our religion: "Do you believe in the Holy Ghost?" and we may be sure of an emphatic affirmation. The doctrine of the Divine Trinity, or rather that conception of it that relates solely to the fact of the mysterious Union of Three persons in one Godhead, commands assent as an article of religious belief.

Controversy begins, when any attempt is made to particularise the work and office of any one of the Divine Persons of the Trinity; but impatience is manifested when the heart is questioned as to deep and personal experience of the working either of the Father as Justifier, or of Jesus as Redeemer, or of the Holy Spirit as Sanctifier. To many a modern disciple the question of Paul would be thought an intrusion, "Have ye received the Holy Ghost since ye believed?" or rather, "Received ye the Holy Ghost when ye believed?"

Believing a thing, and receiving it, are totally and distinctly different ideas. The disciples referred to in Acts xix. 1 had not even heard of the Holy Ghost, and, therefore, could not believe in Him. Granting, however, that they had heard of Him, and believed in Him in the same fashion as many believe in Him to-day, Paul's inquiry would have lost nothing of its pertinence and urgency. It was not simply, "Have ye believed?" but "Have ye received?"

In reference to ourselves, how intensely real Paul's question makes those truths become that we had only looked upon as vague, misty, mysterious shadows. He asks for the exact measure of our knowledge, and will have it in no other way than from our heart experience. When a man asks me if I believe in the Alps, my reply must be in the affirmative, but my notion of the Alps is very indefinite; the name simply stands to me for something that I have read and heard of. If, in answer to the question, "Have you seen the Alps?" I reply, "Yes." My mind instantly reverts to something very positive and very real. I can recall certain experiences. There is a definite impression upon my mind of the sublimity, beauty, and glory of the mountains. I can see again the everlasting hills. I can feel again the awe, the unspeakable emotions excited by the vision of their grandeur.

The question of Paul, then, takes us into a higher sphere of spiritual knowledge: into that of soul-experience. It is not merely that he gives greater distinctness to the Personality of the Holy Ghost, but he brings us into nearer relation to Him. It becomes a matter of positive comprehension and reception. That Paul is not employing a simple figure of speech is clear from the fact that after the Holy Ghost had come on them, they were endowed with super-human power: "They spake with tongues and prophesied." Whatever is to be understood by this, it is clear that they were able, after receiving the Holy Ghost, to do what they were before incapable of doing. They were endued with "power" from on high.

Is it not evident that there are spiritual possibilities, even greater than those that accrue from faith in Jesus as the Redeemer from death unto life? I write this with hesitation, lest any should think I underestimate the importance of faith in the blood-shedding. Did not Christ Himself first draw the attention of the soul to Himself as the Sent of God and the Way to the Father. But did He not also promise the Comforter, the Spirit of truth, to perfect the work He Himself had begun? His last command to his disciples, according to Luke xxiv. 49, was: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Again in Acts i. 8 it is recorded: "Ye shall receive power, after that the Holy Ghost is come upon you."

Faith in the finished work of Christ, and faith in the continued work of the Spirit, are not antagonistic and contradictory faiths, but related and dependent. Christ must first be received for justification, and the Holy Ghost must be received for sanctification and spiritual power. The rebel must first be pardoned and restored before he can hope or even desire to be used in the service of his King. Having been pardoned and restored to favour, it is of his Master's grace to commission and empower him for service.

Many believers are content with a passive loyalty, and, either from spiritual indolence or ignorance, neither wield nor seek the power that the Holy Spirit can bestow. I presume to think that Christianity has not felt, has not conceived, a fraction of its power for good and glory. To be more definite, there are comparatively few Christians who have laid hold upon their strength, who have realised the awakening of a hitherto unknown energy, and have felt the blaze of a new enthusiasm within their soul. The baptism of the Holy Ghost makes an epoch in the spiritual life, hardly less momentous than the joy of acceptance in the Beloved; the former is consecration to the glory of God, the latter the blessedness of our own souls.

Note the effect of this baptism of the Spirit in the case of certain disciples at Ephesus—"they spake with tongues, and prophesied." It is unnecessary to inquire if a like marvellous effect would follow the gift of the Spirit in these days. God's purpose is one; his methods are many. Whatever may be the exact meaning of the "gift of tongues" in the case of the early Christians, it may perhaps be impossible to determine; but sure we are of this, that *a* "gift of tongues" is still among the methods employed by God for the extension of his kingdom. The tongue of fire still burns its way right to the heart of the world's sin, and touches the very core of the world's conscience.

Surely it is one of the most elementary principles of modern Christian work—a principle formulated, not from theory, but the practice of generations, and not only so, but sanctioned by Sacred Writ, that not by the combination of the finest capabilities of the natural mind, not by the most splendid talents, not by the grandest eloquence, can we hope to lead souls into the kingdom of heaven, but by the outgoing of spiritual power alone. It is not the words, the style, the energy of the preacher, or the appropriate choice of his illustrations, or any or all of these, that awakens, and convinces, and prostrates the listening soul, and brings it trembling to the throne of grace. It is power in the preacher, but beyond him; it is the power of God; it is unction from the

Holy One. The preacher knows it and feels it; but his realisation of it is no hindrance to the delivery of the word. It induces no self-consciousness, because the power possesses him, not he the power; he speaks as he is moved to speak by the Holy Spirit of God.

How, then, may we receive the Holy Ghost? The answer in brief is: Believe, seek, and prayerfully wait for his appearing. "Ye have not, because ye ask not." If we would devote but a quarter of the time and effort to attain this power that we give to the study of human productions, books, papers, magazines, and commentaries, what mighty results would follow our ministry; how the poor guilty hearts that nurse their sin, and flatter their vanity upon our beautifully framed essays, would break and melt before the power of God's infinite love. "Have we received the Holy Ghost?"

J. R. Bennett.

Missionary Conference in China.

The first General Missionary Conference for China was held in Shanghai in May, 1877. It was composed of about 120 members, of whom, as has been shown by the memorial service, twenty have since died. After an interim of thirteen years, the second Conference assembled at the same place on the 7th of this month. On the directory of the Conference, which is not quite complete, are the names of 432 members, male and female, comprising nearly one half the foreign force at present at work in China, representing nearly every part and province, a few coming from Manchuria, Korea, and Japan, and one each from Siam, Singapore, Burmah, and India. There being but one representative of the native ministry is, perhaps, accounted for by the fact that they are not much acquainted with English.

It is truly surprising how so many visitors can be so royally entertained in so small a community as Shanghai; and it can be accounted for only by the fact that it is nearly, or quite, the largest mission station in the world, having no less than eighty missionaries of its own, not to speak of a number of devoted generous laymen and others who have opened wide their doors as well as their hearts on this occasion.

THE PERSONNEL OF THE CONFERENCE

is an interesting study, embracing as it does much of the consecrated manhood and womanhood of the various Protestant Churches in the world, more than a score of societies being represented. Four have been in mission service upwards of forty years, the senior being Dr. Happer, of Canton, who came to China first in 1844. Thirteen men and a number of women have reached their thirtieth year of service, twenty-one their twentieth year, and forty-four their tenth year or more. So that, while the assembly is dotted over with grey heads enough to add gravity to its deliberations, the great majority have not yet reached their teens or even their first decade of service in China. This great preponderance of youthful labourers is due to the large increase in the mission force during the last few years rather than to the falling off in the number of older workers by death or retirement. When China was first occupied as a Protestant mission field, it was thought that five years was about the maximum of service that might be expected, but now it is found to be little less healthy than the home lands.

When it is remembered that these missionaries have come together at great expense of money and time—some requiring months for the journey—it will be seen that they are alive to the importance of the occasion, and to some at least it is not a mere holiday affair, pleasant though it may be for so many widely scattered workers to meet together. This fact accounts for

THE COMPREHENSIVE PROGRAMME,

contemplating ten days, of three sessions each, in which to read and discuss fifty papers, on a great variety of topics, in addition to much other labour, such as committee work, question drawer, &c. However, the reading of papers and reports has been greatly facilitated by having them printed beforehand, an example to be commended to other large deliberative bodies.

The first session, after the regular daily half-hour of devotional services, was given to the introductory sermon by Rev. J. Hudson Taylor. It was a brief exposition and application of the miracle of Feeding the Four Thousand, simple, spiritual, practical, hopeful. The Conference was organised by the election of two Presidents, Rev. David Hill, of Hankow, representing the British section, and Dr. Nevius, of Chefoo, the American section, with a number of secretaries and reporters to the daily press. After the address of welcome, a paper was read, showing the changed aspect of China. The day was closed with a paper and discussion on the "Relation of Christian Missions to the Foreign Residents," both of which failed to touch the great point of getting foreigners saved, taking it for granted, apparently, that they were either already saved, or could not be saved.

The second day of the Conference was devoted to the subject of

THE SCRIPTURES,

the three points emphasised being translating, romanising, and adding notes and comments. The discussion of the first point led to the adoption of a report recommending a single standard version in two of the principal dialects, where hitherto there had been at least three, one patronised by the American, one by the British, and one by the Scottish Bible Society. This harmonising of the committees on these dialects was considered such a triumph as to call forth the singing of the doxology; as did also the report of the Conference on Union, recommending among other things that each missionary pray for all his fellow-missionaries in their work some time on the Saturday of every week. In order, however, to secure this harmony it was agreed that each Society might still use its own terms for God, Spirit, and baptize, it having been decided beforehand that the "term question" was not to be discussed at the Conference at all.

The discussion of the second point led to the appointment of a standing committee to have the general superintendence of the preparation of the Bible in the various vernaculars in the Roman character, it being so much more easily learned, as well as more compact than the ponderous Chinese alphabet, not only for foreigners, but for the Chinese themselves.

But the most spirited contest was around the "notes and comments" for the Scriptures, the agents of both the British and Foreign and the National Society of Scotland, and afterwards of the American Bible Society in Japan, taking part. At last the report was adopted that the Bible Societies be requested to publish, in addition to the plain Word of God, an edition with summaries, headings, and brief explanations, occupying no more comparative space than that allowed for the marginal notes in the English Revised Version; and that the Tract Societies be requested to publish an annotated Bible for general use—all which it was thought these Societies would do.

Though the topic for the third day was the important one of

THE MISSIONARY,

it failed to elicit the animated discussion of the previous day, owing no doubt to the fact of the more perfect agreement as to the qualifications for, and methods of, work. Too great distinction was made between ministerial and lay agency, as though ordination conferred or demanded special qualification. A committee, appointed for the purpose, prepared an appeal to the Churches in Europe and America for a large increase in lay missionaries in China—including medical—as well as money to carry on benevolent and other work. A committee was appointed to draw up a similar appeal for ordained missionaries. The evening's lecture was on the Relation of Christianity to Universal Progress.

WOMEN'S WORK.

was the subject for the fourth day. It was ably set forth in all its bearings in eight papers from as many lady missionaries, all discussion of which was relegated to the ladies, the gentlemen at their request retiring. The efficiency of this arm of the service is attested by the papers read, and the stress laid upon it is indicated by the great number engaged in it in China as well as other heathen lands. The ladies adopted a very strong and stirring appeal to their sisters in Christian lands to come to their help in larger numbers in this great and needy field. One evening (with the exception of a few minutes for salutations from several religious bodies) was given to Miss Ackermann, of the W.C.T.U., in which to represent her work.

Under the general heading of

MEDICAL WORK AND CHARITABLE INSTITUTIONS

were excellent papers commending the former as an evangelising agency, among both men and women, and leading to the appointment of a committee to consider the various methods in use for the education of the blind and of deaf mutes.

The opium question being introduced by a paper on opium refuges, a lengthy essay was also read on the evils of opium, which led to the appointment of a committee to draft resolutions on the subject. These resolutions were six, the last being an expression of sympathy with the efforts of opium societies to suppress the trade, and a recommendation to them "to continue and increase the agitation for the suppression of the growth and sale of opium in India for the supply of the Chinese market."

The topic of the "Native Church and the Relation of Missions to the Chinese Government" elicited the information that in some provinces and missions great success has been attained in raising up self-supporting, self-governing, and self-propagating churches—in some cases paid helpers being dispensed with altogether, except to evangelise in the regions beyond. But pastors are paid when qualified ones are found. Along with receiving of reports, and much other business, the subjects of

EDUCATION AND LITERATURE

each occupied a day of the Conference, the first calling forth some rather heated discussion as to the expediency of teaching English. One essayist insisted that imparting such knowledge was lifting the pupils quite out of the social position to which they had been accustomed. One fact, however, was observable, that some schools, such as the Anglo-Chinese College, at Foochow, as well as the one at Peking, both of which are designed more especially for boys nominally Christian, has enjoyed rich spiritual awakenings, so as to prove a fruitful nursery to the Church. No cases of heathen being converted in any of these schools were cited, though hopes were expressed that this might yet be the case.

Yesterday was so occupied with collateral matters that the two topics for the day, "Comity in Mission Work" and "Ancestral Worship," were not reached. While the Conference photograph was being taken, an accident happened which will render the occasion memorable. The four hundred members, arranged in tiers on a high scaffolding, were precipitated in a heap to the ground, and, but

for the good hand of our God upon us, many lives would have been lost. As it was, a few were injured; some seriously, but none dangerously.

The topics for to-day are "Results of Mission Work" and "Outlying Fields." By the kindness of the statistician, I am able to give a summary of statistics:—Foreign missionaries—men, 589; wives, 390; single women, 316; total 1295. Native helpers—ordained ministers, 209; unordained, 1260; female helpers, 180. Medical work—hospitals, 61; dispensaries, 43; patients (during 1889), 348,439. Churches—organised churches, 520; wholly self-supporting, 94; half do., 22; quarter do., 27. Bible distribution (1889)—Bibles, 1454; New Testaments, 22,402; portions, 642,131; total 665,987. Communicants, 37,287; pupils in schools, 16,816; contributions by native Christians, 36,884·54 dollars.

THE SUBJECT OF UNION,

in addition to the general resolutions adopted, took a very practical turn in the closer affiliation of the various families of churches, Monday evening being devoted to that purpose. Thus the different missions of the L.M.S., C.M.S., and American Board held re-unions, and the various branches of Baptists, Presbyterians, and Methodists, each had a family gathering; the seventy of the C.I.M., being together in their new home had such gatherings every day. In regard to real union, perhaps, the one hundred members of the eight Presbyterian bodies represented have made the greatest advancement, just as they have done in their alliance in India, thus paving the way, as is hoped, for approaches to union in the home lands.

The seventy-five Methodists present at the Conference, representing the English Wesleyans, Free Methodist Church, Bible Christians (the latter working in connection with the C.I.M.), Methodist Episcopal, and Methodist Episcopal, South, met at the new parsonage of Rev. C. F. Reid, of the last-named Church. After an hour of hand-shaking and social intercourse, the subject of a closer alliance and co-operation was introduced, and happy and pertinent remarks made by representatives of the different bodies, the progress toward union in Canada, Japan, and England being specially referred to. The only action that seemed feasible at the present time was the uniting in the use of the same hymn-book and the same Chinese periodicals and Sunday-school literature for their work in this land. To facilitate this, a committee was appointed consisting of one from each mission, including the New Connexion Methodists, who had no representative at the Conference. After singing the hymn, "Blest be the tie that binds," the delightful evening was closed with prayer by David Hill.

Unanimous greetings were voted from the sisters and brethren in China to be conveyed to the Methodists of Japan by Dr. W. R. Lambuth, to Singapore by W. Brewster, and to those of India by the writer. W. E. ROBBINS.

Shanghai, May 17, 1890.

SOUL-WINNING AND PRAYER UNION.—Text for July 10 (Ps. xxxiv. 4):—"I sought the Lord, and He heard me, and delivered me from all my fears."

UNIVERSITY EXTENSION.—The third summer meeting of University Extension and other students, at Oxford, will be held in August next. It will be divided into two parts—the first of which will last from August 1 to 12, and the second from August 13 to September 2. This second period will be largely devoted to quiet study, the lectures going into special detail with the subjects then introduced. In addition to the arrangements made by the delegates, facilities will be afforded of attendance upon three courses of theological lectures, one of them in connection with Mansfield College. All correspondence, and applications for tickets, should be addressed to Mr. W. A. S. Hewins, "Summer Meeting" Office, 35, Corn Market-street, Oxford.

Letters from France.

VI.—MORE ABOUT DEAUVILLE.

THE CHILDREN'S FRIEND.

I MUST supplement the letters of my friend, Rev. G. Wainwright, by the following from the lady of whose work he has written, and in which we were all so deeply interested. It was written in acknowledgment of a contribution, and, though not intended for publication, I hope I am not transgressing good manners in sharing it with my readers:—

I have been thanking the Lord again and again for your kind gift, and the rejoicing is double, because for days I have been asking that no money might come if I was not to stay. That important point is settled now, and there remains only to pray for faithful clinging to Him, so that your kind gift may bring a harvest a hundredfold.

Love to God's name shall indeed be my motto. Only Tuesday last I learnt afresh the music of that name. It was in an out of the way lane after an exhausting conflict with one who refuses a Bible, lest she should have to change some of her views. Wearied at heart, I accosted the road-mender (another opponent of former days), and asked if he had read the tracts. He had. "And what is your hope for eternity?" Then came a clear, joyous "On Jesus Christ." Oh, how great the revulsion! The work was all joy at once, because defeat one day means the Lord showing his victory many days after. He couples forgiveness with his care for his great name, and this soothes all misgivings as to mistakes.

As to my children, they continue my *delight*. They spread my hymns all over the place, even at the card playing! As it is all spontaneous, I pray the Lord to use it even then. They send you their best love back. Twenty-five dirty little faces radiant with joy at having been actually remembered by the kind gentleman. Some of them are learning their forty-seventh verse. "Bless the Lord, O my soul."

THE SAILORS' REST.

Mr. Wainwright mentioned in his Letter IV., the very interesting Gospel work carried on in this hall, one of the memorial stones of which I had the pleasure of laying last year, on behalf of Mrs. Deane Brown, who had generously and largely contributed to it. Not only is it a needed and welcome Rest for English sailors, but some of the parents of the children referred to above, and other French people, mostly of the poorer sort, come to every meeting, and while there is a service once a fortnight in the large Protestant Reformed "Temple," this hall is in continual use. The locality is being opened up by the formation of a new dock, and a road is being made which skirts the hall and leaves a corner plot adjoining it. This piece of ground is offered to Mr. Cook for £300. If he should fail to purchase it, a café will in all probability be built there. Mr. John Cory, of Cardiff, who appreciates the value of the Sailors' Rest, has promised £50, and I cannot but express the hope that the remainder may be subscribed without delay, as the purchase must be made immediately. It certainly appears to me a most desirable and necessary acquisition, and offered at a price within its value. R. C. MORGAN.

THE ATTRACTION OF THE CROSS IN AFRICA.—"Two went to the villages to invite the people, who quickly responded, so that we had a packed meeting on the usual Tuesday night. Over a hundred people were present, counting those outside. The attention was wonderful, and it was a sight worth coming to Africa for, to see these black faces all turned towards our brother as he read them the story of the Crucifixion in their own tongue. They were so responsive, too. The next night a crowd again collected, and we had another splendid meeting. One boy said to another, 'They were sweet words we heard to-night.'" The extract above shows the Cross of Christ has not lost its power and never will, in spite of all the enemies of the pure Gospel at home. Its attractive power to both white and black lies in the fact of the patient, suffering, and loving Saviour "bearing our sins in his own body on the tree" as an atonement for sin, and the great substitute for our guilty race.

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

THE New England Evangelistic Association has recently held its third anniversary in Boston. Its reports were encouraging. Several evangelists were sent into country towns, and greatly strengthened feeble churches. Numbers of pastorless pulpits were temporarily supplied, while the Association provided permanent pastors for others. One chief aim of this young organisation is not to start independent meetings where there is great spiritual dearth, but the rather to co-operate with feeble churches, and to aid discouraged pastors by holding special services and adopting the plan of systematic visitation. This Evangelistic Association has its headquarters at 7, Tremont-place, Boston; its officers are New England business-men; its examining committee include several of the most evangelical pastors of the City, and it has the endorsement of the leading evangelists who are not officially connected with it. Evangelists Pratt, Hammond, and Needham, were among the speakers at the late annual meeting.

But, while we rejoice over the good being done, our American Christian life is sadly demoralised. Beyond a merely formal church attendance very few of our prominent men of position and wealth are practically identified with Christianity. A Japanese notable recently made the remark that he thought America had less religion than any other Christian country. And thus he explained himself: He had travelled extensively over the country, had mingled with the most delightful society in the world, had been entertained by prominent people and distinguished officials, not one of whom invited him to a Christian church. "You seem to think," said he, "that your religion is not worth exhibiting." All of which is lamentably true. A stranger may be royally entertained by our wealthy citizens, and pass out of the country with the impression that we are only cultured heathen.

A new alliance has been formed, with headquarters in Chicago, called "The Young People's Methodist Alliance."

The object of this Alliance is to interest young people in the systematic study of the Bible, the catechism, the history, the polity, the biographies, and the missions of Methodism; to aid one another in the attainment of heart purity and in constant growth in grace; to co-operate heartily and loyally with pastors and leaders in the work of Christ; to assist in keeping alive the old-time interest in class meetings and revivals.

Whatever may be thought of pledges, this young Alliance does not mince matters. Certainly our church youth need some restrictions. Our laxity is proverbial. Thus reads the pledge:—

I enjoy, or will earnestly seek, the blessing of heart purity as taught in the Scriptures. I promise to abstain from the use of tobacco and of all intoxicants as a beverage, to refrain from card playing and dancing and from attending the theatre, the opera, the circus, and all other questionable places of amusement. I agree to have stated seasons of private prayer, to pray for my pastor and for the members of the Young People's Methodist Alliance, to study the Bible each day, and to give daily thought to the winning of souls, by personal conversation, letter writing, tract distribution, prayer or other means.

The great interest of the recent Presbyterian General Assembly centered on questions pertaining to Revision. Exciting debate and polemical strife were expected, instead of which a gracious spirit of unity and brotherly love came upon the delegates. The blessed Master hushed the agitation. There had been much earnest prayer for unity and peace. The answer was given, and this great body of able men were kept in warm accord. Revision is provided for on conservative lines. A committee was appointed to draft a new creed; phraseology and technicalities may be modified, but the doctrinal substance of the Confession will remain. The Committee's report will be submitted next year. Meantime harmony prevails.

Visiting Russian Prisons.

II.—MOSCOW.

My first impressions of Moscow were unsatisfactory. The roads are narrow, the streets badly paved and irregular; and the sight of so many thousands of prisoners is most saddening. Here is a large party of them on the march, bound for the huge "Forwarding Prison" of Moscow, preparatory to their journey into Siberia. At the rear came the weak and sickly, who were unable to walk, riding on a tarantas, a cart without springs, and a number of women and children who had elected to go with their relations into Siberia, rather than be left behind. The Governor of Moscow, Prince Galitzin, courteously received us, and gave us the local order permitting us to enter the prisons.

From the Bible Depot we took our Testaments, and a good long drive brought us to the great forwarding prison of Moscow. We found it was just the time when the friends of the prisoners were permitted to visit them, and to say "Good-bye"—possibly for ever. The weary faces of the visitors were more expressive than the appearance of the prisoners, for the latter all wore the prison dress, and their social position could only be guessed; but here were persons well-dressed—most intelligent looking—striving to hide their grief. We did not enter the prison then, but returned later, and commenced our

DISTRIBUTION OF THE SCRIPTURES.

I was accompanied on this journey by Mr. George Hilton, of St. Petersburg, who very kindly left his business, and translated for me. Next morning we took a larger quantity, including copies in Esthonian, Finnish, German, and Hebrew. When they were all distributed, I was astonished and alarmed when the Governor said, "I want fifteen hundred more." I found this prison had 3046 inmates. As we left the place we heard the "tramp, tramp, tramp" of yet another body of heavily ironed prisoners, with a similar contingent of sorrow-stricken women and children, and sick folk bringing up the rear. Many of the men were dressed in long grey overcoats, with a yellow diamond on the back, while one side of the head was closely shaved—which signified that they were bound for Siberia.

The next prison we visited was not so large nor so important a place. It was more like a large ordinary factory than a gaol, and not at all too clean. Moscow prisons do not compare favourably with St. Petersburg. In this place we were again privileged to speak words of life to the poor inmates, and to supply them with copies of the Scriptures.

We were sad at heart as we thought of the 1500 prisoners we were unable to supply; my means did not permit me to do as much as this. When I went back to the Bible Depot they could only supply me with fifteen more copies of the Testament I had been giving away, and reluctantly we were obliged to leave these prisoners without giving them what they wished; inwardly I promised to myself that if the way were made plain they should yet have them. Thank God, five thousand copies have gone into Siberia for Dr. Baedeker to use among the exiles, besides a few hundred I sent there; but what are these among so many? Who is doing the Lord's work among foreign prisons, where there are no Bibles? Sixteen years I have been writing, and trying to stir up God's people, but who, save Dr. Baedeker, has gone forth from England into this untrodden harvest field?

A few days later we were back in St. Petersburg, and I was surprised to find a letter from the Governor of the Litofsky Prison asking me to bring him 356 more Testaments. The following morning, accompanied by one of our English brethren, I took the books asked for, and Finns, Poles, Germans, and Jews, besides Russians, were supplied. Work was stopped throughout the prison; about four hundred men gathered in the great yard, where the Gospel was preached, and then the Books were distributed; but, alas! again we ran out, there being about forty short; these were supplied the next day through the kindness of Mr. W. Gibson, to whom I feel deeply indebted.

I asked the Governor how the murderer referred to in my last letter had been behaving since we were here a fortnight ago. I was anxious to know if his penitence was real. The Governor answered in three words, "Without a fault." We went to his cell, and certainly there was a difference in his appearance. He had lost the wild look, and the officials now had no trouble with him. Asked how he was getting on, he replied, "My sins appal me, but I hope I am stepping upward. I am hoping in His mercy; do let me confess my sins to you." We told him we were not priests, and he must go straight to God. "Yes, I know," he answered, "but the Book you gave me says, 'Confess your faults one to another.'" After a long conversation we left him, having again prayed with him. His sentence is one year in Russia, and eight years' hard labour in Siberia.

I should be glad to hear from any readers who are interested in this work. Chas. Cook.

Hyde Park Hall, London, W.

Dr. Baedeker writes to a friend from Tobolsk on his way to Tomsk, and says:—"The work in the prisons is increasingly interesting. The doors are open wide, and no hindrance is thought of. After we have passed Tomsk we shall enter on new ground. Pray for us."

CITY WORKWOMEN.

Prayer has been abundantly answered in connection with our recent missions, and much precious fruit has been gathered through the ministry of Mr. and Mrs. Harrison. Cheering letters have been received from young women, telling me that they are now, through God's grace, walking in the narrow way. After the mission we had two very happy evenings with "The Model of Tabernacle," with simple Gospel addresses from Old Testament pictures, by Mr. G. Hucklesby. All were thankful for the fresh light upon the Word. Our "Welcome Hall" was full each night, and the blessing received will never be forgotten.

We hope our friends will again remember the need at this time for rest and change for many weary toilers in our great city. I should be glad of votes for a little girl, one of five, of a young widow in a workroom; she seeks admission for this one into the Wanstead Infant Orphan Asylum.—Yours faithfully,

C. Fisher.

Care of Hall-keeper, 186, *Aldersgate-street.*

Another correspondent writes:—"I have accompanied several of the workers in their visits to factories, and have attended their evening meetings for children and adults. I feel an unbounded admiration for the work done. The visitors are heartily and lovingly welcomed, and their addresses are heard with deep attention; while the simple, earnest prayers are treated with quiet, devout reverence. The girls love to sing, choosing their own hymns. The work is quiet and unostentatious. I wish that ladies who have plenty of time, and who can sing and play, would give a day or two weekly to the work. More flowers from country readers of The Christian would be gladly received by Mrs. Fisher."

The Crystal Palace.—The annual Temperance Fête is to be held at the Crystal Palace on Tuesday next, July 8. Mr. William Forbes will be pleased, as in previous years, to meet preachers and singers at three o'clock at the Bible Stand in the Palace.

THE MILDMAY MISSION HOSPITAL.

A goodly company of friends of the Mildmay work assembled on Saturday in Austin-street, Shoreditch, when the memorial stone of the new Mildmay Mission Hospital was laid by the Countess of Tankerville. The proceedings were presided over by Colonel Morton. A short history of the work was given by Dr. W. Gauld. Bethnal Green was the first of the outlying Mildmay Missions established by Mr. Pennefather more than twenty years ago. Dispensary work speedily proved the need of a hospital, which was in course of time provided.

For thirteen years it has been an oasis of Christian effort in a desert of sin and misery in Bethnal Green. To give some idea of the great boon the hospital has been to the poor, Dr. Gauld mentioned that 4000 patients, among them some Jews, have been treated in it. From 350 to 400 patients are received yearly. In addition, during the years that the hospital has stood, out-patients to the number of over 50,000 have been treated. Moreover, hundreds have been born again, and confessed the name of Christ on leaving, while many have had their dying hours brightened, and the valley of the shadow of death illumined by the glorious presence of the Son of God whom they found while in the Hospital.

For some time a suitable building in a quiet locality has been a desideratum. The need will be supplied by the building now being erected, which will contain fifty beds altogether. Dr. Maxwell spoke in terms of high commendation of medical mission work. After laying the foundation stone, the Countess of Tankerville said: "Let us all pray for God's blessing on all the nurses and patients, yea, that everyone who shall come under this roof for healing may receive the salvation of his or her soul. It is the blessed characteristic of Mildmay that the needs of men's souls are always put before the needs of their bodies, and we can therefore ask for God's blessing on this work with all the more confidence."

Mr. J. E. Mathieson, in whose heart of sympathy the poor and needy have so large a place, and on whom devolved much responsibility in connection with the undertaking, followed with a short statement with regard to finances. He stated that £12,000 are already in hand, but £3000 is still wanted to cover the entire cost. At the suggestion of Mr. T. A. Denny, it was resolved to call the institution "The Tankerville Hospital."

THE OPIUM TRAFFIC.—Chinese Christians of various denominations resident in Hong Kong have sent a petition to Mr. H. H. Fowler, M.P., for presentation to Parliament. The memorial declares that, imported into Hong Kong from India, the drug is flowing into every part of China, and inflicting more harm than tongue can tell. Its prayer is that, for the love of God and human pity, Parliament may pass a stern law "prohibiting forever the importation of opium into Hong Kong and from thence to China, and enjoining all the cultivators of this drug in the British Indian Possessions within a fixed time to turn to the cultivation of something else, and all merchants dealing in it to find some other business."

ALBION HILL HOME, BRIGHTON.—Writing with respect to this excellent Rescue Institution, Rev. R. C. Macdonald, chaplain and secretary (Home Villa, Queen's Park, Brighton), says:—"Mrs. Vicar's death has much affected the well-being of the Home. We have been obliged to ask our bankers for an overdraft of £200, to enable us to meet present wants and probable liabilities. I am trying to secure ten special donations of £10 each and twenty of £5 each, so that at the end of the three months granted to us we may not have to ask for an overdraft again. I have received from the Lord's pursebearers five donations of £5 each towards this object. We are also looking out for a new lady help, and need much prayer, that we may be guided to a woman after God's own heart."

For the Young.

"TIPCAT;" OR, A FRIEND IN NEED.

ANY reader of the London daily papers of June 2 might have seen the report of a curious case, from which I think the boys and girls may learn a lesson or two. It was this. Richard W—— (we will put it so, because it would not be quite kind to give his name in full), only 10 years of age, and whose head hardly reached the top of the dock rail, was brought before the magistrate for "having unlawfully played a game called tipcat in the public street."

Now, as we want to learn our lessons as we go along, we may note here that Richard was a breaker of the law. His offence may not have been a very serious one, but still he had *broken the law*, which says boys must not play tipcat in the public streets, because it is inconvenient and dangerous to the passers-by. And, dear boys and girls, you and I have broken the *law of God*. And that is *sin*. Every time you have disobeyed father or mother, you have sinned, because God's Word says you are to honour and obey your parents. And every time you have told an untruth, or given way to anger, you have sinned and done evil in the sight of God.

But Richard tried very hard *to save himself* from the punishment due to his offence. The report in the paper tells us that he put his hand into his pocket when the policeman caught him, and pulled out a penny and said: "Here you are, Mr. Policeman; get a half pint with this. Don't summon me." You see he thought he could make up for his offence and get free of the law by paying his penny; but it wouldn't do. And perhaps you have thought that you can make it all right with God for your sins by trying hard to be good, or by turning over a new leaf, or saying your prayers more regularly, or something of that sort. Mind, it is quite right to pray and to try to be good, but don't think these things can *put away your sins*, any more than Richard's penny could save him from being found guilty and being fined. The law must be upheld, and either he must pay himself, or someone must pay for him. But he could not pay, and when the magistrate fined him 2s. 6d., he could only say: "I have not got the money."

But, although he had not the half-crown, he had a friend, and "a friend in need" he proved himself to be. Another boy, a companion of Richard's, who had given evidence on his behalf, went home to his own money-box, got out the half-crown and came back and paid the fine for him. As the gaoler unlocked the door of the cell and poor Richard came out, his friend called out, "Come on, Dick, I've paid the money." And so Richard was free, because his friend had *paid his fine for him*.

And this should remind us of the greatest truth of all, namely that the Lord Jesus has "*died for our sins* according to the Scriptures." God, who knows your hearts and all your thoughts, has found you guilty, and has declared "there is no difference, for *all* have sinned." And the sentence is *death;* to be shut out from God's holy presence for ever and ever. But, dear children, what Richard's friend did for *him*, the Lord Jesus has done for *you*. He has died for you, and now lovingly asks you to trust Him as your own Saviour, and love and serve Him. This boy only gave his money to rescue his friend, but the Saviour has given his *life* to deliver us from the wrath to come. Don't you think Dick must have been a very ungrateful boy, if he did not thank his friend and love him better than ever he did before? Will *you* not then thank the Lord Jesus for dying for *you*, and trust Him and serve Him for the future?

In conclusion, the points in Richard's case are these. He was found guilty, and the sentence must be carried out. He could not pay the fine, but another paid it for him, and he was set free. And the lessons we learn are these. *You* have sinned against God, and been found guilty. The sentence is *death*. But the Lord Jesus has borne it for you, and now beseeches you to be reconciled to God, and to accept eternal life as a free gift. "For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

JOHN JACKSON.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 6, Gen xxxiii. 1—16; Mon., July 7, Gen. xxxv. 1—15; Tues., July 8, Gen. xxxvii. 1—18; Wed., July 9, Gen. xxxvii. 19—36; Thurs., July 10, Gen. xxxix. 1—9 and 19—23; Fri., July 11, Gen. xl. 1—11; Sat., July 12, Gen. xl. 12—23.

CHILDREN'S SPECIAL SERVICE MISSION.—An eight days' mission to children and young people, conducted by Mr. Henry Hutchinson, of the Children's Special Service Mission, has just been concluded at Immanuel Church, West Brixton. From first to last it has been a great success, not only by being well attended, but by the great spiritual results. All who assisted in the mission were struck at the very manifest outpouring of the Holy Spirit upon both young and old, and many confessed to having passed from death to life. As the conductor of the weekly Sunday afternoon children's service, I feel greatly cheered, and thank God for our friend's visit.

A. W.

Letters to the Editor.

"DRUNK, BUT NOT WITH WINE."

DEAR SIR,—The letter of Mr. Davis on the duty of Christians in relation to political life and action is so sincere in its conviction, and so seductive in its reasoning, that it is, from my point of view, exceedingly dangerous, and needs reply.

One way of recognising its pernicious influence is to realise what the result would be if every Christian followed its advice and abstained from using his voice and vote in politics, and his influence in every philanthropic movement from which those who are not true Christians are not rigidly excluded. The world would soon rot! "Ye are the salt of the earth"; but how can we promote that which our judgment and conscience commend if we refuse to throw the weight of our influence on the side of truth and justice! If we do not check evil and promote righteousness, we are like salt which has lost its savour, and is only fit for the dunghill.

I entirely admit the dangers which lie before us in political life, and there is none more dangerous than that of putting party before principle, and condoning evil or questionable proceedings for the sake of their supposed advantage. But these are tests of our spiritual condition, and are to be overcome, not evaded. Mr. Davis and all of us are enjoying many a privilege won for us by the initiative or earnest struggles of our Christian forefathers. We inherit the civil and religious liberty they strove for. God blessed their efforts, and ours will be blessed also as far as they are in accordance with his will.

I agree with him in the ultimate failure of democracy, and that Theocracy is the only perfect system, and is about to be established. But that does not exonerate us from doing what we can to ameliorate the condition of our fellow creatures, and from using this our talent to forward what is good and to prevent that which helps the devil, like the liquor traffic. To refuse to use this talent because some non-Christians co-operate is to bury it; but, of course, it is not the only talent most of us have, and not to be used in such a way as to hinder us from using others. Nor do I affirm that each must do exactly the same kind of work. There are diversities of operations, but the same Spirit. The Spirit through the members now "letteth" or hindereth the full development of Antichrist and his plans. These members will, no doubt, be removed in the Lord's time, but till then we must "fight the fight, maintain the strife," and not desert.—Yours truly,

A CHRISTMAN POLITICIAN.

DEAR SIR,—Under the above heading you were good enough to insert two letters, one in your issue of June 13, signed "R.," the other in your issue of the 27th, signed "Ebenezer Davis." As one of the class honoured by the notice of your correspondents, I demur altogether to their erroneous conclusions, which the youngest of us engaged in Gospel temperance work can clearly see are not the result of actual experience.

What if we are sometimes, at general and county council elections, obliged to be associated, for the time being, with "Godless men." I can, and do, maintain from actual experience that the grace of God is quite sufficient to preserve us from being led away; a mere professor might, but one who is God-possessed is impervious to all the fiery darts of Satan, no matter in what form they may come. I, with others, helped recently to return to Parliament a gentleman pledged to support local option. That, I maintain, was as much a work for God, as sitting in a luxurious drawing-room singing "Rescue the perishing."

Further, how are good men, like the late lamented Samuel Morley, John Bright, Henry Richard, and many others, to be got into our legislature, without the aid of Christians? Would the betting man and theatre-goer vote for such? Assuredly not; the sneers of both your correspondents at dear and honoured servants of Christ, who are wearing themselves out in their heroic struggles against this State-protected curse, I stop not to notice. It is at once obvious to any who have studied the subject, that if the churches, headed by ministers, were united in their efforts to stamp out this terrible curse, it could soon be done. Thank God, we have the Divine assurance that greater is He that is in us, than he that is in the world. Sustained by such a glorious promise, and also having a Divine earnest within us of its truth and power, we can well afford to fight manfully onward amid the dust and din, whilst such as your esteemed correspondents, "R." and "Ebenezer Davis," stay at home and mind the stuff.

Yours faithfully, ARTHUR SOLOMON.

53, *Burghley-road, N.W.*

THE DODS AND BRUCE CASES.

SIR,—I feel compelled to ask you as a matter of fairness to insert a few lines with reference to a letter in your issue of June 20, headed "The Dods and Bruce Cases," and signed "A Free Churchman."

Had the writer confined himself to a dissent from the opinion of your Edinburgh correspondent, that the decisions of the Free Assembly in the cases of Professors Dods and Bruce were satisfactory, his communication might well have passed unnoticed. But he professes to enable your readers to "understand the questions at issue"; and so it is desirable that any who might be disposed to accept his account of "the position of matters," should be warned against doing so. If they take in all that he says, they will not understand but misunderstand.

To enter into details would require far more space than you can give me. It is easy to "state very shortly" extreme and misleading and untenable positions with regard to the Professor's views, such as a "Free Churchman" takes up. But the matter cannot be put on its true footing within the limits of a brief letter.

Allow me simply to make two remarks by way of showing how untrustworthy is your correspondent's representation.

(1.) He plainly implies that Drs. Dods and Bruce "teach doctrines which are in the very teeth of what is taught in the Confession of Faith." That statement is "in the very teeth of" the solemn and reiterated assurances of the Professors that they receive *ex animo* the doctrine of the Confession. Moreover, the motion finding that the writings of Dr. Dods furnished ground for a libel was supported by a mere fraction of the Assembly; and no motion for a libel on Dr. Bruce was so much as brought forward. If one thing is really "in the very teeth of" another, surely such men as the professors would see and admit it; and such men as formed the overwhelming majority of the Assembly in the one case, and its totality in the other, would see and declare it.

(2.) Your correspondent broadly insinuates that the two parties on this question in the Free Church may be identified respectively with the Moderates and Evangelicals of former days. This is a very unworthy and offensive and most groundless inuendo. Let any one who knows anything of the ministry and the eldership of the Free Church, examine the voting lists, and he will find that the party who supported the view that no further

action need be taken, is, to say the least, quite on a par with the other party in its attachment to evangelical truth and its zeal in evangelistic effort. A host of names could easily be given to verify such a statement.

Few, probably, will be moved by a "Free Churchman's" lamentations over the deterioration of "gold," and even of "fine gold," or by his confident assertions that the cause of the agitators is the cause of God. Such words prove nothing. We have the highest authority for believing that the worst things may be done in the imagined interests of piety, and with the Divine Name on the lips: "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service."—I am, &c.,

JOHN DYMOCK.

Free Church Manse, Kemnay, Aberdeenshire.

CRIMINALS & RELIGIOUS PROFESSION.

"Mr. Ellis asserts that 'in all countries religion, or superstition, is closely related with crime,' and he adds that 'it seems extremely rare to find intelligently irreligious men in prison.'"

SIR,—The truth of the above assertion of Mr. Ellis, quoted by you in your issue of June 20, depends entirely upon what he means by the expression "intelligently irreligious." I suppose a man really without *any* religion would be properly called an Agnostic, although he might, intelligently enough, deem himself an Atheist or an Infidel. Now the number of prisoners bold enough to call themselves by either of these names is very small. In an experience amongst convicts, of more than ten years, I can only recollect one who was tabled in the column for religion, "Atheist." I am quite aware that the experience of others on this point may contradict mine, but I should be very sorry to agree to Mr. Ellis's statement on this ground, although this particular prisoner was certainly "intelligently irreligious."

It seems to me that there is another way of looking at the assertion. There are some prisoners who are really quite as Atheistic as the man alluded to above, but they are either ashamed or afraid to own it when they enter prison, and consequently they go to swell the ranks of convicted Churchmen, Roman Catholics, or Dissenters. These are the men, I think, that Mr. Ellis has in his mind when he says, "religion or superstition is closely related with crime." But taking religion, as I do, to mean that which binds a man to God, and religious intelligence as the choice of the mind or man after an examination of religious truth, I can only say that I have come across plenty of prisoners who have thought seriously upon religious subjects, and then deliberately thrown religion overboard. These are what I call "intelligently irreligious men," and their number is far greater than Mr. Ellis would have us suppose, and very nearly as large in proportion as the so-called religious prisoners.

A really religious man before conviction as a criminal, is as rare as the avowed Atheist. I can only recall one of these; he always stated that he had been converted, had fallen away, and that his imprisonment was the means in God's good providence of restoring him to the fold. There is a large number of men in prison, I am sorry to own, who "profess that they know God, but by their works they deny Him"; men "holding a form of godliness, but having denied the power thereof"; men "turning the grace of our God into lasciviousness"; but I am quite certain that the number of clever, intelligent, prisoners who never pray, never read God's Word, and scoff at those who do, is almost, if not quite equal to them.

Taking a score of prisoners who have quite lately come under my observation, I will divide them into three classes, such as I have reason to believe they were before their conviction—Class 1. Loud professors (I hope no one doubts what I mean by these), five; Class 2. Intelligently irreligious men, *i.e.*, men who from choice do not wish to, and do not try, to lead a religious life—of these there were seven; Class 3 contains the remaining eight, who, whatever they may have been taught, have never taken the trouble to think the matter over, and some of them (poor fellows) too weak-minded to do so.

Taking another score of men at haphazard, from an old interview book, I find the numbers seven, eight, and five respectively. Perhaps Mr. Ellis would add Classes 1 and 3 together, but even then the rarity is not so great as he states. Intellect and education are not of themselves sufficient to keep a man from crime. Intellect alone will lead to morality, as long as it is politic to be moral, and this is just where the religious hypocrite finds himself. There are very few in these days who have not come under some kind of religious instruction, but this does not necessarily lead to good living; and unless man has a change of heart he is very much like a ship at sea without either compass or rudder.

The "new birth" is the source of real religion. The man who is "born again" examines himself by the law of God, and finds motives as well as actions taken into account, and he uses all the means of grace within his reach to keep the "inner life" more alive. If young men "took heed to their ways according to God's Word" (and this is what a really religious man will do, and just what the oft-called religious man does not do), their "ways" would be so "clean" that no policeman or warder could touch them. My conclusion is that it is by no means rare to find "intelligently irreligious men in prison," and that they are as numerous as the commonly-called religious men.

B.

CONVERSION WITHOUT CONSECRATION.

SIR,—You opened a question in THE CHRISTIAN of which no notice has yet been taken, and on which I should like, if permitted, to say a few words:—"How is it that many movements professing to have, and perhaps at first really having, holiness for their object, have, contrariwise, seen some of their votaries led into sin"?

I belong to a generation of the past, whose influence appears to be fast passing away—to the generation of Newton and Scott, of the Venus and Simeons; and, in contrasting the present phase of religion with theirs, I am often inclined to say "the old was better." It appears to me that there was more depth in their religion, more devotion, more earnestness of spirituality, more root work, more "hatred and revenge" against heart sins. Much that is called conversion now, they would not have thought conversion at all. "Conversion without consecration!" they would have said. "Why, the very essence of conversion is the turning from sin to God. 'Lord, what wilt *Thou* have me to do?' is the very first breathing of the new birth. Conversion without deliverance from sin is very poor conversion indeed!"

Now, we hear it said, numbers come to Christ for salvation, who never come to Him to save them from the power of their sins. "Ah!" they would have said, "surely such cannot be coming to Christ at all; He is a Saviour from sin, not merely from its punishment; we stand in doubt of them!"

We are told now that multitudes really converted know nothing of resting in Christ for sanctification. Where else are they to get it? From their own sinful hearts? From their own feeble resolutions? Ah, they know little of conversion if they do not know "without Me ye can do nothing!"

I would suggest whether the special work of the Holy Spirit is not too much slipped over in the days of "Jesus only"?

Surely unguarded expressions are used respecting "the two natures." "There can be no change in the natural man; the carnal mind is not subject to the law of God, neither indeed can be. Conversion does not change the nature, it puts within us a new nature, which is to conquer the old." So the man, passionate, proud, evil, is not to expect to become humble, meek, and holy. He must expect no improvement. Does not this open the door to a great deal of carelessness as to heart sins? And it is not what the Bible says: "If any man be in Christ he is a new creation—old things are past away; behold, all things are become new." Can "born again" only mean that a new spirit is inspired to wrestle with the old, which remains unchanged?

On the other hand lies the doctrine of perfectionism. Men stand up and declare they have not sinned for so many months or years. Not sinned! Have they never felt a wrong feeling? Not sinned! Have they loved God faultlessly, trusted Him fully, submitted to Him unreservedly? Not sinned! Have they always felt exactly as they should to all around them? Would the verdict of their own homes be that they had always been as the saints of the Lord? Oh, how low must be their standard of holiness if they can see in themselves so little of sin! And what is a low standard likely to lead to? What wonder is it if they fall? May it not be the only way in which they will learn to know the evil and reality of sin and the purity of God?

Much, too, is said in the present day about assurance, which my forefathers would have thought very unscriptural. Is it supposed that no possible mistake can be made by the professed believer; that to doubt that the *coming* which unites to Christ has really taken place, is itself unbelief; that there need not be, and ought not to be, any fear of self-deception, no, not even if the conduct and way of life still remain unchristian? Is this Scriptural? When Paul told the Galatians that he stood in doubt of them, would they have been wrong to stand in doubt of themselves? When the message came to the Church of Sardis: "Thou hast a name that thou livest, but art dead," ought their reply to have been: "We are not dead, but living branches of the true vine?"

Time would fail me to mention other matters on which the Christians of my youth differed from the Christians of the present day. It appears to me there is more care for privilege, less for duty; more surface work, less deep jealousy over the inner man; more warmth of feeling and expression, less steadfastness of principle; more hurry, less secret silence of the mind; more talk, less communion with God; more self-consciousness, less profound humiliation and self-forgetfulness before God.

In the writings and hymns of the present day there is more beauty, but do we often find the height of aspiration in such words as those of one of the old hymns?—

On Thee, O God of purity,
I wait for cleansing grace;
None without holiness shall see
The glories of thy face.

In souls unholy and unclean
Thou never canst delight;
Nor shall they, if unsaved from sin,
Appear before thy sight.

But as for me, with humble fear
I would approach thy gate,
Though most unworthy to draw near,
Or in thy courts to wait.

Lead me in all thy righteous ways,
Nor suffer me to slide;
Point out thy path before my face;
My God, be Thou my guide!

Oh, may I ne'er to evil yield,
Defended from above,
And kept, and covered with the shield
Of thine Almighty love.

Surely were there more earnest self-abandonment, more of the cry "Hold Thou me up, and I shall be safe," such complaints as yours, such sad questionings, would be unnecessary. A. H.

ROMANISM.

DEAR SIR,—I notice in THE CHRISTIAN that a lady at Carlisle has ceased to take in your paper, because, when necessary, you denounce the errors of Papacy. Precisely because you do this, I shall, after this week, order from my local newsagent six additional copies beyond the one I have been in the habit of taking.

"Hold fast the faith, quit you like men, be strong."—Yours faithfully,

E. DUNN, Lieut.-Colonel.

East Grove, The Park, Tonbridge, Kent.

SPIRITUAL HYPNOTISM.

SIR,—May I be permitted through your columns to suggest the resemblance between Roman Catholicism and so-called hypnotism, with the difference that the former deals with the soul and conscience, the latter with the mind and will.

By hypnotism it appears that a responsible being voluntarily allows his will to be absorbed into that of another, to the confusion of his mental faculties, and to the loss of all restraint over his actions. After a time what was at first voluntary becomes, it would seem, involuntary and degrading to a naturally reasonable being.

Roman Catholicism causes human beings to hand over their consciences to the care, guidance, and responsibility of a fellow sinner, thereby divesting themselves of their individuality, and subjecting themselves spiritually and mentally to the control of others, over whom, in return, they can exercise none of like kind. Through that control their actions can be, and no doubt frequently are, led into a demoralising course.

Many would start back aghast, as they contemplated the possible consequences of being under the mental sway of another, leaving them without power to regulate their own movements or restrain their emotions. Yet these same persons would not shrink from adopting views that would place their souls and minds under the rule and power of priestly confessors, whatever may be the future terrible consequences of thus yielding up their free will to the power of a fellow sinner.

Your obedient servant, T. H. E.

MILDMAY PARK CONFERENCE,

JUNE 25, 26, *and* 27, 1890.

SUBJECT—

THE LORD JESUS CHRIST:

(1) The Witness. (2) The Leader. (3) The Commander.

WEDNESDAY MORNING, JUNE 25.

Jesus Christ as a Witness.

IN the loveliest of summer weather, the thirty-fourth Mildmay Conference met this morning within the time-honoured precincts of the Conference Hall. The attendance, it need not be said, was very large; though not so crowded as we have seen it in some former years. We understand that the Conference at Guildford the preceding week had engaged the attention of some of those in the habit of attending the annual gatherings at Mildmay.

Sir S. A. BLACKWOOD was in his accustomed place, though official business called him away before the close of the session. When the hour had struck, he asked for a brief season of silent prayer; and then the assembly sang the well-known stanzas by Mr. Pennefather, with which the praise of the Conferences always begins:—

Jesus! stand among us
In thy risen power,
Let this time of worship
Be a hallowed hour.

Breathe the Holy Spirit
Into every heart;
Bid the fears and sorrows
From each soul depart.

Thus with quickened footsteps,
We'll pursue our way;
Watching for the dawning
Of th' eternal day!

Rev. W. H. BARLOW, vicar of Islington, led the petitions of the gathering in language at once earnest and comprehensive. Another hymn, and then came the

Chairman's Opening Address.

AFTER the reading by the audience of "Luther's Psalm," the 46th, Sir S. A. Blackwood said: I think we can hardly do better at the opening of our Conference than turn our attention for a little to this wonderful passage of God's holy Word. I am struck by its contrasts. What do we see? On the one hand, storm and tempest. We seem to hear the rumbling of the earthquake, and the rolling of the thunder. The waves are roaring and the tempests are howling. The shout of battle is heard, and the flames are seen. All is disturbance, tumult, commotion, uproar. Then, in the midst of it all, there comes the gentle ripple of the river of the water of life, with its smooth stream between the green pastures, inviting to sweet stillness and rest. The stream, clear as crystal, proceeding out of the throne of God and of the Lamb. The tempest is hushed; the earthquake subsides, and all is still. For the voice of Jehovah is heard. He utters his voice: "Be still, and know that I am God."

No wonder that this psalm gave Luther such confidence in his supreme struggle against the world, the flesh, and the devil. And no wonder that in all ages it has been one of the parts of God's Word to which his servants, in times of trouble and commotion and conflict and tumult, have turned for comfort, for counsel, and for encouragement. And it seems to me that it is a specially needful and appropriate one at such times as these. Many of God's people, I am sure, are feeling the rush of life, the disturbances in society, the convulsion of men's minds, the roaring of the sea and the waves; "perplexity—men's minds failing them for fear; looking at the things that are coming upon the earth;" for the powers of heaven are being shaken, and the foundations of the earth seem out of course; the feverish excitement in the world, whether it be the world of politics, or of commerce, or of mere social existence; the rising of class against class; men's hands stretched out against each other. Even in the activities of Christian life there seems to be something of the contagion of the restlessness that is all around. People sigh for the quiet days of the past, as they seem to think at least. Many are deeply conscious of this. We are busy people, many of us. Large numbers here know what it is to be immersed in necessary duties, in scenes of commerce, of politics, and other lines of life and work. In Christian service, too, there are the demands that come—the going hither and thither; the busying oneself more and more in active service for Christ—all these raise much mental disturbance. There seems such a commotion in the very atmosphere around us, and we long for quiet—for the absolutely necessary quiet, if we are to serve God acceptably.

The outward commotion may not cease. Nay, it may increase. People are apprehending it. The world seems going so fast,

THE TIDES OF ERROR

are rising so rapidly. The strifes without, the dissensions within the Church. The forsaking of old standards, and the turning aside or being blown aside by winds of doctrine. No one who takes note of these things can fail to feel an increasing longing for quiet. Therefore, as we see these things, we feel inclined to question whether the ground is after all firm under our feet; and we are tempted to doubt whether those in whom we have put our trust are still worthy of it. As one said to another: "Where is So-and-so to-day?" "I have not seen him for six months, and I cannot tell you." The reply was: "I have not seen him for six days, and I do not know what he holds now." Men are changing very rapidly. These are times of anxiety, and therefore times when the children of God do well to meet together in conferences, to have times of quiet. We thank God for the multiplication of such occasions; unless they are carried to excess by those who frequent them—let us be careful of that. But how sweet it is to turn to such a passage as this, and see that, while our God recognises all these outward commotions and tumults, He has a word for us: "Be still, and know that I am God." While, on the one hand, we see the earth being removed, as described in the second verse, in the fifth we read of the city of God that "she shall not be moved." Whilst we see earthly things carried into the midst of the sea, we see also the Rock of Ages: "God is in the midst of her; she shall not be moved. God shall help her, and that right early." Whilst the waters roar and are troubled, the gentle river of the water of life flows on undisturbed. The Lord Himself is a broad river, in whom his people may ever abide; by the side of whose banks they may lie down and take their rest, as though all were absolutely calm around them.

It is well, therefore, at the opening of the Conference, when there may be much, as we have often said, in the surroundings, the succession of meetings, the successive utterances of friends, to disturb, we do well to be reminded that above all things it is essential that we should be still, and know that He is God. That is the knowledge we want, and that God can give us, though all things around us are disturbed; "though the earth be dissolved and clean broken down and carried away, Thou remainest."

SOME ENSAMPLES.

We meet with some instances of stillness in the Word of God. In Exod. xiv. we read that Moses said unto the people, "Stand still, and see the salvation of the Lord, which He will show to you to-day." God could not, so to speak, work and save while the people were rushing about in tumult. "Stand still; be quiet," says Moses. You can imagine the tumult of the millions in their excitement and alarm. So he says: "Keep quiet; the Lord is going to do it all. Stand still, and look; that is all you have got to do at the present moment. You have not got to show the Lord how to work against Pharaoh; the Lord will do it for you."

There is another instance specially appropriate, as it seems to us, to-day (1 Sam. ix. last verse): "Samuel said to Saul, Bid the servant pass on before us, but stand thou still awhile that I may show thee the word of God." "Do not be thinking so much about service for the moment. Work is all right, but there is something better even than service just now. Let us be still." What for? "That I may show thee the word of God." So to-day, when our brethren will speak to us of the Lord Jesus Christ as the Witness—the True and Faithful Witness—it comes to me, as I fancy it comes to you, as a message from on high: "Stand thou still, that I may show thee the word of God." When a witness speaks, there must be silence in the court; and when He speaks, witnessing in ways, perhaps, of

which we know nothing yet, witnessing of things within, and things without, oh for an inward quietness, that we may hear the word: "My people shall dwell in quiet resting-places, and in peaceable habitations, and in sure dwelling-places." Therefore, I venture to commend to you as I take to myself this blessed command: "Be still." "Study to be quiet." Then we can go forth to our duties, carrying with us the secret of quiet—the realised presence of God—into the busiest scenes.

There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart,
'Mid dusky lane and wrangling mart;
Who ply their daily task with busier feet,
Because their secret souls a holy strain repeat.

The Chairman closed by reading a letter to Mrs. Pennefather from a Mildmay worker at the hospital at Amritzar, India, expressing great thankfulness for the access of spiritual blessing received from reading the printed list of subjects for the Conference; dealing as they do so much with the Master Himself.

Captain CHAPMAN having offered prayer, the Chairman gave expression to the general disappointment that Dr. Adolph Saphir was unable to give the first address, as announced. He is in poor health, and has been advised to abstain from public work for some months. Sir S. A. Blackwood said that his absence was much regretted, and prayer would be made for his speedy restoration to health.

Christ's Witness to the Jew.

BY REV. JOHN WILKINSON.

I SHALL not take up time by apologising for the position I am called to occupy; especially because our beloved brother, Dr. Saphir, is not only a Jew, but his address to-day was to take something like this form—directing attention to the Lord Jesus Christ as a witness to the Jew; to be followed by those who will speak of Him as a witness to the Church and to the world. So that I propose to confine my remarks in the passages I quote chiefly to the first aspect of this question: Jesus as a witness to the Jewish nation.

A passage which is in my mind has been giving me unspeakable comfort during the last few weeks, and I pass it on to you. "If any man serve Me, him will my Father honour." We wish to serve the Lord Jesus Christ here, because we covet the honour which God guarantees to give to those who serve his beloved Son. The passage which has been quoted by our Chairman is a sort of key passage to what we have to say. We are to stand or sit still while we hear the voice or the word of the Lord. I propose to speak briefly on this subject, under two aspects: first, the character and credibility of the witness; and, secondly, Christ's testimony. If we are to commit our salvation and our blessing in time and in eternity to one person, it is very important that we should know as much as possible of his character; and we are called upon to commit our interests for time and eternity to this One we are speaking about to-day: a Person who appeared in our world eighteen hundred years ago; who walked about and talked with people as a man, and was a man; and yet the most extraordinary Man that ever walked this earth, or spake to human beings. As we are called to commit our eternal interests to that Person, we want to know all that can be known about Him, that we may feel we are perfectly safe to all eternity in trusting our interests to Him.

THE CHARACTER OF THE WITNESS.

What and who is a witness? A witness is one who knows what he tells, and tells what he knows. So it is said, "We speak that we do know, and testify that we have seen." That is the very simple definition of a witness. He is not a sermoniser, a lecturer, or a preacher, but one who simply testifies to what he knows. All the knowledge that we get of this Person is founded upon the Word of God, so that we have intimations in the Bible, very frequently, as to what sort of a Person this is of whom we are speaking to-day.

We find in Jeremiah, farback in prophecy, the question asked, in a passage which speaks of the priestly and kingly work of this Person: Who is this that has pledged his heart's blood to render approach to God possible? It is in chapter xxx. 21. We have not time to expound it, but I call attention to the three words, "Who is this?" as an inquiry far back in Old Testament prophecy. Then, when this Person appeared in our world, we have that inquiry made, as He enters Jerusalem. As the whole city is moved on his entry into the metropolis of Palestine, the question is repeated, "Who is this?" When He pronounces the forgiveness of sin upon one who needed it, the inquiry is again made in Matthew and in Luke, "Who is this that forgiveth sins also?" The inquiry has been going on all along the ages, and is still very frequently made; it is becoming the great question of the age:

WHO IS JESUS CHRIST?

Men will be found discussing Jesus Christ right away to the time that He comes back again in the glory. He will have to answer the question Himself, before we shall fully understand who He is. It is the hearing heart that gets to know more of Jesus now, as much as can possibly be gained; but the inquiry will be pursued right up to the Second Advent, as asked in Isa. lxiii., "Who is this that cometh from Edom, with dyed garments from Bozrah?" And He answers the question Himself, "I that speak in righteousness, mighty to save. Wherefore art Thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come"—the national and spiritual redemption of the nation to which He belonged.

Our blessed risen Lord said that not only did the Old Testament Scriptures testify of Him, but that the Jews received those Scriptures as Divine. Moreover, those Scriptures coming through members of their own nation, the Jews were the less excusable for rejecting Him of whom the Scriptures testified. We find our blessed Lord saying that Moses, the Prophets, and the Psalms testify of Him, and in one passage, you recollect, He says "all the prophets," so that, putting the two passages together, as they come from the lips of our blessed risen Lord, we have Moses, all the Prophets, and the Psalms, testifying concerning Him.

WHAT IS THEIR TESTIMONY?

Moses testifies of Him as the woman's seed (intimating his miraculous birth), who should bruise Satan's head; then as Shiloh to whom should be the gathering of the peoples; then testifying, on the authority of God, that a Prophet should be raised up, like unto himself. No other person has ever lived on this earth, like Moses, but the Lord Jesus Christ. Our Lord was like Moses in five points, which we have not time to dwell upon, and can only mention: He was a Redeemer, a Lawgiver, a Mediator, a Prophet, a King. No other person that ever lived upon the earth has been like unto Moses in those five points. Some have had one office, some others, but none have had them all. We have Samuel bearing his testimony that the throne and kingdom shall be established for ever. Isaiah speaks of Him as the Branch of Jehovah, and yet as Jehovah's Servant, his name Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, on whom iniquity is laid, and whose stripes heal. Jeremiah bears testimony to Him as the righteous Branch of David, and also as Jehovah Tsidkenu. Ezekiel testifies to Him as the Good Shepherd seeking the lost and straying sheep of the House of Israel, and gathering the scattered flock of Israel. Daniel speaks of Him as the Messiah cut off though not for Himself, and, at the same time, testifies of Him as coming in the clouds of heaven, to establish a kingdom which shall never be destroyed. Hosea testifies of Him as David their king, and God's Son called out of Egypt. Joel testifies of Him as Jehovah the hope of his people, and the strength of the children of Israel. Amos testifies of Him as the raiser of the tabernacle of David which had fallen down.

Jonah pictured his death and resurrection, and Israel's restoration and mission. This may perhaps need a word of comment. We do not always find Jonah referred to as picturing the restoration and mission of Israel. Israel's mission is to bless the world, as an instrumentality. They ought to have accepted Christ eighteen hundred years ago, and gone straight off to bless the world; but they have been disobedient, like Jonah, and, like him, they have been thrown into a troublesome sea, the sea of the nations, and they have found it a stormy sea for eighteen hundred years. The Gentile nations will, by-and-by, do for the Jews what the fish did to Jonah. Then will the Jewish nation start the mission it ought to have started at the first advent, under the second advent of our blessed Lord; and the Gentiles will heed what converted Jews will have to say to them, as a message from their reigning Messiah. Then we have Micah bearing testimony to his birthplace at Bethlehem, his rule over Israel, his coming from the days of eternity, the glory and peace of his reign. We have Nahum's prophecy of good tidings. Habakkuk says that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

Zephaniah testifies to Him as King of Israel, and as Jehovah in the midst of his people; Haggai as the Desire of all nations; Zechariah as "my Servant the Branch," the Man whose name is the Branch, whose purpose, by his people, is to open a fountain for the cleansing of their sin, and who becomes King over all Israel; Malachi, as the Messenger of the Covenant, suddenly coming to his temple, and whose name, from sunrise to sunset, is to be great among the Gentiles.

THE PSALMS TESTIFY OF HIM.

The testimony of the second Psalm to Him is as God's Son who gives blessing to all who trust in Him; the sixteenth, as God's Holy One who sees no corruption; the twenty-second, as dying by crucifixion, a Roman death; at the same time testifying to the inspiration of the Scriptures; for no one but God knew at that time, when the Psalm was written, that the Jews would be under the power of Rome at the birth and death of our blessed Lord. It also tells of the disposal of his garments; and the two cries—the cry of the sufferer, at the opening of the Psalm: "My God, my God, why hast Thou forsaken Me?" and the cry of the conqueror, at the close of the Psalm, the results of that wonderful work in blessing to Israel and throughout the world, "All ye, the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel," is between the suffering and the glory. Then you have in the same Psalm, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's: and He is the Governor among the nations." Psalm xlv. bears testimony to Him as the God whose throne is for ever, and as the One whom God anoints with gladness above his fellows. Psalm lxxii. bears testimony to his dominion from sea to sea and from the river unto the ends of the earth. Psalm xl. speaks of Him as the One who delights to do God's will and to fulfil what is

written of Him in the volume of the Book. Psalms xvi., xxii., and xl. testify of his suffering; Psalms xlv., lxxii., and cx., of the glory that is to follow. Moses, Prophets, and Psalms bear this wonderful testimony to this wonderful Person. Inspired Jews searched, "what manner of time the Spirit of Christ which was in them did signify"; but the Spirit of Christ is the Holy Spirit of God. God testified of Christ through Jewish prophets, to his Sonship, to his deity, to his incarnation, to his atoning death, to his resurrection, to his ascension, to his exaltation, to his return, and to his glorious reign on this earth. These are general and distinguishing features of the Messiah, and of the Old Testament testimony to the character and credibility of this Witness.

Now let us, for two or three minutes, individualise and identify this Person with Jehovah. It is not out of place, in connection with this subject, to get to know as much as possible about the dignity, the

TRUE CHARACTER OF THIS PERSON,

to whom we are called to commit, and to whom most of us have committed, our interests for time and eternity. We will individualise for a few moments passages of Scripture, and identify this Person who is spoken of in all these varied forms of testimony on Divine authority, throughout Moses, the Prophets, and the Psalms, and see if we cannot, on the authority of Scripture, trace Him distinctly as Jehovah.

You will recollect that there are different angels in the Word of God. Some angels we can get to know very familiarly. There is what is called the interpreting angel in the prophecies of Zechariah; but there is another Angel, an uncreated Angel, who takes the honours and name of Jehovah. We will just glance at half a dozen passages for a moment.

We notice the Angel Jehovah in Gen. xvi.—the Angel of the Lord. When his communication was made to Hagar, "she called the name of the Jehovah that spake unto her" (not the name of the angel, she does not mention the word *angel* at all), "Thou God seest me"; or, as the Jews more correctly render it, "Thou art God visible to me." That is a Jewish translation of that remarkable passage, however it embarrasses them in Scripture interpretation when they seek to get rid of the Messiahship of Jesus. We pass on to Gen. xviii., where three messengers from heaven appear to Abraham. His eye is fixed on One —only One. He does not say "gentlemen," or "my lords," but "my Lord." He speaks only to One, who develops into the Person who promises a child to Sarah, and then develops into the Person with whom Abraham pleads for the cities of the plain. "Shall I hide from Abraham that thing which I do?" Then, at the end of the chapter, you find that Jehovah went up from speaking, or communing, with Abraham, and the other two went on to Sodom. Pass on to Gen. xxii., and you find the scene of Abraham offering Isaac. You find the Angel of the Lord, the Angel of Jehovah, as the Jews termed Him, called to Abraham out of heaven, and said, "By Myself have I sworn that I will bless thee." Gen. xxx., xxxi., xxxii. give us incidents in Jacob's history. We find, on one occasion, it is said that a Man wrestled with him. This is the same Jehovah Angel. He is called Man for the first time in Scripture. "I am the God of Bethel," said this Angel of Jehovah. We pass on all through Joshua, until we come to Judges vi., where we find this same Jehovah Angel, the Jehovah Shalom in Gideon's history.

We pass from that to the last passage on the subject. It is necessary, in these days, to strengthen the faith of even the Lord's children, in the deity of the Lord Jesus Christ, as well as in the atoning character of his precious death. We can identify the Angel a little more closely as He comes to Manoah's wife, who is to have a child, and tells how she is to order the child. She tells her husband about it, and he is so impressed that he begs in prayer that the Messenger may repeat the news in his hearing? The Angel comes back, but does not go to Manoah, but to his wife. She calls her husband, saying that the Messenger is back again, and Manoah is to come and see for himself. The first question Manoah asks this Messenger from heaven is, "Art Thou the Man who spake with the woman?" What is the reply? "I am." Then, says Manoah, "I should like to know your name." Now, the Old Version seems to give us the idea that he was not to pry into God's secret. Nothing of the kind. There was nothing to conceal. We have it in the Revised Version, "Why dost thou ask after my name, seeing it is Pele." It is a Hebrew word that anybody unfamiliar with the guttural sounds of the Hebrew tongue may well pronounce. It is easy to remember. *Pele* is the name of this one who answers to the name-term of man, but is

THE JEHOVAH ANGEL.

We connect that with Isa. ix., and find the same name there given: "Unto us a child is born"—the human nature and the Divine nature nearly always lie side by side in strictly Messianic passages, "His name shall be called"—name describes nature, character—"Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." It is very beautiful to notice, beloved friends, in the study of Christ in the Old Testament Scriptures, that they so harmonise, in every point, with the suffering One; and they will by-and-by with the reigning One. It is easy to perceive by careful study of the Old Testament, which should not be neglected, but prayerfully studied from beginning to end, that the Messiah of prophecy is the Jesus of history.

Let us look at four photographs of our blessed Lord in four experiences; and we find them all under the term "Branch," one single word, in the Old Testament. I cannot describe in words the joy that my heart received to overflowing, when I discovered in the study of the Scriptures, a few years ago, this wonderfully interesting point, that the four photographs given, of our blessed Lord, in the Gospels, are given under one word, in Old Testament Scripture, the word "Branch." Matthew represents Jesus as

THE MESSIAH OF THE JEWS,

the Son of David, the King of Israel. "I will raise up unto David a righteous Branch, and a King shall reign and prosper," with a genealogy running up to Abraham. The Servant photograph is in the Gospel by Mark. No genealogy is needed for a servant, only a character from his last place. When our blessed Lord went upon his Messianic work, at the Jordan, He got a character from his Father, "This is my beloved Son in whom I am well pleased." He was not banished to the planet of earth because of misconduct, but He came on the divine, blessed errand from his Father, to recover the human race to God on the basis of the atoning work of his own most precious blood. Now, we have Him, under that aspect, in Zechariah's prophecy, "My Servant, the Branch." Then you have, in Luke's photograph, the Son of Man aspect, chap. vi., "Behold the Man whose name is the Branch." It is very interesting to bear in mind, beloved friends, that five hundred years or more before Pilate had brought out Jesus, and said, "Behold the Man," the Father had said, "Behold the Man whose name is the Branch." Thus in Luke we have a genealogy, as Son of Man, running up to Adam, and corresponding with "the Seed of the woman," as well as the Child of a Jewish virgin. Thus, in St. John's Gospel, we have the deity of our blessed Lord, but with no genealogy there. And we find Isaiah, in chap. iv., speaking of that aspect, and giving a photograph under the term "Branch." "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel;" referring to the second advent and the blessed humanity which was too low for the Jews at Christ's first advent, and the Deity which was too high for them. But they shall be offended with neither the one nor the other at the second advent.

I need not pursue that subject further, except just to say one thing which is exceedingly interesting. It is well to be as familiar with this Person as possible; and, though this of which I shall speak is a little thing in itself, it is very pretty. You notice, then, that before the incarnation, when God spake, He said, "Abraham, Abraham," "Moses, Moses," "Samuel, Samuel"; and have you not noticed that, when He came down here in the lowly position of the Man of sorrows, He did not alter his style of conversation: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." "Martha, Martha, thou art cumbered with many things, but one thing is needful." When He talks from the glory, it is in the same way: "Saul, Saul, why persecutest thou Me." Here, then, we identify the Jehovah, our blessed Lord Jesus Christ.

I must leave the second part of my subject untouched; but I will occupy a minute or two upon

THE TESTIMONY OF THE WITNESS.

"For this cause came I into the world, that I should bear witness unto the truth." The question all through the ages, not only eighteen hundred years ago, but to-day also, is, "What is truth?" God shall answer—"Thy Word is truth." The Word of God is truth. Christ has come, then. To do what? To speak the truth; to be the Truth also. He speaks the truth, and is the Truth. He speaks the Word of God, and is the Word of God. He tells the way to life, and is the Way Himself. He brings life, and is Life. He reveals the Father, the Father's view of sin, and the Father's way of salvation. The Jews had lost the knowledge of God. I must dwell upon that for a moment. They had lost the knowledge of God; as it is stated in the Old Testament, "Truth is fallen in the street, and equity cannot enter." "They know not Me," God says. Jesus says, "They know not Him that sent Me." The rabbi had taken the place of God, and the traditions of men the place of the commandments of God. The Jews had lost the knowledge of God; and Jesus came to reveal the Father. They had lost the knowledge of their own Scripture, and they taught for doctrines the commandments of men. God, in the Old Testament, said, "Their fear toward Me is taught by the precept of men." The Talmud then had taken the place of the Scriptures, and the rabbi had taken the place of God. And Jesus testifies, when the Jews say to Him, "We are Abraham's seed," "I know that ye are Abraham's seed, but not his children"—a distinction which I need not dwell upon—"or you would do the works of Abraham. Ye are of your father the devil, for his works ye do."

Is there no parallel to this in Christendom to-day? The true knowledge of God had been lost among the Jews; and Jesus came to reveal the Father, and to make God known to them. The meaning of Scripture was lost in the traditions of men. Are we not losing the knowledge of God, by the denial of the true Godhead of Christ? Christendom is becoming as corrupt as were the Jews eighteen hundred years ago. As the Jews ripened in ignorance of God, in denial of the deity of Christ, and the inspiration of the Scriptures, and in the traditions of men put in place of the Word of God, are we not ripening in Christendom for the fuller judgments than those which came upon the apostate Jewish nation? The apostasy of the Jews, while keeping up the form of religion, eighteen hundred years ago, rendered necessary the first advent of Christ; and the apostasy of Christendom

WILL RENDER ABSOLUTELY NECESSARY

the second advent. His testimony was against Pharisaism, against all hollowness in religion, against all unreality. His heaviest denuncia-

tions were against these things in worship and service. Have we nothing similar to them now? Let us search ourselves and our work, in that respect.

I close with the last testimony of our blessed Lord, and it was to the Jew: "Behold, I come quickly." May our hearts be in such loving sympathy with all that concerns the glory of Emmanuel that we may say, not as a matter of form, but from the depths of lowly and loving hearts: "Come, Lord Jesus, come quickly; set everything right, and reign in Mount Zion and before thine ancients gloriously."

He is coming: and the tidings
  Are rolling wide and far.
As light flows out in gladness
  From yon fair morning star.

He is coming; and the tidings
  Sweep through the willing air,
With hope that ends for ever
  Time's ages of despair.

Old earth from dreams and slumber
  Wakes up, and says, "Amen";
Land and ocean bid Him welcome,
  Flood and forest join the strain.

He is coming; and the mountains
  Of Judea ring again;
Jerusalem awakens,
  And shouts her glad Amen.

He is coming; wastes of Horeb
  Awaken and rejoice:
Hills of Moab, cliffs of Edom,
  Lift the long-silent voice.

. . . .

Sons of Gentile-trodden Judah,
  Awake, behold, He comes!
Landless and kingless exiles,
  Reseek your long-lost homes.

Back to your ancient valleys,
  Which your fathers loved so well;
In their now crumbled cities
  Let their children's children dwell.

. . . .

For He, thy true Messiah,
  Thine own anointed King,
He comes, in love and glory
  Thy endless joy to bring.

Yes, He thy King is coming
  To end thy woes and wrongs,
To give thee joy for mourning,
  To turn thy sighs to songs.

. . . .

The stain and dust of exile
  To wipe from thy weary feet;
With songs of glorious triumph
  Thy glad return to greet.

I thought it would be a fitting close to my brief address, this morning, on the testimony of Jesus to the Jew, to give you those few precious words appropriate to the subject, from the pen of our sainted brother, the late Dr. Horatius Bonar, whose voice we have often heard, with the greatest edification to God's saints, from this platform.

Sir S. A. BLACKWOOD commended a little publication called "The Church of the Firstborn," by the late Rev. W. Pennefather, which mentions, he said, very briefly, the principles on which this Conference took its rise. This little book has been reprinted, and may be had of the publishers in Mildmay Park; price ninepence. Many would like to have such a memento of the Conference, and reminder of its founder, who wrote such utterances of the truth of God as it contains.

Colonel MORTON read out and presented in brief audible petition requests for prayer on behalf of Christian work at Peshawur, in India, just now in difficult circumstances; on behalf of Dr. Pentecost's coming evangelistic mission to India; and for Dr. Baedeker's work of visitation in Siberian prisons.

Christ's Witness to the Church.

REV. J. BARNES LAWRENCE.

I COULD not help thinking it exceedingly suggestive that the tune to one of the first hymns we sang was the National Anthem. I am going to speak, by God's help, about the Lord Christ as Witness for the Church. But I notice that the Scripture lays special emphasis on the fact that He who is the Witness is also the King. If you turn to John xviii. 37, you will find that our Lord insists clearly on that point. "Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest I am a King. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." The Lord who stands to bear witness is a King. We have a King in the witness-box to-day; let there be silence in the court, as our Chairman has suggested. Let every heart lift itself to Him. In the first chapter of the Apocalypse we read, in the same connection: "He is the faithful Witness, the First-begotten from the dead, and the Prince of the kings of the earth." Yes, Jesus Christ is in the witness-box to-day; and there is this difference between Him and all the other witnesses that have ever given their testimony: that He is the only one among all these millions who speaks "the truth, the whole truth, and nothing but the truth."

I notice that when our Lord bears testimony for the Church, He usually first of all bears witness to Himself. That is noticeable in the four Gospels, and we can understand it. The connection between the Master and the servant, between the Lord and his Church, is so close, so intimate, and so inseparable, that it is, so to speak, impossible for Him to bear testimony to the Church without first bearing witness to Himself. Let me take two or three points in this witness.

In John x. 9, our Lord, speaking to his own sheep and of his own sheep, says: "I am the door." I remember a friend pointing out to me years ago

WHAT A DEEP SIGNIFICANCE

"the door" must have had to the Jew. It told him first of all of salvation. It reminded him of the blood-sprinkled lintel and door-posts when his ancestors came out from the land of Egypt, and when God would take them to the land prepared for them. The door testified to the Jew, not merely of salvation, but of service. You recollect how the servant who resolved to abide with his former master took his place by the door-post, and had his ear bored through with an awl in token of perpetual, blessed service. The door-post would also speak to the Jew of provision, of sustenance. For on it, in his happy Canaan days, were written the commandments of the law. They were told to write them on their door-posts and on their gates.

When our Lord here testifies to his Church, He begins by saying, "I am the door"; and He there testifies to those three things of which the door spoke to the Jew in the old dispensation. "By Me if any man enter in, he shall be saved." There is a personal salvation, and a personal Saviour. "*I* am the Door." It is possible that someone may be here, within these doors to-day, who has not sheltered himself behind that Door. Remember, whatever blessing or witness Christ may have to you, this is the first—"I am the Door; by Me if any man enter in, he shall be saved."

SERVICE.

Then, in the next place, He speaks of service: "He shall go in and out." When I was young with my Bible, I used to wonder what that meant—if it was possible for any man to go in and out of a state of salvation—one day saved, and another day not saved. Those were times in which I looked to my own feelings as evidence of salvation. Surely he who goes in and out of the door is the servant. It is one thing to go in, but it is a still more blessed thing to go in and out; the door opens for the servant to go on the Master's work. It sometimes costs something to go in at that door; but, be sure of this, it costs more to be able to go both in and out. I was speaking to one only the other day, who told me that he went in at that door, but it cost him a great deal. When he was there, he found the life he led was not a satisfactory life. He felt he must bring it before the Lord, before he could do any service. He saw he must give up his business, if he were indeed to be a servant of the Lord. The Lord said to him, as it were audibly,

"IT IS BEER OR THE BIBLE."

To his friends he seemed to be utterly destroying himself. He gave up a lucrative business; but he said to me, with a bright smile: "I am the Lord's free man to-day." He could go in and out in the Master's service. His service is perfect freedom—not from but in service.

The third point, corresponding to the Old Testament teaching, is, "He shall go in and out, and find pasture," where other people can find none. The whole world becomes different to him whose ear is bored as a servant. To him in the words of the hymn:—

The heaven above is deeper blue;
  The earth beneath is brighter green;
And something lives in every hue
  That Christless eyes have never seen.

But there is one place of pasture, above all others, and that is the Word itself. He who can say, "the Lord is my Shepherd" is the man who can say, "I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters." So the first witness of Christ to the Church is this: all her satisfaction, whether for salvation, for service, or for daily provision, lies in Himself.

THE VINE AND THE BRANCHES.

I turn over a page or two of my Bible to John xv., and I see the Lord saying, "I am the true Vine." There are some who think that as He spoke He caught sight of the golden vine that adorned the gate of the temple; possibly He did. I will only mention two thoughts in connection with this; they are both very familiar, but we should never forget them. "I am the Vine"; and here is his witness to the Church: "Ye are the branches." Remember, first, that the branch is always entirely dependent upon the vine." In verse five of the same chapter, our Lord says: "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." How much work is being done, yet how little is being accomplished, just for want of this. "Apart from Me...nothing."

ADD A THOUSAND NOTHINGS TOGETHER,

the result is nothing. In ver. 7 we read: "Abide in Me." That is not, as some think, a mere sentimental looking to Christ. It is a very practical matter indeed. The words in the same verse are most important. "If ye abide in Me and my sayings abide in you, ye shall ask what ye will and it shall be done unto you." When I turn to 1 John ii. 24, I find the Lord saying to his Church: "Let that therefore abide in you which ye have heard from the beginning...ye also shall abide in the Son and in the Father."

Then notice in ver. 6 of this same chapter (John xv.) that solemn word: "If a man abide not in Me, he is cast forth as a branch and is withered; men gather them and cast them into the fire, and they are burned." I used to think that there was a possibility of God's children being finally cast away. I did not see—as some here may possibly not have seen—that the emphasis is upon the word "men." The believer who is not abiding in Christ is like the salt that has lost its savour; it is trodden under foot of men. The world that mocks nevertheless looks carefully to see whether we bring forth the fruits of righteousness. If we do not, men gather us, as it were, and cast us into the fire. It is a sad day for the Church when Pharaoh can find fault with Abraham; when the sons-in-law can say to Lot, "Thou mockest"; when the Philistines can say to David, "He is a mere madman."

The second great truth I want to emphasise in connection with Christ as the Vine and the Church as the branches, is this: As the branches are entirely dependent on the Vine, so

is the Vine dependent on the branches in this world. You remember how, in Ezek. xv. (which I think should always be taken in connection with John xv.), God asks the prophet: "Son of man, what is the vine tree more than any tree?" The answer is: "It is no better." You cannot make a wooden peg out of it. But the Lord in his humility takes this as a figure of Himself. "I am the Vine." And Christ, so far as this world is concerned, is dependent upon the branches. Men do not gather grapes from the stock;

THEY GO TO THE BRANCHES.

We know the blessed words: "As He is, so are we in this world." But the converse is equally true in this connection: "As we are, so is He in this world." What is the strongest possible argument against Christ? It is not a merely professing Church, such as we have heard of this morning. It is a Christ who bears no fruit in the branches that properly belong to Him. So the second witness of Christ is this: "I am the Vine; ye are the branches."

In ver. 8 of this chapter we shall see the summing up of it all: "Herein is my Father glorified, that ye bear much fruit." May these words sound in our ears. I remember, years ago, when an undergraduate at Oxford, I used to go to Mr. Christopher's meetings, and there was a text in large blue letters over the platform: "Herein is my Father glorified, that ye bear much fruit." I did not understand it then so fully as I do now, but the words sank deep into my heart. Christ's second witness concerning the Church, therefore, is really this—that, as the Church finds its satisfaction in the Lord, so the Lord is to find his satisfaction in the Church.

"THE LIGHT OF THE WORLD."

My last word is this. In John viii. 15, we find Jesus saying: "I am the Light of the world." There is a picture, familiar perhaps to everyone here, by that eminent painter, Mr. Holman Hunt, which represents our Lord as standing at a door and knocking. There is a circle of thorns round his head, and He has a lamp in his hand, while underneath are the words: "I am the Light of the World." If that eminent painter had studied the New Testament in the Greek as well as in English, he would not have put that text underneath that picture. The Greek word cannot be translated by "lamp"; it is the light, the luminary, the sun of the whole world. That is his testimony about Himself. A question being constantly asked now is this: "Have you seen 'Lux Mundi'?" I do not want to say a single word, except in love, of the authors of that book. I have seen it, and I have studied a careful analysis of it. I am sure the most conspicuous essayist there is one in heart with ourselves—a child of God.

ALL THE MORE DANGEROUS

are the words he utters. As I look at it, I see a "Light of the World" that does not even come up to Mr. Holman Hunt's "Light of the World." There is no light at all, so far as I can see, in the Christ depicted there. I feel that if the Lord Jesus may be mistaken on one point, He may be on all points. And if I go to Him for warmth, and heat, and light, I may find myself utterly disappointed; He will be a mere Will-of-the-wisp, leading me into quagmires of sin and death. I would suggest to the publishers of that book an alternative title—"Lux Mundi; or, Lux à non lucendo."

What is the Lord's witness to the Church on this point? "Ye are the light of the world" (Matt. v). The emphasis is on "Ye." It is remarkable that the Lord uses the same word for light here that He uses concerning Himself—ye are the luminary, the light of the world. Blessed Master, how can these things be? The answer is not far to seek. You find it in 2 Cor. iii. 18: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." So the Lord could say of us, "Ye are the light of the world." I remember walking in a cornfield some years ago, and seeing something shining just like the sun. I was dazzled by it, and went up to see what it could be. It was merely a little bit of broken glass; but it had caught all the noonday flood of the splendour of the sun, and reflected it so clearly that it seemed like the sun itself. Stay in the sunshine, brother, and you will give back the light of the sun. We are told that the moon is a lesser light, set to rule the night; and in that it typifies the Church of Christ. Do we always remember, when we speak of the moonlight, that it has no light of its own; it is merely the sunlight reflected from its surface.

That is what is being done, thank God, in the church in India that we have heard of. In the letter to Mrs. Pennefather read by our Chairman, prayer was asked for workers at Amritzar. May I add a word to what he said? That hospital—I believe it is the same one—applied not long ago to the authorities for help, because it was doing such a beneficent work in the town. What was the answer? "No, you shall have nothing. It is through that hospital of yours that every child in the gutter sings of Jesus to-day." The sister there, who is isolated and alone, is nevertheless living in the sunlight of Jesus Christ, and reflecting it so that the very children in the gutter sing of Him. The world needs light. Goethe, the great German poet and philosopher, died saying, "Light, more light." Oh that every one of us may abide in the light, and be children of the light! So we shall be able to accept as true the testimony of Christ to the Church: "Ye are the light of the world." If Christ is the Door, He tells us that our satisfaction is in Him. As the Vine, He tells us that his satisfaction is in the Church. In this last figure as the Light of the world, He tells us that He expects the world to find its satisfaction in Him, by means of the Church.

WEDNESDAY EVENING.

Chairman's Remarks.

HAVING read a portion of Rev. v., Sir S. A. BLACKWOOD said: Into that scene of glorious heavenly worship it is permitted unto us by the blood of the Lamb now to enter; not with the same enjoyment that they have in glory, for we are compassed with infirmity, and in bodies of humiliation; but by the Spirit of the living God we can take up and echo back the song of praise that the redeemed utter there. We can join the angelic choirs and give Him praise whom we have been led to love and worship and to serve. Worthy is the Lamb far beyond what our poor conceptions can imagine. It would take eternity to understand the worth of the crucified and risen One; but we are permitted to consider Him now, and by the gracious teaching of God's Holy Spirit, as we sit at his feet, to hear his word and learn of Him.

Only one expression in this blessed passage would I now direct your attention to, as we commence this meeting—that in the 12th verse—the seven-fold ascription of praise: power, riches, wisdom, strength, honour, glory, and blessing to Him—to the Lamb, for He is worthy to receive it. Yes, He was worthy before the incarnation; before his precious death and burial; before his glorious resurrection and ascension; He was worthy as the everlasting God of all. But He received a fresh worthiness when He ascended up on high, and led captivity captive as the Second Adam, as the head of the body, the Church, and as her representative and surety, as her ever-living witness and intercessor. He claimed on her behalf all these riches and honours, and glories, and blessings, not for Himself, so to speak. The sixty-eighth Psalm tells us that it was for us He ascended up on high and led captivity captive and received gifts for men. Not for Himself, for He had it all, but for the members of his body—for the beloved still here below. Therefore, accepted in his worthiness, and because all belongs to Him, we may come, and in all boldness of faith claim it all; for we are Christ's and Christ is God's.

Let us put in our claim to-night. Do you want riches? He has them for you. Do you want power? Do our brethren who are to address us this evening feel their need? I hope they do. I am sure they do. None feel it perhaps more keenly than they. There is power for you here—power in your risen Head. Jesus is the repository of it for you to-night, and in Him is power for you to minister, and power also for us to receive. Do we want wisdom? It is all treasured up in Him. Is there strength for endurance needful for us in the conflict, in the burden, and in the strife? The Lamb has received it for us.

Do we want eternal honour and glory and blessing, when the fit time comes for us to receive it, and to be able to bear it? We could not bear it now. Nay, I do not suppose we shall be able to bear it then without Him, for is it not written, "He shall bear the glory"? You will need Him as much there to bear the glory, as you need Him here to bear the cross. As we realise increasingly our deep necessity, how blessed it is to know that there, at the right hand of the majesty in the heavens, the centre of that centre of glorious heavenly worship, still stands the Lamb, as it had been slain, worthily receiving gifts for men. And, mark what the Holy Ghost says: "Yea for the rebellious also, that the Lord God might dwell among them." That is a word for every one of us. We have all been rebels indeed. Nay, is there not a rebelliousness in us still, ever prone to rise up? "That the Lord God might dwell among them"—none shut out of that welcome. Each one can put in his or her claim to-night, for He is worthy.

"Worthy the Lamb that died," they cry,
"To be exalted thus."
"Worthy the Lamb!" our hearts reply,
"For He was slain for us."

Christ, the Faithful Witness.

BY REV. CHARLES A. FOX.

I AM utterly unfit to speak to-night; but God is able and I believe will speak for the glory of his own holy name. We meet here on the grand subject of "*Christ, the Faithful Witness.*" I turn your attention at once to Rev. i. 4: "John to the seven churches which are in Asia: grace be unto you, and peace, from Him which is, and which was, and which is to come." I want you to observe that this is the fullest benediction in the Bible. First of all it is the benediction of God, the absolute God. The whole eternity of God speaks out in this verse. There is no change in the original Greek, if you compare it. God's great nature cannot be declined as the grammarian speaks. He is utterly unchangeable. What would Plato, and Socrates, and Seneca have given, and all the other great classic heathen, as we call them, to have heard grace and peace from Him which is, and which was, and which is to come? It is a Divine greeting from the whole eternity of God unto all the fallen humanity of this poor fallen world of ours. It is grace, sovereign favour; grace which brings salvation; grace in which we stand; grace in which God enables us to abound.

Grace and Peace. The peace of reconciliation; peace through the blood of Jesus Christ on the cross of Calvary. The peace of victory.

I have overcome the world, the flesh, and the devil. Peace be unto you. That, I think, is

THE ANSWER TO EVERY UNBELIEVER

of the present day—all those who write so scientifically, and yet so unbelievingly. Grace and peace from Him who was, and is, and is to come. From all the past of God, full of grace and peace; from all the present of God, full of grace and peace; from all the future of God, full of grace and peace. Surely, brethren, we ought to kneel down as we hear such words as these. We ought to be humbled.

"Grace and peace, from Him who was, and is, and who is to come." The everlasting procession of God passing through eternity. God is ever arriving and departing. And still He arrives, and still He retreats, for He is the God evermore who is to come. He is the ever-coming God, the God of perpetual additions, not only to-day, but through the ages of eternity; though you and I may shortly be in eternity, it will only be to stand and see the procession of God passing by—the Holy One that was, and is, and is to come. Grace and peace were first of all the absolute and essential being of God, the eternity of God in its three-fold capacity and power.

"And from the seven Spirits which are before his throne." This is perchance the most remarkable word in all Holy Scripture—that grace and peace should come from the seven Spirits which are before the throne of God; from the seven lamps of fire that are ever burning before his throne; from the searchings of the fire of God. Grace and peace from the holiness of God—the thrice holiness of God; the unspeakable holiness of God which could blast us in a moment. Ah! this is the Pentecostal blessing; this is the grace and peace which come down with the fire of the Holy Ghost. This is the fire of God upon the altar of poor human souls. This is that which Christ was leading up to, and of which He spoke when he said, "It is expedient for you that I go away," that ye may become the

ALTARS OF THE HOLY GHOST'S FIRE.

The faithful Witness! Has He not been a faithful Witness to you and to me? I know He has been to me a wonderfully faithful Witness, coming very close; a swift Witness, to witness against anything that is wrong and contrary to his will, and a tender Witness—oh, how tender! Lord Jesus, wilt Thou reveal Thyself to us this night in this very hall? We are come for the purpose. We do not come to hear human words; we have come to see the living Lord revealed in the saints.

Jesus Christ is the faithful Witness, and He is the "First-begotten from the dead." Death did not interrupt his witness. He rose up from the dead triumphant. The glorious Witness: "I have overcome death and hell and the grave, and there is no king who can stand before Me. I am the faithful Witness—the First-begotten of the dead." And of the kings of the earth He is the reigning Sovereign. You and I think the Queen, or the Emperor of Germany or Russia, reigns; but Jesus is the Prince of the kings of the earth. He reigns to-day. Your being here is a part of the reign and rule of Jeuss Christ.

Now, then, what will you say in response? This is the Church's response to the Divine greeting—"Unto Him who loveth us" (as it is in the best manuscripts) "and hath washed us from our sins in his own blood" (or "loosed us from our sins," it matters not; washed will do, but both together are best), "and hath made us kings and priests unto God." Dear brethren, are we kings? What do we triumph over? Passion, habit, weakness, sickness, failure, defeat? Are you a king? Then, rule as a king. He hath made us kings and priests, or a kingdom of priests. Each one who is a royal king is also a priest, who, by the grace of God, can absolve by declaring the Word of God, by prayer. By the simple revealing of Jesus, we become priests, so that we reveal the blessing of God to our fellow-men.

What will you say to Him? I ask you to-night. Do you say, "To Him be glory and dominion"? Is that your response? That all shall be to his glory, you and I—body, soul, and spirit, and everything you have, for ever and for ever. Amen. This is the message from the faithful Witness dwelling in inaccessible light before the presence of God. Now, have you answered in your own soul: "Unto Him that loveth us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: unto Him be glory for ever"?

It is my purpose this evening, having said this much on the subject of the faithful Witness, to ask you to look at one or two passages which show what we ought to be as his faithful witnesses upon earth. Turn to 2 Kings iv. I divide the work of the witness for Christ into two parts—there is a private work, and there is a public work. First, the private work. You will observe that in that chapter we have, under the figure of a widow woman, one who comes to the prophet Elisha, and describes herself in these words: "Thy servant, my husband, is dead, and thou knowest that thy servant did fear the Lord, and the creditor is come to take unto him my two sons as bondmen." This is exactly the description of the Church to-day. The Church, conscious of her own extremity, feels that there are

FOUR BAILIFFS IN THE HOUSE:

death, debt, bondage, and bankruptcy. And Elisha said unto her, "What shall I do for thee? Tell me what thou hast in the house?" "Thine handmaid hath not anything in the house but a pot of oil." "Then he said, Go, borrow thee vessels abroad of thy neighbours, even empty vessels, borrow not a few."

The pot of oil is the unconscious wealth of the Church. The confession of it is wrung from the Church. Tell what thou hast in the house. "Thine handmaid hath nothing in the house." Witness, we have not anything in the house but death, debt, bondage, and bankruptcy; there is one thing, the pot of oil—the oil of the Holy Ghost. Oh the unconscious wealth of the Church of Christ! Do you know that, if you will only turn into your chamber when you get home, or to-morrow morning, you will find that, with death, debt, bondage, and bankruptcy, you have a pot of oil—you have the Holy Ghost, who is able to withstand death, debt, bondage, and bankruptcy. God has already given us the gift—it is in the house with us. Go into your chamber, shut to the door, and pray to the Father.

You see in the next verse what is the great want of the Church. "Then he said unto her, go, borrow thee vessels abroad of all thy neighbours, borrow not a few." This is the want of the Church—more want; more emptiness of soul. It comes to my own soul—you will forgive me speaking plainly—but what we want is to

REALISE MORE OUR OWN EMPTINESS—

that we are bankrupt; that we have not a farthing; that we are emptied out and drained out, like the Apostles' ten days' draining, until there was not anything left. I want to realise that this is the marvellous gift which the Church has to give—to borrow empty vessels, borrow not a few. It is God's command to-day. We hear it echoing everywhere. We see it north and south, east and west—borrow empty vessels.

There are lost vessels—lost nations that are wanting the Gospel. The Bible is open to all men. The doors are open everywhere. The windows of heaven are open every day. What is it we want? We want to realise that we are to borrow the empty vessels, the empty opportunities. There has never been in the world's history such a time when empty vessels were so ready to receive the Gospel. I have heard to-day that Italy is yearning for the Gospel; and our brother, Theodore Monod, declares that in France there never was such an open door for the Gospel. It is true of China, after its degree, and of India, and of the outlying portions of America, and of Africa—latest Africa. We have one there, a large vessel, of the darkest.

Thanks to our great explorer. In the time of his deepest distress and experience of starvation, in the midst of the dark forest, he says: "At the midnight hour, in the awful forest silence, when there was not a sound to be heard, worn out with disease, prostrated with fatigue, broken-hearted because of my friends and companions, whom I could not find, I knelt down and prayed to the God of Heaven, and I said to Him, 'If thou wilt restore me to my companions, I will own Thee before my fellow-men, and I will declare what Thou hast done.'" Would that every Christian were such a witness. And so, at the Guildhall, he declared it amidst the banqueting and feasting there, and so amidst the soldiers and sailors he declared it—"it is God who hath delivered us."

May I not say that, as he found nine hours afterwards, the wonderful deliverance from that impenetrable forest through which he had been traversing for weeks in the dark and awful twilight—may I not say of you and I, who have emerged also out of the darkest jungle of unbelief, and the twilight of uncertainty, into the glorious light of the Gospel of Jesus Christ that we will be witnesses, too? Shall we be ashamed of Jesus? Shall we not be bold for Him? Shall we not declare and glorify his name? "Go ye, borrow vessels of your neighbours." We live in

MARVELLOUS MISSIONARY TIMES.

We have brethren here who are all for the Jews, and other brethren here who are all for the Gentiles. They are both right. For that is what we want; and the Lord for them all. Borrow the empty vessels of all thy neighbours. England has a peculiar position. She, by her colonies, is a neighbour to every part of the world. There is not a single land to which she is not a neighbour. I want to impress it upon you that we owe it to our neighbourship to go and redeem these people through the precious blood of Jesus Christ, and through the preached word which He has revealed to our own souls.

Let us remember to-night our brethren in Africa—Wilmot Brooke and his little group of beloved comrades; Douglas Hooper and his little group of brave comrades. And shall we not remember the new Bishop of Equatorial Africa, by whose side I prayed the other day, and many others, from the Cape to Algiers? Shall we not remember them, and borrow the empty vessels of all our neighbours? Borrow them not a few.

Now let us notice what follows. This is the secret part of the witnessing for Christ, "and when thou art come in, thou shalt shut the door." Can you do it? I notice that many brave people can do a great many brave things, who cannot shut the door. Shut the door upon thee and upon thy sons. Can you do it? I notice that many Christians cannot do it. This is the mighty secret of the shut door. There is no mightier secret under heaven. "When thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and set aside that which is full." Yes; there are some set aside in the glory, because they are so full; and some set aside upon earth to be poured out and emptied abroad, because they are so full. Thank God for the full vessel. Satisfied with the full favour of the Lord.

"So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her, and she poured out." Did you notice that there were originally four things with her—death, debt, bondage, and bankruptcy; but now there was a fifth thing. What was it? The pot of oil was there before her. What was it? It was the word of the living God. Oh, shut your doors when you have the word of God with you, and the emptiness before you, and the empty vessels of your own need and your neighbour's need, and the far-off

heathen's need, and shut your door, and begin to pour out. "And it came to pass that the vessels were full." But how do you come to this wonderful wealth of God's unspeakable love? It is by the shut door.

BY THE CLOSE COMMUNION OF PRAYER,

by the empty vessels coming in contact with the fulness of God; it is by the Word of the living God which has to be ventured upon: the glorious risk of finding God's truth. Have you ever proved it—the glorious risk of finding God's truth? I have. "And it came to pass, when the vessels were full, she said unto her son, Bring me yet a vessel; and he said unto her, There is not a vessel more; and the oil stayed." The insatiableness of faith! She cannot be satisfied; she must go after more. And so it is with every true child of God. Bring me another soul; bring me yet more empty vessels; this is the delight of the child of God. The oil stayed; and the oil will stay, when the opportunity has ceased, when the faculty has died out, when the hungering and thirsting power has failed; when you no longer need, as you used to need, or crave as you used to crave, the oil stays. "Then she came and told the man of God." You must come back to God, and tell Him. You must thank Him for giving you what He has. And the prophet said, "Go and sell the oil, and pay off thy debt, and live thou and thy children on the rest." Now, my dear friends, we must pay what we owe to God and man; we must live humbly on the blessed provision of Christ. It is quite enough. "My grace is sufficient for thee."

Turn to 1 Sam. xvi., with which I will close. This is the public side of true witnessing for Jesus. We have had the poor widow witnessing in a private chamber before her son in the fear and darkness there. Let us look at the public side. It is the anointing of David. I only glance at it for a moment. The Lord gave Samuel a command. He said: "Call Jesse to the sacrifice, and I will shew thee what thou shalt do, for I have provided Me a king: and thou shalt anoint unto Me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming." We always tremble when any special good comes. "And said, Comest thou peaceably. And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice." Oh let us sanctify ourselves to-night. I look upon this Conference at Mildmay as an opportunity for immediate transactions between God and the soul. My brethren, do not look upon it as anything else. It is to come at once into the presence of God, and to deal with Him then and there, and gain the blessing which He is ready to give you. May I mark here how God chooses his witnesses. "And it came to pass, when they were come, that He looked on Eliab, and said, Surely the Lord's anointed is before Him. But the Lord said unto Samuel, Look not on his countenance, nor on the height of his stature." (Have you not done that often and often? Looked on a man's position, wealth, influence, gifts, talents.) "Because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

So you see Samuel was actually rebuked in the act of consecrating the king for the Lord. Our God rebukes us. Some of us who have spoken here on many occasions can say it with truth, that the Lord has rebuked us. While we have been speaking to you a rebuke has come home to our own hearts, and we have been purified by the fire of the Holy Ghost in thus doing. "Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these."

Perhaps you will think me very old-fashioned. I am old-fashioned. I believe in

THE SOVEREIGN GRACE OF GOD.

I believe it is the sovereign favour of the Lord Jesus Christ that calls out his servants to his service, and that each one of them who is redeemed, and enters into the redemption privilege, is grateful to the sovereign grace of the Lord. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he."

No mistake—this is God's choosing. God hath chosen the foolish things of the world to confound the things that are wise, and the weak things to confound the things that are mighty, and base things and despised things and things that are not, to bring to nought the things that are, that no flesh should glory in his presence. The five-ranked army of the Lord are the witnesses of God. Are you amongst the fools in the first rank? Come, my brother, you say you have no power, no gift, and that you are so shrinking and timid. Well, you are a fool; come along, you shall be in the first rank in the army of Jesus. You have no power and genius; then you are among the weak ones. Let us fill up the wonderful five-ranked army of weakness, of which we read in the first Epistle to the Corinthians.

We read, "Then Samuel took the horn of oil." That is the strongest thing God has got in his armoury. You think the sword is the strongest. I do, my friends; I know it myself. I would slash with the sword when I ought to pour out the horn of oil—that is the strongest thing.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah." Oh, friends, there is such an anointing of the Holy Ghost. I have seen it. I know it. I believe in it. I cannot question it. No, though all the people in Mildmay Hall were to contradict me, I would still say it is true. The anointing of the Holy Ghost is

WORTH EVERYTHING PUT TOGETHER.

"But the Spirit of the Lord departed from Saul." You see how the blessed Master chooses his servants—his witnesses; not at random. They are by sovereign grace chosen; they are by searching chosen, and He puts his seal upon them, and they are anointed of the Holy Ghost. How does he use them? He sends them back to the sheep. That is the most remarkable thing in this chapter—that David went back from being consecrated as a king, to feed the sheep. You do not like going home to the common household duties, your common visits among your friends, and showing Jesus in your conversation. You think it is humiliating. Ah! it is what the consecrated king is called to do.

As soon as he had gone back to the sheep again he is called by the marvellous grace of God, and he is called to the court of the king. The king is under a deep shadow of depression. Nothing will heal him except the playing of music, which seems to alleviate his sorrows. "Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." What a testimony to David, "the Lord is with him," with all these other gifts. He was brought to King Saul, and he played on the harp until the evil spirit departed out of Saul. That is what the consecrated king must do. He must be called from feeding the sheep to cast out the evil spirit of unbelief, and the demon spirit of darkness, out of the souls of men, by the sweet music of the name of Jesus.

This having been done—as we read in the closing verse, "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him"—he went back from the court as he went back from the consecration, to feed the sheep; and in the next chapter we have him called from feeding the sheep to the camp. It seems that his father called him (this is how God equips his children). It is a marvellous thing. We read in the fifteenth verse: "But David went and returned from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge." That is what the consecrated king is to do, to carry food to his brethren.

THERE IS NOTHING BENEATH YOU

if you are a gentleman by the grace of God. There is nothing beneath you save sin. It is only some poor, mean, vile apostate soul that thinks anything beneath him in the way of menial work. No man who is truly ordained of God but will carry food to his brethren. And he goes to his brethren in the field and tells them about this bread and cheese, and then sees and hears of this wonderful giant. (See vv. 24-28.) Have you noticed, there is many a man who will fight his little brother, but who will not fight the giant Goliath? There was no battle going on, so he could not see it; every man was afraid of the giant. This elder brother of splendid stature was not afraid to fight with his little brother, and ridicule him; but this was the equipment of the Lord for a splendid victory. And so we find he is brought to King Saul. "And David said" (ver. 37): "Moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." You must give faithful witness for the Lord in high quarters when you are brought into such places. "And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." You must reject the world's armour.

Now you come to the true equipment of the child of God (ver. 40): "And he took his staff in his hand, and chose five smooth stones out of the brook." You must always have a staff in your hand if you go to fight. Lean on the blessed Lord Jesus. I have proved it. I know Him to be a true Saviour. I know that He will support you, and you can lean on Him in all your weakness and feebleness, and you will find Him just all you need. "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was his hand: and he drew near to the Philistine."

When you go to fight the Lord's battles, will you be sure to take

FIVE SMOOTH STONES

out of the brook, where the Holy Spirit of God is flowing, and out of the brook, which is the Word of God. The Lord Jesus, who was the true David, only used three stones when He met the devil in his temptation—that was enough. But David took five smooth stones, worn with the Holy Ghost's use. What are these five stones with which we, as witnesses, are to

go forth against the enemy of the Lord? The first is: *God is.* "He that cometh unto God must believe that He is." I believe in the presence of God here to-night. I believe in his presence everywhere. God is. Secondly: *God hath.* "He hath delivered my soul from death, mine eyes from tears, and my feet from falling." Can you say it? What is the third stone? *God can.* Israel spoke against God: "Can God give us bread in the wilderness? He has given water, can He give bread also?" The Lord was angry with his people. God can. Oh, that this were written and engraven with the pen of the Holy Ghost in living fire upon every soul. This is the stone that will bring down any giant, any enemy of the Lord. Will you listen to the Lord, and will you use this marvellous smooth stone out of the brook of grace?

The fourth stone is: *God will.* We have it in Daniel. Yea, our God will deliver us. He hath delivered us, and He will deliver us. Can you say that? Now, there is one more stone: *God doth.* "Yea, and He doth deliver." "I, the Lord, do keep it; I will water it every moment, lest any hurt it. Night and day will I keep it." Children of God, ye are in his keeping. Throw the stone, embedded in the sling of faith. Sling it in the power of the Holy Ghost, and the Lord shall bring down the enemy at your feet, to the glory of the Father, Son, and Holy Ghost.

Christ's Witness for the World.

BY REV. NEWMAN HALL, LL.B.

I HAVE felt it somewhat difficult to distinguish Christ's witness for the world from his witness to the Jews and the Church, so as to make it distinct, but I have endeavoured, as far as possible, to do so. Now, "the world" in this connection does not mean the material substance of the earth; it means the people, and it is used in the Bible in two ways—with regard to the whole of the people of the globe, and distinctively of the ungodly in contrast to the Church. Let us refer first to Christ's testimony to the great mass of the people on the earth. In Isaiah we read, "I have given Him"—the Son of David—"a witness to the people." There is his testimony to the whole world; and again in Isaiah, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." There He was predicted as having a witness to bear to all people. So old Simeon said, "Now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation . . . a light to lighten the Gentiles," bearing testimony to the world.

Now Christ's great work was for the world, and was essential to his personal ministry. The work of Christ is the work of his personal ministry, and that of the Holy Spirit through the Apostles. His personal ministry was primarily to the Jews. He said he was not sent, at that particular time, but to the lost sheep of the house of Israel. The light promised at the coming of the Holy Ghost fully burst through even in his own personal ministry.

HE COULD NOT REPRESS IT.

It was the light, first of all, to the Jewish people, but the light was so burning and blazing within Him that it burst through the veil in his lifetime to the Gentiles beyond. Out of the abundance of his heart his mouth spake to the world. Notice the interview with Nicodemus. He was a Jew, but Christ testified to the Jew that his witness was to the world? "God so loved the world that He gave his only begotten Son, that whosoever

IN THE WHOLE WORLD

believeth on Him should not perish, but have everlasting life." There was the bursting out of his witness to the world. See Him with the woman of Samaria by the well; she was not a Jewess, but one of the heathen, or Gentiles; but He bore witness to her of the living water, which, if she had asked of Him, He would have given her. This was a witness that everyone, the world over, if they asked of Him living water should have it. He bare witness to her, and thence to the whole world, that God is a Spirit who may be sought by everybody, not exclusively "in this mountain" nor "in Jerusalem," but throughout the whole earth. And then He testified, remaining several days amongst the Samaritans. He also healed the centurion's servant. The centurion was not a Jew but a Gentile, one of the outside world, and in reference to the faith of that man, our Lord said, "I have not found so great faith, no, not in Israel." Here was another testimony to a representative of the world at large.

To the woman of Syrophœnicia who followed Him with earnest supplication, and in order to reprove his disciples, Jesus spoke of the Gentiles as mere dogs; she spoke of herself as one of the dogs under the table, and said, "Let me have some crumbs." Ah, had not she a big crumb that day? "Be it unto thee even as thou wilt!" What wonderful faith? "Woman, great is thy faith!" There was Christ's testimony through her to the whole world. And then He bore testimony before Pilate. Pilate was not a Jew, but was representative of Rome's empire—the civilised globe. We are told that before Pontius Pilate he witnessed a good confession. What was his confession? "I am a King, and my kingdom is not of this world." What art thou—a King? "For this cause was I born, and came into the world, that I might bear witness to the truth." There was Christ's testimony before Pilate. A testimony to the whole world that He is a King;

KING OVER ALL NATIONS;

that his throne is in the human heart; that He did not come to set up any political power, or entangle Himself with any such relationships as that Pilate or Cæsar need be afraid. But He came to assert his right to rule in the hearts of mankind. Here was Christ's testimony to the world. Christ's *work* also bore testimony of Him. "The Father that dwelleth in me, He doeth the works"; so that the work of Christ is the work of God. The works of Christ were wrought before a general crowd, and many of the Gentiles saw those works, and doubtless received cures from Christ. Here was his witness to the world, in the Father's name curing disease, mighty to save. His *words* bore witness: "I speak to the world the things that I have heard of my Father." And what great words did He say? Amongst them was the Prodigal Son parable. Who were the Jews?—the elder son. Who was the younger son? We, of course—the Gentiles, the world, and it was a testimony to the whole world that, however far they had wandered, if they only desired to come back to God, however ignorant of theology or dark their views, if they could only say, "I will arise, and go to my Father"; the love of the Father was waiting for them, certain to welcome them, and help them to come to Him. That was Christ's grand testimony in his own life to the world.

His *sufferings* testified to the world: "That the world may know that I love the Father, and that as He has given me commandment so I do. Let us go hence." Let us go and meet the betrayer—showing that He was a willing sufferer. He was not punished. He was the victim of no wrath or vengeance. It was God in Christ reconciling the world unto Himself, and the willingness and the joy with which Jesus went forth—suffering in carrying out his Father's will—what a testimony it was to the love of the Father! And so the testimony to the disciples when He said, "Go ye into all the world, and preach the Gospel to every creature"—to men of every nation, every language, and every clime. This is the testimony of Christ in his lifetime borne to the world, and our business as Christians is to repeat his testimony, to go into all the world and preach the Gospel to every creature, and to say to our neighbours, "Know the Lord." So far as regards the world, meaning the great mass of mankind.

Now, let us take the other meaning of the term, "the world." It is often difficult to explain what we mean by worldliness. Many young people say, "Why is so-and-so worldly?" I would say that worldliness is ungodliness—"without hope and without God in the world." It is said of the wicked, "God is not in all their thoughts." When God is not supreme in our thoughts, desires, affections, motives, and conduct, then we are ungodly, and that makes us worldly. Worldly people may be of various kinds. Some may be drunken and licentious, some refined and pure, in their style of life; but both may be ungodly, because neither the one nor the other have God in their thoughts; and all who have not

GOD SUPREME IN THEIR THOUGHTS

and hearts may be characterised as worldly—"Lovers of pleasure rather than lovers of God." It does not mean that all pleasures are worldly, and all who love a little pleasure are wicked; but if pleasure be first, and God second, and if any pleasure be allowed on which the smile of God cannot rest. Wherever there is a person who does not supremely seek to please God, and is seeking pleasure in getting money, in ambition, in dissipation, in idleness, and many other things which in themselves may or may not be wrong, yet seeking pleasure chiefly in earthly things, and having no pleasure in God, I think we may properly and Scripturally say such are "of the world." Now the Apostles did make this distinction. St. John said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." On the contrary, he that is born of God "overcometh the world."

There must be a distinction. St. Paul said: "Be not conformed to this world, but be ye transformed by the renewing of your mind." God has said: "Come out from among them, and be ye separate, and I will receive you." St. James says: "Pure religion and undefiled is this—to visit the fatherless and the widow and to keep himself unspotted from the world." Our Lord, when He was in the world, said the world knew Him not. But to those who received Him, He gave the privilege to become the sons of God. What was Christ's witness to the ungodly? "The world hateth Me because I testify of it, that the works thereof are evil." Our Lord, therefore, did testify to the ungodly world, that the works of the ungodly are really evil. People may say, "Well, what evil is there in this or that"; but the evil is in the heart not being supremely consecrated to God, and the witness of our Lord to the world is that the works of the world are evil.

He speaks of "the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." A worldly person, seeking worldly things rather than God, will not understand or receive the things of the Spirit of God. Christ was asked, "How is it that Thou wilt manifest Thyself unto us, and not unto the world?" "He that loveth Me keepeth my commandments, and my Father will love Him, and we will manifest ourselves unto Him." Here the manifestation of Christ depends upon the loving and obeying of Christ, and it is a manifestation only to his own people, which the wicked world, remaining wicked, cannot share. Our Lord testifies of

"the men whom Thou gavest Me out of the world." They have been brought out, and joined to Christ. Then again, "the world hath hated Me, because I am not of the world." Our Lord also predicted that his disciples would be hated in proportion as they resembled Himself; therefore, let us not think it a disgrace if the worldly, the wicked, the selfish, and the sensual hate us. Perhaps there is too little of this hatred in the case of some professing Christians. They are

TOO MUCH LIKE THE WORLD,

and so escape its scorn.

I think I have referred to these passages of Scripture in their obvious, strict, and literal sense. If that be so, then it is clear that there is a wicked world distinct from the Church. Our Lord Jesus Christ and his Apostles did recognise that distinction, and our Lord did witness against the world. He also witnesses now by his Spirit. The Comforter, when He had come, was to reprove the world. He said of the Holy Spirit, coming in his name, "He shall reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not in Me; of righteousness, because I go to the Father, and ye see Me no more; of judgment, because the prince of this world is judged." This is a passage of some difficulty, but I will endeavour to explain it.

"He will convict the world in respect of sin" (*Revised Version*). That is more than reproof. Philosophy, law, conscience, often reprove wickedness; but it is one thing to reprove wrongdoing, and quite another thing to convince the wrongdoer in his own conscience. The Holy Spirit is come that He may convict and convince the wrongdoer. He shall "convict the world of sin." The world has its own ideas of sin. Let me remind you of them. Some worldly philosophers say that wickedness is that which is injurious to society, taking utility as a standard. Others say that that is wrong which is opposed to ordinary standards admitted in public life. Some people think they ought to be rather more ashamed of being vulgar than of being wicked; of trespassing against the laws of society than against the laws of God. The world will condemn outward actions, but takes very little notice of inward thoughts; and, while it denounces the outward commission of evil, it takes very little notice of omissions to do what we ought to do, and these are perhaps more numerous than the commissions of that which we ought not to do. Those are the world's false judgments. The essence of sin is unbelief in God. Ungodliness is the root. "The carnal mind is enmity against God, and is not subject to the law of God, neither, indeed, can be."

WHAT HAVE MORALISTS DONE?

They have clipped off the branches of the poisonous tree, instead of pulling it up by the roots. They have mitigated the poisonous streams that flow from an impure fountain, but they have not thought of purifying the fountain. They have plastered up sores on the surface, instead of changing the constitution and removing the disease. That is the way the world has treated sin. The way God and Christ treat sin is to change the heart, to cleanse the source, and so cleanse the streams.

The sin of the Jews always was disregard of God. They did not trust God. They did not obey God, and their sinfulness showed itself in a variety of ways. God was in Christ. Christ came as the great Revealer of God, and He came to call men to return to God, and trust and serve God through Him, the great Saviour. What happened? "He came to his own, and his own received Him not." What did He say was the condemnation?—that "light (Himself) had come into the world, and men loved darkness rather than light, because their deeds were evil." They hated Him whom Christ came to reveal, the good and holy God, and the result was they rejected the Saviour, and killed Him, and on the Day of Pentecost the inspired Apostle delivered this charge against them: "Ye denied the holy and just One, and desired a murderer to be delivered to you." That was the great sin of the world, and when the Holy Ghost was manifested in such abundant power on the Day of Pentecost, 3000 were convicted that they had been the murderers of Christ, and rejected Him. The Holy Spirit came and convicted them of sin, because they believed not in Jesus.

And so, brethren, it is still. There are many people outwardly moral, who pay their debts, are kind to their neighbours, and so on, and who say, "Why am I regarded as a sinner?" Do you reject Christ, or not? Christ is God's Ambassador. Christ has come on a special message from the Father. Christ has come to beseech us to be reconciled to Him, and to enthrone Him in our hearts. Are there any here who personally have never confessed Christ, never yielded their hearts and lives to Him? Then that is *the* great sin. There are other sins, such as drunkenness, swearing, murdering; but the great sin is alienation from God, and neglect or rejection of Christ. "This is the work of God, that ye should believe on Him whom He hath sent."

Then the Holy Ghost is to convict the world of righteousness. What is the world's righteousness? We have already implied it—utility, respectability, pleasure, success. The world's righteousness is often outward ceremonialism, observances, and benevolent acts. As a fact, righteousness is the reverse of sinfulness. As sinfulness is ungodliness, so righteousness is godliness—God being supreme in the heart.

Now, Christ came to reveal God for our love. He died that we should be united to God, and seek first the kingdom of God and his righteousness. Christ's life was this: He lived what He taught; but the world did not recognise Him as righteous. The world condemned Him as a wicked man and an impostor. What did God do? He vindicated Him. God raised Him from the grave. He was raised "according to the Spirit of holiness."

GOD INTERPOSED

to show the world that had condemned Christ as unrighteous that He was his righteous Servant—He took Him to heaven. The Holy Ghost convinces the world of righteousness, by showing that God interposed to justify Christ, to "crown Him with honour and glory." "Because I go to the Father"—He taking Me to sit at his right hand—"ye see Me no more"; therefore there is evidence of my righteousness against those that calumniated Me, an evidence of the truth of my mission, of the truth of my teaching. So the Holy Ghost convinces the world of righteousness by the fact that God has accepted Christ as the righteous Lord; so the Holy Spirit convinces of righteousness still.

But, oh, if Christ is only presented to me as a model of righteousness and goodness, I despair. Suppose the Spirit of God were to teach me of Enoch's righteousness, what good would that be to me? Or suppose He were to teach me the goodness of Abraham. If the Holy Ghost reveals Christ as absolutely righteous, as the great model, I am alarmed and crushed. The ideal of humanity is what man ought to be, but never has been; and, indeed, cannot be. Do not tell me of the perfect righteousness of Jesus, when I am such a wretched, lost sinner, for that righteousness of Christ is above me. We accept it by faith, and we are righteous through Him. He, the Righteous, died—died as the righteous Man—and his righteousness is imputed to us. We rejoice while we admire, and say we have "the righteousness which is of God by faith, not having our own righteousness, which is of the law, but the righteousness which is by Jesus Christ," and by the Holy Spirit dwelling in us. Hence we become new creatures; we are made like unto Him.

We were in darkness, but we are now made light in the Lord Jesus. No; "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." The fruit of the Spirit is love, joy, peace, longsuffering. So we are made righteous. We plead the righteousness of Christ imputed; we possess the righteousness of Christ implanted. We are at one with God, and in harmony with Him, and united by precious faith to Jesus Christ.

The third conviction is of judgment, because the prince of this world has been judged. The prince of this world vaunts himself, and calls himself the god of this world—assumes power, and controls vast multitudes.

The Son of God was manifested, and we are told distinctly it was to destroy the works of the devil. Our Lord judged and condemned Satan. How did Christ judge the devil? His simple birth was a condemnation of the devil, who talks so much of wealth, dignity, grandeur, and royalty. His victory in the wilderness by the sword of the Spirit—battle after battle won—judged the devil. In his healing, He judged the devil. "This woman whom Satan hath bound—shall not she be released?" He attributed her ailment to the devil's power, and counteracted him. His perfect life was a further defeat of the devil. On the cross

HE BRUISED THE SERPENT'S HEAD,

and the prince of this world, who thought he was overcoming Jesus Christ, was himself wounded with a death-wound by that very death which he brought instrumentally upon Christ. And in his resurrection He judged the prince of this world, for in rising again He destroyed death, and him that had the power of death, that is, the devil. The prince of this world, the devil, was judged by Christ in his ascension, for He was raised to the right hand of God, having put down all authority and power. The Day of Pentecost judged and condemned the devil, when all those thousands at once renounced him. The Apostles went forward everywhere condemning the devil; for, wherever they went, they turned men "from darkness unto light, and from the power of Satan unto God."

The devil is to be judged entirely. The time is coming when that old serpent will be cast into the bottomless pit, and all sin and sorrow shall be ended, and Christ, the victorious champion, shall reign King of kings and Lord of lords. Depend upon it, the devil is judged. His cause is a failure. It is uttermost defeat. Are there any here who are his followers, on the side of the world, "lovers of pleasure rather than lovers of God"? Think a little what chance you have in the war against truth and justice, against purity and God. Why, your leader is vanquished. The prince of this world is conquered and doomed. Will you follow him to his doom? Oh, may the Holy Ghost, the Comforter, not appeal to you in vain! Cast off the allegiance of a leader who is judged. Do not be doomed with Him. Accept the love of Christ. Yield to Him, and you will find that the Holy Spirit, who first convicts and makes you sad, will comfort you, and make you happy. We are engaged in a warfare which is not ended. The battle is going on in every land, and in every land the prince of this world is being judged. Naked savages and hideous cannibals are surrendering themselves to Jesus in our time. Old superstitions are giving way before the conquering power of the Saviour. Everywhere Mammon, and Mars, and Venus, and Bacchus, are being dethroned in hearts where the Holy Ghost convinces of righteousness and of judgment.

THE FINAL VICTORY IS CERTAIN.

Oh! Let us rejoice in the witness of Jesus Christ to our own souls by the Holy Ghost. We were once of the world; but, by God's grace, we have come out from the world. We once were guilty of the sin of unbelief in Jesus; but now we accept and adore Him. We crown Him. He is ours and we are his. Once we

were unrighteous, because we were ungodly; but we are now clothed with the spotless robe, and we have dwelling within us the Holy Ghost. Once we were servants of the prince of this world; but we have renounced him. Christ has effaced his deadly mark, and put his own mark upon us, and Christ says we shall never perish. We have to fight; but greater is He that is for us than all that can be against us. He will tread down Satan under our feet shortly. The prophecy shall be fulfilled, "On thy belly shalt thou go, and dust shalt thou eat"—grovelling in defeat and eating the dust of disappointment.

Courage! fellow believers. The foe that we fight is wounded, condemned, and doomed, but our champion is the ever-living God, and He goes on from conquering to conquer. Courage! He that has begun the work in us shall finish it. Egypt is behind us. Pharaoh has been overwhelmed in the Red Sea of atonement. We may be in the wilderness; but we are feeding upon heavenly manna, and drinking of the water of life. Canaan is not far off; we even now see it by faith. Courage! the promises of God are with us. The everlasting arms are underneath us. The Captain of our salvation is on our right hand, and the Holy Ghost dwells within us. Already we have the earnest of the promised inheritance, and, though the powers of darkness may still assail us, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Yea, we are "more than conquerors through Christ who hath loved us," for "the prince of this world hath been judged."

THURSDAY MORNING, JUNE 26.

The Lord Jesus Christ as Leader.

Much rain had fallen during the night, and it was still descending thickly when the hour of morning conference arrived. That did not, however, suffice to prevent a crowded gathering in the hall, drawn by the expectation of hearing addresses from Mr. Spurgeon and the venerable Dr. Andrew Bonar, of Glasgow. The stewards had a busy time packing late arrivals into every vacant corner; but no economy of space would admit all who came, and an overflow meeting had to be held in one of the rooms below.

When the assembly were all seated, Sir S. A. Blackwood invited the company to silent prayer, and then was sung the hymn beginning:—

Come, Lord, and let us see
That blessed smile of thine,
Both human in its tenderness
And gloriously divine.

After prayer by Rev. J. H. Shaw, came the

Chairman's Opening Remarks.

In the Psalm that many of us have been reading this morning—the forty-eighth—we have one word at which I want you to look for a moment—ver. 8: "As we have heard, so have we seen." Yesterday, it was hearing a Witness; to-day, it is seeing a Leader. There is a great difference between hearing and seeing. Seeing is believing, we are told sometimes. Oh that there were more real seeing of Christ, and less hearing, perhaps, about Him. Not that there could be too much of that, but we are in danger of letting the one be a substitute for, and supplanting the other. We may hear a great deal about Christ in conferences, and in other ways, and yet we may fail to see Him.

I was thinking the other day, when I heard the first lesson read in church, of that excellent advice which Hannah gave when she said, "Talk no more so exceeding proudly; let not arrogancy come out of your mouth." I do not think she could add to that. But she would emphasise it, if she lived now. There is too much mere talk;

TOO MUCH TALL TALK;

proud talk; senseless talk; and too little of the seeing; of the experimental, close, conscious appreciation of a present Saviour. What is on my mind this morning is the importance of seeing the Leader as well as of hearing the Witness. It would be the desire of us all, I hope, to-day, that we should come to such close personal contact with the Lord Jesus Christ that we should be able to say: "Now mine eye seeth Thee."

A word or two from God's Word and little of my own. What is the effect of seeing? "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen" (1 Kings x. 6). It is a good thing when that stage is reached. Then there is Jacob. When they told him, "Joseph is yet alive," Jacob's heart fainted, for he believed them not. But when he saw the waggons which Joseph had sent to carry him, his spirit revived. Oh, it is revival, when we see as well as hear. The Lord made his glory to pass before Moses. The effect was that when Moses saw, he was transformed and transfigured. So there is not only failure of our own spirit, which is an excellent preliminary; but there is revival, when we see; and also transfiguration.

How good also to turn to Job (xlii.): "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself." Self-abasement is the result of seeing. So it was with John (Rev. i.): "I heard behind me a great voice. I turned to see, and when I saw Him I fell at his feet as dead."

THOMAS WAS RIGHT

in wishing to see. I do not suppose the Lord, when He said: "Blessed are they that have not seen and yet have believed," meant to depreciate that kind of seeing we are thinking about now. He would exalt the spiritual intelligent soul-sight, which is tantamount to believing.

Elisha's servant was not satisfied with hearing (2 Kings vi.). "Fear not," said the prophet; but that did not encourage him. Then Elisha prayed the Lord to open his servant's eyes that he might see. The Lord opened the eyes of the young man, and he saw. The talk of those that had seen Christ seemed to the disciples as idle talk; but, when they saw Him, it was a very different thing indeed with them. We are apt to forget what we hear; we do not so easily forget what we see. You know what it is often to say to a person, "I know your face perfectly, but I really forget your name."

THE EYE RETAINS MORE THAN THE EAR.

We have sung, "Come, Lord, and let us see." Oh for this self-abasement, this revival, this conviction, this satisfaction. When Solomon said, "The eye is not satisfied with seeing," he did not mean the spiritual, but the material eye. That eye *is* satisfied with seeing: "I shall be satisfied when I awake with thy likeness." Is not that what we want? What can dear Mr. Spurgeon or dear Andrew Bonar say to us that will do us good, unless we see the Lord Jesus Christ? May God give us direct, intelligent, conscious vision of Himself, so that all these and many other blessed results may by his mighty power be produced in all our souls, and we shall be able to say: "As we have heard so have we seen."

Following Christ in the Dark.

By Rev. C. H. SPURGEON.

Perhaps you may not be able to hear me at first. My voice has failed me of late, but it may get better as I go on. We have heard of our Leader in Sir Arthur Blackwood's speech, and I have to speak of following Him in the dark. Can you see Him in the dark, then? Yes, we sometimes see Him better in the dark than in the light. If you will go outside and look up, you will not be able to see a single star; but if you will get into the bucket of a well and go down into the darkness, very soon you will behold the stars. A descent is sometimes the shortest way to an ascent. To suffer is the road to joy; and to get into the dark is a short cut, often, to a child of God into light. All light but that which comes through Christ hinders our sight of Him. Begone sun, begone moon, begone candles. He is the Sun of Righteousness, and where He is there is light enough. I believe that some, trusting in the greatness of their mental light, have become blind. Blessed is he who sees Christ by Christ; who sees the Crucified in the light of his five wounds; who sees the Man of sorrows by

THE BRILLIANCE OF HIS OWN GRIEF.

But darkness to a child of God! He is a child of light; shall he ever walk in darkness? Not in the sense of ignorance, sin, and death; in the sense of gloom and sorrow, he does sometimes know a midnight. But it is with Jesus; and that is my topic. The words of the song run in my ears, "Anywhere with Jesus." Better in the dark with Him than in the light, ay, than in heaven itself, without Him. Not all the harps above could make a heavenly place, if He were not there. Give us Christ, and we will make no bargain about darkness, or about light. "For ever with the Lord" is another word for glory everlasting.

Adam, I suppose, was created in the daylight; and he wandered about in the garden, enjoying himself with his God. When the night came on, it was a new phenomenon to him; he must have wondered at it. But he had no sin, and his childlike trust in God would not permit him to be afraid, so he laid himself, I do not doubt, to rest and to sleep. It was a memorable night for him. In the dark he lost something; but it was not a loss. When he woke up, he found something, the very thing he wanted—

SHE WAS THERE.

It was not good for him to be alone. So you and I have found the dark coming on, and we have been distressed for a moment; but we have thought of God, and have fallen asleep. We lost a good deal in the dark, as we thought; for we were conscious of an inward pain—of the taking away of what we thought to be a vital part of ourselves. But, when we came out into the morning light, there was a joy there which we had not known before; a joy that has been our companion and our comfort to this very day. I have lost nothing by the darkness: for everyone must bear witness for himself. I believe you can say the same. Do not the dews fall at eventide? and is not the morning light a great gain, in its freshness and its beauty, even though we have to spend a night to reach it?

I felt, as I thought over this subject, as if I began to fall in love with the dark. There are two parts to my subject, the one all dark, the other all light. The dark may be very dark, but I feel in love with the darkness, too. Like Rutherford, who said that the cross at last had come to be so dear to him that he was half jealous of it, lest he should begin to love his cross with something like the love which he gave to his Lord. Darkness in itself is horrible; gloom and distress of mind are not to be desired; but

the rich fruits which they have brought to us have made us cease to dread them. We now can thank God that the evening and the morning make up the day. The evening is as much a part of the day as the morning, and the nights of our lives are as rich as the days, the sorrows are as useful as the raptures, the depressions as really instructive as the exaltations.

I may say, first, that, in some respects, we are always in the dark, until the day break and the shadows flee away. Our Lord, when here on earth, may be said to have been in the dark in comparison with the glories which He left; in contrast with the glory which He has reassumed. To be here at all was to be in the dark, to Him who was the ever blessed Son of the Father. He was

AWAY FROM THE HOME-COUNTRY;

He was among sinners; his ears were vexed with ungodly speeches; his eyes wept over unhallowed scenes. It must have been a constant trial to his holy, sensitive spirit to have been in the midst of sinners.

So, in a certain sense, we, too, are always in the dark, compared with what is coming. "It doth not yet appear what we shall be." He is coming! He is coming! The axles of his chariot are hot with speed. "Behold, I am coming quickly." When He comes, the change will come, and the greatest joys we have ever known will seem but twilight as compared with the day. If his life was so far in the dark, we must not wonder if ours is the same. We are not dependent, however, upon light, any more than He was. If a Christian man can only be happy when his feelings are right, I should be afraid that he is trusting his feelings. If you are only confident when your frames are delightful, I should be afraid you are resting in your frames and feelings.

FAITH IS A PRINCIPLE.

We believe, whether we see or not; we believe, whether we feel or not. We believe in Christ; the testimony of the Father concerning Him is enough for us. Our own experience is a pleasant confirmation; but, even when it seems to fail us, we believe still. God is not changed, Christ is not altered, the ground on which we stand is not our attainments, our experiences, our communions. We stand upon the finished work of Christ, in which we believe, whether it be dark, or whether it be light.

Young Christians will say, "I believe I am saved, because I am so happy." It would be quite as fair for an old Christian to say, "I believe I am saved, because I am unhappy." Let me explain myself—it depends upon the cause of it. All happiness in the young man is not a proof of piety. He might be happy if he gained wealth; happy in the pleasures of an hour. All unhappiness in the old man is not evidence of godliness by any means; very far from it. But, if I sigh and cry because of the sins of the city, I have an evidence of my being on the side of Christ. If I even sigh and cry over my own imperfection and my want of attainment, that very sighing and crying is a proof of heavenly light, and that the heart is set on perfect holiness. Had we not been quickened, and to a high degree, too, we must have been content with partial holiness; but, now, nothing but perfection will content us. Our unhappiness, when even the least mist comes between us and God, proves how much we love Him, and how our very element is to dwell in perfect union with Him. We are not dependent, therefore, upon happiness or unhappiness, as the ground of our confidence: "The Son of God loved me and gave Himself for me." He died, I know, for every soul that trusts Him. I trust Him; He has redeemed me; I am his: there is my rock and refuge, and there I stand. Dark or light, the ground of a Christian's faith is not moved, in the least degree, by either of them. Could we sit for ever on the top of Tabor, we should be no safer there than if made to sit in the valley of humiliation by years together, and long for brighter days. Christ! Christ! Christ!

IN CHRIST, AND WE ARE SAFE.

Yet, there are glooms which fall to the lot of some of God's best people. I would have you beware, my brethren and sisters who have made a great advance in grace, of judging fellow Christians. I have noticed with sorrow that some whose shoe latchets I am not worthy to unloose are, nevertheless, hard towards those who have not reached their own high attainments. If you have strong faith, you may condemn unbelief; but do not condemn some weak believers who may have beautiful points in which they excel even you. Have you never heard of the strong cattle who push with side, horn, and shoulder, the weak cattle? Beware lest you get proud of your attainments. I believe there is such a thing as being so long in the light that you do not believe others are in the dark, or, if they are, then they ought not to be. You begin to scold them; but you cannot scold darkness into light. A little sympathy might do far more than some of your very faithful upbraidings. That word "faithful" sometimes means "cruel."

There are some people of God who are often in gloom, through sickness. I can bear witness that there are some forms of sickness which bring no darkness with them. You might suffer from them through life, and never be depressed by them. There are certain other forms of it which so acutely touch the mind that the mind impinges on the spirit, and the spirit is sore troubled. "Oh! but they ought not to be troubled." Granted; but they are. And I have noticed this, that your very strong men, ay, your very strong ministers, too, who can say very grand things—they do say them, and I am glad that they do say them—nevertheless, they do not make very good sufferers. When it touches them,

THEN IT IS ANOTHER THING.

They are very grand in saying that we ought not to be depressed. Ask their wives when they have a headache; and if they had other aches that make the night long and weary, they might not be able to show all the faith of which they now speak.

But Jesus knows all about it. "Himself bare our infirmities and carried our sicknesses." There is no form of sickness in which Jesus cannot sympathise, and it is so sweet to have his sympathy. One does not know how sympathy works, but it does work very mightily. A little girl said to her mother: "Mother, poor Mrs. Brown has lost her husband. She likes me to go in and see her. She said she would like me to go in every morning, because I comfort her so. But, mother, I do not comfort her; I do not know anything I could do to comfort her, or I would do it, if I could. But when she sits and cries, I go and put my cheek by hers, and cry too; and she kisses me, and says I comfort her." It is so with us poor human beings, the one to the other; but how much more to feel your Master's tear go down your cheek, when you are weeping through pain, and to know that He, "in every pang that rends the heart," has his full share and measure.

Another thing which causes great gloom to the believer is bereavement. I will not say much about it, lest I pull up the sluices here for many a widow, or wifeless husband, or fatherless child. We, too, have sometimes thought we had left our best part in the grave. However, there they were; they could not stay with us; perhaps because they were so good it was needful that Christ should have them. He prayed for them, "Father, I will that they be with Me where I am," and Christ's prayer conquered ours. It should do so, good Master. We would never pray against Thee; if we do, may thy prayer always win.

But this has brought many very low. Jesus wept—wept at the grave of Lazarus. Here, too, we see the Master. I do believe that if you want to see Jesus weeping, you must weep yourself. We always see Him, to a great extent, like ourselves. If we be wrestlers, like Jacob, He comes to wrestle with us; if we be soldiers like Joshua, He meets us at the wall of Jericho; if we be pilgrims, like Abraham, He comes, and we delight to wash his feet; if we be in the fire with Shadrach, Meshach, and Abed-nego, He is in the furnace, too. As we are, so does He become, that, as He is, so may we become; and our bereavements are a part of the way in which we see and follow our Lord, in the dark.

POVERTY,

too—many of you have never known poverty; I do not wish you should; but poverty is a very heavy cross to some children of God. They think it hinders them, for they would give as well as work. Crushing toil, long hours, small pay, scarcely enough of bread to keep body and soul together—all this has cast a cloud over many a child of God. There may be a poverty in the cottage overgrown with woodbine which poets love. Perhaps, if the poets had the rheumatism through the wind blowing into that cottage, they might not love it quite so much. In London we have a poverty that has no woodbine, no cottage, but is in one room, where all are closely packed together, and scarcely the decencies of life can be preserved. Beloved, do you have to suffer this gloom? "The Son of Man hath not where to lay his head." He is as poor as you. Walk with Him. Be not ashamed of poverty; it was his road; welcome it as your own.

There is another gloom that has come on many here present, I dare say, in a measure, and upon some of us in especial. It is

THE CLOUD OF SLANDER.

If you have preserved a conscience unspotted; if you have sought nothing but the glory of God, and find everything you do misrepresented, your words misconstrued, and yourself abused, this is no bed of roses, this is not a thing to be desired. But how easy it is then to follow Jesus, for such was his life. They have called the Master of the house Beelzebub; they have not left another name for us. It is bad enough for us, if we come lower than He, as we desire to do. We might almost feel like the saint who thought it too great an honour to be crucified for his Lord and like his Lord. "Hang me head downward," said he, "let me have something a little less honourable than He had." Are you not content to be called something worse than Beelzebub? Might you not wish that you might have a lower degree of slander than He endured? The desirable thing is to keep close to Him in it, and sing:—

If on my face, for thy dear name,
Shame and reproach should be,
I'll hail reproach and welcome shame,
If Thou remember me.

Gloom also falls upon the Christian in time of deception. I do not know whether Judas had a family, but I have seen several persons who bear

A FAMILY LIKENESS TO HIM.

"He that eateth bread with Me hath lifted up his heel against Me" is a sentence not out of date. "It was not an enemy (then I could have borne it); it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Ah! yes. Fret not too much about this. Didst thou not know that men are changeable? Canst thou not be content to take the inevitable? Thy Master had his Judas; shalt not thou have thine? "Then all the disciples forsook Him and fled"—so it may be with you. All the more because you desire to be faithful to your Lord, others may be unkind to you.

The worst cloud of all, I think, is deep depression of spirit, accompanied with a sense of

THE LOSS OF GOD'S COUNTENANCE.

Ah! never mind sickness, poverty, slander—these are flea-bites; but when the spirit itself sinks! "The spirit of a man will sustain his

infirmity, but a wounded spirit who can bear?" Do you know what this means? I pray you may have very little of it; but, if you do have it, remember Him who said: "My God, my God, why hast Thou forsaken Me?" I remember those words coming as a great comfort from a minister. There was a child of God who was very ill and dying. It does not often happen in my observation; I have never seen it, but this did happen: though he was an eminent Christian man, he was in the dark, and could not find his God, and he knew that he was dying. I do not think our heavenly Father often puts his children to bed in the dark, but they sometimes fear that He will. This man of God said to the minister who spoke with him: "Oh, sir! although I have trusted Christ for years, and have served Him, I have lost Him now. What can become of a man who dies feeling that God has deserted him?" The minister said: "What did become of that Man who died saying, 'My God, my God, why hast Thou forsaken Me?' Is He not on the highest throne of glory even now?" The man's mind changed in a moment, and he began to say, as the Lord Jesus Christ did, after that dark sentence, "Father, into thy hand I commend my spirit;" and he breathed out his spirit, and died in peace.

Yes; God loves his people; and as much, too, when He leaves them in the dark, as when He sets them in the light. Measure not God's love by his providences, nor even by the manifestations of his love; measure it by itself; ay, measure it by the gift of Christ, for this is the only measure of the immeasurable love of God our Father. A child of God may be in despondency for years. There was one who was in despondency for twenty-seven years; yet he came into the light, and wrote his experiences in a memorable book which has been of great service to others in like condition. I hope none of you will wish to be there. I know some people who almost like the dark; they have got to be so despondent that they are afraid to come out of it. Come out of it, dear friend; do not make yourself a grain lower in spirit than you can help; but if you should be long depressed, and that depression should turn to despondency, and that despondency should seem to travel into despair, still believe in God. "Though He slay me, yet will I trust in Him." If I cannot see his face, yet in the shadow of his wings will I rejoice.

Now I come to

THE PRACTICAL PART OF MY TALK

this morning. I think there are three respects in which our Lord was tried with darkness, in which He resembles us, and I wish that we may resemble Him. First, for our education. "Though He were a Son, yet learned He *obedience* by the things which He suffered." Do we learn much anywhere else, any of us? Our best schoolmaster is adversity, and our best school-books are in the old black letter. We make but small account of any other, I fear. Now, Christ learned obedience. Some people, when they get into the dark, think they must just be patient—that there is nothing to be done. Say ye so? Yet progress should be made in the dark. A friend of mine went to Australia, and, on board, there were a number of gentlemen of different degrees, one of whom was a very great greenhorn. He had never been to sea before; I do not think he had ever been anywhere else. They went down the Channel, and, when it came to be night, he said, "Where do they put up to-night?" "What do you mean?" "Why, you don't mean to say that they will go on sailing in the dark, do you?" "Certainly." "But they might run into something; besides, they cannot see their way." "No, and we shall not see our way any more, I suppose, until we get round the Cape. We are just going on, in the dead of night, as we do in the brightness of the day." So they did. Who but a fool would have thought otherwise?

Growth in grace should go on in the dark as well as in the light. I do not know much about botany, but I am told that some plants grow in the night. I know this about Christ's plants, that they grow very fast after a bit of darkness. I have half wished, for a brother or two that I know, that they might have

JUST A LITTLE DARKNESS.

I hope I was not unkind. I know one who would wish to sympathise if he could; but he has never had an illness, and, when he does sympathise (it is a remarkable thing that he should be able to do it), I think of him with wonder, as I would of an elephant picking up a pea. He cannot do it; it is not given to him; he has not been in the school where so much is to be learned.

Our Lord learned in the school of obedience toward God. If we think deeply, there is a very great lesson for us to learn. The Ruler of heaven and earth learns obedience. He who speaks, and legions of angels fly at his command—is it his to obey? When He was here on earth, in the fashion of a man, He learned obedience. Have you and I ever learned that lesson? It is not every Christian that has learned obedience. I know some Christians who think it would be dreadful to obey their pastor; albeit there are men "set over us in the Lord." They consider that no one has ever been set over *them*. Thank God, I was not, for it must be a very uncomfortable office. Obedience is one of the lessons which

THIS AGE NEEDS TO LEARN;

for everybody must be master—and mistress too, I was going to say; for the same spirit is seen in either sex. We all of us desire to rule; we all could do it, and could do things a world better than anybody else does. The man who has failed in business half-a-dozen times is the man who believes himself to be more fitted to be prime minister than anybody else.

We have next to learn *sympathy*. "We have not a High Priest that cannot be touched with a feeling of our infirmities. He was tempted in all points like as we are, yet without sin." He learned sympathy by suffering. By his passion He learned the practical passion of compassion. Whenever we suffer let us regard it as a part of our education, and so follow Christ closely, to learn of Him, as He learned of the Father. There it is, "Take my yoke upon you, and learn of Me...and ye shall find rest unto your souls." First, we come to Him, and He gives us rest; that is one kind of rest. Then we take his yoke upon us and learn of Him, and we find rest; that is another kind of rest. The one is given and the other is found; and there is no finding the second, except with the yoke upon our shoulders, and learning the will of Christ. For education, the dark helps to wean us from self-dependence.

> If, to-day, He deigns to bless us
> With a sense of pardoned sin;
> He, to-morrow, may distress us,
> Make us feel the plague within—
> All to make us
> Sick of self and fond of Him.

We always talk about Jacob wrestling with the angel. I suppose he did, for there cannot be a wrestle without two being in it. But the main point was that the angel wrestled with Jacob. Oh! what wrestling God has had with us to get self out of us! We are such Jacobs, we are so crafty, we are so wise; but God would beat us down into Israel; and, when He has laid us low, and made us lame, then will He make us whole. The death of self-dependence is the joy and triumph of faith, and this often comes through darkness. God bless the darkness, then, for our education, and may we follow Christ by a complete obedience to God.

Next, our Lord went into the dark for *usefulness*. We cannot follow Him in that central darkness where all the storm-clouds gather; into that awful winepress where He went alone we would not think of intruding. But there is a cup of which He has said, "Ye shall indeed drink of the cup that I drink of; and with the baptism wherewith I am baptized, ye shall be baptized withal."

WE HAVE NO ATONEMENT TO MAKE;

yet, for the gathering and saving of the elect of God, it is needful that the Church of God, in many of its members, should pass into the darkness. I will tell you a story; it shall be none the worse because it is from myself, for we are to bear testimony. One Sunday morning I preached from the text, "My God, my God, why hast Thou forsaken me?" I think I went as near to the heart of it as I ever shall do, because I felt as if I were myself forsaken, and as if my God had left me. Such was my fear; such was the terrible consciousness of my sin. When I had done preaching I could not tell why I should be made to preach it. It was a wonder to me why I should be in such a condition. I was not unwell; I could see no physical cause; I had not wandered from God, and I could see no mental cause. On the Sabbath evening there came into the vestry a man of about sixty, whose eyes were bright with a strange lustre. He took my hand, and stood and held it, and cried. I looked at him, and thought I had got hold of a crazy man. He said to me, "Nobody ever preached my experience before. I have now been for years left, deserted, in a horrible gloom of great darkness; but this morning I learned that I was not the only man in the darkness, and I believe I shall get out!" I said, "Yes, I have got out; but now I know why I was put in." I had several interviews with that man which brought him back from the brink of insanity. I was enabled, by God's grace, to lead him into joy and peace, to go back and resume his business, and to escape the snare.

I believe ministers have to experience many things, not for themselves, but for the salvation of others; and we ought to be perfectly content to have it so, if God thereby will bless us. You cannot help a man if you do not know anything about him.

GOD MAY SEND YOU,

as a soul hunter, into many a ditch and many a dark wood, where his sheep have wandered; and if you did not know the way there, you might not know the way to bring them out of it. So, it is for usefulness that God calls us.

If we are in the dark, and keep the Christ in it, we should get to know a great many things. I will tell young Christians here a bit of what I have learned in the dark. I lost my evidences, and hunted for them—an awful job that, turning over drawers in the household, raking the place up from the coal cellar to the garret. Bunyan describes his pilgrim as looking out for his roll. If there were a man from whom I had a lease, some great lord who was my friend, and I lost that lease, I do not think I should go into court to try and prove my right, or look about for it. I should go to him and say, "Friend, I have lost my lease, will you give me a new one?" "Oh! yes; the loss of that piece of paper is no great concern. I will again write the lease out for you, for the property is certainly yours." If you have a deal of trouble to find your old faith and evidences, do not care about them, but

GO STRAIGHT TO CHRIST,

and get new evidences; begin again. I have learned that short cut, and have had to take it many times. The devil says, "You are no child of God." I generally say to him, "Nor are you." "But you are full of faults." "So are you." Why should he, black as he is, bring accusations against me? "Ah! well," he says, "but your experience is all a delusion, your faith all a lie." I say, "If you want my faith and experience, you may have them, and much good may they do you." I go to Christ, and believe in Him over again. Start afresh. It is always the cheapest way to go for a new lease, and not hunt up the old one. It is the surest way; because, after all, the comfort we get from evidences may be the perfume from stale flowers; but the comfort which is from Christ is a sniff from the Lily of the Valley, right away. When we have learned that, we have learned a great deal. When you have learned

how to do this, tell others how to do it, and it will help them very much. When you meet with young people in their first trouble they are greatly discouraged; but you, who have often been in the dark, will not be so. "Father," said a child (there was an eclipse that morning) "God has blown the sun out." Ah! but the father knew better. The child was all alarm, for God had "blown the sun out." Many a child of God says, "God has forsaken me, cast me off." He has never cast one off yet. God will not forsake his people. Christ hath said it, "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand."

I have done when I have added the third thing. Christ passed through the dark,

FOR THE GLORY OF GOD.

The lesson that He set us there was that He still believed. Kindly read Ps. xxii. Read there the faith of Christ on the cross. "Thou art He that took me out of the womb." He goes back to his early infancy when God cared for Him. "Our fathers trusted in Thee; they trusted, and thou didst deliver them." He dwells upon God's goodness to his people in all ages. Read over the twenty-second Psalm; I need not dwell upon it. Christ's faith never failed Him. Dear friends, can your faith stand a trial. "I have great faith," says one. Yes, there was a stag stood by the brink of a brook, and looked at his antlers reflected therein. "What fine horns I have. My friends in the herd no sooner hear the baying of a dog, than they take to their heels. But I will fight any dog; or, for the matter of that, any number of dogs. Let them come up, and they shall taste what hart's-horn can do." A Landseer might well have pictured him. But, presently, he heard the yelp of some young puppy of a hound, whereupon my fine gentleman has taken to his heels again, for

HIS HEART IS NOT SO STRONG AS HIS HORNS,

and his legs became faster than he had dreamed they could be. So with untried faith; you must not be sure of it; it may carry you right away in the day of trouble.

Our Lord had abundant faith, and I will dwell only upon one instance of it—his faith in prayer to God. There are two parts in that wonderful prayer of his in the garden: "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." We dwell too often, or too exclusively, upon the full surrender at the last. Notice the prayer itself: "If it be possible, let this cup pass from Me." When we are in the dark, we may go to God and plead with Him to take the dark away. You may ask Him to take the cup from you, and thus go as far as Christ did, which is a very long way. What is impossible with God? You may go as far as ever you like. I would encourage a child of God in the dark to possess his possession; as my friend Mr. Shaw said in prayer just now, to make real use of it, and expect God's help. We do not treat God as being what He really is; and sometimes, when we do, our darkness comes to an end.

A PERSONAL EXPERIENCE.

I remember a week of continued pain and scarcely any sleep. I was sitting up as best I could, one morning, in an agony of pain. I cried to the Lord for deliverance. I believed fully that He could deliver me there and then, and I put it to Him thus: "Thou art my Father, I know; and, if this were my child that suffers so, I would not let him suffer any longer. By thy Fatherhood, I beseech Thee, hear the prayer of thy child. I will say, 'Nevertheless, not as I will, but as Thou wilt.' I did not dwell upon that last part. When I really believed God to be my Father, and threw myself upon Him, I, after a few minutes, leaned back upon my pillow—the pain had gone, and I fell asleep.

God loves us to believe Him and take Him at his word. Because we can always go on to "number two," "Nevertheless, not as I will, but as Thou wilt." But we cannot go on to that, it seems to me, until we have tried the first part. Pray about the matter up to the hilt; lay it before God, up to the hilt. One of the greatest blessings God sends to man, is health; perhaps it is the greatest blessing we have, with the exception of sickness, which has often been an infinitely greater blessing than health. So that we may be praying against ourselves, when we are praying for health, and asking for loss. Still, perhaps the best way that you are permitted to take is to go right up to the very point in prayer, and then come in like your Master, with the sweet, entire,

PERFECT SURRENDER OF WILL.

Oh! brethren, let us learn this last lesson, "Nevertheless, not as I will, but as Thou wilt." I do not see how you can emphatically resign a matter into the hand of God, until, first of all, you have had your turn with Him in prayer; but when, in the full conviction that He can do what He likes and can turn darkness into day, you have spread the whole case before Him, leave it there, something surrendered, with a spiritual as well as a mental surrender. God help us in this.

Oh! that the Lord our God may be with you in the day of your trouble, if it is now! If it be not now, it may be very soon; for it is a queer world. One is never very happy, without a suspicion that something of another kind is coming on. We should expect some danger nigh when we perceive some new delight. But settle it in your minds—come fair, come foul, come rain, thunder, lightning, or sunlight, it shall make no difference to you; you will rest in Him who died for you, and hold to Him.

The CHAIRMAN at this point said the treasurer of the Mildmay Institutions reported a deficit in the banking account of about £950. He was sorry to add that the collections the previous day were very bad as compared with former years. The varied work at Mildmay could not go on without funds, and it was right that friends should know they could have the privilege of helping to support it.

Colonel MORTON presented requests for prayer on behalf of the work of Mr. and Mrs. Lethaby, at Kerak, Moab, where they are in danger from the advent of the Turks; on behalf of Gospel work throughout France; and for the work of the Cape General Mission.

"He Leadeth Me."

BY REV. ANDREW A. BONAR, D.D.

YOU know, Christian friends, every word of the Bible is a "lively oracle"; just like a voice from the Holy of Holies. It is often exceedingly profitable to dwell and linger upon one word. "Leader" is one of those words—the word before us to-day. The connection in which it is given is very interesting. It is the Father who has said: "Behold I have given Him as a Witness to the people, and as a Leader." "I have given *Him*." He does not name Him; how then are we to find out who is meant? There is a full length portrait of Him in Isa. liii. It is He who was wounded for our transgressions, and bruised for our iniquities; Him, on whom the chastisement of our peace was laid, and with whose stripes we are healed. I have given Him, who poured out his soul unto death, and made Himself an offering for sin—I have given *Him*, as a Leader. So there is One given to be our Leader whose heart overflows with loving kindness. I have no time to do more than just refer you to this theme, and leave you to dwell upon it.

THE ETYMOLOGY OF THE WORD

is this: it is one who goes in the front; then all of us come up behind Him. It is the same word, though differently rendered in some other passages of the Old Testament, as Prince and Messiah. Our Leader, I say, is one who goes in front, and whom we follow. I do not dwell on this; but did not the Master recognise his own name when He was on earth—the Word made flesh, dwelling among us? How often did He use this expression in calling men to Himself—"Follow Me." Let us just keep that thought before us. There is no more simple way of speaking of salvation than this—"Follow Me"; yet no more comprehensive word could be used.

"Follow me," says Jesus. If we follow Him we soon learn who He is. We hear Him say: "I am the Bread of God, that came down from heaven." Again, we hear Him say: "I and the Father are One." We find out that He is the Son come from the bosom of the Father. We hear Him say: "Thy sins are forgiven" to this sinner and that. "Who is this that forgiveth sins also? Who can forgive sins but God only?" By simply keeping close to Him we find out who He is whom we must follow.

NOTICE WHAT HE DOES.

See his wondrous obedience, and how at every step you find Him glorifying the Father. "I do always the things that please Him." "It is my meat to do the will of my Father, and to finish his work." There never was such obedience rendered as was rendered by the Incarnate Word. Never was such beautiful honour rendered to the law of God. I was going to say that, like John the Baptist, He began his obedience before He came into the world. You know that from Bethlehem till He bowed his head on Calvary it was all obedience, loving God with all his heart and soul, and strength and mind. Did you ever think upon his bowing his head and giving up the ghost? It was declaring his perfect acquiescence in all that the Father had laid upon Him. "He hath done all things well." There is the one side of the robe of righteousness—the obedience of Christ; perfect in its whiteness.

Look at the other. Follow Him closely, and you hear Him speaking of the death He is to die. You come at last to Gethsemane, and there you see his tears; you hear his strong crying. Follow Him to Calvary. There is a Leader! The only begotten Son from the bosom of the Father lays Himself on the cross, and invites the flaming sword—the sword that watched the gate of Eden—to strike Himself. As if He had said: "Awake, O sword, against Me, the Shepherd; against the Man who is the Almighty's fellow." Follow Him closely, and you see it all done. You see the sacrifice, and what do you do? You lay your hand upon the finished sacrifice and cry "Amen!" Oh, this following of our Leader

WILL SOLVE MANY PROBLEMS.

It will solve the problem about your feelings. Our brother [Mr. Spurgeon] has been saying some delightful things about feeling and where to put it. If you keep close to the Leader, that problem will be solved. What does the soldier do when he is following a favourite leader? He keeps following him closely, and does not care much about anything else; he has no time to think about his own feelings. That is a blessed state to live in. Let us try to keep close to our Leader.

But I should like you to follow Him beyond Calvary even. He has ascended. He has gone to the right hand of the Father. We follow Him thither, and we find Him our Leader still. I have not time to enlarge upon this; but notice something of how He leads us there. I would ask you to think of Him leading us through the green pastures. Am I telling anyone's experience when I say that this is the way He very often does? You remember, when He was leading Israel, they came at last to the borders of the land. He had been leading them by the pillar of cloud hitherto; but the cloud disappeared when Joshua got the message: "The Ark is to go before you." The Ark was a type of Christ. There was the mercy-seat, blood-sprinkled; the glory of God shining on it; and the cherubim resting their

whole weight upon it. That was to go before; and all that the nation had to do was to keep their eye upon the Ark. It would be away yonder, about a quarter of a mile, but full in sight, and the Israelite had nothing to do but to keep his eye on it and walk on. They did so, and, lo! when they put their feet into the Jordan,

THERE IS NO JORDAN

to wet their feet. It had fled, and they passed to the other side dry-shod. Christian friends, is He not a glorious Leader? He does all this for us. You know it was said to Joshua that morning, "You have not passed this way heretofore." But *He* knew the way.

I know not the way that I take,
But well do I know my Guide.

Then, let us follow Him wherever He leads.

A few days after the camp of Israel had got over, Joshua—and a most lovable man he is—is away alone among the palm trees near Jericho; and plenty of them there are. He has found out a delightfully retired place. I think I see him meditating on what he had read of God's truth—the books of Moses, I suppose, and some other writings, no doubt. While he was brooding over and considering them, wondering what would be the next step in the progress, suddenly there is a rustling noise, and a man with a drawn sword is standing over him. He looks up, and, warrior as he was, he is not the least alarmed. He quietly looks at his visitor, and says:—"Art thou for us, or for our adversaries?" There is a smile on the face of Him who waves that bright sword, and he replies: "As Captain of the Lord's host am I now come." "I am not going to stay in the cloud any more; I led you by the Ark when you passed over Jordan; but now I am going to draw the sword and cut down the nations of Canaan." That was

A NEW WAY OF LEADING

Do we not find something like this in our study of the Word. You remember how you came to the cross, and for a while you were dwelling there, leaning on Christ as all your righteousness; and you had little else. I spoke of Christ's obedience as one side of the robe of righteousness. I should have said that the other side was the suffering unto death, even the death of the cross—the red side of the robe of righteousness. You dwelt long upon, "Jehovah our Righteousness"; and you got enough to keep you meditating for ever, as you thought. That went on for a time; but you were reading the Word one day, and to your amazement you saw a truth that never struck you before. You found the Word said you were united to Christ. Strange to say, while leaning on Christ, you became one with Him—a member of his body. You delighted in this new-found truth of your union with Christ; just as you never lost your thought of the cross as your righteousness. We sometimes hear now-a-days of people getting past the cross. I hope none of us have ever got past the cross. We stay at the cross; while we look on to the crown we never get past the cross.

Then you remember another day you were quietly reading the Bible, meditating on the law of God, when the Holy Spirit touched your heart; and what did you now see? You said: "I never observed this before—not so plainly at least; I never observed how much I have learned about Christ's intercession for me." The truth of that got a firm place in your heart. You always believed it as a doctrine, but it had now got a place in your experience, that He ever liveth to make intercession for you.

"EVERY MOMENT."

I once went to visit a dying Christian man, in a solitary dwelling. He was rather low. He knew well whom he had believed, and I pointed Him to Christ as ever making intersession, and said: "Do you know this verse, 'I the Lord do keep it; I will water it every moment'?" (Isa. xxvii. 3). The sick man looked up: "'Every moment!' where is that?" I told him, and went away. When I saw him next day, he said: "Oh, I thank you with all my heart for that word, 'every moment'! Does Christ intercede for me every moment? I never thought of that before." That thought carried him happily down the valley of the shadow of death.

Let me mention another thing that I daresay you have often found to be the case. You were quietly reading the Word, and you were given very clearly to see that you had received the Holy Ghost. Do you adore and love and delight in Him? Oh to think that the Holy Ghost has made my soul his temple, and that my body is the wall of that temple. Do you believe that your body as well as your soul is the temple of the Holy Ghost? How that helps you. Then there comes another day. Perhaps you pick up a book that I recollect years ago, when I was a student—my brother, Mr. Spurgeon, I daresay knows it well—Godwin's "Christ's Heart in Heaven." There he tells us that the heart of our Leader in heaven is just the same heart as He had down here, and we may deal with Him as his disciples dealt with Him when on the earth. What a lift that gave you—to think of his heart in heaven as the same in sympathy and in nearness.

A FORGOTTEN TRUTH.

Then, do you remember the time when the truth of Christ's coming again burst upon your view? We have been giving too little place to this subject. Why, we find that in the first two Epistles ever written to the early Church, at Thessalonica, Paul presented to them no less than eight times the thought of Christ's coming again. It lifts up; it enlightens; it sanctifies.

We are nearing the end; the last hour is coming. When we get within the veil, how will it be with us then? He will lead us still. You know the last verse of Ps. xlviii.: "This God is our God for ever and ever; He will be our guide even unto death." Properly translated, it is: "He will be our guide (our Leader) even *over* death." We are never bidden to think of dying, or to face death. Christ has faced death for us; and, looking to Him, gazing on Him, all is well. Ay, He will lead us in within the veil. A believer once said to me he was a little troubled because it was the angels who carried Lazarus, and laid him in Abraham's bosom; he had thought it would be Christ Himself who would receive him. Another believer in the company said: "Oh, but you know He has the keys; He has the key of death too, and He will open the door to let you in, and so you will see Him first, though He may send his angels to conduct you thither. At any rate, our Leader who has gone to prepare a place, will let you see all He has prepared for you. He will come forward and say, 'I must show you the mansions and the rooms.' And, best of all, He will always be King." Oh, are we not ready to sing:—

There the red rose of Sharon
Unfolds its heartsome bloom,
And fills the air of heaven
With ravishing perfume;
Oh to behold it blossom,
While by its fragrance fanned;
The Lamb is all the glory
Of Immanuel's Land.

Are we to take farewell of our Leader now? Oh, no! you will

NEVER TAKE FAREWELL OF HIM;

He will go before you still. I could prove it to you by his own testimony, and by the testimony of his Apostles. Take that of John: "The Lamb that is in the midst of the throne shall feed them" (as a shepherd feeds his flock), "and lead them to the living fountains of waters." What are these living fountains of waters? I suppose He will give us such enlarged views of all his ways, of the wisdom of his providences; He will give us such enlarged discoveries of the riches of his grace—that we shall say, "There is another, and another, and another fountain of living water springing up," and He will lead us from the one to the other. What we get now is only a beginning, a foretaste. It is strange how Paul speaks, though he had been in the third heaven, and the Spirit was dictating his words, when he tells of our being seated in heavenly places with Christ. That he seems to regard as just the beginning, for he goes on to say: "That in the ages to come He might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." Oh! what sights lie before us! Surely, we are wearying for the time, longing for the day to arrive, and we be found ready to enter in with Him.

Am I speaking to any unsaved one in this vast assembly? Will you not join the company of those who follow Christ? Do it quickly, for whenever the Lord said, "Follow Me," it had to be done at once. "Follow Me, and let the dead bury their dead." When the angel came to Peter in the prison, he acted in the spirit of the Master. He shook the Apostle out of his sleep, and said, "Rise, Peter; throw your coat about you; put on your sandals, and follow me quickly." There is no time to be lost. That is Christ's way of calling the sinner to come. There is nothing in the way on his part; He asks you to come at once.

We have taken but a hurried look at our Leader, but I am sure we all agree with the well-known hymn that says:—

He leadeth me! O blessed thought,
O words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters calm, o'er troubled sea,
Still 'tis God's hand that leadeth me.

He leadeth *me!* He leadeth *me!*
By his own hand He leadeth me;
His faithful follower I would be,
For by his hand He leadeth me.

Dr. Grattan Guinness offered prayer, and the great assemblage was dismissed with the Benediction from Dr. Bonar.

THURSDAY EVENING.

IN the absence of Sir S. A. Blackwood owing to official duties, the chair was taken by

MR. J. E. MATHIESON.

In the course of a brief but interesting opening address, he said:—I dare say a good many here have been in Switzerland; and perhaps some more of you are going soon to what is called the playground of Europe; and you may have taken part in some mountain excursion. You wanted to climb one of those beautiful Alpine heights, and be able to tell your friends how you got there, and that you succeeded in mounting to the summit of some singularly glorious peak. What is the first thing to be done? To get a guide. You want a trustworthy guide, because an inferior guide may lead you into difficulties and dangers, and even death. How do you ascertain the qualities of your guide? Why, you look at his credentials; you bring his book, and you turn over page after page; and as you turn over you see that on such and such a day, in some former year, he led a certain party to a summit of this mountain or that; and beneath is the signature of the person he has thus led successfully to the summit. We have in this blessed Book the credentials of our own glorious Guide—not only his own blessed testimony and wonderful works, but we have a testimony of all the prophets concerning Him, and the testimony of the Apostles; and we have, above all, the testimony of the Father: "This is my beloved Son, hear ye Him." Oh, He has all the credentials.

The first thing to do when you have your guide is to trust him, trust him implicitly, that he will lead you straight to the place where you want to go. I have seen sometimes an expedition of that sort going forth—in fact, I have taken part

in one or two myself—and I have noticed this, that the party very often sets out at a very brisk pace, and soon you say, "Where are the guides?" When you look back, you find the guides are behind you. They know better than you do what is the correct pace to go at. Young believers are very apt to rush forth at a tremendous pace, and outstrip others; but, taking the wrong turn, you get into the crooked path, and so there is a good deal of time lost. But you go out upon green slopes and pastures, and go through the woods, and get to the snowline, and it looks so beautiful and easy that you think you can take a run over it, and get to the end of it immediately. No, there is something to be done. What is to be done? Beneath those snow slopes are great crevasses, most dangerous and deep, into which if you plunge you will be lost. The next thing is to put on the rope. You are fixed. You are joined to your leader. You are joined to everyone of your party.

IS NOT THIS AN EMBLEM

of the trust we should have in our Lord Jesus Christ? We put our trust in Him, and then we have vital union with Him. Not only union with Him, but we have union and communion with all believing people. Not only are we tied in that mountain excursion to the guide, but we are tied to every one of the party, and we all go onwards and upwards, But then we come to something still more difficult; a sharp, steep piece of ice meets us. What is to be done now? Ah, here our leader comes in with his ice-axe. He cuts a step here higher and higher, and into that step He puts his foot as he goes slowly and painfully upwards, and then everyone follows Him, step by step; and, if you do not put your foot into that little place cut for your feet, you go down a steep precipice on the other side. This is a little picture of following our guide.

One word more. We know something of our past life. We know something of that path which we have already trodden. There is the future before us which is all unknown to us. We know all intelligent Christians know something of the ultimate future which awaits the blessed and those who are believers in the Lord Jesus Christ, but of the immediate future of our own little life we know nothing. We know not what is to be the future path, whether it is to be dark or brief, bright or long; and a blessed thought is this, whatever there is, the Lord Jesus is the Leader. He is the key of the future. He has the key of David. It is He that shutteth and no man openeth; He that openeth and no man shutteth:—

Christ holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

Triumphing in Christ.

BY REV. H. W. WEBB-PEPLOE.

(THE speaker read Rom. viii. from ver. 35 to end of chapter. In some introductory remarks he pointed the distinction between the Greek words *Archēgos* and *Archōn* as used with reference to our Lord in various parts of the New Testament. The former presents Him as the prince of his people (Acts iii. 15; v. 31), and the latter as the One who is first in authority and lordship (Rev. i. 5). He proceeded to speak of Christ as the Author, Ruler, Prince, and Governor of the life of God's people.)

I cannot fail to see in the three divisions that are brought before us in this text Isa. lv. 4, the three great properties, or positions, which the Lord Jesus, our Saviour, deigns to take up with regard to his people, whom He redeems and delivers. In the "Witness," I see the character of the Lord Jesus witnessing to us of the perfect sacrifice which makes us acceptable in the sight of God in heaven; witnessing to God of the perfection of the sacrifice by which we are lifted up into a position in the heavens. I see in the "Leader" his grand position as a King who is to be the Ruler, and therefore in every sense the Guide of the life of his people while upon earth, at each point of their need, whatsoever it may be. I see in that which will engage your attention to-morrow, the title of the Lord Jesus as the "Commander." Not at all what we call a commander over forces, for the expression in the original has no bearing upon that. It is found, when translated, to mean one who sets up precepts, one who has a right to and carries out his right to command us; giving orders to his people as the Great Teacher. Therefore the Lord will come before you to-morrow as being the Great Teacher and Prophet of his people. Thus we have Him as the Priest, the King, and the Prophet of his Church in the three great titles —Witness, Leader, and Commander.

To-night I am to call your attention to Him as the Leader who takes his people away from defeat into all the blessed

RELATIONSHIPS OF VICTORY

which ought ever to mark the triumphant Church which Christ Jesus has redeemed with his precious blood. How shall I do this? If I look back to the original, I find that the expression is one that is made use of in certain passages wherever God is deigning to call out from among men one who is to be a great captain or leader of his people for victory over their enemies. For instance, in 1 Sam. x., Samuel pours the oil upon the head of Saul, and says: "Is it not because the Lord hath chosen thee to be the captain over his inheritance?" Also in chaps. xiii., xiv. of the same book, we read that God puts aside Saul, and chooses David to be the captain over his people. Once again, in Dan. ix. 25, 26, you find the same term adopted. The Lord Jesus is the Messiah, and is called the Messiah—the Prince. We have four translations of the term, the Captain, the Ruler, the Prince, the Leader; this (Isa. lv. 4) is the only passage where the title "Leader" is given.

I turn from the mere expressions to consider the deeply spiritual meaning involved in these words; and what shall we say of the position of a Christian who is called to know and to live out the blessed knowledge which God the Holy Ghost may give him of the Lord Jesus Christ as Leader, Captain, Ruler, and Prince over his people's life, and specially with regard to victory?

You must have observed often, I suppose, that Paul was an exceedingly bold man at all points of his life. He was bold before he knew the Lord Jesus, when he sought to persecute even unto the death, but that was

THE BOLDNESS OF IGNORANCE.

He knew not against whom he was fighting that day. But, as soon as he was converted to God, and knew the Lord Jesus, he became far bolder. This was the boldness of knowledge and trust on the part of one who had learned directly by the teaching of the Holy Ghost that he had a Commander; that he had a Leader; that he had a Prince; that he had a Ruler over his life. From that moment he had never known what it was to be defeated, and he could not know it. Paul learned the lesson that from the moment of his conversion he was not only bought with a price to render service to the King; but that, by virtue of his accepting of the Lord Jesus as his life, he became so unified with Him that he could say with all humility, "To me to live is Christ." "The life which I now live, in the flesh, I live by the faith of the Son of God." "I live, yet not I, but Christ liveth in me." It was this only that enabled him to speak with such holy boldness of his

EXPECTATION OF PERPETUAL VICTORY.

I suppose it is only to the spiritual man that there is any apprehension at all of the meaning of these words which Paul uses. For instance, "Thanks be unto God which always causeth us to triumph," or leadeth us in triumph "in Christ Jesus." Again, in writing to the Philippians, "I can do all things *in* (as it is in the Greek, and not *through*) Christ which strengtheneth me." To the unspiritual man—to the man who knows nothing of the great truths that we would press forward—such doctrines as these present a mere absurdity. Such a man cannot comprehend how anyone, without boasting, could dare to say that he is all-prevailing; that he never knows what it is to go about except in triumph in Christ Jesus. But of this Leader, who knew no defeat, and who intends that his people should know no defeat, I am to speak to you to-night.

I do thank God that we are called together this time at Mildmay (whatever other subjects may have been before us in years gone by) to speak now of a perfect Saviour. There are many who say that, when we preach Christ Jesus, we preach perfection. We do, and we are not ashamed to preach perfection; we preach

PERFECTION IN CHRIST JESUS.

We preach absolute helplessness and sinfulness in the man whom Christ Jesus not only redeemed, but brings into the knowledge of his redemption. We preach the helpless man to the last moment of his life, with sin dwelling in him, and against him except as washed away by the blood of Jesus. And yet we preach that there is a perfect Saviour, and that that perfect Saviour knows no defeat, when simple, perfect, absolute trust is put in Him, and when men, by the Spirit of God, learn to realise what it is to have Christ Jesus for their Saviour.

It is remarkable, as I said, in the writings of Paul, that he knows nothing whatever of a victory gained by the believer—as gained by anyone apart from Christ Jesus the Lord. He never speaks of himself or any believer as hoping for victory in the battle that is to be fought and won, by following a leader as we would follow an earthly commander if we were soldiers. It is impossible for us as natural men to know anything about the great spiritual reality which we are called thus to recognise. We speak of a man as a grand leader or commander in battle, and recognise that all who follow him are directed to come after him in the sense that they are separate entities or personalities from their commander. And though we may speak of our feelings as being wrapt up in our commander, and though a dying soldier may say concerning himself: "Open my heart and you will find Napoleon written there," yet no earthly commander can ever be identified with his followers in the sense in which Jesus Christ must be recognised as being actually identified with his soldiers upon earth.

We are not here to speak of a victory to be gained by looking at the eye of our Redeemer and following Him when He comes before us. We are not here to speak of a victory

TO BE GAINED BY ENTHUSIASM,

zeal, and devotion to our Leader, so that as He calls and beckons we gladly follow. That may be true with regard to our physical body and natural feelings; with regard to the life that we are called to live in the natural sense of the man upon earth. But in the spiritual sense, in the great spiritual realities of the Gospel of Christ, what we are called to recognise is this: that there is no victory, and no claim to have victory, and no call for service in battle from the Lord to his people, except for those who apprehend this truth—that they are unified with the Lord Jesus Christ actually as well as judicially before God in heaven; so that, as up in heaven before God Christ represents us, and we rejoice that we have the perfect Saviour there on our behalf, down here upon earth that same Saviour is directly inhabiting, indwelling every single soul that is a real believer; and the Christian is made so one with Christ that every motion, attitude, action, thought, word, and deed of the life on

earth ought to be the carrying out before the world of the very life that the Son of God now lives.

TO WHAT EXTENT THAT IS POSSIBLE,

I do not stop to speak of. It depends, of course, upon the measure of faith and the restrictions imposed through the body of corruption, which we carry about with us upon earth. There is no perfect fulfilling of the law on the part of any man who ever lived on earth, after the type, and figure, and pattern, and example left to us by the Lord Jesus Christ: of the all-victorious man against all his enemies. But there is this—from the moment the believer is joined to Christ by the faith that saves him, and has made him one with the Lord Jesus Christ, it is not he that lives or fights, but it is the Christ of God who lives and fights in him. I trust I speak clear doctrine here, not contradicting in anywise one word of God's Book. But, so far as I can gather from the Word, there is no life of the Son of God down here on earth for any purpose whatever, except as He lives in, and is exhibited in his people. That is to say, that even in the matter of fighting, Christ never fights for his Church as separated from the individuals who compose that Church. Christ never acts upon the earth now, I humbly believe, from what I gather from the Book, on behalf of his people. He fought the fight against the world, the flesh, and the devil; and against sin in all its realities and manifestations, when He was here in mortal flesh. Having gained the victory, and led captivity captive, He proceeded on high, and there received gifts for men. Those gifts He has poured abroad richly, even his own Spirit of life, his own power that He had acquired by purchase. It is not now the Christ of God, sent upon earth to lead you to battle, as a separate Commander divided from you; you one personality, and He the other; but it is Christ in you.

IT IS NOT CHRIST FOR YOU.

That is true up there; but down here it is Christ in you, and that alone, that will lead you forward to victory.

Now, tell me, as I have traced the doctrine of the matter, if Christ be the fighter in you, his people, what right has the believer to dream of defeat? What right has he to go about cringing with fear, when the call of battle is heard? It is not I, but Christ that fighteth in me. He fighteth, not only in us, but for us. Now against a defeated foe and a dishonoured enemy we step forward, in the strength of the Lord God, and cry: "Nay, in all these things we are more than conquerors through Him that loved us." The Apostle Paul testifies to his belief in what the Lord will do, with

A HOLY ARROGANCE OF VICTORY;

not self-assertive, but in the confidence he has in the might of Christ. He puts forward that statement: "In all these things we are more than conquerors through Him that loved us," not simply as a mathematical matter of certainty, but as a grand statement of spiritual truth, which is to become operative exactly so far as we claim it by faith and take possession of what God provides for us in Christ Jesus.

Are we quite clear, as we begin to look out upon the battle, that it is not a following Christ as the great Leader; that it is not even Christ turning and waving his sword, and calling to his followers to come on; the Leader that I set before you is the Captain who is really in my soul. He is to take possession of my being first. He dominates me, and when He dominates me He then bids me look out and say: Who shall condemn? who shall prevail? who shall separate? who shall hurt? who shall prevent the victory that God demands when we realise this blessed truth? "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." And where is it? "In Christ Jesus the Lord"; and I, the believer, am blessed in Him.

As we turn from the doctrinal to the practical, and ask how this shall be applied to the grand fields of life in which we are called as Christians to fight, it is very magnificent to follow the Apostle's line of thought throughout Rom. viii., and to see how he works onward from "no condemnation" to the realisation of "no separation"—the man's whole soul going out with the thought. There is no field that I am called to walk through, and to fight the good fight of faith in, in which I need ever be vanquished, with Christ as my life.

WHAT A GRAND THOUGHT.

"The law of the Spirit of life hath made me free from the law of sin and death." So, not only is there no condemnation; but "the righteousness of the law is to be fulfilled in us, who walk not after the flesh, but after the Spirit." You will remember how the Apostle speaks of the secret life; the personal life that the believer has to lead with regard to the flesh; and its relation towards the flesh, now that he has been joined to the Lord Jesus; and the temptations that come from the flesh in all forms, so that he is able to bring it before us in the guise of a foe. He says: "The carnal mind is enmity." The very word, as it were, is idealistic of an enemy. "The carnal mind is enmity against God." The moment the Lord Jesus Christ has been joined to me, so as to take possession of my soul, that moment the carnal mind that is still within every believer is, of course, at enmity, and the struggle is begun. I trust I speak, not only to the consciousness, but to the conscience of you all, when I say that I believe Gal. v. 16 onward to represent

THE NORMAL CONDITION OF EVERY BELIEVER,

from the moment he is born into the kingdom of God to the last moment he lives upon earth. I know nothing from God's Book, or from the experience of man, of one delivered from the presence of the flesh. I know nothing of a condition of things in which there is no strife between the flesh and the spirit. I believe that to the last there is always the flesh, ready to assert its fearful power as against the Holy Spirit, by whom Christ inhabits every member. When the Apostle tries to give courage to the believer, he says: "If any man have not the Spirit of Christ, he is none of his"; but if the Spirit of Christ dwell in him, then Christ dwells in him. In Ephesians he prays "that Christ may dwell in your heart by faith:" that now the man who knows what it is to have Christ dwelling in him by the Holy Spirit may realise this—that though the flesh is always acting, seeking to dominate the man, and to take him back, yet the Lord Jesus Christ by his Spirit is there in the man to give him deliverance, to gain the victory. So, though there is no deliverance from the presence and the pressure of the flesh at any one single moment of life, yet, thank God, every true believer may say: "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Moment by moment, as we live the momentary life, not only of what is called faith, but of realisation, the Christ of God inhabits us.

WHAT A BATTLE IT IS!

Every man in this congregation, great as it is, knows, I believe, what the life of struggle is; what he calls fighting against sin, and the flesh that tries to dominate the spirit. You are glad to realise this: that the victory is Christ's, and that Christ is in you. As you apprehend it in the moment of temptation, when the strife seems to be imminent, it is Christ the Lord who is indeed the all-victorious Leader, the Prince of life. The moment that Christ has stepped in and gained the victory, the soul turns from the alluring or degrading assault of the devil and the flesh; and in that moment you are able to say, "In all these things we are more than conquerors."

Once only in the Bible do we find the word "over-conquer." Blessed be God, we over-conquer through Him that loved us; and it is this that I am called to preach. I can see in the faces before me a sense, perhaps of half distrust, half anxiety, or half irritation, and half yearning that they could know this; and yet that it cannot be—

THAT IT IS TOO GOOD TO BE TRUE.

Do let me appeal to your own consciences; it is not what you have hitherto thought that you came to the Mildmay Conference to hear; it is not what you have known of life when it was a failure, but it is a life that God emphasises as a victory that you have come to learn. Christ my Lord, my Prince, my Ruler, gives the victory when the temptation comes, when the assault is delivered, because it is "not I, but Christ" who meets the foe in his strength.

Turn to the second great department of life. Paul says: "We shall be glorified together, if so be that we suffer with Him." The second great branch of experience for all Christians is that they have to go through the long continuance of tribulation—trial and constant temptation from without. It is of this the Apostle now speaks; the other is the contest of the spirit against the flesh. He now speaks of the great external foes that will assault, and he continues to put them before us from verse 18 on to the close of the chapter. We trace this

GREAT ASSAULT OF TEMPTATION,

that comes through tribulation, through circumstances, through the assaults of foes, whoever they may be; whether they be actually the foes of a man's household (for these ofttimes make him groan the most), or whether it be from poverty, distress, sickness, trial, sword, nakedness, peril, or any other foe that comes against us from without to assault the believer and turn him from his blessed power in Christ. Here again the Apostle says that there is this indwelling Spirit of God, who, if He be realised in the mighty possession of the soul, if He be trusted as the great Intercessor, brings Christ to the man who takes the gift of God. Such a man may know what as a believer he is to expect, and has a right to expect, and ought to expect. And that is, to be "more than conqueror through Him that loved us."

I cannot dwell in detail upon the blessed power of the victory that Christ secures for those who trust in Him. The great point I wish to press home is that we have not got a separate Commander far away. Many believers think they must call in Christ to help them in their time of trial, as though the Lord Jesus to whom they cried were at a distance. No, brethren. We are to learn by God's help that

CHRIST IS IN THE MAN:

that Christ, who is one with him, gives the victory over every trial, makes the man more than conqueror in all the afflictions, troubles, strifes, and distresses of life; for life is one long strife, whilst we remain in the flesh; and yet the man need never know what it is to be defeated. We may expect, by God's grace, from this hour to be more than conquerors in all these things. As you pass out to-night to the great strife of home-life, and business-life, and world-life that every believer must live, what are you going to expect? What will you dare to expect from to-night?

Ofttimes it has been said to one who preaches like this: "Do you mean to say that from this moment I need never expect to fail again?" Brethren, I am not here to make an oration or preach. Last year, when I might have spoken to you, I stood very near the gates of death, as I thought. This year, raised up by the mercy of God to come and speak any word which the Lord may have given me, do you think I care for man's opinion, when I have to preach such a perfect Christ; such a magnificent Saviour; such a Saviour who can keep me in the face of all trial; who can make me conqueror in all struggles; who can deliver out of every doubt, and difficulty, and danger, and never let

his people know defeat, if they put their trust in Him? Do you think I dare to lower the standard, because of the low experience of too many Christians? Would you not rather wish that my one word should be, that the Christ of God should speak. The Christ of God is perfect; though you will never know perfection, because the body of your corruption and the body of your humiliation still remains with you as the habitation in which your personality now dwells. Yet, according to the measure of your faith, and your realisation by faith, you have a right to expect victory; not because you have got a bit better or learnt to trust a little more than yesterday; or because you are a little more watchful in striving against your temper, and against the devil; but because by faith you have apprehended something more of the high calling of God in Christ Jesus, and of that which the Apostle Paul described as the thing for which you were to be apprehended of God in Christ Jesus the Lord.

BRETHREN, DO WE BELIEVE IT

—that all victory, love, and grace, are to be shed abroad in our souls? "Then should our hearts no longer roam, rooted and fixed in God." Remember, as the last word I have to utter this night: if ever you fail; if ever the devil, the flesh, or the world overcomes you, and scores a victory against a child of God, it is not because Christ fails. It is not because you, perhaps, do not cry out loud enough to Him in the hour of your weakness; it is because you had not the faith at the moment of need to apprehend, as you should have had, that God has given to you a perfect Leader, who is to dwell in you, and make you more than conqueror in all your need. That Victor is Jesus Christ, our precious Saviour.

Christ's Eternal Leadership.

BY REV. JOHN SMITH.

THROUGHOUT the whole day we have been engaged in studying the great subject of Christ our Leader. We have been taught in a way that we cannot forget for many a day, if for ever, what a wonderful Leader this Christ is in every variety of human circumstances. The speaker who has preceded me has given us to see afresh—it may be to some of us for the first time—that there is a living Christ in us, giving us present victory over the power of sin. In one respect my position differs from that occupied by the brethren who have gone before me. They have kept to the trodden ground of experience; but I have to go beyond experience. The text given to me is, "The Lamb who is in the midst of the throne shall lead them unto living fountains of waters."

Now, none of us have seen that glorious place. We cannot realise such a place on earth. Some of you coming for the first time to London have tried to realise what sort of a place London is. Well, I am sure you found out it was a different place from what you expected. We cannot realise even strange places here; how much less can we realise that glorious world where our risen Redeemer dwells? And yet God, in his wonderful grace and his wonderful wisdom, taking our experience of the world in which we dwell, and the conditions in which we exist daily, has sketched for us, in a way we can understand, marvellously complete and glorious pictures of that better world. At the close of this day, in which our hearts have been weighted with blessing, it may not be out of place for a little while to look beyond, although we do not yet know what we shall be, although the world of glory is as yet hid from our eyes.

As it appears to me, our blessed Lord, in sketching to us and giving us from our present experience some conception of the glories of the world that lies before, supplies the law of comparison and the law of contrast. In this figure of Leader we have got a wonderful combination of the two. First of all we have got the method of comparison. In this figure of Leader we are reminded of the great facts of association, and that there will be a personal association. We know what association we have had with Him here; and how blessed, glorious, and tender it has been. Then there is the other idea which is also familiar to us. It is the very key-note of our life—submission and surrender. It has been a struggle day by day to yield to Christ, ofttimes hard and difficult; but yonder we shall yield with a fulness and completeness that we cannot realise here.

There is another idea, to which I shall further advert—the idea of progress; for there will be progress yonder. But though we have got, in this figure of the Leader, very many of the elements of our present experience translated, as it were, and lifted to a higher plane, yet there will be many new elements. Christ will be new to us, and what that means I cannot tell. We shall see Him with the bodily eye, and we shall be known to Christ; for perfect body will be joined to perfect spirit. We shall be without a fault before the throne. God and the Saviour will be new to us then in a far fuller sense than here, for our citizenship will be in heavenly places. We will be with the Lamb, who is in the midst of the throne. The valleys of humiliation, through which God makes his saints to pass here, will be all overpast, and our progress will be from glory to glory, from vision to vision, from heights of power to fresh and

GRANDER HEIGHTS OF POWER.

We shall be led to fountains of living water.

Let us look at some of the fragmentary thoughts on this great theme. In dealing with the unknown it is always well to try and get a footing in the known. There is a word in this text that brings us to the known—"The Lamb." If there is one thing that is dearer than another in the great Apocalypse it is the frequency with which God the Holy Ghost puts Jesus Christ in the light in which he is most familiar to us—"The Lamb that was slain;" "The Lamb that is in the midst of the throne." I draw several inferences from that. Let me mention one. Have there not been times in your experience when the mere sight of old friends has deeply moved you? What a revelation there has been in an old face that you have not seen for twenty or thirty years! It brings the past back like a dream. When you and I leave this lower world, and pass away from the clouds and shadows of time, and when we see no longer the cross on which our Christ was crucified, but the once crucified, now exalted Redeemer—will there not be in that a resurrection vision of the past; of our sin and unworthiness; our failures and backslidings; and the abounding love and long-suffering of the risen Christ? Will not that be a revelation? The past will be crystallized on the living page of memory, and all the new experiences of that world will be something added to the deep basal experience of time.

There is one passage (I do not know if I understand it fully) that has always enkindled my imagination; it is the vision (Rev. xv. 2) of the sea of glass and they that have gotten the victory. We read in Revelation, "There was no more sea," and the meaning I have put upon it is this: The sea is the great isolating element of time. It corresponds to sin, which is the great isolating element in the moral life of man. There will be no isolation yonder; there will be no sea. Here it is true, by ingenuity, and yielding to the laws of the sea, we have made that which was a barrier, the highway of the nations. And Christ has, so to speak, made sin to minister to its own final defeat. One day it will be swallowed up in victory. Allow me to use the figure of a poet from whom I have received much quickening—Robert Browning. In one of his poems he describes the moral attitude of man in this age as that of a swimmer. We are able to lift our heads above the environment of evil into the upper air, but evil is all around, and it is a constant struggle of faith to keep it up. But let us turn to the picture in Revelation xv. Whatever the period it belongs to, this is true—they have gotten the victory. We are now rejoicing in the presence of Christ and trusting Him for victory; but we are still in the midst of the conflict. They have gotten the victory. Look at the sea; it is a sea of glass and fire cooling to solidity. By the conflict with evil we will be established immutable against evil; the life of God in us developing it on every side into grace and power and aspiration; a spiritual absorption of our whole being committed to God from the centre to the circumference, so that to fall will be as great an impossibility to us as to the angels round about the throne. And what do they sing? The song is not only the song of redemption, but the song of struggle, the song of the Lamb. As I said before, we recall the past struggles of time and the experience of

OUR OWN UTTER NOTHINGNESS.

Let me put a companion picture, that is a spiritual picture, and I love it because it shows the continuity between time and eternity. Archbishop Whately once was near dying. His chaplain took the Bible, and, amongst other passages, read Phil. iii. 21 in the old version: "He shall change our vile body, that it may be fashioned like unto his glorious body." The Archbishop knew his Greek Testament; he stopped the chaplain, and said, "Not our 'vile body,' but 'the body of our humiliation.'" We have it thus in our Revised Version: "He shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." There is a distinction of idea between fashioning and conforming. Suppose you were to take this hall, and pull it down and build a railway station, you would not be keeping to the fashion of the building. But if you had a great architect, who, in looking at this building and trying to realise its distinctive features, saw he could produce an enlarged, perfected edition of it with ornamental developments here and there, grander in every respect, and yet so as to suggest the old hall with all its blessed memories, that would be fashioning anew. Now Paul says there is identity between the old body and the new. What the nature of it is we do not stop to consider, but it is to be fashioned anew—on the same lines, the same identity; but developed out in this direction and in that, in ways we cannot conceive of. "For who by searching can find out God? Who can find out the Almighty unto Perfection?"

We do not dwell on speculative themes, for there is the other line of suggestion which we have brought before us in the characteristics of our Lord's body. Coming to the opposite side—conformed to the body of his glory—I find there are several ideas. The first idea is that of suffering. We have groaned, being burdened; but that groaning will be at an end. Then I find adaptation to every faculty and power of the perfected spirit. Have you pondered that wonderful description of the risen Christ in Rev. i.? Yes, the humanity of Christ is adapted to the glorious power of the Divine Redeemer on the throne; and the humanity that we shall wear shall be adapted to our perfected spirits.

Last of all, the humanity shall be subject to the spirit. Here the body directs the spirit. Here the impulses of the flesh lead us. There are multitudes of men that are body-led, lust-led, the flesh tyrannising over the spirit. But the body shall be submissive in that great and glorious world. One would like to dwell on these points and let one's consciousness play freely round such thoughts—the redeemed of God through the struggle with evil rising above evil, standing immutable in virtue and holiness, above the possibility of falling; bound by the

memory of past struggles, and re-invested with a bodily frame

MADE LIKE TO THE BODY OF CHRIST.

A great philosopher has said that all timid thinkers run up into contradictions. One feels, with such a theme, and when we think of the eternal world, that endless duration rises foremost in our thoughts. Yet when we heap year on year and cycle upon cycle, that gives us an incomplete idea of eternity. Eternity is a quality of existence as much as a duration of existence. Eternity is being lifted above the conditions of time. Eternity consists in our being brought to the centre; in knowing as we are known; seeing from the standpoint of God through direct, living, spiritual intuition. It is a different knowledge from the outside slow processes which are open to us here—I am speaking of worldly knowledge as a whole.

While we have these two ideas—eternal duration, on the one hand, and a quality of existence on the other hand—there is a third thought. I find the New Testament words descriptive of eternity are full of the idea of progression. We have all through the New Testament the idea of age and the ages—the age of the age and the ages of the ages. Of course, an age is a certain period of time, from one year to another year; but that is a very superficial way of speaking of an age. Why is it that we separate certain periods of time, and call one the Apostolic age, another the Reformation age, and another the Methodist age? It is because the unit underlying each of these periods of time is a thought unit? Take the great Reformation age. Within that period of time there entered into the circle of human thought a great religious idea to which we have been giving expression in prayer—justification by faith. That, with certain cognate ideas, began to take possession of the mind of man at that time. The idea had been ramified and spread from one land to another, until it reached its natural limit, and then began to give place to other ideas.

So with the idea of an age as we have it here. Mr. Peploe has been dwelling on "Christ in us"—the very principle of a new life, and the source of all power, our strength, our wisdom; yonder, however, we shall be entirely yielded to Christ; our whole being possessed by Him. With this perfect spirit, there will be also a perfect and immortal body. Not only will we have the whole fulness of Christ in us, but we shall be with Him. We cannot all at once enter into the infinite glory of God. It will be Christ's great work there to open up, not a limited idea such as we have here, but to take that glory of God and open it up to our view step by step as we are able to bear it. He will reveal, now on one side and now on another, the infinite fulness of God.

CAN YOU REALISE WHAT THAT IS?

Standing with Him on the platform of perfect submission to the Divine will, to have Him who has dwelt with the Father from eternity opening up to us the glory of God. That is the age of eternity, an age that can have no end because God has no end, and because we can never come to the limit of that idea.

Then look at the other phrase, "the ages." There will be cycle upon cycle of glorious revelation. We have here the Apostolic Age, the Reformation age, the age of the Methodist revival, and all these are included in the grand sweep of the Christian dispensation. Up yonder these single cycles will be marking out in the great eternity vaster cycles. Not only will there be one age, but ages of the ages. You may think I have been keeping Christ out of view. It is in order that you may see the glorious idea of a Leader in eternity. What a thought the leadership in eternity will be. He will lead us into the light of the Father, in what ways we cannot tell; we are only sure of our nearness to Him and oneness with Him, and that our needs are in accord. From that standpoint He will open up to us the glories of eternity.

There are several names of the Lord Jesus Christ given us in the New Testament, and especially in Revelation. There is a curious circumstance about these names. Christ is spoken of as "the first and the last; the Alpha and the Omega; the beginning and the end." You always find the two together. I would explain this by a quotation from Himself: "Father, I will that they also whom Thou hast given Me may be with Me...for Thou lovedst Me before the foundation of the world." One part of Christ's employ will be to lead us into the depths of the past, and open up the eternal purposes of God. You remember that great chapter of Pascal where he tells us that we are

IN THE MIDDLE OF TWO INFINITIES

—that we understand something of the middle, but know nothing either of the beginning or the end; but Christ is going to lead us back into the past and on into the future. He is going to bring us to the knowledge of God's great purpose.

I come from Scotland, and we are proud of our hills. You advance to a great mountain range; first of all, as it lies in the far distance it looks like a blot of blue, but that is made comparatively clear as you distinguish the different ranges. Afterwards you see there are valleys between, and you are filled with a sense of the vastness of this mountain tract. What are the eternal purposes of God at which some people mock (may God forgive them!)—what are they to us but just as if they were the dim expanse into which we cannot pierce? But Christ will lead us, and we will be able to see range after range of vast expanses that now we cannot understand.

He will do that with regard to our individual life. What a mystery we are to ourselves? How many longings we have that never come to anything. How many aspirations and ideas which are never realised. Yet we press forward. The Master will lead us back along the line we have travelled, and He will recover every forgotten aspiration, and everything we have tried to obtain below, and work them into the fulness of our perfect life.

What will the end of that knowledge be? It is an awful thing to be brought into the presence of God here, and be taught his will. But even yonder it will be an awful thing to enter into the holy will of God. Jesus will be declaring God's name, opening up the infinite heights of God's holiness. We will be entering into this, and we will be embracing his will, and making it our joy to glorify that will. "I have declared unto them thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them and I in them." Our whole being will be yielded up to God in some measure as the will of Christ is yielded up to God.

In the surrendering the perfect will to Him—that will be the secret of our power. As we rise into perfect oneness with God, our power will come from our absorption and assimilation to the Holy Will of God. It is not easy to speak of these things; I feel that sometimes we have to restrain ourselves and put off the shoes from our feet, because the place whereon we stand is holy ground. I would not in a presumptuous manner speak of these realities. Let it be our joy to follow in that glory.

I want to ask: Are we following Christ to-day? There is a name in the letters to the seven churches that has come home as with fire to my spirit. It is the name given to the Church at Philadelphia, "These things saith He that is holy." That word "holy" means fundamentally separated. There is the Separated. He was separated for the glory of God down here, and is separated yonder. "These things saith He that is true." We live in an age that is full of moral enthusiasm, and Christian men are being drawn out in different directions far away from the centre. I believe we are here to stand for righteousness; but, oh! I say, keep near the centre. There are a good many of our moral reforms that never come to anything. But Christ is the complete image of God, and if I advance his cause, the glory of God is sure to be secured.

You remember where Isaiah has drawn with poet's eloquence and a prophet's power the attack of Sennacherib:—"In that day there was a man set over the house." He got the key of the House of David to administer the affairs of Israel, and he said, "I have the key of the House of David." Round about us there are elements that are hostile and insulting to our blessed Lord, but let us not fear. Christ has the key. Let us be true to Him, yielding ourselves to him. He will lead us safely, and at the last we shall see Him in that glory of which I have so imperfectly spoken.

FRIDAY MORNING, JUNE 27.

The Lord Jesus as Commander.

MR. J. E. MATHIESON

occupied the chair, Sir Arthur Blackwood being prevented from attending through pressure of official duties. Commenting upon the portion of Scripture, Isa. lv., containing the words which the addresses were designed to explain and illustrate, he said: Are we to accept God's thoughts and God's appointments, or are we to accept human opinion? There is great freedom of opinion in these days, and we need to be very much on our guard against the spirit of sitting in judgment upon the Word of God. In Ps. cxix. 113, we read: "I hate vain thoughts, but thy law do I love." The word "vain" is in *italics* in the A.V., and in the R.V. the statement appears, "I hate thoughts." The Psalmist had some conception of the authority and value of the word which proceedeth out of the mouth of God, so he set aside human opinion as worthless and weighing nothing in the balances compared with the word of the living God.

In this country of civil and religious liberty the very air we breathe seems to impart an independent, proud, boastful spirit, with the idea that every question is to be dealt with according to our own opinions. A better spirit is inculcated in Isaiah l. 4: "The Lord God hath given me the tongue of the learned"; or, as rendered in the Revised Version, "the tongue of them that have been taught." Oh! that we could always remain learners, sitting as disciples at the feet of Jesus, and hearing his word. Some ten or fifteen years ago a book appeared, which made a great sensation at the time, called "The Battle of Dorking." The book pictured an army landing on our shores, and coming up through Kent and Surrey. The troops who were defending the capital were chiefly volunteers. They disobeyed orders however; there was panic and confusion; and the invading army marched upon London, and a great ransom had to be paid. All this was shown as the consequence of disobedience. Soldiers and disciples must obey orders. In the army of Christ we are all volunteers; there is no conscription, no press-gang; the only compulsion is the sweet and gracious influence of the Holy Spirit. If there is not real discipline in the army of Christ, the defence of the faith will be a failure, the attack upon the foe will be feeble, and our claim to be loyal to Christ may well be abandoned.

Of all the commands of Christ there are two which are neglected to the special hindrance of Christian work. There is the thrice repeated command to love the brethren (John xiii. 34; 1 John iii. 11). This hall is a centre whence that blessed truth has been proclaimed for years, these institutions having for their specific object the gathering of those of every name who love our Lord Jesus Christ in sincerity. The neglect of this truth prevents the mani-

festation of Christian unity before the unbelieving world, and has greatly hindered the cause of Christ. The second neglected command is that given after our Lord's resurrection, "Go ye into all the world, and preach the gospel to every creature." People are apt to think, because Christ said on that occasion "All power is given unto me in heaven and in earth," that they may go in his power, that He is behind them and before them, and all round about them. That does not, however, seem to be the primary signification of the passage. Rather we should observe that our Lord says, "All authority is given unto me, therefore go." His was the authority to send, and it is ours to obey the command.

The Life of Submission to Christ.

BY REV. HUBERT BROOKE.

WHEN you listen to a true witness, then you are taught to know; when you follow a reliable leader, then you know where to go; and when you are under a sure commander, then you learn what to do. Every name by which the Lord Jesus is called, really reveals to us at once two things: a fresh need in ourselves, and a fresh supply in God, with a fresh possibility of attainment as soon as that supply is accepted and used. So, as we are looking at these names of the Lord Jesus that He has put before us, we find with every name a need. We were ignorant, needing to know, and we had the gift of a Witness to make us know. We were ignorant of the route, needing to be taught it, and the Father has given us a Leader, to make us understand the way to God. Much more and far reaching is our need, after those first two stages of knowledge have been gained; much deeper is our need to be instructed concerning the will of God that we may have, from Him, the gift to meet it, the Commander to make us see what is His will.

All these names by which the Lord Jesus is revealed to us may, perhaps, be divided into three great stages of the soul's need, corresponding to those three conditions of growth which the Epistle of St. John marks off, when he says: "I have written unto you, little children...I have written unto you, young men ...I have written unto you, fathers." As children, we need many things to take us through our child growth, until we reach youth; and, as we reach youth, we need many things more to lead us on, until we reach manhood; and, in the full growth of manhood, there are yet fresh needs to lead us through life, in prosperity and blessing, until we reach an honoured old age. In all these needs—countless, unbounded, unlimited—if we only knew it, comes again and again the revelation of God in Christ, the gift of God in Christ Jesus, in manifold forms to meet those needs. Time after time, as we accept the name which meets our need, we learn a fresh meaning to the great principle, "They that know thy name will put their trust in Thee."

Israel's experience shows us, in large figures, what is our own experience; Israel needed the true Witness, the Word, and the Witness to lead them out of Egypt and into the wilderness. Israel needed the Leader to guide them through the wilderness into the land; and Israel needed

THE COMMAND OF A KING

To give them peace and settled permanence in the land. We can understand how Israel could have nothing to do with command in the land, until the word of the Witness had brought them out of Egypt; nor could they benefit by the blessing of the King, until the Leader had taken them through the wilderness. So is it in the Christian life. Matt. xxi. shows how impossible it is even to know the Lord Jesus Christ as King, unless we have first listened to Him as Witness. There came some (ver. 23) and asked about his authority, because He acted as a King: "By what authority doest Thou these things? and who gave Thee this authority?" He answered and said unto them: "I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John"—which, remember, was the work of a witness—"whence was it? from heaven, or of men?" They had rejected the witness, therefore they said: "We cannot tell." And He said: "Neither tell I you by what authority I do these things."

Unless the Word of God has been accepted as a witness in the heart—and you know whether it is so—the word and authority of a King has nothing to do with you yet. As it is with the Witness going before the King, so it is with the Leader. In John xii. you read the words which were given to those who heard the Witness, and which are given to the witness-bearer (ver. 26), "If any man serve Me [as King], let him follow Me [as Leader]." You cannot get into the place of service unless you have taken the character of a follower. You must hearken to the word of the Witness, and know where you stand; you must follow the guidance of the Leader, and go in the right way, before you have the blessing of being under the command of the King, and know how to do the will of God. Therefore, we have come to a high stage of the Lord's guidance and blessing when we have apprehended the truth which is in the one gift. It is all hidden there. It is not new, though it is true; but is only the unfolding of an old gift. Have we not, as children, had gifts granted to us of which we did not know the full value. We have perhaps had a watch given to us. We thought it a pretty plaything, did not dream that it could tell us the time, did not know what time is. By and by we came to know that it was a thing to bring us back from school at the right time. It was an old family heirloom, and we took great care of it. There came a time when there was sickness in the house. The room was dark, and we wanted to know the time in which the poor sick one was to be tended. We wished to avoid striking a light, because it would disturb the patient; but we touched a little spring, and the repeater whispered what the hour was. It was all in the old gift, but we never knew it, and had never used it before. We see what it is, in the glorious portion which the Lord has given us to-day, wherein a wonderful view lies before us.

If the Lord be our Commander and King, we need to be quite sure, first of all, as to what is the basis of his authority. What right has He to command us? and why, if He does, should we obey? Now, it seems to me that

HE HAS A THREEFOLD RIGHT,

which is founded on a threefold basis, a glorious threefold cord not easily broken. First, the authority of a king, a kingship authority is that with which the Lord speaks unto us. In the last verse of the Book of Judges, we read of a time in Israel's experience when it was said, "In those days there was no king in Israel, but every man did that which was right in his own eyes." Perhaps we might change "those," and say "these." Many and many a one of us might say, "In these days there is no king in Israel." How do you know? "Because everyone does what is right in his own eyes." Yet the Lord had brought them out of Egypt at this time.

The days were far advanced from Egypt's darkness when they had known the leadership of the Lord through the wilderness into the land; still there was no king in Israel, but every man did that which was right in his own eyes. And that was sure to be wrong in his brother's eyes, and not what the Lord intended, because it looked a strange thing to Him. Yet in 1 Sam. xii. 12, we find "The Lord your God was your King." All the time that they were saying, "There is no king in Israel, we may do what we like; we have left Egypt behind, we can never go back there through the wilderness into the wonderful land. There is no king in Israel"—all the time, "The Lord your God was your King." You see, they did not know Him, did not accept Him, did not recognise Him, did not obey Him; and all the blessings, the boundless blessings of the Kingship of the Lord were unexperienced, because they were not accepted and submitted to.

Now, it is written for us in Ps. ii.; "Yet have I set my King upon my holy hill of Zion"; and in Heb. xii. we are told that it is the very Mount Zion to which you, as believers, are come. Therefore you are brought already to the place where God has set his King. And we have heard again to-day that He is given to us purposely, as a King and a Commander. "Unto us...a King is given, and the government shall be upon his shoulder." He is given for the crowning purpose of ruling over your life with the authority of a King. Whether you have accepted it or not, whether you have bowed under the King's authority or not, whether you have believed in the King or not, God has set Him there. Whether his citizens have done to-day what was done in the story of old, sent after Him, and said, "We will not have this man to reign over us," it remains that God has set Him as a King. If you understand that, if you believe that, let us ask at once, What is to follow? The same Psalm will tell us, "Kiss the Son." Give Him the kiss of loyal submission, and take your place as a loyal subject from that time onward. Many of us have done so, of course, for years; and, as I talked about the King, every one of us has said, "Thine is the kingdom."

But perhaps some of us have spoken, or at least acted, as if we were little children playing together. "I will be a king, and you shall be a servant." It is all right until the first child gives a command. Then the second does not like it, and says, "No, you be the servant, and I will be the king." That is what some people do with the Lord. He tells us so. Have you ever read Isa. xlii., and noticed what the Lord says about His own people there, in the end of verse 24?—"Thou hast made me to serve." Think of that! His loyal subjects have

MADE THEIR KING TO SERVE

with their sins, and have wearied Him with their iniquities. Oh! friends, what is it? What has it been hitherto? Has it been the case with us, that the word of the King has brought power behind our lives? Has it been that we have been in this sense ambassadors for the Lord? Have we known the Lord doing for us what every ambassador knows his king will do for him, that is, put all the power of his kingdom behind him? One who rejects or insults the messenger, rejects or insults the King. "Where the word of a King is, there is power," and those who go groping about for power in slaves had better look up and ask, "Is the word of a King the rule of my life?" Under his authority the life becomes good. There is no third alternative. Loyal liegeman you must be, unless you are rascally rebels; and sworn soldiers, unless you are malingerers and mutineers. In the great day of the King's battle, when a messenger came to call Israel out, under God's captain, Barak, they knew no third place between the blessing and the curse. Which is for us? Which is for our lives from to-day? The blessing of those who follow the King, or the curse of those who stay at home when the King calls them to come out to Him?

But there is a closer authority than that. When the King left his throne, He emptied Himself of his glory, laid aside his power, and became a Man in order that He might be more than a King, in order that He might be an Owner. He wanted to come down and purchase something; He came into open market, bid against all other bidders, and offered the highest price, a price that neither God nor man could find fault with. God approved the

price; yea, God was paying the price Himself; He was the price. His very enemies had to say when the price was being paid and tested—three times over Pilate gave him the seal: "I find no fault in Him." And when the price was paid, another heathen put to his seal and said, "Truly this was the Son of God."

When He had done that, He had bought you and was your Owner. That is a closer authority than that of a king. There are some things I think, even in the highest call of kingship, in which a king does not interfere with his subjects; but an owner has the

FULL RIGHT TO HIS POSSESSION.

You have read, and you have said many and many a time, that you "are not your own, that you are bought with a price; therefore"—you know the rest. And, again, "He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for his own possession." One who understood it said that he was Paul, "the bond-slave of Jesus Christ"—just his goods and chattel. We were once someone else's goods. Once the strong man kept the palace, and the goods were his; but when the "Stronger than he" came, He changed the ownership, and you became someone else's goods. A purchase was effected, a price paid. Have you sent the purchase home? Has the Owner got it yet? That is the point. Has He let you know that it has come to hand? A little while ago I bought a box and some contents for a present. When the box came home, the key was not there. I sent off, at once, a little postcard to say, "In sending home the box to-day you left out the key. Please send it on at once." The last little bit of it must be with me if I am the owner.

Some deal in all sorts of ways with this vessel of the Lord. Some say they will give Him the key and take the box: "Lord, take my heart, but I am going to use my life for myself." Some give Him the box, the outside, but they do not give Him the contents, the inside: "Yes, take my life, and save me from dangers and discomforts; but, as to the filling up of the life, that is mine." O friends, do you wonder that the Apostle Paul, after taking up the Ephesians into the heights of heaven, and seating them in Christ, came down and said, "Let him that stole, steal no more"? I do not. He says it again to us, to-day, "Let him that stole, steal no more." They that stole the time, the talents that did not belong to them, that were purchased and claimed by another One, and kept them back to themselves, purloined them.

We forget that we were taught, as little children, to keep our hands from picking and stealing; we forget that we are not to covet and desire another man's goods; we forget the grief and sorrow we are giving to that other Man, the Man in glory, because we are not giving Him his own. Do you think we can be comfortable while we are stealing? O friends, there is no such thing as real peace, real blessing, real calm, real settled joy in the Lord, as long as there is a divided ownership. Whilst there are two kings in the land, there is no peace there; and whilst there is a double heart about making either of them king, there is no peace in the heart. There is need for us to begin to be honest, and to settle the question that terribly needs settling, whether the rightful Owner is to have his own or not; whether, if we accept his word to-day, that He is given unto us as a Commander, we mean Him to have his own; whether that which is his, as we confess, is to be his as we show it; whether what we confess with our lips is to be done and shown in our lives.

But there is a closer tie and a stronger authority than even that. "I have given Him to be a Commander." In one place, "He hath given Him to be

HEAD OVER ALL THINGS TO THE CHURCH;"

in another place, "the Church, which is his body." Yes, there is the relationship of the Head and the members, and the authority of the Head over the members. The king may not always be in touch with his subjects; the owner may not always be using his possession; but the head can never be severed from the members, unless there is death in the body; it is an inalienable authority, that which none can touch or alter, a bond that can never be broken. The head and the members are one; and what the head wills, the members must do. Why do they not do it? Why is it that morning by morning the Head issues his commands, the Head of the House? It was long ago settled that every man should bear rule in his own house. Why is it that He whose house we are, sends forth commandments, day after day, rises up early to send them, has been sending them this long time, and the members are fast asleep, or deaf? Why, when the Head has spoken, do not those who claim, believe, and profess that they are his members, obey what the Head commands? Is it that they are infantile members, so that they do not understand what the Head is commanding, and just fling themselves about without proper control? Surely they are not all such little babes in Christ as that? Or is it that they are nervous members, not under proper control of the Head; that is, have not full confidence in the Head, and have not fully submitted to the Head? Or is it that they are just foolish members, bodies that have not a head, or do not use it, which comes to the same thing? Do not we say sometimes of a rather unprofitable servant, "She is not much good, she does not use her head." Is that why some of the Lord's servants are not much good, because they do not use their Head, or act as if they had it not, going on in their own wisdom, forgetting that their ways can never be his ways, and that they cannot be right, for they are not under their Head? Ah! perhaps that is it—is it because some of the members are paralyzed members; that the union between the Head and that portion of the mystic Body is somehow broken; that the life's blood does not flow in vigour; that there is not the real touch which holds the members at the absolute disposal of the Head, so that they *must* do whatsoever the Head commands?

O Lord, thy touch has the same power to heal, in the mystic Body, as in the days of old. Shall we not bring ourselves, as members that need healing, and bring them to the touch of the Head? Shall we not ask Him to sweep out of the way what has been holding back, binding, keeping away us, the members of the Head, from

HIS SWAY AND POWER?

Shall we not let the Head henceforth just have his power over all his members? If the King, because of his authority, calls you to submit, and if the Owner calls you to be honest, I think the Head only wants you to be sensible, just to understand and to know what He means, and then to accept it as a matter of fact, not to make a strange thing, much less a great thing, of just giving the Lord what is his own, and letting Him have the right to decide what shall be his way with each one of us.

And, remember, whether we will or not, whether we accept it or not, the thing stands fast. I do not think that one of us can forget that God has *given* Him to be a Commander. Now, brethren, have you taken Him as such? You have taken Him as a Witness, every saved soul has; you have taken Him as a Leader, every guided life has; now, have you taken, or, if you have not, will you take Him, as God's gift of a Commander and King, from this very hour? Will you say what the men said to David: "Thine are we"? Will you say to Him what Israel said: "Other lords have had dominion over us"; it is full time, now, for the Lord to have his own power over us? Let our eyes be closed to the pointing hand of every other leader, and let us know what it is to be the Lord's alone.

The time is short, and the warfare will soon be over. Our time for usefulness is passing by. Oh that the Lord may save us from coming before Him to say: "Here Thou hast what is thine, my life"; and if He asks what we have done with it, reply that we have wrapped it up in the napkin of selfishness, and buried it in the earthly life. If we do so, we shall be pronounced

WICKED AND SLOTHFUL SERVANTS;

wicked, because we are not honest; and slothful, because we will not work: wicked, because we rejected the King; and slothful, because we would not obey the command.

What shall we say to Him to-day? Surely He with whom there are endless fresh beginnings means us to take that name every day, and, from this day, walk in the power of that name every day. Afresh we may use his name, all the names we know Him by. While it is mainly by his name as Witness that He takes us out of Egypt; as a Leader, takes us through the wilderness; and, as a Commander, rules us in the land; yet we always need Him as a Witness. We do not give up what we have once found in the gift; we do not cease to admire it because we have liked it once; we do not cease to follow Christ because we have found Him as a Leader once. So, day by day, we can take up the words that David has taught us in Ps. cxliii., words that shall bind in our minds and on our hearts, and manifest in our lives, the threefold blessing in which He is revealed to our souls. "Cause me to hear thy lovingkindness in the morning," the voice of the Witness, telling us again what He is; "for in Thee do I trust: cause me to know the way in which I should walk," the blessed Leader guiding every step; "for I lift up my soul unto Thee"; then, "Teach me to do thy will," the Commander of the hosts of the Lord, the Owner, and the Head of his members, "for Thou art my God."

The Secret of Acceptable Service.

BY REV. JOHN G. TRAIN.

TURN to John xiv. 15: "If ye love Me, keep my commandments"—in the R.V.: "Ye will keep my commandments." Carry your eyes down to ver. 21: "He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself unto him." Again, ver. 23: "If a man love Me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Read chap. xv. 9-12: "Abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be full. This is my commandment, That ye love one another, even as I have loved you." Then, proceeding to speak to his disciples regarding the world, He says, ver. 17: "These things I command you, that ye may love one another" (R.V.).

It is impossible, I believe, to take any words of our Lord and fail to find in them notes from which one may render, by God's help, an infinite variety of music. As to the words on which we have been occupied these days, "Witness," "Leader," and "Commander," there is absolutely no end to the variety of music that may be obtained from them. I suppose if each Christian were asked to express him or her self with reference to the significance of these words, having regard to his or her life, some new thought would be contributed by each. So it will not be supposed that there is any divergence whatever on my part from the thoughts of those who have spoken to you already, when I say that the words "Witness," "Leader," and "Commander," suggest to me these three things: "Witness" suggests "Hear,"

and I know that as a sinner I came by salvation through hearing Christ the Witness. There is much that is humbling concerning this, on which we have not time to dwell. To me

ONE OF THE MOST HUMBLING THINGS

ever uttered by our Lord was what He said to the Jews: "Because I tell you the truth, ye believe Me not." He implied, in saying that, that if He had told them a lie, they would have credited Him; and, as a fact, we find in the world that the father of lies obtains a far greater currency for his word than the Lord of truth Himself. But He is the Witness, and testifies the truth, and, as we hear, we live. This Witness says: "Incline your ear, and come unto Me; hear, and your soul shall live."

As our Leader, Christ bids us follow, and whatever our circumstances may be, we can sing on the way: "The Lord is my Shepherd; I shall not want." Rightly we consider that his word to us, under the aspect of our Leader, is "Follow." At present we are confronted by the Lord under the third aspect He sustains to us—"Commander." As has been suggested, his supreme word to us as Commander is "Do." It is very noticeable, as you have regard to all the Gospels, that the closing utterances of our Lord to his disciples concerned the matter of doing; He gave them plainly to understand that they sustained to Him a relationship other than that of disciples—that they were intended and qualified to sustain the relation of servants. Turn to Matthew. As you come to the close, and to the parables that concern us, you will find that the burden is this same matter of doing. The word that obtains prominence in relation to the followers of Christ is "servant," while that which stands out with regard to Himself is "Lord." So towards the end of Mark, where we find that brief but suggestive utterance in which the Son of Man is likened unto one taking a far journey, who left his house, giving authority to his servants, to every man his work, and commanding the porter to watch. Turn then to the Gospel according to Luke, and notice that as He went up to Jerusalem, and was nigh unto the city, there was a misconception prevalent as to the issue. The disciples thought of the throne; Christ of the cross. They looked forward to acceptance; He knew that rejection was before Him. Then He spoke a parable, to the end that the kingdom of God was not immediately to appear—that an interval was to succeed, in which those who were his were to sustain a certain character. What was that character? Servants; and He, their Lord! And He spoke of an occupation in that pithy sentence,

"TRADE TILL I COME."

Now we come to the Gospel of John. What is the burden of the closing utterances of our Lord in those marvellous chapters from the thirteenth to the seventeenth? I venture to include the seventeenth, for throughout the prayer there recorded runs the thought that his people were to sustain the character of servants—to have a trust committed to them, for He says: "As Thou hast sent Me into the world, even so have I also sent them into the world." But look at the beginning of this line of thought as seen in the incident of washing the disciples' feet. Personally I have found it exceedingly profitable to endeavour, God's Spirit helping me, to trace the rise and progress, in this discourse, of the thought that the Lord's people sustain to Him the character of servants, while He is their Lord. We have in the discourse the full significance of the washing of the disciples' feet. Notice that when the washing was accomplished, Christ said: "Know ye what I have done to you? Ye call me Master" (that is Rabbi, and perhaps we are too familiar with the word Rabbi in this aspect) "and Lord, and ye say well, for so I am. If I then, the Lord and the Master" (as the Revised Version expresses the emphasis of the original, Christ inverting the order of the epithets, not without significance), "have washed your feet, ye also ought to wash one another's feet." From that time onward in the discourse, prominence is given to his Lordship. He speaks from that time onward of commands. He says: "If ye know these things"—and we come by that knowledge having regard to Him as Rabbi and Master, sustaining the character of disciples—"happy" (literally blessed) "are ye, if ye do them." In effect, He says: "If ye apprehend that I am not only your Master but your Lord, then, in the strength of an energy of my own giving, set yourselves to the actual doing of the things I command."

What is the spring of the obedience that Christ as Commander claims? He makes it very plain.

"IF YE LOVE ME,

ye will keep my commandments." You will remember how He had said, giving a synopsis of his commandments: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." We are concerned for the present with the thought that our love, or what we are credited with in the way of love, finds its rise in Christ's "as I have loved you." Given an apprehension of the love which Christ has for us, we become possessed of an energy which, if it has its way with us, enables us to keep his commandments. The Apostle Paul expressed this truth when, accounting for the secret of that extraordinary energy of his, which carried him everywhere and enabled him to dare every difficulty, he said: "The love of Christ constraineth us, because we thus judge that if one died for all, then all died; and that He died for all that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." In love for Him we find the secret of obedience, and that love is of his own giving; it is an apprehension of his love towards us as our sacrifice.

If that be so, it is further true that, if love is the spring of obedience, obedience is the evidence of love. Christ is very explicit on this: there is no love present where obedience is absent. "He that hath my commandments and keepeth them, he it is that loveth Me." If you would have commentary on this, what better than that afforded by John in his First Epistle: "He that saith, I know Him, and keepeth not his commandments, is a liar." Strong language this; terribly strong; but solemnly true. In a more succinct form, the thought appears in 1 John v. 3: "This is the love of God, that we keep his commandments."

We have seen that love is the spring of obedience, and that obedience is the evidence of love. But Christ reaches

A HIGHER THOUGHT,

and He would have us reach it. He sought that his first disciples should reach it, when He made it plain that love is the reward of obedience. Let there be no misapprehension of what is meant. That is meant which is set forth in his own words in John xiv. 23, where He says, "If a man love Me, he will keep my words, and my Father will love him, and we will come and make our abode with him." Before that He had said (v. 21), "He that hath my commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of my Father, and I will love him, and will manifest myself unto him." Again to the same effect, chap. xv. 10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." What is evident from these marvellous words on the part of our Lord but this, that love is the reward of obedience? It was so in his own case. As He obeyed, He apprehended more and more of the Father's love; and He has passed the blessed secret on to us. He says in effect: "As you obey you will know more and more of my love, and the Father's love, and the Spirit's love." There is no gainsaying it—love is, in this sense, the reward of obedience.

But there is a thought within the thought, and we do well to notice it. You may recognise that love is the reward of obedience in the case of the servant of the Lord Jesus Christ, as you have regard to the case of the servant in its God-ward aspect; but there is that in the utterance of our Lord which suggests that love is the reward of obedience even in the relation of servants to each other. If we would seek out the reason why there is so little apprehension, not merely of the love of God by us, but also of the love of God towards each other, we shall assuredly find it in disobedience of the Lord's commands. What does He mean when He says: "These things I command you, that ye love one another"? (John xv. 17). He does not repeat Himself, but having mentioned a variety of things—"commandments," "sayings," "words"—He thus sums up all. Concerning what things had He been speaking? Without going into details, we may start with the feet-washing, and I believe that was still in his view when He spoke. We have "these things" there as well as here. Recollect, on the occasion of the feet-washing He said: "If ye know these things, blessed are ye if ye do them." With the entire body of marvellous injunctions in view, by what are we impressed? Surely by this: our Lord commands us as fellow-believers to serve one another. Ay, to

SERVE IN VERY LOWLY WAYS,

washing one another's feet; not casting dirt at each other, but seeking to secure cleansing for each other. What are we doing in that direction? What does the Lord say? There is a poor, literal way of interpreting his words—God save us from that, and help us to enter into his spirit. He virtually says, "I have given you an example, that ye should do not *what* I have done unto you, but *as* I have done unto you." We are very quick to noise abroad faults concerning each other; and what comes of it? What do we know of washing one another's feet? And this is one of the things He commanded. Again, has He not exhorted us to pray? "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." How about this matter of prayer? We know it is customary in connection with such gatherings as this, to wait on meetings and speakers. But what do we know of waiting on the Lord individually?

Take one thought more in connection with this discourse of our Lord. Before He said "These things I command you," did He not say, and I think with ultimate reference to all his servants, "Ye have not chosen Me, but I have have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name He may give it you." What is He commanding us there, if not activity in his service? Commentators have found difficulty with the word "go," but I believe it means "go," and that here we have in essence

THE GREAT MISSIONARY COMMAND

—that when He told his servants to go, he intended them to go everywhere. I maintain, then, that if we are disobedient to his commands in any of these respects, then we cannot hope to apprehend the love of the brethren, as we cannot hope to apprehend the love of the Father, and the Son, and the Spirit.

Also note that love as the reward of obedience is represented by the Lord as his joy. He says: "If ye keep my commandments, ye shall abide in my love...These things have I spoken unto you that my joy may be in you, and that your joy may be fulfilled" (John xv. 10, 11). But we cannot have noticed closely the utterances of our Lord here without remarking the play upon two expressions. Sometimes He speaks of "word," at other times of "words"; sometimes of "commandment" at other times of "commandments," rendered occasionally "sayings." I doubt not

there are those who are his servants who say, as I have said myself sometimes, "But what is his word, or what are his words? What is his commandment, or what are his commandments?" Truly, fellow believers, we cannot tabulate the commandments of the Lord Jesus Christ as we can the commandments of Moses. "The law was *given* by Moses"; it was a thing apart from him altogether. "Grace and truth *came* by Jesus Christ," and we must needs look to Himself ultimately for what his word is, for He is the Word in very deed, the Word made flesh. But with intentional significance his "word" is sometimes spoken of, and at other times his "words." When He speaks of "his word" He sometimes means the soul, as it were, of all that which He told his disciples. When He speaks of "his words," He refers to various sayings applicable to the various circumstances of our lives. In his "word" we have an infinite variety of instruction for the varying circumstances of life, so that in no point shall we fail to find a word to suit each special case.

You cannot fail to observe that when He speaks of his believing people as his servants and enjoins obedience, He speaks sympathetically, intimating that He is asking of them no more than He Himself had rendered. He makes it very clear that the word He passed on, He had Himself obeyed. How often is prominence given, in these utterances of our Lord, to the fact that He had kept the Father's commandments. There is one expression that we are apt to pass over without due consideration, when He says, "As the Father gave Me commandment, even so I do." From first to last, on the part of Christ, there was, with reference to the word or words of God, the most absolute obedience; and we are cheered by the fact that in his call as addressed to us there is

A TOUCH OF SYMPATHY.

He is calling us to the very same course that He Himself obeyed, even as He is calling us to the enjoyment of the very same reward as He Himself enjoyed.

And I venture to think that in the fact that our Lord is calling us as his servants to obedience unto the same word that He Himself obeyed, He gives us a pledge that He will give us the power to do what we address ourselves to. It has interested me to notice how there is, on the part of as many soldiers as are spoken of in the New Testament in relation to the Lord Jesus Christ, a manifestation of the same spirit that actuated Him. In the case of the centurion that was noticeably so. When he sought that the Lord should heal his servant, he said, "I am not worthy that thou shouldest come under my roof, but say in a word (or, as in the Revised Version, "say the word"), and my servant shall be healed." When the centurion so spoke, he gave expression to the thought lying nearest his heart, that he, as a man under authority, having soldiers under him, apprehended to the full the power of a word. If a word came from Rome, the power that lay behind him, the centurion knew that it had to be obeyed, and as he passed it to those beneath him he knew that it would meet with obedience. Therefore he said, "I am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Why? As the man speaks you have a suggestion of the man in authority, because he is under authority. Because he apprehended the power that lay behind him, and was fully obedient, he knew that on the part of those placed under him there would be the same apprehension. So with our Lord; as one under the authority of God Himself, He knew,

AS BEING IN AUTHORITY,

that, in every sphere below Him in which his word would be spoken, it would assuredly have its way.

The word of Jesus had its way in many spheres in the days of his flesh. It had its way over the elements, and He commanded them; over diseases and over devils, and He commanded them; over death, and He commanded it. And as He came to part with his disciples, He said, in effect, "You are within the sphere of my authority as g ven Me of the Father. Ye call Me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, call you to obey, understand that you are committed to this—that there will be on your part implicit obedience, and my word will have its way with you."

Is the Lord's word to have its way with us in every respect? Are we to give way in full subjection to Him? Our blessedness turns on that. He says it: "If ye know these things, blessed are ye if ye do them." And the old divines used to say: "His biddings are enablings." Yes, there comes authority with them. The Lord will never call us to anything in which He will not give us the power to perform that which He requires us to do.

How blessèd, from the bonds of sin
And earthly fetters free,
In singleness of heart and aim,
Thy servant, Lord, to be!
The hardest toil to undertake
With joy at thy command;
The meanest office to receive
With meekness at thy hand!

What are the characteristics of these commandments? They are "not grievous." His love is an inspiration. "If ye love Me, ye will keep my commandments"—you have my own life and love operating in you. The commandments of Christ are benignant. As the old Psalmist said, "In keeping them, there is great reward." While we recognise that they are not grievous, but benignant, and marvellously sympathetic, we must remember that they are stringent, and that He is our Lord. I sometimes think we do Him an injustice, and ourselves an injury, as we overlook the fact that we are servants of our Lord. This relation is indeed coloured by the fact that He also calls us friends; therefore we should not find his will arbitrary, and I do not think we are likely to, unless we are "unwise, not understanding what the will of the Lord is." "Henceforth I call you not servants, but friends; the servant knoweth not what his Lord doeth."

He who calls us to his service is pleased to admit us to know his will, and to give us an apprehension of most blessed intercourse and communion with Him, even while we go on his errands! What will sweeten service like this knowledge, that, while He calls us servants, He also calls us friends. An old Bishop in England said, "I will either stand before my Master as his servant, or kneel before Him as my Prince."

[We are obliged to defer our reports of Dr. Bonar's Communion address, of the addresses of the last evening, and of the afternoon gatherings.—Ed.]

NATIVE AGENCY IN INDIA.—Rev. Robert Stothert, of Bombay, writes:—"At a station on the line between Bombay and Poona a native catechist carries on successful work in a way deserving of special notice. This catechist, whose name is Balwant, is not expensive, as his pay amounts to less than twenty rupees a month. It is sometimes said that at a station where there are European residents it is necessary that the native missionary should have an English education, which would, of course, imply higher pay. In the case of Balwant, however, we have a native catechist, with a very limited knowledge of English, who is respected by all the European residents, and treated with sympathy and kindness by several who are brethren in Christ. Again, it is often said that native agents require constant superintendence, either by Europeans, or by highly paid natives. The experience of several years has fully proved that Balwant works all the better for being made to feel his strict responsibility to the Master in heaven. Balwant was trained in Mr. Haig's institution (C.V.E.S.), and was sent to work at Khandalle not because he was a brilliant student, but because he was modest and industrious. When we are brought into such a position as to feel the supply of such agents to be a personal need, the Lord will provide them"

Gathered Gold.

Wisdom is mighty; meekness is mighty; but the meekness of wisdom is almighty.—*Dr. Reed.*

In all your prayers, rather let thy heart be without words, than thy words without heart.—*John Bunyan.*

The weariness of Jesus is a marvel full of pathos; and to tired souls—and fatigue in these days is the normal state of Christian souls—it is full also of consolation.—*Faber.*

Jesus in heaven,
Jesus in the heart;
Heaven in the heart,
The heart in heaven.—*Bengel.*

PRIDE.

Pride is a vice which cleaveth so fast unto the hearts of men, that if we were to strip ourselves of all faults, one by one, we should undoubtedly find it the very last and hardest to put off.—*Richard Hooker.*

COLD PRAYERS.

Cold prayers are as arrows without heads, as swords without edges, as birds without wings: they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven.—*Thomas Brooks.*

THE NATURAL MAN.

Water ariseth no higher than the spring from whence it came, so the natural man can ascend no higher than nature.—*Trapp.*

That the thoughts of a natural man are only evil, see Gen. vi. 5. That his words are such, see James iii. 6-8. That his works are such, see Ps. xiv. 3. And that his thoughts, words, and works are such, see Rom. iii. 9.—*Romaine.*

THE IDEAL MINISTER.

It behoves ministers to unite the cherub and the seraph in their ministry—the angel of knowledge, and the angel of burning zeal. If we would win souls, we must point clearly the way to heaven, while we cry, Flee from the wrath to come. I believe we cannot lay down the guilt of man—his total depravity, and the glorious Gospel of Christ, too clearly; that we cannot urge men to embrace and flee too warmly. Oh for a pastor who unites the deep knowledge of Edwards, the vast statements of Owen, and the vehement appeals of Richard Baxter.—*McCheyne.*

THE BEGINNINGS OF EVIL.

It is the very principle of sin that it ever aims, as Dr. Owen finely observes, "at the very uttermost," and strives to do the worst. The beginnings of evil may be small, but it grasps at the whole. It may urge but few claims, but it means to obtain everything. It presents the fine end of the wedge, but it intends to rend the knotted oak asunder. It is but a look, but it purposes adultery. It is but an angry word, but it involves murder. It is but circumcision, but it leads to a departure from all the truths of grace (Gal. v. 3, 4). It is but a bow in the house of Rimmon, but it includes in it all the trimming principles of worldly conformity. It is but murmuring against God, but it leads to atheism. Here then lies especially the necessity of mortification, because every sin has in it the principle of all sin, and aims at the very uttermost.—*James Harington Evans.*

FOREIGN GOVERNESSES. — Sir, — We are now ready to receive applications from families requiring foreign governesses for the holidays.—Yours truly, C. F. Ryffel, Directress.
3, *Colville Houses, Talbot-road, London, W.*

SUMMER CAMP FOR CITY LADS.—Last year five hundred poor lads, recommended by Ragged School teachers, were sent to the Ansdell Sand Hills, near Lytham, for a week's encampment, under the auspices of the Central Refuge, Strangeways, Manchester. This good work has been resumed this year, and forty or fifty lads are being sent weekly during the summer months to spend a few days in salubrious surroundings and health-giving exercises. Good discipline is, of course, maintained, so that the encampment may prove a moral education to some of the neglected lads of Manchester. Communications regarding the work may be addressed to Mr. Leonard K. Shaw, at the Refuge.

THE KING'S DAUGHTERS AND SONS.

BY THE PRESIDENT OF THE ORDER.

We are asked to give space to the following statement. The President is "the wife of a Methodist minister, and a devoted Christian woman." A comparison of this with former references to the Order will enable our readers to comprehend the cause and character of its difficulties. The Council appear to be Trinitarians, while the membership is unrestricted. We must now leave the subject for the present.

THE question that we hear on every side just now is, "What about the trouble in the Central Council of the King's Daughters? Is there division?" Yes, but not because we were not all evangelical or all Trinitarians. There was no difference among us in the matter of belief. We differed as to the requirements that should be exacted of persons desiring to enter the Order. Should there be a creed condition of membership?

The Council decided that the responsibility of individual members was to God, and not to the Council, and that each soul must decide for itself whether it held such a relation to Christ as would justify its entrance into our ranks. This was in exact accordance with our constitution, which expressly admits all "who hold themselves responsible to the King, our Lord and Saviour Jesus Christ."

We are not a church. The members must be guided theologically by their chosen ministers and pastors. The Order has not established new work, but identified itself everywhere with church and church interests, and many have been won to the church through joining our order.

The religious attitude of the Order of the King's Daughters is to-day exactly what it was in the beginning of its existence. The statement made in different papers, that we have changed our basis, is simply untrue. We could not have changed from the unsectarian attitude in which our first circular placed us, and have been true to ourselves.

No tongue has told or pen written what God has wrought through this beautiful Order, whose pillars are Faith, Hope, and Love. Our beautiful ship, with 145,000 souls on board, is going through a heavy sea just now, but we shall soon be in calm waters again; and I see a vision of many sons and daughters bringing in the kingdom of our Lord and Saviour Jesus Christ.

MARGARET BOTTOME.

ALL SAINTS' GIRLS' EVENING CLUB, UPPER HOLLOWAY, is an unsectarian place of recreation and education, open every evening for the use of factory girls and young women of a needy class. It is proposed to open, in connection with the club, a summer cottage a short distance from the Metropolis, that these girls may be enabled to enjoy a short holiday in the country. Besides the cottage and furniture, about £20 is needed to develop the scheme. Details may be had from the lady superintendent of the Club, Miss H. J. Elcum, 25, Rupert-road, Holloway-road, N.

DR. BARNARDO'S GIRLS' VILLAGE HOME.—On Saturday afternoon Dr. and Mrs. Barnardo were "at home" at Barkingside, Ilford, to some 500 or 600 ladies and gentlemen, who take an interest in the work which is being carried on there and at Stepney. The visitors were conveyed from Ilford Station in carriages, and received by Dr. Barnardo on the lawn at Mossford Lodge. Thence they proceeded in parties to inspect the village, which consists of some forty-seven cottages, affording shelter to upwards of nine hundred female children, whose ages range from five or six to about sixteen years. Here they are fed, clothed, educated, and prepared for domestic or other service. The elder girls are mainly employed in the extensive laundry, which on Saturday was open for inspection, while the younger attend school in the village, and all reside in families of from sixteen to twenty-five in the cottages, each of which is in charge of a matron. The appearance of the children, and their manner of living, enlisted the lively interest of the visitors, whose pleasure, however, was somewhat marred by the persistent downpour of rain.

The Book World.

Dr. Hodge's Last Legacy.

EVANGELICAL THEOLOGY. By A. A. Hodge, D.D. *Nelson & Sons.* This volume is spoken of as "Dr. Hodge's Last Legacy to the Cause of Truth," and a rich and valuable one it is. It contains nineteen lectures on the leading truths of Revelation, originally addressed, not to a theological class, but to a miscellaneous audience. Clothed in a form at once popular and comprehensive, they gain greatly in general interest and yet lose nothing in thoroughness and precision of treatment. The subjects dealt with are worked out in a manner worthy of the lamented author's high repute. The chapters on "Inspiration" and on "The Original State of Man" are specially helpful, although it is difficult to specify where all is so good. In treating on the Sacraments, baptism is, of course, viewed from the Presbyterian standpoint, that side of the question being skilfully handled. In view of the wide prevalence of Rationalistic theories and Ritualistic practices, it is devoutly to be wished that such a book as this should be extensively circulated and read; it provides an antidote of peculiar power, and furnishes guidance trustworthy and safe, because based on sound exegesis of the Word and profound faith in God.

A Book of Travel.

A THOUSAND MILES ON AN ELEPHANT IN THE SHAN STATES. By Holt S. Hallett. *William Blackwood & Sons.* This book is dedicated to the American Missionaries in Burmah, Siam and the Shan States, as a mark of the high esteem in which the author holds the noble work the American Baptist Mission and American Presbyterian Mission are accomplishing in civilising and Christianising the people of India. Mr. Hallett's book is a record of his travels through the Shan States on a surveying mission. He is the advocate of the building of a line of railway from India, through those States, into China, for the purpose of securing to the English race the benefits of Chinese trade. Mr. Hallett proves himself to be a keen observer of the manners and customs of the people he has met. Every page is sprinkled with matters of more than ordinary interest to the general reader. Of missionary work Mr. Hallett has much to say. "I never understood what a great boon Christianity was to the world until I recognised what heathendom was, and how it acted on its victims in the interior of Indo-China." Nothing struck the traveller more during his journeys "than the high estimation in which the missionaries were held by the chiefs." Throughout the pages of this work are frequent references to successful missionary work and to the opportunity for its further development, but the greatest field for missionaries in Indo-China lies, in Mr. Hallett's opinion, "undoubtedly amongst the non-Buddhist hill tribes." Excellent coloured maps of the route followed, and numerous illustrations explanatory of the history, habits, and customs of the people and the nature of their country, lend additional worth to this very interesting book of travels through a comparatively unknown region.

MISCELLANEOUS.

LITTLE FOLKS: A magazine for the young. Midsummer volume. 3s. 6d. *Cassell & Co.* This is a veritable treasury of attractive reading for the little ones. The illustrations, whether woodcuts or coloured lithographs, are all good. Moreover the letterpress is varied, and in a wholesome proportion designed to stimulate the perceptive faculties of the youthful readers.

THE CHURCH OF THE FIRSTBORN: A Few Thoughts on Christian Unity. By the late Rev. William Pennefather, B.A. New edition, revised. 1s. *John G. Wheeler*, 88, *Mildmay Park, N.* This book sets forth the Scriptural aspect of the one Church of Christ, showing that it is not limited to any section of the professing Church, but consists of all who are indwelt by the Spirit of God, by whatever name they may be known among men. The desire to allow this truth to find influential expression, led Mr. Pennefather to convene the Barnet Conference, which has given place to the Mildmay Conference, the meetings of which, as the years go by, are fragrant with holy memories of their founder as well as times of refreshing from the presence of the Lord. The volume contains seven addresses, all of them full of important teaching. An appendix relates in brief the origin of the Conferences already mentioned, and gives three of the hymns written by Mr. Pennefather to be sung thereat.

THE TEN COMMANDMENTS IN THE NINETEENTH CENTURY. By F. S. Schenck. 4s. *Funk and Wagnalls.* A book well worthy of careful study; dealing with themes calling for far greater attention than this self-indulgent age is wont to give them. The author, while upholding the supreme and unvarying obligations of Divine Law, does not fail to exhibit the provisions of grace, or to show how the Sinless One, who perfectly kept that Law, alone can save others from its curse, and bring them into harmony with its holy requirements. Sound theology and common sense are admirably blended in the treatment of subjects not always wisely dealt with.

ALETHEIA. Under this title Dr. Paulus Cassel, of Berlin, has published, in German a series of lectures which are as suggestive for their teaching as they are erudite in their scholarship. Much that is curious is contained in two of the pamphlets devoted to ecclesiastical edifices. One of two on Christ in relation to social questions, deals with the Lord's day, another with the peace problem. "Christ and Mary," and "Christ and Judaism," both afford the author occasion for the display of his varied learning, as well as the statement of much sound doctrine. So far seven numbers of this serial have been issued. 50 pf. each. *Berlin, N.W.A.: Haack, Dorotheenstr.* 55.

Personalia.

Dr. and Mrs. Barnardo have left The Cedars, South Hackney. All communications should be sent to their only address: 18 to 26, Stepney-causeway, London, E.

The Hon. Lady Sebright asks us to state that she is open to take evangelistic or Gospel temperance meetings. Travelling expenses required. Address: Raven's Cliff, Bournemouth.

Mr. Daniels Matthews, of the Maloga Aboriginal Mission, sailed from England on June 27, and is now returning to Australia after a year's sojourn in this country. Next week we hope to give a brief letter from him to his friends and helpers.

Miss Kate Marsden, who is about to investigate the condition of the many lepers of Russia, is thirty-one years of age. Her father was a solicitor, and died when she was only fifteen. Left to battle with the world, she devoted herself to hospital nursing. Human suffering is her care, and God is her trust.

OBITUARY.—The Protestant community of the Canton of Zurich have just mourned the death, at the age of 42, of Dr. Martin Usteri, who was not long ago appointed to a professorial chair in the University of Erlangen. He was an authority on the life and times of Zwingli, and published several valuable works on the teaching of that celebrated reformer.

MIDNIGHT WORK.—On Thursday week the Midnight Meeting Movement gathered together a large number of women from the Strand in Exeter Hall. A goodly company of voluntary workers handed refreshments, and entered into personal converse with individual cases. Seven young women left to go into Homes. Brief addresses were delivered by Mr. George Williams, who was the host of the evening, Rev. G. W. McCree, and Mr Christien.

REQUESTS FOR PRAYER.—For blessing on the following:—Gospel meetings to be held at Morley Rooms, 14, John-street, Bedford-row, among young women engaged in bars and restaurants.——An eight days' mission at Watford, in connection with the Y.M.C.A.——Gospel tent, Arbroath, in connection with the Forfarshire Christian Union.——Special services by Mr. Opie Rodway, at Mission Chapel, Fox-street, Heywood, near Manchester, July 5, 6, and 7.——Speedy and complete deliverance from a most terrible form of melancholia, aggravated by spinal irritability and business losses.——PRAISE: For blessing on tent mission work, Montrose, N.B. For blessing on a special Gospel mission to the Militia at Horfield, conducted by Mr. G. Cummings.——For blessing at the Gospel services on the sands at Margate, both to children and adults. Pray that there may be yet greater things seen, and that at the opening meeting at the "Hall-by-the-Sea," on Sunday, July 6, many souls may be saved.

Among the Churches.

CHURCH OF ENGLAND.

The Archbishop of Canterbury has introduced to the House of Lords a Bill for better enforcing Church discipline in the case of crimes and certain other offences. It enacts that upon the conviction of a clergyman his preferment is at once rendered vacant. Questions of doctrine and ritual are excluded from the Bill.

The Bishop of Bloemfontein (Dr. Knight-Bruce) is about to commence a mission in Mashonaland, the territory to the North of Matebeleland, over which the British South Africa Company has acquired extensive rights. The Bishop has himself visited the district, and intends taking up the work with energy and decision. Three clergymen are to proceed to Mashonaland shortly, and others will follow.

A special service was held on Sunday morning for the herdsmen attending the Royal Agricultural Show, in a large tent in the grounds, at Plymouth. The Bishop of Exeter and Rev. William St. Aubyn conducted the service. The Bishop took as his text: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters." Without manuscript or note, Dr. Bickersteth held his congregation from the outset. Thus literally meeting the herdsmen and shepherds face to face, he began with the words: "My brother workmen," and delivered an address which was sure to reach the hearts of the men; in concluding, he implored them also to make sure that they answered the description of the man indicated in the text.

SALVATION ARMY.

In Holland great crowds have gathered to hear Miss Eva Booth, who was overwhelmed with glad surprise at the large number of converts, and the evident signs of revival.

Captain Ruddle, a veteran officer, has been drowned in the disastrous Australian floods, while bravely attempting the rescue of a fellow creature; the largest crowd ever known at a funeral in Brisbane gathered round his grave.

Despite the hot weather in the United States, Commissioner Booth-Tucker and his Indian party have had a good reception, the large Opera House, New Jersey, and the largest buildings in other towns being crowded; the camp meeting groves were also well attended, and the spiritual results most encouraging.

SOCIETY OF FRIENDS.

On Monday, June 23, a most able and interesting lecture on India was delivered in Cardiff by Frederick Sessions, illustrated by gods that had been actully worshipped and many objects deeply instructive. There was a good attendance.

At Western Quarterly Meeting, held in Neath on the 24th and 25th ult., much concern was expressed that Friends' meetings might be revived in Wales, where there were once many congregations. Many hearts were moved, too, by the thrilling reports of H. S. and M. A. Newman on their American labours, especially with the loyalty, faith, and progress in the West. The openings for work seem limitless.

In spite of the fact that we are in the middle of summer, successful missions have just been held in Penybont, Radnorshire, and Almeley, Herefordshire. In the latter place a tent was used, and Isabella Young, of West Hartlepool, and H. S. Newman, Leominster, were the chief workers; while at Penybont, Pales, and Coedgwygham Hall, William Hobson, of Cardiff, spent the last week of the mission. Many at the close testified to the blessing received.

CONGREGATIONAL.

Rev. C. A. Berry, of Wolverhampton, has declined a call to the pastorate of Westminster Chapel, London.

Rev. M. H. Le Pla, late of Exeter, will enter upon the pastorate at Kingsland Congregational Church on Sunday next.

Rev. C. H. Spurgeon has promised to deliver the address at the opening of the next session of Hackney College, on Tuesday, September 16.

York-street Chapel, Walworth, has just celebrated its centenary. Rev. Paul J. Turquand, who has been pastor of the church for the past thirty-seven years, has announced his intention to retire from the ministry.

Rev. W. Crosbie bade farewell to the congregation of Clifton-road Church, Brighton, to whom he has ministered for ten years, at a large meeting held on Wednesday evening last week. Mr. Crosbie will enter upon the pastorate of Park Hill Church, Nottingham, immediately.

Several missionaries of the London Missionary Society were taken leave of at a farewell meeting held at Abney Chapel, Stoke Newington, last week. They were:—Revs. W. E. Cousins, P. G. Peake, and T. Rowlands returning to Madagascar; Rev. R. Roberts going out for the first time to the same island; and Rev. W. E. Abel going to New Guinea.

Rev. Vine Hall, of South Cliff Church, Scarborough, has accepted a call to the pastorate of Claremont-street Church, Cape Town, for two years. The state of Mr. Hall's health renders a change of climate necessary, and it is with great reluctance that he has decided to leave Scarborough, where he has been ministering for three years. He will leave for South Africa during September.

PRESBYTERIAN.

The memorial stone-laying of the new church at Wimbledon attracted a large gathering. Six years ago, services were commenced in the Drill Hall, and two years later, a hall, to form part of the permanent church buildings, was opened on a site in Mansel-road. The church now in course of erection is estimated to cost about £7,000, and to seat 700 people. In laying the stone Mr. Samuel Smith, M.P., said it was characteristic of Scotsmen that whenever a few of them came together the world over, one of their first thoughts was to build a Christian Church. Some people, he went on to say, pinned their faith to the beliefs of the fathers. For his own part, he preferred going to the Bible for his doctrine—the fountain head—before the stream became muddy.

METHODIST.

There are now 2000 children in the lowest parts of Liverpool connected with Rev. Charles Garrett's Mission.

The Convalescent Home opened at Bisley, near Stroud, by the West London Mission has become a centre of much aggressive work.

The Wesleyan Conference of New South Wales has decided to maintain a staff of European missionaries in Fiji and Samoa, and to accept the invitation of Sir William Macgregor to establish a mission in New Guinea.

The Clapton Mission of the Primitive Methodist Connexion, superintended by Rev. Thomas Jackson, is making cheering progress. There are 186 members in Church fellowship, which is an increase of twenty-four for the year. The agencies of the Mission are numerous, and in full operation.

Complaints are made that amongst the candidates for the Wesleyan ministry there is a marked absence of those who have had the advantage of a university training. "From some unexplained cause Wesleyan Methodism fails to attract into her ministry the sons of her wealthy and cultured families." This matter is about to engage attention.

BAPTIST.

Rev. Thomas and Mrs. Lewis have returned on furlough from San Salvador, Congo country. Mr. Lewis brings very encouraging accounts of the progress of the work in this the oldest of the Baptist Missionary Society's station.

At the last committee meeting of the Baptist Missionary Society, Mr. George Hughes, of Aberystwith University and Haverfordwest College, was accepted for missionary work in India, and Mr. John Whithead, of Rawdon College, for work on the Congo.

A special fortnight's mission has been held at Hull in connection with the George-street and Pryme-street churches, the missioners being Revs. F. C. Spurr and E. H. Ellis. Throughout the mission large congregations gathered to both afternoon and evening meetings, and great good has been accomplished both in the quickening and deepening of the spiritual life in the churches, and in leading many to a decision.

Intelligence has arrived of the death of Rev. W. Littlewood, who nearly fifty years ago went out to the Bahamas as a missionary of the Baptist Missionary Society. In 1881 he retired from active work.—The death has also occurred, in Victoria, of Rev. G. Slade, a native of Hanslope, near Wolverton. Mr. Slade went to Victoria in 1858, under the auspices of the Baptist Missionary Society, settling in Geelong, where he remained for over twenty years. In 1877, he took charge of bush mission work in Kerang, afterwards becoming pastor at Rockhampton, Queensland.

NOTES FROM WALES.

A most successful united camp meeting has taken place at Kingsmoor, within five miles of Tenby, Pembrokeshire. On a recent Sunday services were held nearly "all round the clock." A morning prayer-meeting was followed by an open-air assembly on the common. In the afternoon there was another outdoor meeting. The evening service of praise, led by a London city missionary, was followed by an evangelistic service. A most cheering spirit of unity was displayed. In ten chapels of the neighbourhood the ordinary services were given up, and six ministers of different churches took part in the day's proceedings, besides local preachers and other friends.

NOTES FROM IRELAND.

By the death of the late Mrs. Hopper, of Bristol, it is stated that Irish Church Missions will receive a bequest of about £50,000.

The Belfast Prison-gate Mission is doing a Christ-like work. During the past twelve months ninety-seven women received the shelter of the Home, while thirty-two are at present inmates, and these have been surrounded with a godly influence, and encouraged by Christian advice.

At one of the meetings in connection with the recent Irish Methodist Conference, Rev. R. Crawford Johnson, superintendent of the Belfast City Mission, described the work which he and his colleague, Mr. Grubb, are doing in Belfast. He said that Belfast grew at the rate of 10,000 a year, and that startling discoveries had been made with regard to lapsed Protestants. There are 850 public-houses in the city, and only eighty-five churches.

The Irish Methodist Conference was brought to a close on Wednesday week. The Conference was very largely attended; an increase of fifty-nine in the membership was reported. Encouraging reports were presented on the state of day and Sabbath-schools, temperance, Orphan Society, and Belfast Mission; while the conversation on the state of the spiritual work throughout the country was one of the most practical and hopeful almost ever remembered.

NOTES FROM SCOTLAND.

Rev. Dr. Stewart, the venerable principal of the Lovedale Missionary Institution, South Africa, has arrived in Glasgow on furlough. Dr. Stewart has been labouring in South Africa for nearly twenty-five years. Next year the jubilee of the Lovedale Institution is be celebrated.

Professor Charteris presided at the opening of the Deaconesses' Institution and Training Home, for which premises have been secured at Berkeley-terrace, Glasgow. He hoped that by the training received in that institution a large and increasing amount of good would be done among the poor, the sick, and the needy.

Dr. Alex. Whyte presided at the gathering held in Edinburgh on the occasion of the presentation of prizes to the successful competitors in connection with the Free Church's Welfare of Youth Scheme. The movement owes its inception to Dr. Whyte, and he declared that it never had a better hold than at the present time. Many of the former competitors, he added, were now ministers, elders, and even writers for the Press, who had done their first literary work in connection with that scheme.

Rev. A. Stewart, Evangelical Union minister, Ayr, in the course of a sermon to his congregation on the controversy in the Free Church, remarked that whatever the object in demanding adherence to a creed, the Confession of Faith is too antiquated a document to serve as a symbol of present-day faith; on many points it has, unquestionably, been superseded. Compiled nearly two and a half centuries ago, it would be anomalous if, after so many years, they were unable to devise a more suitable document.

Rev. Dr. Laws, of the Livingstonia Mission, Lake Nyassa, has been again dangerously ill from overwork and worry. He was thought to be very near death, but a note from him dated March 18 says he was slowly recovering. The strain on Dr. Laws and his colleagues, owing to the trouble with the Portuguese and the Arab man-stealers, has been terrible, and it is with extreme difficulty that the work of teaching, preaching, and attending to cases requiring medical treatment has been carried on.

FALLEN ASLEEP.

Rev. A. H. Dumville, incumbent of Horetown, co. Wexford.—Mr. Wm. Lowry, Antrim.—Rev. John Baillie, D.D., rector of Wyvenhoe, Colchester, formerly a minister of the Free Church of Scotland.—Major George Ormonde Stoney, of the King's Own Borderers, "a good soldier of Jesus Christ."—Mr. James Fulcher, of Tattingstone, a well-known veteran worker in the Wesleyan denomination in Suffolk; he was the original "Mister Horn" in Rev. Mark Guy Pearse's work, "Mister Horn and his Friends."—Rev. John J. Forbes, missionary of the American Board, at Kusaie, Micronesian Islands.

MINISTERING CHILDREN'S LEAGUE.—A second Home in connection with this organisation was opened a few days ago at Ottershaw, Chertsey, and the foundation-stone of a third laid by the Countess of Meath's little daughter. In the course of an address, Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster-gate, spoke of the rapid advance of the League, the membership of which now numbers 40,000, living in various parts of the world. Lady Meath, who is the foundress of the League, commended the work to the increased sympathy of the children present.

WORK AMONG THE JEWS IN PARIS.—Mr. L. C. Mamlock, missionary of the London Jews' Society, writes:—"The Lord has again blessed my humble efforts among his ancient people. A Jewish family, consisting of husband, wife, two daughters (one is a widow), and a son, whom I have been visiting for the last three years, and, as I thought, without any evident result, have lately declared to me their belief in our blessed Lord. They are now under Christian instruction. The widowed daughter is not only most anxious to confess Christ openly in baptism, but wishes to bring up her child in the faith of Christ, and herself to engage in Christian work." Mr. Mamlock's address is 19, rue de Rome, Paris.

THE FEMALE SERVANTS' HOME SOCIETY.—The fifty-fourth annual tea and public meeting was held a few days ago at the Institute of the Young Women's Christian Association, Regent-street, W. The report (read by Mr. C. Stuart Thorpe) set forth the benefits of the Society to friendless young women. The principal event of the year had been the removing from the Home, 74, High-street, Camden Town, to 143, Camden-road, where comfortable lodgings can be obtained by servants from 2s. 6d. to 3s. 6d. per week, including gas, firing, and free registration. The admissions for the year had been 1091. There had been a deficiency in the income, which had been made up by grants from the Rescue Society. The three Homes, capable of accommodating 90 inmates at one time, can be maintained for the small sum of £400 a year. Mr. R. C. Morgan presided, and addresses were delivered by Revs. Nevile Sherbrooke and S. Dixon. Thirty-six young women received testimonials for faithful service.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JULY 6.—Psalm LVIII.

THIS Psalm is against wicked rulers. The word rendered congregation (1) means also "mighty ones," or "rulers." It has been suggested that it was written on account of Abner and the rest of Saul's princes, who judged David as a rebel and outlaw, and urged Saul to pursue him. It is the fourth of the Golden Psalms. For superscription, see also lvii. The word *Michtam* signifies *inscription*, and some have conjectured that the six Psalms thus described, and which were written during the days when David was a fugitive, were inscribed on the sides of the caves in which he took refuge.

The divisions are very simple: a description of the evils of the unrighteous judges (1-5); prayer for their overthrow (6-10); the satisfaction of the righteous (11, 12).

2. *Weighing* is always symbolical of *justice*, but these unrighteous judges weighed out *violence* rather than justice.

3. It is said that the young serpent will sting as swiftly and as poisonously as an older one. And certain it is that the virulence of our nature will show itself in young children. Of course, by nature, we all share the fallen nature of Adam, though, in the case of the believer, grace neutralises its effect.

4-5. The second clause may be rendered, *like a deaf adder, he stoppeth the ear*. "The hearing of all the serpent tribes is very imperfect, as all are destitute of a tympanic cavity." The charmer has to reach the snake by very shrill notes of voice or flute. In the case of David's persecutors, it was not so much their inability as their unwillingness to hear. Saul's conscience was not dead, for he was on more than one occasion touched by David's appeals (1 Sam. xxiv. 20; xxvi. 21). But he resisted the prompting of his better self.

6. This imagery is borrowed from the lion, which tears his prey with his great eye-teeth.

7. Let his arrows be as if they were cut—headless, pointless, blunt, and harmless (Ps. xxxvii. 15).

9. Before the contents of the pots can feel the heat of the thorns burning beneath, God will take them away; both those which have not been reached by the fire, and are therefore green, and those which are burning. The rapidity and rush of the tempest, which sweeps away all preparations for the meal, is very vivid.

10, 11. As the weary traveller is refreshed by the washing of his feet, so will the saints be comforted when they see the righteousness of God vindicated. There is a great distinction between the desire for the gratification of personal vengeance and zeal for the vindication of God's character. Ah, what a commentary is supplied by Rev. xix. 1-4!

MONDAY, JULY 7.—Psalm LIX.

The fifth of these Golden Psalms. Compare the title with that of lvii. and lviii. Delitzsch says, "We believe that it is most advisable to adhere to the title." The contents of this Psalm correspond to the title, and carry us naturally to 1 Sam. xix. 11.

It consists of four parts, of which the first and third are very similar, and the second and fourth. Compare 1-5 with 11-13, also 6-10 with 14-17.

1, 2. Four times the persecuted man cries for help. He speaks of his enemies as *workers of iniquity, men of blood, plot weavers, and insolent in their might*. How often must similar cries have been wrung from the Waldenses, the Huguenots, and the Covenanters!

3. *Transgression* rather refers to the treason with which he was charged against the king; *sin* as towards God. We should habitually exercise ourselves to have consciences void of offence towards God and man (Acts xxiv. 16).

4. This may refer to their efforts to scale the house; "but, in the darkness, do Thou keep awake."

5. Dwell on these reduplicated names for God: Jehovah, the unchanging; God, the strong; of hosts, indicating the resources at his command; the God of Israel, in his covenant relations. Each is a new plea, which God cannot resist (Jer. xxxv. 17, xxxviii. 17).

6, 7. The Eastern dog is a wretched animal, prowling through the streets to feed on offal, and filling the night air with howlings, when its search for food has been in vain. Thus for several successive nights his foes may have gathered round his house, whispering, or pouring forth their hatred in muttered tones. Silence has settled on the houses all around, the inmates are wrapt in slumber: *Who doth hear?*

8. What a bold image! God looks down through the dark, and laughs at them in scorn.

9. The Revised Version gives a beautiful sense: "O my Strength, upon Thee will I wait."

10. It might be read, "My God shall go before me with his mercy." Here is God's pre-eminent grace. He goes before the sheep which He puts forth. He marches in front to make the crooked straight, and the rough smooth (John x. 4).

11-13. A terrible intensification of his imprecations.

16, 17. There is also here an amplification of his former resolve (9). The morning is ever breaking on the godly, succeeding the night of anxiety and peril. Let it summon us to loud songs of praise.

TUESDAY, JULY 8.—Psalm LX.

This is a national Psalm to be *taught* to the people (Deut. xxxi. 19). As xliv. was sung by the sons of Korah when the Edomites were taking advantage of David's absence to invade the land, so this Psalm was composed after victory had been assured. *Shushan-eduth* means the lily of testimony; and may refer to the name of the tune to which this Psalm was set. *Aram* is Syrians, the Syrians which dwelt between the two floods, Euphrates and Tigris, had become confederate with the Syrians of Zobah (2 Sam. x. 6, 8, 16, 19). For the whole story, see 2 Sam. viii.

The nation's anguish, (1-4); the nation's confidence in God's Word (5-8); the nation's prayer (9-12).

1. These earlier verses have a plaintive tone, due to the great losses inflicted on the land by the Syrian invasion. Sometimes disasters fall so thick on the Church that it seems as if it were God-forsaken.

4. There is the more reason for claiming God's help, because his people carry the banner of his truth. If it is trailed on the ground, great dishonour is done to his holy name.

5. We are beloved indeed, if we are in the Beloved (Deut. xxxiii. 12; Eph. i. 6).

6. This is an allusion to God's promise that his people should hold Canaan. And therefore the nation rejoices in its certain victory over its foes. When we have any promise of God, we may confidently reckon on it.

Shechem was east, Succoth west of the Jordan. As it was promised in Jacob's days, so should it be (Gen. xxxiii. 17, 18). The enemy should not succeed in wresting an inch from Israel.

7. Gilead, though lying across the Jordan, should not be dismembered. Manasseh and Ephraim, the martial tribes, and Judah, the seat of government, were welded into a strong united kingdom, and should remain so.

8. The three hereditary foes of Israel had been reduced to subjection. Moab, a washing tub (2 Sam. viii. 2); Edom, a slave taking care of sandals (Matt. iii. 11), or the idea may be of the transference of authority (Ruth iv. 7); Philistia, compelled to welcome with shouts of triumph (Ps. cviii. 9).

9. The victor pants for new victories. The strong city is probably Petra, the famous capital of Edom, hewn in rock.

11, 12. The cry for help and the assurance of deliverance go hand in hand. Here is a motto for us in all times of opposition and difficulty.

WEDNESDAY, JULY 9.—Psalm LXI.

Neginah implies that the Psalm was intended for singing to instruments. It was evidently composed while the tabernacle was standing (4); and after David had received the promise of the everlasting kingdom (6, 7). Yet he was evidently passing through a time of great distress, and Delitzsch is, therefore, probably right in fixing its date at the time of Absalom's rebellion, and in heading it, "Prayer and Thanksgiving of an expelled king on his way back to his throne." It is a precious gem.

2. "The end of the earth" is any place of extreme sorrow or depression; it is equivalent to the *uttermost* of which Heb. vii. 25 speaks. We are never really far off from God; but, owing to depression, and physical weakness, and the oppression of our foes, we may feel ourselves to be. But we are never too far off to cry to Him.

What rock is this, save the Rock of Ages, cleft for us? And yet we cannot climb up into its clefts; we need the hand of Divine grace to lift us thither, and keep us there. "I will put thee" (Exod. xxx. 22).

3. What God has been, He will be.

4. If ever permitted to return, He purposed to abide for ever in the sacred shrine. But everywhere God pitches a pavilion for us. These are the outspread wings of the Shekinah (Ps. xxxvii. 7). Ah! what a heritage is here (Isa. viii. 17; Eph. i. 3).

6, 7. Words which can only be fulfilled in their entire wealth of meaning in the King of kings, and are true of us in proportion as we are identified with Him in daily fellowship.

THURSDAY, JULY 10.—Psalm LXII.

This is the "only" Psalm. It consists of three strophes, each of which begins with that word in the Hebrew, and closes with "Selah." (1-4; 5-8; 9-12). It was probably composed during the time of Absalom's rebellion, and it resembles the xxxix. in being dedicated to Jeduthun (1 Chron. xxv. 1-3); and that Psalm also contains "only" four times.

1. "Only my soul waiteth," or "is silence." There are times when words fail us, and when the soul mutely waits for God's salvation. Silence is often golden eloquence, and God can understand it. Also waiting on God stills the soul.

2. The movement is only the surface of the life, while the great deeps of the soul are at rest. (Acts xx. 24.)

3. It is probably David which was the bowing wall and tottering fence. One thrust, and his enemies think he will be at their feet.

5. It is well for us if we have learnt to look away from all creature help to God alone.

6. What a loving accumulation of endearing titles for God! The man of fifty catches up the imagery of earlier years, and ransacks memory to supply fit names for this Almighty Friend. And all that God is, is *mine*.

8. "At all times," means on dark as well as shiny days. When the heart is charged with sorrow or sin, what a relief it is to open the sluice gates, and pour all out toward God.

9. See R.V.: They go up as the lighter scale, lighter than vanity, *i.e.*, a breath. How often have we looked for help from men and money in vain, but never from God. (10.)

11. Power and Mercy are the two pillars on which the Temple of his justice rests.

12. There is communion, but no supplication, for at times the soul rests in God, muses with itself, and is still.

FRIDAY, JULY 11.—Psalm LXIII.

This is said to have been from the third century the morning song of the Church. The superscription tells us it was written in the wilderness of Judah. But the word king (11) forbids us supposing that it was during the Sauline persecution. It was probably written amid the events recorded in 2 Sam. xv. 23-28, xvi. 2, xvii. 16. This wilderness stretched southwards from Jericho on the western shores of the Dead Sea. There is a noticeable use in the story of the life of the soul. *My soul thirsteth, my soul satisfied, my soul followeth hard after* (1-5-8).

1. This should be the cry of each of us in the dawn of life, and of each day, *watch the morning. Watch!* "In a dry and *weary* land," R.V. How weary and sad is life without God, though we have all, yet if He be not there, our soul is athirst and weary (John iv. 13).

2. As he trod sadly over the burning sand, and crossed the dry torrent-beds, it seemed a picture of his state of soul, and he contrasted it with the happy past, when he had had similar desires, which were then slaked by the vision of the Divine power and glory.

3. Already a sense of the love of God breaks on his soul, as a tropical rain on chapt earth; and he becomes assured of speedy satisfaction.

5. God not only gives us necessaries but dainties.

6. Many of David's most rapturous experiences of God seem to have been at night. In all these Psalms there is imagery borrowed from the night-watch in the camp.

8. The hand of God ever supports the soul in its pursuit of Him (Phil. iii. 12).

9. Perhaps there is an allusion here to Num. xvi. 31.

10. Absalom's army was badly routed, and many of the slain must have fed the jackals which roamed the forest (2 Sam. xviii. 6-8).

11. "By Him," refers of course, not to the king, but to God.

SATURDAY, JULY 12.—Psalm LXIV.

This Psalm probably dates from the Sauline persecutions. The slanders of the tongue, specially mentioned, are very characteristic of that period. There are two strophes. Prayer for preservation (1-6), and assurance of Divine vindication (7-10).

1-5. What a marvellous picture is given here of the whole range of calumny. Insult, sarcasm, slander, innuendoes, tale-bearing, and suspicion are rife enough in our society, and especially in Christian society. How fond are we all of hearing and spreading reports of which we have not taken the trouble to ascertain the truth. Sometimes it is a look, or a gesture, or a shrug of the shoulders, but it is enough to ruin a man's reputation.

6. If this search is always on foot, how careful and circumspect should we be (1 Cor. x. 32).

7-9. God relieves us of the necessity of fighting for ourselves. Whilst the wicked are bending their bows against us (3), God's arrow is flying from an unsuspected quarter against them. Curses come home to roost (3).

10. The Psalm began with the singular and ends with the plural. Our experiences enrich the whole Church. And those who trust shall have abundant cause for rejoicing and praise.

International S.S. Lessons.

Sunday Afternoon, July 13.

THE GREAT SUPPER.

LUKE xiv. 15—24.

GOLDEN TEXT: Verse 15.

DESCRIBE the circumstances leading up to this parable. Jesus is a guest in the house of a chief Pharisee (1). It is possible to do a seeming kindness to accomplish an evil purpose, and the Pharisee seems to have invited Jesus mainly in order to give him and his friends ground for accusation against Him. Jesus accepted the invitation, though not ignorant of the motive that prompted it. But even in the house of the chief Pharisee He is "about his Father's business." His miracle (2-6) is not only an act of mercy to the afflicted man, but an answer (3) to the thoughts in the hearts of his enemies. His teaching fearlessly applies the lessons suggested by the eagerness of the guests to obtain the highest seats, and by the interested motives that prompted the host in the choice of his guests (7-11, 12-14). It is important to note that the humility which is necessary for entrance into the kingdom of God will find earthly expression in the choice of the lowest seat at a feast. And equally important is it that in everything—even in providing a feast—we should have "respect unto the recompense" at "the resurrection of the just."

At this point his teaching is interrupted by someone exclaiming, "Blessed is he," &c. (15). (Compare also Rev. xix. 7.) From the fact that the parable which follows is addressed to him (16), it appears that he was more enthusiastic in extolling the blessedness of partaking of the Feast than ready to enter and partake for himself. It is quite possible for many to do that. To sing about "The happy land," and "What must it be to be there?" and not seek to enter is just as foolish. Even a teacher may commend to others a salvation which he does not personally possess and enjoy. Then follows

THE PARABLE.

Verses 16, 17.—Gospel blessings are often represented under the figure of a feast (Isa. xxv. 6; Matt. xxii.). It suggests the joyousness of the Gospel, and that its blessings meet a real hunger of the soul. There is neither joy nor satisfaction in anything else. Why "a *great* supper?" *The host*—God Himself; the *provision*—such as neither wealth could purchase, nor power procure, including pardon, peace, deliverance, heaven; the *cost*—not silver and gold, but the precious blood of Christ (1 Pet. i. 19); the *number invited*—("many")—wide as the world is the invitation, none are excluded. According to Eastern custom the guests invited at the first receive a second intimation when the supper is ready (17). Dr. Thomson says: "In Lebanon, if an Emir invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned here—'Come, for the supper is ready.'"

Verses 18—20.—"With one consent" means as one man. Though they had accepted the invitation, they now agreed to refuse to dine. There can be no doubt that these invited guests were the Jews, to whom had belonged Old Testament privileges, and who were invited again during the ministry of John and Jesus. But they represent all those who frequently hear the Gospel, but stop short of entering for themselves. *The three excuses* correspond to "the cares, and riches, and pleasures of this life" (viii. 14), which choke the good seed. The first is just beginning to get (18); the second is eagerly seeking more (19); the third is bent upon enjoying what he has (20). In the first and second, earthly prosperity, and in the third, earthly delight, is preferred to the salvation of the soul. There is a hardening of the heart manifest in the three. The first recognises his obligation, and only *asks off* to attend to urgent business: the second has forgotten his obligation, and simply says: "I go to prove them": the third says: "*I cannot.*" The last is the worst condition of all. And every one who procrastinates is in danger of reaching that condition. *Excuses are not reasons.* Not one of these given was genuine. Underlying them all was a spirit of opposition to the generous host. In the light of eternity such excuses cannot stand. Beware of the habit of making excuses for [illegible].

Verses 21-24.—The anger of the host indicates that He knows the intinerity of the excuses. When such love is slighted, such costly provision refused, what wonder that He should be angry? No sin is so great in God's view as that of rejecting his grace (John iii. 18). The leaders of the nation have rejected Him, but among poor, maimed, &c. (21), the "publicans and sinners," whom others despised, many are found willing to enter the feast. "*Yet there is room.*"—The feast is great—the [illegible]. His compassion is. His [illegible] and [illegible]. Him [illegible] : the [illegible] Him [illegible]. If [illegible]—[illegible]—[illegible]. [illegible]. [illegible]. [

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Evangelistic Notes.

Hull.—A successful fortnight's mission has just been held in connection with the George-street and Pryme-street Baptist Churches, conducted by Revs. F. C. Spurr (of Cardiff) and E. H. Ellis (of London). Large congregations gathered to both afternoon and evening meetings, and great good was accomplished, both in leading outsiders to decision and quickening the life of Church members.

Y.M.C.A., Devizes.—A fortnight's mission in connection with this newly formed branch has been conducted by Mr. Rowland Sturt, of the Evangelisation Society. The meetings held in a tent were well attended, and it is confidently believed that many have received blessing. A special meeting held for "young men" was a solemn time, and many remained, seeking to know the way of the Lord more perfectly. Throughout the mission Mr. Sturt has conducted daily afternoon Bible-readings, which have proved most helpful and instructive.

Trowbridge.—A three weeks' mission has been held in connection with the Y.M.C.A. The meetings commenced in a tent, but this was found to be too small for the numbers who assembled to hear the Gospel. On the last three Sundays of the mission, the largest hall in the town, which seats 900, was crowded, many having to go away for want of room. A noon prayer-meeting was held daily in the Y.M.C.A. rooms, Duke-street. The mission was conducted by Mr. J. Elliott, of the Evangelisation Society. The meetings are being continued for four Sundays longer, by evangelists from the same Society.

Tent Work.—Mr. J. A. Vicary, of Bristol, writes:—A very successful tent mission has been conducted in the village of Bishopsworth, also at Limpley-Stoke. A large tent was pitched on Horfield-common, with a view of benefiting the young men of the Militia encamped close by; but such was the opposition that the second night it was levelled to the ground. We erected it again, but only used it for a short time, when the ground was refused us, and open-air testimony had to take its place night after night, with encouraging results. We are putting up our wooden-sided tent on Knightstone, Weston-super-Mare. At Batheaston, Tiverton, and other places, missions have also been arranged for.

Notices.

THE SPIRITUAL RAILWAY.—Mr. Kirkham writes:—"I shall be greatly obliged if any of your readers will send me a copy of some verses entitled, 'The Spiritual Railway,' or tell me where they are to be obtained. I think they begin—

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Rev. William Hay Aitken will preach the annual sermon, St. Peter's Cornhill, Mon., July 7, at 1; address to city men, Metal Exchange Hall, 6 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—All Suns. of July, 3 and 7 p.m., Mr. Ransome Wallis. Meetings for prayer, Suns., 7.45 a.m., Weds., 10.30 a.m., and Weds., Fridays, and Sats., 7 30 p.m.

Y.M.C.A. EXETER HALL, Strand.—Sun., 3.45, p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. T. Richardson. Meetings for men, nightly, at 8. Prayer-meeting daily (Sat .ex.), from 1 till 2. French Bible-class, Thursdays, at 8.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., July 3, 8.45 p.m., address by Rev. Dr. O'Brien, of Somers Town. Subject—"Manliness and Christianity."

Y.M.C.A., 198, UPPER-STREET, Islington, N.—Thurs., July 3, 8.30 p.m., missionary meeting. An account will be given of work among the Berber Races of North Africa.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Suns., July 6 and 13, Lord Radstock, 3.45 p.m., "Walk with God"; 7 p.m., "The Gospel of God." Meetings for Christians, Fridays, July 4, and 11. Subject—"The Church of God and its Calling."

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly*: Sun., 7 p.m., Rev. Dr. Lunn.

OPEN-AIR MISSION (West London Auxiliary).—Annual meeting, Y.M.C.A., Stafford-rooms, Tichborne-street, Edgware-road, W., Mon., July 7, 7.45 p.m., chair taken by Mr. Edward Trotter. Addresses by Archdeacon Sinclair, Rev. D. McIntyre, Mr. Gawin Kirkham, and others.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., July 4, last all-day meeting for the season, 11 a.m.; prayer and praise, 3 p.m., Rev. F. B. Meyer; 7 p.m., Mr. Reader Harris.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland during July, Suns., at 11 and 7; Weds., at Burlington Hall, Savile-row, 8 p.m.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m. at 11 and 6.30, Mr. Joseph Clarke.

CONFERENCE HALL, Mildmay Park, N.—Sun., July 6, 3.30 p.m., Colonel Morton; 7 p.m., Mr. P. S. Badenoch.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Rev. F. B. Meyer, Suns. at 11 and 7.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues., July 8, 1 p.m., Rev. Edward White, on "Church and State."

BILLINGSGATE CHRISTIAN MISSION.—New Mission Hall (facing Billingsgate Market), special address by Rev. F. B. Meyer, Mon. next, 12 noon. Open to all.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., July 6, at 11 and 6.30, Mr. J. S. Harrison.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., July 4. Tea at 6; meeting, 6.45 p.m. Address by Rev. F. B. Meyer, on "The Obtrusion of the Self-life into our Christian Life and Work." Mr. E. H. Glenny and missionaries from North Africa will take part.

MARGATE, "The Hall by the Sea."—A Gospel address every Sun. during July and August, 8 p.m. Opening Service, Sun., July 6, Mr. Henry Thorne. Gospel Services on the sands every day, children, 3 p.m.; adults, 7.30 p.m. Christian workers are cordially invited to assist at any of these meetings. Kindly apply at Shaftesbury House.

LEAKE CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, July 7—10. Rev. J. Dunne, convener, Leake Vicarage, Boston, Lincolnshire.

KESWICK CONVENTION, July 21 to 26. Applications for lodgings, &c., should be made to Mr. John Postlethwaite, Eskin-place, Keswick.

PAKEFIELD CONFERENCE, Aug. 12 and 13.—Rev. L. Price, convener, Pakefield, near Lowestoft.

NEWCASTLE-ON-TYNE HOLINESS CONVENTION, Oct. 28, 29, and 30.

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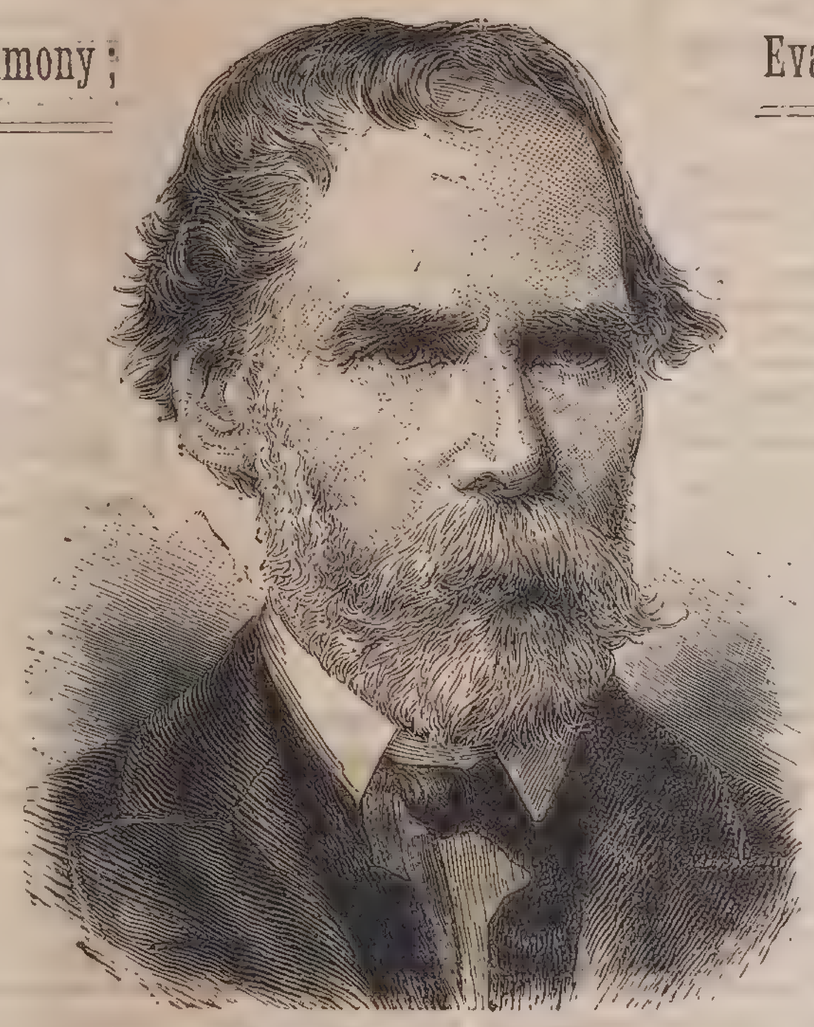

[Rev. W. Crosbie.]

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EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

GERMANY. — Boarding School, founded 1836. — Superior education for young Ladies. Beautifully situated, near the Thüringer Forest. Inclusive terms 100 guineas. The Lady Superior will be in England in July and August.—Mad. A. HUGUENIN-VIRCHAUX, Marien Institute, Gotha.

KINDERGARTEN AND PREPARATORY SCHOOL. — Fröbel House, Liverpool-terrace, Worthing. Principals, Miss YERBURY and Miss WAITE. Thoroughly happy home for young children. Careful Christian training. Close to sea. Prospectus on application.

MORAVIAN LADIES' SCHOOL, Bedford.—Individual attention. Careful supervision. Great advantages for French and German. Pupils prepared for Cambridge Local, and R.A.M. examinations. Christmas term begins Thursday, September 18.—Miss SEIFFERTH, Principal.

EDUCATIONAL HOME for the Daughters of Gentlemen. The Misses BROWN and GOOD have removed to Hughenden, Westcombe-park, Blackheath, where they receive eighteen resident pupils. First-class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. The house is large and detached, near to the Heath and Greenwich-park.—References kindly permitted to Mrs. PENNEFATHER (Mildmay), and Parents.

CHRISTIAN HOME SCHOOL, for the Daughters of Gentlemen, 33, Sion Hill, Bath. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

HIGH-CLASS CHRISTIAN SCHOOL, for the Daughters of Gentlemen. Individual Christian influence. Home comforts. Efficient staff of professors and governesses. Language and music specialities. Large house and garden. Entire charge of pupils from abroad.—Principal, Miss PENN, St. John's, South View, Willingdon-road, Eastbourne.

BURLTON HOUSE, READING. — High-class Ladies' School. Principal, Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training, well appointed home. Inclusive terms. Highest references.

CLIFTONVILLE, MARGATE.
Boarding School for Young Ladies.

Christian principles inculcated. A thoroughly good education offered, with every home comfort and personal attention. Premises splendidly situated, and in every respect adapted for school purposes. An Articled Pupil required.

Principals, Mrs. WARD and Miss WOOTTEN.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantage of earnest Christian training, combined with High School mode of instruction, within reach of parents of limited resources, who are unable to meet the usual terms of 60 to 70 guineas. These terms will be reduced for such to 30 to 40 guineas and made inclusive. Only girls of good social position received. The staff is composed of professors and lady teachers holding University honours. Liberal diet. Spacious residence, replete with every modern appliance to insure comfort and health. Delicate girls and orphaned families receive maternal care.—GIRTON, 13, Rose-street, Newgate-street, London, E.C.

MALVERN HOUSE, Blockley, Worc.—Home School for Girls in bracing village on Cotswold Hills. Resident English and foreign governesses. Careful Christian training. References permitted to Rev. J. Wilkinson, 79, Mildmay-road, N., and parents of pupils.

Principal, Miss JUDSON.

BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Educational advantages combined with home comforts. Children from India and the Colonies received.—For terms apply to the Principals, the Misses OAKE.

SWITZERLAND. — Mlle. S. PASCHE, Vevey.—Superior Boarding School for Young Ladies. Highly recommended. Home comforts, Christian influence. Special attention given to the study of French and German; also music, drawing, and needlework. — Reference, Mrs. YEO, 6, Hartley-avenue, Compton, Plymouth, who would be glad to furnish particulars.

SEASIDE.—An Officer highly recommends a first-class Home School for a few Girls at Southsea, where his own daughters finished. Thorough teaching. Christian training. Terms moderate. Reduction for sisters. Highest references. — Inspector-General GORDON, R.N., 5, Sussex-place, Southsea.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen.
ESTABLISHED 1845.
Hon. Principal—DR. CRANAGE, M.A.
PRINCIPAL:
G. E. W. CRANAGE, B.A.
Trinity College, Oxford.
Vice-Principal—ROBERT WESTON, M.A.
Trinity College, Dublin.

There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. —Full particulars on application.

July 11, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Dr. DOUDNEY, vicar of St. Luke's, Bedminster, Bristol, and editor of *The Gospel Magazine*.

We have received a large amount of correspondence on the subject of Romanism, Holiness Conventions, &c. We have only space this week for a very few letters, but these are fairly representative.

☞ It is particularly requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan & Scott. Communications for THE CHRISTIAN should be addressed to the Editor. Private letters should in every case be so marked.

We heartily congratulate the Salvation Army on the issue of the Whitchurch action in the Queen's Bench. It ought to teach our country magistracy a needed lesson as to the elementary rights of peaceable Christian citizens to meet in the open air and proclaim the Gospel according to the dictates of conscience and the command of their Lord and Master.

An article on "Child-Life Insurance" by Mr. Waugh in the month's *Contemporary Review* appeals powerfully to the deepest instincts of our nature, and must go far to strengthen the action of the Bishop of Peterborough, and of those who demand legislation on the matter. The appeal of the article is wisely based on the indisputable evidence of facts. It is plain in expression, because no rhetoric could add force to its appalling statements. It is surely of Him who poured such regard over childhood that the unuttered cry of the little ones has found an interpretation which cannot without national criminality be disregarded.

The report lately presented to the Chief Commissioner of Police by Rev. Benjamin Waugh, dealing more especially with the work done under the Police Order of March, 1889, contains much instructive informa-ion as to the good results attending the exertions of the Society for the Prevention of Cruelty to Children. It is stated that last year 980 cases of cruelty were dealt with—some ' sudden, sharp, single-deed cruelties which ift up their voice in the streets," others "of he exhausting, hidden, speechless sort." t is satisfactory to learn that the effect of he latest Act of Parliament "has been a ractical clearance of the Metropolis of hild-beggars," and that the Police Order as had a very wholesome and deterrent ffect upon the tramp class, "has made a ery different London for children, and will onduce to a new, more endurable, perhaps appier, tramp-child life." Mr. Waugh akes various recommendations, whereby he application of the law may be made ore certain and complete.

The decision of the Special Committee appointed to sift the allegations made last year in *The Methodist Times*, as to the Wesleyan missions in India, is a somewhat inconsequential and perplexing one. The missionaries have been "completely exonerated" by the Committee from all imputations of luxury in their modes of life, or of unsatisfactory relations with the native populations. At the same time, a recommendation is made which, if carried out, will effect a considerable reduction in their scale of pay. It seems to us that this controversy ought never to have arisen. European missionaries who have gone to foreign, and in many cases unhealthy, climes to labour in the Gospel, deserve all possible consideration; greater self-sacrifice should not be expected of them than we look for among workers at home.

The Record contains a foreshadowing of one of those divisions among the English Jews out of which new epochs arise. A conference is shortly to be held in London, under the presidency of Lord Rothschild—the first of its kind—to confer on the appointment to the Chief Rabbinate. The question involves important issues. Young and talented members of the race contend that the Rabbinical code does not meet present requirements, and that, with the appointment of the Chief Rabbi, an Ecclesiastical Board should be nominated with powers to make alterations in ceremonial practice and worship. The orthodox party oppose this. The coming contest may go far to purify the conservatism of Judaism, and lead to greater changes.

London will next week be the scene of an interesting gathering of advocates of peace from all parts of the world. On Monday, at the Westminster Town Hall, the Universal Peace Congress holds its first meeting, which will be the precursor of various meetings, receptions, &c., that are announced to take place during the week. Delegates from France, Belgium, Germany, Italy, Austria, and other countries will take part in the Congress, which meets in the mornings and afternoons of five days. Everyone interested in this question will, we are sure, wish all success to what promises to be an interesting and useful Congress.

The recently published annual police report of Vienna records the startling fact that last year there were in that city two hundred and sixty-nine actual suicides, besides two hundred and sixty attempts at self-destruction. During the month of May there were no less than forty-three cases, a total which had not been reached for many years. Very many of these, especially among the titled and moneyed classes of society, are said to have been due to the unhappy victims having lived beyond their means. May not the true cause, however, lie deeper than this? May not this sad death-roll be largely the result of breathing that deadly atmosphere of unbelief and materialism which has become so prevalent in many of the great Continental cities, inducing a reckless disregard of anything beyond the present? It would be instructive also to know for what proportion of these cases intemperance was answerable. And side by side with the above figures may be placed the fact that in France the number of suicides during the last fifteen years has increased more than fifteen per cent.

The following words furnish a clue to the attitude of Professor Huxley towards Christianity. They are taken from an article on "Lights of the Church and Lights of Science" in the July *Nineteenth Century*:—

> The question of "Inspiration" really possesses no interest for those who have cast ecclesiasticism and all its works aside, and have no faith in any source of truth save that which is reached by the patient application of scientific methods.

Life would be brought to a standstill if there were no faith in testimony except as it had first been tested by the Professor's rule. The dictum shows that reconciliation between Christianity and present scientific scepticism is impossible. Christian believers act in relation to truth, as the wisest and best of mankind have done in every age. There must, it may be, ever remain a residuum of objections in relation to all history, but in reference to Christianity there are preponderant evidences which cannot be subject to scientific experiment, and around which there are such accumulating corroborations as to forbid unbelief. Pascal finely says on this: "There is light enough for those whose sincere wish is to see; and darkness enough to confound those of an opposite disposition."

It may further be asked, Are "scientific methods" infallible? A quarter of a century ago certain scientists were sure about a number of things, respecting which they are in doubt now—the ape being the progenitor of man, for example. How do we know that their present historical investigations and examinations of phenomena may not bring them to equally different conclusions a quarter of a century hence? And is there no truth for man till scientists are agreed? We could wish that Professor Huxley, instead of entering upon an unprovoked disparagement of the Anglican clergy, would use his ability to account for the character of Christ, and for the magnificent benevolence and philanthropy which Christianity has exerted, and is now exerting in almost every part of the world.

The Guardian pronounces, very decisively, against the Bill of Rev. Teignmouth Shore, in reference to Church legislation, which, after being prepared and approved by the Convocation and House of Laymen of Canterbury, is, if possible, to be shortly introduced to Parliament. It provides for the authorisation of additional services and revision of Rubrics. All such efforts justify the closer union of the Evangelicals which is now going on. Mr. Froude, in his History (Vol. vii. p. 79), says, in a remarkable passage, that the statesmen of Elizabeth so framed the Church formulas that they might be patient of a Catholic or Protestant interpre-

tation. In many ways we are receiving in this age the fruits of grave mistakes in the past. The demand is growing stronger, therefore, for firm Scriptural principles, so that we may be prepared for the hour of rectification, or of overturning, which God's providence is hastening.

Mr. Punch did a very praiseworthy thing last week in printing a stirring poem, founded on Mr. J. W. C. Fegan's appeal for "A fortnight's holiday under canvas—by the seaside, if possible." We give some of the telling stanzas:—

Imagine the rapture
Of wrecks from the gutter and waifs from the slum,
When first on their ears falls the jubilant thrill
Of the sky-soaring lark, or the wild bee's low hum!

Imagine the pleasure of plunging at will
Into June's leafy copses of hazel and lime;
Of scudding through acres of grasses knee-high,
And of snuffing the fragrance of clover and thyme.

But what is all this to the dumb-stricken wonder,
Swift followed by outbursts of full-throated glee,
Which fancy can picture, when London's pale outcasts
From some grassy cliff catch first sight of the Sea!

Thalatta! Thalatta! There's many a lad
Who has never before had a glimpse of the wave;
For these are of those who, from London's dark wastes
'Tis the aim of their leaders to rescue and save.

"Nobody's Boys," the lost waifs of the City,
Foredoomed, but for aid, to debasement and crime;
Possible gallows-birds—they, with wan faces,
Late cleansed from the rookery's hideous grime,

Snatched from the gutter whilst boyhood bears hope
Gathered and tended with vigilant care. [with it,
Servant's of soul-thrift their volunteer champions!
Weeds of the slum, with fresh soil and sweet air,

Grow into grace and fair fruitage. These pariahs,
"Southwark Boys," strays from the slime-sodden east,
Fegan takes forth in gay troops to the meadows,
In freshness of nature to frolic and feast.

. . . .

Picture it! Fegan's pink pamphlet *has* pictured it.
Read it, all lovers of Nature and youth;
All who have care for the wrecks of humanity;
All who are moved by the spirit of ruth.

Ere Spring returns, far Canadian homesteads
Will house their contingents of "Nobody's Boys."
Let them take with them kind thoughts of Old England,
And memories sweet of its rare rural joys.

Good is the work, and the fruit of it excellent;
Giving poor wastrels a fair start in life,
Taste of true pleasure and wholesome enjoyment,
Aid in endeavour, and strength for the strife.

What better use for spare cash at this season?
Come, then, *Punch* readers, right willingly come!
Mr. Punch knows scarce a cause more deserving,
Or worthy of aid, than the Southwark Boys' Home!

"*Mem.*—Mr. J. W. C. Fegan, of the Boys' Home, Southwark, the writer of the pleasant pamphlet entitled, 'Camping Out,' makes appeal towards the expenses of giving 'a fortnight's holiday under canvas—*by the sea, if possible*'—to the waifs and strays in Mr. Fegan's Homes. To that gentleman, and NOT to *Mr. Punch*, subscriptions should be sent. Remittances may be made to him at the Boys' Home, 95, Southwark-street, London S.E."

An interesting paper on the subject of "The Needlework Guild" which has been contributed to the current number of *The English Illustrated Magazine* by the Duchess of Teck and by Lady Wolverton, gives an account of a very excellent association which is quietly doing good charitable work. The primary object is stated to be that of bringing waste and want to each other's relief. How far the result is attained may be gathered from the fact that during the past year the Guild distributed over 200,000 articles of good useful clothing to parishes, homes, hospitals, and missions in England. This association is a supplement to all other existing work, and the amount of time and material represented in the above figures really, as Lady Wolverton says, "represents the waste that was." What relief the Guild has been able to give becomes evident when we read that on one occasion during an epidemic at Birmingham 2000 articles were sent to the hospitals in a fortnight. We commend the paper to the attention of our readers, especially as it appears that there are six English counties still unrepresented in the Guild.

The Roman Catholic Bishop of Ardagh gave a confirmation address at Mohill last week, and the newspaper reports credit him with having said that he "would rather see a father and a mother offer their child to be burnt than hear that they had been in the habit of sending their children to Protestant schools"; for "it might in this world destroy their temporal life, but the gradual daily intercourse of a Protestant school was calculated to destroy their spiritual life." He is stated to have added that "to send their children to Protestant schools was as if they went to live in a place where the air was infected, and where, without knowing it, they might imbibe the seeds of death."

The annual Conference of the (Roman) Catholic Truth Society, recently held in Birmingham, may be taken as a somewhat remarkable one by reason of the tribute which was paid during one of its sittings to the value of the labours of the Salvation Army. The reader of the paper upon which the discussion was taken, did not fail to testify to the good done by the Army, though he laid great stress upon the fact that its preachers were "preachers without the charter of authority." Canon Brownlow, a speaker who followed, stated, in reply to a thesis that people must be civilised before you go street-preaching amongst them, "Bring a man to Christ, and civilisation must necessarily follow."

There are few things in the mission field so encouraging as the testimony borne by the native newspapers of Japan to the progress of Christianity in that country. The *Hochi Shimbun*, a leading journal, has recently stated that, although the number of converts is not very striking, the "foreign faith" is advancing steadily and never retrograding for a moment. That the remarkable paper concludes with an appeal to Buddhists to exert themselves in regard to their faith only adds to the value of the testimony.

One of the latest literary products of that misdirected intellectual activity which aims at supplementing, correcting, and supervising the old fundamental truths of the Bible, of Christ, and of his Apostles, so as to meet the requirements of "modern thought," may be seen in a book, entitled, "Essays towards a New Theology." Its author assails the revealed doctrine of the atonement and the substitutionary work of Christ; is not ashamed to confess that "the new criticism puts God farther off from the Bible;" pleads vigorously for the "larger hope" (which practically claims for believer and unbeliever alike a common salvation, irrespective of any change of heart); and maintains that the Bible writers were only inspired as all Christians are, and that their inspiration does not preserve them from errors or omissions. His bitterest invectives, however, are contained in his essay on "The Calvinistic Conceptions of Grace," in which he attacks (*inter alia*), the doctrines of saving faith and regeneration, and contends that Calvinism is routed along the whole line.

Upon this point it is sufficient to remark here that, in common with many other modern critics who think it sufficient to attach this label to any revealed doctrines which they may wish to disparage, the author bases his arguments upon unfair premises, and has not been careful to represent accurately the real nature and principles of the system which he assails. We are not concerned here to defend any merely human systems of theology: the best and most complete of them are still imperfect, leaving the inquirer at many points helpless, and they are apt to be stretched beyond their legitimate end.

We recently drew attention to Roman Catholic intrigues in Uganda. It now appears that the Jesuits have thrown the subtle glamour of their influence over some of the African travellers, for the Berlin correspondent of *The Standard* reports a conversation with Major Von Wissmann, in which the latter spoke very bitterly of the Protestant missionaries: and he is stated to have drawn an unfavourable comparison between their conduct and "the good works of the self-sacrificing and indefatigable Catholic missionaries, whose labours materially contributed to spread Christian influence, civilisation, and morality. The Catholic missionaries were real pillars of civilisation, whereas the Protestant missionaries actually threw obstacles in his way, so that the great sums spent on them were really thrown away." Another traveller, Lieutenant Tiedemann, is also loud in his praises of the Roman Catholic missionaries, especially of the "Apostolic Vicar" of Nyanza. The presence of one of Cardinal Lavigerie's priests with Emin Pasha's expedition to Victoria Nyanza has also a sinister significance.

Upon the above it may be remarked that all history shows only too clearly that whenever Romanism has gained the ascendency in any State or community, the result has invariably been, not progress, peace, and civilisation, but stagnation, disorder, and retrogression. Moreover, in view of the fact that many persons nowadays are ever eager to cast a stone at missionaries and their work, and of the strange tendency to praise Romanism at the expense of Protestantism, such unjust reflections and unwarranted assertions as the above are calculated to do great harm, and are emphatically to be deprecated. Over against such descriptions, however, may fairly be set the testimony of travellers such as Mr. Stanley and Professor Drummond, to the genuine, noble, and self-denying work done by Protestant missionaries.

HOLINESS.

He that hath slight thoughts of sin never has great thoughts of God.—*Owen.*

THE TONGUE.

If thou wishest to be wise,
Keep these words before thine eyes:
What thou speak'st, and how, beware;
Of whom, to whom, when, and where.

GOD'S VOICE.

I believe, that if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.—*J. Harington Evans.*

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF GETHSEMANE.

III.—*The Meaning of the Agony.*

Of one thing we are certain beforehand: Here are none of the elements that have often made death so terrible to men. Here is no back-look over a stained and guilty past, no sense of failure, no remorse, no mutiny against an irresistible and hated will, no dread of "wrath to come": it is "sorrow"—the sorrow of the Holy One of God.

He is looking forward to "the cross" in all the deep and dread meaning it had *for Him*. Viewed simply from the physical side, it was a ghastly and hideous thing. "The death of the cross" was one of the few kinds of death whose horror has not been exaggerated in the popular imagination. It was the most ignominious kind of death that was known; and it was at the same time the most dreadful to endure. In other kinds of violent death insensibility soon comes on, and the sense of pain ceases; whereas in crucifixion every moment is full of agony to the last—and the last comes with terrible slowness. Being found in fashion as a man, the shame and torture of the cross could not but be dreadful to our Saviour, possessing all the sensibilities of our nature, unblunted by sin. Yet when we have taken all this fully into account, we have not explained Gethsemane; we feel that we are yet but where the eight disciples were—outside and afar off from the centre of the mystery.

We advance a step farther, and say: Here is love's sorrow over the sins and woes of men. The loving Saviour does not lean down from his loftiness, secure in his own bliss; He does not exert his omnipotence to break our chains; He has come down, and entered into our humanity as the Brother born for adversity. And now "the crisis" of the world has come; and man's sin and woe must have stood out before Him with awful vividness. "*Alienated from God*"—men who play at living do not think of it, and, of those who do, imagination fails to grasp what this means—fails to sound the depth into which the race has fallen. The world's pride and glory cannot hide its shame. Take just a sample of what we find in it to-day, which may help to interpret to us what his eye beheld and his ear heard. There is falsehood. There is injustice. There is brutalism. There is envy, "eldest born of hell." There is avarice, with its sharp-sighted, keen-scented, "fox-faculty." There is lust, poisoning life, and bringing on shame whose only hiding-place is the grave. There is selfish power, trampling down the helpless without pity or remorse in marching to its goal. There is ambition, mad for glory or conquest, dashing armed hosts against each other, and leaving the ground soaked with blood. There is famine, with hollow cheeks and wolfish eyes. There are sufferers on beds of down, or writhing on straw, through nights that weep and wail, with no joy waiting for them in the morning. There are lost ones, to whom a plunge in the midnight river seems a welcome escape from the woe of living. There are homes whence love has vanished, with hate and murder lurking in the shadow—their hand holding the poison-cup or clutching the knife. There are women from whose faces all womanhood—mothers from whose hearts all motherhood—has faded out. There are children who never had a childhood, nor ever "sunned themselves at Being's portal"; and who are orphans both of the heavenly love and the earthly. There are young hearts dried and withered even like unto the grass. There is bitter and hopeless grief, envying Rachel her tears. There is remorse, with her whip of scorpions for the guilty conscience. There is fear looking forward tremblingly from its lurking-place to a future dark, fathomless, hopeless. And all through *Sin*. Such, in kind, was the vision that lay open in all its awfulness to the eye of God's Holy One. The Son of God, the Lover and Friend of man, is face to face with the Sin that wrought such woe; how it must have borne down upon his holy, loving heart!

We know how it is even among ourselves. One who has been nurtured amidst the unnumbered, sweet, and holy influences of a Christian home, and around whom great hopes have gathered, joins himself to vile companions; gives himself over to some course of evil living; casts off restraint; throws the reins upon the neck of his lusts; is deaf to remonstrance and appeal; finally brings himself to public disgrace and ignominy: who can measure the grief of his kindred? *His* sin wounds, pierces, agonises *them* in a manner and a measure which none can understand but those who have experienced something like it. But *here* is a ruined world. And here is One with a soul sensitive to evil as the eye is to touch, before whom the world's sin lies in fullest and distinctest view; in whose ear resounds the deep monotone of human woe. Here is One who knows what sin means, in all its actual or possible developments. He has a clear view of its hatefulness in its very nature, its unspeakable baseness and shame, its dread consequences; and unfalteringly He says *Amen* to the judgment of God upon it. Is it strange that on his holy and loving heart the burden of man should have borne down with intolerable pressure? How could He, without anguish, hear the awful wail that ladened all the winds of heaven—the misery that voiced itself in sighs, groans, shrieks, curses, tears of blood, or that sank helpless in the dust in dumb despair? Is even a Gethsemane strange in the presence of such woe?

To all this add (though we must speak with hesitance where the record says so little) the last fierce onset of hell. It is now "The Power of Darkness." All the might of the dark world is brought into the field. The temptation in the wilderness had been from the side of desire; all the kingdoms of the world, and the glory of them, had been offered Him for the bending of the knee; now, the tempter makes his assault from the side of fear; to overpower our Saviour's soul with dread and horror; to shake his filial trust; and if possible to arrest Him in his Saviour-course to Calvary.

But when all this has been fully taken into account, there still remains a mystery beyond. He is about to die for sinners, making vicarious atonement. The cross was no accident or contingent in his career, but the contemplated end of his appearing. He came into the world, not simply to reveal the Father, not simply to incarnate an ideal of human virtue, thereby "enriching the moral life of humanity," but to be a "propitiation"—to suffer, "the Just One for the unjust, that He might bring us to God." For this cause came He into the world. What is the significance of words like these: "He was wounded for our transgressions, and bruised for our iniquities"; "It pleased the Lord to bruise Him"; "He made his soul an offering for sin"; "God commendeth his love toward us, in that while we were yet sinners Christ died for us"; "God made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him"; "We have redemption through his blood, even the forgiveness of sins"? Such words assuredly mean *something:* is it impossible to say what? We dare not evade their force, under the plea of not being in bondage to the letter. It is not the letter, but the sense, that is in question. According to the words, Christ's death, being at once a disclosure of Divine love and a guilt-offering, stands in direct relation to the soul's sins and wants and terrors; his blood (He Himself says so) was "shed for the remission of sins."* Hence the cross, as expression of pardoning love and righteousness, forms an appeal of the mightiest kind to the insensate conscience and the selfish heart of man, and is so used by the Holy Spirit. It is this magnanimity of suffering love that inspires the song, "Jesus, Lover of my soul," and that binds hearts to Him for ever in loving obedience. It is not as when one comes on some wild animal caught in a snare, and undoes the snare, and lets the panting, struggling thing return to its wild freedom again; but as if he tamed it and made it love him and become obedient to his will.

Now, Gethsemane is the prelude to Calvary, with its travail of soul, and cannot be dissociated from it in our thoughts. In Gethsemane the Father puts a "cup" into the Redeemer's hands to drain, and He accepts it as "the cup which my Father giveth Me to drink." Strictly speaking, the agony in the garden is not the drinking of the cup, but the yielding of consent to drink it, the yielding of the last consent. If one may so say, in the garden He takes the cup from his Father's hand and lifts it to his lips, from which it is not removed till He has drained the last dark drop. What ingredients were in it none can tell, save He who drank it.

On the great and mysterious subject of which this is a branch—while much is clear—God has chosen to leave somewhat unrevealed, which in our present condition we are probably incapable of comprehending. This need be no surprise. If we could comprehend all the mysteries of redemption, we should be equal to God. One thing we must never forget—or be too proud to own: our *knowledge* must always be partial in this life; while we wait in hope for that Hereafter when the curtains of the universe shall be drawn up, and we shall look forth upon the things of God, on all sides, as they lie disclosed and illumined in the sunlight of eternity.†

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* The Revised Version puts it still more strongly, "unto remission of sins."

† If anyone would see how utterly shallow an accomplished and brilliant man may become, let him read what Renan says about Gethsemane. He admits the fact of the agony, and suggests, by way of accounting for it, that Jesus might be thinking "of the clear fountains of Galilee, where He might have refreshed Himself, the vineyard and fig tree under which He might have been seated"—and so forth.

TENT.—Dr. Henry Grattan Guinness, Harley House, Bow, E., has a tent to accommodate 400 persons, which, with three evangelistic students, is ready for use during the vacation. The expenses would be the carriage of tent, railway fares, and accommodation of the students. Anything beyond this optional.

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An Appeal.

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land—to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation; and having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians, to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick: Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls

ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard, and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Rev. J. L. NEVIUS, D.D. } *Chairmen.*
Rev. D. HILL. }

Rev. J. HUDSON TAYLOR.
Rev. WM. ASHMORE, D.D.
Rev. H. CORBETT, D.D.
Rev. C. W. MATEER, D.D., LL.D. } *Permanent Committee.*
Rev. C. F. REID.

Shanghai, May, 1890.

An appeal from more than two hundred ladies, members of the Missionary Conference held in Shanghai has been addressed to the Christian women of the British Empire, the United States, Germany, and all other Protestant countries, in which they state:—

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical, and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the Gospel. If you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "All things are possible," and mountains of difficulty melt like snowflakes before the rising of the Sun of Righteousness.

God is on the side of his own glorious life-giving Word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish his own purposes of love and grace to China, and will permit you, if you listen to this call, to be his fellow workers in "binding up the broken hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

For the Young.

LITTLE THANKAM.*

DID you ever see an idol temple, and a great many people boiling rice for the god? This is just what we see every day in Ceylon. Across the road from our home in Manepy stands a large idol temple, dedicated to the god Pulliar. This god has the head of an elephant. He is called the god of wisdom; and when heathen mothers take their children to school, they always bring them first to an image of this elephant god, that he may give wisdom to the child, and make it a good scholar. It is the first god that a great many children are taught to worship. What a pity that they do not know of Jesus, the Friend of little children.

In this temple there is a man called a Pandahdam, whose business is to bathe the stone and brass images with milk, cocoanut water, and perfumes daily. He also receives offerings presented to the god. This man has one little daughter, and it is of her I want to tell you. Her name is Thankam Mutthu, or Thankam, for short. The meaning of the name is Gold-pearl, and the child deserves the name; for she is the head scholar among sixty girls in our station girls' day-school. Since she began to come to school, she has regularly attended the Sunday-school, and learned many Christian hymns and Bible verses. When she first came to school she used to have some sacred ashes, the marks of the heathen god, rubbed on her forehead; but she left that off after a time, and she studied the Bible so well that she could repeat the whole of Matthew without prompting.

Thankam's Sunday-school teacher, a very lovely native Christian woman, took a great interest in the little girl. Thankam would steal into her house sometimes and beg her to pray with her and teach her how to serve Jesus. She feared to let her father and mother know of her visits. They wanted that she should learn to read, but they did not want her to become a Christian. They despise the Christians, and consider them polluted, because they partake of the Lord's Supper with the low-caste people who have joined the church. They were so very particular that, when Thankam came home from school, both at noon and at night, they would not let her come into the house till she had bathed her whole body at the well. They were afraid she might have touched a low-caste or a Christian child during the day, and s would defile the house.

As Thankam was on her way to school on morning, she called to see her Sunday-scho teacher. While she was there she said, " have found a beautiful verse; it says: 'Whe my father and my mother forsake me, then th Lord will take me up.' That means me doesn't it?"

Poor child! she did not know how soon he courage would be put to the test. Her father ha seen her go into a Christian house. He hurrie to the gate, and called out loudly and angrily "Thankam, Thankam, come to me." Thankam looked, and saw him cutting a long switch from the hedge. He seemed to be in a terrible passion, and was uttering the worst kinds o threats and abuse.

The poor frightened child clung to her teacher and the teacher went out and begged that he would not whip the child; but it did no good He grew more and more angry every moment, and nothing would soothe him. He dragged the child into the road, and there he whipped her very cruelly. The women and children standing near could not help weeping as they say him; they all felt very sad, as the little girl went slowly away, and they knew not what would become of her.

For a whole long month Thankam's father and mother kept her shut up in the house, and no Christian was allowed to see her or speak to her. How I wearied to see the dear little face. But it was of no use; to try to see her would only have made her parents angry and made Thankam suffer more. Some other Sunday-school teacher, who loved her, and the Christian girls in the day-school, told Jesus all about it, and asked Him to help her. We knew that He could and would.

After a time the father and mother said they would let her come back to school if she would rub ashes and promise not to be a Christian; but Jesus must have helped her for she would not promise. She cried so much that at last her father and mother relented and said: "Why should we make our only daughter miserable?" So they allowed her to return without making any conditions.

You would hardly have known her when she came, she looked half starved and so sad; but, as soon as she found herself among us, you ought to have seen her face shine with joy! From that time blessings seem to have followed the brave little girl, and she has now become a pupil teacher in the station school. Will you not pray for the child who begged so hard to come to us, and for the father and mother who are serving Satan so blindly?

* FROM SEVEN YEARS IN CEYLON. By the Misses Leitch. 2s. 6d. *S. W. Partridge & Co.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 13, Gen xli. 1—16; Mon., July 14, Gen. xli. 17—36; Tues., July 15, Gen. xli. 37—57; Wed., July 16, Gen. xlii. 1—16; Thurs., July 17, Gen. xlii. 17—28; Fri., July 18, Gen. xlii. 29—38; Sat., July 19, Gen. xliii. 1—17.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. James S. Tyler, Margate, July 13—30. Mr. Henry Hutchinson, Dorking, July 15—16. Mr. Hankinson Winchester, July 15—16. Mr. Edwin Arrowsmith, Doncaster, July 12—13.

ALSACE-LORRAINE.—In 1880 there we 13,483 cafés and taverns in these provinces; now, through the operation of a slightly increased tax, there are only 9341—a diminution of about one quarter.

EAST AFRICA.—The Berlin correspondent of *Evangelical Christendom* writes:—"The Roman Catholics are causing a great difficulty for mission work in our colonies. They have sent a number of missionaries to East Africa, and they go to the very same places where there are already Protestant missions. This is not at all favourable for the work, and a petition has been sent to our Government to prevent this if possible. However, it remains doubtful whether such a measure would be in accordance with religious liberty, and whether it would therefore be desirable in the long run, though practical at present."

MILDMAY PARK CONFERENCE.

FRIDAY AFTERNOON, JUNE 27.

Communion Address.

BY REV. A. A. BONAR, D.D.

PEOPLE have different ways of telling about the time when the Lord brought them to Himself. A friend, now in glory, used to speak of the day and the hour of his conversion in this manner: "That hour when I first felt the power of the atoning blood was the beginning of my spiritual life." Paul, I notice, has another way of expressing it. He says to the Galatians, "When it pleased God to reveal his Son in me." There is a comprehensive view of the change that took place in the heart of Paul when he was Saul of Tarsus. Now we understand that no one comes forward to the Lord's table at this time who is not able to say something like that: "It has pleased God to reveal his Son in me; we have seen the Lord and He is everything to us now." This is a table for those who have seen the Lord; it is not a place where anyone is to expect to get his eyes opened for the first time. The feast is for those whose eyes have been already opened. We come to get eye-salve to anoint our eyes with, that we may see further and deeper into the riches of his grace and love.

Understanding it thus, you will follow me for a few minutes as I look at some passages from God's Word regarding what it pleased God to do in regard to the Saviour. "It pleased the Father that in Him should all fulness dwell" (Col. i. 19). Again, "Yet it pleased the Lord to bruise Him; He hath put Him to grief" (Isa. liii. 10). Then think upon the wonderful words that came from the Father to Christ, and to those around: for, by comparing the two Gospels, we find the words must have been uttered twice. One voice said to Christ himself, "Thou art my beloved Son in whom I am well pleased" (Matt. iii. 17): and the voice said again, "This is my beloved Son, in whom I am well pleased," spoken to all around.

Think for a moment of the first of these passages: "It pleased the Father that in Him should all fulness dwell." I am not going to make any remark in the way of criticism, for the sense comes to be the same whatever change you may make in the mode of expression. It comes to this: It was the Father who was pleased that all fulness should dwell in the Word made flesh. For a little after He says to us that "in Him bodily," or, in his body, his real humanity, all fulness dwelt. Muse upon it for a moment. Look at Jesus, the incarnate God; look at that temple of the Holy Ghost; never was a temple like this temple.

"All fulness" of what? Fulness of the Godhead. In this you will find a most amazing mystery. God makes his abode therein. "The fulness of the Godhead"—every attribute of God is manifested in Him. Every wondrous perfection of God was to be found taking up its abode in that humanity. What a wonder is this; dwell upon it. Heaven looked down to our world to see the perfections of God. Angels looked down to our world that through the humanity of Christ they might better understand the Divine attributes and perfections. This being so you can see what a storehouse of blessing is the humanity of Christ. He was "full of grace and truth." Look well at Him before we take another step. "In Him dwelt all the fulness of the Godhead bodily."

What do we find in the second text? "Yet it pleased the Lord to bruise Him"—to bruise that wondrous One. Think of the love the Father bore to Him; and then think what this means—to bruise Him; to put Him to grief. When a man belongs to God it would appear to be the teaching of the Word that He takes care of that person, so that he should not even kick his foot against a stone. When Moses was spoken against by Miriam and Aaron God said: "Were you not afraid to speak against my servant Moses, with whom I have communications face to face?" Here is the Temple of God in perfection, and yet the Lord bruises Him. The first intimation of redemption you find given in connection with this word "to bruise," telling that the seed of the woman should bruise the serpent's head, though Satan was to bruise his heel. And Satan did bruise Him whom the Father delighted to honour. You know how Satan sought to bruise Him, and to stir up men to bruise Him so that they nailed Him to the cross. It was sore bruising, though it was only the bruising of his heel. But when the Father rose up to bruise Him, that was another matter. The Father bruised the soul of his Beloved Son. The LORD laid upon Him the penalty due to all in whose name Christ was acting. The Father had said to Him: "There is a company I have given Thee, and Thou art to redeem them." He said: "Lo, I come." Now He is there, bearing the tremendous load of imputed guilt belonging to that great multitude that no man can number, out of every kindred and tongue and people and nation. The load of our iniquity being laid on Him, the Father smote Him and put Him to grief. What that implies no one knows—no one can even fancy. Do you think you can understand that awful cry, "My God, my God! Why hast Thou forsaken Me?" He was bruised for our iniquities. He was wounded for our transgressions. Thus you see the price at which we were bought. Put the two texts together, and you will find there are unfathomable wonders in this matter of our redemption by the Great Substitute who took our place—the incarnate Son of God.

We pass on a step, and we come to see this same truth with some of its blessed results. There is a hymn—I do not know if you ever sing it here, but it used to be sung in old times:—

All ye that pass by,
To Jesus draw nigh,
To you is it nothing that Jesus should die?
Your ransom and peace,
Your surety He is;
Come, see if there ever was sorrow like his.

He died to atone
For sins not his own;
The Father hath punished for you his dear Son;
The Lord, in the day
Of his anger, did lay
Your sins on the Lamb, and He bore them away.

At every step of the work the Father was looking down well pleased. And when that day the voice broke the silence of Heaven, and spoke in the ear of the Saviour, saying: "Thou art my beloved Son; in Thee I am well pleased," you may suppose something of the Saviour's rapture. When you think of the words spoken, not once only, but oftener, you will observe that the beloved Son proclaims the Father's unchanging love to Him all the time when He was pleased to bruise Him.

Think of the words, "In whom I am well pleased." They say to you and me that in Him the Father always sees what pleases Him, in regard to the sinner who takes his place by the Saviour's side. If you take this place, the Father looks down on you with the same well pleasedness that He felt toward the Son, when he accomplished that amazing work of redemption, and you share in it. Sitting at the table, the Father will look down when you take the bread and wine. You look up to Him and remind Him that they speak of how the beloved Son wrought redemption; the Father will look down with infinite delight upon you.

Then may we not say this to ourselves: "The Father is well pleased with me because I have taken up my abode in Christ; I belong to Him; then I shall have my share of all that belongs to us in Christ mediatorially." Out of that fulness, of which we were speaking at the beginning, may we all receive, and grace for grace, one measure of grace after another. It is sanctification, and not justification only. In coming to such a Saviour as ours, and to such an ordinance as the Lord's Supper, you are seeking, not only a new sense of acceptance, but you are seeking a new measure of grace to be communicated to you out of that fulness. Every time you look at this Saviour, another measure of grace is coming forth to you; and you become holier just in proportion to the frequency and the constancy with which you are ever dealing with Christ. You will never be sanctified away from his cross, or apart from fellowship with Him. He gave Himself, and when we take this bread and wine, we are claiming Christ as ours; and in so doing the Father is well pleased with us; and the Holy Spirit, who came down on Christ that day when first the words, "In whom I am well pleased," were uttered, may be expected to come down upon us. There will be new spiritual life communicated out of the fulness of Him in whom all fulness dwells.

AFTER THE SUPPER,

Dr. BONAR said: Beloved friends, you have shown the Lord's death "till He come." You have been saying what some one sings:—

Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity.

Christ is everything to you. Will you now, as you rise from the table, remember what the Master said? It is very significant. We cannot give you any right illustration of its meaning, but the Master said: "Blessed are those servants whom the Lord when He cometh shall find watching. Verily, I say unto you, that He shall gird Himself and make them to sit down to meat, and will come forth to serve them. And if He shall come in the second watch or the third watch, and find them so, blessed are those servants." Will you be men who really are expecting the coming of the Lord? At a communion season can you help thinking of the day when that shall be fulfilled which He spoke to his disciples on the first communion occasion: "That ye might eat and drink at My table in My kingdom." I do not know what that table in the kingdom is; but if the table on earth is something that is so satisfying, what will that table in the kingdom be? A very simple and earnest Christian woman in my congregation at our last communion, speaking about this very matter said: "Oh, if the table on earth be so grand, the table in the kingdom will be terribly grand." She could not get a word to express her meaning. I do not know what He meant by it; but it is especially for those who are watching. All who are his will go in with Him to the kingdom; but there is a special blessing for those whom He shall find not sleeping but watching: "Verily He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Some wondrous revelation of condescending love will welcome us that day when He takes us into his kingdom, and sits down at the table that He has spread. He holds out to us the prospect of something that is very precious and very wonderful. Let us be found watching.

FRIDAY EVENING.

"What saith my Lord unto his servant?"

By Rev. F. B. MEYER, B.A.

Having read Josh. v. 13-15, and briefly described the meeting of Israel's leader with the "Captain of the Lord's host," the speaker proceeded:—

I do not know what your Jericho may be. I am quite sure you have thought of it during the past three days. You would like to stay here beneath these holy and helpful associations, but you must go back to fight the battle of life. Right before you, in the very path you must tread, there stands your Jericho. It may be some whom you are obliged to live with, and whose temper tries you; it may be some class of unruly boys or girls; it may be some squalid district or parish; it may be some great and crowning bastion of the devil's castle. I want you to take this thought home—that there is never a Jericho without a man with a drawn sword beside it, but everyone does not lift up his eyes to see him. Joshua's heart was bold and confident in God, and, therefore, approaching this mysterious being he challenged him, and immediately there came an answer which revealed that in addition to the host of Israel that lay beneath, and the host of Canaan that lay entrenched in front, there was the third host, whose serried ranks were covering all the country round, unseen by mortal eye, but present.

There is no doubt as to who this wondrous being was. He was not man nor angel; for had he been either he would have refused the homage that Joshua gave. Paul forbade the Lystrians to worship him. The angels in the Apocalypse forbade the Apostle to worship him; but He who stood there thought it not robbery to be equal with God, for He was God; He was the Commander of the host of God.

I want for a moment to take that word *archegos*, and to follow it especially in the New Testament. Isaiah tells us that He was to be a Prince, and a Prince of peace. Daniel tells us He was to be Messiah; but when we come to Heb. ii. 10 we learn something more about Him. In Heb. ii. 10 we read: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." When we ask what that lesson was which this mysterious Captain learned from the day of his incarnation, we turn to Heb. v. 8, and are there told that, "though He was a son, yet learned He obedience by the things that He suffered." So that before He became our Captain and Commander

HE LEARNED TO OBEY.

The one keynote of his life was that He came to keep the commandments of his Father. His biography has on the title-page the text, "Lo, I come to do thy will, O my God," and at the *finis* the words, "He became obedient unto death, even the death of the cross." It is because He was a man under authority that He is able to say to his servants, Do this.

Again, in Heb. xii. 2, we are told to look away to Jesus, the Author, the Prince, or Captain of our faith, for the word does not mean that He creates faith, but that He Himself is the leader of all faithful hearts. We learn from this that, as our Captain, He has trodden our world, and has shown his brotherhood, not simply by his tears, his hunger, his thirst, his death; He lived a human life by trust in God, even as his brethren do.

In the same verse we learn that our Captain was put under great stress of sorrow, but that He "endured" the cross, stood steadfast beneath it. It is a great comfort to a soldier to know that his captain has been under fire. When we look at what our Captain asks of us, it is an infinite comfort to know that He Himself for three years, yes, for thirty-three years, of human life, anticipated the cross, the shadow of which fell upon his soul; He endured it, and despised its shame. A man travelling in Switzerland sees and admires the lowland hills, in the early part of the morning of his first day's sojourn; but he will think little of them when, presently, the wind sweeps away the hanging mist and shows the mystery of the Alps behind. So did Christ despise the shame as He beheld the glory that beckoned Him on.

Once more, in Acts v. 31 (following the lead of the same word), we are told that "God exalted Him to be a Prince and a Saviour." Stand with me for a moment on the dew-besprinkled sward of Olivet in the early morning, and see Him, as, with outstretched hands, He blesses his waiting disciples. He begins to ascend. You cannot see it, but the right hand of the Father there is raising Him to the seat awaiting Him. Estimate, if you can, the contrast. Here neglect; there welcome. Here fisherfolk and peasants; there the innumerable company of angels. Here the whispered farewell; there the multitudinous welcome. Behold Him as He passes up and on, past all orders of created beings, and carries our nature where no created thing had ever gone before, to the very throne of the Eternal. "God hath exalted Him to be a Prince," and so we worship Him.

The mistake of countless Christians is that they reverse God's order, and omit one of our Lord's characters. They like to take Him as Saviour now, but He is only to be Prince some day. God has put the infallible order—first Prince, then Saviour. Enthrone Him in your hearts that ye may know how mightily He will save you from the power of sin.

Here, to-night, with our Jericho in sight, the Captain of the Lord's host is present. What is to be our attitude to Him? First of all there is *humility*; for

JOSHUA FELL ON HIS FACE.

The man who to-morrow is to lead the assault against Jericho, in this moment of privacy is in the dust. You will never be able to stand in the breach or lead the Lord's hosts unless you have your time when you too fall upon your face. Dread the holiness which is not married to humility. The man who knows most of God thinks least of himself. You may gauge the depth and intensity of a man's spirituality by the lowliness with which he prostrates himself before God. Search your heart and see whether you are getting the holiness which makes you proud, and able to lift up your head; or whether you are getting the holiness such as made Job and Isaiah say they were unclean; that made Peter, as he caught a glimpse of the purity of Christ, ask Him to depart from him, as he was a sinful man; that made John in Patmos fall at the Master's feet as dead. I doubt if you have ever caught a glimpse of Jesus Christ in all the purity and majesty of his character, if you have not learned what it is to fall on your face before Him.

Secondly, there was *worship*; for Joshua worshipped. When he asked, "What saith my Lord unto his servant?" the reply was that he was to take off his shoes from off his feet; being to an Oriental the symbol of even deeper worship than before. In worship a man has reached the attitude in which he can learn God's deepest lessons.

DO WE WORSHIP ENOUGH?

Worship is that state in which we do not necessarily pray, or confess sin, but in which the whole being lies emptied in adoration at the feet of God. Oh, for more of the spirit of worship ere we go to do God's errands!

My third and main point is *obedience*. "What saith my Lord unto his servant." Every Christian is chosen to be a soldier. We must never forget how blessed it is to be a Christian; but we must also never forget that the first step will involve a life of fighting; and, as soon as the new life is born, it resembles the spawn of the salmon, which has to fight against hundreds of foes in its passage to the sea. Directly you have lost your burden at the foot of the cross, you must go into the house Beautiful, and be armed for the fight. The prime requisite of a soldier is obedience. You may say it is strength, or courage; but strength or courage will not avail unless there is the habit of obedience. Have you learned to obey? Do you not think that some of us must give Christ much trouble? How can He get his work done when we have so many fads, and notions, and ideas of our own, each liking to do Christ's will after his own fashion? Oh, that we all might learn to do as He tells us, and that to-night we should look up into the face of Christ, and say: "What saith my Lord unto his servant?"

Does He not deserve obedience? By his bloody sweat, his cross and passion, He has surely purchased us, that we should be his slaves and do his will. We have chosen Him to be our Captain; ought we not to give Him our hearts' allegiance? Have we ever gone through his Word and counted up his commandments to see if our life tallies with them? There must come almost inevitably in the life of every true Christian a moment—it may be the moment of conversion, or it may be some subsequent moment—when the Christian heart elects to obey Christ, come what may. Many Christians live in a kind of hazy state. They pick and choose what they will do and what they will not do. This is borne in upon them, and they do it; that other is not borne in upon them, and they leave it alone. The Christian Church is in the drifting state in which people please themselves as to

HOW MUCH AND HOW FAR THEY WILL OBEY.

There must come a time in your history when that indecision shall come to an end for ever, and when you shall quietly kneel down before your Captain who stands before you, and choose from the depth of your being that you will obey Him in everything. Have you done it? I charge you to do it now, in the silence of your own soul. Prostrate yourselves before the Christ of God, and say, "My Captain, I definitely in thy strength choose to obey Thee utterly, entirely, and for ever." Instantly Christ will put into your life a little test as small as that which he put into the life of Joshua. Joshua is on his face; He will do anything—everything the Master bids him do. It is only one little thing, in that sublime moment when a very ocean of mystery and wonder was pouring its tides through his heart. "Loose thy shoe from off thy foot." "Is that all?" Joshua might have said; "have you not some command worthy of this great occasion? Is there not something more for me to do? Some city to take, some battle to fight, some warrior to overthrow? Only this!" And the Master seemed to say, "I only ask this of you; if you will not do so small a thing for me, of what worth is your pleading? Do this. He that is faithful in a little shall be faithful in a great deal, and Jericho shall fall before you."

"Loose." Do you hear his voice? Loose that practice in your business which your conscience condemns. Loose that unhallowed friendship which is damning your better life. Loose that practice of secret sin. Will you? Dare you? If you will not, the teachings of this Conference will be lost upon you; but if you dare to do that, words will fail to tell what blessings will come into your soul.

Beware of one thing, in all this dealing. The Christian's conscience is the great test; and we must exercise ourselves to have that conscience void of offence. Be very careful that you distinguish between the

VARIOUS SORTS OF CONSCIENCE.

For instance, there is the unenlightened conscience, which is a hindrance to many. The only way to deal with a conscience like

hat is to bring it in contact with God's ruth and God's Spirit. There is also the crupulous conscience, which is always consider- ng how to commend itself to Christ, instead of elieving that it is accepted in his love, and hat He will indicate clearly what He desires o be altered. Seek the good conscience en- ightened by the truth; filled with the Spirit; vashed in the blood; accustomed to exercise tself in daily discipline, and so to live that here be nothing between your King and your- elf but what is instantly translated into obedi- ence. When that is so, Jericho will fall.

This man who took the shoes from off his eet went back to the host of Israel. Pre- ently, at the bidding of God, he led them gainst the walls of Jericho. They marched o that mighty rampart, which fell beneath he charge of their invincible allies. Then Canaan, the sweet, bright land of promise, was open. Do you want that land of promise, f rest, of victory, and holy ecstasy, where the oul is satisfied; where it sits beneath the hadow of the vine and fig tree; and where one dares to make it afraid? Are you weary f the wilderness? and longing for the land of lessed rest? Then, once more I say, wait n the hush of your spirit at the feet of Jesus ntil He tells you what He will have you to do. Do not try to invent something. Do not get lurried or nervous, or full of wonderment and erplexity. Be quite still, and there will be orne in upon your soul the command which, when obeyed, will open your way into exceed- ng blessedness.

The Blessings that follow Obedience.

BY REV. E. W. MOORE.

I HAVE been asked to say a few words upon he blessings which follow obedience to ur Witness, our Leader, and our Commander. do not know that those wondrous blessings ould be better summed up in one word than in he familiar one which you will find in Matt. i. 29, "Take my yoke upon you, and learn of ne; for I am meek and lowly in heart: and ye hall find rest unto your souls." It sounds like message from the skies. Is rest possible in his distracted, sin-stricken, and sorrowful orld? It is for rest that all men are toiling, owever unconscious to themselves the object f their search may be. The worldling seeks it n the haunts of pleasure; the business man eeks it in the crowded mart; the student seeks in the long hours of weary study; the states- an seeks it in the halls and counsels of the ation. They may call it pleasure, or learning, r gain, or wealth, but what they seek is rest. hey want something that shall still their raving, that shall quiet the unspeakable ongings of the human heart.

Sceptics have been so bold as to affirm that ur Lord, during his ministry upon earth, never laimed for Himself absolute Deity. I would e content to rebut the charge by pointing to hat word alone where, above the hubbub of arth's voices, standing amidst the surging rowds of humanity, the Prince of Peace, the ord of Life, stretched out his hand and said in ords that come as fresh to us to-day, across he ocean of centuries, as on the day when they ere first uttered: "Come unto Me, all ye that abour and are heavy laden, and I will give you est." What sane man, it has been well asked, owever gifted, however powerful, would dare o stand before his fellow-men and make them he offer of such a gift? I say, the fact that hrist, the Son of Man, offers to fulfil this deep, eep need of humanity, would be of itself proof nough that He claims to be God. And when Ie fulfils in our own bosoms the promise which Ie makes, then we have proof, which no sceptic an gainsay, that He is what He professes to be; that He is God of God, Light of light, very God of very God. Look with me at

THIS WONDERFUL PROMISE OF REST.

What did our Lord mean when He offered rest to the heavy laden ones around Him? Did He mean only a release from the yoke, cruel as it was, of ceremonial burden? No doubt that was present to the minds of his hearers in a degree, and with a force with which it cannot be present to our minds, because, as we read in Acts, Peter expressly refers to that yoke of Jewish custom and the like, "which neither our fathers nor we were able to bear." Christ did relieve them from all that cumber- some tradition with which religion was fettered, but it would be a poor rest indeed which Christ bestows were He to limit it to this. In the days in which we live we see men returning to the darkness out of which the Light of the world has brought them. Was it from temporal oppression that Christ promised to release them? Was it from the iron yoke of the Roman that pressed so hardly upon the nation at the time in which He lived? They thought so: "We trusted that it had been He which should have redeemed Israel." They looked for temporal release, but the day had not yet come, and has not come now, when the king- doms of this world shall become the kingdom of our Lord and of his Christ; though we hope and believe it is very near. But there are still breaches to be carried; wrongs to be righted; difficulties to be met with which must wait until the Master comes. It is by faith and patience we inherit the promises.

The next step in the rest which Christ promises to weary hearts is a rest from the guilt and burden of sin, from that iron yoke far more terrible than any which a Roman emperor could impose upon an enslaved people. It is a rest from that curse of the law under which men are born, and which Christ can deliver from.

Jesus, I rest in Thee,
In Thee myself I hide;
Weary with sin and misery
Where can I rest beside,
'Tis on thy meek and lowly breast
My wearied soul alone can rest.

Yes, there is rest from the penalty of sin through the blood of the Lamb that was slain. This is a blessed aspect of rest, but it is not the only or chief one. It is probably the chief aspect in ver. 28; but in ver. 29 you observe that there is an advance in the thought of the Master. In fact this passage furnishes one more illustration of the truth of the great difference between the works and the word of God and the works and the word of man. If you take, for instance, a needle (which is, I suppose, as finished a specimen of human workmanship as can be found) and subject it to the power of the microscope, at once you discover unevennesses and irregularities of the existence of which before you were unconscious. Take, at the same time, a blade of grass, one of the simplest and humblest of the works of God; subject it to the same magnifying power, and lo! beauties which before were hidden from your sight are disclosed. As you look at it, though it be but a blade of grass, you say: "How wonderful God is."

So it is with his Word. We come to man's words and we gain much from them, but after a while we feel that we have had enough, and we get tired of them. We have read them through again and again, and drawn all the strength that they contain. It is not so with the Word of God; we come to it again and again, and every time we come, if our eyes are enlightened by the Holy Ghost, we see some fresh thought in it, and derive some fresh sus- tenance. It is a well of perennial freshness which never runs dry. Dr. Kennicott, after spending years in collecting ancient manu- scripts for his Hebrew Bible, wearied with his task, proposed to take a drive. He asked his wife to take a book so that they might read upon their journey. She asked, "What book shall I take?" and he paused a moment and said, "Let us begin with the Bible." It is he who knows the most Scripture that is precisely the man who is conscious that he knows the least. The more we know of this book, the less we find we know. Oh! that we may have our eyes opened to see the

WONDROUS THINGS CONTAINED IN GOD'S LAW.

It is said that in the Green Room of the Saxon princes in Dresden, where the treasures and gems of the Saxon sovereigns have been treasured and stored for years, there is shown to visitors a silver egg; you touch a spring in it and it opens and discloses a yolk. You examine the golden yolk, and as you do so you set loose another spring so that a chicken appears. You press the wing of the chicken and it opens, and reveals a magnificent crown; while you are admiring the crown you inadvertently touch another spring, and in the midst of the crown there is a wonderful and magnificent diamond. There would seem to be no end to its treasures. It is even so with Jesus and the word of Jesus. His riches are unsearchable, and the more we look into them the more we shall find that there is in Him everything that can meet our need, and everything which can call forth our adoring praise and love.

This verse in some measure illustrates these truths. We have here

A REST WITHIN A REST.

We have in ver. 28 the rest for the comer, but we have in ver. 29 the rest for the learner. You observe in ver. 29 the rest that is spoken of is suspended upon obedience. We are to consider the figure of the yoke, which suggests the idea of burden. If the rest here described be the rest of obedience, it would never be suspended upon obedience; otherwise grace were no more grace. We are pardoned freely in Christ Jesus, through his redemption. But we have within our souls the precious rest and jewel of obedience. The Lord says: "You have come to Me, now learn of Me; take my yoke upon you."

What are we to understand by this figure of the yoke? It was a very common one in the days of the Jews. I cannot say whether the first thought I am about to mention was ac- tually present in the form in which I am going to use it in the mind of our Lord, but the spirit of the thought was certainly there. The first thought suggested by the figure of the yoke is *submission*. We know the Romans had a custom when they conquered a nation and reduced it to servitude, to set up a rude yoke formed of two spears as uprights, put a third across, and they compelled the conquered race to pass under the yoke in token of submission.

We have to remember that the whole secret of our progress in Divine life depends upon living under the Holy Ghost. Just as our justification depends upon our submitting to the righteousness of God, so our sanctification depends upon our daily submission to the will of God in little things and great. We are never to forget that if we are Christ's He has conquered us; we are his slaves; we are bound by love to his chariot wheels; we have no longer any right to ourselves, to our lives, to our reputations, to our interests, to anything we have; we have given ourselves away, and He has purchased us by the indefeasible title of his blood. Submission rings through the sacramental host of God. Let every man who names the name of Christ submit to his authority.

Oh! the rest when the covenant is upon his shoulder; when you have taken the responsi- bility of your life and placed it in his hands; when you have learned that you are his sheep and not the shepherd; that you are a very silly, foolish sheep into the bargain; that all you have to do is to keep close to Him who has under- taken to care for you; that all his love and power and wisdom are engaged upon your behalf, and that nothing can hurt you while you are following Him. "Goodness and mercy shall follow me all the days of my life." Yes, as long as I follow the Shepherd; but if I run

after goodness and mercy, they will run away from me.

DISCIPLESHIP AND SERVICE.

Then there is another thing. The Lord goes on to say, "Learn of me." There is the rest of *discipleship*. We want all to be learners, we are very ignorant. There are so many vexed problems, so many intricate questions; how you want to get them all solved and square them all up, and how difficult you find it to do it. Let us have the rest of discipleship. A low place is the disciple's place, to sit at Jesus' feet and hear his word. It is not that of the critic of the Church; it is the low-placed pupil at the feet of the Master. Oh, to come down low enough! What does He say? "I am meek and lowly in heart." That is the heart we want. Lord, break the pride out of it; break the idols out of it, and make us meek and lowly in heart. You will never get your heart lowly unless it be in union with the lowly One.

The next rest here is the rest of *service*. You see the figure of the patient ox toiling under the yoke. The ox everywhere in Scripture brings out the idea either of service or sacrifice. You recollect the old device of the ox standing between the plough and the altar, and the line underneath: "Ready for either." That is the true position of the servant; but here is the rest of service. The Lord Jesus Christ came not to do his own will, but the will of Him that sent Him. He led the life of dependence. "I am among you as one that serveth." He says: "The Son can do nothing but what He seeth the Father do, and those things that the Father doth the Son doeth likewise." Our Lord teaches us that if we would do service, our success must depend upon our entering into God's plan. We have often asked God to bless our plan, but it was not his plan, and therefore our plan was not blessed. What we have to learn is to have no plan except to enter into God's plan.

There is a verse in Ephesians ii. which lays bare the secret of service: "Created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." What comfort there is in that verse! There is a path of service for you and me already prepared. You have not to make it or carve it out; what you have to do is to be willing to be led into it. That is the point. If you are willing to be led into it, God will do the best He can for you and with you.

There is a wonderful sermon by an American, the name of the writer of which I forget, but the title of which is,

"EVERY MAN'S LIFE A PLAN OF GOD."

I believe that it is so from my heart. We are not all turned out, as Pastor Monod said, like eggs in a basket; we have each our separate individuality and path of life, and success depends upon our being led into it by the Divine hand. If we will not yield ourselves to God in this matter, if we will not be an instrument in his hands, then God cannot do his best with us, He must do his second best. We shall suffer loss. "We shall be saved, yet so as by fire." Our work will be burnt up. What a terrible thing for your life-work to be lost; that it should turn out to be combustible; a life that has been a failure because you are not willing to be led by the hand of God.

There is one other thought suggested by the Holy Ghost, it is that of *fellowship*. A yoke is for two; they are yoked. Christian servants are described in the New Testament as "yoke-fellows." Paul writes to his dear "yoke-fellow," and the unspeakable joy is this, that if we are servants of Christ He has not left us to serve alone. He is our yoke-fellow. We are workers with Him. Whatever service He calls upon us to fulfil, He will be with us to enable us to fulfil it. Have we realised what a wondrous rest there is bound up in union with Christ?

"The revolution of the heavens," says Archbishop Leighton, "which is a motion in rest and rest in motion, changes not its place though running still. So the motion of life is truly heavenly; beginning in God and ending in Him, which is fellowship." Do we see how this rest may be ours? It is not the rest of inaction or dreamy repose—it is the rest of the union of heart with heart, of the believer and his Lord, of inward oneness, of harmony of the will, and delight and satisfaction of the mind. It is oneness with Christ that brings rest. Christ will take care that you are not idle or unemployed. Oneness with Jesus is the secret of service, of power, and of blessedness.

> One with my Lord, 'tis glorious to know,
> The barriers are broken and gone;
> Life and salvation my soul has put on,
> Since I and my Saviour are one.

There is one aspect of fellowship which often hinders the full realisation of these blessed results. It is fellowship with Christ in his sufferings—with his cross. If we follow Jesus, we shall find sometimes that the path is a very narrow one. There will only be room enough for two—for us and Christ. Blessed be God, there will be always room enough for two.

The path of fellowship with Christ leads down sometimes into darkness, into fiery trials, into Gethsemanes, into lonelinesses, and into sufferings. Rutherford says: "Some would have Christ cheap; they would have Christ without his cross." You will go with Him in the sunshine, but will you go when you have to go alone through the dark, and when you do not know how you will ever come out into the light? Let us go though prospects darken, health fail, sorrows come, and everyone says "Do not go." I do not say He will give you popularity or outward success; but He will give you *rest*. Will you have Him on his own terms?

Shall we close this Conference by the solemn dedication and yielding of our souls to Him who gave Himself for us, and now says: "Come, ye weary ones; take my easy yoke." It is easy, it is light. When Jesus is there, everything is easy. Hell outside, but heaven inside. May we know it! May we this night see some soul, hitherto like the unwilling ox, bend itself to the yoke now, and then the rest which He gives on earth shall end in the rest and the glory of heaven.

AFTERNOON GATHERINGS.

Work among the Blue Jackets.

ON Wednesday afternoon the North Tent was crowded with people eager to listen to an account from Miss Weston of her work among the marines of the Royal Navy. Mr. T. A. Denny presided.

Miss WESTON said that whatever efforts had been made in the past on behalf of these men would require to be increased and intensified in the future. The work has been greatly blessed. The converted men exercised a salutary influence on their companions; many of those discharged from the service are occupying prominent positions abroad, and are zealously engaged in proclaiming the way of salvation. A Japanese gentleman, residing twelve miles from Nagasaki, became dissatisfied with Buddhism, and resolved to visit the port, in order to see for himself the effect of Christianity upon the lives of those who professed it. He failed to get the desired evidence, and returned home. The Holy Spirit, however, so wrought with him that he went again. This time one of H.M. ships was in port, and he observed in the behaviour of the men what made him determine to be a Christian. That gentleman has been the means of pointing a hundred men and women to Jesus Christ. Lately, when the Channel Squadron was at Gibraltar, the men instituted a ten days' mission, with the result of enrolling many under the banner of the cross, and inducing a large number of persons to sign the temperance pledge.

The time was when it was almost impossible to have a religious service on board a ship of the Navy. Now, in the "regulations" there have been issued instructions providing for the holding of meetings of an evangelistic nature. Surely, when the way is thus opened, and the old obstruction removed, there is much reason for thankfulness to God, and a strong incentive to all servants of Jesus to avail themselves of the existing facilities for forwarding the work. By way of giving vivid pictures of the working of the Sailors' Rests, realistic scenes and incidents were introduced. Towards the end of the address, Miss Weston stated how operations analogous to those at Devonport were commenced at Portsmouth. There is reason to believe that the expense of building at the latter place will be amply met. Two petty officers of H.M. ship *President*, being present, bore hearty testimony to the work of Miss Weston, and to the personal blessing received through it.

British Syrian Schools.

ON Wednesday afternoon a meeting was held in Room No. 5 on behalf of these schools. Probably owing to the attractions of the tent and mulberry tree meetings on so fine a day, the attendance was not large. Rev. HENRY BRASS, vicar of St. Matthew's, Redhill, presided, and told of his visit to the Holy Land, last year, when he made the acquaintance of the work of the Society, in Damascus, in Lebanon, and in Beyrout. From what he saw he was able warmly to commend the work and the workers to the generous sympathy and help of British Christians. He pleaded specially on behalf of Mr. and Mrs. Mentor-Mott, who, in advancing years, have still to bear the responsibility of the work, with all its difficulties, arising from the Government and other causes.

Lady CARBERY then related her experience of the work as she had witnessed it, especially at Beyrout. She considered these schools the best agency that could be employed for elevating the women of the East.

Mr. GAWIN KIRKHAM wished his hearers could see for themselves, as he had done in his recent tour in Egypt and Palestine, the degradation of Eastern women, as that would be the strongest incentive to support these schools. Women were mere beasts of burden, and among the Mohammedans were utterly outside what we should call the means of grace, not being expected to attend the mosque, and almost regarded as without souls. Yet the children were singularly bright and intelligent. He expounded his "Broad and Narrow Way" picture in the Beyrout schools to about 100 girls, who knew English, were familiar with their Bibles, and answered Scripture questions more readily than a similar number of English girls would have done. In these schools at Beyrout he found children of ten nationalities or creeds being taught, including Latins, Greeks, Armenians, Druses, Maronites, Moslems, Copts, Syrians, Jews, and Soudanese. From one point of view the work was delightful, for the fragrance of the orange blossom was wafted into the rooms from the gardens by which they were surrounded. Having spoken of what he saw at Damascus, Baalbec, and Beyrout, he heartily commended the work as specially worthy of support.

Miss POULTON, secretary of the schools in England, said there were twenty-nine schools in Beyrout, Damascus, Antilibanus, Mount Lebanon, Zachleh, Cœle-Syria, and Tyre, containing more than 3000 scholars. There were twenty-one Europeans and ninety-seven native teachers employed, and also thirty Bible-women and Scripture-readers. Miss Poulton emphasised these workers as of the utmost importance. There was a real thirst for Bible knowledge on the part of the people, and the blind Scripture-readers were able to read in the harems, their blindness being their

recommendation, as Moslem ladies were not allowed to look upon men. A special plea was urged for an English lady to go out to Tyre as a medical missionary.

The Evangelisation of Israel.

As usual, the Wednesday afternoon meeting in the Large Hall was devoted to a consideration of the work of God among Israel, with prayer for increased blessing upon all effort to show the scattered people that Jesus is the Messiah of ancient promise. The chair was occupied by Colonel MORTON, who gave expression to a strong interest in work among the Jews.

Mr. DAVID BARON, in the course of an interesting address, gave some account of his recent journeyings in the East with Dr. Dixon. From what he saw and learned, he was convinced that, notwithstanding all that had been done to reach Israel, there are millions of Jews who have not so much as seen a New Testament, or heard the name of Jesus. At Cairo Mr. Baron conversed with representatives of the Karaite Jews, who accept the Law and the Prophets, but refuse to acknowledge the Talmud. These people retain strong expectations as to the Messiah, and are held by their Gentile neighbours in higher respect than is accorded to other Hebrews. Nearly two hours were spent with the Rabbi of this important community in their synagogue, speaking of Jesus Christ. The old man is quite a typical patriarch; when asked what was the great need of the Jewish people, he answered, "The coming of the Son of David." He was told that thousands upon thousands of Jews and Gentiles believe that the "Son of David," the Messiah, came in the time of the Second Temple, and that Jesus of Nazareth was He. The old man remained silent for a moment engrossed in thought, and then observed: "I know there are such as believe that, but our eyes have not yet seen the salvation of God." The old man said he would certainly read a New Testament which was given him twenty years ago, but which he had never perused because he had been told that the book was "not for Jews."

Mr. Baron told of the great social progress of recent years in the Holy Land. The Jews there number 70,000 or 80,000; in Jerusalem the Jewish population is on the increase, while Mohammedans are becoming fewer in number. God is remembering the land, and the seed of Abraham also. The rainfall has of late been more copious than for a long time previously, and many a desert place has become a fruitful garden. One of the colonies near the Mount of Olives is made up of Jews from Yemen, in Southern Arabia. They immigrated into the Holy Land about ten years ago, believing that God would reveal the Messiah unto them. This colony was visited, and the people found in a state of great destitution, many of them being sick. Dr. Dixon prescribed for their ailments and a request to be allowed to speak to them in the synagogue was granted. They filled the building. Mr. Baron told them of Jesus Christ the true Messiah, whom God has sent to Israel, and to be the Saviour of the world. He spoke of the unbelief of the Jewish nation, and when he had done the Rabbi said: "We have come from the land of Teman (the south), where our fathers have lived from very early times. But never in all our lives until we came here, have we heard that the Messiah had come. If we had heard, we might have believed on Him." Some of the fault of the unbelief of those Jews must surely cling to the skirts of the Christian Church, for not having proclaimed Jesus unto them.

Rev. JOHN WILKINSON dwelt upon the place of Israel in the purpose of God, quoting Rom. xi. 30, 31: "For as ye (Gentiles) in time past were disobedient to God, but now have obtained mercy by their (Israel's) disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy" (R.V.). Mission work among the Jews is not only an end as affecting individual members of the race, but it is a means of greater blessing for the whole world, when viewed in relation to God's great and glorious purpose. Not only is there a veil upon the hearts of the Jews in regard to Christ, but also upon the minds of many Christians in regard to the Jews. Mr. Wilkinson intimated that early in October next, an all-day prayer-meeting will be held in the Conference Hall, to pray for the removal of this veil, so that the work of God may go forward with greater freedom throughout the world.

Having mentioned that the Mildmay Mission had been blessed with many converts—some of them being at the present time ministers and missionaries—Mr. Wilkinson said that £6700 had been received towards the £10,000 required to provide a central mission hall in the East-end. He declared London to be the best base of missionary operations among the Jews, for on an average over a hundred Jews arrive weekly from various parts. Alluding to the distribution of the Hebrew New Testament in many lands, Mr. Wilkinson rejoiced to report many conversions as a result of the work.

Christian Colportage Association.

THE value of colportage as an aggressive evangelistic agency was impressed on a large audience in the South Tent on Wednesday. Mr. W. H. SEAGRAM, who presided, in speaking of the Christian Colportage Association, said its primary object was the salvation of souls through the medium of the printing press and the individual dealing of godly men whom the Association employs as colporteurs. The men have distinct districts allotted to them, and it is their aim constantly to visit every house within their district, offering their books for sale, and seeking opportunities of conversation concerning the "one thing needful." Last year the staff of colporteurs was increased by twenty; and it is hoped to put ten more men to work shortly. During last year 46,000 Bibles, or portions of the Bible, were circulated, besides a very large number of other books and pamphlets, in which the fundamental principles of the Gospel were clearly set forth.

Mr. ROBERT PATON mentioned a number of books that have been markedly blessed in awakening sinners to a sense of their spiritual need, and observed that they were continually in receipt of tidings of fruit seen in spiritual blessing through the work of the men, and the influence of their books.

Eight of the colporteurs followed with brief accounts of their work, giving instances of direct results accruing from the reading of books, sometimes left at houses against the wishes of the people. Some of the testimonies were extremely interesting, and showed what joy and stimulus the men derive from this labour for Christ. It was clearly shown, however, that they have many difficulties to contend with, and they constantly need to be upheld in prayer by Christian people; an occasional word of cheer from such also goes a long way to make the colporteur's burden of work lighter, and to encourage his heart with the confidence that his labour will not be in vain in the Lord.

Mr. H. D. BROWN, secretary of the Association, referred to a very interesting work in the Scilly Islands as a result of a brief visit by a colporteur. Referring to the great havoc being wrought up and down the country by the circulation of infidel and immoral literature, he recommended the work of the Colportage Association as an antidote to the poison. The most practical manner in which to counteract such an evil was to take pure and Christian literature to the very doors of the people in the way that the colporteurs are doing every day.

Foreign Missions.

THE Thursday afternoon meeting in the Large Hall was devoted to the cause of Foreign Missions. Mr. J. E. MATHIESON, who presided, opened the proceedings with a few words on Ps. viii. 1: "O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."

Rev. J. H. HORSBURGH, C.M.S. missionary from Central China, delivered a stirring address. Setting out with some observations on the "marching orders" of the Church: "Go ye into all the world, and preach the Gospel to every creature," he maintained that in view of the present state of the earth the Church stands convicted of disobedience. Inquiring into the causes of this negligence, he referred first to want of consecration to Christ. There has not only been want of heart, but want of thought and knowledge. Not only, however, is there want of thought, but there is wrong thinking. Some say, "There are heathen at home, and that all are not called to be missionaries." Seeing that only two out of five thousand people go abroad, it really does appear that all are not "called." England, however, is not a heathen country in the sense that China is; there are no people in England who are so benighted that, when spoken to of the Lord Jesus, they would think that some article of food was being mentioned!

Mr. Horsburgh said that China is a splendid field for all sorts and conditions of true Christians, and he hoped many would make up their minds to take the light to the needy millions.

Mrs. AHOK, of Foochow, spoke in Chinese, her remarks being interpreted by Mrs. R. W. Stewart, C.M.S. missionary. At the outset she commended to the notice of the audience 1 Pet. ii. 21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." The idolatrous customs of her country are responsible for untold sorrow and sadness, and to make this known, and tell of the spiritual destitution of the people, she came to England. The griefs of the women include the terrible foot-binding and the shutting up from society; the opium smoking and gambling vices among the men are the ruin of thousands. Lady missionaries are specially required to work among the women of China, and for these the speaker made a touching appeal. Suppose our Lord had said He loved this world, but had never left heaven to lay down his life for us, would his pity have done us any good? We should have been without hope. But Christ gave the greatest proof of his love by coming and laying down his life for us. So, when we say by our lips that we know Him, we should give proof by our lives that what we say is true. She had not come all this way from home and country for pleasure or amusement. She was sitting in her house in quietness and peace, and thought of the coming of the Lord. She felt she dare not meet Him, and look in his face, having herself known the Saviour's love and pity, but having done nothing for the salvation of her brothers and sisters in China. She asked Christians to give themselves for work in China. There is a Chinese proverb: "While the stone is hot, put the cakes on"; so she begged her hearers to make no delay in putting their resolves into execution. Needless to say, these earnest words were listened to with rapt attention.

Mrs. STEWART informed the meeting that for about nine years Mrs. Ahok has been an earnest follower of Christ. All the zeal with which she and her husband formerly worshipped gods made by human hands has been consecrated to the service of God. Her husband told her that he had long desired to appeal to the people of England or America on behalf of his people, and, as he could not go himself, he would be glad if she would go in his stead. This journey Mrs. Ahok at once resolved to take, notwithstanding its difficulties to one who had never before been more than three miles

from her home, and was a victim of the foot-binding custom of the country. At Hong Kong Mrs. Ahok was told, in the tongue of the people, "There are a thousand miseries before you," but her reply was: "If there are a thousand more, I will go." All along she has derived much comfort from the words of Christ: "If any man serve Me, let him follow Me. If any man serve Me, him will my Father honour." The houses of many ladies of her rank have been opened to the missionaries by Mrs. Ahok, and now there are numbers of avenues of usefulness calling for workers to fill them.

Rev. Dr. H. Grattan Guinness called attention to the very interesting character of the proceedings. Not in a vision had they seen a man of Macedonia, saying, "Come over and help us," but in bodily presence a "woman of Macedonia" had made the plea. Oh that some men and women would respond to the cry! After this Mrs. Ahok rose, and said in English: "Come over and help us; it is very important." Her words must have gone to the hearts of many.

Rev. H. Coley, L.M.S., India, spoke of varied work in our great Eastern Dependency, showing that the name of Jesus has there had a charm for many an ear. Mrs. Armstrong told of labour among many races in Burmah. A special interest attached to her account of the Karen community, in which the true missionary spirit resides; for, though poor, the people give liberally towards sending the Gospel to those who still sit in darkness. The last speaker was Mr. George Pearse, whose work among the Kabyles of North Africa is widely known. He rejoiced in the progress of recent years among the Berber races. There is among the Arabs an idea that Jesus will quickly return, so this is a point on which they may be approached by evangelists.

Prayer for our Country.

On Wednesday afternoon a meeting was held under the mulberry tree convened by the newly formed "Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic." The chair was taken by Mr. H. C. Nisbet, who read Joel ii. 21-27. He expressed his belief that God was moved by the prayers of his people in his dealings with a country, and we were thus encouraged to pray for our country. He wished to see the glory of God put first by our rulers. Prayer was then offered by two brethren.

Dr. James L. Maxwell said none of us could think lightly of the drink traffic in our midst, without painfully injuring ourselves. So it was with the opium traffic. Though there is no real defence for our action, yet we insist upon China allowing this enormous evil. He then called attention to Canon Wilberforce's Exeter Hall speech, as reported in *National Righteousness* for June (the organ of the Christian Union), who could now speak with authority since his visit to India. There were now 10,000 opium licences in that Empire. Reference was also made to Mr. Alfred Dyer's exposures in China. There were many true patriots in that country who would put down the opium traffic if they could. The cry of many in India also is for the trade to be done away. Our fellow-subjects in Hong Kong had petitioned the British House of Commons to bring to an end this curse.

Mr. B. Broomhall, of the China Inland Mission, who has written much and well on the opium question, said there was room both for preaching and prayer on this matter. The Press of England had taken up the subject more largely during the past twelve months, and if the Christian people of England would but take it in hand vigorously, they would carry everything before them.

Mr. Edward Pearse said: I am here as a witness of what I have seen and heard. We who come from China speak of what we know. When preaching the Gospel, we are constantly met with hindrances in connection with this opium business. "That which hurts and destroys us comes from your country," the people say. Many of the missionaries have to treat cases of opium poisoning, and many of the people are unable to break off the habit of opium smoking.

Addresses were also given by Mr. Alexander, Mr. Andrew, and Mr. G. Parker.

Waifs and Strays.

On Thursday afternoon, the threatening weather drove Dr. Barnardo and his friends from the Mulberry Tree into Room No. 4, which became inconveniently crowded. Mr. Samuel Gurney Sheppard, who presided, said Dr. Barnardo's many friends were just now watching with intense interest the magnificent work he was doing. Referring to the recent attempts on the part of Romish priests to obtain possession of children, Mr. Sheppard said they were not going to let a child be snatched from their hands without a gallant fight.

Dr. Barnardo having read Mark x. 42-45, said the life of Him who came not to be ministered unto, but to minister, had changed the world by teaching the new principle of the love of God, and that others were to be the subjects of our love and not ourselves. They would notice that all revived spiritual life led to more care for the sad and the unhappy. It could not be denied that Christ had given a new value to human life, especially child life. Early civilisation approved of infanticide. Even Terence, whose saying, "I am a man, and nothing that concerns mankind is a matter of indifference to me," had been so much admired, in one of his plays taught infanticide, the approved doctrine of Rome at that time.

"How unhappy children are in this country!" exclaimed the Doctor, and then proceeded to describe several classes of children, beginning with those who were cruelly treated. The first case was that of a little girl of five, who had been literally used as a football. Such a cloud of terror hung over her, that it was some time after she was rescued before she would allow anyone to come near her. She acted more like a wild beast defending itself than like a child. A case of a boy was also mentioned, who had been cruelly used by his father, who, when brought before the magistrate, said: "The boy's my own; I'll do as I like." A further illustration was given of the case of little Nellie, a child of ten, whose aunt half-starved her, and beat her with a poker, the leg of a chair, and a rope's-end.

The case of children who suffered wrongs much worse than cruelty, was then touched upon. These evils were largely due to overcrowding. Out of this phase has come a Home for Rough Girls. As an illustration a woman with some children was named, having been discovered during one of the midnight searches. A girl of nine was taken to the Barking-side Homes, one of fifteen was taken into the Rough Girls' Home, and clothing was found for one of nineteen. Thus the mother's burden was lightened. The next section described was the lodging-house children, for the agents of the Homes were at work night and day in those places. Here the Doctor mentioned incidentally that last year the total of fresh cases admitted was 1893, of whom 780 were actually on the streets.

Touching upon the recent Romish controversy, Dr. Barnardo declared that if he saw the Roman Catholics at work rescuing their own neglected children, he would not quarrel with them. But they stood by while he rescued them, and then sought by underhand means to get them from him. He had never yet refused to deliver a child to respectable Roman Catholic parents for the reason that none such had ever yet made application! He had been cheered by messages from all parts of the world from those who approved of the stand he had taken, some of these being from Roman Catholics.

The Doctor spoke for more than an hour in a bright and cheery tone, mingled at times with touching pathos which brought tears to his own eyes and the eyes of many in his crowded audience. Rev. Percy Chapman, of Woolwich, offered prayer at the opening of the meeting, and Rev. Dr. Hole, Incumbent of Christ Church, Bromley Park, at the close.

Y.M.C.A.

In presiding over the meeting in Room No. 4 on Wednesday afternoon, Mr. George Williams noticed with thankfulness the extension and consolidation of Association work among young men at home and abroad, of which he gave some interesting statistics. Faithfulness to earnest spiritual work, and avoidance of the tendency in certain quarters to substitute some worldly attraction, will secure a continuance of the Divine favour. A returned missionary from Madagascar, where there are two associations, reports that he and twenty of his brethren from the London Missionary Society are nearly all old members of the Association. More workers are needed in the new territory of South Africa, with its 650,000 square miles. We may rejoice that the little seed has grown in blessing, not only to the United Kingdom, but to the nations of the earth.

Mr. Armstrong, who has been at work in the north of England, said the powers which tell against young men are equipped in everything necessary for their evil work. Money is poured out like water, that palatial drinking places may be made attractive. The prevalence of gambling, immorality, the fashion and custom of this world, make spiritual effort look small. Better machinery is needed. In a Yorkshire town of 13,000 inhabitants, no more than 130 young men are connected with the various places of worship: in another town there are but 150 in 16,000; while of 70,000 inhabitants of Midland towns, not 600 are Christian young men. An advance is needed all along the lines. One pastor said, "We, as a church, have missed young men; and as long as your Association devotes itself to them, it shall have my support." The Association should be supported, because it seeks to benefit young men for time and eternity, its basis is sound and wide as God's word, and its method is simple—the use of young men to win their fellows.

Mr. James E. Mathieson said the Association is always heartily welcome to Mildmay. The time of growth of the Association has been a perilous time for all Christians, especially for young men, in an increase of irreverence, an early freedom from restraint, and a larger freedom of opinion. A young man's first twenty-four hours in the great city, are likely to determine the course of his whole life. The keener competition and the lowered salaries of to-day increase the need of a helping hand for the young.

Mr. J. H. Tritton announced that the Société Nationale D'Encouragement au Bien, under the presidency of the Ministre de l'Intérieure, had, through M. Jules Simon, and in the presence of a large meeting, handed their gold medal and diploma of honour to a member of the Paris Association, for presentation to Mr. George Williams, as the founder and representative of the work in Paris.

Mr. Williams, in acknowledging the gifts, said it was France saying to the Association, "You are doing a good work. Go on, and God bless you."

After a few encouraging words from Mr. Edward Trotter,

Rev. Dr. Hole, Incumbent of Christchurch, Bromley, recounted encouraging facts in connection with visits to the associations at Cape Town, and at Amherst in Nova Scotia. Wher-

ever spiritual work has been placed at the head of all other work, God has granted success and blessing, not only in multiplying associations, but in saving souls.

Mr. ANDERSON-MEIJERHELM, of Stockholm, referring to a recent visit to Paris, said the sin in which her young men are sunk is a strong reason to help her. The influence of the last Conference was very great, and there are now 600 members in Stockholm.

Rev. J. S. HILL, of Auckland, had been cheered by visiting all the Associations of New Zealand and Australia. At Honolulu is an Association for the Chinese, another at San Francisco, and one in the latter place for the Japanese. When sons or daughters go abroad, parents should communicate with Y.M.C. or Y.W.C. Associations. At Denver, in Colorado, are 150 young Englishmen without friends, except those of the Association. In a New York meeting, where strangers were asked to raise their hands, nearly all present did so. The Auckland Association is, with the exception of that in London, the oldest Association in the world, and was started by a man from Aldersgate-street. The parent Association should keep to the old paths for the sake of Colonial Associations, otherwise the deviation of the latter is likely to be greater than that of home Associations.

Zenana Bible and Medical Mission.

THE condition of Indian women, doomed to enforced degradation and deprived of social, intellectual, and religious life, was earnestly pressed upon the attention of those who assembled in Room No. 5 on Friday afternoon.

Mr. JOSEPH WEATHERLEY'S statement, some details of which follow, excited thankfulness to God that something is being done to carry Gospel light and compassion into the dark places of India's sin and suffering. The good principle and co-operation with other evangelical organisations had been illustrated in the receipt of a letter through the Church Missionary Society, from Miss Askew, recently sent out to Lahore, by this Zenana Mission, which, founded in 1852, now has sixty-one European missionaries and Eurasian assistants, 125 native Christian teachers, nurses, &c., fifty-eight Bible-women, sixty-three schools with 2379 pupils, and four normal schools in which 130 students are being trained for Mission work. The missionaries have access to 2569 Zenanas, a means of immense influence. The Bible-women visit in 405 villages There are two hospitals, one established at Lucknow, for the completion of which funds are needed, and which is in memory of the late Lady Kinnaird, who devoted herself to Indian work; the other at Benares. There are also several dispensaries. In 1889 there were 18,782 attendances by 5663 patients. Five fully trained lady doctors seek to influence the women's souls, while attending to their bodies. It is desirable to erect or adapt a building at Patna, to visit the villages in the N.W. provinces, and to extend the village work round Lahore, for which things an increase of income, and many more workers, self-supporting if possible, are needed.

Miss DAVIS, who has worked in India for six and a half years, said it was pleasant to meet with God's people, and to recount some of the wonderful things He is doing in a distant land. Happy Englishwomen, with bright hopes for the future and happy memories of the past, can have no idea of the desolation of Indian women. With one teacher to 250,000 women and girls in India, only the surface of the work is touched. In Bombay there is a normal school for native Christian girls, to which is attached a large and important day-school, which brings many classes of the people together. Prosperous parents bear with religious instruction to their children for the sake of having them taught English. A large Mohammedan school, with attendance of seventy or eighty, is under superintendence; for the Mohammedan idea that it is of no utility to teach women and girls has been modified. It is hoped that after the early removal of the girls from school, influence over them may be retained. Mohammedan fear of the Bible shows the power of the book. Miss Davis narrated incidents illustrative of ready reception and appreciation of God's truth on the part of Indian women and girls, and the persevering and successful attacks upon the difficulties which attend efforts for their spiritual benefit.

Rev. A. R. CAVALIER said there is cause to thank God for very decided progress and for new openings. The Lucknow Hospital is crowded out. There are 112 dispensary patients daily, in addition to hospital and home visits. As God's word has proved powerful at Patna, it is desired to start a medical mission there as soon as possible. A letter from Allahabad reports nine baptisms during May, including Bengali, Mohammedan, and Hindoo women. There are urgent requests for new stations in the N.W. provinces and elsewhere. Prayer has been made that at least ten more missionaries may go out this autumn. Those who cannot go may help the great financial need by the partial or entire support of a substitute. The needs of the four millions of women shut up in Zenanas is very great; contrast the privileges of Mildmay with the darkness and desolation of their lives. On one occasion 1700 native communicants gathered from 126 congregations in the south of India, where the absence of the Zenana system leaves women more accessible to Gospel influence than in the north. Within the Zenanas considerably more than 2000 women die daily, without medical aid and without the knowledge of Christ. Thank God, some are hearing of Him. Should not the number be increased by augmented support of a society which, by unsectarian work, witnesses before the heathen to Christian unity?

Colonel MORTON closed with a few words of sympathy from personal acquaintance with the work while he was in India.

Soldiers' Homes.

ON Thursday afternoon, at the North Tent, Sir Robert Phayre presided at the meeting in connection with Miss Daniell's Soldiers' Homes. The principal aim of the several Homes, he said, is the salvation of the men. Moral, intellectual, and physical needs are, of course, attended to. Miss DANIELL, for the sake of any strangers present, gave an account of how the Homes were started at Aldershot in 1862, by her mother, and traced the progress of the work to Colchester, Plymouth, Manchester, Chatham, Windsor, and London. Two things appeared to be pressing on her mind; first, that God would continue the work of conversion at the tent near the Aldershot Home, and through the meetings for prayer; and, second, that the soldiers' wives who live outside of camp privileges may obtain sufficient remunerative work. The aid of ladies will be welcomed for the second object.

Major-General ANDERSON said that twelve years ago he had come to know Jesus as his Saviour through the agency of Miss Daniell and her Soldiers' Home. He used at that time to go to the Home to patronise it; but the Spirit of God awakened him there. By the grace of God he and a few other converted men wrought such a change for the better at the station in Burmah that the reform surprised the general officer who had come to inspect it.

Captain KENYON could re-echo the words of General Anderson. He, too, used to go to the Home at Aldershot to bestow his patronage on it, and there he also came to the saving knowledge of Christ. The word "Home" is by no means a conventional one, but an actually descriptive term as a result of the Christ-Spirit of the ladies who work in the Homes. To Major SMITH the great charm of the Home at Aldershot was the great number of the genuinely converted men to be met with there—men of true humbleness and lowliness of heart. Among the others who spoke very briefly were Captain Wynne, of the Royal Artillery, and Captain Barrett.

Highway and Hedgerow Mission.

ON Friday afternoon a large crowd gathered under the familiar Mulberry Tree to hear a statement from Captain H. A. Bruce Moorhouse, relative to the Highway and Hedgerow Mission, a new enterprise for reaching the rural population of England.

Mr. T. A. DENNY, who presided, told the audience what a self-denying work Captain and Mrs. Moorhouse were doing, and how they had missioned the New Forest, Southwick in Sussex, Southwold in Suffolk, and other places. He heartily commended their work to the support and imitation of Christian people. Colonel Robert Wilmot Brooke also commended the work, and then

Captain MOORHOUSE told how this enterprise had grown. He and his wife, moved by the destitution of the rural hamlets, began working among them ten years ago. During that time they had received £2000, and spent £3250, the difference being out of their own pockets. Among the results he might mention that four Y.M.C.A.'s had been formed, five or six mission halls and two Sailors' Institutes had been erected, and 500 or 600 workers had been brought out. The work had been carried on in England, Guernsey, and France. He pleaded for the villages and hamlets because the country was changing. Grass land was taking the place of arable land, and the cattle required so much attention that those who looked after them were unable to attend public worship. So in the fishing villages, many men were obliged by contract to fish on Sundays, and in both cases the only chance of worship was when the Gospel was taken to them. Their vans and their movable wooden mission-hall were now at Thorpe, near Saxmundham.

Describing van-life, such as he and his wife lived, he said people must be prepared to rough it. They must be able to cook and generally care for themselves. But they should be educated people, and should be able to work without looking for any monetary return from those among whom they laboured.

Captain Moorhouse then sketched the history of his Mission, drawing mental pictures of the turf-cutters on a moor in Somerset, the gipsies in the New Forest, the quarrymen in Guernsey, the sailors at Southwick, and the fishermen at Southwold. To continue the work as at present constituted, he needed £350 a year in addition to his own income, which was expended in it.

REV. WALTER BRADBURY has been travelling for several months on a mission tour, first as chaplain on an emigrant ship, afterwards holding Bible-readings in the Canary Islands, and in Tangier, N. Africa; afterwards in Gibraltar amongst the troops, and on board Lord C. Beresford's new man-of-war ship—then Port Said, Egypt, giving addresses at the Sailors' Homes, and holding mission services to children in Jerusalem, Bethlehem, and Jaffa.

HOUSE OF REST, KILBURN.—The concluding all-day meeting of the season, held on Friday, was the last in the old house in Cambridge-gardens, and was attended by many friends. Miss Mason gave a brief summary of the work to which she was called twenty-four years ago. All along the line, she had to tell of God's faithfulness. Miss Mason is about to "lengthen her cords, and to strengthen her stakes," and, in response to God's directing hand, is removing to larger premises, where, with the House of Rest, will be combined the Aged Workers' Home. Some very striking testimonies were given of the blessings and benefits received at the Houses of Rest by those present. In the afternoon, Rev. F. B. Meyer gave the address, and in the evening Mr. Reader Harris was the speaker.

Dr. Stanley's Book.*

LAST week, after a hurried glimpse at some of the chapters of this eagerly expected book, we described it as "one of the most fascinating works of its kind ever published." A more leisurely and thorough examination of the two handsome and portly volumes enables us to repeat that characterisation with all possible emphasis. On the occasion of the recent lecture in Exeter Hall by Mr.—or as we must now call him Dr.—Stanley, the Chairman remarked that it was a rare thing to find in the same man such powers in the leadership of men through arduous tasks of exploration and such literary gifts of description as are possessed by the author of "In Darkest Africa." This feeling has grown upon us as we have read these most thrilling and enthralling pages. The feats of endurance and courage performed by the exploring party, with Dr. Stanley at its head, awaken in us sentiments of admiring wonderment. The literary performance of producing this extraordinary narrative in such a short space of time seems equally beyond the range of ordinary human achievement. We can only believe, as the author himself constantly recognises throughout the book, that a Divine eye has watched over him and a Divine hand has guided him from first to last with special protecting and empowering care. Dr. Stanley's fame, both as traveller and author, was amply made before he entered on his latest quest; but in it he has added another chaplet to his laurel crown of good work undertaken and successfully accomplished.

The space at command does not enable us to give anything but a very fragmentary idea of the work which Dr. Stanley has given to the public. As everybody knows, he accepted, some three and a half years ago, a commission from a private committee to carry relief to the beleaguered Emin Pasha, Governor of the Equatorial Province of the Soudan, which was then under Egyptian protectorate. He was, if necessary, to rescue and safely conduct back to civilisation the Pasha and his Egyptian followers. It is beyond our scope to enter into many matters here recorded, and which will be found by the reader to be of extreme interest, *e.g.*, the choice of routes, the difficulties of transport, the perfidy of Tippoo Tib, the obstacles to travel, the catastrophes to the rear column, the character and conduct of Emin Pasha, &c. We will only say that in all these and such like matters we are compelled to admit that the wonderful energy and decision of character, the fidelity to the trust committed to him, the patience and forbearance shown to others, and the inexhaustible resource exhibited by the commander of the expedition amply justify the choice of Dr. Stanley as the servant of the Rescue Committee. Of course, with such a mission, needing to be done with all possible haste, there was plenty of rough work to be gone through, and there may be some who will think that Dr. Stanley's measures in overcoming obstacles were not always those of a Christian traveller. So far removed from the scene of action, we are not disposed to pass any harsh judgment; we would rather believe that strong repressive measures were only resorted to in dealing with hostile tribes and with refractory or treacherous members of the expedition, when the force of an overwhelming necessity appeared to call for them.

CONFESSING GOD BEFORE MEN.

The lessons that Dr. Stanley learned during his memorable sojourn with Dr. Livingstone have evidently never been forgotten. But in no previous book of his do we find such definite and oft-recurring recognition of God, as the one source of help and comfort in the hour of human extremity and weakness. It is deeply interesting to trace in those pages how the powers of the unseen world and the verities of Divine interposition in mundane affairs impressed themselves on the writer, so that he is constrained to make public confession, in the face of all men, of his faith in God. Dr. Stanley says that, during the time he was in Africa, he read the Bible twice through, and the way in which his reading affected his thinking and acting is continually cropping out in his narrative. One or two brief extracts on this point may be given. In the introductory letter to Sir William Mackinnon, there occurs a passage now well known through frequent quotation, but which will bear to be reproduced here:—

> You who throughout your long and varied life have stedfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back again in civilisation, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. A silence as of death was round about me; it was midnight; I was weakened by illness, prostrated with fatigue, and worn with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column.

On another occasion, when the relief column was marching through the primeval forest, and had been reduced to a condition of dire extremity from scarcity of food, Dr. Stanley called his officers together and discussed the situation. He told them that in all his wanderings he had never been in such straits from hunger, and proceeded:—

> The age of miracles is past, it is said, but why should it be? Moses drew water from the rock at Horeb for the thirsty Israelites; of water we have enough and to spare. Elijah was fed by ravens at the brook Cherith; but there is not a raven in all this forest. Christ was ministered unto by angels. I wonder if anyone will minister unto us.

He goes on to tell how at that moment a fine fat guinea fowl fell at their feet, and was caught by the fox terrier.

> There, boys; truly the gods are gracious. The age of miracles is not past.

There are many passages in the book that may be regarded as

KOHINOORS FOR BEAUTY AND POWER

in the art of description. Here is one which it would surely be difficult to surpass. It tells of an experience in the forest near "Starvation Camp." Leaving the sick and infirm in the care of one of his officers, Dr. Stanley started out in search of food for himself and the marching column under his charge. On parting with the stay-behinds, he had asked them to pray for his success, and said that "God is the only One who can help you." Then follows the account of the first night:—

> Vain was it for me to seek for that sleep which is "the balm of hurt minds." Too many memories crowded about me; too many dying forms haunted me in the darkness; my lively fancies were too distorted by dread, which painted them with dismal colours; the stark forms lying in links along the path which we had seen that afternoon in our tramp were things too solemn for sudden oblivion. The stars could not be seen to seek comfort in their twinkling; the poor hearts around me were too heavy to utter aught but groans of despair; the fires were not lit, for there was no food to cook—my grief was great. Out of the pall-black darkness came the eerie shapes that haunt the feverland, that jibe and mock the lonely man, and weave figures of flame, and draw fiery forms in the mantle of the night; and whispers breathed through the heavy air of graves and worms and forgetfulness; and a demon hinted in the dazed brain that 'twere better to rest than to think with a sickening heart; and the sough of the wind through the crowns of the thick black bush seemed to sigh and moan: "Lost! lost! lost! Thy labour and grief are in vain. Comfortless days upon days; brave lives are sobbing their last; man after man rolls down to the death, to mildew and rot, and thou wilt be left alone."
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> "Allah ho Akbar!" was the cry that rang through the gloom from a man with a breaking heart. The words went pealing along through the dark, and they roused the echoes of "God is great" within me. Why should a Moslem recall a Christian to thoughts of his God? "Ye fools, when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" And, lo! worthier thoughts possess the mind, the straining of the eyes through the darkness is relaxed, and the sight is inverted to see dumb witnesses of past mercies on this or that forgotten occasion; one memory begets another, until the stubborn heart is melted, and our needs are laid as upon a tablet before our Great Deliverer.
>
> Toward morning I dozed, to spring up a few hours later as the darkness was fading, and a ghastly light showed the still groups of my companions. "Up, boys, up! to the plantains, up! Please God we shall have plantains to-day." This was uttered to cheer the sad hearts. Within a few minutes we had filed away from our earthy couches, and were on the track on the cheerless light of the morning, some hobbling from sores, some limping from ulcers, some staggering from weakness. We had commenced to feel warmed up with the motion of the march, when, hark! I heard a murmur of voices ahead. I saw a great pile of green fruit rising above the broad leaves of the phyrnia that obstructed a clear view, and intuitively one divined that this must be the column of foragers advancing to meet us. In a second of time the weak, the lame, the cripple, the limping and moaning people forgot their griefs and their woes, and shouted the grateful chant which goes up of its own accord towards the skies out of the full and sensitive hearts, "Thanks be to God." Englishman and African, Christian and Pagan, all alike confess Him. He is not here, or there, but everywhere, and the heart of the grateful man confesseth Him.

As we have said, there are many occasions on which the writer makes use of Biblical quotations to give point to some description or some experience. At one time the quotation is from Deuteronomy; then from Ecclesiastes; then from Job. He does not scruple to use the words of Christ Himself, "Father, forgive them, for they know not what they do," when he hears some ignorant Zanzibaris suggest that a new-born babe should be thrown into the river out of the way.

Another fruit of the old days of communion with Livingstone is to be found in the reverential regard that Stanley has for missionaries and missionary work. Was it not a rousing Ethiopian call sent to England from Mtesa, of Uganda, through the pen of Stanley, that brought into existence the C.M.S. Mission to the country of that sable monarch, which has had such a strange and tragical history? Did not the pioneering work of Stanley on the Congo pave the way for the little army of Christian workers scattered up and down the banks of that mighty African waterway? In these volumes there is a good deal of interesting missionary matter, especially with respect to the works of the lamented Mackay. But we must defer some extracts on that and other topics till our next issue.

ANGLO-AMERICAN Y.M.C.A., PARIS.—With an institute situate near the Bourse and the Boulevards, at 160, Rue Montmartre, this association has had a very interesting career. The twenty-first annual report complains that the premises do not meet the need of the great city. We rejoice to read: "The Bible-classes and prayer-meetings have produced fruits such as to justify the belief that God's blessing rests on the work in no small measure. On the afternoon of the Lord's Day, the Bible-class has been well attended, and many young men have on various occasions stood up and given their testimony to the fact of having in Paris found the pearl of great price." To many a young man the premises afford many of the advantages of home. We regret to observe that the balance-sheet shows a deficit. The secretary of the Association is Mr. Basil Hecver.

CONVALESCENT HOME, SANDGATE.—An entertainment to the workmen, in celebration of the completion of the first section of the new Home at Beach Rocks, Sandgate, was given there on Saturday evening, Mr. J. J. Jones presiding. Rev. Russell Wakefield, vicar of Sandgate, spoke in high terms of the way in which the Homes are conducted. Mr. George Nokes delivered a splendid address, full of pathos and humour, and gave his experience of the immense value of the Home to many a poor working man and woman living at the East-end of London. Mr. C. Button, Mr. W. M. Dabbs, Mr. C. R. W. Offen, Mr. H. T. Tiddeman, and others, also spoke in high commendation of Mr. Jones's work. There are now 120 inmates receiving the benefits of this invaluable Institution. As soon as the funds are obtained, the new building will be completed, and then accommodation will be provided for over 200 people. One of the speakers said it was impossible to commend the work too highly.

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* IN DARKEST AFRICA. By H. M. Stanley. 2 vols. £2 2s. *Sampson Low & Co.*

REV. WILLIAM CROSBIE, M.A., LL.B.,

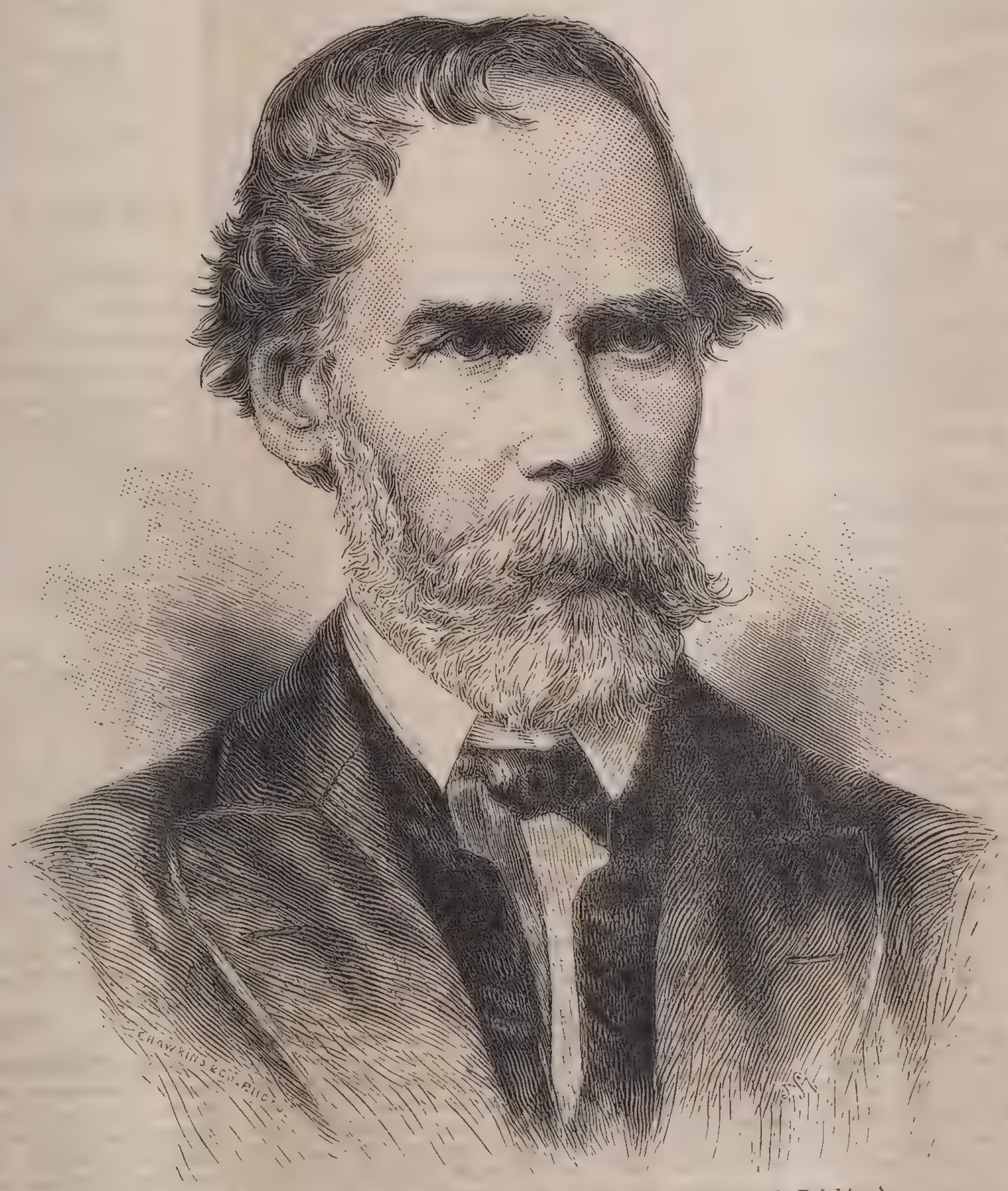
Congregational Pastor.

THE credo: "I believe in the Holy Ghost," has been the inspiration of the life now to be sketched, and the secret of a remarkably successful ministry in different parts of England, and of those fervid writings to which attention has been drawn from time to time in our columns.

WILLIAM CROSBIE was born at Violet Bank, between Annan and Ecclefechan, Scotland, but when young was taken to live at Friar's Carse about six miles above Dumfries. It was a locality, not only fitted by its picturesqueness to make an impression on a boy's emotional nature, but which was replete with traditions of the Covenanters. His father held the position of gardener, or manager, to Dr. Crichton, the munificent founder of the Royal Asylum at Dumfries, and became an office-bearer in the Free Church at Dunscore, about two or three miles from his residence. In the parish of Dunscore he was placed under a schoolmaster of note in those days, and strong local influences quickened his early enthusiasm. Rev. Dr. Brydon was the minister of the Free Church, and guided his youthful inquiries amid the stirring agitations which followed the Scotch Ecclesiastical Disruption of 1843.

Thomas Carlyle and his gifted wife resided then at Craigenputtock, in this Dunscore parish, and lived on intimate terms with the Free Church minister. Earlier than this, Carlyle had in his boyhood sat on the same forms in school at Ecclefechan with those who became William Crosbie's parents. They knew the young philosopher well, and his terrible mania, of which they retained a vivid recollection, for fighting every new boy that came into the school. They also knew, in friendly relations, Carlyle's father and mother, and their inflexible religious principles. It may be added that they lived at that time in close acquaintanceship with another family from which a son would go forth to win celebrity—that of Edward Irving. Impulses of such a nature could not fail to mould the youthful aspirations of the subject of this notice.

From Scotland he went as a youth to Nottingham to be with an uncle. In this spirited town, to which he now returns, the great avowal took place of his faith and loyalty Christwards. In order publicly to confess the Saviour, he joined the Congregational church at Castle Gate. The pastor was Rev. S. McAll, who afterwards became Principal of Hackney College, London. Mr. McAll, admiring young Crosbie's devotion in the Sunday-school and other Christian activities, urged his entrance to Rotherham College, Yorkshire, and here began his more systematic preparation for pastoral work. In college he did three things which are too often thought incompatible: he studied hard at divinity, took high literary degrees at the London University, and maintained his religious spirituality. Those who knew him at that period were aware that he was accustomed not only scrupulously to observe his ordinary seasons of devotion, but to set apart special times for confession, for personal meditation on the Scriptures, and for prolonged prayer. Happy the student who, in obedience to the Holy Spirit's monitions, does not allow the literary demands of college life to jostle out the devotional! The true preparation for ministerial success lies in such a resistance.



(*From a photograph by Messrs. E. Hawkins & Co., 108, King's-road, Brighton.*)

Seven years of pastoral devotion at Romsey, marked his entrance to the Congregational ministry. Soon the young pastor's zeal and fervour were recognised in the Hampshire health resort and its neighbourhood. The full preaching of the Gospel of Christ was remarkably blessed to the eternal salvation of many; the church of the Independent order, with its noble traditions, was quickened and enlarged, and the town and visitors recognised that a man of God was there. In external efforts, a minister's house was purchased, and a large hall and class-rooms built for the extension of Christian work.

In 1864 a call which could not be misunderstood took him to Derby. No more than a mere glance at the remarkable service he was permitted to accomplish there for the Saviour can be taken. The church of which he was the pastor grew rapidly by the addition to it of converted persons, so that it came to number close upon a thousand communicants; territorial missions, and evangelistic expansions, were promoted as the town grew; preaching to the intelligent class of Midland railway *employés* during their breakfast hour awoke among them a warm interest in personal religion; innumerable lectures kindled enthusiasm among young men for social and national betterments; and an influential position on the local School Board enabled Mr. Crosby to further educational advancement. During his residence in Derby, a Midland Counties Christian Convention for the promotion of spiritual life and activity was organised at his suggestion, and successfully carried out. Assuredly this widely blessed work in Derby was a hallowed "forward movement."

Sixteen years of these heavy labours began to tell seriously on the health of Mr. Crosbie. An invitation had come to him to a tutorship in Hackney College, but his preferences were for pastoral influence, and, out of other overtures, he responded in his overworked state to one from Brighton in 1880. There the pulpit of the imposing structure called Clifton-road Congregational Church was vacant through the death of Rev. John Graham, whose heart action had been injured in a noble attempt to save the life of a drowning friend. God had been training his servant for this new order of ministry, and now located in a town which contains a host of earnest persons, who care more for the advance of Christ's kingdom than for that of any merely denominational order, Mr. Crosbie became a centre of attraction to many who loved downright evangelical and spiritual preaching. Former public and denominational activities, however, still occupied him. He led the way in building

a commodious and handsome Institute which adjoins the church. Money was also raised for school-room and church improvements, and no less in largely improved contributions for local, county, and foreign missions.

In Brighton his contagious earnestness surrounded him, as in Derby, with the affectionate enthusiasm of young persons, and this they were constantly evincing by their testimonials of regard. With advantage to a successor, he has, through the Spirit's grace, left a church whose membership has risen from two hundred to more than five hundred persons. But this by no means expresses the wide extent of the spiritual influence he has been used of God to exert in the great southern watering-place. Ministers of his own order and of other churches have responded to his appeals and united with him in Conventions for the furtherance of the Kingdom of God, while visitors and residents, who in these days of uncertain voices have sought out unambiguously Scriptural teaching, have prized his prayers and ministrations.

Four features have marked these ministrations: (*a*) a previous and adequate meditation on the chosen text and its surrounding on the part of the preacher; (*b*) a scholarly and careful exegesis; (*c*) a predominant desire that the congregation should realise the wonderful force of Scripture words; and (*d*) the thorough and intense belief of the speaker. These characteristics constitute what we designate pulpit "power," but what Continental writers call "unction"; which some affect to despise, but which Roman Catholic as well as Protestant preachers regard as the *sine quâ non* of effective preaching.

The present writer listened to an address from Mr. Crosbie at the memorable Hastings Ministerial Conference in 1886, in the calling of which he had taken a very prominent part. There was in the address no attempt whatever at self-manifestation, nor at originality, but such an emphatic setting forth of the grace and power of the Holy Ghost, after self-renouncing and believing prayer, that at the close of it the eighty or a hundred pastors present could not utter speech, but with one impulse knelt down and continued long in the attitude, breathing out confessions, prayers, and adoration, under an overpowering manifestation of the Spirit's presence, and of an anointing which has continued with many to this day.*

Mr. Crosbie's future ministrations, near the Park in Nottingham, will not only embrace an important locality, but will touch the forthcoming services of from sixty to eighty candidates for pastoral and evangelistic life, who under Dr. Paton are being trained in a Divinity Hall for Gospel labours in connection with the Congregationalists.

Grateful memories will henceforth attend him of the overflowing expressions of affection which marked his removal from Brighton. *The Sussex Daily News* of the 26th ult. observed:—"No words could so eloquently express how greatly Mr. Crosbie's labours have been appreciated, and how closely he and his family have endeared themselves to the members of the church and congregation he has served for ten years, as the demonstration of affection and esteem which took place last evening." In addition to addresses of gratitude, costly testimonials were made, not only to him, but to Mrs. Crosbie and his son and daughter, who had co-operated in his work. On the following morning sixteen Congregational ministers, resident in Brighton, presented him with a framed address, which contained these words:—

> We shall cherish for you our affection, and shall gratefully remember the varied services you have rendered, not only to Clifton-road Church, but to the churches of the county, and such of the institutions of the town as you were able to assist. We thank God for the earnestness and conscientiousness of your Christian life, character, and ministry, which we believe will serve our churches long after you have left us.

Such a ministry conveys an important lesson, and may teach younger Nonconformist pastors that it is not an accommodative Gospel, nor the obtrusion of a personal originality into the presentation of Christian theology; but thoughtful study, believing reverence for Holy Writ, habitual prayer for the concurring power of the Spirit of grace, and a fervid sympathy and reality thrown into the treatment of New Testament truths, which may secure in our days, as in past ones, distinguished and permanent ministerial success.

* One minister, who exercises exceptional care in the admission of members, told the writer that such was the effect of the Conference on his ministry, and on his congregation, that, on the year following it, 156 persons were received into the church over which he presides.

ST. JOHN'S WOOD Y.W.C.A. has upwards of 180 members, who make use of its social, educational, and other advantages. Ten young women engaged in business live on the premises, and there is a "traveller's bed," whereby respectable but unsheltered ones are helped on their way. The hon. superintendent, Mrs. Richardson, devotes all her time and energy to the work, exercising a mother's watchfulness and care. The premises, 12, Portland-terrace, are too small for the requirements of the work, which has the cordial support of ministers of all denominations in North-west London.

WARNING TO SERVANTS.—A few days ago a young woman, in the neighbourhood of Finsbury Park, obtained a situation, through an old-established registry office, at what seemed to be a respectable house. Her suspicions, however, were soon aroused, and, fortunately, a neighbour knew of the character of the house and advised the young woman to leave at once. She took the girl herself to the Young Women's Christian Institute, Coleridge-road, conducted by Mrs. Ffrench, and a place of safety was soon found for her. She has had a very narrow escape, but is now in service along with Christian people. Steps were at once taken to warn the registry office in question and others to be more careful in future as to the character of their customers. Immediate and effectual steps were also taken to close the house.

THE LIFE I SEEK.

By Rev. ROBERT M. OFFORD.

Not in some cloistered cell
Dost Thou, Lord, bid me dwell,
My love to show;
But mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy;
The sinning to restrain;
To ease the throb of pain;
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds,
O happy lot!

—*New York Observer.*

THE DRIFT CHILDREN'S MISSION.

An interesting meeting was held on Saturday afternoon, June 28, in connection with the opening of a Country Retreat for the poorest of poor London children, at Aldersbrook Farm, Wanstead Flats. Despite the unfavourable weather, a goodly company assembled in one of the large sheds, under the genial presidency of Mr. T. A. Denny. After a few explanatory words by Mr. C. L. Boyer, the superintendent of the Mission, Mr. J. Kirk, of the Ragged School Union, expressed pleasure in being identified with this special form of aggressive work to reach the lowest grades of Metropolitan child-life.

Rev. J. L. Brooks, of Stepney, testified to the value of the work done by Mr. Boyer, as also did several other gentlemen present. Dr. Tyler hoped the freehold of the premises would be secured to the Mission, and offered £50 towards its purchase. Rev. T. J. Hazzard, hon. secretary, stated that the cost of starting the Retreat, inclusive of rent for the first season, had been generously met by kind donors. Several contributions are promised towards carrying on the work. It is hoped that many poor children will have "a day in the country" through the operation of the Mission.

Mr. Hazzard's address is 14, Lawrence-road, Bow, E.

THE CHRISTIAN HARBOUR LIGHTS.—A most encouraging muster of the above was held, under the presidency of Mr. George Lampard, at the Seamen's Christian Friend Society's Chapel, in Ratcliff-highway, last Thursday evening. A number of officers and seamen told of the blessedness which, since their own conversion, they had experienced in witnessing for Christ among their shipmates. Addresses were also given by Rev. G. J. Hill, Mrs. Hill, and others, and at the close of the meeting several sailors signed the pledge, and others were enrolled as members of "The Christian Harbour Lights."

MAIDENHEAD.—For the second time, Mr. and Mrs. Henry Morgan have been with us, holding special services in the village of Boyn Hill, in the open-air, and in the mission-room of the Baptist Chapel. They have spent the days in visiting amongst the people from cottage to cottage; God has been with them, and given them many an open door, blessing their words. Mr. Morgan had a slight paralytic stroke when returning to Oxford from his autumnal circuit, and for six months has been unable to go out. He seems wonderfully well now again, and preaches with fire and power. H. J. P.

Letters from France.—VII.

BRITISH SAILORS IN FOREIGN PORTS.

Our 300,000 Merchant Seamen, what is provided for them when they go ashore in a foreign port? Those who have the welfare of "the landsman's friend" at heart, are satisfied that they have helped Sailors' Homes and Sailors' Coffee Bars in our own ports; but have never asked, How is the good work begun at home to be maintained during the many months and in some cases years in which the sailors are abroad? Many splendid Homes, Coffee Bars, and Reading Rooms have been provided in our Colonies, but these institutions need to be extended to Foreign Ports, where English ships are found in the same number as in the Colonies.

Close to our own shores at Havre, through the kindness of sailors' friends, the Missions to Seamen have established for many years past an excellent room on the Quay—a very valuable Institution already mentioned with satisfaction in these letters. But other agencies are required for other needs besides that of having services and providing opportunity for quiet hours in a Reading Room. A Sailor's Home, through the liberality of English friends, has been helping the sailors who need board and lodging after being paid off till they can either cross to England or find some other ship requiring a crew. Hundreds of men have thus been rescued from dens of robbers, and thousands of pounds have been sent home to England to provide comforts for the sailors' families instead of finding their way into those of crimps and rascals who only work to rob, and who, till the Sailors' Home was started, got large incomes from the despoiling of the careless and uncared-for sailor. Thank God this is greatly changed, and through his goodness the two or three runners from the Sailors' Home have been able to compete with the fifteen to twenty crimps who board the ships at the same time; and in many cases every sailor that has left his ship has come to the Home.

After Lady Beauchamp had been working some little time and living in the sailors' quarters at Havre, it was manifest that another agency must be started, besides the two former mentioned. Sailors are open-handed at all times, and very "chummy," and Jack loves "to treat." Where is he to go? Only the drink shops; no temperance bar in the whole of Havre. Two thousand cafés there are, but that means a cup of coffee, and with it spirits of the worst description. Thus it became evident that this evil must be counteracted by a good temperance bar. Prayer was made for many months, and last July a good house was opened on one of the quays in the heart of the sailors' drink haunts. As each successive endeavour has been made to save the sailor, his enemies have redoubled their efforts. It would take pages to tell of the various devices set on foot quite lately by *English* men and women to get the sailors out of their ships into the houses that are labelled and touted "Entrance free!" "Free" to go in, but not to come out till, in many cases, their money has gone in drink. English girls are there to sing, and between their songs have to leave the stage and serve among the men that they may be "treated." In one house the English proprietor pays a commission to the girls on every glass they can persuade the men to order. There are five well-worked

ENGLISH MUSIC-HALLS,

which represent many English people whose whole energies from 8 a.m. till long past midnight are employed all the year round in trying through drink and drugging to rob men, who in their sober senses would have sent sums varying from £5 to £50 to their families in England. In one case lately where only 35 frs. could be got out of a ship's officer for drink, a couple of drugged cigars were given him, with the result that he awoke a few hours after in his cabin with the runner of a music-hall standing over him with an I.O.U. for 150 frs., signed by *himself* when under the influence of the cigars. Could we see our own sons or brothers landed in such a network of vice, and not put forth a hand, in fact many hands, to rescue them? A large sum is required to keep the places I have mentioned in working order, for besides a staff of workers to keep the premises clean and bright, there must be a staff of runners to go on board the ships and patrol the streets, in order to compete with those sent out from boarding houses, music-halls, &c. Added to this, everything in France owing to heavy taxation is very much dearer, so that expenses are far greater than in England.

THE COFFEE BAR

has required some months to see how such an experiment could be adapted to meet the difficulties of the surroundings and the needs of the sailors. Now we have to thank God that daily, besides our countrymen, men of all nationalities frequent the bar, and express delight at finding themselves in cheerful surroundings, without the vices of the cafés.

The following petitions prove that the British residents at Havre sympathise with the dangers and wrongs which befall the sailor, as well as that that the sailors themselves are seeking deliverance from the temptations, exactions, and cruelties to which they are needlessly exposed.

BRITISH RESIDENTS' PETITION.

The undersigned, British residents at Havre, would call attention to the urgent need that exists of adopting measures for the better protection of merchant seamen in this and other foreign ports where they are paid off.

Very large sums of money are annually paid to discharged seamen here, and this money, in the hands of men whose vocation precludes them from gaining the experience necessary to its proper management, offers a tempting bait to the numerous crimps and evildoers, who infest shipping ports, and make a living by preying upon sailors.

It is unnecessary to describe the methods adopted by this class for the direct and indirect robbery of their victims. Detailed evidence was taken upon the subject by the late "Royal Commission upon Shipping" and figures in their report; moreover, the evil is well known to exist, and is admitted to be a disgrace to civilization.

It will not be possible to prevent sailors from falling into some of the traps laid for them, whether these be prefaced—as is often the case—by the administration of drugged spirits, or by some other equally shameful device. There should, however, be no difficulty in counteracting these evils, by framing regulations under which wages due would be secured to the men themselves, and placed beyond the reach of the crimps.

The undersigned would urge the adoption of measures in that view, and would also draw attention to the necessity of appointing licensed shipping masters abroad, as the present system of engaging crews leads frequently to further robbery of the men, and to the shipowner being also defrauded.

The absence of all official safeguards in foreign ports (where they are most needed) undoubtedly results in the moral and physical deterioration of our merchant seamen, frustrates and discourages private effort made for their welfare, and allows to be squandered abroad large sums of money which should find their way home, to the strengthening of family and moral ties, and to the benefit of British trade.

SEAMEN'S PETITION.

We, the undersigned seamen, discharged from British vessels in Havre, desire to bring under the notice of the British Government that, in the absence of official shipping masters, the shipping of crews in foreign ports is effected by private individuals who, not content with the remuneration they receive from the masters of vessels who employ them, exact an illegal fee from the seamen themselves, ranging from eight to twenty shillings per man.

Advance wages being payable only after vessels have sailed, it is impossible for seamen to guard their own interests; and as in most foreign ports no official advance notes are issued to seamen on their shipping outwards, it is also impossible for them to ensure the just payment of their advance wages through the intervention of other persons who might be disposed to act for them.

We are informed that H.B.M.'s Consular Officers have no power to check these abuses, and we, therefore, humbly pray that measures may be adopted as speedily as possible, to enable us and our fellow seamen who ship in British vessels abroad to receive for our own use the full amount of advance wages to which we are legaliy entitled.

In presenting this, our humble petition, we are convinced that H.B.M.'s Consular Officers in foreign ports will be prepared to confirm the accuracy of our statement, and the justice of our request.

I believe that some endeavour is being made to realise the benefits thus asked for.

R. C. Morgan.

THE McALL MISSION.

The missionary boat *Le Bon Messager*, as it is known in Paris (*Herald of Mercy* being its English name) has been lying in the Seine since the beginning of May. We had some delay in getting the needful permission for the meetings to be held on board, but on Sunday, May 25, we commenced the meetings. We began with two daily, but have now increased them to four. Beginning at 2.30, the meetings continue till 5.30, and there is an evening one at 8. The newspapers have well advertised the *bateau* for us, articles having appeared in many papers, all, of course, expressing much amusement at the floating *salle de conférences*, but, on the whole, in remarks not unfriendly to the work, showing thus a great contrast to what would have been written ten years ago.

The audiences are composed of all classes. Many men attend—in fact, the majority are men, and mingled with the working men and small tradesmen may be seen not a few gentlemen who listen attentively to the simple addresses delivered. Last Sunday afternoon 550 people attended the meetings.

It is very interesting to see the way in which the people crowd down to the gangway, and patiently wait their turn to go on board. *Le Monde Illustré* had three excellent sketches of the boat in its issue ten days ago, and these newspaper notices have made the work very widely known.

We trust that the closing fourteen days will be still more fruitful. July 13th will be the last day for the meetings, as the captain has to prepare the little vessel for her homeward voyage. She stops at Fécamp for meetings on the way.

The Committee desire to place a boat on the Seine for permanent work in the rivers and canals of France. Of course a much less expensive vessel will be required for inland work than is needed for the sea coast, and we think that we can have a kind of "house-boat" constructed at a comparatively small cost. Will friends help us in this new means of evangelising the many towns and villages here, where the Gospel is almost entirely unknown?

Reference has been made already in your pages to the annual meeting of the Mission held in the Oratoire, where some 2000 were gathered, from all the Halls of the Mission. It was an encouraging and hopeful sight.

We had held meetings for conference with several of our friends from England and America the two days previously, which were found to be very helpful. And we hope to have each year, at the beginning of June, these meetings for conference, that the needs of the work may be better known among our friends, the hands of all strengthened, and the work thus helped forward.

We are often suffering from the constant changes that take place in the city. Now we shall shortly be called to part from our good friend, Rev. T. Howard Gill, who is leaving the Rue d'Aguesseau Church for an English living. We shall miss him much. He has been a true friend to the work and has done all he could, amid his too many occupations, to interest others in the work in France.

We gladly take this opportunity of saying that the London address of the Mission will continue to be 17, Tresillian-crescent, St. John's, S.E. Mr. Robert McAll will continue to act as corresponding secretary for England, while Rev. Gilbert McAll has kindly undertaken to represent the Mission in London and the Home counties.

W. Soltau.

Auteuil, Paris.

HOSPITAL SATURDAY FUND.—Ladies and gentlemen are needed to assist in the street collection on Hospital Saturday, July 12. The work is a work of love, and a truly deserving one. Any lady or gentleman desirous of helping is asked to communicate with Mr. F. G. Hughes, 23 and 25, Gresham-street, London, E.C.

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A MISSIONARY FAREWELL.

There was a numerous assemblage of friends of foreign mission work at Harley House, Bow, E., on Wednesday afternoon last week, on the occasion of a meeting to bid farewell to a party of students and deaconesses about to leave for work in distant spheres. The anniversary of the East London Institute for Home and Foreign Missions was simultaneously celebrated, and a truly grand account of work done in the cause of world-wide evangelisation, was rendered by Dr. Grattan Guinness and his devoted wife. To those acquainted with the unwearied labours of our friends, it may seem superfluous to state that the proceedings were from first to last pitched to the note of the Lord's parting command, "Go ye into all the world, and preach the Gospel to every creature." The enthusiasm of the occasion had evangelisation for its theme, and the coming of God's kingdom for its inspiration. As details were given of the remarkable progress of the missionary movement during recent years, many besides those who spoke must have been possessed by a conviction that God is about to do great things in sending throughout the world the Gospel of his glory and the message of his love.

DR. GRATTAN GUINNESS

was cordially welcomed after his protracted travels in America. He gave some account of his movements while in the United States. He crossed the Atlantic, in the first instance, to borrow the steamer *Henry Reed* (which they had some years ago given to the American Baptist Missionary Union) for temporary use in connection with the new Mission to the Balolo people on the Upper Congo. This Mission has now a steamer of its own, the *Pioneer*. It is, said the speaker, a great pleasure and satisfaction to me and others connected with the Mission to see how God's hand has prospered our work in Africa. The Congo Mission was planted years ago in prayers and tears. It has now grown into three distinct missions, with between seventy and eighty labourers. The American Society has thirty-nine missionaries, and hopes soon to have double that number; the Swedish Society has about twenty missionaries, and several stations at which real soul-saving work, as well as Bible translation, is in progress; and the recently planted Congo Balolo Mission has already quite a number of missionaries, and we hope from time to time to send reinforcements from this Institute, which, if it existed for nothing else than to send workers to the Congo region, would well justify its existence.

Intimating that the interest of the Institute is world wide, Dr. Guinness said that between forty and fifty labourers had left Harley House and allied institutions for China, and hundreds for other parts of the world. Reverting to his American experiences, he said: "Being led to extend my visit to the United States, I founded a training institution at Boston, under the presidency of Dr. Gordon, who is closely connected with the Congo Mission work sustained in America. Our object was to facilitate the training of missionaries for the Congo region, and already the institution has begun to bear fruit. That undertaking led to journeys elsewhere, and as a result my travels were greatly extended. I have crossed the Atlantic four times in connection with this work of God. I have traversed the American continent from sea to sea twice, and from north to south—from Winnipeg to Mexico—travelling through nearly every State of the Union, preaching and holding meetings, some 300 in number, in fifty-five different towns. In addition to this, I addressed the students, numbering some thousands, in twenty-two different colleges and universities, attended four Bible conventions, and addressed large bodies of ministers and secretaries of Y.M.C.A.'s. As a result, we know that 160 have volunteered for missionary work. I also opened a training college in Minneapolis, in which, at the close of the year, there were over fifty students preparing for work. In addition to this, fifteen churches pledged themselves to support labourers abroad as their own representatives, and two missions were founded—the Southern Presbyterian Mission to the Congo, and the Mission from Kansas and Nebraska to the Soudan. In connection with these agencies, twelve missionaries have already gone out to Africa—three to the Congo, and nine to the Soudan as pioneers." Dr. Guinness was accompanied by his younger daughter, and in concluding his very interesting story, he said that by native help he had been enabled to translate further portions of the Scriptures into the Congo language—the Epistle to the Romans and the first Epistle of John.

Remarking upon the return of Stanley from his African travels, and that Mr. Henry Richards, from the Congo, was on the platform, Dr. Guinness read the following sentences, from Mr. Stanley's new book, "In Darkest Africa":—"On April 1 we travelled to Banza Manteka. At the Livingstone Inland Mission, Mr. and Mrs. Richards most kindly entertained us. At this place a few years' mission work has produced a great change. Nearly all the native population had become professed Christians, and attended Divine service punctually, with the fervour of revivalists. Young men whom I had known as famous gin-drinkers had become sober, decent men, and most mannerly in behaviour." In conclusion, driving home the call for more missionaries, the speaker read an appeal from the Shanghai Missionary Conference for a largely increased force of workers—evangelists, teachers, and physicians. "We do now appeal," said the document, "to you, the Protestant Churches of Christian lands, to send to China 1000 men within five years from this time. We make this appeal on behalf of three hundred millions of unevangelised heathen, with all the earnestness of our whole hearts, as men overwhelmed with the magnitude of the work before us."

MR. EUGENE STOCK,

of the Church Missionary Society, praised God for the good work which Dr. and Mrs. Guinness have been enabled to do, not only in preparing labourers for the field, but in rousing Christians to a sense of their responsibility in regard to foreign missions. Referring to the Soudan Mission, the speaker said that a few Sundays ago Mr. Graham Wilmot Brooke preached his first sermon without an interpreter in the Hausa language. In the Mohammedan section of the country the work is very difficult; in the Pagan section some of the people have learned of Christ through native agency, and have continued to worship God on penalty of death. Mentioning the negotiations between Great Britain and Germany, Mr. Stock said the result was one for which to thank God. But it imposes upon us a tremendous responsibility. Though Christian effort should not be bound by imperial considerations, yet where a British protectorate is acknowledged, there is a peculiar responsibility. Certainly now the Christian Church ought to ask: What is going to be done for the enlightenment of these vast regions in East and Central Africa, which will soon be opened by railway for the advance of the missionary?

Alluding to an interview which Mr. Stanley had had with the Church Missionary Society, Mr. Stock said Mr. Stanley told us roundly that if we want to make good our footing for the Gospel in Central Africa we must work our missions very differently. We must not send out little parties as hitherto, but we must pour men into the country. Mr. Stanley also related a conversation he had with two men representing refugees, who fled from Uganda during the trouble eighteen months ago. Their names—Samuel and Zechariah—indicated that they were Christians, and they told him of those who laid down their lives for Christ in the persecutions which are still fresh in memory. One of their questions to Mr. Stanley was, "Are all white men Christians?" Not finding it in his heart to give an answer that would discourage the poor fellows, Mr. Stanley said, "Let us hope so." The explorer asked the men if they were Christians, and their ready answer was: "Yes; we are Christians; we are Mackay's men." Each of them had a little book containing portions of Scripture and statements of truth, from which they read every morning and evening when they were assembled to worship God. Mr. Stock expressed a conviction that the early future will see greatly increased activity in mission work.

MRS. GUINNESS

remarked upon the interesting character of the times in which we live. God's providence is an indication of his purpose, and if we are to be "workers together with Him," we must follow along the lines of his providence. The one teaching of God's providence is "Go ahead." Where you have sent one man, send a hundred. He says in effect, "I am about to send back my Son, to be King of the world; go and tell every nation, and go with an earnestness you never had before." I have no doubt, said Mrs. Guinness, that a thousand men will go to China during the next five years; and I pray that a thousand women may go also.

During the past year labourers for many spheres have left the Institute, and others are just about to leave. Altogether, 52 or 53, at the rate of one per week, have passed through the colleges, which had been carried on at a cost of about £7000, the Congo Mission having been supported to the amount of upwards of £4000.

THE MISSIONARIES

present included several returned workers. Among them were Mr. Van Tassel, from Northern Arabia, where he has been labouring for a number of years among the Bedawin. Mr. Glenny, of the North Africa Mission, presented several ladies who had been witnessing in various centres. They told of the sorrows of the women in Moorish homes. One worker remarked that during her early residence she was much impeded by the demands made upon her time in housekeeping. Observing that ladies of means could make pleasant homes in the North African towns, she suggested that they might greatly help on the work of God by "mothering" the lady missionaries. The suggestion was cordially taken up by Mrs. Guinness, and commended to the serious attention of Christian ladies. Another missionary present was Dr. Churcher, from Tangier, who spoke of the prevailing pride and ignorance of the Mohammedan population. At the same time he deplored the utter inadequacy of the efforts put forth for their enlightenment. These and the other workers were commended to the Lord in earnest prayer.

At six o'clock Mr. Morris (one of the tutors) presided over a meeting at which a number of the young brethren and sisters going out as missionaries briefly related the circumstances and experiences which led to their offering themselves.

At the seven o'clock meeting, Mr. W. H. Seagram presided, and deeply interesting addresses were given. Dr. Churcher, of the North Africa Mission, said he found it needful to speak himself to his patients every morning when they assembled, that they might not fail to associate the medical work with the Gospel. He pointed his moral by a story of two Dr. Browns in a town, one a D.D., the other an M.D. The former was called up one night to see someone who was ill. It occurred to him to ask which Dr. Brown was wanted, adding, "I am the one that preaches." "No, no; not you!" was the reply; "we want the man that practises."

Mr. G. Parker followed, who, with his wife (a Chinese lady), had come from Kansuh, a three months' journey beyond the farthest inland station. He has been there fourteen years, and for eight years has been itinerating. Next to the Bible he recommended us to study geography. At the close of his vivid description

of his work, several Swedish brethren and sisters, who are going as missionaries, came on the platform, and Mr. Parker told them that he had found it necessary to preach, not only the death, but the resurrection and coming again, of the Lord Jesus—a crucified, risen, and returning Saviour.

Mr. HENRY RICHARDS, from Banza Manteka, on the Congo, said that at first it was very slow work, and he greatly felt the need of power from on high—a special anointing of the Holy Spirit for service; for this he continually prayed. He was led to translate and expound in small portions the Gospel of Luke. He had proceeded as far as the sixth chapter and hesitated at the words, "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." The natives were incorrigible thieves, and he thought if he read this to them, and obeyed it himself, he would have nothing left. For a fortnight he waited and prayed for guidance. He could not tone down the words. He was convinced they meant just what they said. At length he gave them to the people, and told them not many Christians obeyed them, and he had not obeyed them himself," but he intended to do so for the future. Very soon a man came forward, and said: "I want that"; and another, and another, till he had given several things away. But the tide turned, and one man said: "You will take everything." And of their own accord they agreed that nothing should be taken from him without payment. So that, instead of obedience bringing trouble, he found that the Lord's commandment was not grievous. Then followed a mighty work of God, in which a thousand souls were converted. and the people became as honest as before they had been the reverse.

A "jotting" in the July issue of *Regions Beyond* announces a fact which will interest all friends of the work in which Dr. and Mrs. Guinness are engaged. It is that their eldest daughter, Miss Geraldine Guinness, who has for the last two and a-half years been in China, was in May last, at Shanghai, betrothed to Dr. F. Howard Taylor, second son of the beloved and revered founder of the China Inland Mission. Our readers will, we are sure, join in the prayer that God may abundantly bless the united lives of his two young servants.

THE CENTRAL VIGILANCE SOCIETY.

SIR,—This Society is doing admirable work in a quiet and unostentations way. The very nature of its operations necessitates that it should as much as possible be kept from public gaze. During the year 1889 the total income of the Society from subscriptions and donations amounted to only £346 12s. 6d.

The Society is ever ready to give legal or other assistance gratuitously so far as funds will permit, where such assistance is needed, in all cases coming within the scope of its operations; but to insure a continuance of its efforts for the protection of the young, the suppression of street solicitation, and the rescue of the fallen, it is absolutely necessary that increased support should be accorded, and for that support we earnestly appeal, The hon. treasurer is Lord Kinnaird, 1, Pall Mall East, S.W.

Your obedient servants, MEATH.
R. C. BEDFORD.

THE HAVEN is a "Mildmay" institution of great utility in the Borough. During last year 210 women and girls passed through the Night Shelter; of this number, sixty were sent to the Training Home. Most of these have obtained respectable situations, while others have been restored to their friends. Nearly all nationalities are represented in this small Home. Searching out and inquiring minutely into each girl's story is an arduous business, but in nearly every case the parents or friends are traced. It is very touching to read the tenderly grateful letters from fathers and mothers who have received back their long-lost and long-mourned children. Communications may be addresses to the Deaconess in charge, 60, Trinity-square, Borough, London, S.E.

HYDE PARK HALL MISSION.

THE Metropolitan Music-hall, Edgware-road, was filled on Tuesday afternoon last week, on the occasion of the anniversary meeting of Mr. Charles Cook's mission work. A sermon by Mr. Spurgeon is an event in the West-end, and doubtless many attended to hear the Pastor of the Metropolitan Tabernacle. At the same time the audience included not a few who were desirous of sustaining the hands of Mr. Cook in his several aggressive enterprises.

Mr. T. A. DENNY occupied the chair, and in the course of some remarks said he endorsed Mr. Cook as a most indefatigable and energetic worker, not only when at home, but also while holiday-making; for he takes his holidays in the dungeons and prisons of Europe, and God has greatly blessed his labours.

Mr. COOK briefly sketched his work since 1872, when Hyde Park was opened for preaching. At the end of twelve months, the building called Hyde Park Hall was opened; subsequently a disused skating rink was secured. About fifteen years ago, the Metropolitan Music Hall was taken, and if the place were larger, it would still be filled with listeners. The Gospel is proclaimed in Hyde Park about seven times every week by himself and fellow-workers, and many have believed the word spoken, to the saving of their souls. The converts have included people of many nationalities, representing many occupations in life; to-day quite a number of the whole are engaged in Christian work, as colporteurs, city missionaries, and evangelists. Years ago the Socialists interfered with the meetings in the Park; at present only one Socialistic meeting is held during the week, and that a very small one. Formerly the infidels were there every night; for two years past, however, they have not been strong enough to keep a meeting together in the Park. The Mission employs no band, or other novel means in its work; there is simply the Old Gospel, and the living voice of earnest Christians. In conclusion, Mr. COOK observed that the Mission does not rob the churches, but simply sets its own converts to work. As, however, these are poor people, the assistance of outsiders is essential to the carrying on of the work.

MR. SPURGEON

preached a very helpful discourse from John xx. 25: "The other disciples therefore said unto him, We have seen the Lord." In some introductory words he referred to his own own infirmity, expressing confidence that it is only temporary, and that he will, in due course, recover his wonted strength. In his sermon he dwelt upon (1), what the disciples saw; (2), how we may see the same; and (3), what then, if we do see the same? He urged his hearers to get a full view of Christ in all his risen power and glory. We must not think He is still on the cross as the propitiation for our sins, but realise that He rose again for our justification. It is a great thing to be a great Christ. Some see things small—a little sin, a little salvation, a little Christ. We must, however, see Christ as God. A great sinner requires a great Saviour. Enlarging upon the realisings of faith, in which believing is better than seeing, he said: Some people say, "Spurgeon is so sure!" Yes, he is. I would no more preach to you a thing I doubted than I would give to my children meat which I thought contained poison. What I preach I will live by, and die by, and stand before the bar of God by. If we have seen the Lord we shall be glad as the disciples were, and also "go and tell Thomas" what a blessed religion is ours, that it commands us to rejoice in the Lord. "Thomas" is close at hand, perhaps in the family.

One Sunday evening, said the preacher, I pressed the matter home to my congregation. You will say the children are all in bed; never mind, I said, wake them up, and talk to them about their souls. A mother went home and woke her little girl, saying: "I have never spoken to you about your soul. The pastor has been exhorting us to do so." The child replied: "Mother, I had often wondered that you did not speak to me about Christ; but I have known Him these two years." The mother brought her round to me on the following day, that the child might join the church. I said to the little one, "Why did you not tell your mother that you knew the Lord"? "Why," she replied, "mother never would come up to the subject, and give me a chance." "Quite true," rejoined the mother; "but no other child of mine shall be able to say such a thing of me."

The sermon concluded, Mr. Spurgeon asked God's richest blessing on Mr. Cook's work. He told of a young woman from South London who, in a fit of aimless despair, wandered one evening into Hyde Park to lose herself in the crowd. She heard words of comfort and joy from Mr. Cook's lips, which turned the course of her life. Mr. ROBERT PATON added a few encouraging words, saying that he also knew of instances of conversion at the Hyde Park meetings.

LETTER FROM MR. T. A. DENNY.

DEAR SIR,—Mr. Charles Cook is the most untiring and energetic of open-air preachers, and has had for many years the largest congregation in Hyde Park, with, to my knowledge, most precious results. He works Hyde Park Hall year in and year out, and the large music-hall in the Edgware-road, holding 1000 to 1500 people, for several months annually.

His hearers are mainly people who cannot contribute much towards needful expenses, which are thrown consequently upon a few, or left a dead weight upon the shoulders of Mr. Cook. This is most undesirable. His subscription list sadly wants refreshing.

Mr. Spurgeon kindly preached, at his request, last week at the music-hall, but the collection, from which he had large expectations, did not leave much after paying the expenses, which was, perhaps, my fault as chairman, for I was averse to dissipating the great preacher's solemn words by a money appeal.

Many of your readers will be aware that Mr. Cook's holidays are generally spent in prison visitation, and in distributing the Scriptures. I am sure you will be pleased to receive help for so good a worker.

I am, yours very faithfully, T. A. DENNY.
7, *Connaught-place, July 7.*

SEAMEN AT RIO DE JANEIRO.

ON the evening of Wednesday, July 2, a very interesting and enthusiastic meeting was held in the Mission Hall, Netley, Southampton, for the purpose of commending to God a missionary to the seamen of Rio de Janeiro. Colonel Hobbs presided, and gave a short account of the origin of this Mission. A few months ago the great need for such a work was heavily laid upon his heart, and on the hearts of a few friends. Subsequently, a small committee was formed, and these friends, with the help of a few others, raised a sum sufficient to pay the passage, outfit, and other initial expenses of a missionary. A suitable man was found, and a boat given for his use.

The harbour of Rio is one of the largest in the world, and in it are often to be found ships with English-speaking crews, aggregating more than one thousand men, cut off from all Christian privileges, and exposed to many temptations, both afloat and ashore. The Mission is strictly undenominational. The missionary has gone out without any guarantee of salary, looking to the Lord to influence the hearts of his people to send all that is necessary for the work.

Mr. E. H. Soper, Brazil, spoke of the difficulties and encouragements that may be looked for, and Mr. Wesson detailed the steps by which the Lord led him to undertake this work. A short address on the companionship essential in missionary service was given by Mr. Caldwell, secretary of the Missionary Bureau, through which agency the missionary was provided, after which Mr. Wesson was earnestly and lovingly commended to God in prayer. Continued prayer is requested for him, and for his work. Grants of Bibles and tracts, in different languages, and donations towards the maintenance of the work, will be thankfully received, and should be sent to the hon, sec. and treasurer, Colonel Hobbs, Netley, Hants.

THE GOSPEL IN CORSICA.

For many years past attempts have been made to carry the Gospel to the peasantry in the interior of Corsica, but in an intermittent way, and with but small results. A visit for missionary purposes by a lady, who wishes to be unknown, accompanied by three other ladies as companions, during last winter and spring (being her third attempt), has led to a marvellous work of grace which is fitted to call forth praise and thanksgiving to God.

The town in which the work began is under the baneful influence of great numbers of priests of the Church of Rome, who keep the people in dense ignorance and bondage. The ladies had first to obtain an authorisation to open a hall for evangelisation. The mayor protested in the strongest way:—"It is useless. The place is full of monks, they are all powerful," &c. The request was still pressed. A sudden change of thought seized him. "Of course there ought to be liberty of conscience as in all France"; but he dared not give a written authority, it must be done by word of mouth, and so this hindrance was gone. Premises were taken and fitted up. The town was virgin soil, having never before been evangelised in any way. The work began; it was work for eternity. Day by day the meetings continued without intermission. This was during the month of December. The work was so overwhelming that early in January two evangelists were sent for from Mentone.

The ladies had noticed a good number of young men of the better class standing at the back of the hall. They were students lately returned from college. On inquiry, they said "they had studied philosophy, but the philosophers could not give them a *point d'appui*"—a sure support, nor could Rome give it. A *point d'appui* upon which they could rest with confidence—that was what they needed—and it seemed to them that the Word of God, the everlasting Gospel, exactly met their need. The schoolmaster of the place was the first to accept the truth, and, full of joy, he told his comrades how he had found the *point d'appui*. These were all longing for the same happiness. The evangelists from Mentone just came in time to help them. There were fifteen intelligent young men to be instructed, and they were longing to believe, and ready to give themselves up to the Lord. The result was most gratifying. They came to the Light, and before the end of January some of them were able to conduct the meeting in the absence of the ladies, who had to go to a neighbouring mountain village where their presence was much desired. These young men said, on parting with their "Mother," as they called the lady: "The light that has been kindled in this place, with the help of God shall never go out."

At the mountain village the meetings were held daily, afternoon and evening, and the work of the Holy Spirit was again manifest. Among the converts was a charming young woman, the pride of the village, who was seeking Christ, and asked to be prayed for. She has since proved a valuable helper in the work. The priests did their best to spoil it, but in vain. Before the end of February there was in that mountain village quite a little company of converts. A hall was got for the new believers, and they determined to continue the work themselves when the ladies left for another village. Before leaving, they heard a municipal councillor (one of the converts) address the meeting with a warmth that astonished them. There were three young college students among the converts, who also explained the Scriptures, and we are happy to say that two of these are now safely housed with Dr. and Mrs. Grattan Guinness, at Harley House, Bow, for training, and they are working in the Strangers' Rest, full of earnestness and quiet joy.

On the day of the departure of the ladies from Corsica, June 3, one of these young men in charge of the meeting said: "In these ladies we lose our spiritual mothers. But although we remain orphans, we do not mean to cease to persevere in the good way which God has been pleased to show us by them." We know not what persecution these dear people may have to endure, but we plead that much prayer may be made to God for this work.

Donald Matheson,
Chairman, Foreign Evangelisation Society.
130, *Queen's Gate, London, S.W.*

MISS MITTENDORFF'S HOME.

On Wednesday, July 2, a number of friends were invited to inspect this Home. A railway journey of about forty minutes from London Bridge, through a lovely country, brings the traveller near the breezy downs of Epsom. Near the station is found Clayton House, the bright and beautiful Home of seventy happy girls and their teachers.

As we enter by the pretty porch, through the garden, we hear sweet child-voices singing, and, on reaching the school-room, we find an examination already going on. The children sing several songs and hymns in concert; then a recitation is given by one girl, and another given by two or three together. In another room twelve little tots of the infant class are singing their kindergarten song, passing a ball from hand to hand, keeping time to the measure.

But another examination is entered on, when our worthy chairman, Mr. Joseph Weatherley, addresses the children.

"Tell me, are you ever almost come to the last piece of bread in the Home?"

"Yes, sir."

"What do you then do?"

"We pray to God."

"And does He always send the food?"

"Always, sir."

"When was the last time you were short in this way?"

"Last Sunday week, sir."

"Tell me what happened."

Then we were informed that when breakfast-time came, the only bread in the house had not been paid for; so Miss McGrath thought the children should not eat it, and they had arrow-root (which happened to be in the house) instead. During the day sufficient money was sent to enable them to pay for the bread. Numbers of other instances were given by Miss McGrath. One day the bread was quite exhausted, when an incident occurred of a kind which never happened before or since. The baker sent round to say that his men had made some mistake in making more bread than he could sell, and would they accept a present of forty or fifty quarterns. They thanked God and took courage.

The Home is open for inspection at any time, and help, either in money or kind, may be sent for this truly deserving work to Miss McGrath, Clayton House, Epsom. Remittances may be forwarded, if preferred, to Mr. Joseph Weatherley, 51, Gordon-square, London, W.C.

EVANGELISATION IN SICILY.—The eleventh annual report of work by Messrs. Varnier & Scuderi, shows that the whole face of society around Messina has been influenced by their labours. Instead of being objects of hatred, and, as in the early years of the Mission, threatened with death, Messrs. Varnier & Scuderi are now welcomed everywhere, and recognised as the men who possess the truth and teach it. Not only so, there is a readiness everywhere to hear the word; and, when convinced, the people do not hesitate to avow their convictions, and to defend them against priestly opposition. A medical mission, conducted by Dr. Constantine Scuderi, at Mandanici, where his father resides for several months in the year, has proved of immense value. The hon. sec. of the Mission in England is Mr. Donald Matheson, 130, Queen's-gate, London, S.W.

EAST LONDON FACTORY GIRLS.

An interesting and successful work has been carried on in the parish of Old Ford, E., where the Vicar (Rev. Wm. Adamson) has laboured for thirteen years. Mrs. Adamson and he, having for years felt the crushing burden of the social, moral, and religious condition of thousands of the factory and other East London girls, wrote letters six years ago in the public press, which led to the formation of numerous institutes in East London and other parts of the Metropolis. In their own parish a similar institute was established on a small scale. Last autumn it was found necessary to secure larger premises, owing to the remarkable progress of this truly Christian work. Mr. Adamson took the bold step of purchasing a freehold, and of erecting premises thereon, at a cost of £1600. The buildings were completed last week, and present a charming appearance in their simplicity. Towards the cost, Mr. Adamson has received £800, so that he has still to find a similar amount before the premises are free of debt.

This work is merely its first stage, and includes a dormitory for eight girls, and also a cookery kitchen for lessons and practical training. There are three Bible-classes and one prayer-meeting a week; while the rooms are open every evening from half-past 6 to 10. A pleasant sight it is to see these girls, ranged round the tables of their tastefully decorated hall, occupied in sewing, reading, writing, wool work, or recreation. In addition to the caretaker, the matron, who is a truly devoted servant of the Lord Jesus Christ, resides on the premises. Her years of work have been richly blessed of God in the factories and places of business, as well as in the rooms; and many are the jewels (some of them "bright jewels") whom the Holy Spirit has permitted her to cluster for the Redeemer's crown of glory.

An evening visit to these rooms, and a conversation with Mr. Adamson's devoted helper in this most Christ-like work, would prove deeply interesting. The conversions of some of its members are far beyond ordinary romance in their thrilling pathos; while the touching experiences of others are so terrible that the hardest heart would melt at their recital by Miss Rowland. Who that knows the condition of East London young women, socially, morally, and intellectually, can fail to realise the importance of such a work? No nobler effort can be put forth than that of bringing England's humble city maidenhood to the feet of the Lord Jesus, that they may have the "grace of consecration" as the future wives and mothers of our poor.

Mr. Adamson's undertaking necessarily involves him in heavy pecuniary responsibilities. Miss Rowland and he are exceedingly anxious to have a piano, fit up the dormitory, pay off the remaining £800, and raise sufficient to build the additions most urgently required.

ST. CHRISCHONA PILGRIM MISSION.—For fifty years St. Chrischona, near Basle, has been a centre from which Gospel light has radiated into many distant lands. The report for last year shows that, carried on in the same quiet way as heretofore, the Mission continues to enjoy God's rich blessing. We make the following interesting extract:—"The unanimous testimony of the thirty-four evangelists who are engaged by the committee in Austria, Germany, and Switzerland is that there are many open doors for the preaching of the Word, many golden opportunities. But the time may be short. There is a certain expectancy, a feeling that the times are serious, and that judgments are at hand. Praise be to God, the student of the Word realises that all these symptoms do but confirm the blessed hope that the Lord is near. Soon shall He come whom we long for. Oh, to be ready, ready when He cometh!" Communications with regard to this excellent institution may be addressed to Mr. E. E. Scott, 64, Queen-street, Edinburgh.

NORTHFIELD GIRLS' SEMINARY.

WEDNESDAY, June 18 (says a correspondent of *The Springfield Republican*), was a memorable day at the Northfield Seminary, replete with inspiration. Mr. Moody spoke loving words of Mr. D. M. Weston, president of the board of trustees, who died a few months ago. After recounting many incidents to show what a valuable man Mr. Weston had been to the school, he announced that just before his death he had given 50,000 dols. towards an endowment for the seminary. It was a touching scene, and tears were rolling down Mr. Moody's face and those of many in the audience as he spoke lovingly of the many who had devoted so much time and money to the school. Mr. Weston built Weston Hall three years ago at a cost of 25,000 dols.; he put 10,000 dols. into the hotel, the stock of which he turned over to the seminary, and he gave 10,000 dols. a year for two or three years in supporting the school, his gifts aggregating more than 125,000 dols. Nor was this all the good news the evangelist had to impart, for he read a telegram from Frederick Billings, of Woodstock, Vt., stating that he would give 50,000 dols. for Mount Hermon School as a memorial to his son Herrick, the money to be part of the endowment fund. Mr. Moody was able to state also that O. H. Greenleaf was to give 10,000 dols. This gives Mount Hermon an endowment fund of about 115,000 dols., and Northfield seminary around 100,000 dols., not enough by any means, but a handsome nucleus.

During the past year the Marshall house, where the seminary was originally started in a small way, has been made into a dormitory, and is now called the Revell House. Bonar Hall is also a new building, making room for twenty girls; and another structure is the Betsey Moody Cottage, built in honour of the evangelist's mother, and will accommodate twenty more girls. Three hundred and thirty-nine students, from twenty-five States and three countries, have attended the school during the year, and the institution has flourished under Miss Hall's discreet judgment and wise scholarship.

Rev. Dr. George Pentecost, who has returned from two years' evangelistic work in England and Scotland, gave the address of the day. He took for his subject the philosophy of life and its principles of success, and gave a capital exposition of it. The doctor is one of the best speakers on the platform, and his oration today was at once an inspiring sermon and a fruitful lecture to the students. Miss Hall, the Principal, gracefully presented the diplomas, after which Mr. Moody gave each graduate a copy of the Concordance, which, he said, next to the Bible, had been his most valuable help. Mrs. Moody, who was unable to attend on account of sickness, sent a copy of "Daily Life;" and Mr. Sankey gave each a copy of his new hymn-book.

AN EDUCATION SCANDAL IN INDIA.—A native professor on the staff of the Wilson Missionary College, Bombay, Mr. Jiniswalla, in a recent address at Poona, made a severe attack upon English customs. He lauded to the skies the institutions of the Hindoos, the barbarous character of many of which are well known. A correspondent writes to *The Times of India*:—"The professor told us that he makes a little money, and that his wife is on that account not so much a slave as she might otherwise be. We are glad of it for her sake. Occasions for beating are, perhaps, less frequent for that reason. But it ought to be known where Mr. Jiniswalla's money comes from. He is paid by the Committee of the Free Church of Scotland out of monies put into their hands for the conversion of the heathen." A Bombay correspondent writes to us: "It is remarkable that the existence of this professor, whose character is notorious, was not referred to in the report recently given in to the Free Church of Scotland by the deputies who visited India last year."

REV. W. H. AITKEN IN LONDON.

A TALK TO CITY MEN.

LAST Monday, at 1 p.m., Rev. W. H. Aitken preached in St. Peter's Church, Cornhill, the annual sermon of the Whittington Avenue Y.M.C.A. There was a good congregation, composed almost exclusively of men. Before the sermon the preacher made a brief appeal on behalf of the Association, and a collection was taken up.

The discourse was on "Friendship," and Mr. Aitken took for a text the Revised Version of Prov. xviii. 24, "He that maketh many friends doeth it to his destruction; but there is a Friend that sticketh closer than a brother." God has given us social instincts, and we must not ignore or neglect to cultivate them. They are a cure for our natural disposition towards selfishness, and through them we can exercise a strong and wholesome influence on those around us. The existence of the Y.M.C.A. is a recognition, on the part of Christian men, of the Divine intention. Friendship contributes to the educational discipline of life, and a good friend may be to us the very angel of God. At the same time we stand face to face with the fact that so-called "friendship" has done more to drag down and ruin young men than any other outside influence. Where there ought to have been a useful, manly, and God-like life there have been degradation, deterioration, and ultimate ruin through social influences of the wrong kind.

Mr. Aitken mentioned three kinds of friendship spoken of by Aristotle. First, that friendship which has a view to selfish profit and advancement; second, that which is based on pleasure; and, third, that which is based upon good. Against the first the preacher warned his hearers, as a degrading species of friendship, and one to be avoided. That form of friendship which is based simply on the social pleasure to be derived from it must be entered into with caution; though the power of entertaining others is a great gift when properly applied. Its abuse very often leads to evil. On this point, and with special reference to habits of impurity, gambling, intemperance, &c., Mr. Aitken sounded solemn and earnest notes of warning.

Coming to the last point, he showed very effectively how the truest and most really helpful kind of friendship is that which has for its basis a common love of God and of good. The best Friend of all is He who sticketh closer than any brother; who can send help in the time of direst need, and whose sympathy is prompt and keen. A close relation with Jesus Christ brings a friendship that is abiding, and that will enable us to act the part of a friend and good Samaritan to others who may be stricken down on the highway of life. The discourse was eloquent and very impressive, and was listened to with deep attention.

In the evening Mr. Aitken addressed a company of young men at Whittington Avenue.

SAILORS' MISSION, RIO DE JANEIRO.—Mr. E. H. Soper, of this Mission, writes that, in answer to the appeal made some months ago in connection with this Mission, Mr. E. Wesson has offered and has been accepted to labour as missionary among the sailors ashore and afloat in that large port. Mr. Wesson goes out in simple faith and dependence upon God. A sum sufficient to cover initial expenses has been raised, and he sailed for Brazil on July 3.

CHRISTIAN LIFEBOAT CREW. — Many testimonies were given at the muster of the crew last week in Ratcliff-highway by the seafaring members telling of God's power and love. The addresses by Colonel Macgregor, Miss Tuck, Hon. Granville Waldegrave, were most opportune and helpful. The text for the month given by Miss Child was: "My grace is sufficient for thee." Much prayer was made for Lady Beauchamp, her daughter, and the work at Havre, as well as for the many workers and fields of labour all over the world.

FAREWELL TO MRS. AHOK.

MRS. AHOK, the Chinese Christian lady who has been in this country for four months, has left for China *viâ* Canada. Her departure was rather unexpected. Letters from home telling of her husband's illness, made her wish to go, and, though some engagements were unfulfilled, her friends felt it was God's will for her to do so.

Woodford was specially favoured in having the last of her touching heart-stirring meetings; perhaps because Woodford is sending out a lady whose heart God has touched to accompany her. Miss F. Mead has gladly answered the call, and goes with Mrs. Ahok and her Chinese servant. The Lord will surely make up to her what she may miss in not having the society of any English people.

Mrs. R. W. Stewart, who translates for Mrs. Ahok, and who went to China fourteen years ago, spoke to all hearts of China's needs and claims—in the afternoon of June 26 at Mildmay, and in the evening at Woodford. Mrs. Akok told of the miseries of heathenism, showing a household idol which she had worshipped herself. Miss Mead spoke a few farewell words, telling how gladly she gave up home and friends for the love of Christ and his work.

ABORIGINES IN AUSTRALIA.

DEAR SIR,—In leaving England to resume my work among the native blacks of the Australian Colonies, I would like to express my gratitude to the kind Christian friends who have sympathised with and helped me during my stay of one year in this land. To myself it has been a time of great spiritual blessing and encouragement, and I shall go back strengthened in body and in soul, and I trust more fitted to carry on the work God has given me to do. I have visited many towns and cities in the kingdom, and have sought every opportunity of telling the Lord's people of his wonderful dealings with us for the last fifteen years. My travels in England and Scotland have covered 5950 miles, and the numbers of people who have listened to my story have exceeded 87,000. Although the financial results have not been great, my faith in God is strengthened, and I am helped by the assurance that our efforts will be sustained by the prayers and sympathies and faith of large multitudes of the followers of Christ in this highly favoured country.

My wife, writing in a recent letter from our Mission on the Murray River, says:—"The Lord is answering prayer. From Queensland the Secretary of the Aborigines Protection Society writes that he is desirous of getting Paddy and Jenny Swift to help him in commencing a new station on Birbie Island, Morton Bay. The Government are granting ten miles of land. They will also erect schools and other buildings, provide a teacher, but will not pay a missionary. We thank God for these indications of success. We ask the Christians of England to pray that we may experience another outpouring of the Spirit of God similar to that of six years ago, and that we may have means to extend our work to those who are "sitting in darkness, and in the shadow of death."

DANIEL MATTHEWS,
Founder and Superintendent of Maloga Mission, Australia.

BUCKS' EVANGELISTIC MISSION has been greatly blessed of God during many years. Unsectarian in character, it devotes its energies to the entire county, revisiting places where meetings have been held, and preaching in many out-of-the-way places where the Gospel is sadly needed. Last year's report says: "The spiritual condition of many of the people is sad in the extreme. If Christian workers did not come in contact with the people in their homes, and speak to them personally about their souls, they would hardly credit that such darkness and ignorance could exist in our land. The Bibles and Christian books sold by the colporteur, and the thousands of tracts given away from house to house, are being used for God in a remarkable way, and we often hear of great blessing as the result." The office and centre of the Mission is, Bible and Tract Depôt, Aylesbury; Mr. J. E. Taylor, hon. manager.

BAND OF HOPE UNION.

The defeat of the "Compensation" proposals shows that to some extent at least the present generation reaps the benefit of many years' faithful testimony concerning the true nature and effects of alcohol. For thirty-six years the Band of Hope Union has sought the physical advantage of children, and security, under God, for their future, in teaching and fostering the habit of total abstinence from evil drinks. It is difficult to persuade an intemperate adult to abstain; but there is hope for the children, especially when different denominations seek the union which this Association affords.

A very special effort was successfully made last year to raise a fund for the extension of the work in a "school scheme." Conferences of teachers have been convened, and able lecturers have been appointed to various districts of the kingdom; and, furnished with illustrative chemical, pictorial, and other appliances, they have found their way into all sorts of schools, to the number of 2544, wherein they have taught and examined 277,671 children in ten months; being heartily received by managers and teachers. Indirect benefit to parents is also traced.

It is cheering to know that the Union numbers 2,000,000 members in the United Kingdom, in nearly 17,000 societies; but the fact that there are 8,000,000 children of school age yet outside the ranks stimulates the Union to seek an extensive circulation of good temperance literature and the formation of a Band of Hope in every day and Sunday-school that is yet without one. The Union also has in contemplation a great National Competitive School Examination, with prizes.

As this forward movement is still hampered for lack of funds, a bazaar is being held every day this week in Exeter Hall, with the object of raising an extension fund of £5000. On Monday afternoon the Princess Louise, who was welcomed by Mr. George Williams, the president of the Union, opened the bazaar; received purses, appropriately presented by children, on behalf of its funds, and, through Canon Barker, expressed special interest in this branch of education among the youth of the land, and wishes for the success of the Union's operations. An address of welcome was read and presented to Her Royal Highness by Mr. Stephen Shirley, founder of the Union. Mrs. Mary Davies sang the National Anthem and "Years at the Spring." On Tuesday the bazaar was opened by the Duchess of Westminster.

The numerous stalls, elegantly draped and furnished with tempting wares in skilful works of utility and beauty of great variety, rendered the large hall quite festive in appearance. It was pleasant to find the leading temperance organisations which work among adults heartily co-operating and aiding the scheme by furnishing some of the stalls. A "look in" on the part of those who have not yet visited the bazaar will delight the eye, warm the heart, and loosen the purse strings.

AN INTERESTING LEGACY has been received by the British and Foreign Bible Society. In forwarding over £10 from the natives of the New Hebrides, Rev. R. M. Fraser says:—"Nine pounds of the latter sum is the legacy of a Tanna man, who loved his Bible—Kaiasi by name. While he was with me on this island of Epi as cook, his great delight in his spare time was to go into the kitchen, shut his door, pore over the Scriptures in his own tongue, and pray; and especially fervent were his prayers for his own land of Tanna. Now he has entered into his rest, and his savings go to help in giving the Book he loved to others."

IRISH EVANGELISATION SOCIETY.

The report of the work of the Irish Evangelisation Society for the year 1889 is again a record of the power with which it pleases God to accompany the simple, earnest proclamation of the Saviour's love and the sinner's need. In the course of the year 2480 meetings were held, in 157 places. As usual, the report gives extracts from letters describing some of the missions. Of one, held in the Soldiers' Institute, Dublin, Captain Wade Thompson, wrote:—"I believe there was real work done. The men of the R. I. Constabulary from the Phœnix Park Depôt were the most constant in attendance at the meetings, and from what the godly men amongst them say, as well as the workers at the Home, it would appear that there was much blessing to the unsaved ones there. There appears to be a very decided work amongst the Christian men who attend the Home, and that a more real and earnest spirit is now very manifest. They have established a special evening each week, which they call 'their own night,' for personal testimony and prayer."

Rev. G. W. Sall, Church of Ireland Clergyman, of Lorrha, Roscrea, asked for a mission in his parish (which is in a very Romanist district), and wrote at its close:—"Many have decided for Christ, and others are very near the Kingdom, and we trust, will yet accept our dear Lord's great gift. A very cheering characteristic of our effort is the proportion of men who have given evidence of the Holy Spirit's power."

A tent was erected in the northern part of the County Londonderry, in a country district not far from Limavady, called Boveva. One of the Evangelists, Mr. Carleton, wrote:—"On Sunday night we could not possibly accommodate the large number that came, and about 400 remained for the after-meeting. We have to dismiss the meeting twice every night to get opportunity of speaking to those who are being influenced by the Spirit of God, and even then we are unable to deal with all." This was one of many cases, showing that God is giving the hearing ear in rural Ireland.

One of the evangelists took a short series of meetings in a hall of the Belfast Town Mission in December, and at the close Mr. W. W. Collins, town missionary, wrote:—"My district is a very low one, abounding in gambling, drunkenness, bookmakers, dog-fanciers, &c. Many of these people turned up at the meetings, and many remained behind in the inquiry room, to be conversed with. Some of the most noted drunkards of the district have professed conversion, both male and female. Their lives since have shown a complete change for the better. The meetings were largely composed of men, who got the greater share of the blessing. One woman, however, the mother of a large family, and a drunkard, and the wife of a drunkard, when spoken to, burst into tears, and said, 'I have been under concern about my soul all week, and have slept little. I want to be saved; I want my husband saved; two of my children have been saved at the meetings; I am afraid I shall be lost.' She accepted Christ that night, and has been living a consistent life since. A most intelligent man—a great drunkard—was converted. He has smashed up his house several times through drink. He says, 'I want to be saved for the glory of Christ; I deserved to die eternally; I have been an awful sinner, but Jesus has saved me by his precious blood. Glory be to God!' This man engages in prayer in my meetings since. His home is now a Bethel, and his wife and he are both rejoicing in Jesus."

It is gratifying to observe that the Society is being increasingly used by clergymen of the Protestant Churches, who have come to find out that the missions are important aids to their work. For the first time for many years the accounts of the Society show a deficit. The hon. sec. is Mr. James Barton, Dundalk.

FAITH, HOPE, LOVE.

1. Cor. xiii. 13.

Lord, give me *Faith*, that I may see
Thy promises made real to me;
Like Abraham, that I may go
Along the way that Thou dost show.

Lord, give me *Hope*, to gild the way
That leadeth to the "perfect day;"
An anchor sure to hold me fast,
Till I have reached my home at last.

Lord, give me *Love*, that golden cord,
That binds me to thy Holy Word.
Let love in every action shine,
Making me like Thee, Saviour mine.

Then *Faith* and *Hope* shall bear me on,
And help to utter *Love's* sweet song,
As onward, upward I shall go,
And Christ's sweet image in me show.

Mary Cavalier.

PROGRESS IN CHINA.

At a recent prayer-meeting in connection with the China Inland Mission at Shanghai, some deeply interesting testimonies were given. Rev. W. D. Rudland, of Tai-chau, reported much blessing, fifteen persons having recently been baptized. The first of these was an old man of over seventy, for whom prayer had been offered for eighteen years. Among new converts were four children of native Christians. Mr. M. Beauchamp gave an account of the conversion of an influential resident in the Pao-ning district. He bought a New Testament, and, after careful study, embraced the Gospel. To this he testified openly by destroying the idols in which he had previously trusted.

Mr. Orr-Ewing gave a brief narrative of labours, chiefly in connection with the opium refuges, in the Ping-yao district of Shan-si. While in the refuges, the men learn to sing, also to address God in prayer. On leaving, they are visited in their homes. It is found that only those who are converted stand firm on the Christian side. Rev. Dr. Nevius, of Shantung, remarked that the last great famine had given a new impulse to the work. In connection with the American Presbyterian Mission there are fifteen hundred inquirers, and probably not less in connection with the English Baptist Mission. During the present spring several hundred converts have been baptized. The Romanists are making earnest efforts to proselytise among them; but, as a rule, those who "go over" are glad to come back again into Gospel freedom.

MRS. MOUNTFORD is now on a visit to her friends in America. She hopes to return to England in September, and will devote about two months to the delivery of lectures in different parts of the country. In addition to her well-known representations of Palestine life, she will have a lecture on Social Life in India.

LADS' REST, DULWICH.—The annual meeting of this Institution was held on June 28, at 69, Park-road, West Dulwich. Mr. W. H. Dalton read the report of the past year's work, which showed that much good had been done amongst the "arabs" of our London streets. A large number had been given the benefit of a short holiday, and a few of the most destitute had been received into the Home permanently. Among the speakers was Mr. George Holland, who told of his experiences in Whitechapel, and related many a thrilling story of East-end life.

HUMILITY.

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself!"

J. Harington Evans.

Letters to the Editor.

QUESTIONS *RE* CONVENTIONS.

Dear Sir,—In reply to a letter from "Senex," I write to say that the subject of higher Christian life has been to me, for some fifteen or twenty years, a matter of great perplexity, and, at times, of real distress. I saw that some Christians were living in the enjoyment of more settled assurance of salvation, of closer and dearer communion with Christ, of a more holy walk, and of greater success in winning souls, than I was; and it excited my envy, and I fear, too, nettled my pride to feel that, after being many years a Christian, others should be living on a level so much higher than mine, that I could not even understand it, still less attain to it, and though I long ago gave up the thing as unattainable by me, I have never ceased to pant after increased holiness and usefulness, and I believe He who saw my desire has met it, though in a way that for a time seemed calculated to produce only the opposite effect.

He led me, for many months, through an experience, which brought my soul down to "I abhor myself"; and to cry, "Unclean, unclean." I seemed to myself a spiritual "leper, white as snow." All my anchors were dragged, and earth and sky mingled in one wild tempest; but when the storm had passed, out of this wreck of self and every rag of self-righteousness grew a feeling that whatever this higher life was, I must get it; for one thought of myself made me shiver.

A dear Christian friend, who was living in the enjoyment of it himself, tried to help me on; but it was some time before I could grasp it, and when I did, it was sudden, like a flash of sunlight let in on twilight; and I at once saw a number of things, which were before obscure to me. I had been recently wondering how near I was to the experience, "All of Christ, and none of self," and knew not how very far I was from it. Now I know it is with me—all of Him, and none of me; for all of me was torn to shreds.

So much for the first point in the letter. With regard to the second, I do find that sins of omission are included in the increased victory; for higher views of God's tender love and compassion lead to higher views of service in this direction, as well as the other. With regard to the testimony of others, a Christian friend who knows me well said the other day: "I thought when this dark cloud had passed, as I knew it would, you would take up the thread of your Christian life at the same point as before; but it seems to me you have stridden far ahead." And within about six weeks, on three several occasions, strangers have observed to me: "I suppose you are a missionary?" No one in all the previous years of my Christian life ever suggested such a supposition in regard to me. I had thought of asking a friend with whom I have been living for some time past, what she thought of the change in me; and was debating how I should put the question, when it suddenly occurred to me what a farce such a question would be, when I know that the change in me has been largely instrumental in bringing her into the light of God's love; and in her case the change is so real that she has voluntarily sought communion with God's people, and fellowship with Jesus at his table for the first time; and I myself can perceive the change in her which only a few weeks have made.

With regard to our speaking of it to others, when we know and feel that our Father has led us into a fuller, brighter, happier life, "life more abundantly," should we keep it all locked up in our own bosoms? or should we strive in every way to draw our brethren into the same enjoyment and liberty, and speak gratefully of the love and power that have been lavished on us? Which is most for his glory and the good of others? Does the patient who have been cured of a fell disease go about with sealed lips? Does he not rather tell all his friends of the skill and kindness of his physicians; and advise all who want healing to go to him? And is not this gratitude rather than pride? "Go, tell thy friends." was the Master's command to the leper; and "show thyself to the priest." Where is room for pride in such a case, except for the Healer?

In this, as in other things, there are spurious imitations which bring discredit on the true coinage; but these, like base currency, only prove that the real thing does exist. I think if McCheyne, Martin, or Baxter, could offer an opinion, they would thank God that his people were waking up to a more earnest pursuit of holiness, and a greater anxiety to win and water the souls of others, and would perhaps think as I do—that it is a sign of our times; that the virgins are rising to trim their lamps; and that the Spirit of God is preparing a people "arrayed in fine linen, clean and white," to go forth and meet the coming Bridegroom.—Yours faithfully, T. H. S.

Dear Sir,—May I, as one who sixteen years ago received a blessing more marked than that of my first conversion through the instrumentality of a lady whose higher life in word and action put my own lower standard to shame, be permitted to say a few words with regard to the questions put forth by "Senex"?

I confess I have been pained at the apparent lack of humility in some of the "higher life" advocates, and can fully understand that many an honest-hearted man would, in consequence, turn away disgusted, when this is the very soil needed if the seed of truth is to bring forth genuine fruit. The God-sent messenger who so helped me had evidently received the truth in "an honest and good heart." I know that she had given up all for Christ, and that at his word she had laid aside luxury, ease, affluence, and friends, for toil and reproach, in very truth "counting all things but loss" for Christ's sake. It was her life which drove her words home, so that when she spoke of the indwelling Christ and of "the exceeding greatness of his power to usward who believe," her testimony came with living power. The truths she promulgated were certainly such as to bring forth real humility, though, of course, some misunderstanding the inward principle of her life, might say as they said to Him who was pre-eminently "meek and lowly of heart"—"whom makest Thou Thyself?".

But surely humility does not consist in disavowal of what Christ has wrought in us, though it does seem to me of the highest importance that in utter self-surrender direction should be sought as to how and when the testimony should be given, since self-motives spoil all. Those who with single eye desire to testify only for God's glory, and only in his time and way, will often find that it needs the greatest humility to be prepared to sacrifice the reputation for humility.—Yours sincerely, F.

Dear Sir,—I have been much struck with the letter in The Christian headed "Questions *re* Conventions," and have a great deal I might say on the subject of unpractical and unfruitful aims at a profession of the "Higher life" of Conventions, and the "Spiritual life" of Congresses. But I will content myself with observing that it may furnish some reply to the important inquiries of "Senex," if I (another Senex) put down briefly, without categorically answering his inquiries, the reply to which the consideration of his questions and their application to myself have given rise, after looking back on a ministry in the Church of England of fifty-two years, and a continued aim at a humble walk with God for nearly sixty years.

I find, independently of any aid from Conventions and Congresses, that the "higher life" I have arrived at brings me to this:—

(1) A deeper view of sin in self and others.

(2) An increased sense of need of a Saviour "every hour."

(3) A stronger desire to realise all that the Saviour is, and has, and does. The more I know the more I find I have to know.

(4) A closer and brighter view of his glory and power to save, and a clearer consciousness of the immeasurable magnitude of his surpassing love in saving.

(5) A more perfect conviction that there is no possibility for a single soul to attain everlasting salvation but only and altogether by and through and from Him. It is strictly "Jesus only." Whatever we do, or have to do, the actual salvation of the soul is all his doing for us, and, by his Holy Spirit, in us. We can do nothing outside of Jesus. Others may get much "higher" in knowledge and experience, but I can hardly understand its being on any other lines than these. As to humility, I may say I grasp more intensely than ever in self-application those parts of the "confession" of my church relating to omissions and commissions which your correspondent "Senex" quotes.—Yours sincerely,

Vicar of Usk.

ROMANISM CHANGED?

Sir,—The communication which you insert from Carlisle in a recent issue is a remarkable instance of mental colour-blindness. It is seen in cases where the Ethiopian appears with a changed skin, and the leopard without spots. Does the writer not remember that it is the boast of the Church of Rome that it is always the same—"semper eadem"? Your correspondent brings forward in proof of the change which she thinks has taken place—what? A resolution of a Roman Catholic majority of the Maryland Legislature two hundred years ago "in favour of the free exercise of religion"! Would it not be much more to the point if she would adduce evidence nearer our own time and our own doors? Is she aware that only this month open-air preachers have been stoned in Ireland by Roman Catholics, that the Roman Catholic newspapers have described such preaching as insulting their religion, that it cannot be attempted in many places of Ireland, nor even the distribution of tracts? But passing from the action of Legislatures and mobs to that of the church and its representatives—if your correspondent can bring forward any denunciation of such outrages by the priests or the prelates of Ireland, by all means let her do it. It would then be taken for what it is worth.

Eighteen years ago the tercentenary of the massacre of St. Bartholomew, 1572, was commemorated. On that day the late Dean Stanley preached in the College Church of St. Andrew's in Scotland (on August 24, 1872) a sermon in which he congratulated his hearers on the great change that had taken place within the three centuries. Even the Church in whose supposed interests that foul crime had been committed, now denounced it. The sermon naturally attracted much attention. It fell under the eye of one who, it will be admitted, knew fully as much of the Church of Rome as your correspondent—the late Dr. Wylie of Edinburgh. He wrote a vigorous letter to *The Times* challenging Dean Stanley or any one else without or within the Church of Rome to prove the assertion. *The Times* accompanied it by an incisive leading article. The consequence was a flood of correspondence, not only in *The Times* but in almost every paper in the kingdom. Dr. Wylie adduced the famous medal which was struck by the Pope to commemorate the slaughter, with the inscription, *Strages Hugonotorum*, by a grand procession, a Te Deum, and the proclamation of a year of Jubilee*; and as the dogma of the Papal Infallibility had just been promulgated two years before he wrote, he justly argued that what was the infallible declaration of Gregory XIII. must be held to be the action of the Church still. This brought out, among other replies, one from Cardinal Newman, who evidently felt ill at ease and endeavoured to parry as best he could the force of Dr. Wylie's argument. But among all the correspondence that appeared, there was not a single letter to prove that the Church, speaking by her recognised representatives, had repudiated the crime. How could she?

Last of all, Dean Stanley had to acknowledge that no formal repudiation had appeared, but that, none the less, the Church of Rome now was ashamed of such action. Surely the mention of Matamoros in Spain, and the Madiai of Florence is reply enough. If the Pope should ever again get possession of Rome, as Catholics of Ireland earnestly desire he should, let your correspondent visit the Eternal City, and try to distribute Bibles there, and she will soon see whether the Pope will give such "free exercise of religion."—I am, Sir, yours sincerely, D. M'L.

June 30.

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* To this day, I understand, a painting may still be seen in the Vatican, commemorating the slaughter.

KENSAL TOWN MEDICAL MISSION is intended to benefit those alone who are too poor to join the Provident Clubs and Dispensaries, who cannot spare time to attend a hospital, and who do not wish to apply to the parish for help. It is proving of great use among the very poor, due precaution being taken to see that none but that class enjoy its advantages. It has been found that nourishing food is often the medicine most needed, and therefore it is proposed to start a dinner fund to provide nourishment for such patients as the doctor considers to require it. The hon. sec. of the Mission is Miss Thompson, 11, Adaire-road, Kensal Town, W.

RATCLIFF STRANGERS' REST.—An interesting meeting for workers took place on Friday last. Dr. Churcher from Morocco, Dr. Van Tassel from Arabia, Mrs. Constantine from Smyrna, and Miss Read and Miss Cox from Algeria, gave hopeful and encouraging accounts of their work during the past three or four years. Rev. F. B. Meyer delivered a short but deeply spiritual address on John xx. 21, 22. He described "As my Father hath sent me, even so send I you," as the missionary's commission, preceded by the gift of "Peace," and followed by that of "Power;" the whole forming a golden circlet of three links.

Obituary.

REV. THOMAS C. MAGUIRE.

THE death is announced of Rev. T. C. Maguire, at Kilrush, co. Clare. Born in 1809, he became a Methodist missionary in 1835, and had a remarkable history. He was instrumental near Westport, in 1837, in the conversion of a large number of Romanists, who, in consequence, were forced to leave the country; and in 1848, at Middleton, co. Cork, he witnessed the burning of several Bibles in the public street by the mob. He took an active part in bringing about the union of 1878 between the Wesleyan and Primitive Wesleyan Conferences in Ireland, and he was an earnest, faithful minister and pastor. He was more than once elected President of the Primitive Wesleyan Conferenee, and was greatly beloved by all who knew him.

REV. DR. GLASGOW.

On Monday week, at Portadown, near Belfast, Rev. James Glasgow, D.D., passed quietly to rest at the advanced age of 85 years. Deceased, who was born near Ballymena in 1805, was the first missionary of the Irish Presbyterian Church of India, where he continued to labour for about 25 years. Since his return home, he held the positions of Professor of Oriental Languages to the General Assembly, and Examiner of Gujarati to the Indian Civil Service Commissioners. He was the author of a valuable work on the book of the Revelation, and also of a volume entitled "Heart and Voice." With one exception, he was the oldest Presbyterian minister in Ireland; and he was a broad, catholic man who was greatly beloved by members of other denominations, as well as by those of his own.

REV. J. W. WHIGHAM, D.D.

The Irish Presbyterian Church has suffered a serious loss by the death of Rev. J. W. Whigham, of Ballinasloe. Born in 1829 at Saintfield, co. Down, deceased was educated in Belfast, and in 1851 was ordained pastor of the Presbyterian congregation at Ballinasloe, which at that time was little better than a mission station. However, he had implicit faith in the power of the Gospel, and soon organised a fine congregation, rebuilt the church, and erected a manse. He travelled extensively in Europe, Egypt, and Palestine, and was well acquainted with natural history. He was convener of the Presbyterian Continental Mission, and then of the Church Extension Scheme. In 1885 he was elected Moderator of the General Assembly, and in 1887 convener of the Sustentation Fund, one of the most difficult and laborious positions in the Church. He was a faithful pastor, a wise counsellor, a true friend, and one of the ablest and most devoted ministers of the Irish Presbyterian Church.

REV. CHARLES HEBERT, D.D.

This well-known clergyman, who passed away a few days ago, was an ornament of the evangelical section of the Church of England. As a true Christian he was held in high esteem, while as a scholar he enjoyed a wide reputation. A graduate of Cambridge University, he was the associate throughout his life of many divines of distinction, but practical work for his Divine Master absorbed his heart and mind during pastorates at Burslem and Lowestoft, and likewise at times when he had no incumbency. Dr. Hebert was the author of several important theological works, the chief of which rendered important service in showing the strength of the evangelical position on the subject of the Lord's Supper. His body was interred at Silloth by the side of his wife, with whom he enjoyed married life nearly fifty-five years; her sweet disposition became her maiden name, Grace, and she was the originator of the Mission to Night Cabmen of London. Her gravestone tells his estimate of her in a happy quotation of double import, "Called, and chosen, and faithful." Mr. Hebert's desire was to have his own inscribed, "Who also himself was Jesus' disciple."

DR. MURDOCK, who for twenty-seven years has been secretary of the American Baptist Missionary Union, resigned his post at the recent Chicago anniversaries, feeling, with advancing years, the need of more leisure and rest. He was re-elected, however, for a year, and will continue to serve the Union whilst the new helpers are being initiated.

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The Book World.

Principal Dawson on Evolution.

MODERN IDEAS OF EVOLUTION AS RELATED TO REVELATION AND SCIENCE. By Sir J. W. Dawson. 5s. *Religious Tract Society.* One of the most valuable contributions to the discussion of modern thought *versus* Divine truth that we have seen. The author's name is sufficient to awaken great expectations on the part of his readers, and they will in no sense be disappointed. The strokes by which he demolishes the earthwork reared to support the theory of evolution as opposed to special creation, are those of a master-hand, and are dealt with a precision, firmness, and force impossible to resist. The author's close acquaintance with Nature, and his thorough knowledge of the arguments employed by the varied schools of thought with which he is at variance, enable him to present the subject in a most fascinating and diversified form. The style, though argumentative, is popular and attractive. There is not a heavy paragraph in the whole book, and every page abounds in pith and point. While doughty champions of the faith, like Principal Dawson, are to the front, we need not fear for the cause of truth if only we can bring those endangered by the foe into contact with such skilful advocacy and defence of the truth. The Tract Society has done well to add so noble a volume to their list of publications designed to check the speculative reasonings of this unsettled age; it meets a need, and supplies a want long felt.

MISCELLANEOUS.

HONOUR NOT HONOURS. By Mrs. Austin Dobson. *Religious Tract Society.* The life-motto given to Basil by a Christian mother is manfully acted up to. His good influence on a wayward fellow pupil, and his success in an important examination are the main threads of the story. The musical and unmethodical clergyman, the quaint kind-hearted German professor and Cousin Glynn are well-drawn characters. A high spiritual tone pervades the book.

GOLDEN VESSELS. A manual of private devotion for the young. By Rev. J. Eustace Brenan. *Seeley & Co.* Intended for those united by faith to a living Christ—the thoughts on self-examination, besetting sins, and sickness are specially helpful. Prayers for Christian seasons and occasional use, *e.g.*, at noon, before a journey, after special mercies are annexed. The book is calculated to spur the languid, and direct the unmethodical in daily walk with God.

THE FEATHERSTONES AND HALLS, GLEANINGS FROM OLD FAMILY LETTERS AND MANUSCRIPTS. By Margaret Sewin. *Leominster Orphan Press.* An interesting piece of biography abounding in episodes of life among the friends on the other side of the Atlantic, in the early part of the present century. Original letters written by Stephen Grellet, and other well-known leaders, form a part of the book most likely to be prized by general readers. The chapter on "America ninety years ago" is graphically written.

FOOTPRINTS OF CHRIST. By Rev. Wm. M. Campbell. 6s. *Funk and Wagnalls.* The author justly speaks of this work as containing "a realistic view of the Christian character," and has succeeded in giving not a few original thoughts concerning our Lord's human life and ministry. Fresh waymarks are set up in a well-worn and oft-trodden path of sacred thought and research. The book fully confirms the writer's words, that "to sit as docile, earnest, intelligent learners at the feet of the Great Teacher will help more and more largely to grasp the eternal fitness of things."

THE KESWICK CALENDAR AND BIRTHDAY TEXT-BOOK (3s. 6d. & 5s. *Marshall Brothers*) is a singularly attractive specimen of its class, and is sure to be very popular among those who attend the coming Conference. The daily texts, compiled by Miss Reade and Miss B. Polhill-Turner, are chosen with strict reference to their bearing on the fully consecrated life; one special aspect of truth being assigned to each month. Nearly all the leading Keswick speakers have contributed brief, but pregnant, introductions, in keeping with the respective subjects of the different months, and Rev. E. H. Hopkins has done the work of editing excellently. For a frontispiece there is a portrait of the late Mr. Bowker, who had undertaken the task of editing, which he was not spared to fulfil.

DEPENDENCE UPON CHRIST, by Professor C. G. Finney, is a lucid statement of the conditions of holy living. (6d. per dozen. *Marshall Bros.*)

THE GOD THAT ANSWERETH BY FIRE. By Mark Guy Pearse. 1d. *C. H. Kelly.* A sermon full of point and power. Great lessons for life and service are founded on the story of Elijah and the prophets of Baal.

AN HOUR WITH GEORGE HERBERT, the poet of devotion. We thank Rev. Charles Bullock, B.D., for this beautiful sketch, with selections from the works of good old George Herbert. (1s. *"Home Words" Office*, 7, *Paternoster-square.*)

THE LONDON CHURCH OF ENGLAND DIRECTORY AND GUIDE FOR 1890-91. This is a complete handbook to the London and suburban churches and clergy, with other ecclesiastical information. 1s. *Office: Racquet-court, Fleet-street, E.C.*

POWER FOR SERVICE. An Earnest Plea. By Rev. C. G. Baskerville, M.A., Birmingham. 1d. *Partridge.* The author has a true idea of service. Moreover, he not only knows the Master, but realises the wealth of his grace. We trust this admirable booklet will have a large circulation.

VOICES FROM THE BOOK. By the author of "Voices from the Dust." 2d., post free. *Hastings: J. N. Fennings, 8, Belle Vue, West-hill.* Scripture teaching on fundamental themes is well set forth in these pages, from the pen of one to whom the Bible speaks as the very Word of God.

CHRIST: WHO AND WHENCE? A sermon by Rev. C. McNeil, M.A. 1d. *Standard Office, Dumfries.* Christ's own witness to Himself is here presented, and its significance indicated with special reference to that type of teaching which ignores or denies his divinity and depreciates or naturalises his mighty works.

Messrs. Jarrold's guides to East Anglican watering-places enjoy a high reputation. New editions have been issued of those relating to YARMOUTH, LOWESTOFT, and CROMER (6d. each). In each case neighbouring places are included in the survey, the books being admirably illustrated, as well as provided with maps.

"MYSTERY BABYLON." A treatise on Romanism and Ritualism. By Rev. J. G. Gregory, M.A., Hastings. 1d. *Partridge.* These pages are calculated to make many search the Scriptures in regard to the Papal system and its corrupt doctrine. Exposure of error is accompanied by words of timely warning, and an indication of the simple truth on the questions controverted.

THE TWO GREAT POWERS: ALCOHOL *versus* LOVE! WHICH IS THE GREATER? By Rose Benn. 1d. *National Temperance Publication Depôt.* A sad narrative, in blank verse, dedicated to "Moderate drinkers," in the hope that they may awake to a sense of their responsibility, and, impelled by love, abstain from that which has wrought so much destruction in the world.

THE REIGN OF THE PRINCE OF PEACE. By Richard Hayes McCartney. 5 cents. *Toronto: Willard Tract Depository, corner of Young and Temperance-streets.* A poem in celebration of the glorious future. The author has allowed his imagination considerable scope; but the grandeur of some of his verses, on things most surely revealed, goes far to condone occasional defects.

MISS MARSH and her sister, Mrs. Chalmers, have returned to England from Wiesbaden, both having happily regained their eyesight. We are sure that our readers will unite with them in deep thankfulness to God for his goodness in this respect.

CHINA MISSIONS.—Miss Campbell, of the China Inland Mission, has visited Clifton and Bristol in the course of a widely extended series of meetings she is holding, urged by a profound feeling of the imperative call on the Christian Church at once to occupy the vast fields of labour open in China. With quietness and simplicity, but with admirable clearness, force, and unction, she enforced the Master's call to service. She came from holding similar meetings in Bath, and is now at Clevedon and Weston, whence she goes to Birmingham and Derby. W. D. W.

MARYLEBONE INFIRMARY NURSES' HOME.—The annual meeting of this institution was recently held at the Infirmary, Notting Hill. The Home is used as a training school for nurses, and was the first of its kind attached to a Poor Law Infirmary. It is under the direction of the Marylebone Board of Guardians and the Council of the Nightingale Fund. Since the opening of the Training School ninety-one probationers have been admitted, of whom sixty-five remained for a period exceeding the two month's trial. Of these sixty completed their year's training and passed a satisfactory examination. Twenty-five are now on the nursing staff of the Infirmary, six of them being head nurses. All the probationers who completed their training this year have been taken on the staff of the Infirmary. Many of those who have been trained in the Home are now occupying posts of usefulness in various hospitals and nursing institutions in other parts of the country and abroad. Under the fostering care of the matron, Miss Vincent, and the medical superintendent, Mr. J. R. Lunn, and under the superintendence of Miss Moriartz, the Home is becoming increasingly valued as a centre of Christian influence.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JULY 13.—Psalm LXV.

THIS joyous hymn was probably composed for use in the sanctuary, on the occasion of one of the great annual festivals. It expressly dwells on the Divine bounty in the fertility of the earth (Lev. xxiii. 9-14). There is a marvellous blending of nature and grace in its entire texture, which makes it one of the most beautiful of all sacred lyrics.

There are three divisions. We are transported successively to the Temple courts (1-4), to the shore of the sea, where rock-bound coasts resist the fury of the waves (5-8); and to the pasture-lands and cornfields of Canaan (9-13).

1. Lit., "For Thee there is the silence of praise." Such praise as is too great and deep for tumultuous expressions, and so arrests the fever of the soul. It has been said, "The most intense feeling is the most calm, being condensed by repression."

2. By *flesh* the Psalmist would call attention to our weakness and need as men, each deficiency on our part pointing us to God. The needier we are, the more cause is there for going to God. And He answers prayer. There is no definition of the kind of prayer which he answers, because the outward expression matters nothing, if the heart speak. And wherever the heart speaks, God hears.

3. "Words of iniquities." This prevailing may be because they act more masterfully, or because they excite deeper contrition. The Hebrew translated "cover" implies, "to cover with the atonement." And the pronoun, *Thou*, is emphatic, intimating that God, and God alone, could do this.

4. God hath chosen Christ and all who are one with Him (Eph. i. 4). We need to be *caused*, ere we can approach or dwell (John vi. 44). But in each case God is prepared to do this by the Holy Ghost. What a sacred position would this be! Why should we not seek it! And go no more out! Such an attitude is involved in the practice of the presence of God.

5. The terror is towards his foes, the answer towards his friends (2 Sam. vii. 23). Ultimately all mankind shall come to acknowledge Him (Isa. lxvi. 16, 18). "Upon the sea" will mean not only those afloat, but those living on the seashore, in distant lands.

8. The morning and evening may mean dwellers in East and West; or the mercies which characterise dawn and eve leading us to new songs and joys.

9. Every spring is like a Divine visit. The holy soul looks through second causes to the present tenses of the I AM.

10. The ridges of the ploughed fields are lowered through the plenteous rains, and fertilised to fatness.

12. Let us seek an equal fertility in the life of the soul, through that river of God which is the Holy Spirit (Rev. xxii. 1).

MONDAY, JULY 14.—Psalm LXVI.

Some of the old expositors speak of this Psalm as the Lord's Prayer of the Old Testament. It consists of five divisions, of which the first and fifth begin in a similar manner, 1-4, 5-7, 9-12, 13-15, 16-20.

1. Notice the missionary spirit which breaks through the narrow limits of Judaism. Thus are men larger than their creeds. See also 4.

2. We should make our praise as worthy of its object as possible. Praise Him with a glorious hymn.

3. God's manifested power will only make his enemies yield a feigned obedience. See margin, R.V. Grace alone can change their hearts.

5. Come and see; thus Jesus spoke, and Philip (John i. 39, 46).

6. The Red Sea and the Jordan. Is not this always true of the Church, that God's people are passing through obstacles which must daunt them, were it not for their Divine companion (Isa. xi. 11-15, xliii. 2). Our God turns the place of trial into one of joy.

7. The metaphor here is of God looking forth on men from his heavenly watch-tower with eyes that carry with them the light by which they see.

10. "It is not known what corn will yield, till it come to the flail; nor what grapes, till they come to the press. Grace is hid in nature, as sweet water in rose-leaves. The fire of affliction fetcheth it out." Satan tempts us to our fall and ruin; God tries us to show what graces He has implanted, and to strengthen them by exercise.

10-11-12. The Psalmist sees God's will, not only in his appointments, but also in his permissions. He is said to do what He permits to be done. The imagery is of beasts, first netted; then heavily laden (the loins being the seat of strength); then driven by men who almost sit over their heads, dominating them as they choose.

12. Fire and water were used in purifying the spoils of war (Num. xxxi. 23). We need something more than water (Matt. iii. 2). He who brings us into the trial will certainly bring us out. The *wealthy* place is a well-watered place, and is translated in Ps. xxiii. 5, "running over."

14. The opened lips are expressly mentioned to show that the vows were made under strong internal pressure which forced them open.

16. These words befitted the woman of Samaria, and the Gadarene demoniac (John iv. 29; Mark v. 19); and they suggest the duty of all those who have received special help and blessing.

17. Scarcely had I cried, than I had reason to praise.

18. "If I had regarded." Be sure that you are on God's errands, and not on some sinful or selfish quest.

20. We have no plea in prayer, but God's mercy.

TUESDAY, JULY 15.—Psalm LXVII.

This Psalm was probably composed, like lxv., to be used at one of the great annual festivals, probably the Feast of Tabernacles. The singer goes beyond the occasion which called forth his song, and seems to include in the range of his thought those spiritual blessings which accrue to all the world through the Gospel of Jesus Christ.

1, 2. There is an allusion here to the threefold blessing of Num. vi. 24-26. When Abraham and his seed are blessed, the world is blessed through them. Similarly we may plead that God would bless his Church and people as the condition of blessing to the world. Oh for the shining of that dear face, undimmed by any cloud born in our sin and neglect.

3. We want crowns for the brow of Christ. Each loyal heart yearns for the exaltation of its King.

4. To govern is to *tend*. Christ shall yet be the Shepherd of mankind.

6. "The earth has yielded her increase," as if already the Millennial age had broken on the rapt gaze of the poet-prophet, and all the harmonies of nature were restored. Praise ever accompanies the fertility of the Church. "Our own God." What rapture there is here! Faith lays its hand on God, and appropriates Him for itself. There is a wide difference between speaking of things and people as fair and useful, and saying of them, "These are my own." He is our own, because He has made Himself so, and has taken us to be his for ever.

WEDNESDAY, JULY 16.—Psalm LXVIII.

One of the grandest odes in existence. It was probably composed when the Ark was brought up in triumph by the united people (27) from the house of Obededom to the newly acquired Mount Zion (2 Sam. vi.). It is evidently a processional hymn, to be sung by multitudes of white-robed priests and Levites, and we may almost mark the successive divisions of the melody as corresponding to the several stages of the march.

Whilst the Ark is being lifted to the shoulders of the Levites a measured strain is chanted (1-6); as the procession then moves forward, the march through the wilderness is recited (7-14); presently Mount Zion comes in sight, and all neighbouring hills are depicted as looking askance and enviously at its selection in preference to themselves (15, 16); the procession now begins to climb the sacred slopes of Zion amid more triumphant strains (17, 18); the procession is next described (19-27): and from the assembled hosts, now gathered on the sacred site, the strains of triumph peal forth (28-35).

1. These opening words were the formula used by Moses (Num. x. 32). How strange their history! "Through the battle smoke of how many a field have they rung! On the plains of the Palatinate, from the lips of Cromwell's Ironsides, and from the poor peasants that went to death on many a bleak moor to their rude chant:—

> Let God arise, and scattered
> Let all his en'mies be;
> And let all those that do Him hate
> Before his presence flee."

4. "Cast up a highway for Him that rideth through the deserts." As the Ark of God once led his people through the wilderness, so now does it ever lead us through dark and difficult places.

6. God has a special care for lonely people, and there shall be fulfilled in them the Beatitude: "Blessed are the Homesick, for they shall find a Home." "He bringeth out the prisoners *into prosperity*" (R.V.).

9. "A rain of liberalities," probably referring to the abundant gifts of every kind bestowed on the people.

11. "The women that publish the tidings are a great host"; an allusion to the Oriental custom of damsels celebrating a victory in song and dance. How marvellously this is being fulfilled now by the exodus of noble girls from their happy homes to publish to the heathen the Gospel of Jesus.

13. The Authorised Version gives good sense, contrasting the blackening contact of a smoky caldron with the lustrous colours flashed from the dove's wing.

14. Salmon means *shady, dark*. It was a high mountain near the Jordan. The kings were scattered, as snow-flakes are driven before the wind, and melt before the sun.

15. God does not choose the great and strong of this world (1 Cor. i. 26).

18. "Thou hast obtained spoil which Thou mayest distribute as gifts among men." Thus the Holy Spirit gives the exact sense, though not the words, in Eph. iv. 8.

19. "Who daily beareth our burden" (R.V.). Either rendering is delightfully suggestive.

22. Though the danger be as great as that caused by Og in Bashan, or by the passage of the Red Sea, yet will God deliver his people.

27. The union of the tribes at the extreme North and South is emblematic of the union of the Church of the ascended Lord (Eph. iv.).

30. "Rebuke the wild beast of the reeds," referring to Egypt, as representing heathendom.

31. A glimpse of days not far away.

THURSDAY, JULY 17.—Psalm LXIX.

This is the second Psalm with this title, "Upon the lilies." It touches the profoundest depths of sorrow, which were only fully known and trodden by our blessed Lord. Of course, there was a primary reference to the sorrows of the Psalmist; but only in Jesus is there a full realisation of much that is here expressed. Clearly, however, the maledictions with which wrong-doing is threatened had no place in Him, who from his cross asked his Father to forgive. This, like xxii., is constantly applied to Christ in the New Testament. Compare 4, and John xv. 25; 9, and John ii. 17, and with Rom. xv. 3; 21, with Matt. xxvii. 34, 48; 25, with Acts i. 20.

4. The last clause is a proverbial way of saying, "I am held guilty of wrongs, which I have never done," as when Shimei charged David with Saul's sins (2 Sam xvi. 8).

8. True of David (1 Sam. xvii. 28), and of our Lord (John i. 11, vii. 5).

9. All these foregoing verses may serve to show us how deep and agonising was the travail of the Redeemer's soul, when He came to his own, but they received Him not, and accounted him a wine-bibber and sinner.

13-21. Read these verses once or twice, and think into them some of the meaning with which Jesus uttered them. It is probable that He literally died of a broken heart—this was evidenced in the blood and water of John xix. 34.

22-28. That such will be the fate of the wicked is undeniable, but though the saint foresee it, he will not desire it for selfish reasons. Compare 25 with Acts i. 20.

35. We began with deep mire in which was no standing, we end in the abiding city of God.

FRIDAY, JULY 18.—Psalm LXX.

This Psalm reminds us of xl. Indeed, it is a repetition of its closing verses. It was composed as a psalm of remembrance, to put God in remembrance of his suffering ones. "When God seems to forget us, we must not forget to put Him in remembrance" (Isa. xliii. 26, lxii. 6, marg.).

1. God often delays to come to our help, and tarries till the fourth watch of the morning, or the night before the execution, but He is never too late. But we often chafe at the delay.

2, 3. Wicked spirits as well as men seek after our soul, but God shall turn them backward and disappoint their designs.

4. How much better to *say:* "Let God be magnified," than, "Aha, Aha." The godly man boasts in God, and is only eager that his name should be exalted (Phil. i. 20). Let it be our one aim to do and suffer all with this one purpose, to make all men think better of the great God.

5. Happy are they who have learnt to glory in

their infirmities, and to use them as arguments with God. There is a beautiful answer to this plea in that description of the Messiah which is given in a following Psalm (lxxii. 4).

Helper in good works; *Deliverer* from all the power of the adversary.

The prayer closes with one further plea for urgency.

SATURDAY, JULY 19.—Psalm LXXI.

The writer and the occasion of this Psalm are unknown. It is obviously an old man's psalm (9, 17, 18). The divisions fall naturally into prayer (1-13), and the expression of confident hope (14-24). The three first verses are a reproduction with slight variations of Ps. xxxi. 1-3. One key-word is *Great* (19, 20, 21, 23). *All the day* (8, 15, 24).

2. If you are too weak to cry aloud, God will stoop to you.

3. How approachable is God at all times! There is a door at St. Peter's which is opened only once in a century, but God's door stands always open.

4. Not only is our hope in God, but God is our hope. Not created things; the Creator alone can satisfy us. "Christ is in us, the Hope of Glory."

6. Let us praise God for his mercy in his ordinary works, and have eyes for his daily miracles.

9. Compare Josh. xiv. 10-14. Our weakness is a prevalent and irresistible plea.

14. The strain changes from prayer to hope.

15. How soon has the answer come to his petition (8).

16. The LXX. translate "I will enter into the powers (mightinesses) of the Lord," as into a sure citadel. But there is great force and beauty in our version.

17. Be content to let God teach you just one step or lesson at a time. And declare what you are taught.

21. "Thou wilt turn again and comfort me" (R.V.).

22. This name for God occurs only in two other Psalms, lxxviii. 41, and lxxxix. 18. May God cast the dumb devil out of us, and set us talking on this theme which can never be threadbare.

MRS. BOOTH continues to suffer very much. The steady progress of the disease becomes more manifest as time passes, and the increase of pain has been, during the last ten days, in proportion to the spread of the cancer. Her whole system is much more seriously affected than ever before, and the return of the nervous symptoms in consequence have not only intensified her suffering, but have increased the strain upon all those who surround her.

LAW CLERKS' CHRISTIAN UNION.—This Union, which sprang out of the "Lawyers' Prayer Union," instituted in 1852, has been formed for the purposes of united prayer and conference among persons occupied in the different branches of the law, and also for evangelistic effort amongst the same class. A social meeting was held in the Shaftesbury Hall, Orde Hall-street, W.C., on Thursday last week. After tea Mr. S. J. Daw, solicitor, gave an earnest address on the necessity of realising the presence of God in the work of everyday life. Short addresses were also given by Mr. Edwin Smith and Mr. Cook-Collis, solicitors, the former on the Gospel having all its old power, and the latter on the importance of Christian sanctification. Several law clerks present also spoke. Particulars as to the Union may be obtained from the Hon. Secretary, Mr. J. C. Allday, 35, Lincoln's Inn-fields, W.C.

THE JUNGLE TRIBES MISSION, in connection with the Foreign Mission of the Irish Presbyterian Church, is a very interesting development of evangelistic effort. It is believed that in India, especially among the aboriginal tribes, a great work for Christ may be done by earnest men who, though they have not enjoyed the benefit of a college course or received ordination, have had a good education, and given evidence of true devotion to Christ. In Gujarat and Kathiawar there are many tribes without a missionary. The most numerous is the Bheels, who, with the Dublas, Naikadas, Talavias, Warlis, and other tribes, reach a total of 800,000, whose religious beliefs are altogether different from those of the Brahmins. Workers willing to labour under Presbyterian supervision are invited to offer themselves for this promising sphere. The constitution of the Mission is admirably described in a pamphlet (1d. *Religious Tract Society, Royal-avenue, Belfast*), an appendix to which contains some rousing calls to work, as well as other ever-timely counsels.

International S.S. Lessons.

Sunday Afternoon, July 20.

TAKING UP THE CROSS.—LUKE xiv. 25-35.

GOLDEN TEXT: Verse 27.

THE figure of a feast, under which our Lord has just set forth the blessings of the Gospel, has proved so attractive that "multitudes" (25) are ready to follow Him. The miracle of the loaves and fishes resulted in similar popularity (John vi. 14, 15). But there is nothing gratifying to Jesus in mere numbers. The quality and character of his followers is more to Him than their multitude. So here, as in John vi. 26, 27, He applies the fan in order to separate the chaff from the wheat. A thoughtless, inconsiderate profession of discipleship is worse than no profession at all. The moral of this lesson is: "Think before you act." It is proverbial that we "cannot put old heads on young shoulders"; but we can instruct and warn the young against that thoughtlessness which not only injures themselves, but makes the religion of Christ to be a mockery to others.

The difficulties of discipleship (26, 27).—True discipleship consists in coming *to* (26), and coming *after* Christ (27). Our needs, and the assurance that in Him is full supply, bring us to Him; but following after Him involves a twofold difficulty. (1) *Forsaking what is dearest to us* (26).—Hatred is only sinful when not properly directed. It is indeed only another expression of love. Even God who is Love speaks of hating (Rom. ix. 13; Rev. ii. 6). Our Lord's meaning is explained by Deut. xiii. 6-12. That which is dearest to us, if it comes into conflict with the claims of Christ, must be hated—forsaken. The Apostles did this (Mark x. 28-30); Paul did it (Acts xx. 24); and so do all the saints who overcome (Rev. xii. 11). Illustrations of this abound. John Bunyan's Pilgrim, forsaking his wife and children, put his fingers in his ears, that he might not be turned back by their entreaties. A martyr, when asked to give up Christ in order to escape death, replied, "If my father should lie in my pathway, and my mother should hang about my neck, and my Lord should call me, I would shake off my mother, and walk over my father to go to Jesus Christ."

(2) *Enduring what is painful* (27).—Cross-bearing involves shame, and surrender to death. The multitude ignorantly followed Him as to a triumph and to a feast. These are certain, but the *way* to them for us, as for Him, is through death. To "die daily" is the way to true life. Polycarp, the bishop of the church at Smyrna, when brought before the proconsul, was urged to recant. "Reproach Christ, and I will release thee." The old man replied: "Eighty and six years have I served Him, and He hath never wronged me; how can I blaspheme my King, who hath saved me?" When threatened with wild beasts and with fire, he was still unmoved; and just before being put to death he said: "I bless Thee that Thou hast counted me worthy to receive my portion in the number of the martyrs in the cup of Christ." Not only by actual martyrdom, but by dying to our own will day by day, we have to bear our cross.

This lesson is enforced by two parables.—(1) *The inconsiderate builder* (28-30). It is full of teaching. A disciple is a *builder* (Matt. vii. 24-27; 1 Cor. iii. 11-15). He builds a *tower*, not only a lofty and therefore a prominent building, but one for defence and refuge. But building is *costly*. No builder should accept a contract who has not means to carry it out; and no one should begin the Christian life without considering what it involves. "*Sitting down first*" describes this careful consideration. Are you prepared to face difficulty, to make sacrifice of yourself? Better not begin to build than become a by-word to others afterwards. Unfinished houses everywhere are called some men's "Folly." "Remember Lot's wife." Pliable was of this character.

(2) *The thoughtless warrior* (31, 32).—To profess discipleship is a declaration of war against the prince of this world. Our forces are insufficient to meet his. Unless this fact is understood at the first, there can be no success in this war. Earnestness, enthusiasm, strong resolution, confidence in the righteousness of our cause, are all insufficient. If you cannot draw upon other resources, better never begin the conflict. There are other resources, but they only become available to us as we die to self—to our "own life" (26), and accept of the Lord of Hosts to fight for us. There was no man in Israel able to meet Goliath, because each man measured his own strength against that of the giant. David calculated differently, and overcame "in the name of the Lord of Hosts" (1 Sam. xvii. 45). The object of these parables is, not to prevent us becoming Christians, but to teach us that the Christian life is only possible as we forsake all dependence upon self (33).

The danger of apostasy (34, 35).—Nothing is so valuable as salt in arresting corruption. This is what a true Christian is intended to be in the world. If he is constant and whole-hearted, he must exert an influence for good. *Nothing is so worthless as savourless salt.*—It cannot be seasoned again. Do not misapply this truth, so as to discourage backsliders. All such who desire to return have many promises to ensure their welcome. But let each one apply it to himself for warning. No one can injure himself worse than by putting his hand to the plough and looking back (ix. 62). Savourless salt is "good for nothing" (35), neither for the soil, nor for the dunghill. The unfaithfulness of the Christian disgusts men with the Gospel itself. There can be no more solemn words of warning. Beware of a thoughtless profession. Be a Christian, but be whole-hearted and constant. Difficulties lie in the way, not to discourage us, but to develop character, and to make us know more of our Captain's might.

CONTINENTAL & FOREIGN NOTES.

LOYALTY ISLANDS.—The Paris Society of Evangelical Missions has appointed an agent to carry on the work at Maré, which was given up when Rev. John Jones, of the London Missionary Society, was expelled by the French Government.

PALESTINE.—The railway from Jaffa to Jerusalem will, it is expected, be completed in 1892. It will be of comparatively little use until a pier has been built at Jaffa to facilitate landing. This involves no great difficulty, being simply a matter of money.

BERLIN.—Two small beginnings have been made this summer to evangelise the masses by means of open-air preaching. Count Pückler, who initiated the work, goes every Sunday afternoon to the Jungfernheide, a forest near the city, and members of the Young Men's Christian Association do the same in the Grunewald. Numerous audiences have attended on the word spoken, and tracts have been liberally distributed.

GERMANY.—A conference of friends of Evangelisation, in connection with the National Church of Germany, has been held at Gnadau. In aim and purpose it was similar to the Conference convened two years ago by the late Professor Christlieb, of Bonn. Some 120 persons, for the most part actively engaged in evangelistic work, attended, and the proceedings were practically helpful, as well as highly stimulating.

JAPAN.—Rev. H. Loomis, of Yokohama, has summarised the statistics of missionary work in Japan. Twenty-nine Protestant societies or organisations are at work there, the entire mission staff numbering 527, including wives. The increase in church membership in 1889 was 5433, bringing the total up to 28,977. There are 21,597 children in Christian boarding and day-schools, 135 native ministers, and 409 unordained preachers and helpers.

FRANCE.—The thirty-seventh conference of the Evangelical Methodist Church of France and Switzerland has been held at Nîmes. There are in connection with this organisation 151 chapels or other places of worship; 28 pastors, assisted by two evangelists and 107 lay preachers; 1434 church members, and 43 candidates for fellowship, not to reckon 372 communicants who are not members; also 41 Sunday-schools, with 2276 scholars and 253 teachers.

PERSECUTION IN THE BALTIC PROVINCES.—Pastor Nerling has been condemned to a year's imprisonment and the loss of his civil rights for having "blasphemed against the saints." Some parents have been condemned to three months' imprisonment for having refused to submit their children for baptism in the Greek Church, though in each case one of the parents had been included in the pale of that Church by means of trickery. When will this scandal find an end?—*Le Christianisme.*

ITALY.—Sunday-school work is going forward in Italy. Almost every evangelical church has its school, and in Rome there are four or five. Another interesting item of news is that the chapel built by the Roman Town Council in the Protestant burial ground is ready. The Rome correspondent of *Evangelical Christendom* pertinently remarks:—"It strikes me as a very encouraging fact that the authorities of Rome should nowadays with the public money build a chapel for the use of those heretics who used to be, in former times, killed and burnt by the same authorities under the guidance of the Popes!"

STRASBURG.—The Reformed Church of this city, of which John Calvin was the first pastor, has 400 members. In 1563 public worship was interdicted, but the faithful repaired to the neighbouring villages, and there found greater liberty. By virtue of an edict of Louis XVI. in 1788, the present temple was erected, and recently, on the occasion of a centennial celebration, the Protestants of Alsace were reminded, not only of the restraints under which their testimony was allowed a hundred years ago, but also of the succour which the community was enabled to render in the sixteenth century to large numbers of hunted French refugees.

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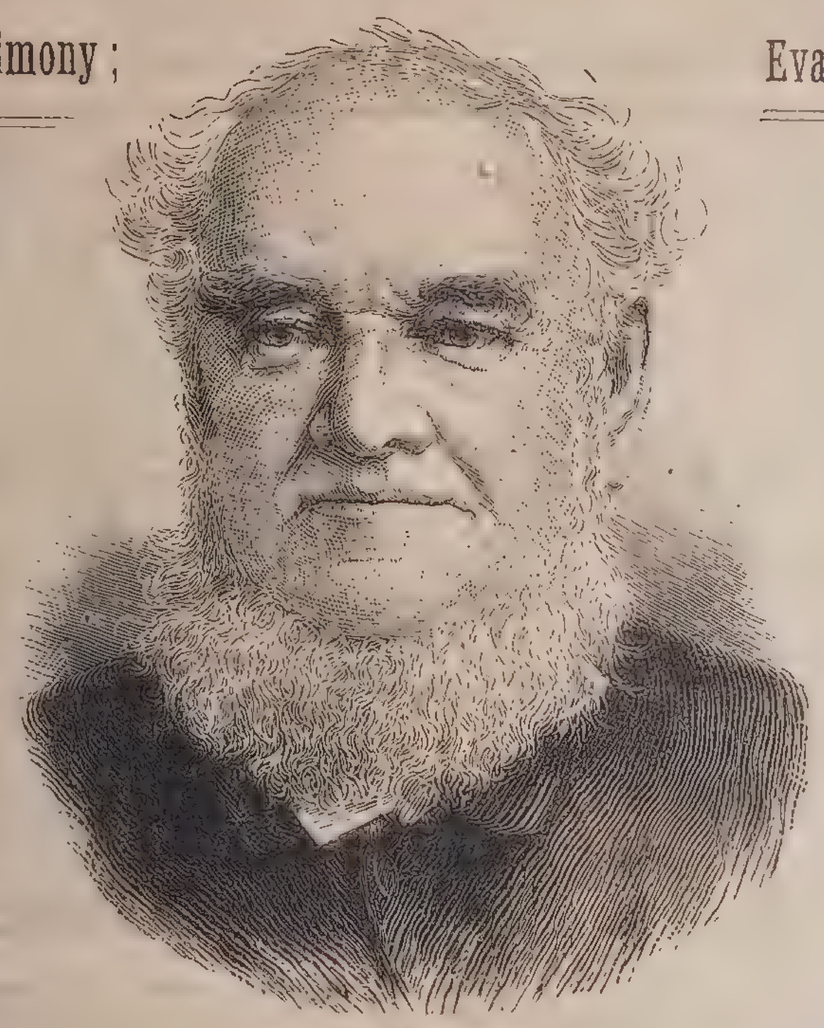

[Rev. Dr. Doudney.]

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GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 24, Sanderstrasse, Friedenau, Berlin.—Lady principals: Frl. HOFFERS and Mademoiselle VIVIER. Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. Highest references in England and abroad. Mademoiselle [Vi]vier in London in September, and escorts pupils. Special terms for Clergymen's Daughters. —Apply to Miss STUART, 29, Cornwall-gardens, S. Kensington.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

CHRISTIAN HOME SCHOOL, for the Daughters of Gentlemen, 33, Sion Hill, Bath. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home with the advantages of a thorough good education. Pupils prepared for Cambridge and Academy examinations. References kindly permitted to the parents of former and of present pupils.

HIGH-CLASS CHRISTIAN SCHOOL, for the Daughters of Gentlemen. Individual Christian influence. Limited numbers. Efficient staff of professors and governesses. Languages and music specialities. Large house and garden. Entire charge of pupils from abroad.—Principal, Miss PENN, St. John's, South View, Hampstead-road, Bedfordshire.

BURLTON HOUSE, READING. — High-class Ladies' School. Principal, Miss BATCHELOR (Cheltenham). Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training. Well appointed home. Inclusive terms. Highest references.

CLIFTONVILLE, MARGATE.

Boarding School for Young Ladies.

Christian principles inculcated. A thoroughly [sound] respect adapted for school purposes. [Pros]pectus on application.

THE PRINCIPAL of a well-[esta]blished School has [va]cancies for Pupils. Parents desirous of [ob]taining a good School must not expect it on the usual terms of 60 to 70 guineas. [Pros]pectus on application.

MALVERN HOUSE. [Pri]vate.

BRAYBROOKE COLLEGE for Girls. Entire advantages combined with home comforts. [Pros]pectus on application.

SEASIDE.— An Oxford [Mas]ter has a few Pupils to [pre]pare for Public Schools. Thorough teaching. Christian training. Terms moderate. Reduction for sisters. Highest references. — Inspector-General GORDON, R.N., 5, Sussex-place, Southsea.

EDUCATION GRATUITOUS.—A Pupil, whose parents need help, received by the Principal of a Ladies' School, as above. Age from 13. Must be fairly advanced. Thorough education. [Ap]ply, Miss ANNA, May's Advertising Offices, [Lu]dgate-circus, E.C.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

PRINCIPAL:

G. E. W. CRANAGE, B.A.

Trinity College, Oxford.

[Pros]pectus on application.

ALRESFORD HOUSE, Queen's Avenue, Margate.

High-class School for Sons of Gentlemen. Special care of Indian and delicate children. Christian home.—Address, The PRINCIPAL.

CHRISTIAN PARENTS seeking YOUNG GENTLEMEN'S BOARDING SCHOOL at the SEASIDE (South Coast), a short journey from London, where in addition to a thorough and first-class Education, domestic care and sound Gospel training are reckoned of paramount importance, are invited to write to Dr. THOMAS, [Lon]don. (Who is in the habit of recommending this School to his friends.)

YOUR BOYS will have a Christian [Ed]ucation at [Ma]lvern College. [Ter]ms 35 to 45 guineas. Entrance any time.

HUNTINGDON HOUSE SCHOOL, [Mo]ordown, Bournemouth. [Pup]ils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Wherstone, N. (sons boarders here many years); C. [Ma]son, Esq., Rossbery House, New Hampton [Hi]ll, Birmingham (sons in the School); Rev. D. [Mo]rgan, Vicarage, Surrey, writes:—"I have much pleasure in recommending this School to parents [see]king sound teaching and a good Christian home for their children."

Principal—Mr. GEO. CUTTS, F.R.G.S., F.I.A.S.

COMBE DOWN SCHOOL, Near BATH.

[For Sons of Gentlemen.]

Boys carefully prepared for the Universities, Civil Service, and business pursuits. Forty-one scholarships in the last four years, including Higher London Exhibitions in Arts, senior and junior honours in Cambridge Local, South Kensington, Science and Art, Cambridge, and Army Preliminary. Resident French and German masters. Modern languages and science hold a prominent place in school work. Christian teaching based solely upon the Word of God. Improved accommodation. Commodious and airy school-rooms and bed-rooms. Large playground, gymnasium, workshop, tennis ground, cricket field. Bracing air; open situation. [Ref]erences: Mr. Anderson, Lindum-gardens, W.; Col. A. [Ma]cdonald, H. S. King & Co., Pall Mall, S.W.; Rev. [J.] Boyd, Dublin; E. Dyer, Esq., Malvern; Dr. [Mac]kern, Bath; Dr. Pentecost, Brooklyn, N.Y.; G. Trench, Esq., Ardfert, co. Kerry. Terms moderate.—Prospectuses on application to

W. FRANKLIN, Principal.

ETONHURST, Weston-super-Mare. Preparatory School for the Sons of Gentlemen. Boys prepared for the Public Schools and Local Exams.—Prospectus on application to
LADY PRINCIPALS.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

EDUCATION, Christian influence, and maternal care. Mrs. OAKESHOTT, Principal. Resident French, trained, certificated governesses and visiting masters. Terms, including all school requisites, 35 guineas. A Governess-Student required, 27 guineas. Airy house, large garden. Solid instruction.
Church House, Stoke Newington.

A LADY most highly recommends her North German Governess, clergyman's daughter. Thorough English, fluent French, first-rate music (Berlin Conservatoire), singing, harmony, some Italian.
Fraulein S., The Raswell, Hascombe, Godalming.

SOUTH OF FRANCE.—A Protestant Pastor would receive into his family a few English young Gentlemen as Boarders, to learn French. Other branches if necessary. Climate mild and healthy. Good references.—M. LÉON BOST, Pasteur, Salies de Béarn, Basses Pyrénées, France.

TWO TUTORS (Senior and Junior) wanted in September. Men of decided Christian character. Mathematics, French, drawing, and ordinaries.—Apply immediately, FREDERICK HOWELL, New Hall College, Sutton Coldfield.

TO PRINCIPALS OF BOYS' SCHOOLS.—A Lady wishes to place two Boys in a good School, in North or Midlands preferred, in exchange for Girls.—Hardy's Library, Cheltenham

LADY RECOMMENDS GOVERNESS (28) to young children. Experienced. Certificated. English, arithmetic, French, German, music, drawing, needlework, elementary Latin. Church of England. Salary £25.
Miss L., 63, Apsley-road, Great Yarmouth.

A NORTH GERMAN LADY, with eleven years' English experience in the training of young Ladies, desires a re-engagement in September next, in a Christian family. English, German, French, music, drawing.—Address, during July, Lady FOX, Coombe Springs, Kingston-on-Thames.

EXPERIENCED GOVERNESS (25) seeks re-engagement in Christian family (or Holiday engagement). Thorough English, music, French, drawing, and needlework. Certificated. Dissenter and total abstainer.
Miss BULL, Eugénie Villa, Ravenscourt-park, W.

GERMAN NURSERY GOVERNESS.—A Lady wishes to hear of a situation for above. Competent to teach elementary English and thorough German. Understands Kindergarten. Disengaged July 23. Quiet, Christian home desired.
Mrs. A. GRIMSDALE, Rabb's House, Uxbridge.

HOLIDAY ENGAGEMENT wanted by a certificated Governess. Laundry and travelling expenses required.
Miss WOOD, 4, Claremont, Shrewsbury, Salop.

FRENCH GOVERNESS desires Holiday engagement. French, German, music.
M. M., 27, Vernon-terrace, Brighton.

A FRENCH LADY (Parisian) desires a Holiday engagement from July 26 to September 10.—M. F., c/o Mrs. Surman, Tavistock House, Weston-super-Mare.

GOVERNESS (Senior English) desires re-engagement. University and L.L.A. certificates. Thorough English, advanced arithmetic, mathematics, Latin, drawing. Nine years' experience. References.—A. H., The Stores, Railway Arch, Westcombe-park, Blackheath.

CHRISTIAN GOVERNESS, highly recommended, twelve years' experience, desires re-engagement in Christian home or Mission work. Could not give honorary services. Certificated, Senior Camb., Coll. Preceptors, S. Kensington. English (thorough), French, German, elementary Latin, music, drawing.
C., c/o Miss Harrison, Tillington, Stafford.

JUNIOR TEACHER wanted, in Ladies' Boarding and Day School. Requirements: strict disciplinarian, arithmetic (good), music, drawing. Small salary, but comfortable home, with French or German lessons, or both. Decided evangelical ministry. State age and references.
Z., Avebury, Calne, Wilts.

GOVERNESS WANTED in September, to prepare children with their lessons for school, and teach one little one. Must understand Latin and music. Must be a lady.
E. C. E., Queenscliff, Ipswich.

GOVERNESS REQUIRED in September. Non-resident. Experienced. Certificated. Age about 27. Thorough English, French, German, music, singing, drawing, calisthenics, and dancing desirable.
Mrs. BODKIN, The Cloisters, Chelmsford, Essex.

YOUNG LADY wanted in September, who in return for good home in Christian family, would help in taking charge and teaching two little girls. One finishing her education could have time for attending classes. Musical, Nonconformist, abstainer.—J. M. E., Maycroft, Gloucester-road, Brownswood-park, N.

MRS. DARDIER wishes to receive in her family two young Ladies desirous to learn French. Nice house and garden.
21, Chemin Dumas, Champel, Geneva, Switzerland

A GOVERNESS required in a Ladies' School at Eastbourne. State full particulars of qualifications, age, salary, experience, &c.
Ashby House, Hartfield-square, Eastbourne.

GERMAN GOVERNESS.—A Lady wishes to recommend an accomplished Christian German Governess, thoroughly conversant with English and French, who desires a situation in England as finishing Governess, or to take younger children. She has the highest possible testimonials from her former employers, as having been perfectly invaluable as a teacher, and most satisfactory in every way.—Miss ANNA MAYER, Hohenkreuz, near Esslingen, Württemberg, Germany.

Appointments, Situations, &c., Wanted.

Y.W.C.A.—A Lady is desirous of giving her help gratuitously at some sea-side place during the summer months.—C. M. Y., 10, College-terrace, Kemp Town, Brighton.

SUPERINTENDENT.—A Lady desires the post of Superintendent of a Home for Invalids or hospital trained Nurses. Much experience. Excellent testimonials.—E. J., Farmer's Library, 1, Edward-terrace, Kensington.

A LADY WISHES to recommend highly a Christian Lady, who is a good linguist, and good reader, for any responsible position. Faithful and reliable, of Evangelical principles, and a total abstainer. Very good references.
THETA, Crofton Villa, Weston-super-Mare.

A WIDOW, 44 years of age, a good needlewoman, but not very strong, offers her services in return for a home. Good references.
Mrs. B., 17, Woburn-buildings, W.C.

AS CORRESPONDENT AND BOOK-KEEPER. Long experience. Can give excellent references.—A. E. E., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

EVANGELIST, experienced and active, seeks a sphere of labour in connection with Mission Hall or any centre of aggressive Gospel work.—X. Y. Z., c/o Mr. George Flawn, High-street, Higham Ferrers.

GARDENER seeks a situation (single-handed). Eleven years last situation, leaving through death. Middle-aged. Married.
J. P., 6, Highweek-road, South Tottenham.

AS COACHMAN, or Groom and Coachman.—A Lady wishes to recommend R. O. Thoroughly experienced, rides and drives well. Married, age 32. Christian and abstainer.
Sudbury Lodge, Sudbury, Harrow, Middlesex.

MAN AND WIFE can be well recommended to any place of trust. Wife can play harmonium at meetings, &c.
VINE, 25, Connaught-street, W.

PORTER, MESSENGER, caretaker, or any place of trust. Four years in last place. Many good testimonials. Total abstainer.
ISAAC WEST, 152, Kennington-road, S.E.

PAGE.—French Boy, Protestant, age 15, well educated, tall, wants a situation in a Gentleman's family.—A. L., Cutting, Stationer, 20, Great Marylebone-street, W.

MOTHER AND DAUGHTER.—Wanted, by a Mother and Daughter, together or separately, an uncertificated School, or post in Home, or Institution, where teaching is required.—Apply by letter,
M., 82A, St. Giles-street, Norwich.

MATRON.—Re-engagement desired as Matron in boys' school, useful Companion, or any responsible position. Excellent reference and testimonials.—Miss DOWDING, Grammar School, Cranbrook, Kent.

A PROTESTANT LADY requires situation as agreeable Companion, Chaperone, or Governess, to elder pupils. Parisian French, music, English, and all kinds of needlework.—Address (prepaid 2½d.), Madame BRUNET, 12, Rue Rivay, Levallois-Perret, Paris.

AS HOUSEKEEPER.—A Lady (40), most highly recommended by those with whom she has lived, musical and domesticated, seeks re-engagement to elderly Gentleman or otherwise, where kind attention and trust would be valued. Having very small means, salary secondary.
B., 1, Westbourne-terrace, Sussex-road, Colchester.

AS HOUSEKEEPER, where there is a small family, or as Parish Worker. Country preferred.—M., 11, Park-crescent, Park-rd., Clapham.

HOUSEKEEPER-COMPANION, Chaperon, or any position of trust, desired by a Christian French Lady. Would not object to travel.—E. L., Corston House, Jasper-road, Upper Norwood, S.E.

A CLERGYMAN'S WIFE highly recommends a Christian Gentlewoman as Lady Housekeeper, Amanuensis, or any position of trust. Experienced with servants. Abstainer. Needlework.—L., Red Oaks, Theydon Bois, Essex.

HOUSEKEEPER, in a house of business in the City. Man and wife (Christian people), but no children. Officer's servant preferred. Wife to be capable of plain cooking; man's duties, those of messenger.—Apply by letter only, stating age of both man and wife, wages expected, and as full information as possible, to
A., c/o Alfred Holness, 14, Paternoster-row, London.

A LADY seeks a position as Companion Housekeeper to an elderly Lady, or to chaperone young Ladies. Could superintend house and dairy. References exchanged.
A. B., c/o Mrs. Babington, Armagh.

Y.W.C.A.—A young Lady anxious to win souls and experienced in Christian work, desires a post as Secretary in an Institute or Home.
S., c/o Secretary, 316, Regent-street, London.

RE-ENGAGEMENT as Lady Housekeeper or Useful Companion. Thoroughly experienced and domesticated. Good needlework. Decided Christian and abstainer. Three years' excellent reference.—B., 2, Delamere-street, Westbourne-square, London, W.

ENGAGEMENT WANTED as Companion or Nurse to invalid Lady. Fifteen months' hospital training. Comfortable home chief object. Near the sea preferred.—A., Miss Pocklington, Cliff Town Library, Southend-on-Sea.

USEFUL COMPANION, MAID GOVERNESS to little child; or would take any position of trust. Required by a most reliable young Lady.—Miss ROBINSON, 30, Loughboro'-street, Kennington-lane, S.E.

AS USEFUL COMPANION.—Re-engagement desired to an elderly, invalid, or blind Lady. Just terminated an eight years' engagement. Left through death. Domesticated. Good reader and correspondent. Good references.
Miss H., 2, Syon-terrace, Brentford.

AS ATTENDANT upon an invalid Lady, or to undertake other light duties.—A Lady wishes to strongly recommend a Christian Widow, aged 30. Seaside preferred.
Miss STRATTON, Manningfold Bruce, Marlborough.

MONTHLY NURSE.—Certificated, 35. Lady strongly recommends member of her Bible-class for three years. Most superior, gentle, and pleasant. Total abstainer.—Miss SPICER-JAY, Willowdene, King's-road, Clapham-park.

A LADY RECOMMENDS Cook and House-Parlourmaid. To live together. Excellent characters. Near London preferred.
M., 8, Clifton-terrace, Dorking, Surrey.

A RELIABLE, USEFUL GIRL, strong and healthy, but having one hand paralysed, would serve in return for a home and clothes.—Mrs. GINEVER, Kingsdown Orphanage, Pemberton-road, Upper Holloway, N.

AN ELDERLY EDUCATED PERSON seeks Christian Home, in or near London preferred. Domesticated, willing to be useful with needlework, teaching, writing. Small salary. References.
M. J. G., 29, Gladstone-street, Peterboro'.

CHRISTIAN (30) desires engagement. Domesticated, fond of children, needlewoman, bright and willing. Could assist in any light business. Highest references. State salary.
E. S., 12, Lichfield-road, Stoke Newington, London.

UNDER-NURSEMAID. — Wanted to place a young Girl of 13½, who has not been out before, where the work would not be heavy.
Mrs. WEBB-PEPLOE, 25, Onslow-gardens, S.W.

GENERAL SERVANT.—Will a kind Lady take strong Girl of 17? Been in Training Home. Easy distance from Sittingbourne preferred. State wages and particulars.
Miss M. BROWELL, Feltham, Middlesex.

AS HOUSEMAID in quiet family of two, Attendant upon an elderly Lady, or any light situation. Age 26. Good needlewoman. Capable and willing.
L. CHAPMAN, Cambridge House, Tunbridge Wells.

MISS HOOPER'S NURSES' AGENCY, 9, Upper Baker-street, N.W., for supplying Hospital Trained Nurses, for Monthly, Medical, Surgical, and Fever Cases. Also Male Nurses, Attendants, and Medical Rubbers. All certificates are thoroughly investigated. As far as possible Christian Nurses are sent out. Nurses receive their own fees.

Appointments, Situations, &c., Vacant.

PRIVATE SECRETARY WANTED. Liberal in politics. Total abstainer and a Christian.—Address, stating qualifications, age, present engagements, salary required, &c., X. Y. Z., c/o Deacon's Advertising Offices, Leadenhall-street, London, E.C.

A LAYMAN wanted as Deputation Secretary for a well-known religious and philanthropic Society having its offices in London. Must be a good organiser, holding distinctly evangelical views, and be a graduate at one of the universities, or a retired officer from the Army or Navy.—Apply in the first instance, with full particulars as to age, experience, and with copies (only) of testimonials, to D. S., May's, 162, Piccadilly.

A YOUNG MAN wanted, of thorough business capacity and practical common sense, a total abstainer of not less than 5 years (belonging to a society), and who takes an interest in Christian work, to precede a lecturer, and arrange every detail of halls, advertising, &c. Very good references required.—Apply Rockholme, Southampton.

A SECRETARY (not a Matron) needed for Y.W.C.A. work in the country. Some previous experience essential. Salary if required.—O. B., Parlett's Library, 4, Richmond-road, Bayswater.

HEAD MATRON WANTED.—Small Preventive and Rescue Home (temporary). Some experience necessary. Salary £30 to £35.—Apply, giving references to Mrs. W. T. FLATHER, Endcliffe Mount, Sheffield.

LADY HELP to take charge of three children, ages five, three, two. One accustomed to and fond of children. Good teacher and needlewoman. State age and salary. Servant kept.
REVEREND, Burnby Rectory, Hayton, York.

AN ASSISTANT MATRON wanted, experienced in needlework and plain dressmaking, for small Penitentiary in London. Must be Church of England.—Apply, stating salary required, to Miss HAMPTON, 11, Chesham-street, S.W.

A WORKING MATRON wanted for a small Cottage Home for little Girls in Dorsetshire. Christian, abstainer. Able to undertake the work of the house. One with some knowledge of sickness preferred. Salary £20.—Apply by letter,
Hon. Miss PORTMAN, 34, De Vere Gardens, W.

A.1. CEYLON TEA AGENCY. — Agents appointed to sell our Teas among private families. Our celebrated 1s. 10d. Ceylon Specialité supplied to Agents at 1s. 4½d. carriage paid. Our new digestive Teas also have a large sale wherever introduced. Doctors recommend them in preference to any other. 40s. weekly easily earned. Handbills and leaflets supplied gratis.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Established 1877. Name paper.

ALBION HILL HOME.—Wanted, a Laundry Matron. Experienced, good disciplinarian, abstainer. Church of England. Salary £25. All found. Also a Washhouse Matron. Salary £18.—Apply, with references, to THE SECRETARY, Home Villa, Queen's-park, Brighton.

AN EVANGELICAL CLERGYMAN wanted for the month of August, to take two services on Sunday in a Chapel of Ease in a village in Sussex, 10 miles from Brighton, 1 mile from station. No week-day work to speak of. A married man without children preferred. Arrangements as to house and detail by letter.
XIX., Union Club, Brighton.

THOROUGHLY TRUSTWORTHY, efficient Head Nurse for country wanted in August. Age about 34. Infant and two young children. Under-nurse kept.—Apply, sending photograph and full particulars, to
Mrs. S. P., Hamilton Villa, Weston-super-Mare.

HOUSE-PARLOURMAID wanted, August 6. Thoroughly efficient, strong and active. Must wait at table and clean plate well. Good manners and appearance indispensable.
B., Park-place, Buxton, Derbyshire.

PARLOURMAID wanted, at the end of August. Must be tall, active, and must thoroughly understand her duties.—Mrs. GEORGE CADBURY, Woodbrooke, near Birmingham.

HOUSE-PARLOURMAID wanted in small family. Quiet place. Help given.—Write with and for particulars, Mrs. HARRIS, Chesnuts, Calverley Park, Tunbridge Wells.

USEFUL HELP required. Experienced, strong, and active. Good needlewoman. A knowledge of housekeeping and cooking essential. State age and salary. No testimonials, references only.—Miss GALLOWAY, 1, Rue d'Obligado, Paris.

USEFUL MAID wanted. Efficient, obliging, excellent needlewoman, with some experience of sick nursing, able to lift invalid with assistance. Protestant. No fringe. Age 25 to 30. No beer. Highest references indispensable.
A., 69, Pevensey-road, St. Leonards-on-Sea.

USEFUL CHILDREN'S MAID wanted immediately. Good needlewoman, healthy, and good-tempered. Thorough references.
Rockholme, Southampton.

USEFUL MAID for elderly Lady and Daughter. Tall; abstainer; Christian Churchwoman. Good needlewoman. Wages £22 to £24. Age not under 30.—State particulars to Mrs. W., Hoe Place, Woking.

USEFUL MAID, good needlewoman, accustomed to sickness, and to assist in housework. Churchwoman. Two other servants kept. Quiet place. Small family.
Mrs. E. SEALY, Clevedale, Winchester.

FOR DEVONSHIRE. — Steady, respectable Girl as Nurse to one child (age from 18 to 20). Good needlewoman. Must be fond of children. Good character essential.
Brunswick House, Swansea.

GOOD COOK AND PARLOURMAID wanted. Good character indispensable.—Apply by letter, stating full particulars, to
Mrs. APPERLY, Hurstleigh, Redhill.

GOOD PLAIN COOK wanted in small family. Protestant. Good bread-baker. No kitchenmaid. No beer. Age not over 40. Good character indispensable. No fringe.
A., 69, Pevensey-road, St. Leonards-on-Sea.

CHRISTIAN GENERAL SERVANT who can cook, wanted by a clergyman's wife Two in family. Washing put out. Housemaid kept.—Miss FAWCETT, St. Matthew's Vicarage, Luton, Beds.

GENERAL SERVANT wanted, who understands good plain cooking. Abstainer. — Apply by letter, stating length of character, and other particulars, and wages required, to Mrs. BURLS, Southdene, Trewsbury-road, Sydenham, Kent.

GENERAL SERVANT wanted, three in family. No washing or boot-cleaning. Must be cleanly in her work, and able to do plain cooking.
46, Denbigh-street, S.W.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

GOOD KITCHENMAID wanted immediately. About 20. Under good cook.
Devonhurst, Chiswick.

SERVANTS SEEKING SITUATIONS.—Miss LOVEJOY offers comfortable Home to respectable Servants wanting such. Lodging, 3s. and 3s. 6d. per week. Terms for meals—Breakfast, 4d.; dinner, 6d.; tea, 3d.; supper, bread and butter or cheese, 2d.—32, Sydney-street, Fulham-road, S.W. Established 1881.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d. breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
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LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly.—Apply, enclosing stamped envelope,
Rev. W. DARLOW SARJEANT, Croydon.

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SWITZERLAND.—FAMILY PENSION, Villa Haltli, Mollis, Glaris. One and a half hours distant from Zurich. Beautiful, sheltered situation in the Alps, near the lakes of Wallenstadt and Klönthal. Mild invigorating climate. Gardens, terraces, shady woods, ground for tennis courts. Large comfortable rooms. Good table. Cold and warm baths. Inclusive terms from 6 to 8 francs a day.—THE PROPRIETOR.

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July 18, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. E. W. Moore, Incumbent of Emmanuel Church, Wimbledon.

Last year, says a correspondent in a contemporary, the drink bill in New South Wales was £4 8s. 2d. per head of the population, which gave it the unenviable reputation of being the hardest-drinking community in the English-speaking world. This is now exceeded by the Colony of Victoria, which has thus risen to a more deplorable pre-eminence. Surely our Australian fellow-Christians will do all they can to stay the devastating plague.

A letter appeared in last week's *Nonconformist and Independent*, in which the steady increase of leprosy in the West Indies is affirmed, and the statement corroborated by the latest report of Governor Robinson. "The leper asylums," it is said, "are full to overflowing." The virus used in vaccination is set forth as more or less the cause. Eminent physicians, among them Dr. A. M. Brown and Sir Morell Mackenzie, are quoted in proof. The claims of humanity and our national reputation demand attention to the matter.

It is gratifying to note that there is a strong tendency on the part of the Governments of several leading European countries to secure by legislation the better observance of the Lord's Day. If the present movement should continue, the proverbial "Continental Sabbath" will soon become a thing of the past. The German action in the matter has been remarkable, and when the State measure passes the Reichstag the right of the working classes to the Sunday rest will be confirmed by law. So in Austria, where ordinances have lately prohibited many kinds of occupation on the Sabbath, including even the printing of newspapers.

Speaking the other day at the Mansion House respecting the efforts being made to uplift the suffering masses which cluster round the wealth and luxury of London, the Archbishop of Canterbury said:—

> We must bring more home to employers the enormous responsibility which they hold towards those whom they employ, and to owners of houses their responsibility towards the tenants of the wretched dwellings in which they condemn such masses of the poor to live.

These words indicate one of the great causes of the present difficulty, viz., human selfishness and indifference; employers have yet to learn that their duty towards their workpeople does not begin and end with the payment of wages; property owners must be taught that tenants have a right to light and air and the decencies of life at a cost proportionate to their earnings. And yet, even this will only touch the surface of the sore. We must go back to the New Testament for the treatment which will work a thorough, radical cure. It is not by brotherhoods, or sisterhoods, or by the parochial system, that the wretched, the destitute, and the depraved, are to be raised and humanised: it is by the faithful preaching of the simple Gospel of Christ—that great civilising agent—by an army of lay workers, men, and women, carrying the ministry of reconciliation into the streets and alleys.

It is stated in the current number of *The Journal of Mental Science* that the number of the insane in Great Britain now amounts to 100,000, and that it is increasing by at least 1500 a year. This is accompanied by a terrible increase in the number of suicides, the proportion of late years having grown to 33 per cent. This would be sufficiently painful in itself, but it is all the more so when it is remembered that a large portion of this suffering is due to intemperance. Yet these sad results are only one set, and that by no means the most terrible, of those which necessarily follow the growth of our national drink bill.

It is argued, in reply to our appeal to history, that pages of the Protestant Church are also written in blood. But is it to be forgotten that Rome never repents; is committed of necessity to the justification and repetition of every form of cruelty and wickedness she has ever perpetrated? But Protestant Christians deplore and repent every injustice which has stained their past.

The admirers of conventual and monastic establishments in Protestantism may learn a valuable lesson from the book by "Sister Mary Agnes," entitled "Nunnery Life in the Church of England," recently reviewed in our columns. This is the writer's description of the method of Father Ignatius:—

> It is astonishing to contemplate how absolutely Father Ignatius required us to yield our will to his will. Sometimes before breakfast he would order that no one, not even the Reverend Mother, should speak for a whole day, thus causing the utmost confusion, especially among the servants in the kitchen, who were included in the eccentric command, and yet if his own dinner was not properly cooked and served in time he would show great displeasure. Another time, I recollect, he ordered a young and delicate sister, who was very ill and consumptive, to walk bare-footed in the snow up and down the garden... Once he intended to bring a young monk ill from his monastery to be nursed by a young novice nun, and she was to devote the whole of her time to looking after him. The Mother would not hear of such a thing, as she was sure it would prove an occasion of scandal; but Father Ignatius boldly asserted that he was quite determined to have nothing but *unconditional obedience*. The Mother and the majority of the nuns...refused to accept such an unconditional obedience, and the result was that a split took place.

Such authentic revelations go far to justify the agitation for an inspection of nunneries.

Those who have the courage to lift up their voices or wield their pens in earnest protest against the serious leavening of the Church of England with Romish practices and doctrines, and to warn Englishmen against their danger from intrigues at home and abroad, are branded as "bigoted," "ignorant fanatics," &c. The following extract from the speech of the Bishop of Salford at the recent conference of the (Roman) Catholic Truth Society abundantly justifies their fears, and emphasises their warnings:—

> The bishops, ministers, and people of the Established Church, are busily engaged in ignoring or denouncing those very articles which were drawn up to be their eternal protest against the old religion, the sacramental power of orders, the real presence, the daily sacrifice, auricular confession, prayers for the dead, belief in purgatory, invocation of the blessed Virgin and the saints, religious vows, and the institution of monks and nuns—the very doctrines stamped in the Thirty-nine Articles as fond fables and blasphemous deceits. All these were now openly taught from a thousand pulpits within the Establishment, and as heartily embraced by as many crowded congregations.

The same speaker alluded with great satisfaction to the images set up at Westminster Abbey and St. Paul's, and to the claim of the Archbishop of Canterbury to "Catholic descent," and continuity with the Church of Gregory, Augustine, and St. Thomas, and did not hesitate to declare that England was already half converted, and that "if the progression of change went on at the same ratio as during the past, before the end of the next century England might be practically Catholic again." Possibly the Ritualists may peruse these words with complacence; but could there be any more damning evidence of the truth of the charge, that not only are they "digging the grave of the Establishment," but doing the work of Rome most effectually, and undermining the civil as well as the religious liberty of their country?

It is difficult to understand how Rev. J. Copner, a beneficed clergyman, can justify his place in the English Church with his sending forth such a book as "The Faith of a Realist." Mr. Copner is a clergyman at Elstow, Bunyan's birthplace. He is a member of the new school, the dogma of which is that the evidence of the supernatural in Christianity is to be rejected if it cannot be demonstrated by science. He teaches, therefore, that only in a figurative sense was the Son of God incarnate; that He did not work miracles, and did not, except in the after effects of his life, rise from the dead. All we need say is this—if a clergyman repeats in the creeds that he "believes," when the congregation knows by his own writing that he does not believe, the untruthfulness of such a confession ought to be felt to be so flagrant as utterly to discredit the new doctrine he has avowed.

We have letters from Sunderland and from Belfast concerning "W. H. R." The following is one of these:—

> I have been much interested in reading the article in your issue of June 27, entitled "Un-Holiness." I know something of all the different forms of error therein described, especially of that promulgated by "W. H. R.," and, as he will no doubt visit Keswick again this year, at the time of the Convention, I would earnestly warn the many Christians who will then be assembled together to be on their guard against one who may appear to some as an "angel of light," but who is in reality a "wolf in sheep's clothing."

Wrong in practice, and wrong in doctrine, homes have been rendered unhappy, and several who otherwise would have been bright and true-hearted Christians, led astray, and induced to give up all real work for their Master, through his corrupt and pernicious teachings. He has, by means, we have reason to think, of that "magnetic power" to which your article so truly alludes, induced some to lay their substance and their time at his disposal, as verily as ever poor Romanist lent himself to the power and enslaving influence of a corrupt and avaricious priesthood.

Satan is seeking to deceive, if possible, the very elect; and if we are to escape unscathed, yea, if we would be amongst the "more than conquerors," it can only be by giving heed to the command, "Be ye not the servants of men"; by taking a firm stand on the written Word of God, "continuing instant in prayer," and, above all, by cleaving very closely to a living, personal Christ.

A LOVER OF THE "TRUTH IN JESUS."

It is worthy of notice that we have received, almost simultaneously, letters from Mr. Thomas Martin in England, and Mr. Cecil Polhill-Turner in China, of their exercises of mind as to going forth on mission tours without purse or scrip. It is open to question whether the directions of our Lord to his disciples in Matt. x. were intended to be binding on all his ambassadors throughout the dispensation; and no man and no society would, we think, be justified in laying them as an obligation upon missionaries, home or foreign. But the experiences of men so widely separated, having been led to adopt the same method, and bearing very similar testimony as to its results, are at least deserving of respectful consideration. The advantages enumerated are not to be disregarded, although the method may not be possible under all circumstances, nor for all kinds of mission work. We insert Mr. Martin's letter this week, reserving Mr. Cecil Polhill-Turner's for our next. Both of these brethren are, we believe, in independent circumstances, and this must necessarily become an element in the discussion of the subject.

Miss Margaret McLean, author of "Echoes from Japan," and formerly a missionary in China and Japan, will give information respecting Christian work and residence in Japan to intending missionaries and travellers. Apply to Anglo-Japanese Agency, 43, Holbein House, Sloane-square, S.W.

Mr. Stanley thus describes some modern scientists, and the description has no little significance in its relation to recent attacks on Revelation:—

> Who can say why votaries of science, though eminently kindly in their social relations, are so angular of character? In my analysis of the scientific nature I am constrained to associate with it, as compared with that of men who are more Christians than scientists, a certain hardness, or rather indelicacy of feeling...I may best express what I mean by saying that I think they are more apt to feel an affection for one's bleached skull and frame of unsightly bones than for what is Divine in a man. If one talks about the inner beauty, which to some of us is the only beauty worth anything, they are apt to return an apologetic and compassionate smile. ("IN DARKEST AFRICA," vol. ii., p. 174.)

Of every ordinary congregation in church, or chapel, or hall, probably at least half are unconverted; therefore, it would seem essential that every sermon should contain a clear and definite declaration of the Gospel, with earnest appeal and entreaty for its acceptance.

The bulk of such an audience, even the converted part of it, is very little instructed even in the elements of the Gospel. Therefore all public sermons should be confined to the elucidation of some foundation truth. Subjects more advanced, or questions of a more recondite character, should be reserved for Bible-readings, or special meetings for those capable of entering into them. The majority of church members are neither more holy in life, nor more intelligent in the truth, than when they were converted, perhaps years before. This is largely due to the neglect of systematic and continuous exposition of the Gospel of God, which the Apostles were so careful to explain, and the perversion of which they so uncompromisingly denounced. More meditative and prayerful study of the New Testament, and less distraction from the manifold fancies and scepticisms of the shallow intellectuality of the day, would surely result in more conversions to God, and more consistency and devotedness in Christian life.

SALVATION ARMY IN FRANCE.

SIR,—The result of the year's work at our hall, 3, Rue Auber, Paris, has been very encouraging. We have had remarkably good audiences, and often the hall is so crowded that many are turned away. The hall has been the scene of a most blessed work of salvation, some idea of which may be gathered from the fact that out of the converts, twelve officers and cadets have been raised as missionaries to their own countrymen. One of them, formerly a Catholic, an accomplished shorthand writer in two languages, is now a valuable help in our headquarters. Another, formerly an infidel and who writes in four languages, has also entered our offices. This will be particularly interesting to those who advocate the reproductive principle that missions should aim at becoming more or less self-supporting in "men" and "money."

The collections and gifts in the hall amounted for the year to 10,682 fr. 30 ct. (£427 odd); but, as the rent alone is 12,000 fr., there has been a deficit of 5839 fr. 05 ct. The soldiers alone contributed 241 fr. 85 ct., besides what they gave in the collections. A special collection made for the foreign missions of the Army raised in one week 120 fr. 25 ct. This will be encouraging to those who know how hard it is in France to win people to the kingdom and to giving for its extension.

I may mention as an interesting item in connection with the missionary principle named: more than eight out of every ten of our officers are converts of the work, who have given their lives to the Salvation war and have been trained in our new Homes. Every pound of English money contributed to our Salvation work in France is so laid out that it raises on the soil nearly two pounds more of French money from those benefited, besides the soul-saving labour it has meanwhile helped us to perform.

We have had at Rue Auber many cases of solid out-and-out conversion of French infidels, and of that class who are too careless even to take the trouble to be infidels. The one who came out seeking salvation during the Maréchale's meeting on the historic night of September 22 is a remarkable instance of the efficacy of the Gospel sword when wielded by the power of the Holy Ghost.

On one evening there were people of seven nationalities kneeling at the penitent form, each being, in his own language, helped by an officer into surrender and faith. One young Englishman, who came over to seek pleasure in Paris, found peace in our hall, where he had been drawn by a hand bill received on the boulevard. He returned home on fire and led others to God. A French theological student there found the assurance of salvation, and has been working for God with much devotion since. But the Parisian converts are above all a cause of rejoicing.

There have been remarkably few backsliders among them, though many prodigals and fallen of both sexes are among the rescued.

As an instance of the liberty now enjoyed in France, I may mention that the Mayor of Rochefort granted the Maréchale and myself, free of charge, the finest hall of the Bourse for two public meetings. One of the nights we had an audience of three to four hundred people, many of them among the most influential of the city. The attention and order were all that could be desired.

Paris. ARTHUR BOOTH-CLIBBORN.

HIS DOMINION FROM SEA TO SEA.

BY MRS. N. C. ALGER, CHATHAM, MASS.

"The whole wide world for Jesus!"
Oh no, the plan's too large!
Men on the earth have multiplied
Since Christ first gave the charge,
"Go ye and preach to all mankind
A Gospel pure and free."
Surely the vastness of the work
Our Saviour did not see.

"The whole wide world for Jesus!"
You say that *we* must claim
This round earth for our glorious King;
That we must preach his name;
Must help to send the tidings grand
Through every land and clime—
But there's enough of our *own work*
To occupy our time.

"The whole wide world for Jesus!"
We must leave India out;
Her population is so vast,
That one would have a doubt
About the good that could be done,
If we should try to send
To such great multitudes the news
That Jesus is their friend.

"The whole wide world for Jesus!"
We'll not take China in;
It's millions of idolaters
We cannot hope to win.
Then there's the dark, "Dark Continent;"
If we help other lands,
Poor Africa we must pass by,
So full will be our hands.

"The whole wide world for Jesus
Japan advances fast,
She'll soon give up the old, sad ways,
The idols of the past.
I think we are not needed there;
And the islands of the seas
Are of but little consequence;
Omit them, if you please.

One thing is sure; for our own land
We have no cause to fear;
For those who thought they knew have said,
"There are no heathen here."
Though if we help the other lands
A blind man could but see,
The people *here* must know of Him
Who makes the sinner free.

So reason those whose hearts know not
The "Secret of the Lord;"
Who feed not on the manna sweet,
Found only in his Word.
But those who truly love our God,
Who are by Him made free,
Need but the fact that Jesus said,
"*To all the world* go ye."

The warning comes to one and all,
"O tremble ye, and fear,
Lest to the mansions in the skies
Your title be not clear.
If to the Saviour's treasury
Your tithes you do not bring—
If prayer and sympathies claim not
The whole earth for our King."

The whole wide world for Jesus,
Open, all hearts and hands,
Till prayer, and praise, and generous gifts,
Include all foreign lands;
And we must surely tell his love
Where'er our flag's unfurled—
Be satisfied with nothing less
Than just "*the whole wide world.*"

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN OF GETHSEMANE.

IV.—*The Apprehension.*

Just as the agony closes, and while the words "Sleep on now" are on his lips, an armed band led by Judas is seen approaching for the purpose of apprehending Jesus. The band consists of Roman soldiers, temple-officers, servants, and others, accompanied by some of the chief priests and elders. They carry lanterns and torches, as if they feared that Jesus might creep into some hiding-place and elude them. They would make it appear too that He is a dangerous man, against whom it is necessary to take prompt and strong measures so as to prevent a serious insurrection.

As they approach He does not flee, or take any means to escape, but awaits their coming, and, when they are near, steps forward to meet them. They had considered the possibility of mistaking one of the disciples for the Master, and in the confusion apprehending the wrong person; so, to prevent misadventure, they arrange that Judas, who has sold himself to them, shall salute Jesus with the customary kiss. He stepped forward accordingly and said "Hail, Master," and kissed Him—boldly or ostentatiously kissed Him, somewhat overacting his part. It was the preconcerted "sign" by which He was to be pointed out to the band, but it was given hurriedly and given too soon, and so it failed to serve its purpose.

The betrayer meant to hide his treachery, and to salute as if he were still a faithful friend, arriving late at the rendezvous. Do not imagine "furtive mien" and "scowling eye," but the finest plausibility. A bad conscience and the eye and word of Jesus spoiled the device. "Friend, wherefore art thou come?" "Betrayest thou the Son of man with a kiss?" The betrayer, feeling himself detected, instantly drew back from the eye of Jesus, ere the band had full time to distinguish who had been kissed.

Just then Jesus advanced to meet the band, and asked, "Whom seek ye?" They say to Him, "Jesus of Nazareth." Jesus answered, "I am He"; and at the word they went backward—retreated—and fell to the ground, perhaps prone, doing unmeant obeisance—smitten by that power which struck persecuting Saul to the dust in the mid-career of his enmity, by one single scintillation of it. Thus He made it evident that his enemies had no power to take Him against his own consent. When they rose from the ground He repeated the interrogation, "Whom seek ye?" They answered as before, "Jesus of Nazareth"; and He then said, "I have told you that I am He; if therefore ye seek me, let these go their way." With these words He calmly gives Himself up into their hands.

Peter, seeing this, drew his sword and smote the servant of the high priest, cutting off his right ear.* Possibly he was moved by the Lord's word, as *he* understood it, "He that hath no sword, let him sell his garment and provide one." What is a sword for, Peter would say, but to use on fit occasion? And what occasion more fit than when the Lord is assailed? But his deed is mistaken. The Lord refuses the aid of his servant's sword—his servant may not fight—telling him that He had only to speak to his Father, and presently He would have had more than twelve legions of angels for guard; but how then could the Scripture be fulfilled?

Thus Gethsemane shows that the suffering of Calvary was voluntarily undergone, It was even as He said: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "Himself He cannot save" was the taunt of his enemies when He hung upon the cross. It was true, though not in the sense they meant. He could not, only because He would not.

V.—*Love, the Heart of the Mystery.*

Lying in the centre of the mystery is the love of Christ. He went this way for the love He bore to us sinners. "Christ loved us, and gave Himself for us." "He loved me, and gave Himself for me." Such words as these are a key to open the mystery. "No man ever loved thus," says Matthias Claudius, "nor did anything so truly good and great as the Bible tells us of Him ever enter into the heart of man...He came into the world to save the world; He was therein scourged and tormented, and went forth thence with a crown of thorns upon his head. Didst thou ever hear of such a thing, and do not thy hands fall down on thy lap? It is truly a mystery, and we do not understand it; but it comes from God, and from heaven, for it bears the stamp of heaven, and overflows with Divine mercy...He whose heart is in the right place lies in the dust, and rejoices and prays."

This love is the abiding glory of the Gospel, and enters into the secret of its power. David Livingstone found it so under the torrid sun of Africa. He tells us that in beginning to speak with those who had never heard the Gospel, the great theme which interests, if anything will, is the fact of the Son of God having come down to suffer for us. It is the same in frozen Greenland, as the Moravian missionaries found. They had told the wretched inhabitants about the one God, his existence and perfections, with apparently no result; their hearts remained as cold as the ice-blocks around. One day, one of the missionaries, who had been writing out a fair copy of a translation of the Gospels, read a portion of it aloud to some of the natives, and spoke with much feeling about the sin of man and the sufferings of the Redeemer. The portion read was the story of Gethsemane. Upon this one of the Greenlanders, Kajarnack by name, stepped up to the table where the missionary sat, and in eager tones exclaimed: "How was that? Tell me that again; for I, too, would be saved." These words so affected the missionary that the tears ran down his cheeks while he went on to tell about the love of Christ. Missionaries from the lanes and alleys of our cities, and from all parts of heathendom, tell us the same thing. If anything will touch hearts and bring them home to God, the story of the suffering love of Christ will. That love is the key to open the barred door of the sinner's heart.

"The love of Christ" does not belong to the past only, but to the present as well. "Dim tracts of time" divide us from those ancient days; but the same love burns in his heart as then, and is as generous, tender, and sweet as ever. It is one of the sorrowful things of to-day that so many are ignorant of this love. It is but a dream or a fancy to them. This is one reason why the world is so bleak a place; why there is so much disappointment in it; why there are so many empty hearts; why, in place of godly lives, there is so often the mere varnish or whitewash of outward morality. It is true that this love "passeth knowledge." Even Apostles in their largest experience found it so. We can take in only a little of it. We have not even a standard by which we can measure it. It is boundless, incomprehensible, ineffable. The understanding is baffled in contemplating it; it can be appreciated only by the penitent, pardoned, grateful sinner.

The Gospel is just a Divine call to come and share this love; not merely enjoying its gifts, not merely abiding under its shadow, but taking it into our hearts *as love*. For love itself is better than all its gifts. If we cannot know it in its breadth, and length, and depth, and height, we may delight in its reality. If we cannot measure its degree, we may taste its sweetness. If we cannot see to the ocean's farther shore, we may at least wander by its margin, and gaze upon it till vision fails us.

What love will undergo tests its depth. This love has come through Gethsemane.

"Jesus Christ is the same yesterday, and to-day, and for ever." He has indeed ceased to be the Man of Sorrows. "He is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto Him." But his heart is unchanged. The difference is in his environments, not in Himself. We can count upon his constancy.

Constancy is the crowning quality of love. It is the inimitable mint-stamp of heaven set upon it, that "*it never faileth.*" "I will never leave thee; I will never forsake thee." Ah, that is what makes love love indeed. Human love waxes cold; whispering tongues poison truth, and love withers; it finds flaws in its object, and is disappointed; it meets ingratitude, and is wearied out; it decays through absence and distance; it breaks down under the burdens that are laid upon it; the world frowns, and it falls off from our side; a wind comes from the wilderness and blows it out. But *this* love abides—unchanged, ever-during, imperishable, immortal—the one thing that lasts amid life's changes and desolations, as it is the everlasting mystery and glory and power of the Gospel.

"*The burden of man's world,* who shall declare it?—the hour and power of darkness, and our representative sacrifice? A cry such as never wind brought from the fierce-peopled forest when night hath locked up the black wilderness, beyond all din of battle, more than the echo of falling thrones, might have been the cry of nature, in that bewildered hour [of strange eclipse], for the fast-during oath of God—'Watchman, what of the night?' O watchman, what of *our* night? Can man be saved?"* Yes; love has fully met our need. Love has borne the awful curse. Love has magnified the dishonoured law. Love has rolled away the burden. Love has brought in "everlasting righteousness." When this becomes real to us, our hearts make the great surrender. And "we love Him, because He first loved us."

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* There was pain and disfigurement for Malchus, without injury to life. But how perilously near the edge came to the jugular vein and the carotid artery! The stroke, meant to cleave the skull, glanced aside or was eluded by the servant swerving to the left.

* Thomas Aird, "Religious Characteristics."

Fixing Prophetic Dates:

A PROTEST

BY REV. J. IDRISYN JONES.

IN common with many students of the Prophetic Word, we have been much shocked at Rev. M. Baxter's bold and dogmatic handling of "the times and the seasons" of predicted events. We are fully aware how much is due to him for awakening attention to a widely neglected theme; and we willingly testify to the fact of his extensive acquaintance with prophetic literature. Yet we cannot but deeply regret that he is now so acting as to bring into contempt the study of a vital and interesting branch of Divine revelation by publishing and advertising through the press and the daily newspapers, that the "Ten Kingdoms" are to be formed in 1892: that the Rapture of the living and the Resurrection of the sleeping saints is to occur on March 5, 1896; that Christ's descent to the earth, and the inauguration of the Millennium, is to take place in April, 1901, &c. Now, to say the least of it, all this is being wise beyond what is written; while it brings grief to many, and fun and amusement to a still larger number.

We venture to impugn Mr. Baxter's conclusions, and his theory of dates, for two reasons: (1) *It is destructive of the Christian's attitude of watchfulness.* The most fervent benediction of the Redeemer is offered to those who ever wait and watch for his return; but how can we reasonably watch for an event in 1890, which we are told cannot take place till 1896? It will be time enough, according to Mr. Baxter, if we mount the watch-tower with the first dawn of March 5 in that year—so that now we should all hasten down from it, and attend to other matters. But the whole drift of the teaching of the New Testament is that the day and hour of His coming is hidden, and that therefore we must never cease to be on the look-out. It is not, we think, improbable that this hiding of the time is intended to call forth this very attitude of constant expectancy, because of its salutary tendency. It is the notion of "delay" that is perilous, as Christ shows us in the case of the "Wicked Servant," who began to eat and drink with the drunken. Mr. Baxter would compel us to accept this notion of delay for some years further, and he thus seems to clash with that voice of the Master's saying, "What I say unto you, I say unto all—WATCH."

(2) *Mr. Baxter's argument is quite inconclusive.* He directs our attention to Daniel's words—"And he said unto me, unto two thousand and three hundred days; then shall the Sanctuary be cleansed" (viii. 14), and he makes the "sanctuary" in the passage to mean the Land of Israel—and that this cleansing of it took place, when in 1856 the Crimean War Treaty of Peace was signed, in which Turkey accorded to its subjects religious freedom. But surely this is as far-fetched an exposition of Scripture as has ever been attempted. The Sanctuary mentioned by Daniel, is evidently the literal Temple of the future in the city of Jerusalem, and the event referred to is that spoken of by Christ, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c. (Matt. xxiv. 15). The removal of this will be the cleansing of the Sanctuary. Mr. Baxter is, therefore, utterly wide of the mark, we venture to think, in referring this to the Crimean Treaty of Peace. Yet on this mistake he builds the whole superstructure of his dates.

Yet, while deprecating this attempt to proclaim to us the day and the hour, we must not deny that the Advent with all its concomitant events seem near at hand; for the signs are deepening around us of some proximate crisis—whose sweep shall be universal, and in which all nations are involved; and the Scriptures connect such a general convulsion with the coming of the world's Redeemer, to take to Himself his great power, and to sway his sceptre, from sea to sea, and from the river to the ends of the earth. May we ever watch for it.

Crouch-hill, London.

Eastern Illustrations.

BY GAWIN KIRKHAM.

I.—THE VALUE OF WATER.

ONE of the most impressive sights a traveller can witness is that obtained from the summit of the great Pyramid of Gizeh, near Cairo, in Egypt. On the one hand is a plain of marvellous fertility, reaching from the Nile almost to the foot of the Pyramids. There the graceful palm-tree waves its head, and there, even in the winter as I saw it in the middle of February, the succulent clover glows in the warm, bright sunshine, while the wheat in its luxuriant greenness seems eager to shoot into ear. What a picture of satisfaction the camels and donkeys and oxen present as they wait to be loaded, while revelling in the rich provision afforded by this green food!

On the other hand is a picture of desolation itself. As far as the eye can reach there is nothing but sand. Not a shrub or tree or blade of grass is to be seen. And the Arab who stood by my side on that unique elevation informed me that in one direction there was nothing else to be met with for a three months' journey. Who can imagine the dreariness of such a terrible Sahara?

What makes the difference between these two tracts of country? The answer is contained in one word—Water! How strikingly is Ezekiel xlvii. 9 illustrated here: "Everything shall live where the river cometh." In nature there is no fertility without water, and in grace there is no growth without the water of life (Rev. xxii. 1, 2). How fervently should believers pray!

> Dear Fountain of delight unknown!
> No longer sink beneath the brim;
> But overflow, and pour me down
> A living, and life-giving stream!—*Cowper.*

II.—WATER FREE.

I stood in an open space near the railway station in Cairo one Sunday afternoon, and watched a man with a water-bottle on his back. He was evidently giving the water, as, though many drank, so far as I could see no money was given in return. Pious Mohammedans, I am told, sometimes leave money for water to be thus given. This man called out incessantly and earnestly, and I understood he was begging the people to come and accept the offered water. And they did come, quickly following each other; they drank, and went on their way. While some thirsty wayfarer was emptying one cup, he was rapidly filling another. His quick motion was that of a man with important business on hand. He bent forward and jerked the water through a narrow pipe attached to the bottle, uttering his shrill, earnest cry all the time. But when I returned two hours later, he was gone.

The lesson taught by such an incident is seen at a glance. We, as open-air preachers, thus stand in the public places, and cry out, "Let him that is athirst come: and whosoever will, let him take the water of life freely" (Rev. xxii. 17). So did our Lord when He cried, "If any man thirst, let him come unto Me, and drink" (John vii. 37). Let us be sure we have the water of life, and then let us not merely talk about it, but offer it freely to all. And let us warn the people that if they drink not now, there may come a time when it will be too late (Prov. i. 24).

SALVATION ARMY IN CEYLON.

PRISON GATE AND RESCUE WORK.

DEAR SIR,—There is an average of nearly 4000 men continually in the different jails of Ceylon. Of that number Colombo claims over 2000, many of these being desperate characters; the Cingalese all carry knives and use them freely on the least provocation. Cingalese women do not drink, and the average number of women in prison is only eighteen for the whole island.

Near one of the largest jails in Colombo the Salvation Army some two years ago started a Home for discharged prisoners, which, with God's blessing, has been marvellously successful in restoring to honest and useful lives many of the most hardened. Of the over 300 prisoners who passed through the Home, but few have again visited the jail; 140 are known to be doing well; about 80 are believed to be truly converted. From the workshop nearly 500 tea boxes monthly are turned out, besides rope spinning and other work. The working expense is 250 rupees monthly; of this, Government gives a grant of 100 rupees; the balance has to be got by subscriptions and profits on boxmaking. Dr. Howard, in passing to Australia, when visiting the Home, wrote in the visitors' book, "This is the most practical mission work I have seen in Asia."

The Rescue Home for fallen women was started about five months ago in Colombo; previously, no effort had ever been made for the poor lost girls, many of whom had been decoyed from their villages under the promise of situations, and taken to houses of ill-fame. It is pitable to hear the girls now rescued tell of how they often tried to escape, and were again recaptured. One poor orphan girl succeeded once in escaping and getting a place as servant; after a month she was found, and by force taken back again to sin; her hands and body bear marks of punishment by burning and beating, for trying to escape. She is now fifteen years of age, and has been since she was eleven years of age a slave (sad to state, the keeper of this house was a European woman, widow of a doctor). But five months ago this child was rescued, is now saved and happy, and is employed sewing in our uniform department. All praise to God.

We have had some touching scenes in our Home. Mothers have found their long-lost daughters; fifty or sixty have returned to their friends and villages; thirty-eight are in our Rescue Home, working at mat-making, sewing, rope-spinning, &c. Meetings are held in the hospital, the jail, and other places, among the women. About thirty have yielded their hearts to God, and the Home is a model of love and unity. All except one are Cingalese girls (Buddhists). Money has been generously contributed for the expenses by both heathen and Christians. The Bishop of Colombo is in warm sympathy, and his wife is a hearty subscriber.

We long to extend our work, and to open up homes for the criminal classes in other towns of Ceylon, where, we believe, God would do like glorious things as in Colombo. But our funds will not permit. With £500 we could start several homes, which would ultimately contribute (from work done) much towards their own support. Eighty-five per cent. of our converts in all branches of our work in Ceylon are from among the heathen. We have a number of converted Buddhist priests, twelve converted Mahomedans, and others, in our ranks. Our officers in the island number 112, of these 86 have been raised from among the natives.

MAJOR JEYAKODI (JOHNSTON).

Front-street, Colombo, Ceylon.

BATH.—A Gospel Tent Mission was commenced last Sunday at Bradford-on-Avon by Mr. Albert Cater, of Bristol. The tent is in a splendid central position, adjoining the Town Hall, and is to remain for a month. Earnest prayer is asked for the effort.

MILDMAY PARK CONFERENCE.

AFTERNOON GATHERINGS.

[CONCLUDED.]

Open-air Mission.

MR. T. A. DENNY occupied the place of Chairman while a good meeting was held under the mulberry-tree on behalf of the Open-air Mission. Rev. JOHN MCNEILL cordially supported any effort to take the Gospel to the people out of doors. It was a grand work, and ought to be more largely done by the regular congregations. He would have an open-air Sunday, when all congregations should turn out, instead of worshipping indoors. He had recently addressed the preachers connected with the Open-air Mission in his own church, and had spent a very happy evening with them.

Mr. GAWIN KIRKHAM, secretary of the Open-air Mission, put in a special plea for support on behalf of that Society, which for thirty-seven years has steadily pursued the objects of its founders, viz., the promotion and practice of open-air preaching. Each of the thousand members of the Mission was pledged to this double object. Notwithstanding all the recent organisations which included out-door preaching in their operations, the need for a distinct Open-air Mission was as great as ever. This Mission had steadily stuck to its work, had shown others how to do it, had trained many preachers, had created a literature on the subject, had maintained sound doctrine, and was based on catholic principles. It had circulated twenty-three millions of tracts, and had been honoured in bringing thousands of sinners to the Saviour.

Mr. CHARLES COOK referred to the race-work of the Open-air Mission, its agents having laboured at Epsom and other races for more than thirty years. He also spoke of conversions from work in Hyde Park.

Children's Special Service Mission.

THE South Tent was crowded on Friday afternoon, when the claims of the children were brought forward. Rev. E. A. STUART spoke of the Children's Special Service Mission as a Bible society, tract society, and evangelistic mission agency combined. Besides making it one of their most prominent objects to encourage the daily reading of the Bible by the children in all lands, they circulate the Scriptures and gospel tracts in great profusion, but what they regard as their most important work is the holding of special missions up and down the country, with the aim of bringing to direct decision for Christ the large numbers whom they thus reach. This last department, he said, affords capital scope for the enthusiasm of Christian young men, and he specially recommended it as a fine training field for those desiring to enter the ministry. They would find that telling the gospel in simple language to young people was a splendid preparation for preaching to those more advanced in years.

The veteran worker, Mr. HENRY HUTCHISON, referred to the great blessing that constantly follows special missions amongst the young, and solicited the help of others to join them. Owing to several valued workers having gone forth to the foreign field, they will be very under-manned in the seaside work this summer, and he strongly appealed to Christians visiting watering-places where services are held on the sands to join in and render all the assistance possible. Mr. EDWIN ARROWSMITH drew attention to his work amongst the children of the upper classes. Whereas all sorts of agencies are in operation for reaching the poor, the children of the rich are almost entirely neglected, and he earnestly pleaded for more efforts on their behalf.

Mr. STUART closed with a few earnest words to the young people present, from the words, "Because ye belong to Christ."

Christian Police Association.

MR. J. H. TRITTON presided on Thursday in the South Tent over a meeting in connection with the Christian Police Association. Rev. E. W. MOORE delivered an address on the lines of the subject for the day—The Lord Jesus Christ as Leader, and the need of following Him fully.

Miss JOYNSON gave an interesting account of Gospel work among the policemen in Cheshire. Mr. DAVID BEATH urged everybody to get to work among the policemen. Everyone as they went about from day to day had the opportunity of dropping a helpful word as they spoke to them. Miss BARBER related an incident showing how the policemen themselves became missionaries to the crowds. A young man came out of a public-house where he had been drinking, and, meeting two policemen outside, invited the first one to "have a drink." "No, thank you," was the reply, "I'm a teetotaler." "Well, who'd have expected to find a policeman a teetotaler?" and, turning to the other, repeated the invitation to "come in and have a drink." "No, thanks; I'm like my mate; I'm a teetotaler as well." Then the two policemen proceeded to give him a right-down "straight" talking to about his soul's need. The young man listened, and then explained that he had left a godly home and come up to London to have "a good fling" in the world. That day he had gone out making up his mind thoroughly to enjoy himself, but he added, "Everywhere I have been to-day there has been somebody to talk to me about my soul, and now you policemen are the worst of all!"

A number of men having given testimony to the power of God to save and to keep from sin, and to live seeking to fulfil his will, Miss GURNEY asked for prayer on behalf of the Police Institute opened not long since in Adam-street, Strand, and that the men who frequent it may receive much blessing there. She also appealed for more Christian workers to interest themselves in the spiritual welfare of the police where no efforts are made on their behalf. She will gladly correspond with any desiring to take up the work.

General Notes.

THE early morning prayer meetings were as crowded and interesting as ever. Some think these the most enjoyable gatherings of the Conference. But those who can steal or squeeze into room No. 6 still think the 9 o'clock prayer meeting there the gem of the Conference. It is the morning worship hour for the Deaconesses, servants, orphans, and stewards. Some choice speaker is appointed to address the orphans, and herein lies the charm of the meeting; for men who feel they must be stately in the larger gatherings can afford to be simple here. For example, on Friday morning Rev. JOHN G. TRAIN spoke on "Doors," and what can be more delightfully suggestive than the following? There's a door we've got to *open*. There's a door we've got to *shut*; there's a door we've got to *guard*: there's a door we've got to *enter*; and there's a door we've got to *keep in view*.

Probably the most interesting and least known meeting is that for the waiters. Immediately the stewards have finished breakfast in the large refreshment tent on the last morning, Mr. Earee summons his waiters and assistants, some forty in number, who seat themselves near a table on which is a pile of books. On this occasion Colonel Morton advanced to the other side of the table, and in a manly, yet pleasant and spiritual way, gave the men a short address on Matt. xi. 29. The books (bound volumes of *Faithful Words*) were then distributed, to be carried home as mementos of the Conference.

Speaking of Colonel Morton suggests the propriety of expressing an opinion. All who know the loving, genial way in which his predecessor, Mr. James E. Mathieson, conducted the affairs of Mildmay, will understand how difficult it would be for anyone to succeed him. There can be no doubt that Colonel Morton has already produced a very favourable impression, and the Trustees are to be congratulated on having chosen so suitable a man for so difficult a post.

A Suggestion.

AN old attendant writes:—"Cannot something be done to limit the speakers at Mildmay? I notice year after year the tendency of the first speaker to encroach upon the time of the second; this year the transgressions in this direction were of a very glaring character. Two hours are allotted to each of the morning and evening meetings, yet frequently barely half an hour remains when the second speaker begins. On one occasion at this Conference only ten minutes remained of the two hours when the second speaker commenced! The Chairman begged for an extra ten minutes for this speaker, but to exceed the two hours for the entire meeting is bad policy. The audience grows impatient, and my sympathies are with the audience, because trains have to be caught, and other engagements kept. Why cannot the Chairman stop these long speakers? They put too much into their addresses, till the mind refuses to follow them any further. It seems to me that the Chairman ought to keep men to time if they are not able to time themselves."

A MISSION IN NEW ZEALAND.

DEAR SIR,—Knowing the deep interest you take in the work of God everywhere, I should like to tell you of a Mission recently held here by Rev. G. C. Grubb. With him were three laymen, Messrs. Campbell, Richardson, and Millard. We have had a very glorious work, especially in the stirring up of believers, many of whom have found there were heights and depths of the power of an indwelling Christ that until now they had never realised.

Nelson is very favoured. We have two Episcopal churches, with Christian ministers, and a truly Christian large-hearted Bishop, who is "one with all who love our Lord Jesus Christ in sincerity." It was cheering to see the crowds who came to listen to the old, old story, told so powerfully by one filled with power from on high. The last night fully two hundred of all denominations partook of the Lord's Supper in the cathedral. Christian tongues seemed loosed, and those who hardly dared to speak before, must speak now; they cannot help it. Many outside have been brought in. Will the Christians at home pray for us, that we may be kept living in the full power of a risen Christ with us?—Yours faithfully,

A NELSON READER.

Nelson, New Zealand, May 24.

MR. W. HIND SMITH is about to visit Australia and New Zealand, and possibly India. While family affairs are the immediate cause of the voyage, Y.M.C.A. matters will receive Mr. Smith's earnest attention.

ENGLISH GOVERNESSES IN PARIS during the holidays will find a friend in Miss Pryde, who, with the assistance of Christians, provides food, lodging, and a French education for the small outlay of 16s. per week. Her Home is also open on Sunday for any who desire to avail themselves of its hospitality, which some thirty or forty are often only too glad to do. No English governess in need of help is ever turned away. Miss Pryde's address is 152, Rue de la Pompe, Paris.

Mr. Moody's Summer School.

BY A SPECIAL CORRESPONDENT.

THE fifth annual summer school for Bible-study and personal consecration of college students under the leadership of that man of God, Dwight L. Moody, is now well organised and at work. Northfield was never in more pleasing attire to receive its influx of students than to-day. During the past year much of man's handiwork has been added to the charms of nature.

There are more than three hundred students already here, quartered in the seminary buildings and in tents about the great camps. They come in squads from the different colleges and States, while five came in from England this morning, one from Sweden, two from Germany, and three from France. Yale College is represented by twenty-five men, with goodly numbers from Harvard, Princeton, Amherst, Dartmouth, Lafayette, Richmond, and other collegiate institutions.

The missionary spirit, which has been such a prominent feature in these meetings in the past, promises to be as permeating and wide spreading as ever.

Speakers already here to assist Mr. Moody include, among others, Dr. Geo. F. Pentecost; Rev. W. R. Mowll, of London; Dr. Arthur T. Pierson, of Philadelphia; Prof. W. W. Moore, of Hampden-Sidney College, W. Va.; Major D. W. Whittle; Dr. R. S. MacArthur, of New York City; and others are coming in on every train. The singing, always such an inspiriting characteristic of these conferences, will be in charge of Prof. D. B. Towner, while Mr. Sankey, who is here, will also sing occasionally.

FIRST DAY.

Mr. MOODY had the first meeting opened with several short prayers, and gave a short address on the importance of prayer. Then he asked those students who felt inclined to state their individual objects in coming to the gathering. One young man said, "I come to get close to God, to know more of God." Another said, "I come from Colgate University, an institution that sends out 10½ per cent. of her men to the foreign field." Yet another, "I have tried to keep out of the foreign field for two years, and have, within two or three months, decided to go, and want to get firm in that conviction." Another caused the audience to smile as he said, "I belong to Dr. Gordon's Missionary Training School, on the way to China." A hearty reception was given to a student from Upsala, Sweden, a country represented for the first time, and to several Japanese young men.

THE FIRST SUNDAY.

Services were held in the village church to-day, about 1200 being in attendance. A choir of children, led by Miss Moody, assisted in the praise service. Mr. MOODY read from Luke xxiv. 24-53, describing the walk to Emmaus and the Ascension, making a few comments on the passages. Christ not only opened the Scriptures to his disciples, but their understanding also, and both openings were essential to every Christian.

Major WHITTLE preached from the words of Luke: "They worshipped Him, and returned to Jerusalem with great joy." The joy of the Lord is your strength, and when in a gathering of Christians there is no joy, it is because there is no life. We cannot work up this joy, but it is joy that comes from God when we worship and obey Him. In the true basis of worship there must be the personality of God revealed (2 Cor. ii. 4). God manifests Himself, and we must accept the manifestation, in order to have our worship accepted. The third true basis of worship is righteousness (Rom. iii. 21-25, vi. 22). What is righteousness? Accepted as right before God. The fourth thing for true worship is that the Spirit of God must be implanted (John iv. 13; Rom. viii. 26). Then the last point in the basis of true worship—the heart shall be rendered in joyful obedience, as in John xiv. 21.

Prof. W. W. MOORE spoke before the close of the morning session a few earnest words on perfect faith in Jesus Christ.

In the afternoon, Mr. MOODY spent an hour with a large gathering on Round Hill, at the back of his house, in giving out "nuggets" of the Bible, a discourse which he has frequently given and which is replete with Biblical quotations and references. Later on came the first missionary meeting of the school, when W. P. SPRAGUE, of China, gave an address. He said that he had returned from China after sixteen years' work, to let the people know that China is ready to receive the Gospel. The eighteen provinces are open to travel; there is Government protection, and foreign improvements are coming in. The missionary work has passed by its pioneer experiences, and now the missionaries are devoting themselves largely to the education and sending out of native young men as preachers. They are establishing self-supporting churches. He then appealed to them to enter the work by joining the thousand called for in China.

In the evening, secretary C. K. OBER had charge of the meeting, which took the form of general testimony from various young men present.

THIRD DAY.

Monday was largely devoted to an exposition of the Scriptures in one form and another. JAMES MCCONAUGHY, secretary of the Y.M.C.A., is to conduct morning Bible-classes, in which the time is to be divided as follows:—The study of the topic; treatment of a personal case; reports of personal work done, and selection of a case for the next morning. Editor F. K. Sanders, of *The Inter-Collegian*, conducted the first inductive Bible study. The hour was occupied in an introduction to the study of the first Epistle of John. The external evidence that John was the author is found in the belief of the early Christians of the Church, Polycarp, Papias, and Irenæus, while the internal evidence consists of the vocabulary, style, thought, and scope of both the Gospel and Epistle.

At the regular morning meeting, Mr. MOODY took up the subject of the Book of Matthew. Matthew refers to himself modestly, and the others do not give us much about his life. As Matthew invited those he knew to a feast with Christ soon after his conversion, it is a good thing for a young man who is called of God to begin with his friends. Some men we cannot get to church, but we can to a tea-party. Matthew was a wise winner. His rising from his seat and leaving his profession to follow Christ was undoubtedly thought a mad act by the Jews. In three years, however, he became one of the most famous men in history, and, if he accomplished nothing else, wrote the best life of Christ. There are sixty-five quotations from the Old Testament in Matthew. "How any one can attempt to throw away the Old Testament and believe in the New is incomprehensible to me. You will have to throw away a good deal of Matthew with it; the New goes with the Old." The word "kingdom" occurs thirty-two times in the book, and "Our Heavenly Father" twenty-two times.

You might call Matthew the shorthand reporter. None of the others report Christ so fully. The first sermon is the fifth, sixth, and seventh chapters, without exception the grandest sermon Christ preached on earth. It was like a bombshell to Judiasm; the laying down the principles of his kingdom.

The second sermon was delivered to the twelve. Many twist the meaning of verse 19, saying they are going to speak without preparation. That doesn't refer to preaching, but, "if you are arrested, and carried before a magistrate, don't get some sharp, Christless lawyer to defend you, but testify for Christ." The third sermon was preached in the ship to the multitude at Capernaum, and contains seven parables: the sower, the tares, the mustard seed, the leaven, the treasure in the field, the merchant and the goodly pearl, and the drag net. Take the drag net; go into a great city and preach, and draw in the net, and see if you don't get all kinds of fish. Sometimes it seems as if I had got a devil fish, sometimes a hard-shell crabb, or a soft-shell crab, an eel or a pickerel, and once in a while a good salmon, but often the worst-looking turns out the best. The fourth sermon is the most awful ever preached by a mortal; instead of nine blessings their are eight woes.

Northfield, July 1.

Gathered Gold.

MY life hangs by a single thread, but that thread is in the Fatner's hand.—*Evans.*

Lip labour, though it be ever so well laboured, if it be all, is lost labour.—*M. Henry.*

Christ will not cast water on your smoking coal; He never yet put out a dim candle that was lighted at the Sun of Righteousness.—*Rutherford.*

Those who are the subjects of Christ's love, He will never leave; for He pardoned them when they were enemies, and He will not leave them now they are his friends.—*Charnock.*

Surely the day when, perhaps, we have been fluent in worldly conversation, and yet have neglected our opportunities of speaking a word for our Master, must be a lost day.—*Bridges.*

The heavier the cross the heartier prayer:
The bruised herbs most fragrant are.
If sky and wind were always fair,
The sailor would not watch the star;
And David's Psalm had ne'er been sung
If grief his heart had never wrung.

From the German.

. . . Here, and here alone,
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him, and love Him, praise Him, work for Him,
Grow near and nearer Him with all delight,
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then one hour—or two?

Mrs. King.

Faith is the root, and assurance is the flower. Doubtless you can never have the flower without the root, but it is no less certain that you may have the root, and not the flower.—*Bishop Ryle.*

Men appoint walls and bulwarks for salvation, but God appoints salvation for walls and bulwarks. Salvation is often without walls and bulwarks; and walls and bulwarks without salvation. Salvation is the surer safeguard.—*Venning.*

Unbelief may, perhaps, tear the copies of the covenant which Christ hath given you; but He still keeps the original in heaven with Himself. Your doubts and fears are no part of the covenant; neither can they change Christ.—*Rutherford.*

Blessed are those who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

A. A. Proctor.

Man's teaching puffeth up; God's teaching humbleth. Man's teaching may lead us into error; God's teaching is the unction from the Holy One, by which we know all things. Man's teaching may make us more learned; God's teaching makes us more holy.—*Bridges.*

Consecration is allowing God the use of his own; it is resigning our right to the place which is his. Consecration is not giving over to Him something which was our own—what we might have kept; it is simply owning Him to be Lord.

Sophia Nugent.

THE TRANSVAAL.—At Johannesburg a European has been fined £30 for selling liquor to natives.

CAPE GENERAL MISSION.

DEAR SIR,—Since the death of my dear wife, my health has so given way that I am ordered to take a thorough rest and change, and to pay a visit to your shores. Under these circumstances I am sailing next month. Personally I am sorry to leave my post here, as the work is increasing very much, and needs all my attention; but I feel that, unless I take this needed rest, I shall break down altogether.

We have made, during the last nine months, very rapid progress in our Mission, and now number five-and-twenty workers and missionaries.

We are receiving cheering reports from all our agents, and souls are being won amongst our own countrymen, as well as amongst the heathen. We have the following missions, all in full swing:—A large hall in Cape Town, where a very blessed spiritual work is being carried on, under the superintendence of Mr. Frank Huskisson, and souls being saved every Sunday evening. We have also a splendid band of workers, who visit the town. Our two Soldiers' Homes are doing a quiet but good work.

Our Sailors' Rest is proving a grand success. Our new worker, Miss Jones, has the work well in hand; and, although she only commenced in March, she has already registered the attendance of upwards of twelve hundred sailors of all nations.

Mr. Walklett is hard at work in the Compounds at Kimberley, having seven thousand and more heathen as his parishioners; he is doing a real good work. Mr. Coates is at Kalk Bay, still in railway extension work, and reaching both coloured and white people.

We are hoping in a few weeks to have our new Transkei missionary at work. This will be rather unique. He will travel on horseback, visiting all the Cape Mounted Rifle stations, the men at present being utterly neglected—spiritually.

Mr. Jackson has just started with one of Rev. Andrew Murray's sons, who will do the Dutch work, on a four months' tour, visiting all the railway stations on the western, midland, and eastern systems. Mr. Malcolmson has been quite prostrated through overwork in the Orange Free State, and is now recruiting in Cape Town. He will do as much of my work as he can during my absence.

Our nurses have their hands full, and their services are much sought after. This will prove a very useful branch of our Mission. Miss Nugent Brown, of Ramsgate, is now on her way out. The Salt River work, founded by my dear wife, and carried on by the Misses Arnot, Mitcheson, Sprigg, and Rose Innes is very encouraging, and beginning to yield much-prayed-for fruit.

Mr. Dudley Kidd is on his way to Swazieland to procure land for our proposed Mission there in memory of my wife. We hope to send you more particulars about this and our proposed Medical Mission, in Pondoland, later on.

We find an increasing demand for literature, and are opening a nice little store in Cape Town in the course of a few days.

Our paper, *The South African Pioneer*, is answering well, and both at home and here, the circulation is increasing. I have many calls to hold missions, all over the Colony, but am quite unable to accept them until I get strong and well again. I hope on my return to fulfil engagements at Johannesburg, Pretoria, Oudtshoorn, Knysna, Graaf-Reinet, the Paarl, and other places.

God has been bringing our little Mission through a baptism of trouble, but the cloud is full of blessing, and already we are having the droppings, and we have very, very much to praise God for in the way He has led and blessed us. Our needs are great, and we feel sure many of our brethren would help us, if they could but see these various branches of work. We ask for your prayers. We have many more openings yet to fill, and are repeatedly hearing the cry, "Come over and help us."

When in England, I should be glad to hear from old friends, and gladly attend conferences, missionary, or other meetings. Mrs. Osborn is already pleading for South Africa and our Mission, on your shores, and I am sure you will procure open doors for her. Brethren, pray for us.—Your servant for Christ's sake,

W. SPENCER WALTON.

P.S.—My address in London will be Clenthurst, Versailles-road, Anerley, S.E.

STARVATION AT SUAKIN.

DEAR SIR,—A letter has been received from Dr. Harpur, medical missionary, C.M.S., dated Suakin, June 23. Dr. Harpur has been sent down there from Cairo to see whether the famine would afford any opportunity of commencing missionary work. He says:—

"The relief given here has in a slight measure lessened the distress, and certainly the mortality, from pure starvation. It has been given almost entirely by the Government. There are 2000 people outside the town in a continual state of starvation. The numbers keep about the same now, some dying off, and some new cases still coming in. The Government relief now is a small piastre (part given in bread and part in money) per head. This is given to 600, who do slight work. Durra (millet) is given to about 1000, each receiving a small measure (the size of a jam tin) of it a day, and children half that quantity. One hundred and fifty more are in the relief hospital.

"There is a very large number of children. To-day when distributing two sacks of durra among 615 people I counted 287 small children amongst the number, apparently under eight years old. Most of them were nothing but skeletons, their legs the same thickness from foot to body, their skin all hanging in folds. England as yet has only sent £48 towards the relief of these brave Hadendowas that you brought such high reports of when you came to Aden. If now we could help these brave people in their distress, we might be able to commence a regular mission at the end of the famine which must last at any rate until end of September. There will probably be left then a number of destitute orphans. Might not an orphanage be commenced with an industrial school? £1000 is wanted for the next three months. The Egyptian Government will probably give a grant. If £600 could be got from England we could start a separate relief fund."

A relief fund was opened at the office of the Aborigines Protection Society, Broadway Chambers, Westminster, about two months ago. I find from Mr. Fox Bourne, the secretary, that £75 have been sent out since the £48 to which Dr. Harpur refers. But £16 a day would be necessary to give to all the pittance of food Dr. Harpur speaks of. These poor people are the remnant of the gallant Arab tribes, the Hadendowas chiefly, whom we slew by thousands there a few years ago, and whose splendid bravery and utter contempt of death in the battles which then took place won the admiration of all who witnessed or heard of it. We mowed them down by thousands with our rifle fire, and then left the country a prey to anarchy, and all the miseries that have followed. Surely Christian England will not, for very shame, allow the remnant that is left to perish of hunger at our gates?

As to the orphans that may be left, steps have been taken to provide that they shall be cared for. As many of them as the authorities may see fit to hand over to Christian guardianship will be brought up for Christ, and may yet furnish missionaries for the Eastern Soudan.

I should perhaps add that this fearful famine has for months past prevailed all over that part of the Soudan, but that it is hoped that the crop which is due in September, or soon after, will bring some relief.—Yours faithfully,

F. T. HAIG, Major-General.

Redhill, July 11.

AN INTERNATIONAL TEMPERANCE CONGRESS is to be held September 3, 4, and 5, in Christiana, Norway. Various phases of the subject will be presented, and the discussion will be carried on in French, German, and English.

CHINA'S GREATEST CURSE.

JEALOUS of the bordering stranger
China built her guardian wall;
Fearful, too, of distant danger
Closed her gates to one and all;
But at length the sly invader,
Knocking with an ominous din,
In the guise of honest trader
Claimed the right to enter in.

China answered "No admission!"
Britain spoke with cannon roar;
Scorned to stand upon condition,
Hurled her bolts and forced the door.
Entered with the drug Satanic
Charged with foul and deadly fumes!
Tarnished lies the shield Britannic
Stonelike now on countless tombs.

Manhood's prime falls opium-smitten,
Dried and shrivelled in the smoke;
Souls are snared and serpent-bitten,
Blighted as by lightning stroke.
Widowed hearts by torture broken,
Robbed and desolate and lone,
Charge us with their woes unspoken
Chide us in their stifled groan.

While no hope of Heaven's bright morrow
Hallows yonder tear-drenched sod;
While yon wail of helpless sorrow
Struggles to the ear of God;
While an unoffending nation
By our own is "drawn to death,"
Shall we quench our indignation?
Must we meekly hold our breath?

What though wrong should fill our coffers
While it fills our cup of sin?
Where the cause of justice suffers
Boots it that the strong should win?
When the Judge of all creation,
Rising, shall avenge the right,
Who shall proffer vindication
For abuse of England's might?

By a Briton's love of freedom,
By his scorn of alien thrall;
By the impulses which lead him
To the help of those who fall:
By our Christian name and prestige,
By the love of God, we say
Let the death-drug's every vestige
From our realms be swept away.

Belfast. W. MAXWELL.

[Other journals please copy.]

OPEN AIR MISSION.

THE annual meeting of the West London Auxiliary of this Mission was recently held in Stafford Rooms, Tichborne-street, and brought together representatives from many of the churches and missions of the West-end. The report, read by Mr. William Davis, the hon. sec., emphasised the kind of preaching needed, and told of the success of the work.

Mr. Edward Trotter, who presided, pointed out the importance of the preachers receiving their message from the Lord, so as to be the Lord's messengers in the Lord's message (Haggai i. 13). Rev. D. M. McIntyre sketched the sympathy of the Saviour as an argument for the human side of the ministry. The Venerable Archdeacon Sinclair showed the need of open air-preaching from the fact that, as the result of a recent census of East London, it was found that only some 200,000 attended any place of worship in a population of 900,000.

Mr. R. C. Morgan urged the need of Divine guidance to secure success, from the story of Jonathan and his armour-bearer, in 1 Sam. xiv.; while Mr. G. Kirkham counselled young preachers to be prayerful, studious, and humble. The meeting was one of profit to all present.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—Under the auspices of this Society two important conferences have been held on "Alcohol and Childhood." Some terrible facts were given concerning the effects, hereditary and otherwise, of alcohol in children.

The Papal Chisel in America.

By Rev. N. C. ALGER, Chatham, Mass.

Roman Catholicism and Jesuitism are two opposing elements. The mass of the Roman Catholic Church, because of its ignorance and superstitious beliefs, is far less dangerous to Protestant civilisation and Protestant ascendency than the shrewdness and educated intellect of its ecclesiastical leaders. Leo XIII. is under the complete control of the wily Jesuit—the Jesuit whom former infallible (?) Popes have banished; and the motto, "The end justifies the means," which was enforced under the screw of the Inquisition, and by the edicts of cringing Emperors, is still observed in its spirit, if not in the letter. The Jesuit is at the head of the ecclesiastical army. The scheme of centralisation is the movement of the hour, and cities have become the strategic points for the consummation of his deep purposes.

The Seamen's Bethel, Boston, where once rang the eloquent voice of Father Taylor with Methodist zeal and fervour, has rapidly undergone complete transformation. At its altar the persecuted sailor found light and peace. In Father Taylor, as the sailors loved to call him, the mariner had a sympathising friend and brother. Protestant hymns floated out of the open windows, and rang along the dark lanes and alleys of the North-end, and found their way into the dingy tenement houses, which could hardly be fitly termed homes. The drunkard on his ragged cot, and the organ-grinder in his cheerless attic, and the consumptive in his last lingering illness, were profoundly touched, and the birth of many an almost despairing character occurred through the instrumentality of those sweet songs of praise. For years Father Taylor lifted up his marvellous voice; for years that Bethel became the inspiration to many a life; and if we could catch one glimpse of the celestial inhabitants, we should discover hundreds who had been rescued through the precious influence exerted at the Bethel.

In 1871 Father Taylor breathed his last, and there went up to heaven one loud lamentation, from the Irish victim, who had been helped upon his feet to regain his manhood; from the Italian, and French, and American sailor, who had been taught to reverence God, and who were eager to show respect to the Bethel missionary. He had inserted a marble slab in the front of the Bethel, and chiselled the words, "Father Taylor's Bethel," upon its smooth surface, as a reminder of the glorious work accomplished. Now, behold the change! For some unaccountable reason, the Boston Port Society allowed that Bethel, dedicated to Protestant labour, to pass into the possession of the Roman Catholics. Scarcely had the necessary paper of transference been made out than there was seen a priest standing in front of that door, watching with grim satisfaction the workman employed with chisel and mallet cutting out of that marble slab the honoured name of the despised Protestant. The Pope of Rome has recently despatched some Italian priests to look after the 11,000 Italians in this section of the city, and a few weeks ago a priest, with two assistants and the altar boys, sprinkled the walls both without and within with holy water, to destroy the contamination of Christian prayers and Protestant hymns. Paganism has moved in, and erected its images of worship. Mary receives adoration, while her Son is thrust out.

Rome's resort is the chisel, with which she not only cuts out the names of Protestants, but she seeks

TO OBLITERATE THE FACTS OF HISTORY.

St. Bartholomew had too many Protestant victims, and she seeks to reduce the number from the thousands to hundreds, and from hundreds to tens, and even makes out that the ten were law-breakers, and worthy of punishment which they brought upon themselves. The Pope never commanded the slaughter, of course, because there was none; nor did the bells leap in their steeples; neither did Admiral Coligny suffer martyrdom he simply stubbed his toe, and fell upon the kerbstone, and died! There was no slaughter. There was no Inquisition. Spain did not in self-defence drive out the Jesuit, nor did France nor Mexico. There was no Spanish Armada, which was sent to overturn the throne of Queen Elizabeth. The marvellous chisel has eliminated from the slab of history all these supposed cases.

Recently a South Boston Roman Catholic judge, elevated to the bench, probably as a reward to his party, has attempted to cast ridicule upon two able histories soon to be decided on for text-books by the Boston School Committee, of which this judge is a member. He denies that the Roman Catholic Church believes in the doctrines of indulgences; but Professor Luther Townsend, of Boston University, shows that these Protestant histories are true to the facts, and he quotes in addition from Roman Catholic writers of eminent authority, and reveals Leo XIII. as himself issuing a decree on the occasion of his golden jubilee, and granting a full indulgence of all sins committed; and the Papal decree applies even to souls in purgatory, detained hitherto because sufficient money was withheld for such purpose. Not only does Professor Townsend show that prayers are offered to Mary, but that Leo XIII. sent out a prayer to be offered to Joseph, beginning thus:—

To Thee, O Blessed Joseph, do we fly in our tribulation, and, after imploring the help of thy most holy Spouse, we ask confidently for thy protection, &c.

Perhaps Rome will be glad to chisel these words out, as her prominent leaders declare that it is a Protestant slander to affirm that the Roman Catholic Church adores the Virgin Mary, and worships even Joseph. The chisel may work, when its mission is to eliminate the name of Father Taylor from a marble slab, but it is a complete failure when it attempts to destroy the well-known facts of history. Rome should weep over the characters which made such criminal facts possible. Tears, instead of the chisel, should be her resort.

SUMMER TRIPS.

Dear Sir,—Nearly 2500 took advantage of the facilities offered for enabling working men last year to visit the Paris Exhibition, and many expressed a wish that similar arrangements could be made for a visit to the Edinburgh Exhibition, the Forth Bridge, &c., during the autumn of 1890.

In response to this wish we have taken over Morningside College, near Edinburgh, a building containing 125 rooms, and possessing thirteen acres of pleasure grounds. Arrangements are being made for chartering special trains, and running weekly excursions during August. We are thus able to offer to working men the opportunity of a week's visit to "Auld Reekie," including railway fare, and board and lodging for the week, at an inclusive fee of £2 10s. The railway ticket will also permit of a day's excursion to Glasgow without extra payment, and special arrangements are being made for excursions to the Forth Bridge, a Sea Trip to Dundee, and admission to the Exhibition at considerably reduced rates.

The number we shall be able to accommodate each week will be strictly limited, but we shall be pleased, so far as our accommodation will permit, to book working men, other than those attending our own classes, for the different weeks in August. Applications should, however, be made immediately.

I may also mention that two large parties will leave for a Swiss excursion on the 17th and 23rd of the present month, price £6 for sixteen days, and two parties for sea trips to Madeira on the 30th inst. and August 8 respectively, price £10 10s. for three weeks. In addition to these we have our members' holiday Homes, for young men at Clacton-on-Sea, and for young women at Hastings, besides other provision for married couples, and those unable to afford the more expensive trips.—Yours truly, Quintin Hogg.

The Polytechnic, 309, *Regent-street, W.*

Good Reading for Sailors.—A gentleman who visits some six hundred sailors weekly on board their ships in the port at Gibraltar will be glad of any quantity of such publications (back numbers) as *The Christian, Christian Progress, Christian Herald, Living Waters, Good News, British Messenger*, &c., sent either regularly or at intervals. Address W. W., care of Mr. McPhee, 72, Church-street, Gibraltar.

MRS. WALL'S WORK IN ROME.

Mrs. Wall sees encouraging progress in her work among the Roman poor. From the report recently issued, we learn that the number of people present at the meetings was 6555. The Medical Missions have increased far beyond anticipation. The registered attendances during the year, amounted to 9290.

During the winter a meeting for the mothers was opened in the Hall near the Vatican. The priests watched the poor people continually, and threatened to excommunicate all who attended. This ban means the loss of the husband's work, notice to quit the little rooms in which they live, and much more sometimes. Mrs. Wall tells, among other stories, one of Marietta T——, a young woman who found the Saviour through visiting the Medical Mission. Her sufferings from a throat affection were very great, but she took all her sorrows and wants to Jesus, in the love of whom, after a time, she peacefully expired. The Bible-woman writes: "I never witnessed a brighter testimony to God's redeeming love. Marietta's poor mother has also learnt to trust fully in Jesus. She told me the other day, that although she has nothing in this world, she is sure that He who careth for the sparrows will not forget her."

The story of the conversion of an old woman, nearly blind, quite recently received into the Mission Home, is full of interest. Rosa Galassini lived at Marino on the Alban Hills, about twelve miles from Rome, and when young, enjoyed the privilege of learning to read. An old and friendless priest, who had died in her father's house, left among his books a large Bible, which Rosa read not only for her own instruction, but for the amusement of the family. Her "father confessor" asked to see the books she had been reading, and, once possessed of them, he refused to keep his word and return them. Years afterwards she took up residence at Rome, in days when the Pope yet retained temporal power. In confession she was asked whether she was quite willing to obey the Pope in everything. Her reply was: "I never speak against anyone. I feel I am a poor sinner, and I ask God to forgive me. As for the Pope, the Lord will do what He thinks best. He is King over all, and we must submit to Him." The priest, dreadfully angry, asked if she knew how to read, and when she replied "Yes," he said: "No woman ought ever to be taught to read; it is the worst thing they can do." To escape the Inquisition, Rosa left Rome, and had a hard time of it, through becoming blind. About six years ago, in a preaching-room in Via Serpenti, she heard an evangelist read the parable of the Prodigal Son. At once her memory took her back to the attic in her father's house, and the dear old book she had not seen for so many long years. At the close of the service, she asked the evangelist if he would lend her the book for a few days. Seeing her delight, he gave her a copy, which has ever since been her greatest treasure. She cannot see to read it herself, but is so glad when anyone will read it to her. The dear old woman was baptized, and joined the Church. She is full of joy in being able to live in the region of Christian love, rather than be an inmate of a Roman Catholic institution. Useful articles, for use in Mrs. Wall's varied work, will be forwarded to her if sent to the care of the Baptist Mission House, 19, Furnival-street, Holborn.

The Doré Gallery, 35, New Bond-street, S.W., is open for the admission at half price in parties of twenty and upwards (properly recommended) of Sunday-school teachers and scholars, and young men's and young women's societies, members of Bible-classes, orphanages, scholars of schools for the deaf and dumb, and young people and adults connected with mechanics' charitable institutions, mothers' meetings, parish associations. Application in all cases to be made beforehand by letter to The Doré Gallery, Limited (W. R. Anthony, Manager).

For the Young.

LOST IN THE AFRICAN FOREST.

IN his new book, Dr. H. M. Stanley tells a story about one of his black boys who was lost in the great forest through which the travellers were passing. They were suffering greatly for want of food, and they went in search of it:—

When 130 men have wandered about and about, to and fro, searching for food, the circle widens, and day by day the people had to go further and further away from the camp. It happened that while searching with eagerness, drawn on and on by the eager stomach, they were carried some miles away and paid no regard to the course they were going. When they wanted to return to camp, they knew not which way to seek it, and two full-grown men and Saburi, a boy of eight years, did not return.

I had a peculiar liking for the child. His duty was to carry my rifle and cartridge pouch. He was a dark cherub, as round as a roller, strong and sturdy, with an old man's wisdom within his little boy's head; frequently when the caravan was on its mettle, and a fair road before it, I looked back often and often to see how little Saburi trotted steadily after me. Being the rifle bearer, trained to be at my heels at any strange sound, I deprived myself of many a choice bit to nourish Saburi with, so that he looked like a little boy with a keg under his frock. But, alas! in the last few days the keg had collapsed, and he, like all the others, had gone into the wilderness to search for berries. On this day he was lost.

In the dark the guns of the carriers were employed to fire signals. About nine p.m. we thought we heard the boy's voice. The halloo was sounded, and a reply came from the other end of the camp. One of the great ivory horns boomed out its deep sound. Then the cry came from the opposite side. Some of the men said it must be Saburi's ghost wailing his death. The picture of the little fellow, seeing the night come down upon him, with its thick darkness, in those eerie wilds, with fierce dwarfs prowling about, and wild boar and huge chimpanzee, leopards and cheetahs, with troops of elephants trampling and crashing the crisp bushes, and great baboons beating hollow trees — everything terrifying, in fact, round about him—depressed us exceedingly. We gave him up for lost...

In the morning, little Saburi walked into camp quite unconcerned and fresh as from a happy outing. "Why, Saburi, where have you been?" "I lost my way while picking berries, and I wandered about, and near night I came to a track. I saw the marks of the axes, and I said, 'Lo, this is our road,' and I followed it, thinking I was coming to camp. But, instead of that, I saw only a big river. Then I found a big hollow tree, and I went into it and slept; and then I came back along the road, and so on, and so on, until I walked in here. That is all."

CHILDREN IN HOLLOWAY.

MUCH blessing has been granted to the services held in St. Barnabas' Parish (Vicar: Rev. Talbot Hindley) by Mr. H. C. De Candole and Mr. R. Callender, of Christ's College, Cambridge. All the week-day services closed with an after-meeting, when many children and young people stayed for further help and encouragement. The children did not at first grasp the idea of the "Individual Chats" which was offered them, but perseverance under God's blessing won the day. During the three last afternoons Mr. De Candole and Mr. Callender were busily engaged talking to those who came to see them There is reason to believe that much benefit has resulted. A goodly number have professed decision for Christ; others have joined the Scripture Union. Many of the workers have received great help.

The services were brought to a fitting conclusion by a special meeting for workers and friends in the church-room. God has answered the prayers offered up, but it needs to be remembered that the work has only begun.

TELL THE TALE.

BY PASTOR J. CLARK, ANTIGOUISH, NOVA SCOTIA.

TELL the tale of Jesus' love,
Tenderly and sweetly;
Like to one who fain would be
In its power completely.
'Tis a wondrous, wondrous theme!
Love o'er sin victorious!
'Tis the love of God's dear Son—
Let his praise be glorious.

Tell the tale of Jesus' love
Fresh from Truth's own pages;
All its hold on man it keeps
Through long-lasting ages.
While to you the passing years
More and more endear it,
Millions of the human race
Die and never hear it!

Tell the tale of Jesus' love
Where life's ills are thronging:
Nought like this in all the world
Meets the heart's deep longing:
Nought like this can cheer and bless
Sinful, dying mortals;
Nought like this can gild with light
Death's dark, gloomy portals.

Tell the tale of Jesus' love:
Think not, None will listen;
Soon, beneath its sacred spell,
Childhood's eyes will glisten.
Ay, and souls perchance even now
Wonder why you never
Speak of Him whose name might bring
Life to them for ever.

Tell the tale of Jesus' love,
Free from formal phrases;
Let each meaning word and look
Speak the Saviour's praises.
Heaven is listening! Wherefore wait?
Haste! for time is flying:
Speak as though you just had seen
Christ for sinners dying.

Tell the tale of Jesus' love;
Oh! 'tis worth the telling,
Where, amid the multitude,
Joyous strains are swelling;
Yes, and where one sorrowing soul,
Weary, burdened, lonely,
Has no friend to come between
Him and Jesus only.

Tell the tale of Jesus' love,
Fervent prayer upbreathing:
Plead as Christ would plead with men,
Tears with words enwreathing;
Plead as one whose gladdened heart
Thrills with Calvary's story;
Plead as one who longs to win
Souls for God and glory.

Tell the tale of Jesus' love
While the strength is given;
Glorious work on earth is this—
Pointing souls to heaven!
Tell this tale of love until
Soul from body sever;
Then, among the saints above,
Tell it out for ever!

Missionary Review of the World.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 20, Gen. xliii. 18—34; Mon., July 21, Gen. xliv. 1—17; Tues., July 22, Gen. xliv. 18—34; Wed., July 23, Gen. xlv. 1—15; Thurs., July 24, Gen. xlv. 16—28; Fri., July 25, Gen. xlvi. 1—7, 26—34; Sat., July 26, Gen. xlvii. 1—14.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. James S. Tyler, Margate, July 13—30. Mr. Henry Hutchinson, Dorking, July 15—16. Mr. Hankinson, Winchester, July 15—17.

SEASIDE SERVICES FOR THE YOUNG.

DEAR SIR,—Many of your readers will be interested to know the places where it is proposed to hold seaside services for the children during the present summer. The following is the list of of watering places in regard to which arrangements have so far been made, but I trust that the number will be considerably increased before the end of the season.

I need not say how greatly we feel the need of the earnest prayers of all friends of the work amongst the young, that God's special blessing may rest on these seaside gatherings.—Yours faithfully,

T. B. BISHOP, Hon. Sec.

Children's Special Service Mission,
13a, Warwick-lane, E.C., July.

Llandudno—Mr. George Banaster (July).
Llandudno, Colwyn Bay, Llanfairfechan, Pensarn—Mr. E. Arrowsmith (all Aug.).
Bridlington—Mr. H. Hutchinson (Aug. 6 to Sept. 6).
Whitby—Mr. E. T. M. Dennes (all Aug.).
Blackpool (South Shore)—Mr. Josiah Spiers and Mr. R. Westall (Aug. 10 to Sept. 10).
Scarborough—Rev. C. H. Nash, Mr. R. L. Barclay, and others (Aug. 7 to Sept. 8).
Whitley (Newcastle-on-Tyne)—Mr. Alfred Haley (Aug.).
Southwold—Dr. Churchill and Mr. Lampen (Aug.).
Yarmouth—Mr. S. J. Hewlett, Messrs. Mercer, Maggs, and Tredennick (Aug.).
Saltburn—Mr. J. H. Greene (Aug.).
Bournemouth—Mr. Reginald Naylor, Rev. L. G. Scott Price, and Rev. — Gibbs (Aug.)
Eastbourne—Rev. W. Peters, Mr. H. Hankinson, and A. G. Doddridge (Aug.).
Southsea—Mr. H. L. C. De Candole and Mr. Sidney Warren, B.A. (Aug.)
Sandown—Rev. W. T. Storrs (Aug.).
Herne Bay—Messrs. E. and C. H. Collier (Aug.).
Weston-super-Mare—Mr. H. G. Harris (Aug.).
Paignton—Mr. J. Crofton Rainey (Aug.).
Ilfracombe—Mr. W. R. Moore, B.A. (Aug.).
Margate—Mr. James S. Tyler (July), Captain Wynne and Mr. Herbert E. Brown (Aug.).
Littlehampton—Mr. Livesey Carrott (Aug.).
Worthing—Mr. James S. Tyler (Aug. 1 to Sept. 6).
Deal—Mr. L. Parkinson (Aug.).
Penmaenmawr—Mr. Howard Staines, B.A. (Aug. 2—24).
Rhyl—Mr. T. Lewes Sayer (Aug.).
Cromer—Mr. E. J. Kennedy and Mr. G. A. King (Aug.).
Southend—Rev. A. Waller.

TENT MISSION AT SIDCUP.

MR. W. R. LANE has concluded a ten days' mission in a tent here, which has been a time of much blessing, believers having been much revived and not a few sinners we hope truly converted to God. The few Christians of different denominations who came together three months ago for prayer and conference and self-examination as to the spiritual deadness of the place, are now full of praise that God has graciously answered their prayers.

After a series of united meetings for prayer, it was decided to erect a tent for a week's mission. Although the weather was far from favourable the interest deepened and the attendance improved steadily from the first, the tent being overcrowded on the last Sunday evening, and well filled on the last two week-nights. The mission began after united prayer, and, carried on by united effort, was concluded by a hearty meeting for praise in Christ Church Room, which was filled to overflowing. Many written as well as spoken requests for praise were presented. Christians revived, backsliders restored, personal testimonies of decision for Christ, praise from teachers for members of their classes converted, in one case three, and in another five or six, were themes for thanksgiving in which the angels must surely have joined.

We commend this example of united work to friends in other small places where no separate section of the Church of Christ may feel strong enough for more aggressive efforts. Our taste of Christian unity has been so sweet that many of us hunger for more, and we are encouraged to contemplate further efforts in the winter.

Our friend Mr. Lane carries with him our affectionate prayers as he sails in a week or so to attend Mr. Moody's Convention at Northfield. J. J.

MR. WILLIAM FORBES, who has for about eighteen years held open-air services at the Crystal palace at the Temperance Fêtes, held a protracted service there on the 8th inst., assisted by several brethren. On the 4th inst. Mr. Forbes conducted a large party of the theatrical employés among whom he labours to Epping Forest for a day's outing. Gospel addresses were delivered, in which the love of Christ was pressed home to them. Friends desiring to have fellowship in this difficult work should communicate with Mr. Forbes, at 71, Tollington-road, Holloway, N.

Dr. Stanley's Book.*

The centre of interest changes so frequently in these pages that there is endless scope for remark and for extract. The title of the book of course suggests the dense and teeming forest that appears to cover a large portion of Central Equatorial Africa. On this point the great traveller takes occasion to correct the more partial view acquired by Professor Henry Drummond during his travels in Nyassaland. Chapter xxiii. is devoted to a description of the giant forest, and the teeming life—insects, reptiles, birds, and beasts—that finds in it a shelter and a home. The two pigmy races—the Batwa and the Wambutti—were objects of much interest to Dr. Stanley and his fellow travellers, and many curious facts concerning them are related. Though diminutive in physical frame, and in some respects very far down in the scale of human life, they are not without redeeming characteristics. They respond to kind treatment, and on occasion they have shown a touching fidelity not always found among highly civilised peoples. Speaking of the forest tribes generally, Dr. Stanley says:—

We have observed some singularly prepossessing faces, and we have observed others uncommonly low and degraded. However incorrigibly fierce in temper, detestable in disposition, and "bestial" in habits these wild tribes may be to-day, there is not one of them which does not contain germs by whose means at some future date civilisation may spread, and those manifold blessings inseparable from it.

The return journey of the expedition to Zanzibar, after Emin Pasha and a portion of his retainers had been collected for the march, was full of fresh and novel interest, though the journey was free from those perils by hunger that were experienced earlier in its history. The chapters that describe the Mountains of the Moon, towering in the grandeur of their eternal snows, the rich Semliki Valley, and those regions that cluster around the sources of the Nile, are scarcely second to any in the book for fascination and interest. Of course these topics afford ample scope for the wonderfully vivid descriptive faculty of the explorer. He was too unwell, from a severe attack of fever, to attempt any ascent or exploration of the Great Ruwenzori range, but Lieutenant Stairs made an expedition, the details of which are fully recorded. We fancy that what has been seen and here set down will be sufficient to whet the appetite of those adventurous spirits who are longing for new Alpine worlds to conquer.

Our concluding extracts will be from those parts of the volumes that bear on missionary work. In our report last week of the missionary farewell at Harley House, we cited Dr. Stanley's hearty testimony to the work on the Congo under Mr. Richards' care. After striking into the central regions, of course, the caravan lost all traces of missionary effort. Dr. Stanley, however, does not seem to have overlooked the possibility of the extension of such work far beyond its present boundaries. In describing the plateau where the expedition encamped while waiting for Emin Pasha's followers to arrive, he speaks of the desirable character of the situation, and says, "It has been the nicest site for a mission or a community of white men that I have seen for a long time." We trust that some Protestant Church will be first in the field, and not allow the Roman Catholics to outstrip them in securing a foothold at this healthy spot, overlooking the Albert Nyanza.

On approaching the Victoria Nyanza, Dr. Stanley was once more on familiar soil, and he repeats here much that was to him interesting news, about the ups and downs of Court life in Uganda, as related to him by two native Christians, who came as a deputation desiring his interposition. This, however, he diplomatically declined, and by and by he reached the south end of the lake, where he came on the C.M.S. Station then under the charge of Mr. Mackay. The meeting with the dauntless soldiers of the Cross is thus narrated:—

When we were about half a mile off, a gentleman of small stature, with a rich brown beard and brown hair, dressed in white linen and a grey Tyrolese hat, advanced to meet us.

"And so you are Mr. Mackay? Mwanga did not get you then this time. What experiences you must have had with that man. But you look so well, one would say you had been to England lately."

"Oh, no, this is my twelfth year. Mwanga permitted me to leave, and Rev. Cyril Gordon took my place; but not for long, since they were all shortly expelled from Uganda."

Then the traveller gives an interesting description of the Mission premises, telling how "out of the European quarter there trooped a number of little boys and big boys, looking uncommonly sleek and happy; and quiet labourers came up to bid us, with hats off, 'Good morning.'" Of Mr. Mackay himself the traveller speaks with the deepest reverential regard:—

He has no time to fret and groan and weep. If ever man had reason to think of "graves and worms and oblivion," and to be doleful, lonely, and sad, Mackay had when, after murdering his Bishop and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely and without a syllable of complaint or a moan amid the "wilderness," and to hear him lead his little flock to show forth God's loving-kindness in the morning and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it.

The caravan rested at the Mission station for some weeks to recruit and Dr. Stanley's testimony is that "the effect of regular diet and well-cooked food; of amiable society and perfect restfulness, was marvellous." In Mr. Mackay's keeping a goodly supply of stores had been awaiting them for a long time; and in addition to these they got additional means of transport. A letter from Mr. Mackay to Mr. Stanley dated January 5 of the present year is inserted in the book. Mackay writes in a cheerful mood, but tells of a strange loneliness that hung about the place physically and mentally after his visitor had left. He hopes the explorer is "enjoying a more than well-earned rest after the fatigues and privations of African travel," and adds: "If any man merits the congratulations of Europe certainly you do." Further on in the letter he hopes that the Germans and the English "will keep the gunpowder out" of Africa. "In no other way will they ever be able to exercise any control on the chiefs in the interior." He further expresses the opinion that nothing but a railway from the lake to the coast will carry hope for that region. We cannot help wishing that this dauntless servant of God and of men had lived to see some more of the fruit of his long unwearied toil, and to hear the news that the British East African Company has at length resolved to construct the railway he longed for, and have commissioned an engineer to proceed to Mombasa for the purpose. Dr. Stanley's closing sentence in the chapter devoted to Mackay runs thus;—

To my great grief I learn that Mr. Mackay, the best missionary since Livingstone, died about the beginning of February. Like Livingstone, he declined to return, though I strongly urged him to accompany us to the coast.

In the beginning of the closing chapter of the book Dr. Stanley enters on some congratulatory reflections, pardonable enough, as to the share he had in the planting of Christian missions on the Victoria Nyanza and the Congo. With this final extracted paragraph we may fittingly take leave of these intensely absorbing volumes:—

In turning towards the sea, the thought came across my mind that elsewhere on the Congo, for 1400 miles from the western ocean, it had been permitted to me to float the steamers along that river; to build the stations on its banks, which in 1887 were to be of great service to me to carry myself and my followers along the great river; and to offer shelter where we should meet with welcome and hospitality, in the same manner as this missionary station which we were now about to leave had received us in 1889 with honour and regard. Truly I felt inclined to use the metaphor of the Preacher, and to admit that the bread I had cast upon the waters had returned to me abundantly after many days.

It was a little remarkable that the intrepid traveller, whose health has been so marvellously sustained under most trying conditions, should have been laid low with illness on the eve of his marriage last week. But fortunately he rallied in time, and on Saturday was wedded to Miss Dorothy Tennant in Westminster Abbey, in the presence of a very distinguished company. It was a gracious thought which led him to pause at the grave of Dr. Livingstone and lay upon it a wreath of lilies, but it is only one of the many tokens that he has given of his respect and love of that great missionary explorer. Mr. and Mrs. Stanley spend their honeymoon at Melchet Court, near Romsey, Hants, the residence of Louisa Lady Ashburton.

VIEW FROM MR. MACKAY'S STATION, LAKE VICTORIA.
(By permission of Messrs. Sampson Low & Co.)

THE ANNUAL NATIONAL TEMPERANCE FETE was held on Tuesday, last week, at the Crystal Palace. During the day numerous entertainments were provided, including athletic sports, a concert by the Stockwell Orphanage choir and hand-bell ringers, and two concerts by five thousand voices (members of Good Templar Lodges). At midday there was a great temperance meeting in the theatre, presided over by Sir Wilfrid Lawson, and addressed by Revs. Hugh Price Hughes, Canon Wilberforce, Canon Leigh, and Mr. J. H. Raper. In the evening a number of open-air temperance and evangelistic meetings were held, various well-known speakers taking part. An interesting event in the day's proceedings was the dedication of a Good Templar Mission Van. It is to be in charge of Mr. and Mrs. Fisk, who will travel from village to village, evangelising and selling temperance literature, with which the van will be well stocked.

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*In Darkest Africa. By H. M. Stanley. 2 vols. £2 2s. *Sampson Low & Co.* [Second Notice.]

REV. D. A. DOUDNEY, D.D.,

Editor of "The Gospel Magazine."

IT is scarcely possible to hear the name of Dr. DOUDNEY mentioned without at once associating him with some of the many works of which he is the prolific author. His *Old Jonathan* has been a favourite for years in many Christian households, and the same may be said of his "Retracings and Renewings," a kind of journal extending over nearly half a century, a fifth edition of which has lately been issued. The mere titles of the books, large and small, which he has written, take up no small space on the page of the catalogue of the British Museum Library.

The work, however, by which he is best known is *The Gospel Magazine*. Many throughout the United Kingdom know and esteem him highly as a faithful preacher of "the old Gospel." But it may safely be said that for one who has heard him preach there are scores, if not hundreds, who have had the most real and loving fellowship with him through the pages of this long-established serial. He has been so thoroughly at home in it, that at times it has seemed as if he had all his readers gathered round his arm-chair, and was talking to them, in the most unreserved and friendly vein, of the things of deepest and most vital moment to himself as well as to them.

As Dr. Doudney has now reached his jubilee as its Editor, a few words about the magazine (which had existed since 1766), may not prove unacceptable. The history of *The Gospel Magazine* is very much the history of Dr. Doudney himself; for, from a certain period of his life at least, month after month, he has taken his readers into his confidence, and has freely made known to them the chief incidents in his career, his trials and his triumphs, and what he has found truest and most sustaining in his own personal experience.

He was born at Mile End, Portsmouth, in 1811. At thirteen he left home to be apprenticed to a printer at Southampton. He does not seem to remember a period when he was not the subject of religious impressions; but it was some time before he distinctly felt that the Lord had proclaimed pardon to his soul. He was about sixteen when he was thus met in a very gracious and most unexpected way. He had been looking for some mighty change under a sermon, or in connection with some painful bereavement, instead of which his course was gradual, almost imperceptible. Doddridge's "Rise and Progress" was blessed to his soul, although the more he read of it the more miserable he became. He experienced the keenest agony of spirit, which he vainly tried to get rid of by attending the theatre. He took up the book of saintly Philip Doddridge once more, resolving to try, as he said, for the *last* time for peace. He fell upon his knees, and poured forth his soul in an agony of prayer.

"I rose from my knees," he writes, "and, walking round to another part of the room, I stood pondering over my state, when all of a sudden, and in the most unlooked-for way, these words were spoken to my heart with a power I can never describe: 'Son, be of good cheer; thy sins, which are many, are all forgiven thee.' A light and a beauty and a grandeur gilded the place, humble as it was. Everything was tinged with a glory brighter than the most brilliant rays of the rising or the setting sun. I could not understand what it all meant, except that my sins were all *pardoned*, and that I, who some time was far off, was brought nigh by the precious blood of Christ."

(From a photograph by Messrs. Russell & Sons, East-street, Chichester.)

In 1832 he removed to London to gain greater experience. He commenced business in Holloway as a bookseller and printer, and in 1838 he started, in Long-lane, Aldersgate, the printing-house known as "The City Press." It was while carrying on business in his new surroundings that he became connected with *The Gospel Magazine* which had been conducted for more than forty years by Mr. Walter Row, and had subsequently passed into the hands of a popular clergyman, half a century ago, Rev. Bagnall Baker. He was a man of "High Church" sympathies, and did not edit the magazine for more than five months. Mr. Doudney purchased the copyright; but, at the time, had no thought of editing it. "Edit it yourself" was the advice given him by a friend with whom he had talked over the matter. He took the advice, and, on an early spring morning, "seated in our peaceful chamber in Bath Cottage, Hornsey-road," he wrote the opening address, in May, 1840.

When he took the magazine, he had no idea of writing the leading article regularly, but it is somewhat remarkable that, except in one single instance, he has never failed to do this. *The Gospel Magazine* in those years had made for itself a place in the literary world. Rev. Augustus M. Toplady, author of the hymn, "Rock of Ages, cleft for me," preceded Mr. Row and two or three others in the editorship. It is also noteworthy that the hymn commencing—

Hark! my soul, it is the Lord;
'Tis thy Saviour, hear his word;

was written by William Cowper for this magazine, and that Peronet's noble hymn, "All hail the power of Jesus' name," first appeared in the same serial. These facts are not without interest, as showing distinctly the repute in which it was held as giving the clear evangelic ring which was as greatly needed then as now.

After six years of editorship Dr. Doudney felt that he was called to the ministry of the Word. The Magazine was making its way, but to this heavenly call he could not be disobedient. So in 1846 he entered upon a preparatory course of training. He had not been without other training of a gravely touching character in the death of his dear wife and of three beloved children; and earnest and humbling were his self-communings when he looked forward to the ministry. His first work was in Ireland, where he began by taking schoolroom and cottage services. Very interesting are the accounts he gives of life at Annestown, in Ireland, in 1849, where he was privileged

to see impressions for good made upon the most indifferent and sceptical. Three years later, when at Bonmahon, co. Waterford, he was pressed to take charge of a district in Sheffield. His Bishop, however, would not hear of his removal. Hence, he saw that it was his duty to remain at Bonmahon. It was here that he began work in connection with an industrial school, which was of the best service, and in this dark Popish village he accomplished the reprinting of Dr. Gill's commentary, a reprint from nine quarto volumes, as well as many other works. In this remote, sea-washed village, moreover, he commenced *Old Jonathan*, which he has ever since conducted. His labours in Ireland extended over nearly eleven years, during which he saw his eldest son enter Dublin University, with a view to the ministry, and had the joy of feeling that his own work was being divinely honoured in the salvation of souls.

In 1859 he removed to Bedminster, Bristol, with which his name for so many years has been connected. Space will not admit of our following the details connected with this his last sphere of labour, interesting though they are.

In the course of his second year at Bristol, he had the joy of seeing his eldest son, David, the last relic of his first family, ordained, and afterwards chosen as the first incumbent to the new church of St. James's, Carlisle. One feature of great interest in his ministry at St. Luke's has been the midnight service which he has been accustomed to hold on the last night of the year. These services have been continued throughout his ministry at Bedminster, the church, as a rule, being filled to overflowing. He has always been anxious to turn all seasons and events to the best account, by endeavouring to impress the lessons which they are so well fitted to teach. Thus his work at Bristol has steadily proceeded, until he has at length completed the jubilee year of his editorship of *The Gospel Magazine*. His old friend, Mr. W. H. Collingridge, of *The City Press*, has issued a statement in reference to a proposal to mark this jubilee year by presenting Dr. Doudney with a testimonial. From this appeal we have the pleasure of inserting one or two sentences.

"When it is borne in mind how faithfully Dr. Doudney discharges the duties of his ministry, the marvel is that he should have time to bestow, not only upon *The Gospel Magazine* and *Old Jonathan*, but on the books and booklets which drop from his pen in showers. There is not one of these which has not a distinctly evangelical aim, and which does not overflow with the heartfelt experience of the great doctrines which it has been his privilege to make known by pen and tongue."

REFRESHMENTS FOR RAILWAY MEN.—A lady correspondent urges that steps be taken to secure the supply of food, tea, coffee, &c., on stalls erected at railway stations for the use of guards and other employés. This plan is adopted on some Continental lines, and is a great boon, especially at night, to the men, who have no time for seeking it further afield. Doubtless this might be accomplished if friends would take the matter up in their own localities.

NEW SOUTH WALES.—The Minister of Public Instruction has decided to place a copy of Dr. Richardson's work on "Drink and Strong Drink" in the hands of every head teacher in the public schools of that colony. Teachers will be required to impart to pupils such instruction on the effects of alcohol and temperance as may be given without committing themselves to extreme views on the question of total abstinence.

WEARY TRAVELLERS IN WORTHING.

Some three and a half years ago, in this quiet Sussex watering-place, a seed was sown by the wayside, so to speak, that in God's mercy took root, and has now grown into a goodly tree. In plain language, this good seed was a visit paid by Mrs. Fooks, of Rutherford Lodge, to the common lodging-house kitchen of the "Volunteer" public-house. She was asked to go and see the sick child of a poor man. Her heart was strangely led out in sympathy towards those nomadic wanderers whom she found there seeking a temporary shelter. In short, it was a tramps' kitchen—not the place that a lady of refined tastes would choose to frequent. But no difficulty is too great for Christian sympathy to surmount. A Gospel song was the instrument by which Mrs. Fooks sought to gain the attention of these rough people, for whom nobody seemed to care; she was successful, for the touching strains struck many a tender chord of memory and of experience. Thus began a work among the tramps of the town, a new development of which was inaugurated by the dedication last week of a handsome "Travellers' Rest" in Clifton-street.

Having taken in hand this Gospel work, Mrs. Fooks could not draw back. For some time she went on, learning, as she says, by painful familiarity, how these social pariahs live, and how they die. She was led on by a Divine hand. By and by she opened a "Travellers' Rest" in a back alley, where many sad and sorrowful spirits were encouraged to take heart of grace, and was led to feel that someone cared for them. They were pointed to Him who is able to save, as He once came to seek, the lost; many were taught by faith to believe his Word, and to grasp his power, so that they were not only restored to a sober, industrious life, but received pardon for the past, and strength for the present path of holy obedience.

Of course, there were difficulties and hindrances of various kinds. Some who had not learned very deeply, if at all, in the school of Christ, said they were "only tramps!" Why should comfortable well-to-do people soil their fingers or spoil their garments by fishing in such muddy waters? Mrs. Fooks' answer was that a tramp has a soul, for the redemption of which Christ died; and though they have been downtrodden and stripped of all by yielding to some temptation of the devil, yet they can be lifted up and set on the Rock of Ages. They have hearts and consciences; ay, and affections, and feelings of gratitude to those who help them up out of the pit into which they have fallen. The downward way, alas! is proverbially easy; and once down, everything tends to keep them down, and drag them still lower. There are very few common lodging-houses in country towns, at any rate, that are not in connection with the beershop. As for the moral atmosphere that is bred in a tramps' kitchen of the baser sort—who can gauge it that has not experienced it?

As the work of search, of rescue, and of restoration went on, friends were made aware of it, and gathered around Mrs. Fooks, to lend a helping hand. It was necessary to get a more commodious place, but social prejudice and local circumstances made this a difficult business. At length a site in Clifton-street was secured, and a very pretty, commodious structure erected in a short space of time.

At the formal opening on Thursday last week, there was a good gathering of friends, all of whom were deeply touched and interested. Mr. T. A. Denny, who has been the most liberal helper in this enlarged effort, presided. He was in his gayest of moods. His highly eulogistic remarks as to the grand work that Christian women are doing in the world; and as to the special character of Mrs. Fooks' mission among tramps, fell on sympathetic ears. As an instance of the feasibility of reaching this class, he gave some interesting details of the success of a large lodging-house for poor men in Commercial-street, London. Some rather severe criticisms fell from him as to the pharisaic indifference and opposition to Mrs. Fooks' endeavour, by the highly respectable people of Worthing. He also expressed the opinion that when a man or woman is manifestly called and fitted of God for any special work, they should not be hampered by committees. Of the mission undertaken by Mrs. Fooks he said many pleasant and gratifying things, and his testimony as a practical man of business, looking for adequate results to an investment, were most weighty.

A short statement was made by Mrs. Fooks herself, in response to the call of the meeting. Many of the deeply interesting facts she told we have embodied in the opening paragraphs of this notice.

A number of local and other friends present added their most cordial congratulations and good wishes. Among these were Rev. F. Kruse, Rev. Mr. Elliot, and Mr. De Bear, of Worthing; Miss Webb, and Mrs. Gates, of Brighton; Mrs. Bryant, of Kingston-on-Thames (who has commenced a similar work). Mr. De Bear, as a Guardian of the Poor, expatiated very cogently and feelingly on the hardness and expensiveness of the Poor Law system of dealing with these "casuals." In contrast with this, he extolled the plan adopted by Mrs. Fooks of getting at the hearts of the men and helping them to a fresh start in life. Three men, trophies of the work, and now assisting it in varied ways, spoke briefly in words full of gratitude to God, and to Mrs. Fooks as the instrument of their restoration to a holy, useful life.

The total cost of the site and the new house in Clifton-street was £2135. A mortgage of £1000, and contributions promised up to the date of the opening, leave some £300 or so to be subscribed. We cannot think that such an excellent and practical Christian work as this is will languish for want of the needed support. To some extent, of course, it will be self-supporting, as the passing travellers will have to pay a small sum for their food and shelter. There is accommodation for sixty sleepers in the house, and we anticipate for it great blessing as a centre of Christian work among a much-neglected class.

Many friends may be glad to know Mrs. Fooks has a House of Rest for Christians at Rutherford Lodge, in the western part of Worthing; it is delightfully situated, close to the sea, and those who sojourn in it will enjoy many advantages, both physical and spiritual.

Pastor Owen Tidman proposes conducting special meetings for believers, and giving evangelistic services in Aberystwith and surrounding villages for three weeks, commencing on Tuesday next. He will be glad to meet with other Christians, and asks prayer for much blessing upon all the meetings. Letters to be addressed to care of Post Office, Aberystwith.

Bridge of Hope Mission.

IT is impossible for those not actually engaged in work amongst the lowest and poorest classes to realise the misery that lies underneath our social life. Every day and every hour we are brought face to face with sin and sorrow so dire that heart and flesh fail, and we are only able to go on because we can say, "God is the strength of my life." Those living in ordinary circumstances hear of a sad case now and then, but for us it seems only now and then that we hear of one case just a little less sad than the others!

We see more and more the need of keeping the Night Shelter, Rescue, and Preventive branches quite distinct, which we are able to do since we have had the new house. Perhaps a typical case or two from each will best explain our work.

One of our workers has come in from a visit in a neighbourhood where few would care to venture. In a small room, about 7 ft. by 11 ft., she found a young girl under sixteen years of age, who was the mother of the pitiful one-week-old infant lying beside her on the narrow ledge called a bed. In this same room were crowded together the girl's father and mother, two big lads, and a child of seven years! By an effort the bedside was reached, and the poor little mother spoken to. One of the saddest parts of this sad scene was the freedom with which the matter was discussed in the presence of the young family, showing how little they realised the terrible shame and sorrow that had fallen upon this young life. We hope that out of the evil good may be wrought, and that by patient teaching and training, this wild girl, steadied now by the responsibility devolving upon her, may yet become a useful woman. We can only give the barest outline of such a case, but any thoughtful mind can read between the lines and understand how much remains untold.

NIGHT SHELTER.

Another of our workers recently came in from a visit to the Cancer Hospital, and I will very briefly give the story of the patient whom she had been to see. One day last winter there came to our Night Shelter a woman rather over thirty years of age. She looked very ill, and we soon ascertained that she was suffering from cancer. We heard her story, corresponded with her solicitor, and found all her statements correct. She had been the wife of a rich and prosperous man, and had kept her servants and carriage. Her husband speculated, failed, and soon afterwards died. The rest is soon told. Drink was resorted to, and just when she should have been in the prime of her womanhood, she was creeping to our door, seeking charitable shelter where she might end her sad, short life.

Her distress of mind and body were terrible to witness, and the poor weary one was pointed to Him who alone could give her rest. She was prayed with, and she afterwards told us that with all her heart she followed every word of the prayer with childlike simple faith. She accepted the message of salvation, and was at peace. Many fruitless efforts were made to get her into a hospital; but being, as it proved, an incurable case, the difficulty was great, whilst the journeys to and fro intensified her sufferings. She was, however, so happy that, amid torturing pain, she was sustained by the great joy of newly found peace. She realised that death lay before her through a path of exceptional suffering; but, as she herself expressed it, it was only "Peace, perfect peace."

At last she was received in the Cancer Hospital, where she has been constantly visited, until, after long weeks of pain, dimmed by no shadow of doubt, she exchanged the Hospital wards for the Celestial City. Her last hours were soothed by the ministries of the worker who, under God's blessing, had been the means of leading her to Himself. She had lost sight of all her own people, and no one came to see her. Her gratitude was very touching, for she felt that, but for having been led to us, she might have died in the workhouse, uncared for, without God, and without hope.

It is difficult to write calmly, for my heart aches with the burden of such histories, whilst perhaps some will lay aside the stories so feebly told, and forget the tragedies which underlie all our common daily life.

RESCUE WORK.

But there are brighter pictures. We can tell of children and young girls, as well as older ones, rescued and saved. The joy of harvest has mingled with the sorrow of apparent failure. The other day, for instance, one of our former inmates came to see us, who is now a respectable married woman. She wanted to introduce her husband, for she had honestly told him her past history, and he wished to know us. Some five years ago, L—— had come to our door a degraded victim of drink and vice. But, thank God, his grace can save to the uttermost. After serving her time in the Home, she went to service. In attending a Baptist chapel, she found Christ as her Saviour, was baptized, and continued a quiet, consistent member. At the same chapel she met the respectable labouring man who is now her husband. They are both members of the church, and abstainers, so that we feel justified in rejoicing over this seal set to our work.

PREVENTIVE WORK.

We give thanks for many such rescued ones, but still greater is our joy over young lives saved from wandering into sin. From homes of the very worst description, little girls are taken and transplanted to the bright, healthful surroundings of our Cottage Homes, where they are trained for useful lives of future service. One such poor child, taken from a woman unworthy to be called a mother, is now in a place of service with Christian ladies who are carrying on the work begun in her training. She writes of her happy life and her Sunday-school, and is full of delight in anticipation of the Sunday-school treat; we almost wonder if this is, indeed, the ill-used, unhappy child who came to us three years ago.

Numbers are often misleading, but I might say that we have an average of twenty in the Night Shelter, forty-six in the Rescue Home, and about ninety children in the Preventive Homes. Still the work grows. We cannot stop when God so unmistakably gives the increase, for where He gives the vitality we know that He can and will sustain it. But we need the sympathy of those to whom He has entrusted the means, and we fearlessly say so, that they may share with us the joy of the service.

We sometimes wish that Christian friends would more often come and see what God is doing in our midst. They will be heartily welcome, and a word of prayer, or of sympathy, offered for his name's sake, is as a cup of cold water. We are always learning that our eyes must ever be towards the Lord. When ordinary resources fail, God's ravens are still in the air; and, even when the brooks are dried up, deliverance shall arise from another place.

MARY H. STEER.

"Bridge of Hope" Mission,
Betts-street, St. George's, E.

NORTH CAMP, ALDERSHOT.—In May, Mr. Thomas Wales commenced a mission in a tent belonging to the Evangelisation Society. The work has been continued by Mr. W. R. Bradlaugh, who is still labouring with much acceptance among soldiers and civilians. After a short rest Mr. Bradlaugh hopes to resume the work in the first Sunday in August, for another three weeks. Tracts, leaflets, or Gospel books will be gratefully received for distribution among soldiers and civilians, by Mr. John Poate, 1, James'-villa, Lynchford-road, Farnborough, Hants.

VIGILANCE AND RESCUE WORK.

DEAR SIR,—A quiet but effective work has been going on in the neighbourhood of Charing-cross. The last report of the "Charing-cross Vigilance Work and Rescue Committee" shewed that "there having been in all thirty-six houses dealt with by legal proceedings, twenty-three had resulted in the conviction of thirty-eight persons. Offenders had been mulcted in a total of £481 10s., besides the imprisonment of four culprits." The nett charge upon the funds at the disposal of the committee for this work was but £122 9s. 6d. The six months of the present year have been marked by still more vigorous proceedings and attended with still greater results.

It is voluntary effort that accomplishes the work, but it cannot be done without attendant expense; with greater means very much more might be done. This committee aims at the purification of the district in which it works, and has demonstrated that this object is not unattainable were sufficient aid afforded.

One special reason for action arises from the proximity of such evil houses to the various places of amusement. Did the Christian mothers of the Metropolis know one half the perils from which we wish to shield their sons, not a day would elapse before they doubled our means.—Yours, &c.,

S. BOURNE, Hon. Sec.

Vestry Hall, St. Martin's,
Charing Cross, W.C.

A MISSION WORK IN SOUTH ITALY.

ON a deep spur of the lower Apennines, between Pagani and Nocera, in the province of Salerno, is the Villa Pantaleone. The building has had a somewhat remarkable history, into the details of which we have not space to enter. It is at present in the possession of Signor Tuccillo, a convert from Romanism, and a most earnest student of the Scriptures. He and his English wife are very desirous to make the place a centre of mission work. In this endeavour they have met with determined and persistent opposition from the Roman Catholic priests, and those whom they have instigated to harass Signor Tuccillo in various ways. The Signor has, however, stood faithful, and he has ultimately had the joy of welcoming as helpers two English ladies who have gone to reside at his villa. A few young men were invited to study the Bible on Sunday, and since then each Lord's Day has seen gathered in the great entrance hall a crowd of eager people drinking in the truth.

The opposition has been continued, and it is most desirable that Christian friends who value the reformed faith should show their sympathy in this effort. If Christians could go out at their own expense and join the workers, those who speak French would find plenty to do among the Swiss factory people in the valley below. To those understanding a little Italian the signor will be delighted to give lessons freely. One great need is that the estate should, if possible, be set free once for all from Governmental extortion. This could be done if £500 were lent as a mortgage upon the grounds at easy interest. This would relieve the signor and materially forward the work. The estate becomes more valuable year by year, and when the signor is able to cut his large forest trees, he will realise many thousand francs; but the pressure is great just now. There are orangeries, extensive olive and filbert plantations, besides vineyards. The following two gentlemen, having been here, have consented to become referees:—Mr. W. R. Moore, barrister, King's Bench-walk, Temple, and Mr. Broome, publisher, 12, Richmond-crescent, Barnsbury, N.

A VISIT TO THE SCILLY ISLES.

THE following extracts are taken from the report of a colporteur sent to the Scilly Isles by the Christian Colportage Association :—

"It being now a very busy season, I found from 100 to 150 fishing boats there from various places: some from Penzance, Newyn, Mousehall; also from Lowestoft, in the east. As this is their best season for fishing, large quantities of mackerel, hake, and herring are being caught. As well as being their fishing season, the islanders are just concluding the flower season, as there are large quantities of lilies being grown on the Islands of various sorts; and it has proved a great boon to the place, as it is a means of bringing money to the Islands at a time of the year when there is nothing else making any return. They commence picking flowers directly after Christmas, and continue up to the present. As well as flowers, there are large quantities of potatoes sown. The greater part of the inhabitants are flower and potato growers. The potato harvest is now in full progress.

"Having visited the Islands three years since, I was recognised again by the greater part of the people, and many of them were able to speak of books they bought then: this made it more accessible for my visit this time. The first day I made sales in nearly every house besides speaking for the Master from house to house. One woman acknowledged buying a book on my first visit, '*Salvation: the Way made Plain.*' Asked if the book had proved a blessing, she said it had.

"'Then you are a Christian?'

"'I hope so.'

"'That's not what you read in the book you bought of me.' I then began to talk to her, referring to 1 Cor. xv. 19, as well as other portions. She saw her mistake in hoping instead of trusting, and before we parted she said to me, 'For the future I shall be able to put *hath* instead of *hope*.'

"Visiting Tresco Island, where the Governor lives, I found this island very much neglected, and some of the people thought they were almost forsaken, having had scarcely anyone to visit them since I was last there. They described themselves as 'worse than any heathen,' and said they had not so much as a missionary to call on them. One woman declared there was only one Christian man on the island; but I was thankful to find this was not quite true, as I was encouraged to believe, after visiting all the houses, that there were others. But, taking them on the whole, there was a deal of ignorance as to salvation. My visit on this island was seemingly well appreciated, and the people requested me, if possible, to call again before leaving. I also found on this island that my visit three years ago was not forgotten, and many books, as well as cards bought then, have been well read and much valued.

"On Bryer Island, I found a different state of things; as, for something like twenty-five years, the people had met every Lord's Day evening, when (except when by any means a servant of Christ comes amongst them to preach to them) one of them reads Mr. Spurgeon's sermons. Apparently the greater part of them have become decided Christians, and are noted among the rest of the islanders for their piety. On the Sunday afternoon I went out to a country village called St. Mary's, and took part in a service with some friends of the place as well as fishermen. I found several anxious to know the Saviour. Two walked back with me, one of them living in the same town where I was staying, the other living in the village where we had been holding our service. I had a conversation with them, but neither seemed to come to a decision. But last Sunday, on going again to the same place, they asked me to conduct the meeting again. I noticed one of these men present, as well as others I had spoken to in the week, who were apparently anxious to know their sins were forgiven. After the meeting, I asked one of the men I had spoken to the previous Sunday if it was well with his soul, when he was able to say it was, and asked me to visit his wife. I consented, and was thankful to find, after a little conversation, that she decided for Christ. We had a prayer-meeting in the cottage, and both the husband and wife poured out their hearts in thankfulness to God for the blessing He had bestowed upon them."

After citing some more cases of interest, the colporteur continues :—"I am also sorry to say that I came across literature of a very light, frivolous kind. A Christian man told me it was being brought on the island by the cart-load. The last morning before my leaving, I saw one tradesman of St. Mary's had added to his stock of other wares a quantity of books of the very worst class, which, I fear, must prove very disastrous. The inhabitants are a reading people, and there is not much means for them to obtain good books unless something be done to keep up a good supply of them to counteract the bad ones.

"During my visit I called at every house, as far as I know, on the five inhabited islands, except perhaps a few on St. Mary's; and I have made sales in nearly every house, besides distributing a quantity of tracts. As at times there have been large numbers of fishermen, I have had the opportunity of distributing a quantity of tracts amongst them, besides speaking to them personally and collectively of the glorious Gospel of the grace of God. I found amongst them many bright Christians, and many who were exercised as to their spiritual needs. One young man, after I had been talking to them, acknowledged he was a backslider and was very unhappy, and left me apparently resolved to repent and turn to God; while another, who confessed he was a Christian, but had been following a long way off, also seemed stirred up to go on to serve the Lord better. I have also had the blessed privilege of sowing a goodly number of germs, as I have sold Bibles and Testaments, 112; books, 544; and Scripture text cards, 189."

Mr. H. D. Brown, the secretary of the Association (37, Farringdon-street, E.C.), writes :—

"This report has stirred in us a great desire to send a colporteur to Penzance to labour in that neighbourhood and *regularly* visit also the Scilly Islands. And we shall be thankful if any are willing to help by gifts, large or small. £50 will be required for one year. Already part of the money has been subscribed."

THE *ARETHUSA* TRAINING SHIP.—The Earl of Jersey, president, performed the ceremony of distributing the prizes to the boys of the *Arethusa* training ship, lying off Greenhithe, and belonging to the National Refuges for Homeless and Destitute Children. The Earl of Jersey (who was accompanied by the Countess) made an inspection of the boys, who afterwards went through a few evolutions, and then marched past in ordinary and quick time, the band of the ship performing meanwhile. His lordship congratulated the winners of prizes, and asked the boys generally to bear in mind that good conduct and perseverance would be great aids to them in after-life. Major W. M. Mackenzie, deputy chairman of the committee, mentioned that a certain number of the boys from the ship went into the Royal Navy, and others into the Mercantile Marine. There was room on the ship for about 300 boys, but only some 180 were being trained at present. The cost was about £20 a year each, but if a larger number was maintained the expense of each would be smaller. The *Arethusa* was only a part of the really great work that was being done by the National Refuges for Homeless and Destitute Children, at a cost altogether of £20,000 a year. Their boys were not tainted by crime. Not only boys were cared for, but girls. At the present time there are nearly 1000 boys and girls in the several refuges and ships, who are being clothed, fed, educated, and trained for service in various ways at home and in the colonies.

The Shoreditch Iron Room.—Funds are urgently needed for the above Mission for the General and Country Fund.—Mr. J. KNOWLES, 21, Benthal-road, Stoke Newington.

Letters from France.—VIII.

THE following are extracts from letters by Lady Beauchamp and another worker :—

We have had some terrible scenes with drink. A crew of fourteen were leaving the Home to cross to England. The crimps were plying them with drink to the last moment, leading the men away till the steamer had left; men being dragged on board overcome with drink, almost each man had to have a watcher to bring him along and keep by him till the whistle blew to haul up the ladder.

On the other hand we have encouragement. Boarding-houses have had very few men, and almost all sailors leaving the ships have been brought into the Home. One crew had over £200 coming to them, which was thus rescued from the crimps, and sent on to England.

Our bar is increasing in usefulness; the other night we had thirty in at one time. A French soldier frequently walks two miles to come and spend his evening here, as he says it is almost the only quiet Christian place he can find in Hâvre; he is a child of God. A French bluejacket was here every night one week, and some Argentine Republic navy men also. Mixed in with these are English sailors, firemen, engineers, &c. It is a grand fishing ground. I am sure God is blessing. May we be kept looking at Jesus, and not at the stormy wind and waves which are contrary in every way. May the Lord send us some young men to visit the ships and draw the men in, and also help in meetings. We also are asking God for means to carry the vast work on. Often our resources are quite dried. We cry to the Lord, and He sends us just what is wanted to keep the work going. I dare not go into debt. May we trust and not be afraid for the countless needs. I have had several communications as outcome of your letters.

I am just off to Honfleur for the Sunday. It is a real "Rest," so quiet. We have taken another day sometimes there, as ships are coming in there, and we have got as many as twenty-two men up for the evening in the reading-room. What a corner for work this is. Honfleur does for tired folks; the country round is so very pretty and enjoyable.

One of the latest things we have been able to do is to have special evenings for the apprentices in the ships. We feel very much the importance of getting hold of these future officers in the merchant marine; so, whenever there are any in port, they will be asked to spend the evening with ourselves, away from the other sailors. We much fear that, owing to getting so little support from the public for the Hâvre work, we shall have to close the Rest at Honfleur, which Lady Beauchamp has supported entirely herself. It will be impossible for her to bear the financial burden at Honfleur and Hâvre with the little help that she gets for Hâvre.

There is abundant scope for work of all kinds to be developed. Not only may English ships come in on one tide with an aggregate of 250 sailors, but every week all the year round between 1000 and 2000 emigrants from all European nations and even Asia Minor pass through on their way to New York. These are most eager to have tracts and Gospels in their own language, and the visit paid to these vessels have revealed cases and incidents of pathetic and painful interest.

These particulars relating to Havre may be taken as showing substantially the needs and what may be accomplished at other foreign ports for our seamen. R. C. MORGAN.

MINISTERING CHILDREN'S LEAGUE.—The fourth annual festival service of the League took place on July 9 at Christ Church, Lancaster-gate. The attendance was excellent, notwithstanding the heavy rain. Rev. Prebendary Forrest, D.D., vicar of St. Jude's, South Kensington, hon. chaplain to the Queen, gave a very impressive address to the children. His text was from Proverbs: "Those who seek Me early shall find Me." The offertory was for the M.C.L. Homes at Athersham. Applications to start branches of the League are most welcome, and should be sent to 83, Lancaster-gate, London, W.

KENNINGTON CHRISTIAN MISSION.—For the encouragement of any who are anxious to engage in Christian work, but are held back by apparent difficulties, a word might be said in connection with this Mission. It was started in the beginning of this year by Mr. H. B. McPherson and two or three voluntary workers in Kennington Hall, Upper Kennington-lane, which was engaged for the work. Financial difficulties that were feared have happily been overcome. Mingled with much foreboding has been much joy in sinners saved, and an excellent work done. There is a good Sunday-school of poor children, for the most part taken from the street. The success is mainly due to systematic visitation among the poor with tracts and religious literature. The Mission is willing to render help by sending an evangelist for Sundays to conduct services in mission or chapel. J. SMALL, Secretary.

28, *Claylands-road, Kennington, S.W.*

The Peace Congress.

THE proceedings of the Peace Congress, noted in our last issue, began on Monday, in Westminster Town Hall. The morning meeting was devoted to business matters relating to the arrangements of the Conference. In the afternoon, the Hon. DAVID DUDLEY FIELD gave his Presidential address before a considerable gathering of grave-browed men and women. He limited his survey to two points that he regarded as of much importance in connection with the maintenance of peace among the nations of the earth—arbitration and disarmament. Nearly all the disagreements that arise between nations could be settled, he contended, by arbitration. He was prepared to except matters bearing on the independence or sovereignty of any nation. But it was not made clear to us why disputes on these points should not be capable of peaceful solution.

The President went on to contend that if arbitration were inviolably accepted in the way proposed, there might be a wholesale disarmament, and European nations might at least content themselves with armed forces in the same proportion to their population as the United States, which is only 25,000 soldiers, besides militia, for 64 millions of people. One argument in support of arbitration is the fact that negotiations are always entered into at the close of a conflict, and therefore might be brought into play without any appeal to arms.

Arbitration has already been tried in international disputes some sixty times since 1815, and is not, therefore, a doubtful experiment. America has made provision for the settlement of differences between individual States by the arbitrament of the Supreme Court, and the large States of Kentucky and Indiana have quite recently submitted to a judicial settlement of a dispute that, if it arose between two distinct nations, would possibly be decided by the cannon and the sword. The United States has given another very encouraging proof of its desire for a pacific and amicable arrangement of national differences by calling an International Conference of the independent States of North and South America. With the exception of Chili and one other State, this Conference has unanimously adopted arbitration as the principle on which controversies between them should be concluded.

Among the other indications that this spirit is pervading the councils of the great nations, the President referred with much approval and hope to the friendly agreements entered into between England and Portugal, and England and Germany, with reference to their relative positions in Africa. Then followed a note of disapproval at the recent increase of German armaments, and of the contention by Great Britain that its navy ought to equal the navies of any two other nations. The startling fact was mentioned that out of each pound of the British National Debt, incurred this century, 16s. 3½d. has been spent on wars, and only 3s. 8½d. on civil expenses of Government.

The Chairman's words were indeed weighty, practical, and statesmanlike, and we trust they will make their due impression on the public opinion of Europe. The remainder of the sitting was taken up with the reading of communications from persons unable to attend the Conference, and with brief addresses from gentlemen respectively representing Britain, France, America, Germany, Denmark, and Sweden.

A conversazione was held in the evening for the special interchange of opinions on these deeply important topics. The Congress sits throughout the whole of this week.

MR. HENRY SMITH, of the London Evangelisation Society, who is conducting tent missions in Suffolk with much blessing, has completed services at Risby, Fornham All Saints, and Norton, where he held successful and crowded meetings last summer. His mission at Great Welnetham will close on July 18, and on the 20th he is announced to commence at Gedding.

TEMPERANCE CATERING.

ONE cannot do other than rejoice at the abundance of temperance advocacy in these days. And yet if we stop short at talk, however earnest and thoroughgoing it may be, we shall not accomplish nearly all that we desire. The most effectual method, after all, of checkmating the public-house, is to provide such places of refreshment as will at once attract the people and supply every legitimate need. A very interesting experiment in this direction has lately come under our notice. In Whitechapel-road an old drapery establishment was some time since artistically transformed into a place of public refreshment, where the strongest thing you can get in the way of stimulant is a cup of cheap but choice Indian tea or a bottle of honest ginger beer. Meals are served, supremely excellent in quality, generous in quantity, and at a price almost fabulously low. Needless to say, the "Tee-to-Tum" refreshment rooms have leaped, almost at a bound, into high popularity. It is most interesting at the dinner hour to watch the hungry crowd at the counter, ordering their modest but toothsome and nutritious meal; or, perchance, investing only in a cup of tea or coffee to wash down the economical luncheon they have brought in their pockets. The "Tee-to-Tum" is a real "victualling" establishment, without the "licence" that goes with the alcohol—whichever way you regard the word.

A very interesting feature of these establishments (for a second and still more attractive place has been opened at 226, Commercial-road) is the fact that they form poor men's recreation clubs. Upstair and auxiliary rooms are devoted to this, and all the advantages can be had for a very small weekly fee. There is quietness; there are papers to read; there are games to play; there are comfortable lounges; and the free and easy programme admits of indulgence in the weed. We should hope the day will come when our hard-working friends can enjoy themselves and spend their time rationally without the pipe or the cigar. Meantime this concession is made, that there may be no excuse for yielding to the dangerous attractions of the liquor saloon.

"The cup which cheers but not inebriates" is well to the front, and purchasers of the tea have all the advantage of getting it direct from the grower, and thus saving the cost of the middleman. We understand the far-seeing friends who have started these "Tee-to-Tums" purpose adding to their number in crowded neighbourhoods as quickly as possible. We hope the number of them will soon be legion; if every corner gin-shop in East London could be turned into one, a benign revolution would be effected in our social economy that imagination almost refuses to picture.

MR. JOHN A. GROOM, whose comprehensive work in connection with the Watercress and Flower Girl Mission (8, Sekforde-street, Clerkenwell, E.C.) is widely known and appreciated, has, we regret to learn, been too unwell for some time to appear in his place at the Sunday evening services at Foresters' Hall, Clerkenwell-road. The prayers of our readers are asked on his behalf, and for the work of the Mission.

PASTOR ARCHIBALD BROWN, of the East London Tabernacle, has received a call to the pastorate of Albert Baptist Church, Melbourne, which is under his consideration. The work of his church (says *The Baptist*) is still flourishing. His Saturday night Tabernacle prayer-meeting, at which about 1000 people, largely working men, regularly gather, must be well nigh unique under the sun. Miss Eleanor Mary Brown, the pastor's second daughter, has just been accepted for missionary work by the China Inland Mission. She will, however, devote the next six months to a preparatory course of home mission work, prior to leaving England. Another daughter, the eldest, is a nurse, doing good service in the London Hospital; while a third Miss Brown is occupied at Harley College, assisting in the work of Dr. Grattan Guinness.

TOLERATION IN SPAIN.

DEAR SIR,—While in England full liberty of worship is granted to the Romanist, Greek Church, Mahommedan, or Buddhist, it is otherwise in Spain. This new Hall in Criptana, La Mancha, some 100 miles due south of Madrid, was hardly opened for worship about fourteen months ago, when, after two services, it was surrounded by yelling crowds, instigated by priestly fanaticism, and through a tissue of Jesuitical falsehoods was ordered to be closed by the alcalde of the town. Nor was this all; no stone was left unturned *literally*, for a volley of stones was of frequent occurrence when Mr. G. Lawrence or his daughters ventured into the streets. Not only were they assailed in, outside, and around the town, but frequently the house they lived in was in like manner bombarded, and through the intrigues of the chief priests, scribes, &c., Mr. Lawrence has been obliged to change his house four times. They thought finally that they had succeeded in banishing him from their coasts, but he happens to be made of much the same stuff as Stanley and General Gordon, &c., and has held the fort in spite of all the besiegers; through his faithfulness he has, I trust, won a signal triumph which will be of use all over Spain to the cause of religious toleration.

The last attempt to kill him, by a man rushing on him with a pair of shears, was foiled by a good friend of ours, who came to his rescue when the enemy had him in his grip, and who administered one or two well-directed blows, which made him decamp most briskly. Mr. Lawrence went immediately to Madrid to lay matters before the authorities, and between articles written in the Madrid journals, the British Ambassador, Sir C. Ford, and a branch of the Evangelical Alliance there, Mr. Lawrence has obtained decided and special help from Señor Capdepon, Minister of the Interior, who ordered the Governor of the province to take the matter into his hands at once. The result has been an order issued by the Governor of the Province of Ciudad Real as under, to the Alcalde of Criptana, Dn. V. Ruescas:—

"In consideration of the official dispatch received, and in view of the eleventh article of the present Spanish Constitution and other legal provisions adapted to the case, this provincial Government has decided: That the Evangelical chapel established in Criptana be re-opened, and that you be herewith instructed to protect the members of that faith in their rights and privileges, and to defend them against any attack or annoyance for religious motives, delivering over to the proper tribunals any persons who should so molest them.

"I desire that you give this matter your special attention, and warn you that you not only give due instructions to the town police, but that you also see that such orders are carefully and thoroughly carried out. Only thus will you be able to prove that your town is the abode of civilised people, and so save me the disagreeable task of being compelled to punish any disobedience or lack of diligence in the execution of this order."

Since the above has been issued the hall, closed for twelve months, has been reopened, and services held in it without any further disturbance; by the good management of Mr. Lawrence a house adjoining the hall has been obtained with good apartments and many conveniences and schoolroom, 54 ft. by 18 ft.. But sundry repairs and furniture, and other monetary arrangements made to save time and hinder litigation require a sum of £100 before the end of November, and we trust that all those who take an interest in the Gospel work in Spain will help us. Mr. Lawrence's three daughters are excellent Spanish scholars, and have ninety children in their school. The colportage of the neighbouring provinces has been placed under the same direction, and Mr. Lawrence is peculiarly fitted for this work. Miss Lawrence writes in a recent letter that she is much encouraged in spite of all her sorrows, and that with patience for the poor, ignorant people she expects that rich sheaves will be gathered in due season.

Yours in Christ,

W. GREENE, Oriolet, Loughton, Essex.
T. S. MARKS, The Laurels, Oakleigh-park.

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YONDER:

In Memoriam—WILLIAM RICHARD JONES, *aged* 28 *years, who passed into the presence of the King, June* 5, 1890, *within a day's sail of Plymouth, while returning from Australia.*

"Hoping soon to follow this, and grasp your hand once more."—*His last letter to me.*

O GLADSOME greeting, tearless and triumphant,
O hope fulfilled to hearts that waited long;
O day of days the night of sorrow ending:
The voice of weeping melting into song!

There, precious friend, shall be our happy meeting,
Not on the shores of earthly ocean-wave,
Not 'mid the scenes of sorrow and of parting,
Not 'neath the shadow of an early grave.

But YONDER, where the grave's deep gloom is vanquished,
And death is swallowed up in victory;
Robed in the glory of the resurrection,
Bearing his image whom we longed to see!

He giveth grace, and then He giveth glory:
To me the grace to tread the pilgrim way;
To thee translation into cloudless rapture,
Walking with Jesus in eternal day.

'Tis but a moment, 'tis but light affliction,
Though, weeping oft, we shrink beneath the load;
Then glory dawns, exceeding and eternal,
Where all the ransomed have their blest abode!

There, friend and brother, you shall bid us welcome—
Loved ones restored, nor ever more to part;
Raising the song we loved to sing together,
Perfected praise possessing every heart!

O happy day of recompense for labour!
Sweet fellowship, for ever undisturbed!
O sight of sights, the unveiled face of Jesus!
Gazing on Him whom once on earth we served!

Open-Air Mission. FRANK COCKREM.

AN INDIAN CHRISTIAN VILLAGE.

REV. C. H. HOCKEN, of the Wesleyan Mission House, Hassan, Mysore Province of India, writing to a friend in London, under date May 16, says:—

Not very far from Belur we have founded a Christian village, the people of which are all Koramas, a wandering tribe living by hunting and plunder. In their uncivilised state they are a terror to the neighbourhood in which they encamp. We are working amongst this tribe, and have, in our newly founded village, about forty of them. When they become Christians they abandon their nomadic and thievish habits, and settle down as farmers. To make a start, they need a little help. We get the Government to make them a grant of about six acres of land each. We also lend or give, as the case demands, about £5 each, to build a house with mud walls covered with straw, and also to buy a pair of bullocks for cultivation. The first settlers have paid back all they borrowed, but the small fund which we raised for this purpose is not sufficient to meet the demand, and is now exhausted.

The honesty of those who were once notorious thieves is remarkable, and they themselves afford a striking proof of the power of religion to raise the most degraded. They are now most industrious, and have brought waste land under cultivation, and are most of them quite independent of the Mission. This village, sprung up in the wilderness, with its little chapel and cheerful, consistent inhabitants, is a striking object-lesson teaching the value of Christianity to the surrounding villagers.

This work, I think, if properly managed, is likely to assume large proportions. Others are anxious to leave their wandering life and settle down as Christians with our people. I have just got a grant of another twenty-six acres of land from the Government, and could settle more, as far as land is concerned, but my fund is exhausted. It is a kind of work which makes an excellent impression on unconverted Hindus; it removes their prejudices, and softens their hearts towards us.

VILLAGE ITINERATION.

DEAR BROTHER IN CHRIST,—Experience has taught me that our Lord's instructions, "Take nothing for your journey," *vide* Matt. x.; Luke ix.; Mark vi.; Luke x., &c., are as practicable to-day in North and South Africa as they were 1890 years ago. But I have had my doubts as to England and other European countries, and so, in order to discover the Lord's mind, a friend, A. Ravilions by name, and I, started off in the middle of June. We took train from Tunbridge Wells to Buxted, a village we had never previously visited; we called at several cottages, and, without exception, found the people—like the followers of the false prophet Mohamed—steeped in fatalistic darkness. But we met two Christian women on the road, who advised us to call on the blacksmith at Hadlow Down. We found him to be a bright warm-hearted Christian. He was delighted to make our acquaintance, and pressed us to come to his home for a cup of tea, and we spent a very pleasant hour with him and his like-minded wife. We then went on to a village called "Five Ashes," and inquired for the "worthy" one, being directed to the house of the police constable, who, however, was away from home. But his good wife cordially invited us to come in and take tea, and when we told her about the way in which we were travelling, she insisted that we should remain for the night.

On Sunday morning after breakfast we started for Mayfield, visiting the cottages scattered along the way, but failed to find a single Christian. On our arrival, seeing the town so well stocked with chapels and churches, and desiring to devote our time and attention to the less enlightened villages, we decided to move on, and ascended a hill on the other side of the town. Following a footpath through a meadow, we sat down under the shade of an oak tree intending to spend a quiet hour in the study of the Word. But, hearing music and singing, and seeing a mission hall in the distance, we went to the service, and on coming out Ravilions met an old friend, whom he did not at first recognise, and who introduced us to Mr. Snell, the minister of the Congregational Church. He asked us to assist him in the open-air and evening services, and I shall always have pleasant reminiscences of the kindness and hospitality received at his home. One man, named Adams, at the farewell testimony meeting, which was held at Mayfield last Monday, said that he had for many years been a confirmed smoker, and that he had been led to trust there and then, and that all desire had been immediately removed. There were also other testimonies of a similar nature. And thus has it fared with us. We have made our requests known to no one but to God, and to his honour we can thankfully say, "Hitherto hath the Lord helped us." During the last eleven days which, by the way, have been very pleasant ones, we have visited Buxted, Hadlow Down, Five Ashes, Mayfield, Wadhurst, Woods Green, Lamberhurst, Goudhurst, Cranbrook, Benenden, Hawkhurst, Burwash, Rotherfield. We have borne our testimony in most of these places, and we have every reason to believe that our labour has not been in vain.

Sussex is rapidly being Romanised. Corrugated iron chapels are to be seen in most of the villages in connection with schools, which are usually built in a more substantial manner of stone or brick, with a view to permanency. We live for the day. Rome's unchanging motto is *semper eadem*. Twenty years hence the iron chapel will be replaced by a stone church, and its seats will then be filled by the lambs who are being bought and sold to-day.

We came here yesterday at the request of our brother Turnbull, from Pitlochrie in Scotland, whose labours in Mayfield the Lord has been pleased to honour. Some have been turned from darkness into light, and from the power of Satan unto God, and others—Christians of long standing—have been led to enter through faith, into what is generally known as the higher Christian life. Our brother has started a good work, under the title of the "Kent and Sussex Village Mission," address, Miss Morgan, Mount Pleasant, Tunbridge Wells. He has offered to supply our needs, and, as this does not necessarily do away with the principles upon which we are working, we feel inclined to accept *pro tem.*; for past experience in Morocco has taught us that an invitation of this sort should never be rejected.

I feel more than ever convinced that the Church, if she is ever to overtake her work, will have to revert to Apostolic lines. For Christ, although He was rich, yet for our sakes became poor, that we through his poverty might become rich; and it behoves us as his disciples to follow in his footsteps, for "the disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord." Unity is strength, and experience teaches that there must be perfect unity; a single note of discord destroys the harmony. The Spirit is grieved, and light then becomes darkness. Those who would trustfully follow the good Master must not only be justified, but sanctified through faith.

"Tarry ye till ye be endued with power from on high," was the text given to me on my return from Morocco, by Mr. Wilkinson, of Mildmay.—Yours faithfully in the Master's service.

Rutherford, Sussex. THOMAS MARTIN.

Letters to the Editor.

THE DODS AND BRUCE CASES.

DEAR SIR,—Rev. John Dymock's reply in your issue of July 4 to "A Free Churchman" on June 20 can afford no satisfaction to those who are wounded in their spirits by the disloyalty to the Word of God manifested in the proceedings of the recent Free Church General Assembly. Secular newspapers, like *The Times*, and all intelligent readers of the reports of these proceedings, have this in common, namely—a perception of the complete inadequacy of the motion carried by the majority vote to deal with the charges brought against the Professors implicated, and the utter impotency of that motion when set in contrast with the tremendous censures and brave words pronounced in the speeches of the movers and seconders. It is the old cry (Jer. vi. 14, viii. 11; Ezek. xiii. 10) repeated, and Church history, like secular history, repeats itself, "Peace, peace, when there is no peace."

The leaders probably knew well that stronger motions, followed by stringent proceedings, would have landed them in a minority, and that is of course abhorrent to leaders anywhere and everywhere. The sad and solemn truth is that, in regard to these new teachings and the liberties taken with God's Holy Word, "the people love to have it so." I have an affectionate remembrance of Henry Drummond and his evangelistic helpfulness in 1875; but the immense popularity of his recent booklet, "The Greatest Thing in the World," is one of the straws on the surface of the present-day current of thought which shows whither the Church is drifting. What a pity that so beautiful an analysis of 1 Cor. xiii. should have been marred by an offensive disparagement of faith in his opening page; for, "without faith it is impossible to please God," and there is no short cut to love and good works (I mean from God's standpoint), until the vital union between God and the human soul has been effected. So thought the Apostle Peter (second Epistle i. 5-7), when he tells believers to *add* to their faith Christian courage, knowledge of God, self-control, &c.; and it is significant that the last-named of all these distinguishing features of the true Christian is "love," probably because it is the most difficult of attainment. If it be "the greatest thing in the world" (and I, for one, would be slow to deny it), it is not the first thing—the first thing, the indispensable thing, the all-important thing, is faith.

What was the characteristic teaching of the moderates of unhappy memory, who are referred to, and justly so, by "A Free Churchman"; they preached morality, they preached good conduct, they preached good works; they did not know, or, if knowing, did not warn the people, that life was a pre-requisite to any goodness that God could look upon; and the advice given to young men by the modern school, to aim at "saving their lives rather than saving their souls," is futile, and can result only in disappointment. New Gospels of humanity have widened the gate, and broadened the way that leadeth unto life, to let the crowd pass in; or they have provided ingenious ladders for those who object to enter in by the door, and these climb up some other way to get into the fold somehow; but can all this advanced thought and nineteenth century enlightenment prosper? "He that goeth onward (marg. 'taketh the lead'), and abideth not in the teaching of Christ, hath not God" (2 John ix.)

Mr. Dymock's argument, based upon the zeal and devotion of many of those who voted with the majority, is a precarious one; good and earnest men sometimes make mistakes, and run into error. In England, in these days of Ritualism and Romanising, one often hears the apology for men who indulge in these practices, "but so and so are such earnest men"; truly, but the more earnest the more dangerous, if they are on the wrong track.

Jubilee celebrations are much in vogue now. If the Lord tarry, the Free Church of Scotland will

be preparing to celebrate in 1893 the memorable exodus of 1843, which stirred the nation to its depths, and called forth the sympathies of Christian people all the world over. What better jubilee could we welcome than a repetition of the faithfulness of that epoch, when men were loyal to great truths, and gave up their earthly homes and prospects in witnessing to the crown rights of our Redeemer. In contending for other but equally important aspects of "the faith once for all delivered to the saints," might not the faithful of this generation also count upon the unchanging faithfulness of a covenant-keeping God, to provide, as fifty years ago He provided, for the needs of the men who came out in obedience to his claims?

One word more. As in all past ages of the Church, errors culminating in soul-destroying heresies, have had their origin, not amongst the masses, but amongst the learned, so is it now; the danger is in our colleges, in the exaltation of human research and human wisdom, and from the neglect in all the Churches of *the teachings of the prophetic word;* and so again it comes to pass that many blessed truths, and chiefly the blessed hope of Christ's personal, pre-millennial and speedy return, are "hid from the wise and prudent, and revealed unto babes. Even so, Father; for so it seemed good in thy sight."—I am, sincerely yours,

JAMES E. MATHIESON.

DEAR SIR,—Your three correspondents, in their different ways, must have rather increased than diminished the difficulties which many of your English readers feel on this subject. In this attempt to clear it up a little, I keep to the former case, not having studied the other.

"A Free Churchman" makes a most complete mistake when he likens the present situation to that of the moderates and evangelicals; for undoubtedly many of our best ministers and elders voted with the majority. Why did these good men and true do so, while some of them were thoroughly on the other side? For one reason, many were against a libel, from the peculiar difficultics of the case. How successfully libel Dr. Dods for views of which the Assembly was perfectly cognisant when it appointed him as their Professor? There lay the root-error, embarrassing the subject at every turn. No compact had been entered into that Dr. Dods should turn over a new leaf; how then commence a process for his expulsion because he continued on the old leaf?

The uselessness, therefore, of a law case made many vote for "peace" rather than for a forlorn struggle after "purity;" choosing Dr. Adam's motion as conveying the most censure, and thus defeating the motion of least censure against the man and the views of which they disapproved.

Further, many godly men voted with the majority from apparently the same process of reasoning as Mr. Dymock's, assuming that those who themselves hold the doctrines of the Confession of Faith cannot teach anything against them. This idea, with the kindred one, that like "the king," good men "can do no wrong," has misled many excellent Nathanael-like minds. Such forget two points: (1) There are two ways of holding doctrines—one with the firm grip of faith that they are God's doctrines; the other with that easy-going, slippery touch which results in their being taught as non-essentials. (2) It is precisely the men of "understanding" who are to "fall;" and those who are to "depart from the faith," must have held the faith (Dan. xi. 35; 1 Tim. iv. 1).

The question has never been "What are Dr. Dods' personal views?" but "What has he taught broadcast by means of the pulpit and the press?" Everything else is irrelevant. My readers can easily answer this question for themselves, if they will procure a copy of our Scotch Confession of Faith,* and of the now celebrated "St. Giles' Sermon."† Let them be compared, the one with the other, and both with the Word of truth. I leave the result with God.

The minority, who did not look at perplexing and roaring waves, but at compromised truths, are left in a very difficult position, and require much wisdom and judgment for their future conduct. Fervent prayer ought to be made for them by all who keep to the faith once delivered to the saints. Every energy should now be devoted to the coming-on Revision of the Confession, so that its grand old Bible doctrines may be conserved; some revisions there must and usefully may be, but such a Confession should be left to us that any recurrence of such irregularities as have been lately condoned may be promptly met and dealt with.

F. C.

* *Mr. James Gemmell, Edinburgh.*
† *Messrs. Macniven & Wallace, Edinburgh.*

QUESTIONS *RE* CONVENTIONS.

DEAR SIR.—In THE CHRISTIAN of June 27, the question is asked by a correspondent: "What is the outside testimony regarding the advance in holiness of those who have had the experience of the higher life?" May I be permitted in answer, to refer to the case of a clerical friend of my own, who died about two years after the Oxford Convention. I had known him well for seven years previously, and in some respects they might have been called years of failure, as, though a devoted Christian and a faithful pastor, he had occasional outbreaks of violent temper which greatly marred the effect of his ministry. He had done all he could to conquer this infirmity, which made his life a perpetual struggle, and which the doctors assured him was unconquerable, and arose from physical causes.

The secret that he found at the Oxford Convention completely changed his life. Those who had not known him before found it impossible to believe that he had ever had the slightest difficulty of the sort, though he was placed afterwards in very trying circumstances, and those who had known him, could only wonder at the marvellous effect of grace, upon what seemed an invincible fault. He himself spoke of it as a triumph of God's power over both soul and body.

Another friend of mine, a lady well known for Christian work, used to be of such an anxious temperament that she constantly lay awake at night filled with anxiety for the future. For the few years that she lived after attaining to this higher life, her wakeful nights, as she herself told me, were a source of nothing but joy, as the deep peace she enjoyed kept every anxiety away.—I am, yours faithfully,

M. B.

DEAR SIR,—In reference to the correspondence in your columns on the subject of Conventions, though prevented by various causes from attending them for some years, I have read with interest the reports of many, and they have often formed the topic of conversation with friends. I will give as briefly as possible the result of my observations.

While fully admitting that many of the Lord's people have received much blessing from attending Conventions, especially in the matter of full, personal consecration, and apprehension of the power of Christ *in* them, the question arises, Is not much harm done in the opening meetings by supposing that *all* those present need to begin again at the beginning, and continue through the course of teaching up to the praise meeting at the close? Compare, for instance, the last meetings of one Convention, where everyone is full of praise for blessing received, with the opening meetings of the next, where many of the same people are full of sorrow for blessing lost. Surely this is not as it should be. Ought not the Christian life to be holier and more matured each year, and is not the very teaching which is laid such stress on at these meetings, viz., that there is no need for continual failure, undermined by the apparent supposition that all need to begin again exactly where they began the preceding year?

We read in 2 Tim. iii. 14, "CONTINUE thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" and we may take with this the words of the Lord Jesus in John viii. 31, "If ye CONTINUE in My word, then are ye My disciples indeed."

Is there not a danger, in these days of many Conventions, attended largely by the same people, of putting them in the place of Christ? May they not even tend to carelessness of walk and neglect of personal communion with the Lord, and dependence upon the next Convention to regain the "lost blessing"?

Is not the great need a daily, hourly, momentary *Convention with the Lord Jesus Christ*, through the power of the Holy Ghost and through his Word, which must lead to a life of entire consecration to Him, manifested to those around by a spirit of love, gentleness, forbearance, and acts of kindness, instead of criticism and want of love, too often seen in those who take a prominent part at these Conventions, and who, entrenching themselves behind the fact of having received a special blessing, believe that therefore all they do must necessarily be right, when those around can see many inconsistencies in their lives?

Is not the way to "continue" to live in the spirit of Paul's words in 2 Cor. iii. 18, R.V.—"We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit"?—Yours faithfully,

W. J.

DEAR SIR,—You recently inserted a letter of mine in which I referred to the experience of John Newton in the matter of consciousness of progressive holiness, as I suppose I may term it. I could not then lay my hands upon the very words of that eminently experimental Christian, I have now found them, and in case any of your readers might be interested in them, I subjoin the extract. It occurs in a letter to Joseph Foster Barham, Esq.—a much-esteemed member of the Moravian Church at Bedford — of whom Newton says, writing to Mr. Bull, "I have no person in these parts with whom my heart so thoroughly unites in spirituals, though there are many I love."

It will be observed that Newton expected to make the attainments of which he speaks, *by degrees*. Am I right in supposing that it is there that many Christian friends nowadays will say he made his mistake—that he might have attained it at once?

It will be observed, also, in what direction he believed he *had* gained after many years of Christian experience. I am not familiar enough with the writings of the friends referred to, to know whether or not their experience corresponds.—Yours sincerely,

SENEX.

EXTRACT FROM CARDIPHONIA.

I have no idea of any permanent state in this life that shall make my experience cease to be a state of warfare and humiliation. At my first setting out, indeed, I thought to be better and to feel myself better from year to year; I expected by degrees to attain everything which I then comprised in my idea of a saint. I thought my grain of grace, by much diligence and careful improvement, would in time amount to a pound; that pound in a further space of time to a talent, and then I hoped to increase from one talent to many, so that, supposing the Lord should spare me a competent number of years, I pleased myself with the thought of dying rich. But, alas! these my golden expectations have been like South Sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I, then, gained nothing by waiting upon the Lord? Yes, I have gained that which I once would rather have been without—such accumulated proofs of the deceitfulness and desperate wickedness of my heart as I hope, by the Lord's blessing, has in some measure taught me to know what I mean when I say, Behold, I am vile....I was ashamed when I began to seek Him; I am more ashamed now; and I expect to be most of all ashamed when He shall appear to destroy my last enemy."

ROMANISM.

DEAR SIR,—After much study of the subject, I would suggest two most useful works to place before the English public, in order to enlighten them as to the real claims and pretensions of Rome at the present day, which have been increasing and developing in deadly mischief for the last two hundred years.

I refer to Pascal's "Provincial Letters," and Professor Salmon's "Infallibility of the Church" (*London: John Murray*, 1888).

Could these two works be published cheaply, and widely circulated, they would surely convince every impartial reader and searcher for truth that the Spirit which inspires the Papacy is the same as ever, and that its diabolical designs have never changed, but are only carried on by means of tactics and weapons changed to suit the present age. Christians are ordered to add the wisdom of serpents to the harmlessness of doves; I feel that nowadays there are myriads of Englishmen who, through political prejudices, critical doubts, modern sentimentality, or other causes, cannot gather the truth from their Bibles, and who will not be much affected by the history of ancient persecutions, but who might be attracted, and, by the help of the Holy Spirit, be brought to a right view of the dangers of Romanism, through the arguments and exposures of a Roman Catholic like Blaise Pascal, and the calm and liberal reasoning and proofs set forth by that great authority on Scripture exegesis, and lover of our Lord Jesus Christ, the Provost of Trinity College, Dublin.

With regard to the "Provincial Letters," it may be objected that they are out of date now, and that the casuistry exposed in them has been disowned and condemned by the Roman Curia; the fact, however, remains, that the Society whose members could imagine such a system of worse than heathen immorality still flourishes, and is triumphantly furthering the interests of the Papacy. It is true that the Society of Jesus has been suppressed in many countries; but there is every reason to be-

lieve that this fact has not in any degree lessened its power for evil, any more than that the loss of his temporal sovereignty has really weakened the influence of the Pope over the mind and conscience of his followers.

As a friend of Roman Catholics, and a well-wisher to your efforts for the truth, but not possessing any other powers, I place myself at your disposal to the extent of my moderate pecuniary means, in case you should deem it feasible to spread real knowledge in some such manner as I have suggested.—I enclose my card, and remain, Sir, yours very truly, LECTOR.

DEAR SIR,—I am one of those who are most thankful for the bold stand you take on the side of God's truth against error. I think those who, like Mrs. Carr, object to your opposition to Romanism, do so in consequence of lack of information concerning that system of error and tyranny. I would recommend all such to procure and peruse thoughtfully.

(1) "Danger and Duty: A few Words to Fellow Protestants," by Rev. G. Everard. A 32-page letter-size pamphlet, published by Messrs. Nisbet & Co.

(2) "Which is Right: The Church of Rome or the Word of God?" A 4-page leaflet published by the Irish Church Missions to Roman Catholics, 11, Buckingham-street, Strand.

(3) "Which Sovereign—Queen Victoria or the Pope?" by the late Dr. Wylie, published by Messrs. Morgan & Scott, price 3d.

(4) "Is not the Church of Rome the Babylon of the Apocalypse?" by the late Canon—afterwards Bishop—Wordsworth, published by Messrs. Rivingtons, price 1s.

No. 1 forcibly shows our "danger" from Rome and Romeward tendencies, and gives the true Christian spirit in which to perform our "duty" in the face of such "danger."

No. 2 throws light upon some of the terrible teachings of the Church of Rome, *e.g.*, "Jesus, Mary, and Joseph, I offer you my heart." "Mary commands in heaven." "Those who do not serve Mary cannot be saved." "Thou, O Mother of God, art omnipotent to save sinners." "Thou (Mary) art the only hope of sinners." "Oh! Lady in heaven, we have but one Advocate, and that is thyself." "Both the Son and the Mother effected human redemption, and obtained salvation for man." "MARY SO LOVED THE WORLD AS TO GIVE HER ONLY BEGOTTEN SON."

Does not such teaching dishonour God the Father, and God the Son, and, therefore, grieve God the Holy Spirit?

No. 3 gives us a little insight into the intolerance of Rome, and what she would do if she could. For instance, in chap. iv. we have a compend of the Canon Law of the Church of Rome, by which every Romanist is bound, as promulgated *ex cathedrâ* by the late Pope Pius IX. in an "Encyclical" and a "Syllabus," and endorsed by the present Pope Leo XIII. in these plain words: "The teaching given by this Apostolic See, whether contained in the Syllabus and other acts of our illustrious predecessor, or in our own Encyclical Letters, has given clear guidance to the faithful as to what should be their thoughts and their conduct in the midst of the difficulties of times and events. *There they will find a rule for the direction of their minds and of their works*" (*Weekly Register*, Sept. 6, 1884).

Here are a few examples of the rights and powers of the Church as laid down by the Canon Law. The Church has the right—

(1) "To require that the Catholic religion shall be the only religion of the State, to the exclusion of all others."

(2) "To alter conclusions of a National Church Council" (as for instance the Maryland Act, referred to by Mrs. Carr), "and to reject the claim of the Government of the country to have the matter decided in the terms adopted by such National Council."

(3) "To make bishops promulgate the Pope's decrees, without the consent of their rulers."

(4) "To claim dominion in temporal things for the clergy and the Pope."

(5) "Of treating all marriages, which are not solemnised according to the form of the Council of Trent, as invalid" (as the Pope has just declared to Her Majesty's representative, Sir Lintorn Simmons, concerning such marriages in Malta, that they "are not and shall not be valid." To this Sir Lintorn Simmons replies "that Her Majesty's Government will cause a Project of Law to be introduced in the Council of Government in Malta, in accordance with the declarations" made by the Pope, and Lord Salisbury writes, Feb. 14, 1890, that "Her Majesty's Government approves of Sir Lintorn Simmons's proceedings"), "even those solemnised according to a form prescribed by civil law."

(6) "To prevent the State from granting the public exercise of their own worship to persons immigrating into it."

(7) "Of requiring the State not to permit free expression of opinion."

(8) "To require the State not to leave every man free to profess his own religion."

(9) "To employ force."

(10) "The Pope has the right to annul State laws, treaties, constitutions, &c.; and to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy."

(11) "The Pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom he excommunicates."

(12) "He who kills one that is excommunicated is no murderer in a legal sense."

Finally, Leo XIII. in his Encyclical (*Tablet*, November 14, 1885) repudiated the idea of "equality," or that "each man should be allowed *freely* to *think* on whatever subject he pleases"; and he condemned any Government in which "everyone will be allowed to follow the religion he prefers." In a letter addressed to the Cardinal Vicar, March 25, 1879, he asserts "that he understands the liberty and dignity of the Roman Pontiff to signify—removing from Rome the means of practising and propagating whatever, in the opinion of the Romish Church, is heretical; and that, if he possessed the liberty he claims, *he would employ it to close* all Protestant schools and places of worship in Rome."—*Times*, April 11, 1879.

Farewell, therefore, to all civil and religious liberty, if Rome again has the ascendency.

No. 4. Concerning this essay I may just say that Bishop Wordsworth answered his question in the affirmative, and, though he challenged refutation, no member of the Church of Rome has ever attempted a reply, which implies that the Bishop's statements are unanswerable.

Yours faithfully, SIDNEY PIKE.

St. Catherine's Vicarage, Edge-hill, Liverpool.

[We have received a number of other letters on this subject, but we regret our space will not allow of their insertion.—ED.]

WRITING TO MISSIONARIES.

DEAR SIR,—For a year past I have written almost every Sabbath a letter to some missionary in the foreign field, and I desire to bring the matter before your readers, that the scheme may be taken up and increased. During that time I have written forty letters to various parts of the world, where missionaries are labouring—to Jamaica, China, Fiji, Spain, Basutoland, Hayti, Canada, Italy, New Hebrides, Germany, France, Jerusalem, Natal, West Africa, Cape Colony, Brazil, India, Madagascar, Buenos Ayres, Japan, Persia, Portugal, Spain, and West Indian Islands. I have received nineteen answers to my letters, every one containing notes of thankfulness. During the same week as I write, and also the week I receive an answer, I make special mention in my prayers of those to whom I write and those who send me replies.

There are many who could write a few simple sympathising lines that would cheer lonely hearts that perhaps could not otherwise do much for the Master. There are also many earnest believers whose sympathies are confined to the special one or two heathen lands with which their Church has a connection. For my own part, I do not think I had ever much interest in, or even knew what missionary efforts were being put forth in such countries as Japan or Persia, until I saw them and their needs mentioned in THE CHRISTIAN. Then I wrote to workers there, and my interest in them has been awakened.—Yours very truly,

E. D. NICOL.

GOD'S DUMB CREATURES.

SIR,—May I make an earnest appeal in your columns to visitors to Keswick on behalf of the horses employed in their service? In the crowded season, especially at the end of this month, they are often sadly over-loaded and over-driven. Christians, grateful for the great privileges they enjoy at Keswick, are entreated to remember the brave and patient animals which minister to their comfort and convenience; to refuse conveyances already full, or drawn by lame or tired horses; to insist on walking up steep hills; and to help the work of the Society for the Prevention of Cruelty to Animals in the Lake District.—Yours in the service of God's dumb creatures, (MISS) P. H. JOHNSTON.

The Beeches, Carlisle.

THE OUTPOURING OF THE SPIRIT.

DEAR SIR,—Will you kindly open your columns to enable your readers to obtain a correct understanding as to the use of the term "Outpouring," in so far we may be able to determine this from the Word of God. May the term be used in our own days, to express a revival in the Church of Christ, or an awakening among the heathen? or was the outpouring of the Holy Spirit, as promised in the Old Testament, so fulfilled on the day of Pentecost, as to preclude the further use of such an expression? It is true that the words "poured out" were used by Peter in Acts x. when the Gospel was preached to Cornelius and his friends; but it has been affirmed that although there was but one day of Pentecost, yet generically there were three, namely, on the Jews, in Acts ii.; on the mixed race of the Samaritans, in Acts viii.; and on the Gentiles, in Acts x.

On the other hand, are we warranted in concluding that the prophecies of Joel had their final fulfilment on the day of Pentecost, or may we not hope for a further fulfilment as expressed in the figure of the early and latter rain? Further, it is true that the Holy Spirit was poured out at Pentecost to dwell with and in men, and that we live in the dispensation of the Holy Spirit; but may we not say with reverence that the third Person in the Trinity is none the less omnipresent, that is to say, in heaven and on earth. It would be well if we could have a clear statement as to the propriety or impropriety of praying at the present time for an "outpouring of the Holy Spirit."

Yours, &c., NEMO.

Notices.

A CORRESPONDENT writes:—Swain's hymn, "When on my Beloved I gaze," may be found in Gadsby's Hymnbook—hymn 162.

COMMUNICATIONS RECEIVED WITH THANKS.—A.M.B. D.N. H. le G. A.H. W.W. J.O. E.S.W. M.P. Miss B. W.McL. J.E.C. J.C.R. E.R. H.E. W.B.D. A.D.F. G.F. H.G.H. J.B.G. J.S.W. C.K. T.H.C. W.F. F.T.H. G.B. J.H. B.M. B.H. M.P. J.C.R. H.M. A.K.T. M.W. J.B. H.M.W. J.P.H. C.W.M. W.T.M. C.S.B. H.P.G. T.W. M.J.S. A.M.S. J.R.B. J.L.M. W.R.B. S.C. J.P. W.G.S. F.W.I. E.J.R.

APPLICANTS FOR TRACTS.—J. Turner, Camperdown, Burradon, Northumberland; J. Onions, Evangelist, 66B, Horseley-road, Tipton, Staffordshire; S. B., 3, Wolverley-street, Bethnal Green, E.; W. Williams, 106, New John-street West, Birmingham; A. C. Trew, 34, Emanuel-street, Landport; J. Adamson, 221, Chester-road, Hulme, Manchester; Miss E. Andrews, 55, Sugden-road, Lavender-hill, S.W.; A. Andrews, 99, Stirling-street, New Clée, Grimsby; G. Marles, 1, Victoria-crescent, St. Ann's-road, Stamford-hil, N.; R. Hogg, Melville-gardens, Fisherrow, N.B.; Miss F. Courtney, 12, Portland-terrace, Southsea; J. Tinkler, Hylton-road, Sunderland; J. Williams, 43, Portway West Ham, Stratford, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

BILLINGSGATE CHRISTIAN MISSION.—On Sunday evening, at the new hall of this Mission (opposite the Fish Market in Lower Thames-street), an eight days' special mission was opened by Mr. Henry Lakin. The mission is specially intended for the spiritual benefit of the men engaged in the great centre of the fish trade, and during this week meetings are being held daily at noon and at seven p.m.

AGED PILGRIMS' ASYLUM, HORNSEY RISE.—Rev. Dr. Doudney, of Bristol, preached the anniversary sermon of this beneficent institution, so pleasantly situated in North London. At the public meeting, Mr. James Inskip, of Bristol, presided, and the meeting was addressed by Rev. S. C. Stirling, E. Mitchell, W. Sindon, and others. The report of the secretary, Mr. W. Jackson, showed that the number of inmates at present is 124, all of whom are pensioners of the Aged Pilgrims' Friend Society. Pensions ranging from five to ten guineas per annum are given by the Society to 1224 persons in different parts of the country. Each pensioner at Hornsey Rise is allotted a separate room, which is entirely under their own management, and where they can spend the evening of their days in peace and comfort. They are all Christian people, prevented by the infirmities of age from any longer earning their sustenance, though still left as pilgrims to the "City which hath foundations, whose Builder and Maker is God." The work of the Society is entirely carried on by the aid of voluntary subscriptions.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JULY 20.—Psalm LXXII.

CRITICS insist that *for* in the inscription should be *of*, and that therefore this glorious Messianic Psalm was composed by Solomon. A conclusion which is not contradicted by ver. 20, which was evidently appended (with the Doxology) by those who divided the Psalter into books, the second of which closes with this glowing description of the Lord's Anointed and his reign. Behold the kingdom of heaven which is already set up, and shall come yet more and more.

1. This reminds us of 1 Kings iii. 9-28. In all judging and advising we need to catch sight of that which is in God's mind, and to reproduce it. This is what the Holy Spirit did for our Lord, and will do for us (Isa. xi. 2, 3, 4). How instantly this petition was answered (see the next verse).

3. Peace as the result of righteousness (Isa. xxxii. 17; Heb. vii. 2). It was, and still is, common in the East to announce great events from the tops of the mountains (Isa. xl. 9).

4, 5. Compassion for the poor makes the throne endure. But how infinitely true this is of our Lord, to whom so many of these expressions must apply (Rev. v. 9).

6. The *mown* grass is that which is shorn. On the shorn blades, suffering still from the scythe, that gentle rain descends which heals and revives, emblem of the blessed work of the Holy Spirit.

7. "Till the moon be no more" (R.V.)

8. The river Euphrates (Exod. xxiii. 31; Deut. xi. 24).

10. Tarshish, on the far West, by the Straits of Gibraltar; Sheba and Seba, nations in South Arabia famed for their wealth. "The most *uncivilised*, the most *distant*, the most *opulent* shall pay homage to Christ.

11. Kings of wealth, and thought, and music, and art, have already acknowledged Him, and shall (Rev. xix. 16).

12. Our needs are arguments and reasons with Christ.

15. "Men shall pray for Him continually, and they shall bless Him all the day long" (R.V.). "We pray for Christ," says Augustine, "when we pray for the Church of Christ; because it is his body." We pray for Him when we say, "Thy kingdom come." Though Christ is King of the poor, He shall have abundance of gold.

16. Though there be but a handful, yet such shall be the marvellous increase that the slopes of the mountains shall wave with corn as Lebanon with cedars. As there is abundant produce in the country, there shall be vast populations in the city, numerous as blades of grass.

17. "His name shall have issue"; it shall reproduce itself (R.V. marg.). The Gospel of the name of Jesus begets children in every nation enlightened by the sun. Well for us if we claim those blessings which are in Him for us (Eph. i. 3).

18-20. This doxology reminds us of Psa. xli. 14, where the first book is closed. It is a sublime aspiration, in which we, who see the beginnings of this beneficent reign, may well unite.

MONDAY, JULY 21.—Psalm LXXIII.

This and the ten following Psalms are ascribed to the family of Asaph, the eminent singer (2 Chron. xxix. 30). The author describes his conflict with a strong temptation to envy the wicked. The 37th and 73rd discuss this problem, which was the great stumbling-block of the saints of old.

We may divide the Psalm thus: How he came into the temptation (1-14), how he got out of it (15-20), how he profited by it (21-28).

1. This is the great principle on which he stands, as on a slab of granite. "Only good is God." Whatever appearances there may be to the contrary, there is no doubt as to his perfect beneficence. The Israel is not after the flesh, but after the spirit (John i. 47). If you are washed in the blood of Christ, believe that every wind which blows on your life comes from the quarter of God's love.

2. Almost, but not altogether.

4. This might be rendered, "no pangs up to their death," or it may mean, that their death is easier than that of the godly. Their life flows on in a softly flowing current. "Men may die like lambs, and yet have their place hereafter with the goats."

6-9. What a picture! Their garb and chain, their eyes and speech, the imaginations of their evil heart overflowing (7, R.V.). They blaspheme God in heaven, and wander through the earth in search of garbage.

10, 11. Some think that these verses indicate that the perplexity of the saints, coupled with the baleful influence of the wicked, make the Lord's people apostatise; others, that we are here taught the anguish caused them by the tyranny of the proud oppressor.

13. "Surely godliness does not profit. I have lived up to all I knew to be right, keeping my conscience void of offence, and yet plagues and chastisement have been my daily lot. Is there a God, or is He other than good, that He so deals with his most faithful servants?" Plagued, contrast ver. 5.

15. It seems treacherous to breathe such thoughts about God, and yet it is an infinite pain to doubt God's perfect integrity. Ah, the agony of a suspicion that God should not be perfectly wise and good.

17. Let us view things from God's standpoint, and take in the whole course of his providence, weighing their future retribution with their present estate (Jas. v. 11).

20. "The awaking of God is a metaphor for his ending a period of probation or indulgence by an act of judgment," and here it would seem that death, which separates a man from his prosperity, is specially referred to.

21, 22. When a man is nearest God, he is most full of self-loathing. God forgives him, but he cannot forgive himself.

23—28. In spite of all the follies and sins of the past and present, we may have God's constant presence, and in Him have all and more than all that the Godless find in their wealth. God in heaven, God in the pathway of daily life, God in the heart, this is blessedness.

TUESDAY, JULY 22.—Psalm LXXIV.

This Psalm was composed when the Chaldeans destroyed the temple and city (compare ver. 8 with Jer. lii. 13-17). The Psalmist describes his people's miseries (1-11); recounts the reasons why they should still trust in God (12-17); and concludes with urgent petitions for help (18-23).

3. "Lift up thy feet," *i.e.*, come not slowly, but quickly, to restore ruins which otherwise must be perpetual.

4. The shout of the foe breaks in on the holy calm of congregations gathered for solemn worship, and heathen standards wave over the buildings consecrated to God.

5. "They seemed as men that lifted up axes upon a thicket of trees" (R.V.)

8. As early as Samuel's time there were meetings on fixed days for worship (1 Sam. ix. 12, x. 5). And these were probably maintained by the prophets, and anticipated the synagogues of later times.

13, 14. These monsters stand here for the Egyptian hosts.

15. The Chaldaic adds to the Jordan, the Arnon and Jabbok (Num. xxi. 13).

16, 17. Our God is the God of nature. What can He not do? The night may be overshadowing your life, but it is as much his as the day; and there are treasures in darkness.

18. It is lovely to feel that God's glory and our deliverance are identical (ver. 22).

19. What an exquisite similitude for the Church in its simplicity, weakness, and defencelessness.

20. There is no stronger plea with God than this, for the covenant is ordered in all things and sure.

This Psalm may be recited by the saints in all times of the Church's depression.

WEDNESDAY, JULY 23.—Psalm LXXV.

It is fitting that the wail of the previous Psalm should break forth into the glad thanksgivings of this. The title resembles that of lvii., *Destroy not:* and probably this triumphal ode was prepared to celebrate a deliverance of which faith was sure. Reference is probably made to Sennacherib's invasion in the time of Hezekiah (Ps. xlvi., lxxvi.). The *north* is therefore omitted, as one of the quarters from which help would come (6); it was thence that the invader came.

1. The believing soul gives thanks before the blessing of deliverance has come to hand. Its ear is quick to detect the *pibroch* of the relieving force, though the cannonade of the foe is fiercer than ever.

2. This is the reply of Jehovah, while his people are yet speaking (Isa. lxv. 24). "When I shall find the set time," *i.e.*, when the set time has come.

3. What a comfort it is to feel that amid the chaos and anarchy which sweep the surface, God is holding fast the solid foundations, on which we may build without fear.

4. The Psalmist here becomes the speaker. The *horn* is the strength of certain beasts, and is the symbol of the power of the ungodly (Deut. xxxiii. 17; 1 Sam. ii. 1-10; Dan. vii. 7). The word occurs frequently in this Psalm.

6. *Promotion* stands for deliverance—the lifting up of God's help.

8. God's judgments stupefy by their suddenness and terror (Rev. xvi. 19).

10. The prophets are sometimes said to do things in which God is evidently the Agent (Jer. i. 10). This is emphatically the Psalm of the Second Advent.

THURSDAY, JULY 24.—Psalm LXXVI.

If the former Psalm anticipated Sennacherib's overthrow, *this* was written after it (3 and Isa. xxxvii.).

2. Salem was the ancient name of Jerusalem, and signifies peace. God can only dwell where there is peace (Acts ii. 1). The dwelling-place of God is among his people.

3. God snaps the proudest instruments of war.

4. The world-kingdoms are compared to mountains covered with spoils, but the city of God is fairer than the best.

5, 6. God did but speak a word, and the warriors of the king of Assyria slept their last sleep. The poet seems walking through the camp on the morning after the dread catastrophe.

> The eyes of the sleepers waxed deadly and chill,
> And their hearts but once heaved, and for ever were still

9. God sometimes seems to sit and allow matters to take their course, but He is waiting for the set moment to interpose; and when He arises, as He ever will, on the behalf of his people, the earth is still, as nature before a thunderstorm.

10. What is meant in malice is changed to blessing. And there is a limit beyond which the rage of his enemies cannot pass (Job i. 12; 1 Cor. x. 13).

11. Vow and pay (2 Chron. xxxii. 22, 23).

12. "Cut off" as a vinedresser would cut off shoots. The breath, *i.e.*, the life of princes (Rev. xiv. 18, 19). How terrible must be the wrath of the Lamb, to those who have defied and resisted his love.

FRIDAY, JULY 25.—Psalm LXXVII.

This Psalm is still ascribed to Asaph, but it is after the manner of Jeduthun (inscription, R.V.). There are resemblances to it in Hab. iii., so it must have been composed before the end of Josiah's reign, in which Habakkuk lived. The carrying away of the ten tribes and the imminent captivity of Judah may have furnished the occasion of this sad lament.

We may divide at the Selahs.

1-3. *A description of his anguish.*—How often do we need the day of trouble to make us seek the Lord. "My sore" is better rendered, "my hand was stretched out" (R.V.). This refusal of comfort recalls Gen. xxxvii. 35 and Jer. xxxi. 15. What excessive grief is here!

4-9. *A contrast between past and present.*—In this scarcity of comfort, Trapp says that the Psalmist was glad to live upon his old stores, as bees in winter. Particularly he remembered his song in the night, which is equivalent to that "glory in tribulation" of which the New Testament is full (Job. xxxv. 10). It is wholesome to compare the present with the past, if we are conscious of any backsliding, that we may repent; and that we may be led again to the feet of Christ.

After long days of gloom and anguish have darkened the soul, it begins to fear lest it may never emerge from the darksome forest into the open. Melancholy and depression are apt at putting questions, but faith has ever an answer ready.

"Will the Lord cast off?" No (Rom. xi. 1).

"Will He be favourable no more?" He will (Lam. iii. 32).

"Is his mercy clean gone for ever?" No (Psa. ciii. 17).

"Does his promise fail?" No (Heb. vi. 18).

"Has God forgotten to be gracious?" No (Exod. xxxiv. 6).

"Has He in anger shut up his mercies?" No (Lam. iii. 23).

10-15. *Faith restored by memory.*—The years of God's past love are not likely to be all in vain. Has He loved from eternity, and will He forsake or forget in time? God's way is in the sanctuary, *i.e.*, it is holy (13); but it is in the sea, *i.e.*, it is

full of mystery (19). "Some providences, like Hebrew letters, must be read backwards."

16-20. *A poetical account of the passage of the Red Sea.*—The thunderstorm here described is almost implied in Exod. xiv. 24. God does as He will, but no difficulties are obstacles to Him, and, what He has done, He can do. "Great was the power of these two men, but neither was the shepherd of the sheep, each was a servant of the Great and Good Shepherd, who made use of their hands."

SATURDAY, JULY 26.—Psalm LXXVIII.

This Psalm is specially addressed to the children of Ephraim, as representing the northern kingdom of Israel, and is intended to show the cause of their rejection, and to warn them against incurring further judgments. It may date from 2 Chron. xiii. Is not Asaph a type of our Lord, who is ever thus pleading with his Church?

Divide thus: A call for attention (1-8); the story of Israel's many rebellious and providential deliverances in the wilderness (9-39); the narrative is continued to their settlement in the land of Canaan (40-55); the reason for and the fact of the transference of leadership from Ephraim to Judah (56-72).

9. During the time of Ephraim's headship, the nation failed at the gates of Canaan to go forward to take the land.

12. Zoan, or Tanis, was a very ancient city on the Nile, capital of a district, here called a *field*.

20. What faithless hearts are ours! God has filled heaven and earth with proofs of his love, and yet we distrust Him.

21, 22. Nothing so grieves and angers God as unbelief.

33. An epitome of the forty years' wanderings.

43-51. Several additional descriptive touches are here given to the account of the plagues.

49. Not evil spirits, but agents of suffering and pain.

50. "He made a path for his anger," *i.e.*, He did not restrain it.

61. 1 Sam. iv. 1.

66. He smote his enemies backward.

72. Sincerity of purpose and tact in handling men are essential to a true ruler and guide.

Obituary.

REV. T. J. R. TEMPLE.

Rev. Thomas James Reece Temple, for thirty-four years pastor of Sydney-street Congregational Chapel, Bethnal Green, fell asleep in Jesus at his residence, 41, Approach-road, Victoria Park, in his sixty-ninth year, after six weeks' illness.

GENERAL CLINTON B. FISKE.

This well-known Prohibitionist died last week from the effects of an attack of influenza. General Fisk was a conspicuous Prohibitionist, and in 1886 was a candidate of the Prohibitionist party for the Governorship of the State of New Jersey. In 1888 he was a candidate, put forward by the same party, for the presidency of the United States.

GENERAL KIRBY.

St. Servan has sustained a grievous loss in the sudden removal of Lieut.-General Kirby, late 94th Regiment, and formerly Adjutant-General of Bombay. Leaving home on the afternoon of June 28, in his usual health and spirits, he went to the post-office, posted his letters, and, while putting some stamps into his purse, fell, and with one sigh passed away. His ministry and prayers at the bedside of the sick, his large loving heart of sympathy with all who were in sorrow of mind, body, or estate, his loving counsel to the erring, his open-handed liberality and readiness to help in every good work, have endeared him to all, and won the respect of the whole community. The French, as well as the English, feel that a great and good man, and a true and tried friend, has been taken away from their midst. He was secretary and treasurer of the St. Malo and St. Servan Sailors' Rest, of which he was the most liberal supporter. He also has for many years hired a "Salle des Conférences" in St. Malo, where the Gospel has been faithfully preached, and where many have been brought to Christ.

Keswick.—On Monday afternoon, July 21, before the opening of the Convention, a Y.W.C.A. meeting will be held in the Drill Hall from 4.30 to 6 p.m., convened chiefly for prayer. The meeting will be open to all ladies interested in work amongst young women.

International S.S. Lessons.

Sunday Afternoon, July 27.

Lost and Found—Luke xv. 1-10.

Golden Text: Verse 10.

"Publicans," by reason of their occupation as tax-gatherers for the Romans, were despised and cast off by the religion of their day. They were associated with "sinners"—a term which describes the outwardly vicious. These two classes were the non-church-going people. Religion had cast off them; and they in return had cast off religion. Yet, it was these who responded to the Saviour's call (xiv. 35). Such teaching as his suited them; so they "drew near," not out of mere curiosity to *see*, but with a heart-hunger after the word of life—"to *hear*" (1). In such spirit let every scholar come to his class.

The murmuring of the Scribes and Pharisees revealed their true character. They totally misunderstood the God whom they were supposed to serve. Their complaint, "This man receiveth sinners," implied a charge against Jesus of being in secret sympathy with sin. They had no other way of explaining his familiarity with those whom they despised. Yet, in complaining, they unconsciously preached the Gospel. What more blessed and encouraging truth can there be than that which his enemies urged against Him? Though intended for his reproach and dishonour, He accepts it as a crown of glory; and, instead of denying it, He justifies and enforces it by the parables that follow.

The lost sheep (4-7).—"*What man of you*"—Jesus again makes their own conduct contradict their murmuring. For a sheep they would do what they blame Him for doing on behalf of men! "*The ninety and nine*," like the nine pieces of silver (8), and the elder son (25), represent the self-righteous Pharisees. They are called "just persons, needing no repentance" (7), not because they are such to Jesus, but because they deem themselves such. Even allowing them to be such, they are still "*in the wilderness*" (4), *i.e.*, "uncultivated plains, pasturage, in opposition to tilled fields."—*Godet*. They remained where the one sheep had strayed from, but were not at "home" (6). Like the thousands to-day who never give up outward religious worship, but are not saved. The first step in their salvation would be the knowledge of their sin and their actual need of repentance. It is not over them, but over the restored lost one (7), that the Shepherd rejoices. Self-satisfied though they are, their condition is even more alarming than that of the sinners whom they despise.

The condition of every sinner is fitly represented by the stray sheep (Isa. liii. 6). *How defenceless* it is! It is a prey to every kind of enemy. The wolf (John x. 12), the lion and the bear (1 Sam. xvii. 34) may devour it. A sheep is never safe away from the shepherd's care. Neither is the sinner safe when not committed to God. His enemies are Satan, evil companions, false friends, and sinful and fascinating pleasures. *How helpless too!*—Not only without defence against powerful foes, but utterly unable to find its way home. A sheep has folly enough to stray, but never wisdom enough to return. If it is to get back, it must be brought back. Apply the lesson—a wandering sinner cannot save himself by good resolutions, prayers, or repentance. His only Saviour is—

The Shepherd.—Who is this? (Ps. xxiii.; Ezek. xxxiv.; John x.). What kind of shepherd is Jesus? Good (John x. 11); Great (Heb. xiii. 20); Chief (1 Pet. v. 4). Note *his compassion.*—He goes "after the lost." He pities those who have no pity for themselves, because He better knows their danger. *His perseverance.*—"Until." He spares no pains, and labour, and effort. How much his search costs Him no one can tell; but He does not give it up. *His tenderness.*—Having found, He does not *drive* us home, nor merely point us the way; but carries us. The way to be saved, therefore, is not to make great effort, but to cease from self-effort, and let Him take us into his arms. *His power.*—Is there not security "on his shoulders" (5)? See how his knowledge, his love, and his might, are all occupied in our salvation.

The joy over the salvation of the lost one (6-7) is too great for the Shepherd alone. Others must share it with Him. How nearly heaven is related to earth! With what interest the work of Christ among men is observed up yonder! This is a severe and condemning rebuke to the Pharisees. They neither *give* the joy their own salvation, nor are they capable of sharing it with the Lord. They murmu at that which makes heaven rejoice.

The lost coin (8-10).—It was the *misery* of the lost sheep which moved the shepherd's compassion; it is the *value* of the coin that leads the woman to seek so diligently. The *coin* itself was worth about eightpence. To a woman whose whole wealth consisted of ten such coins, the loss of only one was serious. There is a worth about every human soul, even though it be lost in sin. It is not only God's pitying love, but his sense of our value that prompts Him to save. How different his estimate from that of the Pharisees!

The search is carefully described. Is not the lighted candle the Word of God? the sweeping the house, the convicting power of the Law? the diligent search, the patience and perseverance of Divine grace? Among the mire and filth of sin, God seeks and finds some of his brightest jewels. Matthew, from among the publicans; Magdalene, from the demon-possessed; Saul, from the persecutors. But they need *seeking diligently*. A lady, who had dropped into the mud a precious ring, tried to recover it by using the point of her parasol, but in vain. Jesus saves sinners by coming down amongst them.

The joy (9, 10) of the woman in her humble home is a picture of the joy among the angels. *God* rejoices before the angels, and they rejoice with Him.

LESSONS.

"*All souls are mine.*"—The Shepherd said "*my* sheep; the woman spoke of the piece "which *I* had lost." God has a proprietorship over those who are still in sin. They belong to Him who made them, who preserves them, and who ransomed them.

Salvation is by Jesus alone.—The longer the sheep is away, the worse its condition. The longer the coin is lost, the more it becomes covered with dirt. Neither can restore itself. If Jesus did not seek and save us, we could not be saved at all.

It is the lost whom Jesus saves.—Even in our Sunday-schools there are those represented by the ninety and nine who do not know their need of salvation. Who have strayed from Him? "All" (Isa. liii. 6). Confess your lost condition. He saves such, though others despise them.

The joy of salvation.—It is experienced both in heaven and on earth. God and the holy angels share it; the restored sinner finds it; and the servants of God know it too.

Appeals.

Hoppickers' Mission.—Six large tents were erected last year for the preaching of the Gospel, &c., and well filled. We want to erect the same number this year or more. The season will soon be on us, and we are not ready. Many old friends have died during the past year. There never was a greater need. Will friends remember us at once? S. Chinn.

Alton, Hants.

"Children's Friend" Mission Holiday Home, near Farnborough, Hants.—During the summer we have been enabled to keep the Home full of poor London children, who have received great benefit. Our funds are gone, but we have still a great number to go. Help will be thankfully received by the Superintendent, George Fuller, Brunswick Hall, Poplar, E. Bedding would also be thankfully received.

Open-Air Mission.—Just now this Mission is exceptionally tried by a diminished income. That it is doing a work sorely needed, and doing it well, there can be no doubt, and it ought to be liberally sustained. Its agents laboured last year at 620 races, fairs, and other special gatherings of the people, at which they gave 634,070 tracts and Gospel books. Most of these gatherings would have been unvisited but for this Mission; therefore it has a strong claim for support on Christians in the provinces, as well as in London. In the midst of all its summer work it should not lack funds. The treasurer is Lord Kinnaird, 1 Pall Mall East, S.W., and the secretary, Mr. Gawin Kirkham, 14, Duke-street, Adelphi, W.C.

The Highway and Hedgerow Mission.—Dear Sir,—May I appeal through your columns for £200 to be devoted to carrying on the important work of the Sailors' Institute at Southwick-by-Sea. Captain Moorhouse desires to place this building in the hands of local trustees, but is unable to do so until this sum is raised. Subscriptions to Captain Moorhouse, Thorpe, Saxmundham, Suffolk. It is further proposed to raise a guarantee fund of £350 per annum in order that Captain and Mrs. Moorhouse may be set entirely free to carry on their successful Gospel work in gipsy vans and travelling hall, and thus that the burden and strain of collecting may be spared him. Any sums for this purpose will be received by him, or by Mr. Gawin Kirkham, 14, Duke-street, Adelphi, W.C. The report for 1889 can be had on application.—Colonel J. F. Morton, Superintendent, Conference Hall, Mildmay Park, N.

Midnight Meeting Movement.—The Committee contemplate opening local reception-rooms in various parts of the Metropolis.

THE MISSIONS OF PALESTINE.

I HAVE just finished the canvass of Palestine for the "Encyclopædia of Missionary Work," and with a much-worn body and much-quickened soul would encourage your readers with a brief story of my travels. Certainly, if I were not a missionary myself (independent and self-sustaining), I would contribute more liberally and more fearlessly than ever before to the cause. The trip from which I have just returned was one of great hardship, and not a little peril. The time for travel had gone by, and the season of heat and thirst, and swarms of noisome insects, and skulking robbers, and bands of roving Bedouins, was on. But thanks to Him who saved from all. The Palestine field is almost monopolised by the English missionaries of the Church Missionary Society, and the Society for the Promotion of Female Education in the East. And, American as I am, I rejoice equally with them in their noble work and marked success. I wish your Islam-partnership Canon could reside here for a time, and travel among the people with whom the missions have to do, and witness how steadily and surely their mines are being driven under what has been timidly called the impregnable works of the false prophet.

The degenerate "Christianity" of this land has been the great hindrance to true Christian progress, as its noisy pomp and gaudy show have ever attracted the eyes of the Moslem inquirer for truth, only to disgust him at its gross immoralities and fooleries. But the many Protestant missions and out-stations, with their gentle kindnesses towards the poor and sick and helpless, illustrating the principles of the religion they teach, are winning the recipients and spectators, and enabling a fairer and more sincere comparison of the two systems; while the many schools are sending out thousands of little torches to glimmer and shine in the moral darkness of the villages, and everywhere agitate the growing question, "What is the matter with our religion, that it affords us no neat and comfortable schoolhouses and kindly hospitality?"

I strongly believe that the opposition of the Government and the obstacles thrown in the way form an important element in the means by which God is working the great change here. The defenders of slavery in America, by their strenuous efforts and unjust measures for its protection, did very much for the abolition of the system. Now, the liquor men of America, by their persistent manipulation of both the old political parties for the defence of their vile craft, are madly and blindly doing their large part for the thorough national prohibition that will soon be the rule of the land. And just so, the Turkish Government, by every little blow struck at missionary interests, every obstacle thrown in their way, is working unwittingly in the interests of God's great plan for the furtherance of the Christian cause, by stirring up inquiries as to "Why cannot our religion cope with Christianity?" And, when such questions are so frequently asked, the people look round for the answers—and find them. Many of the more intelligent Mohammedans are honestly and earnestly considering such matters, while free-minded, progressive ones are expressing views in favour of a free contest and the survival of the fittest. It is wonderful how these Protestant missionaries have ingratiated themselves into the minds and hearts of the people that they have been able to reach, and how decidedly those people denounce the occasional hindrances thrown in the way by petty, thieving officers under the guise of "Government."

As a rule, and an almost invariable one, the masses have never come in contact with the worse classes of the West, and, from their experiences with the missionaries, suppose that all Franks and Americans (whom they class together as "howadji") are almost angelic; and are ready to show them the greatest regard, and trust them to almost any extent.

At a village in the mountains of Galilee, a native woman who had two little girls in the Sisters' school, at Nazareth, approached me while at lunch at the village spring, with the unconditional offer of her beautiful boy of eight years, to be taken with me to America. Both appeared to regard me as "infallible," and the child was more than willing to go, so confidential was his little heart made by their acquaintance with the missionaries. Overpowered by his artless beauty, and open, innocent air, I accepted the gift, and carried the little treasure upon my horse behind me the three days' journey to Jerusalem, and put him into Zion School. These women are by no means careless of their children. Upon the contrary, they are remarkably affectionate toward them, keeping them well shod and clothed, and often going barefoot and almost naked themselves. The ceremonies of the "giving away"—both the part of the child and his mother—constituted a little play of rarest impressiveness and beauty, and I can never forget the obligations that it laid upon me as the new "Papa," which was one of the very few English words used by that little tongue. I wish I had the ability and confidence to write up the whole beautiful affair for your readers.

Jerusalem is the centre of battle, at which the forces meet with most unyielding stubbornness. Quite a number of the noble workers have gone to England for a short rest and to regain lost health. My only personal acquaintance among such is Mr. D. C. Joseph, of the Evangelical Mission to Israel, who left here some two months ago sadly shattered. I hope that in the kindly dealings of the Master his restoration and return may soon gratify the many oft-inquiring friends among his people, to whom he appears so devoted.

T. J. ALLEY.

Jerusalem, June 25.

NEATH, SOUTH WALES.—Miss Jackson has concluded a fourteen days' mission at the Gospel Hall. Much blessing has been experienced, and souls brought out of darkness into light.

REQUESTS FOR PRAYER.—For blessing on the following:—A three weeks' tent mission at Burton, commencing on Sunday, July 20, by Messrs. Denman and Sage, of the Evangelisation Society.——Special services on July 20 and 21, by Mr. Opie Rodway, in the Baptist Chapel, Blockley. ——PRAISE: For great blessing at the "Hall-by-the-Sea," Margate, on Sunday evening, July 13.

BURSLEM "WAKES."—Mr. Brown, of the London City Mission, held evangelistic services at Burslem, in the Potteries, for four days, amongst the Show people and others who attend the "Wakes." This was his tenth annual visit. During the four days he conducted six open-air meetings, and one indoor service, visiting nearly all the shows and travellers, giving them tracts, &c.

STRANGERS' RESTS.—DEAR SIR,—We are issuing a revised list of Strangers' Rests, Bethels, and Sailors' Homes, all over the world, for distribution among our sailors, and shall be very glad to receive at once the names and addresses of any such places which have been newly opened during the past two years, so that they may be added to the new list, which we are anxious to publish as soon as possible.—Yours faithfully,

J. THEODORE ISAAC, Hon. Sec.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, London. E.

EBBW VALE.—A successful united mission has been conducted by Mr. Chas. Inglis. The marquee in which the meetings were held has been crowded nightly, and on Sundays hundreds were unable to gain admission. A pleasing feature has been that more than two-thirds of those attending the mission were men from the coal-pits and the iron-works. The after meetings held in one of the neighbouring churches were very largely attended by those who were anxious, and we believe nearly all who entered the inquiry room left rejoicing in a knowledge of sins forgiven. The afternoon Bible meetings were greatly appreciated by Christians, and many thank God for the help they have received.

Among the Churches.

CHURCH OF ENGLAND.

In connection with the Church Missionary Society, a special ordination service is to be held at St. Augustine's Church, Highbury New Park, on Friday, July 25, at 10.30 a.m., when a missionary proceeding to North India, will be ordained by the Bishop of Bedford. The sermon will be preached by Archdeacon Sinclair.

At a meeting held at Windsor under the presidency of the Bishop of Marlborough, it was resolved that a Church League should be formed to move the nation to take up the question of the dwellings of the poor, and the Primate will be requested to give it his sanction and counsel. Rev. Arthur Robins, rector of Holy Trinity, Windsor, was appointed secretary.

A Sunday evening service for "men only" has become a monthly institution at St. Luke's, Liverpool. At the service on Sunday week, the vicar, Rev. T. J. Madden, spoke on "Evil Spirits," and at the conclusion of his sermon the Bishop of Liverpool addressed the men. Dr. Ryle took for his subject "Be good, get good, do good," and made a stirring appeal to the men to take their stand on the side of God, and to live good, manly, Christian lives.

A special service in connection with the Liverpool Diocesan Lay Readers' Association was held in St. Saviour's, Everton, on Monday, last week. The Bishop of Liverpool preached from Num. xi. 29: "Would God all his people were prophets, and that the Lord would put his Spirit upon them." In the course of his remarks, Dr. Ryle dwelt at length upon the importance of laymen doing their part in the evangelisation of the masses, and expressed his gratitude that in the diocese of Liverpool many were becoming alive to this duty.

CONGREGATIONAL.

"Gipsy" Smith, of Manchester, has been holding services at Winchmore-hill, N. (Rev. J. Jermyn, pastor), in connection with the anniversary of the Sunday-school. There were very full attendances.

Rev. Arthur Hall, of Craven Chapel, Regent-street, has accepted an invitation to the pastorate of Mount Pleasant Congregational Church, Hastings, lately vacated by Rev. William Bolton, and he proposes to enter upon his duties on Sunday, August 17.

PRESBYTERIAN.

Rev. John McNeill preached at Regent-square Church on Sunday, and started on Monday for his holiday, the first portion of which he is spending in Ireland.

The induction of Rev. John Skinner, late of Kelso, to the professorial chair in the Presbyterian College, London, will take place in Regent-square Church on the afternoon of October 10.

At a future meeting of the London Presbytery (North) Rev. R. M. Thornton intends to move that a committee be appointed to arrange for a foreign missionary meeting in connection with the English Presbyterian Church, to be held in Exeter Hall each year during the May meetings, and to stir up missionary zeal in the congregations of the Presbytery.

METHODIST.

A series of Sunday afternoon meetings for men have been organised at Saxe-Coburg-street Church, Leicester, by Mr. J. T. Walters. The meetings have been attended by a thorough working-class audience.

News has reached England of the death of Rev. John Badcock, who, some thirty-three years ago, went out from Shotley Bridge as a missionary to the West Indies. At the time of his decease he was the chairman of the St. Kitts Wesleyan district.

Southwark Wesleyan Chapel has been renovated, and better adapted for the aggressive evangelistic work of which it is now the centre. At the re-opening meeting a large company of friends gathered to encourage Rev. J. H. Hopkins in his efforts to establish a vigorous mission in this district. The chapel, an old building, with a history of some eighty years, had become almost deserted, but since it has been incorporated in the London Mission, and placed in charge of Mr. Hopkins, the attendance has largely increased, and the membership has risen to 200.

BAPTIST.

The pulpit at Providence Chapel, Oakham, was occupied on Sunday week by Rev. William Lush, who recently seceded from the Church of England. Mr. Lush was ordained priest in 1858, and was vicar of Snargate and Snave, Kent, from 1881 until about three months ago.

Rev. F. C. Spurr will close his ministry at "Longcross" Baptist Chapel, Cardiff, on Sunday next, July 20. After a holiday on the Continent he will hold a series of "missions" (in connection with the Baptist Forward Movement) in London, commencing Sunday, September 14. His new address will be 35, Ladywell-park, Lewisham, S.E.

A most interesting service was held on Sunday afternoon, June 29, at Lake-road Chapel, Portsmouth, when seven young people, between the ages of twelve and fifteen, publicly declared their faith in Christ by being baptized. They had previously been carefully examined as to their belief and ground of assurance. Most of the scholars of the parent and two branch Sunday-schools, and a large number of adults were present. The pastor, Rev. Charles Joseph, administered the ordinance.

NOTES FROM SCOTLAND.

Rev. T. T. Matthews, who is visiting his native land on furlough after twenty years' service in Madagascar, in connection with the London Missionary Society, preached in St. George's-road Church, Glasgow, on Sunday week, and gave an interesting account of the progress of Christianity in the island. He affirmed that the outlook for the country is very hopeful, the only danger being that it may be hindered by outside interference.

Reporting to Inverness Presbytery of his visit to the Free Church Assembly, Rev. Murdo Mackenzie declared that the Assembly just past was the most unsatisfactory he had ever attended. He could not but regret that the Church in which he had been brought up was now on the "Down Grade." By the decision of the last Assembly, there were certain doctrines made open doctrines in their Church, which a few years ago would not have been tolerated for a moment. Mr. Mackenzie added, however, that notwithstanding this he believed that no Church in the land stood in a better position than the Free Church. It was because there was life in her that they were having so many controversial subjects discussed.

NOTES FROM IRELAND.

The Wesleyans of the Belfast district have sent an evangelist to labour in the popular watering-place of Bangor, co. Down.

A Sunday School Union, embracing eight schools and about 100 teachers and 1000 scholars, has been formed under hopeful auspices at Portadown.

A couple of young men have been subjected to considerable persecution by Romanists in Donegal, where they had been conducting an evangelistic mission for two or three weeks.

Revs. Dr. John Hemphill, of Philadelphia, and John Hall, of New York, are at present in Ireland as delegates to the General Assembly now meeting in Belfast. Dr. Hemphill is one of the most eloquent preachers in America; last year his congregation raised a sum of 40,000 dollars for religious and benevolent purposes.

The Irish Baptist Home Mission have resumed tent work for the summer. There are two tents pitched at present, one at Castlewellan, co. Down, the other at Coolehill, co. Derry. Very encouraging reports have been received concerning the work. Large congregations assemble to hear the word of life plainly and faithfully proclaimed, with blessed results to the souls of many sinners being saved and the Lord's people revived.

Rev. Wm. Park, the popular minister of Rosemary-street Church, Belfast, was unanimously chosen Moderator of the Presbyterian Assembly for the current year. Mr. Park is probably the youngest minister ever selected to fill the chair of the General Assembly, and is well known even outside the bounds of his own denomination as an able, earnest evangelical minister of the Gospel of Christ. The various reports presented were on the whole very encouraging, and the addresses delivered were of a high spiritual tone and order.

THE NATIONAL BAND OF HOPE BAZAAR, at Exeter Hall, continued open all last week, and until Monday evening. The amount realised was somewhat over £4100.

EMMANUEL CHURCH, MAIDA-HILL.—Mr. Henry Thorne lately conducted a mission in this parish. His Bible-readings were much appreciated. Although Mr. Thorne was in a poor state of health, he laboured with great energy; and we believe that real blessing has followed his clear and earnest setting forth of the way of life. Mr. W. H. Bradlaugh took his place on three days, when Mr. Thorne was unequal to appearing in public, and spoke with power. We trust Mr. Thorne will soon, by God's means, be entirely restored to health.

Christian Police Association.—A correspondent writes:—"Workers are greatly needed in connection with the work of the Association in Warwickshire, Northamptonshire, Yorkshire (especially north and east), all the counties in North Wales, parts of Lancashire, parts of Durham and Northumberland. Monmouthshire, Cambridgeshire, Norfolk, Oxfordshire, Bucks, several counties in Scotland and Ireland, and several districts in London. For further particulars apply to Miss C. Gurney, Police Institute, Adam-street, Strand, London.

Christian Evidence Society.—Addresses in connection with this Society are given at the following open-air stations on Sundays during July:—Battersea Park Gates, 11.15 a.m.; Camberwell (Station-road), 11.30; Cambridge-road, 11.30; Clerkenwell-green, 11.30; Edmonton, 6.30 p.m.; Finsbury Park (Band-street), 3.15; Hyde Park (Marble Arch), 11.15, 3, and (Wed.) 7.30; Kingsland-green, 11.15; Midland Arches, 11.15; Mile End Waste, 11.15; Old Pimlico Pier, 11.30; Plaistow-green, 6.30; Regent's Park (Gloucester-gate), 3.; Southgate (New), 11.15; Southgate (Old), 7; Victoria Park (Fountain), 3; Wood Green, 7; Whitechapel Church (Outdoor Pulpit), Mon., 8.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington Avenue, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Missionary meeting, Thurs., 6.30 p.m. Daily prayer-meeting, 1.30 to 2 p.m.

Y.M.C.A. Exeter Hall, Strand.—Sun., 3.45, p.m., men only, Mr. W. R. Lane; 7.30 p.m., public, Mr. Robert Burn. Meetings for men, each night, 8 p.m. Special meeting, Sat., 8 p.m. Prayer-meeting daily, from 1 till 2.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Special addresses, Thurs. and Fri. evenings, July 17 and 18, 8.45 p.m., by Mr. John Wood. Thurs., "A Young Man's Start in Life"; Fri., "Spiritual Exercise."

Holiness Convention, People's Mission Hall, Bridge-road, Barnes (near Hammersmith Bridge), S.W.—July 28—30. Mr. William Peck Smith will preside.

West London Mission.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 7 p.m., Rev. Dr. Lunn.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland during July, Suns., at 11 and 7; Weds., at Burlington Hall, Savile-row, 8 p.m.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., July 20, at 11 and 7, Rev. H. E. Brooke.

Conference Hall, Mildmay Park, N.—Sun., July 20, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. W. R. Lane.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Regent's Park Chapel, Park-square East (near Portland-road, Station), N.W.—Rev. F. B. Meyer, Suns. at 11 and 7.

Chatsworth-road Tabernacle, Clapton-park, N.E.—Suns., July 20 and 27, Dr. H. Grattan Guinness, 6.30 p.m.

Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tues. next, 1 p.m., Rev. Edward White, on "The Bad Characters of many Church-goers. Considered as a Common Argument for the Total Neglect of Christ's Message by the Multitude."

Church of England Burial and Funeral Reform Association.—Annual meeting, Wed., July 23, 3 30 p m., Sion College, Thames Embankment, E.C. Chairman, Bishop Barry.

Great Assembly Hall, Mile End-road, E.—Sun., July 20, at 11 and 6.30, Mr. J. S. Harrison.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 and 7, Rev. W. H. Daniels; 3 p.m., Mr. W. R. Nicoll.

Margate, "The Hall by the Sea."—Gospel address Sun. next, 8 p.m., by Mr. Reginald Radcliffe. Gospel Services on the sands every day: children, 3 p.m.; adults, 7.30 p.m. Christian workers cordially invited to assist at these meetings. Apply at Shaftesbury House.

Chamounix, Switzerland.—Missionary conference, Aug. 18 to 22. For particulars apply to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

Keswick Convention, July 21 to 26. Applications for lodgings, &c., should be made to Mr. John Postlethwaite, Eskin-place, Keswick.

Pakefield Conference, Aug. 12 and 13.—Rev. L. Price, convener, Pakefield, near Lowestoft.

Wakefield Convention, Sept. 23, 24, 25. Speakers—Revs. F. B. Brodie, J. T. Butlin, Dr. Jenkins, F. E. Marsh, F. B. Meyer, C. G. Moore, Sir R. Phayre, Messrs. W. R. Lane, R. C. Morgan, John McAuliffe, Miss F. E. Campbell, &c. Mr. J. G. C. Irvine, sec., Y.M.C.A., Grove House, Wakefield.

Dublin Convention, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

Blackheath Convention for the Deepening of Spiritual Life, Oct. 14—16. Particulars from Mr. William Shrimpton, 35, Manor-park, Lee, S.E.

Newcastle-on-Tyne Holiness Convention, Oct. 28, 29, and 30.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JULY 14, 1890.

	£	s.	d.
C.E.R.—Kindly say which Society for Blind.			
Belgian Missionary Church—M.	1	0	0
Zenana Bible and Medical Mission, 2, *Adelphi-terrace*—Indian N. Officer	1	0	0
McAll Mission—C.S. £1; W.T. £3; R. £50 ...	54	0	0
Strangers' Rest, Zanzibar—E.P.	0	2	6
China Inland Mission—E.Y. £1 1s; H.D. £1; V.W. £5; Collected, Bessbrook Y.M.C.A. £1	8	1	0
Mr. Faithfull's Work, Marseilles—W.T.	3	0	0
Miss de Broen's Work, Paris—W.T. £3; R.T. £10	13	0	0
Mrs. Lewis's (née Leigh) Home, Paris—W.T. £3; R.T. £10	13	0	0
Pastor Rodriguez's Figueras Mission—W.T. £3; V.W. £1	4	0	0
North Africa Mission—V.W. £5; R.T. £10 ...	15	0	0
Miss Whately's Work, Cairo—V.W.	2	0	0
Rev. J. B. Gribble's Work, Australia (*Loss by Fire*)—M.O.	1	0	0
Church Missionary Society (*Mohammedan Fund*)—G.W.S.A.Z. £5; (*Uganda*)—Sadie, 5s... ...	5	5	0
Keith-Falconer Mission—R.T.	10	0	0
Pastor Chiniquy—R.T.	5	0	0
Maloga Aboriginal Mission (*Mr. D. Matthews*)—R.T.	10	0	0
Paris City Mission—R.	20	0	0
British Syrian Schools—Misses C.	1	0	0
Mission to Deep Sea Fishermen—Indian N. Officer, £1; E.F.B. 5s; R.T. £10; Miss D. 10s; G.W.S.A.Z. £5	16	15	0
Mildmay Mission to Jews—Indian N. Officer, £1; E.F.B. 5s; W.T. £2; Withington, 14s; (*New Hall*)—Misses C. £1	4	19	0
Rev. J. G. Paton Fund—Lady J.E. £5; E.J.W. 2s 6d; Rugby, 10s; (*Mission Ship*)—F.W. £5	10	12	6
Thames Church Mission—E.F.B.	0	5	0
London City Mission—E.F.B. 5s; Sadie, 5s; R. £50; B.C. £1; Miss D. 10s; (*Disabled Missionary Fund*)—R. £10	62	0	0
Dr. Barnardo's Homes—C.S. £1; H.D. 10s; R. £50; W.T. £3; V.W. £1; M.H. £20; A.D.J. 2s 6d; G.W.S.A.Z. £2 10s; L.L.H.C. 10s ...	73	12	6
Day in the Country Fund—C.S. 10s; T.P. £1; M. & E.C. 4s; D.V. £1; R.T. £5; J.H.F. & E.F. £1; E.Y. 5s; E.P. 5s; G.D.C. £1... ...	10	4	0
George Yard Mission—C.S.	0	10	0
Mr. Fegan's Boys' Home—Thankoffering, 5s; V.W. £1; Emma, 5s; B.C. £1...	2	10	0
Barbican Mission to Jews—Thankoffering ...	0	5	0
East-London Training Institute—W.T.	3	0	0
Mr. C. Cook's Prison Work—N.L. £3 2s 2d; R. £10	13	2	2
Home for Homeless Jews (*Mr. Colin Young*)—Sadie, 5s; M.H. £2	2	5	0
Ragged School Union—R.T. £10; (*Children's Holidays*)—M.D. £2; B.C. £1	13	0	0
Friendless and Fallen—R.T. £10; H.A.Y. 10s; E.J. £2	12	10	0
Seamen's Christian Friend Society—R.T.	10	0	0
Mr. W. Forbes (*Ballet Girls, &c.*)—R.T.	2	0	0
London Samaritan Society, &c.—R.T....	2	0	0
Open-air Mission—R.T.	5	0	0
Irish Evangelisation Society—R.	20	0	0
Rev. A. G. Brown's Work (*Poor, &c.*)—R.	20	0	0
Mr. H. Cook's French Work—R.	20	0	0
Miss Daniell's Work (*Soldiers*)—R.	20	0	0
Home of Industry—H.M.M. 2s; A Friend, £10; (*Girls*)—Misses C. £2	12	2	0
Miss Mittendorff's Orphans' Home—H.M.M. ...	0	2	0
Miss Weston's Work (*R. Navy*)—M.H. £3; M.D. £1	4	0	0
Spitalfields Gospel Mission—M.H.	3	0	0
Fresh-air Poor Children (*Rev. A. S. Herring*)—M.H.	2	0	0
Southend Home (*Mrs. S. Leonard*)—Misses C. ...	1	0	0
Dr. Stephenson's Girls' Parlour—Misses C. ...	0	10	0
Children's Special Service Mission—Misses C....	0	10	0
"*Haven*" *Rescue Work, Mildmay*—Misses C. ...	1	0	0
Female Teachers for Blind Women, China—Misses C.	1	0	0
Mr. J. P. Cohen—E.C.	0	5	0
Spitalfields Poor (*Rev. J. H. Scott*)—B.C.	1	0	0
Bethnal Green Free Library—B.C.	0	10	0
Miss Mason's House of Rest—B.C....	1	0	0
Royal Albert Orphan Asylum—B.C.	1	0	0
Society for Prevention of Cruelty to Animals—B.C.	1	0	0
Morley Home (*Building Fund*)—B.L.	0	1	0
Bridge of Hope (*Miss Steer*)—E.J....	3	0	0
Children's Country Holiday Fund—E.J.	2	0	0
Mrs. Meredith's Prison and Medical Misn.—E.J.	2	0	0
Destitute Children's Dinner Society—E.J.	1	0	0
Mothers' Home, 9, *Juniper-street*—G.W.S.A.Z...	2	10	0
Missions to Seamen, 11, *Buckingham-street*—G.W.S.A.Z.	5	0	0
St. Giles Christian Mission—J.O. 7s; (*Children's Holidays*)—J.A. 15s	1	2	0
Bristol Orphan Houses—L.L.H.C. 15s; C.L.M.T. £1	1	15	0
Aged Pilgrims' Friend Society—M.D.	1	0	0
Dock Labourers' Mission—Two Young Ladies...	0	10	0
Watercress and Flower-sellers' Mission—B.C. ...	1	0	0
	£546	15	2

[Advertisements.]

McAll Mission in France—C.G., £30.

London Samaritan Society (*Convalescent Homes*)—Mrs. O.T. 5s; Mr. J.P.T. 10s 6d; Miss P. £1 6s; Miss M.P. 2s 6d.

Sunday School Treats

SUNDAY-SCHOOL SUPERINTENDENTS and others who undertake to provide for large Tea Meetings will have realized that the **CAKE** is an item in which it is of the greatest importance that the quality should be sound and wholesome.

To meet the requirement for a wholesome article at a moderate price, **PEEK, FREAN, & CO.,** the Biscuit and Cake Manufacturers, have issued several varieties of Cut Cake, which is made specially in blocks or slabs for convenience in slicing. Round, oblong, and small cakes can also be supplied.

Special attention is drawn to the following:—

QUADRANT CAKE, Currant,	4 7-lb. slabs in a box.....	**4d. per lb.**
DRUMMOND CAKE, do.,	12 2-lb. blocks do.	**11d. each.**
CITY CAKE, Assorted,	7-lb. blocks	**6½d. to 8½d. per lb.**
GLOBE CAKES, do.,	12 1-lb. cakes in a box.....	**6d. each.**
FAIRY CAKES (small), do.,	27 to the lb., in tins	**8d. per lb.**
GIPSY CAKES ,, Currant,	18 do. do.	**6d. ,,**

The retail prices quoted are only approximate, and subject to variation. Orders and payments should be handed to the Grocer or local Tradesman; but when the quantity amounts to 100 lbs. he may be requested to have the Cake sent CARRIAGE PAID direct from the Manufactory to any address near a Railway Station.

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SIXTEEN MEDALS.

FRESH AIR FOR VERY POOR CHILDREN.—LADY PYCROFT and Sir W. CUNLIFFE BROOKS, Bart., M.P., are very heartily THANKED for their most acceptable CONTRIBUTIONS. For each 10s. subscribed, a poor pale-faced, pent-up London child can be boarded out for 14 days—2,091 during five seasons. £700 most pressingly needed.—Bankers: L. & County, Islington.—A. Styleman Herring, Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

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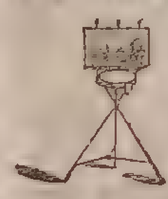

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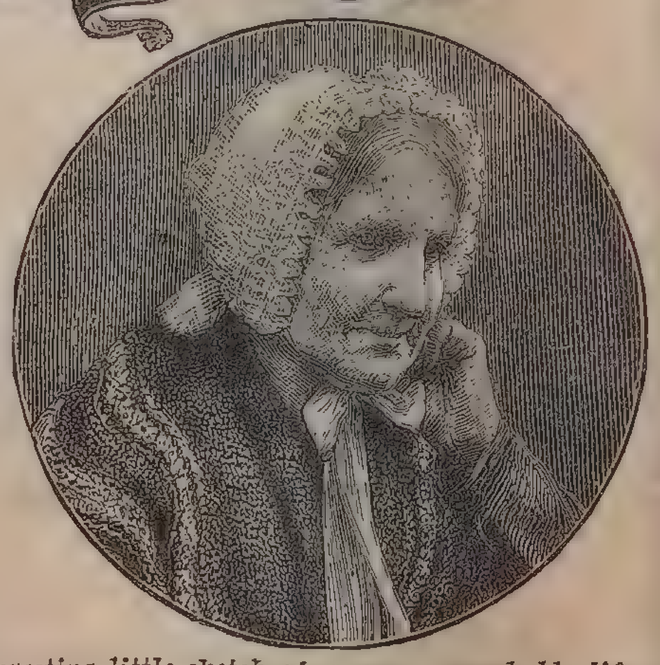

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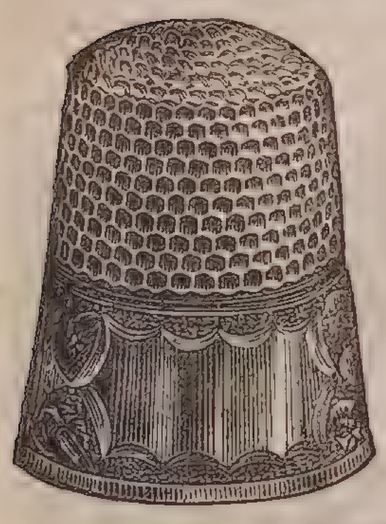

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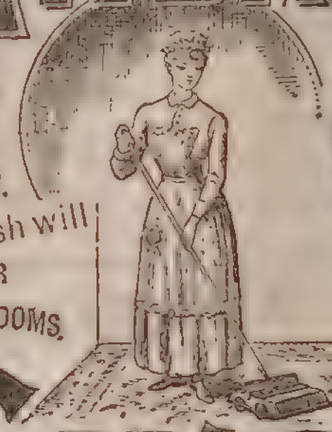

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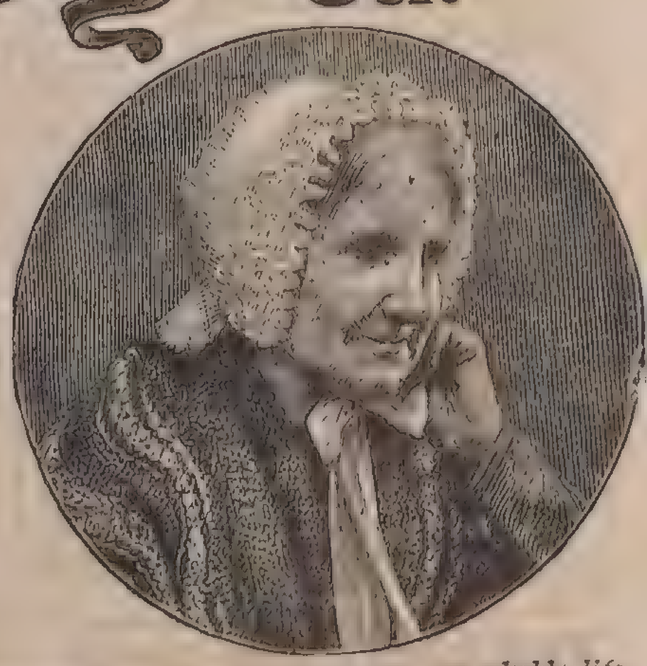

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The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. G. C. Grubb, who has just returned from his mission tour in Ceylon, New Zealand, &c.

In October a new periodical in German, on the lines of The Christian, is to be published. It will be entitled the *Evangelisches Allianzblatt*, and edited by "Hans Tharau" and Gustav Kaiser; it will be issued bi-monthly from the Christian Meeting and Alliance House, Blankenburg, Schwarzthal, the annual subscription being 3s. in Germany, and 4s. in other countries. It may be ordered in England through Messrs. Morgan & Scott.

Another instance of the persecution of the Lutherans in the Baltic provinces, by which Russia hopes to strangle Protestantism there is reported. Pastor Grimm, of Riga, has been sentenced to loss of all civil rights and privileges, to banishment and confinement in one place in the province of Perm for two years, has been forbidden to enter other provinces for ten years, and excluded for another ten years from the capitals. His alleged offence is that he spoke slanderously of the Greek Church, and so far back as 1880 confirmed in the Lutheran doctrine a girl belonging to the Orthodox Church. The slander was that he spoke of the latter as a "heathen faith"—a description scarcely too strong when it is considered how that Church is saturated with superstition and idolatry; and, as regards the latter part of the charge, it may be pointed out that the names of persons are often placed upon the Greek Church registers in a very unfair manner; indeed, a Russian commissioner who was sent to investigate these matters in 1864 reported that of the 140,000 persons on the register as converts, scarcely one-tenth really belonged to that communion.

It has been announced by the Chaplain-General to the forces that in future vacancies for army chaplains will be advertised, in order that the widest publicity may be given to the vacancies, and Rev. Dr. Edghill has added to the notification:—

> It will be useless for men to apply whose characters and capabilities will not bear the strictest investigation. We need men of power and love, and of a sound mind; men whose words and lives can lay hold of and influence our soldiers.

We trust that all who have the spiritual interests of our troops at heart will pray that a great blessing may follow this new departure.

A somewhat remarkable illustration of the growth of Continental opinion in favour of the Sabbath rest was afforded a few days ago in the French Chamber of Deputies, when, during a debate upon the Bill for regulating the hours of labour for children and women, the Deputies decided that one day in seven should be a rest day, and a section of the Chamber nearly succeeded in getting a clause passed to make that day of rest the Sunday, 210 Deputies voting in favour of it. The result probably will be the same as though legislation had secured to the women and children the blessing of the Sabbath, for, doubtless, most employers of labour will select that day as the "one in seven," and the advantage which will follow the resolution of the Chamber can, therefore, hardly be calculated.

It is gratifying to learn, from the report presented on the 18th inst. at its sixty-sixth annual meeting, that the Society for the Prevention of Cruelty to Animals had made representations which will, it is believed, put a stop to the disgraceful bull fights in Paris, and to similar brutal sports in Naples. It may be hoped that consideration will now be given to the dreadful sufferings of live stock on board cattle ships. The indefatigable Mr. Plimsoll has sent out a pamphlet on the subject through *Kegan Paul & Co.* After the ship *Erin* had been allowed by the inspectors to have 475 cattle on board, 527 were driven on her, and the ship with 74 men has, after seven months, never been heard of. The close packing of the animals brings cruelties and dangers to which public attention has not been too soon directed.

Congregational singing, according to Mr. J. Spencer Curwen, is in danger of becoming extinct. This is attributed to the sacrifice of melody, which Mozart declared was essential to effective music, for the sake of complicated harmonies. If congregations are content with this recent fashion, and to have their singing done for them by a choir, they must reckon upon an untold loss in the profit and enjoyment of public worship, and also in the growing alienation of the people. Scripture teaches us to make melody in our heart to the Lord, but there will be a difficulty in obeying the injunction when new customs make no provision for the melody of the voice.

The persecution of the Jews, which has slumbered for a time, appears to be reviving. It is stated that the Russian Minister of Finance has ordered the authorities of Russian Poland to report on the number of Jews, and to the extent of their trading, in that country. From this it would appear that the Government contemplate prohibitive measures against this scattered, peeled, and persecuted people. The effect of this, as of previous similar acts of oppression, will doubtless be that many Hebrews will turn their steps towards the land of their fathers, in the hope that there they may at least die unmolested. Russia is thus once more unwittingly fulfilling her part in the Divine programme of the world's history; for not only does "the sure word of prophecy" point to the restoration of the Jews to the Promised Land, but also to the fact that it is at the hand of this ambitious and restless Power—this "overflowing scourge" (Isa. xxviii. 18)—that Israel's greatest distresses are to come upon her. But, on the other hand, these sufferings of the seed of Jacob are a distinct call to Christians to come to their aid, and by assisting the various agencies for their temporal relief and spiritual benefit, to make some amends for the many wrongs done to them by professing Christians in former days. Such kindnesses will have a reflex action, for of the nation, as of their city, it may be said, "They shall prosper that love thee."

An agent of the Bible Society in Australia sends the following: Two men of business, and of the world, were overheard talking in Sydney about the prospects of trading in Madagascar. One of them was a German of Hebrew race and religion. He had lived among the Malagasy, and spoke of their advancing civilisation, and of the high condition they were attaining. The Sydney man of business asked the other how he accounted for the strange fact. The reply from the German Jew was:—

> "Well, you see, the missionaries always have the sense to give their people the Bible; thy Madagascar people have had it long, and you mae depend upon it that, whatever you or I may choose to think about the Bible, there is no book in the world like it for lifting up a nation. I have seen it myself in that island, and seen it for myself elsewhere."

The people of the United States who care for the morals of the nation are making a vigorous effort to abolish the State lottery in Louisiana. This began its career in 1868. It has sold tickets to the value of 168,000,000 of dollars. The shops opened on its behalf in New Orleans alone are between eighty and a hundred, the patrons of which are chiefly negroes. It is calculated that these places take 2500 dollars a day from the very poorest people of the city. The same thing goes on in hundreds of "policy shops" in other cities of the State. Strenuous efforts are being made to extend the lottery franchise for another twenty-five years when the present one expires, and brave men are making a valiant fight to bring the demoralising and impoverishing institution to an end. Many here will wish them God speed.

Canon Isaac Taylor's latest attempt to exalt Mohammedanism at the expense of Christianity has met with the defeat which it deserves. He has been endeavouring to make it appear that the late Alexander Mackay shared his mistaken and unworthy views on this subject; but we learn from a contemporary that Rev. R. P. Ashe, who is intimately acquainted with Mr. Mackay's opinions, has most distinctly stated that the devoted missionary "held that it would be fatal to allow Islam to occupy the field before Christianity had been preached," and that "it is an outrageous distortion of his views, as I understand them, to represent him as believing that Mohammedanism might be encouraged as a preparation for Christianity." Between that blighting system, which everywhere reduces its followers to a dead level of social depression, despotism, and semi-barbarism, and the glorious

"Good tidings of great joy which shall be to all people," there is a great gulf, which no apologist can bridge over. Of Islam it has been elsewhere truly said that "always, and everywhere, it has been a cancer in human nature, rapidly or slowly developing according to the character of its environment, but never cured or curable, except by the entire extirpation of the poison."

In the face of the frequent demands made in these days for "liberal views" of truth, which shall be in harmony with the opinions required by "the thought and science of the age," but which views, when analysed, are as hazy in expression as they are presumptuous in conception, leading men into quagmires of doubts and questionings, the following words recently uttered by the Bishop of Liverpool are worth quoting:—

I believe that there is nothing which has yet been found better than the simple old Gospel of the Lord and Saviour Jesus Christ which Paul and the Apostles preached wherever they went. Whether to the high, the low, the rich, or the poor. Nothing better than that old Gospel has been found for doing good to the souls of mankind. A missionary from China has told me that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality or the miracles of the Gospel, or even the wonderful sayings and speeches of our Lord Jesus Christ, but the old story of the cross, of the blood of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience.

Canon Wilberforce on the Rich Man and Lazarus.

We cannot but express our profound regret that Canon Basil Wilberforce should have given the weight of his very important influence to the support of the doctrine of Universal Restoration. That he has done so is clear from his article, entitled, "Thoughts on the Parable of Dives and Lazarus," which appears in this month's issue of his parish magazine. He quotes the words of S. Ambrose, who says: "Dives, the sinner, is pressed with penal agonies that he may escape the sooner"; and on the lines of this quotation he interprets the parable.

The article bears unmistakable evidence that the Canon has allowed his feelings to run away with his judgment. This appears, first, in the contradictions with which it abounds. For example, in one place it is said that Dives was in hell "for no recorded fault beyond that of being rich and prosperous"; further on he is referred to as "self-centred and proud," who "despised" the beggar, and who is therefore one of "the most abandoned"; while later on we read that "Dives goes to hell, not because he was wicked, NOR because he was rich." If the Canon had carefully thought out the subject before writing, would he have been guilty of such glaring contradictions?

His reference to evangelical doctrine shows the same want of accuracy. These are his words: "The God of man's imagination and conventional theology may be appeased, eluded, or cajoled. The true Father of Divine revelation, whose unalterable will is that every child of his shall be sanctified, is inexorable in the assertion of his demands, unflinching in the application of his chastisement." This passage pains us. An imperfectly considered theory that has got possession of the Canon's feelings should not lead him to utter such a caricature of the doctrines taught in the Thirty-nine Articles to which he has solemnly subscribed. At the same time, we feel bound to point out how these words show the connection between the theories of Universal Fatherhood and Universal Restoration; the second is the necessary corollary of the first.

As a piece of exposition the article displays the same want of care. The only foundation on which this dangerous theory is built is suggested by the rich man's concern for his five brethren. From this it is *inferred* that selfishness was giving place to "solicitude for the brethren." It is therefore an *inference* only, and that of a very doubtful character, that leads the Canon to this theory. But, while magnifying this inference, he explains away the solemn words put into the mouth of Abraham as to the impossibility of crossing that gulf which divides the lost from the saved.

Besides which, he ignores altogether the obvious teaching of the parable as suggested by its connection. Clearly this needs to be read with the four which precede it. All were suggested by the complaint of the Pharisees that Jesus received publicans and sinners. In the first three He justifies his own action by describing the publican as the lost sheep, the lost coin, and the lost son. In the third, the Pharisee appears in the elder brother; in the fourth, his unfaithfulness towards God is described in the unjust steward; and in the fifth, his attitude toward the publican appears in Dives' contempt for Lazarus, his inevitable and terrible doom is foretold, and the important lesson alike to Pharisee and publican is given in the words, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

We call special attention to this last consideration, because it shows that the aim of the parable is directly opposite to that of the Canon's article. The parable declares the sufficiency of the Divine Word to produce repentance now, and the utter hopelessness of those who reject its testimony. The tendency of the article is to produce an exactly opposite effect. If there is salvation hereafter through the purging fires of the spirit world, why pay such heed to the Word of God now? We cannot but feel that the article does not interpret, but rather contradicts, the teaching of the parable.

Our object in writing is not controversy. We are moved by deep concern for those whom the Canon's words may mislead. We know how great his influence is. He bears an honoured name, and possesses brilliant gifts, that has given him in an unusual measure the ear of the people. Such influence gives great weight to anything he says, and carries with it solemn responsibility. The evidences of inconsiderateness with which his article abounds lead us to hope that he may yet, after mature deliberation, retire from a position so destitute of support, and so calculated to weaken the present effect of the Divine Word. But we have discharged a very important, though painful duty, in seeking to guard the unwary against being misled.

IN DARKEST LONDON.

O YE who are ambitious,
And ye who would be great,
Ye who would rise through noble deeds
To place of high estate,
Ye strong of nerve and sinew,
Who never know a fear,
Go, emulate our Stanley,
But in our London here.

Go, penetrate the forests
Of ignorance and sin,
Where grows the deadly upas tree,
And all is dark within.
Where rain of superstition
Unceasingly doth fall,
And shades of want and famine
Continually do pall.

Where droppings of contention
Fall from each leafy spray,
And murky clouds of darkness,
Ne'er seem to pass away:
Where dwarfs in all but evil
Are met on every hand,
And pigmy men of pigmy mind
In opposition stand.

Where poisons of corruption,
Hereditary, bring
The serpent of consumption,
With ever deadly sting;
Where undergrowths of evil
Obscure the sun and skies,
While vapours of miasma
And malaria arise.

. . . .

For there are little children,
Who, pining till they die,
Have never seen a wild-flower grow,
Nor chased a butterfly.
They live in crowded cellars,
And breathe the tainted breath
Of loathsome fiends of drunkenness,
Pollution, crime, and death.

And there are feeble women,
Who work the live-long day,
And far into the hours of night,
Sewing their souls away.
And others so degraded
(O Heaven! that it should be),
Who live in lowest depths of sin
Their lives of infamy.

And there are men in London
Who make us blush for shame,
For they are men in form alone,
Unworthy of the name;
They live in vilest sensualness,
And coarse brutality,
And demon-like in human guise,
Their passions all set free.

Then forward to the rescue,
Ye men of valiant heart!
And in this work before you,
Go, bear a noble part.
And forward, gentle women,
Of helpful hand and true,
Go, join with the explorers
And show what you can do.

Go, plant the flag of Jesus,
And your allegiance bring,
Till all earth's darkest places
Acknowledge Him their King.
His power is all-sufficient
To make all darkness light,
And his bright beams of righteousness
Dispel the shades of night.

Leytonstone, E. L. LANCASTER.

DIABOLOS AND HIS DEMONS is the title of an exposition of Scripture teaching, by Elizabeth A. Needham. Not pretending to be more than a sketch, it is certainly very suggestive, and proceeds on lines distinctly loyal to the authority of Holy Writ. (*Albert Needham, Publisher, Manchester, U.S.A.*)

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

I.—*What men have thought concerning Hereafter.*

DEATH *seems* to end all. The "stern agony" comes; the machinery of life is arrested in its movement; all the signs by which we knew that the man lived have disappeared; there is no response to voice, or look, or touch; the frame so wondrously fashioned is resolved into "kindred dust," and becomes

> Brother to the insensible rock,
> And to the sluggish clod, which the rude swain
> Turns with the share, and treads upon.

But *does* death end all? Is night the beginning and the end of being? Is love kindled in the human breast only to be quenched in eternal oblivion? Is beauty born only to wither? Is the goal toward which we are moving darkness, and coldness, and corruption—a winding-sheet, and a coffin, and a chamber of clay?

For appearances may be illusory. The sun seems to set; the earth seems to be at rest; the sky seems to be a solid dome; the man seems to be dead; is all this real? May not something have escaped the process that we call dying? Have we told all when we have told that the heart has ceased to beat, and the breath to come and go? I look into the dead face; appearances say, *all is over for ever*. I knock at the door of the funeral vault; no voice bids me come in. If I enter unbidden, the tenants are dumb; none challenges me; none stirs or turns in his narrow bed—it is stillness, coldness, silence, the charnel-damp. Is this all, then? Science answers, I know nothing; I cannot deny a life beyond, any more than I can affirm it. While the man lived, there was that in him which was not subject to my analysis—which defied all my tests. As to a hereafter, I neither find token of it anywhere; nor do I know anything to contradict it. You must go with your question somewhere else: I cannot answer it.

Struggling against appearances, the heart refuses to believe that death is the extinction of being, "the first dark day of nothingness," and reaches forth in desire and hope toward a life to come—as the leaf reaches toward the sunlight. "Wherefore hast Thou made all men in vain?" "In death there is no remembrance of Thee; in the grave, who shall give Thee thanks?" "Wilt Thou shew wonders to the dead? Shall the dead arise and praise Thee?" "Man giveth up the ghost, and where is he?... He lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." Words like these, so full of sad regret and longing, as of men surprised at so poor result from so glorious promise, tell plainly enough what the heart of man yearns after, and pleads for with inextinguishable desire.

The caterpillar sinks into apparent death, from which in due time it soars into a resurrection of beauty. The husbandman buries the seed-corn in the ground, and afterwards reaps his golden harvest. The oak, stript of its foliage, and seeming a skeleton, puts on its glory again in the spring-tide. But in such cases there has been no real death. And any hints thus given of a future for man are too shadowy to be of any value.

Passing by the seductive analogies of nature, which go for nothing when the stress is felt, moral considerations present themselves, and do something to vindicate the universal longing of the heart. I believe in God, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. I must believe, therefore, in great possibilities for the life which He has created, and in issues proportioned to the measure of the being—greatest of all for the life that can move in the plane of righteousness, truth, and love. But are not wider spaces of time and freer conditions required for the unfolding of these possibilities, the working out of these issues? Is there ample enough scope within our narrow and transitory and burdened career on earth? May not God provide due scope in a world to come? Is it likely that He meant no more in placing man on the stage than only "to please himself for a while with such a spectacle, and then at last clear the stage, and shut up all again in an eternal perpetual darkness"?*

For by universal confession the present is incomplete. The "goal" is never reached. Darkness falls ere the day's work is done. The world is full of unrealised ideals: of buds that never open, of beauty withered ere it is unfolded, of music dying out in silence or abruptly stopped ere the measure is completed, of plans devised but never executed, of careers arrested just when a year or two more promised glorious success, of love and noblest purpose kindled only to be quenched again. We are limited on every side. The sun of life goes down, leaving us to dream of what "might have been," but is not. Can it be—the question again forces itself upon us—that the present is man's all? Is not ampler room needed for the unfolding of the just issues of the present? Ought not these issues to be realised? And is not that *ought* the demand for a life to come? Can I believe in God, and not hope for a Beyond and Hereafter?

Further, in the physical realm, under the laws of nature, we are subject to retribution. If a man breathe poisoned air, his health suffers. If he squander the golden hours of youth and the opportunities of manhood in inglorious sloth, he earns a dishonoured old age. If he yield to vice, he brings on disease and shame. We have here not something accidental and occasional, but the rule which is enforced without respect of persons. Sooner or later retribution comes. Is it so in the spiritual realm? It may seem as if things were "loose" in this realm. We find a retributive system instituted and carried out so far, but left imperfect, halting just where we should expect the final act. Is the "halt" a full stop? Does it create a presumption of final impunity for wrong? Rather it is as if we should chance to come upon a building of noble design and grand proportions, begun but not finished. Blocks of marble lie about, on which we observe recent marks of the chisel, ladders, planks, scaffolding, all in readiness. We assume at once that the building is not meant to remain as it is; some day, we conclude, it will be finished, and finished in keeping with what is already disclosed of the architect's idea. This may stand as a parable of what we find in the moral region—a retributive system sufficiently disclosed to reveal some, at least, of its ruling principles, but not complete.

Reason and conscience alike suggest the probability of a day of account, in which the principles of Divine procedure shall be vindicated and fully carried out. Can it be that all is over with the godless man, the man of selfish luxury, sleek and full fed, haughty, overbearing, unscrupulous, free-thinking? and with the poor whom he oppressed, and of whom he made stepping-stones—when this brief life ends? And if not, does not this imply an existence beyond the grave? This, however, is not proof, and does not give certainty. Not until reason and conscience enter into "the sanctuary of God" do we attain assurance that his righteousness has larger scope than this earth, and man's three score years and ten. But when we do enter there, the otherwise inexplicable and tragic riddle of life comes to be understood. True, it may be but a "part" of God's "way" that is shown. But just as the astronomer, who sees the comet only for a week, can determine its orbit, and follow its flaming course through space, so the heaven-taught soul, in the sanctuary-light, can believe in a righteousness and love which transcend all human imagining, and in a Hereafter in which God shall show Himself to be God.

With God in our creed, no difficulty arises from the seeming impossibility of our surviving death. *I am* is as great a marvel as *I shall be*.

Whether from considerations like these, felt rather than weighed by the understanding, or whether as a pure instinct, the idea of a future life has haunted the human race, like a kind of home-sickness, from the beginning of history. Everywhere and always it is an adjunct of religion. In India and the mysterious East, among the ancient Assyrians and Babylonians, in Egypt, in Greece and her colonies, among the Germanic and northern races, and in the new world as well as the old—the idea meets us.

Take the ancient Egyptian, by way of example. He placed the doctrine of an after-life in the very forefront of his creed. Those whom we call the dead, *he* called the living. Life here was but an episode in an eternal existence. The earthly home in which he dwelt with his wife and children was but the "hostelry" where he put up for a time; his tomb (as Diodorus Siculus tells), hewn out of rock, and placed high above the floods of the swelling Nile, was his "eternal dwelling-place." There his embalmed body would lie through the long centuries, in some mysterious way visited and re-visited by his soul, the deathless second self, till finally, attaining a state of pure virtue, the soul was received into a place of security and bliss. In this place of felicity it passed the years, living as on earth, breathing untainted air, resting at noontide under the shade of palm or sycamore, cultivating the fields of Hotep, as the living cultivated the valley of the Nile; till, in the far-off future, the body should be reclaimed and re-animated.

It is true that the belief in a life beyond was held by the heathen uncertainly. It was "one guess among many," a theory or fancy rather than a faith, and they were ever painfully searching for some surer ground on which to rest. It is true that it had but slight "grip" of the consciences of men in general, and was worthless as an anodyne for sorrow or an inspiration to heroic and virtuous endeavour. It is true that it was wholly insufficient to satisfy the deep craving of the heart. And it is also true that by not a few it was mournfully or passionately denied. That great and keen thinker, Aristotle, calmly ignores it. He finds no legitimate place for it in his system. So, too, in the system of Epicurus, which at once sets man free from Divine control, and emancipates from that "dread of something after death" which so "puzzles the will."

The elder Pliny shows what progress was made in educated thought up to his day. "All religion," he says, "is the offspring of necessity, weakness, and fear. What God is, if in truth He be anything distinct from the world, it is beyond the compass of man's understanding to know....The vanity of man, and his insatiable longing after existence, have led him also to dream of a life after death. A being full of contradictions, he is the most wretched of creatures; since no other has wants transcending the bounds of its nature....The greatest good that God has bestowed on man, is the power of taking his own life." The belief in immortality he stigmatizes as an "accursed frenzy," and asserts that to entertain it, "doubles the pain of dying."

He has successors to-day. Says one: "I would not for a moment hesitate to prefer annihilation to everlasting life." To maintain the impossibility of getting out of existence seems to him the most awful thing imaginable.

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* Howe: "Blessedness of the Righteous."

PAUPERISM IN ENGLAND AND WALES has fallen to 23 for every 1000 of the population—little over half of what it was a quarter of a century ago. This is something to be thankful for, even admitting what, doubtless, is quite true, that the falling off is to a large extent due to the development of that Christian philanthropy which takes upon itself the task of providing for so many of those in want.

Missioners in Conference.

Following the custom of the time, the clergymen who do special mission work in connection with the Church Parochial Mission Society meet once a year for mutual consultation and exhortation, and for waiting on God in prayer. This year's three days' Conference took place last week at Roxeth Church and Vicarage, a beautiful and secluded spot on the western slope of Harrow-hill. The vicar of the church is Rev. J. F. Andrews, who at one time was assistant missioner to Rev. W. H. Aitken, and who, of course, retains a deep interest in the work of his old Society. There were between sixty and seventy clergymen at the Conference, and the proceedings were of the most practical and helpful kind.

The first day was devoted mainly to matters bearing on the internal management of the Society, its maintenance and its extension. On the second morning, Mr. Aitken gave a short but most weighty address in the church, on the dangers of spiritual elation. He cited various cases from Scripture history, illustrating the perils that arise to God's servants from the very success that they strive after. In applying this to the mission workers of to-day, he compared the special missioner to those who are called in to help in reaping the harvest for which there has been much patient sowing and waiting in past days or years. The subtle dangers of self-gratulation are apt to assail the successful missioner, and these must be jealously guarded against. On the other hand, spiritual depression may come from self-centredness, as well as spiritual elation. If the worker does not meet with the recognition and outward success he looks for, he is apt to become unduly cast down. "Seekest thou great things for thyself; seek them not." Let the true servant of Christ leave himself in the hands of his Master; then success and failure alike will give him to realise that his dependence must ever be on God alone, and that to God must the praise be ascribed.

Immediately after, a conference was held on the best methods of

DEALING WITH UNBELIEVERS.

After some prefatory words from Mr. Aitken, a remarkable address was given by Rev. J. A. Harrison, who has had very large experience in taking the Gospel message to various classes of Agnostics and unbelievers. Any *résumé* of this most valuable utterance would not do it justice, and we hope to be able to give it *in extenso*, in an early issue, from the author's manuscript. Mr. Harrison is a very busy man, for he had travelled overnight to come from the North of England to the Conference, and he returned to fulfil his engagements there at the conclusion of his address.

An animated and suggestive discussion ensued, all the speakers expressing their high sense of the importance of grappling with this problem, and their appreciation of Mr. Harrison's views and experiences. Canon Lester reported a wonderful decrease of the open advocacy of infidelity in Victoria Park, in the East-end, largely owing to the earnest and faithful labours of Mr. Celestine Edwards. He thought that this evidential kind of work ought to be entrusted to specialists; only such men can hope to meet the numerous questions that are raised by infidel opposers. Rev. J. H. Haslam also had some very encouraging things to say about successful effort of this kind among the industrial masses in certain parts of Kent and Surrey. On one occasion some very rough men had threatened to throw him into the Thames. He boldly faced the situation, and adopted a friendly, conciliatory tone, with the result that a week's mission was conducted there, and was largely attended.

Towards the close of the interesting conversation, Mr. Aitken remarked that one great mistake often made in dealing with those of sceptical views is to regard them as being necessarily antagonists. The Master Himself would have approached them in a friendly way, and we ought to do the same. Mr. Harrison had observed to him, in conversation before the meeting, that in his experience he always found that Christian controversy disarmed unbelief. Mr. Aitken related some very interesting cases met with in his own experience, in which persons who professed scepticism or agnostism had, by kindly, sympathetic treatment, been led to apprehend savingly the truths of the Gospel. Let us not ask from them too much at first, but rather seek to lead them gradually step by step into the fuller light that comes to every true inquiring soul. On the general subject of evidential missions in connection with parish special missions, he thought it was a great pity that such a man as Mr. Harrison could not be set apart for the work for which he is so eminently fitted. Some facts were cited, showing the great need for such work, even among those who regularly attend the churches. The general view expressed by all the speakers was that latent unbelief and religious doubts are "in the air," and an effort ought to be made under the guidance of God to cope with such a condition of things.

ITINERANT MISSIONS.

An excellent and practical paper on this subject had been prepared by Rev. J. Cullin; as he could not be present, it was read at the after conference by Mr. Aitken. Assuming that these "flying" visits are mostly required in places where a more extended mission has never been held, or would not perhaps be invited, Mr. Cullin urged that a spirit of gentleness and sympathy should characterise all advances to those clergy whose goodwill it is desired to secure. "Conciliatory words and ways often make possible that which a self-confident zeal may fail to achieve." These initerant missions are intended to awaken a desire for, and to prepare the way for, a longer and more systematic endeavour; there are many cases where this brief and tentative visit would be welcomed, or at any rate entertained. Of course it could only be held with the consent of the incumbent. It is very desirable to get the co-operation of the Bishop in making the arrangements, so that he may commend the mission to the clergy. Missioners should be sent out two and two, and plans made that would enable them to pass from place to place easily. Such missions should be arranged for at convenient seasons, and not as a rule when the country people are busy harvesting. "Yet we have seen such a mission carried out in the month of August, two missioners going on foot from place to place, stopping now at a stone quarry, now at an outlying hamlet, now in the centre of a small town, speaking to such groups of people as they meet with, preaching at night in the churches, and lodging in any labourer's cottage, who is hospitable enough to ask them to share his plain fare ere the travellers passed on. Than this can anything more Apostolic be conceived?"

As illustrating the results of such a mission, Mr. Cullin told of one where all the church were as feeble and as hopeless as they could well be. On the occasion of the visit the Vicar was deeply impressed and aroused, and avowed his purpose to become a different man. After three years the place was re-visited, and there was such a change everywhere that the missioner could scarcely trust the testimony of his own senses. There should not be any stereotyping of methods; let them be adapted to the conditions of the parish or the district. The itinerant missioner should be no novice, but one experienced in practical dealing with souls and full of sympathy with all sorts of men. Of course hindrances will arise, among them being the difficulty of finding men willing to give up two or three weeks to a wandering and laborious life. But where the mind is set on doing God's will and seeking the salvation of his fellows, these difficulties may be converted into a holy discipline and a divine inspiration.

A short address followed on "Teaching Missions," by Rev. D. W. Barrett. He thought in ordinary evangelistic missioning sufficient prominence was not given to doctrinal teaching and to the expositions of Church principles, and he advocated special endeavours to the explanation of these and cognate topics in an orderly and definite way. In his own parish he has a catechetical meeting every Saturday for this purpose, and it answers very well.

ON REVISITS.

Some exceedingly interesting testimony was contributed on this subject by Rev. G. Howell, of Liverpool. He deemed such revisits by the missioner to be not only most helpful to the local clergyman and to the people, but highly encouraging to the worker himself. Even in places where no revisit was invited or desired, he had heard of no little blessing having resulted from the mission; it ought, however, to be well timed, so as to make the most of the opportunity. When paying these return visits, he had found those who had been in a state of soul anxiety ever since the original mission, and whom he was able to lead into spiritual light and liberty. These second visits should in most cases be directed to a deepening of the spiritual life; though they will also be found to result in fresh conversions. This testimony was seconded by Rev. Dr. Morris, who said he tried to utilise the summer interim, when extended missions were scarcely feasible, for paying brief return visits. He was also in the habit on these occasions of pressing on the people the claims of the Parochial Mission Society.

AN ITINERATING EXPERIENCE

of great interest, and graphically told, came from Rev. A. Willink, who described one such flying Gospel campaign in South Wales, in which he had engaged, with Canon Mason, in the pleasant summer time. He and his companion went out with their knapsacks, walking from place to place, and trusting to the hospitality of the people for food and shelter. They experienced the most wonderfully generous kindness on the part of those whom they visited. As an illustration of their varied and almost romantic experiences of this kind, he told how one evening they shared the hospitality of the blacksmith of the village; the next evening they were entertained at the great castle of the place; the next at a small quiet country rectory; the next at the village post-office; the next at the village school house, and so on. Altogether they had a delightful time, and the holiday element was so mingled with it that the work was carried out without any undue exertion.

A Welsh clergyman, Rev. A. Britten, who had previously been a stranger to the work of this Society, expressed in very warm terms the gratitude he personally felt for stimulus received at the Conference. He also told of many opportunities of reaching the Welsh people through itinerating missions. Rev. S. Darwin Fox feared that sometimes a flying mission was made the excuse for not having an extended mission, and this was to be deprecated. Rev. J. Haslam, on the other hand, had much to say in favour of itinerant country missions. He had found that through them many were influenced who resided in the west of London during a portion of the year, but could not be reached there. In closing the conversation, Mr. Aitken strongly urged that "teaching missions," so-called, should be kept perfectly distinct from those of an evangelistic nature, and not regarded as a substitute for them.

THE EVENING CONFERENCE

was an exceedingly solemn and searching time. Two addresses were given by Canon Lester and Rev. A. R. D'Arcy on the work of the Holy Spirit, and the necessity of recognising his claims as affecting the different departments of mission work. The Canon reviewed some of the great religious movements of recent years—the revival under Messrs. Moody and Sankey,

the Gospel temperance movement, and the work of the Salvation Army. All these were distinct and divinely originated testimonies to some department of religious truth; but they were only partial in application. The great want of the time, in his opinion, is the consecration of professing Christians. As to the selection of mission preachers, that also must be the work of the Holy Ghost. True missioners are born and not manufactured.

Mr. D'Arcy strongly emphasised the need of Holy Ghost power in connection with all departments of mission work, even in the arrangement of what may be called trivial details. He also laid much stress on the need of united intercessory prayer before and throughout a mission. He had experienced much blessing in connection with this, and the number of distinct answers given to prayer offered in response to special requests sent in was very remarkable.

The rest of the evening session was a time of deep contrition of spirit before God in confession and prayer. Mr. Aitken led the way both in wrestling petition for a fresh enduement with the power of the Holy Ghost for service, and in the confession of individual shortcomings that had proved hindrances to the work of God. These occasions are much too sacred to be enlarged upon in print, but all present must have felt that the Spirit was indeed brooding over that little prostrate company of preachers, as their hearts' desires were outpoured in words of great feeling and urgency. Some words of mutual exhortation were mingled with the prayers. One good brother—Mr. Hill, from New Zealand—awakened much interest by telling how many of the ministers of the Gospel in Melbourne have for some months been meeting weekly for special and prolonged entreaty to God that He would revive his work in the midst of that great community, and would remove any hindrances that might arise from the default of the workers. As we have said, this was a very solemn and heart-searching time, and it must surely leave its mark on the future of the Society's work.

The third day of the Conference was "a quiet day," set apart for meditation, communion, and waiting on God. Addresses were given at intervals by Rev. H. W. Webb-Peploe.

LEPERS AT THE CAPE.

A LETTER has been received by Rev. W. T. McCormick, of Brighton, from Miss C. Boyes, representing the case of the lepers at Robben Island. The chaplain, Rev. A. R. M. Wilshere, has had to return from active service, owing to age and infirmity. An influential and representative committee has been appointed to care for the wants of the afflicted lepers. Miss Boyes is the secretary of this committee, and she asks Mr. McCormick to secure assistance in its work from friends in England. The visiting members of the committee will attend personally to the distribution of needed relief to the lepers, and will sing and converse with them.

A list of articles especially needed is given by Miss Boyes. Among them are magic lantern slides (various), sweetmeats and sweet biscuits, tea, coffee and sugar, pictures, books, and large illuminated texts, Cardigan waistcoats (if possible, bright colours), ribbons and coloured scraps for patchwork, games and toys, dolls, hammocks, and old pianos. The patients love anything that will make a noise, from a penny whistle upwards.

Friends disposed to help in any way should communicate with Rev. W. T. McCormick, St. Matthew's Vicarage, Brighton.

MR. SHULDHAM HENRY has returned from Norway somewhat improved in health. He proposes going to Switzerland next week for two or three months' change and rest, and asks the prayers of the Lord's people, that sleep and health may be soon perfectly restored.

Mr. Moody's Summer School.—2.

BY A SPECIAL CORRESPONDENT.

AT the opening of one of the sessions of this "College of Colleges," where so many young men gather inspiration for future work, Mr. Sankey was asked to sing, "Throw out the life line." Preceding this he gave a brief account of the origin of these meetings, now world-wide in their scope. "Some years ago," he said, "Mr. Moody and Mr. Wishard were working together down South, when, as they were stopping for a short time in one city, Mr. Wishard asked Mr. Moody if he would not let him bring two or three students to Northfield in the summer, and help them in the study of the Bible. Mr. Moody instantly replied, 'Why not bring fifty?' The result was that Mr. Wishard gave up the remainder of his through ticket, and began to make preparations for the first Convention at Mount Hermon."

This year is evidently to be known as a red-letter year for missions at Northfield, for the very atmosphere seems permeated with enthusiasm for mission work. More than 100 have already pledged themselves to join the growing army of missionary volunteers, and the list is growing daily. This influence, too, is going to tell through the whole college community in years to come. There is nothing so infectious as the power of example, and the fever is spreading rapidly. Nor is this to be wondered at with such missionary giants on the platform, and moving about among the boys. Here is Dr. George F. Pentecost, who in nine weeks goes to India to labour for three years; Bishop J. M. Thoburn to tell of the work in that country; and Dr. A. T. Pierson, who has been such a power in kindling missionary fires all over the land. Then Mr. Moody is ever ready to lend a hand in this direction. This was well illustrated in one of the meetings, when Bishop Thoburn was speaking of the greatness of the work and the scarcity of labourers. He said it would cost 30 dollars a year to support a native preacher, and he wondered if anyone in Northfield would like to aid in that direction. Mr. Moody promptly spoke up: "Put me down to support one." Then he stood up, and in a few minutes enough money was subscribed, in response to his earnest appeal, to keep one hundred native missionaries at work in India for a year. That is practical Christianity.

THE BIBLE.

Rev. Dr. R. S. MACARTHUR, of New York, gave a rousing address, leading up to the work of missions. He said, in opening, that the best way to preach down error is to preach up truth. The best way to keep tares out of the soil of the heart is to fill every spot with the good seed of the kingdom. The Word of God was never loved, studied, or understood as it is to-day. The temple of God's truth will stand in its symmetry, and beauty, and glory. The grass of infidel oratory withereth, the flower of Christian interpretation often fadeth, but the Word of God shall stand for ever. He went on to show in what way the Word of God has exerted its great influence. This is seen first in the whole sphere of literature. The whole system of jurisprudence, of medicine, of history, of poetry, and of literature generally, is so connected with the Word of God, that no man can master these, if he be ignorant of that. Then the influence of the Bible on art, painting, and music was amplified, each point being illuminated with telling illustration. In closing, he said: This Old Bible is in the fires of criticism, and the furnace is being heated seven times hotter than it was wont to be. Let the fires be heated twenty-seven times hotter than they were wont to be heated: it is to come out of the trial without the smell of fire upon its pages. Love it. Live it. Pray it. Take Jesus Christ, who is the Word of God, in the largest and fullest sense!

TALKS ON MISSIONS.

Dr. Pierson has been giving some excellent talks on missions, at one of which he said: The whole history of missionary endeavour is an exhibition of the Divine element rather than of the human element. In 1858 the Gospel was virtually brought into contact with 850,000,000 people, and the special cases of Japan, China, India, Mexico, and portions of Africa, were brought up. God also used all the modern improvements, and seized strategic positions in the entire field of missions. Two examples were given of God's protection of his people in the crisis of missionary history. The first was that of the Sultan Mahmoud, who banished the missionaries by edict, and died on the very night that the missionaries prayed to be delivered out of that trouble. In 1851, when the King of Siam forbade his people to sell to the missionaries, or to let them put up buildings, and the missionaries prayed for deliverance, the king also died, and the choice for the succession, which lay with the nobles, fell on the only man in the kingdom who had been trained by a missionary, and who established the most progressive policy of any king in Europe or Asia. In closing, Dr. Pierson said to the students: "If you can go into engineering, law, medicine, mercantile life, editorial work, and serve God best, and save souls best, then go by all means, but don't let the choice of a calling be the supreme question with you. There is only one vocation that is divine, and that is the vocation of serving God and saving souls. Let no other choice be superior to that, and it makes no difference where you go, you are bound to be missionaries. You make a life mistake if you choose a calling for the sake of the calling, and not as an avenue to that higher vocation of serving your generation by the will of God, and bringing souls to the knowledge of Christ Jesus."

REV. W. R. MOWLL, OF LONDON,

is one of the living and working speakers of the great gathering, which now numbers 500 students from nearly all over the world. He took Joshua as the subject of his first discourse. Joshua, he said, was a man whose chief characteristic was courage; he was not afraid of his own shadow. When I see some ministers, it makes me sick at heart to think that they should be carried away by the great tide of popular opinion, as to be afraid to preach certain truths of Christianity, because they fear the people would not like them. Let us remember that we are in the triumphant minority; or, to use a worldly phrase, we hold the winning card. I want you to look to the word "Success." We all desire it. Most men admit that Joshua was successful. Joseph was another successful man. Peter was a noble, plucky fellow, and his was a successful life.

In order to impress the points more easily, he took up the word "Success" acrostically. Our success is dependent upon our **S**alvation. Then it depends upon our **U**nion with Christ. A friend who is a missionary in Uganda wrote that again and again the natives who have been converted, when turned upon by their vacillating king, rather than deny their Lord, have perished at the stake. So, if I want success in home or foreign mission work, it must depend upon my relation, my union with Christ. The next letter reminds of **C**ourage. Never be cast down, never let a doubt or a shadow of a doubt cross your mind. Another letter in success reminds of **C**onsistency. I asked a man in a shop if he would throw away the change of a sovereign if nineteen shillings turned out counterfeit, but one was good; but he said: "I should stick to the stock that was good." Don't you know that the fact that there is a current coin of the realm is proved by the fact of the counterfeit coin that is present. The letter **E** reminds us of expectation, apart from which there is no success. Joshua had to go forward expecting that God would fulfil that promise, and He did. The next letter tells us of **S**trength. For several

years I have prayed, Lord, weaken me every day, that my strength may come out of my weakness. The last letter speaks of Separation; there can be no success without separation. Don't turn to fancy and fashion; be true to the Word of God. I always thank God for opposition. If I weren't opposed every day in my life in London I should be a miserable man. Take the word Success, pray over it, ask God the Holy Ghost to hold it over you.

INDEPENDENCE DAY.

On July 4, the boys indulged in a little national holiday, but more attention was paid to the meetings. A special feature was a gathering in the interest of the Y.M.C.A., when foreign students were invited to tell of the work in their own countries. Richard Foelner, of the University of Berlin, told of what was being done with the 7000 students in that city; Adolphe Monod, of the Université de France, spoke of the hopeful signs in that country; Nathan Noderblom, of Upsala, Sweden, said there was a growing interest in his country; Joseph R. Fraser, of the University of Aberdeen, said that one-tenth of the 1000 students in the University were Association men; John Lennox, of New College, in Edinburgh, spoke of the influence of Professor Henry Drummond's lectures to young men throughout the city; Frank H. Webb-Peploe, of Pembroke College, Cambridge, said there were 3000 men in the twenty-one colleges in Cambridge, and that each college had its own chapel; Mr. Fremantle, of Oxford, followed with a description of the Sunday-school work in the colleges. Among the recent arrivals is Tasuku Harads, of Kobe, Japan, who is now studying theology at Yale, but has been for four years a native preacher over one of the largest Japanese churches in Kobe. Much attention is being paid to athletic games after noon, Mr. Moody urging the boys to attend to the duty of recreation as well as to the religious gatherings.

MISSIONS TO ROMANISTS.

Our pages have recently afforded evidence of the extent to which faithful words concerning Romish errors are misunderstood by some Protestants. Another mistaken attitude of our times is one which would strike at the root of all missions to Roman Catholics. It is thus defined and answered by Rev. Dr. Prochet, in *A Voice from Italy* for May last, published at the London office of the Waldensian Church Missions, 118, Pall Mall, S.W. :—

I should like once more to answer an objection, which often is only a lame excuse for not helping us, but which sometimes has a foundation in the incorrect idea many Protestants have formed of our mission to Roman Catholics? A worthy D.D. said to me one day: "To tell you the truth, I have little sympathy for a mission whose work consists in making bad Protestants out of good Catholics!" Why, who could have any sympathy with such a mission? That was the spirit of the Scribes and Pharisees, who compassed sea and land to make one proselyte, and when he was made, they made him twofold more the child of hell than themselves (Matt. xxiii. 15).

That there are insincere conversions no one can deny; and who could be astonished thereat, seeing there was a Judas among the Twelve? But to argue from this that a mission among Roman Catholics is useless, and even bad, is to give proof of ignorance or faithlessness. The Church of Rome goes further and further every day from the truth as it is in Jesus, and the effects of its Pagan-Christianity are, alas! only too clearly seen by those who do not wilfully shut their eyes to them. The words of one of our converts, a member of the Evangelical Church in Rome, characterise our work, and say more for it than would pages of argument on the subject: "When I believed in a wooden or metal Christ, I was a blasphemer and a wicked man; now that, by the grace of God, I believe in the living and life-giving Christ, I feel I am a new man." Yes, this is the aim of all earnest evangelistic work—to lead to the Saviour sinners who knew Him not; to set them face to face with Him; and to let Divine grace accomplish its work in their hearts. This is what, with God's help, we wish to do; this is what we have been aiming at in Italy for thirty years. Our friends know it well, but we wish to repeat it to them, and to assure them that we have not changed.

It is only those who do not know what Romanism is who make such silly remarks as the above.

Protestant Notes.

There is a great deal of mystery and secrecy in connection with the Guild movement in the Church of England. Even the bishops are often ignorant of the mischievous and Popish work undertaken by many of the Guilds in their own dioceses. For instance, we cannot for one moment suppose that the evangelical Bishop of Rochester is aware of the Romanising teaching imparted to his congregation, through his parochial Guilds, by the Rev. A. B. Goulden, vicar of St. Alphege, Southwark. One of these is known as "The Guild of the Sacred Heart of Jesus," and is intended for boys under twenty years of age. The worship of the material heart of the Saviour, first established by the Jesuits, is inculcated in a most objectionable manner, in the official manual of the Guild, now lying before us. The "Rule of Life" includes the following directions:—"To receive the Holy Sacrament (fasting) every Sunday, and to go to Confession once a month" (p. 5). Amongst the "Things to be Remembered" by the members, at Holy Communion, is the following:—"At the Consecration, immediately the Sanctus bell rings, everybody should bow down and worship Jesus, Who is then present on the Altar, under the Form of Bread and Wine" (p. 9).

"The Guild of the Blessed Virgin Mary" also is connected with the parish of St. Alphege. According to its "Constitution," "The Guild shall consist of unmarried women and girls"; and these also are required "to go to Confession once a month" (p. 5). We wonder whether the fathers and mothers of these girls are aware that their daughters must frequent the Confessional, which Englishmen detest with such good reason. These Guild girls are taught that "in passing an Altar a curtsey should be made" (p. 9). At the "Office for Guild meetings" the girls are required to say the following prayer to the Virgin Mary:—"Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women. Blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." Is it not, indeed, a grave scandal that such unscriptural and Romish doctrines as these should be taught in a Protestant Church? We trust that the Bishop of Rochester, assisted by the evangelical Archdeacon of Southwark, will take this matter in hand at once, and order the vicar to withdraw these Guild books from circulation, and *publicly* censure him for his conduct.

There is also a "Church Confraternity" in Mr. Goulden's parish, and the first of its "Rules" declares that its affairs "rest absolutely in the hands of the vicar of St. Alphege, because as curate, he is (under the Bishop of the diocese) the one representative in the Parish of our Lord Jesus Christ, the Chief Shepherd and Bishop of our souls." Mr. Goulden thus presumes indirectly to claim the sanction of his bishop for his Romanising performances, which his lordship, there can be no doubt, dislikes as much as anyone; while the further claim of being the "*one* representative" of Jesus Christ in the parish savours of true priestly arrogance and pride. Every member of this Confraternity must, before his or her admission, "make an open profession of belief in the Catholic and Apostolic (?) religion" (p. 5). The vicar himself must ask each candidate certain questions. Here is one:—

Do you believe that there are truly and properly Seven Sacraments, instituted by Christ Himself as necessary to the salvation of mankind (though not necessary for everyone), namely, Baptism, Confirmation, Eucharist, Penance, Order, and Matrimony, and that of these Sacraments Baptism, Confirmation, and Order cannot be repeated without sacrilege? *Answer*: I do (p. 6).

We may well ask, remembering Mr. Goulden's ordination vows, how can he reconcile it to his conscience to make solemn promises, and then ignore them?

The opposition to Ritualism in the Church of England is not merely a contest against pretty dresses, decorated chancels, and musical services; it is, rather, a protest against the unscriptural doctrines which these things teach through the eye. The importance of ritual cannot, therefore, be overestimated. This is acknowledged by the Romanisers themselves. At the last annual meeting of the Cambridge branch of the English Church Union, that well-known Ritualist, the Rev. J. Bell-Cox, of Liverpool, said, "If they were fighting simply for ritual, then the sooner it was done away with the better, for it would prove to be a curse instead of a blessing. But it involved the greater question of doctrine." By means of ritual the people are educated in the Popish doctrines of the "Real Presence, and the Sacrifice of the Mass." The true Christian cannot but wage war against these doctrines, whether taught to the eye by ritual, or to the ear by preaching. Our Reformers protested with their blood against both the doctrine and the ritual of the Mass.

A curious and important case has lately been decided by the Canadian Supreme Court. Mr. Taché, private secretary of the Canadian Secretary of State at Ottawa, made a contract with a firm of booksellers at Montreal, to supply him with Victor Hugo's works. Subsequently the booksellers refused to fulfil the contract on the ground that the books required "were immoral and prohibited by the Roman Catholic Church." The moral consideration we can understand, but why the prohibition of the Papal Church should be considered as binding law in any part of Her Majesty's dominions is hard indeed to understand; and we are, therefore, much gratified to learn that Mr. Taché gained the day in his law suit, though, of course, this must not be taken as an implied approval of Victor Hugo's writings. Had the booksellers gained the day in this case, they might have gone even further, and refused to carry out a contract for the supply of Protestant Bibles, on the ground that they also are absolutely "prohibited by the Roman Catholic Church."

Several of the theological colleges of the Church of England need careful watching. Cuddesdon College, near Oxford, has for many years been notorious as a recruiting-ground for Rome. But Ely Theological College is likely ere long to yield abundant fruit of the Papal kind, if we may judge by the most recently adopted book of devotion, advertised as in use in that training institution for the clergy. This work is entitled "The Lesser Hours of the Sarum Breviary." It goes so far towards Rome as to have within its cover "The Hour Services for the Feast of Relics"! The whole work is tainted with idolatrous homage to the saints.

HARLESDEN.—We have been holding services for haymakers in this district. From 70 to 100 have gathered each Sunday. The plain tea provided and the kindness shown have been much appreciated by them, and we doubt not the simple Gospel preached has found a place in the hearts of many. Owing to the heavy rains, a good deal of distress has prevailed among them, which we have tried to alleviate, so that by our sympathy we might commend the Gospel of Christ.

F. M. Steer, Hon. Sec.

"HEAR THE OTHER SIDE."—This pamphlet, by Rev. Thomas Connellan, in which he gives his reasons for leaving the Church of Rome, has had a very large circulation, fifteen thousand copies having been sold within fifteen months. With the view to its re-issue at a reduced rate the remaining copies of the present edition will be sold by the publishers, Messrs. Macredy & Kyle, of Dublin, at half price. The smaller pamphlet by Mr. Connellan, "An Appeal to his Brethren," has also had a very large circulation.

The Salvation Army.

DEMONSTRATION AT THE CRYSTAL PALACE.

The Army has so many anniversaries in the course of a year that it is a little difficult to keep step with it. The close of twenty-five years' work is, however, a well-defined landmark, and there would seem to be in it ample justification for our Army friends making it the occasion of a great "review" at the Crystal Palace. So the summonses went forth east and west, and north and south, from Dan even to Beersheba, with the result that on Tuesday of last week the big glass house on Sydenham-hill had under its roof a larger number of the members and adherents of this Church militant than has ever been collected in one place before. They took complete possession of the place for the day. The elements seemed to smile on the event with a day of brilliant and unwonted sunshine, and all went as merry as a silver wedding ought to do.

The only way to enjoy these Army gala days is to throw away, out of reach, one's critical cap, and to get into the swim as soon and as deeply as possible. In this spirit we find our way to the place of meeting shortly after 9 a.m., encountering on the way a long train load of Salvationists from Bristol who had left that city at four in the morning. The many who came from still more distant parts of the country had, of course, been astir at an even earlier hour. We heard some Yorkshire friends speak of having been in the train since midnight. What with this preliminary journey, a long, bustling, and somewhat bewildering day, and the trip by rail home again, it cannot be said that these Army people are not willing to make some sacrifice on behalf of their communion.

The day began with a consecration meeting at 7 a.m., and it contained altogether some twenty-five events, in some cases three or four going on simultaneously. The "reception of the General" at 9.30 in the Central Transept was a well-arranged and imposing display, but it need only be referred to here to introduce the touching message from Mrs. Booth that was unrolled and exhibited to the gaze of the sympathetic multitude. It ran thus:—

Clacton-on-Sea, July 15, 1890.

My Dear Children and Friends,—My place is empty, but my heart is with you. You are my joy and my crown. Your battles, sufferings, and victories have been the chief interest in my life these past twenty-five years. They are so to-day. Go forward. Live holy lives. Be true to the Army. God is your strength. Love and seek the lost, and bring them to the Blood. Make the people good. Inspire them with the spirit of Jesus Christ. Love one another. Help your comrades in dark hours.

I am dying under the Army flag; it is yours to live and fight under it. God is my salvation and refuge in the storm. I send you my love and blessing.

Catherine Booth.

Shortly after, "a foreign demonstration" was held in the Skating Rink, when the platform was crowded with warriors from France, Germany, the United States, Canada, Scandinavia, India, &c. There was only time for a few to speak, and these had to be brief, but they were certainly to the point. Their messages were full of fire and exultation. The best and most rousing speeches were those of Mr. Railton about Germany, and Mrs. Ballington Booth from the United States. Interspersed were songs from Canada, Sweden and Norway, and India. The General was in command, and kept things very lively, so that we were carried from land to land with a rapidity worthy of this fast age. Mrs. Ballington Booth greatly amused everybody by telling of a town in Michigan, where the Mayor, having illegally nailed up the doors of the Army barracks, was promptly arrested by the local captain, and had to beat an undignified retreat. The watchword of all the speakers was "advance," and the closing prayer of Maréchale Booth-Clibborn was full of faith for greater things in the days to come.

A passing look at the spectacle provided by the Junior Soldiers' Musical Demonstration on the great Orchestra, and then we find our way past the barriers into the "Representative Meeting" at noon in the Concert Hall. Here the General addressed a kind of manifesto to his Army comrades all over the world. After sketching briefly the wonderful progress made in recent years, Mr. Booth gave his brethren and sisters in arms to understand, and wanted them to pass on the news, that the doctrinal position of the Army was the same as it had always been; that there had been no sort of departure from the faith; that the chief officers at headquarters (including himself as General) were good men and true, deserving of every mark of confidence; and they were prepared to lead the Army on to still greater conquests. The note struck by the General in this address was almost defiant in its courageous confidence, and it was calculated to inspire his followers with some of the remarkable enthusiasm he always manifests.

At the close of this meeting, Commissioner Howard read a telegram that the officers proposed to send to Mrs. Booth in reply to her message:—

The representatives of the British corps of soldiers and officers from many nations, gathered in a representative meeting at the Crystal Palace on the twenty-fifth anniversary of the Army's birth, send greeting to our Army mother, God's prisoner in affliction. We assure her, as we have assured the General, that neither prosperity nor adversity shall turn us from the main business which has engaged our utmost efforts in years past, namely, the promotion of God's glory in the salvation of the people of all races. We grieve over your absence, and we respond to your affectionate and solemn message delivered this morning. We pray God to relieve your suffering and to give you baptisms of joy and consolation, and an abundant entrance into his everlasting kingdom.

Certainly the most impressive event of the entire day was

THE SOLEMN ASSEMBLY

in the Central Transept. Every part of the reserved space was crowded; so was the lower half of the orchestra. It was not possible for the General's voice to reach such a vast concourse, and the plan was adopted of having the order of the services printed, so that all could follow intelligently, even if they could not hear. Song, prayer, selected Scriptures, and a searching self-examination, followed each other; everything leading up to the final scene when the General "opened the pool" and invited penitents to come forward for pardon, purity, or re-consecration. The responses to his calls were very numerous, and those who came seemed pretty equally divided between those in Army uniform and those without. The upper part of the orchestra was reserved for these seekers, and the test they had to pass through in order to reach the appointed place was such as to demand great strength of conviction and purpose. The function of the hour was carried out with much solemnity and impressiveness, and, so far as our observation went, was likely to be the most fruitful of the day's engagements.

Space would fail us in attempting any adequate description of the numerous minor events of the day—all of them, however, of an intensely practical character. The rescue work, the slum work, the prison brigade work, and the new "social wing," with its varied developments, were represented on the grounds. Some hundreds of "dossers" were fed. The new "Red Maria" van was suggestive of the prison gate, while the reproduction of the treadmill was realistic enough for the most ardent Salvationist. The "social wing" of the Army, which is to give attention to the unemployed and destitute masses, is, perhaps, the biggest thing they have yet attempted, and it is difficult to say whereunto it may grow.

The "Review and March Past" was splendidly arranged so far as spectacular effect went, and the on-looker had brought home to him in an overwhelming way the stupendous scope of the Army operations. For close on to two hours the General and his friends stood at the "saluting point," and heard the acclamations from the ten battalions of soldiers that passed by in seemingly endless array. A great musical festival inside the Palace followed. Altogether the day was one that will long stand out in the minds and memories of those present as an unparalleled display of religious enthusiasm.

SEA CHARMS FOR WEARY FORMS.

At present over seventy souls of all ages, from the baby of a few weeks, with its pale-faced, convalescent East-end mother, to the grey-haired and stooping "granny" of three score years and ten, are now enjoying the breezes of the ocean, and the delights of the sea-side, through the accommodation afforded by the desirable and well-placed "Home" of the North-east London Gospel Mission, at Lancing, Sussex. To these should be added about thirty more at the Home in Kent, making a total of 100, changing once a fortnight, thus giving a holiday to two hundred per month.

Fitful as the sunshine has been of late, yet the best use is made of every bright period, and each party returns with features browned, health renewed, and hearts filled with joy and happy memories of rolling tides, and shady woodland, and the brighter associations of a happy Christian Home. Rainy hours have been utilised, among other ways, for gathering the visitors into the Gospel room, attached to the Home, where, with sweet music and song, cloudy days go happily and cheerily by.

Could we but peep into the top back in Snook's rents, and take a glance down into the dingy back yards and foul court, the few comforts within, and the horrors without, these just vacated for a few days through the helping hand of "the Mission," how many would be stirred up to render a hearty assistance. As it is, we regret to say the good work has dragged heavily along this summer, and but for the indefatigable management, sustained by a faith that allows no disappointment to be sufficient to cast down, there would have been no "Lancing Home of Rest," for this year at least.

Mr. Chorley, the hon. director of the Home, writes:—"When Mr. Wenman gave us so kindly the noble block of premises on the sea-shore at Lancing early in the year, for the ailing London poor, we thought in our simplicity that all who heard of the delightful opening would gladly help us to furnish, but our hopes have been well nigh crushed over the disappointment endured.

Truly, we have furnished many of the airy rooms and executed sundry structural repairs and alterations, and not a few poor ones are already enjoying the sea breezes, gaining thereby health and strength for the remaining hours of life's brief day. But beyond a little help given by a few older friends of the Mission we have received scarcely anything, while the balance of existing liabilities comes to nearly £300. Still we perseveringly hope that others will come to our help when they hear exactly how we are placed.

Mr. Chorley's address is 2, Marquess-grove, Canonbury, London, N.

RESCUE WORK IN LIMEHOUSE.—Miss Forsaith, Mitre House, 8, Three Colt-street, Limehouse, E., says, in her last report, I am glad to tell of increased prosperity in the work. The girls have given practical proof of real improvement. It would touch you greatly if you could join one of our little gatherings for prayer, and hear the simple petitions that rise to God from the lips of these girls, that they may be faithful in their own lives and may be made a means of helping others less favoured than themselves. A new girl is at once surrounded by an atmosphere of prayer and of loving helpfulness. So that the spiritual part of the work is now largely shared by those who were once numbered among the most degraded. The Home is always full and cases waiting for admission. Many girls have been put out in situations during the year, and a fair proportion are doing well.

The Keswick Convention.—1.

(BY OUR SPECIAL CORRESPONDENT.)

ONCE again, in the providence of God, a great company of Christians, from different parts of the land, has made pilgrimage to this lovely Cumberland vale for the annual gathering. It is, of course, impossible to say whether the Convention here would have met with the same success if the surroundings were less perfect and attractive. Every time we come to Keswick we feel afresh that in the choice of a location for these assemblies we must recognise the distinct leading and purpose of God. To the many Christian workers who are engaged all the year amid the busy bustling life of our large cities, the quiet solitude of this place is to the spirit restful in the extreme. The mountains all around, towering grandly and majestically towards the skies, not only speak of the Divine handiwork, but help to lure the meditative soul Godward and heavenward. The voices of nature accord with the teachings of revelation in proclaiming the rich provision that our bountiful Father has made for the comfort and the wellbeing of his human children.

Even two days before the opening of the Convention we found every indication that the attendance this year would be more numerous than ever. On Saturday there was a large influx of friends who came to gain some inspiration from the quiet communion with nature's choice handiwork, and have their spirits attuned before the pressure of the Convention meetings. Since last year the veteran Mr. Bowker has gone from us, and Mr. Robert Wilson is now alone as convener. All the set speakers of last year are purposing to be here, except that Mr. Webb-Peploe takes the place of Pastor Monod, and in addition there will be Rev. E. W. Moore, Rev. B. F. Buxton, Rev. Colin Campbell, and Dr. White, of Winchester.

A fresh feature is the tented camp for young men, established in a field to the rear of the Great Convention Tent. This project was started and has been largely carried out by Mr. Budd, of Cork, though circumstances have prevented his personal attendance. His place in the oversight of the camp is taken by Mr. T. A. Bailey, secretary of the Cork Y.M.C.A., who has brought some of his fellow association members with him. There are twelve neat sleeping tents and one larger tent for a dining-room, the whole giving accommodation for some three dozen young men from different parts of the country. It is an interesting experiment, and one that will, we trust, find development from year to year. The elemental conditions are always deemed uncertain at Keswick, as the mountains are apt to draw the clouds earthwards, and these dwellers in tents will of course be specially affected by rain if it falls copiously. The weather last Saturday and Sabbath was most delightful, and there are many prayers and hopes that this favouring state of the physical atmosphere will continue throughout the week.

PRELIMINARY MEETINGS.

The opening prayer meeting in the tent on Saturday evening was very largely attended. Mr. Wilson presided, and the short address was by Rev. W. HASLAM. He directed his exhortations to his fellow-believers, urging them with all his accustomed vehemence to practical holiness of life, and to the performance of those good works that God has ordained for all his children. A hallowed influence pervaded the meeting, and it was felt to be a foretaste to the seasons of gracious Divine working that are anticipated during the week.

THE SABBATH

was a full day, reckoning the four meetings and the various services in the town. There was a very good gathering at the early prayer-meeting, and most fervent were the petitions for blessings on the Convention, as well as for blessing on the many missionaries working in heathen lands in circumstances of loneliness and special difficulty. Rev. Barclay F. Buxton preached in the forenoon in St. John's Church. In addition to the usual chapel services there was a meeting in connection with the Society of Friends, which was felt to be a very profitable time by those present.

A great concourse assembled in the tent for the afternoon evangelistic service, conducted by Rev. W. Haslam. He based his address on the murmuring words of the Scribes and Pharisees as recorded in Luke xv.: "This Man receiveth sinners, and eateth with them." The latter clause he reserved for the evening. His exposition of the first clause was characteristic of the man—quaint, blunt, direct, intense, and clear. He said the word "Man" in the text is not found in the original, and the expression used by these murmurers is one that carries with it a feeling of contempt and scorn. The preacher dwelt on the glorious fact that Christ, the Son of God, *does* receive sinners. Our Lord's reply in a parable was that if only one out of a hundred men were lost He would go after him and save him. That was to emphasise his solicitude for the souls of men. If He thus went after one, how much more would he go after the whole hundred! The first parable in this chapter Mr. Haslam expounded as illustrating the completeness of Christ's salvation. He goes after the lost sheep, finds it, takes it up in his arms, and Himself carries it all the way home. In regard to salvation, Christ does it all, and He does it perfectly. The second parable illustrates the work of the Holy Spirit in the conviction and salvation of the lost. He illumines the soul to see its natural condition. Some men simply preach the love of God to their congregations, and worldly people will take as much of that kind of preaching as you like to give them. Mr. Haslam spoke of a friend of his who had done so for twenty years, and never had a soul for his hire. He asked his friend what he preached. "The pardoning love of God," was the reply. "Oh, well, your people will think you a very dear man, and will probably give you a teapot." "Yes, they have done it already." The advice was given to him to alter his way of preaching, and tell the people they were lost, and in danger of going to hell; then they would change their opinion of him. He wrote a fresh sermon, and showed it to Mr. Haslam, who said it was very good, only it was upside down, and would have to be re-arranged. This was done, and when the sermon was preached in Mr. Haslam's church, three people at the close came into the vestry weeping for their sins, and asking what they must do to be saved. The preacher cried too, for it was something he was not accustomed to. The third parable of the prodigal son was designed to show the love of God the Father to the lost. This was amplified and applied in the preacher's striking way. The three parables he regarded also as setting forth different types of unbelievers. Many are like the piece of silver, without any feeling about spiritual things. Others, like the sheep, follow the fashions of society around them, and think that is enough; while yet others are rebellious and self-willed, like the prodigal. God can reach and save all kinds of men if they will but come and acknowledge their sinnership, and accept the salvation He has provided.

A children's service was held immediately after, when there was a very interesting congregation of young people, some of them very young. All listened, however, with the utmost attention to the simple, telling and practical words spoken by Mr. Hutchinson and Mr. Arrowsmith, of the Children's Special Service Mission. The address of the latter was largely in the catechetical form, and was well fitted to lodge in heart and memory the truth that they had been purchased by Jesus, with his blood, and ought to regard themselves as his to speak and work and walk for Him.

A FULL SALVATION.

Rev. W. HASLAM preached in the evening, after the ordinary church services, to a congregation that completely filled the Great Tent, while Rev. BARCLAY BUXTON preached to an overflow meeting. Mr. Haslam's sermon was a continuation of that in the afternoon, which dealt only with the foundation fact that Christ receives all kinds of sinners. The preacher now went on to unfold the last clause of the text, "And eateth with them." As a picture lesson he took up the action of the father towards the returned and repentant prodigal. When he had resolved to arise and go back to his father, he composed a long speech he intended to make. But the father did not allow him to finish it. God does not want any speechifying from the sinner; He wants him to come back. The father met his returning son with a kiss of forgiveness and reconciliation; what a new sensation it must have been for the prodigal. His fine speech was cut short by the father's command to the servants: "Bring forth the best robe and the ring and the shoes, and kill the fatted calf."

Why do preachers stop short at offering forgiveness of sins to the sinners? That is only a part of salvation. Why should sinners be content with that and nothing more? Suppose some one had left you a legacy of £12,345, would you say: "I am so humble, I really don't feel worthy to take so much as that; I will be content with £5"? You would not talk such nonsense. Then, if God has provided so many blessings for you, why not have them all? Many people come to these conventions in order to get a blessing, but what that blessing is they have no more idea than the man in the moon. What you need is a full reconciliation to your Heavenly Father.

The life of faith is one of reception, and means much more than forgiveness. When the father had received his son, and given him the kiss of forgiveness, what does he say next? "Bring forth the best robe, and put it on him." Here is justification for the believer—the robe of God's righteousness. He counts us as righteous in his sight. Now we are to walk in that uniform, and we must not be ashamed of it. How many young converts regards this justifying righteousness as an abstruse theological doctrine, and so they are full of doubts and fears. They look happy now and then, but sometimes they look so very dismal. If you have this robe of righteousness, why not wear it, and let the world know the change that has taken place?

Then there was the ring, which speaks of marriage union. It is a type of our oneness with Christ. We are as distinctly one with Him as formerly we were one with old Adam. Do you stand consciously in this your oneness with Christ?

"Put shoes on his feet," this is the protecting grace of Christ. As we walk through this sandy and thorny wilderness our feet need protection. When the children of Israel passed through the wilderness on their way to Canaan, their shoes never wore out; so it is with God's unceasing and effectual protection. He does not forgive us and leave us to shift for ourselves. Though surrounded by enemies of all kinds, His grace is sufficient for us.

Then there was the banquet and the feasting. Oh, let us rejoice in the possession of all this blessing, and we shall not walk in fear and doubt. We shall rather be thanking and praising God. Again I ask why believers should be content with mere forgiveness. The Romish Church has gone down because it does not teach justification by faith. If Satan can stop us at the point of forgiveness, he will have fine games with us; he will worry us night and day, and we shall have no lasting joy.

This rich provision of God's grace we receive by faith; let us have it all. Miss Havergal tried for a long time to be content with giving her lips for the Master; but for the last six years of her life she learned what it was to give

her whole life, pouring it out in service for Him, so that she wrote—

Take my life, and let it be
Consecrated, Lord, to Thee.

Mr. Haslam told of a young lady who had been converted, and who was invited to a "little dance." A friend whom she consulted said there was no harm in it. When people begin to reason in that way, there is something suspicious about it. We never argue that "there is no harm" in anything that we know to be good, such as reading the Bible. This young lady was told that she must not be too squeamish, and so she decided to go. But she had no proper shoes for a dance, and she went to the shoemaker to get a pair. He had none that would fit such beautiful feet, as he termed them; but he said he would make her a pair, if he had to sit up all night to do it. As she went away, she thought of what he had said about her beautiful feet, and the lines of Miss Havergal came to her mind—

Take my feet, and let them be
Swift and beautiful for Thee.

This thought came home to her with such power that she resolved she could not go even to this little carpet dance; so she went back and countermanded the shoes, and wrote declining the invitation. In closing his very earnest and practical address, Mr. Haslam asked his hearers, if they did not fully understand his exposition, to underscore this verse (Luke xv. 22), and ask the Lord in prayerful study to show them what it means. Then, when they had received all the blessing that God would bestow, they would be able to give out freely to others.

PRAYER FOR IRELAND.

At seven o'clock on Monday morning there was a great gathering for prayer on behalf of Ireland and Christian workers there. Mr. R. Wilson presided, and read some of the closing verses of Eph. vi., where the apostle urges the Church to be "strong in the Lord and in the power of his might," notwithstanding that they had to contend with the unseen forces of wickedness. Those who are spreading the pure Gospel in Ireland have a similar fight with Satan and his emissaries, and they need this boldness and courage of which Paul speaks to the Ephesians. Rev. Mr. Bradshaw offered earnest prayer on behalf of workers in Ireland, and was followed by General Hatt Noble, who presented a number of requests relating to work in the sister isle, which had been sent in. In his prayer he made special mention of those earnest evangelical clergymen and others who are now seeking to revive open-air Gospel preaching in different parts of Ireland, and who are meeting with so much bitter and undisguised opposition from Roman Catholics who are instigated by the priests. General Noble also made intercessory prayer for Rev. Thomas Connellan and all other converted priests; for the work of the Irish Church Mission, the Scripture Readers' Society, the Evangelisation and other Societies, that are testifying for the truth of the Gospel throughout the island.

CONSECRATION THROUGH SUFFERING.

One of the fresh voices heard at the Convention this year is that of Rev. BARCLAY F. BUXTON. He has had a somewhat prominent place in these preliminary gatherings, and is evidently a young man of abounding zeal and of great promise. He is the son of Mr. Sydney Buxton, and is, we are informed, going out as a foreign missionary, having been accepted by the C.M.S. He gave this morning, at the close of the season of prayer, a short address which might perhaps be regarded in some sense as a key-note or manifesto for the attenders at the Convention meetings. He founded his exhortations on the words of our Lord to the two sons of Zebedee, who desired places of high honour in his expected kingdom: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (Matt. xx. 22). These men, he said, desired a share in Christ's glory and kingship, and in this they were right; but they had no true conception of the way in which such a position could be attained—through humiliation, self-sacrifice, and even death itself. There are many who come to these conventions seeking to know, experimentally, the power and glory and kingly rule of Christ in heart and life, but they have not understood the way in which this great blessing is to be had. It can be obtained only by following the pathway trod by our Lord Himself, who had to endure persecution, misunderstanding, the contradiction of sinners, the agony of Gethsemane, and the cross of Calvary. An old preacher, who knew experimentally as well as most men what was meant by the baptism of the Holy Ghost, once told him that he almost shrank from inviting his fellow believers to a reception of this baptism, as he knew what it would cost them if it was to be a real thing. If those who come to this Convention are to receive such a baptism before its close, they must begin with a heartfelt consecration which recognises all that such a baptism involves.

Mr. Buxton quoted and applied 1 John ii. 6 as a parallel passage: "He that saith he abideth in Him, ought himself also so to walk even as He walked." This walk, he said, would mean continuous communion with God, and the doing of his holy will; the witnessing at home, in the social circle, and in the world. He most earnestly entreated his hearers to test themselves as to whether they were ready and able to undertake this. Let them count the cost, and if they could say, as before God, that they were able, they would be in a position to get and to receive the enduement with power which they desired. The message Mr. Buxton delivered was well adapted to the occasion, and gave indications, as we have said, of a career of devoted and fruitful service in the ministry of the Gospel.

Several heavily laden trains on Monday evening brought a large accession to the numbers already in Keswick. How they are all to be accommodated in the tent, capacious though it is, is difficult to see. The opening meeting of the Convention proper was densely crowded, and furnished a very inspiring spectacle. It is seldom that such an array of young and ardent life is collected under one roof. After a song of praise, Mr. WILSON, who presided, led in earnest thanksgiving to God, and read a portion of the conversation between Christ and the woman of Samaria. Then Rev. Evan Hopkins prayed that far greater results might follow from this than from any previous Convention. The opening address was by

DR. ELDER CUMMING,

from the story of Jacob raising an altar at Bethel, recorded in Gen. xxxv. His words were weighty and full of suggestion. As Jacob went to Bethel in response to God's call, so the attenders at the Convention ought to be assured that their coming was of his ordering. The great truth revealed by God to Jacob here was, that henceforth he was to live at the open gate of heaven. God has already set us in heavenly places in Christ, and our home may be our Bethel. What a wondrous change it would make in the lives of most Christians, if they dwelt beneath the open heaven, and in constant communication with God!

But one condition is, that an altar be built for sacrifice. Our altar of sacrifice is Christ's sufficient atonement. We begin and end at the Cross. Christ's sacrifice for us demands a sacrifice from us. We must offer up ourselves; we must be ready to relinquish what we hold most dear, that God may either consume it, or return it as his own gift. Jacob commanded his household to destroy every strange god. The Christian must banish all that savours of idolatry. Idolatrous garments or ornaments exist in wondrous profusion among Christian people. For the second time Jacob got the new name of Israel. Again, God is offering us a new life—his own wondrous life. Jacob erected a pillar of memorial, and poured oil thereon, emblematic of the Holy Ghost, whose fulness God is waiting to bestow.

REV. H. W. WEBB-PEPLOE

followed with a powerful message. These gatherings, he said, are remarkable, but they are also times of peculiar peril to those who have attended often, and have become habituated to the teaching without corresponding results in the life. This is a great stumbling-block to young believers, but the cause of failure is not in God. Taking up the conflict between Elijah and the priests of Baal, Mr. Peploe applied its lessons. Would to God that evangelical Christians were as zealous and devoted as those priests were in their false worship, and as many are in modern times whom we regard as holding false doctrines of ritual! It is very noteworthy that Elijah does not build a new altar. He only repairs the one that had fallen down. We come to Keswick with no novelty of teaching, but to revive some forgotten truths. One of these is the truth that Christ is our Sanctification; that He is not only the Pardoner, but the Keeper and the Energiser for service. God forbid that we should at Keswick teach the perfection of the creature. We know no perfection, either in the creature, or through the creature, or even for the creature, down here on earth. We know only of Christ as Saviour representing us in heaven; but we believe He will take possession here of so much of the creature as we can by faith surrender to Him.

What do we know experimentally of such things are indicated by the Saviour's answers to Satan's temptation: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? Or again: "Thou shalt not tempt the Lord thy God," touching on the soul's attitude towards God?

Mr. Webb-Peploe said we need not shout and cry, like Baal's priests, as though God were unwilling to bless. He is more ready to give than we are to ask. Let us deal with Him reverently, humbly, discreetly, and piously, without any chicanery, as Elijah did in calling on his God, when the fire came suddenly but lastingly, and burnt up the sacrifice. As Elijah was commanded to slay all the priests of Baal, so we must bring to the death what is false in us, and leading us away from God. Then, like the prophet, we can say, "Get thee down quickly, for there is the sound of abundance of rain." God's blessing will come and refresh us, so that we shall be ready to go to the ends of the world as his missionaries.

A meeting was held in the Drill Hall, for the Young Women's Christian Association, in the afternoon.

On Tuesday morning, a very large early meeting was held in the tent, when a searching address was delivered by Dr. WHITE on tests of discipleship in Luke xiv. The three "cannots" in the chapter were spoken of, showing how the true disciple must be willing to part with all that is dear, if it leads astray from a close following in the Master's footsteps.

(To be continued.)

INFIDELITY IN THE ARMY AND NAVY.—Sir,—Last year, Mr. W. Punter, Naval Scripture Reader, Portsmouth, appealed in your columns for 20,000 Gospel booklets for distribution on board H.M. ships taking part in the Royal Naval Review. I responded to this appeal by making him a free grant of 4300 anti-infidel publications. In acknowledging the same, he said: "I have now worked among our soldiers and sailors upwards of twenty-seven years, and I am convinced there is an increasing need for such literature, as infidelity is alarmingly on the increase." Since then I have laboured in Plymouth, Devonport, and Stonehouse and for the past month have been conducting meetings in the various Homes. Specimen tracts and particulars will be sent on application.

W. R. BRADLAUGH,
Anti-Infidel Tract Enterprise.
70, *King's Cross-road, London, W.C.*

A GREETING FROM CHINA.

Dear Friend,—I have received the subjoined letter from Christian Chinese women, with a request to forward it to the Christian press in Great Britain. Surely the subject of the calamitous opium habit is one upon which Chinese women have a right to speak, for none can feel more deeply than they its ruinous consequences upon home life.

Yours in His service to Whom all things are possible,
Alfred S. Dyer.

"*The Bombay Guardian*" *Office, Bombay, June* 27.

THE CHRISTIAN WOMEN OF TUNG CHOW, NORTH CHINA, SEND GREETINGS TO THE CHRISTIAN WOMEN OF ENGLAND.

We hear that the loving hearts of the Christians of England are moved with pity for China, because of the misery caused by opium, and that you are uniting heart and strength to remove this curse. For this reason we rejoice, and pray that the God of all power may speed the accomplishment of this thing.

We would now briefly place before you some of the evils of opium in China.

Since the introduction of opium into China by avaricious traders several decades ago, its use has spread into every region. Formerly the harmful use of tobacco existed in China; now from without is added opium, and it has caused untold injuries to the bodies, the homes, the country, and the State. And these injuries, like a pestilence, spread widely, and increase from day to day. We will speak of three great evils resulting from opium.

(1) Indulgence in the opium habit gradually weakens the body. The energies are lessened, the face appears withered and sallow, yellow like clay, and dry like reeds. The cold of winter and the heat of summer cannot be endured. Burdens cannot be borne, and walking is difficult. Although such men can move about, they are like the paralytic and the lame—although still among the living, they are like the dead.

(2) Indulgence in opium leads to habits of idleness and daintiness of appetite. Night is turned into day, and day into night; and they know not the value of time, or the importance of attention to duty. Although weighty matters may be at hand, they are wilfully neglected for a few whiffs of opium. They do not distinguish between what is suitable for the poor and the rich. They loathe coarse food, and crave dainties; and when at last their property is wasted away, then do they realise that this is the bitter fruitage of the use of opium.

(3) Those who indulge in opium, as a class are vicious in heart, wicked in deed, evil in thought, impure in word, false and crafty in intercourse with others. What is still more to be deplored, the *will* to do right is lost, and although they deeply know the harmful effects of their opium habit, and may wish to leave it, they are unable to do so. Hence it is very difficult to lead this class to repent and turn to God. Although some may enter the Church, many do so from false motives, and the true-hearted ones are weak and easily turn aside and fall.

From all this you can see that foreign opium in China is a greater scourge than war or pestilence.

Now that our Heavenly Father has opened the ears of our sisters in England, and led you to listen to these evils of opium, therefore we earnestly beseech you to use the utmost efforts of your hearts to arrest this trade.

In this way the humanity of England will be manifested, the great evil of China will be removed, and the holy name of God will be glorified.

Respectfully submitted by the Christian women of Tung Chow. *(Translated from the Chinese by Mrs. D. Z. Sheffield, of the American Board of Commissioners for Foreign Missions, Tung Chow.)*

THE McALL MISSION.—Correcting a typographical error in a recent issue, we are glad to announce that Mrs. Robert McAll will continue to act as corresponding secretary of this Mission, in place of her late husband. Her address is 17, Tressillian-crescent, St. John's, S.E.

MR. VARLEY IN NEW ZEALAND.

Dear Sir,—I have sent you two copies of newspapers, one of which contains an account of a mission held by our friend Mr. Henry Varley, in Auckland, N.Z. His visit lasted seven weeks and was eminently successful. He delivered a series of Bible-readings in the afternoons, before 500 to 600 hearers, extremely instructive and profitable, and in the evenings he gave addresses in our largest public hall, containing 1500 to 1600 persons, on special subjects. On the Sundays he preached in the mornings in one church or other, and in the afternoons and evenings, in the City Hall, to crowded audiences. He delivered three lectures to "men only" which were also crowded to the utmost. Some 400 to 500 "testified" at the various meetings. At the conclusion of the mission about 500 met for the Lord's Supper. He has now gone on to Wellington, and will probably visit the other Southern cities before he returns to Melbourne, where he has his home for the present.

I feel confident that his orthodox expressions upon "perfectionism" have done much good and strengthened many. Another topic on which he was very outspoken was "Conditional Immortality," on which there had been a good deal of discussion for some years here, and several preachers of that sect (for such it is) both in the city and elsewhere. One of the papers I have sent contains the substance of one of his addresses on this subject, the Rich Man and Lazarus. I am glad to say that the gentleman who leads this school of thought, notwithstanding the severity with which Mr. Varley criticised his creed, maintained the most friendly relations with him, and gave him very valuable assistance in other directions. On the whole it is certain that no religious mission has ever been held in this city, or, I might say, in the colony, which has done so much to stir up the stagnation and apathy of the people, or to correct the errors into which professing Christians had fallen.

My wife and self have been readers of The Christian for fully 20 years, I think; we owe much to it in many ways, and I am glad to have the excuse for writing a few lines.

In conclusion, we had the happiness of having Mr. Varley for our guest for six out of the seven weeks that he was here, and a more agreeable guest we never had in our fifty years of housekeeping.

I may add that he seems in excellent health, and, humanly speaking, likely to be available for the service of his Lord for many years to come.—Yours faithfully, William Fox.

Auckland, N.Z., June 24.

The following appeared in the Auckland *Leader* of May 23:—

Mr. Henry Varley's mission is closed, and he has now left our city, perhaps for ever, and it is opportune to say a few last words about Mr. Varley and his work. No one who came into personal contact with the remarkable evangelist could fail to be struck with his frank and warm-hearted manner. His physical endurance was great, and if he had not possessed an excellent physique he could not have gone through one tithe of the work he performed in Auckland. Whatever he attempted he did enthusiastically, and no evangelist has ever visited our shores who was more able, earnest, sincere, and self-devoted.

It becomes as impossible to indicate the great and varied work which Mr. Varley did, as to estimate his influence. Every day during the seven weeks he remained here he was, like his Lord and Master, about his heavenly Father's business, and his heart was all aglow with love and sympathy for others. His contributions to the vexed question of sinlessness in man were marked by an incisiveness, breadth of view, grasp of Scripture, and knowledge of human nature, such as is rarely evidenced in Auckland. As for his address and article on "Conditional Immortality," it is admitted that they were crushing and unanswerable blows to that theory.

The amount of work which the evangelist got through was surprising. His Bible-readings attracted vast numbers of persons day after day, and his elucidations of some parts of Scripture were acknowledged by many to have been helpful to them in the conflicts and general experiences of the Christian life. It is an undoubted fact that few clergymen of any church here, and of course no laymen, were a match for Mr. Varley in his thorough knowledge of the Bible, and his happy facility of imparting to others what he knew. Not the least of his services were his sermons preached in various pulpits in the city and suburbs, and his catholicity was seen in his readiness to preach the Gospel everywhere.

At his last meeting he tried to strengthen the hands of the ministers by counselling those who might want to be baptised not to leave their respective churches; and by urging converts to join some church, if they were not already associated with one.

A striking feature of Mr. Varley's mission was his lectures to men, which were characterised by a knowledge of human nature, boldness, common sense, tact, and impressiveness, seldom combined in evangelists who visit Auckland.

Although the mission was not so free from faults that perfect men and jealous rivals could not pick holes in it, there can be no doubt that he did much good in Auckland. He stimulated thought, gave an impulse to social purity, threw new and bright side-lights on Scripture, energised Christian workers, removed obstacles from doubters, induced a greater love of Bible study, fired veteran local preachers, stimulated thought, and made men feel that they were in the presence of one like the old Hebrew prophets, who were amongst God's best earthly workers. Taking the mission as a whole, it was the most important one ever held in Auckland, and we hope that the good seed sown will spring up and bear good fruit for many years to come.

FARMING ABROAD.—Mr. W. H. Newett, of the Y.M.C.A., 56, Peter-street, Manchester, writes:—"It will interest some of your readers to learn that the 115th party of young men, going with the consent of their friends to learn farming abroad, will sail from Liverpool on the 21st August for the North-west of Canada, in connection with our Young Men's Emigration Advice Society. These parties are open to young men from all parts of the country, whether members of the Y.M.C.A. or not. They go under appointed leaders; they buy their own tickets and outfits, and take with them letters of introduction; and those of them who have no previous knowledge of farming receive, usually, for the first year, board and lodging and not less than £1 per month. I can supply particulars of outfit, &c."

REV. G. G. FROGGATT, of Monte Video, writes on June 18:—Rev. A. M. Milne (agent of the American Bible Society) and Rev. C. W. Drees, D.D., superintendent of the American Methodist Episcopal Church Mission in this and in the Argentine Republic, have just returned from a lengthy tour along the West Coast of South America. Their tongues have not been silent, nor have their minds been inactive during this visit. Many a heart has been gladdened and encouraged to persevere after the kingdom of heaven through the manly words and cheerful sunshiny countenances of these two faithful and experienced servants of God. Rev. F. Penzotti has established a faithful little company of native believers some 160 strong in the city of Callao, the second town in importance in the Republic of Peru. Not being at present in the regular pastorate, and busy in the employment of the American Bible Society, brother Penzotti has had to leave his little congregation in order to visit Antofogasta and Bolivia. Unfortunately, none has been left behind capable of supplying his place, and the little flock is surrounded by many enemies. Will your readers pray that God may send to them some consecrated and courageous leader?

REV. EDWARD W. MOORE,

Emmanuel Church, Wimbledon.

IN days when the tides of Ritualism and Rationalism seem to be setting in within the pale of the Established Church of England, it is refreshing to be reminded that there are many of its clergy who hold fast to the simple truths of the Gospel, and who hail as living members of the one Church of Christ all who love the Lord Jesus Christ in sincerity. No one who knows Rev. E. W. MOORE will accuse him of a want of catholicity of spirit. His favourite motto is "Love one another," and he certainly acts out his conviction, that we need all the saints in order to comprehend the love of Christ which passeth knowledge (Eph. iii. 17-19).

Mr. Moore was born at Coleshill, in Berkshire, in 1844. His father, a man of remarkable ability and force of character, was well known, not only as a distinguished agriculturist, but as a champion of evangelical truth. In concert with his friend and neighbour, the late Rev. H. Barne, vicar of Faringdon, he did much to maintain the cause of Christ in his own neighbourhood. In later years he had the privilege not only of working but of suffering for Christ, losing at a stroke a pleasant home and the most valuable of his local appointments, through his unflinching adherence to the principles of the Reformation. The circumstances of this severe trial were much commented upon at the time both in the secular and religious press, and Mr. Moore, Sen., received expressions of hearty sympathy from many well-known friends of evangelical truth. He and his wife have since passed away in the faith and hope of the Gospel, and to their prayers and example their only son, the subject of this sketch, feels that he owes much of the blessing which has followed his labours.

(*From a photograph by Messrs. Elliott & Fry*, 55, *Baker-street, W.*)

Mr. Moore was educated at Blackheath Proprietary School, when Rev. E. J. Selwyn, now rector of Pluckley, was head-master. From school he went to Oxford, matriculating at Wadham College in 1862. Here he was a friend and contemporary of Dr. Jayne, the present Bishop of Chester, Rev. W. Hay Aitken, and others, now well known. Mr. Aitken's spiritual influence was distinctly felt even at that period, and during a time of religious awakening in college, mainly brought about by his instrumentality, Mr. Moore was much impressed; but the time of his final decision for Christ was not yet. He graduated in honours at the close of 1866, having previously been elected a Hebrew exhibitioner of his College.

In the course of the next year he was ordained to the curacy of Stansted Mountfichet, Essex, under the late Canon Luard, where he laboured for nearly two years. It was here that the spiritual crisis of his history was really reached. He worked acceptably and well in the parish, and employed his spare time in reading for a University Theological Scholarship at Oxford (the Denyer and Johnson), to which he was elected in the spring of 1869. But, though thus successful, he was not at rest. Referring to the mental and spiritual conflicts through which he passed at this time, he has often said he has "no need to be told there is a hell, for he has felt it."

At length his health suffered under the continued strain. He resigned his curacy, and for some months gave up all ministerial work. The thought that he had taken holy orders while himself unconverted was such a burden to him that he shrank from ever venturing to preach again. Gradually, however, God, who was leading his servant by a way that he knew not, spoke peace to his soul; and in the beginning of the next year we find him settled as curate of Lowestoft with Rev. W. Hay Chapman, then rector of Lowestoft, now of All Souls', Langham-place, with whom a friendship was soon established which has never since been interrupted. Here Mr. Moore, who had previously married the daughter of the late Mr. H. Monck Mason, of The Dargle, Bray, co. Wicklow (a lady almost as well known as himself, for her interest in the work of the Y.W.C.A.), spent a short year of happy service.

At the close of 1870 he accepted the incumbency of Brunswick Chapel, Upper Berkeley-street, W., offered him by the late Viscount Portman, and came to take up his residence in London. The church had been closed for two years during rebuilding, and Mr. Moore had to begin from the beginning in circumstances of unusual difficulty. He steadily held on his way, and gradually gathered round him a devoted band of worshippers and workers. An extensive prayer union was formed, which met every Saturday afternoon in different friends' drawing-rooms, and on Sunday evenings in the church. Many have been the testimonies to blessings received at these useful and happy gatherings. A constant aggressive evangelistic work was carried on in connection with the Sunday evening services and after-meetings, and in the open air. As many as six special missions, attended by marked spiritual blessing, were held during his incumbency by well-known missioners.

The Marylebone Home for Incurables (236, Marylebone-road), a most useful institution, which still flourishes under the care of a local committee and the hon. superintendent, to whose energy and management its success is mainly due, was also started in connection with Brunswick Chapel, and a Convalescent Home at Worthing, which is now closed.

In addition to the work carried on at Brunswick Chapel, Mr. Moore, throughout nearly the whole period of his ministry in London, was actively connected with the movement for the deepening of spiritual life, which was affecting the Church at large. He himself received a great and abiding blessing at the very commencement of this movement, in May, 1873, although it was not until the month of May, 1881, at a great Salvation Army meeting in Exeter Hall, that he fully experienced the blessing of

heart-rest (Matt. xi. 29.) He was present at the never-to-be-forgotten Conventions at Oxford in 1874, and at Brighton in 1875, and in the autumn of the latter year was largely instrumental, in conjunction with Rev. E. H. Hopkins, and the late Mr. H. F. Bowker, in setting on foot the London meetings for the deepening of spiritual life, which have been continued ever since. They were held in the first instance in rooms formerly occupied by Y.M.C.A. in Great Marlborough-street, but subsequently, at Mr. Moore's suggestion, they were removed to Stafford Rooms, as being more accessible. He closed a fortnightly public Bible-reading he had for some time conducted there with much acceptance, in order to throw himself, with his people, the more heartily into the new effort.

Mr. Moore's congregation was mainly composed of earnest Christians, many of them actively engaged in their Master's service, who came Sunday by Sunday for help and refreshment. It was the remark of Rev. G. C. Grubb at the last mission held in the church, that "there were too many Christians at Brunswick Chapel; they needed scattering." Looking back, his words seem almost prophetic, for since that time many have gone to the ends of the earth carrying the good seed of the Kingdom with them. Missionaries from Brunswick Chapel are now labouring in India, China, North-West America, and Africa, besides the far greater number of earnest toilers at home. It is satisfactory to know that the Gospel is still faithfully preached in Brunswick Chapel by its present incumbent, Rev. W. Mitchell Carruthers.

To return to Mr. Moore's share in "the Keswick movement," as it has been sometimes called, it may be said that what he feels to be of special importance in connection with the teaching is the work of the Holy Spirit in the sanctification of the believer. This is indeed no new doctrine, but as old as the Acts of the Apostles. He utterly disclaims the idea of sinlessness as attainable here, believing that the most advanced Christian to the last moment of his life needs the merit of Christ's death and the virtue of his intercession. At the same time he is convinced that the outpouring of the Spirit upon all flesh mentioned in Joel ii. 28-32, and quoted by Peter in Acts ii. 17-21, for purification of heart and enduement with power, is not to be limited to the first day of the dispensation, but is the privilege still of all believers who are prepared to receive it. The day on which he himself, in circumstances of the deepest trial and suffering in which his faith and obedience were tested to the very uttermost, received this unspeakable blessing, Thursday, October 30, 1884, he will ever regard as the most solemn in his life's history.

It may be added that Mr. Moore's great fear in connection with the movement at the present time is lest it should lose in depth what it gains in breadth. It is one thing to be seeking the best blessings Christ has to bestow; it is quite another to fulfil the conditions on which alone they can be given. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with" (Matt. xx. 22)? is surely a question which Christ still puts to every seeker after a place of nearness to Himself.

During the last year of Mr. Moore's incumbency at Brunswick Chapel, he organised Church Army work, under the supervision of Rev. F. S. Webster, now rector of St. Thomas's, Birmingham, who was then his curate, and also Principal of the Church Army Training Home. A corps of over a hundred warriors of this Church militant was raised from his congregation. Among his former valued helpers at Brunswick Chapel should also be mentioned Rev. H. Lindsay Young, now vicar of St. John's, Portsea; and Rev. A. C. Dudley Ryder, now vicar of High Cliffe, Hants.

In the autumn of 1886, Mr. Moore, whose health had been tried by sixteen years' incessant work in London, accepted the incumbency of Emmanuel Church, Wimbledon, where he succeeded the late lamented Rev. Clarmont Skrine. Here he found a solid foundation for future work laid by the untiring labours of his beloved predecessor. It has been his happiness since following in that good man's steps to endeavour to develop and extend the work which he found so well begun. Since Mr. Moore has been at Wimbledon, the church, which was formerly an iron structure, has been solidly rebuilt in brick, and enlarged by the addition of a transept and chancel, and the congregation has been nearly doubled in the same time.

Around Emmanuel Church is grouped every variety of Christian agency. The work of Sunday-schools, Bible-classes, home and foreign missions, temperance work, and open-air services have all a place. Mr. Moore is surrounded by as devoted a body of Christian laymen and church workers as any minister of the Gospel could desire. His health is wonderfully restored, and his strength renewed. He has established a Missionary Union, which issues a quarterly paper, containing letters from missionaries personally known to himself or his congregation. Monthly meetings are held, and accounts given by members of the congregation as to different parts of the mission field. Two ladies have recently gone out from Wimbledon as missionaries—one to Palestine, the other to China.

We may say, again, that Mr. Moore's great principle in Christian work in public has been to recognise as one in Christ all those who are vitally united to the same Lord. His attitude, indeed, in this respect is identical with that of the Evangelical Alliance, of which he is a member. It is on this principle that, while yielding to none in attachment to his own communion, he constantly takes part in Union meetings, whether at Mildmay Conference, where he has frequently spoken; the Evangelical Alliance meetings in the Week of Prayer; or at Keswick, or elsewhere, not asking whether those with whom he is for the time associated are Episcopalians, or Baptists, or Salvationists, or whether he agrees with them in every particular of their doctrine or church government, but whether they belong to Christ, and, if so, rejoicing to know that they are his brethren and his fellow-servants.

Mr. Moore is the author of many New Year booklets, which have had an extensive circulation. His shilling volumes on the Christian Life, entitled, "The Overcoming Life," "The Royal Progress," and "Daybreak in the Soul," have also been widely read, and much appreciated, both in this country and the colonies.

Universal Peace Congress.

God's sure word of prophecy that, when He comes to reign whose world-wide right it is, "nation shall not lift up sword against nation, neither shall they learn war any more," is an encouragement to those who "seek peace and pursue it" from Christian motives. It is also well that philosophers and moralists who unhappily do not acknowledge the Prince of Peace should nevertheless recognise the evils and folly of war. In deference to the prejudices of the last-named persons, the Procedure Committee decided that the daily sessions of the Congress convened by the Peace Society, and held throughout last week in Westminster Town Hall, should not be opened with prayer, but suggested that those who so desired might assemble for silent devotion a few minutes before each sitting opened. Delegates from Germany, France, Italy, Austria, America, and other countries, took part in the meetings, which, we are glad to say, were largely attended, and appeared to secure more than usual notice by the secular press.

On Sunday afternoon, 13th inst., and in connection with the Congress, Canon Holland preached a special sermon in St. Paul's Cathedral. On Monday there was a business meeting, followed by an inaugural address from the President, Hon. David Dudley Field. Tuesday meeting's sitting was devoted to the

RELIGIOUS ASPECTS OF THE QUESTION,

and was presided over by Sir Wilfrid Lawson, who said, though men of different tongues were present, God has made of one blood all the nations of the earth, to dwell in unity. Religious men must be political, if political men are to be religious. *The Times* had falsely prophesied that the House of Commons would not be influenced by the great religious associations; but, as Mill had well said, one man with a belief is equal to a hundred with only an interest. All great reforms have arisen from consciences awakened to righteousness. If it be good to teach a Sunday-school boy to love his enemy, it is inconsistent to put him in the army when he becomes a man. Though not many mighty, not many noble, espouse the cause of peace, the democracies of Europe are beginning to do so. Everybody is laughed at who tries to do good, but peace advocates work with an eye to the future.

A rather desultory discussion took place upon the exact terms of two resolutions, the first to the effect that the principle of man's brotherhood should be extended to nations; the second recognising the important influence of Christianity upon moral and political progress, and urging upon all teachers of religion and morality a more prominent advocacy of the peace and goodwill taught by Jesus Christ, philosophers, and moralists. The italicised words represent the substance of an amendment, and an addition was also carried recommending that the third Sunday in December be specially set apart for the purpose indicated.

A paper by Mr. Edward Burtt, of Leeds, was read: "The Brotherhood of Man: how to

promote it." We can bid men listen to words from above, which shall sway the spirit of the crowd. The tendency of the times to less dogma and more life, favours us. We have reached the transition state of happy inconsistency in following up our armies with a "Red Cross" contingent. While we cannot give up pulpit and platform, we need the raw material of the word-loom: deeds of love on the basis of our common relation to God, deeds which shall flood men's thoughts about war with a blaze of moral illumination.

Papers were read in *précis*: "Our Brotherhood a Power," by Miss Cooke; "The Teaching of Prophecy," by Mr. George Gillett, showing that Isaiah and Micah foretell a peace maintained by faith in God alone; another paper by the same writer, illustrative of the words of Josephus, "We can produce no example wherein our fathers got any success by war, or failed of success when, without war, they committed themselves to God"; "Christ's teaching" (a victory of *love*), by Rev. F. M. Cameron; "Inviolability of Human Life," by M. Sarrazin, of the *Familistère*, of Guise. Mrs. Wigham's paper showed that each age worships its own thought of God in power in the past, wisdom in the present, but love in the future; Signor Moneta's paper calls upon all churches to help in universal pacification; Mr. George W. Minier (U.S.A.) would have all ministers of religion actively engaged for peace; Mr. H. S. Newman showed that war is based on distrust of God and man, and warmly commended the arbitration treaty of the Pan-American Congress, the new Magna Charta of America; and Mr. J. B. Braithwaite proved that among the early Christians, a large body of influential opinion (which had confessors and martyrs) was altogether opposed to the idea that war is lawful for the Christian.

M. Frédéric Passy presided over the afternoon discussion upon

EDUCATION AND ARBITRATION,

and quoted the saying of Frederick of Prussia that if soldiers were philosophers they would not fight. A report was adopted appointing several gentlemen to address a peace letter to the crowned heads of Europe. Mr. GRAHAM moved that teachers of history should instruct the young as to the grave evils accruing to man in all ages from war, which has been waged, as a rule, for the most inadequate reasons. His paper showed that recent science teachings, such as in Herbert Spencer's works, favour the cause of peace. Frau FISCHER-LETTE said women should take strong measures to prevent husbands, sons, and brothers being dragged away to the torments of war. All have to pay the cost, if not to bear the wounds. M. SARRAZIN moved a protest against military exercises in schools. History should be rewritten in a higher sense, and give prominence to self-sacrificing characters. Mr. W. W. EVANS DARBY, secretary of the Peace Society, condemned military drill in schools, because it could not be separated from its debasing associations, is morally injurious, and is unnecessary when gymnastic exercises are available. Mr. HODGSON PRATT moved a resolution urging teachers to honour deeds of peace and condemn the loss and misery caused by war; and imploring parents to exercise care for the right education of their children in this respect. Influential young men of one country would do well to pass their holidays in another. The modern extension of the old system of travelling scholarships might evolve mutual respect for foreign neighbours, and destroy ignorant prejudice.

On Wednesday morning the subject was

NATIONAL CONTROL OVER DECLARATIONS OF WAR.

The PRESIDENT believed that control was not in the hands of the executive anywhere upon the two American Continents. At any rate, in his own Continent, Congress alone could declare war. Mr. W. MARTIN WOOD's paper advocated the adaptation of the juridical principles of the Fecial College of ancient Rome to modern conditions, upon materials found in the Privy Council of the United Kingdom. He moved the establishment for each nation of a Juridical Court, for examining and judging the causes of war; and that the executive shall not declare or begin hostilities until judgment has been delivered against, and reparation demanded in vain from an offending nation. L'Abbé DE FOURNEY's paper, seconding the resolution, stated that the aim should be prevention of all but defensive wars. No member of the Fecial College was permitted to be a soldier. M. ARNAUD moved an amendment denying the right of war declarations (which are unnecessary for legitimate defence), and deciding that the code of war shall not be discussed. A resolution reconciling the two views, was adopted at a subsequent session of the Congress.

CIVILISED AND SAVAGE RACES.

Sir JOSEPH PEASE, M.P., as President of the English Peace Society, took the chair in the afternoon. He believed the Congress to be representative of growing opinion among civilised nations. If we agree that war is wrong morally, politically, economically, and from a Christian standpoint, we must at least endeavour to influence men for peace. The harvest is daily getting riper. As Christian knowledge and political information spread, there is evidently a great feeling among the peoples to check the "mad race" of governments. The working classes are more and more indisposed to furnish the sinews of war, and more ready to hold out to other peoples the right hand of fellowship.

Mr. BRAITHWAITE moved that the universal rights of man require the territories, liberties, and property of weak races to be protected by concerted action of nations; that such peoples be shielded from the vices of so-called advanced races; and that the Congress heartily approves the conclusions of the late Anti-Slavery Conference in Brussels. Civilisation had too often marked its course by destruction; but, on the other hand, there were the famous examples of William Penn, of the Hudson's Bay Company, and of the Dominion government of Indians in the North-west of Canada. The slave trade of Africa would soon be a thing of the past. Nations should control their subjects travelling to distant parts, and colonial administrators should act in good faith. Especially must protection be afforded from poisonous spirits, from the sale of arms, and from slavery.

Mr. H. R. FOX-BOURNE said large accessions of territory, especially in South Africa, were to be deprecated. We must require from the natives no more subjection than is involved in observance of contracts freely made and not extorted. Mr. HODGSON PRATT moved a protest against prejudices and misrepresentations, as indirect causes of war, and a recommendation to the Inter-Parliamentary Committee to consider the establishment of an international newspaper, and to support the commercial, industrial, and scientific union of peoples. The grave responsibility of women to exercise their influence in the maintenance of peace was also brought forward.

ARBITRATION AND DISARMAMENT.

The President took the chair at Thursday morning's sitting. Mr. ROWLAND B. HOWARD'S paper dealt with conditions of disarmament. Armament is no guarantee of peace, but provokes emulation. The judicial substituted for the military method of obtaining rights, and disarmament follows as a matter of course. It should be gradual, so as not to augment idlers, strikers, and mobs, and must be mutual. Mr. Howard moved a series of resolutions: affirming that Europe impatiently waits the removal of mutual distrust, so as to settle the problems of labour and poverty; recommending an early Disarmament Congress representative of European States; expressing the conviction that public opinion would support the first nation to dismiss a considerable number of soldiers; and suggesting active peace propaganda, especially at times of Parliamentary election.

The paper by Mrs. BELVA A. LOCKWOOD showed disarmament not only practical, but feasible. Switzerland had virtually neither army nor navy; Belgium had had no war since the "Treaty of London"; President Carnot said it should be his mission to preserve peace. The Emperor William declared it is the mission of Germany to preserve peace, but thinks this can only be done by keeping up an army. The Congress must teach him another way. Mr. C. DEPRAZ presented an appeal to the German Emperor to take the initiative. Mr. DARBY'S paper showed that if half the intellect lavished upon armament and new sources of taxation were spent in earnest endeavour to establish peace, we should succeed. Where there is a will there is a way. Mr. R. A. MOULVI, of Bombay, said no people desire peace more than his countrymen. There had been too many wars in Asia. Europe should set a better example. The Shah of Persia is for peace.

In the afternoon the Lord Mayor and Lady Mayoress received members of the Congress at the Mansion House. At a meeting in the Egyptian Hall, the Lord Mayor said he had never presided at any other meeting with greater pleasure.

At Friday morning's sitting, under the direction of the President, a resolution was presented congratulating the friends of peace on the result of the International American Conference last April, and recommending it to the attention, of European statesmen; also expressing satisfaction at the action of the Spanish Senate, on June 10, at like action by the Norwegian Storthing, by the Italian Chamber, and by the Congress of the United States.

Dr. PANKHURST read a paper, showing that out of the treaty system and the concert of nations might be evolved an Internationa Tribunal, with coercive agencies to secure obedience. A resolution was approved for the preparation of an address from the Congress to the principal religious, commercial, labour, and peace organisations in civilised countries, urging them to petition Government authorities for the formation of peace tribunals. After a paper by Mr. Pratt, a resolution was carried expressing regret at the failure of the Berlin Conference to codify international law affecting belligerents, and hoping that the question may soon be re-opened.

In the afternoon Dr. RICHET moved a resolution in favour of preserving and extending neutralisation of Minor Powers. Mr. PRATT said peace societies must not only deal with abstract principles, but must study political and international questions, and ascertain all the causes of and pretexts for war. A federation of peace societies was discussed, and in some closing words, God was thanked for the unanimity and work of the Congress, and a firm belief expressed in the ultimate success of the cause of peace.

MUNIFICENT GIFT.—It is stated that Mr. John Hope, Writer to the Signet, of Edinburgh, has conveyed the sum of £84,000 to trustees "for advancing the cause of total abstinence at home and abroad from liquor, tobacco, and opium, and for disseminating a knowledge of the anti-Scriptural character of the Church of Rome."

WORKHOUSE CHILDREN IN IRELAND.—A movement is growing rapidly in Ireland which is likely to affect considerably the future of workhouse children. The indoor system, under which the unfortunate children have hitherto in many Workhouses been morally ruined through the contamination of association with depraved paupers, has been found to be eminently unsatisfactory in its results, and the boarding-out system has not been altogether successful. A third system has, therefore, been introduced—that of district industrial schools, under which children from various unions will be grouped and taught skilled labour. The result will be looked for anxiously by all those who have been unwilling witnesses to the injurious effect of the present demoralising method.

Obituary.

A LOSS TO AUSTRALIA.

WE regret deeply to record the death of Dr. George Serjeant, of Balranald, N.S.W., on May 16, at the age of 34. By his decease Australia loses an active worker in the cause of Christ. At an early age he was led to the Saviour, but on going to London as a medical student he became tinged with the doubts of those around him. But a sharp illness necessitated his removal from hospital work, after which he was invited for change to the house of a medical man where there was an earnest godly servant, who in preparing his bed-room placed a Bible for his use. He was led to read it, and returned to his home once more, rejoicing in a sense of God's favour and forgiveness.

Soon after he returned to his studies, and began to speak to fellow students, and patients in the wards. He also greatly enjoyed the students' prayer-meetings, and visits to the Medical Mission in Endell-street.

In due time he took two medical degrees, and in 1881 married the young lady who first helped him to reconsecrate himself to God, and with his wife became a member of the Wesleyan Church. In the Sunday-school, at the prayer-meeting, as chairman on the platform, and in temperance work he was always busily occupied. But his peculiar work seemed individual dealing with souls. Being appointed surgeon to the workhouse, and medical officer to several parishes, he was brought into contact with much poverty and suffering; but his steady aim was to lead souls to Jesus, and he never started on his round of visiting without his pocket Testament. Faithfully he warned or exhorted the sinful, or cheered trembling believers, until in 1887 another serious illness laid him aside for several months.

In 1888 he left with his wife and four young children for Australia, hoping the more genial climate of that favoured land would be of benefit. He commenced practice in Ballarat, but the climate proving too cold, he removed to Echuca, a favourite winter resort for those suffering from chest complaints. Seeing that drink was the curse of the town, and the temperance party very weak, Dr. Serjeant invited Mr. G. Blaiklock, the temperance lecturer, to his house, organised prayer-meetings, and undertook to call personally on people of the town and invite them to co-operate. The opposition from the publicans was very bitter, and Dr. and Mrs. Serjeant had much to endure; but not only were a good number recruited to the temperance cause, but souls were saved, and a good work begun.

Dr. Serjeant also turned his attention to the needs of the Aboriginal population in the neighbourhood, and became medical missionary to the mission station founded by Mr. D. Matthews, of Maloga. It was his joy to preach to these poor blacks, and for eight months to care for their sick bodies, and lead them to Jesus.

Another good cause also attracted his attention; he was moved to pity poor consumptive sufferers who came to Echuca, and were lodging in the common lodging-houses, often lacking daily necessaries. In conjunction with Mr. Henry Varley a house was opened as a Christian Home into which to receive the needy, sick, and dying, where every comfort, medical and otherwise, was provided, and penniless patients were received free. During last year, twenty were treated and pointed to Jesus.

In August, Dr. Serjeant was appointed medical officer to the Balranald Hospital; and at this place he took up Sunday-school and church work, and organised a Sunday afternoon Bible-class for men. While staying at the hotel two agnostics daily attacked his faith at the dinner table. Out came the pocket Testament, and a suitable portion of God's Word was read aloud, to silence them. One of these men, on leaving Balranald, accepted a volume of Rev. M. G. Pearse's books, and promised to read it. The other sat up nights during the doctor's illness, again and again acknowledging "he is a Christ-like man." May these two souls find the "peace that passeth understanding."

On Thursday, April 24, Dr. Serjeant was suddenly seized with hemorrhage of the lungs, and lingered a most patient sufferer three weeks, during which time many were privileged to hold communion with him. On the morning of May 16, he passed into the presence of his Master, soothed and cheered to the last by his wife's reading his favourite hymns from his old Methodist hymn-book.

For him, all is well. The trial is sore to those left behind, a wife and three young children—the eldest eight, the youngest four—but the God who so perfected and then removed the breadwinner is the stay and support of this widow and her children in her hour of need.

JAMES MACANDREW, M.A.,
Presbyterian Minister.

Balranald, May 29.

A SCOTTISH WORTHY.

We have just come from laying in the beautiful cemetery of Nairn all that is mortal of our dear friend, Mr. Hector Macpherson, late drum-major in the 93rd Highlanders. He has been in failing health for the last two years almost, and quite looked forward to death, making all necessary preparations for it. After much suffering, he quietly fell asleep on Sabbath evening last, at the age of seventy-six years. He leaves a widow and a married daughter.

Hector Macpherson was indeed a worthy character. His biography would be most interesting, and a fitting companion volume to that of his dear comrade, the Scottish evangelist, Duncan Matheson. With his regiment he was quartered in Montreal the year of the rebellion in Canada. Mr. Macpherson was very closely associated with the late Rev. W. C. Burns, missionary to China, when Mr. Burns laboured amongst the Presbyterians there. Mr. Macpherson told me that impressions made on him at that time, by and through Mr. Burns, never left him. The next eventful period in his life was the Crimean campaign in 1854-5, where he mingled not a little with Captain Hedley Vicars and Mr. Duncan Matheson in Christian work amongst the soldiers there. After this he retired from the Army, and gave himself to Christian work, chiefly in the district of Huntly and Aberdeen, but extending westward from Huntly to Inverness during the revival period of 1859-60. For a few years he took mission work at Perth, but since about 1875 he has lived in his native town of Nairn amid the scenes of his boyhood. As he had strength and opportunity he occupied himself with all his old fervour in the Lord's work.

Hector was a great Bible student, apt to teach, and given to exhortation, as well as ready for every good work, and much given to prayer. The community here feel that a good man has passed from them, and their testimony will be: "Having served God in his day and generation, he has now, by the Lord's will, fallen asleep in Jesus."

The perusal of THE CHRISTIAN weekly was of great interest to him until the end. It would be no small profit to the Church if the biographer of Duncan Matheson and Isabella Macpherson gave us now that of Hector Macpherson. J. T. MELVEN.

Hay Lodge, Nairn, July 16.

Another correspondent writes:—Our departed brother passed through a life of varied experiences. He served his country in several campaigns, and was engaged at the Battle of the Alma, &c. For most honourable service he might have enjoyed a commission, but declined the advancement. It is as a Christian, however, that we principally remember him. One of the most predominant features in his character was an unswerving loyalty to truth, and an unbending rectitude. He was not much known to the younger generation of evangelists, but there are to-day not a few occupying wide spheres of usefulness as pastors, &c., who, under God, owe their conversion to him.

REV. H. J. BIGSBY.

With regret we record the death on the 14th inst. of the vicar of St. Thomas's Church, Southborough. Through the grace of Christ few clergymen could have more exemplified the characteristics of blamelessness and harmlessness than Mr. Bigsby. In every way he was unselfish and genuinely good; and his success as a Christian pastor was owing to no artificial methods, but to his dependence upon the Saviour, and upon the effects of a Christian life and Scriptural teaching among his parishioners. It was his intention to have been at Keswick this week. But the Lord has called him to a higher Convention, and the grief of high and low in Southborough has been universally and unmistakably expressed. A week or two ago, as one of the secretaries, he read the report of the British and Foreign Bible Society at the annual meeting of the Tunbridge Wells Auxiliary.

"A DOUGHTY CHAMPION."

Liverpool has lost a notable citizen by the death of Mr. John Patterson, J.P., on July 12, aged sixty-eight. Born in the north of Ireland, Mr. Patterson for nearly forty years was a prominent figure in the commercial, political, and social life of Liverpool. He threw all his strong individuality and energy into Christian work and temperance reform, and was respected for his soundness of judgment as well as his personal character and liberality in the support of good movements. During the American Civil War he crossed the Atlantic and did much to convince the friends of emancipation that the bulk of the English people were with them. He was a member of the Presbyterian Church in Canning-street, Liverpool, and for a long time superintendent of the Sunday-school. He was an earnest and practical sympathizer with Messrs. Moody and Sankey during their visits to this country. All evangelical denominations mourn his loss, for he was, to use the words of Rev. S. R. McPhail in a pulpit reference to his departure, "a doughty champion of truth, purity, and righteousness; full of love to God and man; and sincerely and ardently attached to the Church and people of God in every land."

MR. DAVID HUMPHREYS.

This servant of Christ for more than fifty years passed away to his eternal rest on Wednesday, the 16th inst., in his seventieth year, at Woodbury Town, Stamford Hill, N.

A native of Wales, he preached both in English and Welsh. Having his heart stirred by the spiritual needs of the lapsed masses in that sorrowful locality, behind St. Ann's-road, Stamford Hill, he took up his residence in a small cottage there some years since, and devoted both time and means, cheerfully assisted by his Christian wife, in bringing the sinful and heavy laden to the feet of Jesus, and God greatly blessed his single-minded endeavours. He devoted the cottage adjoining his own to meetings of various kinds, all tending to the salvation of souls and the glory of God. This he did at his sole expense, though always desiring it to be know as a branch of the North-East London Gospel Mission, in connection with which he has laboured for many years as a voluntary worker, taking entire charge of Park Hall, Old Ford, for some years.

The rare sight of big, rough men shedding tears and laying a wreath purchased by their hard-earned pence upon his coffin, and whole streets in mourning as for one beloved by all, has testified this past week to the manner of his life at all seasons. Mr. Chorley loses such a helper as he will not easily replace, and asks prayer for the future of the prosperous centre of work thus deprived of so good and gracious a guide.

MR. G. HATTON'S YEAR'S WORK.

NOTWITHSTANDING the long-continued illness of Mr. Hatton, the work in St. Giles, and also that among fallen women and discharged prisoners has not been allowed to flag. Mr. William Wheatley, the general secretary, who specially looks after the reclamation of criminals, seems to have special qualifications for that arduous service; and the same may be said of those who have charge of other departments. The fact that fifty-seven prisons have been closed in England and Wales, during the last thirteen years, looks as though the Christian effort among habitual criminals and others, commenced by Mr. Hatton, and since extensively imitated in England and elsewhere, was beginning to yield the looked-for harvest.

As regards the general work in St. Giles itself, Miss Ling, who as a Bible-woman does much of the visiting, reports the year to have been a trying one in many ways, although she is able to add that "it will be no little joy to all our friends to know that we have seen many men brought to the Lord on the Dials." The various Sunday-schools belonging to the branches of the Mission have 1900 scholars, and good accounts come in from the general mission stations. The greatest difficulty as regards the people appears to be that of rent, for single rooms range from half-a-crown to seven shillings a week. "How some families exist is a mystery," it is remarked. "More model dwellings of an improved character are wanted to accommodate working people." Much poverty is actually encountered, and in some measure this has to be relieved in more ways than one. Deserving people are helped in their poor rooms, and thousands of halfpenny dinners are served out to eager hungry children. The common lodging-houses are also systematically visited. The work among the young is the most promising. There is a good lending library in connection with the Sunday-school, and the Band of Hope numbers between five and six hundred members.

Then the Discharged Prisoners' branch, under Mr. Wheatley's management, shows no decrease. Before he entered upon this service, Mr. Wheatley had ten years' experience in St. Giles; but, as he says, "What has God wrought since then?" He adds that "every step prepared one for the next. Some thousands of prisoners, hardened in crime, have been sheltered, clothed, fed, and taught a better way, and some for the last ten years are living godly lives, serving their earthly masters to the credit of the Mission which picked them up. Ten years later—1887—remand Boys' Homes were started. Since that day I have gone from cell to cell, and have managed to rescue some seven hundred boys, the greater part of whom have been clothed, fed, and lodged in the Homes, employment found, and, I am happy to say, the third Boys' Home is nigh completion."

During 1889 there were 21,400 discharged from local prisons; and while 8408 of these were relieved with money or tools, 17,160 accepted the invitation to breakfast, of whom 5150 signed the temperance pledge. It should be remembered that the wives and families of men in prison also come in for some attention.

The amounts received on account of the three departments of the Mission were as follow:—For the reclamation of lost women, £1863; for the work among discharged prisoners, £2356; the general expenses fund, £5523. G. H. P.

MADEIRA.—Mr. W. G. Smart, whose work we recently described, writes:—"Mr. M. C. Leite Rozas is interested in my work, and will receive subscriptions for it. My address, up to July 31, will be care of Messrs. Bywater, Tanqueray & Co., 79, Queen Victoria-street, E.C., and after that, Rue de Conselheiro, 9, Funchal, Madeira."

PRINCESS MARY VILLAGE HOMES.

THE annual report of the Princess Mary Village Homes, Addlestone, Surrey, discloses a most satisfactory condition of affairs, both as to the actual work done and as to the financial result. The statement of Mrs. Meredith, at the commemoration ceremony on Thursday, who has done so much valuable work in connection with this excellent undertaking, shows that the average number of children in the Homes is 204, and that the number of children sent there by magistrates' orders since the opening of the establishment has reached the high total of 372. During the past year 21 children have been received in this manner, and, to judge from the results that have followed in the cases of the great numbers of children who have passed through the hands of the school authorities, it is certain that these unfortunate children will be brought up and educated as respectable, well-behaved citizens. Eleven other children have been received into the Homes in the same period. During the year, eighteen have entered domestic service, five have been sent to other suitable Homes, two have been transferred to another school, two have died, and two, for some reason unexplained, were sent to the workhouse. The remainder are at present in the Homes, whence some of them eventually will emigrate.

The school authorities, said Mrs. Meredith, were in correspondence with 161 girls who had left the Homes and were now known to be doing well and leading respectable lives. There were but thirteen cases of girls who had slipped from their hands on leaving the Homes, and of whom they had lost all knowledge. The laundry, continued Mrs. Meredith, in the course of her gratifying report, last year yielded a net profit of £111, and this sum was added to the funds of the school.

During the afternoon a thanksgiving ceremony was held in the chapel, at which Dr. Bullinger, assisted by the Rev. Canon Hussey, of Brixton, officiated. After this, in the pouring rain, the party proceeded to the new memorial garden and fountain presented to the Homes by a brother of the late George Scott. There were here present Lady Waterpark, Mrs. Meredith, Lord Radstock, Lady Meath, Lady Vernon, General Sir Arthur Lawrence, Dean Bagot, Mrs. Palmer Davis (Berlin), and Rev. F. A. C. Lillingston.

As H.R.H. the Duchess of Teck was unavoidably absent the opening ceremony was performed by the Dowager Lady Waterpark, who afterwards gave away the prizes to the girls connected with the institution. A short address from Rev. F. A. C. Lillingston followed, founded upon the words of the Psalmist: "All my fountains are in Thee." This included a general discourse upon fountains in Scripture, and was evidently suggested by the ceremony of opening the memorial fountain which had just been performed by Lady Waterpark.

A programme of songs, recitations, and musical drill was then very creditably gone through, the part taken by the infants being especially pleasing, and showing evidence of very careful training. The inspection of cottages, laundry, &c., was attended with considerable difficulty on account of the weather, and for the same reason the attendance of friends and visitors was much smaller than usual.

WORK AMONG MINERS IN FRANCE.—Miss Bullock, 133, Queen's-road, Bayswater, London, S.W., writes:—"In July, 1888, you inserted an appeal from me for help towards the erection of a mission church at Hersin-Coupigny, in the Pas-de-Calais (mission work among miners). I am thankful to say the needed money was in various ways all sent in, and the church was opened on Easter Monday last. I have since printed a statement of accounts and sent it to all donors whose addresses I had. But as some readers of THE CHRISTIAN and other papers sent to me anonymously, I will gladly send a copy to anyone applying to me."

SOLDIERS AT GIBRALTAR.

MANY of the readers of THE CHRISTIAN, who have prayed for us and in other ways helped our work among the soldiers at the south end of the Rock of Gibraltar, will be glad to hear through your columns that the Lord continues to bless us. Every evening at 6 o'clock a good number of soldiers gather together for the Bible-class which Captain Armstrong leads, and the Gospel meeting at 8 o'clock is well attended. Almost every night some soldier or sailor professes to come out on the Lord's side. While those who are his "give Him no rest" about their unsaved comrades.

The work among the little ones is also very encouraging. British, Maltese, and Spanish children learn to sing of Jesus, and so carry the Gospel to their parents, who love to hear the children sing.

Among the sick in the hospital, there has been blessing, though Satan has hindered; but the sick men put in special passes for our workers. One sailor, who had been very seriously injured, asked a comrade to put in a pass for one of our workers, and when she went to visit him told her he would only read the Bible until he got saved. One day while she was praying the light came. He has been sent home, and his letters tell that he is rejoicing in the Lord.

On board a trooper, I one day found some old friends who had been converted in Maryhill. They had been for years in India, but had been "kept by the power of God, through faith," and we rejoiced together.

Captain Armstrong finds much encouragement among the sailors in the Bay. Gospel tracts and books are much needed. Perhaps some of your readers would like to help our friend, his address is, Soldiers' Home, Europa-road, Gibraltar.

We have altered and re-painted our "Home." At the cost of £200, the class-room has been greatly enlarged, a water tank been built, and other most necessary improvements have been made.

Once more the owner of the public-house next door to us has offered to sell us this place, this time for £600. For six years our Christian soldiers have been praying God to shut up this house. I would be very glad to have it as a refreshment-room for the soldiers and sailors. Much of the crime and drunkenness would be spared if it were closed, and a great stumbling-block would be removed. About £20 has been sent in to help to purchase it, and a friend has promised £50 if we will buy it this year. The landlord has written to say he wants my answer. Owing to increased responsibility through our Spanish Mission in Algeciras, where we have now five workers, I am unable to do anything but wait upon God and tell his people about it.—Very faithfully yours,

(MRS.) ALICE TODD OSBORNE.

Rysland, Newton Mearns, N.B.

THE ADEN MISSION.—We are removing our slave family to one of our Missions at Lovedale, Cape Colony. Sheikh Othmân has proved very unhealthy for us and them, and we have therefore thought it advisable to take them to a healthier climate. Dr. Paterson and I accompany them, and we would ask prayer for God's blessing on the new movement, and for guidance in our arduous journey. May it please God that many of them may return to tell the story of Jesus to their down-trodden countrymen. Most of the slave boys and girls taken to the Arabian ports to be sold as slaves to Moslems are kidnapped in Gallaland. The expense of the journey will be very great, and may I solicit kindly interest in our work. Gratefully acknowledging the help from your readers in the past.—I am, yours sincerely,

MATTHEW LOCHHEAD.

Steamer Point, Aden, July 4.

OPPOSITION IN JAPAN.

IN a letter dated Tokushima, Awa, Japan, April 24, Rev. W. P. Buncombe, of the C.M.S., writes:—If opposition is any criterion of success and progress, we must rejoice heartily here; for in this town and neighbourhood the Buddhists oppose the Lord's work at every turn. With our Presbyterian brethren we had a united eight days' special mission here, in February; and, although we had audiences of from 500 to 1500 people, yet every address was made almost inaudible by a small but united band of about 150 men. There are three daily newspapers in the town, and nearly every day there are calumnies and hard things inserted against the Christians and even against those in high position who are known to favour Christianity. Within the last three months there have been three special Buddhist preachings extending over a period of from three days to a week, having only one object, prejudicing men against Christianity, by misrepresenting Christian teaching.

So I can in some small degree enter into St. Paul's feelings when he said he rejoiced in persecutions—not that this opposition to Christianity affects us personally at all, *i.e.*, subjects us to personal inconvenience, but it affects the Christians, in that it strengthens and unites them. It also affects those who are seekers, keeping back effectually any who are half-hearted. But it all turns out to the praise of the Gospel, and spreads the sound far and wide in a way we, the little band of Christ's people, could not possibly do.

Will you kindly remember in prayer our five native catechists, that they may each one be filled with the Holy Ghost. Such helpers are the thing a missionary most needs, and they are only given in answer to prayer. God has given us a direct answer to prayer, three native helpers to act as catechists in three county districts in this neighbourhood, and I am now praying for one more. Pray too that I and my wife may ever have His fulness of power resting upon us.

MEDICAL WORK IN INDIA.

FRIENDS in England will be glad to hear that we have at last been able to make a start in medical work at Krishnagur. At the beginning of April we had the happiness of welcoming into our band a new fellow-labourer, Miss Rose Phailbus, a Hindostani-speaking lady who has had a five years' course of medical training and has now come to devote herself to the medical branch of the work here. Besides the charge of the two dispensaries, our sister pays medical visits in the zenanas. During the first month 305 patients were treated at the first dispensary. At the second, which has now been open a fortnight, 60 patients have been treated; 56 patients in houses have also been visited. This will give friends some idea of the beginning made and the good opening there is for such work. Every patient hears the message of salvation. We have just succeeded in finding a suitable woman as nurse to accompany and help Miss Phailbus in her visits to patients. We shall be most thankful for help towards the support of this medical work. The rent of the rooms, medicines, &c., entails a regular added expense which we have as yet no special funds to meet. In the meantime we commend this new work to the prayers and sympathy of all friends at home.

C. M. COLLISSON, M. M. THORP, } C.E.Z. Missionaries at Krishnagur.

[Communications will be received by Miss H. O. Thorp, Graham-road, Ipswich.]

REV. JOHN K. ROBSON, who for some years back has been ministering at Dewsbury, has offered himself as a missionary in China for seven years, without any cost, to the Wesleyan Missionary Society. He has been appointed to Northern China, and will leave very shortly in company with a medical missionary, Mr. Marshall. The evangelisation of the world would be materially hastened if more of those whom God has blessed with means would thus lay themselves and their money at the Master's feet.

REV. G. C. GRUBB IN NEW ZEALAND.

EVER since intelligence of the announcement at Keswick, last year, that Mr. Grubb had undertaken a missionary tour, and purposed visiting New Zealand, there have been hearts in this the most distant of Her Majesty's possessions looking up to God for a blessing on his visit to the Colony. Mr. Grubb opened his mission at Nelson, where his ministry was much blessed of God in bringing salvation to lost ones, and in deepening the spiritual life of believers. Similar results followed a brief mission held at Westport, an increasingly important town on the west coast of the South Island.

Mr. Grubb opened his eight days' mission in Blenheim on Sunday, May 25, in the Church of England. From the first the meetings were well attended, but the interest increased daily, and the closing meetings, when many happy hearts met to give thanks to God for blessings received during the mission, was attended by fully 1000 people. From the outset, our dear brother made it clear that he was determined to preach nothing among us save "Jesus Christ, and Him crucified," and throughout the mission the preciousness of The Christ was so brought before us that souls have been fed, not indeed on man's words, but on Him who is the Bread of Life. Mr. Grubb's message to Christians was one that will never be forgotten. In common with our fellow-believers in other lands, many of God's children here have been earnestly seeking "the higher life," but have been seeking through our own strength of will to repress evil and in our own powers to work works of righteousness for Christ's sake. Christ was indeed the "Omega" of our hopes and aspirations, but not the "Alpha" to guide and fashion and work Himself in the creature He has taken for his possession. In short, we have been endeavouring to effect our sanctification by our own righteous life and walk instead of trusting Him as our sanctification (1 Cor. i. 30). The result of our brother's earnest unfolding of the great salvation in Jesus from sin and the power of it will be found in consecrated hearts and lives fully yielded up to the service of the Lord who has done so great things for us, "whereof we are glad."

The morning prayer meetings from 8.45 to 9.30 were times of peculiar blessing to all present. In the felt presence of the Holy Spirit all denominational and class barriers were broken down, and with one accord all Christians poured out their hearts together in prayer and thanksgiving to the Lord for mercies received. The afternoon Bible-readings were largely attended, and one result is now apparent in an increasing desire among Christians to search out for themselves the precious things revealed in God's Word. The topics opened were: The Feast of Weeks (Deut. xvi. 10-12), the Feast of Tabernacles (Deut. xvi. 13), the Judgment Seat of Christ (Rom. xiv. 12; 2 Cor. v. 9, 10), and the Open Heaven (John i. 51). Of the evening addresses to nightly increasing numbers, it could only be felt that God's voice was speaking through the preacher. Solemnly and faithfully, sinners were pointed to Jesus as the "Lamb of God," and very many were led to see Him as their Saviour and accept Him as their Lord.

The thanksgiving testimonies (written ones) were evidence that the word had gone home to very many hearts. There have been many out-and-out conversions, while many others, who could only *hope* before, now "know" that they have passed "from death unto life." The missionary meeting on the closing day of the mission was addressed by Mr. Grubb and his fellow-workers, Messrs. Campbell and Millard, and will be memorable to many of us. In very earnest words, our brethren placed before us the claims of the heathen, and I am sure that many of us will not forget the question Mr. Grubb pressed upon us to ask for guidance upon, not *why should I go* and tell the heathen about Jesus, but *why should I not go?* The children's services were conducted daily by Mr. E. Millard, who soon won the affections of his hearers, and not a few of them were, we believe, led to trust in the Saviour.

The missioners proceeded from here to Napier to hold a week's mission there, and leave New Zealand on the 16th June—Messrs. Grubb and Campbell going *viâ* Melbourne and Mauritius to Cape Colony, and Messrs. Millard and Richardson returning to England. Very many of us follow them with our prayers. F. B.

Blenheim, N.Z., June 12.

[Since the foregoing was written, we understand that Mr. Grubb intended returning for the Keswick Convention.—ED.]

HANLEY SALVATION MISSION.

THIS Mission has been much blessed during a period of years. There is sad need of aggressive Christian work in the central town of the Staffordshire Potteries, and we rejoice to learn that a number of good and influential men have banded themselves together to do their utmost to see the Mission through a time of difficulty. The Imperial Hall, Glass-street, is, perhaps, the largest mission building in the provinces, being capable of seating 3500 persons. It was for a long period used as a music-hall and circus, when it was certainly carried on without such financial anxiety as is now experienced in exertions to develop it as a centre of all-round Christian endeavour.

Recently a mortgage loan has been recalled by the bank, and an effort is being made to raise £3500 to place the Mission on a thorough working basis. Under the care of Messrs. Middleton and Hogben the various organisations have been reanimated after a period of languishing, and it is sincerely hoped that friends of the cause of God in the midst of the toiling thousands of the Potteries, will come to the help of the devoted workers, who cannot expect to raise on the spot the whole of the sum needed. The treasurer is Mr. Ambrose Wood, architect, Hanley.

A HOSPITAL FOR MARSOVAN.

DEAR SIR,—At the beginning of the year, you inserted a brief letter from Mr. James E. Mathieson on the above subject. May I now add that Madame Thoumaian (the wife of Pastor Thoumaian, of Marsovan, in the ancient Pontus) has been busily pursuing her courageous endeavour to accomplish the collection of funds for the erection and partial endowment of a Medical Mission Hospital in Marsovan. She has succeeded in obtaining a large and influential Council of Reference, and in various quarters has won the sympathy and help of those who have listened to the story of her adopted country's need of medical missionary help.

But it is a large undertaking for Madame Thoumaian to deal single-handed with this business, and her Council would be very glad to interest many more friends in her noble effort. All communications to Madame Thoumaian, at 35, Pyrland-road, N., will receive immediate attention.—Yours faithfully, JAMES L. MAXWELL.

49, *Highbury Park, N.*

Rev. H. W. Webb-Peploe, of St. Paul's, Onslow-square, in a letter to Madame Thoumaian, says:—

Let me thank you for coming to us, and speaking upon the great and pressing needs in Asia Minor, &c., for a hospital, where the poor people may be cared for in the body, and where they may also hear the Gospel of Jesus Christ. The large meeting which gathered to hear you seemed to be greatly interested, and I think we all felt very deeply moved by the sad needs of your adopted country. I have great pleasure in recommending you as a faithful speaker, and your cause as an interesting and very important one, to the attention of my brother clergy and of Christian philanthropists throughout our country. I wish you God's blessing, and an abundant success in your earnest and self-denying efforts for Armenians and others.

PROFESSOR H. E. SAWYER, of the Mount Hermon School, Massachusetts, hopes to arrive in England about August 20, on a visit to extend over some months. He will be glad to supply pulpits or take part in public meetings. He will, doubtless, be able to speak many encouraging words as to Mr. Moody's work.

HOMES FOR LITTLE BOYS.

THE united Summer Fête of the Homes at Farningham and Swanley took place on Saturday at Farningham. The Little Boys' Village (for a veritable village it is) was thoroughly *en fête* for the occasion, and everything was dressed in summer glory. A large number of friends went down from London to join in the proceedings. On arrival the boys from the two Homes were marshalled in procession form, and paraded the grounds led by the brass band, discoursing lively music.

Then the friends assembled in the chapel, and a number of the boys were put through an examination in Scripture, geography, and mental arithmetic. They had, of course, had no special preparation in the subjects of the examination, but the questions were promptly answered in an eminently satisfactory manner, scarcely a mistake occurring. The examination afforded considerable gratification to the friends who subscribe to the institutions; it was a worthy testimony to the efficiency and care of the education which the boys receive in the schools.

The luncheon, which was presided over by the Earl Stanhope, Lord Lieutenant of the county of Kent, took place in the spacious drill hall. The meal over, a number of short speeches were delivered. Lord Stanhope drew attention to the principles on which the institutions are carried on. The Homes at Farningham, which were the first established in England on the cottage or separate Home system—are for boys of any age up to ten years, who are orphan, destitute, or, from their surroundings, likely to fall into crime. They are admitted by vote of subscribers, or on payment of 6s. per week—£15 per annum. They are placed in families of about thirty, each Home being presided over by a Christian man and woman, who act as father and mother to the boys. The day school, under Government inspection, has earned the "Excellent Merit" grant for the last six years. The boys get at least two years' training in one or other of the industrial employments carried on. The seinclude printing, tailoring, shoemaking, carpentering, plumbing and painting, laundry work, knitting, baking, store keeping, gardening—both field and greenhouse work. All that is needed in the way of printing, all the clothes, stockings and boots, bread, and vegetables that are required are supplied by the various industrial departments. There are 283 boys at present in the Homes.

The Swanley Homes are for the orphan boys of those whose relatives or friends are able to contribute £20 a year for their maintenance. The day-school education includes agriculture, chemistry, physics, mathematics, in connection with the Science and Art Department. Technical instruction is afforded in the former subjects. Every boy is taught drawing and shorthand, and South Kensington and Pitman certificates are awarded on examination. The industrial employments include lithography (plain and coloured), tailoring, carpentry, shoemaking, knitting, plumbing and painting, gardening, and photography. The wants of the Homes in any of these branches are thus supplied. There are at present 194 boys in the Homes. Lord Stanhope heartily expressed his sympathy with the work, and his satisfaction at the way in which the Homes are managed. He specially commended them because of the attention that was devoted to technical instruction, which is a necessary factor in education to-day. In closing, his lordship earnestly appealed for the £2000 additional income that is needed.

Later in the day, the visitors had an opportunity of witnessing the boys plying their trades in the various workshops. The proceedings concluded with an exhibition of musical drill and gymnastics.

If a cloud, figuratively speaking, could be said to have been cast over the satisfaction which was so generally felt, it lay in the fact that some of the Homes are actually closed forlack of funds. We hope our readers will try and remedy this.

PREVENTION OF CRUELTY TO ANIMALS.

THIS Society showed abundant signs of life and vigour on the occasion of its sixty-sixth annual meeting, held at 105, Jermyn-street, on the afternoon of Friday last week, Lord Aberdare presiding. Mr. J. Colam read the report, which indicated progress. The educational work of the ladies' committee has been carried on most successfully; bands of mercy have been extensively instituted; and the prize and certificate inducements have brought in for competition from the public schools the large number of 50,759 essays on the duty of kindness to the lower animals. During the year 5886 convictions were obtained; most of the cruelty was inflicted on the larger and more useful of the domestic animals.

At last it seems that measures insuring the proper shoeing of horses, so long advocated by the Society, have been undertaken by a joint committee of the Farriers' Company, the Royal College of Veterinary Surgeons, and the Royal Agricultural Society. Although dishorning of cattle has been pronounced illegal in England, it has not as yet been decided to be illegal in Scotland or Ireland. Grave dissatisfaction was expressed regarding the working of the statute regulating vivisection. Experiments had steadily increased during the past twelve years from 200 to 1417 per annum, while the licences have increased from twenty to eighty-seven.

Mr. G. S. MEASOM stated the steps which had been taken to put an end to the demoralising bull-fights in Paris, and to promote a more humane treatment of the lower animals in Italy.

Dr. FLEMING spoke of the extreme difficulty of securing the conviction of offenders against the law prohibiting cruelty to animals in the face of what might seem to be incontrovertible evidence. Mr. HEYWOOD, a representative of the Manchester branch, was in favour of obtaining legislation to prevent the coursing of rabbits in confined spaces—a species of "sport" which prevailed in his locality. Mr. MOCATTA commented on the public sentiment regarding cruelty to the lower animals in countries inhabited by Latin races, and said that, through the beneficence of the Baroness Burdett-Coutts, literature tending to dispel the ignorence which lay at the bottom of that perverted sentiment, was being printed and disseminated in Southern Europe.

THE GOND TRIBES.—Rev. H. D. Williamson, of the C.M.S., Mandla, C.P., India, says, in a recent letter:—"The Lord has privileged me to work here amongst the Gonds of Central India since 1878, and we have much to cheer us. In my last tour we travelled some 300 miles or more, visited and preached in over 200 villages to 4500 people, and sold many Gospel portions and tracts. Three-fourths certainly of the 300,000 people in this district have heard the blessed Gospel, and in hundreds of villages the people are gradually giving up their idolatry and superstition and many have accepted Christ."

A NATIONAL DOMESTIC COLLEGE.—At a meeting of ladies, held a few days ago at the residence of the Earl of Meath, 83, Lancaster-gate, details were given of a proposal for the further development of the College founded by Miss Headdon at Newnham-on-Severn for the study of housewifery or domestic economy. The work having grown beyond Miss Headdon's personal management, it was resolved to form a company for the perpetuation of her system of instruction, which was highly spoken of by the Hon. Emily Kinnaird and Mrs. Jerome Mercier, both of whom recognised the advantages offered by the Institution to young women of various grades. Mrs. Poulden expressed the conviction, that, if introduced into elementary schools, the system will do much to counteract the distaste for domestic service which so frequently arises from want of knowledge. Lady Knightley presided over the proceedings.

HACKNEY ROAD MISSION.

THE Hackney-road Mission Hall has been reseated and generally renovated; and it was filled to the doors on Wednesday last week with an audience that had met to celebrate the twenty-first anniversary of the Mission. The chair was occupied by Mr. E. H. PICKERSGILL, M.P. The report gave the general impression that a great amount of work had been accomplished on the very slender resources available. There can be little doubt that the small debt on the Mission will be soon met by outside assistance. The influence of the Mission has been by no means exclusively local.

Mr. PARKER, who was the first to address the meeting, said that it was through the instrumentality of Mr. Girling, the pastor and superintendent, that he was brought eighteen years ago to a living faith in Christ. It was under this Mission also that he shortly afterwards began to speak for Christ in public. Subsequently for fifteen years he laboured as a missionary in China. What he now sought especially to impress upon those present, as one of the results of his missionary-life observation, was the inestimable privilege of having such a place as that hall wherein, with the help of God's Spirit, they could be made wise unto salvation.

Lord MONKSWELL heartily agreed with the methods of aiding the distressed adopted by this Mission. No one suffering from acute want can listen with profit to words addressed to the head or the heart. True sympathy comes close to the sufferer, and, having discovered the cause of the distress, applies the needed remedy. He attributed the great success of the Mission to the employment of zealous Christian workers that were thoroughly in touch with the people to be benefited.

Rev. F. BROWN having spoken a few kindly words, Mr. GIRLING gave an account of how he first began work for the Lord, and how it had pleased God to bless the talents which he had brought to his service so as to make the Hackney-road Mission a nursery for souls. An eloquent address was delivered by the Chairman, who maintained that the need of our lives is vital Christianity. He had a suspicion of the Christianity of a man who was devoid of sympathy, who did not care for his fellow-men. Rev. DAVID RUSSELL warned the workers against conforming to the world in their methods.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 27, Gen. xlvii. 15—31; Mon., July 28, Gen. xlviii. 1—11; Tues., July 29, Gen. xlviii. 12—22; Wed., July 30, Gen. l. 1—13; Thurs., July 31, Gen. l. 14—26; Fri., Aug. 1, John i. 1—14; Sat., Aug. 2, John i. 15—28.

CHILDREN'S SEASIDE SERVICES.

Arrangements for August, 1890, in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, Aug. 3 to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume in charge), *Llanfairfechan* and *Pensarn*. Mr. H. Hutchinson, *Bridlington*, Aug. 6 to Sept. 6. Mr. E. T. M. Dennes, *Whitby*, Aug. 1 to Sept. 4. Rev. C. H. Nash, Mr. R. L. Barclay, and others, *Scarborough*, Aug. 7 to Sept. 8. Mr. Josiah Spiers and Mr. R. Westall, *South Shore, Blackpool*, Aug. 10 to Sept. 10. Mr. J. H. Greene, *Saltburn*. Mr. Alfred Haley, *Whitley* (near Newcastle-on-Tyne). Mr. S. J. Hewlett, M. H. F. Mercer, Mr. T. G. Tredennick, and Mr. Maggs, *Yarmouth*. Dr. F. Churchill and Mr. Ernest Lampen, *Southwold*. Mr. E. J. Kennedy and Captain Chapman, *Cromer*. Rev. W. E. Peters, Mr. H. Hankinson, and Mr. A. G. Dodderidge, and others, *Eastbourne*, from Aug. 5. Mr. J. Reginald Naylor, Rev. Ll. G. Scott Price, and Rev. H. J. Gibbs, *Bournemouth*, from Aug. 5. Mr. H. L. C. de Candole and Mr. Sidney Warren, *Southsea*. Rev. W. T. Storrs, and others, *Sandown, Isle of Wight*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Mr. Livesey Carrott, *Littlehampton*, from Aug. 3. Mr. Louis Parkinson, *Deal*. Rev. Walter Senior, Captain Winn, and Mr. Herbert E. Brown, *Margate*. Messrs. E. and C. H. Collier, *Herne Bay*. Rev. Alfred Waller, *Southend*. Mr. W. R. Moore, *Ilfracombe*. Mr. J. Crofton Rainey, *Paignton*. Mr. H. G. Harris, *Weston-super-Mare*. Mr. T. Lewis Sayer, *Rhyl*, from Aug. 5. Mr. Howard Staines and Mr. Sidney Webb, *Penmaenmawr*, Aug. 2 to 24. Mr. Reginald Callender (probably), *Weymouth*. Services are being held to end of July by Mr. George Banaster, at *Llandudno*, and by Mr. J. S. Tyler and Captain Winn, at *Margate*.

Eastern Illustrations.

BY GAWIN KIRKHAM.

III.—THE DEW OF HERMON.

WE camped one night at the head of the waters of Merom, within a few hours' ride of snowy Hermon. Our tents were pitched among some tender grass, which, after sunset, soon became moistened with dew. Next morning the dew was particularly heavy, and we were forcibly reminded of the expression, "The Dew of Hermon," in Ps. cxxxiii. 3. In these Eastern lands, where, at certain seasons, no rain falls, the dew plays an important part, and hence the allusions to dew in the Bible are more appreciated by Eastern than by Western people. It is a direct gift from God (Job. xxxviii. 28), and is a token of his favour (Prov. xix. 12); and its withholding is a proof of his displeasure (Hag. i. 10). May the gracious promise, "I will be as the dew unto Israel," soon be fulfilled, so that he may "grow as the lily and cast forth his roots as Lebanon" (Hos. xiv. 5).

IV.—THE PITCHER BROKEN AT THE FOUNTAIN.

While lunching in a fig orchard at Sileh, I noticed the women and girls of a neighbouring village come to a fountain close by to wash their clothes and fill their pitchers. It is needless to say that carrying a pitcher Eastern fashion is one of the fine arts. These women poised their pitchers on their heads, and walked with naked feet over the rough, uneven, stony path without hesitation and without steadying the pitchers with their hands. But the broken earthenware around the fountain proved that, however steady and careful they are, accidents will happen. My thoughts instinctively reverted to the passage in Solomon's description of old age, where he says: "Or the pitcher be broken at the fountain" (Eccles. xii. 6). So, however carefully life may be lived, it often comes to an end suddenly. But a Syrian afterwards told me that the Eastern women sometimes break their pitchers while quarrelling! Even so violent men often hasten their own end and the end of others by their violence. Such men "shall not live out half their days" (Psa. lv. 23).

V.—EASTERN PLOUGHING.

Passing through a valley beyond Dothan, I counted twelve men ploughing with as many yoke of oxen. So in the days of old, Elisha "was plowing with twelve yoke of oxen before him, and he with the twelfth" (1 Kings xix. 19). Eastern ploughing is of the most primitive kind. The plough consists of two pieces of wood fixed together, to one of which the oxen are fastened, and to the other a small handle is added. Sometimes there is an iron ploughshare, but in other cases a piece of wood serves the purpose. One hand only is necessary to hold the plough, illustrating the accuracy of our Lord's statement about a man putting his *hand* to the plough (Luke ix. 62). In the other hand the man holds a long stick or pole, at one end of which is an iron spud, with which he cleans the ploughshare, and at the other end a pointed piece of iron, with which he goads on the oxen. Hence the allusion of the risen Lord to Saul of Tarsus: "It is hard for thee to kick against the pricks," *i.e.*, the goad (Acts ix. 5). For if the ox kicks he only hurts himself. So it is with the sinner who rebels against God.

TRACT WORK AMONG MOSLEMS.—It has been found that the experiment of systematically distributing tracts for Mohammedan readers in Arabia and the neighbouring countries met with much success, and the Committee of the Religious Tract Society have, therefore, issued a series of tracts in Arabic upon the main doctrines of the Gospel. Remarkable as it may seem, the Mohammedans have "not only received, but even welcomed," the tracts recently distributed.

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Letters to the Editor.

MARYLAND TOLERATION ACT.

SIR,—If any of your readers, moved by the enthusiasm of your Carlisle correspondent, should be inclined to think that the famous Act of 1649 was the act of Romanists in power, there are some notable facts which should be well considered before coming to that conclusion.

In 1875, Cardinal Manning, replying to Mr. Gladstone's attacks on Vaticanism, pointed to the liberties of Maryland as evidence of Rome's toleration. Mr. Gladstone in his reply (Note, at the end of "Vaticanism") said that "the measure was really defensive; and its main and very legitimate purpose was to secure the free exercise of the Roman Catholic religion."

I see much in history to confirm Mr. Gladstone's view that the Acts were mainly defensive of Roman interests. The Roman Church had gone through some serious dangers in Maryland before the passing of that Act, and its position at that time was one of alarming insecurity. The original charter was granted by a High Anglican king, Charles I., to a Roman Catholic nobleman who sought a refuge in the New World. After his death the privileges were confirmed to his son, and in 1634, the party of colonists, consisting of Roman Catholics and Protestants, reached Maryland. Though the leaders were Romanist and under the spiritual guidance of Jesuit fathers, yet the colony was chiefly Protestant from the beginning.

The colony was doubtless founded, the charter granted, on an understanding between the King and Lord Baltimore that Roman Catholic interests were to be protected in Maryland. But the difficulties of the situation were immense. The action of the spiritual leaders was watched by the Puritan colonists.

In 1642 an attack was made upon the Jesuits in Maryland, and in consequence a report was made to the Vice-Provincial of the Order, Father Henry More, who then wrote to the Cardinal Prefect a letter, in which I find the following admission: "In leading the colony to Maryland *by far the greater part were heretics;* the country itself is esteemed likewise to be a new England, that is, two provinces full of English colonists and Puritans; so that not less, nay, perhaps greater, dangers threaten our fathers in a foreign than in their native land of England" ("Records of the English Jesuits," vol. iii. p. 364).

The weakness of the Roman cause in Maryland is still further displayed in these records.

I quote from a letter, the date of which I cannot give; but, as it is supposed to be written by Father White, who was seized by Claiborne's men in 1644, we must place it before that time. The Jesuit father says: "In a country like this, newly planted, and depending wholly upon England for its subs stence, where there is not (nor can be, until England is re-united to the Church) any ecclesiastical discipline established by laws of the province, or granted by the prince, nor provincial synod held, nor spiritual courts created, nor the canon laws accepted, nor ordinary or other ecclesiastical persons admitted (as such), nor the Catholic religion publicly allowed. And whereas three parts of the people, are heretics, I desire to beresolved . . . ."

The "heretics" of course are Protestants. The dangers of any bold setting forth of Roman claims are then described as follows: "And since it is sufficiently clear that Maryland depends upon England . . . and since it is not the less evident that, as affairs now are, those privileges, &c., usually granted to ecclesiastics of the Roman Catholic Church, by Catholic princes in their own countries, *could not possibly be granted here without grave offence to the king and State of England* (which offence may be called a hazard both to the Baron and especially to the whole colony). Therefore," &c. The argument goes on to bind the members of the Society of Jesuits in Maryland not to demand privileges excepting those relating to corporal punishment. (*Foley:* "Records of the English Jesuits," iii. p. 362.)

These extracts are sufficient to show the extreme insecurity of the Roman Church in Maryland prior to 1649.

Then as to the Act itself, it is most important to notice that it was not passed until the Roman Catholic Governor was superseded, and a Protestant put in his place, not until an influential Puritan accession to the colony had come in. Moreover, it was the Act of the Maryland people, Roman Catholic and Protestant combined, and "was not engrossed and approved by Lord Baltimore until August, 1650" (*Contemporary Review*, September, 1876).

After all, though presenting a favourable contrast with the New England laws, the Act contained some terrible threatenings. Blasphemy against the Trinity might be punished with death and confiscation of all property. For speaking reproachful words against the blessed Virgin Mary—the fine of £5; in default, public whipping and imprisonment. For calling a man "idolater" or "Puritan," &c., fine of 10s.; in default, public whipping and imprisonment. For profanation of "the Sabbath" (the use of this term implies that Puritan habits, both of speech and conduct, were recognised), after repeated offences, fine of 10s.; in default, public whipping, and imprisonment. It cannot be said that the Maryland laws were drawn up in the interests of the poorer colonists.

These particulars of the Act are taken from Bozman's History of Maryland, where the whole of the Act concerning religion may be seen in the Appendix.

Yours truly, J. C. ROBINSON.

18, *Wemyss-road, Blackheath, S.E.*

QUESTIONS *RE* CONVENTIONS.

DEAR SIR,—May I add to the observations already made on Conventions the further suggestion that the way to get up to the higher "life of God in the soul" is to get down honestly into the lower life of self in the heart; yes, to the very (oft undisturbed) bottom and dregs, and "look well if there be any wicked way" there, any "way of man," *e.g.*, "that is in himself" (where the Scripture tells us it should not be). "Before honour is humility." The "hand of God" is ever "mighty;" "humble yourselves," under it, and the same mighty hand, not your own, will "exalt you in due time." The higher life, like the preparation of the heart, is from Him, and, if we do our part in humbling, He "in due time" (not hurriedly, or in the time we impatiently may set) will do his part, most graciously in exalting. But whatever is searched out must be presented to Christ for pardon through his precious blood, and for purification by his Holy Spirit.

The higher life is willingness thus to search out these subtle roots of bitterness (so ready to spring up and bear visible fruit), and getting rid of them in God's appointed way. We have it plainly before us. "Father, I have sinned," is our act. The *reception* and the *robe* are the Father's free act and gift; the *feast* in due course follows. To those who get voluntarily so near the Father, nothing less can be expected. "This is all the fruit, to take away their sin," and the growth of such fruit conventions may undoubtedly further. Much heart-searching may be provoked by Christian conferences. But much ephemeral spiritual brightness so acquired may be sufficiently shallow in nature to lose its polish by subsequent contact with the world. The real benefit, it seems to me, is that which sometimes may be acquired also by those who have no opportunity of sharing these conferential and conventional privileges, viz., to be sent home from them to the privacy of their own seclusion, and into the secrets of their own sinful hearts, and there bring to light and being, under the light and power of the Holy Spirit, through Him who knoweth the mind of the Spirit, all the discoveries there made, with the oft-to-be-repeated prayer, which few learn accurately, "Search me, O God," &c.—Yours truly, VICAR OF USK.

NEW GUINEA.—The Wesleyan Conference of New South Wales has decided to accept the invitation of Sir William Macgregor to establish a mission in New Guinea. The proposal has been taken up with great enthusiasm in the colony. A district has been mapped out so as not to conflict with existing agencies; it is proposed that the mission be established on the Louisiades and D'Entrecasteaux Groups at the east of New Guinea. The S.P.G. will select a district at the east end of the island on which to begin a mission. The missionaries of the London Missionary Society, who have occupied portions of the island since 1871, are in perfect accord and sympathy with them.

Deacon Abraham's Work at Oroomiah.—A sale of work on behalf of Deacon Abraham's Oroomiah Orphanages is to be held at the Waterloo Workman's Hall, Andover, Hants, on Bank Holiday, Monday, August 4.

The Highgate Tract Society (Wesleyan Chapel, Archway-road, Upper Holloway) appeals for tracts, old or worn books, or spare magazines for judicious distribution.—CHARLES MEDLICOTT, hon. sec.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, JULY 27.—Psalm LXXIX.

THIS Psalm, like lxxiv., evidently dates from the Chaldean invasion. There the destruction of the Temple was the prominent thought; here its defilement with the bodies of the slain. There are three stanzas; narrative (1-4); prayer, especially because God's name and glory are at stake (5-12); promises of perpetual praise (13).

1. In other passages God Himself is described as the chief agent. Here we learn the names of the tools whom he employed (Ezek. v. 11; xxiii. 38).

2, 3. Fulfilled (2 Chron. xxxvi. 17; Zech. xiv.; Rev. xi. 7). These words are said to have been constantly on the lips of our countrymen in the days of the Indian Mutiny.

5. Jealousy is the reverse side of love. God was a husband to his people, hence his severity (Amos iii. 2). We should be very particular as to our walk, lest we provoke God to jealousy (Jas. iv. 5).

6. "Pour out" is the same word as is used in ver. 3. This verse is quoted by Jeremiah (x. 25).

8. "The iniquities of our forefathers" (R.V.) (Lev. xxv. 45). Let us ask God to remember, in his dealings with us, not the sins of the past, but the covenant which He made with our fathers.

9. We have an irresistible argument when we speak of God's glory (John xiv. 13).

10. "Let the revenging of the blood of thy servants be known" (R.V.) Joel quotes the former clause (ii. 17).

11. The answer is anticipated in Psa. cii. 19, 20.

13. In pastures of never-failing bliss, we shall give Him perpetual praise (Rev. vii. 17).

MONDAY, JULY 28.—Psalm LXXX.

Under the figure of a vine, injured by a wild beast, the Psalmist laments the captivity of the ten tribes. The house of Joseph always represents the ten tribes (Obad. 18; Amos vi. 6). The mention of Benjamin (2) does not militate against this view, for though the southern part of the tribe clung to the fortunes of Judah, it is probable that the bulk of the northern portion followed those of the ten tribes to which they were bound by many ties (Gen. xliii. 29). These three tribes marched together (Num. x. 21—24). The title of the Psalm reminds of us xlv. and lxix. "Lilies" are an emblem of what is lovely, and here of the lovely salvation of God.

The division is clearly marked by the recurrence of the refrain, 3 and 7, 14 and 19. The name of God being on an ascending scale; God; God of Hosts; Jehovah, God of Hosts.

1. In Jacob's blessing of Joseph, this title is specially given to God (Gen. xlviii. 15, xlix. 24). To sit enthroned upon the cherubim (see R.V.) is an emblem of omnipotence, for they represent all creatures. Thus the gentleness of a shepherd and the almighty power of God blend in this verse.

2. "Before them," *i.e.*, at their head, as the pillar of cloud and fire led the wilderness march.

3. What a prayer for a backslider! (Jer. xxxi. 18). When God restores us He puts us back into the very place which we occupied before we fell.

4. Angry, *smoke*. Not the fire of God consuming the sacrifice of God, but burning against the backslider.

5. Bread soaked in tears (Ps. xlii. 3).

8. Another reference to Jacob's prediction (Gen. xlix. 22). The point of the Psalmist's reference to the past consists in this, that God cannot desert, or destroy, any work which He has once begun.

10, 11. The hills of the southern boundary of Canaan; the cedars of Lebanon represent the extreme north; the sea is the Mediterranean; the river, Euphrates.

12. Pul, Tiglath-pileser, Sennacherib.

15. "The Son" is another term for the spiritual vine; and in the allusion to the right hand (17), there is surely a reference to the name which Jacob gave to Benjamin (Gen. xxxv. 18). The name was given by the father under Divine inspiration, and was a pledge of Divine love, not only to him, but to the whole nation whom he represented.

17. Surely our Lord alone perfectly fulfils this description. He is that Son of Man, whom God has made strong for Himself. And God's hand is pledged to maintain Him until the ravages of Satan are made good, and the vine of his church covers the land.

18. We are redeemed, that we should not go back to our old sins, but show forth the praise of our deliverer.

TUESDAY, JULY 29.—Psalm LXXXI.

Probably written by Asaph himself, in the days of David, this Psalm is a call to the people to keep the Passover, the annual feast commemorating the deliverance from Egypt.

Division—A call to celebrate the Passover (1-3); the basis on which it rests (4-7); an appeal to Israel to come back from false gods to its allegiance (8-12); with a promise of the blessings which shall yet accrue to it (13-16).

1. We can sing aloud to God when we realise the great blessings which He is prepared to confer on us, as the remaining verses of this Psalm disclose. Think much of God's resources, all of which are yours in Christ, and then praise Him.

3. *The* month is the first and chief month of the year, the Passover month, the month of Abib. (Ex. xii. 1, 2; Deut. xvi. 1). "The time of the full moon" defines the days occupied by the sacred feasts.

5. Joseph is mentioned here as representing Israel, because his position in Egypt made him the leader amongst his people. We should never forget our deliverance from a more intolerable servitude, but commemorate it specially in the Lord's Supper. The change to the first pronoun indicates how closely the Divine spirit was behind the Psalmist, so that most naturally, and with no break in the continuity of thought, He passes from one mode of address to another.

6. "His hands were set free from the burden-baskets." Such baskets were found in the sepulchral vaults of Thebes, and were doubtless used in carrying from one place to another the clay and manufactured bricks. Our Saviour has done more than this, relieving us from care and burden-bearing, admitting us into a glorious liberty.

7. God was supposed specially to reside in the storm-cloud. Thence He looked on the hosts of Pharaoh, and spoke from the brow of Sinai. We are reminded of that couplet of Lowell's:—

> Behind the dim unknown
> Standeth God within the shadow,
> Keeping watch above his own.

8, 9. What a peculiar claim God has on the whole-hearted allegiance and devotion of his own! and let us recall the cost at which He has redeemed us, each time we are tempted to desert Him.

10. God wants our emptiness, like the gaping beak of the young fledgling. There is nothing which we really need that He is unable or unwilling to meet. Let us ask Him to fill us with the Holy Ghost, and reckon that He does keep his word (Eph. iv. 18).

12. "With the froward He shows Himself froward" (Rom. i. 24; 2 Thess. ii. 10, 11).

13. Obedience is the condition of full deliverance.

14, 15. Our enemies and God's haters are identical. What encouragement is here! Notice also the permanence of our standing.

16. Strength and sweetness; necessaries and luxuries; complete satisfaction!

WEDNESDAY, JULY 30.—Psalm LXXXII.

The Psalm of the magistrate; perhaps composed on the appointment of judges by Jehoshaphat (2 Chron. xix. 5-7). There is an admonishment for past misconduct (2-4); followed by a lamentation over their obduracy, and a declaration of their doom (5-7). Luther says, "Every prince should get the whole Psalm painted upon the walls of his room, for here such will find what high, princely, noble virtue their situation demands, so that assuredly worldly supremacy, next to the office of the ministry, is the highest service of God, and the most profitable duty upon earth." A very interesting and close parallel to this Psalm occurs in Isa. iii. 13-15.

1. "God judges the gods." Some think that "gods" refers to angels, but this will not suit the tenour of the Psalm. The word unquestionably stands for *magistrates and judges*. In Exod. xxii. 27, the people were taught to recognise in governors the reflection of the authority of God. Their judgment was said to be God's (Deut. i. 17); and whoever came before them, came before God (Exod. xxi. 6). There could be no doubt, then, that the Heavenly Judge would call them to his bar, if they grossly misrepresented Him.

2. Compare Lev. xix. 15.

5. In spite of Divine protests, men will take their own way. With their back to the true light, they go on towards a darkness which grows denser at every step.

6. It seems at first strange that men so wicked should be dignified by so high a title. But that appellation rather records God's ideal of their sacred office, and calls them to fulfil it. Our Lord quotes this verse in arguing with the Jews (John x. 34) His point being that, if Scripture calls unjust judges "gods," because they filled the place and represented the majesty of God, surely his opponents had no right to accuse Him of blasphemy, because, as "the Sent of God," and engaged in doing his Father's will, He also spoke of Himself as God.

7. If man is lifted to high office, he is but man still. His office, but not his nature, is God-like. And if he do wickedly, he must fall as other princes have fallen before him.

8. This call to God to undertake the judgment of the world is like the cry of the Church to her absent Lord, that He would make haste to right the wrongs of time, and to bring in His glorious kingdom.

THURSDAY, JULY 31.—Psalm LXXXIII.

This Psalm was composed on the occasion described in 2 Chron. xx. In that chapter we are told distinctly that the Spirit of the Lord came on Jahaziel, of the sons of Asaph (14). Perhaps he was the author of this Psalm. This was a song of praise sung before the battle, in sure anticipation of victory.

A short prayer for help (1), is followed by a description of the agony of the people which drove them to take refuge in their Divine Deliverer; the doings (2-4) and the numbers (5-8) of their foes. And then reminding God of what He had done in the days that were past, the singer entreats Him to do the same again, establishing his glory in an incontestable manner (9-18).

2. It is a great source of courage, when we can feel that those who attack us are also in conflict against God; and that God takes our side against our foes and sins.

3. "Hidden" (Ps. xxxi. 20; Matt. xxiii. 37; Col. iii. 3). If only we keep under the covert of God's wings, how safe we are!

4. It is a daring attempt indeed, when men deliberately set themselves to annul God's eternal purpose. "The stars in their courses" fight against all such. There was great wisdom in Gamaliel's counsel (Acts. v. 39).

6, 7, 8. A great confederacy, with one fell purpose. Men who are naturally enemies to each other are allies when they can injure God's people.

9-12. Two deliverances of the past are quoted as specimens of the help which the land required (Jud. iv. v. vii. viii.).

13. "The wheel" is rather "the whirl." And the whole is equivalent to "like the stubble, which is whirled round and carried away."

14. The bracken or furze on the mountains is a ready fuel for the lightning spark which sets it ablaze.

16-18. The disasters which are imprecated on the allied forces are intended to lead them to recognise the supremacy of God. But there is no need to attempt to show the consistency of these petitions with the spirit of Christ; they are evidently inspired by the spirit of that older dispensation, which our Lord so distinctly set aside, as the husk from which the grain has passed into new and more perfect development (Matt. v. 38).

FRIDAY, AUGUST 1.—Psalm LXXXIV.

One of the sweetest of the Psalms. The Gittith is said to have been a musical instrument on which some of the Psalms were played. The speaker is evidently the anointed king (9), a title which clearly designates David, who constantly uses it of himself. The conception of this sacred poem must have been his during the exile caused by Absalom's rebellion, even though its elaboration and ultimate form may have been due to the sons of Korah. The forty-second and forty-third Psalms are inseparably connected with this in their plan and structure, in the colouring of their language, and in their rare and beautiful figures.

The first *seven* verses, divided into *four* and *three* (as is so often the case in the Psalms), contain a meditation; the remaining *five* are a prayer. Note the three *blesseds*.

1. "Amiable" in the sense of *beloved* (Ps. xxvii. 4).

2. The longing and fainting are closely joined with rejoicing (for so might "crieth out" be rendered), and therefore they do not indicate the pain of unsatisfied desire, but of desire which is immediately satisfied, though it still craves for more. The soul which has enjoyed most of God's

grace longs most earnestly for it, and in proportion to its longing is its joy.

3. This does not mean simply that he envies the birds which build in Zion, but that he himself is a sparrow or swallow, which, after long wandering has found a home and nest in God's house. "My poor little soul, the terrified little bird, has now found its right house and nest, even thine altars. If I had not found this, I must have been as a lone bird on the house-top, or an owl in the desert." Notice that it is in the altar that rest is found, i.e., in the life of consecration and obedience. If you can say, "My King," you have found your nest.

4. Though not literally, yet spiritually, we may dwell in the Lord's house all our days (Ps. xxiii. 6). As long as you are able to praise, you are there.

5. Two conditions of blessedness: to have God as your strength, and to have in your heart *ways*. Too many hearts are full of cliffs and precipices, but they need levelling, so that there should be a highway for God (Isa. xl. 3, 4).

6. The valley of Baca is the valley of tears. Some speak of it as the valley of tear-shrubs. But there the righteous will find wells of salvation. If you are now in the valley of tears, be sure you are on the way to the city, and look out for the wells.

10. Better be Lazarus at the threshold of God's house, than Dives in his palace.

11. A Sun in dark hours, and a Shade in scorching ones. Grace is the bud of glory, glory the flower of grace. If God has given the first, He will give the second. If He withholds aught on which you have set your heart, believe it is not really good, and still trust Him.

SATURDAY, AUGUST 2.—Psalm LXXXV.

There is no clue to the historical associations of this Psalm. The description of the distress through which the nation had been passing is quite general. It will, therefore, befit all times of anxiety and depression.

We have first a description in *seven* verses of the long-protracted misery of the people, and in the *six* remaining verses a promise of deliverance.

1-3. The Psalmist recounts what God did once, and in this he sets us an example which we may well follow. Our captivity may continue long, but it will be brought back. Iniquity may be aggravated, but it can be forgiven. And the forgiveness of God will cover sin, as the deluge the highest mountains. There is an allusion here to Exod. xxxii. 12.

5. God's anger is short-lived where there is contrition (Ps. xxx. 5).

6. The return of God is the indispensable condition of quickening and rejoicing.

8. God ever speaks peace to his saints, though the world is in revolt (John xx. 19-21). Note the recurring references to peace and righteousness.

10. Mercy and peace are on one side; truth and righteousness on the other. They seem going on different errands and in different directions. But they meet at the cross of Jesus. There we have "the bridal of the earth and sky" (Is. xlv. 8).

12. God gives nought but good, and all good is from God (Jas. i. 17).

13. Righteousness not only looked down from heaven, but, in the person of Jesus, it has trod our earth, leaving footprints for us to follow (1 Pet. ii. 21).

ALCOHOL AND LEPROSY.—Our contemporary *The Hospital* is responsible for the statement that since steps have been taken to cut off the supply of alcohol to the aborigines, the leprosy plague in Noumea has abated.

CONGO INSTITUTE.—An interesting meeting was recently held at Colwyn Bay, Mr. R. Cory, of Cardiff, in the chair, in connection with the Congo Institute, to bid farewell and God-speed to one of the African boys, Daniel Harvey. He has been there three years, and, having acquired a thorough knowledge of carpentering, is returning to the Congo. There it is hoped he will not only help on civilisation among his own people, but also tell them of Jesus. At present there are only three boys in the Institute; others are expected soon, and if sufficient funds come in it its proposed to increase the number of students. These are selected from the Christian converts on the Congo, sent to Colwyn Bay, North Wales, and there given a sound education, as well as being taught some handicraft. The head of the Institute is its secretary, Mr. Hughes, a returned missionary of the Baptist Missionary Society, whose heart is lit with love to God and to our less fortunate brothers in Africa.

International S.S. Lessons.

Sunday Afternoon, August 3.

THE PRODIGAL SON.—LUKE XV. 11-24.

GOLDEN TEXT: Verse 18.

THOUGH this lesson deals only with the younger son, a correct exposition of the parable is impossible without reference to the elder brother. Our Lord's aim is not only to encourage the Publican, but to reprove the Pharisee. The parable most effectually does both. "Strictly speaking, both sons here sketched are lost, the one through the unrighteousness that degrades him, the other through the self-righteousness which blinds him."—*Lange*. The latter is the more dangerous condition.

Note (1) *His sin* (12, 13).—It appears in his demand (12), his departure (13), and his dissipation (13). He had got a false conception of what true happiness was. Home restraints had become irksome to him. He wanted freedom and means to enjoy himself. Is not that the picture of happiness which many a young man draws for himself, until, like a will-o'-the-wisp, it lures him on to ruin? Self-pleasing is self-destruction in the end. "*He gathered all together*," and set a high value upon it as a means to his own enjoyment. But all that was truly good he left behind. He will never find anywhere a satisfactory substitute for home, for a father's love, and for even a father's authority. To be without God is to be poor in the worst sense possible. The *far country* fitly describes a life of sin. It is where grace finds us all (Eph. ii. 13). *Wasted* means dissipated, as the chaff is scattered by the winnowing fan. This was a terrible revelation of the sin that was in his heart when he made the demand. There are more prodigals than those whose lives openly declare it. Why did the father allow it? Possibly faithful remonstrance was tried in vain. Argument cannot convince him when his heart is astray; and to retain him by force would only make into a bondage what he ought to delight in as liberty. The only way to bring him to his right mind is to let him eat of the fruit of his own way (Jer. ii. 19).

(2) *His misery* (14-16).—We never read of sin without reading of misery as the result. They are as inseparable as an object and its shadow. His misery had two stages. The first consisted in the *famine* (14), and consequent *hunger* (14). This was bad enough, but his attempt to remedy it brought on a worse stage still, consisting of *slavery* (15), degrading toil (15), a keen hunger that made him almost envy the swine (16), and the absence of all true friends (16). This is the speedy ruin to which money, and the opportunity to enjoy it often bring young men. I was sent for to visit one such who was dying. Not many months before he had been in humble circumstances, but he came into a fortune (?), which gave him opportunity to work his own ruin by the gratification of every selfish lust. Even for such there is pardon if they return to the Lord; but nothing can ever give them back their wasted years, nor remove the regret with which they look back on such a life. Early decision for Christ is valuable, because it saves from those bitter and unavailing regrets. To the prodigal, everything on which he depended failed him. His *goods* were all gone; the *far-off country* was a place of famine; *the citizen*, so far from helping him only aggravated his degradation and misery: the *friends* with whom he had squandered all were not to be found now. He found misery where he hoped for pleasure; slavery where he expected liberty; disgrace where he looked for honour; keenest hunger where he anticipated feasting; loneliness and neglect in place of lively companionship.

(3) *His repentance* (17-20).—He has gone to the greatest possible length, has reached the lowest depth of misery, now his salvation is nigh. His repentance begins *with reflection* (17). "*He came to himself*," for he had been beside himself for so long. Sin is insanity. While he sinned he dared not reflect; he does so now, contrasting his condition with that of "hired servants" in his father's house. He loathed the condition to which his sin had reduced him, and longed for *any* position in the house he had forsaken. He has got a change of mind, which is the first part of Gospel repentance. Then follows *humility*, in his readiness to be a servant where he had been a son. Before he had demanded, now he claims nothing, but pronounces his own unworthiness. Next came *confession* (18). His sin "before" his father is "against heaven." True repentance never makes light of sin, and never fails to see it as against God (Ps. li. 4). Then *resolution*: "I will" (18). There is no hope of improvement where he is; and if a thought occurs to him as to the humiliation of returning in such a plight, he is prepared even for that. A man is not far from true repentance when he makes such a resolution involving such a humiliating confession. But to stop there is to stop short of actual repentance. The last step was *return* (20). All the rest would be unavailing without this. To think, and mourn, and resolve are nothing unless action follows (Ps. cxix. 59, 60).

(4) *His welcome* (20-24).—No picture could be more touching. Note how eager it is. The father does not wait. Matthew Henry speaks of "eyes of mercy" (he saw), "bowels of mercy" (had compassion); "feet of mercy" (he ran); "arms of mercy" (fell on his neck)); and "lips of mercy" (kissed him) (20). Note how *full* it was. He restored him at once to the position of a son, so that the prayer remained unfinished (21). How *joyous* it was. The robe, the ring, the shoes, the feasting were expressions of the merrymaking with which the prodigal was welcomed. What a different merrymaking from those which the young man had known in the far-off country! How *reasonable* it was (24). If joy over the finding of a lost sheep or a lost coin is right, how much more may there be joy over the recovery of a lost son?

Such joy the Saviour felt at the time these parables were spoken, for were not the publicans coming to Him?

Such joy God has in the return of every sinner, and He shares it with the returning sinner himself.

Learn the misery of sin; the way of true repentance; the joy of pardon. If you have known the first, come by means of the second to the enjoyment of the third.

Gathered Gold.

EVERY Christian is born great, because he is born for heaven.—*Messillon.*

Faint not; the miles to heaven are but few and short.—*Samuel Rutherford.*

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me, all ye that labour and are heavy laden."—*Augustine.*

In affliction, see the necessity of it, and be humble; see the use of it, and improve it; see the love there is in it, and be thankful. I know of no greater blessing than health, except pain and sickness.—*Thomas Adam.*

He that hath many things to trust to is in suspense which he should take hold of; but where there is but one left, with what greediness will he grasp hold of that. God cuts down worldly props that we may make Him our stay.—*Charnock.*

Happiness is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with double brightness. Happiness is not perfected till it is shared.—*Porter.*

The good man will give his best things to God. No starveling goat upon the hills will he present at the altar, but the well-fed bullocks of the luxuriant pastures shall ascend in smoke from the sacred fire. He who is miserly with God is a wretch indeed. Few devise liberal things, but those few find a rich reward in so doing.—*C. H. Spurgeon.*

RELIGIOUS LITERATURE IN INDIA.—Rev. J.S. Stone, late of Bombay, writes:—"Mr. A. W. Prautch is raising funds to print large editions, in three languages, of Bishop Thoburn's sermonettes, for distribution in Western India. Between January and March 31 he sold 46,736 tracts, in five languages, and 857 vernacular Scripture portions, besides Bibles and Testaments in English and other languages. I look upon this as a very remarkable work."

SECULAR & CHRISTIAN MORALITY.

FROM A SERMON BY REV. D. P. M'PHERSON, LIVERPOOL.

It is possible for a man to possess any amount of self-respect combined with little or no Divine respect. He may resent, with the hot blood mounting in his cheek and the proud fire burning in his eye, the least reflection cast upon his moral character or his "standing in society," and yet may listen in cold blood or yawning carelessness to a thousand imputations or compromising reflections heaped upon God's holy name. "He that hath ears to hear let him hear" this.

A man may "live squarely," and owe no man a penny, and yet never think of God, or his own soul, or pray.

A "square and honest man" without piety of spirit and active love nourishing the heart is like a carved and polished stone without a heart-beat, or a sky without a sun, or earth without a summer.

Piety is the soul and breath of all the virtues. The Christian moralist whether he eats or drinks does all to the glory of God. He does nothing *apart* from Him. That is, he keeps his eye and *thought* on God's Word, and will, and Son; and works from, by, and unto God. He treats God as a living, rational, and observant Being with whom he has to do, and takes Him as his Father, Teacher, and Pattern.

O young men, in the sacred name of your God and your soul, join yourselves outwardly and inwardly to the Lord Jesus Christ, who is your highest, lost and found Self, revealed and brought near to you. And never be ashamed to be called Christians, or disciples, or saints, or pious young men.

"Go in" for a religious life. Don't be half-and-half—cold, thin, pale, and watered Christians. Pursue religion, as it is in Christ and the Bible, as you ply your profession or trade. Handle, and thumb, and brood, and pray over your open Bibles, in your quietest, freest, and soberest hours. Thus dig down into the understanding of truth and grace. Make a personal God your friend and counsellor. Train your spirit to converse with his Spirit. Own and honour Him on all high and testing occasions. And supremely reverence God's day, God's house, and God's people. And may grace be given to the "older folk" to set the fair example, in the face of the "fashionable" half-day morning worship!

SUMMER BENEFITS AND THEIR BESTOWAL.

DEAR SIR,—A few summers ago you kindly inserted a note from me on behalf of needy Christian families in our great city, for whom a change into the country was an impossibility. Some abiding fruit followed, as the enclosed letter will show. Perhaps its insertion just now would stir many others to follow the example of the kind and thoughtful writer. How gladly would I or any other London pastor supply names and addresses!

Yours very truly,

FRANK H. WHITE.

Talbot Tabernacle, Bayswater.

DEAR MR. WHITE,—I am going to trouble you again to send me, if you will, the names and addresses of two or three families who perhaps will have no chance of seeing the country or enjoying any of its beauties this summer. I can at least send them some flowers, eggs, &c., though I am sorry to say the fruit is very scarce this year, but the roses are so fine this season, and I feel I should like someone to have the benefit of their sweetness besides myself. If Mrs. E. (whose address you gave me last year) is still at C——road I might send a few things there, and perhaps you would kindly tell me if there are any children, when you send me the names, and then I could enclose something especially for them. Pardon me for giving you so much trouble, but ever since you wrote that little letter in THE CHRISTIAN I have felt so desirous of sharing some of my summer "benefits" with those who, unfortunately, are compelled to remain in London at this season of the year.

Among the Churches.

CHURCH OF ENGLAND.

The memorial to the Archbishop of York advocating deprivation in place of imprisonment of persistently contumacious clergy has already received the signatures of 72 peers, 55 M.P.'s, 67 bishops and other Church dignitaries, and some hundreds of baronets, justices of the peace, and other gentlemen of position. The numbers are being added to daily.

The Bishop of Durham, addressing a large meeting in Sunderland a few days ago, said that interest in foreign missions was really and truly the gauge of the power of Church life at home, and he hardly thought that we had as yet realised the extent and urgency of our duty in regard to that overwhelming work. The experience of the last few years had taught us well enough that increased energy abroad meant at the same time increased energy at home. It was no longer necessary to meet the old cry, "There are no results." He confessed, for his own part, that what surprised him was, not the scantiness of the results, but their overwhelming grandeur compared with the scantiness of the efforts which had been made.

The Bishop of Liverpool, preaching at Lowton St. Mary's Church, near Leigh, took his text from the words "Looking unto Jesus." He said that the text contained the very points on which all true Christians of every age, of every name, of every nation, and of every tongue thoroughly agreed. True Christians always agree in "looking unto Jesus"; but, unhappily, upon many points they did not agree; and as long as human nature was fallen it would be vain to expect them to agree. In these days people lost sight of the fact that Christ is alive; that they had a Friend at court, One able to receive their confessions and give them absolution, without their going to kneel at the feet of priests. They need not go to the Virgin Mary or any saint, or kneel before a mortal priest, who could not tell whether they were speaking the truth or telling anything that was not correct.

PRESBYTERIAN.

The Hon. and Rev. R. Moreton was inducted last month to the pastorate of St. John's Presbyterian Church, Hamilton, Ontario, of which he has been in charge for some months.

CONGREGATIONAL.

At Buxton open-air services have been recommenced on the Slopes after Sunday evening worship. These services have now entered upon their fifth year. The pastor and those who assist him have been greatly encouraged by the results.

Mr. L. Beaumont, of Nottingham Institute, who has charge of the church at Flockton, near Huddersfield, for a few weeks, has held a very successful ten days' mission, assisted by mission bands from the Moldgreen Church. A number of persons have made an open confession of Christ.

BAPTIST.

Mr. W. Poole Balfern, of Regent's-park College, son of the late Rev. W. Poole Balfern, of Brighton, has been accepted by the Baptist Missionary Society for service on the Congo.

In an appeal just issued, Rev. C. H. Spurgeon calls upon the members of his congregation to bring in some article of clothing at a meeting to be held at the Metropolitan Tabernacle on Monday next, for the use of the families of poor ministers. He reminds them that the ladies stocked some forty-nine needy households last year, and says they hope to do more during the next twelve months.

At the committee meeting of the Baptist Missionary Society last week the question was considered of the desirability of sending a deputation to China. During the last few years the work of the Society in that land has been greatly extended, and it has been felt for some time that a delegation might render most important and useful service. A request has been made to Rev. Richard Glover, of Bristol, and Rev. T. M. Morris, of Ipswich, to undertake this work.

SOCIETY OF FRIENDS.

Two more missionaries have been accepted for China, and are preparing to go out next year.

One of the orphans of the Hoshimgabad Orphanage, India, has fallen a victim to a cholera epidemic, to the great sorrow of Samuel Baker and helpers.

Commander Carey Brenton, of H.M.S. *Fearless*, has been visiting the Friends' Mission on Mount Lebanon, and helping them in their work. He was about to leave the Navy and devote himself to Gospel work. His visit made a great impression on the Syrian boys.

In the *Monthly Record*, of the 15th inst., William D. Priestman gives a cheering account of the spread of adult school work in Australia, and accompanying it is the growth and extension of Friends' meetings. The same periodical reports much and successful school work at home.

The Woman's Foreign Missionary Societies of Friends in America have held their second General Conference, at Glen's Falls, New York, and a time of marvellous unity and power they have had. For nine years, since the work began in Western Yearly Meeting, women Friends have been praying and working for corporate union and action in the promotion of all foreign work, and *The Friends' Missionary Advocate* for this month, with allowable enthusiasm, reports the result—missionary enterprise in Japan, Mexico, Alaska, China, Brumana, and among the Indians and Negroes, must feel the impulse, and countless numbers of heathen the blessing of the intercourse and organisation experienced at Glen's Falls.

METHODIST.

It is expected that at the Wesleyan Conference, which was opened on Tuesday at Bristol, proposals will be brought forward embodying proposals for celebrating the centenary of the death of John Wesley, which took place in London in 1791.

SALVATION ARMY.

There are 62 Salvation Army corps in New Zealand, being a proportion of about one corp to every 10,000 of population. In New South Wales there are 91 corps, or a proportion of one for every 11,000. In Victoria there are 82 corps, or a proportion of one for every 12,000. The Governors of Victoria and Queensland have each sent a donation of £10 to the Army, with an expression of goodwill.

NOTES FROM IRELAND.

The Irish Presbyterian General Assembly has sanctioned the formation of a Young Men's Guild, with the object of uniting all societies or Bible-classes connected with the Church, promoting the intellectual and spiritual life of young men, and encouraging them to undertake Christian work.

A successful series of mission services has just been held in Killybegs, co. Donegal, by Rev. G. Peters, of Liverpool, who conducted two meetings every day except Saturday, while the mission lasted. An encouraging series of Gospel services, extending over a period of four or five weeks, has just been held by Messrs. Dixon and Smith in a tent in the Grosvenor-road, Belfast.

A vigorous effort to reach the masses was made this year on the anniversary of the Battle of the Boyne by Rev. R. C. Johnson and his band of helpers, who conducted a series of services during the day in Donegal Park, where the Orangemen had assembled. A similar effort was made by Revs. A. Armstrong, R. Cole, and others, at Scarva, where between twenty and thirty thousand persons had assembled. In each case good is believed to have been done.

During the past year the Zenana Mission of the Presbyterian Church has taken several steps in advance. It has commenced work in China, where Miss Nicholson has already had much encouragement; it has reopened Borsad, in India, and established at Surat a training class for young Christian women, while at home it has resolved to give bursaries to suitable young women to enable them to qualify as lady doctors for India and China. It has now ten agents, and the income last year was nearly £1000 in advance of that of the previous twelve months.

THE LORD'S DAY.

SIR,—It is surely now quite time that Christians bestirred themselves to make a strong protest against the rapidly growing disregard by those in "high places" of the sanctity of the Sabbath.

During the last few Sundays the papers state that, by "command of the Queen," military bands were stationed on the terrace at Windsor, where they performed for two hours, Her Majesty looking on from her window of the Castle, and the different members of the Royal Family promenading up and down during the time; also that from 7000 to 10,000 people were drawn together to hear them. Surely this looks like an attempt to bring about something of the distraction and levity of a Continental Sunday, when other noticeable innovations are to be added, such as the continued arrivals and departures of the royal princes, and other visitors on that day, thereby necessarily entailing an immense amount of extra labour, not only on the officials of the railway companies, but also on the "Household" as well as private services.

One cannot but deeply regret that such a state of things should of late be, especially when one thinks of the contrast in the Prince Consort's time, whose endeavour it was that "as little work" as possible should be done on the Sunday, in order that the servants at the Castle should have every opportunity given them of attending places of worship.—Yours., &c. S. G.

MR. AND MRS. ARTHUR DICKINSON, well known to many at Plymouth, Cardiff, Bristol, Croydon, and other places where they have laboured, are leaving England for Toronto, Canada.

MR. J. W. WILSON (for some years town missionary at Redruth, Cornwall), who with his wife sailed for Australia last autumn, has been labouring in the Wesleyan circuit of Rupanyup, Victoria, for five months. Much blessing has followed the work of Mr. and Mrs. Wilson. Several have come forward and sought and found the Lord, and believers have been built up. The congregations have been largely increased, and a good work has been done by their visiting. They have since left for a new sphere of labour in Geelong, Melbourne.

Notices.

THE friend who sends THE CHRISTIAN to Rev. Robert Lennie is asked kindly to note that he has removed from Nevada City, California, to New Westminster, British Columbia.

COMMUNICATIONS RECEIVED WITH THANKS.—E.M.B. J.A. H.D.W. F.M.S. E.C.W. H.G.H. M.H. J.K. J.S.B. W.C.B. F.L. R.W.G. D.M. W.G. P. R.T.T. G.G.F. W.H.S. E.J.R. F.W.I. F.S.B. J.S.W. D.S. H.O.T. D.V. J.W. W.B.McN. J.T.M. W.N. R.T. L.S. H.J.T. S.J.A. S.T.H. L.M.M. J.B.W. W.S. G.J.S. N.J. E.P. J.T.S. E.T.S. W.McC. F.B. W.C. T.H. J.L. M.B. L B. F.E.T. C.H. M.J.G. W.J. E.G. H. le G. J.C R. N.N. R.C.J.H. L.K. M.E.C. T.J.H J.McC.

APPLICANTS FOR TRACTS.—W. Musker, 26, Raymond-street, Vauxhall-road, Liverpool; T. Arrowsmith, 48, Ropery-street, Bow Common; M. Nicholson, Philadelphia-lane, Newbottle, Fence Houses, Durham; W. Stringer, 32, Right's-lane, Oldhill, Staffordshire; J. Bywaters, 27, Marchmont-street, Russell-square, W.C.; J. Henham, 27, Western-terrace, Maidstone; T. Currie, 94, South Chester-street, Liverpool; J. P. Hartley, Tonman-street, Liverpool-road, Manchester; Mrs. Percival, Cliff Farm. Chelmorton, Buxton; E. Tyler, Mission House, Darfield, York; A. Honnor, Caroline-cottage, Pinner-green, Pinner, Middlesex; Mrs. Friendship, King's-Nympton, Chulmleigh, Devonshire; Mrs. F. Tuckett, 5. Leamington-villas, Acton, W.; B. Cattrall, 13, Botanic-grove, Edge-hill, Liverpool; Members of the Mizpah Band, The Institute, Priory-street, Hastings; F. Parker, 110, High-street, Cheltenham; Mrs. Hall, 89, Ormside-street, Old Kent-road, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Appeals.

Bath City Mission.—Mr. G. J. SNOOK, 5, Dover-place, Bath, will be glad to receive gifts of small Gospel books or tracts for distribution by missionaries at the forthcoming volunteer encampment. Probably three thousand young men will be under canvas from August 2—9.

"Welcome Home," Simon's Town, West Africa.—Simon's Town is the headquarters of the West African and Cape of Good Hope Naval Station, and is the place at which our bluejackets land after remaining on board their ships for months on the unhealthy West Coast. It is very important that there should be a Home at this place where Christian and temperance work are carried on. To meet the case fully a new and larger Home is urgently required. E. J. WILLIAMS.

Wesleyan Centenary Hall, Bishopsgate.

Grimsby Railway Mission and Christian Association.—There are about 2000 men employed here in connection with the railway companies. In 1888 a mission hall was built, capable of holding 700 persons. It cost £700, of which about £300 has yet to be raised. To clear the building of debt will greatly help the work, which is of an unsectarian character, and has the sympathy of representatives of various evangelical churches. The hon. treasurer of the Mission is Mr. W. MUDD, Sylvan Villa, Dudley-street, Grimsby.

The Shop-girls' Home.—Seven years ago a Cottage Home near Epping Forest was established by two young ladies for the poor workers in London shops. Many of these, from excessive toil and poverty, are sinking, both in health and spirit, without the possibility of the needful change and absolute rest. 1200 in all have been received, and they have learned what true sympathy and Christian love mean; and have gone back to their hard life with, at least, sweet thoughts and memories, as well as renewed health and courage. But so many of them had not one penny to spare towards the little trip that the funds are all but gone, and the Home must shortly be closed for the present, unless further help be forthcoming. Any donation will be gratefully accepted by Miss H. REYNOLDS, Epping New-road, Buckhurst-hill, Essex, or by the writer; and a little detailed report will be sent on application. SOPHIA MAY.

Seascale, Cumberland.

MRS. COLIN L. WRIGHT, an American Presbyterian missionary in Persia, has been murdered by a native school teacher. The crime was the result of the teacher having been dismissed for bad conduct. The murderer has been captured.

MR. BENNETT ANDERSON.—After ten years of steady work at Byrom Hall, Liverpool, of which he is the esteemed pastor, Mr. J. Bennett Anderson finds his health failing. The deacons and members of his church have offered, rather than lose his services altogether, to give him leave of absence for nine months, with three months' stipend, to sail to New Zealand and Australia. Mr. Anderson hopes to be sufficiently restored by the voyage to be able to do the work of an evangelist in the Colonies, and subsequently to return to Byrom Hall. He expects to sail early in September. Mr. Anderson has been preaching the Gospel for thirty years, having been brought to the Lord during the visit of Dr. and Mrs. Palmer, of New York, to this country.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Missionary meeting, Thurs., 6.30 p.m. Daily prayer-meeting, 1.30 to 2 p.m.

Y.M.C.A. EXETER HALL, Strand.—Sun., 3.45, p.m., address to men only; 7.30 p.m., public, Mr. J. Bridie. Meetings for men, nightly, 8 p.m. Bible-class, Thursdays. Cheerful service, public, Sat., at 8. Prayer-meeting daily (Sat. ex.) from 1 till 2. Speaker—July 28 to Aug. 1, Rev. William Durban, M.A.

HOLINESS CONVENTION, People's Mission Hall, Bridge-road, Barnes (near Hammersmith Bridge), S.W.—July 28—30. Mr. William Peck Smith will preside.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 7 p.m., Rev. Dr. Lunn.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, Sun., at 11 and 7; Wed., at Burlington Hall, Savile-row, 8 p.m.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., July 27, at 11 and 7, Rev. H. E. Brooke.

THE Tues. evening meetings and the Thurs. morning Bible-class, held at Mrs. Boardman's, 3, Highbury-place, N., will be discontinued until Tues., Sept. 2.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Rev. F. B. Meyer, Suns. at 11 and 7.

UNION HALL, Carlisle-street, Edgware-road. — Bank Holiday, Mon., Aug. 4, conference of Christians: 11 a.m., praise and prayer; 3 p,m., open-air meeting (weather permitting), in Regent's Park, W., Hanover-gate. Public meeting in Union Hall, at 7.30.

CHATSWORTH-ROAD TABERNACLE, Clapton-park. N.E.—Sun., July 27, Dr. H. Grattan Guinness, 6.30 p.m.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues. next, 1 p.m., Rev. Edward White.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., July 27, at 11 and 6.30, Mr. J. S. Harrison.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Aug. 1. Tea, at 6; meeting, 7 p.m. Farewell to missionaries leaving shortly for China, in connection with the C.I.M. Bank Holiday, Aug. 4, meetings, afternoon and evening; sailors' tea at 5.30.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of the Christian lifeboat crew, Tues., Aug. 5, 7 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 and 7, Rev. W. H. Daniels; 3 p.m., Rev. H. Bright.

MARGATE, "The Hall by the Sea."—Gospel address, Sun. next, 8 p.m., by Rev. Charles Graham. Gospel Services on the sands every day: children, 3 p.m.; adults, 7.30 p.m. Christian workers cordially invited to assist at these meetings. Apply at Shaftesbury House.

CHAMOUNIX, Switzerland.—Missionary conference, Aug. 18 to 22. For particulars apply to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

CONFERENCE AT MAYFIELD, Woolston, Southampton, July 28 and 29. Subjects—"Our Lord's Message to the World," "The Christian's Testimony to the World." Lord Radstock, convener, Mayfield.

PAKEFIELD CONFERENCE, Aug. 12 and 13.—Rev. L. Price, convener, Pakefield, near Lowestoft.

BLANKENBURG, SCHWARZATHL, Germany, Sept. 1—4, at Allianz House, conference for the deepening of spiritual life.

WAKEFIELD CONVENTION, Sept. 23, 24, 25. Speakers—Revs. F. B. Brodie, J. T. Butlin, Dr. Jenkins, F. E. Marsh, F. B. Meyer, C. G. Moore, Sir R. Phayre, Messrs. W. R. Lane, R. C. Morgan, and John McAuliffe. Mr. J. G. C. Irvine, sec., Y.M.C.A., Grove House, Wakefield.

DUBLIN CONVENTION, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

BLACKHEATH CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Oct. 14—16. Particulars from Mr. William Shrimpton, 36, Manor-park, Lee, S.E.

NEWCASTLE-ON-TYNE HOLINESS CONVENTION, Oct. 28, 29, and 30.

BRIGHTON CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

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Gibraltar Soldiers' Institute—E.M.	0	10	0
Mr. F. S. Arnot's Work, Central Africa—E.E.M.	0	10	0
Zanzibar Strangers' Rest—S.M.	0	5	0
Belgian Missionary Church—M.	1	0	0
China Inland Mission—R.O.O. 3s 2d; J.P.B. £50; B. £1	51	3	2
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Congo Balolo Mission—B...	1	10	0
Asylums at La Force—J.F.M.G.	0	10	0
North Africa Mission—J.F.M.G.	0	10	0
McAll Mission—J.F.M.G...	0	12	6
Miss Whately's Schools, Cairo—J.F.M.G.	0	12	6
Pastor Rodriguez's Figueras Mission—J.F.M.G. 10s; G.C.B. £2 10s	3	0	0
Pastor Cremer's Work, Brive—Market Square Church, Merthyr	9	7	0
Baptist Missionary Society—M.Q.G.	0	10	0
Gospel in Corsica—G.C.B.	5	0	0
Mr. Fenn's Work, Spain—G.C.B.	2	10	0
British and Foreign Bible Society—B...	0	10	0
East London Training Institute—M.S.R. 5s; Shanghai, £1	1	5	0
Friendless and Fallen—B., Nersin, £1 1s; Lester, 5s; W.T. £3	4	6	0
Lock Hospital and Asylum, Harrow-road—Elitta...	0	4	0
Children's Country Holiday Fund—H.T.J. 10s; M.A.S. 10s; P.L. 10s; A.J.C. 10s	2	0	0
Mr. Fegan's Boys' Home—A.M. £1; H. £5; Lester, 5s; W.T. £4; C.A. 2s; A.S. 5s; M.M., Belfast, 5s	10	17	0
Rev. J. G. Paton Fund—H. £5; Mrs. E.H., Edinburgh, £1; W.T. £3	9	0	0
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Fresh Air for Poor Children (Rev. A. S. Herring)—Mrs. M...	5	0	0
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Mrs. Meredith's Misn., &c.—J.F.M.G. £1 2s 6d; Lester, 5s...	1	7	6
Shaftesbury Institute, Lisson-grove—Lester ...	0	5	0
Dr. Barnardo's Homes—Lester, 5s; M.L. £1; A.D. 2s 6d; F.P. £1	2	7	6
George Yard Mission—Lester, 5s; W.T. £3; J.F.M.G. 10s; T.O. 5s...	4	0	0
Mr. H. Toye's Orphanage—Lester	0	5	0
Miss Weston's Work (R. Navy)—M.L. £1; E.M. 10s; W.T. £3	4	10	0
Miss Daniell's Work (Soldiers)—M.L-...	1	0	0
Bible Stand (Crystal Palace)—M.L.	1	0	0
Miss Robinson's Work, Portsmouth—E.M.	0	10	0
London Aged Christian Society—E.R.D.	5	0	0
Home for Aged Blind Christian Men and Women—E.R.D. £5; C.E R. £1	6	0	0
Mrs. Wilke's Rescue Work, Poplar—S.M.	0	5	0
Home for Working Girls (Mr. Shrimpton)—W.T.	3	0	0
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London French Protestant Medical Misn.—W.T.	3	0	0
Bible and Colportage Society, Ireland—W.T. ...	3	0	0
London City Mission—W.T. £3; T.O. 5s	3	5	0
Bristol Orphan Houses—W.T. £3; J.F.M.G. £1	4	0	0
Free Meals to the Poor—W.T.	3	0	0
Rev. P. Gast's Work (Poor Children)—W.T. ...	3	0	0
Lord's Day Observance Society—H.M.A.S. ...	0	10	0
Scripture Readers' Society, Ireland—H.M.A.S....	1	0	0
Stockwell Orphanage—H.M.A.S.	1	0	0
Miss Sharman's Homes—H.M.A.S. £1; Jessie Harriette, £5	6	0	0
Dr. Stephenson's Children's Home—H.M.A.S. ...	1	0	0
Destitute Children's Dinner Society—K.C. 10s; E. & L.H. 3s	0	13	0
Home of Industry—B.	1	0	0
Army Scripture Readers' Society—J.F.M.G. ...	0	2	6
Dock Labourers' Mission—J.W. 10s; A Merchant, £1...	1	10	0
Invalid Children's Aid Association—E. & L.H.	0	5	0
Mr. Wintle's Work, Pontymoile—B.P....	5	0	0
Mission to Seamen, 11, Buckingham-street—X.L.	100	0	0
Mildmay Institutions—X.L.	50	0	0
Aged Pilgrims' Friend Society—C.E.R. £1; M.Q.G. 10s; *(Asylums)*—T.O. 5s	1	15	0
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Coombe Lodge, Peckham, S.E.

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CASE FOR THIS WEEK.

(*THIRTY-FOURTH SERIES.*)

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He had been subject to bronchitis more or less for fifteen years. The last attack (this winter), to use his own words, "laid faster hold of him than any other;" the cough was severe, the expectoration varying from light yellow (the primrose shade) to very dark, and difficult to raise. The breathing at times very difficult—"suffocating"—with pains under the shoulder blades.

The patient had taken no solid food for several weeks, and there was a consequent wasting of flesh, and diminution of strength.

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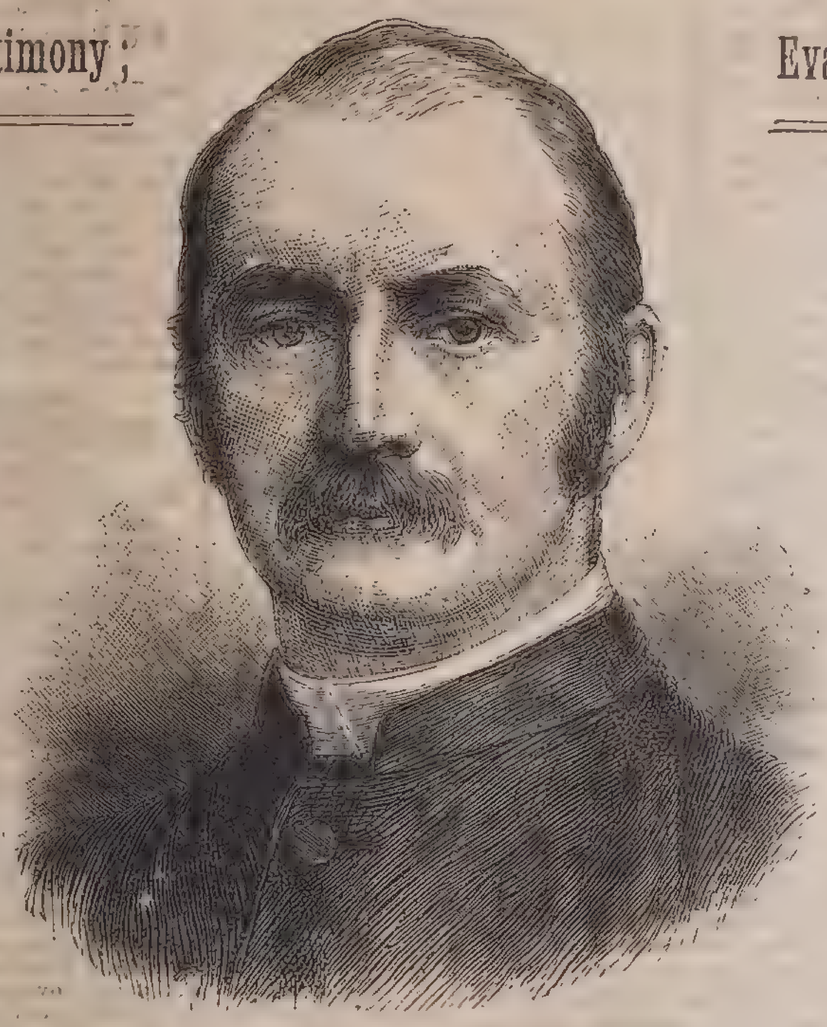

[Rev. G. C. Grubb.]

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Trinity College, Oxford.

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There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. —Full particulars on application.

ETONHURST, Weston-super-Mare. Preparatory School for the Sons of Gentlemen. Boys prepared for the Public Schools and Local Exams.—Prospectus on application to
LADY PRINCIPALS.

EDUCATION, Christian influence, and maternal care. Mrs. OAKESHOTT, Principal. Resident French, trained, certificated governesses and visiting masters. Terms, including all school requisites, 35 guineas. A Governess-Student required, 27 guineas. Airy house, large garden. Solid instruction.
Church House, Stoke Newington.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

GERMAN GOVERNESS.—A Lady wishes to recommend an accomplished Christian German Governess, thoroughly conversant with English and French, who desires a situation in England as finishing Governess, or to take younger children. She has the highest possible testimonials from her former employers, as having been perfectly invaluable as a teacher, and most satisfactory in every way.—Miss ANNA MAYER, Hohenkreuz, near Esslingen, Württemberg, Germany.

BRICKWOOD, Tonbridge, Kent.—School for Girls. English, French, drawing, music, needlework, Kindergarten class daily. Pleasant home. Good references. Six guineas per term. Vacancy for Pupil-teacher.—Miss PLEDGER.

IRISH RECTOR, small means, wishes to find good school, moderate charges, for three daughters. Could some Christian help in this, by having them taken at a great reduction.—FAITH, Mr. Anderson, Waterloo-place, Londonderry.

NURSERY GOVERNESS.—A Young Lady seeks re-engagement in Christian family. Experienced with young children. English, French, music, and drawing. In or near Wimbledon preferred.
E. T., 18, Denmark-hill, Wimbledon.

FRENCH OR SWISS Protestant Nursery Governess wanted. Must be thorough needlewoman, and willing to make herself useful. Entire charge of little girl, aged 6.
Mrs. HOLLINGTON, South Norwood-park.

TUTORSHIP or Mission Work.—Tutor (Lond. Matric.), Latin, French, Greek, Maths. (elem.), seeks post in earnest Christian family; or part charge of Gospel work. Full salvation.—FOYSTER, Post-office, Maidenhead.

A GERMAN MUSIC GOVERNESS wanted in September in a young Ladies' School. Only those competent to teach advanced music and play from sight need apply.
Miss ESSER, Rockfield, Lansdowne-road, Croydon.

REQUIRED IN SEPTEMBER, young French or Swiss Protestant Lady in a good Ladies' school. Reciprocal terms. Also, English Pupil Teacher. Premium required.
A., 12, Stanford-road, Brighton.

REV. MARTIN REED, M.A. (Camb.), Rector-Designate of Eastwell, Ashford, Kent, late Vicar of Holy Trinity, Leicester, wishes for two Pupils to read with one coming in September. Most healthy neighbourhood. Large rectory and garden. Very suitable for delicate lads. References, Rev. H. Nevile Sherbrooke, &c.
21, Brunswick-road, Brighton.

GOVERNESS, SUPERIOR. — Engagement wanted, resident. Christian family or school. Good music (Sidney Smith), singing (cert. R.A.M.), German (N. Germany), French, drawing, painting, elementary violin and usual English subjects. Highly recommended. Salary £70.—Miss OAKESHOTT, Church House, Stoke Newington, N.

CHRISTIAN GOVERNESS (highly recommended) desires re-engagement in school or family. Eight years' experience. English, French, music, elementary Latin and German.
Miss ARTHUR, 2, Hamilton Drive, Glasgow, W.

AS RESIDENT GOVERNESS to children under eleven. A Lady wishes to recommend a young Christian Lady. Gentle and amiable. English, French, and a good musician. Salary £20.—Miss P., c/o Mrs. Dryland, Silver Beach, West Croydon.

GOVERNESS.—Wanted, a decided, bright-spirited Christian, as foreign Governess to young Children. Good French and music essential. State salary.—Mrs. B. BINYON, Ipswich.

WIESBADEN, Villa Schönblick.—Frl. EIBACH. Superior Home School for Young Ladies. Highest references. The Winter term begins September 20. £60 per annum.

Appointments, Situations, &c., Wanted.

AS JUNIOR CLERK.—First situation. Abstainer. Also NON-RESIDENT GOVERNESS (21), English, French, music, elements of German, Latin, drawing. Abstainer.—Address for both, c/o Miss Greene, 25, Kensington Palace-gardens, W.

MAN AND WIFE can be well recommended, as Chapel keeper, caretakers, or any place of trust. Total abstainers. Wife can play harmonium at meetings.
VINER, 39, Star-street, Edgware-road.

INDOOR SERVANT.—A Gentleman wishes to recommend a thoroughly good Indoor Servant. Single, tall, age 30.—G. COLE, c/o W. H. Wills, Esq., 25, Hyde Park-gardens, W.

TO PASTORS and Ministers leaving for the summer holidays. An experienced Evangelist, with proved success in winning souls, and a teacher of the Word, is at liberty to take services during their absence. Testimonials if required.—E. C., 10, Leyton Park-road, Leyton, E.

AS MATRON to small Convalescent Home, or similar post. 30. Moderate salary. Michaelmas. Aunt (experienced) would assist in housekeeping, without salary.—F. K., Reference, Rev. Clement Cobb, Teston Rectory, Maidstone.

AS HOUSEKEEPER.—Lady very highly recommended, thoroughly domesticated, reliable, pleasing manners and appearance, seeks re-engagement to Gentleman or otherwise, accustomed to care of children.—TRUST, Tyer's, The Pavement, Lewisham, S.E.

IN RETURN FOR HAPPY VICARAGE HOME, young Lady offers her services as Organist of small church. Morning assistance given in parish or home if desired.—H., c/o Davies & Co., Advertising Agents, Finch-lane, Cornhill.

LADY DESIRES situation as Companion or Housekeeper to elderly Gentleman or Widower with children. Good sewer. Churchwoman. Good references.
Mrs. M., The Limes, Bath-street, Southport.

HORNER'S NEW HOLIDAY STORIES

No. 58. WHERE THE WILD THYME BLOWS. By FANNIE EDEN.

No. 59. HOW THEY MET—WOPS & HIS WIFE. By SYDNEY WATSON.

No. 60. THE PURITAN'S DAUGHTER. By J. J. L. (*Shortly*).

Nos. 1 to 59 ready. 8,000,000 issued. Sold everywhere.

AN EXPERIENCED CHRISTIAN WORKER seeks an engagement as Lady Superintendent of Y.W.C.A., or Convalescent Home. Scotland, or north of England preferred. Middle-aged. Accustomed to Bible-classes and visiting.
C., 1, Colinton-villas, Ealing Dean, London.

INDIAN AYAH, Christian, excellent character, speaks English well, good sailor, open to engagement to family returning to India.—Mrs. HENRY MARTYN SUTTON, Greenlands, Reading.

NO SALARY.—Young Lady, 26, cheerful, loving disposition, decided Christian, would give services as Companion to Lady, invalid or otherwise, in return for home. Seaside or country, for short period or longer. Highest references.—16, Forest-road, Dalston, London.

YOUNG LADY would give her services in return for smallest remuneration and all expenses, to Lady requiring Companion for holiday season. Disengaged. References.
A. S., Dorothy Fowler, North Auston, Rotherham.

DAUGHTER OF RURAL DEAN desires post as Companion or Amanuensis. Cheerful, fairly musical, good reader. Holds Oxford certificate. Best references. Small salary if good home.—F. M. L. I., 144, Canning-street, Liverpool.

RE-ENGAGEMENT desired as Companion-Housekeeper to Elderly Lady or Gentleman. Domesticated. Good reader. Experienced with Invalids. Christian and abstainer. Excellent references.
BRETTA, Post Office, Pensford, Bristol.

AS USEFUL COMPANION, Housekeeper, Superintendent Y.W.C.A., or similar work. Lady requires situation. Can conduct Bible classes and meetings. Abstainer. References.
Miss CAMPBELL, 17, Russell-grove, N. Brixton.

LADY'S OR USEFUL MAID. Good dressmaker and needlewoman. Three years two months' character. Age 22. Abstainer.
J. E. SKINNER, London-road, Strood, Kent.

A YOUNG PERSON, aged 24, seeks an engagement as Mother's Help, where servant is kept. Fond of needlework. Or to assist in any light business.
E. P., 117, London-road, St. Leonards-on-Sea.

TRAINED NURSE (Medical, Surgical, or Mental) desires engagement for August. Would go in the country, or to seaside. Thoroughly experienced.—Apply to
Miss HOOPER, 9, Upper Baker-street, N.W.

A LADY WISHES to recommend a Widow, age 30, thoroughly respectable and trustworthy, and clever with her needle, to a light place, as Nurse to one child, or Maid to young Ladies. She has two young children to provide for, therefore requires good wages. £20.
S. H., Rastall, Stationers, Ebury-street, S.W.

AS NURSE OR HOUSEKEEPER.—A Lady wishes to recommend an elderly person of eight years' hospital experience. Excellent testimonials. Small salary.
Mrs. B., 56, Eastbourne-street, Liverpool.

AS NURSE AND ATTENDANT.—Great experience. A Christian and abstainer. Strong and healthy. A member of the Church of England.
T. E., 1, The Green, Stoke Newington, N.

WILL ANY KIND PERSON give a Girl of 18 a trial, who has not been well conducted, and has been in an Asylum, but is anxious to try again. Very neat in appearance. Has been out before as General Servant.
Mrs. GODWIN, 4, Spring-gardens, Haywards Heath.

TWO FRIENDS having lived together in the same house nearly two years, are wanting places as General Servants.—M. E., 60, Albert-road, Hoe-street, Walthamstow, Essex.

MISS MEREDITH BROWN wishes to find situations for several Girls—ages 17 to 20, as general servants, kitchenmaids, or under-housemaids.—Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

AS HOUSEMAID, Schoolroom-maid, or for any light situation. Recommended by a Lady. Age 26. Good needlewoman, trustworthy, and very willing.—L. CHAPMAN, Cambridge House, Tunbridge Wells.

Appointments, Situations, &c., Vacant.

A COMPETENT PERSON wanted as Matron.—Apply to Mrs. J. E. WALKER Friends' School, Saffron Walden.

A MATRON wanted for the Exeter Home (for the Fallen), over 35 and under 50. Total abstainer. Good health. Churchwoman (state views). Must have thorough practical knowledge of housekeeping, laundry, and needlework, able to cut out. Apply, by letter only, to
Miss LEAKEY, Exeter.

BAKERY MANAGER.—Wanted, a thoroughly experienced, all-round Baker. Capable of taking management of a bakery doing about forty sacks per week, which is expected to be increased considerably. Must be an abstainer and Christian man.—Apply, by letter only, with fullest particulars as to experience, salary, &c., to
FRANK SMITH, 3, Queen's-road, Chelsea, S.W.

GARDENER wanted, single-handed. Willing to make himself generally useful. £1 per week. Locality, Ventnor. Christian valued. Must have good character from last employer.—Miss G. M. TAYLOR, 2, St. Aubyn's-gardens, Hove, Brighton.

YOUTH WANTED, as Junior Clerk, about 17. Must be sharp, intelligent, well educated, and of Christian principles (Church of England).—Apply by letter, stating age, &c., in own handwriting, to CLERKSHIP, Church Missionary Society, Salisbury-square, E.C.

FOOTMAN wanted, under a butler. Well trained and recommended; good height; age 17 to 21. Wages £15 to £20. Church of England. Abstainer desired. Enclose photograph with full particulars to C. HEWITT, Esq., Hope End, Ledbury, Herefordshire.

NORTH GERMAN OR SWISS Nursery Governess wanted in October, take charge of boy 6 years of age. A Christian Lady, who has had previous experience in English families. Not under 30 years of age.—Apply with photo, testimonials, stating salary, &c.—Mrs. DUNCAN, Granville Lodge, Aboyne, Aberdeenshire.

LAUNDRY MATRON wanted for small Mission Home, to superintend laundry-work and instruct girls therein. Experience and Christian character essential.—Write,
11, Fairfield-road, Croydon.

HOUSEKEEPER wanted, accustomed to house of business, or some considerable establishment.—Mr. BURBERRY, Basingstoke.

CHRISTIAN NURSE wanted in private family, for three rather delicate children. Must be capable and experienced, and thorough needlewoman. Governess kept. Comfortable home.—Apply, stating age, experience, wages, &c., to Mrs. H. Y. W., c/o Mr. Marten, Bookseller, Sudbury, Suffolk.

NURSE.—Wanted, a thoroughly trustworthy Nurse, Church of England, for a Lady in Suffolk. Able to take baby from the month.—Mrs. O., c/o Mrs. Hawkings, Belmont, Clapham-park, S.W.

NURSE.—Wanted, bright Christian young Woman, as Nurse to two young Children. Must have had experience. Good character indispensable.—Mrs. GIBSON, The Gables, Ongar, Essex.

NURSEMAID wanted to wait upon one Lady and one little Girl. Good dressmaker.—Mrs. R. N. HAMOND, Thorpland Hall, Fakenham, Norfolk.

A GOOD PLAIN COOK wanted for the country. Age not under 30. Assistance given after 1 o'clock. All found but beer. State wages. No fringe.—Miss A. KERRICH, Arnolds, Haywards Heath.

COOK OR GENERAL SERVANT wanted, understanding cooking. Country rectory. Two in family. House and parlourmaid kept. £17 to £20. 50 miles from London.
East Shefford Rectory, Lambourn, Berks.

HOUSE-PARLOURMAID wanted in a small family, quiet place. Second maid gives help. Good needlewoman.—Write with and for particulars, Mrs. HARRIS, Chesnuts, Calverley-park, Tunbridge Wells.

TWO RESPECTABLE, ACTIVE GIRLS wanted as General Servant and Housemaid. Comfortable home, modern conveniences. Wages £10 to £12.
11, Wolseley-road, Crouch End, N.

TWO SERVANTS WANTED (General and Nurse-Housemaid). Good characters necessary. Christians preferred.—Apply, stating age, wages required, and when disengaged, to Mrs. DIXON, Middle-class School, Kingston-on-Thames.

GENERAL SERVANT wanted immediately. Must understand housework, plain cooking. Age 30. Good character indispensable. Two in family. Washing put out. Quiet, easy place. Wages £18.—A., 6, Barham-road, Croydon.

AS GENERAL SERVANT.—Wanted, August 30, active, trustworthy Woman, over 30. Teetotaler. Good plain cook. Four in family. Nurse kept.
Mrs. J. W. ASHBY, Holmesdale, Red-hill, Surrey.

HOUSEMAID, and Parlourmaid wanted at the beginning of September.—Apply, stating age, wages required, and length of character, to L. G., 3, The Paragon, Blackheath.

GENERAL SERVANT wanted, a respectably brought up young girl from the country. A good reference required. Age from 15 to 17.
Miss M., Leigh Gowan, Weston-super-Mare.

A GOOD GENERAL SERVANT wanted at a small Cottage Hospital. Must be able to cook.—Miss SHORT, Cottage Hospital, Blandford.

GENERAL SERVANT wanted in Christian family of three. Strong, conscientious young woman. Abstainer. About 25 to 30. Would find a good home.
M. C., 2, Rockmead-road, South Hackney.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

A.1. CEYLON TEA AGENCY.—Agents appointed to sell our Teas among private families. Our celebrated 1s. 10d. Ceylon Spécialité supplied to Agents at 1s. 4½d. carriage paid. Our new digestive Teas also have a large sale wherever introduced. Doctors recommend them in preference to any other. 40s. weekly easily earned. Handbills and leaflets supplied gratis.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Established 1877. Name paper.

FREEST SCOPE for bringing the masses into touch with Christ offered to spiritual Men, experienced in evangelistic work, and willing to become Evangelists in the Church Army. Training free. Allowance to family where needed. Salary guaranteed, and fairly sufficient. Long service much preferred, but capable men offering two or three years only would also be accepted. Honourable posts outside the C.A. usually obtainable after long service. Women needed as Mission Nurses. Foreign service voluntary.—SECRETARY, 128, Edgware-road, London. Funds urgently needed for training.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d. breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 53, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

ROTHESAY, SCOTLAND. — The House of Rest. A Christian Health Resort. Summer terms, board and lodging inclusive, from 27s. 6d. per week. Hydropathic treatment extra. Prospectus from C. CAMPBELL, Proprietor.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

ST. LEONARDS, Hastings, 88, Warrior-square.—This old-established Boarding House is open for the coming season at moderate and inclusive terms. Special arrangements for families. Cuisine good. Smoking and bath-rooms. References to visitors. Tennis.—Miss DAIN.

ILFRACOMBE.—FOSTER'S Boarding House, near sea. Conducted on Christian and temperance principles. Real home comforts and delicious coffee. 31s. 6d. to 52s. 6d. weekly. Bijou Guide on application.

SWITZERLAND.—FAMILY PENSION, Villa Haltli, Mollis, Glaris. One and a half hours distant from Zurich. Beautiful, sheltered situation in the Alps, near the lakes of Wallenstadt and Klönthal. Mild invigorating climate. Gardens, terraces, shady woods, ground for tennis courts. Large comfortable rooms. Good table. Cold and warm baths. Inclusive terms from 6 to 8 francs a day.—THE PROPRIETOR.

NORWAY.—Charming Summer Resort in Hardanger for Ladies and Gentlemen. Good fishing.—Particulars from
Mr. MACKENZIE, Exeter Hall, London.

SUMMER HOLIDAYS.—Cotswold Hills, near Amberley. Good comfortable house for family, or Board and Residence for visitors. Bracing climate. Well recommended.
S. PYALL DIPROSE, Minchinhampton, Glos.

INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage, Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive.—COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

COMFORTABLE HOME offered to one or two Ladies or Gentlemen. Temporary or permanent, 15s. to 17s. per week. Occupier's own house. Centrally situated.
LAWS, 39, Fonthill-rd., Tollington-park, London.

CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 11s. 6d. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH.—High-class Apartments. Board if desired. Good position, close to sea, Chine, and Boscombe Pier (steamers call).—Ascot, Boscombe.

DUMPFORD HOUSE, near Petersfield, Hants.—This comfortable Health Resort, situated in the midst of charming scenery, affords a cheerful Christian home to those needing rest and change.—Mrs. BOYS, Proprietress.

HASTINGS HOME OF REST.—Clergymen, Ministers, and Christian workers will find this a desirable holiday home. Prettiest part of Hastings, central. Close to sea. Private grounds. PROPRIETRESS, Woodgrange, Cornwallis-gardens.

PARIS, Pension de Famille.—Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

MISS HAYWARD, Daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs.—Terms upon application to 23, Avenue-road, Southend, Essex.

CLIFTON, BRISTOL.—Board and Residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park, Bristol.

ST. LEONARDS HOME OF REST for clergy and Christian workers. House facing the sea. Late dinner. Terms moderate.
Misses C., 92, Marina, St. Leonards-on-Sea.

DOVER.—Board and Residence in a private family. Twenty minutes' walk from sea and five from station. Comfortable bed-rooms. Early dinner. Terms moderate.
75, Folkestone-road, Dover.

MALVERN.—Dr. Johnson's Establishment. Water cure, supplemented by Galvanic, Brine, Sulphur, and other Baths. Massage, &c., when indicated. Prospectus on application.

CHEERFUL HOME offered Lady or Gentleman in charming country vicarage near large Midland town. Pretty country. Good society. Dry, bracing. Terms moderate.—EVANGELICAL, c/o Barfords, 26, Queen-street, Wolverhampton.

COMFORTABLE HOME offered to Young Lady who will take entire charge and teach two children, age 4 and 7. References required.—Mrs. ASTON, Bushbury Vicarage, near Wolverhampton.

SUSSEX.—Small country House to be Let, furnished. Healthy and picturesque locality. Near village church and station. Large productive garden, meadows, stabling, &c. Two reception, five bed-rooms, good offices. Terms 3½ guineas.—Miss C. KINGS, Rudgwick, nr. Horsham.

RAMSGATE.—To Let, furnished, August or September, comfortable detached House. Superior part. Three bed-rooms, drawing and dining-rooms, &c. Rent moderate.
ORGANIST, "The Downs," Dane Park.

COLWYN BAY, North Wales.—Private House, furnished, beautifully situated near shore, station, post-office. Two entertaining, six bed-rooms, bath, w.c., pantries, washhouses. August or longer.—Mrs. WADSWORTH, Bryn, Meirion, Colwyn Bay.

WEYBOURNE, Norfolk Coast.—Private House, to Let, furnished. Also comfortable Rooms in coffee-house.
Miss S. HAMOND, Weybourne, Holt.

LOWESTOFT (Kirkley).—To Let for September and October. Furnished house—kitchen, two sitting, four bed-rooms. Three minutes from sea. Bracing air, good bathing, boating, fishing. Terms, three guineas September, two guineas October.—Apply,
SECRETARY Y.M.C.A., Mare-street, Hackney.

FRANT, TUNBRIDGE WELLS (near a mission-room).—House to be Let; four good bed-rooms and two small, two good sitting-rooms, kitchen, scullery, two floors; large garden. Rent £33; a two-acre field £5 extra.—Mr. BULL, Frant.

SUMMER HOLIDAYS In the Peak of Derbyshire.

Cliff House, Curbar, situated near Chatsworth and Haddon Hall, and between Matlock and Buxton, is now open for the reception of Christian visitors and families. Terms £2 2s. a week; families by arrangement.—Apply to Miss HALL, Cliff House, Curbar, *via* Sheffield.

MAYFIELD, SUSSEX.—To Let, pretty, well furnished eight-roomed Cottage, detached. Garden front and back. Ten minutes from station (L. B. & S. C.) High and bracing, well wooded, beautiful scenery. Terms moderate.
Mrs. SYMONS, West Cottage.

BOARD.—Wanted, by Gentleman and his Wife, Board with quiet family in London or suburbs. Presbyterians or other Dissenters preferred.—Apply, stating terms, to W. M., c/o Webster, Steel & Co., 5, East India-avenue, London, E.C.

NORFOLK COAST.—A Lady, wishing to visit the Norfolk Coast, about August 12, would like to meet with another Lady for companionship, and to share hotel expenses.
EXIT, 1, Woodville, Gravesend.

DOVER.—Small Sitting-room and Bed-room (two beds) required for week or two from August 11. State inclusive terms, which must be moderate.
M. L., 13, Rose-street, Newgate-street, E.C.

GENEVA.—The Misses Ewer and Lassalle offer a comfortable Home to one or two Ladies. Temporary or permanent. Excellent situation. Facilities for music, painting, and languages. Escort arranged.—Address meantime.
Miss EWER, 11, Cranbrook-road, Ilford.

BOURNEMOUTH.—Board and Residence in a pleasantly-situated house. Close to sea and Boscombe Chine gardens. Good table. From 30s.—M., Avon Cliff, Knole-road.

HORNSEY.—Christian, abstainer, is offered clean, quiet residence. Bath, gas, and attendance, 10s. 6d. weekly; no extras. Board equally moderate. Might accommodate two. No children or lodgers. Easy access City and West.
T., Clarendon Villa, Lausanne-road, Hornsey, N.

A LADY can receive two Ladies, or two or three delicate Girls as Boarders. Pleasant Christian home. Seaside. Private family. Pretty house, beautiful surroundings.
Mrs. FORTESCUE, St. Peter's-road, Margate.

HOME FOR INVALID CHILDREN, 70, Montpelier-road, Brighton.—Children who, from delicacy of constitution or recent illness, require sea air, good food, and medical care, are admitted on terms varying according to age, from 8s. to 10s. per week. Church of England, evangelical.—Apply to Miss E. A. FREEMAN, at the Home.

FREEHOLD BUILDING LAND, at £50 per acre, in some of the most beautiful spots in Hants, Berks, and Surrey, in plots of one acre and upwards. Instalment.
Mr. BLAKE, Farnborough, Hants.

INTEMPERANCE.—Long established Seaside Home for a limited number of Ladies suffering from morphia, chloral, absinthe, stimulants, or nervous debility. Christian care and influence, judicious supervision, home comforts, and amusements. Highest references.—MEDICUS, Chas. Tayler & Co., 154, Fleet-street, London.

FAMILY RESIDENCE worth £2,000 to be Sold, at great sacrifice, owner leaving London. A good sphere for an active Christian. Fourteen rooms, well built, very dry, drainage perfect, half acre garden, grand view, cannot be built in. Good fishing.
Wilford House, Woodberry Down, Finsbury-park.

A WIDOW LADY wishes to meet with Christian Lady to share her home, situated seven minutes by rail from Wimbledon, twenty West-end or City. References exchanged.
M., Brooklyn, Arnold-road, Lower Tooting.

REV. W. LANGHORNE, Vicar St. Luke's, Hackney, highly recommends a Home for Ladies of limited income. 15s. to 17s. weekly, inclusive. Pleasant and healthy situation. Unsectarian.—PRINCIPAL, 4, Clapton-square, London.

PRETTY COUNTRY HOME OFFERED to elderly Lady (invalid, or one that requires slight supervision). House in own grounds. Secluded garden. Terms moderate.—Miss BARTON, Woodbine House, East Peckham, Tunbridge, Kent.

FURNISHED SITTING-ROOM and bed-room, with use of bath-room, to Let after the middle of August, with attendance.—S. CALLOW, 42, Messina-avenue, West Hampstead, London, N.W.

PRETTY RETIRED COUNTRY HOME for Lady or Gentlewoman, with or without board, permanency or otherwise. Christians preferred. No children. Dairy, poultry, pony trap.
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NEXT week we hope to give portrait and sketch of Rev. W. F. Moulton, D.D., of Cambridge, President of the Wesleyan Conference.

Our Day in the Country Fund is overdrawn, and there are yet some applicants we desire to help. We shall, therefore, be glad if those friends who desire to send gifts toward this excellent object will do so as early as possible.

It is necessary that, from year to year, temperance workers should put country labourers and others on their guard against infringements of the Truck Amendment Act, by farmers supplying them with intoxicating drink as part payment for work done. This is the season when unprincipled employers may be expected to act on an old custom, now illegal, of supplying strong drink to their workmen. It is hoped that the law will be rigorously enforced, to the moral as well as the social well-being of the labouring classes.

Referring to a recent note in which it was stated that "the majority of church members are neither more holy in life, nor more intelligent in the truth, than when they were converted, perhaps years before," Mr. E. R. Hutchence, of New Barnet, writes:—"I cannot help thinking that those church members *never were converted*." He insists upon the importance of the doctrine of regeneration being emphasised by evangelists. "It is absolutely necessary that people should be born again of the Spirit, that they become new creatures in Christ Jesus, if they are to become members of the spiritual kingdom, the Head of which is Christ." These are words of timely caution, to which we all do well to give heed.

A contributor sends us what follows on the subject of the exposure of the errors of Romanism, or the animadverting upon them:—

> After the Apostle (1 Tim. iv.) has referred to the express teaching of the Spirit concerning the falling away in later times with respect to seducing spirits, the hypocrisy of men speaking lies, the forbidding to marry, and commanding to abstain from meats, he says to Timothy: "*If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus.*"

This ought to settle the question.

The Liverpool Daily Post seems to have got into hot water in consequence of some criticism upon a Roman Catholic preacher, which appeared in one of a series of pulpit sketches now being published in its columns. The Romanist objectors take exception to an assertion that Rev. Luke Rivington's sermons were "a mere blank demand for the abject prostration of the intellect," and plead that the subjection of the intellect to the voice of authority in religious matters is far from being a sign of abjection. In this view we are inclined to agree, only the question arises: Whose is the voice, and what is the authority? When we find that a human power is presented as dominant over the Divine Word, we may be excused if we coincide with our Liverpool contemporary.

We have received, in reply to Rev. J. Idrysin Jones's protest against fixing prophetic dates, a letter from Rev. M. Baxter in which he defends the position he has taken. We have also received communications in support of Mr. Jones. We have not space to devote to the discussion, and, as there are two periodicals occupied with the subject, there is the less need for us to do more than express our own conviction. We have long come to the conclusion that it is not the purpose of God that we should speculate on the details of unfulfilled prophecy. We are to take heed to the signs of our own time, but if it were needful or desirable that we should be informed as to how or when things foretold are to transpire, it could have been made plain enough to leave no room for the guessing in which no two expositors quite agree, and for which none can claim an unmistakable Thus saith the Lord.

Mr. William Peck Smith, of Brooklyn, writes:—

> As I am about to hold some conventions, and am taking part in meetings in various parts of London, I desire to state *plainly* that I teach that the Lord is able to, and does, by the power of the redemption accomplished by our Lord and Saviour Jesus Christ, and by the Holy Spirit's power, destroy, eradicate, or exterminate, in the present tense, the old man in the carnal nature.

We can only say that this is the germ and seed of "perfectionism"; that it is in our judgment unscriptural; in flat contradiction to 1 John i. 8; and that it will bear evil fruit as it has done already.

We are glad to find that M. Jules Simon and others, representing the League for promoting Sunday Rest for Working People in France, recently appealed to the Minister of Public Works to assist them in endeavouring to influence the railway companies to suspend goods traffic on Sundays. The Minister has made a communication to the companies, and expressed his hope that they would so regulate their traffic as to give "one day in seven" to their servants. Slowly but surely the movement for securing a rest day in France seems to be spreading.

Unfortunately, there appears to be a tendency in quite the opposite direction in certain sections of English society. A few days ago *The Star* recorded the founding of a new club, one of whose objects would appear to be the holding of concerts, soirées, and other entertainments on Lord's Day evenings. Our contemporary observed: "Thus the secularisation of Sunday in the West-end goes on." The phrase is full of meaning, for it points not only to a decadence from a nobler and better life on the part of those whose thirst for amusement cannot be gratified within six days, but it points also to a further infringement upon the rights of those who have to toil. It cannot be too strongly impressed upon the working classes that the secularisation of the Sabbath means to them, quite apart from spiritual and moral loss, seven days' labour for six days' wages.

The announcement of an Anti-Semitic Congress, to be held in Germany at the end of this year, illustrates very strikingly our comments of last week in regard to the development of an antagonistic spirit towards the Jews. Strange to say, it is stated that the chief agents in the movement in Germany are Lutherans. If such be the case, they have failed to learn of the spirit of Christ, and would seem to have forgotten that Jesus responded with his miracles of healing when he was appealed to as Son of David.

In the course of a recent practical and instructive address at the Victoria Institute, Rev. Dr. Wace pointed out how comparatively slight was the evidence upon which some of the most confident conclusions in history and science might rest. He maintained that science is misemployed when used against religion, quite as much as religion is misemployed when used against science. These words convey a salutary truth and a timely warning. There is no need for the religious man to be alarmed at every new so-called "scientific" discovery, when he remembers that many of the bold assertions and destructive conjectures made by votaries of science are not to be mistaken for established certainties and proved conclusions. It is when the scientist denies a man's right to believe anything which he does not know scientifically, and when he endeavours to demonstrate or analyse sublime and spiritual truths like a mathematical problem or a chemical combination, that his claims are to be resisted. From such researches of science as are carefully and reverently conducted and accurately reported, religion and the Bible have nothing to fear. Such investigations do but lead to an increased recognition of God's manifold wisdom and marvellous power. On the other hand, science may confer on man as a spiritual being a very real boon when it teaches him the limits of his own intellect, and that something more than his own reason is needed to attain to the highest truths—that he cannot "by searching find out God."

It is very satisfactory to learn from the interesting and suggestive Report of the Government Inspector of Reformatory and Industrial Schools that the number of juvenile offenders is steadily on the decrease. The number of commitments of children under sixteen years of age during last year was a little over four thousand, which is less than half what it was twenty years ago: and this decrease, it is to be noted, has taken place notwithstanding the continuous increase of the general population. A still more gratifying proof of the permanent

influence for good of these institutions is that, of the boys and girls discharged from Reformatories during three years, 78 per cent. and 73 per cent. respectively are known to be doing well; the percentage in the case of Industrial Schools is even higher, being 84 per cent. for boys and 83 per cent. for girls. In gauging the full value of these figures it is also to be remembered that, of the fifteen hundred children admitted into Reformatory Schools last year, upwards of one-third had been once previously convicted, upwards of two hundred of them twice, and that the rest of the inmates of these Institutions have been rescued from the streets.

It will be generally conceded that these results reflect great credit upon the labours of those philanthropists who discharge the difficult duty of supervising these undertakings, which owe their existence entirely to voluntary and independent efforts. At the same time, it may be observed that if parents properly discharged their duties towards their children, and if society at large were more alive to its duties and responsibilities in this direction, the need of such establishments would be greatly lessened. It is to be regretted that the funds do not admit of more use being made of emigration as a very efficient and beneficial means of disposing of the boys and girls on their discharge. The cost of sending one to Canada does not exceed £8. Here, then, is an opportunity for a most wholesome exercise of private benevolence. Another point that may be noticed is the want of greater facilities for committing a young offender (whose misdeed may be a very trifling one) to these institutions without a preliminary imprisonment; for this has a hardening influence upon the youthful character, and experience has proved that to be branded with the prison mark is often a very serious hindrance to future advancement in life.

To such as are about to leave home for their annual holiday, but have not yet made their final choice of locality, we trust that it may not be too late to urge the claims of Ireland. Apart from the beauty of the scenery, the many interesting and pathetic relics and monuments, both Pagan and Christian, and the freshness and originality of manner which mark many of the people, tourists may have the agreeable reflection that the money which they expend will be beneficial in alleviating some of the poverty and misery. By a personal observation of the scenes round which fierce political battles have so long been waged, and by noting the characteristics of the people, they may attain to a better understanding of the needs of the sister isle. Those who select Ireland for the scene of their physical and mental recuperation, and make an intelligent use of their opportunities as they travel, may return with the knowledge that their holiday has been productive of more real benefit to others than if their time and money had been spent upon the expensive luxuries and sometimes doubtful pleasures of a Continental tour.

Harper's Weekly lately contained a description of a church belonging to the Episcopal Methodists at Denver, Colorado, of which the following figures express the cost: the four lots on which it stands, 75,000 dollars; the organ, 30,000; and the church in actual valuation more than a quarter of a million dollars. *The New York Nation*, of the 3rd ult., argues that the political influence once wielded by the intellectual classes in America has passed into the hands of the plutocracy. If the monied class is carrying out in Colorado the principles of John Wesley their missionary and humane contributions should be in consistency with the dollars spent on their luxurious buildings, and therefore enormously large. We hope it is so.

Dr. Moulton, who by a large majority has been called to the Presidency of the Wesleyan Conference, is the writer of the valuable notes on the Epistle to the Hebrews in Dr. Ellicott's "New Testament Commentary for English Readers." The notes, being written in a scholarly rather than a popular style, have not won the attention they deserve. They have been very thoughtfully prepared; are remarkably free from any sectarian bias; are evangelical in a most devout spirit; and again and again give evidence of deep spiritual insight.

Reflections have sometimes been made respecting the transient effect of Mr. Moody's labours in England. A very different account is given in a life just issued, with recollections by Dr. R. W. Dale, of Rev. W. F. Callaway, minister of Soho-hill Chapel, Birmingham (printed for private circulation). In 1874, Messrs. Moody and Sankey first visited Birmingham. A year after Mr. Callaway wrote concerning his own people:

"Twelve months have now passed, and it may be boldly said that the results of Mr. Moody's work are greater and more manifest than ever. There is a sunshine in many which they before had not known, and a love of righteousness and hatred of iniquity which are growing" (p. 125). A year later, he says: "Of all those I have known as blessed by Mr. Moody's ministry, not one has turned back. Many are a comfort and joy who were an anxiety and fear." A year later than this, he records: "The number of admissions [*i.e.*, to the church of which he was pastor] before Mr. Moody's coming, was eighty-six; the number during the three years since has been 191, and I have been more careful during the latter than the former period. Till I die I shall bless God for that time of camping with the hosts of Israel when the pillar of cloud seemed to gleam and glance in the midst of us" (p. 129).

We have observed, with considerable surprise, that the committee of the Young Men's Christian Association at Newcastle-on-Tyne are making overtures for a literary address from their Parliamentary member, Mr. John Morley. On May 29, the Bishop of Sodor and Man spoke thus:—

Of serious import is the position of avowed unbelief taken by some of our leading men in the world of science and politics. A recent number of *The Quarterly Review* has drawn attention to the fact that Mr. John Morley has within the last ten years not only denied the truth of Christianity, but has denounced "the whole system of objective propositions which make up the popular belief of the day, as false, positively, absolutely, and without reserve."

There is nothing new in this statement. The substance of it in its relation to the ex-Cabinet Minister is generally known, and, so far as we are aware, has never been disavowed. If, however, unbelievers of this school are admitted as lecturers to Young Men's Christian Associations, the purpose of these organisations will not merely be weakened, but undermined; prayer to God before such addresses will be an offence to devout men; and there will come a very dark eclipse over a witness of unspeakable importance in these days. Assuredly 2 John vi. 11 has an authoritative bearing here.

The Signs of This Time.

We are living in stirring times. For is it not a new thing for such great numbers of the children of Abraham in Russia and elsewhere to be reading a translation into Hebrew of the New Testament, and that a single donor, whose name is not given, has paid through the Bank of England £5000 for another much-needed edition? *

Again, is it not a startling thing to have immense tracts of central Africa, by the travels of Stanley, and the action of the German, British, and Belgian Governments, &c., thrown open to civilisation and missionary effort?

But, to draw the attention of believers all over the world to one more matter, has there during the last 300 years been such a demand as has come to our ears from the gathered missionaries of China, lately assembled at Shanghai, to send out for labour in that empire alone over one thousand additional missionaries, besides female helpers and what are called lay missionaries?

Is not this, then, an hour for men and women who *know the power of closet prayer*, and the power of combined prayer, to remember that we are in a better day than Elijah was, and to fall flat on the Lord's formula:

"The harvest is great, the labourers are few. Pray ye, therefore, the Lord of the harvest that He would send forth labourers into his harvest"?

We would ask the Lord Himself to apprehend the labourers, and Himself to thrust out selected men and women—"Whatsoever ye ask the Father in my name, believing, He will give." Again, let us remember the Lord's formula in praying, "That all who believe in Him my be ONE THAT the world may believe that Thou hast sent me." How can the Lord command the forces of heaven to our help if we love not one another?

Again, and very specially, may it be ever present to our minds that ALL his disciples, *the women and the men*, He says, are to be his *witnesses* after He should have departed, and the better day (more expedient) should have been ushered in by the descent of the Holy Ghost, which period stretches over the days wherein we now are living.

Then, as we contemplate the hundreds of Christian men, and perhaps to some extent, of women, that the exigencies of civilisation and commerce, railways, telegraphs, roads, and canals, may during the next few years call into Africa, China, South America, and other lands, what a needs-be that these self-supporting ones should be like the thousands of women and men that were scattered abroad after Stephen's murder, when all (except the Apostles who were left at Jerusalem) went everywhere spreading the word, and also like the tens of thousands that were scattered abroad by the subsequent persecutions, and who so mightily spread the Gospel.

Surely, SURELY the hour has come when we must fall back to our good old Bible for advice and instruction and not shun its precedents.

Surely, whilst this is a most important demand of the Shanghai Conference, conjoined to the cry of over two hundred missionary ladies there for many sisters to come out to their help, yet the sooner we get to understand that our glorious New Testament does not ask or expect the evangelisation of the world to be done by ministers, or even by apostles, any more than a general expects the fighting to be accomplished by himself or his officers, but in far greater part by the rank and file—the sooner we get ingrained into our very hearts this A B C truth of the Lord Jesus—the sooner will the day of missionary advance begin. The apostles were so fond of native agency that they did not even send as far as Jerusalem for a foreign pastor, but out of the converts in each town got a few native overseers fixed over the flock.

REGINALD RADCLIFFE.

* Yet another £5000 has since been paid to Mr. Wilkinson, for the distribution of the Hebrew New Testament, by agencies additional to those at present existing.—ED.

The Keswick Convention.

This year's gathering is now a thing of the past, so far as the meetings are concerned; but who can say where the effects of it will cease? The wave is only just started which must circle, ever widening, over the world. It is hardly too much to say that all the world, at least all the Christian work of the world, has been represented there in some form or another.

It is a marvellous spectacle to look on this vast crowd of three thousand Christians, gathered from the ends of the earth, and from all parts of the Continent and the United Kingdom; to see their happy faces, and to witness the entire and real oneness of spirit. Here is one answer at least to the Master's great intercessory prayer for the oneness of his Church. The Church of England dignitary and the Dissenting minister meet on absolutely equal terms. And the whole assembly listens with unfaltering interest to the Baptist minister, the Presbyterian divine, or the Episcopal clergyman. And there seems no effort about this union; it is the spontaneous outcome of a common devotion to the one Lord.

The material of the audiences which crowd the spacious tent four or five times each day, is no less remarkable. There is an equal proportion of men and women, and a marvellous number of young men and women, the very flower and pick of English youth, fresh from our colleges, standing full of promise on the threshold of a noble life. The young men's meetings are alike wonderful for the quality, bearing and earnestness of those who crowd into them. The women are of the class to whom the Apostle Paul sent his messages in the last chapter of his Epistle to the Romans. Here are workers from the zenanas of India and Northern Africa; from China and Japan; organisers and leaders in Y.W.C.A.'s, railway, post-office, and police missions; and representatives of all conceivable Christian enterprise, from well-known directors of great institutions to unknown slum workers whose names are no less enrolled in heaven. Missionaries have arrived from all parts, for many of whom accommodation has been provided free of charge, through the thoughtful kindness of some whose names must be kept secret here, though they are known above. Dignitaries of the Church, Presbyterian and Congregational ministers, are present this year in quite unusual numbers, and for them two or three large and special meetings were arranged.

One great feature of the year has been the care with which the sectional meetings were organised. The Lecture Hall and Drill Hall were almost constantly in use, as well as the tent, though they seemed to do but little to relieve the pressure on the accommodation of the tent, the entrances into which were almost always choked with people. The leading speakers of the Convention were told off to speak at these meetings, and in many cases the interest excited and the power realised seemed to equal, if not to surpass, that of the larger gatherings. The fervour, the quiet power, unbroken by ejaculations, the mighty blending of sound in the singing of the well-known hymns, and the character of the addresses, could not but impress the most casual observer; and it was no mean tribute which was paid by Dr. Grattan Guinness, who on the last morning said that it was his first visit, and that he rejoiced in these meetings, and believed them to be a genuine moving of the Holy Ghost.

The subject matter of the teaching is too well known to need remark. There is not much fear of wildfire or unsound doctrine, when such men as Revs. H. W. Webb-Peploe, Handley Moule, and Hubert Brooke are to the front; though in connection with the utterances of the first-named speaker one of the most interesting and notable episodes of the Convention took place.

Things had gone much as usual, until Thursday evening, when the views of some in the Convention as to the desirability of seeking a special baptism of the Holy Spirit found marked expression in the address of one of the speakers in the tent. This elicited on Friday morning a masterly Bible-reading by Mr. Webb-Peploe, the object of which was to show that the Church has already received the gift of the Holy Spirit, and only needs more fully to develop this greatest of all gifts by use; and that each individual Christian is baptized into the one body by the Spirit in regeneration, and only needs to break down the barriers and empty the chambers of the heart to realise all that God has intended. In this most Scriptural, scholarly, and exhaustive exposition, he undoubtedly carried with him the main consensus of opinion of the Convention.

The address excited deep interest, and occasioned much remark afterwards, and on the whole was spoken of as marking an era in the history of the Convention. We shall give this address in full in our next, and commend it to the closest consideration of our readers.

In the evening meeting more than one allusion was made to it, and at night, from ten to eleven o'clock, a most remarkable scene took place in the tent, when 1000 to 1500 persons gathered, under the presidency of Mr. Wilson, and the Convention speakers, in which, for a whole hour, with no address and little leadership from the platform, and whilst nearly everyone was in the attitude of prayer, there was one incessant stream of petition for a mightier work of the Holy Spirit on individuals and the entire Church of Christ throughout the world. Some of those prayers will be remembered as long as memory holds her seat. Nevertheless, there was some tendency to an unhealthy excitement. Indeed, the bearing of some of those who claimed to know the special baptism of the Spirit did not compare favourably with the reverence, courtesy, and self-restraint, that had characterised the utterance of Mr. Webb-Peploe, in which conscientious search of Scripture was as manifest as the sense of responsibility under which it was given forth.

The bulk of those attending the Conference remained over the second Sunday. In consequence, the missionary meeting of Saturday morning was larger than ever, and filled the tent. Mr. Grubb gave an account, reported elsewhere, of his mission to Ceylon, Southern India, and New Zealand. Under the guidance of Mr. Eugene Stock, a number of missionaries from various parts gave short addresses; followed by two closing, powerful appeals by Dr. Grattan Guinness and Mr. Reginald Radcliffe. It was a memorable meeting, and a sufficient vindication of the movement from the charge of being indifferent to the needs of the world. When a show of hands was asked of those who were eager to go out, if the way should open, not fewer than 300 were held up; and, to judge by the amounts handed in at the close, a very substantial sum was contributed to assist in various movements in which the Convention is specially interested. At one small meeting of the railway workers £150 was subscribed on the spot, for the opening, free of debt, of a new hall in Dublin for railway men.

It may be easier to criticise the Convention when we look back on it from a distance and after an interval of time; but, writing as we do under its immediate impression, we cannot find it in our heart to do anything more than express our thankfulness that such a gathering of believers is possible. It must be productive of untold good to all those who share in its benefits. It would doubtless be a misfortune if Christian people should be disqualified by these gatherings for the more prosaic services of their own places of worship, but we do not believe that such will be the case. On the contrary, those who have received most benefit from these meetings will be they who will go home to be the stay and support of their own ministers, the leaders in all good work, and the most consistent in the details of their own daily home life.

ONLY A YEAR.

[Written by Mrs. Harriet Beecher Stowe on the death of her son by drowning, at the age of eighteen.]

Only a year! a ringing voice,
A clear blue eye,
And clustering curls of sunny hair,
Too fair to die.

Only a year! *no* voice, *no* smile,
No glance of eye,
No clustering curls of sunny hair,
Fair, but to die.

Only a year! what loves, what schemes,
Fair unto life;
What joyous hopes, what high resolves,
What generous strife.

The picture on the wall,
The burial stone,
Of all *that* beauty life and joy
Remain alone.

The grass grows green where the flowers bloom
Above that head,
No sorrowing tint on leaf or spray
Says "he is dead."

No pause, or sorrow, or hush of birds
That sing above,
Tell us how coldly sleeps
The form we love.

One year, one year! one little year,
And so much gone,
And yet the even flow of life
Moves calmly on.

Where hast thou been this year, beloved?
Where hast thou been?
What visions fair? what glorious strife?
What hast thou seen?

The veil, the veil, so thin,
So strong 'twixt us and thee;
The mystic veil, when shall it fall
That we may see?

Not dead, not sleeping, not even gone
But present still,
And waiting for the coming time
Of God's own will.

Lord of the living and the dead,
Our Saviour dear,
We lay our silence at thy feet
This sad, sad year.

MR. HENRY COOK, on board the *Herald of Mercy*, has arrived at Rouen, after a very interesting voyage up the Seine.

Christ our Righteousness.

"God so loved the world that He gave his only begotten Son." "He...delivered Him up for us all." "The Son of God...loved me, and gave Himself for me."

All that Jesus the Christ, the Son of God, is and has is given freely, without money and without price, to everyone who believes in Him and receives Him as his Lord and Saviour and as God's Anointed, and who has thereby become a son of God. His eternal life is ours, for "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." His Divine nature is ours, in answer to his dying prayer, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." His glory is ours: "And the glory which Thou gavest Me I have given them; that they may be one, even as we are one." His acceptability to the Father is ours, for "He hath made us accepted in the Beloved." His righteousness is ours, for He is "the Lord our Righteousness." His righteousness is ours, as it revealed itself to the Father before the world was; the righteousness of his life as Son of God and Son of Man on earth; his righteousness through the everlasting ages—all is ours, we stand in the value of it all, for we are one with Him for ever—one as the husband and the wife are one; one as the head and the members of the body are one; one as the Father and the Son are one.

Intensely, therefore, must all true Christians sympathise with the jealous guardianship of the truth expressed by the term "imputed righteousness," when the alternative is our own righteousness; for "all our righteousnesses are as filthy rags."

But it may well be questioned whether the term "imputed righteousness," as often understood, is large enough to express the truth concerning our relation to the Lord our Righteousness. For the doctrine of "imputed righteousness" is frequently, if not usually, restricted to mean the righteousness of Jesus, from his incarnation to his death, with the supposition that this is set to our account as though his every act had been performed by us. This conception recognises the truth that Christ is our Substitute, but it fails to recognise the higher and deeper truth of his union with us by his having taken part of flesh and blood, of which we are partakers; and of our union with Him as partakers of the Divine nature.

For union is more than substitution; and his righteousness is ours not because the fulfilment of the law by Another is imputed to us as though we had done it, but it is ours as the name of the husband is the name of the wife—"And this is the name whereby He shall be called, The Lord our Righteousness... and this is the name wherewith She shall be called, The Lord our Righteousness" (Jer. xxiii. 6, xxxiii. 16). His righteousness is ours as the righteousness of the Head is the righteousness of the members—for as "He is the fulness of the Godhead bodily," so is "the Church, which is his body, the fulness of Him that filleth all in all."

Our relation to Christ and his righteousness will appear as we consider our relation to Adam and his sin. It is conceivable that the sin of Adam, although his one individual and personal act, might have been imputed to us, set down to our account, as though we had perpetrated it. So that we might have looked upon Adam as our sinful substitute, who sinned instead of us, and whose unrighteousness was gratuitously set down to our account. This conception, out of harmony with all we know of righteousness, is not, we think, the truth. On the contrary, our relation to Adam's sin springs out of our relation to Adam himself. As the oak was in the acorn, so were we in Adam; and as Levi was in the loins of Abraham when Melchizedek met him, so were we in the loins of Adam when Satan met him. And as Levi paid tithes in Abraham, so we sinned in Adam. Not from another, our substitute and independent of us, but from our progenitor, of whose life ours is but the continuation, we derive our fallen nature with the unrighteousness and guilt which attach to it.

Our union by faith with Christ is as real as our union by blood with Adam. That union takes place in death and resurrection. We were crucified together with Him; buried together with Him; quickened together with Him; raised up together with Him; we sit together with Him in heavenly places; we suffer with Him; and we shall be glorified together. It is in his death that our vital union with our redeeming Lord begins, "for if one died for all, then all died" in Him; and it is to Him as the First-begotten of the dead that we are married. For "except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." As the oak was in the acorn, so the waving wheat was in the corn that died; and as the successive generations of men have developed the evil that came to Adam by his one transgression, so the saints do now, though sorely hindered, and will unhindered through the eternal ages, make manifest the righteousness of God in Christ; for He who knew no sin was made to be sin for us, that we might be made the righteousness of God In Him, who "of God is made unto us wisdom—even righteousness, and sanctification, and redemption."

"Meditate on these things; give thyself wholly to them; that thy profiting may appear in all things."

These truths were mightily used of God in the years which followed the great revival of 1859. Then, what it is to know Christ and the power of his resurrection began to be understood, and was taught with great clearness and with excellent result. But latterly we have been getting back to teaching both in relation to Justification and to Sanctification which savours more of rehabilitation of the first and fallen creation than of the new creation in Christ Jesus. But God has not put the new wine of the Kingdom into old bottles. Nor did Jesus come to patch the old covenant when it was decaying and waxing old and ready to vanish away, with a piece of that New and Everlasting Covenant, ordered in all things and sure—even the sure mercies—the just and holy things—of David. For as new wine must be put into new bottles, so must the new and heavenly life be put into new creatures in Christ Jesus.

The red heifer of Numbers xix. was without blemish, and on her never came yoke. Otherwise she would not have fulfilled the required conditions. But these qualifications had no substitutionary value or cleansing efficacy except through death. This is true of every typical offering, from Adam's sacrificial beasts, in whose skins God clothed the fallen pair, to the last paschal lamb before the great anti-typical Passover. And the great principle here implied is equally true of the Great Sacrifice Himself. We are justified and reconciled by the blood of the spotless One, and his divine and human righteousness in the eternal past and in the eternal future is ours, for He is God manifested in flesh, and we are made the righteousness of God In Him. But the commencement of our union with Him is at his cross. We are justified by his blood, and not by works of law. But Jesus was the Word, and the Word was with God, and the Word was God. And just as the value of the red heifer's spotless purity was laid up in the ashes of her burning, so the value of our Lord's eternal righteousness before and after his incarnation abode with Him in death and resurrection. And as the virtue of the heifer's unblemished life and expiatory death was applied to the ceremonially defiled person, by the sprinkling of the living water with which the ashes were mingled, so the everlasting righteousness which Christ brought in, and the atoning death He died, are communicated to us because we are crucified together and raised together with Him. He who died and rose again for us is Himself Jehovah-Tsidkenu, the Lord our Righteousness.

M.

HUGUENOT CHURCH IN LONDON.

The world's history does not record a more barbarous massacre than that in France on St. Bartholomew's Day, August 24, 1572; at which time the celebrated Admiral Coligny was murdered in the Louvre, and his body thrown out of the window, that the Dukes of Guise, Anjou, and others might have the satisfaction of seeing his head cut off, and his body scandalously mutilated and maltreated. All this was concocted and executed under the infamous Pope Gregory XIII., in the name of Christianity, and for the greater glory of God!

The affrighted and persecuted Huguenots, soon after this, fled to England, during the beneficent, but, alas! too short, reign of Edward VI., who not only gave them help and protection, but also a site and temple for their worship, in the City of London. Recently, because of the great development of our postal system, the site of this building has been acquired by the Post-office authorities, at a cost of £26,000.

As the great mass of the French population is now located in and about Soho-square, the Consistory of the Huguenot Church has purchased a site in that locality for the new building, at a cost of £10,000. The plans, &c., for the work have been made, the estimated cost being £10,000. It is expected that the works will shortly be commenced. In the meantime the Protestant worship is performed in the Athenæum Hall, 73, Tottenham Court-road, by Pastor J. Massis, of 34, Fitzroy-square, who since his installation last year has increased the congregation by nearly 100 members. The annual school fête was held on Thursday last, July 24, just 340 years since the establishment of the church by royal charter. Several French pastors were present, and the prizes were distributed by Madame Massis. The handsome hall was well filled, some 300 persons being present, of whom 130 were children.

W. Greene.

WASHBOURNE, DEVON.—A five weeks' tent mission recently held in this village, has been much blessed. The attendances were very good. Christians have been revived, and unbelievers truly converted.

Differences in the Gospels.*

By Rev. A. MOODY-STUART, D.D.

THE CENTURION'S SERVANT.

Matt. viii. 5-13; Luke vii. 1-10.

In the healing of the Centurion's Servant, recorded by St. Matthew and St. Luke, the one Evangelist states that he came and besought Jesus to heal him, and the other that he sent messengers to beseech Him; but, as in other cases, when we compare and combine the accounts of both Evangelists, the full narrative of the miracle may be gathered without violence to either. Most readers have probably thought what is expressed by Calvin, that the difference is a "mere trifle," and expositors have generally agreed with him in holding that "there is no impropriety in Matthew saying that the centurion did what was done in his name and at his request." This, which we are far from undervaluing, has been the usual explanation, from the days of Augustine, who gives it in answer to an objector by whom the variation was held to be a contradiction; adding at the same time that the Lord Jesus had in that hour more real intercourse with the centurion than with any of his messengers. But Chrysostom, as quoted by Whitby, takes the words of Christ to the centurion, "Go thy way, and as thou hast believed so be it done unto thee," to imply his personal presence; and his suggestion, that with or after his last messenger he had himself come to Jesus, appears to be plainly indicated by Luke as well as stated by St. Matthew.

The centurion, deeply moved by the suffering and threatened death of his valued servant, sends the elders of the Jews, whose synagogue he had built, and through them "he beseeches Jesus to come and heal him." He sends them, both as influential intercessors with Christ, and because he counts himself unworthy to come in person; and his petition for healing expressly includes the personal presence of Jesus in his house as essential to that end. This commission the elders deliver to Jesus, not in his, but in their own words, "they beseech Him instantly," and they enforce their petition by their own arguments of the centurion's worth and his kindness to Israel. Jesus complies at once with their request, agrees to come, and promises to heal.

The centurion is then informed, through a message which is not recorded, that his petition has been cordially granted, and that Jesus is already not far from his house. "The Lord had healed his soul before healing his servant"; and every fresh answer to prayer at once strengthens faith and humbles us in the dust. The ever-watchful Shepherd of Israel, who saw Nathanael under the fig-tree, sees the tender master watching over his dying slave, and grants him more abundant grace, so that his faith and humility have both rapidly increased. He now fully discerns the almighty power of the Son of God, and that distance can make no difference to Him who has angels waiting on Him to execute all his commands; while at the same time he is overawed with such a sense of his infinite majesty that he is humbled and ashamed at the thought of his coming under his roof.

This at first he had earnestly desired as essential to a cure, but now earnestly deprecates as unnecessary for the recovery of his servant, and unsuitable to the majesty of the Lord. He therefore sends a second embassy of his own personal friends to intercept the Lord on his way, and to ask Him to speak only a word of healing without coming to his house. But the form of his second appeal, as well as its object, is altogether different from the first; and the messengers are so far from speaking in their own name that they never appear at all; they make no request either for him or for themselves, but leave the centurion to speak in his own words exclusively of them. Even the introductory term "saying," in ver. 6, is in the singular, and not theirs, but his. It would therefore seem as if he felt that his second message, withdrawing and countermanding his first petition, required his own presence to explain it, and that he hastened to overtake his friends and present it in person, or rather went with them, and then sent them before him; as it is said to be still the habit in some parts of the East for one who sends an important message to follow after it and convey his own message.

Two instances of a similar kind are narrated in the Old Testament, in Jethro coming to Moses, and in Jehoram coming to Elisha. In Exod. xviii. 5, 6, we read, "and Jethro, Moses' father-in-law, came with his sons and his wife unto Moses in the wilderness, where he encamped at the Mount of God: and he said unto Moses, I thy father-in-law, Jethro, am come unto thee, and thy wife, and her two sons with her." In these words we seem to read of the priest of Midian and the leader of Israel meeting face to face; but in the next verse follows: "And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent." Jethro, having sent a messenger before him, is himself close at hand to repeat the salutation, at once coming and sending; or, in the words of Chrysostom's suggestion in the case of the centurion, "himself coming to send."

In the history of Elisha, the messenger whom Jehoram sends to slay the prophet is so immediately followed by the king himself that only the king's words are narrated. Before the messenger arrives, Elisha foretells his coming to the elders that are seated round him, and adds, "Is not the sound of his master's feet behind him"; and "while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?" (2 Kings vi. 31-33). Instead of the messenger's words to the elders, we have here the king's words from his own lips; the narrative, as Le Clerc says, being marvellously condensed (*mirum in modum contracta est hæc narratio*). And from St. Luke's condensed narrative there is fair reason to conclude that the friends are sent by the centurion to prepare the way for himself; that "the sound of his feet is behind them," and that the recorded words are not only his own, but are spoken by himself to the Lord.

This supposition is supported by the statement in ver. 7, that Jesus, after hearing his petition, "marvelled at him," as if at himself personally, and still more fully by his own explanatory words. In asking the Lord not to "trouble Himself," he assigns as his reason, "for I am not worthy that Thou shouldest enter under my roof"; and then he does not add, "nor do I think myself worthy to come unto Thee," but turns immediately from the present to the past, "neither *thought* I myself worthy to come unto Thee." These words are commonly, and so far as we have observed, invariably, taken by expositors and critics as the centurion's explanation of his not coming with his friends. But in their natural, and to us obvious, meaning, their design is to explain that it was the sense of unworthiness that prevented him coming to the Lord with his first petition by the elders; that he has come in person now, because he now feels that if he was unworthy to come to Jesus, he is much more unworthy that Jesus should come under his roof, of which he now also sees that there is no need, because a single word will heal; and he has, therefore, come in person to entreat the Lord not to take this trouble on his account.

The narrative of St. Luke, which is so full in its earlier details, is extremely brief at the close; for, after recording the words of Jesus that, "He had not found so great faith, no, not in Israel," he neither reports the word of healing, nor the assurance that the Gentiles will sit down with Abraham in the kingdom of heaven, but merely adds, that "they that were sent returning to the house found the servant whole that had been sick." He does not indeed say that they returned with the centurion, yet neither does he say that they returned to him, but to the house; and in the case of a Gentile slave in a Jewish town, of which the elders were the leading men, it was important that they should bear witness to the instantaneous cure by the omnipotent word of Jesus.

Where then is the centurion? There is a Divine abruptness introducing a glorious fulness in the words of our Lord, when, before answering him, He turns round to the people that followed; tells them that He had not found so great faith in Israel; and holds out to them this Roman soldier as an example of many who are to come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom.

How must this singularly lowly man have been filled with grateful wonder at the glorious future set before him! Coming for the life of his slave, he has not only his petition granted, but is assured for himself of a seat in the kingdom of heaven with the honoured fathers of Israel; where among the "many" there is also both room and welcome for his dying servant, who was probably, like his master, a believer in the God of Israel. Knowing that Christ's word cannot fail, and free now of all anxiety for the sufferer, while his messengers hasten back to make sure that the promised healing has been effectual, the devout soldier may well have lingered in adoring gratitude to drink in every word that falls from those gracious lips, till the Lord Himself sends him home with the blessing, "Go thy way, and as thou hast believed, so be it done unto thee."

"To save space by condensing" has been remarked as characteristic of St. Luke, as it is of other inspired writers; and the occasional accompanying difficulties are much more than compensated by our having a record of the greatest events in so brief a compass.

* Since this article was in the hands of the printer, I have seen Chrysostom's Homily on the Centurion's Servant, of which I had previously only seen an extract. He makes no reference to the old legal maxim that what we do by another is done by ourselves; he regards the two Evangelists as mutually supplemental, each giving details omitted by the other, as when Matthew notes the personal coming to Christ, and Luke the coming of the messengers, yet without any discord between them. He speaks of Christ not merely praising the Centurion's words, but marvelling at or admiring himself, and holding him out as an example of faith to all the people; and suggests it as probable that after sending his friends he came himself to our Lord, and spoke to him the words that are recorded. He adds that Christ gave him much more than he asked, for he came asking the health of his servant, and departed having received a kingdom.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

II.—*What the Old Testament showed concerning the Hereafter.*

ONE of the great works in English theology is Bishop Warburton's "Divine Legation of Moses Demonstrated." It had its origin in the Deistic controversy which raged in England in the early part of last century. With great vigour, learning, masterly reasoning, and boldness of imagination, Warburton encountered the deists on their own ground.

The attack which he set himself to meet was directed largely against the Old Testament, particularly the Pentateuch, because of its alleged silence respecting a future state. The Bishop turned the artillery of the deists upon themselves, maintaining that this very silence evidenced the Divine legation of Moses. In other words, he based his attempt to prove the inspiration of the Pentateuch on the absence of express teaching respecting a future life. The three principal propositions which he maintained were these: First, "that the inculcating of the doctrine of a future state of rewards and punishments is necessary to the well-being of civil society"; second, "that all mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching that this doctrine was of such use to civil society"; third, "that the doctrine of a future state of rewards and punishments is not to be found in nor did make part of the Mosaic dispensation." From these three propositions he deduces the conclusion, "that therefore the Law of Moses is of Divine origin."

It is true that the sanctions of this law, in so far as they are expressed, which is but partially, are drawn from the present rather than from the future beyond the grave. Just where we might have expected the bringing in of "the powers of the world to come," there is not so much as a word. Instead of bidding his people project their thoughts into a future beyond the grave, God comes forward personally, sovereignly, and presently, in the Mosaic dispensation, saying to his people: "*I am God who redeemed you; there is my Law; I require obedience; you 'have to do' with* ME, *now and here.*" The "immediateness" is the strong thing. Their whole life is set in a direct relation to God.

But it is unwarranted and misleading to say that the doctrine of a future life is not to be found in the Pentateuch. It is not indeed handled as a doctrine, or explicitly stated, in the Pentateuch, or anywhere in the Old Testament. Rather (while deeply implied) it is veiled. Whatever the reason, there seems a purposed reticence concerning it. But it *is* there—in the law, the prophets, the psalms, the history, so that spiritual men who could look behind the letter might read it, at least as a mystery. It lurks in every utterance expressive of personal relationship to Jehovah and of hope in Him. It inspires every psalm in which ancient saints gave voice to their joy in God. It gleams out upon us like a sunbeam when we read of a living God who is the God of Abraham and Isaac and Jacob, who, having entered into covenant with them, cannot consign them to the abyss of nothingness; of a living Redeemer; of a Holy One whose flesh should not see corruption; of the awaking of those who sleep in the dust of the earth, some to everlasting life and some to shame and everlasting contempt; of One who has promised to swallow up death in victory, and who calls the dwellers in the dust to arise and sing, because "thy dead shall live, my dead body shall arise"; of One who calls Himself "the Lord thy God," beside whom "there is no Saviour," and who proclaims, "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Two remarkable passages may be singled out for their bearing on this subject. The first is that condensed and enigmatic, but infinitely weighty and sublime passage (Job xix. 25-27), which the patriarch wishes "were graven with an iron pen and lead in the rock for ever." Our authorised version runs: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another; though my reins be consumed within me." The translations proposed are without number. I do not think it possible, under any fair interpretation, to eliminate the thought of a life beyond death, Ewald's interpretation, though it falls short of the ordinary evangelic view, carries in it that Job, in uttering the words, is "an inspired prophet," and means to say that "*God* does not die, and will become my Redeemer *after my death.*" He goes on to paraphrase: "After I have lost skin and flesh *I shall*, nevertheless, *behold God*, shall then still feel the joy of the appearance and immediate presence of God also as the judge and defender of my innocence, which I cannot enjoy before the death of the body! and then, as follows of itself, with spiritual eyes, not with my present ones, and yet as certainly, and as clearly and sensibly as possible. Whoever beholds God becomes conscious of the pure light, the clear truth, and the eternal life, feeling no separation, and no disagreement at all between God and himself; accordingly, no alarm, no fear, nor punishment. Of being able to do this in bodily life, Job has long ago completely despaired, but he now knows that he can and certainly will do it spiritually after physical death. Full of joyful exultation, here at last his heart leaps at the surprisingly clear picture of this awful future moment, which is now so certain to him." How much more the passage carries in it is open to large discussion. For my own part, I believe that through the inspiring "breath" of God, the seer points forward by his words to a great future manifestation at the last, and utters his profound, unalterable conviction of a Hereafter, in which he shall see God as his Kinsman-Redeemer.

The other passage is the Vision of Dry Bones (Ezek. xxxvii. 1-14). The "captive exiles" in Babylon have passed from presumptuous confidence almost to despair. "Our bones are dried," they say, "and our hope is lost." The people being in this mood, the hand of the Lord came upon the prophet Ezekiel, and carried him forth in the spirit, and set him down in the midst of a valley full of bones, and caused him to pass by them round about. It looked like an old battle-field, where thousands had been slain and none had buried them. Vulture and wolf had long ago ended their horrid festival, and now only bones remained, scattered over the open valley; and lo, they were very many and very dry. Oh, the bright and joyous life that once had been! Oh, the hopes and fears, the desires and passions, long ago stilled for ever! As we are now, so once were they. The morning light was sweet to them, and the calm of eventide, and the love of friends, and the gambols of happy children. It was all over long ago—over and forgotten and untraceable. All that remains is a field of bleached, scattered, crumbling bones.

As the prophet gazes in silence, the question startles him, "Son of man, can these bones live?" What a question for a "son of man"! Had he not thought of God the life-giver, he might have answered, No: there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease: the flower that has been crushed will bloom once more when spring returns; but no spring awaits these mouldering bones; no morning dawns on the night of death. But to have made such answer would have been to limit the power of God; so the prophet replies, "O Lord God, Thou knowest"—at once an acknowledgment of his own ignorance and of the omnipotence of God.

The voice then bade him prophesy over the bones and say, "O ye dry bones, hear the word of the Lord! Behold, I will cause breath to enter into you, and ye shall live, and shall know that I am the Lord." So he prophesied as he was commanded. The effect was instant and startling. While the words were yet on his lips, a movement began in that field of death: a shaking; a coming together of bone to his bone; a clothing of the skeletons with sinew, and flesh, and skin—"but there was no breath in them."

Once more the voice spoke: "Son of man, prophesy to the wind"—the life-breath which makes man a living soul—prophesy and say, "Come from the four winds, O breath, and breathe upon these slain that they may live." He did as he was commanded, and the life-breath came into them; and they lived and stood upon their feet, "an exceeding great army."

The vision portended the restoration of Israel, apparently overtaken as a nation by death. It symbolised that God would bring back their captivity and restore them to their own land. We should miss the best part of the meaning, however, if we thought of nothing beyond. The restoration symbolised is no mere political event, but infinitely more a spiritual one. Mere return to the land of their fathers would have been only the gathering of the dry bones together and transferring them to another place—as the bones of the first Napoleon were brought from St. Helena to France. But they were to be dry bones no longer. They were to "live unto God," being quickened by his life-giving Spirit.

The voice itself furnishes the interpretation: "Behold, O my people, I will open your graves, and bring you into the land of Israel; and ye shall know that I am the Lord...when I have brought you up out of your graves, and have put my Spirit in you, and ye shall live." This is the meaning of the vision for Israel, "life from the dead." It is not designed, immediately at least, to foreshadow or predict "the resurrection at the last day," and cannot be taken to prove or establish it. Yet it does this indirectly and suggestively—even as the new life in Christ Jesus is the promise and foretaste of immortality. It is certainly fitted to start the thought of resurrection, if not already started, and is in full harmony with the hints and intimations of it already lodged in the heart of Israel. The idea of a resurrection underlies and vivifies the whole representation.

Yet, profoundly and mightily suggestive as all this is, life and immortality cannot be said to have been yet brought to light. What was literal, and what allegorical, in the prophetic utterances? What was mystical? Who could tell? Just enough was disclosed to make ancient saints confess that they were strangers and pilgrims among men, and to kindle desire for "a better country, that is, an heavenly." The deep ground of hope really lay in the relationship to Himself, into which the eternal God had brought them. Can the living God let death hold those concerning whom He says, *They are mine?* It was on this relationship that ancient saints built their confidence. Having, though only for one glorious moment, seen

The brightness of the skirts of God,

having entered into league with the eternal I AM, they could not do otherwise than reach out to a life beyond the touch of death. They dimly anticipated, "Because I live, ye shall live also."

MR. ALFRED S. DYER arrived in England from Bombay on Friday last, on a short visit, principally on business connected with the anti-opium and social purity movements.

Itinerating in China.

For some six months past I have been convinced from the Scripture that going without purse or script did apply to me, and have only been waiting the Lord's time for an open door to test it practically. This was given me last week, just after the Chinese New Year commenced. Believing that we are all interested in this question, and that every little ray of light is a help to the blaze, I am sending you a diary of a week's journey in this neighbourhood, adhering closely to the spirit of the above words.

We (D.V.) are hoping to get amongst the Tibetans shortly, and though it is a vast uncivilised district, and in parts colder than Sining, we do not see in the least why these methods should not be carried out there. Our Father loves to be trusted. It is no vain thing, and I cannot see that it is foolhardy.

The natural man is fearfully worldly and sensual. Preaching the Gospel in this way is just lovely. You don't give him a peg to hang his carnal mind on. It is unworldly, living in the unseen world. It is a help and blessing to the faith of the missionary. We believe that "two and two" is the Lord's design. But No. 2 not being forthcoming, No. 1 thought the Lord would supply all the deficiency, and though a comrade would have been a great help, confidence was not disappointed.

We are praying and ask your prayer, and, moreover, are sure that God will raise up men for this Tibetan work; if not Englishmen, then Tibetans.—Believe me, faithfully yours under our one Master,

CECIL POLHILL TURNER.

Sining, Kansuh, China, Feb. 1.

THURSDAY, *January* 23.—Two Mohammedans called, living in the Tong-kwau (east suburb), one of them having been interested in the shop on Sunday, and promising to come up to the house. Both waited a considerable time, till another guest had gone, and then asked to be told the Gospel again, listening very nicely, and asking questions very much to the point. They expressed a desire to serve the Lord, promising to come up on my return from my proposed journey. This day, early, we set apart for joint prayer and fasting, to seek the fulness of the Holy Spirit, power, and provision for the journey I proposed taking the following day.

Friday, January 24.—After breakfast and more united prayer, set off with the prospect of spending seven or eight days in the neighbouring villages. Being convinced for some six months past that the principles taught in Matt. x. applied to me, and would be *fully* blessed by God if closely adhered to—and, moreover, that a more expeditious, safe, and thorough way of fulfilling our Lord's last commands could not be devised—I had for some time been desirous, but was prevented by circumstances, of making a trial. Now every obstacle was removed, and the Lord said, "Go, and try Me." I went, confident that God would bless, and not one good thing failed.

My wife accompanied me a few li; about four li outside the city, I reached the cavalry barracks; was not permitted to enter; proclaimed my message outside to a few who gathered round, warning them of the consequences of refusing God's offer of grace, and then pursued my journey. When I had gone three or four hundred yards, heard a voice behind calling me. I turned and halted; a man overtook me running. He proved to be one of the listeners whom I had just left, a civilian from Tankoer, and came to inquire more particularly how he could pray at home; led him into an adjoining field, where he knelt, and repeated after me a prayer to God for forgiveness, cleansing, and light, for the sake of Jesus. He returned, promising to come up on my return. A little further, preached in a farm. One elderly man led me to his house, giving broth and bread. Went on, and preached in next village; people fairly attentive. Later, was given tea and bread in a house. Towards evening a man said I had better put up in his house, and preach in the adjoining village next morning. Later, he led me to the house of his uncle, in the village, who had a nasty running sore on leg.

If he wanted God to hear him, I insisted on his removing his gods and idolatrous things, which he did. I then prayed and laid hands on him in the name of Jesus, telling him, if he had faith in Jesus, from that time he would be healed. That evening a young Mohammedan servant (the sick man was an idolater) came up, while I was reading the Word, and asked me to tell him the doctrine shortly; I did so, and then went on reading. He came up again, and said, "Will you tell me more of that?" I did so, urging him to believe. He promised to come up to Sining on my return, and then pray. I urged him to do so that night; after some hesitation he knelt down and asked God to forgive him. Ten li to-day.

Saturday, January 25.—Snowy, dull, and cold. Preached in Mohammedan village; a number of listeners, inclined to laugh. Went on. Preached in idolaters' village; people said "Yes" to everything, but apparently without any conviction of the truth. Went on. In another idolaters' village an old man stuck up a stick of incense, and prostrated several times to Jesus; showed him his mistake, upon which he declined to have anything more to do with us. A man wanted me to pray for him; if he were healed of his asthma, all the village would believe, he said. He lived in the temple. I could not pray for him unless he let go his idols. It was getting towards evening, and several little villages refused to pay much attention to me. At last a young Mohammedan listened, and presently his mother told him to bring me into the house. They put me up that night, and were most kind and hospitable. The woman appeared to be in a decline. Next morning laid hands on her, and prayed in the name of the Lord.

Sunday, January 26.—Close by preached at a large Mohammedan village; attentive listening. Finally one elderly man took me to his house. We shut the door, and both knelt down, he confessing his sins, and asking the Lord's forgiveness. In the next village, also Mohammedan, went into their mosque; told my message to the headman and others; spoke a few words further on in the village, and went on. After going about a li, was overtaken by a tall man, who presently began asking about the way to pray and serve God, as he had just been listening with the headman; led him just off the high road, and he repeated a prayer after me, kneeling. His wife was sick. I told him to pray in faith for her. The next was a large idolaters' village. Preached in the temple to a large audience. A few li further on went into a small Mohammedan village; a little knot of people gathered round, several of whom soon became interested. Presently I asked one young fellow, who seemed specially so, if he would go to his house and pray. He said he really wanted to believe, and would do so; he led me to his house; another young fellow followed. One knelt and prayed that evening, and the other next morning; also asking that a nasty bronchial cold might be removed. This house I stayed in. The youth accompanied me several li next morning, and told me his father-in-law scolded him for bringing me to the house. Twenty li.

Monday, January 27.—Left the Peh Cuan, or North Valley; crossed the river in easterly direction. At the first village nobody wanted my message. Went on. An old man, after listening a bit, gave me bread and tea. Next village, preached in a temple; a good crowd, but inclined to jeer. Went on. Before getting out of the village, a man overtook me and invited me into a house; he afterwards listened nicely. Towards evening a man riding overtook me; after hearing my message, invited me into his house, gave me some food, and afterwards put me up for the night. Twenty li.

Tuesday, January 28.—A fall of snow in the night; but fine, bright day. Reached a Mohammedan village, and was directed to a shop, where I had a nice talk. The proprietor had some of our Gospels, which he said he was fond of reading; listened very earnestly, and promised to come into the city to learn more. Crossed a bit of a mountain, then off with shoes and stockings to cross a partially frozen river, and entered Wei Yüenpu, a small town. Preached here in several places; but, finding no one willing to receive me, pushed on into the country, in the direction of Sining. A few boys followed me; one presently invited me into his house and gave me food, but made it plain that they did not want me to stop. Going out into the yard, a man invited me to tell the doctrine to himself and others; I was taken into a comfortable room and regaled with rice and meat. I was not sorry for the two additions of food, only having had half a small bread since starting, but was not at all faint. The meal finished, several gathered round to listen, the man who originally invited me listening especially earnestly and explaining to the others.

Here, also, it was made plain to me they did not wish me to stay the night. It was getting on in the evening, and I didn't know how far the next village was, but trudged off; hadn't gone more than a hundred yards, when I heard my name called, and saw my friend beckoning me to return. He said he thought I had a comrade to meet on ahead; but, learning from the others that I had none, begged me to remain at his house for the night. He and his brother were most kind and courteous, making me thoroughly comfortable and at home. He read a good many chapters of Matthew and Thessalonians, and seemed quite to understand what was required to trust in Jesus. Next morning I urged him to lose no time in deciding; but he said he must think it over and talk it over; and would certainly endeavour to visit me in the third month, inviting me to pay them a visit in the second.

Wednesday, January 29.—Had a long, earnest talk in the next village. Many listening intently, but refusing when it came to the point of breaking with idolatry, kneeling and asking God for forgiveness. At another village they refused to hear a word. Late in the afternoon I reached a little village—Kauchiatsai. Invited a man to listen; he directed me to a spot, and said he would call others. Presently had quite a nice little concourse, soon many of them intently listening. At length I invited one man, who seemed specially interested, to retire to his house, to put away his idols, and pray, and off we went, followed by a lot of boys, &c. The man's brother came in, then other neighbours. We were kept at it—teaching, urging, and exhorting, till a fairly late hour.

When all had gone, the man said he was afraid of his brother, and daren't put away his idols. Next morning several of the previous day's listeners came in. Going out into the street, a man asked me to remain a few days and teach them. I did not see my way to do so then; the man promised to come into the town in a few days and learn more, and, if the villagers wished it, invite me to re-visit them. As I was just leaving the village, a youth insisted on my going into his house, where I was introduced to his mother; presently in came her mother and another daughter—the mother sixty-nine years of age, the daughters about fifty each. Excessively nice old bodies, they listened like anything. When I told the old lady of sixty-nine she'd have to put away her gods and idols, she assured me that didn't concern her much, as she hadn't been able to see them for a long time. She was partly blind. Her son and another man also listened very earnestly. The sun was pretty high in the heavens when finally I got off. Had two talks on the way; but, not finding any special call to linger, walked straight on into Sining, reaching just at evening. Fifty-five li.

Among the advantages gained by preaching the Gospel in such a method are the following:—

(1) In the course of a day you can preach the Gospel in four or five villages, with thoroughness and expedition.

(2) The people are not attracted by your horse or equipage. Where there is real interest or desire to hear, you preach; where there is none you are not delayed.

(3) You get to the *homes* of the people, instead of putting up at an inn. As a rule, the best talks were at the houses we put up at, *i.e.*, individual dealing.

(4) Your *life* is preaching faith in God.

(5) Your trust in God is increased.

(6) You are more sure of going or remaining where God wants you than if left to your own judgment.

(7) You learn to look more to the home beyond, and care less for creature comforts.

CECIL POLHILL-TURNER.

GRESHAM, NORFOLK.—Mr. J. J. Clow, of the Evangelisation Society, commenced a month's mission here on Sunday, July 6, in a large tent, belonging to Miss Hammond, of Fakenham. The weather has been exceedingly bad, and the tent has been in great danger on several occasions of being demolished; but from the first the meetings have been well attended, especially on the Sundays. There is quite a revival of religion in the hearts of God's people, and the consequence is that that we are continually hearing of persons who profess to have found the Saviour.

FREE METHODISTS AND FOREIGN MISSIONS.—One of the most important matters brought under the consideration of the recent assembly of the United Methodist Free Churches, at Leeds, had referance to a Forward Movement in Foreign Missions. A proposal was made by Rev. G. Turner (missionary secretary) to largely extend the operations of mission work in East Africa, especially in the Galla country. A station has already been opened at Golbanti, which is the key to the Galla districts. This is a country occupied by no other missionary society, and offers large opportunities for Christian enterprise. Rev. T Wakefield, who has already spent nearly thirty years in East Africa, consented to return to that field, taking with him two or three young men, who will devote themselves entirely to the opening of new missions. It was decided to raise a special fund to meet the extra outlay involved. This fund should reach at least £12,000, and as next year is the centenary of John Wesley's death, it would be a fitting time for raising such a fund.

THE WONDERFUL WORK IN ITALY.

I have recently had an opportunity of witnessing the present deeply interesting condition of Italy. There is a great drama being enacted in that land under the eyes of the present generation, to which the German or English Reformation, three centuries ago, alone can afford a parallel. Oppressed for many ages by the tyranny of the Roman Church, maddened by her cruel exactions, demoralised by her superstitions, the Italian people at length rose against their oppressor. The temporal power of the Pope was overthrown, United Italy emerged from the troubled waters, and the wonderful spectacle of a great nation struggling out into civil and religious liberty was presented to the gaze of the world.

Long centuries of Papal rule had produced its inevitable results. With the finest climate in the world and a fertile soil, Italy had sunk to the deepest poverty, and her working classes to the most degraded condition. In the great city of Venice, four out of every seven of the inhabitants are entered in the *Congregazione dei carità*, in other words, the register of paupers entitled to relief from the funds left from time to time in bygone years for charitable purposes; women of the working classes in Italy are almost in the position occupied by their sex in savage tribes; they toil in the most laborious work in the fields; they act as porters in the streets. I have seen a gang of thirty or forty women carrying heavy burdens of stone on their heads from a quarry; in short, they are simply beasts of burden.

Can we wonder that the nation burst asunder the fetters in which they were bound, and revolted from the power enthroned at the Vatican, to which they rightly attributed their wretched condition? Of the thirty-three millions of the population of the country, twenty-two millions have cast off for ever their allegiance to the Church of Rome, and since the overthrow of the Pope's temporal power, they have made wonderful advances, on the right hand and on the left, towards true freedom, civil and religious.

As it was in England three centuries ago, so the land of Italy was devoured by innumerable confraternities as by a plague of locusts, and one of the first steps in Italy, as in England, was to suppress the monasteries, which in both lands were hot-beds of vice and corruption. This was

A HEAVY BLOW TO THE PAPACY,

but it was followed by one still more severe in the passing of the Penal Code, which enacts that "if any minister of religion by preaching, or by writing, or by conversation, *or in confession*, speaks against the king or the unity of Italy, or disturbs the minds or consciences of the people, he shall be liable to fine, imprisonment, and dismissal from office."

As may readily be understood, there was much need for this stringent law, and it has not been allowed to lie idle; many priests, including two bishops, have been arraigned and punished for offences against its provisions.

But perhaps the greatest blow to the influence of the Church has been the Bill now before the Senate. In the course of ages large sums had been left for charitable uses, amounting now to upwards of a hundred millions sterling. This was administered by the bishops and clergy, and various confraternities, and a large portion of the revenue was absorbed by them for their own benefit. A Bill was introduced by the Italian Government to take the administration of this vast fund from clerical hands, to change some of the appropriations of the revenue, and to place it in the hands of a commission for each district, *from which the parish priest was to be excluded.* This Bill passed the Lower House by an overwhelming majority, and will doubtless soon become the law of the land.

It is impossible to avoid mentioning these steps in the great work of Italian emancipation, although they appear to be as much of a political as of a religious character; but as it was in our own and in the German Reformation, politics and religion are inextricably bound up together, and we must consider the whole aspect of the events in order to see their real drift. But we may ask

WHAT HAS RELIGION GAINED

by these successive steps? I reply that now at length we may truly say of Italy, "The Word of God is not bound." Protestant ministers are now as free to preach the Gospel in Italy as in England or Scotland. When I was in Rome sixteen years ago, I was obliged to go outside the Porta del Popolo on Sunday to a place of worship in a hired room; up to that time no "heretical" church had been permitted within the "sacred city." Now there are twelve Protestant churches within the walls, besides a large number of mission-halls where the Gospel is preached.

The work among soldiers by Signor Capellini is very remarkable. From small beginnings it has grown to be a great and important movement; the enlightened king Humbert has encouraged the work by his sanction and approval; the many converts, who are constantly, after their short term of service, returning to their native villages, are gradually filling Italy with earnest and decided evangelists. I had the pleasure of being present at one of Signor Capellini's Sunday evening meetings in Rome; the hall was crowded with soldiers; Major Whittle and Rev. Dr. Pierson, of Philadelphia, who were in Rome at the time, addressed them, through an interpreter, and were listened to with profound attention; and the singing of Sankey's hymns in their own mellifluous language, to tunes so familiar to us in this country, seemed to be a link which united us all in a common bond of Christian brotherhood.

As an evidence of the depth and extent of the work, I may mention

A PLEASING INCIDENT

at the close of Major Whittle's address. "I have," he said, "been addressing English soldiers at Woolwich, and I hope shortly to address them again. It would deeply interest and encourage them, if I could tell them how many of this large meeting of Italian soldiers are on the Lord's side, or at least are earnestly desirous and determined to be so. Will as many of you as can say this, kindly stand up for a moment?" With one or two exceptions the whole audience rose simultaneously to their feet! "Thank God," said Major Whittle, "this will be cheering news for me to take to Woolwich."

The people of Italy are hungering for the Word of God. Signor Sonzogno, of Milan, the proprietor and able editor of the *Secolo*, although a Roman Catholic, has announced a popular edition of the Bible in half-penny numbers. In his prospectus he says, "There is one Book which gathers up the poetry and the science of humanity, and that book is the Bible. It is a Book that believers and unbelievers should alike study, and that ought to be found in every house." This edition of the Scriptures has met with an enormous sale, and the issuing of it has clearly sprung from the acknowledged fact of the great demand for such a work among the masses of the people.

THE JEWS IN ROME

have been released from the Ghetto and from the cruel restrictions under which they have groaned for centuries of Papal rule.

There are evangelists both English, Scottish, and American in nearly every Italian town. At San Remo, at Bordighera, and at several other places, Mr. E. C. Newbery's mission-halls are spreading the light of the Gospel among the people. At Spezia, Florence, Venice, and many other points, other evangelists are holding up the lamp of truth; the Free Italian Church and the Waldensian Church are now at liberty to preach the Gospel wheresoever they desire; in a word, the fields are white to the harvest, and only waiting for the reapers. But those at present engaged in the work are but as a few scattered labourers on the outskirts of the field. Without vastly increased efforts, multitudes of the people will lapse into utter indifference or infidelity. All this, however, may be averted if the Churches of England and America rise to the opportunity and send a great army of labourers to this long down-trodden land with the message of life.

Then will there be as glorious a consummation of the great Italian Reformation as there was in England three centuries ago, and Italy will march in the front rank among the nations made great and free by the mighty power of the Gospel of Christ.

P. Carteret Hill.

A GOOD WORK AT TORQUAY.

An interesting evangelistic and undenominational mission is being carried on in Chelston, Torquay, under the Dowager Countess of Castlestuart. A Scripture reader is maintained; he visits the homes, and also conducts the services at the mission-hall. Though Romanism and Ritualism are firmly established in the district, this mission is prospering, and God is blessing the simple preaching of the Gospel of his grace.

In addition to the mission there is a day-school, where the Word of God is taught. A convalescent home has also been established, which is very beautifully situated, and near the mission-hall. Visitors to Torquay are invited to visit this Home, the terms of which are very reasonable. The reader (Mr. Powell) conducts services on the sands during the months of August and September.

BILLINGSGATE CHRISTIAN MISSION.

Dear Sir,—We have just concluded a week of special services conducted by Mr. Henry Lakin. Two services were held each day—one at 12 noon, specially for those engaged in business in the market, and in the evening at 7 o'clock we met outside our mission hall, and held a short open-air meeting, inviting those who gathered round to come up stairs. This brought in another class of men, and also those who reside in the city. Several professed conversion, and we would ask the prayers of your readers that they may be kept, and that the Lord's work may prosper in this somewhat neglected part of his vineyard. We gladly welcome anyone to our noonday service every Monday, at which well-known ministers give an address from week to week. We are anxious to clear the debt which attaches to our new hall.

A. Walters,
Hon. Sec., Billingsgate Mission, E.C.

LAVENDER FOR OUR SOLDIERS.—Will friends who can spare some lavender from their garden, send some to fill little muslin bags for our sick soldiers in hospital at home and abroad. A text card is always attached to each bag, and God has often used these little messengers in his service. Soldiers in India and Burmah, and Army Scripture readers at Gibraltar, Aldershot, Netley, and other places, have desired to thank the kind friends who last year thus remembered them. Boxes or parcels may be addressed to Mrs. Stanley Puckle, "The Hollands," Langton, Tunbridge Wells.

"He's Coming To-morrow!"

BY MRS. HARRIET BEECHER STOWE.

DEAR FRIENDS,—A few days since, in company with Rev. W. M. Montgomery, who has taken such a deep interest in the Scandinavians, we called upon Mrs. Stowe. He was anxious to see her before leaving Hartford, and as I had known her since I was a boy in Phillips' Academy, we took the liberty of calling upon her. She was at her door just starting for a little walk. We found her quite sociable and pleased to be reminded of the days when her husband was professor in the Andover Theological Seminary, where her children were about her, pursuing their studies.

The same day I found upon my study table the following from her pen, which I had not seen in print. I thought it might interest your readers.—Yours,

Hartford, Ct. E. P. HAMMOND.

"THE NIGHT IS FAR SPENT; THE DAY IS AT HAND."

I.

My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire—is it almost over? Is the day at hand?

Again: "They shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

Coming! The Son of Man really coming, coming into this world again with power and great glory?

Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash? and will upturned faces in this city be watching to see Him coming?

So our minister preached, and for moments I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbour, Mr. Stockton, whispered to me not to forget the meeting of the bank-directors on Monday evening, and Mrs. Goldthwaith poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

"So absurd," she said, "when her income, I know, cannot be half what ours is! and I never think of sending to Paris for my things: I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a sermon! so solemn. What could be more powerful than such discourses? My dear, by-the-bye, don't forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind, and I was thinking of them every now and then in church; and that was so wrong of me."

"My dear," said I, "sometimes it seems to me as if our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for that coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church? Or is it a dream?"

"I do believe," said my wife earnestly, (she is a good woman, my wife) "yes, I do believe, but it is just as you say. Oh dear! I feel as if I am very worldly—I have so much to think of!" and she sighed.

So did I; for I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come this Christmas, and it should be authoritatively announced that He would be here to-morrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and chief councillors, in anticipation of a personal interview. Fancy a meeting of the City Council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

"Oh!" said my wife earnestly, "if I thought our money separated us from Him, I would give it all—yes, all—might I only see Him."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will see Him some day," said I, "and the money that we are willing to give up at a word from Him will not keep Him from us."

II.

That evening the thoughts of my waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of something just declared, of which all were speaking with an air of mystery.

There was a whispering stillness around. Groups of men stand at the corners of the streets, and discuss an impending something with suppressed voices.

I heard one say to another, "Really coming? What? to-morrow?" And the others said, "Yes, to-morrow: on Christmas Day He will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully on his neighbour as if to say, "Have you heard?"

Suddenly, as I walked, an angel-form was with me, gliding softly by my side. The face was solemn, serene, and calm. Above the forehead was a pale, tremulous, phosphorous radiance of light, purer than any on earth—a light of a quality so different from that of the street-lamps, that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confiding love as I said, "Tell me, is it really true? Is Christ coming?

"He is," said the angel. "To-morrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlour of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems, and foreign furniture, and costly pictures, and articles of vertu—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke—

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"O John!" said the woman, turning towards him a face pale and fervent, and clasping her hands, "How can you say so?"

And, as he spoke, I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off. What does He want of me? I'd be willing to make over—well, three millions to found a hospital, if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is He not our best Friend?"

"Best Friend!" said the man, with a look of half fright, half anger. "Mary, you don't know what you're talking about! You know I always hated those things. There's no use in it; I can't see into them. In fact, I hate them."

She cast on him a look full of pity. "Cannot I make you see?" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine; and to-morrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half, I'd give—yes, the whole, not to have Him come these hundred years." She stretched out her thin hand towards him, but he pushed it back.

"Do you see," said the angel to me solemnly, "between him and her there is a 'great gulf fixed.' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun! and he will call to the mountains and rocks to fall on him—not because Christ hates him, but because he hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bedclothes, as they talked in baby voices: "When mother comes she will bring us some supper," said they. "But I'm so cold," said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in, if that man would pay her." "What a bad man he is," said the eldest boy, "he never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages.

She laid all down, and came to her children's bed, clasping her hands in rapture.

"Joy! joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only Friend through many a cold and hungry day, and they doubted not He was coming.

"Oh, mother, will He take us? He will, won't He?

"Yes, my little ones," she said softly, smiling to herself, "He shall gather the lambs with his arms, and carry them in his bosom."

Suddenly again, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a wonder unto many; but Thou art my strong refuge."

In a moment the angel touched her, "My sister," he said, "be of good cheer. Christ will be here to-morrow."

She started up with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture—

"Come, Lord, and judge me; for Thou knowest me altogether. Come, Son of Man, in Thee have I trusted; let me never be confounded. Oh, for the judgment seat of Christ!"

Again, I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop so to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden

—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman. "Oh, I have so longed for it!"

"The great gulf," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together, Episcopalian, Methodist, Baptist, Presbyterian. Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "He is coming; He will settle all. Ordinations and ordinances, sacraments and creeds, are the scaffolding of the edifice. They are the shadow; the substance is Christ." And hand in hand they turned their faces where the Christmas morning light began faintly glowing, and I heard them saying together, with one heart and one voice—

"Come, Lord Jesus; come quickly."

AFRICA: AN APPEAL.

"I heard the voice of the Lord, saying, Whom shall I send?"—Isaiah vi. 8.

O Church of God, awake from sloth,
Turn from the clash of creeds,
Awake to acts of sacrifice
Not words, but noble deeds;
To Africa, hear, hear the call,
The door is open wide.
For love of God, for precious souls,
For Jesu's sake, who died.

Ye Christian men of England,
With you to-day she pleads;
Think of her awful sufferings,
Her dire and dreadful needs;
Think of the slave, the lash, the brand,
Her woes, that like a flood
Have swept her fields and villages
With blast of fire and blood.

O God, whene'er I think of Thee,
My heart cries out, "How long"
This frightful tale of horror,
And this bitter tide of wrong,
Shall *Now* be as the days gone by,
The future as the past?
Shall Arab band sweep this the land
With burning, blighting blast?

I hear a cry come moaning up
From dying human souls,
Like a surging, rushing river
Its mighty volume rolls;
'Tis the cry of myriad bondmen,
'Tis the cry of human blood
Rising upward, mounting upward
To the holy throne of God.

O Saviour Lord, what love was thine,
May thy deep love inspire
Full many a heart with ardent zeal
With fervent sacred fire,
With high resolve great things to dare,
For love, O Lord, to Thee!
So by thy Gospel's mighty power
To bring them liberty.

A vision lighteth up my heart,
A dream of days to be,
A dream of peacefulness and rest,
When Afric's sons are free;
Of holy calm, of Sabbath psalm,
Of happy gladsome days.
When from above the Saviour's love,
Shall fill their hearts with praise.

God of all power, how weak these words,
How feeble is this pen;
Speak Thou the word, so forth may go
Devoted, earnest men—
Women and men, whose hearts shall cry
"Lord, here am I, send me.
For this great work I give myself
And all I have to Thee."

S. Trevor Francis.

Miss Papillon's Soldiers' Institute, Chapel-street, Sandgate.—Will kind readers send eight hundred penny Testaments for the 16th Lancers, who leave this camp for India early in September?

Henry Hull, Missionary to Soldiers.

[714]

For the Young.

HINA'S SERMON.

BY EVA TRAVERS EVERED POOLE.

I came across a sweet little story only yesterday—and the story taught me a great deal. I think if I tell it to you, young readers, in simple fashion it will preach us a sermon. I will call my story "Hina's Sermon."

She was a sweet little maiden, fair and rosy-cheeked, with those clear, brown, limpid eyes that remind one of some still forest pool lying under the shadow of great, out-spreading branches. Her dark curls clustered under a little pale blue hood, fringed with some soft, white fur, reminding one of newly-fallen snow-flakes, and making a fitting framing for the innocent baby face.

She stood at the corner of the street in front of a great staring, red-brick building, with heavy iron doors, and a flight of very white stone steps leading up to them. On the wall close by the doors, a box had been affixed, with a slit in it, and inscribed over the box were the words,

"Please remember the Poor."

Yes, she had read them before, but never till to-day had they struck her little heart so strangely. The red-brick building was the "Children's Orphan Asylum" she knew, and inside its walls were children as small as herself, but with no dear father or mother to love them, no happy home, and with much of the bright colouring already faded out of their lives.

Hina stood and looked, first at the box and the words inscribed above it, then down at her own chubby, ungloved palm, in which lay, moist and shining, a silver sixpence! It had been given her that morning as she started for school, by Uncle Fred, with a smile and a reminder that chocolate creams were to be found in the sweet shop near the school, and when fresh, were very wholesome for little maidens!

Just a little hesitation, just a little struggle, and the victory was won! One could see the gleam of triumph in the big, brown eyes and catch the rippling of the happy smile across the pretty face that peeped from under the pale blue hood.

Presently she stood on tip-toe to reach the box; but her arm was short and the box stood high. Quickly looking round she saw a tall gentleman just behind her, looking at her as he passed with a pleasant smile.

"Oh! please sir, will you lift me up? Only just a wee bit, I'm not *very* heavy," the child's treble voice pleaded; and very good-naturedly the gentleman stopped and, putting his umbrella down on one of the great stone steps, lifted the little creature to within reach of the box. The winsome little face with the soft curls and blue framing was close to his own, and the child paused a second and said, very gently:—"Would you mind, sir, just turning your head while I put it in? I don't want to be a proud Pharisee!"

The gentleman smiled under his heavy brown moustache, but to humour the child turned his head away until he heard the clink of the little coin as it met others in the bottom of the box. Then, as he put the little maiden back upon the pavement he said, still smiling but very courteously, as he took her proffered hand, "What did you say, my child? I don't think I understood you quite."

"Don't you know, sir? Haven't you ever read what Jesus said about the *hypocrites*—men who walked about the streets and gave money just for people to see and praise them, not because they loved to please Jesus? He says we must not be like them, but just give all we have and not let any one see how much but Himself. I expect you're only pretending you don't know what He said?"

"Good-bye, sir, and thank you. This is my school and I am rather late. I am so sorry I can't walk on with you"—and the little maiden nodded and smiled as she stood on the steps until the gentleman had passed quite out of sight.

Her kind, unknown friend was a man of large wealth, well known in the religious world. Somehow the simple sermon contained in Hina's words had struck home to his heart, as no pulpit sermon had ever done. He had given largely and constantly in the Master's name, and the Master's cause. But he had always prided himself on his liberality, and liked his name to appear on every subscription list, rightly spelt, and with the proper initials prefixed, so that no one might make a mistake as to the magnificent donor.

"Dear me!" he thought to himself, "am I a 'hypocrite-man?' a 'proud market-place Pharisee?' How that little pure-faced maiden shamed me, with her sweet, shy way of giving! What a sermon she has preached me! I stand condemned before God to-day. Oh! may I have a simpler, truer spirit of Christ-like charity—"Less of self and more of Thee."

So Hina preached a sermon all unconsciously—I think it would have lost half its efficacy if it had been a conscious rebuke, don't you?

How do *we* give? Is it in Hina's humble, faithful way, willing to be unseen of men, and unpraised by them, bent on simply pleasing Jesus—or is it our goodness, our giving, our "righteousness" done to be seen of others and to have "glory of men?" (Matt. v. 6.)

Perhaps you and I need to listen to Hina's sermon, and to stand and question with ourselves, "*Why* do I give?" and "*How* do I give?"

Children's Scripture Union.—The following are the portions for the ensuing week:—Sun., Aug. 3, John i. 29—39; Mon., Aug. 4, John i. 40—51; Tues., Aug. 5, John ii. 1—12; Wed., Aug. 6, John ii. 13—25; Thurs., Aug. 7, John iii. 1—13; Fri., Aug. 8, John iii. 14—24; Sat., Aug. 9, John iii. 25—36.

CHILDREN'S SEASIDE SERVICES.

Arrangements for August, 1890, in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, Aug. 3 to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume in charge), *Llanfairfechan* and *Pensarn*. Mr. H. Hutchinson, *Bridlington*, Aug. 6 to Sept. 6. Mr. E. T. M. Dennes, *Whitby*, Aug. 1 to Sept. 4. Rev. C. H. Nash, Mr. R. L. Barclay, and others, *Scarborough*, Aug. 7 to Sept. 8. Mr. Josiah Spiers and Mr. R. Westall, *South Shore, Blackpool*, Aug. 10 to Sept. 10. Mr. J. H. Greene, *Saltburn*. Mr. Alfred Haley, *Whitley* (near Newcastle-on-Tyne). Mr. S. J. Hewlett, Messrs. H. F. Mercer, T. G. Tredennick, and Maggs, *Yarmouth*. Dr. F. Churchill and Mr. Ernest Lampen, *Southwold*. Mr. E. J. Kennedy and Captain Chapman, *Cromer*. Rev. W. E. Peters, Mr. H. Hankinson, and Mr. A. G. Dodderidge, and others, *Eastbourne*, from Aug. 5. Mr. J. Reginald Naylor and Rev. H. J. Gibbs, *Bournemouth*, from Aug. 5. Mr. H. L. C. de Candole and Mr. Sidney Warren, *Southsea*. Rev. W. T. Storrs, and others, *Sandown, Isle of Wight*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Mr. Livesey Carrott, *Littlehampton*, from Aug. 3. Mr. Louis Parkinson, *Deal*. Rev. Walter Senior, Captain Winn, and Mr. Herbert E. Brown, *Margate*. Messrs. E. and C. H. Collier, *Herne Bay*. Rev. Alfred Waller, *Southend*. Mr. W. R. Moore, *Ilfracombe*. Mr. J. Crofton Rainey, *Paignton*. Mr. H. G. Harris, *Weston-super-Mare*. Mr. T. Lewes Sayer, *Rhyl*, from Aug. 5. Mr. Howard Staines and Mr. Sidney Webb, *Penmaenmawr*, Aug. 2 to 24. Mr. Reginald Callender (probably), *Weymouth*.

The Hop-Pickers' Mission.—Some thousands of people of the poorest and most wretched class will shortly be gathering in our hop gardens. Rev. J. Burnham, who has for years been engaged in Christian work among the pickers, hopes to labour as in previous years. Last year the Mission employed twelve missionaries, who visited many gardens, speaking to the people and holding meetings for their enlightenment in spiritual things. The pickers show, in some cases, warm appreciation of the interest taken in them. Parcels of clothing for the poor women and children, and tracts and Gospel portions (as well as other help) may be sent to Rev. J. J. Kendon, Goudhurst, Kent (Marsden Station, S.E.R.)

THE KESWICK CONVENTION.

July 22—26, 1890.

(From Our Special Reporters.)

We doubt if the little town of Keswick has ever had so many inhabitants within its borders as during this Convention time. Last year it was full to overflowing, but this year the strain upon its sleeping and feeding provision has almost reached breaking point. Many were able to obtain the former only after long and patient search in the courts and alleys and by-streets of the town. Unfortunately, the weather has sustained its usual reputation for dampness, though there have been intervals of breezy sunshine. Rain or shine appears to affect very little the attendances at the meetings. The great tent is packed at almost every meeting, and at the general meetings overflow services have to be held in the Drill Hall. With five meetings a day in the tent, three in the Drill Hall, and three in the Lecture Hall, it cannot be said that there is any dearth of opportunity for getting some of the rich feast of spiritual things provided.

TUESDAY.

Limiting the Holy One.

BIBLE-READING BY REV. HUBERT BROOKE.

Compare Ps. lxxviii. 41, 42 and Num. xiv. It is not in the power of angels or devils, or of the forces of Nature, but it is in the power of God's people, to limit the Holy One of Israel. When the Israelites had come through the Red Sea, they sang unto the Lord, for He had triumphed gloriously (Exod. xv. 1); but now, eighteen months after, they believed the spies, and in their hearts returned into Egypt. The point at which we draw a line and limit God from going further, is when He calls us to make a new start. "He has brought me so far, but cannot take me beyond." The Israelites had seen his presence as no other people had. They had seen the waters divided, and the Egyptians overthrown. They had been fed with manna, and God had given them water for their thirst. Now He offers them further blessing—offers to lead them into the good land. No, they said, He cannot do that. They magnified difficulties; looked at the enemies, and not at God. They put God out of the reckoning, and brought an evil report on the land.

The spies said the people were giants, and themselves as grasshoppers. Whereas, the nations are as the drop of a bucket; it was they were the grasshoppers (Isa. xl. 15, 22). Jacob was a worm, which God would make into a new sharp threshing instrument, having teeth, and threshing instruments are not turned aside by grasshoppers.

They said, "Let us make a captain and go back to Egypt," while all they needed was to take God for captain and go into the land. They brought a slander on the land; said it was not worth having. So young Christians ask older ones what some promise means, and are told it does not mean all it says.

Mark what happened (Num. xiv. 13). The inhabitants would hear of it. The world behind tells the world in front that God is able to bring his people out of Egypt, but not able to bring them into Canaan. Thus they caused the name of Israel's God to be blasphemed.

Do not say the land of promise is not for you. There are no special Christians. Either you are God's people or not God's people; and, if you are, the promise is for you. If Christians disbelieve, they discourage their children, making them wilderness-wanderers for forty years, while their own carcases, their own lives, are wasted there. How sad a spectacle! Lives intended to be spent for Him wasted uselessly. They had life, but not life more abundantly.

"Ye shall know my breach of promise." They delayed the fulfilment of the promise to their children, and themselves missed it altogether. The living Church is the body of Christ, and any one member who draws back helps to put off the coming kingdom.

The promises of God are exceeding great and precious (2 Pet. i. 4). But people sit down content with one. They have been redeemed from Egypt, but know nothing about the land flowing with milk and honey.

There is a terrible possibility of limiting God. He cannot lie, He will fulfil his word; but his promises are to faith; and He cannot deny Himself. There are foes stronger than we, but they are as the drop of a bucket before Him. Where it is said these enemies are peculiarly strong, or we are peculiarly weak, and, where God is not trusted for victory, He can do no mighty works there because of our unbelief. Not believing his power to the full, we tempt God and limit the Holy One of Israel.

His Word calls us to find out what He intends to do: it records promises concerning continual deliverance and perpetual progress in the knowledge of the Lord Jesus Christ.

Have you ever dreamed of enjoying all that God has promised you? Are you ready to believe that what God was at first He is all the way? The secret of progress is the same as the secret of beginning.

Rom. i. 17 tells us that God's righteousness is revealed from faith to faith. All his other promises are on the same principle. Deal with each succeeding promise as with the first. "As ye have therefore received Christ Jesus the Lord (once for all), so walk ye (continuously) in Him" (Col. ii. 6). You gave up your own power and wisdom when you received Him, so walk step by step, doing the same. The Apostle (Heb. vi.) desired that they should show the same diligence constantly as they had at first. At each step Israel took another city, until the whole land was taken. Be followers of them who through faith and patience—believing and waiting—inherit the promises.

Now you are going to do one of these two things—either to believe and possess, or to disbelieve and reject. What can you do with any one promise that you cannot do with any other? Let us have nothing to do with limiting, but believe that what God has promised He is able to perform.

The hymn was sung—

I'm more than conqueror through his blood.

Debtors to God.

To another full tent addresses were given at 11.30 by Rev. W. Haslam and Rev. J. G. Gregson. Mr. Haslam spoke from Rom. viii. 12: "Therefore we are debtors." God, by means of these conventions, is opening out the things that He has for us in Christ. He is showing us there are greater things for us than merely being saved and going to heaven when we die. Man's religion makes God his debtor; but God has placed man under untold obligation for all the provision He has made. In his pleasure He has planned to save us, and if we do not fall in with his plan He is grieved. We cannot please Him if we walk after the flesh, but if the Spirit of God dwell in us we shall walk according to his good pleasure. As converted people we need to realise not so much the salvation as the Saviour. The next stage is this: Have we got the Spirit of Christ? For this experience we need another act of faith. Before we can be his followers He must Himself dwell in us in his risen power. In the old dispensation they knew about forgiveness and the keeping power of God, but in this dispensation we have also the risen life of Christ. Wherever He comes to dwell, He must bring with Him all his power. He does not give us a certain stock of grace apart from Himself; but, if we receive Him into our lives, all his grace and might are at our disposal. Have we had any experience of this added blessing? As we heard to-day, we have been limiting God's great gift to us, thinking more of a dead Christ than a risen, living One. Assuredly He is here, and is knocking at the door of many hearts.

Much may be done when He does come, in cleansing the temple and casting out the traffickers. The fact that we abhor that which we did not notice before, shows that He has begun his work in us. He purifies, that we may have fellowship with Him in his great work throughout the world. The Apostle also speaks of the Spirit of the Father (ver. 11) who raised up Jesus from the dead. That is, to quicken our mortal (not our dead) bodies by the working of his mighty power. We limit the Divine power here, too. Let us not only believe He *can* do it, but say He *has done it*. Let us have a conquering faith. It is only the empty ones He can fill, and the weak ones He can use. There are these three operations: the Holy Spirit working to save sinners, Christ working to keep believers, and God working to quicken our mortal bodies for his service. We are so careful of our precious bodies. "Do thyself no harm" is a very favourite text with many people. Though we have limited God, He is waiting to be gracious. We can only pay our debt by giving ourselves. We may have sorrows and trials, but we shall also have joy, and shall be more than conquerors through Him that loved us.

DEBTOR TO MEN.

Paul says again (Rom. i.) that he is a debtor to men also. Our own salvation is a secondary thing; we are saved to bless others. Many men are leading holy lives in order to propitiate and please God; as if Christ had not done everything already. Do not let us detract from his finished work by any works of our own. The Apostle said he was in debt to preach the Gospel to all men. So are we. We pity the heathen and the unconverted at home; but, if we are believers, whose fault is it that they are still unsaved? God has saved us; what are we doing to save others? Only one thing can overthrow the false religions of the day — the love of God in the heart. Thank God, He is stirring up his people everywhere to lay hold on Himself. A Ritualist priest once said to me he objected very much to lay preachers, especially women preachers—that was a horrible thing. He said they were Korahs. I told him he was the Korah, because he took upon himself to say that Christ, the only Priest, must not dare to forgive sinners, except through such as he. He was a religious, praying man; he went to his room

and prayed over the matter. By the morning, God had revealed to him the truth of what I had been saying, and he heartily thanked me. He wondered how he could have been tied and bound by such a delusion. I brought him to Keswick, and he heard much that was strong meat to him, and that he found it difficult to swallow. But he did it. After hearing an address at the tent, he would go to his hotel and pray over it a long time, that God would reveal it fully to his soul.

Rev. J. G. Gregson

put this apostolic question: "Did ye receive the Holy Ghost when ye believed?" Priscilla was not a doctor of divinity, but she was deeply taught in God's truth. Some women nowadays may not be permitted to preach, but they are all allowed to ask questions. Let them put this question to some of our divines, and, if they cannot answer it, then do as Priscilla did—teach them the way of God more perfectly. If any have come to Keswick to receive a Divine blessing they must be in a divine attitude. It is not a question of giving up this and that; there must be a getting rid of self. God wants us to *wait* for his promise. We are in too great a hurry in these days. What is the use of going here and there to the ends of the earth if we are not sent by God. Let us seek first to testify at home. We say we want power; God never gave man power but once, and then he used it against the Giver. Power is not in us, but in God who dwells in us. We are but earthen vessels, easily cracked and broken; but, if such a vessel is filled with the power of God, He can use it. We shall not get power merely to exalt ourselves, or to draw large congregations. We too often think we are indispensable to God, and if we go abroad we think there is a sort of halo of glory about us. With God there is no distinction between home and foreign missions.

The first manifestation of God's power in us will be the denial of self. It is by the Spirit of God only that we can do his work and glorify Him. We want power again for fruit-bearing. It is not by the exercise of our gifts and talents that we can do anything; they must all go on the altar and be burned up. Where then is the fruit to come from? God will give spiritual power by his indwelling Spirit. We talk about being emptied; we cannot empty ourselves till the Spirit comes into us and burns everything up. There must be patient waiting upon God; He is not in a hurry. Christ waited for thirty long years before He began his work. If we are sent away from Keswick and do not find anything wonderful to do, let us wait on God. Are we now ready and willing and wishing to receive the Holy Spirit of God? If we can go forth and witness for God, the world will recognise it. How is it we find the world encroaching on the Church instead of the Church redeeming the world? When God indwells and abides in his people, the world will know and feel the power of it. Let this question of the reception of the Spirit be settled by each one individually, alone with God. If we receive this Spirit we shall go back to our homes full of power.

The "O Thats" of Scripture.

Rev. C. A. Fox took this theme on Tuesday evening. Let us look, he said, at some of God's "O thats." They are the ejaculations of a disappointed God—disappointed because his people have gone no further; have not maintained their place of privilege and power. There is one of these ejaculations in Deut. v. 29: "O that there were such a heart in them, that they would fear Me, and keep all my commandments always, that it might be well with them, and with their children for ever!" God too often sees in us a heart not fully cleansed, claimed, yielded, filled with the Holy Ghost. Passing on from this "O that" of eternal welfare, let us turn to another Divine ejaculation, in Isaiah—the "O that" of peace—"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (xlviii. 18). These are the possibilities of the redeemed children of God. Peace, not like a dried-up stream, but as a torrent, a river—full, rich, glorious, bounding, overflowing, and fresh. Archbishop Whately once said to a man standing on a bridge: "Have you seen this river before?" "Oh, yes, I live here in the town." "But have you seen *this* river?" "Yes." "No; it is a new one to-day." So the river of God's peace is always new, and fresh, and overbrimming—mercy upon mercy, blessing upon blessing, grace added to grace; a river that keeps on progressing and fertilising more and more. "Your righteousness as the waves of the sea." You have seen the sea. Far off it was as a visible tremor on the horizon. But you have seen it growing, and growing, until the great billows leaped one upon another and plunged in with thunder on the shore. This is what God intended the righteouness of his children should be—that they should be more than conquerors. You shall not only have victory through Christ, but you shall have the spoils of the enemy to lay at the feet of the Lord Jesus.

Turn to Ps. lxxxi. 13 for another ejaculation—the "O that" of plenty. "O that my people had hearkened unto Me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." God calls his people here to remember the deliverances He had wrought when they called to Him in the day of trouble. We know something of what it is to pass through the furnace of trouble; have we called on God to deliver us? It is but a call. The Lord is not far off—yea, the very thoughts of our heart are heard in heaven. But we must put away all strange gods; there must be no conflict between God's will and ours. How can we get this blessing of plenty? "Open thy mouth *wide*, and I will fill it." There is too much routine about our prayers; we do not cry out to God as did the publican, "God, be propitiatory to me, the sinner." We must open the mouth wide—not merely in prayer and praise, but in witness for Him, and in holy hunger of expectation. May God enable us so to open wide the arms of our faith that we may receive a whole Christ to be the reigning Sovereign Lord in our lives henceforth and for ever; and that we may lay down the arms of rebellion for ever and ever at his feet. What follows? "I should soon have subdued their enemies." His power would have been on our side. Not only so. "I should have fed them with the finest of the wheat"—fulness of knowledge and power. That is what God gives to us when we hearken to his voice.

Let us turn now from these "O thats" of God, to

THE RESPONSE OF THE CHURCH.

"O that Thou wouldest rend the heavens; that Thou wouldest come down; that the mountains might flow down at thy presence!" The Church overhears God in his disappointed mood, and at last she gathers up strength to say: "If Thou wilt come down the thing shall be done which Thou art desiring to be done." People talk much about rending the heavens; how is it to be done? We find it in this chapter. There must be first of all full confession. "We are all as an unclean thing" (ver. 6). There is failure even in our best things. "Our righteousnesses are as filthy rags." What a terrible confession. It is Isaiah himself who is speaking, whose lips were touched with the Spirit of fire, and whose mouth spoke the Word of the living God with such marvellous grandeur and energy. So also we find Daniel in the Old Testament, and John in the New, making deep confession of their own sin and that of their people.

"We all do fade as a leaf." Are not many of our lives like faded leaves—the colour washed out—powers, properties, graces, gifts, energies, gone? "Our iniquities, like the wind, have taken us away"—carried away in the tumult of passion and evil within and around us. If any here are looking for real blessing there must be this deep, humbling confession of sin and failure—not only of things conscious, but of the many things that God's eye must see that we are not conscious of. This should be done emphatically, and done every day, and absolution received from the lips of the great High Priest Himself.

But there must be something more even than this confession and despair of self. "There is none that calleth upon thy name that stirreth up himself to take hold of Thee." This is one of the most wonderful passages in Holy Scripture. The holy Lord Jesus will let the poor sinful woman at his feet take hold of them and wash them, and He will love her for it. He will let the defiled Peter clasp Him by the knees, and love him for it; He will let the lost sheep rest on his shoulders, and He will rejoice over it. Shall we not "call upon his name?" We have lost our own name and reputation; let us stir ourselves up to take hold on Him. Because of our iniquities He has hid his face from us. Just because we are being consumed under his hand for our sins, we must bestir ourselves to take hold of Him. Then, see how closely after come these wonderful words, "But now, O Lord, Thou art our Father." Still the old, familiar word, "Father." "I will arise and go to my Father."

HERE IS FULL AND ENTIRE SURRENDER.

We are the clay, and He is the potter. He will take and fashion us for his own use. He will mould us by providences, sorrows, trials, temptations; by those peculiarities we call infirmities.

This being so, "O that Thou wouldest rend the heavens and come down!" Pentecost was a rent heaven. In Scripture there are many things rent. The grave was rent. The body of our Lord was rent with many wounds. But, till Christ ascended, the heavens were not rent. When He went in as a Conqueror, the Holy Ghost descended and the Pentecostal fire fell. What is the effect of that fire? It consumes, it separates. Oh, that the fire of God might separate between our soul and our sin! What is this fire? "He is like a refiner's fire." It is Jesus. Do not let us be afraid of Him. Let Him burn us as He will. Love burns hot, and his love must consume all in us that offends. This fire also illuminates and gives power of testimony. When the Pentecostal fire fell, the disciples began to speak out; they could not help it. This is what we want.

The fire brings fusion. Here are people from all sections of the Church of Christ, and we all meet as brethren. No one of us knows scarcely to what religious persuasion the others belong, but we know that we are all persuaded of the Lord Jesus. One is our Master, and all who love Him in sincerity are our brethren.

Under Sentence of Death.

Rev. H. W. Webb-Peploe followed with a very thoughtful address on 2 Cor. i. 8-10, ii. 15, 16. It was to most of the less-instructed hearers very difficult to apprehend, and some helplessly gave up the attempt to follow the speaker. We found that a party of spiritually intelligent friends had been deeply interested and profited by it, and asked one of them, who frequently sends us accounts of the work of God, to write out a *résumé*. The following is the result:—

Three of our party have been, we trust, definitely helped through that wonderful message, but how we can hardly tell. It seemed an effort to understand, baffled and almost bewildered for long, till suddenly it seemed as if light shone in and all the past was illumined, and we could see that the darkened pathway

had been leading all along to light; that every hope but one was destroyed, and that through despair of self one was driven to the only sure hiding place and standing place.

I think he began with remarks on the painfulness of the experience of getting to the end of one's self; spoke of the awfulness even of earthly death, and said that the spiritual experience was infinitely more full of awe. Then came the experience of the Apostle, having the sentence of death in himself, "That he should not trust in himself, but in God that raiseth the dead."

A "savour of life unto life, or of death unto death" was spoken of. The Gospel is death not only to those who reject it, but to those who receive it. *Continually* we are to give over to death whatever God had sentenced to death, and to life what He wills to live. He spoke of the imperfection of the presentation of the Gospel to anxious souls; how evangelists sometimes placed before them only the condemnation on account of sin, and to meet that need a Saviour to save from hell; neglecting to show them the *state* of death in which they are, and, therefore, their inability to do anything to please God, and their state of bondage to their terrible enemy—sin. He showed us how Paul preached the Gospel, bringing the soul in its utter need to cry, "Who shall deliver me from the body of this death;" and how God, in answer to the despairing cry, enables him in self-despair to cast himself utterly on God, and to say, "I thank God through Jesus Christ our Lord."

We were told to give over to death our service. To regard our bodies as already sentenced to death, and therefore not to be too much concerned about them—to leave to God the care of them, that when sickness or death comes into our homes, we should have the same thought—given over to death already—and thus letting the Lord choose the time or means. I think this was the thought, but am not sure it was expressed.

And as to our work he said much that made one feel only too glad if what we have dared to call our work for the Lord could just be put out of sight altogether, so full had it been of self-pleasing and self-seeking; as if one could give it over to death joyfully, only wishing to be able to forget the shame of it, and putting our trust only in God who raiseth the dead.

I am sure there was much more about deliverance than about death, but I cannot recall it so clearly. There was a very helpful definition of the distinction between *faith*, *trust*, and *confidence*. This comes out in the precious text, "I know whom I have believed"—that is *faith*. "What I have committed unto Him"—that is *trust*. "I am persuaded"—that is *confidence*.

I do wish that others might share in the profound humiliation, and, strange to say, calm and comfort, the message has brought. Paul's verse will always now be doubly precious: "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God that raiseth the dead." I think I never saw before that the death of all trust in ourselves is the death of all doubts and fears. It carries us on to "Who delivered us from such a death, and doth deliver, and we trust that He will yet deliver."

WEDNESDAY.

The Claims of the Heathen World.

For the last year or two nothing has been more hopeful in connection with the Keswick meetings than the growth of missionary zeal and interest. Last year this was especially manifest in the commissioning of Rev. G. C. Grubb and his companions to go out as Keswick missioners to visit different parts of the foreign field. Much satisfaction was expressed when it became known that Mr. Grubb, after a long and busy tour of visitation in India and elsewhere, would be present on this occasion. He made his first appearance at the tent on Wednesday afternoon, and received a hearty welcome from everybody. The meeting was specially for considering the claims of the great heathen world on the Christian Church. The tent was full, with many standing at the entrances. Mr. Wilson, who presided, gave expression to the general thankfulness for God's mercy to Mr. Grubb and his companions during their journeyings of nine months on foreign service, as representatives of Keswick.

Mr. Grubb gave the first address. During the time at his disposal, he said he could only give a few incidents of the lovingkindness of the Lord since they left England on October 17. They had a splendid voyage in the *Chusan*, and the Lord gave many seasons of refreshing with the large company of outgoing missionaries on board. Many of these testified that on the voyage they had found a liberty of soul they did not possess.

SEVERAL STRIKING CASES OF BLESSING

were mentioned by Mr. Grubb. One instance was that of a lady who heard Mr. Millard use the word "hallelujah," and objected. After a week, she discovered that she had nothing to "hallelujah" about, but it was not long before she had. Passing for a moment from the ship to New Zealand, Mr. Grubb spoke of a young man there who was walking in the grounds of the Bishop's Palace with Mr. Millard. The latter urged him to have the matter of salvation settled at once. He did not like at first to kneel down for fear the Bishop's wife, a relative, might see him from the window. At length, he knelt, and gave his heart to God. He afterwards said he now understood why the Salvationists clap their hands, and shout "Hallelujah." "I hope," said Mr. Grubb, "some of you Keswick folk will get to this before long. I fear that Keswick is getting very respectable; you all seem afraid to give voice to the joy that is in your hearts." Coming back to the outward voyage he told of a lady who was very nervous when a big wave struck the ship, and was frightened lest the ship should be going down. Mr. Millard asked her why she was afraid; if it did go down, she would only be drowned. She found she was not really trusting the Lord. She went to her cabin, and got right with Him, and proclaimed it by putting a text, with "Hallelujah" on it, outside her room. The quartermaster was asked if he had been converted, and he said, "Bless you, sir, six times." He was one of those who only trusted for forgiveness, and did not go on to get deliverance from the power of sin; but he learned that secret.

Mr. Grubb and his companions made it a practice to lay every small detail of their course before the Lord. They had some very direct answers to prayer. One day they were in the cabin praying about having a service on the Sunday; and while they were thus engaged the captain sent a messenger, requesting them to hold a service. They had some trouble with one man on board, and were praying about it, when he knocked at the door, and desired to have their differences put right. At Colombo their hostess had met with a serious accident, causing, as the physician said, concussion of the brain. She was interdicted from attending any of the meetings, but she was unwilling to be thus deprived. Mr. Grubb gathered around her with several Christian friends in the house, and he anointed her with oil, praying over her. That afternoon she dressed and attended the services, and has been perfectly well ever since. That was not the only instance of faith healing, said Mr. Grubb, that occurred during the mission. He could thank God that he had not experienced a single moment of illness since he went away; though night after night he had gone to bed so tired that he could not pray more than to say these three words:

"GOOD-NIGHT, LORD."

There had been many cases of distinct conversion, and it was difficult to select. A doctor came into Colombo to give evidence in a lawsuit. The suit was delayed so that he attended the meetings and got soundly converted. He has since been testifying for God. A young muscular planter was seen riding on his bicycle by Mr. Grubb who claimed him for God though he did not speak to him. He attended several meetings, and gave himself to God. He had since written to say it is a splendid thing to be saved, and he is obliged to tell everybody about it.

On the first Sunday in Colombo the rains of the monsoon season came down tremendously. One of the clergy advised them to give up the mission because of the rain, and go to Tinnevelly. Mr. Grubb said he believed God had sent him to Colombo, and he was going to conduct the mission, rain or no rain. They made the weather a matter of special prayer, and from that day to the close not a single meeting was interrupted by the rain, in the rainy season. The papers took the matter up, and one editor asked where the monsoon had gone. It was noised over the island, and when they were going to a place the people said there would be fine weather, for the missioners were coming. As Elijah was a man of like passions with them, they thought they might pray to God about the rain as well as he.

Much infidelity was met with, both on board and, especially, in New Zealand. In that country, however, there were twenty infidel societies eight years ago, but now there is only one, and it is kept from decay by a rich old infidel. Several septics were converted through the mission services. No argument was used with them. They were convicted of sin and gave their hearts to God. At a place near Nelson Mr. Millard was holding a service, and the foremost infidel in the place was present. He fell on his knees and cried for mercy while the service in the church was going on, and he has since been boldly testifying for the Lord. At another place a man praised God for having been delivered from twenty-five years' infidelity. A working man said, in his homely language: "That preaching has knocked all the apples out of my basket; I am going to get a new set of apples put in."

Coming home from Auckland to San Francisco they prayed to the Lord as to whether they should come steerage, and they decided to do so. That had saved £120 for the Keswick mission. But the Lord had blessed the step most wonderfully in giving them power with the saloon passengers. In no ship had they more influence. They were blessed to the conversion of an old spiritualist gentleman. He asked why they were going steerage, when they could easily have gone first class. He thought he was living up to spiritualist creed; but his conscience smote him, because he felt he had been wasting his money while they were saving money. He was completely broken in pieces, and before he left the vessel he was rejoicing in the Saviour. Mr. Grubb added that there are now in America ten millions of spiritualists who utterly deny Christ, and say that He has not come in the flesh.

AN INFIDEL'S MOUTH SHUT.

There was on board an infidel lecturer of eighteen years standing, and Mr. Grubb said he had never suffered such soul agony in his life as in listening to this man's awful blasphemies. Argument with him was no use, as he did not want to learn truth, and they took him to the Lord for judgment that his mouth might be stopped. All the rest of the voyage on the *Brittania* he never spoke a word openly about infidel subjects. He was not converted, but his mouth was stopped. It came about in this way. Mr. Grubb had been preaching about Zaccheus, and this infidel went to the smoking-room and began to make fun of the sermon. A gentleman there said: "Shut up, you fool. We know that he is right, and we are wrong; and you know it too." The man got up in anger and left the room. Mr. Grubb told also of a well-known actor who was on board, and who was greatly impressed. He came up

to the preacher one Sunday, and thanked him, with tears in his eyes, for having come to tell them such things. His manager came one day and said; "I must tell you this: if Christ is anything, He must be first and last. But how could I go on with my profession if I were a Christian?" The reply was, "I do not know; that is not my business. You will have to settle that with the 'First and Last.'"

Some exceedingly interesting particulars were given by Mr. Grubb about his encounters, on board one ship, with jockeys going to the races at Melbourne. He said these jockeys showed more friendliness to them than some of the professing Christians. One jockey, a Roman Catholic, came to Mr. Grubb as he was reading, and asked if it was a Bible. On being told it was, he said it was the first time in his life he had ever had a Bible in his hand. "Would you like to read a chapter?" "I would; it is a very good book." He read John iii., and at another time Mark xvi. He would then go up on deck and repeat to the other jockeys all that he could remember. They rewarded him by dragging him along the deck by the legs, and this was for some time a daily amusement. Mr. Grubb told of one striking interview with this man, and said he expected to meet him in glory. One thing that greatly delighted him was the discovery that Christ was born in a stable; that was to him the most lovely thing in the world.

In closing his singularly interesting narrative, Mr. Grubb said they found everywhere an earnest desire for the Word of God. There was much that he could not now touch upon, but he and his companions magnified the Lord for his goodness to them.

Mr. Wilson announced that a register had been opened near by the tent, setting forth the needs of different parts of the heathen field, and for taking the addresses of those who were willing to offer themselves for service.

Mr. Eugene Stock read part of a letter from the Senior Bishop of New Zealand, expressing much gratitude for the visit of Mr. Grubb and his fellow workers.

REV. S. A. SELWYN

quoted Ps. li. 12: "Then shall I teach transgressors thy ways." This question must be settled by every Christian—What was I converted for? When inconsistency in Christians is removed there will be more hope of infidels and Romanists. Some professing Christians seem to be living for money and pleasure. Others live for happiness alone. Have we learnt that we are saved to do God's will in extending his kingdom at home and abroad. How much have we done it? One qualification is the restoration of our joy. Are we all out-and-out rejoicing Christians? If we had been, our country would have been converted long ago. Another qualification is to be upheld by the Spirit; that brings freedom to work according to God's will. What a privilege it is to take the message to transgressors.

When we live a yielded life, we shall be kept from sin in ourselves, and enabled to point sinners to Christ. We look at these things too much as privileges and too little as commands. We have been saying, This is for a few good people only. No; God intends every Christian to be a worker. What are we doing for Him? Very well to sing and shout, but what could we say to Him if He came now? What have we been doing with our money and talents? Home heathen! Not one in all Great Britain but is within walking distance of the Gospel message. Multitudes of us have become Gospel hardened. We are having spiritual dyspepsia. Where are the workers in India, Africa, and China? There are three words: Come, yield, go. Parents are hindering their children from going to the field, while multitudes of heathen are going to hell. How shall we meet the Master at the great judgment?

The natives on the West African Coast are doing a great work, but help is much needed from England. What is one man among ten thousand people? Here are Englishmen who would go out to fight for Queen and country, and who would go out to a good situation abroad, who, nevertheless, will not step into the breach for King Jesus and his heathen. Settle it to-day. Don't ask, Why should I go? but, with the command before you, say, Why should I not go? "Who will go for us?" "Here am I, send me." That is consecration.

REV. BARCLAY F. BUXTON

said that each one here is as responsible for souls as those who have spoken. We ought, on our knees, to ponder Ezekiel xxxiii. 6, "His blood will I require at thy hand." Will that doom await some here rejoicing before the Lord? There is blood to save, and the Holy Ghost to give power, but where is the willingness to go out and do battle for God? If our consecration does not enable us to bear the cross and despise the shame, what is it worth? Are we soul-winners at home? If not, how can we be so abroad, where the power of the devil is still more rampant? Oh to be burdened for the souls of those near us. It is a cross, but this is what God requires of us. It is no drawing-room work, this fighting for souls. Let us boldly step forward and seek to win men for the Lord Jesus. If we "believe in the life everlasting," surely we shall be soldiers of the cross, and seek to draw men back from condemnation to God. "Dost thou believe" in heaven and in hell? If so, let your lives show it. Wait on God for the Holy Ghost, and then He will use you in saving others.

REV. H. W. WEBB-PEPLOE

gave the closing words of exhortation. He wanted to comfort those whose grey hairs precluded them from going abroad for service. He echoed the invitation to all who are young and free, to go to these wide-spread fields. Yet there must be no "dry tree" in God's vineyard, bearing no fruit. You may serve God as truly in a kitchen at home as in India or China. "What is the claim the Lord has upon *me?*" is the question for each. He will teach us what it is. Let us all feel that we *must* work. The night is coming for us all very quickly.

In Num. iii., iv., and viii., we read of the dedication of the Levites. They were to be offered, cleansed, separated, and given. The Levites are the Church of to-day—a kingdom of priests unto God, so as to draw the world to God before his coming in kingly power. The Levites were zealous for God in a testing time, and so they had the honour of being chosen for what God would have had the whole nation to be. God separated them to stand before Him, and to bless the people in his name. Many of the Levites had heavy burdens to bear, and so many missionaries may have to do. Levi ought to have been a mighty power in the land, but they shirked their privilege. As they were given up to Aaron, so we are given up to our Aaron. The Levites retired from active work at fifty, but not so the priests. It was Aaron's own family that was wholly given for a service of delight to do God's service night and day, but not to have any burdensome duty. Shall we claim our relationship to the true Aaron and be wholly devoted to his service—not intermittent, or one accommodated to our convenience. Do we regard it as a little bit of an "extra" put on, as "Ascot week" for the world. Surely we ought to live and work in the light of the coming back of the Great High Priest. He has given us charge of this work till He returns. Shall we sit down and feast, instead of doing His work? The Lord does not call everyone to be heroic, or to speak on a platform, and perhaps make a fool of himself. If we are "wholly given unto Him," He will point out the service. We belong to Christ. Let us take a humble lowly position. Let us not take the flesh from the pot of God, and neglect to do the service that He appoints.

How to Meet Temptation.

On Wednesday evening, Rev. F. B. Meyer spoke:—

My subject is the dreaded way of Temptation. Turn to Matt. iv., where we have an account of our Lord's temptation, which evidently follows the historical order; whilst that of St. Luke follows the order of temptation as given in 1 John ii. 16.

The tempter came to our Lord; and he will come to us in proportion as we are closely identified with Christ; not that he cares much for us, but that he may wound Christ through us. He rejoices to attack Christ in us; and there is a better chance of success with us, because in us, as not in Christ, there is a strong tendency to evil. He comes in lonely hours, when we are in the wilderness, led apart out of these crowds into our several isolated spheres of duty; in moments of physical depression—to Elijah, overwearied with the strain of Carmel; to John the Baptist, pining in a dungeon; to Jesus, after forty days of fast; and to many, after a great blessing.

The Lord's baptism was his act of consecration to do the will of God and fulfil all righteousness, though it led him into the Jordan of death. Instantly He was anointed with the Spirit and proclaimed the Son of God. Was not this the moment when there burst on his human consciousness, as never before, the assurance of his Divine Being? So with us; it is when we stand on the other side of a great blessing that we may expect to be vigorously assailed. It was after Peter's recognition of the Divine Sonship of his Lord that he was bidden to get behind Him (Matt. xvi. 17-23). It is when we stand in "the heavenlies" that we have to do with "the wiles of the devil" (Eph. vi. 12).

And the Spirit of God leads us into temptation! He will not, and cannot tempt. But He permits us to come into circumstances of temptation, that we may be able in some measure to sympathise with and succour others (Heb. ii. 18). And also, because a blessing is not ours so long as it only exists in our intellect or upon the pages of our note-book. St. James says that it is not the hearer, but the doer who is blest (Jas. i. 25). And therefore the Spirit forces us into conditions where we are compelled to use some blessing He has bestowed. The temptation never comes without there being an amount of unused grace in the heart, to which it directs our attention and forces us to put it into use. Temptation is made a blessing, by driving us to make the most of our resources in Jesus. There are thus treasures in the darkest hours of temptation; as sweet spices may be imported in common packing-cases (Isa. xlv. 3). There is an oratory of peace in the castle beleaguered by tribulation, which the hunted soul gladly seeks (John xvi. 33). There is a combination of the placidity of the sea of glass with the biting flames of fire (Rev. xv. 2).

THE WHITE DEVIL.

We have most of all to fear the devil, when he comes in a religious garb. Fear the black devil less than the white one. As Christian life advances, he attacks us less in the grosser passions, and presents his temptations in subtler forms to the motives and thoughts, and with reference to our religious standing. The prime point of his attack is a morbid conscientiousness, which is peculiarly sensitive to worries, and which is much more concerned with questions of rites and ceremonies, of dress and ornaments, of expediency, than of what concerns the fundamental distinctions of right and wrong, and of what pleases God. Directly you find yourselves worrying about a number of these things, unable to hand them over to Christ; asking what this and the other teacher thinks, and seeking to do as other Christians do, instead of waiting quietly in the Master's presence for Him to indicate authoritatively

(*Continued on page* 22.)

Rev. GEORGE C. GRUBB,

Mission Preacher.

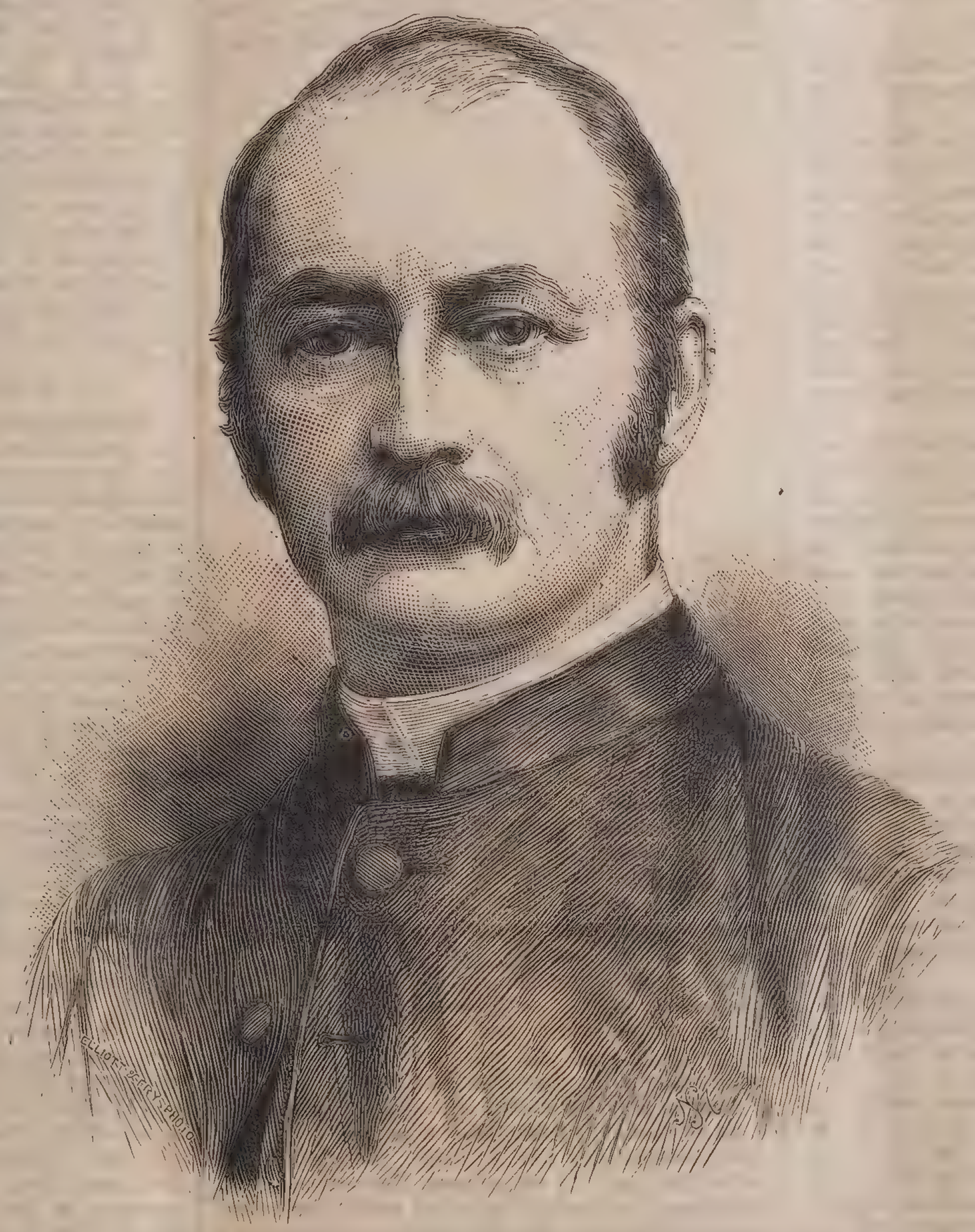
THE subject of our portrait this week is Rev. George Carleton Grubb, youngest son of the late Mr. Richard Grubb, J.P., of Cahir Abbey, co. Tipperary. It was at school in Switzerland, when about sixteen, that the realisation of God's great love was the main instrument of his conversion. That wonderful verse, John iii. 16, came upon him as a voice from God, and led him to resolve to enter the ministry, that he might give his life wholly to the preaching of Christ. About this time also, the reading of the life of Rev. Henry Watson Fox, one of the missionaries of the Church Missionary Society in South India, directed his thoughts towards the foreign mission field.

When in Trinity College, Dublin, his leisure hours were spent in aiding in different forms of Christian work, but he was specially attracted to the soldiers, and would frequently visit in barracks. Christian officers with whom he was associated have frequently spoken of his three to five minutes addresses in the barrack-rooms as being models of their kind, and perhaps there are few preachers who make their way so rapidly with soldiers, or know so well how to rivet their attention. Many soldiers are now scattered in various parts of the United Kingdom who date their conversion from his efforts on their behalf.

Shortly after his ordination by Dr. Maurice Day, Bishop of Cashel, he became curate of Cahir, and throughout the South and West of Ireland opportunities of conducting evangelistic services frequently offered themselves. In the general West London mission of February, 1885, he was invited by Rev. Nevile Sherbrooke, the incumbent, to conduct the mission services at Portman Chapel. Blessing of a very marked character followed this effort, and Mr. Grubb's name became widely known amongst Christian people. Shortly after this the Home Mission Society of the Church of Ireland asked him to join their ranks, and since then he has been constantly engaged in almost every part of Ireland and in parts of England, bearing the Lord's message in his own striking way.

One marked feature of these missions has been the attendance of Roman Catholics, attracted by his earnest catholicity of spirit, more intent on preaching the Gospel than on inveighing against the errors of their Church. Hundreds every night have attended his meetings, and several have received the Gospel from his lips. It is a remarkable fact that no Roman Catholics who have been converted to the Gospel of the Lord Jesus have been known to take part in political disturbances during the last few years.

In 1887, the Church Missionary Society decided to send a party of mission preachers to visit their stations in India and Ceylon. Mr. Grubb was one of those selected, and, along with Colonel G. W. Oldham, a Christian officer of large experience, was appointed to work in the Bombay Presidency and Ceylon. The magazines of the Church Missionary Society gave long accounts of what proved to be a remarkable time, through the blessing of God's Holy Spirit. Very many testified to having received the gift of peace and rest in Jesus Christ, and many hundreds of letters of thanks were received by the missioners from Europeans and natives alike. We subjoin an extract relating to the work of Mr. Grubb and Colonel Oldham in Ceylon, from the report of the Church Missionary Society for 1888-9, contained in a letter from Rev. J. D. Simmons, a missionary.



(From a photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

Speaking of some of the planters on the coffee estates, he says:—

> They seem to have been literally filled with the fire of love to and zeal for Christ. They began at once to work for Jesus, not only amongst their countrymen, but more especially with the coolies on their estates. They started schools for the children and adults who were willing to learn, They have often taught and preached themselves, after a hard day's work. Then they began to visit the bazaars on Sundays. Sunday is the great day of trade, when the bazaars are filled with coolies. To these, three of the young men are preaching. Sunday after Sunday, the glad tidings of the Gospel. They distribute large numbers of tracts and handbills. Sometimes they walk eight or ten miles to reach the appointed place; there they preach for a couple of hours, getting a hasty breakfast as best they can, and then make for another preaching-place, or walk home, weary in body, but strong and joyful in spirit. I do not hesitate to say that the intense earnestness and holy lives of these young men have made a deeper impression on the natives than anything that we appointed labourers have done. They see that there is a reality and a power in a religion which has produced such wonderful effects upon young English planters, too many of whom have been far from recommending our religion by purity, kindness, gentleness, and care for other men's souls. The good has not been confined to its effects upon the heathen. It has greatly encouraged and stimulated the native Christians, and it has stirred us labourers up to emulate their loving zeal.

During his recent return visit to Ceylon it was a great joy to him to discover that only one or two of these converts had grown cold. The majority were living earnest and devoted lives, preaching the Gospel by their words and consistent character among their coolies and employés, many of whom have been converted.

Last year the trustees of the Keswick Convention decided to send abroad a band of men who might bring to other lands the blessed truths which are emphasised by the Convention. They asked Mr. Grubb to become the leader of this band. He consented, though on an independent basis, and he and three others, Messrs. Campbell, Millard, and Richardson, have, since last October, been holding missions in Ceylon, Tinnevelly, and New Zealand successively. Rev. John Barton, the secretary of the Church Missionary Society in Tinnevelly, states that as a result of their visit the feelings of the natives may be best expressed by the words, "There was great joy in that city."

Tall in figure, Mr. Grubb is about thirty-four years of age. One form of his preaching is to select a word, such as "Precious," or

"Compassion," or such a sentence as "Where is now thy God?" and to dwell upon the various forms of truth which group themselves around its use upon each occasion, and which thus enables them easily to be remembered. His peculiar gifts of speech are thorough naturalness and *abandon*, with a latent vein of Irish humour. The addresses delivered by him at Keswick last week, and more or less fully reported in this issue, are good specimens of his platform utterances, though of course the genial personality of the man and his downright enthusiasm of spirit are wanting. It is probable that his next sphere of Christian labour will be the Cape of Good Hope. We pray that a life so well begun may continue and grow in increasing usefulness to the glory of God.

The Keswick Convention.

(*Continued from page* 20.)

his will for his child—then know certainly that you are being assailed by the wicked spirits in heavenly places.

The devil also has a great hold on those who have an inadequate knowledge of Scripture. He garbles Scripture, wrenches it from its context, and hurls it at the soul, as once against Christ (Matt. iv. 6). This is often very trying to the young disciple, and can only be met by seeking a wider knowledge of Divine truth, so as to be able to compare Scripture with Scripture, and to say, "It is written again." Also seek that the Holy Spirit may enlighten and penetrate conscience with his Divine illumination (Rom. ix. 1).

We are often tempted to question our past experience. *If* Thou be the Son of God. Forty days from now He will be suggesting that all your present blessed experiences were illusory, mere excitement, the influence of numbers. At such a time, meet the suggestion as our Lord did (Deut. viii. 3, 5). Answer, "Even if it were so, and I did not take up a definite position of consecration then, I do it now. I am now standing on resurrection ground, and now filled by the Spirit. It is not simply a memory of the past, but a living experience of the present."

We are also tempted to keep the blessing for ourselves. When we have seen a vision, we must not stay thinking of it too long; for downstairs there is the summons of the world (Acts x. 19). And if we do not obey it, we lose what we had got. Jesus had power to feed the hungry thousands, but He must not make bread for Himself. If you would have, share. If you would increase, give.

We are also tempted to go to extremes. As every hill has its valley, each virtue has its peril. Faith is tempted to throw itself presumptuously from the mountain brow. It is quite right to throw yourself down when God bids, but not otherwise (John vii. 1, 6, 9, 30). The prophet perished because he took his orders at second hand (1 Kings xiii. 18). But though the tempter would get you to cast yourself down, he cannot throw you down. He can only injure you through yourself. And as long as you maintain your position in the holy place of consecration and communion, He cannot touch you.

We are tempted to seek power outside of God. Power is so blessedly useful to do good with that we may well seek it. But we must not take it by a single act of homage to Satan. We must take it only from God (Matt. xxviii. 18). And God will only give it to us when we have obeyed its laws. If you want the help of any natural force, you must obey the laws of its operation, and it was only after Jesus had learned obedience that He was able to bestow the Holy Ghost (Heb. v. 8, 9).

Do not be afraid of Satan. He has been conquered by Him who is now within you. Ask him to repeat through you the victory of the cross and resurrection (1 John iv. 4). Flee to Him, as Abiathar did to David, his raiment bespattered with blood and torn by the briars of the wood, and you will have the same reply (1 Sam. xxii. 23).

Daniel's Continuance.

A fresh and helpful address was given by Rev. H. C. G. Moule on "How to Continue," illustrated by the life of Daniel. As I look at this multitude of Christians, one thought above all possesses me—that we are not here for ourselves, and that we shall go away not for ourselves, unless our gathering has totally failed of its object. We gather here to learn things, or to remind one another of things, out of the Word of God, that are full of personal blessing — the blessing of conviction and humiliation, as well as of peace and joy. Think what magnificent results will follow if indeed we all go away not for ourselves. How many homes, circles, parishes, missions, countries are represented in this tent, God only knows. Shall the Lord Jesus Christ be manifested in and through us in the thousand ways by which we touch the things around us? Shall every home represented here in the highest possible sense be better for our gathering at Keswick; by finding us lowlier, stronger, brighter, more chastened, more patient, more sympathetic, having learned these things at the feet of the Master Himself? And shall we abide there attentive to every little claim, willing, in the smallest things as well as in the great things, to lay ourselves down and to lay ourselves out; and so, without any noise or blowing of trumpets, it shall be known that it is Jesus Christ and not our own poor, unhappy selves that is the secret of the blessing.

That it may be so, we must last. We have been reminded by Mr. Meyer of the deep and dark temptations not to last. It is delightful to be here, and to experience the power, even of human sympathy, but what about the afterwards? Someone has described it as being like the opening of a conservatory door, and letting the east wind blow through it. Yes, it will be, if we let it be, and forget how to continue.

Let us briefly look at this Old Testament saint's long continuance, and see from his example how to continue. "And Daniel continued even unto the first year of Cyrus" (i. 21). Do not leave out the words, "the first year of King Cyrus." Do you know that that means a long time—

SEVENTY YEARS AND MORE?

Remember the circumstances. Who was the man that lasted; and where did he last? He was a captive exile in the absolute power of a most despotic tyrant, who thought nothing of a burning fiery furnace when he was not worshipped, and who thought nothing of destroying the whole body of learned men in his realm, when they could not tell him a dream he had forgotten. These were not easy circumstances in which to last. This captive had been torn from his home when the last agony of Jerusalem had begun, when the Chaldean had come and taken the first instalment captive. He had left Jerusalem, in every sense, tottering to its fall, and was transferred for the rest of his life to Babylon, there to hear of the actual fall of Jerusalem; and with everything imaginable of outward circumstances that could depress and discourage him about the cause of God. Moreover, he had not only to see round about him rampant idolatry and gigantic wickedness, but he was a busy man in the employment of a Pagan Emperor. It was a strange life he was called on to lead these seventy long years. Yet he never made the least motion or attempt to go back to Jerusalem—only keeping his windows open towards it—because it was the will of God He should be in Babylon.

We have all been familiar with the details of the story from childhood. What it must have cost to last all those years, so absolutely unhelped by circumstances. There were no great gatherings there of enlightened, devoted believers. Daniel was torn away from all the signs and symbols of the presence of God which in those days were the only light of their kind upon the earth. How could he live in the most stifling conceivable circumstances and glorify God there? And yet he did last, in submission to the afflictive will of God. We may use the word by anticipation, and say that he took up the cross and all that it involved; and gave a life-long "Amen" to the will of God.

A GRAND SORT OF LAST.

He continued in his duty. When a very old man, with the temptations of Oriental official life for two generations clinging to him, the keenest-sighted enemies that ever looked into a man's life and books, could find no fault in him except in the law of his God. That was a grand sort of last—sailing straight a very long voyage, with an ever-deepening sense of the holiness of the path of duty. He also continued in testimony. I love to think of him as possibly the author of the 119th Psalm; it wonderfully applies to him. Certainly he gave testimony before kings and was not ashamed. Whether it was to Nebuchadnezzar or Belshazzar or Darius, he did not hesitate to confess Him Whose he was and Whom he served. There was also a wonderful beauty in his tone towards others. There is no character in Scripture that more nobly illustrates respectfulness and deference and loyalty—the more than natural courtesy which is to be learned at the feet of God. You never find him asserting himself with loud proclamations of his own righteousness and claims, or showing the faintest sign of contempt for the heathen around him as such. One heathen king after another is not only trusted, but served with respectful, deferential, one might almost say affectionate, loyalty, till that astonishing culmination when "O King, live for ever," comes from the man in the depths of the lions' den. Such a man is a magnificent example of the kind of last which means a steady step-by-step deliverance by the power of God from things around and within.

Then see what a glorious sunset there came to the day; what a port that ship sailed into after its long, straight voyage. We read that God had brought him into tender love with one of the great officers of the court. And toward the end of the book there comes a voice from heaven, "Oh man greatly beloved." What a Presence was round him, and what power he found in it. From one point of view it was no wonder that he lasted. And from one point of view it is no wonder if we last.

Look briefly at what all this has to say for us. I have spoken already of the contrast between our gathering here and our going away to the varied realities of our daily life. Soon we shall be removed from the Christian fellowship and intercourse, and will have to

face the work of the home, of the business, of the profession. We shall have in the path of duty to expose ourselves to the little stings, or the great agonies, that come to us in the events of common life; where there will be no hope, or we may say risk, of human notice and applause; and when the victory that God will give us can be known only at first between us and Him. We shall have to stand amid the environment of all the varieties of character that are chosen for us and not by us; of all that is meant by blame, by criticism, by unsympathy—though not always, thank God; immensely far from that.

THE SECRET OF LASTING.

Still these things do come, and the question for us to ask is: Can we last? What a sorrowful thing, not to last. Many of us I daresay read a letter the other day in THE CHRISTIAN, in which a thoughtful writer expressed some surprise that at gatherings like these, in a certain sense every gathering seemed to begin from the beginning. He found there were those who had offered thanks for blessing at the end of one Conference who were almost certain, at the beginning of the next Conference, after the experiences of the year, to speak as if they had to begin again. It ought not to be so, but the fact remains that it often is so. Let us look the matter in the face, and see if we can find out the secret of how to last. As far as one can gather, Daniel's secret stands nobly on the surface. We may sum it all up in this—Daniel by His grace took pains to maintain intercourse with God. Of course he used means. He used prayer, the Word of God, and Christian fellowship. The right use of means is not to be a substitute for the immediate presence and power of God in his people, but channels by which a man may, as it were, draw out of God's fulness. While we hear much here about the blessed rest, we must not forget the word: "Let us therefore labour"—let us be in earnest—to abide in that rest. Thank God for the rest; it is a glorious reality. It is not a phrase, or a term, or an aspiration merely, as to the golden future. It is a present reality, through Him who loved us and dwells in us. Cannot multitudes of us say, "Yes" to that? Let us also seek after that intercourse with God that Daniel preserved; that depth of submission to his will, with a tender, penitent spirit running through it all. Daniel was much more ready to confess, even where he had not sinned, than to think of being sinless. Let us in that spirit of tender penitence have the persuasion that whatever be the circumstances that God has chosen, He can keep us there and supply our every need.

THURSDAY.

TO-DAY there were special railway excursions from some of the towns round about. The day was beautifully bright—a welcome change from Wednesday, when the rain poured pitilessly nearly all day long. As a result of the fresh accession of visitors, the meetings were exceedingly crowded. Late comers to the tent found themselves confronted by a throng that blocked up every entrance.

A great part of the time of the early prayer-meeting was taken up with the reading of the very numerous requests for prayer. A brief address was given by Rev. Colin Campbell, of Weston-super-Mare.

The Bible-reading at 9.45, by Rev. Hubert Brooke, was one of great profit as an exposition of the Christian walk and service, based on the calling of the Levitical order in the Mosaic economy. Notes of the Reading will be given in a future issue. At the close, Mr. Wilson, the chairman, reminded the congregation that the boxes to receive gifts for the expenses of the Convention were at the doors. Mr. Brooke had been speaking in his address of making investments for God. The chairman said they had been told of the security and the dividend; he would add nothing more.

The Baptism of the Spirit.

An immense concourse was gathered in the tent in the evening, with the usual overflow in the Drill Hall. The first address was by Rev. G. C. GRUBB from Zechariah iv. 6. It is not enough, he said, to question God about the baptism of the Holy Ghost; if we are ignorant of it we must be ready to confess. Oh that all ministers, Sunday-school teachers, and Christian workers here would humble themselves to confess this ignorance. When a man has received that baptism you cannot argue him out of it. He will know it just as much as he knows when he was converted. It is a matter of our inmost consciousness. The prophet Zechariah confessed his ignorance to the angel that woke him and talked with him, and then it was said to him, "This is the word of the Lord to Zerubbabel. Not by might (or, as in the Hebrew, not by an army), nor by power, but by my Spirit, saith the Lord of hosts." There is danger in these days of increased interest in missionary work, lest we should think that the work of God will be done by an army of missionaries. My heart almost sank within me on board the *Servia*, when a young man spoke to me of how glorious it was that 5000 students in America are willing to be missionaries. I could not say whether it was glorious or not. It might be more glorious if fifty were baptized with the Holy Ghost. Oh for an army of baptized men. I pray that all the missionary societies may be saved from an army of unbaptized missionaries. If all are baptized with the Spirit, then one shall chase a thousand, and two shall put ten thousand to flight. The man who has received this baptism knows it.

The first part of Zechariah's vision revealed the secret of power. The second part (11-14) revealed the

CHARACTERISTICS OF TRUE TESTIMONY.

How much shorter many of our sermons would be if we only emptied out what God has poured in. Perhaps half an hour's sermon would only be five minutes long; and perhaps one intended to take ten minutes would take three quarters of an hour. When God pours out, people must listen. Hear the interpretation of the two olive trees in Rev. xi. 4. We find there the characteristics of the reception of the baptism of the Holy Ghost: "I will give power unto my two witnesses, and they shall prophesy, clothed in sackcloth." After a man has trusted God for this enduement of the power, the first thing that is manifest is a change in his outward deportment. Alas! the Church of to-day likes to walk in silver slippers; to be clothed in fine linen, and to fare sumptuously every day. The true Church of God in the wilderness ought to be clothed in sackcloth. Another mark of these two witnesses (ver. 5) is that "fire proceedeth out of their mouth." What is the fire? "Is not my Word like fire which burneth the chaff?" The Spirit-baptized soul has a supreme delight in the word of God. Our foes are to be slain, not by logic, or college education, but by the fire of God. Only this will kill the infidelity, the rationalism, the ritualism, and the self-complacency of those who oppose us. Oh for that holy fire. A third characteristic is this, "They have power to shut heaven..and power over waters to turn them to blood." Elijah and Moses had such powers. Oh the power of prayer from a Spirit-baptized man. I remember, at this Convention, four years ago, at the Drill Hall, one of the brethren prayed. Two hundred young men were present, and, though we tried to continue the meeting, no one could speak; all were in tears. We just cried away till we found ourselves in the presence of God, and got the blessing. Another characteristic is that these witnesses torment the world (ver. 10). When you are really baptized how you torment those round about you. They cannot bear it, but you are not able to help it; it comes out before you know what you are doing. Brethren, the next time you find yourself in a drawing-room, be careful how you speak. Perhaps the hardest place in which to witness for Christ is a nineteenth-century drawing-room.

I HAVE FOUND IT AWFULLY HARD.

It needs real momentary faith in God. Of course the world will not like you if you are tormenting them. So you will not be surprised to hear that another mark of the Spirit-baptized man is death. "Their dead bodies shall lie in the street of the great city which (spiritually) is called Sodom and Egypt." The great danger of Keswick is that it is becoming popular all over the world. True holiness, true crucifixion, true baptism of the Spirit will never be popular, because it means baptism unto death. It was the Church of his day that crucified the Lord of glory. The high priests, properly ordained, and having their priesthood down from Aaron himself, put our Lord to death. And the Church of to-day, in all denominations, will not bear true holiness teaching; they will crucify those who testify to the power of a perfect Saviour.

How are we to get this baptism? It is to be had for the asking. Do you hunger and thirst for it? Then ask for it. They that hunger and thirst for righteousness, says our Lord, *shall* be filled. He satisfieth the longing soul. God give us now such an awful soul-hunger and soul-thirst that will be satisfied with nothing but the true filling that comes from God. Then you will not be put off with a sentimental or an intellectual blessing. "Ye shall eat the good of the land." In this glorious land there is no scarceness, but rivers of water, and bread to the full. Do not stagger at the promise of God. There is a fulness of blessing that is unspeakable. Do not let the devil balk you of it. You must be in downright earnest. Here Mr. Grubb told of a young man in a town in New Zealand whose earnestness to get the blessing was remarkable. Mr. Grubb spoke with him at the close of a meeting, and they prayed together, but he did not seem to get rest. A few days after, his uncle came to Mr. Grubb with tears rolling down his face, and said the young man had written a letter to say he was going away fifty miles into the jungle to be filled with the Holy Ghost. The uncle feared that his mind was a little affected. Mr. Grubb replied that, instead of that, the young man had never been more in his senses in his life. For five days that young man remained alone with God in the jungle, and when he came back his mouth was filled with praise. His captivity was at an end. Since then he has offered himself for missionary work.

Paul and the Second Advent.

The Coming of the Blessed Master was the theme of an address by Rev. C. A. Fox. To some it seemed outside Keswick lines; others found it very profitable:—We are now in the dispensation of the Spirit, between the coming of Christ in humiliation and his coming again in glory. He has had many comings. He came to Eden to two guilty souls. He came in majestic power to Moses at Sinai. If we resort to some solitary place, seeking to meet Him, and conferring not with flesh and blood, He will reveal Himself to us. He came at Calvary to a lost world, and was alone in his death. Then did the corn of wheat fall into the ground and die; now in these Keswick days we are seeing samples of the fruit. He came again at Pentecost to a few waiting, fearing, wondering disciples, and the place was filled with the Holy Ghost. I believe in the filling of the Holy Ghost, both for places and for people. Some

say: Why come to Keswick? If the Holy Ghost is here, why not come?

Let us look at the Advent Epistles. The Epistles of Paul to the Thessalonians were the first written, yet the Second Coming of Christ was deemed of such importance that he puts it at the close of every chapter. In chap. i. of the first Epistle, he speaks of them as being saved "to wait for his Son from heaven." The "Keswick blessing" would come to us all at our conversion, but for unbelief. This doctrine of the Second Coming was brought home at once to the young converts in Thessalonica.

In chap. ii. you see what this Coming is to soul-winners: "Are not ye our crown of rejoicing, in the presence of our Lord Jesus Christ at his coming?" See to it that you have in that day some jewels dug out of the mire or the mine; in some way redeemed, so that in the day when Christ makes up his jewels some of them may be yours. Many here have been out in the far-off fields, and it is hard work, but they have a boundless reward. Let nothing hinder you from being a winner of souls. Even the children can help to let down the net into the sea. Begin at once. A Frenchman said to a lady in a drawing-room: "Is the Lord your Saviour, and are you rejoicing in Him?" "I don't think that is a fair question." A little while after she asked how she was to come to Christ. "Oh, just as you are!" The lady sat down and wrote the hymn—

Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

In the end of chap. iii. we see what the Coming of Christ is to the Church collectively. Unity, brotherhood, and charity one toward another depend on our recognition of the Coming of Christ and the coming of the Holy Ghost. "Christians, love one another." My soul is tired with the

PETTY RIVALRIES AND STRIFES

that we find between saints, at home and abroad. The Apostle Paul had to write it down that he spent part of his time in beseeching two lady workers (Euodias and Syntyche) to be of one mind. "But she has wronged me." "Well, you take the lowest place, and let her go lower still; and you will both be covered by the blood, and will never be heard of again, either of you."

At the close of chap. iv. we read that "We which are alive and remain unto the Coming of the Lord shall not go before them that are asleep." This affects the Church in the unseen world. So we find that three worlds await his Coming—heaven, earth, and Hades. All the worlds are waiting for his return. I do love to think of those loved ones who are gone before. They have seen the Lord, and they shall come back with Him. "We shall be caught up together with them in the clouds to meet the Lord in the air." I believe every word of this. What will the prince of the air think then, when another and greater Prince is there? He will be cast down. The time is short; let us be in earnest. There are many signs of our Master's speedy Coming. False doctrines on every hand; from spiritualism and Princeism to that blasphemous teaching about the feminine god—the woman clothed with the sun.

What connection has this Coming with the Keswick doctrine? "The very God of peace sanctify you wholly." "Preserved blameless unto the Coming of our Lord Jesus Christ." We Christians who are anxious to be true, stand between the God of peace and the God of faithfulness. People say holiness teaching exalts man; if it does, the Bible does not teach us so. "Sanctify you *wholly*." Surely there ought to have been a revised version of this. Sad to relate, it stands in its awful naked reality, and Divine dignity. "It is too much," you say. "Faithful is He that calleth you, and He also will do it." May he do it now, and may the evil spirit be cast out, so that the person of Christ be enthroned in our poor hearts.

Turn to the second Epistle and you find that in each chapter of it also there is the mention of the blessed Coming of our Lord. Chap. i.: "The Lord Jesus shall be revealed from heaven with his holy angels." Let us give the angels their due honour. They have had a part in all this marvellous redemption. This chapter speaks of the persecuting world and its judgment. Persecution is the providence of the Church. "Simon, behold, Satan hath desired to have you, that he may sift you as wheat." Think of Satan being put to sift God's servant. I believe the world would persecute believers again. I believe

WE MAY HAVE TO GO TO THE STAKE

for our adherence to the simple Gospel. "Taking vengeance on them that know not God." Here is wrath to the enemy, but rest to the saints of God. This is the final outcome of persecution.

In chap. ii. we have a further aspect of the marvellous Second Coming. "There shall be a falling away first." Has it not come? The Man of Sorrows and the man of sin shall meet. They met in the wilderness of temptation, and they shall meet again. We know which of them shall conquer. "That Wicked"—with a big initial G. Some would-be philosophers are now printing books with a little "g" for God. It is mean, wicked spite, to say nothing more. One would not care to belong to such company as that. This man of sin is coming—perhaps has partly come. I am sure a part of his luggage has come. "With all power, and signs, and lying wonders, and all deceivableness of unrightousness in them that perish." An awful picture; but it is one of God's own painting.

In the last chapter we read "The Lord direct (or make a channel in) your hearts into the love of God, and into the patient waiting for Christ." Oh for this patience in common home life—the kind word, the shake of the hand. Oh for more of the gentle, simple, humanities and courtesies of life. Let all be done to the glory of God.

AFTER-MEETING.

These occasions for the pulling in of the net, and for the taking of an open stand on the side of God and a consecrated life, grow more and more solemn as the days pass and the opportunities become fewer. On Thursday evening Rev. E. H. Hopkins gave some words of instruction to the young believer:—Consecration and faith are the two feet on which we walk. Do not wait for feeling or realisation. The true order is fact, faith, feeling. Here is a Divine fact: "My grace *is* sufficient for thee." Rest on that, and thank God, though there be no feeling. There are the Divine "I have," "I am," "I will"—for past, present, and future. Step out on the promises of God's grace and strength. Surrender and trust—that is the life of faith, and it does not begin till the act of committal takes place. His promises reach out into the future; therefore be not afraid. If there has never been a definite full surrender to the Master, let it be done to-night. Let yourselves go, and let the Lord do with you what He likes. If others have made fresh discoveries of God's power and will for them, let them testify to it now. As the hymn was being softly sung—

My life is thine, Lord Jesus,
Bought with thy blood Divine;
And given to Thee with gladness,
No longer mine, but thine,

the invitation was specifically given to rise as an indication of full surrender to God. There were a good many responses, and, after a second opportunity was given, others joined them in standing before God and man in token of a desire and determination to be all for Him. The abounding grace of God for every need in life and service, was gently set forth, and the soft hymn-singing was continued, to give another chance to waverers or hesitating ones. Finally, a great company stood. Then a praising prayer was offered by Mr. Hopkins, and the hushed assembly was dismissed into the cool and quiet night.

MR. GRUBB ON HIS MISSION TOUR.

The missionary meeting on Saturday forenoon was held amidst a steady downpour of rain. That did not, however, prevent a very large attendance of the friends of missions, nearly all of whom sat out the three hours or more over which the proceedings extended. The occasion was one of supreme interest and importance; these missionary reunions at Keswick become more and more so every year. We may honestly say that for practical and far-reaching worth this was equal to any of the meetings of the entire week. One chief point of universal interest was the anticipated addresses of Mr. Grubb and his companions. This week we give Mr. Grubb's address only, deferring to our next issue, for reasons of space, our notes of the rest of the proceedings.

THE KESWICK MISSION.

Mr. Grubb said: First of all let me make a business statement. I received last year from private friends, apart from the Keswick fund, £290 18s. 8d. I have spent every penny of that, besides £40 furnished from the Fund towards my companions' expenses—in all £330 18s. 8d. There is nothing over; but there is nothing owing.

When we arrived in Ceylon we were met by our good Church Missionary friends, Mr. Higgins and Mr. Wood and some others. Here I must give one great general thanksgiving to the missionaries of the Church Missionary Society for their kindness and fraternal fellowship. It was indeed a great joy, after a long day's journey to go into the happy home of the missionary, and to get what I may call a good Irish handshake, whether they were English, Irish, Scotch, Welsh, or American. I need scarcely say that about seven-eighths of our work was in connection with missionaries of the Church Missionary Society; though I also preached in Presbyterian and Methodist Churches.

At Mr. Barton's invitation we passed from Ceylon to Tinnivelly, and held missions at Palamcotta and other places. I may give one instance of

THE LORD'S LEADING IN TRAVELLING.

When we arrived at Tuticorin we drove up to the railway station to find that the train had left one minute before. We praised the Lord that we were late for the train, and concluded that He meant us to do something at Tuticorin, though we had not intended to stop there. We should be a day late for Mr. Barton, but we knew he had faith enough to leave us in the Lord's hands; so we prepared ourselves to see what He meant us to do. We went and called on a gentleman whose name had been mentioned to me, and I was astonished to get from him such a warm reception, as he had never seen me before. He showed me a telegram he had received from a friend in Colombo, to this effect:—

Rev. George Grubb, a servant of God, goes to Tuticorin by to-day's steamer. Receive him and be kind to him.

We found there were some in that house to whom the Lord was to give us a message. There was an old Indian general there, and as Mr. Campbell spoke to him of the love of God, the tears stood in his eyes. I trust the dear old man has heard something for eternity. There were two young girls waiting for the steamer; they were Protestant girls, but they had been put by their parents into a Roman Catholic convent for their education. I found that there is a great deal of this kind of thing in India. The consequence was that one of these girls had already joined the Roman Catholic Church. As God has given to me some slight knowledge of the deep, dark, and

SATANIC MYSTERIES OF ROMANISM,

I began to speak to her. I asked what she had found, and she could not tell me she had found

anything. I told her what Jesus was to me, and what I had found in Him, and she looked exceeding sorrowful. They left next day, and I do not know how far our words took effect, but God gave us a message to deliver to them. The dear friend with whom we stayed rejoiced before the evening of the day with exceeding great joy.

The work began at once in Palamcotta. All the other missionaries were gathered together. They are indeed walking and living and abiding in God, and I look back with joy to our fellowship with them in the work. Mr. Barton had brought together the native pastors and catechists, and some of them testified that they had received the knowledge of forgiveness and assurance of salvation; others testified to the reception of the fulness of the Holy Ghost. It has certainly been a reality with some, for one of the pastors has written to me to say that when he went home he preached to his people what he had heard, and exactly the same things took place in his congregation as at Palamcotta. He said he could scarcely speak to the people, and began to cry; but it was the best sermon he ever preached in his life. A revival has sprung up there.

Then we went to Mengnanapuram, where Mrs. Thomas has lived and laboured for fifty years on those sandy plains. She and her daughter and others are now at work there. There is a church and congregation of at least 2000 Christians; and mission schools. I do thank God for these mission schools. From five o'clock in the morning to eleven o'clock at night, Mr. Millard, Mr. Richardson, and Mr. Campbell, with David, the catechist, were engaged in dealing with the dear children. I may mention one instance of

CHILD-LIKE FAITH.

There was in the congregation there a lad about 17 or 18. He had been the best palmyra-tree climber in the neighbourhood. In boyish frolic he had climbed up on a heathen idol and made fun of it. The heathen priests cursed him. Not long after, he had a stroke of paralysis and became deaf and dumb. Of course the priests said it was an instance of the power of their God; the Christian's God could do nothing like that. The children brought this lad to me one afternoon and they said: "Could not Jesus cure this boy of paralysis and of his deafness and dumbness?" "Certainly," said I, "if we will believe. Let us go into the house and kneel down and believingly pray the Lord, for his glory's sake, to show that He is stronger than a filthy heathen idol." These four lads and the four of us knelt around the paralytic lad. We cried to God that the boy should be delivered, and would take no refusal. Then the strange certainty—those who know it will understand what I mean—that we were heard, came upon our souls. I rose and opened a Tamil Bible and asked the boy to read some verses. He read five verses from Luke xiv. with perfect distinctness. I do not know what you will say about it, but I am telling you facts. I do not seek to explain them. I have no theory about miracles. I only know my Jesus has not changed during the last 1900 years.

God made use of this incident to the conviction and blessing of a native pastor. He had said before we arrived that he had been preaching for many years; and did these people think that they could do anything in twelve days? David the Catechist took the lad, and said, "Do you know that boy?" "Yes, he is deaf and dumb." "How, then, does he now speak?" The pastor was silent, and then said, "It is the hand of God." And he gave himself right up to the Lord.

AN ALL-DAY MEETING

Bishop Caldwell, of the Society for the Propagation of the Gospel, asked me to go to his place, Edeyengoody, which means, "the habitation of the shepherd." We went there, and the meeting lasted from nine o'clock in the morning till half-past ten at night, without a single intermission. When one of us finished another began to speak, and there were relays of people all the time. I also conducted an open-air meeting under a tree, and there two men testified to having found deliverance from delusions about the Second Advent. They had believed some prediction that the Lord would come in 1885; when He did not come they lost all faith in their Bibles, and of course had lost all joy in their souls. We showed to them that they had gone on wrong premisses, and had therefore come to a wrong conclusion. Now they saw the truth of the Word of God—that Jesus is coming, but has authorised no one to be the advertiser of the date of his Advent. These men testified that they had been restored to peace and joy in Jesus Christ. Several also of the native pastors received the fulness of blessing in their souls. I shall never forget the affectionate farewells of these men.

After that we had an invitation from the Bishop of Nelson, New Zealand. We packed up and off we went. I am a great adept at packing portmanteaux now, for we were on fourteen steamers, and we have got to know pretty well what a steamer is like. We touched for a week at Melbourne, and were met there by Mr. Macartney.

"MR. KESWICK."

Before we had left the ship I heard a voice saying: "There's Mr. Grubb." I looked, but I did not know the speaker. "Who are you?" said I. "Keswick," said he. Praise the Lord for Keswick. I shook hands with the brother; to this day I do not know his name, but praise the Lord for "Mr. Keswick." The very first minute we reached Australia the Keswick Convention met us!

We spoke about six times during our stay, and met several Australian saints. Thank God, some of those whom we met were real, good, hot ones. The result of that visit has been that dear Bishop Goe, the Dean of Melbourne, and the Archdeacon have asked me to go there next year for a six or seven months' mission. The Lord has not made it plain yet that I should go; I want the clearest possible guidance.

We went on straight to New Zealand, and were received with open arms by Bishop Suter. We had a mission at Nelson, first in the Cathedral, and then in All Saints' Church. At the close of the mission we had a thanksgiving service in the Cathedral. A great many attended the communion. The Bishop had invited all denominations, and told the people that as some of them might have conscientious difficulties about receiving the communion according to the usage of the Church of England, he would distribute the elements, after the Presbyterian fashion, in the pews. Of course this made the service much shorter. At the close of the service the Bishop said: "I trust that all of us who are alive and here this day twelvemonths will meet in this Cathedral, and give thanks to the Lord for the blessings He has given to us these last few days." The theological students whom he is training received fulness of blessing. These dear fellows said: "We did not know before that such happiness was to be found on earth."

We went on to various places in the Nelson diocese; notably Westport, which is in a mining district. It is a place of 2300 inhabitants. I said to the clergyman, an Irishman, "I want to take the skating rink, for the church won't be big enough." He thought we had great expectations. I informed him that I had; for my Lord was able to do a great work, and I expected the rink would be full. It holds 1200, and there are a little over 2000 in the town. We seated the rink, and it was crowded out. Among those who attended were 200 or 300 Roman Catholics. When they heard that I was not specially attacking any denomination, and when they heard also that I came from County Tipperary, they thought they would like to see a Tipperary man seventy-six inches tall. So they came, largely out of curiosity, but the Lord turned this into an opportunity for them to see Jesus. Some of them came up afterwards, and most heartily thanked us for the message.

Then at Blenheim we were received by those saints of God, Rev. Thomas Grace and Rev. Arthur Grace, men who are living in the fulness of the Holy Ghost. Our New Zealand Mission was in a great measure owing to Mr. Thomas Grace. He wrote to a friend asking if anyone could go. This friend wrote to me, and I said I did not know anybody except myself; I was willing to go if the Lord should point the way. He did point the way, and this was the result. At Blenheim there is the great central telegraphic office of New Zealand. There are from fifty to seventy young men employed, and many of them are deeply tinged with the prevalent freethought of the colonies. They came regularly to the services and, thank God, some got a full deliverance from these baneful thoughts, and are now rejoicing in the knowledge of God. At a missionary meeting we held fully thirty stood up as signifying that they would seek guidance from the Lord as to whether they would labour for God in the colonies, or in China, India, or Africa. At Nelson also, I may say, forty rose and yielded themselves for missionary work. After all, the shortest way to the heathen is through the consecrated Christians.

PRAISE GOD FOR "FOUR DEVILS."

We also visited Napier, to which we were invited by Bishop Stuart, an uncle of Rev. E. A. Stuart, of Holloway. I held a mission in the Cathedral there. It was filled from end to end, and it is the largest place of public worship in New Zealand. God poured out his Spirit mightily. One sign was this—we could scarcely stop the services. After we had pronounced the benediction the young men determined to continue the service, and they went into the adjoining garden. They got down on the gravel on their knees, and cried to God. There was a printing office hard by, and the prayers entered in at the windows. The compositors were greatly astonished to hear loud voices in holy wrestling with God. They listened to the prayers, and there was a notice of it in the paper next day—how some young men had held such a strange thing as a prayer-meeting!

A day or two after these events, the Bishop and these young men came to see us off. Before the train started the Bishop said, "Let us pray," and we all fell on our knees on the railway platform. No wonder all the heads were out of the carriage windows in a moment. The Bishop gave us his fatherly benediction, and we went on our way rejoicing. At one station where we stopped we heard a man remark to another, "Do not go into that carriage; there are four devils in there! They had a prayer-meeting on the platform." So praise God for "four devils."

"WHY ARE WE HERE?"

One result of the mission at Napier has been that from twenty-five to thirty-five offered themselves for Missionary work abroad; one of them was the Bishop's niece. I was walking up a hill one day with two young men and trying to tell them of Wilmot Brooke's work in Africa, and the needs of the Congo, the Soudan, China, &c. Suddenly one of them burst out into a bitter wail of agony. The tears poured down his face and he was just able to say, "Oh, why are we here?" I pass on to you to-day these four words of that young man: "Why are we here?" What is to be the result of this Keswick Convention? How many vacant places will there be here next year, because you shall have been called by God to serve Him in the uttermost parts of the earth? May that young man's question ring in your ears, until you give an answer to it. "Why am I here?" May I say, in Scriptural terms, "What doest thou here, Elijah?" God write his own message on our souls and lead us in the path that He shall choose, to the glory of his well-beloved Son who has bled and died for us.

CONVENTION NOTES.

None of the utterances were more helpful than the three Bible-readings by Rev. Hubert Brooke, the first of which is summarised in our present issue; the other two will follow.

Deserving of notice was the invitation by the vicar of St. John's, Rev. Mr. Hoare, to all the ministers present, to the communion on Thursday morning in that church, and which about 300 accepted. The Congregational Chapel was packed at a similar service on Sunday evening by a multitude who accompanied Rev. F. B. Meyer and Rev. Mr. Clumpha (the minister) from the tent. Might there not be a general communion in the tent as at Mildmay?

The preachers' meetings in the Drill Hall were attended by a large number of pastors, teachers, and evangelists. At one of them Rev. H. W. Webb-Peploe made interesting reference to his having met Sir S. A. Blackwood at a northern watering place, at the time of the Oxford Conference, and having his attention drawn to the teaching there. It came to him like a revelation, though it was the old Apostolic Gospel, and gave a new and mighty impetus to his life and ministry. Long after this he had had a conversation of over two hours with a leading teacher on sanctification. At the close his friend said: "I am disappointed; I thought we were nearer together than we are." He replied, "No, we are far apart; and this is the difference—you look for a perfect sinner; I look to a perfect Saviour."

Meetings for young men were also held in the Drill Hall, at one of which Dr. White spoke very timely words on daily living—rising early, eating and drinking, reading, business, recreation, &c. This brief practical address was not the least valuable, even when compared with the utterances to the great congregation.

The resident population was not forgotten: open-air preaching took place at night as often as the weather permitted. Several brethren took part, among whom was Mr. Henry Thorne; but the lion's share fell to the old warrior, Richard Weaver, who spoke with his ancient fire, and received many a thankful "God bless you," and warm hand-grip from many out of England, Ireland Scotland, who owned him as their father in the Gospel.

More than one reference was made to the errors and impostures that abound; and special prayer was made for one referred to in The Christian, who had attached himself to an erratic teacher, to the great sorrow of his family.

Rev. W. H. Rayburn and his devotees assembled twice or more each day, when, after having addressed them, the "bishop" invited "testimonies," and calmly and complacently listened to encomiums of himself as a "teaching priest," and other adulatory epithets.

We are informed that we were in error in stating, in our last number, that Rev. Barclay F. Buxton is a son of Mr. Sydney Buxton. He is the son of Mr. T. Fowell Buxton, of Easteye, Herts.

Rev. G. C. Grubb starts on Friday (this day) on his mission to the Cape. We are sure the prayers of many will accompany him.

ITINERANT EVANGELISTS.

A correspondent sends us the following hints to itinerant evangelists:—

(1) Do not hastily judge of the spiritual state of a district from the indifference or shyness of individual cases met on the road.

(2) Do not be surprised if, being a stranger, those to whom you speak are unwilling to make you their confidant.

(3) Do not misjudge them because they express themselves in their own way.

(4) Do not regard them as not Christian because they hesitate to say they are saved.

(5) Do not feel hurt if, appearing as a stranger at a good man's door, he receives you with reasonable caution.

(6) Assure yourself that there are no earnest workers in the field before reporting the need of them.

(7) Do not hastily report a district to be neglected or in darkness where inquiry would show that good men had been working with considerable blessing for many years.

(8) Do not expect to reap a harvest without toil, or, if your word is blessed, remember that perhaps other men have laboured, and you "have entered into their labour."

(9) Rather strengthen existing missions than introduce others.

HELP THE YOUNG MEN.

Sir,—At a time when the welfare of young men—spiritually, socially, and intellectually—is receiving so much attention from Christian people, may I venture to bring to the notice of your readers a few of the features of the work of the Church of England Young Men's Society? It is a very sad fact that in the City of London tens of thousands of young men are practically homeless. They leave the safety and comfort of country homes, and are "pitchforked" into a huge city, often without a friend or helper to cheer or guide them. Temptation dogs their footsteps. Vice meets them at every street corner, and they are in imminent danger of moral shipwreck. So long as they are at work but little harm can come to them. The dangerous time commences with the evening's leisure. Then it is that they are likely to vary the monotony of city life by plunging into pleasures that deaden the conscience, degrade the character, and ruin every prospect of a successful and honourable career.

Under these circumstances what an urgent need there is for such work as that of our Society! Its bright and attractive rooms in the very heart of the City form a veritable "city of refuge" to young men. There they can read ennobling books, or listen to instructive lectures, or play innocent games amid safe surroundings. There they may indulge in the healthy exercise of a well-equipped gymnasium, or practise public speaking in a successful debating society. There, above all, they find sympathy, a cordial welcome, and a genuine home, and it is not too much to say that the Church of England Young Men's Society has been the social salvation of an immense number of young men. Nor does it stop there. It also gives men the advantage of mental culture, and the unspeakable blessing of spiritual enlightenment. Surely such a work as this must commend itself to every true Christian heart. And yet this Society is in urgent need of practical help. The Council is now appealing for £1000, of which the sum of £350 has already been forthcoming. I sincerely hope that the Council will be enabled to go forward in its work of helping and saving young men.

J. Stephen Barrass, Clerical Secretary.
3, *St. Bride-street, E.C.*

Y.M.C.A., KINGSTOWN, CO. DUBLIN.

A worker writes: Though in the middle of summer, and so many counter attractions, the Lord is graciously sending in numbers of people, including many strangers, every Sunday night, to our united evangelistic meeting. A faithful Gospel appeal or short testimonies are always given by members and Christian friends, and occasionally visitors help to make the meeting profitable. On a recent Sunday two striking testimonies, which excited deep interest, were given by a Christian gentleman and a sailor from a private yacht. The latter, especially, with the simple power of the Gospel united a grace of delivery and elegance of language that were refreshing to all present.

This meeting is usually crowded to inconvenience, being held in a small meeting-room in the Association house. The new lecture hall will seat 130 people, and building is about to commence. We yet want £20 or £30, to seat and fit the hall when it is up. Our Friday meeting, too, keeps up wonderfully during summer. Bright singing of Mr. Sankey's new hymns precedes both these services.

Our open-air mission was unable to start this summer, owing to the want of an enclosed space to carry it on. It was deemed advisable not to go out again to a public place where no rights could be observed on either side, and in the face of such a determined opposition as was met with last year. Will your readers pray with us for the conviction and regeneration of the thousands of Roman Catholics who predominate in the population of this town?

A most interesting missionary meeting, in connection with our Y.M.C.A. Missionary Union, was held lately, when Rev. James Ervine, vice-president, the Congregational minister of Kingstown, gave a splendid address on "The Red Indian Tribes" of North America. There was a collection for Dr. Guinness' Training College at the close.

Personalia.

Rev. Thomas Spurgeon entered upon his work as special evangelist in connection with the Baptist Union of New Zealand, at Invercargill, on June 8.

Mr. D. C. Joseph, of the Evangelistic Mission to Israel, hopes to start on his return to Jerusalem on August 9. His health has been restored during his recent stay in Great Britain.

Pastor Archibald Brown has declined the call which he lately received from a Baptist Church in Australia. "At present," he says, "I feel bound too tightly with the cords of love to leave my happy flock in East London."

M. de Pressensé, the celebrated French pastor and senator, has undergone another surgical operation, in the hope of recovering his voice, of which he has for some time been deprived, through an affection of the respiratory organs.

Rev. Dr. Lunn, who has been working in association with Revs. Mark Guy Pearse and Hugh Price Hughes, in connection with the West London Wesleyan Mission, has been appointed chaplain to the Young Men's Polytechnic Institute, in Regent-street.

Rev. A. J. Diaz, who has been carrying on an important evangelical work in Cuba as a Baptist missionary, has been arrested and imprisoned. His case has been presented to the State Department as that of an American citizen who is a victim of religious persecution.

Rev. Dr. Doudney.—The presentation of the testimonial to Dr. Doudney, on the completion of his jubilee as editor of *The Gospel Magazine*, will be made at the Memorial Hall, Farringdon-street, on Wednesday, August 20, at 5 p.m. Alderman Sir Andrew Lusk, Bart., will preside.

Rev. Mark Guy Pearse will probably leave England for Australia in January next. His intention is to spend about six weeks in Australia, and also to visit Tasmania and New Zealand. He wishes to visit the large centres of population, and to conduct services, and lecture on behalf of local interests and his Mission in West London.

Rev. G. C. Needham.—We regret to learn that this well-known worker has been laid aside for a short time. A ruptured blood-vessel in the leg held him prisoner in his room during the Niagara Bible Conference, which he looked forward to attending with an ardour natural to be found in one who was among its original promoters.

Rev. Dr. Moulton was elected President of the Wesleyan Conference, which commenced its yearly sitting on Tuesday last week, at Bristol. Dr. Moulton joined the Wesleyan ministry in 1858, and is widely known as principal of the Leys School at Cambridge. He is a highly accomplished Greek scholar, and was a member of the New Testament Revision Committee.

Mr. Spurgeon, in a recent letter to Rev. Dr. Wayland, of Philadelphia, wrote:—"Though not in pleasurable health, I am alive and working on, God is giving me many converts—almost more than I can see at once when they come to join the church—69 in the month of May. Mrs. Spurgeon does not improve; but, on the whole, the declining of her health is far more gradual than we feared. She is happy and useful."

Mrs. Amanda Smith.—Mrs. Davies, of St. Margaret's, Foxrock, co. Dublin, writes:—"Mrs. Amanda Smith has been our guest since July 18; but intends leaving us on the 30th inst., *en route* for her native land. She has not been able to appear much in public, although pressed to address a few small meetings. She is troubled with rheumatism and a chronic cough, the result of run-down health. Not being connected with any missionary society, she is dependent on her friends for support, as well for herself as for two native children she has adopted. She has not spared herself, and has left a good name behind her everywhere."

RELIGIOUS OPPRESSION IN RUSSIA.—A telegram from St. Petersburg says that the Minister of the Interior has directed the local authorities to prevent foreign missionaries in Russia from carrying on religious propaganda, as is done at present among the Jews in Poland, to the detriment of the exclusive right of propaganda possessed by the Orthodox Greek Church.

Redcoats in Canada.

BY MISS C. R. STOCK.

IT is a glorious summer evening. We are crossing a wide meadow, with a wealth of elastic cool grass under our feet. Behind us the sun is slowly sinking in the west, giving promise of a magnificent sunset. Before us the land slopes down to the peaceful little river, and rises again beyond to where lies the town of Stratford, Ontario, apparently from this point of view embosomed in maple trees.

All around us are numbers of white tents, the resting-places of the two thousand soldiers who are camped out for their annual ten days' drill. Our good minister, Mr. Macdonald, has had it laid on his heart to do something for the spiritual welfare of these two thousand, brought from all parts for a few days to our very doors. With the help of a few members of the Y.M.C.A. and two or three ladies of the congregation, he has obtained two tents. One is for the sale at nominal prices of cooling lemonade or hot coffee, as the weather may indicate. The other is fitted up as a reading-room, with good books, the daily papers, pens, ink, and paper *ad libitum*, where the soldiers may retire and read and write their letters home. Both tents are hung round with pictures and bright-coloured text-cards, and outside hangs the notice stencilled in large letters on white linen, "Letters mailed, postage stamps sold."

The young man in charge of the reading-tent is one of our own former boys, gentle in manner, devoted to his work, and, above all, anxious to win some of these young thoughtless red-coats for the Lord. Before the year comes to its close, he hopes to be in far-off China, learning the language, and preparing for work among the benighted heathen. The refreshment tent is presided over by two devoted ladies from the city, who, regardless of fatigue and exposure to the hot sun by day, are spending almost all their time there, from seven o'clock in the morning till past ten at night, giving away choice Gospel booklets, and speaking a word in season, as they find opportunity.

Arriving at these tents, we notice a good-sized wooden platform, around which are ranged a number of benches from the class-rooms of the Baptist Chapel. A few soldiers and visitors are seated there, resting after the heat of the day. As we open up our folding harmonium on the platform, and our newly arrived party of boys and girls from the Old Country commence singing their beautiful hymns, more people begin to gather round, and a good congregation is formed. Hymn-books are distributed, and hymn after hymn is sung, in which many of the soldiers join most heartily. After prayer, offered by Mr. E. Merry, and a portion of Scripture read, Mr. Merry and Mr. Macdonald give short, pointed addresses, telling out the joyful news of full, free, and immediate salvation in the Lord Jesus Christ, till deepening twilight, so short in this country, warns us that nine o'clock is near, and that it is time to draw our service to a close.

Every evening meetings are carried on, an additional service or prayer-meeting being held occasionally at midday. After the morning drill is over on Sunday morning, many of the soldiers are to be seen worshipping in the various churches of the city, but two most delightful meetings are held from the little platform, at which there is a large attendance. In the afternoon a prolonged service from 3 to 5.30, at which numbers of visitors, besides the soldiers, occupy seats or stand around, while a dozen or more buggies filled with farmers and their families make a good background to this interesting picture. At 8.30 p.m., as the various churches in the city are closed, every bench is filled with lines of redcoats. Some time after the darkness of night has settled down on the camp, and when only the front row of faces can be distinguished from the platform, the friendly light from the lantern on the organ gleams out, and hymn after hymn is sung, while Mr. E. Merry and our young friend soon proceeding to China, again give beautiful testimonies to the saving and keeping power of our Lord and Saviour, and the men are once more entreated to close with the offers of mercy.

Some of the meetings are almost entirely given up to testimonies from the soldiers and others; the experience told out and the earnest exhortation given boldly before their comrades are deeply interesting. To-night it was touching to see one of our own boys, "F. T.," stand up and tell how he was saved. "Five years ago, when I was in Miss Macpherson's Home in England, I went to a meeting and heard an address on 'Behold I stand at the door and knock.' I began to think how often the Lord Jesus had knocked at the door of my heart and I had never let Him in. I felt very miserable, and the burden of sin became very great, for I knew what a bad boy I had been all my life. When I went home the first thing I noticed was a large text hanging up, with the very same words, 'Behold I stand at the door and knock.' I went up stairs with the other boys to the dormitory, but I could not go to bed. I sat down and wept. One of the little fellows came so kindly to me, and asked me what was the matter, and whether he could do anything for me. I replied roughly, and told him to go to his bed. He came a second time, and again I repulsed him. Then he went off and fetched one of the ladies, and she, with much tenderness, pointed me to the Saviour. That night I accepted the Lord Jesus Christ, and I have had great joy and peace since. There is mock joy in the world, but in serving the Lord there is real true joy, and I experience it." He closes with earnest, tender pleading for all to come to Christ at once.

Stratford, Ontario, June 25.

COUNT CAMPELLO'S WORK.

AT a meeting held in the French Chamber, St. James's Hall, on Thursday last, a very cheering account was given of the interesting work of Count Campello in Italy. Canon MONEY presided, and the audience heard with joy of the success of heroic endeavour to disseminate the Reformed faith in a country which, of all others, has suffered from Papal error and despotism. The work is developing in an encouraging degree, and the outlook is full of promise. The first church building is nearly finished, and young men are being trained to carry the Gospel into regions where the people are veritably thirsting for the Word of Life. The people say, "Send us a teacher; we will all be learners. Our priests are ignorant, and can tell us nothing about religion." There are many open doors, and young men waiting to be sent forth.

Having given an abstract of the annual report, Rev. SYDENHAM DIXON, Deputation Secretary, announced that the Count had been very cordially received by the Archbishop of Canterbury, and the Bishop of London; and that his visit to England, now drawing to a close, has been very helpful in various ways. The CHAIRMAN rejoiced that Italy is now free and open to the Gospel. He referred to the severe persecution to which the Count has been subjected, pointing out that in Rome the Papal Church wears a face totally different from that shown in England. Friends in England are privileged to encourage him in his labour of love. God has clearly raised him up for a great work, and, while England shows a general interest in Italian affairs, it is but fitting that English Christians should specially sympathise with efforts for the spiritual enlightenment and liberty of the people. Rev. F. A. C. LILLINGSTON bespoke the ardent co-operation of Protestants. One of the best means whereby we can keep alive our testimony at home against error and for the pure Gospel is by helping on work in some other country.

Count CAMPELLO delivered an eloquent address in his own language, an English *résumé* of his remarks, for the benefit of those unacquainted with Italian, being given by a lady present. The Count is a man in middle life; he looks well and strong, although he suffers more or less constantly from a bronchial affection. He wears a beard; his tonsure has long since disappeared; for years prior to leaving the Church of Rome he told his superiors that "they might mark their cattle in that way, but he would never submit to the indignity." He rejoiced at the reception accorded him during his stay in England, in the course of which he had addressed eleven meetings. He did not leave the Church of Rome for any worldly advantage. He saw Italy suffering from want of the Word of God, and so, ten years ago, he came out, and had since done his utmost in favour of the Reformed faith. Recoiling from Romanism, Italy is drifting into atheism. To make known the Gospel in its purity is his aim and object, and therein he asked for British help. The Protestant nations, he said, are at the head of Christendom, prosperity and freedom dating from the Reformation. The address was full of warmth and energy, and engaged the interest of the audience to the end.

WAITING.

WAITING, waiting, waiting: Lord, I look to Thee
For the Spirit's fulness—glorious liberty!
From the chains of self-life, from the power of sin,
I am waiting humbly in the depths within.

Waiting, waiting, waiting: Lord, I silent stand;
All my heart is thirsty, like a desert land;
Let the living waters, in a mighty shower,
Come upon my spirit with their quickening power.

Waiting, waiting, waiting: Master, this is all,
All I dare endeavour, since I heard thy call;
Of myself despairing, broken, contrite, see!
I am looking only, blessed Lord, to Thee.

Ah, the weary sorrow in the days that were;
Ah, the lonely wrestlings in those nights of prayer;
Still I looked about me: helper there was none;
Still I looked within me: every hope was gone.

How I mourned and fretted, full of bitterness!
Often clamouring loudly in my sad distress;
But no single answer from the silent sky
Came unto my spirit in its agony.

Then I thought within me: I will cease the strife,
I will cease to wrestle for a larger life,
Cease from every effort, and in silence wait,
Like a lonely watcher, at the palace gate.

So I'm only waiting, waiting at the cross,
Minding not the tempests which my spirit toss,
Minding not the heart-ache and the void within,
And the conscious risings of unconscious sin.

So I'm waiting lonely, in the pitchy night,
Till the Bridegroom cometh, making all things bright;
Now and then afar-off sounds my spirit greet,
As of coming footsteps, and of music sweet.

Oft the light is feeble, and the oil runs low;
But, from unseen sources, comes an overflow.
Oft deep sleep oppresses, seals my eyelids close;
But my heart is waking, watching in repose.

Though no comrade cheers me—ah, they stand afar!
I will watch in silence for the Morning Star;
On the hills eternal still mine eye is cast,
Till the vision dawneth, wonderful and vast.

Ah, the jubilation! ah, the joyous thrills!
When his hidden glory all my being fills,
When his wondrous likeness all my soul shall grace,
And I shall behold Him ever face to face.

Waiting, waiting, waiting: Lord, I look to Thee
For the Spirit's fulness—glorious liberty!
From the chains of self-life, and the power of sin;
I am watching, humbly, in the depths within.

Wepener, O. F. State, South Africa. G. R. KEET.

Answered Prayer.

Dear Sir,—I was much struck, some time ago, by a remark which is to be found in one of Rev. W. Haslam's books, that he believed "our experiences as Christians were given to us for others." I am sending an account of the following direct answers to prayer, because I believe that they are a message from the Lord to some one of whom I know nothing. During the past night I awoke with the feeling that I ought to send them to The Christian; I was kept awake for nearly two hours with this one thought, and could not sleep until I had made up my mind to do so. They had not previously been in my mind, and I feel that there is something in it more than I am aware of.

Some two years ago my husband had a shop in the City. He was in great perplexity as to how he should meet certain bills that had become due. Business was very quiet, and he daily became more anxious. He had a diamond ring that had been in stock for an unaccountable time. It was marked at a very low price, and he was never able to understand why it did not sell. It had been in the window month after month, until he was tired of seeing it. He tried several times to sell it to trade buyers for what it cost him, but without success. Twice it was sent to the sale-room; but, although it was reserved at a much lower price than he had paid for it, it did not sell.

At last it was laid aside to make room for something more saleable. In the midst of his trouble he thought of this ring, and was led to ask the Lord that he might sell it that day. When he dressed the window he placed the ring in it. It had not been there more than an hour, I think, when a gentleman came in and readily purchased it at a small profit to my husband. The sale of the ring did not help him out of his difficulties to any great extent; but it strengthened his faith. He knew by this that although God saw fit to allow him to remain surrounded by difficulties, yet He had not forgotten him, and his ear was still open to his cry.

Again, my husband was seeking a business, and had been praying earnestly for guidance. One was brought under his notice through the agency of a Christian man, in a way so special and peculiar that he was led to suppose that it must be of the Lord. He made every possible investigation; took a week to consider and pray over it; and finally decided on having it. I, however, did not feel satisfied. I came to the conclusion that it was sent only to test him, and I prayed very earnestly that if it were not God's will he should have the business some insurmountable barrier might be raised. The hour was fixed for my husband to sign the agreement, and he was about to start to do so. Suddenly it flashed through his mind that he must not take it. He could not put the feeling aside, and, quite contrary to his usual habit, he was compelled to change his mind after coming to a deliberate decision. He found shortly afterwards that he had been preserved from a snare, and had escaped overwhelming difficulties. Was this not a very direct answer to prayer?

I come to what would appear to some a very trivial matter. I think that some of us are apt to shut God out of the little things of our lives. I have somewhat delicate health, and need good living. The Lord has been pleased to allow misfortunes to happen which have made it difficult to obtain it. A few weeks ago I stood in special need in this matter. For days I pondered over it; I had the money in hand, but felt that it ought to be used for another purpose. I was greatly perplexed; both things were right, and I did not know which was most right. At last I did what I ought to have done before, I asked the Lord to guide me in the matter. I crossed the room to where The Christian Almanack hangs, to look for the daily text, with no thought of an answer to my prayer in that; but my eye fell on these words, "Take some food, for this is for your safety." It seemed like a voice direct from heaven; and was it not? Under other circumstances, I should have spiritualised the words; as it was, I took them in the literal sense in which Paul uttered them.

I could tell of many more, but these are the only instances that are specially laid on my mind, therefore I refrain from mentioning others. We are just now in doubt as to our future course. Will Christians as they read this pray that we may be kept trustful. My husband desires to engage in active Christian work, but we pray that we may follow God's leading only. Please ask that, if it be his will, He will open a door. P.

[The writer of the foregoing gives us no clue to her name or address, but we insert it in the belief that many of our readers will not only find encouragement in it, but will gladly join in the prayer that the needed guidance may be given.—Ed.]

Mr. Moody's Summer School.—3.

By a Special Correspondent.

The closing sessions of the great school for college students have been of blessed and abiding interest. More attention than usual has been given to an understanding of the history, organisation, and methods of college Young Men's Christian Association work, and the inductive Bible-study and Bible-training classes have been a stimulating feature. Never was Mr. Moody apparently more loved by the young men of this country, and the world for that matter, than to-day. The fellows always want to hear what he has to say. He pitches the keynote of the meeting, and each student has a note-book in which he eagerly jots down the nuggets of truth as they fall from the great evangelist's lips. Whether they can assimilate it all, or not, is another question, which time and their future career must answer.

The other morning, when some of the boys asked Mr. Moody if he would preach to them his well-known and powerful sermon on "Enduement for Service," he called out, "Well, boys, I will be ready to give you that address at six o'clock to-morrow morning." Promptly at that early hour more than 300 young men heard the evangelist. He is as practical and enthusiastic as ever, notwithstanding that his grey beard indicates that he is growing old, and may soon pass on to his great reward. In speaking of the methods of some ministers in soul-winning, he said: "Why, they think they have had a very successful year when they don't come out in debt; but, if you ask how many souls they have saved, they reply that the Lord has not showered his blessings upon them this year."

While the speakers, in eloquent power and Biblical learning, have hardly been up to the high standard of the past two or three years, there has been no lull in enthusiastic zeal for the Master's service, and reapers for the ripening harvest will be more plenteous than they would have been but for these consecrated gatherings.

One of the closing speakers was Mr. S. M. Sayford, who has been evangelising among the students of the different colleges. His keynote was unconformity to the world, in the sense in which it was urged by Paul. The so-called minor indulgences have been the very moths that eat holes in our so-called garments of righteousness, and the world makes a mock of us to-day, because of the moth-eaten garments we wear. Take the colleges of America for Christ, and you will take America, and America will take the world for Christ.

Everybody here is praying for the missionary of the cross, and pleading with the Master for more men who will give themselves up to the work. Knots of students have gathered in the woods about, and prayed for light to direct them aright; and there will be a large army of recruits in the field very soon as the fruit of this godly gathering. Rev. H. L. Hastings, of Boston, who has given many sledge-hammer blows against infidelity and scepticism, was one of the final speakers upon the subject of missions. In closing his address, with Ps. cxix. 130 for his text, he said: "It is the light of the World that changes people. Fifty years ago you could buy a man for seven dollars in the Fiji Islands, and eat him up when you had bought him. Now, you can't buy a man for 7,000,000 dollars. Something has raised the price of humanity. It is not secular lecturers. They don't go to the places where they dine on cold missionary. It isn't science; your scientific men haven't got round there yet. The men who five years ago sat down to cannibal feasts now sit down to the Lord's table. The men who years ago were deep in degradation, and steeped in blood, are to-day as peaceable as lambs. Twelve hundred Wesleyan chapels scattered through the islands tell the story. It was only in 1889 that the first decree was issued in China forbidding a man to kill his daughter, under a penalty of sixty stripes of a bamboo. That shows that the light of God is penetrating there. Others may turn from it and sit in darkness and the shadow of death, but let it be your light. 'The entrance of Thy word giveth light; it giveth understanding to the simple.'"

Northfield, Mass., U.S.A., July 9.

In issuing his invitation for the forthcoming Christian Conference, Mr. Moody says:—

"Encouraged by the manifest tokens of God's favour in all the autumn gatherings since the first memorable Convocation, and confident of this very thing, that He who met us in power in former days, and who is 'able to do exceeding abundantly above all that we ask or think,' will not fail us in the days to come, we have again arranged for a ten days' Conference at Northfield, Mass., from July 31 to August 9. At this meeting a number of God's honoured servants from this and other lands will be present as 'helpers of our joy' and ministers of grace. Among these are Rev. A. J. Gordon, D.D., of Boston; Professor Moorhead, Major D. W. Whittle, Rev. Marcus Rainsford, of London; Messrs. W. R. Lane and David Baron, of London, and others. The leaders of song will be Mr. Ira D. Sankey and Mr. Geo. C. Stebbins."

MR. W. HIND SMITH'S TOUR.

Gentlemen,—The paragraph in your issue of July 18, concerning my proposed tour round the world, has caused many to be anxious lest it is on account of health. Will you kindly relieve all needless anxiety by saying that my health is good, and that while hoping to see hitherto unknown relatives in India and New Zealand, the main purpose of my tour is to respond to numerous invitations from time to time received from members, who, during my twenty-six years of official connection with the Y.M.C.A., have removed from England, and, in not a few cases, are occupying important positions in the Colonies.

It will be my pleasure to renew my acquaintance with old friends, and, wherever possible, to strengthen the work of the Y.M.C.A., or establish Associations where there may be openings. I may also be able to make appointments with young men whose friends at home would like me to see them. God willing, I leave London, with my son, in the ss. *Khedive*, on October 16, and stop off at the following places, making our stay in each case depend upon the work to be done, viz., Port Said, Bombay (Presidency), Ceylon, Adelaide, Melbourne, Sydney, Brisbane, Tasmania, New Zealand and home by the United States of America and Canada.—Yours faithfully,

Wm. Hind Smith,
Organising Secretary of the Y.M.C.A.
National Council.

Exeter Hall.

THE GOSPEL IN SPAIN.

DURING the past twenty years, the Gospel has been very steadily progressing in some of the villages of the Vega of Granada. The village of Escornaz, where the Spanish Evangelisation Society has had for many years an evangelical school; and where the veteran Alhama, of Granada, the fellow prisoner of Matamoros, has been, in connection with our work, preaching the Gospel of the grace of God, the people are now almost entirely Protestant. The spiritual issues of the work have been so encouraging that the Society has recently sent forth a godly and experienced missionary to evangelise throughout the towns and villages. The following is the main portion of a brief notice of work by Mr. Murray, the new missionary, appearing in the July issue of *Times of Refreshing in Spain*:—

"Señor Alhama met us on our arrival, and has rendered us many invaluable services. He introduced us to his congregation on the second night after our arrival; and once a week since we have enjoyed the privilege of addressing them. We respect and love him as a kind, honest, disinterested, and brave labourer and sufferer for the Gospel. He has introduced us to the people of Escornaz as his friend, brother, and colleague, and besought for us the same love they have ever shown to him for twenty-two years. The work began in the towns and villages, when there was more freedom than there is now. At that time the evangelist could go from place to place, and anywhere and everywhere gather crowds, indoors or outdoors, without interference. Now outdoor preaching is impossible, and we require a fixed locality, and the permission of the authorities before we can begin to work in any place. In Escornaz, the Mission fortunately has a school and schoolmaster, and so we can have meetings there.

"To prosecute the work in existing circumstances, it is quite indispensable that we have a small school and place of meeting in each village or town in which we have many friends. If we had this, the Mission would at once make a forward movement in Asquerosa and Fuente de Vaqueros. The one village is about a league, and the other two leagues distance from Escornaz. A periodical recently spoke of the three as 'the worst in the district,' as they were all Protestant. But as we can only address the people in our premises in Escornaz, and our services begin as late as 8.30 or 9 p.m. for the adults, it is clear we can do nothing to consolidate or advance our work. The sum required annually for houses and teachers in each place would be small, and we hope that speedily this will be provided.

"It would gladden the hearts of the supporters of the Mission to see such a village as Escornaz, mostly Protestant, and so many in the neighbouring villages are only waiting opportunity to follow suit. Much has been done, and much remains to be done, ere this good beginning can be ripened. I have been twice there, and on the last occasion taught a hymn practice, and conducted a Sabbath school and Bible-class, besides an evangelistic meeting, and conversing with many of the people.

"There were more than thirty children in the Sabbath-school, and as many boys and girls, after work, in the Bible-class. There were certainly eighty persons in the evening meeting, besides those who were on the stair and on the street. Three of the leaders told me I was perfectly understood, and would soon be able to speak and preach like a Spaniard. If the outpouring of the Holy Spirit were vouchsafed, we might anticipate, where there is so much Scripture knowledge, and such love and reverence for Señor Alhama, a blessed work of grace. I have not been long enough to judge for myself of the spiritual life, but I have seen and heard enough to satisfy me that in Escornaz and Asquerosa many have bravely suffered for the truth."

While the work of this Mission is thus extending, the income of the Society is being greatly reduced by the recent deaths of liberal supporters. Further support is, therefore, most earnestly solicited, that the land where many of the people seem to be stretching forth their hands to God may be possessed for Christ. Free copies of July *Times of Refreshing in Spain* will be sent to anyone applying to Mrs. Peddie, 8, Granville-terrace, Edinburgh, secretary and treasurer of the Spanish Evangelisation Society.

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

ANOTHER of our heroic men has been summoned home. General Clinton B. Fisk has just died in his sixty-second year, leaving a wide gap in the ranks of Christian philanthropists. Like the late lamented George H. Stuart, General Fisk was identified with a variety of work, holding honorary relations with several institutions. As the founder of the Fisk University, the home of the original Jubilee Singers, he continued President of its Board of Trustees. He was also officially connected with Dickinson College, Drew Theological Seminary, Pennington Seminary, Albion College, and the American Missionary Association.

General Fisk is more widely known as the nominee of the Prohibition party for the Presidency of the United States in 1888. His life previous to 1884 had been identified with the Republicans, but that year snapped the chains which bound him to a party closely allied with the whisky movement, and gave his support to ex-Governor St. John, of Kansas, the Prohibition candidate for the presidency that same year.

Though of humble origin, the son of a blacksmith, General Fisk won his way to distinction and wealth. At the close of the war, he was rewarded for his soldierly qualities and services by the appointment as Commissioner of the Bureau of Refugees, Freedmen, and Abandoned Lands. His duties were very difficult. Grave responsibilities rested on his shoulders. He had to reconstruct the whole social and industrial systems of the Central South. He succeeded so admirably that Southern men, representing one hundred millions of capital, petitioned President Johnson, after the death of Lincoln, to retain him at his honourable though difficult post. General Fisk was an earnest Christian, a man of prayer, and a wise counsellor.

Kansas leads in Young Men's Christian Association State work. The evangelistic and missionary spirit possesses the officers to an unusual degree. At the recent State Bible School, held on the banks of the Cottonwood River, near Emporia, 250 young men and women formed the class. Dr. Brooks, of St. Louis, was their chosen and beloved teacher. His influence throughout the south-western region is very great. The young men love to sit at the feet of this Gamaliel, who is truly a great scribe instructed in the Scriptures. Fifty of the students had already offered themselves for the foreign field. Seventy-four others joined this band of missionary volunteers, and will now prepare themselves for their future life-work. Such is the present Y.M.C.A. movement in Kansas.

The missionary student movement was well represented by Mr. Wilder at the Ninth International Christian Endeavour Convention at St. Louis. Five thousand students are already enrolled, the majority of whom have not, as yet, completed their course of study. Two hundred and fifty have already sailed for their respective fields. Twenty thousand recruits are called, with proportionate funds for urgent world-wide evangelism. This student-movement has been organised in ten different States.

IRISH GOSPEL MISSION.

WHILE Ireland is suffering from the history of the past and the political confusion of the present, it is well to remind those who pray daily for her restoration to the paths of righteousness and truth, that something *is* being done for the accomplishment of this end; and this something, though small compared with the great need, *is* being marked with the blessing of the Lord of the Harvest. Many of our readers remember that from time to time mention has been made of a new effort put forth under the auspices of the "Dublin Visiting Mission." This work has steadily gone forward, the number appointed to "The Irish Gospel Mission" (the name of the new branch) having increased from two to six workers. These young missionaries have been working amongst the outlying districts of this neglected country. Two labouring in the south-western counties and two others in the south-eastern, and two more in the north-west.

Now, what has been the result? Meetings have been held in halls, school-rooms, cottages, barns, cabins of boats, and in the open air. To these meetings Roman Catholics have been invited, and many have attended. At one place, during six services, seventy to eighty Roman Catholics were present at the meetings. The missionaries who have just returned have much to report, and such as is calculated to encourage the most faithless of Ireland's friends.

A few from among many incidents may interest your readers. At one meeting in D——e, Romanists were present. After the meeting one came and asked for a Douay Testament. It was given immediately. She began to read and meditate upon its truths. The whole story of love given there was so precious to her own soul that she began to collect her friends together by promising to read the strange book to them night after night. This went on; the seeker after the truth becoming by force of circumstances a *teacher* of the same. She has now gone to live in England, but her work of testimony remains; may it be a blessing.

At B——, the parish priest, having heard of our missions, arrived; forbad the people to attend any gatherings; they obeyed; but numbers stood outside and listened, and some came secretly to their lodgings, and joined them in reading the Scriptures and in prayer. An open-air meeting was also held, and amongst others a priest heard the message.

At R——, a poor old woman was so impressed during the services that she followed the missionary home weeping bitterly at the prospect of hearing no more of the good news. A local Christian was told of her case, and is continuing to give the instruction she needs.

At I——, another open-air meeting was held, numbers of Roman Catholics were present, and the deepest silence and attention were preserved throughout the service, which lasted for an hour and a half.

At B——, the Court House was granted for meetings. No seats could be obtained until a Roman Catholic publican came forward and provided all the seats and cleaning of the hall free of expense.

These are a few incidents from a short but very interesting history, which this new branch of work now possesses.

Will friends continue to pray that Ireland may, by the blessing of God, become in the future what it was in the past, a pattern of true piety and the birthplace of many whose devotion to God and the Gospel carried them unto the ends of the earth. If any further information is desired on this subject, it will be gladly given by Mrs. Smyly, 35, Upper Fitz-William-street, Dublin.

DARKNESS AND DAWN.

"The bright and morning Star."—Rev. xxii. 16.

I was wandering in the desert,
The desert lone and far,
Ere yet had dawned upon me
The bright and morning Star;
With not a voice to cheer me,
And not a hand to guide,
But weariness and darkness
And snares on every side.

Light after light had vanished
That once had lured me on;
Hope's fairy gleam had faded,
And pleasure's flash was gone,
While brooded o'er my spirit
The blinding mists of sin,
And wilder than the storm without
Was the wild strife within.

For passion's gusts were sweeping
Across my fevered breast,
And thrilling in my spirit
A voice that would not rest,
Sternly and sadly telling
Of all I might have been,
And pointing me to what I *was*,
With the deep gulf between.

I sat amid the shadows
Alone with my despair,
When a tender gleam of radiance
Stole through the darkness there;
The first soft hues of daybreak
Dawned in the east afar,
And o'er my soul's wild chaos rose
The bright and morning Star.

Oh, what a rush of gladness
Came with that pitying gleam!
The icy fetters melted
Beneath its loving beam;
And quietly and gently
The shadows passed away,
Till misery and gloom were gone
And all was glorious day.

Light of the World! how gently
Thy love hath led me back,
And kept my wandering footsteps
Within the heavenward track!
Now would I tell to others—
Would tell it wide and far,
How in my sorrow came to me
The bright and morning Star.

I would tell it to the sufferer,
To soothe his couch of pain,
To the sad and lonely weeper,
And bid her smile again!
I would tell it to the sinful,
Oh, more than all, to him
Whom Satan's chain is binding fast,
In heart, and mind, and limb.

Where'er lost sheep are straying,
Where'er the outcasts roam,
I would bear the Saviour's message
And call those wanderers home;
Till all God's precious children,
O'er earth and ocean far,
Were walking in thy light of life,
O bright and morning Star!

J. W.

MISS RADCLIFFE, of Liverpool, has visited the neighbourhoods of Coedpoeth and Glanrafon, near Wrexham, and conducted a series of mission meetings at both places. A women's meeting was held in the afternoon and the general meeting in the evening. The mission extended from July 7 to 20. The chapels were crowded each night, and on the Sundays they were uncomfortably full. The meetings were a decided success, and the mission was certainly a glorious time of blessing from God in renewing many lukewarm professing Christians, and in bringing several new ones for the first time to accept the Lord Jesus Christ as their Saviour. Many are longing to see Miss Radcliffe again visiting the neighbourhood.

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WORK IN QUEBEC.

FOR YOUNG MEN, *BY* YOUNG MEN.

There are few places in which Christian work is carried on that present greater difficulties in its accomplishment than does the province of Quebec, in Canada. The overwhelming majority of the Roman Catholic population occasions a need for thoroughly evangelical effort.

It is cheering, however, to hear of the blessing which is attending the labours of those who in various ways are seeking to further the Gospel of Christ, and to find that, in spite of Romish aggression, the light of the Gospel is kept burning in that dark city.

For many years the Y.M.C.A. has been owned of God, and has taken a firm hold on the hearts of the Lord's people, who have made it a centre of Christian activity and usefulness. The Association owns probably the best site in the city for its purpose, on which is erected a fine building, the front of which is occupied by the Association. Lack of funds has, however, prevented the completion of the rear portion, although the foundation is laid and six feet of wall built upon it. This additional accommodation is urgently needed to properly carry on the work, which is growing rapidly.

Amongst the many branches are a jail mission, work among soldiers and sailors, tract distribution, hospital visitation, and special work for young men. Although it aims first at the welfare of English and French young men, the building has come to be generally regarded as a centre of united work. It is therefore desirable to complete the premises, and thus extend its usefulness. The unfinished portion of the building would contain a gymnasium, with baths and a hall for Gospel services. Through a gymnasium a very large number of Roman Catholics, besides Protestant young men, can be attracted and brought under directly Christian influence. Hitherto the young men's work has been confined chiefly to the English-speaking population. Now it is felt that the time has come to extend operations.

The work is not wanting in direct tokens of blessing. Young men brought to Christ, and others led out into earnest work, give evidence that the Lord is working, and, although there is much opposition and a great prejudice against Protestantism, the workers feel that the openings for extended usefulness among the French in Old Quebec are very encouraging. The debt does not now exceed £300 (while the property itself is worth nearly £8000), and, if the £1000 necessary to complete the building can be obtained, a very promising future is before the Institution. An example may be cited to show that the Lord is using the Association for his glory. A young Englishman, led into evil through bad companionship, found himself in jail, and while there was led through the work of the young men to put his trust in Jesus Christ. A letter from him, received by the Secretary a few weeks ago, stated that he was a completely changed man. The general secretary (Mr. F. W. Gooch) is now in England, spending a month's vacation at his home in London. He returns to his work in Quebec early in August, and will gladly communicate with any friends willing to help. His address is Manseville, Chatsworth-road, West Norwood, S.E.

TRACT DISTRIBUTION.—Mr. H. Le Gros writes from Prospect-house, Ashwell, Herts:—"It may perhaps interest those of your many readers who are engaged in tract distribution to hear that some weeks back I gave a tract to two poor women in this village, which was the means in God's hand of leading both to the Saviour. The tract was 'Come to Jesus,' by Rev. Newman Hall. Both the women have since been leading lives thoroughly consistent with their profession." Mr. Le Gros informs us that the supply of tracts, from which he recently intimated his willingness to send parcels to applicants, has been quite exhausted.

Letters to the Editor.

PERSECUTION OF THE JEWS.

Dear Sir,—We were truly thankful to see in your last issue a paragraph, drawing attention to the increasing persecution of the Jews. It is impossible that British Christians can be aware of the intense sufferings which Jews are enduring in Russia. Since 1880 there has been no cessation of their sorrows. And now it appears as if a great crisis were at hand. The Russian Government seems bent on driving all Jews out of Russia. An "inspired" paragraph which appeared about three weeks ago in the Government organ mentions this, and remarks that the Government need not concern themselves as to "whither these five million people may betake themselves." Austria has already had to demonstrate against the forcing of crowds of destitute Jews into Austria from Russia. Multitudes come here from German ports, on their way to America. Many go to Palestine by every steamer.

The expulsions are effected by cruelties of every description, and it is now publicly stated, on good authority, that the Russian Government officials are encouraging the burning of towns and villages, as a short and ready means for ridding themselves of the Jews. It is impossible, in a few lines, to even enumerate the restrictions and laws now being enforced against the Jews, in order to prevent them from earning a livelihood in trade, agriculture, commerce, or any of the professions. Moreover, they may not have schools of their own, nor may they send their children to Russian schools, except in the proportion of five Jewish to ninety-five Russian children. In places where the Jews are in the majority—and they *must* be in the majority, in the crowded towns within the "pale of Jewish settlement"—their children are, by this edict, shut out from school altogether.

And now let me remind all who become aware of the acute misery and distress of the Jews, that we Christians have a plain duty before us. The Jews need our "mercy." Here is our opportunity. Let us see to it that "they obtain mercy," and help for bodily as also for higher need. Lord Shaftesbury foresaw the coming distress. He sought to provide for it. Acting on the lines laid down by him we have steadily carried on the work of relief and employment of Jews here and in Palestine. But though we annually help several hundreds, tens of thousands appeal for help in vain, and this because the funds at our disposal are as yet insufficient to meet the need. Now, while the cry of distress grows daily more urgent, people who have money are going away for rest and change, to the seaside, or country, or abroad. It is no small trial to watch the departure of those who could help, and to look forward to the anxious weeks of work that must elapse before their return. In Palestine and in London the distress of the Jewish refugees is so acute that we plead for means to be put into our hands *now;* so that while those who can do so, go away for recreation, we may be enabled to work on, without the anxiety and pain of having insufficient means to deal with the cases that come before us daily. The time has come for the work to be *extended*, so as to be in some proportion to the numbers seeking our help, and in some degree worthy of our profession of Christianity. Means only are wanting.

(Mrs.) E. A. Finn, Secretary.
Society for Relief of Persecuted Jews,
("Syrian Colonisation Fund"),
41, *Parliament-street, London, S.W.*

RELIGION *v.* POLITICS.

SIR,—I have been greatly interested in the letters which have appeared lately in THE CHRISTIAN, with regard to the attitude of believers towards party politics; but as the discussion is closed, I do not wish to enter into it, further than to mention that in the neighbourhood where I live there is an election to the Board of Guardians, the candidates being an evangelical churchman and a Roman Catholic priest. Now, sad as it may be, it is nevertheless true that many of the leading Dissenters, headed by the Baptist minister, are not only supporting, but also nominating, the priest—the fact being that he is on their side politically. The worst of the matter is that it is generally expected that should this man be elected, a Roman Catholic chaplain will be given to the workhouse.—Yours, &c.,

RELIGION BEFORE POLITICS.

ROMANISM.

DEAR SIR,—In reference to the remark "that pages of the Protestant Church are also written in blood" in your last issue, will you permit me to mention circumstances, that I have not seen noticed, which will account for persecutions by Protestant churches, and which they now deplore? These persecutions took place at a time when men were just emerging from Popery, and had not yet divested themselves of those persecuting principles hitherto inculcated, and had not had for long enough the teachings of the Bible to enable them to imbibe the spirit of Christ on this matter. The only branch of the Protestant Church (so called) which would be now intolerant is that which is again approaching Popery.

Whereas, on the other side, so far from regretting the past, not long since, the Roman Catholic Archbishop of Washington, in his paper "The Shepherd of the Valley," said his Church endorsed all that the princes of his Church had done throughout all the ages for the suppression of heresy, and he need not tell them that when they got the power in the United States, which they soon hoped to have, through the increase of the Catholic population, there would no longer be liberty of conscience there.

I notice in last week's CHRISTIAN that a Roman Catholic judge in South Boston denies that his Church believes in the doctrine of indulgences. A Liverpool paper of July 19, announcing the opening of a new church on the following day, stated that "the Holy Father has granted a plenary indulgence to all the faithful who will visit the church to-morrow." E. M.

INSPIRATION AND ECCLESIASTICISM.

SIR,—I read with much interest your remarks on a quotation from Professor Huxley's article in the July number of *The Nineteenth Century*. The quotation is as follows: "The question of inspiration really possesses no interest for those who have cast ecclesiasticism and all its works aside, and have no faith in any source of truth save that which is reached by the patient application of scientific methods."

I have not yet read the whole of the Professor's article, but may I suggest in addition to your comments on it, that, although inspiration may not have an interest for those who "have no faith in any source of truth save that which is reached by the patient application of scientific methods," it is precisely "for those who have cast ecclesiasticism and all its works aside," and because they "have cast ecclesiasticism and all its works aside," that the question of Inspiration has the utmost interest. To those who have not done this, who put the Authority of the Church on a par with the Scriptures, who place the guidance of their conscience and conduct in the hands of a priest, accepting their creed from him, it is comparatively of little moment to be assured of the infallibility of Scripture; but for those who refuse such guidance, and yet find the difficulty of rejecting Revelation greater than that of accepting it, the Inspiration of Scripture is of paramount importance.

It seems to me that scepticism and ecclesiasticism are joining hands in undermining the authority of Scripture, the latter availing itself gladly of that which forces the ignorant and indolent to take refuge from difficulty and discussion in the renunciation of moral responsibility, seeking to make it over to the Church of Rome or any other sacerdotal system. A SEEKER AFTER TRUTH.

THE OUTPOURING OF THE SPIRIT: OPINIONS OF RECENT WRITERS.

DEAR SIR,—In reply to the important question raised by "Nemo" in your last issue, I beg to submit the following extracts from recent books dealing more or less with this great theme.

"We are not to think of the giving of the Spirit as an isolated deposit of what, once given, is now locally in possession. The first *gift* is, as it were, the first point in a series of actions, of which each one may also be expressed as a gift."—*Rev. H. C. G. Moule on "Ephesians."*

"And when He is come He will convince the world of sin, and of righteousness, and of judgment" (John xvi. 8). The Greek is wonderfully felicitous in that it does not represent the Spirit of God as coming once for all, but as *persistently coming*. He it is who, coming, shall convince. He comes as the rain from heaven, that must still come and come again; as the wind that must still blow and blow again. We are not to look *back* for our Pentecost. The Pentecost of the Acts is simply given to make the Church of Christ acquainted with the privileges belonging to this dispensation. It is only the first step in a ladder of Pentecosts, by which the world and the Kingdom of Christ are to be brought together. It is the specimen to accompany the promise, that we may be stirred up to plead the promise with the greatest fervency."—*George Bowen, in "Love Revealed."*

"God has not given the Spirit to believers, in the sense of parting with him; or as if, by once giving, he did not now need any more to give. If Paul asked very distinctly for the Ephesians, who had been sealed with the Holy Spirit, that the Father would still give them 'the Spirit of wisdom' (Eph. i. 17), we cannot be far wrong in praying as definitely for the Spirit of Power.—*Rev. Andrew Murray, in "The Spirit of Christ."*

"The term '*outpouring*' is a figurative expression. The Spirit cannot *literally* be poured out; but the same figure is applied to many other things, and as we are taught that heaven is the throne and the dwelling-place of God, and as heaven is always represented as above the earth, so it is in harmony with these statements, and in accommodation to our finite capacities, that the Bible speaks of the Holy Spirit descending from above, coming to earth, being poured out, and such like. Language of this kind simply teaches us that He who is in his nature an invisible Spirit, and always present throughout the universe, does, on particular occasions, and in particular places, and in particular ways, manifest his presence and his power.

"The Prophecy of Joel ii. began to be fulfilled on the Day of Pentecost, and has been in a course of fulfilment ever since. Our Lord, when solemnly intimating his second Advent, employs the language of Joel in this prophecy, and we are warranted to conclude that, until the winding up of the present dispensation, neither this prophecy, nor many others involving the destinies of both Jews and Gentiles, will receive their literal and complete accomplishment."—*Rev. D. Pitcairn in "Pentecostal Blessings."*

May I add, that in addition to the words of Joel the following passages evidently warrant us in applying the phrase, "Outpouring of the Spirit," both to a revival in the Church of Christ and to an awakening among the heathen (Pro. i. 23; Isa. xxxii. 15-18, xliv. 3-5, xlv. 8; Zech. xii. 10)?

Buckhaven, N.B. J. BISSETT.

MR. CONNELLAN'S PAMPHLETS.

SIR,—Allow me to correct a slight error in your notice of these pamphlets which appeared last week. The publishers are MR. William McGee, 18, Nassau-street, and Mr. George Herbert, 117, Grafton-street, Dublin, from whom copies may be had directly or through a bookseller. "Hear the Other Side" is now sold at 3d., and "An Appeal to his Brethren" at 1d., the postage of each being ½d.

It will be interesting to your readers to know that a younger brother of Mr. Connellan's, Mr. Joseph Connellan, has recently published a deeply interesting account of his conversion, under the title, "From Bondage to Liberty," which deserves a very wide circulation. It is sold by Messrs. Mecruly & Kyle, 45, Middle Abbey-street, Dublin, price 1d.

In these days, when Rome is putting forth such arrogant pretensions, and when they are being so weakly yielded to by some in high places, pamphlets like these, written by men who know the system and who have had the strength and courage to "come out of her," are invaluable.—Yours truly, CATHOLICUS.

Dublin, July 28.

ANTI-INFIDEL LITERATURE CRUSADE.

DEAR SIR,—During the past two years, as an endeavour to destroy the extra efforts of infidelity, some sixteen tons of Mr. Hastings' "Will the Old Book Stand?" have been carefully and effectively circulated by kind friends throughout the world. We are still anxious and determined to continue this labour of love, for the glory of God and the destruction of error. Various letters and reports from all parts of the world urge us to go on. Friends are willing with generous aid, but being anxious that many should lend a helping hand in such a good work, we now offer an edition of 300,000 of the fiftieth edition of that valuable 32-page pamphlet, "Will the Old Book Stand?" on best tinted paper, illustrated, for 30s. per 1000, for friends' own purchase and circulation gratuitously throughout the world. This is a gift of 20s. per 1000, making in all £300 as our friends' share of this great work. Parcels of 250 may be purchased of Messrs. Marshall Bros., 10, Paternoster-row, for 7s. 6d., but we appeal to our wealthy friends to purchase very largely. Personally, I can guarantee a careful and effective circulation in India, Ceylon, Australia, and America, at the 30s. ber 1000; this offer is limited to October 31, 1890.

Thanking our generous friends for past help, we go forward in the Lord's name to do battle with the foe.—I am, yours in a labour of love, JOHN H. MITCHELL.

WORK AT ST. SERVAN.

DEAR SIR,—Having returned on a visit to Brittany, where we worked happily and successfully some years ago, we find that no one has yet come to fill our vacant place. There is an urgent need for lady workers, who would settle amongst the people, and seek to bring them out of their gross darkness into God's marvellous light. The country is wholly Roman Catholic, and the people are extremely superstitious and ignorant, but they are fully alive to, and grateful for, any efforts that are made to help them. There is good and abiding fruit from the little Mission which was first started here some eleven years ago, after the visit of the late Dr. Somerville. This Mission still continues, and helpers would be warmly welcomed by the faithful few who have carried it on in the midst of discouragement and opposition.

Within easy reach of England, by the Southampton and St. Malo route, St. Servan offers peculiar advantages to ladies who might be willing to settle and work here. Two ladies, who could share a house or apartment, would find it a pleasant place in which to live, with lovely scenery and surroundings, and where the necessaries of life are cheap and abundant.

Of course a knowledge of French, and true love for the Master and for the poor of his flock are necessary requirements for workers here. And it is in the hope of touching the hearts of some such in England that I venture to write this letter. Anyone needing further information may have it from myself at the following address, where we hope to stay for a few weeks.—I am, Sir, faithfully yours, DELTA VATES.

Hôtel Belle Vue, St. Servan, Ille et Vilaine,

THE RAILWAY MISSION.

A MEETING of workers and friends of the Railway Mission present at the Keswick Convention was held in the Court House on Friday afternoon, July 25. Mr. T. A. DENNY presided, and warmly commended the work of the Mission to those present, as a field for their efforts.

Mr. R. NIXON, secretary of the Mission, told of the great need which existed for a special effort to bring the Gospel to railway men, owing to the fact that they are very often deprived by their peculiar duties from attending places of worship or meetings. The work is best done by ladies, and he appealed to those present, when they returned home, to arrange a Bible-class or meeting for the railway men.

Several ladies gave highly-interesting accounts of the work which they have been doing at various places, and of the great blessing attending it.

STRENSALL CAMP, YORK.—Through the efforts of Rev. Cæsar Caine, acting chaplain, social, temperance, and religious meetings of an undenominational character have been held every evening during July in a large marquee erected for the purpose. There are about 4000 men in camp. The attendance, which was small at first, has steadily increased. Many pledges have been taken, and it is believed that much good has been done. There has been a remarkable absence of crime. Among those who have taken part in the meetings were the Lord Mayor of York, Colonel Wilson, Rev. A. Sterling, Colonel de Wend, the Vicar of Strensall, Captain Kirwan, and Army Scripture Reader Styles.

The Book World.

A Volume of Sermons.

The Great Alternative, and other Sermons. By Rev. C. Moinet, M.A. *Hodder & Stoughton.* The criticisms of this book are themselves exceedingly interesting. What shall we think of a book of sermons which Mr. Spurgeon speaks of as "a great book," which at the same time Dr. Marcus Dods praises for its "solid and masculine thinking," its "sincerity, reality, conviction, knowledge, sobriety, and wisdom?" But the volume itself is far more interesting than this striking agreement in critics so dissimilar. It is a very quarry of thought, and therefore a work that reflective readers will revel in. The thought is of excellent quality, too, so fresh, sober, suggestive, and evangelical. The writer has attained to a grand system of sound doctrine, which is to him so true and harmonious that he follows truth with as much fearless boldness as severe fidelity. He shows great knowledge of human nature, while his careful treatment of the Bible is very instructive. Some of these sermons might well have been the work of one of our greatest writers; indeed it is hard to see how that on "The Character of Esau" could be much improved.

Present-day Lessons from Habakkuk. Ten Lectures by Rev. P. Barclay, M.A. 3s. *Edinburgh: Macniven & Wallace.* This does not pretend to be an exposition of the prophecy. The author set himself to depict the situation in Habakkuk's time, and to indicate the practical lessons which the book has for us to-day. Many will find the volume suggestive.

The Life of Abraham. 1s. By C. Anderson Scott, R.A. Edited by Professor Salmond. *Edinburgh: T. & T. Clark.* Not only are the patriarch's life and character forcibly depicted, but a great deal of information about ancient Egypt and Canaan is given in a small space. The map forming frontispiece is very clear, and the questions at the close of each chapter are well worded.

Confidential Chats with Mothers on the healthy rearing of children. By Mrs. Bowdick. *Baillière, Tindall & Cox.* Originally published in *Baby: the Mother's Magazine*, these chats now appear in a collected form. All sorts of useful hints on bathing, clothing, diet, light and air are incisively given. A whole chapter is devoted to "thumb-sucking," which is evidently a serious infantile error.

The Bible Triumphant. Twelve Dozen Sceptical Arguments Refuted. By Mrs. H. V. Reed. 1s. *Marshall Bros.* This book, which Mr. H. L. Hastings has given a place in his well-known Anti-Infidel Library, continues to do good service in the cause of truth. In some cases difficulties are not met so successfully as they might have been, but on the whole the work is worthy of high commendation.

Queen Elizabeth and the Penal Laws. By Z. C. H. Collette. *Protestant Alliance, 9, Strand.* A masterpiece of Protestant defence and attack. Mr. Collette's brief survey of the reigns of Henry VIII., Edward VI. and Mary is admirable, and his comparison of the Marian martyrs with Elizabethan traitors very effective. Every Englishman owes Mr. Collette thanks, and his book ought to be found in every training college, school, and public library.

The Denominational Reason Why. 3s. 6d. *Houlston & Sons.*—This well-known volume, which has been issued in a revised and enlarged form, gives the origin, history, and tenets of the various Christian sects, ancient as well as modern, with the reasons assigned by themselves for their special forms of faith and worship. It is a compendium of information of a deeply-interesting character, and has obviously been compiled in a spirit of strict impartiality.

St. Paul: His Life and Times. By James Iverach, M.A., Professor of Apologetics and Exegesis of the Gospels, Free Church College, Aberdeen. 2s. 6d. *Nisbet.* A volume fully worthy its place in the "Men of the Bible" series. Whether sketching the life, or setting forth the teaching of the Apostle, the author has shown himself capable and sympathetic in a high degree. The pages afford evidence of wide reading, and are an admirable introduction to a thorough study of the Epistles of Paul. In presenting the Apostle to view as the faithful servant of Another, Professor Iverach forcibly exposes the perversity of that criticism which has contended that he was virtually the founder of Christianity.

Life Sketches. 1s. By M. L. Parker. *Kingsbridge: F. Brooke.* A simple account of the writer's conversion and subsequent service in the Lord's vineyard. Some of the conversions recorded are remarkable, and the Lord's repeated use of so-called "trifles" cannot but strike the most casual reader.

Philip: a Story of the First Century. By Mary C. Cutler. *Nelson.*—A sketch of the probable life of one who was contemporary with our Lord, and became one of his disciples. The pages display no realism inconsistent with true loyalty to the Gospel story. The descriptive filling-in shows an intimate acquaintance with the archæology of the period. The book will delight all who read it, the times immediately following the death of our Lord being delineated in a specially instructive manner.

Illustrated Books for the People. *The Religious Tract Society* continues to issue excellent penny books for popular reading. Twelve have been bound in a handsome volume (2s.) with coloured frontispiece, under the title of Christie's Old Organ, and other stories. The attractive contents include "Jessica's First Prayer," "Stanley's African Expeditions," "The Dairyman's Daughter," "Kenelm Winslow's Request," and "The Cottage on the Shore." All are good, and both singly and in volume form, should be in large request for village and Sunday-school libraries.

Outlines of Prophetic Truth: viewed practically and experimentally in the light of the Divine Word (Second Series), by Robert Brown. Mr. Brown is the author of many valuable works; but this concluding volume of his "Outlines" is second to none of them. He belongs to the Futurist School of Prophetic Interpreters; but every reader, of whatever school, will find in this volume a vast fund of knowledge. Scripture is carefully compared with Scripture, and the intelligent reader is placed in a position to judge for himself the legitimacy of the conclusions drawn. Holding the plenary inspiration of the Word, Mr. Brown everywhere bows to its authority. As a consequence, the book is thoroughly orthodox and evangelical, and brings out much deep, spiritual, and edifying truth. This is a book for the times, revealing, as it does, the dangers to both the Church and nation from many sources. The exposure of the designs and machinations of the Jesuits, and the note of warning sounded, Section II., pp. 360—406, are to this country, at the present hour, of vital importance. Equally important in its place is the section on "Demonology, Witchcraft, and Necromancy," the so-called modern "Spiritualism." It would be well for many who are now perverting the Word and corrupting the worship of God, if they seriously pondered the facts and reflections of pp. 290—296. Of this book we can say what Adam Clarke said of Richard Baxter's "Christian Dictionary," that it is impossible that any person can read it without having his understanding enlightened, and his heart affected by its weighty and solemn truths.

C. H. KELLY, CASTLE-STREET, CITY-ROAD.

The King's People; or, The Glorious Citizenship of Zion. By Rev. Charles North. 4s. The editor of this book says in his preface: "It is healthy in tone, evangelical in teaching, and will be profitable reading for young and old." He also says that it has a quaint beauty of its own, and when it is added that Lois and Mary appear as young ladies in the dress of 1863, while Reuben and Benjamin are in frock coats, the latter with stand-up collar and a "Hartington" tie, it will not be denied that quaintness is one of its attributes. It has a flavour of Bunyan about it, with a breezy air of truth, but we question the method which the author has adopted in working out his allegory.

Under the Palms and among the Pimento Groves. By Rev. Henry Bunting. 2s. We have read and enjoyed every word of this book, and it is a beautiful, tender story of the birth and growth of God's truth in the hearts of men and women slaves in Jamaica before the terrible crisis in 1831. No one will read the book without being strengthened in faith and love; this little story is another jewel from the rich mine of Methodist literature.

The Springtide Reciter. By Margaret Haycraft. 1s. Anything that Mrs. Haycraft writes is sure to be good, and this is one of the very best Temperance Reciters we have seen, much above the average, both in quality and treatment. We wish it success.

Coming Glories of the Church of God. Jottings of a very suggestive Bible-reading by Mrs. Yapp. (1d. *Hakwins.*)

Three more of *Messrs. Jarrold & Sons'* useful guides are:—Cambridge, Southwold, and Aldeburgh. They are well illustrated. (6d. each.)

Tempted: A Sister's Appeal to her Young Sisters. By H. E. T. 3s. 6d. per 100. *Dyer Brothers, Paternoster-square.* Earnest words, inculcating a wholesome dread of the beginnings of impurity of life.

The Little Book of Parochial Missions gives many valuable hints to clergymen contemplating missions in their parishes. It is from the practical pen of Rev. Philip Norton. (4d. *Worcester: E. Baylis & Son, 22, The Cross.*)

Messrs. Horner & Son have published a revised edition of Mr. Shuldham Henry's little book, The Disembodied State. The pamphlet Spiritualism Forbidden of God, by F. C. B. F., is now in its seventh edition. (Three halfpence.)

A Breakdown in Religion. By the late William Reid, M.A. 1d. *Holness.* A plea for the reality of Christianity in place of the mere semblance. With God's blessing, these pages will excite deep searchings of heart on the part of all who read them.

"Confession." A vigorous sermon by Rev. F. A. C. Lillingston, showing the unscriptural character of private confession to fellow sinners who arrogate to themselves exclusive priestly functions, has been published by *A. Bachhoffner*, 162, *High-street, Clapham, S.W.* (Price, one penny.)

A Layman's Protest against Modern Ministerial Speculation. By Frederick W. W. Howell. 1d. *Birmingham: Sidney Smith, 2, Broad Street-corner.* A vigorous booklet, by a Methodist who is indignant at the matter and manner of Mr. F. Ballard's pretended answer to Pastor A. G. Brown's "Devil's Mission of Amusement."

Picture Portions. Mr. W. Walters, of the Scripture Gift Association, 79, St. Paul's-churchyard, E.C., is publishing the New Testament in penny parts, beautifully printed and illustrated. The text is broken up in a manner which cannot but prove helpful to persons not accustomed to sustained reading. Book distributors will find these portions the best of all tracts.

Among the recent publications from *Drummond's Tract Depôt, Stirling*, are The Watchman Series: leaflets on Romanism, sixteen subjects in sixpenny packets; and The Woodfield Series of illustrated booklets, by H. K. Wood ("a Glasgow merchant"), also in sixpenny packets of fifty copies. Other attractive booklets are: Heirs Wanted, For What Do You Pray? "Oh that I Knew Where I Might find Him!" and Living by the Moment, printed on tinted paper, 2s. per 100.

The Temperance Cause.

The late Mr. Handel Cossham has bequeathed to the National Temperance League and Western Temperance League £500 each.

Mrs. Leavitt, writing from Africa, gives a painful account of the enormous imports of spirits to the West Coast and to the Congo. Since 1885 the trade has greatly increased.

The *Voice* (New York) in a recent issue gave a number of most uncompromising declaration by leading Church organisations in the United States in favour of total abstinence and entire prohibition.

The Minister of Public Instruction in New South Wales has directed that a copy of Dr. Richardson's work on "Drink and Strong Drink" shall be placed in the hands of every head teacher in the public schools.

The Committee of the National Temperance League intend to publish a series of temperance lesson books for use in schools. The preparation of these books has been placed in the hands of the League's educational lecturer, Mr. F. R. Cheshire.

The Synod of the Reformed Presbyterian Church of America specially condemned the example set by the Vice-President of the United States in encouraging drinking socially, and also by profiting by the sale of liquor in property he owns or controls.

HOSPITAL SUNDAY FUND.—At the Mansion House, on Monday afternoon, a meeting of the committee of the Metropolitan Hospital Sunday Fund was held for sanctioning the payments of the awards to hospitals and dispensaries recommended by the committee of distribution. The total amount available for distribution was £41,061, of which £39,101 were distributed to 113 hospitals and 56 dispensaries, and £2050 set apart for surgical appliances.

Errata.—The correspondent who sent the paragraph in our last issue relating to Rev. J. K. Robson fell into two errors. (1) It is to the Methodist New Connexion Missionary Society that he has offered his services, and not to the Wesleyan M.S.; and (2) the term is for five years, not seven. Mr. Robson has laboured five years in the Dewsbury Circuit.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, AUGUST 3.—Psalm LXXXVI.

David is in straits, deprived of human aid, his life endangered by a band of proud and ungodly men. And he quotes the help given him by God in former days (13). Obviously, then, this must refer to his sufferings at the hand of Absalom and his advisers.

The Psalm is divided into two strophes. The first ten verses make up the first, and the remaining ones the second. Notice the refrain in 5, 10, 15, "Thou art good." "Thou are great." "Thou art God alone." "Thou art full of compassion."

1, 2. He founds his prayer on his misery, and on the fact of his being one of God's chosen ones. "I am holy" might be rendered "I am godly" (R.V.). The Creator is the best Preserver. And He who has begotten passionate desires after Himself can best meet them and satisfy.

4. "We may expect comfort *from* God when we maintain communion *with* God. God's goodness appears in two things, in giving and forgiving. We may expect that God will meet us with his mercies when we in our prayers send forth our souls to meet Him."

11. Our thoughts are apt to wander and scatter. We therefore need so much that God would gather them up into a true unity (Phil. iii. 13). The united heart, which has but one purpose and desire to live for God is the heart which is most sure of God's way, and most full of praise (12); and that experiences most fully his delivering care (13).

15. Who can fathom the fulness of God's compassion?

16. Well is it when we come to the end of our strength and begin to appropriate God's (Phil. iv. 13).

MONDAY, AUGUST 4.—Psalm LXXXVII.

This is a song of praise for some great deliverance, and it is full from end to end with triumphant joy. It seems to have dated from the times of Hezekiah, when Babylon was still second in power to Rahab or Egypt. *Rahab* means haughtiness or pride, and is used by Isaiah (xxx. 7), and is only applicable to Egypt before the battle of Carchemish, which humbled its pride. Altogether, it seems clear that this Psalm celebrates the security of Jerusalem after the discomfiture of Assyria by the angel of the Lord.

1. The foundations of Zion took place in the eternal choice and determination of God. And those of the Church rest on the chief Corner-stone, our blessed Lord (Isa. xxviii. 16). "Holy" surely means "set apart" from ordinary and common use. All is holy which is set apart for God.

2. Are you quite sure that you are safe inside through faith in Jesus?

3. What glorious things have been spoken of the people of God! They are a chosen generation, a royal priesthood, a holy nation, a people for a possession (1 Pet. ii. 9); the body and bride of Christ (Eph. v. 25, &c.). To be where Jesus is, at the right hand of God—*this* its destiny.

4. "I will mention Rahab and Babylon as among them that know Me." In these days, when the numbers of the chosen people were much reduced, the heart of the Psalmist yearned with peculiar eagerness for the ingathering of the nations, according to ancient promise. There is also here an anticipation of the new birth, which makes different nationalities one family in Jesus Christ.

5, 6. There is a reference here to citizen-rolls (Luke ii. 3). Whole hosts of nations are even now tracing all that is best in them to the religion which emanated from Mount Zion; and the time is coming when the forces of the Gentiles shall literally return to that city, which is to be the metropolis of a redeemed and rejoicing world (Isa. lx. 11).

7. The mention of singers and dancers summons to our thought the idea of a triumphal procession like Israel after the passage of the Red Sea. "All my fresh springs," as the Prayer-Book version has it (Ps. lxxxiv. 6; Is. xii. 3). Would that we were more content to be channels through which those springs might visit the world.

TUESDAY, AUGUST 5.—Psalm LXXXVIII.

This and the following Psalm constitute a pair. They were probably written during the reign of Zedekiah, but before the captivity. The nation stood on the brink of a precipice, but the city and temple had not as yet been destroyed. *Mahalath Leannoth*, means the distress of oppression. It is a Psalm to give instruction to all sufferers as to how to bear the griefs which lie heavily upon them. Stier says of this Psalm: "It is the most mournful of all the plaintive Psalms, yea, so wholly plaintive, without any ground of hope, that nothing like it is found in the whole of Scripture. This fact is all the more striking, that it begins with the words, 'O Lord God of my salvation,' after which the darkness grows continually thicker to the close." Surely in its deepest meaning, this Psalm is applicable only to the Prince of Sufferers.

1. In the greatest griefs, it is much to be able to say "God of my salvation"; say it, if you don't feel it, you will come to feel it.

3. O troubled soul, others have trod your path. See the blazed trees along your path. You may be sure that this is the way to the reward.

5. "Cast away among the dead" (R.V.). Or it may be that as death frees from an earthly master, so he was almost passing out of the reach of the Divine Master.

6. If we are willing to lie in the grave with Christ, we shall share his resurrection (Phil. iii. 10).

9. There are times when prayer seems unavailing, yet must we pray more earnestly (13). So has it been ever (Matt. xv. 25).

14. God does not give his reasons. What He does, we know not now, though we shall know.

18. All forsook the Man of Sorrows and fled. He knows what loneliness means. But no ledge of rock along which He leads his own is too narrow for Him to go beside them (Ps. xxiii. 6).

WEDNESDAY, AUGUST 6.—Psalm LXXXIX.

This is the other side of our experience, contrasted with that set forth in the previous Psalm. As the two sides of our earth, the one in darkness, the other illuminated. This Psalm especially records God's faithfulness (1, 2, 5, 8, 24, 33). And though there is a touch of the old melancholy, especially towards the close, yet on the whole it rings with a happier tone, and glistens with the sparkle of hope.

First, there is a remembrance of God's promise which secured the perpetual existence of David's kingdom (1-37); then a complaint that the present condition of affairs is in sad contrast to all this (38-45); last, a prayer that God would interpose (46-51).

2. Mercy is a structure never done, layer on layer, stratum on stratum, tier on tier. God's faithfulness is as sure as the heavens.

3, 4. Supply, "For Thou didst say" (2 Sam. vii.). In troublous times we must cling to God's promises.

5-14. Compare Ps. xxix. 1, 2. Full of praises, from heaven and earth; from angels, men, and nature.

15-18. The blessedness of the believer.

19-37. An exquisite description of the rise and development of David's power, which was a shadow of Christ's. As the sun and moon change not, but remain faithful to their posts in the heavens, so God's covenant is unalterable, made with Christ and all who believe in Him.

38-52. In this plea for mercy we may well join, on the behalf not only of Israel, but of the Church, not only because of the insolence of our foes, but because of the dishonour done in the name of God. But even in the midst of all this sorrow, the Psalmist is able to grasp deliverance, and so the Third Book of the Psalms ends in the light of an ascription of praise.

THURSDAY, AUGUST 7.—Psalm XC.

There is every reason to accept the superscription of this Psalm as correct. It was written by Moses at the close of the forty years' wanderings, and perhaps about the same time as his other two songs (Deut. xxxii. and xxxiii.) If so, it was old when Homer sang. The imagery is all borrowed from the desert march; the desert streams soon dry; the night-watch in the camp; the short-lived growth of the grass before it is blasted by the sirocco (5). The melancholy strain is due to the incessant funerals and the aimlessness of the desert marchings.

1. God is our Home. Let us live in Him. Satan cannot enter to drag us forth.

2. *Earth*, our planet; *World*, the universe. God is above all change, because He lives in the eternal ages. There never was a period in which Jehovah was not. More permanent than the most changeless things.

3. In opposition to the eternity of God is the transitory life of men. It seems long to us as we compare it with our days; but how short, when compared with the eternity of Him who looks on a thousand years as a brief night-watch (2 Peter iii. 8).

4. "As to a very rich man a thousand sovereigns are as one penny; so, to the eternal God, a thousand years are as one day"—*Bengel*.

7. Moses now ascends from the melancholy fact of the brevity of life to the melancholy cause, that it is due to the wrath of God incurred by our sins (compare Gen. ii. 17, Rom. v. 12).

8. Does not this teach us that there are sins so secret that none but God detects them? But his eyes carry the light by which they see (Rev. i. 14). What a comfort to turn to the blood of Christ which cleanseth from all sin.

9. "As a sigh" (R.V., margin). This description is true of the unsaved and rebellious, but of believers we have a better description (1 Cor. vi. 11).

11. God's wrath, which abides on those who refuse to believe, is worse than those who have feared it most have ever conceived of it.

12. We should reckon our shortening days, and work harder, as the poor sempstress whose last candle is burning low (John ix. 4).

14. "Early" in life, and in each morning, "O satisfy us in the morning with thy mercy" (R.V.).

16, 17. Thy doing, thy glory, thy beauty. All these blend in Jesus. And, as we abide in Him, his deeds are done through us, his glory shines around us, his beauty adorns us (Ps. xxvii. 4).

FRIDAY, AUGUST 8.—Psalm XCI.

This Psalm is entirely general. But it is of great service to all travellers, and to those exposed to danger and hardship. It alternates between the expressions of personal trust and exhortations to trust, hence the interchange of the pronouns, "I" and "Thou." It is attributed by the old Rabbis to Moses, and indeed corresponds to his experiences on the night of the Passover. Satan misquoted verses 11 and 12 to our Lord (4).

1. "He who sits in the covert of the Most High, spends the night under the shade of the Almighty," such is a literal translation of the Hebrew.

3. Deliverance from guile and traps, as well as from the insidious pestilence of jungle and morass.

4. The wings of God! (Deut. xxxii. 11; Matt. xxiii. 37).

5-6. In each verse we have the alternations of day and night, for there is not an hour which has not its special liabilities of harm. The soldier gets a dare-devil courage from this motto: Every bullet has its billet. The believer flinches not, because his life is hidden with Christ in God, as the young kernel in the tough rind (Col. iii. 2).

9. There must be definite appropriation on our part before there can be deliverance.

18. Do we make enough of the gentle, careful ministry of the angels? (Heb. i. 14; Luke xxii. 43). But we must be certainly in God's ways, ere we can claim angel-help.

13. This reminds one of those rapturous words of our Lord (Luke x. 19, 20), and surely refers to our spiritual foes.

15. It is worth our while to be in trouble to have such a Companion. He is never so near as then (Dan. iii. 25).

SATURDAY, AUGUST 9.—Psalm XCII.

This Psalm was intended for use in the public worship of the Sabbath, on which day, according to Lev. xxiii. 3, there was held a holy convocation. It is well fitted for its work, for on such a day men ought to find leisure to consider the works of God, and to praise Him. One theme for lasting praise is God's preservation of his Church in the midst of a hostile world.

2. Perhaps at the morning and evening sacrifice. What a theme for morning and evening worship!

4. Let us learn to joy in God Himself (Rom. xi. 33). But especially on our Sabbath, let us remember the work of the Redeemer, which has made us glad for evermore.

5, 6. God so often delays the punishment of the wicked, owing to reasons hidden from our ken, that his ways are very deep to the eye of man.

10. The wild ox or buffalo (Num. xxiii. 22; Deut. xxxiii. 17). Thou enablest me to rise up with spirit, with a sense of strength, in an attitude of attack. The fresh anointing should be sought every morning (1 John ii. 27).

14. In God's trees, the strength of grace does not fail with the strength of nature. But on the contrary, St. Paul witnesses (2 Cor. iv. 11).

International S.S. Lessons.

Sunday Afternoon, August 10.

The Rich Man and Lazarus.—Luke xvi. 19-31.

Golden Text: Mark x. 24.

This is the last of the five parables suggested by the complaint of the Pharisees (xv. 2). Jesus had justified Himself by describing the publican as like the lost sheep, the lost coin, and the lost son, and had turned upon the Pharisees themselves when describing the elder brother, the unjust steward, and the rich man. Like the first, they had justified themselves (xv. 29, xvi. 15); like the second, they had been unfaithful stewards of the commandments of God (10), and had used their position to gratify their own covetousness (13, 14); and, like the third, they had despised the publican and allowed him to lie neglected at their gate. In this parable the Lord goes further, and solemnly denounces the doom that must inevitably fall upon them (23, 24), and, in answer to their derision (14), declares *their* need of repentance, and the sufficiency of Moses and the prophets to lead them to it (29-31). This closing lesson of the parable is a further description of their guilt. Though the public teachers of Moses and the prophets, they were themselves disobedient (John v. 45-47).

The parable is full of solemn and impressive teaching for us also.

The two men in this life (19-21).—The proud, covetous Pharisee is here the rich man (xx. 46, 47), while the publicans who "drew near to hear" Jesus (xv. 1) are described as Lazarus. The name means *God helps*, and is doubtless intended to describe the character of him who bears it. There is, therefore, another contrast besides that which appears on the surface. To the rich man "the good things" of this life are everything (25); to Lazarus, who had only evil things in this life, *God* is everything. Nothing is wanting in the description of the rich man's prosperity—gorgeous apparel and daily feasting (19). Nor could anything be conceived worse than the condition of Lazarus. The dogs licking his sores is not an alleviation, but an aggravation of his misery (20, 21). Do not misapply the lesson. There is often no sin in being *rich*. Abraham, Solomon, Joseph of Arimathea, are examples of riches being associated with piety. It is only when acquired by wrong methods, or used for merely selfish purposes, or when the heart is set upon them, that riches become wrong. Yet they always bring responsibility, which Dives was evidently not careful to discharge; and they render a life of true piety more difficult (Golden Text). There is often no virtue in being *poor*. Sometimes poverty is the result of vice (Prov. xxiii. 21); but poverty, rightly used is an aid to piety. As among the rich there are many truly humble men of God, so among the poor there are many proud, Pharisaical spirits that are as far from the kingdom of heaven as Dives.

The change made by death (22-26).—Both died; even the rich man has no exemption from death. All his wealth cannot purchase life. Both rich and poor meet together in this matter. No burial is mentioned in connection with Lazarus. No one claimed his body. The rich man's body was no doubt honoured with a magnificent funeral (22). But note the very solemn and significant teaching. *Death does not terminate their conscious existence.*—As soon as this life ceases, another begins, in which the powers and faculties exercised here are continued. To see, to hear, to feel, to speak, to remember, are true of the life beyond the grave. You may bury a man's body, or throw it to the dunghill, but you do not touch him. Even a heathen knew this. Said Phaedon to Socrates: "How shall we bury you, Socrates?" "Just as you please," said Socrates, "if you can catch *me*." The body is not the man, but the tent, and death no more ends the life of the man than taking down the tent ends the existence of those who have occupied it (2 Cor. v. 1-4). *Death introduces at once to one of two states.*—One is like that of Lazarus, who is privileged with most intimate and honourable communion; the other is like that of Dives—in torment (23, 24, 25, 28). There is no reason to try and escape from this solemn teaching. Other Scriptures confirm it (xxiii. 43; 2 Cor. v. 8; Phil. i. 23). For a moment Jesus lifts the veil—what an awaking revelation He gives! *These two states are fixed.*—Nothing could more solemnly declare the impossibility of salvation after death than the words Jesus puts into the mouth of Abraham (26). The words become more solemnly significant when we remember Abraham's touching intercession for Sodom (Gen. xviii.) The coming of Christ, and the resurrection of the body will make a change in both the saved and the lost. Our *full* redemption waits for that event (Rom. viii. 23); and the judgment of the wicked before the Great White Throne (Rev. xx.) also takes place then. But there is *no* possibility of passing the gulf which separates the two. How dangerous become men's speculations on this subject when our Lord has spoken thus plainly!

The urgent need of repentance now.—This is the lesson of 27-31. The rich man's concern for his brethren (27) is open to various inferences. Possibly it is prompted by recollections of his own unfaithfulness toward them, and the aggravation of his anguish which their presence would mean. The suggestion that Lazarus should go and warn them, and the idea that such a messenger would lead them to repent (27, 30), implies a complaint that such means had not been used with him, and is afterwards proved to be fallacious (John xi. 46; xii. 10, 11). The reply of Jesus—through Abraham—is that the Word of God is sufficient (29, 31). Men do not want a more solemn message, nor a more remarkable messenger, but the disposition to accept the message already sent. The present Gospel proclamation is from One who "*was* dead, but is alive for evermore." No other is needed for our repentance. If this fails, we are left to hopeless despair.

Obituary.

M. AUGUSTIN BOST.

This well-known Swiss pastor has just passed away at Geneva, aged 75. He was a member of a highly-respected Protestant family, the founder of the Homes at Laforce being his brother. M. Bost was widely known as the author of Biblical and ecclesiastical dictionaries.

MADAME FOULQUIER.

Christian effort in Paris could ill afford the loss of this lady, who has for years engaged in works of mercy and faith. She took a special interest in rescuing neglected children, whom she not only protected from temporal evil but pointed to the Saviour of sinners. The Methodists specially miss her counsel and support.

PASTOR TH. MARZIALS.

For some years M. Marzials has carried on Christian work in the Drôme Valley, France. Of late he has been in enfeebled health, and on July 14 fell asleep, in his eighty-first year. Mme. Marzials, who is known to Christian workers in England, has for some time had command of the Mission and its agencies, which have Barnave for their centre.

PROFESSOR LOUIS DURAND.

The Academy of Lausanne has sustained a serious loss by the death of M. Louis Durand, Professor of Theology, aged 73. As a preacher, writer, and artist, he was held in widespread esteem. He was a musician as well as a theologian, a painter as well as an authority on ecclesiastical questions. As a youth he studied under Vinet, and showed much of his spirit and power.

MR. GEORGE BLACK.

Mr. George Black, J.P., of Berwick-on-Tweed, entered into rest on July 11, in his sixty-second year. In him is lost a staunch supporter of evangelical truth, and an uncompromising opponent of the "Down-Grade" movement. The prayers of our readers are earnestly requested on behalf of an invalid widow and only son, that they may be divinely supported under their very heavy bereavement.

REV. DR. R. B. WELCH.

The Presbyterian Churches of the United States are mourning the loss of Professor Ransom Bethune Welch. After some years of pastoral work, he was called to the Chair of Rhetoric and English Literature in Union College. Here he did excellent service for about sixteen years, and until called to Auburn Theological Seminary, as Professor of Christian Theology, in 1876, Prof. Welch was indefatigable in the discharge of his Seminary duties, and thorough in his methods. He was a delegate to the Presbyterian Alliance in Belfast in 1884, and London in 1888, and also to the Centennial Conference of Foreign Missions in London, the same year. Among his more permanent writings are "Faith and Modern Thought," and "Outlines of Christian Theology."

MISS ELLEN LUCY BINNEY.

This lady, daughter of Rev. Hubert Binney, and sister of the late Bishop of Nova Scotia, died on July 10, at Margate. She will be sorely missed by all whose privilege it was to know her, poor as well as rich. Her large secret alms were revealed only to One, but it was evident to all that on principle she denied herself the commonest luxuries, and lived more simply than many with one tenth of her means, that she might have the more to impart to others, and this not in schemes of mere philanthropy, but ever on her Father's business, as a steward of his bounty, that she might draw souls to Christ. But what will be missed more than her unostentatious alms, is the sympathy of her tender and feeling heart, responding to every form of sorrow and distress which she met, while the example of her deep piety and life of humble, practical Christianity, will long be a hallowed memory in the hearts of her sorrowing friends.

MR. R. C. L. BEVAN.

This well-known banker, philanthropist, and earnest evangelical Churchman, died at his residence, Trent Park, Hertfordshire, on Tuesday evening, July 22, having attained to the good old age of eighty-one and a half years. The funeral took place on Saturday afternoon at Trent Church, which the deceased erected on his estate some years ago. For over sixty years associated with the great business in the City of London, the deceased had for some time been unable to attend personally at the bank owing to ill-health. At the time of his death he was chairman of the Committee of Bankers.

In summer-like weather, the scene in Trent Park on Saturday afternoon was one long to be remembered by those who were present. A large and representative gathering of members of various missionary and other societies waited on the green sward outside the mansion to take their appointed place in the procession to the church. The children and near relatives of the deceased came first; and next followed partners and chief employés at the bank, personal friends, tenants, agents, upper servants, representatives of Christian societies, household servants and labourers. The religious service was conducted by Rev. H. W. Webb-Peploe, of St. Paul's, Onslow-square, and Rev. Gustavus Bosanquet, of Clophill, Bedfordshire, who is a nephew of the deceased. No hymns were sung, and no address was given, no word being spoken at all beyond the burial service of the Church of England. The coffin, which was covered with many beautiful wreaths, bore the simple inscription: "Robert Cooper Lee Bevan, died 22nd of July, 1890, aged 81 years." Though nothing was said about the deceased at the grave, Rev. Horace Meyer was to preach a funeral sermon at Trent Church on Sunday morning.

Writing to a local paper, Rev. H. J. Browne, vicar of Christ Church, Barnet, points out that while Mr. Bevan was ever strictly uncompromising in adhering to what he knew to be right, the chief characteristic of his later years was a remarkable growth of meekness of character. "Although possessed of large wealth and influence," says Mr. Browne, "I think I never met a man of humbler or less self-laudatory spirit. Nobody can form any estimate of the numerous acts of generosity and kindness which are associated with this dear man's memory." One of the last acts of Mr. Bevan's life was to inspect the local Victoria Hospital at Barnet. All who ever had the privilege of being associated with the late banker feel that they have indeed lost a friend: but many of these will find consolation in the fact that the new master of Trent Park will follow in his honoured father's steps. As the vicar adds: "From the genuine and warm-hearted sympathy which Mr. and Mrs. Frank Bevan have so kindly and practically manifested towards the people of our town, we have nothing but bright and pleasant feelings to associate with the prospect." Many friends outside of Barnet will also rejoice in this prospect; while the good word of Scripture shall once more be verified, "The righteous shall be in everlasting remembrance."

Mr. Samuel Sims, well-known as a temperance worker amongst military men, has opened Ocean View, Clacton-on-Sea, Essex, as a temperance boarding-house.

Epileptic Home, Winton House, Pevensey Bay near Hastings.—There is an accumulated debt of £100 on this Home, which was formerly situate at Polegate. The cases received are such as many other institutions refuse. The superintendent, Mrs. A. E. Whitlock, writes:—"I earnestly pray for help; otherwise the Home must be closed."

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Swansea on Sunday opened a new church for Welsh services in St. Mary's parish, Paddington, and preached twice in Welsh.

The Ven. the Archdeacon of London (Dr. Sinclair) attended and was the preacher at an open-air service held on Monday afternoon in St. Botolph's Churchyard, Aldersgate, City.

On Monday night, at the Memorial Hall, Islington, the Bishop of London presided over an important conference of local clergy and laity on the best means of relieving the necessitous poor.

The Dean of Norwich (says *The British Weekly*) is making himself very popular with all classes in his new sphere, and, as in Liverpool, is rapidly gaining the ear of the people. He has announced that all seats in the Cathedral are to be free and unappropriated, special provision being made for aged and deaf people. He has also commenced popular Sunday afternoon services for the people, at which earnest Gospel addresses are given.

CONGREGATIONAL.

Rev. Dr. Jefferis, late of Sydney, has accepted an invitation to the Pastorate of New College Congregational Chapel.

Rev. Dr. Goodrich, the well-known Glasgow Congregational minister, has accepted a call to the pastorate of the Chorlton-road Congregational Church, Manchester, vacant by the death of the late Rev. Dr. Macfadyen.

PRESBYTERIAN.

Rev. R. Milne, assistant Free Church minister at Dundee, has accepted a call to the pastorate at South Kensington, in succession to Dr. Verner White.

Rev. John McNeill, the popular minister of Regent-square Church, who only came to London from Edinburgh about eighteen months ago, has received a pressing invitation to accept the pastorate of Westminster Congregational Chapel. Overtures having been made to this end on three separate occasions, Mr. McNeill is giving the thrice-repeated call his serious consideration, especially as this position would open to him a larger sphere for the exercise of his special gifts. Mr. McNeill is leaving the matter in abeyance until October.

BAPTIST.

A series of six pleasant Sunday afternoon services for the people were held at Regent's-park Chapel in connection with the men's Bible-class, from June 15 to July 20. The attendances averaged from 300 to 400.

The County Baptist Associations in Wales have recently held their annual meetings. "Two or three of the presidents of the associations," says a correspondent of *The Baptist*, "this year took for their subject the great need to cultivate a higher spiritual life in the churches. This proves that the evil of unspirituality is widespread; but this feeling after God is the breaking of the dawn. The dayspring will visit us, and the shadows will flee away."

At the annual meetings of the North Wales Baptist College, the principal, Rev. Dr. Gethin Davies, announced that Mr. Richard Cory had handed over to the trustees of the institution three large endowments: a donation of £2000 towards the endowment of the North Wales College University Chair; a donation of £1500 towards the endowments of the president's home mission scheme; and a donation of £500 towards the maintenance of evangelists on the lines of the constitution.

SOCIETY OF FRIENDS.

Those who have read accounts of the very successful Peace Congress, reported in THE CHRISTIAN and other journals, may have noticed how large a proportion of the leading spirits were Friends. The Friends' Church sent delegates, and can only feel satisfaction with the result.

William W. Davidson, of Brookfield, acceptably attended the late Quarterly Meeting of Munster province, in Limerick. Owing, however, to the absence of so many Friends on holiday, the meeting was small. The diminishing population and other causes have sadly operated in the numerical reduction of Friends in the southern province.

The Friends' Review, of July 10, describes an effort now in hand to establish a Friends' school for boys in Japan. It is certain that the wise policy of establishing select and guarded boarding schools has done much for the Society in England and America, so much so, indeed, that many parents who are not Friends are having their children educated at their schools. We can, therefore, only wish the project every success. Joseph Casand and wife are to visit America on the subject.

New England Yearly Meeting has suffered much in past years from the prevalence of an unhealthy conservatism, and, instead of progress and health, langour or decay has reigned. But *The Christian Worker*, of July 3, describes the recent Yearly Meeting as a turning-point in that body:—"The liberal elements in our church were enabled to prevail as never before." And whereas last year 165 dollars were raised; this year 600 dollars, "in the face of the Yearly Meeting," were subscribed for evangelistic work. There was a small increase of membership.

METHODIST.

Rev. J. G. Gregory, incumbent of Emmanuel Church, Brighton, has been preaching in the Bible Christian schoolroom in that town. His discourse was based on the words, "As ye have received Christ Jesus the Lord, so walk ye in Him"; and it was a forcible appeal to the Bible Christians to remain loyal to Christ in these difficult times.

By the death of Rev. W. L. Binks, the Wesleyan Church loses a veteran minister. Mr. Binks was originally a Roman Catholic, but early in life became a Protestant of the finest type. Mr. Binks had been a missionary in Demerara, in the West Indies, and in Mahaica, British Guiana. After nine years' toil in these fields, he returned to England. In 1855 he left for Melbourne, and ever since has been a leading and popular minister in the Australian colonies. Mr. Binks was the first President of the South Australian Conference.

Extensive mission premises, which the Committee for the extension of Methodism in Newcastle-upon-Tyne have been erecting in the midst of the great artisan population of Elswick, are now completed. They comprise a large hall, with side and end galleries, capable of seating 900 persons; lecture-hall to accommodate 450, infants' class-room, vestries, gymnasium, with cloak-rooms and lavatories; a caretaker's-house, and other offices. At the opening service Rev. F. L. Wiseman heartily commended such enterprises as this, where the knowledge that could not pass away would be brought within the reach of all.

FALLEN ASLEEP.

Rev. J. P. Thorne, vicar of St. Bede's, Hartington-road, Liverpool.—Mrs. Jane Frances Willard, relict of the late Dr. Willard, of Auburn, New York, known far and wide for her liberal support of Christian work.—Rev. J. M. Sayers, Irish Methodist minister, and late chaplain to the forces at the Curragh Camp.—Rev. Andrew Rowand, senior minister of the Free Church, Wallacetown-on-Ayr.—Rev. John Thomas, an aged supernumerary Wesleyan minister, residing at Ealing.

THE LORD'S DAY OBSERVANCE SOCIETY has addressed a respectful letter to the Queen, pleading with Her Majesty not to continue the Sunday bands at Windsor. The Society has also sent a protest to the Chief Commissioner of Works against the use of his official authority to encourage the free Sunday party at Greenwich Park and elsewhere in places managed by his department.

BRAZIL INLAND MISSION.—DEAR SIR,—Will you kindly allow me, through your paper, to thank very warmly all the readers of THE CHRISTIAN who so kindly subscribed to the above Mission. We have had a very pleasant voyage so far, and have held meetings of some kind nearly every night, in English or Portuguese. Several souls are under deep conviction, and the Lord is blessing us in many ways. Shall hope to write you from Rio. We ask the prayers of God's people.—Yours in Him,

Minas Geraes, Brazil. E. H. SOPER.

MORE OF CHRIST.—Preacher and people, we need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that breaking heart happy, that mourning spirit glad, that burdened conscience light, that selfish nature generous, and make those who are parted in enmity stand with clasped and forgiving hands. More of Christ would smite down sectarian walls, and win outcasts to the fold. More of Christ is what we all want in our hearts and homes, in our business and politics, in our schools and universities, in our churches and pulpits.

Canon Fleming.

EXAMINATION IN CHRISTIAN EVIDENCES.—The books selected by the Christian Evidence Society for their examination next spring are as follow:—Gibson's "Rock *versus* Sand," Row's "Manual of Christian Evidences," Redford's "Handbook of Christian Evidence," Flint's "Theism," Arthur's "Difference between Physical and Moral Law," Redford's "Prophecy," Westcott's "Bible in the Church," and Kennedy's "Divine Book." There is no restriction of sex, age, or religious denomination. Any persons may offer themselves as candidates for examination. Copies of the regulations may now be obtained from the secretaries of the Society, 13, Buckingham-street, Strand, W.C.

Soldiers' Home, Freshwater.—A few weeks back an appeal on behalf of a Soldiers' Home, Freshwater, Isle of Wight, was made in this paper, and Major Playfair's name given by mistake for that of Colonel Walkey's as being interested in the scheme. Will any friends who may *not* have received answers to their letters kindly accept this apology? Information required respecting the same, and any desirous of helping forward this effort, will be gratefully acknowledged by Miss Smith, Myrtle Cottage, Freshwater, Isle of Wight.

CONTINENTAL & FOREIGN NOTES.

SWITZERLAND.—A statue has been erected at Yverdon in memory of Henri Pestalozzi, the celebrated educationist. Born at Zurich in 1746, this man spent his entire life in the instruction of children and the relief of the poor. He resided for twenty years at Yverdon, and on the occasion of the unveiling of the statue, which represents him in the attitude of interrogating two children, a thousand little ones sang a cantata in his honour.

BELGIUM. — The Belgian Christian Missionary Church has at the present time 27 churches and stations, with 64 other places regularly evangelised. There are 44 temples or hired halls, 52 Sunday-schools, 21 pastors, 5 evangelists, and 11 Scripture-readers and colporteurs. During last year 170,650 tracts were distributed in the course of work which fully deserves the support of those who desire the enlightenment of Roman Catholics in the simple truths of the Gospel.

EVANGELISATION IN FRANCE.—M. Réveillaud, in *Le Signal*, impresses upon French Protestants the great need of aggressive testimony, maintaining that it is high time that the subject occupied first place in the deliberations of church councils and organisations. Calling attention to the most formal of all the Master's commands, "Preach the Gospel to every creature," he says: "Until now our synods have, of necessity, been synods of reorganisation. It is needful that in future they should be the grand assize of the evangelistic work and religious life of our reorganised churches."

PARIS.—M. Boulan, formerly a chamberlain of the Pope, has associated himself with the Gallican Church, of which M. Loyson (Père Hyacinthe) is the leading spirit. The Church is under the jurisdiction of Bishop Cox, of Buffalo, New York, to whom M. Boulan is well known, owing to his having previously been "vicar apostolic" of the Roman Catholic Church in Canada.—Of 56,773 burials in Paris during last year, 10,580 took place without any religious ceremony. It is in the poorest districts that these interments are the most numerous. One contributing cause of their large number is the fact that the Roman Catholic priests make exorbitant charges for attending funerals, and another is that the atheistic societies carry forward their propaganda by giving premiums to the poor for having their dead buried with what are called "civil rites."

ZAMBESIA.—M. F. Coillard, in the *Journal des Missions Evangéliques*, reports interesting progress in his work at Séfula, on the Zambesi. Among his pupils is Litia, the son of King Léwanika. Thinking that the lad would not be willing to submit to discipline, M. Coillard refused for some time to take him in. Such, however, was the boy's thirst for knowledge that he said, "If you take me I will not be a prince, but a servant." Since being received, Litia has shown himself well endowed mentally, and willing to do the most menial things in order to please M. Coillard, who writes: "I commend this dear lad to the prayers of friends of our work." As for King Léwanika, it is believed that God has inclined his heart towards the Gospel. The King would, if he could, compel his people to alter their degraded way of life. He has, in fact, proposed very rigorous measures for dealing with adulterers, drunkards, and persons guilty of witchcraft. M. Coillard asks for earnest prayer to God that the King may heartily and openly embrace the Gospel.

ROMANISM IN CANADA.—Rev. A. Mackay, of Montreal, Canada, complains that when the "host" was recently carried through Montreal everyone was supposed to kneel as it passed. Some children who failed to do so were ordered to kneel by the policeman, and upon their declining to do so were pushed roughly to the ground by that functionary.

A SINGULAR SCENE was witnessed in the Royal Albert Docks on Monday, when, in celebration of a religious festival, the whole of the Mohammedan Calashes, sailors, and boys in the employ of the P. and O. Company and the British India Company, numbering several hundreds, and clad in many-coloured holiday attire, preceded by a banner and Mohammedan priests chanting hymns, marched in procession round the docks. The event is an annual one, and after the religious proceedings the remainder of the day is given up to enjoyment, the neighbouring streets being gay in white vestments, gorgeous turbans, and coloured sashes.

SOLDIERS AT THE CAPE. — Miss Hilder writes in *The South African Pioneer*:—This Home in Cape Town has been doing well—better since the North Staffordshire arrived. The average attendance has been good. The Bible-classes are never large, but they have been much appreciated by those attending them, and the Lord has been present to bless; so the work has been prospered by Him, and backsliders have come back and others aroused to see their danger. Will the Lord's people continue to pray for this work?—Ps. cxxii. 6. We are losing the North Staffordshire in August, orders having come out for their removal to Mauritius. May the Lord be with them there to bring many more to join the ranks of the Captain of our Salvation.

"This world was once too bright."

THIS world was once too bright—
For at my side was one
Who filled my home with light,
As from meridian sun!

So bright that home—it seemed
My Heav'n were here on earth;
Almost at times I deemed
God's Heav'n of lesser worth.

Nay—there were even days
When faith looked up on high,
And through these earth-born rays
Scarce could her Lord descry!

'Tis past—quenched is my light,
All now is darkness here!
But Heav'n above is bright—
And Thou, O Christ, art near!

Yes—I behold Thee now—
No glare of earth between;
My Light, my Sun art Thou—
In all Thy glory seen!

And at *Thy* side—not *mine*—
My loved one, too, I see,
Clad in the light divine,
That beams, dear Lord, from Thee!

Not lost—but in Thy care,
Till by and by we meet;
Enough—'Tis hard to bear,
'Tis dark! But Hope is sweet!

Ah! Lord—'twas all in love,
Thou doest only right,
My Heav'n is now above,
Not *here*, but *there*, is light!

March, 1890. PLUNKET DUBLIN.

Notices.

A SHEPHERD, MARLBOROUGH.—Please send full address.

COMMUNICATIONS RECEIVED WITH THANKS.—W.H.C. C.S. C.D. J.H.O. M.F.C. S.E.M. A.E.W. E.M. E.H.S. F.T. L.J. C.B. J.F.T.H. J.B. J.J.K. C.J.L. J.D. J.R. J.G.M. W.F.K A.K. J.T. T.F.B. T.A. F.L. M.A.M. J.G. S.K. H.E.H. J.A.S. D.C.J. C.C. W.S. R.M. & J.H. G.M. B.H.K. G.K. I. S.A.M. G.M. J.A. H.H. G.S. J.A.S.

APPLICANTS FOR TRACTS.—E. J. Bull, 6, Sherland-villas, Twickenham; C. Broughton, 13, Curzon-street, Birmingham; Miss M. Bates, Elm-cottage, Milton-road, Heath Town, near Wolverhampton; Mrs. Hardy, 12, Broughton-street, Battersea; Miss E. Wheatley, Hazelwood, Pinner, Middlesex; D. Bingham, 24, Capel-crescent, Newport, Monmouthshire; G. Honnor, 35, Stafford-street, Peckham, S.E.; W. Mortlock, Church-street, Bathford, Bath; J. Riley, 46, London-road, Worcester; S. Wallis, High-street, Rochford, Essex; Mrs. M. Stephenson, 50, Great Russell-street, Birmingham; Mr. T. Wintle, Pontymoile, near Pontypool, Monmouthshire.

REQUESTS FOR PRAYER.—For blessing on the following:—Gospel tent work in connection with the Forfarshire Christian Union.——A tent mission at Milford, August 6 to 17, by Mr. W. Mapstone.——An eighteen days' tent mission, at Tidyford, Devon.

RELIGIOUS INTOLERANCE IN ARKLOW.—The Roman Catholics of this Wicklow town seem determined to show the true anti-Christian spirit. They are opposing open-air preaching with a temper as disgraceful to themselves as it is unpleasant for their Protestant neighbours. Recently on a Sunday afternoon, Rev. R. J. Hallowes, rector, and his curate, Mr. Harrison, took up their stand on ground opposite the Tinnahask schoolhouse, but they were hooted and abused in various ways. Rev. J. Harper, Methodist minister, with a number of sympathising friends, were similarly treated. A correspondent writes: "Every effort had been made to avoid giving offence, but it seems nothing short of the surrender of a legal right and religious liberty exercised in every part of the civilised world will satisfy the intolerant and tyrannical demands of the Roman Catholics of Arklow." We trust our persecuted friends will not be menaced into silence, but that, with the prayers and encouragement of fellow-labourers, they will continue with all boldness to preach the Word.

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Missionary prayer-meeting, Thurs., 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—All Suns. of Aug., 3 and 7 p.m., Mr. E. Matthews (of the Evangelisation Society). Meetings for prayer, Suns., 7.45 a.m., Weds., Fridays, and Sats., 7.30 p.m.

Y.M.C.A. EXETER HALL, Strand.—Sun., 3.45, p.m., men only, and 7.30 p.m., public, Mr. Oscar Owers. Prayer-meeting daily (Sat. ex.) from 1 till 2, conducted by Mr. Owers. Meetings for men, nightly, at 8. Cheerful service, public, Sat., at 8. French Bible-class, Thursdays, at 8.

WEST LONDON MISSION.—*St. James's Hall*: Sun., 11 a.m., Rev. Mark Guy Pearse; 7 p.m., Rev. Dr. Lunn.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Aug. 3, at 11 and 7, Mr. James L. Stamey.

EATON CHAPEL, Eaton-square, S.W.—Every Sun. in Aug., at 11 and 7, Rev. W. Haslam.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road, Station), N.W.—Rev. F. B. Meyer, Sun., at 11 and 7.

NEW KILBURN HALL, Kilburn Gate, N.W.—Special meetings, Bank Holiday, Mon., Aug. 4, 4 and 6.30 p.m.

UNION HALL, Carlisle-street, Edgware-road.—Bank Holiday, Mon., Aug. 4, conference of Christians: 11 a.m., praise and prayer; 3 p.m., open-air meeting (weather permitting), in Regent's Park, near Hanover-gate. Public meeting in Union Hall, at 7.30.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 and 7 p.m., Mr. James B. Wookey; 3 p.m., Rev. Henry Bright.

HOME FOR THE FATHERLESS, 76, Lewisham-road, Greenwich, S.E.—Anniversary meeting, Fri., Aug. 8. Tea, at 5.30.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. J. S. Harrison.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Bank Holiday, Aug. 4, meetings, afternoon and evening; sailors' tea, at 5.30. Workers' meeting postponed from Fri., Aug. 1 until Sept. 5.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of the Christian lifeboat crew, Tues., Aug. 5, 7 p.m.

MARGATE, "The Hall by the Sea."—Gospel address, Sun. next, 8 p.m., by Mr. R. Scott Moncrieff. Gospel Services on the sands every day: children, 3 p.m.; adults, 7.30 p.m. Christian workers cordially invited to assist at these meetings. Apply at Shaftesbury House.

[CONFERENCES.]

HOLINESS CONVENTION, 4, Pelican-buildings, Peckham-road, S.E.—Aug. 4—6. Meetings each day, at 3 and 7.30. Mr. William Peck Smith will preside.

PAKEFIELD CONFERENCE, Aug. 12 and 13.—Rev. L. Price, convener, Pakefield, near Lowestoft.

CHAMOUNIX, Switzerland.—Missionary conference, Aug. 18 to 22. For particulars apply to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

BLANKENBURG, SCHWARZATHAL, Germany, Sept. 1—4, at Allianz House, conference for the deepening of spiritual life.

SALISBURY CONFERENCE, Sept. 15—20. Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

WAKEFIELD CONVENTION, Sept. 23, 24, 25. Speakers—Revs. F. B. Brodie, J. T. Butlin, Dr. Jenkins, F. E. Marsh, F. B. Meyer, C. G. Moore, Sir R. Phayre, Messrs. W. R. Lane, R. C. Morgan, and John McAuliffe. Mr. J. G. C. Irvine, sec., Y.M.C.A., Grove House, Wakefield.

DUBLIN CONVENTION, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

BLACKHEATH CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Oct. 14—16. Missionary Convention, Oct. 17. Particulars from Mr. William Shrimpton, 36, Manor-park, Lee, S.E.

NEWCASTLE-ON-TYNE HOLINESS CONVENTION, Oct. 28, 29, and 30.

BRIGHTON CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

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CAMBRIDGE.—To those wanting to Graduate at Cambridge and take Holy Orders. Exceptional advantages, with substantial assistance; are offered to a musical Man well acquainted with Church work.—State full particulars to
Rev. F. G. ROGERS, Abbey-walk, Cambridge.

TUNBRIDGE WELLS.—Rev. J. TAYLOR, M.A. Oxon (late fellow of Pembroke College), receives a limited number of Pupils to prepare for the public schools, universities, and professions.—For full particulars, address Rev. J. TAYLOR, Cambridge House, Tunbridge Wells.

YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1833. 18 to 25 guineas. Re-opens August 14.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

HUNTINGDON HOUSE SCHOOL, Teddington, Middlesex. Thorough preparation for professional and business life and for examinations. Age of pupils, about 7 to 17. The following gentlemen will testify to the Christian character and success of the School:—T. S. Marks, Esq., The Laurels, Whetstone, N. (sons boarders here many years); C. Allison, Esq., Rosebery House, New Hampton (sons in the School 16 years). Rev. Evan H. Hopkins, Richmond, Surrey, writes:—"I have much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen.

ESTABLISHED 1845.

Hon. Principal—DR. CRANAGE, M.A.

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Trinity College, Oxford.

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There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. —Full particulars on application.

ETONHURST, Weston-super-Mare. Preparatory School for the Sons of Gentlemen. Boys prepared for the Public Schools and Local Exams.—Prospectus on application to
LADY PRINCIPALS.

REQUIRED IN SEPTEMBER, young French or Swiss Protestant Lady in a good Ladies' school. Reciprocal terms. Also, English Pupil Teacher. Premium required.
A., 12, Stanford-road, Brighton.

REV. MARTIN REED, M.A. (Camb.), Rector-Designate of Eastwell, Ashford, Kent, late Vicar of Holy Trinity, Leicester, wishes for two Pupils to read with one coming in September. Most healthy neighbourhood. Large rectory and garden. Very suitable for delicate lads. References, Rev. H. Nevile Sherbrooke, &c.
21, Brunswick-road, Brighton.

JUNIOR TEACHER. — Principal highly recommends a good Junior Teacher for boys' school. English, elementary French and Latin, and good needlewoman. Salary £20 to £25. Disengaged September. — Mr. TURNER, Catmos, Princess-road, Westbourne, Bournemouth.

GOVERNESS.—Wanted, the end of September, a young Lady as Governess to three children (8 to 12). Must be competent to teach thorough German and English, elementary Latin and French, music, drawing, calisthenics, and needlework.—Apply, giving references and all particulars, to Mrs. MEWBURN, Warford Hall, near Knutsford, Cheshire.

GOVERNESS. — An Engagement required in Dissenter's family. English, music, drawing, arithmetic, French, and elementary German. Oxford and College of Preceptors' certificates.
S. M. E., Betchworth, Surrey.

CLIFTON.—A young Lady required after summer holidays, in a school for Gentlemen's Daughters, to superintend juniors' practice. Would receive thorough instruction in English and accomplishments. Must have musical ability, good voice desirable. Small premium. Good references given and required.—MUSICUS, Bool, Stationer, Wellington-park, Clifton.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantage of earnest Christian training, combined with High School mode of instruction, within reach of parents of limited resources, who are unable to meet the usual terms of 60 to 70 guineas. These terms will be reduced for such to 30 to 40 guineas and made inclusive. Only girls of good social position received. The staff is composed of professors and lady teachers holding University honours. Liberal diet. Spacious residence, replete with every modern appliance to insure comfort and health. Delicate girls and orphaned families receive maternal care.—GIRTON, 13, Rose-street, Newgate-street,

Appointments, Situations, &c., Wanted.

YOUNG MAN, 25, changing occupation through health, seeks situation on waterworks. 5½ years' experience as pipelayer and turncock. Very quick. Good references. Christian. Nine years abstainer.—H. TURVEY, Engineer, Warren Farm Schools, Brighton.

ARCHITECT'S ASSISTANT, articled, requires engagement.—Good draughtsman. Fair knowledge of house sanitation, also shorthand, perspective, &c. Provincial office preferred.
G. C. P., Sutton-place, The Green, Devizes.

AS TEACHER in a small Institution or any light employment. Salary not so much an object as a comfortable home. Churchwoman and communicant.
E. H. JONES, 316, Regent-street, W.

AS HOUSEKEEPER, Useful Companion, Assistant Matron, or similar position of trust.—Christian and abstainer. Experienced and domesticated (aged 30). References.—C. M., 4, Malvern Cottages, Leckhampton, Cheltenham.

Y.W.C.A. Home or similar Institution. — Superintendence of above required in September, by an earnest Christian Lady, experienced in Association work, Bible classes, temperance meetings, evangelical Churchwoman.—VERA, Messrs. Sutton, Station-road, Redhill, Surrey.

AS MATRON OR HOUSEKEEPER. A re-engagement wanted in institution or otherwise. Highest references. Salary moderate. Evangelical Churchwoman. Experienced. Economical.
J. C., Ivy Cottage, St. Leonard's-road, Windsor.

AS USEFUL COMPANION, Maid, Governess, or any position of trust. Reliable, conscientious person, evangelical principles, requires engagement. Could assist in business. References.
M., 30, Loughboro'-street, Vauxhall, London, S.E.

AN APPOINTMENT in Christian Work wanted by a Lady, rather young, or as Matron in small home, orphan, rescue, or otherwise, where spiritual interests would be the first consideration. Good discipline. Gentle and successful amongst rough girls. Good testimonials.
F., 59, Elmore-street, Islington, N.

A CLERGYMAN'S DAUGHTER, trained, and working seven years in connection with an institution, desires work in London or suburbs. Small salary. Board and lodging.
B., 3, Eglington-place, Skelmorlie, Scotland.

YOUNG WOMAN.—A Lady wishes to recommend a young Woman with seven years' experience in mission work and nursing to a similar post, or Companion-Housekeeper.
S., 109, King Edward-road, Hackney.

AS SEWING-MAID, or Useful Maid to young Ladies.—A Lady recommends a respectable young Woman. Some knowledge of dressmaking. Good character.—Mrs. E. APPERLY, Field House, Stroud, Gloucestershire.

GENERAL SERVANT.—A Lady earnestly desires to place a young Girl in a situation to give her an opportunity of retrieving her character.—A. F., 1, Cranley Mansion, Gloucester-rd.

MISS M. INNES, Fillebrook-road, Leytonstone, recommends a young Woman for light employment in a Home, or for any position of trust. Small wages required.

HOSPITAL FOR CHILDREN with Hip Disease, The Vine, Sevenoaks.—Will any Christian take into their service a really useful conscientious child who is a good needlewoman, not fit for hard work on account of being slightly lame.—E. J.

AS UNDER-NURSE.—A Lady is anxious to find a quiet situation for a most respectable Girl. Can sew nicely. Age 19.
Mrs. T. PERROTT, Shoeburyness.

UNDER-HOUSEMAID. — A Lady wishes to recommend a respectable country Girl, aged 18. Christian. Abstainer. Been out before. Suburbs preferred.—Apply by letter, to
Miss A. HOLT, Halcot, Bexley, Kent.

CHRISTIAN YOUNG MAN (carpenter by trade) seeks a place of trust, would be willing to invest small capital in any business. Good references.
S. S., 57, Crampton-street, Nowington Butts.

LIGHT EMPLOYMENT wanted by an earnest Christian Man, age 57. Abstainer. Single. Good character.
T. F., 6, Marlborough-road, Chelsea, S.W.

UNSECTARIAN EVANGELIST, Female, thoroughly competent for all evangelistic work. Good lecturer, preacher, and soul winner. Eight years' experience. Is open for engagements. Any denomination.
EVANGELIST, 52, Yarborough-street, Grimsby.

AS MESSENGER, Timekeeper, or Caretaker of offices. Congregationalist. Total abstainer. Employment wanted by young Man. Age 32.—B. A. FREDOUX, 9, Christchurch-rd., Gravesend.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Christian Governesses, Companions, Housekeepers, Maids, Hospital-trained Nurses, and Medical Rubbers. Also superior Domestic Servants.

COOK & HOUSE-PARLOURMAID. —Two friends want places together in quiet family. Good characters. Wages, £18 and £16, to rise. Christian servants and abstainers.
Miss HOOPER, 9, Upper Baker-street, N.W.

REQUIRED, by a Lady, a situation as Nursery Governess, Mothers' Help, or Lady Nurse to one or two children.—A. O., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

GARDENER requires situation in Gentleman's family. Fifteen years' experience. Age 33. Married. Two children. Good references. Churchman. Disengaged August 25. BODGER, The Cottage, Oakholme, Newport, Isle of Wight.

A CLERGYMAN'S WIFE strongly recommends a Lady for any position of trust. Can manage a home with great economy and care. Highest references.
Miss ACOCH, 3, Eltham-green, Eltham, Kent.

HOUSEKEEPER.—A domesticated Farmer's Daughter seeks a re-engagement where servant is kept. Christian; abstainer. Age 31. Good references. London or suburbs. Disengaged.
L. W., c/o Miss Carbutt, Holbeach, Lincolnshire.

FARMER'S DAUGHTER requires situation as Housekeeper to elderly Gentleman, where servant is kept. Useful Companion, aged Lady or Gentleman. Assist Lady Superintendent in Home of Rest. Thoroughly domesticated. Good references. Bournemouth or Brighton preferred.
A. B., Mrs. Headdon, Newnham-on-Severn.

Appointments, Situations, &c., Vacant.

A COMPETENT PERSON wanted as Matron. — Apply to Mrs. J. E. WALKER, Friends' School, Saffron Walden.

CLERK.—Bought Ledger and Corresponding Clerk wanted. Must write shorthand quickly.—R. W. JAMES & CO., Cardiff.

YOUNG LADY wanted, well educated, thoroughly domesticated. Must be able to cut out and make children's clothes, and assist with three children. Servants kept. Member of Christian church and abstainer.—Address, stating salary, experience, &c., to Box 68, Post-office, Wakefield.

CHRISTIAN LADY. — A Mother requires the services of a Christian Lady under 20, to take entire charge of a little girl, aged 3. No teaching, and to occupy her spare time in Mission work. If Church of England must be decidedly Evangelical. Personal references required. Salary £20.
B., c/o Gordon & Gotch, 15, St. Bride-street, E.C.

NURSE.—A Lady requires a Christian Woman as Nurse for her two Children, aged 3 and 6. Assistance given in the cleaning of the nurseries, and meals with the children. Not over 30 years, and abstainer.
C., c/o Gordon & Gotch, 15, St. Bride-street, E.C.

CAPABLE TRUSTWORTHY SERVANT wanted, age about 25, to undertake the work of a small house. Three in family. Good character. Wages £16 to £18. Churchwoman preferred. — Miss THORNTON, c/o Mrs. Garnett, Ilkley, near Leeds.

HOUSE-PARLOURMAID wanted for a family as soon as possible. Country girl preferred. Total abstainer. Age 23 to 30. Wages £16 to £18.—Mrs. MILLAR, Heathdown, East Heath-road, Hampstead, N.W.

PLAIN COOK wanted in a Clergyman's family. Also two young Girls, to be trained, one as HOUSEMAID, the other as NURSE to one child. Both must be tall and neat-looking. All Christians if possible.—Mrs. PEARSE, Charlton Horethorne Vicarage, Sherborne, Dorset.

THOROUGH PLAIN COOK wanted. —Wages £25, all found. Two in family. No assistance. Three servants.
A. B., Couchmore House, Esher, S.W.

COOK (plain) wanted for small family. Duties light. Good personal character. Age from 23 to 28. Wages £18.—Apply first by letter, stating particulars, to
Mrs. L., The Vale, Bromley, Kent.

GOOD PLAIN COOK wanted for Tunbridge Wells. Quiet situation. Aged from 22 to 30.—State all particulars to
M. C. M., 50, Mostyn-street, Llandudno.

A RESPECTABLE YOUNG PERSON wanted, who understands plain cooking. One who has been general preferred. Two other servants kept. Wages £14. All found. Abstainer.—Mrs. HOBSON, Vicarage, Stanstead Abbotts, Ware.

GENERAL SERVANT wanted, in quiet Christian family, not under 17. — Apply, between the hours of 1 and 3, to
19, Genoa-road, Anerley.

GENERAL SERVANT wanted who understands plain cooking. Two in family. Housemaid kept.—Address, stating age, height, wages required, with reference as to character, to
Mrs. HARDING, Osman House, Fortis-green, N.

A STEADY GIRL wanted, about 16, as General. Must be clean, active, and used to children. Small family. Comfortable home.
J. S., 124, Burnt Ash-road, Lee.

SUPERIOR SERVANT.—Required by a Gentleman and his Wife a superior Servant, not under 30, who, with a girl under her, would undertake the work of the house. Must be a very good plain cook.—Address, with full particulars, to Mrs. S., c/o Chappell's Library, 3, Brecknock-road, Camden-road, N.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

A GOOD PLAIN COOK wanted, also a Housemaid. Write with, and for, particulars
Miss HOWORTH, Park View, Burnley, Lancs.

A GOOD COOK wanted for small family, single-handed, who can undertake a small dairy, bread-making curing, soups, &c. Not under 40. A quiet place in the country. Wages £22. A Christian valued.—Apply by letter to
E. S., care of G. W. Lea, St. Albans-road, Watford.

WANTED for Clergyman's family good plain Cook or General Servant, who thoroughly understands cooking. Help given. Also efficient Parlourmaid. Both Churchwomen. Good references.
X. Y. Z., Theakston's Library, Scarborough.

ALBION HILL HOME.—Wanted a Cook-Matron. Abstainer. Church of England. Salary £20, all found. Also a Washhouse-Matron. Good disciplinarian. Salary £18.—Apply with references to THE SECRETARY, Home Villa, Queen's Park, Brighton.

REQUIRED IMMEDIATELY, in a Home for Fallen Women and Girls, a Lady Helper. It is essential that she should be domesticated, energetic, and a good disciplinarian. Church of England preferred. Salary £30.—Apply, with references, stating age and particulars of former engagements, to
LADY SUPERINTENDENT, 6, Bass-street, Derby.

GODLY MOTHERLY PERSON wanted, to do general work and assist with one child of twelve months. Small house.—Apply, stating terms, to
Mrs. HARDING, 93, Monk's-road, Lincoln.

STRONG SUPERIOR GIRL wanted, as Nurse, in a Clergyman's family. Three children under 6.—By letter, with full particulars, to
Mrs. E., 108, Hampton-road, Forest-gate, Essex.

ASSISTANT LAUNDRY MATRON wanted, about 20. Christian and abstainer. £16.
Cripples Home, 17A, Marylebone-road, N.W.

A CHRISTIAN YOUNG LADY wanted, as Nursery Governess. English and music. Farm house. Two servants kept. State experience in tuition and salary required.
Mrs. K., Pennington, Kingston, near Taunton.

WANTED IMMEDIATELY, by Lady with no settled home, Swiss Protestant Nursery Governess, or Mother's Help, to take entire charge of two little girls (4 and 6) and help with baby and sewing. Must be cheerful and obliging. Abstainer preferred.—Mrs. B., Riversdale, Chorlton-cum-Hardy, Manchester.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON. — Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

ROTHESAY, SCOTLAND. — The House of Rest. A Christian Health Resort. Summer terms, board and lodging inclusive, from 27s. 6d. per week. Hydropathic treatment extra. Prospectus from C. CAMPBELL, Proprietor.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

ST. LEONARDS, Hastings, 88, Warrior-square. — This old-established Boarding House is open for the coming season at moderate and inclusive terms. Special arrangements for families. Cuisine good. Smoking and bath-rooms. References to visitors. Tennis.—Miss DAIN.

INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage, Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive. — COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

COMFORTABLE HOME offered to one or two Ladies or Gentlemen. Temporary or permanent, 15s. to 17s. per week. Occupier's own house. Centrally situated.
LAWS, 39, Fonthill-rd., Tollington-park, London.

CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 11s. 6d. to £2 2s. —LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH.—High-class Apartments. Board if desired. Good position, close to sea, Chine, and Boscombe Pier (steamers call).—Ascot, Boscombe.

MISS HAYWARD, Daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs.—Terms upon application to 23, Avenue-road, Southend, Essex.

CLIFTON, BRISTOL.—Board and Residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship. —Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park, Bristol.

ST. LEONARDS HOME OF REST for clergy and Christian workers. House facing the sea. Late dinner. Terms moderate.
Misses C., 92, Marina, St. Leonards-on-Sea.

MALVERN.—Dr. Johnson's Establishment. Water cure, supplemented by Galvanic, Brine, Sulphur, and other Baths. Massage, &c., when indicated. Prospectus on application.

CHEERFUL HOME offered Lady or Gentleman in charming country vicarage near large Midland town. Pretty country. Good society. Dry, bracing. Terms moderate. — EVANGELICAL, c/o Barfords, 26, Queen-street, Wolverhampton.

DOVER.—Small Sitting-room and Bed-room (two beds) required for week or two from August 11. State inclusive terms, which must be moderate.
M. L., 13, Rose-street, Newgate-street, E.C.

HOME FOR INVALID CHILDREN, 70, Montpelier-road, Brighton.—Children who, from delicacy of constitution or recent illness, require sea air, good food, and medical care, are admitted on terms varying according to age, from 8s. to 10s. per week. Church of England, evangelical.—Apply to Miss E. A. FREEMAN, at the Home.

SUMMER HOLIDAYS In the Peak of Derbyshire. Cliff House, Curbar, situated near Chatsworth and Haddon Hall, and between Matlock and Buxton, is now open for the reception of Christian visitors and families. Terms £2 2s. a week; families by arrangement.—Apply to Miss HALL, Cliff House, Curbar, *via* Sheffield.

BOARD.—Wanted, by Gentleman and his Wife, Board with quiet family in London or suburbs. Presbyterians or other Dissenters preferred.—Apply, stating terms, to W. M., c/o Webster, Steel & Co., 5, East India-avenue, London, E.C.

FREEHOLD BUILDING LAND, at £50 per acre, in some of the most beautiful spots in Hants, Berks, and Surrey, in plots of one acre and upwards. Instalment.
Mr. BLAKE, Farnborough, Hants.

INTEMPERANCE.—Long established Seaside Home for a limited number of Ladies suffering from morphia, chloral, absinthe, stimulants, or nervous debility. Christian care and influence, judicious supervision, home comforts and amusements. Highest references. — MEDICUS, Chas. Tayler & Co., 154, Fleet-street, London.

PRETTY COUNTRY HOME OFFERED to elderly Lady (invalid, or one that requires slight supervision). House in own grounds. Secluded garden. Terms moderate.—Mrs. BARTON, Woodbine House, East Peckham, Tunbridge, Kent.

HASTINGS HOME OF REST.—Clergymen, Ministers, and Christian workers will find this a desirable holiday home. Prettiest part of Hastings, central. Close to sea. Private grounds. PROPRIETRESS, Woodgrange, Cornwallis-gardens.

PARIS, Pension de Famille.—Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

BRIGHTON.—Apartments, close to the sea, sitting-room and two good bed-rooms. Terms two guineas per week, inclusive. Vacant August 8.
Miss GLADING, Lansdale House, College-road.

WORTHING.—Superior Apartments, with or without board. In Christian Lady's private house. Good cooking. Most suitable for delicate Ladies. Central position. References exchanged.
GELD, 79, Chapel-road, Worthing, Sussex.

HOME FOR CHRISTIAN LADIES,—15s. per week. Inland village. Beautiful country, bracing air. No post cards.—Address first to B. B., Mr. Taylor's, 39 & 40, Houndsditch, London.

BOURNEMOUTH.—MELBOURNE, Knyveton-road, East Cliff. Superior Boarding House, pleasantly situated among the pines, and near sea. Comfortable, quiet home. Large garden. Terms moderate.

FOLKESTONE.—Board and Residence on moderate terms. Good ground for cricket and lawn tennis.
C., Grove House, Dover-road.

COUNTRY HOME APARTMENTS, two bed-rooms and sitting-room. Christians preferred. Permanency or otherwise. Comfortable, clean, healthy. Terms moderate.—Mrs. A., Grange Cottage, Grange Hill, Chigwell, Essex.

RAMSGATE.—Home of Rest for Christian workers, Governesses, and others needing change. Every comfort. Terms from 17s. 6d. to two guineas.—Apply LADY SUPERINTENDENT, Apsley Villa, Crescent-road. Enclose stamped envelope.

HASTINGS, prettiest part.—Furnished Cottage. 21s. weekly, to Clergy and others. 2 sitting, 3 bedrooms, kitchen. Linen. Not plate. References.—COTTAGE, Mr. Chapman, Grocer, Myrtle-terrace, Harold-road, Hastings.

SUMMER HOLIDAYS.—Cotswold Hills, near Amberley. Good comfortable house for family, or Board and Residence for visitors. Bracing climate. Well recommended.
S. PYALL DIPROSE, Minchinhampton, Glos.

Y.W.C.A., Seymour House, Lower Clapton, London, N.E. Board and Lodging for young Ladies at economical charges. References required.—Address LADY SUPERINTENDENT.

CRIEFF, SCOTLAND.—House of Rest for Clergymen, Ladies, and Gentlemen. Small. Home comforts. Lovely mountain views. Total abstinence principles. Terms, two guineas, and 30s. weekly, inclusive, during summer.
Apply SUPERINTENDENT.

FAMILY RESIDENCE worth £2,000 to be Sold at great sacrifice, owner leaving London. A good sphere for an active Christian. Fourteen rooms, well built, very dry, drainage perfect, half-acre garden, grand view, cannot be built in. Good fishing.
Wilford House, Woodberry Down, Finsbury-park.

BRIGHTON.—Superior Furnished Apartments to Let, in a quiet house, near to West Pier. Good cooking and kind attention.—For terms,
ALPHA, Shaw, Bookseller, Brighton.

HOME REQUIRED for a young Man, somewhat enfeebled by illness, but recovering, with married clergyman or other gentleman, who can devote a part of his time, as Companionship is desired. High references required.—Write first to M. B., Westerton's Library, Knightsbridge.

RAMSGATE.—Small Furnished House to Let during August. Two sitting, four bed-rooms, attendance given. £3 3s. per week.—Rev. J. B. WHITING, St. Luke's Vicarage, Ramsgate.

HASTINGS, West Hill.—To Let, an eligible 9-roomed House, near the sea, and central. Rent £45, with fixtures. Vacant August 8.
The Chestnuts, 4, Exmouth-place, Hastings.

TO LET, FURNISHED, 1, Tintern-grove Hill, Southampton; three sitting-rooms, five bed-rooms, dressing-room, kitchen, offices. Mile from town. Trams pass. Small gardens. Rent £60 a year.—M., 29, Portland-street, Southampton.

ADVERTISER, 50 (Churchman), wishes to reside with a family where companionship is the object and shooting had or taken. References exchanged. Terms, &c.—Write
ABSTAINER, May's, 162, Piccadilly.

CARE OF LADY wanted, mentally or otherwise afflicted, in a quiet, comfortable home. Doctor's reference. Terms moderate.—Miss CUDDINGTON, Rock-villas, Hawkhurst, Kent.

RENT FREE.—Comfortable Home in country cottage, with parish nurse, offered to respectable women. Church of England. Must be highly recommended.
Mrs. BIRKS, Chigwell, Essex.

BOURNEMOUTH.—To Let, furnished, for the summer holidays, a comfortable House in the most bracing part of Bournemouth. Five bed-rooms, four sitting-rooms, bath-room, garden, &c. Rent moderate.—Mr. VENIS ROBINSON, Serampore, Upper Lansdowne-road.

PRETTY RETIRED COUNTRY HOME for Lady or Gentleman, with or without board, permanency or otherwise. Christians preferred. No children. Dairy, poultry, pony trap.
G. B., Elm Cottage, West Wellow, Romsey, Hants.

ST. LEONARDS.—Eversfield Mansions.—Boarding Establishment, situated on the best part of the sea front. Visitors would find every home comfort on moderate terms. Smoking and bath-rooms.—The Misses JONES.

SEASIDE BOARDING HOUSE, near Worthing, for Christians (no children taken). Near rail, and facing beach, lovely sea view. Safe bathing. Terms from 15s. weekly, inclusive.—Write for particulars.
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The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Sir George Burns, Bart.

The Roman Catholics continue to harass Dr. Barnardo, and not without a measure of success do they claim children who have become inmates of the Stepney Homes. On Thursday last week Mr. Justice Kay directed that a boy named Murphy should be delivered into the custody of the Earl of Denbigh, to be brought up as a Romanist. The lad's parents were both Roman Catholics, but it was proved that for six years the child had been under Protestant influence, with the approval of his mother whose second husband was a Protestant. The lad was questioned by the judge, and summarily handed over to the Romanists, in order that, to use Justice Kay's words, he might be "brought up in the religion of his father."

The judge was needlessly sarcastic in his remarks upon the religious controversy involved. He said:—

> On the one side was an Earl and on the other an ex-Lord Mayor (Sir R. N. Fowler), willing to act as guardians. If it were not a question of religion, he supposed neither of them would take any interest in the matter. It was a way of promoting the Kingdom of Heaven, no doubt.

This ignoring of great principles is according to the spirit of the times. Certain it is, that Dr. Barnardo would not have been justified in handing the boy over to Lord Denbigh. The judge has done so, and with him lies the responsibility as to the boy's future. When it was stated on Dr. Barnardo's behalf that the lad desired to be educated as a Protestant the judge ridiculed the idea, saying that a child of thirteen could have no pronounced opinions upon dogmatic points; but when, later on, in conversation with the judge, the boy expressed a preference to be taken to a Roman Catholic school, Justice Kay, with remarkable inconsistency, did not hesitate to allow the lad to have "opinions on dogmatic points." It is difficult to see how the lad could in the second case have expressed a more intelligent desire than in the first.

In a recent sermon preached in London, the Bishop of Lincoln lamented that "the sacrament of the altar" had been attacked, and the expression of "true doctrine" hindered, but saw cause for congratulation in the fact that "never were more communions made nor more frequent celebrations offered." But this frequent and growing insistence upon the Lord's Supper as a sacrifice—needing to be continually offered, and therefore requiring a "priest"—the exaggeration of the benefits conferred by it, its exaltation as the great if not the only means of spiritual nourishment, the substitution of it for the work of the Holy Spirit—all these are but part of the Ritualistic plan whereby, as far as possible, the Church of England is to be assimilated to that of Rome. It practically means the setting up of the idolatrous Mass in the place of the simple ceremony and festival of loving "remembrance" instituted by our Lord. The Bishop further averred that no storm would make "the church" surrender the doctrine and practice of confession and absolution.

For this deadly, soul-destroying system of confession and absolution as propounded by the Ritualists, where is the foundation in Scripture—which must be the ultimate rule of faith and the supreme court of appeal? Certainly not in Matt. xvi. 19 when read by the light of Matt. xviii. 18. Not into the ears of any earthly priest must our sins and griefs be poured out, but rather submitted only to the eye of Christ Himself, the one great High Priest, who alone can "make reconciliation for the sins of the people," who alone can lead from pardon to purity and peace. "I said, I will confess my transgressions *unto the Lord:* and *Thou* forgavest the iniquity of my sin."

If the full manifestation of evil did not tend ofttimes to its destruction, we might be appalled by reason of the drift of high ritual, as shown in a paper on the subject in the current *Contemporary Review*. The writer—Rev. R. E. Bartlett—goes further in the way of Church comprehension than the evangelicals; but even he sees causes for alarm in certain "Instructions" now being circulated among the younger clergy of the Anglican Church. These instructions assume that the compilers of the Prayer-book presupposed the continuance of the Mass. We give a few of the prayers which are to be used:—

> "O most loving Lord Jesu Christ, by the merits of the most blessed Virgin Mary, Thy mother and all the saints, I entreat Thee to teach me."—"Hail, Mary, full of grace...Mother of God, pray for us."—"Receive, O Holy Trinity, this oblation which I, an unworthy sinner, offer to Thine honour, and in reverence of blessed Mary."—"This unspotted sacrifice we offer to Thee in the first place for Thy Holy Catholic Church...and also for Thy servant our Pope N., our Bishop N., our Sovereign N.," &c.

There is henceforth to be no reservation in designating the Communion "The Mass." The "Instructions" lay down elaborate rules of posture and genuflexion after the Romanist model. Certainly men must have awfully drugged their understanding before advocating such practices in the Reformed Church of England, and they make the future of the Church a very anxious problem. But what we have to do is indignantly to protest against these things as in any sense authorised by inspired Scripture, and to mourn over their deplorable effect on thoughtful Englishmen. Surely a crisis must come. As the clerical writer of the article says, "This condition of high ritual cannot be prolonged."

The great dock strike of last year, the recent disturbance among the police, the agitation in the Postal service, and the refusal of the soldiers in the Guards to obey orders, following so closely upon each other, are calculated to arouse painfully suggestive reflections, if not forebodings. All these and similar movements are but the outward and visible sign of a sinister spirit of discontent. A general feeling of restlessness is one of the characteristics of these days, and the main thought with too many of all classes seems to be to grasp as much as possible of the things of this life without regard to anything beyond. True, the above difficulties were dealt with before the smoke became a flame, but it may seriously be doubted whether the remedies applied have reached the core of the evil.

The fact is, that no readjustment of the relations between the various classes which make up society will be of any permanent avail until the individuals comprising these classes are changed in heart, and thought, and feeling; and this can only be brought about by the operation of the Gospel, pure and simple. It has been well said, "When men come into the right place in relation to God, they may be trusted, within reasonable time, to fall into the right places in relation to each other."

If the growth of the Drink Bill in these islands is so remarkably painful to all those who have the best interests of the people at heart, some consolation may be found in the fact that there is a great decrease in the New Zealand expenditure upon intoxicants. In this case the younger country is setting the parent land a noble example.

In some sections of American society, too, there is a growing feeling against the drink trade, and the General Conference of the American Methodist Episcopal Church has just decided that for a member of that Church to sign a petition for a licence shall be deemed an act not, as heretofore, of imprudence only, but of immorality.

The persecution of the Jews in Russia is developing in intensity, and some of the details which have reached us during the past few days remind one very forcibly of the cruelties of the Middle Ages. Recently the Prefects of Odessa and Mohiloff were instructed that Jews charged with arrogant behaviour should be refused trial before justices, and in pursuance of this some of the most respectable Jewish inhabitants have been beaten in public by order of the prefects. In one place a Jewish boy was terribly punished, the word "thief" being burned in his face, and his features being mangled and disfigured. Sooner or later the matter must receive the attention of other nations. There can be but little doubt that, as *The Times* says, the object of these edicts, which involve the ruin of the artisan, the farmer, and the professional man, and the immediate expulsion of a million persons from their homes, is the total extermination of the four millions of Jews in Russia. The effect of such an exodus upon the English working population, and the responsibility which it will entail upon the more favoured Jews, and upon the

Christians of this country, have been pointed out at various times in these columns. Russia in her despotism may forget or ignore the fact that "the Most High ruleth in the kingdoms of men"; but that this truth will ultimately be brought home to her in her own overthrow, and in the deliverance of his chosen people, is revealed by the "sure word of prophecy." "Though the mills of God grind slowly, yet they grind exceeding small."

The Sydney correspondent of *The Nonconformist* writes of a notable triumph in that city of earnest men who had felt deeply about the desecration of the Sabbath, and had regretted their powerlessness. In theatres, music-halls, and other places of amusements, Sunday concerts, with songs neither sacred nor classic, have been held with a *permit* of the Colonial Secretary. Sir H. Parkes has pleaded that it was against the law of the Colonies for the Government to refuse a licence. Christian men were thus silenced, and the Sunday evenings, to the ruin of the young, were given up to entertainment. The friends of the Sabbath have, however, carried the question to the Supreme Court. To the discomfiture of theatre managers, and the annoyance of the Sydney press, Sir Henry Parkes is shown to be wrong in his interpretation of the law. There is much agitation, and valiant men may everywhere learn not to hand over, without a struggle, the interests of a community to its worst men.

A subject which may seem unimportant, but which deserves the hearty support of those who, by certain repeals and systematic efforts are labouring on behalf of British soldiers, is treated of in the current *Nineteenth Century Review*. Colonel A. B. McHardy, who has had experience in the erection of new barracks, contends that the great want of the soldier is some privacy. At present he has none; not for an hour out of the twenty-four is he alone. In the day he has no relief from the society of his comrades, and in the night is in the open barrack-room. The remedy of cubicles on each side of this room would be easy and not costly. During the last few years such cubicles, open at the top, and allowing adequate supervision, have been introduced with advantage into many large establishments. It may be hoped that a few philanthropic M.P.'s will consider the numerous arguments which surround this proposal and give it their support.

In some notes for the month, Mr. Spurgeon says:—

We see tokens for good, mingled with sad signs of evil. Not a few preachers of the Word are more clear and definite in their statements of truth than they used to be; and some of the modern men are less lofty in their tone. When a Down-grade preacher vacates his pulpit, we meet with abundant evidence that the people very seldom have a desire for another of his class. The hunger for the old Gospel is on the starved congregation.

In confirmation of this more hopeful view, the Wesleyan ministers are forming a Guild for Scripture study. A large number have enrolled themselves, and competent scholars and divines have been placed at the head of different sections. To men whose danger has been that of too much serving tables, nothing can be more promising than a return to Apostolic practice (Acts vi. 2-4). In addition to this a Congregational minister expresses his regret, in the columns of a contemporary, that while the Episcopal clergy shared so numerously in the blessing of the late Keswick Convention, the leaders and ministers of Nonconformity should have stood aloof. If a conviction that Down-grade preaching is a failure be followed by a getting nearer to the Lord, and by a deeper spirituality, the hopes of Mr. Spurgeon will be realised. Not otherwise.

Jesus Mirrored in His People.

By GEO. C. NEEDHAM.

My footsteps were detained on a journey by the side of a small lake closely sheltered by the thick trees which grew on its margin. The day was bright, the air still; not a ripple disturbed the water as the glittering rays fell upon its surface. The lake had become a perfect mirror. The stately trees, the blue sky, the fleecy cloud were each reflected with faithful outline and colouring. The magic mirror fascinated me as I noted each object exactly and minutely reproduced. There was no audible voice, yet my beautiful looking-glass spoke with force, and with great tenderness. Its language was symbolic, but this is the interpretation thereof: "O, believer, this should be the aim of your life—faithfully to reflect the pure and unselfish spirit of your Lord. As I face the sky and give back the very appearance of its glory, so in like manner should the disciple ever gaze upon the face of his divine Master, until the beauty of Jesus shall mirror itself in his life, and thus, by a true reflection of Him, bear witness that He is the true Light in this world of darkness."

The sweet Psalmist of Israel thus spake: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord!" (Ps. xxvii. 4.) And thus Paul testified: "We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

Beholding the glory of the Lord is a study worthy of the chiefest angels; how profoundly overpowering for the chief of sinners! And the effect of such study is grandly celestial—transformed into His glorious likeness. The Revised reading of this passage is worthy of notice: "We all with unveiled face reflecting as a mirror the glory of the Lord."

As I mused before the quiet pool, I thought if the winds were let loose upon its surface how blurred and broken would these reflections be! The sky and trees and sunlight would remain unchanged. These objects of reflection would abide, but the wind would rob the waters of their power of reflection. So also, when gusts of anger, jealousy, selfishness or worldliness, blow upon our souls and disturb the calm of our spirits, we misrepresent the gentle, loving, holy Saviour. Yet herein lies our responsibility, that we resist the devil by steadfastness in the faith, that we allow the peace of God to rule our hearts, and that communion with Christ be the fixed habit of our life. When the Christian believer yields to temptation, fosters pride, and indulges in those fleshly lusts which war against the soul, then the reflection of Christ becomes sadly marred. Alas, we are then caricatures of Him, and not perfect copies. Because of our un-Christly ways we mirror forth, not the Master, but a monster. How distorted, how mis-shapen, how ugly! Oh, let the world blame us, but not mock Him; let the scoffer accuse us, but not vilify our Lord. Oh, that terrible sentence, "Wounded in the house of His friends." Wounded, maligned, contemned, because of our unlovely reflections of His unspeakable glory.

Beloved in the Lord, children of the living God, fellow-heirs of the grace that saves us, let us ever keep in mind our earthly responsibilities as well as our heavenly relationships. Merely outward service, however earnest, will not sufficiently honour Him; we must imitate Him by walking even as He walked. No popularity or notoriety, no public office or press of business, can release us from this highest form of ministry—that we exhibit the sanctity of Jesus. If we are not reflecting and representing a meek Christ, a patient Christ, a pure Christ, a true Christ, we surely are not in the possession of His life. For the meanest saint will somehow reflect something of the Master. Even muddy pools attempt a reflection, and stagnant ponds have mirrored a bit of sky. But if mud and slime be removed, and the waters become clarified, how much fuller and more faithful will the image be. The true believer will, indeed, shadow forth the loveliness and beauty of Jesus when cleansed from all filthiness of the flesh and spirit. As he shall hereafter bear the image of the heavenly in his glorified body, so now, through a body of humiliation, the power of the Lord may be seen. Shall we not, therefore, in the consciousness of great failure, cry to our God, that He would make us more like His Son? A little pure water will reflect the boundless sky and distant firmament, and a little Christian—one whose talents are few, and whose ministry is lowly—may be empowered of God to imitate a great Saviour.

The Jewish Sanhedrim "took knowledge" of Peter and John "that they had been with Jesus." "Be ye therefore imitators of God as dear children, and walk in love even as Christ also loved us and gave Himself for us, an offering and a sacrifice to God, for an odour of a sweet smell." (Eph. v. 1, 2.)

PASTOR CHINIQUY, writing to Rev. W. T. McCormick, of Brighton, who urged him to visit England, expresses his willingness to undertake a lecturing tour in Great Britain if he be invited by some of the public religious bodies, who will take the responsibility of arranging meetings in the principal centres of population. His health and strength, he says, are as good as when he was last here in 1882. During the last six months he has lectured almost every day in the New England States, in the provinces of Ontario and Quebec, and in the great cities of Baltimore and Washington.

"THE SPEEDWELL," the splendid pile of buildings, comprising coffee palace, temperance hotel, and Gospel hall, erected at Landport, Portsmouth (opposite the town railway station), through the enterprise and generosity of Miss Robinson, "The Soldier's Friend," was opened on Friday last, August 1st—Miss Robinson's birthday—when there was a supper for workmen employed on the building and their wives. On Saturday there was a public meeting, and on Sunday special services were conducted by Messrs. Hogben and Middleton. Meetings have been arranged for the whole of the current week, with addresses by Canon Wilberforce, ministers of the town, and Lord Radstock (on Friday). On Saturday, Rev. J. Gelson Gregson begins a five days' mission.

MR. DUNCAN WRIGHT, evangelist, Dunedin, New Zealand, has been in Scotland for several months recruiting his health, after nearly sixteen years labours in that distant colony. Through God's goodness he has visited many old familiar places and conversed with not a few of the workers with whom he was intimated long ago. He has preached in different Glasgow churches, and for his old friend and pastor (Rev. Robert Howie), of Govan; also at Crieff, Ayrshire, &c. Both he and his wife, who accompanies him, have enjoyed their needed furlough. Mr. Wright's health is decidedly improved, and if all is well he will sail again for New Zealand, from the Albert Docks, London, by the *Coptic*, on Thursday, September 4th next. Letters, care of Messrs. Hanlin and Co., 38, Queen-street, Glasgow, will duly reach him.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

III.—*Life and Immortality brought to light only through Christ.*

Jesus Christ rose from the dead. It is this fact that differentiates the Christian from the pre-Christian view, and that inspires the Christian believer with the firm assurance of immortality—an immortality not of "absorption into the Absolute," nor of Nirvana-repose, nor of "shades" or disembodied spirits, but in the completeness of all that constitutes our humanity.

His resurrection is the keystone of the arch of hope. Think where we should be if He is not risen from the dead. Suppose a number of persons imprisoned in a dark subterranean cavern: groping about, they discover a narrow passage in the rock, leading they know not whither, perhaps to a sudden precipice, perhaps to a vault of poisoned air, perhaps to liberty. The boldest of the company offers to explore it, and says: "*If it leads to liberty, I will come back and tell you; if I do not return, you will know that I have perished in the attempt.*" He goes away, but never comes back. The others wait in suspense, and, when they find that he does not return, they resign themselves to their inevitable doom. This may serve as a parable to illustrate how it would have been, had Christ not risen. It would have been our champion going into the realms of death, and returning no more, but remaining the captive of the grave; our hope would have been quenched. If Christ is not risen, all other reported risings are fables. Our only light is gone out, and the future is left in starless darkness, while yet the longing in our hearts is inextinguishable. Nothing has happened this year, or last year, or this century, or in all the centuries of the past, to throw light on the Beyond and the Hereafter, if the rising of Christ be a fable. No scientific discovery throws even a glimmer of light into the blackness. Nay, reasoning from what we know, and taking into account all the *data* furnished by science, we shall only be able to say:

> Thou madest life in man and brute;
> Thou madest death—and, lo, thy foot
> Is on the skull which Thou hast made.

Not only does the doctrine of *our* resurrection stand or fall with the alleged fact of the rising of Jesus. There are larger issues still—the Gospel itself stands or falls with the fact. If the fact can be disproved, the foundations are destroyed. It is just as the Apostle puts it: "We are found false witnesses of God," not merely poor preachers, but false witnesses—not men under a hallucination, but liars who, according to our own showing, "shall have our portion in the lake that burneth with fire and brimstone." Farther, "our preaching is vain"; it is empty talk; there is nothing in it; it is *vox et preterea nihil*. And "your faith is vain"; it is simple folly, and can do nothing for you. "Ye are yet in your sins"—in them hopelessly—in them as ye ever were, unredeemed, involved in their condemnation and curse. "They also who are fallen asleep in Christ are perished," lost, undone, suffering the doom of their sins, whatever that may be. And as for us, who had hoped in Christ, "we are of all men most miserable"—the misery proportioned to the vastness and blissfulness of the hope we have lost. In other words, the Christian salvation is a chimæra; and we lose the mightiest inspiration of life, that which is drawn from "the powers of the world to come," and lie open to the full force of the temptation to seek after the pleasures of the senses, according to the Epicurean maxim, "Let us eat and drink, for to-morrow we die," or, as that ancient Jewish book, "The Wisdom of Solomon," represents the ungodly as saying, "Our time is a very shadow that passeth away; come on, therefore, let us enjoy the good things that are present; let us fill ourselves with costly wine; let no flower of the spring pass by us; let us crown ourselves with rosebuds before they be withered."

And, as for the dying, the parting is eternal. We may kiss their brow, and with tearful eyes tell our love, and open the casement to let in the balmy air, and wheel their couch so that they may look once more on the lovely world they are leaving; but, if Christ is not risen, we shall never meet them more.

But "now *is* Christ risen from the dead, and is become the first-fruits of them that sleep." He has been at Golgotha and has shown Himself there the Resurrection and the Life; He has entered the very Strengths of Despair and spoiled them, and planted His blood-red banner on their battlements; in the central and dismallest gloom of Death's domains He has lighted up an everlasting splendour. And even already we can raise the triumphant strain, "O Death, where is thy sting? O Grave, where is thy victory?"

Pass on for illustration to the close of the man's life who wrote these last words. A geat single-minded man, with profound depths of feeling in his heart, as tender as he is strong, with supreme conscientiousness and sense of righteousness, with imperial sweep of intellect and the humility of a child. He is in prison in the city of Rome for the word of God and the testimony of Jesus Christ. All his friends but one have left him. He is shortly to be brought to trial, and he expects to be condemned and sentenced to death, though he has done no man wrong. To be spared a few months is as much as he looks for. He shows no sign of discomposure in prospect of death; on the contrary, quiet and joyful confidence, and the expectation of being crowned. We have in possession the last letter he ever wrote—the Second Epistle to Timothy. It is full of tenderness and solemnity, with a summons in every line to heroic fidelity to Christ. He entreats Timothy to come to Him—if possible before winter. But ere then, as there is every reason to believe, the headsman's work was done. A sharp sword, a sweep, a flash, and the spirit of the martyr-apostle leaps into the presence of his Saviour.

> The tongues of dying men
> Enforce attention like deep harmony;

and specially so in the case of one like the Apostle Paul. Every word, therefore, has an interest and a weight which demand attention. Does he fear death and the grave? Listen: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." On what does this victor's confidence rest? Jesus died; Jesus lives again; Jesus lives for evermore; Jesus saves to the uttermost; Jesus is the Judge of the living and the dead.

There are some to-day who apparently have no scruple or difficulty in setting aside the testimony of the disciples, and who seem to think it possible to retain the "Gospel" while rejecting the fact of Christ's resurrection, or at least regarding it as an "open question." Not so the great Apostle. To him the whole Gospel system and method of man's recovery from sin and death stand or fall with the fact. Both his experience, on the borders of the unseen world, and his doctrine combine to say to us: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ...Your faith is vain: ye are yet in your sins. Then they also who are fallen asleep in Christ are perished." Get rid of the resurrection of Jesus, and you have not merely got rid of an historic testimony of the directest and clearest kind; but the Gospel itself is a tree without fruit, plucked up by the roots, withered and dead.

THE NEED OF THE GOSPEL IN ITALY.

The writer of the following lines has spent some time in Rome in association with the work of Mr. and Mrs. Wall. She purposes to return in the autumn, to live in one of the villages near Rome, working that and other neighbouring villages as the needed workers and helps are forthcoming. She would be glad to hear from any ladies able to support themselves, either to reside with her or otherwise, and would meantime answer inquiries, or hold drawing-room meetings in or near London in the interests of Italy.

O Italy, thou sunny land,
So queenly and so fair,
When wilt thou burst the iron bands
Of error's subtle snare?

Thy children, bowed beneath the weight
Of priestly rule and thrall,
For liberty, sweet liberty,
With pleading voices call.

Historic ruins, stately piles,
Madonnas, relics, thine;
But for God's own most precious gift
Of freedom, still they pine.

No hallowed Sabbath brings release
From sordid toil and care,
Hushing earth's weary din and noise,
And breathing thoughts of prayer.

No open Bible meets the clasp
Of hands so faint and worn
With struggling for the right to live:
They would they'd ne'er been born.

Yes! poverty and sickness wan
Swift follow in the rear,
When superstition leads the way
Throughout the circling year.

Upon a land where Satan reigns
God's smile can never rest;
Where He is honoured in his Son,
There are the people blest.

Rise up, then, Italy! and take
The Gospel offered thee—
Deliverance, too, from Romish chains:
Then, then, thou shalt be free!

(Mrs.) Letitia Jennings.

128, *Abbey-road, West Hampstead, London, N.W.*

GAMBLING ON ATLANTIC STEAMERS.—In the *North American Review*, Captain William Kennedy, late commander of the White Star steamship *Germanic*, contributes a bit of his personal experience of "Gambling on Atlantic steamers." Captain Kennedy states that during the summer season—from May to November—these steamere are the resort of scores of professional gamblers who especially infest the smoke-room, banishing quiet and decency therefrom, and polluting the whole atmosphere with their coarse language and objectional ways. But it is not only by professional blacklegs that gambling is carried on on shipboard. A common form of gambling among respectable passengers is to bet on the mileage the ship makes in twenty-four hours, and the excitement that accompanies it is intense. Upon being questioned by passengers as to why he permitted a practice to which he was known to be opposed, the only reply he could give was that he had authority from the company to interfere. In answer to the question, Why do the companies sanction it? he gives a simple answer. All Atlantic steamships are furnished with a supply of wines and liquors. Those who gamble generally drink—some of them largely. To abolish gambling on board would, therefore, tend to reduce the profits very appreciably. Thus for increasing their revenues, reputable commercial companies sanction and encourage a practice which is demoralising and immoral, the companion of other and worse evils, and all calculated to do infinite harm to society.

How to Meet Unbelievers.

By Rev. A. J. HARRISON, D.D.*

I understand that I have been asked to give, so far as it may seem helpful, some account of the methods and results of such Christian evidence work as I have had the leisure to do. About the results, it is hardly possible that I should say more than this: they have been such in quality as to cause me great sorrow that I have been unable to give more time to so promising a field of labour; and a greater sorrow still, that there are so few competent men wholly given to the work. As to the methods, I have naturally very strong convictions, and it seems to me that I shall best answer the purpose for which I have been invited, by stating as clearly as I can what these convictions are.

The usual classification of unbelievers is, I think, incorrect, though it must be admitted it is difficult to make one against which no objection could be urged. To "believer" I would oppose "non-believer," and the latter I divide into: (1) the disbelieving; (2) the indifferent; (3) the doubting; (4) the inquiring.

(1) As to disbelievers, in the extreme sense, the number is probably very few: even the Positivist has scarcely reached the point of holding it certain there is no God; while Agnostics who are not also Positivists do not disbelieve in the Divine existence, but only in our capacity to know (as they say), to comprehend (as they mean), the Divine attributes. It would puzzle anyone to say exactly how much or how little of Christianity Mr. Spencer or Professor Huxley believes; but it would not be difficult to show that both ought, on their own principles, to believe more than either has heretofore, so far as I know, professed.

(2) As to the indifferent: there may be a momentary surprise at their inclusion in the class of non-believers. It is true that they are not usually *dis*believers, neither are they ordinarily doubters, nor inquirers. Still they are non-believers, for it is obvious that to no man who believed in Christ could Christ be indifferent. The cause of indifference is sometimes the predominance of the merely animal temperament; sometimes the absorption in the physical struggle for life resulting in extreme poverty; sometimes the contentment with oneself and one's surroundings when one is in what are called easy circumstances.

The first of these three is notoriously difficult to deal with, and my own experience leads me to question whether the love that is not strong enough to inflict pain can deal with them at all. For them, at all events, the certainty that their animality will be punished must precede the recognition on their part of the love that inflicts the punishment only for the purpose of saving from the sin. In other words, the love that holds heaven in the one hand must hold hell in the other. As to the second of these, the emphasis ought, I think, to be reversed, and the hope continually presented that they who have nobly borne the neglect of Dives here will have the joy of Lazarus hereafter. As to the third of these, an incident will illustrate the method. A gentleman once said to me: "The truth is, I'm in

A CONDITION OF ANIMAL INDIFFERENCE

to the question in which you are so profoundly interested. It is not that I either believe or disbelieve; but, honestly and without intending any irreverence, I simply do not care whether there is a God and a further life or not. I am well to do, I have good health, I am happy in my wife and children, I have many friends, I have my own ways of doing good, and I am quite content to have no religion at all." After a conversation prolonged far into the night, I rose to go to my bedroom; but, as I opened the door, a thought came to me, and, turning round, I said: "Before going, I want to ask you a question, and I also want you to promise that you won't answer it." He replied with a smile: "That's rather a curious request to make; but I consent." I then went on: "I want to get to the heart of the matter. Let us put aside all question of the churches and of Christianity. Let us say nothing about theology or religion. If you are yourself in a state of animal indifference *with respect to Christ*, are you content that your children should grow up in the same state of animal indifference? Good night." I then gently closed the door, and went to my own room to pray and to sleep. You will all conjecture how the question rose. But I am glad to be able to tell you certainly that that gentleman did not remain indifferent; he ultimately became a communicant, and a warden in his parish church.

(3) As to the third class: a great deal of sympathetic patience is absolutely necessary. There are some clergy who shrink from doubt because of the pain its expression inflicts on themselves, without seeing that this shrinking is really a proof of a certain kind of selfishness. There are others of a naturally intolerant disposition, who loftily hold that the reasons which satisfied them ought to satisfy everybody else, without even taking the trouble to ascertain if those reasons, whether adequate or inadequate, had ever been fairly presented to the doubter's mind. Others there are of a trusting and joyous temper, who have received Christianity without a question, and quite innocently think that it is impossible to hesitate to accept Christ except from a bad heart. And there are yet others who simply will not permit themselves to doubt, and preach down all questions with a vehement and sometimes

FEROCIOUS BIGOTRY.

And, of course, there is a large number, not wholly confined to the Roman communion, who have learned to distrust the reason and even the conscience of man, or who have reasoned themselves out of their reason, conscienced themselves out of their conscience, and regard as omnipresent and absolute the authority of their church, or, it may be, even of their party.

I am afraid, too, that there is a tendency, from which none of us is altogether free, to confuse doubt of ourselves with doubt of Christ; whereas it is at least conceivable that dislike of the parson is not *always* the same thing as dislike of our Lord. Now, it appears to me that the one thing to do with all doubters is to strive patiently to reach the point, which we may be sure exists, where their conscience and reason are on the side of Christ, and from that point work onward to the Christian faith as a whole.

(4) As to the fourth class: it is scarcely possible for me to speak without some emotion. As a youngster I was an eager and keenly-interested, perhaps also a bumptious and somewhat self-conceited, inquirer, desiring to know whatever might be known throughout the whole range of theology. Making all allowance for the natural depravity of the human heart, and for all the possibilities of self-deception, I yet believe that I had a perfectly honest desire to know the truth, and to go whithersoever the truth led me. I am ready to concede that I probably manifested some want of respect in my manner of asking questions, and some impatience of what appeared to me inadequate answers; nevertheless, I cannot withhold the statement of my conviction that I was treated by all the ministers of Christ whom I then met with extreme unwisdom. For from the very first I became a suspect, and therefore to no one who understands human nature will it be at all surprising that I became, if not what the clergy called me, an infidel, at least a sceptic. Doubtless there were many, even in those days, who would have treated me in wiser fashion; but I did not happen to come within their range. One thing, at all events, I have learned from my own early experience—the need of patient sympathy and gentle dealing even with those inquirers whose manner of putting their questions is the most offensive.

I do not find that the clergy generally are unwilling to treat sceptics with intellectual fairness; but neither do I find that, as a rule, they quite understand what intellectual fairness is, or realise how much unprejudiced study and patient self-discipline there must be before this indispensable quality can be solidified into a permanent property of the mind. I suppose that the number of avowed sceptics with whom they come into close contact is not sufficiently large to *compel* their attention to the subject, and the unavowed sceptics, who, after all, are the most numerous, are, I fear, usually and unwisely regarded as simply indifferent, which they are not; to say nothing more of the fact which we have already pointed out, that the indifferent themselves are really a species of non-believers. I find also that the clergy have for the most part very inadequate ideas as to the number of avowed sceptics in their parishes; and of unavowed sceptics—or at least doubters—in their congregations. I note, without explaining the fact, that we have not the confidence of sceptics.

But, whatever the explanation may be, the fact itself, so far as it is a fact and so long as it lasts, renders right treatment of sceptics nearly impossible. It is a common experience that doubters are very unwilling to speak out to their clergy, and some of the reasons I have heard are worth stating. One was: "If I were to speak what I feel, I should only shock the Rector, and perhaps unsettle the Curate. For such confidence the one is too old, the other is too young." Another was: "What! open my mind to the Vicar! No, indeed. He would set me down at once as an atheist, or as an infidel, who was secretly living a vicious life." Another was: "Why, he would simply tell me

THE CHURCH SAYS SO;

and there is an end of the matter. That wouldn't help me much, would it?

Yet another: "Why, what is the use? He has no sympathy with the ideas from which my difficulties spring. How, then, could he understand them? He teaches almost ferociously that if I give up the historic truth of the accounts of the creation, the deluge, the standing still of the sun, the submarine expedition of Jonah, and the like, I must also give up Christ, and that I shall without doubt perish everlastingly. No, thank you, I prefer not to open my mind to the clergy."

One more was: "I do not see that any good would come from having it out with the parson. Honestly, I believe I know more about the subject than he does. My objections spring from scientific sources, and he is profoundly ignorant of science, too ignorant to be even conscious of his ignorance. But he is a good man in his way, and I won't annoy him with questions I know he cannot answer."

These are reasons given me by educated men, and I have heard the same in substance, with some characteristic additions, from working men. "For my part," said one, "I'm not going to bother the parson. He'd only say what he's paid to say, and that's no use to me." Said another: "No, I won't go to him. I know beforehand what he'd say. Besides, it's not him only I object to. The whole thing is a sham. *I* don't find your religious folks any better than others—they are often worse. They are not more honest or kinder, and if the newspapers are to be believed, if you want an example of a specially bad bankruptcy, it's sure to be a religious man that did it. I know there are bad men who are not religious. But, any way, they have one fault less. They don't add to their badness the meanness of pretending to be good. They are not hypocrites."

If, now, you will permit me to give in my own words my impression of the widest and deepest reason of the distrust with which we are regarded by doubters, I should say it is the conviction—I do not say the honest conviction, simply because conviction that is not honest is not conviction — that the clergy generally have never mastered the questions in debate between Christianity and Scepticism;

*An Address at the Missioners' Conference, Roxeth.

and that even such exceptional men as Lightfoot and Westcott, great in their scholarship, greater still in their candour, prove by their writings that either they do not understand the scientific method, or, if they do, it means to them something wholly different from what it means to men of science in general.

It would be a great mistake to suppose that sceptics, as a rule, share the opinions of Mr. Haweis as to our ignorance and incompetency; or that of some freethinkers as to our insincerity. It is not ourselves they distrust, so much as our method. When we talk, as we often do, of some other method than that of science, our words seem to them idle talk, and when we admit, as some do, that Christianity cannot be scientifically proved to be true, we give up, in their opinion, our whole case. No one can meet them on their own ground who does not understand what that ground is.

As to whether there is another trustworthy method than that of science, I do not at present express an opinion; but I hold strongly that no candidate for the ministry ought to be accepted unless he can give adequate proof that he understands what the scientific method is, and knows, up to date, how far its fearless application will conduct a sincere inquirer on his way to Christ.

We ought to be very careful not to encourage seekers to profess more than they believe; and equally careful not to reject those who believe, at any given point in their career, less than we wish. I am afraid we are to blame here. The principle that you must grasp Christianity in its entirety or not touch it at alli s, I think, unjustifiable.

OUR LORD PLAINLY RECOGNISED

the fact that there were certain things in His teaching which even His Apostles *could* not receive at the then stage of their culture. It is my profound conviction that our forgetfulness of this has greatly contributed to the increase of unbelief, and that our remembrance of it, if embodied in our conduct, would do more than anything else to bring sceptics back to Christ. So long as what are termed the damnatory clauses of the creed called Athanasian are interpreted as condemning to everlasting perdition a man who is literally unable to accept or retain the catholic faith *in its entirety*, it seems to me that we are compelled to wield the sword of the Spirit with hands that are chained. Accept as much of Christianity as you honestly can, and not a word more; but do not fancy without trial that because you cannot receive Christianity in what seems its entirety you cannot receive it at all.

In a town in the north of England there was seven years ago a man of considerable intellectual power and of great earnestness, who was, or believed himself to be, an atheist, and who held the position of secretary of the local secular society. He opposed me with keen intelligence, and with, to me at all events, *obvious* honesty. I requested permission to write to him, which he courteously granted. In the correspondence which followed I took the position I have taken in this article, that one should accept just as much of Christianity as he honestly can, and no more. I suggested to him a plan which I have found useful more than once. Obtain two copies of the New Testament. Take one of them and begin with the four Gospels. Read very slowly and deliberately, striking out with your pencil every passage you cannot honestly accept. Now put this copy away, and wait for a time until you can digest the result. When I heard that this had been done, I wrote to him again, and found as I expected, that he had struck out everywhere the physically supernatural element, without its occurring to him to touch the morally supernatural.

I then asked him to take his other copy and to mark in pencil every passage which he *could* accept. It makes a difference practically infinite which of the two objects a man has in view. For if the emphasis is on the things to be cast away, the things to be retained are scarcely thought of, and are, therefore, in effect thrown away also. In his second reading he passed over the physically, but accepted the morally supernatural. On examining the conclusions at which he had arrived, he began to ask himself why he had accepted the greater and refused the less. After prolonged meditation he saw that whether or not the miracles accredited Christ, Christ accredited the miracles. He is to-day a Christian. I think the other method—all or nothing—would have left him an atheist still.

Nevertheless, any attempt to pare down the Christian faith in order to make it easier for opponents to become Christians would be disastrous in the extreme. As a matter of course we ought to cut away all that we are sure is not true, and all, whether true or not, that does not properly belong to Christianity; but we must not add to or take from Christianity itself so much as a single hair's breadth. To say that the sincere seeker is not able as yet to take in the whole is the opposite to saying that Christianity is to be reduced until it suits his present capacity. To encourage a man on a mountain path to climb as high as he can is a very different thing from levelling the mountain to the point he has reached. In all this I have taken for granted

THE VALUE OF EVIDENTIAL MISSIONS,

if we can only get the right sort of missioners. Formal debates are occasionally useful, but not often, mainly because it is rarely possible to bring on the platform disputants who are intellectually and morally qualified for the task, and still more rarely to find audiences able to appreciate at their right value the arguments adduced on either side. My own experience on the whole is in favour of allowing questions to be asked at the close of lectures, provided the lecturer knows how to keep an audience well in hand, and to answer not only the questions, but the difficulties out of which the questions arise. I am strongly in favour too of evidential sermons preceding missions, provided the preacher, in addition to being otherwise qualified, remembers that the fortressed safety of the pulpit from which he speaks put him under an additional obligation of honour to treat with scrupulous fairness the position and motives of opponents. It is, perhaps, unnecessary for a controversialist like myself to deny that he has faith in controversy, or, what is much the truer way of putting it, that faith in truth presents it in controversial as well as in other forms. Only the controversy must be of the very noblest type, identified with, a part of, God's controversy with man—the one warfare in which we must always be good soldiers, because we are soldiers of the good, in which, unlike all other conflicts, the one supreme object is not to destroy, but to save the very enemies with whom we fight.

BURIAL REFORM.—At the recent annual meeting of the Church of England Burial, Funeral and Mourning Reform Association, Bishop Barry said that the Society directed its efforts against costly and insanitary burial, and also undue ceremonial. The hon. secretary stated that the Government had acceded to the application of the Society for returns respecting the cemeteries of Leeds, Sheffield, and other large towns similar to those issued respecting the London cemeteries. It was resolved to petition Parliament for an inquiry into the dangers attendant upon the excessive over-crowding in the London cemeteries.

DESTITUTE CHILDREN IN DUBLIN.—The work which Miss L. H. Carr superintends is steadily expanding. The Home in Eccles-street is full, having sixty juvenile inmates, many of them rescued from surroundings of great misery and sin. Recently another house has been taken, and therein it is proposed to place the boys, some of whom are nearly twelve years old. Miss Carr writes:—"Our hearts go out in longing after the thousands around us, and ache as we have to turn them away because there is no room." The new Home will hold about forty, and it is hoped that it will prove a very useful addition. Friends are invited to help in furnishing, as well as in other ways. Miss Carr's address is 71, Eccles-street, Dublin.

THE IKWEZI LAMACI MISSION.

In a recent letter, Mrs. Aitchison reports cheering progress in this South African sphere. The rain-doctor chief Umlotza is steadfast in his desire for a school, and it is hoped ere long to open one in his territory. The chief Impokwa is a constant scholar at the Weza school, and does not seem to be losing caste among his people in consequence. At Ikwezi the workers have received much encouragement. Mrs. Aitchison writes:—"Some months ago a young man came to my Bible-class, but could only take his place amongst those who were being taught orally. He wished very much to be able to read the Bible, but was under an engagement to saw in the Government forest some distance away so could not attend school; but I said, Always come on Sundays,' and he has scarcely failed once since. He can now read the Zulu Testament, spelling out a text during the week. He is now learning English, also to write; this is the outcome of the Sabbath-school. Is not this perseverance? This young man, too, not only has helped himself, but brought a youth, who is now a boarder.

"The Khluku school does very well indeed. A few more people are settling near, so we hope the attendance will be larger. The services there have shown some life in them lately, the people waking up; and they have had many prayer meetings for those who are seeking. A worthy heathen doctor and his two wives desire to come out on the Lord's side. This last week they were here, having a long talk with my husband. We have often prayed for this man, for if he does come boldly out he is one that will have much influence. A little matter about him came to our glad ears the other day. He went to a Griqua woman to give her medicines. He took out his various compounds, spread them around, then knelt down and called upon the Lord to direct him in administering to meet her disease. He prayed with great feeling, and acknowledged God before all other things. That he has done this openly is a great step forward, and rejoices us much. Pray for him and his wives and family. One of his boys was with us for some time. We would often find him comparing and translating Zulu and English texts. It is encouraging, too, to see the desire creeping up amongst the boarders to search the Scriptures. As I repeatedly say, 'I want you all to learn to read quickly, so that you may for yourselves search and see if this thing be true.'"

The work at Harding also goes forward. Mrs. Aitchison says:—"When we first knew the place, it was without any spiritual agency. Now it is our privilege to know that, through prayer and practical energy, there are services each Sabbath at three places for three nationalities; and we have every reason to believe that much blessing is resting upon those who assemble from time to time. A number of Griquas have lately been received into Church-fellowship. A touching scene occurred not long since amongst these people—Griquas. A number had assembled for a wedding at the home of the bride, when one young man, who was one of the number of recent converts, was suddenly taken ill. He called the guests, and told them he was dying, adding how precious the name of Jesus was to him now, what peace it was that he had professed that name, and he exhorted them all not to delay, but to accept Christ. This young man passed away most peacefully, bearing loving testimony to his newly-found Saviour."

A PLEASANT OCCUPATION.—Miss H. C. Brown, Trelawney-road, Falmouth, is issuing a series of cards with outlines of Scripture counsels, commands, and invitations. To work them in with silk and wool, according to instructions given with each packet (1s. 2d. post free), cannot but prove an interesting occupation for young people. We commend the cards to the attention of our readers.

The Gospel in Corea.

One of the most remarkable works of grace known in modern missions is that among the Coreans, which goes far to foreshadow the time when "a nation shall be born in a day." Without having heard or seen a missionary, thousands of people have learned of Christ, and turned from vain things to the service of the living and true God. These converts are the fruit of the circulation of copies of the New Testament, translated into Corean by Rev. John Ross, late missionary of the United Presbyterian Church of Scotland, in Manchuria.

The story is well told in the June issue of *The Missionary Record* of the United Presbyterian Church. With the design of seeing what could be done to introduce the Gospel into Corea, about eighteen years ago Mr. Ross visited the Corean Gate, a village about thirty miles from the frontier, and there saw many of the Corean people. They resemble Europeans more than do other Asiatics, but, so stern are the laws prohibiting intercourse with foreigners, that the people gave evasive answers to Mr. Ross's questions for information respecting their social life, laws, language, &c. It was by a singular providence that Mr. Ross at last secured the services of a native willing to teach him the language. Without delay portions of Holy Writ were translated into Corean. The importance of this measure is clear from the fact that out of a population, said to be 30,000,000, and which is certainly not less than half that number, nearly every woman can read. If she cannot, she can learn to do so in two or three hours, for the alphabet is so strictly phonetic that any book can be easily read, and it is impossible to mispronounce that which is written.

The Corean who helped the Chinese Christian compositors, joyously accepted the Gospel which he set up in type. Almost a simpleton in intellect, this man was superseded later on by a bright, intelligent man; on returning to his native valleys, however, he took

BUNDLES OF GOSPELS AND TRACTS

to distribute as a colporteur among his friends. The valleys were those on the Manchurian side of the frontier, but largely peopled by Coreans. This was in 1882. In about six months he returned, saying that his books were all sold, and that a number of people who had read them wanted to be baptized. Mr. Ross hardly credited this, but gave the man fresh bundles of books. Ere long he returned again with the same story, and his tale was soon to receive curious corroboration.

About this time a revolution took place in Corea. A progressive party was in favour of the country being thrown open to foreigners, and they raised a revolt, as the result of which some of the conservative party were killed, some imprisoned, and others driven into exile. A number of these latter went to Moukden, where Mr. Ross was residing, and told strange stories of what they had seen in the valleys. They had found men who read foreign books, and worshipped the God of heaven. Half a dozen of these refugees afterwards became Christians. In consequence of this information, Messrs. Ross and Webster resolved to go and see for themselves. Arriving, in severe weather, at an inn at the head of the first valley where the Coreans lived, they were welcomed with every demonstration of joy by the friends of the colporteur. Mr. Ross and his companion became the guests of the chief farmer of the place, and found the house full of people who had become believers. Thirty men, all farmers and heads of families, came forward desiring baptism; and after careful examination some of them were without delay baptized. At another place, twelve miles distant, a similar scene was enacted; and in a second valley another group presented themselves, and were dealt with. In a third valley about one hundred men and lads turned up, among them some farm servants. The danger of a snowstorm compelled a halt, but the missionaries were told that there were twenty-eight valleys, in every one of which there were similar

GROUPS OF BELIEVERS.

Next spring Messrs. Ross and Webster returned to complete this work, but learned to their regret that in the interval a fierce persecution had broken out against the Christians. This was the work of the Chinese landlords, who, in their ignorance of the Gospel, suspected some plot among the Coreans, which they desired to put down. They hired a rabble, who attacked the Christians, cut and slashed them, and destroyed their property. It seemed unkind to subject the converts to further suspicion, and so the missionaries withdrew till something could be done to remove these prejudices. They have not been back, but the work has not ceased. The converts are eager for teaching, and were willing, if the missionaries would stay, to build chapels. The colporteur continues travelling up and down, and has penetrated even into Russian territory. From other valleys have come recently requests for baptism from large numbers who have become believers; while travellers speak of thousands of families, both on the Corean and on the Manchurian side, in which there is daily family worship, and where God's Word is read.

From the valleys we look to the capital of Corea. One of the refugees who had gone to Moukden, a young man of good family, and with great force of character, was baptized. It was his desire to go home and give his friends the Gospel. Mr. Ross kept him with him two months for instruction, then gave him books, &c., and sent him back to the capital. The Corean upper classes are educated persons, who know Chinese, and would disdain a book written in the vulgar tongue. Among the books sent, accordingly, were a number written in the Chinese classical style. Next year a letter was received from this young man, stating that thirteen of his friends wished to receive baptism and be formed into a Christian church. The year following another letter brought the tidings that there were seventy-nine persons ready for baptism. Mr. Ross, however, could not go so far. Two years afterwards Corea threw open four ports to foreign countries. The American Presbyterians then sent two men to carry on mission work.

By and by Mr. Ross went to the Corean capital, to make some inquiries as to whether the printed New Testament was understood there. He found that a congregation had been formed, and learned that if a station were opened, over 300 men were prepared to join. As an illustration of the work, it is said that on the agent of a Presbyterian Mission from Canada going to a certain village, he found that

THE PEOPLE WERE ALL CHRISTIANS

—converts of another man who had been instructed at Moukden. Mr. Ross strongly holds the opinion that though Corea has been the last seaboard nation to be reached, it is likely to be the first to receive Christianity.

The work in Manchuria continues to make rapid progress. Rev. James Webster, after visiting the out stations of Moukden, writes:—"Everything I saw and heard encourages one in the hope that throughout this extensive field the darkness of ages is passing away, and the day dawn has already risen. The difficulty is not to obtain an entrance, but it is an utter impossibility to enter in at the doors that are open; and it is a hard thing to turn a deaf ear to the appeals which one constantly receives. Scarcely a day passed but I was urgently pressed to 'stay a little longer, as there are many anxious to hear.' 'The pastor is always in such a hurry when he comes our way,' remarked another, with a sort of grudge in his tone. Doors open on every hand, fields ripe for the harvest, and no one ready to thrust in the sickle! Let the Church but do her duty, and the Christianisation of this great country is assured. Think what changes seventeen years have wrought! 'The little one has become a thousand!' Rouse ye, 'and the small one will become a great nation.'"

AMONG ITALIAN WORKMEN.

Many Italian workmen are employed this summer in Davos, on the railway. As is the case in other parts of Switzerland, this sort of work is all done by Italian navvies, men and boys, who, leaving their homes early in spring, come to this country to work till autumn, when they return to Italy. Far from home, and exposed to many evil influences, they sorely need that earnest friendly hands should be stretched out to help them. Their wages are low, and they lodge almost anywhere, several often crowding together in one room.

In June a temporary coffee and reading-room, roughly built of wood, was opened, and we hope to keep it open till the end of October. An Italian evangelist has been put in charge; he sells milk and café-au-lait at ½d. per cup, and bread at cost price. Newspapers and books are provided, and the latter may be borrowed and taken away. The men are also allowed to write letters there, and a few simple games are provided. The evangelist has a class for boys on Sunday morning, and in the afternoon all are welcome to an informal Gospel meeting. The Italians have a natural aptitude for singing, and Sankey's hymns, translated into Italian, are taken up with great vigour. We wish to keep the Mission, as far as possible, unsectarian, preaching Christ, and leading the men to love and trust in Him. The whole expenses, for the summer, will be about £70 or £80. Any information respecting the Mission may be obtained from the Secretary, In der Wiese, Davos Dörfli, Switzerland. Help towards the work may be sent to Mr. T. W. Stoughton (Hodder & Stoughton), Lynton Villa, Beulah-hill, Upper Norwood.

A CURIOUS STORY comes to us on the authority of a Churchman who cannot be accused of nourishing any morbid suspicion of Rome. Visiting, with a friend, a south county vicar, he found a *locum tenens* on the spot, to whom the care of the parish was about to be resigned for some weeks. But in this *locum tenens* both he and his friend believed they identified a Jesuit whom they had often met and heard preach in Rome. What is still more curious, the *locum tenens* declared his engagement off and departed in some haste. Yet he seems to have held several charges in England, and his references were quite satisfactory. We offer no comment, but merely reproduce the story. —*The Record*.

THE NEW HEBRIDES.—Rev. Peter Milne, missionary of the Otago Church in Nguna, New Hebrides, thus speaks of the progress during the fifty years since John Williams was killed on Erromanga:—The chief who killed Mr. Williams died a heathen, but his two sons are now church members, and one of them laid the foundation-stone of a church lately. The next missionaries were the Gordons, three in number, all of whom were killed by the ignorant natives. Following them came Rev. H. A. Robertson, of Novia Scotia, who is now carrying on the work. At present there are thirty-three schools at Erromanga, and the large majority of the people of that island are professedly Christian, and are supporting their teachers either in whole or in part. On the island of Tanna three languages are spoken, although it is small, and as a consequence the Gospel has not been spread to any extent on it. On Nguna there is a population of about 800 persons, and there are ten schools with an attendance of 400. Last year 576 persons were baptized, of whom 433 were adults. Seven years ago there were only forty church members in this district, and now there are over 800. At that time there were only three schools; now there are twenty-six, with an aggregate attendance of 1500. Of the six islands in the Nguna district four are wholly Christian, and they are now beginning to turn out teachers of their own kind.

A VISIT TO MISS DE BROEN.

On Sunday afternoon the Iron Room of Miss de Broen's Mission at Belleville, Paris, was well filled by an attentive audience, chiefly working men and women from that quarter. After one or two hymns and prayer, a Gospel address was given by the evangelist, Mr. Hoste, brother of the well-known missionary in China. We were encouraged by a visit from Colonel Morton, superintendent of Mildmay, who, being in Paris, came to see what the Lord was doing in our midst. In clear, pointed words he put before the listeners the way of salvation, and told how Divine grace had found and rescued him. In the evening there was also a Gospel service, conducted in French by another evangelist.

Monday and Tuesday were the last days of the Medical Mission, before it closed for a few weeks, to allow the tired doctor and his assistants a too brief holiday. Long ere the time appointed for opening the gate leading to the Iron Room (nine a.m.), a patient crowd of sufferers was assembled without. Some, indeed, had arrived there from distant quarters four hours previous. In the entrance stood two ladies giving out tickets. Soon 230 were comfortably seated in the room. When the meeting was opened by a hymn and prayer, Miss de Broen spoke to their hearts as only one long accustomed to feel the moral and spiritual pulse of the people can. An earnest address followed by a French evangelist, who has himself been led out of the darkness of Roman Catholicism into the light and liberty of the Gospel.

A strange audience, composed of Roman Catholics and infidels, men and women over whom, naturally, law and order would have no control, now subdued by suffering. Yet never did I witness such a soul-thirst in human faces as in those upturned to me as I endeavoured to speak a little of the Word of Life, before the sale of Testaments, which were readily bought for two-pence each. When it is remembered that the patients not only came from the immediate neighbourhood, but from towns and villages far distant from Paris, it will be seen how widely disseminated is the Word of God. The utterance of one may express the feelings of many. "I never knew before that Christ died for me!" or of another, threatened with bodily loss of sight, "The light that has shone into my soul is better than the light around!" One woman, who lived at a great distance, on being offered enough medicine for three weeks, exclaimed: "No, I will not take it; for I want to return to hear the good things!" An evening meeting was addressed by a converted Jew.

A consumptive patient, who has lately passed away to be with the Lord, on the first visit to the Dispensary, was told that his case was a serious one. He had been impressed by the Gospel address just heard, and the doctor spoke to him of the Saviour. He was visited afterwards, and led as a sinner to seek pardon and trust wholly in Christ. Later on he wrote:—"Happy the day when God guided my steps to the Dispensary, where I went seeking the healing of my body, but found the healing of my soul." His testimony was clear, and his wife and a neighbour spoke to the remarkable change in him. In much suffering he said to the visitor: "I feel very ill, but if you knew the peace I have in my heart. If I was not reconciled to God, I should long ago have found a way to die more quickly." Almost his last words were: "There is nothing to fear—nothing to dread. The struggle is a little long, but heaven is near." We trust a work of grace has begun in the heart of the poor widow, who is becoming blind from optic atrophy.

A deformed girl, brought up a Roman Catholic, but who had reasoned herself out of all belief in God, came to the Dispensary, and was spoken to about spiritual things. When visited afterwards, she seemed to have quite lost the impression, but was eventually brought to Christ. Of a poor woman, who came to see her, she asked: "Why don't you pray to God?" "What has your God done for you?" was the taunting reply. "He has given me peace, even in suffering," she meekly said. On the fly-leaf of the Bible, given her by the visitor, she wrote: "*Souvenir* of a friend without whom I should never have known the Saviour. I thank God with all my heart that I was ill, and led to the Iron Room. There I learnt that my soul needed healing far more than my body. I pray God to bless my friend, and that through her, his word may be heard by many others." The Bible was found open, with Heb. xiii. 8 marked: "Jesus Christ, the same yesterday, to-day, and for ever."

And shall such a work suffer for want of funds, and Protestant England regard it not? Here are "modern miracles" indeed; the blind see, the dead are raised. Weekly meetings and other branches of the work will be continued during the holidays.

Emma E. Hornibrook.

Care of Miss de Broen, 3, Rue Clavel, Belleville, Paris, July 31.

A LADY'S WORK IN SYRIA.

An interesting testimony was recently given at the Central Noon Prayer-meeting, 186, Aldersgate-street, E.C., by Miss Proctor, an Irish lady.

She was first moved to visit Syria by love for that land, on account of its association with the Patriarchs, but, above all, because it was the scene of the life of our Lord. When in her journeying she saw the condition of the women and children, she was led, ten years ago, to settle and work there on her own resources, and she has never repented the decision. The population in Syria is mixed, consisting of Moslems, Druses, and professing Christians. In the village of Shwifat, two hour's journey from Beyrout, in which Miss Proctor settled, the inhabitants are principally Druses. Tradition says they have dwelt there ever since the children of Israel came up out of Egypt. The men are bigoted; but the women are docile. The work began in a small way, by the establishing of a day school. The school has now attracted a large number of children, and God has raised up around his servant several faithful native teachers, who, in addition to giving school instructions, work earnestly to win their pupils to Christ.

Miss Proctor narrated several incidents. One woman, who was deeply impressed, used to gather into her house her neighbours. On one occasion a blind woman came in with others. Miss Proctor read the incident of blind Bartimæus, and spoke of spiritual as well as natural blindness. The poor blind woman, in the midst of the reading and exposition, suddenly broke out, with hands uplifted, in earnest entreaty: "Lord Jesus, Thou Son of David, have mercy on me." Before long, as the result of patient teaching, the changed face and the changed life showed clearly that she saw Him spiritually. She was not long spared; but during her few remaining days she witnessed brightly for her Saviour.

These Druses are fond of the English. They were accused some years since of being concerned in the massacre which was perpetrated in this district; and it was English intervention that saved them from death and devastation at the hands of the Turks. When the Prince of Wales's son recently made a tour through Syria, hundreds of these Druses lined the road to show their respect for the English nation.

As in other lands the children are much used in carrying the Gospel to their parents. One father told Miss Proctor that his little boy had said to him, "Father, Jesus Christ is greater than your prophet. He opened the eyes of the blind and raised the dead." The child still attends the school, and the father seems glad that he should do so. Miss Proctor has a boarding-school for the higher education of girls. The great difficulties in connection with that work are that the parents take away the girls while they are still very young, and that the custom of the country is for the girls to marry while very young. When Miss Proctor left there were sixteen girls in the boarding-school. Four were leaving at the end of the term, and there was every reason to believe that each had given her heart to God.

There is no doctor in the village, but Miss Proctor uses the medical knowledge which she had taken pains to acquire before leaving England. Four hundred women and children were treated by her last year. She had reason to know that not only had they experienced much physical blessing and relief, but also that what they had heard, while being treated, had in many cases been blessed. Serious cases are remitted to Dr. Post at the German Hospital, and Dr. Vandyck at the Greek Hospital in Beyrout, both of whom had manifested great kindness and interest.

The condition of the women is very distressing. Wives may be legally divorced for the most trivial causes. Sickness or inability to work are valid causes; many are then cast adrift to suffer and to die. Miss Proctor's work has so grown in her hands that she has come home to seek an English lady companion, with means of her own. Such a one will find ample opportunities of work and a very hearty welcome.

SAILORS' REST, CONSTANTINOPLE.

About five years ago Miss Green Armytage opened a Rest for British and foreign seamen at Constantinople; God has owned her work, and many a tempted and sin-burdened sailor has found this place to be a harbour of rest unto his soul.

Sin and wickedness abound at Constantinople, and many a sailor, who on coming ashore only intends to have "a look round," as he calls it, finds himself drawn into the dens of sin and iniquity, and, before he is aware of his danger, he is drugged and led astray.

The Rest, which is situated close to the British shipping offices, is open from early morning till nine p.m., and bright and attractive Gospel meetings, with plenty of singing, are conducted every evening.

A young engineer belonging to a shipwrecked crew came to Constantinople. Though avoiding the Rest at first, he got to love it, and came most regularly every evening. He was at first unwilling to yield himself to the Lord; but, before leaving Constantinople, he said in one of the meetings: "It is indeed an ill wind that blows no one any good. I am glad it brought me to Constantinople, and, although my ship went down, God has saved my soul from eternal shipwreck." This is only one instance out of many that might be cited.

Every now and then the letters of those who have left show us that the Rest is not forgotten by them, but has proved of great blessing.

Augusta Kool.

The Rest, Constantinople.

MILITIA TRAINING AT RICHMOND.—While the 4th battalion of the Princess of Wales's Own Yorkshire Regiment was in training, the infant schoolroom in Dundas-street, Richmond, was opened each evening for reading and recreation. Gospel and temperance meetings were held, also gatherings for prayer, praise, and Bible study. Considerably over a hundred men signed the pledge, and the police were heard to say that the militiamen were more orderly and quiet than in any previous year. The Scripture reader, who daily visited the tents, befriended the men in various ways. At the close of the training, fifty men who had used the reading-room sat down to a social tea, which was followed by an evangelistic address by Major Phayre. At an after-meeting six men stood up to be prayed for, and, it is hoped, found peace through believing.

DR. BAEDEKER IN SIBERIA.

Writing from Krasnojarsk, Siberia, Dr. Baedeker says:

My progress has been much retarded through the exceptionally late season. Whilst in Europe we rejoiced in an unusually early spring, the country beyond the Ural mountains lay still under the spell of snow and ice. The first steamboats from Tjumen to Tomsk were lying icebound for eight to ten days. I have thus been delayed at Ekaterinburg, Tjumen, Tobolsk, and Tomsk, yet this delay has not been unprofitable, as I have been able to see more of the internal management of prisons and their inmates than I should have seen in passing hastily. With the exception of Perm and Tjumen I have not seen so much overcrowding of prisons as I saw last year; on the whole I can record improvement. The retarded navigation caused an accumulation of prisoners at Tjumen for the time, but this has now been relieved. There was no overcrowding at Tomsk this time, nor in any of the intermediate stations. The transports from Europe bring from six to eight hundred prisoners every week, and two transports of three to four hundred are sent on further every week. Thus *influx* and *efflux* are keeping pace so far. In Tobolsk and in Tomsk great improvements have been effected in some of the prisons through the efforts of local authorities by repairing the buildings and giving useful and remunerative employment to the prisoners; but this cannot be done when prisoners are constantly on the move, and are transported from steppe to steppe until they reach their respective destinations.

The life of utter idleness has a sadly demoralising effect on them, and men who have tramped from prison to prison for years, being fed and clothed at the expense of the Government, are not able to settle down to any employment when the time of their release has come. The effect of this is most pernicious, and sooner or later

THE RELEASED CRIMINALS RETURN

again to the prison, and thus their numbers are constantly increased. One meets on the road very many exiles who are on their way to their former homes, many of them are re-arrested and again sent to Siberia for longer terms, yet they again make their escape and often are re-captured on their way. They live by begging, and there are many who six to ten times have crossed and recrossed the Siberian boundary, thus swelling the ranks of exiles at the expense of Government.

I am allowed great liberty in speaking to the prisoners, both in their wards and in the open air, and I find amongst them many eager listeners, and not a few whose expressed desire is to turn to the Lord with all their hearts. The New Testaments I give them are greatly prized, and some men who had received the Book last year showed it to me again with joy and gratitude. One man at Tomsk had received last year the four Gospels, he begged now to have it exchanged for a whole New Testament. He had learnt to read more perfectly since last year, when he could only spell a few words. We were allowed to take away with us a young man of sixteen, the only son of a widow living in Irkutsk. He had through some misfortune, not through his own fault, lost his documents, and was now in prison waiting to be sent off by a transport. These transports are three months on the road from Tomsk to Irkutsk, and all this time the poor lad would have had to spend in the company of criminals of all sorts, and the association with evil never leaves a young man unstained. We have taken him to give him back to his mother. One meets with many

SAD AND HEART-BREAKING CASES

of sin and sorrow. The sufferings of women and children following their husbands into exile are beyond description.

This town of Krasnojarsk is the centre of commerce between the northern and southern parts of the Yeniseisk Government, as well as between Tomsk and Irkutsk; it is situated on the banks of the noble stream Yennisey, and has steamboat communication with Yenniseisk and the farther North, and Minusinsk and the South. It is a fine town, clean and well built, and there are some very wealthy merchants, whose stores have the appearance of exhibitions of all kinds of goods. Many political exiles are sent here and ordered to live in some of the neighbouring villages.

My route lies from here *vid* Kansk and Nijney Udinsk to Irkutsk and thence to Werchney Udinsk, Chita, Nertschinsk, Kara, &c., God willing, as far as Saghalien. "Hitherto the Lord has helped us." Praise Him! There are open doors in Siberia for speaking the glorious Gospel. Pray for us, and pray the Lord of the harvest that He may send labourers into this harvest field. The hour-glass of my time is running out, and younger men should press forward into the work, "*while the days are going by.*"

Letters are not likely to reach me, except through my home address: *Weston-super-Mare.*—Yours in the fellowship of the Master's call,

F. W. Baedeker.

AN ITALIAN VILLAGE BECOMES PROTESTANT.

On a Sunday in July I was present at a most interesting ceremony which took place at Monte Orfano, a village on one of the hills overlooking the lovely Lake Maggiore.

For the last twenty years the villagers have had no priest, and for eight years the priest of a neighbouring village who was appointed to say mass there every Sunday has neglected them. Feeling that "they could not live without religion" they began to make inquiries, and read the Bibles which they had bought some years before from a zealous colporteur of the British and Foreign Bible Society, who has since been called to his rest.

These mountaineers are a sturdy race of quarrymen and stonecutters, who, having made their determination, are resolved to carry out what they consider to be right. Some of them have been in Swiss Protestant cantons, and a few have Bibles. The village mayor and the proprietor of the quarry have from time to time had conversations with the Rev. Alberigo Bossi, pastor at Intra and Pallanza; and the schoolmistress, having attended the night-school at Intra, advised these men to come to Signor Bossi.

In consequence of this, an unexpected deputation called upon him, asking him to become their pastor, and to take the service at Monte Orfano as frequently as he could.

Accordingly on Sunday, the 13th, after the service and Sunday-school at Intra, Signor Bossi, with family and friends, drove to the foot of Monte Orfano, where they were met by five of the principal men of the place, with the son of the owner of the quarry. They led us up the steep mountain path, and, when nearing the village, guns were fired off to hail our approach. Then the Mayor met us with the village band, and conducted us with all due formality to the room where they have been accustomed to receive the priest. Here they offered us refreshment, and then conducted us to the church, where the installation took place. A lectern with a Bible upon it was placed within the "altar rails," and the Pastor read and preached from it. The Mayor was in a place of honour a little behind the Pastor; and the choir, led by the Pastor's energetic wife, was composed of members of the congregation at Intra, and villagers from Quarna, who have suffered much persecution for Christ's sake; they had walked for

SEVEN HOURS OVER THE MOUNTAINS

in order to show their sympathy. The old church was crowded, and many stood outside, hundreds having come from neighbouring villages to hear the Evangelical service.

Signor Bossi gave an earnest sermon, taking for his text John ix. 27, "Will ye also be His disciples?" He told his hearers what a disciple of Christ should be; and, without entering into controversy, explained the Evangelical belief, and closed the service with heartfelt prayer that God would bless and guide these mountaineers in this decisive step. He asked the heads of families to unite and amongst them elect a Church council.

It is interesting that the church should thus return to its original use, as it was built for the early Christians, who fled for refuge to Monte Orfano in the time of the persecutions of Diocletian in the fourth century. It is cruciform, built of granite, and of ancient Roman architecture.

As the inhabitants had only ascertained on the Saturday that they could legally use the church for the Protestant service, there had been no time to remove the candlesticks, &c., from the "altar," nor the "miraculous" image of the Virgin. All will be carefully taken down and sent to the priest. We do not like our Bibles burnt, and therefore feel we must not insult what they consider sacred.

It was touching to hear the fathers say, "We could not bear to see our little ones growing up without religion."

We would ask for prayer that God's blessing may rest upon this village and others round the lake where the Gospel light is beginning to penetrate. I could tell of Azio, Cuvio, Quarna, &c., of the church schools, orphanage for boys and girls, boys' club, mothers' meeting, &c., at Intra, but my letter is already too long.

We are praying for six earnest lady workers, who would at their own expense reside in three central villages, evangelising in the district round, all being under the supervision of the Intra pastor. The climate is extremely healthy, living moderate, and workers would not be lonely, as they would be within easy reach of the pastor and his family. The language is not difficult, and workers are more needed than in the towns. We also need a lady who would act as mother to the orphans. Any lady feeling that God is calling her to this work, or anyone disposed to help with contributions to any branch, kindly communicate with me. (Miss) Jane Cox.

48, *York-street, Portman-square, W.*

MRS. ANNE HUNTLEY, of Georgetown, Demerara, is leaving for England. She desires to thank the friends who have responded to her appeal for tracts recently made in these columns.

THE BIBLE AND GOSPEL VAN, worked by Messrs. Wharton, Perrott, Bailey, and Fox, after attracting large numbers of people nightly to hear the Gospel in the towns of the Staffordshire potteries, has proceeded on its way to Leek and Buxton.

THE LEPERS OF INDIA.—We have just heard of the baptism of twenty-six more lepers at Purulia (Chota Nagpore), and of the triumphant death of a Christian leper, who was baptized only last year at the same place. This makes 118 adult lepers received into the Christian Church since the commencement of the Purulia Asylum about two years ago. By the last mail to hand we hear of five lepers received into the Church of Christ at Neyoor, Travancore, and this news is accompanied by an earnest request to build a permanent leper asylum at Neyoor, and to purchase a site immediately which is to be had for £20. The calls to start new work in India and Burmah are very many and very urgent—some ten places in all.

Wellesley C. Bailey,
Secretary, Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

For the Young.

ABOUT TWO LITTLE GIRLS.

By William Luff.

I want to tell you two stories, both quite true, about two little girls who led people to Jesus.

One lived in a village where I once stayed, and her father had been a very wicked man. When a little boy, his mother prayed with him; but he did not like prayer, and so ran away from home and got to London: but his mother still loved him and walked all the way to London after him. It was a long way, but not so far as Jesus came to seek us runaway boys and girls. He came all the way from heaven to earth.

When this boy grew up, he had a wife who used to like to go to chapel, and she would take the little girl of whom I want to tell you. But the father did not go: he went poaching; that means, he and other men used to go into the private woods and parks and catch the pheasants, partridges, and rabbits. Of course this was stealing.

One night the gamekeeper came to them, and this man was near being caught.

"Strike him down," cried his companions, and the old devil echoed the words, "Strike him down." He might have done so; but God kept him from this, or he would have added murder to theft.

One day his little girl came close to him and said, "Father, why do mother and I go to chapel and you do not go?"

He could not answer that question. Why should they sing God's praise, and he not? Why should they hear God's Word, and he not? Why should they pray, and he not? Ought not God to be as much to him as to his wife and child? He thought it over, and the Holy Spirit used that simple question to show him his sin.

After a while he went out, and in a lone lane he knelt down and cried to God to save him. When he told his story, he said, "I there saw that Jesus died for me."

Have you ever believed that Jesus died for you, that he was wounded for your transgressions? If so, try and tell someone else, father, mother, brother, or sister, and God may let you lead them to Jesus.

Now for my second story, which was told me by the lady who had the little girl in her class.

Though young she loved Jesus, and tried to serve Him. One day she had to go by train, when an old woman got in with a heavy burden, which my young friend took.

"Thank you, dear; it has been a great load to me. I am getting old, and cannot now do as I did when your age."

Here was an opportunity of speaking a word, so the little Christian ventured to ask her if she knew how to cast her burdens upon the Lord.

This quite offended the old dame, to think of a bit of a thing like her being so impudent as to ask such a question. "What do you know about casting your burden upon the Lord?" she asked.

Then the dear girl told how she once had a burden of sin, but that Jesus said, "Come unto me all ye that labour, and are heavy laden, and I will give you rest." Said she,

"I came to Jesus as I was,
Weary, and worn, and sad:
I found in Him a resting place,
And He hath made me glad."

Have you come to Jesus thus, or do you not want to hear about it, like the old lady?

They parted: but the girl prayed for the poor woman and a few weeks after they met again. It was in the street, and the woman was the first to speak this time, as she held out a trembling hand, and said,

"Oh, my dear, I have learned what it is to cast my burden upon the Lord."

She then told how the words had followed her: how sorry she felt that she had been so angry.

"I asked God to let me see you again, dear, and He has." So they both rejoiced together.

Are you a little Christian, one of Jesus Christ's young servants? If so, bring every burden to Him, and then He will help you to serve Him, perhaps at home, perhaps in the railway train.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 10, John iv. 1—14; Mon., Aug. 11, John iv. 15—30: Tues., Aug. 12, John iv. 31—42; Wed., Aug. 13, John iv. 43—54; Thurs., Aug. 14, John v. 1—13; Fri., Aug. 15, John v. 14—24; Sat., Aug. 16, John v. 25—35.

CHILDREN'S SEASIDE SERVICES.

Arrangements for August, 1890, in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, Aug. 3 to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume in charge), *Llanfairfechan* and *Pensarn*. Mr. H. Hutchinson, *Bridlington*, Aug. 6 to Sept. 6. Mr. E. T. M. Dennes, *Whitby*, Aug. 1 to Sept. 4. Rev. C. H. Nash, Mr. R. L. Barclay, and others, *Scarborough*, Aug. 7 to Sept. 8. Mr. Josiah Spiers and Mr. R Westall, *South Shore, Blackpool*, Aug. 10 to Sept. 10. Mr. J. H. Greene, *Saltburn*. Mr. Alfred Haley, *Whitley* (near Newcastle-on-Tyne). Mr. S. J. Hewlett, Messrs. H. F. Mercer, T. G. Tredennick, and Maggs, *Yarmouth*. Dr. F. Churchill and Mr. Ernest Lampen, *Southwold*. Mr. E. J. Kennedy and Captain Chapman, *Cromer*. Rev. W. E. Peters, Mr. H. Hankinson, and Mr. A. G. Dodderidge, and others, *Eastbourne*, from Aug. 5. Mr. J. Reginald Naylor and Rev. H. J. Gibbs, *Bournemouth*, from Aug. 5. Mr. H. L. C. de Candole and Mr. Sidney Warren, *Southsea*. Rev. W. T. Storrs, and others, *Sandown, Isle of Wight*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Mr. Livesey Carrott, *Littlehampton*, from Aug. 3. Mr. Louis Parkinson, *Deal*. Rev. Walter Senior, Captain Winn, and Mr. Herbert E. Brown, *Margate*. Messrs. E. and C. H. Collier, *Herne Bay*. Rev. Alfred Waller, *Southend*. Mr. W. R. Moore, *Ilfracombe*. Mr. J. Crofton Rainey, *Paignton*. Mr. H. G. Harris, *Weston-super-Mare*. Mr. T. Lewes Sayer, *Rhyl*, from Aug. 5. Mr. Howard Staines and Mr. Sidney Webb, *Penmaenmawr*, Aug. 2 to 24. Mr. Reginald Callender (probably), *Weymouth*.

SOWING THE SEED IN GERMANY.

Having just returned from a short tour in Germany, I should like to draw the attention of Christian people to a very real though quiet work going on at Leipzig in the large hospital there. One solitary Christian lady is engaged day after day, and year after year, in sowing the good seed of the kingdom among the sick and suffering ones there. The demand for religious books and tracts is very great, but as there are about 150 wards to be visited, the supply is not always equal to the demand. I went through one of these crowded wards with that devoted Christian lady who has given her life to the work, and took with me a large supply of Gospels and books, but the number of recipients was so great that I had only got about halfway down the ward when all my books were gone! One poor dying man, seeing us giving away the blessed little messengers of peace, made a great effort to get up in his bed, and stretched out his long, bare, skeleton arm to beg for one, and I did rejoice that I was able to give it.

Should any Christian wish to give German Gospels or tracts, or money to buy them, to help on this good work, will he or she kindly send the contribution to Mrs. Macrae, 45, Moray-place, Edinburgh. It will be at once forwarded to the lady at Leipzig, who, I am sure, will be deeply grateful for any help of this kind.

45, *Moray Place, Edinburgh.*

"MORE GOSPEL AND LESS RUM."—Here is a significant message, sent by a native chief of the Congo region who had been taught by missionaries to read and write to the secretary of a Missionary Society:—"Great and Good Chief of the Tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more Gospel and less rum. In the bonds of Christ, Ugalla."

YOUNG MEN AT WINNIPEG.

The Young Men's Christian Association of Winnipeg, Manitoba, was organised in 1879, and since then has proved a blessing to thousands of young men, especially from the Old Country. One half of the names on the visitors' register are from England; so that, though 5000 miles from England, it is doing a large work among English young men. Hundreds, strangers in the country, call every year at the headquarters of the Association, use the comfortable rooms, seek information or advice from the secretary (who has been ten years at the work in Winnipeg) or assistant, and in not a few cases, through the meetings or the personal work of a member, Christ is accepted as a Saviour.

The value of such an institution in a town into which so many strangers find their way, with its rooms open every day in the year, its secretaries always on hand to welcome and advise with strangers, its membership affording Christian companionship, its employment bureau (through which, last year, employment was found for 182), its boarding-house register, its well-supplied reading-room, cheerful and home-like parlour, library, practical "talks" or lectures, social evenings, educational classes, Bible-classes, Gospel meetings, &c.—the practical value of such an institution, we say, can hardly be overestimated.

It is a safeguard to young men at a time and under circumstances when, separated from the restraining and elevating influences of home, they most need sympathy and help. The daily average attendance at the rooms for the quarter ending June 30 was 140. The work is at present greatly hindered for want of suitable accommodation, the present rooms being insufficient both in size and equipment.

The Association has recently purchased a splendid site upon which to erect a suitable building. As the outlay will be large, any of our readers whose interest may be directed to Winnipeg are invited to communicate with Mr. R. J. Whitla (president), or Mr. C. M. Copeland (general secretary).

THE DRINK FIEND IN EGYPT.

Dear Sir,—I am very anxious to make known to Christian friends, through the valuable medium of your paper, the much to be regretted fact that the use of intoxicating drink in this country is greatly on the increase.

I often visit the parents of our pupils; and some little time ago, as I was paying one of these visits, the nurse, who had taken the children out for a walk, came in, she and the children looking very frightened. It appeared they had just seen a black woman being taken to the police-station, and had heard from the policeman that the prisoner, who was a nurse in a family, had helped herself liberally to arrachie—a spirit resembling brandy. The woman had evidently been brought from a tribe of cannibals, and after the drink her savage nature returned, and the poor little child entrusted to her care was the victim.

The following Sunday Dr. Azoury preached a sermon on the evils of drink, and as most of the hearers were acquainted with the story of the slave, we have no doubt the sermon did much good. On hearing this dreadful story, and knowing of many disagreeable occurrences in Moslem houses in consequence of drink, where formerly intoxicating liquors were looked on with horror, I thought of putting this matter before our Christian friends, in the hope that some might feel themselves called upon to come out here as workers, or to send others to preach on temperance in this country.

Yours truly, Fereedy Shakoor.

British Mission, Cairo, July 21.

Farming Abroad.—Dear Sir,—With reference to your paragraph in a recent issue, will you allow us to say that the party starting on August 21 will sail in our Company's R.M.S. *Vancouver*. We shall be pleased to furnish any information as to the ocean and rail journey to any intending passengers who will correspond with us.

John F. Allen & Co.

48, *Fenchurch-street, London, E.C.*

"OLD ASBURY," NEW YORK CITY.

This name now stands for a cluster of mission enterprises in the American London. After eight years' labour in Calcutta and Bombay, when I first came into touch with The Christian and its mi ssion-loving readers, I came to New York to undertake work for the great unchurched masses who throng the lower wards of the city. More densely populated than London, and more brutal in its heathenism than Calcutta or Pekin, I know of no field more needy.

Old churches are dying, old methods losing their drawing power, and vast districts are lapsing deeper and deeper into heathenism. I am one among a number of toilers in this pit. Like London, New York can furnish the best and the worst of people. Unfortunately, the best are finding homes up-town, or across the rivers which hem in Manhattan Island.

I first established a number of missions like McAll's in character, with a flavour of Miss De Broen's methods intermingled. We opened three Gospel halls—one among the Irish Roman Catholics, another among sailors and longshoremen near the Battery, the third among Catholics and Jews on the East River. A coffee tavern, reading-room, Kindergarten, and two dispensaries were opened. A deacons' home was also established.

This year I have concentrated my work about a large old church, located on the gilt edge of the slum, and in the midst of a vast population. The smaller missions, with the exception of one, are being carried on under Stephen Merritt's management. A revolution has been wrought in the old church. For twenty-five years barely existing, it is now the scene of intense and incessant activities. Three large congregations gather each Sunday. Outdoor meetings are held almost every evening, noonday prayer-meeting held daily except Sunday. Let me give you a list of our enterprises: (1) Revival service all the year round; (2) medical mission; (3) information and employment bureau; (4) boys' brigade; (5) deacons' home; (6) flower and ice mission; (7) street preaching; (8) union mass meetings, Sunday afternoons.

We have, Sunday afternoon and evening, an orchestra in attendance. Best of all, souls are saved every week. The street preaching is a great success. This means of evangelising the masses is not so much in vogue in New York as it is in England. We are convinced of its importance. The medical mission is a great blessing. I want, in closing, to invite attention to our information bureau. Hundreds who come from Christian homes are lost to the Church every year through lack of friends and opportune greeting when they reach the metropolis,

Our aim is to assist strangers to find Christian homes and Church surroundings, and, as far as we can, to find employment. We wish to be in communication with Christians in Europe, Britain, Ireland, Canada, and the States, who may direct people to us. We shall when necessary meet incoming strangers—if young ladies—and do all in our power to counteract the evil influences which always lie in wait for the unwary.

I trust friends within the circle of The Christian's influence will use us if they know of any persons coming to New York whom we might help.

This work, though under the auspices of the Methodist Episcopal Church, is purely undenominational. Numbers are yearly lost in New York for the want of just the work we are attempting. We solicit the co-operation of Christians in parts of the world, for all the world seems now to look toward New York.

Our work, in all its many-sided details, depends upon the voluntary gifts of friends for its support. J. S. Stone.

51, *Washington-square, S. New York.*

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The Opium Iniquity.

AN APPEAL TO MEMBERS OF PARLIAMENT.

To Sir Joseph W. Pease, M.P., *and about forty other Christian Members of Parliament.*
House of Commons, London.

We, the undersigned, for ourselves, and in the name of the Chinese Christians of the different missions in Shanghai, have the honour to present the following petition, asking for it your consideration.

Last spring, when the various bodies of Christians met in due course for prayer, it was stated for our information that nearly ten thousand men in India, viz., British, American, and German ministers who labour there, native ministers, and foreign and native laymen have availed themselves of the opportunity, which is to be had this year, when the agreement between Great Britain and China regarding opium expires, to petition the Tsung-li Yamên to memorialise the Emperor that steps may be taken with your honourable country to discontinue the trade. The Christians, on hearing it, were filled with joy, and with one voice said, "The day of salvation for China has indeed come."

Alas! the perniciousness of opium is truly great, injuring the body as well as the mind, injuring not only the smokers but also their descendants. "Were all the bamboos of the Southern mountain used," they would seem insufficient to record all its evils; and thus it is that our country looks upon it as being in the same category as fornication and gambling, and that those who speak of the vices of the times invariably mention these three together as the chief; and that in one of the temples, where the lower world is represented, there can be seen the souls of the opium-smoker and the gambler standing before the judge, with the appearance of beggars, having not a thread to cover themselves with except two tiles hung in front and back.

In former times we heard that certain gentlemen in England had formed an Anti-Opium League, and also that the question of prohibiting its importation into China has been brought forward in Parliament. We then rejoiced, presuming that the evil would soon be remedied; but, contrary to our expectations, no practical results have yet been arrived at. Now, this time, seeing that the petitioners are so great in number, and among them are Christians of even opium-producing India, we believe that the heavenly Lord must have again in his compassion granted usanother pportunity, in order that the desired end at this day may be accomplished.

We venture to say that efforts on your country's part to bring about this prohibition ought not to cease, because although your people have not forced our countrymen to smoke it, yet since it comes from your dependency, they cannot be free of the responsibility of bringing the evil upon us, and cannot but feel a certain degree of regret.

We have heard that some people in the West say that opium is beneficial, but these must be blind to the fact that there is not one of those who do or do not use it, or of those who have used it and afterwards reformed, who does not know its banefulness. Those who use it curse the first pipe, and lament that it is too late for repentance; some laying the blame upon fate; others reproaching the friends who had enticed them to it, and still others reproaching those who sell it. Those who have never used it, and those who have reformed—and the latter are but two per cent. of those who try to do so—establish opium-cure homes, or present opium-cure pills, or invent miracles of cure by the gods. If opium were really beneficial why should these things be so?

Again, others say, if China thinks it an evil, why does she cultivate the plant within her own borders. The answer is that it has been a matter of necessity, because certain officials in our country said that since it was impossible to prevent the foreign drug from entering, it was well to memorailise the throne to permit its growth in our own country, in order to stop the outflow of silver. This is indeed not what a powerful country would do, but our country is not powerful. Knowing the reason of its cultivation, we are convinced that, if England takes steps to stop the trade, ours will stop its growth here.

We Christians in China know full well that Englishmen respond to that attribute of God which views all with equal benevolence, respect international intercourse, and cherish in their hearts the sentiment of, "Give not unto others what one does not desire for himself," and consequently that they will not cast aside, as if unheard, this matter, which is full of woe to our people.

In 1833 the Great Sovereign and the Parliament of your country issued an edict commanding the emancipation of slaves in all the dependencies and colonies, and granted £20,000,000 to compensate the owners, thereby declaring the principle that England would not, for the sake of gain, do or continue a business that wrongs fellow-beings. This benevolent action has won the profound respect of all nations. Now, since opium is a bane, we are sure also that she will not, for the small revenue derived from India, insist on importing it to our country.

Conduct which is beneficial to others is in the end beneficial to our own selves, and that which is hurtful to others is in the end hurtful to our own selves. Although India raises opium primarily to sell it to our country, yet there are already some in that country who use it, and there is fear that the number will increase, on account of which your Government will have soon "upon its hand a prickling thorn." This is what we mean by "that which is hurtful to others is in the end hurtful to our own selves."

In our humble opinion, although the stopping of opium cultivation may slightly affect India, it will not affect the *general* welfare of your empire, because when our people do not spend money on opium they would have a surplus to buy your other goods. Viewing the matter, then, in all its aspects, while the prohibition is not injurious to your empire's general welfare, it is certainly beneficial to our country, and it cannot but ward off a future danger to India.

Since at this time the ministers of the West are seizing the opportunity to make an effort "to turn back the mad water-flow already falling," and "in a morning's time to abolish the long-existing evil," we join our voices with theirs in presenting this petition, praying that you will consider our heartfelt words, and take steps to end the trade for ever. By so doing, you will respond to the life-loving attribute of God above. The evil comes from England, and to England we look for deliverance therefrom.

Our persons are humble and our words are feeble, but we will pray to God to aid England and China to remove this evil, and thereby to bring a blessing to our people.

The above is most respectfully submitted. We avail ourselves of the opportunity to present our respects, for which we need prepare no additional letter.

	Signed.
London Mission.....	Hwang Yueh-chow, *Minister.*
	Sz Wun-he, *Evangelist.*
English C.M.S.	Ho Ai-ding, "
	Li How-kway, "
	Ho Ming-yang, "
	Chen Ke-dao, "
American Baptist Mission.....	Wang Yew-san, "
American Protestant Episcopal Mission.	Yen Yung-king, *Priest*
	Chu Yu-tang, *Deacon.*
	Hwa Sz-chiu, "
	Tsang Kih-jen "
	Tsang Tsz-ming, "
	Tan Ping-ling, *Evangelist.*
	Pan Shu-ching, "
American Methodist Mission (South).	Sz Tsz-kia, *Minister.*
	Woo Tung-Hien, *Evangelist.*
American Presbyterian Mission.	Tang Che-tsoong, *Pastor.*
	Sz Tsz-ping, "
	Chu Tso-san, *Minister.*
	Bao Wo-foo, "
	Wo Tsz-ziang, *Evangelist.*
The American Woman's Union	Fang Tung-sun, "
China Inland Mission	Chow Liang-ding, "
	Hung Wun-siu, "

Shanghai, Kuang Hsü, 16th Year, 2nd Moon.....Day.
March.....1890.

THE NEW ZEALAND DRINK BILL (which is annually drawn out by Mr. C. M. Gray, of Christchurch) shows that during the year ending March 31, 1890, the sum of £1,996,286 was spent in intoxicating liquors. This means an average of £3 0s. 4d. per head of population, as against an average of £3 2s. 10½d. for the previous year. Mr. Gray exclaims: "Another cheering reduction! The thing is becoming pleasantly monotonous. For seven years in succession the Drink Bill of this Colony has shown a continuous diminution."

Rev. W. F. MOULTON, D.D.,

President of the Wesleyan Conference.

THE Wesleyan Methodists have this year done honour to one who is a worthy successor of the ablest of the men who have passed the presidential chair of the Conference. It has long been understood that whenever Dr. Moulton should feel himself free to accept the post his brethren would elect him President, as they did with great enthusiasm a fortnight ago in the city of Bristol. *The Methodist Recorder* briefly and correctly describes him thus:—

As a Biblical scholar of the highest attainments and distinguished eminence, a member of the New Testament Revision Company, an able commentator on Scripture, and now for many years past the successful Head Master of the Leys School, Dr. Moulton has rendered invaluable service, not only to Methodism but to the whole Church of Christ.

William Fiddian Moulton was born at Leek, in North Staffordshire, in 1835, and comes of a good Methodist stock. His father was a minister, as also was his grandfather. After careful training in a home circle characterised by sound culture as well as eminent piety, the youth was sent, at the age of eleven, to Woodhouse Grove School, where he laid the foundation of learning, and benefited by counsels and advantages which he has ever since rejoiced to acknowledge. In 1850 he proceeded to Wesley College, Sheffield, where he enjoyed the warm friendship of the respected Governor's son, now Mr. S. D. Waddy, Q.C., M.P. After a three years' course he engaged in tuition at Taunton, and graduated at the London University, M.A. in 1856. He obtained the gold medal in mathematics and natural philosophy, and took prizes for Hebrew and Greek and Christian evidences, gaining a mark of "special distinction" never obtained before or since. He was then a young man of twenty-one.

(*From a photograph by Messrs. Elliott & Fry, 55, Baker street, W.*)

Having been received a member of the Wesleyan Methodist Society, Mr. Moulton was, in 1858, appointed classical tutor at the Wesleyan Theological College, Richmond, where he was held in high esteem and affection by successive bodies of students. After sixteen years' hard work, he was designated Head Master of the new institution at Cambridge—the Leys School. In 1872, after he had been fourteen years in the ministry, he was elected a member of the Legal Hundred of the Connexion. Only in three instances previously had members been elected to this honourable position so early in their ministerial career, but the attainments and services of the man fully justified the distinction. The Leys School was founded to provide for the higher education of the sons of Methodists, and under Dr. Moulton's administration it has admirably met the important purpose for which it was established. Methodist members of Cambridge University have found in him a ready helper and wise counsellor. In 1877 the Senate conferred upon him *honoris causâ* the degree of Master of Arts; three years previously he had received the honorary degree of D.D. from the University of Edinburgh.

Dr. Moulton has made substantial contributions to literature. He is, perhaps, best known as the translator of Winer's celebrated Grammar of New Testament Greek. He not only translated the work from the German, but so enriched it throughout that critics have rightly concluded that there is no scholar more capable than Dr. Moulton to produce an independent work likely to supersede that of Winer. It is understood that Dr. Moulton is engaged upon the marginal references for the Revised New Testament.

It is by dint of sterling worth that Dr. Moulton has come to be honoured by Methodists everywhere. He is not such a bookworm as to be wanting in interest as to the practical and spiritual work of the Connexion. Living in comparative retirement, he has been a careful observer of the movements which have engaged the heads and hearts of the great body of Christian people. On the occasion of his election to the presidential chair he made a speech in which, after testifying his affection for Methodism, he said:—

The world is changing around us; there are modifications in the form in which men present truth, inasmuch as there are modifications in the form of error. Our Church is, I trust, seeking more and more to be faithful to all the responsibilities of a church. What is called the "Forward Movement"—and I have the greatest sympathy with the "Forward Movement"—does not consist in the adoption of new principles, but illustrates what I have thought to be characteristic of Methodism—unity in variety. We have one principle, but never refuse to adopt any form of work in which we have reason to believe that we can glorify God and benefit man. We are all here present before God. Man looks upon us, but there is a greater than man, who looks upon us to see whether our result and practice answer to the Faith which we have professed. What limit is there to that which we may hope if each one of us thus stands related to the Living God—to the Saviour of mankind?

There is true Methodist fervour as well as unquestioned academic culture in Dr. Moulton. *The Methodist Times* says he has many of the gifts of the statesman as well as of the scholar and professor. Therefore we may confidently hope that his year of office will be in all the highest senses a very successful one, and that at the close our Methodist friends will be able to rejoice with their Scholar-President over extended goodwill throughout their societies and decided evangelistic advance at home and abroad.

As a preacher, Dr. Moulton has, since his appointment to the Leys, been little known. But while at Richmond he frequently preached in London, and his careful and eminently helpful expositions were gratefully welcomed by all students of the Holy Scriptures. The School has been a signal success, there being more than 160 boys in residence, drawn from all the evangelical churches. They hold the Principal in high esteem, and deservedly so, for he seeks their spiritual as well as moral and physical good. The late Edwin Bainbridge thus gave expression to this in a letter to his sister:—"You have no idea what a grand old chap the Doctor is: if we find any difficulties in our Christian

life, we have just to go to him, and he will do his best to help us out of them, and nearly goes wild with joy." We pray God's blessing upon the Doctor in the discharge of all his varied and onerous duties.

The Keswick Convention.

FRIDAY.

The summaries we have already given of the addresses at the Convention have afforded some idea of the line of teaching throughout. The important pronouncement on this morning by Rev. H. W. Webb Peploe, we are giving verbatim, but are obliged to postpone it until next week. We must content ourselves with briefer mention of other addressrs.

Rev. H. C. G. MOULE

gave a most weighty and practical utterance at the forenoon meeting on "the promise for all places and all times," "Lo, I am with you alway even unto the end of the world" (Matt. xxviii. 20). We shall soon be going away, he said, to take up the common duties of life; how immensely more is life a test than an excitement. Circumstances do sometimes excite and uplift, but a thousand times oftener they are round us to test us. Woe be to us, therefore, if we are relying upon circumstances to be our strength amidst themselves. Let us take as a concentrated summing up of all our hopes and desires the words of Paul when he said his earnest expectation was that "Christ may be magnified in my body whether by life or by death."

First let us aim that Christ shall be magnified by its being made plain that to be filled with His Spirit means that it makes us faithful in that which is least. Perhaps we are going back to some duties that we have been getting very tired of, and wondering whether God could not give us something more remarkable or pleasant or interesting to do. But just as long as that old path is still His will we are going to it with an intense desire that in its details we should be so thorough, and should think nothing too small to be remembered as duty so that Christ shall be magnified in our body. Shall we begin with the word "patience" for one of our watchwords in this magnifying of the Lord? Another watchword is "love"—a word that seems to include almost everything. Some have called it the shortest spelling of the word "holiness," and it is not far amiss. Shall we not magnify Him by somehow learning, as Paul says, to do all our doings in love (1 Cor. xvi. 14), in sympathy, in surrender not only to the rights of others but to the wishes and pleasures of others, to the greater credit of others, and in a readiness to enter deeply into the sorrows of others' hearts.

We have been listening to many words from many minds, on many sides of the one glorious truth. In gathering up one or two of the thoughts, let me use the word "simplicity" as a watchword now. It is good to have our theories clear. Sometimes it helps us in action to have a well-defined grasp of the reasons why; but do not let the reasons why complicate the simplicity of the action. Christ says: "I am the Way." It is all in Him, and in Him is all. There is no need, no temptation, no trial, for which all the store and treasure are not laid up in Christ. Remember that He is never below the brim for anything we really need. Though it is true that in Jesus Christ we have all, from another point of view we are always to be taking the position of the poor beggar. There are two words in the Greek language for poor. One applies to a man who works because he is poor, and the other to a man who begs because he is poor. The Lord Jesus, when He says, "Blessed are the poor in spirit," uses the mendicant word.

As to consecration, I would not say a word against surrender and yielding to God; may He give me to know more of it every day. But I do want to caution you against thinking that there is any virtue, or beauty, or recommendation of ourselves in consecration. What is consecration? It is giving up stolen property. It is pointing the Master, with tears, to what we have taken away from Him, that He may take it back. There is no moral beauty about that, any more than there is moral beauty in a man stretching out his hand, in starvation, to take a rich man's gift.

Let us take away, as a closing word, "Prepared unto every good work." How is it that we so often fail when we need not? Do not let us ever sit down with a sort of doleful content under failure. We fail because we are not prepared. Oh, what blessed successes, what humble magnification of Christ, and what effacement of self there would have been if we had been so prepared. As we turn a corner in life how often we find ourselves unprepared for what is almost sure to happen. Then as we go along the daily path we meet with little frets and stings, little bits of dust in the eyes, and so on. As we go round the corner or meet the daily care, shall we take the Lord Jesus Christ with us? With his companionship we shall be prepared for every experience. In Him we shall have the wealth of the Indies. To Him be all the glory. Let us say to Him: "Lord, so far as it is possible, let us be effaced, whilst thou art magnified in us."

Rev. E. H. Hopkins followed with a clear and concise statement as to the relation between soul condition and conduct. If we keep ourselves in the perpetual stream of God's supply of power we shall find his service easy. At the last evening meeting Rev. J. G. Gregson, in the first address of the evening, contended that the life of holiness should be a perpetual Pentecost. The man who is filled with the Spirit will not be led into any unscriptural extravagance, but it will be made manifest to all men that he is led of the Spirit. The closing address was by Rev. C. A. Fox, who based his exhortation on Solomon's building of the temple, and showed by the analogy of the narrative the character of those whom God employs for his work, their preparation, and their motives, and the spirit of joyous consecration in which the work is done. In the closing after-meeting almost the whole of the vast assembly stood up in recognition of having experienced an access of spiritual blessing at the Convention.

MINISTERS' MEETINGS.

Two largely attended Ministers' Meetings were held in the Drill Hall on Tuesday and Thursday. These meetings were marked by great solemnity, and were evidently felt to be of deep practical import. The first was presided over by the Rev. H. C. G. Moule, who gave a short opening address from 2 Tim., i. 9, 12, 14. He remarked that behind all their speaking, explaining, warning, as ministers, there was meant to lie the deep rest of a personal experience and knowledge of Him of whom they spake—and that would be experienced in proportion as they entered into the depth of the meaning of the words, "I know *Him*" in the glory of his person and the perfectness of his work—alike a finished work and a continuing work. The Chief Shepherd is able to keep my deposit humbly put over into his lands—and in a sense left entirely there—left there from the point of view that we have given up the thought of self-keeping. As ministers going more solemnly than ever to recollect that we must walk by the Spirit, the blessed Paraclete, the Revealer of Christ, the Imparter of the power of Christ, the Bond of oneness between us and Christ.

Rev. H. W. Webb-Peploe dealt with a question propounded to him. What are we seeking definitely to teach? He said there had been a side of truth connected with the great all-important truth of Sanctification, which had not been for a long time emphasized as it ought to be in the Church of this land. While we lean upon God, the Holy Ghost is the agent by whom the progressive work in ourselves is to be carried on. There has not been sufficient emphasis given to the personality of the Lord Jesus Christ as the great Sanctifier or Source of Sanctification. Instead of the old teaching in which I had been brought up—that I was to struggle and the Holy Ghost was to aid me, I learned that Christ was to come in and take possession of me absolutely, that Christ was to be Lord and Master, and as Lord and Master He was responsible for his servants; and that he should keep me moment by moment magnifying Himself through the weakness of the vessel. Up to that time I expected defeat, and if there was victory or deliverance I was greatly astonished; but from that moment I may humbly say I calmly and perpetually expected deliverance—not merely the aid of the Holy Ghost, but the very presence of Christ by the Holy Ghost to act upon me and even through me.

The Second Ministers' Meeting was held in the Drill Hall, on Thursday forenoon. Rev. Evan Hopkins presided, and gave an address founded on Heb. xiii. 20 and 21, which, he said, expresses a prayer put up on behalf of those who are already Christians. Spiritual adjustment precedes spiritual enduement. We may be Christians in a state of spiritual dislocation. The meaning of the passage "God make you perfect," is, God put you into joint in every good work to do his will. Now while Sanctification is progressive, the conditions essential to progressive Sanctification may be brought about immediately. We have an illustration in the case of a man walking in the right road, or rather not walking, limping, crawling, going to a certain town. He is making painful efforts to make progress. You ask him where he is going. He says "Thank God, I am in the right way." You ask him "How is it you are not walking?" He says "I have dislocated my ankle and it is out of joint." You say "The first thing you have to do is to be put into joint in order to walk and make progress." He says "I know that, but I hope by making progress to get into joint." Now the being put into joint is an immediate thing, the making progress a gradual thing. So many Christians are practically out of joint. They need spiritual adjustment as to their minds, conscience, affections, will. We must bring all to the Word of God to get all adjusted and brought into harmony with God, and that there be no controversy between our soul and God.

Rev. H. C. G. Moule gave a short address rom 2 Tim. ii. 21. He said a vessel is some-hing to carry and to be carried, and we cannot ake too simply and too deeply into our being hat we are "vessels of the Lord." If we bear bout our own name, we grossly misuse our-elves. The vessel is absolutely nothing, ex-ept as a piece of property belonging to the Master. We are pieces of property for another o own, and for another to carry about, up nd down, for the uses of the house where He places us, in what room He chooses, and for what purposes He wills, vessels unto honour —the blessed honour of being nothing in our-elves, but something for the Master's use, and well usable by Him—separated entirely to Him. We must be detached that we may be ready for the Master to use. We have to purge ourselves; is there anything to lay at his feet? pride, vanity, love of reputation, greediness of applause, any unwillingness to be criticised, to be spoken against, to be left in a corner, to be left out, to be put down, to be done without—any prejudice, any unkind feeling, anything against the spirit of love and purity? We must prostrate ourselves in separation of heart and soul and will from these things, that we may be for God's purposes, God's ends, and in God's way, vessels yielded to the Master, that the Master will be glad to use to the honour of his name.

LADIES' MEETINGS.

The Lecture Hall was daily crowded by the time the meetings began. A great spirit of expectation was felt all through, yet those appointed to lead never felt more entirely emptied. For months before, every day had been "lived towards" these meetings, and much preparation made, both of Scripture and spirit. But at the time they all agreed that they were utterly thrown on the momentary provision of the Holy Spirit, and that they had possession of nothing which could do themselves any credit before others. But the writer, amongst others, can testify that the words given were *living* water, freshly poured out, and made very real to those present by the felt power and presence of the Lord the Spirit.

There was a daily meeting at 11.30, and two for young ladies alone on Tuesday and Thursday. These last were in charge of Mrs. Tottenham, and the numbers present showed how blessedly God is stirring amongst the younger ones, leading them out to be wholly for Him in a way which the older ones joyfully recognise as another sign of his nearing return, and as a proof of his faithfulness against our distrust. Young ones spoke to the young ones at these meetings, and they were greatly blessed. A third was held on the Saturday, which was a time of great impression. The general subject dwelt on was, The Claim, "Thou art mine; and the Response, "I am Thine."

At the daily meetings Mrs. Bannister and Miss Nugent were again in charge, but both never more strongly felt as "nothing"—only instruments in his mighty hand. Miss Nugent opened with prayer, and then read Haggai ii. Mrs. Bannister then gave a most heart-convicting address on the further enduing of the Holy Ghost which is possible, and provided for each one who has accepted the Lord Jesus as the Atonement. It was one of the marked addresses of the week, both in power and hold on the hearers, for every heart seemed unusually drawn towards the Lord's Pentecostal pledges, and ready to bend under his conditions. She strongly urged the search through the Word for every verse on the subject, saying how great the blessing had been to herself.

On the next day, the requests for prayer began to flow in, and, after presenting them, Lady Carbery spoke on "The Daughters of Zion," with the warnings and promises addressed to them, beginning with Isa. lxii. 11, and ending with the restoration in Isa. lii. 1. Miss Nugent followed with a few words on Haggai ii., with ts special appropriateness of it being a message given on the exact date of the Keswick assembling this year—the one and twentieth day of the seventh month. She remarked that Haggai was a man without biography, absolutely unknown, except that "the word of the Lord came" to him, and how many an unknown, uneventful life might become dignified by this honour.

The next day there was a very deeply moving address from Mrs. Bannister. She spoke of the Holy Ghost having been poured forth, therefore all our part was to let Him in. The various emblems under which He is spoken of as fire, water, &c., are all things which force their way in wherever there is the least opening One of the chief openings is a surrendered will. She then spoke on the general pervading of the life which would follow the surrender to the Holy Spirit, speaking not only of the brilliant and conspicuous results, as it were, but of the bending to the discipline of common things, down to very humble details. She ended with the solemn warning of Amos iv. 7. Then followed a time of much prayer and yielding and real response from one after another; and then was sung, kneeling, "All my doubts I give to Jesus."

The meeting ended by Miss Nugent speaking on the first altar of the Bible, and how it followed the ark, for there must be conscious safety before there can be surrender. What Noah sacrificed were of the very things then required to carry out God's command of replenishing the earth, even the clean beasts. He did not think them too valuable to yield. And what flowed from that surrender? Even a promise of blessing, and commission to be fruitful and multiply. So the whole earth to this day has the benefit of that one man's sacrifice. And the Lord Himself had something from it, for He smelled a savour of rest. Then how can we withhold from Him what will give us blessing for ourselves, and power to bless others, and Him rest?

The last day was a joyous one. The leaders took little part except in guiding, as testimony after testimony was given, short, distinct, and spontaneous. One specially touched all hearts, from Miss Blanche Pigott, as she rallied all in a few fervent words to glory in his cross. Miss Nugent gave as parting words, "Yield and Yes," which were his receipt for maintaining a surrendered life in its joy; and also "Exult," from the two sentences in the Revised Version of Zeph. iii. 11 and Isa. xiii. 3. The former: "I will take away...them that exult in THY majesty," making room for the new exultation —"I have called...them that exult in MY majesty."

So the latter dispersed, with the deep impression that the altar of sacrifice, so often and so strikingly alluded to through the whole Convention, was not a place of tears and loss, but his opportunity for his fire to glow, and his pledge of fruitfulness to be given.

TESTIMONY MEETING.

The testimony meeting of Friday afternoon was marked by the customary flow of individual witness bearing. Those who testified were of all ages, of both sexes, and of the most varied conditions of experience. Some told of very peculiar leading by God in having attended the Convention, or of special difficulties by which they had been beset. All were full of praise for the blessing received, and of holy resolve to expend in God's service the strength He had given them to realise as theirs in Christ. There was a good sprinkling of ministers of the Gospel among those who gave testimony. One touching incident happened when, after a minister had borne witness to the reception of blessing, a lady rose and said, with broken utterance, that she had been praying for a blessing on this minister and the town from which he came, and now her prayer had been answered. Quite a number of the testifiers declared that the Tuesday night was the time when they had experienced the gracious dealings of God with them; that was the meeting at which Mr. Webb Peploe spoke of giving over to death all that God would have us to give over, that His life might shine forth through us. There was a reality and sincerity of tone about the testimonies that could not be mistaken.

At the praise meeting on Saturday morning, the hour was filled up by a constant stream of texts from the platform first, and then the body of the tent, expressive of the varied feelings and desires of those who uttered them.

THE MISSIONARY MEETING.

Last week we gave the address by Rev. G. C. Grubb, descriptive of his mission tour, which was the first item in the great missionary gathering on the closing morning of the Convention. After him came a brief word of testimony from

Mr. CAMPBELL,

one of Mr. Grubb's companions. He said his journey had proved very humbling to himself, and revealed to him that he had been harbouring much unbelief. He believed the Church was only at the beginning of a new era, and that she would see the works of Christ done over again. May the result of this Convention be that multitudes shall be driven into the harvest-field to win souls for God. He had only been a few months a missionary, but during that time he had been beset by temptations he never knew of before. He could scarcely explain it, but he seemed to have lost joy and power, though his heart was peaceful and he enjoyed Divine communion day and night. The Lord had shown him at this Convention, that if we wish to live in perpetual joy and victory, we must entrust Him with our eyes, so that we shall not look at self, but shall keep our eyes fixed on Jesus, trusting that He will work through us. Thank God we have got a Leader, and we have but to follow Him. Mr. Campbell advised those who are engaged in business-life, and who feel a call to missionary work, not to be in haste in relinquishing their occupation, but to wait on God for distinct and definite guidance.

Mr. MILLARD

then spoke. He was another of Mr. Grubb's companions, and his testimony at last year's Convention must be still fresh in the minds of all who heard it. He said that after that Convention his plans with respect to going to China with Mr. Skeffington were altered, as the Lord had not made it plain that they were to go. The path of blessing is the path where He distinctly leads. As we go out into the world to face temptation we may know of a truth that Jesus Christ Himself will stand between us and the temptation. In their journey round the world Jesus had been with them all the time, and had shown them many of their mistakes. Mr. Millard gave a wonderfully interesting leaf out of the volume of his missionary experience, respecting God's dealings with one particular family in New Zealand. We give his account pretty fully, and think it will be enjoyed by our readers, young and old alike:—

One morning in one place we visited, Mr. Grubb said to me, "You ought to take a children's service here." I said I was quite willing, if it were God's will. We had between 800 and 900 children each afternoon. There were a lady and gentlemen in the place with one little boy. During the address one afternoon I was telling the children how, in the mornings, our first thought often is about our doll, or our newspaper, or our household affairs. But our waking thought ought to be to say something to Jesus. This boy, five years old, had a little arrow sent into his heart that afternoon. His mother said to me afterwards: "My little boy seems to have got a blessing." "Indeed," I said. "He is accustomed to come into our room every morning, and say 'Good morning.' This morning he came to our room in his sleeping clothes, and, as we were half asleep we heard him say, "Good morning, Jesus: good morning, father and mother." What a blessing I

learned for my own soul then, as I thought of the little fellow of five saying, "Good morning, Jesus." The parents came to the mission, but the father was very reluctant to come. One day his wife went home and said, "Mr. Millard prayed for you." "The very idea! Do you mean to say that they prayed for me in the meeting?" "Yes, they did; you were not mentioned by name, but it was you that was meant." "Well, I'm blowed!" A little while after, this gentleman came to me, and said, "Will you come and stay at my house?" "With pleasure." I packed up my things, and went to stay there two or three nights. I arrived about six o'clock, and he immediately began flooding me with conversation about horses and dogs, and stables, and boats, and everything I did not want to hear about. I was very thankful when he said it was time to go to bed. As we were parting for the night he said, "Would you like to get a ride in the morning?" I said that I was fond of riding, and would be very glad. At six o'clock the following morning two horses were brought and away we went. Presently he said to me: "That horse you are riding will not go over wooden bridges." "That is rather awkward," I said, "if we have to cross many." "Yes, we do." We went on and we had to cross some water, but his horse refused to jump. He got very angry and said some things which of course the horse did not understand. He said to me the only thing to be done was to cross one of those wooden bridges; but he assured me my horse would not go. I said it was all right. He said he had been paying a trainer so much a month to train the horse to go over these bridges, but he *would not* go. I told him that if it was absolutely necessary we should go over a bridge, as the Lord had made the horse, the Lord could make him go across the bridge. We galloped on about half a mile till we came to a bridge, and then the horse stopped. As I sat there, I lifted up my heart to God, and in a little while the horse went on and walked straight across the bridge. And he has crossed bridges ever since. The gentleman was astonished, and he wrote to the trainer to say he did not require his services any longer as he had got a better trainer.

A little while after, the boy was suddenly taken ill with fever. His thermometer went up to 105, and the mother was in a great state of excitement. She scarcely knew what she was doing, and went rushing about the house. They sent to a place two miles away to get ice. As the little fellow was lying there with throbbing head, his mother tried to comfort him by saying the ice was coming directly. The ice was a long time in coming, and the boy turned in his bed and said: "Mother, can't Jesus make me better?" She did not know what to say, but, as she told me afterwards, she got down on her knees, buried her face in her hands, and said, "O Lord Jesus, make little Tommy quite well." He jumped up in bed and said: "Jesus has made me perfectly well." Then he said: "Mother, I am so tired," and fell asleep in her arms. She laid him down, and when her husband came home he found Tommy lying in bed fast asleep. He did not waken till the middle of the night. When his father asked him how he was, he replied, "Jesus made me better." That was made a great blessing to the mother. She called some of her friends together, and there, in her drawing-room, as we knelt together, one young man and two ladies claimed the Lord Jesus Christ as their Saviour and Keeper by the filling of the Holy Ghost. They are now testifying as to what God is able to do.

A BUSINESS STATEMENT.

Mr. Robert Wilson at this stage read the financial report of the Keswick Mission, which showed that in 1888 £908 were subscribed, and £633 in 1889, amounting in all to £1,541. In 1889 there was expended in various ways £871, and since then over £160, leaving a balance of £1040 to the credit of the fund. Of this £270 is for special work in Syria. It was intended last year to send two missionaries to China. The trustees, however, considered it better at the time to unite these brethren with Mr. Grubb's mission. But we think (said Mr. Wilson) we should not go exclusively on one line, and if any friends have funds that they wish to appropriate to a particular country their wishes will be attended to. Our brother, Mr. Millard, is hoping to go to China with someone else, after a time, if arrangements can be made. Mr. Haslam also purposes to go on a mission to India through the Keswick Mission fund. His intention is to arrive in Bombay about the middle of November, to stay there for a short time and then go to Calcutta, and afterwards take such work as the Lord provides for him, returning after a stay of about six months. He would be glad to hear of any young man who would be useful as a helper and who would desire to be associated with Mr. Haslam, especially if he is able to go at his own charges; but that is not absolutely essential. The mission in Syria is likely to take about £50 per annum out of the fund. Last year there was a sum of £200 given here for other missionary societies, and the amounts were duly distributed; a similar sum was contributed the year before. If we wish this work to be extended we must look to the Lord not only to give the men but the means. I do not at all fear but the means will be provided. Let us ask the Lord's grace and help for these our dear brethren, and that many more may be moved to go forth in whatever direction He wills. We thank God that He has so definitely blessed Mr. Grubb and those with him; I do not think he has been overburdened with instructions from those of us at home. It is expected that after Mr. Millard goes to China a mission centre may be formed there which those who desire to engage in work may unite themselves, as soon as suitable arrangements are made.

[During the Convention about £620 were given or promised—£450 for the Keswick Mission, and £170 for various others.]

At the close of Mr. Wilson's statement, Mr. Eugene Stock took charge of the meeting. In the first place he called on Rev. J. Wilkinson, of the Mildmay Mission to the Jews, and that ardent advocate of Jewish missions gave a very interesting address of ten minutes or so, showing in outline God's purpose with respect to Israel, and the bearing of it on the evangelization of the world. He also gave a few details with respect to the distribution of Hebrew New Testaments among the sons of Abraham. He said that very recently God had put him in possession of means for providing an additional 200,000 Testaments. By the distribution of these he hoped that a revolution would be effected among God's ancient people in every part of the world.

THE LATE MR. BOWKER.

At this point in the meeting, Mr. Wilson referred shortly to his late co-convener, Mr. H. F. Bowker, who had "fallen asleep" since the last Convention. While there is no occasion to mourn for him, as he is now at rest in the presence of the Master, we remember thankfully the loving-kindness he showed to so many in connection with this Convention. He has been missed by many. It is right to say that his two unmarried daughters have been left without means of support. Mr. Wilson said that Mr. Hopkins and himself had been receiving sums from various friends on their behalf. Though he did not wish to represent it as a case for charity, yet there was an opportunity for any friends showing their esteem towards Mr. Bowker by contributing to the fund to be invested for his daughters.

MR. EUGENE STOCK,

after some announcements, referred to the fact that two years ago a little slip of paper was sent to the platform, in which the writer said he wished to consecrate to the Lord his savings for the year, £10, for missionary purposes in connection with Keswick. That was the beginning of this blessed movement in connection with the Convention. Some mistakes had been made in print about the donor of the £10. He is now in the mission field, but his identity is only known to Mr. Stock. This Keswick Convention is now being reproduced in different parts of the foreign field. Touching letters have been received from India, China and Japan about Christian brethren and sisters of all societies and denominations meeting to commune and to seek the blessing of the Lord. Mr. Stock read an extract of a letter received from a missionary who had been present at this Convention stating that as a thank-offering for mercies experienced he and his wife wished to consecrate all their property to the missionary service, so that they could go out without any charge on the funds of the Church Missionary Society. Then the speaker read the following poem, which is published in leaflet form by the Church Missionary Society, Church Missionary House, Salisbury Square, London, E.C.:

THE LAST HOUR.

"Little children, it is the last hour" (R.V.)
1 John ii. 18.

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
We must in fervent haste proclaim.

Ere yet the vintage shout begin,
O labourers, press in! press in!
And fill unto its utmost coasts
The vineyard of the Lord of Hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear his footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour.

Clara Thwaites.

Short, but very telling, addresses followed from five missionary ladies; two representing India, two on behalf on behalf of China, and one from Ceylon.

MISS DAWE, BENGAL,

dwelt very impresssively on the great spiritual needs of India's women. Those who go to that foreign field, she said, can realise something of the meaning of our Saviour's compassion for the perishing multitudes. The people there are dying every day without God, and without hope. Would that the hearts of many ladies who had attended the Convention, might be so touched with compassion for their Indian sisters, that they will give their lives for those shut up in the dark and dreary zenanas. Doors of opportunity are open on all hands, and those now at work are overwhelmed with calls for Christian labour. Many villages are without a single witness to the message of salvation. What can we say to the Master when we meet Him, if we do not obey His call? Surely we dare not stay at home, unless God has put some special hindrance in the way of our going. It is a great privilege to go; if our Christian sisters only knew the joy of labouring for the Master among His heathen, they would all want to arise and go.

MISS MATTHEWS, LUCKNOW,

gave interesting details about work there among women and children. The mission schools are much owned of God, and among the children are many earnest little Christians. Some touching cases of Christian witness-bearing from the young were given. Some of these boys and girls have to endure much opposition and even cruel persecutions from parents and friends, but they are kept faithful in their testimony to Christ. Miss Matthews was very pathetic in her appeal to Christian parents in England to allow their daughters to go into the foreign field. She said she knew of at least four young ladies present at the Convention who wanted to go, but their parents would not

consent. She also knew of a case where the parents were willing but the daughter was not. In India there is only one lady missionary for every 217,000 of the women there.

MISS CAMPBELL, FROM CHINA,

said she was at Keswick three years ago. Since then God had led her to the mission field in China, and now he had sent her back again for a time. She would say to her Christian sisters that God had need of them in China. The circumstances of going to China now are so altered that it is about as easy to go there as to Scotland or Ireland or France. How *can* we stay at home when the needs are so great abroad? Let all God's redeemed ones ask Him what He wants them to do with their lives. We have been asking God here to bless us; let us now ask Him to make us a blessing.

Miss Campbell told how the call for a thousand new missionaries for China within the next five years (she thought it ought to be *two* years) fell into the hands of some German friends in Bremen, and as God had greatly revived his work among them, they concluded that Germany ought to send out fifty new workers. But they would not wait for all Germany, so the little town of Bremen has resolved to send out ten on its own account and at its own cost. The greater number of this party are now in London learning the English language before starting for China.

MISS CLARA BRADSHAW

was the second representative of China. She pressed earnestly home the fact that only Christian women can minister to the spiritual needs of women in China, as male missionaries have not access to the homes in the same degree. The Revised version of a verse in Job xxii says: "Lay thou thy treasure in the dust," and the next verse says: "The Almighty shall be thy treasure." She would pray that the parents and children in the tent might prove the truth of that. The southern province of Fu-Kien, in which she was at work, has ten millions of people; could not an army go out from Keswick and take possession of the province for Jesus? God is saying to us: "Who will go?" Shall not our answer be in the words of Mr. Grubb: "I know of nobody but myself"?

MRS. IRELAND JONES

told of a very interesting and successful new work in the villages of Ceylon, and made a most earnest appeal as her sisters had done, for fresh workers to devote their lives to this foreign service, in view of the many and wonderful openings everywhere.

DR. GRATTAN GUINNESS

emphasised the fact that Jesus has redeemed the world and gone to heaven, leaving us to evangelise it. Redemption is His, evangelisation ours. God has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation. God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. The work was His; He has put the word into our lips. He has redeemed the world, and two-thirds of humanity do not know that they have been redeemed, because they have not been told. What is to be the outcome of these meetings? A man said, "I prayed for the Holy Ghost, and believe I got it"—but the world won't believe it except they see it. The Spirit came as tongues of fire, so that we might go and speak in all lands the wonderful works of God.

"REDEEMED AND DON'T KNOW IT."

Let those words ring in our ears—250 millions in India, 250 millions in Africa, 250 millions in China, redeemed and don't know it. Shanghai Conference has just been held, and has sent a cry for a thousand missionaries in five years. My dear daughter sends letters written in tears—almost tears of blood. How welcome you would be there! You don't know the joy that waits you. I have had much to do with missionaries, and I have never seen one who found it hard to go the second time. When you go and see you cannot keep away.

In Africa there is the Congo region opened to the knowledge of the world—5,000 miles of navigable water and no Mohammedans to block the way. An intelligent and simple people, not all cannibals; they never eat the missionary people. Our Balolo Mission wants reinforcing, and if you are filled with the Spirit, you are the sort to go. In North Africa a little mission was opened a few years ago, within three days of London. The whole field is open and workers are wanted.

I can but, in my daughter's name, put my hand in yours, and say, "China wants you—a civilized land, and ladies travel largely without molestation." I am impressed with the minuteness of our land, but

IT IS THE HEART;

let it send the life-blood to the extremities; don't keep it. Go and be witnessess to ME. When he comes, oh the joy and the glorification for evermore.

MR. REGINALD RADCLIFFE.

When Jesus wept over the city, it was not on account of the gross sins of ungodly men, but because it did not know the time of its visitation. England, backed by America and Germany, is to occupy the world. I came, a few years ago, to Keswick, not to get blessing to my own soul, but to cry to my brothers on behalf of the perishing world, and I got blessing to my own soul as well. Keswick is not denominational. All are of one accord. It is not money we want, but the firstfruit of the Spirit—love.

Only ninety years ago the devil suggested that Sunday-school teachers should be paid. It was soon found that Sunday-school teaching must be voluntary work. Now the devil would like us to think the world must be evangelized by paid missionaries. They may be as devoted as you like, but the world will never be evangelized by them alone. I am a lawyer, and lawyers are accustomed to go by precedent. Is there any precedent in this case? The Apostles remained in Jerusalem when the persecution came, and five thousand men and five thousand women fled to save their necks; the Lord was with them, and they went everywhere preaching the word. What a fool a general would be if he thought the battle was to be won by the officers. He expects every man to do his duty.

Our men are scattering to Africa to occupy themselves in all kinds of business, and these poor blacks will have a proper sample of us. If Christians go full of the Holy Ghost, they will teach them the way of life. So disgusted have the people in Roman Catholic countries become by the representations of Christianity they have seen, that they must be reached not by ministers and clergymen—they must see men working with their own hands and brains and living the Gospel. Am I saying anything against our brothers being sustained? No; let us pray for them to be sustained, and that the people of God may give generously to sustain those who are in the mission field.

"Oh, to be nothing, nothing,"

was sung with bowed heads, with a pause after each verse, that any whom the Lord was definitely calling to work among Jews or Gentiles, and who would dedicate themselves to the work, might hold up their hands. About 300 responded to this appeal.

The correspondent of *The Record* says:—

On Sunday the engagements were very numerous. There were three Communions at St. John's Church, all of them very largely attended. In the morning Mr. Moule preached a striking sermon on "Christ our Passover is sacrificed for us, therefore let us keep the feast," dwelling on the happiness of the spiritual life which has started from the one atonement. Mr. Meyer and Mr. Gregson were advertised to preach in the Congregationalist and Wesleyan Chapels respectively; but the former had to migrate to the Tent to accommodate the crowds that followed him, and thither also resorted very many who failed to get inside St. John's, although every corner of the church was filled up with rows of forms brought in for the occasion. In the afternoon Mr. Stock addressed children in the church; other speakers held a children's meeting in the Tent; Mr. Meyer spoke to missionary candidates in the Lecture-hall, and Mr. Wilkinson had a large open-air gathering on Friar's Crag. In the evening there were various services and meetings. The preacher at St. John's was Mr. Grubb, whose sermon was a really exquisite little Bible-lesson, almost a Sunday-school lesson (if ever there was a Sunday-school lesson so simple). He put aside all eloquence or art of any kind, and for twenty minutes, without a superfluous word, he just expounded the four "Come ands" of Christ, viz.: "Come and see," "Come and drink," "Come and dine," "Come and rest."

On Monday, Tuesday, and Wednesday of the present week there were prayer-meetings in the Tent at seven a.m., and what are widely known as the Friar's Crag missionary meetings in the evening. But only one of these was on Friar's Crag. Several hundreds gathered there on Monday, and sat or stood upon the steep slope for an hour and a half; but on Tuesday heavy rain drove them to the Tent, and there they again met on Wednesday. The numbers must have been quite double what they were in previous years. Mr. Stock presided as usual. Many short speeches were made by missionaries and others, and many brief petitions offered in response to special requests. The lady speakers on these occasions are generally the chief attraction. On Monday delightful little addresses were given by Miss Geldard, an elderly lady from the South of France, and Miss Davies, of the I.F.N.S., Bombay; and Miss Goodwin, as an independent witness, gave an account of her visits to the Zenana Missions in North India. On Tuesday, three ladies sailing this autumn (C.M.S. and C.I.M.) spoke a few words each beautifully, but I will not mention their names here.

I will conclude by saying that there is reason to hope that very important steps towards more active work in preaching the Gospel throughout the world may, if God bless the plans privately considered, prove to be one outcome of this year's Keswick Convention.

APPEAL TO THE CHURCH MISSIONARY SOCIETY.

The following letter, drawn up by some leading supporters of the Church Missionary Society, assembled for Conference on the prospects of missions, was read in committee on Tuesday week:—

Keswick, July 25, 1890.

TO THE SECRETARY AND COMMITTEE OF THE C. M. S.

DEAR FRIENDS,—We whose names are appended, and who are attending the Keswick Convention, have been conferring privately on the prospects of missions in view of the needs of the heathen, and of the marvellous openings which God is providing at this time. We feel that a large part of the world has yet to be evangelised. India's needs are pressing; China is asking (through the Missionary Conference lately held at Shanghai) for 1000 missionaries; Africa is rapidly opening, Stanley's travels having brought to light numerous tribes which know absolutely nothing of Christ, while mercantile companies are being formed which will open up and secure new routes. These things constitute a call to the Church Missionary Society to put forth fresh efforts, and, perhaps, to adopt new methods.

The case, when viewed in all lights, is so startling that it justifies an advance on a large scale, under the directing hand of God. We respectfully urge that an appeal should be put forth by the Church Missionary Society for no less than *a thousand additional workers*, who will be needed to go into the various fields within the next few years, irrespective of what may be done by other societies.

Such an appeal would stir the heart of Christian England and its dependencies, and would call forth much sympathy and definite prayer, whilst the result would undoubtedly be that offers of personal service and of pecuniary support would be correspondingly liberal. God is able to find the right agents, to send them forth, and to supply the needful means; and if (as we believe) his time has come, it is for us to go forward.

Further, we venture to urge: (1) That evangelists should be sent into the mission field in groups, each group being associated under a leader: (2) that the services of lay workers should be used much more than hitherto; (3) that mechanics and working men and women whose hearts God has touched should form parts of these groups; (4) that we should thus have means, and should take steps for providing industrial training, which is now largely recognised as an important factor in educational work, especially in Africa; (5) that special provision be made for the training of the new classes of workers now proposed; (6) that some means be devised whereby contributions might be appropriated to special objects.

Whilst making the suggestions, we are far from desiring that the standard of spiritual life and teaching should be lowered. On the contrary, we urge that no one should be accepted for any department of the work who has not given proof of a desire to seek souls, and of a power to win them to Christ.

We feel that the committee and secretaries are already hard pressed and heavily burdened, and that these proposals might involve the necessity of special committees and of additions to the staff. We are ready to testify our sense of the urgency of the case by attending such conferences and committees as may be found desirable with a view to giving effect to the suggestions now offered.

We are conscious that we are asking great things, but we venture to do so under the conviction that we are only expressing what others feel as well as ourselves God's Holy Spirit is bringing home to many hearts the bitter cry of the heathen world. Prayers are ascending to the Lord of the harvest, and lives are being dedicated to his service. It is our earnest desire that the Society, which God has so signally blessed in the past, should be early in the fields which are opening before us, and if it is God's will that these new ventures of faith should be entered upon, and that these new methods should be adopted, thousands of grateful, longing hearts will support the committee at every step by pleading at the throne of grace, and the Lord Himself will shower down the wisdom and strength which will be needed by secretaries, committee, and workers to accomplish his own design; and so his name shall be known upon earth, and his saving health amongst all nations. Commending the whole matter to your prayerful attention,

We remain your attached friends,

(Signed)

Hubert Brooke, Incumbent of St. Mary's Episcopal Chapel, Reading.
Sydney A. Selwyn, Vicar of St. James's, Hatcham, S.E.
Charles F. Fison, Vicar of South Nutfield.
Handley C. G. Moule, Ridley Hall, Cambridge.
E. G. Sierra Leone.
Edward A. Stuart, St. James's, Holloway.
Joseph E. Rogers, St. Peter's, Tunbridge Wells.
Charles H. Bousfield, 40, Elvaston-place, S.W.
J. Ireland Jones, Trinity Vicarage, Cambridge.
Neville Sherbrooke, Incumbent of Portman Chapel, Baker-street, W.
J. M. West, Vicar of Hazlemere.
H. W. Webb-Peploe, Vicar of St. Paul's, Onslow-square.
J. E. Sampson, Vicar of Barrow-on-Humber.
William W. Gibson, Rector of Kingsworthy.
Joseph McCormick, Vicar of Hull, &c.
E. Bachelor Russell, Appledore Vicarage, Ashford.
Colin Campbell, Weston-super-Mare.
J. H. Scott, Rector of Spitalfields, E.
Henry Brass, St. Matthew's, Redhill.
Robert B. Girdlestone, Minister of St. John's, Downshire-hill, Hampstead.
W. H. Barlow, Vicar of Islington.

THE COMMITTEE'S RESPONSE.

After prayer and discussion, the following resolution was adopted by the Committee: "Resolved, that this Committeee have read with the deepest interest the letter from friends of the Society assembled at Keswick, and hail its suggestions, some of which they have already confirmed in principle, and are gradually carrying out, as evidence that the Lord is stirring the hearts of his servants at home to a truer realisation of the vast responsibilities which rest upon the Church of Christ, in view of the rapid opening up of the world for evangelistic effort. They desire the secretaries to convey to the signatories the thanks of the Committee for their counsel, and an assurance that their letter shall have full and prayerful consideration. They further instruct that the letter be forthwith printed, and widely circulated amongst the supporters of the Society, with a view to its full consideration after the approaching recess; and they earnestly pray that God the Holy Spirit will guide their deliberations, and enable them to take such steps as shall tend to deepen and quicken the sense of personal responsibility for the evangelisation of the heathen and Mohammedan world."

Sir,—Will you allow me, through your columns, to ask any ministers present at the ministers' communion at St. John's Church on Thursday, July 24, who did not leave their names, either at the time, or at the ministers' meeting afterwards, kindly to send their names to me, as below? There were 174 present, of whom the names of 154 have been received. I have promised the vicar, Rev. J. Hoare, to get as complete a list as possible.

Yours faithfully,
Arthur W. Phelps.

Amesbury Vicarage, Wilts.

Letters to the Editor.

WHAT CONSTITUTES SUCCESS?

Dear Sir,—Many very important questions have been asked from time to time in your Correspondence Columns, all of which have been read with a considerable amount of interest. Especially has it been so when the question has dealt with the salvation of souls. Of course in a land like China, with over a thousand workers, there must of necessity be varied opinions upon the subject, "What constitutes success in the Lord's vineyard?"

I am free to say there are a large number of missionaries who feel that a small or large church gathered together, either at home or abroad, does not always mean success; neither does the absence of converts necessarily mean failure.

Let it be fully understood, however, that it is the Lord's will most assuredly to use every member of his own body as channels for blessing in some form or another. We (who have been born again) are members of the one body; and some are used as hands, others as feet, and so on, just as the Lord Himself willeth.

Seeing this is so, it becomes extremely difficult to judge another brother's work. Saintly men of the old time, like Brainerd and Carey, were years without seeing any fruit; but they afterward yielded a rich and abundant harvest, which shall never be perfectly estimated this side of the glory. Now, it happens there are not a few who imagine that real success in missionary work and Christian enterprise generally depends largely upon the number of souls converted and gathered into a regular organised church.

A missionary friend of mine a devoted worker in China, said the other day to me, that he thought it must be fault and failing in the worker if no souls were converted.

Now, if this be so, many of our missionary brethren and sisters in the land of Sinim have been wasting much of their Master's time. Whilst toiling and working amongst the millions of China, many devoted children of God have worked for two, three, and even four years without receiving any members into the visible Church.

Day after day, year in and year out, they have fearlessly toiled, preaching the word, selling the Scriptures, distributing tracts, and pleading with men and women to trust only in Jesus. Besides all this, they have borne joyfully the spoiling of their goods, and many times their lives have been in real danger; but for Christ's sake they have gone on working, watching, waiting. And yet, no souls! only, perhaps, a few earnest inquirers after years of devoted service.

Are we to style this failure? Surely not, because we know not what shall prosper, either this or that.

I am convinced we will need to wait until the great "harvest home" by and by, when the mighty roll-call shall be read out, and then, methinks, some startling revelations will be made about what was and what was not success in the lands in which we laboured.

It would be very helpful and exceeding interesting to have the views of your readers upon this subject.

Be it understood I am not an advocate of "careless indifference" touching this all-important question, for I take it our one *aim* and sole purpose must ever be to *win precious souls*. Nothing short of this will do. Yet, is it not a fact that the mighty Spirit of God works in various ways, and through various agencies and methods, in order to accomplish *his* Divine mission? If so, then some shall be sappers and minners in the great battle against sin and error; others shall be scouts and outposts; others, again, shall be in the forward marches, whilst a remnant shall abide by the stuff, &c. But after the battle is over the great Commander-in-Chief (our precious Head) shall gather the army together, at which time the captains, officers, and men of the rank and file shall rejoice together in having by Divine grace been privileged to occupy various departments in one common cause to defeat one great foe, and to exalt one risen Lord.

I shall be very pleased to receive any replies, and will do my best to give any information (in my power) about the work in China to those who may be specially interested.

Let us one and all remember Jer. xxxiii. 3.

Yours heartily, John A. Stooke.

China Inland Mission, Chefoo, N. China, June 9.

RITUALISM IN BRIGHTON.

Sir,—To the startling proofs given in The Christian for July 25 of the advance of Ritualism in the diocese of Rochester, allow me to add a painful proof of a similar development in the diocese of Chichester. I will on this occasion confine myself to Brighton. Many of your readers will, I hope, feel a sense of tingling shame when I tell them that in several—I shall be correct in saying six or seven—of the churches in that town the flag of Rome is daringly flaunted. When you enter these buildings, you see at once two indubitable marks of Rome—the high altar, with its accompanying side altars, or altar, and that series of pictures used for devotion called the "Stations of the Cross." In two of these churches I saw crucifixes, and in all of them I have good reason to believe habitual sacramental confession to a priest takes place. In two of them the sacristan informed me that confessions were made, these confessions being received in one of the two churches in the vestry, in the other in a dark side chapel, where a wooden partition, with grating, is erected to separate the Father Confessor from the kneeling penitent.

One of the Brighton Ritualistic incumbents, Rev. Hardy Little, has lately given the greatest offence to the Protestant inhabitants by defending confession from the pulpit, boasting of his membership with the Society of the Holy Cross, and publicly commending, though in somewhat qualified terms, that very shameful book which was exposed in Parliament in 1877, the "Priest in Absolution."

The Brighton Protestants have condemned the confessional, and the rules for conducting it, contained in the volume referred to, in two great meetings held in the Dome at the Pavilion, in both of which gatherings admirable addresses were delivered by Mr. Walter Walsh. I regret to say only three of the evangelical incumbents of Brighton, Messrs. Gregory, McCormick, and Hewitt, supported the meetings.

Resolutions and memorials have gone up to the Bishop on the subject; but, I regret to say, no public censure, such as is loudly called for, has gone forth from the Palace at Chichester.

My object in sending this is to awaken many slumbering Protestants to a sense of the danger that threatens Gospel truth from the progress of an insidious enemy which is nestled in the very bosom of Protestantism itself, and to evoke the earnest prayers of your readers for a blessing on the efforts of our Brighton and other friends throughout the country in resisting a terrible evil, which our bishops will not rebuke or extirpate, and which beyond doubt some of them encourage and support.

P. W.

THE PASSION PLAY.

Dear Sir,—As one is constantly hearing arguments in favour of the Passion Play from those who either have gone, or are going to witness it, at Ober-Ammergau, a few thoughts on the subject may be helpful, especially to young believers. We hear that the Roman Catholic peasants who act the sacred scenes are simple and ignorant people; that they are actuated by earnest religious feelings; that their object is to make people admire the love of Christ in having borne the cross for us; that the lives of the actors are pure and that they try in some measure to live up to the holy characters they impersonate.

These and many similar arguments are very delusive, because of the religious halo which admirers of the play cast over it; but they most surely fade away before the light of Divine truth. If the religion of these actors is an ignorant one, Christians have no excuse for encouraging it by their presence and approval; the sin of ignorance as well as all other sins was dealt with by God, and could only be forgiven by the shedding of blood (Num. xv. 25—30); and in Acts iii. 15—18 we find Peter, after declaring to the Jews that they had "killed the Prince of Life," adding, "I wot that through ignorance ye did it;" what then must be the ignorance of those who imitate the God-man in his most awful hours of agony on the accursed tree?

If God in his mercy still "overlooks" the times of this ignorance, surely the Christian's duty is twofold; first to follow our Lord's example and pray, "Father, forgive them, for they know not what they do"; secondly, as did Paul to the mistaken Athenians, "declare to them Him whom they ignorantly worship." We are told that Peter desired to be crucified head downwards, rather than share the honour of the same death as his master. If there were more of this spirit of humility in the present day, it would be difficult to find anyone willing to play the part undertaken by Josef Mayer.

Should it be granted that the first object of the actors is so to display our Lord's sufferings that the audience may be convinced of his dying love they can know but little of the look of faith in which alone is salvation. The "lifting up" of which our Lord speaks in John xii. 32, was the one great and final redemptive work at Calvary, and through faith in that alone are men still drawn to Him; faith, which is the essence of the Gospel, is the direct opposite of sight (2 Cor. v. 7, Heb. xi. 1).

The ardour and the morality of the lives of the actors are but slender arguments in favour of any religious spectacle and remind one of many scenes prompted by zeal in a false religion. One would be sorry, for instance, to see the massacre of St. Bartholomew and the horrors of the Inquisition enacted as a play; how much more should we shun to gaze with curious eyes at the representation of our blessed Lord's sufferings and death on the cross.

Well might the sun in darkness hide,
And shut his glories in,
When Christ, th' Incarnate Maker died
For man, his creature's sin.

While the Lord is "adding to the Church daily such as should be saved" through the *preaching* of the cross, let us beware of being carried away by false emotions and vain doctrines, and seek more earnestly for the teaching of the Holy Spirit, who shall "guide us into all truth."

—Yours truly, R. E. K.

DR. BARNARDO'S HOMES.—Rev. W. J. Mayers has recently held meetings on behalf of these Homes at Keswick, Workington, Whitehaven, and Windermere. The addresses were listened to by large and sympathetic audiences, who not only seemed specially interested in the series of large pictures of the Homes and rescued children, which Mr. Mayers exhibited, but showed their interest by practically aiding the funds of the Homes. Applications for lectures and addresses by Mr. Mayers may be made to him at 18 to 26, Stepney Causeway, London, E.

DEAN LEFROY ON SECTARIANISM.—The Dean of Norwich, in the course of a forcible sermon in Norwich Cathedral, dealt severely with sectarian narrow-mindedness. Some men, he said, imagined that because they were Churchmen they would be saved, and that all who were not Churchmen would be lost; while other men imagined that because they were Nonconformists they would be saved, and that all who were not Nonconformists would be lost. "Away," cried the Dean, "with all your narrowness! Away with all your folly! God is wider than any of your systems; the love of Christ is grander than all; and, while we have grand privileges, let no man suppose that because he belongs to this Church or to that he will be saved. The Church of Rome proclaimed, in the Creed of Pope Pius IV., that no man could be saved who was outside her pale. Away with such monstrosities!" If ever there was a system which waylays and beguiles, it was Romanism. It was Romanism that asked men to put their trust in priests and in Popes, in saints and in angels, in Masses for the living and in Masses for the dead. But these could not save; nothing but Christ could do that.

Obituary.

REV. J. C. THURSTON.

THIS faithful servant of the Lord passed away at Croydon, on Wednesday, July 30, in his 79th year. He was first called as pastor to the Baptist Church at Harwich, afterwards at Halstead, and lastly at Croydon, where he faithfully preached the Gospel for thirty-one years. During the past six months he has been in failing health. About three weeks before he passed away, he was seized with paralysis of the tongue, and he longed to be with his Saviour.

REV. JOHN KELLY.

We regret to announce the death of Rev. John Kelly, who for nearly ten years was editor-in-chief of tracts to the Religious Tract Society. Born in the neighbourhood of Newcastle in 1834, he was educated at Glasgow and Bonn Universities, receiving theological training at the Free Church College, Edinburgh. His ministerial work was done in connection with the Presbyterian Church of England, at Tiverton, in the Channel Islands, at Hebburn, and at Streatham. In his work for the Religious Tract Society, he exercised a great and good influence, initiating and conducting with conspicuous success the "Present Day Tracts," the "New Biographical Tracts," and the "Seek Me Early" series. The "Present Day Tracts" have had a very wide circulation among thoughtful readers, and are recognised as a great power for good in the defence and the spread of Christian truth at home and abroad. Mr. Kelly was a specialist in the field of German hymnology, and published two volumes of German hymn translations, both containing many gems for the worship of the Church. His other books sprang out of these studies. In "Louisa of Prussia and other Sketches" he has given some most fascinating sketches of noble womanhood, and his last considerable work was the "Life and Work of Bogatsky," the author of the great classic, the "Golden Treasury." Mr. Kelly died at Braemar, whither he had gone to recruit his health.

MR. RICHARD HEDGES.

At the age of 58, after many years of patient suffering, this humble Christian brother passed away on Wednesday, July 23, at Wood Green, where he had resided for over thirty years.

Like Mephibosheth, he was lame on both his feet, but truly also he "dwelt in Jerusalem, and did eat continually at the King's table." Although unable to leave his room, he would invite others to visit him, and in this way he was a great power for good. When a beggar called at his house he would see and relieve him, and seldom let him depart without talking of the love of Jesus. In this way he was the means of an old man's conversion not long ago.

Little children loved him, and delighted to be with him, and his room was for many years the haven of tempest-tossed, wavering, and timid souls; weary ones through him received comfort in affliction, and were led to stronger faith and trust in God. His influence thus was most blessed and far-reaching.

For many years he had a large card in his window, bearing the texts—"All have sinned." "Christ Jesus came into the world to save sinners." "Am I saved?"

His natural politeness was very marked. A lady remarked at the grave that he was a member of a true "county" family, and belonged to the real aristocracy—that of heaven. Though so great a sufferer, he spoke of life as a great privilege. Heaven to him would not date from the moment he first entered the gates of the City; for he always seemed as though he were already living the resurrection life, and would unconsciously lead his visitor to the same heavenly heights, away from self to the Lord Jesus. The believer's standing in Him was his constant theme, and he would enlarge on "all things working together for good to them that love God." I had known and loved him for thirty years. M.

ANOTHER YOUNG MISSIONARY of the Church Missionary Society in East Africa has been called home. A telegram received from Zanzibar announces that Rev. Joseph W. H. Hill, B.A., died on Sunday, July 20, from fever. No details have come to hand. Mr. Hill was one of the last party of missionaries who went out with Bishop Tucker, in May.

THE JEW-HUNT IN RUSSIA.

THE Hebrew people in the land of the Czar are threatened with renewed persecution. It is a painful fact that Russia stands before the world to-day in a most unpleasant light. In Siberia she sanctions atrocities such as have seldom been surpassed in barbarity; in the Baltic Provinces she afflicts adherents of the Protestant faith, and expels foreign evangelical missionaries from the Empire; she has long oppressed the millions of Jews scattered throughout her dominions, and now she is deliberately tightening the screw.

The new repressive edicts are savage in the extreme. After they have been proclaimed, no Jew will be allowed to live in country places, even if his health requires him to leave crowded streets. He will not be permitted to hire land from a Christian, or to keep an inn. All Jews who have settled in villages since 1882 must leave them and take up their abode in towns, where, it seems to be assumed, they will be under stricter supervision. The law of 1865, passed in happier times, authorised the settlement of Jewish artisans in the interior of Russia. This law is to be repealed, and two hundred thousand innocent persons are to be driven from their homes into the overcrowded Ghettos of the Russian cities. But it is not in every Russian city even that Jews have the right to live, and half a million are sojourning without formal permission. They will be expelled, as also will half a millon more who settled in the rural districts before 1882. No Jew is to live within seventy miles of the frontier, and even the Jews in Poland will be brought for the first time under the operation of the May Laws. Jews are to be excluded from the High Schools and Universities. They are not to become lawyers, or engineers, nor to be employed in any department of the Government. From the Post Offices, the Telegraph Offices, and the Railways they have been already dismissed.

The Times truthfully describes the new policy of oppression as "another chapter, and one of the darkest, in the never-ending story of wrongful violence to the Jewish people, surpassing in cruelty all that has been done by Russia to her unhappy subjects of that race." Inquiring for what purpose, and under the cloak of what excuse these cruelties are to be practised, the same paper says:—

"No solid reason can be given. There is scarcely an attempt to disguise the fact that the repressive edicts are sops to popular prejudice and ignorance, to the permanent antagonism of the lazy, the thriftless, the intemperate, against the sober, intelligent, and industrious. A Russian statesman would find it difficult to deny that these measures, ruinous to so many meritorious or inoffensive citizens, must be disastrous to the Empire also. Remembering the little effects of the protests made in 1882 against the license then granted to repine and riot, we cannot be hopeful that the indignation of Western Europe against these latter barbarous anachronisms will mitigate the present policy. But of this we are sure—that protest will be made and repeated in a hundred languages; and wherever Russian influence penetrates, it will be preceded by the story of cruelties penetrated, to all appearances, in cold blood, deliberately and senselessly. To every land—to ours in particular—will flee the victims of this tyranny, and each of them will be a missionary of discontent and disaffection against an Empire the rulers of which often marvel that discontent and disaffection should exist."

MR. WILLIAM FORBES has been giving addresses at Margate, Birchington, Westgate, Stedham, and Reigate, in chapels, halls, and open air.

Mr. and Mrs. G. W. Panes desire us to state that they have severed their connection with the Bethel Santhal Mission. Their future address will be care of Miss Hollyer, Mission Bungalow, Mihijam, E.J.R., India.

The Book World.

Light in the Dark Continent.

Daybreak in North Africa: an account of work for Christ begun in Morocco, Algeria, Tunis, and Tripoli. By Mrs. F. T. Haig. 1s. *Partridge.* Friends of the North Africa Mission will read with growing interest this lucid statement of evangelistic progress. To those unacquainted with the operations of the Mission, the book will unfold a story full of true missionary life, and commend to Christian sympathy a cause deserving of generous support. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry, and we trust much blessing will result from her earnest endeavour to send forward the Mission whose work she describes. The history of mission work in North Africa is briefly stated, and intimations are given of the sad spiritual need of the various races scattered throughout the countries. Extracts from the diaries of the missionaries, ladies as well as gentlemen, and a number of illustrations, add animation to the already intensely real statement of earnest yearning and devoted endeavour on behalf of the long neglected people of North Africa.

The "Evangelical" Prophet.

Biblical Commentary on the Prophecies of Isaiah. By Franz Delitzsch, D.D. Translated from the fourth German edition. Vol. I. 10s. 6d. *Edinburgh: T. & T. Clark.* This is an important addition to the eminently useful "Foreign Theological Library." It is not a mere revision of former editions of the learned author's commentary on the Evangelical Prophet. In large measure it is a fresh treatment of the subject, and in some respects its changes are what many will regard as doubtful improvements. Professor S. R. Driver supplies an introduction, sketching the deeply interesting life and work of Delitzsch. He would obviously have been more gratified if his Leipzig friend had made further concessions to modern criticism; but time may yet discredit criticism, as it has already shown it wanting in the assured stability claimed for it by some of its devotees. Finding little pleasure in maintaining negative positions, Delitzsch only held with hesitancy the critical views of which in some quarters he has so readily been described as an active advocate. The value of his commentary does not lie in occasional speculative passages, but in its thoroughness alike in pointing out verbal niceties and in opening up the prophecies as a whole. The book is for students, and such of them as would carefully examine the text and teaching of Isaiah will do well to secure it, for it is at once learned in substance and spiritual in tone.

The Expositor's Bible.

The Gospel according to St. Luke. By Rev. Henry Burton, M.A. 7s. 6d. *Hodder & Stoughton.* The valuable series known as "The Expositor's Bible," is greatly enriched by the addition of this, its latest volume. It is one of the choicest comments on the Gospel of St. Luke we have seen. Full of thought, original and devout, it is suggestive and instructive in the highest degree, while the soundness of its teaching on the vital questions involved in Gospel truth is unmistakable. It is refreshing in these days of negation and hypothesis to find an author writing in terms at once definite and clear, on fundamental themes such as the Divine Sonship of Christ, the character of his atonement, and the High Priestly power of his risen life. On the subject of human destiny in the world to come, the author is no less pronounced, as, for instance, when he says "the larger hope as they are pleased to call it, as far as this Gospel is concerned, is a beautiful, but illusive dream;" and again, "Our Gospel teaches that death does not alter character, that character makes destiny, and that destiny once determined is unalterable and eternal." In dealing with the parables he has succeeded in imparting much freshness of thought to the exposition of some of those most often commented on. The suggestion that the parable we call the parable of the Prodigal Son "might with equal propriety be called the parable of the bereaved Father, (that name being repeated in one form or another no less than twelve times) illustrates the spirit in which these precious portions of Holy Writ are treated. One could wish that in treating specially of the "Kingdom of God," the expositor had seen his way to unfolding its glories as connected with the coming of the King rather than simply speaking of its spiritual power as a work of grace in the heart, and dismissing its temporal aspects as the "Dream of Prophecy." Having regard, however, to what the book contains rather than to points it omits to deal with, we can but heartily commend it to our readers, and assure them of a real feast in its perusal.

The Structure of the Psalms.

A Key to the Psalms: being a Tabular Arrangement by which the Psalms are exhibited to the eye according to a general Rule of Composition prevailing in the Holy Scriptures. By the late Rev. Thomas Boys, M.A. Edited, with Introduction, Notes, and an Appendix on the Structure of the Psalms as a whole, by Rev. E. W. Bullinger, D.D. 5s. *Published by the Editor, 7, St. St. Paul's Churchyard, E.C.* The peculiar construction of some of the Psalms in the details of words and lines has engaged the careful attention of scholars at various times; less success has, however, attended endeavours to group the lines into paragraphs or stanzas. Mr. Boys has made it clear beyond question that the Psalms were composed on a method lacking nothing of perfection. There is great variety in style, but everywhere such form and arrangement as proclaim the Divine Inspirer. With wonderful exactness Mr. Boys has indicated correspondences and resemblances appearing in varied order throughout the Psalms; and, as these have to do with the subject matter, and not the manner merely, the outstanding characteristics can be discerned in translations as well as in the original. This "key" is based on the Authorised Version, and we are sure no one will give it attentive study without being much profited thereby. With this book at hand, devotional reading of the Psalms will be attended with new light and joy. Dr. Bullinger has clearly bestowed much care upon the editing, and has enriched the work in various ways. Rev. Sydney Thelwell, B.A., contributes an interesting memoir of the author.

MISCELLANEOUS.

Health at Home Tracts. By Alfred Schofield, M.D. 1s. 6d. *Religious Tract Society.* Twelve useful tracts bound in a volume, the whole forming a goodly body of information on very important subjects. "Clothes," "Cooking," and "Babies" are three tracts containing counsels which many households would be the happier for heeding. The book deserves a wide circulation.

The Missionary Controversy: Discussion, Evidence, and Report, 1890. 2s. *Wesleyan Methodist Book Room.* This volume has been published by order of the General Committee of the Wesleyan Methodist Missionary Society, that its supporters and the public generally may be able to judge for themselves both what were the charges laid against the Indian missionaries, and the result of the inquiry. We trust good may come out of the discussion, and that the work of God may be promoted as a result of the inquiry.

Eternal Life: Notes of Expository Sermons on the Epistles of St. John. By Rev. J. M. Gibbon. 4s. 6d. *R. D. Dickinson.* Originally preached in Stamford-hill Congregational Church, these discourses, over twenty in number, abound with counsels and appeals which deserve widespread attention. Mr. Gibbon is alternately incisive and pathetic; and, though we are not always at one with him in matters of interpretation, we acknowledge the remarkable force of his teaching and the freshness of his style.

A History of Presbyterianism in Dublin and the South and West of Ireland. By Clarke H. Irwin, M.A., Minister at Bray. 6s. *Hodder & Stoughton.* This work puts in a permanent form many interesting facts regarding Presbyterianism outside Ulster. It has involved much independent research, and will serve a useful purpose as a contribution to the ecclesiastical history of Ireland. The treatment shows great regard for detail, the names of ministers and prominent church officers being given throughout.

The Religious Tract Society has added to its shilling large type illustrated books for adults A Battle with the Waves: or the Herring Boat, a capital story by Miss C. J. Hamilton; and Help From the Hills: Thoughts on the Mountains of the Bible, a series of stimulating expository chapters. The monthly volumes for the Young (1s.) are very attractive. Recent issues include: Heedless Hetty, the story of a thoughtless maid, by Annette Lyster; and Sandy Jim, or the Message of a Rose, by Henrietta S. Streatfeild. The latter is not only a good story, but a forcible statement of the simple Gospel.

In our notice last week of Mr. Robert Brown's "Outlines of Prophetic Truth" (second series), the publisher's name was omitted. The book is published by *Messrs. S. W. Partridge & Co.*, London, price 12s.

The Choice, and other Poems. By M. L. Parker. *J. Taylor, Kingsbridge.* In these verses there is much of earnestness, piety, and some imaginativeness, but nothing of special power or originality. God can indeed benefit souls by very unlikely means, but it is well for Christians before rushing into print to ask with what instrument they can do most for Him. David's pebbles were not only picked with much care, but aimed with singular dexterity.

Public Libraries. By T. Greenwood, F.R.G.S. Third Edition. 2s. 6d. *Simpkin, Marshall & Co.* A most useful, complete, and interesting book. To hear that we have in England 208 public libraries is a dry fact, but Mr. Greenwood embellishes this central fact with a vast amount of interesting matter, valuable statistics, and copious illustrations. In four years no less than seventy-five public libraries have been opened. Those desiring to know how such institutions can best be started and carried on, cannot have a more competent guide than the author of this book.

In a Country Manse; Reminiscences of Life and Work. By Rev. J. W. Taylor, D.D., Flisk. *Nelson & Sons.* Dwellers in cities are apt to think of country spheres and scenes as more poetic than practical, more suggestive of ease and ignorance than of busy toil and cultured thought. This volume will serve to dispel the illusion, showing as it does that great lights are by no means confined to great cities, and that amid the comparative obscurity of rural life some of the truest and most devoted servants of Christ may be sought and found. Dr. Taylor's reminiscences are of value and interest as illustrations of important passages in the history of the Church of Scotland, as well as from their more personal character, while the accompanying essays on various subjects rank high for their spiritual teaching and practical bearing on questions of widespread concern. Pre-eminently Scotch in its proclivities and ideas, the book will delight English readers by its *naïveté* and genuineness of belief.

Through the Isle of Wight is an interesting sketch of "The Garden of England," written by Rev. Charles Bullock, B.D., in the hope of assisting some holiday folk to answer the question "Where shall we go this year?" The pages are eminently readable and admirably illustrated. (3d. "*Home Words*" *Office.*)

Storing for God. By John Moir, M.D. *Nelson.* Two papers, reprinted from *The Free Church Monthly*, setting forth the Bible plan for Christian giving. The author maintains that the Mosaic injunction of one tenth of the income being given unto the Lord has never yet been repealed. He argues strongly for system in church finance.

PERTH CHRISTIAN CONFERENCE. — The twenty-eighth annual meeting will be held in the City Hall, September 9 to 11. The subject chosen is:—"The Grace of God the Father, as seen in the Gift of his Son, and in his Delight in and Union with the Son in all the parts of his Redemptive Work; also, the Grace of the Father in its present operation in the world, and in its future triumphs on earth and in heaven." At the open conferences in the afternoons, the subjects will be "Work among young men and lads," "Our fellow countrymen in India and the Colonies." Evangelistic addresses will be delivered every evening. Several meetings for ladies have been arranged. Information regarding lodgings (and programmes) may be had from Mr. John Christie, 32, St. John-street, Perth.

GREENWICH.—There is, I am sure, a good opening for evangelistic effort in this neighbourhood. I have for some years looked at Greenwich Theatre as a first-rate spot where the Banner of the Cross could be unfurled with profit. I am not financially in a position to undertake it; but if some of the Lord's stewards would take it for the coming winter work, I should be pleased to assist, and could enlist the help of several spiritually-minded young men as stewards, &c. The cost, I suppose, inclusive of gas, &c., would be about 50s. per Sunday; part of this would, no doubt, be met by those who would attend. Many out of the thousands that are attracted by the band into the park (which we are trying to stop), would, during the winter, be attracted to the Theatre. I should be pleased to correspond with anyone upon the subject. W. K. Pinnock.

18, *Ashburnham-grove, Greenwich, S.E.*

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, AUGUST 10.—Psalm XCIII.

IT is thought that this Psalm dates from the Assyrian invasion, and that it is the might of these terrible foes which is here compared to the breakers of the sea. But it well befits all times of anxiety and opposition, and it is interesting to remember that this, with the six following Psalms, has always been applied by the Jews to the days of the Messiah. Surely then we may apply them to the Lord Jesus.

1. "The Lord reigneth" was the form of official proclamation of a new reign (2 Sam. xv. 10; 1 Kings i. 11, 13). This is also the war-cry of the Church in answer to the defiance of her foes. Calvin says: "All acknowledge with the mouth what the prophet here teaches, but how few place this shield in front of the might of the world, so that they fear nothing, be it ever so terrible." Thus might we oppose all attacks of our spiritual foes, and find ourselves ever victorious. What a magnificent apparel—majesty and strength!

3. The sea is the usual symbol of the tumultuous masses of the nations. In this splendid reiteration, we can almost hear the successive dash of the breakers with foam and fury around the throne of God, which stands out in permanent establishment and eternity (2). We are irresistibly reminded of Canute's throne, which had to be drawn back and back from before the incoming tide.

4. "As thunder is louder than the loudest noise of the sea, so is Jehovah infinitely more mighty and glorious than the sea, and the world-power which it symbolises." The miracle of Jesus in quieting the storm has symbolic and far-reaching meaning. What! do you fear one man, when this God is yours? (Isa li. 12).

5. God's testimonies (Ps. xix. 7; xxv. 10). Their sureness is emphasised here, because the Psalmist would remind us that among their other contents is the sure promise that our foes shall not prevail.

"Holiness" is here used in the sense of separation from every impious hand, a condition which God's honour requires Him to maintain. And is there not a pledge here that He will maintain intact the separateness of the temple of the heart? (1 Cor. vi. 19).

MONDAY, AUGUST 11.—Psalm XCIV.

This Psalm belongs to the same era as the foregoing one. The mention made of the *throne of iniquity* (20) seems to indicate that the Chaldean empire had already arisen, and taken up a threatening attitude against the people of God. Still there is no mention made as yet of the destruction of the temple, and the leading into captivity, and therefore, perhaps, the land had not been overrun by the invader.

Luther says: "This Psalm is a prayer of all the pious children of God, and of spiritual people, against their persecutors, so that it may be used by all such from the beginning to the end of the world."

1. God's vengeance includes the vindication of the eternal law of righteousness, and also of his down-trodden people. We seem to hear already the cry of the martyred saints, "How long, O Lord, holy and true!" (Rev. vi. 10). This confident anticipation of God's ultimate decision on the behalf of his down-trodden people is very characteristic of these Psalms.

5. We are God's heritage, as He is ours. Alas! that after so much culture we return such a poor revenue (Deut. xxxii. 9).

7. Wicked men are ostrich-like (Ps. x. 11, lix. 7).

12. What a schooling is this, and what a teacher! The discipline is rather severe, but the pupils turn out well, and derive lasting blessedness and rest. Better chastisement than adversity (13).

14. God cannot be surprised by anything He discovers in us. He knew all when He began to love us. The tenacity of his love to his chosen people is a strong encouragement to all the seed (Mal. ii. 16; John x. 28).

16. This verse is answered by the next two.

19. *My* thoughts—*thy* comforts. Turn from anxious care to the bosom of thy God, till thy soul begins to sing with holy delight.

23. We may very well possess our souls in patience, not disturbed by the plottings of our foes; their time is short, their end sure. But oh the pity that they should incur such a fate at the hands of the God of love!

TUESDAY, AUGUST 12.—Psalm XCV.

Few of the Psalms have entered so deeply into the worship of the Church as this. It abounds in bold metaphors and comparisons, calculated to awaken praise as well as heart-searching. The two halves of the Psalm, consisting of five verses each, are united by a middle verse (6), which summons to worship.

1. God is a Rock by virtue of his steadfastness and unchangeableness.

2. His presence never casts a shadow, but prompts to joy. Live in the perpetual recollection of it, if you would have perennial gladness (Ps. xvi. 11).

4, 5. Depths and heights; sea and land are full of God. However high we climb or low we descend, in whatever conditions we find ourselves, there is always certain evidence of God and a theme for praise.

6. When the heart is full it brims over in some outward act of devotion.

7. His pasture, *i.e.*, which He has prepared; his hand, *i.e.*, with which He counts, and guides, and defends. Ah! remember how the Shepherd's hand was pierced, and still bears a scar.

8. Quoted, Heb. iii. 7. For the day of Meribah and Massah we must turn to Exod. xvii. 7.

11. "My rest" is surely that into which God entered at creation. It has been the chosen object of search for all mankind. But it certainly was not exhausted or fulfilled in the rest of Canaan; for here, though the people had been settled in the land for centuries, God speaks of their missing his rest. Obviously, then, they had not yet entered it; and it remains for all who believe in the true Joshua, Jesus our Lord (Heb. iv. 9, 10).

WEDNESDAY, AUGUST 13.—Psalm XCVI.

This Psalm and the preceding one form a pair. It is to be also found in 1 Chron. xvi. It was probably re-edited at the time when the former Psalm was composed. Note the thrice-repeated command, "Sing, sing, sing" (1, 2), which corresponds to the thrice-repeated, "Give, give, give" (7, 8); and with the triple call for joy from heaven, sea, and field (11, 12).

1. We should always praise God with fresh emotions, if not with different words. The new song is ever in front of us (Rev. v. 9, 10).

2. "Shew forth," not only with our lips, but with our lives.

5. "Idols," *i.e.*, "things of nought" (R.V. marg.). See 1 Cor. viii. 4-6.

The heavens are constantly quoted as a challenge to our poor conceptions of God (Job xxvi.; Isa. xl.).

6. Honour and majesty are his inseparable attendants, and wherever He is (for here is his sanctuary) there are strength and beauty. These may also be ours as his gift (9), and to give them back to Him (7).

7, 8. Compare Ps. xxix. 1, 2. What better offering is there than thyself? (Rom. xii. 1).

10. The reign of the Lord in heart or universe must ever be a theme for song. His righteous equity shall yet roll back the curse, and hush the groans of a travailing universe (Rom. viii. 14-22). "Tell it out."

THURSDAY, AUGUST 14.—Psalm XCVII.

The reign of Christ affects all material things. Alas! that men are so slow to acknowledge it (1-6); the votaries of false gods are bewildered (7); but the people of God are glad, and are encouraged to endure, steadfast to the end (8-12).

1. How different is the Psalmist's exultation at God's reign to the fear which many have when asked to yield Him the supreme empire of their hearts. And yet the strain of Hallelujah is only upraised, when it can be said in heart and universe, "The Lord God Omnipotent reigneth" (Rev. xix. 6).

2. Clouds and darkness are often around God still (Deut. iv. 11); but we can trust Him, because we know that all He does is based on righteousness and truth.

4, 5. Compare Hab. iii. 6.

7. This is quoted in the Epistle to the Hebrews, as an address to *Angels* (Heb. i. 6), a circumstance which is doubtless owing to the quotation being made from the Septuagint. And the fact of this Psalm being there applied to our Lord is a striking evidence of his equality and oneness with Jehovah; and warrants us in inserting his name in all these Psalms. "The Lord *Jesus* reigneth."

8-12. The kingdom of Jesus, like the pillar of fire, has the dark side for Egyptians, and a bright one toward the Israel of God.

10. The character, safety, and deliverance of the child of God. Herein the great Apostle rejoiced (2 Tim. iv. 18).

11. Coal is sown light in the natural world; and so tears, griefs, trials are the seeds from which the saints shall reap crops of future blessedness. But the harvest day is not yet (Heb. xii. 11; Jas. v. 7).

12. The holiness of God, which was once against us, is now on our side, and is the theme of our praise (1 John i. 9).

FRIDAY, AUGUST 15.—Psalm XCVIII.

The reign of Jehovah-Jesus is again the chosen theme. First, the glory of the King (1-3); and then the gladness of his subjects (4-9).

1-3. Here are themes that should evoke praise from stones. The salvation wrought by his holy arm—the arm which yielded itself to the cross (Isa. lxiii. 5). The revelation which He has made of that salvation. The righteousness with which He vindicates the cause of the oppressed. The faithfulness which cannot forget or run back from his covenant (Luke i. 72).

4. Earth, which has shared the Fall of man, shall share his restoration (Isa. xxxii. 15). There may be here some reference to the new heavens and earth which we are told to expect (2 Pet iii. 13).

8. Isa. lv. 12.

9. When our Lord rode into Jerusalem, it was amid the exultation of his followers (Luke xix. 37). Let us open our hearts to admit Him as He rides into them in triumph, and all our being shall thrill with joy and praise.

SATURDAY, AUGUST 16.—Psalm XCIX.

This is the last of these precious Psalms which dwell so rapturously on the reign of Jesus. It falls into three strophes, each of which ends with an ejaculation of the holiness of God (3, 5, 9).

1-3. The majesty of God. But great and awful though He be, we fear Him not; for "He sitteth on the cherubim," a phrase which always recalls the blood-besprinkled mercy-seat, God in Christ reconciling the world. Though the reign of Christ is closely associated with the temporal restoration of Israel, yet in the meanwhile it is set up in the hearts of believers (Luke xvii. 21; 2 Cor. x. 5).

4, 5. A demand for homage. The more we abase ourselves before God, the more we exalt Him, and we have good reason to do so, whether we consider the attributes of his character, or the distance between his holiness and our sin.

6-9. An enforcement from the examples of the past. There never were three such men, and each was a marvellous illustration of the power of prayer and praise. Let us follow in their footsteps, cultivating the meekness of Moses, the holy nearness of the Aaronic priesthood, and the prayers which were so great a characteristic of Samuel (1 Sam. vii. 13; viii. 6, 10, 21).

8. Let us beware of sin; it may be forgiven, yet we may have to reap its bitter results. Moses was forgiven, but he did not enter the Promised Land; so was David, but the sword never left his house.

9. Oh the holiness of God! Let us not rest until it has been brought into our hearts by the Holy Ghost, so that we may be holy in quality, if not in degree, as God is holy (1 Pet. i. 16).

SOUL-WINNING AND PRAYER UNION.—Text for August 10 (1 John v. 14, 15):—"And this is the confidence that we have in Him, that, if we ask anything according to his will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

BRUSSELS.—A correspondent, who recently visited Brussels, writes to suggest the advisability of Christian meetings in Continental towns being advertised at the hotels, particularly the English hotels. He adds: "In my belief there is a grand open door at Brussels for earnest aggressive Christian effort, and a crying need for it. The people who stand in hundreds to listen to the music of a band would stand to listen to the singing of a well-trained Christian choir, and an opportunity would thereby be given for the distribution of Gospel leaflets and invitations to evangelistic meetings. There may be restrictions of which I am ignorant respecting street singing and speaking; there was no restriction, however, of the numerous little processions which perambulated the streets last Sunday with music, and dancing, and rowdyism."

International S.S. Lessons.

Sunday Afternoon, August 17.

THE TEN LEPERS.—LUKE xvii. 11-19.

GOLDEN TEXT: Verse 17.

EXPLANATORY.—"*To Jerusalem*" (11). The journey was commenced ix. 51. "*Through the midst of Samaria and Galilee*" does not mean through the two countries, but along the confines of both. The Saviour journeyed from west to east toward Perea, where some of the incidents afterwards recorded took place. Compare xviii. 15 with Matt. xix. 1, 13. "*Lepers*" (12).—Leprosy is a frightful disease, very common in Palestine. For the leprosy and its cleansing see Lev. xiii. "The Mosaic law took special notice of leprosy....The object in view was to protect the healthy portion of the community, to pronounce on the harmless character of any eruption which resembled leprosy, and to readmit into the community those who had been cured. No remedy was known for the disease itself; the leper was declared unclean, and excluded from intercourse with all other persons. He had to wear the prescribed mourning garment (Lev. xiii. 45), but was permitted to associate with other lepers."—*Lange*. "*Ten Lepers*."—Their common need united them (2 Kings vii. 3). "*Afar off*." See Lev. xiii. 46; Num. v. 2. "*Samaritan*" (16).—The Jews called them *strangers* (18). See John iv. 9. His national barrier did not prevent his uniting with Jews who suffered from the same disease. "*Whole*" (19).—Probably not only confirming the cure, but adding to it the salvation of the soul.

EXPOSITION.

I. *The miracle* (11-14).—It is not only a literal miracle, but a picture of a greater miracle, Jesus is able still to perform. Note (1) *the disease*.—Leprosy is often connected with sin—Miriam (Num. xii. 1-10) and Gehazi (2 Kings v. 24-27). It was a most striking type of sin—hence the priest (Lev. xiii., xiv.) rather than the physician had to do with it. Like leprosy, sin is *loathsome*. Do not judge its character by its appearance. It conceals its true character as a whited sepulchre conceals the corruption that lies beneath. In God's view sin is as loathsome as leprosy is to us. *Incurable*.—No remedy was known for this disease, and none is known for sin (Jer. xiii. 23). *Ignores all distinctions*.—Samaritans and Jews are on the same level, if thus diseased. All human distinctions are worthless in the sight of God (Rom. iii. 19, 22). *Separates from God's people*.—The banishment of the leper (Lev. xiii. 46) was but a picture of that which is described in Matt. xxv. 32 and Rev. xxi. 27. It attacked men in various degrees and forms; but the man with the single leprous spot was as surely a leper as the man who had become loathsome to look upon. Where there is no vice, nor crime, nor gross outward sin, there are disobedience, evil temper, pride, deceit. The leprous spot is on every scholar.

(2) *The cry* (13).—It was *a cry of need*.—Be like these lepers in recognising your deeper need. Sin in the soul is worse than leprosy in the body. How sad to have such a disease and not desire to be healed! It was a cry of *faith*.—They could not have known much of Jesus, but they were ready to trust Him up to the measure of their knowledge. They could only cry "Unclean" when they came near to others (Lev. xiii. 45); but they could cry for mercy from Jesus. You know more; learn to make similar use of your knowledge. To know that Jesus can save only condemns you, if your knowledge does not lead you to faith in Him. It *was urgent*.—They felt this to be their opportunity, and were not likely to have another. Were they not wise to use it so urgently? Imitate them in this. "To-day" is your opportunity.

(3) *The cure* (14).—Jesus "saw" and felt compassion for them. No person diseased in body or in soul ever appealed to Him in vain. The method of cure was peculiar, and was calculated to *display his power*. He did not touch them (v. 13), nor even call them nearer to Him. Learn his power still to heal the leprosy of sin. He thus *tested their faith*. It needed strengthening, and to test it was the only way to strengthen it. They were leprous when He issued his command. Unbelief would have looked first to see whether there was any reason to go to the priest. Faith obeys, and finds healing. Just in the same way Jesus saves. We accept his word, and yield ourselves to it. All who respond to his call come forth from death to life (John v. 25). Note, also, how Jesus *honoured the Divine ordinance*. He fearlessly exposed and denounced the sins of the priests, but while that covenant stood He would honour their office. Learn to pay most reverent heed to all God's appointments.

II. *The grateful Samaritan* (15-19).—Learn (1) *Jesus saves me for the glory of God* (15, 18).—For this He healed the lepers, and the Samaritan gladly recognised it. We are not saved merely for our own sakes, but that we may fulfil the true end of our being. "Man's chief end is to glorify God." See how this was before the Saviour in all that He did (John xiv. 13; xvii. 4; Eph. i, 6, 12, 14). Rejoice that his glory and our highest welfare are so intimately connected. (2) *The contrast, his healed ones often present*.—One returned, and he the most unlikely of all, while nine went to their homes selfishly to enjoy their restoration. Is that the proportion still? If every scholar professedly saved in our Sunday-schools were to imitate this Samaritan, our churches would be filled with earnest consecrated workers. (3) *How Jesus marks this contrast*.—His question (17) is a sad one, and shows how He feels the ingratitude of those whom he has blessed. Let us not be among the number. What sad answers could be given to the question "Where are the nine?" Some back in the world of sin; others in a backsliding condition, others too busy getting rich to do anything for the Saviour who died for them. Such are a disappointment to their teachers (Gal. iii. 1), and to the Lord Himself. If He has saved you, He looks for you among those who glorify Him, and if you are absent He misses you. On the other hand, the *gratitude of the Samaritan* delights Him. To minister to the gladness of the Man of Sorrows—what could we wish for more than that? Yet we can do it. And in thus gratefully receiving what He has given, we are prepared to receive more. He makes "whole"—saves with a full salvation—those who yield themselves to a life for his glory.

LIFE.

JEWELS FROM THE POETS.

[A year was occupied in searching for and fitting the lines of this remarkable collection from English and American poets.]

Why all this toil for the triumph of an hour? *Young.*
Life's a short summer—man is but a flower. *Dr. Johnson.*
By turns we catch the fatal breath and die. *Pope.*
The cradle and the tomb, alas! how nigh. *Prior.*
To be is better far than not to be. *Sewell.*
Though all men's life may be a tragedy. *Spencer.*
But light cares speak when mighty griefs are dumb.*
The bottom is but shallow whence they come. *Raleigh.*
Thy fate is but the common fate of all. *Longfellow.*
Unmingled joys do here no man befall. *Southwell.*
Nature to each allots his proper sphere. *Congreve.*
Fortune makes folly her peculiar care. *Churchill.*
Custom does often reason overrule. *Rochester.*
And throw a cruel sunshine on a fool. *Armstrong.*
Live well; how long or short, permit to heaven. *Milton.*
They who forgive most shall be most forgiven. *Bailey.*
Sin may be clasped so close we cannot see its face.†
Vile intercourse where virtue has no place. *Somerville.*
Then keep each passion down, however dear. *Thompson.*
Thou pendulum betwixt a smile and tear. *Byron.*
With craft and skill to ruin and betray. *Crabbe.*
Soar not too high to fall, but stoop to rise. *Massinger.*
We masters grow of all that we despise. *Crowley.*
O, then renounce that impious self-esteem. *Beattie.*
Riches have wings, and grandeur is a dream. *Cowper.*
The path of glory leads but to the grave. *Gray.*
What is ambition? 'Tis a glorious cheat. *Willis.*
Only destruction to the brave and great. *Addison.*
What's all the gaudy glittering of a crown? *Dryden.*
The way of bliss lies not on beds of down. *Quarles.*
How long we live, not years, but actions tell. *Watkins.*
That man lives twice who lives the first life well.‡
Make, then, while yet ye may, your God your friend.§
Whom Christians worship, yet not comprehend. *Hill.*
The truth that's given, guard, and to yourself be just.‖
For live we how we can, yet die we must. *Shakespeare.*

* *Spencer.* † *French.* ‡ *Herrick.* § *Mason.* ‖ *Dana.*

TENT WORK.—We have been experiencing seasons of refreshing from the presence of the Lord during the past month in our tent work at Weston-super-Mare. Mr. F. S. Ball, from the Evangelization Society, conducts the services during August, and prayer is asked that showers of blessing may be the result. JAS. A. VICARY.

Gathered Gold.

RECIPE for keeping faith from degenerating into hard bigotry: Link it aways with a loving act.
Caroline Fox.

There is no work so small, no art so mean, but it all comes from God, and is a special gift from Him.—*John Tauler.*

SOUL-WINNING.

Some preachers think only of their sermon; others think only of themselves. The man who wins the soul is the man who aims at it.
Dean Hook.

DEFINITIONS OF CHRISTIANS.

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation:—*Saints*, for their holiness; *believers*, for their faith; *brethren*, for their love: *disciples*, for their knowledge.—*Fuller.*

LIFE'S DISCIPLINE.

If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender;
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish was granted,
Patience would die and hope depart—
Life would be disenchanted.
Anon.

THE UPWARD WAY.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—*Flavel.*

SACRIFICE.

God has given his best to us in his beloved Son: and if we give our best to Him, He will give us more than compound interest for every penny. Let us be worthy of our stewardship; and let us never forget that true giving begins only when sacrifice begins.—*Rev. J. Ossian Davies.*

"PRAY WITHOUT CEASING."

Above the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ's eye turns less on the glittering crowns his redeemed ones cast at his feet than on his people here—fighting in the fields of battle, weeping in this vale of tears. Therefore let us pray on, nor cease praying till we cease living.—*Guthrie.*

RELIGIOUS LIFE.

If you would save another from drowning, you must not only see him and pity him, but you must be yourself a strong, stalwart swimmer. Maintain, therefore, your own spiritual strength by prayer and by exercise; and if you are conscious that your religious life is waning, hearken to the words of the risen Jesus: "Be watchful, and strengthen the things which remain, that are ready to die."
Rev. A. Rowland.

SOLDIER WORK IN BRISTOL.—The recent mission services for the Militia, who numbered nearly 700, were much blessed. A tent had been pitched on Horfield Common, but in consequence of the neighbouring farmers raising objections, it had to come down, and the meetings were held in the open air close to the camp gate. This proved the best place after all, as the preaching could be heard by those in camp as well as by those standing around. The mission was conducted by Mr. Gawyn Cummings, of Dublin (late A.S.R. to 4th Royal Hussars), and God honoured the faithful declaration of his "whole counsel" by bringing many of the men under conviction of sin. Besides the meetings, some of the workers visited the camp and barracks with tracts, &c., and had many opportunities of speaking for Christ. The hon. secretary of the work was Mr. Cecil Smith, 37, Old Market-street, Bristol.

THE EVANGELISTIC MISSION.

BANK HOLIDAY AT KILBURN HALL.

It was hardly expected, with such glorious weather, to find so large a number of Christians as met on Monday last, remaining in the city in order to respond to the invitation of Mr. C. Russell Hurditch, the director of the Evangelistic Mission.

In the afternoon, Mr. Blamire gave an interesting account of his 20 years' pioneering work in Spain, and Mr. Goodchild asked prayer on behalf of his special work amongst servants, relative to which he gave some interesting details. Mr. Walters spoke of the mission to Billingsgate fishmen.

After prayer on behalf of these and other workers, Mr. Blair Neatby gave a practical address upon the present cheering aspect of the work in Spain, as described by Mr. Blamire. Mr. Page, of Chelsea, exhorted those Christians present, who at this season of the annual dispersion were contemplating their holidays, to remember the statement that "those who were scattered abroad went everywhere preaching the word." He would say to them: "As ye go, preach."

After tea the hall was well filled for the evening meeting. Mr. Hurditch having asked for praise for manifest blessing on Mr. Edward Hurditch's tent mission at Cardiff; Mr. Craighead's mission at Burton, Hampshire; for blessing vouchsafed at the Wilton House of Rest; and for souls saved during Mr. Palser's recent services at Dalston Hall; Dr. Neatby followed with a most thoughtful and profitable address from John vii. 37, 38.

Further addresses were given by Mr. Edward Hurditch, Dr. Brooks, Mr. Ned Wright, and Mr. C. Russell Hurditch.

Friends of the Open-air Mission utilised the interval between the services to gather around them in the space in the front of the hall, a large number of people who eagerly listened to the singing and preaching the Gospel.

INQUIRERS' COLUMN.

"WAITING UPON GOD."

Does the expression so often used in the Psalms, "Wait on the Lord," imply waiting like that of a servant, or does it imply waiting for the Lord?

Yours faithfully, E. K.

Château d'Oek, Switzerland.

ANSWER.

The servant waits upon the Master for orders; the Psalmist waited upon God for grace and righteousness. His waiting was a lively expectation; he knew his personal need, and in restful confidence he trusted God to supply it. "On Thee do I wait all the day" (xxv. 5). "My soul, wait thou only upon God; for my expectation is from Him" (lxii. 5). The ruling idea in this expression, as found in many Psalms, is one of unbounded hope in the God of mercy and truth. It is hardly needful to add that, in proportion as this confidence is ours, we shall individually render truly devoted service to the Lord who has bought us.

"A PERPLEXING QUESTION" (1 Cor. ix. 27).

Dear Sir,—Some of your readers find a difficulty in 1 Cor. ix. 27; but may not that difficulty be an imported one? The principal idea of the passage of Scripture is, not acceptance or rejection, but the means of avoiding the one and obtaining the other. God, who has appointed the end, has also appointed the means. If I would not fail of the end I must use the means; the awfulness of the consequences of failure makes one to be careful in that use. I know that the natural end of such a course is ruin; I avoid that course out of fear of the end, and am saved. The Apostle says: "If I do not keep under my body and bring it into subjection I shall be a castaway; therefore, I do so keep my body, and so do bring it into subjection, and, therefore, I shall not be a castaway." God saves man with man's own concurrence. "If ye be willing and obedient, ye shall eat the good of the land." "Run with patience the race set before you." One of the means by which God keeps his people and brings them to final and perfect salvation is by implanting within them a deep sense of the awfulness of failure. "Work out your own salvation with fear and trembling," not with apprehension and doubt, "for it is God that worketh in you."—Believe me,

Faithfully yours, David Wheeler
(Retired Clergyman).

Doonholme, Weston-super-Mare.

Among the Churches.

CHURCH OF ENGLAND.

Rev. A. R. Buckland has been appointed to succeed Professor Momerie as morning preacher at the Foundling Hospital.

Rev. Cecil E. Tyndale Biscoe, curate of Whitechapel, Rev. David Marshall Lang, Rev. Martin J. Hall, Rev. George H. V. Greaves, Miss S. J. Thompson, Miss M. Sander, Miss Wills, Miss H. K. Cornford, and Miss E. Reeve have been accepted for missionary work by the Church Missionary Society.

It is proposed to arrange for the compilation and publication of a complete History of the Church Missionary Society. Rev. C. Hole, Lecturer in Ecclesiastical History at King's College, has been commissioned to make an experimental beginning by preparing the history of the first five or six years.

SALVATION ARMY.

An attempt is being made by residents in the neighbourhood to prevent the Salvation Army from taking Finsbury Chapel, Moorfields. The matter came before the Court of Common Council last week, in a memorial asking the Court to withhold its sanction to the transfer of the property to the Army. The memorialists urged that the processions incident to the services of the Salvation Army would lead to public commotion in the neighbourhood, and would seriously depreciate the value of the property there. The question was referred to a committee.

PRESBYTERIAN.

Rev. Theodore Meyer, superintendent of the English Presbyterian Church's Mission to the Jews in East London, owing to advancing years, contemplates retirement from his more active duties.

A band of students of New College, Edinburgh, who have carried on mission work for some time past in the Old Pleasance Church, Edinburgh, propose to rent a house adjoining the building, and convert it into a settlement, having accommodation for about a dozen students.

At the afternoon service in Ladywell Church, Glasgow, on Sunday week, a Roman Catholic priest, D. C. M'Varish by name, was formally received into the membership of the Church of Scotland. A sermon was preached by Rev. Jacob Primmer, of Dumfermline. Rev. R. Thomson gave an account of Mr. M'Varish's conversion, and that gentleman afterwards renounced the teaching of the Roman Catholic Church with "heartfelt detestation and abhorrence."

BAPTIST.

A mission chapel to seat eighty persons is about to be built at Ash Thomas by the church at Tiverton. Services have been conducted in a farmhouse for the past four years.

Rev. F. C. Spurr, late of Cardiff, has started for the Continent in company with Alderman R. Cory and Rev. H. E. Stone. When Mr. Spurr returns he will take part in the Baptist Forward Movement in London.

The extinction of the debt of £2472 on the Baptist Missionary Society is announced. The committee plead for the co-operation of friends throughout the kingdom in an effort to raise the ordinary receipts of the Society to such a figure as shall meet the ordinary expenditure.

The Baptists in America have decided to celebrate the centenary of foreign missions by a Missionary Convention, which, it is expected, will be attended by representatives from all parts of the world. It is a part of their plan to send out one hundred new missionaries in commemoration of the occasion.

CONGREGATIONAL.

The freehold of the site of Borough-road Chapel, Southwark, has been offered to the church and accepted for the erection of the G. M. Murphy Memorial Hall, which is to be the centre of all kinds of evangelistic and philanthropic work, including Sunday services.

At a meeting of Congregational ministers in Chicago, it was unanimously decided that an appeal should be issued asking the American churches for an annual subscription of 10,000 dollars for aggressive work in France. This work is to be done under the control of the French evangelical societies.

The Union of Welsh Independents at its recent Assembly expressed "its deep and thorough sympathy" with the resolution passed at the meeting of the English Congregational Union, held at the City Temple in May, relative to setting apart the last Sunday in September as a day of special supplication for the outpouring of the Holy Spirit upon the churches and colleges, and decided to urge the churches throughout the Principality to comply with the invitation and to observe the day as proposed.

METHODIST.

A remarkable step has been taken by the Methodis missionaries in China. They have proposed the formation of a "China Methodist Union," accepting one common set of rules of membership. They would also have a course of study for native preachers, and a hymn-book that would be common to all; a united periodical, and a common name for the Methodist Church in China. If this proposal is carried out, Chinese Methodism will comprise Wesleyans, New Connexion and Free Methodists, Bible Christians, and Episcopal Methodists.

The annual Conferences of the Methodist Episcopal Church in Germany and Switzerland have been held. The Swiss Conference, which cares for the German-speaking portion of Switzerland, reports 5109 church members, with 994 on trial, 33 ministers, 206 churches and preaching stations. The German Conference, which met in Berlin, returns 7791 members, with 2440 probationers, 70 ministers, 510 churches and preaching places. The strength of German and Swiss Methodism on the Continent at the present time is estimated at 200 ministers and 25,000 members.

NOTES FROM IRELAND.

The Church of Ireland Y.M.C.A. in Dublin, which has been twenty-nine years in existence, has had a very successful year, and has now 458 members.

The total expenditure of the Irish Presbyterian Church last year on home missions was £10,139 7s. 9d., on colonial missions £2418 1s. 3d., and on foreign missions, including Jewish, £14,575 15s. 1d., or a total of £27,133 4s. 1d.

The Armagh Protestant Orphan Society, which has about 130 children on its roll, has suffered considerably as to its income last year, by the change in the tenure of property in the county. It is, however, doing an excellent work.

Dr. O'Sullivan, the new Bishop of Tuam, is working energetically. He has been visiting the outlying parishes of his dioceese, and has been holding conferences of the mission agents and others, whose work is reported to be in a very hopeful condition.

FALLEN ASLEEP.

Rev. F. T. Havergal, D.D., vicar of Upton Bishop Ross, Herefordshire, and a brother of the late Miss Frances Ridley Havergal.—Rev. J. Jenkins, for the last seventeen years pastor of the Welsh Calvinistic Methodist Church, Pontrhydyfen.—Miss Dunn, who went out as a missionary in connection with the China Inland Mission last year; she was the daughter of Mr. J. T. Dunn, one of the elders of the Metropolitan Tabernacle.—Rev. John MacCarthy, rector of Ickborough, Norfolk; was formerly a C.M.S. missionary in the Punjab.—At Ardagh, co. Longford, Rev. F. T. Gregg, D.D.—Rev. C. K. Strong, rector of St. Mark's, Dublin.—Rev. F. Thompson, rector of Edermine.—Rev. Sartok Biswas, native C.M.S. pastor at Kapasdanga, Nuddea district, Bengal.

WHITSBURY, WILTS.—Mr. Henry Murck, of the Evangelisation Society, has just concluded a three weeks' very successful series of services here, in a barn kindly lent and fitted up by friends in the village. The meetings were well attended nightly, and on Sundays about three hundred people assembled. The clear, simple Gospel message was listened to with rapt attention, and the word was with power and much assurance. We have reason to hope that many gave themselves to the Lord Jesus, while Christians have been helped and blessed.

ANOTHER NEW MISSIONARY BAND of special interest is about to go forth in connection with the Church Missionary Society. Rev. Barclay F. Buxton, son of Mr. T. Fowell Buxton, of Easneye, Ware, has offered to go to Japan with a small party of missionaries, undertaking both the direction and entire charges himself. Mr. Barclay Fowell Buxton is an M.A. of Trinity College, Cambridge, and was until recently curate of Stanwix, Carlisle, and formerly of St. Paul's, Onslow-square, London (Rev. H. W. Webb-Peploe's). It is proposed that Mr. Buxton's party should occupy the town and district of Matsuye, an important place at the west end of the main island of Japan.

Dublin Mission Homes and Schools.—During the summer months funds are very low, and yet in the Birds' Nest and its kindred institutions nearly seven hundred children are receiving their daily portion. Some friends who would otherwise help us have got an idea that £50,000 has been left to us, and one little girl put away her money-box, saying, "My pennies are not wanted any more." This is not the case. The Birds' Nest and Homes and schools get no share whatever of this money. It has been left to the Irish Church Mission Committee in London for the purpose of extending the Mission work all through the country, and so the agencies already existing, such as these Homes and schools, come in for no share of it. We therefore wish all our friends to know that, under God, the work still depends on them, and we need their sympathy and help as much if not more than ever. Ellen Smyly.

35, *Fitzwilliam-street, Dublin.*

The Temperance Cause.

In the United States seventy-five per cent. of the brewers and ninety-three per cent. of the saloon keepers are foreigners.

Fourteen million gallons of potato and rice spirits are annually imported into Great Britain. Twelve and a half millions are consumed under the names of rum or gin.

At a large Nonconformist Conference, recently held at Newport, it was decided unanimously to agitate, in order to get the Welsh Sunday Closing Act extended to Monmouthshire.

The demand for temperance refreshment accommodation at railway stations increases. Why should not the temperance organisations at each great centre unite to press the demand?

The Royal College of Physicians has petitioned the House of Commons to amend the Inebriates Act, so as to secure power of compulsory detention, and to provide for the support of criminal inebriates out of the rates.

During the past twenty-five years there has been a decrease in the administration of alcohol in hospitals equal to forty-seven per cent. At the workhouse, St. George's, Hanover-square, it has been dispensed with altogether.

The Bishop of Bloemfontein has resolved on prosecuting an earnest temperance work in South Africa. At the outset he will particularly devote himself to the Bechuanaland police and the employés of the British South Africa Company.

Provost Vitosznski, an earnest priest in Galicia, by his exhortations in church and in the homes of his people, has induced many to cease their visits to the village public-house. The governor has solemnly warned the priest and the mayor that they may be made responsible for any loss to the proprietors of the public-houses through the change in the habits of the people!

Ladies connected with the Manchester Women's Christian Temperance Association have recently called on managers of hotels and restaurants, and as a rule courteous permission has been given them to speak with the barmaids and waitresses, and invite them to a social evening occasionally. Several ladies have opened their houses for the purpose, and a considerable number of the young people have signed the pledge.

Notices.

Communications Received With Thanks.—W.T.M. C.T. W.P. F.L. R.C. A.B.T. W.W.P. G.W.P. C.S.H. E.E.B. A.B. J.B. S.E.R. T.F.M. R.S. J.M. H.S. F.T. T.E.G. W.H.S. J.P.H. C.J.P. J.F.S. L.M. J.W.T. F.S. H.B. E.A.M. R.B. J.T. E.R.M. R.E.K. E.P. D.W. A.C. E.C. J.S.F. W.F. J.C. C.W. F.F. R.R.M. G.M.

Applicants for Tracts.—Miss Bridgman, St. Juliet, Boscastle, Cornwall; A. M. S., Brook House. Old Village, Cadoxton, near Cardiff; J. Oliver, 102, Easby-road, Kirkdale, Liverpool; C. Pitman, Y.M.C.A., 91, Euston-road, King's Cross, N.W.; J. Rowe, 3, Monteagle-street, Stepney, London, E.; Mrs. Burkitt, The Manse, Athenry, co. Galway; G. Kidd, 9, Ward-road, Dundee; C. Grimshaw, Chestnut-villa, Gipsy-road, West Norwood, S. E.; W. Fisher, Ford-place, 20, South-street, Greenwich; T. Tredennick, 1, Penrhyn-terrace, Hastings; E. Gladman, 40, Buross-street, Commercial-road, E.; T. Davies, 3, Forester-street, Canal-road, Mile End, E.; Mrs. Isaac Male, Helston, Camelford, Cornwall; U. Farly, c/o T. Venables & Son, Whitechapel, London, E.; Charles Stone, Chapel-lane, Pinner, Middlesex; W. Ridge, 97, Spenser-road, South Hornsey, N.

Appeals.

Poor Mothers' Excursion.—I shall feel deeply grateful for any help towards East-end mothers, the one treat of the year for these poor toiling women.

Rose Benn.

38, *St. Peter's-road, Mile End, London, E.*

Camberwell Ragged School is urgently in want of six teachers—three ladies and three gentlemen. Two of the classes are girls, age about sixteen. Friends are asked not to apply unless they can attend regularly and punctually on Sunday evenings from 6.30 to 8.

C. A. Parker, Superintendent.

Toulon-street, Wyndham-road, Camberwell.

Mr. J. Albinson, 24, Grimshaw-lane, Newton Heath, Manchester, writes:—"We propose having 'Pleasant Evenings for the People,' commencing in October and continuing throughout the winter. It is important to have good literature to put into the hands of the people on leaving the meetings. Tracts, pamphlets, and temperance leaflets will prove a great help to us. Men's, women's, and children's Gospel services are held weekly, and for these we should be glad to receive similar gifts."

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington Avenue, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Missionary prayer-meeting, Thurs., 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—All Suns. of Aug., 3 and 7 p.m., Mr. E. Matthews (of the Evangelisation Society). Meetings for prayer, Suns., 7.45 a.m., Weds., Fridays, and Sats., 7.30 p.m.

Y.M.C.A. Exeter Hall, Strand.—Sun., 3.45, p.m., address to men only, 7.30 p.m., public. Prayer-meeting daily (Sat. ex.) from 1 till 2. Meetings for men, nightly, at 8. Cheerful service, public, Sat., at 8. French Bible-class, Thursdays, at 8.

West London Mission.—*St. James's Hall:* Sun., Aug. 10, at 11 and 7, Rev. Dr. Lunn. Sun., Aug. 17, at 11 and 7, Rev. Thomas Cook.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., Aug. 10, at 11 and 7, Rev. John Fordyce.

Eaton Chapel, Eaton-square, S.W.—Every Sun. in Aug., at 11 and 7, Rev. W. Haslam.

The Tues. evening meeting and Thurs. morning Bible-class, held at Mrs. Boardman's, 3, Highbury-place, N., will be discontinued until Tues., Sept. 9.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Home for the Fatherless, 76, Lewisham-road, Greenwich, S.E.—Anniversary meeting, Fri., Aug. 8. Tea at 5.30.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Rev. J. T. Mateer.

Margate, "The Hall by the Sea."—Gospel address, Sun. next, 8 p.m., by Dr. Ziemann. Gospel Services on the sands every day: children, 3 p.m.; adults, 7.30 p.m. Christian workers cordially invited to assist at these meetings. Apply at Shaftesbury House.

[CONFERENCES.]

Pakefield Conference, Aug. 12 and 13.—Rev. L. Price, convener, Pakefield, near Lowestoft.

Chamounix, Savoie, France.—Missionary conference, Aug. 18—22. Speakers—Revs. F. B. Meyer, Nevile Sherbrooke, A. D. Gray, Pasteurs Lecoat, Vernier, S. Thomas, Mons. Saillens, Jeanneret, Mr. L. C. Mamlock, and others. For particulars apply to Rev. N. L. Bluett, Annemasse, Haute Savoie, France.

Blankenburg, Schwarzathal, Germany, Sept. 1—4, at Allianz House, Conference for the Deepening of Spiritual life.

Perth Christian Conference, Sept. 9—11. Information from Mr. James Mudie, Montrose, N.B.

Salisbury Conference, Sept. 15—20. Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

Wakefield Convention, Sept. 23, 24, 25. Speakers—Revs. F. B. Brodie, J. T. Butlin, Dr. Jenkins, F. E. Marsh, F. B. Meyer, C. G. Moore, Sir R. Phayre, Messrs. W. R. Lane, R. C. Morgan, and John McAuliffe. Mr. J. G. C. Irvine, sec., Y.M.C.A., Grove House, Wakefield.

Dublin Convention, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

Blackheath Convention for the Deepening of Spiritual Life, Oct. 14—16. Missionary Convention, Oct. 17. Particulars from Mr. William Shrimpton, 36, Manor-park, Lee, S.E.

Newcastle-on-Tyne Holiness Convention, Oct. 28, 29, and 30.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

REQUESTS FOR PRAYER.—For blessing on the following:—A three weeks' mission, commencing Aug. 10, to be held in Tolbooth Hall, Glasgow, by Mr. R. Cairns, of the Evangelisation Society.——Special services to be held in Chalers' Free Church, Dundee, by Mr. Daniel M. Lambton, from Aug. 30 to Sept. 14.——Colportage work of Bible-stall (in connection with British and Foreign Bible Society) during fair time at Boulogne-sur-Mer, France.——Morning services in Bird Fair, Wheeler-street, and Brick-lane railway arches; Sundays in August, Mr. Chas. Inglis and others. ——Means used to restore the voice and health of a governess in a Christian home.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO SATURDAY, AUGUST 2, 1890.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent oss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
In consequence of the Bank Holiday, our donation list is made up earlier. Amounts received after mid-day, August 2, will appear in next number.			
Belgian Missionary Church—M.	1	0	0
Starvation at Suakin—E.G. 10s; Give ye them to eat, 5s; E.M. 5s	1	0	0
China Inland Mission—S.N. £5; Captain M. £5; Thine Own, £1; Allen, 10s; A Friend, 6s 6d; T.C.A. 5s; Edinburgh, 2s 6d	12	4	0
Church Missionary Society—J.J. 2s; Captain M. £5; N.R. 10s; W.H.L. 5s	5	17	0
Pastor Chiniquy—Thine Own	1	0	0
Moravian Missions (London Association)—Allen	0	10	0
Smyrna Rest (Miss Grimstone)—Sailors' Rest Aid Society	5	0	0
Constantinople Rest—Sailors' Rest Aid Society	5	0	0
South American Missionary Society—H.M.A.S.	1	1	0
Wesleyan Missionary Society—H.M.A.S.	1	1	0
British and Foreign Bible Society—Captain M.	5	0	0
Indian Female Normal School Society—H.M.A.S.	1	1	0
Society for Propagation of Gospel in Foreign Parts—H.M.A.S.	1	1	0
Mr. Fenn's Work, Spain—W.H.L.	0	5	0
Sailors' Home, Havre (Lady Beauchamp)—In His Name...	10	0	0
1000 *Missionaries for China*—M.G.G.	20	0	0
Y.M.C.A., Quebec—M.S.	2	0	0
Day in the Country Fund—M.A.G. 10s; D.D. £2; J.J. 2s; E. & F.C. £2; Children's Bazaar, Scarborough, £1 10s; W.P.C. £1; Misses P. 10s; J.H.B. £1; T.C.A. 10s; C.A.S. 2s 6d; S. and G. 2s 6d	9	7	0
Aged Pilgrims' Friend Society—Mrs. A.	0	10	6
Home for Aged Blind Christian Men, &c.—Mrs. A. 10s 6d; W.H.L. 5s	0	15	6
Dr. Barnardo's Homes—M.S. £25; M.B.P. 7s; J.J. 4s; Captain M. £5; D.D. £2; A.B. £5; W.H.L. 5s	37	16	0
London City Mission—E.J.W. 5s; H.M.A.S £1 1s	1	6	0
Mr. Fegan's Boys' Home—S.W.S. 5s; M.B.P. 7s	0	12	0
St. Giles Christian Mission—M.B.P. 6s; Captain M. £5; E.B. 10s; D.D. £1; Misses P. £1; In His Name, £10	17	16	0
Field Lane Ragged Schools—Collected by Miss T.	0	10	0
Mildmay Mission to Jews—J.J. 4s; M.C.C. £1...	1	4	0
Mission to Deep Sea Fishermen—Captain M. ...	5	0	0
Home for Little Boys, Farningham, &c.—Captain M.	5	0	0
Christian Colportage Association—Captain M...	5	0	0
Scripture Readers' Society, Ireland—Captain M.	5	0	0
Bridge of Hope (Miss Steer)—Thine Own	0	10	0
Irish Evangelisation Society—Thine Own... ...	0	10	0
Rev. J. G. Paton Fund—Dane £1; W.C.S. £2; S.W. £1	4	0	0
North-East London Gospel Mission—E.B. 10s; (*New Home, Lancing*)—In His Name, £5 ...	5	10	0
King Edward Ragged Schools—E.B.	0	10	0
Rev. P. Gast's Work—E.B.	0	10	0
Newport Market (Mothers' Meetings)—E.B. ...	0	10	0
South London Blind—E.B.	0	10	0
George Yard Mission—E.B.	0	10	0
Rev. A. S. Herring's Work—E.B. 10s; Mrs. C. £1	1	10	0
Old Ford Children (Rev. W. Adamson)—E.B. 10s; (*Factory Girls*)—In His Name, £5... ...	5	10	0
Christian Community—E.B. 10s; F.T. 10s... ...	1	0	0
Children's Country Holiday Fund—D.D. £3; Sylva, 10s; S. and G. 2s 6d; W.H.L. 5s	3	17	6
Friendless and Fallen—D.D. £2; W.H.L. 5s ...	2	5	0
Society for Free Distribution of Scriptures—Misses P.	1	0	0
Working Men's Mission—Misses P.	0	10	0
Watercress and Flower-sellers' Mission—E.H. ...	0	2	0
Mr. C. Cook's Work—Friends	15	0	0
Homes for Aged Poor—In Memoriam, A.B. ...	0	5	0
Mrs. Meredith's Day in the Country—E.M. ...	0	5	0
Thames Church Mission—H.M.A.S.	1	1	0
Shop Girls Home (Miss H. Reynolds)—In His Name	5	0	0
Miss Meredith Brown's Work, Lisson-grove—In His Name...	5	0	0
Factory Girls in Pentonville (Rev. F. B. Meyer)—In His Name	5	0	0
Miss Mittendorff's Home—In His Name	5	0	0
	£228	2	6

[Advertisement.]

Bridge of Hope Mission—T.O., yes.

Dr. Barnardo's Homes—For the Little Ones, £1; A.W.J. 10s.

London Samaritan Society (Convalescent Homes)—Miss E.C.B. £1 1s; W.B.J. 10s; J.B.F. 5s.

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10. When will ye be Wise?
11. How shall we Live?
12. What is your Life?
13. Is it N[illegible] to you?
14. W[illegible] thou?
15. Wh[illegible] Goest thou?
16. W[illegible] shall we Do?

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9. "Now is the accepted time."
10. "Look and Live."
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14. "All have Sinned."
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The Drowning Sailor.
A King's Love.
"To which do you Belong?"

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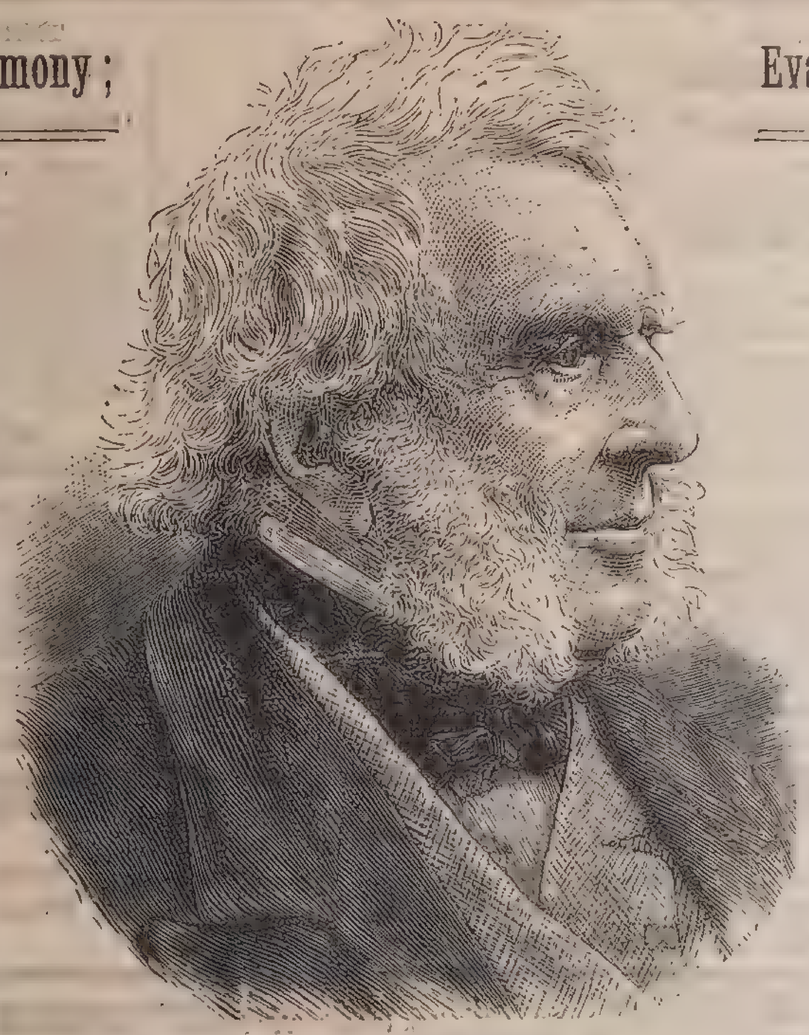

[Sir George Burns.]

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High-class School for Sons of Gentlemen. Special care of Indian and delicate children. Christian home.—Address, The PRINCIPAL.

CHRISTIAN PARENTS seeking YOUNG GENTLEMEN'S BOARDING-SCHOOL at the SEASIDE (South Coast), a short journey from London, where in addition to a thorough and first-class Education, domestic care and sound Gospel training are reckoned of paramount importance, are invited to write to Dr. THORN, Paddington, London (who is in no way connected with the school he recommends).

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PRINCIPAL — REV. J. J. KENDON.

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MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

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YOUR BOYS will have a Christian home, and sound education, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1863. 18 to 25 guineas. Re-opens August 14.

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Principal—Mr. GEO. CUMBS, F.R.G.S., F.R.A.S.

August 15, 1890.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. A. O'Connor, New York, ex-Romish priest, and editor of *The Converted Catholic*.

Mr. Spencer Walton, of the Cape General Mission, has arrived in England, with his sister and his infant son, looking older in years and not strong in body, but full of hope and zeal for the Lord's work in South Africa. He expects to remain in this country until January next, and is open to address meetings, public and private, upon the claims of that southern colony. He has a story worth hearing, and we hope our readers will afford him many opportunities of telling it. Mr. Walton's address is: Clenthurst, Versailles-road, Anerley, London, S.E.

A few days ago the girls attending the High School, Dulwich, sent a contribution of no less a sum than one hundred and fifty pounds to one of the Day in the Country associations. We should like to see other schools follow this noble example. Many a little heart would be made happier and many a weak little body strengthened if in each of our large schools an opportunity were afforded to the scholars of contributing to such funds, and they would prove that "it is more blessed to give than to receive."

By the death of Cardinal Newman, at the age of eighty-nine, an ecclesiastic of eminence and influence has passed from the scene. His wonderful personality at Oxford, and during the Tractarian movement, have often been depicted. Of late years his life has been one of comparative seclusion. Of the Tractarian controversy *The Times* aptly says:—"It was professedly historical. Yet of history, in the modern scientific sense, there was very little in it; and neither side seemed to suspect that behind the question whether the Fathers thought and wrote so-and-so lay the question of the grounds on which the Fathers formed their opinions." However much the judgment of the man may have been called in question, his honour has generally been allowed, and his name held in regard for his personal piety and conscientiousness. The "Apologia" will long be read as a remarkable record of religious experience. Referring to it *The Times* has employed words well worthy of quotation:—"Perhaps an Apologia must always be somewhat painful; at all events this one is, from the air of absolute certainty that pervades it, and, shall we say, from the evidences of nothing short of superstition with which it abounds."

From *The Methodist Recorder* we learn that during the sittings of the Wesleyan Methodist Conference, at Bristol, an excellently-conducted debate took place respecting the admission of professional reporters to the Conference during sessions when ministers and laymen were present. This, which is called "The Representative Session," is of recent introduction, and the admission to it of other than ministerial reporters won such favour from lay representatives, and even ministers, as to secure the adoption of a resolution in favour of it. The change will be important and valuable, as making the Wesleyan Methodists seem more a part of the nation, and bringing them into a more manifest identification with all sections of the Christian Church. Exclusiveness is out of keeping with the age.

At the conference, what is termed "The Fernley Lecture," was delivered by Professor Green, of Didsbury College, on "The Mission of Methodism." Five truths were emphasised as characteristic of Methodist teaching, and fundamental:—

(1) Conversion in the preacher first, and then in the hearer, and that conversion including judicially a change of relation Godward—Justification; and a change of experience in personal nature and character—Regeneration.

(2) The assurance of salvation. The core of Methodism was not its services or organisation, but the experience of a redemption exulted in and enjoyed. (3) An elevated idea of the Christian life, involving the entire sanctification unto God of character and possessions. (4) The saving of souls—the proclaiming unfalteringly an offer through Christ of a salvation unto men from all sin. (5) Fellowship, as distinct from church membership, yet leading to it, of all who desired to flee from the wrath to come, and for instruction and spiritual association.

We are told by men who want the preaching of Sociology instead of the Gospel, that the pulpit "is played out; it is out of touch with the age." Let it be said plainly that the early preaching of the Methodists was not only not in accord with the age, it testified against it. Nevertheless, such an impartial witness as Mr. Lecky affirms (in his "England in the Eighteenth Century") that the Christian doctrines taught by the early Methodists "exercised a profound and lasting influence upon the moral forces of the country, and even upon the course of its political history." Granting the advantage derived from advances in the critical and more accurate knowledge of God's revelation, it may be said firmly, that the omission, or slurring over, or cold recognition, of the above fundamental doctrines, is that which now makes the pulpit despised as "played out"; whereas the impassioned enforcement of them is just as much needed in this age as in the time of Wesley. Because they are God's panacea for man, they can never be obsolete.

It by no means follows that a return moved for in Parliament or in the House of Lords is certain to be of wide interest, but we are satisfied that one moved for a few nights ago by the Earl of Harrowby will be of great value, as it will embody the report of the proceedings of the International Congress held at Paris in September, 1889, on the subject of the social and sanitary effects of the Day of Rest. We heartily commend his lordship's views, as reported at length in the Press, to the attention of working men, for we have long been satisfied that the extension of the Sunday rest to those who have not now got it, means, as the Earl of Harrowby says, "the promotion of good feeling between rich and poor, between employer and employed throughout the world."

New Guinea, the largest island in the world, excepting Australia, has a barbarian population, the spiritual darkness of which cries for the Gospel of Christ. Rev. W. G. Lawes, the well-known missionary, writing to *The Times*, points out that the instructions which the Administrator, Sir William MacGregor, has received, state that he is, "to the utmost of his power to promote religion and education among the native inhabitants." Yet, strange to say, each of the South Sea Island teachers is taxed at the rate of £7 per annum, nearly one-third of his entire stipend! We rejoice to learn from the report of the Administrator that side by side with a firm and impartial enforcement of the law every care is to be taken to preserve the natives from the temptations before which uncivilised races, when first brought into contact with Europeans, have so often fallen, and that stringent ordinances have been passed against supplying them with intoxicating drinks or firearms. Mr. Lawes well says:—

As the area of Government control is extended, officers will be needed in many districts of New Guinea, and it is of first importance that Christian principle and the best of English life should be represented to these (so-called) "savages." The Administrator's hands would be strengthened, the cause of civilisation advanced, and the interests of commerce promoted by the accession of men who, with a nobler ambition than that of making money, would consecrate their energies and abilities to the work of civilising and Christianising, raising, and ruling the natives of this great land.

We sincerely trust New Guinea will be blessed with such traders and rulers—trading and ruling in the fear of the Lord.

It was with something like consternation that British Christians learned a few days ago that Madagascar was to pass under the protectorate of France. In return for certain advantages at Zanzibar and elsewhere, our Government has made concessions to the French in regard to diplomatic dealings with the Malagasies. We rejoice to find, however, by the announcement of Lord Salisbury on Monday last in the House of Lords, that opportunity has been taken on both sides, not only to reserve all rights and privileges which the subjects of either Power may have in either island, but also to give the most explicit guarantee to missionaries and missions as to the freedom of religious practice and teaching. It was on this latter point that apprehension was felt, the hostility of the French towards Protestant missions in the South Seas being still well in mind. How the people of Madagascar will greet this change we cannot say. We sincerely trust there will be no repetition of the bloodshed of a few years ago, and that there will be no reason for the insinuation that British Christians sent the Gospel, and their Government barter away the natural rights of the people. While hoping that the French will put no obstacle in the way of God's kingdom in the island, we cannot but see in this arrangement another important sphere for missionary activity on the part of the French Protestant Churches.

Mr. Sankey has compiled a volume of music, entitled "Winnowed Songs for Sunday-schools," which will shortly appear.

Those who think that by means of the liquor traffic evil powers are aiming to counteract the Christian movements of the times, find much to justify their fear. In Iowa (U.S.) prohibitory laws have been passed, with special regard for the freed blacks; but the Supreme Federal Court has provoked an exciting conflict by a decision which permits a neighbouring State to introduce intoxicants. In relation to Africa, the Native Races and Liquor Traffic Committee have just appealed to the King of the Netherlands, asking for a high tariff on liquors imported into coast territory, and for an official analysis of them. They declare that the land is so deluged with gin and rum, order so perishing, and offices so abused that the people must soon be swept off the face of the earth. Consummate wisdom and firmness are necessary to save men from these threatening evils.

Mrs. Mary Clement Leavitt, writing in the *Union Signal*, states, in regard to the liquor traffic in Africa, that some idea may be formed of the amount of intoxicating drink sent to that country from the quantities declared at Madeira, where most of the African-bound ships touch. In one week only, 960,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whiskey, 800,000 demijohns of rum, 36,000 barrels of rum, 40,000 cases of vermouth, were declared. Mrs. Leavitt adds that an Angola chief said to a visitor who proposed to open a mission: "Drink has eaten away my people's hearts. Their heads are empty; they cannot understand the words you say to them. It is too late"; and she states that "four years ago congregations of fifty to a hundred-and-fifty could be gathered where now it is impossible to hold a service." If this is to be the most remarkable result of civilising Africa, the energy which is displayed in the direction of opening up new districts for British trade will only add to our terrible responsibility before God.

The anti-slavery decree lately issued by the Sultan of Zanzibar is matter for sincere congratulation on the part of all friends of Africa. By it the sale or exchange of slaves is absolutely prohibited, and slave depôts are forbidden under severe penalties. Slaves are to be allowed to purchase their freedom from their masters, the latter being compelled to accede to any such application, and the slaves of freed slaves by the decree regain their liberty. That it is not a dead letter is shown by the fact that the Sultan has closed all the houses hitherto used by the native brokers for the traffic in domestic slaves. *The Times* states that the Arabs are content to be confirmed in the possession of their present lawfully held slaves subject to the above decree, but that it is generally recognised that the effect of these repressive measures will be to bring domestic slavery to an end in a few years. This is good news, and it is earnestly hoped that the expectations thus raised may be abundantly realised. The work of abolition will necessarily be gradual, but the edict in question marks an immense forward stride, and great credit is due to Col. Euan Smith, to whose strenuous efforts the Sultan's decree is said to be largely attributable.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

IV.—*The Garden-Sepulchre.*

The last sufferings are over; the sacred head is bowed; the world's Redeemer hangs lifeless on the cross. He really died; it was no counterfeit or swoon. The fact that Roman soldiers were his executioners gives security enough of *that*. They were not in the habit of leaving such work half done; and they had seen death too often to make mistakes about it. Besides, the Jewish authorities were to be satisfied. Though there had been nothing else, the spear-thrust in the side, by the hand of a soldier who knew the road to the heart, would have been sufficient to produce death. The fact of death is thus made sure, and, indeed, has never been seriously disputed except under the exigencies of some theory.

In the suburbs of Jerusalem, just beyond the walls, were numerous gardens and orchards, which furnished a pleasant retreat from the close and sultry town. In one of these gardens was a rock-hewn sepulchre, never yet occupied, belonging to Joseph of Arimathea, and designed for his own last resting-place. This Joseph, a member of the great Sanhedrim, was a secret disciple of Jesus, and had not consented to the counsel and deed by which He was put to death. After the crucifixion, as the Sabbath drew on, he and Nicodemus, another secret disciple, having obtained the consent of the Roman Governor, took down the dead Christ from the cross, and laid Him in this garden-sepulchre. It had to be done hurriedly, owing to the nearness of the Sabbath-day; but they found time to wash the body from blood and dust, and to wrap it in fine linen with a hundred pounds weight of spices in the folds—an immense quantity, as for the burial of a king. The eleven took no part in the service; only a few loving Galilean women watched till all was over, and, when they saw the stone rolled to the door of the sepulchre, sadly withdrew. By an afterthought of the chief priests and Pharisees, who were haunted by the words which "that deceiver" had spoken as to what would happen on the third day, the stone was officially sealed, and a guard of Roman soldiers was stationed at the spot, to make sure that none of his friends should remove the body and then give out that He was risen from the dead. There is a tone of unconscious sarcasm in the governor's words authorising the watching of the sepulchre, "Make it *as sure as ye can.*"

The site of the garden is now unknown. Tradition places it within the walls of the modern city, not more than five hundred yards from the Haram area, and marks the spot where the body was laid, by the so-called "Church of the Holy Sepulchre." It is now many years since Dr. Robinson showed that the traditional site cannot be accepted; but he did nothing to determine or even to suggest another. Afterwards Mr. Fergusson endeavoured to establish the theory that the crucifixion took place on the east of the city, almost close to the Temple enclosure, and that the rock-hewn tomb is covered by the building which the Moslems call "the Dome of the Rock." Other indications point to the north of the city. The precise locality must still be held undetermined, except that it lay near the city but outside the walls.

In this garden-sepulchre, then, the dead Christ was laid; and the few who had been actors or spectators withdrew, and rested the Sabbath-day according to the commandment. Of all days before or since in the world's history, that Sabbath stands by itself. The "flesh" of the holy Redeemer rested in hope in the cold bosom of the tomb; His spirit was "in Paradise." Where Scripture is silent, it becomes us to be diffident; we may not imagine what emotion was stirred among the heavenly host, what joy was "radiant in celestial eyes," or how, among the powers of darkness, mingling with their triumph, there would be forebodings of dismay, their victory carrying in its bosom a mighty, undefined dread. But we know how it was in Jerusalem. The excitement of yesterday is followed by the deep Sabbatic stillness. Multitudes, as usual on "an high day," throng the Temple-courts, and the services proceed as they have done for centuries. To the little band of disciples it is a day of sorrow; now they feel themselves "orphans" indeed; faith is bewildered; the great hopes that had inspired their breasts seem to be quenched for ever; the "leading-star of love" has set behind a cloud. The chief priests and elders could be but ill-content with their success. What may the third day bring forth? In the very hour of fruition they must have had the secret pain of successful sin, and strange misgivings that they could neither account for nor banish.

On the morning that followed, the mighty Victor came forth from the prison-house where He had lain; for it was not possible that He should be holden therein. To have continued in the grave would have falsified all the past. We have no account of the rising itself, save a line or two in the Gospel according to Matthew. In that line or two there is nothing of the "pomp and circumstance" of words. The account is as simple and unadorned as simplicity itself. It was enough to state the facts. In them lay the glory.

Early in the morning of the first day of the week, Matthew tells us, there was a great earthquake; the angel of the Lord, with countenance like lightning and raiment white as snow, descended from heaven and rolled back the stone from the door of the sepulchre, and sat upon it; while the sentinel soldiers did quake, and became as dead men. Without human witness, friendly or hostile, the Lord arose, the angel rolling back the stone at his coming as a servant might open a gate for a king to ride through.

Two particulars may be noted with regard to the time. First, it was early morning. The Galilean women set out to visit the sepulchre "when it was yet dark"; and on their arrival they found it empty. Just with day-dawn—"that sweet hour of prime"—the Lord seems to have left the place. Second, it was spring-time—Nisan, the month of blossom—the time of nature's gladness. The earth, awaking from her wintry sleep, was putting on her beautiful garments; the air was "full of dew and sweetness"; the sky was cloudless; the time of the singing of birds was come; the garden in which the sepulchre lay was bursting into bud and blossom. If his advent was in "the winter wild," when nature "had doffed her gaudy trim," in sympathy with the Man of Sorrows, His resurrection was in the hour of nature's glory. One can scarce help seeing in all this a kind of nature-symbolism of deliverance achieved from the reign of death—pointing that in Him resides "the power of an endless life."

A Call to Prayer.

Many of the readers of The Christian will have been shocked by hearing of the apprehended expulsion of the Jews throughout Russia. After dwelling in Russia for months, my remembrances of its people are so pleasant that one almost refuses to believe they would willingly practise cruelty on unoffending Jews—the brethren of our Lord, the people from whom we have received so many of our familiar names, and the men who have so carefully preserved to us the greater part of our Bible. The people, too, who have this last year been reading with such avidity the Christian's New Testament, translated for them by Mr. Wilkinson's friends into their own venerated Hebrew—if the Jews are indeed to be driven out of Russia and dispersed over the earth let us pray that such dispersion may be abundantly blessed to the world, as were the dispersions of Christian Jews and of Christian Gentiles in the first and early centuries.

But what a needs-be for the labours of our brother Wilkinson, and his co-workers to be expedited, both in Russia and in the countries to which these fleeing Jews might be driven, if the apprehended expulsion should take place! Yes, and far more than this—why should not this anticipated and

FORCIBLE DISPERSION

bring us Gentiles to sit round our New Testament, and ponder it, like little children listening to a tale never heard before? For instance, in Luke x. 2, Jesus says in sending out the seventy: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." And after "the seventy returned again with joy, saying (ver. 17): Lord, even the devils are subject unto us through they name," ver. 21 adds: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Jesus actually exulted that it was the Father's will to work such mighty works by such simple ignorant men!

Is there some mistake in the statement of the words of our blessed Lord, or were his words of exulting emphasis to be limited to those seventy only, and was there *afterwards* to be another law for human learning, human oratory, and human refinement, to supersede the Holy Spirit's teaching? No, never. For, again, He sends out the twelve specially selected, and of the one most used at Pentecost and his comrade it is recorded, and *truthfully recorded*, they were

"UNLEARNED AND IGNORANT MEN."

Then surely this was to cease with the seventy and the twelve? Nay, for Paul, who was himself both learned and cultured, writes long afterwards (1 Cor. i. 26, 28, 29), "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble [are called]. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base [vulgar] things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Are we then to reject for work among the heathen men and women who have proved themselves blessedly successful in winning souls at home, because their pronunciation may be vile and their grammar utterly bad? Listen to the echoes of those two unlearned and ignorant men, which must still reverberate round the world: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv. 19, 20).

Whilst our heartfelt thanks must be given for the glorious work that has been done by missionary societies of Europe and America in years past, and in this our day, let us never dwarf our prayers by confining them to such noble and self-denying labourers. No; what we must also cry for is for thousands upon thousands of Christian men and women, who shall go out, or be raised up out of the native populations; and who, whilst supporting themselves by honest work or trade, and holy living, shall, by their success in winning souls, prove themselves to be a true part of the army of labourers that Christ enjoins us to pray for.

If in Palestine in the dawn of the morning, he sent forth seventy, and then twelve, and afterwards thousands, do you think that in this late hour of the evening, whilst the immense harvest is

ROTTING FOR WANT OF GOD-SENT REAPERS,

He says: "Cry no more for labourers; the door is shut; the harvest is past." Nay, but the rather we will go and stand in the plain of dry bones, and when He says, "Can these dry bones live?" we will look to Him to raise every one of those very heathen, not a disorganised mob, but a veritable "army" of God-selected and God-sent-forth soldiers, an army wholly surrendered to Him, and by Him made wise to win souls. Ah, yes,

SATAN STILL MAKES IT HIS BUSINESS

to sell veils. We see he has a veil for our persecuted Israelite brethren to blind their eyes against considering the wondrous teaching of the Messiah. He has, too, a veil for us to hinder our understanding the urgency and simplicity of the injunction to spread the Gospel throughout the whole world, not by ministers or missionaries merely, but by every converted man and woman. Now, Mr. John Wilkinson and his friends have fixed four days at Mildmay, not for speaking, but specially for prayer on behalf of the Jews. Would it be out of place that we Gentiles also should take time for such special prayer, and to consider if "blindness in part" is not upon ourselves in regard to our prayers and our methods for spreading the Gospel throughout the whole world? We, as well as our Jewish neighbours, may

NEED TO ROUSE OURSELVES,

and rub our eyes, when we remember that only about forty years ago we were as blind as bats in regard to permitting our sisters to carry the Gospel to the millions of heathen women, our fellow-subjects, in India. One post has just brought me two letters, one from C. H. Gill, India, of the C.M.S., and the other from his brother, W. Hope Gill, China, of the C.I.M., each asking for reinforcements. W. Hope Gill had just finished a long journey of 425 miles through many towns and villages, the whole length without one single witness for Christ. He urges us to cry to the Lord of the harvest to thrust forth labourers into these needy districts, and adds, "Oh, that one might be more faithful in doing so!" Yea, into the whole field of China, specially, I think should we now thus cry and labour in prayer to God, since dear Mr. Taylor's paper, "To every creature" is before the Church, showing what a thousand evangelists could do to hasten China's evangelisation.

Reginald Radcliffe.

THE GOSPEL IN DUNKIRK.

Dear Sir,—I should like to draw the attention of some of your readers to this place. If they have not already settled where they will spend their summer holidays, perhaps some would think of Dunkirk, which offers several advantages: (1) By its nearness to England. Steamers come here direct from London, fares only 15s. return. By Dover and Calais it is quicker, but rather more expensive. (2) The air is very dry and bracing, and there are beautiful sands and bathing, though it is not a pretty place. But, above all, there is plenty of scope for Christian work both for those who speak French and for those who do not.

Beyond supporting a colporteur, the French Protestant Church here does not engage in evangelistic work. There is an evangelist working amongst the Belgian population, and that is all that is done for this large town of 30,000 inhabitants. It is a very hard and wicked place, and, therefore, surely Christians should seek to win it for Christ. The Salvation Army worked here for some time, but the three officers have lately left, quite worn out. The McAll Mission sent an evangelist to hold two services weekly, but that has been discontinued. We saw an appeal in your paper about a year ago for this place, which has led to our spending our summer holiday here. The people receive God's Word most eagerly. In a few minutes our basketful of Gospels and tracts is emptied. Sometimes we are almost mobbed in a friendly way; two or three hands are laid on each book, and when the supply has failed those who have got none go away much disappointed. As the chaplain here says: "France is now ready to receive God's Word, and we ought not to lose the opportunity."

We have gathered some children, many of whom attended the McAll services, for a class every week. Last time there were fifty-six present. We have also begun one for adults, but that has been so far poorly attended, not more than ten at a time the three weeks we have had it. We shall probably have to leave towards the end of August. Could not someone speaking French come and continue these classes, and the little Bible-reading and singing we have started for the English sailors every Sunday afternoon? There is a godly evangelical English chaplain, who warmly welcomes any help amongst the English sailors, of whom there are always from 100 to 200 in port. The chaplain visits them on their ships, and there is a nice Institute where they can be met, with a Christian man at its head. The work amongst them is difficult, as they only remain a few days in port, but in consequence a great many are reached, and they go to all parts of the world. The accommodation is not very plentiful, There are furnished villas, hotels, and an English family receives a few boarders. It is considered best to be out of the town, in a pleasant suburb—Rosindaël. Trams run into Dunkirk every few minutes. I will gladly look for accommodation for anyone wishing to come.—Yours faithfully, (Miss) A. Clarke.

12, *Avenue Lemaire, Roundaël les Bains, Nord, France.*

TEMPERANCE LESSON BOOKS.—In order to meet the demand for new, simple, and progressive manuals for the use of scholars and teachers, the Committee of the National Temperance League will shortly publish the first of a series of lesson books, the preparation of which has been entrusted to Mr. Frank R. Cheshire, F.L.S., the League's own educational lecturer, whose reputation in scholastic and scientific circles guarantees that his works will be complete, readable, and accurate, and will fulfil the requirements of the Code. Mr. Cheshire has undertaken the work largely in deference to the repeated desire of some of the teachers in whose schools he has delivered about 1600 lectures, and from which he has examined more than one hundred thousand temperance essays prepared by the scholars who have listened to him.

Discouragers.

A BIBLE-READING AT KESWICK CONVENTION.

By Rev. HUBERT BROOKE.

Read Num. xxxii, 6-15 and Deut i. 38. No Israelite could exist in Canaan for whom God had not provided an inheritance. Levi might appear to be left out (Deut x. 9), but the Lord was his inheritance, and Levi was representative of all the rest. The Psalmist said (xvi. 5), "The Lord is the portion of mine inheritance and of my cup"; no wonder he added a little later (xxiii. 5), "My cup runneth over." Here then is a picture of being filled unto all the fulness of God. The Lord is your inheritance: now we can understand how the inheritance may be owned, but not possessed. Some people own a property which they do not work, or work only partially; but by others it is owned, worked, and possessed. God is our inheritance, and we are heirs of God. It will take eternity to comprehend all our inheritance. There is always more to follow. The Lord is the Rock of my habitation whereunto I continually resort.

When we seek to possess our inheritance we enter into sympathy with Paul when he says, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." God apprehends us for a purpose, but few apprehend what God would do. There is yet very much land to be possessed; let us place no limit to what the Lord wants us to inherit. An American millionaire was congratulated on the dollars he possessed. He said that was not much cause for congratulation; a man may possess one million dollars, but after that the dollars possess him. We have no time for anything else but the Lord. None seem to possess all, few even possess much, of that glorious inheritance.

"Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them." Those people limited God for themselves and discouraged their neighbours. The best way not to discourage others is not to limit ourselves. These people say, "You have not sufficient capital; you have not been a Christian long enough; or it will cost a great deal." Don't yield to these discouragers when you are going in to possess the land; stop their mouths by pointing to the will and the title-deeds. The discouragers did not all die in the wilderness.

Tell them, "The Lord said I should meet with discouragers; you are of that sort, therefore I know I am on the right way." The discourager is a sign-post, don't sit down there. He is a stick-in-the-mud, and has no intention to leave the spot which he has reached. Say good-bye to him, and pass on.

Discouragers are of three sorts, hindering our going in to posses the land:—

(1) *Open enemies.*—They want to hinder us, because we are going to dispossess them. "The men of Ai smote of them about thirty and six men: for they chased them and smote them in the going down: wherefore the hearts of the people melted, and became as water" (Josh. vi. 5) Their hearts melted at the first defeat; but, take courage, you may have a succession of victories after this. Don't be cast down by the first defeat.

Even when not defeated, a good bold threat is enough to discourage (1 Sam. xvii. 8-11). When Saul and all Israel heard the words of the Philistine, they were dismayed, and greatly afraid. But neither active opposition nor bold threatening can hinder the enemy of the Lord from being overcome. The Lord's people must prevail; if then, so now, in the strength of the Lord.

The enemies sent Nehemiah a threatening letter; "It is reported among the heathen." Remember that rumour is proverbially called a liar. Sanballat was an enemy; Gashmu was a gossip; leave them alone. "Thou and thy fellow Christians profess sinless perfection." Tell them, "There is no such thing as thou sayest; but thou feignest them out of thine own heart."

The open enemy will use blandishments, as when Satan took Jesus to the top of an exceeding high mountain, and said, I will give Thee all the kingdoms and glory of the world if Thou wilt fall down and worship me. But his Father had said, "Ask of Me," and the possession was to come by way of suffering. Satan proposed an easier path. Leap over the sufferings and get into the glory at once. When the Lord Jesus began to tell his disciples that He must go to Jerusalem and be killed and rise again, Peter rebuked Him; "Take it easy, the Lord's service is not so hard as that."

These discouraging temptations must be overcome by being brought into the presence of the Lord. Joshua's plea at Ai was, "What wilt Thou do unto thy great name if we run away." As soon as David came to meet the giant, he brought in the presence of the Lord, "I come to thee in the name of the Lord of Hosts." Bring discouragers to the name of the Lord. Nehemiah appealed: "My God, think Thou upon Tobiah and Sanballat and the rest that would have put me in fear." Elisha showed the young men that the Lord's presence was with them. O Lord, open the eyes of old men and young men, that they may look at these discouragements as in thy presence. Show them the heaven full of ministering spirits, sent forth to minister on behalf of them who are about to inherit salvation.

(2) *Half-hearted friends.*—These bring discouragements of a more subtle character than the former. Fellow-believers discourage the Lord's servants. "Thus did your fathers when I sent them from Kadesh Barnea to see the land." They said the enemies were stronger than they. The secret reason why half-hearted believers discourage us is found in Ps. cvi. 24, "They despised the pleasant land; they believed not his word." If old believers do this, how can we expect the younger to go forward.

The two and a half tribes said, "We don't want to go over Jordan; we are very comfortable here." So a young believer may say, "I don't see older Christians so eager about following the Lord fully." Take care you are not settling down when you ought to go forward.

In Nehemiah's time the nobles put not their necks to the work of their Lord. What did he do? He brought in the Lord's estimate about them. You must prove all things. So Moses said to the two and a half tribes: "Behold, you are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord against Israel." They were cowards, lazy, they did not wholly follow the Lord; therefore their lives were wasted, their carcases fell in the wilderness. Let me say to all here, Believe the Lord, so shall ye prosper. Be not discouraged nor discouragers, don't think it is the normal thing to die in the wilderness, or to wander there forty years before going up to possess the land. When the fox lost his tail he told his companions that that was the normal condition for foxes. Let no one put away the promises and say they are not for you, the Lord wills to give them to the very full.

(3) *Another class of discouragers are injudicious, whole-hearted friends.*—When on the way to the land, Moses said to Hobab: "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us and we will do thee good." What must Hobab have thought when thirty-eight years afterwards they were still in the wilderness? Moses did not tell an untruth; he told him of the glory, but he did not tell him of the trials by the way. So many whole-hearted believers grievously discourage young Christians by not telling them of what they are sure to meet with in the Christian life.

With every promised blessing we must mingle salt: "Every oblation of thy meat offering shalt thou season with salt" (Lev. ii. 13). Salt finds out the sore places. On the way to the glory there is sure to be a cross. Every sacrifice must be salted with the salt of truth. "Have salt in yourselves, and be at peace one with another." Remember, "Let your speech be alway with grace, seasoned with salt" (Col. iv. 6). All the discouragements we have mentioned, except one, came through speech. If we are bound for the crown, we must have the cross; but remember that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

At the point of entering the land, the discouragements come; but the Lord says, "Have not I commanded thee? be strong, and of a good courage." The Lord Himself is the source of our encouragement. "Jonathan strengthened David's hand in God." "David encouraged himself in the Lord his God." "Wait on the Lord; be of good courage, and He shall strengthen thy heart: wait, I say, on the Lord."

MISSION SHIPS IN FRANCE.

Mr. C. J. Mountfield, master of the *Herald of Mercy*, describes another voyage up the Seine:—"While at Paris we had four meetings a day, and the people—either Roman Catholics or of no profession—listened with profound attention. We had on an average 500 persons daily, the audiences including ladies and gentlemen of position, as well as people of the working classes. No doubt it was the first time many of them had heard the Gospel. The rich as well as the poor are ignorant of the Bible. While the pastor was reading St. Luke's Gospel, a gentleman was trying to find it in the hymn-book, and, not succeeding, handed the book to someone to find the place for him.

"Coming down the Seine the same success attended our endeavours, the ship being filled with people. We stopped at Rouen and also other places, and held meetings at the locks, speaking from the deck to the people on the quays. I am convinced that no means as yet tried are equal to mission ships for reaching the masses of people. I pray for more mission ships; but, unless the Lord's people will help Mr. Cook to replace the one now in Ireland, and not worth repairing, there will be one less."

AMONG PARIS JEWS.—A deeply impressive scene was witnessed on Wednesday evening, August 6, when a Jewish lady and her son presented themselves at the Church Taitbout, 42, Rue de Provence, Paris, to make an open confession of their faith in the Lord Jesus Christ. For months this daughter of Abraham had been under the instruction of Mr. Mamlock, missionary of the London Jews' Society, and there was no reason for doubting her sincerity and true conviction. The parents and brother of the lady, though still Jews, were present. They were deeply interested spectators, and will, it is hoped, soon range themselves among the disciples of Christ.

CHINA AND THE SCRIPTURES.—Rev. Dr. Wright, editorial superintendent of the British and Foreign Bible Society, has returned from China, after a mission which, it is hoped, will be fruitful of much good. The following sentences from a letter in the last issue of *The Bible Society Reporter* will interest many:—"The Shanghai Conference was the largest assemblage of missionaries ever brought together in one place. Many important questions were discussed, but the meeting will be longest remembered for the Bible Society work which it inaugurated. My mission has been fulfilled beyond my anticipations, or the hopes of those who sent me. The version strife of forty years is, I hope and believe, closed, and the missionaries united in Conference have made arrangements to devote their best scholarship and intelligence to the production of standard versions: (1) in the high classical Chinese; (2) in the low classical Chinese; (3) in the Mandarin Chinese; (4) in the local dialects; (5) in the preparation of marginal references, page, and sectional headings, &c.; (6) In the production of Scriptures for the blind. I feel profoundly grateful to God that my long and weary journey to China has not been in vain, but that I have been enabled to take part in laying the foundations of a great work fraught with blessings to the millions of China."

The Cape General Mission:

IS IT A MANIFEST SUCCESS?

When Mr. Spencer Walton, in the autumn of 1888, issued his programme of the work he proposed to do in South Africa, under the title of the Cape General Mission, I must confess that I felt extremely dubious as to the result of the enterprise.

I have now nearly completed a hurried visit to the Cape, and have spent a few weeks in going over the different branches of the Mission, and I am astonished to find what a vigorous and extended work is being done, and especially grateful to God for the *deeply spiritual* tone which pervades the whole.

Beginning with Cape Town itself, a grand work is going forward in the New Mission Hall (which by the bye is one of the prettiest halls in the town). On the Sunday I was there the place was well filled with a deeply interested audience of just the right sort, and at the close of the service twelve professed to decide for Christ. During the week there are consecration and prayer meetings in the same hall. This is under the superintendence of Mr. Frank Huskisson, assisted by an efficient choir and a good band of workers.

I was also much impressed with the splendid open-air service held on the jetty on Sunday afternoon. The first hymn was hardly started before a large crowd gathered round, composed of sailors, soldiers, Dutchmen, Germans, Hindoos, Malays, and almost every description of "coloured boys," who stood for over an hour and listened to the good old Gospel message delivered in English and Dutch by the open-air band, under the leadership of Mr. George Ramsay, of Montrose.

Then there are the older branches of the Mission, comprising the Sailors' Rest and the Soldiers' Home, commenced some years ago by Mrs. Osborn, which are still doing good work; these are under the superintendence of Miss Jones, Miss Hilder, Miss Wright, and Miss Arnot.

A new and very important work is just being commenced by Miss Sheasby amongst the lepers on Robben Island, to whom she is to pay weekly visits. She also works among the Malay women and children.

Miss Walton (Sister Edith) and her assistant nurses are very hard at work, and more helpers in this branch are immediately needed.

Leaving Cape Town, I visited the railway extension works at Kalk Bay, and found Mr. Coates and a young Dutchman hard at it among the men employed in constructing the new line. His shanty is divided up into a small reading-room for the men, a room for meetings, a kitchen, a small bedroom for himself, and last, but not least, a little surgery and dispensary; and I am assured that Mr. Coates's *pills* have gained considerable fame among the men and are in great demand. A magnificent work is going on here, and several of the worst characters have been truly converted to God.

Starting for Kimberley, I passed through Salt River, where the Misses Sprigg, Rose Innes, and Mitchenson are carrying on a work amongst the railway employés, commenced by the late Mrs. Spencer Walton. I broke my journey at Beaufort West, and thus had the pleasure of an interview with Mr. Jackson, who travels up and down the line labouring amongst the railway officials; he is a true child of God, and after meeting him I was not surprised to find that his work is being truly owned of God, and that he is deservedly esteemed and beloved wherever he goes.

Arriving at Beaconsfield, close to Kimberley, I was met by Mr. Walklet, who is working in conjunction with Mr. Morris, of the Wesleyan Missionary Society, and I shall not easily forget the Sunday I spent here. Having obtained a permit for the compounds, where the natives who work in the mines are lodged, I drove out from Beaconsfield there, Mr. Morris taking his cornet, and Mr. Walklet his small organ; I can't say that I altogether enjoyed the drive, as their poor old cart is so tied together with straps and string that we were in continual danger of landing in the middle of the road. (I do wish someone would give them £20 for a new cart; it would be money well expended.)

Arriving at the Central Compound a large dinner bell was rung by Mr. Morris and soon after Mr. Walklet struck up a tune on his organ, and then the congregation gathered round, and such a congregetion as is not easy to describe! On they came, Zulus, Swazis, Basutos, Kaffirs, Fingos, natives of Zambesi, Pondos, Bushmen, Hottentots, Amatongas, &c., so that some twenty different tribes were represented; they were dressed in all conceivable styles, from a simple band round the waist, to something approaching a civilised costume; almost all were decorated with a plentiful supply of bangles. Mr. Morris spoke fluently in the Sasuto language, which was understood by most present; and Mr. Walklet has made such rapid progress that he could sing their native hymns in good style.

Many of these men listened most attentively to what was said, and from time to time some have given signs of a real change of heart. During this outdoor service many will sit and mend or wash their clothes, others will play cards (this gambling is unfortunately very much indulged in within the compounds), and some complete their morning toilet with the aid of a small looking-glass.

This outdoor service was followed by a short one indoors, in a room kindly lent by the mine-owners. From six to eight compounds were visited in this way, and as a night-school is held during the week, where the natives are taught to read the Bible in their own language, it is simply impossible to over-estimate the importance of the work; for, on leaving the compounds to return to their different tribes they carry with them the message of salvation, not only written upon their hearts, but in the Bible which they have learned to read. The Cape General Mission is most anxious to put one or two more workers here as soon as the necessary funds can be raised.

I understand that among other new work shortly to be undertaken, if God permit, are missions to the Pondos and Swazis, and work amongst the Cape Mounted Police in the Transkei; there is also a new opening at Johannesburg to be filled, and a new Nurses' and Deaconesses' Home to be opened in the course of a week or two in Cape Town.

On my way back from Kimberley I broke my journey at Wellington, and had the privilege of making a short stay with the Rev. Andrew Murray, president of the Mission, and found him very hopeful about its future.

In closing, let me say that from personal observation, I can most sincerely commend the Cape General Mission to the prayerful attention of the readers of The Christian.

Herbert Marshall, F.R.G.S.

SERVICES IN THEATRES AND HALLS.—Some members of the Shoreditch Vestry seem to have set themselves for the hindrance of the Gospel. For many years the Town Hall has been used on Sundays for religious services in connection with the London City Mission. A few days ago the Vestry decided to let the hall from October to March next to the National Sunday League for lectures and musical entertainments. The earnest appeals of some members that the old tenants should be preferred, and the hall be utilised for evangelistic purposes, were ungraciously overborne. The discussion made it very clear that some members of the Vestry have no adequate idea of the claims of Christ upon the hearts and consciences of men. It is sad to note that two clergymen, Revs. Freeman Wills and W. E. H. Sotheby, supported the resolution whereby the Gospel was brushed aside to make room for lectures and entertainments. It is difficult to see how they can reconcile this action with their grave responsibilities as ministers of Christ.

ITALIANS IN LONDON.

It is a pleasure to be able to announce a well-considered endeavour to reach and influence the many thousands of Italians in London. So far, the efforts made for the moral elevation and spiritual enlightenment of the Italians in our midst have been on a small scale and without the needful organisation. The newly come labourers are Rev. Dr. Constantine Stauder and his wife, who have for years been engaged in all-round Gospel work among the Italians of New York.

Dr. Stauder is a native of Tuscany (Italy), and at the age of 23 was ordained a priest in the Church of Rome. Pope Pius IX. sent him as a missionary apostolic to America, where he covered the highest posts of learning as Doctor of Divinity and Canon Law. The awful new Dogma of the Pope's Infallibility opened his eyes to the corruptions of the Romish faith, and he joined the Episcopal Church of the United States. Taking up residence in New York, he founded missions, schools, Sunday-schools, and Christian societies. His principal work was the rescuing of children from vagabondage, and the promotion of peace and morality among the factions of the Italian colony, to whom he took the simple Gospel of Christ.

Being the first clergyman of Italian extraction to enter the American Church, he had much special work to do—composing hymnals, translating service-books, writings, tracts, &c. He instituted the Italian Young Men's Christian Association, which is now spreading through the principal cities of the Union where large colonies of Italians dwell. Mrs. Stauder is an accomplished Canadian lady. Her chief work in America was the founding of the Italian Young Women's Christian Association. This was the first society of Italian women in America, and its principal aim is the education of the children of foreigners and the raising of the condition of the Italian women. She also founded the Industrial Italian School, which in June, last year, counted more than 500 children. The Doctor and his wife had been invited to join Count Campello in the Reform movement in Italy. But friends of the Italians in London have requested them to remain in England, at least for some time, and extend their care to the large colony of Italians here, alas, too long forsaken and neglected. We trust they will inaugurate a great work.

In a circular, they announce a splendid programme. It is proposed, amongst other things, to establish an Italian Home, and Children's Shelter, in which moral and religious education will go hand in hand with industrial training. The project has, we read, been hailed with joy by the better class of Italians residing in London, and already some promises of support have been received. £2000 will meet the expenses of implanting and maintaining for a year a modest institution of the type required. Communications to Dr. Stauder, may be addressed, 2, Vernon-place, Bloomsbury, W.C.

CHRISTIAN SAILORS WITNESSING.—At the last muster of the Christian Lifeboat Crew, at the Welcome Home, Ratcliffe Highway, a letter was read from a band of six members on board the steamship *Flintshire* bound for China and Japan. Writing from Port Said, the men said: "We are having meetings every other evening, and services on Sundays; henceforth, we are also going to have Bible-classes twice a week. The officers seem to take an interest in our work; that is to say, there are no orders given, or other disturbances, while we are at service. We have taken care that those who do not attend the meetings receive books and tracts; every Sunday morning they are distributed to everyone on board. A few words are spoken at the same time. We are all doing our share, and the Master is working for us."

Eastern Illustrations.

By GAWIN KIRKHAM.

VI.—LAND-MARKS.

I noticed that, as a rule, there are no hedges or fences of any kind to divide the land. The vast plain of Esdraelon, ten or twelve miles across, so far as I noticed it, had no such divisions. The only signs of divided ownership in these Palestine plains are a few loose stones put one upon another at intervals in a straight line, so that it would be very easy for anyone when ploughing to change the boundary line. So when six of the tribes stood "upon Mount Ebal to curse" (Deut. xxvii. 13) it was solemnly proclaimed: "Cursed be he that removeth his neighbour's landmark" (Deut. xxvii. 17). To which the assenting "Amen" of the vast crowd was heard all over the mountain side. Thus, a wrong which might easily be committed was checked by the curse of Jehovah, solemnly proclaimed.

VII.—THE ART OF CONTENTMENT.

In riding from Jerusalem to the Dead Sea through the wilderness of Judea, I noticed a dwarf shrub bursting into bloom. Nothing can exceed the desolation of these rugged, barren mountains and ravines, which produce a solemn awe on the mind of the beholder. So far as this diminutive shrub was concerned, it did its best to enliven the scene of desolation and to fulfil the prediction of Isa. xxxv. 1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Naturally the reflection was suggested that piety in lowly places, and in adverse circumstances is seen at its best. A rugged, cold world is thus beautified, as the rugged sides of these ravines were by this flowering shrub; which, instead of repining at its hard lot, did its best to appear to advantage, and to cheer the wayfarer by its tiny blossoms. "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11).

VIII.—THE STRAIT GATE, AND THE NARROW WAY.

I met with several striking illustrations of the strait gate (Matt. vii. 13-14). Outside Jerusalem are the rock-hewn tombs of the kings, the entrance to which is so low that a stout member of our party declined to try it, and the remainder had some difficulty in squeezing through.

In the mosque El Aksa, on the site of Solomon's temple in Jerusalem, are two pillars so close together that only very thin people can squeeze themselves through, yet all pilgrims used to try, for the tradition was that only those who succeeded were sure of heaven; the others would be lost. But the test was manifestly unfair, because it was absolutely impossible for stout people to succeed, and it was hard to be shut out of heaven on that account; whereas the strait gate indicated by our Lord in Matt. vii. 13, is wide enough for all to pass through if they are willing to leave their sins behind them, and enter alone. But the test of these two pillars is now no longer possible, for a recent Pasha had a strong iron guard placed between them to prevent the pilgrims testing their spiritual prospects in this way. And many of the wise of this world would like to close up the only strait gate that leads to the only narrow way, so that all pilgrims on life's highway might flatter themselves that they were right without so inconvenient a test as conversion. But the directions "Enter ye in at the strait gate," and "Strive to enter in at the strait gate," are still sounded out, and cannot be abrogated or set aside by any self-deception or worldly policy.

But in some respects the most remarkable illustration of the strait gate was found in the Temple of the Sun at Baalbek. This Temple is entered by a very wide and lofty portal, which anyone may pass through with pleasure. But at the foot of the solid wall to the right of this portal is the entrance to a spiral staircase, leading to the top of the walls; which it is only possible to enter by lying down flat, and squeezing the body through the low, narrow opening. Yet for the sake of the fine view from the summit, many visitors submit to this humiliating process. I did it myself, and so had the lesson impressed on my mind the more forcibly. And what is that lesson? Why, this, that those who want to see the glorious visions only to be obtained from the battlements of the city of God above, *must* enter by the only way which the Builder of that city has appointed, and that is the way of humility and self-abasement. Many of the tourists who visit Baalbek are proud of *that* performance, yet they scorn to stoop low enough to enter the strait gate which leads to the beautiful city. But in *this* matter also only those who humble themselves shall be exalted (Luke xiv., 2).*

Mr. George Müller's Work.

"My faith has been tried many times, yet I am not in the least tired of this mode of life, in which, for everything, I am still depending on God; but desire, by his help, in the same way to finish my course." So writes the venerable Founder and Director of the Bristol Orphan Homes in his fifty-first report,† and in the eighty-fifth year of his age. When the annual accounts were made up on May 26 of last year (1889) there was a balance in hand for the orphans of £9,551 8s. 10d. Referring to this fact, Mr. Müller says: "Though this balance was so large, yet, according to the average expenses of the previous years, it would only be enough for twenty weeks; we could not, therefore, trust in the balance in hand, but had to look to the living God for the continuation of this orphan work; and we desired to do nothing else, as it is our joy and delight more and more to make it known that none are confounded who trust in God alone. We were, therefore, during another year, supplied with means for this largest of all orphan institutions in the world, not because we had a large balance in hand at the beginning of the year, but because we trusted in God, as we ever had done since December 9, 1835."

The financial result is manifest in the balance-sheet of the report, which shows a sum of £5,184 12s. 2½d. to the credit of the orphan account on May 26, 1890. Thus, through another year, the work has been well sustained, and additional testimony is given to the faithfulness of God and the

EFFICACY OF FAITH AND PRAYER.

The value of this testimony is immense, corroborated as it is by the facts set forth in the annual narrative, and which can also be attested by numerous eye-witnesses. For the greater part of the year Mr. Müller was labouring abroad, chiefly in India, and a brief summary of his work will be found in the opening pages. He had purposed going on to Shanghai, but intelligence of the lamented death of his daughter, Mrs. James Wright, led him to return to Bristol, which he reached about the end of March.

The providence of God in the care of the Institution is illustrated, as usual, by references to the donations received during the year, which show the same variety as ever, and the same wide-spread interest. From all quarters the donations come, large and small, and constantly from new and unknown contributors. Writing on September 27 last, Mr. Müller says: "During another month we have been enabled to meet all expenses, amounting to £752 4s. 9½d. (this is for the School, Bible, Missionary, and Tract work), and our balance, which was this day month £72 18s. 4½d., is now £228 0s. 1d.; but immediately after the monthly accounts were made up, it pleased the Lord greatly to increase our balance. We received this day from the United States, for these four objects, £4,000, and for the orphans, £1,000. See, dear Christian reader, how blessed it is to

TRUST IN GOD.

Will not my dear fellow-believers be encouraged by this, and be led to make trial of this way, and see for themselves how willing the Lord is, even in the last part of the nineteenth century, to supply the need of his children, who trust in Him in answer to their prayers?" "December 28, from Liverpool £2 12s. 3d., as a thank-offering for work to do during the past year and having health to do it." From almost any country in the world you could mention, says Mr. Müller, "We have had donations, and all this unsolicited, and in forty-nine out of every fifty cases, from persons who are unknown to us." On January 8, a lady in Scotland, an entire stranger, writes for information as to where she shall direct a cheque, and shortly after forwarded £500. On May 17, a legacy of £2,207 3s. 3d., which had been in Chancery about five years is paid. Concerning this, Mr. Müller says: "Day by day.....I asked God to hasten the money to us, and to get it out of the High Court. Our faith, however, was long tried, as it often had been in similar cases. But I expected the answer, as I had had an answer to prayer under similar circumstances more than twenty times regarding legacies in Chancery."

We might quote many more instances of great interest, did space permit, of which the foregoing may be taken as specimens, while the donations vary in amount from shillings to thousands of pounds. According to former custom Mr. Müller intersperses the record with remarks of a practical character, for the purpose of encouraging Christians to the exercise of faith in God. It is the habit among a large number of people to look upon the life of this servant of Christ as

SOMETHING ALTOGETHER EXCEPTIONAL

in its conditions and principles, but nothing can be more evident than this, that he does not so regard it. One weighty sentence will illustrate this and carry a lesson at the same time:—"If we do the work of God, *in God's way*, trust in Him, and bring our case in believing prayer before Him, we need never be cast down; for in God's own time the help will surely come; but we must do God's work *in God's way*, bring our case in believing prayer before Him, and not indulge in things contrary to his mind."

It is now more than fifty-six years since Mr. Müller commenced this work, at which time very little attention was paid to the subject of caring for destitute orphan children. Remarking upon this point, he says:—"At the time when it was specially laid on my heart to labour for orphans, the total accommodation in all the Orphan Institutions in England was for 3600 orphans, and, at the same time, there were 6000 orphans under eight years of age in the prisons of England according to public statistics.....Now, I am happy to say, there is accommodation in England alone for at least 100,000 orphans." The stimulus thus given to philanthropic effort by Mr. Müller's example has proved of great value; and, while sharing his satisfaction at this increase of benevolence, we rejoice that the noble work, carried on by himself and his esteemed colleague, Mr. James Wright, is maintained in so much vigour and efficiency.

*For a striking pictorial illustration, see The Broad and the Narrow Way, *Morgan & Scott*,, 1s., also the *Explanation*, 1d.

† Brief Narrative of Facts, relative to the New Orphan Houses, Bristol. By George Müller. *James Nisbet & Co.*

A MISSIONARY'S WORK IN FIJI.

Extracts from a Letter to a Friend.

When I read your letter through, it made my heart warm to you, and led me to thank God for putting it into the hearts of his children to pray specially for missionaries. Then I translated the letter to a number of our teachers and others who were gathered together with me, and many and hearty expressions of thankfulness to God were spoken that prayer was continually being offered in the far off land, for the prosperity of his work in this part of his vineyard.

The Sunday before your letter came, I preached in the chief place in this mountain district. Let me tell you a little of my work.

On Saturday evening we always have what is called the "Preparation Prayer Meeting." Saturday, indeed, is called "Preparation Day" for the Sabbath. Food, wood, and water are brought in in sufficient quantities to last over Sabbath. I led this prayer meeting, and next morning—Sunday—I led the seven o'clock prayer meeting. At ten I preached to 400 natives, and baptized, during this service, 72 adults and children. The first one baptized was

THE DAUGHTER OF THE HIGHEST CHIEF.

He and two others were the first three who embraced Christianity on my visiting them in 1865, and he sent to me before the service, asking me to baptize his daughter by my name, "in memory of my first visit to the district." When I asked him to "name this child," he replied, "Andi Lagama," which means "Lady Langham," this baby being a lady of rank, and always to be called Adi—pronounced *Andi*.

Another one baptized was an old heathen priest who was recently converted (he has been a *nominal* Christian for many years). His birth name is Lightning, and he was baptized Abraham. After a hasty meal I rode six miles in a tremendous downpour of rain. I got wet through, and even my change of clothes were all more or less wet, so that I had to preach in shirt, trousers, and slippers, to about 200 people; and baptized 32 adults and children.

I travelled during the following week to various villages preaching—four times—holding school examinations, baptizing adults and children (during this trip, which lasted fifteen days, I baptized 269 adults and children). On Sunday the 15th (I got your letter on Sept. 13) I led seven o'clock prayer meeting, preached, baptized one adult and one child, gave sacrament of the Lord's Supper to two hundred members, 20 of whom were scholars in our school. Went up the river seven miles, preached, baptized 65 adults and children, and gave the Lord's Supper to 200 more members, 20 of these also scholars in our schools. Then went down the river the seven miles, shooting some rapids in the dark in our canoe which was

NOT A PLEASANT EXPERIENCE,

but by the Lord's mercy we got safely to our lodgings for the night.

At the missionary meetings, some of which I held myself—others were held after I came home—the people contributed about £153; so you will see they help well. Altogether this circuit of mine gave £664 to the general funds of the Society.* We have 11,585 natives in my circuit, 11,418 of whom attend our services, and 4986 of whom meet in class (there are 3100 full members, 1221 on trial, and 665 meeting in our junior classes). Three of our people died a few days before I got to this district—*Happy deaths.* "I know the path to Heaven," said one, "Jesus is the way. I do not know when I shall die, but I know Jesus is my Saviour."

* The Wesleyan Missionary Society.

This one was to have been baptized by me by the name of Ezekiel. A woman named Agnes died exclaiming: "I shall enter Heaven to-day. Eternal life is mine! Life! Eternal life is mine." Another said "I am going, I am away," and his spirit winged its way to the land of the blessed.

"AS AN ANGEL OF LIGHT."

2 Cor. xi. 14.

PART I.

The world is too busy with work and with play,
It suffers no pauses, it brooks no delay;
And the Church is too busy with all its good deeds
To rest by the fountain whence all good proceeds;
So there's room for the sick, the infirm, and the blind,
To pity and pray for too busy mankind.

"Amen," *saith the enemy;* "all are agreed
That pious seclusion alone meets the need,
With high walls encircle the thrice-favoured few,
Whose fastings and prayers will distil like the dew
On the toilers that groan, and the triflers that run
To see every vanity under the sun.
The flower of the race will surely repair
To these temples of penitence, houses of prayer.
Celibacy lauded and praised to the skies,
The convents and monkeries soon will arise;
And hermits and anchorites people the wild,
For by virtues fantastic shall man be beguiled."

Ah! skilled was the plotter, and skilful the plan
To dazzle, mislead, and intoxicate man;
The best and the wisest fell into the snare—
The best and the wisest—exceptions were rare.
The blindfolded teachers, they never perceived
That Satan as *angel of light* had deceived;
That, losing his hold on the old pagan world,
The gods from their shrines ignominiously hurled,
The crafty arch-foe, both of God and of man,
Who changes his tactics, but never his plan
(Which is ever the Lord God of hosts to dethrone,
That he and his fiends may be worshipped alone),
Had dug deeper, and laid the foundation again,
Of a scheme to enthral and to captivate men.

The Indian Theosophy, old Gnostic* lore,
Exploded as heresies long years before,
Surviving in principle, held mighty sway
In the minds of the leaders of thought of that day;
For many a sturdy opponent of wrong
Is enslaved to illusions from whence it has sprung:
And the seed of the Upas is carefully sown
By the very same hand which the tree has cut down.
For *in error* kaleidoscope-like is the mind—
Combinations are many, the same still in kind;
Or like barrel organs whose tunes are but few,
When the list is completed begin we anew.
Philosophy falsely so-called was the lure,
For the noble and talented, saintly and pure;
While lying pens, dipped in hypocrisy,† wrote
The legends and marvels on which the crowd dote.
So changed in exterior, changed too in name,
The gods of the heathen are worshipped the same;
And Jupiter, Venus, and Bacchus again
Receive the lip homage of ignorant men.
In Romanish countries one sees e'en to-day
The old Saturnalia hold ignoble sway.
Thus Christians and pagans to each other lent,
And Satan, that Lord of Misrule, was content.

We weep o'er his triumph; but still we can see
How easy, unwarned, such a triumph might be.
But when, with the century's snows on her brow,
The Church is befooled and entangled as now,
Untaught by the annals of history's page—
The blood-sprinkled records of many an age,
Of martyrs who suffered, whose crime was their faith,
And their love to their Saviour more mighty than death;
Of scaffolds and gibbets, of racks and of flame,
Of tyranny, cruelty, sorrow, and shame—
We're amazed and confounded, and ask, "Can it be
That again we are destined such sorrows to see?"
We pause for an answer, nor wait we in vain,
For echo repeats it, "*Such sorrows again!*"

* The Gnostics taught that the universe was the joint work of two co-existent beings—the one good, the other evil. All mind and spirit and light were the creation of the good spirit, all matter and darkness the creation of the evil one. Consequently, to escape from the condition of natural life, as far as possible, became the duty of man, or was esteemed the highest excellence; hence the austerities, fastings, vigils, maceration of the body, seclusion, and celibacy. A false and fantastic standard of piety was the result.

† 1 Tim. iv. 2.

PART II.

Yet were there footsteps on the soil of this poor earth,
Which, followed wisely, would have led far other-wise;
One unsullied Being visited this lost world,
Then died a sacrifice for man's salvation.
His lips spake words man's never spake before nor since,
The glorious Son of God, the gracious Son of Man,
Jesus Emmanuel.
His words and ways recorded stand in Holy Writ.
We search in vain for practice or for principle
That e'er could yield such cruel, bitter harvest.
What monastery founded He? What convent blessed?
Pilgrimages counselled? or what relics praised?
Of all the multitudes that thronged his daily path
And blessed his power to heal, claimed He as much
For hermit solitude or cloistered piety? ... as one
The widow's son of Nain He raised to life, and then
Delivered safely to his mother's arms.
The ruler's daughter from the dead was raised by Him,
And then committed to her wondering parents.
The man of Gadara, released from Satan's thrall,
Received Divine commission now to tell his friends
That Israel's great Messiah there had come to bless.

Such were our blessed Saviour's works; but what his life?
Pure and unsullied was it, as the morning dew—
Divine yet human.
No stern ascetic He, rejecting nature's gifts, man.
God's good and beauteous blessing to ungrateful
He marriage blessed, and drew to his encircling arms
The tender little ones who flocked unto Him there.
Earth's sorrows claimed his deepest, tend'rest sympathy;
And friendship never seem'd so sweet and sacred as
When seen in Him. crowd,
Retirement loved He, yet freely mingled with the
To bring the blessing there, and nights of fervent prayer
Oft witnessed to his heart's deep solemn loyalty
Unto his Father;
While days of active toil, did truly evidence
His ministry to man.

Such was the great Redeemer. What his followers?
We search again th' inspired page, and there we find
Disciples worthy of so bless'd a Master.
Jesus the Lord, Him crucified, a sacrifice
For fallen man, then raised for his salvation,
This was their lofty theme.
Sin they detected and denounced without reserve
In its protëan forms, and, as became them well,
The godliness they preached they also practised then.
Manly it was, yet was it truly reverent,
With soundest reason consonant and common sense;
No sullen discontent with that which God ordains;
No sickly mysticism that shuns the light of day
And shrinks from life, with all its God-appointed toils,
And varied blessings.

By them all classes were exhorted and addressed:
Subjects, parents, children, masters, each in their turn;
With servants, husbands, wives, they all were led and taught
To hold themselves to God responsible for all
They did, and make his written Word of faith the rule
And practice of their lives.
The Spirit, we are told by Paul, expressly speaks,
And *demon teaching** calls such doctrines as forbade
To marry, and commanded to abstain from meats
Which God ordained to be received with thanks,
By those who do believe and know the truth.

So far opposed are thoughts and ways of God from those
Devised by sinful man, e'en far apart as light
From darkness is, as truth from falsehood far removed
As Heaven from Hell.

No wonder then if followers of two systems so opposed
No more resemblance to each other bore
Than forest oak and mountain pine,
Bathed in the morning dew and swept by Heaven's blast,
Bear to the pale flower grown without the light of sun,
Or the weak seedling found 'neath hot-house roof.

* 1 Tim. iv. 1.

LAW CLERKS' CHRISTIAN UNION.—This Union held its third social meeting in the Shaftesbury Hall, Orde Hall-street, on Thursday evening last week, under the presidency of Mr. C. C. M. Baker (barrister). Addresses were given by Mr. Griffiths, also a barrister, and Mr. Ellis, an articled clerk, upon John iii. 7 and Luke v. 10. The hon. sec. of the Union is Mr. J. C. Allday, 35, Lincoln's Inn-fields, W.C.

Gathered Gold.

Nature is God's own book, which, without revelation, human experience vainly strives to scan.
Rückert.

God has written his name in the stars, and sown it in the flowers of the earth.—*Jean Paul.*

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

PROMISES OF GOD.

"I will restore to you the years that the locust hath eaten" (Joel ii. 25). "Pursue: for thou shalt surely overtake them; and without fail recover all" (1 Sam. xxx. 8).

CHRIST IS ALL.

Thou art by faith to make up all thy happiness in Him, and in Him only: and He Himself being thine, let Him give thee or take away what He will besides, thou hast enough.—*Romaine.*

"SUFFICIENT UNTO THE DAY."

"His allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life" (2 Kings xxv. 30).

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear—
Choose not the cross for the coming week;
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load;
Thou may'st leave that to thy gracious God.
"Daily," only, He saith to thee,
"Take up thy cross and follow Me."

GOD'S WORD.

All arguments against the Word of God are fallacies; all conceits against the Word are delusions; all derision against the Word is folly; and all opposition against the Word is madness.
Mason.

FEAR OF GOD.

The fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they brought trouble.—*Leighton.*

THE SOURCE OF ALL GOOD THINGS.

It imparts an abundant sweetness to any mercy to see it growing out of the root of a promise. The good things of the saints are not dispensed out of the basket of common providences, but out of the ark of the covenant.—*Matthew Henry.*

TRUSTING.

I do not ask Thee, Lord, to be explaining
The many mysteries of my life to me;
I only ask Thee, Lord, for grace sustaining
To bear the burden which seems fit to Thee.

I am content to trust thy loving leading;
It were not trust, if I could trace the way.
No good thing shall this life of mine be needing;
Thou wilt provide the manna day by day.
Rev. R. M. Offord.

CREATED, OR HAPPENED, OR EVOLVED.

"It's lovely to live on a raft. We had the sky up there all speckled with stars, and we used to lie on our backs and look up at them, and discuss about whether they were made, or only just happened. Jim, he allowed they was made, but I allowed they happened; I judged it would have took too long to make so many. Jim said the moon could 'a *laid* them; well that looked kind of reasonable, so I didn't say nothing against it, because I've seen a frog lay, most as many, so of course it could be done. We used to watch the stars that fell, too, and see them struck down. Jim allowed they'd got spoiled and was hove out of the nest."

In this charming piece of fooling Mark Twain states the problem admirably. The question is whether things were made, or "only just happened." But Jim, being a philosopher, suggested evolution as a compromise, and Huck Finn's deism was not intelligent enough or vigorous enough to resist it.—*A Doubter's Doubts about Science and Religion.* (Kegan Paul.)

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MR. SPURGEON'S COLLEGE.

Wednesday, August 6, being the opening day of the new session of the Pastors' College, the tutors and students were entertained at Westwood throughout the day by Mr. and Mrs. Spurgeon. Twenty-one fresh students were admitted, making the total number now in course of training over seventy. On the arrival of the party in the grounds, refreshments were served, after which a short prayer meeting was held in the open air. Mr. Spurgeon gave a brief address of welcome to the newcomers, who, he said, were entering on their studies with much freshness of piety which he hoped they would not lose during the ensuing months. He believed they were still on the right side. The object of the college was to train champions for the truth; they desired to see men of ability come forth to carry the Gospel banner to the front. All could not be first; but all could be useful.

The company dispersed throughout the grounds until dinner, and after that repast, addresses were given by Prof. Gracey and Mr. Bunning, from Australia. The former gave some excellent advice to the students, showing that nothing could be done without faith; and that the truth they were to teach could not be found out by reason; it was a revelation from God.

All spent a pleasant afternoon in the grounds, and after tea another meeting was held in the garden. In the course of a second address, Mr. Spurgeon assured the students that they would find more and more need for the divine showers to come down on their work. They needed the Holy Spirit to enable them to sow the seed and to preach with power. No man was able to preach always alike: for various things, such as biliousness, headache, or a liver out of order, might affect him. He might even be affected by things connected with the congregation, such, for example, as the sight of

AN UNSYMPATHETIC HEARER,

whose face looked as though nothing short of a thunderbolt could move it. Otherwise, the pulpit might not be right; it might be too high, so that the preacher had to stand on a narrow hassock. He was himself stupid enough to be put out by such things; and men being such strange creatures, such things would put preachers out. Those who were most blessed in their work were often like high-bred horses. Others more resembled cart-horses; but if they did much, their heart would be near their skin, and a little thing would put them out. When, however, all other things were right, they would not make any effective sound until the Living One made his breath to sound through them. They must endeavour to live in an atmosphere in which God could bless them. The Lord could not bless some men, because, when conversions occurred, they were overcome by pride. Such men had abilities; but they knew it, and needed not that the devil should tell them that they had preached a good sermon; they told that to themselves. God would use an earthen vessel, or one that was merely meek, but He would not use the proud. He advised them, with all their getting, to get understanding. The tutors could not give them that; the grace of God alone could impart it; might He grant it to all. Mr. Spurgeon then referred to the possibilities of success or of failure which lay on before, and urged the students to pray for themselves and for him.

A copy of the Rev. Charles Bullock's "George Herbert" was presented to each student in the name of the author.

CO. DOWN.—A very successful series of evangelistic meetings, extending over a week, has been held in the Presbyterian Church, Hillsborough, by Rev. Samuel McComb, of Reading. The addresses were fresh and pointed, and were productive of much good.

Y.W.C.A. HOME, FOLKESTONE.

A correspondent who has been staying at the Y. W. C. A. Home, Folkestone, writes: "The Narrows Mission has from the first been carried on by women. The beginning of it all was Miss Moore. She utilised material which she herself had brought to Folkestone, and utilised it to a great deal of purpose. She established a Young Women's Christian Association, and connected with it a Seaside Home of Rest, where women from school, warehouse, office, and shop, might obtain the rest and recreation which London's weary workers so much need. Most of them were used to Evangelical work, and knew how best to labour on behalf of their poorer sisters and brothers. Others were full of the energy which Miss Moore and Miss Nell, the Lady Superintendent, knew so well how to direct.

"The Home has served a double purpose. It provides sea-side rest within the reach of workers of limited means. Moreover, it has given to the townsfolk an example of aggressive work which they have not altogether refused to follow. Time back, permission to hold the Children's Special Services upon the Sands could not be had; such services were held last year. The story of the Home points a definite moral to Christians living in easily accessible seaside towns. Get a Home as brightly furnished as the one at Folkestone, girls with the right spirit, and—most important of all—a lady superintendent like Miss Nell. Then give your girls work to do—not enough to spoil their holiday, but just sufficient to keep them in harness. Provided your aims are right and your dependence upon God complete, the results will be the same as at Folkestone."

MR. G. R. CAIRNS, of Chicago, sails this week for America, after a protracted stay in this country during which his evangelistic labours in various places have been greatly blessed.

RATCLIFF STRANGERS' REST.—The Bank Holiday was kept at the Strangers' Rest, Ratcliff-highway, with the usual free tea and hearty services, both afternoon and evening. It was opened with an outdoor meeting, at which several ladies, English and Swede, assisted. Tea followed to about 130 sailors, during which meal Mr. Isaac and a Swedish lady gave an address, and songs were sung. After tea the entertainment wound up with separate meetings for the English and Scandinavians, the latter being particularly well attended.

REV. J. McLEAN, Baptist minister from Glasgow, has concluded a three weeks' mission in Caddy, co. Antrim. On the week evenings the meetings were held in the schoolroom, which was generally crowded; and on Sunday evenings large congregations gathered in the open air to hear the Word preached. On the last night of the series about seven hundred were present. Christians have been much revived, and some unbelievers have been led to trust in Christ. Mr. McLean conducted a similar mission last year, the fruits of which are still manifest. The recent meetings have had a marked influence for good over the district.

HARTFORD, CONN.—Large numbers of people have gathered in three sections of the city for several Sabbaths past to listen to gospel preaching by the pastors and others who have assisted them. All denominations of the city have united in the work. Many who never attend church have earnestly listened to the words spoken, and evidently much good is being done. Rev. Graham Taylor conducted the service at the Tunnel Park, when he introduced Rev. E. Payson Hammond, the evangelist, who related an interesting account of a remarkable meeting in Denver, Colorado. Mr. Hammond explained what he called the "Central Doctrine of the Bible Substitution," by which God could be just and yet pardon the guilty. He referred to the meeting which Rev. L. L. Potter and he had held in the jail in the morning, and of his having spoken to the man who, last week, shot Mr. Milner in East Hartford. Every one present seemed deeply interested in the service. Large open air meetings have been held at the Ball Ground. Many outsiders are beginning to feel that the pastors and people in the churches take an interest in their welfare.

For the Young.

A PRISONER.

By Olive E. Dana.

'Say what they will, it's hard! Nobody knows anything about it, or can. And nobody can help it, or me. It's like being in prison, and I never thought I should stand that very well. Nothing to see, or think of, or do,—I don't know how I'm going to endure it. And it will be weeks and months!"

And Stella Eveleth, thinking all these things in her half-rebellious heart, leaned back in her easy-chair, and closed her eyes wearily.

"Very tired, dearie? Hadn't you better lie down now?" It was her mother's voice, tender and anxious, and Stella answered, as brightly as possible:

"Not very, and not just yet. I wish I could help you with that mending," she went on. "Leave some of it till to-morrow and let me try. I need something to do, and you're so tired."

"Nonsense! you can't use your arms, child. I'll get along. The doctor says you mustn't sew, and darning's just as bad."

Stella turned her head away impatiently. "The same old story," she was thinking. She did most of her complaining in that way. "Nothing that I can do, on account of this stupid lung-trouble. Imprisonment, without hard labour, that's the worst of it. Does pneumonia always leave one such a wreck for a while, and how do folks endure it? So much that needs doing, too. See this room now. Sue doesn't care, she takes the parlour, Dora's too young to mind, and mother's too busy. I don't wonder Fred doesn't stay in two evenings a week—such a doleful place and set! And even Joe doesn't find it over-attractive," and she noted, disapprovingly, the dust on mantel, and bracket, and pictures, and showing white between the rows of books on their shelves; the tidies rumpled and hanging by a corner; the plants, parched and dusty; the canary's ill-kept cage; and the smoking lamp, with murky globe and slanting wick, besides which her father was nodding over his paper. Once more she leaned back among the cushions and tried to rest; recalling, as had become her habit in illness, bits of music and tender verse, bright thoughts and quaint or forceful sayings, to dispel the weariness, bring forgetfulness of the pain, and exorcise the discontent.

As she mused, there came with other remembered words, two or three she had noticed in her Testament that very day—"The prisoner of the Lord"—"a prisoner of Jesus Christ." If one could only say that! If one could only believe that of herself! Nothing could seem very hard after that. Pain and idleness, too, could be born bravely and thankfully, if one were such a prisoner, or could be. And why not? Why should it not be true of her in her humble place? She was Christ's disciple to begin with. That had been settled long ago. This that she had to bear was not of her choosing, but it must have been God's choice for her. He had helped and comforted her in the sharper trial of pain and utter weakness even with his own presence and love. She had been his prisoner then; why not now? The weary waiting time before her took on new meaning, and revealed new possibilities. Just what it might hold or mean to her she could not tell yet. She would learn, and earnestly. So it was a peaceful as well as a prayerful heart that she carried to her pillow, and a bright face that she brought into the family circle next day.

"She looks better," said Sue.

"Almost well," said Dora.

"But she'd better be careful just the same," added the elder sister.

Stella sat resting by the fire after breakfast, thinking again of the phrases remembered the night before. By and by she got her Bible and looked them out.

"I wonder what Paul did besides write epistles to the churches?" she thought. "Doesn't it tell somewhere? In the last of the Acts? I'll find it. Oh—'and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.' Well, I can't do any such thing as that; I can't preach or teach, or anything. And nobody is likely to 'come in unto' me for anything. And I can't even study, with these troublesome eyes. But come to think of it, I suppose Paul was only going on with his work as well as he could under the circumstances. And it's been proved that he did it very well, too. Well, now, maybe I can be doing some of mine even here and now."

Two hours later her mother, returning from an errand, found her cosy sitting-room very brightly clean, all its furnishings seemingly made over new, and most daintily arranged. Such a fresh, home-like air it had not worn for weeks.

"Stella, I am astonished! You know the doctor forbade dusting."

"Not with a damp duster—I had no gloves—that wouldn't let a particle fly."

"And you've been sewing—tidies and lambrequins and——"

"No, mother, only pinning them on. Now, I can rest a little; before I couldn't, partly because there wasn't anything to rest from, mostly because there wasn't any place to rest in."

"And, best of all," she said to herself, "I've found I can do something. I'll take the dining-room to-morrow," with a vivid recollection of the sundry neglects and omissions in the table service—napkins that should have been relaid, d'oylies and tray-cloth soiled or forgotten, silver that ought to be cleaned, and glass that had not been polished; of salt and sugar shakers half-full or empty, of bread unevenly cut, and a butter-dish really untidy, it was so ill-kept. How much weak hands could do there!

So it very soon came to pass that unaccustomed comfort began to be felt through the home. The rooms were brighter and more inviting, the meals more cheery, the home atmosphere full somehow of sunshiny peace. Mother found her mending sorted, her lists made out, her work-basket in order, and a dozen little household matters attended to before hand. Father's papers were always "where he could lay his hand on them," his slippers and spectacles handy, and a ready assistant with his sometimes tangled accounts; someone to talk with him of church or business interests, or to listen while he told the day's news. And what she was to father and mother, she was, also, as occasion demanded it, to brothers and sisters.

"'Somebody, thy name is Stella,'" exclaimed one of the boys one day, and after that the name clung to her. There was one sure to be at home and disengaged, and with "a heart at leisure from itself, to soothe and sympathise," which is after all the best qualification any one who aspires to be a friend or helper can have.

She found that the easily-tired eyes weren't so great a hindrance as she had feared they would be. To be sure, she could read very few books, and none at all in the evening; but that made her only drop "pastime" stories, take time when freshest, in the morning, usually, for her leisurely chapter, made her skip and choose in magazine or paper, and read all the more attentively what she did have eyes for; and brought about on the part of the others the habit of reading aloud. Begun for her sake, the reading club became ere long a family institution. And aching chest and nerveless arms, though they forbade fancy-work and any constant effort, permitted all sorts of helpful bits of work.

"She's getting to be the head of the institution," said Joe one day.

"No, the centre, the heart of it," said Sue, with a kiss.

"We never began to be so cosy before," declared Dora.

Nor was the good of it confined to that one household, either. You cannot keep any good thing wholly to yourself. It spreads and shines and scatters in spite of you. More than one friend and neighbour, and some acquaintances merely, far from home, lonely, and in need of sympathy and companionship, found out that the Eveleths' sitting-room was very inviting, and that it had always one occupant who was very sweet and sunshiny, shy, maybe, and not saying much, but it did one good just to sit with her. She had never any unkind or depressing thing to say, and whatever she did do or say was sure to seem just the best and most helpful thing.

"She's a household saint!" "One of the real folks!" "One of the Lord's own helpers." So said her friends, while she, all unconscious, whispered to herself every now and then—

"'A prisoner of the Lord'; a prisoner and a servant! Oh, I will try to be!"—*Boston Morning Star.*

A GRAND RECORD.

In a pretty church on the island of Aneityum, in the New Hebrides, is a tablet erected by grateful natives to the memory of their missionary, Rev. John Geddie. On this tablet is written in their language the following:—

WHEN HE LANDED
IN 1848
THERE WERE NO CHRISTIANS HERE,
AND WHEN HE LEFT
IN 1872
THERE WERE NO HEATHEN.

Perhaps some boy who reads this will think, "That is very nice, but I can't go as a missionary, so I can't do anything like that." No, perhaps you can't go as a missionary to the heathen; but every day you play with boys and girls of your own age; are you helping them to be better or worse? You must do either one or the other. If they are better for being with you, you may not have a tablet which will tell of your work, but it is seen by One who never sleeps, and is written in his book of remembrance.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 17, John v. 36—47; Mon., Aug. 18 John vi. 1—14; Tues., Aug. 19, John vi. 15—27; Wed., Aug. 20, John vi. 28—40; Thurs., Aug. 21, John vi. 41—58; Fri., Aug. 22, John vi. 59—71; Sat., Aug. 23, John vii. 1—18.

CHILDREN'S SEASIDE SERVICES.

Arrangements for August, 1890, in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume, M.A., in charge), *Llanfairfechan* and *Pensarn*. Mr. H. Hutchinson, *Bridlington*, to Sept. 6. Mr. E. T. M. Dennes, *Whitby*, to Sept. 4. Rev. C. H. Nash, B.A., Mr. R. L. Barclay, B.A., and others, *Scarborough*, to Sept. 8. Mr. Josiah Spiers and Mr. R. Westall, *South Shore, Blackpool*, to Sept. 10. Mr. J. H. Greene, *Saltburn*. Mr. Alfred Haley, *Whitley* (near Newcastle-on-Tyne). Mr. S. J. Hewlett, Messrs. H. F. Mercer, T. G. Tredennick, and Maggs, *Yarmouth*. Dr. F. Churchill and Mr. Ernest Lampen, *Southwold*. Captain Chapman (probably), *Cromer*. Rev. W. E. Peters, Mr. H. Hankinson, and Mr. A. G. Dodderidge, and others, *Eastbourne*. Mr. J. Reginald Naylor and Rev. H. J. Gibbs, *Bournemouth*. Mr. H. L. C. de Candole, B.A., and Mr. Sidney Warren, B.A., *Southsea*. Rev. W. T. Storrs, M.A., B.D., and others, *Sandown, Isle of Wight*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Mr. Livesey Carrott, *Littlehampton*. Mr. Louis Parkinson, *Deal*. Rev. Walter Senior, M.A., Captain Winn, and Mr. Herbert E. Brown, *Margate*. Messrs. E. and C. H. Collier, *Herne Bay*. Rev. Alfred Waller, *Southend*. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. Crofton Rainey, *Paignton*. Mr. H. G. Harris, B.A., *Weston-super-Mare*. Mr. T. Lewes Sayer, *Rhyl*. Mr. Howard Staines, B.A., and Mr. Sidney Webb, M.B., *Penmaenmawr*, to Aug. 24. Mr. Reginald Callender, B.A., *Weymouth*. Mr. G. H. Chaplain, *Clacton-on-Sea*. Mr. W. F. Gardener, *Felixstowe*.

REV. E. L. HAMILTON, of the North Africa Mission, is about to resume the direction of the Bath Evangelistic Mission (of which he was the founder), the climate of Africa necessitating his return to England.

MR. MOODY'S WORK IN CHICAGO.

VISIT FROM REVS. W. R. MOWLL AND F. E. MARSH.

We have had a delightful and profitable visit from the above beloved brethren. They came to us from Northfield, at Mr. Moody's request, and remained one week. Daily lectures on Christian work and Bible-readings were given to the students in the Bible Institute, and every evening was occupied with evangelistic work in the tents or halls of the Evangelisation Society. God gave his blessing, and all the workers have been instructed and cheered by the addresses of our English brethren, and they have had souls for their hire in our city. While they were in Chicago,

A GOSPEL BARGE

was used upon the Lake front, opposite a park (once opened for Gospel meetings, but closed since the Anarchist disturbance) near the centre of the city. Both the evangelists made capital addresses at the launching of this enterprise. Since their departure, hundreds of people have assembled nightly by the shore of the lake to hear the word preached, and many awakened souls have been dealt with. During the day, the barge is used as a free reading-room, and scores resort to it to be sheltered under its awning, and to be refreshed by the cool breezes from the lake.

Workers are present from Mr. Moody's Training School to converse with and present Christ in personal conversation to those who are thus made approachable. Much good fruit has resulted from this as well as from the meetings which are held each evening, and where many are professing Christ.

Our brethren were much pleased with Mr. Moody's plan of combining the training of workers with the doing of the work. They visited and gave valuable assistance at the tents, that are pitched in

THREE DIFFERENT QUARTERS

of the city, and made centres of evangelisation; and were also with the bands engaged in open-air work. The world-wide nature of Mr. Moody's work in Chicago is seen by all who visit us. Students are here from every part of Great Britain, from Sweden, and from Germany. They are doing work in the city in what are known as "the German Quarter," "the Scandinavian Quarter," "the Bohemian Quarter," "the Polish Quarter," "the French Quarter," "the Italian Quarter," and "the Jews' Quarter." Tracts in all these languages are distributed and house-to-house visitations made to invite people to the tents, and also to make permanent acquaintance with the people by the women workers.

The young men and women at the Training School number about one hundred during our present hot July and August, and will be twice or three times that number in September. There are perhaps a dozen or more that are

PREPARING FOR THE FOREIGN FIELD.

Many friends in Great Britain have aided liberally in the starting of this valuable work, feeling that it was for the whole world, and it certainly is proving to be so.

The census of this year has astonished even the large-talking Chicagoans themselves by its showing *twelve hundred thousand people* as being in the city on June 1, 1890, as against a little more than five hundred thousand in 1880. Thousands of these people are from England, Scotland, and Ireland, so that Mr. Moody, through his various agencies in the city of Chicago, is reaching more of the young men of England than many of the workers in England itself. His name draws them to his Chicago Avenue Church, and to the tents, barge, or mission halls worked by his assistants. Probably, five thousand people listen to the Gospel each Sunday in various places worked under Mr. Moody.

It would be safe to say one fourth of the inquirers dealt with at these meetings are from homes in Great Britain. The writer was deeply interested this week in the case of an Englishman just from London, a graduate of Oxford, and a pervert during the past winter to Rome. It will take some effort to undo what the Romanising influences at Oxford accomplished with this young man, who was sent there to prepare for the Church of England ministry, but that effort will be earnestly made. So our friends in Great Britain must not be surprised if we draw on them both for men and money in pushing this work of Christ in overtaking the need of the thousands they are sending over to us. The visit of Mr. Mowll and Mr. Marsh has done us good. Let others follow their example and come and see us. Let the Christians of Great Britain pray for us, and let those who know and value dear Mr. Moody stand by him and help him in this great work of the closing years of his remarkable ministry for the whole Church of Christ; and by God's blessing the problem of city evangelisation for America and Great Britain shall find its solution in the success here achieved.

There is not at the present time a more interesting field of labour in the world than the city of Chicago, or one where more earnest effort is needed to reach the masses with the Gospel of Christ. D. W. Whittle.

THE GOSPEL IN CORSICA.

Sir,—Mr. Donald Matheson in a recent issue of your paper, referred to the work which God has done in Corsica, through my friend, Miss Grant-Brown. That work is, I believe, one of the most striking in the history of recent missions. Corsica, as your readers know, is one of the strongholds of the Church of Rome. Mariolatry and idolatry in their grossest forms, constituted the only religion with which the people were familiar. Whatever Rome may say in England, she takes good care to keep the Bible from her devotees, where she can. How can the darkness be other than antagonistic to the light?

For the last two winters, Miss Grant Brown, accompanied by two or three friends, has been led to preach the Gospel in some of the towns and villages of Corsica. When last winter she started I felt that the door had been opened by Him who has the key of David, and I expected great things. The result has been even more blessed than I anticipated. That great numbers attended the continuous preaching of the Gospel from day to day is not surprising. The real cause for rejoicing is that many received the Word unto life eternal. At the present moment there are three mission rooms open daily, where native evangelists themselves the fruit of last winter's work, are preaching Christ. Two are in England, at Harley House, pursuing their studies that they may return in due time to Corsica as ministers of Jesus Christ. In a word God's light has been kindled in the Roman darkness of this island. A church has been planted. That church is now evangelising the island. No society or institution has had anything to do with it. It has been

GOD'S OWN DIRECT WORK.

I have before me copies of letters which have reached Miss Grant-Brown since her return to England. May I give you one or two extracts? The writers, be it remembered, were a few months ago either atheists or students in a priest's seminary. Needless to say, they knew nothing of the Bible. Whatever teaching they have had has been from above.

A—— is a Bachelor of Arts, a lawyer of considerable intellectual power, the story of whose conversion leads us to think that he is called to do much for God in the history of the young Corsican Church. He writes thus (in French, of course):—"We, believing sons of glorious martyrs; we, who are made to thrill and tremble with a holy enthusiasm by the word of God; we eagerly desire to become fishers of men...But, whatever be the future in the place which God's hand shall have assigned us, we long to be wholly inspired by his word, and we will ever keep in view, in our words and actions, the triumph of evangelical truth, the advancement of the Kingdom of God on earth."

B—— says: "I am altogether convinced. The darkness is scattered, and has given place to light. I am Christ's alone, and I will fight for him till my last hour."

C—— gives touchingly the story of his conversion. It is far too long to quote. I will extract the first sentence and the last:—"Till February 13, 1890, I was in deepest darkness ...Now the light shines on my heart. Thank God."

D——, who was training for the priesthood, says, evidently, with overflowing gratitude: "You have opened to me the way to heaven; you have

SAVED ME FROM THE PIT;

from idolatry; from the way bristling with briars and thorns, in which I walked so many years, not knowing that I was hastening to destruction...What a blessed change has been wrought in me! Since February 15, 1890 (memorable day to me), I am like a man longing after heavenly things, lifting heart and hands to heaven."

But, sir, I must stop. I could multiply such extracts, but I forbear.

May I make three remarks in conclusion.

(1) Dear Miss Grant Brown's message is the old Gospel of ruin, redemption, and regeneration. It is the story of the Cross which is mighty in Corsica. Through it God is bringing sinners to Christ. The work is real, because the Gospel preached is real. God grant that many of them may be led to testify with increasing decision and boldness to salvation through the blood of Christ. Misrepresentation and reproach we shall incur, but what is this if souls are saved?

(2) Let our downhearted Protestant friends take courage. If we are willing to attack Giant Pope with the sword of the Spirit we shall succeed.

The power of Pentecost is with us still. If we do God's work in God's way, we shall see results in plenty. What we long for is the conversion of Protestant and Papists alike. God's grace is omnipotent, praise his Name. He can save the Romanist or the Atheist as He did Saul of Tarsus. Courage! Let us be aggressive in his cause! Nothing can resist *Him*.

(3) One of the supporters of this work was that prince in Israel whose loss we are now mourning—I mean Mr. R. C. L. Bevan. What he did in helping such Gospel testimony, wherever he heard of it, no one will know till the great day. The Master, however, sees the need, and we lean upon Him to supply it. The sunny fields of Corsica are white to the harvest. Who will help? The night cometh when no man can work. J. Bennett, D.D.

Worthing.

BERLIN CHRISTIAN MISSION.—It gives us great joy to hear of the progress of the good work which Mr. Fritz Schaaff is superintending in the capital of the German Empire. During the first half of the present year over 200 meetings were held, attended by 6240 persons; moreover, the sick were visited, and tracts and cards were distributed. The most cheering fact of all is that God has blessed the efforts put forth, several persons having, by changed lives, testified to real newness of heart and mind. Mr. Schaaff and his wife are devoted labourers for the Lord, and we should be glad to hear of measures for their support in the work. So far, the balance-sheet showing a deficit, they have had to go short of many things; but as they reckoned upon difficulties, they are not discouraged. Mr. Schaaff's address is: 33, Britzer-Strasse, Berlin.

The Late Sir George Burns, Bart.

ONE of the most picturesque features of the lovely Firth of Clyde is the number of bays by which its shore is indented; and of these bays the most striking is that which bears the name of Wemyss. For more than thirty years the venerable man who forms the subject of this sketch was the most interesting presence in Wemyss Bay. Thither he retired when he left the cares of the great shipping firm to his able and energetic son, and, in the place which there he made his own, he chiefly resided. A spacious house, with velvety lawn, and varied flower beds, and wooded terraces—it was almost the ideal of a gentleman's home. And it was one peculiarly appropriate to a merchant who had done so much to develop the Firth as a sea-way of commerce. In the long evenings of early summer, he could distinguish the vessels of his fleets, as they bore their passengers and their cargoes to Liverpool and Belfast. And the succession of both steam and sailing ships, whose funnels or whose masts he could see on the other side of his laurel hedges, were a perpetual reminder of the busy world in which, though apart from its doing and driving, he was ever interested. Sometimes, from the deck of the steamer, a glimpse could be obtained of the Christian sage sitting, with uncovered head—for he often refused hat and cap—his abundant white hair waving, as the soft western breeze played over it.

And good it was to have the privilege of a talk with the old man as thus he sat in warm but shady nook, and with volume of some sort in hand. He had a wonderfully active mind. To the very end his eye was not dim; he never needed spectacles. To the very end his mental force was but little abated. His memory was most retentive, and he was continually adding to its stores. He was in touch with the scientific developments of the day. He was well acquainted with that which was best in its literature. Of mere party politics he took little account; but politics, in the higher meaning of the term, were a constant study to him. Historical and antiquarian research was most congenial to him. One of the subjects which occupied him in later years was the Empire of the Hittites. Add to all this, a keen sense of humour, a great fund of anecdote, and a genuine delight to converse with friends, and there will be no difficulty in conceiving that to be beside him and enjoy his society was a pleasure never to be forgotten. It was a pleasure and a profit as well. For none could pass any time with him without feeling that his life had a centre, which kept all topics in subordination to one ever dominating interest. To him to live was Christ. Never was faith simpler, fuller, more beautiful than was the faith of Sir George Burns. His speech, his action, proved that in his deepest soul he said, as said another, "I have a passion, and it is He only."

(*From a photograph by Messrs. Elliott & Fry*, 55, *Baker street, W.*)

He was born on December 10, 1795, in one of two tenements popularly known as "the Holy Land," because in them four clergymen, besides his father, lived. His father was a man greatly beloved. For the long period of seventy-two years he served in the Church of Scotland as the minister of one of the two great parishes of Glasgow. Before the Reformation, the Archbishop held, as one of his many baronies, the barony of Glasgow. After the Reformation, when the city increased, the parishioners of Glasgow outside the city, tradesmen and tenants of the old barony, were ordered to worship in the Laigh Kirk of the cathedral, in other words, in the crypt, and a pastor was appointed over them. Thus was originated the second or landward parish, in which there has been a succession of godly and distinguished incumbents. One was the famous Zachary Boyd, who railed at Cromwell from the High Church pulpit, and whose "Last Battel of the Soul" and other works are still an evidence of both his erudition and his piety. Another was Donald Cargill, who, with Cameron, founded the party in the church known as Cameronians, and who was beheaded.

Dr. Burns, the father of Sir George, was a singularly faithful, devoted, and amiable minister of Christ. In his subterranean church, most graphically described in "Rob Roy," he preached with great fervour the pure Gospel of Jesus Christ. Every Sunday evening the good man went to a part of his wide parish and taught a school. He taught the children to read, that he might instruct them in the Scriptures. His school was one of the first Sunday-schools, if not the first, in Scotland, or perhaps in the British Empire. A good man and full of the Holy Ghost, his memory is still cherished in Glasgow. Old persons still alive remember when he was led into the church on Holy Communion Sunday, and, unable to do more, was placed at the head of the communion table that he might bless his people.

The crypt of the cathedral ceased to be the parish church in the year 1800. Another church, very ugly, was built by the heritors, and in it, for thirty-nine years, the good pastor preached and prayed. That second church has also been removed; and a stately Gothic edifice has been substituted for it. On the laying of the memorial stone of the third building, in 1887, Sir George, then ninety-two, delivered a speech, in a voice whose ringing tones were heard afar, and whose reminiscences, pathos, and eloquence touched all hearts. In listening felt that he was almost the last surviving link to him, one connecting with generations and conditions of life which belong to what seems now a far past.

Old Dr. Burns had nine children, of whom four died in childhood. The eldest became a Professor in the University, and was distinguished as a man of great learning, professional eminence, and deep piety. The youngest was the late Sir George. When twenty-three years of age he entered into a

mercantile partnership with his brother James. Shortly afterwards, in 1824, they organised a small fleet of sailing vessels between Glasgow and Liverpool, and then between Glasgow and Belfast. The small fleet has now expanded into a great system, which, especially as between Ireland and Glasgow, has promoted a most extensive trade.

In 1840, the most marked event of the firm occurred. On July 4 of that year the first steamship having her Majesty's mails left Liverpool for the United States of America. It steamed into Boston, amid the enthusiastic cheers of a vast crowd, on the eighteenth day of that month. The *Britannia*—for this was the name of the pioneer steamship—capable of accommodating 115 passengers, and making a speed of 8½ knots an hour was then reckoned a wonderful feat. To us it seems a mere dwarf as compared with the *Umbrias* and *Etrurias* of our day; but the four paddle-vessels which in 1840 formed the Cunard line, were the sign of a new era, an era whose fullest triumphs have not yet been witnessed. How the famous Cunard line was formed; the visit of Samuel Cunard, of Halifax, to London, then to Glasgow; the introduction of Mr. Cunard by Mr. Napier, of engineering and shipbuilding fame, to George Burns; the perseverance of Mr. Burns, by which he was enabled to raise the £270,000 necessary to float the Company and secure the Government contract for the American mails; the Company composed of the three, Cunard, Burns, MacIver; and that which they did, and the results still ever-growing — these things have been often told, and need not now be more than referred to. The organisation of this line was the beginning of the flood-tide of Mr. Burns's prosperity. He was, thenceforth, one of the modern steamship kings. About thirty years ago he transferred the management of the vast shipping business to his son, in whom he discerned a rare capacity for administration, and between whom and himself there always existed the most beautiful unity of sentiment on all subjects.

In 1877 Sir George was left a widower. His wife, the daughter of the well-known James Cleland, LL.D., was a lady of remarkable gifts of mind and heart. With her husband she was deeply interested in Christian work. Many a good cause received their warm and liberal support. Mrs. Burns was indeed the helpmeet for one such as he. Though reared in the Church of Scotland, the liturgy of the English Church attracted them, and in 1838 they joined the Anglican Communion. But they had no sympathy with sacerdotalism or with any of the exclusive claims often put forth on behalf of Episcopacy. They never conformed to the Scottish type of Episcopacy. Their sympathies were too catholic to be compressed into any particular system. They loved all who loved Christ.

Sir George, when a younger man, was an active Christian worker. He was much associated with Dr. Chalmers. It is said that he and another used to meet on Saturday night in Dr. Chalmers' house, and unite in prayer. He was familiar with Dr. Guthrie, with Dr. Norman Macleod, and with other Scottish divines. In later years the circle of his friendship widened. Lord Chancellor Napier (of Ireland) was an intimate friend. Between the late Lord Shaftesbury and himself there existed an attachment which intensified as the years passed. For fourteen years Lord Shaftesbury spent a considerable portion of each summer, either with Sir George, or at Castle Wemyss, the residence of his son. And many were the long talks of the Earl with the old gentleman whom he playfully called "Father Abraham." Men good and great sought him out; and, in the love of Christ, they and he were quickly united.

The Baronetcy was conferred on him when in his ninety-fourth year. "To him," as was truly remarked in a sermon preached in the Barony Church, "the mere title was of little account; the value of the distinction was that it was the expression of his Sovereign's favour in acknowledgment of all that God's grace had exalted him to be and to do." His eye was fixed on "the glory that excelleth." The King and the kingdom were his prospect and his goal.

He was emphatically a man of prayer. He had learned to realise the word, "Pray without ceasing." Prayer was more than an occasional exercise; it was an ensphering element. He remembered persons by name in his own prayers; sometimes in family prayer. Every day he besought God on behalf of the Jews. He was an example of what in Scottish phrase is called "the aefauld man." Those who know him needed no commentary on the Beatitude, "Blessed are the pure in heart, for they shall see God."

The loving old man leaves a blank which can never be filled. He was so beautiful, so gentle, so good. The writer of this sketch saw him shortly before the end. As he looked on the face, thin and wan, but retaining all the old grace of outline, and heard the simple words in which the dying saint expressed his longing to see Him whom, though absent, he loved, the thought suggested was Simeon, and Simeon's song, "Lord, now lettest thou thy servant depart in peace." In peace he departed: "Home, home, home" were among the last articulate utterances.

Many mourners assembled in the chapel at Wemyss, which he had reared in memory of his wife. His two sons, the present baronet, and Mr. J. Cleland Burns, with their children and other relatives and intimate friends followed the remains into the vault at the rear of the chapel—"a sepulchre hewn out of the rock"; and, when all that was mortal was consigned to its care, those who filled the chapel knew that *he* was not there, that *he* had risen. They could hear "a voice from heaven, saying," unto them concerning him, "Blessed are the dead which die in the Lord from henceforth."

HE CARETH FOR THEE.

"Casting all your care upon Him, for He careth for you."—1 Pet. v. 7.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can He care for my poor life?

And yet I want Him to care for me,
While I live in this world where the sorrows be
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long;
And my spirit is bowed with shame and wrong:
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the Universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord *does* care.

MR. W. H. RAYBOURNE at KESWICK.

The last Sunday evening of the Convention was also the last evening of "Rev. W. H. Raybourne's" mission at Keswick. He was assisted by Rev. W. Obershan, who acted as the leader in his glorification. This gentleman stated that he was wholly sanctified some years since in America. At that time he went to hear the greatest preachers, but as he was far in advance of them all, he could get no good, and he could not find the right Gospel till "the man of God came."

On Sunday evening Mr. Raybourne sat alone on the platform. After having made some rambling remarks upon Acts xvii., he said that all Christians were the worshippers of "The Unknown God," and clearly implied that his mission was to reveal this unknown God to Christians now. Not a word of Gospel truth was spoken. The preacher glorified himself and condemned all others. When he had finished, he called for testimonies.

The following are some of these "testimonies":

One said: "The test of true religion in these days is love to Mr. Raybourne. The greatest sinner who loves Mr. Raybourne is a saint." He added, "I love Mr. Raybourne as I love God, and I love God as I love Mr. Raybourne." He went on to speak of "*them two*."

A lady said: "I came to Keswick dark and miserable, and could find no light till I came to the 'man of God.'"

A young man declared that he could find no religion till "the man of God saved him."

A man said: "When I doubt the man of God, the prophet, the inspired man, I find myself growing old. My skin becomes hard, and the marks of age are seen upon my face; but when I trust the man of God, tell him my state, and follow his teaching, my flesh comes as the flesh of a little child."

Ladies one after the other rose and praised "the man of God," going from their places to shake his hand.

No words can describe this awful meeting.

Mr. Raybourne received all this and much more with smiles. We need to watch and pray.

J. S. M.

The Gift of the Spirit.

BIBLE-READING AT KESWICK CONVENTION,

By Rev. H. W. WEBB-PEPLOE.*

"Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine wherein is excess; but be filled with the Spirit"—or as the Greek has it—"in Spirit" (Eph. v. 17, 18).

As the declarations or revelations of God concerning salvation have to be accepted with implicit faith, when they tell us of a salvation infinitely beyond anything we could possibly have expected or hoped for; so the commands of God are to be received with implicit faith when they bid us do things that go far beyond anything we could expect to see carried out in ourselves. True faith bows before the Word of God; for that word can only convey Divine facts or principles concerning the salvation accomplished for us. We do wisely to lay our heads in the dust; or we may be tempted to say that the thing revealed is impossible for us, because it is beyond what we could have expected to be true. When, therefore, God lays upon us a command, we should say at once, "It must be true and possible"; though by nature we may be inclined to think, "It is impossible; and could never be carried out in such a creature as I am."

Exactly as we Christian workers go to a poor helpless soul, and say: "This is the record, that God hath given to us eternal life, and that life is in his Son.... He that believeth not God hath made Him a liar;" so every one of us, when we come to a command that has relation to our progress in spiritual life, ought to remember that the record is the word that God hath spoken, addressed to ourselves; that it is for us to accept it as his own commands individually; that it must be possible for God to carry out in the creature; and that by disbelief we make God a liar. To the child of God, yearning for holiness, there is

SOMETHING EXCEEDINGLY PRECIOUS AND DELIGHTFUL

in approaching a command that seems to be naturally impossible; because he realises that the Lord gave the word, and that it is for the Lord to carry it out—to make possible of fulfilment in his child that which He commands. For surely we can say with Augustine, "Give what Thou commandest, and then command what Thou wilt." Yea, let God command what He will; it must be carried out; only on one condition—that we be "willing in the day of his power."

As we approach this intensely solemn command: "Be filled with the Spirit," there is not one of us who would not feel it to be almost blasphemous for such words to be expressed by mortal man, were it not that they came by inspiration of the Holy Ghost; and that the man who wrote them was empowered by the Spirit to hand such words down to the whole Church of God. Therefore it cannot be an impossibility; or God would never have uttered the commandment. It lies upon the creature to see that, according to God's plan of fulfilment, it shall be carried out in him; and that he shall not thwart or hinder the will of God by unbelief, or by any continuance in that which is evil.

IT IS AN EXCEEDINGLY SOLEMN THING

to take up such a command, and to believe that what hitherto seemed so absolutely beyond our reach is intended by God for us all; for while we hear again and again of aspirations after the blessings that would come from being filled with the Spirit, very few of God's children seem to believe that the fault is in themselves if it is not realised; or that the hindrance cannot lie with God, but must lie with us if his will is not completely carried out. With regard to all such commands, the full and final accomplishment of them must wait for the day when our bodies shall be fashioned like the body of the glory of the Lord Jesus Christ; because our body, being still subject to corruption, cannot receive into the corrupt parts thereof that Spirit of God which is everlasting life, and which knows no taint or touch of corruption.

The question for us is this: How near to the accomplishment of God's will is it possible for the believer to come in the life that now is, while waiting for the full and absolute perfection of accomplishment at the day of the Lord's appearing? The great grief and shame that lie upon the Church is this: that as a whole she is willing to lie down and remain so far away from God's holy purpose. For instance, Christ says, "Be ye perfect," or, "Ye shall be perfect, as your Father in heaven is perfect;" and we know how the majority of Christians say that because there is no perfection to be had in this world, therefore they will not even make an essay to see how near they can reach perfection in this life. And because dogmatic theology says that the Holy Ghost cannot pervade that which is corrupt, therefore the majority seem to think they may be content to live a life which is very, very far below that spiritual life that we see traced in God's Holy Word.

These gatherings are for inquiring how near to this glorious conformity to the Lord Jesus Christ we may attain by simple submission, by simple acceptance, by simple gratitude towards God; and how near we may be in this world of sin to knowing even as we are known by the Lord Jesus Christ. Therefore as we approach the solemn subject, my first charge is this: Hinder not the will of God by a spirit of unbelief; by limiting the Holy One of Israel, because you reject his holy counsel and purpose for you.

TRAIN YOUR SOULS

in a spirit of receptivity, and by the exercise of faith, to take all that God Himself can give. Be determined, that before you leave this Convention, "your whole spirit, soul, and body"—whatever department of your being you can deal with—shall have been placed submissively at the disposal of God, to know, to receive, and to enjoy, everything that God can possibly give you, while you are, alas, in the body of corruption.

I am conscious that there are many differences of opinion as to how far we can be filled with the Spirit; as to the means by which this fulness is to be secured; as to what will be the signs of being filled; and what are the hindrances in ourselves, to our yielding ample and implicit obedience to the commandment of the Lord. I shall therefore divide my subject into three special branches, which I would entitle:—

I. The Universal Endowment of the Holy Ghost which God has bestowed upon the Church and the world.

II. The Individual Endowment with God the Holy Ghost, which takes place with regard to every soul when it is brought into the knowledge of its acceptance in Christ Jesus, and is made alive unto God through Him.

III. The Personal Enjoyment which may be known by the saint as he progresses, or accepts continually more and more of the gift that God has bestowed upon him.

I do not think that we ought to feel that we are controverting, or hurting one another's feelings, because terms are used that slightly differ from those which our brethren might employ. We are engaged this morning in a Bible-reading, and I desire to set forth exactly what God's Word says.

UNIVERSAL ENDOWMENT.

Look, first, at the universal endowment of God the Holy Ghost as a gift. I ask you to believe this, that God's Word makes it clear that there has been bestowed once for all the gift by God of The Holy Ghost *as a Person*; and that it would be just as inconceivable, I think I may say, that we should ask that God should send his Son again to be born in the flesh, and to pass through the great work of our redemption once more, or again and again, as it is for us (reasonably and theologically and Biblically) to ask God to give again the gift of The Holy Ghost, which He has once for all bestowed. But this will not prevent a constant repetition of earnest prayer for the experience described in Luke xi. 13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give Holy Spirit to them that ask Him!" There is no article "the" in that passage; the word is partitive, not personal; it is "Holy Spirit." There is no question that none of us have realised the fulness of the possibilities that might be expected concerning the gift or powers, or qualities of this "Holy Ghost"; and that the very holiest will always be conscious of needing more. It is one thing for me to ask God to give me more of the Spirit—and here I am at one with my brethren—in my own personal enjoyment; it is another thing to ask God to give his own perfect gift again from heaven, as though He never had bestowed it; and to throw the blame upon God which should lie upon myself. It is one thing to recognise that I have failed to take and to use what my Father has bestowed; it is another thing to charge my Father with not having bestowed what He says He has given.

Therefore, I approach the Word with an attempt to discover whether God has given "the gift of The Holy Ghost." I humbly say that The Holy Ghost is already given

AS THE UNIVERSAL INCOME OF THE CHURCH.

You will remember that He is called "the earnest of our inheritance." We shall know the full extent of our inheritance when we see Jesus as He is. But meanwhile the Holy Ghost is described as "the earnest"; because a man may possess a splendid income and yet may never have seen his magnificent property. What we enjoy of our income is the measure of holiness which we really possess, or exhibit, in this life. Holiness is, so to speak, the expenditure of income received through God's gift of the Holy Spirit. Hereafter the inheritance will be ours in its fulness; then we shall know as we are known.

But in order to show that there has been an actual bestowment, once for all, of the Person of God "The Holy Ghost," as distinguished from his qualities, let us turn to God's Word, and judge ye what is said! Look first into the Old Testament scriptures, and see the nature of the promise concerning the Spirit. The Lord Jesus bids his disciples look for the Holy Ghost as "the promise of the Father." What is the nature of that promise?

First of all there is the thought in Psalm lxviii. 18, where we read that the Lord Jesus Christ "led captivity captive, ascending on high (as the Psalm says) *to receive gifts for men*." If we turn to Paul's declaration of the fulfilment in Ephesians iv. 8, we find he changes the words very purposely and determinedly. "He led captivity captive and *gave gifts unto men*." In the former case it was "received gifts for men;" in the second case, after Pentecost, He "has given gifts to men." Therefore, clearly, *that* promise, or prophecy, has been fulfilled. With regard to

THE PROMISES

which distinctively mark God's intention to give the Holy Ghost, we turn next to Isaiah xliv. 3: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring." And again, in Isaiah xxxii. 15, the prophet said that full blessings could not come upon the land "until the Spirit be poured upon us from on high." Look also at Ezekiel xxxvi. 27, and you will find God, by the mouth of the prophet, saying: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments." Go on to Ezek. xxxix. 29, where you find it said—it is a solemn question when this text shall have received its fulfilment—"I have poured out my Spirit upon the house of Israel, saith the Lord God." Turn next to Zechariah xii. 10, and we read: "I will pour upon the house of David, and upon the inhabitants of Jerusalem,

* Revised by the Author.

the spirit of grace and of supplications; and they shall look upon Me whom they have pierced." I cannot deal fully with these texts, but simply point you to them that you may study them and judge for yourselves to what particular period of history they actually refer.

But now we come to the great passage in Joel ii. 28, 29, which must always be considered as the first promise for this dispensation: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." I have read to you several texts that speak of God's "pouring out" of his Spirit, and this one is the key text to the whole, because in Acts ii. 16 the Apostle Peter makes use of

A MOST REMARKABLE EXPRESSION,

never found anywhere else, as far as I know, in the Bible, with regard to the fulfilment of a prophecy. He says: "*This is that which was spoken* by the prophet Joel." In every other case in the New Testament you would read, "That it might be fulfilled," (showing that it is an application); or "as the prophet has said," (showing that the writer takes up the prophet's words). But here Peter says: "*This is that* which was spoken by Joel."

AUTHORITIES CITED.

What did it mean? I have two great authorities — one dead and the other still living—for rendering it exactly as I would render it myself. Dr. Pusey says in his Commentary on the Minor Prophets—and he is no mean authority as a theologian—"Concerning this promise of his Spirit, God says I will pour out, *i.e.*, give largely; as though He would empty out Him who is Infinite, so that there should be no measure of his giving, save our capacity of receiving."

I turn to Rev. H. C. G. Moule's work; and I humbly think most of us believe him to be no mean authority. In his "Outlines of Christian Doctrine" he says:—

"As the Messianic Age approaches, the prophecies indicate a coming universal 'effusion' of the Spirit ('upon *all flesh*,' Joel ii. 28). The universality seems to refer to an extension to all races and ranks of men. The New Testament (Acts ii. 16-21) finds this fulfilled at Pentecost, when representatives of the race received the Gospel, and the universal believing Church definitely began to be under the power of the Spirit. True, that beginning has a future in which 'all the ends of the world shall remember and turn unto the Lord' (Ps. xxii. 27). Limits upon the work of grace at one period are no proof that it will be always limited; but the passages here in question indicate not so much a work in every individual, certainly not an 'effusion upon' every individual, as a world-wide extension of the Spirit's full action upon individuals, resulting in union with Christ in his Church universal" (p. 127).

Dr. Wordsworth says that the pouring of the Spirit "upon all flesh" received its fulfilment in the person of the Lord Jesus Christ, because the Word was made flesh; and that now this blessing is to be poured through Him upon us; so, as He received the fulness of the Spirit, the fulness of the Spirit was poured down on Him and through Him upon all flesh that would take it.

With these three great authorities before us, we can have no hesitation, I think, in understanding that the term "upon all flesh" does not mean upon each individual man, but is to be taken generically, and that the coming down or descent of the Holy Ghost was to be

ON HUMAN FLESH AS A WHOLE.

The promise being of this character, has it ever received any distinct fulfilment? You remember the Lord Jesus Christ, before He passed away, spoke in John xiv. of sending *a Person*, "*Whom* my Father *will send* in my name" (ver. 26); and "*Whom* I *will send*" (xv. 26). In Acts ii., where we find the declaration that the prophecy has been fulfilled, we read (ver. 17) that the Apostle, quoting the prophecy, says: "It shall come to pass in the last days, saith God, I will *pour out* of my Spirit on all flesh." In ver. 33 of the chapter he uses the same word in the Greek: "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He *hath shed forth* this which ye now see and hear." So that, according to these prophecies, according to the promise of the Lord Jesus, and according to the declaration of Peter, we should say that there has been once for all an historical fulfilment in the advent of the Holy Ghost as a Person, exactly as there was in the advent of the Word made flesh when Jesus Christ came down from heaven to earth. Such an advent we all would acknowledge to have taken place on that solemn day of Pentecost which Peter speaks of. Can He be said to be always "descending," or always being "poured out," as on Pentecost day?

Now, when the Holy Ghost came as a person, you will observe that there are special terms made use of concerning his advent. When the Lord Jesus Christ came, John the Baptist spoke of Him as one who should do all his work in the power of the Holy Ghost; and in connection with our Lord's baptism we learn some remarkable facts. In Matt. iii. 16 we read that as Jesus Christ came out of the water, "the heavens were opened, and he saw the Spirit of God *descending* like a dove AND *lighting upon Him*." Mark these two terms. First there is the universal endowment of Christ as the Second Adam by the descent of the Holy Ghost from heaven at his baptism. Then there is the individual enduement of the Master as "the Son of Man" by the lighting upon (or coming upon) Him of the Holy Ghost, so that the Spirit claimed Him for his own (see the same thoughts expressed in St. John i. 33). Thus we have an historical fulfilment in Christ at his baptism, when the Holy Ghost descended AND lighted upon Him; and then the historical fulfilment for the Church on the day of Pentecost, with its glorious results.

In the fulfilment of the prophecy that the Spirit should be poured upon all flesh there would appear to be

THREE STAGES

or manifestations of the fact of the descent having taken place, by the use of the term "falling upon," which only occurs three times in the Acts of the Apostles. It is partitive in the sense that it comes upon three generic classes of men; but absolute in the sense that these three classes, generically, embrace all flesh. From Acts ii. we know how the Holy Ghost descended upon those who were called saints in Jerusalem, but in Acts ii. we do not have the use of this term. In chap. xi. 15 we find the Apostle saying concerning the Gentiles: The Holy Ghost *fell on* them *as on* us at the beginning." There then is the historical declaration of The Holy Ghost having descended as a Person at Pentecost; and thus He "fell upon" *the Israelites*: for they were all Israelites who then knew the Lord, and were waiting for the fulfilment of the promise.

The next instance in the Acts is where the Spirit fell on *the Samaritans*, who were, as I think we would acknowledge, *a half-breed race*, a mixture of Israel with the Gentiles, as we know from 2 Kings xvii. In Acts viii. we are told that Peter and John went down to Samaria: "Who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was *fallen upon* none of them). Then they laid their hands on them, and they received the Holy Ghost." He had *fallen upon* Israel, and now He *fell on* the Samaritans. In Acts x. 44 we have the record of his *falling on the Gentiles*, as already mentioned: "The Holy Ghost *fell on* all them which heard the word" *i.e.*, the centurion and his household.

So you have these remarkable facts. First the Holy Ghost descended upon the Lord Jesus as representative *Man*. Then Christ went back to heaven, and, at Pentecost the Holy Ghost descended as a Person, and became the absolute gift of God to *men*. There is a generic fulfilment of God's promise upon the Israelite, the half-breed, and the pure Gentile. Thus all mankind are included, and you find the Holy Ghost "poured out," and "descended" or "fallen upon" all flesh according to the promises contained in the Old Testament prophecy. This, as I understand it, is the historical fulfilment of God's blessed intention of Love and Grace, and is what I call "The universal endowment, or gift to man, of God *the* Holy Ghost."

INDIVIDUAL ENDUEMENT.

I consider, next, the individual enduement, which is a totally distinct thing. The first fact is one in which man is in no wise concerned. God acts alone; man has no part in it whatever. In this second stage there is partly the work of God and partly the work of man; a mixture of the objective and the subjective. And as I look for this individual enduement, what do I find? That when a man—any man, no matter who—is dealt with by God, the Spirit comes to work in him a process of conviction of sin, of righteousness, and of judgment. The very moment the man receives the blessed truth that God was in Christ saving him, he receives regeneration. He is a saved soul, and is given a new life. At that moment there is now in him, first the old natural life which remains with us to the end of our existence, and secondly, the new Spirit life which God the Holy Ghost has bestowed. What has he now received? Just this gift of God, which was the blessed gift of the Holy Ghost, and in Him the life of the Lord Jesus Christ. The very moment he takes these, everyone would acknowledge that he is endued with the Holy Spirit. "If any man have not the Spirit of Christ he is none of his." Therefore all the Church are at one upon the simple fact that when we believe we are partakers of the Holy Ghost. What some of us do not agree upon is as to

THE EXTENT OF THE INCOME.

that we now possess, or as to the extent that we ought to enjoy God's absolute gift. But we all allow that we have received the Holy Ghost; and that at the very moment when we realise what Christ has done, the life of the Spirit is put into us.

But what has really happened to such a man? As Paul says, in Gal. iv. 6, "God *hath sent forth* the Spirit of his Son into your hearts crying, 'Abba, Father.'" "The babe's cry and the man's cry put together," as one old writer expresses it. Again, as Paul puts it, in 2 Tim. i. 7: "God *hath given* to us the spirit of power, of love, and of a sound mind." We have, moreover, as he says in Rom. viii. 15, "not received the spirit of bondage, but we HAVE RECEIVED the Spirit of adoption, whereby we cry Abba, Father." As Christians we are not "waiting for the promise"; but we *have received* the blessed Spirit of liberty and of power. It is ours as a gift from God, and the individual enduement has taken place, for the Holy Spirit has come upon us, at the very moment of our new birth.

Mark, once again, how it was with the Lord Jesus Christ. In Matt. iii. 16 we are told that the Holy Ghost descended *and came upon* Him. Then He says to his disciples (Acts i. 8) "Ye shall receive power after that the Holy Ghost *is come upon* you." Again in Acts xix. 6 we read, concerning the disciples at Ephesus: "When Paul laid his hands on them the Holy Ghost *came upon* them." This word "came upon" is a totally different word from that which is translated "descended." Christ received the Holy Ghost after He had descended. The Spirit descended and then came upon Him. So as God has given the gift of the Holy Ghost as a Person, there comes the partitive distribution on each individual soul who is made alive unto God. Each true believer has the Holy Ghost as his

wn spiritual income; but alas! he knows but ittle of Him yet.

I have been through my Bible, and I believe hat I have marked every single text where the Spirit is mentioned, and I find (though there re some writers who differ from me) that wherever *the Person* of The Holy Ghost is mentioned you always have the article "the." Wherever the qualities or gifts of the Spirit—that is, where any special gifts from the Spirit) re put before us, the Name is without the rticle. You will never find any single man, not even the Lord Jesus Christ, who is *described* s being (I do not say that the Lord Jesus *was not;* I only say that we do not *read* of Him being), *as a man,*

FULL OF THE PERSON OF THE HOLY GHOST,

where the article is used, which denotes the Person, and not quality.

In Luke iv. 1 you will see this distinction remarkably preserved: "Jesus being full of (the) Holy Ghost, returned from Jordan, and was led by *the* Spirit." In the first part of the sentence there is no article; it is his subjective experience. In the second clause it is an objective fact, an historical truth—*the* Holy Ghost led Him into the wilderness. Of course I do not here touch upon our Lord's Divinity, I am simply speaking of Him in his humanity and as the Word of God does.

When we are born into the kingdom of God, He gives to each the Holy Ghost, but we cannot take Him in; He is far beyond our capacity. Therefore, all that we enjoy is "Holy Ghost;" but that does not prove that we have not received, as a gift from God, our whole income. It is ours, but we are not "of full age," or sufficiently "perfect" (Heb. v. 4), to be able to spend our inheritance.

Take a minor, and put him under the Court of Chancery, and the Vice-Chancellor gives him an allowance out of his income till he is capable of spending the whole. God allows us to take and use what we can use properly, but we are such babes that we do not know how to use the income that He waits to give. The moment we are of age He will allow us to take all our possession. So there comes the question—How much can we enjoy or spend of our income on earth? And certainly there is room here for much self-reproach and for wider and nobler aspirations for the future.

Having seen that the individual enduement takes place at the new birth, we come now to consider the third part of the subject. There is a most solemn distinction between the actual endowment, or the enduement, by God, with the gift of the Holy Spirit and man's

PERSONAL ENJOYMENT

of the gift from the moment that he has received it. We should, perhaps, best explain what it is to be "filled with the Spirit" if we ask ourselves what this Holy Ghost is meant to be to those who receive Him at all from God? I may not stay to speak much of his absolute personality as God. He is described as "the Spirit of the Father"; "the Spirit of God"; "the Spirit of the Son"; "the Spirit of Christ." But when we speak of his qualities, we find He is described in different ways—"the Spirit of power, of love, and of a sound mind," "the Spirit of wisdom," and so on. In Isaiah xi. 2, 3, the Lord Jesus Christ is spoken of as having a seven-fold power of the Spirit upon Him; and that He was to Christ as man, I humbly believe he is meant to be to us; that is to say, we ought to know Him and use Him, as the Lord Jesus had, up to the measure of the possibility in which faith can enable us to appropriate and to enjoy our glorious possession.

LOOK AT THE FIGURES

that God uses in speaking of the Spirit. There are no less than seven of these by which the Holy Ghost is described at different times. First He is compared to *water*. At the very outset of our spiritual career, we are buried by baptism into death; even as when mankind were buried by water under the flood. But as God put Noah and his family into the ark, which is a type of the Lord Jesus Christ, so we are not only buried in, but "saved by water" when "by one Spirit [Greek: "in one Spirit"] we are all baptized into one body." Again, He is water, that He may be to us as a refreshing draught to cheer us in the struggle and toil of daily life. He is spoken of also as *fire* to burn and destroy whatever is evil in us; also to illuminate, invigorate, and warm. He is *oil*, to soothe and comfort and to give us peace. He is *wind*, to permeate every part of our being by the searching and cleansing power of God. Then we come to a solemn thought. He is a *seal*, stamping us with the very image of God, and setting Christ's mark upon us as He claims us for his own; for "we, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Again, He is "*wine* that maketh glad the heart of man." And at last you read of Him as the *dove;* but that apparently is not for us. It is a remarkable fact that nearly all the others are qualitative or partitive—what we call elements. But as the dove He came upon Christ alone as a living manifestation and embodiment of the Spirit in his work—He being the true representative Man, to whom for us the Spirit was given without measure (John iii. 34).

But now *we*, as men, are called to be filled; and, in order that we may be so filled, the question arises, What does it mean in this special passage? There are two words used with regard to "filling." One is πλήρης the adjective, and the verb akin to it, πληρόω, which expresses the normal or constant condition. But there is another word, πλησθεὶς, which signifies an abnormal or special condition, and which is also frequently found in the Acts of the Apostles. The distinctive use of these several words should be most carefully noted in all the passages where they occur. I humbly think that it is the idea conveyed by this latter word which some men are thinking of when they speak so much about the "baptism of the Spirit"; little recognising that *that* expression is

ABSOLUTELY UNBIBLICAL;

as it never occurs once in the whole Bible. There are five passages that speak of Christ doing his great work of baptism with regard to the Spirit. The first is Matt. iii. 11, where John the Baptist in preaching uses the words: "He shall baptize you *in*"—not *with*—"Holy Ghost." Then in Mark i. 8 we have the same word: "Baptize you in Holy Ghost." In Luke iii. 16 there is also the same expression: "In Holy Ghost and in fire." In John i. 33 we read again: "He shall baptize in Holy Ghost." Christ Himself makes the promise once: "Ye shall be baptized *in* Holy Ghost not many days hence" (Acts i. 5). There are these five promises; but it is only once alluded to as a fact accomplished. This is very remarkable. We find it in Acts xi. 15, 16, where you find the Apostle Peter describing the baptism "in Holy Ghost." In every one of these passages we observe that the word "in" is used, not "with"; but we find the great accomplishment of it declared by Peter to have been at the day of Pentecost, and a fulfilment of it also in the case of the Gentiles, upon whom the Holy Ghost descended. So that, when the Holy Ghost descended upon all flesh, the baptism of human flesh, or the baptism of humanity generically, took place. And, with regard to the individual, this should take place at his baptism. In his new book, "Veni Creator" (which I commend to your study), Mr. Moule says: "Baptism is the initial act by which a man is introduced into the Church, and therefore baptism of the Spirit, the same as baptism of water, must be an initial act. At the very time the man commences to live, he is baptized in the Holy Ghost." (I quote from memory; but see p. 220 of his book).

I humbly believe—and I pray God to forgive me if I contradict His truth, or pain any brethren who differ from me—

THERE IS NO AFTER BAPTISM

in or by the Holy Ghost for any man from the moment he has become a child of God. He simply remains in the element into which he was introduced, and it is his own fault if he be not perpetually drinking-in the Heavenly element which now surrounds him. The Holy Ghost is to the soul what pure air is to the body. "Open thy mouth wide and I will fill it." At the same moment that spiritually he is baptized into the death of Christ he is also quickened in or by the Spirit. That is what Paul says in 1 Cor. xii. 13: "By (or in) one Spirit we are all baptized into one body." He goes on to say: "And have all been made to drink into one Spirit." I seldom find these words spoken of at all. The Revised Version leaves out the word "into," and we read, "have all been made to drink one Spirit." Whose fault is it if, as the beloved of the Bridegroom, we have refused to drink abundantly? (Cant. v. 1). We read of the Israelites in 1 Cor. x. that "they were *all* baptized unto Moses in the cloud and in the sea." The *cloud* is the only figure describing the Holy Ghost that I did not mention among the seven, because it is more of a type than a figure, and because I waited for this opportunity to say what the cloud means. It is the abiding presence of God. And all Israel, whether spiritual or carnal, were baptized, because they were Israelites, into the cloud and into the sea. So St. Paul says to the carnal Corinthians: "*Ye* were *all* baptized into (or in) one Spirit, and are thus made into one body." Therefore this baptism in the Spirit is true for all believers, however carnal or babe-like they may be.

But now comes the question that troubles so many: "What then are we to look for? Since you say that we cannot again be baptized by the Spirit, or with the Spirit, or even in the Spirit, what is to happen?" I would humbly answer that the only real question now to be answered is, What can we do to be filled with (or in) the Spirit. Mark what St. Paul says to the Corinthians in his first Epistle, iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Again in chap. vi. 19, "Know ye not that your body is the temple of the Holy Ghost, which is in you, and which ye have of God; and ye are not your own? Therefore glorify God in your body, and in your spirit, which are his." Once again in 2 Cor. vi. 16, "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." The Apostle states a fact in all these passages—that

WE ARE THE TEMPLE

of the Holy Ghost already, and have the Holy Ghost in us. I need not refer you to such texts as Rom. v. 5, "The love of God is shed abroad in our hearts by the Holy Ghost which *is given* unto us"; or 2 Cor. i. 22, where we read that God *hath given* "the earnest of the Spirit in our hearts"; 2 Cor. v. 5, "Who also *hath given* unto us the earnest of the Spirit," and many other texts, showing that we have received the Holy Ghost, besides having been baptized into one body *in* one Spirit.

As I said, the question is, "What shall we do to be filled?" Now, what did they do in the days of Hezekiah, when the Temple had been allowed to have all kinds of iniquity and filth brought into it? The priests came and purged out all the filth that they found, and cast it into the brook Kidron. What did they do in Nehemiah's day, when Tobiah had filled God's chambers with household stuff? The prophet cast it all forth out of the Lord's house. What did the Lord Jesus do, when the Temple was filled with money-changers and sellers of merchandise? He made a scourge of small cords and drove them all out.

THAT IS THE FIRST STEP,

and the step which must be taken by us. The moment it is taken I humbly believe that the Holy Ghost will rush into our hearts as air does into a vacuum when opened; or as water into a vessel when placed under a fountain.

But Hezekiah and the others only cast out all that they found; and you can only cast out all the evil that you find. And therefore, say our friends, you must wait in prayer for the gift of the Spirit. I would rather say: Go down on your knees and say like David, "Search me, O God, try my heart, and see if there be any wicked way in me." It is not that God has not given. No, brethren, it is you who have not taken. You have filled the Temple of God with your household stuff, and have put the money-changers and divers kinds of folly into my Father's house; therefore, you are not filled with the Holy Ghost. Let a man, let the church, let this assembly, go down before God and say: "Search me, O God." When He has searched you He will show you things you never knew. You can only get rid of what you find; and God gives no further than man can take. And man can take

ONLY WHAT HE KNOWS.

Let us go to Him and tell Him of all our sin and folly, and of the pride that has prevented us from confessing the evil things which we knew of.

How many have spoken to me within the last few days (not knowing that I was going to give this Bible-reading), and have said: "Tell us about this baptism of the Spirit. What are we to do to be filled with the Spirit?" God has given me this burden here to fulfil, and I pray Him to forgive me if I have failed in my task. We may all rise to the normal condition of the Christian if we are yielded to God; but if He wants some special service from us He will show us that there is something wanting. Then it is that by the confession of our need and by the humble prayer of faith (as in the case of the disciples in Acts iv. 31, when they needed boldness in the hour of trial) we may find ourselves filled (πλησθέντες) in that department of our being in which we lacked the Spirit. This is the only form in which a sudden accession can be known, and it is obtained by discovery and confession of the fact that in that department of our being we have not yielded to God.

Remember, moreover, that there is this difference between the old dispensation and the new. The Old Testament prophets were carried and borne along by the Spirit. That was the special characteristic of Old Testament power, as we find from 2 Pet. i. 21. Because the Spirit was rather acting *upon*, than *in*, those whom He used; and some people think that if they had the Spirit they would be *driven or carried along* like the prophets of old. But He does not deal with men thus to-day. We read in Rom. viii. 14: "As many as are *led* by the Spirit," and so again in Gal. v. 18. God only leads by his Spirit that dwelleth in us; and He will lead you just so far as you are willing to go. He never drives now. The Gospel is not a driving dispensation; you must be willing to be led.

But what is to be the result of it all? Look first at the *negative* results of yielding to the Spirit. Look at Gal. v. 16: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." I do not believe that that passage is meant to be done away with by the Christian. Some say that St. Paul was very low down when he wrote that. I have heard it said: "I pity St. Paul when he wrote that; he was in a low, grovelling experience." Nay, brethren, the lust of the flesh

IS IN ALL MEN TO THE LAST.

If a man tells me he is delivered from the flesh, so that it has no longer any existence in his experience, I know that he is contradicting God's Holy Word. The flesh is there, and what is the Christian to do? "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." The flesh is lusting against the Spirit, and the Spirit against the flesh, and you are between the two. The question is "To which are you going to yield." Walk in the Spirit, because willingly led of the Spirit; and stay there all the days of your life; if you do, you will never fulfil the lust of the flesh.

And what are to be the *positive* results? In Gal. v. 22 we have the answer. Do not let us talk of the fruits of the Spirit. It is the fruit of the Spirit—nine grapes in one bunch. It is all of one Spirit who desires to work one and the same blessed fruit in us all. Here are nine beautiful grapes, and they all relate to character, rather than conduct. Perhaps you are longing for splendid conduct: wanting to go and do some great works. God wants you to begin with character. The Holy Ghost works character; then He can fill you for service; and assuredly God wants all to be thus blessedly filled. It is no man's special prerogative, or gift, above his fellows, to be filled in the Spirit. But remember that while the world "resists the Holy Ghost," even a child of God may "grieve" and "quench" Him.

"Fill the water-pots with water, and bear unto the governor of the feast." Such is the command of the Lord Jesus to his servants. God deals with you as "servants" to the end. The servants must fill the water-pots; and by God's grace take out everything that is not the pure water of the Spirit: and when you have borne out to the governor of the feast, he will say: "Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse; but thou hast kept the good wine until now." The water of God is meant to be poured out of these poor earthen and feeble vessels, (St. John vii. 38), and to be turned to "wine that cheers the heart of man"—even the blessed heavenly wine, not wine of earth. When the Lord sees that the water-pots are filled with water, He will begin to make use of us and to pour out of his riches all over the earth. The command of the Lord to each one of us is this: "Be filled in the Spirit," and then "Yield yourselves as those that are alive unto God!" "Who is on the Lord's side? Who?"

OBITUARY.

MADAME ARMENGAUD.

This lady, *née* Hinsch, founder of a sect called "Hinschites," has just died at Nimes. Her charitable undertakings included sea baths at Cette and two refuges for young girls.

JOHN HANALOA.

The death is announced, in the leper island of Molokai, of the Hawaiian pastor, John Hanaloa. His wife falling a victim to leprosy in 1877, the pastor exiled himself with her, giving himself with great devotion to the spiritual comfort and enlightenment of the unfortunate inhabitants of Molokai. He did not take the malady himself, but his heroism was none the less worthy of praise, for to the last he continued among the lepers in order that he might tell them of Christ.

SEAMEN'S MISSION SOCIETY.

The work of the Seamen's Mission Society deserves the prayers and gifts of all true Christians in the Church of England. In our great ports, and in many of the great harbours of other lands, notably Hong Kong and Melbourne, with their peculiar and terrible temptations, the devoted men supported by this society are doing a true battle with the right weapons with the powers of evil.

The Rev. R. B. Boyer, of Cambridge, who for years has given his whole life and energy to the work, has quite lately undertaken an extensive new district as superintendent, and entreats material, but yet more spiritual aid. It is sad to know that the war between capital and labour tells heavily on the Society's resources, many great employers declining to subsidize the work to the former extent.

The excellent work of the Deep Sea Mission deserves all praise and support. But it should be known that that Mission is enabled to spend more on the North Sea fishing fleets than the Seamen's Mission 600,000 merchant seamen scattered over the world.

H. C. G. Moule.

Ridley Hall, Cambridge.

THE GOSPEL IN BASUTOLAND.

Mr. H. M. Dyke, writing from Morija, Basutoland, describes a visit from the High Commissioner. The annual conference was in session at the time, and the occasion was one of great joy to the Christians. Mr. Dyke says: "The Basutos showed their appreciation of being under British protection by assembling in great numbers; upwards of 15,000 horsemen were present at Maseru to salute Sir H. B. Loch. These were reviewed by him, and a couple of days were employed in various games and in feasting. At Morija we assembled a goodly number of our school children, but it was not possible to collect those from a distance; about 1,100 day scholars were drawn up in a line to receive his Excellency.

"Many of the evangelists and teachers were also present, and addresses were delivered. To all of these words of encouragement were spoken by Sir H. Loch, who expressed himself greatly pleased. I trust the visit of the Governor will have a great influence for good upon the tribe. His bearing, so affable and sympathising, gave much confidence to the people, who are ever suspicious lest their liberty should be interfered with, and that the protection of the Queen might one day be withdrawn.

"The reports of our brethren presented to the Conference were on the whole very refreshing. The enemy of souls is, as we have reason to expect, doing all in his power to prevent the establishment of the Saviour's kingdom, but his power is restrained, for the hand of the Lord is with us, and many precious souls are delivered from the thraldom of sin, and brought into the liberty granted by our Saviour. We take fresh courage, therefore, and have abundant reason for joining in songs of praise."

Having referred in kindly terms to the Cape General Mission, Mr. Dyke says: "God be praised for the numerous agencies He has called forth during the last few years to work in South Africa. The great influx of English speculators, diggers, navvies, &c., has much changed the character of the population—unfortunately not by way of improvement. Therefore there was great need for every exertion being made by the children of God to prevent the land from falling into the state of the ancient Cities of the Plain."

MR. J. S. HARRISON has just finished a four weeks' mission at the Great Assembly Hall, Mile End. The Sunday evenings were great times of ingathering, and every night men and women came forward and decided for Christ, many signing the total abstinence pledge. Mr. Harrison will, on Sunday next, commence another mission for three weeks in the same building.

RELIGIOUS CENSUS IN AMERICA.—The census reports of the United States place the Wesleyan Methodist body at the head of the list with a membership of five millions. The Baptists come next with nearly four millions, and the Romanists follow with nearly the same number. The Presbyterians, however, are rapidly increasing and according to the last return now number three millions.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services by Mr. Owen Rodway, at Congregational Chapel, Newent, Gloucestershire, on Sunday, August 17.——A mission in the tent on the shore at New Brighton being conducted by Mr. Rowland Sturt, of the Evangelisation Society.——Tent services being held by Mr. John Elliott, at Erchfont, near Devizes.——An eight days' mission in Cherryfield Hall, Dundee, beginning August 31.——A three weeks' special mission in Leslie, N.B., commencing August 16.——Special Gospel services in the New Hall, Chipping Sodbury, conducted by Mr. G. Cummings, August 25 to 30.——Special services at Southport, commencing August 31, to be conducted by Mr. J. Albinson.——A three weeks' tent mission being held at Billingshurst, Sussex, by Mr. John Sturges, of the Evangelisation Society.——PRAISE: For blessing received during tent mission at Pulborough.

MR. LECKY ON ROMANISM.

A very interesting article from the pen of Mr. Lecky, the historian, appears in the June number of the American Review, *The Forum*. It is entitled: "Formative Influences," and describes the religious and literary influences which led the writer from being a divinity student in Trinity College, Dublin, to become the author of the well known "History of Rationalism." Amongst other things, he draws a most appreciative sketch of the genius and writings of the late Archbishop Whately.

The most interesting point, however, in the article is the outspoken opinion it expresses as to the essential paganism of the religion of Rome, under its mask of Christianity. As coming from one whose calm impartiality as a historian is universally recognised, the following words have more than ordinary value:—

"Of the enormous and essential difference between matured Catholicism and the Christianity of the New Testament, I never doubted, and my convictions were much deepened by long travels in Italy, France, and Spain, during which I endeavoured to study carefully Catholicism in its actual workings as a popular religion, and not as it appears clarified and rationalised in such books as the 'Exposition,' by Bossuet. I often asked myself who could have imagined from a perusal of the New Testament that Christianity was intended to be a highly-centralized monarchy, governed with supreme divine authority by the Bishop of Rome; that this Bishop was to be connected not with the great author of the Epistle to the Romans, but with St. Peter; that the figure which was to occupy the most prominent place in the devotions and imaginations of millions of Christian worshippers was to be the Virgin Mary, who is not so much as mentioned in the Epistles; that in the immediate neighbourhood and with the full sanction of the highest Ecclesiastical authorities, graven images were to be employed in devotion as conspicuously as in a pagan temple, particular images being singled out from all others for particular devotion, by special indulgences, and by special miracles? I soon convinced myself that popular Catholicism, as it exists in southern Europe, and as it has existed through a long course of centuries, is as literally polytheistic and idolatrous as any form of paganism, though it has many beauties, and though much of its very mingled influence has been for good."

Mr. Lecky then goes on to speak of "the teaching of his early youth," in which "this transformation of Christianity was described as the great predicted apostasy, the mystery of iniquity, the work of Antichrist among mankind. Under the influence of the historic method it assumed a different aspect, and the mystery became very explicable;" but his explanation is so interesting in its bearing on Apocalyptic interpretation, that I will reserve it, and a few remarks on it, for another number.

H. E. B.

MR. H. BRISTOW WALLEN, for ten years secretary of the Homes for Working Boys in London, has been appointed secretary to the National Refuges for Homeless and Destitute Children (head offices, Shaftesbury House, Shaftesbury-avenue, W.C.), in succession to Mr. William Williams, the founder of the Refuges, who has resigned owing to advancing years.

NAPLES SAILORS' REST.—The work of Mr. Stephen Burrowes meets with an increasing measure of the appreciation it deserves. A few days ago the master of the ss. *Tresco* forwarded to him a substantial sum, collected on board several vessels, to assist in the good cause. Services on board an emigrant ship recently were attended by hundreds of young people. The work is many-sided, and includes visits to neglected places along the coast. Larger premises are greatly needed, and the committee is appealing for £1,000, wherewith they will be able to secure what is required, and at the same time relieve the work of the burden of a heavy annual rent.

Letters to the Editor.

"ANSWERED PRAYER."

Dear Sir,—It seems only due to your correspondent "P" to send a few words of hearty thanks for the encouragement and cheer her interesting letter on "Answered Prayer" gave me at a time when I, too, was in doubt as to which of two courses was best on which to expend money—when both appeared equally right—on rest and relaxation from duty as companion to a lady, or on a certain branch of education for my youngest girl.

Motherly love and solicitude prompted the latter, while health seemed to demand the first.

Having sought Divine guidance, my attention also was directed to the text on The Christian Almanack for June 27, "Take some food, for this is for your safety," or as it is otherwise translated "health." While still somewhat troubled in mind, lest self was pleading too strongly for indulgence, the same words occurred in one of the lessons for the day, and again, as if to dismiss every lingering doubt, our gracious Lord brought the words under special notice for the third time in your correspondent's letter on the evening before starting for a much-needed holiday. The invigorating air of the lovely and peaceful spot in Kent in which this is being passed is indeed food for both mind and body, and as thanks rise from my heart to the Giver of all good things, the surrounding beauty seems to whisper of the certainty of loving care and guidance in the future.

May He keep his dear children trustful, whatever may befal, and should He see good to open up the path of definite Christian work desired, may the way be made so plain that they cannot mistake it, and may his richest blessing attend the work.

Trusting you will do me the favour to insert this in your much-valued paper.—I am, dear Sir, yours faithfully, N. A. B.

ROME AND PERSECUTION.

Dear Sir,—With respect to the remark "that pages of the Protestant Church are also written in blood," may I suggest the publication of an extract from "Faber's Calendar of Prophecy," pp. 95-97, as being a valuable reflection on this subject? It is as follows:—

"We must confess the lamentable truth, that, in some instances, Protestantism has been thus polluted; yet, when we consider how slow the mind of man is to receive propositions which at length become familiar and appear altogether incontestable, we shall not, perhaps, wonder at the circumstance, however we may deplore it. The sanguine spots of Rome long, more or less, adhered to those who had reformed themselves from her superstitions; and the lessons which had been learnt in a corrupt school were often but too faithfully carried into practice. This was only to be expected; for, except in cases of actual inspiration, the breaking in of light will always be gradual. Hence, in common equity, the masters ought to be blamed, rather than the scholars. Be this, however, as it may, there is a vital and essential difference, in the matter of persecution, between Popery and Protestantism, which ought never to be overlooked; though, for obvious reasons, the modern advocates of the Roman Church prudently pretermit it. Persecution is part and parcel of Popery; but in Protestantism it is merely incidental. In making this assertion I speak advisedly, not inadvertently; and I substantiate it on the very principles of Popery and Protestantism in themselves. A special doctrine of Popery is the infallibility and immutability of the Catholic Church so called, in all points which have been authoritively determined by Œcumenical Councils. Now the duty of persecuting and exterminating heretics with fire and sword is unreservedly propounded by at least two Œcumenical Councils, the third and fourth Councils of Lateran, See Concil. Later. III. can. 27, Labb. Concil. vol. X. pp. 1522-1523; and Concil. Later. IV. can. 3, Labb. Concil. vol. XI. pp. 147-151. Such being the case, in a Church which avowedly can neither err nor change, the duty of persecution becomes an immutable and perpetual article of faith, always existing and binding, though not always capable of being carried into practice; nor can this conclusion be avoided by any modern Romanist, unless he be content to pronounce that two Œcumenical Councils have erred, and consequently that what he denominates the Catholic Church is both fallible and mutable. Persecution, therefore, is inherent in Popery—it is a part, an integral part, of the very system—nor can the Roman Church ever shake off its imposed obligation without at the same time renouncing its own infallibility. But with Protestantism the matter is the very reverse. Unfettered by the chains of an imagined infallibility, Protestants censure and disown, without scruple, whatever deeds of their predecessors they observe to be unwarrantable and unscriptural. In their system, persecution is incidental, not inherent. Their fathers, so far as they practised it, learned the evil lesson in the school of Rome; but the deeds of their fathers they neither justify nor recognise as forming any part of their code of belief and duty. In short, Popery stands precluded, by her own claim of infallibility and immutability, from reprobating and disowning the sanguinary abominations which have systematically characterised the Roman Church. She may retort the charge of persecution upon Protestantism, to secure the purposes of controversy, and to mislead the sciolists of a babyish Liberalism; but she well knows that she dares not to join her rival in pronouncing all persecution for conscience' sake, by whomsoever and whensoever conducted, to be damnable and accursed, and abominable, and unscriptural."—I am, Sir,

Yours faithfully, R. R. Maddison.

184, *Sheffield Road, Barnsley.*

THE KESWICK CONVENTION.

Sir,—In no spirit of captious criticism, but with the simple desire for explanation, I venture to ask the following questions with regard to some of the utterances reported in last week's Christian as having been given at Keswick.

(1) Mr. Haslam (p. 17) appears to interpret Rom. viii. 11—the "quickening of our mortal bodies"—as describing an operation of the Spirit. Not in raising us finally from the dead, but reviving our bodies for God's service here and now. Is this correct?

(2) Mr. Gregson (p. 18) says "there must be a getting rid of self." Self may be denied, subdued, but is it ever "*got rid*" of in this life?

(3) He says again (p. 18) "our gifts and talents must all go on the altar and be *burned up*," and "the Spirit comes into us and *burns everything up*." Does he mean simply the dedication and consecration of all we have, or is the "burning everything up" something else? The language seems somewhat vague.

(4) Mr. Fox (p. 18) speaks of "a heart not fully cleansed." Are any hearts *fully* cleansed? Does "God see" in any of us such a heart?

(5) Mr. Peploe (p. 19) is said to have drawn distinctions between "faith," "trust," and "assurance," as brought out in 2 Tim. i. 12. Is not this unwarranted? "Faith" and "trust" are two English words used to render but one Greek word. They mean exactly the same thing. And surely "confidence" is much the same. If I have faith in a person, I have confidence in him, and I trust in him. I cannot exercise the one without the other. These distinctions are said to have been "very helpful." They seem to me to confuse the simple meaning of the Scriptures.

(6) Mr. Selwyn (p. 20) says that "if we had all been out-and-out rejoicing Christians" our country would "have been converted long ago." Is this true? Pentecostal Christians were both "out-and-out" and "rejoicing," but all Palestine was not converted.

(7) Mr. Grubb says (p. 23) that as Moses and Elijah had power to shut heaven or to turn waters to blood, "Spirit-baptized souls" are characterised by similar powers. What does he exactly mean?

(8) Is he correct (p. 23) in adducing the lying in the street of the dead bodies of the witnesses in Rev. xi. 8 as a description of the death which characterises "spirit-baptized souls"? Surely this is a "private interpretation," and somewhat far-fetched.

(9) Mr. Fox (p. 20) speaks of the "Keswick blessing" and the "Keswick doctrine." Hitherto singularity of experience and peculiarity of doctrine have been repudiated, as not making the Keswick Convention. But it seems that an address on the blessed hope of the Church, the glorious second coming of our Lord, was regarded by some as "*outside Keswick lines*"!

Amid much that seems to have been most sound, Scriptural, and profitable, I venture to ask for explanation of the foregoing expressions, which seem to me open to misunderstanding, and somewhat calculated to lead to error.

Inquirer.

MR. HERMANN G. HARRIS, B.A., late director of the Bath Evangelization Society, will be at liberty from September 1st, to conduct special mission services for adults, young people, or boys. Address, Belmont, Weston-super-Mare.

Protestant Notes.

Now that the question of Cardinal Manning's precedence is so prominently before the country, it may not be amiss to reprint the advice on how to deal with Cardinals sent in the year 1536, by Henry VIII. to his nephew, the King of Scotland, by his ambassador, Sir Ralph Sadler. It had come to the knowledge of the King of England that a subject of the King of Scotland had been elected as a Cardinal.

"The King's Majesty," said Sir Ralph Sadler, "could not but advertise your Grace [his Royal nephew] that his advice is, you should not suffer any of your subjects to take upon him that [Cardinal's] red hat of pride, whereby he shall incontinently, the same being received (unless he be of a contrary nature to any man that ever was yet of that sort), not only be in manner discharged of his obedience, and become the Bishop of Rome's liege man; but also shall presume of his Cardinalship to be your fellow, and to have the rule as well as you. Then should the Bishop of Rome creep into your own very bosom, know all your secrets, and at last, unless you will be yoked and serve their pleasure in all points, your Grace is like to smart for it. The thing, perchance, in the beginning, shall seem to your Grace very honourable and pleasant: but wisdom would, to beware of the tail, which is very black and bitter." ("Foxe's Acts and Monuments," vol. v., p. 105; edition 1857).

It has been stated by the Government that the canon law of the Church of Rome is binding law in Malta. We believe that very few Englishmen realise all that such a state of things implies. Take, for instance, one point alone. In accordance with the canon law, the Pope has issued what is termed the "Major Excommunication" against three Maltese newspapers, because they have ventured to differ from the Court of Rome on the political questions which have recently disturbed that island. Now, it may be asked, what are the punishments incurred by those against whom the Papacy may issue the "Major Excommunication"? Let the latest book on "Roman Ecclesiastical Law" supply the answer. The faithful, we are informed, "are bound to shun and avoid the excommunicated (provided he is *vitandus*), like a leper spreading around him a moral contagion and misfortune." Seeing that this rule applies to temporal matters as well as spiritual, it is in itself a very heavy punishment, especially in a Roman Catholic country like Malta. "The Church strictly commands," says this book, "the faithful to shun and avoid him (the excommunicated), or his society and company, *even in the ordinary social and civil relations of daily life.*" The italics are in the original, which is a book not printed in the Dark Ages, but as recently as the year 1888, and is still on sale at the two leading Roman Catholic publishers in London. It is written in English, and bears the title of "Elements of Ecclesiastical Law," by the Rev. S. B. Smith, D.D. The first volume of the work contains the approbation of Cardinals Manning and Newman. We quote from vol. ii. pp. 286 and 310. The canon law of Rome ought not to be allowed in any country subject to a Protestant Queen, at least in matters which are purely temporal.

MR. PECK SMITH.—In the note relating to Mr. W. Peck Smith, Aug. 1, page 8, *for* "the old man in the carnal nature," *read* "the old man, viz., the carnal nature." We have a high opinion of the integrity and Christian character of Mr. Peck Smith, although we differ from his views on sanctification. He has been a member of a Christian church in good standing for over thirty years.

"REGIONS BEYOND."—The August issue of of this attractive monthly contains the first part of a very interesting review of Mr. Stanley's new book from the pen of Mrs. H. Grattan Guinness. A portrait of Mrs. Ahok, of Foochow, the Christian Chinese lady who recently came to England with the cry, "Come over and help us," will be greatly prized by those who saw that Oriental disciple, and heard her earnest words. The other contents of the magazine, especially those relating to the Congo-Balolo Mission are full of interest.

Among the Churches.

CHURCH OF ENGLAND.

On all sides great interest has been stirred by the missionary appeal from Keswick to the C.M.S.

Rev. G. R. Eden, vicar of Bishop Auckland, has been appointed to succeed the late Dr. Parry as Bishop Suffragan of Dover and Archdeacon of Canterbury. Mr. Eden (says *The Record*) has not allied himself conspicuously with any ecclesiastical party, but he has shown a warm sympathy with the work of the chief evangelical societies.

Bishop Barry on Tuesday, last week, addressed a large missionary meeting at Wrexham. He maintained that it was the duty of England and the English Church to civilise and Christianise all the nations of the earth with which they came into contact, and, referring to the influence that England was gaining in Central Africa, he considered that the drink traffic carried on in that part of the world was one of the blackest blots on the whole Empire.

METHODIST.

The Pastoral Session of the Wesleyan Conference provisionally appointed a Connexional Temperance Secretary, and it found a minister of many gifts and great devotion in Rev. G. A. Bennetts, B.A., of Wood Green. *The Methodist Times* says this appointment has been delayed much too long.

Rev. Cæsar Caine, acting Wesleyan chaplain of the York Garrison, has held a successful three weeks' mission and series of temperance meetings at Strensall Camp. Major Groom, of the York and Lancaster Regiment, in the course of an address, said that during the three weeks between 4000 and 5000 visits had been paid to the marquee for reading, and no less than 382 men had signed the pledge.

The present statistics of the Wesleyan Mission in India show that the baptized native adherents are now 11,695 in number, against 3591 in 1881. There are also 803 persons under instructions for baptism. Last year 675 natives were received into full membership, though the net increase was reduced by deaths and other causes to 264. There are 741 on trial. The greatest success in conversion and church membership is in the Mysore district, where also the education work has resulted in the largest number of scholars.

BAPTIST.

The memorial stone of a new tabernacle at Westbourne, Bournemouth, was recently laid. The chapel, which will be a very handsome structure, will cost about £6000. The pastor is Rev. G. Wainwright.

Mr. G. H. Morgan, of the University College, Cardiff, has accepted an invitation to the pastorate of Woodberry Down Church, Seven Sisters-road, Stamford Hill, N., which has been vacant since November last, when Rev. W. R. Skerry left to become the successor of the late Dr. Stanford at Denmark-place, Camberwell.

The pulpit of the Baptist Chapel, St. Andrew's, Fife, has been occupied for five weeks by Mr. Duncan Garrow, student, Aberdeen. During his ministry much blessing has been felt; there have been three for baptism and two for membership, they making an addition of five new members. The church is at present without a settled pastor.

The August Bank Holiday saw the beginning of a good work at Douglas, Isle of Man, by Rev. E. A. Carter, in connection with his "Pioneer" forward movement. The Douglas Gymnasium has been taken by him for the foundation of a permanent Baptist cause, thus supplying a long-felt want in Douglas. On the Sunday evening, August 3, and through the following week, open-air services were held by Mr. Carter on the beach. On Monday evening Mr. Gawin Kirkham and others took part; crowds gathered round to listen to song and story, to prayer and praise.

SALVATION ARMY.

On Friday last seventeen selected officers embarked for Australia. Fresh contingents are preparing for Denmark and South Africa.

It was only in January, 1889, that General Booth commissioned his seven thousandth officer, and very shortly a similar ceremony is to take place over the ten thousandth.

Two days' special holiness meetings have been successfully conducted by Staff-Captain Blanche Cox and Adjutant Margaret Allen, at Pembroke Dock, including a most interesting service at the Dock gates, which was largely attended and well sustained, despite the rain.

The Salvationists held two very profitable "half-nights" of prayer at their Keswick barracks during the recent Convention. Major Cooke presided, and addresses were given by Mrs. Armstrong, Miss Davis, and Revs. B. F. Buxton, J. G. Gregson, J. W. Harrison, and G. C. Grubb.

The Earl of Hopetoun, Governor of Victoria, and Sir Henry Norman, of Queensland, have each sent £10 towards the Prison-gate and Rescue work in Australia, to which is now added a free labour bureau and loan fund, started by a contribution of £100 from Sir F. T. Sargood, M.L.C.

A Salvationist has been elected to the Mayoralty of Bournanville, Ontario, Canada. At Chicago a lawyer wears the scarlet guernsey while practising at the courts, which creates almost as much sensation as the Australian M.P. who sits in the Colonial Parliament in full Army uniform.

CONGREGATIONAL.

A new Congregational Hall in the village of Chigwell, Essex, was recently opened with a sermon by Rev. C. S. Horne. The new departure is a fusion of two little missions at Chigwell and Woodford Bridge respectively in connection with Woodford Green Church, and is to be under the pastoral superintendence of Rev. G. H. Giddins. The hall will accommodate 200 worshippers.

Rev. Henry Coley (late of Almora, North India) has accepted an invitation to the co-pastorate of Park Chapel, Camden Town, with Rev. J. C. Harrison. Mr. Harrison recently stated that he had intended to resign the pastorate in September, but that in conformity with Mr. Coley's desire he should retain the pastorate for a short period, and he had decided to withhold tendering his resignation until March, when he will have completed the forty-fifth year of his ministry at Park Chapel.

PRESBYTERIAN.

Rev. W. M. M'Gregor, of Troon, has accepted a call to Renfield Free Church, Glasgow, in succession to Rev. Dr. Marcus Dods.

Rev. J. S. Rae, of Trinity Presbyterian Church, Sunderland, has accepted the call to Newington U.P. Church, Edinburgh, in succession to Rev. John Young.

The Presbyterian congregation at Doncaster has hitherto met in the Town Hall, but owing to its great increase a new church is to be erected at a cost of £4500.

A forward movement is about to be attempted in Northumberland. Rev. W. Dryburgh, of Sunderland, has just been inducted to the pastorate of the church at Swalwell. There are populous outlying districts of Swalwell without a Presbyterian church, and it is proposed to open preaching stations in some of these, the work being under the superintendence of Mr. Dryburgh. The development of this new departure will be watched with interest.

FALLEN ASLEEP.

Rev. D. C. Bryce, parish minister of Moffat, N.B.—Rev. Charles Williams, Wesleyan minister, Penarth, Cardiff.—Rev. Dr. Grant, minister of St. Mary's Parish Church, Edinburgh.—Rev. T. J. Depress, Wesleyan minister of Redditch.

Appeals.

Ben Jonson Mission, Stepney-green, E.—The superintendent, Mr. James Taylor (28, Cressy-place, Stepney-green), has ample opportunity of using money and clothing for relief of deserving poor. Every case is carefully investigated.

A Bible Carriage and Gospel Tent for West Java.—Owing to the expensive and difficult mode of travelling in Java, it is thought advisable to have a Bible carriage, somewhat like a gipsy van, wherein the colporteur can sleep, &c.; also a tent to invite the natives to, so that the Gospel may be explained to them. In my field (West Java) I have a population of ten million souls to attend to and to supply with the Holy Scriptures in the Malay, Chinese, Sundanese, Javanese, Bengali, Dutch, Arab, French, German, and English languages. The need is very great, and with a Bible carriage many may be reached who are now out of reach. Donations can either be sent to Mr. Benjamin Boram, Jun., Thornwood-grove, near Epping, Essex, or direct to the British and Foreign Bible Society, 142, Queen Victoria-street, London, marked "For Bible carriage and tent for West Java, A. W. H. Boram, superintending colporteur." About £50 is the amount needed. (Signed) A. W. H. Boram,
Superintending Colporteur.

THE LIGHTHOUSE MISSION, Wilford-road, Croydon.—The first annual report gives an encouraging account of work in a very needy part of Croydon. The agencies include Bible classes for men, and sewing classes for women. A working institute has been formed for the lads of the neighbourhood, many of whom earn precarious livings as crossing-sweepers, sellers of flowers, &c. Some of these have facilities afforded them for cutting up firewood and making it into bundles; others are taught shoe-mending and rough carpentering work. The secretary of the Mission is Mr. Frederic B. Webb, 64, Clyde-road, Croydon.

PONTYMOILE, MON.—A correspondent writes:—We had a glorious time Sunday night. Mr. Wintle was speaking to believers from the Song of Solomon ii. 2, and while contrasting the Church with the world, and describing the end of the thorns to be burned, a man that has led a most abandoned life, shouted out, "Oh! sir, can God save a miserable drunkard like me?" The speaker said, "Yes; He can and will if you will let Him." He sought and found Christ, and went home happy, rejoicing in the Lord, and promised to have family prayer in his house. Oh, praise the Lord, the Gospel is still the power of God unto salvation to everyone that believeth!

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, AUGUST 17.—Psalm C.

IN the previous Psalm there is a commendation of our Lord Jesus and of the majesty of his kingdom; in this, there is an exhortation, based on that royal conception, for all the earth to worship Him. It is full of holy rapture, and has inspired hearts to love and worship through all ages. May our hearts be in tune with the anthem of the universal Church, as we peruse these noble and majestic words! But it may be that it has been specially prepared as an anthem for use in that golden coming time, when the kingdoms of this world shall indeed have become the kingdoms of the Son of Man.

1. It is especially on the Lord's day that the devout heart thinks of all the lands of men on whom its blessed light is breaking, and asks that the "joyful noise" of loyal and glad hearts may rise from each. All lands have been included in the purchase of Calvary, let all sing (Rev. viii. 9).

2. God's service is glad—joyous, blessed, perfect freedom. Let us not do his will grudgingly, but gladly.

3. "Know ye"; the more we know God, the more able shall we be to praise Him. Notice the themes for praise:—

(1) That He is God; only living and true; infinitely perfect. Self-existent and self-sufficient; the Father of mercies, tender and true, loving and strong—Oh, rapture indeed, that such a one is God.

(2) That He is our Creator, because as such He is responsible for us.

(3) That He is our Proprietor. "He hath made us, and we are his" (R.V.).

(4) That we are his people, owning Him, therefore, as our liege Lord and King. "Shout, daughter of Zion, thy King cometh."

(5) That He is our Shepherd; and it is the Shepherd's part to care, not the sheep's.

4. We specially enter his gates, when we mingle with the assemblies of his people. Put on the garment of praise with other Sunday attire.

7. Yes, good always and only: equally so when He takes as when He gives, when He chides as when He smiles. And what He has been, He will be. He is the faithful God (1 Thess. v. 24). Praise Him!

MONDAY, AUGUST 18.—Psalm CI.

Again we come on one of David's Psalms. This was not improbably composed at the beginning of his reign, and contains the ideal programme which he proposed to himself, and the principles here laid down are those which not only apply to every Christian community, but which will assuredly distinguish the kingdom of the blessed Lord, for whose advent the Church daily prayeth.

1. Mercy and judgment marvellously blend in all human lives, and they should be alike commemorated in song. Sing your songs to God.

2. The art of this is given (Ps. cxix. 99; see also 1 Sam. xviii. 14, 15). The reward of such conduct is the coming of God into the soul (Exod. xx. 21; John xiv. 23). But the pious heart yearns for it to make haste and arrive. A perfect heart is the blameless, consecrated, and wholly yielded heart (1 Kings iii. 14; Prov. xx. 7).

5-8. Here is the picture of a pious palace, or private dwelling-house. No slander or pride; upright and trustworthy servants; deceit and lying vanished; and strict discipline maintained (1 Tim. iii. 4).

We may well ask ourselves whether this is a true picture of the inner realm, and whether we are strict and merciless in not permitting traitors there. We do not now use the sword of extermination to men; but we should for evil principles and habits, and unholy things.

TUESDAY, AUGUST 19.—Psalm CII.

This is the fifth of the penitential Psalms. Some have held that it is one of the later Psalms, asking for deliverance from the captivity; but, from certain special Davidic characteristics, it seems better to refer it to the hand of the royal and sweet Psalmist himself. But it is of comparatively small consequence as to its authorship; the main thing is to notice its adequateness to those who are afflicted and overwhelmed, and desire a method of expressions by which to pour out their hearts to God.

We may arrange it as follows:—A pitiful complaint (1-11), confidence in the Divine Deliverer (12-22), a comparison of the greatness of God with the frailty of nature (23-28).

4. A withered heart, from which all joy is gone, as the juice from a sapless bough. Man's grief must be consuming indeed when he forgets his meals.

7. Loneliness is one of the keenest of human sorrows.

10. The devout soul does not talk of it, but of Him. God is ever coming to it through human agents and secondary causes. And it deals with Him at first hand.

12. "But Thou, O Lord, sittest as King" (R.V.). What a comfort to turn from our failures and defeats to that eternal Monarchy, which is as independent of us as the stability of the mountains is of the withered leaves that strew their slopes.

13. As much of this complaint was probably occasioned by the depressed state of the Church, so comfort is occasioned by a clear conviction that the Divine Deliverer is at hand.

14. When God leads his people to bemoan the low estate of a church, a revival is near at hand (Neh. iii. 34).

15, 16. The revival of the Church is indispensable to the awakening of the world. And God's glory is conspicuously manifested in the newly imparted zeal and life of his people. Then He indeed appears in glory.

19, 20. The grace of God not only rebuilds his Church, but stoops low to hear the sighs which might seem too slight to penetrate the dungeon wall. Sigh! imprisoned heart, if thou canst not pray. Sighs fly into the ear of God.

25-27. These magnificent verses are attributed directly to our Lord (Heb. i. 10). Granite rocks and stars of light shall fulfil their purpose, and be laid aside as worn-out robes when He speaks their concluded mission (Rev. xxi. 5), but Jehovah-Jesus will ever be unchangeably the same, and able to summon new creations into being with a word.

WEDNESDAY, AUGUST 20.—Psalm CIII.

David's name heads this peerless Psalm of praise, which as none other expresses the soul of the Church and of the Christian. It is compared to a still, clear brook of praise. The structure is based on the Hebrew alphabet, the letters of which commence each verse in order, so that the whole could be easily committed by memory to the safe custody of the heart.

1. Let no faculty of the soul be still in God's praise—"*All*."

2. Alas, that we forget so often and so many, yet we will not forget *all*. Memory, awake, and touch thy chords, bring back the blessed past.

3. Notice the present tenses in this and the following verses. God's tender dealings run parallel with our lives. He is never weary or exhausted. Enumerate the blessings which He gives, and as the fingers tell the successive beads, praise Him: forgiveness; healing (Exod. xv. 26); redemption; crowning; satisfaction (Isa. lviii. 11); perennial youth. We need not think that the Bible authorises the belief that the eagle literally renews its youth; but only that the youth, when renewed, is eagle-like in its royal strength.

7. *Ways*, or plans, are only made known to the inner circle of the saints; the ordinary congregation learn only his doings (John xv. 15).

8. A conception of God, which seems strange in its setting of that old Jewish economy, but has been confirmed by all subsequent ages.

9. He does chide, and we might question his love if He didn't, but not *always*. It is occasioned by our sins, but so soon as they are confessed and put away, there is no trace of it left.

11, 12. These are the largest measurements which imagination can conceive, but they are all too small for the purpose of the Psalmist, in his desire to describe the impossibility of forgiven sin coming back on the soul.

13, 14. We do not half enough realise our Father's pity. We chastise ourselves bitterly if we do not understand or reach our ideals. We are ever fearful that He will not give us credit for the motives which underlie our sad and fitful experience. We try to make ourselves more fit for his love. And all the time he is tenderly regarding us, and knows so well how much of our failure accrues from temperament, and disposition, and overstrain (1 Kings xix. 5).

15-18. What a sublime contrast between man's impotence when he is at his best and God's eternity of mercy. There is a promise also here for the grand-children of God's people.—*Remember to do.*

19. Yes, all men and devils are beneath that power. Satan even must get permission before he can tempt (Luke xxii. 31).

20. The mighty and obedient angels! Angelic obedience might well stimulate us (Matt. vi. 10).

22. One lonely soul on fire with the love of God may set the whole universe ablaze (Rev. v. 11).

THURSDAY, AUGUST 21.—Psalm CIV.

An anonymous poem, and yet there are many indications of David's touch. Luther has well described it as "a praise of God from the book of Nature." The theme is the greatness of God, as seen in his works. The description follows closely on the description of the several days of creation, as given in Gen. i., the deviations being accounted for by the special object in the Psalmist's mind, of exalting the greatness of God, not only in the creation, but in the maintenance of his universe.

There is a majestic introductory verse, which is then elaborated—First, the light, the heaven and earth, then the formation of the dry land (6-9); the watering of the earth from his fountains (10-13); the provision for beasts and men (14-23); the wonders of the sea (24-26); God's personal work in nature (27-30); a noble conclusion of praise (31-35).

The writer of these notes is inclined to lay down his pen, and feel that it is impossible in the brief space at his disposal to say aught of this marvellous production. Here poetry at its highest, sublimity of conception and diction, and devotional feeling of the most spiritual, order blend in one superb and unrivalled poem. Inspiration itself seems to have reached high-water mark.

2. God has many garments ascribed to Him, but this primeval one is, perhaps, the most beautiful of them all (Ps. xciii. 1).

4. "Who maketh winds his messengers and flaming fire his servants." The tempest and the flame are his slaves; make friends with their Master.

6. This is the work of the third day—the removal of the water from the earth—and is painted at great length, because the Psalmist sees in it an allegory of the removal of the heathen, who had inundated the Holy Land (Ps. xciii.). Some have seen in these verses a reference to glacial action, by which so much water is being brought down from the mountains to the valleys.

11, 12. If God is so careful of birds and beasts, how much more of his children (Matt. vi. 26).

15. God is not content with giving the bare necessaries of life; He adds luxuries.

16. The earth is satisfied (13); the trees are satisfied (R.V.); all living things are satisfied (28, R.V.).

17, 18. He who implants natural instincts, provides for their satisfaction.

20-23. Night and morning in the forest pasturelands.

26. God delights in the pastimes (R.V.) of the monsters of the deep.

28. To satisfy creation, God has but to open his hand.

31. Where no human foot treads, God's Spirit broods rejoicing in his works.

34. Here, indeed, is food for holy meditation; sweet because of its theme.

FRIDAY, AUGUST 22.—Psalm CV.

This Psalm is supposed to date from the Babylonish captivity, at which time the hearts of God's people would be specially directed to that faithfulness, which could not fail, and must keep for them all that it had promised. It was natural then to recapitulate the past as an argument for a similar interposition again on their behalf.

The past wonders of God are quoted as arguments for the future (1-7); a recalling of the covenant (8-12); his care over the early Jewish fathers (13-15); his guidance of Jacob and his family to Egypt (16-23); the deliverance of Israel with great wonders and signs (24-38); the marvels of the wilderness march (39-42); and the introduction of Israel into Canaan (43-45).

2. If you cannot sing, talk.

3. "Glory ye" recalls Ps. xxxiv. 2. In the midst of our deepest trouble we have reason for joy, and even the seeker has plenty to rejoice over, for he is on a road which must lead him ultimately to blessedness.

8. A verbal allusion to Deut. vii. 9.

9. When once you can lay hold of a promise, or the provisions of the covenant, you have a purchase with God which enables you to have your utmost petition. God cannot run back from his plighted Word.

12. And his Word is entirely independent of our numbers or power.

15, 16. Pharaoh (Gen. xii. 17); and Abimelech (Gen. xx. 3, 7). Anointed (compare Gen. xli. 38).

18. Is this not equivalent to the entrance of the iron into his soul? We need *iron* men, but this is not a natural constituent of character, and must be received through trial.

19. His word, *i.e.*, Joseph's.

28-36. A magnificent description of the plagues, with several added and graphic touches.

42. If he did all this because of his covenant, it is impossible that He will ever forget or forsake his own.

44. All the benefits bestowed on Israel are shadows of spiritual blessings. Redeemed, enriched, restored, satisfied with heavenly bread, and drinking of the spiritual rock, made to sit in heavenly places. What can we desire more? Only let us not rebel against Him.

SATURDAY, AUGUST 23.—Psalm CVI.

The previous Psalm was a history of God's goodness to Israel, and this is a history of their rebellions and provocations. Its main character is the confession of sin. If, as is supposed, it dates from the captivity, it is in harmony with the confessions of Daniel and Nehemiah, and was a symptom that the sharp discipline had done its work, and that God was about to restore His people to the land of their fathers.

After an introduction of inimitable sweetness (1-6), the confession extends to the sins of Egypt (6-12); of the wilderness (13-33); and of Canaan (34-43). But as, in spite of all, the mercy of God had so often interposed, so the believer felt able to call on the Lord to complete the work He had begun, and to gather them again from among the heathen (44-48).

4. He who teaches us to use words like these is pledged to fulfil them.

7, 8. Our sin cannot shut us out of the love of God. There is ever a "Nevertheless."

12, 13. How sad and sudden a contrast.

15. Let us ever condition our prayers in the will of God, lest a similar fate overtake us.

16. Num. xvi. 3, 5, 7.

23. Stood in the breach, as a warrior covers with his body a broken piece of a wall in a besieged city.

28. This was the result of the suggestions of Balaam to Balak (Num. xxv. 2; Rev. ii. 14).

32, 33. How infectious is unbelief, that it spread from the people to their noble leader.

35. In spite of Joshua's warning (Josh. xxiii. 12, 13); see also Judges iii. 6.

43. These are the times of the Judges. And how many times has He also delivered us from the results of our sins.

44. Another "*Nevertheless.*"

46. God can put pity into the heart of your most merciless foe.

48. With this magnificent doxology we close the fourth book of the Psalms, and as we do so we worship and bow down, and join the hallelujahs of heaven and earth.

COMMISSIONER BOOTH-CLIBBORN, the leader of the Salvation Army's work in France, gallantly rescued a drowning man at Boulogne a few days ago. In the presence of many helpless spectators, he swam from the beach and brought the poor man ashore in a state of unconsciousness. Then, without delay, Mr. Booth-Clibborn took measures to restore animation, and in this also he was successful. This type of "salvation" was much to the mind of the many visitors at present in Boulogne, who have since been enthusiastic in the expression of their admiration of Mr. Booth-Clibborn's heroic conduct.

DR. BARNARDO'S REPORT FOR 1889 has just been published, and a perusal of its pages is calculated, in the providence of God, to sustain and extend public interest in the great work under Dr. Barnardo's care. The report gives a rapid survey of the work, with details of numerous illustrative cases of rescue. The many agencies which cluster round the Homes are briefly described, and we trust many who may read will find it their privilege to learn more than this unpretentious record affords of the grand efforts that are being put forth on behalf of orphan and destitute children. In a circular letter accompanying the report, Dr. Barnardo says: "Through his dear servants all over the world, the God of the fatherless and the needy has during the past year, more graciously and encouragingly than I can tell, supplied the wants of my ever-growing family." We trust this blessing will continue to be experienced. Copies of the report may be had from the offices of the Homes, 18 to 26, Stepney-causeway, London, E.

International S.S. Lessons.

Sunday Afternoon, August 24.

PREVAILING PRAYER.—LUKE xviii. 1-14.

GOLDEN TEXT: Verse 14.

IN this lesson prayer is illustrated by two parables, the first is that of

THE IMPORTUNATE WIDOW (1-8).—The object of the parable is clearly stated (1). That we pray is taken for granted, but as we may faint in well-doing (Gal. vi. 9), and in suffering (Heb. xii. 3, 5), so we may faint in prayer. Unceasing prayer is a duty—"men *ought*." It is a privilege, resulting in greatest possible blessing to ourselves, but it is duty as well. Not to pray "always" is our disobedience as well as our loss. See also Rom. xii. 12; Eph. vi. 18; 1 Thess. v. 17. Especially is this persistence necessary in view of our Lord's coming. This is the theme with which the last chapter closes, and this parable looks forward to it. His delay must be met on our part by unceasing prayer (xxi. 34-36).

THE UNJUST JUDGE. (2).—"According to Deut. xvi. 18, Israel must have in all the gates of the city judges who were under obligation to administer justice without respect of persons."—*Lange.* This man was destitute of the two conditions that move to right action—the fear of God, and regard for man. The two are closely connected. If we occupy a right attitude towards God, we shall not fail in our duty to man. Power had made this judge reckless, and had even destroyed all sense of shame (4). *The earnest suppliant* (3).—As a "widow" she had a special claim to his attention (Isa. i. 17). Oppressed and wronged by some powerful adversary, who takes cruel advantage of her defenceless condition, she cries, "Avenge me!" It is a demand, not for vengeance on her adversary, but for justice to herself. The point of the parable is that, *though* the judge was of such an unworthy character, and could not be moved by the righteousness of her cause, and delayed for a while to heed her cry, still she persisted. Nothing could induce her to "faint." *Her success* (4, 5).—The word rendered to "weary" (5) means properly "to beat one black and blue under the eyes; then is proverbial for the designation of any possible torment"—*Lange.* Her importunity became unendurable, and was confessed by the judge to have overcome him. In the *application* (6-8) the Church is described as "his elect"—his chosen, and called, and beloved, calling on Him "day and night" to appear on their behalf. As the world grows more like the description just given (xvii. 26-30), the need for incessant prayer increases, and the danger of fainting becomes greater. His delay is the result of his long-suffering (7). He hears, but his time for deliverance has not yet come (2 Pet. iii. 9). When that time does arrive, He will answer "speedily" (8).

"Shall He find faith?" refers to such faith as the widow manifested in persisting in her importunate cry. We have a Judge of very different character, who can only do righteousness, and whose sympathy with us is so real that He feels all we feel. His delays are not denials. Even if He seems to be as unmoved as the unjust judge, have faith in the certainty of the right answer at the right time. At some services I attended years ago a man of eighty years of age was converted. When we came together out of the inquiry-room we were met by another man about the same age, whose emotion was too great for him to control, and who said, "For forty years I have prayed daily for the conversion of this man, and now God has answered my prayer." Let us distinguish between *petulance* and *importunity*. To persist in asking what we know is not God's will to give is wrong (Deut. iii. 25, 26). If our prayer is on the line of God's will, we cannot be too importunate. His seeming denials should only intensify our longing for the answer.

THE PHARISEE AND THE PUBLICAN (9-14).—It is probable that there were others besides the Pharisees who thought "they were righteous, and despised others" (9). Against such, in all ages, this parable was spoken. Self-righteousness and proud contempt of others are always found together. It is probable that many pilgrims were on their way to the temple at this time, so that the parable was the more appropriate. The Pharisee's prayer (11-13) is "less a prayer in which he gave thanks to God than a congratulation which he addressed to himself."—*Godet.* He exceeded the demand of the law in fasting. Besides the annual fast-day prescribed (Lev. xvi. 29-31), he kept a fast on Monday and Thursday of every week. In giving "*tithes of all*," he also exceeded the law's demand (Lev. xxvii. 30; Deut. xiv. 22). There is no spirit more abhorrent to God than this. His proud utterance lacks every quality of true prayer. It has neither worship, thanksgiving, confession, petition, nor intercession. *The publican's prayer* (13) is the exact opposite in every respect. His humility appears (1) in *his position.*—"Afar off." He was too deeply conscious of unworthiness to draw near, yet too conscious of his need to refuse to come at all. (2) *In his gestures.*—He prayed with downcast eyes (compare John xvii. 1). He was not yet able to lift up his face without spot to God (Job xi. 13-15). "Smote his breast," acknowledging his desert of punishment, and his deep sense of wrong within. (3) *In his words.*—He calls himself "*the* sinner," and asks not merely for mercy, but for mercy through a propitiatory sacrifice (R.V. margin). Not the righteous who proudly exalts himself, but the consciously guilty who humbles himself before God, is justified (14).

Note: (1) It is possible to be in the place of prayer and yet not have the spirit of prayer. No exercise is so solemnly important as prayer, but its success depends upon the spirit of the suppliant.

(2) *What we need most, and what God is most ready to give, is mercy.*—None can claim acceptance with Him by right, but none who seek it, as the publican did, are refused. A child pleading with a great General on behalf of her father, was answered: "Your father has done wrong, and in the course of justice he ought to die." She replied: "Ah, sire, my plea is not for justice but for *mercy*," and obtained her request.

(3) To *imitate* the publican's words and actions is not to pray the publican's prayer. Feigned humility and contrition are as hateful to God as self-righteousness. The consciousness of sin, and a simple dependence on the sacrifice of Christ, however expressed, will obtain pardon.

Cain and Abel are the Old Testament prototypes of these two men.

The Temperance Cause.

THE Leith magistrates have made the selling of eatables a condition of conferring a licence on publicans.

It is estimated that at least 8,000,000 American pupils are now receiving physiological and hygienic temperance instruction.

The Lancet says that "anything that can be done in Board Schools, to promote a thorough and intelligent independence of alcohol should be encouraged."

"The two curses of Africa," says *The New York Independent*, "are slave-hunting and rum-selling." The former is done by Arabs, and the latter mainly by nominal Christians!

The British Medical Journal says: "The use of wine as a vehicle, for the adminstration of certain drugs, has increased to a great extent. 'Medicated wines," tend to the increase of tippling."

Mr. George Blaiklock is expected home from his Australasian and American tour on August 15. His addresses have been very highly appreciated. He will be open for engagements from September 1; arrangements may be made through the Deputation Department, 33, Paternoster-row, E.C.

The National Temperance League entertained to breakfast about a hundred members of the British Medical Association during their recent annual meetings at Birmingham. The Bishop of London was in the chair. Addresses were delivered by Dr. Willis (Monmouth), Dr. Cameron (Glasgow), and Dr. Norman Kerr (London).

THE NORTH AFRICA MISSION.—The new Mission Hall, Cage-lane, Plumstead, was filled on Thursday evening last week to hear an account of the above important work from Mr. E. H. Glenny, the hon. sec. of the Mission. Colonel Travers, on taking the chair, read 2 Cor. v., upon which Mr. Glenny founded his opening remarks, and then proceeded to tell some most interesting details of his nine years' experience in this work. Miss K. Smith, lately returned from Algeria, also gave a thrilling account of Christian work among the Kabyles of Djemaa Sahridj. It is sincerely hoped that among the results of the meeting some may eventually be led to go forth to the lands that are now in darkness. Certainly Mr. Glenny and his work will often be remembered in prayer by those who were privileged to attend the meeting.

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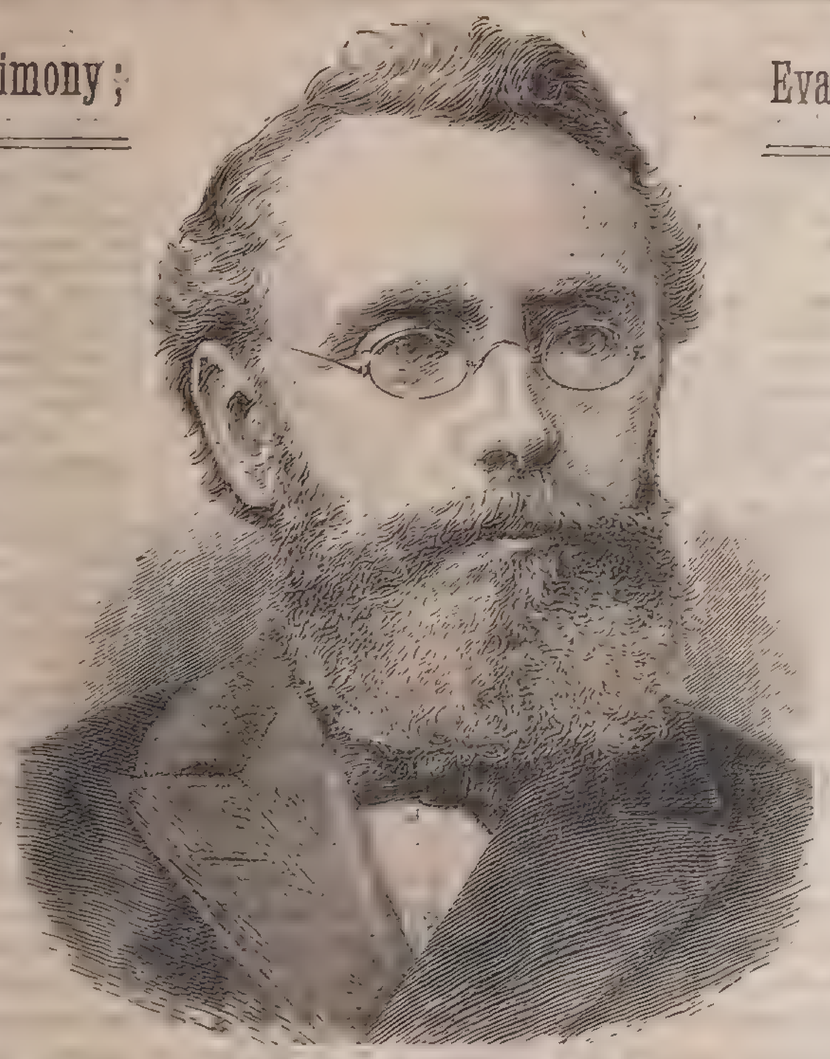

["Father" O'Connor.]

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August 22, 1890.

The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. John Patterson, J.P., of Liverpool.

Mr. Moody seems to be ever on the look-out for advantageous methods of prosecuting Gospel work. Our readers will find on page 19 some account of his latest enterprise. Why should not similar schemes be formulated in connection with the churches of our country? Many a minister might learn much from a visit to Northfield.

From more than one quarter we hear of the injurious effects of the theory of "universal salvation." One correspondent writes:—

> A friend of mine knows a young lady who was deeply concerned respecting her soul, but when she heard "universal salvation" preached she determined to continue living in pleasure. A man whom I know well, was heard to say, after reading a published sermon on this subject (his wife, an ungodly woman, having just died): "It was a nice thought that there was still hope of her in the next world."

The Scriptures lend no support whatever to this soul-destroying teaching. We nowhere read that God will cause his displeasure to pass away from sin or from those who persist in working iniquity.

The London Missionary Society has again invited its friends throughout the country to commemorate the foundation of the Society, in 1795, by keeping Founders' Week, September 21 to 27, as a season of special prayer for Christian missions. The Society is rapidly approaching its centenary, and its history has been a record of constant and remarkable success. It is hoped that throughout the churches, and in Christian households also, this season will be made one of hearty thanksgiving and earnest supplication.

That Miss Weston's vigorous efforts to prevent the spread of infidelity among our marines are beginning to tell, is clear from the renewed exertions of the enemies of the Gospel of God. In a recent issue of an atheistic newspaper the work was held up to ridicule under the title of "Fooling Jack." The writer's intention was to flatter "Jack," but we shall be astonished if "Jack" does not see that he is represented in a very different light. Neither scorn nor denunciation will deter Miss Weston and her friends from pressing upon the men in our navy the importance of their being reconciled to God and having a joyous interest in the eternity to which we are all hastening. We trust Mr. Hastings' very useful tract, "Will the Old Book Stand?" which is doing such an excellent work among them, may yet run into another million copies by its wide dissemination throughout the world, not forgetting the soldiers and sailors of the various nations of Europe. Steady testimony is the best possible answer to atheistic attacks on the Word of God.

It is pleasant again to record the further satisfactory progress of the Sunday rest movement in France. At the Scientific Congress, which has just been sitting at Limoges, the majority of the members went with the president in his statement that without Sunday "the working classes must sink into barbarism, and be crushed in the struggle for existence." The railway companies in France have written to the Secretary of the Association for Sunday Rest to state that they will do away with slow goods trains on Sunday. After September, too, there is to be an earlier closing on Sundays of the post-offices throughout France. It is noteworthy that the secretary of the Sunday Rest Association is a manager of the Paris and Lyons Railway.

While the countries of the Continent are strenuously endeavouring to secure immunity from Sabbath toil, and to gain that seventh-day rest and quiet which is the God-ordained right of every man, England is letting it slip rapidly from her grasp in favour of what *The Daily Telegraph* is pleased to call "the brighter foreign spirit." No one visiting our fashionable seaside resorts can help noting the Sabbath disregard manifested, not so much by the poor, hard-worked toilers of the week, as by the well-to-do. For these, special "Pullman" and first-class trains are run on every Sabbath day; for these, hotel-palaces are built; and it is for these, who have ample leisure all the week for "feasting, music, and dancing," that our contemporary pleads for the establishment of Sunday amusements. With such a lead it is little wonder that the working classes follow, though the spirit of unrest in them perforce takes different shape.

More than one correspondent complains of the uproar occasioned by the Sabbath processions and demonstrations for various objects which have of late been so frequent. They say that Divine service is interrupted, Sunday-schools and Bible-classes are depleted, and Christian work generally interfered with. To those who spend their lives in labouring for the spread of the Gospel in great cities, perhaps the most discouraging feature of these desecrations of the Lord's Day is that many of them are under the patronage of different churches, and even in some cases organised by those who themselves occupy a prominent position in religious work. We cannot but deplore the adoption of such methods, which do not promote the progress of the Gospel themselves, and prove a hindrance to efforts directed to the attainment of that end.

We regret to notice that during a somewhat excited debate in the Eastbourne Town Council with regard to the sale of newspapers on Sundays in that town, very much stress was laid, by those who objected to interference with the newsvendors, upon the fact that our contemporary the *War Cry* was sold in the streets on the Sabbath, and one of the Councillors stated that he had frequently spoken to members of the Salvation Army against the Sunday street sale of that paper. The matter seems to be one for the attention of General Booth, and we hope that instructions will be given for the Sabbath sale to be discontinued.

It has been announced in the daily journals that there is no truth in the statement that new edicts have been published against the Jews in Russia; and the Lord Mayor, believing from "inquiries in the highest quarters" that the dreaded edicts in question will not be promulgated, has decided for the present not to convene the intended public meeting on the subject. It would, however, be more satisfactory if we could be assured that no repressive measures whatever are contemplated, for in a letter to *The Standard* Mr. B. L. Cohen has pointed out that while the above disclaimer is too sweeping, at the same time his brethren in Russia have more to fear from the putting into operation of the "May Laws," *promulgated* in 1882, but never *enforced* until now.

By these, he states, all Jews, thousands of whom are earning a livelihood out of the soil, are to reside only in towns. Jews are forbidden access to the mines or mining factories, in which many thousands have hitherto been engaged, and the gymnasia and universities have received instructions to admit no more Israelites. Mr. Cohen has received letters from influential personages in Russia, describing "the boundless suffering and misery which will be endured by hundreds of thousands from the day the above measures are put into operation," and he pleads that the civilised governments of Europe should earnestly remonstrate with Russia against the inhumanity of these proceedings, which involve the lives of four millions of human beings.

The subject which has for the last ten days filled columns of newspapers, metropolitan and provincial, has been the death and funeral obsequies of Cardinal Newman. The seclusion of his life during recent years can convey little impression to the present generation of the prominence of his name, and his writings, between the years 1832 and 1845. He was a master of the English language, a renowned University preacher, an ascetic in religion, a courageous leader, a scholar of vast learning, and a dialectician without an equal. Therefore eulogies without end have been poured over his name.

A future historian will probably speak of Dr. Newman as one of the great historic figures during the Nineteenth Century. But he must add these things: that the most vigorous period of his life was spent in reviving the decayed interest of Englishmen in Roman Catholicism; that by his use, not of Scripture, but of ecclesiastical scholarship with its misty mazes, he was able to persuade multitudes that the Reformation, to which England dates the beginning of her greatness, was an historical mistake: that he did more than any other man to

arrest the great Evangelical Revival of the second quarter of the century; that by his craving and pleas for an external dogmatic authority he did much to reconcile English opinions to the Roman Church, and largely broke down a long-standing distrust of its rites and practices; that consciously, or unconsciously (for none knew), his influence became powerful against liberty of thought and judgment, and in favour of complete prostration of intellect and conscience at the feet of a hierarchy. Unhappily, the historical notice will have to record that these things drove multitudes of the nation into unbelief, and that such was the laxity of opinion of the times that even Dissenters, whose creed was supposed to be the very Protestantism of the Protestant religion, slurred over what was anti-Scriptural in his teaching, and joined in the eulogies called forth by his death.

The spread of the habit of smoking in English society of all grades makes one wish for the adoption of some such measure as that quite recently taken by the New York City Council. This body has issued instructions to the Police Department strictly to enforce the new State law, which becomes operative on September 1, prohibiting boys under sixteen years of age from smoking cigarettes in the streets or other public places. Unfortunately, we have become so tolerant of the liberty of the subject that in only too many cases the comfort and convenience of a large number are sacrificed to the licence of a few. The habit of smoking is so deleterious, physically and morally, to our youths, that we see no reason why, in their own interest, some restrictions should not be placed upon it.

The annual reports of the various Missionary Societies and the British and Foreign Bible Society are at the present time being published, and it is much to be desired that they should be carefully studied. It would not be easy to find more interesting and stimulating reading. Time was when missions to the heathen relied much on sensational appeals, supported by the exhibition of idols, the narration of travels, and the description of heathen customs. Latterly the Divine authority for missions has been made prominent, and those who have thus sought to awaken the conscience of churches on the subject are receiving a very manifest reward. A "Thus saith the Lord," has not lost its authority among us.

A paper in the current number of *The Churchman*, entitled, "Significant Changes in English Judaism," gives details of the disintegrating and rationalising processes that are undermining modern Judaism. Eminent Jewish authorities are quoted as representing that, if Judaism is to continue, all that has hitherto made the Jews a distinct people must be swept away, and a "rational monotheism"—having little to distinguish it from Unitarianism—must be substituted. The advocates of what is known as the "reform movement" openly reject the belief in a personal Messiah and the renewal of the national life in Palestine, stigmatise the Old Testament miracles as mere allegory, and affirm that the bodily resurrection, prophecy, hell, and paradise, are obsolete theories. Nay more, the belief that Judaism was originally a God-given religion is discarded, and a natural religion is being openly preached; in short, nothing is left but a collection of negatives, the old landmarks are being swept away, and it is asserted that "Judaism will only have a future if the future has no Judaism."

True, this is a description of only a section of the community. If, however, the ancient fortress of Judaism is really beginning to give way, we agree with the writer when he pleads that the Church of Christ has now a unique opportunity, by means of missionary effort, to enter in and take possession. The picture has also its pleasanter side, for many very encouraging instances are quoted of the success of Christian work among this nation in various quarters, and we endorse the following appeal:—

> Is this a time for us (when God seems specially to have intervened) to fold our arms and do nothing? Shall we not rather listen to the whisper of the Divine Spirit, and take up the battle-cry of Israel's ancient leader, blow the trumpet of deliverance, and each man endeavour to "ascend up straight before him"? If we would only do this unitedly in the strength of the Lord, all difficulties would be speedily overcome, and the city would be taken; but to do it we want more enthusiasm, more of the spirit of the Master. Let us ask Him to pour out upon his Church a deeper interest in this great and blessed work!

A somewhat remarkable testimony to the extreme accuracy of the cosmology of the Book of Genesis appears in a paper from the pen of Mr. G. J. Romanes, published in the latest number of *The Nineteenth Century*. Of course, Mr. Romanes is not prepared to go to the length we should desire in dealing with his subject, but we are glad to find so full and frank an admission from his pen as that in which he points out that the early Biblical writers have displayed "a really wonderful degree of accuracy" in their observations of plants and animals, both in regard to morphology and habits and instincts. Mr. Romanes says:—

> In the enumeration of animals as clean and unclean, we must not neglect to notice the systematic observation which is displayed, and which, as far as it goes, is wonderfully true to nature. There is no imagery of any kind mixed up with the facts; the classification is throughout dictated by the true spirit of science; and it cannot be said to have been subsequently improved upon until the foundations of biology were laid by the commanding genius of Aristotle.

Perhaps, upon this testimony, we may be pardoned for asking Mr. Romanes whence came this knowledge so much in advance of the age?

Those Westerns who know most of Buddhism cannot be classed among its obtrusive apologists. Some have thought that Sir Edwin Arnold, the author of "The Light of Asia," must be at heart a devotee of the Oriental "Enlightened." He is not, however; for, in conversation with Rev. Dr. Ashmore, an American missionary to China, while on a voyage from San Franscisco to Yokohama, he said:—

> "The Light of Asia" is to be regarded simply as a poem. I have been criticised for an implied comparison between Buddhism and Christianity in regard to doctrines derived from them, and principles contained in them, respectively. No such object was in mind. For me, Christianity, rightly viewed, is the crown queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount away for twenty epic poems like the Mahahharata, nor exchange the Golden Rule for twenty new Upanishads.

This is a welcome testimony. Yet, doubtless, we shall continue to hear of persons ignorant of true Christianity, and having but a little knowledge of Buddhism, declaring themselves converts to the doleful doctrines of Sakyamouni.

Letters on "Answered Prayer," recently appearing in our columns, have brought us several communications, all showing that God still gives ear to the cry of his children. Those who say in their heart, "There is no God," cannot be expected to see the gracious workings of Providence; but to such as fear Him God reveals his mercy, and makes light to shine even in the darkness of despair. The letters of our correspondents attest this great fact, which is only called in question by those who have no personal Christian experience. (1 John v. 14).

Armenian Christians are crying for deliverance from Turkish misrule. Details have been published of the horrible massacre at Erzeroum in June last, in which some twenty Armenians were butchered outright and a large number wounded. It is hardly possible for Christians to live under Mohammedan rule without having "grievances," and for some time past the Christians of Armenia have been at the mercy of wicked men, some in authority, and others beyond any restraint. While discussing their troubles in a peaceable manner, the Christians of Erzeroum were pounced upon by savage soldiery, and brutally bayonetted. Their property was ruthlessly destroyed, and terror spread on every hand. The recent experiences of this interesting people is a chapter of trial and woe, but we trust the way of deliverance will soon open to them.

The following is an extract from an article in the current number of *The Church Monthly* on "Horatius Bonar and his Hymns," which will doubtless be appreciated by all—and their name is legion—who have drawn comfort or hope from some or other of the touching verses of one of the Church's sweetest singers. After denoting one or two defects, *e.g.*, occasional commonplaceness, narrowness of vision, or absence of the true poetic tone, and remarking that Dr. Bonar's "views are those of a Scotch Calvinistic evangelical and a millenarian"—by which description, however, we trust that the writer does not imply a covert disparagement—he says:—

> But he is a believer. He speaks of that which he knows; of Him whom he loves, and whom, God be praised, he now sees at last, for whose coming he longed and waited. And, therefore, his hymns have in them the power which belongs to one to whom to live was Christ....From first to last there is a unity about his work. He never imitated, never affected to be what he was not. He is always the Presbyterian, Bible-loving, uncompromising, unmistakable in his principles, his views, his very prejudices. But he is, more and more, the holy singer, inspired by the Spirit of Christ, steeped in love to Christ, at one with all, of all churches, who love and own the same Lord, "both theirs and ours".

One result of the development of the Anti-Semitic feeling in Middle and Eastern Europe will doubtless be a speedy colonisation of the Holy Land. In weariness and sorrow the eyes of many of God's ancient people are beginning to look towards Zion, and last week there was a crowded meeting of Jews in the Scotch Metropolis to consider the best means of forwarding the objects of the Colonisation Society, a large sum of money being subscribed in the room. Thus the enemies of the Lord who persecute Israel only serve to work out his Divine purposes.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

V.—*The Galilean Women*

On the morning of the first day of the week the Galilean women, Mary Magdalene, the other Mary, Salome, Joanna, and others with them, impelled by love, set out to visit the sepulchre. The three Evangelists, Matthew, Mark, and Luke, give an account of this visit; the Evangelist John singles out Mary Magdalene and follows *her* movements. There is little or no difficulty in making out the sense of these accounts separately. The difficulty begins when we attempt to piece them together, so as to frame a complete and consistent narrative of the course of events. In these memoirs—for they are nothing more, as far removed as possible from the style of Gibbon or Macaulay—we recognise the fearless freedom and brevity of conscious truth that never dreams of being doubted. Every line is characterised by a clear, unstudied simplicity, which the cunningest art could not counterfeit. But the *data* supplied do not enable us to adjust the runnings to and fro, the lingerings, the crossing of paths, the scatterings and regatherings of that morning, so that the recorded particulars shall fall each into its proper place. Instead, therefore, of attempting to weave the four narratives into one, we may read first that of the Synoptics, and then that of the Evangelist John.

The purpose of the women was to embalm the body of Jesus. It shows how little they anticipated what they were about to find; how unwitting of the true state of the case. On their way they said one to another, "Who shall roll us away the stone from the door of the sepulchre?" How true to nature that is—no lofty sentiment, but plain, prosaic talk about the nearest practical difficulty! They do not appear to have known that the stone had been sealed, and a guard of Roman soldiers set, to prevent the removal of the body by stealth. That had been done after the women left on the crucifixion evening. By doing it the enemies of Jesus outwitted themselves, and barred the theory that the disciples had rifled the tomb.

What was their surprise, on reaching the place, to find the sepulchre open and empty! The first glance showed that there was no Christ there. Instantly, it would seem, Mary Magdalene hurried off to find Peter and John, if, indeed, as is more probable, she had not hurried on before the rest, and already left the place. The others lingered in amazed perplexity. Looking again into the dark tomb, lo, a radiant being becomes visible to them at the head where the Lord's body had lain. The Evangelist Luke mentions two angels, one at the head, the other at the feet; Matthew and Mark name only the one who spoke. Men of narrow, materialistic creed, to whom the five senses are the ultimate test of fact, have only a kind of pitying or sneering disdain for those who can believe such a "legend." But *do* our five senses tell us all that is in the universe? or all that is close by our side? May it not be that we need only opened eyes to discover that in the loneliest spot we are not alone? that the place is full of God? And if so, need we marvel at this visitation from the angel-world?

The angel appeared to the women, not terrible as he had appeared to the Roman soldiers, but mild and benign, as one of the ministering spirits sent forth to minister to the heirs of salvation; a young man—for there is no wrinkle on the brow of immortality—clothed in white, the radiant vesture of celestial purity.

The immediate effect on the women was fear. That was quite natural. They bowed down their faces to the earth, reverence mingling with fear. As they stood thus, the angel said, "Fear not ye; for I know that ye seek Jesus who was crucified: He is not here; He is risen as He said; come, see the place where the Lord lay; and go quickly, and tell his disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you." Mark gives the touching addition, "Tell his disciples *and Peter*"—Peter who denied that he knew Him, Peter who shed those bitter penitential tears. Luke reports the angel's question, "Why seek ye the living One among the dead?" and rehearses more fully what the other Evangelists only allude to: "He spake unto you, while He was yet in Galilee, saying, The Son of man must be delivered up and be crucified, and the third day rise again."

Their fears are allayed. Distinct assurance is given them that the Lord is living; and at the same time a gentle reproof is administered—*He said* that He would rise again, and that should have prepared you for the empty sepulchre. Let them make haste to impart the good news to the rest.

Immediately they depart. They ask no question, but go at once. They had come slowly and sorrowfully; they make haste in going; with winged feet "they did run to bring his disciples word." Their running was with fear and great joy, no impossible or strange combination. They could not as yet have explained their joy, even to themselves. It was not merely as when some dear one is given back to us from the very gates of death, though doubtless there *was* such an element in their joy. But all their great hopes revive again; light is shed on enigmas and mysteries that had formerly baffled them; the sun is risen; and at once both past and future assume a new aspect to them. As they think of the shameful tree, it begins to lose its horror; the event that seemed so black and calamitous becomes the very centre of glorious light.*

As they ran, Jesus Himself met them, and said, *All hail!*—rejoice all. This was his salutation to these loving hearts. In love and speechless gladness they clasped his feet and worshipped Him. Love understands it. As they held Him, He said, "Be not afraid; go, tell my brethren"—the angel had said, *his disciples*—"tell my brethren that they go into Galilee," dear Galilee, with its sweet memories and associations, "there shall they see Me." He has been in the awful worlds, but the disciples are still "*my brethren*," for neither death nor life can separate from his love.

* As in Doré's wonderfully imaginative picture, "Pilate's Wife's Dream," you see the horror in the foreground; while in the far distance the same cross round which the horror gathered, becomes the centre from which the glory radiates, and round which it burns.

Forest Gate.—Dear Sir,—A band for distributing tracts has been formed by some Christian lads in this district, and as there are no other tract distributors in our district, it is a splendid start. We are in great need of tracts to go on with, and shall be extremely obliged if your readers would help us.—Yours.

William Charles Barkas.

170, *Odessa-road, Forest Gate, Essex.*

"THE NIGHT COMETH."

"The heathen have been redeemed and don't know it."—*Rev. H. G. Guinness, D.D., at Keswick Convention*, 1890.

The night is coming on apace, the gloaming has begun:
And threatening clouds are gathering round yon quickly setting sun. [where are they?—
The fields are white with ripening grain: the reapers—
The Lord commands, and still they sleep their precious time away. [long ago
The Lord Himself redeemed the world: and finished
His glorious work on Calvary; this millions do not know.
His last command on Olivet still rings in every ear;
And every Saint is *bound* to spread the tidings far and near; [undone!
Two thousand years have almost gone, the work is yet
And still thy saints are lingering here, the harvest scarce begun. [ripened grain,
Thrust out thy saints by thousands, Lord, amid the
To gather all the harvest in from every fruitful plain.
Thy saints, endued with tongues of fire, with souls inflamed with love, [above,
And with thy Holy Spirit filled sent down from heaven
Thrust out, by thousands everywhere to call poor sinners home— [darkness roam.
Redeemed, though still they know it not, and yet in
Awake! awake!! ye slumbering saints, his call do not refuse, [news.
Till all redeemed by Jesus' blood shall hear the glorious
Let India *hear* the news with joy—redemption through the blood; [ship only God.
Stretch out her blood-stained hands to heaven, and wor-
Let China's teeming millions learn of Calvary's bleeding love, [above.
And raise the shout across the sea, of praise to God
Let Africa's benighted land from sea to sea resound
With all the glad and joyful news that they their Lord have found. [love,
Lord, send afar to southern seas thy messengers of
Till all the coral islands ring with praise to God above.
Throughout the whole domain of earth thrust out thy reapers, Lord, [adored,
Till by all nations of the world thy name shall be
Then *come*, when all have heard the news, and o'er all nations reign,
Make all this lost and ruined world thine own bright world again; [to sea,
Thy sceptre sway from pole to pole, and reign from sea
All nations gather to thy feet, till all bow down to Thee.
Then Judah's sons, redeemed and saved, shall tell to all the world [furled.
The story of thy bleeding love with banner wide un-
Jerusalem shall be thy throne, all Israel's sons be blest;
Earth's pangs and groans for ever hushed in everlasting rest.

W. D. L.

A CONVENTION FOR BOSTON.

Dear Sir,—Many of your readers are well aware that the clergy in Lincolnshire are holding forth the truth under very depressing circumstances, and that help is needed from their brethren for a spiritual awakening throughout the country.

Prayer will be made that our Father God may open the way for a Convention to be held in Boston about January, believing the place suggested would be central, and the time one of blessing. We earnestly believe this is God's work, and that a great outpouring of the Holy Spirit will be made. Oh, that God may be glorified in his Son!

All suggestions will be gratefully received, and help of any kind and the prayers of all readers of this journal are earnestly desired.

For further information please write at present to the undersigned.—I am, dear sir, yours gratefully,

Charles J. Small.

Brothertoft Hall, near Boston, Lincs.

"LIFE AND WORK" (1d. *Publication offices of the Church of Scotland, Edinburgh*) is a monthly magazine exercising a wide and wholesome influence. The last two issues have included in their contents a story, "Lissa," from the pen of a well-known author, written to promote interest in the anti-slavery cause. These chapters have depicted the horrible traffic in a manner calculated to stimulate exertion to promote the emancipation of those in bondage, and the enlightenment of those who are sitting in spiritual darkness.

Differences in the Gospels.

By Rev. A. MOODY-STUART, D.D.

THE MIRACLE AT JERICHO.

Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35, xix. 10.

In the narrative of our Lord passing through Jericho on his last journey to Jerusalem, St. Matthew records the healing of two blind men, while St. Mark and St. Luke speak only of one. But in this variation there is no real difficulty. The blind man spoken of by Mark is mentioned by his own name and his father's, as well known in the town, so that, if another unknown was associated with him, he might naturally enough be omitted in the narrative; and all the more if Bartimeus took the lead in the cry for help, in strength of faith, in loudness of entreaty, and in perseverance through discouragement.

But the ascription of the miracle by one Evangelist to our Lord's drawing nigh to Jericho, and by the others to his going out of it, is the most noted difference in the Gospels; and more than any other has given occasion to many different solutions from our imperfect knowledge of all the circumstances. It has been suggested that St. Luke's expression, "as He was come nigh," or "as He drew nigh" (R.V.), may only mean "as He was nigh"—(Schleusner); but this seems to lack sufficient proof. Some have supposed two separate miracles, one before Christ's entrance into the town, and the other after leaving it. But the sameness of the cry to the Son of David for mercy is against this supposition; and it is out of all likelihood that after Christ had healed one suppliant the multitude should again charge another to refrain from asking mercy. Another solution has been offered by referring to Old and New Jericho, and supposing that the cure took place in the space between the two, when Jesus was going out of the one town and into the other; but this seems rather a strained explanation, and one scarcely to be adopted, except in the failure of every other. Out of the many reconciliations that have been offered, the most reasonable appears to be that which is suggested by Calvin, who says, "My conjecture is that while Christ was approaching the city the blind man cried out; but that because

HE COULD NOT BE HEARD

on account of the noise, that he went away to the other gate by which Christ was to go out, to wait for Him there in the road," and meanwhile he supposes that he was joined by another blind man who was healed along with him.

All these adjustments, however, overlook one difference of detail in St. Luke's narrative, which has been thought too minute to be taken into account, but which must be held to throw light on the combined narrative. St. Matthew says, that "as they departed out of Jericho a great multitude *followed* Him"; and that when the blind men cried to Jesus for mercy "the multitude rebuked them"; a most reprehensible harshness, yet for which they had the palliation of Christ's own silence and apparent unwillingness to be disturbed. But St. Luke says that in approaching the city, when the blind man cried for mercy, "they which went *before* rebuked him"; which is much more unaccountable and scarcely credible, because, when Christ had not yet come forward to where the blind man sat, they could have seen no indication of a desire on his part to refrain from his usual promptness in hearing every cry for relief. In his last journey from Galilee, in which "Christ steadfastly set his face to go to Jerusalem," a special importance is definitely attached to his position in relation to his followers. Before approaching Jericho, St. Mark gives a remarkable description of the awe with which they followed the Lord, and of his resolved attitude in front of them: "And they were in the way going up to Jerusalem; and Jesus went *before* them: and they were amazed; and as they *followed*, they were afraid" (x. 32). When they had come to Jericho, and are going out of it, St. Matthew says that "a great multitude *followed* Him," and when they are leaving the house of Zaccheus, St. Luke still markedly assigns the same attitude to Christ: "And when He had thus spoken, He went *before*, ascending up to Jerusalem" (xix. 28).

> The Saviour, what a noble flame
> Was kindled in his breast,
> When, hasting to Jerusalem,
> He marched *before* the rest.
>
> With all his suffering full in view,
> And woes to us unknown;
> Forth to the task his spirit flew;
> 'Twas love that urged Him on.—*Cowper.*

As the only parallel to St. Luke's expression of the people "going before" in the approach to Jericho, we are referred to "the multitudes that went *before* and that *followed*" the Lord Jesus in his lowly triumph in the descent of the Mount of Olives (Matt. xxi. 9; Mark xi. 9). For a natural and beautiful solution of this double attitude of the crowd we are indebted to Dean Stanley, as quoted by Dr. Cunningham Geikie in the "Holy Land and the Bible." "Two streams of people met as He advanced. The one poured out from the city, and moved toward Bethany with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. The two streams met midway. Half of the mass, turning round, preceded; the other half followed." It is instructive to note, as an example of the fruit of searching and comparing the Scriptures, that St. Matthew and St. Mark, who both take note of the people "that went before and that followed," make no mention of those who came out from Jerusalem; while St. John, who records this fact (xii. 12), says nothing of their going before and following. If we have reason to conclude that there was a similar *reversion* of the people coming out of Jericho, we shall find at once the explanation of their going "before," and of the whole difficulty of the miracle of healing being assigned both to the approach to the town and the exit from it; and it is evident that, when Jesus turned his face again toward Jericho at the sycamore tree, the people who "followed" Him out of the city *must* have gone "before" Him in returning. A mingled crowd going before and after a distinguished leader is natural enough; but in the last journey to Jerusalem this never occurs; for in the approach to Jerusalem the crowd is double. A single crowd following is also natural; but a crowd before their leader with none following is unnatural, and surely unexampled, except by the crowd that is following being reversed.

It is not controverted that the cure was effected outside the walls, and it is clear that Bartimeus sat by the wayside on the road to Jerusalem on which Jesus was journeying, a much-frequented road, and favourable for those who were asking alms. The sycamore tree which Zaccheus climbed must have been on the same road, and probably not far from the same spot; for the idea entertained by some that the tree was within the walls has nothing to support it.

THE WHOLE CAST OF THE NARRATIVE

indicates that the tree was on the road to Jerusalem along which Jesus went on leaving Jericho. Zaccheus may probably have been at the receipt of custom in the city when Jesus passed through it, but he could not come near Him on account of the crowd; and, to make sure of seeing Him, he laid aside his dignity and "ran before" on the way by which Jesus was to go. The words "ran before" are emphatic, the idea being twice expressed "ran forward before," or, as in the Revised Version, "ran on before," intimating that he did not merely get in front of the crowd, but "ran on" some distance for a suitable watch-tower. This he found in the sycamore tree, and Bartimeus sitting by the wayside in the hope of receiving charity. and Zaccheus hid among the leafy branches of the tree, may have occupied positions not far removed from each other. It has been supposed by many that the house of Zaccheus was in the city; but by others, as Alford, that it was outside the walls, which harmonises with the interesting observation of Hepworth Dixon, that "Jesus never slept in a walled town." His love of freedom to retire into "a solitary place" for prayer may have been a concurring though subordinate motive for selecting the house of Zaccheus for his stay that night, and passing through Jericho in quest of this lodging without the walls; which, indeed, ought never to have been rebuilt after He had thrown them down by the word of his power as "Captain of the Lord's host." But, whether his house was in the town, or, more probably, beyond its walls, this chief of the publicans, after "running on before," would "draw nigh to Jericho" in conducting Jesus to his house.

The whole transaction may have taken this form. After coming out of Jericho, our Lord would first of all come up to Bartimeus with his comrade on the wayside; and may soon after have "come to the place" where the chief of the publicans has taken his position. As soon as Bartimeus hears of Jesus passing by, "he begins to cry out" to the Son of David for mercy; but he receives no answer, and Jesus walks on, hearing and compassionating, yet seeming to give no heed to his distress. But He reaches the sycamore tree, He "looks up" for Zaccheus, whose case lies deep in the heart of the omnipotent Saviour as in need of mercy above most others. He has now found the "lost" one whom He has come expressly "to seek and to save," and from whom He will suffer no other to withdraw his attention, till He has called him to Himself. The silence and apparent neglect of Jesus only increase the intensity and the loudness of the blind suppliant's cry; and

THE STRENGTH OF HIS FAITH

singularly verifies our Lord's words, "Blessed are they who have not seen, and yet have believed." In no sense could he see what he so desired, yet his faith holds on to the end. In speaking to Zaccheus Christ may still be within reach of his voice, for an Eastern beggar can make his cry to be heard at an amazing distance; he must now be encouraged by the stopping of the crowd, without knowing its cause; and his revived hope must be heightened to expectation when he hears them turning and "passing by" again. The crowd on their part now rebuke him the more sharply, having more reason to conclude that Jesus has no desire at present to take up his case; and perhaps thinking that, after begging so long and living by it, he might still be content with his infirmity. The "great multitude that *followed*" Jesus out of Jericho is now inverted as He draws nigh to it again, and it is "they which go *before*" that now rebuke him to hold his peace, which he never does till he hears from them the welcome words, "Rise, He calleth thee."

The two recorded incidents may or may not have taken the form now sketched; but it is certain that Christ, after finding Zaccheus, returned with him toward Jericho, and that the crowd which had been "following" must now have gone "before" our Lord. The two other Evangelists omit altogether the history of Zaccheus, probably because in his case there was no healing of disease, and no outward sign or miracle. But with Luke it is the leading event at Jericho, which he indicates by introducing it with the words: "And, behold, there was a man named Zaccheus." When "Jesus entered and passed through Jericho," it was only to return immediately with his host, to find whom was his object in passing through the city. He cannot there have passed the house of Zaccheus, else the roof of the house would have been a more convenient post of observation than the sycamore tree; and in the city He works no miracle, and utters no words of wisdom to the people as He afterwards does so fully at the house of Zaccheus, but fixedly travels on as if on his way to Jerusalem. But the moment He has found Zaccheus, He turns to "draw nigh to Jericho," as if for the first

time; as it was indeed the first time that He drew near to the city to *stay* there; for whatever He has done hitherto has only been to find the host with whom He has chosen to lodge.

In the previous chapter the Evangelist has recorded our Lord's saying that, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God"; and now, in the heart, in the life, and in the house of this man, "rich," and through ill-gotten gains, the Lord is to make good his accompanying words, that "the things which are impossible with men are possible with God."

In the greatness of the event, it is likewise to be noted that Jesus does not say to Zaccheus simply that He will abide at his house, but says, "I must" abide; not by a mere preference of his house to any other, but by a blessed Divine necessity. This calling of Zaccheus and abiding with him was a link in the great chain of salvation; a certain forecast of that other blessed necessity: "Other sheep I have which are not of this fold, them also I *must* bring"; for, although he was not a Gentile, but a Jew, yet, as a Roman tax-gatherer he was greatly despised by the Jews, who "all murmured that He was gone to be guest with a man who was a sinner." It was his gracious abiding in the house of the chief of the publicans that made it a necessity for Jesus to pass through Jericho so hastily.

But after He had found his host, what further need was there for haste? It was indeed, most fitting for Zaccheus, in answer to the gracious and unexpected call of Christ, to "make haste and come down" and receive Him "joyfully"; but we naturally ask why our Lord should have bidden him to "make haste" in order to receive Him. There is no intimation that the day was far spent, or other apparent reason for haste now on the part of our Lord; but, if our conjecture is right about the position of Bartimeus, the reason is clear. If his eyesight had been imploringly asked and not yet granted, because Christ's "must be" had not yet been attained, our Lord could not but be deeply moved by the entreaties against which He had closed his ears.

HIS HEART MUST HAVE YEARNED

all the while over those cries for mercy; and now that He is free to grant it He will not be detained a moment longer, and bids Zaccheus to "make haste" to come down.

The explanation we have given of the blind man receiving his sight as Christ drew nigh to Jericho, according to St. Luke, whilst at the same time it took place after He had first passed through the town, is not founded on a gratuitous assumption for the sake of reconciling the different Evangelists; but is strictly required to keep his account of the miracle in accord with his own narrative and that of the other Gospels in describing the Lord's last journey to Jerusalem, which necessitates this interpretation of his account of the miracle, quite irrespectively of any reconciliation with the other accounts.

To the difficulty of St. Luke introducing the case of the blind man before that of Zaccheus it is a sufficient answer that it is common in the Scriptures to narrate separately two events that are interwoven; that if our conception is right, his case really preceded the other, both in its commencement and its close; and that it would have been less suitable to have placed it at the end of Christ's teaching at the house of Zaccheus (xix. 28). "It is characteristic of St. Luke's style to save space by collecting and condensing notices of connected events. He thus clears off the history of John the Baptist's public ministry before he commences that of our Lord" (Speaker's Commentary, Luke iii. 19). In this way he records John's imprisonment before Christ's baptism, which is a more marked instance of separating interwoven histories than in the events at Jericho.

The quite consistent variation that is inevitable in the narration of the same event by independent witnesses only confirms the truth of their testimony; and the labour of clearing any measure of obscurity occasioned by the difference is amply rewarded by the profitable and most attractive exercise of "searching the Scriptures," in the full confidence that they are all the work of the Holy Spirit, and that "the words of the wise" are not the merely individual utterances of holy men, but "nails fastened" in the Divinely constructed tent, and all given by "One Shepherd." The inimitable charm and unfailing interest of the Biblical histories are often due in part to the brevity and abruptness by which the inspired writers record, in a natural and vivid narrative, many great and instructive events in the compass of a few chapters.

Romanism in America.

DEAR SIR,—An editorial note in THE CHRISTIAN of June 6 refers to the seeming growth of Romanism in the United States. As there is a diversity of opinion as to the Roman Catholic population of this country, I have been at some pains to get at the actual facts. The Catholic Directory published here gives the Roman Catholic population for the year 1890 as 8,301,367, but the Roman Catholic Bishops and journalists, without exception, say this is too low. At the Catholic Congress held in Baltimore last November, Cardinal Gibbons said in his Pastoral Letter; "When Bishop Carroll (the first Catholic Bishop in the United States) was consecrated in 1790, the entire population of the United States was 4,000,000, and the Roman Catholic population was estimated at 40,000. Now the population of the United States has grown to 65,000,000, and of this number there is a Catholic population of 9,000,000."

A souvenir volume of this Congress and of the Centennial Celebration of the establishment of the Roman Catholic Hierarchy in the United States, has been recently published, wherein it is stated by the Editor that there are "from ten to twelve millions of Roman Catholics in the United States." In June, 1889, a Roman Catholic journalist, in a long communication to the New York *Independent*, said there were 12,000,000, classified as follows:—

Irish and their descendants	7,000,000
German and their descendants.....	3,000,000
Other nationalities.....	2,000,000

This gentleman showed by statistics that if all the Roman Catholics who had come to the United States, and their descendants, had continued faithful to the teachings of Rome, there would be now 22,000,000 Roman Catholics in this country. "In short," he adds, "there are about 10,000,000 people walking around in the United States who ought to belong to the Roman Catholic Church, but the vast majority of whom have gone to swell the army of indifferentists and infidels."

As a good Romanist, this journalist, who had been the editor of Cardinal Gibbons' official paper in Baltimore, omits to state that a majority of those "lost" ten millions could be found among the members of the various Protestant churches. During the last seven years I have published in *The Converted Catholic* the testimonies of 1,400 converts from Rome, who, in recent years, not only renounced the Roman faith, but united with Protestant churches of various denominations. It was my privilege, personally, to lead a majority of these converts into a knowledge of the truth as it is in Jesus.

A statement to which I am inclined to give much weight, is found in the experience of an Australian Bishop who recently visited this country—Dr. Murray, the Roman Catholic Bishop of Maitland. When he returned home he delivered a lecture in Launceston, Tasmania, March 16, 1890, which was reported in the *Colonist* of that town. Remarking that the Catholic population of the United States had been estimated at 12,000,000, some even holding it to be 20,000,000, he said: Cardinal Gibbons has given the number at 9,000,000. He would go between the lines and say they numbered 10,000,000. He added that the statement made several years ago that 7,000,000 of the Irish exile Catholics had "fallen away" from the church in America had been verified, and during his visit to the country he made inquiries which led him to believe that the more probable number was 10,000,000.

The Bishop, like his American confrères, blames the public schools for this "loss," and said it was "a mistaken idea that the faith of the Irish Catholics would stand all through a course of secular education." As in France, Italy, and Spain, the intelligent Catholics in the United States are losing faith in the doctrines of Rome; they cannot believe in the childish superstitions of their parents; nor will they accept dictation from Rome in political and religious matters, except in so far as the politics of Rome will benefit them, by enabling them to obtain municipal office and Government employment.

Tens of thousands of Romanists in this city alone are merely nominal Catholics. They go to Mass occasionally, and contribute to the treasury of the church; but there is no spiritual life in them, even in the Roman sense, meagre and misty as that is. There is a great field here for evangelical work among the Roman Catholics, and a wide door has been opened by the lectures of Father Edward McGlynn, who is unsparing in his denunciations of Popes and Bishops, who constitute the Roman "ecclesiastical machine." The various Protestant Churches cannot undertake the work as ecclesiastical bodies. It must be done by independent workers. One great difficulty that lies in the way is that while anti-Papal lectures that expose and denounce the whole Roman system command attention and afford support to the lecturers, the preachers of the Gospel to the Catholics are hampered and hindered by lack of means. I have received many priests out of the Church of Rome during the last ten years, but they will not enter upon the unsalaried work of evangelizing the Catholics.

My heart's desire and prayer to God is that the way will be opened for converted priests and other capable converts from Rome to devote themselves to this work. Protestant ministers and public men can watch Rome, and oppose and denounce her policy and politics. Former priests, if converted to Christ, should be set to work to present the simple way of salvation to the Catholic people. In conclusion, permit me to express my thankfulness for the work of Rev. Thomas Connellan in Ireland. He seems to have the right spirit and consecration for a great work among his countrymen. Is there no former priest in England who will do a similar work?—Very truly yours,

JAMES A. O'CONNOR.

Bible House, New York.

"ECHOES OF SERVICE" (1d. *Hawkins*).—Those who would be abreast of the varied mission activity of our time should not overlook this monthly record of labour for the Lord in many lands. The August issue contains letters from (among other places) Spain, China, Central Africa, British Guiana, and the Argentine Republic. Mr. J. H. L. Ewen, writing from Dolores, in the last-named country, says: "The editor of the newspaper was very friendly, and last week inserted a very favourable notice of our Bible carriage, and spoke well respecting our work. I am sorry to say that he has just been shot dead. The priests will probably rejoice over it. Sometimes we are reminded of the danger incurred by speaking so plainly of the false religion in the open street. But we must be plain, and tell the poor benighted people the whole truth, come what will. The confidence of not a few is shaken regarding the priests and their teachings; and this is often th first step towards Christ."

The Lord our Inheritance:

BIBLE-READING AT KESWICK.

By Rev. HUBERT BROOKE.

Read Deut. xviii. 6-8. We now leave behind the limitations of God in the wilderness, and the discouragements of the land, that have occupied us on the last two mornings; here is the climax. Here is a message to those in the land, who have planted their foot on the broad firm surface of the promise of their glorious inheritance in Christ, and are looking round to see what God means them to do there.

The words of this passage are spoken of Levi. That is a significant name—meaning "joined"—a title peculiarly belonging to all who have believed in the Lord Jesus: "the sons of the stranger" (those not belonging to Israel by natural birth) "that

JOIN THEMSELVES TO THE LORD,

to serve Him and to love the name of the Lord" (Isa. lvi. 6). Here is an Old Testament description of a New Testament saint. "Many nations shall be joined to the Lord in that day" (Zech. ii. 11). "He that is joined to the Lord is one spirit" (1 Cor. vi. 16). "If any man have not the Spirit of Christ, he is none of his." So here is a direct message to every believer in the Lord Jesus Christ.

Lest there should be any uncertainty about it, look at some other passages showing Levi as a type of those who became joined to the Lord. "Simeon and Levi are brethren; instruments of cruelty are in their habitations" (Gen. xlix. 5). See also ver. 7. So that those who have become joined to the Lord, were people of cruelty and wrath by nature. In Eph. ii. 2, you will also recognise how like they are to our own character by nature: "Ye once walked according to the course of this world." Read also Ex. xxxii. 6, 26. Levi, like the rest of Israel, went after the golden calf, but at the call of Moses they came out and consecrated themselves. So

THE LORD SEPARATED UNTO HIMSELF

the tribe of Levi (Deut. x. 8). Then He gave them work to do, and put before them the prospect of a closer knowledge, a grander experience, and a fuller life than they would ever have known if they had not thus joined themselves unto the Lord.

So the first disciples were already joined to the Master, as such, before He called them out to service with Him: "If any man will come after Me, &c." (Matt. xvi. 24); "If thou wilt be perfect (full grown)...come and follow Me." Also Matt. xx. 26—27; John xii. 26. We have a corresponding Old Testament passage in our text, Deut xviii. 6—8; ver. 6 tells of the Levites' choice by the Lord, ver. 7 of his service, and ver. 8 of his reward.

"From any of thy gates where he sojourned." A sojourner is a man who turns aside and dwells in a country not his own; so he is a picture of every believer. "Ye are strangers and sojourners with me" (Lev. xxv. 23), see 1 Pet. ii. 11. We, as Christians, are nothing more than sojourners at the best. Many of us have got so accustomed to our tents, our homes, that

WE FORGET WE ARE BUT SOJOURNERS.

"With all the desire of his mind." That is how the Levite was to come from his place. "My soul longeth for the courts of the Lord" (Ps. lxxxiv. 2). "Thou shalt love the Lord thy God with all thy soul." We are not to fix some of our heart's longings on our tent at home, and say, "I will serve here, and keep the tent too." Hear what Isaiah says about it, speaking of all those who are trusting in the Lord and are kept in perfect peace: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early" (xxvi. 9). Again in verse 8, "The desire of our soul is to thy name, and to the remembrance of Thee." If we know a little of the Lord, that little ought to encourage us to know more; and the more we know the more we shall want to know. Let us take Him as our inheritance, and begin to possess Him.

Then the Levite was to come to the place which the Lord should choose. This choosing by the Lord is mentioned twenty-two times in Deuteronomy. There is a remarkable passage in chap. xii. 5, "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, *even unto his habitation* shall ye seek." That is the thing—it is the Lord's habitation, the place where he makes Himself known as perpetually dwelling in us. It is not at Jerusalem any more, nor at Samaria, nor of necessity at Keswick, nor in England, nor anywhere else. It is like the place promised in John xii. "Where I am." With that promise we can go all over the world. Every place is the house of God if you are where the Lord is. It is a movable tent, but the Lord is the covering all the time. Do you want

WITH ALL THE DESIRE OF YOUR SOUL

to go to the place which the Lord has chosen for you, and where you will find Him with you always? If you do, the Lord is willing to take you there, and undoubtedly He will give you opportunities of service there that you cannot possibly have in any other place in the world. I remember hearing Pastor Monod quote the last verse of 1 Kings xix., where it says that Elisha arose and went after Elijah and ministered unto him. Of course, said the Pastor, he could not minister to him unless he went with him. So here we read with respect to the Levite who came to the place that the Lord chose: "There he *shall* minister in the name of the Lord his God." In 1 Chronicles xxiii. we have an interesting description of the way in which the priests' time was divided. They were arranged in twenty-four courses, and once a-year they had to take their turn in going to Jerusalem on special service in connection with Aaron himself. Their term of this service was a fortnight, just about the length of time for which you have taken lodgings at Keswick. Many of us have come here with one great purpose—to get near to our Aaron, the Lord Jesus Christ.

In Deut. x. 8, we are told that the Lord separated Levi to stand before the Lord, to minister unto Him, and to bear the ark of the covenant.

THIS IS THE MINISTRY

that lies before every soul joined to the Lord.

What kind of service was it? "As all his brethren the Levites do." In Rev. xix. we see what wonderful brethren are ours: "I fell at his feet to worship him. And he said unto me: See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." And again in chap. xxii: "I fell down to worship before the feet of the angel. And he said, I am thy fellow-servant, and of thy brethren, the prophets." This is angelic service, before the wings have begun to sprout. Thy brethren are angels, yet they call themselves brethren. "Are they not all ministering spirits, sent forth to minister to the heirs of salvation?"

What is to be their reward? Here is a wonderful thing to close with. "They shall have like portions to eat, besides that which cometh of the sale of his patrimony." It is grand to eat angels' food because we are doing angelic service. It may be humble service, but if it be in the place the Lord has chosen, it is angels' service.

What sort of "portions" do we have? What kind of food does the Lord spread for those who stand before Him, and minister to his people? "They shall be abundantly satisfied with the fatness of thy house." Some of the Lord's people are so far off from his house that they cannot be satisfied. "*Abundantly* satisfied." We read of men who sat down with the Lord Jesus and they did eat and were filled—they could not take any more. "Blessed is the man whom thou choosest and causest to approach that he may dwell in thy courts" (where the Lord is). Now the Psalmist changes the word "man" into "we"—"We shall be satisfied with the goodness of thy house, even of thy holy temple." Shall we do the same thing, and appropriate to ourselves the blessing that God would give to us? Here is a real picture of a satisfied soul—

NOT SELF-SATISFIED, BUT GOD-SATISFIED.

But there is something more; as if we had not got enough in being satisfied with the goodness of the Lord's house. "Besides that which cometh from the sale of his patrimony." What does that mean? We read in Mark x. 21, that Jesus said to one who wished to follow Him that he must go and sell his patrimony. We have got different sorts of patrimony—not always grand possessions. "Sell and give to the poor." This young man was sad, and went away grieved instead of rejoicing. Does some one say, as said Peter (ver. 28), "We have left all and followed Thee"? How many Peters are there here to-day, who with all the desire of their mind can say that they have held their possessions as lightly as Peter held his ship and his nets? What does our Lord reply to Peter? "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundred-fold now in this time." Here is the place to put your money at interest. One said, speaking of this, that the Lord gives 100 per cent. interest, but a banker replied, "No, you make a mistake; it is

TEN THOUSAND PER CENT

—a hundred for every one invested." "In this time." We get the use of our patrimony here, besides the glorious certainty of life eternal in the world to come.

And all this on one simple condition—that we come to the place which the Lord shall choose, with the desire of our heart, and serve Him in that place.

AMONG FRENCH CANADIANS.

The Salvation Army has two halls in Montreal, and one in Quebec, as well as one at St. John's, P. Q. In connection with these halls about twenty-five meetings are held every week. The immediate responsibility of oversight, and the expenses incidental thereto, fall upon Mr. and Mrs. (Staff-Captains) Simco, both endowed with gifts as preachers of the Word, and eminently qualified for their post of duty in the Master's service by a long experience in similar work in France and Switzerland.

"An Outsider," writing recently in *The Montreal Daily Witness*, says: "It will be difficult to find a more consecrated and heroic band of disciples of Christ than those now engaged as officers in the French work in this province. Not only are they characterised by a lofty devotion to the Divine Master, but they exhibit great tact, and a most winsome spirit, at all times abounding in prayer. The ignorance among the French Canadians of a Gospel which can alone give spiritual life, is something appalling. The hardest part of the contest in this province is not with a mere spirit of lawlessness among the rough and degraded classes of society, but with the spirit of Antichrist ruling in power and occupying high positions. Wherever any are found engaged in lifting up Christ as the sole sacrifice for sinners, there the enemies of the Cross are at work, secretly and powerfully, to throw obstacles in the way, and hide from view the efficacy of the one sacrifice for sinners, and the fulness and freedom of the deliverance offered." Staff-Captain Simco is at present in England. His address is 6, Windsor-road, Forest Gate, London, E.

The Isle of Man.

OPEN-AIR ACTIVITY.

For many years I have had a strong desire to visit the Isle of Man, that mountainous ridge, set like a gem in the Irish Sea.

The fame of Bishop Rowley Hill made me long to visit this island. He belonged to the noble band of open-air preachers, and his Sunday afternoon service on Douglas Head was so renowned that I determined to see it for myself. But the good Bishop was gathered home, and my purpose remained in abeyance. Then I heard that his successor, Bishop Bardsley, continued the meeting, and my desire revived. So after paying my thirtieth annual visit to Lancaster in the interests of the Open-Air Mission, I sailed in a crowded steamer from Barrow to Douglas.

It was easy to note that the meeting I had come to witness was of some importance; for one of the first placards seen on landing on the pier related to it. My curiosity was further excited by the advertisements in the newspapers of the island. So at last I found myself in the stream of people slowly climbing Douglas Head on their way to the place of assembly. This was on a slope facing the sea, and protected above by a castellated building used for an hotel. Some of the people leaned against the walls of this building, but the bulk of them reclined or stood on the grossy slope, in full view of the sea which forms

A MINIATURE BAY OF NAPLES.

A space was reserved by the police for the preacher and his helpers. In the centre of this space was a table which served as a pulpit.

I was considerably disappointed to find that the Bishop was not to preach. He reserves the Sundays in August for this purpose; but a sharp attack of pleurisy had driven him abroad for rest and change. His place was supplied by Rev. Canon Bardsley, vicar of Bradford, who delivered a very interesting discourse from James i. 25., about the law of liberty and its fruits. But the people who settled down to listen were not so many as I had been led to expect. It was a fine crowd, and probably numbered from 1,000 to 1,500; but thousands more were aimlessly wandering over the Head, and were not attracted within the charmed circle. The sermon was good, though possibly a more direct, personal, rousing style would have compelled a still larger number to listen.

But a service which absorbed me much more completely, was held in the forenoon in the churchyard of Kirk Braddan, about two miles from Douglas. It is utterly impossible to say how many were present, but at a modest computation there must have been 3,000. The road from Douglas was thick with pedestrians, who poured into the churchyard till it could hold no more. The adjoining new church, which seats a thousand people, was also crowded at the same time.

At eleven o'clock, the Vicar, Rev. F. J. Moore, mounted a granite slab in front of which was carved:—

"Here William Drury, forty years Vicar of Braddan, preached the Word of God. Born 1808. Died 1887."

So that the present vicar inherits the work of his predecessor as an open-air preacher. He is a well-built man, with florid complexion and grey hair. He wore a college cap, and preached in his surplice. His text was John xvii. 11, "And now I am no more in the world," &c. At first sight it did not look like an open-air text, but I soon discovered that we were in the presence of an evangelical preacher who knew how to apply the word of God both to saints and sinners. To a churchyard audience, standing and sitting on the gravestones of buried generations extending back nine hundred years, it was easy to enforce the first truth of soon being no more in the world. Then came the searching question. Should we be able to say, "I come to Thee"? The basis of a Christian's hope was clearly laid down, and the preacher, having a good voice, would be heard by the great majority of his large congregation.

I have observed that the preacher was Evangelical. This was further proved by a little incident. During the saying of the general confession a party at some distance to the preacher's right made itself conspicuous by intoning the words. Later on, when he came to the Apostle's creed, Mr. Moore remarked, "We will *say* it," casting a significant glance at the ritualistic party. This had the desired effect, and the creed was *said*.

Such faithful preaching cannot fail to be a blessing to many of the visitors to this picturesque island.

I forbear to attempt further description; but I also witnessed other open-air meetings in Douglas by the Salvation Army, the Baptists, and others; while, on Monday, the Church of England Temperance Society held a meeting on the beach. On the other hand, the caterers for pleasure are superabundant, and Sunday drinking and general disregard of the Lord's Day are painfully conspicuous, consequent upon so large an influx of visitors.

Gawin Kirkham.

The Opium Curse.

A large amount of publicity has recently been given in this country to the appeals of Chinese Christians to their English brethren in Christ, to aid by every means in their power the movement for the removal of the terrible opium curse from China. An equally pathetic appeal now reaches us from a Chinese non-Christian newspaper, published at Shanghai, and sympathetically reproduced by a similar paper at Singapore. The Shanghai *Shen Pau* says —

"Alas! Opium greatly injures man. It injures his body and it injures his soul. It injures the victim himself, and injures his descendants to a great extent. Therefore Chinese see that opium, gambling, and uncleanness are one and the same, and we have observed that of gambling, uncleanness, and opium, this last is the worst. When in former years we heard that in Great Britain some leading men intended to make a law to prohibit opium, and that the Parliament would decide that opium should not be sent to China, Chinamen everywhere greatly rejoiced, thinking, as they said: 'The opium-curse is about to be swept away.'

"But who knows but that the prohibition which was not carried out on the former occasion, may now through this present petition with so many signatures, and among those who have signed many Indian missionaries, and by the mercy of the highest Lord have a favourable opportunity granted for its final accomplishment. The discussion on the prohibition of opium is of the highest importance. We hear that some Western people say 'opium is a benefit.' Most certainly they do not know that those who smoke, and those who have smoked and tried to give it up, all know it to be a most injurious thing to them.

THE SMOKERS CURSE THE HABIT;

they smoke every mouthful resolving to give it up, but do not do so; on the other hand, they at last excuse themselves by saying it is their fate, and charge it upon the friends who first led them astray. They curse the sellers of the opium, and when those who do not smoke, and those who have broken from the habit, speak of the proportion of those who succeed in breaking it off, they say it is only one or two in a hundred.

"Opium is the great curse of China, and Great Britain must not, for a comparatively small revenue, take opium to China to ruin the Chinese—for the benefit of others, or for the benefit of themselves. Britain wounds herself in wounding others. Although India raises the opium crop for the purpose of sale in China, the Indians now themselves are using it, and it is feared that before long those that use it will be very numerous. It becomes Britain, in view of this another dreadful prospect, to realise the saying which is true 'that to injure others is to injure ourselves.' If prohibition took place at once, and opium was not cultivated in India, no doubt it would cause inconvenience there to some extent for a time; but it would not injure Great Britain, because China would buy other goods, so that prohibition would not hurt Great Britain, and would be a great blessing to China.

"With a loud and united voice let us call out and plead with the officials of Great Britain in the hope that they who have a fellow-feeling with the hearts of many, will make a prohibition law forthwith in sympathy with God, the true Spirit, who loves men. This curse in its beginning came mostly from Great Britain, and many Christians hope this curse is about to be swept away by Great Britain. We will always pray for God's true Spirit to come and help Great Britain and China to sweep away this curse, which will be a cause of great rejoicing."

A MONSTROUS NATIONAL CRIME.

The Society of Friends in Leinster province, Ireland, have spoken upon the traffic with wisdom and vigour. At a recent aggregate meeting the following minute was adopted, and a copy ordered to be sent to each member of the Cabinet;—"In view of the terrible evils resulting from the opium traffic in India, Burmah, and China, this meeting regards the policy pursued by the British Government towards our fellow-subjects and the Chinese in this matter as absolutely unjust and iniquitous, and as nothing short of a monstrous national crime against both God and man. The continuance of this traffic we look upon as a standing menace to the success of all Missionary efforts for the spread of the Gospel, and we maintain that no considerations of revenue ought to be allowed to interfere with its immediate and total abandonment. As a section of the Christian Church we therefore desire to urge upon the Government the necessity of taking steps to sever its connection completely with this traffic without further delay." Other religious bodies might advantageously follow the example of the Leinster Friends.

The Temperance Cause.

At the Wesleyan Conference, Bristol, Bishop Warren, of the Methodist Episcopal Church of America, said "that not one of the 15,000 ministers of the denomination is a drinker of intoxicating drinks."

The International Temperance Conference Chicago, is postponed from 1892, the year originally fixed, to 1893, in order to harmonise with the arrangements for the World's Exposition, to be held in Chicago in 1893.

At Wigan recently, twenty-five licensed houses (including four off-licences) were sold for a total sum of £51,000. The total rental was only £1,092. The fully licensed houses sold for forty-seven years' purchase, and the owners have been paying no rates on the value of the licences.

Mrs. J. Ellen Foster, of Iowa, U.S.A., barrister-at-law, gave her final address in England, prior to her return home, at a meeting called by the U.K.A., at Exeter Hall, Sir W. Lawson in the chair. Mrs. Foster showed with much force how women could help the direct veto movement, and the temperance cause generally.

BRAZIL.—Mr. Solomon L. Ginsburg, evangelist, Rio de Janeiro, calling attention to the civil and religious privileges secured by the Constitution of the United States of Brazil, writes:—"Whereas formerly the people were bound, now they are free. God has indeed opened the door for the Gospel. Will not some come out and work here while they can? The people are willing and waiting to hear the Gospel."

The Wesleyan Conference.

(By One of the Ministers.)

The one hundred and forty-seventh annual Conference of the Wesleyan Methodist Church began its sessions in the Old Market-street Chapel, Bristol, on Tuesday, July 22, and concluded them on Friday, August 8. In a soil prepared by Puritanism, Methodism won some of its earliest and most remarkable triumphs: indeed, Bristol may almost be regarded as the birthplace of the Methodist community.

It was at Kingswood, in close proximity to the city, that George Whitefield planted the standard at the first, as he initiated that marvellous system of field-preaching which has revolutionised the religious life of England. It was at Bristol that John Wesley preached his first open-air sermon, on April 2, 1739. At Bristol the first Methodist chapel in the world was built, being placed hard by the Broadmead Baptist Church, the pastorate of which had been held by Ryland, John Foster, and Robert Hall. At Bristol was held the second of the 147 Conferences, commencing there on August 1, 1745. Many important Conferences have since been held there, but we question if there has ever been one which will hold a more important place in the history of the denomination than that of 1890.

When the Conference assembles it is opened by the President of the preceding year, who always gives out that fine hymn of Charles Wesley's, commencing:—

> And are we yet alive,
> And see each other's face?

After the reading of Scripture and prayer the Conference proceeds to business. This consists largely of technical matters, which, though of vital importance to Methodism itself, are of little interest to the general public. The first act of the Conference is to fill up the vacancies created by death in the legal hundred who are in the eyes of the law the custodians of Methodism, and whose formal vote is necessary to give legality to the acts of the Conference. The next business is the election of the President. This year the choice fell upon Rev. Dr. W. F. Moulton, a very eminent minister, whose services to the exegesis of the Greek Testament have won for him a world-wide fame. It would be impossible to exaggerate the admirable skill which the President exhibited in guiding the debates of one of the most exciting and critical Conferences which have occurred in our annals. The peaceful and successful issues of the Conference are largely due to the gentle firmness, and the remarkable tact, of the President whom the providence of God placed in the chair at this emergency.

The Conference is divided into two sessions, one of which is composed of ministers only, the other of an equal number of ministers and laymen. Since the year 1878, when laymen first sat in the Conference, the Pastoral Session has met first, and completed its deliberations before the assembling of the Representative Session. Many inconveniences have arisen from this arrangement. Consequently next year the order of sessions will be changed. Henceforth the Pastoral Session will meet for the first week, then the Representative Session will take the second week, and the Pastoral Session will reassemble in the third week. The business of the Pastoral Session is confined to the spiritual aspects of the work of the Church, and the discipline and oversight of the united pastorate. Early in this session there is held what is called the Open Session of the Conference, when the general public are admitted. The business of this Session is to receive the fraternal greetings of other Methodist Conferences, and to hear addresses from delegates from those Conferences. The Open Session of this year was one of peculiar interest. Its business was too great to be concluded at one sitting. The speakers were Rev. D. J. Waller, who is the secretary of the Conference, and who was appointed by the last Conference as a delegate to the Methodist Episcopal Church South in the United States of America; Rev. D. Nicholas, from Ireland; Rev. J. Smith Spencer, from South Africa; Bishop Warren and Rev. Dr. Little, of the Methodist Episcopal Church of America; Rev. Edward King, of the Australasian Conference; Rev. Dr. Lelièvre, of the French Conference; and Rev. James D. Lamont, of the Irish Conference.

None who heard it will ever forget the remarkable address of Bishop Warren, which thrilled the Conference, as he gave a most hopeful view of the prospects of evangelical Christianity in the great Transatlantic republic, especially when he said: "Someone has said that Europe has flushed her sewers, and the outfall is on America. The question is whether it shall be for our fertilisation or contamination. We are meeting that question, sometimes with trembling, but always with hope. It seems to us that we ought to accept the venture, and we are to remember that his promise is, 'Ye shall not be tried above that ye are able to bear.' And we are trying on our knees and everywhere, to gird ourselves with the strength of Atlas rather than seek a hole of escape. And I want to report to you that after one hundred years of contests such as these, America has not produced a cosmopolitan sceptic. We may have produced cosmopolitan authors, whose books outsell all others except the Bible. We may have produced cosmopolitan evangelists, like Moody and Sankey. But a cosmopolitan infidel—never! Infidelity is dying out in our land. Within the last ten years, and within a few miles of Boston, the home of Theodore Parker, the American churches have increased three and a half fold; the churches that stand up clearly for the truth of the everlasting God

HAVE INCREASED EIGHTEENFOLD.

"Ten years ago we used to meet in the inquiry-room (and in personal conversation with men about their salvation) the most seriously-expressed doubts about spiritual realities. Men tell us from afar, who have the widest experience, that there is not one-tenth of that scepticism in men who seek their souls' salvation to-day. Men have belief enough in the Gospel to put fifty-eight millions of dollars into churches in New York, while no infidel organisation has a roof over its head. One hundred years ago we had one church member in about fourteen of the population. Notwithstanding the steady in-come of population—the increase by immigration of half a million a year—that proportion has changed, until now there is one name on the Church roll of America for every five of the population, and we have only to go on in that ratio for a little while to have one for every one of the population. Then shall be shouted in the heavens and on the earth, 'The kingdoms of this world are become the kingdom of our God, and of his Christ!'"

The burning question of the Conference was the missionary controversy which arose out of certain articles by "A Friend of Missions," which appeared in *The Methodist Times*. Those articles contained charges against the Indian missionaries of luxurious living and of haughty bearing towards the natives. A commission has investigated those charges, with the result that the missionaries have been completely vindicated. The membership of the British Wesleyan Church, as reported to the Conference, is 423,615, being an increase of 2,633 on the preceding year. It will be understood that this membership does not at all represent the number of adherents of Wesleyan Methodism in Great Britain, these being the members of the society classes, and constituting the inner circle which is composed of the Methodists of the Methodists. Forty-two young men were ordained for the ministry, and fifty-nine were received as candidates for the ministry.

At its initiation Methodism entered upon a valiant crusade against intemperance. In some of its sections teetotalism has developed a very strong organisation. In the United States, for instance, the opinion of the Episcopal Methodist Church is such that Bishop Warren could say: "Wherever on the round globe you find any one of our 22,000 churches, wherever you find a copy of our Book of Discipline, wherever you find any of our members, you always find this motto—'Total abstinence for the individual, and total prohibition for the State.' It is not generally known that one of our 15,100 ministers is a drinker of intoxicating drinks. If there were one, the church is unknown that would be willing to receive him." British Methodism has, up to the present, been weak in its temperance organisation, though it reckons a vast number of teetotalers amongst its adherents. There is, however, steady improvement in this respect. At the Bristol Conference of 1867 a temperance meeting was established in connection with the Conference. At the Bristol Conference of 1877, temperance was incorporated as a regular branch of the work of the Connexion. At the Bristol Conference of 1890, a minister, Rev. G. Armstrong Bennetts, B.A., has been designated to be set apart at the Conference of 1891, to look after the development of the Temperance Department of Wesleyan Methodism.

We must notice one other new departure of great importance. The Rev. J. Scott Lidgett, M.A., has been set apart to establish a Methodist Settlement at Bermondsey. The intention is to furnish a centre of residence and work for Methodist University men and other persons of culture, in one of the dense hives of London population. The promoters of this settlement hope to provide for the labouring masses of London, opportunities for educational improvement and instruction, with respect to the elevation of their home life, combined with earnest evangelistic teaching.

This brief account of the Conference cannot conclude without some reference to the work of the great missions which have been established in London, Manchester, and Birmingham. These attempts to solve the problem of the spiritual condition of the masses of our great cities are most successful. Crowded congregations are gathered every Sunday to listen to the preaching of a plain and simple Gospel; while in connection with these missions a vast number of agencies of various kinds for the relief of poverty and the general amelioration of the condition of the people, are constantly at work. The Conference recognised by express resolutions its gratitude for the remarkable success of these enterprises.

CHRISTIAN WORK IN BOMBAY.—*The Bombay Guardian* reports a large gathering of a highly encouraging character of native Christians in that city. Members of various churches met "to organise systematic work for the spread of the Gospel in Bombay." The proceedings were principally in Marathi. One or two European missionaries were present, but took no part in the speaking. The addresses of the native Christians were admirable in spirit, indicating a hopeful awakening as to their responsibility towards their unsaved country people.

JEWS IN WHITECHAPEL.—The seventeenth annual report of work done in connection with the London City Mission in the Jewish Mission Hall, Old Montague-street, Whitechapel, is a simple statement of testimony borne under circumstances of peculiar difficulty. Every opportunity is embraced to make known the Gospel to the sons and daughters of Abraham. With reference to the special services during the three great festivals, the missionary, Mr. H. Ehrlich, writes: "Some of them were largely attended, and the plan of salvation through the atonement made by Christ was made clear. We met with a good deal of opposition, but we can thank God that even some of those who opposed us have become deeply impressed with the truth as it is in Christ." During the year 455 indoor meetings and Bible classes were attended by 10,425 persons. The work is of an all-round character, and has many agencies. Communications for Mr. Ehrlich may be addressed: 5, Palestine-place, Cambridge Heath, E.

For the Young.

THE CHURCH ON THE SANDS.

We give extracts from reports of meetings held at various watering places by workers of the Children's Special Service Mission:—

Llandudno, Colwyn Bay, Llanfairfechan, and Pensarn (Mr. E. Arrowsmith, assisted by a number of friends). We began here on Sunday week with a large gathering in the Happy Valley; over three thousand hymn-sheets were distributed, and the supply ran short. Mr. Hume has had capital services at Colwyn Bay, and Mr. Jackson has greatly endeared himself to the children there. We made a good beginning at Llanfairfechan on Thursday, and are holding meetings at Pensarn several times a week. It is, of course, as yet, early to speak of results, but we can already thank God, and take courage. It will encourage our friends working round the coast to know that one of my helpers at Llandudno, and a most excellent one, was brought to Christ at the age of ten, when I visited his school.

Eastbourne, August 8.—The Lord has brought into the prayer-meetings those whom He has taught to pray. Rev. W. E. Peters' expositions are most acceptable and are very terse. The children's service was somewhat shortened this evening, partly on account of the cool wind, but more to enable Rev. S. L. Dixon to address the adults. This he did with much spiritual power, from Hab. iii. 2. "O Lord, revive thy work in the midst of the years," to a large (say 400 or 450) and very attentive audience.

Penmaenmawr (Messrs. Howard Staines, B.A., and Sidney R. Webb, M.B.).—We had our first meeting on the beach on Sunday afternoon, when about four hundred children and adults quickly gathered round. Among the audience could be seen many children who had been here in former years. There is very much sympathy with the work evoked, especially among the Presbyterian clergy; Rev. J. T. McGaw, M.A., is exceedingly kind, and Rev. S. MacNaughton, M.A., of Preston, and other ministers are assisting.

Rhyl (Messrs. T. L. Sayer, Percy Nickisson, Ernest Nickisson, Captain Bruce Moorhouse, Rev. K. Cox).—Our first service on Sunday afternoon was well attended, a thousand hymn-sheets not going round. On Sunday night God's presence was manifestly felt, and, as the shades of evening gathered round, the solemnity increased, a marked feature being the number of men, especially young men, present. Our early morning prayer-meetings are held in the Lecture Hall, where also the choir practice is held. The children's meeting on Monday night at an end, the adults gathered closer round to listen to several short addresses and loving earnest appeals to close that night with Christ as their Saviour. Two who were spoken to after the meeting were impressed, and we believe God was dealing with many souls that night.

Weston-super-Mare, August 8 (Mr. G. H. Harris, B.A.).—To-day completes our first week here, meetings now in full swing; average three hundred daily; more on Sundays. Over sixty came to picnic in the woods yesterday. Have been encouraged by meeting several who are the fruit of the work here in past years.

Whitley (*Newcastle-on-Tyne*), August 9 (Messrs. Alfred Haley, C. B. Marston, and H. P. Ridley).—The weather has been most charming, and in every way suitable for out-door meetings. We have taken up a fresh position on the beach this year, which is proving very convenient, and at our first service about 400 were present. The attendance and interest are increasing, and, thanks to the Giver of all good things, tokens of blessing are already being made manifest. A deep interest is being taken in the Scripture Union and the Text searching.

Margate, August 9 (Rev. W. Senior, Capt. Winn, R.E., Mr. Herbert C. Brown.—Our beach services have been well attended every morning, never, I think, below 350, sometimes about 400. We have had good "Cathedrals," and a procession, with the banners along the beach, has drawn a good many to the service. The Captain introduced a distinct novelty into the work, teaching the little ones how to build miniature bridges and batteries. This morning we were occupied in constructing a battery on the sands. It drew large crowds of inquiring sightseers, and the banner displayed aloft was a good help in making the service known. We sang the first verse of "Hold the Fort," and then proceeded to demolish our work. We have had much to cheer and encourage us, and we have much cause to thank God for his blessing and help, but I trust in the coming week we shall be able to see more definite fruit for the seed sown.

Bridlington Quay, August 12 (Mr. H. Hutchinson).—We began work here on Wednesday morning, August 6, with a very large meeting of 1200 to 1500 at our first service. The weather was very fine, and extremely hot, but the last few days it has been much cooler, and although the tide was high, necessitating our beginning the service an hour before advertised time, we have had excellent meetings. Our morning prayer meetings are well attended.

Whitby (Mr. R. Callender).—The weather has been perfect. The prayer meetings are growing in numbers, and Rev. Talbot Hindley's addresses on Nehemiah are greatly liked. The walks and games in the afternoon are well attended.

SHOW HIM YOUR HANDS.

By Mary A. Cushman.

In the one poor room that was all their home,
A mother lay on the bed,
Her seven young children around her;
And, calling the eldest, she said:

"I'm going to leave you, Mary;
You're nearly fourteen, you know;
And now you must be a good girl, dear,
And make me easy to go.

"You can't depend much on father;
But just be patient, my child,
And keep the children out of his way,
Whenever he comes home wild.

"And keep the home as well as you can;
And, little daughter, think
He didn't use to be so;
Remember, it's all the drink."

The weeping daughter promised
Always to do her best;
And closing her eyes on a weary life,
The mother entered her rest.

And Mary kept her promise,
As faithfully as she might,
She cooked and washed and mended,
And kept things tidy and bright;

And when the father came home drunk,
The children were sent to bed,
And Mary waited alone, and took
The beatings in their stead.

And the little chubby fingers lost
Their childish softness and grace,
And roughened, and chapped, and callous;
And the rosy, childish face

Grew thin, and haggard, and anxious,
Careworn, tired, and old,
As on those slender shoulders
The burdens of life were rolled.

So, when the heated season
Burned pitiless overhead,
And up from the filth of the noisome street
The fatal fever spread,

The work and want and drunken blows
Had weakened the tender frame,
And into the squalid room once more
The restful shadow came.

And Mary sent for the playmate
Who lived just over the way,
And said, "The Charity Doctor
Has been here, Katie, to-day.

"He says I'll never be better,
The fever has been so bad;
And if it wasn't for one thing,
I'm sure I'd just be glad.

"It isn't about the children;
I've kept my promise good,
And mother will know I stayed with them
As long as ever I could.

"But you know how it's been here, Katie—
I've had so much to do;
I couldn't mind the children
And go to the preaching, too.

"And I've been so tired-like at night,
I couldn't think to pray;
And now, when I see the Lord Jesus,
Whatever am I to say?"

And Katie, the little comforter,
Her help to the problem brought;
And into the heart made wise by love
The Spirit sent this thought:

"I wouldn't say a word, dear,
For sure He understands;
I wouldn't say iver a word at all,
But, Mary, *just show Him your hands!*"

Woman's Journal (*American*).

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 24, John vii. 19—36; Mon., Aug. 25, John vii. 37—53; Tues., Aug. 26, John viii. 12—30; Wed., Aug. 27, John viii. 31—47; Thurs., Aug. 28, John viii. 48—59; Fri., Aug. 29, John ix. 1—14; Sat., Aug. 30, John ix. 15—29.

CHILDREN'S SEASIDE SERVICES.

Arrangements now in force in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume, M.A., in charge), *Llanfairfechan* and *Pensarn*. Mr. George Banaster, *Tynemouth*. Mr. H. Hutchinson, *Bridlington*, to Sept. 6. Mr. E. T. M. Dennes, *Whitby*, to Sept. 4. Rev. C. H. Nash, B.A., Mr. R. L. Barclay, B.A., and others, *Scarborough*, to Sept. 8. Mr. Josiah Spiers and Mr. R. Westall, *South Shore, Blackpool*, to Sept. 10. Mr. J. H. Greene, *Saltburn*. Mr. Alfred Haley, *Whitley* (near Newcastle-on-Tyne). Messrs. S. J. Hewlett, G. Goodman, and Maggs, *Yarmouth*. Dr. F. Churchill and Mr. Ernest Lampen, *Southwold*. Revs. W. E. Peters, S. L. Dixon, H. J. Watney, and Cecil J. King, Messrs. H. Hankinson, A. G. Dodderidge, F. F. Key, and others, *Eastbourne*. Mr. J. Reginald Naylor, Rev. H. J. Gibbs, and Mr. L. T. R. Hutchinson, *Bournemouth*. Mr. H. L. C. de Candole, B.A., and Mr. Sidney Warren, B.A., *Southsea*. Rev. W. T. Storrs, M.A., B.D., and others, *Sandown, Isle of Wight*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Mr. Livesey Carrott, *Littlehampton*. Mr. Louis Parkinson, *Deal*. Rev. Walter Senior, M.A., Captain Winn, and Mr. Herbert E. Brown, *Margate*. Messrs. E. and C. H. Collier, *Herne Bay*. Rev. Alfred Waller, *Southend*. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. Crofton Rainey, *Paignton*. Mr. H. G. Harris, B.A., *Weston-super-Mare*. Mr. T. Lewes Sayer, *Rhyl*. Mr. Howard Staines, B.A., and Mr. Sidney Webb, M.B., *Penmaenmawr*, to Aug. 24. Mr. Reginald Callender, B.A., *Weymouth*. Mr. G. H. Chaplin, *Clacton-on-Sea*. Rev. E. A. Stuart, M.A., *Kirn* (*by Greenock*). Mr. E. J. Wareham, *Clevedon*. Mr. Ernest E. H. Read, *St. Leonards*. Mr. J. Attenborough, *Seaford*. Mr. Horace Setter, *Seascale*. Mr. C. E. Faithfull, *West Brighton*. Messrs. Aldous and Inskip, *New Quay, Cornwall*. Mr. George Bennett, *Aberystwith*.

ELIZABETH COMSTOCK, the Quaker preacher, now aged and infirm, living at Union Springs, N.Y., has in her lifetime visited 122,000 prisoners, 195,000 sick and wounded soldiers, 85,000 inmates of poorhouses and almshouses on both sides of the water. For thirty years she toiled in this field, and during the last years of her active life was one of the most beloved members of the Women's Christian Temperance Union.

THE SEA-SHELL AND SCRAP-BOOK MISSIONS afford enjoyment to sick children in the hospitals and homes of the poor of London. More happily situated boys and girls who visit or reside at the seaside gather the shells, and friends in various parts provide the scrap-books. These are distributed through the mission workers among little ones living in cheerless surroundings. Particulars as to the ways in which the Missions may best be helped will be supplied by the secretary, Mr. Charles Darkin, 27, Benedict-road, Stockwell, S.W. So far 17,206 boxes and bags of shells have been sent out, and 37,200 scrap-books, cards albums, &c. The work may be cordially commended to the Christian sympathy and support.

MR. LECKY ON ROMANISM.—2.

After describing the essentially "polytheistic and idolatrous" character of popular Catholicism, Mr. Lecky contrasts the teaching of his early days as to the cause of this "falling away" from primitive Christianity with that which he conceives that history affords.

"In the teaching of my early youth this transformation of Christianity was described as the great predicted apostasy, the mystery of iniquity, the work of Antichrist among mankind. Under the influence of the historic method it assumed a different aspect, and the mystery became very explicable. Hobbes had struck the key-note in a passage of profound truth as well as of admirable beauty:—

"'If a man consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman Empire sitting crowned upon the grave thereof.'"

One can, however, fully admire Hobbes's striking and truthful illustration of the continuation throughout mediæval Christendom of the spirit of the old Roman Empire, without thereby having to renounce the teaching of Scripture as to either the cause or the effect of the apostasy of Christendom. The fact is, there is nothing in Hobbes's image of "the ghost of the deceased Roman Empire sitting crowned upon the ruins thereof" which may not be found in a more accurate and, as events have shown, truthful form in the Book of the Revelation. According to Hobbes, the Roman Empire is dead, and its ghost only survives. According to St. John (Rev. xii. and xiii.) the beast which represents the Roman Empire "had a deadly wound," but it "was healed." The sword of the Goths wellnigh effected its destruction, but under Justinian (to quote the words of Dean Milman) "the Roman Empire appears suddenly to resume her ancient majesty and power." This was the commencement of the long reign of what he so well calls "Latin Christianity," and of which Hobbes speaks as "this great ecclesiastical dominion."

There is, then, no contradiction between the facts of history and the predictions of Scripture, but there is a distinction, which Mr. Lecky overlooks, between the causes of the apostasy and the result of it. The causes may be found set forth in 2 Thess. ii. 10-12, and in 1 Tim. iv. 1-6, 2 Tim. iii. 1-5 and 13, but the result of this is what we see in history, the concentration of the evil so developed in a huge ecclesiastical system, its amalgamation with and final control of Daniel's fourth great world power—the Roman Empire—in its professedly Christian stage.

This forms the subject of the prophetic vision of Rev. xiii., with its supplemental explanation in Rev. xvii. and xviii.

When, therefore, Mr. Lecky speaks of the mystery being "very explicable," he forgets that he is living in the nineteenth century, from which, looking back through a long course of centuries, we can see the mystery fulfilled. But it was a mystery indeed when St. John first saw it in symbolic vision, as his own words (Rev. xvii. 5, 6) so strikingly record: "Mystery, Babylon the Great . .. ...and I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus, and when I saw her I wondered with a great wonder" (R.V.).

H. E. B.

"OUR KITH AND KIN IN INDIA."—With this title, the addresses delivered in June last at the meeting of the Anglo-Indian Evangelisation Society, have been published in pamphlet form. Many will be glad to read the interesting remarks of Lord Reay and Sir Charles Aitchison, and doubtless such as do so, will realise the need of supporting the efforts of the Society for the spiritual good of the Europeans and Eurasians in our Indian Empire.

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"THOSE MANY WASTED YEARS."

"Why, friend, what means this goodly change?
  Your frock so neat and clean,
No sottish look about your eyes,
  There's something wrong I ween.
'Twas only two short months ago
  I met your little Bill,
And thought the lad was nigh his grave
  He looked so weak and ill;
But now my wife is overjoyed,
  And nothing else goes down,
Her head, I think, is surely turned
  With news of neighbour Brown.
She says the boys are cared for now,
  Their home is bright and fair,
And one would think, by all account,
  New folk were living there.
What means it, friend, this hopeful change?
  I scarce myself can think
That all this mighty good has come
  Through giving up the drink."

"'Tis true," said neighbour Brown in tears,
  "I feel a different man,
And would to God in years gone by
  I'd seized this worthy plan.
'Twas drink that kept me from my home
  And made me hate my wife;
'Twas drink that stole my children's bread
  And made me curse my life;
'Twas drink that drew me from the church,
  And made me scoff at God;
'Twas drink that led me in the path
  That sinners only trod.
'Twas drink, that awful demon foe,
  That bound me in his chains,
And led me to the pit of hell
  Beneath its serpent reins;
'Twas drink, yes, cursed drink, that tore
  All honour from my soul,
And filled my mind with loathsome vice
  That nothing could control.
I once could hold my head aloft,
  And proud enough could say,
'Bill Brown is honest, though he's poor,
  And always pays his way.'
There was a time when she, poor wife,
  Would count my footsteps home,
And hold me as a pattern to
  The drunkard who would roam.
Ah me! our cottage then was smart,
  The youngsters neat and clean,
And there was not a better lass
  Than Polly to be seen.
Her willing hands were always plied
  In some home duty there,
She'd make my wages cover all,
  And have a bit to spare.
A wee tin box stood on the shelf,
  And oft I've heard her say—
'A trifle of your wages, Bill,
  Will meet a rainy day;
The little ones are growing up,
  And soon must go to school,
I often think what we should do
  Without this saving rule.'
But ah! I scarce can think it true
  That in one fatal hour,
I fell a victim to the drink,
  And got in Satan's power.
No longer then the little box
  Stood shining on the shelf,
A drunkard's eye had watched it long,
  And counted it as pelf.
The scene was changed; our happy home
  Soon dwindled bit by bit,
Till not a single bed was left,
  Or chair whereon to sit.
But, blessed be the Saviour's name,
  He did not pass me by,
As I stood on the brink of hell
  A sinner doomed to die;
A drunkard's grave I long had sought,
  And revelled in my sin:
But Jesus looked on me and said,
  'Poor dying soul, come in;
I cannot bear to cast thee off,
  While there is room to spare;
My blood was spilled for such as thee,
  Why perish in despair?'
Then conscience roused my guilty heart,
  And bowed my head in tears,
As I repented o'er the past
  Those many wasted years.
A vision of that precious cross
  Stood out before my gaze,
And I resolved at Jesu's feet
  To mend my sinful ways.
'A drunkard from this hour,' I said,
  'Dear Lord, I will not be.
Since Thou couldst condescend to plead
  With one so vile as me.
Thy gracious hand, stretched out to save,
  Henceforth shall be my stay,
No more I'll tarry at thy call,
  Or send thy love away.'

And so, dear friend, this happy change,
  Has wrought for me and mine
A future hope of happiness
  With blessings so divine;
And to repay my blessed Lord,
  With all my strength and might,
I'll raise the temperance story high
  And sing it day and night."

Claribelle Atkins.

Gathered Gold.

GOD SPEAKING.

While the tongue of the Almighty is speaking to us in his Word, his finger is writing to us in his works.—*Kepler.*

VAIN CONFIDENCE.

Lean not on earth; 'twill pierce thee to the heart:
A broken reed at best, but oft a spear:
On its sharp point, peace bleeds, and hope expires.
—*Young.*

RICKETY CHRISTIANS.

We have many rickety Christians. They hear much, and their heads swell with empty notions and indigested opinions. But their legs are crooked; their walking is perverse.—*P. Henry.*

MAN'S DEFICIENCY.

How often, if my history were written by an inspired pen, might this proof of the depravity of my heart be inserted: "But John Newton rendered not again according to the benefits he received; for his heart was lifted up."—*John Newton.*

THE CHRISTIAN'S HERITAGE.

What can we wish for in our heritage that is not to be found in God? Would we have large possessions? He is immensity. Would we have a sure estate? He is immutability. Would we have a term of long continuance? He is eternity itself.—*Arrowsmith.*

UNEQUAL YOKE.

I would give a caution against the union of a godly man with an ungodly woman, or of a godly woman with an ungodly man. Oh! if ye did but know the effect of it, if ye did but trace out the true principle of it in all its consequences, ye would start from it as ye would start from putting a viper into your bosom.—*J. Harington Evans.*

GOD'S PRESENCE.

The presence of God's glory is in heaven, the presence of his power on earth, the presence of his justice in hell, and the presence of his grace with his people. If He deny us his powerful presence, we fall into nothing; if He deny us his gracious presence, we fall into sin; if He deny us his merciful presence, we fall into hell.—*John Mason.*

"PRAY WITHOUT CEASING."

If you would be rich in all grace, be much in prayer. Conversing with God assimilates the soul to Him, beautifies it with the beams of his holiness, as Moses' face shone when he returned from the Mount. It is prayer that brings all our supplies from heaven, draws more grace out of God's hand, and subdues sin and the powers of darkness; it entertains and augments our friendship with God, raiseth the soul from earth, and purifies it wonderfully. When the Apostle hath suited a Christian with his whole armour, he adds this to all, "Pray continually."—*Bishop Leighton.*

CLOSING WITH CHRIST.

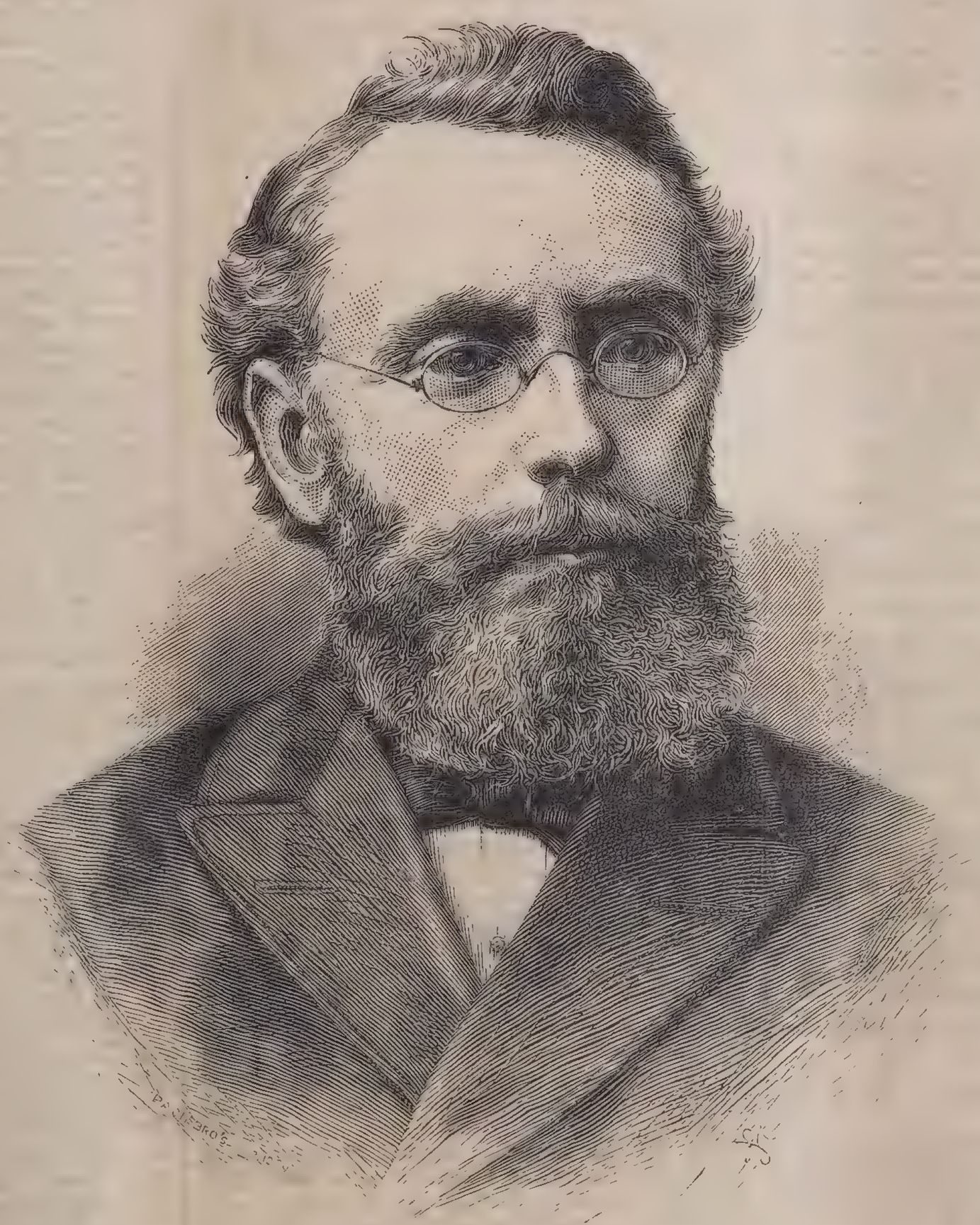
It is ordinary for many whose hearts are gone out after Christ in the Gospel that have received Him, to bring the same in question again. Therefore I shall advise one thing, as a notable help to fix the soul in the maintaining faith and an interest in God, and that is, that men not only close heartily with God in Christ, but also that they expressly, explicitly, by word of mouth, and *vivâ voce*, formally close with Christ Jesus, and accept God's offer of salvation through Him, and so make a covenant with God. And this, by God's blessing, may contribute not a little for establishing them concerning their saving interest in God.—*Wm. Guthrie.*

REV. JAMES A. O'CONNOR,

Ex-Romish Priest.

DURING the past few years a steady underflow of evangelistic effort has been set in motion in America towards the conversion of Roman Catholics, both priests and people. Thousands of able men throughout the United States have entered the arena to oppose the political encroachments of Rome. The Catholic "ring," which held sway in Boston during several years, could not have been formed if the community had been alive to Rome's ambition for secular power. Now the "ring" is smashed, and a representative American Mayor fills the gubernatorial chair by the suffrages of a people now more enlightened as to their duties and privileges.

There is, however, a nobler work going on, viz., the conversion of Romanists from error to truth. This movement is independent, voluntary, non-sectarian. Christians of the various evangelical churches have been aroused to seek the salvation of their Romanist neighbours, while zealous preachers, believing that the Gospel of our Lord is for every creature, do not shut out the Catholics from their ministry. Foremost as a herald of the Gospel to Roman Catholics is Ex-priest JAMES A. O'CONNOR, familiarly known as "Father" O'Connor. The title has now no official value, save only as it indicates the antecedents of this worthy man. No doubt "Father" O'Connor's faithful, persistent evangelism amongst the Catholics, and his remarkable fruitfulness in that field, have encouraged and emboldened vast numbers all over the States and Canada to labour in this good cause. From the first he has sought to lead priests and people, as sinners, to the Lord our Redeemer. To preach the Cross is his delight; to point inquirers to the Lamb of God is evidently his chief joy.



Mr. O'Connor was born near the famous Killarney lakes more than forty years ago. His ancestors for centuries were Romanists. Many of his relatives had been priests, and his mother's heart was set upon the darling object of seeing her son in the holy office. Having spent some years of study in Paris, the young man completed his theological course in St. Mary's Seminary, Baltimore, the most Romish city of the United States. Thereafter he was ordained a priest in Chicago, where he performed the duties of his office for eight years, saying masses, hearing confessions, marrying the living, and burying the dead. During that period no fewer than 30,000 penitents sought absolution at his hands in the confessional. But seeing his ministrations did not elevate his people, nor their confessions lead to amendment of life, he became exceedingly disturbed in spirit. Nor could he close his eyes to the conduct of bishops and priests, which was frequently such as to dishonour the Gospel of Christ. Surmising a cause behind the sins of omission and commission so glaringly practised, he discovered the powerlessness of Papal doctrines and decrees to lift the soul to God. The Jesus of Romanism was either a helpless babe in the arms of Madonna, or a Saviour lying under the power of death. Rome has practically kept Him in the tomb; she has no experience of the power of his resurrection. Mr. O'Connor's discoveries were startling; he suffered untold agony. He told his confessor and bishop the alarming facts which aroused his conscience, but their irritating advice was no balm for a wounded spirit. These wounds were made by God, and no human ointment could mollify them.

After careful review of his investigations, he renounced the priesthood, and left the Church of Rome with a firm step, not only towards freedom, but towards the salvation his soul desired. But who will now guide those feet along a safe pathway? Blessed be God, who not only begins the good work, but who also performs it in his sovereign wisdom and power! After having studied medicine, which he thought to make his life profession, the ex-priest settled in New York. There he fell in with a friend who pointed him to Christ, directing his mind to the assurance of pardon promised in the Scriptures to all who come unto Him. This was, indeed, good news to Mr. O'Connor, who shortly rejoiced in the conscious knowledge of salvation. And with this joy of forgiveness there came the overwhelming conviction that the deluded votaries of Rome must somehow hear the true Gospel of Jesus Christ.

To renounce his profession, and enter upon the great work of his life, without human promise of support, without the aid of a society, and without any visible means of subsistence, demanded courage; not the courage of impulse, but of faith in God. He rented commodious halls, into which all classes of Romanists flocked to hear the Gospel from the lips of an ex-priest. Conversions have been numerous: possibly 1,000 souls are now free in Christ Jesus. Also a great company of the priests have become obedient to the faith. From the first, the Spirit's seal was set upon his work.

Mr. O'Connor not only preaches with his voice, but also, and most effectively, with his pen. He is editor of *The Converted Catholic*, a magazine which is outspoken in all vital questions pertaining to Romanism, but is specially helpful in its statements of Gospel truth. We append the following personal testimony, as given by himself:—

"I know only one doctrine—salvation by the blood of Christ; I know only one way—repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice—the Bible as the revealed Word of God, to be believed from cover to cover. All this I preach to the Catholics, in opposition to the powers of evil that would keep them in sin, and to the power of the Church of Rome that would keep them in ignorance and superstition. I do not blame the priests for not teaching the people better—generally they do not know better themselves. But they must be made to stand aside, and let the people see that there is only one real priest—the Great High Priest, Jesus, the Son of God, who

ever liveth to make intercession for those that believe in Him. The Catholic people believe in Him, but the priests will not let them come to Him.

"I preach that the people have a right to come to their Lord and their God, who has purchased them at a great price, even his own blood, and that no power on earth has a right to come between the repentant sinner and the loving Saviour. The Catholic people gladly hear that doctrine, and every year great crowds of them have attended our services in Masonic Temple, New York. How many of them become converted? you will ask. It is hard to tell. Our work is in great measure an educational one—teaching the people how to lean upon and trust in the power of God rather than in the priests as now. The conversion and salvation of the soul is the work of God, not of man. Hence we leave to God the fruit of our labours. But there are many, many conversions.

We have formed no church; our work is a missionary one. There are enough churches and denominations in the world to which the Catholics can go after they are converted—when they become like other Christians. We have received many priests out of the Roman Catholic Church, and have given them a hearty welcome. But only a few of them could be induced to enter upon the work of preaching to the Catholics. There was no salary for them, and they found it more agreeable to become pastors in the various Protestant Churches. But though we had no salary ourselves, we believed God would sustain us in the work, and that in time means would be provided for keeping the others also at work."

Not long since a mission was organised with "Father" O'Connor as general secretary, the object of which is not only to evangelise among the Roman Catholics, but also to aid such as find themselves friendless and homeless because of their allegiance to Christ—specially converted priests, who are the most helpless of all men until placed in positions where they can labour with their hands for their own support. Mr. O'Connor's mission is entirely a spiritual one, for though intensely alive to the dangers threatening the American Government from Roman influence, he believes the Gospel to be the only true remedy. Thus, setting politics aside, he preaches "Christ alone."

Mrs. O'Connor, the true helpmeet of the ex-priest, deserves more than a passing notice. She, too, is a convert from Rome, through the power of the Gospel, and in hearty accord with her husband in his endeavour to preach Christ to the Romanists. This worthy woman keeps open house for every refugee, as far as opportunity permits. Around their table is found an illustration of the Divine idea of the family, and a protest against the unnatural doctrine of celibacy. Mrs. O'Connor is a warm-hearted Irishwoman, full of love and good works. "She looketh well to her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her."

MRS. HORTON AND MISS PARKER have conducted evangelistic services during the last few months in Ramsgate, at the Cavendish Baptist and Congregational churches. God has added his blessing, and souls have been saved.

THE JEWS OF RUSSIA.—It is devoutly to be hoped that the statement that the Czar of Russia will not promulgate the threatened coercive edict against the Jews, will prove correct. In these circumstances the Lord Mayor of London has decided not to convene the public meeting of citizens at the Mansion House, which the Archbishop of Canterbury, the Baroness Burdett-Coutts, and other persons of distinction, had signified their desire to attend. Meantime, it is reported from Odessa that the steamers leaving that port for Alexandria and calling at Jaffa, carry increasingly large parties of Jewish emigrants to Palestine. The greater number of these emigrants are provided with means for the purchase of land, or for establishing themselves in the new colonies.

The Northfield Conference.

(By our Special Correspondent).

The eighth general conference for Bible study and equipment for service in the cause of Christ, is now—writing on August 3—fully inaugurated. It bids fair to be the longest yet held, and a gathering such as has never been seen here before in the width and depth of the movements touched and influenced by it. In the long list of prominent speakers are many Englishmen and notable missionaries. Among those who are to take part are:—Rev. Marcus Rainsford, of London; Bishop J. M. Thoburn, of India; Rev. W. R. Mowll, of London; Mr. W. R. Lane, of England; Rev. F. E. Marsh, of Sunderland; Mr. David Baron, of London; Mr. C. Boardman, of Stratford, London, and others.

At one of the opening sessions Mr. Moody set the key for the meeting by asking several the question,

"WHAT ARE YOU HERE FOR?"

Mr. Boardman, a business man, said he had intended to go to Jerusalem this year, but Major Whittle had told him that he could get nearer the heavenly Jerusalem by coming to Northfield than he would by visiting the earthly Zion. His prayer was that he might receive a powerful stimulus, that he might carry back some of the holy influences which flow from the exposition of God's dealings at Northfield. Mr. Boardman then gave a description of the Mizpah Band meetings, and what was being done in the Conference Hall built at Stratford, E., as the result of Mr. Moody's mission. Rev. Marcus Rainsford graphically told about the work in Down Lodge Hall, Wandsworth, and the influence of the "Rescue" societies. Rev. S. S. Karmarker, of Bombay, the first native representative of that country to attend the Conference, said he had been longing to come to America to see Mr. Moody's work. He had tried to get him to go to India, but since he could not do that he himself had come to America. In closing he said: "We need more evangelists and revivalists in our country, and especially the native communities need stirring addresses by Americans. The day is coming when 300,000,000 in India will be saved. What a glorious day when all the Hindoos, Mohammedans, and Persian fire-worshippers are Christians! The English Government has done a great deal for us all, and Christianity can be spread all over the country. They are reading infidel literature. I want to show that it is through Christ that heathenism can be blotted out, and we can receive a change of heart."

Rev. James O'Connor, of New York, a converted Roman Catholic, told of his visit to Northfield nine years ago, when he got his first incentive to real Gospel work. He strongly advocated working among the Catholics. Speaking of prayer to the Virgin, he described people as "troubling her with their sins, instead of praising God for her virtues." Could Catholics be reached by the Gospel? If anything made him angry, it was for people to say that the Catholics couldn't be converted, because they were so bound by their priest. If the truth is presented with shillalahs and flagellations, how would you like it yourselves?" Mr. Jewell, a business man from Hartford, Conn., said: I came here as a exceedingly busy man, to get some new stimulus for God's work, to touch elbows with 1,000 or 1,500 Christian workers—dynamos that each give me a throb when I touch them, and a different one, starting me into a new direction.

HAGGAI'S PROPHECY.

Mr. David Baron was one of the first speakers in the conference, and gave a powerful address on the prophecy of Haggai. In opening he said: "The Lord showed his displeasure of the people by speaking of them as 'this people,' instead of 'my people.' The cause of the displeasure was the neglect to carrying out the work of rebuilding the temple. This was a type of the displeasure of God to-day. This prophecy is a call to work, a proclamation signed by God, directed to arouse the people to the difficult work of building the temple of God. Typically, the temple is a type of heaven, of the incarnation of the Son of God and of every Christian, for "know ye not that ye are the temples of God?' After speaking of the foundation and the work, he asked, 'who are the workers?' He closed with the hindrances: 'The building of the house of God means hard work, self-sacrifice, and zeal for the services and glory of God. I have had some of the most blessed experiences of my life in the Carpathian mountains, and on the plains of Hungary. And, when I have had people closing around me and spitting upon me, I have felt more happy than at many conferences. You must meet Christ, who will require of you an account of all the talents committed to you.

A new departure this year is the introduction of Bible-readings at the village church, which are to be conducted by Rev. Dr. A. T. Pierson; but the first was opened by Rev. Marcus Rainsford, who took for his subject Phil. iii. 1-15, especially the 10th verse:—

"THE POWER OF HIS RESURRECTION."

Paul desired a knowledge of more than the mere facts of the resurrection; but he did not yearn to know the real dignity of the Omnipotent Son of God. He knew that his resurrection was not only the pledge and earnest of the resurrection of all believers, but also its charter and life. Yet the knowledge of these facts, however important, would not feed Paul's hungering soul. But to have an almighty energy, to experience the power of that resurrection in his own soul was the object of Paul's great thirst. If we believe in Christ's resurrection, we may have this experience. We Christians often live on a cent. a day, when we might have a thousand, if we but would. Now Paul wanted the risen Lord to repeat his own life in his life; he wanted Christ to look out through his eyes, to speak through his lips to the dead world of sinners around him. We also may have this personal, practical experience of Christ in our lives.

Mr. Moody has only spoken once thus far, or rather, preached but one sermon. This address was his well-known and characteristic discourse on the life and character of Elijah, and was delivered on the now historical Round Hill in the rear of his house. During his talk he said: No man amounts to much without the Spirit of God. Elijah got under the juniper tree, and prayed for death. Thank God that He does not always answer our prayers. It would be a great calamity if He had answered that prayer, and the prophet had died like a coward, under that juniper tree. I do not wish I had lived in the time of Elijah, as many do. When the prophet appeared all was darkness around him. When we get on our face before God as Elijah, we shall get Elijah's spirit.

Protestant Notes.

A WRITER in *The Sussex Daily News* asserts that Protestantism is vanishing from the Church in Sussex, and refers to a church in Brighton where "thousands of worshippers Sunday after Sunday bend low in adoration of the Host, and within the last few days a little volume has appeared under the editorship of the Mission Preacher of the Diocese of Chichester, in which the Protestant view of the atonement is referred to as a "base superstition," which is "revolting to morality, contemptible to reason, and degrading to the spirit," beneath the shadow of which "grows a devil's religion," the intention of the writer being to present and substitute a "Catholic" view in its place.

Rev. S. B. Thorp, Curate of St. Matthew's, Sheffield, has seceded to Rome. We need scarcely add that he was a Ritualist. He has given, in writing, the reasons for his perversion. The main one is, that in the Roman Catholic Church there exists an infallible and "living voice" to settle finally all the religious doubts of her children; while Protesants have nothing to decide for them but the Bible. But if Mr. Thorp will only take the trouble to inquire, he will soon discover, to his astonishment, that even in the Church of Rome there is no "living voice" claiming infallibility, to which he can have recourse to settle all his difficulties. In this year of Grace, the only "living voice" in that Church, said to be infallible, is that of the Pope, and—on Romish principles—he is only free from error when addressing the whole Church, *ex cathedrâ*, on a matter of faith or morals. As a private teacher, the Church of Rome declares that the Pope is as fallible as any other man. The so-called infallible decisions of Leo XIII. will only reach Mr. Thorp and his co-religionists in the form of a *printed* Papal Bull, which will be as much a "dead book" to him as the Bible is to the Protestant. The whole of the Roman Catholic's Rule of Faith is printed matter when it comes to him; and in this respect he is far worse off than the Protestant. The latter has the whole of his Rule of Faith in the Bible, which is small enough to carry about with him; while the former's Rule of Faith is big enough to fill a small library, including as it does, not only the Bible, but also all the *ex-cathedrâ* Bulls of all the Popes who have ever reigned; the canons and decrees of all the General Councils, and the writings of all the Fathers.

There is not a Roman Catholic in the world, from the Pope downward, who has read the whole of his Rule of Faith. When a Romanist talks about the advantages of possessing an infallible and "living voice" to decide everything for him, he is like a man who boasts that he is possessed of untold wealth, while all the time he is not worth a solitary farthing. If Mr. Thorp were to go to the Pope personally and ask him to settle his latest religious difficulty he would indeed have a "living voice" in reply, but it would not be, on Romish principles, an "infallible" one, but that of a fallible man like himself. After all, it is better to be guided by the written and infallible Word of God, than by the printed Bulls of, say, Pope Alexander VI., who was one of the greatest scoundrels that ever disgraced the earth. If Mr. Thorp had followed his Bible he would have been neither a Ritualist nor a Romanist.

While it is sad to record that any one should secede to the Church of Rome, it is pleasant to report, at the same time, the conversion to Protestantism of a Roman Catholic priest. The *Globe* announces that Rev. Ernest Maitland, Roman Catholic Chaplain of St. Marylebone Infirmary, Notting Hill, has seceded from Rome, and will shortly become a clergyman of the Church of England. There are more converts from Romanism acting as Protestant ministers than is generally supposed.

The comments of the daily press on the death of Cardinal Newman are remarkable, but by no means satisfactory; and even those of some of the Protestant religious papers are such as lead us to doubt whether or not their editors are really awake to the great spiritual and temporal evils inseparably connected with Romanism. As Christians we must mourn that a great intellect was placed at the service of a Church which is described in Holy Scripture as "drunken with the blood of the saints." How strange it now seems to us that it was Newman who wrote in the *British Magazine* for 1834, that Rome is even "worse" than the Babylon of the Book of the Revelation; and that in a published volume he declared that Rome should be treated as a "demoniac" governed by Satan himself! It is curious to note that as far back as 1829 Newman was one of those who petitioned Parliament in favour of Roman Catholic Emancipation. Though he was in his youth thrown amongst Evangelicals, their influence over his religious belief had quite passed away before he started the Tractarian Movement in 1833; for in the latter year he tells us,—"I had a thorough *contempt* for the Evangelical party in the Church of England."

THE KESWICK MISSION FUND.

AT the recent Keswick Convention, I reminded the assembly at the Missionary Meeting on the Saturday, that the Keswick Mission Fund, which has already borne such rich fruits in the visits of Mr. George Grubb to Ceylon, South India, and New Zealand, originated with an anonymous gift of £10 sent to the platform two years ago; and I stated that the donor of that £10, whose name, I believe, is known only to myself, is now himself a missionary in the field.

After the Convention was over, I received a letter from that donor, which he had hoped would be in time to be read at the Saturday meeting. As it came too late, I ask leave to give an extract in THE CHRISTIAN:—

"You know my secret; please keep it well. Will you say that the original donor is now in the mission field, and has learnt so much since last summer of God's love and power that he cannot withhold a small thanksgiving offering. I feel more and more that Christ meant what He said, and nothing else, when He told us to lay up treasure in heaven. Savings are better *invested* in the Lord's work than in anything else: "banking in heaven" is a blessed privilege, and the more one gives the more one finds one can spare. We could do with much less than we have, and then it would be far easier to make earth less our home. Mind—no name, and no hint given of my whereabouts."

The letter enclosed a draft for £10, which sum I have sent to Mr. Robert Wilson.

EUGENE STOCK.

"A MESSAGE FOR THE HOP PICKERS."—Under this title, Mr. C. Russell Hurditch is bringing out a series of four papers, expressly designed for circulation among the hop pickers. Consisting of eight large pages, printed in large type, and well illustrated, these messages are admirably suited to the purpose intended. In addition to Gospel appeals, they present striking Scripture texts displayed in a manner that cannot but arrest the attention of the reader. The hop-picking season is now close upon us, and there should be no delay on the part of evangelists in receiving copies of the "Messages," which are published 100 copies for 4s. 6d. by *Messrs. J. F. Shaw & Co., Paternoster-row.* Tract distributors and societies may hear of specially reduced terms from the editor, 164, Alexandra-road, St. John's Wood, N.W.

MR. MOODY'S NEW ENTERPRISE.

IT is Mr. Moody's purpose shortly to open at Northfield, a new training school, altogether distinct from his other enterprises. The object of this school is to combine a course of Bible study for ladies, with thorough drill in two domestic departments, dressmaking and cooking. It is designed to meet the needs of ladies who desire the ability to reach needy homes in a practical way, and who wish to equip themselves for more efficient work as Bible-class teachers or mission workers. How comfortless are thousands of homes from ignorance of the simplest details of housekeeping! Many a wife would welcome a little advice and instruction from a kind Christian woman who was able to give such help, and whose effort she knew to be prompted by a heart warm with interest in the souls of her family.

As the workers of Mr. Moody's "Bible Institute" in Chicago go from door to door, they find opportunities for giving practical help imply forced upon them. Last Thanksgiving time one worker came upon a motherless home, where everything showed the want of proper care. She found a boy of twelve trying to prepare, as best he could,

A DINNER OF BAKED GOOSE

for his father and little sister. What a joy to give it all the touch of a woman's hand, and make the day seem less dreary in its contrast with the year before! Often a worker comes across a mother with a group of half-clad children, who have nothing suitable to wear for church. Kind friends furnish several dresses to be made up. But these garments are useless unless the mother can be shown how to adapt them, or perhaps teach the older girls. Many ways of service open to a woman who can instruct in these branches, and through them many a soul may be reached by the Word of God.

Mr. Moody opens the Northfield training school in October for two terms of three months each, the first term to close in Christmas time, and the second, beginning at January, will close in March. The best training teachers will be employed to superintend the three departments. The building occupied by the school will be the hotel, "The Northfield," a building in which the appointments are most inviting, and which will accommodate from fifty to one hundred ladies. The total expense for one term will be one hundred dollars.

Any one desiring further information may address Miss Gertrude Hulbert, the Revell House, East Northfield, Mass.

HOMES FOR AGED CHRISTIAN BLIND.—There are at present seventy-five inmates in the North London Homes for Aged Christian Blind, Hanley-road, Crouch Hill. Of the whole, some thirteen are between eighty and ninety years of age. The oldest inmate, aged ninety-three, died a few days ago, after enjoying the advantages of the Homes for seven years, being confined to her bed during the last three. Her trust was in the Saviour. The Homes provide accommodation for eighty persons, and there are always more applicants than can be received for want of funds. The managers, Rev. H. and Mrs. Bright, write: "Now that so many of our friends are away from home, we greatly need Christian sympathy and cheer."

ZENANA BIBLE AND MEDICAL MISSION.—Miss James, of Allahabad, sends an interesting account of nine baptisms, Bengalis and Mohammedans, in May. The first three were ladies who had been received into the newly-erected Converts' Home. The Society has resolved to commence new work at Alighur very soon, and is being urged to occupy other places in the North-West Provinces, where efforts on behalf of the women are very urgently needed. From the large and populous district of Bulandshur a very pressing appeal has been received, and also from Ghazipur. For the last place most desirable workers have volunteered, and now the money is the only thing needed. The office of the Society is at 2, Adelphi-terrace, W.C., Rev. A. R. Cavalier, Secretary.

India's Needs.

India! What a vast continent! Indeed, we might call it the Europe of Asia! And yet what different opinions are held concerning it! Some are unable to see in it any good, others are equally unable to discover any evil. With the former, residence in India is looked upon as little short of exile—a kind of Botany Bay—the only use of which is to coin a few rupees, or earn a pension with which to retire as speedily as possible to the "old country." No wonder that by such the native is too often regarded as a mere "nigger," nor is it surprising to hear from them the most positive assertion that though they spent twenty or thirty years in the country, they never saw a native Christian who was not a thief, a drunkard, or the impersonation of all that is evil, while if there is such a thing as a "good" native to be found, it is in the ranks of heathenism that he is to be looked for.

From such aspersions it is needless to waste one's ink or breath to clear the Indian character. They answer themselves—they are as untrue and as libellous as if a native visiting this country, and, largely ignorant of the language, were to describe the character of Englishmen from the frequenters of a gin-palace, a low lodging-house, or an East-end brothel.

But there is another class who run into the opposite extreme. I must frankly admit that for these I have a far greater sympathy. They are those who, having taken the trouble to look beneath the surface, and having laid aside their European prejudices, find so much to admire in the ancient and elaborate systems of philosophy, morality, and religions, that they would have us believe that in this respect India cannot be improved upon, and that it is best for us to leave well alone. Finding, amid the darkness of heathenism, some star or planet which has been doing its best for centuries with its dim and scanty light to pierce the surrounding gloom, they would fain banish from the horizon the Christ-moon, which is threatening by its very brilliancy to eclipse all the light of the constellations on which India has hitherto depended for its illumination. In their eagerness to acknowledge the "Light of Asia," they can scarce see the necessity for the infinitely more glorious "Light of the World" and "Sun of Righteousness," whose rays are as much required there as here, and without whom its spiritual harvests are as

SURE TO WASTE AND WITHER

away, as they would do if deprived for one single year of the rays of the natural sun.

The truth lies midway between the two extremes. Yes, alas! there is a large measure of truth underlying the libels of the pessimist! The most enthusiastic well-wisher of India is doomed to disappointment if, carried away by the poetry of the situation, he imagines that he is going to discover in heathenism elements of perfection which are, alas! too rare even in countries where Christianity has made its most sweeping conquests. If, where the morals and maxims inculcated by Jesus Christ sway the hearts and lives of men, often even despite themselves, he nevertheless finds much that is to be deplored, he may safely conclude that in countries where that influence has barely penetrated the traces of evil will be even more palpable to the eye and its effects more deep-rooted, ruinous, and difficult to be combated.

True, India has its philosophies. But they are an inextricable web, which even a Max Müller can scarcely disentangle, and which are far beyond the ken of the common people, whom they may mystify, but cannot enlighten. True, they have their religions; but oh! how incapable of satisfying the cravings of their souls. True, they have excellent moral teachers, many of whose maxims are clothed in the most beautiful Oriental imagery; but where is the power either to pardon the past, or to change the sinful heart from which all the evil proceeds? True, an Indian sinner may be a trifle easier in his heathen state than a Christian sinner, because the latter has had greater light. But, after all, there is no happiness in heathenism.

A very wealthy native gentleman once called upon me. His heart was full of anguish. For months he had been unable to sleep. A favourite child had died. He was heart-broken. In vain he had tried to gather consolation by performing with diligence the rites of his own religion. It was powerless to give him peace. He was on the borders of distraction and despair. His very soul cried out for what his religion could not bestow. How glad was I to be able to point to One who could lift his burden and satisfy his heart! There are tens of thousands of such in India waiting for "the consolation of Israel."

It is said that a poor woman once went to Buddha. Her child was at the point of death; she was full of grief. He bade her go and get as a remedy some mustard, but its efficacy would depend on its being obtained at a house where no one had ever died. She went from door to door in vain. She could not find a house in which bereavement had not taken place. Her own child died. But she was comforted in the thought that her sorrow was but the common lot of all humanity. The very author of her religion could do nothing more for her. Do not these bereaved, sorrow-stricken "prisoners of hope" appeal to us to bring to them a Christ who shall wipe away their tears?

Then, again, there are streams of impurity and immorality, of drunkenness and crime, of poverty and oppression, which appeal to us for our sympathy and aid, and which, if unstemmed, threaten to flood and overwhelm the whole peninsula.

God forbid that we should heed the tale of those who cry "'Peace, peace,' when there is no peace," and who would have us think that the heathen are best left alone, that they can live and die without Christ. What a masterpiece of the devil! The vices of Christendom are to be allowed to deluge India without stint, but the antidote is to be withheld! That which makes Christendom itself "tolerable" in the sight of God is to be excluded, and all that is purely selfish, or even devilish, is to be poured into its midst. The brake, without which no train is run in Europe, is to be dispensed with as unnecessary in the case of India. Nay, verily! it must not and shall not be so! The soldiers of Jesus Christ shall at least be as free to flood that country with salvation as the Manchester merchant with his cotton goods, or the liquor-seller with his arrack and opium!

INDIA'S NEED!

Ah! my heart aches at the very thought, and I long to be able to "cry aloud and spare not" with a voice that shall awake from their death-sleep hundreds and thousands of those who profess to love Christ, and who are yet suffering their Indian fellow-subjects to perish at their very doors for lack of the bread of life! I am amazed at times at the marvellous forbearance of God—not with them, but with *us!* I wonder that He has not driven us out of that country long ago, for our lethargy in his service, and unfaithfulness to his Word. Sure I am that the reckoning day is coming, when we of England shall be called on to give an account of our stewardship. What shall we say in our defence, or by way of palliation of our national shortcomings? Look at the matter for a moment.

The British Army, for holding a country which is ours by no right save that of the sword, numbers 60,000! The number of British Christian missionaries, excluding American and foreigners, is considerably less than 1000!

The money spent on our troops and on the government of those dominions amounts to about £70,000,000 yearly. That which we spend on missionaries for that country is considerably less than half a million.

Do not these facts speak for themselves? Do they not show in the clearest possible manner how utterly we have failed to appreciate the responsibility of our position? Every penny of money which India costs, India has itself to pay. Tens of thousands of our countrymen owe everything to India, and yet fail to make any adequate return. If those alone who owe a direct debt to India would come forward and do their duty, surely there should be no lack of either men or money for the Indian missionary field.

Would that I could adequately voice India's needs, but I cannot! Would that I could picture her lying at our very gates, sorely smitten by the destroyer! Would that I could plead with each reader to play the part of a Samaritan, and to pour wine and oil into her gaping, bleeding wounds! Would that I could engrave her name and her needs with an iron pen and lead upon each heart for ever! Would that I could induce young men and women to rise up by hundreds and thousands for her salvation! Would that I could impel those who cannot go themselves to offer up of their substance, such a freewill offering as should lighten the heavy burden that oppresses the hearts, and too often paralyses the hands, of those who are giving their very life's blood for her salvation!

I have sought in this letter simply to portray India's needs. In another I hope, with the kind permission of the Editor, to tell something of what God has enabled us to accomplish for the salvation of its millions, and to explain the objects we have in view in appealing urgently to the Lord's stewards for the sum of £10,000, not so much for the support of existing operations, as for their speedy extension on a scale more in proportion to the vast needs of India. With this sum we should be able to erect fifty-three new Halls at an average cost of £50 each, for the accommodation of 21,500 people, and put into the field 300 native and 50 European missionaries, besides opening new Prison Gate and Rescue Homes, and caring for our sick and wounded officers. But, after all, one is tempted to exclaim, "What is even this among so many?" Indeed, we might well change our 50's into 500's and our 300 into 3000 and yet how far should we still be from satisfactorily meeting India's gigantic needs!

F. de L. Booth-Tucker.

101, *Queen Victoria-street, E.C.*

THE MORAVIAN CHURCH.—The first annual British Provincial Synod was held recently at Ockbrook, Derbyshire, being attended by fifty-five ministers and deputies. Bishop W. Taylor presided, and the proceedings were unruffled by any specially "burning questions." It was decided to issue next year a new periodical—*The Moravian Messenger*—and recommended that, as the term "United Brethren" is no longer exclusively used by the denomination, on all public occasions and in the publications the term "the Moravian Church" should be employed. Among the ministers ordained was Becker Shawe, called as missionary to Thibet. Rev. C. E. Sutcliffe, of Gracehill, Ireland, was consecrated Bishop of the Brethren.

BRITISH COLUMBIA.—Dr. Ardagh, C.M.S. medical missionary at Metlakahtla, British Columbia, in a private letter, says:—"We are very much in need of an hospital, there not being a place to receive in-patients between Alaska on the one side, and Victoria, 550 odd miles by sea, on the other. Metlakahtla is the most central and most healthy spot for such a building on this northern coast; it is also the headquarters in a way of the Government. We are most anxious to see the hospital in working order before the commencement of another winter. The advantages gained for dealing spiritually with Indians and Europeans thus individually, while in hospital here, are evident." Communications may be sent to Mr. H. G. Malaher, 20, Compton-terrace, Upper-street, Islington, N.

Servants' Institute and Conference Hall, West Norwood.—Through the agency of this work many distressing cases are met of poor mothers and children that need immediate change and rest. An old friend and supporter has offered me a nice Home, rent free, for a convalescent or home of rest. I have accepted this, but before the premises can be used they will have to be fitted up. Contributions in money, old furniture, and household requisites of any kind will be thankfully received by Mrs. Woodford Fawcett, as above.

The Soudan Mission.

E latest "monthly leaflet" of the Soudan ssion, C.M.S., records the arrival of the new rkers at Lokoja, which will be the base of the v movement with which the name of Mr. aham Wilmot Brooke is associated. On Easter y Rev. J. A. Robinson had a fair-sized con- gation, to whom he explained the purpose of e new missionaries, and set forth "Jesus and e resurrection." There has for many years en a Christian congregation at Lokoja, but it said, with pain, that not more than five or of the thirty communicants seem to have y intelligent grasp of the plan of salvation. raining institution which was built at the ce several years ago, will be appropriated the purposes of a hospital.

No sooner had mission work been begun an a party of Hausa travelling merchants id a visit to the station, and showed much erest in the course of a conversation on ay not up for yourselves treasure on earth." er eagerly talking among themselves, their der said sadly, "You come and tell us the y of truth now; but you don't know how we e; we get up in the morning, put on our wns, eat and drink, lie down and sleep; we ver think of these things—and so we go through life, and all round and through the untry we are the same." Musa, the Hausa vernor of the town, called with a large follow- g to show the place to a stranger, a fine-look- g man, from the distant state of Wadai. Mr. ooke says, "As he spoke and read Arabic ll, a copy of Pfander's 'Balance of Truth,' s handed to him, and he read it rapidly till saw its drift, whereupon he shut it with a ap, and handed it back contemptuously."

The congregations at the meetings are very xed, and several languages are required to dress all the people. The chief energies of the workers were, without delay, concen- ted upon Scripture translation, as so very tle has been done so far to get through the ess the translations that have been already ade. "Moreover, there are no Scripture anslations in the hands of the professing ristians; so that none but two or three can ad even a portion of God's Word in any nguage that they can understand. So much s already been done by those on the field, d is only waiting for a few finishing touches revision to approximate it more closely to e Greek original, that there is good reason to pe that five or six books of the New Testa- ent in Igbira and Hausa, and perhaps two or ree in Nupe, may be printed by the end of e year."

A MOHAMMEDAN MOULVIE, from Bombay, s distinguished himself for heroic measures in posing Christianity at Kishengarh. One of the llowers of the Prophet having expressed an in- ntion of becoming a Christian brought down on his head the wrath of this reformer, who dered him to be tied to a pillar of the mosque d flogged. The brutal order was carried out in e presence of a large number of Mahommedans. spite of this gross outrage, the Moulvie is said be still permitted to remain there in discharge his pious calling.—*Indian Witness.*

THE THEATRICAL MISSION.—The seaside liday which the orphan children of Macready ouse, and some of the other little actresses, have en enjoying at Redcar, Yorkshire, has just come an end. For three weeks the healthful and ristian influences of a refined home have been lling on these young lives, and Mr. and Mrs. ourthope Todd rejoice in the spiritual good hich has been accomplished. Services on the ach have been constantly attended, while the hter pleasures of paddling and castle building ve yielded benefit and amusement. Doubtless after years it will be found how the good seed wn now bears fruit in the life. Letters may be dressed to Mrs. Courthope Todd, Macready ouse, Henrietta-street, Covent Garden.

Bible Carriage in Villages.

THE Wayside Bible Carriage under the superintendence of Mr. John M. McAuliffe, accompanied by two brethren, Mr. John Cook and Mr. F. Longhurst, has visited some sixty villages in Sussex during the past three months. Something like a hundred meetings have been held, with very encouraging results.

A distinctive feature in the work of this carriage this year has been an endeavour to co-operate for the time being with any evangelical workers, who were residing in the places visited. This is a very important matter in Sussex, seeing that so many villages are already half-Romanised.

Thousands of tracts have been distributed, hundreds of Bibles and Gospel books sold, and although many of these villages are very hard to move, and the opposition to the work of the carriage in places has been so great that places to stand upon have been again and again refused; yet upwards of £50 for cheap Scriptures have been taken upon its platform during the past three months. This, be it remembered, not in populous towns, but in hidden away villages.

In one village, three workers found, after preaching on the green and spending a long afternoon in visiting, that their collective takings amounted to twopence.

In another village the squire of the place came to the carriage and refused to allow it to stand on any piece of ground, saying all the land in the place was his own, and he would not allow any preaching van to stand in his village under any circumstances. In another village where a short meeting was being held with the horse in the shafts, ladies came and led away the children, so that they should not listen to the preaching. Hence it is a matter of profound thankfulness that in spite of such hindrances, it has pleased God so greatly to own the labours of the carriage and its workers during the past three months. A few centres are here given wherein the van stayed for a week or more, and from its centre sought to evangelise the villages for about four miles round.

Sandhurst.—Stayed ten days; people came from surrounding villages, as many as 800 at a time, to hear the words of everlasting life. Many confessed to have received the Lord as their personal Saviour, and the workers have been requested to revisit this place in the winter.

Hassocks Gate.—Ground was refused for the carriage to stand upon, and, although for a fortnight day by day it visited the surrounding district, yet at night no meeting from it could be held, because of the persistent refusal of owners of waste lands to let it stand anywhere in the place.

By the kindness of Mr. Arthur Wheeler, Travelling Secretary of Y.M.C.A., South-Eastern District, whose private house is in the village, the mission-chapel was lent for meetings, and in a marked manner God gave exceeding great blessing. At this place, "Faithful," the good old horse which for years has drawn the carriage was pronounced to be spavined and unfit for work. Mr. Wheeler and those with him were very kind, and God rewarded them after the ways of His own heart, by greatly blessing this mission. Here again the carriage workers have been asked to revisit, in winter, for further mission services.

Chailey Common.—This is a wild waste common, miles in extent, people scattered sparsely about here and there. Here again God greatly blessed his word; lonely sick ones were visited and cared for: in one striking case a dying man comforted; in another a publican of a wayside inn came and held serious conversation about the saving of his soul, and attended the after services. A dear sister in Christ, living in a little cottage, lent her home to the workers, and went on a visit to friends, and refused any payment. Her neighbour undertook the cooking and attendance upon the workers, and very striking meetings were held. Mrs. McAuliffe here joined the work, and her addresses to the working-men who came to listen were owned of God. At the end of the week people came and asked for further meetings. Mr. Pope, of Woodside, Barcombe, who has a mission-hall on the common, kindly lent it for Sunday meetings; the people came in for miles round, and God's Word was much owned. A gentleman who was visiting the place, known to Mr. McAuliffe, generously came forward and purchased right out, for £35, a strong bay horse to replace "Faithful," broken down in service. This horse is named "Faithful the Second," and is doing his work well.

The children's meetings from the carriage were very pleasing, and many, many little ones came over from distant parts of the beautiful common to see "Uncle John's pictures," and listen to his Bible talks. It is proposed to revisit this common in November.

Rottingdean was the place next visited, but here the field was very hard, and there was little apparent fruit. At the closing open-air services three men came forward and confessed Christ, so that some fruit was seen even here.

The watering-places of Newhaven and Seaford have also been visited, with the villages around these places. The carriage is working now in the Glynde Valley, in Sussex, and the prayers of God's children are asked that its labours may be continuously blessed.

Obituary.

PASTOR LEPOIDS.

M. LEPOIDS, the Baptist pastor, has died at Montbéliard. For a long period he exercised a faithful ministry in Paris, where his affable disposition and high Christian character endeared him to all who knew him.

DR. MORICAND.

The Reformed Church of Paris has lost a worthy member in Dr. Moricand. He was a warm friend of the Deaconesses' Institution, and being a skilful oculist found many occasions for benefiting the afflicted poor. His services for the cause of God were unstinted, and his sudden death is widely mourned in the St. Antoine quarter of the city.

REV. JONAS HOYLE.

This faithful servant of God, for many years vicar of Christ Church, Gateshead, died a few days ago, at the age of fifty-one. His Christian character was admired by all, and his labours in the Gospel highly appreciated. He never courted popularity, and was very genial in manner and humble in disposition. He took no part in public meetings, such was his sense of personal responsibility for the souls of the people in his immediate parish. It was his wish to go suddenly and God granted him this desire, for he was taken ill shortly after preaching the Gospel in the new iron Church, St. George's, Gateshead, and in a few hours peacefully "fell asleep."

REQUESTS FOR PRAYER.—For blessing on the following:—Special services by Mr. Opie Rodway, to be held from August 23 to 25, at the Baptist Chapel, Whitebrook, near Monmouth.——Tent services at Pontymoile (Mon.) and neighbourhood, conducted by Mr. James Jones.——A tent mission at Putney, now in its eighth week, conducted by Mr. G. Hefford and others of the Evangelisation Society.——Special services from August 17 to 29, in Y.M.C.A. Hall, Leslie, Fife, by Mr. C. Roger, evangelist.——Special services in Chalmers' Free Church, Dundee, to be conducted by Mr. Daniel McLauchlan, from August 31 to Sept. 14.——A continuation of a Gospel mission at North Camp, Aldershot, by Mr. W. R. Bradlaugh, to August 24.——That a sister may be prevented going on the stage.——PRAISE: For much blessing on a tent mission at Milford, by Mr. W. Mapstone.——That the lines "He careth for you" have been of great comfort to a much tried one.——For great blessing received during a Gospel mission at North Camp, Aldershot, by Mr. W. R. Bradlaugh.

EVANGELISATION IN SPAIN.

The following most interesting account of a visit to Osuna, in the province of Seville, has just been received from Rev. Francisco Palamares, pastor of the church of San Basilio in Seville:—

In the town of Osuna there lived two poor women, Juana Lobo and Manellas. This latter was a member of the Evangelical Church of Malaga, and the former attended the churches of Jerez, San Fernando and Seville. They came to Osuna in search of work, and somehow became acquainted. As the Gospel had struck root in both their hearts, they determined to meet on Sundays and Wednesdays to read the Bible, pray to God, and sing hymns. This was entirely unknown to the pastors, until a young Jew, educated in my schools in San Basilio of Seville, and afterwards baptized, was sent to distribute tracts. He gave one to Manellas in the street, and she, to show to the young man that she took an interest in what he was doing, asked him to come to her house to read the tract to her. The young man went immediately, and when he took out the tract, she produced a large Bible. Manellas told him he must come to their worship that evening, desiring him to speak to them of the things of God, to which he acceded. When the time came he was surprised to find a numerous meeting. The joy of the young man was great, and as soon as he had returned to Seville, he narrated to me all that had happened.

Owing to his earnest entreaties, I resolved to go and see with my own eyes what I heard about. The United States Consul, Mr. Caldwell, accompanied me, and distributed large numbers of tracts. Having seen the two women, we arranged a service, and although no notice had been given of our coming, over fifty people were present. We returned

WELL PLEASED WITH OUR VISIT.

A year passed, and, through want of means, I was unable to revisit Osuna. Not being able, however, to resist the desire of the congregation any longer, I have made another journey, in company with Mr. Caldwell. We distributed three thousand tracts. We visited Juana and Manellas, and while consulting where we should hold the service, a number of women offered their houses. The house which was ultimately chosen was very quickly filled with people; each brought his or her own chair. Such was the crowd, however, that the heat was insupportable.

A large Bible was brought to me, because the poor light of the candles made it difficult to read. Hymns were sung, a part of the liturgy was read, and I preached. When I had concluded and was preparing to depart, some men made their way with difficulty to me, and said, "Señor Pastor, we, with many others, were in the street, and unable to hear; we also desire to hear you." I told them I was hoarse, but we arranged that those who had heard should go out, and the others come in. Most of them left, and made room for the second congregation, which was equally crowded. I preached, and the American Consul, full of enthusiasm, spoke to them of the Gospel. All took affectionate leave of us, shaking hands and begging us to come oftener to preach the Gospel. I promised them that I would make known the desire of the people, so that some Christian friends might help in the matter of bearing the expense of the journeys, as well as enable me to visit other large towns which also need spiritual food.

This simple narrative shows the character of the work which the pastors of the Reformed Church are carrying on, aided by the Spanish and Portuguese Church Aid Society, the secretary of which is Rev. H. E. Noyes, 8, Adam-street, Adelphi, London, W.C.

Letters to the Editor.

"WHAT CONSTITUTES SUCCESS?"

Dear Sir,—Will you permit me a word on Mr. Stooke's question in The Christian of August 8, "What constitutes success in the Lord's vineyard?"

Surely, if we only consider what it is that the Lord has constituted his servants, there can be small room for discussion as to the success. "The sower soweth the Word." That, I take it, is what the Church of Christ has to keep in mind in these days, and until the Master's return. We are to *sow the Word*. What does it mean? Only this: that wherever among the nations of mankind Christ's servant is proclaiming the everlasting Gospel to all who will hear it, there he is doing the exact work which Christ has commissioned him to do. His very sowing is his success, quite independently of the harvest of which, let it be remembered, *angels*, not men, are to be the reapers.

The sower who busies himself about the *harvest* though he has every right to look forward to it in faith, will be sure to fall into grievous mishaps with his *sowing*. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The sun is westering, the night when none can work is closing in. He must stride on backwards and forwards, and scatter broadcast the precious seed. Or, even had he the right or the time to forecast his sphere of success, what faculty does he possess for discovering where the thorn seeds do or do not lie hid, which will one day choke the seed? He cannot do it. He must sow on in faith.

Who can estimate the enormous damage done to our blessed Master's work by the unhealthy craving of his people after missionary "results"? What right has Christ's Church to demand in the middle of the seed-time, the crop that can only be gleaned in harvest? Let the baptisms and the professions be a thousandfold more than they are, will there be no sifting when the harvest comes? What about the burnt-up blades, the unfruitful stalks choked among the thorns?

Or, who can tell of the burden of temptation, fear, despondency, laid upon the faithful and trembling workers in a lonely land by this unauthorised clamour for results? They, of all men, are brought in contact with a very busy devil. And they, of all men, have the unceasing, anxious up-bringing of the very babes of the family of Christ—that is to say, if theirs is the joy of having such born at all into the family of heaven in their own day of labour. "He *shall* see of the travail of his soul" was the promise to the Master. Is the servant greater than his Lord? It is said of Krapf that in the evening of his long day of toil he knew of no single soul led by his ministry to the Lord. Yet who more than he wrought by his sowing for the millions of Africa? A missionary still living laboured for years in the heart of Abyssinia. But I cannot help thinking that the translation of the Amharic Scriptures, the work of Mr. Flad's old age, while banished from the land of his affections, will prove the seed of a nobler reaping when the day shall declare it than the toil of his earlier years.

There is a story told by that energetic and godly man, Rev. David Brodie, of the Bible Society, that ought to be written in letters of gold for the comfort of *sowers* who have been persuaded into believing that they ought to see, and see now, the precious souls they have won, instead of sowing hard and fast in faith, assured that "the Word" which they sow shall not return void:—

In South America some two or three years ago two agents of the British and Foreign Bible Society proceeded on their tour. At their first halt, they were waited upon by the leading men of the town, who desired to explain to them, as the representatives of the Society, their deep gratitude for blessings received. The agents were astonished. What did it mean? Twenty years before a lonely missionary of the same Society had dropped the seed—*one Bible*—in this dark and godless spot, and passed on, And lo! twenty years after the fruit had been brought to light. The missionaries went on their way, in the same track that their predecessor had trodden (though they were not then aware of it), twenty years before. And in town after town, and village after village, the blessed tokens of the good Lord's faithfulness to his word, and to his servants, appeared to gladden their hearts.

But the sower, where was he? Gone. The course finished, the good fight fought, his spirit is at home with God, waiting the crown to be given the day of Christ's appearing. And Mr. Bro tells how he turned up the records of that sow journey, and found the secretary's letter voic the mad, unhealthy, unscriptural craving of multitude for a premature harvest: "Oh! this w never do: only so many Bibles sold, and on journey of such extent and costliness! No res whatever. It must not be repeated!" N rather say we, God grant us many like sowings.

Dear sir, preach up the true character of servants of Christ—*sowers*, not reapers. If workers be Christ's indeed, men of faith, full the Spirit, and if their seed be pure—the adulterated Word of God, the Gospel of Chri God's power unto salvation to *everyone that believ* —the harvest will surely be gathered, even thou we see it not till by and by; the bread cast up the waters shall be found after many days.

Yours faithfully, Ralph W. Harden.
25, *Grosvenor-road, Rathmines, Dublin.*

"LIFE MORE ABUNDANT."

Dear Sir,—Will you allow me to call the atte tion of your readers to a point of some importanc It is one raised by the following word "... how we may, as living believers, enter into t 'life more abundant'—which is indeed the life Christ, as distinguished from the spiritual vitali which we receive at conversion." Is there an thing in the Word of God to bear out this distin tion? I think not. It is surely the same life, whi every Christian receives, *i.e.*, "the life of Chris or rather, Christ as our life—just as it is the sa sort of life which all men have, *i.e.*, human li A baby, born this morning, has the same life as will have if he lives to be eighty. It is not natural vitality now, to become at some future d the life of man. Nor have the babes in Chr (1 John ii.) a spiritual vitality, which becom developed in the young men and fathers into t life of Christ. We "are all the children of God faith in Christ Jesus." When, through grace, a so receives the message of the Gospel, in other wor when there is "repentance toward God, and fa in our Lord Jesus Christ," a life is imparted whi is spoken of in Scripture as "eternal life." is thenceforth entitled to say: "I am crucified wi Christ; nevertheless I live; yet not I, but Chr liveth in me." This is the "life more abundan which we owe to a crucified and glorified Chris who, consequent upon his being glorified on hig has sent down the Holy Ghost and given Him, n to some, but to all "them that obey Him."

If we try to introduce the distinction question into a few passages of Scripture, it will clear that this theory is untenable. "He th heareth my word, and believeth on Him that se me, hath (what? spiritual vitality? No, thar God, but) eternal life." Again, "These thin have I written unto you, that believe on the nam of the Son of God, that ye may know ye ha (spiritual vitality? Nay!) eternal life." On again, "He that believeth on the Son hath eve lasting life." This and nothing less is the portio of every believer. The terrible contrast whi follows confirms it: "And he that believeth n the Son shall not see life; but the wrath of G abideth on him."

I very fully sympathise with my beloved a honoured fellow-labourer in his desire for what called a deepening of spiritual life—for an enti surrender of the renewed man to God. But w must be very careful that we do not lower th Scriptural idea of the life which every Christia lives. The development of that life varies widely as the faces of Christians. In itself, th life is the weakest thing in the world. But Go has given us his blessed Spirit, "the power th worketh in us," to energise the dependent lif The essential thing is that we should judge, as the presence of God, everything that would hind the working of that Spirit, whether self-wi worldliness, or any other hindrance to his minist of Christ to the soul, and to his leading it on likeness to Him. As in natural things, so spiritual ones, there is the question of health well as life. Not only is it important that th organs should be in good order, but that the nerv power should be vigorous. It is the Holy Gho which answers in spiritual things to nerve-powe But "be filled with the Spirit." Oh, for an u hindered Spirit, an ungrieved Holy Ghost!

God has of late led many of his people to judg themselves sharply with regard to the hindranc within, and to seek to "reckon" themselves "dea indeed unto sin, but alive unto God through Jesu Christ." Further, they have been led, in th language of the same chapter, to yield the

"members, servants of righteousness unto holiness;" yea, to "present their bodies (not only the members, but the whole man) a living sacrifice."

May we be more than ever stirred up to this entire surrender to God. But let us beware of making it a platform for self-exaltation. A soul entirely given up to the Lord is always a humble one, who thinks others better than himself. Let me commend to my readers an important sentence or two from Rev. H. C. G. Moule's address at the recent Keswick Convention: "As to consecration, I would not say a word against surrender and yielding to God. May He give me to know more of it every day! But I do want to caution you against thinking that there is any virtue, or beauty, or recommendation of ourselves in consecration. What is consecration? It is giving up stolen property. It is pointing the Master with tears to what we have taken from Him that He may take it back." The Lord give us humbly to render to Him what *is* his; but reverently to own the grace that has blessed "all saints" with all spiritual blessings!—Yours faithfully,

29, *Thurlow-road, N.W.* T. Neatby.

MR. STEAD ON THE PASSION PLAY.

Dear Sir,—I am asking myself whether The Christian should not seriously deal with Mr. Stead's article on the Passion Play. Will you kindly allow me to pass the question on to you? I am concerned for its effect upon thousands of generous and inexperienced young hearts. Its chief danger lies in the *élan* of the attack; but this can only be counteracted by unmasking the true character of the teaching that underlies the outward show.

I cannot but ask myself, too, Why is Mr. Stead "playing to" the Vatican? Is this a Parthian shot at "orthodoxy" in his flight to Rome? If Dr. Barnardo's letter required justification, I think we have it here.

The Passion Play article is a singular medley; but Mr. Stead knows what he wants, and what he means. Or, is he himself already in the thrall of Rome's most potent delusion—mere emotional enthusiasm? Rome holds her millions through the carnal emotions, while the sophistry of Jesuitism now deceives but the few.

The article is full of contradictions, even from the writer's standpoint; and is, in parts, as Mr. Reaney has said, "bathos." But Mr. Stead's personal tendencies are his own business: yet his assumption and position, his wide sphere of influence and his large following of young men, especially, contribute to make his personality a power; and he is a public teacher.

What does he mean? "I learned more of the inner secret of the Catholic Church at Ober-Ammergau than ever I learned in Rome. Yet there is *nothing distinctively Roman* about the Passion Play...*yet all is there*...It was in its effort to impress that story upon the heart of man that there came into being all that is *distinctively Roman*...The Catholic Church, in short,...has *sensationalised* in order to get a hearing among the masses." And Mr. Stead wishes the life of the (modern) Christ born, and sustained, on pure "enthusimoozy." He says the question of the power of this "one Jew's" death to transform the world never "comes to the mind of those who are accustomed from childhood to regard this Jew as mysteriously divine, not so much man as God, &c." (!) He justifies Caiaphas, ignoring altogether that the high priest's responsibility was based upon all previous revelation from God, especially committed to the priests. The justification, however, in Mr. Stead's view even, avails Caiaphas nothing, for he proceeds to charge all sorts of oppression and infamy to the Caiaphas-spirit! So it goes on. No remembrance of sin and suffering connected therewith and judgment, the head and front of the whole matter apparently being a cruel death, exciting much pity and admiration. Work up this to as high a pitch as you can, and you become, through a passion of the imitative spirit, "a Christ." In harmony with this false teaching we are told "the most pathetic figure in the Passion Play is not Christ but his mother." It may well be so!

In my humble judgment no such dangerous arrow as this has been shot in Rome's interest—consciously or unconsciously I will not hazard—for many a day, and the heart of Cardinal Manning must be singing.

Sir, to whom shall we look to undo and expose this ignorant or crafty playing into the enemy's hands, unless it be to those who have the place of instructors and guardians of the truth among us? May the great Leader Himself arm all his servants for the fight, which is to get, as yet, but thicker and thicker, and will be carried on also by treachery within the camp.—Yours faithfully, N. J.

"YOUNG MEN AT WINNIPEG."

Sir,—I was very pleased to read the article on above in your issue of the 8th, and would take this opportunity of bearing my testimony to the efficiency of the work being carried on by the Y.M.C.A. there.

When in Canada this summer I paid a visit to Manitoba, the North-West Territory, British Columbia, and Vancouver Island, spending a few days at Winnipeg, and while there had the privilege of addressing a large Saturday evening meeting of the young men of the Association. I was greatly delighted to witness the earnest spirit of enthusiasm among the members, which indicated that there was good work being done.

A young city like Winnipeg, as well as the country of Canada at large, requires the assistance of the old land to strengthen its Christian associations, and I trust in this case the needed help will not be awanting.

Mr. Copeland, the energetic secretary, and Mr. Whitla are the right men for the work. The latter is one of the trustees of Miss Macpherson's Model Home Farm at Barnsley, and both take an active interest in all that concerns the progress of the Saviour's kingdom. The Y.M.C.A. at Vancouver, B.C., is building a new house, and at Victoria, Vancouver Island, I was privileged to address a meeting in a new building opened recently. A large centre like Winnipeg should not be behind these places in its arrangements for meeting the spiritual wants of the young men who leave the old country and settle there in such vast numbers.

I might say in closing that in the three places of worship in which I spoke on the Sabbath, warm handshaking and kindly words told of memories of home, and of the word in season having borne fruit, and bade us go on sowing "beside all waters." In our encouragement we would stimulate others to do all in their power to oppose the giant forces of evil which beset the young, and to uphold these centres of Christian influence, so well fitted to promote their highest interests both spiritual and temporal.—I am, &c., Wm. Quarrier.

Orphan Homes of Scotland, Glasgow.

THE KESWICK CONVENTION. REPLY TO QUERY.

Sir,—I am not called upon, nor should I presume, to answer for my brethren with regard to whose speeches (at the Keswick Convention) your correspondent "Inquirer" has felt himself bound to ask certain questions. (They will doubtless reply for themselves, if needful.) But I may perhaps be permitted to give a brief answer to the paragraph in which he alludes to the distinction drawn by myself between "Faith," "Trust," and "Confidence" (or boldness).

(1) May I say that I can claim no credit for having observed this distinction in 2 Tim. i. 12. I think that the reporter (who condensed my address, in your issue of August 15) has found it for himself in that particular passage. But (2) may I point out to "Inquirer," and to your readers generally, that the distinction (which I unquestionably drew from many other parts of Scripture) is simply based upon the fact that three words are used in the apostolic writings—viz., *pistis*, *pepoithēsis*, and *parrhēsia*, which, as every scholar knows, have totally different meanings; and that these three words are rendered as I gave them, in, for example, Eph. ii. 8 (*pistis*—faith), 2 Cor. iii. 4 (*pepoithēsis*—trust), and 1 John ii. 28 and iv. 17 (*parrhēsia*—confidence and boldness).

I also mentioned that *pepoithēsis* is frequently translated "confidence," but that I used "confidence" (in my address) as the equivalent for "boldness."

I would humbly say that I see nothing "unwarranted," nor anything likely "to confuse the meaning of Scripture" in observing the distinctions which the Holy Ghost has observed; and that to my own soul it has been very helpful to notice that while "faith" (*pistis*) implies reception, or taking in, of God's word to the soul, "trust" (*pepoithēsis*) implies repose, or giving out, of the soul in response to God's word, and "confidence," or "boldness" (*parrhēsia*) implies comfort or courage of soul on the strength of God's word (yea, even in the very presence of God).

With all humility, then, I would reply that it can hardly be right to say, as "Inquirer" does, that "Faith and trust are two English words used to render but one Greek word," that "they mean exactly the same thing," and that "surely confidence is much the same." To my own mind, the differences are great and important. Yours faithfully,

H. W. Webb-Peploe.

Spittal, Berwick-on-Tweed, August 15, 1890.

[Certain characteristics noted by "Inquirer" were alluded to as "making" the Keswick Convention. This should have read "marking."—Ed.]

"JUVENILE CRIME."

Dear Sir,—Among the "Notes and Comments" in your issue of the 1st inst., was a note in which it was claimed, on the ground of certain figures in the report of the Inspector of Industrial and Reformatory Schools, that the number of juvenile offenders is on the decrease. My attention has since been drawn to other statistics, which show an increase of 702 boys as compared with the previous year, an increase of three schools, and an increase of £10,331 in the estimates for the coming year. In the face of these further figures, and of others which have come to my knowledge, I cannot but admit that the inference that juvenile crime is decreasing—an inference drawn from the decrease of commitments (which have, however, of late years been reduced through legislation affecting juvenile criminals)—was based upon inadequate grounds. It will thus be seen that I unwittingly conveyed an impression more favourable than i warranted by a consideration of all the facts o the case.—I am, yours faithfully,

The Writer of the Note.

INQUIRERS' COLUMN.

2 TIMOTHY iv. 8: "LOVE HIS APPEARING.

Does this mean Christ's first appearing, or his second? Have there not been, and are there not, many devoted Christians who have not loved or understood the second appearing? The Revised Version renders the words "*have* loved his appearing." See Heb. ix. 26.—Yours, &c., J. V. S.

REPLY.

The context seems to require the second appearing (see ver. 1). All true Christians love his appearing, whatever be their views as to when it shall be. The Apostle is speaking of the Righteous Judge, and is looking for the crown of righteousness when we shall all appear before the judgment-seat of Christ, which will be at his appearing and his kingdom (2 Cor. v. 10; 2 Tim. iv. 1). The *Speaker's Commentary* and Alford render, "have loved and are still loving his appearing." "A touchstone (says Leo) by which to examine our hearts." Compare 1 John iii. 16-23.

1 PETER i. 13.

"Grace that is to be brought unto you at the revelation of Jesus Christ." Does this look on to Christ's future appearing, or does it indicate a present continuing inward revelation, as in Gal. iv. 19, "until Christ be found in you"? The Revised Version says (margin), "the grace that is being brought," which seems something present, also the preposition is "in." J. V. S.

REPLY.

Canon Cook (*Speaker's Commentary*) translates in accordance with above, "the grace which is now being brought unto you in the revelation of Jesus Christ," and adds: "The Authorised Version takes the word as referring to future salvation; but the Greek is clear, and grace is a present blessing. The word "revelation" here does not mean simply the disclosure of saving work proclaimed by Christ, but the manifestation of Himself; the highest truth, which involves all other truths. Compare John i. 14.

ANOTHER HOUSE OF REST.—Mr. Gawin Kirkham writes: "In a visit recently paid to Cartmel, Lancashire, I inspected a 'House of Rest for Weary Workers,' called Shaftesbury House, opened by the Misses Cowherd. It was formerly a public-house. These ladies have purchased and beautified it. The ball-room has been turned into a preaching house. City Missionaries, Scripture Readers, Evangelists and Bible-women will find this a pleasant holiday retreat in the midst of their busy lives. Application should be made to Miss Cowherd, Stony Dale, Grange-over-Sands, Lancashire.

Among the Churches.

CHURCH OF ENGLAND.

The new Bishop of Sydney (Dr. Saumarez Smith) sailed from England last Friday for his distant Australian diocese.

Rev. P. S. O'Brien, D.D., vicar of Christ Church, Somers Town, has been appointed to succeed Archdeacon Richardson as vicar of Camden Church, Camberwell.

A missionary garden party was recently held at Rose Castle, Carlisle. Short addresses were delivered by the Bishop of Carlisle, the Bishop of Manchester, Mr. Eugene Stock, Rev. H. H. Clarke (Universities Mission), and Rev. J. C. Hoare, of Ningpo. The Bishop of Manchester described the huge forests in the diocese of Melbourne, with trees 200 ft. high and 6 yds. in diameter, and the dangers to which travellers in those regions were liable, narrating his own experience of forest fires and whirlwinds while Bishop of that diocese. He thought the Church of England should assume the attitude of a father to the colonists engaged in clearing those great forests. Owing to the inability to send clergymen, a dozen laymen had been set to work in nearly a score of wooden churches in the forest, and the results had been most gratifying.

SOCIETY OF FRIENDS.

Anna Baker, of Hoshangabad, has now fourteen boys, waifs and strays, who are supported by Friends in England, Ireland, and America.

The subject of Home Mission Work occupied a joint sitting of Lisburn monthly meeting at Brookfield, on Thursday, the 14th inst., and a committee to take the work in hand was agreed to. William Hobson, of Cardiff, gave some account of Friends' home mission work in England. There are not a few indications that Ulster Friends are waking up to a sense of the duty and privilege of their position, and are increasingly feeling their responsibility amid an intelligent and kindly population, well disposed toward spiritual Christianity.

BAPTIST.

Duckpool-road Church, Newport (Mon.), has celebrated the fourteenth anniversary of the settlement of Rev. A. T. Jones. The church has made great progress during the past fourteen years, the membership now being over 350. A house has lately been purchased which will be used for class-rooms and for Sunday evening services.

The Baptist Church at the Poplar and Bromley Tabernacle, under the pastoral care of Rev. W. Knight Chaplin, continues to make steady progress. The Sunday evening congregation numbers upwards of a thousand, and the income during the financial year just closed was nearly £60 more than any previous year. Three hundred members have been added to the church during the three years of the present pastorate.

PRESBYTERIAN.

Rev. Dr. Norman L. Walker, of Dysart, editor of *The Free Church of Scotland Monthly*, is leaving this week for a three months' tour in America.

Rev. John Robertson (late of Stonehaven, and now successor to Rev. John McNeill in the pastorate of M'Crie Roxburgh Free Church, Edinburgh) will occupy the pulpit of Belgrave Presbyterian Church, Halkin-street West, London, on Sundays, August 24 and 31 and September 7 and 14.

The services in the Free Church at Strathpeffer during August are being conducted by Rev. W. S. Peebles, of Annan. At the close of the usual evening service on Sunday week, an open-air meeting was held in the square adjoining the pump-room, which was addressed by Mr. Robert Burn, secretary of the Aldersgate-street Y.M.C.A., London, Mr. Robertson, of London, and others. It is intended to continue these open-air services every Sunday evening during the remainder of the Strathpeffer season.

METHODIST.

At the intermediate examination in medicine in the University of London, Miss Ann Frances Piercy, a student of the London School of Medicine for Women, has gained triple first-class honours, namely, in anatomy, in materia medica and pharmaceutical chemistry, and in physiology and histology. In anatomy Miss Piercy has the second place with a gold medal, and in materia medica the first place with exhibition and gold medal. Miss Piercy is the daughter of Rev. George Piercy, late of China, and is in training for medical mission work in China, under the Committee of the Ladies' Auxiliary of the Wesleyan Foreign Missionary Society.

On Sunday week, Rev. Edward Smith terminated his ministerial connection with the London Wesleyan Mission. Over a thousand people were present at the evening service at St. John's-square Chapel, and about 600 stayed for the prayer-meeting, at the conclusion of which almost the entire congregation remained to bid good-bye and shake hands with the pastor. Strong men and women alike, who had been converted under his ministry, wept like children at bidding farewell to one who has proved himself in every way a pastor and a friend to hundreds in Clerkenwell. Rev. John E. Wakerley, the new pastor for the Central London Mission, intends taking up his work in the first week of September.

CONGREGATIONAL.

Rev. E. Lee, minister of the Congregational Church, Billingshurst, has engaged a tent and an evangelist from the Evangelisation Society, London, and, with the assistance of the members of his church, has been evangelising the villages within a radius of seven miles since May last; the work will be continued until the end of September.

Rev. Joseph Parker, D.D., preaching to a crowded congregation at Wycliffe Congregational Church, Warrington, said that if Congregationalists would not do their duty, let them make room for the Salvation Army. If the respectable, gold-chained people would not go down to the slums, let them stand back, and let somebody else go. Such people should not talk about belonging to the good, old-fashioned sort, because they did not.

SALVATION ARMY.

The Salvationist Mayor of Bournanville, Ontario, Canada, now sells *War Crys* in the streets.

New barracks have just been opened at Exeter to seat 2000 people, and at Southampton for Corps No. 2 in that town, accommodating 800. A handsome new building has also just been erected at Wood Green, N., and will shortly be opened.

The Salvation Army Building Association, which is under the gratuitous management of Mr. John Cory, J.P., and several other philanthropists, to whose initative it owes its existence since its formation in 1884, has assisted in the acquirement of over 200 barracks, involving loans to the extent of more than £90,000.

The Social Reform Wing of the Salvation Army (writes a correspondent) has declared war against misery, hunger, and distress, and aims at the removal of the causes leading to extreme poverty. Its "Night Shelters" and Rescue Homes receive over 6000 homeless people, and its cheap Food Depôts supply over 36,000 meals to the hungry every week. The Free Labour Bureau and Industrial Workshops are rapidly becoming of increased usefulness to the unemployed.

NOTES FROM IRELAND.

The Dublin Methodists have resolved to employ a suitable man as a colporteur in the city and district.

Rev. John Elliott, Stewartstown, Ireland, hopes to open his new movable mission hall early in September for mission work. The hall will hold 200, and will be comfortable in the winter.

Rev. John McNeill has been staying at Ballymena. He preached in the Presbyterian Church there from 1 Sam. xvi. 6. Notwithstanding a terrible downpour of rain, the church was crammed from floor to ceiling.

A successful series of evangelistic services has been held in Craven-street Hall, Belfast, by Messrs. Knowles, Cowdy, and McClelland. The hall is situated in the midst of a densely populated Protestant district, and the meetings were well attended.

Two special missionary addresses on "Central Africa" were delivered to large audiences in Belfast, last week, by Rev. Dr. Grattan Guinness, who received a very enthusiastic welcome, and who drew a sad picture of the state of matters in the Soudan as the result of the slave trade.

Rev. Mark Guy Pearse preached at Bundoran, co. Donegal, on Sunday week, but no church could hold all who flocked to hear him. According to a local paper, he is a follower of Izaak Walton on week days, and preaches on Sunday, though he has come to Ireland for much needed rest.

Rev. J. H. Fitzsimons, who is going out to China as the missionary of the children of the Irish Presbyterian Church, has been employing the interval since his appointment in visiting various Sunday-schools, with the object of interesting the scholars in his work, and has received much encouragement and many promises of help.

The blessing of God seems to be resting in a remarkable degree on the labours of the Belfast Methodist Mission. A day school has been opened in Duncairn Gardens, and a fellowship meeting, two open-air meetings, and four evangelistic services are held each week. At the fellowship meeting held on Tuesday week, a young man stated that he was one of seven young men who used to come to the meetings to mock, but now six of the group are converted.

In the case of the Arklow religious disturbances Lord Carysfort delivered a few days ago, from the magisterial bench in that town, some words of admonition to the people. He pointed out that it was a disgraceful thing that these ministers should not be allowed to read the Scriptures and address their people in the open air, especially when no one was obliged to listen when they didn't wish to. His words, says a correspondent, seem to have had no effect, as the rioting has since been renewed.

FALLEN ASLEEP.

Rev. Samuel Stratford Lambrick, vicar of South Muskham, near Newark.—Rev. John Lawson, vicar of Seaton Carew, near West Hartlepool, for fifty-five years.—Rev. T. J. Desprès, Wesleyan minister, Redditch.—Rev. F. King, pastor of the Baptist Church, Carlton, Beds.—Rev. Alfred Rhodes Pearson, ex-president of the Methodist New Connexion Conference.

GAMING IN PARIS.—By order of the Minister of the Interior, the betting agencies which literally swarmed in Paris have all been closed. The Minister has declared that he would not under any circumstances authorise the reopening of these places.

CONTINENTAL & FOREIGN NOTES.

M. OLTRAMARE, Professor of New Testament Exegesis in the University of Geneva, has been made a Knight of the Legion of Honour, on the proposition of the French Minister of Foreign Affairs. Several other influential Protestants have recently received the same distinction.

THE BIBLE SOCIETY OF FRANCE made special effort last year, in order to meet the opportunities afforded by the Exhibition. Reckoning 8000 Gospels voted to the Paris Evangelisation Committee, the Society saw its distribution rise to the unexpected total of 40,746 publications. All these were put into circulation without expense to the Society.

DUTCHMEN IN PARIS.—A committee has been formed with the view of establishing a Franco-Dutch hospital at Paris. There is a numerous Dutch colony in the city for whom a hospital has become a necessity. *Le Christianisme* remarks:—"Our churches owe too much to the Protestants of Holland not to embrace with ardour the opportunity now offered them of showing their Christian gratitude."

SPAIN.—The work at Chamberi makes pleasing progress. Mr. Fenn, of Madrid, writes:—"A wide and effectual door is open, as is evidenced by full schools, good meetings, easy access to families, &c., also by the ready ear of the people for the Word of God, year after year, notwithstanding all the power of the enemy. Rome has of late become wonderfully active, but, as it has ever been, her revival means the decline of the nation; the poverty everywhere is terrible."

SIAM, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favours and encourages education, having given from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to the American Presbyterian missionaries on which to erect educational buildings. Siam has 1,500,000 people to each Protestant Christian missionary.

BERLIN.—The Berlin correspondent of *Evangelical Christendom* writes:—"A most interesting work is done by a Mr. Tinger in Dresden. He circulates sermons, tracts, and religious periodicals, among the railway officials on all the German lines. These men take them gladly, and hand them on to their neighbours. Our consistories are also moving now and trying to stir up the clergy everywhere to greater activity. Our pastors in Berlin are overtaxed by their work, but in the smaller country parishes there are many who do very little, and it is very useful to show them the necessity of more work."

FRENCH COCHIN CHINA.—The need of evangelising this territory has been brought before the Protestants of France in the *Journal des Missions Evangéliques*. Rev. H. C. Du Bose, an American missionary from China, passing through Paris recently, represented to the Society of Evangelical Missions the pressing requirements of Cochin China. Amongst the French colonists and in the departments of administration and garrison there are many nominal Protestants, but they are as sheep without a shepherd, being utterly uncared for. Political circumstances prevent English and American societies from entering this field.

ROME.—The Prefect of Rome has just published an official report on the "Brotherhood" of Rome, showing that there are 127 of them, having altogether an annual income of £60,000 sterling, and that out of it they give for the relief of the poor only £3,200; all the rest goes for masses and other items enjoyed by the priests. Now our Government wants that money, bequeathed for beneficent purposes, to be used for the relief of the living rather than used falsely for the relief of the souls of the deceased. Are they not right to have it applied to this real world of ours rather than to the fantastic world of purgatory?—*Rome Correspondent of "Evangelical Christendom."*

EDUCATION AND CRIME IN FRANCE.—Statistics published by M. Ad. Guillot, examining magistrate, demonstrate the fact that secular instruction does not lead to the diminution of crime. During the past ten years every endeavour has been made to promote education, but yet there has been a steady increase in the number of crimes and prisoners, and suicides have been more numerous. Sad to say, crime among children does not show any appreciable decrease, and most of the convicted juveniles are of the educated class. Remarking upon this deplorable state of things, *L'Union* says:—"The figures need not surprise us. Every effort has been made to exclude from the schools religion, which is the source of all morality. The Gospel, accepted, understood, and lived is the salt which alone is able to preserve the world from corruption."

HOP-PICKING IN HEREFORDSHIRE.—Last season a good work was done in and around Herefordshire, by the members of the Leominster Y.M.C.A., who organised a mission band to work amongst the various hop gardens in the district, during the four or five weeks which the "picking" lasted. Everywhere they were warmly welcomed by the pickers, who listened with the greatest attention to the proclamation of the words of life, while the tracts and books were most eagerly sought after and treasured by all. It is hoped that the Y.M.C.A. may this season be enabled to extend their operations. Tracts and other help may be sent to the hon. secretary, Y.M.C.A., Church-street, Leominster.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, AUGUST 24.—Psalm CVII.

THIS Psalm, according to ver. 32, was composed to be sung at a national religious service, in which joy was the keynote. It was also, according to ver. 22, connected with the offering of sacrifices and thank-offerings. It is thought that it was composed for the first celebration of the feast of tabernacles, after the return from the exile, when the whole of Israel gathered at Jerusalem, and sacrifices were offered (Ezra iii. 1, 2). The special references, however, are not very distinct; and so the Psalm is appropriate to the whole Church, and to each individual, after experiencing some marked Divine interposition or deliverance.

The Psalm begins with an exhortation to praise, on account of God's gracious deeds, and in the following verses we are presented with four tableaux: Of the caravan in the wilderness (4-9); of the prisoner (10-16); of the sick (17-22); of the mariner in the storm (23-32). In each of these paragraphs there is a great similarity of order: first the *trouble*, then the *cry for help*, then the gracious *deliverance*, and, lastly, *the exhortation to give thanks*. After this there is a glad reference to the restored nation, which, in spite of the hate of its enemies, had been reinstated in its own land, and was already preparing to rebuild the Holy City.

2. It is not enough to think it; *say* it.

3. Evidently in reference to the return from captivity (Isa. xliii. 5, 6; lvi. 8).

4. We are in this world as in a wilderness, having no continuing city; but we are under the care of One who is leading us through the desert to our home, and He will not suffer us to lack any good thing.

9. Blessed hunger, which meets with such a provision (Matt. v. 6).

10. Words fail to describe the miseries of an Oriental prison; a true type, though, of souls under conviction, or of the pressure of some great heart-sorrow: yet out of these the Lord delivereth (2 Thess. iii. 2).

17. We are foolish to yield to transgression, which so often brings in its train sickness of body. But let us beware of saying that sickness is a sign of special sin (John ix. 2, 3).

20. His name in all ages has been Jehovah-rophi (Exod. xv. 26). And He heals the diseases of souls as well as of bodies. Oh, put yourselves into the hands of the good Physician of souls!

27. We all know what these storms mean: but they are valuable if they bring us to an end of ourselves; for then we are at the beginning of God.

33. Those who trust in earthly comforts, and seem secure, may in a moment be left destitute, whilst those who are in the greatest straits may suddenly become enriched with all manner of good. Do not trust in things, but in God.

43. Let us ask God to give us this true wisdom and spiritual insight, that we may look out for these indications of Divine mercy, and treasure them for our encouragement and comfort, and as sources of praise.

MONDAY, AUGUST 25.—Psalm CVIII.

This is a Davidic Psalm, and a variation of the sixtieth. It consists of three strophes of four verses each. The first (1-4) is borrowed, with alterations, from Ps. lvii. 7-11; the second (5-9) and the third (10-13) from lx. 5-12. This Psalm seems to have been intended to express, on the behalf of the people of God in all ages, their firm confidence that He would deliver them, and ultimately give victory over all their enemies.

1. The fixed heart is the singing heart. *Glory* here stands for mouth, or soul, whose praise pleases God (Ps. xxx. 1, 2).

2. "I will awake the dawn." There is no time for praise like morning prime. Let us ask God to waken us (Isa. l. 4).

6. We are beloved in the Beloved (Eph. i. 6). *Me* in the A.V. is changed to *us* in R.V. The saint never prays alone; the voice of Jesus and of the universal Church blends with his.

7. When God has spoken, promising victory, we may already begin to exult, and divide the spoils of the war.

8. David enumerates the various portions of the land which already owned his sway, and the other portions which he had subjugated. And in Christ the believer learns that all things are his (1 Cor. iii. 21). Even his enemies contribute to his possessions and wealth.

10. Most of us have an Edom before us, in the form of some difficulty or temptation; but if only we are abiding by faith in God, we shall discover the secret of entering as conquerors, even into the city of rock.

12, 13. "Vanity of vanities" is written on all human aid, and on our resolutions and endeavours: but if only we will follow where God leads the way, we shall go from victory to victory. He will fight for us and tread down our foes; as when a strong man tramples down the forest undergrowth, and the little children have but to follow in his steps.

TUESDAY, AUGUST 26.—Psalm CIX.

The internal evidence agrees with the inscription in ascribing this Psalm to David, and like others of the same character it dates probably from the time of the Sauline persecution. It is full of appeals for the Divine vindication of persecuted saints. These old sacred writers had very clear, strong views of the enormity of wrong-doing, and not scruple to invoke the Divine justice against those who perpetrated it (*see* Psalm xxviii. 4), There are sentences which exhibit a like spirit with the New Testament (Acts xxiii. 3; 1 Tim. i. 20; 2 Tim. iv. 4); but on the whole we are taught by the Gospel to speak more leniently of those who oppress us (Matt. v. 44; Luke xxiii. 34; Acts vii. 60). We cannot forget the quotation made from this Psalm by the Apostle Peter with reference to the betrayer (Acts i. 20); and thus we are led to question whether these strong imprecations may not be a foreshadowing of that awful fate which must overtake such as knowingly and wilfully sin against God's children and cause.

The arrangement of the Psalm is very simple. It consists of three strophes, each of ten verses; and a concluding verse which gives the conclusion and sum of the whole.

4. By omitting the three words in italics, we get a beautiful meaning: *But I—prayer;* as if the one response made by the Psalmist was PRAYER, and so much so, that his existence for the time was summed up in the word.

6-15. It is held by some that these verses are a quotation of what was desired by his foes; but it is better to consider them not as imprecations but as predictions, the imperative mood being put for the future tense, agreeably to the custom of the Hebrew.

21. What an exquisite prayer! Better let God do for you than do for yourself (Ps. cxix. 124; Jer. xiv. 7). God's mercy is "good" indeed.

26. Another of these sweet minute-guns, or ejaculatory petitions, of which we should each carry a quiverful for daily use.

28. It is well to be persecuted, if with every curse of man we can detect the silver tones of the Divine benediction, saying, "Blessed are ye" (Matt. v. 11).

31. How brave is the accused if he enters court leaning on the arm of the noblest in the land! How futile is it to condemn when the Judge of all stands beside to justify! (Rom. viii. 33).

WEDNESDAY, AUGUST 27.—Psalm CX.

Luther calls this Psalm "the true, high, main Psalm of our beloved Lord Jesus Christ." Our Lord Himself says that it was written by David in the Holy Ghost, and there is no portion of the Old Testament more frequently quoted in the New (Matt. xxii. 44; 1 Cor. xv. 25; Heb. i. 3, 13; v. 6, 10; vii. 17, 21).

This Psalm was composed when the seat of government and the ark of the covenant were already on Mount Zion. David had already received the grand promise of 2 Sam. vii., and there rings through the Psalm a grand anticipation of victory over his foes. But do not all these thoughts fade into comparative insignificance as we read into these words conceptions of the glory, perpetuity, and ultimate victory of the kingdom of our Lord?

In the 1st, 2nd, and 3rd verses the Hebrew word JEHOVAH is rendered LORD, where the second mention of the word "Lord," in verse 1, and also in the instance of verse 4, the Hebrew word is ADONAI—Master, Ruler, Lord.

1. This was the welcome of the Ascension Day—the word with which the Father greeted Jesus. And all through the ages He has been engaged in making his foes the footstool of his feet. It is not accomplished yet, but it is sure.

2. It is out of Judaism, the seat of which was Zion, from the narrowest nation under heaven, that the Gospel has gone forth, which has a message to the entire race, and is destined to enclose the whole world in its embrace.

3. An exquisite picture of the soldiers of Christ. Their spirit, as free-will offerings. Their attire, in the beautiful and glistening robes of holiness. Their numbers, youthful warriors, numerous as the dewdrops besprinkling the morning meadows.

4. In Jesus the offices of King and Priest blend (Zech. vi. 12, 13). This combination of priesthood and kingship is also the spiritual prerogative of all Christ's true disciples (1 Peter ii. 9; Rev. i. 6; v. 10; xx. 6). But his priesthood is not after the model of Aaron, but according to that of Melchizedek, a more ancient, universal, and more enduring type, as the Epistle to the Hebrews amply shows.

5. The triumph of our Lord is guaranteed by the whole omnipotence of God. But, alas for that *dies iræ*, that day of wrath! Nevertheless, He must bruise the serpent's head (Gen. iii. 15).

6. The Gospel of Jesus must be for our blessing or bane, for salvation or destruction.

7. As Jonathan in the wood (1 Sam. xiv. 27) took of the honey and was refreshed, so does our Lord drink of the love and devotion of his people, and goes forward without discouragement to the victory which awaits Him. Have you been as a brook from which He has drunk? Is Jesus refreshed by you?

THURSDAY, AUGUST 28.—Psalm CXI.

This Psalm was probably written after the return from the Captivity. The circumstances of the new colony were poor and depressing. And the aim of the religious leaders of the people was to get them to look up to God, and expect from Him a gracious repetition of the marvellous works of the past. That word, *works*, is the keynote of the Psalm, occurring constantly (vv. 2, 3, 4, 6, 7); also the word *ever* (vv. 3, 5, 8, 9, 10). When tempted to lose heart, because of present difficulty, let us go back on the former deeds of the right hand of the Lord.

1. It is not enough to call on others to praise, each of us must do so, as a matter of personal duty.

2. Let us search them out the works of the Lord in nature, with telescope or microscope, on Alpine solitude, and by mountain stream, or in the great world of human life. We must seek, if we would find. For it is God's pleasure to hide things.

3. Notice the singular. All the works are the work, emanating from one source, tending to one result. "One law, one plan, one far-off Divine event."

5. Judge not God by his delays, but by his promises.

6. What a heritage is ours in Christ! (Rom. viii. 17).

7. Yea and amen in Christ (2 Cor. i. 20).

9. Type of the redemption of Christ (Rev. v. 9).

10. The fear of God here mentioned is childlike fear, which dreads to offend, and is compatible with perfect love. To have this is to have a wisdom which enters into God's secrets, and reads his meaning, and understands Himself. If you want to have a good understanding of things, and men, and God, you will get it best by being right with God. The standpoint from which we view things is of the utmost importance to our right understanding of them. The margin gives another reading, *a good success*. But note that all depends on obedience. Those that do, know. Act up to all you know, and you will know more (John vii. 17). Do God's will, and He will prosper you.

FRIDAY, AUGUST 29.—Psalm CXII.

The Hallelujah at the beginning of this Psalm closely relates it to the preceding and following ones. Evidently they were composed about the same time, perhaps by the same author, and belong manifestly to the era of return from the Captivity.

1. The only way of delighting in God's commandments is to do them.

2. We have ample warrant for believing that though godliness is not hereditary, yet the religion of a godly parent has the strongest possible influence on children, and a blessing is passed on to after-generations (Psa. ciii. 17; Isa. lix. 21).

3. Godliness is profitable for this life as well as for the next.

4. We may not always see the light, but it is behind the cloud, waiting God's signal (Ps. xcvii. 11; Isa. l. 10).

5. There is a premonition here of our Lord's words (Matt. v. 42). A missionary has lately told us the marvellous effect of literal obedience to these suggestions. See THE CHRISTIAN, July 11, 1890, page 23.

7. The heart which is trustfully fixed on God is not afraid; because no tidings can reach it save through the Father's care, and all tidings must be of the Father's appointment. If you are dreading

evil tidings, do not look along the road by which the postman comes, but upward and Godward. Trust is expulsive of fear.

9. There is no great difficulty in giving to the poor, when once we have learnt our unsearchable riches in Christ. Oh, to be purveyors of these to others! (Eph. iii. 2-10).

10. The wicked are vexed, partly because they are aware that the righteous have possessions of which they are destitute; and partly because their own schemes melt away before their eyes, as wreaths of smoke.

SATURDAY, AUGUST 30.—Psalm CXIII.

This and the five following Psalms constitute the great Hallel, or song of praise, sung at the Jewish festivals, particularly at the Passover and feast of Tabernacles. It is thought to have been the hymn or psalm sung by our Lord and his disciples after the celebration of the Lord's Supper (Matt. xxvi. 30). This Psalm is ruled by the number three; three strophes of three verses each; three times in verse 1 we are exhorted to *praise*.

1. God's "name" is his character.

2. This verse proceeds on the supposition that our God will for ever continue to develop and unfold his glorious nature, so that there will be always some new occasion to adore Him.

3. This prediction is yet to be realised (Ps. lxxii. 11; Mal. i. 11; Rev. xv. 3, 4). Then the sun's course as it awakens the successive populations of the globe shall be tracked by songs.

5, 6. How humble should we be! Whilst we familiarly speak to God as our Father, we should never forget the immense distance between Him and us. And yet our Lord stooped through this immense distance to become man! (Phil. ii. 6-8).

7, 8. These are almost word for word from the prayer of Hannah (1 Sam. ii. 8). A woman may lead the songs of the Church.

9. The barren woman here may perhaps typify the Church in her low estate, or even the Gentile Church (Isa. liv. 1-3); but when God wills, and in answer to prayer, her children are multiplied.

FAMINE AT SUAKIM.

Sir,—May I again call attention to the needs of the starving thousands who have collected around Suakim from the Eastern Soudan? Since my last letter to you on the subject, some hundreds of pounds have been received by the Relief Committee in London, but more is needed.

Dr. Harpur, of the Church Missionary Society, who is engaged at Suakim in distributing relief and ministering to the sick, estimates his requirements for the provision of food at £5 per day, and the balance, in the hands of the Relief Committee, will only suffice to provide this amount up to the middle of next month, whereas there is no doubt that the scarcity and distress will last a couple of months longer. Will the readers of The Christian, therefore, kindly bear in mind that help is still needed, and that lives may be saved by a timely remittance? Dr. Harpur's last telegram said that many deaths were still occurring. Food can be poured into the town to any extent, if only there is money to purchase it.

Contributions may be sent to Messrs. Dimsdale, Fowler & Co., 50, Cornhill, E.C., for the accounts of the Relief Committee, or to the hon. secretary, Mr. H. R. Fox-Bourne, Aborigines Protection Society, Broadway-chambers, Westminster.—Yours faithfully, F. T. Haig, Major-General.

Redhill.

REV. DR. ARTHUR T. PIERSON, of Philadelphia, is to make a tour of the American churches on behalf of the work of the Presbyterian Board of Foreign Missions. He will enter upon this work in the early autumn.

THE CLIFTON CONFERENCE is to be held this year on October 7, 8, and 9. This will be its twenty-eighth time of meeting, the Conference having first been convened by the late Rev. S. A. Walker in 1862. The subject set down for study is: "The Way of God with his People, exhibited in their being (1) Brought out of Egypt—Divine *Redemption* typified; (2) Brought through the Wilderness—Divine *Providence* illustrated; (3) Brought into Canaan—Divine *Faithfulness* prefigured." Further particulars may be obtained from the convener, Rev. James Ormiston (Rector of St. Mary-le-Port, Bristol), 2, Kensington-place, Clifton.

International S.S. Lessons.

Sunday Afternoon, August 31.

Entering the Kingdom.—Luke xviii. 15-30.

Golden Text: Verse 17.

"Luke's narrative here rejoins Matthew's (xix. 13) and Mark's (x. 13), after having diverged from them at ix. 51. Jesus is in Perea."—*Godet.*

Both these incidents instruct us as to entering the Kingdom (17-24). The aim of the Gospel is not merely to secure the pardon of our sins, but to bring us into the Kingdom—*i.e.* under the rule of God. We cannot be in his Kingdom unless we are born again—(John iii. 3-5). We must obey the King, not as one outside of us, who will punish us if we disobey, but as dwelling within us—(xvii. 21). Every child has some King who rules within him. Who is *your* King? Is it self, or is it Jesus? Do you wish to enter *his* Kingdom? Learn the way from this lesson.

Jesus and the Children—(15-17). Some graphic details are added in Mark x. 13-16, and Matt. xix. 13, explains a further reason why the children were brought to Jesus. The incident is a testimony to the popularity of Jesus, even though hostility against Him was increasing.

Who can imitate these women of Perea? Mothers with their own children—teachers with their scholars. By prayer for them, by instruction, and especially by godly example, we can still bring the young to Jesus. Even "infants" (15) can be presented to Him. "*Disciples rebuked them*" (15).—To them it appears waste of the time of Jesus to turn aside from his public teaching for the sake of children. There are many hinderers still—those who do not believe in the necessity of child-conversion, or in its possibility; those who look for a man's experience in a child; and especially those whose Christian life exhibits none of the simplicity, and affection, and unselfishness which made Jesus attractive to the children. "*Suffer little children*," &c. (16). Some need compelling, children are more ready to come. Jesus says: "Don't hinder them;" remove the difficulties out of their way; and, above all, do not put stumbling blocks before them" (Mark ix. 42). "*For of such*" (16).—So contrary to the judgment of the Apostles. They thought—Jesus wants men, not children; Jesus said—I want children first, and men only as they become childlike (17). The words do not mean that children need no conversion. Do not make too much of their so-called innocence; even they need to "come." And men must become like them in humility, in helplessness, in docility, in trustfulness. Apply the following lessons:—

(1) *Jesus is the children's friend.*—There is no one they need to dread less. Let them never avoid Him—even when they have done wrong, and they get blame from their own conscience and others, *He* can pardon and cleanse. Fear those who would keep you from Him.

(2) *Children may come to Jesus.*—To bid them wait until they become older is contrary to the mind of Christ. The consciousness of sin begins very early; why should they not early know the joy of pardon? There would be more conversions among children if we had faith to expect them. Men must wait till they become childlike; children need not wait to become men.

(3) *Childhood is the best time for coming to Jesus.*—There is a greater readiness to go to Him, and it is easier then to trust. A mother said to her child—"If we had lived when Jesus was on the earth, I would have pushed you through the throng to get you to Him." The child replied—"I would not have needed pushing, mother; for I would have run to Him myself." The mind of the child is free from other things, and more capable of hearing and obeying his word. A boy who had just been saved came home and confessed himself a disciple of Christ. His father replied: "You should have waited until you became a man and had got settled in life before paying attention to such things." "Nay," said the boy, "Jesus gives me just the opposite advice. He says 'Seek ye *first* the Kingdom of God.'" The most consistent and useful church members we have were converted young. Expect some of the children to respond to the call of Jesus.

Jesus and the Rich Young Man (18-30).—This incident enforces the lessons of that which precedes it. There is a *young man* (Matt. xix. 20), who has become so entangled with the riches of this world that it seems impossible for him to be saved. Luke calls him a "ruler" (18), probably the president of a synagogue. Again note the graphic details added by Mark (x. 17-22).

(1) *The earnest appeal* (18). How hopeful his case appeared! See first how eagerly he came, and how humble he was (Mark). For a ruler thus publicly to appeal to Jesus required more courage than Nicodemus had manifested (John iii. 2.) How momentous his inquiry! Neither his position, nor his wealth, nor his youth, nor all combined, satisfied him. Up to this point he is worthy of being imitated by others.

(2) *The Saviour's reply.* His answers always indicated a most perfect knowledge of men's condition. Verse 19 does not cast doubt upon the innocence of Christ, but rather asserts his Divinity; while it also showed the young man his mistake. His appeal suggested that he could by some "good thing" (Matt.) secure eternal life. The answer of Jesus turns him at once to God as the only source of goodness. Even the goodness of Jesus is the goodness of God manifesting itself through Him. Not to accept Him as Divine is practically to deny his goodness. "*The commandments*" (20) all relate to man's duty to men. Jesus deals with the man according to his own question, and seeks to lead him so far in the direction of doing as to cause him to despair. It is thus "through the law that we die to the law." But this fails (21), for to him the letter is everything, the spirit is nothing. His reply betrays his utter want of self-knowledge. The further demand of Jesus (22) is in order to correct his mistake. It only asked a real obedience in contrast with that merely external obedience which he professed. Or this may be regarded as a Gospel call to the young man. "Follow me" is the all-important thing; but, in his case, his wealth rendered following impossible—his heart was set upon it, he must needs forsake it to follow Jesus. The "treasure in heaven" is explained xvi. 9. There is something to be forsaken in every case. Anything that keeps a young man from Christ is an incalculable loss to him.

(3) *The young man's departure* (23).—Note that his riches were the cause of his being very sorrowful. Did he ever repent his choice? The history does not tell us. Certainly his riches would never be a source of pleasure to him again. There are many to-day equally amiable in outward character, equally earnest and sincere, yet lacking the one thing needful. Love of the world, of gain, of pleasure, of companions, is too strong. For the sake of these they suffer the greatest possible loss.

(4) *Our Lord's instruction* (24-30).—Riches do not prevent a man being saved (27), but they constitute a formidable hindrance. To those who possess them there is danger of *trusting* in them (Mark x. 24). "The Shemites denote the impossibility of a thing by the image of a heavily-laden camel arriving at a city gate which is low and narrow, and through which it cannot pass."—*Godet.* Yet see the result of leaving all for Christ (29, 30). Were the Apostles losers? The word of Jesus assures us of present and future reward. Who will follow Him?

SILVERHILL, ST. LEONARDS-ON-SEA.—This place has been visited by Messrs. Pope and Thorpe, students from the East London Training Institute. The services were held in a spacious tent, and attracted large numbers. Many souls have been saved and believers built up. Besides the Gospel services the missioners conducted children's services and Bible-readings, which were much appreciated. As an outcome of the mission a permanent unsectarian Gospel mission work has been started in the neighbourhood.

Y.M.C. ASSOCIATIONS AND FELLOWSHIP UNIONS OF SCOTLAND.—The twentieth annual conference will be held at Aberdeen, on Tuesday and two following days, September 9-11. On the preceding Sabbath, Rev. Dr. Marshall Lang will preach a special sermon on the historical basis of the Evangelical faith. On the first day of the conference, in the evening, there will be a public meeting in the music hall, when Rev. John Smith, of Edinburgh, will speak on "The Evangelical Faith: Misconceptions and Difficulties of Men of Culture"; and Rev. John McNeill, of London, on "The Evangelical Faith: its Need and Worth in the Life of To-day." The fixtures for the Wednesday are numerous, the subjects at the conference sessions being:—Morning, "The Moral and Social Dangers of the Present Day in Relation to Young Men," introduced by Mr. Chas. J. Guthrie, Advocate, of Edinburgh; and evening, "Missions: Their Scope and their Claims upon Young Men," introduced by Mr. John Anderson, of Androssan. At this meeting Dr. Kerr-Cross, of Livingstonia, is expected to speak. The conference meetings will be held in the Y.M.C.A. Buildings, 198, Union-street, Aberdeen.

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[The late J. Patterson.]

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

"DAY IN COUNTRY."—GEORGE YARD RAGGED SCHOOLS, Whitechapel, E.—Received with many thanks from C. C., 2s. 6d.; A. B. P., 2s. 6d.; "Hampstead", 5s.—GEORGE HOLLAND, George Yard Ragged Schools, High-street, Whitechapel, E.

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DAY IN THE COUNTRY.—Funds are respectfully solicited for the poor Adults and Children of the Christian Gee-street Mission and Ragged Schools, which have been carried on about twenty-eight years for the benefit of the poor of this neighbourhood,—Subscriptions, please address to Hon. Superintendent, HENRY RUDGLEY, 29, Falcon-square; or Messrs. BARCLAY, Bankers, 54, Lombard-street.

THE SICK AND SORROWING.—Will those who are at the sea-side in the enjoyment of health and happiness, remember the sick poor who are languishing in their homes for the want of fresh air? Donations in money and clothing for the purpose of sending necessitous patients to Convalescent Homes are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, W.C.
ROSA PEARMAN, Vice-President.

PERTH CHRISTIAN CONFERENCE.—The Annual Meetings of this Conference will be held (D.V.) in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, 9th to 11th September next. Forenoon at 11, afternoon at 2, and evening at 7 o'clock. Information regarding lodgings, &c., will be furnished gratis by
Mr. JOHN CHRISTIE, Bookseller, St. John-st., Perth

WORLD-WIDE PRAYER UNION for the Second Coming of the Lord Jesus Christ.—Week of Prayer, in the Clapham-road Conference Hall, from October 20 to 25.—For particulars apply to the Office, 143, Clapham-road, enclosing stamped envelope.

BROMLEY CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, at the Grand Hall, October 6 to 11. Speakers: Revs. W. Haslam, Herbert Cooper, A. C. Downer, Evan H. Hopkins, F. A. C. Lillingston, S. A. Selwyn, H. Sharpe, J. Wane, and W. Spencer Walton, Esq. Particulars of the Hon. Secretary, SAMUEL CAWSTON, Bromley-hill, Kent.

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An earnest appeal is made for Funds to enable the Committee to rebuild the front portion of the Hospital, which is much dilapidated, and quite inadequate and unfit for the increasing needs of the Charity. It is therefore imperative that the work of rebuilding should be undertaken without delay. The estimated cost of rebuilding the front portion and furnishing it is about £20,000. Admission to the Hospital is entirely Free, no letters of recommendation being required. Contributions for the Building Fund and for the general expenses will be gratefully received by Messrs. BROWN, JANSON & CO., 32, Abchurch-lane; or at the Hospital by CONRAD W. THIES, Secretary.

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GOVERNESS.—A young Lady is open to an engagement as Governess in a Christian family to children up to twelve years. M. H., Yewberry House, Chepstow, Mon.

CHRISTIAN GOVERNESS for two little girls, 9 and 5, wanted in September. English. French, music, drawing. Good needlewoman, able to cut out.—Address for a week, Mrs. MCADAM, 4, South-parade, Llandudno.

JUNIOR TEACHER required in Boys' School. Good music, singing, and drawing indispensable. Elementary French and Latin. Comfortable home. Small salary. Clergyman's daughter leaving school preferred. A., Hardy's Library, Cheltenham.

GOVERNESS.—Wanted, by a Salvationist, the end of September, situation as Governess in a family. English, French, music, drawing. Good references.—HOPE, c/o Miss King, 35, Station-road, Redhill, Surrey.

CHRISTIAN GOVERNESS desires re-engagement to children under 12. School or family. Certificated. English, French, music (with theory), and needlework. Y., 7, Belmont-road, Exeter.

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A LADY WISHES to hear of a Christian School in the West of England, where her daughter could be received as Governess-pupil on reciprocal terms. M. G., Bellevue Goldtops, Newport, Mon.

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A GENTLEMAN seeks an appointment as Overseer in a manufactory or some other branch of business, but wishes to have nothing to do with accounts. A Christian firm preferred. Speaks and writes English, German, French, &c. Experience and testimonials. A., c/o 13, Rose-street, Newgate-street, E.C.

MISS ROBINSON, SOLDIERS' INSTITUTE, PORTSMOUTH, recommends a young Man for situation in connection with any Medical Mission, Convalescent or Nursing Home (for men), or as attendant upon an invalid Gentleman or one mentally afflicted. Would be willing to go abroad. He is a Christian, abstainer, and non-smoker, tall, strong, and of good appearance; was formerly in the Horse Guards, and has had experience in nursing and care of the insane. Has good testimonials, and is not afraid of hard work.

MR. HERMANN G. HARRIS, B.A., late Director of the Bath Evangelization Society, will be at liberty from September 1, to conduct special mission services for adults, young people, or boys.—Belmont, Weston-super-Mare.

LANDSCAPE GARDENER (practical).—To Landed Proprietors and others, about to make alterations or forming new pleasure and fruit gardens; or private parties.—Advertiser seeks engagement, temporary or otherwise. Highly recommended. Long experience in all branches. J., 12, Sybil-terrace, Finsbury-park, London, N.

GARDENER, Head, or good Single-handed. Experienced in all branches. Six years in last situation. Christian, abstainer. Age 31. Married.—C. SIMMONDS, Westcott, Dorking.

MAN AND WIFE seek situation as Caretakers, or in quiet place as Butler or Attendant, and Housekeeper or Companion. Christians and abstainers.—J. H., 8, St. Andrews-road, West Kensington, London.

MESSENGER OR PLACE OF TRUST. Situation wanted by a young Man (31). Knowledge of office work. Good testimonials. Christian and total abstainer. R. D., 25, Brill-street, Somers Town.

MAN AND WIFE seek employment. Man handy, wife good plain Cook. Can be well recommended. Three years in present place. J. INNES, St. John's, South View, Eastbourne.

CHRISTIAN YOUNG MAN, age 24. Married. Good references. Anxious to leave wine and spirit trade for a Christian vocation. Nothing refused. Salary £160. H. M., 23, Eglantine-road, Wandsworth, S.W.

CARETAKERS.—A very trustworthy Man and Wife are recommended as Caretakers for a mission, office, or otherwise. Earnest Christians. Abstainers. Good references.—Apply to CHARLES J. FOWLER, Superintendent, Louisa Lady Ashburton's Mission, Victoria Docks, London, E.

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YOUNG MAN seeks employment, town or country, Secretary, Book-keeper, Collector, giving remainder of time to the Lord's work. Experienced in each capacity.—EBENEZER, Box P. 5030, Smith's, 132, Fleet-street, London.

MRS. BRADFORD HARDINGE, Tillington House, Petworth, wishes to recommend her late Coachman, who lived with her 2½ years. Church of England, sober, &c. Ride and drive well. Married. Age 27.

AS HOUSEKEEPER, Useful Companion, or Lady Help. Situation wanted by a Christian Lady (31). Servant kept. Thoroughly domesticated, fond of children, and competent to take entire charge of household. Salary £20. Reference permitted to the Rev. J. J. Luce, St. Nicholas Vicarage, Gloucester. BETA, 47, Lower Barton-street, Gloucester.

LADY-HOUSEKEEPER AND COMPANION.—A practically domesticated active Lady of 50, seeks an engagement, either with an elderly or aged single or married Lady and her husband, living in the country, requiring personal kindness, attention, and care. Remuneration not so much an object as a quiet, happy home. W. B., 191, Albany-street, Regent's Park, London.

YOUNG LADY, educated and useful, would be as Daughter to elderly Lady or couple desiring companionship. Interview arranged.—M., c/o Davies & Co., Advertising Agents, Finch-lane, Cornhill.

A MOTHER SEEKS for her carefully brought up, domesticated, and well-educated eldest daughter in her eighteenth year, a situation as Governess Companion and Lady Help. Superior Christian home indispensable. C. E. B., Tupper's Library, Herne Bay.

LADY SUPERINTENDENT.—A re-engagement required in small Convalescent or Home of Rest. Experienced. Good references. Miss SKIDMORE, Post-office, Littlehampton, Sussex.

LADY HIGHLY RECOMMENDS young Lady (Christian abstainer) who is bright and domesticated, as Useful Companion. Excellent references. In or near London preferred. X., 212, Tufnell-park-road, Kentish Town, N.

BIBLE-WOMAN.—An experienced Christian worker requires a situation at once as Bible-woman. Well recommended. Views evangelical. South coast preferred. Mrs. HAMMOND, 30, St. Paul's-road, Northampton.

A LADY, age 30, is anxious to obtain situation as Companion, or as Governess, young children preferred. Well-educated, Edinburgh and abroad. Excellent references. M., 13, Woodlands-terrace, Glasgow.

AS NURSE-ATTENDANT to Epileptic or Mental case. Lady or child. Christian and abstainer, tall and strong, aged 25. S. HERYET, Goring-lane, Worthing, Sussex.

A YOUNG LADY seeks an engagement as Mother's Help or Nursery Governess. Comfortable home: Small salary. G., Cairns House, Brandram-road, Lee, S.E.

NO SALARY.—A Lady will be glad to give her help as Companion and Amanuensis to a Lady (elderly or otherwise), in return for a comfortable and refined home. — Miss BROWNE, Post-office, Lower Tottenham, London.

AS LADY HELP OR COMPANION.—Engagement wanted. Fond of children, musical, experienced. Churchwoman. (26.) Comfortable home and salary required. E. A., c/o Miss Allwood, Walsworth Farm, Hitchin.

YOUNG LADY (21), well educated, has lived fifteen months in Berlin, seeks engagement, where Christian work would be associated with other duties. E. W., Douglas House, Andover.

AS LADY HELP, or Attendant to invalid or elderly Lady. Situation wanted at the beginning of October. Domesticated. References given (age 22). M. KEENE, Cronston, Bishopstone, Salisbury.

WANTING SITUATIONS. — Good Plain Cook, Croydon preferred; another, seaside, rather delicate. Nurse, four years' character, and others. Nurse required. Stamp.—SUPERINTENDENT, Servants' Free Registry Lodge, St. James'-road, Tunbridge Wells.

A LADY WISHES to recommend a Girl for the Nursery, under a good nurse. Good tempered and willing. Mrs. BRASHER, Feldholm, Barnes-common.

AS USEFUL MAID to Lady or children. Good needlewoman; no dressmaking. Disengaged. Age 28. Good reference. No objection to travel.—C. BRIGHT, Dingle Lodge, Reigate.

FRENCH GIRL, aged 17, seeks a situation in a Christian family to help with young children. Good needlewoman. Good French; certificated for public teaching. References exchanged. Pastor CREMER, Brive, (Corrèze).

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Christian Governesses, Companions, Housekeepers, Maids, Hospital-trained Nurses, and Medical Rubbers. Also Men and Maid Servants.

IN CONSEQUENCE of change in household arrangements, a Gentleman and Lady desire to recommend their three Servants, who are Christians, and have been with them—Cook, 4 years, Parlourmaid, 11 years, and Nurse, to their four children, 13 years. The latter is also a clever needlewoman. All can have excellent references, from Lieut.-Col. and Mrs. FORSTER, 58, Frant-road, Tunbridge Wells.

Appointments, Situations, &c., Vacant.

A.1. TEA AGENCY.—A capital opening. Additional Agents wanted everywhere to sell our celebrated Teas among private families. Our Agents can earn 40s. weekly, as they inform us profits are larger and quality superior to that offered them elsewhere. To ensure success and double sales compare our samples, secure best value and full profits.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

MISSIONARY wanted, for the Hop-pickers' Mission, well recommended. One who understands making gas, and working the magic lantern.—S. CHINN, Alton, Hants.

YOUNG MAN, about 18, wanted, to look after pony, drive, help in garden, usual duties, wait at table. Abstainer. Christian preferred.—EVA, The Valley, Bromley, Kent.

MANSERVANT. — Wanted for Ladies' School, a quick, experienced, intelligent, all-round Man (25 to 30). Strong, good-tempered, and willing to make himself generally useful. Christian preferred. Must be non-smoker and total abstainer.—Address, stating height, experience, &c., P., South View, Willingdon-road, Eastbourne.

TO PARENTS.—Vacancy occurs in the West End office of an old-established firm of Land Agents and Auctioneers for a well-educated gentlemanly Youth as articled Pupil. Can reside with principal if desired.—Apply by letter, to F. S. L., c/o J. W. Vickers, 5, Nicholas-lane, E.C.

LAD, STRONG, STEADY, good-looking, wanted. Chiefly for housework, waiting, &c. One who has been under a footman preferred. Abstainer. P. RAMSDEN, Carlton, Worksop, Notts.

CAN A LADY recommend a well principled Young Ladies-Maid, age 25 to 30. Good plain dressmaker. Easy place, no late hours. Christian preferred.—G. M., c/o Steel & Jones, Advertising Agents, Spring-gardens, S.W.

NURSE.—Wanted for term (November 11) for country, near Glasgow, superior Christian Woman as Nurse for young children. Most comfortable home for suitable person. NURSE, 180, Buchanan-street, Glasgow.

A NURSE wanted for two little boys, aged 3 years and 15 months, and to give assistance to three little girls, from 11 to 6 years of age. Must be a good needlewoman. No beer nor beer money allowed.—Apply, stating age and wages, to Mrs. MAXWELL, Thorpe Rectory, Tamworth.

LADY AND GENTLEMAN (no family) who have successfully established private Boarding establishment, requiring to extend it, desire Lady of limited means, good connection, practical habits, to assist in management. Comfortable home. Interest in returns offered. Climate finest in Scotland. Lovely surroundings. AMICUS, Forrest's Library, Bridge-of-Allan.

NURSERY GOVERNESS wanted in October. Six children, eldest 6 years old. Farmhouse. Three servants kept. Mrs. HERBERT DIBBEN, Bishopstone, Salisbury.

AS MOTHER'S HELP OR NURSE. Wanted, a respectable young Woman. Good tempered and accustomed to young children.—Mrs. PLOWMAN, Nystuen Lodge, Byculiah-park, Enfield, N.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

HOUSE-PARLOUR-MAID, thoroughly experienced, required for the seaside. Age from 22 to 32. Quiet Christian family, abstainers. Four servants kept.—Apply, stating wages to Mrs. PEARSON, Haselmere, St. Anne's-on-Sea, Lancashire.

REQUIRED FOR REDHILL, a thoroughly respectable young person as House-Parlourmaid. Not under 25 years of age. Five in family. Mrs. STEPHENSON, 4, The Crescent, Filey, Yorks.

THOROUGH HOUSEMAID wanted. Gentleman's family. Country. Must be strong, efficient, reliable, not under 25. Will have to assist in waiting and needlework. Five servants kept. State wages.—Y. Y., Mrs. McCormick, High-street, Alton, Hampshire.

HOUSE-PARLOURMAID wanted, September 13.—Good character. Strong and quick. Good wages to an experienced person, about 30 years. Church of England preferred. Mrs. WYNN, The Yews, Harborne, Staffordshire.

HOUSEMAID wanted, about Sept. 15, willing to wait at table. Three servants kept. —Write with and for particulars, Mrs. DAY, 32, Leyland-road, Lee, S.E.

WORKING COOK-HOUSEKEEPER required. Gentleman's family. Country. Must be thoroughly good cook and dairy-woman, strong, healthy. A kitchenmaid kept. Must be responsible, competent person, not under 35. Abstainer preferred.—State wages and age, A. B., Mrs. McCormick, High-street, Alton, Hampshire.

CAN ANY LADY RECOMMEND good Cook for quiet country situation. Middle age. Three in family, four servants, assistance. Mother and young daughter might suit. Christian valued.
Mrs. SMALL, Claydon Camp, Winslow.

GOOD PLAIN COOK, ALSO PARLOURMAID wanted, for Brighton, in October. Cook not under 30. Assistance in kitchen.
Mrs. P. DUNCAN, Aboyne, N.B.

GOOD PLAIN COOK wanted for a family, early in September. Age 25 to 35. Good wages. Teetotaler preferred.
Mrs. F., Post-office, Bridge, near Canterbury.

GOOD PLAIN COOK wanted for Mildmay Mission Hospital, Bethnal-green. Kitchen maid kept.—Apply to
Miss RUMANN, Deaconess House, Mildmay-park, N.

HOUSEMAID wanted at once, from the country, about 23, abstainer, for quiet family.
Undercroft, Reigate, Surrey.

PARIS.—Wanted, Nurse-attendant for English orphanage in Paris. Mother's Help might do. Nothing menial. Age not under 25 years. Also General Servants for plain cooking. Country girls preferred. Wages £18 the first year, and all paid.—Apply by letter to BACH, Seymour House, Portland-place, London, N.E.

COOK.—Wanted in London, in September, a young Woman to Cook. Steady and tidy. Small family. Two kept. Wages £16.
Mrs. CRAUFURD, 14, Ambrose-place, Worthing.

COOK AND HOUSE-PARLOURMAID wanted at end of month. Quiet family. Wages £18 and £16, subject to rise. Age about 25 or 30.—Apply, letter only, E. D., Boone's Library, 12, Swiss-terrace, Hampstead.

COOK.—Wanted, in a quiet family, a good Plain Cook, not under 25. Able to make bread. Principal washing put out. Wages £16 to £18, all found.—Apply, after Sept. 1,
Mrs. FREWER, 151, Lower Addiscombe-rd., Croydon.

A GOOD PLAIN COOK wanted in a small family in the country, who will be required to give some help in household work. Also a **HOUSE-PARLOURMAID** who will do a little needlework.—Apply by letter, stating age and other particulars, to Mrs. REYNOLDS, Cheshunt College, Waltham Cross.

GOOD PLAIN COOK wanted. Three in family. Wages £18, all found but beer. Age about 30. An early riser. Good character indispensable.
Miss BOULCOTT, Hurstmead, Chislehurst, Kent.

GENERAL SERVANT, good plain cook, wanted, in small private family. Age about 35. Personal character. Good wages. All found, no beer.—Reply by letter only,
Miss CLARKE, 35, Stamford Hill, N.

GOOD GENERAL SERVANT wanted, age 18 to 20. Three in family. Nursemaid kept. Plain cooking required. Abstainer preferred.—Apply, or write,
BROOKLYN, Cator-road, Sydenham.

INDOOR SERVANT.—Wanted in October, for Bournemouth, young Man as Indoor Servant. Livery. Single-handed. No boots or knives. Christian and abstainer. Only likely ones can be answered. No original testimonials.—Particulars to CAPTAIN DAWSON, 28, Sussex-square, Hyde Park, London, W.

PLAIN COOK.—Christian Servant wanted in a quiet household as Plain Cook. Three in family. Housemaid kept. Washing put out.
Miss CLAPTON, 34, St. Martin's, Stamford.

GOOD GENERAL SERVANT wanted at once, not under 20, in private family of three. No children. Must be trustworthy, and have good character. Write in first instance, CLAPTON, c/o M. B., 28, Lancaster-road, Finsbury-park.

GENERAL SERVANT (abstainer), about Sept. 4. In country, five miles from railway. Plain cooking. No washing. No other servants. Must be strong, healthy, and know her work. Three in family. Wages £15. References required.
Mrs. WOOD, Ashwood, Laneham, Lincoln.

SERVANT.—Can any Lady recommend a trustworthy, respectable Servant, for a Clergyman's household of two. Age not under 25.
Mrs. PETERS, Bexley, Kent.

A SUPERIOR GIRL wanted, as Nurse-Housemaid, of real Christian character.—Apply by letter, stating all particulars, to
Mrs. NASH, 54, Manor-park, Lee, Kent.

To Let, Apartments, &c.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BEDFORD HOTEL, London.—93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

TORQUAY.—Mildmay Consumptive Home for Female Patients ineligible for other institutions. 10s. 6d. and 7s. weekly.—Apply, SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. Funds needed. St. Matt. xxv. 40.

SCOTLAND.—Lady (English) offers quiet people, sitting with one or two bedrooms, or Board with family. Permanent or otherwise. Villa, suburbs of Edinburgh. Moderate.
No. 929, Keith & Co., Edinburgh.

ROTHESAY, SCOTLAND.—The House of Rest. A Christian Health Resort. Summer terms, board and lodging inclusive, from 27s. 6d. per week. Hydropathic treatment extra. Prospectus from C. CAMPBELL, Proprietor.

COL. ARCHDALL MEMORIAL.— Seaside Holiday Home Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

ST. LEONARDS, Hastings, 88, Warrior-square.—This old-established Boarding House is open for the coming season at moderate and inclusive terms. Special arrangements for families. Cuisine good. Smoking and bath-rooms. References to visitors. Tennis.—Miss DAIN.

INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage. Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive.—COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

CHRISTIANS of limited means, engaged in the Lord's work, needing change of air and scene, should write for terms to Mrs. CATLIN, Home of Rest, St. John's, near Woking, Surrey.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 11s. 6d. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH.—High-class Apartments. Board if desired. Good position, close to sea, Chine, and Boscombe Pier (steamers call).—Ascot, Boscombe.

CLIFTON HOME FOR GENTLEWOMEN.—Spacious house, well appointed, every comfort. Terms under £1. Two vacancies. Evangelical views.
1, Richmond-park-road, Clifton, Bristol.

CLIFTON, BRISTOL.—Board and Residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park, Bristol.

ST. LEONARDS.—Eversfield Mansions.—Boarding Establishment, situated on the best part of the sea front. Visitors would find every home comfort on moderate terms. Smoking and bath-rooms.—The Misses JONES.

FREEHOLD BUILDING LAND, at £50 per acre, in some of the most beautiful spots in Hants, Berks, and Surrey, in plots of one acre and upwards. Instalment.
Mr. BLAKE, Farnborough, Hants.

INTEMPERANCE.—Long established Seaside Home for a limited number of **LADIES** suffering from morphia, chloral, absinthe, stimulants, or nervous debility. Christian care and influence, judicious supervision, home comforts, and amusements. Highest references.—MEDICUS, Chas. Tayler & Co., 154, Fleet-street, London.

HASTINGS SEA-SIDE HOME OF REST for Christians. Central, close to sea and places of worship. Liberal table. Every comfort (baths, h. and c.). Private grounds.
PROPRIETRESS, Woodgrange, Cornwallis-gardens.

PARIS, Pension de Famille.— Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue de la Grande Armée, Paris.

RAMSGATE.—Home of Rest for Christian workers, Governesses, and others needing change. Every comfort. Terms from 17s. 6d. to two guineas.—Apply LADY SUPERINTENDENT, Apsley Villa, Crescent-road. Enclose stamped envelope.

DUMPFORD HOUSE, near Petersfield, Hants.—This comfortable Health Resort, situated in the midst of charming scenery, affords a cheerful Christian home to those needing rest and change.—Mrs. BOYS, Proprietress.

LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly. — Apply, enclosing stamped envelope.
Rev. W. DARLOW SARJEANT, Croydon.

A PRIVATE HOME for Ladies, (established 1875) suffering from Hysteria, Neurasthania, Spinal Paralysis, Neurotic Dyspepsia, Neuralgia, and other affections of the Nerves, in a bright, cheerful, sea-side Health Resort. Dry bracing air, sheltered from the north and east winds. Pure water, perfect sanitation, beautiful scenery. Home comforts and amusements. Highest references. Hydropathy, Massage, Medicated baths, Weir-Mitchell method and Electric Treatment.
PROPRIETOR, Clevedon, Somerset.

SEA-SIDE BOARDING-HOUSE for Christians, near Worthing. Lovely sea view, close to beach. Extra large sitting-room. Terms 20s weekly. Married couples 35s. Missionaries (home or foreign) 15s. Liberal table. Family ease. No children taken. Special return fare 5s.—Write for particulars,
PRINCIPAL, Caswell, Lancing-on-Sea, Worthing.

MRS. DALBY'S PRIVATE HOME.— Self-supporting, for Gentlewomen. Established 1876 (special cases). References: Rev. F. B. Meyer; Rev. Jackson Wray, &c. (see letter. CHRISTIAN, May 23).—21, Norfolk-road, St. John's Wood.

SALTBURN-BY-THE-SEA, Yorkshire.—Quiet, comfortable home for a few Christians. Terms, 25s. and 30s. a week.—For particulars apply Mrs. HOLDERNESS, Station-square.

MORLEY HOUSE.—First-class Home for Young Men. Highly recommended. Terms moderate. Hot and cold bath. Write for particulars. G. L. COLLINS, 225, Amhurst-road, London, N.E.

MISS ROBINSON'S NEW HOUSE.
THE
Speedwell Coffee Palace & Gospel Hall
Is now at work. She has vested the property in eight Trustees, of whom Lord Polwarth is one. A considerable sum of money needed to clear liabilities. Eighty beds for soldiers, sailors, and their relatives. A sleeping cabin can be provided and named by any donor of £20. Gospel Services in the Hall every night. Inspection invited. The SPEEDWELL is nearly opposite the Portsmouth Town Railway Station. Hotel accommodation for visitors.—Full particulars on application to Mr. A. GRIGSBY, Manager; or to Miss ROBINSON, Soldiers' Institute, Portsmouth.

BOURNEMOUTH.—Detached House to Let, for September, in high, bracing situation. Three reception-rooms, six bed-rooms, dressing-room, bath, h. and c., &c. Terms moderate.
Coombe Hurst, Lansdowne-road.

BOURNEMOUTH.—Boscombe Chine Boarding Establishment, close to gardens and pier. Every home comfort. Terms moderate.
Mrs. CALDER, Proprietress.

BOX HILL (close to).—Furnished Cottage, three beds, no attendance, £3 10s. for month of September. Stable if required. No garden. Or Apartments, with attendance.
R., Boxhill Cottage, Leslie-road, Dorking.

BRIDGE-OF-ALLAN, Scotland.—Beautiful private Residence for Boarders (limited number). Highest references, London and elsewhere. Gardens, tennis, boat, trap, cows, poultry. Scenery lovely. Terms 20s. weekly.
PROPRIETOR, Cornton Vale.

BRIGHTON.—Apartments, comfortable, furnished, near sea. Sitting-room and bed-room, large, pleasant rooms, 12s. a week, also extra bed-room. No children or other lodgers.—Mrs. THOMPSON, 54, Westbourne-street, West Brighton.

BLACKHEATH.—A refined Home in a Christian family for Lady or Gentleman. Spiritual privileges around. Close to the Heath and station. Healthy locality. Gravel soil.
S. M., 30, Wemyss-road, S.E.

MARGATE.—House of Rest for Christians. Close to sea and places of worship. Terms from 15s. References required. Stamped envelope for reply.—Miss EDWARDS, 39, Gordon-road, Cliftonville, Margate.

RAMSGATE WORKERS' REST.— Ladies seeking sphere of usefulness, with Christian fellowship, are invited for longer or shorter stay. 15s. to 21s., open to reduction.
Mrs. W. HATHAWAY, Finsbury House.

SANDOWN, ISLE OF WIGHT.— Pretty detached Residence to Let, furnished, for month from September 19. Close to sea. Very moderate rent. Two servants left if desired.
MAJOR, Dunhill, Steep, Petersfield.

WESTON-SUPER-MARE.—Rev. W. BRADBURY would Let his well-furnished and sanitary House, 15, Claremont, for any time. Music, gymnasium, wheat mill, library, garden. Facing sea. Large room for Bible readings if wanted.

HOME OFFERED on moderate terms to Lady desiring change. Evangelical ministry. Pleasant situation. High ground, open country view. References. — CLERICUS, c/o Messrs. Alden, 35, Cornmarket-street, Oxford.

RIVER.—Furnished, pleasant detached House, five bed-rooms. Shady garden, tennis. Close to station. Very moderate.
STATION MASTER, Hampton-hill.

SEASIDE.—Board and Lodging on very moderate terms for two or three persons requiring to winter out of London; or would take children over twelve years of age. Actual invalids not received. Comfortable home. Fine bracing climate. References given and required.—E. H., 2, Merton-villas, Holland-road, Clacton-on-Sea.

SUMMER HOLIDAYS.—Mr. Shipley, Village Evangelistic Mission, wishes to direct friends now looking for Lodgings in the country to Mrs. SMITH, The Rookery, Brize Norton, Oxon, who will answer inquiries.

THREE GOOD ROOMS to be Let, with good fishing and shooting if desired. House commands fine views of the Chiltern Hills. Elevated position and healthy.—J. B. GREGORY, Centre Farm, Chearsley, near Aylesbury.

COUNTRY HOME APARTMENTS, two bed-rooms and sitting-room. Christians preferred. Permanency or otherwise. Comfortable, clean, healthy. Terms moderate.—Mrs. A., Grange Cottage, Grange Hill, Chigwell, Essex.

WELL FURNISHED APARTMENTS wanted, with people of some position, by a Brother and Sister of middle age, as a home in pretty suburban villa near London. Two bed and one sitting-room. References given and required. Send particulars to A. Z., c/o Mr. Langley, Leicester House, Great Malvern.

KIND AND COMFORTABLE HOME offered to Christian Lady, willing to share bed-room (curtain-divided), with pleasant companion. 12s. weekly.—Apply by letter in first instance,
ALMA, 84, Farleigh-road, Stoke Newington, N.

FURNISHED SITTING-ROOM and two bed-rooms to Let, with attendance. Christian family. Moderate terms. Pleasantly situated, close to station.
C. CHALLEN, Fern Bank, Hildenborough, Kent.

TO BE LET, with immediate possession, a Cottage, with five bed-rooms, three reception rooms, coach-house and stabling, good garden, and every convenience. Within twenty miles of London. Nonconformist preferred. Arrangements might be made to take charge of the Baptist Church.—BUCKLAND & SONS, Windsor, and Hart street, Bloomsbury, London.

SMALL COTTAGE to be Let, furnished, in Bucks. Lovely country. Near common and Evangelical church. Three bed-rooms, one sitting-room, kitchen, &c.
EVA, The Valley, Bromley, Kent.

MIDDLE-AGED or Elderly Lady or Gentleman can be received (permanently only) as member of family circle. Very comfortable, country, Christian Home. North Hants. Waggonette. Terms 21s. to 30s.—A. B., 31, Ashburnham-road, Greenwich, London.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Isaiah lv. 6, 7.

SEA AIR FOR AILING WOMEN AND CHILDREN.—There will be a few vacancies next week at the large Sea-side Home in Sussex, of the N.E. London Gospel Mission. Mothers with infants are taken. Charges: children (under 12) 5s.; adults 10s. 6d. (infants free). Fares 2s. 6d. and 5s. return.—Apply to Director, W. CHORLEY, 2, Marquess-grove, Canonbury, London, N. Enclose reference to Missionary or others.

A PERMANENT CHRISTIAN HOME is sought for a little girl of 13, with a kind family, or Ladies, who will adopt her free of all expense. She is an entire orphan, clever, pleasing, and affectionate.
REVEREND, The Octagon, Shirley, Southampton

JEWELLERY.—A Christian Lady in necessitous circumstances, desires to find immediate purchasers for single stone Diamond Ring; chaste Gold Brooch, set with rubies, diamond, and cameo, serpent pattern; solid Silver Spoons, Forks, and other valuables. Inspection and investigation invited. Highest references.
Mrs. R., 13, Pentonville-road, London, N.

A MISSIONARY would be greatly obliged for the loan of a Bicycle for a few weeks, or for one on hire for a small sum. References given.—J. H. HORSBURGH, Grasmere, Bromley.

ORDERS FOR HONEYCOMB in sections will be gladly received by Miss WALLIS, Normanhurst, Basingstoke, 1s. per lb. Also a skep of pure virgin honey, weight 12 lbs., price 10s. The proceeds for purchase of articles for invalid loan.

TO BE SOLD, a small wooden Room (portable), 15.6 by 13.6. Also a Plot of Freehold Ground capable of holding a larger room for Gospel services.—Mrs. BALLARD, Walton-on-Thames.

UMBRELLAS RE-COVERED FROM 2S. EACH.
IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s., gents', 2s. 6d.; good alpaca, ladies', 3s., gents', 3s. 6d.; strong durable silk, ladies', 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. J. R. Hewetson, Redhill.
☞ A sample New Umbrella at wholesale price. List free.

IDEAL UNDERCLOTHING for Summer and Winter Wear, made of Purest and Softest Natural and White Wools, of English manufacture at Reasonable Prices. Every description of garment for ladies, gentlemen, and children. A descriptive Catalogue and Patterns of Webbings (sent free by post) should be in the hands of every lady and gentleman who values health, freedom from chill, and perfect comfort.—HYGIENIC HOSIERY MILLS, Castle Donington, *vid* Derby.

HELP FOR THE DEAF in parlour, church, or chapel. Drums. Ear Trumpets, Speaking Tubes, &c. Call and see them. Advice free. Hours 11 to 4, Saturdays 11 to 1; or write for particulars, to Mr. E. J. SILVERTON, Imperial Buildings, Ludgate Circus, London.

LADIES OF SOCIAL POSITION are invited to become Agents for obtaining, amongst Friends, orders for Tea grown and manufactured on my estate, 10 lb. package 18s. 4d. Liberal commission.—R. MORTON, c/o Major-General Morton, 2, Priory-parade, Cheltenham.

MISSIONARIES' AND TRAVELLERS' PLASTER for all purposes. Styptic, healing, anti-inflammative, sedative, and soothing. Prepared for all climates. Special terms to Foreign Missionaries and Societies.—Direct from FRANCIS & CO., Leicester.

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August 29, 1890.

The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. Matthew Burnett, Temperance Evangelist.

An esteemed correspondent relates the following facts, which are, of course, very gratifying to us, and which we may be forgiven for commending to the imitation of other readers :—

I have taken The Christian for very many years, and have induced others to subscribe. You will be amused when I tell you that for a long time I lent my copy to eight different persons; then sent it to my daughter in North-West India; she lent it to three ladies, and one of them sent the same copy to a friend in New Zealand, who sent it to her friends! Do you think a penny a week was ever better invested, or will bring a richer reward?

Another lady I persuaded to become a subscriber sends her copy every week to my sister in Cape Town; it is then read by twenty ladies belonging to the Dorcas Society, and finally sent to the Soldiers' Home, where it is much appreciated.

The holiday season, while it is marked by much that is pleasant and invigorating, never fails to bring some special sorrow with it. Coach accidents and boating fatalities have brought gloom to many hearts where gladness was anticipated. Modern facilities for locomotion add to the normal uncertainties of life, and they only are truly wise who have their loins girt, at all times ready for the inevitable call, however suddenly it may come.

It is warmly advocated that a large Tabernacle should be erected in London for Rev. J. McNeill. *The Presbyterian Messenger* (the leading organ of English Presbyterianism) says :—

That solution has no attractions for us. Leaving Mr. McNeill aside for a moment, we doubt the wisdom of putting enormous sums into bricks and mortar to provide for very large congregations. Smaller congregations make a less splendid show, but they are more easily looked after, they can be more effectively organised for work, they are less dependent on the one man who gathered them, and have more promise of permanence. The Metropolitan Tabernacle is notably successful; but before we can safely imitate it we must not only find another C. H. Spurgeon, which would not be easy, but we must find one who is willing to forego the alluring opportunities which are pressed upon every London minister of reputation, and to devote himself almost exclusively to building up his own congregation.

We are quite of this opinion. The manifold and exceptional gifts of Mr. Spurgeon have made the Metropolitan Tabernacle the centre of a network of Christian agency of extraordinary extent and influence; but the gift of Mr. McNeill is, we imagine, more exclusively of an evangelistic character, and we think that men like him would be more advantageously utilised in visiting different places in London and the provinces, than in being tied to one vast congregation over whom he could exercise only a very partial pastorship.

It is to be hoped, as the lengthened correspondence in the columns of *The Record* on the Keswick Conference comes to a close, that the phrases, "Keswick Teaching," and "Keswick doctrine" will not be revived. On the other hand, the letters are mostly valuable, and that of Rev. H. C. G. Moule is an admirable example of the spirit in which controversy should be conducted. These things may be said: Such conferences interpret a wide-spread yearning for a deeper realisation of what Christ can do in the heart and will of his trusting servants, but it becomes those who have reached this higher experience to guard against misjudging others, and also against such an overbalancing of truth. The onesidedness of man is often in painful contrast to the completeness of inspired Scripture.

The Methodist Times last week, in noticing an appeal before the Wesleyan Conference by Rev. F. W. Macdonald in relation to public prayers, comments strongly on the laxity and irreverence in worship which are, it is declared, on the increase. It speaks of children talking and looking about them during prayer; of whisperings and correspondence going on among choirs; of cases where half the congregation dribble into chapels after the first prayer; of rambling prayers, with a rapidly uttered volume of words on the part of the ministers, which fail to fix the attention of worshippers. To devout persons this complaint cannot appear unimportant.

Miss Phelps's recent article in *The Forum* with regard to the degeneracy of much of the modern society in America, has revealed the existence in that country of somewhat widespread disintegrating forces. It must not be forgotten, however, that those evil tendencies are at work, to a greater or a lesser degree, in all civilised countries. America, therefore, is far from being alone in the struggle. As a set-off against Miss Phelps's laments over the decay of manners, it is pleasant to record that the different religious bodies of the United States now number nearly 22 million members, with over 103,000 ministers, showing a gain for the past year of more than a million members, and 4,360 ministers. These figures represent a power for good that cannot fail to have a powerful influence upon the future of American society.

There is a growing conviction in many quarters that Biblical instruction ought to occupy a higher position in our church testimony. If the Holy Scriptures are "inspired of God and profitable for teaching," then the best way to counteract false doctrine and promote true edification, is to display their contents, at once expounding the letter and pointing out the spiritual force and meaning. An American monthly, *The Old and New Testament Student*, has published a symposium on this important subject. That the minister of the Gospel should be a teacher of the Bible is admitted by the several writers, some of whom, however, express deep sorrow that it is so general for preachers to neglect definite work of this type.

One of the writers, Rev. Joseph Cook, of Boston, says :—

Our average American ministry ought to be educated to greater skill in teaching the Bible both to learned and to unlearned hearers. Few preachers in our time are so equipped as to be able to repel by clear and candid reasoning the more novel and subtle attacks of sceptical critics of the Bible. Few are so familiar with the mountain ranges of Scripture as to be able to lead congregations to spiritual heights from which the outlook dispels scepticism.

This is admirably said. Another contributor, Dr. A. J. Gordon, of Boston writes :—

Bible-readings, so-called, are now largely employed by the lay evangelists of the Moody school. Let scholars disparage them as they will, these Bible-readings conform to a right method: that of comparative Scriptural study. It is a simple method, to which the Concordance furnishes the principal aid; but it is an effective method for interesting and instructing the people. We wish that this manner of preaching might largely supplement the present form of formal sermonising.

Other writers maintain that Bible-class teaching should be highly beneficial to ministers in their expository preaching. Teaching services are in many places a very definite need to-day, and if some sermons had to "go" to make place for them, so much the better it would be, alike for the churches and those outside.

A writer in the New York *Post* has lately contributed a word-sketch of London as it is to-day, in the course of which occur the following passages :—

The very flower of material civilisation is before the visitor—all that wealth, and art, and training can effect to adorn life, where, for the most part, struggle and want, and sin and sorrow, are thrust aside... We have before us a greater than Rome. We are at the mainspring of the most extensive empire the world has ever seen, exercising through modern science a direct, immediate, and unquestioned rule, such as was never imagined in former centuries. Above and through all there is Paganism enough; but it is revealed less in the degradation of the poor crossing-sweepers, and the worn, anxious-looking flower girls, and small dealers crowding many of the thoroughfares, than in the hard faces and demeanour of the faultlessly dressed aristocratic men who throng the pavements in the vicinity of the clubs.

Mighty and brilliant and rich though Rome was, the radical cause of her fall was the immorality, the luxury, the materialism, and the selfishness which that very wealth and power engendered: she herself "winged the shaft that quivered in her heart." Let England, therefore, amidst all her progress remember that it is not in great scientific achievements, in commerce, in wealth, or in naval or military armaments, but rather in the purity of social life, in a scrupulous commercial honesty, and in the conduct of public affairs in accordance with "the laws of eternal righteousness," that the real stability of a nation consists.

A railway worker writes to us, lamenting the sad extent to which, together with his fellows, and cab and 'bus men, he is a stranger to Lord's Day rest. Describing

operations at a Midland railway centre, he says:—

Goods and similar traffic which could be worked on week-days is regularly worked on Sundays. The consequence is, railway men hardly ever know what it is to attend public worship with their wives and children. Years gone by, I used to look forward to my Sundays with pleasure; indeed, I had a Sunday-school class, and engaged in other Christian work. Now I scarcely ever have this privilege; and yet, I believe, Christian men hold high official positions in connection with the railway companies.

This breaking up of family life is especially disastrous in its consequences upon the rising generation. In the first place, the father's occupation on the Sabbath is calculated to secularise the home of which he is the head. Then, again, the children are deprived of that attention which dutiful Christian fathers should bestow upon their moral and spiritual culture.

It is pleasant, in these days of laxity in such matters, to note a good example of zeal for Sabbath observance. It appears that on a recent Sunday at Hong-Kong, whilst the crews of other ships in harbour were kept working, so that no religious service could be held on board, the captain of the ship *Edendale*, of Sunderland, refused to allow his cargo to be landed, and he and some of his crew went ashore and attended service at the Seamen's Church. But that, as in this case, a commercial loss should be entailed upon the shipowner by refusing to desecrate the Sabbath, is a most unjustifiable hardship. It is stated that a protest against this Sunday labour was lately signed by a very large number of officers and crews frequenting the harbour, and presented to the Governor, but that owing to the adverse influence of a few merchants, eager to become rich, it has produced no effect. Hong-Kong is a Crown colony, and was not long ago held up to admiration by a British official as a model settlement. If it be so, then it is the bounden duty of the home Government to protect those captains and crews and others who object to be deprived of their needful day of rest.

A passage in the long article of *The Times* on Dr. Newman (August 12) respecting the attitude of the people of England deserves to be kept in remembrance. It speaks of persons who after the Tractarian movement followed Romeward, and says:—

The following has been almost wholly confined to the educated and refined, to the classes to whom religion is a luxury, an amusement, an agreeable relief from the frivolities and vulgarities of the hour. Several thousand have thus accompanied Newman, not into the wilderness, but into magnificent churches, and into well-furnished and well-frequented drawing-rooms. But that multitude which responded to the Gospel-call on the shores of Gennesareth holds aloof and hears not the voice of a shepherd. The wise and prudent are many in the crowd that has left us, but of the babes there are none.

Among the very numerous press articles upon the late Cardinal Newman (most of which appear in their eulogies to have forgotten or ignored the essential antagonism between Protestantism and Romanism) one only, that in our vigorous contemporary, *The English Churchman*, points out an important lesson which all may learn from a life full of contradictions. It is that Newman firmly adhered to the principle that great religious movements are not so much the result of societies as of individual exertion. To use his own words: "Living movements do not come of committees, nor are great ideas worked out through the post." This saying contains a truth which is in some danger of being obscured in these bustling days, when the tendency is to multiply associations for every imaginable purpose. Such combinations are to a certain extent necessitated by the present state of society; but have not all the great movements which have changed the current of civil or religious history owed their first mighty impetus to the enthusiasm, the fervent faith, and single-mindedness of some one man?

The current number of *The Quarterly Review* contains a powerfully written paper upon modern French fiction, and to those who are interested in the moral and spiritual welfare of France, the writer's views, plainly and forcibly expressed, will be intensely painful. No such unhappy picture of the decadence of French literature has been presented before, and the subject is full of warning to us, for, unfortunately, the signs are not few of the development of a tendency on the part of a number of our popular writers to decry the laws of morality and of ordinary social life, and to elevate into their place the degraded instincts, not of the animal, but of *la bête humaine*.

A prosecution some time ago saved us from the inflowing tide of unclean translations of some of the worst efforts of the French mind in the direction of obscenity and impurity; but no sooner have we been freed from the stream of filth of one kind than another breaks in upon us from Russia, and our bookstalls and windows are disfigured by cheap issues of volumes which push their indecency and depravity forward under a cloak of social philosophy. What the effect of all this upon our youth must necessarily be, it is not difficult to foresee, and it is to be regretted that in the best interests of the coming race, means cannot be devised, and that speedily, to save our young people from that which can only poison the springs of their life.

Russia would thrust the Jews out of her borders because many of them are engaged in occupations whereby they prosper at the expense of the Russians themselves. The public-houses are largely held by Jews, and as money-lenders the Jews batten on the improvidence and misfortunes of the people. This state of things is largely owing to Russia's policy in the past, which has been to put the Jews under disabilities, restricting them as to occupation, and confining them as to residence. Spread over the land, in the enjoyment of equal liberties with the general population, the Jews would not have been able to exert the exclusiveinfluence they now exert, for wider scope would have been afforded to their natural talents and abounding energy. Russia has thus reaped as she sowed, and her unwise policy goes far to extenuate any objectionable or prejudicial attitude the Jews may have assumed in relation to the people at large.

All who wish well to the native races of Africa must rejoice at the decisive attitude taken by the Royal Niger Company with respect to the traffic in intoxicants in the territories over which they have jurisdiction. At the recent annual meeting of shareholders Lord Aberdare, the chairman of the Company, made a very satisfactory statement, in the course of which he said:—

We have lost no time in taking advantage of the International agreement [of the Brussels Conference], and we have this morning made a regulation absolutely prohibiting the importation of spirituous liquors, for sale or barter, into any place within the jurisdiction of the Company north of the seventh parallel of north latitude, that is to say, into about nineteen-twentieths of the regions over which the Company has treaty rights of jurisdiction. We trust the day is not far distant when the same policy may be enforced in the remaining twentieth of our territories; but, until the Company's military force is greatly strengthened, the attempt would inevitably be attended by disastrous failure All we can do there is to pursue our present policy of discouraging the importation of spirits within these restricted limits by levying on them the highest practicable duty.

The chairman also said that their restrictive policy with respect to liquors had lessened their trade considerably, and, of course, reduced the dividend; but the directors felt sure that, apart from questions of philanthropy, the pecuniary interests of the Company would be ultimately advanced by such a course. It is pleasant to meet with a commercial speculation that is conducted on such high moral grounds, and to find directors who care more for the bodies and souls of men than for worldly gain.

The following extract from Dr. Junker's recently published "Travels in Africa during the Years 1875-78," suggests reflections as to the responsibility of our modern society, which ransacks every quarter of the globe for luxuries, for some of the horrors daily enacted in Africa:—

The enormous destruction of elephants to supply the civilised world with ivory is shown by the calculation that in the twenty years from 1856 to 1876 Africa supplied Europe on an average with 1,500,000 lbs. of ivory annually, besides 250,000 lbs. imported to India and 150,000 lbs. to America, representing altogether at least fifty-one thousand elephants! How long can this slaughter last to furnish such articles as billiard-balls, umbrella handles, piano notes, &c.? And what unspeakable miseries of every kind inflicted on millions of wretched natives, directly or indirectly, through the ivory trade itself! If only the moans and groans and heartfelt agony could be heard that have been caused by a single tusk in its wanderings for thousands of miles before it reaches our workshops!

Ivory-raiding and slave-raiding are closely connected. If ivory must be procured, common humanity demands that Africa should be opened up for roads and steamers and other means of communication and carriage, which will not involve untold cruelty and death to so many human beings.

We have from time to time noted any signs which seem to point, remotely though it may be, towards the gradual growth of a healthier social opinion and practice among the natives of India. It is stated in a recent issue of *The Daily Chronicle* that a Bengalee member of one of the religious sects which have arisen out of Hindooism, and are shaking off the restrictions of caste in marriage, has lately married a Nepaulese girl, and this is said to be the first instance of an inter-racial marriage in that country. The caste system is the acknowledged source of much pitiable ignorance, superstition, and misery. The fetters which have been forged by centuries of oppressive custom are not to be easily broken off, but much improvement may be expected from the gradual spread of education, going hand-in-hand with Christianity among the women who form the key of the position to be attacked in India. Hence the urgent need for liberal support being accorded to the various societies engaged in zenana work.

A correspondent writing in *The Times* of aturday tells a very unwelcome story as o the traffic in Italian children who are rought to this country at a tender age to ng and play in the streets for the aggran-isement of their proprietors. The money ains are declared to be great, as these dark-yed young musicians excite compassion; ut the results to the children themselves re disastrous, if the word of this writer is o be accepted :—

They do not go to school, they become very idle, nd begin early to drink, smoke, and take to all inds of vices. They grow up immoral, illiterate, icious, and low, a degraded class, exercising a most ndesirable influence among the surrounding popu-tion. The girls, especially, nearly all go to the ad, because they are sent into low drinking-shops, ublic-houses, and similar places. When they grow p they all become beggars and vagrants by pro-ession, and always remain so, for they have learned o other trade, and many can neither read nor rite. Some remain in England, but many go over Italy and bring over children themselves. ometimes, when they are seventeen or eighteen ears old, they run away from the *padrone* and set p upon their own account.

Recent legislation both in Italy and in his country has done something to check he traffic, but not enough. *The Times'* orrespondent suggests that, pending more ringent measures of prevention, the charit-ble public should refrain from giving alms o these musical mendicants. As all the ains are said to go to the hirers or owners f the children, there need be no scruple in cting on this suggestion. In a leading rticle on the subject, our contemporary rongly counsels a tightening of the com-ulsory method of attendance at school by he Boards all over the country.

Mr. Plimsoll's recently published pam-hlet (*Kegan Paul & Co.*), with reference to he Transatlantic traffic in live cattle, eveals a condition of things which is dis-raceful to everybody concerned. The nimals, "packed like sardines," because he cargo does not pay unless the ship is verladen, have to stand during the entire assage, and this, of course, in itself means orture. Every such ship in rough weather "a place of agony, mutilation, and eath," and the details given by Mr. limsoll are really too sickening and heart-ending for repetition. Surely a subject like his is a fitting one for the attention of the egislative councils on both sides of the tlantic. In the race for wealth men should ot be permitted thus to outrage every eeling of humanity.

Possibly tired of waiting for practical ction on the part of the State in regard to he Housing of the Poor, the people of Manchester have taken up the matter of the ondition of many of the labouring classes that city, and a capital of £250,000 has een subscribed with the view of providing, n commercial principles, for substituting ealthy dwelling places for the fever dens nd unwholesome cellars in which such umbers of the toilers are compelled to live. he high death-rate in the Manchester strict points to the urgent necessity for a ovement of the kind, but upon moral and piritual grounds, as well as sanitary, the ep now taken is to be heartily commended. here are, however, many other cities and wns where improved accommodation for he working classes is required quite as much s it is in Manchester and Salford, and it is be hoped that we shall soon see move-ents in these places for the amelioration of e lot of the crowded poor.

"Ministers at the Play."

What *The Daily News* describes as a sight unique in dramatic history was witnessed at the Shaftesbury Theatre on Thursday afternoon of last week. Mr. Willard had invited the ministers of all denominations to attend a performance of "Judah." Very many accepted the invitation; so that not only clergymen of the Church of England, but grave, sober-looking Dissenting ministers, most of them with their wives and daughters, were to be seen in large numbers in every part of the house.

This is undoubtedly a "unique" sight. Times have changed evidently. Mr. Willard thinks so, and congratulated himself before his clerical audience upon "the progress which had been made during the last twenty years." *The Daily News* thinks so too; and in a leading article on Saturday last, after congratulating Mr. Willard, adds: "On the whole, however, the clergy of all denominations are more to be congratulated than Mr. Willard." There are thousands of Christians in the country who do not think so. They regard as humiliating retrogression what Mr. Willard and *The Daily News* call progress. Time was when ministers were alive to the evils existing in the churches, and humiliated themselves before God in order to seek his favour; we have almost reached the time when the churches need to call for a day of humiliation for their ministers, and to pray for a more decided evidence of conversion in them.

It appears that ministers of the Gospel are emphatically "a good audience." They could "applaud warmly, or laugh the heartiest of laughs upon occasion." Of one scene in the play we learn that the hero, dressed in clerical garb, has to swear to "a deliberate lie in order to shield the woman he loves." Some expression of disapproval of such a scene was expected from an audience composed of ministers of the truth. But the article tells us—to the evident surprise of the writer—that the scene "was got over without the slightest hostile demonstration." This is more humiliating still. We have heard of a godly man, who had been led ignorantly into a theatre, who, as soon as the performance commenced, got up and said with a loud voice: "This is no place for a child of God," and left the building. That these preachers should allow falsehood, and even perjury to pass unreproved, was not to be wondered at. Their acceptance of the invitation placed them in a false position. Men who are acting falsely are powerless to reprove falsehood. Their Master accepted invitations from men who were not his friends at heart; but He never failed to witness for the truth, and against wrong wherever He was.

The most humiliating fact yet remains to be told. At the conclusion of the performance, Mr. Willard mentioned that "out of 1200 replies he had had from ministers of different denominations, only eight were from gentlemen who condemned the theatre. But then those eight did condemn it utterly," he added, amid laughter. Falsehood and perjury passed unreproved; but the few faithful witnesses against evil were greeted with contemptuous laughter! In this vast number of ministers of the Gospel the evil leaven is evidently at work.

We believe that throughout the whole country there are hearts grieving over this very painful fact. Christian parents will dread to expose their sons and daughters to the influence of the teaching and example of these ministers of the Gospel. This is the Down Grade with an emphasis. Mr. Spurgeon's bold protest was directed chiefly against false and pernicious teaching; an equally vigorous protest is now needed against worldly living. It is such manifest unfaithfulness as this that drives out of the churches the most spiritual and best-instructed members we have got.

It would be interesting to know who were the eight at whom their brethren contemptuously laughed. Let us hope that by this time, some of those who joined in the laughter have come to see that their eight brethren were right, and they were wrong. Some explanation of how they came to accept the invitation, and of regret for having put themselves into such a false position is the only way to undo or lessen the mischief they have wrought.

Mr. Gladstone on the Pentateuch.

Mr. Gladstone's defence of the Pentateuch, in the September number of *Good Words*, will probably be regarded as the ablest of the series of papers on "The Impregnable Rock of Holy Scripture" which he has contributed to that magazine. His exceptionally wide historical studies in relation to the most ancient classic literature, give him an advantage in his reply to the critics in regard to the date and authorship of the Books which contain the Mosaic legislation. Admirably and very forcefully does he bring out the following points, among others:—

Every imaginable difference prevails among the critics themselves as to the source, date, and authorship of the Books; substantial authorship and final editorship must be recognised, and vague, unscientific methods, which do not do justice to this distinction, must be protested against; a religious retrogression marked the career of the Israelites down to the Captivity, and it seems a wanton paradox to refer the production of the Mosaic Books to the epochs of a lowered and decaying spiritual life; to the accretions of supplemental matter, the name of Moses is given as adding credit to them because that name was written on Jewish legislation as with a pen of iron; the Books bear the clearest traces of early religious beliefs, which do not accord with later ones derived from the East after the Captivity; and there are regulations which confine within narrow limits the growth of wealth and enterprise which secured a conservative, chosen people that were altogether unlike the nations of later times.

The whole article is a valuable contribution of high reasoning and scholarship, and a powerful refutation of the sceptical specialists.

THE CONGO FREE STATE.—The next official bulletin will contain a decree prohibiting the importation or sale of distilled alcoholic liquors in that region, where the use of these liquors has not been developed—that is to say, in the whole of the Congo territory situated beyond the Jukissi river. Retailers of alcohol in the coast districts west of the Jukissi will be subjected to a graduated licensing duty.

ENGLAND AND PORTUGAL.—*The Times* says with respect to the Anglo-Portugese agreement in Africa:—"Upon the whole this country may be very well satisfied with the agreement. It closes disagreeable disputes, it opens the great waterway of the Zambesi to trade and civilisation, it confirms our claims to vast regions and valuable rights of way, and it costs us nothing more than recognition of the right of Portugal to what we can well spare or would hardly care to acquire."

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

IV.—*Mary Magdalene.*

The evangelist John confines himself to the movements of Mary Magdalene. His narrative throughout is artless, unimpassioned, exquisitely tender, profoundly suggestive, with an inimitable air of good faith. It abounds in those delicate touches which attest personal knowledge, and shows how deeply and indelibly the things narrated had impressed themselves on his memory.

Mary Magdalene, out of whom the Lord cast seven devils, is usually named first in the sisterhood of holy women who ministered to Jesus of their substance. The mention of her name at once suggests the thought of personal love to Jesus, the pure love of a woman's soul, faithful to the very last. This love explains her "ministering," and is itself explained by his grace and truth. A deep wrong has been done to her memory by groundlessly identifying her with the "woman that was a sinner" (Luke vii. 37); and the wrong has been perpetuated by hymns, poems, sculptures, paintings, and institutions termed "Magdalene asylums." Archdeacon Farrar gives a kind of half-countenance to the tradition which represents her as having lived an abandoned life, by saying that "it is not in itself improbable, and cannot be disproved." It is a sufficient reply that there is no evidence in its favour.* As she appears in the Gospel narrative previously, she is little more than a shadow to us, till now, for two days' space—from the crucifixion to the resurrection—she stands out in sharp distinctness, like a figure on a ridge, whose outline is thrown clear against the sky. John says nothing of her purpose in visiting the sepulchre, of the state of her mind, of the love and grief, and fear and longing, that struggled in her breast, nor whether she ran swiftly, or went with slow and fearful steps: all that he tells us is the fact of her going.

Passing through the garden and reaching the rock-hewn sepulchre, she finds it open—the stone "taken," "lifted," away. It is strange that this awakened no memory of the Lord's words, that "He must be crucified, and rise again the third day." One would have deemed it impossible to forget such words. Yet the open sepulchre suggests no thought of the truth. At once, making no scrutiny, and waiting for no vision of angels, she leaps to the conclusion that the dead Christ is "taken away." This might have been done by Joseph and Nicodemus, who had not been acting in concert with the disciples, and who, for aught she could tell, might have meant the new sepulchre for a mere temporary resting-place. Or, more probably, it might have been done by his enemies, who wished to cast fresh indignity on the dead, and to inflict a deeper outrage on the feelings of the living. It does not seem to have occurred to her that the Lord was risen.

Immediately she hastens to the city to tell Peter and John what she has found. We feel instinctively that whatever reasons of convenience there may have been, these were the two to whom it was most natural to go. This is the first mention of Peter since his denial of Jesus in the hall of the high priest's house; and we take note that he has not forsaken his old companions, nor lost their confidence; on the contrary, he is the associate of that John whom Jesus loved, and it is in his company that Mary finds him. Like one under strong emotion, she announces her news without preface, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." There is something inexpressibly pathetic in this. It is the cry of one who has been robbed of the last thing her heart has to cling to. One word is worthy of special notice: she does not think of lifeless clay, but "the Lord;" and so throughout. Jesus is still "the Lord" to her. It is not simply that the old familiar name slips out unconsciously; but here is a revelation of her heart. Whatever the cross may have done, it has not made her cease to think of Him as the Christ. Such a faith as she had cherished, so precious and dear to her, rooted so profoundly, and so justified by her whole knowledge of Him, was not even thus to be torn up. The thought does not seem to have glanced for a single moment into her mind that He was an impostor, or self-deceived. The upcoming of that old name "the Lord" is like a flicker of light in a darkening room, which tells that the fire has not died out. It is, as far as it goes, the indication of a secret hope in her breast that all is not lost, but that somehow light shall yet "arise in the darkness."

And light is already "sown" for her, and shall speedily spring up. Her eyes shall see her Redeemer, and his cross shall become her boast. For that cross is the glory of the Gospel, its power, the sign of hope for all nations. Around it gathers the penitence, the faith, the gratitude, the joy, the wonder and worship of human hearts; love kneels forgiven at its foot, calm-browed, looking upward to God with eyes in which no trouble is, and onward to future worlds and eternal ages! The Church's grandest songs that reverberate through the mighty dome of heaven are inspired thereby; and, for aught that we can tell, shall outspread its influences to the farthest world in God's universe.

At Mary's tidings, so startling in their possible significance, and so unexpected, Peter and John at once hasten forth to the sepulchre. It is not that they mistrust Mary; but they are as much surprised as she; and, hoping to discover something that she has missed, they will examine for themselves. No need to urge them to make haste. Their "going" soon turns into running, so profoundly are they moved. They start together, but John outruns Peter, and arrives first. It is not, as has been fancifully written, love outrunning fear. We have no warrant for saying that the memory of his recent fall was like a weight of lead clogging Peter's feet; it is simply the younger and swifter outrunning his fellow. Mary, as we afterwards gather, follows more slowly.

The behaviour of each on arrival at the sepulchre is characteristic. John does not enter; only bends his head downward and forward before the low portal, so as to see within. He uses *his eye*. It is not fear that restrains him, no dread that he may make some discovery more painful than even the grave's emptiness; he is acting naturally. In the ancient Church he was symbolised by the flying eagle, not only for the loftiness of its flight, but for the keenness of its vision—"kindling undazzled eyes at the full midday beam"; and the symbol holds physically as well as spiritually. Without referring to the Book of Revelation, illustration is found in his distinguishing the blood from the water which flowed forth with it when the soldier pierced Jesus' side with his lance; and again, when in the early morning Jesus stood unknown on the dim shore of the Sea of Galilee, John was the first to recognise Him and to say, "*It is the Lord.*" While John uses his eye, Peter, on the other hand, equally in character, *enters* the sepulchre at once, resolved to explore—true to the impetuous quality of his nature, which made him so ready to speak, to venture into danger, to draw the sword.

The sepulchre was found to be empty. There was no Christ within, only his death-dress. The linen clothes with which Joseph and Nicodemus had swathed the body, lay in one place, and in another place lay the napkin that had been about the sacred head, folded together by itself. At first glance this may seem a trivial matter, such as only the fondness of love would notice; but not so if we reflect. There is nothing torn, nothing disarranged, no sign of violence or hurry: everything betokens deliberation and composure. The Living One had gone forth with "grand tranquillity." The grave clothes are folded up and laid aside, for the Lord has no more need of them; his state of humiliation is at an end; He is risen to die no more; length of days is given Him for ever and ever.

Following Peter, John went in also, and "he saw and believed." Both these words are to be taken in their most pregnant sense. "He *saw*"—as one whose eyes are opened—saw what lay behind appearance—saw so as to "know." "And *believed*." Believed what? Not that the grave was empty and the grave dress left behind—such an interpretation is too shallow; but the truth dawned upon him, *The Lord is risen, the Lord is living.* Thus is he the foremost of New Testament believers in the risen One; as Peter had been the foremost to confess, "Thou art the Christ, the Son of the living God."

It is specially noted as a reason why the two disciples were unprepared for what had taken place, that "as yet they knew not the Scripture, that He must rise again from the dead." The types and shadows, the prefigurative persons and ordinances, the Psalms, the prophecies, the spirit and scope of the history contained in the sacred book—from the Eden promise down to the latest prophetic voice—taught the expectation of a Messiah conquering death, and entering through suffering into glory. But the writing was, so to speak, in cipher. And beside as curtain folds, hung across a window intercept the light which beats against it, so heavy curtain folds of prejudice, miseducation, and carnal liking, had hindered the entrance of the truth into their minds as into the minds of the disciples generally. In the case of the two Emmaus friends, and afterwards with the eleven, Jesus took the ancient Scriptures, and pointed out what was "written," and showed them how prophecy and event harmonised. "Thus it is written," He said, putting his finger on place after place, "and thus it behoved the Messiah to suffer and to rise from the dead the third day."

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* John Bunyan, in "The Jerusalem Sinner Saved," reproduces the legend in which Mary Magdalene is represented as the sister of Martha and Lazarus, and a woman of abandoned character. She is induced by Martha to go and hear Jesus preach. It was the day when He spoke the three parables of the lost sheep, the lost piece of silver, and the prodigal son. As she listened her heart began to tremble. "Her eyes ran down with tears apace, and she was forced to hide her face with her handkerchief, and so sat crying and sobbing all the rest of the sermon."

Two passages may be referred to for illustration. The first is Psalm xvi. 9-11 (compared with Acts ii. 25-31, xiii. 35-37): "Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope; for Thou wilt not leave my soul in Sheol, neither wilt Thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Whatever may have been the sense and application of these words present to the psalm-writer's mind, their meaning is not exhausted till we take into account Christ's victory over death and the grave. It is not a mere temporal deliverance from impending danger, but deliverance both for the "flesh" and the "soul" of God's Holy One from "the grave," and entrance on "fulness of joy" in the vision of God. How could the transition be made except by his resurrection? The other passage in Isaiah liii. 10: "It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make his soul an offering for sin, He shall see his seed; He shall prolong his days, and the pleasure of the Lord shall prosper in his hand." There is obviously some mysterious peculiarity in the case. It is after being "cut off from the land of the living," after "giving his soul an offering for sin," after "making his grave with the wicked, and with a rich man in his death," that this life of continuance is represented as coming on. These two passages may be taken as representative of the Scriptures which foretell Messiah's victory over death and the grave. But the disciples, Peter and John, did not as yet understand them. Had they understood, they would have gone to the garden expecting what they found—the grave tenantless, because the Lord had risen.

REV. W. H. RAYBOURNE.—A correspondent fears that our notice last week of the meetings at Keswick by Mr. Raybourne may lead our readers to suppose that he was on the platform of the Convention tent on the occasion referred to. We need scarcely say that Mr. Raybourne's meetings had no sort of association with those in the tent; they were held in the Victoria Hall, and were attended, so far as we saw or learnt, by comparatively few persons. Another correspondent objects that the report of the closing meeting was exaggerated and incorrect. Our informant, however, was one whom we believe to be accurate, and we heard enough ourselves to convince us that there is no improbability on his account.

ROSS BIBLE-CARRIAGE AND STALL.—Mr. John Coates, of Landseer House, Ross, has for upwards of thirteen years devoted his spare time to the prosecution of evangelistic work in Herefordshire and Gloucestershire. On Saturdays he visits market towns with the Bible-carriage, and circulates Gospel books; he preaches as occasions offer, and rejoices in the fact that God has greatly blessed his labours. The Agnes Fraser Bible-carriage has been placed in his hands by Mr. P. M. Byres, of Manchester, and he is looking forward to visiting during the present season many places hitherto unreached. Friends sending books or tracts for distribution may rely upon the best possible use being made of them.

THE MISSIONARY BUREAU.—Of the 173 candidates who have offered during the present year fifty-nine have, from one cause or another, been found unsuitable; seventy-five are still before the committee, and promise well; while of the thirty-nine who have been accepted, some have gone to their spheres of service, and others are expected to sail in the autumn. The committee has resolved to encourage missionaries to go forth, depending for support on churches, Christian people, or friends, the Bureau undertaking to act as a medium of communication between the missionary and such friends. The demands upon the Bureau at present are such as to hamper its extended action. The secretary is Mr. R. Caldwell, 186, Aldersgate-street, London, E.C.

The Russian Stundists.

When the present Czar ascended the throne of Russia there was every reason to hope that the tentative steps taken by his father to give freedom of religion to all classes of his subjects would be confirmed, and that still larger measures might be expected, bestowing on all branches of the Christian Church the same State privileges. There was a widespread feeling that the various distinctions as to religion which favoured one part of the people, and entitled another section only to the common benefits which justice could not refuse to a loyal people, should be abolished; and that the dissenters from the Orthodox Church, who might be fairly considered as among the most intelligent and the most devoted subjects to the Czar, should enjoy large concessions of civil and religious freedom, which until then had been vigorously withheld from them.

These expectations were never realised. A meagre enactment removing certain insignificant disabilities was indeed published. I shall have occasion afterwards to refer to it, to point out its futile provisions, to show that it was in reality a measure of repression rather than a charter of liberties. But such as it was, it put heart into the dissenters and gave them for a short time a recognised position in the state. Keen watchers of the Government feared that when it was discovered that the law might perhaps ameliorate the condition of the dissenters or put them on an equal footing with the orthodox, it would be repented of, and be made to become a dead letter. These fears have been unfortunately realised, and the Government has relapsed into its old policy of

PERSECUTION AND BANISHMENT.

There can be no longer any doubt that the Holy Synod has become alarmed at what may be roughly styled the Protestant movement in Russia. It is a modern movement, and altogether alien to the old well-established heresies which have hitherto received the hostile attentions of the Church. While the Old Believers, the Molokans, and other prominent Russian sects are historical bodies, dating from the time of Ivan the Terrible and Peter the Great, indigenous to the soil, and exhibiting no anxiety about the increase of their number, or the eternity in store for those who differ from them, the Protestants—Stundists, Baptists, and others—are of quite recent growth, have an European origin and European connections, and are led by fervid presbyters who carry active proselytism into the very ranks of the orthodox. It is the connection with Europe that troubles the Holy Synod. The movement is not of home growth.*

A FANATIC STATESMAN.

Before proceeding to give an account of a representative Russian Protestant communion, its origin, growth, progress, sufferings, it might be well to introduce the great central figure of Russian ecclesiastial administration, M. Pobedonostseff. His official title is Chief Procureur of the Holy Synod. In his hands are all the corners of the Russian Orthodox Church. His influence with the Czar, until quite recently, has been enormous. He is not a man of the first order of genius, nor is he a first-rate administrator. But if he is lacking in the highest attributes of statesmanship, he has abundance of tenacity of purpose, and the fervid zeal of a conscientious fanatic. Hatred of foreign, and especially of German and English, influences in religious matters, is a passion with him. Over the beneficent action of the Orthodox Church in the past he casts his eyes, and finds in it the salvation of Western Christendom. Into the future he looks, and sees Orthodoxy triumphing over the schism of Rome and the heresies of Luther and Cranmer and Knox and Calvin. Give him the crass ignorance and unreasoning faith of the orthodox peasant rather than the fresh, healthful spirit of inquiry and protest. Do not investigate the question whether the things that be are the things that ought to be. Do not tell him that faith and reason are united. He will answer that faith is then no longer faith. No wonder if in the hands of such a man

PROTESTANTISM SHOULD FARE BADLY.

The Stundist movement is strictly confined to Southern Russia. A line drawn from the fortress of Brest-Litovski, near Warsaw, to Astrachan, at the mouth of the Volga, might be taken as the northern boundary of Stundism. A little German colony called Rohrbach, pleasantly situated on a tributary of the river Bong, is its birthplace. About forty-five years ago a pastor named Bonekemper, holding the views of the Reformed Lutheran Church, settled here, and observing that the colonists were not exactly what he thought they ought to be, he instituted "Ezbauung's-Stunden," or "hours for religious edification." These Stunden were a peculiarity of this colony, and were continued for many years.

When Bonekemper died about twenty-five years ago, he was succeeded by his son. It is to the younger man that the spread of the movement beyond the limits of Rohrbach is due. He was an energetic man, part of whose education and training had been received in America. He possessed an advantage which his father lacked—a thorough knowledge of the Russian language; and, desirous of extending the movement so successfully commenced by his father, he invited the Russian villagers in his neighbourhood either to take part in the German meetings or to hold meetings of their own. Some, whom contact with their Teutonic neighbours had enabled to acquire a little German, attended the Rohrbach Stunden; others formed "Stunden" in their own villages and were called by their orthodox neighbours in derision, Stundists. The infection

SPREAD FROM VILLAGE TO VILLAGE.

Bonekemper and others interested in the matter supplied the Stundists with New Testaments and Russian translations of English and German tracts. At length, towards the beginning of 1870, the movement burst beyond the confines of the Cherson Government, and entered on the north Ekaterinoslav, on the east the Taurida, and on the west Bessarabia and Podolia. Their tens grew to hundreds, and their hundreds to thousands. Early in 1875 they were heard of in the province of Charkoff, in Volhynia, Kieff, Tchernigov, Poltava, on the Dnieper, on the Dniester, on the Volga, and their thousands reached tens of thousands. A sort of loose organisation gradually rose into being. In districts where they were numerous, they appointed

ITINERANT PREACHERS AND PRESBYTERS,

and collected money for the general uses of the society.

When, about 1882, they had grown to hundreds of thousands the active attention of the Government was first seriously invoked by the repeated and bitter complaints of the village priests. Many of their flocks were no longer what they had been; they were vexed and puzzled with hard questions; there was a spirit of inquiry abroad; their people were reading the Bible; they were holding private meetings in their own cottages; were irregular in their attendance at church; grumbled about

* A home-grown movement was the "Redeemer" Society. Its doctrines were full of the most pernicious notions, aimed at the very foundation of all social ethics. Another sect was the Nietovtchini, which had as its leading doctrine the righteousness of suicide as an escape from the dominion of Antichrist. These people were allowed full course, until some crime, more than usually terrible, committed by them, obliged the civil authorities to adopt active measures for their suppression.

paying the church dues; and it had even come to their ears that these people, who were called Stundists, had blasphemed the holy Icons, alleging them to be nothing else than painted wood and metal. This was a state of affairs not to be borne. Inquiries were set on foot, village priests were directed to send detailed statements to their bishops, the bishops were to report to the Holy Synod, and M. Pobedonostseff was to give the matter his close consideration.

There was but one result to be anticipated. It was resolved to take active measures to win back to the orthodox fold those straying sheep. This was soon seen to be

A EUPHEMISM FOR PERSECUTION.

The Stundist meetings were formally forbidden; the Tract Society which printed tracts for them in St. Petersburg was suppressed, and their stock of tracts and brochures, all of which, be it remembered, had previously received the *imprimatur* of the censor, was confiscated; and several prominent Stundists were brought before the courts of justice charged with the propagation of doctrines inimical to the orthodox faith. Convictions were not always obtainable. In a large town like Odessa or Charkoff, where the jurors were more or less enlightened, the Stundist stood a good chance of an acquittal, but in small country towns he was invariably convicted. If convicted, he was sent to prison for a period varying from four months to several years' transportation, or banishment for life.

But the authorities did not rely solely on the ordinary and sometimes uncertain processes of law. In Russia they have a system called "administrative," another of the euphemistic terms employed in the gilding of despotism. When evidence of guilt is not forthcoming, or when there is only a suspicion of guilt, or when it is convenient to get rid of a troublesome person without any ado, the system of "administrating" is brought into force, and the suspected person is deported, often at the shortest notice—sometimes no notice at all is given—to some distant part of the empire, to remain under police surveillance for periods of from three to fifteen years, and often for life.

In another paper I will present two or three types of Stundists to the readers of The Christian, and will try to give a short statement of the views held by these Protestants of the Steppes. B.

A PLEA FOR CHINA.

Suggested at a Missionary Meeting, July 10, 1890.

"O tell us slowly, slowly"—
So spake a little band
Of China's heathen women,
Who could not understand.

They listened on with wonder,
They heard with bated breath
Of Jesus' love for sinners,
His life, his cruel death,

His glorious resurrection:
Say, why did they not know
The Saviour who redeemed them?
The God who loved them so?

Had no one been to teach them,
Nor stilled their famine cry?
Must they go on in darkness,
In darkness live and die?

Will ye not "go out quickly"?
For souls are dying fast,
Ye cannot always reach them,
The time will soon be past.

The Bridegroom King is coming:
Haste, haste thee to thy knees;
Pray for the living fire,
Give up thy sloth and ease.

Then answer Him that calleth,
Lord, "Here am I, send me;
Oh! none can tell the gladness
Of leaving all for Thee."

M. C.

The Opium Curse.

CHINA.

A very striking account of the suicide of a Chinese woman through swallowing a large quantity of raw opium, is sent to us by Mr. W. Hope Gill, of the C.I.M., Wan-Hsien, Sz-chuan, China. He describes how, being called in to deal with the case, he strained every nerve to ward off the last enemy, though in vain—the dose taken had really been enough to have poisoned twenty or thirty people. Mr. Gill was able to seize the opportunity of preaching Christ to the crowd of people that filled the yard, and they thanked him heartily for the efforts he had made. He goes on to say:—

"I reached our house again with feelings indescribable, thinking of this dreadful suicide committed by the means of the accursed abomination that my own country brought to and forced upon this mighty Empire. I could not but cry to God to intervene soon on her behalf; to stop the importation of opium into the country, and to bless with much success every effort now being made to this end. May every true child of God feel his individual responsibility in the matter.

"I add a few words concerning the spread of the Gospel, and the awful spread of opium-smoking and eating. It is with no small amount of thanksgiving to God, that we now see so much active effort put forth for the total abolition of this nefarious traffic with China. We who are engaged in spreading the glorious news of a Saviour's love, are confronted on all hands by this demoniacal drug question, as a paramount hindrance in our work. Some brethren spend no small amount of strength and labour in curing smokers of the habit.

"We are also full of praise to God, that the active step has been taken by the recent General Conference of Missionaries in Shanghai, in issuing an appeal to the Church of Christ for 1,000 more men evangelists for needy Sinim, within the next five years. May we all be kept much in prayer, and prove ourselves faithful in doing our best to hasten the overthrow of Satan's power in this land, and the establishment of his kingdom; crying to Him to incline the officials to allow us to rent mission premises, and live amongst their people in peace. Without such stations the evangelisation of the people will be no easy work. He who will send out the 1,000 heralds of the Cross, is able also to give us favour in the eyes of the officials."

SINGAPORE.

The last mail from the East brings particulars of an anti-opium agitation by the Chinese inhabitants of the British colony of Singapore. There was a large response to a circular issued by the authorities of the Chinese "Thien Hok" temple, calling a meeting for July 17 to consider the desirability of requesting the British Parliament to prohibit the growth of opium in India, and its export therefrom. From noon till 3 p.m. the Chinese gathered in large numbers, and up to three o'clock 990 names were added to the prohibition petition. Among the most anxious to sign were the opium smokers themselves. Short speeches were delivered, and many Chinese gentlemen took copies of the petition to secure signatures from those who were not in attendance. The editors of the Chinese newspapers *Lat Pau* and *Sing Pau* were present, and Mr. Tan Kim Ching, the Siamese consul, presided.

ABERYSTWYTH.—We have been favoured with a visit by Pastor Owen Tidman, of Blaenavon. He has conducted Bible-readings, also held evangelistic services on the beach. The meetings for Christians have not been attended so largely as we would have desired, but the Lord's presence has been richly realised, and the precious Word has been unfolded in such a way as will, we trust, constrain us to love it more than ever. The open-air meetings have been greatly blessed. A. B.

Gathered Gold.

IDLENESS.

Idleness is the most corrupting fly that can blow on the human mind. Men learn to do ill by doing what is next to it—nothing.—*Fellthan.*

Though to-day may not fulfil
All thy hopes, have patience still;
For perchance to-morrow's sun
Sees thy happier days begun.
P. Gerhardt.

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
The lot is wholly free,
He giveth one to thee.

It is as if the Psalmist (cxix. 53: cp. Ezra ix. 23), looking round on the sea of life, saw men rejecting the guidance of right reason, throwing overboard the divine pilot, and drifting rapidly with the tide of wickedness toward the breakers and quicksands; and as he gazes, the thick mist of horror falls on him, and he faints away.—*Corderius, quoted by Dr. Kay on The Psalms.*

SELF-KNOWLEDGE.

Humility is the first lesson we learn from reflection, and self-distrust is the first proof we give of having obtained a knowledge of ourselves.
Zimmerman.

KIBROTH HATTÄAVAH—GRAVES OF LUST.

God heard their plaints; and what they sought,
In wrath consenting gave;
He sent lean death to mar the feast,
And lust was laid in grave.
Adn. Churton's paraphrase of Num. xi. 34.

THE BLESSED MAN.

The Law of God is his delight:
That cloud by day, that fire by night,
Shall be his comfort in distress,
And guide him through life's wilderness.
J. Montgomery.

TRUE ZEAL.

Let us take heed we do not sometimes call that zeal for God and his Gospel, which is nothing else than our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love.—*Cudworth.*

PRAYER.

Prayer, like Jonathan's bow, returns not empty. Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but then they return with the richest lading at last.—*Gurnall.*

Watchfulness will not avail without prayer, nor prayer without watchfulness. "Watch and pray," saith the Lord.—*Sir Richard Hill.*

GRIEF FOR OTHERS' SIN.

The sinner looks on godliness as matter for mirth; but the godly man looks on sin as a horrible thing, because he forsees the fearful nature of its punishment. We ought then to grieve over our erring brethren. "I beheld the revolters and was grieved." (Ps. cxix. 158).

O leave to God at sight of sin incensed to be!
Sinner, if thou art grieved, that is enough for thee.
Archbishop Trench.

HEARING AND DOING.

There is a constant danger that we lose sight of the distinction which our Lord long ago made between hearing and doing. We are prone to think that there is some virtue in hearing the Gospel, even though the hearing end in itself. But our Lord is most positive and emphatic on this point. The hearing of the Gospel without doing it is but as a house upon the sand. It is the hearing and the doing which is represented by the house built upon the rock which all the force of the winds and the waves could not overthrow.—*George Dana Boardman.*

THE McALL MISSION IN FRANCE.

I have been revisiting Paris this summer, after a long absence, and was greatly struck with the advance since I was last there. One thing specially filled me with thankfulness and joy. It was not that agencies and halls had been greatly multiplied; it was not that public opinion in France is more open and the people more ready to listen than ever; it was not that the McAll Mission has got such a hold in Paris that it was possible to hold an enthusiastic meeting of friends and adherents in one of the largest Protestant churches, filling that church on a drizzling wet Sunday night. There was something better, more beautiful than even these things, it was the internal progress.

Over and over again, where I had left a Mission-Hall, I found *a little Christian Church.* Sometimes a church in name and form, with Pastor and ordinances, such as Rev. Charles Greig's, or Rev. R. Saillens'; often the name and form are still wanting, but the church is none the less there. My readers probably know how Dr. McAll's heart has been set for years on a plan of uniting the Mission to the existing churches. Many difficulties stood in the way, but at last

THEY HAVE BEEN SURMOUNTED.

No new denomination has been formed, but each hall has (if possible) been affiliated to some one of the existing denominations, so that all may impartially help and be helped. In cases where the situation would bear it, a pastor has been appointed within the hall itself.

For example, a beautiful little building has just been erected at Bercy, to serve the double purpose of church and hall; it is a sort of annexe, or "Chapel of Ease," to Rev. Theodore Monod's church, from which it is two miles distant. Mr. Greig, who for years has toiled as an evangelist on the spot, now ministers there regularly on Sabbath afternoons to an audience, not large, but very earnest. Sabbath schools, classes, all sorts of work go on in the cheerful class-rooms belonging to the place; and one feels that an element of permanence has been gained.

The work in the hall of the Bouvelard Bonne Nouvelle struck me specially, from the circumstance that six years ago I had seen that hall opened in a part of Paris where its very presence was a

DEFIANCE TO THE GOD OF THIS WORLD.

"What! you can't open a meeting right on the Boulevards," said some. "Absurd!" The first night crowds of bewildered pleasure-seekers looked in, not knowing well what had brought them, or what new kind of entertainment they were to expect. Now there is an attentive general audience, and an inner circle of about 60, who meet for prayer and study, who help each other, and hold together. This little band is in connection with the Eglise Libre. Though for the time it has no regular pastor, the Rev. Samuel Anderson leads their prayer-meeting, in which men and women join freely, or tell what God has done for them.

The church hall in the Rue St. Denis is worked in connection with the Baptists. M. Saillens, its pastor, has long been a marked man. If he were in England, thousands would flock to hear him. In France, one is thankful if hundreds go, for although the work is a great work, it is not on a large scale as to numbers, and especially in these quarters, near the "Halles," or central markets of Paris; one wonders where the people come from at all. The hall would hold 600; a curtain drawn across left space for about 250, which was filled. This was on Sunday afternoon, and these were regular worshippers, many of them having touching histories, and having gone through

A DEEP CHANGE OF HEART.

In the evening the curtain was drawn back, and the hall was comfortably, though loosely, filled. This is one of several of the new *large* halls. The early halls of the Mission were all much smaller, and in less prominent situations.

Those opened on the great thoroughfares involve a very formidable rent, and a greater risk in case of failure. But on the other hand, they are open *every evening* in the week, while the others are open only once or twice, and to a smaller audience, so that their influence is much more powerful—more powerful in the sense of being more extensive, not deeper. In several of the poorest halls, in quarters almost unknown to the great world, there are little bands of working, praying people, whose power with God and with man who shall measure?

"More decided conversions!" "More steadfast Christian character," used to be our cry. Now God has answered in large measure. One is constantly hearing of generous actions performed by these poor people, which might put us to the blush—a very poor woman taking upon her to maintain one poorer still; a deserted child adopted; a wild and passionate girl taken in and borne with for Christ's sake; a holiday given up for the sake of a stranger who needs it more; bands of girls meeting to plead for their companions—such things are not rare. These things come into their hearts, and they do them simply, without thinking that they are making sacrifices, or asking what others do. And thus they are working out upon the mass of heathenism (for heathenism it is) around them, in many a place.

I should like to say a word about

THE MEDICAL MISSION.

The doctor is a young French practitioner. His heart is thoroughly in his work, and the people love and look up to him. "Doctor," said a man, "I have a pain here," laying his hand on his side, near his heart. The doctor examined and questioned him, to try to find out the seat of the disease. "Oh, no," he said, "I mean it is your words, and what I hear at the meetings that have given me the pain; it is here, I cannot get rid of it." Right glad was the doctor to deal with *that* pain. I went out with the doctor and Mrs. McAll one night to Issy, beyond the walls of Paris, one of the youngest and smallest of the stations. About 60 people crushed into a room that could hold no more, with bright faces of welcome met us. They were to have tea and biscuits that evening, I believe their first experience of that sort. Walking up the long street, Dr. McAll said to me, "Issy is a little township of from four to five hundred. It is supposed to be a strongly Catholic place, as many of the charities are held in the hands of religious orders. Yet since we opened a year ago, we have never met with the smallest difficulty. Round Paris, outside the gates, there is a ring of about forty of such townships, some much more populous than Issy, eight, ten, or twelve hundred. Yet in hardly any of these is there Gospel teaching, as there are no Protestant pastors. We ought to open a station in every one of these, but people will not see the need."

Edinburgh. Mary L. Dodds.

FOLKESTONE.—A correspondent who has recently seen something of the work of visitation and tract distribution engaged in by Mr. R. J. May, of Folkestone, writes to us expressing a high opinion of its value. Mr. May, who took up the work successfully carried on by the late Wm. Cooke (or "Cookie," as he was familiarly called), goes out into the streets and byeways every Sunday with his tracts, cards, and little books, sowing the good seed with a patient hand. The children are objects of his special care; for them he conducts a weekly service and a Band of Hope. Our correspondent states that Mr. May is in need of a fresh supply of literature. His address is 11, Saffron-place, Dover-street, Folkestone.

THE NAVAL MANŒUVRES.

The Naval Manœuvres of 1890 have closed, and the ships have returned to their respective ports. What the result of all the evolutions may be we cannot tell, but it is blessed to be able to record amid preparations for war, and the clash of arms, a great work for the Prince of Peace.

Many were the prayers that went up from Christian seamen at the Sailors' Rest, that God would bless the mobilisation to the extension of his kingdom, and that on board every ship a band of men might be raised up to work for Christ. Their prayers have been abundantly answered, in connection with this work, every ship and gunboat, and almost all the torpedo boats, at Portsmouth, Devonport, Chatham, and Sheerness, were visited by myself, my lady helpers, or my ship visitors; cheerfully and brightly men came forward, saying that they would help their "Mother" to carry out her work on board, and the glorious result was that no ship or gunboat in the gigantic fleet which has been prowling round our coast, but had its band of praying men, doing the Master's work.

Meetings were held on board many of the ships, with the cordial consent of the commanding officers, and chaplains; to look upon the earnest faces of two or three hundred man-o'-war's men, with their Sankey hymn-books, singing the beautiful Gospel hymns, and listening earnestly to the words we were able to speak about Jesus and His love, wiping away starting tears, and telling us how they wished they were Christians, is in itself a sufficient answer to the atheistic article entitled, "Fooling Jack," which you alluded to in your last issue.

Another good answer lies in the fact that we had over 300 enrolled workers for Gospel temperance in this fleet alone. The men have been very active. Numbers of pledges have been taken, and many were led to Christ.

I was able to hold two Gospel meetings on Sunday, July 27, in the Bath Saloon, Torquay, while the fleet lay in Torbay. About 300 seamen and many hundreds of the public attended the meetings. The seamen stood up, one after the other, and testified to the reality of Christ and his salvation. One young fellow said, "I've served the devil well, and thought I was happy; but one hour as a Christian gives more joy than all the world's pleasures." Another told the large audience that "he had been led to steer by the Bible, and that his chart had guided him safe." The audience listened, spell-bound, some young officers present saying that "they had never heard the like before, and would walk twenty miles any day to hear such earnest words again." Here is another answer to the atheist, and perhaps the best that can be given.

Our building operations at Portsmouth are going forward, and we hope to have a large block of dormitories open before many months have passed. Our books record 105,000 sleeping during the year at Portsmouth and Devonport (25,000 more than any previous year). Week by week (almost day by day, glad tidings of the converson of brave fellows at home and abroad come in, so that we are not surprised at any abuse or scorn which may be heaped on us by enemies of Christ. The naval authorities assist me more than ever. I ask the prayers of your readers.—Yours in Christ's service,

Agnes E. Weston.

CONVALESCENT BLIND.—A lady desirous of commencing a small Convalescent Home for Blind, will be glad to hear of a house at a low rent for this purpose, in the south of England. Address, M. J. L., Princess House, Y.W.C.A., 108, Bromp ton-road, London, S.W.

Eastern Illustrations.

By GAWIN KIRKHAM.

IX.—FOLLOWING THE SHEPHERD.

In passing through Ramleh, on the way from Jaffa to Jerusalem, I noticed an Eastern shepherd leading his sheep. He went before them, and they followed him. I did not see one straying or lagging behind, nor was there a dog to urge them on. They were following their shepherd willingly and uncompelled. How naturally such a scene suggests John x. 4: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." Good Shepherd! thou Shepherd and Bishop of our souls, may we know thy voice, and render glad and ready obedience when we hear it. May we ever keep our eyes on Thee, and follow Thee so closely that our feet may never stray from thy paths.

X.—FORERUNNERS.

On the second day of my stay in Cairo, I witnessed a very pretty sight. A handsome carriage and pair dashed along, to the admiration of all beholders. But I was most intent on watching two Arab servants, who ran before the carriage to clear the way. They were prettily dressed, chiefly in white. Their dress was tucked up so that their progress should not be impeded, while in their hands they held aloft a thin staff. Occasionally they called aloud as they ran, so that all might hasten out of the way of their master. Here was a picture of John the Baptist, the Forerunner of his Master, Jesus Christ, preparing the way for Him, by calling men to repentance and faith (Matt. iii. 1-3). And here was also a picture of the open-air preacher at the end of the dispensation, preparing the way for the Lord's second coming, as John the Baptist prepared the way for his first coming.

XI.—MARRIAGE CUSTOMS.

To show how little the language of the East changes, I may mention the following. Miss Adams, the head of the Orphanage at Nazareth, related a conversation between two of the girls about a wedding, when one of them said, in reference to the procession of the bridegroom to the house of the bride, "I was not ready when the bridegroom came, so I did not see him." It is the custom of the bride to gather her friends to her house to await the arrival of the bridegroom. When he arrives there is a knock at the door, and the announcement made that he has come. *At once* the bride and her attendants file out, and only those who are prompt can join the procession, as the street rabble soon closes in behind. How important that the Christian should be ready, so that when his Lord cometh, he may open to Him immediately (Luke xii. 36).

XII.—A DEVOUT MOHAMMEDAN.

In taking a walk towards the bow of the Austrian Lloyd steamer *Pandora*, when crossing the Sea of Marmora, I was struck by the sight of a man on his knees. He was a Moslem, and had divested himself of his slippers and had spread his mat for his usual sunset devotions. As I watched him he rose to his feet, and seemed absorbed in deep thought. Then he bowed himself, and fell on his knees, prostrating himself till his forehead touched the deck, and remained in this attitude some time. He repeated this rising and bowing several times, and seemed utterly oblivious to all around him. He was not reminded of the hour of prayer by hearing the Muezzin (the usual Mohammedan call to prayer), but the force of habit drew him to his knees with the sunset hour. Such conduct puts Christians to shame, and should extort the passionate cry, "Draw me; we will run after Thee" (Song of Sol. i. 4); and lead to the earnest resolve, "Evening and morning and at noon will I pray, and cry aloud; and He shall hear my voice" (Psalm lv. 17).

Swiss Notes.

We have spent a delightful fortnight in the comfortable Hôtel et Pension Victoria, Glion sur Territet. It is nearly 2000 feet above Zermatt, and nearly 8000 above sea level. It is close to an ancient forest of stone pines, each of which has some distinctive character—graceful, or grotesque, or grand branches growing in all queer directions, and knotted roots grasping the rocks, teaching how faith can gain strength from difficulties. The mighty Matterhorn rises in front, its frowning crest soaring sublime from its gigantic base.

Other mountains of the chain look across at us; the Dent Blanche, the Gabelhorn, Rothhorn, and the crest of the Weisshorn, with the pinnacles of the Mischabel on the opposite side of the beautiful valley, which opens out to view at a distance of forty miles; the Oberland Mountains, including the Aletschhorn and the Jungfrau. Within an easy walk of two hours is the Gorner Grat, rightly celebrated as commanding perhaps the grandest view in Switzerland. Forming a vast circumference are Monte Rosa, the Lyskamm, the Twins, the Breithorn, Jeodule Glacier, Matterhorn, Dent Blanche, Rothnorn, Weisshorn, Blumlisalp, Jungfrau, Dom, Alphubel. The vast Gorner Glacier is immediately below, fed by a dozen other ice streams.

But your readers will rather know what religious advantages the visitors enjoy. There is a very pretty commodious English Church, chiefly erected by the zeal of Dean Lefroy, of Norwich, who is at present acting as chaplain. Courteous to all, a zealous, skilful, and cautious mountaineer, fitter than most professional guides, it is his pleasure to conduct his friends on ice excursions. I was one of a favoured party whom he led across the ice to the foot of Mount Rosa, where we lunched on the border of a small lake embedded in ice. Another day we had a picnic under a great rock overlooking the glacier. A terrible thunderstorm broke over us. The roar succeeded the flash again and again without interval. It seemed as if the electric battery was discharging itself against our rock. The Dean with promptitude gathered up all the ice axes of the party, and carried them through the pelting rain to a safe distance.

His guidance on the mountains illustrates his safe guidance in religious teaching. I have been greatly edified on three Sundays by his eloquent, evangelical, and practical sermons, specially suited to the select congregation of cultured people, including many climbing young men. His great aim was to show that the Gospel alone is the true religion of humanity, effecting by its grand truth of the cross, and the power of the Holy Ghost, what no other system has ever done. On one occasion he urged with power Christ's own text, "Believe the works;" and on another Elijah's appeal—"The God that answereth by fire let Him be God;" showing that the moral miracles of Christ on all classes of mankind, and the power of the Spirit in giving light and purity as by fire, were demonstrations of the truth and power of the Gospel, and the best reply to the prevalent infidelity. There was prayer, a sermon morning and evening, and afterwards a song service for hymn singing. The prayers and lessons were read with sympathy and devotion. Many Nonconformists were present and attended the Holy Communion. Numerous clergy of all churches were delighted hearers of the Word.

It is sad to think how many people able to travel in luxury, and spending on an average at least twenty shillings daily, should grudge their share of providing for the religious privileges provided for them. The collections were for the Church of England Colonial Mission, and the Dean stated with surprise that many of the coins at the offertory were five centime pieces, value one halfpenny. There was also a daily meeting for Scripture reading and prayer, held immediately after dinner in a private room; in which Churchmen and Nonconformists, English and Americans took part; among others, Rev. F. B. Meyer, who left for Chamounix to take part in the Conference there. On the table of the Salon I was glad to see copies of The Christian and a number of Mr. Spurgeon's sermons.

Before I conclude I must mention an incident which the Dean related to me. He often goes on the ice alone. One day last week he was on the Findelen Glacier. Among other boulder rocks on the face of the ice, he selected one as a resting place and lay down on it, sleeping for half an hour. He then rambled about among the ice cliffs for about an hour and returned to his resting place. But the rock was gone. He traced it by the path it tore to a new position twenty yards below. Had it moved when he was sleeping it is not likely he would have been awake in this world to tell the tale. The promise was practically illustrated—"He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone." Newman Hall.

August 21.

THE HOME OF INDUSTRY.

The monthly meeting on Wednesday, last week, at the Home of Industry, was a small but happy gathering of Christian workers. Miss Lang, of the China Inland Mission (sailing for China on Sept. 4), spoke for a short time, telling of the joy it was to her to have been called of the Lord to such privileged service. Her very forcible remarks were based upon Luke v. 4: "Launch out into the deep, and let down your nets for a draught."

Miss Pook, who hopes to sail for China on September 18, for the first six months of the present year was a worker at the Home of Industry, where she gained much helpful experience. She told of the Lord's leading to the foreign field. The special texts which were instrumental in laying the desire upon her heart were "The Lord loveth a cheerful giver," and "God is able to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound to every good work." A few members of the Y.W.C.A. (herself among the number) joined together in prayer that one of their number might be led to go forth to the foreign field, and she was present on this occasion as the answer to those prayers. The Lord had not sent her out at once, but the years of waiting had been a time of preparation. Miss Pook cherishes very grateful remembrance of the kind help and loving sympathy received from Miss Macpherson and her band of workers.

Mr. Charles Inglis followed with an address from Luke ix.: "Seven points of weakness in the disciples." All the failures of God's people in the Bible are recorded, that we may see where *they* failed, and seek grace and strength to avoid like failure:—Self-boasting — what they had done (10); want of sympathy (12); want of watchfulness (32); want of faith (40, 41); want of humility (46); want of large-heartedness (49); want of patience (51-55).

St. Augustine's Creed has been a help to many in their work:—"A whole Christ for my salvation; a whole Bible for my staff; a whole Church for my fellowship; a whole world for my parish."

NURSES' MISSIONARY SOCIETY.—A committee of ladies interested in colonial and foreign mission work has been formed for the purpose of raising a fund, by means of shilling subscriptions, to send out hospital trained nurses to minister to the needs of our uncared-for sisters in distant lands. In some countries the medical mission is the sole means of overcoming the local prejudice against Europeans, particularly in Persia. The hon. secretary, Miss D. M. Image, 53, Gloucester-road, London, W., will gladly give fuller information to those willing to co-operate in this truly womanly work.

For the Young.

THE CHURCH ON THE SANDS.

We give extracts from reports of meetings held at various watering-places by workers of the Children's Special Service Mission:—

Blackpool, *August* 18 (Mr. J. Spiers and Mr. Westall).—Mr. Spiers began the mission here on the 13th, with a gathering of about 700, many old friends turning up. On Thursday night a tempest raged, which continued all Friday, making it impossible to have an afternoon meeting; but on Saturday, though the wind was still high, there was a good gathering, 1000 hymn sheets being distributed. A fine church of four rows of seats that was constructed on Saturday evening was wholly demolished by the very high tide, so that the beautiful and attentive gathering on Sunday afternoon was not so comfortable without any seats.

Bridlington, *August* 18 (Mr. H. Hutchinson).—All through last week we had large gatherings on the beach, and were only obliged by the rain one day to have our morning meeting in the Institute, where we had a crowded gathering. Our morning prayer-meetings have been most hallowed seasons of spiritual refreshment, and our evening meetings in the Sailors' Institute have largely grown in numbers, and much blessing has been experienced. We have been so pleased to have Mr. Pewtress with us for a week, and he has been a real help. Mr. Wilson will (D.V.) remain with us all this week; he has rendered most invaluable service. Rev. Stanley Morse, B.A., and Mr. Gunther will remain the month out. We are a very happy, united band, and the Lord is giving us many tokens of his favour. At our open-air service last evening, we could not have had less than four or five thousand within reach of the preached word, and the deepest possible attention.

Penmaenmawr (Messrs. Howard Staines, B.A., and Sidney R. Webb, M.B.).—We have to record our thankfulness to God for the propitious weather; only one outdoor meeting was interfered with by the rain. There has been a very earnest tone in the meetings, and we have heard of several decisions for Christ. The work among the boys has been very marked, and, although we have not had large boys' meetings (about twenty being present), they have been very much blessed. The morning prayer-meetings have been well attended, and the addresses given by various ministers and laymen have been helpful in the highest degree.

Rhyl (Mr. T. L. Sayer).—The lantern service on Wednesday evening was most successful. After the children's meeting, a procession was formed of children and adults, who marched up from the West to the East Parade, headed by the banner; opposite the East Parade a halt was made, and, after singing several hymns and some earnest words from Mr. Sayer, the crowd dispersed. On Friday afternoon a meeting for boys only was held in a room at Craig-y-don, at which forty boys were present, though it was a beautifully bright afternoon. Several text-searching and question competitions have been enthusiastically taken up by the children, answers to the question, "What is a Christian?" being especially good.

Ilfracombe (Mr. W. R. Moore and others).—The mission commenced Friday, August 1. From the Saturday until Wednesday Dr. Carless helped, and gave several of the addresses on the beach and in the Town Hall; with his wonted energy he proclaimed the old, old story, yet ever new, with love and much power. On Sundays we have had spendid meetings, at which Mr. George Williams, Dr. Pring, and others have taken part. Tuesday nights we hold our lantern service, to which large numbers of visitors and others are attracted; this opportunity is used to put plainly before those standing around the needs of salvation, and they are lovingly exhorted to decide for Christ.

Littlehampton, *August* 16 (Mr. Livesey Carrott).—The first service was held on August 3, when we had an attendance of between 400 and 500, a very large majority children. On the week days as many as 200 and 300 have been present, and in some cases there have been unmistakable signs of conversion to God. There are many here who have been in previous years, who say the numbers are much larger than formerly. Although there are difficulties, yet these are insignificant to the blessings which we have had.

Great Yarmouth, *August* 15 (Mr. S. J. Hewlett and others).—On Sunday last a flower service was held in St. George's Church, at which there was a large attendance, the flowers being taken to the local hospital at the close of the service; Mr. Hewlett's message was the means of blessing. The work here amongst the boys has been specially interesting, and we believe there are several who are seeking to follow the Lord Jesus.

Scarborough (Rev. C. H. Nash, B.A., and others).—The work is going on grandly. The numbers have greatly improved at all the meetings, including the prayer-meeting. Capital boys' meetings also. There have been good times of sowing, and of reaping, too, we trust; but are looking for greater things soon. A first-rate band of lady workers has been organised, and the result is a girls' meeting and a maids' meeting every week. Games for the girls have also been started.

Llandudno (Mr. E. Arrowsmith and others).—We had a wonderful service in the Happy Valley, on Sunday, the weather being superb. Over 4000 hymn sheets were given away, and £50 collected for the Mission. Sixty-six came to the boys' meeting in the evening, and there was an excellent attendance at the address to parents afterwards. The Bible object-lesson yesterday went off capitally; nearly 400 children present, and 125 objects were shown, some of them evincing much originality. We held it on the beach, and a large crowd collected. There is good work being done at Pensarn and Colwyn Bay.

Eastbourne (Mr. A. G. Dodderidge and others).—Good services in St. Paul's last Sunday, and grand meeting for "grown ups" on the beach in the evening. We are getting well hold of the boys; cricket is immensely appreciated. It is wonderful how the Lord has graciously raised up friends all round.

CHILDREN'S SEASIDE SERVICES.

Arrangements now in force in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume, M.A., in charge), *Llanfairfechan* and *Pensarn*. Mr. George Banaster, *Tynemouth*. Mr. H. Hutchinson, *Bridlington*, to Sept. 6. Mr. E. T. M. Dennes, *Whitby*, to Sept. 4. Rev. C. H. Nash, B.A., Mr. R. L. Barclay, B.A., and others, *Scarborough*, to Sept. 8. Mr. Josiah Spiers and Mr. R. Westall, *South Shore, Blackpool*, to Sept. 10. Mr. J. H. Greene, *Saltburn*. Messrs. S. J. Hewlett, G. Goodman, and Maggs, *Yarmouth*. Dr. F. Churchill and Mr. Ernest Lampen, *Southwold*. Revs. S. L. Dixon, H. J. Watney, and Cecil J. King, Messrs. H. Hankinson, A. G. Dodderidge, F. F. Key, and others, *Eastbourne*. Mr. J. Reginald Naylor, Rev. H. J. Gibbs, and Mr. L. T. R. Hutchinson, *Bournemouth*. Mr. H. L. C. de Candole, B.A., and Mr. Sidney Warren, B.A., *Southsea*. Rev. W. T. Storrs, M.A., B.D., and others, *Sandown, Isle of Wight*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Mr. Livesey Carrott, *Littlehampton*. Mr. Louis Parkinson, *Deal*. Rev. Walter Senior, M.A., and Captain Winn, *Margate*. Messrs. E. and C. H. Collier, *Herne Bay*. Rev. Alfred Waller, *Southend*. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. Crofton Rainey, *Paignton*. Mr. H. G. Harris, B.A., *Weston-super-Mare*. Captain Bruce Moorhouse, *Rhyl*. Mr. Reginald Callender, B.A., *Weymouth*. Mr. G. H. Chaplin, *Clacton-on-Sea*. Rev. E. A. Stuart, M.A., *Kirn (by Greenock)*. Mr. E. J. Wareham. *Clevedon*. Mr. Ernest E. H. Reed, *St. Leonards*. Mr. J. Attenborough, *Seaford*. Mr. Horace Petter, *Seascale*. Mr. C. E. Faithfull, *West Brighton*.

Mr. Newton Jones, the Sunday School Union evangelist, has been holding services since July 1 at Yarmouth, Lowestoft, and Redcar respectively. Large numbers have attended the Cathedral sand services, and many have testified to blessing received at the meetings. Special indoor services were held at the close of each visit, to enable the workers to draw in the net, and with encouraging results.

MR. NEWTON JONES'S ENGAGEMENTS.

Broadstairs (Sand Services)	Aug. 25 to Sept. 8.
Stockwell Orphanage	Sept. 14 to 19.
Kentish Town (Bassett-street)	Sept. 21 to 26.
Chatham (Zion Baptist)	Sept. 28 to Oct. 3.
Leicester (Sunday School Union)	Oct. 5 to 10.
Burton (Sunday School Union)	Oct. 12 to 24.
Hull (Sunday School Union)	Oct. 26 to Nov. 7.
Bermondsey (Rouel-road)	Nov. 9 to 14.
Stroud (Sunday School Union)	Nov. 16 to 21.
Pembroke (Sunday School Union)	Nov. 23 to 28.
Pembroke Dock (Sunday School Union)	Nov. 30 to Dec. 5.
Pontypool (Sunday School Union)	Dec. 7 to 12.
Cardiff (Tredegarville Baptist)	Dec. 14 to 19.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 31, John ix. 30—41; Mon., Sept. 1, John x. 1—18; Tues., Sept. 2, John x. 19—30; Wed., Sept. 3, John x. 31—42; Thurs., Sept. 4, John xi. 1—16; Fri., Sept. 5, John xi. 17—31; Sat., Sept. 6, John xi. 32—46.

CHILDREN'S SPECIAL SERVICE MISSION.—Meetings under the auspices of this Mission, for the children of visitors, were conducted twice daily, during last week, at St. Leonards-on-Sea, by Mr. Ernest Reed, late of Weston-super-Mare, and the Misses Thorpe, assisted by several ladies. It is intended to continue the meetings for the next fortnight or so.

"I GROW."

What do you do in the ground, little seed,
Under the rain and the snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
"Why, do you not know?
I grow."

What do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What! do you not know?
I grow."

What do you do in the pond little fish,
With scales that glisten so?
In and out of the water grass,
Never at rest, I see you pass.
"Why, do you not know?
I grow."

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
"Ho! do you not know?
I grow."

Always growing! by night or day
No idle moments we know;
Whether at work or cheerful play,
Let us all be able to say:—
"In the goodness of God,
We grow!"

BARBICAN MISSION TO THE JEWS.—From the report for the year ending March last, we learn that this Mission has received many marked tokens of the Master's blessing. Upwards of 5,000 men attended the services, and in many instances the Gospel proved to be the power of God unto salvation. Some twenty profess to have found pardon and peace, and several of that number have been received into the Church by baptism. The Gospel addresses on Saturday afternoons are always well attended, and a spirit of real earnestness pervades the meetings. The night school, at which foreign Jews are instructed in English, is a very useful agency; moreover, it has been blessed to the spiritual enlightenment of some who have attended. Mrs. Lipshytz, wife of the missionary, conducts a meeting of Jewish women, and engages in other efforts to win them for Christ. We regret to observe that the balance-sheet shows an amount due to the treasurer. The missionary is Mr. C. T. Lipschytz, Barbican House, 11, Stavordale-road, Highbury, London, N.

Mr. HENRY COOK'S GOSPEL SHIPS.

It is nearly four months since we left England for work at Havre, and through the various locks and stations in the canals of France, and up the Seine. We have recognised the Lord's hand in guiding us. Thousands were drawn together on board to hear the Gospel; some heard with great joy and believed the Word; many were refreshed, and blessed God that ever the *Herald of Mercy* reached Paris.

All the way up and down the river we scattered portions of the Word of God, Gospel books, &c. Our last meeting at the Pont de la Concorde, Paris, was with Dr. and Mrs. McCall. After leaving Paris, our first stoppage was at Suresnes. Here we were welcomed by Rev. Mr. Gibson's wife, family, and their Christian helpers, who worked happily to get in the people. The vessel remained there five days, and at evening meetings the Gospel was faithfully preached. Passing down the river, we mourned that we could leave no dear man or woman of God to live and labour among the people. As they came out in little crowds assembling at the locks, we just sang a hymn and preached the Word, and gave away Testaments and Gospel books. There was delight on their countenances when we told them we hoped next year to pass by again, and, further, that if the Lord should give us a larger vessel with an auxiliary screw, we might visit them often.

From Havre we sailed to Fécamp, where a mob of young men came down to annoy and insult us; nevertheless we have had large meetings on board. One sighs for the poor people with no one to teach them in love. Shall France, whose doors are open for us everywhere, be left out of the hearts of the Lord's people in England? Simply because they once had the light are they never to have it again?

The old Mission schooner, the *Mystery*, while on her way to Waterford, in Ireland, was so severely strained in a late gale as to require extensive repairs. As she is too small to justify an expenditure of £300, we have been compelled to sell her for what we could get, £82; this, with £30 so far collected, will go towards a new ship, which we sadly need before the next spring. Fully £3,000 will be required for a screw vessel to cover about six knots. This is not a large sum for such a glorious work.

Some 10,000 little bags are needed for the home work this autumn, also tracts and books to put into them; and cuffs, comforters, Bibles, &c.

H. Cook.

Stoke-road, Gosport.

Mr. Monro Collings, describing the work of the *Mystery* in Ireland, writes:—

"The first port we visited was Dunmore, a small watering-place. Here we met with a right hearty welcome from the Vicar, Rev. P. Gilmour, and the Christian friends. After two weeks of service, not without tokens of blessing, we proceeded up the river to Waterford, which was reached on Thursday, August 1. Our opening services passed off quietly, but on Monday evening a crowd gathered on the quay ready for any mischief, purposing to do all they could to stop our meetings, and as, they expressed it, 'send the ship and the black devil (myself) out of Waterford.' As the people left the vessel after the service, they were pushed, hustled, and hooted at, but this served us as a good advertisement; and the following evening, long before the time to begin, the vessel was packed with people eager to hear the Word of Life.

"Oftentimes we found it hard to speak because of the deafening noise the men and boys were making on the quay, but ultimately a strong force of police arrived, and kept them in check. It was not difficult to sustain the interest after it was once aroused, and nightly we had the cabin well filled. The results must be left with God, but this we can say:—One Sunday evening after I had been preaching on the subject 'A Dead Man's Story,' fifteen persons lifted the hand as a sign that they accepted the salvation so freely offered them."

STREET ARABS UNDER CANVAS.

The event of the year in our Ragged School experiences twenty years ago was "the treat," when, singing and cheering all the way, the youngsters were conveyed in trollies, coal-waggons, &c., to a field three or four miles off to amuse themselves while their teachers toiled for their comfort and pleasure. From this was evolved "the day in the country," with its journey of ten or twenty miles by rail to some picturesque school-resort, where refreshment contractors cater with the ease begotten by daily experience, its glimpse of nature's beauties, and whirl back to the dingy city late at night. The latest development is the "stay in the country" at holiday homes, rural cottages, seaside camps, &c., a plan inaugurated, I believe, across the Atlantic by *The New York Tribune*, which enlisted the sympathies of its readers in this kindly enterprise.

The boys in our London Homes have just returned from a three weeks' sojourn under canvas, at Holtye Common—a well-drained, breezy tableland, on a ridge of hills between Tunbridge Wells and East Grinstead, with a wide sweep of views in Kent, Surrey, and Sussex. We had purposed camping by the sea, but happy traditions of two previous encampments at Holtye turned the scale in favour of the old site, which perhaps could scarcely be surpassed for our object. It is some miles away from any town; out of the track of beanfeasts, &c., with their hideous addenda; with cricket facilities on the common, abundant scope for rambles, several ponds for fishing; and last, but not least, a kindly-disposed country folk, with a pleasant smile and an encouraging word for the boys, and a ready spirit of hearing for "the joyful sound."

We had a large marquee, in which the boys slept on a deep bedding of bright wheat-straw, another in which they took their meals, another in which stores were kept and meals prepared, eight army bell-tents for the masters, a few cripples, &c., and visitors; a small head-quarters tent, and a large circular one for family prayers, morning and evening, and evangelistic services on the Lord's Days. Each boy was provided with a military knapsack, which contained a change of clothing and served for a pillow at night, and a brown blanket. The cooking was managed in two large portable coppers, except the baking, which was done for us near by.

With the exception of two or three unsettled days, we had favourable weather throughout, and no illness or accident worth noting, but a miraculous escape of one lad from what seemed certain death through the falling of a large tent-pole with heavy iron gear on his head. We had 140 to 160 under our charge, many of them rescued from the streets only a few weeks or months; but we had not a single complaint against any one of them during our three weeks' stay in the neighbourhood, save a grumble from one caretaker, to which I attached no importance. Unfettered by ordinary discipline and duty, idiosyncrasies of character came out, and gave us a valuable insight into the temperaments of many. Two features, very distinctive of street arabs, were very clearly recognisable, namely, extreme kindness to the very young or very weak, and pitifulness for all dumb animals, even to the extent of climbing a tree at the risk of one's neck to put back an old deserted nest blown down by the gale, in the delusive hope that it would console some evicted mother-bird to find her home replaced; or of going about with a field mouse under one's clothing as a warm shelter when its nest had been devastated by the mowers in the hayfield.

The physical advantages of this change of air—growth, development, appetite, buoyancy, tone, all the elements of health—were astonishing; and though the skin may soon lose its wind-swept, sun-bathed bronze, the frame and system of many a poor boy will retain the benefit for years to come, and be strengthened by it to successfully battle against the incipient encroachments of disease, either inherited or induced by the pestilential influences of slum-life.

Our generous friend Mr. Oswald A. Smith, whose charming estate (Hammerwood) adjoined our camp, by the hospitable invitation to spend an afternoon in his grounds, gave the boys a peep of an English country gentleman's home that will be photographed on their memories for life; intensified, shall I say, by the gift of a bright, brand-new Jubilee shilling to each. Then another friend, Mr. Huntington Stone, brought two detachments of working youths to spend Saturday to Monday in camp with us, and was heartily welcomed as a true boys' friend.

On Sunday evenings 400 or 500 country folk gathered, some from five or six miles off, and filled the tent and stood all around it, while for about two hours the wonders of Calvary and eternity were displayed in the ever-new redemption story. Those dear, simple folks with their wistful faces—the clouds of concern gathering on them, or the waves of hope and joy rippling over them—shall we not meet them before the Throne when praying and preaching, trusting and hoping, are swallowed up in the joy of harvest home?

Already we are preparing for another winter's campaign (our twenty-first), and earnestly beg the prayerful remembrance of all fellow-saints, that strength of body and heavenly wisdom may be granted us, and that no good thing may be lacking for the welfare and comfort of the dear boys saved from utter homelessness, or from vicious infidel influences, and committed in the providence of God as a solemn trust to our care. J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

TENT WORK AT SOUTHGATE.

Rev. C. Wickerson, who is pastor of a congregation at Southgate village, has been making special efforts during the summer months to counteract the infidel propaganda, which, by means of the press and by open-air and other meetings, takes place in this attractive northern suburb. He has been specially desirous of rescuing the children from such baneful influences. Thus, a tent, lent for the occasion by Mr. C. Russell Hurditch, has been erected in the grounds of a friend at Chase-road, who shows deep interest in the work, while the preachers have been evangelists from the Metropolitan Tabernacle.

The meetings are thought to have been the largest and most successful open-air services ever held in Old Southgate; and they are still being continued on Sunday evenings after the regular service in the chapel, which is in consequence curtailed by about half an hour. Large supplies of Christian literature have been given to children to take home. A converted working man has awakened great interest among those of his own order. The endeavour now is to replace the inconvenient iron building at Old Southgate by a brick building suitable for the extending work.

SUNDAY-SCHOOLS FOR INDIA.

In response to urgent appeals from India, where of late years Sunday-schools upon the English and American principle have been successfully established amongst native children, Rev. Dr. Phillips, an experienced missionary well acquainted with the country and its peoples, and widely known and sincerely esteemed among his colleagues in the mission field, has been appointed by a special committee of the Sunday-school Union, of which Lord Kinnaird is chairman, as organising secretary or Sunday-school missionary for India. His duty will be to awaken interest in the movement amongst European and native Christians — to organise unions, and arrange for conventions of teachers and delegates, and to establish a Sunday-school literature for both teachers and scholars. He will work generally under the direction of the Indian Sunday-school Union, whose head quarters are at Calcutta. Before leaving England, Dr. Phillips will address meetings in both London and the provinces in explanation of the movement.

The young members of the International Bible Reading Association (a body some 300,000 strong) have by a halfpenny subscription already raised about £500 towards the first year's expenses. But as the work developes, very large sums will be required, and any Christian friends who discern "the great door and effectual," opened by this movement, may send help to the treasurer of the Indian Sunday-school Mission Fund, 56, Old Bailey, E.C.

The Late JOHN PATTERSON. J.P.,

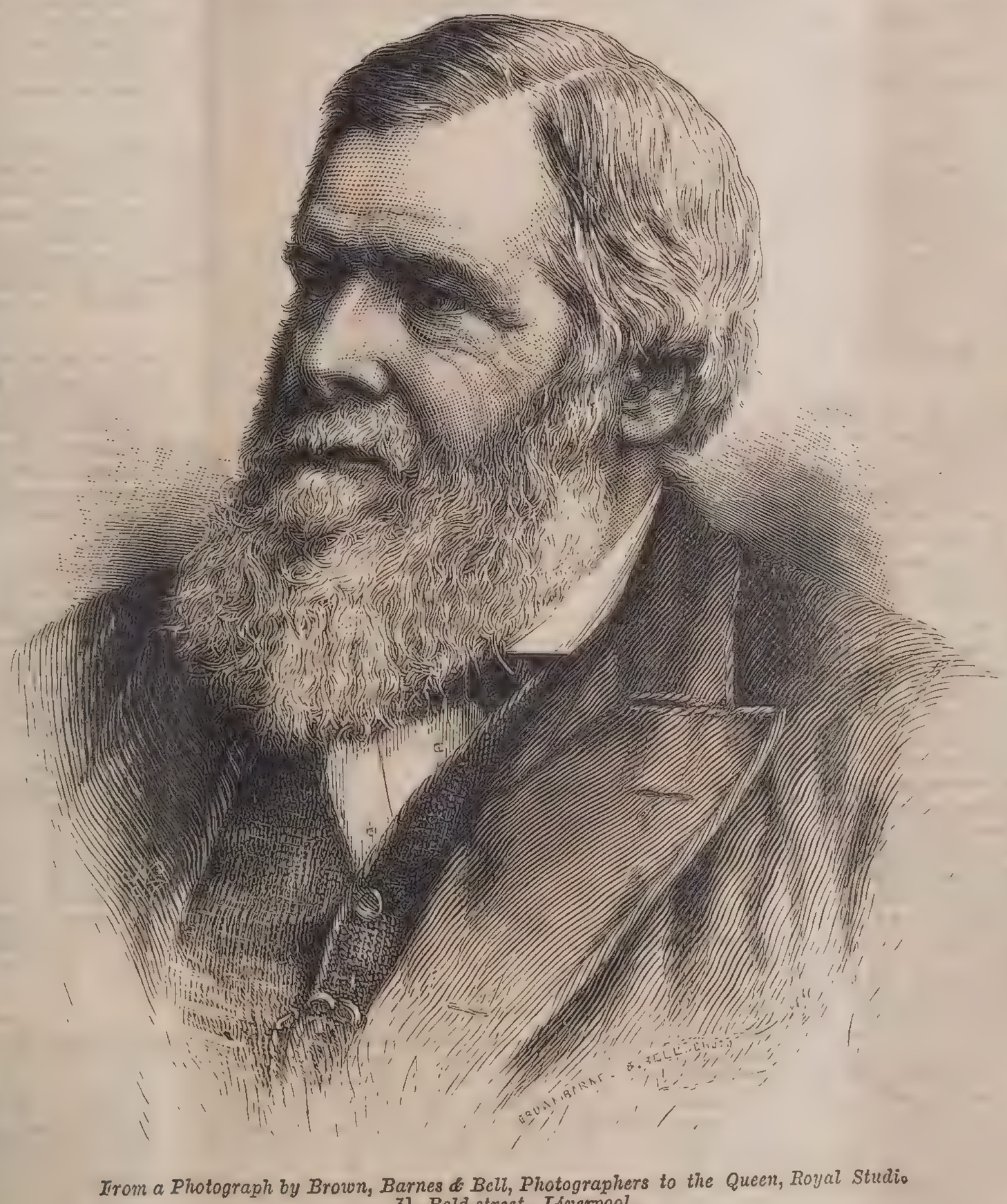
Christian Merchant, Liverpool.

LIVERPOOL has recently lost one of its most honoured citizens in the person of Mr. John Patterson, whose robust Christianity has done much to mould the character of those with whom he came in contact.

Mr. Patterson had a godly ancestry. The blood of the defenders of Londonderry, in 1688, ran in his veins, and from an early age he was noted for his intelligent and earnest piety. He was born in Letterkenny, county Donegal, in May, 1822; and being a Christian of great faith, his mother took hold of God's covenant for both her sons; she never laid them to sleep without praying with and for them, and although early removed, her memory was ever fragrant to her boys, and her prayers for them were abundantly answered. His father lived to a good old age, much respected by all who knew him, and an elder of the church he loved so well.

John's first experience of business life was gained in his father's banking establishment, and afterwards he entered the office of his uncle, Mr. John Munn, then one of the principal merchants in Londonderry, and whose daughter Martha he married in 1853; by her he had six sons (four of whom survive) and two daughters. He was connected with the Covenanting or Reformed Presbyterian Church, and took a warm interest in Christian work. He was always a regular attendant at the prayer meetings, and both by teaching and life was a help and example to young men.

In 1851 Mr. Patterson came to Liverpool, and shortly afterwards joined the English Presbyterian Church in Canning-street, with which he continued attached up to the end. He was deeply interested in Sunday-school work, and from 1857 to 1863 acted as superintendent of the schools. During this time he prepared a special series of lessons, divided into grades, according to the varied capacity of the scholars. The teaching of sacred geography was also made prominent. He worked actively in connection with the Hyslop-street Mission, and was instrumental in the founding of the Vauxhall-road Presbyterian Church, which grew from a small gathering in Hackins Hey till it became a regular congregation in 1867. Mr. Patterson evinced a warm interest in the ministry of Mr. W. P. Lockhart, and frequently supported him on the platform at Hope Hall before the Toxteth Tabernacle was built. In other religious movements he also took a prominent part, especially in the visits of Messrs. Moody and Sankey. All evangelistic efforts, such as the Town Mission, had his full and hearty assistance, and he always helped forward missionary work at home and abroad. He valued very highly the Noon-day Prayer-meeting, which he frequently attended. When he presided at such meetings he invariably read the Scriptures three times—at the commencement, middle, and close of the allotted hour, so that everyone who turned into the meeting, at any stage, might hear the Word of God.



From a Photograph by Brown, Barnes & Bell, Photographers to the Queen, Royal Studio, 31, Bold-street, Liverpool.

During the summer Mr. Patterson generally spent a month or six weeks at Llandudno, where he engaged in Christian work, taking part in open-air services, and supporting the Children's Special Service Mission. As regards his business career, he was an ornament to the commercial community. In the year 1852 he settled down to the business of a corn merchant, which he conducted himself until 1855, when the firm became known as Patterson Brothers & Co., and so remained until it was dissolved in 1884. Mr. Patterson then continued the business with his two eldest sons as John Patterson & Sons, until he finally retired in June last year. At one time he occupied the important position of President of the Chamber of Commerce, during which he took a prominent part in the various commercial controversies of the time. The clearness with which he propounded his convictions on all matters, secured from his fellow-members a careful hearing and consideration. He was regarded as a man of sound judgment and enlightened views in nearly every department of mercantile life. He advocated reform in railway administration, and amendment of the old bankruptcy laws. He was strongly in favour of a uniformly charged ocean mail, and of a penny postage between the Queen's dominions all over the world. The Parcel Post was another of his suggestions.

His business brought him into contact with many American gentlemen in Liverpool, and from time to time he paid visits to the United States. During the Civil War he strongly sympathised with the Northern States, and some time subsequently addressed meetings in several cities in America with a view to prove that in England the North had a great many more friends than was supposed. While on the other side of the Atlantic he had opportunities of seeing some of the dread consequences of battlefields, and he gladly assisted the Associated Christian Commission for the relief of the wounded. Of this society his friend Mr. George H. Stuart was president, and his brother, Rev. Robert Patterson, D.D., of San Francisco, one of the agents at the front. Mr. Patterson was on terms of friendship with President Lincoln, Mr. Charles Sumner, Mr. Secretary Seward, as well as with other members of the United States Cabinet of the time.

Though essentially a man of business, Mr. Patterson had an almost unlimited versatility of investigation, and a marvellous command of facts and statistics on nearly every civic, commercial, economic, and political interest. He was nearly always considerably ahead of the sentiment around him. He was potent with the pen, and his contributions to the Press had a great effect in elucidating questions of the day. A typical Ulsterman, with a strong individuality which impressed itself upon the many acts of his life, Mr. Patterson as a platform speaker occupied a high place.

He never contested a seat either in the City Council or for Parliament, although repeatedly invited to do so. His only reason for accepting the position of a magistrate was that he hoped thereby to help forward the temperance cause. On being raised to the Bench in 1871, he began a systematic study of the licensing laws with a view to a thorough understanding of the drink traffic in its political aspect, that he might be able to show others how to bring about by legislation a diminution of the drinking facilities of the country in a fair and just manner. This sense of fairness was one that characterised him in every movement. He was himself a teetotaler, and would not allow wine or strong drink to appear on his liberal table. A magistrate who dared to stand alone, a social reformer of high order, and one who lived and walked in the fear of God from day to day, Mr. Patterson's memory will long be green in the hearts of those who now mourn his loss.

The editor of *The Liverpool Daily Post*, who differed from Mr. Patterson in recent politics, in concluding a leading article on his life, says :—

He was a good and true man, fearless, uncompromising, an example of unstinted devotion to the public welfare. Possessed of rare faculties, and having cultivated them throughout a long and intensely occupied life, with a pre-eminent gift of acquiring information and of storing it as ammunition, Mr. Patterson was in action one of the most useful, in example one of the most invigorating, in temper one of the most lovable, and in combat one of the most powerful, men ever produced by our public life.

His friend and pastor, Rev. S. R. Macphail, in speaking at his funeral said :—

He was first of all a man of God, and he was last of all a man of God, and he never forgot that he was a man of God...Did he dare draw aside the domestic curtain, or even that of private intimacy and friendship, he would disclose a tenderness, a simplicity, a beauty of grace in every relation of life which many could scarce believe possible. Where the world might expect sternness to predominate, it was utterly unknown; where many might expect discussion of public questions and local excitements, there was none of this; the sanctity of home was kept for far different fellowship and intercourse. They might not enter, but they knew his was an ear that would hear no evil, a tongue that would engage in no conversation, and a will that would yield to no influence, detrimental to anyone. But there was a heart open to every story of sorrow, or of temptation, or of distress; a hand ready to be stretched out to aid where aid was not the indolent relief of personal feeling; and a mind occupied in devising how, unknown and unobserved, it could forestall the wants, or even the desires or pleasures, of others.

No one who had heard Mr. Patterson speak to the heavenly Father in prayer could for a moment question whence he got his strength. There was a child tenderly, lovingly, restfully speaking into an ear he knew to be open to him, and asking with a simplicity which only a child fellowship could give for things which he desired. If the pathos of tenderness and simple beauty of his words before God could be exceeded, he (the speaker) had never heard it done in prayer, nor had he known anyone to go more directly before God for the very thing most truly desirable. And what he was in prayer, he was in his attachment to his Bible and its teachings. From that Book he drew his opinions, from it he learned not only his theology, but no less his civic, philanthropic, and political principles; and men all over England and America well knew that there was no sacrifice of comfort, good name, time, resources, or long fellowship in co-operation, but he at once made, when he felt that the honour of his God, and his truth, required the sacrifice. He was not only merely a Covenanter by descent and claim, but personally and practically a noble survival of that strong-boned, and no less strong-souled, race of men who never forgot that there were two kingdoms on earth, and that the King of Heaven has supreme dominion in all things and over all men.

Speaking to a friend about a fortnight before his removal, Mr. Patterson remarked that he had suffered much in the last twelve months, but he added: "I have had strength given me to bear all my sufferings, and whatever is before me, I know I have the same Saviour now that I had forty years since, when I worshipped with the Covenanters in the little church in the North of Ireland. From that He led me to Liverpool, where He has blessed me with all that is good, and I know He will continue His goodness to the end." His friend replying said, "Then you think He is able to do so?" With much feeling Mr. Patterson answered, "His covenant is sure and steadfast. Don't you believe that?" During his last illness he never murmured. He said to one who was waiting on him that his Master would either cure him or call him in his own good time, and he saw no use in complaining. He found Him the same Christ now as when he had served and worshipped Him as a young man. The call came suddenly on July 12, but it found him ready to depart and be with Christ.

The Lord increase the number of such doughty champions of truth, purity, and righteousness!

THE OPEN-AIR MISSION.

Mr. Gawin Kirkham, the secretary, marshalled a force of some 200 preachers, members of this Association, on Wednesday afternoon, last week and proceeded from Liverpool-street to Broxbourne, the rendezvous being High Leigh, the residence of Mr. and Mrs. Robert Barclay. The party appeared much to enjoy the privilege of exploring the beautiful grounds in which the mansion is situated. A sumptuous tea was served *al fresco* on the grass, a short distance from the mansion, and Mr. Barclay accorded his guests a most cordial welcome, remarking that their time for coming was well chosen, for the harvest, then in course of being ingathered, might serve to remind them of the harvest attending their own work, and which he believed would be much greater than many expected.

The programme included an outdoor address after tea by Rev. James Neil, author of "Palestine Explored," the object being not only to give open-air preachers some acceptable advice, but to show them whence illustrations might be drawn.

After singing and prayer, Mr. Kirkham made some allusions to the health of the founder of the Society, Mr. John Macgregor (Rob Roy), to which all listened with sympathy and sadness. Mr. Macgregor was the founder of the association, and during thirty-eight years he had devoted time and energy to the service. Mr. Kirkham went on to show that the veteran Rob Roy had set an example of what an open-air preacher ought to be. There was hardly a quarter of London in which he had not himself preached the Gospel in the streets, and he had taken with him young lawyers to teach them to preach also. In consequence of his health breaking down, Mr. Macgregor ceases to be honorary secretary of the Society, but he will still hold the office of president.

"MY SHEEP HEAR MY VOICE."

"When He had spoken unto me, I was strengthened."
Daniel x. 19.

The way was rough and long, it seemed as though
My overburdened frame must sink;
This was the path He marked for me to go,
And this the cross to carry. Dare I think
Of questioning my blessed Master's will?
Then, while I stood and mused, a voice
Of wondrous power, and yet so small and still,
Breathed in my ear, "Fear not my choice,
Lean thou on Me."

And as I leaned, my nerveless limbs grew strong;
And while I leaned my cross was light;
The goodness of the Lord was all my song,
The very shadows now seemed bright.
And when with over-careful step I fain
Would pick my way among the stones,
Or back at dangers past would gaze again,
My Lord would say in whispered tones:
"Look thou on Me."

Often, alas! my restless thoughts would fly
Beyond the journey of the day,
With anxious fears to call forth many a sigh,
With hopes so soon to melt away.
And then my Lord would ask me, "What hast thou
To do with what the future brings?
Thou hast enough of joys and dangers now;
To-day is thine, to-morrow's things
Leave thou with Me."

My sins, O blessed Lord, lay hold of me,
No other ever wronged Thee so;
My very penitence is never free
From earthliness and self, I know;
My doubts dishonour Thee, my hopes so weak
Rise upward, but at once to fall.
"Listen, O trembling one," my Lord would speak,
"Thy sins, repentance, doubts and all,
Lay thou on Me."

There is a peace, a strengthful joy I need,
Which does not yet belong to me;
'Tis promised in thy blessed Word, I read
Of saints from every doubt set free;
O Lord, supply my weakly soul with this,
Give peace to fill and satisfy.
The answer came: "Thou'lt find eternal bliss
In Me, a blessed full supply:
Live thou on Me."

In sickness 'twas at first so hard to lie
Submissive to the Master's will,
To feel that He did well to lay me by,
That I was just as useful ill;
But when the blessed Lord had made my bed,
His sympathy my murmuring stilled,
"I shed my precious blood for thee," He said,
"Thy cup of pain from mine was filled:
Lie thou by Me."

I am so wilful, make my will Thine own;
I am so proud, Lord humble me;
I'm but a child, oh, leave me not alone;
Be Thou mine eyes, I cannot see.
Blest at thy feet to find the learner's place,
Thrice blest to have Thee choose my way,
In joys, in trials, ever give me grace
O Lord, thy bidding to obey—
"Learn thou of Me."

India. H. D. Williamson.

MISSION WORK IN BLANDFORD.

Dear Sir,—I desire to bring before your readers our work here among the labouring class. We hold Gospel services on Sunday afternoon and evening, our average attendance being about 260, all of this class. We also hold week-evening services which are well attended. During the past three years the work has been much blessed by God, and we have seen many genuine cases of reformation.

At the back of our mission-hall we have a Travellers' Rest, where tramps are provided with good beds and home comforts at 4d. per night. A few cases of "remarkable conversion" have been witnessed, and many have been helped to a fresh start in life.

In the winter many of the very poor have a substantial meal of soup and bread for one penny. We also have a night school in the winter months for poor boys of the town; good readable books would be much appreciated by them. We hold open-air services three times a week, and visit the poor at their homes.

I should be glad if your readers will help by sending books, tracts, papers, &c.—Yours faithfully,

Joseph Beck, Evangelist.

36, *Salisbury-street, Blandford, Dorset.*

Salvation Army in India.

Where to begin and what to leave out is the chief puzzle as I sit gazing at a slip of paper on which I have been scribbling our latest facts and figures, meditating how I can most successfully crush and compress my materials into the minutest possible space.

Look at these three sheets of statistics, each sheet measuring about 24 by 18 inches, and each containing exactly 41 columns of figures. This is our monthly return for June, and contains a complete list of all our 88 stations and 47 outposts, and gives us 41 pieces of information recording the work done in each.

Look at this column for instance. It shows the exact number of open-airs held each week in June, namely 425. There being four weeks reported on in the month (sometimes there are five), this gives exactly 1700 open-airs held during the month. There were 8037 people (almost without exception heathen) counted at our largest open-airs in one night. On an average there would be not less than 7000 each night. This would mean 42,000 each week, and 168,000 for the month.

Four hundred and fifty indoor meetings were held each week, making 1800 for the month, the attendance being 40,000 for the week, and 160,000 for the month. More than three-fourths of these audiences were heathen, who would not ordinarily set foot inside a Christian place of worship.

HOUSE TO HOUSE VISITATION.

The officers in charge of the stations spent from 12¼ to 15½ hours each every week in visiting, the total hours recorded for the week being 1941, and for the month 7764. The number of native houses visited amounted to no less than 3031 per week, and 12,124 per month. Giving an average of 10 people in each house (often there would be from thirty to fifty, and even more), they thus reached 121,240 people in house to house visitation. Add to this the 168,000 in the open-air, and 160,000 at the indoor meetings, and we have a grand total of 449,240 people—or in round figures nearly half a million—dealt with about their souls; and this during a month which is particularly unfavourable, being in some quarters intolerably hot, and in others exceptionally wet and stormy, owing to the break of the south-west monsoons.

This set of columns has a special interest, in that it shows the number of converts made, and the religion or nationality to which they belonged. The total is no less than 448. You have heard, perhaps, that we are "building on other men's foundations." Judge for yourselves if this be so. No less than 72 per cent. (nearly three-fourths) of the converts were Hindoos, 5 per cent. Buddhists, and 2 per cent. Mahommedans, making a total of 72 per cent. raw heathens (nearly four-fifths)! Another 2 per cent. were Roman Catholics (natives). *Only 9 per cent.* of the entire number were Protestant native Christians. Add to these 6 per cent. Eurasians and 4 per cent. Europeans. Thus you see that 90 per cent. were pure natives, 96 per cent. were born in India, and only 4 per cent. consisted of what we may call foreigners! To God alone be all the glory!

A CONVERTED VILLAGE.

The entire members of one caste, numbering nearly one hundred adults, have professed salvation in a certain village, with only one exception. They have given up their idols, using a large stone, one of a dragon, to stand upon while bathing. Though greatly persecuted, and in several cases imprisoned by the high caste, they have stood firm.

In another village, hearing that the Army was coming, the high caste resolved to inflict a fine of half-a-crown on anyone who should give the weavers their customary buttermilk. This would have been a serious matter for the weavers, and indeed threatened their very existence, the buttermilk being required for the manufacture of their cloth, besides being a staple article of food. However, when the Army commenced its meetings, the high caste came to look and listen, and were so pleased with what they saw and heard, that the order for the fine was forthwith cancelled.

In another village the captain reports that nearly a hundred souls publicly came forward for salvation, whereupon the high caste, becoming alarmed, attacked them in force and scattered them right and left. This will give a vivid idea of the severe sufferings which our converts have still to encounter.

One day a young Parsee came to me and with tears in his eyes besought my advice. He was the eldest son of his widowed mother, and supported all the family by his earnings. Attending our meetings in Bombay he became convicted of sin, and made up his mind to get saved. The news reached his mother. Rushing to the edge of the well from which they drew their water, she threatened to cast herself into it, unless her son promised solemnly that he would not forsake the religion of his forefathers. Who can wonder that he resolved to wait till his mother changed her mind or died, before he could decide for Christ?

A MOHAMMEDAN STANDS FIRM.

Abdul Hamid's father is a chief priest in the town of Kandy. For a year the son had regularly attended our meetings, nor had any objection been made, but when at length he publicly came forward and sought salvation, the entire Mohammedan community was in an uproar. His life was threatened. It was with difficulty that a large band of police rescued him from the hands of the excited mob. He was taken before the magistrate, when he made a bold profession of his faith, though the court was crowded with Mohammedans. The most touching sight of all was when his aged father fell at his feet, and, with tears trickling down his face, besought his son not to disgrace his family by forsaking the religion of his ancestors. Amidst all the lad stood firm, and, after passing through storms of bitter persecution, is to-day a brave and devoted officer in our ranks.

Among our 245 native officers are included the following religions and nationalities, nearly all of whom speak distinct languages:—Brahmin, Khatree, Rajput, Vaniya, Seekh (Panjabee), Bengalee, Marathee, Goojaratee, Bheel, Kolee, Dhobee, Dherd, Vagree, Jain, Tamil, Malabaree, Mahommedan, Moorman, Buddhist, Singhalese, Parsee, Armenian, and Syrian. In Bombay we have a captain who is a Brahmin, and who, as such, was accustomed to receive the worship of other Hindoos, but who now gladly associates with fellow-officers of other castes. Similarly, in Ceylon, we have four or five converted Buddhist priests, one of whom is now on a visit to America, where he has been called the "Indian Talmage" from his remarkable eloquence.

OUR 125 EUROPEAN MISSIONARIES

include English, Scotch, Irish, Canadian, American, Australian, Swede, Norwegian, and French. This is the largest foreign force put into the field by any one mission, and forms a twelfth of the entire number of missionaries belonging to all the societies at work in India and Ceylon. The fact that these were maintained last year with an income of only £2,500 from foreign sources also speaks volumes for the economical lines on which the work is carried on.

The door stands wide open before us. Jericho's walls have commenced to totter. Those who cannot themselves mount the breach can at least furnish us with the weapons and ammunition that we so urgently need. We carry our lives in our hands, it is true. We run some exceptional risks, it cannot be denied. But we do so gladly, for "the love of Christ constraineth us." A dear, devoted, self-sacrificing band of native officers is rising up around us. We have at the present moment no less than 140 native cadets in training to become officers. Our lines, after careful experiment, have become thoroughly fixed and established. Is it too much, then, for us to plead with the Lord's people to come to our help and enable us to rise to our increasing opportunities by presenting us with the £10,000 for which we now ask?

India waits expectantly at England's gate. Her sorrows, her sufferings, her needs, her opportunities combine to force themselves upon our attention. Blind indeed were the eye that could not see, deaf were the ear that could not hear, and seeing and hearing, how hard the heart that could fail to respond to the claims of these 265 millions of our fellow-subjects! Christian England has won a name among all nations for her philanthropy and generosity. Justly so. Seldom has her heart been persistently appealed to on behalf of suffering humanity without eliciting, sooner or later, a generous response.

But at this time it is with higher than merely national claims that we appeal to you for help. Who will step forward on behalf of India's grateful sons and daughters, and thus earn their favourite epithet of "Ghareeb Parwar" (deliverers of the poor)? Nay, rather, who will win from Jesus Christ—who on Calvary remembered the need of every one of these dark races—the great "Well done!" which will infinitely and eternally outweigh any and every temporary sacrifice that may be made now.

F. de L. Booth-Tucker.

101, *Queen Victoria-street, London, E.C.*

SAILORS' REST, MARSEILLES.

Dear Sir,—Allow me to convey my thanks to all those kind friends who have assisted me during my visit to the British Isles, by facilitating the means to speak of the work committed to me at Marseilles. In my absence, the Rest, that is, in reality a Home for Sailors of all nations, has been effectively worked by the manager, aided by others, and I am thankful to say that the Clothing Department, started just before I left in connection with it, has exceeded my expectations.

Though the summer is usually a slack time of year, there has still been a good number coming and going, and cheer has been granted to my fellow helpers in some instances whilst sowing beside all waters.

It would be a great joy and relief to me to be able on my return to meet the next quarter's rents, besides other heavy demands. As we do not expect to leave till the end of September, letters may be addressed to me, care of the Editor of The Christian.—Yours most truly,

Charles E. Faithfull.

34, *Hove-villas, West Brighton.*

PROFESSOR SIMPSON, of the Medical Faculty, gave the valedictory address to the medical graduates in Edinburgh University, on August 1, and dealt with the ethical and spiritual as well as the scientific aspect of their future profession. They would soon prove in their practice, he told them, in regard to the alcohol, that its habitual use itself produces diseases; that it aggravates other diseases; that it renders its habitual users more susceptible to diseases; that it lessens their chances of recovery; and that in disease the alcoholist gets less benefit from stimulants than the abstainer. They must be very careful how they prescribe its use.

A NEW PENNY MONTHLY MAGAZINE for young women and mothers is to be brought out at the end of the year, under the auspices of the "Haddo House Association," which has now grown to such dimensions as to need an organ of its own. The Countess of Aberdeen, President of the Association, will edit the magazine, and has already many promises of support from her literary friends, so that an attractive programme may be looked for.

"AN ITALIAN VILLAGE BECOMES PROTESTANT."

The readers of The Christian will be interested in hearing that six priests went to Monte Orfano the Sunday after that described in The Christian of August 8. They were not allowed to enter the church or perform mass, though in the afternoon the Pastor of Intra conducted the Evangelical service in the church as before. All the inhabitants have now entered their names as "Evangelici," also large numbers from three neighbouring villages have almost decided to call the Pastor, and others are making inquiries. A number of shepherds are awaiting their return to their village from the high pasture lands to open their church also to the Pastor, and are making a weekly collection to put it in suitable repair. Oh, that many of these villagers may not only become "Evangelici," but heartfelt Christians, and lights in this land darkened by Popery!

I will gladly see in London any lady who may be able to come and work in the villages round Lake Maggiore, or to help in the care of the orphans.

I should be much obliged if friends would kindly address to me at Alpha Villa, Ore, Hastings, and not to 48, York-street, W.

(Miss) Jane Cox.

PIONEERING IN BASUTOLAND.

Writing from Morija, Basutoland, in July last, Rev. Adolphe Mabille says:—On my return from France in 1882, I found a valley to the east of my district filled with people; there were none there before 1880. I have now four out-stations in that valley, and would like to open a fifth. For these I spend about £100, and receive only £30. I have besides to build small chapels and cottages for the evangelists, each out-station's buildings costing about £100, of which I receive about £70 from our Conference. I am now building two of the four chapels. This valley is about eight hours' ride from here—ups and downs, gorges, rivers, precipices, a hard ride, and I am fifty-four years of age.

Now, there is the much larger and longer valley of the Upper Orange River, which is four days from here. For years that valley has been filling with people, and two years ago two petty chiefs asked me for evangelists. The lower part of the valley has one station, but without a missionary, and the natives by themselves have not the energy to begin new work. I promised but very vaguely to find some evangelists. Two months ago the matter was pressed upon me in such a way that I could no longer delay. I have the men, pupils of my Bible school, ready to go, but where are the means to come from? According to the population not two out-stations but ten or even more, ought to be begun there.

I am sending my helper, a native theological student who remains with me one year, to help me in the mountainous part of my district. I shall send him first to go and see where the out-stations can be placed, and as soon as the spring comes (for we are in the midst of our winter, and the valleys I speak of are snowed in), I shall try and pay a visit to those distant parts of Basutoland. There are about 150 villages without the Gospel. Who will help?

HOP-PICKERS AT ALTON.—We are within a few days of the picking, and hundreds of poor people are gathering. Six large tents are being put up, and twenty workers will be at work among them. We have but little to fall back on. It is a time of need, and we shall feel relieved if friends will send us help at once. S. Chinn.

Alton, Hants.

American Notes.

(from our special correspondent.)

The Methodist Episcopal Church is pushing its educational work to the front. Three days since the corner stone of the Utah University was laid with imposing ceremonies. This is bearding the Mormon lion in his deepest den. Perhaps what could not be accomplished by bullets or ballots may be done by Christian education; namely, the extirpation of the gigantic and appalling curse of Mormonism in our midst. Hitherto this moral cancer has been spreading with deadly and demoralising results. One half-million of dollars will be expended on the University buildings in the city of Ogden.

The present governor of the Territory is a Methodist, who made an able speech in favour of this Christian school. Sam Small, the evangelist, and former co-labourer of the famous Sam Jones, has been elected University President: another illustration of the fact that American evangelists have proved themselves very versatile, and are helping forward many forms of general evangelism.

President Harrison and our Postmaster-General, Mr. Wanamaker, are pushing forward a bill to deal with the Louisiana Lottery. This monster devil-fish has once more the sanction of the State legislature to prey upon the people of all the country. If the bill becomes law the Post Office will be closed against this infamous traffic. It is the universal desire of the American people that the general Government should set itself in array against it. The open bribery and unblushing conduct of the Lottery advocates and Louisiana senators have become proverbial: votes were openly bought and sold, while uncounted dollars were freely spent to secure a lease which that corrupted State has granted to the lottery men. When in Virginia I was informed that both blacks and whites in one small village purchased in one year lottery tickets to the amount of 30,000 dollars. Beggary and starvation necessarily followed.

The fourth annual Bible Conference at Ocean Grove, State of New Jersey, numbered among its teachers and preachers Drs. Gordon, Brookes, West, Brodbeck, Bishop Thoburn from India, and Messrs. Munhall, Needham, and Erdman. The attendance was very large and enthusiastic. Ocean Grove is unique as a religious place of rendezvous. There are covered buildings for indoor services, and a large open-air auditorium, roofed over, capable of seating 6000 persons. Quite frequently 10,000 assemble, and the arrangements are so perfect that all can hear with comfort. The Bible Conference is only one of the many movements carried on within this famous camp-ground. Temperance meetings, Sunday preaching, and religious lectures, fill out the summer. This Methodist town of cottages and tents can give shelter to 50,000 people.

One of the surprises to the congregation at the Bible Conference, which was largely composed of Methodist residents, was to hear Bible expositions strongly Calvinistic, yet presented with such spiritual power that, forgetting the objectionable technicalities, the people frequently broke out into applause. The themes presented were chiefly pertaining to the Holy Spirit, the Priesthood of Christ, the relation of Old and New Testaments one to another, the coming of our Lord, and a series of lectures on the Jewish Tabernacle, which were given by Mr. Geo. C. Needham, and which were illustrated with a new and beautiful model.

There has been abundant proof that this Conference has already been greatly owned of the Lord in giving an incentive to more general Bible study, and in quickening missionary and evangelistic zeal.

Some very earnest protests were made against modern ecclesiastical financial speculations and entertainments. "A revival," said one speaker, "is the antidote to the abominations called fairs and festivals, where young women are kissed at ten cents a smack, in order to raise money for the Lord's work." So also a revival is the cure for estrangements among members of the same church. Arbitration, persuasion, and everything else fails until hearts are touched, and melted; then they flow together. Then enemies easily approach one another, beg forgiveness, and become earnest friends. Oh, for such revivals! Many are the prayers now ascending for a display of the power of God.

DR. DOUDNEY'S JUBILEE.

Fifty years is a long period of public service; therefore it is not surprising that considerable interest was manifested by the friends of Rev. Dr. Doudney in the testimonial which was presented to him on Wednesday last week, in token of the completion of his jubilee as editor of *The Gospel Magazine*. The meeting was held in the Memorial Hall, Farringdon-street, and, though in his eightieth year, Dr. Doudney looked exceedingly well. The goodly congregation of sympathisers included several who had come from a distance to do him honour. Among those who regretted inability to attend was Rev. C. H. Spurgeon, who invoked God's blessing on his devoted servant, and, sending hearty love, said: "Dr. Doudney's work will abide when we have passed away."

Mr. W. H. Collingridge, who had acted as hon. secretary of the presentation committee, announced that so far the sum of £800 had been subscribed by 1050 persons. Some of the subscriptions have come from Dr. Doudney's birthplace, Portsmouth, and others from the various towns and districts in England and Ireland in which he has officiated as a minister of the Gospel. Mr. George Cowell, who for forty-six years has written the "Wayside Notes" in *The Gospel Magazine*, read an address, which acknowledged the goodness of God in raising up and equipping such a faithful witness of the truth. Sir Andrew Lusk, Bart., who occupied the chair, and formally made the presentation, spoke some words of congratulation, ending with the remark: "Nature made you an able man; religion a good man; and Providence a useful man."

Responding to these kind words, Dr. Doudney took occasion to magnify the grace of God. Having recalled the fact that in 1877 kindness similar to the present was shown to him, he glanced at his long career. He failed to discern any worth in himself; he was indebted to the grace of God for any strength, wisdom, or courage he had been enabled to display. Every trial had been for his good, and, looking back, he could see infinite love in the dispensations of Providence running concurrently with much rebellion in his own heart. The Baroness Burdett Coutts followed with a few kindly remarks. The hymns sung on the occasion were "Rock of Ages," "Hark! my soul, it is the Lord," and "All hail the power of Jesu's name," all of which originally appeared in *The Gospel Magazine*, which has now reached the venerable age of 124 years.

CONVALESCENT HOME FOR CITY WORK-WOMEN.—Nearly 200 young women visit Clark's Cottages, Tuttlebee-lane, Buckhurst-hill, every year. A week or a fortnight's rest and change of scene generally works wonders in the health of over-worked City girls. The Home is principally intended for such as are unable to pay for a rest when ill. It accommodates six at a time, and ladies who visit in the workrooms generally send a donation when they secure the admission of young women. Many girls, however, apply for themselves, and for the support of these the Home is dependent on the help of friends. Communications should be addressed to Miss Helen Reynolds, Epping New-road, Buckhurst-hill.

"ANSWERED PRAYER."

I WAS much interested in reading the article with the above heading, and I believe it would tend greatly to the glory of God if his children would not be ashamed to testify publicly what great things the Lord has done for them. Those weak in faith would be strengthened, and the strong ones built up and edified. Acting on this principle I give my name, and mention one of my very many blessed experiences of answer to prayers.

On May 27, 1875, I attended for the first time one of Mr. Moody's meetings in the Opera-house, Haymarket. I heard Mr. Sankey sing "I am praying for you." I was much struck by the words, and I said to myself, "Whom shall I pray for, while he is singing?" I determined to pray for my two servants, the parlour-maid and cook, who had left me two years before. I had never heard a word about them, except that one had gone north and the other west. While praying, the assurance was given me that my prayer was heard. I was so overcome that the tears ran down my cheeks; it was not in my power to restrain them.

On leaving, while on the platform, I met Mr. Sankey, held out my hand, and said, "Mr. Sankey, my prayer is heard; you shall hear from me again." I did not give my name, and never wrote to him. I prayed at a quarter to five p.m.

The following day, by the morning post, I received a joint letter from these two servants, written from Bath, asking my pardon for their conduct to me, and saying that ever since they left me, the Lord's blessing had departed from them, and they had lost all their savings; nothing they attempted had prospered.

I went to Bath, and asked our agent what time they came to him to ask for our address. He replied, "About ten minutes past five on the 27th." Afterwards I remembered it was the very day on which two years previously they had left me. They immediately obtained good situations in London, in the same family; and, when I went to see them, they told me it was the happiest day in their lives

KATHARINA I. M. ASTON (*née* FAURE).

THE MALTESE MARRIAGE LAWS. — The Bishop of Gibraltar writes to the papers to state that those who represent the Episcopalian, Presbyterian, and Wesleyan communities in Malta distinctly challenge the correctness of the opinion of the Roman Catholic legal authorities there that the marriages, whether "mixed" or "unmixed," which during the last ninety years have been celebrated in Malta by their ministers, are invalid. A report on the facts and law bearing on this question is in course of preparation, and will be submitted to Her Majesty's Secretary of State for the Colonies on behalf of those whose marriages are impugned.

Forest Gate, Essex.—For many years a vigorous tract and book distribution agncey has been worked in connection with the Bignold Hall (Evangelistic Mission), Forest Gate. A large band of helpers systematically engage in this excellent work, and regularly encourage open-air preaching.

An all-day prayer-meeting will be held at Conference Hall, Mildmay Park, N., on Tuesday, September 30, to plead with God on behalf of Israel. There will be meetings at 9, 11, 3, and 6.30, and the subjects will be:—Confession of culpable neglect of the Jews by the Church of Christ; prayer that the Christian Church may be aroused to an interest in the Jew warranted by the Word of God; for an outpouring of the Holy Spirit on the Jews throughout the world; for all missions to the Jews, that men and women engaged in this work may be filled with the Holy Spirit, and that modes of work may be those approved by the Word and Spirit of God.

NEW GUINEA.—A church for all English-speaking visitors and residents has been opened at Port Moresby, New Guinea. The building was erected by means of funds collected in Australia by Rev. W. G. Lawes, and it is free from debt. The opening service was conducted by the missionaries of the London Missionary Society, and Rev. A. Maclaren, Episcopalian missionary. Sir William Macgregor and the chief magistrate were present. Sir W. Macgregor, in his report of New Guinea, lately rendered to the Australian Governments, speaks in complimentary terms of the mission schools, and commends especially the devoted labours therein of Mr. and Mrs. Lawes, and the native teachers under their supervision.

Evangelistic Notes.

Aldershot.—Mr. W. R. Bradlaugh has concluded a successful Gospel mission at the North Camp. Many have been professedly brought to the Lord, while the Christians have been refreshed.

Mr. Isaac Skidmore is conducting evangelistic services nightly upon Brighton beach, close to the Aquarium. Crowds of men and women at this fashionable seaside resort hear the word of life.

Uttoxeter, Staffs.—A series of very interesting and profitable meetings have been held at Uttoxeter in a tent belonging to the Evangelisation Society. Mr. T. Wales has preached nightly for over four weeks; many have been awakened to concern, and brought to a knowledge of the Lord Jesus as their Saviour. The praises of Christians are arising for much blessing realised by themselves, and friends in whose welfare they were concerned. In the afternoons Bible-readings were given with much manifested interest on the part of hearers, who long for an opportunity to hear again such full, clear, and forceful expositions of the truth. On Sunday week the meeting had to be held in the Town Hall, as it was too large for the tent.

Victoria.—In a letter to *The Southern Cross*, of Melbourne, Rev. Edward Isaac, Baptist minister, of Brunswick, writes:—For the past five Sabbath nights, in response to the invitation given from the pulpit, we have had about forty come into the vestry at the close of the service with deepest solicitude, inquiring, "What must I do to be saved?" Many of them, it was evident by their joy-lit faces, went away with that question Divinely answered. Everything with us seems to bear the impress of reality. Both my officers and myself are agreed that we have never had to do with a work that promises to be more deep and lasting. The prayer-meetings are more largely attended and multiplying in number, there is a deeper fervour and a firmer hold on God for yet "greater things than these." We have been having no special effort except that of more public and private prayer.

Appeals.

Dock Labourers' Mission.—Some channels of sympathy towards this effort have of late been closed. We have for twenty-five years supplied many thousands of homeless men with bed and breakfast free of charge; during last winter, however, we were compelled to charge one penny to each man receiving the benefit. We have also for years taken poor sick children without charge to our country Home for three or four weeks; now we are compelled to make a charge of 2s. per week for each child. Help is much needed. C. H. COLEMAN, Missionary, 32, Chamber-street, London Docks, E.

Folkestone Tramp Mission.—"Gipsy" William Smith still carries on his work among the Folkestone tramps. This effort is the more needed as the workhouse is seven miles from the town, and the poor people come in expecting to find it *there*. Such a work necessarily involves both feeding and sheltering. Last winter Gipsy Smith opened a shed for wood-chopping; but for want of support had to give it up and sell it to meet expenses. But it is no mere philanthropic enterprise. A real spiritual influence is its mainspring, and this is evidenced by some cases of conversion. Funds may be sent to Mr. Gawin Kirkham, 14, Duke-street, Adelphi, London, W.C., or to William G. Smith, 19, Coolinge-road, Folkestone.

MANITOBA.—Mr. A. Tansey writes from Morris, Manitoba, Canada:—"I left England on April 17 to take up mission work in Canada, and commenced work here on June 1. This is a very large field of work, and one is almost alone, without a word of sympathy or encouragement. I should be most grateful to any of your readers for a weekly copy of THE CHRISTIAN, and also for any other Christian literature. I have charge of a mission here which is over 400 dollars in debt. The people are very poor, most of them having lost their all in the 'boom' which occurred here some years ago. The church is greatly in need of repairs before the winter comes on, if we are to worship with any degree of comfort, as the cold here is so intense. The people do all they possibly can, but that is not much. Many of the people come ten, twelve, and thirteen miles to service. I have commenced a fortnightly service in a thinly scattered settlement some thirteen miles to the north, where some of the people have been living for years without the sound of the Gospel. I have also commenced a service about fourteen miles to the south, where it is much the same."

Obituary.

AN AGED SAINT.

ON Monday, last Mrs. Lear fell asleep in the Lord at her residence at Cardiff. She had attained to the age of ninety-two, of which more than seventy years had been spent in the personal knowledge and enjoyment of Christ as her Saviour, and in seeking the glory of his kingdom.

MR. WILLIAM BRERETON.

The congregation of St. James's, Ngatimoti, Nelson, New Zealand, has sustained a sad loss by the death of Mr. William Brereton, one of the oldest lay readers of the district. He was drowned along with his son, John, while on a fishing excursion. Ten years of faithful service for Christ have made his memory fragrant to those who sympathise with his wife and large family in their bereavement.

JOHN HANALOA.

We learn by recent news from the leper colony in the island of Molokai of the death of John Hanaloa, an Hawaiian pastor, who, upon discovering that his wife had contracted the disease of leprosy, resolved to accompany her to this colony, to which, by reason of her affliction, she was exiled. He has laboured there for the Lord, in order to benefit the poor people both in body and soul, since 1877, without contracting the disease himself. His name deserves to be mentioned with gratitude.—*L'Ami Chretien.*

THREE AFRICAN MISSIONARIES.

Information has been received of the death, from African fever, in Sierra Leone, of Mrs. E. Kingman and Messrs. F. M. Gates and John E. Jaderquist, American missionaries. Mrs. Kingman was the wife of Mr. E. Kingman, formerly a Y.M.C.A. secretary in Kansas; Mr. Gates was gymnasium superintendent of the Y.M.C.A., Topeka, Kansas; and Mr. Jaderquist was assistant secretary of the Y.M.C.A., St. Paul, Minnesota. They were members of a party of eight workers who left America for Africa in May last, with the object of founding a new undenominational mission amongst the Mandingo people in the Western Soudan. They went forth in response to the appeals made by Dr. Grattan Guinness, during his recent visit on behalf of these unevangelised millions. Mr. Kingman had preceded the party as forerunner, having sailed with the C.M.S. party in February.

MR. JAMES YOUNG.

By the death of Mr. James Young, of Calcutta and Helensburgh, at the age of sixty-one, an outstanding Christian worker has been removed from a sphere of great earthly usefulness. Mr. Young's name was a synonym for integrity and honour, and will be ever revered by many attached personal friends, by the widows and helpless orphans whom he has befriended, by the churches and religious organisations he has assisted, and by the missionaries whose hearts he has cheered with sympathy and whose hands he has upheld. In missions he took a special interest. A few years ago he made a tour through the various mission stations in Eastern Bengal, and the interesting report he wrote of the trip was printed for private circulation at the time. Mr. Young did not allow his sympathy or his help to run into any one groove; wherever he found a religious cause in a struggling condition, there he sent timely assistance, and Christians of every denomination were freely helped, in the most unostentatious manner.

MR. CHARLES LORING BRACE.

This well-known author, who has just died at the Julierhof, Campfer, in the Engadine, was one of the truest philanthropists of his generation. More than forty years ago, says *The Times*, he undertook, out of his private resources, to rescue orphans left by emigrants and others in New York, and to find homes for them in the Western States and in Canada. The work, begun on a small scale, gradually grew into an immense agency of beneficence, till 30,000 children had been protected, and in nearly every case adopted by the families to whom Mr. Brace, after careful investigation, confided them. At this stage the labour of love was undertaken by a special branch of Miss Schuyler's State Charities Aid Association; and, by the last report, more than 60,000 boys and girls had been provided with homes, with an average of only three or four per cent. of failures. Mr. Brace was the author of several works, of which the most important were "Gesta Christi," a rehearsal of the benefits historically traceable to Christianity, and "The Unknown God," a survey of ethnic religions.

Letters to the Editor.

THE GIFT OF THE SPIRIT.

Dear Sir,—The address on "The Gift of the Holy Spirit" in the last issue of The Christian, embodies a contribution to Biblical exegesis of such great importance as to demand thorough investigation. The thesis laid down by Mr. Webb-Peploe is, in brief, that "Wherever the person of the Holy Ghost is intended, the definite article is used; and whenever the qualities or gifts of the Spirit are put before us, the name is without the article." I have not tested this position by the text of the Old Testament, and I am not sure that my acquaintance with Hebrew is sufficient to do so satisfactorily; but I have gone carefully through the statements and allusions in the New Testament with the following results:—

(*a*) Whenever *the* Holy Spirit, *the* Spirit of God, of the Lord, of Christ, of grace, is mentioned, the Greek article being expressed, the third person of the Blessed Trinity is intended.

(*b*) Usually, when *the* Spirit is mentioned with the article, the intention is the same; except in the rather numerous cases where the article is required as a matter of grammatical accuracy, and where the meaning is at once evident from the context. But there are a few places where I am not sure that this rule will hold good, *e.g.*:—

In John iii. 5 we read, "Unless one be born from water and Spirit, he cannot enter into the kingdom of God"; evidently the needful regeneration is an operation or gift of the Spirit. But in vv. 6, 8 we read of being "born of *the* Spirit;" it seems difficult to account for greater stress being laid here on the personality of Him by whom we are initiated into the new life.

In 1 Cor. xiv. 15, 16, there does not seem to be any reference to a Divine Person. Perhaps here the article is to be accounted for by the mention of "My Spirit" in the foregoing sentence.

In 1 Thes. v. 19 it seems intolerably harsh to speak, even figuratively, of "quenching" one of the Persons of the Trinity.

(*c*) Usually when Spirit, Holy Spirit, Spirit of God, or the like is mentioned without the article, the Divine personality is not intended; but here, again, I doubt if the rule is universal. For example, is there not a distinctly personal reference in the following passages where the Greek article is not used—Matt. i. 18, 20, and Luke i. 35? If not, then there would seem to be no scriptural foundation for the belief that the third Person of the Trinity was the Agent in the incarnation of the Word. "The power of the Highest "is indeed sufficient; but one would not willingly relegate to the rank of mere human explanations or speculations the statement of the Apostles' Creed, that the only-begotten Son "was conceived by the Holy Ghost." Not that this difficulty is necessarily fatal to Mr. Webb-Peploe's thesis; for the phrase is only found in Latin creeds of post-Nicene compilation; the Creed of Constantinople—commonly called Nicene—adhering to the more scriptural expression "was incarnate *ek pneumatos hagion*, and of Mary of the Virgin."

Acts viii. 39, "[The] Spirit of the Lord caught away Philip;" Rom. viii. 14, "As many as are led by [the] Spirit of God," &c. Rom. xv. 13, "The power of [the] Holy Ghost;" 16, "Sanctified by [the] Holy Ghost." 1 Cor. ii. 13, "Words...which [the] Holy Ghost teacheth." Eph. iii. 5, "Revealed unto the...prophets by [the] Spirit." Titus iii. 5, "Saved...by the laver of regeneration, and renewing of [the] Holy Ghost." 2 Peter i. xxi., "Holy men spoke as they were moved by [the] Holy Ghost."

It does not seem easy to explain any of these passages without admitting that "the Person of the Holy Ghost is intended;" yet in none of them is the definite article prefixed to the word *pneuma*.

There is yet another startling result that would follow from the establishment of Mr. Webb-Peploe's position. In John xx. 22 our Lord says to the Apostles "*Labete pneuma hagion*," "receive ye Holy Spirit:" *i.e.*, not the Divine personality, the promised Comforter, whose full manifestation was delayed until after the Saviour's ascension, but His gifts or operation. But in Acts viii. 18 Simon sees that "The Holy Ghost (*to pneuma to hagion*) was given through the laying on of the Apostles' hands." It seems strange that the Divine Saviour should only bestow spiritual gifts or operations on the Apostles; yet that *they* should afterwards be permitted to confer, or if the phrase be deemed more reverent, to call down, a nobler boon, the very personality of Godhead.

I suggest these difficulties, nowise captiously, nor with any wish to overthrow the position of Mr. Webb-Peploe, but with a desire to see them cleared up. Even as they stand, though they forbid the acceptance of his thesis without reservation, the *general rule*, to which they present exceptions, promises to throw valuable light on many obscure statements of Holy Scripture. If it be possible so to explain or get rid of them as to permit the unreserved acceptance of his position, the contribution to Biblical exegesis will, I think, be simply invaluable. T. G. Crippen.

Milverton, Somerset, August 21.

Dear Sir,—While quite agreeing in the main with the exposition on the "Gift of the Holy Spirit," by Mr. Webb-Peploe, as reported in your issue of August 15, I humbly venture to suggest that in the following passage (p. 21) the comparison of the waters of the Flood and the waters of baptism to the Holy Spirit is not warranted by Scripture:—

LOOK AT THE FIGURES

that God uses in speaking of the Spirit. There are no less than seven of these by which the Holy Ghost is described at different times. First He is compared to *water*. At the very outset of our spiritual career, we are buried by baptism into death; even as when mankind were buried by water under the Flood. But as God put Noah and his family into the ark, which is a type of the Lord Jesus Christ, so we are not only buried in, but "saved by water" when "by one Spirit [Greek: "in one Spirit"] we are all baptized into one body." Again, He is water, that He may be to us as a refreshing draught to cheer us in the struggle and toil of daily life.

Do not the waters of baptism and of the Flood invariably in God's Word refer to judgment?

John the Baptist immersed in water, looking forward to the great antitype the Lord Jesus, who was to be immersed in the waters and billows of God's wrath (Ps. xlii. 7, lxxxviii. 7; Jonah ii. 3).

When a sinner is born again, he is "born of the Spirit," "sealed by the Spirit," and "in one Spirit baptized into one body," but nowhere do we read in the Scriptures of being saved by the Spirit, which expression is inferred by the quotation of "saved by water" (1 Peter iii. 20).

If water here be a type of the Spirit, "*Diesothesan di' hudatos*" might be translated "saved through water," R.V. margin: "Were brought safely through water," or "saved out of water." Noah was saved by the Ark, not by, but through and out of the Flood. A shipwrecked crew are saved by the lifeboat, not by the raging sea, but out of it. Space does not permit of reference to the living waters so typical of the Spirit in John iv. 10 and vii. 38, nor of further comment on Mr. Webb-Peploe's interesting, profitable, and Scriptural address.—Yours in the one Spirit, W. S. E.

Lyndhurst, Church-road, Upper Norwood, S.E.

Sir,—It does not seem to me that Mr. Webb-Peploe makes out his case for the metaphysical distinctions sought to be drawn between the meanings of the words "faith," "trust," and "confidence."

I maintain that radically, etymologically, and practically, they are the equivalents of each other. For,

If I have faith in anyone, I trust him, and I have confidence in him;

If I trust him, I have faith in him, and I have confidence in him;

If I have confidence in him, I have faith in him, and I trust him.

Or, conversely:—

If I have no faith in him, I do not trust him, and I have no confidence in him;

If I do not trust him, I have no faith in him, and I have no confidence in him;

If I have no confidence in him, I do not trust him, and I have no faith in him.

To support the distinction, Mr. Webb-Peploe translates *parrhésia* by the word "confidence" (as is occasionally the case in our English version); but he is, of course, aware—indeed, he says himself that "every scholar knows"—that *parrhésia* has "a totally different meaning from the other two words." Etymologically, *parrhésia*, has no connection with any Greek word denoting either faith or trust, but means, as Mr. Webb-Peploe says, boldness, courage of soul.

I have no desire to "strive about words to no profit"; and I have only drawn attention to the expressions, because I cannot help thinking that such fine-drawn distinctions between certain alleged mental conditions have a strong tendency to promote introspection, rather than to encourage simple trust in the object of faith. But if some find them "helpful," I am very glad.

It would, however, be interesting to known what meaning Mr. Webb-Peploe attaches to the words "belief in God" as distinguished from "faith," "trust" or "confidence." What particular mental or spiritual condition is thereby implied?—Yours faithfully, Inquirer.

Sir,—Rev. H. W. Webb-Peploe is certainly on sure ground when he refers to Rev. H. C. G. Moule on the "Baptism of the Spirit." To both "Masters in Israel" we clergy and laity are, I trust, unfeignedly thankful.

With your permission I would accentuate what has been already so well said by asking a further and special attention to Ps. lxviii. 18: "Thou hast ascended on high, Thou hast led thy captivity captive, Thou hast received gifts among men, yea, among the rebellious also, that the Lord God might dwell among them" (R.V.). "Hast received," *i.e.*, hast *taken* in order to distribute—"gave"—according to St. Paul in Eph. iv.; but we must bear in mind that the Chaldee and Syriac versions have "hast given" in the Psalm. Now, confining our attention to Ps. lxviii. 18, we note that the grand end of Messiah's ascension and trusteeship is to "distribute gifts among men *that the Lord God might dwell among them.*" In other words, remembering our Lord's emphatic and repeated teaching, Christ ascended up on high "that He might fill all things," but, more immediately, his Church, with the great fountain gift of the very Lord the Spirit—the "other Advocate"—the Divine Paraclete, and, through Him, with further gifts. What gifts? Subordinately and distributively, gifts of spiritual men—viz., "Apostles, prophets, evangelists, pastors, and teachers," the constituted instruments ordinarily and certainly, through the preaching of the Cross, of the Spirit's operations and fruits in the believing man's life.

Thus our Lord and Mediator, on his entry within the veil, received the Holy Ghost in his objective and dispensational capacity, unsealing the fountain and inaugurating the Spirit's baptism once for all, at Pentecost, for the anointing and mission of ministerial witnesses and for the "demonstration of the Spirit" in perfecting the saints and quickening and turning sinners to the God of salvation. Let us note, above all, in this connection, 1 Cor. xii. throughout.

Once more, and briefly, note Gal. iv. 4-7: God 'sent forth' his Son;" "God 'sent forth' the Spirit of his Son into our hearts." Here we have two Apostolates: that of Christ and that of the Holy Ghost. The first, unquestionably, definite, dispensational, historical; the second, that of the Spirit, equally so.

As reasonably, then, let us pray for the gift of the Incarnation, as pray for the gift—the "Mattanah," the "Doma," the "baptism"—of the Holy Ghost.

At the same time, Sir, while we thankfully and adoringly recognise the dispensational gift, the perennial effusion of this divine spring, drinking more and more deeply into these encompassing and soliciting waters, having received the promise of the Spirit through the hearing of faith (Gal. iii.), let us beware of partiality; ever loyally awake to other Scriptures, which promise to churches and individual believers distinguishing showers, yea, flood tides of spiritual visitation; and acknowledging very positively the sovereignty withal of the Holy Ghost, "who 'divideth unto every man severally *as He will.*"—Faithfully yours,

Nicholas McGrath.

Bempton Vicarage, Yorkshire.

PORTOBELLO.—Friends in this place have been holding meetings since the middle of June. A hearing ear has been given to the people. Old and young in hundreds have assembled on Wednesday, Saturday, and Sunday evenings, and many hearts have been touched. Mr. J. Peters, parish missionary, writes:—"An interesting feature of the meetings was that a number of visitors, from England and elsewhere, rendered valuable assistance."

Deepening of Spiritual Life.—Until October a tent Bible-reading is held on the upper lawn at Rev. Dr. Brewster's, Villa Flora, Upperton-road, Eastbourne, on Fridays, at 3.30 p.m. All Christians heartily invited. Speakers—Aug. 29, Rev. W. Haslam; Sept. 5, Rev. J. B. Figgis.

CHAMOUNIX CONFERENCE.

By reason of the tent having been partly destroyed by a storm, all the meetings have been held in the English Church, and, though the numbers attending the Conference have not been large, the interest has been great throughout. Each day there has been a prayer-meeting at 6.30 a.m.; missionary meeting at 9.30; Bible-reading at 4.30; and at 8 p.m. a Gospel meeting in the Roman Catholic Schools for the people of Chamounix.

The Bible-readings have been given by Capt. Dawson, Mrs. Hornibrook, and Rev. F. B. Meyer. On Monday, the opening address was given by Mr. Martin, of Liverpool, who was followed by Miss Lawrence, on China, and Mr. St. Dalmas, on India. On Tuesday, at the missionary meeting, Mr. Quendet, who has been labouring among the Kabyles of North Africa, gave a most interesting account of his labours among that people, and then Mrs. Hornibrook told of her experience among the poor of Belleville, Paris, whilst labouring there in Miss De Broen's Mission, special reference being made to the value and success of the medical mission, which should have the fellowship and support which it so richly deserves. Belleville is the Whitechapel of Paris, and here for nearly twenty years our good sister has laboured so earnestly and so wisely.

On Wednesday, third day of the Conference, Mr. Wood, of Philadelphia, U.S.A., gave a characteristic, American, racy account of the work of the Peace Society in America, and told of the successes it had achieved. Following our American friend, I was enabled to speak of visits I had made to the various prisons of the world, special reference being made to Russia. I told of the distribution of the Word of God in Roman Catholic and Mussulman countries, where the prisoners are never supplied by the Governments with the precious volume that tells of a Saviour's love. After special prayer was offered for Russia and Siberia, the closing address for the day was given by Rev. Mr. Ware, of Dublin, who told of the Lord's work in Ireland.

Smaller private meetings were also held in the Villa Beau Sejour in English and French in connection with the work of evangelisation in Haute Savoie.

On Friday the principal address was given by Pastor Lecoat, of Brittany, whose remarkable work among the Bretons deserves to be better known. After seven years' labour he has translated the Bible into Breton; over 10,000 Testaments and 80,000 Gospels have been scattered abroad, which has produced a harvest of blessing, and churches and missions are now in full working order under the auspices of "The Breton Evangelical Mission." Miss Mason, of Kilburn, then told of the work the Lord had enabled her to do in connection with the Houses of Rest in London and Eastbourne, and cheered our hearts and strengthened our faith as she told of the many distinct answers to prayer vouchsafed by our gracious God. The Conference closed by a meeting for praise and thanksgiving, and the Lord's Supper.

The points I have missed will be supplied by Mr. Meyer, who arrived on Wednesday from the St. Bernard Hospice, and gave two very really useful Bible-readings on "Our Power for Service," and "Christ our Satisfaction." The weather has been beautiful, Mont Blanc standing out very conspicuously—clear cut against a sky without a cloud—and all those attending the Conference have enjoyed, not only the fellowship of each other, but communion with the God of Nature, and have been permitted in this lovely Valley of Chamounix to see nature at its best. CHAS. COOK.

Chamounix, Aug. 24.

M. LOYSON (Père Hyacinthe) is at present delivering lectures in the Anglican Church at Baden-Baden.

The Book World.

THE STORY OF A LITTLE CRAB. By Mary H. Andrews. 1s. *Holness.* A crab is a singular pet, but this book tells of one and its remarkably amusing ways. Crabbie's biography yields many lessons, and, we trust, it will find numerous juvenile readers.

THE CITY OF PROGRESS AND SIGNS OF THE TIMES. By H. F. Witherby. 2s. 6d. *Holness.* An allegory exposing the deceits and follies of the present evil world, and delineating predicted judgments with the glory that shall afterwards be revealed. The pages are suggestive of important practical lessons, as well as instructive in regard to sound evangelical doctrine.

GRAND GILMORE. By Reese Rockwell (2s.). An American story, enforcing temperance principles by presenting to view some of the sad consequences of intemperance. SARA'S CHOICE; OR, NO VAIN SACRIFICE. By Annie Frances Perram (1s.). A Methodist story, into which are woven incidents from real life. The heroine bravely endured persecution in days when the right of private judgment was less recognised than it is to-day. (*C. H. Kelly.*)

YONDER; OR, GLIMPSES OF THE GLORYLAND. A series of Bible Lessons, by George Thomas Congreve. 2s. 6d. *Elliot Stock.* Here are notes of ten addresses delivered to the members of the Young Women's Christian Institute, West Brighton. The pages have many and varied attractions, and are eminently calculated to cheer weary pilgrims to "the better country." It is not often one finds so much that is joyous brought together into so small a compass. The theme is bright and inviting to poetical imagination. Mr. Congreve, however, is one of those whose hope is rooted in Christ believed in and loved; and his book is likely to perform a ministry of comfort to many a child of God.

NOTES FROM KESWICK. By Rev. W. Haslam, M.A. Tinted covers, 6d.; cloth boards, 1s. *Morgan & Scott.* The aim of this little book is, as stated in the introduction, "to show how we may, as living believers, enter into the life more abundant, which is, indeed, the life of Christ, as distinguished from the spiritual vitality which we receive at conversion." Why "distinguished from" it? Would not Keswick do good service to the Church if it emphasised the fact that true conversion should include both "life, and life more abundant"? Yet, in the experience of many, these are distinct, and this brief account of various cases, illustrating some of the difficulties of inquirers on this subject, cannot fail to help many. It is simple, pointed, and clear, and being composed almost entirely of narrative, is interesting reading for all. We believe the book will prove useful in leading many into the fulness of the blessing of the Gospel of Christ.

AN ITALIAN CAMPAIGN. By Rev. G. Wood Brown, M.A. 3s. 6d. *Hodder & Stoughton.* An account of the evangelical movement in Italy, associated with the life and labours of the Rev. R. W. Stewart, D.D., of Leghorn, mainly compiled from his letters. The efforts made by the Free Church of Scotland on behalf of religious liberty, and the free circulation of the Word of God in Italy, forty years ago, are well worthy of commemoration, and will rank high in the annals of the ecclesiastical history of this century. Many honoured names occur in the records of this volume, as, for instance, those of Dr. Desanctis, Sigs. Malan and Geymonat, the Madiai, and others who took their part in the struggles involved; but it is to Dr. Stewart the cause of modern missions in Italian fields is most indebted, his sanctified judgment, truly catholic spirit, and deep spiritual fervour pre-eminently fitting him for the arduous and difficult task assigned him as the pioneer of Christian liberty in that erst priest-ridden and intolerant land. Many lessons of great value to Christian workers will be found in the story told by the author, the priceless worth of Christian union, together with the best means of dealing with obstacles to its promotion, is also illustrated. Our readers will do well to acquaint themselves with a narrative so well told and so really worth telling as that this volume contains.

THE CENTRAL HALL, SHOREDITCH, which has been a centre of temperance work many years, is about to pass into the hands of the Great Eastern Railway. Mr. Ling, speaking in the Hall for the last time on Sunday, said he knew of many cases of reclamation in connection with the work.

Notices.

A CORRESPONDENT is desirous of ascertaining where a copy of "Snatches of Sacred Song," by the authoress of "The Protoplast," can be obtained.

COMMUNICATIONS RECEIVED WITH THANKS.—M.A.M. W.M.W. W.S. N.McG. W.D. H.F.P. W.D.C. W.C. J.C.S. A.J. M.A.G. H. W.A. D.R.J. S.W. G.M. D.P. A.S. W.H.M. J.G. T.G.C. W.M.C. J.P. K.A. A.M. T.H.A. C.E.F. N.H. E.R. J.C.A. A.E.W. S C. R.J.S. J.C. A.M. W.P. G.B. C.B. F.H.S. A.McC. F.B. E.P.T. C.W.P. J.B. A.C. N.J. N.C.A. C.A.M. J.F.W. A.W.H. A.J. H.H. W.M.C. H.L. W.G.S. N.McG. D.M. E.D. H.E.B. G.S.W. J.L.M. N.H S.A.B C.W. J.J. F.A.H. J.P.E. F.E.S.

APPLICANTS FOR TRACTS.—Henry Knight, Oxtead, Surrey; W. Thomas, 1, Beardell-street, Camden-hill-road, Gipsy Hill, S.E.; Miss A. Caldwell, 38, Avenue-street, Bridgeton, Glasgow; J. Harrison, 1, Brownlow-road, Dames-road, Forest Gate, E.; H. Pike, 21, Priory-road, Dover; W. Walters, 55, North-hill-street, Toxteth Park, Liverpool; Mrs. Powys, Waldeck-villa, Wallis-cote-road, Weston-super-Mare; Miss I. Bing, 85, Saxton-street, New Brompton, Kent; H. Fielder, Union Hall, Carlisle-street, Edgware-road, N.W.; H. Cole, Spurr's-buildings, Spring-gardens, Gainsborough; J. Clark, Hardingstone; W. Pode, Launceston, Cornwall; Mrs. Shaw, 15, Dempsey-street, Charles-street, Stepney, E.; B. Bryant, 27, Windsor-place, Queen-street, Cardiff; O. Williams, Dublin House, High-street, Bangor; A. Holmes, 184, Elsley-road, Shaftesbury-park, S.W.; A. Whiting, Crescent House, Halesworth, Suffolk; Evangelistic Railway Mission, 18, Arlington-street, Grimsby.

THE GOSPEL IN CORSICA.—Miss Grant Brown, writing with reference to the accounts we recently published of her interesting work in Corsica, says:—"We thank God there are a few believers in Corsica—a little flock to whom the kingdom has been given. What we hope is that the Church may one day evangelise the islands; we speak of what we hope for rather than of what has already taken place. A resident says: 'Have not all my desires been realised? The light for which I longed and sighed so ardently has shone into my heart. Do not my eyes feast as each evening I watch the *ouvriers* hastening to the hall after their work is done? They come to hear God's Word, and join with us in singing hymns of praise. There they stay all the evening, listening to the Gospel as if hanging on our lips.' Having themselves heard the Gospel, some of the islanders are eager to become missionaries among their own people. We long that the island may speedily be evangelised throughout."

LONDON WORKING BOYS AT THE SEASIDE.—The seaside camp for London working boys has now passed more than half-way through its second season. It is pitched in a bracing position on the Sandhills, near Deal, and is under the command of Colonel Farquharson, late Royal Marines. The boys received are from 14 to under 17 years of age, and come from all parts of London. They join the camp on the recommendation of the parish clergy, of their employers, or of subscribers, and each pays half-a-crown for every week spent there. Over 700 have already been received. The week's holiday effects a wonderful change in the physique and general bearing of many pale and fagged youths, who have to pass their early years with none of the purest pleasures of boyhood, but with many of the cares of persons of maturer years. Communications regarding the effort may be sent to Mr. Mosse Macdonald, secretary to the London Diocesan Council for the Welfare of Young Men, Northumberland Chambers, Northumberland-avenue, London, W.C.

REQUESTS FOR PRAYER.—For blessing on the following:—Gospel meetings in a barn, at Marden, Wilts, to be conducted by Mr. John Elliott.——A three weeks' mission by Mr. W. R. Bradlaugh, at Fleet, Hants.——A tent mission at Cricklade, by Mr. G. Sage, of the Evangelisation Society.——A twenty-two days' mission at Grove-street Institute, Glasgow, by Mr. John Wood, of the Evangelisation Society, commencing Sunday, August 31.——For services at the Mission Hall, Orford, by Mr. Moxhay, from August 31 to September 7.——A fourteen days' mission at Melchet Court, Romsey, commencing Sept. 6, to be conducted by Mr. Henry Lakin.——Tent services at Folkestone, conducted by Mr. H. Collins, of the Evangelisation Society, from August 31 to Sept. 21.——For young men and women to be brought to Christ on August 31, at Roos, and for special blessing on two services in another small village on Sept. 7.——Pray for Norway, especially for blessing on a series of meetings in Trondjem, by Mr. O. Leonard.——PRAISE: For much blessing at the services at "The Hall by the Sea," Margate.

Personalia.

Rev. J. Worthington Atkin is paying a short visit to Canada, where he hopes to hold missions on behalf of the Daily Prayer Union.

Prof. Drummond, who expects to arrive in Japan on September 1, to spend a month addressing the students at Tokio and Kyoto, will return to his duties in the College at Glasgow in the beginning of November.

Pastor J. Bennett Anderson has for ten years discharged pastoral duties at Liverpool. He is now about to start on a tour round the world. On Monday, September 8, a meeting will be held in Byrom Hall, Liverpool, to wish him God-speed.

Mr. Stanley is very far from being restored to perfect health. His physicians have enjoined upon him perfect rest, and with this end in view he has gone with his wife to a small village in Switzerland, where he will probably remain until the end of October, when he will sail for America.

Mr. John Hilton, Parliamentary agent of the United Kingdom Alliance, has attained his temperance jubilee. A special meeting of the London Auxiliary of the Alliance has congratulated him on the event, and Sir Wilfred Lawson, the chairman, on behalf of the meeting, presented him with a complimentary address.

Rev. W. M. MacGregor, of Troon, who has been elected successor to Dr. Marcus Dods at Renfield Church, Glasgow, is described as "A preacher for the times, who can conduct a religious service without levity or gloom, who can be interesting without being sensational, who has intensity without violence, who is thoughtful and not obscure, who is modern and yet evangelical."

Rev. W. Crosbie, M.A., entered upon his ministry at Park-hill Congregational Church, Nottingham, on Lord's Day, August 17, under very happy auspices. There were large congregations at all the services, and a very hall w d and earnest spirit prevailed. Mr. Crosbie's friends in many places made the services the subject of special prayer, and their petitions were answered. There are the signs of a time of blessing.

Rev. John McNeill.—Though this popular minister has not yet formally stated his intentions, it is generally understood that he will accept the call to Westminster Congregational Church. He has been spending part of his holiday in Scotland. He preached on Sunday morning in the Free Church, East Linton, and in the evening, for the Free Church congregation, at the Parish Church, Dunbar. On both occasions there were crowded congregations. At Dunbar he preached exactly an hour.

The late Mr. P. H. Gosse.—Mr. Edmund Gosse has completed his life of his father, Mr. P. H. Gosse; it will be published early in the autumn by Messrs. Kegan Paul & Co. The particulars which it gives of social life in the colony of Newfoundland where the naturalist resided from 1827 to 1835, will have a special interest at this moment, when public attention is so much concentrated on that island. Mr. Gosse's latest adventures as a farmer in Canada, a schoolmaster in Alabama, and a collecting naturalist in Jamaica, may also be expected to attract interest by their novelty. He spent a year in the heart of the Southern States at a time of which hardly any other record describing social life on the plantations exists.—*Athenæum.*

Rev. Dr. and Mrs. E. P. Thwing, of Brooklyn, N.Y., have returned, after nearly a year's absence in the East, engaged in volunteer missionary work. This is the second season of labour by Mrs. Thwing in South China. She speaks the Cantonese, and has laboured among the women of heathen villages. Dr. Thwing, a physician as well as clergyman, made a tour of 4500 miles in India, also aided in starting efforts for the first lunatic asylum in China, and also in initiating measures for the first free asylum in Japan, at Tokyo, provision in that empire having hitherto been made only for paying patients. He preached and lectured extensively among the mission stations, and to foreign residents at large centres. Being an independent observer, and connected with no society, his testimony is the more impartial and valuable as to the urgency and promise of evangelistic and mission work. A volume of his observations in the Orient, is in preparation, which, like his "Outdoor Life in Europe," will give graphic portraitures of the people of the East, and the work of missionaries there.

Among the Churches.

CHURCH OF ENGLAND.

Rev. A. Styleman Herring has passed the "silver wedding" of his pastorate at St. Paul's, Clerkenwell, and the thirtieth year of ministry in London.

Dr. Harold Browne has decided to resign the bishopric of Winchester, and Dr. Philpott is also contemplating retirement from the see of Worcester. Dr. Harold Browne is in his eightieth year, while Dr. Philpott is eighty-two.

In the diocese of Lichfield two diocesan preachers have just been appointed, one to preach and to deliver lectures with a view to the better instruction of the people generally in theological truth; the other to take part in parochial missions, but specially for the purpose of systematic teaching. The clergymen selected for these posts are Rev. W. S. Swayne and Rev. C. W. Carrington.

The secession to Rome of Rev. S. B. Thorp, of St. Matthew's, Sheffield, to which we referred in our last issue, has created no small sensation in the ranks of the Ritualists. His vicar, Rev. G. C. Ommaney, has preached upon the subject, and found occasion to condemn in the strongest terms the action which Mr. Thorp has taken in joining the Roman Church during the vicar's absence, as showing a loss of moral tone.

BAPTIST.

Revs. Richard Glover and T. M. Morris have consented to visit China on behalf of the committee of the Baptist Missionary Society, and will probably leave Liverpool on Sept. 17 by the ss. *City of Chester.*

The memorial stones of a new Baptist chapel and schools have been laid at Brook-lane, Alderley Edge, Cheshire. Rev. W. F. Edgerton, of Oldham, presided at the ceremony, and gave an address on "The need of maintaining the Gospel of Jesus Christ and an unflinching Protestantism in our villages."

There is, says *De Christen,* a city missionary box placed inside the Baptist Chapel at Groningen, Holland, with the words, "Saved; to save others," written over it. By aid of the voluntary offerings put into it, the friends have recently been enabled to open a hall in another part of the city for evangelistic work. It has been fitted up and furnished, and is named, "De Goede Herder," or Good Shepherd. On Friday evening, August 1, pastor and people opened it with a prayer-meeting, dedicating it to Christ's service as a mission station of the church. On the following Sunday afternoon Rev. J. Horn opened a Sunday-school there.

METHODIST.

A forward movement has been made by the New Connexion Methodists at Ramsey, Isle of Man, in the purchase of a large hall, which has been converted into a commodious chapel, with vestry and schoolroom behind.

Some little time ago the Wesleyans began a mission in the West End of Edinburgh. There they have formed a church, and the work prospers greatly. On Sunday evening their services are held in the U.P. Synod Hall, capable of holding 2500, which is usually well filled. The minister is Rev. Geo. Jackson.

An interesting meeting of the Portland-street Wesleyan men's Bible-class, Bristol, was held on Sunday week. Mr. Featherstone Witty presided, and ten members gave short expositions of the text "What shall it profit a man if he gain the whole world and lose his own soul," &c. These sermonettes only lasted forty minutes altogether, and were very fresh and practical. Some spoke quite extempore, and others from notes.

At the opening of a new Bible Christian chapel at Coombewater, in the Crewkerne Circuit, Rev. J. Hawker, rector of the parish, was present, and delivered a memorable address. He heartily welcomed the Bible Christians into the neighbourhood as fellow-workers in promoting the spiritual good of the people, and in extending the kingdom of Jesus Christ. The site on which the chapel is built is the free gift of Lady Compton. Earl Compton, M.P., has also taken a kindly interest in the erection of this house of prayer.

SALVATION ARMY.

The Chairman of the Crystal Palace Company, at the meeting of shareholders, heartily congratulated Mr. Booth on the admirable discipline of his Army as seen at the recent demonstration.

Since the opening services at the Hague in April last, the number of conversions reported is about 650; some of the converts are already candidates for the work. A large number of auxiliaries are also added.

A very large indignation meeting was held at Madras on the liberation of Major Jai Bhai and the Tamil lasses imprisoned for preaching in the open air. Much sympathy was expressed from varied sources.

According to *The Australian Christian World,* there seems to be almost an informal alliance between the Salvation Army and the Australian churches. Dr. Bevan, of Melbourne, has lent them his church frequently, several other Congregational churches have followed suit, and Presbyterians have also given the Army house-room.

Two new Training Garrisons for Cadets are about to be established at Boston, U.S.A. The slum work in New York, which has been carried on vigorously for some time now, has attracted influential and practical sympathy. The Indian contingent occupied Beulah-grove camp meeting ground the first week in this month, and the attendance was estimated at 5000 persons, who were very enthusiastic, and generously responded to the appeal on behalf of the Indian work; the hearts of the Salvationists were also gladdened by the sight of numerous penitents coming forward.

Extensive preparations are being made for the annual "week of self-denial," which will be observed this year from September 28 to October 4. It is hoped by this means to raise £25,000 for the extension and consolidation of the work at home and abroad.

NOTES FROM IRELAND.

New day schools were opened last week at Duncairn-gardens, Belfast, under the auspices of the Belfast Methodist Mission, and have already an attendance of 150 scholars.

A science scholarship, value £150, tenable for two or in special cases for three years, has been placed at the disposal of Queen's College, Belfast, to be held by a student of not less than three years' collegiate standing.

A marked feature in each of the Methodist district meetings which were held last week was the expression of a most earnest desire for the revival of the Lord's work and the making of arrangements for the holding of evangelistic services throughout the country during the winter.

The Belfast Methodist Local Preachers' Association, which numbers about 100 members, and which supplies every Sunday several mission-halls and chapels, as well as holds numerous open-air meetings, purposes entering on work of a more extended character among the masses during the coming year.

FALLEN ASLEEP.

Mr. Thomas Knox, of Pettigo, Ireland, an earnest class-leader in the Methodist Church.—At Chulmleigh, Devon, Rev. Dr. William Norton, formerly Baptist minister of Bow and Dalston, near London, and of Egham and Sutton, Surrey, who entered the ministry in 1836.—Dr. J. W. Heron, medical missionary of the American Presbyterian Church at Seoul, Corea.—Rev. S. T. Porter, late of Glasgow, for fifty-eight years in the Congregational ministry.—Mr. Thomas Prust, a prominent member of the Primitive Methodist Connexion in Torquay.

JEWS IN RUSSIA.—Mr. Samuel Wilkinson, of the Mildmay Mission to the Jews, writes:—"It will be of interest to many of your readers to know that the recent rumours that went the round of some of our papers concerning the expulsion of the Jews from Russia, and the prohibition of all missionary work there, are quite groundless. I ought to say, though, that a prohibition of mission work amongst the Jews, or propagandism as it is there called, was in force long ago, but in spite of this we hold permission to distribute Testaments in certain provinces, and this has not been reversed, nor has anything occurred to hinder or endanger the work."

SCOTTISH CONFERENCES.—As will be seen from our forthcoming announcements, these autumnal gatherings are now mostly arranged for. The long-established Perth Conference leads off on September 9 to 11. Dundee falls a week later, when the general subject will be "The Spiritual Life"; and among the expected speakers are Rev. H. Price Hughes and Dr. H. M. Williamson, of Belfast. The week following is fixed for the Glasgow Convention for the deepening of the spiritual life, when, in addition to the usual Keswick speakers, Pastor Stockmayer and Mr. Orr Ewing, Jun., are expected. We hope to furnish our readers with special reports of these and other Scotch Conferences.

THE BLIND.—A garden party was given on Thursday last week in the grounds of the North London Homes for Aged Christian Blind Men and Women, Hanley-road, Crouch Hill, N., the occasion being the birthday of the founder, Rev. Henry Bright. Each inmate was allowed to invite a friend, and nearly all availed themselves of the privilege. Besides the blind and their friends, there was a goodly number of visitors present. Pianoforte selections were performed by one of the blind inmates during the afternoon. Tea was provided, and during the evening a concert and entertainment were given, many of the inmates taking part, showing that although deprived of sight they had not failed to cultivate other faculties. These Homes occupy a unique position and have a peculiarly strong claim on the sympathy and support of the Christian public, and all interested in such institutions.

AMONG new announcements in periodical publications are: THE MAGAZINE AND BOOK REVIEW, a record of literary opinion and news, the first number of which is to appear on Saturday, August 30, (weekly, 1d. Offices, 280, *Strand, W.C.*) THE ANIMALS' GUARDIAN, the first number of which will appear on October 1, will be devoted exclusively to the well-being—not as a matter of indulgence, but of strict right—of those domestic animals which man has from time immemorial regarded as his friends and companions. (Monthly, 3d. Offices, 32, *Sackville-street, W.*)

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, AUGUST 31.—Psalm CXIV.

The authorship of this Psalm cannot be traced. It clearly belongs to the period of return from captivity; and the writer seeks comfort, under much discouragement, in the recollection of the blessed and glorious past.

1. The two names of the patriarch occur in the same verse. Israel must never forget that he was once Jacob; and all Jacobs may yet become Israels, by the grace of God. We all have our Egypts, and our people of strange tongue; but when the lesson of our bondage is learnt our God brings us out.

2. The Eternal finds his home in the midst of his people (Deut. xxxiii. 12; 2 Cor. vi. 16; Rev. xxi. 3). Is thy heart his sanctuary and dominion?

3-6. A poetical description of the passage of the Red Sea, and of the Jordan; also of the giving of the law (Ps. lxviii. 16).

7. How gracious that God should call Himself the God of Jacob! (Isa. xli. 14). The Divine presence is always with us (Matt. xxviii. 20), though so often we are insensible to its majestic glory. And if earth should tremble before Him, much more should we: not with the fear of slaves, but with the godly fear which dares not grieve his Holy Spirit.

8. Many such miracles doth He still. The most unlikely things yield the streams which quench our thirst and satisfy our souls. Work such miracles, blessed God, on the rocks and flints which glaciers of trouble have brought down into our lives!

MONDAY, SEPTEMBER 1.—Psalm CXV.

Another of the Psalms which date from the Captivity era.

We may divide it thus:—1, Ascription; 2-7, Contrasted Deities; 8, A portrait of idolaters; 9-11, Exhortation; 12-15, Assurance; 16-18, Resolution.

1. It would eliminate from success and praise their power to harm us, if we would, from the heart, give utterance to these noble words. God's mercy and truth are indissoluble.

2-3. Those accustomed to some visible embodiment of God are always amazed at spiritual worship (John iv. 24). Pompey, we are told, was very surprised to find nothing in the most Holy Place. God's good pleasure is never arbitrary, but always conditioned by the highest welfare of his creatures. Let us ask Him to work that pleasure out in us, that we may please Him. (Heb. xiii. 21 and xi. 5).

4-7. This sarcastic description recals the searching passage in Isaiah (xliv. 9-19).

8. A very striking thought is given in these words. We resemble our ideals, we become like what we worship. And though we may not be now tempted to prostrate ourselves before the idols of the heathen, yet there are idols which may fascinate us (1 Cor. x. 14; Col. iii. 5; 1 John v. 21). We must not trust gold, or success, or any earthly thing, but God in Christ, till we become like Him (2 Cor. iii. 18).

9-11. A triple appeal for trust, addressed to the congregation, the priests, and perhaps the proselytes (Ruth ii. 12). The greatest cannot do without God. The least may appropriate Him. Trust is taking what God gives. "Help" and "shield" together make a very assuring combination: the one for succour in every moment of need; the other for defence.

12, 13. Here is a triple answer to the triple appeal. And we are surely at liberty to argue from the past to the future. What God has done, that He will do: trust Him.

15. Then let him curse who may. We have but to turn back to Abraham's life to see what God's blessing includes (Gen. xii. 2, 3; see also Num. vi. 22-27). And we who believe must be blessed, if the Maker of all things blesses us. The lot of God's children may seem arduous and darksome; but it is a blessed one: and in Him is our peace and rest.

17. Views of the hereafter were but partial to the Old Testament saints (2 Tim. i. 10). We have now an opportunity, which even heaven does not present, of praising God amid the obloquy and hate of men: let his praise be the more hearty and continuous in proportion to their anathemas.

TUESDAY, SEPTEMBER 2.—Psalm CXVI.

This Psalm formed part of the Paschal Hallel, and contains an underlying reference to the deliverance from Egypt, and also to the deliverance from the captivity in Babylon. The Psalmist passes from the national deliverance to his personal sweet experiences of redeeming mercy, and sings his own song of thankfulness. "Jehovah" occurs fifteen times, and "Jah" once.

1, 2. Answered prayer may well incite to renewed love; but let us not love Him less, if He withhold. Perhaps the withholding is a greater proof of love than giving would be (John xi. 3-15).

3-6. Many who are now reading this Psalm may be in a similar position. And excessive grief is sometimes apt to check prayer. The soul is too sore and hurt even to cry out. Yet it is well worth our while, when we are in such circumstances, to break through all restraints and call out to God. He is very merciful.

7. There is no rest so warm and safe for the soul, as in the love and care of God. Sometimes, however, like the dove, we seem to get away from it: there is nothing better, at such times, than to return, and we shall be at once pulled in unto Him (Gen. viii. 9). Why do we ever leave our rest? Why wander from our home? (Matt. xi. 28). The love of God invites us back (Rom. ii. 4).

8. He hath delivered; He doth deliver; He will yet deliver (2 Cor. i. 10).

10. Quoted by the Apostle Paul (2 Cor. iv. 13). This is the speech which convinces men, because it has in it the accent of the speaker's conviction. Never say more than you believe.

11. It is this hasty speaking which lies at the root of so much misery to ourselves and others. An eminent director of souls once said: "I shall have good hopes of you when you can speak and move slowly." Oh for a holy recollectedness of spirit!

13. The Scripture often speaks of our lot as a "cup." In this case it brims with blessed help. But it is only because our dear Lord drank a cup brimming with bitter sorrow (John xviii. 11).

14. A good resolve, repeated in verse 18 (Eccles. v. 4, 5).

15. Therefore He often raises them from the very borders of the grave. Each saintly death-bed is the result of minute care on the part of God our Father, since it is there that He puts the finishing touch on a perfected character. Balaam's wish (Num. xxiii. 10) was not granted, for it went forth from feigned lips.

16. A marvellous avowal! The Psalmist dwells with delight on his slavery (*ebed*, a slave); and through it finds freedom. To be the slave of Jesus is to taste the sweets of liberty. Those who become God's slaves are loosed by him from all other bonds (John viii. 31-36).

17—19. "Praise is comely" (Psa. xxxiii. 1: cxlvii. 1). Shall we withhold from Jehovah that praise which is his due? "With thanksgiving" should ever be the accompaniment of our prayers (Phil. iv. 6). Verses 17 and 18 are almost identical with verses 13 and 14. We ought not to shrink from making mention of God's name (Psa. lxvi. 13—16).

WEDNESDAY, SEPTEMBER 3.—Psalm CXVII.

This is the shortest chapter in the Bible, and its centre. Perhaps it was intended to be used as a doxology to the preceding and other Psalms. And yet, small as it is, it is full of a world-wide spirit, reaching out to all nations. "It is a dew-drop reflecting the universe." The Apostle quotes it in Rom. xv. 11, as foretelling the call of the Gentiles. In this Psalm, as also in Isa. xi. 10, and elsewhere, the spirit of Judaism forgets its natural exclusiveness, and reaches out its hands to the world.

1. Before we can appropriate these words we must have learnt to exercise the spirit of praise for ourselves. We must have come to see that the Lord Jesus is infinitely deserving of the love and homage of all mankind. And we must have received into our hearts the spirit of his own great love, which yearns over all men. Men will never be truly happy till they adore and praise Him whom we call Master (Phil. ii. 10).

2. The greatness of his love and the permanence of his word. Here are themes indeed for praise. Do we think enough of them? And are we as prepared to praise in dark and sad days as in bright and happy ones—because God is the same, and the same to us, though our lot may not be quite what it was in other and more gladsome days?

THURSDAY, SEPTEMBER 4.—Psalm CXVIII.

This Psalm was sung by the restored exiles, when they laid the foundation of the second Temple (Ezra iii. 10, 11). Our Lord sang it before He went into the garden (Matt. xxvi. 30; Mark xiv. 26). It was the last Psalm of the Hallel, cxvi.-cxviii.; the first two of which were sung before, the last after the Paschal meal. It is very touching to read into this Psalm some of those thoughts which must have filled the heart of our blessed Saviour, as with it on his lips, He stood on the margin of the cold river. Ver. 26 had been, but a few days before, sung in chorus by the multitudes who attended the triumphant entry into Jerusalem (Matt. xxi. 9). That same verse will probably be on the nation's lips when Zech. xiv. is fulfilled. (*Compare* Isa. xxv. 9 with Matt. xxiii. 39). Luther says of Psalm cxviii., "This is my Psalm, the one which I love." "Jehovah" occurs twenty-two times, corresponding with the number of letters in the Hebrew alphabet; "Jah" occurs five times.

1. He *is* good. Hold this fast, in spite of all appearances to the contrary, or the maledictions of his foes. And He will not grow weary or change (Mal. iii. 6).

2-4. The triple call of Ps. cxv. 9-11.

5. Sin-stricken and sorrowful souls can hardly do better than take this prescription. If it has healed one, why should it not avail for others? (See Ps. xxxiv. 6).

6, 7. If you would have God on your side, you must take care to be on his side. And when once a poor saint and God are on the same side, victory is certain (Rom. viii. 33; Heb. xiii. 6).

8, 9. If our dearest friend were a rich and mighty prince, how secure we should be! Are we less so, when we entrust all our concerns to God? Nay, saith the Psalmist, not worse off, but better. Put your most secret desires and plans, then, into the hands of Jesus.

10-12. We may say this of our spiritual foes, as well as of all who oppose our endeavours for God's cause.

14. A fragment from the Song of Moses (Exod. xv. 2). (See also Ps. xxvii. 1; lxii. 6).

16. Our Mediator sits at the right hand of God, the position of activity and might (Mark xvi. 19). That right hand must therefore prevail for us.

17, 18. There is always a "but" of merciful reservation in God's dealings with us (Isa. xxxviii. 17).

19, 20. The Lord hath many gates, through which the righteous pass, into the inner chambers of his presence (Rev. xxi. 12, 25).

22. This verse is supposed to have been suggested by the difficulty experienced by the Temple builders in fitting a certain stone into its place, though it afterwards occupied a very important position in the completed structure. The verse is frequently quoted, and applied to the Lord Jesus (Matt. xxi. 42; Acts iv. 11; and 1 Pet. ii. 4, 7).

27. New light demands more devoted service.

FRIDAY, SEPTEMBER 5.—Psalm CXIX.

This long and noble Psalm is devoted to the praise of the Word of God, which it mentions in nearly every verse, under one title or another. Ezra probably composed it in order to lead the people better to appreciate and prize the Holy Scriptures. It is a rich aid to meditation, if read thoughtfully and prayerfully, and will be loved in proportion as it is used. Chrysostom, Ambrose, Augustine, and Luther have left on record very high tributes to its worth.

It is an *acrostic*. To make it easier to commit to memory, its contents are broken into a number of short paragraphs, all the verses in each of which begin with the same letter of the Hebrew alphabet.

It is a pleasant exercise to take up the keywords of this Psalm, which occur throughout its texture, and to dwell on them in all the varying lights flashed on them by the context in each several case. Take, for instance, that word *Quicken*.

The following division, founded on that of Pastor C. A. Davis, is proposed.

1-8. The undefiled, and their blessedness.
9-16. The sanctifying influence of the Word.
17-24. The longings of the holy soul.
25-32. Cry for quickening.
33-40. Faithfulness, the result of the Divine inworking.
41-48. Mercies, and their effect.
49-56. Hope in affliction.
57-64. God our portion.
65-72. A review of the Divine dealings.
73-80. The creature's appeal to its Creator.
81-88. Hope in depression.
89-96. The inimitable Word of God.
97-104. The benefits of pious musing.
105-112. Light for a dark landing

113-120. Human thoughts contrasted with God's Law.
121-128. The plea of the oppressed.
129-136. Thirst for the living God.
137-144. God's righteousness.
145-152. The paragraph of the "Cry."
153-160. An appeal for consideration.
161-168. The believer's eulogy on God's Word.
169-176. A closing appeal.

And it is touching to notice the closing minor cadence, for the loftiest flights of holy rapture must ever come back to a lowly confession of sin and unworthiness (1 Peter ii. 25).

SATURDAY, SEPTEMBER 6.—Psalm CXX.

This and the following fourteen Psalms are called "Songs of Degrees," or of "Goings Up." They were, perhaps, composed when the Ark was borne to its resting-place. In any case, they became the pilgrim songs of the people, who sang them as they went up from all parts of the country to the annual feasts. May our souls mount up on them as on wings! This Psalm, like so many of David's, seems to refer to Doeg, or a man of his sort, whose lies had brought untold mischief to the singer (1 Sam. xxii. 9).

1. Let those that are in distress lay this testimony to heart. One personal experience is worth tons of exhortation. If you cannot pray, cry.

2. Slander is a vile sin, though even Christian people are not as watchful against it as they should be (James iii.).

3. The strongest treatment is not too much to be meted out to those who forge or circulate untrue statements, or statements the truth of which they have not verified.

4. A figurative intimation of the punishment in reserve for slanderers. As sure as the poisoned arrow shot by an expert takes its victim, revenge shall overtake such offenders against God and man.

5. By a proverbial allusion, an outcast life is described. Denied the joys of home and friendship, and participation in the ordinances of God's house, the believer is very like a wanderer among barbarians.

6, 7. Having opened with a statement of the gracious treatment he received at the hands of the Lord, the Psalmist closes with a contrasted reference to man's ill-treatment of him. He was for peace, but his enemy desired war. In like manner, the Christian is frequently made painfully aware of the contradiction of sinners. (Heb. xii. 3).

By a slip, Ps. ciii. was described as "based on the Hebrew alphabet, the letters of which commence each verse," &c. This is not so. The Psalm has the same number of verses as there are letters in the Hebrew alphabet; but no acrostic order is preserved. The acrostic portions of Holy Scripture are Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Proverbs xxxi. 10-31; Lamentations i., ii., iii., iv.

MR. HENRY THORNE.—The first annual report of the evangelistic work carried on in various parts of the country by Mr. Thorne gives an interesting account of an enterprise full of promise. Mr. Thorne entered upon this work in April, 1889, and in the course of the year visited thirty-three places, some of them more than once, for the purpose of holding missions, addressing meetings, or helping forward the work of the Y.M.C.A. or the Y.W.C.A. Altogether 460 meetings were held in public buildings; the Gospel was also preached in workshops and the open air. The hon. secretary of the work is Mr. W. H. Mills, Exeter Hall, Strand.

POOR FRENCH IN LONDON.—Pasteur G. Barbier continues his work of evangelisation among the poor French of London. The twenty-third annual report records the circumstances under which the chapel and class-rooms in Portland-street are not only used for the ordinary mission purposes, but also to some extent placed at the disposal of the Huguenot French Church, which is in a transition state, owing to the death of M. Daugars, and the removal of the building from St. Martin's-le-Grand. Pasteur Massis, the present minister of the Huguenot Church, co-operates with M. Barbier, and the present amalgamation of the two congregations will, it is believed, prove a blessing, anyhow for a time, to the French residents of the Metropolis. We regret to notice that several agencies of the Mission have of late been languishing for want of financial support. The schools still continue to bear good fruit. M. Barbier's address is 10, Charlotte-street, Great Portland-street, London, W.

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International S.S. Lessons.

Sunday Afternoon, September 7.

JESUS AND ZACCHÆUS THE PUBLICAN.—LUKE xix. 1-10.

GOLDEN TEXT: Verse 10.

JERICHO was situated on the road from Perea to Judea and Egypt. It had been considerably embellished by Herod the Great, and was an important city in our Lord's day. It was the centre of an extensive traffic in the balsam which was produced in that district. Recall its former history which had made it so famous (Josh. ii. to vi.; 1 Kings xvi. 34, &c.). Its greatest fame is derived from the visit of Jesus, and the two miracles which He performed there. While on his way to Jerusalem He gave sight to Bartimeus (xviii. 35-43), and salvation to Zacchæus.

The whole incident illustrates the Golden Text. This was our Lord's answer to his murmurers (7), and recalls chapter xv.; while the change which Zacchæus so speedily manifested (8) proved that if Jesus was the Friend of sinners, it was in order to make them saints. The earnest seeking on the part of Zacchæus is explained by the fact that Jesus was seeking him.

I. ZACCHÆUS SEEKING JESUS (2-4).—May learn much from him. Note (1) *his condition.*—Jesus describes him as "lost" (10). The proud murmurers (7) were as lost as he, but they did not know it. No condition is worse than to be lost and not know it. The term applies to *all.* What a condition! Picture a lost child, how much distress that means to the child, and to those who love it! That is our condition. (2) *His difficulties.*—These were many. *His occupation.*—Every publican was hated and despised, because he was collector for the Roman tax. As the chief over many publicans Zacchæus was regarded with special abhorrence. No occupation can really hinder, if that of Zacchæus did not. *His wealth* (2).—His position was a lucrative one, and it is suggested (8) that he had yielded to the temptations of his class (iii. 13). After the parable of the rich man (xvi.), and the incident of the rich young ruler (xviii.), there can be no doubt that wealth constitutes a real difficulty (xviii. 25-26). Many think the opposite. When they are free from the care of getting money, then they intend to be Christians, forgetting that money brings with it greater care. *The press* (3) of people came between him and Jesus. Those who aim to please men who go with the stream are kept back by the crowd (Exod. xxiii. 2, Matt. vii. 13). *His stature.*—This was a difficulty of another sort—not in his circumstances or surroundings, but in himself: as some plead their temperament and disposition. Let everyone who seeks Christ be prepared for difficulty. (3) *His perseverance.*—A heart really in earnest will not be kept back by difficulties. No one is unsaved because the difficulties are too great, but because he is not in earnest to overcome them. Zacchæus had perhaps heard of the interest Christ had taken in his class, and feeling his need for something more than his wealth and position could give him, he longed "to see Jesus" (3), and was not to be daunted by difficulties. "He *ran*" (4) and thus got before the multitude; he climbed the tree, and so got above them. If you are in earnest, get away *from* and *above* the influence of those who would keep you from Christ, as Caleb and Joshua escaped the influence of the doubting multitude (Numbers xiii., xiv.). Imitate Zacchæus in seeking diligently (Heb. xi. 6), in *striving* to enter (xiii. 24).

II. ZACCHÆUS RECEIVING CHRIST (5-6).—For of course the seeker finds. Nothing is more infallibly true than that. For Jesus was just as surely seeking Zacchæus (10). Was it not for his and Bartimæus' sake that He was led to Jericho? The steps in his receiving Jesus were these:—(1) *The recognition* (5).—Perhaps the people had seen Zacchæus, and were calling attention to him. But Jesus recognised a yearning in Zacchæus which He longed to meet. What a joy, that He similarly knows and understands fully every seeking soul. (2) *The call.*—There could be no mistaking its application to himself. Not only his name, but his position up the tree, and his desire after Christ, were all in the call. Just as definitely does He call each one. Does not "whosoever" include everyone? (3) *The response* (6).—How *prompt* it was. Some are in danger of never receiving the Saviour at all, because they don't "make haste" (Ps. cxix. 60). Delay ruins many souls. How *precise* it was. He "came down"—accurately obeying the call. In the same way answer the call of Jesus. *How joyous.*—Nothing can give joy equal to that of receiving Jesus. In Him all fulness dwells. You can never know any want for which He has not supply. Imitate Zacchæus in thus receiving the Saviour.

III. ZACCHÆUS LIVING CHRIST.—We receive Him not merely for pardon, but for life, and the proof of our having received Him is in the fact that we *live* Him. The murmurers emphasised his sin, but his life immediately proves him a saint. How quickly Jesus effects a change! Zacchæus gives double proof of his conversion. (1) *Generosity.*—He had found a more costly treasure in Christ. Things you cannot part with now will seem valueless when you possess Him. (2) *Restitution.*—He exceeded the law's demand (Num. v. 6, 7), except in a special case (Exod. xxii. 1). He does this not to *merit* salvation, but because he already possesses it (9).

ILLUSTRATIONS.

Christ saves the lost.—When Lady Huntingdon was trying to lead the despondent brother of Whitefield to Christ, he answered: "It is of no use! I am lost—I am lost!" "Thank God for that!" she said. "Why?" the man asked. "Because Christ came to save the lost, and if you are lost, He came to save you."

Receiving Christ humbly.—Gilbert Foliot, Bishop of London, exhorted proud Archbishop à-Becket to humility in these words: "Christ had never dined with Zacchæus, had he not first come down from the sycamore tree."

Restitution.—A boy was so impressed by a sermon that he hastened to pay a farmer for a few apples which he had stolen.

A woman stole a watch while receiving kindness in a gentleman's home. Fifteen years afterwards the watch was restored with a note from this woman, saying the Gospel had changed her heart, and she desired to return the watch to its rightful owner.

ROME A HEATHEN CITY.—A writer in *The Northern Christian Advocate* gives details of a late visit to Rome. He says that this city, the headquarters of the Papacy, is one of the most heathen cities in the world, and will have to be won back to Christ in exactly the same way as it was seventeen or eighteen centuries ago. The average attendance of all the churches in Rome is only forty each. He concludes: "The work of preaching Jesus will all have to be done over again here; and that is why we write these lines—that to all that be in Rome, beloved of God, there may come from afar, as Paul came of yore, many who will say, 'As much as in me is I am ready to preach the Gospel to them that are at Rome also.' For they need it there if anywhere."

CHURCH AND CHAPEL.—The Bible Christians have opened a chapel at Coombe-Water, in the parish of Cotleigh, near Honiton, Devon. The land was given by Lord Compton, also the sand and stone required for the building. The rector, Rev. John Hawker, has shown great interest in the undertaking, and rejoices to work in perfect harmony with his Dissenting friends. In the arrangement of services, the church and chapel-goers consider one another, so as to prevent clashing; and the love of Christ being shed abroad, a powerful testimony has been borne for God and his righteousness. Blessing has attended the heart-unity thus shown, and the conversions have included cases which can hardly be described except by saying that only the framework of the old man seemed to remain.

THE BRITISH NAVY.—Mr. W. Punter, the Wesleyan Naval Scripture reader at Portsea, is carrying on an excellent work in a quiet way. He holds from eight to twelve meetings weekly on the various ships, visits the hospital regularly, and during the trooping season is brought into contact with from 35,000 to 45,000 men. Men often linger after the proceedings to inquire the way of salvation, and conversions occasionally cheer the worker's heart. Mr. Punter writes: "Recently at the close of one of our meetings two men stayed. I gave them the only Testament I had, and they read John iii., and yielded their hearts to God. A week later they remained behind with four others, and after conversation and prayer each promised, God helping them, to live henceforth for his glory and honour." Mr. Punter says he greatly needs Bibles, Testaments, Gospel books and tracts. His address is 28, Cumberland-street, Portsea.

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The Temperance Cause.

Mr. W. S. Caine is going to India this autumn in the interests of temperance. Canon Wilberforce is expected to proceed to the Antipodes shortly, on a similar errand.

Rev. Thomas Evans, of Mussoorie, writes to *The Alliance News* that the defeat of the "compensation" project has caused great rejoicing there. Such a proposal, he says, would not be entertained in India.

Rev. John D. Landels, missionary to the New Hebrides, announces that the Australian New Hebrides Company, which has commenced trading in the islands, *absolutely refuses* to import intoxicating liquors.

Successful open-air meetings, in commemoration of the centenary of Rev. Theobald Mathew, the apostle of temperance, have been held at Larne, Portrush, and Dublin, and a grand celebration of his centenary is to be held in Cork in October.

The American Senate have passed a measure to meet the recent "original package" decision of the Supreme Court, and to enact that all intoxicants sent into any State, in whatever form, shall be subject to the operation of the laws of such State.

A correspondent states that in New Zealand labourers do not consume anything like the amount of intoxicants that the same class do in England. During harvest there, he says, there is seldom any beer or spirits drunk, only tea as an accompaniment to substantial food.

The arrangements for the forthcoming International Temperance Conference at Christiania, Sept. 3, 4, and 5, are now about complete. Among the English visitors will be Drs. B. W. Richardson, Norman Kerr, Canon Leigh, Mr. W. S. Caine, Mr. Joseph Malins, and others.

The Prince of Wales has again been solicited to allow the erection of a public-house on his estate at Sandringham, and has again refused the request. His Royal Highness is not a teetotaller, but he is a prohibitionist to the extent that no drink-shop is allowed at Sandringham.

The Lord Chancellor has recently appointed to the magisterial bench at Rochester Mr. H. L. Dampier, a brewer. Yet how often will Mr. Dampier have to sit in judgment on the debasing effects of his own beer! how often will he be called on to fine and imprison the customers of his customers for supporting what he calls his trade! —*Alliance News.*

At the Brewster Sessions, Salford, just held, the Manchester Diocesan C.E.T.S. desired to present a memorial to the justices in favour of the restriction of the drink traffic; but on the application of counsel on the other side, it was decided that such memorials were illegal, and could not be received. It was open to any persons directly interested in any case to go into the witness-box and be examined on oath.

We are glad to find that the Brighton magistrates, at the recent sessions, refused almost all the applications for new liquor licences; only three "grocers' licences" were granted. The unpleasant fact remains, however, that a population of about 145,000 has 300 public-houses and 270 beer-houses, in addition to the pernicious "grocers' licences." That the public convenience calls for such a number is surely quite out of the question.

At the Carrubber's Close Mission in Edinburgh recently, Rev. John Smith, Broughton Place U.P. Church, said the overthrow of the recent compensation p oposals was a striking evidence of the power of the great moral and social forces which were at work in the land. He was of opinion that there was an excellent opportunity now to push on temperance reform, and that victory might soon crown their efforts if they did press on the stern battle for the emancipation of the people from the thraldom of strong drink.

The younger members of the W.C.T.U. in Dunedin, New Zealand, have been fighting the drink; but they are not yet victorious. They recently erected, with the permission of the Town Council, a shelter for carters and cabmen, and were rejoiced to find that there was a large demand for the wholesome refreshments supplied. The publican interest was speedily aroused, and, in spite of earnest protests from within and without, the Council resolved that the building should be removed. This has been done, to the grief of the cabmen and carters, as well as the friends of temperance reform.

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What our public men (says the *Australian Christian World*) must face is the fact that the *liquor traffic is incompatible with progress and good order in any community.* No matter how carefully we regulate the traffic; no matter how eager we are to get only good men to act as publicans; no matter how stringent we make the law against adulteration; we shall never be safe until the traffic itself is swept away. If temperance reformers are wise in their generation, they will avoid all mere useless contests, and give their whole time and strength to the political education of the people. Parliament has given the traffic its present power for evil; and what Parliament gave it can and must take away.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Messrs. Middleton and Hogben are prepared to conduct evangelistic missions in town or country.—Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., Whittington Avenue, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Missionary prayer-meeting, Thurs., 6 30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun. next, 3 and 7 p.m., Mr. E. Matthews (of the Evangelisation Society). Meetings for prayer, Suns., 7.45 a.m., Weds., Fridays, and Sats., 7.30 p.m.

Y.M.C.A. Exeter Hall, Strand.—Sun., 3.45, p.m., men only, 7.30 public, Mr. Oscar Owers. Prayer-meeting daily from 1 to 2 p.m., conducted by Mr. Owers. Gospel meetings for men nightly, 8 p.m. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., Aug. 31, 11 a.m., Mr. J. L. Stanley; 7 p.m., Mr. Finlay Gibson.

West London Mission.—*St. James's Hall:* Sun., Aug. 31, at 11 and 7, Rev. Dr. Lunn.

Eaton Chapel, Eaton-square, S.W.—Sun. next, at 11 and 7, Rev. W. Haslam.

Conference Hall, Mildmay Park, N.—Sun., Aug. 31, 3.30 and 7 p.m., Mr. Charles Inglis.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Rev. F. B. Meyer, B.A., will resume his ministry at Regent's Park chapel, on Sun., Sept. 7; services at 11 and 7.

Billingsgate Christian Mission, Lower Thames-street, E.C.—Fri., Sept. 5, at 12, special address, by Mr. Henry Lakin, in the New Mission Hall, facing the Market.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Sept. 5. Tea, at 6; meeting, 7 p.m. Mr. George Andrew, from Kwei-Chau, and a party of missionaries shortly leaving for China will speak. Address by Rev. John Wilkinson. Subject—"Obedience, the Line of Blessing."

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Next monthly muster of the "Christian Lifeboat Crew," Tues, Sept. 2, at 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.30, Mr. J. S. Harrison.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 and 7, Mr. James B. Wookey; 3 p.m., Rev. Henry Bright.

Margate, "The Hall by the Sea."—Gospel address, Sun. next, 8 p.m., by Mr. S. Trevor Francis. Gospel Services on the sands every day: children, 3 p.m.; adults, 7.30 p.m. Christian workers cordially invited to assist at these meetings. Apply at Shaftesbury House.

CONFERENCES

Blankenburg, Schwarzathal, Germany.—Sept. 1—4, at Allianz House, Conference for the Deepening of Spiritual life.

Perth Christian Conference, Sept. 9—11.—Information from Mr. James Mudie, Montrose, N.B.

Scottish Y.M.C.A. Conference, Aberdeen, Sept. 9—11.

Carlisle Convention, Sept. 9—11.—Particulars of Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

Salisbury Conference, Sept. 15—20.—Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

Dundee Christian Conference, Sept. 16—18—Speakers—Revs. C. B. Sawday, Hugh Price Hughes, F. E. Marsh, Dr. Williamson (Belfast), and others. Particulars from Mr. Robert Anderson, Dundee.

Glasgow Convention, Sept. 23—26.—Speakers—Pastor Stockmayer, Revs. Evan Hopkins, W. Haslam, J. G. Gregson, J. B. Figgis, F. B. Meyer, J. J. Luce, Dr. Andrew Bonar, Dr. Elder Cumming, and others. Particulars from Mr. William Sloan, 8, Gordon-street, Glasgow.

Wakefield Convention, Sept. 23, 24, 25.—Speakers—Revs. F. B. Brodie, J. T. Butlin, J. H. Horsburgh, Dr. Jenkins, F. E. Marsh, F. B. Meyer, C. G. Moore, Sir R. Phayre, Messrs. W. R. Lane, R. C. Morgan, and John McAuliffe. Mr. Alfred Haley, sec., Wakefield.

Dublin Convention, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

Church Congress, Hull, Yorkshire, Sept. 30 to Oct. 3.

Bromley Convention for the Deepening of Spiritual Life, at the Grand Hall, Oct. 6—11.—Speakers Revs. W. Haslam, Evan Hopkins, A. C. Downer, H. Sharpe, F. A. C. Lillingston, W. J. Latham, L. Caley, and others. Particulars from Mr. Samuel Causton, Bromley-hill, Kent.

Clifton Conference, Oct. 7—9.—Rev. James Ormiston, convener, 2, Kensington-place, Clifton, Bristol.

Blackheath Convention for the Deepening of Spiritual Life, Oct. 14—16.—Missionary Convention, Oct. 17. Particulars from Mr. William Shrimpton, 35, Manor-park, Lee, S.E.

Newcastle-on-Tyne Holiness Convention, Oct. 28, 29, and 30.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. Secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

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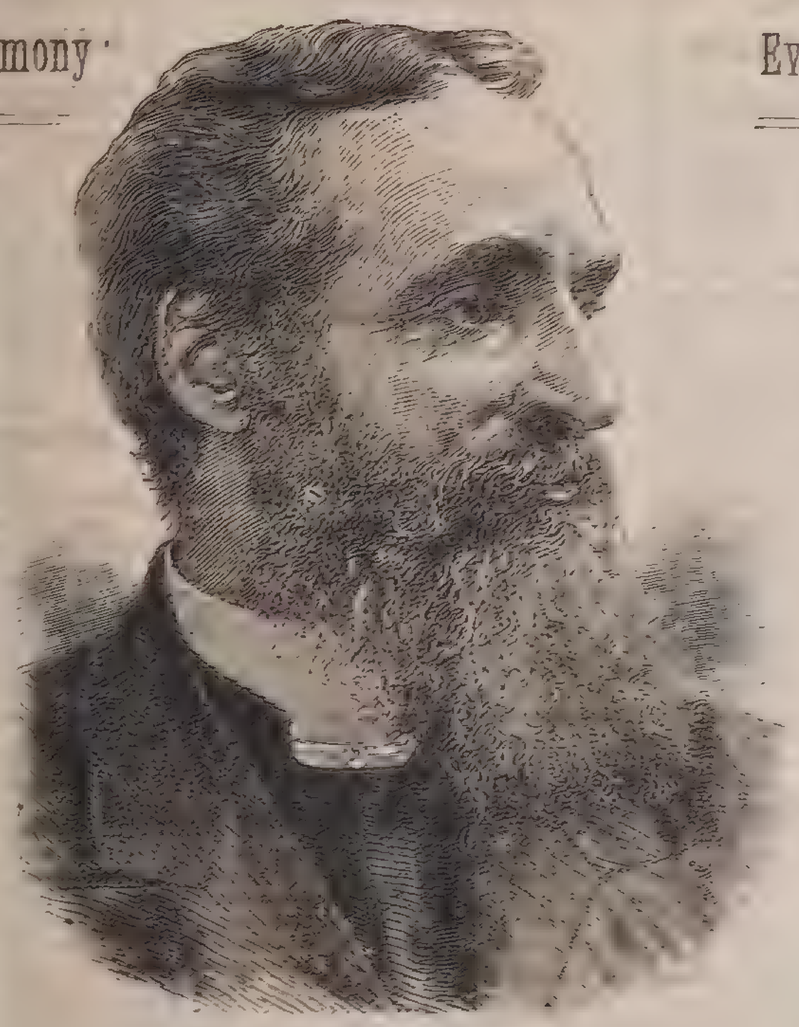

[Mr. Matthew Burnett.]

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GOVERNESS-STUDENT required, in select finishing school near London. English, music, French, German, and drawing under first-class professors. Premium 18 guineas. Duties light. Home comforts.—PRINCIPAL, Clarendon College, 16, Dalmeny-rd., Tufnell-park, London, N.

GOVERNESS-STUDENT required in Ladies' Boarding School. Unusual advantages. Resident English and foreign governesses and visiting masters. Happy home. Premium required.—Apply to Miss M. CRUSE, Glastonbury, with full particulars.

GOVERNESS.—A young Lady desires re-engagement in a Christian family, to children under 14. English, French, German, music. London or suburbs. A. B. PLANT, Newsagent, Sidcup, Kent.

REQUIRED BY YOUNG LADY, engagement as Governess to children under 12; or as Mother's Help. Competent to teach English, elementary French and Latin, music, and drawing. Clever at cutting-out and needlework. Salary £25. S., Ercildun, Thetford-road, New Malden.

AFTERNOON ENGAGEMENT required, in Boys' Preparatory School, or private family. Stoke Newington or Clapton. English, botany, arithmetic, algebra, Latin, French, music, drawing. Good testimonials. K., 29, Fountayne-road, Stoke Newington.

GOVERNESS.—A Lady can highly recommend a young Christian Governess. Thorough English, good French, music, drawing. Has had experience in teaching. Salary £30.—E. B., Beaconsfield House, Quex-road, West Hampstead.

AS GOVERNESS.—English, French, music, drawing. Good references. A Lady seeks engagement.—E., 302, Kennington-road, S.E.

AS NURSERY-GOVERNESS.—Re-engagement required. English, French, Latin, music, needlework. Fond of and experienced with children. Highest references. B., Mrs. Viney, Marlowes, Hemel Hempstead.

SWEDISH GIRL, about 20, examined at Royal College, Stockholm, would, from devotion, take situation for children in good English family. Speaks English. Best references given and required. O. C. K., Foreign Office, Stockholm.

GOVERNESS.—Wanted, finishing Governess; winter abroad. True disciple of the Lord; outside all denominations.—Apply, stating full particulars as to Christian profession, acquirements, antecedents, and age, to A., Redlands, Branksome, Bournemouth.

A CHRISTIAN GOVERNESS who has had 21 months' rest in a family as Mother's Help, wishes to resume her former occupation, to young children. Good references. Salary about £20. K., c/o Jackson, High-street, Hampstead, N.W.

LUNHAM HOUSE HOME SCHOOL, Lunham-road, Upper Norwood, S.E. High-class education and the comforts of family life. Careful Christian training. Autumn term commences September 8.—Principal, Mrs. BRYANT.

GOVERNESS desires engagement in school or family. English (good arithmetic and book-keeping), music, with theory, needlework, French, and elementary German. Four years' reference from last school. Salary £28 to £30. M., Wapsbourne, Chailey, Lewes.

GOVERNESS (36) L.L.A. and L.C.P. degrees, long experience, fluent French and German acquired abroad, good music, &c.—B.P. Superior Boys' Governess (23) matriculated.—P. Architect's Daughter (28), experienced, certificated. English, conversational French, Italian, music, painting, drawing, geometry, &c.—F. Farmer's Daughter (20). thorough English, conversational French, certificated music T.L.C., singing, good drawing and painting (o. & w.), calisthenics, dressmaking, £25.—E.G. Many others.—Mrs. EDWIN HOOPER'S Educational Institute and Home, Highbury-corner, London, N. Free to families and schools.

Appointments, Situations, &c., Wanted.

A GENTLEMAN seeks an appointment as Overseer in a manufactory or some other branch of business, but wishes to have nothing to do with accounts. A Christian firm preferred. Speaks and writes English, German, French, &c. Experience and testimonials. A., c/o 13, Rose-street, Newgate-street, E.C.

MISS ROBINSON, SOLDIERS' INSTITUTE, PORTSMOUTH, recommends a young Man for situation in connection with any Medical Mission, Convalescent or Nursing Home (for men), or as attendant upon an invalid Gentleman or one mentally afflicted. Would be willing to go abroad. He is a Christian, abstainer, and non-smoker, tall, strong, and of good appearance; was formerly in the Horse Guards, and has had experience in nursing and care of the insane. Has good testimonials, and is not afraid of hard work.

LANDSCAPE GARDENER (practical).—To Landed Proprietors and others, about to make alterations or forming new pleasure and fruit gardens; or private parties.—Advertiser seeks engagement, temporary or otherwise. Highly recommended. Long experience in all branches. J., 12, Sybil-terrace, Finsbury-park, London, N.

CARETAKERS.—A very trustworthy Man and Wife are recommended as Caretakers for a mission, office, or otherwise. Earnest Christians. Abstainers. Good references.—Apply to CHARLES J. FOWLER, Superintendent, Louisa Lady Ashburton's Mission, Victoria Docks, London E.

ATTENDANT. — Wanted, about middle of September, situation as Attendant to Invalid or Travelling Gentleman. Good reference. Nine years' experience. Eighteen months last place. HARRY DEED, Lamarsh-hill, near Bures, Essex.

COACHMAN.—A Lady can highly recommend her excellent Coachman, leaving through death. Very experienced. Five years' character. Christian and total abstainer. Married, no children. Age 45. Knows town. R. S., 27, Holland-park-mews, Notting-hill, W.

BREWER'S DRAYMAN seeks employment out of drink traffic. (35), married. Strong, understands horses, has been coachman. Fair scholar. Good references. Country preferred. G. D., c/o Jackson, Grocer, Howley-road, Croydon.

AS GARDENER, working, head; or good single-handed place not objected to. Good character in present situation. Christian and total abstainer. Age 36. Married when suited.—C. JACKSON, Gardener, Little Kendals, Elstree, Herts.

GARDENER.—Mrs. John Wallis wishes to recommend Christian young Man as Gardener. Very trustworthy and competent. Leaving through climate being unsuitable.—SKINNER'S 1, Bowling-green Avenue, Kettering, Northamptonshire.

A YOUNG MAN (29), single, Christian and total abstainer, seeks a situation in any capacity. Good references. J. B., 127A, Stoke Newington-road, N.

YOUNG MAN seeks employment, town or country, Secretary, Bookkeeper, Collector, any position requiring trust. Giving remainder of time to the Lord's work.—EBENEZER, Box P. 5111, Smith's, 132, Fleet-street, London.

SHORTHAND ASSISTANT, with long experience as Reporter, Amanuensis, and writer for the press, desires to extend his connection amongst Authors, Editors, Publishers, Professional gentlemen and others requiring occasional help. Notes transcribed, rough MS. copied, proofs read. High references. Moderate charges. PHONO, 211, High-road, Kilburn.

A VILLAGE PASTOR of 15 years' experience, and who has had the advantage of an evangelical college training, seeks a new sphere for the exercise of a purely gospel ministry. Highest references as to pastoral, preaching, and evangelistic ability.—E. CHILD, Bodicote, Banbury.

AS CHAPEL OR MISSION-HALL KEEPER, or could undertake charge of Coffee House. A Lady recommends a capable Man (a Christian). Married. — Miss GUNNER, Soldiers' Home, Weedon, Northamptonshire.

WARDROBE-KEEPER in a School, Assistant Housekeeper, or any post of trust. Thoroughly domesticated, good needlewoman, decided Christian. Good character. Age 30. G. L., Pinchbeck, near Spalding, Lincolnshire.

BIBLEWOMAN, with 24 years' experience. Can conduct mothers' and other meetings. Highest references. Salary not under £36. Within 20 miles of London. Miss PEACOCK, 27, Southgate-road, London, N.

DR. LASERON of the Deaconesses' Institution and Training Hospital, Tottenham, can highly recommend the Matron of his Orphan Home, who for nearly ten years has most efficiently managed the same, for a similar post in an orphanage or Y.W.C.A.

USEFUL COMPANION. — Young Girl would like to accompany Lady to India as Useful Companion or Help. Highest references.—Mrs. CLARK, c/o Baron Schröder, Loch Errocht Lodge, Dalwhinnie, Invernesshire.

A MIDDLE-AGED CHRISTIAN LADY seeks a re-engagement as Governess, Housekeeper, Companion, or any position of trust. Thorough English, French, German, music. Some Italian, Latin, and drawing. Excellent references. Liberal terms.—HOPE, c/o Mrs. Tribe, North-street, Leatherhead, Surrey.

WIDOW, having five children, and very small means, anxiously seeks to start on life her eldest Boy, age 15. He is not sharp enough for life in the City. Would like him taught a healthy trade, and boarded with Christian employer in small country town. Assistance much appreciated.—Mrs. G., 25, Cornwall-road, Stroud Green, London, N.

A CLERGYMAN RECOMMENDS a young Lady as Companion or Mother's Help. She is willing to assist in all light duties and needlework. Kind home more valued than high salary. Age 25. Disengaged Sept. 16. M. W., Mr. Evans, Union-street, Ryde.

MOTHER'S HELP OR COMPANION.—A Lady wishes a situation as above. Is fond of children, and could assist in sewing or housekeeping. Small salary required. Miss E., Nursing Home, London Hospital, E.

MATRON OR ASSISTANT.—Wanted re-engagement in a Preventive Home or any Institution. Has worked with great success in a Home for many years. Salary no object. 28, Thomas-lane, Knotty Ash, Liverpool.

NURSE-ATTENDANT, or Maid to invalid Lady or Gentleman. Experienced in sickness, kind and attentive. Would undertake slight mental case. Recommended. A. M., 6, Jelf-road, Brixton.

SITUATION WANTED by superior person, middle age. Housekeeper, Attendant on Invalid, Day Nurse in institution, Mission work, or any place of trust. Testimonials.—HODGES, Cloudesley Institute, 34, Barnsbury-st., Islington.

A YOUNG LADY (29) desires re-engagement in Mission work among girls, or as Superintendent of Girls' Home. Small salary. In fellowship with Open Brethren. M., 30, Oakley-road, Mildmay-park.

WILL ANY LADY take as Servant a very useful Woman, good needlewoman, age 40, who has taken one wrong step, and give her a chance.—MATRON, Rock End, Cambridge.

HOUSEMAID.—Wanted by a young Girl of 18, situation as Housemaid or General Christian. Abstainer. Three years and seven months' character. London preferred.—A. SPARROW, Kemble, near Cirencester, Gloucestershire.

DRAPERY. — Wanted, early in October, by a Christian Lady (Wesleyan), age 41, a situation in a good class Drapery business, in any good department (except mantles) in which a Lady is required. Accustomed to buy. Many years' reference. Must be a Christian home, with separate bedroom.—B., c/o Mr. JAMES E. MEAD, Amersham, Bucks.

USEFUL MAID.—A Lady recommends a thoroughly trustworthy Christian Woman (36) as Useful Maid to invalid or elderly Lady. Kind and attentive in sickness. Good plain needlewoman. STATIONER, 467, Harrow-road, Queen's-park.

AS MAID in quiet family. Good needlewoman, packer, and hairdresser, trustworthy and respectable. Good reference.—M. E., c/o Mr. Inge, Stationer, Tontine-st., Folkestone.

AS UNDER-HOUSEMAID.—A Lady wishes to find a situation in a Christian family for a young Girl, 17 years old. In or near Tunbridge Wells preferred. — Apply by letter, to Mrs. BROTHERHOOD, Hawkenbury, Tunbridge Wells.

EDWARD W. THOMAS, 200, Euston-road, can recommend a Man and his Wife to any place of trust. They are established Christians, very capable, also very earnest workers, and have thus far commended the Gospel by word and life.

COMPANION.—Young Lady (24) seeks re-engagement to an invalid Lady, for the winter or permanently. Disengaged early in October. Country preferred.—E. LEAN, Hillsboro' House, Bovey Tracey, near Newton Abbot.

MRS. BRADFORD HARDINGE, Tillington House, Petworth, highly recommends Coachman, or as Groom-Coachman, who has lived in her service 2½ years. Christian couple. Married, no family. Ride and drive well. Light weight. Age 27.

Appointments, Situations, &c., Vacant.

MANSERVANT wanted. Must be a competent gardener; some glass. Will have the care of a carriage horse. Wages £1 per week. Abstainer preferred. JOHN WALLIS, Montagu-street, Kettering.

A.1. TEA AGENCY.—A capital opening. Additional Agents wanted everywhere to sell our celebrated Teas among private families. Our Agents can earn 40s. weekly, as they inform us profits are larger and quality superior to that offered them elsewhere. To ensure success and double sales compare our samples, secure best value and full profits.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

SECRETARY required for the Homes for Working Boys in London. A layman under 35, of good business capacity, with experience in Mission Work amongst boys. Salary £150 to £200. Applications with copies of testimonials to be sent in not later than September 20, addressed to H. BRISTOW WALLEN, Esq., 18, Buckingham-street, Strand, W.C., marked "Secretaryship."

GROCERY.—Wanted immediately, Christian Assistants. Provision and tea. Window dressers, good salesmen. State salary. In and out of house. References to
THE SUPPLY COMPANY, Taunton.

YOUNG SINGLE MAN wanted who can use scythe and help in stable. Good character indispensible. State wages and all particulars by letter only to A. E. L., May's Advertising Offices, 162, Piccadilly.

TO EARNEST CHRISTIAN WORKERS.—Required for Rescue and Preventive work, a thoroughly experienced evangelical Christian Woman, to visit the poor girls in their homes, and also to go out at night, as desirable. Age not under 30.—Apply by letter, to
Miss H., 21, St. James'-road, Tunbridge Wells.

LADY MISSIONARY.—The Church of Scotland Ladies' Association wish to fill a vacancy in their Mission staff in the Punjaub without delay.
Miss REID, Secretary, 22, Queen-street, Edinburgh.

COMPANION-HOUSEKEEPER required immedistely. Clergyman's daughter preferred, capable of thoroughly training young servants. Musical. Not High Church.—Address with full particulars, photograph, and stating salary, Mrs. JOHN HUGHES, Gwynnondale, Llanarthney, R.S.O., Carmarthenshire.

AN EFFICIENT MANAGERESS wanted at once, for Bakery and Confectionery Stores. Must be used to the trade.—Apply, with references, to G. F. HINTON, Leominster.

LADY NURSE.—Can any Lady recommend Lady Nurse. Three children, four, five, and six years. Must be experienced and fond of children. Age not under 25.
Mrs. PEEK, 6, Preston-road, Southport.

A TRAINED CHARGE-NURSE wanted for Lock Hospital, Harrow-road, W. One experienced in Christian work preferred.—Apply to the MATRON.

A CHRISTIAN NURSE for two boys, aged four and one years, wanted by middle of October. Must be good needlewoman and understand her duties. One in fellowship with Open Brethren preferred. State wages.—Mrs. SIMMONS, Etherton Lawn, Speldhurst, Tunbridge Wells.

COOK-HOUSEKEEPER wanted for Gentleman's house in London. Must be communicant of Church of England. Age about 45. Highest character indispensable. — JOSHUA DEANE, Esq., c/o Shelley & Co., 5, Leadenhall-street, E.C.

COOK AND HOUSE-PARLOURMAID wanted at once. Quiet family. Wages £20, subject to a rise. Age 30, not under.—Apply, letter only, E. N., Boone's Library, 12, Swiss-terrace, Hampstead.

COOK AND HOUSE-PARLOURMAID wanted for Chislehurst. Three in family. Christian servants valued. Cook, age about 30, wages £22; House-Parlourmaid, age about 22, wages £16. Evangelical preferred.—Apply to
Miss HOOPER, 9, Upper Baker-street, N.W.

BLACKPOOL.—Wanted for Home of Rest, Cook (kitchenmaid from large establishment suitable).—Apply by letter, enclosing portrait, stating age and wages, to LADY SUPERINTENDENT, Cavendish House, South Shore, Blackpool.

GOOD PLAIN COOK. — Wanted about September 28, in a small family of three, a Christian Girl as Good Plain Cook.—Apply, stating wages required, to
Mrs. GRIGGS, London and County Bank, Reigate.

GOOD PLAIN COOK AND HOUSE-PARLOURMAID required at once, experienced. Good personal character indispensable. Good wages.—Mrs. M., Waverley, Albemarle-road, Beckenham, Kent.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 158, Church-street, Paddington-green. Stamp for reply.

CAN A LADY recommend a well principled Young Lady-Maid, age 25 to 30. Good plain dressmaker. Duty [illegible] late hours, [illegible] post paid.—S. M., c/o Street & Jones, Advertising Agents, Spring-gardens, S.W.

THOROUGH COOK required for family of two. Age about 30. Wages £26. All found except beer. Also, thorough HOUSEMAID, to assist wait at table when required. Age 30. Wages £15. Both required about the middle of September. Only Christian women and those seeking a quiet place need communicate.—Apply by letter, stating full particulars, to
Mrs. FRASER, Albemarle Hotel, Piccadilly, London.

GOOD PLAIN COOK wanted, for a small, quiet family, 10 miles north of London.
Mrs. KNIGHT, The Grove, Waltham Cross, Herts.

PLAIN COOK wanted for Ladies' School at Westgate-on-Sea. Wages £18, all found. No beer.—Apply by letter to
Miss S., 41, Marmora-road, Honor Oak, S.E.

A NURSE-HOUSEMAID wanted, Youngest child nine years. Good needlewoman, and good references necessary.
C., 31, Goldington-road, Bedford.

HOUSEMAID. — Wanted, strong, active Housemaid. Single-handed. Church of England. Good plain needlewoman. Age 26 or older. Quiet place. Two ladies.—State wages and full particulars.
Mrs. HENRY F. HALL, Poralto, Bournemouth.

UPPER HOUSEMAID, and to attend on Lady. Three in family, four servants. Age about 35, good needlewoman, and must work machine. Long and personal character. Church of England.
Mrs. CURLING, Addiscombe, Croydon.

PARLOURMAID wanted (25 to 30). Dissenter. Must be strong, able to wait at table, and a good needlewoman. Wages £18.—Apply by letter,
M., 4, The Grove, Highgate-road, N.W.

TWO TRUSTWORTHY COUNTRY SERVANTS wanted, over 20, as Cook and Housemaid in a family of four. Abstainers preferred.—Write after September 7, stating wages, to
Mrs. BAKER, The Herbarium, Kew.

A YOUNG LADY wanted, to take out two little girls and assist in light housework, in return for comfortable home.—W., Woodward's Library, Rosslyn Hill, Hampstead, N.W.

EAST LONDON HOSPITAL FOR CHILDREN, Shadwell, E.—Wanted, a Second Laundrymaid, who can iron well. Wages £16, and board and lodging.—Apply to Mrs. Fisher, at the Hospital.—ASHTON WARNER, Secretary.

CAN ANY LADY recommend an active, reliable person as General Servant for small quiet family? Wages £18.—Mrs. R., Raglan, The Park, Waterloo, near Liverpool.

GENERAL SERVANT (18 to 25), wanted. Methodist Minister's, four in family. Quiet comfortable home. Wages £10.
25, Park-road, Forest-hill, S.E.

A GOOD GENERAL SERVANT wanted. Age 18 to 21. Comfortable home, two in family. Plain cooking. One thoroughly trustworthy would be appreciated.
Mrs. S., 13, West-view, Highgate-hill, London.

GENERAL SERVANT wanted for small house; two in family. Must be good plain cook, and thoroughly trustworthy. Personal character necessary.—Apply by letter, to
R., 15, Rosebery-road, Clapham-park.

GENERAL SERVANT.—Required, Christian young Woman, one who understands plain cooking. Very comfortable home. Wages £11 or £12.
C/o A. B. C., 113, Shirland-road, Maida Vale, W.

LAUNDRESS WANTED, Birmingham Town Mission Refuge. Good working Laundress. Christian principles. Abstainer. Age 30 to 40. Capable of managing a public laundry. Salary according to efficiency.
Noel-road Laundry, Edgbaston.

CHRISTIAN SERVANTS WANTED.—Miss HOOPER, 9, Upper Baker-street, N.W., has now the following vacancies in Christian families: Cook-Housekeeper, wages £25, and Housemaid, £18, for Hants; Laundrymaid, £25, Herts; Cook, £20, Harley-street; Cook, £20, Dorking; Cook, £20 (family two), Acton; Parlourmaid, £20, Hampstead; Kitchenmaid, £20, Oxford; Children's Nurse, £18, Highgate; Butler for Shropshire; General, £18, Alexandra-road.—Apply at once.

THOROUGHLY DOMESTICATED, active young person, between 25 and 30, to take part in management of household. Tradesman's family. No children. Girl servant kept. Christian and abstainer. Comfortable home.
Mrs. STIDOLPH, Dartford.

FREEST SCOPE for winning souls. Wanted, earnest spiritual Men and Women to be trained free as Evangelists, Colporteurs, and Mission Nurses. Allowance to family where needed. Sufficient salary guaranteed. When health prevents full active service, quieter C. A. posts generally obtainable. Foreign service quite voluntary.—Apply, SECRETARY, Church Army, 128, Edgware-road, London, W. Funds urgently needed for training.

To Let, Apartments, &c.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BOURNEMOUTH.—High-class Apartments. Board if desired. Good position, close to sea, Chine, and Boscombe Pier (steamers call).—Ascot, Boscombe.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 53, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

ROTHESAY, SCOTLAND. — The House of Rest. Terms, board and lodging inclusive, from 27s. 6d. per week. Hydropathic treatment extra. Specially reduced terms during winter months. Prospectus from COLIN CAMPBELL, Proprietor.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

ST. LEONARDS, Hastings, 88, Warrior-square.—This old-established Boarding House is open for the coming season at moderate and inclusive terms. Special arrangements for families. Cuisine good. Smoking and bath-rooms. References to visitors. Tennis.—Miss DAIN.

INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage. Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive. — COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 11s. 6d. to £2 2s. —LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

CLIFTON, BRISTOL.—Board and Residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship. —Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park, Bristol.

ST. LEONARDS.—Eversfield Mansions.—Boarding Establishment, situated on the best part of the sea front. Visitors would find every home comfort on moderate terms. Smoking and bath-rooms.—The Misses JONES.

FREEHOLD BUILDING LAND, at £50 per acre, in some of the most beautiful spots in Hants, Berks, and Surrey, in plots of one acre and upwards. Instalment.
Mr. BLAKE, Farnborough, Hants.

INTEMPERANCE. — Long established Seaside Home for a limited number of LADIES suffering from morphia, chloral, absinthe, stimulants, or nervous debility. Christian care and influence, judicious supervision, home comforts, and amusements. Highest references. —MEDICUS, Chas. Tayler & Co., 154, Fleet-street, London.

HASTINGS SEA-SIDE HOME OF REST for Christians. Central, close to sea and places of worship. Liberal table. Every comfort (baths, h. and c.). Private grounds.
PROPRIETRESS, Woodgrange, Cornwallis-gardens.

PARIS, Pension de Famille.—Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue de la Grande Armée, Paris.

MARGATE.—House of Rest for Christians. Close to sea and places of worship. Terms from 15s. References required. Stamped envelope for reply.—Miss EDWARDS, 39, Gordon-road, Cliftonville, Margate.

RAMSGATE.—Home of Rest for Christian workers, Governesses, and others needing change. Every comfort. Terms from one guinea to two guineas.—Apply LADY SUPERINTENDENT, Apsley Villa, Crescent-road. Enclose stamped envelope.

DUMPFORD HOUSE, near Petersfield, Hants.—This comfortable Health Resort, situated in the midst of charming scenery, affords a cheerful Christian home to those needing rest and change.—Mrs. BOYS, Proprietress.

LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly. — Apply, enclosing stamped envelope.
Rev. W. DARLOW SARJEANT, Croydon.

A PRIVATE HOME for Ladies, (established 1875) suffering from Hysteria, Neurasthania, Spinal Paralysis, Neurotic Dyspepsia, Neuralgia, and other affections of the Nerves, in a bright, cheerful, sea-side Health Resort. Dry bracing air, sheltered from the north and east winds. Pure water, perfect sanitation, beautiful scenery. Home comforts and amusements. Highest references. Hydropathy, Massage, Medicated baths, Weir-Mitchell method and Electric Treatment.
PROPRIETOR, Clevedon, Somerset.

SEA-SIDE BOARDING-HOUSE for Christians, near Worthing. Lovely sea view, close to beach. Extra large sitting-room. Terms 20s. weekly. Married couples 35s. Missionaries (home or foreign) 15s. Liberal table. Family ease. No children taken. Special return fare 5s.—Write for particulars,
PRINCIPAL, Caswell, Lancing-on-Sea, Worthing.

MRS. DALBY'S PRIVATE HOME.—Self-supporting, for Gentlewomen. Established 1876 (special cases). References: Rev. F. B. Meyer; Rev. Jackson Wray, &c. (see letter, CHRISTIAN, May 23).—21, Norfolk-road, St. John's Wood.

MISS ROBINSON'S NEW HOUSE.
THE
Speedwell Coffee Palace & Gospel Hall
Is now at work. She has vested the property in eight Trustees, of whom Lord Polwarth is one. A considerable sum of money needed to clear liabilities. Eighty beds for soldiers, sailors, and their relatives. A sleeping cabin can be provided and named by any donor of £20. Gospel Services in the Hall every night. Inspection invited. The SPEEDWELL is nearly opposite the Portsmouth Town Railway Station. Hotel accommodation for visitors.—Full particulars on application to Mr. A. GRIGSBY, Manager; or to Miss ROBINSON, Soldiers' Institute, Portsmouth.

MIDDLE-AGED or Elderly Lady or Gentleman can be received (permanently only) as member of family circle. Very comfortable, country, Christian Home. North Hants. Waggonette. Terms 21s. to 30s.—A. B., 31, Ashburnham-road, Greenwich, London.

SEASIDE.—Board and Lodging on very moderate terms for two or three persons requiring to winter out of London; or would take children over twelve years of age. Actual invalids not received. Comfortable home. Fine bracing climate. References given and required.—E. H., 2, Merton-villas, Holland-road, Clacton-on-Sea.

BRIGHTON. — Board and Residence offered to Christians. Close to sea and West Pier. Terms from 25s.
Mrs. JOHNSTON, 11, Cannon-place.

BOURNEMOUTH. — MELBOURNE, Knyveton-road, East Cliff. Superior Boarding House, pleasantly situated among the pines, and near sea. Comfortable, quiet home. Large garden. Terms moderate.

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SEPTEMBER 5, 1890.

The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. R. C. L. BEVAN, Banker and Philanthropist.

The Chairman of the Jewish Board of Guardians in the East-end of London has published some interesting figures, which go to prove that the Jews leave Great Britain in larger numbers than those who arrive. Mr. Cohen also shows that the Jews in the East-end are thrifty and creditable members of the community. Mr. Cohen's statistics are valuable in the direction of removing mischievous misapprehension with reference to a very interesting section of the Jewish race.

In a letter to *The Daily Graphic*, Mrs. Lynn Linton expatiates in strong language on "the immorality of cheapness." She is very severe on the rich folk who patronise "the Stores" in order to save a shilling in the pound on purchases, while the small traders are ruined for loss of custom. Cheap prices and bad materials go together, while both are nationally hurtful and personally degrading. It cannot be denied that much of her philippic is founded on fact, and, with Mrs. Linton, we should hail a return to "the grand old generosities of a braver time." At any rate, if we cannot be generous, let us be just.

We observe with some satisfaction that the licensing magistrates and justices in different parts of the country are showing an unwonted desire to bring the number of licensed public-houses into more correspondence with what are called "the needs of the population." The real needs of the people in this matter would make great havoc in the ranks of drink-shops, but the difficulty lies in suppressing some, while others are allowed to continue their hurtful traffic. If magistrates and police will act with vigilance in weeding out those houses that permit betting, as well as excessive drinking, they will do something in the right direction.

Readers of recent numbers of *The Standard* would observe in its late successive issues what it terms a "surprising flood of correspondence" called forth by a letter of Bishop Mitchinson on "Uncongregational Singing." In seventeen of these letters, which we have read, the preponderating protest is against the monopolising of musical worship by a choir, and in some of them are strong pleas against the growing helplessness of clergy and people in parish churches. The fount of the evil does not, however, seem to have been noticed. So long as congregational singing, both in churches and in chapels, ceases to be for "the praise and glory of God" as it used to be, and, according to the modern fashion, is meant to exhibit musical skill and for the gratification of man, so long will this degrading idea of Psalmody bring forth "floods" of dissatisfaction and complaint.

Monasteries and nunneries are springing up silently in not a few districts of Southern England. This points to the foothold which Rome is insidiously gaining in a land in which an open Bible has hitherto been the foundation of its liberties. It is stated that the Trappists are about to establish a monastery in Essex, and we cannot regard the migration with satisfaction. The present day is not one for silence, but rather for vigorous speech and decided action.

"Vigilans," writing to *The Bournemouth Observer*, quotes one of its correspondents who advocates "Sacramental teaching," and who says :—

> "Unhappily Bournemouth can no longer be said to retain its leading position among watering places for [such] Church teaching and Church privileges." "We are truly thankful to hear it," says "Vigilans," and adds, "The churches in Bournemouth which do not enjoy this writer's approval, and are therefore unworthy to be mentioned by him, may thank God for the better teaching they enjoy, and should carefully guard against compromising their principles." At a conference of the (Roman) "Catholic Truth Society" held at Birmingham recently, under the auspices of the late Cardinal Newman and Bishop Ilsley, the Roman Catholic Bishop of Salford is reported to have said, "The Bishops, Ministers and people of the Established Church are busily engaged in ignoring or denouncing those very articles which were drawn up to be their eternal protest against the old religion, the Sacramental Power of Orders, the Real Presence, the Daily Sacrifice, Auricular Confession, Prayers for the Dead, Belief in Purgatory, Invocation of the Blessed Virgin and the Saints, Religious Vows, and the institution of Monks and Nuns—the very doctrines stamped in the Thirty-Nine Articles as 'fond fables' and 'blasphemous deceits.' All these were now openly taught from a thousand pulpits within the Establishment, and as heartily embraced by as many crowded congregations."

This is plain and outspoken: will some of our "thoroughly Catholic Churchmen" (asks "Vigilans") speak out and tell us whether this is true, or a libel upon their English Churchmanship?

An instance of the unreasonable lengths to which Roman Catholics are capable of pushing their claims for tolerance is furnished by the case of an Industrial School at Blackburn, which has remained unopened for several months owing to the obstructive demands of the two priests on the School Board. These priests claimed that full instruction in the dogmas and observances of the Church of Rome should be provided, by means of a schoolmistress, for the children whose parents are, or are reputed to be, Roman Catholics—and this at the expense of the ratepayers, even to the cost of manuals, images, pictures, &c. Defeated on the School Board, they laid their complaints before the Roman Catholic Home Secretary, who paid more heed to them than to the majority of the Board, and required the expunging of a rule which had been made limiting the books to be used in the Roman Catholic teaching to the Douay Bible, in order that the priests might introduce whatever manual they pleased.

As a solution of the difficulty the School Board have made a rule that religious instruction shall be given to the children for half an hour daily, during which time the Roman Catholic children may receive "religious instruction from a minister of that religious persuasion," and the rule limiting the books to be used therein has been rescinded. Yet, although the consciences of the Roman Catholic parents are thus respected, and their rights completely safeguarded, the priests consider themselves still aggrieved because the Board declines to appoint a Roman Catholic schoolmistress and to provide for a priest occasionally visiting the school "to see that the teacher is not unfairly treated." It is hoped that the Home Secretary will no longer support the ill-advised conduct of his co-religionists, but accept the regulations and allow the much-needed school to be opened. The incident conveys a warning as to the kind of civil and religious tolerance which might be expected in the case of Roman Catholic ascendency.

The lately issued report of the House of Commons Committee on Infant Life Protection forms an important contribution to the literature of social questions, and will, it is hoped, form the basis of early remedial legislation. The subject is intimately connected with that of child-insurance, which, however, was only incidentally touched upon by this Committee, whose main object was to consider the best means of stopping the habitual evasions of the Infant Life Protection Act of 1872, which provides for the registration of all houses where more than one child under twelve months old is kept for hire or reward to the guardian.

That these evasions are numerous and ingenious, resulting in the gathering together in one house of several children, neglected, ill-fed, and barely kept alive, was abundantly shown in evidence. As a remedy, the Committee recommend that the Act of 1872 be extended as to age, and that it be made applicable to single children. But, in order not to hamper the deserving poor, or to deter conscientious persons who take charge of children under the auspices of boarding-out societies, or other good institutions, exemptions are recommended which will protect those cases where inspection is already provided for, and also those numerous instances among the working classes in which the person receiving the child can show a previous knowledge of or interest in it or its parents.

Proofs accumulate as to the failure of the potato crop in Ireland, and the coming winter is sure to bring much misery, if not actual starvation, into many humble homes. Wisdom will be needed, no doubt, in grappling with the crisis so as to meet real need, without producing social or national demoralisation. Political troubles must retire to the background in the face of widespread hunger. At the same time we

are hopeful that practical kindness shown during a time of distress will serve to pave the way for larger Gospel endeavour.

It is satisfactory to learn from the twenty-eighth annual report of the Reformatory and Industrial Schools of Ireland that the number of inmates of the reformatory schools in that country has fallen from 1160 in 1880 to 763 in 1889, and that during the last five years two reformatory schools have surrendered their certificates. The statistics given also show a decrease in the number of juvenile convictions. It is worthy of notice that according to this report there has been a proportionate decrease in adult crime, and it is claimed that the reformatory schools have been largely instrumental in thus reducing the supply to the ordinary prisons.

If these statements are to be relied upon, Ireland may be congratulated on presenting a pleasing contrast to our own country, in which the number of adult offenders is on the increase. With respect to the careers of the children after their discharge from the schools, 80 per cent. of boys, and 81 per cent. of girls from reformatories, and 90 and 96 per cent. respectively from industrial schools, are reported as doing well. In the light of these figures there is not much fault to be found with the working of a system which claims to have been the means since its institution of presenting the State with nineteen thousand honest workers.

Although notices respecting the Jews have been frequent in these columns, it is impossible to pass over the recent references to them in Continental journals. We are told that Israelitish barristers and law students flood Germany, and edit half the German-speaking periodicals; that they conduct sixty per cent. of the newspapers in Vienna; and that whereas they numbered in Hungary, in 1869, a quarter of a million, they now number 700,000. But other facts give significance to these things. Men of sceptical tendencies, whose whole thought is bounded by this world's horizon, are becoming arrested by this growing Israelitish influence; by the drawing together of Jews; by their unique ambition of a coming supremacy, and by their conviction that a great mission is given to them. Mysterious but undoubted fact! spite of their unbelief and prevailing plutocracy, the Jews are the world's witness against infidelity, and teach that human history is incomplete.

Principal Cairns, writing to *The Free Church Monthly* from Berlin, conveys a decided impression of a growing reaction against the bald and chilling rationalism which has prevailed in the pulpits and Universities of Germany and Holland. After listening to lectures and sermons in both countries, and especially in Berlin and Halle, he has taken note of a marked current towards the old theology. In one of the large churches of Amsterdam, which was crowded, he witnessed what was more like a religious revival than anything he had ever seen. Happily, error always overshoots its mark, and originates a rebound.

Surely a rebound must follow such teaching as the following, of which a correspondent in an Episcopal journal tells its readers with reference to St. Margaret's, Liverpool. The first thing seen on entering the edifice was an image of Christ and the Madonna. The service opened by the lighting of candles after the Romish model. The prayers were in a monotone, and among them a hymn describing the dead saints as intercessors. Then came the sermon, in which the preacher told the women (for few men were present) that the Apostles were sent, not to teach, but to found a society, with its authority, sacraments, &c.; that outside this society there was no salvation, and that such a man as the jailer was saved in Philippi, not by his belief on the Lord Jesus Christ, but by his being introduced to the Church through baptism. It is hard to say whether the preacher believed all this himself, but the duty is clear to call attention to what is going on, not in the Established Church generally, it is true, but in certain places.

Dr. McCosh, of Princeton, New Jersey, has called attention to a great danger attending young foreigners who go to Germany to complete their education. He says:—

> Erastianism [making the Church subservient to the State] is still universally prevalent in Germany. The people, though they may be allowed at times to express their preferences, have no positive or direct power in the choice of their ministers. The civil authorities with whom the power of appointment and management lies, are not necessarily professing much less living Christians, or possessed of any spiritual discernment. Not unfrequently pastors are placed over parishes who are known to have no belief in the inspiration of Scripture, or, indeed, in the truth of Christianity. The worst of all is that the professors of theology who prepare young men for the ministry are all appointed by the civil authorities, and are subjected to no test of doctrine. The wildest pantheism, the barest agnosticism may be taught without any restriction being laid on them or any penalty being imposed.

It is not surprising that some of the many English-speaking students in Germany should be carried away by the aberrations of Erastian teachers. Indoctrinated in a philosophy which lands them in an unsubstantial idealism, they easily give their assent to a theology equally ideal, and not founded upon Scripture. Dr. McCosh urges English-speaking theological professors to cultivate an erudition equal to that of the Germans. He also maintains that young men should be thoroughly trained in the truth before they go to Germany.

There must be two opinions with respect to the article in the current *Fortnightly Review* on immorality among all social classes in Russia. It is inexpressibly terrible. Some persons will offer reasons which go to justify, and others reasons which condemn the publication of such a revolting revelation. It may be hoped that there will be a contradiction of such general and grave charges. The writer, nevertheless, supports his allegations by manifold authorities, and adds:—

> English readers cannot realise the profound bitterness of heart with which a Russian who loves his country discusses these things, even with his fellow-countrymen. It is gall and wormwood to write of them to foreigners. But there is no other way of influencing rulers who are impervious to shame. The Government is responsible for a state of things which every honest Russian admits to be a scandalous disgrace to the civilised world...The *ordinary* Russian knows no better, and it is forbidden to teach him.

India is gradually becoming a nation of readers. Hindoos and Mohammedans of influence, as well as the Government and the Missionary Societies, are putting forth efforts for the education of the population. Obviously the Press must be largely used if the reading millions are to be brought into touch with Christianity. Rev. T. Craven, of Calcutta, urges that to spread a correct knowledge of the Gospel, economically and to the best possible advantage, the Press must be more than ever brought into use. In a communication to us, he says:—

> The Pagan and Atheistic Press is to the front in India. The Christian Press must be ahead of it. It is lost ink to print polemics, as well as lost breath to preach polemics generally. By being "ahead" is meant, printing more of the wonderful things of God, than the anti-Christian Press prints of its ribaldry in India.

Bishop Thoburn's sermonettes are issued weekly in five languages, and circulated to the extent of 50,000 copies in various parts of India. But what is this number among the many millions of people?

Dr. G. F. Pentecost has now completed the arrangements for the evangelistic tour in India which he and some helpers are about to make. He sails from America on September 6, and expects to leave London for India by s.s. *Khedive* on October 16. A small party will accompany Dr. Pentecost at first, but others are ready to follow. An earnest and sustained effort will be made to reach with the Gospel message as far as possible, not only the Anglo-Indians and Eurasians, but the five millions of natives who are familiar with the English language. This is a large undertaking, and the workers will need all the prayerful sympathy of Christians on both sides of the sea. We are sure our readers will not fall behind in sustaining the hands of Dr. Pentecost and his friends by continued believing petition to God for a rich blessing on their labours. Lord Kinnaird, 2, Pall Mall East, London, S.W., will answer any inquiries of those interested in the movement.

Mr. Plimsoll's protest as to the dangers of overloading ships has been singularly strengthened by the lately issued report of the Board of Trade as to recorded casualties of vessels in the timber trade. That report (says *The Times*) fully justifies existing legislative restrictions on the carrying of deck cargo, and would warrant Parliament in making still more stringent regulations:—

> The whole record is not calculated to make men feel easy as they lie abed in winter nights and think of frail schooners and crazy brigs making there uncertain way from St. John or Demerara in bad weather. It gives one a shock to pass from the returns of the voyages of the Atlantic liners, swift, regular, and safe, to the crowded record of disasters which we read in this report. But a word of comfort is permissible—there is no ground for suspecting that things are getting worse. On the contrary, it is clear that they are mending. The loss of life reached its maximum in 1881, and since then there has been a fairly steady decline.

The closing observation is so far satisfactory; but it is clear that continued vigilance is required to safeguard the safety of seamen's lives. Competition and greed are ever-present factors in the struggle, and the friends of Jack must be equally on the alert.

BUDAPEST.—The Scottish mission at Budapest, which is doing good work there, is about to open a second hall in one of the principal thoroughfares of the Hungarian capital. The first meeting will be held on the 5th inst.

HE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

HE GARDEN WHERE THEY LAID HIM.

VII.—*Mary Magdalene* (*continued*).

OWLY the two disciples return to their dging in the city, John, at least, with a eat hope in his heart; while Mary lingers hind in the garden, unable to tear herself vay from the place where the Lord had in. Love and grief detained her, together ith some unbreathed hope in her heart. e picture to ourselves the bright, fresh wn, the balmy air, the blue dome above, e vernal bloom all around, the joyous orning songs—and a woman beside an npty grave, not merely shedding tears, t lifting up her voice and weeping aloud, e Rachel weeping for her children gone to captivity.

In the gush of her sorrow, she stooped wn that she might look into the sepulchre. ow perfectly natural her act was does not quire to be shown; we understand it at ce by the impulse that sends us again and ain to gaze upon the face of our beloved ad, and to kiss clay-cold lips. It is not id that she had looked in before, but only at she saw that the stone was taken away. however, she had already looked in, she d seen nothing. This time her gaze is not fruitful; she sees two angels in white, ting the one at the head, the other at the t, where the body of Jesus had lain. ey had been invisible to Peter and John; ey had been invisible to Mary herself till w; just as, until his eyes were opened, e prophet's servant could not see that the ole mountain was full of horses and ariots of fire round about; for the seeing pends on the eye. They are clothed, t in mourning robes of sackcloth, but white, the lustrous attire of joy and aven. They sit, as if their service were w accomplished and they waited to be estioned. Their aspect is not terrible to r, but benignant and gracious. We are t told whether she recognised them at the ne for angels, or whether it was after-owledge; from the manner in which she eaks to them, it would rather seem that e converses with them "unawares," and nks only of mortals like herself—if, in-ed, her absorbing emotion permits any nking on the subject whatsoever. At all ents she is not terrified; she does not cry ; she expresses no surprise or astonish-nt; she speaks to them just the same as she l already spoken to Peter and John. The e thought, *Where is my Lord?* excludes ery other.

Compassionately and tenderly they in-re of her, "Woman, why weepest thou?" os and tears are no strange phenomena the grave's mouth. And yet, if she had derstood the angels aright, she would have derstood them to mean, "Refrain thy ce from weeping and thine eyes from rs," for He whom thou lamentest is ome back from the land of the enemy." t she does not understand this, and so she swers, "Because they have taken away Lord, and I know not where they have l Him." She speaks with the touching plicity of a child. Jesus is still "*my rd*" to her; and she feels herself robbed he last treasure of her heart. Ah, if she l found the Lord where she sought Him, ad been a sorrow indeed!

We wonder what purpose this interview Mary with the angels served. They ng her no comfort. They give her no information. They merely ask her a question and get a reply, and that is all. As we read on, our wonder disappears. "*He is not here; He is risen as He said*," seems trembling on their lips, just waiting to be spoken; but, ere they have time to speak, *another* Comforter interposes, who, Joseph-like, can refrain Himself no longer, and who is jealous to wipe away her tears with his own hand.

It came about in this way. In a fresh outburst of grief was it?—or did something in the eye of the angel bid her look round? or was there a mysterious consciousness of another presence, such as we have all experienced at times?—she turned and saw Jesus standing, but knew Him not. The non-recognition is not surprising. She was seeking Him among the dead, and not expecting to see Him alive; it was but a momentary side-glance that she cast upon Him, and not full-front scrutiny. She looked through the dimming veil of tears, and seems to have resumed her former posture almost at once. Beside all this, the face present to her memory might be the face she had last seen on Calvary, in the sun's eclipse; whereas He has now ceased to be the Man of Sorrows, and his aspect would necessarily be different in the calm of the eternal peace. One does not wonder, therefore, that she did not immediately recognise Him. It has been the same with ourselves a thousand times. Our blessed Lord has been with us, close by our side, and yet we have gone on wailing in blind sorrow, "*O that I knew where I might find Him!*"

"Woman, why weepest thou? Whom seekest thou?" the Stranger asks. They are the first words of the risen Lord, and are exhaustless in their suggestion. He speaks very kindly, yet not as to one with whom He stands in any special personal relationship; it is not "*Mary*," but "*Woman*." And He will have her tell her sorrow in her own way. There is a grief as well as a joy with which a stranger doth not intermeddle, and kindly meant questions may be so put as to wound hearts and close them against the questioner; but *this* Stranger's tone is so sympathetic and gracious, and at the same time so suggestive of ability in some way to comfort her, that her heart cannot but open to Him. Supposing Him to be the gardener, and unconsciously taking for granted that everyone must be thinking of Jesus, as she herself was, she says, "Sir, if *thou* have borne Him hence"—*thou*, and not his enemies—"tell me where thou hast laid Him, and I (*I myself*) will take Him away." Nothing could be conceived more artless and true to life.

Jesus says to her "*Mary*." It is not, *I am He whom thou seekest*, or, as once on the Galilean lake, "*It is I; be not afraid*." He only names her name, as He used to do, in the old familiar tone. Instantly the truth flashes upon her, and, with a sudden cry of rapture, she answers "*Rabboni*." The recognition is one of those swift things that are completed in a moment, with one great beat of the heart. The Evangelist gives the very word she uttered and in which her joy was expressed, the word "*Rabboni*," belonging to the sacred tongue. It is, indeed, the word of the past rather than of the future. It tells what He had been to her as the Teacher and Guide of her soul. It is as yet chiefly his *words* that have impressed her—those wondrous "words of eternal life," so many of which are treasured up for us in the Gospels. "Never man," said the rough officers who on one occasion were sent to capture Him and who came back without Him—"*Never man spake like this Man*"; and their saying has been repeated by thousands upon thousands, wise and simple, refined and rude, learned and ignorant, nobly-born, and blue-bonneted peasants, till it has become a sacred common-place. In the time to come Jesus shall be more than *Rabboni* to this loving soul, as to all the disciples. In the time to come they shall own Him, not merely as the Master, but as the Son of God, the Brightness of the Father's glory, and the Express Image of his person, the Almighty Saviour of the lost, the Lord of their conscience and will.

Mary speaks only one word: she can speak no more. When the soul is made to thrill at once through its every fibre with some mighty emotion, there is, for the most part, but a single exclamation, and then silence; and this is what we find here. *Rabboni* is the swift, deep-hearted response of Mary's joy, and she can say no more. But it means, "Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness."

A MISSIONARY'S WORK IN BENGAL.

(*Extracts from a Letter to a Friend.*)

During December, I was travelling over the lower hills of the Himalayas among tea-planters, and over the Northern Bengal State Railway, carrying on evangelistic work. My audiences were for the most part small; though at one place I addressed from three to four hundred English-speaking natives.

In January and part of February I was in the Western Dooars, visiting planters and holding services at different centres. This is much needed, but very trying work. I grieve to say that the truly converted men are very few indeed. It is quite a surprise to come across one.

Our countrymen sadly deteriorate when they come to India. During the remainder of February and March I was still at the same work in different parts of the Darjeeling district and the plains of Bengal. I held numerous meetings, and circulated a large number of Scriptures and tracts. At one place a Baboo refused a copy of the New Testament, saying, "No, I love my Hindoo religion." This is the first refusal I have met with. At another time, in a train, I spoke to a man who said, "I believe in the Christian religion, but my father, a Hindoo, will not hear of it, and gets very cross." I read some passages from the Gospels, showing that everyone who would follow Jesus must bear the cross, but that Jesus would help him through.

My regular calling is that of pastor of a Union Church, a place of worship where believers of all evangelical denominations meet. At our Communion service this morning we had Baptists, Independents, members of Church of England, Wesleyans, American Methodists, American Presbyterians, Australian Baptists, American Baptists, members of the Scotch Presbyterian Church, the Free Church, &c. Just now there are many missionaries up from the plains in quest of rest and change. The influenza has disabled a good many, but I hope now that we are over the worst of it.

Your kind references to yourself have much interested me, especially your stating that you have just dedicated your sixth son to be a missionary. May the Lord appoint each one his sphere and crown him with his blessing, whether directly engaged in his service or not. Concerning myself, I may say I was trained under Mr. Spurgeon, and have been now in India for nine years. Remember me still in your prayers.

Differences in the Gospels.

BY REV. A. MOODY-STUART, D.D.

THE TITLE ON THE CROSS.

JOHN xix. 19; MATT. xxvii. 37; LUKE xxiii. 38; MARK xv. 26.

THE variously described Title on the cross of our blessed Lord is scarcely to be reckoned as one of the differences that call for special explanation, for, in the words of "The Speaker's Commentary," "the difference in the form of the inscription may be accounted for by the three languages in which it is written." But this difference has been invested with an undue significance by the importance attached to it by so reverent an expositor as Alford, who, with all his faith and his love for the Scriptures, writes of it in these strong terms, in which he marks the most emphatic word: "The advocates for the verbal and literal exactness of each Gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. A title was written containing certain words, not four titles all different, but one differing probably from all these four, and certainly from three of them."

With our great esteem for the writer we cannot refrain from extreme surprise at this plea; and when he asks us to take this example as a guide in other instances of difficulty, our inference must be the reverse of his; for if he has so mistaken this case by overlooking some of its plainest elements, much more may he have been mistaken in "less plain and obvious cases."

The Title on the cross of our Lord is recorded in different terms in each of the four Gospels. In the Gospel of St. John the inscription is, "Jesus of Nazareth the King of the Jews"; of St. Matthew, "This is Jesus the King of the Jews"; of St. Luke, "This is the King of the Jews"; of St. Mark, "The King of the Jews." In so plain a matter, this variety is startling, if we forget that the title was written in the three leading languages of the world, in Hebrew, Greek, and Latin; and that the eye-witness read not one, but three inscriptions. That which is given by John is the fullest; he records it as written by Pilate himself, and, as if to indicate its origin and its fulness, he alone calls it the "Title" on the cross. Mark, on the other hand, whose vivid Gospel is the briefest, adheres to his usual brevity in recording the inscription; he does not profess to give the complete title, but the "superscription of the accusation"; and the "accusation" is verbally the same in all the four Gospels without a shade of difference, "The King of the Jews." Matthew indeed employs the term "accusation," for his fuller inscription, but uses it in a wider sense.

After Pilate had written the official title, there is no reason to think that he did not hand it to others to translate. The translators would be scrupulously careful not to alter a word in the description of the crime charged against Jesus in the title Pilate wrote, "The King of the Jews"; to which he adhered so decidedly against the remonstrance of the chief priests, and of which he said, "What I have written, I have written." But they may naturally have taken more liberty with the personal designation of the Sufferer, about which there was no dispute; and their rendering it into different languages would itself cause a different cast of expression. The two inscriptions recorded by St. Matthew and St. Luke may be held to have been written by the translators, and these, with the full title given by St. John, and the mere accusation recorded by St. Mark, will make up the four different titles which we read in the four narratives of the Gospel.

The combined narratives by four historians, each stamped by features peculiar to itself, yet neither inconsistent with the others, bear the amplest testimony to the truth of the whole. These holy men of old speak as they are moved by the Holy Ghost, who uses the mind and the pen of each to fashion the record as seems best to the inspiring Spirit, yet in accordance with the writer's own sanctified perceptions; thus Himself presenting to us an attractive, varied, and concurring narrative of the events on which hang all our hopes of lasting welfare.

In concluding these few notes on three leading instances of Differences in the Gospels, we shall transcribe a memorable sentence on the inspiration of the Bible from an expositor who excels most others in spiritual and critical insight into the word of God. "Holy Scripture is divinely inspired in all its parts, not only while it has been written, God breathing through the writers; but also while it is read, God breathing through the Scripture, and the Scriptures breathing Himself."

"Scriptura sacra secundum omnes suas partes divinitus inspirata est, non solum dum scripta est, Deo spirante per scriptores; sed etiam dum legitur, Deo spirante per scripturam, et scriptura Ipsum spirante."—*Bengel*, 2 Tim. iii. 16.

What is Sin?

IF those who would fain teach others in spiritual matters, would seek, ere opening the mouth or taking the pen, to define to themselves the meaning of many of the terms they use in their teaching, the Church of Christ, methinks, would escape nine-tenths of the bewilderment inflicted upon it by reason of the jarring views of those who are, more or less, regarded as its authorities in matters of faith and doctrine. Maybe the devil never laughs; but if he does, how great must be his amusement, as he listens to the wrangling of good men on the possibility, or impossibility, of fallen human nature becoming sinless on earth. Some affirm the possibility, and declare that they have become sinless themselves. Others, not venturing to such lengths, refuse to assert themselves sinless, but claim to live, day by day, without actually committing sin. They acknowledge that the *roots* of sin are in them, but that the measure of grace they have received from God keeps these from developing into its *fruits*. Then, again, there are those who teach, that not only man's best doings, but even his prayers, and tears of contrition, have in them an element of sinfulness. And just as it was a century since, when church leaders were quarrelling about predestination and free will, the disputants got from doctrines to personalities, the present strife is tending in the same direction, and one person, with one set of views, has begun to ask whether another holding the opinions he or she does, can really be a child of God.

But what is sin? Several dear friends of my own have lately spoken of victory over a violent temper, as though all sin had been included in temper. Now, the meaning of such is evident. To them temper has been the besetting sin, and as other sins had been dwarfed into nothingness by this one great sin, which they rejoice to feel has been conquered, they look only at fallen Goliath and forget the existence of other Philistines. But sin is more than temper, than drink, than laziness, than uncleanness: for when we have mentioned ten thousand of its varieties, we shall find more to be mentioned still. This is its Scriptural definition: "Sin is *the transgression of the law*," and the law, unless it has been altered since the Lord Jesus was on earth, is this: "Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbour as thyself." Do I fail, then, to love God, for any moment of my life, with *all* my heart, with *all* my mind, with *all* my soul, and with *all* my strength, such moment must be a moment of sin. And so, again, with regard to my neighbour, though I may indeed love him, yet if I fail to love him *as myself*, I still sin.

I SHALL NEVER FORGET

how one old friend of mine got his eyes opened on this subject. He told us he had been living without sin for thirty years. A heavy gold watch-chain was hanging from his waistcoat pocket as he spoke, and this a blunt evangelist went forward and took, with the question: "What do you do with this hanging here?" "It is mine," said he, "and therefore I have a perfect right to wear it." There were starving poor around him, and when the other asked if he was loving his neighbour as himself while retaining the watch-chain, and allowing these to want for food, he had nothing to say, nor did I ever hear him speak of sinlessness afterwards. He had just set up a standard of his own, and rising to this, was satisfied; but this was one thing God's holy law was another; and he saw it was by the latter that the sinfulness, or the holiness, of a life was to be determined.

"Where no law is, there is no transgression": thus the question arises, Are we under any law, or under none? If we are not under law, we are indeed sinless, and we waste words when we talk of having obtained victory over sin. But if we are indeed under a law, is it this God's law, and can we claim to be perfectly holy in ourselves, unless rendering *perfect* obedience to all its claims? Surely there can be but one answer to such a question, and that I would suggest to everyone who believes that he or she has attained to sinlessness of life. Test oneself—first, by the writing of the second table, and ask the question, "Do I love my neighbour as myself, not merely in sentiment but actually? And then I would say, let such an one go on to ask, "Do I—now satisfied that I love my neighbour as myself—love God with *all* my heart, with *all* my mind, with *all* my soul, and with *all* my strength; and is such love continued from moment to moment without a break?" If such questions may be answered with an unaccusing conscience, even then it seems to me that the holiness supposed to have been acquired may still be questioned, for is not the Psalmist inspired by the Holy Ghost to ask, "Who can tell how oft he offendeth?" (Prayer Book Version.) God's judgment has to follow ours; and though I know many make much of the part that one's will plays in matters brought under judgment, yet is it written—and, after all, it is safest to go by God's Word—"If anyone sin, and do any of the things which the Lord hath commanded not to be done, though he knew it not, yet is he guilty."

JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

ROME.—A correspondent, "L. S. G. S.," who has lately visited Rome, writes a very warm and appreciative account of the work of Mr. and Mrs. Wall, with which our readers are familiar.

A NATIONAL PROTESTANT CONGRESS. The preliminary arrangements are now complete for holding the first National Protestant Congress in the Portman Rooms, Dorset-street, London, on October 27, 28, and 29. Among the subjects selected for consideration are: Union of Protestant Churches, The Public Worship of God, System of Instruction in Reformation Principles, Convents and Monastic Systems, Home and Foreign Protestant Missions. The object of the Congress is "to unite in closer bonds of Christian fellowship and effort the various sections of Christ's Church in maintaining evangelical truth and practice, and in exposing and resisting Sacerdotalism and other forms of error." Communications respecting the Congress should be addressed to one of the honorary secretaries: Rev. Warden F. Stubbs, M.A., Bellevue, Grange-road, Upper Norwood, S.E.; Rev. Philip X. Eldridge, St. Jude's Parsonage, Upper Tooting, S.W.; Mr. Louis L. Lieschin, 3, Queen's Park-gardens, Streatham Common, S.

A little Child shall lead them.

By Rev. GEO. F. PENTECOST, D.D.

In one of the missions recently held in Saltcoats, Scotland, where the Lord wonderfully poured out his Spirit on the people, and hundreds of souls were converted to Jesus, there occurred one of those child incidents which so often rebuke us for our unbelief concerning the capabilities of the very young to comprehend and enter deeply into spiritual truths.

For many days the church had been thronged with people, and scores every night were giving themselves up, in open surrender, to the Lord. The bulk of the converts up to this time were, as of old, and as of ever, from among the common people. Not a few old sinners had been moved by the Spirit; and now and again some battered man and woman came to the front in penitent confession. At the close of one of these after-meetings I was called by a woman to speak to an old man, probably sixty-five, but looking older —for the way of the transgressor is hard on the body as well as the soul, and drink had ravaged *his* old sinner's body and soul. He was not keenly conscious of his lost estate, but *dully* so. He readily confessed his sin, and as readily expressed his desire to be saved; but did not know how it was to be brought about.

Like most Scotchmen he was reticent as to all religious "feeling," and unwilling, through force of custom, to openly confess himself a sinner at the penitent form. He knew the "doctrine" of the Gospel and assented to all the truth I tried to set before him, touching the grace of Christ and his willingness to accept and save him now. I told him that he was but to cast himself on the finished work of Christ and trust and confess Him as living Lord, and he would be saved. I quoted and explained to him parts of the tenth of Romans, and especially the ninth verse. He said he knew the truth, had seen it that night, and wanted to "come forward and confess Christ," but he "could not move out of his seat." Such was "old Rowan," a well-known character in the town. He promised to come the next night and give himself up in open surrender to Christ.

A year ago Miss Tyson, who has conducted children's missions in connection with my own evangelistic work (sometimes contemporaneously with my work and in the same place, and sometimes in a different place from where I am at work), had been in Saltcoats, and had had a great blessing among the children and young people. Among them a "wee girlie," about seven years of age, had been converted. She was the daughter of the coachman of a gentleman living in the town. The good coachman and his wife had been and were very much interested in "old Rowan." It was this coachman's wife who had called me to him that night. Old Rowan had gone home with them after the meeting, and they had had "further dealings" with him, and had arranged that he should come to their house the next night and they would take him again to the meeting. The night came, and it so chanced that it was a wet night, and the gentleman had ordered his carriage for an invalid member of the family who might not walk to the meeting through the rain. This, of course, hindered the coachman from going with "old Rowan." The good wife also from a sudden illness was not able to get out. They were, therefore, in trouble about the old man; for neither of them could go with him, and they feared that he would not go alone, and if he did, would not have strength or courage of himself to go to the front seat and confess Christ at the after-meeting, which they both felt he needed to do, to strengthen him in his decision. They talked the matter over at their supper-table, and said it would have to be given up for that night, and they would go with Rowan the next night. It was just at this point that "wee Jeanie" spoke up, and said:—

"But, mother, I can take Rowan."

They had not thought of this expedient. Yet as soon as it was suggested by Jeanie, in whom, "dear little woman," they had every confidence, it was agreed that when Rowan came around to go, they would send him off under the protection of their "wee bairn."

Sure enough Jeanie and "old Rowan" came into the church together. I did not then know the child, but when the second meeting came, and after the address to inquirers and the anxious in the congregation, I looked around to see if "old Rowan" was there according to his promise. Yes, there he was seated in the same pew that he had occupied the night before. But I missed the good coachman's wife, who had been with him then, and I saw this golden-haired, prim little maiden, sitting beside him. At my first call for those who were ready to confess Christ to come forward, "old Rowan" did not move. I saw that he did not have strength of will to move. His old blear eyes were looking anxiously toward the front as though he wanted to come, but he had not the strength to get up. I looked again and saw the little child speak to him; but he did not stir. Then we sang another verse of the little invitation hymn:—

Just as I am; poor, wretched, blind;
Sight, riches, healing of the mind;
Yea all I need in Thee I find;
Oh, Lamb of God, I come.

Again I looked at "old Rowan." He still sat helplessly in his seat. Then the little girl arose from her seat (she sat at the further side of Rowan), and stepping out of the pew across the old man's feet, she turned about and took him by the hand, led him forward to the front seat and sat down beside him.

I did not understand the meaning of the movement, for as yet I had not heard the details of this little Gospel drama which was being enacted in living reality before my eyes.

After the invitation was over, and a couple of score of souls had come forward, I then, as usual, asked them in their own language to make such confession of Christ as it was in their hearts to do. One after another these converts arose in their seats and confessed Christ as their Saviour and Lord. Everyone who had come forward made the confession until "old Rowan" was reached, and he twisted nervously on his seat as if he were desirous of rising but had not the power. For a moment I waited, and was just about to pass him, for it is not my custom to press a confession, leaving it to the voluntary choice of penitents, when I noticed the little girl looking up into his face; and then, whispering something to the poor old man, she again took him by the hand, and they both stood up together, and the old man faltered out:—

"I am a great sinner; but I take Jesus Christ now for my Saviour."

Then they both sat down, and I wondered that the bright-eyed little lassie did not confess Christ also, especially as she seemed to be so forward in helping the old man.

After all the confessions had been taken and the meeting further dismissed, I and other ministers and Christian workers present gave ourselves to the delightful task of speaking with these converts, taking their names and addresses, and giving them such words of counsel and help as seemed needed. I came to "old Rowan" and questioning him further, found that the old man was truly penitent (as far as I could judge), and that he had made an honest surrender of his heart to the Lord.

Then I turned to the wee lassie and asked her why she had not made a confession also. To which she replied:

"Oh, I am a Christian. I was converted last spring in Miss Tyson's meeting. Neither father nor mother could come with 'old Rowan,' so I just came to bring him to the meeting, and help him to come forward; for you see poor 'old Rowan' could not come alone."

All this was said in the most artless and matter of fact way, and her little face was shining like an angel's. Truly, I thought, this is a case, indeed, where the Scripture is fulfilled which saith: "And a little child shall lead them."

Subsequent and further conversation revealed the fact that for a year past, since this little one had given her heart to the Lord, she had not only in her artless life manifested all the graces of the Spirit, but had been busy with her testimony among other children, telling them of Jesus and striving in her child's way to lead them to Christ. On one occasion, a few weeks before, an entertainment of some kind for children, had been gotten up, and this wee Jeanie had been invited to it. But she declined to go. When asked why she would not go, and was assured that there was nothing wrong in it for a Christian, she replied:—

"Well, I dare say it is all right; but since I have been *enlightened in the truth*, I don't care to go to these places any more."

Now this may have been an exaggerated view of life by the little one, but so she was taught of the Spirit; and she had taken her course of separation for Jesus' sake. And yet she was a sunny, bright, and happy little girl.

What shall we say to these things? Why, just what Jesus said:—

"Father, Lord of heaven and earth, I thank Thee, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight."—*New York Independent.*

MR. HAMMOND AT WORK.

Twenty-one years ago Rev. E. P. Hammond held a series of meetings in Lockport, New York, and many were converted as the result of the meetings. He has supplied the pulpit of the First Presbyterian Church (the same church in which his meetings were then held) for two Sabbaths, and during the interval has held six meetings. From the first a rich blessing has been manifest. At the inquiry-meetings many have been asking the way of life, and led to rejoice in the love of Christ. The heat for the first half of the week was intense, but we have been taught that there can be a revival in midsummer. The closing services were marked with much of the power of the Spirit to awaken and save. One afternoon a union service was held in the 2nd Ward Presbyterian Church, which was in some respects the most remarkable I ever attended. Much prayer had been offered for it, and those prayers were answered. While the evangelist was speaking it was evident the Spirit of God was present blessing the truth. During the inquiry-meeting we found how deep the work was. Nearly every man, woman, and child, not a professing Christian, was found under a conviction of sin. Many were weeping, but ere long tears gave place to joy.

The pastor of the First Presbyterian Church last night gave an account of the remarkable meeting that afternoon, saying it was very evident that a large number were converted, and his heart was full of gratitude for the great work accomplished, as large numbers for whom they had been praying evidently had believed on Christ to the salvation of their souls.

I wish that every place where Mr. Hammond has held meetings for the last twenty years might at least, during a short visit from him, receive such a blessing from God as we have had in Lockport. E. A. S.

CORK Y.M.C.A.—The Secretary of this Association (54, Pall Mall, Cork) has lately received a letter from a young man, enclosing a pound "as a thankoffering for mercies received by one who was very low in sin." The donation was towards paying the debt on the Association.

Rome and Rum.

Miss N. F. Cusack, "the Nun of Kenmare," contributes to the August issue of *Our Day* (Boston) a vigorous article entitled "Romanism and the Rum Traffic." It is a scathing exposure of the insincerity of the Papal Church in the fight against intemperance. We make the following extracts:—

"A man may be recognised as an excellent Catholic by his Church, although he is habitually in a state of inebriation, and although he sells illegally the poison of drink to thousands of the members of his Church day after day. If the same man were to send his children to the public schools, he would be deprived of the advantages of his church membership, and if he were not to reach a death-bed repentance, he would be denied Christian burial.

"If the Roman Catholic Church ever set herself seriously, as a church, I will not say to suppress the liquor traffic in this country, but merely to control it, the evils caused by drink would speedily become a thing of the past. But Rome will never do this. She needs the political power of the saloon, she needs the dollars of the saloon-keeper. If statistics could be obtained of the amount of money given by the liquor-saloon keepers of the United States to the Church of Rome the record would amaze a startled world, and perhaps would arouse Christian people to some action.

"If Rome is sincere in her denunciations of the liquor traffic, why does not she suppress it? Here is a Church which claims to be above all other churches in her 'holiness,' yet her children are sinking into the very pit of perdition day after day and hour after hour, and she will not lift up her voice with decision to save them. We are very far from wishing to condemn every Catholic bishop or priest in this connection. There have been and are a few, like Bishop Ireland, who have done their part in the cause of temperance. Unhappily it can be shown that these few have been the noble exceptions to the general rule. Their general failures and the marked discouragement which they have met with, only go to prove that Rome is at best indifferent to the subject of temperance. I might say more with perfect truth; I might say that

ROME ENCOURAGES INTEMPERANCE,

for she certainly does so when she sets the seal of her approval on those who devote their best energies to the cause of intemperance. She does not deny Church membership to rum-sellers, as most Protestant denominations do.

"Rome has allowed her devoted and long-suffering Irish children to become slaves to the curse of drink, without one vigorous effort to save them. Father Mathew came, and he did his work, not with the cordial help of Rome, but in the face of secret opposition of the most cruel kind, which at last shortened his life and most certainly impaired his usefulness. From time to time some little movement is made by the Romish Church in this country to help forward the cause of temperance. A few meetings are held, a few speeches are made; Protestants think something is being done at last. They never were more mistaken. Talk does not cost anything. It can always be pointed to as an evidence of interest, but what has begun in talk ends in talk.

"Protestants are always ready to join with Romanists in any movement in which Romanists show any willingness to join with them. This I believe to be a fatal mistake. It is a serious drawback to many who are trying to loosen the chains which bind them to Rome. It promotes a false charity. The Roman Catholic bishop or priest who appears to you so liberal, is simply smiling at your credulity, while he compliments your liberality. No fear that he will practise a like liberality. Rome cannot change: she is illiberal on principle, and all the time, for she cannot alter her creed. Rome may extend to Protestants the hand of friendship with grace and apparent sincerity, but be well assured that she has the sword of persecution secretly hidden in her cassock."

Miss Cusack's picture of Romanist morality is black. She says: "Give money to the Church; give an exterior submission to the bishops of the Church; obey the Church; you may live almost as you please." In conclusion she declares, on the authority of a priest, that Roman Catholic temperance societies are for the most part merely such in name, and gives a temperance resolution which was twice voted down in a grand convention of the Catholic Young Men's National Union. In view of this action, she remarks: "The less said about Catholic sincerity in the cause of temperance the better."

Mountain Analogies.

My "Swiss Notes" of last week were posted at Glion, but related to the Riffel Alp. I suppose the name of the hotel on the paper was somehow introduced into my manuscript by mistake. As all Swiss travellers know, Glion is on the Lake of Geneva, the Riffel Alp some hundred miles away, above Zermatt, and 8000 feet above the sea. I append some

MOUNTAIN ANALOGIES

which occurred to me while sojourning in that delightful spot.

Safety in Christ's Guidance.—As a mountain guide is linked by a rope with his followers, always going before them, sharing their difficulties, one with them in danger, so that if they fall he either holds them up or falls with them; so Christ leads us into no toils or trials He has not shared, exposes us to no dangers in which He is not present, is linked to us in bonds of everlasting love, in all our affliction is himself afflicted, his honour concerned in our safety, and his promise pledged—"They shall never perish."

Christian Fellowship.—As the members of each company on the ice are bound together, so that if one of them slips the rest may hold him up; so Christian fellowship tends to strengthen the individual, preserving from wandering, sustaining when slipping, and lifting up when fallen.

Christian Unity.—One of the greatest charms of Alpine pastures is the cattle music. Every cow carries a bell suspended from the neck. These bells are of various sizes and tones, shrill treble, tenor, bass. When close to one of them its own special bell may seem not in accord with neighbouring ones; but at a distance from the herd, what transporting harmonies are borne upon the happy breeze! So the differences of verbal expression or outward ceremonial among Christians, which, close at hand, seem at variance, blend in true harmony when the love of Christ is supreme in those who feed on the same pastures of the gospel, under the one Good Shepherd.

Christian Difficulties.—The rocky ground, where the grand old trees are growing, may seem to present insurmountable obstacles, but becomes the secret of the stability of those stone-pines, which diligently and with apparant intelligence pierce through the fissures, and wreathe their sinewy roots around the rocks, and clasp them with inseparable embrace, and defy the storm. So difficult circumstances in life, trials and temptations, become, by the vitality of faith and the help of the Holy Spirit, helps and not hindrances to the growth of the soul in godliness.

Mysteries.—The loftiest mountains are those most frequently crested with clouds. These are not so often attracted to the summit as created by it. The invisible vapour in the atmosphere, borne by the wind, passing near the frozen regions of those heights, is condensed by their cold, like a breath on a window-pane; and as the newly-formed cloudlet is driven off by the same wind, it resumes its former condition of invisible vapour. So the loftiest truths of God and Eternity, by their very height and grandeur, produce the mystery which sometimes troubles us, but which ought to be expected and delighted in by us. "Clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne."

Earthly and heavenly joys.—This analogy I venture to versify.

"The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee."—Isa. liv. 10.

The joys of earth may heaven conceal;
  God lives, while these remove:
The hills by sinking may reveal
  God's mountain range of love.

The dearest treasure I resign,
  Whene'er the word is given,
Becoming thine is more of mine,
  Less earth but more of heaven.

To suffer or to do thy will,
  Though hard the task may be,
By emptying self, the more shall fill
  My soul, O Lord, with Thee.

If fading bloom brings fruit to reap;
  If lapse of stream, the sea;
If joys abide, by tears I weep,
  I gain by more of Thee.

I lose the fading forms of sight,
  The real abides alway;
I lose the shadowy things of night,
  I gain the glorious day.

Dearer become best gifts of earth,
  Which love resigns to Thee:
Such love is of celestial birth,
  And lives eternally.

Thy likeness dimly was portrayed
  In picture prized but lost:
If thus Thou art Thyself displayed,
  Why murmur at the cost?

If gift recalled brings Thee more near
  Than gift bestowed had done,
Why shed one sad regretful tear?
  Such loss is treasure won.

Be this my joy—to see thy Will
  Above my wishes soar;
My bliss, thy counsels to fulfil,
  'Tis heaven for evermore.

Riffel Alp, August 8. Newman Hall.

MISSION WORK ON THE NORTH SEA.

Dear Sir,—Having returned from a three weeks' cruise on the North Sea, I have had a glimpse of the splendid work carried on by the agency of the Mission to Deep Sea Fishermen. I cannot refrain from expressing my sympathy with the self-sacrificing zeal that animates those who go forth to minister to the needs, temporal and spiritual, of these brave toilers of the deep. It would be refreshing to meet among dwellers on land the same eagerness to avail themselves of Gospel privileges which the North Sea fishermen exhibit. How thoroughly they appreciate the efforts made to reach them is abundantly proved by the way they crowd on board the Mission ship, often after a night of toil, coming to the service instead of taking well-earned rest.

The Mission hospital ship is a great boon to the men. Accidents are of almost daily occurrence, and the presence of a doctor saves much misery and pain.

The Mission is unique of its kind, and appeals to the sympathies of all, especially the followers of Him who chose humble fishermen for his first disciples, and whose call is still, to all who know Him, "Follow Me, and I will make you fishers of men."—Yours faithfully,

Carlton-road, Kilburn. A. Jackson.

Protestant Notes.

THERE has recently been published a second edition of a remarkable book by Canon Wenham (Roman Catholic), who holds the office of "Diocesan Inspector of Schools" in the Roman Catholic diocese of Southwark." It is entitled "The Catechumen," and is issued with the usual *imprimatur* of the authorities. The book contains much that is well worthy of the notice of intelligent Protestants who desire to know the real character of the religious teaching given to the Roman Catholic children of this country. Thus, on the important subject of truthfulness, Canon Wenham teaches as follows:—"Many expressions are in common use which are not literally true, as when people will not receive calls, and say they are not at home. *This is not now a lie*, because there is no intention to deceive" (p. 265). This is most unsatisfactory instruction; but what follows is even worse. It is affirmed that "When people tell lies, not to do harm but to do good, as they think—to screen themselves or others from blame, to preserve peace, to get over difficulties, to prevent mischief...Such lies, though sinful and very mischievous, *are not grievous sins*" (p. 266).

How, it may well be asked, can Protestants trust the statements of those who believe such doctrines as these? A priest for instance, carrying on a controversy in a newspaper against Protestants, may tell what *we* call lies for the purpose of "getting over difficulties," and "to screen himself" or his Church from "blame." The untruth he utters is not one of the "grieous sins," which separate him from God, but only a venial one, which may be washed away by an easy penance. Two instances of the use of falsehood to prove the truth of Roman Catholic doctrine may be found in one of the most popular of Roman Catholic Catechisms, which has run through a large number of editions both in the United Kingdom and America, and is still on sale, viz, "Keenan's Controversial Catechism." In order to prove that St. Peter was the Head of the Church, it is falsely declared by Keenan (chap. viii. sec. i.), that Peter presided at the first Council of Jerusalem (Acts xv.), and gave the "decision" of the Council; whereas it is declared in the Scriptures that it was St. James who gave the "sentence" (19), and nothing is said about St. Peter being president of the Council. In chap. xv., on "Invocation of Saints and Angels," the question is asked: "Should we honour the saints and angels?" and part of the answer is thus given: "St. John fell down to adore before the feet of the angel" (Apoc. xxii. 8). To a Roman Catholic who did not know his Bible this would, of course, be excellent authority for the adoration of angels. But if he were to turn to the text referred to by Keenan, even as found in the Douay Bible, he would be astonished, no doubt, to read as follows:—"And I John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel who showed me these things. And he said to me: *See thou do it not:* for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the words of the prophecy of this book. *Adore God.*" Can anything more sinful be imagined than to represent, as Keenan does, the act of St. John in adoring the angel as proper and right while suppressing entirely the words of the angel, "See thou do it not"?

The leading Roman Catholic publishers in this country have recently issued a new edition of a "Clifton Tract," bearing the significant title, "Image-Worship Not Idolatry." Protestants are frequently charged with uncharitableness, because they speak of Popery as an idolatrous religion, and therefore it is most important that this serious charge should be disproved. Now, it so happens that this teaches idolatry of the grossest and most abominable kind. It is sent out to the world by the "Brotherhood of St. Vincent of Paul," and—so the title-page informs us—is printed "By Permission." The author remarks:—"All that I would insist upon is, that, in some sense or other, honour, veneration, worship, or what is meant by the Latin word *cultus*, is due, and is naturally paid *to* a sacred image—to the person represented through the image, but *also to the image itself* as that person's representative. Yes, I repeat it, images are representative. They are for worship, *objects* of devotion, as well as helps and incentives thereto. Their use is not only to raise the mind to heaven, where the saint reigns in glory, but to bring him down to earth, to *re-present* him, or render him, as it were, present on the very spot where his image stands, that we may worship *him through it*, and *it for him*. Thus 'image-worship' is one of the many varied forms of Catholic devotion" (pp. 10, 11.)

The italics in the above quotation are in the original. The admissions made in the tract are very candid, but terribly idolatrous. At page 7, this author declares that we should "treat it [the image] as though it were the object itself"; and that "the worship directly rendered to Christ will be indirectly paid to his image." On reading these awful statements, we naturally ask ourselves, Can there be grosser idolatry than this in any heathen country in the world? Are we uncharitable in terming Popery an "idolatrous" religion? Is there no need for missions to Roman Catholic idolaters? These "Clifton Tracts," we may add, were first published nearly forty years ago, and no word of censure has ever been uttered against them by the authorities of the Church of Rome.

CONVENTION AT DUFFTOWN.

THIS annual convention took place recently in the Town Hall, Dufftown, N.B. At the forenoon meeting, devoted to Bible exposition, the theme of meditation was "The Manifestation of Christ"—in the flesh, for teaching and expiation; in His people, for sanctification and testimony; in glory, for kingdom consummations. These three divisions of the subject were opened up, in clear, stirring, and practical statements, by Rev. J. B. Cumming of Mortlach; Mr. Gray Campbell Fraser, Aberdeen; and by Rev. Dr Elder Cumming, Glasgow. A spirit of harmony and solemn sanctifying power rested on the gathering.

At the afternoon meeting, with an increased attendance, Rev. W. Stuart, from Burnshill, South Africa, told the inspiring and deeply interesting story of a wonderful work of God among the natives in that part of the Dark Continent. It was felt that such results of earnest and plodding labour are the best answer to all recent aspersions of Christian missions. This meeting was favoured also by a timely and earnest word from Mr Butland, late in the Naval Service, on individual effort in home evangelism.

The evening meeting, as usual, was marked by the largest attendance of the day. Rev. J. Smith, of Dufftown, the convener, spoke briefly on "Kingdom Consummations," the chief address of the evening being given by Rev. John Hall, of Cullen. Finding his theme in Rev. iii. 20, Mr. Hall preached the Gospel with great clearness, persuasiveness, and power. A feeling of solemnity pervaded the meeting, and some convicted ones were spoken to at the close.

A large number of Christian friends, as in former years, was present from various parts of the country, and all seemed blessed and benefited by the uplifting power of sacred truth, hallowed converse, and mingled prayer and praise. In connection with the Conference a largely attended meeting of women was held in the Free Church hall, when short and earnest addresses were given by Miss Waldegrave, Miss Macleod, and Mrs. Stewart of Logie.

"SILVER LININGS."

I SEE God's sun behind earth's clouds,
Heaven's blue beyond earth's grey,
The gleaming of the jasper walls
Across earth's dusty way;
God's light above the enfolding mists,
God's calm amidst the strife,
Bright undercurrents of God's peace
In the dark seas of life.

I see my Father's smile of love
Light up earth's dreariest frowns;
Fair stars for heaven-diadems
Shine round earth's thorniest crowns.
Betwixt my heart and aught of harm
That sin or sorrow brings,
I see the everlasting arms,
And the shadow of his wings.

I see a glory from the cross,
Like morning's crimson ray,
Touch from afar earth's night of sin,
Bright'ning it into day.
I see, like sunshine everywhere,
God's goodness, mercy, grace;
And, for the rest, I trust his love,
Until I see his face.

EDITH G. CHERRY.

RESCUE WORK IN DUBLIN.

DEAR SIR,—There is carried on in this city, by a devoted Christian lady, a work of thrilling interest, whose chief hindrance is the lack of the needful support. The lady has pledged herself to absolute secrecy, and is completely trusted by the fallen sisters whom she visits. Hence none can be taken into confidence in order to the obtaining of help, except in the most general way, and without any clue to localities or names.

Our friend has rare fitness for such service, and has singular access to the places in which those unhappy ones are lodged, not only in the lowest neighbourhoods, but in elegant homes in aristocratic parts of the city. Our friend has many letters requesting her to go to them; one recently saying, "Your visit is the only bright spot in this hell." She frequently has thirty or forty of them gathered together on their own premises, for the reading of the Scriptures and for prayer, and many of them listen with deep interest to her counsels.

Hundreds have been rescued. During the past twelve months forty have been restored to a pure life. The worker rarely sends any such to a public Home or Penitentiary, finding that—at least for special work—it is better to have them separately lodged, or at all events in small companies; but always in such way as shall at once isolate them from the associations and stigma of their past condition. Some have been respectably married, others returned to their families and friends, and situations have been obtained for more.

The great call for gratitude is that so many have come forth spiritually saved; some have died with a sweet and penitent trust in the Lord. Many others would gladly come out into purity of life, but lodgings, travelling, and other expenses demand help, which would no doubt be forthcoming, did the Lord's people more generally know of the need. Should any friends desire to aid, they may communicate with Rev. W. Gorman, 4, Crosthwaite Park, Kingstown, or Mr. James Beckett, Riverside, Sandymount, Dublin.

Yours faithfully,
WM. CRAWFORD, Methodist Minister.

THE BELFAST CONVENTION will be held from September 29th to October 5th. Among the expected speakers are Rev. Hubert Brooke (Reading), Rev. J. G. Gregson (Bradford), Rev. F. B. Meyer (London), and Mr. E. Arrowsmith (Children's Special Service Mission). The hon. sec. is Mr. Robert B. Pim, 18, Tomb-street, Belfast.

Gathered Gold.

LOVING faith on man's part shall be met by faithful love on God's part.—*Dr. Kay on Ps. xci.* 1.

He who has not believed will not experience, and he who has not experienced cannot know.—*Anselm.*

The blood of Christ upon the heart is the greatest blessing—upon the head the greatest curse.

We are always complaining our days are few, and acting as though there would be no end of them.—*Addison.*

An ancient saying has thus been expressed in rhyme :—

The New is in the Old contained,
The Old is by the New explained.

If thou wouldst be informed what God hath written concerning thee in heaven, look into thine own bosom, and see what graces He hath there wrought in thee.—*Fuller.*

Though various Scriptures seem to clash,
And leave the mind in doubt,
If well with prayer you study them,
You'll find their meaning out.

Grace never appears grace till sin appears to be sin. The deeper our sense of the evil of sin is, the deeper our apprehensions of the free grace of God in Christ will be.—*Flavel.*

I know that all Thy full designs are bright,
That darkest threads grow golden in Thy hand;
That bending lines grow straight, the tangled right
The bitter drops all sweet at Thy command.

"THEN THEY CRY UNTO THE LORD."

A Basque proverb says : "Let him that knows not how to pray go to sea."—*Dr. Kay on Psalm* cvii. 23-32.

THE CHRISTIAN WALK.

We should walk *before* God as a child ; *with* God as a friend ; *after* God as a servant ; and *according to* God as a saint.—*Rev. J. Smith.*

A LESSON IN FAITH.

We must learn the simplicity of faith which forgets even faith itself in the object of faith ; which is so much engrossed with Him on whom it leans as to forget the hand that leans on Him.
Edersheim.

SAVED.

What *from?* Believers are redeemed from hell and destruction. What *by?* By the precious blood of Christ. What *to?* To an inheritance incorruptible and undefiled, and that fadeth not away.—*Old Author.*

"BY THEIR FRUITS YE SHALL KNOW THEM."

As the sculpture is on the seal, so will the print on the wax be ; if the fear of God be deeply engraven on thy heart, there is no doubt but it will make a suitable impression on the duty thou performest.—*Gurnall.*

PHARISAISM DETECTED.

The man that says, "I am not like other men ; I have no sin ; I am perfect," is under the influence of a lying, deceitful spirit. "He bridleth not his tongue ; he deceiveth his own heart ; his religion is vain" (James i. 29). "He flattereth himself in his own eyes till his iniquity be found hateful" (Ps. xxxvi. 2).—*Mason.*

CHRIST AND THE BELIEVER.

Every believer hath Christ at his back, following him with strength as he goes, for every condition and trial. One flower with the root is worth many in a posy, which though sweet do not grow, but wither as we wear them in our bosoms. God's strength, as the root, keeps our grace lively, without which it would die.—*Gurnall.*

The Pakefield Conference.

THE twelfth annual Conference has taken place. It was held in the large room in the Pakefield Cunningham Schoolroom. Pakefield is a charming spot near Lowestoft, and one of the healthiest in England, a fact which attracts an increasing number of visitors every year. The Conference has become a hallowed season, and is looked forward to with much prayer and expectation of blessing. Many visitors appreciate it, and resort to the place for the purpose of enjoying its privileges. The attendance was good, except at the first meeting, when heavy rain fell. Rev. L. PRICE, rector of the parish, presided, as usual.

After praise and prayer, the Chairman gave a very hearty welcome to all present, and enlarged somewhat on the subject of the Conference—growth in grace and the knowledge of our Lord and Saviour Jesus Christ (2 Pet. iii. 18). Growth, he said, is required on our part ; Christ's work is perfect, but our knowledge of it is imperfect. The Holy Ghost's office is to apply and appropriate to them that believe the work of Christ's redemption. Let us regard ourselves as the Lord's by creation and redemption ; and let us relinquish all claim to ourselves and live for his honour and glory.

Rev. A. C. DOWNER described "Full Salvation," illustrating his exposition by reference to the character and experience of Job. The blessings of a full salvation are :—(1) Healing ; (2) Enrichment ; (3) Fellowship ; (4) Edification ; (5) Fruitfulness.

Rev. G. R. THORNTON spoke on our Lord's last commission in Matt. xxviii. 16-20. The service to which the believer is called is :—(1) The service of self-renunciation ; (2) The service of obedience ; (3) The service of gladness ; (4) The service of undoubting worship. Let us worship Him with more undoubting devotion ; as He bids us "Go therefore."

Rev. C. H. LEATHES dwelt on some present-day dangers to the Christian life, basing his remarks on the story of the disobedient prophet (1 Kings xiii.). There is to-day a conspiracy against the rights and privileges of men, which would stop them from going right to the throne of God and his High Priest the Lord Jesus Christ. It sets up priests and idols and says : "It is too much for you to attempt to thread the mazes of the Bible ; you must come to us." The speaker denounced half-and-half men who come and say : "I'm a prophet as thou art. Come along ; come to the theatre ; your Bible is inspired, so is Shakespeare," and a hundred other alluring speeches. Let us say : "I have left those things behind, and may not come back to eat your bread and drink your water." Christians need to-day to keep to their marching orders.

Rev. GRAVES WALKER, in the course of his address, remarked that growth does not imply the eradication of the sinful nature ; growth is the only antithesis, or direct opposite to falling (2 Pet. iii. 17, 18) ; the absence of growth dwarfs the power and hinders the expansion of the Gospel to others (2 Cor. x. 15, 16). One absolute condition of true growth is love of all God's children. The speaker laid emphasis on what he termed the secret of "holding the Head," which is not an assent to truths about the Lord Jesus, but a taking hold and keeping hold.

Rev. E. L. SAVORY spoke on the work of the Holy Spirit in relation to the world and the Church. Rev. A. J. BEGBIE spoke on growth in nature and grace. Growth in grace is a mystery, yet its laws are traceable—abiding in Christ, feeding on the bread and drinking the water of life, opening all within to the Spirit, avoiding unfriendly soil, and submitting to the pruning knife.

The addresses were delivered with much ability, earnestness, and power, and were instructive, practicable, and profitable. The afternoon meetings for home and foreign missions were highly interesting. They were addressed by Rev. C. W. R. Higham, C. W. Pearson, Uriah Davies, G. Everard, and others. The valuable information given imparted much fresh interest in the work of the Church Missionary and Church Pastoral Aid Societies. It was strongly felt that home and foreign missions, to be successful, must be supported by spirituality and vital godliness in Christians at home. A desire was expressed that the Conference should be extended from two to three days in future.

ST. JOHN, NEW BRUNSWICK.

A SAILORS' HOME.

ST. JOHN, the leading seaport of New Brunswick, Canada, is a city of about forty thousand inhabitants, and is frequented by a large seafaring population of many nationalities. The traps and temptations for seamen on shore are as numerous as is usual in such places. For many years the need of a Sailors' Home there was very urgent, and one on pure Gospel principles has been supplied through the self-sacrificing effort of Miss Mary E. Hutchison, who had previously been well known by her Christian work among the young and the sick at Douglastown and district. In all she has been nobly supported by her father, the Hon. Richard Hutchison.

The Home was begun in 1889, in hired premises, and has now a noble pile of buildings, second to none in the country in finish and equipment. Miss Hutchison personally superintends it. Sleeping accommodation has already been fitted up for over thirty men, and there is room for a large number more. Here the sailor on shore finds a real Christian home, with board and comforts vastly superior and at smaller cost than anywhere else to be found in St. John. There are reading, writing and resting rooms, also a library. The refinement of taste pervading the entire style and arrangements is very marked. The "Rest" is a large public room, which is utilized for Gospel meetings held every night. These are in part conducted by sailors themselves, in English or Scandinavian, but are also attended and assisted by residents in St. John.

The main stress as regards influence is laid, not on meetings but on personal talk with the men. Who can estimate the good to the seafaring class to be thus befriended and kept out of temptation, and have their savings taken care of, while they are also brought under Gospel influences? Every sailor, when he leaves, may, if he wishes, have a packet of papers and tracts. It has been observed that they greatly like to get hymn books. The Home, in its permanent form, was only opened in May last, but the success is undoubted. A number of conversions have already come to light ; how many more there may be is known only to God.

This blessed institution, begun and carried on in simple dependence upon God, is commended to the prayers and sympathies of his people all over the world. Bibles, Testaments, and hymn-books, as well as tracts and text cards, in any and every language, will be very acceptable, both for use in the Home, and for free distribution.

JOHN MCCARTER,
Presbyterian Minister.

Thetis, Quebec.

REV. HUGH D. BROWN, of Dublin, is visiting Canada and the United States.

REV. DR. H. C. MABIE, of the First Church, Minneapolis, has been appointed secretary of the American Baptist Missionary Union. He has arranged to spend about nine months in visiting the various mission stations.

For the Young.

CHILDREN'S SPECIAL SERVICE MISSION.

LLANDUDNO.

MEETINGS have been held at many other places round the coast. At Llandudno, the twenty-second anniversary of the Children's Special Service Mission was commemorated on August 26, by a praise meeting, acknowledging the goodness of God in blessing the work which Mr. Josiah Spiers began in 1868. Mr. Arrowsmith is directing the work this year at this pleasant North Wales watering-place. An esteemed correspondent thus describes the afternoon meeting:—

"Few present will forget the gathering of the day. Lady Augusta Mostyn had invited the Mission workers to hold a meeting on the lawn of her beautiful seat at Gloddaeth, promising to provide afternoon tea for 800 people. About that number of Llandudno visitors accepted her invitation. Though the weather was unsettled, God gave us a beautiful afternoon, and many hearts went up in praise as, sitting gazing on the lovely view, we heard of his work amongst the young. After a few opening words by General Graydon, a gentleman holding a high position under Government told how, when in Australia last year, a bright young midshipman, hearing his name, had come up, and asked if he had a relative at Scarborough in 1886. He found that the youth referred to his nephew, and, inquiring the reason of his interest, the lad took his nephew's photograph from an inner pocket, and said, 'I shall always love him, for he led me to Jesus at the seaside services at Scarborough,' and that boy was showing his colours amid great difficulties.

"Then a gentleman, who is doing splendid work for God in Manchester, told how God had spoken to his soul during Mr. Arrowsmith's services at Llandudno twelve years ago. He was followed by an Oxford undergraduate, who told how five years previously he had been attracted by a crowd round what he supposed to be a conjuror on the Scarborough shore. He went up, found a children's service being held by Mr. Arrowsmith. He listened, went to more services, and they were the means of his conversion. Then an undergraduate from Cambridge gave an equally cheering testimony. Mr. Arrowsmith read some most interesting letters from parents, telling of the difference they had seen in the daily life of their children since they had been to the services."

BOURNEMOUTH.

One of the workers writes to us as follows:—The mission here has been a time of the greatest joy. God has showered upon us so many blessings that the whole three weeks of the mission have been one long anthem of praise. Christian workers have been built up and strengthened. The missioners have had their cup of blessing full and running over. The children have been attracted by the sports, swimming, picnics, and cricket, but more than all by the bright, happy services. Never in the experience of the writer has God's constant presence been more fully realised than during the last three weeks.

The climax was reached last night when, though wet and stormy, Shaftesbury Hall was well filled with an earnest crowd. To many it was a time of decision "to serve the Lord." To all it was a time spent in the near presence of God, and, though we are overjoyed at the manifest fruit gathered in, the Great Day only will reveal the mighty saving power of God which moved among us.

All the meetings have been well attended, many hundreds being present at some of them, and it has been God's will to save by many. The boys' meetings have been splendidly attended, and bright, innocent pleasures have led on to the joy and peace Jesus alone can give. The girls' meeting and work among the girls have been very specially blessed. Miss Etches, of Bath, and Miss Rogers, with an "out-and-out" band of workers, have sown with marked results. Large numbers have attended the meetings for girls only. Meetings for parents and guardians, also for nurses, have been held.

A happy little meeting took place in the house of the missioners on Sunday evening. We were singing with other inmates of the house, when there was a gentle knock and a request from cook that they (she and the servants outside) might hear the words; after helping to cook a large dinner for sixty people, "it was such a rest to sing." We invited cook, the maids, and manservant in, and, after singing some twelve hymns and a short Bible address with earnest prayer, we parted for the night about eleven p.m. Cook remarking that "it had been beautiful." This is a hint to all at the sea. The hard-worked helpers connected with the large boarding houses may, I believe, be gathered in this way, and, as in this case, one at least be led to seek and find rest.

August 26.

THE ITALIAN FRUIT-SELLER.

BY EVA TRAVERS EVERED POOLE.

How busy Rosina the fruit-seller had been all the early morning, arranging to the best advantage all her store of golden oranges and purple grapes, with cherry-red pomegranates, streaked with yellow, lightening the dark green of their clustering leaves! Now a little lull had come in the busy life of the passers-by, and the streets were almost deserted. Rosina was glad of this, for she found in these quiet moments a good time for reading.

She was fond of reading, and a kind English lady, who had a Bible-class for the flower and fruit-sellers of that small Italian town, had taken great pains to instruct Rosina, and to foster her evident desire after knowledge, especially the knowledge of heavenly things.

Rosina is fourteen years old, though her mind is as simple as a girl of eleven. She is reading a Bible just now, and her head is so closely bent towards its pages, and her young mind so absorbed in its glorious truths, that, less sharpened than usual, she failed to hear the footsteps of a passer-by. The steps sounded loudly enough, too, in the almost empty street.

She was startled by his voice suddenly breaking in upon her reading, and raised her great dark eyes inquiringly to his face, with a look half shy, half reproachful, at the interruption and her own want of watchfulness.

"What are you reading that interests you so much?"

"The Word of God," she replied timidly; "will you buy some fruit, sir?"

He waved his hand as she half rose to offer him the finest bunch of grapes on her little stall.

"I'll buy some presently—who told you that the Bible is the Word of God?"

"God told me Himself," replied the girl simply.

"*God* told you—impossible! How did He tell you? You have never seen Him or talked with Him; how then could He tell you that was his Word?"

The girl stood for a few seconds confused and silent; she was not accustomed to ask or to answer abstruse questions of any kind. At length, recovering herself and her ready wit, she answered with a flash of her dark eyes, "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the gentleman, smiling a little contemptuously—for he fancied he had effectually silenced the girl, and that she was attempting to hide her ignorance under her strange question—"who told me? Nobody; I don't want to be told. The sun tells about itself. It warms me and I love its light; that's telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is his book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in the heaven, so sure is God shining through this book."

The gentleman stood silent now and abashed. The simple, earnest faith of the young fruit-seller struck him deeply. For years he had tried to undermine the faith of all whom he met in the "pretensions" of the Bible. He had asked the same question many a time, and had never been so silenced. The girl's heart-experience of the power of God's Word was an evidence he could not dispute or shake. He felt the truth of the words, "Out of the mouth of babes and sucklings hast Thou ordained praise" (Matt. xxi. 16).

Dear young reader, I can tell you nothing more of Rosina or her questioner but this incident. Whether God used her simple answer to do more than silence him, I do not know. I only know that the value of such testimony to God's Word is unspeakable. I want you, if you are Bible-readers, to bear this testimony to an unbelieving world, to tell out to all that God's precious promises cheer your hearts and fill your souls with light. Show to all the brightness and beauty of faith in Jesus; that is just the sort of testimony that *tells* for God, putting to rebuke and silencing infidels and wicked men.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 7, John xi. 47—57; Mon., Sept. 8, John xii. 1—19; Tues., Sept. 9, John xii. 20—36; Wed., Sept. 10, John xii. 37—50; Thurs., Sept. 11, John xiii. 1—19; Fri., Sept. 12, John xiii. 20—38; Sat., Sept. 13, John xiv. 1—15.

CHILDREN'S SEASIDE SERVICES.

Arrangements now in force in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llandudno*, to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume, M.A., in charge), *Llanfairfechan* and *Pensarn*. Mr. George Banaster, *Tynemouth*. Mr. H. Hutchinson, *Bridlington*, to Sept. 6. Rev. C. H. Nash, B.A., Mr. R. L. Barclay, B.A., and others, *Scarborough*, to Sept. 8. Mr. Josiah Spiers and Mr. R. Westall, *South Shore, Blackpool*, to Sept. 10. Mr. H. L. C. de Candole, B.A., and Mr. Sidney Warren, B.A., *Southsea*. Mr. James S. Tyler, *Worthing*, to Sept. 6. Rev. Alfred Waller, *Southend*. Captain Bruce Moorhouse, *Rhyl*. Mr. Reginald Callender, B.A., *Weymouth*. Mr. Ernest E. H. Reed, *St. Leonards*.

MISSIONARY INTEREST IN AUSTRALIA.—Miss Mary Reed, who went out to China with Miss Guinness, since returning to her home in Tasmania has been actively engaged in seeking to stir up interest in foreign missionary work in different parts of Australia. In a recent letter she says:—"My sister and I held a number of meetings in different parts of Melbourne in May, addressing in all three drawing-room meetings, two ladies' colleges, two gatherings in Baptist churches, one in a Presbyterian church, and one in a Union chapel. Before we left, we trust a new interest in China had sprung up in many hearts, as several offered themselves for the work. Rev. J. Hudson Taylor telegraphed from China, authorising the formation of an Auxiliary Council of the China Inland Mission for Australia. A committee previously formed was thus sanctioned to act as a Council, so that now candidates and money can be forwarded straight to China from Australia. Rev. A. Bird, Auburn, Melbourne, is the hon. secretary of the Council; and Mr. Philip Kitchen, Power-street, Melbourne, is treasurer. At Sydney, as in Melbourne, some young people of promise came forward offering themselves for the work in China, so that now altogether the names of twelve candidates are before the Council in Melbourne for consideration. Some friends, not able to go themselves to the foreign field, have offered to help to support the other."

Methods of Missionary Work.

SIR,—Many of your readers will, I think, be glad to hear that the Church Missionary Society, after much prayer, has decided to advance into the interior of China. A little beginning will, God willing, be made in the far west Province of Szchuen. This province alone has a population of about twirty-five millions, and has an area more than three times the size of England. The little handful of missionaries (chiefly C.I.M.) who are working so faithfully there have been praying that God would send others into the vast needy districts of that province, which they are quite unable to touch.

LINES OF WORK.

We hope to work very much on the lines of the China Inland Mission. We shall have no *foreign* buildings, nor *big* institutions of any kind, but live very simply, in *native* houses, wear the *native* dress, and eat (those who will) the wholesome *native* food. We shall be emphatically an evangelistic and itinerant mission.

NATIVE AGENTS.

Believing as we do that the real hope of evangelising the Chinese lies in the natives themselves, we shall not *usually* employ native Christians to do spiritual work. Because we believe, if not dependent on us for support, though they may have less time to give to direct preaching, and though results may be less quickly apparent, the native Christians will really in Inland China be doing *more*, and will exert *a greater influence*, as a rule, than if they were lifted out of their ordinary spheres of labour and appointed the paid agents of the foreigners. The Christians from the beginning would be encouraged to support their own evangelists, pastors, and schoolmasters, who, in whole or in part, according to the amount of support they received, would be set free to devote themselves to spiritual work.

THE PLAN

will be (it will, of course, take time) to rent in different towns and villages some quite small (but healthy) Chinese houses, where missionaries may live *in purely native style* and *very simply*. In connection with this group of little stations will be a larger *Central Home*, where the missionaries can come for rest and change, and where they can be cared for in times of sickness.

Each of the small stations should itself be a centre from which systematic itineration in the surrounding district is carried on.

These central homes with groups of smaller stations connected with them should be multiplied all over the country.

CANDIDATES :

There is scope for men of the highest intellectual ability. But the crying need of China to-day is of hundreds of ordinary people, *filled with the Spirit of God.*

Women as well as men are greatly needed for this work. Szchuen is a healthy province, and in some respects is better adapted for ladies and children than many other parts of China. The Chinese people are of course quite as civilized in the interior as they are near the coast.

A COLLEGE TRAINING,

though useful, is not necessary. It is much easier to learn the language than is often supposed, but needs steady plod and dependence on God. The best college training is to live for a time in England in one little room in a back street. Black your own boots. Eat plain rice, bread and vegetables. In the morning commune with God, and study—especially your Bible. In the afternoons go out angling (for "men" of course), making a point of systematic visiting and individual conversations. In the evenings throw yourself heartily into God's work, always being careful *to take the lowest place*, and learn from others more experienced than yourself. If possible get a kind, crotchetty friend to come and live with you. Never get put out with him, nor be anything but yielding and cheerful.

KEEP ON DOING THIS.

Those who do not get tired will have proved themselves to be splendidly trained collegians. Those who give up, however clever they may be, are not trained enough for Inland China!

The qualification is a *Christlike spirit*—humble, patient, persevering, loving. (Brethren, pray for us). A great test is, *willingness to be snubbed.* The C.M.S. will gladly receive offers of service from both men and women of this stamp.

SALARIES.

There will be no salaries, Each missionary (husband and wife count as two) may draw upon the Society for what he may need, up to a moderate limit. House accommodation will be provided. A separate fund has been opened; and it is hoped the Mission will be developed in proportion as the Lord gives the means. Anyone who has £50 a year may come at his own charges. (Christian parents, could you not manage this, perhaps for your son or daughter?) Living quite simply, and in thoroughly native style, *two* missionaries need not spend more than that sum, in ordinary circumstances. The cost of passage and outfit will be about £50 each.

NOW, WHO WILL COME?

Do not wait for "a special call." There *is* a special call. Do not say you have "duties at home." You may have. And they *may* be such as ought to keep you at home. *But do not take it for granted.* Remember those who have nothing to do at home would be of no use abroad. Do not say, "But we are not *all* called to be missionaries." True enough, of course. But, as far as I can see, we are not in the very least danger of thinking that we *all* are. We are much more in danger of transposing the words, and thinking "We are *all not* called to be missionaries." Do not say "We must keep SOME good people at home." Seeing that out of 100 good people, at least 99 stay in our own tiny island, and only one, at most, goes to the great needy countries beyond, it does not seem that we need begin to be very anxious, just yet, lest the heathen get more than their share!

Do not say, "I have my work for God in England." If God has specially called you to work in England you are right to stay. But not otherwise. Think what it would be if only those who were doing nothing for God at home, went out as missionaries! Why they are

JUST THE ONES WHO OUGHT NOT TO COME!

Many of us in the Mission field, *knowing full well, and giving full weight to the great needs at home*, soberly and strongly feel that *some of the leading men* who have work for God in England would be abundantly justified and repaid in giving it up, and going to the heathen. When *some of these do* come we may begin to look for the real awakening abroad, *and at home.* Remember this is a *time of emergency.* Do not say, "I am engaged in business." The Apostles were engaged in business. And they had to leave it. You *may* have to do the same.

Do not say you must "wait for a closed door behind, and an open door in front." Nothing of the kind. Ask the missionaries in the field how it was with them. Why they had all sorts of *open* doors behind, and friends trying to push them through, while (in many cases) the door in front was *closed and bolted.* But they went forward in obedience and faith. And step by step *God opened the door;* sometimes marvellously. Do not say, "There are heathen at home." No. And if there were; if England were altogether a heathen country, why should *thousands* of Christians stay in this one tiny corner, and scarcely even *units* go to the vast other regions of God's world. Why *should* they? But they are *not* heathen at home. *Here* all have heard of God. *There* they have never heard of Him.

WHY SHOULD YOU STAY HERE?

Why should you not go *there?*

I want to tell you plainly if I may—but very humbly—we missionaries cannot think why you do not come. We cannot think why it is there is so much consecration, so much talk and singing of being willing to go "anywhere for Jesus," and yet *so few really do go*, where we cannot but believe He wants *multitudes* of his servants to come. Dear Christian brothers, and sisters too, you *might* come, but are holding back, or perhaps not giving it a thought! Oh, we do believe you are

WRONG—UTTERLY WRONG.

Here are thousands of you stopping in England, in tiny England, where *whether you go or stay*, the Bible and the Gospel are within the reach of all who choose. And across the water are many hundreds of thousands of our brothers and sisters flesh and blood like ourselves, men and women, aye and little children, *real people* (not *creatures* or *things*) with *real souls* remember, who have never known of Jesus love—*who never can know, if you do not go to them.* I tell you honestly many of us think you are making, unconsciously perhaps, a cruel mistake. We do not want to judge. God forbid. But that is our conviction. We believe that many who are staying in England ought to be in China or elsewhere. "Or elsewhere." Yes poor India, poor Africa, poor Malay Peninsula, poor Persia, Mongolia, Thibet, Corea, Japan, New Zealand, S. West America, and many more, as dark as poor China! Then the Jews too—they have such a special claim.

GOD HAS TOLD US TO GO.

And we do not go. We stop at home, and keep our children at home, and try to think God is pleased with us,—because "we take a great interest in missions" and sometimes give—(that which costs us nothing?) to the collection. All the time our brethren are perishing without a chance.

Nay, God cannot be pleased with us. God is grieved and disappointed with us. He can never bless the work at home properly, as long as we are disobedient, pleasing ourselves, and making all sorts of fair excuses for not going, when *the real reason is we do not* LIKE *to go!* Would you go to China if you were offered an appointment of £1500 a year? Honestly, now, *would* you? *Then why not now?* Christian parents, if it were to secure a splendid berth, would you let your son go? *Then why not now?* Would you let your daughter go, if it was to be desirably married? *Then why not now?* There may be a good reason. But still, take home the question, and ask yourself, *as God's soldier*, "*Then why not now?*"

China is at this time appealing for 1000 missionaries. The C.M.S. is appealing for 1000 missionaries. It will be a terrible disgrace, surely, if both these thousands are not forthcoming.

Dear people, *are* we Christians? If so, do let us *think.* If we *think*, we shall be *bound*—oh, so many more of us—to go to the heathen, *if we are real.*

Christian parents, *encourage* your children to go. How can you keep them back and be *Christians?* Let every family (clan) raise £50 a year, and have its representative—at least *one.* Let each congregation, association, union, send forth at least one of its members. (The cost of some might be divided into shares, and small associations could take one or more shares, if unable to take the whole.) Who will organise this! Let 250 Sunday-school children bring 1d. a week (from father one week, from mother one week, from himself one week, and so on) and have "the children's missionary." Let 35 Christians give, or be responsible for, a penny postage-stamp a day, and one of them go. Arrange this. Let 40 Christians take a piece of bread for dinner once a week, and have their representative—one of themselves. Let those who have means, support one or a dozen missionaries of their own. Let anyone who has £50 a year, go out at his own charges. Let those who have more than that, go themselves and take others with them. Some might get employment at the Treaty Ports in China, or work at their own crafts perhaps in other countries, and thus be self-supporting missionaries. Think of this.

And surely in some way God will devise means of taking care of all his children who go forth (not lightly) in dependence on Him and in obedience to his command. *O Christians! this is our responsibility.* There are means enough, and there are enough of us, to evangelise the world. *But we are not awake!* The world is "dying without God." And we might go to them. We *might*, but we *don't!* Oh, why are we not heart-broken? Why are we not on our faces before God? Why do not these things move us? Why do we not *do* something? My brothers and sisters, what will *you* do? Will not *you* do something? Will you go and *settle this with God?*

I will gladly reply to letters of inquiry about the C.M.S. in Inland China, or help in any way I can those who may be thinking of going in some other connection. There is room for everybody there. Yet not *everybody*, only those who will live and preach JESUS THE LORD.

J. HEYWOOD HORSBURGH (C.M.S.).

Colne Cottage, Iver, Uxbridge.

MR. DUNCAN WRIGHT, the New Zealand evangelist, who has been on a visit to this country, sailed yesterday (Thursday) for Wellington by the s.s. *Coptic.*

MR. MATTHEW BURNETT,

Evangelist and Social Reformer.

OUR sketch this week has for its subject one whose name is a household word throughout Australia, Tasmania, and New Zealand, and the narrative of whose useful life cannot but have a very general interest. It is evidently the story of a man who was enabled to discern his proper sphere in life, and who did not delay in embracing opportunities whereby he could successfully fill it.

MATTHEW BURNETT was born at Cloughton, near Scarborough, in 1839, and passed his early life in Yorkshire. At the age of fourteen he entered the service of the well-known firm of Messrs. Rowntree, drapers, Scarborough; but, ere he attained his eighteenth year, he fell a victim to strong drink. Again and again he signed the pledge and broke it; in his own strength he could not conquer the craving for alcoholic liquor. In 1857 he again signed the pledge, but then in the strength of God; and from that day to the present, covering a period of thirty-three years, he has never violated his solemn obligation. Converted in heart and life, he joined the Wesleyan Methodist Society and soon felt impelled to tell those around of the salvation which he had personally experienced, and crowds gathered around him, as, with manifest acceptance, he preached Christ, and advocated total abstinence from intoxicating drinks in the towns and villages of Yorkshire. In 1861 he abandoned commercial pursuits, in order that he might, without reserve or hindrance, do the work of an evangelist.

The first scene of the young man's larger labours was the district of Whitehaven and Workington, in Cumberland. In the course of sixteen months, he was instrumental in turning hundreds of the miners from ways of intemperance and vice to sobriety and godliness. He had a great desire to visit Australia, and in 1863 circumstances favoured the realisation of his ambition. Arrived in Victoria, he threw himself, heart and soul, into evangelistic and temperance work, and at this he continued, almost without interruption, until 1872. He saw a wide field before him, and divided his work into two portions—preaching the Gospel and fighting the curse of drink. He delivered two evangelistic addresses every evening in the week, and preached three times on Sundays; he reserved Saturday nights for special temperance work, and Monday afternoons for what he called mothers' meetings. In the period of nine years thus spent, he delivered 4500 addresses. These abundant labours so told upon him that, under medical orders, he returned to England in April, 1872.

After an absence of two years, he reopened his campaign with a large meeting at Melbourne. For four years he laboured as the general missionary of the Wesleyan Home Missionary Society of Victoria, thus visiting nearly every town in the colony, including nearly every goldfield, conducting evangelistic meetings, and, as usual, reserving Saturday nights for temperance work. His torchlight processions (the first ever witnessed in the colony) attracted thousands, so that no building was large enough to hold the crowds assembled, rendering it necessary, after the open-air meeting, to have two and often three of the largest buildings available for the indoor meetings, Mr. Burnett addressing each in turn, and as many as five hundred taking the temperance pledge in one night. This work was followed up on Sabbath afternoons by large open-air services in the parks and reserves, attended by all classes and creeds. The meetings for women only on Monday afternoons were crowded, and many hundreds of wives and mothers took the pledge of total abstinence, and not a few found the Saviour. During twelve months of this work in Melbourne and suburbs, as many as 20,000 persons signed the pledge at the Saturday night mass meetings (often attended by as many as from five to eight thousand people) and the Monday meetings for women only, the rest of the week being devoted to evangelistic work, where many of those rescued from drink found the Saviour. Mr. Burnett also addressed large numbers of the Chinese through an interpreter on Sabbath afternoons.

(From a Photograph by Messrs. Matthewson & Co., Brisbane.)

The mission, of which Wesley Church (the largest in Melbourne) was the centre for four months among the lapsed masses, was greatly owned of God, and eternity alone will reveal the amount of good resulting from it. Mr. Burnett employed three Bible-women and a missionary to visit the reclaimed ones, the sick and dying, the degraded, and the outcast. This work has been carried on ever since in a greatly extended form in the city of Melbourne and suburbs.

The result of his labours in Victoria up to the close of 1879 was that over 60,000 pledges had been taken. Among the agencies having their origin in the reformer's work may be mentioned the Ballarat Town Mission, Collingwood Coffee Palace, and South Yarra Home for the fallen; 600 persons have up to the present passed through this last institution, many of them having found pardon and peace through faith in Christ.

South Australia was the next scene of Mr. Burnett's labours. In the course of three years he delivered some 1500 addresses. Proceeding to Western Australia, he travelled over ground not previously covered by an evangelist. When he returned to Victoria, after an absence of four years, he had given the pledge and the red ribbon to 45,000 persons. Tasmania was next visited, and God continued greatly to bless his servant. In 1885 Mr. Burnett went to New Zealand, and conducted meetings which resulted in much good. He penetrated far into the bush, and preached by interpretation to thousands of Maoris. As many as sixty of the most influential chiefs of these interesting people signed the pledge, and in this were followed by about 2000 of those who looked up to them for an example in life, or support in action.

The result of Mr. Burnett's two years' work in New Zealand was that 30,000 pledges were taken, and 35,000 ribbons given away. Though known as the Wesleyan Yorkshire evangelist, Mr. Burnett was helped by ministers belonging to all sections of the visible Church of Christ. At the evangelistic meetings, held in every conceivable kind of public building, and also in the open air, thousands of souls were converted to God, and not a few who are to-day labouring as ministers, lay preachers, and bush missionaries believed unto salvation, after hearing the Gospel from his lips.

After returning to Victoria, Mr. Burnett spent two years in New South Wales, and subsequently visited Queensland. Altogether in the twenty-seven years of his labours 177,500 persons took the pledge, and 147,000 the ribbon (first red, afterwards blue) from his hands.

These are large figures. It would be too much to expect that all those who thus pledged themselves have duly honoured their word. The more purely Gospel work is doubtless more hopeful, and, by God's grace, a numerous spiritual family will be Mr. Burnett's crown of rejoicing in the day of Christ's appearing. One reason of the success which has attended the various missions is to be found in the breadth of the evangelist's platform. He had paid no heed to class or creed distinctions, and with all sorts and conditions of people around him he simply preached Christ and advocated a putting away of drink. For a number of years he was ably assisted by his wife, until domestic affliction rendered it necessary for Mrs. Burnett to remain in Victoria.

It is hardly surprising that work proceeding on such a large scale should have attracted the interest and secured the help of Governors and Bishops, as well as all that was best in the population of the colonies. Mr. Burnett was not during a large portion of this time the paid agent of any society or person. He has been content to live on such contributions as have been given at his great meetings, and gifts such as high-minded and Christian people have been disposed to bestow. His voice having become greatly impaired, having delivered 12,500 addresses during his residence in the Colonies, at present Mr. Burnett is in England—ordered home by his medical adviser for entire rest and healthful change. He is again among old friends in Yorkshire, with his wife and two daughters. Doubtless before returning to the Antipodes he will address meetings on the southern colonies and the work which God has enabled him to do there. He certainly intends going back to the land in which he has laboured with so much success. Just before leaving Melbourne, a few months ago, he informed a newspaper interviewer that he hopes yet to devote ten years to continuing his work in Australia. We trust that his best aspirations will be realised, and that in translating them into action he will be enabled, in a pre-eminent degree, to promote the glory of God and the well-being of his fellow men.

THE NATIONAL ANTI-GAMBLING LEAGUE is arranging for meetings to be held in various places during the autumn. During the past three months many thousands of tracts on the evil has been circulated. The hon. secretary, Mr. F. A. Atkins, 7, Paternoster-square, E.C., writes:—"We have enrolled over 700 members, all of whom have paid a subscription of one shilling. But we are powerless to go forward unless we receive adequate financial support."

SCRIPTURE READERS IN IRELAND.

SIR,—May I be permitted to refer in your columns to the quiet and unobtrusive work being done by one of the very best of all the agencies for spreading the knowledge of the Scriptures in Ireland—one not established yesterday, but which, in a green old age, is working more vigorously than ever—viz., the Scripture Readers' Society for Ireland. Others may testify of work in great cities like Dublin and Belfast, where the place occupied by this Society would not easily otherwise be filled; also in sparsely populated districts where the Scripture-reader patiently itinerates among the people speaking "peace" in the spirit of Luke x. 5, 6, reading the Word as he finds opportunity. It is noteworthy how these humble and earnest men find welcome, not merely among Protestants, but in Roman Catholic homes which they enter, not in an aggressive or controversial spirit, but as bearers of good tidings. They are in general kindly received, sent away with blessing, and *asked to come back again*.

It is of work in populous districts, mainly Protestant, that I desire to bear witness. I am vicar of a parish covering about sixteen square miles, the total population, according to the last census, being 3054, entirely rural, there being not even a village. Of these 603 are Roman Catholics, 2451 being Protestants, of whom 2009 are Episcopalians. The great majority are poor working folk, on whom what are termed "the stern realities of life" are ever pressing, pushing into the background the great reality—the "one thing needful"—from their thoughts. There is a proverb about this neighbourhood as one *where they keep no Sunday*. Too many make it a day of simple idleness and gossip, or of visiting and receiving friends.

Ballinderry is better provided with clergymen than some neighbouring parishes equally extensive and populous, having a good curate as well as an incumbent. But we have also, thank God, a Scripture-reader provided by this Society. All our hands are pretty full of work on Sunday and week-day with services, Sunday and day schools, visiting, and other work. In this the Scripture-reader

FILLS A SPECIAL PLACE,

finding access to many who attend no place of worship, searching out new comers, and patiently instructing—"precept upon precept, and line upon line"—the aged and ignorant. In this work he is engaged heart and soul, and has found access to many of the class who hide from the black coat and white collar of a clergyman, for whose ministrations, moreover, he usually prepares the way, and whom he informs of places where his presence is needed. His special work is to take everywhere the Word of God in its purity and power. He sits by the side of the sick and infirm, and, patiently sympathising with them, pours in comfort from the Word of God. He is able—it being his special work—to stay longer with each person than a clergyman with his manifold duties can, and at times when a clergyman would be in the way, he is welcome. The reader I now have has been working with me over twelve years. I cannot estimate how much good has been effected by his patient, prayerful work—God only knows—but I can reckon up at least twenty souls—now I trust with Christ—to whom I solemnly believe he was the honoured messenger of salvation. This, sir, is a work which has few sensational incidents to take the audience when related from a platform, or to find place in a report, and therefore there is danger of its being ignored and overlooked, even by those who, did they know, would most fully appreciate and support it. Were this Society appreciated as it deserves, the fifty agents it maintains—of like character with him whose work I have described—might greatly be multiplied, many being sent to places where

THEY ARE SORELY NEEDED.

As it is, there is danger of this number being diminished from failing funds—numerous subscribers in times past having suffered of late from sadly diminished incomes, besides the additional demands made on them, since disestablishment, to maintain their Church.

We therefore look to England and Scotland for help—in times of famine and distress the appeal is not made in vain. This is a famine of the Word of God!

Any of your readers who may desire to help in this good work can do so by communicating with the secretary, Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

Faithfully yours,
G. B. SAYERS,
Vicar of Ballinderry, co. Antrim,
Canon and Rural Dean.

Evangelical Alliance at Manchester.

THE Council of the Evangelical Alliance are now publishing the complete programme for the approaching Conference in Manchester, which will be the forty-fourth annual meeting of the Society. A large number of members and friends, it is expected, will gather from various parts of the country, and the city will doubtless maintain its reputation for hospitality. The invitation to the Council to convene the Conference is signed by between forty and fifty members of different denominations, and by an equal number of leading laymen.

Amongst the speakers at the Conference are Prebenday Macdonald, Principal Cairns, Dr. Alexander Thomson, Dr. D. MacEwan, Revs. G. Stringer Rowe, W. G. Halse, John Urquhart, Talbot Greaves, Newman Hall, Principal Cave, J. Gelson Gregson, Edward Smith, Dr. John Gritton, H, W. Webb-Peploe, J. F. T. Hallowes, and H. Armstrong Hall. Amongst the subjects for addresses are "Hindrances to the spread of the Gospel among the masses," "The Church and the world—conformity and separation," "The Old Testament and higher criticism," "The claims of Sacerdotalism as opposed to the priesthood of believers," "The substitutionary sacrifice of Christ the foundation of Evangelical faith," "Some practical results of the International Conferences of the Evangelical Alliance."

With the exception of the conversazione in the Town Hall, all the meetings will be held in the Central Hall. On each day the Conference will assemble in the morning, there is to be open conference in the afternoon, and in the evening a public meeting.

SOUL-WINNING & PRAYER UNION.

THE eleventh year of this Union has now commenced. The membership is at present upwards of 5000. Many ministers, missionaries, and evangelists are members of it in different parts of the world.

A monthly magazine is issued to the members, entitled *The Soul Winner*. It contains missionary news, requests for prayer and thanksgiving, and texts for daily Bible-reading and meditation, which are sent in by the members. Articles on prayer, soul-winning, and love to Jesus and his Word, are also given somewhat as protests against the scepticism, infidelity, and loose unscriptural views and practices of the present day.

In answer to prayer and faith, the Lord has supplied all the needs of the Union during the past ten years. He has also sent in means to provide for several native Bible-women, evangelists, and Scripture-readers in heathen lands, who are engaged in winning souls to Christ.

A promise for each month is given to be pleaded at the throne of grace. The promises for the next two years have now been sent in by representative members, and arranged as follows :—

ELEVENTH YEAR—1890-91.

Mr. James Talbert, Dundee	Ps. cxxxviii. 4, 5.
Dr. Andrew A. Bonar, Glasgow	Jer. xxxiii. 3.
Mrs. Hudson Taylor, London.....	John xvi. 24.
Miss Fanny Von Otter, Stockholm ...	Mal. iii. 10, 11.
Rev. W. Nicolson, St. Petersburg	Heb. xiii. 5.
Rev. W. Milne, Calcutta	Amos. v. 4.
Rev. W. Harris, Guernsey	Isa. liv. 10.
Mr. A. S. Lamb, Akbou, Africa	Ps. xxxi. 24.
Rev. Andrew Chapman, Brisbane	Isa. xxx. 15.
Mrs. E. Wettergreen, Arendal, Norway	Rev. xxi. 7.
Mrs. Drummond, Rathgar, Dublin ...	Phil. iv. 19.
Mrs. Fenn, Madrid	Gal. vi. 9.

TWELFTH YEAR—1891-92.

Rev. Julius Rohrbach, Berlin	Deut. xxviii. 8.
Mrs. S. E. Dochard, Edinburgh	John i. 12.
Miss Annie Macpherson, London	Isa. xl. 31.
Dr. J. M. Barnett, M.D., Belfast.....	Ps. cxxxii. 3, 5.
Mrs. Mentor Mott, Beyrout	Daniel xii. 3.
Mr. R. C. Morgan, London	Isa. xxx. 19.
Miss De Broen, Paris	Ps. lvii. 3.
Mrs. Beresford Baker, Dover	Ps. l. 15.
Mr. W. J. Lockie, Paris.....	Ps. cxxxii. 15.
Mr. H. Fagerlund, Helsingfors, Finland	John xv. 7.
Mr. Fr. Engelke, Halmstad, Sweden...	Isa. xliv. 3.
Countess Tommasi, Florence	Ps. xci. 15.

(We intend giving the monthly Promise in THE CHRISTIAN as usual.)

Many heavenly blessings and answers to prayer have been granted to numbers of the members. They are invited to pray in their own retirement, on the 10th of each month, for a fresh enduement of power from on high, to bring souls to Christ for the glory of God.

Besides this private prayer, about one hundred meetings are held in different places over the world each month to pray for this much-needed power from on high, and God hears prayer.

J. C. SMITH.

Newport-on-Tay.

DR. MARSHALL LANG, of Glasgow, and his family, are at present sojourning at Portrush, where he occupied the pulpit of the Presbyterian Church on Sunday evening week, with great acceptance.

LONDON TRAMCAR AND OMNIBUS SCRIPTURE TEXT MISSION.—The seventh annual report of this work shows progress in one important direction: whereas last year there were 200 texts in the cars, the number has this year been increased by 43. Public support of the work is not satisfactory, the balance-sheet showing a fall of about £30 in the very modest income. Letters continue to be received testifying to good received through reading texts in cars. One, who was not in the habit of riding, being overtaken by a heavy shower, got into a car, and saw to his surprise a text, Ps. cxlv. 18: "The Lord is nigh unto all that call upon Him: to all that call upon Him in truth." He says he could not get it out of his head; he humbled himself before God, and in three days found peace in believing. The hon. secretary of the Mission is Mrs. E. Wood, Waterlooville, near Cosham, Hants.

"BROTHER JOHNSON'S" AFRICAN MISSION.

DEAR SIR,—The many friends of this good African brother, will like to know something of him, although the news may not be good. His health has been very poor since he left England; indeed, so poor that he has been able to do very little for the cause he loved. It has been, however, a great relief to him that the Mission Board of Boston took the responsibility of the Mukimvika station, to which he had sent out the two coloured missionaries from Jamaica—Dr. Scholes and Mr. Ricketts. At his desire, the money that came in to me for his mission was sent on to Boston, "on account of the Coloured Mission." I have also had the pleasure of remitting several sums to Mr. Johnson direct, for his personal use, from friends on this side.

Now comes a special and immediate demand upon all Mr. Johnson's friends and helpers in England, Ireland, and Scotland. When he equipped and sent out the two coloured missionaries to the Congo, he promised Mr. Ricketts that his wife should follow him in two years; and it was his full intention to collect the needful funds before that time was up. But he has been unable to redeem his promise, partly owing to his physical weakness and depression, and the Boston Committee did not see their way clear to incur the great expense.

In the meantime, the patient wife has been preparing herself in Jamaica for her future work, but longing to follow her husband. After much correspondence with Jamaica and Boston, I offered to divide the cost of Mrs. Ricketts' passage between the Boston Board and Mr. Johnson's friends here, relying on the interest and help of the large circle of warm friends he had gathered around him.

My offer was accepted, and Mrs. Ricketts immediately prepared to start. She is now here, waiting to go to Lukanga on the Congo, where she will at once start a school for girls, and work among women.

Mrs. Ricketts has left Jamaica with the highest commendations of the church and pastor, and, as our guest, we find the dear woman all that her pastor, Mr. Webb, said about her. Her simple testimony is that she goes to Africa believing that God will use her to save souls. She is a direct descendant of slaves' stolen from Africa for Jamaica bondage. Mr. Webb is taking charge of the three boys she leaves behind in Jamaica, and the wish of the parents is that they may follow them as missionaries to the land of their fathers."

But I cannot take Mrs. Ricketts' passage to the Congo without money, and I hope and believe I shall not have many days to wait.—Yours sincerely,

REBEKAH S. HIND SMITH.

20, *Windsor-road, Denmark Hill, S.E.*

P.S.—Perhaps some who cannot send much money, will help to furnish the needfuls for teaching the little African girls sewing and knitting, or would sends gifts of clothing or small prizes.

ROMANISM DENUDED IN ITALY.—The law on the *Opere pie* has duly received royal sanction. This means that 135,000,000 francs (almost £5,500,000 sterling) of yearly income, which belonged to the poor, and had been so long confiscated by the Romish clergy to their own interests, are given back to the needy people of the nation. The two chief reforms instituted by this law will soon be carried on—namely: (1) Conversion into homes for orphans or old people of money heretofore used for masses and other priestly items; (2) administration of these properties by local committees, composed exclusively of laymen, and elected by the people through their municipal representative. The Rome correspondent of *Evangelical Christendom* pertinently observes:—"Little by little, things are assuming in Italy such a shape as to take away from the Pope's Church any privilege, and to place Protestants and Romanists absolutely on the same level to all intents and purposes."

HUNGERING AND THIRSTING.

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."—PSALM l. 15.

FAR out on life's dark surging sea,
I longed for some safe light to guide,
Some sheltering robe to cover me—
A haven where my bark could ride.
I hungered sore, and thirsted too,
And angry waves my soul o'erswept,
And, oh! till then I never knew
Something had in my bosom slept.

It was desire to catch the light
Of some far joy that should be mine;
Oh that on me in dreary night
The "Sun of Righteousness" would shine?
My need, my importunity,
Had probed a heavenly Father's breast;
Then rose amid obscurity
The "Morning Star" of welcome rest.

Then dimly 'cross the ocean's waste,
Safe anchorage I saw for me;
I heard a voice that bade me "haste
To the Refuge" where I fain would be.

My heart unveiled, my heart unsealed,
Saw in myself but darkest sin;
Him, holiness; my spirit failed;
I wondered why He took me in.
"Depart from me, O Lord," said I,
"By sin's dark waves I've long been tossed."
Then o'er my heart flowed his reply—
"I came to save that which was lost."

I'm sheltered from the raging storm;
His mercy blotted out the past;
A living fire my heart doth warm;
On living bread I feed at last.
"He heard my cry." Desire expressed
Unlocks the secret of his Word;
When most I trust, then most I rest,
When I can say "It is the Lord."

Totnes, S. Devon. F. T. G. H.

JEWS IN RUSSIA.

DEAR SIR,—Please give me space for a few words as to the reality of the persecution of Jews in Russia. That Jews are expelled (and this under most cruel circumstances) we have ocular demonstration even here in London. Austria protested many weeks ago against the multitudes fleeing over her frontiers. It is notorious that M. Pobedonotseff is stopping the work of direct missionaries from abroad, though he may for the present allow the sale of Testaments. The interesting account in your last issue of his treatment of students and others (the German Lutherans among them) shows how he carries out his measures, and what people have to endure from administrative measures which mean condemnation and punishment of people accused, unheard, untried, and undefended.

Of course, it is not quite alike in all the huge provinces of Russia. But persecution is steadily going out. It drives out hundreds of thousands in absolute destitution. Many lives are sacrificed. I would also ask your readers to suspend their judgment as to the misfortunes of the Jews being brought on themselves by money-lending, &c. The pamphlet of Prince Demidoff San Donato shows that this is far from being the case. The Russian peasantry themselves bear testimony that Russian money-lenders are far worse and more exacting than Jews.

Above all, it must be remembered that the vast majority of the millions of Jews in Russia are intensely poor; they are cooped up in cities, and can neither lend money nor keep public-houses there, as some do in country places. Events, fully proved, show us beyond all doubt that the expulsion of all Jews from Russia is imminent. Though the repression of public indignation has, we hope, delayed publication of the new writ, let us be warned and prepared to act as Christians should when the great emergency comes upon us.

J. A. FINN.

41, *Parliament-street, London, S.W.*

Letters to the Editor.

"MINISTERS AT THE PLAY."

DEAR SIR,—I rejoice to read your admirable article on "Ministers at the Play." Perhaps it may lead some who thought I was "too strong" in my protest of "The Devil's Mission of Amusement," to grant that I had good cause for lifting up my voice.

I think with you that we have not only "almost" but quite "reached the time when the churches need to call for a day of humiliation for their ministers, and to pray for a more decided evidence of conversion in them."

An apostate Christendom presents in my view a sadder sight than an openly godless world. Oh! that the Spirit of the Lord would raise up a standard and check the fearful flood which is devastating our churches.—Yours faithfully,

ARCHIBALD G. BROWN.

22, *Bow-road, E.*

DEAR SIR,—I observe that *The Record*, while apparently endorsing the statement that the Shaftesbury Theatre was on the afternoon of the 21st ult. "full of the clergy and ministers of all denominations, summoned to sit in judgment whether a lie might or might not be told upon occasion," conceives, nevertheless, that the number of ministerial approvers of the modern stage has been exaggerated. It is to be hoped that it is so. It becomes the disapprovers, however, to make their voice heard. They have been compromised by a scandalous public manifestation. The example will have gone far to break down the last barrier between one of the most baneful forms of worldliness and the professed Christian Church. It will no longer be ministers of religion remaining neutral, but pastors of churches leading the way on which multitudes of the young of their flocks will walk with the utmost peril to their moral influence and spiritual character. The prayer against temptation in which Christian teachers ask their congregations to join will receive an awful commentary.

As one who has for years studied the whole aspect of the stage influence on the age, I regard the fact on which you comment as of the very gravest import. To the ministers of religion who filled the theatre on the day in question I say nothing. But I implore, in the interest of the youths of our cities, that the overwhelming majority of godly clergy and ministers, who are in protest, should adopt some public method of counteracting the influence of one of the most alarming and shameful compliances that these times have witnessed.

Thanking you for your faithful and most valuable witness on this and other subjects of like peril to the cause of the Lord Jesus, I am, yours truly,

X.

Southborough, Kent.

DEAR SIR,—I have read in your issue of August 29 a paper with the above title. As one of those who accepted Mr. Willard's invitation to the performance of "Judah," I must ask you to insert one word of protest against the inference which the writer of the article unhesitatingly, but most unjustly, draws. I refer to his strongly-worded surprise at the absence of any expressions of disapproval by the audience when the hero, dressed in clerical garb, swears "a deliberate lie in order to shield the woman he loves."

He seems to confuse two entirely different things—a wicked *action* and *inculcation* of wickedness. Is it customary, and would it do any good, if a theatrical audience were to hiss every actor who in his assumed character commits a crime? That, and not the tendency of the play, is what the article discusses, condemning Mr. Willard and the clergymen and ministers present on the quite unique occasion referred to.

Why did not the writer, at any rate, let your readers have the *chance* of forming a just judgment by stating how the drama ends? Permit me to correct his oversight. The curtain falls on the scene in which the guilty pair, whose consciences will not allow them any rest, absolutely refusing to avail themselves of an offer to build the hero a magnificent church in which his eloquence would have full scope; they insist on making an open and heart broken confession of their sin, and determine to face the contempt and anger of their former admirers, and to *build up on the foundation of truth lives of honesty and goodness.*—Yours,

C. LLOYD ENGSTRÖM.

United University Club.

[836]

SIR,—As a diligent reader of your excellent paper, I am pained by the one-sidedness of your article on "Ministers at the Play." You complain that those who witnessed "Judah" expressed no disapproval of the false oath. Of course not. They waited to see the end of it all, and the end was that—

(1) Judah's conscience smote him.
(2) He repented.
(3) He publicly acknowledged his fault.
(4) He abandoned his ministerial work, and all the splendid prospects before him, and retired into obscurity.

You do not allude to this in your article, and yet this is the play, not the mere oath-taking, but, in addition, the repentance, the confession, and the humble relinquishing of all worldly prosperity.

You surely would not have people express disapproval when the story of Abraham's lie, or Jacob's lie, or David's murder is being read in public. We listen in silence, and hear of their punishment and their contrition.

I do not know what your arguments are, because unfortunately you do not argue, but denounce. If the drama is in itself wrong, what about the "parables" of Scripture, or the writings of Shakespeare?

If acting is in itself wrong, why has God given men the acting instinct?

If the "associations" only of the theatre are objected to, why not try and purify them, instead of denouncing and judging. Surely a "little leaven leaveneth the whole lump." It is sad to see Christian people shirking the difficulty, and resting satisfied with mere "calling names." Our Master said, "Judge not." Surely men incur a grave responsibility when they stand aside in Pharisaic fashion, and, lumping together all plays and all theatres indiscriminately, brand them as bad and wicked.

The very next article in your paper is one praising most highly Mr. Gladstone's article on the Pentateuch. Surely you cannot be aware that Mr. Gladstone is a theatre-goer!

As one who regularly reads your paper with pleasure and profit, I am pained by your unreasonable attitude on this question.—Yours faithfully,

Sutton, Surrey. LEAVEN.

[To discuss the questions our correspondents raise would be to grant that the ministers were in their right place at the theatre. This is what the article referred to denies. We can only add that the description of the close of the drama which these letters give makes it still more remarkable that ministers should be satisfied with a dénouement which utterly ignores, if it does not positively deny and repudiate, the truth of the Gospel; for "other foundation can no man lay than that is laid, which is Jesus Christ."—ED.]

"KESWICK TEACHING."

DEAR SIR,—Will you invite the best statement of the special teaching at Keswick. What is "the blessing"? What is the "it"? What is the "clean heart"? How is the blessing to be got? How is it to be kept? Answers to be given in short Pauline language, say, not exceeding twenty lines. —Yours, &c., A SYMPATHISER.

DEAR SIR,—May I be allowed to draw attention to a paragraph in the address by Rev. H. W. Webb-Peploe on "The Gift of the Spirit" as reported in THE CHRISTIAN of August 15. There are many interesting points in the address, and, while some of the minor matters are open to question, one is thankful to find prominence given to the Scriptural idea of the "Baptism of the Holy Ghost," viz., the bestowment of the Spirit at the beginning of the Gospel dispensation. Often, however, in seeking to give prominence to one truth there is a tendency to depress others, and this I fear Mr. Webb-Peploe has done. Speaking of Peter's reference to Joel's prophecy he says:—

> "In Acts ii. 16 the Apostle Peter makes use of a most remarkable expression, never found anywhere else, as far as I know, in the Bible, with regard to the fulfilment of a prophecy. He says: '*This is that which was spoken* by the prophet Joel.' In every other case in the New Testament you would read 'That it might be fulfilled' (showing that it is an application); or, 'as the prophet has said' (showing that the writer takes up the prophet's words)."

Now, I quite agree with him in calling the phrase "a remarkable expression," but I think we have an equally strong expression in Matt. iii. 3, "*This is he that was spoken of* by the prophet Isaiah," and Matt. xi. 10; Luke vii. 27, "*This is He of whom it is written.*" The phraseology is similar, only that we have a *person* in one case and an *incident* in the other. But can Mr. Webb-Peploe really mean what he says in the latter part of the paragraph I have quoted? When we find the expression "that it might be fulfilled," are we to consider it as only "showing that it is an application"? Surely the phrases, "that it might be fulfilled" and "As the prophet has said," are as strong as the statement in Acts ii. 16. In the passage I have already adduced Matthew says: "This is he that was spoken of," while concerning the very same prediction Mark and Luke say, "As it is written in Isaiah the prophet"; and John says, "As said the prophet Isaiah," showing that the different formulæ mean the same thing. If we are to consider that in the many places in the New Testament, where predictions are quoted, we have only *applications* of prophecy and not absolute *fulfilments*, what proof have we that prophecy can be fulfilled at all?

Yours sincerely, A. MCCAIG.

The Manse, Brannoxtown, co. Kildare,

WHAT CONSTITUTES SUCCESS?

DEAR SIR,—Would you allow me a word in reply to Mr. R. W. Harden's letter in your issue of August 22 on this all-important subject to Christian workers.

It is, perhaps, needless to say that any really experienced worker for Christ would agree in the main with all he says about sowing the Word, and would be sorry to believe that all the fruit of their labour is comprised in that which God *permits them to see.* So far from it, those whom God has most used, and who have been permitted to see large numbers of souls brought to Christ through their instrumentality, still believe that much of the bread they have cast upon the waters will not be found till after many days.

But, as one who has had some experience in winning souls to Christ, I must take very large exception to the dictum of your correspondent when he writes, "Preach up the true character of the servants of Christ—*sowers*, not reapers."

In this sentence lies what I believe to be a very vital error. And to the holding of this error may be attributed much of the want of success of many workers. "According to your faith so be it unto you," is a very far-reaching axiom, which all Christian workers would do well to ponder and pray over.

Some years ago I had to meet about sixteen delegates, representing a number of Sunday-schools forming a Sunday-school Union. They were, under circumstances of great discouragement, about to break up their Union. "Why?" I asked. Because they saw no good in the Union, and nothing to encourage them—no fruits from their labours. It occurred to me to ask them this pointed question. "Do you believe in the conversion of a child?" It will scarcely seem credible to our friends of the Children's Special Service Mission when I write it, that not one of those delegates could say that they believed in the fact of child conversion. They could readily believe that God could take the heart of a hardened old sinner, recreate, and hold it in his hand; but that the Spirit could convert a little child, and mould it to do his will, and then keep it for Himself seemed something beyond the reach of their faith.

I asked them, "What then are you working for in your Sunday-schools?" "Oh," was the reply, "we are sowing the seed, and expect it will spring up in years to come and bring forth fruit." It would take too long to tell the interesting story of the sequel of that meeting; suffice it to say that within twelve months scores of the children connected with those Sunday-school delegates were savingly converted, and now, after eighteen years, are known to be the most active and successful workers for Christ in nearly every mission and school in that neighbourhood.

And what, it may be asked, was the secret of success? My answer is that God honoured the faith of his servants, when, instead of vaguely believing that at some future time God would bless their labours, they were led to see that as for the man, so for the child, God's plan is, "Behold! *now* is the accepted time. Behold! *now* is the day of salvation."

I could not help pressing upon my friends at that time the thought I would seek to press upon my fellow workers now: How many of those children—humanly speaking—would have been alive in the years to come they were vaguely working for, or how many might not have been called into eternity within a very short time?

It is the old story so many of our dear fellow workers forget, like Mr. Moody on the eve of the

great fire at Chicago. He tells us that he sent away his large congregation, telling them to come again next Sunday and decide for Christ; but, alas! hundreds of them were launched into eternity before morning. He never forgot that lesson. Nor should we. It is a present salvation we can offer. It is a present decision we seek. Peter could both sow and reap on the day of Pentecost.

Paul both sowed, reaped, and baptized a whole household "*in the same hour of the night.*" It is an easy thing to preach the word, and God will honour his own Word, but it is not so easy a thing to follow up that preaching by personal dealing, watching, and waiting for souls, preceded and followed by wrestling believing prayer. I verily believe that there are more souls won for Christ by personal dealing for present decision than by any other method.—Yours in Christ,

H. HOLME.

BREAD UPON THE WATERS.

IN connection with my usual visit on Sunday afternoons to the Bethnal Green Workhouse and Infirmary, I met with a case which I thought might be published for the encouragement of Christian workers.

A poor broken-down old man related the following:—I kept a shop at ——, where a lady in good circumstances used to call regularly and leave a tract. She just walked in at first and placed it on the counter. This continued for some little time, when the leaflet gave place to a small book. After leaving a few of these she used to linger about, as if seeking for an opportunity to speak to me; but the moment I caught sight of her I darted out of the way. She seemed, however, determined to catch me, and she began to purchase things at my shop, things which I have since seen, and know she did not require. She would at times purchase things, and leave word that I was to take them to her house; but the Lord was to have the victory.

One day a written note was sent down, asking for me to call at her house, as she wanted to see me particularly. I summoned up courage, and went. After waiting a little time, she came forward and said, "Mr. ——, I want you to go to Wood-street, in the City, and fetch some firewood for me. How about your van, have you sold that?" I answered, "Yes, ma'am." She said, "I thought as much." But I spoke up, and said, "I have still got the horse, and I can easily borrow a cart." She gave me the address, and told me I must be there early in the morning. I got all ready, and told my young man to get some good strong cords ready, as I expected a good load.

We arrived there in good time, and went in; the man in attendance first asked if we had breakfasted; and, after a good breakfast, he said, "I haven't got much wood for you," and sent us off with a few small boxes which we threw in a corner of the cart. When we arrived back, she asked me what she was in my debt. I told her nothing. She said, "Nonsense, man, you have done your work, and must be paid for it." She then persuaded me to accept two half-crowns. After this she asked me into a little room, and a tear started in the old man's eye as he said, "Ah, sir, I never heard anyone pray and wrestle in prayer with God to save my soul as she did. She quite broke me down. I was a poor drunken wretch, and all I cared for was to read Tom Paine, Hume, and other writings, and argue against the Bible."

I asked him if he got converted then. He said, "No; I went away feeling dreadfully wretched and miserable, and tried to be better. I was a little better one day and worse the next; but those prayers never left me, and, as those words in John iii. 16 kept ringing in my ears, I got down the Book and read for myself, and the Lord showed me all I had to do was to trust Jesus; and I have been happy ever since, and all the infidelity in the world would never change me."

He went on to tell me the different kinds of men he came in contact with where he was, and gave ample evidence that he was shining as a light for Jesus in a dark place.

He said, as we parted, how that dear lady would like to know her prayers were answered.

FREDK. TAPPOLET.

GENERAL HATT NOBLE, who is a member of the C.M.S. Committee, having gone to Canada to attend a meeting of the Evangelical Alliance, intends doing his utmost to stir up missionary interest among the Canadians.

The Temperance Cause.

Count Von Moltke, the famous German military strategist, is a total abstainer.

The licensing committee of the Birmingham magistrates declined to grant any fresh licences at their recent meeting.

A campaign has begun on behalf of a prohibition constitutional amendment in the State of New York. In April, 1891, the decisive vote is to be taken.

The Christian Leader comments strongly on the tacit encouragement given to the drink traffic in connection with the arrangements of the Edinburgh Exhibition.

The Irish Temperance League is entering on the winter's campaign with earnestness and vigour. Successful public meetings have already been held in various parts of Ireland.

The Lancet calls attention to an old grievance, the disadvantages of holding coroners' inquests at public-houses. At present there is no statutory obligation on the local authorities to provide accommodation for the coroners' inquiries.

At the licensing sessions, the Wolverhampton magistrates refused to grant any new licences, and likewise refused to renew licences of two old-established houses in the town, the occupiers of which had been convicted during the year for permitting card-playing and drunkenness.

The application for a drink licence for the new theatre of varieties, Manchester, has for the time collapsed. In view of the influential nature of the opposition, the withdrawal for a time was, on the part of the promoters, a shrewd move, but it is not to be supposed the idea of a drink licence for the place has been abandoned.

The annual report of the Temperance Committee of the Methodist Church in Ireland reports an increase in the Bands of Hope, in the number of members and of temperance sermons preached. A complaint is made that, in Band of Hope meetings, too much time is given to amusement and too little to temperance teaching.

It is reported that in Iowa no less than 15,000 saloons went into the "original package" business in the sale of intoxicating liquors, and that since the passage of the "Original Package" Bill by Congress, nearly all of them have summarily closed up their business. The law has certainly brought great relief to that State, if such be the facts.

UNION HALL MISSION.

DESTRUCTION OF TENTS.

WE had erected our large new tent at Queen's Park, Kensal Green, for services every night; but during the absence of the watchman, some evil disposed persons set it on fire, and at seven o'clock on Sunday morning I received a telegram from the police at Kilburn, stating that the tent had been burnt down at 2 a.m. that morning. Mr. Jackson, of Sidcup, had been advertised to preach on Sunday evening, so we hastily removed what remained of our tent, and erected a smaller one for the evening service. At 5.30 on Monday morning I received another telegram from the police, informing me that the tent in Station-road, Kensal Rise, had again been damaged by fire.

Thus it will be seen that we have had most serious losses. Our first large tent was nearly new, and cost £50. The other was not so good, but was still very valuable, and could have been used much.

The week before last a large tent, being used at College Park, Willesden, was torn down and greatly damaged. Will Christian friends sympathise with us in our heavy losses, and send help that we may be able to replace these tents? I shall need quite £100 in order to replace these with new tents, &c.

ROBERT BILKE.

Abergeldie, Greenhill Park,
Harlesden, London, N.W.

Cage-lane Mission, Plumstead.—As the premises on which Miss Russell has carried on her work became too small, a new hall had to be erected. This has been done at a cost of £1650. There are debts to the amount of £300. A gentleman of the neighbourhood has offered Miss Russell £100, provided she can raise the remainder. Will some of the Lord's servants help her in this matter? Miss Russell's address is 1, Thames View-terrace, Plumstead.

Obituary.

REV. DR. DAVID DUFF.

ON Monday last, Rev. Dr. David Duff, Professor of Church History in the United Presbyterian Theological Hall, Edinburgh, died at Craigmore, Bute, from acute bronchitis. He was a native of Greenock, where he was for many years Rector of the Academy. He was sixty-years of age, and had served the cause of preliminary education on the Edinburgh School Board, of which he was president at the time of his death.

REV. DR. JOHN J. CARRUTHERS.

Intelligence has been received of the death, at Portland, Maine, of Rev. John Johnston Carruthers, D.D., for seventy years in the Congregational ministry. He was born at Ecclefechan, Dumfriesshire, soon after Thomas Carlyle, with whom he was a playmate. He laboured for awhile in Russia, but returning to this country held pastorates at Gosport and Toxteth, Liverpool. Subsequently he was sent by the London Missionary Society to Canada, and at Montreal he organised a Congregational Church. His last pastorate was at Payson Memorial Church, Portland, where he was a minister for thirty years. He was regarded as the Father of the Congregational Churches, and was in his ninetieth year when called to rest.

REV. JAMES MURDOCK.

By the death of the Rev. James Murdock, of Holywood, co. Down, the Methodist Church in Ireland has lost a valued and prominent minister. Deceased was a native of Hyde Park, co. Antrim. He entered the ministry in 1833, and for forty-seven years in various parts of Ireland discharged the duties of his office with diligence, faithfulness, zeal, and success. He was connected with several revivals, and was very much beloved by those who knew him, especially by the young men in his congregations, with whom he was generally a great favourite, and to whom he was often most useful. He was an able preacher and a man of unswerving integrity. His end was very sudden. He took part in the public service in Holywood Methodist Church on Sunday week, and passed away unexpectedly to be with Christ on Thursday week in the eighty-second year of his age and sixty-eighth of his ministry.

THE DORKING CONFERENCE will be held in the Church Room, Falkland-road, on October 7-9. Several of the Nonconformist ministers have joined with Rev. H. C. Sturdy of St. Paul's Church in the invitation to the Conference, the main subject of which will be the Work of the Holy Spirit. Among the promised speakers are Rev. J. J. Luce, Rev. E. W. Moore, Rev. S. Dixon, Rev. J. C. Hoare, of Ningpo, &c.

IKEWEZI LAMACI MISSION.—An interesting address on the work of this Mission, and missionary work in general, was given on Friday last at the Young Men's Christian Association, Birmingham, by Brigade-Surgeon Robinson, who has recently visited the station. He spoke of the sterling work being done by Mr. and Mrs. Aitchison, and how greatly they are esteemed and loved by the natives. The Mission is growing and being greatly blessed, but the workers urgently need more help in the carrying on of the work, particularly at this time, as Mr. Aitchison is building a new church and schools. Communications may be sent to the treasurer, Y.M.C.A., Birmingham.

CAWKER CITY, KANSAS, U.S.A.—This section of the country is beginning to suffer much because of dry weather and hot winds. The corn crop is a failure, pastures are dried up, and people are generally discouraged, more so than I have seen them during my eight years' residence here. People are leaving these parts in large numbers, in hopes of finding a more likely home for the winter. The ministers of the Gospel who labour here will suffer with the people that remain, yet I am glad to say our humble efforts are appreciated, and the good seed will still be sown in school-houses, in groves, as well as churches of the West. I hope our English friends will not forget us and our work, and will ask at the throne of grace that special help may be granted to ministers and people during this season of distress. I heartily thank those friends who send me from time to time literature for distribution among the people.

(REV.) JOSEPH BAKER,
Minister of M.E. Church.

The Book World.

SEPTEMBER MAGAZINES.

The Church. Rev. R. Shindler sketches the life of Emily Chubbuck Judson. The general contents are varied and instructive. (1d. *Baptist Tract and Book Society, 22a, Furnival-street, E.C.*)

The Monthly Letter of the Protestant Alliance (1d. 9, *Strand, W.C.*) is devoted to Romanism in America, and the system is shown, on conclusive evidence, to produce crime, pauperism, and illiteracy.

Old Jonathan (1d. *Collingridge*) has the usual letters to old and young from the pen of Dr. Doudney, its venerable editor. The tone of this district and parish helper is always high and spiritual, and the illustrations are uniformly bright.

The Church Missionary Gleaner (1d.) describes the Society's missions in the North-West and Central Provinces of India, and gives a large amount of information, with illustrations, respecting the work in various parts of the world. (*Church Missionary House, Salisbury-square.*)

The Home Friend. Mary E. Palgrave writes on King John; I. L. Richmond on the culture of potatoes; and Mrs. Clarke on the study of history. The Young Women's Christian Association supplement makes this a magazine which should be welcome in large numbers of homes. (1d. *Partridge.*)

The pages of *On and Off Duty* are such as thoughtful policemen will delight to read. While spiritual instruction is always prominent, matters of common interest are not overlooked. Friends of the police may confidently offer copies of this periodical to members of the force. (1d. *Marshall Bros.*)

The Guide. Article 18 of "The Saviours of Society" concludes a notice of the life of Rev. William Robertson, D.D., minister of New Greyfriars, Edinburgh, 1843-82. Mr. James Sneddon, Mus.Bac., Edinburgh, writes on preparation for the musical profession. (1d. *W. Love, 222, Argyle-street, Glasgow.*)

Our Own Gazette. Rev. W. Spotswood Green, M.A., F.R.G.S., contributes "Glimpses of Ocean Life," which will interest a wider circle than members of the Y.W.C.A. The editor, Mrs. Stephen Menzies, writes helpfully on "Not Yet Too Late," and among the other attractive contents is a continuation of "A Trip to Pompeii," by E. Neville Rolfe. (1d. *Partridge.*)

The Ladies' Treasury has several useful features. Readers to whom the fashion pages will have little charm will know how to appreciate the wrinkles on household economy, fancy needlework, &c. J. C. Hadden contributes "Anecdotes of Marrying and Giving in Marriage." An extract from a paper by Dr. T. M. Madden, emphasises important facts on the mental development of children. (7d. *Bemrose & Sons.*)

The Boy's Own Paper is just the periodical to stimulate the thought and imagination of growing lads. The contents are mainly of the story-telling type, but even here the matter is varied; for, if one of the running serials depicts adventures abroad, another deals with school and country life at home. Rev. L. Meadows White contributes "Jottings by a Cyclist"; Mr. Frank Cowper writes on "My First Yacht-race"; and Rev. Theodore Wood on "The Naturalist at the Seaside." (6d. *Religious Tract Society.*)

The Girl's Own Paper deserves the popularity it enjoys. Its pages provide instructive reading, as well as entertainment. In the current issue, Sarah Tytler writes on "Tudor Queens and Princesses"; and Dora de Blaquiere on "Women's 'Noms de Plume.'" Mrs. Ernest Hart describes German, Swiss, Dutch, Danish, and Swedish Laces, and Gleeson White some old Japanese embroideries. The contents are varied, the Answers to Correspondents and serial tales being uniformly wholesome. (6d. *Religious Tract Society.*)

Scribner's Magazine. The series of articles descriptive of homes in city and country is continued by a paper on "The Country House," by Donald G. Mitchell. The illustrations admirably depict American scenery and architecture. Thomas Stevens writes on "African River and Lake Systems"; N. S. Shaler begins a series, which promises to prove of wide interest, on "Nature and Man in America"; and under the title of "A Crown Jewel," C. Emma Cheney describes Heligoland and its people. This last is accompanied by excellent engravings from drawings and photographs. (1s. *F. Warne & Co.*)

The Young Man. 1d. 8, *Paternoster-row.* Rev. J. Reid Howatt gives "Hints and Helps for the Battle of Life"; and Rev. W. J. Dawson, writes tersely on the art of public speaking.

The British Messenger. 1d. *Stirling Tract Enterprise.* Pure in teaching and spiritual in tone. The serial "Loyal to Truth" is continued. There is an inspiring article on Christian service.

The Band of Hope Chronicle (1d.) contains sound advice on "The Education of Children in Temperance Principles," by Charles Wakely. Dr. Ridge continues to write on "Alcohol and the Human Body." (4, *Ludgate-hill, E.C.*)

In *The Christian Worker* (1d. *Partridge*) earnest endeavour in various directions is described in language coming from the heart. "The Atonement in the Light of Revelation" is the title of an address (given in part) by F. H. Bowman, D.Sc., F.R.S.

The Advance, the monthly magazine of the West London Mission, records important developments in the work which Rev. Hugh Price Hughes directs. Marion Elaine Wisesse (West) continues "The Story of my Life as an Actress." (1d. *Woodford, Fawcett & Co., Salisbury-square.*)

China's Millions (1d. *Morgan & Scott*) opens with "The Last Days of Miss Annie Dunn," extracted from the diary of Mr. G. A. Huntley; pathetic and cheering, for while there was much suffering, there was full confidence in the Saviour. "The Story of Mr. Ts'u" is a specially attractive contribution. Mr. Ts'u is one of the most interesting native Christians, and head of a clan of over 10,000.

Service for the King affords a pleasant glimpse of Mildmay work. An account is given of the recent garden party at Marlborough House, when the nurses were the guests of the Princess of Wales. Perhaps the most interesting pages are those in which Rev. John Wilkinson tells how God is blessing his world-wide work among the Jews. Details are given of the two contributions of £5000 each towards the further circulation of God's Word among the people of Israel. The reports of work cover a wide field, and are in a high degree encouraging. (2d. *Shaw & Co.*)

"*A. 1*" is a very useful magazine, containing something for readers of different ages and tastes. There are stories, of course; a new serial is "From Chrysalis to Butterfly," by Isabel Hornibrook. In the department of travel, Arthur Montefiore writes "In Sunny Spain," and Knyghte Ryder "Nancy's Ten Pound Tour." Recreation is well represented; Mrs. Tom Jerrold contributes "The Garden in the House," and Walter E. Woodbury enlarges upon the wonders of photography, even explaining how "spirit photographs" are produced. There are in these pages short pieces for leisure moments, as well as abundant provision for more sustained reading. The illustrations are numerous and good. (6d. *Partridge.*)

The Missionary Review of the World. Dr. Pierson contributes an article of absorbing interest on "The Supernatural Factor in Missions." He shows with much force of fact and argument that there has been a governing power behind missions. "The whole century has been full of new developments, which have been so much beyond all human devising as to present a series of surprises to the Church herself. As a new emergency has arisen, a new interposition has been evident. The Church has found in every crisis a higher hand controlling." The mission in Basutoland is graphically described by Dr. Andrew Thomson, of Edinburgh. The reports from foreign countries are extended and numerous. Missions may be studied to excellent purpose with this magazine. (1s. *Funk & Wagnalls, 44, Fleet-street.*)

The Church Missionary Intelligencer (6d.) opens with a stimulating article entitled "Forward!" There are letters on the Shanghai Missionary Conference; an account of lay evangelistic work in Bengal; and a description of the Bhil Mission. Rev. R. H. Walker sends graphic letters from Uganda. In March last a feeling of greater security was prevailing among the people, and houses were being built, roads made, &c. One of the first acts of the Christian chiefs has been to undertake the building of a church. No heathen are allowed to hold any office in the newly organised government of the land. All the people want peace, as the food supply depends thereupon. The letters strongly emphasise the appeal for fresh workers. "It is," says the editor, "a tremendous responsibility for the Church Missionary Society to be the one representative of Protestant Christianity in so wide and inviting a field as Equatorial Africa now presents." (*Church Missionary House, Salisbury-square.*)

The Tract Magazine (1d. *Religious Tract Society*) gives the first part of a sketch of Bishop Ken, author of the hymn beginning "Glory to Thee, my God, this night." "A Woman's Story," in verse, points many admirable lessons.

The Welcome Hour. The proverb illustrated this month is "A rolling stone gathers no moss." Dr. G. H. Riches carries forward his articles on "The Beginnings and Growth of History," Spain and Portugal being the last countries dealt with. (1d. *Marshall Bros.*)

In consonance with the holiday season, a large proportion of the contents of *The Quiver* is of the lighter sort; though there are some good and short expository articles, and an interesting sketch of the late Mrs. Augustus Hare by Dr. Blaikie. This serial sustains its character for variety, brightness, and real profit.

The Reaper (1d. *Marshall Bros.*) is filled with interesting matter. Pastor F. E. Marsh writes on "Separation to God"; mission work in Southern Morocco is described; and Messrs. Hannington & Richmond tell the story of their journey on foot through the Holy Land. Church officialism and the life of faith are among the subjects dealt with editorially.

The Jewish Intelligence. 1d. *Nisbet.* "The Present Attitude of the Jews towards the Christian Church and towards the Nations," by Rev. John Pitkin, gives a large amount of valuable information. *The Jewish Herald* (1d. *Snow*) contains notes on Mission work in the Holy Land, by Rev. A. Ben Oliel; and an account, by Rev. C. A. Schoenberger, of a visit to the well-known Rabbi Lichtenstein, at Tapio-Szele.

North Africa opens with a financial statement as to the excellent work of the North Africa Mission during last year. Extracts from the journal of Mr. W. Summers give particulars which are well worth reading of a recent journey into the Sous country, a district south of Mogador. Mr. G. Mercadier describes Bible work in Susa and Kerouan, and Miss C. S. Jennings writes on "Camping in a Moorish Village." (1d. *Partridge.*)

The small publications of *Messrs. Partridge* include: *The Family Friend*, which is always very readable. The work of Rev. James Calvert in the Fiji islands is briefly related, with capital illustrations.—*The Mothers' Companion* is also a capital magazine for the home. Josepha Crane writes on "The Art of Nursing," and Sarah Tytler on the outer circle of "Kith and Kin," beginning with the step-mother.—*The Friendly Visitor*, in large type, will delight the aged. (1d. each.)

The Chronicle of the London Missionary Society. 1s. *Snow.* An article on "Founders' Week" affords opportunity for rehearsing, in brief, the story (ever welcome as illustrating the faith and courage of our fathers) of the establishment of the London Missionary Society. In addition to a digest of news from abroad, these pages contain an account of a trip to the Fly River, New Guinea, by Rev. James Chalmers, and notes on "Christian Leaders and Church Life in Amoy," by Rev. John Macgowan.

Evangelical Christendom.—The organ of the Evangelical Alliance, this monthly summarises the best of all activity as it goes forward throughout the world. A spirit of kindness characterises the controversial portions, while the records of efforts to carry on the work of Christ are uniformly pitched in the high key of duty earnestly pursued. The open letter of Rev. Dr. Dalton, of Edinburgh, to the head of the Russian Synod, on "Religious Liberty in Russia," is concluded. This deliverance is pregnant with facts and arguments which will, it is hoped, be duly estimated by the authorities. The writer says, in conclusion, "Proofs have been heaped up that you have neither found the weapons of your combat, against liberty of conscience and the Lutheran Church of the Baltic Provinces, in the armoury of your Church nor in the heart of the Russian people. Both contain better arms. We have recognised in your instruments of warfare the mark of Rome and the Jesuits. Thank God, the Russian people, with their patience and piety, are clumsy in the use of such weapons, and in time will certainly rebel against their chiefs carrying on a war with a sister Church in their name. For they see that the blows dealt by such weapons must inflict disaster on State and Church. Whether you will live to see this revulsion of feeling is in God's hand. It would bring you increased suffering, but, however that may be, the Apostle points to a time beyond the fleeting life of each human being, and the day on which every work shall be made manifest." (6d. *J. S. Phillips, 121, Fleet-street.*)

Our Darlings, the children's treasury, edited by Dr. Barnardo, is, as usual, bright with pictures and filled with attractive reading. (3d. *Shaw & Co.*)

Y.W.C.A. Monthly Journal. Secretaries and workers will find this specially useful. There are notes on the various departments of effort in town and country, at home and abroad. (2d. *Office:* 316, *Regent-street, W.*)

Irish Congregational Magazine. 1d. *Belfast: W. W. Cleland*, 20, *Great Victoria-street.* Rev. J. Cregan, who edits this capital monthly, gives notes of a holiday in London. Rev. James Ervine, of Kingstown, writes on "The Silence of Jesus," and there are terse and helpful notes on passing events.

The Worker's Monthly becomes increasingly valuable, its contents being specially intended to assist Sunday-school teachers in their work. "The Christian's Mission, Commission, and Field," is good, also "The Route of the Exodus," both by the editor, Rev. S. R. Crockett. (2d. *Gall & Inglis.*)

The Cottager and Artisan (1d. *Religious Tract Society*) gives a portrait and sketch of Thomas A. Edison, the inventor, with some account of his talking dolls.—*The British Workman* (1d. *Partridge & Co.*) tells the story of Richard Arkwright, the founder of the factory system, and enforces wholesome lessons in other articles.

Home Words gives a portrait and biographical sketch of Right Rev. Alfred R. Tucker, bishop of Eastern Equatorical Africa. The editor, Rev. Charles Bullock, writes on Alpine Climbers, the article being illustrated. In *The Day of Days*, Mr. W. Davenport Adams tells the story of Anne Askew, the martyr. (1d. each. 7, *Paternoster-square.*)

Rest and Reaping. 1d. *Morgan & Scott.* This monthly, edited by Charlotte Mason, gives details of varied work, and contains some very instructive articles. "Young Yuk-kevai; or, A Chinese Jewel Reset," is continued, by M. J. Oxlad; Mrs. McHardie writes on "The Mizpah Band" (Glasgow), and the editor on Biblical themes, prophetic and otherwise.

The Voice of Warning. 1d. *Monthly Tract Society*, 181, *Queen Victoria-street.* Rev. W. Burnett, M.A., writes of the witness of the Jew to the truth of the Bible. Several sections are given of an Act passed in the reign of George IV. for the registration of Jesuits and members of other religious orders; and the editor pertinently says: "If, as we are informed, the Act has never been repealed, why is it not enforced?"

The Sentinel, the organ of the social purity movement, fully justifies its existence. "Infant Marriage and Enforced Widowhood in India," is discussed at some length, and sad facts cry aloud for the redress of an enormous wrong. Several questions involving public morality are brought under notice. This little paper watches the commonweal as affected by iniquities old and new; and faithfully asserts the application of Christian principles to the life and actions of all sorts and conditions of men. (1d. *Dyer Brothers, Paternoster-square.*)

MESSRS. CASSELL & CO.'S SERIALS.

THE DICTIONARY OF RELIGION, a very useful work, has proceeded as far as part 5 of the reissue. Answers to a thousand questions, religious and ecclesiastical, will be found here.—The cheap reissue of Farrar's LIFE OF CHRIST makes a bid for many readers. Part 8 carries forward the story as far as the teaching by parables on the shores of the Sea of Galilee.—THE HOLY LAND AND THE BIBLE, by Dr. Geikie, is an excellent work. Part 12 gives a graphic description of Bethlehem, ancient and modern.—Part 18 of CONQUESTS OF THE CROSS continues the account of missions in India by describing the great work of Dr. Duff. The revolution in Japan is the title of another very attractive chapter.—THE LIBRARY OF ENGLISH LITERATURE. The second volume of this work concludes with part 20, which contains a very instructive chapter on Newman, Arnold, Maurice, Kingsley, Whately, and others who have been celebrated in the theological world.—THE WORLD OF ADVENTURE is replete with stirring stories. Part 24, which concludes the second volume, relates experiences among savages, and exciting incidents in civilised life.—THE PILGRIM'S PROGRESS AND THE HOLY WAR is completed with part 24. The closing chapter, Immanuel's Address to Mansoul, reads as fresh as ever, and proclaims itself a fitting end to a noble work.—Dr. Wylie's well-known HISTORY OF PROTESTANTISM, in part 28, begins the story of Protestantism in Poland and Bohemia. The painful character of many incidents is relieved by records of devotion on the part of those who took their stand for God and his truth.—Part 47 of CASSELL'S ILLUSTRATED HISTORY OF ENGLAND, in the new and revised edition, is occupied with matters of world-wide interest, including the trial of Warren Hastings, the French Revolution and its effects in England, and early efforts to abolish the slave trade.—THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS, edited by Bishop Ellicott, will, when completed, prove a work of immense utility. Part 72 carries forward text and comments as far as Jer. xxiii.

JOYFUL TIDINGS FOR YOUNG AND OLD is a capital series of tracts, published by *Mr. A. Holness;* in packets, 75 copies, assorted for 6d.

ROMANISM. Some useful tracts on this subject by Miss E. J. Whately are published by Mr. W. Wileman, 34, Bouverie-street, E.C. (1s. and 2s. per 100.)

GOD OR SELF? By Rev. Samuel McComb, B.D., of Reading. A cogent and forcible criticism (in lecture form) of the Secularist theory of life. (*E. Stock.*)

THE USE OF SUFFERING. By Edith Edmundson. Sixpence per dozen. *Partridge.* Here are words of substantial comfort for such as have "to suffer and to bear."

Two interesting penny tracts, by "M. A. (Cantab.)" are THE PROPHECY OF THE ANTICHRIST and APOSTOLICAL SUCCESSION. The author finds the Antichrist in the Papal power.

THE CHURCH AND THE AGE. An address by Rev. G. H. Brown, Chairman of the Congregational Union of Gloucestershire and Herefordshire. Thoughtful and stimulating. (2d. *Bristol: W. F. Mack*, 70, *Park-street.*)

In a small booklet, entitled, WHAT THE BIBLE SAYS ABOUT IT, and issued by the Missions to Seamen, 11, Buckingham-street, Strand, W.C., there are gathered many weighty passages of Scripture respecting the sin of impurity and its results.

Messrs. Partridge & Co. are publishing popular editions of wholesome stories at a penny. Among those lately issued are JACK THE CONQUEROR (by Mrs. C. E. Bowen), HOW PETER'S POUND BECAME A PENNY, and GRANDMOTHER'S CHILD (by Annie S. Swan).

THE CITY QUARTERLY: THE MAGAZINE OF THE Y.M.C.A. WHITTINGTON-AVENUE, LEADENHALL-STREET, E.C. This is a new penny publication. It describes a grand work among City clerks and others, and will, we trust, prove a helpful agency in the development of that work.

SOME PHYSICAL ASPECTS OF THE TEMPERANCE QUESTION. A lecture delivered at Torquay by George Black, M.B. 1d. *National Temperance Publication Depôt.* A weighty pamphlet on a deeply important subject. The facts are well marshalled, and made the basis of unanswerable arguments.

"HE LEADETH ME" is the title of a booklet describing how the Lord led Elbert S. and Emma Clarke to devote their lives to Gospel work among the Kaffirs in South Africa. It should induce many to help on the good work. Copies of the booklet may be had from Mrs. S. Fothergill, Pierremont-crescent, Darlington.

IGNATIAN DIFFICULTIES AND HISTORIC DOUBTS. A etter to the Dean of Peterborough. By Rev. R. C. Jenkins, M.A. *David Nutt.* Here are powerful arguments against the genuineness of the Epistles of Ignatius. The ecclesiastical spirit pervading the Epistles declares for an origin considerably later than the second century.

ON SUNDAY-SCHOOL TEACHING. An address by Dr. M. C. Hime, head master of Foyle College, Londonderry. *Dublin: Sunday-school Society for Ireland*, 17, *Upper Sackville-street.* The true character of the work is stated, and valuable hints given as to how it may be made more effective. Essentially practical, this pamphlet is likely to serve a very useful purpose.

Mr. Kensit's recent publications include two trenchant pamphlets on great evils:—REASONS AGAINST IMAGES IN CHURCHES, adduced from Scripture, church history, &c., by W. H. Tucker; and THE TEACHING OF THE CHURCH OF ENGLAND AS TO CHURCH ORNAMENTS AND THE PERIL OF IDOLATRY, by Rev. W. Heber Wright, M.A. The former costs twopence, and the latter a penny.

Some excellent missionary tracts are being issued from *The Orphans' Printing Press, Broad-street, Leominster.* It would be well for some of them to be circulated among church members generally. Extracts from Rev. J. G. Paton's "Autobiography," and Rev. J. Hudson Taylor's article in *China's Millions*, are very stimulating reading. "The Reflex Influence of Missionary Work" gives a collection of exceedingly valuable testimonies. (1s. per 100.)

Literature for Soldiers at Sea.—Rev. F. Flynn, Chaplain of H.M.S. Indian troopship *Euphrates*, writes to say that his vessel will soon be engaged in carrying troops to India. He says that generally they take a thousand troops, besides many wives and children of the soldiers. He is very anxious to have a good supply of reading matter for those on board during the twenty-eight days' voyage, and asks the help of our readers in providing a store of good Gospel literature in the shape of magazines, weekly religious papers, tracts, small books, cards, and hymn sheets for the children; copies of *Songs and Solos*, as well as good books for a lending library. Interesting slides for a magic lantern would be most acceptable; as also would copies of the illustrated and daily papers. Mr. Flynn may be addressed H.M.S. *Euphrates*, Portsmouth.

INQUIRERS' COLUMN.

REGENERATION.

DEAR SIR,—Mr. Webb-Peploe says, "the very moment a man receives the blessed truth that God was in Christ saving him, he receives regeneration ...and he is endued with the Holy Spirit." How is this to be reconciled with Acts xix. 1-6; where believing, being baptized in the name of the Lord Jesus, and receiving the Holy Ghost, are described as three successive states?—Yours faithfully,

Château d'Oex, Suisse. E. H.

REPLY.

Believing and being baptized cannot be called successive *states.* As soon as they believed the disciples were baptized into the name of the Lord Jesus as the confession of their faith in Him. And as soon as they had been baptized Paul laid his hands upon them, and the Holy Ghost came on them. All happened as nearly simultaneously as three consecutive but closely-related events could follow each other.

MIDNIGHT MEETING MOVEMENT.—On Thursday last week, at the Bedford Chapel Schools, Charrington-street, Camden Town, Mr. John H. L. Christien, of the above Society, gave an address on Palestine and Syria, on personal recollections of travel there—on the fufilment of prophecy in the condition of the land and of the people, resident and dispersed, showing clearly the causes of the ruin and decay of home life and national life, and proving that the same causes of family decadence and national disaster exist strongly in the United Kingdom. One of these causes of ruin it is the business of the above Society to actively combat. Mr. Christien appealed earnestly for Christian help.

SEAMEN ON THE DEVON COAST.—The Sailors' Rest opened by the Seamen's Christian Friend Society at Appledore three years ago has proved a great success, and has been a blessing to numbers of seamen and fishermen. The commodious and attractive reading-room is always well filled, and the mission services are crowded. On the occasion of the annual meeting, held on August 28, the building was packed with seamen and fisherfolk. Mr. W. D. Hanson, J.P., who is the local treasurer and mainstay of the work, presided, and gave a very gratifying account of the work. Mr. Cairns, the earnest sailor-missionary, by means of his mission boat carries on a good work at Bideford, Barnstaple, &c. Mr. George Williams, of London (president of the Society), addressed the men in a most faithful, clear, and winning way, and General Sibthorp, Rev. G. J. Hill, and Mrs. Hill, of London, also took part in the proceedings. A week's special mission is being conducted by Rev. G. J. and Mrs. Hill. Every night the Sailors' Rest is crowded, and blessing attends the meetings.

REQUESTS FOR PRAYER.—For blessing on the following:—Services conducted during the current month, by Mr. Herbert R. Francis, in Eccleston Hall, S.W.——A mission to be held at Luton, Beds., by Mr. Walter Bradbury.——A fourteen days' mission in Bradford, by Messrs. Fullerton and Smith, commencing Sept. 6.——Camp meetings on Sunday and Monday next, at Pontypool.——Tent services at Bakewell, Derbyshire, by Messrs. Pope and Thorpe, of the East London Institute.——A mission by Mr. William Forbes, at Glasgow, to commence on Sunday, Sept. 7.——Children's services on the sands, and at the Gospel meetings at the "Hall-by-the-Sea," Margate.——Two weeks' mission at Five Oaks, by Mr. John Stanger.——A united mission in Airdrie, conducted by Mr. John M. Scroggie, commencing Sunday, Sept. 7.——A work of the Holy Spirit in the parish of St. Mary's, Halifax.——The new Baptist Chapel, Nantmawr, Buckley, to be opened on Sept. 9.——Special Gospel meetings, to be held in the Callander Mission-hall, from Sept. 7 to 14, conducted by Mr. Arnold, from London.——That Mr. and Mrs. Somerset Gardner may have a safe voyage to America, and be there used of the Lord for his glory.——That efforts for the spread of the Gospel, in connection with the Baptist Chapel, Birchington, may be richly owned of God.——On behalf of a lady who is suffering from a mortal illness, that she may be led to trust in the Saviour.——PRAISE: For blessing on a three weeks' mission at Billingshurst, by Mr. John Stanger.——For saving blessing on tent mission in Haddingtonshire.——For blessing received during a recent mission at Chipping Sodbury.

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Among the Churches.

CHURCH OF ENGLAND.

Rev. George Rodney Eden, vicar of Bishop Auckland, has been nominated Suffragan Bishop of Dover.

With a view to aggressive work, steps are being taken to obtain a complete list of all Welsh-speaking clergy labouring in England.

Archdeacon Denison declares his intention to move for the appointment of the Committee of Inquiry in Convocation with respect to the teachings of *Lux Mundi*.

The Bishop of Chester has just created an order of "Special Service Clergy" for general mission work. The order has some features in common with the brotherhood advocated by Archdeacon Farrar and others.

Dr. Philpott, Bishop of Worcester, who is eighty-two years of age, has resigned his see. Although still active and in good health, he feels that the time has come when he should give place to a younger man. The establishment of the proposed new see of Birmingham and Coventry is being discussed. The late Bishop had promised to surrender £800 of his annual income in favour of the scheme.

The Bishop of Lichfield is issuing invitations to about 100 Nonconformist ministers in the diocese, inviting them to luncheon, on Michaelmas Day, at Bishopstowe, the episcopal palace at Lichfield. It is understood that there is no intention of discussing the questions which separate the ministers from the Church, or of considering the subject of Home Reunion, but there will be additional meetings in which the Nonconformist ministers will be invited to take part, and evening service at the cathedral, in which they will be asked to join.

PRESBYTERIAN.

A Presbyterian church has been organised in Cuba. Mr. Graybill, a missionary of the Southern Church in Mexico, found in Havanna about thirty persons who were in the habit of meeting for prayer and the study of the Scriptures under the direction of Signor Collezo. After holding services for about a month, and instructing them in the principles of the Christian faith and of the Presbyterian Church, he organised a church of twenty-nine members, who elected two elders and two deacons. Then the church was of one mind in desiring Signor Collezo to become their pastor, and this wish has been realised.

METHODIST.

Rev. W. Darlow Sargeant is now added to the list of the West London Wesleyan missioners.

Rev. Thomas Champness preached at St. John's-square, Clerkenwell, on Sunday last, morning and evening.

A proposal is made that in connection with the centenary of John Wesley's death a fund should be raised sufficient to endow City-road Chapel, London, with £200 a year.

A new Bible Christian Mission has been opened at Southsea with encouraging results. The hall newly erected is well filled with the congregation; a membership has been formed consisting of nearly forty persons, and a Sabbath-school has been commenced with over one hundred children.

A new chapel has been opened at Arkholme, where services have hitherto been held in a room. The site (given by Mr. F. Pearson) adjoins a public-house, which has been purchased, and is being converted into a schoolroom and two cottages. Accommodation is provided for 120 worshippers.

Mr. George Fowler, of Rock Ferry, has presented a house of rest at Grange-over-Sands for the use of Wesleyan ministers. The building is rapidly progressing, is beautifully situated, and commands from its lofty position on the hillside a magnificent view over Morecambe Bay and the Lake District.

The West-end Mission in Edinburgh has lately been attended with remarkable success. Rev. George Jackson's congregation has grown so much at the evening service that it has been found necessary to move from the Albert Hall into the U.P. Synod Hall, the largest and best in the city, seating two thousand persons.

The Wesleyan Methodist Sunday School Report, just issued, shows that there are 6,936 schools, 129,285 teachers, and 932,888 scholars. The average attendance is in the morning 349,612, and in the afternoon 603,041. Of the teachers 106,235 are members of the Church, as are also 73,781 of the scholars, whilst 57,649 are returned as belonging to junior society classes.

Truth says:—"A clergyman at a Bristol church, on Sunday week, substituted one of John Wesley's discourses for his own composition. This reverend gentleman had the sense and courage to declare that 'he should not apologise for delivering another man's sermon, but he thought it might be well, perhaps, if he apologised for delivering some of his own occasionally.'"

SOCIETY OF FRIENDS.

The Committee appointed last year by the Dublin Yearly Meeting is actively at work in Ulster. Social gatherings, succeeded by earnest advice, were held last week at Lurgan and Bessbrook. At the former a very large public meeting was held on Sunday week. Thomas W. Fisher and John Douglas, jun., of Dublin, have rendered able help to the local members of the Committee. There is doubtless an open door in the North for the evangelisation and teaching that once characterised the Friends.

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SALVATION ARMY.

During the last three months 108 candidates have applied for officership in India and Ceylon.

Adelaide has followed Melbourne and Brisbane, and started rescue and prison gate work. The premier (Dr. Cockburn) and the Sheriff have both promised material assistance.

Mr. Herbert Booth, youngest son of the General, is to be married to Captain Corrie Schoch, at Clapton Congress Hall, on Thursday, September 18. Miss Schoch has two sisters engaged in the work in London. They are the daughters of an officer who has resigned an important commission under the King of Holland to give himself and family entirely to the work of the Salvation Army.

BAPTIST.

Mr. J. Francis Matthews, late of Nottingham College, has accepted the pastorate at Audlem, Cheshire, and commences his ministry on September 7.

Upton Vale Chapel, Torquay, has been re-opened after undergoing extensive alterations. The interior of the building has been completely renovated. Rev. E. G. Gange, of Bristol, preached the opening sermon.

Mr. T. Idwal Jones, of North Wales College, has accepted the pastorate of the historic church at Llynceiriog. This church was founded in 1760. At that time there were only two other Baptist churches in Denbighshire; now there are nearly fifty, with a united membership of 3270.

The centenary of Kingston Baptist Church, Union-street, Bristol, is being celebrated this month by special services. The friends were fortunate in securing Pastor C. H. Spurgeon as preacher for Wednesday, September 3, and Pastor Archibald G. Brown for Wednesday, September 10. It is hoped that the season will prove beneficial spiritually, and that means will be raised for the much-needed renovation of the chapel.

CONGREGATIONAL.

Dr. Parker recently preached in the Established Church at St. Fillans. Canon Scott was present, as were many visitors from various parts of Scotland.

During the fourteen months of Rev. M. D. Morgan's pastorate at Harwich, the congregations have, it is reported, more than doubled, and the attendance at the Sunday-school has increased from 100 to 400.

Collins-street Church, Melbourne, has become a centre of social and philanthropic activities. Dr. Bevan is (says *The Australian Independent*) in the midst of it all—ever active, always genial, equally at home in the pulpit, on the platform, and in the committee-room. The church is popularly known and advertised as "Dr. Bevan's Church." The Salvation Army find it a suitable and profitable place for holding their annual Prison Gate and Rescue demonstrations.

The report of the Church Aid Society for 1889-90 shows that assistance was rendered to 677 churches and branch churches, in addition to 381 evangelistic stations and mission stations connected with them. The number of church members increased from 32,116, the total returned at the end of the preceding year, to 35,000, an increase taking place in all the county associations except five. There was a slight falling off in the number of Sunday-school teachers and scholars.

Rev. W. Scott, of Brisbane (late of Hull), has been delivering a series of lectures on "The Inspiration of the Holy Scriptures." They have attracted considerable attention as a contribution to present-day theological discussion from the evangelical standpoint. Mr. Scott commenced his ministry, on December 8, by preaching in the Wharf-street Church. He soon introduced into the service a sermonette for children. In January was commenced the minister's class for little children, which numbered eighty-five and was increasing. Since the new minister's arrival mission services have been held, resulting in the deepening of the spiritual life of the church. A Christian Endeavour Society has been formed, consisting of eighty members with several committees actively at work.

NOTES FROM IRELAND.

In two or three Presbyterian congregations in Belfast collecting boxes are now employed for foreign missions. Since the adoption of the system the subscriptions of the congregations concerned have increased about tenfold.

Methodist home mission work has been prosecuted with vigour during the past year. Nearly 2000 new members were received during that time, and colportage and evangelistic efforts were carried on throughout the country without intermission. In the annual report many striking instances of encouragement and success are recorded.

FALLEN ASLEEP.

Rev. Matthew Dickie, of Alva, minister of the United Presbyterian Church.—Mr. Charles Goodwin Smith, aged 80, deacon of Cannon-street Congregational Church, Louth; for several years president of the local Sunday School Union.—Rev. Alexander Ferguson, Presbyterian minister, Kilkinamurray, co. Down, who for many years laboured at Corbay, co. Longford.—Mr. Thomas Harker, of Bishop Auckland, well known throughout the north of England as a Wesleyan evangelist.—Rev. Richard Abbey Tindall, rector of Cowden, Edenbridge, for a long time rector of St. Stephen's, Chorlton-on-Medlock.—Rev. D. B. Tinning, pastor of the Congregational Church, Richmond, Tasmania, a native of Carlisle, who left England in 1849.—Miss Elizabeth Bultitude, aged 80, for nearly thirty years a successful travelling preacher in connection with the Primitive Methodists, and the last of the female ministers which years ago did such important service to the Connexion.—Rev. Peter M'Kerron, of the North Church, Kelso, a man of varied activities, religious, educational, and parochial.—Rev. Henry Thomas, Congregational minister, for some years resident in Victoria, Australia, but for some time (returned to England) incapacitated by ill-health from doing any but occassional work.

Notices.

E. W.—If you will entrust us with your address we will write to you. Be assured that there is no one on earth who is willing to believe and obey the Gospel for whom there is no mercy. Leave off looking in upon yourself and look to Jesus. The Holy Spirit is given to those who accept and trust the crucified and risen Jesus as their Lord and Saviour.

Communications Received With Thanks.—M. J.W. R.L.M. S.B.W. T.A.B. W.C. M.H.M. A.M.S. J.S. L.P. E.B. M.A.M. H.R.F. E.A.S. A.M.G. F.B.W. J.W. I.L. F.A.A. S.B.W. W.A.W. W.M.W. F.F. W.J. G.R.S. C.L.E. S.J.B. F.D. H.B.N. A.G.B. R.B.P. C.H. J.M.S. F.H.S. R.T.T. J.H.L.C. E.C. G.J H. J.A. G.P. E.W.M. E.A.F. R.B. D.M.L. G G.F. C.H.T. R.F. H.C.S. A.P. W.E.P. E.E.W. O.H. N.H. F.deP.C. J.B. D.G. J.R. S.H.M. W.J.E. A.S. E.A.P. F.A.P. J.C.F. A.M.B. F.J. Y.S.R. N.J. F.G.T. M.G. A.M.

Applicants for Tracts.—Lance-Corporal W. Jeffcott, H Troop, 7th Hussars, Secunderabad (Deccan), India; J. Best, Prison Gate Mission, 45, Franklin-street, Winson Green, Birmingham; W. Archer, 79, Leader-road, Hillsborough, near Sheffield; H. Ellis, 2, Henry-street, Burdett-road, Limehouse; Mrs. Beasland, 30, Clerkenwell-road, E.C.; T. Johnson, 9, Arthur-street, Walworth-road, S.E.; Mr. Nickson, 14, Leverton-street, Kentish Town, N.W.; M. Johnson, Ottringham, Hull; Miss A. Gibson, Post Office, Ottringham, Hull; Mr. J. Ellis, Halsham, Hull; M. Hallam, 1, Victoria-road, Little Neston, Cheshire; W. Smith, 11, Hornshay-street, Canterbury-road, Old Kent-road, S.E.; H. Fuller, Brunswick-hill, Brunswick-road, Poplar, E.; A. Honnor, Pinner, Middlesex; F. Tappolet, 18, Culford-road, De Beauvoir Town, N.; Miss A. Brenton, Llantrissant, Glamorganshire; Mr. J. Harvey, Llantrissant, Glamorganshire; Mr. Steward, 23, Keithly-street, Conway-street, Birkenhead; G. E. Smith, Farnborough House, Windsor-road, Southport; G. J. Phillips, 1, Clemence-street, Burdett-road, E.; J. Rimmer, 114 Craven-street, Birkenhead.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

REV. DR. NORMAN L. WALKER, of Dysart, has started on a two months' tour in America.

MR. WILLIAM FORBES, who has been holding services lately in the Metropolis and different parts of Surrey, will commence a mission at Glasgow, in a large tent, on Sunday next.

PASTORS' COLLEGE.—Evening classes at the Pastors' College, Newington, have been established to provide a free education for Christian workers and Bible students. The subjects are as follow: Greek, Theology, English Grammar, English Literature, Roman History, &c. There are also Greek and Shorthand classes for beginners, which are now in formation. Further particulars may be obtained by applying to the secretary, Mr. F. A. Patrick.

OPEN-AIR MISSION.—The London County Council has granted the band-stand in Finsbury-park to the Open-air Mission for preaching on Sunday evenings during this month. Mr. Gawin Kirkham, the secretary, and Mr. Walter Jervis, secretary of the Camden Town branch of the Y.M.C.A., were the preachers last Sunday. Mr. Kirkham wishes us to say that helpers will be welcome to make "the service of song" attractive, and who can reach the Park without the use of public conveyances. The meeting commences at half-past six.

THE NAVAL MANŒUVRES.—An acting chaplain on board one of the troopships engaged in the recent manœuvres supplements Miss Weston's account, given in our last issue, by some details of Christian work done on board his ship. Bible-classes, mission services, and Gospel temperance meetings were held with deeply encouraging results. Our correspondent reports a number of hopeful professed conversions, besides many others inquiring after the way of life. He writes in the very highest terms of the work carried on in the Navy by Miss Weston and her helpers.

FOREIGN MISSIONS.—The Newquay (Cornwall) branch of the Church of England Missionary Society held their annual meeting on Monday evening. Lord Halsbury, in an address, remarked that opportunities were increasing for mitigating evil, but when one contrasted efforts for worldly conquest with efforts for propagating the Gospel of God, men must feel humiliated. Half a million was spent upon one ironclad, but, on the other hand, wide fields of ignorance and folly were left with no one to help or save. Let them get rid of the easy, slumbering conscience. They might thank God that there were signs of the rising light; yet until the Gospel was preached in all lands the glorious end would not come.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, SEPTEMBER 7.—Psalm CXXI.

ANOTHER of the Pilgrim Psalms, prepared for the annual festival journeys. This seems to have been specially designed to be sung in view of the mountains about Jerusalem, and is probably an evening song for the pilgrim-band. The keynote of the Psalm is the word *keep*, which occurs six times in one form or another (*see* R.V.)

1. We must not be contented with looking merely at the hills, but above and beyond them. The loftiest and mightiest sources of help are too low for us. Nothing short of God will avail for us.

2. The name applied to the Lord, as Creator of heaven and earth, indicates his inexhaustible abundance of help. "Despair is madness in any one who has such a God to help him."

3. The sliding of the foot is a very natural type of misfortune, especially in so mountainous a land as Canaan, where it is in the highest degree dangerous to lose one's foothold (*see also* Gen. xxviii. 15).

4. This is said of Israel's foes (Isa. v. 27); but it is more true of Israel's God. When the pilot comes on board the captain may turn in to sleep.

5. *Shade* is a metaphor for protection from the scorching heat, like Jonah's gourd. God is a Sun (Ps. lxxxiv. 11), but He is a shadow from the heat (Ps. xci. 1; Isa. xxv. 4).

6. Heat and cold stand for the extremes of condition to which we are all exposed. Sometimes everything is warm and bright around us, at other times we are lonely and depressed; but in all circumstances God is sufficient (Phil. iv. 12).

7. These repeated assurances are to calm and quiet our unbelief, which needs to be told again and again that God will watch over his own. Nothing that happens to us can be evil. Whatever God lets pass through the meshes of his protection must be good.

8. The "going out" is for work and service; the "coming in" may be for rest and refreshment. The Good Shepherd keeps his flock through all (John x. 9).

MONDAY, SEPTEMBER 8.—Psalm CXXII.

If the former Psalm was sung of the pilgrim-band, when retiring to rest on the last evening, when Jerusalem was already in sight. *This* would be sung one station further on, when the pilgrims had reached the gates of Jerusalem, and halted for the purpose of arranging themselves for solemn procession to the temple.

It is ascribed to David, and internal evidence confirms the inscription. The city was newly built and beautified, and was the seat of David's government. The house of the Lord, referred to in ver. 1 and 9, is clearly the early sanctuary, which was known by this name (Jud. xviii. 31, xix. 18).

1. There is an illustration of this in Isa. ii. 3. It was much to have reached Jerusalem, but much more to have a desire to visit the Lord's house, for that was not merely a material edifice—it was also the place where God met pious souls. Oh for this desire after God!

2. "*Our feet are standing*" (R.V.). What a difference a step may make! All the difference between outside and inside—between a stranger and foreigner and a child at home.

3. Compare 2 Sam. v. 9. This is an expression of wonder that the stately city had arisen so quickly under the genius of David. What shall we not say, one day, of the new Jerusalem, when she descends from God in his glory (Rev. xxi. 2)?

4. From her external splendour the Psalmist passes on to praise her internal glory, in that she was the religious centre and metropolis of the nation. The law to that effect had been laid down in the opening of the national history (Exod. xxiii. 17; Deut. xvi. 16).

6. In the Hebrew there is a graceful alliteration in this verse:—

> Peace in the City of Peace;
> May those be at peace who love her!

as though David would make the beloved name as dear to his people as it was to himself. Prosperity still attends those who love the name and cause of God. In such souls there are already present the elements of prosperity and blessedness.

7. Let us never forget to pray for the good estate of the Church Universal; not in public only, but also in our private devotions. Such prayers must be dear to her Bridegroom, Christ.

8. All who are members of that Church are our brethren and friends.

9. Let us all strive to promote the cause of God by word and life, by exertions and prayers.

TUESDAY, SEPTEMBER 9.—Psalm CXXIII.

This Psalm must by internal evidence be carried, as to its authorship, to a much later date than the preceding one. It was probably composed after the return from captivity, when Israel was suffering so much from the Samaritans and others (Ezra iv. and Neh. ii. 19). Calvin shows the application of the Psalm to the Church of all ages when he says: "The Holy Ghost, by a clear voice, incites us to come to God, as often as, not one and another member only, but the whole Church is unjustly and haughtily oppressed by the passions of her enemies."

1. Our Lord looked upward when He prayed (John xvii. 1), and He has taught us to look up to our Father in heaven. It is his throne (Matt. v. 34). Sometimes we cannot articulate words and sentences, but we can put a prayer into a look.

2. It has been truly said that the servant looks to the master's hand: (1) for direction; (2) for the supply of his needs; (3) for protection; (4) for correction; (5) for reward. A very slight gesture is enough to indicate the master's will. Oh to be so incessantly occupied with the Lord Jesus as to need but a sign! There is perhaps also here the thought of the eagerness with which the eyes of a slave watch for the master's signal that a fault has been expiated by sufficient chastisement. There is a striking parallel in the history of Hagar (Gen. xvi. 6. 8, 9).

3. Contempt is hard to bear, but we are taught to expect it, as the followers of Him who passed through storms of contumely, but who despised the shame (Heb. xii. 2-4). Set your hearts on the joy set before you, and rejoice inasmuch as ye are partakers of Christ's sufferings, "that when his glory is revealed, ye also may rejoice with great joy."

WEDNESDAY, SEPTEMBER 10.—Psalm CXXIV.

One of David's Psalms, perhaps written during the Aramaic-Edomitic war (2 Sam. viii. 3-13; *compare* Ps. xliv., lx.). Luther says, "We may well sing this Psalm, not only against our enemies who openly hate and persecute us, but also against spiritual wickedness."

1. What an *If* is this! One shudders to think what and where we might have been without the delivering, preserving hand of our God. If we are on the Lord's side, and walking uprightly, we need never doubt as to whether He is on our side. That we may rest assured about.

2. Weigh these two in the balances, God and men; and how unworthy do our fears appear! (Ps. lvi. 11.)

3. Probably an allusion to the destruction of the company of Korah (Num. xvi 32, 33). The word *quick* is old English for "alive."

4, 5. Yet, as a matter of fact, the proud waters never have gone over us. They have threatened us again and again, but there has always been a "*Hitherto shalt thou come, but no farther*" (Job xxxviii. 11). God makes of soft sand a strong bar to the sea. His voice on high is greater than the voices of the waves (Job. xxxviii. 8; Ps. xciii. 3, 4). Trust Him. As it has been, so shall it be.

6. These outbursts of praise are so characteristic of the sweet Psalmist (Ps. xxviii. 6, xxxi. 21).

7. We have often marvelled at the way in which the evil one ensnares us. Quite unexpectedly he begins to weave the meshes of some net around the soul, and seems about to hold it his captive. And then, all suddenly, the strong and deft hand of our Heavenly Friend interposes, as we sometimes interpose on behalf of a struggling insect in a spider's web. The snare falls into a tangled heap, and the soul is free.

8. All the help of Omnipotence is pledged on the side of the weakest of the saints. Lean back upon it, and be strong!

THURSDAY, SEPTEMBER 11.—Psalm CXXV.

"The Church first sang this Psalm under the oppression of heathen rule (3), but in her own land; from the natural features of which the figures of her security in the Divine protection are taken. Struggling with manifold troubles, which might have led her to doubt as to the protecting favour of God, she here rises above these to faith, whilst many of her members were true, others had departed from the living God (4, 5). These circumstances are exactly those which existed after the deliverance from captivity; at the time when the building of the temple was interrupted (*compare* Ps. cxx., cxxi.)."—*Hengstenberg*.

1. Trust so links us and our cause to God, that we acquire something of his stability; as the limpet, sticking fast to the rock, partakes of the nature of the rock.

2. Robinson says: "The sacred city lies upon the broad and high mountain range, shut in by two deep valleys. All the surrounding hills are higher; in the east, the Mount of Olives, on the south the Hill of Evil Counsel, which ascends from the Valley of Himmon." What an exquisite picture this is of the believer, God-encompassed; God-encircled; God-girt! And as the mountains made Jerusalem well-nigh inaccessible and impregnable, so is God round about us, warding off the attacks of our foes. They cannot get at us except through Him. Oh that our eyes might be opened to see the invulnerable walls by which we are surrounded (2 Kings vi. 17).

3. The wicked do oppress the righteous: but their oppression shall not be permanent; that the righteous may not be tempted to relinquish their righteousness, and relapse into backsliding.

4. God is to us what we are to Him (Ps. xviii. 25, 26).

5. *Crooked ways* are by-paths or private ways, apart from the highways. The commandments of God are as the public road. To travel along them is to be at peace. To diverge from them is certain misery.

FRIDAY, SEPTEMBER 12.—Psalm CXXVI.

The circumstances in which this Psalm was written are evident upon its face. The exiles were still rejoicing with the new ecstacy of deliverance from captivity, and were extremely anxious as to their future. The first three verses express their joy, the fourth is a prayer for complete deliverance.

1. A fulfilment of Isa. lii. 8. There are times when the soul seems to dwell in a captivity which hinders both its joy and free devotion. And then suddenly and unexpectedly the captivity is turned. The soul is restored, and is as in times past. It is the Lord's doing, and we are as in a blessed dream (Acts xii. 9).

2. God loves the singing and laughter of his saints. Trust and wait. The memory of your present anguish shall be soon forgotten in tumults of joy (Job viii. 21).

3. Joel ii. 21.

4. Much had been done for the exiles; but a large portion of the nation was still in bondage, and heavy disabilities remained on those who had returned. When God has done much for us, we may venture to ask more. The metaphor of "streams in the south" is derived from the rapidity with which, after the heavy rains, the dry watercourses become flushed with torrent streams. Would that to our hearts and churches might come abundant life, as when the snows melt in the springtime and flush the brooks.

5, 6. The sowing and reaping are figurative expressions for the commencement of undertakings and their results. Often the farmer who sows in anxiety is agreeably disappointed with the harvest. And this is invariably the case with the children of God. They are often in pain and sorrow, but when these are undergone for righteousness' sake, they must be followed by a harvest of joy, which shall be a hundredfold compensation (Matt. xix. 29; Luke vi. 21). Let the Christian worker not count as lost the seeds he sows or the tears in which he steeps them. But let all such rest on that word *doubtless*, which is God's guarantee. Precious tears, precious seed, precious reward. Comp. Jer. xxxi. 9, 12.

SATURDAY, SEPTEMBER 13.—Psalm CXXVII.

This Psalm may have been suggested to Solomon by the building of the temple. It teaches us to depend in all our undertakings on the blessing of God. The Divine blessing is the only true source of prosperity; and it should be sought on the threshold of every undertaking.

1. There is no condemnation implied here against our building and watching, but against our doing anything independently of God; or as if we could permanently succeed apart from Him. We must be fellow-workers with Him (Prov. x. 22).

2. Bread of trouble is that eaten amid hard labour; rising early and sitting late thereat; reminding us of the ancient curse. What a picture this is of the anxiety and care which fall to the lot of so many! On the other hand, the beloved children

of God, whilst they do not slack their toils (2 Thess. iii. 12), are yet relieved of the over-pressure of the nightmare of care. When they have done their best, they leave the results to God and sleep peacefully; and by night, the blessing or deliverance comes to them, they know not how. There is an alternative reading preferred by some: "He giveth unto his beloved in sleep." That is, that whilst those who know not God as a Father are wearing themselves down with labour and sorrow, blessing comes to the faithful even when they are resting and asleep.

3. We have here an illustration of how all we have is due to the Lord's tender care. Our family life is his gift (Gen. xxx. 2, xxxiii. 5).

4, 5. Figures are multiplied in these verses, which have thus been expounded in rhyme by Tate and Brady:—

As arrows in a giant's hand
When marching forth to war,
E'en so the sons of sprightly youth
Their parents' safeguard are.
Happy the man whose quiver's filled
With these prevailing arms;
He needs not fear to meet his foe
At law, or war's alarms.

Contending armies of a besieged city would meet at the gate (Judg. xvi. 2; Isa. xxii. 7). In view of the teaching of ver. 3, it thus appears that the comfort and support which dutiful children render to parents is of the Lord's appointment.

International S.S. Lessons.

Sunday Afternoon, September 14.

PARABLE OF THE POUNDS.—LUKE xix. 11-27.

GOLDEN TEXT: Verse 26.

THIS parable, though very like that of the Talents (Matt. xxv.), is distinct from it. That was spoken later, and to the disciples alone (Matt. xxiv. 1, 2); this was addressed to a multitude which included many others besides disciples. Hence, in that, servants only are mentioned; in this, there are citizens also (14, 27), whose guilt and doom are intended as a solemn warning.

The people could not fail to see in the details of this parable an allusion to Archelaus. The palace built by that prince was in Jericho, probably within sight. On the death of Herod the Great, Archelaus repaired to Rome, in order to obtain the kingdom bequeathed to him. An embassy, first of fifty Jews, and after these of eight thousand more, went to Rome, begging to be delivered from these Idumean princes. When Archelaus returned, as Ethnarch of Judea and Samaria, he rewarded his faithful servants and put his enemies to death. It was proof of the humility of Jesus that He was willing to make use of such a comparison.

The parable was suggested by the excited, impatient, and mistaken imaginations of the people (11). The forthcoming Passover was anticipated, with the expectation of something unusual. Lange suggests that the parable was directed against the following fourfold error—that the Messianic kingdom would soon appear, that it would be at once visible on earth, that everyone would willingly and with joy submit to it, and that the subjects of the kingdom would be called to inactive enjoyment. The parable does not deny that there is to be a visible kingdom, but it corrects some false notions with regard to it.

THE NOBLEMAN'S DEPARTURE (12).—"*Nobleman,*" referring to our Lord's royal descent, for He was of the house of David, and still more to his dignity as Son of God. He was among men unknown (1 John. iii. 1). "*Far country.*"—The journey corrects the people's mistake. Though the kingdom was his right, He would not take it until his Father invested Him with it. "*To receive a kingdom.*"—On earth Jesus appeared as Prophet; in heaven He appears as High Priest; He is yet to be manifested as King. And in due time he will "*return,*" not again in humiliation, but "in the clouds of heaven with power and great glory." Nothing is more certain than this. The present dispensation is but an interval between his first and second appearings.

THE SERVANTS' CALLING (13).—Note (1) *their trust,* "*a pound*" (13). Contrast Matt. xxv. 14, 15, where the deposit is much greater. "Among the Hebrews, the pound was about £6 sterling."—*Godet.* The sum entrusted to all the servants was the same. It is therefore not gifts, which are various, but the salvation which all believers possess. How significant that Jesus calls this "a very little" (17)! We may judge, therefore, what He deems future glory to be. (2) "*Their work.*"—"*Occupy*"=trade with. Our salvation therefore is not an end, but only a means. We are saved to serve. We receive light, not for our own sakes, but that we may shine (Matt. v. 16), both by life and by testimony. Lange says: "They are called to wait for their Lord's return, not in inactive rest, but in zealous activity. They have not to contend with carnal weapons against his enemies, but in the midst of all opposition quietly to proceed with their labour." (3) *Their limited opportunity.*—"*Till I come.*"—The time is purposely left uncertain, so that the fidelity of the servants may be proved. The fact that we *may* have but a brief space of time should move us to greater diligence. Live in anticipation of the Lord's return, and be ever occupied with his business.

THE CITIZENS' MESSAGE (14).—There was perhaps good reason for the people's hatred of Archelaus, but there was none for their hatred of Jesus. So fallen is man that even incarnate love is hated! The Jews used almost these very words (see John xix. 15, 21). They confirmed their rejection of Him by their treatment of the Apostles. But all who now reject Jesus are similarly guilty. Is He your King? If not, *you* have said, "*We will not,*" &c. Yet the sequel shows how impotent they were. His bitterest enemies, with all their strength combined, cannot prevent Him being King. All they can do is to deny themselves the blessings of his reign, and expose themselves to his merited wrath (27). "Whoever will not let himself be pastured by the Lamb, him shall the lion devour."

THE KING'S RETURN (15) was the occasion for the judgment of his servants. Of these, only three are mentioned; and these are divided into two classes. (1) *The faithful* (16-19).—There is a difference between these two—in the result of their trading (16, 18), in the measure of praise the King bestows (17, 19); and in the reward they receive. Both are alike in the humility that attributes the success to "*thy pound*" (16, 18). *They* say nothing of their own faithfulness; but the Lord does not overlook it. Learn that the way to increase grace is to use it; that fidelity in little things (17) is the test of character; and that the reward of fidelity is greater and more responsible service. This is true now, as well as at our Lord's return. Seek, not to do great things, but to be faithful in doing that which is least. Fidelity is ours, promotion is the Lord's.

(2) *The unfaithful servant* (20-26).—If we suppose this man to be a Christian, he is one of those unsatisfactory Christians, whose building of wood, hay, and stubble is entirely destroyed at our Lord's appearing (1 Cor. iii. 11-15). *He mistook his calling.*—The pound was kept, but not used. For the *napkin*=the sweat cloth, he had no other use than to wrap up his pound. Such are they who are content to be saved themselves without seeking to save others. They are "at ease in Zion." *He did not know his Lord* (21).—He thought he did; but every half-hearted Christian mistakes his Lord's character. He *fears* instead of *loves*. It is only *love* that constrains (2 Cor. v. 14). Of the joy of service he knows nothing. *His judgment is according to his own words* (22, 23).—He had been unfaithful even to his own false idea of his Lord. Godet suggests that by the *bank* (23) "Jesus would represent the Divine omnipotence of which we may avail ourselves by prayer. Of him who has not worked the Lord will ask, 'Hast thou at least prayed?'" Even the angels—"*them that stood by*" (24)—seem astonished at the sentence (25), but it is according to a principle often repeated (viii. 18), and easily understood. Not to use even a limb soon renders it entirely useless. We practically do not possess that which we do not use, and the punishment for not using it is the total loss of it. "To gain nothing is the way to lose all."

LESSONS.

(1) *The great event of the future is the Lord's coming.*—Here it is the argument for diligent service (13). The prospect of it is used also to comfort the bereaved (1 Thess. iv. 13-18); to lead to purity of life (1 John iii. 2, 3); to promote watchfulness (Mark xiii. 35-37).

(2) *Our present duty is to serve Him.*—The "pound" every believer possesses is his capital. As grace is used it grows, as the strength of the smith's arm increases by exercise. It is in very little things our true character appears.

(3) *Our Lord's coming will be a time of judgment.*—He will find three classes; Faithful servants, unfaithful servants, and enemies. To which class do we belong?

A GOOD WORK IN LAMBETH.

AT the Fisheries Exhibition of 1883 there were on view many highly finished specimens of the boat-builder's craft, but while these were comparatively overlooked by the throngs of sightseers, one old, weather-beaten boat, a rough-looking fisherman's cobble, was the object of constant and lingering interest. Why was it the centre of attraction? It was "Grace Darling's boat"; and the circumstance was typical. In this practical age of ours, most undertakings, and especially the various forms of Christian endeavour, are judged from the utilitarian, rather than the ornamental point of view, and are interesting in proportion as they exist for a useful purpose, and are successful in accomplishing it.

Judged from this standpoint the work prosecuted and the results achieved under God, at the George-street Mission, Prince's-road, Lambeth-walk, S.E., under the leadership of Mr. George Goodman, are satisfactory in the highest degree The mission has been established about fourteen years, and the neighbourhood in which it is carried on is rich in historic memories, and teeming with present opportunities.

It is chiefly inhabited by pottery men (employed at the famous works of Messrs. Doulton & Co., James Stiff & Sons, &c.); costermongers who ply their trade in Lambeth-walk and other popular markets, on every day of the week, Sundays not excepted; and, as in similar localities, gamblers and betting-men; tipsters and cardsharpers; bird-fanciers and pigeon-fliers; merchants of wonderful bargains in secondhand clothes, boots and shoes; singers of the last low song; vendors of objectionable papers; and a host of other characters are there; while drunkenness and blasphemy are prominent on all sides.

In the midst of this modern pandemonium, the Open-air Band of the George-street Mission stands every Sunday morning at 10, and every evening at 8.15 (under a brilliant gas-light kindly provided by a sympathising tradesman), to sing and speak of Christ, a Person, not a creed.

Temperance pledges are taken, conversations held with the anxious; casual hearers persuaded to attend the rousing Gospel meetings held in the Mission Hall close by; and not seldom the workers are cheered by seeing sinners convicted and converted, and brought to confess Christ as their Saviour, where once they scoffed at Him.

On an average 1000 tracts are given away every Sunday; Gospel services and temperance meetings are held, and, both in and out of doors, attended with large blessing; relief is judiciously distributed, as funds allow, to the poorest; and in the effort to bring the bread of life within reach of all, the people are constantly visited in their homes. The Hall seats between four and five hundred persons, and some twenty workers are engaged in the Mission.

Tracts (Gospel and Temperance), old clothes, and other useful gifts, with the names and addresses of Christian friends willing to help by speaking, singing, or playing on the cornet or violin, will be welcomed by the Missionary, Mr. George Goodman, 29, Prince's-square, S.E. The treasurer is Mr. T. Allin, 122 and 124, Lambeth-walk, S.E.

REV. H. W. WEBB-PEPLOE AT BERWICK.—Mr. Webb-Peploe gave a Bible-reading on "Your Reasonable Service" in the King's Arms Assembly Room on Monday, August 25, at 3 p.m. The large room was crowded to hear the popular preacher, and he interpreted this cordial reception as evidence of the rising tide apparent everywhere in favour of a higher spiritual life than the Christian Church has yet attained. The Vicar of Berwick gave a few cordial words of welcome, and opened the meeting with prayer; and at the close he said that he had felt it a great privilege to be present and hear the address. Mr. Webb-Peploe was listened to throughout his long address with the most earnest attention. He gave a masterly view of the structure and substance of the whole Epistle to the Romans. He expressed regret that so few had brought their Bibles with them; but, immediately after his remark, the Bibles appeared, and were opened at every passage referred to, in order to mark carefully the preacher's interpretation. The discourse was eminently Biblical, and it was fitted to send the hearers home to further search the Scriptures. The reasonableness of religion was presented in a most attractive form.

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I HOLD it false when poets sing,
In weary wails and doleful moans,
That life, 'tis but a vap'rous thing,
A flitting shadow that doth fling
Vague shapes on Hope's broad stepping-stones.

Oh! life is long, if hearts are rife
With thoughts of purity and worth,
With noble longings for the strife,
Efforts to war the curse of life—
FALSEHOOD—and crush her to the earth.

Aye! Life's a vapour when alone
In words our days are spent, not deeds,
When we have neither toiled nor sown,
Ne'er made the golden hours our own
And *loved*, but did not *live*, our creeds.

Aye! Life's a shadow when with sighs
We view the Past's neglected scene,
And from their graves the spectres rise
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To haunt us with "What Might Have Been!"

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CONFERENCE HALL, Mildmay Park, N.—Sun., Sept. 7 3.30 and 7 p.m., Mr. Ernest Matthews.

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REV. F. B. MEYER, B.A., will resume his ministry at Regent's Park chapel, on Sun., Sept. 7; services at 11 and 7.

SALVATION ARMY.—Holiness meeting, Exeter (Lower) Hall, Strand, W.C., every Thurs., 3.30 p.m.

BILLINGSGATE CHRISTIAN MISSION, Lower Thames-street, E.C.—Fri., Sept. 5, at 12, special address, by Mr. Henry Lakin, in the New Mission Hall, facing the Market.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Sept. 5. Tea, at 6; meeting, 7 p.m. Mr. George Andrew, from Kwei-Chau, and a party of missionaries shortly leaving for China will speak. Address by Rev. John Wilkinson. Subject—"Obedience, the Line of Blessing."

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 and 7, Rev. W. H. Daniels, M.A.; 3 p.m., Rev. Henry Bright.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, 11 and 6.30, Mr. Samuel C. Golding.

MARGATE, "The Hall by the Sea."—Gospel addresses, 8 p.m, Sun. next, Captain Henry Baring; Sun., Sept., 14, Dr. H. P. Ziemann.

CONFERENCES.

PERTH CHRISTIAN CONFERENCE, Sept. 9—11.—Information from Mr. James Mudie, Montrose, N.B.

SCOTTISH Y.M.C.A. CONFERENCE, Aberdeen, Sept. 9—11.

CARLISLE CONVENTION, Sept. 9—11.—Particulars of Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

SALISBURY CONFERENCE. Sept. 15—20.—Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

DUNDEE CHRISTIAN CONFERENCE, Sept. 16—18.—Speakers—Revs. C. B. Sawday, Hugh Price Hughes, F. E. Marsh, Dr. Williamson (Belfast), and others. Particulars from Mr. Robert Anderson, Dundee.

GLASGOW CONVENTION, Sept. 23—26.—Speakers—Pastor Stockmayer, Revs. Evan Hopkins, W. Haslam, J. G. Gregson, J. B. Figgis, F. B. Meyer, J. J. Luce, Dr. Andrew Bonar, Dr. Elder Cumming, and others. Particulars from Mr. William Sloan, 8, Gordon-street, Glasgow.

WAKEFIELD CONVENTION, Sept. 23, 24, 25.—Speakers—Revs. F. B. Brodie, J. T. Butlin, J. H. Horsburgh, Dr. Jenkins, F. E. Marsh, F. B. Meyer, C. G. Moore, Sir R. Phayre, Messrs. W. R. Lane, R. C. Morgan, and John McAuliffe. Mr. Alfred Haley, sec., Wakefield.

DUBLIN CONVENTION, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

BELFAST CONVENTION FOR THE DEEPENING OF THE SPIRITUAL LIFE, Sept. 29 to Oct. 5.

CHURCH CONGRESS, Hull, Yorkshire, Sept. 30 to Oct. 3.

BROMLEY CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, at the Grand Hall, Oct. 6—11.—Speakers Revs. W. Haslam, Evan Hopkins, A. C. Downer, H. Sharpe, F. A. C. Lillingston, W. J. Latham, L. Caley, and others. Particulars from Mr. Samuel Causton, Bromley-hill, Kent.

CLIFTON CONFERENCE, Oct. 7—9.—Rev. James Ormiston, convener, 2, Kensington-place, Clifton, Bristol.

DORKING CHURCH-ROOM, Falkland-road, Oct. 7—10.—Particulars of Rev. H. C. Sturdy, St. Paul's Vicarage.

BLACKHEATH CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Oct. 14—16.—Missionary Convention, Oct. 17. Particulars from Mr. William Shrimpton, 35, Manor-park, Lee, S.E.

NEWCASTLE-ON-TYNE HOLINESS CONVENTION, Oct. 28, 29, and 30.

BRIGHTON CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE. Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

PRINCIPAL FAIRBAIRN, of Mansfield College, has left Oxford for the United States, and is to be absent about three months.

REV. MARK GUY PEARSE is at present in Ireland, and preaches nearly every Sunday to large congregations at Bundoran, near which he is staying.

THE PORTRAIT OF SIR GEORGE BURNS that appeared in a recent issue was erroneously stated to be from a photograph by Messrs. Elliot & Fry; it was engraved from an admirable photograph by Mr. John Fergus, of Largs, Scotland.

MR. JAMES SPRUNT has during the past month conducted evangelistic services in Gloucester, and Corsham-side and Atworth, in Wiltshire. The meetings have been well attended, and much blessing has rested upon the Word.

DROMORE, CO. DOWN.—During the past month Rev. Jas. Kirkwood, Methodist Conference evangelist, conducted Gospel meetings in a tent near this town. Although the weather was by no means favourable, the attendance was excellent throughout, and several professed to decide for Christ.

NORTH-WEST DONEGAL.—In this remote district a forward movement was made a few months ago by the Methodists for the purpose of reaching the scattered Protestant population. An evangelist was employed, and about thirty services, attended by fully 500 persons, are held each month. A ten days' Gospel mission, which was largely attended, has been held, and has been a means of much blessing.

West Indies.—Rev. J. Grant, Wesleyan missionary, Grand Turk, Turk's Islands, West Indies, writes:—"We are much in need of a magic lantern, with Scripture slides, to help us in our work among the natives. Will some of your readers lend us a helping hand in these needy and out-of-the-way islands? A lantern with Scripture slides, securely packed in a case, may be addressed to me, care of John W. Darrell, merchant, Turk's Islands, and sent to Thomas Ronaldson & Co., Agents, 'Furness' line of steamers, 34, Leadenhall-street, London, E.C., with a note requesting them to ship it by first opportunity, *viâ* Halifax, Nova Scotia."

Naples Sailors' Rest.—Mr. Gawin Kirkham writes us:—"I wish the readers of THE CHRISTIAN could see the building in which the work is at present carried on. It is utterly unsuited for the purpose. I spent two days in it on my return from Palestine last April, and therefore I know both its locality and its condition. Mr. Stephen Burrowes, the superintendent, longs for other premises. He says:—'We are now face to face with a real danger. The prevalence of cholera in various countries is our chief anxiety, as, if the plague comes to Naples, we certainly should suffer from the public washing establishment at the back of our premises.' Will not Christians in England give Naples a Rest? It will cost £1000. Messrs. Meuricoffre & Co., Piazza Municipo, are the bankers, and Mr. Burrowes' address is 15, Flavia Goija, Naples."

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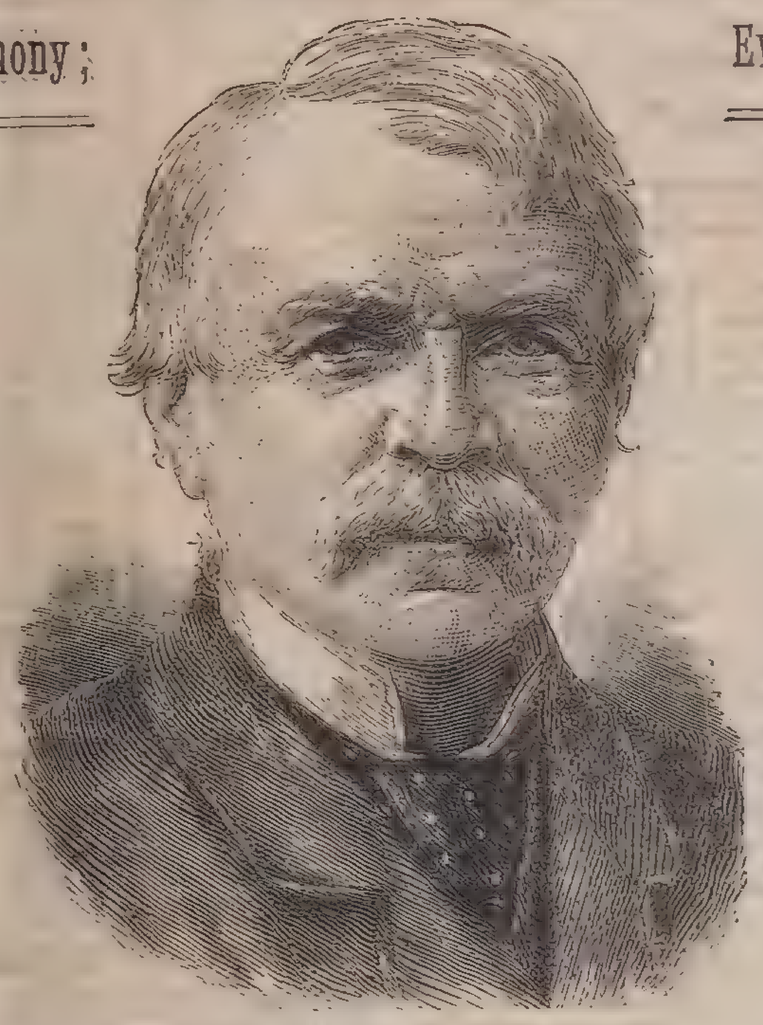

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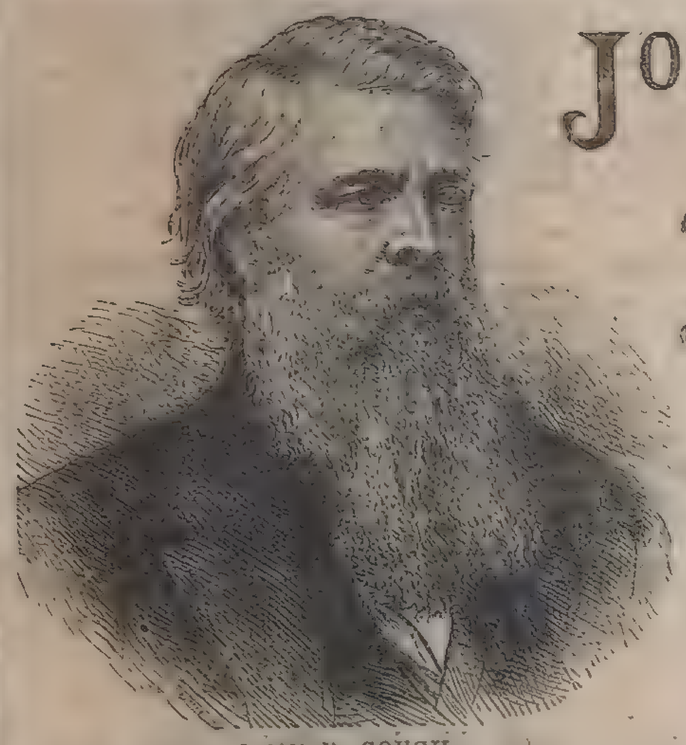

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SEPTEMBER 12, 1890

The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Pastor G. LECOAT, of the Breton Evangelical Mission, Tremel, Brittany.

We received a cable despatch from Mr. Sankey, too late for our last issue, stating that Mr. and Mrs. G. C. Stebbins, of Brooklyn, will accompany Dr. Pentecost and his party to India.

After ten years of waiting and importunity, the Palestine Exploration Fund has obtained permission from the Turkish Government to excavate in South Palestine. Mr. Flinders Petrie, "the prince of excavators," will at once begin the work, and, as Professor Sayce says, in this month's *Contemporary Review*, discoveries of the highest interest may be expected. Monuments of the Kings of Israel, and clay records of the earlier races of Canaan may be unearthed; and as surely as they are brought to light, they will assist in the interpretation of the Old Testament Scriptures. It is simply marvellous how witnesses have of late years risen from beneath the dust of ages, and borne testimony to the historical accuracy of the writings of Moses and the Prophets.

In the same Review there is a very timely paper by Dr. R. W. Dale. While holding that the ultimate conclusions of literary criticism will tell most favourably on the beliefs of the Church, with regard to the writers and dates of the Books of the New Testament, Dr. Dale contends that the authority for confidence in the Christian religion is not an externally dogmatic one. He argues that modern Protestant theologians have not maintained the position of Luther, Calvin, and the great Puritans. The Reformers placed the authority of the Word of God in its subject-matter. They withstood Romanists by finding the witness for Scripture, not in the authoritative voice of the Church, but in Scripture itself. They maintained that the seat of authority was not in a demonstration of literary and historical investigations, but in God's Word which by itself attests its truth to the hearts of men, and by its Divine inherent power.

The point is of supreme moment. Preachers have, by the power of the Spirit, to win men from their carnal, unspiritual lives. They have to insist that the first point with inquirers is not to find either a literary authority or a theory of inspiration of the New Testament, but to come into fellowship with Christ, and as, in a teachable and obedient spirit, they read his words and what He has done, they will exclaim, "My Lord and my God." Moreover, so as they bring to their temptations, their sorrows, their joys, and their duties, the New Testament revelations, they will assuredly find that the authority of the Word is in itself, and its credit will be confirmed by the testimony of the Spirit in their own experience—"O taste, and see that the Lord is good."

It is very greatly to be regretted, in the interest of the fifty thousand gipsy and van children throughout the country, that the much-needed, simple, and inexpensive "Movable Dwellings Bill" of Mr. George Smith, of Coalville, has not yet passed into law. In a recent letter to the papers Mr. Smith attributes this failure to the obstructive action of Lord Wemyss' Property Defence League, which body, however, now "find after years of examination that there is nothing in the Bill to which they can object." He further states that he accepted the League's amendment to the only clause to which they demurred in time for the measure to become law last session, but that this was prevented by the dilatory action of certain M.P.'s. It is earnestly hoped that this reproach will be wiped away during the next session, for it is truly humiliating to our boasted civilisation that scores of thousands of men, women, and children should be tramping the country in such a condition of dirt, ignorance, wretchedness, and sin as Mr. Smith has from time to time described. He says, "So long as God gives me strength I shall work for neglected little nomads and their parents, and get them on the way to the moral and social joys below and the heaven above, be the consequences what they may": and we wish this untiring champion of the neglected little ones God-speed.

The Hospital is responsible for a statement that there are one million seven hundred and fifty thousand women and girls engaged in domestic service throughout the United Kingdom, and that of these two hundred and twenty-six thousand are to be found in London alone. The subject of the condition of the class is, therefore, a very important one, and, like most of the questions bearing upon our social life, the matter is one pre-eminently for the consideration of the individual rather than for that of the State.

Our contemporary urges, with only too good ground, that the life of the servant "is generally dull as well as hard," and that very often "she spends the evening all by herself in an underground kitchen with not a creature to speak to." The writer adds, "Her mistress seldom thinks of providing her with books or amusements," and the case is quoted of a servant girl who spent fourpence a week upon the "light literature" of the penny dreadfuls, so keenly did she feel the need of escaping in spirit into other scenes.

We are sure that but few readers of THE CHRISTIAN will need to have impressed upon them their responsibility in regard to the servants within their gates; yet so much of the evil which darkens the present day is due in the first instance rather to carelessness and want of thought than to actual wrong-doing, that we feel it to be our duty once more to appeal for more consideration to be shown to those in our households who are to a great extent isolated from many of the comforts and enjoyments of the domestic life.

Again attention is very forcibly called to the decline of population in France. The last returns, just published, show that the reduction is steadily and rapidly progressing. No nation can accept the immoral doctrines which are the groundwork of a large section of French society and prosper; and it goes without saying that the people who forget God must sooner or later be brought, even by the lessons of national decline and degradation, to recognise the fact that God is, and that He rules the universe. With the decrease of population in France there is no increase in the comfort or well-being of the toiling classes, and this is a somewhat startling fact for those who have not hesitated to urge that poverty in England is greatly due to the steady growth of our population. God's Word has given us the real causes of national evils, and we need not go elsewhere to find them clearly laid down, with their only remedies.

An interesting article, descriptive of a visit to Rangoon, appeared in a recent issue of *The Times*, containing (*inter alia*) graphic word pictures of the Golden Pagoda of that city, as it appeared crowded with worshippers and devotees of Buddha, performing their empty rites and offering their unavailing prayers. We extract the following passage:—

> In some of the temples the worshippers were serious and intent enough; these were mostly women, and whatever the theory of the creed which acknowledges no God or superior power to whom to address prayers with a hope of hearing or response, it would certainly seem, from the tearful eyes and earnest prayers of those poor creatures that they had wants and wishes which they carried in foolish hope to the unsympathetic shrine—the dying child or faithless lover, some trouble or heartache, for the alleviation of which they sought a power outside and beyond themselves. Humanity is always weaker than its creed, and one could not but reflect that in spite of the inherent beauty and consistency of Buddhist theory, there was still in other creeds a better provision for the unhappy and desolate who yearned for a belief in a Divine pity and beneficence."

True though these words may be so far as they go, yet they are far, very far indeed, from being an adequate description of the immeasurable contrast, the irremediable discrepancy, between Buddhism and Christianity. In another portion of the same article the writer, slightly infected, perhaps, with the modern fondness for seeing the beautiful and the good in almost every form of religion except Christianity, speaks of Buddhism as "a noble creed, held by a third of the human race." What, however, of "inherent beauty" or "nobility" is there in a cold, pessimistic system of which the highest aim is the attainment of an absolute indifference to all persons and things—"an utter nihilism": or in a creed which, though recognising human misery, corruption, and sorrow, is helpless to provide a remedy; which, though acknowledging the existence

and evil of sin, has no place for pardon, redemption, or forgiveness, and has nothing to offer to "them that labour and are heavy laden"? It is possible also that *The Times'* writer has over-estimated the numerical strength of Buddhism, for Sir Monier Williams, an eminent authority, holds it to be doubtful whether this system numbers one hundred and fifty millions of adherents out of the world's population of fifteen hundred millions.

A more agonising or pathetic wail from a woman's heart we have never met with in print than the short paper in *The New Review* on "Indian Child Marriages," from the pen of Rukhmabai, the well-known Indian lady reformer. The horrible social system that prevails among the Hindu people is laid bare and its baleful results described, as they only could be by one who has experienced in her own person some, at least, of the sorrows she speaks of. But for us in England the point of her impassioned outburst lies in her appeal to the British Government to interpose on behalf of her down-trodden Indian sisters. She declares that child marriage is not sanctioned by Hindu religious teaching, but has grown up as a mere custom. As our Government have, more than once, put down by the strong hand of law other social customs in India that were opposed to righteousness and the best interests of the people, she urges that the same thing should be done in this matter. How her appeal can be resisted we do not know, and we would urge all the friends of India's women to bestir themselves in moving our Indian Government to act promptly and effectively in staying this national blight and curse.

Eastern and Central Africa have of late absorbed so much attention that the public is apt to lose sight of important events in other parts of that vast continent. The Aborigines Protection Society have addressed an important communication to the Colonial Secretary, calling his attention to the grave fact that on the Gold Coast and adjacent British territory, owing to the apathy and connivance of Her Majesty's representatives, there is a very large number (estimated at five thousand) of boys and girls bought and retained as slaves, and that child-slave-dealing is on the increase in that district. They assert that the "Ordinance of 1874," framed for the purpose of strengthening the general law forbidding slavery in the Queen's dominions, has been very inadequately enforced; and that, owing to grave neglect of duty on the part of the Governor of the Gold Coast and his subordinates, who decline to decide cases of slave-dealing, the evil is increasing; and this allegation is supported by the quotation of the official records of recent cases. The authorities have promised that these statements shall be investigated, and we trust that the inquiry will be a real and searching one, and that it will result in the suppression of a traffic which reflects disgrace upon British rule.

If our Lord's warning against those who "love the uppermost seats at feasts" (Matt. xxiii. 6) has any application to-day, there need be no doubt as to the persons to whom it refers. In the arrangement of the guests for Lord Stanley's State banquet to Prince George of Wales, Cardinal Taschereau was given a position below Admiral Ross and General Watson, but above Bishop Williams, the Protestant Bishop of Quebec. To this the Cardinal objected, and declined to attend the banquet because he was not given a position next to Prince George himself. This is a further illustration of the arrogance of the Papacy, and is an intimation of what may result from giving further liberty to Romanists. The individual cannot be separated from the system. According to the fable, the miller found himself driven out of his own house by the camel whose nose he had so generously admitted. The manner in which Romanists are using their liberty should certainly make our legislators pause before they make further concessions.

Rev. D. L. Leonard, in *The Missionary Review of the World*, deals with the subject of Mormon Proselytism, and points out how carefully in Mormon teachings unpalatable, though fundamental, matters of Mormon faith and practice, have been suppressed. Mr. Leonard asserts that in choosing the Mormon missionary elder, learning, intellectual gifts, piety, and moral character are scarcely taken into account at all, the Jesuit's ability and readiness to lie being the chief qualification. It is not surprising therefore, quite apart from all other considerations, that Mr. Leonard comes to the conclusion, like most other modern writers capable of deciding, that Mormonism "though not dead, is dying, and the Salt Lake saints will soon have dwindled to utter insignificance."

While we are bound to protest against giving facilities to vice to the British soldier, we are no less under obligation to listen to the story of the wrongs of men whose profession is that they are ready to die for their country. The current *Nineteenth Century* gives a prominent place to a carefully reasoned appeal to the nation by a late sergeant of the 79th Highlanders. According to him, the promises which induce young men to enter the service are fraudulent. Exactions are made upon them with respect to their food, clothing, treatment on board troopships, and in manifold other particulars, which belie the expectations created. If these serious accusations are real grievances they ought to be inquired into, and spoken of by legislators. In the light of recent insubordinations the subject demands serious attention.

THE SEASIDE HOME AT LANCING, SUSSEX.—Mr. Chorley writes to say that application forms for this Home of Rest will in future be sent to any accredited missionary or other labourer amongst the poor. The charge for mothers will be 7s. 6d. per week, infants under two years free, children under twelve years 5s. The fares (reduced) are 5s. and 2s. 6d. return. Lancing is specially recommended as a winter resort. Applications must in all cases be made to the London address of the Mission, 2, Marquess-grove, Canonbury, N. There is at present no provision for men.

A CONVERT'S COMMISSION.—Who can tell what converted Chinamen will accomplish for Christ and their countrymen? One of them living on the Pacific Coast sold himself as a coolie to work in New Guinea, that he might make known to other Chinamen the glad tidings of salvation. Before he died he led 200 of his companions to the Saviour, and had the unspeakable joy of seeing them reconciled to God, and in possession of the blessedness of the justified. Such converts are worth making. The great matter is to understand the Chinese, to get them to work in their own way, to fire them with enthusiasm, "the passion for saving souls." A few evangelists like this converted coolie would soon fill all China with a knowledge of Christ.—*The Freeman.*

Witness-Bearing.

Christ Jesus came into the world to deliver men, first from the dominion and then from the consequences of their sins. The Holy Ghost comes to convince men of the guilt and evil of sin, and to reveal Christ as the Saviour from it. We are therefore co-working with God when we lead men to see sin in its true character, and to accept Christ as a Saviour from its tyranny.

It is greatly to be deplored that much of the testimony of Christians seems to lack force; men appear to think we have no subject to present to their notice in which they have an immediate interest, whereas the sober truth is we are in possession of a glorious and available remedy for all the evils under which they suffer.

I have lately been serving as a special juror in one of the Law Courts, and I have been impressed by the efficiency of the method there employed in convincing interested persons as to the facts under consideration. An advocate states his case, calls his witnesses to say what they know, and then comments upon the value and effect of their evidence, the presiding judge taking care that all is done in order. Now, assuming that the advocate *has all the truth* and *all the facts on his side*, and that he has *good witnesses* to speak to the facts, the result is almost inevitable: the jury and all intelligent listeners would and must be convinced.

With reference to the unspeakably important matters of the destructiveness of sin and the glorious power of Christ to deliver men from its horrible domination, we have *all the facts in existence, ancient and modern, moral and physical*, on our side, and I feel much impressed that if, in some similarly definite way, we could get a hearing for what we have to present, we should succeed in creating an absorbing interest in the truth, personally affecting, as it would be felt to do, every listener, and with the blessing of God and by the power of his Spirit working with us, we should succeed in so getting the verdict in every man's conscience, as to produce most important results both in the sanctification of believers and in the conversion of sinners.

Could we not have meetings of some kind—some, perhaps, of men exclusively—under the presidency of suitable Christian men, in which the effects of sin in some of its most salient forms, as betting, dishonesty, impurity, or drunkenness might be considered, and in which evidence might be taken and testimony given both as to its destructive effects on individuals, families, and communities, and as to the blessed and wonderful power of our Risen Redeemer to deliver from its dominance?

With such a glorious redemption available as that in which we rejoice, how one groans at the sight of the superfluous misery occasioned by its rejection, and longs to have men accept the gracious dominion and loving care of our wise and mighty King.—*The late Thomas D. Marshall.*

HEAVEN'S CURE FOR EARTH'S CARE.

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus" (Phil. iv. 6, 7).

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

VII.—*Mary Magdalene* (*concluded*).

THE Lord has made Himself known to Mary, who had lingered at the sepulchre after the departure of Peter and John. He made Himself known to her by simply naming her name, in the old familiar tone, "Mary!" In a moment her heart knows Him, and "Rabboni" is the swift response of her joy. "Touch Me not," says Jesus, "for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." These words have caused great perplexity to expositors, and numberless explanations of them—some very far-fetched and mystical—have been offered. Without questioning that they contain a depth of meaning never yet explored, I cannot help thinking that the most obvious explanation is really the true one—and, if the true one, certainly the profoundest—though it may take us long to understand its profoundness. Mary has thrown, or is throwing, herself down in a rapture of love and joy to clasp his feet. It would seem that she apprehends Him too much "after the flesh." She fears, too, lest He should immediately depart; and she is eager to detain Him, like Jacob when he said, "I will not let Thee go except Thou bless me"; or like the three disciples on the holy mount, who wished to prolong the blissful vision there. The Lord forbids her action, and for this reason, "I am not yet ascended to my Father"; this is no visit from the unseen, brief and final; I have not yet taken leave of earth and of my beloved disciples; I will see you yet again, that your hearts may rejoice; and, beyond this, the period of true and highest communion lies in the future. Wait, and after my ascension you will know what I mean. Pentecost will reveal it.

It does seem strange, however, even with such a suggested reason, that Jesus should forbid his disciples so much as to touch Him. But, if his words begin as a repulse, they end in an infinite blessing. Indeed, it has been no withdrawing of Himself from his disciple's love. We utterly misread the narrative, if we read it so. Jesus finds out for her what will give the deepest joy of all: "Go to my brethren, and say to them, I ascend unto my Father and your Father, and to my God and your God." *Oh to be one hour beside Him* is the meaning of the clasped feet. But here is something better and more blissful still—to be the messenger of so great joy to others. The "wording" of the message which He bids her carry is unspeakably tender. He calls the disciples "*my brethren.*" Ah, his heart is unchanged; He is "that same Jesus" whom they knew before; He has not laid aside that humanity which He assumed when He was "born" our Saviour, as He laid aside and left his grave-dress in the sepulchre; He wears it to-day, and is our Brother for ever. "*My brethren!* Blessed Jesus, who are these? Were they not thy followers, yea, thy forsakers?... At first they were thy *servants;* then *disciples;* a little before thy death they were thy *friends;* now, after thy resurrection, they were thy *brethren.* But oh, mercy without measure! how wilt Thou, how canst Thou, call *them* brethren whom, in thy last parting, Thou foundest fugitives? Did they not run from Thee? Did not one of them rather leave his inmost coat behind him than not be quit of Thee? And yet Thou sayest—*Go, tell my brethren!* It is not in the power of the sins of our infirmity to unbrother us."*

He wishes them to know of his approaching departure to the Father. He had spoken of this again and again while He was yet with them; but they had not understood Him. The telling of it now will carry a new meaning. It is not simply, *Tell them that I am risen from the dead;* that would have been good news indeed; but, as when Jacob's sons told him, Joseph is yet alive, *and he is governor over all the land of Egypt,* so Mary is to tell, not merely that Jesus lives, but that He is about to be glorified as He had foretold, returning to the Father, and sitting down on the right hand of power. "*I ascend*"—the time already regarded as present; for what now are forty days to Him? Wonderful and of profoundest suggestion is the glimpse given of that union with Himself, and of its great consequences, into which his disciples are brought. He to whom I ascend is "my Father and your Father"—not, *our* Father; He could not have expressed Himself thus; *my* Father essentially, *your* Father as ye are my brethren. And He is likewise "my God and your God"—not, *our* God; but *my* God, as I have become one with you, and *your* God, through your union with Me—*your* God to whom ye are now restored and reconciled, and in whom ye have an eternal portion.

From the time of this going up to the Father, the whole mode of disciple-intercourse with Him shall be changed; and the forty days are the transition period. The touching that belonged to the past, the touching by hands, the physical contact, the whole "knowing after the flesh," is over; the touching of the future shall be that of faith and love. His withdrawal from Mary now is parallel to what the Emmaus friends afterwards experienced, when, in the moment of recognition, He vanished out of their sight; and is a prelude of the ascension-parting and of what has followed, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Charged with such a message, Mary went with swift, glad steps—her face lighted up with a strange glow, haste and gladness looking out from her eyes, her heart rejoicing and saying, "*I know that my Redeemer liveth*"—and told the disciples that she had seen the Lord, and that He had spoken these things unto her. It was the one grand service which He had ordained her to perform—as Simeon's life was perfected and crowned when he took the Holy Child in his arms in the temple. Henceforth she disappears from our view. When she died, and where, and how, and by whom attended, no man knows. But of this we may be sure, that *one* tone would dwell for ever in her memory, unforgotten even when her ear grew dull, and her brow was chill with the dews of death—the tone which woke her soul to sudden rapture, revealing her Risen and Living Redeemer, her LORD and her GOD.

Such was the earliest manifestation of the risen Christ. But it was only the first of many. Over a period of forty days, his disciples tell us, He gave them "many infallible proofs" that He lived. He appeared to them, not once or twice only, but many times. He appeared, not only to single individuals, but to companies. These manifestations were not mere repetitions one of another, but were marvellously varied, both as to circumstances and occasions. He appeared in the grey morning, in the bright sunshine, late at night, on the Galilean mountain, by the margin of the Galilean sea, on that sweet upland near Bethany, whence He ascended to heaven, in the very act of blessing them. The disciples were fully assured of his identity, even the most incredulous being satisfied. From beside the empty sepulchre they went forth preaching "Jesus and the resurrection." They began, not in some remote province, but in Jerusalem itself, where the facts transpired, and where they might have been contradicted, had contradiction been possible. Nothing could silence them—neither stripes nor threatenings, nor the face of death. And they continue as they began, not holding out for a year or two only, but even unto death. "*We are witnesses of these things,*" that is their word to the last. If Christ did not live again, they are "false witnesses"—not mistaken, not deceived, but deliberate and persistent liars. It is impossible in such case to save their honesty. And it takes a very robust scepticism to go so far as *that.*

"Why did He not show Himself alive in the streets of Jerusalem?" But would the man in the street have been a competent witness? Was not former intimacy a prerequisite? A public appearance among crowds of people imperfectly acquainted with Him previously would have been valueless as evidence; indeed, could only have caused perplexity, some affirming, *This is He,* and others saying, *He is like Him.* We do not want the vague reports of the street, which, as Bishop Horsley says, "everyone adopts, and no one owns"; such reports "serve only to multiply doubt and to propagate uncertainty." We must have the testimony of previous intercourse and intimacy.

"Why, then, did He not submit Himself to the examination of the authorities, Jewish and Roman, who might have made exact scrutiny and reported?" Why did He leave faith an uncertainty when it might have been so easily secured? This is what Renan would have had. "A miracle at Paris before competent *savants* would put an end to all doubts...No miracle has been produced before those who would have been able to discuss and criticise it." But if I cannot receive the testimony of the disciples, whose truthfulness I can test, why should I receive the testimony of Caiaphas or Pilate, or the *savants* of Jerusalem? Besides, the question implies a misapprehension of God's method of dealing with men. There is no compelling external evidence for the unbelieving. If a man do not want the light—if he shut down his eyelids that it may not enter—there shall be no lightning flash to force them open. If a man do not want to believe, he shall not be compelled by remorseless logic, as one is compelled to accept a proposition in Euclid; and the disputer of this world may have the last word if he choose.

The attitude of Christ toward insincere men is represented, I think, in his dealing with Herod the night before the crucifixion. Jesus is brought into the presence of "that fox," who is "exceeding glad" of the interview; it gratifies an old wish; he has heard many things of Him, and hopes to see some miracle done by Him. But Jesus is silent to him; has no reply to his many questions;

* Bishop Hall.

answers him nothing. Jesus and Herod are fronting each other still in this nineteenth century; and still, as of old, Jesus is silent to the Herod spirit, and leaves its thousand questionings without reply. If the understanding shall conduct its inquiries apart from a sense of spiritual need, and faith in God, and honesty of intent, it shall never rise out of the region of doubt, but more probably shall sink down into Sadducean denial. It is the man who "will do his will" that "shall know of the doctrine."

The Northfield Convention.

ALL the correspondents who have written about this year's Conference seem to be of the opinion that the proceedings were above the average in point of interest and stimulus. Mr. Moody does not issue any fixed programme, but he takes care that the topics introduced will be marked not only by variety but the practical bearing on Christian life and testimony. This year the expository addresses and Bible talks by such men as Dr. Pentecost, Dr. Pierson, Dr. Munhall, Rev. Marcus Rainsford, Bishop Thoburn, Mr. D. Baron, Rev. F. E. Marsh, Mr. W. R. Lane, and others formed a solid back-ground for the missionary intelligence—home and foreign—of which there was a very plentiful supply. Then there were rousing appeals on temperance work and other forms of social evangelism, besides evangelistic addresses for any who might have found their way to the Northfield hills and were yet unbelievers in the Gospel or outside its converting energy. The only complaint was that Mr. Moody effaced himself too completely, and that his ringing voice was not heard often enough, in those magnetic and whole-souled utterances that have set two hemispheres on fire many a time during bygone years. There is certainly no more welcome or coveted speaker at Northfield than Mr. Moody himself.

A POWERFUL TEMPERANCE ADDRESS

was given at one of the sessions by Mr. J. G. WOOLEY, of Minnesota. Himself a brand snatched from the burning of the liquor habit, he can speak with an emphasis and a force that cause his words to enter the very soul of the listener. He spoke on this occasion of the woe that Habbakuk pronounces upon the man who puts the bottle to a neighbour's lips. We may give a few of his impassioned and keen, cutting sentences:—

"Have you a bottle in your church? Many a man standing firm and strong with his faith in God has been toppled over and sent whirling to hell by the touch of the bottle that lies behind the altar rail of the Christian church. A sip of wine given me by a physician for my own good, after I had been away from drink for eighteen months, threw me down.

"In New York there is a brewery with the sign, 'Hell Gate Brewery.' Well may there be over the grog shops:—'Hell Gate to the American People.' The saloon of America is as national a thing as a national bank. Well might we call the drunken men reeling through the streets of Boston to-night the national currency, as much as the national bank bills. What advantage comes to the country from this thing which may offset this fact? You know there isn't any, and the only reason why the black alcoholic drink is kept at all is for the express purpose of putting it to some neighbour's lips.

"If you have got a bottle at your house, in your church, anywhere, from which a suffering, weak man might be led to his fall to-night, don't go back and enter into Christian work. I don't believe that the hands that hold a bottle can be stretched helpfully to fallen men: I don't believe that the heart that will consent to the bottle anywhere can succeed anywhere in the name of Jesus Christ. Think what nonsense it is to hire an evangelist to come and try to save drinking men in a church, the membership of which is consenting to the existence of saloons whose only purpose is to damn these very men. Do you think God will ever trust his temperance cause into the hands of a Christian manhood that has the blood of 70,000 dead drunken men upon it every year? There will never be much progress in the temperance cause till it comes through the church of Jesus Christ; but there will never be that revival in the church till it is fit for it, and they will never be fit for it while the blood of a single drunken man is on the membership.

"Reduce the liquor problem to its lowest term and it becomes perfectly simple. Imagine only four persons in the universe; God yonder, a man here who wants some whisky, another who wants to sell whisky, and yourself. What is your duty? To stand and fight and die so that he don't do it. Am I bound to destroy the saloon in the United States? I don't know, but I am bound to destroy my portion of the saloon in America. There are 12,000,000 voters in the country, and having washed my hands of my one-twelve-millionth part of it, I can look in the face of God."

One is not astonished to hear that such testimony coming from such lips, was felt to be very powerful and impressive.

THE INTEREST IN MISSIONS

was well sustained throughout. The home fields were largely represented, and the large assemblies listened with genuine interest to the accounts given by workers in different parts of the United States. Perhaps the most striking and fresh of these accounts was the story of Gospel effort among the American Indians, told by Mr. C. W. SHELTON, of New York. Two years ago the people at Northfield gave money to establish five mission stations, and the speaker gave a sketch of the interesting and fruitful work carried on at these places. Two of the stations are named after Mr. Moody and Mr. Sankey. As to Christian work among these Dakota Indians, Mr. Shelton said:—

"Our Indians are getting beyond the wild life. Forty thousand Indian people have come out of the tepee life into little homes that these Indian men have built for themselves, taking their people forward toward Christ. We talk of the Indian in his paint and blanket, forgetting that they are coming forth into life. His game is gone, his wild, roving life is gone, his reservation is gone. They understand their position; the old life is back of them for ever. What is before them? In Christ's love take them by the hand, and lead them out into the same light, the same love, and the same Christ that you have. Fifteen Indian churches gave 200 dollars more for home missionary work outside themselves than 250 churches of white people in the same time.

"When you think that your five stations have gathered in two or three hundred scholars, and for each is the possibility of such work as that of a young son of a chief I knew, who brought his whole village into Christianity and civilisation, can you think what will be the result of this Mission? There are 30,000 poor Indians in Dakota alone, lifting up their cry to the Christian church for light and hope."

When the speaker had ended Mr. Moody saw his opportunity, and like a master workman he struck while the iron was hot. So successful was his appeal on behalf of this deeply interesting and hopeful work that in the space of twenty minutes he had secured gifts and promises representing more than 3,300 dollars for the Indian Mission. The enthusiasm was great, and so was the gladness when the needed sum had been raised.

FOREIGN MISSIONS

had an illustrious representative in Bishop THOBURN, of Calcutta, the well-known veteran Methodist Missionary. Near the beginning of the Convention he gave a most admirable address on the constraining power of the love of Christ, and its effects in the Christian life:—"It is upon this great truth that I found my belief in the missionary enterprise. Christ loves Germany, Africa, America, England and China, but not one more than another. I must love all the people in this wide world; a missionary must have a wide heart, and he ought to have a wide mind, and the heart will expand the mind if you give it a chance. If you have a wide heart and mind, you are bound to believe in the missionary enterprise.

"If you have the constraining love of Christ, you will work as he lived here. I read sometimes the proceedings of these Bible conferences and particularly in England, and have a single remark to make about them. Often these men are studying this book as if it were a detached book which they wanted to understand, but don't seem to give enough time to consideration of the question: How can we apply that to the salvation of the race from the sorrows of the world? If you want to understand the Bible, always study it from this point of view: 'I want to help my fellow-man. How will this book help me to do that?' You may find that men may be very good and yet not make other men better.

"If I do not misunderstand the signs of the times, we are living on the threshold of a great change, and I believe God would have his Church universal consider how she can do something for the wants of the great masses of humanity. You will never know the luxury of the love of Christ till you have found a broken heart and bound it up, and with the divine skill which Christ has given you, restored that heart to health.

"The question is asked all the time: How are we to reach the masses? As quickly as a steel needle will be drawn to the magnet, the love of Christ will draw you to the masses if you will go. We ask that question in words, and our thought is, how can we get the masses to reach us, and we sit there and groan. If Christ had to wait for us to go to heaven, would we have gone? You smile at the thought, and yet we sit with our hands folded in the churches, and say: 'How shall we reach the multitudes?' You might sit there through all eternity, and they would not come. Christ did not tell you to sit that way; he told you to go.

"I don't feel like trembling in the least at the problem of the great cities. God intends to magnify Christ in the salvation of the American cities. You send people to work in the slums; that is all right, but you don't make an attempt on the strongholds. It is not the slums that make people bad; it is the great multitude of people that have abandoned all hope of Christianity in the world. When I see the churches of this country rising up in their might, leaving everything and risking everything and throwing themselves into that work; when I see 100 men organized in these cities, and failing, then my friend may say that there isn't a word of common sense in my words. But it is not going to fail. God intends that the greatest victories since the day of Pentecost shall be won in these cities, and that this country shall be the great missionary nation of the world."

AMERICAN MISSIONARIES FOR JAPAN.—A meeting was held recently at Park-street Church, Boston, to bid farewell to several missionaries. The list included seven returning to the scene of their labours, and twenty-seven who had had no previous experience. Ten of the latter are going to Japan.

THE PASSION PLAY.—Writing in *The Christian Leader* an account of the Oberammergau Play, Annie S. Swan says: "The whole performance saddened and perplexed me; and, as I looked through the open space above the proscenium to the everlasting hills and the rolling mists, which enshrouded them and hid the sky, a great wonder was in my heart. Is heaven then so very far away; has the Almighty lost his hold upon the creatures of his love and care; has Christ been hid within the veil so long that we need this mummery, beautiful and artistic though it may be, to rouse us from our long sleep? I said in my heart that Sabbath afternoon, and I say again, God forbid!"

MR. J. C. RAINEY'S TENT WORK.

MANY praying hearts have followed us this past summer; for their cheer, therefore, let me recount what God hath wrought before us. In June, we pitched our canvas at Denbury, a village almost under Dartmoor, nine miles from Paignton, over some stiff hills, up and down which our brave little Gospel Horse "Bobby" pulled us out by day and home by night. The outcome of the work is that a chapel belonging to the Baptists, which had fallen into disuse some two years, was offered us. The people besought us to re-open, which we did on Sunday, August 31, after complete renovation. The Lord put his seal to the enterprise in the conversion of souls that day.

In July, the tent was removed nearer home, to the villages of Marldon and Compton. Here the word of the Lord was as a fire, and the whole place was soon ablaze. Many old people hobbled, feeble of foot, but strong of heart, to the meetings, exclaiming, "Never seed sic a thing in Marldon afore. On'y to think of voks bringing a tent to tache we the better way!" Strong men came too, and children without reckoning. Upon very many,

THE SPIRIT WROUGHT WITH POWER.

One man, so confirmed in evil ways that he had been turned from as many masters almost as he had worked years, was brought to the feet of Jesus, clothed and in his right mind. We lingered here longer than we intended, at the entreaty of the people, and when, at last, owing to the harvest, we had to move the tent, the population turned out and wept to see it go. We are not forgetting them.

Our last pitch was at Pavor, near St. Marychurch, and each night during the sixteen days the tent remained it was our joy to point inquirers to the Lamb of God. Mr. W. Harry Dawe, of Exeter, mine own son in the faith (twelve years ago), was my whole-hearted and willing-handed helper during the campaign. At Paignton we have also had good times. The Gerston Hall has been crowded Sunday after Sunday.

The after-church-hour open-air meetings on the Green, which this year we put on the lines of the Y.M.C.A.—with various leaders from the local churches, the better to draw around us all the vital, evangelical, Christian energy of the town—were largely attended to the close, and many testified to the blessing received.

During August the youthful visitors, together with their parents and guardians, drew round the C.S.S.M. banner in large and attentive crowds, to listen to warm addresses from many friends who

CAME TO THE HELP OF THE LORD,

among them Messrs. T. B. Miller (chairman of the Mission to the Deep Sea Fishermen); J. Barnes, LL.D., of Newport; Danvers Bidlake, of Stroud, Glos.; Miss Tracey, of Plymouth; and the Misses Habershon, of London. An additional interest and help was afforded by the arrival in Torbay of the new Hospital Mission Ship *Albert*, of the M.D.S.F. Skippers White and Macdonald and their gallant crew, all "bound for glory," with Mr. Simons, the superintendent evangelist, came ashore and spoke home truths on the sands and in the tent.

We wound up the summer's work (as far as our poor efforts were concerned, thank God *it goes on*) on Wednesday by erecting the tent under spreading trees in a lovely garden, kindly lent by a resident in Paignton, for the purpose of a lawn meeting for the Y.M.C.A. After tea in the tent and healthy games on the lawn, all moved under the canvas as the twilight deepened, and listened to addresses from Rev. J. Stuart Fox, vicar of Trinity Church, Torquay, and Mr. W. H. Roberts, District Secretary Y.M.C.A. This report must not close without one word of regret that, owing to a lingering and dangerous illness, our faithful, fervent friend, Rev. T. Cameron Wilson, vicar of Christ Church, Paignton, was unable to be with us on the sands as heretofore, though his spirit was, and his sympathies and prayers too. May the faithful in Christ not forget this servant of the Lord in his slow convalescence, also his devoted wife in her constant care and nursing. I ask prayer for myself also in Dublin all this month—"a great city and much people therein."

Paignton, S. Devon. J. CROFTON RAINEY.

GOSPEL OPENINGS IN ITALY.

LAST autumn I opened a few rooms as a "Home for Christian Workers" in Rome, and two English ladies kindly gave us their assistance, and engaged in various branches of Christian work. Having now secured larger accommodation, and being able to receive comfortably six ladies, I am praying that the Lord may direct some consecrated workers to this part of the Master's field. As we hope to extend this effort, and make it ultimately self-supporting, we shall ask from £1 to £1 5s. per week from those who enter the Home. The close connection of this Home with

MANY BRANCHES OF WORK

already in existence, and the co-operation of my sister, Miss Yates, who will reside in the Home, will ensure the comfort of the inmates, and also very much facilitate their acquiring the practical knowledge of the work itself.

Together with our English sisters, one or two Roman converts will offer themselves, and, as these are unable to support themselves, we hope that some ladies, who would gladly come but cannot, will accept such as their representatives, and assume the responsibility of their support. We consider this phase of the work of the greatest importance.

The branches of work needing help, and in which, according to their gifts, the workers would co-operate, are our Sunday-schools, medical missions, Bible work, tract work, visitation of sick (with Bible-woman) at the homes and hospitals, assistance at meetings, harmonium, and singing, mothers' meetings, and sale of work, as well as evangelistic visits to country places. There are

LADIES IN THE ROMAN CONVENTS

of the best English families, who, having given up all, have devoted their lives to the spread of error, and have come for the purpose of counteracting Protestantism. Is it therefore too much to expect that some of the Lord's people should give themselves to the spread of the truth? These English perverts feel the importance of sustaining the Antichrist. Shall not we come to the standard of the Christ of God? As we hope to commence in October, friends who desire to come should communicate with us immediately.

To show the great need of providing workers not only for Rome, but also for the country, I will add a few lines in reference to the state of the people among whom my dear husband, sister, and myself have been spending the last six weeks. We came from Rome to Tagliacozzo, a small town of some eight thousand inhabitants, on the new line of railway between Rome and the Adriatic. The place is prettily situated, but the people have been living in a state of

UTTER IGNORANCE AND SUPERSTITION.

We could not hear of anyone (even among the more respectable) who possessed a copy of the Word of God, and very few knew that such a book exists. Their religion consists in the observation of feasts in honour of their innumerable saints and Madonnas, the sacrifice of the Mass every Sunday morning, and the prayers which they offer in Latin for their friends in purgatory. In general the priests are most immoral, drunken men, and yet when dressed in their sacerdotal robes are considered by the people as God on earth. With one exception, we never saw them approach the homes of the poor, and this was when a woman living near us lost her only little girl. We had been in the morning, and talked and prayed with the friends who had come to sympathise with her; but when in the afternoon the priest came to accompany the little body to the church he just stepped inside the door, sprinkled the holy water on the corpse, and then waited outside until the little coffin was brought out on the head of a woman, who took it to the church, and afterwards to the Campo Santo. Can we wonder at the dreadful state of darkness and superstition in which we found this people? Truly they are as sheep without a pastor; no one has ever cared for their souls.

We found we could get a welcome everywhere—hardly a home where they were not willing to receive us, even when they knew we could not approve of their fearful idolatry. We distributed portions of God's Word to all who could read, and taught those who could not some little prayer and verse of Scripture. We hope to visit these towns from time to time, and shall not rest until we have a Bible-reading in each place. Many of the villages are almost deserted during the winter on account of the quantities of snow. The men, with the stronger of the women and girls, come to seek work either in Rome or on the Campagna, leaving only the old people and the little children at home. We have been much encouraged by meeting in many of the villages up amongst the mountains those who have recognised us, having been to our meetings and medical missions in Rome. Last evening we went to a small town of about 5000 inhabitants.

THE POSTMAN HAD RECEIVED A GOSPEL

before for himself, and returned, asking us to give him some to distribute in the village. We gave him two or three, but he was not satisfied, and we agreed that he should bring us the names of those who wished to receive the Gospels; meanwhile we thought it well to go and see for ourselves. We found it a most curious and picturesque old place, famous for its excellent water, which flowed from under the mountains, and which is used in a most skilful manner to irrigate all the valley. We began by distributing the Gospels and tracts we had with us to the more respectable men whom we met in the piazza and streets, and going into the different workshops. While taking a glass of lemonade, some gentlemen came and asked most politely for copies. Several men recognised us, having been at our meetings in Rome, and were delighted to see us in their own little town. We found that twenty-five of them had written their names asking for Gospels and books. The next morning the postman himself brought us the list with their written request.

We find, from our visits to the distant villages and towns, how very important the work in Rome is during the winter, and how, with the Holy Spirit's blessing on the simple Gospel message, the precious seed may be carried to many places, for which at present we are unable to provide workers.

We trust our friends will feel with us the great need there is for devoted consecrated Christian women in this part of the Lord's vineyard, and we ask them to unite with us in earnest believing prayer and effort that many may be sent out this winter to speak, and live, and act for Jesus among these ignorant and deluded Roman Catholics. E. J. WALL.

35, *Piazza in Lucina, Rome.*

VACATION TIME.—Dr. Cuyler thinks that ministers who spend their vacations in the country should imitate Dr. Howard Crosby, who, while summering in the Catskills, preaches every Sunday in one of the village churches near him. He says: "My own experience has been that such discourses as I have delivered during forty summer vacations have been among the best spiritual work that my blessed Master has ever permitted me to do."

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

HENRY WARD BEECHER'S successor has been the subject of theological discussion of late. His own brother, Dr. Edward Abbot, has entered the list of opponents reviewing Dr. Lyman Abbot's theory or theories of the atonement. The review appeals to Scripture, while the Plymouth Church pastor appeals to what he terms "the consensus of the Church." He joins in the tirade of abuse now heaped on "Calvinism." Hence his needless ravings: "We do not believe that God looked on his great family of children with wrath and hatred, *and that it required the blood of Christ to extinguish the flames that were burning in his soul.*" I have italicised the above sentence to emphasise Dr. Lyman Abbot's bug-bear of Calvinism. Certainly this implication is unfair and unmanly. But then he has joined the school of the higher critics!

One of the leading coloured preachers of the Southern States has been making a careful examination of the coloured preachers, as to their moral and intellectual status. The membership of the Coloured Methodist and Baptist Churches he estimates at 2,224,000. Of the negro pastors he says:—

"After coming into direct contact with the coloured ministers for eight years in the heart of the South, I have no hesitation in asserting that three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to any one or to attempt to lead any one."

This is rather a dark outlook. I do not, however, fully endorse our coloured brother's estimate of the character of the preaching, especially in the cities. I have met many a clear-headed, thoughtful negro preacher whose line of work is the opposite of this testimony.

"With few exceptions, the preaching of the coloured ministry is emotional in the highest degree, and the minister considers himself successful in proportion as he is able to set the people in all parts of the congregation to groaning, uttering wild screams, and jumping, finally going into a trance. One of the principal ends sought by most of these ministers is their salary, and to this everything else is made subservient. Most of the church service seems to resolve itself into an effort to get money. Not one in twenty has any business standing in the communities where they reside, and those who know them best mistrust them most in matters of finance and general morality."

There is, no doubt, great need in the country districts. What is most wanted is not the higher education of a few, but the general diffusion of elementary knowledge, especially Scriptural knowledge. However, there are good men and true seeking to work out this great problem.

The Jewish missionary, our friend Jacob Freshman, is recovering from severe bruises which resulted from a railroad accident. He was a passenger on his way to the Niagara Conference when the cars collided. He received two cuts on the forehead, and for a while was rendered insensible. After a season of quiet and nursing he is able to resume his missionary and pastoral duties. He is constantly cheered by the springing up of seed sown on Jewish stony ground.

The New York *Mail and Express*, a secular daily, has over its editorial columns a passage of Scripture for each day. The selections are admirable, many of them bearing especially on the way of salvation through Christ our Lord. The last I purchased, *en route* through New York, had in capitals that magnificent Gospel verse found in 1 John iv. 10: "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins."

CONFERENCE AT OCEAN GROVE.

THE third annual Inter-denominational Conference for Bible Study, held at Ocean Grove, New Jersey, in the United States of America, closed its sessions on Sabbath evening, August 10. It was a delightful occasion, full of interest and enthusiasm. The whole was under the immediate management of Dr. L. W. Munhall, a distinguished evangelist of the Methodist Church. The principal teachers, besides Dr. Munhall, were Dr. J. H. Brookes, of St. Louis, Mo.; Dr. Nathaniel West, of St. Paul, Minn.; Dr. A. J. Gordon, of Boston; Dr. William Nast Brodbeck, of Boston; Bishop Thoburn, of India; besides the Brothers Needham, of Boston, and Dr. W. J. Erdman, of Asheville, North Carolina. Much regret was expressed at the absence of Rev. Professor Morehead, and our well-known brother, Dr. Pierson, whose presence would have been a delight to all.

Among the themes of study were the interpretations of Rom. vii. and viii., and John iii., by Dr. West; "Jesus and the Resurrection," and the "Verbal Inspiration of the Word of God," by Dr. Brookes; the "Characteristics of and Differences between the Four Gospels"; and "How to Study the Bible," by Dr. Erdman; the "Need of true Revivals of Religion," by Dr. Brodbeck; the "Hope of the Believer and Coming and Millennial Glory of Christ," by Dr. Gordon; the "Tabernacle and its Lessons," in three presentations, by Mr. George C. Needham; the "Importance of Missions," by Bishop Thoburn; and the "Philosophy of Revivals," and exposition of Matt. xiii., by Dr. Munhall.

Other topics, such as the Worship of Giving, the Power of Prayer, and the Duty of Consecration, were introduced, and special emphasis laid upon them. The Word of God was magnified, and, at times, the presence of the Spirit of God was deeply manifested. The audiences varied in numbers as a matter of necessity, amid a changing population of 35,000 by the sea-shore. The largest number present at any one time was about 7000 people. No papers of any kind were read. The speakers were alive and in earnest, and went direct to the core of their themes, and held the audiences in rapt attention. The doctrine of the Second Coming of Christ was given a prominent place in many of the addresses, and the minds of the people were directed to

THE "SIGNS OF THE TIMES,"

in reference not only to the missionary activity of the times, but also to the enormous defection from the truth in professing Christendom, the materialistic and mammonistic development of our age, manifest symptoms of Israel's uprising again, and the clear providence of God in the great questions of Eastern politics and diplomacy. In this blessed work, Baptist, Methodist, Presbyterian, Episcopalian, Congregationalist, Friend, the converted Jew and the reclaimed Roman Catholic took part.

The "Inter-denominational" idea has been a marked success, all the more so as it has been realised in the very bosom of a great American Methodist encampment at Ocean Grove. This does not mean looseness, or heresy, or indifference to doctrine. On the contrary, none could be more thoroughly orthodox, or Pauline, in reference to law, sin, grace, depravity, helplessness, the Holy Spirit, the blood of Christ, election, predestination, and perseverance, than all the speakers on this occasion. The harmony was wonderful, and is accounted for simply by the determination that God's Inspired Word should be master, and not human speculations.

The higher critics and their criticism, also the worldly-wise philosophers and scientists, came in for their full share of consideration, and were dealt with in a masterly way. As at Niagara-on-the-Lake, and Northfield, so here, the test and dictum to prove the standing of the teacher and of the professor is, "Does he believe that the 'great fish' swallowed Jonah? If he doesn't, we don't need him and don't want him." This is a shorter and easier "Method with the Rationalists" and "Naturalists" than "Leslie's Short Method with the Deists," and it is appreciated by the people; and it is an Ithuriel spear to detect the lurking infidelity of certain religious teachers and professors who pretend to "Evangelicism," while yet denying the inspiration and authority of the Bible.

There is no false teaching here. Not science and philosophy, and the progress of the race, and man's millennium, with the schoolmaster abroad in this age, are ventilated; but the Word of God alone, which teaches the truth and smites the boast of men.

May such Conferences increase everywhere more and more! God's people want Apostolic dogmatics, Apostolic fervour and fire, and the smiting of the world, the flesh, and devil straight between the eyes every time. God's Word is

A "FIRE AND A HAMMER,"

and a "two-edged sword," or it is a lie. Neither Rationalistic nor Ritualistic formalists, scientists, philosophers, or critics could stand one hour before it in Apostolic times, when it was preached in faithfulness, and the Holy Ghost attended it. Nothing is more evident than the increasing defection of ministers and church teachers in our day; while still faithful men are found to contest the claims and repel the aggressions of the many forms of heresy that have honeycombed Christendom.

Such Conferences, not only in America, but in England and in Germany, are breakwaters against which, in public sight, the adversaries of the truth are broken like waves against a rock, and fall back into the surf of their own restless agitation. God has raised up, and is raising up, faithful men of learning and true piety, who are not afraid of the professionalists in pulpits, or seminaries, or universities, who, too often, teach subtle errors. The Bible, amidst a remarkable defection from its Divine authority, and remarkable denial of its inspiration, yet finds its staunch defenders, who are content to accept its utterances as final, and as the work of God, in spite of a host of objections which when sifted amount to nothing. Let us pray devoutly that it may have free course and not be bound, and go to all nations as the authoritative Word of God, and by its publication as a witness to the world, hasten the day and the coming, and the kingdom and the glory of Christ and his saints.

L. T.

ENGLISH ANTI-TOBACCO SOCIETY.—The committee's monthly letter to members and friends contains the following sentence:—"To thoughtful British Christians it cannot be a pleasing announcement that the only organised national protest against a vice which, in addition to its injurious influence upon the health, does more to undermine the will power and deaden the soul to the still small voice of conscience than almost any other indulgence, is in danger of being withdrawn for lack of funds." Many will regret this state of things. The hon. sec. of the Society is Mr. Frank Spence, 25, Market-street, Manchester.

CITY LADS.—Thousands of lads between thirteen and sixteen enter upon business life in London every year, and are exposed to many temptations. In their interest some members of the Aldersgate-street Y.M.C.A. are promoting a special work. The committee of the Association have set apart two rooms, which it is proposed to furnish and supply with publications and means of recreation. Arrangements will also be made for Bible-classes, social meetings, and lectures. About £50 is needed to start the agency, which will, it is hoped, prove self-supporting, when once on the way. Communications may be addressed to Mr. J. H. Putterill, financial secretary, 186, Aldersgate-street, E.C.

A FRESH START.—This week (says *The Methodist Times*) more than six hundred Wesleyan Methodist ministers will enter new pastoral charges. The pecuniary cost of these mechanically-enforced changes cannot be less than £10,000, and probably amounts to nearly double that sum. The main burden of this enormous annual expenditure falls upon our poorer circuits, which are ill able to bear it. But the waste of money is the smallest sacrifice offered to a cast-iron system, which was originally created to suit a totally different state of things. The most serious evil of the three years' limit is the destruction of a minister's local influence at the very time when it is greatest and most beneficent. It is to be hoped that the Special Committee appointed by the last Conference will have the wisdom and courage to look facts in the face. If the three years' limit is such a blessed arrangement for circuit ministers, it must be an equal benefit for ministers in departments. The actual work of bringing sinners to Christ, and making Christians Christ-like, is much more difficult than any departmental function, and ought not to be exposed to special limitations and hardships. This great issue must, at no distant day, be considered without prejudice and without passion. The sooner the better.

Mr. Quarrier's Orphan Homes.

THERE was on Wednesday, last week, at the Orphan Homes of Scotland a "Thanksgiving" in connection with the dedication of eight new buildings. At the dedication meeting held in the fine church, about a thousand persons were present. Provost Yellowlees, of Stirling, took the chair.

Provost YELLOWLEES said he did not need to speak of the nature of the work. It was Christ-like. A short time ago he became acquainted with a painful case in London. A gentleman who was once prosperous became so reduced in means and health that he had to be taken to a public hospital. But the consumption with which he was afflicted was so offensive that he was told he must leave. He (the Provost) then discovered that there was in London perhaps the most Christ-like of all institutions—a hospital supported by the Mildmay friends for those rejected by other hospitals. The same idea was at the basis of the work in these Homes; for the recommendation of the boys and girls admitted was that they were desolate, neglected, and needy. Thus many, otherwise doomed to a life of neglect and sin, and perhaps early death, have been rescued by Mr. Quarrier, and trained up for bright, happy, and useful lives here, and fitted, so far as human instrumentality could, for the happier and perfect life hereafter.

Mr. WILLIAM QUARRIER said God had been specially blessing the Homes during the last two years in the matter of stone and lime. They were opening eight new buildings, representing £16,000. If other things done were included, the amount would be £18,000. He thanked God for these gifts from the east, west, north, and south. Some of the donors he did not know; but Jesus knew them, and He would reward them some day for their generous sympathy to the orphans. During these two years there had been about 900 children in the Homes, or 450 each year. That number, added to the six or seven hundred with which the year began, gave 1100 children dealt with annually. The poultry farm given by a number of friends was a house to nurse 1000 hens and chickens, in other words, a fowl for every child in the Homes. He hoped the poultry farm would be a commercial success. Then during the past two years there had been five hundred of these children sent to Canada. The feeding of the children just meant nine tons of flour per month, which were baked into bread. Besides which they used two and a half tons of oatmeal, and he did not know how many tons of potatoes and groceries.

If those present were to see the children when they were first in the Homes, and after they had been there a while, they would not know them. Indeed he did not know them himself, so great was the change caused by good food and good lodgement. He was a sanitarian as well as a spiritual Christian, believing in good houses, substantial and wholesome food, and the body kept clean. He was also anxious that every child should know and feel that God was his Father and the provider of his daily bread: that it was not Mr. Quarrier nor those who gave the money, but that it all came from Him who was the Father of the fatherless, the Husband of the widow, and the stay of all who put their trust in Him. He felt he was a servant in the Lord's house. He felt he had gone to the market-place, and been hired by the Lord, who said unto him: "Come into my vineyard; whatever is right I shall give thee." In weakness and fear he entered upon the work, thinking he could do nothing; but the Lord had helped and blessed his work all through these twenty-six years, and he was there that day to say "He will bless us still." To God did he want them to give all the glory, and he asked them to worship Him for having touched the hearts of the men and women who had given the money to found and carry on the Homes. In a word, he was there to say that Jesus had done all things well.

Whence did they get the money? It came as they needed it. The month before last he had only a few shillings over after clearing up the four weeks' account. He did not go to Stirling and say to the Provost: "You had better lend me money," nor did he go to the Lord Provost of Glasgow and say: "You are a rich man, will you not help us?" He went rather to the Lord Jesus and said: "Unless you come to our help we will be in debt," which they never had been. He said: "Lord, give us money to finish up the month." He did not want a big account in the bank, for he preferred to draw from the bank of the Lord. So from Kirkcaldy there came a cheque for £30 from one who did not know they were in straits. It came and helped to finish up the month and leave a balance on the right side. In concluding, Mr. Quarrier said that he and those who had worked with him would not be content till they had gathered home every poor neglected orphan in the land; and, when they gave their account, they would say: "Here am I and the children whom Thou hast given me."

A short address followed by Miss Annie Macpherson, of the Home of Industry, London.

THE GOSPEL IN FRANCE.

A VAST AND NOVEL MISSION SPHERE.

IT has long since occurred to me, what great access we have for evangelisation into France by means of its canals and rivers. Some years back Mons. D. Robert, writing of the great success of the missionary boat *Mystery* at Dunkirk, remarked:—

"It is now the time to say that we have acquired an experience during this missionary campaign, begun more than a year ago near Roubaix and Croix, but accentuated at Dunkirk. I refer to the people, men, women, and children, found on the canal boats which travel from one end of France to the other, and who are met in such great numbers at Dunkirk. We have always found them accessible by conversation, and always ready to receive with pleasure the journals and books which we can give them. Allow me to say, in a parenthesis, that there is amongst these thousands of persons a vast mission field to open up. We have often seen the boat-people pressing forward to surround the *Mystery*, in order to hear the addresses given from its deck, a good number seeming to hunger after the truth, and some at a distance have sent a boat, rowed by a young girl, to obtain some good reading."

The subsequent encouraging experiences in other parts of the French coast by Mr. Henry Cook's mission boats showed how wide a field was to be found there; but now quite recently the trip to Paris of the *Herald of Mercy*, and its anchoring at the Pont de la Concorde, when crowds pressed in and around to hear the Gospel, all this is very promising, and has suggested what further may be done inland by this novel mode of evangelisation. The committee of the McAll Mission wish to turn this experience to account, and follow up this indication of a successful opening by having a boat of their own—a kind of house-boat—for permanent work on the canals and rivers of France.

There are some favouring circumstances for such a work, the people being to some extent loosened from the ties of superstition on the one side, and *libre pensée* on the other, and showing a readiness to welcome the advances of evangelical Christians. A feeling is gaining ground with them that they cannot do without some religion.

France, in the good providence of God, is remarkably covered with a network of rivers, which, flowing down from its mountains and hills, bring fertility and prosperity, and an easy mode of inter-communication, to the whole country. The majority of its departments are named after their rivers. The extent of navigable water mileage amounts to 4,575 miles.

This has long been supplemented by its splendid canals, which connect the main rivers and their affluents with important centres of commerce, the Canal du Midi even connecting the Mediterranean with the Atlantic, running from Tarascon at the Rhone along the Etangs and Agde at the sea, and by Toulouse and Agen into the navigable part of the Garonne; in the north they extend into Belgium. Two of the canals in the east communicate with the Rhine; a very long one runs through Brittany, from Nantes to Brest, but they are most numerous in the centre in connection with the Loire and its affluents. The mileage of these canals is 2,900 miles, so that the whole of the water communication amounts to 12,000 kilometres.

What a vast proportion of this lovely country is thus laid bare to the gaze of the earnest Christian who longs to bring the glad tidings of the gospel to the millions so long remaining in darkness, and under the blight of superstition, ignorance, and indifference, and, to so great an extent, still without the consolations of the Book of God and its precious doctrines!

The eighteen great canals and upwards of eighty rivers (with their feeders) call aloud for this Rob-Roy kind of ministry. The *bateliers* with their families present in themselves a wide field of Christian labour; then the men at the locks, the *douaniers*, the inhabitants on the banks of the water-way, the numerous villages and towns within call, give vast opportunities for the spread of the Gospel. The modest request of Mr. McAll's committee for one boat ought not to remain unanswered a single day. A boat could easily be constructed in this scientific and ingenious age with all needful appliances for living, sleeping, and cooking, so as to render it a convenient residence, if not a comfortable home, much more so than a Bible-carriage has proved to be; a house, in fact, on the water, and it need not cost much. It could be rowed or propelled, and in case of necessity a little assistance for towing it could easily be found, or a horse hired to take it from village to village; a more enterprising manager might even introduce steam.

Surely friends could be found in England who would be glad to put a boat of their own for Gospel work on the rivers and canals of France, and take a turn in it, and see how gladly it would be welcomed by the people—a happy change from their usual continental tour.

What a bright enterprise for a couple of young Christian men, filled with a holy enthusiasm to obey Christ's command to preach the Gospel to every creature. The variety of scenery and of character encountered in passing through so large a portion of the country would be singularly interesting, and when it became rather monotonous on the water, a temporary residence in an inn would be a pleasant change. In collective evangelising, a helping hand from a French Christian brother would sometimes be found. Of course a fair knowledge of French is indispensable, but fluency would soon be acquired by contact with so many French people.

With the present extensive interest in foreign missions, surely it is not too much to expect that two volunteers will present themselves for France, and if they have means of their own so much the better. A person with even small means could meet so very moderate a cost of living in this way.

One is not obliged to pass by a country at our very doors whilst regarding the foreign field, for here is a sphere of missionary labour as important and pressing as those at the Antipodes. Who will enter in? GEO. PEARSE.

Dépôt Central, 4, Place du Théâtre-Français, Paris.

Protestant Notes.

THIS week the anniversary services have been held of the Ritualistic Society, known as the "Association for the Promotion of the Unity of Christendom." This Society must not be confounded with the Home Reunion Society. The latter seeks to secure reunion with Nonconformists on the basis of submission to the claims of the Church of England, while the former seeks for the restoration of visible communion between the Church of England and the corrupt Eastern and Western Churches; and treats Nonconformists as quite outside of the visible Church of Christ on earth, leaving them in a spirit of narrow-minded bigotry, to what is termed the "uncovenanted mercies" of God.

The real object of the Association for the Promotion of the Unity of Christendom may be more briefly stated as that of corporate reunion with the Church of Rome. The Association was formed as far back as the year 1857, and is therefore, with the exception of the Society of the Holy Cross (founded in 1855) the oldest of existing Ritualistic societies. Its members are required only to *pray* for this reunion, and their names—for obvious reasons—are kept strictly secret. It is stated in one of the papers officially circulated by the Association that "The names of members will be kept strictly private." Under its auspices the famous "Essays on the Reunion of Christendom" were issued in 1867, with a Preface by the late Dr. Pusey. In this volume the desire of the Ritualists for corporate reunion with the Church of Rome is unblushingly admitted; and it is even declared that, "Had men listened to the voice of God, in place of giving way to their violent tempers, we can scarcely doubt that Rome would have become a Monarchy by assent of the whole Church" (p. 26). In the way of those who thus traitorously seek to make Rome the Monarch over the whole of Christ's Church on earth, there stands one great obstacle, which is thus described in the volume from which we have just quoted: "The first great hindrance that is before us arises from the 'Protestantism of England.' Till that is removed, the Reunion of our Church, as the Church of England, with either the Greek or Latin Churches, is absolutely hopeless" (p. 89).

The real character of the "A.P.U.C." being thus ascertained, it is specially important to note that the Ritualistic papers of last week mention the names of no fewer than 125 churches where "celebrations" of the Holy Communion had been promised on behalf of the reunion schemes of the Association—37 in London, and 88 in the provinces. These statistics powerfully proclaim the onward progress of the Romanising movement. It is a conspiracy on too gigantic a scale to be ignored or treated with contempt.

If the "A.P.U.C." were the only society working for reunion with Rome, we might have some excuse for not being over anxious. But unfortunately it is not the only organisation of the kind. The English Church Union boasts of a membership of no fewer than 25 bishops, 3731 clergymen, and 25,843 laymen and women. This Union also is officially pledged (by its annual report for 1878) to the "restoration of *visible* communion" with the Church of Rome; and since then Lord Halifax has, again and again, from the presidential chair of the E.C.U., declared his earnest desire for corporate reunion with the Church of Rome. Is there no danger when such a large Society as this has adopted visible communion with Rome as a part of its programme?

The Confraternity of the Blessed Sacrament also makes official "intercessions" every month, "that unity may be vouchsafed to Christendom"; and in 1877, Canon Carter, Superior General of this Confraternity, officially declared, that in the matter of "Eucharistical Adoration," there was no difference between what its members held and that which is taught by the Church of Rome. There are two bishops of the Church of England, 1410 clergymen, and 12,500 of the laity, who are members of this Confraternity, which may be truly termed a Romanising Conspiracy.

There is yet another Ritualistic Society formed for the special purpose of labouring to persuade the Church of England to submit to the Pope, viz.:—the "Order of Corporate Reunion." It is more traitorous and secret than any of the other organisations. There is reason to suppose that its members are but few, yet it is well to consider that a very few people, working in the dark, may cause a great deal of mischief—the Gunpowder Conspirators, for instance—and that it is never safe to despise an enemy. The Order of Corporate Reunion was started in 1877. This Society has its own specially consecrated bishops, who secretly ordain young men for the ministry of the Church of England; for, in its opinion, it is doubtful whether the orders conferred by the Diocesan bishops are valid, and, therefore, it is sometimes considered necessary conditionally to re-ordain those priests who join its ranks. The head official of the Order has thus declared its attitude towards the Pope of Rome:—"It is quite true that we do 'not assume an attitude of independence towards the Holy See.' We frankly acknowledge that, in the Providence of God, the Roman Pontiff is the first Bishop in the Church, and, therefore, its visible head on earth. We do not believe that either the Emperor of Russia or the Queen of England is the head of the Church. As the Church must have some executive head, and as there is no other competitor, we believe the Pope to be that head. But he is more to us than this, for he is our Patriarch as well. *So that we admit his claim to the veneration and loyalty of all baptized men*, and in a special degree of all Western Christians; and in these capacities we prayed for him in the Services connected with our Constituent Synod [of the Order of Corporate Reunion]" (*Reunion Magazine*, page 242).

DUFF MISSIONARY COLLEGE.—The Principal of this Calcutta Institution writes: "I am glad to hear of Dr. Pentecost's intended visit. November will suit us very well, and we shall be glad to give him opportunities of addressing our Bible-classes. We fear not the most pointed appeals, if they come from one who understands and has sympathy with students."

THE "NOON REST."—The business women and girls of Indianapolis are enjoying what is styled a "Noon Rest," established in a central portion of the city by the Young Women's Christian Temperance Union. The institution is a sort of woman's club, and the "plant" consists of a number of rooms, open each week day from 10 a.m. to 3 p.m., where all young women who work in stores and shops are invited to spend their noon hours. Tables are provided for lunches, and milk, tea, coffee, and chocolate are served for three cents. per cup. The Indianapolis *News* says that the new institution does not come under the head of "charity" in any sense, and the details of its management are the free offering of those who are sensitive enough to realise the instinct of women for the grateful seclusion which exclusive surroundings can give.

ZENANA MEDICAL COLLEGE (58, St. George's-road, S.W.).—The following extracts from a letter received from Miss Cunningham (Swediah, Syria), a former student, will interest many:—"I have been kept very busy, as we had a good deal of influenza and tonsilitis during the winter. I prescribed for over 300 patients, and visited over 100 in their own homes. I have had abundant success, and can never be thankful enough that I was led to study medicine. It has been a great help to me in my work; indeed, all the pupils in my school have come because I attended some member of their families when ill. Even the local governor called on me for sore throat, and also for his family. I had so run down, I had to come here (Deritsyah) for a change; it is a very pleasant village, about twenty hours from Damascus, and much drier than Swediah. It soon leaked out who I was, and I have been nearly as much beset with patients as I was at home."

SOUTH AMERICAN PORTS.

REV. E. W. MATTHEWS, secretary to the British and Foreign Sailors' Society (offices, Mercer-street, Shadwell, E.), has just returned from visiting some of the ports of South America. God blessed his mission to the extension of the operations of the Society. He writes:—

"Friends gave and promised in the ports of the Plate some 40,000 dollars. At Buenos Ayres a harbour mission and temperance sailors' home, &c., were strongly organised. Mr. Walker, of Pernambuco, is to be the missionary in charge. The souls ruined in that spot no tongue can tell. At Rosario a seamen's mission was established, agent engaged, and Captain Ferguson gave a mission boat. The secretary, Mr. Macdonald, was a class-mate (and shared his room) with the popular preacher, Rev. John McNeill. At Montevideo God opened the way in a wonderful manner. At the service in the harbour Captain McDonald, of the ship *Lombardian*, promised on behalf of his brother ship-masters a large sail mission boat; the three English men-of-war in port promised a collection towards furnishing a sailors' home on shore; a friend led off the subscription list with 1000 dollars gold, or some £214. The hon. secretary proved to be the brother of our sweet singer, Miss Mary Davies. Mr. Williams, the organist of the American Church (whose good wife has been visiting with himself among our bluejackets), offered his services to look after the home and be port missionary. We had the presence and help of envoys, consuls, and ministers, irrespective of nation or creed.

"To go into the needs of the ports, fleets, and ships, number of seamen, previous absence of missions, destruction of body and soul, crimping and its evil consequences, would require several articles. A number of Brazilian and other ports, deadly in more ways than one to our seamen, are still without Bethel, Mission, or anything else. The work in the mighty port of Rio must be extended, and Mr. Wesson, who has gone out in faith, should be supported by the faithful. Bahia Blanca, some 400 miles South of Buenos Ayres, I found in a sad condition—for weeks together not even a service on Sunday. One captain put a mate out on account of drink, and half the crew of another vessel ran away. A boatswain and two able seamen of another ship were in prison, a sailor mad with drink, threatening to stab everyone, had to be arrested by the police, while an English barque was detained over five weeks, being under arrest with four of her crew in prison at La Plata, waiting their trial for murder. Saturday night and Sunday are the great times for drinking and its fearful consequences. I promised, in the hope that friends would help, to take immediate steps in this port also. A few hundred pounds would help to complete this chain of stations in these neglected places."

Mr. George S. Froggett, of Montevideo (296, Calle Cuareim), writes:—"I am glad to say that an era of Gospel work has begun among the sailors in this beautiful harbour. For weeks now, weather permitting, divine worship has been held on board some merchant vessel or other. The ministers of the Methodist Church have enthusiastically taken the matter up, and the sailors in their turn have shown an appreciation of these services which has been very gratifying. Vice-Admiral H. D. Grant, C.B., has been a most valuable coadjutor in this noble work, and to him we are indebted, under God, for much of our success. The English-speaking community of this city welcomed with joy the Sailors' Home and Harbour Mission project, advanced by Rev. E. W. Matthews, and additions are still being made to the Home and Harbour Mission fund."

The Home Teaching Society for the Blind provides seventeen teachers and seventeen libraries in as many districts embracing the Metropolis. Owing to the decease of some regular supporters, the funds have rather diminished of late, and the Committee solicit help that they may tide over this temporary difficulty.—RALPH TAIT, Secretary, 31, New Bridge-street, Blackfriars, London, E.C.

For the Young.

AN UPPER CONGO SCHOOL.

BY MRS. JOHN MCKITTRICK,
Of the Congo Balolo Mission.

(The Balolo Mission is a branch of the East London Institute, Harley House, Bow, London, E.)

A FEW months ago we steamed up this great Lolanga river, a tributary of the Congo, and landed in a district called Lolongo, where hundreds of people crowded round us to see and hear for themselves the white man. It would be difficult to say whether they felt more astonishment or fright. Sometimes their curiosity quite overcame other feelings, and they stared with open eyes and mouths; then, if by chance we looked at or touched one of them, he or she would run away, followed by most of the crowd. We told them we had come to "sit down" among them and tell them the "words of God."

Days passed on, and by degrees the people became more friendly, and the children less frightened. Then we began a school, and it is about this school I am going to write. First, as to the school-house. It is very different from any English building, and really consists only of a roof made of palm fronds and bamboos supported on poles. The floor is of earth, trodden hard by many black feet. Benches, chairs, tables, or forms we have none; but some old canoe boards placed on sticks form good seats, and the most advanced of the pupils sit or squat around a large wooden case which serves as table. Our lessons are not numerous or difficult; singing, reading, and writing are the only things the children learn at present. One rule we have, very easy to remember,

"DO WHAT YOU ARE TOLD,"

and when all the children keep this rule I have not much trouble; when they do not, I have to bring out my stick.

Now let me show you the children who came to-day, and tell you about some of them. When the bell rings, you may see them running in from all quarters, some from the towns, some coming in canoes to the landing-place, and others from our own station, until thirty-five to forty are gathered together; their dress would amuse and shock you very much. Our station boys wear a piece of cotton stuff tied round the waist and a kind of jacket over it, and they generally look clean and neat. The boys who come from the town only have a tiny strip of cloth a few inches long, and the girls a very short grass petticoat. All alike have bare feet and black woolly heads. The town boys have their hair done up in all sorts of curious fashions; each head is quite a work of art, made up with partings, rolls, fringes, circles, crescents, curls, spikes, triangles, and horns! Of course, when the hair is once built up in this fashion, it has to remain so for many days. Some have bright intelligent faces, others look dull and unattractive.

School always opens with a hymn; they have learnt translations of several English hymns, such as "Jesus loves me," "Jewels," &c., and then we go to the reading and writing. At 11·30 I call the roll, and, having answered to their names, the boys march out single file, and I have often thought that though you might find better looking boys in England, you would not see in any school such straight backs and upright figures as our boys have. As they file out one by one I must introduce some of these Balolo boys. The head of the procession is Nyange: he has not a prepossessing countenance, but he is the cleverest one of the party. Already he can read the hymns from our little book, and writes very fairly. He is our head boy in the house, and I find him very useful. He is fond of study, and ambitious to maintain his place as head scholar.

The other day, on dismissing the boys, I changed the order of march, and a stranger boy took the lead. No sooner were the boys out of school than they all rushed at the unoffending new boy and knocked him about most unmercifully. I called them back and inquired the reason of such behaviour. "He knows nothing," said they, "why should he walk first?"

Following Nyange is our laundry-boy, or jackwash as we say out here. He does all our washing, and, if you were to visit us earlier or later in the day, you would find Malele standing in the river, the water up to his knees, bending over a wooden box in which he rubs and pounds the clothes. A few months ago this boy, like all his people, had never seen soap, and never dreamed of washing a piece of cloth. They wear a cloth until it is so covered with dirt that no colour is distinguishable, but do not think of washing it. However, Malele does his work well, and few boys in England could iron forty or fifty garments in one day as well as our young jackwash: he is about fourteen years old. The next in order is Bateko, our cook-boy. He is a slave belonging to a man in the town who claims all his wages. Nevertheless, Bateko is very glad to work for us, and is probably happier than ever in his life before. He can cook fairly well, and is getting on with his lessons.

Further down the row are two brothers, very much alike in face, but otherwise very different. Bombamba, the elder, is an intelligent boy, who comes regularly from

A LONG DISTANCE EVERY DAY;

his dress consists of a strip of cloth only, his body being smeared with palm-oil and cam-wood dye. The younger, Nyanga, fourteen or fifteen years of age, is a very handsome lad, and has progressed sufficiently with his reading and writing to help me to teach the alphabet. He thus acts as monitor; but is useful in many other ways, working in the garden, clearing the yard, &c. He is certainly inclined to be somewhat lazy; but on the whole gives less trouble than any of the others.

It would take far too long to tell you about all our boys and girls. One little fellow, named Monganja, comes every day and is anxiously looking forward to being a "white man's boy." Many of them would like to come and live on the station, if we could take them.

Friday is the great day for the boys; then they all have a fine game with a ball of their own making. All are armed with long sticks, and as they dash about with only a small piece of cloth tied round them brandishing these things, jumping over fences, plunging into the river, and struggling with one another, they look more like young warriors actually fighting than boys playing. This is their favourite game. They have no week of seven days as we have, but they always know when Friday comes round, and call it "Bokolo wa botufi," the day of the ball.

Of course there are thousands of children who never come to school at all, and it is for their sakes we want the boys here to learn to read and write. If thirty or forty boys are trained here, they will be able to go out and teach others. But above all we long to see our boys give their hearts to the Lord; mere reading the Word of God will not save them, but the knowledge of the love of Jesus in the heart brings salvation. I wish every boy and girl who reads this will remember to pray for our school-children so far away in the dark continent of Africa.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 14, John xiv. 16—31:- Mon., Sept. 15, John xv. 1—15; Tues., Sept. 16, John xv. 16—27; Wed., Sept. 17, John xvi. 1—15; Thurs., Sept. 18, John xvi. 16—33; Fri., Sept. 19, John xvii. 1—13; Sat., Sept. 20, John xvii. 14—26.

CHILDREN'S SEASIDE SERVICES.

Arrangements now in force in connection with the Children's Special Service Mission:—Mr. E. Arrowsmith, *Llanddulno*, to Sept. 14; holding services also at *Colwyn Bay* (Rev. H. S. Hume, M.A., in charge), *Llanfairfechan* and *Pensarn*. Captain Bruce Moorhouse, *Rhyl*. Mr. Ernest E. H. Reed, *St. Leonards*.

A MORNING INVITATION.

See, the rising of the sun
Tells another day's begun.

Little children, rise and greet
God's free gift with anthems sweet.

Kneel and thank Him for his care,
For He loves to hear your prayer.

Ask from Him a thankful mind,
Praise Him for his mercies kind.

Read his Word, and strive to grow
Like the Saviour, when below.

Here on earth a child He dwelt,
All our troubles knew and felt.

In your work and in your play,
Strive God's Spirit to obey.

Try to please the Lord above
Who surrounds you with his love.

ETHEL PHILPOT CROWTHER.

FISHERMEN IN BANTRY BAY.

ACROSS Bantry Bay—where the British Fleet is annually moored for naval manœuvres—is a wild, mountainous, poverty-stricken peninsula, in area about equal to the Isle of Man.

In this vast district, the only preachers of the simple Gospel of Jesus Christ are the rector (Rev. John Halahan), and his curate (Rev. Z. W. Miller), both of whom have the very great advantage of being able to speak and preach in native Irish, which is there the prevalent language. In this extensive parish are four churches, at such distances apart as to involve, on Sunday, a twenty-mile drive on the part of each minister. Of these churches, the central and most important one is at Castletown, at the head of the famous harbour.

Berehaven has of late years become a centre of the mackerel fishery, which causes an influx of hundreds of

ENGLISH FISHERMEN AND BUYERS.

It is, therefore, proposed considerably to enlarge the church, so as to provide ample accommodation for these annual visitors, who otherwise would be without a place of worship. These men come chiefly from the Isle of Man, Lowestoft, Yarmouth, Whitehaven, &c., and, as it is mainly for their benefit these improvements are to be undertaken, it is hoped that English Christians, and especially those who are interested in Christian work among sailors and fishermen, will strengthen the hands of these solitary but hard-working ministers, and aid them in accomplishing the work they have in hand.

The resident Protestants are only a little over two hundred in number, none of whom are wealthy, being chiefly small farmers, coastguards, and fishermen. Yet these parishioners and their friends have themselves contributed £500 in various ways, a task involving

NO LITTLE SELF-DENIAL

in these hard times. But having done this they cannot possibly do more.

From personal visits to these churches, as Association Secretary for the South of Ireland of the C.M.S., I can, as an Englishman, testify of the deeply spiritual tone and generous missionary spirit of these congregations, as well as of the affectionate regard in which the clergy are held by both parishioners and fishermen, and of the quiet, yet successful work being done among the Roman Catholics. The rector, I may say, has spent his entire ministerial life amongst these people, having been ordained curate for the parish in 1846. During the terrible famine period he was employed in relieving the hunger and sufferings of the famishing multitudes that flocked in from the country around. All through his long life he has ever been a trusted friend and faithful pastor. For the re-roofing of the church at Castletown, Berehaven (an imperative necessity as a protection against the weather), and its enlargement, £1000 are still required. I will gladly correspond with any friends willing to extend a helping hand to their poor but true Protestant brethren in this remote part of Ireland.

(REV.) JOHN P. HAYTHORNTHWAITE.

Kimberley Diamonds.

EIGHT thousand heathen compounded within a radius of five miles, and representing every tribe in South Africa, from the degraded Hottentot to the manly Zulu. What a field for a missionary, you say! Certainly it is without exception one of the most unique fields of labour in the world; in dealing with them you know you are talking to an ever-shifting congregation. As soon as their little "heap" is made they return to their tribes, many walking hundreds of miles, and some, thank God, taking back with them a living Saviour and his precious word, as well as their hard-earned wages.

My visit there in 1888 convinced me of the need of more missionaries, and this opinion was more than confirmed when Mr. Morris, the Wesleyan missionary in the compounds, told me that such was indeed the case. On returning to England the Cape General Mission was founded, and now we have our representative hard at work, under the direction of, and in true fellowship with, Mr. Morris, although distinctly recognised as our missionary. To increase agencies, we felt sure, would only confuse the natives, and so we resolved to avoid this. Our worker, Mr. Walklett, is in full swing, working morning, noon, and night, and already with encouraging results. His spare time is devoted to acquiring the language, for which, until he knows it, he has to fall back upon an interpreter.

Diamond stealing and drunkenness were very rife some few years ago. As long as the men had money to spend the cursed canteen was their resort; here Cape brandy of the vilest sort, and similar fiery spirits, were forced upon these natives. On Saturday some of the streets of Kimberley were turned into

A VERITABLE PANDEMONIUM,

for the drink had transformed its victims into devils. Fightings, bloodshed, and murders were then the order of the day, and those who have seen these sights can never forget them. Of course this greatly hindered the mining operations; besides, many were able by swallowing diamonds to get off with impunity. The diamond companies suffered considerably, and to stop this the compound system was brought into force. One to three acres were enclosed with high walls; inside and against these walls comfortable sheds were erected, and in the largest compound a hospital was built. Each compound had its store, where everything needful could be bought, except drink. Men wishing to work in the mines became voluntary prisoners for specified times.

To see the remarkable contrast between the compounded and uncompounded natives would give you some idea of the blessing

THE COMPOUNDS

have been. I visited the two largest and one small one, and immensely enjoyed the interesting sight, as well as the short service conducted by my good friend Mr. Morris, assisted by Mr. Walklett. We found the stores were well conducted, and prices reasonable. Accompanied by one of the managers, we commenced an inspection of the premises, and as we went on our interest increased; for in this compound alone there are two thousand heathen. Passing by the sheds occupied principally by Kaffirs, we were greatly amused at the antics of some who were thoroughly enjoying the large swimming bath. A hasty glance at the washing tanks reminded one of an English washing day; and then we passed to Mr. Kidd's favourite department, the compound hospital. The sickness which principally proves fatal is pneumonia. My heart ached so as I saw some gasping for breath; and evidently their hours were numbered—dark as night, and no one to tell them of Jesus, for the majority did not understand English. One Basuto had just died, a few moments before our entrance, and next to him lay another, a fine strapping fellow, his eyes fixed, and just passing away.

We went round the ward with sorrowing hearts, knowing that when some left they would be carried out only to a grave. Precious diamonds indeed; and to think the Saviour died for them, and yet so many knew it not! All this impressed us with the necessity of making the compounds

A VERY SPECIAL BRANCH OF OUR WORK.

The different tribes were very conservative in the way they associated. Each occupied a special part of the compound, but all were more or less friendly towards each other. We went into some of the sheds, and were always welcomed. They seemed to appreciate any interest we took in them, although they were in many cases but raw heathen. After a short service, we turned from this compound, much impressed with the perfect order and good management which characterised it.

My first visit only gave me a very limited idea of all the interesting sights inside, so I made an engagement with Mr. Morris to enable me to glean more particulars, and the second and third visits were more interesting than the first. It was Sunday afternoon, and the well-known Kaffir hymn

"NKOSI YAM UBUNDITANTA,"

led by our missionary, Mr. Walklett, on the harmonium, soon attracted a large congregation. I was struck with their reverence; at prayers they all knelt down, the heathen imitating the professing Christian. The singing was very sweet, and Mr. Walklett's special gift in this direction will prove an acquisition. It was my privilege to speak to these dear fellows of the love of God, Mr. Morris kindly interpreting.

At the close of the service I was attracted to a part of the compound resorted to by the Bechuanas, a native Christian kindly piloting me. They were in all the excitement of a war dance. My good friend the interpreter told me how utterly careless and indifferent they are. They have no religion at all, and their only belief is in the power of evil spirits. The witch-doctors have tremendous influence over them, their power consisting in a series of simple frauds, which not being detected by these darkened minds are looked upon with deep awe and implicitly believed in.

On turning from this sight it was only to face another, which reflected discredit upon my own countrymen. Little knots of natives were deeply engrossed in card playing, gambling not merely with silver but gold. Quarrelling was frequent, and the worst of English oaths indulged in. These vices, as well as the gambling propensities, have been acquired from the English. Of course this is a hindrance to the missionary, as the natives naturally class Englishmen all together.

As I was leaving, some new comers from Basutoland were just arriving, and were greeted by a general chorus of shouts. Some Basuto friends soon had them in tow, no doubt rejoiced to hear some news from their own tribes.

Three days after this visit I obtained permission to visit the convict compounds, where

SOME HUNDREDS OF CONVICTS

are housed, working under the eye of armed sentries. They were certainly well cared for as regards food. Not a few are under sentence for two years or more. A good many of these poor fellows are the trapper's victims, and are to be pitied; others are regular rogues.

Urgent work in connection with our mission necessitated another run to Kimberley, and I decided on some more visits to these compounds. We soon arrived at the Orion Company's compound, and were kindly received by the manager. It was a small one compared with the De Beers, but still very full of natives, mostly representing the Amashangaana tribe. They are fine fellows, but awfully ignorant. We went round to the sheds inviting them in, while Mr. Walklett was drawing a congregation with his concertina; for they love music.

THE GAMBLING FEVER WAS RIFE,

and in many cases they told us to "go to the Kaffirs; they understand it, we don't." You cannot help loving these fellows, dark as they are. Kind attention soon wins their hearts, and they seem instinctively to know when you care for them.

In one shed several were under the influence of dagga, or wild hemp-like opium. It has a fearful effect on them when smoked, producing madness in time. They seemed in a sort of semi-intoxicated state, so it was no good asking them to come. After Mr. Morris had spoken a very earnest word, he interpreted for me. It was Missionary Sunday—*i.e.*, voluntary offerings are made at certain times towards the missionary work. I was wonderfully struck with their liberality, nearly all subscribing from 10s. to £1. I could not help thinking what a lesson many so-called rich Christians could learn from these benighted ones.

In the afternoon I visited the Central Compound, which is the second largest, having 1100 heathen inside. A great many are Zulus; the more you see of these men you observe how much superior they are to the representatives of other tribes. They are brave, almost to fanaticism, quite indifferent to pain, and very dignified in their bearing; tall, and splendidly proportioned, with remarkably open faces, but in utter darkness of soul. On leaving, I was more than ever convinced of this wonderful opening for missionaries.

The fame of Kimberley is known far and wide, and nearly all the tribes have their representatives at work in the mine. Will your readers follow the patient labours of our missionaries there, and rejoice with us over the precious souls that are being saved? It is encouraging to see how eagerly they learn to read from these servants of God. Night after night large numbers gather to hear the Gospel. W. SPENCER WALTON.

REV. DR. LANSDELL, the well-known Asiatic traveller, has arrived in London, after an absence of two years' duration. During this time he has visited every kingdom of Asia. Leaving London in 1888, he proceeded direct to St. Petersburg, whence he went to the Caucasus, the Black Sea, Merv, Bokhara, Tashkend, and Kuldja: then down to Khotan, the Karakoro Mountains, through northern India. Afterwards he went to Burmah, and then south to the Straits Settlements, and north to Siam, Cochin China, Annam, Tonquin, China, Japan, and back to the Philippine Islands, Borneo, Malacca, Ceylon, Afghanistan, Beloochistan, Arabia, Persia, Syria, the Holy Land, Egypt, Northern Africa, and so on to Spain.

A DYING TESTIMONY.—From *The Friend* for the current month we learn that the late Mr. Francis Davis, of Enniscorthy, sent from his death-bed the following message: "Tell everyone I die trusting in the Lord Jesus Christ, and in nothing else!" At one time during his illness he thought his work was not quite done, and prayed that he might be spared a little longer. Later on he said: "The reason I was so anxious to live was that I might direct others to the Saviour, that they might have peace, and joy, and rest, and assurance in Him who says Himself, 'I am the Way, and the Truth, and the Life'; no matter what they do, if they neglect coming to Him, it will avail nothing, and I leave it as a message to everyone to 'Come to Jesus,' who is 'the Way, the Truth, and the Life.' Tell Friends everywhere, I lament the Holy Scriptures not having been put in their right place, for the Scriptural education of the young in families, and in meetings for worship and otherwise." For a while he was in great distress at the remembrance of lost opportunities, and said: "It is an awful thing to lose opportunities God has given." The evening before he passed away, he awoke suddenly, saying, "Oh! surpassing!" and on being asked what was surpassing, he replied, "Joy! Joy!!" Very near the end he said, "Heaven is not far away."

THE LATE MR. R. C. L. BEVAN.

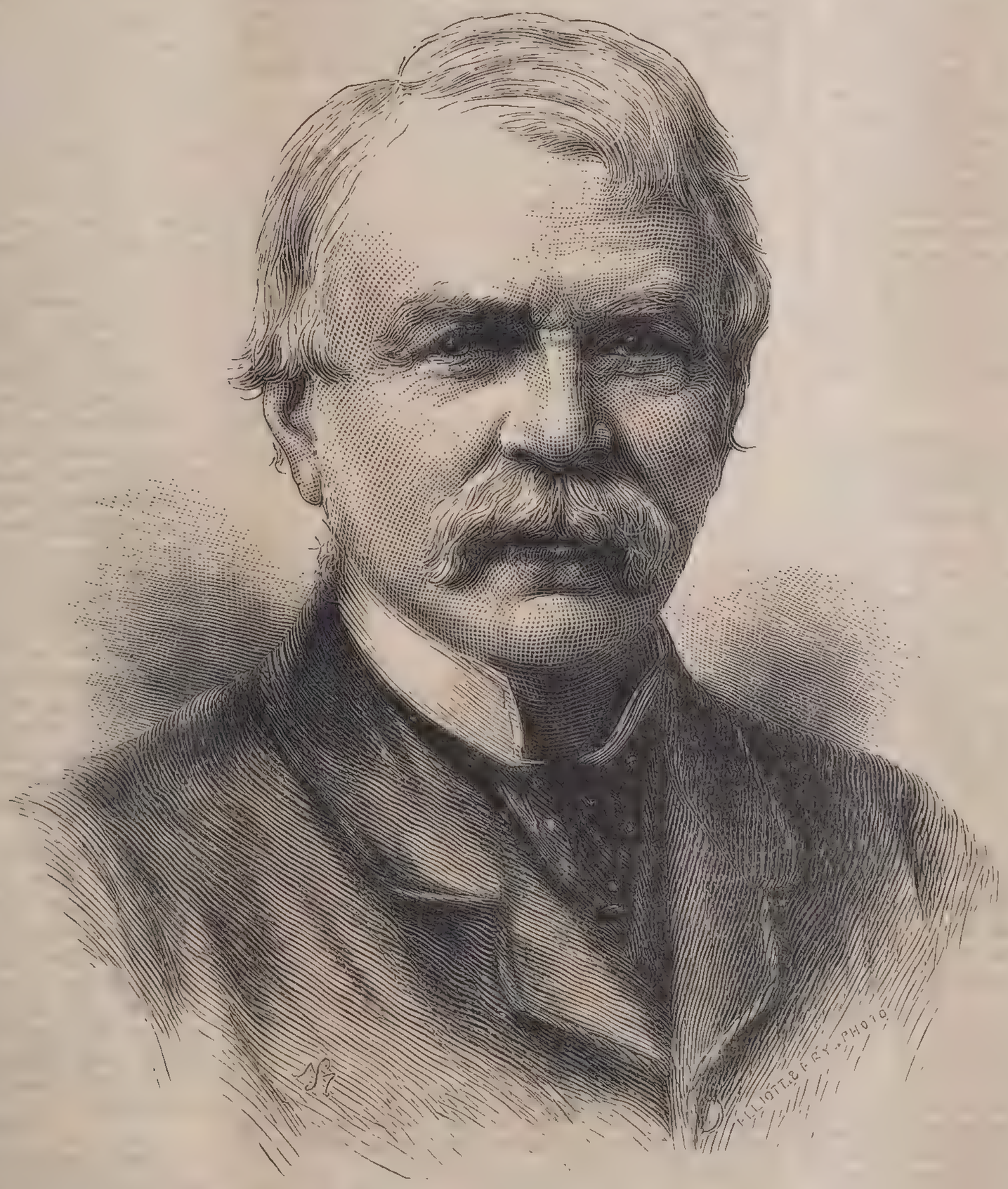
IN the death of ROBERT COOPER LEE BEVAN, a well-known figure has been removed from the ranks of evangelical Christians. He was born in 1809, and was the elder son of Mr. David Bevan of the Manor House, Fosbury, Wiltshire, an estate which is still held by the family. At a suitable age he was sent to Harrow School, and from there he went to Trinity College, Oxford. He had hardly become of age, however, when he became a partner in the great banking house, which was established in the year 1700, and which to-day has its headquarters in Lombard-street and at Pall Mall, as Barclay, Bevan, Tritton, Ransome, Bouverie & Co.

The recently-deceased head of this firm was thus associated with the City of London in business for over sixty years, though for some time past he was unable to attend personally at the bank in consequence of the rheumatic gout from which he so greatly suffered. At the time of his death, Mr. Bevan was also chairman of the Committee of Bankers; he was a Justice of the Peace for Middlesex; and in politics he was a Conservative, but hardly took sufficient interest in party strife to rank as a party man at all. Indeed, since his retirement from active business, his chief concern had been to aid and stimulate the many Christian agencies and societies which looked to him as one of their most liberal contributors.

Nowhere was Mr. Bevan more respected or beloved than at Fosbury, the quiet out-of-the-way village on the Wiltshire downs, the manor house of which was built by Mr. Bevan's grandfather in the last century. As might be expected, the parishioners found it to be a great privilege to live under such a proprietor, or one who appears to have considered no advantages too great to confer upon the poor who might stand in need of a friend. As a correspondent of *The Record* wrote at the time of his death:—

> He built and endowed the church, built the vicarage and schools, and the pretty model cottages mostly covered with ivy, his favourite creeper, in place of the insanitary little buildings he mostly found on the estate. To the last nothing was thought unnecessary or too expensive that promoted the moral and temporal good of the people. Clubs, hospital tickets, and relief of every kind, were never wanted, but he gave with that kindness which so much enhances a gift. Little wonder that all esteem and the oldest inhabitants entertain the greatest affection and respect for him.

Of course, under such conditions, the few weeks' sojourn of the squire at his provincial seat was ever looked forward to with joy by the villagers, although the needy among them were never forgotten even when Mr. Bevan was in London, at Trent Park, or at Cannes. His example of never neglecting to be present, whenever possible, at public worship seems also to have had an influence on the people at Fosbury generally; and Mr. Bevan not only made a practice of reading the Scripture lessons in the church, he would pray in private with the ministers for the Divine blessing on their labours.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

He could thus rejoice with the pastors when any were really converted. Beyond this, the squire would also set an example of active Christian service; for, as the correspondent already quoted adds:—

> Until quite lately he always taught in the morning Sunday-school, besides visiting the day-schools and questioning the children. He would also give a Gospel address in the schoolroom on Sunday afternoon, there being no service in church, or on a week night. No good cause or society in which the clergymen ever tried to interest the people but was helped on by the ever-ready sympathy of Mr. Bevan. No one could know him well and not feel that the great object of his life was to serve the Lord Christ.

He was one of those whose religion commended him, and made him more attractive with persons of every class and of all ages. While he would show a mind to enter into the games of the young, he had a good store of knowledge and of anecdotes to serve him as a conversationalist among those of riper years.

Mr. Bevan twice entered the married state. His first wife, who died nearly forty years ago, leaving four sons and two daughters, was Agneta Elizabeth, the only daughter of Admiral Yorke, and sister of the fourth Lord Hardwicke. His second wife, who with eight children is still living, was Emma Frances, elder daughter of Dr. Philip N. Shuttleworth, who died in 1842, soon after he had become Bishop of Chichester. The Bishop was an able scholar, who wrote with great force on the Inspiration of Scripture, and also against the Puseyism which had then crept into the Universities. He died at the age of sixty.

The great banking house in Lombard-street is nearly 200 years old, having been founded in the last year of the seventeenth century; and for a time a couple of clerks were sufficient to get through the business of each day. Soon after the accession of George III., the son of David Barclay, a linen draper in Cheapside, and a favourite of the king, entered the bank as partner. Mr. S. Bevan joined the firm in 1768, and Mr. J. H. Tritton followed eighteen years later. Thus, in the course of a century the business of the bank has grown from a comparatively small concern to one of colossal dimensions.

The motto which the late Mr. Bevan kept ever in view was:—

> Who builds for God and not for fame
> Marks not the marble with his name.

No one in his lifetime ever knew the number of his benefactions; it may be doubted whether he really knew them himself. He was born to a splendid inheritance; but when his heart was really turned to God, he realised his responsibility as one of the Lord's stewards to whom ample wealth had been entrusted. Hence he became a generous supporter, not only of home and foreign missions, but of numbers of other Christian or philanthropic enterprises to which he was a lifelong, as well as an open-handed, subscriber. At times a

number of small gifts spread over a wide area would gladden many hearts, as, for example, when on his eightieth birthday he sent a five-pound note to each of the fifty disabled missionaries of the London City Mission; and on other occasions he has given £1 each to all of the missionaries' children. He may be said to have aided in founding that great evangelistic agency for the Christian reclamation of London; and he was certainly one of those who, by encouraging words and timely gifts, strengthened the heroic band, who, with Lord Ashley at their head, first established Ragged Schools. What he did in this department Mr. Kirk, the secretary of the Ragged School Union, could prove from the Society's records, while the City Mission Committee could bear similar testimony. In a resolution passed just after Mr. Bevan's death, the latter said:—

He joined the Committee in the year 1841, six years after the formation of the Society, but from its commencement he had given most valuable help in laying the foundations of the Institution. From that time to the day of his death he ever manifested the warmest interest in the work and the workers. Firmly attached to the principles on which the Mission was founded, and to the truths it was intended to maintain and to teach, he rejoiced in its growing influence and in its faithful adherence to the distinctive doctrines of grace. His large donations to the General Fund prove how near to his heart lay the best interests of London. In the annals of this Mission the name of Mr. R. C. L. Bevan must ever be remembered as a most munificent supporter of its work. By the missionaries he was deservedly honoured and beloved. It was his desire that every individual missionary should look upon him as a personal friend.

He had no idea of winning over the lapsed classes of the Metropolis by any methods which professed to be an improvement on the "old paths." Some well-meaning people perhaps there were who were disposed to think him somewhat too puritanical and uncompromising for such times as these; but Mr. Bevan himself did not think that he was more narrow than the New Testament. As the vicar of Christ Church, Barnet, says, "In matters of principle he was like a rock. No one could imagine the possibility of his swerving in the slightest measure from that course which his judgment and conscience pointed out as the path of rectitude." Mr. Bevan was especially the friend of the clergy of the evangelical section of the Church of England; and the vicar of the Smithfield Martyrs' Church, Clerkenwell, strikes a somewhat doleful note when he writes, "We are losing these old friends one by one, and do not get young ones in their mantles."

Mr. Cheyne Brady writes to us:—

The notices I have hitherto seen of my old friend Mr. Bevan have referred to his wealth and charities. I hope you will speak of his life. I saw him often, and found him a truly spiritual Christian. He attended the Bible-reading in my house for years, as often as his health permitted, and was always ready to take part, especially enforcing foundation truths. He has written a very interesting book on Scripture difficulties. Erroneous doctrine he combated unflinchingly, and was, indeed, a valiant defender of the truth. He will be greatly missed at Cannes. His advice and counsel were always at the service of the Lord's servants.

Mr. Bevan will thus long be remembered both for what he was and for what he did; and those who witnessed the remarkable gathering of representative persons who assembled at Trent Park on the occasion of the funeral on July 26, must have felt grateful that such a man has left behind him, not only those who revere his memory, but those who will carry on his work.

Carlisle Convention.

MANY Christians in this Border city have been for some weeks past looking forward to this their fourth annual *réunion*. Prayer meetings have been held on successive Friday evenings to seek guidance in preparing and blessing in carrying out the arrangements of the Conference. On Sunday last evangelistic addresses were delivered in the Drill Hall (in which all the meetings are being held) by Mr. G. E. Morgan, and on Monday evening a preliminary meeting was held, when the Convention proper may be said to have commenced. This meeting was conducted under the presidency of Mr. Robert Wilson, without whom the Conference would indeed seem incomplete.

After prayer and some introductory remarks from the chairman, Dr. WHITE spoke some searching words upon Luke xxii. 61. What would be the result if Christ were to look into the hearts of those who have come to this Convention? Would they, like Peter, go out and weep? Maybe, after last Convention many went forth, saying, "I will follow the Master whithersoever He goeth." But have the circumstances of our daily life caused any to "follow afar off"? or even to deny the Saviour? Have any slept when they should have been watching lest they enter into temptation? If so, may this Convention bring such to Peter's subsequent experience when he said, "Lord, Thou knowest all things; Thou knowest that I love Thee."

Rev. S. A. SELWYN followed with some very practical thoughts deduced from the words of Jehu in 2 Kings x. 15. Passing over briefly the circumstances of the context, Mr. Selwyn urged that his hearers should consider the words as addressed to themselves by God, the condition of blessing being that the heart should be right with Him. This gathering formed a fitting prelude to the proceedings of the Conference.

We hope next week to give notes of subsequent addresses delivered by Revs. E. W. Moore, Gelson Gregson, W. S. Standen, and other speakers.

RUSSIA: ITS PEOPLES, PALACES, AND PRISONS.—Mr. Charles Cook is prepared to lecture on the above subject, illustrated with the national costumes of Russia and dissolving views, for the benefit of the prisoners in Russia who are without the Word of God. For vacant dates apply to Mr. Cook, at Hyde Park Hall, London, W.

MR. GEORGE BLAIKLOCK has just returned from his tour round the world, in the course of which he addressed meetings in Australia, New Zealand, the United States, and Canada. Mr. Blaiklock is about to commence his winter's campaign. Applications for vacant days may be addressed to him, care of Mr. J. T. Rae, National Temperance League, 33, Paternoster-row, E.C.

A DYING MAN'S GREAT NEED.

A correspondent residing in a southern county writes:—

A FEW WEEKS ago a man fell from a tree in our garden, whilst picking walnuts. His spine was fractured, and from the first moment he was quite conscious, although he said he was "done for." He began at once to pray earnestly that it would please God to forgive him all his sins. This seemed his one anxiety. The following account has been given me by the clergyman of the parish, who has been indefatigable in his ministrations to the poor man, who leaves a widow and six children:—

"It would not be possible to find a man who conducted himself with greater propriety than C. S—— as a father and husband. As a Churchman he was regular, devout; as a neighbour he was respected by all who knew him; as a workman he was trusted by those who employed him. Such was the character of this man, and if a good life can give peace at the last, C. S—— was one who might have looked without apprehension to the future. But it was not so. For many days before his death I saw him morning and evening. He was, above all things, open and unreserved. He told me plainly that he had been a great sinner, and though he *strove* and prayed he could not get rid of the burden of sin.

"I asked him if there was anything he was aware of in his life—any injury inflicted, any debt unpaid, anyone unforgiven, &c., that might disturb his conscience. He said, 'No; nothing.' I then asked him if he felt that God had dealt hardly with him with reference to his accident. He said, 'Oh, no; I feel I have acted hard to God in not testifying for Him as I should. He has been very good to me, and I have done nothing for Him.'

"For several days after this he told me the load was still there, but one morning he said: 'I feel more comfortable, more hope. I can only wait and trust.' In his case the work of the Holy Spirit was very gradual, but continuous. Peace came at the last, and joy at the very end. 'I shall soon be at rest,' he said, 'singing in glory.' So he passed away. In a long ministerial experience, I never knew a case illustrating more clearly that what is called a good life gives no comfort on a dying bed, and that the regret, I may say shame, of a man truly converted, and who feels that he is going home to rest, is that during life he did not bear testimony to the love of Jesus Christ, that he was not a living epistle known and read of all men."

As C. S.'s great sorrow was that he had not done any work for God, I sincerely hope that this account may be blessed to some dumb Christians, and that, though dead, C. S. may yet speak, and find hereafter that he has not a starless crown. At one of the early prayer-meetings at the recent Keswick Convention, prayer was requested that C. S. might have peace and joy; and perhaps some of your readers will see that their prayers have been answered.

L. S.

MONTE CARLO AND THE RIVIERA.—We have received from Major A. S. D. Colquhoun a very interesting report of work done by himself and Mrs. Colquhoun during 1889-90 on the Italian Riviera and at Monte Carlo. With regard to the latter, he says that, having worked, in conjunction with Signor Girardi, during the winter, among the Italian workmen, in spite of many difficulties, they were encouraged by the goodwill of the people to take in the beginning of May a larger and more suitable room. The meetings, though often disturbed, were not actually interrupted. The proprietor had been instigated to take the building away from them, but they held their ground. Now a more central and more expensive place has been taken. The meetings hitherto have been in Italian; by and by there may be opportunity for services in French. There are also openings for work in Mentone, where a mission for the numerous Italian population, and work among women and girls, are much needed. The receipts and expenditure for the year, June 15, 1889, to July 3, 1890, have been about £165.

AT STOCKTON RACES.

The race-week at Stockton, with its tumultuous tide of pleasure-seekers, necessitates an augmented force of railway officials and policemen, and splendid work has been done by this body of men this year in maintaining order. These strangers come generally from comfortable homes, for it is a pleasantly noticeable fact that, as a class, the railway employés have homes of which they and this country may reasonably be proud, and in some Christian hearts in Stockton "liberal things" were being "devised" concerning them. "These strangers," so it was reasoned, "guard our comforts; should we not minister to theirs?" So, by one well-known friend of railway officials, two of these men were invited for the night, and comfortable sleeping accommodation, preceded by supper and the hallowed exercises of family prayer, was provided.

On the Wednesday of the race-week, by the same lady, the inspector and a detachment of his men were invited to an early tea, and a large number were spared from duty for half an hour for this most welcome refreshment. Christian friends were invited to meet them, and to speak some wise welcoming words as they sat round the tables, which were not only laden with hospitable provisions for the honoured guests, but were made brilliant by the contents of a hamper of flowers, kindly sent by one of the county families, and beautifully arranged for the occasion. Only half an hour, quickly passing, but leaving in many hearts a life-long memory of Christian kindness. M. C. F.

BIBLE-WOMEN IN BRIGHTON.

I wish to enlist the efforts of Christian friends on behalf of the Brighton Bible-women's Mission. Very few, even of those who know that a work of this kind is going on in Brighton, are aware that it commenced nearly at the same time when Mrs. Ranyard first set on foot the Bible-women's work in London; yet it was perfectly independent of her enterprise. Two or three lady Christian workers in Brighton had been led to take an interest in some neglected fishermen's children, and to open a school on the beach for them. This went on for a time, and then they found that the girls, who were the chief object of their attention, were so constantly detained at home to help their mothers that regular attendance could not be secured.

It occurred to them to look out for a female missionary to visit the girls and mothers in their homes. A suitable agent was found, and the Bible-women's work in Brighton was inaugurated. The field opened more widely, more places were found in need of visits, and more women must be called to work for them. Friends joined the little band, districts were mapped out, and in time there were eight women, earnest and active Christians, all at work in the worst and most wretched parts of the town.

For thirty years the agency has worked well, and with every evidence of blessing. But at present the difficulties of the work are great. The number of Bible-women is only five, and so many old friends are removed by death or absence that more help is greatly needed. There would be ample room for many more than the original eight. The need is even far greater than it was. Besides the increase of population, the great increase of Ritualistic practice and preaching has lessened the opportunities of Gospel teaching among the poor, and the call for a faithful Bible-woman's work is greater than it has ever been. They can fill a blank which the most devoted pastor, evangelist, or Scripture-reader cannot meet. Having long supported one of the Bible-women, I have had opportunities of personally knowing the value of the agents, and can bear witness to their excellence and efficiency. If visitors to Brighton who are interested in the spread of simple Gospel Christianity would give a little help, more agents could be engaged, and districts now neglected might be supplied. A sum of £40 a year supports one Bible-woman.

Subscriptions, &c., would be gladly received by Miss Hornbuckle, 3, Alexandra-villas, and Mrs. F. B. Rew, 5, Codrington-place, Brighton.

E. J. Whately.

ON THE BORDERS OF ZULULAND.

Dear Sir,—It may interest those of your readers who have been stirred by Rev. J. H. Horsburgh's paper, "Methods of Missionary Work," which appeared in The Christian of September 5, to hear that in South Africa some Swedish missionaries are working on the lines he has indicated, with every promise of blessing and success.

They have bought a farm on the borders of Zululand, quite in the wilds, surrounded by kraals, inhabited by natives in utter heathen darkness. One of them writes:—"This will be an *Evangelists' Home*, where they may stay and rest after itinerating. It will also afford to those converted the opportunity to learn to read, and receive a practical training as preachers." My correspondent, with another, started on a tour in July, and says:—"Our purpose is to go along the coast of Zululand, to the north end, and back over the high lands, but God may change this plan. It may take us four or five months. Pray for us, our dependence is on Him alone. We take no food to speak of, but shall have to take what we can get from the natives. No tent to live in, but shall have to live with them in their huts. A Zulu goes with us, one who has been led to Christ through the Mission. He shows signs of being truly converted, and I believe is one whom the Lord may use to carry the Gospel to others. We shall see on the tour what he proves. Pray for him and us."

The sisters who evangelise spend two or three days in each of the kraals, returning at intervals to the Evangelists' Home. What this means, and the self-denial involved, can be understood only by those who have seen the beehive huts and the wholly uncivilised condition of the people.

I may add that these devoted missionaries have no stated incomes. They do not make their wants known to God's people, but seem to have implicit confidence in God Himself.—Yours sincerely, M. S. Osborn.

12, *Camden Hill-road, Upper Norwood.*

MR. JOHN WOOD (of the Evangelisation Society) is at present conducting a twenty-two-days mission at the Grove-street Institute, Glasgow. The mission commenced on Sunday, 31st ult., and the meetings are steadily growing both in numbers and interest. The workers are much cheered, for "the word" has been with "signs following." All feel deeply grateful for Mr. Wood's faithful and earnest expositions of Gospel truth. Several have remained for conversation and prayer, and have evidenced their interest by bringing others to the meetings. C. J. Mitchell, Sec.

MISSIONARIES WANTED.—Within the past fortnight applications have been made to the Missionary Bureau for more than thirty missionaries. Ten young men are wanted to be trained for mission work in Ireland, four unmarried men as teachers in a large mission school in Singapore, four men and two ladies for work in Ceylon, four men for the central provinces of India, six unmarried men for Western China, two ladies for Syria, one with a knowledge of medicine; two Arabic-speaking missionaries for Port Said, a married teacher as head master of a school in South India, and one unmarried man to be the first representative in China of a Christian Association at home. Early applications for these posts should be sent, with full particulars, to Mr. R. Caldwell, 186, Aldersgate-street, London.

TRUST AND WAIT.

Trust—and wait God's time appointed.
Let Him lead thee all the way.
Thou must be by God anointed;
As He bids thee, go or stay.

Seek not, strive not, He will guide thee
In the way which thou shouldst go.
He doth ever walk beside thee,
And the way will surely show.

Trust Him always—trust Him wholly—
Look not to thyself at all.
If thou seek his pleasure solely
He will let no ill befall.

It may be thy work lies near thee,
Close beside thee day by day.
Some, perchance, whose lives are dreary,
Need thy help upon the way.

It may be no noble mission
Such as thou hast dreamed were thine;
It may be thy sole commission
In a narrow sphere to shine.

He will teach thee. Only follow
Though the light at times be dim.
Thou hast left earth's joys so hollow,
Left them all to follow Him.

Trust Him, then. God knows no hurry,
For His ways are not as ours.
Wherefore shouldst thou fear or worry?
He *will* use thy utmost powers.

Not perchance the way man chooseth,
Nor the way that thou hast planned;
But of all He nothing loseth
Which is yielded to his hand.

Fairelie Thornton.

A NEW AFRICAN MISSION.

About three years ago the people of Qua Iboe, South West Africa, applied for a Christian teacher, and Mr. Samuel Bill, then a student at the East London Institute, volunteered to go. He went out with the expectation of making the Mission self-supporting, by means of carrying on honourable trade. This he soon found to be out of the question, as ardent spirits is firmly established as an article of barter. Mr. Bill resolved to remain, and wrote to some friends in Belfast stating his position. It was at once resolved to support God's servant, and so a small missionary society was formed for this purpose. A companion in labour, Mr. Archibald Baillie, joined Mr. Bill two years ago, and already they have seen fruit for their labour. A woman and a boy were their firstfruits, baptized rather more than a year ago. Since then ten have been added to the number, and there are more to follow.

Mr. Bill is at present in this country for a short rest, and has with him a bright African boy. The prayers of the Lord's children are asked for the Qua Iboe converts, that they may be kept amid their temptations. Mr. James Ferguson, 63, Hornby-street, Belfast, is hon. secretary of the Mission. We are truly thankful that a band of young Irishmen have taken up this work for Africa. May they be greatly blessed in it. H. M.

Belfast.

RATCLIFF STRANGERS' REST.—The usual Monthly Workers' Meeting was held at the Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E., on Friday last. The hon. secretary, Mr. J. T. Isaac, gave a very encouraging account of the work during the past month. Prayer was asked for Mr. F. S. Arnot, who has been summoned before the Governor of Benguella, on a charge of speaking against the Portuguese. Rev. John Wilkinson gave an address on 1 Cor. vi. 20. In the course of his address he gave very many interesting particulars of the work amongst the Jews. A party of missionaries about to leave for China in connection with the C.I.M. were also present, and two of them briefly addressed the meeting.

MORE ABOUT "OUR GIRLS."

Do you love girls? I do! Nor has their interest for me grown less now that I have learned how sad are the scrapes, how pitiful the plights, how dreadful the dangers they fall into in the great city. There are hundreds of girls on the very verge of ruin—social and spiritual—shall not the loving hands of Christian women be stretched to their aid? May I tell you a few of the actual cases that have lately come before us at the Girls' Preventive Home, Hertford-place, Globe-road, London, E.?

STRANDED IN LONDON.

Edith was a wild, high-spirited girl, just verging on seventeen, and brought up in the country by an aunt. She would not be controlled, so broke away from all home restraint, determined to make her fortune in the great city of London. In ten days she was found in one of the back streets of East London, penniless and forlorn, her only resting-place some straw in the corner of an upper room in a vile lodging-house, where she was surrounded by the lowest specimens of humanity. One of God's people found her and brought her here to the Girls' Preventive Home, where she remained in training for some months, was gently taught obedience and industry which were hard lessons for her—very—for patience she had none, and often was nigh despair; yet now, see her! out in service earning an honest living, prettier than ever, delighting her kind mistress, and serving God. To Him be the praise!

Another jewel was found in a stable loft, her home consisting of one room, occupied by step-father, mother, and two big lads (as well as herself).

"I WANTS TO BE GOOD,"

said a dear lass to me two days ago. "If I be's a good girl while I'm in the Home, will you get me a situation as far away as possible from my parents, for they are so wicked, and I don't want to be like them, I wants to be good?"

WHAT A CHANGE!

One of our Christian girls unexpectedly met her drunken father, whom she had not seen for a year and hardly recognised him, so bloated was he from the effects of drink. The man expressed great delight at the happy, prosperous look of his daughter (who, when he deserted her, was in rags and tatters) now—see what a change! "But, father," said the girl, "Jesus is able and willing to do for you what he has done for me. Won't you come to Jesus, father? He could save you yet." The tears rolled down the drunkard's face. Shall we meet him in Heaven, I wonder?

Another story is that of one girl out of five sisters saved from life on the streets. Queenie is now in the house of a lady who writes most gratefully of her faithful services.

COME AND SEE.

Would you know more of our girls and see the encouraging letters we are constantly receiving from those now out in the battle-field of life? Then come and spend a day with us—see the Home, see the girls themselves; and learn for yourselves what such work means.

During the last twelve months over 120 girls, all in need of a helping hand, all helpless, if left to themselves, all in grave danger, have passed through our Home. Each of these has involved care and cost in training and keep, as well as outfit for placing in situations, and loving oversight when sent out.

The burden of this work falls almost entirely on one honoured servant of God—but I write to ask you to help, if ever so little, either with material, new or old, for clothing the girls—or money for boots and food. Give as the Lord enables you. And will you also help us to keep open the door of the little House of Rest in Epping Forest for our sick and weary ones?

MISS MARY L. OKELL.

Hertford-place, Globe-road, London, E.

THE SOUDAN MISSION.

THE monthly leaflet of the Soudan Mission (C.M.S.) sketches operations during May. Dr. Harford-Battersby has been doing good work among the Gbebe people. Prayer has accompanied the various acts of faith, and God has given answers which have caused great astonishment among the heathen. The Christian congregation at Lokoja has been reduced to order, and it is hoped that its testimony will be more effective than hitherto.

A smaller building has been made the headquarters of the Mission; one consideration which rendered this needful being the insatiable curiosity excited in the minds of the natives at the comparative splendour of the place which was first utilised. Three young well-educated Hausas, who had been previously inquiring as to the way of salvation, visited the Mission on May 28. Mr. Wilmot Brooke thus describes the event:—

"They said they had no fixed abode, but wandered over the whole of North Africa, and had visited Egypt, Tripoli, Tunis, and had even been to Rome. They went to business as soon as they had sat down. 'We have come for you to read the Gospel to us, and teach us the way of life. We are not children, we are men; we mean what we say. Whatever you tell us we will do.' The reply to this was obvious,

ON THE LINES OF CHRIST'S OWN WORDS

to a similar case of the young man, that they should love the Lord their God with all their heart, and their neighbour as themselves. Their leader promptly replied as the young man of old, 'That is just what I do.' Still following out the parallel, we thought of what would probably be to them a most disagreeable duty, and said, 'Then will you come with us and help us to tend the neglected poor of the town?' 'Certainly,' was the prompt and rather surprising reply; 'we told you at the outset we would do whatever you told us was the way of life. Shall we start at once?' This showed us at the outset that they were very much in earnest about their inquiries; which we came to see more and more as day by day they continued to come, having yielded the point that their own past lives came short of the heavenly standard, and continued to listen to the explanation of the way of salvation. Everything written out for them in Hausa and Arabic character, the Lord's Prayer, verses of Scripture, or epitomes of our conversations, they have taken down to the town and had copied out by Nupe and Hausa mallams (scribes, in the Jewish sense), themselves explaining it as it had been explained to them, and inviting others to come and hear with them. Certainly God has marvellously prepared these countries for the rapid spread of the Gospel in a very short time. It is almost impossible not to feel that if we see no baptisms of Moslems within the year, the fault will lie in our own lack of spiritual power, and not in their circumstances."

MR. & MRS. J. S. HARRISON have completed a Gospel mission at the Great Assembly Hall, Mile End. For seven weeks our brother's preaching and the sweet song by Mrs. Harrison have been listened to by thousands. Not a night has passed during the whole of the mission without some coming forward desiring to be prayed with and spoken to about their eternal welfare. On the last night the body of the hall was filled with those who had been brought to the Saviour, and those who had received blessing under Mr. Harrison's preaching.

A Model Undenominational Mission.

FROM a very touching "statement and appeal," itself a model for terseness and tenderness, we extract as follows, and heartily commend the work described, wishing it might be reproduced in every village where the need is the same:—

Four and a half years ago, our beloved mother, Mrs. Godfrey, commenced a work for God in this village. At that time the place was practically destitute of spiritual provision. Giving her house as a meeting-place, Mrs. Godfrey laboured zealously and successfully for just three years, and was then called to her reward. Meanwhile, her son, having relinquished business, and entered on a course of preparatfon for the Christian ministry, had come to share her home and work. The help thus given was owned of God, and the cause continued to grow.

From the first, the work was conducted on strictly evangelical and unsectarian lines. We endeavoured (having regard to the smallness of the village, and the impossibility of each denomination worshipping apart) to form a basis wide enough to embrace all true believers in the Lord Jesus Christ, from whatever previous associations they had come.

Our effort has so far succeeded. Our little community, most heterogeneous in its antecedents, is most homogeneous in its present character, and a happy, though humble, sample of Christian unity and love.

We admit to our membership, and to the Lord's Table, all who profess faith in Christ as their Substitute and Saviour. Our shibboleth, if any, is this: "We have redemption through his blood, even the forgiveness of sins." That is passport enough to our innermost communion; but in our teaching and preaching we strive to declare the whole counsel of God, to shun no truth which we find revealed, and to urge complete compliance with Divine commands. The main outlines of our doctrine, now and hereafter, will be sufficiently defined when we say that we and our present helpers hail from Mr. Spurgeon's Pastors' College, and that our future ministry will be supplied from the same source.

Four days before our dear mother's death, at the last meeting she attended, a fund was started to provide a separate and suitable building in which to continue and extend the work, and the contributions were placed into her then dying hands. The initial transaction of that night, solemn and suggestive as it well could be, was rightly regarded by the contributors as a kind of covenant with the dear departed one to realise, if possible, her design and desire. The promise thus given has so far been faithfully fulfilled, and in little more than a year over £100 has been raised. Of this sum, £70 has been applied to the purchase of a freehold site unequalled for position.

The estimated cost of a perfectly plain, but substantial, brick building, with fittings, will bring the total outlay to considerably over £300. Friends, help us. We are bold to ask it, for our work is essentially a labour of love. It brings us no jot of advantage, save a host of cares, and a constant opportunity for the liberal expenditure of effort, time, and money. Still we love it. God has blessed us in it, to it, by it. We continue to prosecute it for his sake, for our beloved mother's sake, and for the people's sake; and in the name of each we ask you to co-operate with us in our present endeavour to avert a deplorable catastrophe, and to establish this hopeful and much-needed cause upon a sure and satisfactory foundation. W. S. GODFREY.

The Cottage, Boreham Wood, Elstree, Herts.

[We shall be very pleased to receive and remit any contributions.—ED.]

REV. JOHN McNEILL, though he is "out of collar," still manages to combine some earnest work with his holiday. He seems to have a good share of the true apostolic spirit: "Woe is me if I preach not the Gospel." Last Sunday he preached in the open air at Heriot, in the South of Scotland, to about a thousand country folk, many of whom had come long distances to hear him. The sermon was an hour long, and, judging from the newspaper account, embodied a most telling Gospel appeal, founded on the deliverance of Israel from Egyptian bondage. Mr. McNeill spoke on Tuesday evening at the Y.M.C.A. Conference in Aberdeen. Next week we hope to report his more striking utterances there.

THE CHURCH TO JOIN.—One that has got a man for a preacher, and knows something about men.—One that has a preacher who knows God, and is known more in heaven than in the newspapers.—One that has a week-night prayer-meeting which has life, spirit, and power.—One where the congregation can have part in the singing.—One where the rich and poor meet as one in one common Lord.—One where they stick to the old doctrines, and preach the Gospel both of law and love.—One where they talk the preacher up instead of down.—One where they don't wait until heaven is reached to get acquainted.—One where they have a good Sunday-school, young people's society, and give to missions.—One where they expect everybody to give and to keep at it.—One where every member can take some part and do good as well as get good.—*F. C. Monthly.*

Gathered Gold.

THE SOURCE OF TRUE KNOWLEDGE.

I BELIEVE that if we all could be freed from undue attachment to great names and favourite authors, and apply ourselves more diligently to draw the water of life from the pure fountain of the Scripture, our progress in Divine knowledge would be more speedy and more certain.—*John Newton.*

TRUST IN GOD.

Beware of unbelief, and do not suspect the Lord's kindness; but seek Him, and hope in Him, and expect all good things from Him, assuring thyself that neither thy hope nor thy prayer, nor a single sigh will be lost. The Lord supplieth all thy wants, and leaveth thee nothing to be desired but Himself.—*Bogatzky.*

CONSCIENCE.

Conscience is either the best friend on earth or the greatest enemy on earth. And man had better have all the world against him than have his conscience against him; and if all the world be against a man, yet if his conscience be for him, if his conscience befriend him, it will enable him to bear up with comfort.—*Samuel Slater.*

FAITH AND WORKS.

If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they e'er can know—
They're soul and body, hand and heart.
What God hath joined let no man part.

More.

"WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?"

In these easy-going days, the majority of "those who profess and call themselves Christians," being wholly destitute of the enthusiasm of faith, are helpless when confronted by the dogmatism of unbelief. It is a day of opinions, not of faith, and wide-spread apostasy is the natural result. But Christianity is eternal, because it is Divine.

SCEPTICISM AND DOUBT.

The jaunty and superficial scepticism of the day can claim but a distant kinship with the earnest doubts of men who recognise the gravity of a crisis, which, as has been justly said, "No one but a fanatic of Materialism can see without the most serious misgiving." Some such thoughts as these must have inspired that articulate sigh in the poetry of Matthew Arnold—words of exquisite sadness and beauty—

The sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd;
But now I only hear
Its melancholy, long, withdrawing roar."

—*A Doubter's Doubts about Science and Religion.* (Kegan Paul.)

GOD'S PURE WORD.

I have for many years rejected as dung the figments of the poets, and the histories of the heathens, and the study of secular letters; and have converted the whole intention of my mind to the Word of God and the Divine things contained therein.—*Berno* (*a learned man*), 1008.

THE STUDY OF SCRIPTURE.

When I, being yet a youth, was exercised in all sorts of learning, I can truly say that I did not profit less than the rest of my equals; but when I betook myself to the study of the Holy Scriptures, then the things which I had before sucked in or learned from philosophers and divines did procure me so much trouble, that being then moved by the authority of the Scriptures, I judged that all those things were to be cast away and counted as dung, and that the true mind of God was only to be received from his pure and simple Word. Therefore I began humbly to entreat the Lord that He would vouchsafe me his own light. By which means it shortly came to pass that the reading of the Holy Scriptures did much delight and please me; and they being nakedly and alone propounded, did flow unto me with much more ease than if I had read them divided and distracted with variety of comments.—*Zuinglius, Reformer.*

WORK IN SINGAPORE.

DEAR SIR,—English Christians ought to know how utterly they have neglected the thirty-five millions of the Malay race who inhabit the Eastern Archipelago. From 1848 till 1876 an independent missionary, Mr. Keasberry, worked among the Malays at Singapore at his own charges; and there is now one representative of the "Brethren" working in Province Wellesley. The S.P.G. have a mission to the Dyaks in Borneo, who are a kindred race, and there are quite a number of missionaries in Singapore working among the Chinese immigrants. Why should the Malays be left in the darkness of Mohammedanism?

Thank God, America is not asleep if England is. The Missionary Society of the Methodist Episcopal Church established a mission to the Chinese of Singapore some five or six years ago, and is now preparing to commence work among the Malays in real earnest. A few months ago a most accomplished young German refused a professorship at the Boston University in order to join this mission for Malay work. He has already been some time in Singapore learning the language. Early next month my wife and I propose to sail for Singapore with the same object, and as I have already lived there for two and a half years, and have learnt the Malay language, I shall be ready to commence work at once. We have also another German in view for the Malay work, and as soon as he is sent out it is proposed that the two German preachers should open a new-mission station in Borneo.

The main strength, however, of our Malaysian Mission has hitherto been devoted to Chinese work, and our Anglo-Chinese school is perhaps the most important of our agencies commenced some four or five years ago. This school has grown with such rapidity that it now ranks with the Government High School, and numbers between 300 and 400 scholars.

This school is a most important factor in our work, but just at this time we are in difficulty owing to the very abundance of the success which God has given us. Our missionaries are being drafted off into other spheres of work. What are we to do for school teachers? We invite some of the young men of England to come and help us. If we can get men experienced in teaching, all the better; but, most of all, we want thorough-going Christians, whose object will be to serve God. There is a grand chance to work for Christ both in and out of school among the boys. Surely there are godly young men in England well qualified to be principal of the school, if need be, and if the right man can be found?

We have about 20 Chinese boys as boarders, and we are greatly encouraged by the work that is going on among them. Our medical missionary, Dr. West, has opened a street dispensary, and in the past year has treated over a thousand cases. With a Chinese helper he has preached the gospel to all these and their friends. This work has been done in his leisure hours after a hard day's teaching, and it has been much owned of God.

My object in writing this letter is, first, to bring a neglected race to the notice of the Christian people of England; it may be that God will lay it upon the hearts of some to carry the gospel to the Malays or to assist us in this pioneer work. Secondly, I hope that qualified young men will offer themselves for the service of God in our school. I shall be very glad to hear from any who may believe that God would have them engage in this work.—Yours faithfully,

W. G. SHELLABEAR,
Missionary, Methodist Episcopal Church.
Ashley House, Gosport, Hampshire.

The Temperance Cause.

The Temperance Worker for September contains a good portrait of Mr. John Hilton, with a brief sketch of his temperance career, and a number of his poetical productions.

In connection with the Docker's Union, London, there is a flourishing temperance society. Of 170 branch secretaries, more than 130 are abstainers, and in many of the branches every member is a pledged teetotaler.

The Liverpool licensing court declined to receive memorials against the drink traffic, but the case of the Liverpool Vigilance Committee was well put to the bench by Mr. Alexander Guthrie (son of the late Rev. Dr. Guthrie), on behalf of an influential deputation present.

The chief constable of Leeds, at the Brewster Sessions, reported an increase of drunkenness. A licence was granted to the Leeds Cricket, Football, and Athletic Company, though opposed by the Leeds Temperance Society and the Women's Christian Temperance Union.

On Sunday week a Wesleyan temperance evangelist, Mr. G. F. Cook, preached in the parish church of St. Mark's, Barrow-in-Furness, the vicar of which is Rev. E. Sydney Savage, a son-in-law and former curate of Archdeacon Farrar. The service was simple, but impressive.

The Supreme Court of Michigan reversed the decision of the Bay county circuit court convicting a man for selling liquor on a scow. This decision throws all river and lake towns open to the ravages of floating saloons. Like the Federal Supreme Court, this one calls the attention of the legislature to the necessity of remedying this state of things.

"No Christian man can go round the world without becoming a Prohibitionist," said Rev. W. B. Palmore, of Kansas City, on his return from a round-the-world trip. Everywhere the fearful drink curse confronted him, as it confronts our missionaries; everywhere he felt that Christ is dishonoured before the heathen by the conduct of Christian nations.

Recent inquiries show that in certain parts of Ulster methylated ether is still largely used in substitution for whisky. It is called into requisition frequently at balls, lodge-meetings, &c., when the public-houses are closed or the drink runs short. The intoxicating effects come on speedily, and pass away with equal rapidity, so that one can get drunk and sober several times in the course of an afternoon and evening.

Some excitement has been caused amongst lincensed victuallers of West Somerset by the refusal of the Bridgewater magistrates to renew licences of "bound" houses. At the last meeting of the Bridgewater magistrates, one of them, Mr. Strangeways, said the occupants of "bound" houses were under such obligations to brewers that they could not carry our the provisions of the Licensing Act. The consideration of these cases was therefore adjourned.

The third International Temperance Congress was formally opened at the University, Christiania, on September 3. It is attended by 212 delegates, of whom 102 are from various foreign countries. The Gothenburg system was the subject of a long discussion, the prohibitionists making a vigorous attack on the system, which they regarded as a hindrance to the accomplishment of temperance objects. They demanded absolute prohibition. M. Graufelt, of Helsingfors, proposed the formation of a European Anti-Alcohol League.

On the afternoon of Sunday week a temperance sermon was preached in Manchester Cathedral by Canon Davenport Kelly. Canon Kelly, preaching from the words in Isaiah, "Liberty to the captive," said that the temperance question was a matter in which each one should be deeply interested, and from which no Christian could stand aloof. By careful training of the young, by discouraging the drinking customs of the day, by seeking for legislative enactments in favour of temperance, and by special rescue work—in those and other ways much good might be done.

SOUTHPORT.—Mr. James Albinson, of Manchester, has concluded a four days' mission at the Mission Hall, London-street, Southport. The meetings have been well attended, and whilst many Christians have been blessed and the workers stimulated, some souls stepped into the liberty of God.

TROUBLES IN MATABELELAND.

Dear Sir,—A friend sent me an extract from a letter printed in several of the daily papers, written by a gentleman in Matabeleland. As I am somewhat misrepresented therein, perhaps you will kindly find a corner for this letter. I enclose the extract:—

I am much concerned for the safety of a Mrs. Thomas, who lives all alone with three young children at a mission-house called Shiloh. Her husband is dead, and two of her sons have been murdered by the king's orders, one whilst in company with Captain Patterson, and the other trading on the Zambesi. I have it from her own mouth that such is the case; but as she is too poor and friendless to leave the country, and imagines, besides, that she is doing good to the heathen, and is in God's hands, the affair has been hushed up. I rode over to see the old lady two days ago, and found the windows barricaded because some natives had tried to break in and rob her of her trading goods. Her garden is an oasis in the desert, and, being supplied with water from a fountain in the rocks, grows oranges, bananas, figs, &c., in great profusion. Every month, then, the natives raid the lot, and the old lady simply says: "It's most provoking," and starts afresh. Such heroism is splendid, and, I think, most peculiar to the Anglo-Saxon race.

It is true that I was living alone with my three youngest children at my own home in Matabeleland. I have a large house and a splendid garden there. The king gave the fountain and valley to my husband fourteen years ago as a mission station. We spent hundreds of pounds in turning the wilderness into a beautiful farm. After my husband's death I continued to live there, as it was my home; all my money was invested in the country. I felt certain the Lord meant me to remain there. Three times I came down to civilised life, each time leaving one or two of my elder children, but Providence directed me to my much-loved home again, where I always received a hearty welcome from king and people.

The last time I went up, friends all entreated me not to go, as the people were excited about the gold-seekers, but I ventured up. After being there a year, the missionaries entreated me to leave, as there was likely to be a disturbance. I had to leave most reluctantly; I was hurried out; the king did not wish me to go—he was always very kind to me and protected me. It was not by his orders that my two step-sons were killed. Captain Patterson's party were poisoned by water (Morgan was interpreter); they went up to the Zambesi in a very dry season, and, after being without water for two days, drank some which had been poisoned by the Chañas. David, again, was trading at the Zambesi, and fell in a quarrel with his own servants. I am vexed that it should be said that I said they were killed by the king's orders. Owing to the Chartered Company, I have had to leave my house, ploughs, stool washing-machine, harmonium, furniture, books, &c., and now have to be dependent on my own children. Three are married; two boys, aged 18 and 15, are in Government service, and I have four still dependent on me. I have applied in vain for some compensation from the Company. It is a great sorrow to me having to leave the country, besides being a great loss.

I have no doubt that my steps are still being directed by a loving Providence, and I am very happy amongst my dear children; but I hope some day Matabeleland will be peaceful enough for me to return. The Matabele never made a raid of my garden. Occasionally a few starving people would help themselves to my mealies and to such fruit as was abundant; but I never knew a banana or any fruit that the king liked touched once in three months. I always sent him a bunch of bananas, which he much appreciated. There were hundreds of heathen around me, but I was safe. The chief man of the town nearest my house (three minutes' walk) told me that if any harm came to me the whole town would be killed. It was not because I was so poor and friendless that I did not leave the country, for I had my own waggon and oxen to start whenever I liked, but I could not see it my duty to throw away all my property when I had a family to care for. My sympathy is strong for the Matabele, and I am truly sorry the Company could not gain a footing in the country without bloodshed; it is but natural that they (the Matabele) should fight for their rights.

I am sorry to say that I have not received The Christian for many months. I hope the unknown friend who always forwarded the paper to me is not dead. Trusting that my numerous friends will remember me and the Matabele in their prayers, I am, yours truly,

(Mrs.) C. H. Thomas.

Care of Dr. Von Ahlefeldt, Zeerust, Transvaal, South Africa, July 30.

AMONG SOLDIERS IN INDIA.

Rev. E. H. Burrows, Wesleyan chaplain, Poona, thus speaks of his work:—"We have two regiments stationed here, the 7th Fusiliers and the Worcesters. About 130 attend our services at Kirkee; some five miles away there is a detachment of artillery, and I go there every Sunday and Friday. There are regiments stationed at Ahmednugar, which is 99 miles from here; at Satara, which is 77 miles, and at Purander, 46 miles. To these I minister from time to time.

"The railway journeys are very slow; the average rate being 20 miles an hour. When I go to Ahmednugar for a week-night service, I leave here at 9 in the morning, wait two hours at Dhond Junction (when I sometimes give a service to the railway men) and arrive at 3.30. I leave again at 10 p.m. and get to Poona at 4.45 a.m.

"I visit the hospitals and the prisons; I meet with some very sad cases in these places, also some very joyous ones, for affection is one of the voices from the Father to call the prodigals home. You do not know the temptations to vice which the soldiers have here. Thank God for those who are kept by 'simply trusting every day.' It would do you good to be at our fellowship or prayer meetings, to hear the simple testimony and the fervent petitions of the soldiers. But I am not satisfied when I look upon the hundreds of dark faces that I meet. When I see the idol temples on every side, and when I hear the pitiful wailings of the devotees who try to propitiate their gods by cruel rites, my heart is well nigh breaking. Oh! if the Christians of England could only see and realise the heathenism of India, they would come over in hundreds to save this great people from idolatry, and bring them to the feet of the Lord Jesus Christ."

MOTHER'S DARLING.

Dear little treasure, baby mine,
Precious gift from the Giver Divine,
What a boundless wealth of love is thine;
Mother's darling.

What is she worth? her weight in gold?
Oh, more than that a thousand-fold,
For the blood of Jesus her value told;
Mother's darling.

Sweet baby eyes of azure blue,
Lips ever ready to crow and coo,
Loving and kissing her rightful due.
Mother's darling.

What will thy path be in life, my child,
Flower-bestrewn, or rugged and wild?
But baby only looked up and smiled.
Mother's darling.

For the Saviour had made a little nest
Safe and secure on his gentle breast,
And there for ever she'll sweetly rest;
Mother's darling.

Shall we grieve as she lies in that rest so sweet,
With no fear of storm-blast or scorching heat?
Ah! no; for in heaven we soon shall meet
Mother's darling.

E. L. S.

LONDON YOUNG WOMEN.

Last year's work of the London Young Women's Christian Association is admirably described in a report, entitled "Looking Round." The ladies who have this cause at heart come by a knowledge of the hard facts of many a seamy social problem. Those who want to know what can be done for City young woman will do well to secure a copy of "Looking Round" (price 6d.), from the office of the Association, 17, Old Cavendish-street, W. We make a few extracts:—

"Another year's experience has shown us that in many cases the toiling hours of working girls are too long, and that the labour which girls have to engage in is unsuited to their tender years and delicate constitution; and so mind and body, kept in a monotonous round, become jaded and worn out before their time.

"But while in the present state of society there are such complex and conflicting elements, the Y.W.C.A. goes forward with its Christ-like work, to bring lightness and brightness into the lives of some of the toiling girls of London. By means of its varied departments it has benefited both the leisured and the toiling girl. The Time and Talents Department has gathered a membership of between 700 and 800 girls, who are willing to give help not alone to their own Association, but to any works of philanthropy and of charity which may apply for their aid.

"The Factory Helpers' Union has started several new Clubs and Evening Homes; has found an open door in some of our roughest factories, and has been the means of leading many a factory girl to a better life. The Travellers' Aid has continued its beneficial and watchful care at the railway-stations and docks. Many girls have been met and provided for through the station visitor. Many who otherwise would have found themselves stranded in London have been saved and helped. Some have been rescued from the peril of a false advertisement or a bad registry; foreign girls, speaking no English, have been helped and cheered. The Polytechnic Education Department has brought instruction within reach of nearly 2000 girls.

"The Teachers' Department has now seven centres in London alone, and centres forming in the provinces. All Board and voluntary school teachers may join. The aim of the Junior Department is to reach girls as they leave school, and bring them into touch with an association which provides for their intellectual, social, moral, and spiritual welfare. The Young Women's Branch of the Postal and Telegraph Christian Association has been affiliated, and is working very happily in the City and the north of London, as well as in many provincial towns, and it is confidently believed, will spread to all P.T.C.A. centres."

The report further states that a new start has been made in temperance work. It also says: "Hundreds of girls have to come to London for Civil Service Examinations, or dress-making and dress-cutting. Every country town business hand wants a few months in London, to 'finish off,' and what we want is to provide for this need, to gather them into our fold during their short stay in London, and to send them back again uncontaminated and pure to their country homes."

The Association has now 143 branches in London, with a total membership of 17,000. There are 40 Institutes, Evening Homes, and Boarding Houses, where girls and young women coming up from the country are lodged and cared for at a very small charge, giving them the comforts of a Christian home, and keeping them from the numberless temptations which beset them in London. "Looking Round" gives tabulated information of all the branches.

East-end Gospel Mission, Brunswick Hall, Brunswick-road, Poplar, E.—We are in sore need of help just now, not only to pay bills, but to carry on the many branches of our work.—George Fuller, Superintendent.

Letters to the Editor.

"MINISTERS AT THE PLAY."

SIR,—If space may be allowed for any more reference to the subject of "Ministers at the Play," a minister's daughter would like to say she is *so glad* her dear father never went, and trained her never to go, and she has never been, and by God's grace she never wishes to go. On the contrary, she wishes there were none who wished it either.

It is said of wisdom: "Her ways are ways of pleasantness, and all her paths are peace." This has proved so abundantly true in the experience of the writer, that an intensely loving longing for *others* to prove it, all the world over, would lead her to *urge* this "more excellent way" whenever an opportunity presents itself. HAMPSTEAD.

[We have received several other letters for which we have no space. One correspondent writes: "I was a member of an amateur dramatic club until I read Mr. Archibald Brown's protest. By that booklet, under the blessing of God, I was made aware of the evils attending such things, especially to young Christians."—ED.]

WHAT CONSTITUTES SUCCESS?

DEAR SIR,—It is hardly possible to answer this question in the same manner to every worker. Our Master has sent out his servants on various kinds of work, "and every man shall receive his own reward according to his own labour."

The success of the builder is a noble building that can abide the fire. The success of the shepherd is a well-guarded flock of sheep, fed on the green pastures. The success of the fisher is the fish that he has caught. The success of the teacher, the progress of his pupils. The sower succeeds when he has duly and carefully scattered the good seed in the appointed fields. The reaper succeeds as he "gathereth fruit unto life eternal."

One of the most important things for us to learn is the particular kind of work the Master would have us do. If all were shepherds, where were the fishing? If all were sowers, where the reaping? In the benighted heathen lands there is great need of those who will break up the stubborn ground and cast in the precious seed, and of them indeed it is often true "one soweth and another reapeth." But here in England the ground has been prepared for centuries, the seed has been sown, and the Master says, "Lift up your eyes and look on the fields, for they are white already to the harvest."

In the harvest field the Master needs workers, and they who are content to sow or to work in the vineyard are not following the Master's directions: "Pray ye therefore the Lord of the harvest, that He will send forth (literally, *cast out*) labourers into his harvest." And, if we thus pray, surely we ourselves must go. Where are the white fields, where we may expect to reap? Chiefly where the "multitudes are scattered abroad as sheep having no shepherd." Here "the harvest truly is plenteous but the labourers are few."

The harvest may be gathered in, in the church, the chapel, and the Sunday-school; but if we would see real success in the work in which labourers are most needed, we must go among those who are outside the folds. Walk down the streets of any of our large towns, ay, or small ones either, during the hours of evening service on a Sunday, and see if there are not sheep in England having no shepherd. They have a good knowledge of the Divine claims, have been to Sunday-school, and have read tracts, but they are not even in the outside fold of the Church of Christ. Pray for labourers in this harvest field, and "preach up the true character of the servants of Christ—*reapers*, and not sowers only."

In a little gathering of those who are invited in off the streets of a northern watering-place, never more than fifty present, with young men of no great ability as speakers, but where present conversion is the one thing aimed at and expected, the writer has seen such a series of conversions Sunday after Sunday as he has never seen or heard of elsewhere.

The reaper must have only one object—his whole soul must be in it, he must use sanctified common sense, and the tools that others have found useful should at least have a fair trial, and in dependence upon God he may confidently look for success, and rejoice with the joy of harvest.—Yours very truly, THOS. W. GLADSTONE.

Y.M.C.A., Southport.

CHRISTIAN PRIVILEGES IN DAILY BUSINESS.

DEAR SIR,—At a young men's society in the autumn a member will move that Christian principles are not compatible with commercial success. This I intend opposing, and am seeking such testimony as my Christian brethren can give as to its falseness. May I ask your readers who are Christians *in their business* to give me their experience? I should also be glad to receive any light on what the Bible says in the matter—observing that since Jesus came to save his people from their sins, He cannot intend them to sin in business, not even by the white lie or the arrogant speech.—Yours truly,

S. LESLIE PEWTRESS.

Hope Cottage, Durham-road, East Finchley, N.

REST ON THE RIVIERA.

DEAR SIR,—Will you allow me the privilege of making known to your many readers that I purpose taking a house at San Remo or Bordighera, as may seem best, to be a Home of Rest, where believers could spend a quiet winter in the beautiful climate of the Riviera, and have all the benefits of Christian intercourse and English home-life—with family prayers and Bible-readings. My wife would attend to the house while I looked after the Italian Missions, which have been established by me there for some years. We await responses to this before making final arrangements. Any desirous to join us will please communicate with me at 127, Portsdown-road, Maida Vale.

Anyone unable to travel alone would be taken charge of in England, and brought back if necessary. We purpose (D.V.) returning to Italy about October 1.—Yours truly,

E. C. NEWBERY, Evangelist.

ROMANISM.

DEAR SIR,—It is through reading your answer to the lady who discontinued taking THE CHRISTIAN because of "the intolerance shown in its pages towards the Roman Catholics" (June 13) that I have been moved to write a few lines.

I was a Roman Catholic for fifteen years, and I had been wrongly intended for the priesthood, but the Lord mercifully delivered me from the Babylonian captivity. Hence I naturally sympathise with those who, like yourself, in England, are engaged in exposing the crafty encroachments of Rome, and in duly reminding British Christians of the danger that attends them if the least concession is made to the Papists.

I have seen Roman Catholicism on the Continent and in the Spanish Colonies, as well as in England, and I confess that every day I am more thankful for having been brought so early to the knowledge of the blessed Gospel of Christ. How true the Italian proverb, *Roma veduta, Roma perduta* ("Rome known is Rome lost"), can only be fully realised by those who, like myself, in Italy or elsewhere, have been ensnared by her. Fight on, and spare not, brother! Let not the pusillanimous discourage you. The sheep cannot be indifferent in the presence of the wolf. Herewith I enclose a bit translated from *La Luz*, organ of the Spanish Reformed Church. I believe it would be of interest to your English readers.—Yours truly in Christ, F. DE P. CASTELLS.

Singapore, July 25.

TRANSLATION.

"In the 227th number of the organ of the Vatican, *Voce della Verita*, there appears the following statement:—

'We should here remark that the Catholic Church, whilst possessing the right to deny freedom of worship to people, and actually denying it as a principle (*in tesi*), does nevertheless admit to enjoy it by way of hypothetically granting it (*come hipotesi*). That is to say, in those countries where, through some lamentable cause, she is not recognised solely and exclusively as the State's religion, she claims and demands for herself that freedom which all the confessions enjoy, and she expects that by the pureness of both her dogmas and morals, little by little, all errors and vices may be vanquished.

'Notwithstanding that, in those countries where her supremacy has been established, by both the blood of the martyrs and by past theological contests, she rejects as a peaceful possessor all liberty of worship, as at once a contradiction to the truth and an attack on both her pre-existing rights and her indisputable primacy.'

"In the same way, but with a frankness akin to irony, the late editor of *L'Univers*, Mr. Veuillot, used to say to the Romanists:—'Whilst we are a minority, we demand tolerance because of *your principles*; but when we are a majority, we deny freedom because of *our dogma*.' And so, according to this rule, which indeed cannot be more simple, Rome carries on her operations of assault all round the world."—*La Luz, May* 15, 1890.

Obituary.

REV. ROBERT MAGUIRE, D.D.

THIS well-known evangelical clergyman, for many years rector of St. Olave's, Southwark, died last week, while staying at Eastbourne. Dr. Maguire was an accomplished scholar and a prolific writer on spiritual themes. Many of his works were in defence of Protestantism, and exposed the pretences of Ritualism, as well as indicating its mischievous tendencies. In an early issue we hope to publish his portrait and a sketch of his useful life.

MR. A. T. BOWSER.

Mr. Alfred T. Bowser, managing director of the Whittington Life Insurance Company, died rather suddenly on Sunday week, aged 72. He was for a long period on the council of the Baptist Union and the committee of the Missionary Society. In many other ways he rendered valued service to the cause of Christ. *The Freeman* says of him:—"He was wise in counsel and earnest in action, and will be long missed at our various committee meetings. He leaves sons and daughters to mourn the loss, all of whom, we believe, are actively engaged in Christian work in connection with our churches."

REV. DR. HASTINGS.

Rev. E. P. Hastings, D.D., the oldest American missionary in North Ceylon, died, on July 31, at an advanced age. Strong testimony has been borne to the service rendered by Dr. Hastings as principal of the Jaffna College at Batticotta, from the active duties of which he retired a year ago owing to the infirmities of old age. He was a very careful and exact teacher, much loved by his students, more than one-third of whom left the college, on the completion of their terms, as Christians and communicants. Mrs. Hastings is sister of ex-President Cleveland of America, and has been nearly thirty years engaged in the mission at Jaffna.

MRS. G. W. GILLINGS.

The beloved wife of Mr. G. W. Gillings, well known in the colony of Victoria for his abundant Christian services, passed away on July 16 at Geelong. It is over twenty years since Mr. and Mrs. Gillings were led out to the work of God in the southern colonies; many friends in England still remember them affectionately. They lived and laboured together, and many spiritual children will rise up and call them blessed. The closing three months of Mrs. Gillings' life was a period of acute sufferings with bitter trials. It was her earnest desire that God should be glorified, and she uttered no word of murmuring or complaint. Though the valley of death was dark, she was not forsaken. She glorified God in the agonies of dissolution, and her husband's report to his friends is that "through Christ Jesus she was victorious along the whole line."

GENERAL HATT NOBLE, we are requested to state, has not proceeded to Canada, as the arrangements were not practicable.

REQUESTS FOR PRAYER.—For blessing on the following:—Evangelical addresses at Hurstpierpoint, Sussex, Oct. 12 to 25.——Three weeks' mission in Neyland, to be conducted by Mr. G. Greenwood, of the Evangelisation Society, to commence on Sept. 7.——A mission at Redlynch, Wilts., by Mr. Henry Murch, of the Evangelisation Society, commencing Sunday, Sept. 14.——Lord's-evening services from October to March next, in Kensington Town Hall, W.——Mr. Matthew Burnett, Australian evangelist, desires to return thanks to God for partially restoring his voice since his return to England. Mr. Burnett solicits the prayers of Christians that his voice may be fully restored, to enable him to speak for the Master at Whitehaven in October; that he may be anointed with Divine anointing, and be prepared for whatever work God may appoint him ere he returns to the Antipodes.

The Book World.

SEPTEMBER MAGAZINES.

The Friend of Missions. 1d. *Partridge & Co.* Dr. H. Martin Clark, of Amritsar, begins the story of two Afghan converts. The general contents are varied and stimulating.

St. Nicholas ought to be a prime favourite among the younger members of our households. Such a combination of literary and artistic talent is rarely placed at their disposal. The fooling is very cleverly done, though it occupies, perhaps, too large a proportion of the contents bill. (1s. *T. Fisher Unwin.*)

The Homiletic Magazine (1s.) is a mine of suggestion for preachers. Rev. W. J. Deane, M.A., continues to write on the Miracles of our Lord. Dr. Clement Clemance expounds Free Justification (Rom. iii. 21-31). The sermon of Rev. Aubrey L. Moore, M.A., on "The Faith of Abraham" is worth study, as are also the various homiletical outlines. (*Nisbet.*)

The Church Monthly (1d.) gives a portrait with brief sketch of Dr. W. Saumarez Smith, the new Bishop of Sydney. Rev. F. A. C. Lillingston points "The Lesson of the Salt" (Mark ix. 50); and Rev. Thomas Stevens supplies a description of Saffron Walden parish church, of which an illustration is given. (*Office: 30 and 31, New Bridge-street, E.C.*)

Babyhood. 6d. *Office: 92 and 93, Fleet-street.* This journal of nursery health, devoted to the diet, clothing, and care of children, maintains its highly useful character. The chief articles are on eye-strain, and manifestations of malaria. One lady gives "Hints for the Fretful Baby," and another, a Doctor of Medicine, contributes "Studies in Infant Psychology." The Mothers' Parliament is a practical and interesting feature.

The Preacher's Magazine. Those for whom it is specially intended cannot but find this a very useful periodical. A sermon by Rev. W. Cuff gives "The Picture of a True Christian"; and Rev. Mark Guy Pearse continues the "Life of Elijah," dwelling upon Jehu and Jezebel. Professor G. G. Findlay's paper on "The Study of the Bible" is very suggestive. The homiletical notes are a helpful department. (4d. *C. H. Kelly.*)

The Review of Reviews has this month reached the circulation of 90,000 copies, a sure proof of its wide-spreading and increasing popularity. We do not need to endorse all the views and opinions of its talented conductor in order to recognise the value of his periodical as a source of information on the passing topics of the time. Mr. Stead contributes an able character sketch of Lord Wolseley, while his summary of "the progress of the world" reflects the conclusions of his editorial mind.

The Homiletic Review. (1s.) *Funk & Wagnalls.* Professor Willis J. Beecher writes on "The Possible Federation of the Evangelical Protestant Churches"; Professor J. O. Murray on "The Study of the Classics by Ministers"; and Rev. W. H. Luckenbach on "The Decadence of Country Churches." There are many other thoughtful articles, also exegetical and expository notes. Dr. Talbot W. Chambers writes on Ps. lxviii., and Dr. Tryon Edwards on Eccles. xii. This is a very valuable monthly.

The Theological Monthly. (1s.) Rev. J. J. Lias continues "Wellhausen on the Pentateuch." The unreliable character of much that passes under the name of criticism is abundantly proved. Persons to whom the so-called "scientific method" has commended itself as plausible will find it here exposed and shown to be wanting in the characteristics of a safe and sound instrument of historical investigation. Dr. Weymouth contributes another learned article on the rendering into English of the Greek aorist and perfect. The details yield much information as to correct interpretation of the New Testament. (*Nisbet & Co.*)

The serial publications of the British and Foreign Bible Society are always well worth reading. *The Reporter* for this month contains "A Plea for the Bible Society," by the Bishop of Derry; "The Story of a Year's Bible Work in China," by C. Reinhardt; and "A Tour among the Villages of Morocco," by H. E. Mackintosh; as well as an account of Bible work in German East Africa, by Dr. R. N. Cust. The pages are admirably illustrated, as also are those of *The Gleaner*, the special object of which is to instruct the minds and enlist the hearts of the young in the work. (A halfpenny each. *The Bible House, 146, Queen Victoria-street, E.C.*)

The Free Church Monthly is one of the best and most instructive of all the Church organs. For fresh and varied information—home and foreign—as well as for helpful articles of a didactic order it would be hard to beat. (1d. *T. Nelson & Sons.*)

The London City Mission Magazine gives a long "In Memoriam" notice of the the late Mr. R. C. L. Bevan, "the oldest member of the Committee of the Mission, and the most liberal contributor to its funds." Work among Asiatics and Africans in London is admirably described.

The British Friend (6d.) has features of wide interest. An article on Edward Burrough mentions the remarkable fact that Bunyan, who wrote against the Quakers, owed his release from prison to the activity of the Friends in the cause of freedom of conscience. Religious questions and public morality are discussed in a generous spirit, and always from the standpoint of high principle. (*Glasgow: J. G. Smeal, Crosshill-street.*)

The Friend (6d.) gives prominence to the Madagascar question. It says: "The warm interest which British Christians have felt for so many years in the best welfare of the Malagasy tribes is still living and strong, and there are circumstances connected with the Anglo-French agreement which seem to imply that, ignorantly or thoughtlessly, a cruel blow has been given them by our Government." (*E. Hicks, Jun., 14, Bishopsgate-street Without.*)

The Christian Irishman should be read by all who have at heart the enlightenment of Roman Catholics in the simple Gospel. This month Rev. Thomas Connellan writes on "A Zeal for God, but not according to Knowledge." The various articles show a sound evangelical sense, a good acquaintance with history as bearing upon Popery, and a spirit calculated to attract and win Roman Catholic readers. (1d. *Dublin: Mecredy & Kyle, 49, Middle Abbey-street.*)

The Young Men's Christian Magazine is the organ of the Y.M.C.A.'s and Fellowship Unions of Scotland. This issue opens with a paper on "Christian Individuality," by W. Johnstone, B.L. Rev. W. M. Rankin, B.D., Bridgeton, writes on "Marcus Aurelius: an Incentive to Young Men." There is a graceful tribute to the high character of the late Mr. David Paton, of Alloa, an ardent supporter of Y.M.C.A. work. (1d. *Glasgow: Christian Institute, 70, Bothwell-street.*)

The City of London Association News is the representative journal of the Y.M.C.A., 186, Aldersgate-street. Its pages bear evidence of careful editing, the news being well digested, and the articles written to definite purpose. "What to do with our Boys" discusses a subject of pressing importance in cities and large towns. Junior sections of the Y.M.C.A. are advocated, and promise is made of a second article, setting forth a practical scheme. A new volume is begun with this number. Association members everywhere will find this monthly worth their attention. (1d. *Office: 186, Aldersgate-street, E.C.*

The Century has several articles of unusual interest. The great Yosemite region of the Far West is brilliantly described and splendidly illustrated. Among the more solid papers is one on "the social problem of Church unity"—the first of a special series on pressing social questions. The author has, we think, a clear-headed grasp of the social situation, with all its perils and possible pitfalls; but we are not convinced that his great panacea—one united Church of the United States—would necessarily solve the exigent problems of the time. Any earnest and serious attempt to grapple with these problems ought, however, to have a fair hearing, and we doubt not this will be accorded to Professor Shields, who here expounds his views. (1s. 4d. *T. Fisher Unwin.*)

The Expositor (1s. *Hodder & Stoughton*) has varied attractions. Professor Andrew Harper, B.D., of Ormond College, Melbourne, writes on his intimate friend, the late Professor Elmslie; and Mr. Arthur W. Hutton, M.A., contributes reminiscences of Cardinal Newman, of whom he says: "He has more than any one other man influenced my own life and career." Professor T. K. Cheyne presents a very suggestive exposition of Ps. lxviii.; Professor A. B. Bruce continues his articles on the Epistle to the Hebrews; and Principal Dykes writes grandly on "The Light of the World.' Professor Joseph Agar Beet examines the teaching of the Synoptic Gospels on the future punishment of sin; the facts are carefully adduced, and the argument dispassionately conducted. The finality of God's judgment sentence stands out very plainly in these studies.

The Young Men's Review (1d. *Exeter Hall, W.C.*) is filled with instructive matter, original and selected. Young men are invited to avail themselves of the agencies of the Y.M.C.A. during the winter months, which will soon be upon us. There are articles on "Hobbies" and "Thoroughness," and items of news from various parts.

The Gospel Magazine is a good number. The aged editor, Dr. Doudney, contributes articles and notes, spiritual in substance and vigorous in style. Mr. George Cowell writes on "The Feeble Folk and their Nests" (Prov. xxx. 26). The other contents are of a like type—evangelical and Protestant, encouraging to saints and enlightening to sinners. (6d. *W. H. & L. Collingridge.*)

Our Boys' Magazine. (1d.) Dr. Harford Battersby's "Some African Boys," is continued. Haileybury is "the great school" described this month. Edited by University men, this is a capital magazine for thoughtful boys.—*Our Own Magazine* (1d.) is full of stories and incidents such as young people will be the better for reading. We wish it an ever-increasing circulation. (13*a, Warwick-lane.*)

The Expository Times becomes stronger month by month. This issue has many valuable items, as well as articles worth preserving for reference. Rev. D. D. Forsyth, M.A., discusses "Preaching and Poetry"; and Rev. Dr. A. B. Grosart presents a study on "*Christos* and *Ho Christos* in the Septuagint." "Requests and Replies" is a feature which private students will do well to note. (3d. *Edinburgh: T. & T. Clark.*)

Toilers of the Deep affords some idea of the importance of the work of The Mission to Deep Sea Fishermen. The Mission superintendent (Mr. W. Grenfell) writes on the Smacksmen and Self-help; a mission surgeon (Mr. James Godding) describes Hospital Work on the North Sea in July; and Ada R. Habershon gives North Sea Pictures. Every page enforces the need for the Mission, and gives proof of the blessed character of its ministry. (3d. *Office: Bridge House, 181, Queen Victoria-street, E.C.*)

The Church of Scotland Home and Foreign Mission Record. Here is much that is well worth reading. "Israel in Arabia," by Rev. J. Dobie, B.D., is specially interesting. The writer says: "I left Yemen with the impression that probably on no portion of the earth's surface does so favourable a field for Jewish missionary enterprise present itself as here. The son of Israel in Arabia Felix is not the sly, cunning, underhand, hard-hearted creature that we too frequently find him elsewhere, but ingenuous, frank, and very sympathetic, laboriously industrious, devoted to his family and his faith, and yet withal longing for some of that light and knowledge which, he freely admits, has made the Christian nations great and prosperous." (1d. *Edinburgh: R. & R. Clark, 42, Hanover-street.*)

All the World (3d.) is remarkably interesting There are illustrated articles on the work of the Salvation Army in many lands. "Mahlah" tells "A Tale of the Dark Continent"; Captain E. Sandeman writes: "Twenty-four Hours of Slumdom"; Colonel Pollard contributes "What I Saw in Ceylon"; and S. F. Smith concludes the serial, "A High School Boy, and what became of Him." The pages are attractive and readable throughout. *The Deliverer* (1d.), which is a record of Salvation Army rescue work, emphasises a great need, and describes a blessed department of service. Mrs. Bramwell Booth states that a policeman has written to her rejoicing in having been the means of helping forty fallen women to a life of virtue. (*S.A. Printing Works, 98 and 100, Clerkenwell-road, E.C.*)

The King's Own opens with an article showing (as opposed to the position of the editor of "Lux Mundi") that the life and work of the Church of Christ are bound up with the Inspired Book. The most useful of the many instructive articles is "Nimrod: His Times and Work," a statement of facts leading up to a conclusive argument for the antiquity, truthfulness, and inspiration of the early chapters of the Old Testament. The results of recent exploration on the site of ancient Assyria and Babylon are turned to excellent account in this article. Mrs. Reichardt writes "A Cry from the Harem," Rev. H. Heber Evans "The Bee as Mathematician," and the editor, Rev. John Urquhart, opens a series on "The First Resurrection." We are glad to learn that this magazine has made many friends. Principal Moule is to contribute to the new volume, beginning in November, a series of papers on "Intercourse with God." (6d. *Shaw & Co.*)

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, SEPTEMBER 14.—Psalm CXXVIII.

THIS Psalm has no authorship or date assigned to it. It is anonymous, as are so many of the sweetest hymns of the Church. But it needs no introduction; and it goes on ringing through the world, refreshing weary hearts as the streamlets which run among the hills. The burden is the blessedness of true godliness in the entire range of human life.

1, 4. *Blessed is every one that feareth the Lord.*—How continuously throughout the Old Testament do we find blessedness associated with godliness! (Deut. vii. 12-14, xxviii. 2-14; Job i. 10; Ps. xxxiii. 12, cxii. 1-3, cxv. 13-15). Note the words, *every one*, which hand on the blessing to all, whether Jews or Gentiles, that comply with these conditions. The fear of the Lord is born of love, which dares not grieve. It is the inner temper of the devout soul which always reveals itself in the consistent and obedient walk. We walk in his ways when we walk in the Spirit (Gal. v. 16, 25).

2. *Shalt eat the labour of thine hands.*—A gracious promise. Lev. xxvi. 16 and Deut. xxviii. 33 present the dark reverse which is the portion of the ungodly. *It shall be well with thee.*—How often do we meet with this promise, either direct or implied, in the Book of Deuteronomy (iv. 40, v. 16, vi. 3, 18, xii. 25, 28, xix. 13, xxii. 7); and it is once repeated in the New Testament (Eph. vi. 3). Faith can grasp this promise, even when outward appearances seem adverse to its fulfilment (2 Kings iv. 26). *It shall be well* amid calamity and sorrow, in the deepest, and best, and most permanent sense. Isa. lxv. 22, 23 is the "latter-day" fulfilment of this promise.

3. "*In the innermost parts of thine house*" (R.V.).—Reminding us of the beautiful courtyard or quadrangle of an Oriental house, in which the fountain plays, and around which the vine trails gracefully. *Thy children like olive plants.*—The petition of Ps. cxliv. 12 is for such a blessing as this. And it has its response. "I am like a green olive tree" (Ps. lii.; *see also* Jer. xi. 16; Hos. xiv. 6). Jesus grew up as a "tender plant" (Isa. liii. 2).

5. Jerusalem, as the centre of religious worship, where the temple was, seemed to be the focus for the religious life and thought of the nation (Ps. xx. 2). And its prosperity was intimately associated with that of the people (Ps. cxxii. 2-6). The spiritual and temporal act and inter-act.

6. *Thy children's children.*—The promise of Ps. ciii. 17 accords with this verse (*see also* Prov. xvii. 6). Note the word to restored Israel in Ezek. xxxvii. 25; in those days aged men and women shall look with complacency on the boys and girls of a third or fourth generation playing in the streets (Zech. viii. 4, 5). Happy are those who, even now, can put their finger on the promise in Isa. lix. 21, and claim it as their own!

MONDAY, SEPTEMBER 15.—Psalm CXXIX.

Another of the nameless pilgrim-songs. The singer looks back on the many and severe oppressions from which Israel had suffered, but from which the Lord had delivered his people (1-4); and therefore faith concludes that, however proudly the enemy may bear himself, God will certainly destroy him in utter ruin (5-8).

1. The youth of Israel was spent in Egypt (Hos. ii. 15, xi. 1; Jer. ii. 6). As we look back to our youth, then so full of promise, how many are the afflictions through which some of us have passed! We little expected them; we thought that we must escape: but we have had our full measure.

2. But how sweet to remember that every affliction has had its deliverance. There has always been a "yet." We will not therefore dwell on the afflictions, but on the revelation which each has given of the strong and tender care of God. Each has been a dark lantern—in which, when opened, we discovered that his light was burning.

3. As the plough tears up the earth, so does the scourge tear up the back. How true was this of Him in whom the ideal Israel was fitly personified, our blessed Lord (Isa. l. 6).

4. *The Lord is righteous.*—Twelve times throughout the Bible this truth is declared in the same words; besides being continually stated in other forms. It is comforting to know that our God is "righteous in all his ways" (Ps. cxlv. 17; *see also* Heb. vi. 10). Some think that the Psalmist refers to the plough-cords. The enemies would continue their ploughing; but God suddenly cuts the cords, and looses the cattle, and the plough stands still.

5. The imperatives here may be read as predictions: "They shall be."

6. The metaphor of "grass" is borrowed from Isa. xxxvii. 27. There is but little soil on the flat roofs of oriental houses; and grass, which may have taken root there, having no depth of earth, is soon scorched. All the greatness of the world's empires is as grass (Isa. xl. 6, 7).

8. We have here the customary salutation with which passers-by greeted the reapers. But such a benediction would never be spoken over the withered grass of the house-tops; so the wicked shall pass away with no silvery note of love or blessing sounding over their decease.

TUESDAY, SEPTEMBER 16.—Psalm CXXX.

A choice Psalm. There are times in our experience when nothing suits us as these words. When like Jonah we are cast into the deep, and all God's billows and waves are passing over us; when like Peter we lose our foothold, and begin to sink—then, indeed, we may cry: "De profundis clamavi." The name of "Lord" (either as "Jehovah," "Jah," or "Adonai") occurs as many times as there are verses. The soul, when in trouble, loves to repeat to itself again and again that precious name in which all help and comfort are enshrined.

1. Great soul-trouble and sorrow are often compared to deep and tumultuous waters (Ps. xlii. 7, lxxxviii. 7). There are times when no imagery so well sets forth our experiences as this: "All thy waves and thy billows have gone over me." But there is no depth so profound that the soul cannot cry therefrom. If you cannot pray, *cry*.

2. Can a mother so forget her child as not to hear its moan in pain? She may, but God cannot so forget his own.

3. If God should simply notice our sins, and not our tears or faith—or, above all, the atonement of Calvary—we should be without hope.

4. Forgiveness does not lead to lax living, but to a godly fear. The forgiven soul dreads to grieve the Forgiver. Mercy is antiseptic to depravity.

5, 6. We are too apt to wait for circumstances, people, things; and to meet with disappointment, because they are apart from Himself. But those who wait for God cannot be ashamed. There may be no Theophany; but, as they wait, a new strength and comfort steal into their hearts. Oh, to have the eagerness of the watcher for the dawn, as we wait for God! And should not we all cherish this expectancy for the breaking of that eternal morning, when the day shall dawn on which night never falls?

7. In God there is something more than forgiveness—there is deliverance. He does not remember our sins; or He redeems us from their tyranny and consequences. He does this plenteously, "with good measure, pressed down, and running over"; overtopping with a deluge of goodness the loftiest Himalayas of our sins.

8. He SHALL! It is as certain as his existence, as inevitable as his own glorious nature. If He has made, He can and will redeem.

WEDNESDAY, SEPTEMBER 17.—Psalm CXXXI.

This Psalm is ascribed to David; and it bears in its small compass distinct traces of its origin. But it was evidently composed before the dark clouds which overcast the close of his reign had gathered. It must have been composed during that "morning without clouds," in which he ascended the throne of a united people. It is a cry for the child-heart; and it becomes us to offer it "in all times of our wealth," when pride and self-will lie in wait against us (*see* 2 Chron. xxxii. 25).

1. The home and seat of pride are in the heart; but how often it betrays itself in the eyes! (Ps. xviii. 27). *Exercise* may be rendered, *to walk to and fro.* Though David had a promise of universal dominion, yet he took no step to secure it for himself. He resisted every temptation to snatch for himself that which was nevertheless divinely assured. There are many things which are great and high, both in revelation and in daily providence. We are not forbidden to use our reason. But after our best attempts, we must feel that God's thoughts and ways are higher than ours. He could not be God, were it not so. Our true attitude then is one of childlike, loving trust, waiting to be taught and led. And to such a spirit, God's Spirit of revelation will draw near, making clear mysteries which had baffled reason, and left human genius faint and weary in its quest (Isa. xl. 30, 31; Matt. xi. 25).

2. The weaned child is no longer filled with tumultuous passion and frenzy for its mother's breast; it is content to do without its wonted sustenance, because it has been led to another source of supply. So, when God turns us from some long-cherished comfort, let us be sure that it is not to starve us, but to give us something more suited to the maturing conditions of our life. And let us not be cross and impatient, but rather let us quiet ourselves; and, if that seem impossible, beseech that his Spirit may instil his quiet (1 Pet. iii. 4).

3. The cure for inquietude is to be found in a hope which begins as a struggling ray, but expands into the "for ever" of eternity.

THURSDAY, SEPTEMBER 18.—Psalm CXXXII.

This Psalm is evidently intended as a dedication song, composed for the completed temple. The earlier verses tell of David's purpose (1-7); then follows an earnest prayer (8-10); and at the conclusion we have the Divine response (11-18).

1. When any design approaches completion, we should not forget those who were concerned in its first conception, or gathered the materials—God never forgets them, and we should not (1 Cor. iii. 8). The names of the Apostles are not omitted from the stone (Rev. xxi. 14).

2. David's anxiety is recorded in 2 Sam. vii. 2.

3. We ought always to put the interests of God's house before our own. That was a grand character that Naomi gave of Boaz (Ruth iii. 18).

5. How wonderful that God is known as the God of Jacob. But surely no man stood in greater need of a mighty God than Jacob.

6. *Ephratah* perhaps stands for Ephraim, and refers to the residence of the Ark in Shiloh. *The field of the wood* is Kirjath-jearim, where, in darkness and solitude, the Ark was deposited after its return from the land of the Philistines (1 Sam. vii. 1; 2 Sam. vi. 3, 4).

8, 9. These verses are taken almost literally from Solomon's dedication prayer (2 Chron. vi. 41). The Ark was an image and pledge of God's presence with his people. The staves of the Ark were drawn out when it was deposited in the most Holy Place, to indicate that its journeyings were complete. O, weary, tired builders, think of the strength of the true Ark of the Covenant, which is Jesus Christ. In Jesus, ascended and glorified, God rests.

9. Every believer is a priest, and should wear this robe of righteousness (Rev. iii. 4); every saint is more than a conqueror, and should shout for joy (Rom. viii. 37; Phil. iv. 4).

10. This reminds us of 1 Kings viii. 25. God's anointed king asks that he may be remembered, as the far-off interest of David's prayers and tears.

13, 14. These verses are the Divine answer to the petition of ver. 8.

16. The answer to ver. 9.

17. This is the vindication of the promise quoted in ver. 11. God never forgot his pristine promise to David. He speaks of it centuries afterwards (Isa. lv. 3). Its partial realisation was in the maintenance of a line of kings on the throne of Judah (1 Kings xi. 36). But its full accomplishment is in our Lord, that lamp of God's grace shining in a dark world (John viii. 12; *see also* Ezek. xxix. 21).

FRIDAY, SEPTEMBER 19.—Psalm CXXXIII.

This Psalm celebrates the love of God's people. The word "Behold," with which it opens, indicates, possibly, that some lovely manifestation of such unity was taking place under the Psalmist's eyes; perhaps in connection with a great religious festival. It was probably written by David to celebrate the glad reunion of the nation after its long disunion during the times of the Judges and the opening years of his own reign. This Psalm is a fitting anticipation of our Lord's intercessory prayer (John xvii.).

1. Brethren of Christ must be brothers of each other (Mark iii. 35). It is not enough, however, to be one; we should take all opportunities of manifesting our unity to the world—*dwell together.* Unity does not mean uniformity, but oneness of heart and feeling and aim (1 Cor. xii. 4-6).

2. *The precious ointment.*—This oil was specially compounded (Exod. xxx. 22-25). "Precious," not only because of its intrinsic nature, but more because of its typical character as symbolising the Holy Spirit (1 John ii. 27). With that blessed chrism our Lord was anointed at his Baptism (Luke iii. 21, 22, iv. 18), and perhaps more copiously in his Ascension (Acts ii. 33). And the results of that anointing have descended to ourselves, the weakest and furthest, who are but as the skirts of his robes. Believer, be sure and avail yourself of the copiousness and wealth of our High Priest's enduement (John iii. 34).

3. The dew which fell on Mount Hermon is cited as being more lovely and holy than common dew. It is therefore employed as a further metaphor of the anointing oil, which had been referred to. And the Psalmist says that the love which was represented by the oil—which, in turn, was symbolised by the dews of Hermon—fell on Mount Zion as dews on parched herbage, whenever the Lord's people met there in the exhibition of brotherly love. Love in the Spirit is the dew of this world of men; a symbol and channel of the eternal love and blessing of God.

SATURDAY, SEPTEMBER 20.—Psalm CXXXIV.

This is the last of the pilgrim-psalms. It is supposed to be addressed to the priests of the sanctuary—who were prepared to offer the evening sacrifice—by some pilgrim-bands which had just arrived from their distant journey, and had presented themselves in the temple. We gather from 1 Chron. ix. 33 that the temple was provided with a night-watch of choristers, who perpetuated the worship of God through the silent hours. And surely God has still such a relay of servants, who come on duty and serve him through the long dark hours of night. The sufferer from whose eyes sleep has departed; the watcher by the sick-bed; the nurse. All these maintain God's blessed worship, when many of his active workers are recruiting from their toils. "He gives his angels charge of them who sleep; but He Himself watches with those who wake."

1. "*Behold!*" Evidently the matter is pressing, and arises from the immediate circumstances of the moment. How eager are pious souls that God should be loved and adored. Night is no reason for hushing praise. God's song-birds will sing even in curtained cages. It is in the dark that the nightingale fills the woods with torrents of liquid music.

2. The LIFTED HAND is the gesture of prayer (Ps. xxviii. 2). It is not unimportant to study the appropriate expression of prayer, as well as its matter.

3. This is the answer of the priests, as they meet the assembled pilgrims, and return their salutations. We can never send up to God our adoration, but that it comes back to us again, as moisture drawn by sunshine from the earth returns to it again in showers.

FAMINE IN THE EASTERN SOUDAN. — The fund raised by the Aborigines Protection Society for relief of the famine outside Suakin now amounts to about £850, and to continue the distribution of food and hospital assistance now in operation at least £50 a week is required until the famine is over. In a letter received by the last mail by Mr. Fox-Bourne, honorary secretary, Captain Pain, the acting governor at Suakin, says: "I feed about 1200 to 1500 people daily. Dr. Harper renders most valuable assistance, his work being carried on separately from that of the Government. His hospital is much sought after."

SAILORS' WELCOME HOME (Ratcliff-highway, London, E.).—The fo'c's'le was crowded at the muster of the Christian Lifeboat Crew on Tuesday last week. Miss Child referred to an offer by a manager of a leading theatre to give a performance for the benefit of the Home, which she refused, suggesting, however, instead, that the theatre should be lent for a Sunday afternoon or evening, when she undertook to fill it with an audience to listen to testimonies given by a band of converted seamen. No answer has been received yet, and much prayer was asked that the Lord would open the way for such an opportunity of telling out the story of God's love and grace in Christ Jesus. Brief addresses and hearty testimonies followed by Mrs. Constantine from Smyrna, Miss Brabazon, Pastor Palmer, pastor of the Swedish Church, Mr. Jay, several captains, and other seafaring members. Much prayer was offered for several outgoing missionaries—Swedish, Scotch, and German—as well as for many others of the crew who are already in the home or foreign field.

Christian Evidence Society.—Sundays: Open-air stations:—Camberwell (Station-road), 11.30; Cambridge-road, 11.30; Clerkenwell-green, 11.30; Edmonton, 6.30 p.m.; Finsbury Park (Band Stand), 3.15; Hyde Park (Marble Arch), 11.15, 3, and (Wed.) 7.30; Kingsland-green, 11.15; Midland Arches, 11.15; Mile End Waste, 11.15; Old Pimlico Pier, 11.30; Plaistow-green, 6.30; Regent's Park (Gloucester-gate), 3; Southgate (New), 11.15; Southgate (Old), 7; Victoria Park (Fountain), 3; Wood Green, 7; Woolwich (Arsenal Gates), 7.

International S.S. Lessons.

Sunday Afternoon, September 21.

JESUS ENTERING JERUSALEM.—LUKE xix. 37-48.

GOLDEN TEXT: Verse 38.

THIS incident takes place on the first day of our Lord's passion week. It was the tenth of Nisan, the day on which the Passover Lamb was chosen (Exod. xii. 2). The thought of this was present to Jesus. He knew that He was journeying to death. This is the only occasion on which Jesus *rode*. The disciples must have been surprised, not only at the manner in which the ass was obtained (29-34), but at the fact that our Lord should need it. Having walked so far, why should He ride when so near the completion of his journey? The fact that the prophecy of Zech. ix. 9 was being fulfilled (Matt. xxi.) explains it, and the disciples afterwards understood it (John xii. 16). He was entering Jerusalem as King, yet his majesty is combined with meekness. Cæsar's representatives in that city had no need to be jealous of royalty thus manifested. But this was Jerusalem's opportunity. All concealment is laid aside, and Jesus declares Himself.

THE ENTHUSIASM OF THE PEOPLE (37-40).—The multitude included Lazarus (John xii. 18), Bartimeus, and no doubt many others who had been healed by Jesus. Others were there who had no real attachment to Him, but were quite ready to welcome the coming of the kingdom as they understood it. There were enemies too, who regarded this enthusiasm with fear and anger (39). The enthusiasm burst forth "*at the descent of the Mount of Olives*" (37). "From this elevated point, 300 feet above the terrace of the temple, which is itself raised about 140 feet above the level of the valley of the Kedron, an extensive view was had of the city and the whole plain which it commands, especially of the temple, which rose opposite, immediately above the valley."—*Godet*. Such a sight, to a multitude accompanying the long-promised Messiah, might well fill them with exultation. "*For all the mighty works they had seen.*"—They had something to praise God for. His works were witnesses to Him; and there were in the crowd numerous proofs of his power. "*Blessed be the King,*" *&c.* (38).—Their song is described somewhat differently in the other Gospels. It is taken from Ps. cxviii. 26, and echoes part of the angels' song (ii. 14). There was more meaning in the words than they themselves understood. In spite of our Lord's warning parable (11), they did expect "the kingdom immediately to appear." Popular enthusiasm is not to be trusted. The Pharisees' objection (39) was possibly "accompanied with an irritated and anxious look towards the citadel of Antonia, the residence of the Roman garrison."—*Godet*. "*The stones would cry out*" (40). See Hab. ii. 11. Possibly this refers to the solemn testimony the stones would bear when laid in ruins (44).

THE GRIEF OF JESUS (41-44).—"*Wept over it*" (41). The word suggests not merely tears, as in John xi. 35, but loud sobbings and lamentations. What a strange interruption to their songs! The excitement does not carry Him away. As He could not be terrified by men's opposition, neither could He be elated with their praise. His indifference to their songs is majestic and kingly. Why does He weep? Terrible experiences are awaiting Him: the garden agony, the arrest, the judgment hall, the scourging, the death—is it this that grieves Him? No, He thinks not of Himself, but of the people of Jerusalem. (1) *Their sin* (42).—They "knew not," that is—they did not recognise and use their day of visitation (44). They had had abundant opportunity to know, but they would not. This is the guilt of thousands to-day. Nothing is easier than for men to neglect opportunities, but nothing is more guilty before God. (2) *Their doom.*—They lose their opportunity (42). Things they would not know are now hid from them. Their "*day*" is closing, and judgment is coming. This description of the destruction of Jerusalem (43-44) is wonderfully accurate. It is as though the whole event appeared before the eyes of Jesus. *A trench* (43)="a palisade of stakes filled in with branches and earth, and generally strengthened by a ditch, behind which the besiegers strengthened themselves. Such a rampart was really constructed by Titus."—*Godet*. Such an accurate description of a future event is evidence of our Lord's Divinity.

JESUS CLEANSING THE TEMPLE (45-48).—This did not take place on the first day of his entry (see Mark), but when He returned from Bethany the following day. He had cleansed the temple before (John ii. 13-16), but it was again being profaned. The incident illustrates his cleansing of his people, who are his temple (1 Cor. iii. 16). Note: (1) *The condition in which He finds them.*—Like the temple, they are possessed by other things, and, instead of being for the glory of God, they seek only their own. They are as "dens of thieves," for they rob God of his due. What does he find in your heart? (2) *It is his presence that cleanses.*—You have not to cleanse yourself in order to obtain Him. Only be willing for Him to enter; He will drive out the evil. To let in the light is the way to get out the darkness. (3) *Having cleansed the temple He uses it.*—"He taught daily" (47), and healed also (Matt. xxi. 14). There was power in his teaching, so that enemies became more vigilant to destroy, and hearers more attentive to hear (47, 48). It is only the life He has cleansed, and in which He dwells, that He uses for his service.

The lessons of this narrative are many:—

(1) *The Word of God cannot be broken.*—This is clear from the prophecies fulfilled in the entry into Jerusalem; and from the accurate fulfilment of the predicted destruction of the city. Every part of it is equally true.

(2) *Many seem to receive Jesus who really reject Him.*—Popular enthusiasm carries them away, and they sing "Crown Him," while their hearts are not yielded to Him. If He is to be your King, He must reign.

(3) *The sin and doom of men grieve the Saviour.*—What has He seen in you? Pride, vanity, frivolity, disobedience, discontent, deceit? Beside all these, rejection of his mercy? *He* sees to what it must lead, and grieves. Should not you grieve too?

"MINISTERS AT THE PLAY."—In an article on this subject, *The New York Witness* says that while the drama "*might* be so conducted as to be not only unobjectionable, but positively useful, all history shows that theatrical exhibitions cannot be maintained for any length of time in accordance with that standard. The theatre has always and everywhere shown a tendency to degenerate, and has invariably become associated with evil influences. And that inherent tendency to evil seems a sufficient reason for the avoidance of the theatre by all who are anxious to be co-workers with Christ in rescuing men and women from the dominion of sin."

PONDOLAND. — Mr. W. Christison (from Harley House) writes from Mehlomnyama, Port Shepstone, Natal:—"Since coming to this new station (less than a year ago), though somewhat further from the Pondo border, I have been thrown more directly into communication with that country. A large part of the tribe of Zulus in this location have lately sought a home in the Pondo country; but, as many friends have been left behind, there is constant communication between them. Of those who have left this district a few made profession of a knowledge of Christ, and these, I am hoping may be a faint light in the darkness. To reach these Zulus and Pondos still further is our desire, but through lack of means we are straitened in our work, and much that might be done has to remain undone. Being partly dependent on voluntary offerings, I ask practical, prayerful interest in our work."

LORD HALSBURY, Lord Chancellor of England, presided at the annual meeting of the Newquay (Cornwall) Association of the C.M.S., on Monday last week, and in the course of an address remarked that when he was a younger man it was said that there were two dark places on the earth—China and Africa—which could not be assailed; but China, instead of refusing help, had now a regular Ambassador to the Court of St. James, and Africa had been much in men's thoughts of late. People forgot at what cost and sacrifice of human suffering and noble lives missionary enterprises were carried on. Although in some of the darkest places of the earth one might sometimes find noble determinations to gain knowledge of the truth, was it true that the great mass of the world was attracted by the greatest of all truths? However, opportunities were increasing for mitigating evil, but when one contrasted efforts for worldly conquest with efforts for propagating the Gospel of God, men must feel humiliated. Half a million was spent upon one ironclad, but, on the other hand, wide fields of ignorance and folly were left with no one to help or save. Let them get rid of the easy, slumbering conscience. They might thank God that there were signs of the rising light; yet until the Gospel was preached in all lands the glorious end would not come.

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CASE FOR THIS WEEK.

(THIRTY-FOURTH SERIES.)

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I received the first statement of this case on the 9th of October last.

The patient's name is George Chambers, living at 23, Austin-street, Stamford. His age is 23. Consumption had been fatal to his father, mother, and sister.

The commencement of his ailments was the so frequent forerunner of lung disease—a "cold"—contracted 15 months before this, followed by much wheezing and shortness of breath. Then cough came on—now violent, with occasionally very severe pains. Then weakness and loss of flesh. The doctor had pronounced him to be suffering from active pulmonary disease.

I corresponded with the patient until May. In December, when much better, he left off the medicine too soon, which he had reason to regret, but resuming it he regained what he had thus lost, and was able to write me, on the 14th of May last, as follows:—

"With much pleasure I write to testify to the wonderful benefit derived from your treatment. My symptoms have entirely disappeared. I feel stronger than for a long time past. I tender you my sincerest thanks, and trust you may be long spared to benefit suffering humanity."

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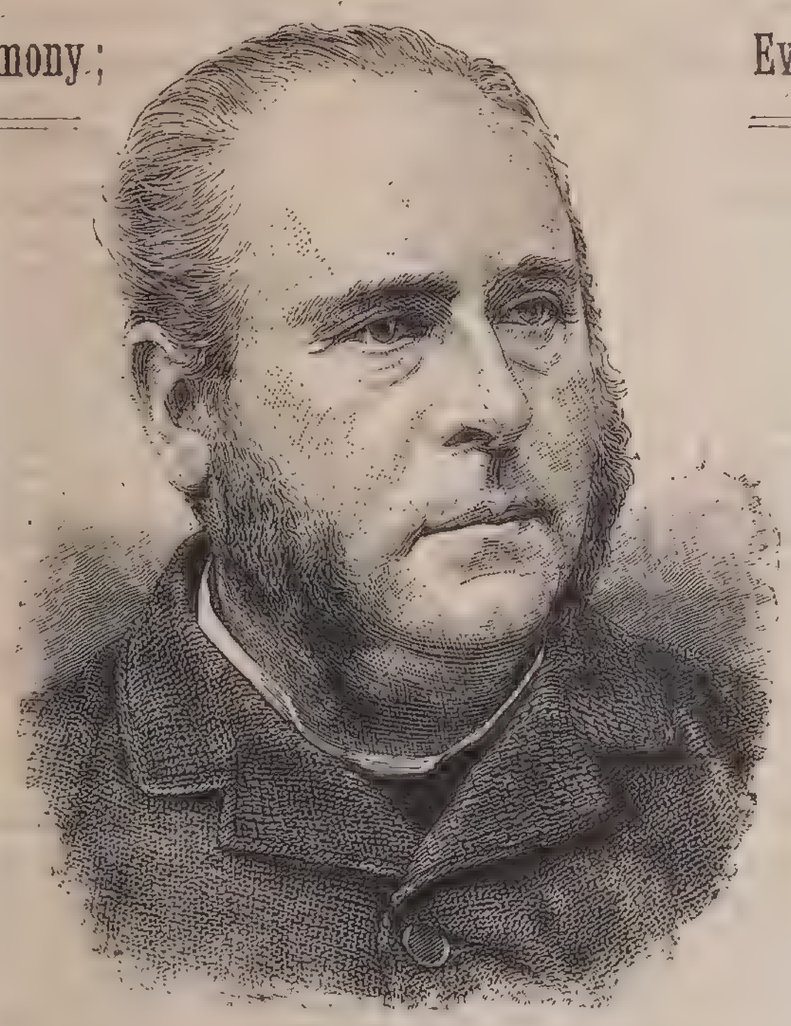

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BOURNEMOUTH SUPERIOR EDUCATIONAL HOME.—Three Girls required to join class preparing for junior, senior Cambridge, and other exams. Half fees and special advantages to girls preparing for teaching.

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High-class School for Sons of Gentlemen. Special care of Indian and delicate children. Christian home.—Address, The PRINCIPAL.

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MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

TUNBRIDGE WELLS.—Rev. J. TAYLOR, M.A. Oxon (late fellow of Pembroke College), receives a limited number of Pupils to prepare for the public schools, universities, and professions.—For full particulars, address Rev. J. TAYLOR, Cambridge House, Tunbridge Wells.

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ILKLEY COLLEGE.—42 Certificates gained in Public Exams. this year. Resident Staff:—D. Moore, M.A., Durham; A. Drysdale, M.A., B.Sc., Edin.; Frank Cay, R.A.M., Mus. Bac. (1st) Oxon. Next term September 24, 1890.

Head Master, WALTER J. KAYE, B.A., T.C.D.

HOME, WITH TUITION, for one or two little Girls, in country School House. Large garden.—Mrs. HOLDEN, 2, Hothpool-street, Edgware-road, W.

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TO MINISTERS.—A high-class education, and the comforts of a refined home, offered to a Minister's Daughter for half fees.

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A High-class School for the Sons of Gentlemen.

ESTABLISHED 1845.

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PRINCIPAL:

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Trinity College, Oxford.

There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School.—Full particulars on application. School re-opens (D.V.) on Monday, September 22.

BRIGHTON.—EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care. Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

Term commenced Friday, September 12.

PREPARATORY SCHOOL, near Brighton.—Special attention to delicate, backward boys. Preparation for Public Schools. Home comforts. Twenty guineas. Indian children received.—Miss WISE, Hurstpierpoint, Sussex.

ETONHURST, Weston-super-Mare. Preparatory School for the Sons of Gentlemen. Boys prepared for the Public Schools and Local Exams.—Prospectus on application to

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A GERMAN CHRISTIAN LADY, with seven years' experience and very good references, desires engagement as Governess. German, French, drawing, needlework, &c.—Miss WALDRAFF, 58, Hauptstätterstrasse, Stuttgart, Germany.

CHRISTIAN GOVERNESS (35), minister's daughter. Highest references. Many years' experience. Accustomed to boys. School or family. Has been head teacher five years. Thorough English, French (conversational), Latin, music, singing, drilling. Good needlework.—K. H., Mrs. Hooper's Governess Institute, Compton-terrace, Islington, London.

GOVERNESS. — A young Lady requires engagement in Christian family of good position. Young pupils. Subjects, English (certificated), music (certificated), French, drawing, needlework.

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AFTERNOON ENGAGEMENT required in Boys' Preparatory School or private family, Stoke Newington or Clapton. English, botany, arithmetic, algebra, Latin, French, music, drawing. Good testimonials.

K., 29, Fountayne-road, Stoke Newington.

A LADY AND GENTLEMAN desire to find well brought up Youth to share their son's education. Private tutor. Earnest Christian. Great care. Good climate.

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ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. — Resident professors of languages and music. Oil and water-colour painting by the Principal. Healthy position. Tennis and croquet. No dancing. Children received from abroad. Superior advantages offered to a Governess-Pupil. 20 guineas. Next term commences September 23.—Terms and references on application to

Mrs. JOHN BRETT, Fern Lea, Upper London-road

SEPTEMBER 19, 1890

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the Right Rev. W. SAUMAREZ SMITH, the new Bishop of Sydney and Primate of Australasia.

France is rapidly becoming a slave to tobacco, and it is estimated that at the present time the revenue derived from the tax upon tobacco during the past twelve months represents no less a sum than 6s. 6d. for every man, woman, and child of the population. No wonder that poverty abounds in a land whose people hand over to the State £16,000,000 per annum as a fine upon indulgence in a narcotic; and it is not surprising, in view of such figures, to witness the gradual and steady growth of the drink bill in France.

In answer to a temperance deputation, the Mayor of Leeds has recently stated that, whereas in 1853 there were in Leeds 373 public-houses, in 1890, although the population has more than doubled in the interval, there are only 355. This is a healthful state of things compared with that of other towns and cities we could name, but it by no means follows that there is not ample room in Leeds for a further reduction, seeing that each of the public-houses is to a greater or lesser degree the centre of a stream of poverty and sin.

A new and disgraceful development in the direction of gambling was revealed a few days ago in the course of the trial, under the direction of the Treasury, of a person charged with keeping a betting-house. It transpired that the prisoner was in the habit of sending betting circulars to the boys in public schools, the circular being in the form of an invitation to the lads to invest money in racing, and to leave it to the prisoner to make the most for them. We are thankful to see that the magistrate looked upon the offence of addressing such youths as a singularly grave one, and dealt with it accordingly; and we trust that all school masters will take steps in future to prevent such circulars reaching their pupils. In fact, there are grave reasons for the closest supervision being exercised in regard to all communications addressed to the boys in our schools, and the master who has the welfare of his scholars most at heart will be the most stringent in reference to a watchfulness on their correspondence.

At the Social Science Congress at Leeds a few days ago the startling statement was made by Dr. Rhodes that there are to-day in England a sufficiently large number of paupers to form a procession four deep of over one hundred miles in length, their cost in poor law relief last year being no less than £8,440,821, or 6s. per head of the entire population. These figures are so startling that they justify us in doubting whether we are not doing too much in the direction of repressing and too little in the way of preventing pauperism. The question is an exceedingly difficult one, but it may be taken as an axiom that if the wages are less than 14s. per week, sooner or later the parish will have to supplement them. There are broad principles upon which a healthy and Christian reform might be based, and we have no doubt whatever that any change based upon the teachings of Christ in regard to the neighbour could not but be economical to the State.

General Booth is about to issue a book entitled "In Darkest England, and the Way Out," developing a great scheme for the amelioration of the condition of what are known as the "lapsed masses." The Salvation Army intends to put the scheme into operation, and from a recent newspaper "interview" we learn that it is threefold. To use the General's words: "In the cities we shall have industrial refuges and houses for the immediate reception of people; from those refuges and homes they will, after a little time, be feeded off to rural settlements, to agricultural villages and communities, which we hope to settle in the country; and from these again to settlements in the colonies." In a word, the endeavour will be to seek the reformation and then the salvation of those who have "gone wrong." This is praiseworthy beyond question, and, in hoping success will crown the work, we pray that abundant spiritual blessings may follow in the wake of temporal benefaction.

The revolution last week in the Swiss canton of Ticino leaves behind it a lesson which should impress thoughtful people. It was a strike against intolerance, oppression, and injustice suffered by the intellectual and moral manhood of the canton at the hands of reactionary Ultramontane rulers. Trial by jury had been abolished against the wishes of the majority of the people, and extravagant concessions had been made to the Romish priesthood. The culminating point of this misrule was reached a few months ago, when it was discovered that the cashier of the canton had lost over one million and a half of the people's money in wanton speculation, the Government at the same time making strenuous efforts to screen him. Revolution was, under the circumstances, to be expected. It is to be hoped that the lesson of the insurrection will not be lost upon States in which Romish influence is showing itself in Government circles.

A "Free Church Minister" writes to *The British Weekly*:—

> Our loss of spiritual power is, I am convinced, the inevitable result of the decrease of earnest evangelical preaching. It is true that we do not have so many men of commanding ability and influence, and of great pulpit power as formerly, but in addition to that, and much more widespread in its effects, we do not have the full, clear, solemn preaching of the Gospel in every corner of the land that we had then.

The great need in present-day preaching is plainly indicated here. We can dispense with "commanding ability and influence," but not for a moment with the Gospel, which alone is "the power of God unto salvation to every one that believeth."

A correspondent of *The British Weekly* deplores the absence of the explicitly evangelical element from many of the pulpits of the Wesleyan Methodists at the present time. His letter was called forth by a kindly notice of a sermon by Mr. Champness, from which "appeals to the unsaved, calls to the fountain, instruction in the redeeming sacrifice," were, however, declared to be missing. We sincerely trust that things are not so bad among the Wesleyans as the correspondent referred to seems to fear. It would be grievous indeed for the ministers of this large and influential body to preach a merely humanitarian Gospel—to spend their strength in counsels and consolations simply for the life which now is.

The "Pastoral" just issued by the Wesleyan Methodist Conference emphasises a painful fact as to the steadfastness of the members of the Connexion. It speaks of no less than 131,754 persons who, during the last five years, have "ceased to meet," *i.e.*, as we gather, have fallen away from recognised Christian fellowship in their churches. If this be so, there is wisdom in the exhortation that "the supreme aim of their members should be the cultivation of the life of the Spirit, and that all affections and all habits which in this respect are hindrances should be sacrificed." There is hope for the churches so long as this is made the urgent cry.

It is greatly to be regretted that some of the Lord's professed servants should contemn his Word by setting forth in his name the doctrines of Rome. Preaching on Sunday in St. Paul's Cathedral, Canon Scott Holland asked for the prayers of the worshippers on behalf of the late Canon Liddon. He said:—

> Pray we for him—for his refreshment, for his illumination, for his eternal peace.

This is a serious reflection upon the Great Shepherd. The eternal state of the righteous is, in all Scripture references, shown to be one of holy peace; therefore, petitions that they may have rest are but vain babblings, the use of which is a preparation for full-blown Romish faith and practice.

Owing to a dispute as to the ownership of a plot of ground of which the Franciscans had taken possession, Turkish troops have expelled the members of that order from Jerusalem. The "Grotto of Gethsemane" has, therefore, lost its showmen, and, it may be, the Romish Church one of its strange sources of revenue. It would not be a disadvantage if other monks also could be turned out of the Holy City, and few visitors to Jerusalem would deplore their absence if the Grand Vizier were to order their expulsion.

There was special interest and excitement during the meeting of the British Association by a paper on what science says as to the end of the world. The reader of the paper, Mr. E. G. Ravenstein, was held to be unusually capable of forming an estimate of the figures discussed; and the geographical, statistical, and economic science sections united to listen to it. It was argued that in A.D. 2072 the globe would be unable to maintain more than the number of inhabitants which would then be found upon it. The speculations on which such an alarming prospect is based may prove altogether fallacious. They may, however, teach men that their descendants will not find all things continuing as they now are. The Christian man is not troubled as to whether such theories be right or wrong, but rather aims at maintaining a readiness for the King's coming on the earth.

It is singular, as we learn from the current *Review of Reviews*, that Lord Wolseley, not only shares General Gordon's belief in the latent possibilities of the Chinese, but holds that they are the Coming Power, and that when their able and capable men are no longer beheaded, and a great General has arisen, they will, with their capabilities of endurance, sweep over Russia and India, and engage in war the English-speaking races. *The Spectator* of the 13th says:—

The English, the Americans, and the Australians will have to rally for a desperate conflict, probably in Western Asia, which will be a veritable battle of Armageddon. Such prophecies are, of course, of small practical use; but we agree that a very little might set the Chinese moving, and that her millions, once let loose, could no more be stopped than a stream of lava.

The practical use of such prophecies is to do our present duty, and obey the command of the world's Redeemer before his ascension, and any well-meant forewarning may be useful which awakens this generation from its tendency to an Epicurean slumber, and leads men to think that a day of the Lord will come.

"The Titles of the Psalms" may to some suggest a rather profitless discussion. Professor W. H. Green, of Princeton, in the latest issue of our American contemporary, *The Old and New Testament Student*, shows the subject to involve important evidential considerations. Those who regard Israel's religion as merely a human development are wont to deny the Davidic origin of those compositions which have for over two thousand years passed for "Psalms of David." Such critics are compelled to repudiate most, if not all, the titles. Of these titles, however, Dr. Green, a distinguished Hebraist, demonstrates the great antiquity, showing that, if not penned by the writers of the Psalms to which they are prefixed, they were certainly supplied by someone cognisant with the facts as to authorship. When the Septuagint translation was made (about 250 B.C.) these titles were so old that the meaning of the musical terms associated with them had been completely lost. Dr. Green declares the result of "a careful and unbiassed examination" by maintaining that the titles "are in the genera entirely trustworthy, that they deserve our confidence as in the main a reliable tradition respecting the authors of the Psalms, and the occasions upon which they were prepared."

The British Association.

By Rev. WILLIAM GUEST, F.G.S.

The recent meetings of the British Association in Leeds have gone far to confirm the surmises which have been held during the last few years, that the popularity of the annual visits of the British Association to chief towns of the kingdom would not continue what it had been, and that with many interest would increasingly centre around its discussions on economic and industrial questions. In 1858, when the Association met for the first time in Leeds, and when the population was only a little more than half of that which it is now, the number of tickets sold in connection with the meeting was 1698; whereas up to the close of the second day this year the number was no more than 1674. One reason for this decline of popularity may be thus stated: from the year 1860, when Darwin's "Origin of Species" began to be read and talked about, and when, at first sight, it appeared altogether hostile to the traditional beliefs of men with respect to the operations of the Divine Being, a sensational interest sprang up around scientific discussions. During the next ten years, in their eagerness to support the new philosophy, a few scientists forsook the inductive methods of true science, translated mere hypotheses into conclusions, and ostentatiously flaunted these conclusions as a death-blow to the religion of Englishmen. Religious questions possess happily a supreme interest among us. During those years the visit to a town of the British Association for the Advancement of Science awakened—in the fear of its effects—serious apprehensions among such as knew too well the consequences of lowering the authority of the Bible among the people; and at the same time aroused a desire among persons little given to scientific studies to hear what the savants of the new school had to say.

All this is a thing of the past, except, alas, in the results which abide. At the late meeting Sir Frederick Abel in his Presidential address made no attempt, as *The Times* remarked, to lay down new principles, and avoided those bold excursions into the region of the unknown by which some of his predecessors enthralled the attention of their audiences. The applications of modern science in their bearing upon the convenience, safety, and happiness of man formed the substance of that opening address. And the same practical application of knowledge marked the work of the different sections throughout the proceedings. Among other subjects may be mentioned national education, health, pauperism, factory legislation, theories of agriculture, colonisation, uses of capital, trade-problems of competition and combination, and even the bearing of geographical research on Christian civilisation. The conspicuous attitude of the meeting in discussions both on economic and natural science was the demand for facts. Professor John Perry spoke of the mistakes of millions of years in their calculations which geologists had made; Dr. John Evans, the President of the Anthropological Section, warned its members against speculations on the early origin of the human race except on the clearest evidence, and against assuming that the record of the past was complete. Full well do I remember a totally different tone that once prevailed in this Section. It was confidently affirmed that man existed in the early tertiary times; his descent from the ape was taken for granted, while the dominance (throughout ages whose length is now denied by astronomers and mathematicians) of merely mechanical forces was presupposed by even scientific authorities. Doubtless many protested against this materialism and dogmatism. The voice of these now prevails, and the universe of the Spirit is much more recognised.

A special feature of the Leeds meeting was the presence of ladies whose knowledge and grasp of scientific subjects startled older members, and some of whom appeared amply qualified to argue forcefully on the bearing of mental evolution on Darwinian doctrine. On the Sunday afternoon of the 7th there was a devotional meeting of the Association in the hall of the Y.M.C.A. with a large attendance of members and associates. Upon thoughtful persons the entire result must have been great admiration of the patience with which scientific phenomena are being studied; the conviction that accuracy rather than the formulating of theories is now the preponderating aim; and that in God's benevolent plan nature's secrets are being unlocked in preparation for man's future, whereby his dominion will be more complete over the handiwork of the Almighty.

MR. H. G. PICTON, who has met with much success as an Anti-Infidel lecturer in England and the Colonies, is at present in this country, and open to undertake engagements on behalf of the evidences of Christianity. Mr. Picton has worked in association with the Christian Evidence Society and the Y.M.C.A. He holds highest testimonials from ministerial and legal dignitaries, and is a specially able speaker. He may be addressed at 262, Camberwell-road, S.E.

CAMP MEETINGS AT PONTYPOOL.—The annual camp meetings in connection with the Undenominational Christian Mission, Pontymoile (superintended by Mr. T. M. Wintle), were held on Sunday and Monday last week, in a large marquee erected in the Market-place, Pontypool. The meetings were largely attended, and were felt to be very profitable times by those present. Among the speakers were Mr. C. Dauncey (Pontypool), Mr. James Jones (Wolverhampton), Mr. J. R. Hall (Newport), Mr. R. C. Morgan (London), Revs. W. Edwards, H. B. Robinson, and Owen Tidman.

MISS VON FINKELSTEIN (Mrs. Mountford) has returned from her visit to America, and intends to remain in England for some months, delivering her lectures on Palestine life. She has now an entirely new lecture, entitled "Ecce Homo!" which is to be delivered for the first time in this country on Monday evening next, at 8 p.m., in the Public Hall, Croydon, Mr. Arnold Pye-Smith presiding. In the course of this lecture she will make critical observations on the Oberammagau Passion Play, and, besides being accompanied by her husband, will have eighteen assistants attired in new costumes from Jerusalem. This will be her last series of lectures before finally leaving England to settle in India, so we would recommend any who have not yet heard her to embrace the opportunity of doing so. Communications for Mrs. Mountford (who retains in public her maiden name, by which she is so well known) should be addressed to the care of Sunday School Union, 56, Old Bailey, London, E.C.

PARIS.—The Baptist Church in Paris is enjoying great blessing following their long-continued efforts, both at extension and raising the tone of the spiritual life of its members.—By virtue of the new military law in France the students in the ecclesiastical seminaries will be called to take their place as recruits in the army upon reaching the required age, a service from which they have hitherto been exempted.

THE SPIRIT OF CHRIST.—An illustration of this spirit is reported of an old attendant of the McAll Mission in Corsica. The old man met on the road one of the many mendicant friars with which the island abounds, and was greeted by the representative of the Church: "As far as I have seen you I have had the desire to make you feel this rope about your body". (referring to his girdle). "Thank you," was the reply, "from the first moment of sighting you I have prayed for you." The monk passed on abashed.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

VIII.—*What Christ's Resurrection Tells.*

THE resurrection of Jesus, as introductory to his glorified Saviour-life, holds a central place in New Testament doctrine. Wherever the Apostles went, they announced, as a fact which they knew, that the crucified Jesus rose from the dead; and they preached that through faith in Him we have forgiveness of sins and inheritance among them that are sanctified. The fact is everywhere taken for granted by them, is used for instruction and motive, and, indeed, is interwoven into the very texture of their teaching. It is no "open question" with them; it is not the imaginative clothing of a spiritual truth; it is no mere *chef d'œuvre* of idealism and love; no passionate and glorious delusion to which the forlorn disciples clung for consolation amid the infinite miseries of life; it is a fact in the same sense in which the crucifixion was a fact, and one which vouches for and certifies all the claims made by Jesus. Christianity perils its very existence upon it. "With great power" gave the Apostles witness to it, as a fact that lay within their personal knowledge, that accorded with the ancient Scriptures, and that carried in it a Divine announcement and assurance of mercy to sinners. They do not set themselves to prove its possibility; they assert it as a fact that lay within their knowledge. They never hesitate nor falter in their testimony, and even the fear of death cannot seal their lips. Wherever they go, and whomsoever they address, the soul of their message is "Jesus and the resurrection"; and their Gospel is as much the Gospel of the resurrection as it is the Gospel of the incarnation and the cross.* Indeed, these are not separable and independent events, but go together and form a unity.

It is the same in their Epistles. Obviously, even at first glance, the fact is one of commanding import. It is God's reply to the world's deed in crucifying his Son. It is the key to much that was mysterious both in word and institution under the former dispensation. It is the great miracle or sign of the New Covenant. It is the necessary sequence of the life and sufferings of the Redeemer, apart from which they are unintelligible. All previous Divine action leads up to it, and it becomes the seed of all future history. With this one fact the Christian system, as a whole, stands or falls, as the New Testament writers affirm, and as is clearly perceived by the assailants of the Gospel to-day, who are bending their utmost energies to disprove or throw it into doubt. Their other assaults are labour lost till this stronghold is taken. It is not enough to attack miracle after miracle in detail. "The resurrection of Jesus," as Strauss clearly saw, "forms the central point of the centre, the very heart of Christianity."†

Accepting the fact that "now is Christ risen from the dead," consequences follow whose reach cannot be calculated. The whole revelation of God presented in the Gospel, touching his character, his relation and attitude toward us, his righteousness and grace, his living action in the universe, is attested by the fact. The mysteries of being are not indeed solved; for finite minds perhaps no solution is possible; but the whole domain of human thought and life is illumined.

Examine the great problems of the ages in the light of this fact. WHO IS JESUS CHRIST? This is the foremost question of to-day, and there is none greater. We do not ask it about Buddha or Mahomet. It touches the right of empire over all human souls. The answer to it bears vitally on our whole beliefs, hopes, and moral conduct. The Man of sorrows, so lowly and meek, so patient, so strong, so gentle, so magnanimous, so pitiful and gracious, who spoke in such a regal tone, who showed forth so simply and wonderfully the love and truth of the eternal Father, whom his followers represent as the refuge and hope of sinful men, who has so captivated hearts in every age that thousands have laid down their lives for the love they bore Him, and thousands more would have done the same if He had bidden them, and who rules to-day a grander empire by love than the world ever saw—who is He? Is He only one of ourselves, who has risen to loftier heights and attained to wider outlook? Is He only one of the noble army of martyrs—perhaps the foremost—his title to dominion lying in the sublimity of his self-sacrifice? Or is He higher still? He said that He came down from heaven; that He had glory with the Father before the world was; that He would hereafter sit on the right hand of power, and come in the clouds of heaven. Are his claims sustained? His rising from the dead is the answer. He is "declared," marked out, defined to be the SON OF GOD by the resurrection of the dead. It is impossible to admit the fact of the resurrection, of which the personal rising of Jesus is the first-fruits and type, without thereby admitting all his vast claims.

Again, He shed his blood for the remission of sins; He suffered for sins, the Just One for the unjust that He might bring us to God; He is set forth a propitiation—a propitiation for our sins, and not for ours only, but the whole world: may I trust and not be afraid? May I, a sinner, perhaps a chief sinner, approach the throne, and find mercy? The resurrection of Jesus is again the answer. He was delivered for our offences, and raised again for our justification—in no "mocking forensic sense," but in the profoundest sense the word conveys. His death was due to our sins; his resurrection to God's justifying act,* who "calleth those things that are not as though they were." In bringing Him back from the dead, God manifested Himself to be "the God of peace." He "raised Him from the dead and gave Him glory, that our faith and hope might be in God"; and, though that God is so high and I so low—though He is so pure and I so defiled—I may draw near into the very secret of his presence, and meet the tenderness and love of his eye, and breathe out my *Abba, Father*.

When the Lord opened the understanding of the disciples to understand the Scriptures, He showed them how it behoved Him to suffer and to rise from the dead the third day, and "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This is the warrant for Gospel preaching. It is not merely to be admitted, but to be resolutely maintained that the Apostolic message of a free forgiveness and open access for the believing soul through the blood of Jesus into the very sanctuary and presence of God, is as valid to-day as if it were proclaimed directly by Apostolic lips; and that the humblest preacher in a conventicle, with the Bible before him, or the Christian mother among her children, or the nurse by the dying man's bedside, may repeat it as freely, with as strong assurance, and with as real Divine efficacy, as any consecrated priest.

Again, what is the life of believing men on earth meant to be? The very idea of it is this: "RISEN WITH CHRIST." This is life eternal, the life that is in the risen Son of God. It is no mere hope of the future, gleaming beyond the mists of time and the valley of death-shadow, like a star seen through the rift of a cloud, or the harbour-light seen across the foaming billows; but, (though as yet hidden in its real glory) a present possession and joy. There lies a grave between us and the old life. Crucified and risen with Christ, we are but lingering for a little while amidst the scenes and occupations of earth in solemn and glad anticipation of the glory that is to be revealed. The idea of life is thus unspeakably noble, corresponding not only to the greatness of our endowments and potentialities, but also to what we see in Christ; "because as He is, so are we in this world."

What is the power wherein such a life is to be sustained? That same power which the Father manifested in Christ "when He raised Him from the dead and set Him at his own right hand in the heavenly places." Our deliverance from the bondage of sin, our renewal of heart and will, our transformation of character, our sonship in the family of God, our gratitude, our love, our reverence, our celestial aspirations, our new obedience, our security against falling, our hope of being at last presented faultless before the presence of the glory of our Saviour-God—in short our whole new life as Christian men—all is due to the working

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* Compare Acts ii. 22-36, iii. 13-19, iv. 10-12, v. 30-32, x. 36-43, xiii. 26-41, xvii. 31, xxii. 6-10, xxiv. 21, xxvi. 8, 22, 23.

† The admitted and indubitable facts to be accounted for are these: Jesus was crucified; was buried; lay in the grave till the morning of the third day, when his body disappeared—an "insignificant material fact," according to Renan. His former companions say that they saw Him alive afterwards; they stake their lives on the truth of their affirmation; and a society which continues to the present day has sprung out of their testimony. These facts are beyond invalidation. They have been accounted for in various ways: (1) The disciples stole the body, and then gave out that He was risen. This theory has now no advocate. It is not merely untenable, but admits too much. (2) He was not really dead, but in a state of lethargy, from which, recovering, He crept forth and showed Himself to his disciples, afterwards dying of his wounds. This theory would require a complete reconstruction of the moral character of Jesus. As Godet says, "Strauss has once for all executed justice on this hypothesis." (3) The disciples were visionaries, imposed upon by their excited imaginations. This theory does not account for the empty tomb. (4) The whole story is a forgery or mythical development of later times. How then account for the language of the universally admitted earlier Epistles of Paul, or for the existence of the Christian Church? (5) Lastly, the testimony of the disciples is true, that after his death on the cross, Jesus appeared to them, risen from the dead. One can sympathise with the French *savant*, "I am not credulous enough to be an unbeliever."

* The word "*for* our justification" is equivocal. He was raised "*on account of*" our justification. A friend becomes surety for me in some transaction of importance. I fail to meet my obligation, and he is cast into prison for my debt. He discharges my debt; and I am freed. The legal act which frees *me*, opens the prison doors for *him*. This is no parallel to the case in hand, but may help to show the meaning of the words, "delivered on account of our offences; raised again on account of our justification."

of that same omnipotent, death-conquering power within our breast, that was manifested in the bringing back from death of the great Shepherd of the flock.

Once more, What is God's purpose concerning his redeemed? What does He intend for them? We have not only a personal interest in this question, but also a very tender interest in connection with dear ones who sleep in Jesus. We remember all that they were to us, and all the love that was between us. They blessed our homes. To our memory their face wears a deathless bloom; their head is crowned with amaranth. Their spiritual nature was just blossoming out into the promise of a Divine beauty; vistas of illimitable progression were opening before them; they breathed, and thought, and hoped as immortals.

Already from the seat of God,
A ray upon their garments shone.

We who stood in the inner circle of love, and saw them in the unguarded hours, when the hidden life is unconsciously revealed, knew how real it all was; we could look, as it were, through crystal windows into their soul. In that life we thought we saw a Divine guarantee of immortality. God "wrought" them, fashioned them, new-made them "for this self-same thing." Our heart protested against the thought that they could cease to be. To admit such a thonght, we said, would be treachery to love, would be to suppose life a lie in which God is an accomplice. Suddenly, by a frost, a fever, a breath of poisoned air, or by an accident which no one could have foreseen, all was cut short, and the "fair companionship" was broken. Some of them passed more slowly from us. We saw them wearing away; we stepped out and in beside them—we in the dimness, to them the Unseen becoming luminous, and standing out in all its great proportions and solemn majesty. We marked the wasting form, the pallor of the countenance, the eye so calm and clear, so purged of every earthly passion, looking into ours so lovingly, yet as if mighty realms already lay between us; we felt the last pressure of their hand, and caught the faintly whispered farewell, and then gazed into the face of our dead in its awful stillness.

What is God's purpose concerning the holy dead? His full revelation is given in Jesus, to whose image they are destined to be conformed. It is not the "immortality of the soul" that is shown forth. Not as the heathen poet sang of one whom friends lamented—how he looked down, arrayed in white, from the unfamiliar threshold of the skies, and saw the clouds and stars beneath his feet. That is not the kind of picture given in the Gospel. But, "as Jesus died and rose again, even so them also who sleep in Jesus shall God bring with Him." He is no mere "unit" to whom God has granted special grace. As Leader of his ransomed, his resurrection is promise, pledge, type of theirs. "Every one in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." For his word stands sure, "Because I live, ye shall live also," not one lost or left behind in the sunless realms of the grave; but all brought to their eternal heritage of glory. For the life kindled in their bosom was the life of God, and that cannot perish. What grandeur is thus imparted to our brief and lowly sojourn on earth! "Your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory."

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MR. CAIRNS IN MANCHESTER.

You have seen the advertisement all over England, Ireland, and Scotland, on the railways, "Crossley's 'Otto Gas' Engines." These engines are made in large works at Openshaw, a district inhabited entirely by working men, chiefly of the mechanic and engineer class. They are a very non-church-going part of our population, and difficult to reach. The brothers Crossley, after making a very careful examination into the state of the churches in the neighbourhood, determined to see what they could do. They built a very spacious and handsome dining-hall for their men, fitting it up with complete kitchen arrangements at the one end, which is shut off by movable shutter, and a very handsome platform at the other. The seats are ingeniously arranged so as to form very commodious dining-tables at one time and comfortable pews at another. Thus the whole can in a few moments be turned from an elaborate dining-room into a handsome church. The place was at once a thorough success, being filled Sunday after Sunday with from 800 to 1200 people, in marked contrast to the empty churches of the district.

So much encouraged were the Messrs. Crossley by the success of this mission, that Mr. F. W. Crossley erected another hall in an adjoining neighbourhood at a considerable cost, which he "runs" himself; while his brother, Mr. W. J. Crossley, superintends the Crossley Hall. I believe Mr. W. J. Crossley was highly delighted with his mission under Mr. Geo. R. Cairns, of America, and testified to the real good done at Crossley Hall, and the blessing he had himself received.

Mr. Cairns's next mission was at Heyrod-street Institute. This also is a most interesting place. It is the largest volunteer mission enterprise in Manchester. It was originally an old Chartist Hall, and was taken by some gentlemen for a Ragged School. It has been an unclouded success from the beginning, but latterly under the energetic management of Mr. William O'Hanlan it has been advancing by bounds. There are nearly 2000 children in the ragged school, from which has sprung a most elaborate list of enterprises. Nearly everything that was made to grow on Lord Shaftesbury's Ragged School tree is to be found in this wonderful place. Hearing from Mr. W. Crossley of the glorious work at Crossley Hall, Mr. O'Hanlan invited Mr. Cairns to have a fortnight with his people, hoping for a like blessing. Nor was he disappointed. The Holy Spirit descended in great power, and every night saw large numbers of inquirers seeking salvation. They had to send to other places for workers, there were so many to be spoken to.

One of our deaconesses takes charge of the mothers' meeting at this Institute. She gave me a list of, I think, 160 persons whom she believed to be truly converted, and I sent superintendents to visit everyone of them some months after the mission closed, and they reported that they could not find one that they did not believe to be a thoroughly genuine case. I think this is a very important testimony to the depth of the work, as our superintendents are well accustomed to report, and there opinion is of real value.

Hearing from his two friends, Mr. Crossley and Mr. O'Hanlan, of the wonderful work of grace, Mr. John Thomson invited Mr. Cairns for a week's mission at Wilmot-street Institute. This also is an interesting place, without being as large a volunteer enterprise as Heyrod-street, or as unique as Crossley Hall; it has its special features, among which the most marked is the mothers' meeting. It has upwards of 700 members, and I myself have seen 480 present. Mrs. Thomson, who conducts it, has 24 volunteer visitors, who hunt up the absentees. I have been told that she never calls a roll, but marks it from memory! Here Mr. Cairns did a remarkable work. Upwards of 200 persons entered the inquiry-room in one week. I have not had the same opportunity of testing their genuineness that I had at Heyrod-street, but from the very enthusiastic way in which Mr. Thomson speaks of Mr. Cairns's visit I have no doubt that they have turned out satisfactory.

J. Wakefield MacGill,
Secretary, Manchester City Mission.

A BOMBAY OPIUM DEN.

Mr. Maurice Gregory, one of the editors of *The Banner of Asia*, Bombay, writes in a letter recently received in London:—

"I took an up-country missionary to see some of the Bombay licensed opium dens last night. One of these places was up a filthy narrow gully, about four feet broad, which wound round and about in the most crooked manner. It is kept by a Chinaman. My missionary companion hesitated at first about going to such a cut-throat-looking place, but I assured him that it was quite safe. Here a striking incident occurred. Outside was a Mohammedan young man and his old mother. The young man is a confirmed slave to opium. His mother said his age was only twenty-one, but he looked at least fifty—shrunken and bent, and a mere skeleton. He does no work, but his father gives him four annas (about 6d.) a day for opium, else he would die. All he can now eat daily is a small teacupful of food.

"Robert Thompson, a young man employed on *The Bombay Guardian*, who also accompanied us, very earnestly explained to the old mother that it was wicked Europeans, who were not Christians, who licensed such dens, and that there were real Christians, followers of Jesus Christ, who were trying to put a stop to this legalised wickedness. She listened intently, and then lifting her out-spread hands above her head, like an inspired prophetess, she said; 'Man indeed cannot do it. Only an almighty God can stop this awful thing.'

"Many men who were once wealthy were in that horrible den. Robert Thompson in his search ventured into the Chinaman's private apartments, and called us to look. The Chinaman had turned his wife out, and fitted up his own sleeping-place for the accommodation of a wealthy Hindu, all covered with jewellery. The Hindu had chosen this out-of-the-way den up a dark, and filthy, and winding lane, and then he was not satisfied that he was sufficiently hidden, but had hired this cell from the Chinaman. He looked considerably astounded and ashamed to see our party come into his hiding-place."

Thus are our Indian fellow subjects debauched, impoverished, and ruined, under official sanction, and thus spreads in our Indian possessions, to the scandal of the Christian name, what has been truthfully designated as "the great plague of Asia."

THE BRITISH AND FOREIGN EVANGELICAL TRACT SOCIETY is a useful agency, worked on a mutual basis. All who desire to serve Christ in tract distribution are invited to become members. The work is sustained by freewill offerings, tracts being supplied to distributors according to their need, which is an advantage to those who can buy but few, and an accommodation to such as are able to pay for more than they can judiciously distribute. A monthly letter is sent to members, giving items of interest concerning the work and requests for praise and prayer. The report for last year states that more than 200 Christians, at home and abroad, are associated in the work. The tracts, English and foreign, are selected for their purely Gospel character and directness of appeal, and it is hoped that they will soon find many more earnest distributors. A series of Bible reprints in Arabic is now in preparation, and another in Esthonian is awaiting completion. The Society deserves cordial support, and we shall be glad to hear of the extension of its operations. The superintendent is Mr. Samuel E. Roberts, 26, Paternoster-row, E.C.

SCOTTISH CONFERENCES.

The autumn conference season has begun in Scotland in the happiest of outward circumstances. An "Indian summer" has visited us, and floods of welcome sunshine have poured down, day after day, from a cloudless sky. Everywhere the farmers are busy reaping and garnering the golden grain, and soon the song of harvest home will be heard throughout these northern regions. We would not insinuate that conference goers are "fair-weather Christians," but certainly the delightful elemental surroundings have ministered to the comfort and cheerfulness of the friends who have assembled from different and distant places to take counsel concerning the things of the kingdom of God.

THE PERTH CONFERENCE.

This long-established gathering may be said to be the mother of our modern conferences of Christian workers. It has now many daughters, some of them, perhaps, more enterprising than itself, but it retains a warm place in the hearts of the older Christians throughout Scotland. On Tuesday, Wednesday, and Thursday of last week, it was held for the twenty-eighth time. There were present some venerable friends who have rarely missed attending its meetings for over a quarter of a century; while young and ardent men and women were also there in goodly numbers, ready to take the places, and sustain the work, of those who must ere long be called to their heavenly rest. The unfortunate arrangement which had fixed the same days for the Y.M.C.A. Conference at Aberdeen and the Convention at Carlisle hindered the presence at Perth of some valued speakers, and it would be very desirable that a clashing of dates should, if possible, be avoided in future years.

One of the unfailing characteristics of the Perth meetings has been a steady adherence to the old and tried lines of evangelical doctrine. This year the general topic of consideration was

"THE LOVE OF THE FATHER"

in its different aspects and manifestations. On the first day this Love was viewed in relation to "the Gift of the Son." In some opening words Lord Kinnaird touched on two points—the believer's "acceptance in the Beloved" (Eph. i. 6), and the practical effect of this Divine grace in the early life, as set forth in Titus iii. 11, 12. The question was pressed—Have we put ourselves in Christ's hands to be redeemed from all iniquity? Are we willing to be among God's peculiar people, zealous of good works? If we want an exhibition of zeal, go to the Stock Exchange on some "settling day." There we shall witness more intensity of zeal in a few hours than in all the churches during a twelvemonth.

PROFESSOR LAIDLAW,

of the New College, Edinburgh, gave the Gospel in one verse—John iii. 16. Looking on the up-turned, eager faces of the audience, it was easy to see that the glorious old Gospel has lost none of its wondrous power, and that "the old, old story is ever new." The speaker did justice to the teaching of the old theologians. This Love of the Father was known to them, but in the later revivals has been set forth in a fuller, clearer light. The details of the picture are the same, though the point of view may be different. All details take their right place and proportion when God's love is magnified.

How is this love to be really known? The Professor found a telling illustration in the case of a disobedient and rebellious son, who has left his father's house and gone to a strange country. The father is a kind and just man; does not abandon him, and sends him an allowance, never ceasing all the time to invite him to return home. At last these appeals have their effect; the son's heart is broken, and he is on the point of starting for home when a friend comes in. "I don't think, my dear fellow, that you have so sinned against your father. You have around you tokens of his love in these pleasant rooms, with all their comforts." "Nothing of the sort," says the son; "if you want to know about my father's love, read his letter. He has paid my debts, and taken all my responsibility on him. He has risked his life for me. There is love!"

The greatness of this love we can only estimate if we consider what a world had to be redeemed—a world guilty, obnoxious to God's holiness. The Apostle prays that we might "know the love of Christ which passeth knowledge"—its breadth, and length, and depth, and height. Begin with its depth. "While we were yet sinners, Christ died for us." The farthest depth of our sin, that is the depth of God's love. Then as to the height. We estimate the love a man has to us by the sacrifice he is ready to make. "God so loved that He *gave*." Mind the tense: there was a moment in the counsels of God when He *gave*. "God *was* in Christ reconciling the world to Himself." Once for all He *gave* his son. God *so* loved. The whole truth of Christ's absolute divinity lies in that "So." It is not that He chose Jesus Christ as the flower of the human race, and so loved the rest that He sacrificed Him for them. No; He gave up *his only begotten son*. When we watch Jesus climbing the altar slope to Calvary, we say, "Behold the height of sacrifice." There needed no Christ, no Calvary to *make* God love the world; He so loved that He gave.

What of the breadth? You will find it in the "Whosoever." God loved the whole human race without distinction. (Some of the old theologians had thought it needful to add the "elect" world. This was not the meaning; but they had wished to make it clear that in the work of our salvation God has the first and the last word. If man had the last word, no one could be saved.) Then its length. This love is as long as from eternity to eternity. And, as the poet says—

> For, oh! eternity's too short
> To utter all thy praise.

THE HON. AND REV. TALBOT RICE

spoke of the grace of the Father as shown in the gift of the Spirit. We cannot look at truth, he said, as we would look at pictures in a gallery. We must learn how to manifest these truths so that other men may believe them. We expect to be like our Father some day, but men will never believe in God's grace till we represent Him to them. They will believe in God's giving up his Son for them when they see Christian parents giving up their children for the mission field or the slums of the great city. Others will be influenced by what we *do* rather than by what we *say*. God's desire is to give us grace so abundant that it will overflow. Look at the abundance of nature. This love of the Father *flowed* out; it was not *forced* out. Out of us should flow rivers of living water. The Apostles said, "We cannot but speak." Christians now seem to leave out the "but," and to read it, "We cannot speak." Out of the abundance of the heart the mouth speaketh. God gives us this gift of the Spirit in spite of all our failure and unworthiness.

Sometimes we exaggerate in our speaking; Jesus never does. If He speaks of "rivers of living waters," who can express all that is implied in this promise of the Holy Ghost. How much of it do we want, and why do we want it? We shall not get it if we want it merely for selfish purposes, or simply to make us happy. It must be desired that we may do the will of our Father in heaven. It is to make these doctrines grand realities that we have the gift of his Spirit.

This gift is not for some privileged persons; it is for all who believe in Jesus. It is not for a Church nor a system; it is for individuals. If we do not consciously enjoy the presence and power of the Spirit, whose fault is it? Not the fault of our loving Father, certainly. It is our own want of trust in Jesus. And all this fulness is the result of God's grace—it is a gift; it is not earned by our work, or merit, or self-surrender.

An address was given on Tuesday evening by

REV. JAMES STEPHENS,

of Highgate, London. Keeping closely to the programme, he brought out with wonderful clearness the grace of the Father as manifested in his delight in the work of the Son. The Father's love for the Son is an eternal love, but we have now to consider that grace as manifested towards Him while He was accomplishing his redemptive work for us. From the time when at Jordan the voice of the Father declared his delight in the Son, up to the moment when He placed Him at his right hand far above all principality and powers, the Father's delight in his work was continuously manifested. On the cross, even at the very moment when He cried, "My God, my God, why hast Thou forsaken Me?" He was "a sweet-smelling savour"; presenting to his Father a life of perfect obedience, even to death. Never before had God seen in man anything perfectly agreeable to Him as the Holy God? All along the life on earth the Father was present. Anointed with the Holy Ghost and with power, Jesus went about doing good, healing all oppressed by the devil, *because God was with Him*. Did anyone recognise Jesus as Messiah? It was because God had revealed Him to that soul. Did Peter acknowledge Him as the Christ of God? It was because the Father in heaven had revealed this to him. Were his words full of grace and truth? The Father gave Him commandment what He should speak. Did Jesus perform miracles? "The Father that dwelleth in Me, *He* doeth the works."

Then when the work of expiation was accomplished, and Jesus had been laid in the grave, the Father showed his satisfaction in the accomplished redemption, in that He raised Him from the dead to die no more. Never had He done this to any other. Forty days after, He entered for us into the heavenly temple, and was there established for us a great High Priest. Further, the grace of the Father comes out in this: He was taken from us that the Comforter might come with all his manifold gifts and powers. How that grace will yet be manifested when, as in the vision of Daniel—He shall come back in the glory of the Father after having received the kingdom. He is yet to be glorified in the very place where He has been rejected and despised. Then we also shall appear with Him in glory. Surely when God's energies seem to be directed in glorifying his Son, ours should be directed to the same end. Shall not we unite with all our hearts in the Apostle's anthem—"Blessed be the God and Father of our Lord Jesus Christ"; and in the prayer—"Lord, work in me all thy blessed will"?

WEDNESDAY.

Lord Polwarth presided this morning, and called attention to our duty as workers with God. He thought Christian workers depended too much on organisation, forgetting that God is the great Worker. As He was the Creator in the natural world, He is the mighty Worker in the new creation.

Then we had the joy of seeing and hearing the venerable, much-loved Dr. Andrew Bonar. Many, unfortunately, could not hear his words, but the look of radiant peace on his face was a testimony to the fidelity of God, who said, "Even to hoar hairs will I carry you." Dr. Bonar's address went over some of the ground traversed the night before by Mr. Stephens, though the subject that he took was the grace

of the Father shown now in the part He takes in our salvation, while Mr. Stephens had shown the part He took in the work of Christ when He was personally on the earth. Dr. Bonar spoke of the old recollections awakened by reading in the programme of the Conference the subjects proposed for meditation; one of his first printed productions had been a tract on the love of the Father. This doctrine was the means of the wonderful revival in Perth and its neighbourhood fifty years ago. We want no new theology any more than we want a new sun in the firmament; we want brighter and warmer rays from the old sun to irradiate our hearts. Those who have read Mr. Stanley's journeys in "Darkest Africa," will perhaps agree that one of the most interesting parts of the book is that which has reference to the sources of the Nile. There has been for ages a mighty range of snow-clad mountains 18,000 feet in height from which continually pour down the streams which form the Nile. Why was it so little known? Even Stanley himself had been in its neighbourhood without seeing it. It is because the greater part of the year it is wrapped in mist, not above fifty days of the year does it stand out clear. But, when it does, what a magnificent spectacle! So has it been with this doctrine of the grace of the Father. Its existence has been known, but very little has been said about it in books of theology.

What do we find the grace of the Father is doing for us now? In conversion, for instance. "Every good gift cometh down from the Father of Lights." "Of his own will begat He us." Paul says, "It pleased the Father to reveal his Son in me." It is as if the Father were perpetually drawing back from hearts the veil that hinders them seeing the Son. In justification it is God that justifieth. In adoption it is the Father who sends the Spirit of his Son into our hearts. Having done this, He is always listening for the cry of his children. In sanctification: the great agent in our sanctification is the Holy Ghost, "whom," Christ says, "the Father will send in my name." In our prayers, Father, Son, and Spirit are interested. It is the Father who is to send Jesus Christ who will bring with Him those who sleep in Jesus. When the day of glory comes, it is the Father who is to wipe away tears. His love is wonderful, even now; "not a sparrow falls without our Father." Even the hairs of our head are all numbered. Jesus said it, and He ought to know. It is just like Him; of whom Moses says, "He kept them as the apple of his eyes." This is the whole truth about the Father. It gladdened and satisfied us fifty years ago. It gladdens and satisfies us still.

PRINCIPAL MOULE,

of Ridley Hall, Cambridge, told how glad he was to be present at the Perth Conference. It was the first time he had had the privilege of seeing Dr. Bonar, but his name had been a household word to him from childhood. All his life he had reverenced him as the author of that precious Life of Mr. Murray M'Cheyne. He had the volume still on the shelves that were his mother's; and every time he opened it he found help and precious teaching. What it was for him to meet for the first time the revered author he could not tell.

Mr. Moule read two short passages, "Endued with power from on high," and "Ye shall be witnesses unto Me"; also Col. ii. 2: "To the acknowlegment of the mystery of God which is Christ" (Mr. Moule prefers this rendering). Why is it called the mystery or secret of God? Because you cannot take the love of the Father without the Son with whom it is always connected. The Colossians were strongly tempted to look beyond Christ for the secrets, they wanted to face the facts of their times. It was so at Colosse; it is so at Perth; it is so everywhere. Paul says Christ is the secret of God, treasured in the depth of the Father's wisdom, of the Father's love.

The Father's love is no figure of speech; but you must come to Jesus to know this. The speaker illustrated how dear Christ is to the heart of God by speaking of the pain he himself felt when a stranger had grieved his gentle little girl by speaking harshly to her. The thing was so trifling that another might have smiled at it, but the father's heart could only feel indignant at the insult to his child. How must the Father feel towards those who despise and reject His only begotten Son!

Have you realised that in Jesus Christ we have the long veiled but now disclosed secret? It needed the personal living Father to reveal the personal Son by the personal Spirit. We are here as those who think much of Jesus Christ; we have looked anew in his face, and we have found the secret. No real aftersight disarranges any former sight of Him. We have found the secret of Jesus before the judgment seat, we have found that the righteousness and the blood are not figures of speech. Jesus Christ is the antithesis of all the evil under which self groans. In Him are peace, victory, purity, patience, immortality. Let us love the Father and trust the Father by the Son.

Mr. Moule gave a little bit of personal experience, telling how, long after his conversion, a new richness of experience came upon him in the quiet service of a Christmas Day as he read the words: "The only begotten Son who is in the bosom of the Father." Thoughts of the Father's love to the Son and of the safety of the weakest believer who has touched the hem of his garment flooded his soul.

Then we are to be witnesses. Not only messengers. A messenger brings a letter of the contents of which he knows nothing. A witness must tell what he has seen and heard. Our testimony to this secret must be first hand. If we are inconsistent in our life, we shall be witnesses on the wrong side. Christ says: "Witnesses to Me"; as to a great reality. Seek for obedience to the apostolic command: "Be ye filled with the Spirit." The Father's gift, the Holy Spirit, revealing to us Christ, will make us true witnesses. Christ is the secret; we are to do our utmost to make Him known.

THURSDAY.

The final division of the Conference subject was considered this morning—The results of the grace of God the Father in the present and the future. Lord Polwarth dipped a little into the meaning of those wonderful words in Eph. i., "The exceeding greatness of his power to usward who believe, according to the working of his mighty power which He wrought in Christ when He raised Him from the dead." Here we are brought within sight of the ideal life—that of Jesus Christ Himself. For Him there were no surprises, because He was in close and constant fellowship with the Father. If we draw continually, by the hand of faith, from the same source of full supply, our life shall be fruitful and blessed.

REV. DR. ROBSON,

of Inverness, was the chief speaker on the theme of the day. This grace of God, he said, is no mere sentiment; it is an active spiritual force which works potently in the believer's life. Directing further attention to the passage quoted by the chairman, he observed that we see in the enthronement of the Saviour the outcome of this Divine grace that has occupied our thoughts. He traced three steps in this exaltation of Christ—the resurrection, when the Spirit returned to its now deathless shrine; the ascension from earth in the presence of his faithful band of followers; and his session in the place of power and dignity at the Father's right hand, far above all the angelic hosts that act as officers in the court of heaven. There we see the once humiliated Man of sorrows, with the crown on his brow and the sceptre in his hand. Though Christ was inherently Divine, yet he held his Godhead in subjection to the power of the Father, and therefore this grand climax to his redeeming work was the outcome of the sovereign grace of God. In all this we have a bright typical prophecy of what is to be wrought in the true believer by the same free grace. The resurrection, the ascension, and the assumption of kingly power are all for us, as much as the incarnation and the atoning death upon the cross. Now He is Head over all things to his Church. But it is through our own union with Him in his death that we enter into the subsequent exaltation and glory. Even now we possess and ought to show forth a risen life, but it will not have its full fruition till we have received the body of our transfiguration. Seated in the heavenly places now with our enthroned Lord, we shall one day realise the actual experience of being with Him on his throne, and taking our part in the regal functions which He performs. Oh to fathom the transcendent meaning of all this coming as well as present privilege and glory that are the fruit of the grace of God the Father. A closing word of affectionate appeal to any who were as yet outside the operative power of this saving and sanctifying and exalting grace gave a fitting point to the speaker's meditation of this wondrous theme.

REQUESTS FOR PRAYER

and also for praise are not omitted at Perth. Those presented on Thursday were very pregnant with meaning as to the reality of God's goodness in hearing and heeding the humble prayers of his children. With heartfelt thanksgivings were mingled petitions for the conversion of dear relatives, for grace to meet home trials, and for blessing on many workers in the great field. One touching request was that some information might be forthcoming about a daughter who, for years, had been away from the ken of her parents, somewhere in New Zealand. Another touching circumstance was mentioned. At every Conference since 1886 prayer has been asked for blessing on several sons in America. News has just come that these prayers have been partly answered in the conversion of one who desires to give himself to active Christian service. In presenting the requests, Dr. Bannerman gave voice to many grateful feelings in returning special thanksgiving to God for the glorious harvest weather.

REV. NEVILE SHERBROOKE

followed with a ten minutes' talk which was truly remarkable in the wealth of its comforting suggestion and practical helpfulness. In the line of the day's teaching as to future glory for the believer, the speaker cited Rev. xxi., xxii., which tells of the New Jerusalem, that it shall have no temple, or sun, or moon, or night. God is training us here and now for eternity. Away with the thought that we may serve the devil all our time on earth, and at the last, after passing the gate of death, may become the servants of Christ. This passage tells of two precious things that are needed for our earthly service, but will be absent in the glory land. "I saw no temple therein." Temples on the earth are standing witnesses for God in an ungodly world; they provide an aid to the Christian life, and they are instruments for conveying the blessing of salvation to others. Yonder God will need no such witness; we shall need no such helps in the life of the soul, and there will be no ingathering of souls. This last fact has its very solemn bearing on our work of to-day. We have no Scriptural warrant for the idea that probation will be prolonged beyond death; therefore our time for reaping a soul-harvest is *now*. Then, while we thank God for the aid that comes through earthly temple-worship, we must not be dependent on it even here, else how shall we do when that is withdrawn?

The second present blessing that will find no place in the heavenly city is artificial light. No night there, and therefore no sun or moon. We thank God for the reflected lights of earth, though they are only temporary. Let us seek to show a clear and steady light in our homes, and in our business life. We need to be delivered from the little things that intervene to cloud our shining for the Master—the peevish

tempers, the inconsideration for others, the self-seeking, that mar the brightness of our testimony. These conferences are helpful in revealing and removing such hindrances. Have any of us experienced the sorrowful eclipse of earthly light in the loss of dear loved ones—those who were true reflectors of the life of Christ? Then we will seek to get nearer to the Master Himself, the great source of spiritual light.

We are told again that no gate should be shut there. This speaks to us of the duty and need of present watchfulness, lest at eargate, eyegate, or heartgate, anything come in to spoil our life and rob us of our witness. Let us beware of books that would shake or weaken our faith. God will test our faith, and it is not for us to do anything voluntarily that will put it to the strain. Mr. Sherbrooke's words were excellent, as giving counsel and warning as well as ministering consolation to hearts like his own that have been riven by sorrow and bereavement.

In a few closing sentences Rev. J. FORDYCE spoke of the spirit of trustfulness and hope that the meditations of the Conference were fitted to impart. If God has given to us his very best thing in the gift of his Son, He will not withhold from us any good thing that we need—joy, consecration, brotherly love, a prayerful spirit, an assurance of coming glory.

THE AFTERNOON MEETINGS

of the first two days were devoted, as the custom is, to reports of active effort of various kinds. On the Tuesday, there was an animated and interesting conversation on work among the young. On Wednesday, Rev. J. Fordyce and others testified to the need of providing spiritual privileges for "our kith and kin in India." At the same meeting, Commissioner Booth-Tucker, of the Salvation Army, spoke, in his own enthusiastic fashion, of evangelistic endeavour for the natives of India; and Musa Bhai graphically related his experience.

The third afternoon is set apart for the united Communion service; it proved this year to be a time of much soul refreshment to the large company that sat down for the memorial feast of love, and partook of the symbols of the Saviour's death and redemptive work. An address by Dr. Paton Gloag on the surpassing character of the love of Christ preceded the Communion, which was very suitably followed by some weighty words by Rev. Mr. Collinson on the need of manifested union among believers belonging to different sections of the one Church. These occasions, he said, furnish a blessed opportunity of such manifestations, and everybody present must have felt the force of his words.

EVANGELISTIC ADDRESSES

are always the outstanding feature of the evening gatherings. Then there is the largest attendance, and the audiences are more promiscuous. The Gospel addresses this year were given, among others, by Col. Oldham, Rev. G. H. C. Macgregor, and Mr. George Clarke. The addresses by Mr. Macgregor, a young Free Church pastor from Aberdeen, were truly remarkable in the qualities of freshness, unction, and winning power. As we listened to this young preacher's talk on the last evening from the well-worn text, "Behold, I stand at the door and knock," we could not but thank God that in the younger generation of ministers there are some at any rate who have laid heart and mind and tongue wholly on the altar for the salvation of their fellow men. The Free East Church of the Granite City is happy in having such a pastor set over them in the Lord. The only thing that one feels inclined to say by way of criticism with respect to the evening meetings is that the number of addresses might, perhaps advantageously, be curtailed. This would leave more opportunity for the process of drawing the net. On the Sunday evening following the Conference, however, a special effort is always made to clinch home the impressions of the previous days to gather up the fruits; this has been found an excellent plan, and we commend it to the thought of the conveners of other Conferences. After last year's Conference at Perth, a special mission was held by Mr. J. Scroggie, the fruits of which, we were told, are appearing unto this day. For some years past Rev. Dr. Bannerman, of Perth, has been conjoint secretary of the Conference, with our venerated friend, Mr. Mudie, of Montrose. Central Scotland has good cause to thank these and other earnest-minded brethen for their combined labours in arranging the meetings, and for the Christian hospitality extended to the visitors from other parts of the country.

YOUNG MEN IN COUNCIL.

The usual autumnal gathering of Scottish Y.M.C.A.'s and Fellowship Unions took place last week, Aberdeen being this year the meeting-place. The arrangements were made by the local Association, of which Mr. Charles Sherriffs is the very competent and highly esteemed secretary. Close upon two hundred delegates came from all the points of the compass, and the meetings were held in the most favourable weather. Even the cold and wind-swept Granite City softened into radiance and warmth under the influences of a generous wealth of sunshine. The programme was universally admitted to be one of more than usual adaptation to the outstanding needs of the time and the discussions were carried on with a spirit that indicates the presence of no small vitality among the Christian young men of Scotland.

A preliminary sermon on the Sabbath by Dr. Marshall Lang, of Glasgow, on the historical and Divine personality of Christ as the founder and the centre of the evangelical faith, was a most admirable introduction to the engagements of the subsequent days.

THE OPENING MEETING

on Tuesday evening in the Music Hall was a memorable gathering. The fame of Rev. John McNeill, of London, and Rev. John Smith, of Edinburgh, drew together a vast concourse of the citizens of "Bon-Accord," and the great building was crowded to overflowing. The presence on the platform of many leading ministers and public men of the city showed that the Y.M.C A. in those parts has managed to reach the ear and gain the sympathy of the community. Lord Provost STEWART (who is a son-in-law of the venerable Principal Brown) presided and introduced the interesting business of the evening with some very acceptable and fitting remarks. Alluding to the catholicity of spirit that attaches to the Y.M.C.A., he said, within its borders no one is asked whether he is of Paul or of Apollos, but only whether he was of Christ. His Lordship gave a cordial welcome to the strangers and wished for all a time of much profit and soul refreshment.

THE EVANGELICAL FAITH AND CULTURE

was the topic assigned to Rev. JOHN SMITH, of Edinburgh, and he dealt with it in quite a masterly fashion. He began by claiming that questions of intellectual doubt can never be properly discussed or solved unless there is a desire on the part of Christian advocates to understand and to show due sympathy with the doubters. We were much struck with the correspondence between the position taken up on this point by Mr. Smith, and some of the reasonings he urged, and those put forward recently in Dr. Harrison's address to Church of England missioners at Harrow, reported in our columns. The inquiry (said Mr. Smith) is a very pressing one—how so many men and women who are themselves the product of a Christian civilisation have taken up an attitude of negative exception if not of active antagonism to the Evangelical. The immediate loss is a keen one to that faith itself, but the loss to these doubters and disbelievers and to the world at large is greater still. But there must be no unreasoning timidity as to the ultimate results. We can find much to justify the belief that in the not distant future,

> That in me which thinks and that which feels
> Shall everlastingly be reconciled;
> And that which questioneth with that which kneels.

One grand distinction of the evangelical faith is that it teaches and emphasises the supremacy of the moral and the spiritual—the moral glory of God and his claims on man, the enormity of sin, the necessity of atonement, the eternal issues of conduct. Such a system must challenge the thought of every generation, and, of course, there is an added difficulty in the imperfect, onesided, and even spurious life realisations of the faith on the part of its confessors. We must insist on it that between the evangelical faith and culture there is no fundamental antagonism. Misconceptions are keeping men of culture aloof, and these misconceptions need to be removed. One of the most recent of these misconceptions is that the Christian faith is narrow and one-sided, and that the Christian conception of life is too limited for the conditions of the present time. Of course these questionings must have some validity, or they would not survive; but they bear not so much against the faith of Jesus Christ as the current realisations of that ideal. The spirit of Jesus Christ has never been incarnated as it will one day be incarnated in ordinary human life. It is a profound mistake, however, to think that the Christian faith is in any degree antiquated or out of date. In proof of the statement that it is not, we can point to poets, scientists, statesmen, and other illustrious men, living and dead, who with the greatest mental culture have united the simplest Christian faith. To a truly remarkable extent the great doers and thinkers of the age have drawn their inspiration from Christ. And round these *colossi* there is a host of shining ones in every walk of life, and on every plane of intellectual power, who, by thought and service and suffering, have proved that Christianity is

AS WIDE AS HUMANITY ITSELF.

Mr. Smith next dealt with another misconception on the part of "culture"—the calm assumption that every assertion of the supernatural is a delusive imagination. This assumption, he declared, amounted to nothing less than an intellectual tyranny. In the case of many, while the supernatural cannot be altogether ignored, it is emasculated so that atonement, renewal, and life in the Holy Ghost are eliminated. But such men have drawn their conclusions on insufficient grounds. This attitude of culture does not take account of every side of our complex human nature. It is untrue to fundamental fact. Let it project itself into the sphere of the moral with the same loyalty to truth that has characterised it in other spheres, and it will, despite itself, seek for an authoritative utterance from Him in whom, as Author of all, obligation centres in the last resort. An aroused conscience will not be satisfied with an emasculated Christianity, but will desire just those features that are most prominent in the evangelical faith—the demand of righteousness, the exposure of sin, the need of atonement, and all that follows therefrom.

Another unhappy misconception is embodied in the modern idea of humanitarianism, as opposed to evangelicalism. Here again we must make appeal to our cultured friends from professed Christians to the Christianity of Christ Himself. The very governing conceptions of the faith, in its early history, included the realms of society and politics. Even, to-day, the mightiest humanitarian force is the Christian faith. Where do we find our humanitarians, pure and simple, raising the sunken wrecks of our social life, and the waste and refuse of our civilisation to virtue and usefulness again! In the slums we shall find ten Salvationists for one Social Democrat, and a hundred burning Christians for one to whom this world is all, since there is no beyond. Even within the sphere of the political, the Spirit of Christ is acting as a mighty force in the public life of the nation. In closing his able and frequently

applauded address, Mr. Smith said there was evidence enough to satisfy and to guide every man who had a willing heart. Men thought they were testing Christianity; but, in reality, it is Christ who is trying and testing them to the core of their being, and the true wisdom is that which yields to his Divine and irrefutable claims.

REV. JOHN MCNEILL

had a somewhat difficult task in following such a closely and powerfully reasoned argument; but he speedily put himself *en rapport* with his audience by a few genial pleasantries, and by the remark that he would leave Mr. Smith to carry the culture for both, and would attempt a humbler flight. Then he launched out into an eloquent and convincing exposition of the need and worth of the evangelical faith, in the life of to-day. He claimed to be a modern man, and to be abreast with all that is good in this century. Many theories and speculations are said to be "in the air," and for his part he preferred to keep them there. He magnified the "splendid dogmatism" of the Christian faith that comes to a young man, as it did to himself, in the greatest crisis of his life, and speaks the word of saving power.

This faith, then, spoke to him in sharp and overmastering terms, which to this day he loved, keen and cutting though they were, for his conscience responded to them. This evangelic faith gives a man a grand start in life, and is to him a bed-rock on which to stand. In illustration of this point, Mr. McNeill took up and briefly expounded the healing of the man with the withered hand, and how, through obedience to the splendid dogmatism of the command to stretch it forth, it was restored to vigour and power. In illustrating the power of the evangelical faith to restrain the irreverent analytical curiosity of the age, he made capital use of the story of Moses at the burning bush. He pictured Moses as

A NINETEENTH CENTURY SCIENTIST.

saying, "I will now turn aside and see why." In this critical spirit people come to the Bible, or to the creation of God, and think they will "see why." If they would speculate about the bush not being consumed, let them take care they did not burn their fingers. Before Moses could get to the bush, he heard a voice: "I will give you better work to do; take off thy shoes from off thy feet, for the place where thou standest is holy ground." So the evangelic faith makes men observe their proper distance and relation to God, and take a position where they could understand his glory and power without being consumed. Some people came to the human body, and found in it only brain, nerve, protoplasm; they saw not the divine flame that shone out through these. The evangelic faith saves us from this blindness that is so characteristic of the bold, irreverent inquiry of to-day. Then the faith not only gave him life for his own soul, but enabled him to assist in saving others. It is a lie deep as hell to say that evangelic Christians pay attention only to such intangible things as grace, salvation, faith, and pay no attention to the degraded society around them. This faith introduces a man to a great company of others like minded, who are going down to the bottom of society and becoming the saviours of their fellow men. This faith is at the root and centre of all true social and national reform, and every day is proving it more and more. Those false and spurious gospels that are not rooted in the cross of Christ and faith in Him are being discovered to be nothing but pinch-beck reprobate silver, which proclaims itself to be counterfeit. He trusted the Y.M.C.A. of our land would increasingly experience the need and worth of this grand evangelical faith, not only in their personal salvation, but in rescuing the perishing ones around.

This opening meeting of the Conference gave a high tone to all the proceedings, and, as the addresses of the two chief speakers of the evening were well reported in the local press, the influence and stimulus of their words will be felt through a wide circle in the North of Scotland.

MORAL AND SOCIAL DANGERS.

A very interesting discussion on this subject in its relation to our young men came off in the Christian Institute on Wednesday forenoon. It was introduced by an able and suggestive paper read by Mr. CHARLES J. GUTHRIE, a son of the far-famed Scottish divine, and a well-known advocate at the Edinburgh Bar. In appearance, Mr. Guthrie bears a very striking resemblance to his illustrious father, and it is pleasant to find the son following the footsteps of such an honoured sire. Admitting the existence of special moral and social dangers to young men in the full flow of our modern life, Mr. Guthrie asked whether we were to regard the triumph of these evils as inevitable. Is purity of life to be impossible to all but those of riper years? A thousand times No! Remember the French proverb, which young men might well take as a watchword in things temporal and spiritual: "It is difficult; it is done. It is impossible; I will attempt it." Away with the soul-destroying doctrine that every young man must "sow his wild oats." Here there must be no compromise and no surrender. We will insist on a moral obligation to purity of life as resting equally on both sexes.

The best counteractive to these moral and social dangers is to leave them no time to operate. Let the leisure hours be filled with that change of occupation which will at once interest the mind, recreate the body, and preserve the heart. Those who are so occupied will have no time or appetite for questionable amusements, or even for an excess of innocent recreations. Let every young man have a hobby—half-a-dozen of them rather than none. They may be scientific, antiquarian, artistic, musical, literary. Then there is much philanthropic work to be done; such as temperance effort, so much needed. Drink is so closely bound up with other forms of evil that abstinence from it will save a young man from many a snare. Best of all, let there be direct religious work in connection with the churches, in the Sabbath-school, and in other ways. Thus the young man will not only preserve himself from the evils that press around him, but will take a worthy and noble part in the true work of the world.

THE DISCUSSION

that followed was very lively and interesting. It related mainly to the dangers that come to young men through the drink curse, and the gambling propensities of modern society. There were some very earnest protests from delegates against the wide-spread mania for betting, and it was broadly hinted that this evil is not dissociated with athletic sports, such as football. Some of the speakers condemned in extreme language all secular agencies in connection with Y.M.C.A. work, while others defended their cautious use as a means of drawing the young away from the public-house and the billiard saloon. One speaker inveighed strongly against the habit of making a business of pleasure, so that the very occupations of life are tainted with this unwholesome craving. It appeared from the statements made that gambling with cards is not infrequent in railway trains in Scotland, and an earnest desire was expressed that this source of temptation should be removed. On the positive side of the discussion valuable counsel was given to young men to fortify themselves by Bible study and by simplicity of life. Mr. OATTS, of Glasgow, uttered a few faithful words on the work of the White Cross Society, and Lord KINNAIRD wisely closed the conversation by claiming freedom for young men, especially in our great cities, to conserve their physical health by proper recreation, which can be done and ought to be done apart from the taint of gambling or betting. He added that when the higher and spiritual elements of life are properly cultivated, such secondary matters will find their legitimate place.

The chairman of the hour, Mr. SINCLAIR, of Partick, told how on entering the marriage relation he had laid down the life axiom never to engage in anything or to go to any place where he would be ashamed to have the co-operation or companionship of his wife. He commended that idea as one full of safeguards to the young man.

CONSECRATED YOUTH.

A very earnest and practical address on the power of a consecrated life, as illustrated by the career of Daniel, was given at noon by Rev. G. H. C. MACGREGOR, of the Free East Church, Aberdeen. He regarded consecration as a deliberate decision and crisis in the spiritual experience that gives a direction and impulse to the life. It involves the surrender of everything that would hinder; and this surrender must be thorough and whole hearted. Of course it implies an utter renunciation of all known sin and separation from all that is "of the world," as opposed to that which is of Christ. It implies also an enlistment in the service of Christ, and a full submission to his will in all things. These points were well illustrated by some references to the career of the prophet, statesman, captive, Daniel. Then it was shown how such a consecration of heart and life gives one power with God in prayer, and power with men in active service on their behalf. It gives rest and joy of soul and endurance in faithful testimony. Single-mindedness and unflinching courage are qualities that go with true consecration.

The remainder of this devotional hour was given to humiliation of soul before God, and earnest, trusting prayer that He would accept the renewed dedication of his servants. A few pathetic words of sympathy and cheer fell from the lips of the aged Principal Brown, who dismissed the hushed assembly with the benediction.

A BUSINESS MEETING,

in the afternoon, afforded the opportunity for some interesting and hopeful reports of Y.M.C.A. work up and down the country. Mr. R. Henderson Smith, the travelling secretary for Scotland, and Mr. C. Rogers, the Association evangelist, also made interesting statements as to their respective departments of service for young men. The special Week of Prayer was fixed for November 2—9.

A MISSIONARY MEETING

in the Free West Church, in the evening, largely attended, gave a very happy conclusion to the public gatherings of the Convention. Lord Kinnaird, who presided, said he believed it was the first meeting of the kind in connection with the Scottish Y.M.C.A., and he looked on it as a very hopeful omen for the future usefulness of the Association. He told of various branches that were sustaining special missionary effort in the foreign field, and hoped that this occasion would lend a great stimulus to that important work.

In a practical and well-considered address on the scope and claims of missions on young men, Mr. ANDERSON, of Ardrossan, showed the universal application of our Lord's command to evangelise "every creature" in the world. While the missionary may use all auxiliary efforts that are likely to prove of service, his supreme duty is to declare the Gospel of Christ in all its fulness. The great and crying need of the heathen fields was urged as a strong incentive to missionary devotion. It was also pointed out that slackness in foreign missionary zeal inevitably brings leanness of soul and paralysis of effort at home. Then the special claims of this service upon young men were faithfully pressed home, and an appeal made for consecration on behalf of the perishing heathen.

This statement of the question from the abstract point of view was admirably strength-

ened and illustrated by the two closing addresses from actual missionaries—Rev. T. T. Matthews, of Madagascar, and Dr. Kerr-Cross, of Nyassaland. The former fiercely condemned what he considered the false idea of thinking to evangelise the heathen by mere humanitarian methods. He protested still more strongly against the gospel of gin that professedly Christian nations are carrying to the natives in heathen lands. A protest also came from Mr. Matthews as to the French protectorate arrangement in Madagascar, though he expressed great confidence in the stability of mission work in the island. Some very striking figures were given as to the truly wonderful strides that missionary effort has made among the Malagasy within recent years, and the impression left by the speaker's words was to the effect that this island of the African sea will yet be a bright jewel in the crown of the Saviour of mankind.

Dr. KERR-CROSS presented in a most fascinating way some life pictures illustrating his five years' work as a medical missionary among the natives of the Nyassa region.

His account was also of the most encouraging character, both as to results achieved and future prospects.

THE SOCIAL ELEMENT

was by no means forgotten in connection with this gathering of young men. The delegates from a distance were kindly entertained in Aberdeen households, and everybody was loud in praise of northern hospitality. A public luncheon on Wednesday at the expense of Mr. Murray Garden, an Aberdeen advocate, gave the opportunity for social fellowship and the exchange of hearty Christian greetings. On Wednesday afternoon ex-Provost Henderson gracefully entertained the members of the Conference, and also a number of ladies connected with the Y.W.C.A., at his pleasant residence, Devanha House, and an exceedingly pleasant time was passed. On the Thursday morning, the delegates were entertained to breakfast, and the same day they visited Inchmarlo, up the lovely valley of the Dee, by invitation of the proprietor, Mr. Davidson, an earnest Christian gentleman. We should say that altogether the memories of this Aberdeen Convention will be many and happy and helpful.

YOUNG WOMEN'S CONFERENCE, ABERDEEN.

Some Conference meetings took place in Aberdeen on Tuesday week in connection with the Young Women's Christian Association. The interest was shown by large attendances, chiefly of ladies. Mr. DAVIDSON, of Inchmarlo, presided, and at the morning gathering gave his own personal experience in the matter of salvation. He gave some words of warning against loose views as to the Bible doctrine of eternal punishment and the Fatherhood of God.

Among those who spoke during the day were Rev. J. Smith, Dufftown; Mr. W. T. Paton, London; Sir R. Phayre, Mr. J. Anderson, Aberdeen; and Mr. Seagram, London. The addresses included such practical topics as "Service," and were found to be stimulating and strengthening to those engaged in Christian work among our young women.

THE "WELCOME HOME" at the Royal Naval Station of Simon's Town, South Africa, is one outcome of present-day efforts to reach men in the army and navy. In order, however, to ensure the permanent stability and greater success of the institution, it is necessary to provide more suitable premises with ampler accommodation, large numbers of men being turned away at times for want of room. Towards the sum needed to do this, £225 has already been subscribed, but this is not a tithe of the amount required to complete the scheme. Explanatory circulars, giving full references, will gladly be sent by the treasurer, Rev. Ellis J. Williams, Glanmorfa, Barmouth, Merionethshire.

For the Young.

"I NEVER SAW IT LIKE THAT BEFORE."

BY WILLIAM LUFF.

A YOUNG man I know, who is now pastor of several village churches, was one day holding services for the young in London. He took for his subject, "Believing," and a wonderful subject it is. I have just looked it up myself, and have come to the conclusion that nothing can be of greater importance, and the following texts have led me to this conclusion.

"He that cometh to God must believe that He is" (Heb. xi. 6).

"This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29).

"This is his commandment, that we should believe on the name of his Son Jesus Christ" (1 John iii. 23).

"Ye believe in God, believe also in Me" (John xiv. 1).

"By Him all that believe are justified from all things" (Acts xiii. 39).

"We believe that through the grace of our Lord Jesus Christ we shall be saved" (Acts xv. 11).

"Unto you therefore which believe He is precious" (1 Peter ii. 7).

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John v. 13).

After the meeting was over, my friend spoke to a young girl about fourteen years old, and asked, "Do you believe in Jesus?"

"Oh! yes, sir, I do."

Her answer was true; but not true in the sense in which our evangelist meant.

Did she believe Jesus was her Saviour? No.

Did she believe that He saved her? No.

Did she believe that she was saved? No.

That he was not misjudging her was proved by her answer to his second question.

"Then, you are really saved through Jesus?"

"Oh! no, sir, I couldn't say that."

Just how many stop half way: they say that they believe; but they do not believe they are saved by their believing.

"Lend me your Bible," said my friend, and, turning to John iii. 36, read:—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life."

"You are there told by Christ Himself that every one who believeth hath everlasting life."

She looked at the words, God the Holy Spirit gave her eyes to see that such was there meaning.

"Well, I never saw that verse like that before," she exclaimed. No, she had seen it; but never saw it like that before.

It is wonderful how different texts look when we see them through the glass of faith. Let us try two or three.

"Who his own self bare our sins in his own body on the tree" (1 Peter ii. 24). While we look at the sentence without a personal interest in it we do not notice much beauty; but when faith reads "my" into it, we say: "I never saw that verse like that before."

"He was wounded for our transgressions, He was bruised for our iniquities, the chatisement of our peace was upon Him, and with his stripes we are healed" (Isa. liii. 5). To an ordinary reader the words are very familiar; but when faith reads "with his stripes I am healed," we exclaim, "Well, I never saw that verse like that before."

"So many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John i. 12). Without the glass of faith that is far-off and general, with the glass of faith it becomes so near that it is personal, and the new-born son of God cries, "I believe, and therefore am a son."

Full of her new vision, our lassie went home and told her mother, finishing her story with, "Mother, I never saw that verse like that before."

That mother wrote to my friend, telling him that on that evening she was coming to the meeting herself; but, as her daughter was nearing her fifteenth birthday, and she was anxious she should not pass it unsaved, she thought she would send her, and stop at home herself and pray.

"I could see directly she came home that the prayer was answered," she wrote.

The last my friend heard of that young girl was that she had joined herself to God's people, and was daily seeing in her Lord and in his Word beauties she had never seen before. Have you seen your salvation in the verse so blessed to her. Look!

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

CONSIDER THE LILIES.

Said the corn to the lilies,
"Press not near my feet;
You are only lilies,
Neither corn nor wheat:
Does one earn a living
Just by being sweet?"

Naught answered the lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day;
And at last the Teacher
Chanced to come that way.

Whilst his tired disciples
Rested at his feet,
And the proud corn rustled,
Bidding them to eat,
"Children," said the Teacher
"The life is more than meat.

"Consider now the lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."
Oh, happy were the lilies
That He loved them so!

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 21, John xviii. 1—14; Mon., Sept. 22, John xviii. 15—27; Tues., Sept. 23, John xviii. 28—40; Wed., Sept. 24, John xix. 1—15; Thurs., Sept. 25, John xix. 16—30; Fri., Sept. 26, John xix. 31—42; Sat., Sept. 27, John xx. 1—18.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. L. Sayer, St. George's Presbyterian Church, Brondesbury, Sept. 21 to Oct. 3. Mr. E. Arrowsmith, Exhibition Hall, Belfast, Oct. 3—5. Mr. H. Hutchinson, St. Benedict's, Everton, near Liverpool, Sept. 27 to Oct. 5.

The meetings for seaside reports will take place at Prince's Hall, Piccadilly, W., on Monday, Oct. 13, afternoon and evening.

A STEAMER FOR THE VICTORIA NYANZA.—Messrs. A. and J. Inglis, Paint-house, Glasgow, are constructing a small steamer for the British East Africa Company for the navigation of the Victoria Nyanza. The vessel is in an advanced stage, and when completed will be forwarded *viâ* Mombasa.

MR. SPURGEON ON BURIAL REFORM.—Rev. C. H. Spurgeon, writing to Rev. F. Lawrence, hon. sec. of the Church of England Burial, Funeral, and Mourning Association, says:—"I hardly think it can be needful to say that the expending of money on mere show at funerals is absurd, unthrifty, and even cruel. I hope the common sense of the people will soon destroy customs which oppress the widow and fatherless by demanding of them an expenditure which they cannot afford. Something has been done in the right direction, but I fear your society for funeral reform has yet to battle with prejudices which are hard to overcome; and when these are conquered, there will speedily spring up another host of extravagances. I wish you good success in a reform so evidently demanded."

Types of Russian Stundists.

A FEW years ago Yakov Gordin, an able and accomplished Russian journalist, contributed some interesting studies of Stundists to a well-known Petersburg newspaper. He had visited the Stundist villages, studied the character of the inhabitants, the details of their lives, the circumstances that led to their conversion, and so vigorously written were his sketches, so life-like, so true to nature, so closely resembling what I myself know of these believers, that I think it better to reproduce some of Gordin's types than portray others myself.

IVAN TCHAIKA.

Ivan Tchaika had always been a pious peasant. No one in the village prayed so earnestly; no one bought such costly *icons;* no one went so often on pilgrimage to Kieff. To hear him talk, one knew that in him burnt a sort of spiritual fire which could not be extinguished. All the time he felt that there was some void in his nature, some unsatisfactoriness; he felt that he was not completely able to fulfil his Christian duty, that his Heavenly Father was not satisfied with him. His strivings for peace were all in vain. Neither splendid church services, nor lowly genuflections, nor solitary prayer, nor the aid of holy relics, gave him the wished-for comfort.

A certain Ystim Dolgolenko had married Ivan's sister. Alas! at this time Ivan heard that Ystim and his wife Olena had burnt their icons, and had ceased to attend the church. Ivan, an "orthodox" Christian, was sadly troubled with this news, and he went to his relatives to endeavour to place them on the true path. But instead of converting Ystim, Ystim converted him, and Ivan became a Stundist. At first the sundering of old connections caused him terrible sufferings. The inner warfare, the doubts that harrowed his soul, the knockings of conscience, gave him no quiet. He had terrible dreams at night, of saints who exhorted him, of demons who tormented him. Terrible pictures arose before him of tortures which he had heard were inflicted on those who were untrue to the faith. Sleepless nights and troubling doubts that he had done right made Tchaika almost unrecognisable. His face grew pale and thoughtful, his eyes became deeper and hid an unusual fire, he sought solitude and became strange in his ways.

A week or two afterwards his only son died. His wife tried to show him that this terrible blow was proof how wrathful the saints were that he had changed his religion. But the sorrow-stricken father hastened to Ystim, and Ystim, by reading and explaining consolatory passages of the holy Scriptures, quieted him and healed him of his wound. To all Ivan's questions and doubtings, Ystim found suitable answer or direction. In time Tchaika became strengthened and grounded in the faith. From his inward warfare he came out a victor.

Now Ivan has learned to read and write since his conversion, and when you call upon him he is surely reading the Gospels, large portions of which he has learned by heart. One day, wishing to have a chat with him, I said, "Well, Ivan, at first you were rather frightened at the change?" and I smiled.

Ivan, measuring me quietly with a majestic look, answered, "Ah, sir, why do you smile at us? It was indeed a frightful wrench to turn from the Church, from the popes, from fasts, from the saints, the icons, and the holy days—but still, I drew away from them. And you, sir, would it not be hard for you to turn at once from your habits, from your various ways?"

"But why be so strange with me? Why do you call me 'sir'?"

"Ah!" he replied, "you are a learned man, you know many sciences, how can you be our brother? We are people in the dark."

"Quite so," I answered, "and we wish to enlighten you, to love you, we wish that you might not estrange yourself from us."

Said Ivan, "Listen, and I will tell you something straight out. Until you come to us with a living faith, with Christian love, until you come to us with the Gospel in your hands and the words of the Saviour on your lips, we cannot accept you, we cannot love you, and your words and good intentions we cannot believe."

Then he took from his pocket a little book, and I heard him singing from it the following song:—

Come into my garden, there is much work:
There are few labourers, and the fruit is abundant;
The harvest is ready to be garnered,
The corn to be divided from the straw.
It is time for the ingathering.

'Tis time likewise to plough the fields,
To sow them for another harvest.
Come who will, I shall joy over all;
Come, partake, the vineyard is ready.
To the work! To the work!

YSTIM DOLGOLENKO.

Ystim Dolgolenko was a peasant, tall in height, broad-shouldered, brown-eyed, intelligent-looking, with strong, thick nose, enormous moustaches, and speaking through his nose. Ystim was the village poet, punster, and funny man, its satirist and musician. He would sing you couplets about the pope* and the pope's wife, about the archdeacon and the nun, and so on. He was the greatest scamp, drunkard, and brawler in the village, the best wrestler, the strongest mower, the cleverest workman. But at bottom his character was soft, and his heart sound. He was open and straightforward and always truthful. He had considerable humour, and a tongue that cut like a razor. To play practical jokes on the village elder, on the pope or other village authority, to circulate at their expense an anecdote or nickname, so that they might incur ridicule throughout the neighbourhood—this was Ystim's favourite pleasure.

He was a confirmed gambler, and more than once beggared himself at cards. When he had money he treated everyone who wished to drink, and fed everyone who wished to eat. He would have given his last copeck to a needy person, and never refused assistance to anyone who came to him. Notwithstanding his sharp tongue, everyone in the village loved him. In their cottages the villagers would tell one another of his pranks, repeat his puns, and sing his songs. Notwithstanding his gigantic strength, he was often taken advantage of; but this never annoyed him; he never remembered an ill-turn done him.

Still it went badly with him, from bad to worse. The Hebrew publican in the village was the only gainer. Poor Ystim drank his cow, his horse, his cottage, his crops; he mortgaged his land even, and he himself and his wife went to the German colony in the neighbourhood to seek work. His German neighbours knew him as a splendid workman, and his wife, whom he often beat now, as an excellent housekeeper, and, therefore, they gave them good work and assigned them a high rate of wages. Two years Ystim served, never drinking, restraining himself in all, and then returned to his village with money in his pockets. He bought a cottage, and evidently his intention was to live soberly and quietly. But the old associations were too strong to resist, and he relapsed into his old drunken ways.

Close to Ystim's new house there lived a religious man, whom the villagers used to call an "evangelical." It would be difficult to count all the anecdotes, couplets, nicknames, and buffooneries circulated by Ystim at the expense of this Stundist neighbour of his. Once Ystim, returning late at night from the drink-shop, with an unfinished bottle of brandy in his hands, and a large stock of vapour in his head, noticed that there was a light in his neighbour's window. In two seconds he had opened the door, and entering the cottage, found it filled with men and women. They had been singing hymns, but on the arrival of such a guest they were all silent. Ystim, at the top of his voice, sang a snatch of one of his drinking songs, and accompanied his song with dancing.

An "evangelical" present, a woman still young, with pale face and large, shining eyes, looked steadily at Ystim. She drew upon herself the eyes of all present; her lips moved, and then her body began to tremble as in an ague. Ystim looked at her and grew sober. The woman threw herself on her knees; all the congregation did likewise. "O merciful God," she said; "O Jesus, our Saviour, until now Thou hast been our helper; without thy help we would have been weak, and as shepherdless sheep, as orphans without father and mother. Behold, O Lord, how we are scattered about on the earth; see how we are sinful and vicious before Thee. O Lord, support us, and give us of thy strength. Make it possible for us to fulfil thy holy laws; lead us, our Saviour, in the narrow path. Open our eyes, that we may see among what shadows we wander. Soften our hearts, that we may love those near to us. Be merciful to all sinners here before Thee, and do not punish them as law-breakers, for we are all so weak and helpless, unless Thou strengthen us." Many, especially of the sisters, wept. Ystim was pale, and his heart melted within him. Then the whole meeting sang this song:—

Come, friend, to Jesus,
Just as you are with all your sins;
He will cleanse the soul.
Do not fear; why be affrighted?

Ystim was a changed man. He wished to cry, whether from pain or pleasure he knew not. A strange, new, unexpected feeling possessed him. His warm heart beat powerfully. The feelings of love and remorse filled his whole being. Just then another visitor entered the meeting, one of the evangelicals this time. He greeted all the brethren, and, approaching Ystim, he said to him, in kind, warm tones: "Well, little brother, how are you? May peace be with you." Then he took big Ystim in his arms and kissed him. This was too much for Ystim, for his tears were coming like hail. He threw himself on his knees before the whole assembly: "Oh, my dear brothers, my little sisters, forgive me...I didn't know...I thought..."

Ystim Dolgolenko is now one of the most pious and respected of the Stundists. He leads a temperate and reasonable life. He has taught himself to read and write, and is counted one of the most talented of the Stundist preachers. A few hymns he has set to music, and at the meetings no one sings so well, and no one prays so often or so earnestly as Ystim. His wife is blooming and fresh again, and he and she live together like doves.

* The village priest.

SEDGLEY TEMPERANCE HOME MISSION.—Large open-air services have been held in Sedgley and surrounding villages during June, July, and August. Addresses have been given by Alderman F. A. Homer, J.P., the founder of the Mission; Mr. and Mrs. Woolley, the singing evangelists, and other friends. Crowds of people heard the Gospel, and great blessing has attended the word.

MISS PAPILLON'S SOLDIERS' INSTITUTE, SANDGATE.—Mr. H. Hull, missionary, writes to say that, a day or two before the 16th Lancers started for India (September 3), he distributed the New Testaments which friends had kindly supplied. "The expressions of gratitude were innumerable; and three men professed serious concern about their eternal welfare. One of the wives confessed Christ a week before embarkation. When the train steamed out, many of the men declared they would keep the Testaments till their return. Of the poor wives left behind, some were married off the strength of the regiment, and therefore not provided for by the Government." One, aged 22, with two children, was specially distressed; and, encouraged by some friends, Mr. Hull is endeavouring to get her into a wash-house, where the may earn her living until her husband's return, two years hence.

PASTEUR GUILLAUME LECOAT,

Of the Breton Evangelical Mission.

THE subject of our sketch this week is in many respects a very interesting person. A convert from Romanism, he unfolds to Roman Catholics the Gospel of salvation through Christ alone. A native of Brittany, he carries on important operations among his own people, having been enabled to help in the development of a Mission which, a good while ago, was blessed of God to his own spiritual enlightenment. He has made good proof of a lengthened ministry in a sphere calling for unremitting labour.

Guillaume Lecoat was born at Tremel, Côtes-du-Nord, in 1845, and at the age of ten received his first communion in the Romish Church. His parents were poor, and his bringing up was by no means calculated to stimulate him to a life of religious independence and mental energy. Dressed in catskins and wearing a hat which had done duty in a previous generation, he went as a small and timid child to a school which was superintended by priests, by whom, as is the case to-day, the interesting little province was quite overrun. He early attracted the attention of the curate, who encouraged him to think that one day he would enter the charmed circle of the priesthood. These influences surrounded young Lecoat until he reached the age of fifteen, when a Breton evangelist, named Guillon, visited his home, and explained the Word of God to his mother and other inquiring women.

Taught to be suspicious of the Protestants, the youth instinctively kept out of the way of the evangelist, but curiosity led him to listen behind the door to the conversation that passed. Hearing talk of the Bible he cherished an ardent desire to possess a copy, and had the great joy of receiving a French copy from the hands of the devoted evangelist. He at once commenced a course of daily reading. The priest got to know what had taken place, and, in order to remove the inquiring youth from evangelical influences, decided to send him as soon as possible to the Seminary.

As a preliminary step, Lecoat, who had learned French, paid periodical visits to the priest's house for lessons in Latin. Already, however, he had come to see some of the errors of Rome. He had amongst other things learned that Christ requires sinners to be "born again"; moreover, a brief examination of a manual of confession had given him a disgust of the discipline of the Romish Church. While grateful to the priest, M. Le Gall, for his affection and interest, the youth intimated his unwillingness to enter upon a collegiate course. As the priest died shortly afterwards, Lecoat felt himself more free than might otherwise have been the case to act upon his strengthening convictions.

In 1860, along with his mother, M. Lecoat was admitted by Rev. G. Jenkins to the membership of the Baptist church at Morlaix. For two years he walked the entire distance to and from Morlaix, twenty-seven miles, every Saturday, and sometimes more frequently, to take lessons kindly given by Mr. William Monod and M. Bouhon. Afterwards, through the generosity of some friends in Wales to whom the case was commended by Mr. Jenkins, a professor at the college of Morlaix assisted him in educational improvement. Subsequently, through the initiative of Mr. Monod, he entered the Normal School at Courbevoie. A season of illness was followed by good health, and hard work and steady application brought its reward on examination day, when Lecoat found himself first in a school of 232. Then came bad health, exhausting disease, and a hovering between life and death for forty days. It looked as though Lecoat had no sphere of usefulness to fill in the world. Having passed through two hospitals, the patient was, in 1866, sent to his native Brittany, as it was said, "to die among his friends."

But God was disposing in a way that surprised everyone who watched the case. There was work for the young man to do, so he did not die. When he arrived at Tremel he was so altered in appearance that his friends did not recognise him. The best doctors of Paris had given him up, but the great Physician came to his aid. Gradually something like old vigour returned. Having no intention of remaining in Brittany, Lecoat took steps to secure a position as schoolmaster in Paris; but Mr. Jenkins bespoke his temporary help in evangelisation in his native province. After a time he resolved once and for all to leave for Paris on May 8, 1867, but the night before the day of starting he was seized with an attack of cholera.

Taking this to be God's intimation that he was to stay in Brittany, he decided to devote his life to Gospel work among his countrymen. He communicated his determination to Mr. Jenkins, on whose recommendation the Baptist Missionary Society at once accepted him as one of their agents.

On the death of Mr. Jenkins, in 1873, the Breton mission field was divided into three parts; the son of Mr. Jenkins superintended Morlaix and neighbourhood towards Brest; M. Bouhon had St. Brieuc; and M. Lecoat was put in charge of Tremel and district. This state of things continued until 1886, when the Baptist Missionary Society, desiring to extend their important undertakings in Asia and Africa, withdrew from work in Brittany, except at Morlaix. A new organisation was therefore founded, called the Breton Evangelical Mission, for the purpose of carrying on the work at Tremel, which sphere was specially interesting, as its director was a native, and himself a convert of the Mission. The Baptist Missionary Society showed its sympathy with the new movement by allowing the newly constructed Mission the use of its buildings at Tremel and Pont Menou.

The country is steeped in Romanism: priests and nuns are everywhere, and hold the ignorant people in fear for time and eternity. Needless to say that the agents

of Rome do their utmost to keep Gospel light and liberty at a distance.

In reality the religion of Breton-speaking Brittany, with a population of 2,500,000, is a mixture of Romanism and Druidism. Fixing her crucifixes and images on the venerated *menhirs* and using the *dolmens* for her altars, Rome has led the people to transfer their idolatry from the one to the other, and, what with the abounding superstition, it may be questioned whether there is any part of Europe so covered in darkness and sunk in error. M. Lecoat and his wife (who is English on her father's side, an excellent linguist, and a valiant fellow-worker) have fought many a battle for freedom, and to-day the Mission is known far and wide as an established institution. Year by year souls are being added to the Church of Christ, through the various agencies employed. The Gospel is preached at stated towns and villages, there are several schools, a hospital, and an orphanage. To-day the whole country is opening, and from all sides requests are being made for instruction in evangelical truth.

Besides discharging the duties of pastor and evangelist, M. Lecoat does much to interest others in Brittany and its people. He has represented the latter at congresses of learned societies, and has from time to time made known their wants in Government circles. In consideration of this he enjoys special privileges, which enable him to preach in places where others would have to be silent. He has written and translated many tracts; but, best of all, he has given his people a translation of the Bible in their own tongue; this has recently been published by the Trinitarian Bible Society.

Of late several new friends have come to the aid of the Mission, after seeing it in working during summer visits to Brittany. Those who cannot visit this interesting province in person may know something of its life by reading Pasteur Lecoat's little monthly paper *Le Tremelois*. Up to the present the committee has been able with great difficulty to keep the work going. M. and Madame Lecoat visit England in the month of May each year to make known what the Lord has permitted and empowered them to do. They were recently here, and addressed several meetings. Dr. E. B. Underhill is chairman of the committee, the hon. sec. being Rev. Dr. Bullinger, Bremgarten, Woking, Surrey.

ACHILL ISLAND Y.W.C.A.—Religious work in Ireland is not confined to districts where Protestants are numerous and to large and populous centres, but is also being carried on in remote and out-of-the-way places like Achill Island, where a branch of the Y.W.C.A., recently started, has now fifty-eight members. These take a great interest in missionary work at home and abroad, and have already forwarded to Dublin a large amount of needlework, which they make up at their monthly meetings, in aid of missions in China.

IMPERIAL MISSION HALL, HANLEY.—In the midst of a teeming population this hall ought to be an important centre of spiritual life and vigour. The various agencies have recently been reorganised by Messrs. Middleton and Hogben, not without great difficulty, however, as those who are best acquainted with the value of the Mission are least able to forward its operations by financial aid. Since the opening of the building in March last 200 persons have signed the temperance pledge, and some have testified to the converting power of the Gospel of the Grace of God. An effort is now being made to extinguish the debt (£3500) on the hall, and it is hoped that the appeal will not be made in vain, so that this spacious building—one of the largest mission halls in the provinces—may not revert to music hall and circus purposes. The treasurer of the Mission is Mr. Ambrose Wood, architect, Regent-road, Hanley.

Carlisle Convention.

LONG before the closing meeting was the power of the Spirit felt, and from the first gathering (which we reported last week) to the end, the interest deepened as the Convention went on.

Mr. Robert Wilson presided at all the meetings, reading a suitable portion of Scripture, generally accompanied by a few expository remarks.

The service of praise was led by the Secretary, Mr. C. I. Clapperton, who worked hard in conjunction with Rev. W. Sheppard, of St. John's Church, the local convener, in making all the arrangements. What this involves only those can realise who have tried it.

A healthy token was the good attendance at the early morning meetings. At these gatherings the addresses were both helpful and instructive, and this was the more important inasmuch as many were present who were debarred by business duties from attending later in the day.

PRINCIPAL ADDRESSES.

The first speaker on Tuesday was Rev. ALEX. CRAWFURD, of Glasgow, who took as his theme —"The glory of that Light" (Acts xxii. 11). The centre of that light, which was "above the brightness of the sun," was the risen Christ, who Himself "is Light." All who "would see Jesus" must look for Him where He is—seated in the glory, and whence He will speak to those who, like Saul, are stricken down and constrained to cry, "Who art Thou, Lord? What wilt Thou have me to do?" If we "walk in the light as He is in the light," we shall seek those things which are pleasing in His sight; not like Hezekiah, who asked for long life on earth (which resulted in pride of heart, and the birth of a wicked son); but such a gift as is described in Psalm xxi. 4. "He asked life of thee, and thou gavest it him, even length of days for ever and ever."

That life is in the glory of his presence—"Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore" (Psalm xvi. 11). When we come to find that it is Christ who is speaking, we should, like Saul, realise how hard it is to "kick against the pricks"; and the more fully we follow the light here the more we shall enjoy the glory of that light in His presence hereafter.

Rev. E. W. MOORE followed with some thoughts on the qualities and the functions of the dew, as illustrating what is embraced by the gracious promise of God given in Hosea xiv. 5, 6. Israel was like a scorched and sterile wilderness instead of being like "the garden of the Lord." The prophet had been commanded to utter severe and stern denunciations, but underlying all was God's great heart of love, as is illustrated here. The stems upon which the speaker clustered his thoughts were as follows:—

The dew falls (1) *Sovereignly*, as of old it fell on the fleece or on the ground according to the will of God. So is the working of the Holy Spirit. What need for watchfulness, therefore, lest it should be missed. (2) *Silently*, but none the less certainly. Imperceptible as is the act of its falling, yet its presence and effects are unmistakable. God in nature has made provision that before the falling rain the

DUCTS OF THE FLOWER SHALL OPEN

to receive the heaven-sent shower. This the gardener cannot do, who, waterpot in hand, besprinkles his plants. Conventions and other aids to spiritual growth may, as it were, furnish a refreshing shower, but only the Holy Spirit can open the hearts to receive the blessing in its fulness. (3) *Copiously*. See the description given in 2 Sam. xvii. 11, 12, where it fell with what might be termed overwhelming force; in such abundance that modern travellers have in the morning found their tents literally drenched with the dew. God is willing so to bestow his blessing that it should, so to speak, carry everything before it, and it is for his children to decide individually how far they will yield to Him for this purpose. Then, again, the dew exerts (4) a *mollifying* influence—a picture of the working of the Holy Spirit with hard and rebellious hearts. (5) It *adorns* the objects upon which it falls, causing them to shine like diamonds in the sunshine. So, too, may the life of the Christian be made beautiful now, shining in a dark world here, and hereafter "as the brightness of the firmament, and as the stars for ever and ever." (6) It induces *rapid growth* ("as the lily"). Many persons have been believers in the Lord Jesus Christ for many years, but have perchance grown but little. Sailors do not measure distance by the length of time they have been at sea; circumstances may arise to hinder progress. Yet the healthy growth spoken of by the prophet is not of a "mushroom" nature; it has (7) *stability*, with "roots as Lebanon." Naturalists tell us that many trees spread forth their branches in exact proportion to the extent of their roots beneath the ground. What better

IDEAL OF CHRISTIAN GROWTH

could we have than this! (Eph. iii. 17, iv. 15; 2 Pet. iii. 18). In proportion as we strike our roots by communion with God in private, so shall we present to the world a tree bearing fruit well-pleasing unto Him. As we grow downwards so shall we grow upwards, and be able to withstand both storm and wind (Col. i. 23).

Time prevented Mr. Moore from proceeding to expound the further effects of the dew, as shown in the following verses; but it was felt that what he had said provided food for private reflection, which, if lived out, should have a marked effect in the lives of his audience.

In the evening Rev. S. A. SELWYN, of Hatcham, gave a practical and telling address upon the lament of Job (xxix. 2)—"Oh, that I were as in months past!" Very aptly coupling this with Mr. Moore's words upon "healthy growth," he pictured the occupants of a hospital ward, having life, but with certain faculties undeveloped, paralysed, or diseased. So do we find some Christians, with their spiritual sight or hearing impaired, or walking lamely, with imperfect and uncertain gait. Such perhaps may be impelled to exclaim, "Oh, that I were as in months past, when I heard the voice of God, discerned his will, and walked in his way!"

SPIRITUAL INFIRMITY.

(1) *Its signs*:—Lost assurance; irritability; a seared conscience; zeal for service chilled. On these points Mr. Selwyn spoke some very searching words, especially showing how a deadened conscience would affect the entire life. The ship's thermometer falls long before

the iceberg appears in view; but if it be damaged, the danger may be discovered only when too late. So is it with the sensitiveness of the conscience; once impaired, its usefulness is gone.

(2) *Its causes*: First and foremost, "Defect in Bible study and prayer." Here Mr. Selwyn emphasized strongly the thoughts of the morning meeting concerning the relation of the upward growth to that beneath the ground. Again, "Bad food," such as mere emotional religion; Christ without the cross (ignoring the atonement; the very reason why the Jews sought to kill Jesus was that he "made Himself equal with God"). "Worldliness"—and here Mr. Selwyn very solemnly urged Christians present not to cast away their peace by conforming to the world. If you do, he said, you will not get it back again just when you want it. God will punish you first.

Lastly, "Idols," whether the idol be love for a thing, or even hatred for a person—anything, in short, that we are unwilling to give up.

(3) *The Remedy* for all this is found in John xx. 19, where JESUS spake the word of peace to his disciples.

Some practical thoughts upon "The floor, the fan, and the fire" (Matt. iii. 11, 12) then came from Mr. MOORE, who showed that only wheat can stand the process of winnowing; that wheat has *weight* (illustrating the solid peace of the true believer) and *value* (Cf. Ps. xlix. 3; lxxii. 14; 1 Pet. i. 19). Referring to Mr. Selwyn's words concerning worldliness, the speaker said that people's *tastes* indicate what they *are*, and quoted the case of a churchwarden who defended theatre-going to Rev. Rowland Hill on the ground that he "only went now and then for a treat." The great preacher replied, "We know what bird it is that

FEEDS ON CARRION FOR A TREAT!"

Speaking of the "fan" (or "scoop"), used to throw the grain into the wind that the chaff might be blown away, Mr. Moore showed that affliction was often so used by God that the soul might be brought under the influences of the Holy Spirit for purification. Then, in order that the "fire" might fall (as in 1 Kings xviii. 38), the following essentials must be observed:—(1) Idols abandoned (v. 30); (2) Altar of the Lord repaired; (3) Sacrifices offered (*a*, Acceptance of Christ's atonement; *b*, Rom. xii. 1); (4) Prayer. Then, as with Elijah, the presence of the fire will be unmistakable.

On Wednesday the principal speaker was Rev. W. S. STANDEN, who described the several operations of the Spirit recorded in the Epistle to the Galatians. From iii. 2, 3, 5, he urged all Christian workers to observe a distinction between ministering in the flesh (our working for God) and in the spirit (God Himself working in and through us). In iii. 14 Paul shows that the promise of Abraham was of the Spirit. Abraham in the Spirit could afford to part with Ishmael (a product of the flesh) though at first he cried, "Oh, that Ishmael might live before Thee." Isaac was a work of the Spirit, and when Abraham showed himself willing to lay even that on the altar, God interposed and blessed him. An instance was given of a wealthy Christian who glorified God with his money, saying he had "God in everything." A time came when, like Job, he lost all; then he rejoiced that he had "everything in God." IV. 6—if we have the Spirit of God's Son in us, are we living in it? V. 5—the more we are like Christ the more we may be misunderstood and disliked here, but not hereafter. V. 16—attempted combination between the Spirit and the flesh must result in trouble and constant warfare. V. 18—if the Spirit has his way with us the law will not be required to restrain us from evil temper, &c. V. 22—not *natural* affection, gentleness, &c., but "*My* love" (John xv. 10), "*My* peace" (John xiv. 27), "*My* joy" (John xv. 11), &c. VI. 8—applies to Christians as well as to unconverted. "Seekest thou great things for thyself?" or for thy children? "Seek them not." Seek *divine* things, not *great* things.

Mr. SELWYN followed with an exposition of John xv. 14, dealing with the word *abide* in the form of an acrostic. The true believer is Alive—signifying a healthy and fruitful life. Beautiful—Christlike, not angular in character; let the Potter mould the clay as He will. Increasing, in the knowledge of Christ, Dependent, needing guidance; not choosing our own way and wanting God to recognise it. Mr. Selwyn humorously illustrated his point by a story of an

OLD WOMAN AT FOUR CROSS ROADS,

who, not knowing which way to take, threw up her stick, intending to follow the direction in which the knob pointed. But having a preconceived idea in favour of one particular road, she tried her experiment again and again, until the stick pointed in the direction she desired. In this connection he also worked out the promise of Phil. iv. 19, as if it were a "blank cheque";—the firm, "My God"; the promise, "shall supply"; the amount, "all your need"; the capital to draw upon, "according to his riches"; signature, "Christ Jesus." Everlasting—the characteristic of God's "everlasting love," and all his other gifts.

In time for the evening meeting, Rev. GELSON GREGSON arrived, and gave the first address. On this occasion, as on the following day, he laid great stress upon the need of a definite "baptism of the Spirit." such as the disciples received at Pentecost. He lamented that the power of the Spirit is largely lacking in present day ministry, and maintained that nothing but the power of Pentecost could achieve Pentecostal results. In some of his particular positions, however, he did not seem to us to be supported by the general tenor of Scripture; now and again, too, he combated the views upon this subject given by Rev. H. Webb-Peploe at Keswick, which were set forth in full in these columns some weeks ago.

Other addresses were given by Mr. Standen, Mr. Moore, and Dr. T. H. White, which lack of space prevents our reproducing.

In addition to these general meetings very useful words of exposition, counsel, and exhortation were given at the early morning and afternoon gatherings. Indeed these were sometimes all the more valuable because, not being followed by a second address, the message left, perhaps, a clearer impression upon the hearer. Mr. Selwyn recognised this possibility when, on following up Mr. Standen's address on Galatians he thought it would have been well if he and his hearers could have at once retired to meditate upon what they had already heard.

One feature of the conference was very noticeable—viz., that on several occasions speakers enlarged upon some thought that had been previously emphasised by one of their brethren, and thus many a nail, so to speak, was fastened in a sure place by reiterated blows.

The concluding meeting, conducted, after an address from Mr. Gregson, by Dr. White, was a very solemn one, an unusually large proportion of the audience remaining for the after-meeting which followed, when many persons testified their desire to devote themselves wholly to God.

On Friday morning a testimony meeting was held, and in the evening the Lord's Supper was observed in St. John's Church, of which Rev. W. Sheppard is the Vicar.

MR. E. HURDITCH, of the Evangelistic Mission, has concluded a successful tent mission, lasting nearly three months, on the moors, Cardiff. Night after night meetings have been held, and the power of the Lord has been manifest. Considerable numbers have assembled to hear the word of life. At the closing meeting a goodly number rose in response to the invitation to those who had received blessing to stand up. Prayer is asked for blessing on Mr. Hurditch's work at the Great Assembly Hall, Mile End-road, during this month.

INTERNATIONAL TEMPERANCE CONGRESS.

(FROM A CORRESPONDENT.)

THE proceedings at the International Temperance Congress at Christiania indicate progress in a good cause throughout the Continent of Europe. It is said that Norway has been more successful than any other country in the fight against intemperance, and the members of the Congress have with great interest studied the means of combating alcoholism, that have proved the most effectual in Norway.

The president of the Congress, the director-general of the Norwegian Corps of Physicians, Dr. Dahl, remarked in his opening address that, so far as Norway is concerned, the battle has been fought on Christian principles. Moral reforms, apart from religion, are practically unknown in Norway, and temperance workers have found it necessary to go forward in God's name, asking for his blessing on their labours.

The members of the Congress have been told that the Gothenburg system has worked very beneficially. The consumption of strong drink in Norway at present is only one-sixth of what it used to be. But the truth is that although the Gothenburg system and the legislative reform that have from time to time been carried have been doing some good, the evil has for the most part been overcome by the labours of God-fearing men and women.

The English members of the Congress seem to be agreed that the Gothenburg system would be no blessing in England. Swedish and Norwegian temperance friends differ in opinion about the advantages of the system. A prohibition party is growing up in both countries holding decided objections to all half-measures.

Rev. J. Grant Mills gave an interesting account of the operations of the united committee for the protection of native races from demoralisation by the liquor traffic. Mrs. Mary Clement Leavitt, of the W.C.T.U., stated that during her travels, extending over six years, in almost every country in the world she had found that the progress of Christianity everywhere is greatly hindered by the infernal traffic in strong drink. It is a miracle that Christian missions make any progress at all, seeing that Christian states allow this terrible evil to continue.

Canon Leigh read a paper on the conversion of brewery firms into limited liability companies. Among other things, he said, What are called vested interests have ever stood in the way of true reform from the days of the Apostle St. Paul, when he was opposed by the artificers of the silver shrines for the goddess Diana at Ephesus down to the present day. It is the love of money that is at the root of a vast amount of evil caused by the liquor traffic. We have heard much of the demoralisation of the African races by the importation of European fire water into their midst. But let us remember, that there is also going on at home a demoralisation of our own race, which is terrible to contemplate."

MR. MATTHEW BURNETT, whilst in England, may be communicated with to the care of Mr. W. Rowntree, Westwood, Scarborough.

EVENING CLASSES FOR YOUNG WOMEN.—The Educational Committee of the London Young Women's Christian Association are again issuing a very attractive prospectus of evening classes. Last autumn and winter nearly 2000 young women availed themselves of these classes, and numerous prizes and certificates were awarded to those students who proved successful in the recent examinations. At about twenty institutes in all parts of London, classes are held for teaching dress-cutting, book-keeping, shorthand, type-writing, cookery, ambulance, Civil Service preparation, &c. Prizes and certificates are again offered. There are too good gymnasia and classes for gymnastic drill at other institutes. A prospectus will be sent free on application to the Secretary, 16A, Old Cavendish-street, W.

Australian Notes.

(FROM OUR OWN CORRESPONDENT.)

SECOND ADVENT.

THE truth of the Lord's premillennial advent is making considerable progress in these colonies. Travelling about in railway carriages and otherwise, visiting people of all ranks in society and of all sections of the Church, both in Victoria and New South Wales, the writer has found many who are sustained in these troublous times by the thought that "He whose right it is" to reign, will soon return. All do not agree in details or on the chronological side of the question, but it is cheering to meet so many holding the *blessed hope*. The Rev. Mr. Gillings, by his writings and by his lecturing tours throughout these lands, has contributed largely to this end.

PROPHECY.

Here and there are those who have studied Dr. and Mrs. Guinness's excellent works, and who are strongly Protestant in their understanding of prophetic truth. In such matters the Baptists seem prominent; but, even amongst our Wesleyan friends, these views of prophecy are beginning to obtain. At least one Sydney Wesleyan minister preaches Second Advent and prophetic truth.

Rather a peculiar affair in connection with this question has recently occurred in Melbourne. A Methodist local preacher has been warned by the superintendent of his circuit against teaching Second Advent truth, which he characterises as "pernicious and unscriptural doctrine." It is expected this action will bring the question before the church, and lead more Wesleyans to search for themselves, and see whether this truth is taught in the Scriptures or no.

TOTAL ABSTINENCE.

Mr. Richard Coad, a good specimen of a hale Cornishman and of the good old Methodist preacher, has been in Melbourne recently advocating the claims of Gospel Temperance. Crowded audiences listened to his lectures spellbound—no, that dosen't describe it, for his quaint humour elicited such rounds of applause and provoked so much hearty laughter as doubtless did many a poor soul good.

Five hundred pledges were taken in the ten days' mission, the ladies working nobly. He is now in Ballarat, but is to return to our suburbs in about a week to carry on several local missions before he goes to Adelaide. His cheery manner and thoroughly English voice put one somewhat in mind of our warm-hearted friend, Mr. Gawin Kirkham.

OPEN-AIR WORK.

In the streets and parks of Sydney bands of open-air preachers are constantly met with, proclaiming the glad good news of salvation; and here and there in the country townships of New South Wales the same thing is to be observed. In Melbourne likewise, bands of devoted men and women carry on the work. The Salvation Army is hard at work everywhere throughout our colonies, and of course open air preaching is thus largely on the increase.

CHINA INLAND MISSION.

About six weeks ago the first public meeting held in Melbourne, in connection with this "greatest thing in the world" in the way of foreign missions, took place in Collins-street Baptist Church, when Rev. Alfred Bird, one of the hon. secretaries for the Victorian branch of the mission, presided, and Miss Mary Reed told out some of her experiences of the work in the Flowery Land. Since then a whisper has gone about that it is probable Rev. J. Hudson Taylor may pay us a visit. I should like to look on his bright, calm face once again, and listen to his earnest, loving words.

FAREWELL.

A few nights ago I had the pleasure of meeting with a number of Christian workers at the residence of a Christian lady, whereby mutual exhortation, testimony, the counsel of the Word, and by prayer a young man, named Burgess was commended to the Lord and to the word of his grace as he departed for Tasmania, whence, after some time spent in training with Pastor Soltau, he will proceed to the mission field in China. He has already proved himself, by God's grace, to be a most energetic worker in connection with the Y.M.C.A., an admirable leader in open-air work, and a successful winner of souls for theMaster. This augurs well for his future. He goes off in strong confidence in God, and believing for the conversion of a greathost in the million-peopled land of China. The Lord be with him, and grant him his request.

AN OLD FRIEND.

Many of the London young men will not have forgotten the hearty grip and the cheery words of Mr. William G. Marsh, who, when general secretary of the Melbourne Y.M.C.A., visited England about eleven years ago. Some time since he began regular evangelistic mission work in the Colonies under the auspices of the Episcopalian denomination. After some years of successful service he has accepted a charge, and is now settled down as a Church of England curate at Lara, a pleasant country district about twenty-four miles from Melbourne. He is frequently seen and heard at public gatherings in this city.

Y.M.C.A.

About a week ago the Association here held its annual meeting. Notwithstanding the torrents of rain that fell that evening, there was a goodly gathering, when suitable addresses were delivered. Mr. W. A. Southwell, who has been the general secretary for a number of years, is as enthusiastic and constant in his work as ever. A short time ago the foundation-stone of a large new building was laid in Bourke-street, which bids fair to become the centre of still greater usefulness. One of the grandest gatherings of young men it has been my privilege to see, was an ordinary Sunday evening meeting in the pleasant hall of the Y.M.C.A. in Sydney in March last, when our esteemed English visitor, Rev. J. C. Croxford, addressed the assembly. It was a real good time. The genial, bright, and hearty secretary, Mr. Walker, is indefatigable in his labours, and the work is carried on with great spirit.

THE SABBATH.

Seventh Day Adventism caused a stir in this colony about eighteen months ago, but it seems to have died a natural death. The Scriptures quoted in favour of the doctrine were such as generally confuted the theory advanced. Every few months public meetings are held in Melbourne with a view to influence public opinion and move Parliament to have the public libraries, museums, &c., opened on the Lord's Day. One such was held a few nights ago, when Rev. Dr. Charles Strong, at one time a popular Presbyterian minister here, spoke in favour of the movement. The Lord's Day Observance Association, however, is vigilant, and public opinion on the question seems against the desecration of the Sabbath. It has often been said *The Daily Telegraph*, one of the Melbourne morning newspapers, and a bulwark in defence of the right, has been one of the main conservators of the Day of Rest in Victoria.

Melbourne, July 19.

MR. T. SHULDHAM HENRY, whose name our readers have known as an evangelist for many years, is, we regret to say, obliged to take complete rest and change. He is now with his family in Switzerland. We are sure his many friends will pray for his restoration to health.

FROM BRITTANY.

ONE autumn day, along the road
That leads away from Andernee,
I walked across the marshes broad,
Beside the margin of the sea.

And when I reached the point where stands
A scattered hamlet, by the stream
That wanders through the Breton lands,
Fair as a brooklet in a dream,

A cairn stood there, close by the mere,
Whose stagnant waters, dank and cold,
Reflected, lonesome, year by year,
The moon's great yellow disc of gold.

For centuries the setting sun
Had cast across it rays of red,
Fading before the day was done,
As winds moaned weirdly o'er the dead.

And nature gave no signs of spring—
When sleeping seeds would burst and grow,
And life thrill in each rooted thing
Hidden beneath the melting snow;

And birds would from the southward sweep,
Impelled by that which made them fly
To great chalk cliffs that Sussex keep,
And sweet still vales 'neath English sky.

Beside the cairn a plot of ground
Gleamed in rich beauty, bright and glad,
Amid the desolation round
That seemed so wild, and lone, and sad.

The tiny field was all aglow
With flow'rets light as angel wings;
And, as my footsteps halted slow,
A shepherd whispered, "'Tis the King's."

So, resting 'neath the shadow cast
Around us by a wind-bent tree,
The sunny moments swiftly passed,
The peasant whispering quietly

A legend of the country side,
That, all unknown to him, to me
Suggested faith both deep and wide,
And visions of eternity.

"Far off in olden days," he said,
"Before the little church was made,
And long before the sleeping dead
Were laid to rest beneath its shade,

A mighty king who ruled the land,
Beloved alike by rich and poor,
Was buried 'neath the stones that stand
Upon the border of the moor.

And over him the cairn they piled,
And left him lonely there to sleep,
Disturbed not by the wailings wild
Of winds that from the ocean creep.

But as years passed tradition said
The buried king was clad in gold:
A jar of gold beneath his head,
Filled with his treasure rich and old.

So one still night four guilty men,
Tempted by lust of wealth astray,
Dug underneath the stones, and then,
All trembling, grasped the pot of clay.

But, when amid the rustling reeds
They sat to count the treasure vast,
The jar held naught but tiny seeds,
And these into the grass they cast.

Where, by-and-by, tall plants appeared,
That bloomed in red and royal blue,
Whose azure blossoms proudly reared
Their petals 'neath the falling dew.

The loveliness had been safe kept
Within the circle of the seeds,
And through the centuries had slept
To bloom amid the moorland weeds."

The peasant paused, and, from the field,
The flow'rets testified to me
Of trusting faith that peace doth yield,
And of the life that is to be.

For, gazing down the vanished years,
I saw a mourner in her pain
Bend o'er the little jar with tears,
And sigh, "The dead shall rise again."

JAMES BOWKER.

MR. JOSEPH HANNINGTON has gone to Australasia. He expects to visit New South Wales and New Zealand.

BOW COMMON FACTORY GIRLS.

AFTER a suspension of a few weeks, to give our lady workers a little rest, we formally re-opened for our winter's work amongst the Bow Common factory girls on Wednesday of last week, by inviting about 150 to tea. And a very happy time was spent over the tea-table, to decorate which our Finchley friends had sent us a charming lot of flowers. The after-meeting was continued in our commodious mission-hall on the ground floor of the large institute in the Devon's-road. To a stranger many sights and sounds would be saddening in their rough exteriors, pallid and hardened faces, and rude rejoinders.

Of all audiences for a Gospel preacher to deal with, few are more manifestly unsympathetic than these match-factory girls. But we are no longer strangers to these lasses, and can note a great change for the better in their general behaviour to what they were five years ago, when we began our work amongst them. There were sitting amongst us on this occasion not a few whose changed lives tell plainly they are inquirers for better things, while some have taken their stand fully for the Lord, and are serving Him with gladness.

The institute has thus again started on its way, and will again by divine blessing prove a sunny spot in a dark place to many in an existence which to most of us would be insupportable. WM. CHORLEY.

2, *Marquess-grove, Canonbury, N.*

OPENINGS IN BASUTOLAND.

REV. H. M. DYKE writes from Morija, Basutoland:—"Our work is greatly extending, and fresh openings are presenting themselves on every hand; but we are unable to take advantage of them, being so few Europeans. We constantly cry to the Master of the harvest-field for more helpers. Surely the answer will shortly come. Our training schools in this place are in full work. More than a hundred pupils—young men—are thus receiving a good education; in the one branch, of sixty-five, the teaching is chiefly in English. My son has now the greater part of the duties resting upon him, and they are far too heavy for him; we fear his health will suffer in consequence. My nephew, Dr. Casalis, who is really the director, has been laid upon a bed of suffering for the last two months, and he is still far from being recovered. His inability to take part in the studies of the young men is a serious drawback for us.

"It is but seldom we can receive tidings from our distant mission on the Zambezi. The last we heard, about two months ago, has given us very great anxiety. One of our brethren, M. Jeanmairet, was seriously ill from fever. Our other friends there, MM. Coillard and Jalla, with their families, were well. M. Goy and his wife, and a young French lady, were then nearing this field of labour. I just touch upon these items of news to draw your heart towards us that we may be borne by you before the throne of grace. Greatly do we need the sustaining arm of the Lord to enable us to carry on his work. He has done great things for us, and by these we are emboldened still to attempt what the world would call 'impossibilities' for a little Mission such as ours. By the prayers of God's own believing children these 'impossibilities' will be made possible."

REV. R. BALGARNIE'S special mission engagements are as follow:—Sept. 20 to Oct. 2, Newport, Mon. (Baptist); Oct. 4 to 10, Sale, Manchester; Oct. 11 to 17, Blackford-bridge, Bury; Oct. 18 to 24, Radcliffe, Manchester; Nov. 1 to 7, Worthing; Nov. 8 to 14, Upper Holloway (Baptist); Nov. 15 to 21, Ealing (Baptist); Nov. 22 to 28, Bishop Auckland (Presbyterian); Nov. 29 to Dec. 5, Ryton-on-Tyne.

MR. ROHRBACH'S WORK IN BERLIN.

MANY Christian friends who have followed with interest and sympathy the steady progress of this evangelical mission in Moabit, Charlottenburg, and Potsdam will be glad to learn that on Sunday, August 24, the new mission hall was opened at Charlottenburg. For the past five years regular Gospel services had been carried on there in a tent during summer time, and in hired rooms during the winter, by Mr. Rohrbach and his band of fellow workers. Encouraging success has attended the work, which has included Sunday-schools, Bible-classes, &c. The need of a suitable mission-hall has been keenly felt, and is now supplied.

Thanks to the lovingkindness of our Heavenly Father, and the kind help of Christian friends in England and Germany, a commodious hall has been built and dedicated to the Lord's service. The hall, with the adjoining rooms, holding about 700 people, was filled to its utmost capacity at the opening; many friends had come from Berlin, Moabit, Charlottenburg, and Potsdam. It was a grand occasion to praise the Lord for what He has done. Mr. Rohrbach gave a brief report of how the Lord had blessed the small beginnings of the work in Moabit, where a mission-hall was built some four years ago; how afterwards the work spread to Charlottenburg, the Lord giving his seal to the ministry of the Word. The builder of the hall, himself one of the first-fruits of the Moabit Mission, spoke suitably about that spiritual building made of living stones to offer up spiritual sacrifices acceptable to God by Jesus Christ; and several other brethren encouraged to faithful and persevering work for the Lord. The need is great. Charlottenburg, so beautifully situated near Berlin, has now about 70,000 inhabitants, and only two Protestant churches to accommodate about 2000 people. Everywhere one meets with utter indifference as regards spiritual realities. We pray that this mission-hall may become the birthplace of many souls. Communications regarding the work may be addressed to the superintendent of the Mission, Mr. Julius Rohrbach, Bremerstrasse, 58, Berlin N.W.

REV. JOHN McNEILL addressed a congregation of 3500 people in the Edinburgh Exhibition building on Sunday afternoon. The tickets of admission were all taken up early on the day of issue, a proof that the preacher's popularity has not waned in the Scottish capital. He preached a telling discourse from the healing of the impotent man, counselling the church members not to get downhearted because of seasons of spiritual coldness, but to wait and labour for times of revival. It would be worth while breaking his holiday parole if one spiritually impotent man or woman came to Christ for healing. At the beginning of the sermon he said he would not go back on the past, but he felt that God had opened for him in London a clear and unmistakeable ministry.

THE "KENTUCKY MOUNTAIN EVANGELIST," Rev. G. O. Barnes, has been addressing meetings in Scotland. His extraordinary teachings have attracted much attention, and as he combines an amount of evangelical truth with many erroneous views, he gets a hearing without much difficulty. We would not print some of his coarse statements and definitions, but may give an example of his doctrine:—In the case of a death by lightning, a coroner's jury returned a verdict of "Death by visitation of God." Mr. Barnes has another version—"By visitation of the devil." Satan also is responsible for the planting of the tree of good and evil. He did not fall with the angels, but drew them down. The meetings ended on Sunday, with a discourse on Genesis i. and ii. According to Mr. Barnes, God made man a spirit like Himself. Man fell, so man the spirit had to be put into a body and given a soul. Woman was then made from man's body, hence her tendency to sin. Mr. Barnes's efforts all tend to attaching people to himself as a leader, and therefore must be disintegrating and sectarian.

"NEVERTHELESS."

"*Nevertheless* I am continually with Thee: Thou hast holden me by my right hand."—Ps. lxxiii. 23.

"NEVERTHELESS!" Though the waves roll high,
The Lord is greater than all;
And when the burden's too great for me,
For his loving help I call.
Jehovah, the Lord, has *promised* to bless,
He will fulfil his "nevertheless."

"Nevertheless!" Though with feeble feet
I follow Him day by day;
And the hands may tremble that grasp his Word,
The Lord is my strength and stay.
For He, the Lord, has promised to bless,
He will fulfil his "nevertheless."

"Nevertheless!" When the earth grows drear,
To his loving hand I cling;
And though the voices of earth speak woe,
In my heart doth heaven's music ring;
Because the Lord has promised to bless,
He will fulfil his "nevertheless."

"Nevertheless!" With sheaves we come,
O Lord, to thy heavenly throne,
And, 'mid the ranks of the angel host,
One voice is heard alone:
"Thy Saviour, Lord, I promised to bless;
I have fulfilled my 'nevertheless.'"

Dover. MARY SANDERS.

SAILORS' HOME AT FOWEY.

THE Seamen's Christian Friend Society's new buildings at Fowey were opened in the presence of a large assemblage on Thursday, September 11. The building contains about twenty rooms, including most attractive and comfortable reading-rooms, mission-room, coffee bar, bedrooms, apartments for the resident missionary, &c. The walls of the rooms are covered with coloured Scriptural cartoons and texts, and in the reading-room there is a life-sized portrait of the worthy president, Mr. George Williams, of London. There is a large paved yard at the back of the premises, overlooking the picturesque harbour; at the end of the yard, and at the water's edge there is a flight of stone steps, so that sailors may come from their vessels, and land at the Sailors' Rest without having to go through the town. This yard, which can accommodate several hundred people, is intended to be used for open-air services during fine weather.

The opening proceedings were conducted on this ground, which the coastguards from Polruan had beautifully decorated with flags, and the chair was taken by Mr. H. W. Maynard. The temporal and spiritual advantages of Sailors' Homes and Rests were set forth and enforced in able and eloquent addresses by several friends. The vicar, Rev. H. N. Purcell, remarked that the need of such a place could not well be doubted when it was remembered that 9000 seamen entered the port last year, and the harbour was often filled with vessels. From a statement made by Rev. G. J. Hill (secretary), it appeared that the total cost of site, buildings, courtyard, furniture, and general expenses would be nearly £1500, towards which over £900 had been already received. Mrs. Stopford Sackville, of Point Neptune, declared the Rest and Home open. Mr. and Mrs. John Spence, late of Edinburgh, have charge of the work, and it is believed they will make it a great success.

The fourth annual meeting of the Cornish Coast Mission, with which the Home is associated, was held at the Mechanics' Institute in the evening, under the presidency of the vicar. The place was crowded with friends and supporters of the Mission. It was stated that about £170 had been received towards the building fund during the day, leaving about £400 to be raised to clear off the debt. It was announced that good and readable books were wanted for the library and a small American organ for the mission-room.

ANOTHER CALL FROM FRANCE.

WE thank God that He has really spoken to his people assembled at the recent conventions. Shall France profit thereby and at last receive more labourers? Let me repeat my appeal. We are still only a few isolated workers in this part of France, when hundreds could find work to do for the Lord, especially ladies of independent means.

The homes of the French working classes are still open to the female evangelist. The wives are sitting before their doors, and in various ways there is a ready access to them. These women never hear the Gospel; we are unable to induce them to come to our rooms. The priests' and the world's influence is too strong for that; but they are glad to listen to the joyful tidings when someone knows how to approach them without attracting outside attention. In quiet and unobtrusive ways much and lasting good can be done. It is to my mind the only way in which the evangelisation of France can be achieved. But we lack helpers.

In my last visit to England, I laid this before the several audiences the Lord gave me. A lady has promised me part of the salary of an efficient Bible-woman. I have £25, but £45 is required.

We have not yet improved upon our very inconvenient place of worship—two rooms, thrown in one, over a pork butcher's shop. We have changed our plans, and, instead of requiring £840, we hope to do now with £600. This change does not involve any reduction in the size of our proposed buildings; but, for our mission-room, class-room, and reading-room, we must content ourselves with absolutely plain buildings. I have now about £230 towards the total; if I could receive £150 more this winter, I should be able to begin the main building next spring.

Speaking of some of our difficulties, I would also name some that my fellow labourers have to encounter. I know several earnest evangelists to whom a tricycle or bicycle would be a great boon; perhaps someone sympathising with the work, and having one, may desire that it should be used for the Lord, and send it over to us through Bordeaux. Little is it known in England under what difficult circumstances these evangelists do their work. I mean now such as the agents of the Société Evangélique de France.

One has to hold his services in a room much too small, with a mud floor under the feet of his congregation. In one place a stove, in another a small harmonium has long been asked for. Nearly all beg to be allowed a little more money to visit the surrounding districts; one is allowed £4 a year, another £2! The Society has just enough to pay a small salary to each, and has almost every year to reduce the travelling expenses. The secretary is Pasteur Mouron, 76, Rue d'Assas, Paris.

Brive, Corrèze. C. W. CREMER.

MR. JAMES SPRUNT has conducted a special mission at the Workmen's Institute, Purton, near Swindon. The meetings were largely attended by the unconverted and by Christians of all denominations.

HOP-PICKERS' MISSION, ALTON, HANTS.—Six large marquees are erected and well filled, and there have been most encouraging results. Never in all the history of our work have we been more encouraged with impressions for good than this year, and especially at the Binsted tent under the care of Mr. Bird, town missionary of Brighton. It was most gratifying to see Gipsy men bringing their children at their backs to see and hear a lecture on the "Pilgrim's Progress." On Saturday, Mr. W. S. Caine was with us, and his family. They invited 350 hop-pickers' children to a tea. We would ask the prayers of the Lord's people that much spiritual fruit may follow our efforts, after seventeen years' tent work. S. CHINN.

Alton, Hants.

CONFERENCE IN THURINGIA.

THE Conference for the Deepening of Spiritual Life (September 1-4) was, according to the opinion of all present, most remarkable. The subject was "The Work of the Holy Spirit," and every one of the meetings gave rich testimony of the presence of that Spirit. The members of the Conference, pastors and laymen, were gathered from various nationalities—German, English, Swiss, and Swedish; and from still more denominations—Free Church, Lutherans, Methodists, Baptists, Church of England, Moravians, Swedish National Church, Brethren: a beautiful alliance-spirit prevailing throughout.

On the last day, "the great day of the feast"—on which the closing subject was, as usual, "the Coming of our Lord Jesus Christ"—the sincerity of alliance principles was proved by the whole assembly uniting in an upper room, to partake of the Lord's Supper. We believe that Germany has never before witnessed a similar gathering; every denominational prejudice being laid aside, and all coming together as members of one Body, to remember their Lord's death "until He come." The impression made is best expressed in the words of one of the venerable fathers present:—"We seem to have returned to the days of the early Christians, when all differences were merged in the common bond of faith and love, and in the blessed hope of the Master's appearing." Our new publication the *Allianzblatt* will give a full account of the Conference.

A. VON WELING.

Blankenburg, Schwarzathal, Thüringia.

CHRISTIAN BANK CLERKS.

A VERY interesting address was given to those members of the London Banks' Prayer Union who assembled in the Metal Exchange, Whittington-avenue, on Tuesday evening of last week, by Mr. J. Morris, of the Bombay Y.M.C.A. Committee, who is in England for rest and change. It was shown that, notwithstanding the great craze of to-day in the excessive worship of culture, Western civilisation fails to promote real unity in India, that nation of nations, more divided than Europe by social and religious prejudice, which is aggravated by exclusion of the Bible from the highly secular Government education. Even missionary education, having to compete with Government instruction, shows little or no results in bringing men to Christ. Great rulers have secured India for us, but her unification must be the work of Christian men, for whom there is a large field of usefulness in that country, especially for young business men of truly consistent Godly character.

It is encouraging to remember that the Hindoo is pious; but his religious instincts are misdirected. While European vices hinder the work of God, the influence of true character is powerful. A Hindoo, in a letter of introduction concerning Mr. Morris, wrote: "This man will not get angry with you, he is not proud, and you can trust him"; words which in England would probably cause the bearer to be regarded as a "softy," but which carry weight among Hindoos. To be forewarned is to be forearmed, and some closing words were spoken respecting the difficulties which surround the European life in India, such as new temptations, removal of home restraint, and the traditions of the upper but irreligious stratum of society. Prayer were asked for Bombay, where, among the 800,000 inhabitants, mostly heathen, it is hoped to found a prayer union for the city's bank clerks.

MISS ANNIE MACPHERSON, of the Home of Industry, expects to sail for Canada on Thursday, September 18. Her sojourn in Scotland has done much for her restoration to health, after a painful illness of many weeks.

PUBLIC MORALITY IN SWEDEN.

(FROM A CORRESPONDENT.)

STOCKHOLM was last week the scene of the annual series of International Conferences held by the British and European Federation for the abolition of all laws which countenance public profligacy. For many years there has been a Swedish Committee working for repeal as a branch of the Federation; it was originated twelve or thirteen years ago by Mrs. Josephine E. Butler, and now, both Sweden and Norway are as prominent in the abolitionist cause as the Latin races in the more southern countries of Europe. Holland has repealed the Police des Mœurs in many of her municipalities; Switzerland has done likewise, and, as a result of last year's series of Federation Conferences at Geneva, has been more than ever active and successful in sweeping away countenanced vice; Christiania has abolished the system, and after two years of trial without it the medical officers of health report a hygienic improvement as the ministers and pastors proclaim a moral one; even the military-ridden Germany and Russia are joining in the cry for repeal, and Sweden is growingly of the same opinion.

Last week's Conferences suffered by the compulsory absence through illness of both Mrs. Josephine Butler and the President of the Federation, M. de Laveleye, the political economist of Liège; but it was a powerful series of meetings notwithstanding, and had a manifest effect alike on the Stockholm press and general public opinion. The city had been prepared for the Conferences by some lectures given by Dr. Carl von Bergen, and also by the repeal of these laws having been moved for in the Riksdagens Forsta Hammare (House of Lords) by M. Tamm, the President of the Swedish Committee. Dr. Holk, of Denmark; Dr. Koch, of Switzerland; and Dr. Böhmert, Professor of Political Economy at Dresden, Director of the Statistical Bureau of Saxony, and joint editor with Professor Gneist of the *Arbeiterfreund* (*Workman's Friend*), published at Berlin, were among the distinguished foreigners who took part in the meetings.

Professor Stuart, M.P. (who presided), the editor of *The Contemporary Review* (Mr. Percy W. Bunting), and Dr. Nevius, Professor of Medicine at Liverpool, were among the contingent of English delegates, and each of them delivered speeches of great power from different points of view. Professor Stuart dealt with the political and general ground of objection to State regulation of profligacy; Mr. Bunting showed that the true spirit of all laws being in the interests of morality, laws which sanction and make terms with vice must be wrong; and Dr. Nevius in a speech remarkable for its research, lucidity, and absence of controversial matter, demonstrated by diagrams made from the figures in the Government Reports of the British Army and Navy that sickness among the soldiers was worse during the operation of the Contagious Diseases Acts of 1866—69, and that since their repeal in 1882 this form of malady had showed a marked decline.

It is impossible to speak too highly of the undercurrent of strong religious feeling and matured spirituality which showed itself among the Swedish visitors to these Conferences, and there is abundant indication that Sweden will shortly follow the lead of Norway, Holland, Switzerland, and Italy in taking the ground that laws which permit vice cannot be of scientific or social good.

MR. GEORGE KING, evangelist, has been going through the villages of Surrey. In several places the chapels were put at his disposal, and he preached the Gospel to attentive audiences.

MR. WILLIAM FORBES closed his services in the Wynd Church tent, Glasgow, on Friday last, and on Saturday he began an evangelistic mission in Hawick in the large Home Mission Hall.

JAPANESE IN GLASGOW.

MISS MCLEAN, author of "Echoes from Japan," writes to us from Glasgow:—The prayers of our readers are specially desired on behalf of a crew of 150 Japanese sailors now at Clydebank, Glasgow. They have come to fetch a newly built ironclad; they have been here four months, and may have to remain another two. God has, in a very remarkable manner, given me a "great door and effectual" among them. For more than a month I have been visiting them at their encampment, and on "leave" days they come to see me. We spend hours together reading and searching the Scriptures; the intense interest manifested in this exercise leaves no doubt on my mind that God is making dead souls to feel their need of a Saviour.

One of the officers is a true Christian, and he takes intense delight in joining me in prayer to God for a blessing upon the vessel. Our request is that captain, officers, and crew may be forthwith saved, and consecrated to the service of the Lord. We are asking great things, but not too great for God to grant. Japan needs such a precious crew of saved souls to shine for Jesus.

I am happy to say that some of God's children have ministered to these strangers "heartily as unto Him." Some who have shown kindness have said that they never felt their hearts more stirred or drawn out towards their brother man from the far East as when these gentle and scrupulously clean seafarers listened with reverence to Gospel addresses given on the occasion of visits to the beautiful grounds and homes of those who showed them kindness for Jesus' sake.

POLICE CONVALESCENT HOME.

DEAR SIR,—We have just returned from a short visit to Brighton, and while there went over the "Southern Police Convalescent Home." Among all the admirable work inaugurated and carried out by Miss Gurney for the best interests of our police, none seems more thoroughly deserving of hearty support than this Convalescent Home.

For long it had been felt desirable to try and start such an institution, where sick and weary members of our police forces might find rest, and regain strength for their arduous duties. This Home at West Brighton has only been opened for a few months. Men "on leave" for their annual holiday are received on payment of twelve shillings a week, while those "on sick leave" pay eight shillings a week. The house itself and all the arrangements are excellent, and the position is admirable, being near the railway station, near the sea, and close to a capitally worked mission-hall.

All is on a small scale at present, but as many as twelve men have been accommodated at one time; a few beds being set apart also for the orphans of policemen. Numbers of police officers, who are not themselves Christian men avail themselves of the benefits of the institution. All is definitely carried on *for the Lord*, so that such a Home cannot fail to be a blessing.

The work is superintended locally by a Christian lady who lives opposite, the house-keeping and domestic arrangements being looked after by a policeman's widow, residing on the premises. The small payments made by those who stay at the Institution are, of course, not sufficient to maintain the work, and I was grieved to find that, although the management was most economical, about £100 was urgently needed to meet current and immediate expenses.

Together with one or two police workers, who were visiting the Home at the time, we laid the matter before the Lord, and feel sure the great Treasurer will not forget to supply the need. Communications may be addressed to Miss C. Gurney, Police Institute, 1A, Adelphi-terrace, Strand, London, W.C.

ALGERNON C. P. COOTE.

GOSPELS OF WATER.*

THIS is the title of a very useful and well-written pamphlet, in which the author seeks to expose the dangerous tendencies, and the utter unscripturalness of Baptismal Regeneration. That there is need for such a pamphlet the following few facts will show:—

An aged and notoriously ungodly man died suddenly. "Oh, sir," said a shocked neighbour, who saw the vicar leaving the house of death, "was he conscious after the seizure? Had he a moment for repentance? Is there any hope for his soul?" "Not a moment," was the clergyman's cheerful reply, "but I have a very good hope of all my *baptized* parishioners"!

A man of rough character was dying. As no one knew whether he had been baptized, his youth having been passed with tramps, the curate baptized him when in a state of semi-consciousness—an hour before death. Neighbours could tell of a terrible life of sin, but none had heard a word of sorrow for it. Almost his last words were curses, when the agony of dissolution roused him for a time. Yet in the sermon on the next Sunday evening, he was pictured as "walking in white," "companion of apostles and martyrs," "saved at the eleventh hour" by the *wonderful grace of baptism!*

Lent had come round, and, on its first Sunday, a preacher took for his text "Repent, for the kingdom of heaven is at hand." He began by saying, to avoid misrepresentation, that his remarks were based upon, and took for granted, the doctrine of the atonement. It was sad, indeed, in these days of Church teaching that anyone should do deeds needing to be repented of, and he trusted that his text did not apply to any member of his present congregation....He trusted that the majority of the baptized kept their baptismal robes unsullied, and Christ did "not come to call the righteous but sinners to repentance." Had we not his own authority for believing that, though there was the "one sinner" that ought to repent, there were "ninety and nine just persons who need no repentance"? (pp. 57, 58).

Other quotations could be given, but these are startling enough to show that the evil leaven is working, and that the rite of baptism, instead of being a "sign of an inward and spiritual grace" is treated rather as a substitute for it. The delusive "gospel of water" displaces "the Gospel of the grace of God." No infidel teaching, however revolting and blasphemous, could be more calculated to ruin the souls of men. An earnest word of warning is needed lest these "blind leaders of the blind" should never discover their error until both they and their dupes have fallen into the ditch.

The author of this pamphlet writes as one fully alive to this danger, and succeeds in showing that the dogma "that the manifold grace of God, which brings salvation and regenerates the soul previously dead in trespasses and sins, is bestowed in the rite of baptism, even as its chief appointed channel, has not the shadow of support from Scripture" (p. 9). In proof of this, almost every New Testament reference to the subject and its Old Testament types are examined; while faithful and fair consideration is given to infant baptism, the Church Catechism, the early form of the rite, and the connection between the sign and the spiritual reality it sets forth.

We commend to the earnest and prayerful attention of those who have too readily accepted and consented to teach the Church Catechism the author's exceedingly wise and thoughtful reference to it. The time when, and circumstances under which, it was given to the world suggest that "we need not treat it as having authority except so far as it is supported by Scripture." Without a doubt it is "the modern stronghold of the baptismal regeneration theory." Its teaching on this subject has called forth many, not only various, but antagonistic explanations. The teaching of the Council of Trent has been thus described:—"Every babe comes into the world under God's wrath and curse, a child of the devil, an heir of perdition, until a miracle takes place in Baptism; and one who is not even by right God's child miraculously becomes such by the utterance of a form of words and the sprinkling of water—the Eternal descends at the spell of a man!" This has been described as "incantation, not Christianity." To escape this teaching some have explained that "Baptism is an authoritative symbol of an eternal fact, a truth of eternity realised in time."—*Robertson, of Brighton.* Some teach "that original, or birth-sin is put away in Baptism." Origen taught that "original sin was the result of sins actually committed by the babe in a previous state of existence!" (pp. 30, 31). About the teaching of Scripture there is no such obscurity. Is it not likely to produce disastrous results to substitute such a compilation for the Word of God?

We do not endorse all the teaching of this pamphlet. The identification of Regeneration and the Baptism of the Holy Ghost seems to us to be unscriptural, notwithstanding the author's effort to prove to the contrary. We regret that the force of the pamphlet should be weakened by the introduction of a theory which will not be received by many who fully sympathise with the author's main purpose. Apart from this, we heartily commend the pamphlet. It is thoughtful, instructive, exceedingly fair in its argument, and is written in a bright and vigorous style. We trust it may serve to enlighten many who are now being misled.

* GOSPELS OF WATER. Bible Teaching about Baptism. 6d. *John Kensit*, 18, *Paternoster-row.*

Obituary.

MISS SARAH JAMES.

THIS lady, the daughter of the late Rev. Thomas James, secretary of the Colonial Missionary Society, and niece of the late Rev. John Angell James, of Birmingham, died at her residence, 33, Highbury-place, N., on September 7, aged 54, and was buried at Abney Park Cemetery on the 11th. She was for many years an active and devoted worker at Hope Mission, Banner-street, St. Luke's, formerly known by the name of Chequer-alley Mission. During a long and painful illness her interest in the Mission never flagged. She was collecting for the new Mission buildings almost to the time of her death.

REV. DR. STEVENSON DALRY.

By the death of Rev. Dr. R. Stevenson, Dalry, which took place last week, the Church of Scotland has lost one of its oldest and foremost ministers. Dr. Stevenson, who had reached the long age of eighty-three, had been laid aside from active duty for some months. Before settlement in Paisley in 1836, he used to conduct the regular service in Regent-square Church, London. Dr. Stevenson was a minister of the highest attainments, and also an educationist of the most thorough order. In his younger years he travelled a good deal, and during a long visit to America preached regularly to large audiences of his own countrymen. He also visited every capital in Europe, and made a tour through the Holy Land.

REV. PROFESSOR BIGGER.

The Irish Presbyterian Church has sustained a serious loss in the early death of Rev. Professor Bigger, M.A., B.D., of Londonderry, who passed away somewhat suddenly at the age of 37 years, on Saturday evening. About ten years since he was ordained pastor of the Second Presbyterian Church, Lisburn, where his simple unaffected piety, and his intense evangelical zeal and faithfulness, caused him to be greatly loved by the members of his flock. Five years ago, on the death of Dr. Given, he was appointed Professor of Oriental Literature and Hermeneutics in Magee College, Londonderry, but he did not on that account relinquish his Christian activities. He became a Sabbath-school teacher, and continued to take the deepest interest in various kinds of mission work, especially in that amongst factory operatives.

CANON LIDDON.

Rev. Dr. H. P. Liddon, canon of St. Paul's, died at Weston-super-Mare, on Tuesday last week, somewhat suddenly, though after an illness of many months. Born at Taunton in 1829, he became a student of Christ Church, Oxford, at the age of eighteen. Coming into contact with Dr. Pusey, he imbibed ecclesiastical opinions, which remained with him throughout his career. As a theologian he glorified God, and ably served his generation. In 1866 he was Bampton Lecturer, and took for his subject, "The Divinity of Our Lord and Saviour Jesus Christ." He met modern criticism on its own ground, and answered the rationalists with point and power. The same spirit of loyalty to Christ characterised him to the last, and led him manfully to combat the loose views as to Holy Scripture which have recently become popular in certain High Church circles.

Dr. Liddon was appointed canon of St. Paul's in 1870. As a preacher he exercised a powerful influence. His sermons were long, usually occupying about an hour in delivery. He was very careful in preparation, and Dean Stanley declared him the greatest preacher of the age.

GENOA HARBOUR MISSION.

WHEN the Genoa Harbour Mission was commenced, and for many years after, steamers and, sailing ships lay at anchor while discharging cargo; rarely was a sailor allowed on shore, and, when the "Bethel" boat came to "invite" to a service, the captain's leave was gladly accepted, the dingy forecastle was left for the cheery "Bethel," but with the understanding that the missionary was responsible for the safe return of each sailor to his ship: there was to be no going on shore and no drinking. That was about twenty years ago, and many a captain gave a handsome subscription to the Mission, saying that he might well do it, as at Genoa he had no trouble with his men.

Now, what do we find? Long quays, with jetties at which nearly four-fifths of the steamers lie; and the sailor, with nothing to impede, roams at will along the unknown streets, to meet temptations worse even than those at home. His eye brightens at the sight of the "Union Jack," but, with one exception, the "Union Jacks" are raised not by friends but foes—foes of a hidden kind, worse than even a drinking-shop suggests. Notwithstanding the temptations and the often direful end to his walks, the sailor likes to feel his foot on land, and frankly owns that he has had enough of the sea, and does not wish to enter the steam-launch to go to a meeting, to which, evenwhen quite willing to go, he would rather walk. During recent years he could do this, as the "Bethel" had a gangway to the quay; but that privilege, on account of the crowded state of the harbour, was withdrawn about two years ago, and since then the Mission has been worked under great difficulties.

At the request of the sailors themselves, mission premises on shore were sought and found—found with extreme difficulty and at considerable cost, as all who know the crowded and busy city of Genoa will believe. The much-loved "Bethel" was sold to the Naples Harbour Mission, and, so soon as the money can be got to carry out the alterations and additions necessary, the little detached house in Via Milano will be the Sailors' Rest, with chapel seated for two hundred men, reading and recreation rooms, and house for missionary. It is hoped that not only those who have known the Genoa Harbour Mission since its establishment twenty years ago, but others interested in British and foreign sailors will help Rev. Donald Miller in his effort to raise the £3500 required to open the Rest free of debt, especially when it is remembered that under the British flag alone from 25,000 to 30,000 men enter the port of Genoa—the Liverpool of Italy.

REQUESTS FOR PRAYER.—For blessing on the following——A mission to young women at the Grove-street Institute, Glasgow, from Sunday, Sept. 21 to 28, by Miss Radcliffe (of Liverpool).——For tent services at Sebastopol (Mon.), in connection with Mr. T. M. Wintle's work.——For the Christian Temperance Home, 91, Bolsover-street, Great Portland-street, W.——The Wakefield Convention.——Tent mission now going on at Wroughton, conducted by Mr. G. Sage, of the Evangelisation Society.——PRAISE: For blessing on a tent mission closed at Cricklade.

THE GERMANS AND THE AFRICAN SLAVE TRADE.—According to telegrams from Zanzibar the German Administrator at Bagamoyo, in opposition to the recent decree of the Sultan, has published an official notice giving liberty to everybody to buy and sell slaves in Bagamoyo and the vicinity, without restriction, except as regards their export by sea, which is prohibited. The Arabs are also authorised to recover runaway slaves. The Arabs in Bagamoyo are stated to be overjoyed, and are, it is alleged, buying slaves openly by auction in the streets. This is very discouraging intelligence.

The Book World.

ORIENT GUIDE. 2s. 6d. *Sampson Low, Marston & Co.* The fourth edition, revised, of a series of chapters for travellers by sea and land, edited for the management of the Orient Line, by W. J. Loftie, B.A., F.S.A. It would be difficult to improve upon the volume in its present handsome form, admirably illustrated, and supplied with numerous maps and plans. The book is a valuable *vade mecum* for travellers.

A PIECE OF AN HONEYCOMB. Meditations for every day in the year. By Helen G. McKenny. 4s. *C. H. Kelly.* "Many thoughts of many minds have been stored and worked out, as the bee gathers the honey from many flowers, and finally presents it in the form of a piece of an honeycomb." So the author describes her work, which is calculated to perform a useful ministry. Here are words of counsel and comfort; the teaching is substantial, and the expression chaste and forceful.

THE ATONEMENT AND MODERN THOUGHT. By J. M. Denniston, M.A. 6d. *Nisbet.* A powerful pamphlet, addressed especially to Scripture students and young ministers inclined to follow the new view of Christ's redeeming work now so largely adopted. Attention is directed to Scripture teaching, the substitutionary sin-bearing being so made out as to leave no room for any alternative view. We trust these pages will be widely read, as they present important truth in an unanswerable manner.

THE STORY OF THE NATIONS: SCOTLAND. By John Mackintosh, LL.D. 5s. *T. Fisher Unwin.* To ample knowledge of the facts, Dr. Mackintosh adds an appreciation of the national instincts and religious proclivities of the Scottish nation. He has produced a worthy record of a people who, in the providence of God, have helped largely to mould the thinking and the acting of the world. The student of history will find in this volume, as in all the other volumes of the series, much food for profitable study.

SICKNESS OR HEALTH? By a Family Doctor. 2s. 6d. *Jarrold & Sons.* Instead of giving medical prescriptions that may be wrongly applied, the author of this work gives much sound advice of all-round application. He names a few safe and simple remedies, but gives no encouragement to reckless dabbling with drugs. Covering a wide range and dealing with many forms of disease, the chapters offer wholesome warning as to the danger of trifling ailments. For the most part the book is a reprint from the pages of *Cassell's Magazine*: and if it find many readers, we may be sure there will be more of caution and common sense in the risks of daily life and the remedial treatment of the minor ills to which flesh is heir.

PROFESSOR ELMSLIE. By Dr. Robertson Nicoll and Mr. A. W. Macnicoll. 6s. *Hodder & Stoughton.* This very welcome memorial of the young and universally lamented professor is largely made up of a selection from his sermons. The biographical part, though comparatively brief, is written from full and intimate knowledge, and reveals the inner heart and soul of the man; so far as it goes it is quite worthy of the subject, and that is saying much. Dr. Elmslie scarcely lived long enough to take a place among the great formative forces of his time, but the work he did was sufficient to indicate that he would have become a powerful exponent of Christianity in its practical bearing on the great problems of our modern social life. The sermons are eminently characteristic of his special qualities as a preacher, which were insight and sympathy.

Messrs. Longmans & Co. have issued new editions of the late Cardinal Newman's history of his religious opinions, APOLOGIA PRO VITA SUA, and his religious novel, CALLISTA: A TALE OF THE THIRD CENTURY. The former work should instruct Christians in the method that ought *not* to be pursued in endeavours to learn God's will. While seeking for peace of mind, Newman opened his heart to many teachers, but he seems never to have allowed the Holy Scriptures to influence him. Consequently superstition took possession of his mind, and he devoted himself to ordinances of man's devising, in the hope that thereby he might attain unto holiness. The novel professes to be "an attempt to imagine and express, from a Catholic point of view, the feelings and mutual relations of Christians and heathens at the period to which it belongs," but it will be obvious to instructed readers that instead of faithfully illustrating history, the book presents a picture as misleading in its general setting as it is avowedly fictitious in its details.

SENSATIONAL RELIGION. By J. O. Bairsto *E. Stock.* This is a spirited, if not very refine justification of out-and-out methods of Christia propagandism, as opposed to *laissez faire* "religio ism." The author makes out a good case, and h brochure deserves to be sympathically studied.

The Anti-Infidel continues to champion trut against error, and faith against indifferentism Atheistic utterances are reviewed, and other occ sions embraced for driving home the claims o God upon the minds and hearts of men. Th editor of this monthly, Mr. W. R. Bradlaugh deserves encouragement in his important under taking. (1d. *Snow & Co.*)

NATIVE LIFE IN SOUTH INDIA. By Rev. Henr Rice. 3s. 6d. *Religious Tract Society.* We hav here "a short and popular account of the present day manners and customs of the people of South India." Mr. Rice writes from personal knowledge and we trust his book will lead, as he desires, to a deeper interest in efforts to evangelise the natives of our great Asiastic dependency.

THE CALVARY PULPIT: CHRIST AND HIM CRUCIFIED. By Robert S. MacArthur. 4s. *Funk & Wagnalls.* Over twenty sermons by the pastor of Calvary Baptist Church, New York. Most of them were preached some years ago on special occasions. Theological statement does not seem to be a strong point with the preacher; but in practical counsel and loving appeal he is both able and earnest. The sermons will well repay perusal.

PASSING THOUGHTS OF A WORKING MAN. By Hubert Cloudesley. *Elliot Stock.* Mr. Cloudesley has not only conserved passing thoughts on many subjects, but has ventured to formulate his thinking in very unconventional language. He discourses wisely and simply on such themes as "The wrongs and rights of woman," "Is life worth living?" "The philosophy of laughter," "Manliness," "Perseverance," &c. We hope these "thoughts" may have many appreciative readers.

Two timely little works are issued by *Messrs. Isaac Pitman & Sons*—HANDBOOK FOR SHORTHAND TEACHERS (2s.) and THE NEWSPAPER WORLD: ESSAYS ON PRESS HISTORY AND WORK. (1s.). The first must prove invaluable as a guide and handbook to teachers of the unrivalled phonographic system, and it also contains an interesting, if brief, history of shorthand systems. The second is a chatty description from a practical point of view of the varied branches of newspaper work, and will be received with intelligent interest by many outside the great profession of journalism. Those who read the papers—and who does not?—ought to know something about the early struggles of the fourth estate, and also about the working of that wonderful machine—a great daily paper of the present time.

In HARVEST GLEANINGS Mr. W. Maxwell, late town missionary, displays some fruits of his work in Belfast. The incidents are full of interest. (1d. *Belfast: Religious Tract and Book Depôt, 116, Royal-avenue.*)

A FEW HINTS TO NURSEMAIDS. By a Mother. 3d. *E. Stock.* Excellent. Many mothers would be the better for a careful reading of this booklet. The cautions are as wise as the counsels are prudent: and kindheartedness characterises the whole.

HENRY LEA, OF READING. A sketch of his life, by Henry Holme, and a capital portrait. 1s. Sold in aid of the Memorial Fund for the relief of commercial travellers, their wives, and children, in temporary distress. *Offices of the Commercial Travellers' Christian Association, 185, Aldersgate-street, E.C.* A life story, full of interest, and pointing lessons which all classes would do well to learn.

ELIZABETH STUART: the Faded Flower of Carisbrooke Castle. By Albert Midlane. 1d. *Holness.* This is an addition to the "Penny Life Stories for Old and Young." The narrative has many attractions, and it is presented in these pages with godly sympathy and to noble purpose. Empty fiction would stand a poor chance if the facts of history were more generally "improved," after the manner of Mr. Midlane's little work.

INTERESTING FACTS CONCERNING THE JEWS ALREADY IN PALESTINE. 4d. *Morgan & Scott.* Mr. Joseph Hannington, brother of the late Bishop, has written a very interesting account of his recent tour in Palestine. His observations regarding the Jews were such as to impress him with the near approach of the time when the Messiah shall be manifested in power and great glory. Those who watch for the Lord's appearing will be charmed with these pages, written in June last on Mount Lebanon. The proceeds of the sale will be devoted to work among young women at Gibraltar.

THE SABBATH REST UNION on the Continent receives fresh adherents daily. High officials both in the Government and the great railway companies in France are openly expressing themselves favourable to its object. The object is not always to secure religious privileges, but this may follow as the movement gains force.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, SEPTEMBER 21.—Psalm CXXXV.

THIS is a call for praise, beginning with the priests, who stand in the Lord's house. God's glory, in nature (5-7); in his dealings with Israel (8-14); and in contrast with idols (15-21) is adduced as a theme for praise. It seems rather like a mosaic, as the description of the singers invoked is taken from the previous Psalm; the account of the exodus from the next Psalm; and the description of idols from Ps. cxv.

1. The first word announces the object of the Psalm—*Praise.*

3. One rendering of the words, "it is pleasant," is "He is lovely." When the heart is full of the love of Jesus, it seems as if the universe were too small to be an orchestra for his praise.

4. God's eternal choice is, indeed, a fit theme for praise, and we who have been thus called into the inner circle, that we might bring others there, may well join in the doxology of the Apostle Paul (Eph. i. 3-6).

5. *I know.*—The soul has convincing proofs of God's glory, which it treasures.

7. To its farthest limits, the whole earth is under his mighty working. He draws the veils of vapour over the hills, and shadows over life.

10. God's deliverance of his people from their foes, and his gifts, are as much subjects for our praise as for Israel's; because we have each our Sihon and Og, barring our pathway to blessedness; some unwelcome intruder on our peace.

14. A literal quotation of Deut. xxxii. 36. God is said to "repent," when his people turn to Him. The wind may be blowing strongly in one direction across a plain; but it seems to change, when we, who had been walking against it, turn and go with it.

19. In Ps. cxv. the word was TRUST; here it is BLESS. But this is the regular gradation of the Christian life. *Trusting* ever leads to *blessing.*

21. Zion is the place where the believer dwells with God, and may represent the whole Church, or any place, however simple, where two or three meet in his name.

MONDAY, SEPTEMBER 22.—Psalm CXXXVI.

A magnificent antiphonal Psalm, to be sung by two choirs; or by the temple choir and the people alternately; the response rolling in after every stanza. It seems like an interleaved Bible, and teaches us to interleave all things with the thought of the mercy of God. There are evident traces of its having proceeded from the same hand as the previous Psalm; the aim being to incite the hope and trust of the people of God, by enumerating his glorious acts.

1, 2, 3. These verses rest on Deut. x. 17. Is there not a trace of the Trinity in this threefold ascription?

4. *Alone, i.e.,* without human help (Isa. xl. 12-17).

6. The emergence of the earth from the waters was a favourite thought with the Psalmists (xxiv. 2, civ. 6-9).

15. *Overthrew* may be rendered "shook off," as St. Paul did the viper.

19, 20. Flies preserved in amber! Our greatest difficulties and opponents will one day only be remembered for the love and mercy which they called into manifestation.

23. Men forget us in our "low estate"; but that is the time when God seems to remember us most.

25. The provision made for animals, and birds, and all living things is a proof of the mercy of God. Will He do less for his sons?

26. What an unspeakable comfort it is to rest on God's mercy, which is unaffected by our failures and sins, and changes not with our fluctuations! Like Himself, unchangeably the same.

TUESDAY, SEPTEMBER 23.—Psalm CXXXVII.

One of the most touching of the Psalms. It reminds us of the emotions excited in an army on a distant march by hearing the strains of a home song. It was evidently composed by a returned exile. But it is also clear that the destruction of Babylon herself was imminent (8). We are thus led to the conquest of Babylon by Darius (Dan. v. 31), whereby its entire destruction, as foretold in prophecy, was brought within a measurable range. The Psalm falls into three strophes, each consisting of three verses.

1. The streams of Babylon had probably a special fascination for the exiles. First, because they were removed from the busy rush of the city, and thus afforded opportunity for reflection; and secondly, because they were an image and symbol of their floods of tears (Lam. ii. 18, iii. 48). Daniel loved and sought them (Dan. viii. 2, x. 4).

2. This touching metaphor has passed into all languages as an expression of extreme grief. Of what use is the harp when the heart is nigh to breaking?

3. This demand may have originated from the far-famed power of Hebrew Psalmody. Across the desert the news had come of the sweetness of the temple minstrelsy; or, it may be that their captors were anxious that the Israelites should reconcile themselves to their lot, and feel at home in their banishment. But in any case the treatment by those captors had made compliance with their demand impossible.

4. "The Lord's song" is only possible in the Lord's house, where his presence is manifested and felt. To be separated from Zion was to be separated from God; and to lose God was to lose all. When we have lost the sense of God's presence, having been led captive by our sins, we too are sure to lose our joy, and peace, and blessedness. The land of the stranger and the song of the Lord can never be found together.

5, 6. The imprecation here made is on the hand and tongue; on the one if it should be misemployed in playing, and on the other in singing. Would that we were more constantly able to apply these words to our Lord Jesus! Why do we remember all things and people beside, and forget Him? Surely we court failure in every other direction, so long as we do not make Him the crown and head of our chief joy.

7. Edom took malicious pleasure in the destruction of Jerusalem; and the punishment of Edom is often referred to (Jer. xlix. 7-22; Lam. iv. 21, 22; Ezek. xxv. 12 14).

8, 9. Calvin says that the Psalmist acts here as the Divine herald of coming judgment; but there seems a flavour of something more personal and vindictive in these terrible words. We can understand the spirit which breathes through them; but it is rather that of the Old Dispensation than of the New (Matt. v. 43-48).

WEDNESDAY, SEPTEMBER 24.—Psalm CXXXVIII.

This is the first of a cycle of Davidic Psalms, and is founded on the promise of 2 Sam. vii. Here, as there, the promised blessing is dwelt upon with gladness. The idols, which could exhibit nothing to compare with it, retreat ashamed (1); the Lord has done more to glorify Himself by it than by all his previous wonders (2); all kings will one day praise the Lord on account of it (4); and it is the beginning of a chain of blessings that can never end (8).

1. "*Before the gods*" may, however, refer to angels (Ps. viii. 5; Heb. ii. 7); or to princes (Ps. lxxxii. 6; 1 John x. 34-36); or to idols (Ps. xcvii. 7).

2. It reminds us of Jonah (ii. 4), and of Daniel (vi. 10). The temple, as being the seat of religious worship and of sacrifice, is symbolic of that propitiation through which alone sinners may approach God. God's promise, prompted by love, and founded on truth, was a fuller manifestation of God's character than any previous revelation.

3. Our God does not always answer our prayers as we request; but He does for us as for our Lord in the Garden—He strengthens us (Luke xxii. 43). Let us not forget that He is "the strength of our heart."

4. It is pleasant to think how many of the great of this world have been included in the ranks of the servants of God; and more shall be (Ps. lxviii. 29, cii. 15). And it may be that not a few of them shall be found to have been influenced in their choice by the sweet words of David the king. Each man can best influence the men of his own class.

5. "*They shall sing of the ways of the Lord*" (R.V.).—So great is the glory of our God, that the noblest of this world may count it an honour to carry his train.

6. To have "*respect unto*" is to behold. God eyes with loving regard those who are true to Him, but He is repelled from those whose hearts are proud, so as to look on them only from a distance (2 Chron. xvi. 9).

7. The revival of the soul is the gracious work of the Holy Spirit. How blessedly and unexpectedly these revivings steal into our hearts; and so often, when heavy trouble lies on us from without. 8. There are no unfinished pictures on the walls of God's studio; no incomplete statues in his halls of sculpture. When He begins He pledges Himself to complete. His mercy endures for ever, so we cannot tire it or wear it out. But our assurance ought always to take on the language of pleading, that He would not forsake.

THURSDAY, SEPTEMBER 25.—Psalm CXXXIX.

It is rather interesting to notice the position of this sublime ode on the omniscience and omnipresence of God. In repeated Psalms David has reminded us of the love and mercy of God, which "endure for ever," and here he bids us take heed that we do not make that love an excuse for sin, because his eyes are as a flame of fire. There is the same combination, though in the reverse order, in Heb. iv. 12-16.

The fact of God's omniscience (1-12); its ground, on his creatorship of man (13-18); its consolatory aspect, that as God knows the innocence of his people, so He will not condemn them with the wicked, but lead them in his everlasting way (19-24).

1. What ineffable comfort there is in the thought that our hearts, closed to all else, are open to Him. Because, as He can detect the secret source of our disease He can cure it; and, as He can read our secret sorrow, He can apply the healing balm. "He knows all, but loves us better than He knows."

2. *Downsitting* is our time of quiet rest; *uprising,* the going forth to work. *Afar off* perhaps means that God anticipates our thoughts and purposes before they are matured in our mind.

3. "*Thou winnowest*" (marg.); as if God were ever applying the fan of his judgment to our active life, and to the thoughts which chase each other across our mind in sleep.

5. The All-knowing is also the All-present. God-encompassed; God-environed. *Behind,* that none may attack in the rear. *Before,* that He may search out the way and meet our foes. *Laid thine hand;* as if a child were to put one hand over the hollow of another to keep some frail insect from its pursuer (John x. 28, 29).

6. We must worship, where we fail to comprehend.

7, 8. It used to be said that the entire world was but one vast prison-house for the Roman Emperors, so complete was their power. And what hope can the sinner have of escaping God? (Amos ix. 2).

9-12. Neither change of worlds, nor distance, nor darkness, can at all alter the soul's proximity to its ever-present God. What bliss this is to those who know Him as Father and Friend!

13. *Possessed* is "formed" (R.V.). The *reins* are the seat of the desires and feelings. How much transpires in that secret workshop! Nothing can be concealed from our Maker.

15, 16. We may refer these words to the mystical body of Christ, which even now is being secretly prepared and composed of many who are as the lowest dust of the earth. And God's book contains, through his foreknowledge, the names of those who are to be incorporated in that mystical body (Rom. viii. 29; Rev. xvii. 8).

17, 18. The Psalmist is so occupied with the thoughts of God, which teem in his mind, that he pursues his meditations sleeping as well as waking. And as he starts from slumber, his first bright waking consciousness is that God is by his side.

21, 22. When we are startled at these strong expressions of David, we may well ask ourselves whether, in our tender pity for sinners, we may not be losing something of his stern consciousness of the evil of sin, and the guilt of the wicked.

24. This prayer is a worthy termination of the Psalm. "*Lead me*" is the one incessant cry of the devout soul. "Lead, kindly Light!" We long to get forward on that way which is everlasting, because founded on the permanent principles of Truth, Righteousness, Light, and Love. The way planned from eternity by the Eternal, and leading to the eternal home.

FRIDAY, SEPTEMBER 26.—Psalm CXL.

The tone of this Psalm corresponds with the inscription, and attests its Davidic origin. It perhaps dates from those early troubled days at court, when his steps were taken with difficulty, because of the gins and snares that lined his pathway.

The Psalm consists of five verses as the beginning, and five as the conclusion; and in the middle occurs a strophe of three verses, the heart of the Psalm, distinguished by the fourfold use of the name Jehovah.

1. "Deliver us from the evil one."

2. *Gathered,* as Ps. lvi. 6; and lix. 3.

3. Who can describe the mischief caused by a false and slanderous tongue? *Adder's poison under their lips.* See also Ps. lviii. 4; Rom. iii. 13, 14.

4. *Keep me, O Lord.* A good prayer for all times. (Ps. xvii. 8, xxv. 20).

5. We have every reason to be afraid of Satan, who adds cunning to his malice; and who is not content with hidden *assaults*, but weaves insidious toils, which may take months to mature, in order to do us harm, and grieve our Master, Christ, wounding Him through us.

6. The first portion of the verse corresponds with Ps. xxxi. 14. If He is ours, and we are His, we may have confidence that He will "hear the voice of our supplications."

7. Thou hast covered; Thou dost cover; Thou wilt cover. Such is the force of the tense used here. As we go down into the fight, let us never forget that helmet of salvation provided for us by the Lord Himself (Eph. vi. 17; 1 Thess. v. 8). What a contrast to the "head" of the wicked! (9).

9. Slander is like a man starting an avalanche, which ultimately overwhelms and covers his own dwelling.

10, 11. We have not so learned Christ (Rom. xii. 20); but we must admire the Psalmist's certainty that evil cannot ultimately prevail in God's world; and that, however great may be the momentary triumph of the wicked, they are destined to utter and disastrous downfall.

12. *The Lord will maintain the cause of the afflicted.* (Ps. ix. 12, xviii. 27; Zeph. iii. 19).

13. Not only hereafter, but here and now, do those who love and serve God walk and live in the manifested light of God's presence (Job xxii. 21, 30; John i. 7).

SATURDAY, SEPTEMBER 27.—Psalm CXLI.

Another of David's Psalms. De Wette is led by the language to class it, with Ps. x., as one of the oldest.

2. The smoke of the sweet-smelling incense is often used in Scripture as a symbol of the prayer of believers, which is precious to God (Luke i. 10; Rev. v. 8, viii. 3, 4). The offering of incense morning and evening, under the Levitical dispensation, symbolised prayer (Exod. xxx. 7).

3, 4. The Psalmist prays for preservation from the danger of lip-sins, heart-sins, and life-sins. God's sentry is God's peace (Phil. iv. 7). How wise, to make God the doorkeeper of our mouth (Prov. iv. 24).

4. The child of God does not eat of the "dainties" of the wicked, and yet amid tribulation he seems to sit at a banqueting table, anointed as a guest with oil (Ps. xxiii. 5). The last clause should be rendered, as in the R.V., "Even in their wickedness shall my prayer continue." Like a Geyser, it rises in winter's frost as under summer skies.

5. "The righteous" is referred by some commentators to God, who alone, in its full sense, deserves the appellation (2 Sam. vii. 14, 15). But it may also refer to that loving care which one believer may exercise over another, in rebuke and admonition. For, "which shall not break my head," the R.V. more correctly translates, "my head shall not refuse."

6. When the enemies of the Lord are overthrown, they will be the more prepared to listen to words which they had rejected before, but the intrinsic sweetness of which will then commend them to their hearts.

8. "Looking off unto Jesus" is a good motto. And it is marvellous how the feet are kept from snares and pit-falls, when the eyes are not fixed on the ground, but lifted upwards to the Throne.

9. Another petition that the Psalmist may be *kept.* Prov. iii. 26 gives an encouraging promise—"The Lord shall keep."

THE NARROWS MISSION, FOLKESTONE.—This work has for some years been conducted by Miss A. E. Moore and her workers in the Y.W.C.A. Finding in the Narrows a much-neglected class of people—flower-sellers, knife-grinders, &c., attending no place of worship, these ladies went among them and held open-air services. These have been thoroughly appreciated, the poor people greatly enjoying the hearty singing. The simple Gospel addresses were found to tell upon the hearers, and it was determined to carry out work in winter as well as summer. Accordingly a cottage was taken and converted into a mission-house; not only are evangelistic meetings held therein, but gatherings for mothers and children. Visitors staying at the Y.W.C.A. Home readily lend a hand at the singing, thus cheering the sad and encouraging the backward to take up religious impressions.

International S.S. Lessons.

Sunday Afternoon, September 28.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: MATT. vii. 29.

IN the first lesson (xiii. 10-17) note where Jesus was on the Sabbath day. Where ought *we* to be? Yet place is not everything, for even there Jesus found a hypocrite (14, 15), and numerous adversaries (17), besides "the people" (14, 17) who were in measure attached to Him. There, too, was found a woman bound by Satan (11), and to her the greatest blessing was given (12, 13). To whom should the Physician come, if not to the afflicted? Jesus does the same work in his house to-day. To which class do we belong?—the needy, the hypocrites, or the adversaries?

xiv. 15-24 contains the parable of the Great Supper. What does this feast represent? What excuses did the invited guests make? What are *your* excuses? Who were brought into the feast? (21). There is an important lesson in the fact that the afflicted woman in the synagogue, and "the poor and maimed," &c., in the parable, received the Saviour's blessings. The knowledge of our need is the first essential in all of us.

xiv. 25-33 corrects the mistake into which some might fall after the former parable. Multitudes accompany the Saviour who are not fully his. Discipleship has not only its blessings, but it difficulties and responsibilities. There is something to be forsaken (33), and a cross to be borne (27). To begin without being prepared for this is to fail, and to become a mockery to others (28-32). The lesson xviii. 15-30 is an illustration of this. The young ruler made a splendid and most promising start, but he could not take up his cross.

xv. 1-10 and 11-24 and xvi. 19-31 may be combined. All four parables, with that of the unjust steward (xvi. 1-12), were spoken at the same time, and were occasioned by the same complaint (xv. 2). "The publicans and sinners" (1) are represented in the lost sheep (4-6), the lost coin (8-10), and the lost son (12-24). The joy occasioned by the finding of these shadows forth the joy in heaven over the salvation of sinners. Again, note that it is the consciously needy who obtain the blessing. The Pharisees, who made the complaint, are seen in the elder son, the unjust steward, and the rich man. In the first their self-righteousness; in the second their self-seeking and covetousness; and in the third their awful doom (22-31). Enforce the solemn teaching of this parable: that death is followed immediately by conscious existence in the other world; that the two states in the other world are separated by an impassable gulf; that prayer in the other world is unavailing; and, therefore, that the Word of God must be heeded now.

xvii. 11-19 resumes the narrative of our Lord's journey to Jerusalem (ix. 51). On his way He still heals and teaches. The prospect of his own suffering and death does not make Him less ready to pity and help others. The healing of the ten lepers proves the power of his word (14). If *you* were lepr ous, and Jesus were at hand, would you not call upon Him? Sin is the *soul's* leprosy; Jesus is the only Physician; have you called upon Him? If already healed, what testimony are you bearing? Are you like the one Samaritan, or like the ungrateful nine?

xviii. 1-14 gives us two illustrations of prevailing prayer. The widow prevails with an impious and unfeeling judge, because of her importunity. There is real power in prayer if we do "not faint" (1). Delays are not denials. The publican prevails because his consciousness of guilt humbles him. He *deserves* nothing, and craves only mercy. The Pharisee asked for nothing, because he was so self-satisfied. No answer was needed to that self-congratulatory utterance. The same lesson is enforced by the welcome given to the children (15-17). None are too young or too weak to come to Jesus. The farther you get from your childhood the less likely are you to enter the kingdom of heaven.

xix. 1-10. Who was Zaccheus? Tell the story of his conversion, and show his earnestness in overcoming difficulties; his ready response to the Saviour's call; the immediate change produced in his character; and how his conversion illustrated verse 10.

The next two lessons (xix. 12-27 and 37-48) concern the Saviour s entering Jerusalem. The parable was to correct the people's mistake as to the nearness of the visible kingdom. The tears of Jesus on the Mount of Olives, and the work of Jesus in the temple gave greater force to the teaching of the parable. Are we like the citizens (14)? Then see the measure of our guilt and our doom in the Saviour's tears (41). If servants, let us use our pound faithfully "till He come."

The Temperance Cause.

AT Margate two chemists have been licensed to sell medicated wine. It was argued that the bench had no discretion in the matter, but were bound to grant the licences, on proof that the conditions required by the law were duly met.

At Montreal, recently, there was a great assembly of temperance people from all parts of the Dominion. The Royal Templars erected a grand marquee, and besides there were about fifty camping tents on the ground. In connection with the gathering, the Dominion Alliance held its annual meeting.

At a recent meeting of the Health Committee, Liverpool, of nine cases of inquest, three were of deaths due to excessive drinking. On the following day Mr. Clarke Aspinall held inquests on the bodies of three other persons—two women and a man—who had likewise died through excessive drinking.

The connection between drink and criminality receives a remarkable illustration in the case of the drink-sellers of New York, of whom there are over 8000. Of these between 3000 and 4000 are Irish, and between 2000 and 3000 German. Only 1616 of this total number have not in some way or other passed through the prison.

A Bill has been introduced into the New Zealand House of Representatives by the Government to extend the principle of local option for the total prohibition of granting licences for the sale of intoxicating liquors. If the Act pass, no licence will be granted or renewed in any district until the ratepayers of such district shall have been consulted.

The practice as to the receipt of temperance memorials at Brewster Sessions appears to be by no means uniform. At some courts they have been ruled irregular, while at others they have been received. At Wigton, Sir Wilfrid Lawson presiding, on the advice of the clerk, they were received, though opposed by legal representatives of the trade.

REV. J. B. GRIBBLE, of Temora, New South Wales, whose parsonage was recently destroyed by fire, writes acknowledging the help received from English friends. He says: "I am still working on amidst much trial and discouragement, but with some signs of fruit. The poor aborigines still share my sympathies, and I hope, ere long, to be able to go to North Queensland to organise missionary work among the large tribes there who have never yet heard of the Saviour of mankind, and who, sad to say, are cruelly treated by the whites. If possible, I will take a trip to England next year in their interest.

THE METHODIST "PASTORAL ADDRESS."—The annual "pastoral address" of the Wesleyan Methodist Conference recently assembled at Bristol is in circulation. Speaking of the new conditions of life and work the pastoral calls attention to several features of modern evangelism which are worthy of attention, especially the deep interest now being taken in the material, the social, and the economic welfare of the people, and recommends caution in guarding against bringing political predilections into spiritual utterances; discussing social problems from a Christian standpoint and in a spiritual temper. It points out how important it is that evangelism should be followed by ethical and spiritual teaching; those who take a leading part in mission services especially should beware of all methods which tend to create a distaste for intellectual and spiritual instruction. Attention is called to certain features of the age, and habits of society, which powerfully affect religious life, such as business competition, a spirit of criticism, growing worldliness, and other tendencies which lessen, and in some instances destroy, religious life. Whilst laying down no inflexible rules, but leaving each to take account of himself, it points out that conduct is to be guided not so much by minute regulations as by Scriptural principles, and that their supreme aim as Christians is the cultivation of the life of the Spirit, and all affections and all habits which hinder in this respect are to be sacrificed at any cost.

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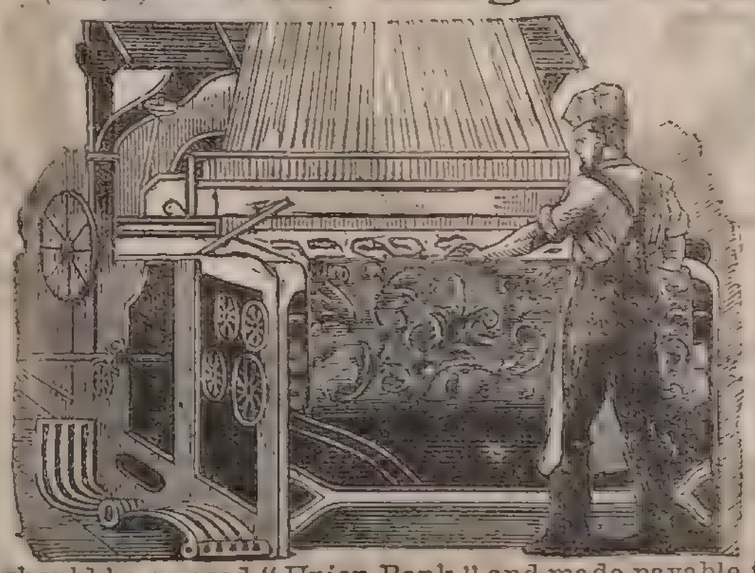

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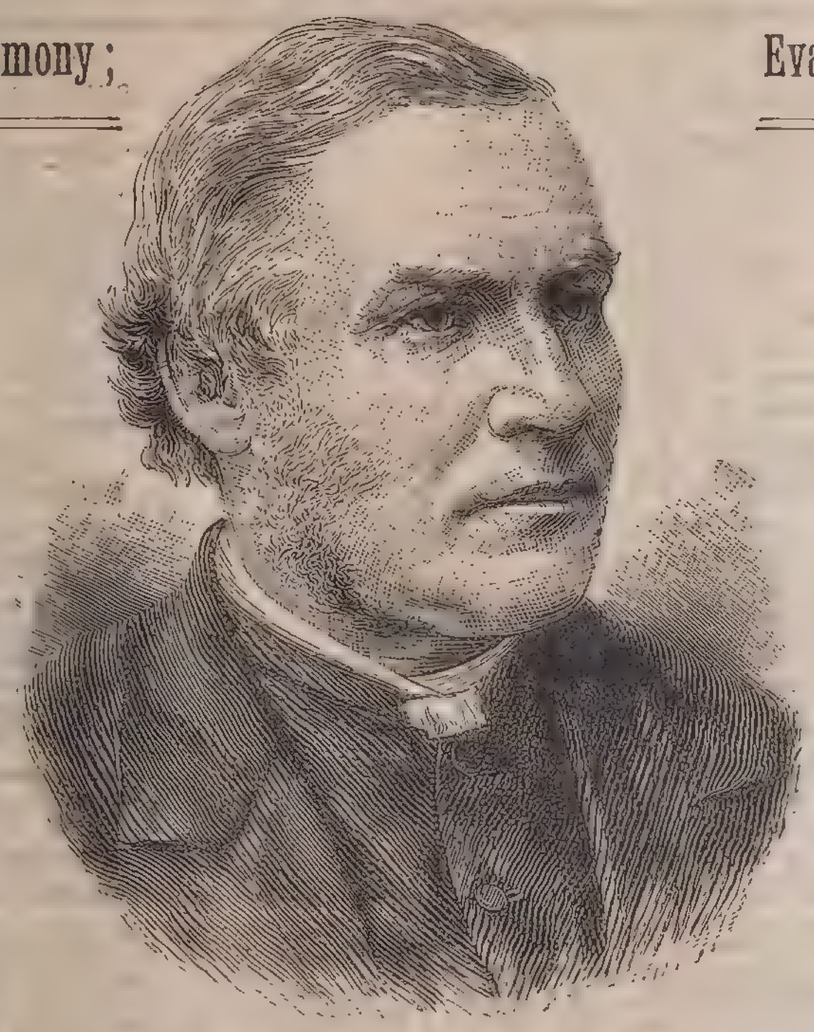

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TUNBRIDGE WELLS.—Rev. J. TAYLOR, M.A. Oxon (late fellow of Pembroke College), receives a limited number of Pupils to prepare for the public schools, universities, and professions.—For full particulars, address Rev. J. TAYLOR, Cambridge House, Tunbridge Wells.

Huntingdon House School,

TEDDINGTON, Middlesex.

Thorough preparation for professional and business life and for examinations. Rev. Evan H. Hopkins, Richmond, Surrey, has "much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."

Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

BETHANY HOUSE SCHOOL

GOUDHURST, KENT, Near Tunbridge Wells.

PRINCIPAL — REV. J. J. KENDON.

Careful Religious training, combined with a thoroughly sound Commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examinations of the University of Cambridge.—Terms 27 guineas per annum.

BOURNEMOUTH.—The High School for Boys, Poole-road. Principal: Mr. E. C. DUCHESNE. Christmas term commenced Sept. 22. Prospectuses on application.

THE OLD HALL SCHOOL,

Wellington, Shropshire.

High-class School for Sons of Gentlemen. Entab. 1845.

Hon. Principal—DR. CRANAGE, M.A.

Principal—G. E. W. CRANAGE, B.A., Trinity College, Oxford.

There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. Full particulars on application.

ILKLEY COLLEGE.—42 Certificates gained in Public Exams. this year. Resident Staff:—D. Moore, M.A., Durham; A. Drysdale, M.A., B.Sc., Edin.; Frank Cay, B.A.M., Mus. Bac. (1st) Oxon. Next term September 24, 1890.

Head Master, WALTER J. KAYE, B.A., T.C.D.

ETONHURST, Weston-super-Mare. Preparatory School for the Sons of Gentlemen. Boys prepared for the Public Schools and Local Exams.—Prospectus on application to

LADY PRINCIPALS.

ACTIVE, BRIGHT CHRISTIAN GOVERNESS or Companion. Highest references. Age 36. Thorough English, conversational French and German, Italian, Latin, music, singing, drawing, drill, needlework. Domesticated.—S. K., Mrs. Hooper's Governess Home, Compton-terrace, London, N. Free to employers. Several excellent teachers disengaged.

GOVERNESS.—Wanted, an earnest Christian young Lady, to teach and take charge of four boys, ages from five to ten years.—Apply, stating full particulars, with age, reference, salary, and religious denomination, to

Mrs. BENTALL, South-street, Worthing.

EXAMINATIONS prepared for (London Matriculation, Medical and Legal Entrances, &c.), or individual subjects thoroughly taught by Barrister and member of London University. Highest testimonials.

Mr. MARTIN ROUSE, Manorways, Blackheath-pk.

NORTH-GERMAN LADY, thorough and experienced teacher, holding diploma for French, German, English, wishes daily engagement or private lessons in London or neighbourhood. Good musician.—FRL., 4, Clapton-square, N.E.

W. M. GOSSIP, M.A. (Edinburgh), will receive a limited number of Pupils to prepare for public schools or universities. Country life. Mild climate.—For particulars, Riverford, Conon, Ross-shire.

A LADY, highly certificated, would receive two Daughters of Gentlemen as Boarders, to educate with a few private daily pupils. Home comforts. Personal attention. Terms from 30 guineas per annum.

S., West View, Rosendale-road, West Dulwich.

AS RESIDENT GOVERNESS required, by young Lady. Thorough English, French, and music. Children under 13 preferred. Would not object to go abroad if required.

C., Ambleside, New Barnet.

EDUCATION for young Ladies Holland. Thorough teaching, especially in the modern languages and music. Healthy locality, the house being situated near the seaside. Sea-baths, if required. Terms £50 per annum. For references and particulars,

Miss HOEK, Elburg, Holland.

BRIGHTON.—Superior Home School for Girls. First-class modern education, combined with motherly care. Recommended by Rev. J. B. Figgis, M.A., and others.

Mrs. and Miss SCOTT, 35, Upper Rock-gardens.

HOLLAND, Nijmegen. — School for Young Ladies. Christian education. Foreign languages, music, drawing. Beautiful walks.—References to Miss VAN DUYM, who gives addresses for information. Wanted at the same school, an English Governess.

Appointments, Situations, &c., Wanted.

LAY-READER OR EVANGELIST, Church of England. Many years' experience, and highest references.—Mr. J. WESTWOOD, 5, Sydney-terrace, Dorchester.

YOUNG MAN seeks employment, town or country, Secretary, Book-keeper, Collector, any position of trust, giving remainder of time to the Lord's work.

EBENEZER, Box P. 5177, 132, Fleet-street, London.

A CHRISTIAN YOUNG MAN wishes to assist an evangelist in his work. Board only required. Abstainer. Or would assist in a business, working after hours for the Lord.

BANCROFT, Worldham, Alton.

COACHMAN.—A married Man with one child, six years old, seeks a situation as above. Thoroughly understands his duties. Age 30.

H. J., Castle Bank Stables, Reigate, Surrey.

CHRISTIAN YOUTH desires healthy Situation. Age 17. Collector, or similar occupation preferred. Over three years in present situation. Good references.—B. J. W., 116, Sewardstone-road, Victoria-park, London.

EVENING OCCUPATION wanted. Any in want of help, in conducting correspondence or other secretarial work, write to

G. C., 37, Warwick-road, Birmingham.

AS PAGE (or Boy in house under footman), wanted for Lad of 15, not having been in service yet. Wages £7.—Please address,

Miss CREED, Twickenham.

AS PAGE. — A Gentleman can thoroughly recommend, and wants to find a situation for, a bright, trustworthy, active Lad, age 15, in a Christian family, where he will be looked after. Two years' good character in present place.—Mr. EDWARD LINDSEY, The Priory, Sporle, Swaffham, Norfolk.

MIDDLE-AGED MAN, thorough evangelist, seeks an appointment to conduct Mission, or Pastorate at mission church, or would rent large hall suitable for mission work.—EVANGELIST, c/o Rev. Knight Chaplin, Poplar and Bromley Tabernacle, Brunswick-road, Bromley, London, E.

TO TAILORS AND CUTTERS.—A Lady wishes to place a quiet, steady, lame Lad (16) with a Christian Tailor in the country, as Improver. Has learnt the trade three years.

Miss WOODWARD, 9, Effra-road, Brixton, S.E.

Y.W.C.A. INSTITUTE.—A Lady member desires engagement as Resident Secretary, Lady Superintendent, or Companion. Musical. Highest references. Salary. Been engaged in Mission work.—L. P., 36, Western-road, Hove.

AS WORKING GARDENER, with help, wanted, by a married Man with family, or good Single-handed. Experienced in all branches. Six years in last situation. Christian. Abstainer.

C. SIMMONDS, Westcott, Dorking.

CARE OF OFFICES wanted, by trustworthy person, first week in November, where sister could help.

J. B., 13, King-street, Tower-hill, E.

LADY OFFERS as kind, useful Companion, or Companion-Housekeeper. Active, thoroughly conscientious, experienced. Dissenters preferred. Salary moderate. Excellent references.—First instance,

S. S., 9, Braybrooke-terrace, Hastings.

AS USEFUL COMPANION.—Lady recommends a Gentlewoman. Good reader, and very domesticated. Of an amiable and cheerful disposition. No objection to travel.

Miss KIRKMAN, 18, Grafton-road, Worthing.

A LADY, for several years accustomed to care and training of children, wishes re-engagement; or, Housekeeper in private or business house, or boarding school.

ALPHA, c/o Mr. Clarke, South Lowestoft.

CHRISTIAN LADY would give her services as useful Companion to Lady, invalid or otherwise, in return for comfortable home. Good reader and amanuensis, thoughtful in illness. Instruct young children, or assist in light business.

BETA, Driver's Library, Leytonstone, Essex.

COMPANION.—A Lady wishes to recommend a young Lady as Companion for the winter, to the Riviera. Bright, reliable, good family. No salary, but expenses paid.—Mrs. H., c/o Messrs. Roebuck & Sturges, Darlington-street, Wolverhampton.

HOUSEKEEPER (working or otherwise), Companion to invalid Lady, or any position of trust. Thoroughly experienced and kind. Excellent references.

Mrs. JOHNSON, 17, Gladstone-road, Croydon.

MRS. PRICE HUGHES recommends qualified, refined Woman as sole Nurse to Lady's first baby. Excellent references.

SISTER MARY, 60, Greek-street, Soho, W.

AS COMPANION to a Christian Lady.—A Lady desires an engagement. Nonconformist preferred. Musical, and good reader.

C., Field House, Stroud, Glos.

AS CARETAKER OR HOUSEKEEPER to Widower.—Two Ladies wish to recommend elderly Widow, thoroughly trustworthy Christian, where servant kept if family. Generally useful, and very fond of children.—Mrs. DORSET, 73, Inville-road, Portland-street, Walworth, S.E.

LADY HOUSEKEEPER.—A Lady desires an engagement in a quiet Gentleman's family, fond and used to the care of children, refined, good manager, needlewoman.
N., 57, St. George's-road, Brighton.

COMPANION.—A Clergyman wishes to recommend highly a married Lady, well educated and a good linguist, bright and cheerful, as Companion to a Lady. Good reader, and could take management of house.
C., South Bank, Westwood-road, Southampton.

AS SUPERIOR USEFUL MAID to Christian Lady. First-class hairdresser, good dressmaker and needlewoman, used to travelling. Highest references given.
E. R., c/o J. G. Wheeler, 88, Mildmay-park, London.

AS COMPANION, HOUSEKEEPER, or any position of trust.—A Lady, desirous of returning to warm climate, seeks an engagement. Knowledge of sick nursing, and fond of children. Salary not so much an object as comfortable home. Highest references.
M., 132, High-park-road, Newcastle-on-Tyne.

PROBATIONERS wanted for monthly and general training. Terms, £13 for three months. Certificate given. Undenominational.—SISTER, Nurses' Home, 73, Romford-road, Stratford, E.

REQUIRING SITUATIONS.—Good Cooks, Superior Maid (dressmaking, &c.), experienced Invalid Nurse, Mothers' Helps, Page, six months' character, and others. Stamp.—SERVANTS' FREE REGISTRY, The Lodge, St. James'-road, Tunbridge Wells.

SITUATION WANTED by superior person, middle age. Housekeeper, Attendant on Invalid, Day Nurse in institution, Mission work, or any place of trust. Testimonials.—HODGES, Cloudesley Institute, 34, Barnsbury-st., Islington.

AS GOOD PLAIN COOK in a quiet family. Age 31. Wages £22, all found. 3½ years in present situation. Disengaged October 11.
M. H., 2, Grosvenor-terrace, Aldershot, Hants.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Christian Governesses, Companions, Housekeepers, Maids, Hospital-trained Nurses, and Medical Rubbers. Also superior Domestic Servants.

Appointments, Situations, &c., Vacant.

A.1. TEA AGENCY.—A capital opening. Additional Agents wanted everywhere to sell our celebrated Teas among private families. Our Agents can earn 40s. weekly, as they inform us profits are larger and quality superior to that offered them elsewhere. To ensure success and double sales compare our samples, secure best value and full profits.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

SCRIPTURE READERS wanted by the Church of England Scripture Readers' Association, to fill two or three vacancies in London parishes. The Readers are required to visit the poor from house to house, and room to room, under the direction of the clergy, reading the Word of God. In addition, they are expected to undertake or assist in Open-air or Mission-room services, Temperance work, Men's Bible-classes, report cases of sickness and distress, and help generally in the spiritual work of the parishes to which they are appointed. Candidates must be men of true piety, communicant and loyal Churchmen, know their Bibles well, and possess good health, good temper, and tact. Preference given to those between 25 and 35 years of age. Stipend £70, rising to £80, with the privilege of joining the Pension and Widows Funds.—Apply personally or by letter, stating full particulars, to the LAY SECRETARY, at the Office, 56, Haymarket, London, S.W.

MALE ATTENDANT.—Will anyone kindly recommend an amiable and faithful trained Male Attendant, for a Gentlemen who is helpless with paralysis agitans. A pleasant home and kind master.—W. T., c/o Messrs. Roebuck & Sturges, Wolverhampton.

CHEMIST'S APPRENTICE. — A vacancy occurs in an old-established Pharmacy for a Youth about 16. In or out-door. Must have passed the preliminary examination or its equivalent. Thorough practical tuition in all branches of the business. Late pupil gained Pharmaceutical Society's silver medal. Moderate premium required.
A. SMITH, 5, High-street, Newport, Mon.

EXPERIENCED GARDENER wanted 27th October (single-handed). Age between 30 and 40. Married, no family, abstainer, good personal character. Wages, one guinea, with cottage.
Miss SMITH, Miramichi, Withdean, Brighton.

TO DRAPERS, GROCERS, &c.—Wanted by an active, middle-aged Man, a situation as Clerk, or any position of trust. Highest references as to ability and integrity.
A. B., Wilmshurst, Blackheath.

BIBLEWOMAN-NURSE wanted for district work. Must have had at least two years' hospital training, and be strong and active. An earnest Christian desired. Salary £1 a week. Nurse finds all for herself.
Mrs. HODSON WRIGHT, Halifax.

GOOD GENERAL SERVANT required for Farm-house, able to do good cooking and dairy work. Can any Lady recommend suitable person?
Mrs. OSBORN, Barnhorn Farm Bexhill-on-Sea.

A DEPUTATION SECRETARY required immediately for a Religious and Philanthropic Mission, well known to the readers of THE CHRISTIAN, having its headquarters in London. Must be a graduate of one of the Universities, or a retired naval or military Officer of sound Evangelical views, and accustomed to public speaking, and with a gift for organisation.—Apply by letter, to MISSION, 13, Rose-street, Newgate-street, E.C.

ASSISTANT LAUNDRESS wanted, able to work with and teach girls.
House of Refuge, Chatham.

NURSE.—Wanted by Lady in Dublin, middle-aged Woman of high character, a Christian. Would have charge of baby (16 months). Should be capable of taking infant from a month. State wages.
Mrs. TRENCH, 29, Upper Mount-st., Dublin, Ireland.

AS HEAD NURSE for a nursery of 25 children between 2 and 4 years of age, Lady required. Must be experienced. Knowledge of Kindergarten preferred.—MATRON, Babies' Castle, Hawkhurst, Kent.

A CHRISTIAN NURSE wanted at once, for three children, youngest seven months. Must be good needlewoman and understand her duties. Under-nurse kept. Good wages. Churchwoman preferred.—Mrs. HUGHES-GAMES, St. Matthias' Vicarage, Handsworth, Birmingham.

NURSE wanted for two children, ages 3 and 6. Must be strong, clean, good-tempered, used to children. Good personal character. Two other servants kept.
Mrs. E. W., 26, Mattock-lane, Ealing.

NURSERY GOVERNESS and Mother's Help wanted by end of October. A Christian Gentlewoman, Church of England, total abstainer, well-educated and experienced with children. Good salary.—Please apply, with copies of testimonials, to Mrs. MCCOMAS, The Grange, Monkstown, Co. Dublin.

MOTHER'S HELP.—An educated, useful Mother's Help wanted in quiet country home. Fond of, and able to take entire management of young children. Decided Christian character indispensable.—Mrs. STRICKLAND, Carlton-avenue, near Greenhithe, Kent.

NURSE, OR USEFUL MAID for a Christian family. Clever needlewoman. Some light housework. Age 25 to 30. Abstainer.—Apply by letter, to Mrs. BOARDMAN, 41, The Green, Stratford, London.

ASSISTANT MATRON wanted for a Boys' Home. Strong, active, and a good needlewoman. Must be a Christian and total abstainer. Apply with copies of testimonials to ASSISTANT, c/o J. G. King & Son, 10, Bolt-court, Fleet-street, E.C.

RESIDENT LADY SUPERINTENDENT required for the Ealing Y.W.C.A. Institute. No salary. Furnished rooms. Attendance, fire, and light.—Apply to
Mrs. TULLOCH, 50, Grange-park, Ealing, London.

BIBLEWOMAN WANTED, to help with a small Coffee House, as well as in other work in the Parish. Widow preferred, and Church of England. Can Clergyman's wife recommend, to
Mrs. CAUSTON, 33, Park-hill, Croydon.

MATRON (Working), for small Laundry Mission Home, to superintend Laundry department throughout, and train girls therein. Thorough experience and Christian character essential.—Write to W., 11, Fairfield-road, Croydon.

FRENCH-SWISS PROTESTANT MAID wanted, for Lady, grown-up daughter, and two little girls of 8 and 10. Very good dressmaking required. A Christian servant valued.
Mrs. STUART, Dunholme, Bournemouth.

EXPERIENCED HOUSE-PARLOUR-MAID wanted. Must be an early riser and neat in appearance. Wages £18. Five in family. Cook kept.—Apply first by letter, to
Mrs. O., 26, Central-hill, Upper Norwood, S.E.

PARLOURMAID wanted, thoroughly experienced. Must understand duties. Quiet place. Age about 28. Wages £20 to £22.
4, Berkeley-square, W.

A HOUSE-PARLOURMAID wanted, by October 8, for family of two. One that can sew preferred. Good character indispensable.
J., Powderham Villa, Newton Abbot, South Devon.

COOK WANTED.—No objection to a widow. Churchwoman. Abstainer. 30 to 40. Also HOUSE-PARLOURMAID, 25 to 30. Small family.
Mrs. MAYHEW, Loddon Vicarage, Norfolk.

YOUNG GIRL wanted, who has not been in service, and wishes to be trained as Nurse. Would have the charge of one child.—Mrs. HORTON PARTRIDGE, Dunstan House, Elmdon, near Birmingham.

TWO THOROUGH good and kind Servants wanted, who are Christians, for one Lady. One as good Plain Cook; other as House-Parlourmaid. Work divided. Christian privileges. State age and wages.—7, Rosslyn-gardens, Hampstead.

HOUSEMAIDS. — Can any Lady recommend as Upper Housemaid (where three are kept), who thoroughly understands her work. Care of linen. Age 30 to 35. Also Second Housemaid. Age 22. Must understand her work. Tall, strong, an early riser. Both servants to be Church of England.—Mrs. W. B. PAGET, Southfield, Loughborough, Leicestershire.

LADY AMANUENSIS wanted. — Evangelical Churchwoman. Resident. State salary, age, good writer. Enclose photograph.—R.L., c/o Mr. Summerfield, School House, Yorke-street, Southsea.

GOOD GENERAL SERVANT. Plain cooking. Temperance business house. Kitchenmaid kept. Good wages. Washing all out. Also strong KITCHENMAID wanted. Personally or by letter.—17, Montague-street, W.C.

COOK.—A Lady residing at Eastbourne requires a good Plain Cook who would not object to a little housework. Wages £18.
P. C., Post-office, Eastbourne.

A STEADY PERSON wanted at November term, in a Scotch manse, to be with young servants and sew. All found, no salary. No objection to lameness.—Apply by letter to
A. D. W., Mr. Christie, John-street, Perth.

GENERAL SERVANT wanted.—A strong, active young Woman from the country preferred. Good home.—Mrs. WAKEFORD, 695, Fulham-road, Fulham, London, S.W.

GOOD GENERAL SERVANT wanted in a small, quiet family. Good personal character indispensable. Also a bright, cheerful Girl as HOUSEMAID. Age about 16 or 17. One who has been out before preferred.
Mrs. CAMERON, Hatherley-road, Sidcup, Kent.

A RESPECTABLE GIRL wanted, about 16 to 18, to assist in general work of house. Good opportunity to start in domestic service.
Mrs. P., 26, Walpole-street, Sloane-square, S.W.

GIRL.—Required by Lady, quiet, well brought up Girl, for kitchenwork, willing to learn or improve in cooking. Good reference essential.—Address, stating age, wages, height,
Y. E., at Shelley's, 38, Gracechurch-st., E.C.

HOUSEMAID wanted October 6. Must be a total abstainer. No fringe, no finery. Age from about 25 to 35. Quiet place. Wages £20, and all found.
L. J. M., 25, Grange-road, Eastbourne.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

COOK wanted in Clergyman's family where pupils are kept. Strong, willing, active. Churchwoman. Wages £16 to £18.
The Rectory, Sulhamstead, Reading.

To Let, Apartments, &c.

MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

COL. ARCHDALL MEMORIAL.—Seaside Holiday Home Bundoran, Ireland.—Receives ladies and persons of the working classes. Terms per week, including board, from 7s. 6d.; for ladies, from 13s. Private bed-rooms, from 20s. to 35s. First and second dining-rooms. Fine sea-bathing. Reference required. Return tickets at single fare in Ireland.

A LADY OFFERS a most comfortable Home to an elderly Lady or invalid. Bright cheerful house in a bracing and thoroughly healthy locality. Highest references.—B. A., c/o Mr. Nash (Stationer), Hornsey Rise, London, N.

DOMESTIC HOME.—M.D. wishes to take two Ladies or Gentlemen into his house, for the winter. Good airy rooms near town, sea, and church. Terms from 3 guineas per week.—M.D., Yarnall's Library, 8, Lansdowne-road, Bournemouth.

TORQUAY.—Mildmay Consumptive Home for Female Patients ineligible for other institutions. 10s. 6d. and 7s. weekly.—Apply, SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. Funds needed. St. Matt. xxv. 40.

RAMSGATE WORKERS' REST.—Ladies seeking sphere of usefulness, with Christian fellowship, are invited for longer or shorter stay. 15s. to 21s., open to reduction.
Mrs. W. HATHAWAY, Finsbury House.

PARIS. — Hotel and Pension, Perey, 35, Rue Boissy d'Anglas, and Cité du Retiro, 5, Madelaine, Champs Elysées. Especially recommended for its central and quiet position. Lift, hot-air stove. Large and small Apartments, with private Sitting-room. "Service à la Carte." Advantageous arrangements with families for a long residence. For references apply to Rev. W. Gibson, 4, Rue Roquepine, Paris; Rev. R. W. MacAll, 23, Villa Molitor, Paris.
Miss PEREY, Proprietress (from Switzerland).

INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage. Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive. — COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 11s. 6d. to £2 2s. —LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

CLIFTON, BRISTOL.—Board and Residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship. —Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park, Bristol.

ST. LEONARDS.—Eversfield Mansions.—Boarding Establishment, situated on the best part of the sea front. Visitors would find every home comfort on moderate terms. Smoking and bath-rooms.—The Misses JONES.

PARIS, Pension de Famille. — Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue de la Grande Armée, Paris.

DUMPFORD HOUSE, near Petersfield, Hants.—This comfortable Health Resort, situated in the midst of charming scenery, affords a cheerful Christian home to those needing rest and change.—Mrs. BOYS, Proprietress.

LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate bracing, not severe. Board and lodging, 12s. 6d. weekly. — Apply, enclosing stamped envelope.
Rev. W. DARLOW SARJEANT, Croydon.

A PRIVATE HOME for Ladies, (established 1875) suffering from Hysteria, Neurasthania, Spinal Paralysis, Neurotic Dyspepsia, Neuralgia, and other affections of the Nerves, in a bright, cheerful, sea-side Health Resort. Dry bracing air, sheltered from the north and east winds. Pure water, perfect sanitation, beautiful scenery. Home comforts and amusements. Highest references. Hydropathy, Massage, Medicated baths, Weir-Mitchell method and Electric Treatment.
PROPRIETOR, Clevedon, Somerset.

MISS ROBINSON'S NEW HOUSE.
THE
Speedwell Coffee Palace & Gospel Hall
Is now at work. She has vested the property in eight Trustees, of whom Lord Polwarth is one. A considerable sum of money needed to clear liabilities. Eighty beds for soldiers, sailors, and their relatives. A sleeping cabin can be provided and named by any donor of £20. Gospel Services in the Hall every night. Inspection invited. The SPEEDWELL is nearly opposite the Portsmouth Town Railway Station. Hotel accommodation for visitors.—Full particulars on application to Mr. A. GRIGSBY, Manager; or to Miss ROBINSON, Soldiers' Institute, Portsmouth.

MISS HAYWARD, daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs.—Terms upon application to 23, Avenue-road, Southend, Essex.

MARGATE. — House of Rest for Christians. Close to sea and places of worship. Terms from 15s. References required. Stamped envelope for reply.—Miss EDWARDS, 39, Gordon-road, Cliftonville, Margate.

MENTONE.—Furnished Bedrooms. South. Use of small kitchen, parlour, and garden. Attendance and partial board if desired. Italian and French lessons. Terms moderate.
HEATH, Post-office, Mentone, France.

TORQUAY.—Sharon Home, Chelston, receives person needing rest, also convalescents.—For particulars apply,
HON. SECRETARY, Chelston Manor.

HOME OF REST (superior) for Clergy and Christian workers. House facing sea. Late dinner. Terms moderate.
Misses C., 92, Marina, St. Leonards-on-Sea.

GERMANY.—Minister's wife wishes to recommend cultivated, kind, Christian Home in Brunswick, for young Lady or Gentleman attending gymnasium, conservatorium, or otherwise. German spoken in the house. Airy situation. Abundant table. Four hours from Hamburg. Fifty guineas.
13, Gliesmaroder Strasse, Braunschweig.

SERVANTS SEEKING SITUATION. Miss LOVEJOY offers comfortable home to respectable servants. Lodging 3s. and 3s. 6d. per week. Provisions provided at moderate charges. Established 1881.
32, Sydney-street, Fulham-road, S.W.

FURNISHED COTTAGE to Let for Winter months, St. John's, Woking, facing Common. Evangelical ministry. Postal telegraph office. Seven rooms, large garden, 16s. weekly.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

FREEHOLD PASTURE FARMS in Surrey, for Sale. 51 and 23 acres. Comfortable Houses near important town, 32 miles from London. £40 per acre. For quick sale.
Mr. BRAKE, Farnborough, Hants.

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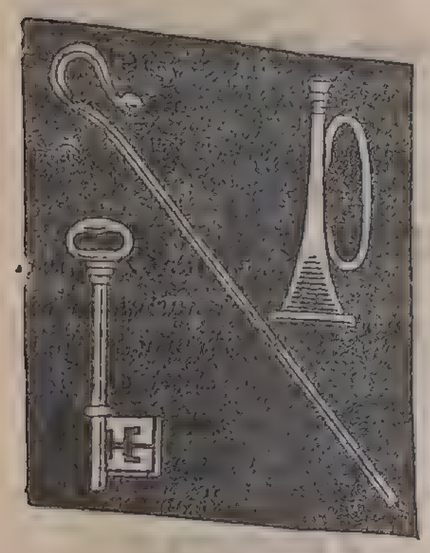

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September 26, 1890.

The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Mrs. Ahok, the Chinese lady who recently visited England to plead on behalf of her unevangelised countrywomen.

We purpose commencing in our next issue a series of expository articles on the Gospel of John, by Rev. F. B. Meyer, B.A.

Dr. Pentecost has recently been the victim of unpleasant misrepresentation and uncharitable reflections. An article appeared in an American paper, and was quoted on this side, attributing to him very severe remarks on the Scottish Churches, as he saw them during his mission last year. The result has been some bitter correspondence. Dr. Pentecost, however, who has just returned to Scotland, entirely repudiates the strictures which have been given to the world in his name. He does not pretend to have found in Scotland a perfection of Church life and work which is wanting everywhere else; but yet he does not hesitate to say that he delivered no such mischievous speech as he has been reported to have delivered at Northfield. The craving of some newspapers for articles of a personal and censorious character is much to be regretted.

It is understood that Mr. A. H. Baynes's report to the Baptist Missionary Society on his visits to the mission stations of India will embody some very practical recommendations. Among the problems to be dealt with are: The appropriation of the time and energy of missionaries to preaching to a handful of Anglo-Indians, nominally Christian, while vast multitudes around are living in complete ignorance of the Gospel; and the maintenance of native agents, which should be a charge upon the native churches, although grants in aid may in some cases be requisite for a time. This second visit of Mr. Baynes to India has deepened his sense of the great advantage of concentrating effort in a given district rather than diffusing it over a large and indefinite area.

For some time there has been a growing conviction on the part of many supporters of the Society as to the desirability of withdrawal from certain stations. In large cities, where other societies are labouring in far greater strength, it may be deemed better to retire than to remain in a feeble and inefficient condition, such retirement permitting transference to other centres, and so making the agency in them more influential. Should the proposals recommended in the report relative to concentration and consolidation be approved, an appeal is made for several new unmarried missionaries, some of whom should be stationed at a certain centre in the North-West, after the same manner in which the brethren who went out in connection with Rev. W. R. James's scheme have been located at Madripore. Attention is also called to the needs of a large district containing nine millions of people in northern Bengal, where at present there is no missionary endeavour, as presenting a most favourable and urgent opening for the location of a band of devoted brethren. Very properly, the appeal is for the best men the churches can supply.

Prayer and Self-Denial should always go together; and, moreover, they should be the badge and ornament of every disciple of Christ. We cannot but hail with satisfaction the purpose of the Salvation Army to set apart another season in which these graces will be specially exercised, and we trust that the week ending October 4 will be advantageous to the work of the war against sin, and profitable to the hearts and minds of many who may engage in it. Among those who have bespoken God's blessing on the "Week of Self-Denial" is Mr. W. S. Caine, whose words are as cogent as they are evidently cordial:—

> That a number of men and women whose lives are already one long act of self-denial for the sake of others—the foundation principle of Christianity—should strive to find fresh means of self-denial as yet unexplored, that they may help still further the salvation of the world, can only command the admiration and respect of everyone.

These are words which we heartily endorse in commending the Army's example to the practical imitation of all who name the name of Christ.

The Congregational Churches of England and Wales are invited by a vote of the Annual Assembly to set apart next Sunday for special supplication that the Holy Spirit may be more manifestly poured out upon their churches, and upon colleges where young men are trained for the ministry of the Gospel. Rev. R. F. Horton writes to a contemporary with a suggestion that other churches should unite in the day of prayer, and says:—

> If on one given day a great cry of earnest prayer arose from all the several denominations of the Church, we might look forward to a winter's work abounding in brotherly love and fruitful in rich results.

A correspondent calls attention to what threatens to be a serious danger in regard to missionary work—viz., the multiplication of new and smaller societies, to the detriment of those older institutions which have for many years borne the burden and heat of the day. There is ample room for all, if their forces are wisely distributed, and we welcome every fresh endeavour to extend the knowledge of the Lord among the heathen. But we should be sorry to find that the exchequers of old and tried agencies—such as, for example, the Church, Baptist, London, Moravian, and Wesleyan Missionary Societies, should suffer from lack of support, or their operations be crippled thereby. We would, therefore, commend the matter to the prayerful consideration of our readers.

In the current number of *The North American Review*, Madame Blavatsky, the recognised leader of the Theosophical movement, draws a somewhat pathetic picture of Humanity, with a capital H, crying aloud in the darkness for guidance and light, and, "dimly feeling its origin, and presaging its destiny," stretching out to the East empty hands that "only a spiritual philosophy can fill." She ventures to assert still further that only the "Masters of the Eastern wisdom" can set the foundation, and satisfy the intellect and the spirit, and guide humanity safely through the night to a new day.

We are not disposed to question the weariness and the cravings of humanity, but we do deny the capacity of Theosophy to allay or remove them. One greater than the Masters of the Eastern wisdom has laid the foundations of peace and rest for the human race, and other foundation can no man lay. Theosophy has no message for the slums, and no amount of incomprehensible jargon about "the opalescent tints of modern Psychology" will make up for that vital and fatal defect.

A letter recently appeared in the columns of a weekly contemporary of decidedly "High Church" leanings, upon the spiritual dangers and fallacies of hypnotism and spiritualism, and with the writer's words of warning and caution we cordially agree; but we quote the following extraordinary passage as a lamentable instance alike of the extremes into which a sectarian uncharitableness may run, or of an inability to recognise any work for the good of souls which does not run upon ecclesiastical or "sacramental" lines:—

> May not this hypnotic power of certain persons possessing a strong will over those of weaker wills explain some of the remarkable phenomena of religious revivals, especially the extension of the Salvation Army? The supposition that all spiritual force exercised on man must either be the working of the Holy Spirit or else of Satanic agency can hardly be maintained. There may be another force affecting mankind, *i.e.*, the powerful wills of human beings. This will explain many of the difficulties that beset the minds of parish priests in whose parishes dissenting revivals take place. They are not unmixed evils, and so are apparently not Satanic, for to some souls they appear to do good. They are not the work of the Holy Spirit, for not only are they without the signs of a Divine work, but often hinder the work of the Church, depreciate sacramental grace, and occasionally develop vices opposed diametrically to Gospel teaching.

Comment is needless: such assertions surely are their own refutation.

A writer in *The Daily Telegraph* urges that what the Church of England really needs in the present day is a body of itinerant preachers. We certainly think that the establishment of such a body of evangelists would result in much good, but that they should receive £1000 a year each, as the writer goes on to propose, seems to us quite out of the question. Are there no men who, with a burning desire to win souls, would be willing to take up the work on more Apostolic conditions, not seeking personal advantage from it, but willing to spend and be spent in the cause of the Master?

As the season is approaching for the renewal of music-hall licences in London, we would urge our readers to exercise their influence with individual members of the London County Council for the better administration of these places of amusement. The Council is already alive to the necessity of strict supervision, but unless its members are supported by their constituents its power will be minimised. One of the greatest evils incident to music-halls is their close association with the liquor traffic, apart from their many other objectionable features. We trust the Christian public feeling will make itself heard, and that further checks may be placed upon the demoralisation of our young people. Our good friend, Mr. E. W. Thomas, of the Preventive and Reformatory Homes (200, Euston-road, N.W.), is interesting himself in this matter, and would aid in consolidating any such efforts.

The British Medical Journal deprecates the growing practice on the part of doctors of prescribing medicated wines, and urges that the custom is fraught with danger, as such prescriptions may excite to inebriate indulgence, and in certain cases arouse a latent and inordinate craving for drink. So, too, in regard to the use of narcotic preparations, some of which are perhaps even more dangerous than their alcoholic brethren. Our contemporary makes the remarkable statement that most of the advertised "cures" for alcoholic addiction are composed largely of alcohol, many of them being stronger in intoxicating properties than most alcoholic beverages.

It is sometimes at a very great cost that earnest men rebuke public evils. Rev. Sidney Savage, vicar of St. Mark's, Barrow-in-Furness, a courageous temperance reformer, recently used language with regard to the blighting curse of the liquor traffic which was sufficiently personal to expose him to fifteen actions for libel, brought by persons interested in the trade. The actions have been compromised, and costs paid amounting to nearly £500. Canon Wilberforce, writing to *The Pall Mall Gazette*, well says:—

> Considering the unspeakable mischief done to the masses of the people by that which Lord Randolph Churchill calls "the destructive and devilish liquor traffic," temperance reformers should thank God when prominent clergymen abandon the attitude of silent and timid toleration which has been too much the mildew of the Christian Church, and should stand shoulder to shoulder in support of one who through, possibly, excess of zeal has come within range of the enemy's fire.

A fund has been opened to recoup Mr. Savage (who is son-in-law of Archdeacon Farrar) the severe penalty of his well-meant endeavour. We trust there will be no lagging behind on the part of friends of individual sobriety and social well-being.

We are glad to see that the Birmingham justices are taking vigorous action in regard to "tied houses," and that they have determined to refuse to renew licences in all cases in that town in which it is found that the property is that of one of the brewery companies. As a matter of fact, the tied house is simply a place in which to get rid of as much intoxicating drink as possible to the advantage of the brewer or shareholders, the occupant being not the landlord of the premises, only a name. The matter is a most important one, and drink manufacturers are preparing to contest the point of the legality of the magistrates' action. We trust, therefore, that at the coming licensing sessions all friends of temperance and religion will do what they can to support the magistrates, who follow the example set by their colleagues in Birmingham.

The annual conference of the Library Association, held last week at Reading, introduced an important notice of an amendment on a national question. Our readers will know that a town can avail itself of the provisions of Acts of Parliament in relation to free libraries by a majority vote in public meeting, or one through voting papers. But again and again earnest workers for the well-being of a community have found themselves defeated by a combination led by tavern-keepers. It is now proposed that Municipal, or other local authorities, who are elected by the ratepayers, shall be as free to provide public libraries for the people as they now are to pave the roads and supply good water.

One aspect of this free library movement has not received the consideration it deserves. Doubtless books are read which might well be left unread. This evil, however, diminishes, and a real necessity grows. Questions touching the duties of the capitalist and the producer; the right of association of the employer and the employed; the drawing or otherwise of a hard and fast line in regard to hours of labour; the claims of home life; encroachments on the Sabbath; employment of women; free contracts, profit-sharing, &c., are becoming controversies of absorbing interest. Nothing can be more urgent than that both sides of these questions should be considered by workmen. To leave them in the thraldom of Socialistic leaders, or of one-sided journals, imperils the safety of the nation. Free libraries meet this demand. "Where no counsel is," saith the Scripture, "the people fall; but in the multitude of counsellers there is safety."

The Daily News calls attention in a noteworthy article to the striking indications of a rapidly progressing change of opinion in native Indian society in regard to the rightful position of woman. The question certainly is the most important under consideration in the present day, and the native press has condemned, almost unanimously, many of the marriage and other customs which have been so powerful in retaining the Indian women in an ignoble and unworthy position. The time, therefore, seems to have arrived for vigorous action on the part of the authorities, and we trust that ere long we shall see steps taken in the direction of fostering and strengthening the growing public feeling in the matter.

It is pleasant to record another instance, in addition to that of the Royal Niger Company, of careful thought on the part of a trading company in Africa, for the welfare of the native races with whom they come in contact. *The Standard*, describing an exploring trip to Mashonaland, states that the South Africa Chartered Company aims at the abolition of domestic slavery, which means to the native tribes a constant dread of murder and pillage at the hands of the Matabele. It is also asserted that the Company intend to do their utmost to protect the natives in their territories from the terrible drink traffic, which has been the ruin of the souls and bodies of so many of their brethren in the Cape Colony and other parts of Africa. Even apart from its undoubted morality and righteousness, such a policy will, we doubt not, ultimately redound to the pecuniary benefit of the Company.

It is satisfactory to learn, from later intelligence, that a decided disclaimer has been given to the very serious charge, to which we alluded last week, to the effect that the German Vice-Commissioner at Bagamoyo had issued a proclamation permitting free and open traffic in slaves in the territories of the German East African Company, and that slaves were being openly bought and sold. The German Imperial Commissioner at Bagamoyo officially denies that any such proclamation has been posted up, or that any auction of slaves has taken place; and the German Government by its official organ declares itself resolved uncompromisingly to oppose slave raids and slave trading, and promises to place further restrictions upon the existing system of slavery, and to see that they are properly enforced. An investigation is to be made into the origin of a statement calculated to do such grievous harm. It is incumbent upon English and Germans alike, whose position in East Africa is one of the gravest responsibility, to be most careful to avoid any action which might set back the clock of civilisation and progress even for a day.

The United States are threatened with a widespread agitation on the public school question. One powerful party of the Roman Catholics are denouncing the public schools as immoral because they are undenominational; another is pleading that one portion of time should be devoted to purely secular and the other portion to denominational instruction. Meanwhile the Supreme Court in Wisconsin has decided that the reading of the Bible in public schools is illegal because it is "sectarian instruction," and against this view an appeal seems likely to be carried to the Supreme Court of the Union. The New York *Independent* devotes twelve pages to the controversy, and is strong in the conviction that the present system is safely entrenched in the love of the people. The battle with Ultramontanism is everywhere, among Swiss and Americans, and needs consummate wisdom and firmness.

The Romanist journals are indignant with a modern dramatist who has ventured to portray a priest revealing the secrets of the confessional; but, as Rome "never changes," it may be assumed that there are only too good grounds for the portrait. Readers of the history of Protestantism in Spain will not need to have their attention directed to notable cases in which the confessional was the means by which possessors of copies of God's Word were discovered and brought up, and in even more recent days in Italy, during the Garibaldian movement, instances were plentiful in which the priest gave information to the tyrannical civil power. What other uses are made of the power which the confessional gives have been fully detailed by able and responsible Continental writers familiar with the subject.

"The Christian" in Hospitals.—We understand that back numbers of The Christian would be welcome to patients at the infirmary in the Archway-road, Highgate. At other similar institutions copies of the paper would doubtless perform a useful ministry. They should in every case be delivered carriage paid.

THE THREE GARDENS.

BY REV. JAMES CULROSS, D.D.

THE GARDEN WHERE THEY LAID HIM.

IX.—*The Gospel of the Resurrection.*

(Concluded).

"*Vanity of vanities, all is vanity*" bursts from ten thousand hearts that the world has disappointed—not in scorn and recklessness, but oftentimes very sadly. Throughout society we find unrest, heart-weariness, repining, vain regrets, "wild and wandering cries" disclosing memories—like pools of lava that have not yet cooled down—of evil passion, self-willed rebelliousness, eager rushing after pleasures that cannot satisfy. What does it all mean? What but this, that men have not yet found a Saviour for the present life—a Saviour who *saves?*

Just listen to the voices around us. There is the cry—one might almost call it the wail—"Who will show us any good?" There were many who uttered it in the Psalmist's day. There be many who utter it to-day—millions more than the Psalmist ever dreamed of. It comes up wherever the light of morning comes; wherever the evening shadow falls; in all centuries, in all lands, in all forms of speech, in inarticulate groanings that will not be repressed. Even in the hour of success, when the hand closes on the coveted prize, the disappointed heart exclaims, *Is this all?* and there still remains, as fierce as ever, the unquenched longing for something not yet attained. It is really the bewildered cry of children who have lost their father—who have lost sight of Him, and wandered away in the dark. Can a satisfactory practical answer be given; or must men simply learn to be dumb, and crush down the inner misery, and keep their heel upon it, and smile with their lips, and learn to desire nothing?

On another side the cry comes up—not flippantly, but from well-nigh breaking hearts that have stumbled into doubt against their seeking—Is there in very truth a living God, who is Light and Love? Or is there only eternal matter and changeless law? And is the God of my childhood, to whom my mother taught me to say, "Our Father who art in heaven," an illusion that melts away before advancing light and science? Is heaven empty, and earth Fatherless?

In another quarter the cry comes up, half tauntingly, half in earnest: Does God care? See what He is doing! How He wastes the life He has created! You point me to the loveliness of nature—the evening shadows on the hills of God, the starry magnificence of night, the dewy verdure of morning, the earth arrayed in the beautiful robes of spring or wearing her golden harvest crown; you bid me listen to the song-birds and the sweet tones of all nature, and the laughter of the bright-eyed children; and I, in turn, point you to battle and murder going on in his creation, strength remorselessly vanquishing weakness, victims reaching death through torture and agony. How ruthlessly throughout nature He crushes whatsoever comes in the way of his wheels, not turning aside by a hair's breadth in order to spare! Goodness is no defence against Him, nor does He pity weakness, nor bate one pang to the sufferer. The innocent is stricken down with the guilty. The babe suffers because the father sinned. All creation groans, and there is no sign that its Maker heeds; He lets the misery run on. God *cannot* care if He allows such things. I do not complain of my own lot; but my heart breaks for the misery of this miserable earth.

On another side, from some blasted spot in one of our great cities, where human beings are huddled together in poverty and squalor, and have all but abandoned hope, whether in God or man, a voice rises piercingly: Have you aught to say about human brotherhood? Not a stone's cast from us is wealth, luxury, refinement, a civilisation such as the world never saw before, churches glorious to look at, but into which shame (or call it *self-respect*) forbids us to venture; and here, in miserable dens, we are herding like wild beasts, the life crushed out of us by hunger and want. We were born into this state; so are our children; and we see no redemption from it: have you any help for us? Has your Gospel anything in it to meet our case? Or must we look to Socialism and Communism? There is a great gulf fixed between you and us; and on our side there is growing up a terrible hatred of the well-to-do, and a terrible impatience of the system which makes the few, rich—and leaves the many, hopeless toilers or paupers. We do not want your Mansion House Funds and your so-called charities; we want a change of the system which bears the evil fruit. There must be a terrible wrong somewhere: do you know what it is? can you do anything to remedy it? What does your Gospel say?

In another quarter one sobs out: O wretched man that I am, who shall deliver me? I have sinned in ways that I dare not tell; there are black spots in my life that all the water in the ocean could not wash out; is there God's pardon for one like me? My will-power is gone; I cannot resist temptation; can your Christ make anything of a life so misused and wasted and leprous as mine? Or must sin work itself out in death?

Another, who has enjoyed the world but missed out God, is nearing the inevitable end; the tide of life is slowly ebbing away, leaving him like a dismasted and stranded hulk with only dull reaches of yellow sand and oozy weed where once the full deep sea had been. The world has no promise for him now; and he begins to think of that hereafter for which he has made no preparation. How awful it looks! Is that which I took for a far-off phantom, God? Is He living? Must I meet Him? Is there retribution on the other side of death? What is the meaning of those awful words about "the wrath of God," which almost burn on the page that records them? Is there no room for repentance in that world to come? Is there no kneeling-place for prayer?

Questions like these are in men's hearts, and are being asked in all forms of speech, or in no form of speech at all, but in groanings that cannot be uttered. And then, behind the questions, what an awful "*if*" there is, an "*if*" that lies in many a heart where the lips are silent—an "*if*" more terrible than the gasping of death. *If* Thou art, O God—

> *If* e'er thine ear in mercy bent
> When wretched mortals cried to Thee—
> And *If*, indeed, thy Son was sent
> To save lost sinners such as me.

The condition indicated by such questions and doubts is dread beyond conception. Our plummet cannot sound its depths: only God can deal with it. For it needs a Divine Saviour and a Divine Spirit.

In the questions that have been quoted, and in the condition they indicate, there is a terrible pathos. For the questions are not those of speculatists, but of men as on a battle-field who know not how soon they may be shot. True, there is a jaunty unbelief abroad, clever and sarcastic, proud of itself, whose tone is as easily recognisable for its insincerity as is the whine of a professional beggar; but there is also a profound and most pathetic earnestness which cannot but touch every man with a heart in his breast. In any case, it is not possible to silence the questioning, and it is foolish to try.

The real answer to man's need is Jesus Christ. Not that vague, powerless abstraction called "*Christianity*," which never saved anybody, and never will, but Jesus Christ Himself, wounded for our transgressions, and bruised for our iniquities, risen from the dead, exalted to the right hand of power, operating on earth through the Holy Ghost, conquering carnal, selfish hearts by the magnanimity of suffering love.

The record of the four Evangelists shows how He began in the days of his flesh. Oh, the tears He wiped away, the wounds He healed, the bonds He unloosed, the frenzy He calmed, the gloom He dispelled, the souls He restored from the ways of death, the purity He created, the everlasting hopes He kindled! Has He expended all his force? Are those wondrous years, when He dwelt among us, full of grace and truth, the fulfilment of his commission? Are they not rather the promise of what is yet to come, now that He is risen and glorified? Are they not the mere showing of his hand and foreshadowing of what He means to do through the wonder-working of the Holy Spirit?

I know no other hope for this poor, bleeding world of ours, nor other means to heal its wounds and assuage its fierce misery. The world's salvation hangs on Him. A vast claim to make on his behalf. But not vaster than He makes for Himself. Calmly facing the ages, He says—"Come unto Me, all ye that labour and are heavy laden," come with your questions, your perplexities, and dreads, with your failures, with your heart-sickness, with your sin and shame and misery and vain regrets—come, all of you—"and I will give you rest." Nor is the claim vaster than his Apostles make for Him. "We have seen," they say, "and do testify that the Father sent the Son to be *the Saviour of the world.*"

Saviour: this is not a courtesy-title; He is called Saviour because He saves—saves, not merely from the wrath to come, but from the evils of the present, aimlessness, selfishness, pride, hate, falsehood, fleshliness, and whatever other "works of the devil" may be named; does not merely open the gate of heaven to believers, but opens the gate of the heart to take heaven in, in the beginnings of its purity and joy. As He comes up, sun-like, on the soul's horizon, the true light shineth. As souls surrender to Him, the evils that curse humanity begin to wither from the root.

Through the gracious power of Jesus Christ the sun looks down on fairer and brighter scenes to-day than it did nineteen centuries ago. Yet how sad a spectacle the world still presents! Take what is most outward. Here is selfishness watching selfishness, class at war with class, nation scowling at nation, armed to the teeth to defend its "interests," or its "honour."* We keep the peace by means of shotted guns. And if war breaks out, what a wild joy is kindled,

* "The Service of the King." Edinburgh: *R. Symon.*

and how men rush to the fray! Will a day ever come when it shall be otherwise; when we shall have brotherhood where now we have distrust or enmity, and shall be able to lay aside our slaughter-weapons? Such a day is promised in Jesus Christ, and is on the way through the surrender of hearts to Him. He is the Prince of Peace. Under his gracious rule, "they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Living in brotherhood, they shall forget the science of war: they shall learn it no more. Yet the weapons of war shall not be lost, or given up to be devoured by rust. The iron of the sword blade and spear, released from the service of death, shall be used for the benefit of man—beaten into ploughshare and pruning-hook, that yellow harvests may wave, and autumn yield her fruits. The wealth spent on armies and navies, and in maintaining the terrible apparatus of slaughter, shall be released from such use, and made to contribute to the world's comfort. The energy, the daring, the endurance, the faculty of swift decision and command that made the warrior shall not be lost, but employed in other service. The genius that created Iliads, or that inspired battle odes, shall become holiness to the Lord. And so, in all the compass that the words suggest, "they shall beat their swords into ploughshares, and their spears into pruning-hooks," and shall live in brotherhood, through the triumph of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

Every conversion of a soul to God means a step toward the glorious issue, and so does every good and holy purpose created in a Christian heart, and every Christ-like deed wrought by Christian hands." "*He* shall not fail nor be discouraged" till his purpose—the purpose of eternity—is accomplished. And when at last He surveys his new creation in its completeness, clad in garments whiter than snow and purer than the purest light, He shall have a joy ineffable, measureless, Divine.

"For, behold (the ancient oracle ran), I create new heavens and a new earth; and the former shall not be remembered nor come into mind." The ages pass, with Christ at work, and the Seer of the Apocalypse tells his Vision, and shows what Christ had been doing: "I saw a new heaven and a new earth...and I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor sighing, neither shall there be any more pain; for the former things are passed away."

WALTON-ON-THE-NAZE.—Miss Moore, who has been staying here lately, writes: "We had services on the sands for nearly a month, first for children, and afterwards for adults. They were well attended, as also were meetings nearly every evening. The Home of Rest room was too small, so the Primitive Methodist Chapel was thrown open to us. Much blessing attended our efforts, and we were asked by three ministers to take missions. My mother is not able to leave home, so I am going, with a friend who has been helping us, to Haverhill, Suffolk, on October 11, for a week's mission. I have started and got workers for a Band of Hope at Walton."

Holy Ghost Power.

"Words...which the Holy Ghost teacheth."
1 COR. ii. 13.

THE best chapter in homiletics ever written is the second chapter of the first Epistle to the Corinthians. Many books on "preaching" and homiletics are eminently unsatisfactory and misleading. They go to the making of orators and rhetoricians it cannot be denied, but for one ounce of comfort they give to the man whose chief desire is to preach the Gospel, they burden him with a ton of complicated precepts and mysterious suggestions as to style, language, manner, and such like.

"Who is sufficient for these things?" may well be the reflection of one's mind after perusing a few chapters of ordinary homiletics.

It is not eloquence so much as power in preaching that is needed. There is eloquence without power; that is, power to effect moral and spiritual results, which surely is the only estimable aim of preaching, as distinct from "orating." Of course, wherever power is manifested in preaching there we shall always discover what we style "eloquence"; not, however, implying by the term mere elegance of form, but *a something* that forces our attention, compels our interest, and, despite ourselves, turns the current of our thought and purpose.

Such eloquence is to power what the rainbow is to the refreshing showers after a long drought. We look up at the glowing bow with thankfulness and admiration, because it is the accompaniment of that which gladdens our hearts. Our eyes are upon the bow, but our heart is with the needed rain, "the thirsty land refreshing." After all, it is the rain we want.

The first condition of all true preaching is that the preacher be absolutely convinced of the need, the urgent need, of his hearers; if he can meet this, he does a real service; *how* he does it is of little consequence. If condemnation be an empty term, if the wrath and justice of God be mere theological modes of expression,

IF HELL BE A FICTION,

and the damnation of souls a dream, he may preach to entertain; but the man who believes the statements of God's Word, who believes in the dark destiny of unconverted souls, who believes that salvation through Christ is a necessity to eternal life, he it is who will prevail with men, because he knows their need.

Next, the preacher must himself possess a positive faith in the Gospel as the power of God unto salvation. With a heart that feels intensely the desperate need of the unregenerate, and a burning faith in the efficacy of the Gospel to meet this need, he requires no priestly sanction, but may dare to stand up and plead with men, and *let him do it in his own way* without anxiety as to grammar and style.

Many a Christian man thinks himself unfit and incapable of delivering the shortest address in public, and delays in the hope that by-and-by he will be better able to do so, thus losing the experience he would gain from practice. But this is not all. However admirable may be the modesty that restrains him from entering upon so important a work, it nevertheless proceeds from utterly mistaken ideas of the nature and character of that work.

We must dismiss from our minds the notion that any formal excellence of ours can give power to the spoken word. On the contrary, it is not impossible that with increased facility in the use of words, and what is supposed to be a more accurate and refined manner of expression, we may actually lose in power.

To be more anxious as to how we shall present the truth than of the importance of the truth itself is to overlook entirely the very first principle of Christian work. I do not wish it to be inferred from this that the worker's power is in the ratio of his ignorance. The true worker will seek to develop and perfect his whole mental, moral, and spiritual character; but at the time of speaking, when he stands before his audience, there must be no thought, no suspicion, no shadow of suspicion as to his inability or his ignorance, and no consciousness of his own ability or wisdom; he must give himself up to the direction and control of the Holy Spirit of God.

The best worker *with* God is the best worker *for* God. Hence "failure" and "success" are not proper terms in reference to the result of our efforts. We may be as wide of the mark in attributing our "failure" to our stammering utterance and questionable grammar, as when we ascribe our "success" to the easy flow of our speech, and the accurate method of our discourse.

I believe that the conviction is fast gaining ground that for the extension of the kingdom of God we must look less than we have done to mere elegance of methods. The golden trowel must give place to the trowel of steel. Men begin to feel that the whole question of eternal salvation is far too serious and pressing to be any longer buried beneath a load of refinements and inanities; "we would see Jesus." The tide of human life is gathering velocity, the march of earth's millions is accelerating with an awful speed downwards. Souls have

NO TIME FOR PRETTINESSES;

we want bare truth, truth that we can lay hold upon, and by it be lifted out of the perishing crowd.

I am not now presuming to give advice, but recording my conviction, that the only true work *for* God is work *with* God, in the sense of absolute abandonment of self. We must suffer the Spirit to speak through us.

This does not exclude what is called preparation; it only excludes self-direction at the moment of action.

To inferior officers is given the disciplining and perfecting of battalions; but in action the general commanding "sets the battle in array," gives the position of this battery and of that, allocates his brigades where he wills, and decides the time and method of advance, attack, or defence.

I begin to think, therefore, that when we go out *prepared*, as we call it, with text, divisions, and words pre-arranged, we are much in the position of a commander who adheres inflexibly to one pre-ordered method of attack, regardless as to whether he may have to fight on the plain or in mountain passes, to combat a Continental army or a Soudan horde.

God alone knows what is the nature, number, and character, of the foe we shall meet.

"But," it may be said, "may He not dispose us beforehand to make effective attack, and take us into the conflict prepared in every particular?" Certainly; yet there is an element of weakness that betrays itself under the inquiry. "You wish to feel fully prepared beforehand; have you any suspicion that He will fail you?" "No; but I

want to do my best." "To what end?" "The conversion of souls and the glory of God." "Not by might nor by strength, but by *my Spirit*, saith the Lord."

This also is true, that it *must not appear* even that the words you speak are of yourself, and this will appear whether you read from a paper or from the hidden tablets of your memory.

The listening spirit of man will detect it, however skilful you may be. To touch and move the hearts of men we need something more than the authority of our own minds; in a matter of this kind men wait for and look for the sanction of a higher authority; when our words are stamped with this sanction they cannot be mistaken.

The desire to do our best is, humanly speaking, praiseworthy; but the danger is that in doing our best, or having done our best, we may be just a little conscious of it. "My glory will I not give to another.

Jeremiah was anxious about his best, and said, "Ah, Lord God! behold, I cannot speak: for I am a child." But the Lord said unto him, "Say not, I am a child; for thou shalt go to all that I shall send thee... be not afraid of their faces...Behold I have put my words in thy mouth."

J. R. BENNETT.

DOCKERS AT TEA.

ABOUT five months ago, I was taking a friend to see Mr. Charrington's Great Assembly Hall. It happened to be an evening when he was giving one of those "Teas," which are so frequent and so useful in connection with his work. I was not aware of this until I entered and saw the spacious hall crowded to the second gallery with men who have now become so familiar to us as "Dockers." My friend and I got wedged in amongst them, and made the most of our opportunity to observe all that took place.

Mr. Charrington, as the chosen honorary treasurer of the men and host of the evening, had been presented with a magnificent white silk sash, richly embroidered in gold. Some bell-ringers played "Home, Sweet Home," which seemed to hold that vast, rough gathering spell-bound. The man who sat at my left hand had tears in his eyes, as he turned to me and said with a gasp rather than a sigh, "There's only *one* home." "The home above?" I asked. "Yes," he replied. The refining, touching influence of the music and its sentiment had reached the man's inner soul. Mr. G. F. Cook, the temperance advocate, followed with a speech upon "The home here below, and the home hereafter," setting before the men the miseries of the drunkard's home, of his wife, of his children, and earnestly urging them to give up the "drink," which brought a curse to every house, to forsake the publichouse, which left a man no home. The substantial result of the address was that 127 men signed the pledge on the spot. One might almost call this the inauguration of the temperance movement amongst them, which I rejoice to see has been steadily on the increase. Is not this the way to reach such men? A little friendly fellowship, a cup of tea, a homely interesting entertainment for their special benefit. May not the short cut to their souls lie through their hearts? I think so.

A LOOKER-ON.

REV. DR. PIERSON of Philadelphia has bought fifteen acres of ground at Northfisld adjoining Mr. Moody's seminary, on which he proposes to erect a cottage for his own use and a House of Rest for missionaries who have come home to recuperate.

SCOTTISH CONFERENCES.

CHRISTIAN CONFERENCE, DUNDEE.

DUNDEE is the centre of the great jute industry, and is well-known, the world over, for its enterprise and the business acumen of its merchants. It has also been the scene of the labours of many a devoted and successful servant of God. It is not very long, however, since the earnest Christians in the town were moved to meet annually in united conference: probably the visits of the American Evangelists, Mr. Moody and Mr. Sankey, helped largely in this direction. These occasions have been fraught with real profit and stimulus to believers, as well as times of converting grace. This may truthfully be said of the Conference meetings held from Tuesday to Thursday last week in the Kinnaird Hall. The attendances and the interest manifested were very encouraging, and so were the known results. One thing must have specially and happily impressed the visitor—the entire absence of the sectarian element. Quite a large number of local pastors and others took part in the proceedings, but nobody could have had the least inkling, from the announcements, or from the addresses themselves, to what branch of the one Church the speakers belonged. All were so intent on magnifying the common Lord, and on setting forth the common faith, that party walls (which in Scotland, as elsewhere, are high enough) were quite lost to view. This is a feature of these modern conferences for which we cannot be too thankful.

The great bulk of the speaking, morning and evening, was done by invited friends from a distance; these were Rev. Hugh Price Hughes, London; Rev. C. B. Sawday, Leicester; Rev. Dr. Williamson, Belfast; Rev. J. G. Train, Hull; Rev. F. E. Marsh, Sunderland; and Dr. Kerr Cross, of Africa. All those fresh voices were highly acceptable, and each friend, according to his special gift or message, contributed much to the common profit. The general topic of conference was

THE SPIRITUAL LIFE

—one supremely important, and needing to be constantly brought forward in such a materialistic and money-grubbing age as the present. The threefold division of the subject was orderly and conducive to its practical consideration. The first set speaker on Tuesday was

REV. HUGH PRICE HUGHES.

His popularity as an exponent of the Christian faith in action had reached Dundee before him, and he had the largest morning audience of the three days. The sub-topic committed to him was the reality of the spiritual life as shown in its Divine origin. Christ's talk with Nicodemus was the basis of a stirring address, and its key-note was the absolute necessity for the impartation of a new life by the Divine Spirit. John the Evangelist represents Christianity as *a life*, and this life is only to be had as the gift of God in his Son. Nicodemus was, perhaps, the greatest ecclesiastic and theologian of his day, but Christ had to teach him that mere orthodoxy of the head is nothing when divorced from the religion of the heart. Outward reformation is good, but it is not enough; the very spring of the life must be changed. The most overwhelming evidence of Christianity is the living Christian. Thank God there are millions of such Christians, who could go into the witness box and testify from experience to the reality of this spiritual life. Mr. Hughes declared he could find

FIVE HUNDRED SUCH WITNESSES,

in the neighbourhood of Soho, who had been turned from darkness to light within the past three years. Scientific men have utterly failed to show that life can spring up without pre-existent life; so the Divine life cannot be evolved out of anything; it must be given by God Himself. Men point to the failure of Christianity, but the failure is only on the part of those who try to be Christians without having been born again.

Mr. Hughes graphically reproduced the points in an engine driver's address he heard some years since at a Railway Mission meeting in Exeter Hall. Its climax was the catch-words educate, educate, and legislate, legislate, which, though good in themselves, must give place to regenerate, regenerate, if men and women are to be truly saved. There is no essential quarrel between religion and true science, but the effective and permanent reconstruction of society can only be carried out by men and women whose hearts have been changed by the power of the living God. We ought to look and labour for great social reforms—the abolition of strikes, lock-outs, wars, and standing armies—but, in order to the achievement of such high ideals, we must have a large multiplication of those who possess and lay out the life which is the free gift of God.

REV. C. B. SAWDAY,

of Leicester, followed with some helpful words on the Divine maintenance of this spiritual life. We need in these days, he said, to have our life splendidly maintained: not to be like the man whose epitaph was—

Poorly lived; poorly died;
Poorly buried; nobody cried.

This epitaph might be written over many a church as well as individual. In Christ's conversation with the woman of Samaria, Mr. Sawday found many practical points as to the maintenance of life. The living water within the man is not only for his own refreshment, but for the blessing of others. Lips that are wet with that living water cannot be silent. We read of one of Christ's miracles that "they all did eat and were filled." So many, nowadays, are satisfied with little, and do not eat of the Heavenly bread till they are filled. We are enjoined not to labour for the meat that perisheth, but for that which will endure to life eternal. In this busy age men do not take time to have their souls properly fed. God is ever ready to bestow this bread upon us; sometimes we are praying for it when we ought to be receiving it. Let us feed continually by faith on the Son of God, and our Christian life will be kept strong and vigorous.

In the evening, to an immense congregation,

DR. WILLIAMSON, BELFAST,

spoke with searching power on the transcendent importance of the choice between Christ and the world, as illustrated by the conduct of the people of Gadara, who preferred their swine to the presence of the Saviour among them. Then followed an old-fashioned, keen, incisive Gospel appeal, in which the speaker contrasted the position of "sinners" and "sons." The great audience listened intently, and it seemed as though the Spirit were driving home the faithful and urgent message. Rev. HUGH PRICE HUGHES followed with another very weighty and pungent deliverance, setting forth the issues of life and death in his own clear-cut, trenchant fashion. He pressed home, by precept and by illustration, the necessity and the possibility of instant decision for Christ. Then came some

MEMORABLE WORDS TO CHRISTIANS.

Lazy and cowardly professors are the curse of the churches, and the greatest hindrance to the progress of the Gospel. Why is it that the majority of Church members are drones? Great numbers are not essential. If fifty Dundee Christians were *wholly* given to God, the evangelisation of the city would soon be accomplished. Twelve consecrated young disciples are better than 5000 namby-pamby professors. Our Churches are largely hospitals full of sickly patients, instead of being bands of valiant and conquering soldiers of the Cross. These conferences are pleasant, but they are

only a means to an end, and must not be made the occasion merely of self complacent enjoyment.

Passing on to speak of some of the crying evils found in Dundee, Mr. Hughes declaimed powerfully on the drink curse, and on the iniquity of having permitted a network of soul-destroying publichouses to be spread over the city. What is the use of holding holiness conventions if we do not take steps to stop the ravages of strong drink? The evils of gambling and lust were also referred to and denounced with no bated breath, and the Christians were urged to help in the removal of these social curses. More deadly, however, than all other agencies in retarding the kingdom of Christ, in Mr. Hughes's opinion, is the love of money that has taken possession of so many professors of the Christian faith. He said he had an increasing sense of the enormity of this stumbling-block, and he meant to cry out against it more and more. The aggressive work of the churches, he said in closing, lies mostly in the hands of the Christian young men and women of the time, and to these he addressed an impassioned plea for thorough consecration of life and energy. In a final word, Mr. Hughes asked for the prayers of fellow-believers in Dundee for his important work of evangelisation in the West of London, "where Satan's seat is."

GROWTH AND PERFECTION

of the Spiritual Life were the morning topics of Wednesday and Thursday. On the former morning, Rev. J. G. TRAIN, of Hull, took up the subject of growth as promoted by communion with God. It seems difficult in our day, he said, to have sustained waiting on God in secret, but this soul exercise is very essential to vigour and increase of life. A careful and prayerful study of the revealed Word was also urged. Like the sainted Murray McCheyne, of Dundee, let us turn Scripture into prayer. We are in danger of paying too much attention to commentaries and devotional literature, to the exclusion of the pure Word itself. Let us have milk fresh and unadulterated; there is a good deal of milk and water given out nowadays by our public teachers. Mr. Train told of an old Scotchman who was learning to read very late in life. His wife was asked one day how he was progressing, and she replied: "Oh, he's gettin' on fine; he's oot o' the Testament into the newspaper." The application of the story is obvious. We need to be on our guard against anything that would interfere with this constant communion with God and feeding on his truth, whether it be business or social claims and amusement—anything that will leave an unpleasant taste in the mouth of the soul, and destroy the relish for prayer and Divine fellowship.

REV. F. E. MARSH

dealt next, somewhat discursively, with "witnessing" as a means of growth. His main point was that in this department of the spiritual life, as in others, Christ must be the Alpha and the Omega. All witnessing must circle around Him, otherwise it will become mechanical and will be of no practical value. Self consciousness and self-sufficiency in our witness can only be avoided by looking unto Jesus.

REV. A. S. INCH,

who presided on the last morning, had some timely words to say on the "perfection of the spiritual life." The ideal Christian state, he said, is too often regarded as shadowy and unpractical. We are satisfied with the commonplace of attainment. We seem to live in two separate worlds: we have our moments of devotion and our hours of worldliness. We profess to ask God for guidance; then we go away and take counsel with all and sundry. These conferences are perhaps mountain tops in our experience, but soon we are in the valley, and the vapours of earth shut out the view. Why should not our business life be as devout as our prayer-meetings? Why should we crush all our real Christianity into our Sabbaths?

PERSONAL HOLINESS,

as an element in the perfected life, was the theme of a very searching—almost crushing—word of exhortation from Dr. WILLIAMSON, of Belfast. He contemplated the serene and perfect holiness of God, and contrasted that with the poor attainments that we find in ourselves. Yet we are commanded to be holy and without blame before God in love. This height is only to be fully reached by us here as we are in Christ. A few pious thoughts and feelings are not enough. While we must not flippantly talk of having "a clean heart," let us strive in the might of the Saviour to get as near this spiritual perfection as we may.

Rev. F. E. MARSH, in an address full of expository teaching, looked at the subject in its bearing on "the heavenly glory." If we are to be ready for the glory when it is revealed, we must live a life of looking for the second coming of the Son of Man. Our *place* in the glory is entirely a matter of free grace; our *position* in the glory will be according to our fidelity in service. In order to an abundant entrance into the heavenly kingdom, we must now have a clear conscience, a purified heart, a yielded will, and devotion in service. In this service we must be true to the old Gospel, filled with the Spirit of God, constrained by his love, and having a single eye to his glory.

THE CONVERSATIONAL MEETINGS

in the afternoon were exceedingly profitable seasons, and had little of the formal element in them. On Tuesday the subject considered was

INTELLECTUAL AND MORAL HINDRANCES.

Rev. J. AITKEN, chairman, remarked on the critical tone and temper of the age in seeking tangible proof of the spiritual. This, he believed, was only a passing phase. We must be patient and sympathetic with such questioners, avoiding all raillery or imputations of wrong motive. The practical materialism which absorbs the energies of the great mass of the people is another serious hindrance. People need to have a higher conception of life and its issues, and this can best be set forth through the exhibition in believers of a true Christian character. We must fight the idea that the spiritual life is merely one department of our being that can either be taken up or let alone; it must be regarded as the source, and spring, and strength of true manhood in all its ramifications. Let us draw our inspiration from the living Christ Himself, and we shall be successful in coping with these hindrances.

In the course of the subsequent conversation, Mr. R. Anderson counselled better spiritual sanitation. Lord Kinnaird protested against paying too much heed to the sceptical deliverances in our periodicals and reviews. We are only fostering doubt, and giving our young people an excuse for not yielding to the claims of God. Rev. C. B. Sawday mentioned worldliness and inconsistency among professors of Christians as a great hindrance. Rev. J. G. Train deemed the craving for worldly honours to be a serious obstacle in the way of others. Rev. Andrew Inglis thought that pride of human intellect kept many from a simple reception of the faith of Christ. Other hindrances mentioned were ignorance and pre-occupation with the things of this life.

FAMILY AND SOCIAL HINDRANCES

were very faithfully set forth, on Wednesday afternoon, by Dr. WILLIAMSON. Briefly, his points were these: Hindrances come from one of the parents being unconverted, or in a backsliding state; undue craving after worldly position for the children; lack of the old-fashioned family training; decline of the family altar; gloomy ideas of the Christian life, and inadequate endeavour to make the home happy and attractive; conformity to the fashions of the world.

These and other points were amplified by succeeding speakers. Among the hindrances noted were the drinking customs and the increase of drinking facilities; worldliness, in the form of card playing, private and public theatricals, ballroom dancing, &c. A city missionary thought that true family life was impossible where the mothers go out early to work, and are away all day, as they often do among the humbler classes. A very earnest spirit was manifest in the discussion. It may be added here that the last half-hour of each afternoon meeting was devoted to prayer on behalf of children and young people—a very praiseworthy feature.

HELPS TO THE SPIRITUAL LIFE

were looked at on the last afternoon. Rev. J. G. Walton strongly commended prayer; study of the Word; close imitation of the character of Christ; frequent fellowship with other believers, especially those more advanced in the Divine life; and a giving out of service for those around us. Another friend spoke of the importance of quiet and protracted meditation, a rare thing in these days; submission to the Divine will; a spirit of patience, even if it can only be secured by tribulation.

Musa Bhai, the Indian Salvationist, gave a brief exhortation, and ended with a glowing and earnest appeal for the evangelisation of the 265 millions of his benighted countrymen. Mr. James Smith (secretary of the Y.M.C.A.) advised as helps regularity of habit in prayer and communion; unquestioning obedience to God's commands; watching for providences and answers to prayer; and a putting away of self-consciousness in service. As to the point that holiness sometimes comes through chastening, he said the three holiest men he had ever known in Dundee were great sufferers. Rev. A. Inglis spoke of "bringing all the tithes into the storehouse," and Rev. Mr. Gibson extolled the study of the promises.

A closing word came from Mr. E. H. GLENNY, of the North Africa Mission. The need of soul exercise, he said, had been spoken of; the best way to get it was to go to the mission field. Then he spoke of North Africa, so near our own shores, and yet so needy. Whereas nine years ago there was not a single known Protestant worker in Algiers, Morocco, Tunis, or Tripoli, there are now nearly a hundred connected with various societies. Seven new workers are about to go out for the North Africa Mission, one of them a medical missionary from Dundee, Dr. Grieve. Mr. Glenny appealed for more workers, and said that if the men were forthcoming God would undoubtedly send the means to support them.

"A LOVE FEAST"

at the rooms of the Y.M.C.A. on Thursday afternoon was a new and very pleasant item in the Conference programme. There was a large attendance, and this social assembly will no doubt become a settled institution at future Dundee Conferences. After tea the chairman, Mr. R. ANDERSON, made a hearty speech, dwelling especially on the need of greater mutual intercourse and more brotherly love among the different sections of the Church of Christ. He told a story of Archbishop Usher, who visited the sainted Samuel Rutherford in disguise, and at the family catechising startled everybody by saying there was an eleventh commandment, which turned out to be our Lord's new commandment to love one another.

We do not know that the Methodist love feasts are exactly after the same pattern as this, but at any rate it was a most happy and profitable occasion. First of all we had from Rev. Mr. BLACK a fervid and faithful sketch of the Keswick Convention and its special teaching. Mr. Black told of the personal blessing that he had received there during three visits, and said that the two years which had elapsed since he went to Keswick first had been the most blessed in his own life, and the most fruitful in his ministry. A convention after the Keswick pattern is to be held in Dundee in February, and the friends seem to anticipate great results in the consecration of those who may attend.

We were next carried across the Atlantic by Rev. F. E. MARSH, and treated to a brief but most enjoyable glimpse of Mr. Moody's

NORTHFIELD CONVENTIONS,

at both of which the speaker was present this year. We wish we had space for Mr. Marsh's summary, but must content ourselves with some of the leading points. Speaking first of the Students' Conference, he told how on one occasion a Frenchman, an Irishman, a Scotchman, and an Englishman sang a hymn together, while a Swede played the organ. The students' missionary meetings greatly struck Mr. Marsh, and here again the wonderfully cosmopolitan character of the audience was seen. At one meeting there were addresses from a Red Indian, a Chinese, a Japanese, a Swede, a German, a Frenchman, an Irishman, a Scotchman, and an Englishman. One occasion, when Mr. Sankey sang "The Ninety and Nine" on the Round Top Hill, was very effectively referred to. As the grand strains of the singer rang out, the hills in the distance took up the notes and sent them back in echoing refrain. The phrase in one verse "sick and helpless and ready to die," sank deep into Mr. Marsh's mind, and seemed to speak to him of the cry that is going up to heaven from a groaning creation; it pictures forth the heart longing for the Gospel message of men and women in India, China, Africa, and other dark lands of heathendom. The leading speakers and their topics were referred to, and among the latter Mr. Moody's talks on the Gospels and the Acts were by no means the least helpful.

Coming to the August Conference of Christian Workers, Mr. Marsh very aptly showed how the subjects taken up were peculiarly adapted to meet the varied needs of the time, as indicated in Mr. Moody's invitation circular, which said:—

There are in the churches stores of unconsecrated wealth, unused or misused talents, multitudes at ease in Zion, witnesses who bear no testimony for the Lord, workers without the Spirit's conquering power, teachers who speak without authority, disciples who follow afar off, forms without life, letter without spirit, church machinery substituted for inward life and power.

Mr. Moody's wonderful tact in seizing the fit occasion for evoking the generosity of the conference attenders was illustrated, and altogether Mr. Marsh's necessarily hurried account must have created in the minds of many Dundonians a strong desire to visit Northfield at some future conference.

A word of testimony from Dr. KERR CROSS as to the refreshing he had received as a foreign missionary from these united home gatherings of believers, led him to speak briefly but impressively of the spiritual needs of Africa, where there are five millions of people to every single Christian voice that can speak to them. Then Mr. E. H. GLENNY gave an intensely interesting and powerful presentation of the claims of Gospel work among the Moslems of Northern Africa. His representation of the low morale of the people and the unspeakable degradation of woman was fearful in its blackness; while the success that has attended the work, especially the medical missions, formed an agreeable set-off to the dark background of the picture. The most recent development in Tripoli was spoken of as especially encouraging, and certainly no one who heard it can forget Mr. Glenny's story of North Africa, told from personal observation gained during nine visits to that region.

Last of all we had a very simple and touching account of quiet but fruitful work in Bethany, the place of our Lord's Ascension, by Miss CRAWFORD, and a thrilling appeal on behalf of the heathen world from Miss CAMPBELL, of the China Inland Mission. This "love feast" was truly a very memorable and delightful time.

THE EVANGELISTIC MEETINGS.

The Dundee friends wisely arrange to make the most of the evening meetings in pressing home the Gospel message on the great throngs that attend. Kinnaird Hall was crammed all the three evenings of the Conference, and the meetings were soul-stirring in the extreme. On the first evening, Mr. Price Hughes, in addition to the address noted above, conducted the after-meeting, and directed his weighty words of appeal and admonition to three classes in the audience—Christians who had wholly given themselves to God, half-hearted professors, and the undecided. When he came to draw the net, as he did with rare skill, the responses to his invitations were very numerous, and the occasion was singularly encouraging in its promise of definite result. The same may be said, on a somewhat modified scale, of the two following evenings, when the Gospel appeals were given by Mr. Train, Mr. Sawday, and Mr. Marsh. On the last evening, Dr. Kerr Cross related the story of his work in Nyassaland as a medical missionary; and Musa Bhai made an eloquent and pathetic appeal that the Gospel should be taken to his dark and degraded fellow-countrymen.

YOUNG WOMEN IN DUNDEE.

SOME interesting conference meetings in connection with the Young Women's Christian Association of this city were held at the pleasant rooms in Tay-street on Friday. They served to celebrate the second anniversary of the dedication of the new headquarters, as well as to diffuse information about the work of the Society. At noon a gathering, mainly of ladies, was addressed by several friends of the sterner sex. Mr. W. O. DALGLEISH presided; he and his wife have been fast friends of the work from its commencement. He said the Society was prospering in all its departments. Some of the City Trusts had shown their appreciation by contributing to the funds. The working young women of Dundee are a very large and important section of the industrial community, and the task of making their lives brighter and happier is one that may well engage the energies of their more leisured sisters in the town. He hoped the membership of the Association would soon be numbered by thousands instead of hundreds.

Rev. D. M. Ross, one of the ablest rising Free Church ministers in the town, expressed his hearty interest in the work, and told of the pleasure it had recently given him to address an immense gathering of 3000 or 4000 persons in the Town Hall, Melbourne, at a Y.W.C.A. anniversary. Referring to the social conditions of his own town, he felt sorrowfully constrained to admit, after having visited many Australian, Asiatic, and European cities, that nowhere had he met with so many signs of degraded womanhood in the lower ranks of life as in Dundee. This very startling state of things could be in some degree accounted for by unfavourable life surroundings, and this Young Women's Association might surely do something to improve these. The most effectual way to elevate the life is to reach the heart with the love of Christ, and the churches of Dundee, as elsewhere, are not doing what they ought for the young women. Let the Y.W.C.A. wake the churches up. Church work is too largely in the hands of men who are often obstructive, and who lack the sympathy that is characteristic of the true Christian woman. He had known some of the finest specimens of womanhood reared amidst bad surroundings; but the great need of these young working women are *homes* worthy of the name. We must not throw stones at these sisters, but do something practical to help them in the hard struggle of life. One great lack in Dundee is places of pleasant and innocent resort for young people, and so they are driven into the public-houses. Our Christianity is not half serious enough, or we should do far more for the highest welfare of those around us. We must not be content with talk; we must follow in the steps of Him who continually went about doing good to all men.

In a thoughtful little speech, Mr. H. B. FERGUSON remarked on the constant displacement of the conditions of the "labour market" through the introduction of improved machinery. This brings to our large cities many untrained girls from the country. With few acquaintances, and fewer friends, their position is an extremely perilous one, and such an institution as the Y.W.C.A. ought to be an ark of safety to those solitary voyagers on life's troubled sea. In the last dread hour we shall be thankful for any sacrifices we have made for the temporal and eternal happiness of others.

The meeting was closed by earnest prayer from Rev. F. E. Marsh.

A LADIES' CONFERENCE

in the afternoon was well attended, and much information was supplied as to the varied departments of Association work; some of them, as will be seen, not yet adopted in Dundee.

Mrs. DALGLEISH, who presided, gave an encouraging account of the general advances made during the past two years. She referred to the Gospel meetings held with the view of reaching outsiders, and appealed for young lady workers to fill the places of those who had been removed from the active ranks through death or other causes.

A strong appeal for new and suitable books to fill the library shelves was made by Mrs. MORRISON DUNCAN, who said that those now in the library had been well read. In view of the classes on cookery and domestic economy, she asked for a supply of good manuals on these subjects. Considering the moral dangers that lurk within the boards of so many modern books, we could not but feel the deep importance of Mrs. Duncan's appeal, and we earnestly trust that not a few friends who can spare copies of healthy and interesting volumes will send them on to the Secretary, 33, Tay-street, for the edification and enjoyment of those Dundee young people.

A paper on the work of the "Factory Helpers' Union" was read by Miss MEREDITH BROWN, of the Shaftesbury Institute, Lisson-grove, London. Many of the details she furnished are more or less familiar to our readers, through the notices given in these columns from time to time; but probably they were new to a Dundee audience. Miss Brown said she understood there are 16,000 mill or factory girls in Dundee; here surely is a great field for the operations of such effort as that which has proved so successful at Lisson-grove. Many touching incidents were related by Miss Brown as to the way in which these rough girls respond to the love shown by the workers in practical ways. Few of them know the meaning of a true mother's love or of a true home, and the sympathy manifested towards them finds its reward. Among the agencies mentioned by Miss Brown were the flower mission, the letter mission, the day in the country, the convalescent home, and the training for domestic service. She said that parcels of under garments for the girls were greatly needed, and an "odd minute" branch was in operation, the members undertaking to make at least two such garments every quarter, afterwards sending them to the Institute in Lisson-grove, London. It would be a very happy result if Miss Brown's earnest words led the Christian young ladies of Dundee to arrange for factory visitation and evening classes on behalf of these thousands of their toiling sisters.

A reference has been made to the cookery classes at the Tay-street Association. A most excellent account of it was given by the capable and intelligent lady who superintends it—Miss MCDONELL. She invited the Christian mistresses in Dundee households to send to her, as often as convenient, their general servants—sometimes not inaptly called "slaveys"—for thorough tuition in simple cooking and also in scientific sewing. Having heard Miss McDonell's report, and seen the large and pleasant kitchen where the practical classes are held, our representative feels much impressed with the wisdom of these Dundee friends in urging this scheme. If it were widely adopted a large class of our

household communities would not only be better equipped for their duties, but would have much needed brightness cast into their lives.

The next item on the full programme was a vivacious and altogether delightful talk by Miss WEST WATSON, of Glasgow, about

READING IN WORKROOMS,

a work in which this young lady appears to have taken an active and successful part. Her special efforts have been in Glasgow tailors' workshops, but of course her methods are applicable to all rooms where a number of workers are employed. She expressed much surprise that nothing of the kind had been attempted in Dundee, and appealed with pathetic entreaty to her young lady friends to commence it as soon as possible. The plan adopted is very simple, but Miss Watson regards it as a direct agency for bringing the Gospel to bear on those who listen. Much wisdom is needed to avoid argument, as there are sceptics, freethinkers, and Romanists among the workers; so the work is confined to the simple reading of the Word of God with prayer and occasional hymns, and elevating books, such as history, travel, biography, &c. Many encouraging results have been met with even in known conversion, while a purer air pervades the workshop. Will not some Dundee ladies with a good voice and the ability to sing (said Miss Watson, in closing), give one hour a week to this easy and blessed form of service for the Master?

Yet further, we heard some particulars of zenana work in India from Miss McPhun, a very heartfelt call to consecration from Miss Campbell, and a paper on "Protected Emigration," written by Lady Victoria Campbell, and read by the lady in the chair. Verily, the ladies who sat throughout the 2½ hours' conference had plenty to think about and to resolve upon after they went away.

Another meeting was held in the evening, when earnest addresses of an evangelistic nature were given by several ladies.

Our representative was kindly shown over the premises by the President, Miss Jessiman. It is finely fitted up with large meeting-hall, drawing-room, dormitories for several workers and two or three young women who may arrive in town friendless and looking for work, library, splendid kitchen, &c. At the back there is space for further extension, and Miss Jessiman hopes one day to see it covered with a Preventive Home for girls and for servants out of place. The Association is on a sound financial basis, but needs an accession of annual subscribers, so that the good work may be well sustained. Dundee ought certainly to keep its Y.W.C.A. in a very thriving and vigorous condition, for it has very much land yet to possess, and that cannot be done without the combined power of many heads and hearts and hands.

THE PERTH CONFERENCE.

LADIES' MEETINGS.

MRS. OATTS presided at the Evangelistic meeting for women on the Monday evening, when Miss GELDARD gave an impressive address, beseeching those present to come to Christ that they might become intercessors for others. She dwelt on the prayers of two women—Rahab and Esther—Joshua ii. 12, 13, and Esther vii. 3, 4, and showed how the former prayed in fear and trembling, having no warrant that her prayer would be answered; the latter came in confidence, resting on the promise of the king.

Miss MACKENZIE (Edinburgh) presided at the tea-meeting on Tuesday afternoon, and asked for prayer for the young women employed in the Edinburgh Exhibition. They are exposed to many temptations, and are very difficult to reach. Their Sunday afternoon tea-meetings are, however, much appreciated, and after a temperance address from Mrs. A. Campbell lately, eight took the pledge. Efforts have also been made to reach the Italian men and women engaged there. In concluding, Miss Mackenzie quoted Isa. xl. 31, and recalled a remark made by the father of Rev. H. Moule: "'Renew' here means *change*." A different kind of strength is needed for walking, running, and flying. We may need each kind—let us wait for it. While the Church was waiting in the upper room for the promise of the Father, their Head was also waiting in heaven. Women specially need to wait for strength, and "As thy days, so shall thy strength be." Miss MURRAY GARTSHORE gave a short account of Miss Stewart's work among the herring fishers, and reported progress in Y. W. C. A. work, thirty-four new branches having been started during the past year. Mrs. MILLER said that the S. G. F. S. work in Perth was increasing. Several young women have emigrated, through Mrs. Joyce of the United British Women's Emigration Association. Miss GELDARD said that, returning to this country after some years' absence, she was horrified at the amount of drunkenness she found. She urged all present to pray for the families of those engaged in the sale of drink.

Mrs. OATTS said that the Superintendent of the central premises of the Y. W. C. A. in Glasgow had asked for special prayer that, in a time of great outward prosperity, they might be kept near the Lord. She urged the importance of holiday homes for the young women in our large cities. Besides the Home at Largs, the Glasgow Y.W.C.A. this year took a farm on Loch Long for the month of July and was able to receive fifty girls there. Miss MUDIE spoke of the recent Y.W.C.A. Conference at Montrose, and said that such gatherings were a great help in bringing country workers together. Mrs. MILLER, Milnathort, remarked that three years ago her Bible Class had been formed into a branch of the Y.W.C.A. and since then their roots have gone deeper and their interests been enlarged. One of the Prayer Union members, who never thought she could speak before, has charge of the junior branch. In concluding, she appealed for speakers for evangelistic meetings in Milnathort.

Mrs. STUART GRAY presided at the tea-meeting on Wednesday afternoon, and in welcoming the missionaries and other strangers present, referred to the blessing in Num. vi. 22-27, as the work of the three persons of the Trinity.

Mrs. WATT, Tanna, said that she and her husband had spent twenty years in that island since Mr. Paton had been obliged to flee after labouring there three-and-a-half years. The population is about 8,000, and four distinct dialects are spoken, making the work difficult. There are still hundreds of painted cannibals, and probably every man and woman above the age of twenty has tasted human flesh. A sample of the women's dress was shown—a petticoat of leaf shreds hung from a string, also the manner in which men dress their hair, twisting it into strips of the bark of a creeper. Men and women mix freely; the women are much easier to reach than the men, but have little influence except over their sons. Woman is looked on as a necessary evil, even the mothers are ashamed of their baby-daughters. Their betrothal in infancy is a cause of difficulty to the missionaries, as their pupils often have to marry heathen men. The women are expected to strangle themselves when their husbands die, so as to follow them to the other world. They profess to do this willingly, for if they shrank from it life would not be worth living. One wicked woman was converted and, rather than yield to temptation again, was clubbed to death. When asked as she was dying what she was trusting to, she replied, "Jesus only."

Miss CAMPBELL, of the China Inland Mission, gave the verse, "God so loved the world," &c., as suitable not only for gospel meetings, but for God's own people, with our Lord's parting words, "Go ye into all the world." What we had heard of Tanna was true of the whole heathen world. Women owe so much to Christianity; they owe all that men owe, and much more. In a Junior Missionary Association in America seventy little children, aged from three to six years, brought gifts amounting to £6 3s. in one year. This was not money received from their parents for the purpose, but what they were able to give through self-denial. We say we can *easily* give so much and never miss it. Is that the way God gave? If you cannot go to the foreign field, have you a representative there? A lady once said she was working twenty-four hours in the day. When asked how that could be, she said she had a representative in China who worked for her when she was asleep, and when awake she worked herself. If you can *easily* support one worker you should support two, or if that is *easy*, try twenty.

Miss DAVIES gave a short account of work among the Mohammedan women in India. Unlike the Hindoos, who have innumerable gods, the Mohammedans believe in one God only, but they cannot understand the Incarnation. Miss Davies's work is chiefly in the zenanas, and she mentioned some of the superstitions she came across. One man, when he was asked whether he would not like his little girl taught to read, called for his horse and a pair of spectacles, and putting a book before the horse told it to read. "There!" he exclaimed, "if such an intelligent animal as the horse cannot read, how can you expect a girl to learn?"

Mrs. MIRRLEES, who had been unable to be present the previous day, told of the Feeing Market in Glasgow. The girls met in the cattle market to be engaged, and in stormy weather their only shelter was a publichouse. The magistrates gave the Y.W.C.A. permission to use a shed which had to be put in order for the purpose. Later, after waiting and prayer, a workroom was provided, and soon fitted up. No charge is made, but there is a box for contributions. The farmers appreciate this effort so much that they give quite large sums as thankofferings. Mrs. Gilbert Beith and another lady take charge of this work, and a Bible-woman follows up the girls.

Mrs. BROWN DOUGLAS presided at the prayer-meeting on Friday morning, when Miss B. MUDIE gave as a motto Heb. ix. 21. Mrs. BANNERMAN gave Phil. iv. 6, as having been specially realised in her busy every-day life throughout the Conference. Other friends spoke cheering words.

Mrs. SHAIRP presided at the annual meeting of the Christian Women's Education Union in the afternoon. Mrs. BANNERMAN, secretary, gave in the report. Particulars may be had from her at St. Leonard's F. C. Manse, Perth. Miss C. L. MAYNARD, Westfield College, gave a short sketch of some of the Ladies' Colleges in England, and said the difference between cramming and true education was like the difference between varnishing—putting on a foreign substance to make the material look better, and polishing—showing the material at its best. The question whether education is a good or bad thing depends on the hand that uses it. It has its danger, but its tendency is to go to the right side. The uneducated may be fished in numbers with the net; but the educated, who differ more one from another, require to be gathered individually with hook and line one by one.

THE COW CROSS MISSION HOME OF REST,

at St. John's, near Woking, has been well used during the summer months by London poor. Mr. W. Catlin, the superintendent of the mission, though invalided, has been working in the large vegetable garden, and Mrs. Catlin acting as housekeeper, cook, and general servant. The vicar and curate of St. John's have extended true sympathy, standing by the workers in the open air. The residents generally have been exceedingly kind. On the 10th of September there was an outdoor exhibition of dissolving views, a monster sheet being extended across the road under the avenue leading to the church. About 800 persons were present, many coming from villages for many miles round.

For the Young.

"ESTHER'S TEMPTATION."

BY EVELYNE MORAY.

"Faithful in that which is *least*."—LUKE xvi. 10.

"WELL, dear, if the drawing-room is done thoroughly it cannot be got through in less than five minutes, I am quite sure. I want you now; you must do it better to-morrow."

So said a mother to her fair-haired daughter, Esther, who, duster in hand, was just leaving a cheery room, furnished with pretty trifles, little polished tables, and quaintly carved chairs.

Esther Searle, in obedience to her considerate mother's wishes, generally helped to lighten the work of the two servants kept in her father's large house, by doing a few light duties.

The next morning Esther commenced to give the room a "thorough dusting." Although it had been well turned out in the early part of the week, the dust raised and scattered by the traffic of the highroad was thick on all around.

Most industriously the small figure worked for a short time, then—"Oh, those tiresome chairs," she sighed; "I'm sure nobody will come to-day; I needn't be so very particular," and so one chair was left undone. It stood in the dark corner of the room, and would never be noticed, she thought.

Next came the polished table with its four carved legs branching from the centre. The top of it was carefully done, because "mamma would like it." The books and ornaments were removed while Esther dusted it, and afterwards neatly replaced.

Then she must stoop to get at the table's legs. Now stooping was a thing Esther particularly disliked, especially in hot weather.

"Oh, what a nuisance," she said, giving one of her rather frequent sighs. "I won't do those to-day; it's so hot. Mamma will never notice them."

Just as she was about to dust the more pleasing flat surface of the piano, there flashed into her mind the words, "Faithful in that which is least." Then again, "Whatsoever thy hand findeth to do, do it with thy might." In an instant a never-to-be-forgotten scene of a few years ago came to her memory.

Esther saw herself seated on the yellow sands at Bournemouth. Behind her was the glorious, quiet sea, sparkling under the bright sunshine. With a number of children, like herself in light summer attire and large sun-hats, which only partly concealed the earnest, interested little faces from the grown-up people standing round, she was listening to an address on "faithfulness," given by a Cambridge gentleman, who, in straw hat and white cricketing flannels, was standing on a little sand-mound, under the shelter of a red banner, with white letters on it, reading, "Children's Special Service Mission."

The young are attracted by earnestness, and the speaker carried the children's hearts as well as their attention along with him, as he showed how the Lord Jesus for us had been faithful unto the bitter end, "even unto death."

"Dear children," Esther fancied she heard him saying, "will you not be faithful to Him? You can be so in three ways:—

"1. Faithful in obeying and serving Him.

"2. Faithful to Him in temptation.

"3. Faithful in confessing Him.

"God says, '*Whatsoever* thy hand findeth to do, do it with thy *might*.' Fulfil all duties faithfully, then.

"Now, be faithful in temptation. That is, keep 'looking unto Jesus,' asking Him to come and fight for you; thus He will give you the victory, however *small* or however *great* the temptation may be.

"Then confess Him faithfully. Though others may try to shake your faith in Jesus and make you deny Him, tell them 'I know whom I have believed' (2 Tim. i. 12). When God gives you the opportunity to witness for Him, use it faithfully. Jesus says 'Whosoever therefore shall confess Me before men, him will I confess before my Father which is in heaven.' Thus you shall glorify the Lord Jesus, and He will say unto you, when He gathers in his redeemed ones: 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'"

And Esther also recollected how they all sang:—

I belong to Jesus—
So, I'll try to spend
All my life in pleasing
My Almighty Friend.
Since He is so holy
I must watch and pray,
That I may grow like Him
More and more each day.

And how she, with bowed head, during the moments of silent prayer which followed, had told Jesus that with his help and blessing she would be faithful.

Have you ever sent up such a prayer?

All this did not take long to pass through Essie's mind; for a moment she hesitated, and then in the half-dusted drawing-room went up the cry, "Lord, pardon me for my past unfaithfulness. Lord Jesus, help me now. Keep me from being idle and deceitful!"

And Jesus did help her. He showed her that even the smallest duties might be done to the best of her abilities, just for Him, and not merely "to please mamma," or because visitors must not see a dusty room.

This sweet thought of doing them for Jesus made Esther's harder duties become less irksome, and even the dusting of "those tiresome chairs" was honestly gone through, as she felt it a pleasure to bring glory to Jesus by doing something faithfully for Him.

"Why! Essie love," said Mrs. Searle a short time after, "this is a change! You *are* doing the work well, but don't be too long over it."

A glow of colour suffused the bright face.

"I am trying to be faithful over a few things, mamma dear," she said.

It was sweet to Esther to win her dear mother's fond look of approval; but it was doubly sweet to feel that Jesus was smiling too.

She never felt so near to Jesus as when she had been true to His word, "Whatsoever ye do, do it heartily," and had trusted Him to keep her faithful.

Esther is now a useful servant of God, longing to persuade others to share her joys in knowing for themselves, as she does for herself, that the Lord Jesus, who is "the Faithful One," will one day re-echo in glory the words she has heard Him speak to her heart, and remembers Mr. —— quoting on the beach, "Well done, good and *faithful* servant; enter thou into the joy of thy Lord."

Not long ago an honoured worker in the Lord's vineyard said to Esther, who for the time was tired out: "Whatever you undertake, you seem to do so thoroughly."

Oh, how Christ's weary worker rejoiced that He should allow her work to thus witness for Him. With a heart full of thankfulness, she sent up the cry: "Father, I thank Thee that Thou hast given me the victory over my self-indulgence through our Lord Jesus Christ.

Can the same be said of you, dear young reader? Have you been quite faithful in all that was given you to do, in your studies, your home duties? Did you do, are you doing, your utmost in all you undertook?

If not, ask God to forgive all unfaithfulness, and make you willing to do your best for Him in *all* things, and even in your play.

Be loyal to your Captain,
Be true to your Lord;
Bring joy to your Master
By keeping his word.

Just faithfully doing
All "next things" for Him;
His smile is worth winning,
His "Well done" of a King.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 28, John xx. 19—31; Mon., Sept. 29, John xxi. 1—14; Tues., Sept. 30, John xxi. 15—25; Wed., Oct. 1, Ps. xxiv. 1—10; Thurs., Oct. 2, Exod. i. 1—14; Fri., Oct. 3, Exod. i. 22—ii. 1—10; Sat., Oct. 4, Exod. ii. 11—25.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Exhibition Hall, Belfast, Oct. 3—5; Newcastle-on-Tyne, Oct. 11—12; Banbury, Oct. 19—26; Leominster, Oct. 29—30. Mr. H. Hutchinson, Chester, Sept. 26; St. Benedict's, Everton, near Liverpool, Sept. 27 to Oct. 5; Edge Lane, Oct. 7; Bowdon, Oct. 18; Longsight, Oct. 19; Manchester, Oct. 20; Croydon, Oct. 26—31. Mr. J. S. Tyler, Thorner, near Leeds, Oct. 19—24; St. Saviour's, Preston, Oct. 26—31. Mr. T. L. Sayer, St. George's Presbyterian Church, Brondesbury, to Oct. 3; Haverstock Hill Presbyterian Church, Oct. 12—24. Mr. H. W. Pewtress, Lecture Hall, Sunnyside-road, Hornsey-rise, Oct. 12—17. Mr. C. H. Collier, Cornwall-road Hall, Brixton, Oct. 20—22. Mr. Ed. Hughes, Trinity Chapel Lecture Hall, Brixton, Oct. 20—22. Mr. George Goodman, Baptist Chapel, Dawes-road, Fulham, Oct. 27—31.

The Annual Meetings for seaside reports will be held at Princes Hall, Piccadilly, W., on Mon., Oct. 13, afternoon and evening; and at Strangeways Hall, Manchester, Oct. 20.

A SUMMER RESORT IN FRANCE.

I HAVE just been the guest of M. S. de Neufville, at his seaside residence at Beuzeval, Calvados.

He is known as the Christian banker of Paris, is chairman of the Bible Society and treasurer of the Paris City Mission, and both by his voice and purse supports the McAll and other Missions.

Every morning we drove down to the Salle Evangélique, where Pasteur Théo. Monod expounded for fifteen minutes the Gospel of John in his clear and logical manner. A similar service is held every evening at 9 o'clock.

On Sunday, besides the two or three services in English, in the church built by M. S. de Neufville, M. Monod preaches at 10.30.

Last Sunday he gave us an exhaustive discourse on the gradual growth of the Holy Spirit, as recorded by St. Luke in his Gospel and the Acts of the Apostles.

In the afternoon, instead of the usual church service and sermon, they have a hymn and prayer, and an exposition of thirty to forty minutes on the Acts of the Apostles. This was very simple, yet not at all like a Sunday-school class lesson. As we came away M. de Neufville said, "It was worth publishing."

Would not something more like this be welcomed in many of our English churches and chapels? Instead of detached and often dreary sermons, let our pastors take a portion of God's Word and expound it from Sunday to Sunday. This was done in the early days, and is wanted just as much now. Besides being more attractive, it would, I feel sure, be more "building up."

Beuzeval is a pretty village, with two reasonable hotels and several lodging-houses, situated in a well-wooded hilly glen running from the high Normandy tableland to the coast.

The sands are firm, and suitable for bathing and other amusements, without the glare and fashion of some of our English and many French watering-places.

These natural beauties, combined with such opportunities of spiritual food, I think, if better known, would attract even more English families than they do at present. G. H. B.

PRESBYTERIANISM IN INDIA.—The long-talked-of union of the various Presbyterian bodies in India seems farther off than ever. The apparent advantages of combined action brought the proposal into high favour a short time ago, but when the Free Church of Scotland compromised itself with doctrinal laxity in the Dods-Bruce case the project received a blow from which it will not soon recover. The *Makhzan-i-Masihi*, a religious paper published at Allahabad by missionaries of the American Presbyterian Church, recently maintained that the proposed union is out of the question in view of the present doctrinal differences. Thus it appears that the Free Church of Scotland, in its anxiety to preserve peace at home, has spread dissension abroad, and exercised an influence prejudicial to organic union on the part of the various branches of the Presbyterian Church in the Indian Empire.

THE JOHN G. PATON FUND.

The organisation of this Fund, about three months since, and its success in the early stages having come to the knowledge of the devoted missionary to the New Hebrides, now in Australia, he writes in his whole-souled, responsive way telling how he hears, "with tears of joy and gratitude, of the wonderful response God has drawn forth to the appeal to British Christians to help me as soon as possible to occupy every island for Jesus." He expresses his thanks to the publishers of the appeal, and to all God's stewards who have sent monetary help to him in the good work; and adds, "I thank our Father in heaven for using the simple record of my humble life in deepening the interest and drawing forth the prayers and help of so many of his people. Surely, if ever missionary had cause to be low at the feet of Jesus, and adore Him for the help given in extending the Gospel to the heathen, I have; and I am indeed laid under the deepest obligations to Him."

The letter gives some further instances of devotion on the part of the converts—notably young chiefs on the island of Malo—but there occurs in it the following suggestive paragraph: "For the last three months I have suffered a good deal from internal pain and weakness; yet, inspired by the hope of being spared and used to have a missionary placed on every island of the group, and in answer to prayer, Jesus has sustained me, and enabled me to hold on my arduous task."

That one desire for the salvation of the heathen still burns into the inmost soul of this aged pioneer of the Gospel. No wonder that pain and weakness come upon him; and indeed his benign face with its silver locks may not much longer grace the earth. Surely a monument to his devoted life while yet he lives is a far more desirable scheme than any posthumous recognition of his worth. No greater joy could be given to him than to enable him to secure the eight additional missionaries for which he is pleading now in Australia.

The special Fund raised in Britain now amounts to £1000. It is desired to double that sum. Further contributions may be sent to the Rev. James Paton, B.A., 2, Park Quadrant, Glasgow. A. K. L.

TEMPERANCE IN SCOTLAND.—The Edinburgh Exhibition was the scene of a large and important demonstration on behalf of national temperance on Saturday. Over 40,000 persons were present during the day, and the sale of all intoxicants was stopped. At an immense meeting in the Grand Hall strong and earnest speeches were made by Mr. P. Maclagan, Rev. John Smith, Rev. John Robertson, and others, calling for such temperance legislation as will enable the people to cope with the evils caused by the public sale of drink. There have been many complaints of the temptations to drink thrown in the way of young people visiting the Exhibition, and this public testimony raised on the same spot will not be without beneficial results.

THE HOUSE OF REST FOR CHRISTIAN WORKERS.—This Institution, which has for twenty years been situate in Cambridge-gardens, Kilburn, is now established in much more suitable and commodious premises in No. 10, Finchley-road, St. John's Wood, N.W., close to the Marlborough-road Station. The leasehold property in Kilburn has been disposed of, and the freehold at St. John's Wood purchased on most advantageous terms. A new wing is to be added for the "Aged Workers' Home," a much-needed addition to the institution. The sum of £2500 is still needed to complete the purchase fund, and Miss Mason earnestly desires that this shall be forthcoming before the new house is formally opened towards the end of October. Those who know how many a weary lot has been cheered and brightened by the influence of the House of Rest will feel constrained to do all that lies in their power to assist in carrying on the work to which Miss Mason devotes her life.

PASTOR J. BENNETT ANDERSON.

Mr. John Bennett Anderson, pastor of the church assembling in Byrom Hall, Liverpool, is about to take a trip to recruit his health to the Antipodes. After ten years of work, largely evangelistic, in the great northern city, he has been granted leave of absence for nine months. The farewell meetings were very cordial, and made specially pleasant by the presentation of many tokens of affection to the pastor, who will, it is hoped, find in Australia and New Zealand many open doors for preaching and singing the Gospel.

Mr. Anderson is forty-five years old, and has been engaged in active evangelistic work since 1866. His labours in Liverpool have been very fruitful of good. During the ten years 700 believers have been baptised, and large numbers of persons have signed the temperance pledge. Outdoors, as well as indoors, Mr. Anderson's activity has been incessant, so it is not surprising that many friends have been wishing him a happy voyage and blessed occupation in the Gospel.

For five years before entering upon work in Liverpool, our friend laboured as an evangelist

in Canada and the United States; he has seen other lands also, and will bring an old traveller's experience to bear upon the journeyings which now lie before him. He sails from London in the *Orotava*, on October 10. We trust he will return to his much-loved sphere in vigorous health, and in the fulness of the blessing of the Gospel of Christ.

[Our picture is from a photograph by Messrs. Brown, Barnes & Bell, Bold-street, Liverpool.]

MISSION TO INVALIDED SOLDIERS AND SAILORS.—I have been hoping again with the help of kind friends, to send my annual box of comforters and cuffs to Portsmouth, as Christmas and New Year's gifts to our returning invalided men from abroad. I shall be very thankful to receive help for this good object in money or goods; also used Christmas and New Year's cards, if not soiled or written on, and Gospel booklets or tracts, for tying on the articles. Parcels should be sent not later than December 12.

(Mr.) F. P. Moore.

7, *Shellons-street, Folkestone.*

RELIGIOUS OPPRESSION IN RUSSIA.—Advices from Russia (says the Vienna correspondent of *The Daily Chronicle*) state that religious oppression still continues, all those who refuse to go over to the Orthodox Church being persecuted in various ways, and compelled to leave the country. On Friday last a number of German settlers from the west and south of Russia made their appearance at Brody, a town on the Russo-Austrian frontier, having been expelled from their homes on their refusal to become converts to the Russian Church. The unfortunates, who were mostly ignorant men, had passage tickets for Brazil; but, as they had no passports, they were stopped and sent back to Russia.

HOLD ME!

Here am I! O Saviour sweet,
Cast by sorrow at thy feet;
Take me as I am and bend
To some consecrated end;
Make me olive branch or sword,
Only do Thou hold me, Lord.

Here I am! I had no choice,
But to listen to thy voice;
Use me wholly at thy will,
Though for sadness use me still;
I can drink the bitter cup,
If Thou, Lord, dost hold me up.

Here I am! Oh take me all,
Body, soul—for Thou didst call;
I should deem it service meet,
Lying only at thy feet;
Be it suffering, be it song,
Hold me—and I shall be strong.

Here I am! I fain would be,
Just what Thou dost fashion me;
Make me what Thou art, and then
Thee will I make known to men;
Silver ask I not, nor gold,
But that Thou my footsteps hold.

Here am I! And here I lay
All, and own no other sway;
Hold me waking, hold in sleep,
For myself I cannot keep;
When I triumph, when I bow,
Hold me ever—hold me now.

[From a new volume of poems by Professor F. Harald Williams, shortly to be published.]

MESSRS. FULLERTON & SMITH.

For a fortnight these brethren have been holding services in St. George's Hall, and the Mechanics' Institute, Bradford, and from first to last great crowds, much interest, and gracious results have been witnessed. Bible-readings were held in the afternoons, which from six hundred to eight hundred persons attended, and evangelistic services in the evenings, when the spacious building was packed with audiences of 1200 to 1500, and on some nights hundreds had to go away, unable to get in. There has been nothing approaching to sensationalism, either in method or matter, and yet no one can say that there was a dull moment from the time when the first note of praise was raised, till the last "Amen" was uttered.

From the first large audiences have been gathered to the mission, and that in itself is no small matter in this busy pleasure-loving town. Sundays were the high days for numbers and blessing. In the afternoons Mrs. Fullerton addressed meetings for women, and Mr. Fullerton and Mr. Smith conducted services for men; while in the evening the large St. George's Hall was packed with a vast audience, eagerly waiting and willing to listen to the joyful news of salvation.

But crowded buildings were not, thank God, the only result of the mission. There were surging crowds, but there were also surging emotions welling up and overwhelming many hearts. Conviction strong and deep was depicted in many a face, and the bowed head and tearful eye told the oft-repeated story of the Spirit's power in awakening a sense of sin and a yearning for salvation. Before the final meetings, at least 200 persons had passed through the inquiry-room, and doubtless as many more were impressed who did not stay to the after-meetings. Moreover, there are results which can never be tabulated. Christians were aroused, instructed, helped, and led to a fuller consecration, and in the hearts of some preachers zeal in the service of the Master was increased to an intense heat. H.

THE MOST REV. W. SAUMAREZ SMITH, D.D.,

Bishop of Sydney.

THE subject of our sketch this week was born in Jersey on January 14, 1836. His father, Snowdon Smith, was at that time connected with a branch of the Volunteer Service; but soon afterwards entered the ministry of the Church of England, and for thirty years laboured with untiring faithfulness in one of the poorest districts of Brighton. Now in his eighty-first year, Prebendary Snowdon Smith, relieved from pastoral responsibilities, is still full of good works, a man beloved of all who know him.

SAUMAREZ SMITH was educated first at Marlborough under Dr. Wilkinson and Dr. Cotton, and took a high place among the five or six hundred boys, winning the Ireland scholarship in 1849. In 1854 he passed from school to college, and wrote to a companion words which have now a peculiar significance: "We are certainly not to be always casting wistful glances behind us; we must press *forward*. Let our motto be onward, upward, heavenward." At Trinity College, Cambridge, he was known as a hard-working and successful student, winning prizes, taking a high position in classics and theology, and ultimately attaining the dignity of Fellow. He found time, however, during the greater part of his university career to teach a class of boys in the Jesus-lane Sunday-school, and, while a genial companion, was never ashamed to own Christ as his Master.

When Dr. Gill was chosen Bishop of Madras in 1861, Saumarez Smith went with him as his chaplain, and in a tour of some two thousand miles among the missionary stations in the south of the Indian peninsula, acquired a valuable and enlarging experience. He met in the course of this tour Dr. Cotton, his old master at Marlborough, then Bishop of Calcutta, and to him he naturally dedicated his first book, written in 1865, after his return, on "Obstacles to Missionary Success."

For three years Dr. Smith did faithful pastoral work as vicar of Trumpington, near Cambridge—work which we are assured is still gratefully remembered by some of the parishioners—until in 1869 Dean Howson and Dr. Lightfoot, afterwards Bishop of Durham, induced him to undertake the charge of St. Aidan's College, Birkenhead. There, for the last twenty years, he has laboured with an earnestness, a hopefulness in the face of serious difficulties, and a success which have both earned and prepared him for the position of higher honour and wider responsibility, that of Bishop of Sydney and Primate of Australia, to which he has been raised. Birkenhead seemed then fitly named the city of the future (like mankind, which "never is but always to be blessed") and this handsome college, designed for the training of aspirants to the ministry of the Church of England, was empty and burdened with £10,000 of debt—a name and a possibility, just as long streets near it were indicated only by kerbstones. Principal Smith has turned the forlorn hope into a considerable success; the debt is long ago extinguished; the working of the institution has been thoroughly organised; and hel eft there fifty hopeful students. His latest undertaking was the erection of a chapel in the grounds, where his ministry was enjoyed, not only by the students, but by residents in the neighbourhood.

(From a Photograph by Messrs. Robinson & Thompson, 57, Bold-street, Liverpool.)

Canon Smith—for he was made an honorary Canon of Chester in 1880—has been always known as a liberal-minded but decidedly evangelical Churchman. The direction his liberality takes is not that of doctrinal laxity, but rather of cordial readiness to co-operate in all good works with brethren not conforming to the Established Church. The Waldensian Missions in Italy, the Religious Tract Society, and the British and Foreign Bible Society, received his steady and effective support both on the platform and in the local committees. It was natural, therefore, that when a man had to be found to consolidate and extend the work of the Church of England in New South Wales, Canon Smith should be thought of—a strong man every way, tall, broad-chested, with a face full of dignity joined with goodwill, who, while still in the prime of life, has behind him five and twenty years' experience in organisation and the management of clerical human nature. A parting gift of £550 testified the regard in which the new bishop was held by all classes in Birkenhead.

Dr. Smith's consecration took place in St. Paul's Cathedral on June 24 last; but it pleased the Head of the Church to give him, just ten days earlier, a more solemn and tender anointing. Mrs. Smith, who was looking forward to the new life in Sydney, if anxiously, yet with hope and prayer, was suddenly taken from his side after a very short illness; and in the strain put upon his heart by separation from one who had helped him devotedly and wisely for twenty years, Dr. Smith felt that he was being very specially called to cling to the one Source of consolation and strength. Mrs. Smith was one of those gentle, earnest, cultured, godly women who do much good with little prominence—"Half canonised by all that looked on her, so gracious was her tact and tenderness."

The Bishop took farewell of Birkenhead in a sermon preached on August 3, from a text which breathes the same spirit expressed in the college letter already quoted "But I will hope continually, and will yet praise Thee more and more" (Ps. lxxi. 14). He showed that a Christian cannot afford, even in so great a sorrow as he had been called to bear, to let down the courage of his hope, but must go forward, assured that the future will yield "more and more" reasons for praise.

On August 15 he sailed with his motherless children for the Antipodes, where we trust he will be largely blessed in a work for which he has peculiar fitness—not least in his recognising others besides Anglicans as Christian brethren, and co-operating with them in the service of a common Master.

Salisbury Conference.

THIS unique and refreshing gathering took place last week. The subject for consideration was the often pronounced benediction—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii. 14). It is scarcely possible that anyone who was present will ever again repeat or hear these words of blessing without remembering how much they mean: that they are a message from the Triune God—a solemn recognition of the three co-equal persons in the Godhead.

Grace is the outward expression, in word and act, of love which is invisible: just as the Lord Jesus Christ is God manifested in flesh. Thus the order is explained—we drink of the stream before we reach the fountain. The grace manifest on earth leads us upward to Love upon the throne in heaven.

The Holy Ghost is the medium of communion between the Father and the Son; between us and God; between us and our brethren.

Dr. GRATTAN GUINNESS suggested that this benediction is the New Testament equivalent of the Old Testament blessing (Num. vi. 24-26), in which the Lord's name is thrice mentioned. "And they shall put my name on the children of Israel, and they shall bless them." We learn the meaning of a text by its context. In 2 Cor. xii. 9 Jesus says, "My grace is sufficient for thee," which leads in xiii. 14 to "The grace of our Lord Jesus Christ...be with you." In xiii. 11, "the God of love and peace shall be with you" leads to "the love of God...be with you." The love of God results from the God of love. Then what is "the communion of the Holy Ghost"? The question before the mind of the Apostle was the unity and community of the Church. He had just said, "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace...greet one another with a holy kiss." The communion of the Holy Ghost is the communion of those with whom He dwells.

We have thus briefly touched upon the three parts of the benediction as a whole. Much of a very edifying character was said on the Grace and the Love and the Fellowship, by the convener and chairman, Rev. Edgar N. Thwaites, by Revs. R. Graves Walker, J. Stuart Fox, Geo. Wainwright, Trevor Fielder, F. Baldey, W. E. Chapman, T. Thwaites, and others.

One characteristic of this Conference is that attention is directed away from self to Christ, and it is very helpful in this respect. We must content ourselves with a few brief extracts from the addresses:—

Rev. J. S. FOX.—The greatest mystery is not that God loved me when a sinner, but that He has loved me since, all along the way.

Rev. R. GRAVES WALKER.—Have you found your life-work? The work God has given me to do is to speak good of Jesus Christ. Do this, and you will be to the praise of his glory.

Dr. WHITE, Winchester.—It is no use learning at this Convention if we don't go away determined that "*I will say* of the Lord, He is my refuge and my fortress."

Rev. J. WILKINSON.—Blessing comes if we *do* the things we *know*. James lays stress on not being a forgetful hearer but a doer... that man shall be blessed in his doing. Before my conversion I was a native of this world; for fifty-one years I have been a pilgrim and a foreigner...God never counts us his children till we are born again.

Rev. E. N. THWAITES.—All the corn came through Joseph: all grace through one channel, Christ. "Grace and truth *came* by Jesus Christ."

Rev. T. FIELDER.—Presence of mind, spiritually, is the presence of Christ.

Concerning the love of God, one of the speakers said, "This love will express itself in love to the brethren. Not only to those at the other end of the world, but to those in the same town. A speaker on the platform of the Evangelical Alliance had once said: "We are all one on this platform, but we shall not know each other in our own town.' True love goes out towards all believers, even though they differ on many points, and occupy a different denominational position. This manifestation of love is the most effective way of confessing Christ" (1 John iv. 15-16).

John says in his Gospel—"No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath declared Him." And now that Jesus has gone out of this world to the Father, the same Apostle writes in his Epistle—"No man hath seen God at any time: he that dwelleth in love dwelleth in God and God in Him"—implying that as Jesus while on earth revealed the Father, it is now given to his people to make Him known.

Rev. GEORGE WAINWRIGHT.—The Holy Spirit is the power of fellowship among all believers. Scripture recognises no other basis of union. The possession of a common life makes us one. "'We are all baptized by one Spirit into *one* body.' We have been making *many* bodies, but God is unmaking them everywhere. All denominationalism is based upon similarity of thought and opinion, and is, therefore, unscriptural and contrary to the mind of God. What we are to 'endeavour to keep' is not the unity of thought upon doctrine or ceremony, but the unity of the Spirit." We *are* one by the act of God; our earnest endeavour must be to manifest that oneness. All denominations are doomed, and we may rejoice to see them destroyed, in order that those who possess a common life may be bound together in the true fellowship of the Holy Spirit. *This* will convince the world that Jesus was sent by the Father.

Miss FAULKNER, showing how ignorant some of our own people, though surrounded by churches and chapels, are of God and prayer, and yet how the Spirit enlightens them, told of a woman who in advanced years was converted to God. When she came to the weekly prayer-meeting she said, "I should so like to say something, but don't know how." She was told that God would understand and be pleased however she might express herself.

THIS WAS HER PRAYER.

"Dear Sir,—Thank you up there in heaven very much for washing me whiter than snow. I am only a poor washerwoman; I always have tried to wash well: but now I must wash better than ever, because you have washed me whiter than snow."

Here was justification and sanctification, and consecration and transfiguration. May all our prayers be as Scriptural and as truly of the Spirit as that of this newly-born sister in Christ.

At the evening meeting, on Christ as Saviour, Shepherd, and King, the hearers were given wheat beaten out of full ears, matured thought, and spiritual teachings. The five-minute records of work after luncheon and the impromptu expositions after tea, are always interesting features here.

On Wednesday afternoon Sir John Kennaway presided at a full missionary meeting addressed by Rev. J. H. Hoare, of Ningpo, and by Dr. Grattan Guinness, who explained the situation in Africa from a large map of that country.

On Thursday evening the speakers were Rev. John Wilkinson and Dr. Grattan Guinness, each of whom gave splendid addresses on Christ as King. Dr. Guinness answered the question, "Who is the King?" (Psa. xxiv. 8-10). (1) He is the *rightful* King; (2) He is the *righteous* King; (3) He is the *rejected* King; (4) He is the *resistless* King; (5) He is the *returning* King.

The Conference closed with a praise meeting, at which for half an hour text after text which had been specially used came from all parts of the hall, until many were melted under the power of God's Word. Then half-minute testimonies followed of definite blessings experienced. Lastly, those who would dedicate themselves to home and foreign mission work if the Lord open the door were asked to rise. Five responded to the former and thirteen to the latter appeal. Thank-offerings at the Conference amounted to £177, with two valuable rings and a gold chain.

In the evening a great evangelistic service was conducted by Mr. W. R. Lane, at the close of which many remained to be directed more clearly into the way of life.

SO FAR, AND YET SO NEAR.

(*Composed at Sea.*)

So far, and yet so near! Oh, happy thought,
Which lightens care, and sanctifies my lot,
And sends my spirit far o'er land and sea,
And upwards, Lord, my blessed Lord, to Thee!

So far from home, and yet so near to God,
Who makes the humblest heart his blest abode;
Who deigns Himself to come and dwell with me,
And guide me o'er this wild, tempestuous sea.

So far from friends, and yet so near to Thee,
Thou blessed Saviour, Christ of Galilee,
Who stills the tempest in my troubled soul,
With "Peace, be still! I am thy Lord, thy All."

So far from city and the sanctu'ry's calm,
So near to service and the Sabbath's balm;
That saved from fear amid surrounding things,
I hymn my praise with Jesus' priests and kings.

So far from harbour, yet so near to port,
Where storms can never come, nor aught can hurt;
So, like the watching sailor, I can swell—
"The lights are turning bright, and all is well!"

So far, and yet so near! So let it be;
If far from friends, I still am near to Thee;
Then let winds roar, and the wild waters roll:
I am content and safe—Christ keeps my soul.

OLD CORNISH.

THE SECOND COMING OF CHRIST.—In connection with the World-Wide Prayer Union for the Second Coming of the Lord Jesus Christ, a week of prayer has been appointed to be held in the Conference Hall, 143, Clapham-road, S.W., from October 18 to 25. There will be meetings from 11 a.m. to 9 p.m. daily, during the week, with intervals for refreshment. The Lord's remembrancers are entreated to unite in obedience to the commands: "Keep not silent. Give Him no rest, till He establish, and till He make Jerusalem a praise in the earth, and to seek the blessing promised to those that love and pray for the peace of Jerusalem." Among the friends who have signified their intention to lead in prayer are Sir A. Blackwood, Revs. Dr. Bullinger, F. A. C. Lillingston, H. Pelham Stokes, H. W. Webb-Peploe, and J. Wilkinson, General Halliday, Major McKinlay, Messrs. J. E. Mathieson, and R. C. Morgan. The secretary of the Union is Rev. N. S. Taylor, 5, Sydenham-terrace, Babbacombe, Torquay.

MR. LETHABY'S WORK IN MOAB.

THE work of Mr. William Lethaby and his devoted wife in the land of Moab is now well known; and in proportion as it becomes known the workers are held in high esteem for their loving zeal in prosecuting the cause of God in a sphere which has too long been overlooked by the Church at large. Mr. Lethaby is at present in England on a short visit, and on Tuesday evening last week, at a meeting held in the Wesleyan Chapel, City-road, he told the very interesting story of his Mission. The chair was occupied by Major-General HAIG, who was able to bear personal testimony as to the nature of the work, for nearly two years ago he visited Kerak. He saw in the Mission a great and important step towards the evangelisation of Central Arabia, with its ten or twelve millions of inhabitants. He looked forward to the time when from the Mission at Kerak—the most advanced point of Christian work in Central Arabia—colporteurs will carry the Gospel into regions hitherto unevangelised and otherwise very difficult of access.

Mr. LETHABY began his story by referring to his longings while still a local preacher in Somerset, and traced in outline the story of God's blessing upon his truly adventurous work. Kerak is 3000 feet above the Mediterranean Sea, and the eye can see Jerusalem in the distance, the Dead Sea lying deep in the hollow between. The country is fertile as of old, but unless care is taken, the fruits of the earth fall into the hands of plunderers. The people are for the most part

DESCENDANTS OF ISHMAEL.

Invasions have been numerous, as might be expected, for of the seed of the bond-woman it has been written: "His hand is against every man, and every man's hand against him." Notwithstanding, the Moabite is no poor starved wretch, but holds his head up higher than those around him. There are many towns and cities in the land, of which little or nothing is known. They are tolerably well walled; Kerak is the chief stronghold, and mentioned under various designations in the Old Testament (*e.g.*, 2 Kings iii. 25; Isa. xv. 1). From the time of Saladin and the crusaders down to our day no English woman had been to the place until Mrs. Lethaby went.

Answering the question: "Why did I go to the Moabites?" Mr. Lethaby maintained that as a Methodist he would have been unworthy the man who said, "All the world is my parish," if he had not gone where there was greatest need for the Gospel message. When on a visit to the Holy Land, he learned that there were souls in Moab for whom nobody seemed to care—no one had told them of Christ. He was dissuaded from going to them immediately, and persuaded to continue his local preaching and other work in England. However, God struck him down in health, and some seven years ago death seemed very near. Then, realising that he had better live and labour in Moab than die altogether at Frome, his friends wished him God-speed in his new sphere.

Notwithstanding many rumours of the arrival of a Turkish force, Kerak still remains an independent Arab State. There is an utter absence of protection to life and property, but the missionaries are free to make known the Gospel and instruct the children—principally of Moslem families—in the Word of God, also to conduct house-to-house services among the women. The ruling families are very lawless; one of them told Mr. Lethaby: "We do not want any of the commandments of God." Certainly they do not mind breaking any one or all ten of them. There are in Kerak a few members of the Greek Church, which, though admittedly corrupt, has not ceased all down the centuries to provide for Christian worship in the city.

It was against the advice of many in Jerusalem that Mr. and Mrs. Lethaby set out for Moab. They said: "It is not safe; you are throwing away your life." But four missionaries' wives spoke differently, saying: "Go"; to Mrs. Lethaby they gave this word of encouragement:—

"NEVER MIND WHAT ANYONE SAYS;

if God has given you work there, go in his name, and do it." Having described his journeyings, and some of the troubles and toils of his undertaking, Mr. Lethaby told of the cheering progress of the work. Many children have been taught to read and write; while in learning by heart passages of Scripture some of the children have excelled. The little ones are taught Psalms and other portions of Holy Writ, from ten to sixty verses every week, and many of them can write in English as well as Arabic. Hymns, such as "My God, I am thine," "Thou, O Christ, art all I want," are known and heartily sung by these offspring of Mohammedans; the children will surely never be followers of the False Prophet. Their instruction is broad and deep. Said Mr. Lethaby: "I will go through every chapter of St. John's Gospel, and the boys will tell me what is in each and all; I ask for verses, and they repeat them from any chapter I name." In view of the wickedness of the people, one boy remarked thoughtfully: "They do not think of the judgment day." Mr. Lethaby also spoke of his wife's meeting of Mohammedan mothers; and acknowledged the valuable assistance rendered by their helper, Miss Arnold. A hospital is wanted, also Christ-like fellow workers. From Kerak colporteurs might explore the land, spreading the Word of Life abroad, so that "Arabia's desert ranger" may bow the knee to Christ.

In his modesty Mr. Lethaby did not enlarge upon the great hardships he had endured. Rev. GEORGE PIERCY, treasurer of the Mission, referred to these, also to the insults and outrages that had attended the devoted workers. It was clear that Mr. Lethaby left much unsaid, as he did not make the barest allusion to his beneficent medical work among the people.

The "Occasional Papers" on the Mission are full of interest. Those who wish to receive them should communicate with Mr. Piercy, at 276, Burdett-road, London, E.

MR. JOHN CHAPMAN, of Torquay, has during the past four months found many open doors for Gospel work in Australia. To a large extent he has laboured in country districts, but he has had large audiences, people having come together from far and near to hear the Gospel. Latterly he has been at Sydney, preaching in the Temperance Hall, and giving Bible-readings at the Tabernacle.

PRAYER FOR ISRAEL.—Rev. J. Wilkinson, of the Mildmay Mission to the Jews, has issued a circular announcing that it is arranged to hold an All Day Prayer Meeting at the Conference Hall, Mildmay Park, N., on Tuesday, September 30, to plead with God on behalf of Israel. "We shall be grateful to the Lord," says Mr. Wilkinson, "if the friends of Israel in London and its suburbs, and if possible those in the country, will unite with us on that day; but where this cannot be done in person we would suggest that similar meetings, with the same objects and topics, be called together in provincial towns." The meetings at Mildmay will be held as follows:—9 a.m.—Confession of culpable neglect of the Jews by the Church of Christ; Chairman, Colonel J. F. Morton. 11 a.m.—Prayer that the Christian Church may be aroused to an interest in the Jews warranted by the Word of God; Chairman, Mr. James E. Mathieson; address by Rev. Dr. Bullinger. 3 p.m.—Prayer for an outpouring of the Holy Spirit on the Jews throughout the world; Chairman, Rev. John Wilkinson; address by Rev. W. Fuller Gooch. 6.30 p.m.—Prayer for all Missions to the Jews—that men and women engaged in this work may be filled with the Holy Spirit, and that modes of work may be those approved by the Word and Spirit of God; Chairman, Mr. Reginald Radcliffe.

A FRENCHMAN'S CONVERSION:

A STORY OF DIVINE PROVIDENCE.

WE quote the following from the Annual Report of the Open Air Mission for 1890:—

A Frenchman stood on the sea-shore at Folkestone, hungry, desolate, miserable. Though young he was wicked, and considered himself abandoned of God for his wickedness, and had long given up all ideas of religion. A few months earlier he had left Paris with a companion for London. There they had drunk freely together, and after one of their drinking bouts his companion deserted him, after robbing him of all save ten francs. For awhile he wandered about, and finally he resolved to walk to Folkestone, where he arrived on a Saturday. Being destitute, he lay out all night, and on Sunday morning he went down to the beach to be out of the way of the people, and hoping to find a few mussels to satisfy the cravings of hunger, but found none. At the sight of the barren sands his emotion overcame him, and he wept. This recalled his past wickedness, and he felt he deserved his present misery; so he cried to God for help.

Meanwhile, a missionary in the town was strongly impressed with the conviction that he ought to visit the beach. He had gone to an inn, to speak to the men who usually gathered there for gambling and drinking; but the Spirit bade him go to the beach. As it was a long way, he hardly cared to go at first; but he felt the Lord wanted him to go, so he went. He was led to a very out-of-the-way place to get down. At this spot he saw the young Frenchman we have described. He felt afterwards that God must have led him that way, or he would not have discovered him. At first he passed him, but the Lord bid him go back. Then he offered him a little tract, for which he returned his thanks with tearful eyes. Finding the stranger thus thrown in his way had a kindly voice, he told him his story, in broken English, as stated above, and ended by saying he was just asking God to help him, so that when the missionary stepped up, he felt that it was God himself who had come.

Here was as clear a case of providential guidance as the familiar story of Philip and the eunuch in the eighth chapter of the Acts of the Apostles. The missionary took the stranger home, and having fed him, had a long discourse with him, which ended in the poor fellow yielding his broken heart to Jesus. Then they prayed together, and the penitent's first prayer was: "I thank you, good God, for ever bringing me to London, and for losing my all, or I should never have found the good Jesus. I thank you for dying for me. I will serve you for ever. Do keep me."

He stayed awhile with the missionary, who then put him aboard the Boulogne boat which left Folkestone at midnight. Before starting they had prayer together on the beach, commending each other into the hands of God, and sought his guidance. After waiting about five weeks the missionary received a letter from his grateful convert. On board the boat, he said, were two young gentlemen on their way to the Exhibition, and as they could not speak French they engaged him as their interpreter during their stay. Thus the means to earn money were speedily and providentially arranged. In this letter he still praised God that he was saved.

"Who hath despised the day of small things?" It was Gipsy William Smith, the town missionary of Folkestone, who proved the good Samaritan in this interesting case.

WIMBORNE, DORSET.—A mission under the auspices of the Y.M.C.A. was conducted at Wimborne by Mr. Henry Thorne, from September 6 to 17. Much blessing was experienced during the services, and many testified to the saving power of Jesus Christ.

At Doncaster Races.

WHO could look unmoved on a spectacle such as this?—Doncaster station the starting-point, and Doncaster racecourse the destination of an immense multitude, men, women, children, princes, peers, peasants, surging along the fine wide road, about a mile and a half in length, and blackening the prospect with their numbers. Thousands, tens of thousands, scores of thousands, on they go, hour after hour, day after day for four days—a solemn and striking illustration of the broad way that leadeth to destruction, many going in thereat. What attracts them? Pleasure, ungodly gain, sin. And do they come back satisfied? Let their faces tell the tale. Here is one—a typical betting man—costume and countenance alike unmistakable. There is a look on the latter which plainly says, I have won, but it is a look none of us would care to wear. Here comes another—a young man who walks with heavy step and downcast air. Despair is written there, and it says, I have lost my all. On they come, these faces glad and sad—thousands, thousands.

And amid this carnival of hell, this triumph of ungodliness, who is on the Lord's side? Not many, apparently. Myself, from the office of the Open-Air Mission, and two or three local workers—working men who have willingly sacrificed time and money for the Master's sake and for his glory. We sally forth together every morning, laden with booklets, tracts, and Scripture cards, and, making our way to the racecourse, stand within the entrance offering tracts, repeating texts aloud, and warning the young as the multitude passes by. And while, in one sense, the work tells heavily upon the spirit, and

MAKES THE HEART ACHE FOR SADNESS,

in another it is cheering, for the great majority take willingly what is offered them.

At Epsom it is different, for there, perhaps, fully fifty per cent. of the people refuse even the choicest publications; but here they are accepted by almost all except professional betting-men and aristocrats, whom it seems almost impossible to reach. Those in vehicles, too, must receive attention, so we walk through the whole course, giving the precious seed to country people in breaks, carriages, and traps, and to keepers and attendants at stalls and booths. The butter-scotch boys, too, of whom hundreds are about selling Doncaster's famous product—must not be forgotten, and a pretty card or children's booklet greatly pleases them.

The afternoon brings a pleasant change, for at 2·30 we join the prayer-meeting in the Y.M.C.A. conducted by local ministers, Episcopalian and Nonconformist, and attended by a goodly band of praying men and women, who cry to God on behalf of those who never lift up cry or prayer for themselves, and for the efforts made in his name to stem the tide of evil. Then, armed again with Gospel ammunition, we take our stand some distance on the road, and as the race-goers return we meet them with spoken and silent messages from the Master.

It is half-past seven, and we are in St. Sepulchre Gate. A score of earnest workers gather round, and while evening falls, and the crowd thickens, we tell the "old, old story, of Jesus and his love." It is grand!

THE MAYOR IS WITH US,

and earnestly, simply, faithfully, he addresses the assembly, and proudly declares that he has received no greater honour in the town than this, to tell them of the Saviour's invitation to sinful men. My host, Dr. A. Christy Wilson, the beloved physician, is there, and his splendid voice rings out like a trumpet-tongue upon the evening air, as with powerful and persuasive words he preaches the glorious Gospel. Christians of many denominations are there, Methodists and "Exclusive Brethren" alike rejoicing in the privilege which is theirs. And godly women are there, and as they speak the objector's voice is hushed, and a solemn stillness of rapt attention steals over all. Best of all, the Holy Spirit is there, *His* voice is being heard, *his* power is being felt. It is grand!

Alas! it is but a drop in the ocean. Thirty-thousand tracts distributed by three or four workers in four days, but a hundred workers and half a million publications would not be too many to meet the awful need. Why are not more local workers forthcoming? Partly because everyone is so busy in the race week, and partly because many mouths are shut, and many hands paralysed, by tacit acquiescence in that which takes place. Lodgings are let for fabulous sums,* trade is busier than at any other time, and a clear annual profit of something like £10,000 is made by the corporation, a contribution to the local rates, which wins over almost all the local opinion. But if this be so, outsiders must step in. For many years past the Open-Air Mission† has sent special agents for the work, and, did funds permit, efforts on a far larger scale could be put forth.

Would that the Church of Christ were awake to its duty of more worthily supporting this Mission, which, undaunted by sneers, and unchilled by the averted eyes of the great amongst us, has laboured on for thirty-seven years amongst those who, met and reached at racecourses, never can and never will be reached except on their own ground.

Let no one say the effort is a fruitless one. Stern, blessed facts, long in the possession of the Open-Air Mission, and added to with the added labour of every year, are, thank God, too strong! Ask Mr. Edwin H. Kerwin, the right-hand man of Mr. Charrington at the Great Assembly Hall, Mile End-road, and he will tell you it was on Doncaster racecourse that he read and heard the Gospel, to return home convicted of sin, and to seek and find the Saviour. And this is anything but a solitary instance. But if it were, or if we lacked even that, the Divine command must be sufficient. "Go out quickly," "Go ye into all the world," this is enough for obedient and consecrated hearts.

Open-Air Mission. FRANK COCKREM.

* For the week's hire of a furnished house as much as £100 is sometimes given.

† Offices, 14, Duke-street, Adelphi, London, W.C. Secretary, Mr. Gawin Kirkham.

CHRISTIANITY IN TURKEY.

THE growing feeling of unrest among the Christian subjects of the Sultan, both in Europe and in Asia, is daily becoming more apparent. Every mail that reaches England from the Turkish dominions brings confirmation of the brief telegraphic despatches which of late have followed each other in quick succession, all showing how hopeless it is to expect any reforms whatever, however solemnly they may be promised at the Sublime Porte. From Southern Macedonia come reports of oppression and barbarous cruelty. In Crete the smouldering embers of discontent may at any moment burst out into flame. Wherever, in fact, the banner of the Star and Crescent flutters in the breeze, there also is to be found mal-administration and peculation in all public departments, weak and lazy officials, corruption in the courts of law, and general insecurity of life and property. Armed brigands levy blackmail right and left, the local "Robin Hoods" ostentatiously parading themselves in the bazaars at noonday, exchanging friendly salutations with the officers of gendarmerie, and passing unmolested under the fretted casements of the Governor's house. Nor are the Mohammedan peasantry themselves satisfied with their lot under Islamic rule. They would infinitely prefer a strong Government under the protection of a European Power, such as now exists in Egypt, Bosnia, the Herzegovina, and Cyprus (where, at all events, the poor obtain substantial justice at the hands of Christian judges, and all enjoy perfect religious liberty) rather than continue to endure the present unsatisfactory condition of affairs.—*Pall Mall Gazette.*

THE HOME OF INDUSTRY.

THE friends gathered on Wednesday last week at the usual workers' meeting, at 29, Bethnal Green-road, greatly missed the bright and cheery presence of Miss Macpherson, who had left that day for Canada. Many prayers were offered for her and the work among the little ones on the other side of the sea.

Pastor W. FULLER GOOCH gave an address founded on Numbers xi. 24-30. The faithfulness of Scripture in recording the failings as well as the excellencies of God's servants is not only a tribute to its Divine truthfulness, but also an encouragement to the people of God to-day, showing them that the best of men were of like passions with themselves. Moses gathered the elders around the tabernacle; it is very important for us all to be right as to the centre we recognise. This is not sect or party, the only true centre for faithful workers is Christ the true tabernacle which the Lord pitched and not man. The Lord's descent to speak with Moses in the cloud illustrates the readiness of the Master constantly to communicate to his servants all that is necessary for their guidance and help. This is done through the Holy Spirit, who now takes the place of the pillar of cloud. The same Spirit who empowered Moses as the man of God came upon the seventy elders. Whatever diversities of gifts or operation there may be, it is ever one and the same Spirit who worketh all in all. Eldad and Medad, though outside in the camp, received the Spirit as well as those who were by the tabernacle. We must be careful not to make the mistake of Joshua, and of the disciples spoken of in Mark ix. 38, and only recognise those as the Lord's who work on our own lines, or in accordance with our own views. If the fruits of the Spirit are brought forth, never mind where or by whom, they are tokens of a Divine commission.

Mrs. Merry, who has just returned from Canada, remarked that circumstances connected with the new opening in Manitoba required Miss Macpherson's presence and counsel. Miss Stock gave some account of the children in Canada, saying that some of the grown-up lads were preparing themselves for the foreign field. It was a great joy to meet with those she had known in former years, and the contrast from misery to happiness and prosperity was very wonderful.

THE TRUE NOBILITY OF CHARACTER.—The following are the closing sentences of an admirable article on "Character," by "F. M. B." in last week's issue of *The Queen*:—"It would be scarcely possible to leave religion altogether out of a consideration of 'Character,' for the reason that the highest type of human character must be formed upon a Divine ideal, having for its basis and building-up such Christian virtues and graces as the faith that can trust as well as believe, the hope which both illumines the future and cheers and supports in the present, the humility that grows with the growth of the spiritual man and increases in depth as he rises in knowledge and attainment, and the love which 'loses' and 'finds' its life in self-sacrifice. Without such foundation and support a truly good and noble character could never be formed and perfected."

GENOA HARBOUR MISSION.—A correspondent, writing from Brighton, describes a visit to Genoa, and concludes:—"I could not help thinking how much the men must appreciate the great kindness and loving sympathy shown them by Mr. and Mrs. Miller, and how glad they must be of such a haven of rest when staying, it may be for some time, at a foreign port, where they have no friends and are exposed to so many temptations. On Sundays a boat goes round to the vessels to fetch those who wish to go either to the Presbyterian or Church of England services on shore, as well as to those held in the 'Bethel.' I am sure this work is much blessed by God, and I do sincerely trust that many by their prayers and their contributions will help Mr. Miller to open his new 'Bethel' on shore very soon, so that he may be encouraged to go on and prosper more and more in this important work.'

Anglo-Saxons in India.

"ZENANA MISSIONARY" writes to us from the Punjab:—

It is with much thankfulness that I have noticed the article in THE CHRISTIAN of June 20 under the above title, and the proposal for an effort to promote religious education and influence among European and Eurasian children in India. It is more than true that so exceedingly important, and hitherto so comparatively neglected a duty, should be brought before the Christian public with all that urgency of appeal, and vividness of illustration, and assuredness of blessed results following faithful and prayerful effort, which we call into use in our pleadings for any other special service for our coming King. It was never so important as now, that in the work of caring for the souls and bodies of the ever-increasing community of domiciled Europeans and Eurasians in India, the Church of Christ should take immediate action, spend and be spent, and let faithful and untiring effort keep pace with vigilance and prayer!

This short letter is a "distress signal," sent in the hope that many of God's people may take up the cry, and

EITHER COME THEMSELVES

or send others to the rescue! Why is the distress so urgent? Because in this land of heathenism and Mohammedanism, these uncared for and untaught, Godless "Christians," are putting stones into the King's highway, and making much more grievous and disappointing than need be the toil of his servants, whose life-work here is to "gather out" those stones, and to "make straight in the desert a highway for our God."

In the article of your issue of June 20, the domiciled European and Eurasian children are spoken of as "largely neglected on the part of English missionary societies." Neglect implies the non-fulfilment of duty, but the duty of missionary societies is presumably to carry the Gospel to the heathen. For that they have been organised and called "Missionary Societies," in the general acceptation of the words. Of course, such an interpretation of the meaning of mission work cannot be defended, if it implies that the representative of any missionary society in any large town or city in India is justified in not making any efforts for the souls of some two or three hundred nominal Christians of his own race, who may be living within a walk of the Mission compound, and concerning many of whom, at least, it is not too much to assert that through them the name of God is

BLASPHEMED AMONG THE HEATHEN DAILY.

Nevertheless, business is business, and order must be maintained; so that while every Christian who feels aright must realise that he is debtor to each Christless person with whom he meets, and that the debt is not discharged until he has done at least all he can to make known to that person the wonders of redeeming love, yet the facts will remain that specially trained and fitted workers are required for each special sphere of work, and that the same all-wise Hand which prepared the "chosen vessel" to be pre-eminently "the Apostle to the Gentiles" (albeit leading him constantly into circumstances in which he found himself constrained to preach to Jews!), doubtless does mark out special paths and appoint certain boundaries for his workers *now*. May there not have been intentional teaching of this very lesson, in the words of the blessed Master, when He said, "To every man his work"?

Rev. T. CRAVEN was pleading in the paper under notice for missionary effort on behalf of *the children*, and his pleading does indeed demand warm and earnest seconding; while the schools which he mentions as established in various stations call for the unstinted praise (no less than the

PERSEVERING AGGRESSIONS OF ROME

in the direction of our "lambs of the flock" should excite the vigilance and activity) of our missionary forces.

But we need workers for God, not among the children alone. We must have their parents reached, and the home life and all its surroundings purified. In every large city there is scope for every sort of evangelistic agency. Cases abound on all sides of distress, of sickness, of misery on account of conjugal unfaithfulness and consequent separation; of breaking up of family life, of degradation and every sort of disgraceful habit, the inheritance of children who are familiar with every detail of "the reason why" they have been reared in such wretchedness; these things call loudly enough for Christian people's help, and "district visitors" would find a grand field for all sorts of efforts for Christ, among the wives and grown daughters of men employed in workshops and on railways, &c.

Our sailors and our soldiers, too, echo the call of distress, as do all the innumerable openings for service for God's children in connection with ports, and barracks, and camps; to say nothing of the half-European homes (nearly always having all the essential characters of brothels) to be found in the bazaars of most populous cities which have been much frequented by low-class Europeans; and, again, the distinct and

PECULIARLY APPALLING CLAIMS

of "rescue work" among the hosts of lost women, very many of whom have some English blood in their veins, and many of whose unfortunate children attract our notice in the worst haunts of the city (as we are startled by their Saxon hair and eyes), plead piteously for gentle, strong, wise, motherly women to come for Christ's sake to the rescue!

MR. BARON, of the Mildmay Mission to the Jews, so greatly interested Mr. Moody and his guests at Northfield that he wired to Mr. Wilkinson to prolong Mr. Baron's stay. Mr. Baron has gone to Chicago to give Bible-readings at Mr. Moody's new Evangelistic Bible Institute. He will sail for home (D.V.) in the *Majestic* on October 1.

A CALL TO PRAYER.—Mr. Robert Teare, of Ramsey, Isle of Man, for many years an earnest labourer in the cause of the Gospel, writes to us:—"A number of Christians in Cornwall and London have agreed to ask the Lord to increase their faith, and pour out his Spirit upon them. Also speedily to fulfil his precious promise in Joel ii. 28-29, Luke xxiv. 49, and Acts ii. 17-18, in turning millions of the people of the United Kingdom from darkness to light, and from the power of Satan unto God. Will your readers please join in this agreement? 'Ask, and it shall be given you' (Matt. vii. 7)."

IRISH SOCIETY.—DEAR SIR,—I have been one of the examiners at examinations held in Liverpool and Manchester lately, when six hundred Irish Roman Catholics were examined in reading, translating, and repeating from memory, appointed portions of Holy Scripture in Irish and English. The work of Scriptural education among the Irish population in Lancashire, commenced in 1881, has advanced far beyond the initial stage. There can be now no question as to the good that might be done among a class of people whom no other agency can effectively reach. The only limitations to the attainment of larger results by the Irish Society are those imposed by want of means, From this cause the examinations intended to be held three times a year can only take place at uncertain and distant intervals. The suspension of such a work, even for a time, would mean the breaking up of large classes formed for Bible study, the loss of golden opportunities, and the withdrawal of Scriptural instruction from hundreds of eager students. Kindly allow me, through the medium of your widely circulated paper, to make known the above facts, and to request that special prayer may be made that this excellent work may not be allowed to languish.

THOS. KEANE, Clerical Sec. for England.
32, *Sackville-street, W.*

"IT IS I."—MATT. XIV. 27.

[Lines suggested by the words of Rev. C. A. Fox, at the close of the Keswick Convention praise meeting, July 26, 1890.]

WHEN the shadows round us gather
Out on life's tempestuous sea,
And amid the lonesome darkness
Hope, and trust, and courage flee;
Walking on the stormy billows,
Lo! the Master draweth near;
But too oft our eyes are blinded,
And our hearts cry out in fear!

Then He speaks: and as his accents
Fall upon our anxious ear,
All our doubts and vague forebodings
Vanish at his words of cheer;
Not a spectral, nightly vision
Is this Presence, felt so nigh,
Hear his voice in loving greeting
Whispers gently: "It is I!"

"I," the everfaithful Master,
"I," the neverchanging Friend,
"I," who ever will be with you
Through the life that knows no end!
Not a mystic, dreaded phantom
This, from spirit-worlds above,
Not the "It" of fearful fancy,
But the "I" of living love!

Thus in hours of lonely trial
When no human help avails;
For a hand is laid upon thee
At whose touch thy spirit quails;
Listen then, for through the darkness
Comes a voice to cheer and aid,
Though the shadows veil his Presence,
"It is I; be not afraid!"

Or, when called on special duty
In the service of the King,
And thy trembling heart says faintly:
"Who am I, to do this thing?"
Fear not thou, for Jesus calleth—
His strength is the test, not thine;
Not the "It" of human effort,
But the "I" of power divine!

If on thine own path of service
Hindrances impede the way,
Circumstances cast their shadow
O'er the brightness of the day;
Wishes crossed, or hopes deluded,
Work disowned, results delayed—
'Tis the Lord, not Fate, that ruleth,
"It is I; be not afraid!"

And when wrapped in awful silence,
Thou must face the last great strife,
Passing through the lone, dark valley
To the bliss of God's own life!
Fear not then! a vision glorious
Dawns upon thy raptured sight,
Nevermore the "It" of shadows,
But the "I" of endless light!

K. E. W.

MR. GEORGE MULLER has been quite busy holding meetings in Stuttgart and its neighbourhood. His physical and mental activity, his true spirituality of thought, seem to furnish themes for wondering comment on the part of the Protestant press. One writer confesses to great surprise at meeting the venerable octogenarian in the streets of the city carrying his own carpet-bag!

THE SALVATION ARMY IN INDIA.—Commissioner Booth-Tucker has published from the Indian Territorial Headquarters, Esplanade, Bombay, an account of the work of the Prison Gate Brigades of the Salvation Army in India. The story is one of praiseworthy devotion to the cause of Christ, and love for the lost millions of the Empire. Some remarkable cases are given of "brands plucked from the burning." A pamphlet, entitled "Ceylon Warfare," gives a brief account of interesting operations in connection with the Army. It is from the pen of Major Jai Bhai, and contains details which are calculated to enlist the sympathies of many in the work. In a recent letter to Commissioner Tucker, Mr. W. S. Caine says:—"I have faith in your methods, and I believe that, if God spares you for ten years more, the results of the labours of the Salvation Army in India will astound Christendom."

Three Epochs in English History,

AND THEIR SPIRITUAL LESSONS.

BY REV. J. F. T. HALLOWES, BIRMINGHAM.

THE religious life of England has been progressively built up by three great movements, in which the power of the Spirit of God has convicted multitudes of sin, righteousness, and judgment. These movements gather round three great historical names—Wyclif, Luther, Wesley.

Wyclif struck the first serious and effective blow at the supremacy of the Church of Rome in England by his translation of the Bible into English, the publication of his tracts, and by his organisation of an order of "Poor Preachers," the Primitive Methodists of the 14th century. These the sarcasm of the clergy nicknamed "Lollards," or "Idle Babblers," a name very similar to that given by the wits of Athens to St. Paul. So great was their success that a few years after their home missionary work commenced their opponents complained that "every second man you meet is a Lollard."

That the Reformation in the 16th century took such firm root in England was doubtless partly due to the fact that the soil had been prepared by our own Reformer, Wyclif. The historian J. R. Green, says: "The translation of Wyclif did its work. 'Scripture,' complains a Canon of Leicester, 'became a vulgar thing, and more open to lay folk and women that know how to read than it is wont to be to clerks themselves.'" Hence it was that the

GREAT DOCTRINES OF THE REFORMATION

itself had such free course and lasting influence as they gained in no other country—not even in Germany, the home of Luther, still less in France, Italy, and Spain, where similar blessed preparation was wanting. Moreover, as the Reformation was fortunate in its antecedents it was equally so in its consequents.

Puritanism was the consolidation of the Reformation, representing as it did the growth of its ethical life.

Again, the Methodist movement and the evangelical revival of the last century was the occasion of a wondrous working of the Holy Spirit.

Greatly was this revival needed, in spite of prior spiritual quickenings. Those noble clergymen, two thousand in number, who, in 1662, allowed themselves for conscience, sake to be cast out of their "livings," had all died, and had left very few successors at all worthy of themselves. Green says that "the English clergy of the beginning of the 18th century were the most lifeless in Europe, the most remiss in their labours, and the least severe in their lives. The decay of the great Dissenting bodies went hand in hand with that of the Church, and during the early part of the century the Nonconformists declined in numbers as in energy."

Dr. Watts in 1737 complained that the work of conversion goes on very slowly, and that the Spirit in his saving influences is much withdrawn. Then the mercy of God once more intervened in our behalf. In 1738 John Wesley established the Methodist Society in London. Soon

A GENUINE AND FAR-REACHING REVIVAL

commenced. John Wesley and George Whitefield were the two great lights of the new day, and they were surrounded by a host of lesser luminaries. It is difficult to exaggerate the importance of this fresh religious departure. Though Dissenters and Church people alike feared and distrusted it at first, yet by the beginning of the present century they were greatly enlivened by it. It gave a severe blow to the Deism of the day. It became the mother of Sunday-schools, of the great missionary societies, and of the new philanthropy generally, with all its sectional activities on behalf of different classes of the community. But it is impossible here to indicate ourmany-sided indebtedness to this remarkable revival, whose streams brought benediction to the institutions of the Church of Christ generally in this land, and through her largely to the State.

Nor are these forces by any means exhausted. It is true that a counter reformation movement—the "Oxford Revival"—has in certain quarters somewhat undone the work of the Methodist revival. It is true, also, that Agnosticism has made distinct headway, particularly among the cultured classes, during the last twenty-five years. Still, all who can really measure the religious life of last century will pronounce that our present situation is vastly preferable to that which obtained then. Despite these admissions, however, I deeply feel that England needs

ANOTHER GREAT RELIGIOUS REVIVAL

to check the present tendencies to superstition on the one hand and negation on the other, which, should they grow apace, will before very long inflict immeasurable damage upon us as a nation. The three great times of special refreshing which God has graciously given us during the last five hundred years ought to encourage Christians to intercede with intense earnestness for another general outpouring of the Spirit of God. Assuredly, the Spirit of the Lord is not self-straitened. In Himself He is as free to act as ever. He limits not Himself. He is limited by us. He is not self-straitened, but church-straitened. He desires more liberty to work in and through the different sections of his church on the people of England, more union between those sections, more loyalty to truth, more responsiveness to God. He desires that Christians should have more of Him by his having more of them. That they should be

MORE FORCIBLE TOWARD THE WORLD BY BEING MORE FLEXIBLE TOWARDS GOD.

But how will this greater power of the kingdom be manifested in England? Not perhaps according to the method of any of its earlier revelations. God often transcends his former works, surprising the world and even the Church. Our religious history as a nation has by no means exhausted the fertility of his expedients. Hitherto some eminent man has been at the centre of each of the marked revivals of former days. In the next great manifestation of the forces of his kingdom there may be no such prominent figure.

Even the Spirit-inspired prayers of his people may take a somewhat different shape. In the Methodist revival, the cry was "England for Christ"; but this had not been uttered long before some began to broaden the cry, and say, "The World for Christ." What if this becomes the great preliminary voice of the next revival, the heart's cry of thousands of Christians, being not so much patriotic as ecumenical. It is the conviction of many persons that in the next few years the Holy Spirit will quicken the consciences of multitudes of English Christians on behalf of the world, and thus sending from our shores an increasingly large number of missionaries will condescend to bless us at home through our widened and more self-denying sympathies for mankind. It seems a law of the kingdom, that broadened spiritual sympathies should bring a broadened blessing both on the sympathisers and on those who are compassionated.

Thus particular churches, dismissing all ecclesiastical selfishness in attempting to bless the heathen have been richly blessed themselves. I know of no better instance of this than the case of

PASTOR HARMS' CHURCH

in Hermansburgh, Hanover. In 1849 this congregation of poor persons, fired by their pastor's zeal, inaugurated a mission to South Africa, which in thirty years' time resulted in the establishment of thirty stations, served by 1 ordained and lay missionaries, in addition twenty-two ordained natives and 185 helpe Thus were nearly 4000 converts gathered and nearly 9000 persons openly renounc heathenism. "During the seventeen years Harms' conduct of the enterprise (says I Pierson) his parish

ENJOYED ONE LONG REVIVAL,

and 10,000 members were gathered into t church fold." It seems probable that su facts are God's finger indicating to us t channel along which He means that refreshi streams should reach his churches in countri where Christianity has been long establishe And since such tremendous religious respon bilities are committed to the Anglo-Saxon ra generally, if only the churches of Great Brita of Greater Britain, and of the United State will arouse themselves to a far more prayerf and intelligent enthusiasm, to propagate t Gospel amongst the thousand millions heathen and Mohammedans who do not y know it—the stimulus that home missio would then receive would be simply incalcu able. Before the nineteenth century expir there is yet time to win a great victory at hon and abroad, provided that Christians will agr together to plead for this with a faith and zeal commensurate with the greatness of the request.

Oh, that the Church would do her devotion duty. The supreme need of the modern Chur is prayer. In the present century the organis tion of the Church and the equipment of h ministers has been perfected in a remarkab degree, whilst her activity among the differe classes of the community has made encouragi progress. But her ability and love for pray has not kept pace with the vigour and versatil of her external life. She can never have t full advantage of her outward activities un she multiplies her inward heart activities. S wants a "forward movement," she needs

AN INWARD MOVEMENT.

Let her be such to God (who longs to bless h more than she longs to be blessed) that He w be able to work in her mightily, and assured He will work through her mightily, soundi out through her an effective message to th ends of the earth.

Obituary.

REV. JOHN TRAFFORD.

REV. JOHN TRAFFORD, M.A., who was for ma years connected with the Baptist College at Sera pore, India, died at his residence at Lordsh Park, N., on Monday. Returning to England few years ago, Mr. Trafford undertook pastor duties at Weymouth; but more recently he h acted as secretary to the Bible Translation Societ in the interests of which he visited many parts Great Britain. This office he held until within few days of his death. Mr. Trafford had been failing health for some months, having reached th age of seventy-three years. His widow is daughter of Rev. D. J. East, Principal of th Calabar College, Jamaica.

COMMANDANT HERBERT BOOTH, the hea of the Salvation Army Training Home work, w married on Thursday morning last week at th Congress Hall, Clapton, to Captain Corrie Schoc daughter of Major Schoch, formerly of the Dut Army, but now of the Salvation Army in Ho land. The Congress Hall was crowded in eve part, so that there must have been some sev thousand people present, mostly members of t Army. The ceremony, which lasted about tw hours, was conducted by General Booth benea the Army flag. Subsequently a luncheon w given. Short addresses were delivered by t General, the bride and bridegroom, Mr. and M Schoch, Mr. Bramwell Booth, and others. A touc ing letter was read from Mrs. Booth, at whc compulsory absence much regret was expresse In continuation of the proceedings, a musical fe tival was held in the evening at Exeter Hall.

The Book World.

The Child's Guardian, the official organ of the ational Society for the Prevention of Cruelty to hildren, is filled with painfully interesting atter. While it is grievous to read of so much eartless treatment of child-life, it is gratifying to arn that Rev. B. Waugh's labours to visit punishent upon offenders meet with large success. Mr. Vaugh's evidence before the Select Committee of ie House of Lords on Infant Life Assurance is ummarised in this issue. (2d. *Kegan Paul, rench & Co.*)

WHAT CHEER, OH! By Alex. Gordon. 1s. *Nis- t & Co.* This deeply interesting volume consti- ites a splendid plea for a splendid Christian work -the Mission to Deep Sea Fishermen. Graphic arrative and statistical report are admirably mbined, and the interest of the reader is thoughly held from the first page to the last. No hilanthropic effort of modern times lends itself ore readily to treatment of this kind. From Mr. ordon's sympathetic and touching record we pre- ct much good for the Mission of which it tells.

THE BOOKS OF THE BIBLE DATED. By E. H. radby, D.D. 1s. *T. Fisher Unwin.* This is an ideavour to popularise "the results of Biblical iticism." Many of the positions assumed are ill strongly contested, and therefore cannot be rrectly called "results." Dr. Bradby shows an nreasonable haste in adopting destructive opinions. he facts and fancies of criticism are not disriminated; therefore the book is not reliable, and nnot be regarded as needful.

SEVEN YEARS IN CEYLON. By the Misses eitch. 2s. 6d. *Partridge & Co.* No one who has eard these gifted and enthusiastic ladies tell their ory of life and labour in "the spicy isle" will eed to have this attractive book commended to em. It contains a series of letters written from e field to friends at home, and affords very vivid impses of the social condition of the people as ell as of Gospel work on their behalf. The illusations are profuse, and altogether the work is lculated to deepen the public interest in a noble ork.

THE SEVEN CHURCHES OF ASIA. By Howard rosby. 3s. *Funk & Wagnalls.* The well-known ew York pastor faithfully exposes the worldliness the professing Church. Without enlarging upon e symbolic or prophetic meanings of the tters (Rev. ii., iii.), he extracts the moral and iritual lessons of each and all. The Church's nger is the subject of an eighth chapter, in which e following three rules are given for the regulaon of Christian life:—Refuse worldly guidce, take God's Word as guide, and engage perally in the work of evangelisation. Each point admirably justified and enforced.

THE LIFE OF GEORGE H. STUART. Written Himself; edited by Dr. R. E. Thompson. *Jas. isbet & Co.* The sketch which recently appeared our columns, of the public career of this Amecan philanthropist, showed him as a man well to e front in every good work. These autoographical chapters supply a very detailed mplification of a crowded life history. Mr. Stuart ay be said to have had a hand in every movent undertaken during his working life for the od of the American people, and the record of it ntained in these pages is much more a history of hristian endeavour on behalf of a great nation an the mere story of a good man's life. It is minently readable, and full of references to wellnown men and movements. There are five porits of various leading Americans, as well as two Mr. Stuart himself.

GIDEON AND THE JUDGES. "Men of the Bible" eries. By Rev. J. Marshall Lang, D.D. 2s. 6d. *isbet.* This is all that it professes to be, "a study, storical and practical." The volume is mainly ographical; what of the national life is unfolded (to use the author's own words) associated with e typical persons whose influence and judgeship e traced. One of these persons occupies the chief ace on the canvas; and without unduly "improvg" the features of his career, the wealth of instruction in righteousness" contained in his fe is admirably indicated. Dr. Lang has not lowed close attention to historical questions to lure him from his purpose to instruct his readers the highest sense. Embodying Biblical informaon and spiritual counsels, attractively combined, e book will prove of great service as a handy mmentary on an important portion of the Old estament.

THE HOLY OF HOLIES. Sermons on the Fourteenth, Fifteenth, and Sixteenth Chapters of the Gospel of John. By Alexander Maclaren, D.D. 5s. *Alexander & Shepheard.* Thirty-four discourses, covering a superlatively grand portion of the Golden Gospel. Our Lord's words of tender sympathy, solemn warning, and deeply precious teaching are divided up with logical precision and spiritual insight; and the sermons founded upon them are expository and practical, edifying and powerful in a high degree. The prayerful perusal of this book will, we are sure, prove a veritable means of grace to such as, like the disciples in the upper chamber, are troubled in heart and mind.

BIBLICAL ATLAS AND SCRIPTURE GAZETTEER. 5s. *Religious Tract Society.* This is a new edition of a work of great utility. There are eighteen maps by Mr. Henry Courtier, F.R.G.S., accurate in detail and beautifully printed. The several introductions are copious, and abreast of present geographical knowledge. The gazetteer includes every place mentioned in the Old and New Testaments, and by its many references serves the purpose of a concordance to the place-names of Scripture. The book gives a comprehensive outline of the best attainable information on Biblical geography, and may confidently be recommended to Sunday-school teachers and students in general.

CALABAR AND ITS MISSION. By Hugh Goldie, Missionary at Old Calabar. 5s. *Oliphant, Anderson & Ferrier.* Full of interesting information concerning the people, the country, and the work of God accomplished in their midst in connection with the United Presbyterian Church of Scotland. The Gospel is seen in conflict with slavery, and all the forms of evil incident to barbarism and grossest superstition, and the proofs of its Divine efficacy are graphically set forth. The book is rendered increasingly attractive by a number of pictorial illustrations, and is written in a style worthy of the author's long and practical experience in the work he describes. The fact that Calabar is at the present time requesting to be made a British colony renders the volume specially welcome to British readers just now, and should induce a large circulation.

SWITZERLAND. Mrs. Lina Hug and Mr. Richard Stead have produced a volume which occupies a worthy position in the very useful "Story of the Nations" series. 5s. *T. Fisher Unwin.* Beginning with the lake settlements of remote antiquity, this book sketches a very entertaining and instructive history. Mindful of the special interest attaching to the Confederation in its formation and progress, the authors have traced step by step that remarkable political development. No less than larger and more influential States did the history of Switzerland call for such a succinct and lucid treatment as is here accorded to it. Moreover, being "the playground of Europe," it was highly desirable that the story should be carefully told. This work supplies just what was wanted in the form of a popular history, admirably and amply illustrated, and provided with a capital index.

PRINCIPIA; OR, THE THREE OCTAVES OF CREATION. A New Eirenikon. By Rev. Alfred Kennion, M.A., Vicar of Gerrard's Cross. *Elliot Stock.* The author of this work correctly holds that the Creation records of the first two chapters of Genesis are mutually complementary, not antagonistic; further, that they steer clear of all collision with scientific discoveries, and allow free play for all scientific researches. Though this is a sober attempt to harmonise and expound, we cannot regard it as successful. The author postulates an octave of "words," "works," and "seals"—callings into being, operations, and completions—but it is impossible to exhibit these without treating the record in an arbitrary manner. That the passage is truly descriptive of God's great creative work is not to be questioned for a moment; this Mr. Kennion admirably maintains in a closing chapter on the Creation doctrine of Scripture as a whole. He well asks: "Where is the book to be compared with this, whose first two chapters give us the Yesterday, and whose last two chapters tell us of the Morrow of the world's long and eventful today, and which has filled up the stupendous interval with so varied, so orderly, so progressive, so finished a drama of human life?"

ONE OFFERING; or, The Anti-Sacerdotal Testimony of the Epistle to the Hebrews. A sermon by Rev. W. H. Rankin, vicar of Christ Church, Surbiton. 3d. *Nisbet.* A good argument in simple language.

NOTES ON DEALING WITH ENQUIRERS. By Charles Shirreffs, secretary, Aberdeen Y.M.C.A. A penny booklet, to be had from the author. Earnest workers will do well to read these pages, which are filled with sound teaching and practical advice.

A SERMON IN MEMORIAM OF THE LATE DR. RUTHERFORD, OF NEWCASTLE-ON-TYNE, preached in Bath-lane Chapel, in March last, by Rev. Alfred Barrett Tebb, pastor of the Congregational Church, Winlaton, has been published. Dr. Rutherford was widely respected as a labourer in the Lord's vineyard. (2d. *Newcastle: Bible and Tract Depôt*, 35, *Pilgrim-street.*)

Recent additions to the "Popular Temperance Stories" Series, published from *Drummond's Tract Depôt, Stirling*, are: P.C. X21.—A POLICE STORY; SERGEANT SADLER'S FRIENDS (a sequel to "P.C. X21"); BLASTED, OR JAMIE WILSON'S FATE; and A MOTHER'S CURSE. These are all by "An Old Salt," and made specially attractive by means of illustrations.

Mr. Champness has issued from the "*Joyful News' Depôt, Rochdale*, two penny books worthy of wide-spread circulation:—OLD ADAM, one of John Ashworth's "strange tales," well illustrated; and THE LOGIC OF SYMPATHY, a moderate man's views on the Temperance Question. The latter is one of the Selby Series, and presents an argument which ought to have great weight with educated and thoughtful people.

MR. J. W. WILSON, late of Redruth, Cornwall, has been doing active evangelistic work for several months since his arrival in Australia. In the "bush" he and Mrs. Wilson have held Gospel services with much blessing. They have now settled in Geelong, Melbourne, where they have been appointed town missionaries to a population of some 20,000.

COLPORTAGE AT CALNE.—Mr. W. New, the colporteur at this place, during August made 605 visits to families, held 11 services, sold 52 Bibles and Testaments, 73 volumes, 138 magazines, and 98 scripture cards, with other work. There is no more welcome nor successful work amongst the villagers than colportage. Mr. New is from Mr. Spurgeon's Association, and he is supported at Calne by a small church, which has kept the work going for seven years. The help of Christians will be welcomed.

REQUESTS FOR PRAYER.—For blessing on the following:—The parish of Dull, N.B.——A fourteen days' mission to soldiers at Colchester, from October 4 to 17, by Mr. Herbert R. Francis. ——Services conducted at the Great Bridgewater-street Wesleyan Chapel, Manchester, next Sunday, by Rev. J. G. Mantle, of Birmingham.——Guidance in the conducting of a children's mission, by Mr. Tyler, from October 18 to 23, in Thorner, near Leeds, that there may be much blessing, and many souls won for Christ.

SEAMEN'S MISSION, RIO DE JANEIRO.—A long letter, dated August 26, has just been received from Mr. Wesson, the recently appointed missionary to the seamen of Rio, in which he most graphically describes the difficulties and hindrances by which he is surrounded in that port. Mr. Wesson, however, as a good soldier of Jesus Christ, is seeking in the strength of the Lord to do battle bravely with everything that opposes itself to the cause of Christ. He writes confidently and hopefully of his work, and earnestly desires the prayers of God's people. Rev. E. W. Matthews, writing of this and other Brazilian ports, "deadly in more ways than one," says: "The work in the mighty port of Rio must be extended, and Mr. Wesson, who has gone out in faith, should be supported by the faithful." We invite Christian people at home to rally in the name of the Lord to the aid of this isolated worker. Communications may be made with Colonel Hobbs, Netley Abbey, Hants.

R. CALDWELL.

REV. C. H. SPURGEON delivered the inaugural address for the autumn session at Hackney (Congregational) College on Tuesday morning last week. There was a large attendance, Rev. Dr. Cave, the principal, presiding. Mr. Spurgeon addressed the students at some length, and with characteristic humour as well as common sense. He asked: How were they to glorify God in their ministry? He had known young men attempt to preach before they knew what they were going to say. It must be a wretched business to talk over a theory and about something they never experienced. He took it for granted they knew what was meant by sin and by conversion. Conversion should be definitely aimed at, and they should preach with that view. Sometimes the very simplest thoughts and plainest words would do more good than the most studied discourse. A brother minister said to him: "I really get weary of preparing sermons for my people. The other day I was so unwilling that I could not prepare my sermon, but I preached unto them just as I should have preached in my shirt sleeves if I had been awakened in the middle of the night; and they came to me and thanked me for that sermon." He said to his friend: "I should give them some more of that sort if I were you."

Letters to the Editor.

CONVENTION SPEAKERS.

DEAR SIR,—Your correspondent last week regretted that the speakers at Carlisle were not able also to be at Perth, as the conventions were held simultaneously. There is another view of the case. It may be well that the speakers be varied, rather than that a class of professional convention teachers should be developed.—Yours sincerely,

FRIEND.

CHRISTIANS AND BUSINESS.

DEAR SIR,—In reply to Mr. Pewtress' letter in your issue of September 12, on "Christian Principles in Business," I would like to call attention to a little book by Mr. Geo. Müller: "Scriptural Advice to Christians concerning their Earthly Occupation" (to be had from the Scriptural Knowledge Institution, 78, Park-street, Bristol, 2d.). In it will be found both helpful advice and also testimony on this important subject. It should be widely scattered among Christian men of business in the present day.—Yours, &c, G. JACKSON.

Tegarmuchd, Dull-by-Aberfeldy, N.B.

"MINISTERS AT THE PLAY."

DEAR SIR,—I am greatly shocked and alarmed to read in your last issue Mr. C. Lloyd Engström's further attempt to defend his action in going to the theatre. The suggestion that if "Jesus were in England (as He was in Palestine) He would Himself occasionally go to the theatre," would be surprising from anyone. But if, as I am informed, Mr. Engström is one of the two secretaries of the Christian Evidence Society, it becomes more serious still. The infidelity of this age is not to be overcome simply by argument. Separation from the world, bearing witness to the possession of that "well of water" within which so satisfies the whole being that no "broken cisterns" of earth are needed, is more calculated to convince unbelievers than a skilful putting of the evidences of Christianity. Better cease to argue for it at all than practically reduce it to such a level that it is not worth the having. A theatre-going minister does not awaken confidence in the sincere inquirer, for *he* knows how many evils are connected with the stage. But what shall we say when the minister representative of a Christian Evidence Society believes in a Saviour of whom he says that if He were here now He would be a patron of the stage? A man who wanted to defend his use of tobacco once made the same statement concerning Jesus and smoking. The same defence may be set up for every form of self-indulgence.

Many others will be shocked to read such a suggestion. To attempt to convince a man who is capable of making it is vain.

There is surely an earnest need for a new reformation.—Yours very truly, G. W.

FULBECK HOUSE, LIME HILL-ROAD, TUNBRIDGE WELLS, has been opened as a Convalescent Home for females only. It meets a manifest need in Tunbridge Wells, for although there is a Convalescent Home for children, there is none for adults. The services of an efficient matron have been secured, and the Home is so sheltered as to be equally suitable for a summer or winter resort. The charges will be moderate. Particulars can be obtained from Miss Woodfall, 9, Mount Ephraim-road, Tunbridge Wells.

THE MALAYS OF SINGAPORE are not entirely neglected by the Church of Christ. Mr. W. G. Shellabeer lately mentioned that there is a representative of the Brethren working in Province Wellesley, and that the S.P.G. have a mission to the Dyaks in Borneo. M. E. Sillem writes to us from Amsterdam:—"There is also a large German missionary society with nine missionaries working among the Dyaks in Borneo. During a long period Dutch and German missions have been established among the different tribes of the great Malay race in the Eastern Archipelago. On the island of Java alone there are at least twenty-three missionaries of different societies. In Sumatra and the neighbouring islands there are thirty-two missionaries to my knowledge. In the Moluccas also, some large missionary societies are working, but I do not exactly know the number of the men in the field. Last year I had the privilege of visiting the stations in the Archipelago, and I greatly rejoiced to see that the Christian work among Mohammedans has been so much blessed."

INQUIRERS' COLUMN.

DEAR SIR,—Will some of your readers give me their opinion of Samson. Was he really moved by the Spirit of God? If so, how was it that he fell into sin? Whilst Judge of Israel, did he ever make any communication to Israel from God?

Southport. INQUIRER.

THE "LARGER HOPE."

SIR,—*Apropos* of your comment on the "Larger Hope" teaching and its supposed possible results, may I say, the question is only, "Is it true?" Of course, if it is, it must be safe teaching. The argument that men "will continue in sin that grace may abound" is an old one, and is met by St. Paul accordingly.

May I ask, with reference to the Greek words used in the Gospel for "everlasting punishment," why, if by everlasting is meant endless, was not "*aïdios*" used instead of "*aiōnios*," which is simply "age-long"? Again, why, if punishment means only vengeance, was not "*timōria*" written, instead of, as it is, "*kolasis*," which denotes corrective pruning?—Yours faithfully,

A CONSTANT READER.

REPLY.

These are definite questions, and we will answer them in order. First, as to the term whereby future punishment is qualified—Why, if an irreversible penalty was meant, was not *aïdios* used instead of *aiōnios?* The answer is that *eis kolasin aiōnion* is excellent sense, while *eis kolasin aïdion* would be an impossible collocation of words to convey the idea intended. Why? Because the event described—punishment—is future, and simply future. To this *aiōnios* is properly applicable. Not so *aïdios*, however, which spans time from an eternal past to an eternal future. The occurrences of this latter word in the New Testament are two—Rom. i. 20, "his *eternal* power and Godhead"; and Jude 6 "in *everlasting* chains under darkness." In each case the mind is directed to that which was "before the world began," and will be "when time shall be no more." The word *aiōnios* may refer to the unlimited past, or the unlimited future, but it cannot bridge time by indicating an uninterrupted present interval, which is distinctly denoted by the word *aïdios*. (See under each word Cremer's "Biblico-Theological Lexicon of New Testament Greek," fourth German edition). The questioner seems to think that he gets over all difficulty by the adoption of "age-long" instead of "eternal." Well, our word "everlasting" is a precise synonym, but it by no means limits the sense. "Ever," in its origin, embodies the idea of "age." One of its common meanings is "always," and "age-long" and "everlasting" mean no less. Certain it is that an absolute "for ever" admits of no reversal. God nowhere leads us to believe that He will repent Himself of the punishment of sin.

"A Constant Reader" asks: Why, if punishment means only vengeance, was not *timōria* written instead of *kolasis?* But *timōria* is written: see Heb. x. 28, 29. Here we learn that God has exercised righteous vengeance—"died without mercy" (ver. 28); and in direct comparison with this the punishment of rejectors of Christ is referred to, "Of how much sorer punishment" (*timōria*).

Again, the questioner says *kolasis* (as found in Matt. xxv. 46) "denotes corrective pruning." There is serious misapprehension here. To prune a tree by cutting off superfluous branches or shoots is admittedly good for the tree, but how is it for the branches or shoots that are cut off? "Men cast them into the fire, and they are burned" (John xv. 6). We are never told that those who come under Divine condemnation will be "correctively" dealt with, but that they will be cast aside, finally and eternally. In the September issue of *The Expositor*, Professor Agar Beet summarises the use of *kolasis* and its cognate verb, and with a precision fully justified by the facts concludes: "Not once in the Septuagint or in the New Testament does the context suggest the idea of remedial punishment, or anything beyond the penalty of wrong-doing." That is to say, while in arboriculture the word suggested two things, advantage to the tree and ruin for the branches that were lopped off, in moral contexts it simply denoted retributive punishment overtaking guilty persons.

Such fatal misapprehensions and fallacies as are here exposed are the Scripture "proofs" of the "larger hope"! It ought to be evident to all that the entire trend of Bible teaching is opposed to the idea of repeated probations. The Apost Paul was very definite in expressing the finality future punishment when he alluded to some in h day by saying, "Whose *end* is destruction" (Phi iii. 19). Certain theorists seem to see somethin beyond this "*end*." Their theory is assuredly fearful delusion. For ourselves, we are unable see one gleam of hope to lighten the prospect those who fall under the judgment of God. Thos who reject the Prince of Life are choosing th tribulation and anguish of the second death.

The Temperance Cause.

THERE are upwards of fifty abstainers in th Brighton police force.

The Rechabite Order has now been nearly fift years in existence. The membership is—adult 90,000; juveniles, 60,000.

After an extended trial of the Blue Cross move ment and sundry half measures in Switzerland, appears that a good start on behalf of tota abstinence has been made, having Zurich as it centre, for thorough, earnest work in Switzerlan and South Germany.

With the view of carrying out the new regulation regarding physiological lessons in the State school of South Australia, the Minister of Educatio Mr. Howe, has issued 150 plates amongst th schools throughout the colony illustrative of th system and of the effects of alcoholic excesses.

A new peril to temperance has appeared in th granting of licences to chemists for the sale "medicated drinks" for consumption off the pr mises. The basis of such drinks is, as a rul alcohol, and it is evident that the amount "medication" may be so small as not to interfe with the pleasure of habitual takers of intox cants.

It is stated that a test case in regard to th suppression of a public-house licence at Dover b the local magistrates will shortly be tried, th house in question belonging to a brewery firm Canterbury. The "tied house" question is co sidered by the trade to be a vital one, and no doub a great effort will be made to obtain a reversal the magistrates' decision.

The Spectator says:—"The result of this yea licensing sessions adds another proof to the coge evidence which supports the charge that th magistrates, by the laxity with which they ha administered the law, have suffered to grow up spurious interest of vast extent, which it is im possible to ignore, and which opposes a treme dous obstacle to all temperance reform."

In connection with the annual meeting of th Welsh Baptist Union, held at Swansea, there w a public temperance meeting, the Mayor (Alde man Freeman) presiding. The Mayor urged th formation of Bands of Hope in connection wi all their churches. Rev. J. Davies, of Birke head, expressed regret that out of five hundr ministers in the Union only two hundred a known to be abstainers.

THE LIVERPOOL CHRISTIAN CONVENTIC is fixed for Thursday and Friday, October 2 and afternoon and evening. The subject set down f study is "Spiritual Life," under the followi divisions:—"The Call of Grace," "The Ne Birth," "Culture of the Life," "Manifestations the Life," "Dangers to the Life," "The Ove coming Life," and "Pressing on to the Goal."

MISSION DES LETTRES AFFECTUEUSES. This French evangelistic agency, under the supe intendence of M. Samuel Porchère, rue Beno St. Etienne (Loire), has been instrumental of go in many directions. Written with great care, t letters are suited for sending to various classes people—words of sympathy for the bereaved, a of counsel for such as undertake new responsibi ties in life. We are not surprised that some hu dred branches of the Mission have been forme including a few in Belgium and Switzerlan Among people who never hear the Gospel its purity, these letters—on a variety topics—are likely to prove very useful, they are, in reality, tracts appealing readers at critical periods of life. For the m part, circulation is effected through the post, a to meet this expense M. Porchère's funds requir more rapid replenishment than he has the joy realising. Those who know the work intimat speak well of it, and, as it is calculated to fill important place in work in French-speaking co tries, we trust it will steadily and surely extend.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, SEPTEMBER 28.—Psalm CXLII.

ONE of David's Cave-Psalms. Maschil means Instruction. How much instruction individuals and the Church have gained from the strait dark caves in which, in every age, the saints have been immured! The prison and the persecutor oppress the soul of the sweet singer, who yet towards the close catches sight of a brighter and better time.

1. In the R.V. each clause is rendered in the present tense. To use audible words is sometimes a great incentive to prayer, stirring up the spirit to more vehemency and concentration.

2. Of course God knows all before we tell Him, but it is our duty—and a great relief—to unbosom ourselves to Him. We often miss the benefit of prayer, because we deal so much in generals, and do not enough dwell on the particulars of our need.

3. There are times when, however bravely we would bear ourselves, our spirit faints (R.V. *marg.*). What is here said of the *spirit* is oftener predicted of the soul (Ps. xlii. 6, xliii. 5); but the dejection and fainting of the spirit is a more sorrowful condition. But how consolatory that God knows our path! His eye is ever fixed on its perplexities. He sees its hidden pitfalls and snares.

4. It was the Jewish custom for the advocate as well as the accuser to stand on the right hand of the accused (Ps. cx. 5). Observe the contrast—*no man* knoweth me; *Thou* knewest my path (3). Refuge failed me; Thou art my refuge (5).

5. The loneliness and isolation of the soul from all human love often makes it turn the more urgently to God, who can be loved without satiety, and whose love is unchangeable, unselfish, and eternal. How often does God diminish and break off our portion in this life that we may be driven to seek it again in Himself (Lam. iii. 24).

6. How well did these words befit the lips of our Lord when He descended into the dust of death for us. He was *brought very low* when He became obedient to the death of the cross. "Stronger than I," but not than Thou! His weakness is stronger than men (Ps. cv. 24; Jer. xxxi. 11; Luke xi. 22; John xviii. 6).

7. Is there not an allusion here to the history of Joseph? Lead me out of distress as Joseph from prison. The compassing of the righteous indicates their sympathy with the Psalmist as they press in to offer their congratulations as garlands and crowns. God's mercy to him would be a source of joy to others, who would bind the story on their brows as a festal crown ("shall crown themselves," *marg.* R.V.).

MONDAY, SEPTEMBER 29.—Psalm CXLIII.

The spirit and language of this Psalm are so in unison with the earlier Davidic Psalms as to confirm the genuineness of the superscription. It is the last of the penitential Psalms. The pause divides the Psalm exactly, and it may be viewed as consisting of four stanzas, each of three verses.

1. When we are in Christ, the sterner attributes of God are on our side. A dying woman said, "I rely on the justice of God," adding, however, when the words excited surprise, "justice, not to me, but to my Substitute in whom I trust" (1 John i. 9).

2. The holiest of men have least confidence in themselves (Job ix. 3; Phil. iii. 7). Bernard of Clairvaux said, "So far from being able to answer for my sins, I cannot answer even for my righteousness." There is a sense in which God will never enter into judgment with us, because the great white throne has nought to say to those who are in Christ Jesus. Being justified, who is he that condemneth? (Rom. v. 1, viii. 34).

3. The dead are soon forgotten by the living, and David felt that long haunting of the caves and dens of the earth was like a living burial, which was bearing him from the homes and memories of his fellows.

4. Those who are capable of the gladdest heights of joy are also capable of the saddest depths of depression. David was permitted to touch each that he might be able to give expression to all kinds of emotion, to every phase of feeling. So was it with our great High Priest, "tempted in all points like as we are." But how unutterable the sorrow of this fainting, desolate heart!

5. Memory—Meditation—Musing.

6. Stretch forth your hands, and you will certainly touch God. This thirst is blessed. To have it is to be satisfied. There is no natural desire which has not its satisfaction; in the woods, birds do not hunger for food which is not to be had; and so the very existence of this thirst is a proof of the being and sufficiency of Him for whom it yearns, and in whom it is allayed.

7. Prayer gets more earnest as it proceeds. *Speedily* does not imply impatience, but vehement yearning. We sometimes think our spirit is going to faint, when there is still strength enough left in it to suffer still, and in suffering to attain the strength of steel. But God is very pitiful, and keeps his hand on our pulse while we pass through the operation (Isa. lvii. 16).

8. God's "lovingkindness" speaks continually in the ears of his people; but they are deaf to it; hence the prayer, "*Cause* me to hear." It is well to hear it *in the morning*, before other thoughts enter to engross our attention. Our prayer will be fully answered when the morning of eternity breaks.

When you are uncertain about your path, lift your soul into the presence of God, until He saturate it with his light and guidance.

9. Satan outwits himself when he drives us to our God.

10. It is more important to be taught to *do* than to know. The *Good* Spirit's leadings must be good to follow (Neh. ix. 20; Eph. v. 9). The "land of uprightness" is, literally, the level tableland.

11. God's credit and glory are involved in the succour and deliverance of his saints.

12. God makes Himself responsible for the safety of his servants: therefore, to be *his* servant is a better position than to be an Emperor or a Czar.

TUESDAY, SEPTEMBER 30.—Psalm CXLIV.

Dr. Alexander says, "the Davidic origin of this Psalm is as marked as that of any in the Psalter." It is partly compiled of passages taken from other Psalms, as viii. and xviii. But the last verses are a valuable addition. It forms a transition between the Prayer Psalms and the Songs of Praise. The cloud of adversity is breaking; the beams of the sun are already struggling through.

1. In all spiritual warfare we need to be taught. Our weapons are only mighty through God (2 Cor. x. 4). Is there not an illustration of this in 2 Sam. v. 17-25?

2. Each of these names for God is a pathway which leads into his very heart. The all-subduing grace of God is indeed a theme for song. The Breaker is ever going before us (Micah ii. 13). Our Goliaths cannot stand before Him.

4. The shadows of the clouds darken miles of sea—and anon they are gone. They hide the sun, but they do not really injure.

5. David calls to mind what is recorded (in the past tense) in Psalm xviii. 9, and here asks God to repeat former deliverances.

9. New songs are demanded by new mercies. Let us give God fresbly baken loaves for his table.

10. *Comp.* Ps. xxxiii. 16.

11, 12. In times of war the children are often the first to suffer from privation and hardship. So the king asks for deliverance, that the sons may grow up as vigorous plants, and that the daughters may be as the exquisitely polished corner-stones which connect the walls of a palace, or even as pillars. Nothing is more important than the nurture of a beautiful family life, and for this the deliverances of God on the behalf of its head are all-important. Let the daughters who read these words seek the polishing which comes of God's cuttings. The Prayer-book and other versions substitute the word *temple* for *palace*.

13-15. In this picture of national prosperity, consequent on devotion to the cause and service of God, we are taught to realise the immense blessing which follows godliness, even in this life. *Breaking in* refers to the violence of the thief; *going out* to enforced emigration, like that which took Elimelech and his family to Moab. The Hebrew word rendered *oxen* (*aluphim*) may be translated *captains* or *governors*.

True happiness is only to be found among the people of the Lord, and in the service of the blessed God.

WEDNESDAY, OCTOBER 1.—Psalm CXLV.

This Psalm is a song of thanksgiving and praise on the part of the house of David—and of the Church—after all their tribulations have come to a close. It is an acrostic Psalm, the verses beginning in the Hebrew with the successive letters of the alphabet. Somehow the couplet for the fourteenth letter, *Nun*, has dropped out of the text as it has come down to us. The Septuagint, however, and other ancient versions (with one Hebrew manuscript), supply the omission thus:—"The Lord is faithful in his words, and holy in all his works." The place of this verse is between verses 13 and 14 in our English Bibles. The word *all* is characteristic of this Psalm. It was the *Te Deum* of the Old Testament, and was perhaps the germ of that great Christian hymn. The Jews were accustomed to say that he who could pray this Psalm from the heart three times daily was preparing himself best for the praise of the world to come.

Gilfillan, writing of this and the following Psalms, says:—"They are the Beulah of the Book, when the sun shineth night and day, and the voice of the turtle is heard in the land. Coming at the close after all the mournful, plaintive, penitential, prayerful, varying notes, they unconsciously typify the joy and rest of glory."

1. Praise will be the employment of eternity. There prayer, and faith, and hope will not be possible, but we shall bless for ever.

> Our days of praise shall ne'er be past,
> While life, and thought, and being last,
> And immortality endures.

2. Let us not wait for eternity, but begin *to-day*; and let us practise on our harps *every day*, intermitting none, but in dark days as well as in bright. There is always something left to bless God for; at least, there is always *Himself*.

3. The sense is, "His greatness cannot be fathomed." Out of Christ men can only find out about God; but they cannot find Him out.

4. The generations as they pass transmit, each to the next, the story of God's love and power; and so the record can never die.

5. "*I will meditate* of the glorious majesty of thine honour," &c. (R.V.).

6, 7. What a tumult of voices! As if the time shall come when the hearts of men shall boil with holy love, and their voices rise in a mighty murmur of sound, till they sing.

8. Founded on his own proclamation (Exod. xxxiv. 6). We set to our seal that God is true.

9. Even to the worst; even over the most insignificant. Tender mercy is the blue canopy which arches over all.

10. Creation praises God, but not with intelligence, hence the saints are called upon to interpret her, and to express in language what she would say but cannot.

13. "Thy kingdom is a kingdom of all eternities."—*Hengstenberg.* It will survive the mightiest kingdoms of this world, and "stand for ever" (Dan. ii. 44).

14. What a contrast to the preceding majesty (5-7; Luke xii. 7).

16. To supply the wants of creation He has but to *open his hand*. In God the largest appetite is satisfied.

17. In all his dealings with us may we have the faith to dare to say this!

18, 19. What pathos! What exquisite comfort! How nigh He comes! Yet none but the devout soul hears his footfall. He first instils the desire, and then fulfils it.

21. Holy praise is contagious; it spreads from lonely hearts to all flesh (Rev. v. 11).

THURSDAY, OCTOBER 2.—Psalm CXLVI.

In the Septuagint this Psalm is ascribed to Haggai and Zechariah; and, if they were not the actual authors, these Psalms were probably composed during their times. The term "Hallelujah" (Praise Jah!) is not characteristic of the Psalms which date from the times of David.

2. Our being is to run parallel with God's for ever; but we shall never come to an end of his fulness, and so new discoveries will ever incite to new songs.

3. This was quoted by the Earl of Strafford, on hearing that, in spite of his royal and solemn pledge, Charles I had given assent to the Bill of Attainder.

4. *Thoughts*—*i.e.*, "purposes" (R.V. *marg.*) At the moment of death the lofties projects of human life are at an end (Luke xii. 16-20).

5. If God helped Jacob, He will help the least and meanest of us. The reasons for this happiness appear in the following enumeration.

6. Even if we believe not, yet He abideth faithful. He is true to his promises and covenant-engagements.

7. We need not avenge ourselves, for God will vindicate us (Rom. xii. 19; 1 Pet. ii. 23).

8. What a true portraiture is this of the ministry of Christ through the ages (Luke iv. 18). Mark

these present tenses. This is his unceasing work. Victor Immanuel—Emancipator!

9. There are traces of this in all the old Hebrew legislation (Deut. x. 18, xiv. 28, 29, xxvi. 12, 13; Ps. lxviii. 5). To turn upside down is to turn aside, so as to defeat their designs.

10. The eternity of the reign of God is contrasted with the brevity of man's (3), and is a perpetual theme for praise, because it carries with it the blessedness of all souls and worlds.

FRIDAY, OCTOBER 3.—Psalm CXLVII.

It is supposed that this Psalm dates from the re-establishment of Jerusalem (2), and the re-building of its walls (13). It might have been composed for the occasion mentioned in Neh. xii. 27.

1. The first verse is compiled from three other Psalms—xxxiii. 1, xcii. 1, cxxxv. 3. The R.V. (*marg.*) suggests *He* instead of *it*, before *good* and *pleasant*. And we have a beautiful suggestion in the exchange.

2. Though Nehemiah and his companions wrought, yet they realised that the Lord was the true builder (Zech. vi. 12; Matt. xvi. 18).

3, 4. Another of these marvellous contrasts. God of all the stars; yet healer of broken hearts, needing such gentle touches. The Creator and Monarch is also Father. One broken heart is of more value than the stars. Bigness is not greatness.

6. What reversals are here! Hannah and Mary, and a host of saints have celebrated them in song. And in our Lord there is the most notable example of all (Acts v. 30, 31).

8. To the devout heart there are no second causes; God is all, and in all.

9. "Shall God give a ton of herrings to a whale for breakfast, and will he not care for me and my children?"

10. These clauses represent the *cavalry* and *infantry*, on which nations are accustomed to rely. God's deliverances are not given to these, but to those who trust Him utterly.

14. Here is the hope of distracted communities. God is the great Peace-maker (Job. xxxiv. 29).

15. He speaks, and it is done (Ps. xxxiii. 9).

16. The snow is like wool, not only because it is white, but because it acts as a blanket, and, being a non-conductor, conserves the latent heat of the soil. The hoarfrost resembles the fine grey ash of wood burned in the open air.

18. "So it was on the day of Pentecost. The winter of spiritual captivity was thawed and dissolved by the soft breath of the Holy Ghost." And such gracious spring-tides come to us all by the direct and sovereign grace of God (Sol. Song ii. 11, 12).

19. We may plead for this—that He would manifest Himself and his Divine truth to us as not unto the world.

SATURDAY, OCTOBER 4.—Psalm CXLVIII.

The universe is summoned to praise God. When Mr. Janeway was dying, he said: "Come, help me with praises; yet all is too little. Come, help me, all ye mighty and glorious angels, who are so well skilled in the heavenly work of praise! Praise Him all ye creatures upon earth; let everything that hath being help me to praise God. Praise is now my work; and I shall be engaged in this sweet employ now and for ever." Similarly in our loftiest hours we turn to these Psalms, and find that their expressions befit the tumultuous rush of our emotions.

1. *Gloria in excelsis.*

2. Not angels only, but all other created intelligences are to sound out Jehovah's praise.

3. Here is the fabled music of the spheres.

4. The very clouds, dark and sombre, or steeped in glory, praise Him. And all the immensities of space are vocal; so that, storey upon storey, the whole is one temple of unceasing adoration.

6. Two things are here, the permanence and the order of creation, which shall not be impaired, though the Lord shall make new heavens and new earth, any more than man loses his identity when passing through the dust of death. What a marvellous miracle is continually in process around us in the renewal and maintenance of creation! And remember that all is directly due to our blessed Lord, to whom these praises are ascribed (Col. i. 15-19).

7. *Dragons, i.e.*, sea-monsters (R.V.).

8. The tempests which sweep our lives have, all of them, music in their hearts. There is a chord in the rush of every storm. Let us praise God in unison. All stormy winds only fulfil *his* command.

9. We speak of the silence of the hills; but they too have a voice; and every tree claps its hands, or sings in its myriad leaves (Isa. lv. 12).

10. The low of the cattle; the song of the birds; the hum of the insects—all are indispensable notes in the great hallelujah chorus.

12, 13. "The Psalms are Church songs, and all who form her congregations should join in them."

14. "So near, so very near to God,
We cannot nearer be,
For, in the person of his Son,
We are as near as He."

International S.S. Lessons.

Sunday Afternoon, October 5.

PARABLE OF THE VINEYARD.—LUKE XX. 9-19.

GOLDEN TEXT: ISA. liii. 3.

WITH very little variation, this parable is given in Matt. xxi. 33-46, and Mark xii. 1-12. Though spoken "to the people" (9), it was intended for "the chief priests and scribes"; and they applied it to themselves (19), and were the more exasperated with Jesus for having spoken it. It follows appropriately their question (1, 2), and convicts them of the sin of not only rejecting the "authority" of God's Son, but of putting Him to death. Do not limit its application to them. It shows the guilt and the doom of all who, in spite of the greatest privileges, are rejecting Jesus.

The vineyard (9).—The comparison of Israel to a vine had often been used before (Isa. v. 1-7; Ps. lxxx. 8-16). According to Matthew and Mark, everything had been done to this vineyard in order to its fruitfulness (Isa. v. 4). *Husbandmen* were the rulers of the people. The lengthened absence of the owner—"*in a far country*"—was the time of testing for the husbandmen. They have an honourable position; what use will they make of it? The fruit for which the Owner had a right to look was the gratitude, trust, obedience, and love of the people. From us who are so highly privileged, He looks for these to-day.

The visits of the servants (10-12).—The servants were God's faithful messengers, who had been sent so frequently, but who had been so ill-treated by the people. It has been suggested that the first servant (10) refers to Isaiah, the second (11), to Jeremiah, and the third (12) to Zechariah, whom they had put to death (Matt. xxiii. 35, 37). See also Heb. xi. 36, 37. Three things strike us in this ill-treatment of the servants: (1) *The husbandmen's hatred to their Lord.*—There was no reason for it (John xv. 25). All they knew of Him ought to have produced the opposite effect. Not to love *Him* is our greatest guilt. The heart is not right, hence the life is wrong. (2) *Their increasing cruelty to the servants.*—This appears more in Mark than here. Sin hardens. One sin makes a worse sin possible. (3) *Their abuse of their Lord's long-suffering.*—Just because He did not punish their first offence, they were hardened to do a greater wrong (Eccles. viii. 11). Yet his longsuffering was intended to produce just the opposite result (Rom. ii. 4). In all these things their history is being repeated by thousands to-day.

The sending of the Son (13-15).—Note (1) *The Lord's question*, "*What shall I do?*"—Godet compares this question to Gen. i. 26, which separates the creation of man by an immense gulf from the creation work which preceded it. So would Jesus impress upon them, and upon us, the infinite value of God sending his Son. It was the result of deliberate counsel. What a different answer we might have expected to the question! Only Divine long-suffering could answer such wickedness by such love. (2) *The conclusion*, "*I will send my Son*" (13).—In many ways the value of this gift is emphasised, "my beloved" (13), "*one* Son" (Mark xii. 6). The expectation that they would reverence the Son "*when they see Him*" is very touching. They had evidently got wrong thoughts of their Lord; the Son would correct these, and secure reverence and affection where there had been hatred and contempt. (3) *The husbandmen's treatment of Him* (14, 15).—It was their last opportunity (Mark), but they prove themselves hopelessly hardened. The Scribes and priests could not mistake the application of the parable to themselves. This very *Son* was now before them; his influence was hostile to theirs; and, in order to save their own positions (John xi. 47-53), they had deliberately (14) determined to kill Him (xix. 47). This filled up the measure of their guilt. In rejecting the Son, and putting Him to death, they had committed the worst crime possible to them, and had sinned away their last opportunity.

The judgment (16-18).—In Matt. xxi. 41, it is the people who pronounce the sentence; but Jesus repeats it with such solemn emphasis that they recoil from it with horror (16). The rejection of God, in his messengers, and in his Son, cannot fail to lead to judgment. The quotation from Ps. cxviii. 22 warns them that, in spite of their rejection, Jesus will triumph. To fight against Him is certain failure. And not only failure, but doom (18) of the most terrible description. He is now offered to us as the foundation stone (1 Pet. ii. 6); to make Him now a stumbling stone—to fall over Him—is to be broken in pieces. The present condition of the Jewish nation is a terrible confirmation of this. But He is coming again in judgment, and upon those who have rejected Him He will fall and "grind them to powder" (18). This is the other side of that *love* which sought so patiently to win men, and was rejected to the last. There is no wrath so fearful to contemplate as "the wrath of the Lamb" (Rev. vi. 16)!

Even this warning word was lost upon the priests and scribes (19). With a full description of their doom before them, they still hasten to meet it. So does sin blind men.

LESSONS.

(1) *Where God gives great privileges He expects some return.*—What are your privileges? What return does He expect? What return are you making?

(2) *The purpose of God's longsuffering is to lead to repentance.*—If the first lie—the first oath—is not immediately punished, it is only because God is not willing that any should perish (2 Pet. iii. 9). What use do you make of his longsuffering? If it is not *winning* you, it is *hardening* you.

(3) *God expects men to reverence his Son.*—He has a right to look for this. Many of the servants are faulty, but the Son is without spot and blameless. Yet there are some who *see* Him and reject Him—are you of the number?

(4) *Judgment is certain to those who reject Him.*—What is this Stone to you? Do you build upon it, or stumble over it?

The Protestant Italian Village.

DEAR SIR,—In reference to the very interesting account which you published last month of an Italian village becoming Protestant, and the remarkable openings for evangelistic work in its neighbourhood, and the need of additional helpers, I should like to mention that I know of two Christian young ladies, who I think could render essential service, and who would gladly devote themselves to the work, if some kind Christian friends would help towards paying their expenses. I believe that if they could go out with Miss Jane Cox, who will leave England on the 14th of next month, for the purpose of devoting herself again heart and soul to the work, as she has done in the past, it would be a great encouragement and help to her.

I shall be very glad to take charge of any contributions which may be kindly sent to me for the purpose.—I am, faithfully yours,

D. A. DOUDNEY, JUN.

St. Helen's Rectory, Ore, Hastings.

EXMOUTH, SOUTH DEVON.—Very successful Gospel Services have been conducted on the sands at Exmouth by Mr. Levi Powell, an evangelist, working under the Dowager Countess of Castlestuart at Torquay. Her Ladyship, while visiting Exmouth, saw the crowds and no services; she afterwards sent Mr. Powell, whose efforts have been much blessed. Several ministers and other friends assisted, Mr. W. H. Peters and Mrs. Jackson taking great interest in the mission. Tracts were supplied by the London Open Air Mission and the children's special service mission.

FROM THE UPPER CONGO.—Mr. Samuel A. Lapsley, of the Southern Presbyterian Church, U.S.A., writing to a London friend, from Leopoldville, Congo Free State, at the end of July, says:—"Mr. Sheppard and I are now three hundred and fifty miles inland at the beginning of the Upper Congo. A steamer brought us one hundred miles and the remainder we have travelled on foot. I am almost satisfied that we have found the place where God would have us work, at the lowest falls of the Koango River, lat. 5° 7′ S. We have each had several fevers, but are not much the worse for them. I am going up the river to confer with the veteran missionary and explorer, Rev. George Grenfell, of the Baptist Missionary Society. A Mission steamer, kindly offered, takes us to his place at Bolobo, some five days' journey up."

Among the Churches.

CHURCH OF ENGLAND.

Rev. S. A. Barnett, the well known East-end vicar and arden of Toynbee Hall, is about to start on "a voyage ind the world."

Advancing years having compelled him to resign his arge, Rev. Dr. Doudney, editor of *The Gospel Magazine*, s taken farewell of the parishioners of St. Luke's, dminster, Bristol. He has been vicar of the parish thirty-one years, and during all this time the staple his teaching has been "Christ and Him crucified."

The Bishop of Durham, on Wednesday last week, ened a Jubilee Memorial Room in connection with ly Trinity Church, Darlington. Dr. Westcott, in e course of his address, said that the Gospel which it s their privilege to hold and proclaim did indeed ver the whole of life; their Christian life should deal th the whole of man, with all men, and with all ture.

A small committee in St. Philip's, Clerkenwell, has ade a practical effort in connection with the "housing the poor" in that parish. Appalled by the crowded d insanitary condition of many dwellings, the comttee has itself rented a house of six rooms, which ve been thoroughly repaired, and are now let out in o-room tenements at a price very little more than uld ordinarily be charged for a single room. The conions of tenancy are the punctual payment of rent, d the maintenance of the yard and passages in a clean te. The experiment is intended to cover its expenses, ough not to yield any profit.

SOCIETY OF FRIENDS.

The Friends' Missionary Advocate for September is full information from many mission fields — Japan, exico, Alaska, Ramallah, China, and Indian Reservations.

At a business meeting of the Society of Friends held Uxbridge a few days ago, a memorial was adopted ling upon Parliament to prohibit the growth and nufacture of opium in India, as well as its sale in and port from all British possessions in the East.

The Christian Worker deals with the approaching estern yearly meetings, containing about 60,000 proessive members. The outlook seems very encouraging d hopeful, and the Forward Movement is likely to be veloped, and its momentum increased. Western ends always expect their annual gatherings to be es of blessing and extension, and come long tances with this purpose in view.

Western quarterly meeting held at Leominster, in refordshire, on Wednesday last week, was a time of usual interest and profit. George Satterthwaite, of kworth, Yorks, was very acceptably present, and lliam Jesper Sayce, of Hereford, was liberated for Australian journey, much expression of sympathy l unity occurring. But the special interest of the arterly meeting was the discussion on the retension l service of the young in the Church. Six short and y able papers were prepared by young Friends, look- at the subject from many sides, and all breathing alty to Christ and the Society. During the discussion t followed, several Friends expressed the hope that papers might be published, as the subject affects all meetings, and, indeed, the Church at large.

BAPTIST.

new chapel has been erected at Nantmawr, Buckley, l at the openin; services Dr. Gethin Davies, Aldern R. Cory, J.P., and other friends, took part.

ast week Rev. C. H. Spurgeon conducted a service Holland-road Church, Brighton, which was densely ked, while some hundreds were unable to obtain nission.

ery helpful meetings for prayer and edification were d at Regent's Park Chapel, in connection with the ptist Ministers' and Missionaries' Prayer Union, on nday, Tuesday, and Wednesday, last week. Revs. 3. Meyer, George Wainwright, G. D. Hooper, F. C. rr, J. E. Martin, and others took part in the ses. It was mentioned that a sister union of Baptist isters has been formed in America, with Dr. A. J. rdon as president.

he Castle-street Baptist Church, Calne, Wilts, has n at work for God since 1660. It now supports a porteur and two village stations, besides mission k home and foreign, and the preaching of the sed Gospel. Mr. J. W. Kettle has recently been gnised as minister. The tone of all the services most hopeful and joyous. The long career of this rch was repeatedly referred to, and the desire exssed of greater blessing from God being looked for he future.

evs. R. Glover and T. M. Morris left England on dnesday, last week, for New York, *en route* to China, heir visit to the stations of the Baptist Missionary iety. Mr. Morris says that while giving a passing nce at Japan, he and Mr. Glover intend to go into heart of Shan-tung and Shan-si, two northern proces of China, the stations at which have not yet been ted by any representatives of the committee. They ect to be out eight or nine months, for although re are only between fifty and sixty stations, they end over a vast stretch of country.

Accepted.—Rev. Lawrence Carter, late of Adelaide, Aus- to Lower Chapel, Chesham.—Rev. John Evans, of Newport, to Eastcomb, Stroud.

Resignations.—Rev. Walter Wynn, Sandy-lane Church, Bradford. Rev. Geo. Taylor, St. Clement's, Norwich.

CONGREGATIONAL.

Rev. Dr. Tyler recently baptized a Jewish family—father, mother, and two children—at Mile-end New Town Congregational Church, E.

A new church and schools are being built at Haydock by Miss Evans in memory of her father, the owner of the Haydock Collieries. The cost will be £6000.

Resignations.—Rev. J. Fielden, of Salem Church, Middleton.—Rev. S. T. Adams, the pastorate at Ross.—Rev. J. Dickerson Davies, the pastorate at Aylesbury.—Rev. D. Lloyd Jenkins, his ministry in Chichester.

Calls Accepted.—Rev. Thomas Whitehouse, of Baldock, to Trinity Church, Great Yarmouth.—Mr. J. Loosmore, United College, Bradford, to Eastwood, Nottingham.—Rev. J. C. Nesbitt, lately of Gourock, to Emanuel Church, Leicester.—Rev. J. Cliffe, of Clayton West, to the new chapel at Holmfirth.

METHODIST.

Under the auspices of the Methodist New Connexion, a Convention for the Deepening of the Spiritual Life was held in Union-street and Moseley-street Chapels, Birmingham, on September 8 and 9, under the presidency of Rev. E. F. Denton. Good companies gathered at the meetings, and much blessing was experienced.

The late Mr. John Probert, of Auckland, in his will has left £500 to the Young Men's Christian Association, Auckland, and the rest of his property to the New Zealand Wesleyan Conference, with the direction that £1000 is to be appropriated to the new mission being inaugurated in New Guinea. The Conference is further directed to appropriate £1000 to the Home Mission in the provincial district of Auckland, and the remainder for a Wesleyan Theological and Training Institution in the same district.

Owing to the diminished and diminishing funds at the disposal of the Wesleyan Foreign Missionary Society, an earnest effort is about to be put forth to increase the revenue. A special convention, over which Rev. Dr. Moulton, President of the Conference, will preside, will be held in City-road Chapel on October 2, at which the condition and prospects of the foreign missions will be discussed. There was a large falling off last year in the contributions to foreign missions, and it is generally believed that the protracted controversy about the Indian missionaries was responsible for it.

The second anniversary of the North Branch of the Birmingham Wesleyan Mission has recently been celebrated. Rev. J. G. Mantle, the superintendent, in giving a *résumé* of the year's work, expressed his great desire for more help both in the work and in the finances. The teeming population, the destitution, the Sabbath-breaking, and the sin of all kinds which surround the chapel are overpowering, and open up grand possibilities for the winter's work, should the needed help be forthcoming. From September 14 to 21, the minister and people, poor as they are, had a week of self-denial to help forward the winter's work.

NOTE FROM SCOTLAND.

Rev. Dr. Wilson, of the Free Church, addressing a newly-ordained minister at Liberton the other day, said there never was a time when it was more necessary that the preaching in our churches should be evangelical. A living and earnest evangelical minister, though otherwise less gifted, would bear away the harvest from men of greater culture and intellectual power who were defective in this fundamental respect. The ministry, however, had to be more than simply evangelical. It must have the accompaniment of power, not merely intellectual but, above all, spiritual power.

NOTES FROM IRELAND.

Rev. William Arthur, the venerable author of "The Tongue of Fire," is staying in the neighbourhood of Belfast, and preached on Sunday week in Knock Methodist Church with much of his former earnestness and power.

The Belfast *Christian Advocate* states that there are at present several Mormon missionaries at work in Ireland, and warns its readers to be on their guard against the harmful teaching which these men endeavour to propagate.

Collections were taken up in all the Presbyterian churches last Sunday on behalf of Presbyterian Home Missions, which aid weak congregations in the West of Ireland, take charge of the Connaught Schools and Orphanage, and manage the colportage agency throughout Ireland.

The Presbyterian Orphan Society continues to carry on an excellent work. The annual report, which has just been issued by the hon. secretary, Rev. Dr. Johnston, states that during the year there were nearly 3000 orphans on the roll of the Society, besides forty-three girls received into the Training Home.

During Rev. Mark Guy Pearse's recent visit, the Campbell Memorial Church at Bundoran, co. Donegal, where he preached several times, was crowded at each service, many people coming from twenty miles distant to hear him, and many came on the Saturday night and stayed till Monday for the same purpose. The congregations were composed not of Methodists only, but of all Protestant denominations.

FALLEN ASLEEP.

Mr. John Snow, the founder of the bookselling business of John Snow & Co., Ivy-lane, Paternoster-row, well known as publishers of missionary literature.—Rev. Thomas Hargreaves, superintendent minister of the Burton-on-Trent Wesleyan Circuit.—Rev. Hugh McKelvey, minister of St. Paul's Presbyterian Church, Millwall.—At Sale, Rev. Joseph Midgley, late of Crowland, for fifty-two years in the Wesleyan ministry.—Rev. James Spiers, of the Curragh Camp, formerly Chaplain to the Forces.

CONTINENTAL & FOREIGN NOTES.

M. DE PRESSENSÉ, OF PARIS, has so far recovered from his recent illness as to journey to Switzerland. He has alighted at the baths of Lavey, on the banks of the Rhone, where he will avail himself of the hot springs, which are the property of the Canton of Vaud.

THE FRENCH GOVERNMENT has at last shown that it cannot allow the flood of indecent prints and pamphlets to flow on unobstructed, to the debasement of public morals, two publishers of such things being fined £120 each and sent to prison for three months. Thus the eloquent appeal made by M. de Pressensé is anticipated.

BELGIUM.—If Belgium presents whole departments such as Namur, in which there is not more than one Protestant church, yet in it organised evangelistic efforts bear much fruit. The Missionary Church of Belgium, besides maintaining its churches, pasteurs, and schools with credit, shows a net gain of five hundred members.

RELIGIOUS PERSECUTION. — The Swiss correspondent of *En Avant* says that the gendarmes who attend at the railway station of Lausanne stop all passing Salvationists until they have satisfied themselves they are not represented on a list of those "wanted," which each member of the force carries in his pocket. Two officers are lying in prison there, but the Army holds on its way. The hall at Neuchâtel is closed by the official seals.

THE DOWN GRADE IN SWITZERLAND.—It is quite evident from a report of a recent pastors' conference at Aarau, in Switzerland, that down-grade principles have made considerable progress among the Swiss pastors. One of their number boldly stated as his opinion that while the Scriptures were a precious possession, yet they were not an absolute authority. We are happy to record that however numerous might be the silent sympathisers with such sentiments, their utterance provoked many and strong disavowals.

THE PASSION PLAY.—A series of articles on the Oberammergau Passion Play is occupying much space in the *Journal Religieux*. The writer dwells upon each detail as if he believed that all his readers must of necessity be carried away with a like enthusiasm. But surely it cannot be so, yet the editor makes no sign. By a singular coincidence the *feuilleton* immediately beneath it is devoted to notes on the Sunday-school Lesson, Luke xix. 11-28, with the following suggestive conclusion:—"Let us hasten to use our pound, lest we be numbered among the enemies. We are as apprentices upon whom the eye of the Master is fixed. The question with us is not so much our qualifications as our fidelity." How will the *single* eye view the thing chronicled or the chronicler?

JESUIT TRICKERY.—A striking illustration of the doings of the Jesuits of our day is furnished by a case as reported in the *Allgemeine Zeitung*. A young man, son of a widow at Wurzburg, entered a Jesuit house in Holland, and soon died there, leaving about £3000; this was to revert to his family, his mother being the executrix. A parish priest named Hartmann was used by the Dutch Jesuits in the attempt to secure the sum. In the mother the "confessor" found a willing tool, who, under his tutelage, was induced to take a false oath, and prevaricate before the court. Letters found in the widow's possession led to the apprehension of the priest, who denied all knowledge of the matter, when he was confronted by his own letters, which he supposed had been burned. He was sentenced to three years' hard labour, and the widow discharged as having been his tool. The money was recovered.

RUSSIAN PERSECUTION OF LUTHERANS.—Pasteur Filling, of Courland, has fallen a victim to the persecuting spirit with which the Russian Orthodox Church has forced its propaganda in the Baltic Provinces. It appears he felt himself compelled to withstand the persistent urging of the members of his flock by the agents of the Church to forsake the Lutheran ranks under promise of material advantages. He chose as the vehicle of his indignant protest a sermon upon 1 Pet. v. 6-11, a subject excellently adapted to the needs of his people. But the official mind would only see in the reference to the "adversary—the devil" a scornful allusion to the Church; consequently the faithful pastor was not long in finding himself in the presence of the judge. But instead of being sentenced to several years' hard labour, which is the penalty assigned to any hindrance to the Church's propagandism, he is subjected to four months in prison, and forbidden to exercise his ministry in the future in the Baltic Provinces. These poor saints need our prayers.

BISHOP WILLIAM TAYLOR, after spending the summer at camp meetings in the United States, returns to Africa late in the autumn.

MR. RICHARD WEAVER visited Birmingham on Sunday and Monday last week, and preached the old Gospel with power and signs following. The meetings were conducted in Lombard-street Baptist Mission Chapel, the scene of his nephew's labours. On Sunday the chapel was crowded in every part, especially in the evening, when several souls found peace through believing. On Monday the word was again blessed; at times tears flowed from nearly every eye. Those who had found Christ twenty or thirty years ago, through Mr. Weaver's instrumentality, greeted him with much affection.

Y.W.C.A. PARK MISSION.

THE "Park Mission" is carried on by special workers told off from the Young Women's Christian Association, which organised the scheme some five years ago. Those of your readers who know the London Parks must be aware that all day long, but especially towards night-fall, girls wander aimlessly about the walks, or sit on the benches idly watching the passers-by. Many of these are homeless and destitute, with sad histories of the usual kind; others only too likely, from innocence or frivolity, to fall a prey to anyone accosting them with mischievous designs. To the welfare of both these classes of wanderers the workers of the Park Mission devote themselves.

Seldom a day passes without one or more of these girls finding their way, directed perhaps by a friendly policeman (all of whom have our cards for this purpose), or invited, or even fetched, by the Park visitors themselves, to the Office of the Mission, 16A, Old Cavendish-street, Oxford Circus, W.

Here, friendly encouragement and practical help await her (if necessary food also), and a shelter is found for her. No girl or woman is ever turned away unadvised or unrelieved. In many cases important results, spiritual as well as temporal, have followed. Many a girl is now earning an honest living, or being sheltered in a Home, who, but for timely assistance afforded by these means, would be an added unit to "the degraded sisterhood."

On Sundays and Thursdays in the summer we hold services in Hyde Park, and several girls and women have been induced thereby to join the Association. We encourage them to come and make friends with us, and let us help them. It is earnestly desired to engage quarters in close proximity to Hyde Park to enable the visitors and their assistants to work on the spot. For this object, help is asked, as well as for the continuance of the present premises where classes, &c., are held. If any readers of THE CHRISTIAN know of any suitable rooms, it would be esteemed a kindness if they would communicate with the Secretary of the London Y.W.C.A. at the Office, 16A, Old Cavendish-street, W. We also ask the sympathy of God's people in our work, which in so many cases is that of prevention of evil and helping those who are without friends in this great City. Further details and reports of special cases helped will be gladly supplied on application to the Secretary as above.

M. L. PEARSE,
Hon. Secretary of the Park Mission.

Notices.

"METHODS OF MISSIONARY WORK."—Rev. J. Heywood, Horsburgh Colne Cottage, Iver, Uxbridge, asks us to state that he will be glad if Mr. John Crosbie, who wrote to him in reference to his letter in THE CHRISTIAN of September 5, would send him his address.

COMMUNICATIONS RECEIVED WITH THANKS.—G.H.B. W.J.M. A.R.B. E.W. C.H.H. K.E. L.K. F.B. S.H. A.B. I.B. R.W. G.J.D. A.G.D. J.O'H. W.L.L. T.K. E.M. H.H. I.W. A.S. T.H. J.W. R.B. F.H.W. M.E.M. W.B. K.N. A.E.M. G.K. B.R. S.J. C.D.K. W.J.M. F.V. J.M.B. D.L. E.S. J.S.H. J.M.M. W.C. W.R. T.B. J.T.R. R.M. J.R.B. A.M.G. R.H.P. W.Y.F. E.T. W.T.R. M.E.Y. W.E.B. C.J.A. A.W.E. K.E.W. R.B.H. A.M.S. H.G.P. J.B.McG. J.H.G. W.M.D. C.F.H. G.K. J.P.H. W.B.H. W.S.J. E.T.E.P. J.T.P.P. J.M.M. J.B.B. W.K. W.B. H.L. A.G.G. J.E.M. W.W. W.M.C. F.S. W.C.C. E.S.

APPLICANTS FOR TRACTS.—H. Bray, 24, Jubilee-villas, Ramsay-road, Forest Gate, E.; Rev. J. W. Atkinson, Claremont, Cawley-road, N.E.; C. Coleman, Dock Labourers' Mission, 32, Chamber-street, London Docks, E.; Mrs. Lindsay, Shrubland House, Swaffham; H. Holland, 1, Chapel of Ease, Abercarne, near Newport, Mon.; Miss E. Bate, 96, Guildhall-street, Folkestone, Kent (temperance); G. J. Walford, Rose Cottage, Bocking, Braintree, Essex; W. S. Adamson, 221, Chester-road, Hulme, Manchester; T. W. Alstead, 31, North-street, Jarrow-on-Tyne; Y.M.C.A., Tunbridge; H. Jones, 72, Titchfield-street, Liverpool, N.; Ll. Price, Adamsdown P.O., Cardiff; F. W. Latham, 15, Woburn-buildings, Duke-street, Euston-road.

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country. Apply to Mr. William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Gospel service for young men, Tuesdays, 6.30 p.m. Missionary prayer-meeting. Thurs., 6.30 p.m.

Y.M.C.A., EXETER HALL, Strand.—Sun. next. 3.45 p.m., men only; 7.30, public, address by Lieut.-Gen. Sir Robert Phayre. Lecture to men only, by Dr. Harry Guinness, Fri., Oct. 3, 8 p.m. Gospel meetings for men, nightly at 8. Prayer-meeting daily (Sat. ex.) from 1 till 2 p.m.

CONFERENCE HALL, Mildmay Park, N.—Sun., Sept. 28, 3.30 and 7 p.m., Colonel Wroughton. Fri., Oct. 3, 7.30 p.m., meeting to commend to God and bid farewell to Rev. Dr. Pentecost and Mr. and Mrs. G. C. Stebbins, on their departure for India. Chair taken by Lord Kinnaird, supported by Sir C. U. Aitcheson, Revs. A. R. Cavalier, Dr. Jenkins, J. Johnson, Mr. Eugene Stock, and others.

Y.M.C.A., STAFFORD ROOMS, Tichborne-street, Edgware-road, W.—Wed., Oct. 1, at 8.30, workers' conference. Sun., Oct. 5, at 3.15, address by Mr. George Williams.

Y.W.C.A., CITY INSTITUTE, 14, Finsbury-square, E.C.—Reopening of educational classes, Mon., Sept. 29, Missionary address by the Hon. Emily Kinnaird, Wed., Oct. 1.

POLYTECHNIC Y.M.C.I., 309, Regent-street, W.—Sun., 3.15 p.m., address to young men; 7 p.m., evangelistic meeting.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E. Monthly muster of the Christian Lifeboat Crew, Tues., Oct. 7, at 7.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next (Harvest Festival) at 11 and 6.30, Mr. George Hucklesby.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Oct. 3. Tea at 6; meeting at 7. Mr. J. Christian Hukins will preside. Address by Dr. Neatby; subject—"The Supper at Bethany." Rev. J. G. K. Fletcher, of Jamaica, will give an account of work there.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Sept. 28, 11 a.m., Mr. W. R. Lane; 7 p.m., Pastor Ed. Bell, of Jamaica.

EDINBURGH CASTLE, Limehouse, E.—Sun., Sept. 28, 11 and 7, Rev. W. H. Daniels; at 3, Rev. H. Bright.

BILLINGSGATE CHRISTIAN MISSION.—Special address, Mission Hall, Lower Thames-street, by Mr. A. G. Brown, Mon., Sept. 29, 12 noon.

HYDE PARK HALL MISSION.—Sun. next, Hyde Park closing service, 6 p.m.

METROPOLITAN MUSIC HALL, Edgware-road. — Sun., Oct. 5, 6.30 p.m., reopening service: Mr. Charles Cook, Miss Hettie Burford, and choir.

WEEK OF PRAYER in connection with the world-wide prayer union for the second coming of Christ. Meetings in the Clapham-road Conference Hall, Oct. 18—25, 11 a.m. to 9 p.m. daily. For further particulars apply to Rev. N. S. Taylor, 143, Clapham-rd., S.W.

ST. GEORGE'S HALL, Langham-place, W.—Sun. at 11 and 7, Mr. F. C. Bland.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch, Sun., at 6.30 p.m., Fri., 7.30 p.m.

SALVATION ARMY.—Holiness meeting, Exeter (Lower) Hall, Strand, W.C., every Thurs., 3.30 p.m.

CONFERENCES.

ST. GEORGE'S CROSS (GLASGOW) TENT CONFERENCE, Sept. 27 and 28.—Speakers:—Rev. J. H. Horsburgh, Dr. D. D. Main, C.M.S., Mr. A. Orr Ewing, Mr. R. Radcliffe, Miss F. E. Campbell, Mrs. A. Orr Ewing, Miss C. M. Kerr, and others. Mr. D. J. Findlay, sec., 42, Grant-street, Glasgow.

CONFERENCE FOR BIBLE READERS, Harringay Park Lecture Hall, Duckett-road, near Green Lanes Station, M.R., Mon., Sept. 29, from 10 to 12. Short address by Rev. J. Idrisyn Jones, on "Prophetic Study in Relation to the Second Advent"; to be followed by conference. All Christians welcome.

DUBLIN CONVENTION, Sept. 29 to Oct. 2.—Secretary, Mr. Robert Cotter, Christian Union-buildings, Dublin.

LIVERPOOL CHRISTIAN CONVENTION, Oct. 2 and 3. Speakers—Archdeacon Taylor, Revs. Canon Bell, H. E. Brooke, J. D. Thompson, Dr. J. L. Phillips, and others. Rev. A. Gardner, hon. sec., 35, Kelvin-grove, Prince's Park, Liverpool.

BELFAST CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Sept. 29 to Oct. 5.

CHURCH CONGRESS, Hull, Yorkshire, Sept. 30 to Oct.

GLASGOW HALF-YEARLY MEETINGS OF CHRISTIA Waterloo-rooms, Oct. 2 and 3.

BROMLEY CONVENTION FOR THE DEEPENING OF SPI UAL LIFE, Oct. 6—11.—Speakers—Bishop of Sie Leone, Revs. W. Haslam, Evan Hopkins, A. Downer, H. Sharpe, F. A. C. Lillingston, and oth Particulars from Mr. S. Causton, Bromley-hill, Ke

CLIFTON CONFERENCE, Oct. 7—9.—Rev. James O'mist convener, 2, Kensington-place, Clifton, Bristol.

DORKING CONFERENCE, Oct. 7—10.—Particulars of R H. C. Sturdy, St. Paul's Vicarage, Dorking.

EVANGELICAL ALLIANCE CONFERENCE, Manchester, 14—16.—Particulars from Mr. A. J. Arnold, 7, Ada street, Strand, W.C.

BLACKHEATH CONVENTION FOR THE DEEPENING SPIRITUAL LIFE, Oct. 14—16.—Speakers—Rev. C. Fox, J. G. Gregson, Evan Hopkins, W. Haslam, F. Meyer, E. W. Moore, J. B. Figgis, H. W. Webb-Pepl and others.—Missionary Convention, Oct. 17. Speak —Messrs. J. E. Mathieson, Reginald Radcli Eugene Stock, Dr. Grattan Guinness, sen., Rev. J Wilkinson, and others. Particulars from Mr. Willi Shrimpton, 36, Manor-park, Lee, S.E.

NEWCASTLE-ON-TYNE HOLINESS CONVENTION, Oct. 28, and 30.

BRIGHTON CONVENTION FOR THE DEEPENING OF SPI UAL LIFE, Nov. 3—8.—Hon. secs., Revs. J. B. Fig W. M. Selwyn, and D. Gunn. Particulars from M Lowdell, 13, Victoria-road, Brighton.

BRADFORD CONVENTION FOR THE DEEPENING OF SPIRIT LIFE, Nov. 12—14.—Mr. D. G. Law, sec., 19, No Park-road, Bradford.

LEEDS CONVENTION FOR THE DEEPENING OF SPIRIT LIFE, Nov. 18—20.—Mr. Robert Wilson, Revs. J. Gregson, J. J. Luce, F. E. Marsh, J. T. Butl.n, others will take part.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCO TO MONDAY, SEPTEMBER 22, 1890.

*** Donations should be sent by Cheque or P.O.Orde not by stamps.

*** We would respectfully urge all our friends, wh remitting to us, to make Cheques, Money Orders, Postal Orders payable to Morgan & Scott, and to cr them "City Bank"; this will effectually prev loss of same.

	£	s.
Sailors' Home, Havre (Lady Beauchamp)—Trust	0	10
Soc. Rlf. Persctd. Jews, Russia, &c.—G.R.3s; A.D.2s	0	5
Church Missionary Society—W.A.C.	0	5
China Inland Mission—Nemie, 2s 6d; R.R. 10s; E.P. 5s	0	17
Colporteur to Scilly Isles—H.M.L.	1	0
Famine in Suakin—H.M.L.	1	0
Miss de Broen's Work, Paris—R.D.E.	0	10
Zenana Bible and Med. Msn., Adelphi—H.E.R.	0	10
Mr. Fegan's Boys' Home—E.G.M. 2s 6d; A Mite, 2s 6d; M.A. 5s; M.A.G. 10s; S.T.B. £5; M.A. £5; A Friend, £10; T.B.W. 10s; K.T. £1; H.E.R. £1; J.S.C. £1; R.R. £1; E.P. 5s	25	15
Mildmay Mission to Jews—M.A.	0	5
Salvation Army—M.A. 5s; R.D.E. 10s	0	15
Mrs. Meredith's Prison Mission—M.A.	0	5
Sailors' Rest, Fowey (Seamen's C. F. Soc.)—M.S.	5	0
Children's Country Holiday Fund—M. ... G. ...	0	10
Dr. Barnardo's Homes—P.C.H. £2; H.J.M. £3; A.D. 3s; J.S.C. £1	11	3
Miss O'Kell's Girls' Preventive Home—J.T. 10s; J.S.C. £1	1	10
Msn. Deep Sea Fishermen—J.M. 2s 6d; J.S. 2s...	0	4
Discharged Prisoners' Aid Society—H.J.M. ...	1	0
St. Giles Christian Mission—H.J.M.	1	0
Famine in Ireland—M.C.L.	0	7
Day in Country Fund—S. Scholars, Stroud ...	1	2
Rev. J. G. Paton Fund—M.L.	2	0
Bridge of Hope (Miss Steer)—H.M.L.	1	0
Society for Free Distribution of Scriptures—J.G. ...	0	10
Dock Labourers' Mission—J.W.	0	5
London City Mission—E.W. 5s; H.E.R. 10s ...	0	15
Scripture Readers' Society, Ireland—M.G.	0	2
Irish Society—H.E.R.	1	0
Homes for Blind Children (Miss Rye)—H.E.R. ...	0	10
Homes Aged Blind Christian Men, &c.—H.E.R. ...	0	10
George-yard Mission—H.E.R.	0	10
Tramcar and Scripture Text Mission—H.E.R. ...	0	10
Bristol Orphan Houses—R.R.	1	0
Miss Lee's Home, Eastbourne—R.R.	1	0
Miss Mittendorff's Orphans' Home—R.R.	1	0
Indigent Blind Visiting Society—R.R.	0	10
Mr. Quarrier's Orphans' Home—J.S.C.	1	0
Borcham Wood Undenominational Msn.—J.S.C...	1	0
Barnwell Theatre Mission, Cambridge—M.S. ...	2	2
	£68	18

[ADVERTISEMENTS.]

Union Hall Mission (Replacing Burnt Tents)—A Sympathiser, 1s; Bures, 2s 6d; Bakewell, 2s 6d; W.B., £1.

Society for Relief of Persecuted Jews—E.J.F. 20s.

London Samaritan Society (Convalescent Homes)—An 10s; Miss C. £1 1s; Miss W. 2s 6d.

Mr. Fegan's Homes—T.E.L. £1.

PRAYER AND SELF-DENIAL.

THOUSANDS of Salvationists are pledging themselves to give up some article of food or clothing, or in some other way to deny themselves during the week ending October 4, 1890, so as to be able to help forward the glorious warfare of the Cross without lessening their usual gifts to the funds of their own Corps.

In commendation of this effort, leading men of every section of the Church have spoken warmly. The following are selected:—

Rev. R. W. DALE, M.A., LL.D., D.D., Birmingham, writes:—

May God give grace to the Soldiers of the Army in every part of the world to respond to your appeal for thanksgiving, prayer, and self-denial, so that every act of praise may come from a grateful heart, every prayer be a prayer of fervour and faith, and every abstinence an abstinence for Christ's sake!

Rev. ALEX. HANNAY, M.A., D.D., Secretary of the Congregational Union, writes:—

. . . I am deeply interested in the movement to which your letter refers in all its aspects, but especially in its call upon the "officers, soldiers, and friends" of the Army to bring to the service of Christ the fruits of specific personal self-denial for a definite period. I have no doubt that the response will be definite and generous, and that the Salvation Army will set a good and much needed example to all the churches. May they have grace to profit by it. . . .

Rev. Dr. DONALD FRASER, M.A., Marylebone Presbyterian Church, writes:—

I admire the manner in which your people are taught and trained to give for God's service, even out of their deep poverty; and I wish you well in your endeavours to inculcate the good old lesson of self-denial for the name of the Lord Jesus. It is a lesson much needed among present-day Christians of every degree.

Pastor THEO. MONOD, of Paris, writes:—

The Salvation Army again announces a week of universal thanksgiving, prayer, and self-denial, for the extension of the Work of God.

Thanksgiving, self-denial, and prayer fit in beautifully with one another. For the past, *thanksgiving*. For the present, *self-denial*, and its twin brother, self-abasement. [No capital letter to self, Mr. Printer, if you please.]

For the future, *prayer*. . . . Furthermore we are here furnished with a valuable object lesson, teaching us that we may procure wherewith to glorify God and assist our neighbour, not only by increasing our resources, but likewise by reducing our expenditure.

Rev. J. B. FIGGIS, M.A., Brighton, writes:—

I should like to see the friends of the Army so help its funds in "Self-Denial Week" that its hard-worked and hard-pressed officers might have no diminution of *their* not-too-many comforts. Their efforts put to shame. . . .

Rev. Dr. MACKENNAL, M.A., of Bowdon, writes:—

There are few aspects of the Salvation Army testimony more touching than its constant call on its soldiers for self-denial. And these special calls should be a witness to all of us, that even when we have laid out our lives for self-sacrificing service, new opportunities come for larger consecration; when we have done all, given all, we can do more, give more. I am heartily glad you have given me opportunity of saying that I sympathise sincerely with the purpose of your leaders in appointing the Week of Self-Denial, and with the courage and fidelity and generosity with which your people respond.

Rev. JOSEPH PARKER, D.D., Minister of the City Temple, writes:—

I hesitate to comply with your request, because I feel it to be so easy to applaud self-denial in others when I am not sufficiently practising it myself. With this reservation, however, how can I do other than wonder at the sacrifices which your people seem to be making day by day? Their action is not only good in itself, it is a powerful stimulus to others. This is not the least of the many influences which radiate from your movement. It tells in all directions. It is at once a rebuke and an encouragement. Going up and down the country I always enquire what the Army is doing, and in every instance, absolutely without exception, I hear that it is energetic, useful, and provocative of good works. I believe your coming Week of Self-Denial will surpass your whole record. If in any way I can co-operate let me know. I want only to work. The shadows fall on the upper hills, and will soon darken the plains; still there is time to fight and win. . . .

The Rev. Canon WILBERFORCE, M.A., writes:—

I think your scheme of the Week of Prayer and Self-Denial most touching and Christ-like. I think you will be able to quote 2 Cor. viii., and say, "I bear witness that *beyond their power*, they gave of their own accord; and first *they gave their own selves* to the Lord and to us, by the will of God."

I shall hope in some way to go along with you in act and spirit during that week.

The Rev. Dr. MOULTON, M.A., President Wesleyan Conference, writes:—

There is no doubt that in our Christian efforts the duty and benefits of personal self-denial are by all of us too much overlooked. I am thankful to hear of the measures taken by the Salvation Army to emphasise the obligation of self-denying service, and I heartily wish you God-speed.

Professor STUART, M.P., writes:—

I have received the papers you have sent me referring to the Week of Prayer and Self-Denial of the Salvation Army. The spirit of self-denial and self sacrifice, with a great and common end in view, which is a pervading characteristic of the Salvation Army, seems to me to embody one of the great elements requisite for success, and characteristic of religious and philanthropic movements when they are active and real, as your movement shows itself to be through so many manifestations.

W. S. Caine, Esq., writes:—

You ask me for my opinion about your annual Week of Self-Denial. What opinion but one can any true man give of such a movement? That a number of men and women whose lives are already one long act of self-denial for the sake of others—the foundation principle of Christianity—should strive to find fresh means of self-denial as yet unexplored, that they may help still further the salvation of the world, can only command the admiration and respect of everyone. You shame us all.

IN THE COMING YEAR,

In addition to maintaining our existing operations in 2,968 towns and cities, including Gospel Work among the poorest in 34 Nations, Rescue Work for the Fallen in 32 Homes, Shelters for the Outcast, Training for Men and Women for our Foreign Missions, all in the simplicity of scriptural teaching, practice, and example, and under the care of 9,260 consecrated evangelists or officers, we have, amongst other things, set our hearts upon the following, if the Lord permit:—

(1) To raise up and take out 4,000 new officers.

(2) To increase our *War Cry* circulation by 100,000—that is, to add to the sales one-fifth of the number at present sold.

(3) To carry on the War in the Argentine Republic, and open the State of Uruguay, South America.

(4) To establish a system of education for the children of our married officers.

(5) To carry on Salvation work in Belgium, where a commencement has already been made.

(6) To increase and more completely organise our efforts on behalf of our sick and wounded officers at home and abroad.

(7) To transform and thereby render more efficient our Junior Soldiers' War.

(8) To assist Commissioner Railton and his noble band of officers in Germany.

(9) To push forward the work for the Salvation of the native races of Africa.

(10) To assist our comrades in Finland, who wish to win their fellow countrymen to the favour and the service of God.

(11) To establish in a new and much more effective form our Village War.

(12) To meet the growing demands of the War in India and Ceylon.

For all this we feel we have a Divine claim upon your utmost help, your fervent prayer, your practical sympathy. These operations cannot be undertaken and carried on without funds, and we turn confidently to you to help us in prayer, in faith, in personal consecration, and in money to sustain and carry these purposes out.

The method of raising money by Self-Denial is a simple one; it blesses those who practise it and those who are benefited by it. No individual will suffer through generous concern for others. We have not heard of a single Friend who has regretted either his last year's gifts, or the inconvenience suffered in rendering us that help which not only kept the War going, but aided in bringing about the vast extensions which we are to-day able to report.

Once more, therefore, we call for your help to carry the tidings of Redeeming Love to the poor and the lost, to the uncleansed, and the unloved, and the uncared-for in "all the world." We claim that help in the great Master's Name.

*** *Contributions and Self-Denial remittances should be sent to* THE SECRETARY, 101, Queen Victoria-street, London, E.C.
Cheques and Postal Orders payable to GENERAL BOOTH, *and crossed "City Bank."*

"ELECTRICITY IS LIFE."

(TRADE MARK.)

PULVERMACHER'S

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FOR the CURE of NERVOUS DISEASES,

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THREE PHYSICIANS to

HER MAJESTY the QUEEN.

RECENT TESTIMONIALS.

GALVANISM v. NERVOUS WEAKNESS.

21, Waterloo Road, New Brighton, Cheshire, 15th September, 1890.

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Messrs. J.L. Pulvermacher & Co., 194, Regent-street, W.

GALVANISM v. NERVOUSNESS.

West Dulwich, near London, S.E. September 13, 1890.

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GALVANISM v. NERVOUS EXHAUSTION.

Cærbrook, Castle-road, Newport, Isle of Wight, September 9, 1890.

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GALVANISM v. WEAK HEART and NERVOUS EXHAUSTION.

23, Linden-grove, Dewsbury-road, Leeds, September 8, 1890.

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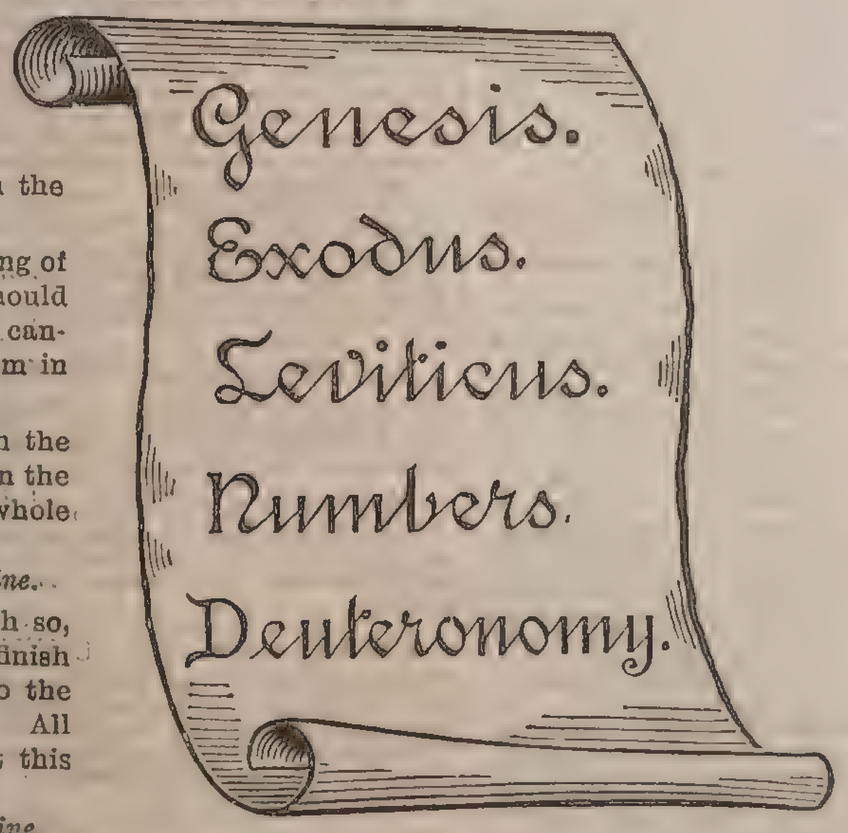

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APPRENTICE.—DUDENEY & WINN, Grocers and Provision Merchants, 33, High-street, Bedford, have a vacancy for a well-educated Youth indoors.

YOUTH wanted, as Apprentice to Publishing firm.—Apply to
JOHN F. SHAW & Co., 48, Paternoster-row, E.C.

FOUR EARNEST CONSECRATED CHRISTIAN LADIES wanted, to live together and help a Lady in various ways in the management of a large institute. Gospel mission and individual work carried on amongst soldiers, lads, prisoners, &c., entirely unsectarian. Mothers' meetings. Good references required. Full particulars given on application to A. D. R., Kerby, 440, Oxford-street, London. Must be members of the Church of England.

BIBLEWOMAN wanted for a poor parish in W. London. Must be strong and active, and have her heart in her work. Communicant of the Church of England.—Apply, with testimonials, to
Rev. G. W. LAWSON, 35, Elgin-avenue, London, W.

CHRISTIAN GENTLEWOMAN.—No salary. Travelling, laundry, &c., provided. Pleasant country home and encouraging work in a small boarding school of afflicted working-class children, for a healthy, motherly, evangelical, well-educated, Christian Gentlewoman, prepared to sympathise with the little ones.
A. E. M., c/o Mr. Stoneman, 21, Warwick-lane, E.C.

LADY LAY HELPER or Mission Woman wanted for St. Thomas', Portman-square. Mission work amongst the poor as well as assistance in penny bank, administration of relief, &c. Church army work. £50 per annum.—Rev. H. GEARY, St. Thomas' Vicarage, 16, Somerset-street, Portman-square, W.

RESIDENT LADY SUPERINTENDENT wanted for the Plymouth Penitentiary. Must be an abstainer. None need apply who have not had experience with fallen women.
Mrs. CREAK, 12, Whitefield-terrace, Plymouth.

WORKING MATRON wanted, for Factory Girls' Club. One who has been Biblewoman preferred.—ROYCE, Y.W.C.A., Newcastle-on-Tyne.

AN EXPERIENCED, TRUSTWORTHY NURSE wanted, or Mother's Help, for two Boys, aged three years and one, and to take baby from the month.—Mrs. ROBINSON, Scalby Vicarage, near Scarborough.

LADY-HELP, ALSO LADY'S-MAID wanted. Age about 30. Send photo and references and state denomination.
23, Derwent-road, Liverpool.

NURSERY GOVERNESS and Mother's Help wanted by end of October. A Christian Gentlewoman, Church of England, total abstainer, well-educated and experienced with children. Good salary.—Please apply, with copies of testimonials, to Mrs. MCCOMAS, The Grange, Monkstown, Co. Dublin.

NURSERY GOVERNESS wanted in Croydon for four children. Must be clever needlewoman, musical, and not over 25. A Christian would be highly valued.—State experience, salary, &c., K., 6, Jeffrey's-square, London, E.C.

GOOD PLAIN COOK wanted, Kitchen-maid preferred. Good wages. Also a MAID to wait on Lady and children. Good dressmaker. Decided Christians valued. Foreign or English.—T. T., St Barnabas Vicarage, Addison-road, Kensington, W.

GOOD PLAIN COOK, between 28 and 40; also PARLOURMAID, over 25, good plain needlewoman, wanted in Gentleman's family of three.
Mrs. EGERTON ISAACSON, Cliftonville, Margate.

GOOD HOUSE-PARLOURMAID wanted, in November. Age not under 25. Quiet place. Three in family. State wages.
H. P., Southborough, Tunbridge Wells.

NURSE-HOUSEMAID.—Can any Lady in London recommend thoroughly respectable Girl (age 17 to 20), for small, quiet, private family. Wages according to experiences. — For further particulars,
Mrs. L. G., 27, Parliament-hill, Hampstead.

COOK (good plain) wanted. Quiet family. Four servants kept. Wages £20, all found but beer. Age 25 to 30. Thoroughly satisfactory character required.
Mrs. OWEN HAY, 2, Grosvenor-terrace, Aldershot.

A DEPUTATION SECRETARY required immediately for a Religious and Philanthropic Mission, well known to the readers of THE CHRISTIAN, having its headquarters in London. Must be a graduate of one of the Universities, or a retired naval or military Officer of sound Evangelical views, and accustomed to public speaking, and with a gift for organisation.—Apply by letter, to MISSION, 13, Rose-street, Newgate-street, E.C.

GOOD PLAIN COOK, also HOUSEMAID and HOUSEBOY, wanted for Eltham, Kent. Quiet comfortable home, two in family. Send copies of discharges, and state wages, which must be moderate, to Mrs. ROBINSON, 92, Cambridge-street, Eccleston-square, S.W.

COOK.—Wanted a strong, active, healthy, economical Plain Cook, to work in a business house. Besides wages a small share of the profits. A Christian earnestly and prayerfully desired, as Mission work is carried on in the institute.
A. D. R., Kerby, 440, Oxford-street, London.

COOK.—A Lady residing at Eastbourne requires a good Plain Cook who would not object to a little housework. Wages £18.
F. BARTON, Post-office, Eastbourne.

GOOD PLAIN COOK wanted at once. Age from 25 to 30. Wages £18 to £20, all found; no beer allowed. Children in family; two nurses kept. Quiet, comfortable situation.
Mrs. W., Ashley, Biokley, Kent.

A CHRISTIAN WOMAN wanted, not under 30, as Cook. Small dairy. A good home, and treated with kindness. Liberal wages to a competent person.
Mrs. TURNER, Coln Rogers Rectory, Northleach.

GOOD PLAIN COOK wanted in small family. Trustworthy. Good character indispensable. A Christian valued. Wages according to ability. Housemaid kept. Age 24 to 34.
Miss BRODRIBB, 25, Grange-park, Ealing.

AS COOK AND HOUSE-PARLOURMAID.—Two thoroughly respectable, steady servants required. Must be early risers. Four in family. State age and wages.
Mrs. SEWELL, Headcorn Lodge, Tunbridge Wells.

GOOD PLAIN COOK and Parlourmaid wanted in small quiet family. Abstainers. Ages about 30.—Mrs. RICHARD, Harland Lodge, Bournemouth.

COOK-HOUSEKEEPER wanted, in a private family. Must be abstainer. Middle-aged preferred.—State qualifications, wages, &c., personally or by letter, at once, to
Mr. BURR, 11, Queen-square, W.C.

GOOD PLAIN COOK wanted, for two persons.—Apply, after six o'clock, at
55, Buckland-crescent, Belsize-park, N.W.

TWO LADY HELPS wanted, as Cook and House-Parlourmaid, for Gentleman's house. General servant kept. Experienced. Churchwomen and Communicants. State full particulars.—ALPHA, Mrs. Adams, Stationer, New-road, Dartmouth.

UPPER HOUSEMAID, Kitchenmaid, and Scullery-maid wanted in the country. Abstainers. Ages about 35, 24, and 18. Wages £23, £20, £12. Tall. Christians valued.
Mrs. ARBUTHNOT, East Grinstead.

EXPERIENCED LAUNDRESS wanted, for Ayr Industrial School. Able to teach girls. Washing taken in. Wages £24, all found. Good references required.
Mrs. R. D. MURDOCH, Fairfield Lodge, Ayr, N.B.

TWO GOOD LAUNDRYWOMEN required for a family in the country, to do all washing, and to clean a small Mission-hall, adjoining cottage and laundry. Must be well recommended as trustworthy, efficient people.
Colonel SLADEN, Ripple Court, near Walmer.

RESPECTABLE ELDERLY WOMAN wanted for school sanatorium, for washing or nursing; or Married Couple.
Mrs. MOZLEY, Elleray, New Brighton, Cheshire.

KITCHENMAID for town (not under 23). Must be well trained, and able to do plain cooking well. Good character some length indispensable.
Miss GREENE, Midgham, Reading

USEFUL HELP wanted in country village. Two in family. Quiet, comfortable home to suitable, trustworthy person. Good references required.—Address full particulars, to
X., 67, Dalyell-road, Stockwell, S.W.

TRUSTWORTHY GENERAL SERVANT (accustomed to young children) wanted. References required.—Rev. W. O. L., Gracefield, Magherafelt, Co. Derry.

GOOD GENERAL SERVANT wanted for the country. Must understand plain cooking. Age about 28. Three in family. Boy for knives and boots. Good personal character indispensable. —Write, with particulars, to
Heath Edge, Haslemere, Surrey.

GENERAL SERVANT wanted for Business House. Able to cook. Must have good character. Christian family.—H. M. WRIGHT, 2, South Hill-park, Hampstead-heath, N.W.

SUPERIOR SERVANT.—Required, in a small private family, a Superior Servant, who with a girl under her, would undertake the work of the house. Must be a very good plain cook. Abstainer preferred.—Apply first, with full particulars, to Mrs. BARBER, c/o Mr. Smith, 458, Holloway-road, London.

To Let, Apartments, &c.

MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
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W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

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ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

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INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage. Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive. — COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

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THE
Speedwell Coffee Palace & Gospel Hall
Is now at work. She has vested the property in eight Trustees, of whom Lord Polwarth is one. A considerable sum of money needed to clear liabilities. Eighty beds for soldiers, sailors, and their relatives. A sleeping cabin can be provided and named by any donor of £20. Gospel Services in the Hall every night. Inspection invited. The SPEEDWELL is nearly opposite the Portsmouth Town Railway Station. Hotel accommodation for visitors.—Full particulars on application to Mr. A. GRIGSBY, Manager; or to Miss ROBINSON, Soldiers' Institute, Portsmouth.

MISS HAYWARD, daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs.—Terms upon application to 23, Avenue-road, Southend, Essex.

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FURNISHED COTTAGE to Let for Winter months, St. John's, Woking, facing Common. Evangelical ministry. Postal telegraph office. Seven rooms, large garden, 16s. weekly.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

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A PRIVATE HOME for Ladies, (established 1875) suffering from Hysteria, Neurasthania, Spinal Paralysis, Neurotic Dyspepsia, Neuralgia, and other affections of the Nerves, in a bright, cheerful, sea-side Health Resort. Dry bracing air, sheltered from the north and east winds. Pure water, perfect sanitation, beautiful scenery. Home comforts and amusements. Highest references. Hydropathy, Massage, Medicated baths, Weir-Mitchell method and Electric Treatment.
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TORQUAY.—Sharon Home, Chelston, receives person needing rest, also convalescents.—For particulars apply,
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HOME OF REST (superior) for Clergy and Christian workers. House facing sea. Late dinner. Terms moderate.
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BARNET, HERTS. — To be Let, Hadley Manor, on the Green, close to celebrated woods. Nine bed and dressing-rooms, large and lofty dining, drawing, and billiard-rooms, library, bath-room, servants' hall, stabling for six horses, two coach houses; large pleasure grounds, conservatory, two kitchen gardens, two vineries, glass houses, houses for coachman and gardener. Gravel soil, high and dry. Highly recommended for health by London physicians.—Photographs and orders at Messrs. DEBENHAM, 80, Cheapside, E.C. (Quote 44,535).

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PROPRIETRESS, Woodgrange, Cornwallis-gardens

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A CLERGYMAN'S WIDOW living in the best part of Folkestone, desires to meet with a Lady and Gentleman to board and live with her.—Mrs. SPENCER BARKER, 8, Kingsnorth-gardens, Folkestone.

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INVALIDS or others seeking a comfortable Home can be received at 3, Beach-road, Clacton-on-Sea. Terms moderate. Good references.—3, Beach-road, Clacton-on-Sea.

A MARRIED PHYSICIAN has a vacancy for an invalid Lady Patient. Quiet Christian home, in healthy locality. Terms moderate. References to friends of last patient.
MEDICUS, York House, Bromley, Kent.

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CHRISTIAN HOME, temporary or permanent, in superior residential locality. Sheltered; climate mild and bracing. Easy access to beach and country. Pleasant views. Genial society. Music, bath, liberal table. Skilled supervision if required.—M.D., 7, Westbourne-terrace, Worthing.

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MARRIED LONDON PHYSICIAN will receive as resident Patient a Lady requiring special treatment, or an Invalid of either sex wanting comfortable home. Relative or friend could also be received if desired.—Write,
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THE HOUSE OF REST for Christian Workers, 10, Finchley-road, St. John's Wood, N.W. (late Cambridge-gardens, Kilburn), is now ready for the reception of Christian workers and missionaries. Applications to
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COFFEE TAVERNS fitted and furnished throughout. Marble tables, chairs, seats, counters, cabinets. Maker of all kinds of steam, gas, and hot water cooking apparatus.
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FRUIT STRAIGHT FROM THE ORCHARD.—60 lbs. nett, good cooking Apples for 10s., including hamper.
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HELP FOR THE DEAF in parlour church, or chapel. Drums, Ear Trumpets, Speaking Tubes, &c. Call and see them. Advice free. Hours 11 to 4, Saturdays 11 to 1; or write for particulars, to Mr. E. J. SILVERTON, Imperial Buildings, Ludgate Circus, London.

FINE YOUNG PLANTS.—Lavatera arborea variegata. Marbled foliage, cool greenhouse winter shrubs. 8d. each, post free. Profits China Inland Mission.—Mrs. FOSTER, Home for Christian Ladies, Brunswick House, Kelvedon, Essex.

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IDEAL UNDERCLOTHING for Winter and Summer wear, made of purest and softest natural and white wools, of English manufacture, at reasonable prices. Every description of garment for ladies, gentlemen, and children. A descriptive Catalogue and Patterns of Webbings (sent free by post) should be in the hands of every lady and gentleman who values health, freedom from chill, and perfect comfort. — HYGIENIC HOSIERY WORKS, Castle Donington, viâ Derby.

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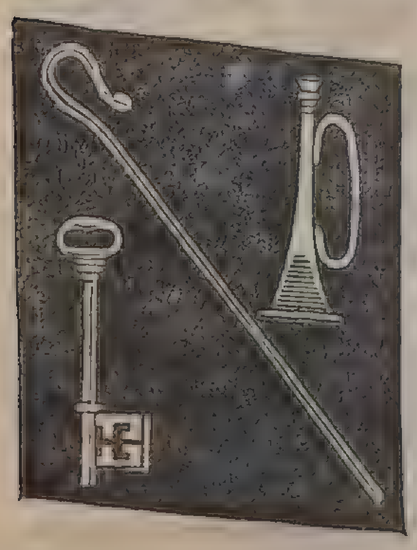

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The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. William Henry Goold, D.D., Minister of the Martyr's Church, Edinburgh, and secretary of the Bible Society of Scotland.

Many of our London readers will see these lines in time to profit by the reminder that a meeting will be held on Friday, this week, at 7.30 p.m., in the Conference Hall, Mildmay Park, to bid farewell to Dr. Pentecost, and Mr. and Mrs. G. C. Stebbins, on their departure for India. Lord Kinnaird will take the chair, and there is sure to be a large attendance of such as in heart and soul will commend the outgoing workers to the grace of God, and pray for a rich blessing on their labours in our great Eastern dependency.

In the October number of *Good Words* Mr. Gladstone thus begins his article on corroborations of Scripture and Science:—

> We should dispel wholly from our minds those spectral notions of antagonism between religion and science which have been raised up by the action of prejudice on the one side, and perhaps of boasting on the other. Of religion and of science, as of man and wife, let us boldly say, "What God hath joined, let not man put asunder."

Mr. Gladstone argues that the materials of the Creation record, as found in Genesis, could not have been without preterhuman aid, and such aid settles the question of inspiration. Without such superhuman revelation there could, at the very dawn of history, have been no such story told of creation as that which tallies with the latest conclusions of modern science much more than interpretations of them differ. The article expects that astronomy will come to add its corroborations to the earlier portion of Genesis i., and the entire value of this line of reasoning can hardly be over-estimated.

The second part of the article sums up in a forceful manner the results of modern investigation in relation to the credit of the Bible as a truthful history. If what man now sees, as, for example, concerning the Sinaitic journey, and what the Bible says, wonderfully agree, the writer of the papers has done much to confirm his thesis of the Impregnable Rock of Holy Scripture.

The following extract from the protest of the editor of *The Fortnightly Review*, who has lately returned from Oberammergau, may be quoted as an antidote to some of the panegyrics which have been lavished upon the performance of the "Passion Play":—

> As a Christian, as a believer in the God-Man and in his Divine mission among men, there is no place on earth I should so carefully avoid, no place where my deepest feelings and tenderest susceptibilities would be so put upon the rack, as in that bare boarded theatre at Oberammergau. Can a Christian bear to witness the crucifixion? bear to see a Roman soldier, dressed as for a Gothic pantomime, carefully insert the point of his spear into a bag of claret placed underneath the flesh-coloured shirt, while the dying man breathes forth the divinest words in any language, words of God-like pity and forgiveness? And yet English and American clergymen throng to Oberammergau to witness the degradation and abasement of their ideal, to assist at the vulgarisation of the world-drama.

The Passion Play was performed for the last time for 1890 on Sunday. We should be glad to have reason for hoping that, by the diffusion of a true sense of devotion to Christ, there will be no further repetition of proceedings whereby the holy is treated as common, and the spiritual depicted as if it were only natural. Last week's *Record* tersely said:—

> Even those who have lauded its merits as a spiritual agency begin to question the healthiness of its influence either upon natives or visitors. As to the former, even supposing that the play is not "run" by a company of Jew financiers, the stories of extortion so plentiful this year suggest a morality sadly commonplace and unspiritual. But contact with crowds of tourists could hardly have an elevating influence on all the villagers.

Dr. R. W. Dale's recommendation at the Birmingham Conference of the Y.M.C.A. has in it wisdom and danger. Evening classes for lectures on New Testament criticism, and on questions regarding the borderland between philosophy and religious faith, could only be in harmony with these Associations when conducted in an intensely devout spirit. It is by no means uncommon to find that from colleges, where such classes have been held, young men go forth whose doubts have been raised rather than their faith strengthened. The Bible-classes of the Y.M.C. Associations may usefully combine with other teaching the best scholarship; yet it is most desirable that they should not be officially conducted, but closely related to personal life. Christian faith in the heart and conscience will rule the intellectual life of the future rather than the reverse.

The Times' telegram from Calcutta of September 23 raises hope:—

> It is understood that the Government are now considering the age question in connection with Hindu marriages, and it is not unlikely that they will legislate shortly.

Grave difficulties are in the way, as the correspondent of *The Times* points out. It is a great matter, however, that our missionary brethren see advance in the yielding of Indian prejudices. And in the ordering of the Lord a right way appears when rulers and ruled become desirous of remedying a gigantic wrong.

Why do men like the editor of *The Review of Reviews* speak in all seriousness of the Pope as "the prisoner of the Vatican"? A writer of a paper on "The Modern Spirit in Rome" in *Macmillan's Magazine* for September, said: "No one can prevent His Holiness or any member of His Holiness's palace from leaving it, crossing the Tiber, and going wherever he pleases in the city, or indeed elsewhere." Ought sensible men to use a phrase that is employed by Rome simply as a misleading cry of policy?

Sunday newspapers in the United States are treated of in the recently issued number of *The Universal Review*. Originated during the civil war, these Sunday editions have enormously expanded, and attained, as the writer thinks, an impregnable position. They are of vast size, draw into them columns of advertisements, and pages are taken up with matters of personal gossip, silly tittle-tattle, and public scandals. The taste for this Sunday secular literature must be a serious anxiety to Christian men in America, for it spreads over smaller towns as well as large cities. But we in England need to be on our guard. A desperate purpose to lead men to forget God, the soul, and eternity, is working everywhere.

In consequence of representations made to the Chief Constable of Cumberland, drawing his attention to the fact that the county police at present work nine hours a day, and seven days a week, and that many of the men have not had a Sunday off for years, a circular has recently been issued to the superintendents throughout the division, asking them to arrange, so that the men may be able to attend Divine service at least once every Sunday. This incident suggests an inquiry as to what is the position of the police in other parts of the country with regard to Sunday labour.

"The force" are a most deserving body of men, the value of whose services, often performed at serious risk to life and limb, the public are somewhat prone to forget, and to whose welfare they are apt to be indifferent. Their claim to a fair allowance of time for physical rest, for the enjoyments of family life, and for spiritual refreshment, are as strong as that of any other body of toilers, and none respond more thankfully to efforts on their behalf. Would not the Sunday-closing of public-houses reduce almost to a minimum the Sunday work of the police?

It is to be hoped that the recent volume of illustrations, in which Mrs. H. M. Stanley has endeavoured to depict the life of the children of the streets, may serve a worthier and more enduring purpose than that of affording amusement for half an hour. To many the "street arab," with his rags and joyous recklessness, may be an object of amused curiosity, or, at the most, of a merely sentimental interest. But when it is remembered that these boys and girls, thrown upon the streets often when no more than three or four years old, and exposed to every form of evil, can hardly escape demoralisation, and that they will, unless rescued in time, drift into the ranks of crime or pauperism—then, surely, the picture assumes a more sober tint.

This is often the seed from which the dangerous classes are developed, and society should face the problem of reformation in

earnest. Prevention is better and easier than cure. If Mrs. Stanley's book succeeds in awakening society ever so little to a sense of its responsibility for the "ragamuffins" who are being ruined by neglect, and if it induces people to take more interest in the work of rescuing and raising them, either by personal effort, or by assisting such worthy institutions as those of Dr. Barnardo, Mr. Fegan, and others, the artist's pencil will not have been wielded in vain.

The Anti-Slavery Conference held this week at Paris comes at an opportune moment, and it is hoped it will have the effect of stimulating the European Governments to continued efforts for the suppression of the commerce in human flesh. In this crusade considerations of national and commercial rivalry should be set aside, and there must not only be activity and vigilance, but complete accord and unity of action amongst the various Powers. It is therefore to be regretted that France has not yet seen her way to grant a right of search of vessels on the high seas—a process acknowledged to have been of very great service.

One of the speakers at the Conference advocated the establishment of a line of posts across Africa from West to East in order to stop the traffic to Morocco, said to be one of the busiest markets. And it may be noted that Mgr. Levinhac, just returned from twelve years residence in Uganda, testified to the strictness of the surveillance exercised by England by means of such a system of posts as she has established along the caravan routes. European nations may, however, be reminded that as regards one feeder of the slave trade they are somewhat in the position of accessories, for it is in order to obtain human carriers for the ivory which western luxury demands that many of the slave raids take place; and the horrors of these ivory-bearing expeditions on their way to the sea-coast Mr. Stanley and other travellers have pictured.

The Italian journal, the *Gazzetta Officiale*, has published the decree directing the General Direction of the Taxes in Italy to take possession of the property of the Roman confraternities, congregations, and other religious bodies, and to put the property into the hands of a Government administration. It is ordered, too, that the churches belonging to the various ecclesiastical bodies are to be closed, and held at the disposition of the Government. This certainly does not say much for the esteem in which Romanism is held in its headquarters, Italy.

Commenting upon the recent suicides in high life circles in Berlin, the *Kreuz Zeitung*, at the close of an excellent article dealing with the lax morality of the day, asserts that in Germany it is the materialistic conception of life that destroys moral consciousness. Unfortunately, the evil effect of the debasing theories of the present time is not confined to Prussia, and we have not to go far to trace the injurious results of the proclamation broadcast of doctrines which a few years ago were either unknown or were decently kept in the obscurity from which they ought never to have been lifted, and to which they will assuredly return.

MR. WILLIAM FORBES has held a sixteen days' mission at Hawick. God has greatly blessed the effort, conversions being witnessed at nearly every service.

[912]

Jonah the Prophet.

Interesting as it may be to examine the devious ways of the "Higher Criticism," it is important in the extreme to apprehend some of the logical consequences involved in the application of the much-vaunted scientific method. For ourselves, we find it impossible to reconcile the acceptance of many of the so-called "results" of criticism with loyalty to the Lord Jesus Christ. Canon Driver, Regius Professor of Hebrew at Oxford, has the distinction of occupying a place in the van of the destructive party. Where others have doubts, he has fully settled opinions; where others suspend their judgment, he speaks out with disturbing effect. While, however, he may make himself understood as a scholar, he finds it difficult to commend his attitude to those who regard Christ as the end of the Law and the Prophets. With these latter it is sufficient to realise Christ's position, and stand by Him therein; the Canon, on the other hand, refuses to allow New Testament statements to have any bearing upon Old Testament problems.

For some time the fight has been round the Pentateuch; now the Book of Jonah is the subject of hostile analysis. Without saying anything really new, Canon Driver, in a recent sermon, referred with approval to a well-worn sceptical theory as to the book. Mentioning Christ's allusion to Jonah having been three days and three nights in the belly of the great fish, he said:—

> Christ accepted it as a story found in Jewish sacred literature, and with which all his hearers might be expected to be familiar, and was pleased to use it in illustration of his resurrection. But it would be straining his words unduly to regard them as indicating that the story had any historical basis.

Now this is not a question of scholarship and erudition, but rather of fact and common sense. The Jews in the time of Christ regarded the Book of Jonah as a chapter of their wonderful history; so, if we are not to "strain" our Lord's words, we must allow that his reference amounts to a complete authentication of the book. Either Christ held with his contemporaries that the book with its marvels had an "historical basis," or He deceived those in whose hearing He solemnly said: "As Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. xii. 40, R.V. mar.). We must, if we would be loyal to Christ, hold the fact embodied in the illustration to be no less real than his death and resurrection from the dead.

Let us not overlook the fact, however, that the Book of Jonah records two great miracles. There was not only the preservation of the prophet in the belly of the fish, but also the repentance of the idolatrous Ninevites when the message of Jehovah's impending judgment was proclaimed to them by the Hebrew stranger. Has this latter fact no "historical basis"? He who was emphatically the Truth declares the narrative historical. Rebuking the men of his generation, our Lord said: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here" (Matt. xii. 24). These are weighty words. A proud criticism, however, says in effect: "It's all a tale: probabilities are against the historicity of the story." This is the spirit which refuses to believe in any miracle at any time. He concerning whose coming as Saviour and Judge all the prophets bore witness, has given his word for the truth of the book. What need have we of further testimony? The prophet was "a sign," because his experience was typical of Christ's death and rising again; the people of Nineveh were "a sign" as standing out in sharp contrast with those who were heedless of the preaching of the "Greater than Jonah." So it comes to pass that the book is eloquent alike of resurrection as regards "Christ the firstfruits," and eternal judgment as regards those who reject Him.

If those who talk so flippantly about Old Testament credentials would read the book, rather than the many discussions about it, a more reverent spirit would speedily prevail. A better acquaintance with Jonah would exorcise the demon of doubt. Those who give thought to the subject will find, not only that the prophet was a type of Christ, but that his mission was prophetic of blessings yet to come. His preaching exemplified the Divine mercy to a heathen city, bringing the Ninevites to know "a gracious God, and merciful, slow to anger, and of great kindness" (Jonah iv. 2). It foreshadowed the Gospel in setting before the world at large the need of repentance and the offer of pardon. In fact, in his mission to Nineveh Jonah was representative of his nation in its vocation. He endeavoured to evade his duty, but God punished him, and brought him to obedience. Israel, in like manner, became unfaithful to its mission, and was scattered among the nations. In due course, however, Israel shall be brought back to God and his service, and discharge a blessed ministry among the nations of the earth.

The "higher criticism" involves disastrous consequences, little imagined by many who have affected a sympathy with it. What sort of a "sacred literature" is that which is made up of "stories" and "tales," having no "historical basis," though ostensibly true narratives of fact? Can *such* "sacred literature" be "inspired of God," and be "profitable for teaching, for reproof, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work?" (2 Tim. iii. 16). We know for certain that the Book of Jonah was in the collection of sacred writings which the Apostle Paul thus described. Not by fiction, but by Scriptures of Truth, are we "made wise unto salvation through faith which is in Christ Jesus." Therefore, we must not leave the Book of Jonah out of mind when, glorying in the miraculous element which rightly characterises the entire scheme of human redemption, we confidently exclaim: "Thy Word is true from the beginning—the sum of Thy Word is truth" (Ps. cxix. 160, A.V. and R.V.).

SISTER ROSE GERTRUDE, who some time ago joined the leper settlement at the Hawaiian Islands, has resigned her self-imposed task. She went out as an independent volunteer worker, and had a very cold reception by the Romanist hierarchy. Her resignation became a foregone conclusion, and now that it is a fact, many will regret that her devotion and energy should not be utilized.

A CITY JUDGE AS OPEN-AIR PREACHER.—On Wednesday last week, in the dinner hour, Sir William Charley, the Common Sergeant, addressed about a thousand brewers and working men in the ancient churchyard of St. Botolph, Aldersgate. For three quarters of an hour he discoursed upon the Divine law of substitution, tracing its thread through the Old Testament, and showing it to culminate in the death of Christ, the Lamb of God. The attention paid to Sir William Charley's address was unexceptionable.

For the Young.

LITTLE KATHLEEN;

OR, SUNNY MEMORIES OF A CHILD-WORKER.

By Annie R. Butler,

Author of "Stepping-stones to Bible History" (I. and II.); "Glimpses of Maori Land"; &c., &c.

I.—*Sunny Days in Paris.*

Tuesday, September 3, 1878, dawned brightly enough upon London; yet its sun set upon a city of mourners, for on that day the *Princess Alice* went down in the Thames, and with her several hundreds of her passengers.

But to Harley House, Bow, that day, the Angel of Life brought joy in the form of a sweet baby daughter, the first-born of her parents, and from that time forward the very light of their eyes.

When little Kathleen Amy Webber was thirteen months old, her father and mother exchanged mission work in London for similar evangelistic work in Paris; and in Paris, with one short interval at Meaux, the little one's life was spent till she was about six and a half years of age.

One day, when she was about two years old, the late Archbishop of Canterbury went to see Miss de Broen's Mission at Belleville, in Paris. He visited a poor dying man; knelt by his humble bedside to commend his spirit to God; and then came on to the Mission House. Little Kathie was there, now a prattling, golden-haired, smiling darling. The good old Archbishop took her on his knee and held her long and tenderly, as though he could not part from her. She reminded him so much, he said, of his own first-born, dearly-loved Catty, who died at the age of ten, and had been for just twenty-four years in heaven.

Little doubt that, in the silent moments during which he had kept the little one in his arms, his heart went out for her in prayer and blessing—prayer which was to be abundantly answered, and blessing which was to be abundantly confirmed; for, from the very first, the little soul seemed in harmony with all that was loving and lovely in life, and to possess above all the true child-spirit which discerns readily the things that belong to the kingdom of God.

When Kathie was between three and four years of age, she was for the first time taken to see a Christmas Tree. She had never before been out after dark, and was evidently impressed by the strangeness of the appearance of earth and sky. When, however, asked the meaning of the stars, her reply was ready:

"Oh, papa, don't you know? *They are holes in heaven for God to see us through.*"

Little Kathleen was now able to read simple words; and at the age of four she could read quite nicely. But she had already learned something better far than this—to bring all her childish wants to her Heavenly Father in prayer. As the merest infant, after repeating the simple form of prayer which she had been taught, she would often add an entreaty that her dollies, too, might be blessed; and though, as her intelligence grew, such requests ceased without any remark having been made, other unprompted petitions took their place.

When Kathie was about four years of age, Mr. Moody came to Paris, and she was taken one day to the afternoon meeting at the American Church. The weather was hot, and it was necessary to go early to get a seat; and the little one was very tired and exhausted before all was over. At night, after repeating her usual prayer, she added, with much fervour:—

"And, O Lord, we do thank Thee for the nice meeting we had this afternoon; and we do thank Thee for sending so many people; but, O Lord, when I go to-morrow, if I go, please don't let it be quite so long."

And, having thus unburdened her mind of its care, she went to sleep.

Broken bits of baby prayers—
Do we think them odd?
May-be, neither yours nor mine
Go more straight to God.

It may be remarked here that it was the exception, not the rule, to take Kathie to such a meeting at all.

The Bible was Kathie's first book of lessons. Its stories were told her without note or comment, save in answer to her questions; and from these stories, and from the beautiful "Line upon Line" series which she read and re-read, she gained a true view of God's love and mercy; and not only so, but also of his holiness, and of her own need of a Saviour.

One day, when Kathleen was between five and six years of age, she came to her mother with a shade of trouble on her sweet, thoughtful little face. She had been reading the passage which speaks of God visiting the sins of the fathers upon the children to the third and fourth generation.

"But, mother, does God always do that?"

And then, suddenly, a smile of relief and assurance came over her face.

"Well," she said, "I know once when He didn't do it."

"When?" asked her mother.

"Why, you remember, mother, when the parents died in the wilderness, and He let the children go into the promised land."

About this time Kathie read or heard the story of Mary Jones and her Bible.* It interested her deeply: she made Mary Jones's delight in the possession of her treasure her own. It was lovely spring weather; and that afternoon, on the balcony of the room her parents occupied in Paris, the little one's heart seemed fairly overflowing with happiness.

"Oh, mother!" she said, "I do feel so happy; I feel just like Mary Jones when she got her Bible. And the sun is shining upon me; and it is all so beautiful."

She had no more words to express her feelings; but she looked the very ideal of innocence and joy.

Never, perhaps, was there a child who enjoyed life more than did Kathie. Nothing could depress her for long. She seemed to drink in happiness. Wherever she went she carried a ray of sunshine; such a bright, merry little darling she was. She drew all hearts to her; and those who saw her wished for her sake, to know her parents.

(*To be continued.*)

* Mary Jones was a Welsh girl whose earnest desire for the possession of a Bible of her own was the seed-corn whence sprang the British and Foreign Bible Society. See "From the Beginning," published by *The British and Foreign Bible Society.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 5, Exod. iii. 1—12; Mon., Oct. 6, Exod. iii. 13—22; Tues., Oct. 7, Exod iv. 1—17; Wed., Oct. 8, Exod. v. 1—12; Thurs., Oct. 9, Exod. v. 13—23; Fri., Oct. 10, Exod. vi. 1—13; Sat., Oct. 11, Exod. vii. 1—13.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Exhibition Hall, Belfast, Oct. 3—5; Banbury, Oct. 19—26; Leominster, Oct. 29—30. Mr. H. Hutchinson, St. Benedict's, Everton, near Liverpool, to Oct. 5; Edge Lane, Oct. 7; Bowdon, Oct. 18; Longsight, Oct. 19; Manchester, Oct. 20; Croydon, Oct. 26—31. Mr. J. S. Tyler, Victoria-place, Walworth, Oct. 12—14; Thorner, near Leeds, Oct. 19—24; St. Saviour's, Preston, Oct. 26—31. Mr. T. L. Sayer, Haverstock Hill Presbyterian Church, Oct. 12—24; Christ Church, Coventry, Oct. 26. Mr. H. W. Pewtress, Lecture Hall, Sunnyside-road, Hornsey-rise, Oct. 12—17. Mr. C. H. Collier, Cornwall road Hall, Brixton, Oct. 20—22. Mr. Ed. Hughes, Trinity Chapel Lecture Hall, Brixton, Oct. 20—22. Mr. George Goodman, Matthias-road Mission Room, Clapton, Oct. 20—22; Baptist Chapel, Dawes-road, Fulham, Oct. 27—31. Rev. Martin Hall, St. James' Church, Taunton, Oct. 18—23.

The Annual Meetings for Seaside Reports will be held at Princes Hall, Piccadilly, W., on Mon., Oct. 13, afternoon and evening; and at Strangeways Hall, Manchester, Oct. 20.

NORMAL SCHOOL, CALCUTTA.

Dear Sir,—Our school is a training institution to supply assistant missionaries and school teachers for the mission stations in the north of India, and we have the testimony of missionaries of all denominations as to the faithful, earnest work that is being done by those who have gone out from us year by year, among the women and children of their own country.

We feel it would be impossible to exaggerate the importance of this kind of work, especially at the present time; and as, of course, it is necessary that those who are to be teachers should be well taught themselves, we greatly need a teachers' library for the Calcutta Normal School—good books of reference, both theological and secular. Do you think any of our kind friends who read The Christian would help to supply this need.

Miss Cockle, Manor House, Leigh-road, Highbury, N., will kindly receive and forward any gifts of books; and money should be sent to Mrs. Stuart, Roxeth Lodge, Harrow.—Yours very truly,

Emily A. Hunt,
Church of England Zenana Missionary Society

MINNESOTA.—The Christian is as welcome as ever; yea, more so for the last four years since I have been in this country. It is also read by some of my parishioners from the Old Country, my present position being the Great Mining Camp on the Vermilion Range, in which many Cornishmen are employed. The reports of the Mildmay and Keswick Conventions have been wondrously blessed to me away here on the frontier. You will understand my isolation, when I tell you that Duluth, our nearest town off the Range, is a hundred miles away through the densest of forest. We have men from all the nations of Europe, Austrians predominating; they all profess the Roman Catholic faith. The Lord's day is a terrible time of drunkenness and crime with them. Only last Sunday, in a drunken brawl, one man was shot dead, another fatally injured, and whilst sitting round the table, after church, an English family were startled by a revolver shot which broke the window in the room where they sat. We need much prayer and patience here, but the Master is with us and the good cause wins.

Thomas Billing.
Methodist Episcopal Church,
Soudan, Minn., U.S.A.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE WORD.—John i. 1.

How amazing is the opening of this Gospel! The writer does not stay to introduce himself, to mention his name, or give proofs of his trustworthiness! With singular abruptness, and with no attempt to substantiate his own claims or the claims of this marvellous tractlet, he casts it into the teeming world of human thought and life, as Jochebed launched the cradle on the bosom of the Nile.

Did he feel that the matter of the book would sufficiently vindicate its truthfulness? Did he feel that it would authenticate itself as bread and light and water and spring flowers do? Did he feel that the Spirit who inspired it might be left to care for it? To ask such questions is to suggest the answer. But is there not a marvellous audacity in the casting forth of this Gospel, unannounced, unauthenticated by the recommendations of great names? Yet the result has vindicated the Evangelist. For, as the experience of the Church grows—nay, as our own experience grows—new depths of beauty and truthfulness reveal themselves in this Gospel, and compel the belief of all who are pure enough in heart to recognise the Divine.

And our writer does not name the gross errors of his time, which were beginning to obscure the dawn of our holy faith, as clouds steal up over a too radiant sunrise. Why should he preserve these flies in amber? It is enough for him to announce, positively and dogmatically, the truth; sure that the conscience of man would not fail to recognise her face and the accents of her voice, and eventually turn from all other to cleave to her alone.

Nor can we wonder that the fisherman of Galilee was able thus to write for all the world to hear. Truths of universal importance are perceived less by the intellect, than by the heart. Things which are hidden from the wise and prudent are revealed to babes. An intense religious conviction will stimulate the action of the entire nature, as when a jar of oxygen quickens into brilliant coruscations the burning phosphorus. And how much must we not attribute to the teaching of that blessed Spirit, who found congenial work in glorifying our Lord through the pen of his dearest friend and aptest pupil! We are startled by the phrase with which he designates our Lord:—

The Word. We need not ask whence this term came. It may have been a pebble from the brook of Old Testament Scripture, or a phrase borrowed, as Neander suggests, from the current talk of Ephesus, where this Gospel was written about the year A.D. 97. But, whencesoever it came, it is here re minted by the Spirit of God, and is most significant.

As words utter thought, so does Christ utter God.—A man, newly arrived from the outer world, sits among his family, absorbed and wrapt in thought. Wife and child are hushed into a great stillness as they look upon his face, which tells a tale of inner conflict, as the surface of a mountain tarn reflects the silent processes of nature on its banks. They cannot even guess at what oppresses him until he opens his lips and speaks. The friends who gathered to the consecration of the angel-heralded boy had no idea by what name the aged priest would call him, till the trembling hand indented the wax of the writing-tablet with the Divinely appointed name of Christ's forerunner.

So man had not known God, unless Christ had uttered Him. An Egyptian temple bore this inscription on its portico: "I am He that is, and was, and shall be, and no mortal has ever lifted my veil." A profound Eastern thinker, in the very dawn of the world's life, cried: "Oh that I knew where I might find Him!...Behold, I go forward, but He is not there; and backward, but I cannot perceive Him." An altar in Athens, the brain of the world, was erected to the unknown God. But Christ uttered God. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him."

There are three ways in which Christ has uttered God, as these introductory verses prove: in Creation; in his Teaching: and in his Incarnation.

God is Life.—Not simply living, in contrast to dead idols, but life-giving. The fountain of life ever rises from the depths of the abysmal Godhead. But that life had been an unknown quantity, had not the Word uttered it in creation, which his hands have wrought; so that the universe is a poem (in the strict meaning of that word) wrought out of the majestic substance of God's underived and eternal Being.

God is Light.—But the light had been undiscovered, because insufferable, unless the Word had shed it forth on created vision, revealing yet tempering its beauty, passing it through the luminous and yet shrouding veil of his words.

God is Love.—Love is the essence of his being, and all love everywhere is the far-travelled beam and ray of his heart (Eph. iii. 15, R.V.). But that love had never been realised, unless the Word had embodied it in a human life, with caresses for little children, tears for broken hearts, tender pity for the lost, agony unto death for mankind.

Lift up your eyes and hearts, and behold with devout rapture your glorious Lord, uttering the depths, the hidden depths of God (1 Cor. ii. 10, 16). And not only that He has done so, but that He will continue to do so through all ages, as we are able to bear it (John xvii. 26). We have only yet, at his feet, commenced to learn the alphabet, the first broken syllables of the Divine Science, but it is probable that the ages of eternity are to witness an eternal progression in this sublime theology. Our knowledge ever increasing our capacity to know; our capacity ever leading to fresh hunger; our hunger ever tasting the blessedness of the fourth Beatitude. Remember the majestic Apocalyptic vision, in which the seer beheld Christ riding forth on his snow-white steed, his eyes as flame, his head girt with many crowns, his vesture dipped in blood; but this is the name by which He is known—a name symbolic of his eternal ministry—*his name is called the Word of God* (Rev. xix. 13).

Before illustrating in detail our Lord's threefold utterance of the Father, there are one or two thoughts suggested by the sublime opening sentences of this Gospel which we do well to notice. "For," as was truly said by that great preacher whose remains were recently interred within the walls of the Metropolitan Cathedral, which for twenty years have rung with the musical and eloquent notes of a voice now for ever silent, "if there were nothing else to the purpose in the whole of the New Testament, the first fourteen verses of the fourth Gospel would suffice to persuade a believer in Holy Scripture that Jesus Christ is absolutely God."

(1) The Eternity of the Being of the Lord Jesus.—"In the beginning was the Word." We are instantly reminded of the opening words of the Book of Genesis, "In the beginning God created the heaven and the earth." But what a contrast! At that moment, described as the beginning, and which may be pushed indefinitely back to include all the demands of modern geologists, you do not find the heavens and the earth, as yet they are not, but you do find the Word already in existence. The words in the one case expressly exclude the eternity of matter; but in the other they expressly include the eternity of the Word. Moses strikes the chord to descend the stream of Time, John strikes it to look out on the expanse of Eternity lying outside created things, but in which the Word is already existing.

"In the beginning God created" includes the beginning of *time*. But what will you say of a Being who before time is already in existence, and who is therefore fitly called the Father of the Ages (Isa. ix. 9, R.V.)? Evidently He cannot belong to the time-sphere, and that which is anterior to time must belong to eternity.

It is not so difficult to wend one's way slowly back into the past, or to imagine the successive ages during which the world was being prepared for man's inhabitation. But when we have got to the place where the links of the time-chain stop, and we stand at the first moment of the creation of time and matter, and look out into the void on the other side—it is then that thought staggers and gives way.

There is no light to guide us—sun, moon, and stars are not created. No spirit to lead us, cherubim have not begun to love, or seraphim to burn. No stepping-stone for our feet, for space is unoccupied save by the all-pervasive presence of God. No sufficient unit of measurement, since, when arithmetic has reached its uttermost, the mighty aggregate is but a mote floating in the sunshine of the Being of God. What shall we do then, as we learn the pre-existence of the Word, but worship Him?

That mind must indeed be slow to perceive which does not recognise that what is eternal must be Divine. If it be true that before the mountains were brought forth, or the earth was formed, that the Word was, then, from everlasting to everlasting, He must be God. Wherefore "unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."

(2) The Personality of the Lord Jesus.—"He was with God." We may not at first perceive the significance of this clause, any more than the casual tourist sees the importance of every embrasure in the fortifications where sheep browse, and soldiers stand at ease. But if ever there should come again days of conflict, like those which swept across the early Church, in which men should assert that Word was but a momentary and impersonal manifestation of God, we should instantly revert to this significant clause, and cry, It

cannot be—*The Word was with God. The same was in the beginning with God.*

The preposition selected by the Evangelist is very significant. It means communion with and movement towards. It denotes the intimate fellowship subsisting between two, and well befits the intercourse of the distinct Persons of the one and ever-blessed God. "The face of the everlasting Word was ever directed towards the face of the everlasting Father." He was in the bosom of the Father. "He makes the Divine glory shine outwardly because He is filled inwardly. He contemplates before He reflects. He receives before He gives."

We are not then surprised to hear the Divine colloquy: "Let *us* make man"; or to learn that Jesus knew the Father (x. 15). How could He do other, when, "trailing clouds of glory behind Him," He proceeded and came forth from God?

Let us never forget that our Saviour, who lived, and died, and rose, and is our familiar Friend, is a distinct personality, who was before all worlds, and will be unchanged for evermore. This is what we want. It is not enough to give us an abstraction, an ideal, a word. We want One, and, blessed be God, we have One who may be a living, bright reality to us.

More present to faith's vision keen,
Than any earthly object seen;
More dear, more intimately nigh,
Than e'en the dearest earthly tie.

The Deity of our Lord Jesus.—"The Word was God." He is not said to be *the* God, for that assertion would ascribe to the Son the totality of the Divine Being, and contradict the doctrine of the Holy Trinity. And He is not said to be Divine, which would lessen the emphasis. But He is said, distinctly and emphatically, to be God. "God manifest in the flesh."

He was born of a woman, but He made woman. He ate and hungered, drank and thirsted, but He made corn to grow on the mountains, and poured the rivers from his crystal chalices. He needed sleep, but He slumbers not, and needs not to repair his wasted energy. He wept, but He created the lachrymal duct. He died, but He is the ever-living Jehovah, and made the tree of his cross. He inherited all things by death, but they were his before by inherent right.

We shall learn more of this as we proceed. In the meanwhile, let it stand out clearly and emphatically before us, that the Word was God.

And what is the Word to us?—In his first Epistle, the holy Apostle tells us his intention in declaring that which he had seen and heard and handled of the Word: it was that others might share with him his fellowship with the Father and the Son. And fellowship means partnership, a common participation in a common stock; and, in this case, a blessed share in the very life and light and love of God.

But how may such things become ours? There is a sense in which the orator, the thinker, the friend is able to infuse himself into us by his fervid and quickening words. And is there not also a deep sense in which Jesus is the Word of God, because through Him God is ever pouring Himself into our hearts and lives? As a man puts himself into his words, and by them communicates himself to others. So has God put Himself into Jesus, and those who receive the Son receive the Father, who has sent Him (Matt. x. 40).

As the Father has put Himself into the Word, so has the Word put Himself into his words. "The words that I speak unto you they are spirit and they are life." Live then in meditation on the *words* of Jesus, so that his being may become infused into yours, and through the Word the eternal Father will come and make his abode within you (xiv. 23).

So shall you be inspired by the very life and indwelling of God, and be lifted increasingly out of the time-sphere into the eternal, into fellowship with all noble souls, with all saints and angels, with all who, through all worlds, live on Him, who is the Eternal and Divine Word, ever-blessed, ever to be adored.

DR. PENTECOST en route FOR INDIA.

As stated in our last issue, Dr. Pentecost with his family has arrived in this country from New York on his way to India where he is proceeding on an evangelistic mission to the resident Europeans and the English-speaking natives; of the latter class it is estimated that there is now not less than 5,000,000. Dr. Pentecost, together with Mr. and Mrs. George C. Stebbins, will sail (D.V.) on the P. & O. s.s. *Khedive*, direct for Calcutta, and will also, we understand, be accompanied by seven or eight ladies and gentlemen who are going out as volunteers to help in the work. There are, indeed, quite a goodly number, more especially in America, who are holding themselves in readiness to proceed to India, if, after the work is fairly inaugurated, it shall seem wise to send for them.

These all go at their own expense, or at least must themselves make their own provision for expense both travelling and personal. In this respect the mission is purely voluntary, no funds being asked for personal expenses or support; but if funds are voluntarily given for the incidental expenses of the mission, such as the rent of hall, printing, &c., it will be gladly received. These Christian friends, while going out under the auspices of no society, board, or committee, nevertheless have the hearty and even official commendation of some of the leading missionary boards on both sides of the sea, *e.g.*, that of both the Free and Established Churches of Scotland, the American Board, and that of the Methodist Episcopal Church, and others.

Dr. Pentecost recently addressed two large meetings in Glasgow. He was greeted by a mass of merchants who completely filled the Merchants' Hall at a mid-day gathering and gave him a most enthusiastic reception. He was introduced by Dr. Marshall Lang, of the Old Barony Parish Church, who, speaking for Glasgow, gave him a hearty welcome back to Scotland, and an earnest God-speed to India. At night he spoke again on his Indian mission, in the Christian Institute, to an audience completely filling the building, who were most cordial in their reception of the Doctor, and in their frequent expressions of sympathy and approval of his proposed mission.

On Sabbath week he spoke three times in Edinburgh; at both morning and afternoon diets in the Free St. George's Church (Dr. Alexander Whyte's) to audiences that not only filled the house but crowded it to the doors, occupying every available seat, including the pulpit stairs and standing-room. This gives some idea of the interest that is being manifested in the mission. At night he spoke again in the Free Assembly Hall to an audience that crowded it in every part long before the hour for service to begin. Certainly, if the Doctor was in any doubt as to the cordial goodwill of the Scotch friends, or the interest that his unique mission is awakening in the North, such doubts were dispelled.

The Doctor spoke in Dublin on Sabbath last. On the evening of Thursday this week a farewell meeting is held in Mildmay Conference Hall, when the London friends have an opportunity of hearing his address on India, her peculiar claims on British Christians, and the remarkable providences that point to a great and imminent outpouring of the Holy Spirit in that land.

Dedicated to Dr. Pentecost, on sailing for India.

Thou hast heard the Master calling,
And we dare not bid thee stay.
He hath said, "Go, preach my Gospel"
To the lost ones far away.
India now her hand is reaching
For thine own across the sea,
She is calling, pleading, crying,
In her darkness unto thee.

May the God of peace go with thee,
And his richest gifts be thine;
May He fill thy soul with wisdom
And the power of grace Divine;
And may those whom thou shalt gather,
On far distant India's shore,
Be as jewels that shall sparkle
In his kingdom ever more.

Fanny J. Crosby.

Northfield, Mass.

SWISS EVANGELICAL UNION.

Rev. Dr. J. Murray Mitchell, who has been staying at Lausanne, sends us the following translation of the invitation recently issued by the Swiss Evangelical Union, which consists of twelve societies:—

ANNUAL RELIGIOUS MEETINGS AT LAUSANNE.

Lausanne, September, 1890.

Brothers and Sisters in Jesus Christ,—A year has elapsed since we last invited you to unite with us in invoking on the different branches of our Christian work the blessing of the Lord and the quickening breath of his Spirit. We now ask you again to take part in our subjects of humiliation and thanksgiving, to encourage us by your counsels, and to sustain us by your prayers.

This year Lausanne has the privilege of bringing together the members of the Swiss Evangelical Union; and we hope that they will not only come in large numbers for the day which is specially assigned them in our programme, but that our other meetings also will have the benefit of their presence.

The times are serious: a number of minds, proceeding on the most diverse principles, are earnestly occupied in considering the material and moral condition of the labouring classes. In this matter it is of importance that Christians should not stand aloof in a lazy, selfish indifference, but that they should plant themselves in the breach, and prove a barrier stronger and stronger against the rising flood of infidelity; and therefore they should take part in the movement, with a view to direct it, and purify it from all irreligious elements. People have their eyes upon us, and will not tolerate any inconsistency on our part. To work, then; and from our united efforts may there arise a holy accord to struggle earnestly against evil in every form as a living band animated by the love of souls and the desire to save them! Let us close our ranks, let us not scatter our forces; let us not too readily abandon for new forms of work those which have been already proved, and which are still carried on in faith and love.

We also desire to bring our poor contribution to this centre (*foyer*) of life and light. Come to encourage us, brothers and sisters; and, in helping us to rekindle our zeal, may you also be able to draw from the days passed among us, with a fresh impulse, fresh and richest blessings. (Signed by twelve Committees.)

SCOTTISH CONFERENCES.

GLASGOW HOLINESS CONVENTION.

This annual assembly of Christians has now become one of the most important and influential of an over-extending series. The outwardly attractive and restful surroundings of Keswick are, of course, conspicuous by their absence, but this may not be altogether disadvantageous. The speakers are mainly the same as at Keswick, and the lines of teaching are identical. There are a few fresh voices, and some of these belong to deeply taught men. Though the truths proclaimed have not been new, they have come, in most cases, with a wonderful freshness and power, showing that the anointing oil of the Spirit's unction has been given for the daily need. There has been plenty of plain speaking, but the truth has been spoken in love; and where that is the case it cannot fail to tell. The addresses, twice a day from Tuesday to Friday, by Pastor Stockmayer have drawn and held many who have drunk in the words of life from the consecrated lips of our Swiss brother. Most of the principal gatherings in the Queen's Rooms at the West, and the City Hall in the East, have been presided over with much propriety by Mr. William Sloan.

It is manifestly an impossibility for us to report the proceedings with any fulness; we can but select what have seemed to our reporter to be the freshest and most practical of the utterances, so far as he had the opportunity of hearing them.

The speakers on the first day of such conventions are accustomed to clear the ground by dealing with hindrances to the full development of the spiritual life. On the Tuesday forenoon at Queen's Rooms, Dr. J. Elder Cumming spoke pointedly of some things that need to be taken out of the way, *e.g.*, inconsistencies in the Christian walk; unwillingness to pay the price of full consecration; and prejudice. Brief and fitting words of counsel came from Rev. J. J. Luce and Rev. W. Haslam at the same meeting.

At the afternoon meeting, Dr. Pentecost was on the platform, and led the devotions of the assembly in most comprehensive and earnest petition. It was stated by the chairman that news had come to hand of the death of Mr. Ahok, in China, whose wife's biography is sketched in our columns this week. She was tenderly borne up before God in prayer in view of the sore bereavement that has befallen her.

"SPOTS AND WRINKLES."

In consonance with the searching character of the day's teaching, a very weighty word came from the venerable Dr. A. A. Bonar on some of the spots and wrinkles that too often mar the life of the believer. This subject of "Sinful Christians," he said, is a very awful one, and we who are in the habit of warning others about it need to give heed to our own admonitions. The thought of our failures ought to make us speak tremblingly on the subject. We are told that every fruit-bearing branch needs to be purged by the keeper of the vineyard that it may bring forth more fruit; so that every branch has excrescences that need to be taken away. We are exhorted also to lay aside every weight in running the Christian race; therefore every runner needs to find out the weight that hinders him. But let us remember that the Lord does not cast off his people because they have faults and blemishes. He bears with our failings and puts them away; but none the less He marks and condemns them.

Here is one "spot" in our Christian life. All spiritual blessing is ours in heavenly places in Christ Jesus. How much of that have we drawn upon? Rather I should say:

HOW LITTLE HAVE WE DRAWN?

"Open your mouth wide and I will fill it." What comes next? "But my people would not hearken to my word." How true that is to this day. Christ said to his disciples: "Hitherto ye have asked nothing in my name." The stress might properly be laid here, not so much on the clause, "in my name," as on "ye have asked nothing." As if the Lord would say: "All that you have asked as yet amounts to nothing; it is not worth reckoning." How true this is of us. And we might have asked so much. Think of that word, "I would have you without carefulness." How few of us Christian people are entirely free from carefulness; yet we might be; and what glory it would bring to our Lord if we were. Our Saviour asks us in another place to abide in Him; implying that we might do so—always drawing out of his fulness and enjoying unbroken fellowship with Him. How few believers do you meet who have about them the savour of this unbroken fellowship! In Mecca they know exactly where a Moslem has been by the scent of the peculiar incense of the mosque which he has visited. So, if we had this unbroken communion with our Lord, others would discover it.

Another thing which the Lord often sees and condemns in us believers is

OUR WITHHOLDING.

Are we the cheerful *givers* that the Lord loves so much? Do we not withhold also in our *doing?* Then, is there not much land yet to be possessed in our *study* of the Word of God? A candidate for the mission field was lately examined, and it was discovered that there were whole books of the Bible which he had never read! Do we know every book in the Bible? Have we taken possession of the treasures hid in all its fields—sixty-six of them? If not, it is because we are withholding the time necessary for searching out these hidden treasures. I fear some of us Christian workers are so much taken up with work that we do not allow ourselves time to study; that is a great mistake. If the quantity of our work were sometimes less, the quality of it would be better.

After earnest counsel on restraining prayer, Dr. Bonar closed his searching message by an incident in the life of a minister well known in his young student days. This pastor was very evangelical in his teaching, but had been very mean and miserly in his dealings with his parishioners. He was taken ill, and fell into great darkness of soul for a time. By and by the Lord spoke words of comfort to him, but his last testimony was a shadowed one. One of his relatives said to him: "You will soon hear the 'Well done, good and faithful servant.'" He looked up, shook his head, and said: "I expect not to hear, 'Well done, good and faithful servant,' but I do expect to hear the Master say, 'Son, thy sins are forgiven thee; go in peace.'" Why was not that branch purged that it might have borne more fruit? Oh that each one of us may seek so to live that at the last we may hear, not simply "Go in peace," but "Well done."

THE LAODICEAN REBUKE.

An equally powerful and impressive exhortation came next from Rev. H. C. G. Moule, of Cambridge, founded on the message to the Laodicean Church, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The solemn word Laodicea (he said) seems to carry a sort of perpetual sigh and sorrow with it. In its promise of blessing there is no brighter portion of the Bible than this epistle to the Laodicean Church; but before that we read of much that God condemns in the Laodicean life. Let us not forget that these six epistles were primarily addressed to Christian teachers and ministers; for there can be no reasonable doubt that the "angels" of the churches were the pastors set over these churches. What was the matter at Laodicea? Not, so far as we know, any outrageous wickedness of life, or any wild errors of doctrine; and that was a great mercy. Its great failing was spiritual self-satisfaction. "I am rich, and increased with goods, and have need of nothing." This is not an out-of-date malady in the Christian life, in the Christian Church, and in what is sometimes strangely called the Christian world. Do not our own hearts know—it may be in bitter and abased retrospect, it may be in some unsuspected discovery of the present—that this spiritual self-satisfaction is not a thing out of date. We say to ourselves, "I have been a Christian for years. Nobody can find fault with the correctness of my creed, the regularity of my life, my contributions to the objects of the Church, the fair share I take in its work, or the example which, on the whole, I set in private, social, and public life. Jesus is adored by me as my Redeemer, and looked to by me as my hope; surely it is well enough with me. I thank God I am not as some other Christian people, at least." Perhaps we think we have found out deeper secrets of the life of Christ than others have found, and we take our stand on a higher pedestal. We say we are very sorry for them, and, perhaps, our sorrow sometimes takes the form of being very much pleased with ourselves. There are

CHAMELEON SHAPES AND COLOURS

of the Laodicean spirit. How often it comes out in our unwillingness to be rebuked, even in the kindest possible way. May the Lord emancipate us from the Laodicean spirit, banishing from us the I, and the me, and the mine, and the our, and from all associations and ideas of Christian work. How tremendously the cause of Christ is discredited before outsiders, and often in the inner circles of Christian life, by jealousies among believers—sometimes in the pettiest of matters, but sometimes also in things that are important and far-reaching. Let us each search ourselves, or rather, open our whole lives that God may search us in this matter.

What does the Lord Christ say to this self-satisfied Church? He does not come with rebuke, but with counsel: "Buy of Me gold"—the riches of grace and glory in Christ Jesus. "Raiment," that precious covering of righteousness, which is not ours, but which is for us in Him. "Eyesalve"—the sight with which the Spirit makes a man to see himself, and to see the Lord as the facts represent us and Him to be. Without going into details, let me call attention to the words, "I counsel thee to buy of Me." And, first, "of Me." We must speak here with watchfulness and reverence, but I sometimes venture to say that the Lord Jesus Christ in his transactions with the soul employs no agents. Ministers, teachers, workers, are simply pointers of the way to Him—not agencies with whom the soul can do business as though it were with Him. In our life, in our work, in our defeats, and in our dangerous moments of success, of advance, and of prosperity, we are to deal with the Lord Jesus Christ personally. We must buy of Him. But we are to "buy"; what can we possibly buy with? We find the answer in an Old Testament passage: "Without money and without price." The Laodiceans thought to bring their fancied riches and self-possessions by way of exchange. That was

SELF PRAISING ITSELF.

Well, let us bring it all—that fancied riches, but quite real rubbish—let us bring it to the heavenly Merchantman, and put it down. From one point of view it is worth a great deal; from another point of view it is worth

less than nothing. Bring it all to Christ; keep none of the price back. Lay it at the feet of Jesus Christ that it may be consumed, and into the void of your miserable Laodiceanism He will put and pay over his blessed gold, and raiment, and eyesalve.

One word as to what follows. You know how the result of this self-complacency was that there was no real communion with the Lord. There they were, with their fancied wealth, sitting destitute, miserable, blind, inside the locked door, and shut away from the peace and joy, the life and power of Jesus Christ. He was standing outside, knocking, while they were inside, saying, "We have need of nothing." If they would but let Him in, they would feast no longer on the defiled and polluted husks of spiritual self-esteem, but on Him their Saviour, their life, their glorious righteousness. And the end of it was that they were to sit down with Him on his throne, for that was where they were meant to sit.

On the second day, the possibilities of the Christian life, through the indwelling power of the Holy Ghost, were the theme of much earnest testimony.

REV. G. HILL DICK,

of Glasgow, said we ought to think of the maximum rather than of the minimum of the life of God in the soul. In being, suffering, doing, and dying, what has God not made possible for us? We have received an entire Christ, and God has engrafted into Christ an entire Christian. There must be, on our part, a glad submission to Christ's absolute mastership—simple and unflinching obedience to his well-understood commands. Settled patience in great distress is possible. A great sufferer, possessed by the words: "Ye are not your own," was kept not only in acquiescence, but in approval of the Lord's will, through nearly two years of sleeplessness and terrible agony from a tumour on the brain. "How can such a live be lived in the midst of worry and business?" asked one. *We* cannot do it, even by the force of our renewed will; but God can, and God will. It is possible, again, to be habitually trusting Christ to keep us clean or pure. The flesh—the sinful nature—remains, though we are transplanted into the Christ. How may a clean heart be got and kept? By exercising my faith on the liberating, gladdening, sanctifying vision of the crucified Christ, with whose grand purpose of making an end of sin I am in fullest sympathy. We stay and live at Calvary. By a close biding with the Lord Jesus Christ in the secret of his presence, we may become pure as He is pure. It is so wearisome to be standing afar off and saying, "I must make up my mind to do it." No, it is by standing always in front of Him and being transformed by Him. Only let Christ engross us, and fill us, and we shall live in a most real odour of holiness—very far removed from perfection (through the presence of the sinful nature), but very far removed also from indifference to our dear and sovereign Master. If we carry Christ with us, He will carry us with Him, and sweeten and empower us in our daily life.

REV. JAMES SOMERVILLE

spoke of Christ as the great Liberator (Isa. lxi. 1). If He set us free, we shall be free indeed (John viii. 36). From what does Christ set us free? These four great slave-holders and taskmasters—the law, Satan, sin, death. "Ye shall be free *indeed*," says the Apostle. Do we know the meaning of that strong word "indeed"? If not, we shall be and shall remain feeble and useless. There are many believers who are cast down and discouraged and ready to give up in despair. Christ came to deliver us from this present evil world; to redeem us *from all iniquity*—not from its curse, but from the thing itself. That is a part of the meaning of the "indeed." How to get and enjoy this liberty? It is "the Son" who does it. He delivers from the condemnation of sin by his cross; from the power of sin by his throne. He takes control of the heart and counteracts the evil power within and without. The thing for us to do is to let Him in, and to let Him reign. Believing in Christ as the Saviour brings life (1 John v. 1); believing in Him as the Son of God brings power to overcome and to serve (5). If we have been born of God we cannot be unborn; we live. To maintain that life there must be a continual laying hold on and grasping of Christ by faith.

PRIESTLY CONSECRATION.

An address on this subject on Wednesday forenoon, by a young minister, Rev. Charles Inwood, was one of the gems of the Conference for its expository power and its bearing on the daily life of the believer. Premising that he did not believe in any modern order of priesthood that intervened between the sinner or the believer and the Saviour, Mr. Inwood went on to expound and apply the consecration of Aaron (Exod. xxix.) as an Old Testament picture of the fully-consecrated life of the New Testament. Let us not overlook the minuteness of detail in the directions for Aaron's consecration. God believes in thoroughness and completeness of consecration, and not in a slipshod consecration that only touches a part of a man's life. Little things disclose character, and it is mostly in the little things of life that those who profess to be consecrated bring discredit upon consecration teaching and life, and make people to laugh at Christians, and say they do not believe in them.

NOTHING IS A TRIFLE

in God's sight which has the remotest bearing upon the personal holiness and power of his people.

In expounding ver. 4, where direction is given to wash Aaron and his sons with water, it was remarked by the speaker that, without spiritualising the words, we may say God wants a clean body for a consecrated soul. Holiness gives no licence to neglect or outrage any of the proprieties and decencies of life. Some Christian ladies seem to think that when they are consecrated they may give up habits of tidiness and become "dowdy"—the very thing to make young Christians say: "If that is consecration, I do not want it." At a meeting where there had been a great many hallelujahs and amens, there was but a solitary, weary amen, in response to the sentiment that God wants a clean body for a consecrated soul, and that sometimes means a breath rendered offensive by smoking or drinking. (Hear, hear.) Such things make us believers to stink in the noses of many persons. A godly soul once said: "So and so came round to talk to me about consecration; his breath was so full of the odour of smoke that I wished him a thousand miles away."

In ver. 5 we have the unrobing and the robing of the priests. Everything that is a badge of the unconsecrated life must be put off to make way for that which expresses and fits into, and is the uniform or badge of the consecrated life. Our anointing cannot take place

IN OUR OLD CLOTHES.

Much so-called consecration is worthless and leads to failure and disappointment, because we are wrong here. These old clothes may sometimes drop off like old leaves, or vanish like sneaking shadows; but usually they are parted with in awful agony. Worldly, idolatrous preferences or alliances are often thrown away only after the keenest struggle.

Vv. 10-14 speak of the marvellous provision of the sin offering. This relates to reconciliation with God on the basis of atonement. True holiness teaching never ignores or undervalues the atoning sacrifice of Christ. It comes first, and must be kept first in all our life of consecration. It is always needed, and, thank God, it is always available. Then the burnt offering (ver. 15-18) denotes conscious, willing devotement of one's whole self to God—the placing of the inner life upon the altar, never to be taken back.

In ver. 19-21 we have another offering, the ram of consecration. Why the blood again? Because, in addition to shelter against the Divine wrath, in view of a broken law, we need cleansing and purity. Notice that the use of the blood here is the very same as that commanded for the cleansing of the leper. So we have to regard sin as a leprosy—not a superficial defilement, but something that has gone

DOWN INTO THE VERY NATURE.

The blood is first to be put on the right *ear*—the faculty through which God's command is made known to us. Our efficiency in service will depend largely on the readiness, the accuracy, and the quickness with which we hear God's message. We need to have the ear purged, that it may recognise God's voice; also that it may discriminate that voice amid the Babel voices of this talking world; ay, that we may recognise God's voice even in the voices that are heard at our holiness conventions. And not only to hear, but to understand, and to interpret the message when it comes. Anybody can hear God's thunders; but it needs a purged ear to catch the whispers with which some of his richest messages are spoken, and to get all the charm, and sweetness, and music of that voice.

The purged *hand* represents the faculties by which we touch sacred things. In the Old Testament there are two words that relate to consecration; one means giving the empty hand to God, and the other means the hand filled by God for others. If we have not a purged and clean hand, the Lord will not fill it with the overflowing blessing He desires us to have. There are many

CLOSE-FISTED CHRISTIANS

who suffer in this matter. Nothing but the blood of Jesus Christ will open the hand and keep it open, and make it clean, so that it may be filled with blessing to others.

Then comes the purging of the *foot*. The ear is the Godward faculty; the hand the manward faculty; the foot may be termed the earthward faculty—that part of us which comes into direct contact every hour with what is secular and earthly and material; and there is so much to stain the foot in this dirty world through which we have to walk. We cannot but touch the world. We do not believe in an ascetic hermit life; holiness does not mean shutting ourselves up in nunneries and monasteries. We believe in that holiness which keeps in touch with all the sins and sorrows of the world round about us. But we are in constant danger of being defiled, and nothing but constant washing in the blood of Jesus Christ can keep our feet clean in this dirty world.

Over and above all there was the sprinkling of the blood on the new robe—our consecrated life and service; and also on the whole man—full and unreserved consecration. Further, there was the oil with the blood—the anointing of the Holy Spirit, completing and crowning the preparation for service. And all this was at the door of the tabernacle—on the very threshold of service; and before the priest might even touch the very smallest part of the priestly life. How many of us are working, alas, without this preparation. No wonder there is so much work that has so little result. "Seeing that ye look for such things, be diligent to be found of Him in peace, without spot and blameless."

TRIALS OF THE LIFE OF FAITH.

This was the general subject of Conference on Thursday. At the forenoon meeting in Queen's Rooms, Rev. W. Haslam discoursed, in his characteristic free and easy fashion, on the important function of trial and temptation in the Christian life, as illustrated by the action of the disciples in the lake storm, with Jesus in the boat. Some of his spiritualising might have been open to the charge of being "far fetched," but his exhortations were intensely practical. The moral of the whole was that trial and temptation are sent to the Chris-

tian, not to discourage, but to drive Him all the more to Christ, whose power is equal to any emergency. Another point that the speaker emphasised (as he is continually doing) was that everything the believer has or suffers is not merely for himself, but to enable him the better to witness for his Master. He expressed much thankfulness that through these Conventions God is stirring up multitudes of Christians to a life of consecrated service on behalf of others. We may give a few of the striking sentences that occurred in the address, each containing some valuable seed-thought of truth:—

Temptations are so many opportunities for the Lord to work.

Let us put ourselves into God's hand to be guided and governed one day at a time.

So many of us are babes who care for nothing but milk and perambulators.

Moses began his career by killing an Egyptian; God had to send him to school in the desert for forty years to show him a different method.

If we have a large sense of our own sufficiency, God will not reject us; but He will have a great deal to do *with* us before He can do any work *by* us.

The act of consecration is a very good thing; but it is not Christ.

Many people lose their sanctification because they make no use of it.

Never put the stone of unbelief on the grave of any unsaved soul, however bad he may be.

Let us be ashamed of continually making God to serve us, while we do no service for Him.

An exceedingly helpful exposition followed from Rev. F. B. Meyer, on the objective truths relating to Christ as the believer's life, and to our life in Him. He gave a golden chain of texts, chiefly from the writings of John, that, taken together, embody one of the most profound and profitable Bible-readings we have ever listened to. Detailed notes must, in the meantime, be deferred. At the close, many friends crowded around the speaker (who had only arrived from the Wakefield Conference the evening before), and thanked him for the help received from time to time through his written or spoken words.

A very crowded meeting, on Thursday afternoon, was presided over by Mr. Robert Wilson, of Carlisle, in the absence of Mr. Sloan. His burly form, and the grave, measured tones of his voice, as he read a portion of Scripture, awoke many pleasant memories of the Keswick tent.

REV. E. H. HOPKINS

read 2 Cor. xii. 1-10, which gives a glimpse into an episode in the spiritual history of the Apostle—his wondrous vision of glory and the thorn in the flesh that kept him from undue exaltation. The story, said the speaker, is primarily a record of a remarkable experience—exaltation, humbling, suspense, prayer, and restful relief. This experience was, we gather, nine years after conversion, so that a definite crisis in spiritual history, after that history begins, is not impossible or wonderful. Even Paul was open to the temptation to pride, and, when the cure was administered, he was kept from depression by the promise of sufficient grace. So a rejoicing life does not depend on circumstances. Here again we see a law of the spiritual life. This "thorn" was a weakness, but not a sin. We are in danger of mistaking sins for thorns in the flesh. If it is something in which we can glory, we can easily tell. Learn, too, that Divine strength finds its fullest development in human weakness. "*When* I am weak, *then* am I strong"—the spiritual paradox. There is all the difference between holding a doctrine and having the experience of it. Notice the steps of progress. First the cry of distress that led to the prayer of faith. What reality and simplicity marked the prayer of the Apostle! Then came the Divine answer of sufficiency. We know not how it came; it matters not. God still speaks to us through his Word and by his Spirit. The answer was not a promise merely, but the expression of a present fact. Seeking faith becomes resting faith, based on a fact that is true even before we begin to believe it. It is always *now*, and Jesus is always the same. The Apostle ceased striving and rested calmly, joyfully in the revelation of the will of God. We may submit and even acquiesce in that will; do we, like Paul, rejoice in it, though it be also a revelation of our infirmity? Let us look away from sensations and feelings and experiences and attainments to the eternal facts of God's truth. He says to us to-day: Whatever our surroundings and besetments, his grace is sufficient, and his power is perfected in our weakness. Are we thus willing to be nothing that God's power may rest upon us and use us?

REV. J. B. FIGGIS

recurred to the subject of the special temptation and trials of the life of faith. "Watch and pray" is the counsel of our Lord to his disciples. Temptation, he said, is a dangerous thing; it is always with us. Some temptations are peculiarly ours at certain periods of our spiritual history; we may have more of them rather than fewer. A pastor of long experience said he had seldom known a Christian who had quite got rid of his old besetting sin. Satan may have been defeated, but he will continue to send his arrows to the very spot where they fell before with such effect. Only the other day he heard of a minister of Jesus Christ in Scotland who has gone down into a dishonoured grave through a sin often repented of. New temptations will come to self-consciousness, perhaps. Critics of this movement say one great danger is too much self-introspection; let us be on the watch. We are apt to think too well as well as too much of ourselves. Another temptation is to self-confidence. Peter asseverated that *he* at any rate would never deny his Lord; yet he soon denied Him three times over. Changes in circumstance may bring new trials; let us ever lay hold of the grace that is provided.

Have we the "willing spirit" that our Lord saw in the disciples in the garden. The potter can only mould the pliable clay, not the hardened stone. Are *our* wills pliable in the Father's hand, though *his* will for us may bring poverty and breavement? We will still have that troublesome thing, "weak flesh." Would to God it were only the flesh in the sense of the body that is troublesome to us. But we have a worse thing—the law of sin in our members—and it will cause us many a fall if we have not a care. As one has said, though we have gained the victory, our heart is capable of it still. There may be fighting all along the line, but there will also be victory all along the line, because Christ is with us and in us.

TWO HELPFUL COUNSELS.

"Watch and pray." What does watch mean in the New Testament? "Whether we wake or sleep"—the same word precisely as that for "wake." So it is "stay awake." "Be vigilant"—same word. We must look out for the approach of the enemy, and that at some spot supposed to be strong. "Blessed is he that watcheth and keepeth his garments." Let us be wide awake, challenging anything that comes to ear-gate, or eye-gate, or lip-gate that does not give the password of the Master. The counsel "to pray" is an old and familiar one that we have heard so often. "Get a time of stillness with your God every day," said Tauler. We may have Christ with us in the market and in the home. The spirit of prayer, said Tauler, was the best of all "convent walls." Though God may have come into our souls in a special manner, we cannot be indifferent to such common things as prayer in secret, in the family, and in the meeting. Be instant in prayer. Pray and believe; pray and expect; pray and receive. Ask, and ask on, and ask ever, and be filled with the Spirit. Then temptation, though it come, will find you preoccupied, and it will return again.

REV. J. GELSON GREGSON

gave two closely argued and impressive addresses in the Queen's Rooms on Friday, the last day of the Convention. In the forenoon he invited the large and very attentive audience to seek for such a definite vision of God Himself in all the perfections of his Divine glory, as would awaken in them the resolue that henceforth "pleasing God" would be the absolute motto of life. A great host were moved by his words to indicate that this resolve had taken possession of them. At the afternoon and final meeting, Mr. Gregson spoke again, taking up various points of practical moment in connection with the consecrated life. We cannot apprehend or grasp the Divine through the mental faculties; let us be content to have God reveal Himself to us by the Spirit through the Word. By this channel we can commune with Him, and He will communicate to us of his life and power, In the spiritual region we are not to speculate, but to obey. If we neglect the study of the Word, the Spirit will have nothing to work upon, and nothing to bring to our remembrance concerning Christ Jesus our Lord. In the matter of service, the only way to avoid disappointment and failure is to submit ourselves to the unceasing teaching and guidance of the Holy Ghost. The only hindrance to our possessing fulness of power is our unbelief. If we are truly obedient, all difficult questions will be settled as they arise.

The very last words of admonition, and awfully searching they were, came from

REV. F. B. MEYER.

He feared, he said, to give any prepared address, lest God's voice should be stifled. One might as much miss God in a convention as in a ball-room. The writer of the Epistle to the Hebrews speaks of those who seem to "come short," because they will not let God's sharp sword do its work. Before faith there must be obedience. Is there anything in our life that God lays his hand upon? Do not let us invent any such thing, but wait for God to detect and reveal it. No need to go back to the far past; the growing light of the present must have revealed much that is wrong. What about a surrendered will? Our Father's will is surely the very best for us, whatever it may seem. In the matter of our affections, do we let our love go out in ways that God does not approve? What are our motives in Christian work? Are we in our personal habits doing things that we would condemn in others? Have any gone back because they thought the impulses of a convention were going to carry them on all the time? If we neglect the daily sustenance of the soul, no convention can do more than galvanise us into spasmodic effort. Perhaps we thought the subsidence of emotion after the convention had gone meant a change of attitude towards God in our soul. Remember that the *will* and not the *feeling* is the index of our true Christian character.

Amid an almost supernal hush Mr. Meyer brought his appeal to a focus. He gave a most affectionate and beseeching invitation to any unsaved ones at once to look to Jesus and live. A few indicated their desire to do so. Then he passed on to ask those who would make a full surrender of being and life to show it by a lifting of the hand, and there were not a few responses. Others who had backslidden were invited to return; and last of all those who had need of searching for some hidden evil to be revealed or some idol to be cast out, were entreated to have dealings with God, in the secret of their hearts, and in his presence. Then a parting stanza of praise and personal recognition of blessing received, and the awed company passed out, and the Conference of 1890, so far as its testimony in the West End was concerned, had closed its message.

[Some notes of the evening meetings in the City Hall, the missionary meeting, and also of Pastor Stockmayer's addresses, must be postponed to our next issue.]

THE BRITISH FLEET AT NAPLES.—During the stay of Her Majesty's ships at Naples, an excursion to Pompeii was arranged by Mr. Stephen Burrows, superintendent of the Sailors' Rest. The remaining few days the fleet remained, services were held at the Rest, and souls saved. The insufficiency of the accommodation of the Rest is felt on all such occasions as this.

BLACK AUSTRALIANS AND THEIR NEEDS.

Again I crave a little space to plead the cause of the tens of thousands of poor aborigines of this great southern land, who have never yet heard of the great and loving God, or of Jesus Christ, whom He has sent into this world to bless and save black as well as white. Anywhere and everywhere of late years lively interest has been kindled in the welfare of heathen races; but, alas! the dark-skinned tribes of this island continent have been largely passed by, especially by colonists themselves. Had these poor benighted creatures only lived and moved and had their being at some distance from our shores, then far more sympathy would have been manifested for them by the colonists. But, coming into contact with them as they do in all their social and moral repulsiveness, they regard them more as vermin to be destroyed, than as human beings to be enlightened and saved.

In Tasmania the native tribes are extinct. In Victoria they number only about 800. Here in New South Wales year by year they are rapidly decreasing, so that at present we have 7000 left, while a few years ago they numbered tens of thousands. In the other colonies, especially in Queensland and Western Australia, their numbers are still comparatively large, though, sad to say, wherever the white settler or gold-digger sets his foot, the native tribes begin to vanish. Approximately, there are from 200,000 to 300,000 aborigines in Australia, and of that large number there are not more than 2400 receiving instruction of any kind. In this vast field the labourers number about thirty, inclusive of assistants. The harvest truly is great, but the labourers are very few.

The question naturally arises, "Can nothing be done to increase the number of workers?" Yes, in God's name, and with his help, something can be done. What is needed is, first, a thorough Christian recognition of the claims of Australia's perishing thousands; and, secondly, a real consecration of heart and life for this very service on the part of Christian men and women whom God Himself shall convince of the necessity for such service. As regards means, God would most assuredly supply them in his own time and way. When, ten years ago, with my wife and children, I settled amid the pine trees of the Murrumbidgee River, without house or appliances, and entirely destitute of human aid in the shape of Board or committee, our funds amounted to £6 15s. only, and yet, trusting in the faithfulness of God, we went forward in duty and love's path, and in less than three years a large native settlement was formed which is holding on its way to this day. The Government, which at first regarded the work with coldness, and even suspicion, in course of time came to a different conclusion, and now, year after year, subsidises the enterprise.

We need a comprehensive scheme. We need men and women prepared to go forth and do or suffer, if need be, to save Australia's dusky children. My brother missionary, Mr. Daniel Matthews, has just returned from England, where for a year he has been pleading the cause of our poor blacks; and we are now waiting upon God to teach us and guide us in the formulation of such a scheme as shall, under his blessing, result in conveying the benefits of the glorious Gospel to tens of thousands of those who, in this sunny land, are still sitting in the shadow of spiritual death. Our hope is to found at first a number of mission schools in places where the blacks most do congregate, settle teachers as we proceed, and by and by, as means allow, develop the simple school method into full mission station operation. I have thus hastily sketched the condition and needs of "God's image in ebony" in this land, as well as hinted at what is really in our hearts to do. If any of your many readers are drawn towards this corner of the Lord's great vineyard, either in the way of prayer, practical sympathy, or self-consecration, I shall be most happy to hear from them. Communications addressed to the care of the Bishop of Goulburn, Bishopthorpe, Goulburn, N.S.W., would reach me direct, while in London Mr. George Williams, of St. Paul's-churchyard, would kindly, as in days gone by, receive and acknowledge letters for me.

(Rev.) J. B. Gribble.

St. Paul's, Temora, N.S.W.

Mr. Daniel Matthews writes to us from Maloga, Echuca, Victoria:—

"Our dear blacks were glad to see me back. They are clamouring for me to be their leader again. I mean those who are under the management of the Aborigines Protection Association of Sydney. A good many have relapsed into their old mode of life and evil practices, and they feel the loss of our teaching and discipline. From Queensland good news reaches us, and we are hoping for great blessing upon the mass of natives who are wild wanderers in that great colony. I should like to ask for the prayers of the Lord's people on our behalf, and on behalf of those who, with us, are giving their lives for this great work."

RUSSIAN PRISONS.

Few travellers have visited Siberia, nor have most persons an adequate idea of its extent. It may surprise many to be told that you could

put the whole of the United States, and all Europe, into Siberia, and then have an immense area untouched; but it is true nevertheless. Russia owns two-thirds of Europe, and half of Asia, and the prisons of this vast Empire are overcrowded with thousands of prisoners, and exiles almost beyond number (who have never been tried, but who have been exiled by "administrative process"). For the most part, these prisoners and exiles are without the knowledge of the true God, and have not the written Word in their possession. Dr. Baedeker is now in Siberia with a little over 5000 Testaments, but "what are these among so many?" I have myself been through one prison where there were considerably over 3000 men immured. Will the readers of The Christian pray that the Lord of the harvest will thrust out labourers into this almost untrodden field? Otherwise I see not how the Scripture command can be fulfilled, "Go ye into *all* the world and preach the Gospel to *every* creature."

Whilst at Moscow recently, a Christian at whose house I was staying said, "I missed one of my friends whom I generally saw every morning, and it was not till after two years had elapsed that he again entered my office, having in appearance aged quite twenty years. He told me the following story:—"I was arrested one morning, taken to the fortress on the Neva, put into a cell which measured 3 asheens by 2—that is 7 feet by 4 feet 8—very damp, and having a small window above my head. For the first three months I was able to climb up to the window to get a little air, but afterwards I became too weak to do so. Here I was kept for two years without leaving my dungeon, and now I am permitted to come home for three days previous to being exiled to Siberia. The horrors of those two years are still with me, and whilst in my cell I could hear every hour the bells of the fortress ringing out 'God save the Emperor.' I know no reason why I was thus imprisoned, and know not why I am thus exiled."

The brother of this exile, I also learned, was about to be married, but on the eve of his wedding was arrested, without trial, thrown into the fortress, kept there for some time, and then also exiled to Siberia. My friend Mr. G—— asked if he knew any reason why he had been arrested. He said, "No, unless it was that about twenty years ago I was in a University riot."

Irkutsk, one of the principal prisons of Siberia, was built to hold 450, but it is a well-known fact it has often contained 1700 prisoners. One shirt is given to each man every six months, and a great-coat every year. Exiles on the march have to mix with the criminals and sleep in the same prisons.

One such exile with his wife—a cultured lady—and baby boy twelve months old, were marching to Irkutsk in a terribly cold storm, and reached the prison only to find the child frozen to death in the mother's arms. The wife, at the sight of the dead babe, went raving mad, "and yet," said the husband, "though my wife was mad, and my child dead, they left me in the courtyard of Irkutsk prison with the thermometer at thirty degrees below zero, waiting for half an hour to be officially received." These are but drops in the ocean of human misery endured by exiles and prisoners in the vast Russian Empire. Add to such sorrows, the fact that they seldom, if ever, hear of the love of Jesus, and, unless God's Word is sent them, they will die without ever reading of Him who came "to give deliverance to the captive." Let the Church of God be found at least praying, "Let the sighing of the prisoners come before Thee," and those who are able, say, "I have given them thy Word."

Chas. Cook.

[We take this opportunity of placing a portrait of our friend Mr. Cook before our readers.—Ed.]

THE VICTORIA READING CIRCLE, started four years ago by the Council of the Sunday School Union on the lines of the American Chautauquan Literary Circle, with the object of uniting intelligent persons in a movement for self-culture, has proved a manifest success. More than 4000 persons have availed themselves of the advantages of the course of study. At the completion of the course certificates, diplomas, and prizes were awarded, and altogether a very successful scheme for reading ancient and modern literature was carried out. The Council are about to start a three years' course of reading. A nominal annual fee is charged, and well-known gentlemen approve the plan. The hon. sec. is Mr. J. L. Nye, 56, Old Bailey, E.C.

CONVENTION AT HANDSWORTH.—A Convention for the deepening of spiritual life was held in the Handsworth Congregational Church, September 22, 23 and 24. The speakers were Revs. J. McCaid, J. G. Mantle, W. Searle, and G. C. Postans, the pastor of the church. Several vigorous addresses were delivered, a practical and honest Christian life being insisted upon. Mr. Mantle urged the appropriation of ourselves to Christ and Christ to us. By way of illustration he told of a sailor who jumped into the sea to save a man who could not swim. Instead of catching hold of the man at once, he swam round and round him until the man was unconscious, and so rescued him. So Christ leaves us as long as we strive to save ourselves, but directly we feel our weakness and inability He comes for us to lean on Him, and to yield ourselves wholly to Him—"for," as He says, "without Me ye can do nothing." On Wednesday afternoon Mrs. Searle gave an address special to women only.

THE GOSPEL IN IRELAND.

The annual reports of the Scripture Readers' Society for Ireland are always deeply interesting reading; and the sixty-ninth, just issued, is quite up to the accustomed standard. The pages show that a large amount of evangelistic work is being done in a spirit of true dependence upon God. They also afford abundant evidence that God is blessing faithful service among the warm-hearted Irish people. Maintaining that the great remedy for Ireland's woes is to be found in the diffusion of the Word of God, the Society provides for making known the teachings of that Word, its agents reading the Scriptures from house to house where permitted, and distributing Gospel portions and other helpful books wherever opportunity is afforded.

We rejoice to learn that many new districts have been opened up during the year, and that there are signs of increased desire to hear the Bible read and expounded. During the past few years it has been laid on the heart of the Secretary, and many of the Lord's servants, to send some of the most experienced Scripture-readers to itinerate through several very needy districts of Ireland. In many places thus visited great good has been accomplished, and the agents have returned with the encouraging report that in nearly all their visits they were permitted to read God's Word, and on many occasions to kneel with the people in prayer. One of these readers writes:—"We found some who never attended any place of worship, and seemed to be living careless and unconcerned about eternity. I have reason to hope that we were used of God to show them the error of their ways. The news had been spread amongst the Roman Catholics that we had come to convert them by condemning the doctrines of their Church; and they had received orders not to have anything to say to us. I am thankful to say that they found out that they had been misinformed, and many of them became very friendly, and

SEEMED PLEASED TO LISTEN

to and speak of the love of God for a lost world. A good work may be done among them, if carried on in the spirit of love."

One of the readers who made a tour into a distant part of the island writes:—"We were kindly received in every house we entered. The people listened attentively, especially when I explained the Gospel in the Irish language, for many of them could scarcely understand English." Another reader thus describes his work:—"One poor woman and her children, who were ill with influenza, knelt with us in prayer; I read to them John xix. The woman said, 'That is a good book, sir.' I said, 'Yes; you can have it.' She said she had no money to spare, or she would buy it. Believing her to be telling the truth, I said, 'I will leave you the book.' She thanked me for it, as she would like her daughter to read it to her. A man asked me if there was ever anyone born without sin? I said, 'Yes, the Lord Jesus.' He added, 'Yes, and the Blessed Virgin.' I said if that were so, she would have no need of a Saviour. 'Neither had she,' said he. I opened the Bible, Luke i., and read from verse 46-48, saying, 'You see her own words here, that she acknowledges God as her Saviour. But,' I observed, 'let us look a little further,' and I read Rom. v. 12, showing that all were sinners by nature; that she must have inherited her parents' sinful nature, and so needed a Saviour. He got quite angry at this, and said, 'We don't want you here.' We then left him, praying that God the Holy Spirit might open their eyes to see the truth as it is in Jesus. The controversial element was very strong in this district, and some of them thought that we desired to engage in it; but we set ourselves directly against controversy, except in reply to questions raised by the people, and then answered their questions from the Word of God, our desire being to read and speak of the love of God as it is in Jesus."

We trust this good work will continue to enjoy God's blessing. The secretary is Captain James Kearney White, 27, Lower Pembroke-street, Dublin.

WEST END "SHELTER" WORK.

As one looks at the rough, beer-marked faces of the "dossers" who frequent the Salvation shelter at Westminster, noticing their ragged, threadbare garments and poorly clad feet, one cannot but conclude that to many a "West-end" resident life is a dreary, weary struggle against starvation. Under the leadership of Captain Ayers, the work of the Salvation Army has gone forward in the district, and during the past six months topers have given up their drink, lazy men their idleness, burglars their thieving, pugilists their ruffianism, atheists their free-thought, and vagrants and mendicants their old-time "profession." Should any think this exaggerated or far-stretched, let them visit the shelters and listen to the testimonies given by converts.

On a recent evening there was a social gathering to bid farewell to a convert leaving for America. At the commencement of the proceedings the "dossers" and visitors were regaled with what was termed a "converts' tea." It must have cheered the hearts of the workers to meet so many who have been rescued from the quagmires and depths of degradation, and are now in employment gained for them through the instrumentality of this new department of the Army.

As the men got up, one after another, in the presence of friends, and told what God had done for them, Captain Ayers could not but think of the wonderful nature of some of the cases of rescue. Here was one who had been a minister of the Gospel, but who had sunk so low that he tried to commit suicide. There was a notorious housebreaker and pickpocket, who had learned to conquer his knavery and live honestly. There, again, was also a young light of the atheists—a pamphleteer, of no mean ability—whose negative creed had crumbled away, and who certainly seemed happy in his surroundings. The cases of reclaimed drunkards and runaway husbands and sons were many. Late vagrants, now on the high-road to prosperity, added earnestly their quota to the evening's proceedings; it seemed difficult to believe that these men were once "homeless nomads," bereft of hope, and whose beggary was once a source of discord to our social life.

Among the friends who gave an earnest word of advice, was Mr. Davis, a guardian of the Strand Union. Many of the visitors inspected critically the kitchen and bedding arrangements, and expressed themselves as highly pleased with the convenience and cleanliness of the shelter. The value of this praise will be recognised when we consider that there is accommodation for over 200 men. An enjoyable evening was brought to a close with a farewell to a young convert. G. J. Day.

THE PERSECUTION OF THE JEWS.

It was my painful lot to witness some of the sufferings of my Jewish brethren on my way to Jerusalem. Being obliged to change steamers at Alexandria, I embarked on a Russian steamer, where I found the deck packed with Russian Jews—above 200 in number—who were being driven away from their own country. It was an appalling sight—men, women, and children in the greatest distress, and being pushed about by the rough Russian sailors.

As I entered into conversation with some of them, they came round me and many had lamentable tales to tell. Some more fortunate than others had been able to save a portion of their property, and so were on their way to the Promised Land, thus to help in colonising it and to settle down in the country of their fathers. Some said, "Ask the Christians of England to help the influential Jews in undertaking for their brethren, and God will reward them."

Then, too, on landing in Jaffa, the Jew meets with as bad treatment at the hands of the barbarian Arab. Some one in authority should be appointed to meet the steamers, bring the poor Hebrews ashore, and so save them from the Arab boatmen; also in the Custom House, to prevent the officers from maltreating them. I was myself very roughly treated on landing at Jaffa by a Custom House official, and should have suffered still further indignity had not another officer who knew me come upon the scene in time to prevent him. Having informed the English Consul in Jaffa about it, his only answer was "I cannot help it." Oh! will the Lord's children pray earnestly about it? And, if any will send us Hebrew and Arabic Scriptures for the Mission, it would be to the glory of his name. D. C. Joseph.

Evangelical Mission to Israel, Jerusalem.

DR. BARNARDO'S HOMES.

Mr. James B. Wookey, accompanied by Dr. Barnardo's musical boys, have been conducting a series of successful meetings at Windsor, Wincanton, Sherborne, Yeovil, Weymouth, and Channel Islands.

At Weymouth a very pleasing incident occurred. Mr. Wookey appealed to any beneficent person present to defray the cost of the hall (£4 4s.), so that the collection might go in its entirety to aid the work of the Homes. After the suggestion was made a local clergyman rose, and in seconding the appeal stated that some years ago there was on the streets of Weymouth a poor, friendless lad, who appeared to be drifting fast towards a criminal career. Through a clergyman's instrumentality the boy was admitted as an inmate to Dr. Barnardo's Homes, and was ultimately sent to Canada. The speaker had just returned from a visit to Canada, and made it his business to search out the rescued boy, whom he found engaged by a Christian farmer, who spoke in the highest terms of his industry and Christian character.

The Mayor of Weymouth, who was present at the meeting, next rose, and expressed his great delight in listening to the above story, and marked his high appreciation of the work accomplished in the rescue of that one boy that he at once subscribed the four guineas.

Mr. Wookey is now visiting High Wycombe, Aylesbury, Thame, Watlington, Berkhampsted, Northampton, and Bedford.

SOUTHERN STATES.—The Bible and Gospel Van is now put up for the winter, and I am, along with my wife, sailing in the *Majestic* on October 15 for my usual work among the freedmen of the Southern States. I am hoping to visit all the large cities and towns where I have laboured more or less the last fourteen years, believing from reports to hand we shall have more blessing than hithertofore. James Wharton.

Barrow-in-Furness.

MRS. AHOK,

A Devoted Chinese Christian.

THIS week we introduce to notice a Chinese lady who, for Christian devotion and strength of purpose, deserves to be held in high honour in the Church of Christ. That a lady of rank in the million-peopled empire should confess Christ and serve Him among her idolatrous neighbours is a notable thing; that out of a yearning desire for the salvation of her people she should make a journey to Europe, and beg those who fear God to send, without delay, other heralds of the light of life, is more remarkable still. Such a lady, however, is the subject of our present sketch.

Mrs. AHOK is the wife of a mandarin who has just fallen asleep at Foochow. Brought up in heathen darkness and superstition, they early knew what it is to serve false gods. Ten years ago, however, they came to a knowledge of Christ. The first English lady who spoke to Mrs. Ahok was Miss Foster, of the Society for Promoting Female Education in the East. The mandarin desired his wife to learn something of the English language, and, after hesitation, it was arranged that Miss Foster should give her instruction, notwithstanding the fact, at first unpleasant, that the Bible was one of the books to be read. When Miss Foster could not give the lessons, Mrs. R. W. Stewart, of the Church Missionary Society, did so. The Chinese lady showed, for a time, the same firm attachment as formerly to the idols which filled her house, and the missionaries were tempted to despair of Divine truth ever finding a lodgment in her heart. Light comes from God, however, and when the day of Divine enlightenment arrived, the darkness rolled from the lady's mind, and all was "Light in the Lord."

Having confessed Christ, Mrs. Ahok became, to the utmost of her power, a home missionary among her people. For some years she has visited in the city of Foochow, and has introduced English missionaries into the households of many rich mandarins, where otherwise they could not possibly have obtained entrance. Her husband, until his death in August last, was one with her in heart and soul, and, as well as working himself, did much to facilitate Mrs. Ahok's labours for the Lord.

Women of the higher social classes in China are, as is well known, in a very sad case. Their crippled little feet render them to a large extent prisoners in their houses; custom and ignorance do much to make their lives tedious and miserable. Life has no serious purpose with them, so that their days are passed in trivial occupations and unprofitable entertainment. Mrs. Ahok had grace given her to rise above these sad surroundings, and though her tiny feet made travelling burdensome, and the confinement of her past life fostered fear and timidity, she boldly responded to the call of duty, and, as already intimated, came to England to give emphatic expression to her heart's prayer, "Come over and help us." She had never before been more than three miles away from her home, yet she did not quail before a journey of several thousand miles. She is the first Chinese Christian lady who has ever visited Europe on such an errand.

(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.

Early in the present year Miss Bradshaw, of the Church of England Zenana Missionary Society, came home to England to recruit her health. Mr. Ahok had for some time been burdened with a desire to visit England or America in order to impress upon Christian people the need for more missionaries. So he proposed to his wife to accompany Miss Bradshaw, and in two days the brave little lady had made up her mind to come and plead with the women of England to have mercy upon the women of China. She said: "I cannot think why more Christians do not come to China; it must be because they do not know how our women are dying." At Mildmay Conference in June last Mrs. Ahok admirably formulated the appeal which she delivered on many platforms in the United Kingdom, as follows:—

> Suppose our Lord had said He loved this world, but had never left heaven to lay down his life for us, would his pity have done us any good? We should have been without hope. But Christ gave the greatest proof of his love by coming and laying down his life for us. So, when we say by our lips that we know Him, we should give proof by our lives that what we say is true. She had not come all this way from home and country for pleasure or amusement. She was sitting in her house in quietness and peace, and thought of the coming of the Lord. She felt she dare not meet Him, and look in his face, having herself known the Saviour's love and pity, without having done anything for the salvation of her brothers and sisters in China. She asked Christians to give themselves for work in China. There is a Chinese proverb: "While the stone is hot, put the cakes on"; so she begged her hearers to make no delay in putting their resolves into execution.

Needless to say, these earnest words were listened to with rapt attention. At nearly a hundred meetings the appeal was presented, being interpreted from Chinese by Mrs. Stewart. Being, as already stated, a victim of the foot-binding custom of her country, Mrs. Ahok had to endure much during her travels. At the annual meeting of the C.E.Z.M.S. she referred to the difficulties of the way as follows:—

> I have heard some people say that I have come to England for pleasure. I do not think there can be any pleasure in coming as I have done. That long journey alone is enough to make one cry. My one thought is to get back to my own country as quickly as I can, after doing the duty which God has called me to do.

There was holy daring in the undertaking. At Hong Kong Mrs. Ahok was told, in the language of the people, "There are a thousand miseries before you." Her reply was: "If there are a thousand more, I will go." She came, and endured many hardships, deriving strength and comfort from the words of Christ: "If any man serve Me, let him follow Me. If any man serve Me, him will my Father honour."

The pity of the audiences that listened to Mrs. Ahok was always stirred by her references to the sad deaths of the women of

China. As in India, females are unwelcome at their birth and despised in their life. When death comes, however, their experiences are grievous in the extreme. Mrs. Ahok said:—

I have myself been with those who were passing away. They murmur that they see evil spirits coming for them, and they say they see this and that spirit. One attendant cannot stay in the room alone with them; there must be five or six people. They say the evil spirits are filling the room, and coming to take away their poor soul. The reason of this terrible dread and anguish of mind is that they do not know the love of God, but worship evil spirits.

Some years ago I worshipped idols, just as these poor women do. I seemed to be quite under the power of the idols; but now, thanks be to God, I am delivered. My husband's mother, who had also become a Christian, died about two years ago. Her death was perfect peace, so different from the death of the heathen. As we sat in the room with her, we asked whether she was afraid, and her answer was, "It is all peace." And so she passed away to be with the Saviour. If Miss Foster had not come to teach me, I should have been in as deep darkness as any of my people. So I want some of you to come out and teach them.

During four months Mrs. Ahok pleaded the cause of her sisters. She told us that Miss Davies was alone in Foochow—a great city surrounded by many smaller places, with hundreds of thousands of women. Once the attention of these benighted people is arrested, it is surprising to notice their experiences in heart and mind. To think that God loves them is at first quite ridiculous. Becoming reassured, however, they are amazed at the story of the Cross, and among those who have confessed Christ are some of whom Mrs. Ahok is a very worthy representative; they are earnest and devoted followers of the Lord that bought them.

Our Chinese friend was a most interesting guest wherever she went in Great Britain and Ireland. She enforced her appeal by one sentence spoken in excellent English, namely, "Come over and help us; it is very important." How the words did touch many who heard them! We cannot say that many responded. We trust some will yet cheer her heart and "go over." Mrs. Ahok left England for China *viâ* America, June 27. One English lady, Miss Florence Mead, sailed with her, giving her life to missionary work. We may fittingly conclude our sketch with words taken from *Regions Beyond* for August: "A thousand Miss Meads are wanted! At *least* a thousand such, if China's women are to be reached in this generation."

Mrs. Ahok's return home was precipitated by intelligence of the serious illness of her husband. She did not arrive at Foochow until several days after his death. We sincerely trust that, resigned to the dispensations of Providence, Mrs. Ahok will find her path lightened before her with a brightness shining "more and more unto the perfect day."

BARNAVE, DROME, FRANCE.—Madame Marzials continues the work which her late husband began, but her path has been beset by not a little difficulty and anxiety. The Home takes destitue children, Roman Catholics as well as Protestants. There will be periodical reports by a public accountant; and it is hoped by this and other measures to reassure the benevolent, and increase the practical usefulness of the Home. Madame Marzials would be glad to receive into her house ladies desirous of learning French or Italian, and to engage in mission work, for which there are many openings. She will be assisted by a devoted Christian lady diplomée. Miss Jackson, The Acacias, Merton-road, Tooting, who spent three months at Barnave at the beginning of the year, will be glad to answer any inquiries.

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MESSRS. FULLERTON AND SMITH.

These evangelists conducted a most successful mission in Bradford from September 6 to 21, under the auspices of the Y.M.C.A. Although the two largest halls in the town were engaged for the mission, at several of the meetings the accommodation was much too small for the crowds who attended.

On the first Sunday afternoon a children's service was held in St. George's Hall by Mr. Smith, the hall being completely filled with Sunday-school children and teachers, numbering about 5000. The service was most impressive. Evangelistic services were held each Sunday evening in St. George's Hall, and on four evenings each week in the Mechanics' Institute. "An Hour with the Bible" was the name given to a series of six afternoon meetings, specially for Christians. Mr. Fullerton's searching applications of Bible truth, and earnest appeals for a full consecration of heart and life to the Master's service, were made a blessing to many.

Meetings for women only were conducted with much acceptance by Mrs. Fullerton on the second and closing Sunday afternoons in the Mechanics' Institute. Many being unable to gain admission, overflow meetings were held in the Y.M.C.A. Hall, and addressed by Miss Fanny Gregson, Miss Garnett, and others.

Crowded meetings of men only were held at the same time in St. George's Hall, and powerful addresses on the evils of intemperance, gambling, impurity, and other vices were given by Mr. Fullerton. An early morning service for Christian workers was held on the closing Sunday. Mr. Fullerton preached on Sunday mornings to large congregations in Muff Field Wesleyan Reform Chapel, Salem Congregational Chapel, and Zion Baptist Chapel.

The presence and power of the Holy Spirit were graciously manifested throughout the mission, and at the after-meetings for anxious inquirers 350 cases were personally dealt with, and many were led to accept the Lord Jesus Christ as their Saviour.

The mission was heartily supported by the Y.M.C.A. workers, and by ministers and Christian friends of various denominations, several of whom took part in the services and assisted in the inquiry meetings. The singing was ably led by Mr. Smith, whose gift of song and touching anecdotes endeared him to many. A voluntary choir, under the leadership of Mr. Alfred Liversedge, rendered valuable assistance.

The arrangements for the mission, which worked harmoniously throughout, were in the hands of a representative committee, composed of the members of the Y.M.C.A. committee and leading Christian workers in the town. The voluntary contributions received at the doors were found sufficient to cover all expenses, and to enable the committee to send a thankoffering to Mr. Spurgeon.

David Gardiner, Secretary.

GOSPEL WORK IN MEXICO.

After Mr. Pascoe's lamented death, it seemed probable that someone would be raised up from amongst the believers in Mexico to act in co-operation with the family in carrying on the work. Mr. John Mercer, of Southport, writes:—After various attempts to sustain and encourage workers, we began to feel anxious, until we were led into correspondence with Mr. Bright, of Venezuela, and formerly of Mexico, an English Christian gentleman, known in this country, and well reported of.

Mr. Bright's chief motive for returning to Mexico was to follow up the work of the late Mr. Pascoe, whom he knew personally. Not at first, however, did the widow of the deceased fall in with the arrangement for the work to pass into other hands. Mr. Bright, in the meantime, took up his residence at Morelia, where there were many believers whom he desired to organise into a mission, and to whom he hoped to preach the word of God.

Writing recently, Mr. Bright reports that Mrs. Pascoe has welcomed his operation in the Mission. He says:—"We now have the use of a fine steam press, a sufficient quantity of type for printing, not only our Spanish monthly, but also tracts, wall texts, hymn-book, &c. I am specially rejoiced to find a quantity of new wood type, for in Hurtamo I saw what a good testimony of the Gospel is given by the large texts that Don Emilio has stuck round the walls of his house, where they can be read by all who pass by; and this, in a village where few ever see a Bible, is of no little importance. We shall be able to send forth a river of living waters of the precious Word of God, the testimony of his grace to a lost world!"

Having taken possession, Mr. Bright has begun printing. He says:—"When I think of the much labour dear Pascoe bestowed upon the press (and, too, undoubtedly, many prayers), and of the important service it already has rendered under his hands—when I think of all this, I feel I shall be best interpreting the wishes of our sympathisers and fellow labourers at home, if I keep it and use it to spread throughout all these dark lands of Spanish America the soul-liberating Gospel of our Lord Jesus Christ."

Communications regarding the Mission may be addressed to Mr. John Mercer, 29, Queen's-road, Southport.

REST AT MENTONE.—"Villa Helvetia" is a very useful Home for invalid ladies. The latest report states that the inmates of the Home mostly escaped last year's epidemic. The greater number of them, fifteen in all, derived benefit from their winter's sojourn; about half being English, the remainder German, Dutch, Swiss, and Alsatian. Ladies desiring to be admitted into the Home should write to Miss Dudgeon, Les Grottes, Mentone. The age of admission is limited from 18 to 40, and only such as would otherwise be unable to winter in the South are received as inmates. The Home is not self-supporting, and among the ladies in England who have its interests at heart is Mrs. Seton-Carr, Atherton Grange, Wimbledon.

NEWPORT, MONMOUTHSHIRE.—The Nonconformist churches of Newport, are holding a united mission, conducted by Rev. Robert Balgarnie, late of Scarborough. It commenced on Saturday, September 20, by a meeting of workers for conference and prayer. About twenty congregations are thus united in Christian work. On Sunday, the 21st, three services were held. During the week, all the evening meetings have been conducted in Stroud-street Baptist Chapel, which have been largely attended. At the after-meetings, a goodly number have accepted Christ. Mr. Balgarnie has had special meetings for police, young men and women in business, mothers, and children, which are to be repeated next week. Newport has long been the scene of earnest evangelical work, both in the Church of England and Nonconformist bodies. All are longing for times of refreshing and reaping, and the first fruits have already been gathered, with a hopeful expectation of "more to follow."

IN THE HOP-YARDS.

have once more had the joy of visiting the p-yards of Hereford and Worcester, in com- ny with Mr. T. S. Heley, of Wing, Leighton zzard. Besides distributing tracts and aching in about seventy villages, we worked one hundred farms, where pickers were em- yed, thus reaching nearly three thousand rsons engaged in this particular industry.

The first hop-bin that we went to was being ed by two Salvation Army lassies, who were t afraid to wear their colours in the midst of e foe. As we left another yard, a gipsy girl me after us, sent by her mother, to know if could not be with them on the following bbath. As we expected to be many miles ay, this was impossible; but it showed the en door for more workers.

In one yard, some of the pickers started a mn about bringing the wanderers in. This ened the way for a short address, telling em how willing God was that we should bring hers with us to the Gospel Feast. "If the eat man of the neighbourhood invited me to s house," said the speaker, "he would not pect me to bring a hundred of you with me; t God does, so you are right in singing 'Bring em in.'"

The singing is quite a feature of this work. ne of our friends, standing up in the trap, oted the well-known hymn, "I heard the ice of Jesus say." As soon as he finished eaking, a woman started the tune and sang e beautiful words. The responses of these oor people are most cheering. One evening, a roup were gathered round the fire, when we oted "Christ Jesus came into this world to ave—" We paused for an answer. "Sinners," aid a woman. But a boy seemed to think that as not quite personal enough, so inserted the ord "hop-pickers." "Christ Jesus came into he world to save hop-pickers." As this shut s preachers out of the text, we suggested that hat they had better make it still more personal y saying, "Christ Jesus came into the world to ave me."

Roman Catholics are the most difficult o deal with; but one of our friends got a ood hearing and thanks even from these, by uoting three texts from their own version of he Scriptures, "Made nigh by the blood"; 'redeemed by the blood"; "before the throne vashed by the blood." Events often open up he way for God's Word, and thus in one large op-yard a man had received a telegram to say is brother had been killed in a colliery. He ad left his work, and his vacant place, gave s a capital chance of enforcing the words, 'Now is the accepted time."

One of our friends took advantage of his position beside a hop-pole, left standing in the field, to preach about Moses lifting up the serpent in the wilderness. As he stood with his hand upon that solitary pole, and the people around him, the text seemed beautifully illustrated, "So must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Sometimes the conversation had to be with individuals. A picker was going home with her children. The latter were straying, when she called out in angry tones, "Where are you going?" We were the other side of the hedge, and took up her words, telling her the question was most important as to heaven or hell. Without answering us, she screamed to the child, "This is the way." "Quite right, madam, you are preaching a good sermon," we continued as we joined her in the road, "This is the way, walk ye in it. Jesus is the way; and if we want to get home to heaven, we must come to Him."

It was encouraging to find so many who knew us from past years, many of whom told us they had the tracts given last season, some even remembering the titles. One young girl told us she had sent books given to her the year before to Australia. Who knows the far-reaching influence of this work? We were much pleased to find others taking up this effort, especially the young men of the Leominster Y.M.C.A. From this centre, a band of workers are going forth, two and two, into the gardens around. We spent a bright evening with them at their rooms, and were very cheered to hear of one case of direct conversion through their efforts. A hop-picker, who at first was anything but friendly, had taken a tract, and the following year was in heaven; but not without sending a message of thanks for good received in the hop-yard. Will all who read of this special work offer a special prayer that special blessing may follow?

WILLIAM LUFF.

During the past three weeks we have visited the hopyards in this district, and have met with much encouragement. Many tears have fallen as we have told of the Saviour's dying love. Tracts have been freely distributed and eagerly sought after. We pray that God will add the increase, and that from the sowing there will come a glorious reaping.

Ledbury. GEORGE NEIGHBOUR.

REV. J. B. DALY, now on a visit to England, is commended to British Christians by Dr. A. J. Gordon, of Boston, who writes: "Rev. J. B. Daly is one of a great company of priests who have recently become obedient to the faith. Since leaving the Church of Rome he has preached in several Baptist Churches, and has done excellent service in turning Roman Catholics to Christ. Any assistance you may render him in the same work will be gratefully acknowledged." Letters to Mr. Daly may be addressed to 18, Paternoster-row.

THE CHILDREN'S MEDICAL MISSIONARY SOCIETY is an auxiliary to the Medical Mission Association. The fifteenth report, just published, is a gem with its poetical quotations and evidences of merciful solicitude on the part of children who are evidently grateful that their lot was cast in our highly-favoured land. The brief account of children's working parties is delightful, and many missions in various parts of the world have been aided by grants from the total sum raised, just £150. We should be glad to hear of new branches of the Society being formed through perusal of this report, copies of which may be had from the hon. secretary, Miss Annie R. Butler, Medical Mission House, 49, Highbury Park, N.

WINCHESTER CENTRAL EVANGELICAL ASSOCIATION.—This Association was formed last May under the presidency of Dr. T. H. White. During the summer months open-air services have been carried on in several parts of the city, and it is trusted that the seed of truth has been sown in many hearts. Quarterly gatherings of Christian workers are convened, one object of the Association being to promote unity and fellowship amongst Christians of all denominations. Arrangements have been made to hold a fortnight's mission at St. John's Rooms, commencing October 12, to be followed by special services on Sunday evenings as the Lord may open the way. Mr. Edward Hurditch, of the Evangelistic Mission, will (D.V.) conduct the mission, and the interest and prayers of God's people are asked that much blessing may follow the word spoken. Communications can be addressed to Mr. G. F. Gibbs, hon. sec., 14, Ranelagh-road, Winchester.

TO THE CONGO.—DEAR SIR,—When your readers have this week's CHRISTIAN in hand, Mrs. Ricketts will be on her way to Africa. She sailed on October 1. In response to my appeal all the money needed has come in—and more, so that I not only have paid her passage out, but have also handed her £10 for her expenses on landing at Banana, and her further voyage up the Congo to Lukanga. She is very much obliged to all who have helped her by money, and also by the gifts for her school, which almost overpowered her by their abundance. All the donations have been acknowledged direct, except the following anonymous contributions:—Sheffield (Postmark), £1; Reader of THE CHRISTIAN, £1; "A Widow's Mite," 5s.; "A trifle, from one who loves Jesus" (Bromley), 9d.; Burton (Postmark), 10s.; Westbourne Park (Postmark), 2s.; M. K. (Kensington) (Postmark), 2s.; A Lover of Missions in Africa and reader of THE CHRISTIAN, 5s.; Aigburth (Postmark), 5s.—Yours, R. S. HIND-SMITH.

MR. VICARY'S GOSPEL TENT WORK.

WE have just closed our seventeenth summers Gospel tent campaign. Our first tent this season was pitched on May 24, at Bishopsworth, where for a fortnight the Gospel was faithfully proclaimed, to the joy and salvation of many souls.

A second tent was erected in the village of Limpley Stoke. Great was the interest awakened, many coming from the neighbouring hamlets, and some even from Bath. For fifteen days the services continued, including special meetings for the young. Not a few praise God for the blessing received.

At Combe-Down and Horfield Common we had tents, likewise one in the Pontypool district, under the superintendency of Mr. T. M. Wintle (the latter still continuing with much encouragement).

Weston-super-Mare was again visited for the fifteenth summer, and for over eleven weeks the 174 services under canvas were sustained with unabating interest. Many were the visitors who came to this increasingly popular seaside resort for mere change of air, and blessedly experienced a change of heart. Not a few expressed thanks, both by note and voice, for spiritual reviving and restoration of soul-communion as the result of the noonday Bible-readings. The labours of Mr. F. S. Ball (from the Evangelisation Society) during the month of August were greatly owned of God. During the season we were privileged to have the fellowship in service of Mr. Thomas Newberry, Capt. Dennis, General Rice, Mr. Douglas Russell, Rev. H. Dening, and Rev. Colin Campbell, each of whom contributed happily to the edification of their hearers.

We closed a very fruitful season on Sept. 22, with a social tea-meeting, under canvas, when over 150 of the converts and friends were present; after which short practical addresses followed, closing with the usual favourite hymn, "God be with you till we meet again."

JAS. A. VICARY.

Wellington Lodge, Ashley-road, Bristol.

MRS. AMANDA SMITH has arrived in the United States. Her health is improved. After spending some time with her daughter in Baltimore she hopes to winter in California. Letters to her may be addressed to the care of Mrs. Rodne, 71, Deane-street, Brooklyn, New York.

WEST NORWOOD CONVALESCENT HOME, supported by Mr. and Mrs. Scott and friends, was closed during the months of July and August for repairs and addition to the building, and reopened September 8. Miss Ellis and Miss Bamber, whose Christian work has been so well known amongst young woman at Tryon House, Chelsea, have kindly undertaken the charge of the Home as honorary superintendents, and with their experience, and loving interest in the patients, much blessing and success will, it is hoped, be the result. The Home makes up thirteen beds, which are now full. Any who may desire admission should apply to Miss Ellis, Convalescent Home, Gipsy-road, West Norwood, S.E.

THE OPERATIVE JEWISH CONVERTS' Institution exists to facilitate acts of mercy and pity on behalf of Hebrews desirous of confessing Christ before the world. During the whole or part of last year twenty-six young men enjoyed the advantages of a Christian home and regular employment. Of these ten are still in the Institution, and there are ten others regularly employed as journeymen or otherwise. The position of a Jewish convert is still, as of old, one of difficulty and trial. No sooner does he renounce Judaism, than he is cut off, disowned, and despised, even by his nearest and dearest friends. Christians cannot do less than offer shelter and help to such. This Institution enables them to help themselves, but the support it receives is so limited that comparatively little practical compassion can be shown. The inmates turn out good work in printing, &c. The Institution is in Palestine-place, Cambridge Heath, the principal being Rev. H. Oliver Allbrook.

Wakefield Convention.

The annual Convention at Wakefield was held September 23, 24, and 25. Prayer-meetings, which ensured blessing, were held at the rooms of the Y.M. and Y.W.C.A. during the previous week. At a meeting for men only, very plain words on personal purity, spoken by Mr. Lane, were listened to with close and riveted attention. Mr. Lane's Gospel preaching at night led many to professed decision for Christ. The growing interest in the Convention was manifested by the presence of two-thirds of the Church of England and Nonconformist ministers at a luncheon given on the first day by Mr. Haley, who is the moving spirit of this Convention. He is a manufacturer, who opened business here six or seven years ago, under evident providential leading, and whose subsequent experiences have proved that "them that honour Me I will honour." A preliminary service was held in the Cathedral Church, the preacher being Rev. J. T. Butlin, B.A., of Birmingham.

The subjects were some of the grandest that can exercise the mind—the exceeding riches of God's grace in his purpose towards us and in our salvation; the greatness of his power in our sanctification; his perfect will concerning us; his sufficiency for us in service; the eternal glory in reserve for us. On the third day a consecration meeting, and two sessions regarding the claims of the heathen, gave a very practical termination to a series of meditations which were at once heart-searching and stimulating in a high degree.

Mr. Lane presided at the first meeting, and gave a preliminary address on 2 Kings iii. 16, 17. Here were three kings with their armies in danger of perishing for want of water. "Make this valley full of ditches," said the prophet. It is a humiliating thing for soldiers to exchange their swords for spades, and it seemed a foolish thing to dig trenches when there was no water. But the valley is the humbled place; and by making it *full* of trenches, they showed the utterness of their need, and prepared for its abundant supply. They remembered that in Elijah's day, at Carmel, the drought was ended by clouds, and wind, and rain; but God's resources are infinite; He does not repeat Himself; without wind or rain the valley was filled with water. Let us confess our need, and make room in our hearts for his Spirit, and He will bless us, if not as we may anticipate, yet in his own wise way. The water came in the morning, at the time of sacrifice. Every deliverance comes to us through the Cross. And the country was filled with water, which, while it brought refreshment and victory to Israel, brought disaster and defeat to their enemies. That the lesson was understood by the hearers was evidenced by repeated allusions to the trenches from other speakers during subsequent sessions.

The audience was stilled and stirred by the words which followed from Rev. F. B. Meyer, based on the Gospel of John; they will doubtless be embodied in his papers on the Gospel of "Life, Light, Love," the first of which we publish to-day.

Rev. F. E. Marsh, Sunderland, asked: Have we all believed in the Lord Jesus Christ—Jesus for us, Christ in us, Lord over us? God gives us every blessing in Christ. He does not give us power, but Himself; He is the power.

We have not space to give the rugged but burning words of Mr. McAuliffe, nor the suggestive and practical utterances of Revs. J. T. Butlin, and F. E. Marsh and other speakers. We must confine ourselves to the following on

CHRISTIAN SERVICE.

REV. DR. E. E. JENKINS

based a helpful address on Col. iii. 17—"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Word and deed, speech and action, are the two forms that comprehend all the expression of life. We translate our thoughts into language, our resolutions into acts. Taking in all the multiform expression of human energy, to whatever source it may be traced, the exhortation of the text claims that it shall go forth in Christ's name—that the word, the act, the habit, the usage, all shall take their rise under Christ's authority, and subserve the purpose of Christ's mind. The inferiority of a particular function of life shall not disqualify it from the consecration; it is included with those of the highest rank. All this pre-supposes a new creation of the man: a new body, a new understanding, new passions, and a new will.

To correct any impression that this is an extreme manner of presenting the Christian's dedication, let me ask you to study the Epistle to the Colossians, and the sister letter to the Ephesians. In these documents there are set forth two subjects: (1) the pre-eminence of Christ—Creator, Sovereign, and Saviour; (2) our derivation from Him, and our identity with him, in body, soul, and spirit. The author's mind is so dominated by these truths, that they are not only the main propositions of his argument, but they overflow into the salutations and doxologies of the Epistles. We are rooted in Christ; we are builded up in Christ; the structure of our character is a development following the law of his life. He is our life, and we are perfect in Him. "Christ is all and in all."

The speaker enlarged with point and power upon the practical character of the union of the saints with Christ. Holiness is the common privilege of Christian discipleship. It is not the monopoly of the priest, the confessor, the martyr. Our speech and our action, our influence and our possessions, are exercised and held under the name of Christ. We live by right of Christ, for, separated from Christ, life is a thing without meaning—a mere drift. We live for Christ's sake; the inspiring and governing principle of the new life is "The love of Christ shed abroad in our hearts by the Holy Ghost given unto us." If our love to Him is the supreme affection of our souls, we necessarily live for Him only. Our entire life must be "an epistle of Christ"—a thankoffering to Him.

REV. C. G. MOORE,

of the China Inland Mission, observed that before God gives us more grace He closely tests the grace we have. Very forcibly was this illustrated in Simon Peter (Luke v.). Read the narrative. Simon had a boat, and lent it to his Master. He was tired after a night's toil. He was washing his nets, and we don't like to be disturbed when we are busy. If the Lord had needed Simon to take Him across the lake at night, or in a gale of wind, there was no man better able, nor one who would more willingly have placed his strength and skill at his Master's service; but a lad could paddle Him out from the shore, and sit in the boat with Him on a summer day. When he had washed his nets, Simon would have taken his much-needed rest. But the Master had asked this favour of him, and he willingly obeyed.

The Lord is delicately sensitive to the least thing we do for Him. Peter had put Him under an obligation, and when He had left speaking to the people, his first thought was Simon. The night's fishing had been an unusual failure; but Jesus bids him launch out into the deep, and let down his nets. Simon was an experienced fisherman; Jesus was a teacher, and not a fisherman. Men don't appreciate advice on what they know best, from those whom they suppose to know nothing about it. Besides, night, not morning, was the time to catch fish. Nevertheless, Peter obeyed his Lord; he made no mention of his weariness nor objected that there could be no fish about, or else they would have taken them; he named the fact of their fruitless toil, but unhesitatingly obeyed the Master's word, even to the particular side of the vessel which He named. Then came his reward; the net began to break with the multitude of fish.

God will be no man's debtor. Peter rendered what he had, and an unparalleled take of fish was his reward. But the fish were far more than fish to Simon. The transaction revealed him to himself: "I am a sinful man O Lord." It revealed Jesus in a larger sense than he had yet known him; so that he willingly forsook the gift for the Giver; quieted his spirit with the Lord's "Fear not," and cordially accepted the call and the promise: "Henceforth thou shalt catch men."

Mr. Meyer followed this address with a very searching confession and appeal. "We have all been interested in the lesson Mr. Moore has given us. Have we used the grace we have, so that God may give us more? Have we in heart and spirit forsaken all to follow Jesus, and catch men?" We cannot reproduce his words, but their effect was as in Deborah's song, "In the divisions of Reuben there were great searchings of heart."

On the last morning there was a goodly attendance at the early prayer-meeting, and much prayer was presented for souls to be converted, backsliders restored and believers quickened and helped.

The eleven o'clock meeting was presided over by Mr. John M. McAuliffe, who drew attention to the contrast between Saul's and Jonathan's estimate of David. Saul knew him as a sweet singer and a skilful musician, but Jonathan knew him as the conqueror of Goliath in the plains of the Oaks—typical of human strength, as Saul himself was a type of an outwardly religious man walking in the flesh. This knowledge of David led Jonathan to strip himself of his princely garments, of his sword, bow, and girdle, giving them to David, and placing at his disposal his right to Saul's throne, his service as a soldier, and his strength as a man. Jonathan had had his forty days of agony with all that powerless company of Saul's army. He had seen David's sling and stone work a victory for God upon Israel's enemy, and his soul was knit to the conqueror, David. So true consecration of the Christian is found in a heart knit to Jesus, and a stripped soul; and that soul and its strippings laid at the feet of Jesus. We dare not, like Saul, be content to know Jesus in the musical service, or simply get help from Him in a sermon or meeting, but in our forty days of tested strength, to realise, that—In me dwelleth no good thing; but God has given us the victory in Jesus Christ our Lord.

Gen. Sir Robert Phayre followed with faithful and clear words, bearing upon the Christian race, basing his address upon 1 Cor. ix. 24-27, and Phil. iii., setting forth that the knowledge of Jesus Christ so enables us to run, not in competition one with another, for all may obtain; but, casting aside our own righteousness, our confidence in human strength, we may press on in subjection to Christ to the prize of our high calling. True consecration consists in rightly knowing Christ in the power of his resurrection and being conformed to his death; and thus in all temperance running the Christian race.

Dr. Ebenezer Jenkins drew attention to laying aside weights, habits of life that hinder; perhaps not sins but hindrances; and the Rev. J. H. Horsburgh closed the meeting with a word on Rom. viii. 28. All things working for good; the loss of a key, missing a train, the interruption of a study—little things. Are we who are saved from the activities of sin also saved from the distresses of worry? Do we look for God's voice in little things? and are we conscious that blessing frequently comes from God by the way of little things?

The afternoon and evening meetings were set apart for the consideration of "God's claim upon his people for work among the heathen," and were presided over by General Sir. Robert Phayre.

In the afternoon the Chairman drew attention to missions in India. Speaking from an experience of forty years, he told several incidents of God's working in founding missions in our Indian Empire, and asserted that

greater number of its missionaries were
ly Apostolic men and women.
he Rev. C. G. Moore followed with an
nest address, saying that the needs of the
then can only be met through God's heart;
simply a moved heart doing the business of
iverance; that error Moses committed when
slew the Egyptian, but our service for
rist must be in Christ's power. We must
to know the fulness; the joy, and not only
t, the certainty of the principal of that in-
rable law of God, "Give and it shall be
en unto you" (Luke vi. 38).
Miss Matthews, of the Zenana Medical
ssion, gave an account of women's work in
zenanas of India, and in schools among
ldren. One deeply interesting incident she
d of a little English girl, of eleven, sending
eference Bible, writing in it, "From Annie,
o loves Jesus, and wants the one who gets
s Bible to love Jesus also." Eleven years
erwards, this same little girl, when herself a
nana worker found this Bible in the home
a Hindoo woman brought to Christ by its
rusal.
Rev. J. H. Horsburgh dwelt upon the needs
China; how these needs may be met if the
rd's people will only be loyal to their King;
, if some of his people do not believe in mis-
n, our Master did. One of our great dangers
s in listening to the deceitfulness of Satan;
ch as "I am not good enough." If this
ould hinder, who is good enough; but, if in
s mercy He opens to us a door, how thankful
ought to be to fill it.
The evening meeting was crowded to excess,
d was opened by a joyous burst of praise,
lowed by prayer from one of the many clergy-
en and ministers present on the platform and
the hall. Gen. Sir Robert Phayre opened
e meeting by a reference to the first Euro-
an mission as recorded in Acts xvi., and en-
ced in earnest words the importance of
men's work in mission fields. Having to leave
rly, this text was given to him from the Con-
ence, acting by its convener, Mr. Alfred
aley—"With long live will I satisfy thee
d shew thee my salvation."
The chair was then taken by Mr. John
cAuliffe, and Dr. E. Jenkins, in a remarkable
dress, replied to recent criticisms on missions,
lling in as witnesses to their worth states-
en, military officers, judges, blue books, &c.,
owing that the true friend to the heathen,
evidenced by results, was the missionary.
ev. J. Horsburgh proceeded to show that the
eat object of missionary enterprise was not
change one religion for another of a higher
rm, but to get spiritually dead men brought
a personal knowledge of the true God and
esus Christ as their Saviour and friend. The
eepest solemnity rested upon his earnest,
earching words. Here followed a most touch-
ng incident—the presentation of the two young
en going from this Conference to China, and
ho, when this report is printed, will be on
eir way to their future labours in connection
ith the China Inland Mission. The names
f these young men are Mr. H. French Ridley,
te secretary of the Wakefield Y.M.C.A., and
Ir. F. Deane, also a member of its committee.
Modestly and simply they told the story of
eir conversion; the reason of their going
rth to serve Christ, who had bought them
ith his blood. Then the great company,
neeling down, commended them by the chair-
an to God and the word of his grace; the
altering words of prayer, as they were uttered,
ere broken by the subdued sob or response of
any in the meeting, and many present will ever
emember the holy influence of the Spirit as
he hymn was sung, "Blest be the tie that
inds." Then Mr. C. G. Moore followed with
n address which cannot be reported; its
arnestness, calm, and simplicity leading the
Conference at length to the throne of grace
where prayer was blended with praise, and
hanksgiving with supplication, and so this
most happy, blessed Conference was closed;
nd yet, when closed, for full half an hour
onger songs of praise and gladness were heard
in the hall, on the stairs, and in the corridors, the people lingering behind, not wishing to go away. To God be the praise!

Mr. Haley says in a private letter:—"The closing meeting was simply marvellous; words of mine cannot describe. To God be the glory! I cannot thank Him enough for the joy and encouragement He has given and is giving me in this service for Him." We quote this for the encouragement of others.

British Y.M.C.A. Conference.

This important yearly gathering was, as usual, preceded by a meeting of the several secretaries, which was held in the Association Rooms at Walsall. About fifty secretaries attended. After the transaction of some official business, Mr. Henry Armstrong, travelling secretary for the Midland district, introduced the main topic for consideration, "The large Waste in the Membership of the Association: its Causes and Cure"—amounting, it was stated, to 33 per cent. per annum. After pointing out certain unavoidable causes which tended to reduce the number of efficient members, and about which it was idle to fret, he proceeded to point out several preventible causes of "leakage." The most important were—(1) the non-employment of members. If work, congenial to the taste and suited to the gifts of the members was not promptly provided, their interest in the Association was lost. (2) The Association rooms are too often ill-adapted and poorly equipped for the purpose of attracting and retaining young men. (3) The energies of the members were often dissipated by going outside their proper sphere of Association work for young men only. Mr. Armstrong's cautions were forcibly and alliteratively summed up during the discussion as being directed against dullness, dirtiness, and dissipation of energy.

A lively discussion was provoked in which the following points were emphasised:—The need of carefully prepared Bible teaching and the responsibility of the members each to bear his share of the work; the appointment of a committee to visit absentees; that the working committees of members should meet the general committee once a month, and report and confer about the general aspects of the work; that Association effort should be confined to reaching young men.

Two other items of interest were a resolution, to be forwarded to the National Council (unanimously passed), urging the publication of an English Association Handbook; and the appointment of a committee of three secretaries (Messrs. Armstrong, Burn & Oatts) to arrange for a "Secretaries' Week," a new opportunity for mutual instruction and conference, which it is proposed to institute next year. The Secretaries then proceeded to the Conference at Birmingham.

On Tuesday evening the Mayor of Birmingham invited the delegates and local friends of the Association to a reception in the Council House. His Worship (Mr. Alderman Clayton) was supported by Mr. A. M. Chance, President of the local Y.M.C.A., Mr. Richard Cadbury, Dr. R. W. Dale, and many resident and visiting Association workers, including the much-respected Founder and President. More than a thousand guests had assembled in the drawing-room, when the Mayor addressed a few hearty words of welcome to the delegates. He incidentally remarked that it was through the attendance of a personal friend of his at the International Conference at Rotterdam, twenty years ago, that his own interest had been first elicited. This led to his being enrolled as an honorary member of the Birmingham Association.

The vicar, the Rev. Canon Wilkinson, was to have addressed the assembly; being prevented, his place was filled by Mr. Chance, president. It was, he said, in Birmingham in 1882, that the first meeting of the English National Council, as now constituted, was held. Great progress in the development of Association work in England had resulted from that new departure. He quoted some interesting statistics, more than once repeated during the subsequent proceedings; and mentioned that more than half of the 4000 Associations scattered throughout the world belonged to the English-speaking peoples. The essential feature of Association work is that it is done by young men for young men.

Dr. R. W. Dale, who was received with hearty applause, expressed the great satisfaction with which the people of Birmingham regarded the visit to their city of the Conference of Young Men's Christian Associations. He trusted one result would be to extend the knowledge of what was being attempted and achieved by the Associations. While congratulating Mr. Williams, as founder, upon the number and variety of the agencies attached to the Associations, he ventured to think that, in connection with the Associations throughout the country, there ought to be attempted the very highest kind of teaching in relation to all subjects lying near to religious truth. This is their specific work, to cultivate amongst the members

AN INTELLECTUAL INTEREST

in religious truth. There were, for instance, such subjects as New Testament criticism, questions in relation to the history of the books of the New Testament and the history of the Church, questions concerning the development of religious life and thought, subjects which lie on the borderland of philosophy and faith, and questions concerning natural science and Christian faith, upon which it might be wise for the Association to secure the best and most instructive lecturers the country can supply. He believed that the religious life of large numbers of young men was seriously menaced at the present time because they had not the intellectual interest in religious truth that they had in many other subjects. It was not because doubts had been created in their minds with regard to the foundation of faith that many of them had gradually lost their fervour and intensity, and had drifted away from the old traditions; but because a rival intellectual interest had been created, and care had not been taken to make them understand that of all objects of intellectual interest religious truths were supreme. He believed that when the Christian Church lost its hold upon the intellectual life of the country it would not very long retain its authority over the country's religious faith.

Mr. George Williams responded to the welcome, expressing the gratification of the delegates at the reception given to them by the Mayor and citizens. After dwelling upon the development of the work of the Associations, and the almost unlimited scope presented in the young manhood of the country, he judged that the workers were still only upon the fringe of their task.

WEDNESDAY.

In the forenoon the Conference proper commenced with a devotional meeting conducted by the Rev. Walter Searle, of Birchfield Congregational Church. Mr. George Williams, president, took the chair at the first session. After the calling of the roll, an interesting paper was read by Mr. A. C. P. Coote on "Christian Discipleship, its privileges and responsibilities." Amongst the former were (1) The disciple was frequently with his Teacher; (2) He enjoyed the fellowship of his co-disciples; (3) He was subjected to discipline—chastening; (4) He became himself a teacher. The responsibilities were (1) To be like his Master; (2) To forsake all for Him; (3) To bear much fruit; (4) To hold fast; (5) To be filled with the Spirit.

Mr. John Macphail, ex-Chairman of the Scottish Executive, read a second paper on the same subject, which suffered greatly by the

necessity of curtailment in its delivery. He said Christian discipleship was not mere outward profession. At the threshold of the gate of the school are these words: "Ye must be born again." Inattention to this requirement has filled the ranks with many mere professors Christian discipleship implies: (1) personal surrender to Christ; (2) entire consecration to Him; (3) ungrudging self-denial. Its privileges are: (1) a holy fellowship; (2) a noble lifework; (3) a glorious outlook. Its responsibilities were to be the salt of the earth, and the light of the world.

A special address followed by Rev. F. S. Webster, M.A., rector of St. Thomas's, Birmingham, who said: Responsibility signifies response to the privilege we have received. Privilege comes wholly from God. "As ye have received Christ Jesus the Lord (our privilege) so walk ye in Him" (our responsibility) (Col. ii. 6). Christ represents us before the Father (our privilege); we are to represent Him before the world (our responsibility). Christ belongs to us (our privilege); we belong to Him (our responsibility). Life is

WASTED UNLESS USED FOR CHRIST.

Christ will never be to us all He ought to be, nor we to Him, until we are "filled with the Holy Ghost." At the conclusion of a lengthy and very earnest address, a few words were added by other delegates, followed by a few impressive words from the Chairman.

The noon meeting, which followed immediately, was conducted by the Rev. C. G. Baskerville, M.A., vicar of St. Silas', Birmingham. He read the whole of 1 Chron. xii. and part of xiii., which treats of David's mighty men, descanting with much interest on each verse.

The delegates dined in the Central Hall, a commodious building in the immediate neighbourhood, at the invitation of Mr. George Cadbury, who presided.

In the afternoon Mr. John Stevenson (Dunfermline) took the chair. The session was devoted to testimonies concerning the work of the Commercial Travellers' Christian Association, by Mr. Leonard Courtney, secretary; concerning the Paris Anglo-American Y.M.C. Association, by Mr. Basil Hewer; concerning the Bombay Y.M.C. Association, by Mr. J. Morris, member of committee; concerning the Madagascar Association, by the Rev. A. S. Huckett, of the London Missionary Society. Speaking of his ten years' work in that country, Mr. Huckett said there had been a considerable growth of spiritual life amongst the people, who were living nearer to Christ than in former days. The Y.M.C.A. had contributed largely in bringing about this improvement. Delegates from the Tower Hamlets, Cork, Belfast, Cardiff, and Plymouth also spoke.

Mr. Mills, secretary of the English National Council, submitted its report. Since the reconstitution of that body substantial progress in organisation and development has resulted. In 1883 the Associations in England and Ireland numbered 188; in 1890 they have increased to 361; in 1883, members and associates numbered 29,214; in 1890, 51,702. In the same period the income of the Associations has increased from £30,259 to £64,641. In 1883 only 95 Associations reported the possession of reading-rooms, as against 233 this year; in 1883, 57 Associations maintained educational classes, now 117 do so; in 1883, 9 Associations reported gymnasiums, now 72. At the present time 143 Associations report the possession of athletic clubs. In 1883, 493 Bible-classes and religious meetings were held; in 1890, 688 Eighty-eight Associations reported one or more of their members having been sent forth into the home or foreign mission fields, or into the ministry, during the past year.

In the evening the Central Hall was filled with the general public, young men predominating, at a meeting for the furtherance of the national work. Lord Kinnaird presided. He said he rejoiced to see that Young Men's Christian Associations are

COMING OUT OF THE SIDE STREETS

into central positions in towns. Birkenhead was quoted as an instance. Those in the world who cater for young men don't go into back streets; neither should the Y.M.C.A. In England and Ireland they had only 51 paid secretaries. If they were in America they would have five times the number. All honour to the 234 honorary secretaries; but, unfortunately, some of them took holidays now and then; in fact, all kinds of things happened to honorary secretaries. More paid secretaries were urgently required.

Mr. Henry Armstrong, travelling secretary, in the midst of some interesting statistics, gave the present value of Association buildings in England as £326,000. This represented hard cash given by the Christian business men of England who believe in the Y.M.C.A. If the members are to fight successfully against the evils which ruin and oppress young men, the Association buildings, into which they desire to win their fellows, must be attractive and well-equipped—such as young men will be proud to come to and to invite their friends to visit. They need to be well provided in things temporal as well as spiritual to compete with the powers of hell; their snares are bright and clean and handsome. Mr. Armstrong proceeded to support the chairman's statement about paid secretaries, pointing out that there had only been an increase of six since 1882. There is a great need for fully qualified men. He trusted that the recent stir towards a more complete equipment, and a more thorough work would attract the attention of young men choosing their path in life to the glorious work for God presented in the Y.M.C.A. secretaryship. His short, bright address was full of practical points, graphically illustrated, and elicited hearty applause.

Mr. Robert Henderson Smith, travelling secretary for Scotland, pointed to the value of organisation. During the last eight years between sixty and seventy new Associations had been affiliated to the National Executive of Scotland, and they were adding new members at the rate of a thousand a year.

Mr. David A. Black, Belfast, whose speech was full of Irish humour, said that throughout Ireland there was a spirit of inquiry concerning the Gospel as much, if not more, from the Catholics as the Protestants. This, he believed, was mainly due to the efforts and agencies set on foot by the Y.M.C.A. With half a dozen more paid secretaries a splendid work could be accomplished.

Rev. H. Foster Pegg, M.A., vicar of St. Mary's, in compliance with a suggestion received from one of the secretaries, endeavoured in a brief address to combat the spirit of rationalism, which it was said was creeping into some of the Associations. Science, he said, was a kind of Witch of Endor, and she waved her wand and brought into the intellectual atmosphere sundry big words, such as "evolution," "law," "force," and "matter." But these must be looked steadily in the eye. Evolution, though in one sense a terrible word, was in another the grandest. None of these terms explained the creation of the world, however, but only told us something of the method by which God made it. Let them not be afraid of science. Science and religion were not antagonistic, for the same hand that wrote the Bible made the world. They might be walking along different paths, but the paths were bound to converge, and ere long religion would grasp the hand of science as they both bowed down before the cross of Christ.

THURSDAY.

A bright and hearty devotional meeting was conducted by Rev. Walter J. Mathams, Wycliffe Baptist Church. During the session which followed, the chair was occupied by Mr. Richard Wilkinson, of Belfast, who at once called upon Mr. William Brown, Edinburgh. He came as the bearer of a most hearty invitation from the Y.M.C.A. and fellowship union in that city to invite the British Conference to hold their annual meetings in Edinburgh in 1892. In 1891 no British Conference will be held, but the Triennal International Conference will meet at Amsterdam. On the motion of Mr. Newett (Manchester), seconded by Mr. McCann (Belfast), the invitation was unanimously and gratefully accepted. On the motion of Mr. Oatts (Glasgow), seconded by Mr. W. Hind Smith (London), Mr. George Williams, as president, was unanimously requested, in the name of the British Conference, to invite the International Conference of 1894 to meet in London to celebrate the Jubilee of the Young Men's Christian Association. In passing, it was intimated that in future the British Conferences would be held at a much earlier date in the year than the present, probably in June.

Mr. Samuel B. Hough, Birmingham, then read a paper on "The Work of a Y.M.C.A.: what it is, and how to do it." Amongst many

PRACTICAL POINTS

were the following:—Although the work was widely extended, it had not yet taken hold of the young men of the nation as it might and should. Many regarded the Association with pity, and even contempt, as narrow and poor-spirited, not only in regard to religion, but also in all manly characteristics. It was the work of the Y.M.C.A. to undeceive and to win these young men. To this end, the intellectual, social, and physical sides of the work were most important adjuncts. Athletic sports, in which young Englishmen always would engage, greatly needed the purifying and elevating influence of robust Christianity and the men to exert that influence were surely the Y.M.C.A. members. The methods of doing Association work varied, but there were many points of agreement. The rooms should be clean, sweet, and comfortable and bright with flowers and pictures—but even these were not so vital as the quality of the workers and officirls, for the work was mainly done by personal influence. The appointment of a secretary was a most important matter. The Committee should be largely composed of young men, and should possess the confidence of the members. The opinion of the members upon all important points should be directly ascertained. A limit of age for active workers was suggested; the work was essentially one *for* young men *by* young men. The Association should support all movements for the improvement of the general condition of young men, such as early closing, &c. If an interest in the health and welfare of young men is evinced, more influence is gained in spiritual matters. As regards finance, if the work is being well done, support may be expected with confidence. Neighbouring Associations might in some cases be assisted by financial union, the poorer being helped by the richer.

Mr. David Dreghorn, of Glasgow, urged the importance of Bible study. He believed, too, that religion and intellectual culture should go hand in hand. The work of the Association was to build up the whole man: in proportion as that idea was acted upon would be the success of the Association.

Dr. Clark, Bessbrook, read an excellent paper (supporting each position with a Scriptural quotation), to show that the principles of the Association were securely founded. He drew some striking illustrations, based upon his professional experience.

A very animated discussion immediately ensued, thirty speakers from all over the country expressing their opinions in an hour and a half. We note the most salient features. Mr. Burn, London, accentuated the fact that the members, and not the secretary, formed the Association. One of the advantages of the American Associations was that the secretaries were learning to keep in the back ground and

put the members forward. He also thought
t the appearance and conditions of some
sociation rooms was positively disgraceful.
. Fisher, North Liverpool, while earnestly
irous to win young men to Christ, thought
was a mistake to manifest the desire too
arly in public. He thought thereby that
ny young men were deterred from entering
e Associations. (This position was strongly
mbated.) Mr. T. Forsyth, Birkenhead,
ked for an impromptu show of hands as to
e desirability of introducing a smoking-room.
ie adverse manifestation was almost unani-
ous. Mr. Hunt, Harmondsworth, repre-
nted a village Association, and desired to
press upon the minds of those present the
adiness of the villagers for the establishment
Y.M.C.A.'s. If country young men were

WON IN THEIR VILLAGES

r Christ they would strengthen the Associa-
ons when they reached the towns. Mr.
OLLARD, Southwark, advocated careful at-
ntion in transferring members. Mr. Bailey,
rk, pleaded earnestly for the general estab-
shment of junior sections. Mr. Henry
HITWELL, Birmingham, in reply to a criti-
sm upon gymnastics, said the gymnasium was
good thing in itself. It was better that a
an should spend his evening in the
mnasium than in the music-hall. In the
rmer he was brought into contact with
ristian men, and was within reach of bless-
g. Mr. McCann, Belfast, spoke of the high
ne that Y.M.C.A. men had brought into
hletic circles in Ireland.

Mr. Black, Belfast, said that if athletic
ubs were consecrated to Jesus Christ a class
men would be won who would make splen-
d Christians. Then followed the noon prayer-
eeting conducted by Mr. Fawckner, New-
rt, Mon., who gave a very profitable exposi-
on of Ps. xxiii. The delegates were enter-
ined to dinner in the Central Hall by Mr.
OHN Wilson, after which they proceeded in
akes to a garden party at Woodbroke, Selly
ak, were they were hospitably entertained by
r. George Cadbury.

In the evening every seat in the Town Hall
as filled, and many were standing. Never in
e annals of the Association has such an
mmense meeting of men only been gathered
nder its auspices. The sight of upwards of
000 men, gathered, not for political or per-
onal ends, but in

PROTEST AGAINST PREVAILING VICES,

as so thrilling and unique as to elicit an ex-
ression of gratified astonishment from every
peaker and beholder. We hope to give a full
eport of this notable gathering in our next
ssue. We trust that Association workers will
e encouraged to attempt and to expect similar
reat things on future occasions.

FRIDAY.

After the devotional meeting, which was
onducted by Rev. J. T. Butlin, B.A., vicar of
t. Clement's, resolutions of condolence with the
amilies of the late Mr. W. Edwyn Shipton
nd of the late Mr. R. C. L. Bevan were
assed, and the secretary was instructed to
uly forward them. Mr. Bevan was the first
hairman of the Young Men's Christian
ssociation.

Mr. E. J. Kennedy, London, then read a
paper on "The attitude of the Y.M.C.A. to-
wards the social questions of the day." The
social questions contemplated in the paper
were chiefly those which were the subject of
consideration on the previous evening, intem-
perance, gambling, and impurity. The relation
of the Y.M.C.A. to these questions turned
upon the point whether separate organisations
should be established, in connection with each
Association, to promote reform in these matters,
or whether the Association should direct atten-
tion to their primary work, and help forward
these social questions by supporting the exist-
ing organisations which have taken these
matters in hand. Mr. Kennedy advocated the latter plan; but his preference was by no means unanimously endorsed. Some speakers thought it was as reasonable to organise a White Cross Society in the Y.M.C.A. as to institute a gymnasium or an educational class; others deprecated the diversion of the energy of the members into matters of detail, rather than concentrating attention on bringing the Gospel to bear upon the hearts and consciences of young men. Another wise suggestion was that no hard and fast line should be laid down. In London, where thoroughly good organisations exist to battle with these vices, let them be supported; but in country places, where no such anxiliaries were available, local Associations might well form branch organisations.

Mr. Fisher, North Liverpool, introduced another social question in the matter of early closing. He advocated hearty sympathy and interest in all that concerned the welfare of shopmen.

Mr. Hind Smith commended the work of the Association in Ireland to the prayerful interest of the delegates. It was prospering most happily. A praise and testimony meeting was then conducted by Mr. Henry Thorne, evangelist. Adjournment was then made to dinner, over which Mr. John H. Chance presided as host. This opportunity was embraced for a reference to Mr. Hind Smith's forthcoming tour in Australia, New Zealand, and India. Many friends had asked him to interview young men.

Afterwards votes of thanks were passed to the Birmingham Committee, including the Reception Committee and its chairman (Mr. Page), for their excellent arrangements for the Conference; to the Mayor of Birmingham for magnificent welcome to the delegates, to the hosts with whom the delegates had lodged, and to those who had entertained the delegates at dinner each day; and to Mr. Whitwell (secretray to the Birmingham Association), Mrs. Whitwell, and the staff of workers who had assisted in making the Conference a success.

MISSIONARIES FOR CHINA.

At the noon prayer-meeting on Tuesday at the Y.M.C.A., 186, Aldersgate-street, E.C., Mr. B. Broomhall, secretary of the China Inland Mission, attended with nine brethren about to leave for China. There are thirteen ladies now on the way, so that the staff of the Mission steadily increases. The present party was closely identified with the Y.M.C.A. Mr. Cormack was formerly secretary of the Dunfermline Association; Dr. Williams, a medical missionary, was a member at Aldersgate-street; Mr. Ridley was secretary at Wakefield; and Mr. Berg was president of the Jönköping Association. There were two other Swedish brethren, Messrs. Hahne and Gjerde; the latter acquired the English language in order to learn Chinese. The other members of the party were Messrs. Talbot, Goodall, and Marshall Broomhall, B.A. The last-named is a son of the venerable secretary of the Mission, and the fourth gift to God for China from Mr. Broomhall's family.

Short addresses were delivered by several outgoing missionaries, whose motives and hopes had the cordial sympathy of the meeting, by whom they were commended to the grace and blessing of God. Mr. Talbot stated that a desire to engage in foreign mission work was implanted in him by a Sunday-school teacher, at the time of his conversion twelve years ago. A pathetic interest attached to the occasion, because of the announcement by Mr. Broomhall that two more of the workers on the field had just entered into rest.

REV. Z. B. WOFFENDALE has been conducting a fortnight's mission at the King's Cross Theatre, and a ten days' mission at his church in Ossulston-street, Somers Town. These missions have been richly blessed. Two hundred and twenty persons have professed decision for Christ, and at the closing meeting, sixty-four of these gave in their names as applicants for membership in the Somers Town Presbyterian Church.

WORK IN SPITALFIELDS.

We were glad to understand, some time ago, that the young Earl of Shaftesbury had written to Mr. Charles Montague, hon. superintendent of the King Edward Institute and Schools, expressing great interest in the work which his grandfather had fostered, and enclosing a donation. The work carried on commenced as an ordinary ragged school more than forty years ago, and it has now developed into one of those many-sided enterprises for which London is remarkable. Among other things, an annual exhibition of work is held, the girls doing dressmaking, plain needlework, woolwork, &c., while the boys try their hands at carpentry, fretwork, art, and model-making.

A few days ago, the Hon. Evelyn Ashley, the eldest living son of the late Earl of Shaftesbury, presided at the distribution of prizes, when it transpired that the recreation of working for the annnal exhibition serves as a powerful counteractive to the pernicious amusements which invite the young on every hand. The success had been so great that on the evenings when the various classes for instruction were held, the rooms became literally hives of industry. Much of the work produced is now also of great excellence. The chairman referred tc the work done by his father as a ragged school pioneer, and then spoke of the growth or development of that enterprise. Half a century ago the schools were few, and were situated in the back slums, but now they had fine buildings, such as the one in which they met, and which deserved to be called a University. The King Edward Schools had shed light and comfort on all around. The chairman also referred to the service his father had rendered in regard to the Factory Acts; and to the difficulty which attended the passing of all reforms before ragged schools commenced their work. In regard to the statue to his grandfather to be erected at the Piccadilly Circus end of Shaftesbury Avenue, Mr. Ashley said that it was an unfortunate thing that a theatre, tavern, and similar places were named after the Earl his father. Lord Shaftesbury would not have shown any sympathy for such places; he rather laboured for such institutions as the King Edward Schools, which counteracted their baneful influences.

WORKING MEN AND THE LORD'S DAY.—Mr. John Burns and other Socialistic agitators are taking kindly to the holding of political or quasi-political meetings on Sunday. The movement, says *The Record*, is one which working men ought to resent. It is wholly without excuse, for the average artisan has at least as much leisure as busy professional or commercial men, and he has never yet shown any indisposition to attend political meetings upon other days in the week. It may be accepted as an axiom that the men who favour any encroachment upon the Lord's Day are no true friends of the working classes.

THE CHRISTIAN COMMUNITY.—The 118th report of the Christian Community gives details of a varied work. Though now nearly 200 years old, the Society shows none of the signs of old age, but is, indeed, more vigorous than ever. The amount of work done last year may be gathered from a few figures:—Number of workers, 450; 15,000 inmates of 18 workhouses have been regularly visited on Sundays; 3,000 lodging-house inmates have been visited in various districts; 8 mission-halls have been supported, and are open nearly every night; 5,000 poor, homeless men were collected from the streets at midnight, sheltered and breakfasted; 14,959 breakfasts, teas, and cocoa suppers were given to the poor; 10,000 dinners, &c., were provided to School Board children; and 194,310 tracts were distributed. The bulk of the work may be judged from this sample. The Society is doing a silent though valuable work among the very poorest; its members are all voluntary workers, and the work is purely unsectarian. The Secretary is Mr. James Atkinson, 28, Enfield-road, Kingsland, N.

U.P. MINISTERS IN CONFERENCE.

An impressive and interesting Conference of United Presbyterian Ministers was convened last week in Bridge of Allan. The meetings, which extended from Monday to Wednesday, Sept. 22 to 24, were all held in the Hydropathic Establishment, where the whole of the ministers attending were put up. Precious memories of previous gatherings had brought brethren at their own charges from the remotest parts of Scotland. Considerably over a hundred were present at the opening service, and that number was increased to about a hundred and fifty on the following day. In former years, subjects closely personal to ministers were chosen; but, obedient to a general indication of opinion, the Committee selected a doctrinal subject, still touching immediately ministerial responsibilities, but of wider range. The topics were arranged progressively, so as to exhibit a somewhat complete view of the New Testament doctrine of the Holy Spirit in the Church.

Excluding the subdivisions under each head, the topics were as follow: (1) The Holy Spirit the Life of the Church. (2) Christ's Promise of the Holy Spirit to the Church—as a Spirit of Wisdom—a Spirit of Holiness—a World-convincing power. (3) The effusion of the Spirit in Pentecost. (4) The work of the Spirit in the Church. Rev. John Young, Home Secretary, presided, and among those who took part—in addition to not a few of the younger ministers—were some of the most representative men of the Church. Very welcome to all assembled was the presence of so many foreign missionaries on furlough. If in anything this conference differed from those of former years, there was less of direct heart utterance, and more of elaborate doctrinal statements. Still, the presence of the Spirit was profoundly felt, and in nothing more than in the liberty and power of prayer.

The Temperance Cause.

In Holland, Dr. Richardson's "Temperance Text-book" is eagerly read by the prisoners in the gaols.

It is stated, on good authority, that the prices paid for American breweries by the new English companies, lately formed, were considerably over the actual value, and that the shareholders will suffer accordingly.

Since April last, in accordance with the London County Council's General Asylums Committee, no intoxicating drink, as a daily ration, has been served to any patient in any asylum under the direction of the Council.

At Geelong, Victoria, at the end of last year, seventeen out of fifty-five public-houses were closed. The cases of drunkenness before the magistrates, during the six months January 1 to June 30, 1890, showed a reduction from those of the corresponding period of 1889, of about 37 per cent.

The fifty-fourth anniversary of the Western Temperance League has just been held at Frome. Sixteen counties in the West of England and South Wales are within the sphere of this organisation. A new agency among the educated classes has been begun, towards the cost of which one generous donor has given £100.

The centenary of the birth of Father Mathew the great apostle of temperance, will be celebrated in Cork on October 9 and 10. Sir John Pope Hennessy will pronounce the centennial oration, and an ode has been written expressly for the occasion by a well-known Irish poet. While he laboured Rome was indifferent to his work; now she is making preparations to do honour to his name.

In "Resting," a Sacred Song by S. Sydney Weatherley (*Novello, Ewer & Co.*), 2s. net, the faith of the Christian is made the subject for a very effective song, calculated to prove helpful to those who have dear ones "at rest." The music, while not at all difficult, is most appropriate to the spirit of the words. Indeed, the charm of the piece is its pleasing simplicity.

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Letters to the Editor.

CHRISTIANS AND THE THEATRE.

Dear Sir,—In reference to the above, a little incident mentioned to me by one still living, who was formerly a clown at one of our large London theatres, may not be out of place. My informant, who has for years been a humble and faithful follower of Jesus Christ, and now has a business of his own, left the stage when he was converted, as—thank God—so many others have done also, and I believe many more would do, if only suitable occupation could be found for them elsewhere.

The incident referred to was as follows: In the early days of the movement for obtaining the use of theatres and-music halls for evangelistic services, a deputation of gentlemen waited on the manager of one of our largest London theatres, and asked him to let them have the use of the building on Sunday evenings for Gospel preaching. "Gentlemen," he said, "I quite understand your object, but may I ask you one question. You hope, by taking the theatre, to induce theatre-goers, and others who are not generally in the habit of attending places of worship to hear that which you desire may be the means of their conversion. May I ask you if—after they are converted—you would wish them still to attend the theatre on week nights as before?"

Of course we know what the answer was to this question. In two words, "Certainly not." "Very well then gentlemen, evidently your business and mine are diametrically opposed. If you succeed, I fail—Othello's occupation would be gone," and the manager respectfully bowed them out.

I was given the name both of the well-known manager and of the theatre, which, I am told, never has been used for evangelistic services.

My own experience has been—both for myself and many another young man—that theatre-going was the beginning of ruin, which, but for the wondrous grace of God in showing the danger, and in rescuing from it, might have been eternal. Oh, when will the Church learn that "Whatsoever is *not of the Father* is of the world," and that "because we are not of the world," and—in so far as we are not of the world—the world will hate the servant even as it hated the Master.

I am, yours in his service,

Algernon C. P. Coote.

SOUTH WALES.—Mr. T. M. Wintle, of Pontymoile, writes:—"The Bible Carriage is doing good work at Dowlais and neighbourhood; and the tent services at Sebastopol are being much used of God. We are greatly cheered."

MR. PHILIP COHEN, a converted Jewish evangelist, late of Russian Poland, now of Oxford, has been delivering addresses at the Temperance Hall, under the auspices of the "Workmen's Meetings," to large and attentive audiences. He explained, "Why he became a Christian."

MR. SPENCER WALTON is, we are glad to hear, decidedly better, although still suffering from sleeplessness. Acting under the advice of his doctor he has gone to the Smedley Hydropathic, Matlock, for further perfect rest and treatment, and has been ordered to abstain from active work for a few weeks longer. We are sure many of our readers will remember him and the Cape General Mission in prayer, and that his inability to address meetings will not decrease the practical interest shown.

GALASHIELS, N.B.—Mr. W. D. Dunn, evangelist, is preaching in the large town hall, which is crowded night after night with a people prepared by God to hear the message of salvation, and not a few are entering into the light of the Gospel. Mr. Dunn is here at the invitation of the Galashiels Home Mission, which was formed eighteen years ago, when Mr. Dunn and Mr. Scroggie first came here. Many of the ministers are standing by the evangelist in his work. Will your readers kindly pray for still greater things.—J. C. H.

SATURDAY AFTERNOON BIBLE TALKS.—On October 4, at three o'clock, Rev. F. B. Meyer, B.A., will commence a series of ten "Bible Talks" to young men at the City of London Y.M.C.A., 186, Aldersgate-st. The subject will be, "The Work of the Holy Spirit," divided as follows:—Oct. 4, Old Testament Allusions; 11, His Work in Inspiration; 18, His Relation to the Person of Christ; 25, The Baptism of Fire; Nov. 1, His Mission to the World; 8, His Ministry on the Church; 15, The Temple of the Body; 22, His Intercesions; 29, the Divine Teacher; Dec. 6, Our Power in Service. These meetings, which last just one hour, are open to all young men.

Obituary.

MRS. A. M. FERGUSON.

The death is announced of Mrs. Anne Ferguson for forty-six years the wife of Mr. A. M. Ferguson, senior proprietor and editor of *The Ceylon Observer*. Mr. and Mrs. Ferguson have given life-long support to the Baptist denomination in Ceylon, and missionaries of every Church going to or returning from the East were always welcome at their home in Colombo.

REV. DR. WILLIAMSON.

We regret to announce the death of Rev. Alexander Williamson, LL.D., the well-known explorer and missionary in China. He went to the East under the auspices of the London Missionary Society, subsequently becoming associated with the work of the United Presbyterian Church, and acting as agent for the Bible Society of Scotland. He rendered important service in connection with the recent Missionary Conference at Shanghai, and will be much missed on the field as a devoted labourer for God, and a sound adviser as to aggressive operations. Dr. Williamson was sixty years of age.

PROFESSOR JEAN RIGENBACH.

The removal of this learned and active servant of Christ has deprived the Bâle Missionary Society of its worthy President, and many evangelical societies of an earnest worker. He was in his 72nd year, and had studied at Bâle, Berlin, and Bonn. He started on his ministerial career associated with the then popular Hegelian School of Philosophy, but he very soon discovered that a negative system of theology did not satisfy the needs of his own soul, and he therefrom concluded that such preaching could not benefit his hearers. He, consequently, was soon found among the evangelicals, with whom he loyally laboured until the end.

REV. DR. RULE.

The death is announced of Rev. William Harris Rule, D.D., the oldest minister of the Wesleyan Methodist Connexion. The deceased laboured as a missionary in Malta, at Gibraltar, and in the West Indies, as well as in Spain, in which country he was the first Protestant missionary. While working in Spain he completed a translation of the Bible into the Spanish tongue, and later he was the pioneer of Wesleyan Methodism among the rank and file of the British Army, for whom he was instrumental in securing liberty of conscience and religious freedom. Dr. Rule was incited to take up this class of work while stationed at Gibraltar, where he saw some English soldiers flogged for attending a Methodist chapel. He was 88 years of age, and the author of several works of value to Bible students.

REV. HUGH McKELVY.

Much regret is felt on account of the death of this godly minister. At an early age deceased engaged in business at Belfast; but, desiring to engage in evangelistic work, he accepted an appointment as one of the General Assembly's colporteurs, and passed with great credit through Rev. Dr. Magee's training class in Dublin. He began his colportage work in Sligo, where he was in labours more abundant, and where he made many friends. At this time he was urged to study for the ministry, and with that view he became a student of the Assembly's College, and at the close of the session he entered on a course of evangelistic work in the neighbourhood of Belfast. From thence he passed over to Sunderland, where he was similarly employed, and from that place to Millwall, London, where he has just passed away at the age of thirty-three years. He was a most sincere and earnest man, and his early death is much lamented by those who knew him.

MR. J. S. HARRISON is, we regret to hear, suffering from extreme nervous prostration, and has therefore to abandon all meetings for at least three months to come. Prayer is requested for his recovery.

REV. J. F. T. HALLOWES' LIST of missionary engagements to the end of the year (for which he would request the prayers of Christians) are as follows:—Oct. 5-12, Baptist Chapel, Watford; Oct. 19-26, Hallfield Baptist Chapel, Bradford; Nov. 2-16, Countess of Huntingdon's Chapel, Tunbridge Wells; Nov. 23-30, Snow Hill Congregational Church, Wolverhampton; Dec. 7-14, Congregational Church, Marlborough.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, OCTOBER 5.—Psalm CXLIX.

THIS Psalm, like the rest of these closing songs of Hallelujah, belongs to the days of Nehemiah and Ezra, when the long-restrained joy of the restored people broke into vigorous manifestation (Ezra vi. 22). The praises of the King are throughout the theme and substance.

1. We must not sing lonely songs. For this, if for no other purpose, we should frequent the meetings of God's people, to share the enkindlings of common worship.

2. Our first creation and our second; our making and re-making; our natural and our supernatural life, with all that belongs to them of provision and nourishment, suggest themes of constant praise.

3. The Kingship of Jesus is a matter not of terror, but of great and abounding joy. We never learn the secret of true joy till Jesus holds court in our hearts; then the joy bells ring, and the light feet pursue the fleeting hours, whilst the sounds of gladness attract outsiders to inquire the cause (Luke xv. 25, 26).

4. It is a solemn question with which to close each day, "Art thou pleased with me, O blessed Master?" And this is the one prayer for every morning, "May I walk to-day so as to please God!" (John viii. 29; Col. i. 10; Heb. xi. 5).

5. This may mean either that the saints already enjoy a foretaste of glory, or that they may be glad in anticipation of glory. But, though we devote our nights as well as our days to it, we shall never reach the limits of praise. The nights of the exiles' grief are exchanged for nights of song.

6. Whilst we praise God with our lips, let us never lay aside the sword, but imitate the servants of the good Nehemiah (Neh. iv. 17, 18). Then the devil will be resisted, the flesh crucified, and the world vanquished, to the music of unceasing adoration.

7. Not their vengeance, but God's. But the Divine method of vengeance was also nobly illustrated in the sending of a Pentecost on those who had been the murderers of the Lord (Acts ii. 23-33).

10. The law was very stringent in its denunciations of such as refused to acknowledge God (Deut. vii. 2, xxxii. 41). And there is coming a time when He shall put down all rule, and authority, and power; for He must reign. This Psalm may await the consummation described in Rev. xv. 2, 3. Then we will sing it, as Israel its song of deliverance on the shores of the Red Sea.

MONDAY, OCTOBER 6.—Psalm CL.

The last Psalm is a tumultuous outburst of praise. The sea of adoration is swept by mighty tempests of feeling, which roll the billows forward to break in thunderous acclaim upon the shore. "The Psalms," says Dr. Chalmers, "have their final and most appropriate outgoing in praise, that highest of all the exercises of godliness." "As the life of the faithful," says Hengstenberg, to whom we have often been indebted in these notes, "and the history of the Church, so also the Psalter, with all its cries from the depths, runs out in a hallelujah." "There is nothing in the Psalter," says Dr. Alexander, "more majestic or more beautiful than this brief but most significant finale, as if in emblematical allusion to the triumph which awaits the Church and all its members, when through much tribulation they shall enter into rest."

"We have the place (1), the theme (2), the mode (3-5), and the universality (6) of the praise to be presented to Jehovah. This Psalm is said by a Jewish tradition to have been sung by persons who came to present the first-fruits, while the Levites met them singing" (Ps. xxx.).

1. The sanctuary is the earthly temple; the firmament of his power the heavenly. Earth and heaven blend in common acts of praise. Every true act of worship on earth excites a response in yonder world—the home of praise.

2. For the enumeration of these we should turn to such recitals as Ps. cv., cvi., or to Col. i. 15-21.

3. We are not concerned as to the nature of these instruments. But let us remember that each of our emotions and faculties may be a musical instrument in the best sense. Praise Him with the sound of your love. Praise Him with hope and faith. Praise Him with meekness and patience. Praise Him with courage and strength. Praise Him in Christian work. Praise Him when tied by pain and weariness to a sick-bed.

6. Pull out every stop in nature's organ.

> Let the bright seraphim in burning row,
> Their loud uplifted angel trumpets blow.

Let the gnat make music with the vibrations of its wings. Let every creature which is in heaven, and on earth, and under the earth, and such as are in the sea be heard saying, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Hallelujah! Amen."

THE BOOK OF PROVERBS.

THE title of this book is suggested by the first word, which is interpreted to mean "parable" or "proverb," and which appropriately describes the contents of the book. This method of instruction is very ancient, and, while specially adapted to the simplicity of the first ages, is also valuable for any age, however advanced. A proverb teaches truth in terse, pithy, sententious phrases, easily understood, and as easily remembered.

The authorship of these proverbs is attributed to Solomon (i. 1). In answer to his prayer (1 Kings iii. 9) God specially endowed him with wisdom, one outcome of which was his extensive writings (1 Kings iv. 29-34). He is said to have composed "three thousand proverbs"; in this book some of that vast number are collected and set in order under Divine inspiration.

The divisions of the book are clearly marked. The first part, chapters i. to ix., is chiefly addressed to the young man, who is warned against subtle and powerful temptations, and directed to the way of life. The second division, chapters x. to xxiv., is different in style, and contains counsel more appropriate to the man who is in the midst of business activity. There are no rules more calculated to make conscientious, industrious, and shrewd men of business than those which this portion contains. The third division, chapters xxv. to xxix., was compiled at a later date (xxv. 1). The book closes with the words of Agur (xxx.), and of Lemuel (xxxi.), two persons of whom nothing is known with certainty.

That such a collection of excellent counsels tending to produce practical piety should have been written by a man who so lamentably failed in his own life warns us against self-confidence. A man may preach to others, and yet sadly depart from his own teaching. The most brilliant gifts do not render a man secure. The best of saints need to "watch and pray."

The numerous New Testament references to this book place its canonicity beyond question. It is referred to by Jesus (xx. 20, Matt. xv. 4); by Paul (xxv. 21, 22, Rom. xxii. 20); John (iii. 11, 12, Rev. iii. 19); James (iii. 34, James iv. 6), and Peter (x. 12, 1 Peter iv. 8). These are only a portion of the references to this book contained in the New Testament, and are sufficient to assure us that a "Greater than Solomon" speaks through these words.

One striking feature of the book, which gives it special value, is the manner in which maxims that seem to refer to the affairs of this life are mingled closely with sentences that flash with beautiful Gospel teaching. This is a significant reproof to the too common custom of separating the sacred from the secular. There ought to be the closest possible connection between the two. A man of business need not be less devout, nor a man of true piety less business-like. Religion and common sense are not opposites. This book will teach us both.

TUESDAY, OCTOBER 7.—Proverbs I.

The object of this book (2-6).—Superstition builds upon ignorance; true religion requires the exercise of the understanding. We must be made "*wise* unto salvation" (2 Tim. iii. 15-17). But salvation is more than safety; it means "justice, judgment, equity" (3). God aims at the formation of an upright and strong character. *Holiness* is very near akin to *wholeness*. "The *simple*" (4) are addressed. Over Plato's school were written the words: "Let no one who is not a geometrician enter." To Solomon's school of wisdom the simple, the foolish, the easily misled are invited. Is there anything significant in putting together "*the simple*" and "*the young man*" (4)? Unless the young man is willing to confess his simplicity, he is not likely to learn wisdom (1 Cor. i. 19, 20). To know that we know nothing is the first step to knowledge. The "*wise man*" (5) has not done learning. The best proof of his wisdom is his readiness to "hear" and to "increase learning." Even He who had "the tongue of the learned" still continued to hear (Isa. l. 4).

The lesson taught (7).—This one sentence comprehends the whole book. All that follows is but the branching out of this "fear of the Lord." Fear does not mean slavish, guilty dread; but reverence, love, obedience, trust, and a holy watchfulness against sin.

The application of this lesson (8-19).—The fear of God leads to *obedience to parents* (8, 9). This is "the first commandment with promise" (Eph. vi. 2). How significant that it should occupy the first position in this book! A young man who fails here cannot succeed truly in any other expression of the fear of God. "The *instruction* of the father and the *law* of the mother" are taken for granted. Have not some young men gone wrong for want of these? The best adornment for sons and daughters (9) is obedience to parental instruction. This fear, next, *guards against evil companionships* (10-19). The enticement of sinners (10) is certain. If they tempt to gross sin (11, 12) they will promise a great reward (13). The bait skilfully conceals the hook. Eve looked at the tempting fruit (Gen. iii. 6). Judas saw his thirty pieces of silver (Matt. xxvi. 15). But Solomon reminds us that there is destruction at the end (17-19). "*Evil* shall slay the wicked" (Ps. xxxiv. 21). The tempter keeps this out of view; wisdom reveals it. Our duty is "consent not" (10, 15). There is no guilt until we do. If we sin, the blame rests not with sinners for enticing, but with us for consenting. A bird is not wise enough to avoid the net spread in its sight (17); we must not act with equal folly.

Wisdom's message (20-33).—The cry (20), the place (21), and the promise (23), all recall John vii. 37-39. We cannot fail to recognise the voice of Him who was afterwards called "the wisdom of God" (1 Cor. i. 24. Comp. also viii. 22 with John i. 1). Wisdom *expostulates* (22), calls to *repentance* (23), *promises the Spirit* (23), and enforces all with *solemn warning* (24-32). The rejection of the message of Wisdom exposes to fearful doom, which will have a retributive character. The punishment recalls the sin, and grows out of it as the plant out of its seed (32). This is New Testament teaching also (Luke xiii. 24-29; and John vii. 34). As the oak is in the acorn, so the punishment is in the sin. The *contrast* (33) further strengthens Wisdom's appeal. Safe dwelling (Deut. xxxiii. 12) and freedom from fear (Ps. cxii. 7) belong to those who pay heed to Wisdom's voice.

WEDNESDAY, OCTOBER 8.—Proverbs II.

The attainment of wisdom (1-6).—How remarkably God's readiness to give (6) is connected with man's diligence in acquiring (1-4). Though God gives liberally, only they who "gather" (Ps. civ. 27, 28) possess. "*Receive*" (1), not *on*, but *into* the heart (Luke viii. 15). "*Hide*" (1), so as to have them for constant use. Not in the memory only, but in the heart, like Mary (Luke ii. 19). See Ps. cxix. 11. "*If thou criest*" (3).—Prayer is as needful as hearing. God is the only teacher of wisdom, and He will be inquired of (Ezek. xxxvi. 37; James i. 5). No amount of reading and study will suffice, if prayer is neglected. "*If thou seekest*" (4).—Diligent, patient searching must accompany prayer. The treasures of the Divine Word, like those of the earth, do not lie upon the surface. The miner's toil is needed (John v. 39). No labour is more profitable. Success is certain (5, 6).

Practical piety (7-9) results from the attainment of wisdom. The way of uprightness (7) is not without its dangers. But it is a perfectly safe and sure way, because the Lord is there known as our "buckler" (7), and He "keeps" and "preserves" us. To forsake his paths is to lose his protection, and become a prey to our enemies.

From a *twofold temptation* (10-20) wisdom saves us. But only as it occupies its right place, and is our delight (10; Ps. cxix. 103; Jer. xv. 16). It then becomes "discretion." Obedience to the Divine Word makes us bold to reject the word of the tempter. Was not this the secret of our Lord's victory (Matt. iv. 1-10)? The *first* tempter is "the *evil man*" (12). One of the most alarming features in his description is the hint that he once knew something of "the paths of uprightness" (13). His sin is against light; and, not content with becoming evil himself, he seeks to corrupt others, even the young! Wisdom will keep young men out of "the way" (12) of such. Contact with them is injurious. The second tempter is "*the strange woman*" (16), who also has heard, and forsaken good counsel (17). To such persons past memories are often so painful that they are urged on to greater wickedness. She becomes the murderer both of herself (18), and of those who

are won by her flatteries (16, 19). To heed the voice of wisdom is the only way to be delivered from this snare, into which strongest men have fallen (20).

The ultimate security and triumph of the upright (21), in contrast with the destruction of the wicked (22), enforces the previous lessons. Let young men take head to these valuable counsels.

THURSDAY, OCTOBER 9.—Proverbs III.

The advantage of remembering God's law (1-4).—Much sin and sorrow result from forgetfulness; and this is a fault of the "heart" (1). The Holy Spirit is our remedy (John xiv. 26). He writes the law upon the heart (3). See Jer. xxxi. 13; 2 Cor. iii. 3. A twofold advantage follows: *A long and peaceful life* (2), which includes not only the present, but the future (Ps. xxiii. 6; 1 Tim. iv. 8). *Favour with God and man* (4).—Instances of this are Joseph in Egypt (Gen. xxxix. 2-4, 21-23); David in Israel (1 Sam. xviii. 12-15); Daniel and his three companions (Dan. ii., iii., vi.). Consistent and fearless obedience lived down reproach. Jesus was a more conspicuous example still (Luke ii. 52).

Wisdom again expresses itself in a godly life. (1) *Dependence upon God* (5-8).—The highest wisdom is the distrust of our own understanding. Joshua failed through forgetting this (Josh. ix. 14). David brought himself into trouble through the same mistake (1 Sam. xxvii. 1). To have a life Divinely, and therefore wisely directed, there must be whole-hearted trust in God, for "all things." Truly to "*fear God*" leads us to "*depart from the evil*" of distrusting God, and ministers to the health both of body and soul (8).

(2) *Giving for the service of God* (9, 10).—Our substance is his, and our highest joy in connection with it is to use it for Him. And in this matter giving is the condition of true getting. So the widow of Zarephath found (1 Kings xvii. 10-16). As we sow sparingly or bountifully so we reap (2 Cor. ix. 6). Be concerned to fill the Lord's treasury; He will fill the life with blessing (Mal. iii. 10). For an instance of the opposite of this, see Hag. i. 2-11.

(3) *Enduring Divine correction* (11-12).—No son, not even the Perfect Son, is exempt from it (Heb. xii. 7, v. 8). To "*despise*" is to make light of it, to refuse to regard it as from God, and to be unhumbled by it. To "*be weary*" is the opposite evil—that of feeling it too much, being crushed by it, failing to see the love that prompts it. "Not to feel thy evils would be inhuman; not to bear them, unmanly."

The value of wisdom (13-20).—Though there is correction in the way of wisdom, yet "*happy is the man that finds it*" (13). Solomon knew something of what silver and gold could purchase, but wisdom secures blessings these cannot buy. "The Pearl of greatest price" is more costly than rubies. Hence Paul's willing surrender of everything for this (Phil. iii. 4-8). Both the *hands* of wisdom are laden with blessing (16). Comp. 1 Kings iii. 11-13. Her *ways*, however, contrary to our own choice, are always pleasantness and peace (17). "Some ways of the world are pleasant, but not safe; others safe, but not pleasant"; wisdom's ways are both. "*A tree of life*" (18).—The way to this was closed by man's sin. He who is the Wisdom of God has opened it to us again (Sol. Song ii. 3).

Wisdom again recommended.—(1) *Its advantages* (22-26).—These are *life* to the soul, *beauty* to the character (22)—the grace of God imparts true grace to his people—*safety* to the walk (23), see Ps. cxxi.; and *quiet* to the heart (24-26). Just these are the benefits the Gospel imparts. (2) *Its precepts* (27-31).—It saves from *niggardliness* (27-28). Note that what we can impart to those in need is their "due." We *owe* love to all men. From *malevolence* (29), from *strife* (30), and from *envy* (31). It is because wisdom's precepts are of such a character that her ways are pleasantness and peace. (3) *Its contrasts* (32-35).—The contrasts of these verses are remarkable. For the wicked, abomination (32), a curse (33), scorn (34), and shame (35). For the righteous "his secret"=intimate fellowship (32), blessing (33), grace (34), and glory (35). And these all from *the Lord*, aggravating the woe of the wicked, and intensifying the joy of the righteous.

FRIDAY, OCTOBER 10.—Proverbs IV.

1-9. What Solomon teaches is "*good doctrine*" (2). "Take heed *what* ye hear" (Mark iv. 24). The doctrine is to the life what the seed is to the plant. His teaching is enforced by his own godly training (3-4). "*Beloved* and *taught*."—Parental love should always express itself in concern for the children's heart piety (4), and for their continuance in wisdom's ways (5-6). The promotion (8), and the grace (9), and the ultimate glory which wisdom secures, are worth infinitely more than the worldly advancement and culture to which some parents exhort their children. Many a young man's soul has been ruined because he has been taught to "get on" rather than to "get wisdom."

10-17. As earnestly as David had taught Solomon, does Solomon now teach others. A godly character requires *attention*. "Hear"—"receive" (10), "Take hold of"—"retain" (13). The soul is not saved from guilt, nor the life from evil, without diligence. Though Gospel blessings are "without money and without price," there are so many difficulties in the way of obtaining them that we must "seek diligently" (Heb. xi. 6). An indolent hearer cannot be saved. There must also be *watchfulness*. The enemies are vigilant enough, and are zealous in their work of destruction (16-17). To escape their snares needs a careful avoidance of their company (14, 15). As you would shun a fever den, so shun the way of the wicked. The lamentable fall of Solomon gives special force to this warning (Matt. vi. 13 xxvi. 41).

18, 19. This is a striking contrast between "the path of the righteous," and "the way of the wicked." The righteous "come to the light" (John iii. 21); are "children of light" (John xii. 36); "walk in the light" (1 John i. 7). Light is the symbol of knowledge, holiness, joy; darkness of ignorance, sin, misery. The light of the just *grows*—they never reach the limit of their blessing here. Each accession of joy in God creates the longing, and gives the capacity for more until the midday splendour, when they "shine as the sun in the kingdom of their Father" (Matt. xiii. 43). Are you in the light? or is your way one of darkness, ever deepening towards the hopeless "outer darkness"?

20-27. Yet again the call to earnest attention is repeated. Note, the words of wisdom get from the *ear* (20) to the *heart* (21). Then note the connection between the heart (23), the lips (24), the eyes (25), and the feet (26). "Above all keeping" (margin) guard the *heart*. What that is determines what the life is (Matt. xv. 19; xii. 34, 35). There is only one way of keeping it (Phil. iv. 7).

SATURDAY, OCTOBER 11.—Proverbs V.

The subtilty and the strength of the particular form of temptation with which the wise man deals justifies the earnestness of his renewed appeal (1, 2). The Word of God in the heart (Ps. cxix. 11) is the only protection against this vice.

What a contrast between the beginning and the end of sin! As "*the honeycomb*" (3) at first. For is not all sin presented to us in its most attractive light? Where passion is strong, how great the temptation to present gratification. But the "*end—bitter as wormwood*," &c. (4, 5). This is skilfully concealed, but the wise man discloses it. "The pleasures of sin" are but "for a season"; the bitterness (4), the death (11), the accusing conscience (11-14), point forward to the eternal world. While all this is terribly true of the special form of sin here described, it is not less applicable to all sin. To keep the words of wisdom in the heart, and to make use of them as our defence (7) is the only way of safety (Matt. iv. 4, 7, 10). Forsake the Word, and you are as a man in the midst of the battle unarmed.

The opposite of this is enforced by the pure joys connected with chastity (15-20). Enjoy what God has given with thankfulness as the best corrective for unhallowed passion. He does not deny to us the pleasures of sin without giving something better far.

And who would *dare* thus to sin in the very presence of an Omniscient God, who carefully sees, and will not fail to judge every secret thing (21; Eccles. xii. 14)? Every sin tends to hopeless bondage (22; John viii. 34), and leads to death (23; Matt. vii. 13).

HOMERTON RAGGED SCHOOL AND GOSPEL MISSION.—This agency, which is twenty-two years old, has its headquarters in John-street, Homerton. Both sexes and all ages are reached by a variety of means. The work, which is described in a report recently issued, is not easy in the midst of a large working class population; but many evidences of God's favour have been witnessed. The hon. sec. is Mr. Henry E. Shaw, 15, Muston-road, Mount Pleasant-lane, Upper Clapton, London, E.

International S.S. Lessons.

Sunday Afternoon, October 12.

THE LORD'S SUPPER.—LUKE xxii. 7-20.

GOLDEN TEXT: 1 COR. xi. 25.

THIS lesson brings us to the last night of our Lord's life. Godet gives the following as the most probable order of events during the Passion Week: "The entry into Jerusalem on Sunday, the purification of the temple on Monday, the captious questions put to Him on Tuesday, and the prophecy of the destruction of Jerusalem (xxi.) on the evening of that day, the temple scene, related John xii., on Wednesday; and Thursday was spent in retirement at Bethany with his disciples."

The Passover Feast in celebration of the Israelites' deliverance from Egypt (Exod xii.) was held in the first month—Nisan—from the 15th to the 21st. In preparation for the feast, the lamb was sacrificed on the 14th. The Jewish day began in the evening, about 6 o'clock. At the time of this lesson the evening of the 14th was about to commence. Or, as we should say, Thursday afternoon was just growing toward evening. Before the evening of the next day "the passover *must* be killed" (7). The words have a new meaning. They apply to Him of whom every lamb slain had been a type. And the service, which was a memorial of a past deliverance, was about to shade off into another feast, commemorating a greater deliverance still.

Preparation for the Feast (8-13).—Jesus had no home in Jerusalem—another indication of his poverty. He keeps the feast in a borrowed guest-chamber. *A strange commission* (10).—On the part of Jesus it indicates *supernatural knowledge*. "On that evening every father, according to Jewish custom, had to repair to the fountain to draw pure water with which to knead the unleavened bread." That the two disciples should meet such a man was therefore likely, but Jesus knew that they would meet the right man, and be conducted to the right house. On the part of the disciples it required the *obedience of faith*. If they had reasoned about it they would have found it easy to disobey. How like a fool's errand it appeared! "They found as He had said" (13). His word, however unlikely, never fails. Do not fear to do an apparently foolish thing at his command. Did not their obedience give them fresh thoughts of his power and wisdom? Besides which, it taught them that Jesus had some disciples even in Jerusalem.

The Passover Feast (14-18).—It was after, or in connection with this that the Lord's Supper was instituted. The ritual of the Paschal Feast is variously described by different authors. The following is Godet's account. First step: After prayer, the father passed round a cup full of wine, saying, "Blessed be Thou, O Lord our God, King of the world, who hast created the fruit of the vine!" Next there were passed round bitter herbs, recalling the sufferings of the Egyptian bondage. These were dipped in Charoseth—a sweet sauce, made of almonds, nuts, figs, and other fruits. Second step: The father circulates a second cup, and explains the meaning of the feast. Third step: The father breaks a piece of the unleavened cake, dips it in the sauce, and eats it with a piece of the Paschal lamb. Each one follows his example. Then the third cup is distributed, called the *cup of blessing*. Fourth step: The father distributes a fourth cup; then the *Hallel* is sung (Ps. cxiii.-cxviii.). It will be well to give the scholars some description of this feast.

Note the Saviour's *deep emotion* (15). Joy and grief mingle in this utterance. The presence of Judas, and the anticipation of the cross explain the grief. But He had joy in fellowship with his disciples, in observing an ordinance of Divine appointment, and in looking forward to the feast which should grow out of it. Note also his *hopeful references to the future* (16, 18). The time of his enemies' seeming triumph was at hand; but Jesus looks beyond that, and sees his own kingdom coming in power. These words suggest the "till He come" in 1 Cor. xi. 26.

The Lord's Supper (19-20).—The institution of this was probably connected with the second and third stages of the Paschal Feast. Hence Paul calls the cup by the name "cup of blessing" (1 Cor. x. 16), which was also given to the third cup in the feast. Have you wondered what the Lord's Supper means? Has it seemed a strange, meaningless Service? Learn something of its meaning. (1) *It commemorates the death of Jesus* (Golden Text).—The

st important part of his history was not his —with its spotless purity, its words of wisdom, works of power—but his death. His great work s accomplished by dying. (2) *It shows the pain-ness of his death.*—He died by blood-shedding m every pore during the Garden agony, from thorn-pressed brow, from hands and feet and e. The cup tells us this. And the bread oken speaks of his broken body (Isa. liii. 5). *That He died for others.*—"For you" (19, 20). recalls love that was "stronger than death." hat we deserved, He consented to bear, in order t we might live. The Golden Text reminds us t it (4) *anticipates his coming again.* It looks ward as well as backward. The memory of hat He suffered, and the hope of coming glory e connected.

What an important feast it is! Are you able to rtake of it? It is not for adults only. Even a ild, who trusts Jesus as his Saviour, and looks for s second coming, may partake. All who love im may thus remember Him.

Among the Churches.

CHURCH OF ENGLAND.

Tidings have been received of the death of Rev. T. Harvey, of the C.M.S. College, Ningpo, China. Mr. arvey, who was twenty-nine years of age, died while oyaging from Shanghai to Yokohama, on August 19, x days after his marriage.

The Bishop of Exeter has appointed Rev. Worthing-n Jukes, of Tiverton, to be vicar of Shobrooke, evon. Mr. Jukes was for many years a missionary the Church Missionary Society at Amritzar and eshawar, in the Punjaub, and rendered good service as int translator of the Scriptures into Pushtu.

A branch of the Church of England Zenana Mis-onary Society has been formed in Melbourne to work connection with the parent Society. Hitherto Rev. . B. Macartney has worked on its behalf single-anded. Now a committee has been formed to take it p. The Society has at present 488 agents at work.

The Archbishop of York is seriously unwell, and has een ordered to take complete rest for a time. Great isappointment is felt that he is thus prevented from ccupying his position of president of the Church ongress, which assembled in Hull on Tuesday. The ishop of Durham is acting as president in the Arch-ishop's absence.

As a result, says *The Victorian Churchman*, of the ission held by Rev. G. C. Grubb in Napier, N.Z., a veekly "Bible-reading," conducted by the Bishop, is eld every Wednesday afternoon. The attendances are arge and catholic in character, Churchmen, Presby-erians, Baptists, Methodists, and Plymouth Brethren neeting together on the most friendly terms.

Rev. J. Vernall, C.M.S. missionary, Lagos, West Africa, addressing a meeting at Macclesfield a few days ago, referred to the Soudan belt across Central Africa, in which one hundred and ninety-five distinct unwritten languages and forty-nine dialects were spoken, and declared that if the country was really to be touched by missionary enterprise they would want one thousand five hundred missionaries. Dwelling on the results of missionary labour Mr. Vernall observed that in 1845 the Church Missionary Society went first to the Yoruba country, which was on the mainland opposite the island of Lagos, and that now there were 16 ordained native pastors, 92 lay workers, 8000 baptized converts, 42 schools, and 2000 scholars. In Lagos they had a self-supporting church of 1900 members, which had raised several hundred pounds per annum for the native pastor fund.

PRESBYTERIAN.

Mr. R. Milne, late of Dundee, was ordained last week to the pastorate of South Kensington Presbyterian Church, in succession to Dr. Verner White.

Mr. George Wales has been ordained as a lay missionary to China in Highbury Church (Dr. Edmond's), of which he was a member. Mr. Wales received ordination as an elder.

An interesting meeting in connection with Clapton Sunday-school took place on Sunday week, when Miss Reid (sister of the pastor, Rev. W. Douglas Reid, M.A.), who is going to take charge of the girls' school of the China Inland Mission at Chefoo, gave an address on the needs of China.

Children's Day, by appointment of the Synod, will be observed in the Presbyterian Churches throughout England on October 19, when ministers will give a foremost place to the spiritual interests of young people. A circular, signed by the joint-conveners, Principal Dykes and Dr. Monro Gibson, speaks of the good work already accomplished by the Church's Committee on the Instruction of Youth in the way of fostering Bible-reading habits in the home, encouraging catechism learning, of giving directions to Bible-classes, of testing and rewarding the advanced study of Scripture, of qualifying Sunday-school teachers, and testing the results of their work, as well as improving the primary education given in the Presbyterian day schools.

Call Accepted.—Mr. C. F. Fleming to Newport-road Church, Middlesborough.

METHODIST.

Arrangements have been completed by the Free Methodists for holding a great united missionary demonstration at Newcastle-on-Tyne, which will include all the churches of the Newcastle and Gateshead circuits.

This year the Wesleyans and Primitive Methodists made a united attack upon Stanhope fair. The meeting was held in the Market-place, where numbers of showmen, stall-keepers, hobby-horse and round-about men, and others of a similar class gathered to hear the Gospel preached by working men of Weardale.

The death is announced of the widow of Rev. R. B. Lyth, of York, in her 80th year. Her life has been the romance of a missionary heroine. In 1836 she went out with her husband, a Wesleyan missionary, to the Friendly Islands, and for nineteen years laboured among cannibals, living a daily life which was a Gospel those savages could not resist. Subsequently she spent eight years with her husband in New Zealand and Gibraltar.

SALVATION ARMY.

A fresh contingent of officers is being prepared to proceed to South America, to assist in the Army's work in that country.

The Queensland Government have followed the example of Victoria and New South Wales, and have placed £100 a year on the estimates as a grant from the State for the Army rescue work in Brisbane.

The Mayor of Rojkjobing, Denmark, personally arrested the Captain of the Army there for keeping on a meeting after 9 p.m. The inhabitants of the town were indignant, and would not disperse until a definite promise had been given that the Captain would be released.

Commissioner and Mrs. Booth-Tucker have been successful in securing a large number of donations towards the £10,000 they are endeavouring to raise for the Army's work in India. During October they purpose visiting Manchester, Liverpool, Birmingham, Bristol, Plymouth, Exeter, Bournemouth, Eastbourne, &c.

The police authorities at Galle, Ceylon, seem to have a strong antipathy to the Army. A complaint was recently lodged by a resident in the town, who alleged that his horse had been frightened by the beating of the drum, although the Salvationists say that at the time they were in another street altogether, and that the drum had not been played in Bazaar-street or on the Esplanade. The magistrate gave the following decision: "You are fined 25 rupees each; and, of course, I know that you will not pay, and Government can't undertake to feed you, so this drum will be kept here till you pay the fine. Ultimately, however, the Secretary of the Court announced that they were sentenced to one month's rigorous imprisonment. There were four prisoners, one of whom is only twelve years of age.

CONGREGATIONAL.

The Men's Own Sunday Afternoon Meetings—a movement in connection with Rev. W. Evans Hurndall's East London work—were commenced on Sunday week in the great hall of the Bow and Bromley Institute, Bow-road, E.

Rev. Henry Coley, on Sunday week, commenced his ministry at Park Chapel, Camden Town, as co-pastor with Rev. Joshua C. Harrison. In his morning discourse he referred in terms of affection and respect to the forty years' labour of the senior pastor, Rev. J. C. Harrison.

Special services have been held in connection with the opening of a mission chapel, which has been built by London-road Church, Derby, for the further development of its mission-work in Newtown, Osmaston, a rapidly-growing suburb. Rev. J. P. Williams, pastor of the parent church, was the preacher.

Spensley Hall—a new mission-hall, built under the auspices of Abney Church, Stoke Newington (Rev. W. Spensley, pastor)—has been opened. The hall will accommodate 250 adults. The building also includes an infant schoolroom, a soup-room and kitchen, vestry, &c., The total cost is about £1240. It is opened entirely free from debt.

Resignations.—Rev. B. W. Adams, the Countess of Huntingdon's Church, Basingstoke.—Mr. E. Child, Bodicote, the charge of the Banbury villages.—Rev. J. H. Deex, Norwood-green Church, near Halifax.—Rev. S. G. Jowett, the Tong and Windhill Churches, Yorks.—Rev. J. M. Richards, the Welsh Church at Greenfield.

Calls Accepted.—Mr. D. G. Evans, of Maenygroes, to the United Churches of Trewen, Bethesda, and Bryngwyn, Cardiganshire.—Mr. H. Bevan, of Abergwaun, the New English Church at Maindee, Newport, Mon.—Rev. J. Gwyronydd Evans, late of Tufnell-park, London, the joint churches of Sardis and Saundersfoot, near Tenby.

BAPTIST.

A new church at Rochester, to seat 300 persons, for the congregation under the pastorate of Rev. G. A. Miller, has been opened. There are now sixty members in fellowship, and the prospects of the church are cheering.

The congregations at Hope-street, Birmingham, have greatly enlarged under Rev. Peter T. Stanford (a coloured minister). During the first six months of his pastorate 72 were received into fellowship, and more in the following year. Mr. Stanford proposes to found a branch church in Priestley-road.

Rev. F. T. B. Westlake has concluded his first year as pastor at Radcliffe. During the twelve months the congregations have very largely increased, and there has been an increase of twenty-four members, mostly by baptism. Special sermons to young women, men, and miners have uncomfortably crowded the building. By special request the pastor has preached to working people in the large town hall. The prayer-meetings and inquirers' classes are well attended.

Rev. J. Thomas, the newly elected pastor of the church at Budleigh Salterton, having received from the church worshipping at Ebenezer Congregational Chapel a unanimous invitation to take the pastorate, has accepted the same, the church having decided to constitute themselves into a "Union Church."

Resignations.—Mr. John Battersby, the church at Christchurch and East Parley, Hants.

Calls Accepted.—Rev. J. Perry, of East Dulwich, to Stepney Chapel, King's Lynn.—Rev. W. Ruthven, of the Tabernacle, Willingham, St. Clement's Church, Norwich.—Rev. H. W. Meadow, pastor of the village churches at Wolston and Dunchurch, to Castle-hill, Warwick.—Mr. E. Ashford Smith, Bristol College, to Bovey Tracey.—Rev. W. B. Nicolson, of Broughty Ferry, to Kirkintilloch.

NOTES FROM IRELAND.

Dr. Magee, bishop of Peterborough, during his recent visit to Ireland, preached in the parish church of Meevah, where his father was incumbent more than half a century since.

The annual Conference of the Church of Ireland Young Men's Society was held in Belfast last week, and among those who took part in the proceedings was Rev. H. W. Webb-Peploe.

Rev. F. T. Snell, who, during the last two and a half years, has rendered good service to the Baptist cause in Guernsey, where he founded All Saints' Church, has been compelled through ill-health to resign the pastorate; he is about to leave for America. Rev. G. H. Harris has undertaken the pastorate.

Rev. W. Hay Aitken, assisted by Rev. George Peters (of Liverpool), is to commence a mission in Armagh on Sunday next. Mrs. Crouch will specially address women. The Dean of Armagh, Dr. G. A. Chadwick, has issued an earnest preparatory address, in which he calls for prayer for blessing upon their efforts.

There is no cessation of opposition on the part of the Roman Catholic portion of the population to the open-air services in Arklow. About sixty extra police have to be brought into the town every Sunday. During the time of the service nothing can be heard but the blowing of fog horns and other unearthly noises.

FALLEN ASLEEP.

At Southport, Rev. W. H. Sargent, since 1832 in the Wesleyan ministry, and formerly governor and chaplain of Kingswood School.—Rev. Thomas Rogers, minister of the West (Established) Church, Fraserburgh.—Mr. Joseph Chatwin Parry, for many years resident in India, an active Christian worker.—Rev. Joseph Kendall, Free Methodist minister, Blyth.—While in the pulpit, Rev. Joseph Binns, Wesleyan minister, Southport.—Rev. W. Robertson, parish minister of Sprouston, N.B.—Mr. Samuel Studd, of East Dereham, for over fifty years a Methodist local preacher.—Rev. Peter Macfarlane, senior pastor of the U.P. church, Rothesay, Bute.—Rev. Thomas Nightingale, supernumerary Wesleyan minister, Bristol. Rev. C. B. Lewis, formerly a Baptist missionary in Ceylon and in Calcutta.

Appeals.

Rev. F. J. Hazzard (14, Lawrence-road, Bow, E.), whose work among East-end poor is well known to many of our readers, solicits help to enable him to carry on his many agencies with more efficiency. Among others a Workmen's Home is in contemplation.

Zenana Medical College, 58, St. George's-road. S.W.—A loud cry has come to us from Armenia. An Armenian pastor's daughter has entered our college to gain medical knowledge, in order to return to work among her countrywomen. Incited by her example, three other ladies wish to follow her, and join her for the same purpose. They are poor, and quite unable to pay for their training. We have not funds at our disposal to grant their request. Will not some of the Lord's people come forward and give us the means to answer the earnest entreaties of these four Armenian ladies?—G. DE G. GRIFFITH.

Christian Police Association.—At the Police Seaside Home, 51, Clarendon-villas, West Brighton, many of the visitors are now suffering from various injuries received in the course of their difficult and arduous duties, some being completely invalided. It is desirable that a bath chair should be provided for such cases, so as to enable them to benefit by the sea air. Illustrated papers, religious periodicals, &c., would also beguile the tedium of the long winter evenings. A police reading-room and mission-house has been also opened at 36, Trinity-square, London, S.E., for which gifts of furniture, kitchen utensils, and a harmonium would be gratefully received by Miss Johnson.

London Children in the Country.—During the summer the Sunday School Union has sent into the country for a fortnight's holiday nearly 1200 children, who were sadly in need of change and fresh air. Now the Union regrets to find itself prevented from continuing this good work, in consequence of a deficiency of nearly £150. Applications are still being made, which the committee are unable to comply with. Many of the children sent away come from some of the poorest homes in this great city, others from homes of terrible misery and want. Further information may be had from the hon. sec., Mr. FRANK CLEMENTS, Sunday School Union, 56, Old Bailey, E.C.

THE MAHARAJAH OF TRAVANCORE has given a donation of 5000 rupees to the funds of the London Missionary Society, which has a large number of of missio stations within his dominions.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington Avenue, E.C.—Gospel meeting each Tues, 6.15 p.m. Mass meeting of telegraph youths, Mon., Oct. 6, 8.30 p.m. Address to young men, Oct. 8, 6.30 p.m., by Capt. Robertson, R.N.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Oct. 5, 3 and 7 p.m., Rev. C. G. Moore. Meetings for prayer, Suns., 7.45 a.m.; Weds., Fris., and Sats., 7.30 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Oct. 4, 3 p.m., Bible talk by Rev. F. B. Meyer; subject—"The Work of the Holy Spirit." Sun. Oct. 5, at 3.30, special address to young men by Rev. W. Cuff. Mon., Oct. 6, 8 p.m., address by General Sir Robert Phayre. Wed., Oct. 8, 8 p.m., lecture by Captain Charles Reade, R.N., "Earthquakes, Volcanos, &c."

Y.M.C.A., Stafford Rooms, Tichborne-street, Edgware-road, W.—Fri., Oct. 3, Gospel address by Mr. A. W. Rogerson. Sun., Oct. 5, 3.15 p.m., address by Mr. George Williams. Wed., Oct. 8, 9 p.m., address by Mr. W. Willers, "The Potter and his Work."

Y.M.C.A., Exeter Hall, Strand.—Lecture to men only, by Dr. Harry Guinness, Fri., Oct. 3, 8 p.m. Gospel meetings for men, nightly at 8. Prayer-meeting daily (Sat. ex.) from 1 till 2 p.m.

Y.W.C.A., City Institute, 14, Finsbury-square, E.C.—Wed., Oct. 8, address by Mr. J. Weatherley, "Tour in Palestine."

Y.W.C.A., 22, Langdon Park-road, Highgate, N.—Oct. 6—10, mission for women only, conducted by Mr. E. L. Hamilton, of Bath (late of Tangier). Gospel service, at 7.30. Tickets on application.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun., 3.15 p.m., address to young men; 7 p.m., evangelistic meeting, preacher, Mr. J. B. Wookey.

Conference Hall, Mildmay Park, N.—Sun., Oct. 5, 3.30 p.m., Colonel J. F. Morton; 7 p.m., Mr. P. S. Badenoch. Mon., Oct. 6, 7.30 p.m., reopening of men's night school.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., Oct. 5, at 11 and 7, Rev. J. Wilkinson.

Kensington Town Hall, High-street.—Sun., Oct. 5, General Anderson, R.A. Oct. 12, 19, 26, Mr. Finlay Gibson.

Wesleyan West Central Mission.—St. James's Hall, Sun., Oct. 5, Rev. M. G. Pearse at 11; Rev. W. Darlow Sarjent, at 7. The Friday services at Princes Hall will be resumed on Oct. 3. The Bible-reading from 12 to 1 will be taken by Mr. Pearse.

Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.—Meetings for the deepening of spiritual life, each Sat. afternoon in Oct. at 4.30.

Children's Special Service Mission.—Meetings to receive reports, Princes Hall, Piccadilly, Mon., Oct. 13, at 3 and 6.

Salvation Army.—Holiness meeting, Exeter (Lower) Hall, Strand, every Thurs., 3 p.m. Mrs. Bramwell Booth, Commissioner Howard, &c.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Dedication of the new house, Oct. 31, at 3.30. Mr. T. A. Denny presiding. Revs. G. F. Head, F. B. Meyer, Henry Sharpe, Dr. J. Monro Gibson, and others will take part. Tea at 5.30, after which Mr. Reader Harris will conduct the evening meeting at 7.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E. Monthly muster of the Christian Lifeboat Crew, Tues., Oct. 7, at 7.

Edinburgh Castle, Limehouse, E.—Sun., Oct. 5, 11 and 7, Rev. W. H. Daniels; 3 p.m., Rev. H. Bright.

Metropolitan Music Hall, Edgware-road.—Sun., Oct. 5, 6.30 p.m., reopening service: Mr. Charles Cook, Miss Hettie Burford, and choir.

Week of Prayer in connection with the world-wide prayer union for the second coming of Christ. Meetings in the Clapham-road Conference Hall, Oct. 18—25, 11 a.m. to 9 p.m. daily. For further particulars apply to Rev. N. S. Taylor, 143, Clapham-rd., S.W.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CONFERENCES.

West London Conference, Oct. 6—8, Congregational Church, Castletown-road, West Kensington. Speakers—Revs. J. C. Harrison, T. W. Adey, C. S. Horne, J. Calvert, Sydney Jones, R. G. Dawson, A. Walker, C. Moinet, E. White, G. W. McCree, J. Stevens, and Peter Thompson.—Particulars from Rev. William Page, The Manse, Upperhall, Hammersmith.

Bromley Convention for the Deepening of Spiritual Life, Oct. 6—11.—Speakers—Bishop of Sierra Leone, Revs. W. Haslam, Evan Hopkins, A. C. Downer, H. Sharpe, F. A. C. Lillingston, and others. Particulars from Mr. S. Causton, Bromley-hill, Kent.

Clifton Conference, Oct. 7—9.—Rev. James Ormiston, convener, 2, Kensington-place, Clifton, Bristol.

Dumfries Conference, Oct. 7—9.—President, Rev. Sir Emilius Laurie, Bart. Speakers—Principal Cairns, Professors Laidlaw and Lindsay; Rev. Drs. J. J. Black, J. C. Herdman, K. Moody Stuart, G. Everard, G. L. Carstairs, D. Bayne-Jardine, and A. Smellie. Subject—"The Christ of Christianity."—Particulars from Mr. W. J. Maxwell, Terranguke, Dumfries.

Dorking Conference, Oct. 7—10.—Particulars of Rev. H. C. Sturdy, St. Paul's Vicarage, Dorking.

The Star Hall Holiness Convention, Ancoats, Manchester, Nov. 9—16.—President, Mr. F. W. Crossley. Speakers—Revs. F. D. Sanford, Thomas Cook, J. G. Govan, Mr. Reader Harris, Mrs. Watson, Miss Cowan, and others.

Evangelical Alliance Conference, Manchester, Oct. 14—16.—Particulars from Mr. A. J. Arnold, 7, Adam-street, Strand, W.C.

Blackheath Convention for the Deepening of Spiritual Life, Oct. 14—16.—Speakers—Rev. C. A. Fox, J. G. Gregson, Evan Hopkins, W. Haslam, F. B. Meyer, E. W. Moore, J. B. Figgis, H. W. Webb-Peploe, and others.—Missionary Convention, Oct. 17. Speakers—Messrs. J. E. Mathieson, Reginald Radcliffe, Eugene Stock, Dr. Grattan Guinness, sen., Rev. John Wilkinson, and others. Particulars from Mr. William Shrimpton, 36, Manor-park, Lee, S.E.

Portsmouth Conference on the Lord's Return, Victoria Hall, Oct. 28, 29. Speakers—Messrs. Finlay Gibson, J. G. McVicker, G. Hucklesby, W. R. Lane, Dr. Neatby, J. Termouth, T. B. Miller, and C. Russell Hurditch.—Particulars from C. S. Vosper, Kingston Cross, Portsmouth.

Newcastle-on-Tyne Holiness Convention, Oct. 28, 29, and 30.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

Bradford Convention for the Deepening of Spiritual Life, Nov. 12—14.—Mr. D. G. Law, sec., 19, North Park-road, Bradford.

Leeds Convention for the Deepening of Spiritual Life, Nov. 18—20.—Mr. Robert Wilson, Revs. J. G. Gregson, J. J. Luce, F. E. Marsh, J. T. Butlin, and others will take part.

Notices.

Communications Received With Thanks.—A.L. C.D. M.D. S.B. R.S.C. M.B. A.K. G.E.J. F.T.G.H. J.E.L. R.E.F. G.L. A.W. G.F.G. M.C. E.T. C.P.B. L.H. W.H.V. G.C. H.E. H.K.B. W.K.V. W.L. M.H. G.H. H.M. W.M.C. C.S. M.W.L. J.B.G. J.M. A.L.H. T.J.H. K.M. J.L.N. F.M. D.M. J.T. F.F. E.M. R.J.S. R.K. M.C.V. T.F.T. R.W. E.N. A.E.M. E.C. J.H.G. G.B. J.K. W.B.L. P.C. J.S. M.Q.B. L.M.M. W.H.D. G.N. D.R. A.S. W.H.F. J.A.V. B.W. E.H. T.B.F. E.L. W.M. M.G. G.F.P. C.S.V. R.S.H.S. G.H.P. C.G. J.C.H. H.B. T.M.W. H.H. W.W. G.K. W.D.M. W.G. H.R. C.M.G. E.B. S.H.J. J.H. R.R.S. G.G.G. T.L.M. J.E. S.J.T. J.W. J.S.C. J.G.W. A.F.B.

Applicants for Tracts.—W. Miller, 114, Walbeck-road, Walthamstow; D. Newell, 3, Merton-street, Banbury; Rev. J. Hirst, Commerce-court, 11, Lord-street, Liverpool (for distribution at the gates of Walton and Kirkdale Gaols); J. Offard, 13, Monckton-road, Jarrow-on-Tyne; G. W. Dover, 21, Market-street, Abergavenny; L. Wallis, High-street, Rochford, Essex; H. C. Reeves, 92, Cricketfield-road, Lower Clapton, N.E.; W. Benson, 129, Royal-road, Kennington Park, S.E.; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; T. G. Tredennick, Regent-street, Willenhall, Staff.; C. H. Hannant, 72, South Quay, Great Yarmouth; Miss E. M. Rayner, 3, Prestonville-road, Brighton; W. Price, 22, Herschele-street, Everton, Liverpool; H. Noble, Regent-street, St. Thomas, Exeter; Emily Offor, Yucca Villa, 16, Cavendish-road, Brondesbury, N.W.; Mrs. J. Durben, 114, Craven-street, Birkenhead.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

REQUESTS FOR PRAYER.—For blessing on the following:—A nine days' mission at Sheffield, to be conducted by Mr. P. Cohen, of Oxford; meetings in connection with the Halesworth Gospel Mission; meetings by Messrs. Goodbody and Thompson, of the Tower Hamlets Evangelistic Association, at the Home of Industry, Bethnal Green-road, every Lord's Day during October.——Sunday evening services, this winter, in Kensington Town Hall, commencing Sunday, Oct. 5.——The visit of Mr. John Anderson (of the Forfarshire Christian Union) to Elgin, N.B., commencing Oct. 5.——Services being held at Hazelbury-Plucknett, by Mr. John Bennett, of the Evangelisation Society.——A mission to women at York, in connection with the Y.W.C.A., from Nov. 1 to 10.——That a backsliding husband may have his heart inclined to a study of God's Word.——PRAISE: For blessing received during the last week, in the tent services held at Sebastopol, in connection with Mr. Wintle's work at Pontymoile, Monmouth.

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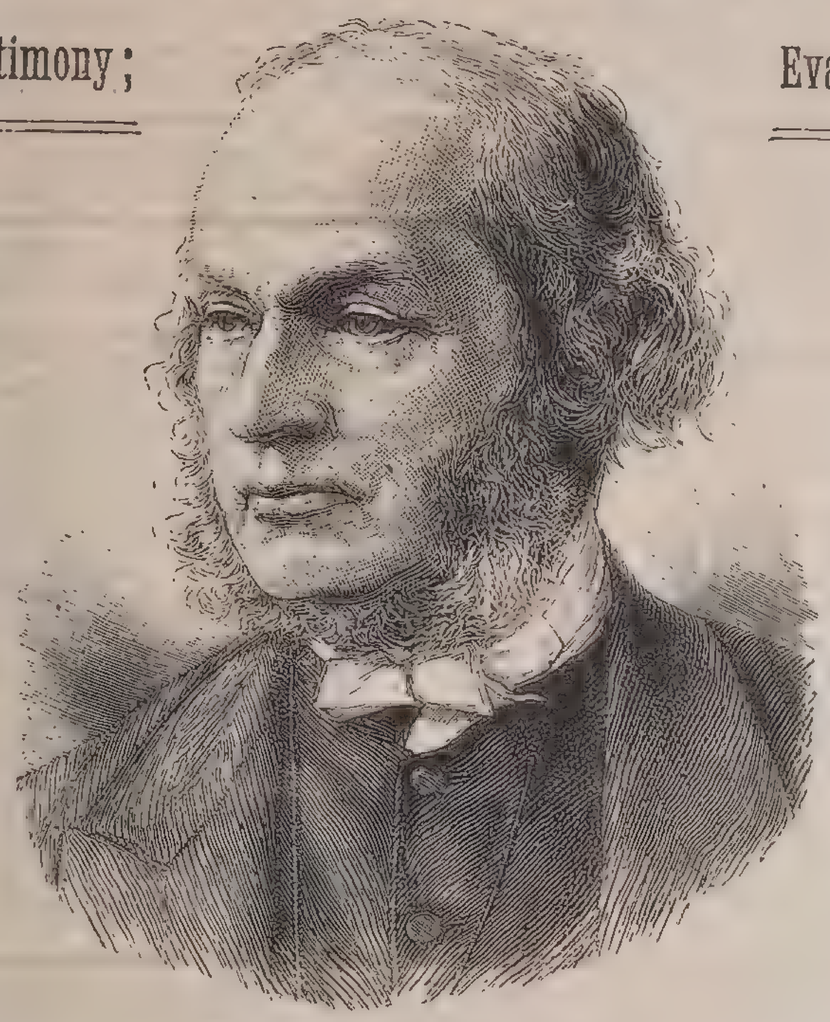

[Rev. Dr. W. H. Goold.]

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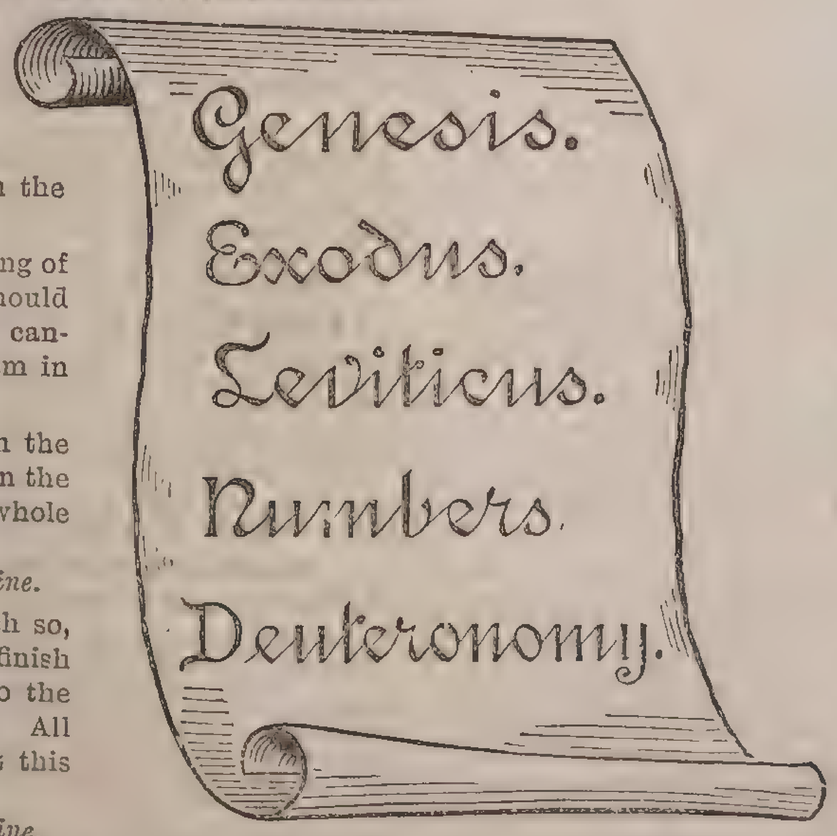

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Situation of school elevated and healthy, with beautiful prospect. Large playground, with gardens and tennis-ground. High-class teaching. Christian training.

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High-class School for Young Ladies,
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MADAME MARZIALS, of Barnave, Drôme, France, would be glad to receive Ladies wishing to learn French and Italian for the purpose of Mission work. She will be helped by an efficient teacher.

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Careful Religious training, combined with a thoroughly sound Commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examinations of the University of Cambridge.—Terms 27 guineas per annum.

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GOVERNESS - STUDENT required immediately in select College near London. English, music, French, German, and drawing, under first-class professors. Premium 18 guineas. Home comforts. Light duties. Preparation for exams.—PRINCIPAL, 16, Dalmeny-road, Tufnell-park, London, W.

PRINCIPAL desires strongly to recommend Governess for school or family. Subjects: English, French, music, and elementary Latin. Thoroughly conscientious, and a good disciplinarian. — PRINCIPAL, Blendom House School, Court Hill, Lewisham.

A LADY, EXPERIENCED in Teaching, wishes to give three hours' daily instruction in English, music, and French (Paris), in return for a comfortable home.

M., 9, High-street, Wimbledon.

GERMAN GOVERNESS, Lady Housekeeper, or Companion.— Hanoverian Lady, fluent in French, seeks situation. Comfortable Christian home desired, rather than large salary.—Mrs. BOWDEN, 42, Deronda-road, Herne-hill, will answer inquiries.

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High-class School for Sons of Gentlemen. Special care of Indian and delicate children. Christian home.—Address, The PRINCIPAL.

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MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

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Thorough preparation for professional and business life and for examinations. Rev. Evan H. Hopkins, Richmond, Surrey, has "much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."

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High-class School for Sons of Gentlemen. Estab. 1845.

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Principal—G. E. W. CRANAGE, B.A.,
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There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. Full particulars on application.

TUNBRIDGE WELLS.—Rev. J. TAYLOR, M.A. Oxon (late fellow of Pembroke College), receives a limited number of Pupils to prepare for the public schools, universities, and professions.—For full particulars, address Rev. J. TAYLOR, Cambridge House, Tunbridge Wells.

GOVERNESS REQUIRED immediately for delicate boy and girl, 11 and 8½; entire charge of latter. Thorough English, French, Latin, drawing and water-colours, needlework. A Gentlewoman, large-minded, cheerful, patient, keeping pupils pleasantly occupied, entering into their games and amusements. Good reader aloud. Drill and calisthenics desirable.—Address, with photograph, stating age, salary, &c., Mrs. JOHN HUGHES, Gwynnondale, Llanarthney, R. S. O., Carmarthenshire. No agents.

AS GOVERNESS-HOUSEKEEPER.—A Gentlewoman, between 30 and 40, required for clergyman's family. Must be an earnest Christian and musical. Personal application if possible.—Mrs. EDWIN HOOPER, Governesses' Home and Institute, Compton-terrace, Highbury-corner, N. No booking fees.

AS NURSERY GOVERNESS or Mother's Help wanted by a Young Lady. English, French, German, drawing, painting, and music. Good needlewoman.
Miss BRUCE, 3, Albert-place, Aberdeen.

AS SEWING-MATRON OR NURSE.—A person, aged 50, desires re-engagement. Has been 11 years in last situation as above. Good reference.—Miss GOODWIN, 23, New-road, Spalding, Lincolnshire.

LADY HOUSEKEEPER, Companion, or Amanuensis.—Doctor's Daughter, well connected and educated, requires re-engagement. Fluent languages. Would travel. Excellent references. Moderate terms.
C. M., 103, Messrs. Deacon, Leadenhall-street, E.C.

HOUSEKEEPER, or any position of trust in business or private house where a Christian worker would be valued.
M, 8, The Broadway, Walham Green, S.W.

COMPANION OR GOVERNESS.—Lady (27) desires re-engagement. Ten years' experience. Certificated English, French, German, music, drawing, painting. Highest references. Christian home desired.
D., 5, Burwood-place, Hyde-park, London.

AS COMPANION to a Christian Lady.—A Lady desires an engagement. Nonconformist preferred. Musical, and a good reader, worker, and walker. Good references.
C., Field House, Bowbridge, Stroud, Glos.

A VICAR'S DAUGHTER (29) seeks engagement as Companion to elderly or delicate Lady. Bright disposition, domesticated, and musical. Willing to be real comfort. Quiet, comfortable home valued. High salary not expected. Highest references.
Z., 61, Camberwell-road, London, S.E.

A YOUNG LADY, 24, desires situation as Mother's Help, or care of young children as Nursery Governess.
O., 3, Cotham-road South, Bristol.

MISS WILHELMINA F. HASLAM, who has had much experience in all branches of Secretarial work, would be glad to take an appointment as Organising, Travelling, or Deputational Secretary.
C/o J. W. Leng, Esq., 33, Paternoster-row, E.C.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces to Ladies, Christian Governesses, Companions, Housekeepers, Maids, Hospital-trained Nurses, and Medical Rubbers. Also Domestic Servants.

NURSE-COMPANION to Invalid or elderly Lady. Would assist in light duties. Age 21. Salary £20. Accustomed to nursing. Musical. Christian. Abstainer. Recommended.
Miss HOOPER, 9, Upper Baker-street, N.W.

AS NURSE.—Would prefer Lady's first baby. Last place 14 years. Has had charge of young children from the month.
S. S., York Villa, High-road, Upper Clapton.

OPEN BRETHREN.—Wanted, situation as Useful Companion. Domesticated, plain needlework. Moderate salary, with home privileges. Country or suburbs preferred.
Miss M., 33, Graham-road, Wimbledon.

NO SALARY.—The daughter of a Clergyman, domesticated, would give her services in return for a comfortable home. Highest references.
VERITAS, Directory Office, Bournemouth.

MRS. ST. BARBE BAKER, of The Firs, Westend, near Southampton, wishes to recommend a superior person to teach Needlework in public institution, or as Saleswoman in Mantle department.

USEFUL HELP.—Young Lady, aged 19, requires situation as above in Christian family. Domesticated, and willing to make herself generally useful. Salary £12.—E. K., c/o A. Groves, Stationer, Weardale-road, Lewisham.

A LADY can thoroughly recommend a trustworthy person as Useful Maid, or as Attendant on an invalid. Quick and obliging. Clever needlewoman. Shortly in England.—A. O., Post-office, Velp, Arnhem, Holland.

USEFUL MAID. Would be willing to go abroad; good sailor, thorough needlewoman and good plain dressmaker. Age 30. Disengaged. Can be well recommended. 5½ years' good character.—E. B., Morden, Mitcham, Surrey.

MATRON.—Y.W.C.A. Secretary desires to recommend a Christian Woman as Matron in small home, or Assistant-Matron in larger Institution. Middle-aged. Excellent references.
M. B., 215, Harrow-road, Paddington, W.

AS USEFUL COMPANION or Assistant.—Christian person seeks an engagement. Christian home preferred.
Miss ROSIER, Home Farm, Aldford, Chester.

A WIDOW, middle-aged, desires engagement to attend on invalid, or any position of trust. Salary moderate. Highest references.
M. S., 48, Rue de la Pomme d'Or, Calais.

AS UNDER-HOUSEMAID.—A Lady recommends respectable young Girl (17). Will be disengaged October 16.
A. F., Hillside, Putney-hill.

MISSION WORK.—A Christian, meeting with Open Brethren, is free for visiting the poor, Sunday-school work, mothers' meetings, and Bible classes.—VERITAS, c/o Mrs. Tate, 9, Bennett-park, Blackheath, S.E.

AS MOTHER'S HELP or Nursery Governess. A young Lady in fellowship with Brethren seeks an engagement. Comfortable home. Moderate salary.
T. G., 14, Wemyss-road, Blackheath.

MAID, OR YOUNG LADIES' MAID, wishes situation. London preferred. Expert dressmaker, understands hairdressing and millinery. Disengaged. Good references.
X., c/o Mrs. Brown, 11, Forbes-street, Edinburgh.

AS CHILDREN'S OR LADY'S MAID in a Christian family. A Lady is very anxious to procure for a young person a situation. Clever needlewoman.
W. A. P., 62, Middle Abbey-street, Dublin.

Appointments, Situations, &c., Vacant.

A.1. TEA AGENCY.—A capital opening. Additional Agents wanted everywhere to sell our celebrated Teas among private families. Our Agents can earn 40s. weekly, as they inform us profits are larger and quality superior to that offered them elsewhere. To ensure success and double sales compare our samples, secure best value and full profits.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

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VACANCY for an Articled Clerk in a Solicitor's office in healthy seaside town in Devonshire. Must be prepared to work. Premium required.—A. B., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

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AN INDOOR MANSERVANT wanted who can also take charge of a small garden. Must be an abstainer.—T. T., 10, Moorgate-street, E.C.

NURSE-BIBLEWOMAN wanted, for the country. Age 30 to 40. Abstainer. Evangelical.
Mrs. LOCKWOOD, Bishop's Hall, Romford.

BIBLEWOMAN, with some knowledge of nursing the sick, wanted for a country village. Dissenter-Baptist preferred.—Write, stating all particulars and salary required. to
Mrs. V., The Walnuts, Orpington.

A CHRISTIAN WORKER wanted, with practical knowledge of Laundry work, as Sub-Assistant in small Women's Home. Light post. Salary £15.
Mrs. GIVEN, Aigburth, Liverpool.

CHRISTIAN LADIES wanted.—Second Music Teacher. Talented, certificated. Good disciplinarian, amiable. Also young Lady Help. Domesticated. Generally capable, obliging. Good needlework. Testimonials, photo, salary.—PRINCIPAL, Marlborough College for Ladies Exeter.

LADY ORGANISING AGENT wanted for Association for care of Girls. Age about 35. To visit, make outfits, organise evening classes, &c. Mrs. C. GELDARD, Brooklands-avenue, Cambridge.

TWO YOUNG LADIES wanted for one year's training in rearing and management of infants and young children under experienced head nurses. Nursemaids kept. Also Second Laundrymaid for children's clothes. £12.
MATRON, Babies' Castle, Hawkhurst, Kent.

CHRISTIAN LADIES wanted, wholehearted, for Mission work. No salary given, but board and lodging provided.—Apply by letter, addressed F. J., 70, Blisset-street, Greenwich, S.E.

NURSERY-GOVERNESS or Help.—Wanted superior, domesticated Christian. Thoroughly accustomed to children. A disciplinarian, and good needlewoman. Not under 25 years.—Apply by letter first,
L., 275, Lewisham High-road, S.E.

MOTHER'S HELP, over 20, in fellowship with Open Brethren, for charge of and teach three children, youngest 5 years. Good needlewoman. Salary £14. Country.
Mrs. J., Boulsdon House, Newent, Glos.

A WIDOWER wishes to meet with a domesticated Christian, about 40, as Housekeeper, and having some means, being unable to offer a salary.—F. A., 49, Great Ormond-street, W.C.

A SUPERIOR GIRL, with some knowledge of children, wanted, to take care of two young children in Paisley, Scotland. Must be strong and willing.
Mrs. LANG, Holmhurst, Sunnyside, Paisley.

CHRISTIAN GIRL wanted for farmhouse, where two are kept. Plain cooking. Able to milk. State age, wages, references.—Mrs. WANNOP, Broadwath, Head's Nook, near Carlisle.

KENSAL MEDICAL MISSION.—Wanted as Midwife, Christian Lady, abstainer, certificated, for poor neighbourhood. Salary £25 to £30, with board and lodging.
Miss THOMPSON, 11, Adair-road, Kensal Town, W.

NURSE-MATRON wanted, age about 30. A Christian and an abstainer. Salary £20.—Apply between 11 to 6,
Cripples' Home, 17A, Marylebone-road N.W.

MATRON.—Wanted, a Lady as Matron of the Needlework department in the Female Penitentiary, Liverpool. A thorough knowledge of needlework and cutting out indispensable.—Apply by letter to the HON. SEC., 13, Sandringham Drive, Liverpool.

AS NURSE-MATRON in a small cottage hospital in the country. Earnest Christian Woman wanted. Some training in nursing essential. Scotchwoman, Established Church, preferred.
Mrs. MAXWELL, Castramont, Gatehouse, N.B.

AS HEAD NURSE for a nursery of 25 children between 2 and 4 years of age. Lady required. Must be experienced. Knowledge of Kindergarten preferred.—MATRON, Babies' Castle, Hawkhurst, Kent.

USEFUL HELP wanted, thoroughly domesticated, to do work of a small house and a little needlework. Quiet home offered to a kind, companionable Christian. Moderate salary.
F., 24, Park-road, Wimbledon.

A USEFUL MAID wanted, over 30, to superintend wardrobes. Youngest child twelve years old.—Apply by letter to
Mrs. C. F. FOSTER, Pinehurst, Cambridge.

NURSE.—Wanted, an Evangelical Christian as Nurse to two children, elder 6½, younger nearly 2½. Wages £22, and all found except beer.—Apply, first by letter, stating age and particulars, to Mrs. HEWITT, 25, Argyll-road, Kensington.

A GOOD PLAIN COOK wanted, for a small, quiet family. Ten miles North of London.—Mrs. KNIGHT, The Grove, Waltham Cross, Herts.

COOK OR GOOD GENERAL wanted for small Y.W.C.A. Institute. Housemaid and young girl kept. Boy for boots and knives. Must be abstainer.
M., Stanhope House, Blandford, Dorset.

GOOD PLAIN COOK wanted, in small private family. Housemaid kept. Wages £18. All found but beer.—Apply before one o'clock to Mrs. LLOYD, 97, Denmark-hill, S.E.

GOOD PLAIN COOK wanted immediately in small family. Housemaid kept. Apply by letter, or personally between the hours of three and six.—Miss DAVIS, Earlsfield, St. Anne's-hill, Wandsworth.

COOK.—Respectable, trustworthy Woman wanted as Cook in a boys' school.—Mrs. HOWELL, New Hall College, Sutton Coldfield, near Birmingham.

GOOD PLAIN COOK (abstainer), willing to assist in housework, wanted, in a Christian household. October 16.—Miss ANDREWS, 100, Campden-hill-road, Notting-hill-gate.

GOOD PLAIN COOK wanted by a Lady, living alone. Thoroughly trustworthy. A Christian valued. Middle-aged preferred.
Miss PERRY, Shrublands, Chelmsford.

A GOOD PLAIN COOK, age between 30 and 40 preferred, also a **HOUSE-PARLOUR-MAID,** wanted in a quiet family of three.
35, Brondesbury-villas, Kilburn.

GOOD PLAIN COOK wanted (Kitchenmaid preferred). Decided Christian valued. Must be fond of country.—Mrs. HORTON PARTRIDGE, Dunstan House, Elmdon.

TWO SERVANTS WANTED, for the country. Thorough General Servant, able to do good plain cooking, also young House-Parlourmaid. The family are abstainers.
Apply to 57, Gordon-square, W.C.

AN EXPERIENCED PARLOURMAID wanted. Five servants kept. Wages £22 and all found.—Mrs. KIMBER, Lansdowne Lodge, West Hill, Putney Heath, S.W.

GENERAL SERVANT.—Wanted in a small Christian family, a trustworthy General Servant, who can cook well. Age under 30. Abstainer. Personal character. House-parlourmaid kept. Most comfortable situation.—Write, stating wages and length of character, to
B. C., Elmdene, Ridgway, Wimbledon, S.W.

AS GENERAL SERVANT, a truly Christian Woman wanted, in South Hants, by an old Gentleman. Healthy, active, fair reader. Wages £25, increased as merited.—C. O., Mr. Evan Williams, 14, Ascupart-street, Southampton.

GENERAL SERVANT wanted, by a Lady whose husband is abroad. Nurse kept for children (two). Must be trustworthy. Wages £12.
S., 16, Minford-gardens, West Kensington-park.

LADY HOUSEKEEPER wanted in Clergyman's small school (three boarders), who in return for comfortable home would give her services. Should be middle-aged. Domesticated and willing to be useful. Musical preferred.—REV., c/o Waters, 97, Westbourne-grove, Bayswater, W.

HOUSEMAID, thorough, single-handed. Help given. Age between 25 and 30. Wanted the beginning of November.—HERBERT W. TAYLOR, Esq, Hadley Bourne, High Barnet.

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WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

SERVANTS SEEKING SITUATION.—Miss LOVEJOY offers comfortable home to respectable servants. Lodging 3s. and 3s. 6d. per week. Provisions provided at moderate charges. Established 1881.
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J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

BEDFORD HOTEL, London.—93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
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INVALIDS can be received in the house of a Physician, in healthiest suburb of London. Skilled nursing, massage, Weir-Mitchell and electric treatment and baths. Terms moderate and inclusive.—COMFORT, c/o Messrs. Newman & Co., 39, Moorgate-street, E.C.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 11s. 6d. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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Is now at work. She has vested the property in eight Trustees, of whom Lord Polwarth is one. A considerable sum of money needed to clear liabilities. Eighty beds for soldiers, sailors, and their relatives. A sleeping cabin can be provided and named by any donor of £20. Gospel Services in the Hall every night. Inspection invited. The SPEEDWELL is nearly opposite the Portsmouth Town Railway Station. Hotel accommodation for visitors.—Full particulars on application to Mr. A. GRIGSBY, Manager; or to Miss ROBINSON, Soldiers' Institute, Portsmouth.

MISS HAYWARD, daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs.—Terms upon application to 23, Avenue-road, Southend, Essex.

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RAMSGATE. — Workers' Rest. — Ladies seeking to regain health by prolonged seaside residence, good food, and thorough rest, are welcomed by Mrs. W. HATHAWAY, Finsbury House. 15s. to 21s.

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FURNISHED COTTAGE to Let for Winter months, St. John's, Woking, facing Common. Evangelical ministry. Postal telegraph office. Seven rooms, large garden, 16s. weekly.—WILLIAM CATLIN, 17, Claremont-squsre, Pentonville, London.

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A PRIVATE HOME for Ladies, (established 1875) suffering from Hysteria, Neurasthania, Spinal Paralysis. Neurotic Dyspepsia, Neuralgia, and other affections of the Nerves, in a bright, cheerful, sea-side Health Resort. Dry bracing air, sheltered from the north and east winds. Pure water, perfect sanitation, beautiful scenery. Home comforts and amusements. Highest references. Hydropathy, Massage, Medicated baths, Weir-Mitchell method and Electric Treatment.
PROPRIETOR, Clevedon, Somerset.

TORQUAY.—Sharon Home, Chelston, receives person needing rest, also convalescents.—For particulars apply,
HON. SECRETARY, Chelston Manor.

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October 10, 1890.

The Christian.

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Notes and Comments.

NEXT week we hope to give portraits and sketch of General and Mrs. Booth, of the Salvation Army.

We trust that many of the friends of Mr. and Mrs. Courthope Todd will be able to call and congratulate them on the completion of their first decade of daily work on behalf of young people engaged at theatres. Their invitation to an "At Home" on Thursday, 16th inst., will be found on p. 26.

It is painful in the extreme to read the criticisms of some present-day progressionists. A correspondent of *The British Weekly* a fortnight ago spoke of having in his younger days heard much in Wesleyan Methodism of "blood-curdling references to the blood." This language was very suitably rebuked last week by Dr. Weymouth, who said of the Methodist preachers of the last generation:—

> They were men who delighted to remember and to tell how the blood of Jesus "cleanseth from all sin," and to recount the virtues of "the precious blood of Christ as of a lamb without blemish and without spot," apart from which there is no hope of salvation for us. They would dwell, moreover, on the necessity of our drinking (spiritually) of that same blood. Perhaps it is that which "curdled" the blood of Mr. W. Lile Stone. But these words (John vi. 53-56) fell from the lips of our adorable Saviour Himself! Are *his* words to be scoffed at and made the subject of a ghastly joke?

We heartily endorse these words. Those who are offended by "the blood" come very near to companionship with blasphemers. There is nothing harrowing in that view of Christ which regards Him as the great offering for sin; there is, however, much that is humbling, and here the fleshly mind affects indignation. A loving proclamation of Christ as He who "poured out his soul unto death," with assurance that "we have redemption through his blood," is good news, because it shows the way to God. We would that "the blood" were in the experience of all Christians all that God is prepared to make it for the blessing of sinners. Let it be more vigorously preached to the acknowledgment of the wisdom and glory of God, and we shall see greater things than hitherto.

Writing as we do at the close of the Church Congress of 1890, we cannot but regard its varied discussions as for the most part very timely and practical. There have been no sensational papers, and no exciting controversies. In one of the opening sermons, by the Bishop of Manchester, and in the presidential address of the Bishop of Durham, special attention was given to the questions of Capital and Labour, and this prominence was afterwards maintained. Two considerations were wisely urged—that clergymen should hesitate to take for granted that they were fitted to interfere as those who understood these questions, and workmen must be made to understand what was the Church's true position in relation to them. That position was—that while Christianity taught there was a common brotherhood, with its abiding duties, among men, the Socialistic theory of an absolute equality was baseless.

The Congress might with advantage have been spared much that was said on the subject of betting and gambling. It would, said the Dean of Rochester, be impudent and unjust to ask that the Prince of Wales should retire from the racecourse, because the withdrawal of men of position and education would only multiply abuses. To many persons who are behind the scenes in these things, it is painfully manifest that the patronage of the turf by men of position tends more than anything else to spread the all but universal mania for betting on races. Their open withdrawal would be a vast gain to national morality. On the matter of card-playing, the Bishop of Beverley said from the chair:—

> It was worth while to teach our children to play whist for whist's sake. (Loud cheers.) He was doing it himself just now, without any sort of points or gains. (Hear, hear.) Any game that was worth playing at all was worth playing without a stake. (Loud cheers.) He did not judge his brother, but they must try to educate their children rightly, and do what they could to fight against the terrible evil which was sapping the foundations of society.

This utterance was preceded by the following from Captain Judge:—

> He was fond of playing at whist. (Cheers.) He was the keeper of his own conscience, and nobody would make him believe that playing for threepenny points or losing half-a-crown, which he could well afford to do, was a sin against God. (Cheers.)

If this be so, and everywhere in modern society youths are brought into contact with men whose pleasures are in losing or winning half-crowns, those parents are to be commended who refuse to train their sons to be proficients in games which are attended by customs which "are sapping the foundations of society."

We have much more pleasure in commending a most useful discussion on "Systematic Instruction in Religion." Many adult church-goers, averred Principal Moule, did not know their Bibles at all in any first-hand sense. The remedy for this, he urged, was to take a good broad surface of Scripture for diligent consecutive exposition. "If," said the Bishop of Wakefield,

> "There was more of that sort of teaching than was the case, there would, perhaps, be less of what Bishop Wilberforce once described as 'a few texts floating here and there in the turbid wash of your own feeble fancy.'"

Such consecutive and thorough Biblical teaching would be a blessing almost without a parallel in thousands of English parishes, just as the absence of it is one of the greatest losses and perils congregations in English churches now sustain. On no topic before the Congress were papers more valuable than on this.

The discussion on "Home Reunion" led to no practical issue. Admirable was the tone of proceedings in relation to the deputations of Nonconformists with which the Congress opened, but there would appear to have been need for the advice of the Archbishop of Dublin, that before any general action could be taken there must be a personal cultivation on the part of the clergy of fraternal relationships. The brotherly and hospitable entertainment on the 29th ult. of ninety Nonconformist ministers of his diocese by the Bishop of Lichfield was a beautiful illustration of this counsel.

On the last day of the Church Congress at Hull, Archdeacon Farrar introduced the subject of the "Ethics of Commerce" with a tremendous indictment against modern methods of trading that was like a forewarning of doom; while a manifesto was presented on the same week by a special committee to the Union of Congregationalists at Swansea, which affirmed that "wrong was never so intolerable" as at present. The same difference obtained in these Swansea meetings themselves. The presidential address by Rev. T. Green spoke strongly of the existing dangers of the secular element in Congregational Church life, and this was followed by a paper of a young Leicester minister on the feebleness of Nonconformity in certain important parts of England. But in the discussion which succeeded, Rev. J. Guinness Rogers deprecated these depressing views. The truth is, "pessimistic" and "optimistic" are becoming utterly misleading terms, used without discrimination, and, instead of indicating the temperament of different men, do no more than emphasise the different standards they apply to the problems of society.

A discussion on Brotherhoods was provoked by Archdeacon Farrar. It is not surprising that earnest men should be concerned for the unreached masses of the population, but not by wandering friars or men under special vows is the work of thorough evangelisation to be done. The Bishop of Liverpool showed how fallacious are the arguments used by the advocates of Brotherhoods. He said:—

> We need neither Robert Elsmere, nor a revised Book of Sports, nor a Continental Sunday. We shall obtain no solid lasting results from a vague restless altruism, or music, or dancing, or pictures, or theatricals. These things may touch the skin of the evil; but they do not reach the heart. We need nothing new, nothing but the old story of the cross, the blood, the love, the power of our Lord Jesus Christ. The true solution of the problem is to rouse our lay communicants all over the land, and awaken them to a sense of their responsibilities and duties. We want a revival among our communicants quite as much as among our non-worshipping classes. The laity of our Church are not where they ought to be in the direct work of Christ. There is a sad gulf between the churches of the first century and the English Church in the nineteenth century. A mischievous habit of leaving all religion to the parson of the parish has overspread the country, and the bulk of lay Churchmen seem to think that they have nothing to do with the Church but to receive the benefits of her means of grace, while they contribute nothing in the way of personal active exertion to promote her efficiency.

We have here an indication of the true remedy for the ineffectiveness of present effort. The lesson is of more general appli-

cation than at first appears, for active discipleship is a desideratum abroad as well as at home. Mr. Reginald Radcliffe writes:—

Possibly the Bishop's mind contemplated appealing to the laymen of England only. But surely his entreaty should be sounded out for the benefit of the laymen of the whole world, in order that the evangelisation of the untaught nations may be thus expedited as the Lord of the harvest would have it be.

At the Wednesday's meeting of the Congregational Union, Dr. Mackennal read a paper, which opened with these powerful words:—

There had perhaps never been a time in English history when a Christian profession had been so ostentatiously ignored in all departments of Government as during these later years. The disingenuousness of Parliamentary debate, the prostitution of Parliamentary opportunities to Parliamentary purposes, and the unscrupulousness of party tactics, base insinuations, calculated violence of language, the habit of irritating opponents in order to evade the point at issue, distinct falsehood of statement, the use of subtleties of speech to convey an untrue immediate impression—all these things, which characterised alike the four parties into which Parliament was divided, called for the sternest reprehension. The affairs of a Christian nation were conducted in an un-Christian manner.

Manners travel downwards, and the example of the highest assembly in the land is so much in danger of corrupting sources of action everywhere as imperatively to demand, far and wide, a like stern rebuke.

To some it might seem that the deliberations of these religious conferences will end in the utterances which marked them. We would rather hope that the attention given to the matters of discussion indicate an awakening to the terrible temptations and the shortcomings which are the grave perils now upon us.

Mrs. Besant has been endeavouring to explain to the people of the Irish Metropolis the mysteries of Theosophy, but our Dublin contemporaries assert that her audience in the end of the lecture "had just as much idea of what she was talking about as when she first took her stand upon the platform." Like her predecessors, Colonel Olcott, Madame Blavatsky, and others, Mrs. Besant has no message to convey which he that runneth may read, and her mission to the Irish people is, therefore, likely to be as unsuccessful as theirs. "Learn of me," says the philosopher, "and ye shall find restlessness." "Learn of Me," says Christ, "and ye shall find rest."

It is proposed to commemorate the centenary of John Wesley's death by the restoration of Wesley's Chapel in the City-road, London—a building which, erected in 1778, is still in existence. It is open to question, however, if some plan more in accordance with the object of Wesley's life and labours might not be found, and one too which would appeal to the wide body of sympathisers with Wesley's work who are found outside the Wesleyan communion. "The world is my parish," Wesley said, and perhaps the centenary would be most fittingly commemorated by an effort to send the Gospel of Christ to some part of that vast parish not yet reached.

We are not about to urge that too much prominence has of late been given to the consideration of social questions in connection with religion, but it is necessary to point out that the attitude of labour in regard to capital is not invariably in keeping with the teachings of Christ. The appeal to the Sermon on the Mount can be made from both sides, and if the master owes a duty to his servant, the servant is none the less bound to recognise Christian ethics in his dealings with the employer. The golden rule of Jesus applies all round.

The Congregational Union.

A very earnest and practical tone marked the meetings of the Congregational Union at Swansea last week. Among the subjects which came under consideration were the prevalence of gambling, which Rev. W. Spensley denounced in all its forms; the decay of Sunday observance, in the discussion of which Rev. T. Robinson (Colchester) said that "the scenes at the Pelican Club, where ruffians in broadcloth desecrated the Sabbath, reminded them of the scenes which preceded the fall of the Roman Empire"; and, of course, the question of Disestablishment. We only refer to this now because one of the speakers (Rev. Dr. Thomas, of Liverpool), in alluding to this subject, made an important reference to "Home Reunion." In Disestablishment he saw the hope of union between the Church of England and all evangelical Churches. While the Establishment continued, every attempt at union would prove a failure. But if free, the Church of England might still continue to be Episcopal, retaining all its forms and officers, and the sorely needed union would be possible.

The opening address of Rev. Thomas Green, the Chairman of the Union, sounded what seems to us to be a needful note of warning against the introduction of the secular element into our Church life. One of the evils which must result from this will be the practical extinction of some of the smaller churches, while churches in larger towns or wealthy suburbs may become "theatres of variety," turning on "all available force in the secular direction and finding nothing left for directly spiritual effort." Is not this a real evil? If by "literature, nursing, athletics, and entertainments," the Church becomes more popular, of what value is its popularity, if it becomes less spiritual? There are expressions of practical Christianity of which the Lord at his coming will take very special note (Matt. xxv.), and which the Church has too long neglected. We believe neither in Brotherhoods nor Sisterhoods, but we do believe that the spiritual work of the Church will be more effective when to the poor, the fallen, and the sick, a truer and more practical sympathy is shown. But while going far in this direction, it is needful to be warned against so secularising the Church that it would cease to be a spiritual power. For, as Mr. Green points out, the present development is giving theology a subordinate place, and often ignoring it altogether. This is a result disastrous in the highest degree.

If the Church ceases to be a witness for the truth, she might as well cease to exist. Savourless salt is worth less than nothing. And we are thankful to believe that where theology is ignored "the scantiest harvest is reaped, while the dogmatic Churches have hitherto taken the multitude." So long as sin exists, and men have a conscience that accuses them of it, so long will theology, dogmatic and evangelical, be needed, if men are to be saved in the highest sense.

In a paper read by Rev. T. Simon, of Leicester, it was stated that in that town "the Established Church had made advances in a greater degree than all the Nonconformist denominations in the town put together." The value of this statement depends, of course, upon the kind of teaching given in the Nonconformist churches. If the Church of England there teaches a clearer and bolder evangelicalism, that is enough to explain her greater progress, and the fact would then become a confirmation of the Chairman's statement.

We must allude to another point in the Chairman's address. "Many of the churches," he said, "were very busy at the present time in the formation of societies to supersede themselves. They must not let the Church idea be crowded out by the multiplicity of their organisations, though these organisations might be the offspring of the Church itself." This is, in our judgment, an evil that needs to be carefully watched. What are many of our societies and guilds and bands but so many confessions of the Church's failure? We endorse and would emphasise the statement with which the President concluded his address, that "by clinging to the spiritual ideal of Church life a greater amount of good would be accomplished than by dependence on the new developments of the secular element."

"BURIED-ALIVE" NUNS.

A Berlin telegram says:—"The myterious nunnery commonly called the 'Nunnery of the Buried Alive' at Naples, which has been closed against outsiders for four centuries was opened on October 4, by order of the Minister of Justice. In spite of the strenuous opposition of the doorkeeper, the police entered by the windows. Sixteen nuns were found within, in a state bordering upon insanity. They were covered with rags, and their surroundings were of the most filthy description. Many had forgotten how to speak, and the demeanour of all of them was more that of animals than human beings, but those who were induced to talk expressed themselves as perfectly resigned to their fate. The cause of the raid upon the nunnery was a desire to recover a young girl who had been banished to the place on account of a love affair objectionable to her family. The latter, being unable to communicate with her, had complained to the police, and an order from the Minister of Justice for her removal was obtained. She was found to be a mere skeleton, and her parents became half crazed at the condition in which she was discovered. The nunnery has been closed and a strict investigation ordered by the Governor of Naples."

A *Times* telegram from Berlin says:—"Ten more nuns have been released from the subterranean dungeons of the 'Nunnery of the Buried Alive' at Naples. Among them were eight young women who had been incarcerated against their will by order of their parents. The police have been ordered to visit all nunneries in Southern Italy which are closed to the public. Cardinal Sanfelice has left Naples for Rome, to obtain instructions from the Pope on the subject. Immense excitement has been created by the disclosures."

REQUESTS FOR PRAYER.—For blessing on the following:—Meetings to be held by Mr. E. Arrowsmith, for children and young people, in the Town Hall, Banbury, Oct. 19 to 27——A mission in the Union Tabernacle, Wandsworth-road, S.W., to be conducted by Mr. J. J. Scroggie, from Oct. 12 to Nov. 2.——A mission to be held by Mr. John McAuliffe, at King's Heath, Birmingham, Oct. 11 to 19.——Services to be conducted by Mr. H. Murch, at Hurstpierpoint, Oct. 12 to 26.——A day of prayer for missions, at Devonshire House, Bishopsgate, Nov. 6.——A fifteen days' mission, to be held at Carrickfergus, Ireland, by Rev. W. Hay Aitken, commencing on Sunday, Oct. 19.——Missions at Bignold Hall, Forest Gate, E., and West-street Hall, Carshalton, Surrey.——A mission at Paisley, by Mr. W. Forbes, to begin on Sunday, Oct. 12.——On behalf of an aged Christian and her fatherless children, that they may see God's hand in an important decision now impending.——That many souls may be gathered through efforts during the coming winter, in three much-neglected districts of the Staffordshire Potteries.——For one of God's children who is now passing through the furnace in consequence of the past; that all may be overruled to the Lord's glory.——A mission at Rugeley, Staffs., by Mr. W. Notman.——Work among young women at Halifax.——A mission by Mr. W. Mapstone, at Hayling Island.——At Haywood, conducted by Mr. Isaac Skidmore.——PRAISE: For blessing realised during a mission recently conducted by Miss Smith and Miss Bax, at Bundoran, and prayer for an effort they are about to enter upon in Frederick-street, Belfast.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE WORD IN CREATION.—John i. 2, 3. It is a distinct loss to many of us, whose lives are spent in the heart of great towns, that we miss those enlarged conceptions of Nature which are suggested by the far horizon of the sea, the outlines of distant hills, the snowy summits of the Alps, or the outspread panorama of woods, rivers, and pasture lands. And the privation affects us principally in this, that contracted views of Nature sometimes carry with them more limited views of God's being and glory than if we dwelt in habitual contemplation of the vastness and splendour of his Creation.

One of the first thoughts which occurs to the devout mind, on emerging from the straitened conditions of city life into the larger world of Nature, is to reproach itself that it has entertained such dwarfed ideas of God. And whilst it does not abate one note of the tender *Our Father*, it adds to it the deep bass of the Psalmist's awe, "Great is the Lord, and greatly to be praised, and his greatness is unsearchable."

Such thoughts open straight on the passage before us. We look, and rightly, on the Lord Jesus, as Brother, Saviour, Friend; but do we always conceive of Him, as invested with the awful glory of Godhead? We cannot be too intimate and tender in our relations to Him; but we do well sometimes to go outside to see what He has done, that we may know how great He is, who is so near and dear.

"The same was in the beginning with God."—At first this seems merely to sum up and repeat the previous verse. But it does more. It tells us that He who was before the beginning was also at the beginning, and that that face-to-face fellowship, which had subsisted before all worlds, was in active exercise at the august moment when the ever-blessed Trinity proceeded to create. Do we not detect it in the sublime colloquy: "Let us make man"?

"All things were made by Him."—The Greek is very significant: *All things became, i.e.*, came into being, *through Him.* This *became* is in striking contrast to the *was* of the previous verse, and indicates the passage from nothingness to being. *Became, i.e.*, all things emerged out of nothing at the creative fiat. *Became*, the universe appeared, as a fairy palace or the fabric of our fancy in a dream, suddenly looming on the vision. There is a beautiful parallel in another passage of this Gospel, in which our Lord affirms, "Before Abraham came into being, I am" (viii. 58).

The preposition "through" is always used of the office of our blessed Lord in the work of creation (1 Cor. viii. 6; Col. i. 16; Heb. i. 2), and is full of meaning. It leaves God the Father as the origin and source of all things, so that the elders are justified in their perpetual ascription of worship before his throne (Rev. iv. 11); but God the Son, our Lord, is the organ through which the creative purpose moves. Through Him the infinite God utters Himself in his works.

In the archaic record of creation with which the Bible opens, two phrases are to be noticed—*created* (i. 21, 27) and *God said* (which occurs ten times). Into each of these we must now read the announcement of this text. Note those three acts of creation. Whatever else we may concede to men of science, we must insist on retaining these for God, and ascribing them to our Lord. And whenever God is said to speak, we must listen for the well-known accents of a voice we love.

It was the voice of Jesus that said, "Let there be light," and the new ethereal substance spread like a haze of glory through space. It was the hand of Jesus that made the expanse between cloud and sea, in which the birds fly (Gen. i. 20). It was the bidding of Jesus that drove the turbulent waters from the land into the ocean-bed which He had scooped. It was the thought of Jesus to splinter the mountain peaks, to thrust the frozen glacier down into the valley by inches, to pour forth the rivers, and to shake down over the hills the falling foam of the cataract. It was Jesus that carpeted the earth with flowers, and devised the innumerable sorts of plants, and planted the noble forest-trees. It was Jesus that rolled the stars on their orbits to tell forth the glory of God, and to keep time on Nature's dial. It was Jesus that made the fish to flash in the deep, the reptile to creep in the brake, the fire-fly to glance through the forest, the birds to sing in the woods, flocks to browse on the hills, and herds to traverse the prairies.

It was Jesus who created the human nature which, in after years, He was to assume. He made man in the image and after the likeness of what He was Himself to be in the fulness of time. What strange emotions must have filled his heart as he built up that first man from the red earth.

"Without Him was not anything made that was made."—This is added to make exceptions impossible. The Greek is very emphatic, *not one single thing.* You must not except angels because too great, or emmets because too small; not worlds because too ponderous, or dust-atoms because two insignificant; not electricity, or light, or heat, because too ethereal, or the ichthyosaurus or toad because too ungainly. The hand of inspiration writes the name of Jesus where artists put theirs, beneath all things in heaven and on earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers.

> "Not a flower
> But shows some touch, in freckle, streak, or stain,
> Of his unrivalled pencil."

"In Him was Life."—We must light up these words by his own: "As the Father hath life in Himself," the source and fountain of all being, "so hath He given to the Son," that is, in the subordinate position which He voluntarily assumed for the purposes of creation and redemption, "to have life in Himself." All life is of God in its original reservoir; and all life is in the Lord Jesus, as a cistern of supply, from which all demands for life of every sort are met.

All natural and physical life, all animal and intellectual life, all spiritual and religious life, is in Him. The whole universe of living things was not simply brought into being by Christ, but it is kept in existence and sustained in living beauty by the constant communications of his fulness, as a vale is kept in fertile beauty, luxuriant with vegetation, by the spray of a perennial waterfall. As the Word, He creates; as the Life, He sustains; as the Word, He declares God; as the Life, He communicates his essence. "As the Word, He is God without us; as the Life, He is God within us."

Apart from Christ, you may exist; but you have no life in you. "He that hath not the Son of God, hath not life." He may have many attractive and amiable qualities, much that is correct in behaviour, and beautiful in appearance, but he has no *life.*

But if you are in Christ, opening all your being to Him, door behind door, back into the most sacred chambers of your being, so that He has free and unhindered entrance into your entire nature, then, as the Nile, descending through the channels cut by the Egyptian peasantry, bears life and fertility into their gardens and cornfields, so will He bring his own life, the life of God, life indeed, into you, and though you were dead, yet shall you live (John xi. 25).

(1) *Say No to your Self-life.*—It is in proportion as we curtail the self-life that we increase the Christ-life. Michael Angelo was wont to say of the chippings that fell thick on the floor of his studio, *While the marble wastes, the image grows;* and so as we chip away ourselves by daily watchfulness and self-denial, the life of Jesus becomes more manifest in our mortal body (2 Cor. iv. 10, 11). A rosebud may be grafted into a briar, but the briar must never be allowed to put forth its own shoots beneath it, or they will drain away its strength, so the gardener is ever mercilessly budding them off. After the same manner must we deal with every assertion of self. "I have been, and am, crucified with Christ..Christ liveth in me."

(2) *Yield to the Christ-life.*—This is the law of all natural forces: if you want them to help you, you must yield them obedience. In using them, you are less their master, and more their slave, than you suppose. They are willing to toil for you day and night, but on the one condition that you should study and obey the laws of their operation. And it is so with respect to that greatest of all forces, the life of the Son of God. It is throbbing in every believer's heart. And the difference between Christians consists in this, that some ignore its presence, or, at least, are very careless of its promptings, whilst others are ever on the alert to translate into instant obedience, the tiniest impressions. As you yield to the Spirit of life which is in Christ Jesus, you become more conscious of his blessed strivings within, they increase in number and power, and bear you forward, as when the ocean pours its tides up an estuary or river, and reverses the direction of its flow.

(3) *Replenish waste by going again to the source.*—There is so much leakage in us that we soon exhaust what we have received. The oxygen absorbed by the blood is soon exhausted by its contact with the waste of our tissues, and needs to be drawn back through the veins to be soaked again in the air of our lungs; so does the freshness of the Divine life within us need to be daily renewed, and we must go back to Him in whom it is ever brimming, that out of his fulness we may receive, and grace for grace. It is in the reading of his Word, in waiting upon his ordinances, especially in the Lord's Supper, that the inner life becomes thus replenished and "fulfilled with his grace and heavenly benediction."

"The Life was the Light of Men."—All true life is luminous. The lowest forms of

physical life are light, as when the keel of the vessel ploughs up the wave, and leaves long lines of phosphorescent glory in its wake. And who does not know of some community which has been lit up by the glow of some noble life! During his life in our mortal body, Jesus could not be hid; no bushel of obscurity sufficed to conceal Him. And now, when He enters into contact with any soul or life, that soul begins to glow, that life to shine.

We are like so many unlit candles, some of coarser and some of more refined texture, clustered together in a darkened chamber, but not one of us able to dispel its gloom, or cope with its dense obscurity; but just so soon as we touch Jesus Christ, or are touched by Him, we begin to sparkle and shine. His Life is Light. "Arise, shine, for thy light is come." "Awake thou that sleepest, and arise from the dead and Christ shall give thee light."

These then are our closing reflections:—

(1) How great must He be, through whom this great universe was made, who was one with God the Father in its inception, and one in its execution. He could not have been less than God, or the infinite, had not found adequate expression through his means. Only the Infinite can be the channel for the Infinite.

(2) We may learn something of the beauty of his mind. The beauty sleeping in a seed reveals itself by the colours of the flower as they unfurl to the sun, and the fragrance that fills the air. The beauty in the unexplored heart of a friend reveals itself in the verses we suddenly light upon, or the books which fall into our hand. The beauty of the artist's mind is discovered in the pictures or statues which he has produced. And what revelations are made to us of the beauty of the conceptions of our Lord as we arm our eyes with telescope or microscope and study the infinite above or the infinite beneath.

(3) We can trace some lingering remnants of the grandeur of our original nature, in that we ourselves, sinful and fallen though we be, are able to admire the works of his hands, and to repeat his "very good" of all that we can see of his power and skill. Devils seem devoid of this power, for they are pictured as haunting uninhabited and desolate places, roaming through desert places, and infesting the ruined heaps of the past.

(4) We can understand the miracles and parables better. In the one, our Lord was simply re-asserting his original power over nature; as when Ulysses returned after years of absence, and bent with ease the bow which had defied the efforts of all who had essayed to use it in his absence. And in the other, He simply read out the meaning which He had hidden in vines, and seeds, and natural processes; for all things around us are made after the pattern and type of spiritual realities.

(5) We may be sure that He who made can and must redeem. It is impossible to suppose that He through whom all things were made could stand by and see them vitiated and spoilt by sin, without making a single effort to arrest the progress of the devastator, and to restore the universe to its pristine beauty and order. We are not then surprised to learn that the same paragraph, which tells us that all things were created by Him, also tells us that it pleased the Father by Him to reconcile all things to Himself, whether they be things in earth or things in heaven (Col. i. 16-20).

He who is the Alpha must also be the Omega; He who created by a word must redeem by his blood; He who originated must see that He is not robbed of the fruits of his toil; He who said, "Behold, I make," must also say, "Behold, I make all things new."

Deleterious Literature.

AN ADDRESS AT DUBLIN CONVENTION,

By Rev. THAIN DAVIDSON, D.D.

The memorable bonfire at Ephesus (A.D. 59), when £2000 worth of pernicious literature was destroyed on one afternoon, may teach us a much-needed lesson. I suspect there are few private libraries that would not be the better for a considerable weeding; and as for the circulating libraries and railway bookstalls, why, there are tons' weight of printed matter that ought to be committed to the flames.

The historic conflagration I refer to was one of the direct results of St. Paul's powerful preaching of the Gospel; and, rest assured you may, that when God's pure truth is faithfully proclaimed, and is taking hold of the community, there will be a prompt endeavour to stem the tide of evil occasioned by an ungodly press.

The people of Ephesus were downright in earnest that day. No half measures would satisfy them. We read that "they brought their books together, and burned them before all men: and they counted the price of them, and found it 50,000 pieces of silver." They made a clean sweep of the whole business. A good afternoon's job, was it not? Don't you see the people running out of their houses, with their arms full of the deleterious stuff? Cumbrous papyrus volumes and pamphlets; great greasy rolls of vellum—fine stuff for a fire. See how it blazes! The little boys of the city dance with delight around the crackling, burning pile.

WHAT A SENSATION IN TOWN!

I haven't a doubt there were men looking on who were in a rage. They said: "What a shame to destroy all those interesting books and parchments! What fools you are to waste in this way hundreds of pounds' worth of property! If you don't want to read these books yourselves you might at least give other people the chance of reading them." "That is just what we won't do," said these sturdy iconoclasts, "if they are not good for us, they are not good for you, nor for anybody else. They have wrought quite enough mischief already." So they give a fresh poke to the burning mass, and won't leave it till the last leaf is consumed to ashes.

Now it is not too much to say that the light of that bonfire shone over all Asia Minor. "So mightly grew the Word of God and prevailed." It will always be so. Every blow administered to the prince of darkness is a stimulus to the progress of Christ's kingdom.

I only wish we could see such a bonfire, in London, Edinburgh, and Dublin, of the unwholesome literature which every week is being poured forth upon the country. To the spread of this poison is unquestionably due a large proportion of the impurity and crime and scepticism which we all so much deplore. There is not a greater hindrance to true religion in the land, and to that high moral tone in the community which is so essential to the national welfare than the issue from the press of sensational, indecent, and atheistical publications. Only check that issue, or destroy that production, and you will clear out of the way an immense impediment to the progress of the Gospel.

It is hardly possible to overestimate the power of the press for good or evil. There are waves of influence daily rolling out from Fleet-street and Paternoster-row and other well-known printing and publishing quarters in many of the large towns, which reach the remotest ends of the earth, and dash up even against the shores of the Antipodes.

Be assured, the great battle between truth and error is to be fought, not with swords and rifles, but with types and printing-presses; and it is a battle in which every one of us can and ought to take a part. Such are the facilities now presented by the press and the post office that everyone who is enthusiastic in any particular cause makes abundant use of paper and printers' ink; and when we see the enormous sale of frivolous and trashy literature and the untiring efforts made in certain quarters to propagate soul-destroying error, we must feel that every Christian incurs a grave responsibility, and is guilty indeed of a gigantic sin of omission, who is not making positive effort to scatter the seed of pure and saving truth. Everyone who does his best to stamp out a bad book and disseminate a good one is working for the benefit of his race.

If you ever visited the castle of Wartburg, you have doubtless been shown a great black blotch upon the wall, which they tell you was made in this way:—When Martin Luther was in this retired spot, he was so haunted by the devil that at last, in a fit of righteous indignation, he took up his inkpot, and hurled it at the imagined figure which he took to be his adversary. The pot broke upon the wall, leaving an ugly splash behind; but the devil vanished, and never troubled him in that fashion any more. I will not guarantee this story to be literally true, but I am very sure of this, that a well-administered pot of ink has often put the devil to flight. He has often had more reason to fear the pen than to fear the sword. Ah! had we an outpouring of the Spirit of God upon the land and a revival of genuine religion, certain it is there would be a clean sweep made of the vapid, trashy literature which at present abounds, and our libraries and bookstalls would be filled with a very different class of pabulum for the mind. There are newspapers, and periodicals, and pamphlets, and books, which men of the world daily devour to their moral detriment, but which they will not touch nor look upon from the moment they are converted to God.

Some of you, I believe, have scarcely a conception of the amount of moral poison that is every week being sent forth from certain printing-houses all over the land. It is simply awful. Infidel tracts in tens of thousands, attractive works of fiction in which a covert attack is made upon the Christian faith:

FILTHY AND DEMORALISING JOURNALS,

betting newspapers, and ton-loads of frivolous and sensational rubbish. The mischief that is done is incalculable. Our young people are inoculated with the deadly *virus* or ever they are aware, and an appetite is formed for a style of reading which blights and withers up every sound moral principle in the soul. Preachers, Sunday-school teachers, and Christian workers of all kinds labour under terrible disadvantage, solong as the young are filling their minds with the trash to which I refer. In our best efforts to build up the cause of God, our way is sadly blocked; and, like Nehemiah when he was eagerly essaying to rebuild Jerusalem, we may say, "There is much rubbish."

How many instances have come under my own notice, of young men who have come to disgrace and ruin, and have frankly owned that it was the perusal of some vile journal, or obscene novel, that first led them into the path of wickedness. I know it is a matter of grave concern to not a few Christian parents that agnostic views (just a genteel name for infidelity) are spreading in the public schools where their sons are being educated, and that through the dissemination of poisonous literature. And here is a brief extract from a letter received from a God-fearing youth in a small provincial town:—

Can you kindly advise me on the following matter? There is in this town a tradesman who is an atheist, and lately he has begun to exhibit in his shop window some of the writings of B—— and other infidels. Also he has in his window a print of the Crucifixion, and underneath it these words, "An Historical Fiction." In other ways he is trying to bring atheism before the public, and his shop is in one of the main thoroughfares. Can you direct me as to the best method of counteracting his influence?

It is a fact that the Secularists and advocates of what is called "Freethought" have determined to make use of the printing press to an extent that has not yet been attempted for the propagation of their mischievous principles.

With a zeal worthy of a better cause they are circulating their publications in workshops and factories, and in every rendezvous of working men, and are trying hard to create the impression that every form of religion is but superstition. Now, to be forewarned is to be forearmed. It may not be possible for us to get hold of these sheets, and make a bonfire of them; but the next best thing to destroying a bad book is to circulate a good one; and, thanks to the many excellent Religious Tract and Book Societies, there is no difficulty whatever in furnishing ourselves at a trifling cost with an abundant supply of such ammunition.

FIVE KINDS OF DELETERIOUS LITERATURE

are doing great injury to the faith and morals of the country.

First I must name such *filthy publications as are unblushingly sold in the streets of London*, especially in the more central parts, which pander to the lowest passions of human nature, and defile everyone that touches them. Nothing has a greater tendency to sap the vitality of a nation than the spread of such unclean sheets; nor is it less than a disgrace to our British civilisation, that periodicals of the kind I refer to are sold with impunity. It is more than time that the Legislature stepped in to put a stop to the loathsome traffic; and thanks are due to Mr. Samuel Smith, M.P., and others who have been moving in this direction.

The venerable John Angell James, of Birmingham, once remarked that to advanced age he felt the baneful influence of a vile book which had been put in his hand when he was quite a boy. I refer, secondly, to *atheistical and freethought literature*. Much of it is so outrageously coarse and blasphemous that, happily, it defeats it own end; and no man, though not a professing Christian at all, who has a spark of refined feeling, can do otherwise than turn with loathing from it. I have been so freely pelted with tracts and periodicals of this sort, coming from an unknown source, that I am pretty familiar with the subject I am speaking of; and most of you would scarcely credit the depth of base profanity to which some of these writers descend.

Thirdly, I regret to have to allude to certain *so-called Christian journals*, which, by sapping and undermining the vital doctrines of evangelical theology, are doing more, in my firm belief, than all the infidel publications put together, to turn men away from the Gospel of Christ. Can anything be more unworthy, more mean, than the conduct of some of these journalists, who have amassed considerable fortunes by addressing themselves to the religious public of the country, and, having acquired position and influence, are now unscrupulously using these to uproot the Gospel from the land. Fourthly, I mention *trashy and frivolous novels*—2s. ones in gaudy covers, piled upon the railway bookstalls; and costly three-volumed ones in calf and gilt; which are throwing around gross vice an air of knight-errantry and romance, and unfitting their readers for the sober duties of common and prosaic life.

High up in yonder window you observe a dim light burning far into the silent night. You ascend the stair, and softly open the door, and ask, "What are you doing?" Replies a young voice, "I am reading." "What are you reading?" "A book." "I suppose; but—what book?" (for already it is stuffed away out of sight); and you find it is some sensational rubbish,* fitted only to emasculate and pollute the mind. How ill-prepared for the serious duties of life must that young person be who last night was wading through chapters of magnificent knavery and high-life wickedness. Ah! life is neither a farce nor a tragedy. Men are not all either knaves or heroes. Women are not all either furies or angels. Out with all that silly, foul, destructive literature, which tries to ennoble the mean and to whitewash iniquity! I bring against it this indictment, that it has proved the ruin, temporal and eternal, of tens of thousands of men and women, who at one time gave promise of a happy, honourable, and useful career!

In the fifth and last place, I mention *the Sunday newspapers*, which are doing a great deal of moral harm amongst our artisans.

Too few of our working men are found in the House of God; but even amongst those who do attend public worship on the morning of the Lord's day, I find many whose Sabbath afternoon is devoted to the newspaper and the pipe. And it does not require much spiritual discernment to see how unfavourable this must be to the growth of a real piety. But, indeed, it is not the Sunday newspapers only that are injuring the moral tone of society, for the prominence now generally given in the daily and weekly press to racing and betting news is making it a terrible instrument of evil. Some of you, probably, have scarcely a conception of the extent to which this curse of betting and gambling is spreading through all classes of the community; and I am grieved to say that the newspaper press is the greatest factor in propagating the evil. It is quite pleasing to know that two or three secular journals now refuse to admit betting and sporting intelligence to their columns, and it is a question how far we who profess to be Christians are justified in receiving into our family circles any periodicals that encourage this baneful vice.

What I have said has been under the profound conviction that the Christian Church is not fully alive to the enormous mischief which an unprincipled press is inflicting on the youth of our land, and that it is high time that a pious patriotism bestirred itself to grapple with the evil.

* Under this head I may include the "Penny Dreadfuls" and all the cheap frivolous trash on which multitudes of the young are daily feeding.

A NATIONAL PROTESTANT CONGRESS will be held in Portman Rooms, London, W., on Oct. 27, 28, and 29. The object of the Congress is to unite Christians of all evangelical denominations in the discussion and defence of our national Protestantism. The subjects selected for consideration embrace the most important religious questions of the day, and the speakers include many well-known exponents of Protestant doctrine.

CARDINAL LAVIGERIE AND SLAVERY.—Rev. J. C. Bracq, of Philadelphia, in *The Missionary Review of the World*, for October, says:—"One of the special features of Cardinal Lavigerie's work is the bold endeavour to stop slave-hunting by the sword. He proposes for Africa the revival of some of the old religious military orders of former days, moving about interrupting the work of the slave traders. Whether or not this part of the programme is realised, the campaign will take place, and volunteers are preparing for it. Will not these volunteers be a danger to Protestant establishments in Africa?" The Cardinal has described his work in a volume to which the writer refers as follows: "Great as his services have been to the anti-slavery cause, his anxiety to give the history of a work in which he is one of the chief factors; his parsimony in dealing with those who preceded him and prepared the ground for him; his *finesse* in making his *Œuvre antiesclavagiste* Roman Catholic; and his self-glorification, have led us to ask ourselves if this modern Urban II., this contemporary Peter the Hermit, has not much of Loyola in his spirit, and something of Boulanger in his methods? Be that as it may, it is certain that Protestants would do well to reflect before giving the Cardinal their money or their praises."

MRS. AHOK, OF FOOCHOW.

Rev. R. W. Stewart, C.M.S., whose wife interpreted for Mrs. Ahok when in England, writes to us:—

Many will be grieved to hear that this lady, who hastened back to China to her sick husband, did not arrive in time to see him again in this world. The last mail brought word that he had gone to be with his Saviour, and that she had not yet reached Foochow. What a bitter home-coming for that poor soul! She needs our prayers sorely.

It was a feeling of intense pity for her fellow-country people still in heathen darkness that led Mrs. Ahok to leave her home, her husband, and her only little boy, to plead with the women of England to go and "save them," the burden of her addresses might be summed up in these words, so frequently on her lips: "The Chinese are like lost sheep, you must go quickly and find them; they are in utter darkness, give them the light of God." With her whole heart she gave herself to this work, not caring to spend any of the precious time in seeing the wonderful sights of England. "Let me have

A MEETING EVERY DAY,"

she said, "or two, if possible, that I may tell a great many people, and then go back quickly to China." In about 100 days she had over ninety meetings. Even before she had finished all that were arranged for her, letters from China made her feel anxious about her husband, and she felt she must at once return home.

Mr. Ahok was fully in sympathy with his wife's object in coming to England; indeed, she often said she came as his "substitute." During his illness he wrote as follows:—"I realise how great God's grace is in allowing Mrs. Ahok to visit England, and I am so thankful to all the Christian friends who have helped and been kind to her. Many good people rejoice with me in this visit of hers, while others laugh and say my wife has been stolen away by the Christians. Tell Mrs. Ahok that I have been a little sick for some weeks. I find it very restful staying quietly at home. This slight illness has greatly benefited me, and drawn my heart nearer my Saviour. Tell Mrs. Ahok, please, not to worry at all about me."

When this letter reached England Mrs. Ahok had started on her way back to China, feeling impelled to return thither, yet sorry to leave before her work was finished. With much earnestness she implored those who were to take her place at the remaining meetings to give as her last message the words, "Come over and help us. The people of China are dying, dying! They are without God; oh, quickly come and save them." How solemn do her words seem now,—"dying," passing away day by day out of our reach.

"A million a month in China are dying without God." Oh, that the words might ring in the hearts of all Christ's servants rousing them to self-sacrifice in the cause of the Master we profess to love; leading some to follow the example of these dear Chinese servants of Christ, who only ten years ago were bowing down to idols of wood and stone, but who now show a love and devotion to the service of the Master that puts many of us to shame. May our pity and prayers be called forth for Mrs. Ahok in her terrible bereavement. She will have yet other sorrows to bear. Many will sneer and ask "Where is now thy God?" Our letters tell us of the heathen relatives standing round like vultures, watching for her husband's death, to seize on his property before she should return, and that it was possible she might, on reaching home, find herself almost penniless. May the Friend of Widows protect her!

SAILORS AT CONSTANTINOPLE.

No one acquainted with Constantinople can fail to realise without hesitation the great need that exists for the Rest there, under the superintendence of Miss H. L. Green-Armytage. The sixth report of the work, just issued, states that, in spite of manifold obstacles, last year's endeavours were attended by encouraging results.

Among the lost sheep found was a young Swede, who had learned too sadly that "the way of transgressors is hard," and who came out boldly on the side of Christ. Another attended the meetings very regularly, but could not find peace. A little tract called "Faith or Feeling" was given to him, which was the means, in God's hands, of bringing him to decision. He came the next morning, saying "It is all clear now; God has heard me and taken me. Now I must write to my old mother; she has been praying for me eight years. It will be the best letter she ever received from me, I'm sure." One who was really anxious about his soul attended the meetings, and found the seeking Saviour. He said: "I have got the Lord now in my heart, and no one will be able to take Him away from me; and even should my ship go down, I am not afraid, for I know I shall go straight to Him. How I love this place, and thank God for bringing me here. It was all his doing." The boatswain, shipmate of the former, who was brought to the Lord about the same time, told us how he had thrown all his novels overboard; "I don't want them now," said he.

The temperance work is fruitful; those signing the pledge have been led to join the Bible Reading Union. Copies of the Scriptures have been distributed, and ships visited as usual. Peculiar difficulties beset the work, for wrongdoing is unrestrained in the city, and the road to ruin is made attractive in various ways. Miss Green-Armytage writes:—"We who labour in the Rest are made to feel the almost overwhelming opposition of the enemy of souls in every effort we put forth to save the seamen from the traps and dangers which abound. This consolation, however, we have in it all, that the Lord of Hosts is on our side, and does save souls in our midst; otherwise the great enemy would not give us the trouble he does." Miss Kool, a lady from Amsterdam, who has had considerable experience in mission work in London, renders valuable assistance at the Rest.

THE MISSIONARY BUREAU.

From the time of its inception to the present, I have been keenly interested in this agency, and rejoice at the amount of good it has effected. To have aided thirty-nine this year into the missionary field, and to have counselled some 150 more, is no slight result. We have now before us the following candidates:—

Five missionaries for Mexico; the work is waiting, and they can be self-supporting. All that is needed is their passage money. Two for Cape Verde Islands. They are waiting to go as soon as funds permit, to work with a missionary already in the field. One for Eastern Bengal, where he will be afterwards maintained. Two for Johannesburg, who will be able to make their own way there, as soon as they reach their destination. For these, we need about £300.

Careful investigation has been made into all these cases, and it seems grievous that the work should be at a standstill for want of funds.

All communications to be addressed, The Missionary Bureau, 186, Aldersgate-street.

F. B. Meyer.

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MISSION TO WOMEN IN ST. GILES'S.

As we have previously shown, the Mission to Women which Mr. George Hatton commenced about two years ago, in connection with the St. Giles's Christian Mission, is a comparatively new departure. In a time of great public excitement, consequent on the non-discovery of the Whitechapel murderer, the incentive to go forward in the new enterprise seemed to be nothing less than a providential call. Happily the poorlost women who were now sought were not wanting in friends to subscribe funds for their reclamation! The gifts of those who had ample means were supplemented by the smaller offerings of others, so that three Homes in connection with this department alone were successively founded. These are now in full working order, and during 1889 no fewer than 750 women and girls found shelter in them, and thus had an opportunity afforded them of regaining an honest footing in the world.

As many friends and helpers will be aware, two of the Homes are actually in St. Giles's parish. The roomy old house in Drury-lane could not be more conveniently situated for its purpose, and it affords accommodation for fifty or sixty inmates at one time. The smaller establishment at Seven Dials, and once a disreputable public-house at that notorious centre, will receive about half as many. This is not only a house of refuge for many who find no other open door; it is besides a veritable Gospel lighthouse in one of the darkest quarters of Western London. The Training Home at Kentish Town is an old-fashioned house, with an exceptionally large garden; and, being admirably adapted for its purpose, it provides accommodation for about thirty inmates, who are carefully trained for domestic service.

It should be remembered that this is no mere local work; the helping hand is extended to all in need in all parts of London. This fact has been recognised by the police authorities, who have co-operated with the Mission in the most cordial manner. Both by day and by night there are always found some friendless women and girls without homes, and without means to get even a temporary lodging. Who shall take pity on these to save them from the perdition which threatens them? The policeman or the mission agent is more than likely to be the only friend in need who will confront such in the hour of distress; and hence the ex-Commissioner at Scotland-yard humanely ordered that "all such are to be at once taken to the nearest police-station, in order that the inspector on duty may communicate with the secretary of the St. Giles's Christian Mission, who will receive them into one of the Mission Homes until permanently relieved and cared for, the Mission defraying all the expenses." Those who assist in such an enterprise will realise that nothing could approach nearer to the truest Christian charity. Those who have given once, when they hear of the hundreds who have been saved, will be prompted to give again.

Of course it will be borne in mind in connection with such a work as this that a proportion of those who are reached are not all "lost" in the conventional sense. Whenever the opportunity occurs, a young woman who has not fallen at all, will be saved for life from the fate which threatens her. The work is necessarily a somewhat costly one, and money from the general fund may at times need to be given to keep the exchequer replenished; but it is one which the Christian friends of erring young women will not allow to be minished and brought low for want of supplies. There was a worthy man who contributed largely to such work, and who was wont to say that he could not bear to think of any young woman being turned away through lack of means to meet her case.

As might be expected, the most valuable testimony to the value of the work comes from the girls and women themselves. The letters received from many who are now doing well in the world are of the most encouraging character, and their gratitude will at times find expression in their solicitude for relatives who have not experienced similar happy deliverance. It need hardly be added that the Mission seeks the salvation of the souls as well as the bodies of these unhappy creatures. It deserves to be still farther extended, because it is carried on in the name of the Lord, who came "to save that which was lost."

Mr. George Hatton has returned to 4, Ampton-street, Regent-square, W.C., and though he has not recovered his health the work will still be carried on with vigour.

GOSPEL WORK IN SPITALFIELDS.

Many of our readers will recollect that on the retirement some time ago of Mr. W. J. Lewis, on account of ill-heath, from the Spitalfields Gospel Mission, his place as superintendent was taken by Mr. James Sharpless.

The Mission premises have now, however, passed into other hands, so that in future Mr. Sharpless will carry on home visitation, lodging-house and open-air work, under the general title of "Home Visiting Work."

He writes from 14, Sidney-square, E.: "I am glad to say our people have not been scattered through the closing of the hall, as Mr. Holland has kindly taken them into George-yard, where they now feel at home. Mr. Holland will also gladly answer any inquiries respecting myself, or the work I am now engaged in, having known me intimately for over twenty-nine years."

TEETOTAL VITAL STATISTICS.—Dear Sir,—With a view to the demonstration of the benefit of abstinence from alcoholic beverages in the promotion of longevity, I am endeavouring to obtain as full a list as possible of abstainers of forty years' standing and upwards; and I shall be greatly obliged if your readers who come under this category will kindly forward to me their names, with residence, age, year of signing the pledge or of beginning continued abstinence, and occupation. And I shall be happy to send forms to any who may be generously disposed to help in the procuring of signatures.—I am, yours faithfully,

Thomas Snow.

Underbarrow Parsonage, Kendal.

NEWCASTLE-ON-TYNE.—Mr. A. Draper writes from the Soldiers' Home, Spital Tongues:—"A rich wave of blessing has been poured out upon the men in barracks here. We have just concluded an eight days' mission, held at the Home. The gatherings were good each night. Several soldiers were truly converted to God; believers were quickened and strengthened in their Christian life. Leading men of the town conducted the services. We praise God for his goodness, and give Him the glory. At the Home two Bible-classes are held weekly, and largely attended. We should be thankful if some kind friend would send us a few Bibles, Sankey's hymns, tracts, or help us in any other way to carry on this noble work among our soldier-friends in this garrison."

THE GREAT AFRICAN FIELD.—Rev. J. Vernall, C.M.S. missionary, Lagos, West Africa, writes:—"In Africa some 700 languages are spoken; the great Negro family, living mostly in the Southern Soudan and around the Gulf of Guinea, speaks 195 languages and 49 dialects. If we were to send two missionaries to each people speaking a distinct language, we should want 1400 workers, whereas I suppose there are not as yet more than 500 all told in Africa. The Soudan is a great belt stretching 3500 miles across the continent, with between 80 and 90 millions of people. At Lagos there is, in connection with the C.M.S., a self-supporting native church of six congregations, of which the largest has a membership of 1300. There is a Native Church Missionary Society, employing eight native agents for work in the regions beyond and around. God has done great things, whereof we are glad; but more remains, for there are still in the island of Lagos some 3000 heathen and Mohammedans.

Young Men and Vice.

ADDRESSES AT THE Y.M.C.A. CONFERENCE, BIRMINGHAM, SEPT. 25.

IN the absence of Lord Lichfield, the president of the Birmingham Y.M.C.A., the chair was taken by Mr. A. M. CHANCE. He said there were many signs of encouragement in the present day in connection with temperance. Many now consider it "bad form" (1) To exchange drinks over trade bargains. (2) To take "nips" between meals. (3) To enter a public-house bar unless as *bonâ fide* travellers.

The wide-spread establishment of cocoa-houses was another happy indication. In closing, the chairman made a spirited protest against the fact that eight columns of one of the leading local newspapers were filled on the previous day with betting and sporting news. It was his conviction that nothing but the grace of God can eradicate the passion from the heart of the gambler.

The Hon. and Rev. Canon LEIGH said that the heroes selected by God, as recorded in the Old Testament, were all young men. He quoted a number of instances in which doctors, sailors, miners, and others had died for the salvation of their fellows. Surely Christians above all men ought to be ready to make some sacrifice to save some poor brother from ruin. This is the argument for total abstinence: ready to deny oneself for the sake of Christ and our fellow-men. The ruin wrought is so awful that it causes men to bind themselves together to withstand it. He appealed to the members of the Association to do all in their power to advance the cause of temperance.

GAMBLING.

The Hon. and Rev. EDWARD LYTTELTON said it is hard to say where gambling begins.

What does a man say when he plays for little sums? It makes the game a little more exciting. Of what is that excitement composed? It is born and bred of covetousness. Gamblers say, No; they do not want another man's money. But if you ask, "Then why not play with counters?" they make no reply. Gamblers are not sportsmen enough to play a game unless it is to save their own money or to win somebody else's. Gambling stands on a different footing to drink and gluttony. They are only sin when carried to excess; but a man cannot gamble without sin, even in moderation. If total abstinence from drink is needed, much more from gambling. When we understand the matter rightly, we see that we are not possessors of our money, only stewards. Few subjects occupy so much space in the Gospel as the use of money. Is it good stewardship to risk one's money to get excitement, at one's own expense, if need be, but preferably at the expense of another?

A corpse of a suicide was lately found. Beside it was a letter in a bold handwriting. In it the dead man pleaded with young men to keep away from gambling as from poison. Suppose you and I came across the body of a suicide. I ask, "Why, who is this?" You say, "A friend of mine." "Why dead?" "Through gambling." "Who taught him?" "I, for little sums." Where would be your refined and subtle arguments then?

What about trade and investments? Trade may be mixed up with gambling, but it need not be. Trade, in its essence, is honest service of our fellow men. In investments, the first consideration should be, not is the interest high, but will the use to which it is put be good or bad? Gambling begins in every case where covetousness comes in. The same holds good with the Stock Exchange. The speaker believed that the committee do their best to keep the house pure. They were nearly sued at law the other day for blackballing a gambler. Stock and share investments are honest and useful operations of trade. They are so, so long as the investment is connected with good and honourable uses. Gambling and betting

RUIN EVERYTHING THEY TOUCH.

They have ruined all the associations connected with that noble animal, the horse. They are now going on to ruin two of the noblest games we have in England—cricket and football. Umpires and referees at football matches have had to be escorted from the field, in fear of their lives, by policemen, because a fair decision caused discontent amongst the gamblers. Let us band together, and endeavour at all costs to keep these noble games pure.

IMPURITY.

Rev. F. W. MACDONALD said: Next year the census will be taken throughout our land; but the supreme question will not be in the schedule. It is not, how many? but, what sort? The moral quality of our people is terribly deteriorated by the evils protested against to-night. But this question must go unanswered; for a sin-ometer has yet to be constructed.

Impurity, "the pestilence that walketh in darkness," is the cause of endless misery, sickness, suffering, and death. It is the root of every crime in the calendar. Its record is in every hospital, asylum, and gaol; and often on the gallows. It is not, however, by its fruits that this evil can be gauged. In itself, in the moral and spiritual defilement, is its chief curse. Almost every evil man may survive. Poverty, sickness, and even death may shoot their last bolt, and there is nothing more that they can do; the man himself survives. But, if rotten in heart; if lust is his lord, the man has suffered the supremest loss—he has lost himself. Redeemed for oneness with the Son of God, he has thrown himself away on lust.

Let us renew our covenant vows to-night, that, by God's grace, we will keep ourselves pure.

Impurity is not likely to disappear before education and culture, as intemperance, in a measure, does. Impurity is in no sense the sin of the slums. A high state of civilisation, a cynical disregard of religion and philosophy, these are the conditions under which it thrives. What humbling lessons we have learned during the last few years. There is hardly one of the more favoured and higher levels of English society that has not given humiliating demonstration of the fact. No exalted position gives a guarantee for even decency of behaviour. The only hope for the world concerning this great moral canker lies in bringing to bear on human life the distinctive power of Christianity. One touch of the hand of the Saviour of men will cast out more devils than whole centuries of philosophy. The religion of Jesus Christ is the only one that seriously

CONCERNS ITSELF ABOUT IMPURITY.

Under all the religious systems of the world lie vast sinks of impurity.

This matter of impurity is the central conflict for each man in his life's probation. The dread question for each man is whether this lust shall destroy him, or he shall destroy it? This appeal must be met by resources which Jesus Christ places at the disposal of the weakest believer.

It is recorded of a British statesman that when at one time the equilibrium of the European Powers was threatened, looking at the North American Continent, he resolved to call in the New World to reduce the balance of the Old. The power of the sensual is terrible. How can we bear up? Let us call in the other world; take hold on new sources of strength, by becoming humble, loving disciples of our Lord and Saviour Jesus Christ. We, on a sinful but redeemed earth, receive help and strength from heaven to work out the heavenly ideal here; and by and by heaven will give us our welcome and furnish our home.

A GOOD WORK NEAR HARROW.

THE Parish of St. John's, Wembley, about three miles from Harrow, has been visited lately by Mr. W. R. Lane, who conducted a tent mission in the village of Alperton. The vicar of Wembley, Rev. Alfred M. Maynard, had for a long time been anxious to reach the people in this part of his parish, and when he met Mr. Lane three months ago, and succeeded in gaining his promise to come with his tent, he had great hopes of the result, and he now feels that his most sanguine hopes have been realised.

From the very commencement to the end of the series it was evident that the Lord was working mightily. After the first night the attendance increased; night after night the tent was quite full. During the second week the borders had to be enlarged—part of the canvas wall being taken down—as many came who could not find room inside. The attention was most marked, a large number being those who never attended any place of worship.

After the first two or three days, several professed to have given themselves to the Lord; but during the second week the power of the Holy Ghost was most manifest, and the after-meetings were very impressive. One night particularly, after Mr. Lane had been urging those who had decided for Christ to confess Him openly, one after another rose to testify to the saving grace and love of God. Then an invitation was given for those to rise who desired to be prayed for. One mother rose and with tears begged that her son might be prayed for; then others for themselves, and the deep feeling, the tears, and the earnestness of purpose, were most touching, and hearts appeared to be broken down all round; many that night proving for themselves the truth that "A broken and a contrite heart, O God, Thou wilt not despise."

On the evening of the closing meeting the tent was crowded to excess inside, there being from fifty to sixty who could not find room, and more of the canvas had to come down. From 7 to 7.30 was spent in praise, and after the meeting had been opened with prayer by Rev. I. F. Andrewes, of Roxeth, the Vicar spoke a few words of thankfulness and earnest counsel, urging those who had accepted Christ to join themselves to some body of Christians. After a few words by Messrs. R. C. Morgan and R. Paton, Mr. Lane delivered an address, based upon Isa. liii. 1. Hearts were deeply moved by the impressiveness of his words. He urged, he entreated those who had not yet decided for the Master to do so. Having spoken in most plain and unmistakable language of the danger of those who rejected the call, he closed with a few hearty words of encouragement and counsel for those who had accepted. The effort throughout was supported by many Christian workers of various denominations from the district, foremost among whom was General Copland Crawford, who, in spite of his advanced age, was present with his daughter at almost every meeting.

"REGIONS BEYOND" (*Partridge*).—The current issue of this serial gives deeply interesting details of the work of Mr. McKittrick and his fellow labourers on the Congo. Miss Guinness describes, with much power and beauty, a journey from the province of Honan to Shanghai, after a year's labour inland. The pictures this month include a portrait of Mandombi, a Congo native suffering from sleeping sickness. This is a terrible malady, very prevalent among the natives on the banks of the lower Congo; and no medical treatment for it is at present known. Mandombi, a devoted young Christian, has come to England to die, in the hope that medical observation, as well as the results of a post-mortem examination may prove of benefit to others who may fall victims to this singular, but fatal disease.

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

I HEARD a beautiful story recently. As the pastor of a new charge mounted the steps of his pulpit, his eye caught a design made by white lilies, with the words formed by scarlet carnations, "Sir, we would see Jesus." The idea took full possession of him. He faced his congregation, and with tearful face said, "You want to see Jesus? Well, let us seek a view of Him." Whereupon he poured out his soul in prayer with this end in view. His sermon was greatly blessed, and many souls believed in the Lord. Oh, that every preacher may hear this inquiry, "Sir, we would see Jesus!"

The New England Evangelistic Association, with headquarters in Boston, continues its onward movement. The spiritual destitution of such States as Maine, Vermont and New Hampshire is deplorable. Whole villages and hamlets are sadly neglected, and where churches exist, orthodoxy is well-nigh choked by the rude hands of Unitarian scepticism and prevalent indifference. The Evangelistic Association is sending earnest men into these needy fields, and precious results follow. As incidental work it has provided pastors for twenty-nine churches, and temporarily supplied about eight hundred pulpits. As the outcome of one evangelistic visit in a destitute region one hundred and sixty-seven persons publicly confessed Christ. More than a hundred families were represented by these converts.

A ride of 1500 miles from Boston has brought us to the city of Minneapolis, in the State of Minnesota. Already this city numbers nearly 140,000 souls, while its twin sister city of St. Paul, ten miles away, has a population of about 120,000. The Missionary Training Institute founded by Dr. Guinness is in the former city. It is at present without a president, as Dr. Mabie, its first president, has gone on a tour of the mission fields round the world. There is a stirring missionary spirit in these quarters. The Churches and Missionary Boards are deeply exercised over the difficulties of encouraging and utilising this great movement.

No doubt the old methods will become more elastic to meet the new demands, and possibly independent societies will be organised in many sections. The American Board represented by the Congregational churches will meet soon in this city, when great missionary problems will receive careful and prayerful attention. Of this we will speak hereafter.

The Union Evangelistic services now going on are encouraging. The daily Bible lectures are well attended. The next Evangelistic campaign of this scribe will be held in St. Paul. Other Evangelists are at work. Messrs. Moody, Whittle, Munhall, Hammond, Thomas Needham, &c., hope to send cheering reports from the fields where they labour.

A blessed Missionary Convention was held recently in Indianapolis. There were present representatives of several Missionary Societies, and missionaries representing seventeen languages. A wonderful spirit of consecration came upon the delegates. The Convention appeals for *one hundred thousand missionaries* to enter the ripening fields of the world. Is not this a day of great things? Shall we limit the Holy One of Israel?

MANCHESTER WOMEN'S TEMPERANCE ASSOCIATION has recently had the benefit of addresses from Mrs. Nye, of Coventry, Miss Needham, of Openshaw, and Mrs. Hind Smith. Work is carried on among prisoners, and a new Home for Inebriates has been established at Fallowfield. Mr. Samuel Lamble, of Higher Broughton, is treasurer.

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RUSSIAN JEWS FOR PALESTINE:

SOME FACTS AND SUGGESTIONS

(BY AN EYEWITNESS.)

PERHAPS the testimony of an eyewitness to some facts connected with the present influx of Russian Jews to Jerusalem may be welcomed by your readers. Reference has recently been repeatedly made in these columns to the persecution of God's ancient people in Russia. It is harrowing to hear details from the refugees themselves, as they pass southward along the Syrian coast *en route* to Jaffa. It appears they have great difficulty, in some provinces at least, even to escape from the land of their sorrows. The commonest rights of humanity are denied them there; but not only so, they are not at liberty to migrate. *Extermination*, not banishment, is the merciless design of their enemies. So that, even where the expenses of the journey to Palestine or elsewhere can be met, escape through the frontiers or at the ports, is only effected through some system of false passports which money obtains. So some of the Jews, themselves just escaped from Russia, tell me. As to this point I am not informed from any other source.

Some twenty to fifty families are landed weekly in Jaffa, the seaport of Jerusalem. There are three or four lines of steamers having a weekly or semi-monthly service from Constantinople and Russian ports. These are crowded with refugee Jews. The writer recently had occasion to take passage in an Austrian streamer from Beyrout south. I was a "deck" passenger, and found myself in a crowd of Israelites, who, with their effects, filled and more than filled every available place on the ship. Many were old men and women. There were many families; some were apparently very poor, and others not so. A number were to be seen at the hour of prayer, with the light wrap worn at prayer over head and shoulders, with phylacteries on forehead and hand, with their sad faces turned towards the holy city, praying and reciting in concert. Many of the older women were also devout.

It was pathetic to see how these people, so terribly "scattered and peeled," "a nation wonderful from the beginning hitherto," had only escaped the greater oppression of Russia to encounter the lesser cruelty of others. Everywhere they are a prey. Every other race and religion may heap indignities upon them which they must bear. This I witnessed. There were some comely maidens among these Jewish passengers. One of these I saw insultingly caressed by some young sailors—Austrians I think. Another shrank back as the coarse hand of a Mohammedan boatman at Jaffa chucked her beneath the chin. She and her friends were unresisting, but the writer promptly interfered to prevent its repetition.

It was also heart-rending to see the treatment of these homeless ones in disembarking. No expostulations availed to prevent the Mohammedan boatman from throwing their boxes and packages from the deck or ladder into the boats below, by which everything breakable suffered. But this was of little moment compared with the handling of the passengers themselves. To say they were treated like cattle would fall short of the truth. I saw little babes passed from boat to boat, hanging by a limb just as happened, while the mother shrieked in a frenzy of terror. I saw old men, after getting down the ladder into one boat, laid hold of by several rival boatmen and pulled back and forth in a most painful way, while the terror on their faces is indelibly fixed on mind and heart. The helplessness of all, in their ignorance of the language (Arabic) was pitiable.

I give these facts, not only to show to those who are looking for our Lord's return how the beginning of the end has indeed come, but to make a practical suggestion or two. One has reference to the needs of these poor emigrants upon their arrival at the port of Jaffa. Through the bounty of some Christians in England, could not some suitable person be stationed at Jaffa who would meet each steamer with all arrangements made for landing them without imposition, insult, or needless suffering, and who would also arrange for their journey by waggon to Jerusalem from Jaffa? Such a one must know Arabic and Russian, if possible. He must be so introduced and so circumstanced as to command respect, and be able to call for consular interference if necessary. Probably one of Christian and not Jewish nationality would be best. This, it seems to me, should be done, if for no higher reason, on the principles of common humanity. If the representative in question was also able to use the golden opportunity of their stepping for the first time on the sacred soil of Immanuel's land, to speak to their hearts of their Messiah, how great would be the gain! A Jewish citizen of Jaffa did come off to meet some of his co-religionists. But he was able to accomplish little on their behalf in comparison with what the occasion called for.

Another suggestion is that the opportunity of this Jewish exodus be embraced by there being sent forth one or more Jewish missionaries, equipped with the needed languages, whose work would be to join these steamers as they moved, say, from one port to the next, speaking to the Israelites of their Messiah. After a day or two thus spent on one steamer, the missionary could go northward again to meet and accompany the next steamer. The exceptional opportunities each steamer affords for getting the Hebrew New Testament into the hands of those for whom it is intended, could be made use of by the missionary. He should be willing to endure hardness, taking, like most of the Jews he seeks to reach, a "deck" passage on these coast steamers. He might find in their exiled condition and great suffering a mellowing preparation for his message.

Is not all this a work within the ability of Rev. J. Wilkinson, the honoured director of the Mildmay Mission to the Jews and his co-workers? The writer would heartily commend it to him. Would not such a service, wrought continually in the present chief route of Israel's prophetic return to their own land, leave an indelible impression upon them as a whole, as they continue by hundreds and thousands to crowd homeward? And how great would be the honour of any who contribute toward the enlightenment of those who, though they may not now be converted, will yet constitute the faithful "remnant," which, in the fast approaching time of "Jacob's trouble," will withstand the claims and blasphemous pretensions of the Antichrist—"the third part," which will be brought through the fire, and for whose deliverance and full conversion Christ will "suddenly come to his temple!"

FORTHCOMING CONFERENCE IN PARIS.—The Committee in Paris of the Evangelical Alliance have arranged for a Conference upon the work of the Gospel in French-speaking countries, to be held from October 14 to 17. The circular of invitation says: "These meetings will have a two-fold object. They will be meetings for consecration, and for the study of practical matters (among them the work of evangelisation). It will be a happy thing to ask for an outpouring of the Holy Spirit at the beginning of a new year of work, and will also be very useful to study together various questions in view of the urgent needs that press upon us." The subject proposed for meditation and exposition is: "Jesus our salvation, our hope, our model, and how to develop the Christian life and activity in and among us." The subjects for discussion include—evangelisation, after-meetings, visitation, and tracts, special difficulties of work in Catholic countries, temperance, medical missions, &c. All communications respecting the meetings should be addressed to M. Louis Saulter, 14, Avenue de l'Alma, Paris. Friends from England and Scotland will have a cordial welcome.

For the Young.

LITTLE KATHLEEN;

OR, SUNNY MEMORIES OF A CHILD-WORKER.

By Annie R. Butler,

Author of "Stepping-stones to Bible History" (I. and II.) "Glimpses of Maori Land"; &c., &c.

II.—*Life in Switzerland.*

When Kathleen was six and a half years old, her father's health obliged the family to go and live in Switzerland. For Kathie this change was delightful. Young as she was, she had eyes and a mind to admire the grandeur and beauty around her, as well as a heart to adore the God who had made it all; and the three years spent in the Rhone Valley and in Lausanne did much to develop her innate love of nature. To her the glorious mountains, the smiling valleys, the sparkling lakes, were all objects of unceasing wonder; and she revelled in their beauty until her little being seemed to thrill with delight. It was a pleasure to call her attention to anything lovely in nature, for one was sure of a ready response.

But, with all her admiration for the grand and beautiful, there was a simplicity about Kathie, which was very refreshing. Such a child-like child she was! To gather hedgerow and field flowers and make "surprises" with them for her friends—this was an unfailing delight. How constantly she would wreathe all the plates on the breakfast table with flowers, putting, perhaps, in the middle, texts which she had written.

Nature to Kathie was full of "treasures." It furnished her with "collections" of dried leaves, pressed flowers, and "precious stones" (*i.e.*, pebbles and crystals of pretty colour or shape). Or she would, maybe, come bounding in with radiant face to exhibit some tiny mosses which she was about to plant in her garden.

"There, now, look, papa! isn't that little one beautiful?"

And just like a rill on its way to the torrent would the merry musical voice prattle on about the grand findings of the day.

Several brothers had by this time been added to the family, while, later, came a warmly-welcomed little sister. With these younger ones Kathie's influence was wonderful. With all of them she was thoughtful and kind. In her they had a truly wise little mother-sister.

As Kathie had a decided mind of her own, and a superabundance of life, energy, and inventiveness—a perfect wealth of resource—she was bound, whether with older children or younger ones, to be recognised as leader. But they always loved to follow her lead; no clashing of wills was possible in the presence of her gentle tact, persuasive powers, and unselfish spirit. The boys would be turned aside from doubtful pursuits, and engaged in a dozen pleasant ways before they had time to think about the matter. Sometimes she would bring them in dressed as strolling minstrels in odds-and-ends attire, and with musical instruments taken from the fireplace or selected from amongst the kitchen utensils. How her merry eyes would twinkle! And the fun would finish up in peals of laughter.

Sometimes rough romps and trials of strength, with a give-and-take accompaniment of cuffs and bumps, would be the safety-valve by which a little of the superfluous steam of her exuberant vitality was let off.

Anyone who had seen the buoyant natural life of this little child might have echoed in all good faith Hetty Bowman's lines:—

> Not a bit too good to live;
> Mother need not fear.

And yet, with all her buoyancy, she had a very timid, nervous temperament, from which she might have had to suffer much as years went on. Few, perhaps, seeing her power of self-control of late years would have guessed how she had to struggle to attain it. If any small accident happened to her brothers, she would first break the news quietly to her mother, and then go backwards and forwards quickly to fetch water or sponge, or anything else that was wanted. But when the necessity for exertion and self-repression was over, her mother usually found herself with a second little patient on her hands.

"Mother dear," she would say, "I *tried* to say it as quietly as possible, so as not to frighten you."

Light-hearted as our little Kathie was, too, her conscience was sensitive to any approach of sin, even when it took a form which would not have troubled many another child.

For instance, when she was about five years of age, a friend came to the house, who brought a box of *pain d'épices* for the children, which they, of course, very much enjoyed. Some time afterwards the same friend came again, and that night, after her prayers, Kathie burst into tears, saying—

"Oh, mother, I have been such a wicked little girl to-day!"

When asked what she had been doing, she confessed that when she saw Madame V—— the thought came into her mind that, perhaps, she had brought them some more *pain d'épices;* and she could not forgive herself for the naughty, greedy thought.

Another time, the Christmas of 1887, the girls at the school which Kathie went to were in great distress because their holidays began later than those of other schools; and one of them said:

"It would be better for Mademoiselle to go and 'feed geese'* than to be keeping us here when everyone else has holidays."

This speech amused Kathie, who always saw the comical side of everything, and she laughed heartily; and the next day some of her schoolfellows coming up to the house, they laughed over it together again.

After the girls had gone, the little one's conscience reproached her, and, going to her mother's room, she, with nervous haste, induced one of her little brothers who was there to run away; and then she locked the door and burst into tears, saying, with an intensity of feeling which almost frightened her mother,

"Oh, mother, I have been so wicked!"

Then she told all that had passed, and the mother said,

"But, my darling, did *you* say it, too?"

"No," she replied, "I didn't say it; but I laughed, and I reminded them; and that was just as bad."

Poor little child! She felt that she had been disloyal to the teacher whom she really loved.

Once, to a teacher's inquiry as to whether she had done *all* her lessons, she hastily replied that she had. She remembered immediately afterwards that there was one which she had not finished, but she was just rushing out to play with some of the girls, and did not go back to say so. She came back that night very quiet. Her mother saw that something was wrong; and, as usual, Kathie soon told her everything. On being advised to tell her governess all about it the next morning, she said:

"Do you think I might write a little letter? It would be easier than saying it."

She was told to do whichever she liked best; and she went away and wrote a most touching note, signing herself, "*Ta malheureuse petite élève.*" †

"Happy little Kathie," rather, we should say, with a loving Heavenly Father and wise earthly parents to whom at once to unburden any passing grief. For, the trouble once confessed, every cloud rolled away from the sunshiny little spirit, and all again was brightness.

Yet the guileless soul which so shrank from sin in any shape or guise in her own heart might have had much to suffer as years went on and brought her in contact with the unavoidable evils of "this troublesome world."

The Lord knew better than the dearest earthly friend what was best for her. She is safely shielded now—"rid of all those things that were in her an annoyance to her," and happy with the spirits of just men made perfect.

It is impossible to describe Kathie's enjoyment of her Lausanne school-life experiences. Her sociable, loving nature expanded in contact with other girls; and her frank, sunny ways took the hearts of both teachers and scholars by storm. The principal once said that, even when out of the schoolroom, she always knew when Kathie had arrived. From every side bursts of laughter would immediately arise, while above all rose the sound of her clear, merry, little voice.

All the girls wanted to be friends with her; and school-girl quarrels subsided quickly into peace when it was known which side Kathie had taken. Every one must needs side with her!

"My little girl quarrels with all her other companions, but never with Kathie," a lady said once.

Kathie entered into her studies with the same enthusiasm that she threw into her play; and her industry, intelligence, and very remarkable memory, enabled her always to keep ahead of companions older than herself.

"I never had a pupil like Kathie," said one of her teachers: "so good and studious, and so thoughtful for me!"

"*Elle babille trop.*"* Whatever might be Kathie's *inward* sense of sin, this was the only fault that others, whether at school or at home, could find with her.

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* *Paitre les oies* is a French idiom for which there is, perhaps, no exact English equivalent.

† "Your unhappy little pupil."

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* "She chatters too much."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 12, Exod. vii. 14—25; Mon., Oct. 13, Exod. viii. 1—19; Tues., Oct. 14, Exod viii. 20—32; Wed., Oct. 15, Exod. ix. 1—12; Thurs., Oct. 16, Exod. ix. 13—26; Fri., Oct. 17, Exod. ix. 27—35; Sat., Oct. 18, Exod. x. 1—15.

CHILDREN'S MISSION AT BRONDESBURY.—Special services for young people were held at St. George's, Brondesbury, from September 21 to Oct. 3, by Mr. T. Lewis Sayer. The attendance increased nightly, and great blessing rested on the work. Several competitions were held, and in these the young people took keen and active interest. A marked feature of the mission was a "White Cross" service for boys only, and special addresses to girls and young ladies. At the final service Revs. E. Welsh, Duncan Sillars, and J. Durran gave addresses to a crowded audience.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Banbury, Oct. 19—26; Leominster, Oct. 29—30. Mr. H. Hutchinson, Edge Lane, Oct. 7; Bowdon, Oct. 18; Longsight, Oct. 19; Manchester, Oct. 20; Croydon, Oct. 26—31. Mr. J. S. Tyler, Victory-place, Walworth, Oct. 12—14; Thorner, near Leeds, Oct. 19—24; St. Saviour's, Preston, Oct. 26—31. Mr. T. L. Sayer, Haverstock Hill Presbyterian Church, Oct. 12—24; Christ Church, Coventry, Oct. 26. Mr. H. W. Pewtress, Lecture Hall, Sunnyside-road, Hornsey-rise, Oct. 12—17. Mr. C. H. Collier, Cornwall-road Hall, Brixton, Oct. 20—22. Mr. Ed. Hughes, Trinity Chapel Lecture Hall, Brixton, Oct. 20—22. Mr. George Goodman, Matthias-road Mission Room, Stoke Newington, Oct. 20—22; Baptist Chapel, Dawes-road, Fulham, Oct. 27—31. Rev. Martin Hall, St. James' Church, Taunton, Oct. 18—23.

The Annual Meetings for Seaside Reports will be held at Princes Hall, Piccadilly, W., on Mon., Oct. 13, afternoon and evening; and at Strangeways Hall, Manchester, Oct. 20.

A RETROGRADE MOVEMENT.—A Bill is shortly to be brought before the New South Wales Assembly having for its object the repeal of nearly all existing legislation for the preservation in the colony of the sanctity of the Sabbath.—*The Rock.*

Dublin Christian Convention.

The seventeenth of these annual reunions took place last week in the Christian Union Buildings. A conversazione on Monday evening was a fitting preliminary. The chairman, Mr. John R. Fowler, J.P., referred to the first of these conventions, held in the Exhibition Buildings during the first visit of Messrs. Moody and Sankey. Numerous testimonies come to them of the great help the meetings of the Convention had from time to time been to clergymen in remote districts and to Christian workers in various parts of Ireland, who had come to this city for spiritual strength and refreshment. He regretted the absence from the meetings of the Archbishop, who was attending the Church Congress, at which his Grace was to read a paper on "Home Reunion." This subject, in which the Archbishop took such a deep interest, would have been brought before them by the Archbishop had he been able to be present.

There was a pleasant freshness about the subsequent meeting, inasmuch as the speakers were other than those who are usually met with on similar platforms. It seems desirable that there should be an increasing number of speakers as these Conventions increase, rather than that the teaching and exhortation should be confined to a few men, however devout and however able.

The first speaker was a veteran missionary of the Church Missionary Society in Ceylon, Rev. J. Ireland Jones, M.A., of Trinity College, Dublin. He has laboured in Ceylon since 1857, and after having been detained at home from ill-health for several years, is returning next month to his post at Kandy. He is well known for the stand he made in Ceylon against the Ritualistic tendencies of the Bishop of Colombo. Mr. Jones is the author of a handbook of Singhalese, and was chairman of the committee of revision of the Singhalese Bible.

The other speakers included Rev. J. J. Luce, Gloucester; Rev. Geo. Davidson, B.Sc., Edinburgh, and minister of Free St. Mary's in that city, under whose ministry the membership of the church has been raised from 250 to 1200; Rev. G. P. Taylor, M.A., an able and valued Presbyterian missionary in India; Rev. J. A. Macdonald, who has been a Wesleyan missionary for upwards of eleven years; Rev. Peter Thompson, director of the Wesleyan East End Mission in London, who gave additional zest to the Conference; Rev. Thomas Graham, M.A., Incumbent of St. Bride's, Liverpool, a writer and an able and spiritual preacher; Rev. Dr. Thain Davidson, of London, whose paper on "Deleterious Literature," which we reproduce at length, is a highly useful and timely manifesto on the abuse of one of the most important factors in our national life; Rev. Henry Simon, M.A. successor to Dr. Raleigh.

The subject of the first address, by Rev J Ireland Jones, was second to none in importance and interest—the consecration to Royal Priesthood. The Priesthood of the Lord Jesus Christ, and of those whom He has made a kingdom of priests to his God and Father, though it lies at the foundation of the Scriptural teaching in regard to holiness, has been conspicuous by its absence from the programme of conventions of this character. The truth of Christ in us has been affirmed, but the provision which God has made for us in our Great High Priest in the presence of God, and of the priesthood of all believers, has not received equal attention. With deep interest, therefore, we listened to the lessons drawn from the consecration of Aaron to the priesthood, in Levit. viii., and the ordinances of Exod. xxviii. We purpose to extend our notes of this valuable exposition in an early number.

We regret that want of space prevents our reporting even briefly the many excellent utterances of other speakers. A very interesting episode was the meeting of a few friends to meet Rev. J. T. Hallowes to discuss the

OPEN-AIR MEETINGS AT ARKLOW

and the attempt of the priests there to put down that form of the testimony of Jesus. It was suggested that nothing would do more to end the disturbances than sketches of the open-air meetings in the illustrated papers.

Mr. Hallowes is a quiet and resolute man, evidently not seeking notoriety, but having been divinely led, as he believes, to take this stand for the Gospel, determined to maintain his ground. It was felt by all present that the right and liberty of open-air preaching in many parts of Ireland was at stake, and for this reason they could not allow themselves to be howled and mobbed down.

Rev. Thomas Connellan (whom our readers will remember as the priest who swam ashore, leaving his boat on Lough Ree, came to London, and came out into the light under the teaching of Rev. H. W. Webb-Peploe), said that when asked about this work at Arklow, he had replied that he would be slow in starting it, praying and waiting on God for counsel, but once led to enter upon it he would hold on to it. He would be proud to stand by Mr. Hallowes. How are the Irish people ever to hear the Gospel? A most material help to Mr. Hallowes would be for others to do what he had done. The struggle would be short and the principle of open-air preaching would be affirmed.

This little gathering will have important results. Some who came questioning the wisdom and prudence of the movement, left convinced that God is in it, and that a forward step had been taken, the consequences of which, if his people are faithful, will be fraught with blessing to Ireland. The influence of the priests is on the decline, whether the Gospel or infidelity is to take precedence depends upon the faith and courage of the people of God.

A further interesting narrative by Mr. Connellan will follow in our next issue.

CHINESE TRACT SOCIETY.

The Chinese Religious Tract Society was organised in 1878 in Shanghai, for the purpose of circulating Christian literature throughout the empire. Missionaries and native Christians of different denominations took part in the organisation. The late Bishop Russell, of the C.M.S., was elected first president, and held the office during the remainder of his life. The Society has long since gone beyond the limits it first assigned itself—following the Chinese in their migrations to the Straits Settlements, India, Australia and New Zealand, to Japan, the Sandwich Isles, and America.

At a recent public meeting where the importance of tract distribution was being discussed by missionaries, all acknowledged the value of tracts to help the missionary to secure an audience or to introduce a conversation. Tracts are also highly prized because useful to leave for the purpose of deepening the impressions. Rev. Dr. Davis, of Soochow, the first recording secretary of the Society, said he had sent a printed circular to every missionary in China, to obtain information to make up the statistics for the missionary conference, lately held in Shanghai, and he was surprised to learn that so many conversions could be traced to reading tracts, to say nothing of innumerable cases where the tract paves the way for Christian work. He stated that the Chinese Religious Tract Society had issued more than a quarter of a million of books and tracts during the last year.

Rev. Charles Leaman, of Nankin, testified to the Christian life and triumphant death of one member of his church who was brought to Christ by reading the late Charles Schmidt's tract, "The Way of Salvation," and added that a man had taken a tract from a street chapel in Chefoo to a distant region where it was read and created an interest. Rev. Dr. Corbett followed up the work thus begun, and more than a thousand souls have, it is hoped, been converted in that region.

The heathen, in utter ignorance of everything pertaining to the Christian religion, might not understand a Bible given to him without note or comment, but he would comprehend the plan of redemption presented in a simple and plain way, and further, might, through reading a tract, accept Christ as freely offered to him in the Gospel, to the salvation of his soul.

The Chinese Religious Tract Society is composed of foreign and native Christians of all denominations. It has its headquarters in Shanghai. Its work is carried on by voluntary unpaid efforts, and the Rev. J. E. Cardwell, of the China Inland Mission, is its treasurer.

MADEIRA.—Mr. W. G. Smart writes to us from 29, Rua do Conselheiro, Funchal:—"You will be glad to hear of a Portuguese Protestant named Andrade and his happy death. Two priests, one a Jesuit, tried very hard to make him recant, but in vain. The Jesuit was very boisterous, ordering the man's wife to leave the room and take the Bible with her. The woman declined to go, however, but the priest was compelled to leave. The President of the Town Council refused the right of burial in the parish churchyard at St. Roque, and insisted that the body should be conveyed to the town cemetery, 3½ miles distant. This was done at night, the mourners being very much insulted along the route."

THE BRISTOL UNION OF EVANGELISTIC MISSIONS, embracing some thirty-five bodies of Christian workers of many denominations, has issued an appeal to all workers to devote the month of October to prayer for special definite blessing on the city and neighbourhood. The circular of invitation states: "In all ages the Holy Spirit is outpoured in answer to believing prayer, and, while God's time for this is the present, it should be our time as well. For this purpose we are inviting all evangelical clergymen and ministers to unite with us in arranging, say, three mid-day prayer-meetings per week (Mondays, Wednesdays, and Fridays) during the dinner-hour between 1 and 2 o'clock p.m., at their specific churches, both in the city and suburbs, through the month of October." There has been a very encouraging response to the appeal, and an incense-cloud of prayer is rising day by day to the God of all grace.

THE MORMONS have come out with a new profession of faith, the result of a conference of Elders, which has lasted several weeks. This declaration says:—"We believe in God the Father, in Jesus Christ, and the Holy Ghost; that men will be punished for their own sins, not for those of Adam, that mankind may be saved through Christ, and obedience to the laws and ordinances which appertain to the faith in Christ and through repentance; in baptism by immersion and laying on of hands. We believe in the same organisation as that of the Primitive Church—namely, apostles, prophets, pastors, teachers, and evangelists. We believe in the gift of tongues, in prophecy, revelations, visions, and healing. We believe the Bible to be the Word of God, so far as it is translated correctly, and also that the Book of Mormon is the Word of God. We believe all God has revealed and is now revealing, and we believe that He will yet reveal many important things regarding the Kingdom of God. We believe in the literal gathering of Israel, in the restoration of the Ten Tribes, and that Zion will be built on this continent." Article 12 of the declaration abandons the system of polygamy.

GLASGOW.—Miss Radcliffe, of Liverpool, recently conducted an eight days' mission in connection with the Young Women's Department of the Grove-street Institute. The meetings were held nightly in the Mill Girls' Hall, and well attended. Many were spoken with at the after-meetings, and it is believed that not a few passed from death into life. A special effort was made to reach the young women employed in the various mills in the district, and, through the kindness of the employers, arrangements were made to hold a short service each day during the dinner hour. It was most cheering to see the numbers who responded to the invitation earnestly and attentively listening to the message of God's love. Miss Radcliffe was assisted by a number of lady workers and friends.

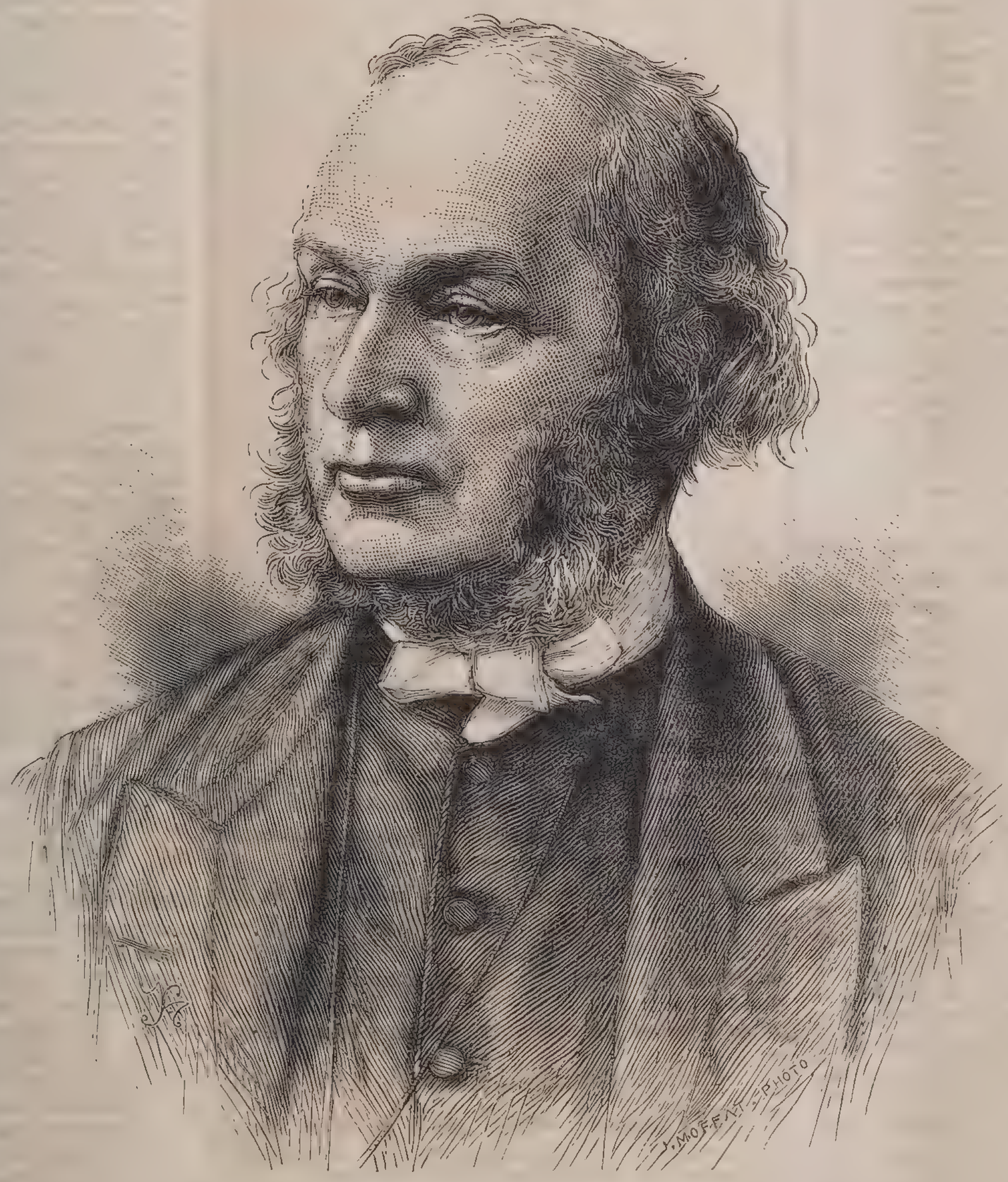
Rev. W. H. Goold, D.D.,

Secretary of National Bible Society of Scotland.

To write a sketch of Dr. Goold is to open a broad and suggestive page of history. His friends celebrated his Jubilee on the 7th inst., carrying us back to 1840; but that is not all. When ordained, fifty years ago, it was as colleague to his father, whose ministry began in 1804, so that the two ministries cover eighty-six years—years rich and eventful in the history of the Church of Christ throughout the world, and in Scotland. And the congregation (Martyrs' Church, Edinburgh), which father and son have served for so long a period, has had a continuous existence since 1681, that is for 209 years.

Can the reader call up to his mind the state of religion in the northern part of our island in 1681? The palmy days of the Lord Protector and the Westminster Assembly had ended more than twenty years before; Charles II. had been brought back; Baxter and the Puritans of England were groaning under the Act of Bartholomew's Day, 1662; Archbishop Sharp and Claverhouse had been for weary years riding rough shod over not Presbyterianism merely but vital religion in Scotland. There were still eight years of darkness and persecution to run before peace and freedom were secured by the expulsion of the Stuarts, when this congregation was formed in Edinburgh. It was not then called the Free Martyrs' congregation, for no Free Church existed till 150 years later, and the martyrs were still being hanged, or burned, or drowned—the time had not come for doing them public honour. But the continuity is unbroken from the old days in which the persecuted remnant formed the "societies" for the purpose of preserving spiritual life under very trying conditions. "In the course of two years eighty of these societies had been established, each with its minute book for the record of its transactions, and with its delegate or representative to what was called 'The General Meeting,' a council which endeavoured to meet quarterly so far as opportunity could be obtained in those days of darkness and blood." The Edinburgh "Society" was the seed-form of this congregation; and after the Revolution it was combined with the Pentland "Society," a little village nestling under the slope of the neighbouring hills. The followers of Richard Cameron and James Renwick, by whom these societies were formed and maintained, did not regard the ecclesiastical settlement of Scotland under William and Mary as adequately conserving the high attaintments of the Second Reformation, and therefore stood aloof from the Church of Scotland, thus anticipating the many secessions and the Disruption out of which the present United Presbyterian and Free Churches have grown, and anticipating also quite recent modifications of the Church of Scotland in the matter of patronage.

Dr. Goold's record as minister of this historical congregation, as a public-spirited citizen of Edinburgh, and as a Scottish Churchman, has been one of high honour.



(From a Photograph by Mr J. Moffat, 125, Princes street, Edinburgh.)

Born December 20, 1815, he became distinguished even in boyhood as Dux of the Edinburgh High School, and similar distinction attended his career at the University. The home influences moulding his early life were heroic traditions, fervent piety, and gracious example. His father lived for four years after his son had been associated with him, dying very suddenly in July of 1844. Under the son's ministry—marked by learning and eloquence in the pulpit, and faithful pastoral care—the congregation has thriven and maintained effective spiritual influences during the long course of years, ever changing, as all congregations must, in the individuals composing it, but maintaining, as not all old congregations do, its life and fruitfulness. While Dr. Goold has done much Christian service, and of a more conspicuous kind, beyond the sphere of the congregation, it deserves to be distinctly said that he has maintained his pastoral work with unwearied zeal and efficiency, of which the gift of £1000 presented to him on Tuesday last is the grateful recognition.

In 1854 Dr. Goold was appointed Professor of Church History and New Testament Exegesis to the Reformed Presbyterian Church, Dr. William Symington of Glasgow, his father-in-law, being at the same time placed in the chair of Systematic Theology. Himself a thorough and successful student, he continued for twenty-two years to train successive bands of young men, many of whom, no longer young, gathered gratefully about him on Tuesday. These men are in many parts of the world to-day, some of them on the mission field, and one, Dr. Laidlaw, Professor of Theology in the New College, Edinburgh, took part in the proceedings as not only an old student but also an elder of Dr. Goold's session.

In 1863 the Presbyterian Churches of Scotland were graciously visited with an impulse from the One Spirit of Christ moving them to seek visible union, and the oldest of these, faithful to the principles of the Solemn League and Covenant which aimed at joining the Churches of the three kingdoms, went heartily into the movement. Dr. Symington having died the year before, Dr. Goold was its able and wise leader. For twelve years the foremost men of other denominations became familiar in the Joint Committee with his business faculty, his clear judgment, his spiritual fervour, his gift of luminous and eloquent expression. Though failing, as yet, to unite all, the movement resulted in the organic welding of the old Church of the Covenants with the Church of the Disruption in 1876; and the year following Dr. Goold occupied the Moderator's Chair. Until a year or two ago he held the important position of Convener of the College Committee in the Free Church of Scotland.

For good reasons Dr. Goold has not taken that place as an author which he might well have taken. One reason is that he devoted

all the attainable leisure of several years to editing the works of John Owen in twenty-four volumes, and theological students everywhere know how much they are indebted to his learning, laborious care, and logical clearness, for help in consulting the great Puritan divine. This immense work was not long out of his hands when Dr. Goold was led to take special interest in the great enterprise of diffusing the Word of God over the world, and he has been for thirty years Secretary of the National Bible Society of Scotland. One of the gifts presented on this interesting Jubilee was a copy of the Scriptures from that Society, "in grateful appreciation of his life-long efforts for the world-wide diffusion of the Word of Life." The presentation was accompanied by an address from the directors, part of which we have pleasure in quoting.

Almost from the beginning of your ministry you recognised the claims of the Bible to world-wide diffusion, and with a devotion that has never wavered, gave your heart to this great aim. Having joined the Committee of the Edinburgh Bible Society in 1848, you became its secretary in 1860. ...Amid the discharge of other duties in Christian service, any one of which would have taxed the powers of many, your consecration to this Society of your time and experience, stores of learning and weight of character, with all the resources of a well-balanced and cultured intellect, has shed lustre on your office, and left a distinct mark on the history of Bible circulation in Scotland.

Entering on this service at a time when Scottish interest in the Bible cause had somewhat lost its first freshness, amid the din of controversy and the growth of other missionary claims, you have, especially within the present generation, seen and helped to develop in the community that larger sympathy and sense of privilege through which Scotland, in proportion to its population and resources, though still far short of its duty and opportunity, now comes behind no other nation in effort to give the Word of Life to the world. It is our prayer that, by the Divine favour, you may yet see greater things than these.

Six addresses besides this one were presented to the venerable minister at the same time, representing the warm regard in which he is held by old students, by his brethren in the ministry, by his congregation, and by the Continental agents of the National Bible Society. Dr. Gordon Gray of Rome was spokesman for those last named; Principal Rainy, Dr. Alison, Dr. Andrew Thomson, Dr. Alexander Whyte, and others were present to show how heartily Dr. Goold is esteemed by all denominations of Christians.

It is well that public honour should be put on a career so full of evidences of the Master's abundant grace. All may learn from it how the strictest fidelity to principle in theology and in ecclesiastical work is not merely consistent with progress, but itself requires, where it is genuine and intelligent, a constant expansion of Christian love and labour. Though possessed of scholarship and gifted with eloquence above many, Dr. Goold has been distinguished during his long life by a singularly gracious combination of rigid faithfulness and plodding diligence with a sympathy that knows no limit except the "wall of fire" which marks the ever-widening and glowing circumference of that "Jerusalem which is from above, the mother of us all."

A CHRISTIAN ORPHANAGE IN JAPAN.—One of the "signs" following the entrance of a soul into the light and liberty of the Gospel is set forth in the good work which Dr. Irchii has set himself to inaugurate and conduct. In his earnest desire to labour that others of his countrymen might partake of the blessings of the Gospel which has made his heart glad, he found that so many children were in their orphan condition fearfully neglected. He therefore founded an orphanage on the model of Mr. Muller's, in which, although it has only been opened two years, there are fifty-five little ones.

[944]

DR. PENTECOST'S FAREWELL.

All who are interested in Dr. Pentecost's new enterprise for God will be glad to learn that cordial sympathy was manifested on the part of many who gathered in Mildmay Conference Hall last Friday night to bid the voyagers farewell and God-speed. As already announced, Mr. and Mrs. G. C. Stebbins accompany Dr. Pentecost.

Lord Kinnaird, who presided, expressed the mingled feelings with which English Christians part from a valued and honoured worker. Sir Charles Aitcheson spoke of the splendid field for evangelisation among Englishmen in the large commercial centres of India, and among highly educated natives earnestly groping after truth. Rev. James Johnston testified that a wonderful change has taken place in India during the thirty-seven years' interval between his two visits. The present condition of the country is one of material, moral, and religious transition. The matter and effect of public native utterances prove that, from their admiration for Christ's character, Hindus would at once enthrone Him as chief over their despised gods, but are staggered by Christ's exclusive claims. There is a tendency towards an easy philosophy of religion, a combination of different systems, with Christianity as the prominent feature, showing that the mind of India is unhinged from its old beliefs and is longing for something better. The need is not for eloquence or argument, but for the presentation of

A LIVING CHRIST,

following appeals which shall awaken conscience, through the instrumentality of workers supported by the prayers of God's Church.

Dr. Pentecost said that, after looking toward the East for more than twenty-five years, he found that India, always ready for missionary effort, is now peculiarly ripe for evangelisation. He traced the line of providences which have prepared that land for the Gospel. God's hand is seen in heathen history as much as in that of Israel. Every race and every religion is represented in India. He believed that the next great outpouring of the Holy Ghost would be, not in the west, but somewhere in the east; and there are signs that God has specially prepared India for receiving a demonstration of his power in these last days. God had as distinct a purpose in Britain's conquest of India as in the conquest of Canaan by the Hebrews—namely, the final evangelisation of the whole heathen world. England's first intercourse with India was exclusively for trade; but other nations with political ends were providentially removed from the land; and Lord Cornwallis, after failing to accomplish his purpose in America, was forced to take possession of a colony over which Great Britain did not desire to rule. The Anglo-Saxon race may be compared to John the Baptist, and its forces are concentrated in India, where Brahminism or Hinduism, Mohammedanism, and Christianity confront each other among 270 millions of souls. Christianity is there as David before Goliath; and there can be no question as to the outcome of the battle, when God's people shall put off their philosophical harness, and take

THE SMOOTH STONE OF THE GOSPEL,

in the sling of faith. It is said that, notwithstanding all our missionary efforts, there are more pagans in the world than ever. But nothing connected with God's command can fail. India may resent our conquest, but appreciates the material benefits we have conferred upon her, representing her highest conception of morals, a feeling which the Brahmin has immense difficulty in counteracting. We cannot estimate what a hundred years of persistent missionary effort has done by looking at three white spots in a great black map. The young men who stood by when God's truth touched the heart of Saul of Tarsus could not estimate God's purpose by one more convert.

Thirty years ago there was a scheme for clearing out the rocks which impeded traffic in New York's east river. Government appropriated 50,000 dollars for a preparatory survey. On a favourable report, 100,000 was devoted to the works; and, as a result, there was seen on either side of the river derricks and portable engines. After repeated grants, the lapse of fifteen years showed the same derricks, a pile of débris on either side of the channel, and a demand for 500,000 dollars. Small economists caused a delay of five years. But during all that time, engineers, out of sight, were channeling, boring, and running unseen lines of work. At last New York was startled by the announcement that Hell Gate was to be blown up. Folks did not believe it. But there were thousands of ramified channels packed full of dynamite; and when the finger of General Newton's little daughter touched a button, a hundred feet of water sprang into the air, a million tons of rock was torn from its bed, and Hell Gate was gone.

GOD'S SAPPERS AND MINERS

have been at work in India. We must not judge of their work by the little piles of mud. Wherever a convert has been drawn out of heathenism, it has left a channel which God has packed full of the Gospel. The Greek word translated *power*, in Rom. i. 16, suggests *dynamite*. The day is coming when some company of men and women with the spirit of a little child will cause an explosion which shall rend heathenism from its foundations. When the Gospel has broken a Brahmin's heart, then the caste will easily be broken. God's Gospel is a hammer that can break any heart, a fire that can melt any fetter, and a sword that can pierce any harness that the devil ever made to keep a soul from God.

If men, prayer, and means be devoted to this divinely prepared field, we may hope to see rocks rent, and to build the fragments into the temple of God. The work, without condition or limitation, will begin at Calcutta, continue there as long as God should seem to direct, and work out elsewhere as doors shall open. Workers go forth with no confidence in the flesh, hoping to be used as the least of God's instruments clothed with his greatest power, and specially asking that their hands may be upheld by much prayer at home.

This request found fervent response at the close of Dr. Pentecost's stimulating and hopeful address, which proved intensely interesting to a large company of sympathetic and earnest hearers.

COTTISH CONFERENCES.

HOLINESS CONVENTION, GLASGOW.

(Concluded from last week.)

ASTOR STOCKMAYER'S MEETINGS.

he pronounced foreign accent of this good ss pastor and his peculiar delivery render somewhat difficult of apprehension to the ltitude, his meetings at the Glasgow Con- tion now form a sort of annexe to the bigger herings in the Queen's Rooms. Twice a day ing the Convention he spoke in the pillar- l of the same building, and always had a dly and highly appreciative company of eners. The general theme of his series of s was the mystical life of the Church as the de of Christ, and the manifestation of that in the world. On the first evening he canted with great unction and clearness spiritual vision on the wondrous love of the avenly Bridegroom in taking to Himself a le from the very depths of that degradation which mankind had fallen by reason of sin departure from God. It was a very nbling presentation of truth; but one cal- ated at the same time to throw into rious relief the exaltation of the Church as bride to her place of privilege in the risen ascended Lord, and the claims which that d has upon her fealty and service during s period of waiting for the marriage supper the Lamb. When the soul really under- nds its position as a sharer in the Divine of its Lord, then all talk of sacrifice be- nes folly—sacrifice and suffering become an ation of praise. The life in Christ may not an easy one, speaking after the manner of n, but it is one of unspeakable glory. In the nds of the Bridegroom the Church finds not y redemption but a place of

PROTECTION AGAINST HER SINFUL SELF.

this earthly interval between her betrothal a bride and her reception as a wife, the urch has to gain a fuller knowledge of the dom and beauty of her Lord, and to dis- er Him more and more to be the desire of heart. Let her but understand her divine ling and she will live a separated life of ser- e and of waiting for her Lord's return.

On the morning of the third day the Pastor elt, in his profound and thorough expository hion, on the essential oneness of the body of rist, and the need for a greater outward mani- tation of that oneness. In the evening of the me day, he unfolded the comforting truths at relate to the second advent, as a powerful otive to holiness of life and wholeheartedness service. On the morning of the fourth and st day, the Pastor delivered a very searching hortation as to the calling of the Church, the Bride of Christ, to partake of the fferings and share the interests of the Bride- oom. It may be that the Bridegroom is iting for a fuller manifestation of this

ONENESS OF AIM AND DESIRE

fore He can return and claim his Bride for imself. The whole creation is described, by e Apostle Paul, in Rom. viii., as waiting d expecting this manifestation of the sons of od. Shall the Church be confounded and ndemned by the unconscious groaning of e creation? The speaker went on to show w, because the Bride of Christ is in herself, rough inherent infirmity, unable fully to prehend these things, the Spirit is promised d given that He may help our infirmities d intercede for us and in us. All this, that e may more fully understand her calling to be sympathy with her heavenly Lord. In these days we need to cultivate more of the spirit of sitting quietly at the feet of our Lord, that we drink in of his spirit, and get to know the desires of his heart for ourselves and for the world. This sympathy with Christ may be for us, as it was for Paul, a pathway of sore trial and persecution and suffering; but, like him also, we may say that in all these things we are more than conquerors through the power of his marvellous love. The depths are much less to be feared in the Christian life than the heights.

In delivering his message, Pastor Stockmayer gives line upon line, going back frequently to the ground he has already trodden, and repeating in outline his profound and thorough statements of spiritual doctrine. This method demands very concentrated attention from the hearer; but it is a method that must be fruitful in engraving the truth on the tablets of the heart, as well as the memory. At his last meeting on the Friday evening (which our representative was unable to attend), the Pastor conducted a communion service to which all disciples of the one Lord were affectionately invited.

THE CITY HALL MEETINGS

in the evenings were, of course, the largest of any during the Convention. Those in the forenoon and afternoon in the Queen's Rooms, were designed for the more cultured and leisured classes, while those in the eastern division of the city were attended mainly by that section of the community that has to earn its daily bread by sweat of brow and skill of hand. The audiences were large, and the attention shown was worthy of a Scottish audience, perhaps the most patient listeners in the world. The evening addresses were chiefly in the same line as those of the morning; but, as the congregations were of a mixed order, the evangelistic element was not forgotten. On Wednesday evening Rev. J. B. FIGGIS expatiated on the

POSSIBILITIES OF THE CHRISTIAN LIFE.

There are some things we cannot do; we cannot change the constitution of our nature so that it shall become absolutely sinless. But, within the limits of sanctified common sense, we may be sure that all things commanded, all things promised, and all things provided, are possible of attainment to him that believeth.

Following Mr. Figgis, Rev. WILLIAM HASLAM told something of his own conversion when he was the vicar of a Cornwall parish, and how his testimony from his own pulpit was the means of sending conviction to the hearts of many in the congregation. The great point of the address was that we are saved to save others. The tongue-tied soul is never truly free. There are so many like one who, when asked to testify for Christ, replied: "Oh, no, in my church they don't do that." If believers are only stirred up, there is no fear of the opposition of sinners. What a work might be done in Glasgow if the professing Christians were all fully consecrated. There is little use in talking about the higher life, if we are doing nothing to save those who are living and dying in sin around us.

A MEMORABLE MEETING.

The third meeting in the City Hall was a season of remarkable soul refreshing and stimulus. The evening was very wet, but a large congregation nevertheless assembled. The first address was a very vigorous and fresh presentation of holiness teaching by Rev. C. INWOOD from the text, "A man full of faith and of the Holy Ghost." He termed this "a full-length portrait of a holy man." Emphasis was first laid on the expression, "A man," and it was urged that a man loses none of his true manliness because he is a saint. Further, we have no right to expect the holiness of a sinless angel from a mere man, however sanctified he may be. Nothing better is possible to us in this world than the holiness of damaged human nature. A saint is not necessarily a wishy-washy, namby-pamby sort of man, with no force of character or backbone in him; that is not at all the Scriptural idea of a holy man. Nothing is more striking than the "humanness" of the Bible saints; they were not ascetics or mystics. When God comes to a man and makes him holy, He does not hack, and smite, and torture, and kill every faculty of his soul. God does not slay our natural faculties when we become saints; He only desires to kill the disease that is paralysing and threatening to ruin us. There is a remarkable distinction between the way in which God regards human nature in itself, and the way in which He regards that human nature damaged and weakened by sin. Let not our young people be persuaded by the devil that there is anything unmanly about real Scriptural, Spirit-given holiness. Mr. Inwood, speaking on faith as the operative agent in sanctification, said we are not justified by faith and sanctified by struggle. Faith is the faculty that receives, and rests upon, and appropriates, the promises of God. The man who, like Stephen, is full of faith, is the man who trusts God fully; who believes that God means all that He says about holiness and that He means us to believe it all and accept it and use it. Then, the fulness of the Holy Ghost is not a sudden transient impulse or inspiration of the Spirit; it is an abiding thing. The outcome of this was seen in the way in which Stephen met his persecutors and prayed to God on their behalf. As one lately remarked, it is about the greatest triumph of Divine grace when a man is able really to love his enemies and to pray for those that despitefully use him. True holiness fits us to live and also fits us to die, so that, like Stephen, we can fall asleep in Jesus, even in the moment of the sorest suffering and trial.

Another address came from Rev. F. B. MEYER, who gave a strong autobiographical flavour to his utterances, telling how he was led fully to consecrate himself to God, and also relating an experience of the recent Keswick Convention. This latter had reference to the late meeting in the tent for prayer when many professed to have had a definite sensible access of the Holy Spirit's filling and power. He said that he had no such experience, but had to content himself with the exercise of faith that this blessing was for him apart altogether from feeling and sense. After a season of solitary meditation among the hills, he forgathered with several young ministers who had been at the meeting and were rejoicing in the blessing experienced. They adjourned to a quiet spot, and were earnestly discussing the matter, when a young Glasgow merchant, who was one of the company, intervened and said, "Are you not laying too much stress on *how* the Spirit comes, and thinking too little about the Lord Jesus whom He makes manifest? I do not mind whether the Spirit comes to me like a spate or like the water that fills the wells in the spring. The one thing I care for is this: Does the Holy Ghost make Jesus real to me?" Mr. Meyer added that all were constrained to agree with the words of this young merchant. He proceeded to urge on the great gathering the immediate reception by simple faith of the Spirit's power, though there might be no accompanying outward or inward manifestation of feeling.

In the after-meeting the various classes represented were addressed, and admonished to make full surrender of themselves to God, and a very large proportion of those present stood in their places as bearing public witness to their resolve to be henceforth fully the Lord's, resting by simple faith on his eternal Word. It was felt to be a very solemn and heart-searching time.

A GLASGOW MISSION CONFERENCE.

Among the many earnest and successful efforts for the evangelisation of this great city, the mission church gathered at Garscube Hall is worthy of grateful mention. It is situated in the western portion of the city,

but is surrounded by a populace that greatly needs such a Gospel testimony in their midst. It is not our present purpose to describe the general work of this Mission, but rather to give a brief report of the Conference held the week before last in the tent erected near St. George's Cross. Every summer for the past eleven years a tent mission has been held for greater or shorter periods at this central spot, and the close of the summer season has been signalised by a Conference of the friends engaged in the tent work, and other sympathetic workers from a distance. This year the meetings were held in the tent on the Saturday and Sabbath following the Holiness Convention, and that arrangement enabled some friends to be present at both Conferences. The conductor of the Garscube Mission is Mr. D. J. Findlay, a son-in-law of Mr. Quarrier, and one of the most genial and out-and-out Christian men that we have ever been privileged to meet. He combines in an eminent degree the shrewdness and solidity of the Scot with the warm-hearted, happy fervour of the Southerner. His presidency of the Conference meetings helped largely to make them the genuine treat that they were felt to be.

Mr. Findlay believes in a big programme and in seeing personally that it is all carried out. Meetings for united prayer were set down for both days, early and late, and these were seasons of spiritual refreshing to the friends who were present. The first meeting for set conference took place on the Saturday afternoon, when the large tent, which accommodates a thousand people, was well filled.

After the opening exercises, Mr. John Anderson, of Ardrossan, editor of *The Reaper*, gave a very clear and powerful exhortation on

SOUL-WINNING

as the great work of the Christian Church. To be qualified for this work the believer must be in touch with God in his great sympathy on behalf of fallen humanity; we must have an experience of his presence and power within us; and our life must be consistent with our speech. The methods of soul-winning vary with the varied needs and circumstances of sinners. Some are best reached through the understanding, others can be won through the affections, and yet others by way of the conscience or the will. A study of the Word of God and of human nature will enable the worker by God's grace to suit the message to the individual hearer. This work of soul-winning may have to be done in the home circle, or in the far-off heathen land; but every living Christian ought to have a hand in the work. Let there be specific and stated prayer when possible for those who are specially desired to be won, and also for those who have been led to decision.

A MISSIONARY ADDRESS

from Mr. A. Orr-Ewing was full of interesting and encouraging facts met with in his mission experiences in China. He said he thought that the greatest power of soul winning is the overwhelming constraint that comes from an experimental knowledge of the love of Jesus in the heart. Such constraint will enable the worker in China to put himself alongside of the native, however unlovely or even repulsive his life may be. Incidents were told illustrating the power of the Gospel in saving those deeply caught in the toils of the opium habit. The tremendous spiritual destitution of the Chinese people, and the vast tracts of territory, embracing many populous cities, without a single witness for Christ, were described. While this is the case, there is in Glasgow a Christian church in almost every street, with workers jostling each other, so to speak. God wants his Gospel to be taken to every creature; what are the Glasgow Christians going to do in order to obey the Divine call?

Mr. Findlay having read parts of a letter from Miss Bessie Leggat, who is now in China as a fruit of last year's Conference, a very stirring address followed from Dr. Main, a medical missionary from China. He is a regular red-hot Scotchman, and his impassioned calls for recruits for China were very thrilling. In the most strenuous terms he scouted the idea of its being any sacrifice to go to the mission field; he regarded it as a most glorious privilege. He declared that he must have some of his hearers as new helpers in the work; he would take no refusal. That is the sort of appeal that one loves to hear as being commensurate with the urgency of the case, and we do not doubt our fiery brother will get the desire of his heart.

Another word of great weight and intensity of earnestness came from Miss Campbell. How *can* you stay at home? was the poser she put especially to her Christian sisters; and she counselled those of them between nineteen and twenty-five to be getting ready for the time when the call would come to arise and go. Many sad and pathetic things she said (as did Dr. Main before her) of the deep degradation and the accumulated sorrows of womanhood, wifehood, and widowhood in China. With Spirit-taught eloquence she pleaded that those sisters, sitting in the gloomy shadow of a great darkness, should have carried to them the consolations of the Gospel.

From the claims of heathen China we were brought by Mr. J. Govan to the claims of God on our adoring worship, and his desire that we should find in Him alone our satisfaction and delight. As an evangelist, he confessed that he often felt how people, hearing him preach the Gospel, would be disappointed if they knew him intimately in private. He said he had no faith in the excuses that so many Christians offer for not finding sufficient time for prayer and meditation, and the study of the Word. Nothing, however important, must usurp the place of God in our lives. Mr. Govan gave a most doleful account of the moral condition of some of the southern Scottish agricultural districts, and declared that the words "home heathen" were anything but out of date.

After tea there come one of those rousing, rugged appeals from

MR. REGINAND RADCLIFFE.

He said it seemed to him as if the angels in heaven must be dropping floods of tears because of the unbelief and lack of obedience in the churches on the earth. Is it not high time that the believers in Great Britain and America and Germany, and other Gospel lands, should give themselves to fasting and prayer, if so be that the Lord will be favourable to his people and send on them a spirit of obedience and consecration? How important that the right people should go out as missionaries; and for this also there is need of much waiting on God. Then the speaker uttered another serious protest against the idea that only those who are highly cultured are fit to go out as Gospel messengers. If Paul could with his own fingers minister to his bodily necessities while he acted as bishop of so many churches, why should not the same thing be possible now? If our methods were simpler and more Apostolic, what a saving of expense there would be, and, consequently, greater facilities for the multiplication of the workers. These and other points were expanded by Mr. Radcliffe in words of burning earnestness. Let us begin to believe in God (he said), and have no confidence in ourselves, and surely we shall see greater things than we have ever yet dreamt of.

Rev. J. H. Horsburgh came on the platform attired in full Chinese costume, and in some opening remarks vindicated the adoption of the native dress as bringing the workers into close contact with the people and preventing prejudice. Much information of a very interesting kind was imparted by the speaker as to work in China, but our readers are already tolerably familiar with it. We may say here that we have heard privately, and with much pleasure, that Mr. Horsburgh has had many favourable and sympathetic responses to his recent letter in The Christian, in which he advocated the new departure of the C.M.S. forming a band of missionaries to go to Chi under a more economical *régime* than is cu tomary. Mr. Radcliffe told the friends Glasgow several times that Mr. Horsburgh hir self of late had been living comfortably i China at the yearly expenditure of £25.

A few words followed from Miss Radclif (who had been holding a Gospel mission amon young women close by); from Mr. McMath, young man about to go to Morocco as a mi sionary; from Mr. Lethaby, of Kerak; an last of all, a cheery talk from Mr. Carr, Carlisle, in which he said many encouragin things to those quiet, hidden workers wh cannot for various reasons leave home an country to go to far-off fields of service.

The following day, Sunday, was a very ful day, but our limited space does not admit o giving details. There were early and pro tracted prayer meetings, two further conference forenoon and afternoon, a procession an open-air preaching in the early evening, a evangelistic meeting later on in the tent, an finally a united communion service to round o the day and the Conference. Mr. Findlay an his friends look for much fruit, both from wor at home and abroad, from these numerous an interesting engagements. Let our reader strengthen their hands by much believin prayer.

THE MISSIONARY MEETINGS.

These came last on the programme, and formed a very fitting pendant to the subjective teaching of the previous days. Too great thankfulness to God cannot be expressed fo the way in which He has guided the friends in charge of these gatherings to lead the revived and reviving spiritual life of the Churches into the most practical channels. We are strongly of the belief that the missionary outcome at Keswick is the salvation of the movement there; the same must be true of Glasgow and elsewhere. If our Churches were to settle down in a self-centred and self-satisfied fashion, congratulating themselves on their so-called consecration, would not God speedily blot them out of existence, or suffer them to perish of atrophy? Let the streams of heavenly grace be thrown into fructifying and living channels, for the blessing of the ends of the earth, and yet larger streams will come from the exhaustless fountains of Divine blessing and power.

These Glasgow missionary meetings were excellent in almost every respect. The thing we missed most in them was the outburst of generous giving for the missionary cause that marks the meetings at Keswick. It is no use blinking the fact that it is hard work to unscrew the money-bags of the average Scotchman. His pocket is the last place that gets the benefit of his consecration. But the Lord can work miracles still, and probably there is much given by these cautious and reserved Northerners that the outside world knows nothing about.

Great interest was shown by the Glasgonians in the appearance and speech at these missionary meetings of

MR. ARCHIBALD ORR-EWING,

who caused such a stir in commercial and Christian circles five years ago, when he relinquished the brightest of business prospects and laid himself on the altar of service for the evangelisation of some of China's teeming millions. That is a sort of consecration that the most phlegmatic and canny Scot is compelled to recognise and admire, even if he has not grace and courage enough to imitate. Mr. Orr-Ewing's addresses did not show the least trace of regret at the step he took five years ago; quite the contrary. His words were always marked by an air of triumphant joy at the privileged path on which he had been permitted to enter; though that joy was chastened somewhat in view of the many difficulties he had been compelled to experience in actual Gospel work among the Chinese. In his earnest address on the Friday evening at the City Hall, he

e of the manifest power of the devil in all rtments of the governmental *régime* of the stials. But every soldier who goes to war- looks for difficulties; and why should the er of the Cross be exempt. Some striking direct answers to prayer in connection the work of the China Inland Mission, in the field and at home, were related by Ewing, as showing the faithfulness of God. ntensely earnest appeal was made to those stians who had been receiving an access of sing at the Convention to obey the voice of calling them either to personal service or e dedication of their children as messengers e Cross to distant and heathen lands. We r get blessing to hoard it up, but to give it freely to those who need it most.

REV. J. WILKINSON,

e Mildmay Mission to the Jews, was the speaker. We never hear Mr. Wilkinson k without marvelling how one head can ain such stores of Scriptural knowledge, how one mind and tongue can array and them forth. Our friend had arrived in sgow with a bad cold, but that did not ent him from pouring out a stream of derfully forcible exhortation to his fellow stians, and of equally telling facts experiences in connection with his ial work among the sons of Abraham. One suggestive point in his expository remarks must repeat. Speaking of the consecration s through which Isaiah passed, he observed God's question was twofold, "Whom l I *send*, and who will *go* for us?" God ted volunteers. Isaiah in his reply showed ly taught wisdom, for he did not simply to go, but he requested that he might be of God. This is the spirit into which all consecration in these days ought to be ized; then the right men and women would their way to the right fields of labour. r a cogent statement as to the place of the in the scheme of modern missions, Mr. kinson told the oft-repeated tale of the ulation of Hebrew New Testaments among s on the European Continent, and of the st developments of this movement, which aims at reaching the chosen race all the ld over with the printed Gospel message. Wilkinson has not a shadow of doubt in mind that God's plan is to save the Gentile ld through the restored and converted Jew; , his haste to convince the Jew of the true siahship of Christ the Saviour of the world

MR. E. L. HAMILTON,

gave the closing address, proved a very able and earnest advocate of Gospel work ng the Moslems of North Africa. He took he old world story of Hagar and Ishmael parable of what ought to be the attitude he modern churches towards Ishmael's de- dants. Hagar wept over her lad when she him dying of thirst in the wilderness; so ld the Christian Churches weep over the itual parchedness of the Mohammedan world. directed Hagar to the well of life-giving er for the reviving and nourishment of her So is God calling on the Churches to take water of life to the dwellers in these Moslem ls so easily reached from Christian England. pecial call was sounded for lady workers, in of the deep and unspeakable degradation Moslem womanhood. The open doors of ice are many; who among the favoured ghters of this land of Gospel light will enter nd help to possess darkest Africa for King is?

A SECOND MISSIONARY MEETING

held in the Queen's Rooms on the Satur- forenoon, when Mr. ORR-EWING presided. passed on to his hearers for personal cogita- the unanswerable questions asked by Paul: ow shall they call on Him of whom they e not heard? How shall they hear with- a preacher? How shall one preach if he ot sent?" He could not honestly say, from own experience of five years, that the great mass of the Chinese people are longing for the Gospel; they are very proud and self-satisfied as a nation. Yet the Gospel of Jesus Christ is the only thing that can elevate and save them, and every English Christian ought to covet the possession of that beauty that radiates even from the feet of those who go forth as messengers of peace and salvation to darkened and degraded peoples.

DR. TORRANCE, OF GALILEE,

had a very attractive story to tell about medical mission work on the shores of that lake, around which there cluster so many sacred memories of our Lord's earthly life and work. Jews, he said, are flocking back to Palestine in immense numbers, and their prejudice against the so-called "Christian," because of evil treatment in the bygone centuries, is very strong and deep-seated. Will not the real Christians of to-day do all they can to remove this hindrance to the Jews belief in the Messiah? A very interesting sketch was given of medical mission work at Tiberias and Safet, and also of school work among the boys and girls. There have as yet been no open professions of faith in Jesus Christ among the adult population, and Dr. Torrance seems to anticipate terrible Moslem persecution for those who do make such profession. Yet he looks forward in faith to the redemption of all Israel.

From Galilee we were transported across the Jordan to the land of Moab by

MR. LETHABY,

whose truly wonderful work at Kerak has often been referred to in these pages. It deserves to be better known than it is. Mr. Lethaby is a heroic soul, and has an equally heroic wife, who is now holding the fort (with another lady, Miss Arnold, as companion) till her husband's return. Into a brief talk our devoted brother managed to squeeze much welcome information respecting the land of Moab, the fierce, haughty, and unscrupulous peoples that inhabit it, and the good work that has been begun at Kerak during a four years' sojourn there of himself and his wife. They are having wonderful access to the Moslem children, and are also finding ample occupation in Scripture distribution and simple medical work. If any readers covet the privilege of replenishing Mr. Lethaby's medicine chest (homœopathic or allopathic), let them send on to his transport agent in England, Mr. G. Hawkes, Peninsular and Oriental Company, 25, Cockspur-street, London, W. One great advantage is the unity of the language. By the aid of Arabic the missionary can make himself understood all the way to the Persian Gulf. Surely there will be some consecrated men and women within our borders who will go forth as pioneers in this noble mission of taking the message of salvation to "Arabia's desert ranger."

COMMISSIONER TUCKER

and his gaudily attired comrade in Salvation Army warfare, Musa Bhai, have been conspicuous figures on the platform at some of these Scottish Conferences. At Glasgow the Commissioner was afforded an opportunity of telling his tale about the claims and needs of India's millions, and how these needs are being met by Salvation Army methods. As he has recently done the same thing through the columns of THE CHRISTIAN, it will be enough to state here that he has been touring in Scotland in the hope of enlisting sympathy on behalf of his life work. Naturally enough he deems that the Salvation Army campaign in India ought to find hosts of supporters in Christian Scotland; but in his speech at Glasgow he hinted that open-handed millionaires in these northern regions are hard to catch.

CHINA AND GIBRALTAR.

Rev. J. H. HORSBURGH, of the C.M.S. in China, next told us in words of much feeling and impressiveness about the millions in that great land who have *never so much as heard of Jesus Christ*. He thought such a fact ought to sink deep down in the Scottish Christian heart; and yet he feared the rumour of a scarlet fever epidemic would produce more stirrings of heart. He entreated his Christian hearers not to wait for a *special* call to China or elsewhere, but to regard the call as one to be obeyed if God in his providence had made obedience *possible*.

Miss CAMPBELL, of the China Inland Mission, with her wonted fervour and force, besought her Christian sisters to make the most of their talents and lives for God, and the good of their fellows. What is our life worth if it be not devoted to the winning of souls for the Saviour? Speaking of the recent appeal for 1000 male and 5000 female missionaries for China, she told how the German town of Barmen has given ten whom they are to support. Surely the great city of Glasgow can at least do as much as that.

Mrs. OSBORN spoke with intense feeling of the spiritual needs of Gibraltar and places adjacent, and told something of the way in which God has owned past labour there among soldiers and others. Then Mr. REGINALD RADCLIFFE prayed as though he would take the kingdom of heaven by storm. In the course of his prayer he thanked God for the meeting just closing, and every true Christian heart must have joined in that ascription of thanksgiving.

THE FINAL MEETING

of all was in the Queen's Rooms on Sabbath evening. A great crowd of people sat for two hours, in an atmosphere that was almost stifling through the absence of ventilation, and listened intently to the rousing appeals of Mr. Radcliffe, Mr. Wilkinson, and Mr. Orr-Ewing. In his opening remarks, Mr. Radcliffe read the prayer of our Lord for such a manifested oneness of the Church on earth as would make the world believe in his Divine mission. The first and most crying need of the hour (said our intense Liverpool brother) is not the sending out of more missionaries so much as the blotting out of the sharp sectional divisions in the one Church, so that as believers we shall be sent almost into each others arms. What wondrous works we might do if the devil did not come in and separate us as Churches from one another; ay, if even those who are members of the same Church were knit together in their hearts as the Lord prayed that they might be. How can God use us if we are divided? Oh, for a rivalry among all to get the lowest and humblest place! Another mistake we are making is this—we think that if a man is ignorant and unlearned and ungrammatical he is not fit to be on our platforms, or to preach the Gospel in the mission field. Our blindness and shortsightedness is staying the blessing. We seldom hear now of simultaneous conversions on a wide scale at home or abroad. Mr. Radcliffe expressed the very strong conviction that in order to a large success in the foreign missions there must be a revolution in the methods of living and also that many more workers must go out to far-off fields who can support themselves by their own toil or resources, so as not to be dependent on any missionary society whatever.

An address of the most thorough-going kind followed from Rev. JOHN WILKINSON; it was largely on the same lines as that he gave in the City Hall two nights before. The thing we want, he said, is not more knowledge, but a more ready obedience to the knowledge we possess. We call ourselves Christians, married to the Lord Jesus; and yet we have passed a sort of Married Women's Property Act, and have used for ourselves what belongs to our Lord. The prior and pressing claims of the Jew were of course pleaded with intense fervour and weight of argument. The story of the Hebrew New Testaments was retold. Mention was made of a new religious movement in a certain part of Russia, in connection with which 500 Jews are said to have banded themselves together to make the New Testament the rule of their lives, though they will not formally associate themselves with the Gentile Christians

around them. The present prejudice against "Christians" on the part of many Jews is so great that if the Lord Jesus Christ were to return to-day, they would not acknowledge Him if they saw Him in the clouds of heaven. But God is still on the side of the Jew, and He will bring them as a nation back to Himself, so that they may in turn become the great evangelisers of the world.

A half-hour's earnest and very interesting speech from Mr. A. Orr-Ewing brought the impressive proceedings to a close. He gave many graphic and encouraging details of Gospel work in China, drawn from his own varied experiences of the past few years in the large province of Shansi. The singular veneration of the Chinese for anything in the printed character is found to be most helpful in the distribution of Gospel literature. The power of the truth, in the hands of the Spirit of God, to change the hearts of men and remove their prejudices is very manifest, while there are many difficulties to be fought. If the Churches will but put themselves whole heartedly at God's disposal, He will hear prayer and gather multitudes into his kingdom.

SCOTTISH NOTES.

Rev. A. M. Bannatyne, Free Church minister, Aberdeen, is about to resign his charge as a protest against the decision of last General Assembly in the Dods-Bruce cases, and against the new formula prescribed for deacons.

Special services were held in Edinburgh on Sabbath last in connection with the ministerial jubilee of Dr. Goold, whose portrait appears in our present issue. Dr. Andrew Thomson and Professor Laidlaw preached in the Martyrs' Church.

A contributor to *The Scotsman* of Monday last strongly condemns the United Presbyterian Church of Scotland for waste of its resources and lack of aggressive enterprise in the most needy districts.

Special sermons were preached in many Glasgow churches on Sabbath, in preparation for the S. S. Convention held in that city this week.

The Queen of Roumania, at present on a visit to Scotland, attended service at St. Giles's Cathedral, Edinburgh, on Sabbath last.

The ninth annual Conference of the Established Church of Scotland Guild is being held at Hamilton this week. There was a discussion on young men and gambling.

The brothers Bradlaugh have been in Scotland on very different errands. Mr. Charles Bradlaugh, the sceptical M.P., spoke on "Myths in Religion" in Glasgow last Sabbath. Mr. W. R. Bradlaugh, the evangelist, is holding a Gospel mission in Dundee with not a few tokens of the Divine presence and blessing.

Rev. H. Price Hughes preached to a crowded congregation in St. Andrew's Halls, Glasgow, on Sabbath evening in connection with the anniversary services of Anderston Free Church. He took "Zaccheus" for his topic, and delivered a very pungent discourse.

The struggle between capital and labour is very keen in some parts of Scotland at present. Out of sixty iron furnaces all but six have either been damped down or put out, and between 3000 and 4000 men are thrown out of employment. There is a strike, also, among the shipbuilding operatives at Leith. As amicable arrangement appears so difficult these trade disputes ought to be settled by compulsory arbitration.

THE "WAYSIDE" BIBLE-CARRIAGE, under John M. McAuliffe's superintendence, and with two other brethren, is still going through the Sussex villages. During the summer it has visited over eighty places, and two hundred meetings have been held. The workers have received several applications for winter missions, and Mr. McAuliffe hopes to revisit during coming months some of the centres in which he has begun Gospel labour. A good work is also carried on in John-street Bible Mission Room, Tunbridge Wells; a large mothers' meeting, Gospel services, Bible-classes. Visitation of the district is carried on by Mr. McAuliffe and his five helpers. Gospel literature is distributed in the surrounding villages. Recently several young persons have confessed Christ as their personal Saviour; and the workers are much encouraged.

THE HOWARD ASSOCIATION.

The annual report of this Association refers to the circumstance of the year 1890 being the hundredth anniversary of John Howard's death. There is in some quarters an increased attention to the class of questions in which he was specially interested. The report contains much valuable information and suggestion upon various topics connected with the prevention and treatment of crime and pauperism. Although much has been done since John Howard's time, yet much remains still to be accomplished in the way of prison reform. For instance, the separation of some classes of prisoners from corrupting association with others, without going to the opposite extreme of isolation, is as yet only carried out to a very limited extent. Much improvement it is stated, has been effected with regard to the accommodation in the cells of assize and sessions courts, but some local bodies are still very slow to do their duty in this important particular. With respect to other defects (not to say "scandals") in prison administration, the Association considers them due rather to the excessive secrecy and autocracy of the system itself than to the officials, and advocates a complete change in the mode of appointing inspectors, who, it is alleged, cannot at present be strictly impartial. The subject of capital punishment also continues to engage the careful attention of the Society.

The First Offenders Act, enabling magistrates in petty cases to allow a first offender to be at liberty for a certain period without the stigma of being committed to gaol, is a valuable piece of legislation, and we agree with the Association in urging that magistrates should make more use than hitherto of its provisions. The inequality of sentences and uncertainty of adequate punishment is a blot upon our criminal law which has long engaged attention, and the report therefore pleads for the introduction of "a regular system of sentences, with very moderate but also very certain cumulation for the repetition of offences."

We have frequently called attention to the great advantages, moral, physical, and economical, of the plan of boarding-out pauper children as compared with that of herding them together in huge district schools and institutions. This is another reform urgently advocated by the Association, which at the same time wisely insists upon due regard being had to regular and suitable supervision and to careful selection of foster parents. Wherever this method has been adopted, whether in Great Britain, Ireland, or Australia, it has worked well; and economical considerations alone should be sufficient to secure its general adoption, for the average cost per child is stated to be only five shillings a week, as against twice that sum—and even more—in the district pauper schools.

Such are the main points in this weighty report. The Association is also carrying on a valuable educational work by the circulation of ooks, pamphlets, and papers on temperance, vagrancy, indiscriminate almsgiving, overcrowding, juvenile offences, and the like. It would be well if the principle upon which Mr. Francis Peek and his colleagues act were more widely recognised by philanthropists and reformers, viz., that, "both in the case of juvenile and adult pauperism and crime, it is incomparably wiser to endeavour to remove the chief *root* of these evils, rather than by large institutions or by an undue estimate of mere legislative power, to seek to limit their *results*." And what is this root? "Incontestably," says the Report, "the chief root of modern crime and pauperism is intemperance."

We regret to learn that the small income of the Association has been £110 less than in the previous year. An organisation which "recognises the Bible and its principles as the only secure and abiding basis of social progress" is assuredly working on true and safe lines and is deserving of greatly increased support. The office of the Association is in Bishopsgate-street Without, E.C.

BIBLE WORK IN CHINA.

There are now five missionary societies represented in this city, and we greatly rejoice in the large accession to the numbers of those who are working for the Lord in West China during the last twelve months.

Chung King is the dividing point, where reinforcements for the provinces of Szchuen, Yunnan and Kuei Chow separate, and is a great centre of missionary activity.

Bible work goes on apace. During the past eighteen months our Society has circulated from Chung King 71,000 portions of Scripture and 157,000 Christian tracts. For the advance made during that time we are greatly indebted to the hearty co-operation of all the missionaries in Szchuen, Yunnan, and Kuei Chow.

The books are bought readily, and we have reason to believe are well used, as the Chinese have a great reverence for the printed page.

James Murray.

National Bible Society of Scotland,
Chung King.

A NEW MISSION STEAMER.

Dear Sir,—You were good enough to put into one of your numbers an appeal for our mission steam launch last autumn. I am glad to be able to inform you and "Well-wisher," who sent five shillings in response to that appeal, that the *Day Spring* is now afloat in the waters of Hong Kong harbour, and is out of debt.

With the contents of a bottle of pure water sprinkled upon her bows, she slipped off the ways into the water on August 2. Mrs. J. J. Keswick kindly performed the ceremony of naming the vessel, after a short service of prayer and thanksgiving had been conducted by the Right Rev. Bishop Burdon and Rev. A. G. Goldsmith (seamen's chaplain). All went well at the launch, and we trust that the prayers of many of your readers will follow the course of the *Day Spring* as she picks up from the vessels every Sunday her living freight of seafaring men coming to worship Him who rules the raging of the sea at St. Peter's Seamen's Church; or on week days cruises around this great harbour, bringing the good message of the Sun of Righteousness to the 75,000 British and foreign seamen who annually visit the port.

The fact that £300 out of the total cost of about £900, was subscribed by the shipping alone, indicates an appreciation by seamen of that which ministers to their truest and greatest needs. To God be all the praise.—Yours,

A. Gurney Goldsmith.

St. Peter's Seamen's Church, Hong Kong.

"WILLIE RUSSELL."—Last year you were kind enough to insert a short appeal in The Christian on behalf of a Chinese boy, named after Bishop Russell, who is being educated in England. As the time for my departure from England is drawing near, I am very anxious to secure some definite promises for the next four years, £35 per annum being required for that period. Willie Russell has now been a year at the South Eastern College, Ramsgate, kindly admitted on reduced terms. It would be obviously unwise to say much about him in this letter; he has done fairly well in his studies, and has shown sufficient ability to make it work while giving him further opportunities. I hope that he will become a medical missionary, the best way I can think of atoning for the deadly poison we have so long imported into China by our countrymen.

(Miss) M. Laurence.

Ellerslie, Balham Park-road, S.W

PRAYER FOR ISRAEL.

The "All Day of Prayer" for Israel at Mildmay on Tuesday, the 30th ult., consisted of four meetings. The first was presided over by Colonel Morton, the subject being "Confession of culpable neglect of Israel by the Church of Christ." The Chairman touchingly confessed his own neglect, and gave the keynote to the meeting, which was felt by all to be a solemn time of humiliation before God. Rom. xi. was read, and Rev. J. M. Eppstein gave an earnest address bearing upon the Jewish Feast of Tabernacles, which was being celebrated at the same time. The subject, or rather object, of the second meeting was, "Prayer that the Christian Church may be aroused to an interest in the Jews warranted by the Word of God." Mr. J. E. Mathieson read Ezek. xxxvi. Rev. Dr. Bullinger spoke of the frequent prayers of our Lord as recorded by Luke, and urged his hearers to follow the example of the Perfect Man. Rev. Theo. Meyer also spoke, and many engaged in earnest prayer.

Again, in the afternoon, No. 6 Room was crowded to its utmost capacity for prayer "for an outpouring of the Holy Spirit on the Jews throughout the world." Rev. John Wilkinson read Jud. x. 16, "His soul was grieved for the misery of Israel"; Amos vi. 6, "But they are not grieved for the affliction of Joseph"; 1 Sam. xii. 23, "God forbid that I should sin against the Lord in ceasing to pray for you," and Ezek. xxxvii. Rev. Fuller Gooch gave a deeply spiritual and helpful address, exhorting prayer for Israel. About ten minutes were devoted to texts by brethren and sisters all over the room, bringing out the blessed promises of God for Israel. Many hearts were burdened with Israel's needs and poured out fervent supplications.

At the closing meeting the Spirit of God seemed even more manifest, and the whole company of believers specially burdened with the heartfelt desire for Israel's blessing. Mr. Reginald Radcliffe presided, and announced the object of the meeting. "Prayer for all missions to the Jews, that men and women engaged in this work may be filled with the Holy Spirit, and that modes of work may be those approved by the Word and Spirit of God." A telegram was read from Canada with the simple words, "We unite, Amen," and this, with the other meetings which were being held in various parts of the United Kingdom for the same object, gave encouragement to prayer and faith that God meant to answer these united supplications by large blessings to Israel.

Two young Jews who had selected this day of prayer to confess their faith in Jesus Christ were baptized early in the meeting by Rev. John Wilkinson and received Bibles and earnest exhortations from Rev. James Neil, formerly of Jerusalem, and Rev. Thornley Smith.

Rev. Mr. Nachim, in a short address, enjoined more love among Christians, and the last word was spoken by Rev. James Neil, who impressed upon his hearers their duties in relation to Israel in words that will not soon be forgotten. Mr. Reginald Radcliffe, in his own earnest way, reminded the meeting to watch for the blessings to Israel that will assuredly follow the united supplications in the name of Him who said "If ye shall ask anything in my name, I will do it."

THE WEST LONDON CHRISTIAN CONFERENCE will be held in the Congregational Church, Castletown-road, West Kensington, on October 6 to 8. The subjects afford scope for stimulating thought, being "Christian Communion," "Personal Religious Life," and "Christian Work," in our homes and the Church, in relation to prevalent vices, and in missions to the world. The conference is organised in connection with the Free Churches within the boundaries of Notting-hill, Chelsea, and Brentford.

CHILDREN'S MISSION IN LIVERPOOL.

A very successful eight days' mission for the young has just been concluded at St. Benedict's, Everton, Liverpool, by Mr. Henry Hutchinson, of the Children's Special Service Mission. For weeks beforehand many of the Sunday-school teachers and others were praying for a special blessing upon the children of the parish and congregation. Three meetings for the young were held on Sundays, Sept. 28 and Oct. 5, and two every day during the week. It was intended to hold the meetings in a large school-room, but the children came in such numbers that after the Monday night we were obliged to hold them in church. Each evening after-meetings were held, sometimes as many as two hundred staying behind, and many went on their way rejoicing in the Saviour they had found.

Our branch of the Scripture Union has received a great impetus, since numbers of young people now desire to read God's Word every day. The blessing has not been confined to the children; many of the workers have had their love for the Master and his work greatly increased. This was manifested by their presence and earnestness at a prayer-meeting held each morning at the early hour of seven; it was most encouraging to see fifty or sixty present, and to know that many had come a considerable distance and at no small inconvenience. Throughout the week the presence of "Jesus in the midst" was felt, and to Him we would render all the praise. Gerald H. Lander, Incumbent.

The Temperance Cause.

The French Temperance Society, Paris, has offered a prize of 1000 fr. for the best original work on alcoholism and its cure. Essays to be sent in by December 31, 1890.

The Russian Duchy of Finland has a Temperance League, a Blue Ribbon movement, a form of Good Templary moulded by Government orders, and a coffee-house movement.

The Blue Cross Total Abstinence Society, Switzerland, originated twelve years ago, now numbers several thousand members, and has branches in Belgium, France, and Germany.

The fifty-third anniversary of the Western Temperance League has been held at Frome. 353 societies are now in affiliation. The League's operations extend over a wide area.

At the meeting of the Bristol Presbytery of the Presbyterian Church of England, it was decided that, to be sound and useful, temperance work must be on the basis of total abstinence.

The Voice (New York) attributes the disgraceful scenes that have recently taken place in the American House of Representatives "to the fact that many of the statesmen have indulged in the poison sold in the nation's bar-rooms."

Rev. John Robertson, of Edinburgh, in a recent temperance address, said the churches were only beginning to wake up on the subject. Owing to moderate drinking ministers and elders the Church has long been asleep, but all that is being changed.

At a great Gospel temperance demonstration at Carrubbers'-close, Edinburgh, on Saturday evening, Professor Marcus Dods spoke strongly in favour of the forcible suppression of the drink traffic. Dr. Main, of China, gave an earnest address on the evils of the opium trade in that land.

Father Zieger, of St. Louis, Missouri, on a recent Sunday, announced from the altar that he had prepared a list of the habitual drunkards in the parish, and handed it to a committee of sixty ladies of the congregation. The ladies were to keep a watch on the drinkers, who were to be socially ostracised.

Mr. Stanley Newman, who has been studying the temperance question in the United States, declares that the high licence tends to hinder the prohibition movement. The money being applied to educational purposes, many rate-payers are opposed to prohibition, lest the education rate should again fall on them again.

Personalia.

Sir S. Arthur Blackwood has been preaching in the Free Church, Fortingall, N.B.

The Bishop of London's eyesight, which occasioned much anxiety some time since, is said to have returned in a marvellous manner.

The Archbishop of York is making rapid progress towards recovery from his recent illness, and hopes to be able to resume his duties at an early date.

Mr. Charles Inglis sails for New York in the s.s. *Majestic* on October 15, for mission work, and will be absent from England till the end of the year. Letters to him should be addressed, 99, Clinton-place, New York City.

Dr. John Hall, of New York, staying recently at Carlsbad, preached in the little hall in the Kurhaus, in which Presbyterian services are held. The text was 1 John iii. 1-3, the heads being: (1) the present position, (2) the future, and (3) the present duty of the children of God.

Rev. John Knox Leslie, on a recent Sunday at the third Presbyterian Church, Cookstown, co. Tyrone, preached the same sermon which he had preached in the same church fifty-five years previously, making use of the same old manuscript. Mr. Leslie has been the pastor of the church during all that period without a break. He is still in the enjoyment of full health and vigour.

Dr. Thain Davidson.—*The Bulletin*, the organ (to appear quarterly) of the new National Anti-Gambling League, gives the place of honour in its first number, just published, to a sketch (with portrait) of Rev. Dr. Thain Davidson, of whom it says that, although, "according to orthodox modes of reckoning, his age is fifty-six, yet in largeness of heart and buoyancy of spirits he is about twenty-one." Dr. Davidson has been a warm friend of the Anti-Gambling League from its initiation, and is advertised to address a number of public meetings in its behalf during October and November.

Evangelistic Notes.

Mr. Oscar Owers has been conducting special services at Elm Grove Church, Cricklewood. His addresses have been very helpful to all, and a true spirit of revival has been created.

Mr. Newton Jones, Sunday-school Union evangelist, has been working during the summer at the Stockwell Orphanage, Kentish Town, and Chatham. Christian workers, senior scholars, and others have been manifestly blessed.

Rugeley, Staffs.—Mr. Walter Notman, of the Evangelisation Society, has commenced a fortnight's special services in the Town Hall. A week previous to this, he concluded a fourteen days' mission in one of the Society's tents, which was greatly owned and blessed of God. Large gatherings of people have already met to listen to the preaching of the Gospel.

Marden, Wilts.—Mr. John Elliott, of the Evangelisation Society, has held a month's barn meetings. Some persons came who for years had not been in a religious gathering. Although the inhabitants of the village number only 200, there was on Sundays an attendance of between 300 and 400, many walking several miles to be present an hour before service. God's Word has been with power.

Dowlais.—The Lord has graciously visited this town through a mission just held by Mr. Chas. Inglis. Believers have been wonderfully united, and over a thousand people have nightly attended the meetings. It has been a cheering sight to see the pitmen and ironworkers flocking to hear the Word of Life. Lady Henry Somerset, through whom the meetings were arranged, gave two addresses which will not soon be forgotten.

Dawlish.—A ten days' mission has taken place in the Shaftesbury Hall, in connection with the Y.W.C.A. Meetings were held every evening, and Bible-readings on most of the afternoons, the whole conducted by Mrs. Dorin, of Clapham. The attendance was good throughout, and many received blessing. At a concluding praise-meeting, a request was made that all who had received good from the meetings should present a thankoffering, and a sum of over £12 was given for the benefit of the Association.

Letters to the Editor.

CHRISTIANS AND THE THEATRE.

Dear Sir,—Mr. Algernon Coote's letter reminds me of an interesting conversation which I had with a young man in Dublin shortly after Mr. Moody's visit to that city. I had held an evangelistic service in Kilmainham district, and among those who remained for the after-meeting I noticed an intelligent young man. In answer to my question if he was a Christian, he said "No; and what's more, I could not be one," and his reason for this strange statement was that he had accepted an engagement in a London theatre, and was going to enter upon it on the following Thursday. I begged him to accept the offer of salvation which had just been made, and to trust the Lord to provide for him. He hesitated and reasoned, but towards midnight, as we walked the streets together, he decided for Christ. I had a Bible-reading at my house on Thursday, and I asked him to it. When the day came he was there radiant with joy. I said, "Are you not going to London? This is the day you were to have taken up your appointment." His reply was, "Not for worlds." He very soon got work in the Custom House, and had to run the gauntlet in the "Long-room" with Romanists and others, but he lived down opposition to a great extent, and was witnessing boldly for Christ when I saw him last.—I am, dear Sir, yours faithfully, F. Hobbs, Lieut.-Col.

"ANGLO-SAXONS IN INDIA."

Dear Sir,—I trust the "distress signal" hoisted by "Zenana Missionary" may not go unheeded by God's people here, for such a plea, coming from those who are labouring in the midst and have the opportunity of observing the influence of the lives of godless but nominal Christians, European and Eurasian, should command attention. From my own observation and experience in Madras I am fully convinced that something should be done for the evangelisation of India, beyond what is being done by the existing mission agencies. I have no desire to criticise the noble men and women who are serving so faithfully, but their best efforts are neutralised by the baneful influence of the representatives of Christianity in both military, naval, and civil life in India.

Since present methods do not meet this difficulty, why should not evangelists be sent forth to work and evangelise the European and Eurasian settlers? I do not advocate the founding of any fresh society for this purpose, but that the existing societies should add to their present staff of missionaries to the heathen a band of earnest mission workers, men possessed with sound common sense and tact, but above all with a burning desire for souls, and the extension of Christ's kingdom. Of such there are hundreds, among the working and other classes, who would joyfully give themselves to the work. Do not reduce the numbers of educated persons with college passports who may be ready to give themselves to the Master for service in the foreign field, but add such a band to the number for this special work.—Yours truly,

H. W. Knight.

CHRISTIAN EDUCATION.

Dear Sir,—Allow me to point out what an encouragement is contained in Dr. Smith's successes (as indicated in your sketch in a recent issue) to all those who are engaged in the work of Christian education. There is no incongruity or incompatibility between true Christian spirituality and the highest attainments in study. I have a very distinct recollection of W. S. Smith as "Senior Prefect" at Marlborough College. Under his fine, manly bearing, and his high school distinctions, we knew that there was a sincere Christian character. He was not the only instance by many (thank God) in the College at that time, in which, along with high intellectual excellence, was exhibited the proof of a careful *home training*. As it was of old, "Moses was learned in all the wisdom of the Egyptians" (Acts vii. 22); but he had enjoyed an earlier religious education from his mother (Exod. ii. 9), which led him to "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 25, 26). The early religious education preceded the intellectual success

Let, then, parents and teachers take encouragement. Their work may sometimes seem hard and discouraging. But with such an example as this (and many more that I could mention), who can recall the chapel services at Marlboeough College, or, in fact, any large school, without reflecting that among those upturned faces listening to the preacher's voice and drinking in the words of life there are many destined by God to be "as arrows in the hand of a mighty man" (Ps. cxxvii. 4) ready to be shot forth in God's own time, under the impulsive power of personal redemption, to do battle for the Lord's cause? "Happy is the man"—happy is the family, happy is the school, happy is the country—"that hath its quiver full of them. They shall not be ashamed when they speak with their enemies in the gate."

John Ellis,
Formerly Assistant Master at Marlborough College.
Bournemouth.

Obituary.

MRS. WILLIAM BOOTH.

After intense suffering, extending over a lengthened period, Mrs. Booth has entered into rest. The anguish of cancer and the trial of steadily decreasing strength are now over. Several times during recent months her friends have surrounded her bed, thinking that the end was near; but until Saturday last Mrs. Booth rallied in a wonderful manner.

"Rejoicing in tribulation," Mrs Booth bore a grand testimony during her illness. Sustained by the grace of God, which the prayers of thousands never ceased to invoke, her heart often overflowed with praise to her ever-present Saviour. The calm and restfulness of the last hours are now a source of great comfort to her family; but although long expected the blow has come very severely upon General Booth and Mrs. Booth-Tucker. The secret of all the calm and restfulness lay in the beautiful confidence of the sufferer; God was at her right hand, therefore she was not subject to the slightest agitation. In her last moments, scarcely able to speak, owing to bodily weakness, she whispered the name of Jesus, and then said "Victory." The General, Mr. Bramwell Booth, and three of the daughters were present. Their mourning is deep but mingled with great joy; this paradox of experience being, of course, explained by a knowledge that what to them is loss is to the departed one great gain. We hope next week to give portraits of General Booth and his wife, with a biographical sketch.

"I cast myself on God—I must—I *do*—over the past and into the present, and for the future I trust, I trust, I trust."—Mrs. Booth, when thought to be dying.

Over the past where my feet have trod,
Wandering oft from the paths of God;
Leaving a track in the yielding sand [hand;
And shells that have slipped from my feeble
O'er its tangled weeds and its blinding dust,
The tide rolls brightly—the tide of trust.

Into the present its waters roll,
Filling the depths of my inmost soul;
Washing the caverns of fear and doubt,
Bearing the refuse of earth far out;
Lifting me, bearing me up, as I thrust
My bark on the waters of perfect trust.

Into the future I launch away,
Seeking the sun of the dawning day;
Scarlet the flag that I wave as I go,
Bidding farewell to the world below;
Lifting my sail to the wind's first gust:
Follow me, soldiers, in childlike trust.

I cannot trace where the course may be,
For there are no tracks on the trackless sea;
I cannot plan of my future course,
With bridle and rein on the sea's wild horse;
But God is faithful, and God is just,
So I do what the weakest can do—I trust.

I trust, I trust in unbounded love,
An ocean beneath me, a sky above;
The sunshine by day, and the stars' pale light,
God's beacons of love in the darkest night.
I trust the waters of love, and must
Be ever upborne, for I trust, I TRUST.

Her bark is anchored! the storms are past;
On the sea of glass she is Home at last.
Her work on earth, and her hope above,
Is trusted still to eternal love.
May we repeat, as we follow, "I must,
I will, I do on the Saviour trust."

William Luff.

MR. WILLIAM C. LESTER.

We regret to hear of the death of this gentleman who was for many years secretary of the Indigent Blind Visiting Society. He passed away on September 29, in the 73rd year of his age. His death will be deeply deplored by the blind of London. Deprived of sight in his early years, he was keenly susceptible to the sufferings of others. He was skilful in organisation, a laborious worker, and excellent in counsel. He threw his energies into the work of the Society with such effect that it has largely grown in prominence and usefulness. He was at the helm well-nigh to the last, and his labours will still live in the future of the Institution. The funeral took place on Saturday last, at St. Marylebone Cemetery, East Finchley. The blind visitors and others closely associated with the desceased in his work were among those who gathered with the widow and relatives at the grave. Rev. Gordon Calthrop specially attended to read the burial service. Wherever the blind of this great city are found, there will be no memory more truly cherished than that of Mr. Lester. Such lives as his bear practical lessons of fortitude in affliction, love of fellow man, and faith in the goodness and wisdom of God.

Y.M.C.A., ALDERSGATE-STREET.—Amongst the new departures in the arrangements of the Aldersgate-street Y.M.C.A., is a training class, conducted by the general secretary, designed for the instruction of members and other young men who, with a view to honorary or stipendiary service, desire better to understand the nature, object, and scope of the Young Men's Christian Association. The session commences on Monday next, 14th inst., at 8 p.m. We trust the class will prove helpful and successful.

METROPOLITAN MUSIC-HALL.—Mr. Charles Cook reopened his Gospel services in this hall on Sunday last for the winter season. There was a good attendance. Miss Burford and a choir sang some pleasing solos, choruses, and an anthem; indeed a special feature seems to be made of the Gospel in song, which has, in past years, proved very attractive to the many who are gathered in here Sunday by Sunday. Gospel addresses were given by Mr. Charles Cook, Mr. Harry Sidford (of Wimbledon), and Mr. R. Allsworth Elvey (of Regent's Park College), to an immense audience. Many real conversions have taken place within these walls, and we hope our readers will strengthen Mr. Cook's hands in this responsible work.

NORTH AFRICAN MISSION.—A large meeting has been held at Cumberland Hall, Hotwells, Bristol, to take farewell of Miss Grainger and Miss Alice Case. The former, after successfully labouring for some years among the Moslem women at Constantine, had returned for the benefit of her health. The latter has been engaged for the last few years in work at Hotwells, and now accompanies an old school companion for joint work in Tunis. After mentioning that the Mission is labouring in Morocco, Algeria, Tunis, Tripoli, and North Arabia, Mr. E. H. Glenny, hon. sec., dwelt on the need of the work, and said that North Africa affords a wide field for Christian sisters, as they only, as a rule, could enter the homes of the Mohammedans and reach the women. The Mission is entirely dependent on the free will offerings of the Lord's people, and those who go out to labour have no gnaranteed salary, but share in what is given.

"LIGHTS ALONG THE LINE."—Within 100 miles of London, a new railroad has been opened, and when visiting the stations last week for the purpose of having a text of Scripture (John iii. 16) placed in each, I was thankful to meet with a station master who was not only a total abstainer, but a follower of the Lord Jesus, and gladly received Gospel and temperance literature to distribute among his Sunday evening congregation, which assembled in the large waiting-room, well filling the place, as on the previous day 150 were present. Several educated and converted agriculturists have come to reside in the neighbourhood, and these, with the clergymen (having *pro. tem.* cast aside their sectarianism), have joined heart and hand in the good work of preaching Christ. When distributing tracts, &c., in the village, I found a Christian, who said how greatly the services at the station were appreciated, as they were more than five miles from the nearest chapel. Truly, this is a much needed "light" in a dark place, and may we have much of the Master's presence and blessing, through the power of the Holy Ghost.

S. S. S.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, OCTOBER 12.—Proverbs VI.

A CHAPTER of warnings. Wisdom directs us not only what to do, but what to avoid. The hidden rocks upon which we may strike are all marked. Obedience to the Word of God, whole-hearted and continuous (20-23) is our only safety. If we stray, it is not for want of clear direction, but of care in following it.

Suretyship (1-5).—All suretyship is not forbidden; such, for example, as that of Reuben and Judah for Benjamin (Gen. xlii. 37, xliii. 9); and still more, that of Jesus for his people. He became answerable for our liabilities, with the full intention of having to meet them for us. Without this suretyship we would be in despair. But the warning is against rash engagements involving responsibilities which cannot honestly be met.

Indolence (6-11).—A wise man will readily receive instruction even from ants. Their industry and providence powerfully reprove the indolent man. "*Guides*" are parents, teachers, ministers, the Bible. God is the constant "*Overseer*." "Thou God seest me." And He is the "*Ruler*" and Judge before whom our account must be given.

Mischievous wickedness (12-19).—The poverty of the sluggard comes because of his slothfulness (11), that of the "naughty person" because of his unwearied activity in evil (15). All the members of his body—*mouth, eyes, feet, fingers* (12, 13) are used as "instruments of unrighteousness," because the "heart" (14) is wrong. With a slight addition all these features reappear in the description of the seven "abominations" (16-19). "The sower of discord" (19) is put in strange company. The God of Peace hates strife and division.

The evil woman (24-35).—Her attractions are her "flattering tongue" (24), and "her beauty" (25), and these are snares into which man easily falls. Yet for this sin there is no excuse (30-32). He who commits it condemns himself as "lacking understanding" (32); and brings upon himself poverty (26), certain injury (27-29), dishonour and reproach (33), and death (26, 34, 35). Strange that men will seek a brief present pleasure at the cost of eternal reproach and shame.

MONDAY, OCTOBER 13.—Proverbs VII.

1-5. These directions for keeping the Word of God are very explicit. "*Lay it up*" (1), not on the shelf as unnecessary; not in the memory for repetition; but in "the *heart*" (3) for life. To "write them on the heart" is God's work (Jer. xxxi. 33). "*The apple of the eye*" (2). Eyebrows, eyelids, eyelashes are all intended to preserve the pupil. Thus carefully God keeps his own (Deut. xxxii. 10; Ps. xvii. 8; Zech. ii. 8). The slightest neglect of that law should pain us as a mote would pain the eye. "*On thy fingers*" (3).—Ready at hand for constant use (iii. 3). "*My sister*" (4).—Claim kinship with wisdom. Regard her with affection.

6-23. The social evil again; this time in very graphic delineation. In Solomon's view it is evidently a matter concerning which young men need frequent and faithful warning. Perhaps the simple youth intended only to go *near* the woman's house (6-9). It was dangerous ground. He who needlessly enters into temptation is sure to fall. The "dark night" (9) was not only a convenient cover for his sin; it was a terribly "dark night" for him (John xiii. 30). Possibly he *wished*, yet *feared* to see the woman. The wish was speedily gratified (10-13), and he became her victim. His fears, if they were connected with his conscience, she sought to remove by the guise of religion, with which she covered her sin (14). "She durst not play the harlot with man till she had played the hypocrite with God, and stopped the mouth of her conscience with peace offerings."—*Gurnal*. Vice is never so hateful to God nor so easy to man as when varnished with religion. How skilfully she tempts (15-20), and, alas! successfully, too. And he follows, as he thinks, to his pleasure; but in truth to his own doom (22, 23).

24-27. To hear wisdom's voice is the only way to be deaf to the temptress. Note the contrast: wisdom *gives* life (2); sin destroys it (27). Over the gate of wisdom is written "the way to heaven"; over the entrance to the house of sin, "the way to hell" (27).

TUESDAY, OCTOBER 14.—Proverbs VIII.

It is not the wisdom of Solomon that speaks here; nor is it merely the *attribute* of Divine wisdom. It is a Person, who claims wisdom as one of his own attributes (14); who loves and can be loved (17); who existed from eternity (22-24); who is separate from God—for God delighted in Him, and from men—for He delighted in them (30, 31); and who was associated with God in the creation of the world (27-29). There is only one Person to whom this description applies—Jesus, the personal embodiment of the wisdom of God. Comp. John i. 1-4; 1 Cor. i. 24; Col. ii. 16, 17.

Men will go out of their way to hear the tempter's voice; but they are so deaf to the voice of wisdom that she needs to cry loudly (1), persistently, and in every place (2, 3), in order to be heard. Learn the extent of the danger to be shunned, and the value of the blessings to be gained from the affectionate earnestness of wisdom's appeal. Learn, also, that in public life (2), in business (3), and in the home (3), wisdom's counsel is needed.

Wisdom's message is for all (4). Note the progression. *Hear* (6), *receive* (10), then *love* (17). No one can know the joy of wisdom's ways except by beginning to walk in them. There is everything to induce us to hear (6-8). Strange that such a voice should be unheeded! Prudence is wisdom's companion (12). How unspeakably valuable the blessings we receive through that grace "wherein He hath abounded toward us in all wisdom and prudence" (Eph. i. 8). Who does not long for a life in which righteousness, wisdom, strength, and prudence appear? (10-16).

Invaluable blessings result from hearing wisdom (18-21). He who is without Christ has neither riches nor honour that will last; he who possesses Him has "substance," which "*fills* his treasures." Love of this world's riches is covetousness, and the root of all evil; but without limit we may covet "the unsearchable riches of Christ" (Eph. iii. 8). Wisdom makes good her claim to be heard (22-31). "*Possessed*" (22) is the same word as "*gotten*" (Gen. iv. 1), suggesting parentage, and recalling Ps. ii. 7 and Micah v. 2. The margin of the R.V. reads: "*as* the beginning of his way, the first of his works of old." See Rev. iii. 14; Col. i. 15. The words do not explain—for no human language can explain—the mystery of the eternal sonship; but they assert it. As a *Divine* speaker He commands our attention. Yet his *incarnation* is here also (30, 31). In anticipation of this He rejoiced with the sons of men, among whom He was to become the Son of Man in condescending love.

WEDNESDAY, OCTOBER 15.—Proverbs IX.

Wisdom's banquet (1-5).—Compare with this Matt. xxii. 1-4, and contrast it with the tempting woman (vii.). Wisdom's "*house*" (1) is the Church of the living God (Matt. xvi. 18; 1 Tim. iii. 15). The "seven pillars" are wisdom's (1), and refer to the sevenfold grace of the Spirit possessed by Jesus (Rev. i. 4); and the servants of God are pillars in the measure in which they possess this Spirit (Gal. ii. 9). Wisdom provides no *feast without sacrifice* (2). The atonement is the basis of all Gospel blessings. The harlot's religion was without this (vii. 14). This has always been the grand distinction between man's religion and God's (Gen. iv. 3-5). Spiritual blessings are a "feast" (Ps. xxxvi. 8; Isa. xxv. 6). It suggests not only satisfaction, but fellowship, and joy. "*Her maidens*" (3) are the messengers who proclaim the Gospel. Yet, note that, though these are many, it is wisdom that cries through them all (3). So does the Lord identify Himself and his servants (Matt. x. 40). While the world lures the simple to sin and death (vii. 18); wisdom invites to her better banquet (Isa. lv. 1, 2).

All do not accept wisdom's invitation. The parable is again true (Matt. xxii. 5-10). The "scorners" (7, 8, 12) are hopeless. They will not receive, so it is useless to give reproof. See Matt. vii. 6. Such men are lost, not because they do not know, but because, though knowing, they deliberately despise. There is no greater proof of true *wisdom* than readiness to receive reproof (8).

As far as possible "the foolish woman" (13) competes with wisdom for the capture of the simple. The same place (3, 14), and even the same words (4, 16) are appropriated. But with what a terrible difference in her intention! Both these voices invite; both seem equally in earnest—the one to destroy, the other to save. A brief pleasure is offered by the one, culminating in "the depths of hell" (18); the other offers truer though less exciting joys now, with eternal life at the end. To which will you give heed?

THURSDAY, OCTOBER 16.—Proverbs X.

From this chapter, Wisdom, the great Teacher, who has already been introduced to us, begins to instruct us in short antithetical or illustrative sentences, often unconnected. It will be possible to make only brief reference to some of these proverbs.

1. The greatest joy and the heaviest grief a parent can know are connected with children. Joseph and Samuel are illustrations of "wise sons"; Cain and Absalom of the foolish. Note, righteousness is wisdom; wickedness is folly.

4. An idle, indolent Christian is a contradiction in terms. Trust does not encourage sloth. For the wise use of present opportunities (5) diligence is needed. To sleep now is irreparable loss (xix. 15).

6. "Be good, and do good, so shall thy *name* be heir to thy *life*."—*Trapp*. (See Heb. xi. 2.)

9. There is no safe travelling except upon "the highway of holiness" (Isa. xxxv. 8-10). He who walks in the light (1 John i. 7) stumbles not (John xi. 9, 10).

13, 14. How important are our words as revealing what we are! "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34-37). If our speech is to be a "well of life" (12), we must have the "well of living water" within (John iv. 14, vii. 38). To "lay up knowledge" (14) by attentive hearing is the only way to speak "a word in season" (Isa. l. 4).

15. This is a surface contrast. Wealth *seems* to be, and, rightly used, *is* an advantage. Poverty seems to be, and, but for the grace of God, would be a disadvantage. Both conditions have their temptations (xxx. 7-9). But the contrast is literally true of the *true* wealth and *spiritual* pauperising (viii. 21; Jer. v. 4).

19-21. Another sin of the tongue contrasted with its opposite blessings. Babbling is an indication of an empty heart (20, 21). The wise man knows when to "keep silence." He speaks with caution, and his speech is as silver (xxv. 11).

26. A sluggard is a vexation to any master. Has our great Master no such servants? Comp. Rom. xii. 11; Rev. iii. 16.

28. Distinguish between a well-grounded hope and a delusive expectation. A man's delusion may last even to "that day" (Matt. vii. 22, 23). It is possible to dream of heaven, and wake in hell!

FRIDAY, OCTOBER 17.—Proverbs XI.

1. God's eye is upon every little detail of our life. Burning the false bushel is a good evidence of conversion. Righteousness before God requires strictest *rightness* in our dealings with men.

3-7. Righteousness—a single desire to know and to do the will of God (Matt. vi. 22, 23) saves a man from the perplexity into which the wicked fall. Not only during life, but at death (7) and in "the day of wrath" (4) transgressors are the losers. Even "rich men" cannot deliver themselves from "the wrath of the Lamb" (Rev. vi. 15-17). Is not "the way of transgressors hard"?

8-11. Further proof of 1 Tim. iv. 8. The ungodly fall into the troubles from which the righteous are delivered. Haman was hanged upon Mordecai's gallows; the accusers of Daniel were slain by the lions from which he was delivered. Not to themselves only, but to the community (9, 11) the wicked are a curse, so that their death is a cause of rejoicing (10). The saints are "the salt of the earth."

12, 13. "Tale-bearers," who "work not at all" are "busy bodies" (2 Thess. iii. 11), and go from house to house (margin) making mischief. Trust every secret with the Faithful Friend. You can *fully* confide only in Him.

15. Is this only a warning against careless suretyship? Or, is it not the Gospel of Jesus Christ? For strangers—even for enemies—(Rom. v. 8-10) He became surety. Did He not smart for it (Isa. liii. 5)? Was He not urged to make Himself sure by avoiding suretyship? He would not save Himself, *because* He came to save others (Matt. xxvii. 42).

18. Sin is well described as "a deceitful work." What labour (Isa. lv. 2) it often involves. The devil is a hard taskmaster.

22. Beauty divorced from discretion is an evil thing. Honour and integrity are infinitely more to be prized. Cultivate "the ornament of a meek and quiet spirit" (1 Pet. iii. 4, 5).

24-26. Dig channels for the fount of love,
Where its blessed streams may run;
And know that love has copious streams
To fill them every one.
For only while we *share* we *keep*
That blest thing from above,
Ceasing to *give*, we cease to *have*,
Such is the law of love.

30. The righteous flourishes as a branch (28; John xv. 5), and his *fruit* is a *tree* of life. (See Rev. xxii. 2). Such a man "wins souls." This is work the wisest may attempt, and that only the wisdom of God can enable a man to do. Considered as to its result how wise a work it is (Dan. xii. 3)!

SATURDAY, OCTOBER 18.—Proverbs XII.

1. "Instruction"=discipline. We can only love this because of its results (Heb. xii. 10, 11). To refuse it because of present pain is brute-like (Isa. i. 3).

2. Note that wicked thoughts are condemned as well as the deeds to which they lead. Hence in true repentance "thoughts" must be forsaken.

3. Nothing can establish the wicked, nor disturb the righteous. He is "rooted in Him" (Col. ii. 7).

4. Ruth is described as "a virtuous woman" (Ruth iii. 11). This is a crown that does not sit uneasy on any man's brow. A woman who is a shame to herself is as a perpetual and painful disease to her husband.

5-7. The outward life depends upon the thoughts of the heart. As is the fountain so are the streams (iv. 23). Words indicate what is in the heart.

9. Better no worldly display with the necessaries of life than mere outward pomp with nothing. Does not this apply also to the Christian, now despised, yet fully satisfied in heart, in contrast with the worldling, who seeks present honour while his soul lacks bread?

12. The avarice of the wicked, who desire to make use of any net to ensnare their victims, in contrast with the unselfishness of the righteous. While seeking to ensnare others, the wicked by their own lips ensnare themselves (13).

14. Mouth and hands of the righteous are employed for God. All our members may be instruments of righteousness (Rom. vi. 13).

18. Job (xiii. 4), David (Ps. lii. 2-4), Jeremiah (xviii. 18), all felt the piercings of this sword. Every slanderer, backbiter, tale-bearer is making his tongue into a sword. Yet who would not covet to speak as "the piercings of a sword" in the good sense; and then by the same tongue to heal the wound? See Hosea vi. 1.

21. "*No* evil"—absolutely none. There may be "many afflictions" (Ps. xxxiv. 19); faithful correction (Heb. xii. 5, 6); "manifold temptations" (1 Pet. i. 6), but nothing shall hurt them (Rom. viii. 28; Luke x. 19).

25. A heavy heart results from conviction of sin; the Gospel is the "good word that maketh it glad." Find the heavy-hearted, and give them this gladdening message.

26. "God knows how much rather I would be the obscure tenant of a lath and plaster cottage, with a lively sense of my interest in my Redeemer, than the most admired object of public notice without it."—*Cowper.*

"TRUST IN THE LORD."

When your way seems all so cloudy,
And the mists keep hovering near,
And your soul is filled with sorrow,
And you droop 'neath care and fear;
Then keep simply trusting Jesus,
When one step you cannot trace;
Soon, so soon in heavenly brightness,
You will see his unveiled face.

When your way seems all so stormy,
And the billows loudly roar,
And your little bark seems drifting
Nearer to the rocky shore;
Then just fly to Him for refuge,
In the hollow of his hand;
He will still the raging waters,
And will bring you safe to land.

When your way seems full of sunshine,
And you have no doubt or fear;
When you learn in sweet communion,
On the Lord to cast your care:
Then, oh! then, draw closer to Him,
Nearer to his bleeding side;
Listening to his faintest whisper,
There in peace you may abide.

Thus in sunshine, or in sorrow,
When thy way is bright or dark,
"Calmly wait for God's to-morrow,"
Pressing onward to the mark:
For He'll soon come out to meet thee,
Take thee to his home above;
Where through everlasting ages,
Thou shalt sing of *all* his love.

Wexford. Margery E. McClean.

[952]

International S.S. Lessons.

Sunday Afternoon, October 19.

The Spirit of True Service.—Luke xxii. 24-37.

Golden Text: Phil. ii. 5.

What a wealth of incident was crowded into the last night of the Saviour's life; and what "wonderful words of life" fell from his lips then! The thought of his death is before Him (37), yet his chief concern is, not to obtain sympathy for Himself, but to correct what is wrong in his diciples.

True Greatness (24-30).—How *common* were these strifes among the Apostles! See ix. 46; Matt. xviii. 1, xx. 20-23. Pride is man's besetting sin. It led to the Fall (Gen. iii. 5), to the degradation of Nebuchadnezzar (Dan. iv.), and has never ceased to trouble the Church (3 John 9). Beware of unsanctified ambition. The mere desire to "get on" has led to the blackest crimes ever committed. How *unseemly* at such a time! Their spirit and aim are so directly opposite to his. He is self-forgetful for their interests; they seek only exaltation for themselves. Contrast this strife with their previous inquiry (23). What a difference!

Our Lord's reply contains: (1) *Reproof.*—They were reducing *his* kingdom to the level of Gentile heathen kingdoms (25). The ideas of greatness that prevail in them cannot be introduced among his followers. Their concern was to be "accounted" great (24), as the greatest of tyrants may be "*called* benefactors" (25). This very term was applied to Antiochus VII. of Syria, and Ptolemy III. of Egypt. (2) *Instruction* (26).—They are to value *being* rather than *seeming*. Contr. "*called*" (25), with let him *become* (26, R.V.). Self-forgetful service for others, the humility that serves, that seeks not its own but another's good (Rom. xii. 10; Phil. ii. 3, 4)—this is true greatness. Nothing that is done merely "to show off" is great. (3) *Example* (27).—All his life He was as a servant (Phil. ii. 6, 7); but the words refer particularly to the foot-washing (John xiii.) which takes place about this time. None of them had been "great" enough to do for Him a lowly service which He had done for them. Truest exaltation is reached by condescension (Golden Text).

Besides correcting what was wrong in their aspiration, Jesus promises to gratify what was right (28-30). *Temptations* (See iv. 13).—The word refers also to the trials which had constantly beset Him, and in which they had shared. This "fellowship with his sufferings" is to be followed by fellowship with "the glory that should follow" (1 Pet. i. 11). First the cross, then the joy (Heb. xii. 2); first the humilation, then the exaltation (Phil. ii. 6-11). The order is true for Him and for us. What a grand exhibition of his triumph is here. In the hour of his seeming defeat, He is distributing kingdoms, and thrones, and lasting honours to his faithful followers (29, 30). Compare John xvii. 22; 1 Cor. vi. 2.

Faithful Warnings.—Satan is already at work in the betrayer (John xiii. 2, 27). His near presence, and the danger threatening the disciples, Jesus recognises. Many suggestive lessons are in these words. (1) *The subordinate position, yet the malicious purpose of Satan.—Desired* (13), or "asked" (R.V.). He is powerless to touch the disciples without Divine permission. See Job i. 7-12, ii. 1-6. *Sift.*—"As the wheat is shaken in the sieve that the chaff may thereby separate itself from the wheat and fall out," so will Satan seek to prove "you"—not Peter alone, to be chaff. If he has succeeded with Judas, why not with the rest?

(2) *The powerful sympathy of Jesus.*—This breathes in his twice-repeated *Simon* (31), and appears in the intercession (32), by which He secured his servant. The "asking" of Satan is meet by the "prayer" of Jesus. *Thy faith fail not* (32).—This indicates the real danger. Faith *always* overcomes; but when that fails we are vanquished (Matt. xiv. 30).

(3) *The malice of the enemy turned to the good of the disciples.*—Others were to be strengthened by Peter's experience of failure (32). So that Satan overshoots his mark. His malicious purpose is defeated, and the little measure of success he gets only ministers to the good of those he sought to destroy. The best man to help others is the one who has been down himself (Ps. li. 12, 13).

(4) *The perfect knowledge of Jesus.*—How accurately He knew the experiences awaiting all his disciples, and Peter in particular (33, 34). Peter was self-confident because he was ignorant of the vigilance and strength of his enemy, and the weakness of his own heart.

(5) *The fulfilment of the Divine Word* (37, R.V and Isa. liii. 12).—It was a striking prophecy, yet was accurately fulfilled (xxiii. 32, 33). This brought the disciples into new circumstances. For the need of the future they must exercise a certain amount of prudence and foresight (35, 36). Without the influence of his popularity they might expect hostility instead of hospitality. Their trust in the presence and protection of the all-powerful Lord (Matt. xxviii. 18-20) must not make them imprudent. The sword can hardly be literal (38; Matt. xxvi. 52), except it be to reprove those who have already provided two.

LESSONS.

"Ambition is boundless, rides without reins, builds itself on the ruins of others, and cares not to swim to its design though in a sea of blood."—*Trapp.*

There is an *ostentatious humility* covering most hateful pride. Thomas à Becket, though proud, overbearing, supercilious toward others, yet affected humility by washing the feet of thirteen beggars every morning.

Value *character rather than reputation.* Care not so much to be counted great as to *be* great. What you *are* is of more importance than what you appear.

Beware of *self-confidence.* It was this which prepared the way for Peter's fall (1 Cor. x. 12).

Trust the all-prevailing intercession of our Great High Priest. He secured Peter, and saves to the uttermost all who come to God through Him (Heb. vii. 25).

THEATRICAL MISSION INSTITUTE.

FIRST DECADE.

On October 16 Mr. and Mrs. Courthope Todd will (D.V.) celebrate the completion of ten years' daily work for God amongst the members of the theatrical profession. The Mission commenced in 1876: took the practical form of a Christian Club on October 16, 1880. The one room then taken and furnished has developed into "Macready House, Covent Garden," with its three commodious Assembly Halls for young women, lads, and little children. The Orphanage in the three upper floors meets a much-needed want, and several "cots" are now paid for from year to year by kind friends. But the committee and directors desire to see all the beds occupied, and there are constant applications from all parts. The most recently admitted inmates have been a Scotch lassie, without either parent, who played "Bonnie Prince Charlie;" a wee cripple girl—fatherless, with a mother constantly "on tour;" and an older girl left friendless and alone in Wales. Young people left stranded by the trickery of the "bogus manager" are often received as "emergency cases" for his sake who said, "I was a stranger, and ye took Me in."

On Thursday next, from 4 to 6, Mr. and Mrs. Courthope Todd will be "At home" at the Institute in Henrietta-street, Covent Garden, and hope old and new friends will rally round them to praise God for his goodness, and for the deliverances of his providence "these ten years." It is suggested that guests should each bring 2 lb. of groceries, fruits, vegetables, or other gifts in kind for the use of the Institute, or monetary contributions, after the fashion of the "American Pound Party." All departments of the house will be open for inspection, and a very pleasant and profitable afternoon is expected. A "Commemoration Medal" is being struck, and each member will be presented with one before leaving the Institute.

That upwards of 54,000 attendances are registered yearly speaks well for the appreciation of those in whose behalf the work is carried on, while the frequent opposition shown by "interested parties" surely proves that the Holy Spirit is carrying on his work of winning careless ones to Christ. The monthly letters of nearly 1600 Christian ladies, the frequent visits of devoted workers, the services, meetings, lectures, are all fruitful in their results; and it is hoped that all readers of The Christian, whether present or absent on Thursday, will join in thanksgiving. Tickets of admission can be had free on application in writing.

The Poor Children's Aid Society, 19, Surrey-street, Strand, which occupies itself during the summer months with sending poor children into the country, asks help to purchase clothing for poor children of London elementary and ragged schools, to whom 12,445 garments were lent last winter.

Among the Churches.

CHURCH OF ENGLAND.

The Church Missionary Society has received a donation of £1000 from an anonymous benefactor for mission work in the Soudan and the Upper Niger district.

The Bishop of Norwich has directed a commission of inquiry into the circumstances and conditions of the poorer livings in his cathedral city, and invited suggestions thereupon.

The Bishop of Carlisle, speaking in his diocesan conference, strongly recommended the Revised Bible for private study, but did not think it would be advisable at the present time that it should be generally introduced into the churches.

Dr. Saumarez Smith, the new Bishop of Sydney, has arrived in his diocese and met with a hearty welcome. A special service was held in the cathedral, and there was also a public reception, at which Dr. Smith was presented with an address.

A telephone experiment took place recently at Christ Church, Birmingham, to ascertain if the services could be transmitted to a number of persons at homes or offices. More than a hundred connections were obtained, and the experiment proved a great success.

Rev. Joseph Hudson, rector of Chillingham, Alnwick, is believed to be the oldest clergyman now officiating in the Established Church. He was 98 years of age on January 5, and was ordained in the year 1816. He officiated on Sunday last, and is stated to be "hale and hearty."

About a hundred Nonconformist ministers responded to the Bishop of Lichfield's invitation to partake of luncheon with his lordship on Monday week. At a short devotional meeting in the library of the Theological College, the spiritual union of all believers in Christ was exhibited by fervent prayers offered by many present, the Bishop and Archdeacon Scott joining. At the private residence of the Bishop everything was done to make the guests feel "at home." After the happy repast, many of the ministers attended evening service in the cathedral, when an address was delivered by Canon Curteis. The day's engagements were a means of grace to many.

SOCIETY OF FRIENDS.

Frank Dymond, of Chesham, has just concluded a five days' Gospel mission at Uxbridge, which has been attended with much blessing.

John and Eleanor Cowgill have deeded to Ohio Yearly Meeting two tracts of land, aggregating 190 acres, to be held and used for the spread of the Gospel.

Mary E. Beck and Isaac Sharp started on Saturday last on their missionary journeys abroad, the former to live in America, the other to travel round much of the world.

For years past, Ohio Friends have been more or less divided in sentiment and in practice with regard to the ordinances. The recent Yearly Meeting, though conducted in much harmony, had to deplore some reduction in membership. Where divergencies in doctrine and practice prevail, there cannot be the success that true unity accomplishes. The agitation whose results are thus apparent seems dying, and the outlook of the Yearly Meeting brighter than for years.

American Friends have *The Missionary Advocate* and English Friends *The Friend of Missions* as monthly periodicals to represent the missionary enterprise. Both are ably conducted, and full of interest. In America there are also three weekly papers representing different interests; while in England, with its network of meetings, missions, and adult schools, there is none. The subject was touched on at last Western Quarterly Meeting. The early Friends were almost prodigal in their use of the press.

CONGREGATIONAL.

Rev. Newman Hall preached the sermon at the autumnal meeting of the Somerset Union at Taunton. At the luncheon, Mr. Hall observed that the socialism which is to-day so greatly needed is that which will lead to a personal interest in everything that aims at improving the welfare of the poor.

The present tenure of Claylands Chapel, Clapham, where Rev. Baldwin Brown ministered from 1845 to 1870, is leasehold. An opportunity has arisen of converting it into a freehold, and securing the chapel in perpetuity for the Congregational denomination. An effort is being made to raise £450 before November 29.

Clapham Church, which has been closed for a month for repair and redecoration, has been re-opened for Divine service. "The Present Need of the Church" formed the subject of one of the opening discourses, by Rev. J. Guinness Rogers. It was founded upon the words, "Clothed with power from on high." One element of the power that came down upon the Apostles at Pentecost was courage, and Christian men need to-day the courage that will listen to no suggestion of compromise that involves the surrender of any portion of the truth—courage to utter the deep convictions of our own hearts. Unselfish sympathy, God's gift, is also required. The Apostles had it because of the power they received from on high. We, too, shall have it just as we all become spiritual men.

Resignation. — Rev. D. Orllwyn Brace, of Shiloh, Trecynon, Aberdare.

Calls Accepted.—Rev. William Marwick, of Arbroath, to Ward-road Chapel, Dundee, as assistant to Rev. Dr. Short.—Rev. Hopper Joplin, of Hull, to Dundas-street, Sunderland.—Rev. W. Silas Charles, of Swansea, to North-street, Ferndale.

BAPTIST.

Rev. Archibald Brown has been preaching at the Tabernacle, Nottingham, in connection with the tenth anniversary of Rev. H. E. Stone. Mr. Brown's discourse on 1 Cor. iv. 7: "What hast thou that thou didst not receive?" was highly appreciated.

The Baptist Missionary Society have opened a new chapel at Upoto, Upper Congo River. The station is 700 miles beyond Stanley Pool. The district is largely populated, towns extending for several miles. The natives are very friendly, and a particularly fine sphere seems to present itself for mission work.

The church at Wellington, Somerset, under the care of Rev. G. W. Humphreys, B.A., is making an important forward movement by taking into connection with itself a large chapel on Rockwell Green, a neighbouring village. Some members of Mr. Humphreys' church have also taken a room in the village, where the free mission friends have held services for some four or five years.

Being about to spend several months in visiting the Indian mission stations, Rev. E. G. Gange, of Bristol, has taken leave of his congregation at Broadmead Chapel. Mr. Gange has two reasons for wishing to visit India. First, he has a child in that land; and, secondly, he is, to use his own words, "utterly dead tired." It is more than twenty-one years since he took the oversight of the church at Bristol.

Resignation.—Rev. F. T. Snell, of Guernsey, who is about to leave for America, owing to ill-health.

Calls Accepted.—Mr. W. H. Rowling, of the Baptist College, Manchester, to Hamsterley, near Bishop Auckland.—Rev. S. Jones, of Welshpool, to Farnworth, near Bolton.—Rev. E. Marsh, of Laxfield, to Wellingborough.—Rev. W. J. Staynes, of Portsmouth, to Wester-road, Putney.

METHODIST.

The new Bible Christian chapel at Truscott, near Launceston, has been opened. The site at Four Winds, and the stone required for the work were generously given, and the farmers of the neighbourhood have carted the latter free of cost.

At the quarterly meeting of the committee of the Wesleyan Theological College, Didsbury, it was reported that there are now forty-five students in residence—one of the fourth year, nine of the third year, twenty, second year, and fifteen, first year.

Three *Joyful News* agents—Messrs. Argents, Cooper, and Bond—are leaving respectively for China and West Africa. The two evangelists who are going to China will join Messrs. Hudson and Tollerton, who went out in November, 1888, and who have adopted Chinese clothing and habits of life. Mr. Bond, who goes to West Africa, will join Mr. Purrock, one of the ablest and most successful of the evangelists.

The seventy-sixth report of the Wesleyan Missionary Society has just been published. The missionaries now number 343, in charge of 1582 chapels and preaching stations, and other agents, such as catechists, interpreters, &c., number 2128. The "unpaid agents," however, number over 4000. The "church members" number over 34,000, and the scholars 63,335. The receipts for the year amounted to £140,623.

The Jubilee of the Queen-street Chapel, Scarborough, has been celebrated by a public meeting, at which Mr. W. S. Lister presided. The chapel was opened for Divine service in 1840, at a cost of over £6000, and since that date £3000 has been spent in the erection of new Sunday-schools and other work. Among the speakers was Mr. Rowntree, M.P., who remarked with pleasure upon the growth of vigour in the younger members of the church, especially in relation to the drink question.

Rev. Mark Guy Pearse's Friday noon services at Princes Hall, Piccadilly, were resumed on Friday last. Mr. Pearse commences these Bible-readings at twelve o'clock, and Christian workers who have been accustomed to find help at such meetings, alike for soul and service, will be interested to know that Mr. Pearse's subject during the next three months will be the life of the Lord Jesus Christ. The Friday evening services will be taken by Rev. W. Darlow Sarjeant, who lately joined the Mission.

The old Kingswood School, built by John Wesley for the education of the sons of Methodist ministers, and at present used as a reformatory, is to be demolished, the authorities having resolved to erect a building on a site more suited to their needs. They have expressed their willingness to leave the quaint little chapel, with its high pulpit, in which Wesley so often preached, untouched, providing the Wesleyans will take it off their hands. Up to the present they have had no response, so that another of the few remaining relics of this sort will soon be lost.

It is proposed to form a club in connection with the Young Men's Guild of the West London Mission. Rooms will be taken in the neighbourhood of Regent-street, and sleeping accommodation will be provided. Among the possibilities of the future in connection with the Mission is a series of special services in the Haymarket Theatre, and Mr. Nix is said to have his eye on the Pavilion Music Hall. The new number of *Advance* is edited by Mr. Frank Stephens, Dr. Lunn's late colleague.

The second anniversary of the opening of New Surrey Chapel (Primitive Methodist) was held a few days ago. A most interesting report was given in by Mr. G. Newton, the secretary, showing that the congregation had paid their way during the year, and £150 off the debt. The pastor, Rev. B. Senior, gave an encouraging account of the work, showing that sixty-four new members had been received during the past nine months. He said they were getting hold of the people of the district in a way they had never done before. The entire outlay has been £14,011, and the debt now stands at £6900.

PRESBYTERIAN.

The membership in Regent-square since Rev. John McNeill's settlement has increased from 600 to 800.

The church session of M'Crie-Roxburgh Free Church, Edinburgh—including the pastor, Rev. John Robertson—have for some time felt the desirability of utilising the lady help of the congregation in aggressive Christian work in the district. It has now been agreed to institute a body of lady deaconesses, and steps for their election will be taken at once.

The Women's Missionary Association of the English Presbyterian Church is, for the first time in its history, feeling a financial strain. There is at present a deficiency of £400 in its funds, and unless there is an increase in the contributions for the last quarter of 1890, as compared with the last quarter of 1889, the deficiency at the end of the year will amount to £850.

The congregation at Camden-road, London (Rev. R. M. Thornton's), have celebrated the seventh anniversary of their minister's settlement and the extinction of their building debt. The preachers at the thanksgiving services were Revs. Dr. Donald Fraser and John McNeill; the latter drew together the largest congregation that has ever met within the building. The church premises cost £11,500, and of this the sum of £2000 had been paid off within the past seven years.

Dr. Macgregor (Established Church of Scotland), of Edinburgh, in an address at the annual *soirée* of Falkirk Church, declared that the Church of Scotland was prepared to share its endowments with the Free Church and the United Presbyterian Church, on one condition: that they were kept for the purpose for which they were given. The State did not give those endowments, and the State had no right to alienate them, so long as they were used for the religious welfare of the nation.

Mr. W. T. Stead, writing in *The Echo*, says he has discussed with Rev. John McNeill the question of the call the latter has received to the pastorate of Westminster Chapel. He states: "It is very manifest that Mr. McNeill is utterly dissatisfied with his present position, and is determined to move somewhere. As he put it to me, 'If the Lord would take this great longing out of my heart to preach to the multitude, I could settle down, but He does nothing of the kind. I was invited by the Presbytery at Regent-square to repeat in this spiritually destitute Metropolis the work which I had been carrying on for sixteen months with great success in over-churched Edinburgh. I had there a congregation of 3000 people, and I feel that sixteen months has been far too long to keep me waiting in a place that has been too small from the first day.'"

NOTES FROM IRELAND.

A week's mission has just been held at Loughgale (Armagh) by the Rev. W. E. Burroughs, of Kingstown. The services were largely attended, and much blessing resulted.

Rev. John Elliott, of Stewartstown, has succeeded in getting a moveable Gospel hall, capable of holding 250 people, erected, and in it he purposes holding evangelistic meetings during the winter in various districts.

A branch of the "Out-and-Out Band" has been established in Dublin under hopeful auspices, and promises to be the means of getting many to take a deeper interest in the subjects of holiness and Christian work.

Rev. Jas. Harpur is doing a splendid work in Mountpottinger, Belfast. On Sabbath night week hundreds were unable to obtain admission to his church, and nearly forty persons professed to have found the Saviour during the service.

The annual Conference of the Y.W.C.A. was held in Dublin last Friday and Saturday. This Association has taken firm root in most of the large towns of Ireland, and is doing much valuable work for the benefit of young women of all classes. There was a large attendance at the Conference.

FALLEN ASLEEP.

Rev. H. Crabtree, for nearly forty years a minister in the Leeds district of the Primitive Methodist Connexion.—Mr. George Head, for a long time a devoted worker in the Sunday-school and church of Downs Chapel, Clapton.—Rev. Joseph Jones, for twenty-three years connected with the English Presbyterian Church, at Menai Bridge.—Mr. G. B. Blair, for many years an elder at Grosvenor-square Presbyterian Church, Manchester.—Mr. Henry Maden, J.P., an influential Wesleyan of Bacup.—Mr. Joseph Rose, a prominent member of the Wesleyan Methodist Society at Mosborough.—Mr. William Hunter, for sixteen years a town missionary at Kilmarnock.

LIVERPOOL CENTRAL Y.M.C.A.—The annual inaugural gathering has just been held, and evidenced much prosperity in the numerous social and spiritual departments. Some 2460 young men entered the Institute classes last winter; while the percentage of passes in the Society of Arts and other examinations places the institute second among similar organisations of the country. The annual report shows progress in the spiritual work of the year; while the income had covered working expenses; and the membership roll showed an increase. Mr. Clark Aspinall, City coroner, said the social and religious life of England was largely indebted to such organisations. He strongly advocated personal purity and cultivation on the part of young men of a citizenship which would strengthen the nation, side by side, with loyal service to the King of kings.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Oct. 12, 3 p.m., Mr. C. Boardman; 7 p.m., Mr. E. Fox Butlin. Meetings for prayer, Suns., 7.45 a.m.; Weds., Fris., and Sats., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—North Africa Mission. Meetings to take leave of seventeen missionaries, Tues., Oct. 14, 3 and 7 p.m. Chairmen, Mr. J. E. Mathieson (afternoon); Dr. H. Grattan Guinness (evening). Speakers—Pastor James Stephens, Mr. A. C. P. Coote, Dr. W. Soltau Eccles, and several of the missionaries.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—During the present month, Dr. McKilliam at St. George's Hall, Sun., at 11 and 7; Burlington Hall, Wed., 8 p.m.

Y.M.C.A., Stafford Rooms, Tichborne-street, Edgware-road, W.—Fri., Oct. 10, 8.30 p.m., Rev. Isaac Levinsohn, "Truth Stranger than Fiction." Sun., 3.15 p.m., "New Beginnings," Mr. W. H. Mills. Wed., Oct. 15, valedictory meeting to Mr. W. Hind Smith.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Oct. 11, 3 p.m., Bible talk to young men by Rev. F. B. Meyer. Sun., Oct. 12, 3.30 p.m., address to young men by Rev. John McNeill. Mon., Oct. 13, 8 p.m., Gospel addresses to young men by medical students. Wed., Oct. 15, 8 p.m., recitals from famous authors by Mr. Dacres Smith.

Polytechnic Y.M.C.I., 309, Regent-street, W.—Sun., 3.15 p.m., address to young men; 7 p.m., evangelistic meeting.

Wesleyan West Central Mission.—St. James's Hall, Sun., Oct. 12, Rev. Mark Guy Pearse at 11; Rev. W. Darlow Sargent at 7. Friday, Bible-reading at Princes Hall, from 12 to 1, Rev. M. G. Pearse.

Conference Hall, Mildmay Park, N.—Sun., Oct. 12, evangelistic services, 3 and 7 p.m.

Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.—Meetings for the deepening of spiritual life, each Sat. afternoon in Oct. at 4.30.

Children's Special Service Mission.—Meetings to receive reports, Princes Hall, Piccadilly, Mon., Oct. 13, 3 and 6.30 p.m.

Salvation Army.—Holiness meeting, Exeter (Lower) Hall, Strand, every Thurs., 3 p.m. Mrs. Bramwell Booth, Commissioner Howard, &c.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Dedication of the new house, Oct. 31, at 3.30. Mr. T. A. Denny presiding. Revs. G. F. Head, F. B. Meyer, Henry Sharpe, Dr. J. Monro Gibson, and others will take part. Tea at 5.30, after which Mr. Reader Harris will conduct the evening meeting at 7.

Week of Prayer in connection with the world-wide prayer union for the second coming of Christ. Meetings in the Clapham-road Conference Hall, Oct. 18—25, 11 a.m. to 9 p.m. daily. For further particulars apply to Rev. N. S. Taylor, 143, Clapham-rd., S.W.

Agricultural Hall, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

Kensington Town Hall.—Sun., Oct. 12, 7 p.m., Mr. Finlay Gibson.

Colebrooke-row Church, Islington.—Dr. Thain Davidson's special monthly sermon to young men, Sun., Oct. 12, 6.30 p.m.

Great Assembly Hall, Mile End-road, E.—Sun., Oct. 12, 11 and 6.30, Mr. S. Golding.

Edinburgh Castle, Limehouse, E.—Sun., Oct. 12, 11 and 7, Rev. W. H. Daniels; 3 p.m., Mr. R. Nicoll.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., Oct. 12, 11 a.m., Rev. E. Bell, of Jamaica; 7 p.m., Mr. C. Leite Rozas.

Merchants' Lecture, Memorial Hall, Farringdon-street.—Rev. Dr. Allon will lecture, Tues., Oct. 14, on "Conditions of Service," 1 p.m.

Metropolitan Music-hall, Edgware-road, W.—Sun., Oct. 12, 6.30 p.m., address by Mr. Charles Cook; solos by Miss Burford.

CONFERENCES.

The Star Hall Holiness Convention, Ancoats, Manchester, Nov. 9—16.—President, Mr. F. W. Crossley. Speakers—Revs. F. D. Sanford, Thomas Cook, J. G. Govan, Mr. Reader Harris, Mrs. Watson, Miss Cowan, and others.

Evangelical Alliance Conference, Manchester, Oct. 14—16.—Particulars from Mr. A. J. Arnold, 7, Adam-street, Strand, W.C.

Portsmouth Conference on the Lord's Return, Victoria Hall, Oct. 28, 29. Speakers—Messrs. Finlay Gibson, J. G. McVicker, G. Hucklesby, W. R. Lane, Dr. Neatby, J. Termouth, T. B. Miller, and C. Russell Hurditch.—Particulars from C. S. Vosper, Kingston Cross, Portsmouth.

Blackheath Convention for the Deepening of Spiritual Life, Oct. 14—16.—Speakers—Rev. C. A. Fox, J. G. Gregson, Evan Hopkins, W. Haslam, F. B. Meyer, E. W. Moore, J. B. Figgis, H. W. Webb-Peploe, and others.—Missionary Convention, Oct. 17. Speakers—Messrs. J. E. Mathieson, Reginald Radcliffe, Eugene Stock, Dr. Grattan Guinness, sen., Rev. John Wilkinson, and others. Particulars from Mr. William Shrimpton, 36, Manor-park, Lee, S.E.

Newcastle-on-Tyne Holiness Convention, Oct. 28, 29, and 30.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

Bradford Convention for the Deepening of Spiritual Life, Nov. 12—14.—Mr. D. G. Law, sec., 19, North Park-road, Bradford.

Leeds Convention for the Deepening of Spiritual Life, Nov. 18—20.—Mr. Robert Wilson, Revs. J. G. Gregson, J. J. Luce, F. E. Marsh, J. T. Butlin, and others will take part.

Notices.

Communications Received With Thanks.—W.S. H.H. W.G.S. F.W.P. A.C.R. J.A.S. E.J.M. A.W. L.L. J.McA. J.v.S. H.B. F.H.G. F.C. W.S. J.E.M. J.F.H. T.R.H.S. S.L.B. J.P.L. A.E.W. J.H. T.C.S. H.N.K. F.J.T. E.J.W. J.L.B. W.M. J.M.W.F. C.P. T.D.M. D.W.Y. J.B.D. T.P. J.G.C. J.A.T. J.E.R. G.E.H. F.M.H. W.T.H. T.L.S. W.F. W.E.W. J.V. J.L. L.S. T.R.A. R.A. J.K. W.A. H.B.N. J.P.W. H.R.B. H.H. G.P. R.R. A.B. E.B. J.T.C. H.W.C. W.C.M. C.B. F.T. A.O.G. J.G.A. A.J.M. J.S. K.T. W.E. G.H.L. T.W.D. M.C. W.N. M.T. H.N. F.M.T. R.W.M. D.L. T.A. J.B.B. E.W. F.E.C. F.H.

Applicants for Tracts.—W. Mortlock, Old British Schools, West-street, Tavistock; H. Bray, 24, Jubilee-villas, Ramsay-road, Forest Gate, E.; F. W. Porter, 13, Erith-villas, South-road, Erith, Kent; R. Atkinson, missionary, care of J. McMorris, Irvinestown, Fermanagh; L. Carter, 35, Cardiff-street, Newport, Mon.; Mrs. Hedges, Morestead, near Winchester; W. Jones, Ebenezer Wesleyan Mission, Red Bank, Manchester; J. T. Stevenson, 484, Edgware-road, W.; H. Lacey, 67, Priory-road, South Park, Reigate, Surrey; W. H. Dickenson, 410, Caledonian-road, Holloway, N.; W. Lambert, 234, Levan-road, Bromley-by-Bow, E.; H. Otto, 5, Lancaster-villa, Green-lane-road, New Ovington; A. M. Scantlebury, 86, Severn-road, Canton, Cardiff; D. Levy, 40, Ravenscroft-street, Bethnal Green, E.; Miss E. A. H., 33, Crampton-road, Beckenham-road, Penge; D. R. Logan, 49, Whitwall-street, Glasgow; J. Bassett, 126, High-street, Burton-on-Trent; G. T. Binstead, High-street, Peckham.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

SCOTTISH MISSION, BUDAPEST.—Following the idea of the *Mission Populaire* carried out by Dr. McAll in Paris, and at the same time the special lines of evangelistic work on which we have ourselves been providentially led, we have opened a second hall in one of the crowded thoroughfares of this great city. After all necessary preparation had been made our doors were thrown open on September 5, and we had the happiness of welcoming at once a large assembly. The place was crowded to its utmost capacity. The opening address was delivered by Bishop Charles Szász, of the Hungarian Reformed Church, followed by some words from Pastor Doleschall, of the German Lutheran Congregation. I am greatly indebted to the friends who have aided us in entering on this new enterprise. The expense up to the opening day, including rent for first quarter, amounted to 870 fl. I desire to commend the work to the continued sympathy of the Lord's people. Brethren, pray for us. Andrew Moody

Rudolf Quai 8, Budapest.

PREVENTION OF CRUELTY TO CHILDREN.—Since its formation, some six or seven years ago, by the Rev. Benjamin Waugh, the National Society for the Prevention of Cruelty to Children has investigated 539 cases of ill-treatment (these, too, under the first half-year of the new Act, ill-treatment not being a crime before), 1,174 cases of assault, 227 cases of starvation (121 of which ended in the death of the starved child), 1,935 cases of neglect, 153 cases of abandonment, 277 cases of exposure, 552 cases of causing to beg, 47 cases of dangerous performances, 246 cases of immorality (often with injury), and 164 cases of various kinds. In these the welfare of 10,628 children was involved. The Society hopes to extend its operations to other large centres of population as soon as funds permit. A branch has recently been opened at Cheltenham, which has already proved the necessity of its advent. Copies of the annual report can be obtained from the Secretary, 7, Harpur-street, London, W.C.

Appeals.

Summer's Town, S.W.—Appeal is made on behalf of the Mission at Summer's Town, an outlying district between Wandsworth, Wimbledon, and Tooting. The Mission is unsectarian, and accomplishing great good through its various agencies, which are in full working order. Great difficulty is experienced in finding the requisite funds to carry on the work. Contributions will be thankfully acknowledged by Miss Haddon, Naseby, Bedford-hill, Balham.

Mr. Benjamin Bryant, of 27, Windsor-place, Cardiff, writes that his band of workers desire to leave at least one Gospel tract at every house in Cardiff during the coming winter. They are unable to buy all the forty thousand tracts needed, but will give their services in distribution if Christians generally will help in providing tracts or means for their purchase. Mr. Bryant will gladly communicate his plans to those who desire to carry out similar work in other places.

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 6, 1890.

**** Donations should be sent by Cheque or P.O.Orders, not by stamps.

**** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank"; this will effectually prevent loss of same.

	£	s.	d.
Genoa Harbour Mission—H., Clifton, 5s; E.C. £1	1	5	0
Mr. C. E. Faithfull's Work, Marseilles—Girls, Duncan House School	0	12	6
Baptist Missionary Society—E.P....	0	5	0
China Inland Mission—Thankoffering, £1; C.L. £1; H.D. £3 3s; Tithe Account, £5; Arlington-street, £1 13s 9d	11	16	9
Lepers in India—M.G.G...	1	0	0
North Africa Mission—Arlington-street	0	13	3
Protestant Italian Village—H., Clifton	0	5	0
Church Missionary Society—M.M., Belfast ...	0	5	0
Presbyterian Church of England China Msn.—Arlington-street	0	15	9
Dr. Baedeker's Work in Russia—M.A....	0	5	0
Société Evangélique de France—Good Speed ...	0	5	0
London Missionary Society—Arlington-street...	0	15	9
Rev. J. G. Paton Fund—W.E. £10; S.A.B. £1; M.A. 5s; Mrs. G.B. 5s; Miss S.P. 5s	11	15	0
Mildmay Mission to Jews—F. & S. 10s; E. & M., Scotland, £1; Good Speed, 5s...	1	15	0
Strangers' Friend Society—M.S.	3	3	0
London Aged Christian Society—Bushman ...	0	5	0
Mr. Fegan's Boys' Home—W.J. £1; A Friend, 10s; Aunty M. £1; F.M. 10s; L.G. £1 1s; C.J. 5s; Chagford, 2s 6d	4	8	6
Dr. Barnardo's Homes—Restitution, 10s; R.M. £1; Aunty M. £1; C.L. 10s; H.D. £2 2s ...	5	2	0
Salvation Army—J.C.P. 2s 6d; S.A.B. £1; C.J.M. 7s 6d; E.P. 5s; C.L. 10s; Misses G. 10s; E. & M., Scotland, £2; P.E. 2s 6d ...	4	17	6
Rescue Society—W.C.	1	0	0
St. Giles Christian Mission, &c.—W.C. £1; C.L. 5s; L.G. £1 1s	2	6	0
Soldiers' Inst., Portsmouth (Miss Robinson)—W.C.	1	0	0
George-yard Mission—C.L. 5s; H.D. £1 1s; L.G. £1 1s	2	7	0
Tower Hamlets Mission—C.L...	0	5	0
Home of Industry—C.L.	0	5	0
Expenses of Rev. S. Savage—H., Clifton	0	5	0
Y.W.C.A. (Park Mission)—H., Clifton	0	5	0
Girls' Preventive Home (Miss O'Kell)—E. & M., Scotland	1	0	0
Miss Weston's Sailors' Home—E. & M., Scotland	0	10	0
Miss Robinson's Sldrs'. Home—E. & M., Scotland	0	10	0
Watercress & Flower Sellers' Mission—C.L. ...	0	5	0
Tramcar & Scrip. Text Msn.—Tithe Account...	2	0	0
Dr. Stephenson's Children's Home—L.G.	1	1	0
London City Mission—L.G.	1	1	0
Scripture Readers' Society, Ireland—N.B.	1	0	0
Miss Mason's House of Rest—S.A.B.	1	0	0
Bristol Orphan Houses—C.L.M.T...	1	0	0
Imperial Mission Hall, Hanley—Good Speed ...	0	5	0
Police Convalscnt. Home, Brighton—Good Speed	0	5	0
	£67	0	0

[Advertisements.]

Ben Jonson-road Hall Relief Work, Stepney, E. (amongst Poor Dock Labourers and their Families)—The Right Hon. Lord Mayor, £1.

Mission to Deep Sea Fishermen—L.K. £1.

Union Hall Mission (for Replacing Burnt Tents), per Robert Bilke—Carlisle, £1; Weston-super-Mare, 5s.

Bethnal Green Free Library, E.—Mrs. C. 5s.

Rescue Work in Dublin—Rev. W. Gorman, Kingston, and Mr. J. Beckett, Dublin, beg thankfully to acknowledge the following sums received by them respectively:—Rom. i. 16, £10; Capt. H. £1; Miss W. £1; J.W.L. £1; Miss T. £1; Anon. 2s; A Sympathiser, 1s 6d; Mrs. G. 5s; Mr. & Mrs. R.W. 10s; Mr. G. £1 1s; H. £2 2s; Mrs. F.B., London, 5s; also (per Rev. W. Crawford) M.C.B. £2; W.T.P. £1; Mr. H. 10s; and (per Miss J. Bustead) E.M.T. £1; S.G.H. £1; S.E.T. 5s.

HOME TEACHING SOCIETY FOR THE BLIND.

TO ENABLE THE BLIND TO READ THE SCRIPTURES, &C., IN MOON'S TYPE.

The Committee hereby earnestly appeal for an increase of contributors.—RALPH TAIT, Secretary, 31, New Bridge-street, E.C. Bankers: Messrs. BARCLAY & CO., 54, Lombard-street, E.C.

Scripture Readers' Society FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

NORTH AFRICA MISSION

FAREWELL MEETINGS, EXETER HALL, STRAND.

Meetings in connection with the Departure of Seventeen Missionaries to North Africa (Ten returning and Seven fresh workers) will be held in the above Hall on

TUESDAY, OCTOBER 14, 1890, at 3 and 7 O'CLOCK.

Chair to be taken in the Afternoon by

J. E. MATHIESON, ESQ.,

And in the Evening by

DR. H. GRATTAN GUINNESS.

SPEAKERS.—Mr. E. H. GLENNY (Hon. Secretary of the Mission), Dr. W. SOLTAU (Eccles), Pastor JAMES STEPHENS, M.A., ALGERNON C. P. COOTE, Esq., M.A., and R. C. MORGAN, Esq.; Mr. G. B. MICHELL and Mr. H. G. HARDING, from Tripoli; Miss Cox, from Kabylia; Miss READ, from Tlemcen, &c.

TEA AND COFFEE WILL BE PROVIDED IN THE INTERVAL.

"Dr. Barnardo's Homes for Destitute Children."

A PUBLIC MEETING TO WELCOME DR. BARNARDO

On his return from Canada, will be held (D.V.) in the Large Hall of

THE EDINBURGH CASTLE, RHODESWELL ROAD, LIMEHOUSE, E.,

On Monday Evening next, October 13.

SAMUEL G. SHEPPARD, ESQ., *will Preside.*

Dr. Barnardo will doubtless take advantage of the opportunity to refer to the incidents of his visit, especially in connection with the Emigration Work of the Institutions.

Friends of Waif Children are cordially invited to be present. Tickets of Admission (Free) will be forwarded on application to

John Odling, Secretary.

Office of "Dr. Barnardo's Homes,"
18 to 26, Stepney Causeway, London, E.

HOLINESS, without which no man shall see the Lord."—Heb. xii. 14.

EIGHT DAYS' HOLINESS CONVENTION,

STAR HALL, ANCOATS, MANCHESTER.

November 9 to 16, inclusive.

The following are expected to take part (D.V.):—

Rev. E. W. MOORE.	Rev. F. D. SANFORD.
Rev. THOMAS COOK.	Mr. READER HARRIS.
Mr. J. G. GOVAN.	Mr. CHARLES GARNETT.
Mrs. J. G. WATSON.	Miss COWEN.

Miss ISABELLA LEONARD.

Mr. F. W. CROSSLEY will Preside.

ALL CHRISTIANS ARE AFFECTIONATELY INVITED.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's-inn-road, London, W.C.

THE COMMITTEE are very unwilling to press the claims of this Charity, but every day most painful applications are made for admission, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have made a first false step downwards. Very sad tales of suffering and wrong are told by these young women, many of them the orphan daughters of parents who moved in a good position, but were left when young, friendless, and wholly unprovided for. We are quite sure if the readers could witness the distress and anguish in many cases of those who apply, it would give them pleasure to aid us in restoring them to positions of usefulness.

It has scarcely ever happened in the experience of the Committee that the mothers rescued have fallen a second time. We are in urgent need of FUNDS, and any help will be most opportune at the present time.

HENRY THOMPSON, Esq., *Treasurer*, 38, Mincing-lane, E.C.
W. HORNIBROOK, *Secretary*, 17, Bloomsbury-street, Oxford-street, W.C.

"ELECTRICITY IS LIFE."

(TRADE MARK.)

PULVERMACHER'S

WORLD-FAMED

GALVANIC BELTS,

FOR the CURE of NERVOUS DISEASES,

HAVE RECEIVED TESTIMONIALS from over

FIFTY MEMBERS of the

ROYAL COLLEGE of PHYSICIANS of LONDON, including

THREE PHYSICIANS to

HER MAJESTY the QUEEN.

RECENT TESTIMONIALS.

GALVANISM v. NERVOUS WEAKNESS.

21, Waterloo Road, New Brighton, Cheshire, 15th September, 1890.

Dear Sir,—I have much pleasure in testifying to the great benefit I have received from your Galvanic Band in my case of weakness of the nerves and swelling of the neck. I feel so much stronger in myself in every way, and I shall always recommend your treatment to any one I know to be suffering from this complaint.—Yours truly,

(Mrs.) E. J. MOON.

Messrs. J.L. Pulvermacher & Co., 194, Regent-street, W.

GALVANISM v. NERVOUSNESS.

West Dulwich, near London, S.E. September 13, 1890.

Dear Sir,—I am very glad to give you a testimonial to the efficacy of your treatment. When I bought your Galvanic Belt I had been suffering for many months from a form of nervousness which rendered my life miserable. I had been under a very good doctor, but found no relief from following his directions. As a matter of fact, from the time I began to wear your Belt I grew better, and within three months all the worse symptoms of my nervousness had disappeared. I thoroughly believe in your treatment, and I attribute my recovery entirely to its efficacy. I do not wish my name published, but you may give it privately to anyone who may desire it.—Yours truly, D. D. P.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. NERVOUS EXHAUSTION.

Cærbrook, Castle-road, Newport, Isle of Wight. September 9, 1890.

Dear Sirs,—I have much pleasure in informing you that the Special Combined Band has been of great benefit to me. My nervous system has been strengthened, and I am feeling better in every respect. Through my recommendation two of my friends have obtained your Bands, and are deriving great advantage from the treatment.—Yours faithfully, H. W. HORAN.

Messrs. J. L. Pulvermacher & Co., 194, Regent-street, W.

GALVANISM v. WEAK HEART and NERVOUS EXHAUSTION.

23, Linden-grove, Dewsbury-road, Leeds, September 8, 1890.

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October 17, 1890.

The Christian.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. Isaac Sharp, the veteran minister of the Society of Friends.

The idea seems to exist in some minds that the Church of Christ is divided into Christians and Christian workers: that the majority may simply believe and be saved; while "his servants serve Him and they see his face." In correction of such an error the Apostle unites salvation by grace with the fulfilment of appointed service. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." All who are his workmanship are created for good works, and those good works have been before prepared for them.

In Andrew Murray's admirable book, "With Christ in the School of Prayer," it is well said: "Every believer is a labourer; not one of God's children who has not been redeemed for service, and has not his work waiting. It must be our prayer that the Lord would so fill all his people with the spirit of devotion, that not one may be found standing idle in the vineyard. There is no Sunday-school or district-visiting, no Bible-reading or rescue work, where God is not able and ready to provide. It may take time and importunity, but the command of Christ to ask the Lord of the harvest is the pledge that the prayer will be heard: 'I say unto you, He will arise and give him as many as he needeth.'"

The sermon of the Bishop of Ripon at the Church Congress has awakened a deserved attention. It enlarged on a delicate but anxious subject with firmness and wisdom. It alluded to a whispered rumour that the forthcoming census would reveal a step backward in the progressive rate of the increase of the population. If family obligations, deemed honourable by our forefathers, had in any measure come to be considered as things to be avoided, and if responsibilities which made kingdoms strong, and which brought on them the benediction of God, had come to be evaded, it would be found that the diminution of population meant the weakness and decay of nations.

The Congregationalists and Baptists have closed their autumnal Sessions in Swansea and Cardiff. They had this feature in common—a deep sense of the intensity of modern life. Perhaps among the former the practical element was a little too much diffused. This danger has pressed on all these October assemblies. So many questions seem to demand attention as to leave no adequate time for useful discussion, and men are constrained into silence who might throw much light upon them. About the social problems of the day there is a great movement of thought, and with many Churches the supreme desideratum is a wise guidance. Voices of wisdom might be heard if there were an ampler opportunity.

The devotional element was very prominent at the Cardiff meetings of the Baptists. Well was it said by Rev. J. R. Wood that prayer should, above all things, go up just now that God would quicken within ministers and delegates old beliefs, and fill them with new life. Of like import was the opening sermon by Rev. H. Arnold Thomas from the words, "He cometh to his disciples, and findeth them asleep." The preacher—a Congregationalist—remarked in the course of his sermon that he had received that morning a letter telling him that a number of men in the North of England had engaged in prayer until one o'clock in the morning, crying to the Lord that the London Missionary Society would send 100 missionaries to China.

The missionary enterprise was, as usual, a prominent part of the Baptist meetings, and a promising band of messengers to the heathen were commended to God. It is pleasant to read of the welcome accorded to Mr. A. H. Baynes after his visit to India, and of the enthusiasm with which the name of Mr. Spurgeon was received. We would fain hope that the new theology advocates are either finding out their weakness, or are retiring into the background, and that the immutable truth and the old spirit of exclusive dependence upon the Holy Ghost are resuming ascendency.

In his farewell address to the Diocesan Conference the Bishop of Winchester uttered a timely warning that if the Church of England is to stand it must be upon those primitive principles to which she returned at the Reformation, that if there is corruption in her it can only be thrown off by a return to these principles, and that if she departed from them her witness would be worthless. That there is corruption, and that of a grievous kind, within her borders, is only too evident. During the last fifty years a conspiracy has been in progress to introduce practices, doctrines, and discipline, which were cast out at the Reformation.

But it may well be pointed out that the influence and sympathy of too many of Bishop Harold Browne's episcopal colleagues have been on the side of the traitors in the camp. This same Ritualistic section of the Church are fond of appealing to primitive custom; they would, therefore, do well to take heed to the Bishop's further caution that "the primitive fathers always appealed to an antiquity more primitive than their own." It is not in the fourth or third century that true primitive practice is to be found; long before that period there was a large fungus-growth of error and heresy. The search must be carried back to the *first* century, to Apostolic times; and where are the principles and practice of these times to be found but in the written Word of God?

We have given in another column the substance of a statement which emanates from those who formed the minority in the discussion of the Dods and Bruce case in the last General Assembly of the Free Church of Scotland. A contemporary stigmatises it as "Raising the Fiery Cross Again." To us it seems that this is an uncandid and unworthy attempt to cry down the protest of honest men against those who have made engagements from which they have flagrantly departed. The same paper says:—

> Evidently Mr. Howie and his friends do not know when they are beaten....While the ensuing controversy must be lamented by the true friends of the Church as tending to divert the energy of its members into an unprofitable channel, it may yet be welcomed for the testimony it will afford as to the extent to which the Church is permeated by the wider views of the times.

Evidently Elijah did not know when he was beaten, and when overwhelming testimony was afforded as to the extent to which Israel was permeated by the wider views of the times, he was farthest from giving up the controversy. He stood alone, but the God who answereth by fire proved Himself to be God, and the professors of the wider views of the times were exterminated in one day, when He turned his people's hearts back again. Truth does not change with the views of the times, and "the Lord will vindicate his people and repent Himself for his servants, *when He seeth that their power is gone*, and that there is none remaining."

The Independent, writes a revered Congregational minister, can in its new form be hardly considered "the organ" of the Congregationalists. Very many of the ministers of the denomination, and a vast body of its church members will hesitate to adopt an editorial note in the issue of the 10th inst. Referring to such letters and expressions of welcome as the new journal has received from those it calls "the leaders of sister denominations," it thus speaks of the following:—

> Rev. Dr. Bruce, Professor of the Free Church College at Glasgow, and, along with Rev. Dr. Marcus Dods, leader of the *free* Free Church of Scotland.

Two papers on the weakness of Congregationalism appear in *The Nineteenth Century* of the month. The first, by Mr. Paul Neuman, is from a Nonconformist connected for more than twenty years with a Congregational Church. The great defect of office-bearers, as he contends, is a calculating commercial spirit, which, having spent large sums on beautiful buildings, and incurred heavy expenses on music, &c., is occupied too much in gauging success by monetary returns. Preaching power is looked upon as a commodity of the market to be estimated by the price paid for it. This cannot be accepted as generally true; but, if justified in specific cases, it ought seriously to be laid to heart.

The second paper, by Rev. T. H. Darlow, a Liverpool Congregational pastor, advocates no less than a complete revolution in churches. He would remedy the defects pointed out by Mr. Neuman by substituting,

instead of deacons, representatives of "a "mass meeting," the appointment of a new minister by a specially elected committee, and a registration of communicants as church members instead of requiring evidences of conversion. Upon this let it be said that the Congregational principle, wherever found, professes to be the embodiment of Apostolic Christianity, and if a loss of spirituality makes a change necessary, the remedy may be worse than the disease.

Rome not only patronises the lottery, but apologises for the vices of betting and gambling. Father Kerslake, of Galashiels, recently denounced from his pulpit the conduct of some Presbyterian ministers who had been giving a public warning against gambling. He is reported to have said:—

> Betting was perfectly lawful, as it was contrary to no known law of God, provided due provision was made for the equality of chance. When the amount staked was small, and not hurtful to the bettor or his dependents, there was nothing in the moral law to condemn it. A bookmaker could live a Christian life and save his soul as well as any of them.

Thus Rome tramples upon principles of honesty as philosophically propounded and legally established. She does more: covetousness lurks at the root of betting and gambling; so, when Rome winks at these practices, she condones the infringement of God's law.

Mr. Lanin's article in the current number of *The Fortnightly Review*, under the heading of "The Jews in Russia," gives a piteous description of the condition of the chosen people under the Czar, their position being summed up as literally unendurable:—

> Scoffed at, terrorised, and robbed by every petty official with that certain impunity which leads to crime, insulted, beaten, and kept in constant fear of violence by a vile rabble whom they dare not irritate by even a slight success in business or trade...education and instruction denied them, the learned professions closed to them...their personal liberty now at last completely taken from them, their religion proscribed, Russian Jews may well defy their persecutors to frame any further laws calculated to make their position worse than it is.

It is interesting to take in connection with Mr. Lanin's powerful paper one in the *Russian Messenger*, from the pen of M. Velitsyn, who writes from an official point of view. The paper gives an account of the Stundists, who have recently been described in our columns, and the writer concludes with an appeal for a vigorous State persecution of these people on the ground that, being Dissenters, they must necessarily be enemies of the State:—

> In Russia every question of religious propaganda becomes immediately a State question. The Russian who abjures orthodoxy is no longer a Russian, he is not only an irreconcilable enemy of Orthodoxy, but he is a traitor to his own native country, to his own people...The arms that must be used against Stundism are not religious, but drastically administrative.

Such an utterance as this throws a keen light upon the persecution of the Jews.

So many railway accidents occur directly or indirectly through intemperance, we could wish that the railway companies in these islands would follow the example set them by a number of similar companies in America, who, according to our contemporary, *The British Medical Journal*, have adopted special rules to secure sobriety on the part of their servants, "believing this to be the best guarantee against accidents." Fifty-four companies insist upon total abstinence while on duty, and twenty total abstinence "on or off duty," whilst one company will not engage any but total abstainers.

The Greatest Thing in the World.

There are very few books which have been more commended and condemned than Professor Drummond's "Greatest Thing in the World." Its admirers have been enthusiastic in their expressions of praise; while others have as heartily denounced it as unscriptural and dangerous. Some of its detractors are apparently influenced more by the character of what the author has previously written than by what this book contains. The weight of Professor Drummond's influence has not always been thrown upon the side of what is known as evangelical truth; and this fact may offer some excuse for those who are not without prejudice in their criticisms of this book. An author cannot afford to ignore influence; and if he writes as a servant of Christ, whose aim is not simply success, but *usefulness*, he will not wish to ignore it. The confidence or distrust he has won *must* and *ought to* tell in favour of or against all he does.

That this work is an exceedingly able and practical exposition of Paul's wonderful chapter on love (1 Cor. xiii.), its severest critics will admit. Their condemnation is based rather upon what the book *omits*, than on what it *says*. Sins of omission may be as serious in a book as in a life. To leave unsaid what ought to be said is as grave a fault as to leave undone what ought to be done. It is the absence of any clear evangelical teaching as to how love is to be obtained which is the main fault of the book.

To this it may be objected that the chapter which it expounds contains no such evangelical teaching; and that, therefore, the complaint may, with equal force, be urged against that. But in reply to this objection three things must be noted:—(1) That 1 Cor. xiii. is only part of a letter, and is to be read in connection with what precedes and follows. If Christ, as our Representative, our Redemption, and our Atonement, and, therefore, the ground of our faith, is not in this chapter, it is clearly declared in other parts of the letter of which this chapter is but a portion (see chapters i., vi., xv.). (2) That the whole letter was addressed to the Corinthian *Church*—composed of believers in Jesus Christ. This book has already gone through many editions and has found its way into the hands of many who are unsaved. To these its omissions are likely to have misleading consequences. And (3) that the author *does* attempt to explain how this love is to be obtained, and yet fails to present what we deem to be the evangelical method. No doubt he, and many of his admirers, will say that our idea of the Gospel is not correct, but we desire to submit it to the test of the Word of God.

It is true that to those who have begun the Christian life the practice of loving will continually increase the capacity to love. This could not be better said than Professor Drummond has said it (pages 40-42); and we gladly recognise its importance, and would give it emphasis.

But what of those of whom Jesus would say, "I know you that ye have not the love of God in you"? (John vi. 42). Surely these require different treatment. The spiritually living and the spiritually dead are not equally able to fulfil the same conditions. If love is one of the expressions of spiritual life it is vain to urge a man who does not possess the life to begin to practise the love. We do not love in order to obtain life; we obtain life in order to love. Life first, then its outward manifestation—this is the true order.

Of those who are thus spiritually dead the Professor does say something. He declares, "Except such a man be born again he cannot enter the kingdom of heaven" (p. 34). This is so far good; it recognises that a disposition like that of the elder brother is unfit for heaven. Yes, but what of the *guilt* of it? Jesus represents sin as not only injurious to the sinner, but as guilt in the sight of God. And all Scripture says, with an emphasis that cannot be mistaken, that guilt required atonement as the basis of *righteous* forgiveness. Where does Professor Drummond's book say anything of this? Pardon for the *guilt* of not loving; the death of Christ as the manifestation of God's righteous judgment against sin, and as therefore the ground upon which God can be "just and yet the justifier of the ungodly"—these are matters on which the author says nothing. The omission is a serious one.

We think it is more serious because of the Professor's references to the love of God, and to its manifestation in the Great Sacrifice, on pp. 44, 45. Very skilfully he seems to avoid saying anything calculated to give peace to a conscience burdened with the guilt of not loving. That the cross was the highest manifestation of God's love is undoubtedly true; but it was this, not because Christ died as a martyr, nor as a mere victim of human wickedness and cruelty, but because He there, as a substitute, bore the sins of men, and received in his own person the penalty due to sinners. A guilty conscience readily lays hold upon such a truth as this, and finds in it the first motive to love. And it is in connection with his faith in this work of Christ *for* him that the Holy Ghost does his work *in* him, "shedding abroad the love of God" (Rom. v. 5), which becomes in him the power with which he loves others.

The book appears to us to be unscriptural because it attempts to build up Christian character out of an un-Christian material, and fails to distinguish between a love which is possible to human nature and that love which is begotten of God's love to us.

In this author's popular book "Natural Law in the Spiritual World" there is a chapter on Classification, which shows the similarity in outward appearance between a crystal and an organism, and yet that the two are separated by the gulf which divides death from life. We fear that the tendency of this book will be to make those who are represented by the dead crystal to believe themselves to be the living organism. The rich young ruler who thought himself justified in saying, "All these have I kept from my youth up," would hardly be led by this book to suppose that the all-important thing was lacking. There are certain natural qualities which so closely resemble the characteristics of love here described that it is sadly possible to mistake the one for the other. This, in our judgment, constitutes a vital and fatal objection to this able and fascinating address.

[The above has been in type several weeks, and held over through the pressure of other matter. We have since received a much more drastic treatment of the subject from the pen of General Sir Robert Phayre, entitled Foundation of Rock or Sand—Which? 3d. *W. Kensit.*]

The Dancing of our Day.

Some remarks by a dignitary of the Church of England at a recent meeting of the Girls' Friendly Society on the subject of dancing have brought that much-discussed matter to the front in some circles. For, in spite of all that has been written by eminent Christians, it is still felt to be a very difficult question to settle by many people, and one on which there is a wide divergence of opinion even amongst those who are very true and earnest in their life for Christ.

Look for a moment at what is meant by "dancing" as we talk about it now, at the utter misappropriation of the word when taken with its modern associations. When Miriam chanted her song of deliverance, she took a timbrel in her hand, and "all the women went out after her with timbrels and dancing." Even so did the daughter of Jephthah come forth "with dances" to greet her victorious father; and the women of Israel trooped forth to welcome Saul and David "with singing and dancing, with joy and instruments of music." It was a sacred dance that David "danced with all his might before the Lord" as he brought home the Ark to Jerusalem. And we read, too, of dances that God has in store for his redeemed; for "when He that scattered Israel" doth "gather him" once more, and "they shall come and sing in the heights of Zion," "then," the prophet Jeremiah adds, "shall the virgin rejoice in the dance...and my people shall be satisfied with my goodness, saith the Lord."

What can we find akin to this dancing in the waltzes and galops of the modern ballroom? Nothing whatever. That ancient dancing is not what we need to fight against to-day; it is that into which dancing has degenerated, and which may be more aptly called "immodest romping," full of deadly peril to many a man and woman in all classes of life. The waltz is the typical and favourite dance of our times, a movement which is introduced wherever possible and forms the largest part of every programme, many people caring only to waltz. It requires little or no skill; and it is not beautiful or elegant to witness. Then

WHEREIN LIES ITS GREAT CHARM?

In the very fact that it brings a man and woman into close and—as many believe—dangerous proximity to one another, a position never tolerated at any other time, and which no pure woman would dream of permitting under other circumstances. But it has become a matter of fashion and custom in dancing, and so is allowed without thought. The whole atmosphere tells of the danger and temptations with which it is fraught. Listen to the conversation of those who are looking on! A lady who had taken her daughters to a select ball, chanced to overhear a talk between two men who were standing near on the figures and appearance of her own girls. Horror-stricken, she listened to the coarse jests and flippant remarks, and from that moment she vowed never again to permit her children, or any girl over whom she had influence, to be the unwitting cause of such degrading conversation.

Dancing is not loved for its own sake now, *but for the very thing which makes it evil.* If this were not so, why should dancers have such an avowed antipathy to partners of their own sex? The physical exercise is just the same, and the surroundings may be just as beautiful, and yet—— "Of course we shall not go," said some girls of a breaking-up party at a school; "there are no men asked to the dance." Does not this betray the real nature of the interest which underlies this so-called "innocent amusement"?

Surely when looked at thus carefully and seen in its true colours as a corrupt, degenerate remnant of an art now almost lost, there can be no question as to how pure, right-minded men and women must view the subject of dancing. People do not know, and do not think. Many a noble, honourable girl would never dance again if once she realised that for the sake of her own, perhaps, innocent pleasure, she is adding one more to the many difficulties which beset young men on every hand to leading chaste and upright lives.

But, perhaps, the saddest phase of all in regard to the dancing of the present day is when we come to think of it as an amusement for our poorer brothers and sisters. It is thus that it was spoken of at the G.F.S. meeting already alluded to, and the chairman expressed his approval of schemes for getting up dances in connection with that particular work. But, if dancing is full of danger in the ballrooms of the rich, what must it be when conducted in the Assembly Rooms of the town (generally attached to a public-house)? While we have our drawing-rooms, in which women at least are sheltered and protected, our servants, shop assistants, and others, must seek their pleasure under circumstances which expose them to terrible temptations, (and often in places closely associated with the sale of intoxicating drinks.) In many towns in the South of England dances of this sort are much on the increase; servants spend their earnings on ball dresses; girls from shops go; and the consequences are only too well known by those who are engaged in Christian work in such towns. Extravagant expenditure and inordinate love of dress are only small evils as compared with the amount of immorality resulting from these practices. It could not be otherwise. Rich and poor, educated and unlettered, alike have the same weak human nature,

FULL OF EVIL INSTINCTS,

responding easily to temptation in every form, but especially when it is hidden beneath much that is attractive and fascinating.

Let us be plainer and more honest in our mode of dealing with the subject, and have better reasons to give to those we try to influence. Instead of forbidding our children to dance in an arbitrary manner, merely because it is "worldly," let us explain, gently but faithfully, as soon as possible, to the girls that it is immodest and unwomanly; and to the boys, that it is an amusement which often leads to a great lack in deference and chivalry towards the women they are born to defend and respect. Let us tell them the history of dancing as it once was, and of what it has now become, so that they may see for themselves that there is some reason and sense in our wish that they should never dance. *Ignorance is not innocence*, and it is better far to fortify the young with true forcible arguments against that which they will often hear praised and admired. To nothing more strongly than to dancing does the Apostle's exhortation to Christians apply, "Come out, and be ye separate, and touch not the unclean thing." But we must remember that to many around it *seems* a very beautiful thing, and our very first task will be to show wherein its evil lies.

We often hear the argument "To the pure all things are pure." "*I* can dance without any of the dangers you suggest; to *me* it is no temptation." Granted that there are some natures who, because of a certain peculiar cast of temperament, ride safely through much that is fatal to others; it must be remembered by such that in dancing it is very specially true that "No man liveth to himself," and if safe for a particular individual, it may be peril to his or her partner. Even while we may hold ourselves secure, let us take care, lest by putting an occasion to fall in our brother's way, we come within the woe pronounced by the Saviour against "that man by whom the offence cometh."

We live in an evil age, all around us is the deadly poison, in books, amusements, magazines, newspapers; and if we care for the welfare of our fellow creatures, or the good of our country, most of all for the honour and glory of the Lord Jesus, we must throw every single grain of influence we possess on to the side of purity and virtue.

Strain upward, upward still,
Even to the heavenly source of purity!
Brave hearts, bear on and suffer. Strike for right,
Strong arms, and hew down wrong! The world hath need
Of all of you—the sensual, wrongful, world!

"If any man will come after Me, let him deny himself."

. . . He said: "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

C. M. G.

MISSION TO LEPERS IN INDIA.

On Sunday evening, September 28, the service in St. Michael's Parish Church, Edinburgh, took a missionary form, to bid farewell to Mr. Wellesley C. Bailey, Secretary of the Mission to Lepers in India, and an elder of the church, who was about to start on a six months' tour, to visit the lepers and leper asylums of India and Burmah.

Rev. Geo. Wilson spoke touchingly of the work which the Mission to Lepers in India seeks to do. "We want," he said, "to stamp out *leprosy*, but not the leper; and we could keep you here till midnight giving you deeply interesting details of the work of God among these our suffering brethren." Mr. Bailey gave a few facts relative to the blessing the Lord has vouchsafed to the Mission since its commencement sixteen years ago. As an instance of the total loss of caste which the poor leper sustains, he told how once "a man full of leprosy" sat at his feet, and looking up into his face with a piteous expression, exclaimed, "Ah, Sahib, I was a Brahman, now I am nothing." "Six months later," added Mr. Bailey, "I had the joy of seeing him welcomed into the visible Church of Christ." He gave also an account of the happy death of a Christian leper, who had, at his baptizm taken the name of Christàràm (rest in Christ). After bidding farewell to wife and children, from whom his disease had for some time separated him, he called his fellow sufferers around his bed, and prayed with them; he then asked to drink water from the hand of each as a token that there was no ill-feeling between them, and begged that if he had at any time offended any of them, they would forgive him. He again prayed with them, and then entered into the joy of his Lord. Mr. Bailey concluded his address by reading the translation of a hymn composed by this man, every verse of which ends with "Oh my soul, do not despise the love of Jesus."

The last speaker was Rev. W. Stevenson, Sec. Free Church Ladies' Association. When a missionary in India, he had had some lepers attached to his congregation, and therefore he fully realised the value and importance of the work of the Society. He told the beautiful legend of St. Christopher, who lovingly took a leper, not only into his house, but laid him in his bed, and was about, in answer to the leper's request, to take him into his very arms, when lo! the leper was gone, and St. Christopher found himself pressed to the heart of his Lord. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On Wednesday, October 1, at the monthly meeting for praise and prayer, held in the Coalmen's Mission Hall, several friends commended Mr. Bailey to the care and blessing of God, remembering at the same time Rev. E. Guildford, C.M.S., who is shortly leaving home and family to return to his work at Tarn Taran, Punjab, where there is a large leper settlement, and where he hopes soon to establish a Home for the children as yet untainted by the fell disease. During Mr. Bailey's absence all communications will receive attention if addressed as usual to him at 17, Glengyle-terrace, Edinburgh.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE WORD AS LIGHT.—John i. 4-13.

It is not for us to attempt to celebrate the Praise of Light. What a wonderful conception it was by the mind of God! How delicate the loom of that creative skill on which it is constructed day by day! And how complete an argument for the divine workmanship is afforded by the adaptation between the element of Light and the crystalline gate of the eye by which it enters man's soul (Luke xi. 34-36).

Themes like these rather become such as our great blind bard, whose loss of sight made him more sensible to the value of that which he had lost, and whose lofty genius could alone find terms to describe its worth. Or, better still, light might well be the subject of a sonnet by that angel minstrel who composed the majestic Psalm of Creation which is perpetually sung before the throne (Rev. iv. 11). But neither could proceed long with his task without rising from the material substance (for ethereal as light seems to be to our dull sense, it is still material), to that glorious Being who made it as a parable and emblem of his Divine nature, for "God is Light, and in Him is no darkness at all" (1 John i. 5).

But the glory of the Father's nature is of such insupportable splendour that it would be impossible for any creature that He has made to behold and enjoy it; and it is very consolatory to be told in the opening verses of the Epistle to the Hebrews that our Lord Jesus is "the effulgence (or beam) of his glory" (Heb. i. 3, R.V.) The human eye could not bear the full splendour of the sun's heart or surface of golden cloud, but it can bear the far-travelled and diluted ray; so, though we could not bear to behold the nature of God in its direct and original manifestation, we can behold his glory in the face of Jesus Christ (2 Cor. iv. 6). And so it is that we hail thankfully and adoringly the announcement of this paragraph that the Word is the Light.

I. The Characteristics of the Light.—*Light is pure.*—It is so pure that evil cannot stain or impurity defile it. It will pass through a foetid and poisonous atmosphere without contracting taint, or carrying a germ of poison with it, as the wind might, on issuing forth to pursue its ministries of mercy beyond. So pure was our blessed Lord. Evil fled abashed before Him. He gauged the power of temptation, not by yielding in a hair's breadth, but by resisting and overcoming it. And when He died, after thirty-three years' close contact with men, his spirit was as absolutely stainless as when He was born of a pure virgin. And the instant effect of his life within our hearts will be to kindle a purity as sweet and chaste and unearthly as his own.

Light is gentle.—With each dawn its tides revisit us after having traversed the abyss with inconceivable speed, but its wavelets break so gently that they fail to shake the dewdrop from its blade of grass or the trembling petal from the overblown rose. Even the gossamer of the spider's web does not quiver as the sunbeams trike it. And how apt a symbol is here of that gentle goodness which made the shepherd-boy great, which leads the flock into pastures of tender grass, and fans with anxious care the dull sparkle of smoking flax. And when his love is shed abroad in our hearts, it begets a corresponding gentleness in judgment, speech, and behaviour. All true Christians are *gentle folk*. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy" (James iii. 17).

Light is all-pervasive.—It kindles a line of watch-fires on the pinnacles of an Alpine range, but it does not neglect the hill-slopes up which the plovers follow its last retreating beams. It gilds the golden roofs of the palace, but it glides through prison-bars to sparkle in the tear-drops of the repentant prodigal. It lights the good man to his work, and the bad man to his home after the unholy revels of the night. Nor is it otherwise with the lovingkindness of Christ, which misses none in its daily ministry, however poor, and sad, and lonely; which includes the evil and the good, the just and the unjust; which "lighteth every man that cometh into the world." And it is thus with those in whom his life repeats itself. They, too, are said to be "without partiality." Their lives resemble the sun and rain (Matt. v. 45).

Light reveals.—It revealed to Jacob the deception practised on him by Laban under the cover of darkness. It revealed to the host of Midian the meagre force before which it had fled panic-stricken, misled by the noise of the crashing pitchers and the flashing of 300 lights. In darkness the traveller lies down to spend the night beneath the open sky, in terror lest he may stray to the brink of the ravine; but the morning, with rosy finger, reveals that he has been sleeping within a stone's cast of his home. So does Christ reveal. He is the light of all our seeing. He not only lights up our inner sight, but He casts a light on God, and providence, and truth, and the mysteries of redemption, which, apart from Him, notwithstanding all our intelligence, had been obscure and unknown. In his light we see light. Light is whatsoever doth make manifest. Let us lift up our souls unto Him who is light, so that we may be filled and saturated with his nature and being, and made to glow with it in this dark world; just as I have seen a certain kind of diamond, which, after having been held up for some short period in sunlight, has continued to sparkle like a star when carried thence into a darkened chamber. "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed (*i.e.*, transfigured, it is the same Greek word as in Matt. xvii. 2), into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii. 18).

II. The Ministry of the Light.—*The Word was the Light of unfallen man in Paradise.*—In the glades of Eden two trees were planted; the one the tree of life, the other of the knowledge of good and evil. It is impossible not to see in these a lively representation of Him who is Life and Light, and who, from the first, must have been the organ and channel of Divine communication to mankind.

It was in the person of the Son that the ever-blessed God walked with our first parents in the cool of the day, conversed with them, uttered the memorable prohibition, and sought them in their fall, and, with sad prevision of all that it must cost, foretold the ultimate triumph of the woman's Seed. Even then He rejoiced in the habitable part of the earth, and his delights were with the sons of men. Even then He was the Light of man's moral nature, teaching him all he knew, and prepared to lead him on to know the deep things which lay concealed as a landscape under a morning haze. Even then the Son had commenced his favourite ministry of manifesting the Name of his Father (Matt. xi. 27; John xvii. 26).

The Word was Light in the World amid the long dark ages which preceded the Incarnation.—"The Light shineth in darkness and the darkness comprehended it not." There are two methods by which darkness is produced. The one by absence of light; the other by loss of sight. It is dark when the sun sets and primæval darkness resumes for a brief parenthesis its ancient sway. But it is also dark when the eye is blind; and the darkness mentioned here is not the first but the second.

There has never been an age in which the Divine Light has not shone over our world. Not Gospel light, not the light of revelation, not light as we have it, but still, Light. And whatever light there was was due to the presence and working of the Lord Jesus. *He shone* in the good He did, giving rain from heaven and fruitful seasons, and in the food and gladness with which He filled men's hearts, so that He left not himself without witness (Acts xiv. 17). *He shone* in the clear testimony given since the creation through the works of nature to the everlasting power and divinity of God (Rom. i. 20). *He shone* in the intuitions of truth, which we call conscience, and which are his voice in the human breast, and are so evidently referred to here as the true light, lightening every man coming into the world (Rom. ii. 14). *He shone* also in those great movements towards righteousness, which seem to have swept from time to time over the heathen world, and of which such names as Zoroaster, Confucius, Buddha, are the echoes and symbols. Whatever of truth there was in any of these must have been due to Him. It was of the heathen that the Apostle spoke when he said: "That which may be known of God is manifest in them, for God manifested it unto them" (Rom. i. 19).

But the light shone amid blind and darkened hearts, which could not comprehend it. Though men knew God, they glorified Him not as God, neither were thankful; and, as the result, "they became vain in their reasonings, and their senseless heart was *darkened*" (Rom. i. 21). Since they would not believe, the god of this world was permitted to blind their eyes (2 Cor. iv. 4).

It is characteristic of this Gospel, and it well befits its theme, that so much space is given to the story of the man born blind (ix.), for such is really the condition of the race, and it is significant that that story is prefaced by the announcement so constantly reiterated by the Lord, "I am the light of the world" (ix. 5; see also viii. 12, xii. 35, 46). A family born blind; a race stricken with blindness, as Saul was, and groping for someone to lead it by the hand; a vault, like that in which the dead are buried, around which the sunlight plays, whilst not one beam can enter; such is a picture of our race. "The light shineth in darkness."

The Word was the Light of the chosen people.—Throughout their history God sent them prophets, rising up early and sending them,

that they might bear witness to the coming Light. They were not that Light, but they came to bear witness to it (8), just as the moon and planets bear witness to the sun while it is absent, though every moment is bringing him nearer to close their reign. Of these John the Baptist is here cited as the greatest and last.

We need not recapitulate their names—the evangelical Isaiah, the plaintive Jeremiah, the seraphic Ezekiel, the abrupt Habakkuk, Amos the herdman, and Haggai the priest. They are not all mentioned here, but are summed up in the greatest of all, John the Baptist, than whom no greater prophet had been born of woman until the Kingdom of God. All these were lights, John was "a burning and shining lamp"; but their light was not their own, it was derived from Him to whom they all bore witness. They spake of Him. The testimony of Jesus was the spirit of prophecy. Overtopping other men in the grandeur of their personal character, and by the gift of the Spirit of Inspiration, they saw the day of Jesus, as mountain-peaks first catch sight of the rising sun, and they declared to the world of men below what glory was on the way.

What a new interest would come into our reading of the Old Testament Scriptures, if we always remembered that they testify of Jesus, and glisten with light caught by anticipation from his life; and if we sought to discover what the Master meant when, beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

As every dewdrop on the morning meadow glistens with the sunlight, each of them reflecting the whole sun, so do the paragraphs of the prophets glisten with the presence of Jesus. They are beautiful in his beauty, strong in his strength, true in his truth. The lips may be those of man, the voice that of a prophet, but through all the Word of God speaks and the true Light shines. In the pages of the prophets the quick ear of love detects the accents of Him who spake as never man spake. Indeed, we are told expressly that the Spirit of Christ was in the prophets announcing that Gospel which is now preached throughout the world (1 Pet. i. 12).

Finally, the Light became incarnate.—Too bright to be beheld, the Ligh God curtained Himself in human flesh, as the face of Moses beneath his veil, or the Shekinah beneath the folds of the tabernacle. Such is the direct force of the word translated *dwelt* in ver. 14. It might be better rendered *tabernacled*. But of this more afterwards.

And it is not possible to do more than take one brief glance at that bright world which awaits us, when, *in the ages of eternity, our blessed Lord will be still the everlasting Light.* For it is written that the heavenly city will not need sun nor moon to shine in it, because the Lamb is the light thereof (Rev. xxi. 23). And so, from the first creation of man till the new creation, from the garden of innocence to the city of matured and tested holiness, from the origin of the race in its lonely and single representative to the untold myriads of his progeny who shall stand in the unsullied purity of robes washed white, always and everywhere, the Word of God is the Light of men, the *true* light, that is the archetypal light, of which all other lights are types and illustrations.

III.—The Reception of the Light.—(1) *Before his incarnation* "He was in the world." In every spring, in every sunbeam, in every God-breathed thought, in every providence; walking up and down the aisles of his own temple; brooding over the teeming myriads of mankind. In Him they lived and moved and had their being. He was not an absentee from his own creation. In Him all things consisted and were maintained (Acts xvii. 28; Col. i. 17).

"And the world was made by Him." Mark this touching repetition of *the world*, we shall often meet with it again. It is used repeatedly, as when a bereaved parent, brooding over the sin or misfortune of some beloved child, repeats his name again and again. "O my son Absalom! my son, my son Absalom! O Absalom, my son, my son." And see how the Holy Spirit emphasises the fact that our Lord was the organ through whom creation was wrought.

"And the world knew Him not." As a man might build a splendid mansion—frescoes on its walls, fountains splashing in marble wells, luxuriant furniture, exquisitely planned grounds—and give it in trust for the sick or destitute, and go away for years; and on returning be denied admittance, or watched as an intruder, until, touching some secret spring, he showed such knowledge and power as to compel recognition of his claims.

It was a sorrowful confession, extorted from our dear Lord, by all his experiences, both before and after his incarnation—"the world hath not known Thee." And it is confirmed by the Holy Ghost when He says, in the wisdom of God, "the world by wisdom knew not God." Alas! for the poor world, vaunting its science and its pride, but not knowing that glorious Being who was in it from the first.

(2) *At his Incarnation.*—"He came unto his own, and his own received Him not." Throughout the Old Testament the Jews are spoken of as God's peculiar treasure, but here they are described as Christ's, because Christ is God. They were his by the calling of Abram, by the covenant of circumcision, by the passage of the Red Sea, by the desert discipline, by the education of history; but when He came to them, they cried, "We will not have this man to reign over us."

"They received Him not." This is a note which we shall hear again, but in the meanwhile, the word seems carefully chosen to suggest that it was not a case of ignorance, but of wilfulness. They knew, or might have known, who He was, but they deliberately refused to enquire into his credentials, and they shut the door resolutely in his face. And this is why they are a nation of weary-footed wanderers, bronzed by the sun of every clime, having everywhere a recognition, but nowhere a home.

(3) *Since the Incarnation.*—There has been no longer a dealing with nations, but with individuals. Many have received Him, rising above the general indifference around. Mary in the highlands of Nazareth, Elisabeth in the hill-country of Judæa, Simeon in the temple, Hannah the prophetess and Zachariah the priest, are representatives of untold multitndes beside. And to as many as have thus received Him he has given the right to become the sons of God.

Stepping across the humble threshold of their hearts, He has suddenly thrown aside the garments of his great humility, which He had worn as a disguise and test. Then, rising in the full stature of his Divine Manhood, He has taken from out his skirts a parchment patent of sonship and heirship, and handing it to the recipient and astonished spirit has declared that from henceforth it may dare to reckon itself, without presumption, a child of God, and an inheritor of the kingdom of Heaven.

And for lineage, it is revealed that all such may trace their descent past earthly parentage—"blood," past natural instinct or desire—"the will of the flesh," past human volition—"the will of man," to the thought, and purpose, and grace of the Eternal Father, to whom be glory for ever and ever.

LIVERPOOL CITY MISSION.

It is with feelings of gratitude I send you this record of God's goodness in connection with the work of the Liverpool City Mission. It is not so long ago that we were labouring under discouragement, and for want of funds the number of the missionaries was getting less, until we had reached as low as nineteen. By the end of last year the number increased to twenty-five. We then asked God for thirty, and by July that number was given, and now we are prepared to engage another.

About two years ago we had nine mission halls, now we have twenty, all self-supporting save two, and several of these are crowded. The fruit gathered, has been plentiful, continually cheering the hearts of the workers. Many who for years neglected God, wife, and family are now clothed and in their right mind; houses which were furnitureless are now tidy and homelike; the number of drunkards—men and women—who have been converted, has been most cheering.

We have never seen the Lord's hand more in our open-air work than this season, notwithstanding the wet summer, for the attendance has been larger, and for the last thirty years we have not had so many meetings in one season.

Much united prayer has been offered. Many meetings for the missionaries only have been held for prayer alone, no address of any kind being given. Often we did not rise from our knees till the meetings were finished, now we are reaping. To God be the glory, for "He hath done all things well."

J. Barnabas Bain, Superintendent.

HOW THE ZENANA MISSIONS BEGAN is a penny booklet which may be had from Mrs. Armstrong, 92, Springfield-road, Brighton, sold for the benefit of work in Burmah. It graphically describes Mrs. Sales' experience in overcoming the obstacles which in 1850 shut out Indian women from the Gospel, and shows that her example has, happily, been so widely followed that now the difficulty is to get a sufficient number of ladies able and willing to enter open doors.

THE Y.M.C.A. AND POPULAR MINISTERS.—On Sunday afternoon next, 12th inst., a special address to young men will be given at the Aldersgate-street Y.M.C.A., at half past three o'clock, by Rev. John McNeill. The meeting will be rendered additionally interesting by the presence of three members of the original Jubilee Singers. On succeeding Sundays, amongst others, are Revs. E. A. Stuart, M.A. (St. James's, Holloway), Dr. Monro Gibson, J. E. Wakerley (St. John's-square), and A. Boyd Carpenter. The Rev. F. B. Meyer has resumed his Saturday afternoon Bible-readings, the subject of this series being the Holy Spirit. The attendance on Saturday last was very encouraging. On Thursday evenings also addresses are to be given on devotional subjects by well-known ministers. While this rich provision is made for the spiritual welfare of young men, their intellectual and recreative needs are well catered for as set forth in a very admirable prospectus.

A Visit to Bohemia.

During a recent stay in the old historic city of Prague we saw much of interest, relating both to past and present. A short journey thence brought us to the old town of Kolin, where we were met by the Protestant pastor with the warmest of welcomes. He showed us first the various points of historic interest in the town; for in that land, full of memories, there is not a town, scarce a village, without its tale of suffering and martyrdom, or battle and victory. In his house we saw precious memorials of the past—Hussite books centuries old, which had been hidden in strange places and deprived of their title pages to elude the ever-active search of the Jesuits. Some of the Bibles, he told us, had been baked in loaves of bread, hidden in bee-hives, boiled amongst the clothes in washing pots—anything rather than that they should be given up.

There was a beautiful silver chalice, curiously inlaid with gold, found in a field close at hand, with two skeletons. By one of these skeletons were found some articles of knightly adornment; by the other, the cup, which evidently had been used in the administration of the Lord's Supper, suggesting the idea that the body was that of Procopius, a great Hussite pastor and leader, killed near that place. Though now nearly 500 years old, the chalice is still used by the Reformed congregation of Kolin, for the same sacred purpose—

A PRECIOUS LEGACY

in remembrance of their martyred forefathers.

Most interesting of all, perhaps, was a plain, massive sword, large and heavy. This relic had drifted in some strange way to Scotland, where it was discovered by Bohemian students, purchased by their friends, and sent back to their country. It was the sword, not of the soldier, but of the executioner, with which twenty-seven Protestant martyrs were beheaded at Prague in 1621. The pastor gave us a photograph of the cup, the Bible, and the sword--a striking emblem of the Church of his country, the oldest Reformed Church in Europe, which, 100 years before Luther, vindicated the right of all Christ's people to drink of his sacramental cup, and declared the supremacy of the Holy Scriptures in matters of faith. The sword also is sadly appropriate; but, be it remembered, it was not the sword they wielded, but that by which they suffered.

We next visited Kuttenberg. Here is an old castle and a church built by the Hussites during the years they held the town. The walls of the latter are covered with frescoes characteristic of the times. These the Jesuits whitewashed over when they recovered the town, but they are now being carefully restored.

A few miles from the town, we reached the base of a steep and rugged hill, formed in great part, like those around it, by excavations from the silver mines, which were in full operation, and a source of enormous wealth, more than five hundred years ago. As we ascended, our guide pointed out to us spot after spot of interest. "Yonder," said he, "in that village, Zisca, the great Hussite leader was buried. Here, on the other side, nearer the town, is another village, where, in 1421, he came with his army, and found the bodies of some young girls, cruelly slain by the Imperial troops. Kindled by the sight to ungovernable indignation, and against the wishes of their leader, his followers rushed upon Kuttenberg and took it.

"Far off on the horizon is the spire of a church. There, in mid-winter, the congregation of Hussites were shut up and all massacred, save a few who were deprived of their clothing and

TURNED ADRIFT TO PERISH

in the snow. Nearer, in a stretch of meadow land, the banished Protestant pastors took leave of their flocks, in the great persecution of 1621. There, kneeling together for the last time, they commended one another to God and to the Word of his grace."

At the top of the hill was the mouth of a long-disused silver mine, a yawning chasm now covered over by a structure erected upon it. Into this horrible pit no fewer than 1900 Hussites had been thrown on account of their faith, in the early years of the fifteenth century, as recorded in the town records of Kuttenberg. Nearly 5000 martyrs perished thus, in this and the neighbouring mines—

> Thousands that, uncheered by praise,
> Have made one offering of their days;
> For truth's, for heaven's, for freedom's sake,
> Resigned the bitter cup to take;
> And, silently, in fearless faith,
> Bowing their noble souls to death.

During the 200 years that elapsed between the martyrdoms of the Kuttenberg mines and the farewells of the pastors in the plains beneath, the story of the Protestant Church in Bohemia was indeed "written within and without with mourning, lamentation, and woe." But the year 1621 ushered in the most terrible persecution of all. Ferdinand II., that cruel persecutor, and the tool of the Jesuits, boasted, seven years afterwards, that there was not a Protestant left in Bohemia. But then the population, which in 1621 had numbered 3,000,000, was reduced in 1628 to 800,000. Even at this cost the work of extermination was not done. Bohemian Protestantism lived on, though in secrecy and silence, and under bitter oppression. In the eighteenth century it sent forth a noble shoot, which, under the auspices of Count Zinzendorff, spread and flourished until it filled the face of the earth with fruit. Who has not heard of the labours and successes of the great Missionary Church of the United Brethren of Bohemia and Moravia? But those who could escape to the friendly shelter of Herrnhut were far fewer than those who had to remain and

CHERISH THEIR FAITH IN SECRET.

Until the year 1848, no Protestants were recognised in Bohemia; but when, in that year, religious toleration was announced, large numbers claimed the boon thus tardily offered. Asked with what communion of Protestants they would wish to join, they answered, "To the United Brethren." But the memories evoked by that beloved name were too dear and sacred for common use; and so the Protestants of Bohemia called themselves "Reformed," or "Lutherans."

Having had no means of training pastors, they had to take them from other Protestant Churches, wherever they could. But now God is raising up amongst them able and faithful men of their own race, and, through his blessing, their congregations are steadily increasing.

All this and more our friend the pastor told us. He showed us, in the town of Kuttenberg, a neat and commodious church bearing the appropriate inscription,

"TO THE MARTYRS OF KUTTENBERG,"

and told us how the Protestant Sunday-school children from all the congregations round, at their annual festival, march, with music and banners, to the hill of the fatal mine, and there sing their hymns of praise to the God of their martyred forefathers. Their little Roman Catholic neighbours watch these proceedings with kindly interest. Last year, the morning being gloomy, they came out to see them, saying, "Don't go up to the hill to-day; it will rain, and your pretty banners will be spoiled."

"Oh, no," returned the friendly pastor, "it won't rain. We will go to the hill, and you shall come with us and listen to our hymns, and join in the singing;" and so they did.

Here and there our friends of Bohemia seem to have

AN OPEN DOOR

set before them. It is of the utmost importance that they should enter in. They are willing, most willing, to labour, to give, and to make sacrifices for their Church, even the very poorest of them. In Prague they have one church already, but it does not meet their needs, and the Government will not allow them to build a second in the town. They propose, therefore, to erect one in a fashionable suburb of Prague, "The Royal Vineyard," where an important congregation is already formed, and an earnest and able pastor has been chosen for the charge. They are only waiting for the necessary means to erect the building and maintain the pastor. Well may English Christians, with all their privileges and freedom of worship, stretch out a hand of greeting and brotherly love to this oldest of all the Reformed Churches, which has kept the faith for well-nigh 500 years.

(Miss) D. Alcock.

34, *York-place, Portman-square, W.*

THE FIRST SUNDAY SCHOOL?

Sir,—Everybody knows that good Robert Raikes is given credit for having founded the first Sunday-school, about 1780. Reading lately, however, a curious volume written in 1822, "Memoirs of the Life of the late Mrs. Catherine Cappe," I found that a Sunday-school existed at Catterick, in Wensleydale, as early as 1765. The following passage refers to this prototype of Robert Raikes' school:—

"Beyond all other days, it was the delight of my life to spend the Sunday with my friends at Catterick. The morning family prayer was short, but appropriate, pious, and animated. The sermon at church practical, serious, and instructive. At two o'clock, before the commencement of afternoon service, Mr. Lindsey [the clergyman] devoted an hour in the church every Sunday, alternately to catechising the children of the parish, and to expounding the Bible to the boys of a large school, which was at that time kept in the village. The number of the boys generally amounted to about one hundred, who formed a large circle round him; himself holding a Bible open in his hand, with which he walked slowly round, giving it regularly in succession to the boys, each reading in his turn the passage about to be explained; this method, accompanied by frequently recapitulating what had been said, and by asking them questions relating to it, kept them very attentive, and the good effects of these labours proved in many cases very apparent in after life; Mr. L. having frequently been recognised in the streets of London by some of his former Sunday pupils, who gratefully acknowledged their obligations to him. After evening service, Mr. Lindsey received different classes of young men and women on alternate Sundays in his study, for the purpose of instruction; and Mrs. Lindsey in like manner, in another apartment, had two classes of children, boys and girls alternately."

The subject of the memoirs referred to herself endeavoured to established a Sunday-school at Bedale, but with slight success, the innovation not meeting with the sympathy she expected. This, too, was before Robert Raikes began his first school. Mrs. Cappe, by the way, was born June 3, 1744, at Longpreston, in Yorkshire, and was the daughter of the Rev. Jeremiah Harrison, who became vicar of Skipton in 1740, and who died 1763, being buried at Longpreston.

Skipton. W. H. Dawson.

THE EVANGELICAL CONTINENTAL SOCIETY, 13, Blomfield-street, London Wall, E.C., continues to help Christian workers on the continent, such as are found in the French Inner Mission with its groups of voluntary labourers in connection with Protestant churches of all denominations. At the various places which specially benefit, no little blessing has been vouchsafed. A woman called after one agent, "If you will tell us beforehand when you are coming, you will have quite a large meeting, even in the daytime"; and so it was, for thirty persons met between one and two o'clock, and after the service begged for further meetings. In the village of Masbonnet, the deathbed of a Christian man produced a deep impression. "Don't weep," said he, "but sing and be cheerful, I am entering into happiness. I am not starting, I am arriving. Jesus is holding out his arms to me." Good work has also been done in Belgium, Spain, Italy, Bohemia, and Austrian Silesia.

SCOTTISH CONFERENCES.

DUMFRIES CONFERENCE.

This is, in the meantime, the very youngest of the Scottish united autumn conventions, as it was born only last October. But it was a lusty child, and it shows, after the lapse of a year, every sign of a lengthened and useful life. Conferences of the sort are not, however, a thing unknown in this south-western corner of Scotland. The writer well remembers being present at a Conference in the town eight years ago, at the close of a visit from Mr. Moody, when that great evangelist gathered around him a crowd of Christian ministers and workers from far and near, and fused them in a white heat of spiritual life and enthusiasm. A stranger to the town might not be able to discern them, but without doubt the fruits of that time abide and reproduce themselves to-day.

The various leading denominations in the town are of one heart in arranging for this yearly gathering, and the conveners are fortunate in having as president a man of such genial mind and large-hearted sympathy as Rev. Sir Emilius Laurie, Bart., of Maxweltown, who won such wide esteem in former years as a Church of England clergyman in Paddington. He took the chair at all the meetings of the three days—Tuesday to Thursday of last week—and gave the opening address on the Monday evening in the Greyfriars Church.

The general subject of the Conference during the three days was

The Christ of Christianity.

At the first blush it seems strange that in a land like Scotland, where the pulpit has been supreme for so many years, there should be any need for a restatement of truth on such a theme. But modern speculation in theology has produced so many half Christs or quarter Christs, or distorted Christs, or even false Christs, that the conveners were by no means ill-advised in desiring to set forth in systematic fashion the Christ of the good old Gospel that has transformed the world, so far as it has been transformed.

THE PRESIDENT'S OPENING ADDRESS

was an elaborate and convincing one on "What think ye of Christ?—the crucial test of Christianity." He examined the question in its historical aspects, as relating to the Jew first, and then to the world at large. He traced the decline of the Jewish nation to the inadequate answer they gave, as a people, to the question, and predicted a similar fate for all the unbelieving or sceptical criticism of modern times. Even the views of many professed Christians have been extremely one-sided—magnifying our Lord's human attributes at the expense of the divine. This is a critical question for every individual soul of man, and it is also the touchstone of the true unity of the Church. It is only through a closer and more vital union with the Divine Christ, that the members of all the churches can unite in common fellowship, and in effectual service.

CHRIST IN RELATION TO HIS WORK.

In opening the proceedings of Tuesday, the reverend baronet referred to the stimulus afforded by last year's Conference, in deepening the spiritual experience of believers, and promoting aggressive work in the southern counties of Scotland. This year's subject had been chosen with the special view of meeting present-day doubts and difficulties. Positive presentation of Christian truth is better than controversy with sceptics. Let the love of Christ but possess the soul, and that will form a safeguard against all the assaults of the enemy.

DR. J. J. BLACK, INVERNESS,

gave the first address on "Christ in his atoning Sacrifice," with 2 Cor. v. 21 for a text. The well-worn and familiar truths with respect to this fundamental verity of the faith were presented with great lucidity and unction. The need of reconciliation to God; human helplessness to bring it about; the Divine intervention by the incarnation; the perfect obedience and the atoning sacrifice of Christ; the imputation of human sin to the Sinless One; the imputation, as well as the actual impartation, of the Divine righteousness to the believer: these points were restated and pressed home with crystalline clearness and with a sober earnestness suited to the occasion. Christ was "made sin" for us—let there be no toning down of that; He became, in the eye of the Father, for the time, the accursed and outcast thing. We cannot have the cheap heaven that some seem to desire; and if we did, it would be disappointing, for the conscience would remain unpurged and unsatisfied. The typical ordinances relating to the Paschal Lamb, and the Scapegoat driven into the waste and lonely wilderness, were used to set forth different aspects of Christ's redemptive work; in brief, the foundations of the evangelical creed were well and truly laid by our friend from the Highland Capital.

Most of the hymns chosen to follow the addresses were singularly happy and befitting. At this point we sang with chastened gratitude:—

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

REV. GEORGE EVERARD, DOVER,

followed with an address on "Christ in his abiding presence." The thoughts were well worked out, and full of comforting strength. In a world like this we need Christ, not only as a Redeemer from the curse of the Fall, but as a living Companion and Friend in the battle of life. An illumination given to him by a friend had been very helpful; it ran—"Jesus Christ is alive to-day, and will be alive to-morrow." As Christians we experience the twofold blessing—a living Saviour at God's right hand, and a sustaining Friend and Helper at our own right hand all the day long. In the closing words of Mark's Gospel we have a beautiful paradox—Jesus ascended to heaven; yet in the very next verse we read of Him as working on the earth through and with his disciples. The old Testament promise given to Joshua, "I will not fail thee nor forsake thee," is taken up by David, and adopted by Paul, who re-minted it, and sent it forth broadcast for the comfort of all coming generations of believers (as in the R.V.), "I will in no wise fail thee; neither in any wise forsake thee." The abiding presence of Christ with the trusting Christian in times of loneliness, or bereavement, or sorrow, and also in the midst of active service, was practically and attractively set forth by Mr. Everard, whose loving tones and apt illustrations helped to carry home his exposition. The experimental knowledge of this presence will take away from us the fear of man, and the desire for human applause; it will increase our love to the Saviour Himself, and will give us the true idea of separation from an evil world.

Hymn sung:—

Jesus, the very thought of Thee
With sweetness fills my breast;
But better far thy face to see,
And in thy presence rest.

REV. K. MOODY STUART, MOFFAT,

gave an admirable and thoughtful deliverance in the afternoon on "Christ's priestly intercession." This doctrine, he observed, has scarcely received so much attention from the Christian Church as either the Incarnation or the Second Coming to earth in glory; but it is one of the greatest importance in its bearing on the believer's life. As a doctrine it is a matter of pure revelation, and therefore difficult to realise; all the more as its sphere of operation is "within the vail."

In unfolding the subject Mr. Moody Stuart said that Christ intercedes for us before the Father's throne as our Covenant Head; as the ambassador and representative of our race; as our Divine Priest; as our advocate; and as the only begotten of the Father, having boundless influence at the Court of Heaven. He intercedes for "all who come to God by Him," but his intercession does not imply any want of love on the Father's part. He prays that his Church on the earth may be kept, and sanctified, and manifested as one. One powerful plea He presents is his atoning blood; and He uses as another the fact that believers have received Him, and, therefore, given Him the right to appear on their behalf. He presents our prayers before the mercy seat—how many petitions He must have to drop out, and how many to add that we have omitted. What earnestness He must infuse into our poor prayers. If a mother's prayer avails on earth for the restoration of a prodigal son, what cannot Christ's intercession do for his people?

Hymn:—

Where high the heav'nly temple stands,
The house of God not made with hands,
A great High Priest our nature wears;
The Guardian of mankind appears.

REV. G. L. CARSTAIRS, GLASGOW,

had for his practical topic: "Christ in his sanctifying energy." Salvation is not merely something accomplished for us and outside of us; it is also a thing to be done *in* us. Christ did not die that we might be *safe*, but that we might be *good*. We have to be delivered, not only from past penalty, but from present self-will, meanness, ill-regulated tempers and tongues. It is possible to be very orthodox in creed, and yet very covetous in life. The Word says we *cannot* serve God and mammon. Some professed Christians seemed to say to themselves: "We will try it, and take the risk." Inconsistencies in professed believers scare honest men from the truth. The goodness that does not issue in good works is mere goodiness—nothing but a vapoury sentiment. This sanctification comes through the appropriation of Christ by faith. Christ in us is the source of all purity and holy living or working. Change of mind is good, and so is change of life; but better still is change of heart; and that is the work of Christ. We know not which to marvel at most—the passion or the patience of Christ; his suffering *for* us, or his longsuffering *with* us.

After a few heartfelt words from an aged pastor, the President referred to the unhappy divorce between religion and morals that too often prevails. We need to recognise more that all our "secular" life must be permeated with the spirit and the power of Christ; then the world will be able to see Christ's sanctifying energy in manifest action.

PRINCIPAL CAIRNS

was the first to address a large assemblage in Greyfriars Church in the evening; his subject was "The place of Christ's Divinity in the work of redemption." The Principal in a massive man with a truly massive mind. The masterly and elaborate way in which he handled this highly doctrinal question, without note of any kind, and quoting Scripture references profusely from memory, showed him to be a giant in Christian homiletics and dialectics. The way in which the large and mixed congregation listened was a remarkable tribute at once to the Professor's power, and to their own appreciation of a sustained and lofty argument. Declining to engage in controversy with Jew, Mohammedan, Socinian, or Rationalist, as to the Divinity of our Lord, the learned Principal recapitulated some of the Scripture assertions of that Divinity as forming to his mind an overwhelming body of proof that was irresistible

Passing to the topic of the moment, he very clearly showed how the general idea of mediation involves the necessity of the mediator having something in common with both sides. To meet this need, we have the Son of God becoming Son of Man, and thus qualifying Himself as true and perfect Middleman between God and the human sinner. The doctrine shows the transcendent greatness of the evangelical faith, which at once meets the wants of man and conserves the dignity of God. This is utterly lacking in modern Judaism, in Mohammedanism, and in Rationalism.

The Divine element in Christ's character is further necessitated in the specific discharge of his offices of Prophet, Priest, and King. The prophetic office was filled in old time by inspired men, and the revelation is, of course, a progressive one; but it culminated in Christ—the true revealer and explainer of the Father. What a sublime word was that: "No man knoweth the Son but the Father." So it is also true that no man knoweth the Father but the Divine Son, who has revealed and manifested Him to the world, in his prophetic function.

Inadequate conceptions of Christ's priestly office as Atoner were referred to and combated, *e.g.*, the proclamation of God's love by suffering; sympathy with humanity through suffering and death; the moral influence theory; atonement by intercession, and so forth. All were shown to come short in that they provide no satisfaction for a broken law. Our Lord's own words in Matt. xxvi. 26, "The Son of Man came to give his life a *ransom* for many," are very strong on this point, and so are later utterances, which prove that atonement is a thing indispensable, and a thing that He only, as the Divine Saviour, could accomplish once for all. This evangelical doctrine grows more and more precious, and God will never suffer it to fade from his Church.

As to Christ's kingly office, in being Head of his Church and Head over all things for his Church, of course Divinity is needed. How could a mere man fill such an office? To believe that, would involve a far greater tax on our faith than the reception of all the mysteries the Bible contains. Our notes represent only the merest skeleton of the Principal's line of thought, but will serve to indicate the close-fitting and irrefutable character of his high argument.

DR. HERDMAN, OF MELROSE,

followed with a powerfully moving Gospel appeal for "the personal acceptance of a personal Christ." The statements of familiar saving truth were clear, cogent, and couched in words of rare intensity and pathos. The infinite love of Christ, the freeness and fulness of the provision, and the wisdom of looking away from subjective frames and feelings to the person of the Saviour Himself, were all presented with sanctified skill, and the hearer was shut up to an instant, complete, and glad surrender.

CHRIST AND THE BELIEVER.

The six addresses of the second day were all bearing on this point in some of its aspects. To a largely increased company in the forenoon, Principal Cairns spoke on

CHRIST AS THE SOURCE OF LIFE.

Life in Christ suggested to him the solemn antithesis—death out of Christ; and this he dwelt on in some preliminary words. Intellectual activity, reasoning faculty, natural affection, are all good and excellent, but defective without the life of the Spirit. Theologians have long discussed the mystery of this life in its essence, but have failed to throw much light upon it; we can only know it by its manifestations. Probably it is not so much an actually new and additional faculty brought into being, as a right and Godward direction given to those we possess. Our faculties, such as knowledge, love, &c., have been spoiled and deflected by sin, and need to be set into different channels. Knowledge is essential, but not sufficient; to intellectual perception must be added living faith. The mind and will have to be changed, and no mere argument can effect this; it is the work of Christ by his Spirit. In this work the Word of God has an important place; how essential, therefore, that that Word should be scattered about through the world in every shape and form—in the printed page, through the lip, and the testimony of the life. God is sovereign in the impartation of spiritual life, but He places his Spirit at the disposal of those who earnestly seek it. As John Wesley said on his dying couch, "Best of all God is with us."

CHRIST, THE SPRING OF OBEDIENCE

was the second subject of the day, treated by Rev. Dr. Herdman. He began by quoting a saying of Murray McCheyne, that our Christianity is not simply having views and convictions and spiritual delights; if these do not lead on to a life of devoted obedience, it is all a delusion. As the slave said to her master who had purchased her freedom, so we say to Christ: "He has redeemed me; I will follow and serve Him all my life." The constraining love of Christ (2 Cor. v. 14) was the fire that kindled the Christian zeal of Paul and sustained him in his heroic life. That love is no less real to us than it was to Paul; He loves to the end. We extol the love of a mother or a martyr, but what is that to the love of Jesus Christ? Would that his love might possess us as the love of money possesses the miser. He is the Lover of our soul; shall He not also be the beloved of our soul? Then, if we love Him, we will keep his words. Mere emotion is no true test of love. Let us put everything away that hinders the outflow of our obedience, that He may be supreme in our life. He is our Life, our Lord, our Hope; if we are to hear his "Well done," we must be obedient servants in all things.

Hymn sung:—

Take my life, and let it be
Consecrated, Lord, to Thee.

CHRIST AS A PATTERN OF CONFORMITY

was the branch of the subject entrusted to Dr. Black, of Inverness, in the afternoon. From the well-known words: "Lo, I come; in the volume of the Book it is written of Me, I delight to do thy will, O my God, and thy law is within my heart," a very practical message to Christians was evolved. A good model (he said) is a very important thing, and in the world of art that can easily be got. But for the heavenly life there is only one perfect model or pattern. Christ says in this passage "I come"; we could never have found Him otherwise. "To do"—not to attempt and perhaps to fail; surely here is the very One we want to be conformed to. "I delight to do *thy* will"—here is self-abnegation, and that is the secret of a true Christian life. Do we find our Christian service a delight? If it is the product of a law outside of us it will be only drudgery. "Thy law is *within* my heart"; then we shall *rejoice* to live it out. Why do we wear such long faces as Christians? as though the thing had to be dragged out of us as a "duty." That sort of religion is not worth much.

Remember too that Christianity is *doing*. It is not attending conferences, prayer-meetings, and Sabbath assemblies, or reading psalms by the yard. All these things are most important, but only as fitting us for actual doing—furnishing fresh fuel that we may burn for Jesus and his redeemed people. This spirit of loving, joyous consecration comes from the power of the indwelling Christ. He gave Himself for us, and to us; we give ourselves to Him and for Him. It is not simply a question of imitation; it is the working out of a new and divine life in the soul. It is *his* life, and so there is no room for boasting.

Hymn sung:—

Renew my will from day to day,
Blend it with thine; and take away
All that now makes it hard to say,
"Thy will be done."

CHRIST AS THE CONSOLER

was the theme of a very gracious, heartfelt, and uplifting deliverance by Rev. George Everard. Consolation, he said, does not stand so high as Conformity, but it may well be a stepping-stone to it. God says very much about comforting and consoling his children in his Word. Every one of the varied aspects of Christ's character and work is a spring and channel of comfort to the believer in some circumstance of his life. Look at Christ as a *Refuge*—sevenfold: like the seven stone houses of shelter erected at different dangerous points along the Simplon Pass over the Alps.

Refuge one: The precious name of Jesus—*Saviour;* answering to the great broad name, *Sinner.* Some beautiful incidents were told of the unspeakable consolation found by afflicted ones in simply repeating and re-repeating the word: Jesus, *Jesus,* Jesus. *Refuge two:* The power of the cross—not a cross on which hangs a dead Christ, but a living Christ standing by his cross and applying his completed work. *Refuge three:* The wings of Jesus—emblem of security, warmth, and comfort. *Refuge four:* Tender sympathy of Jesus. Meditate on his tears, his groans, and his sighs—all showing the depth of his sympathy with human sorrow and trial. If we are so cast down that we know not what to say, let us just heave a sigh to Jesus; He will understand it, and will send relief. *Refuge five:* The promises of Christ—so many, so varied, and so sufficient. *Refuge six:* His changeless fidelity. *Refuge seven:* Christ our eternal home. An unceasing worker in Mr. Everard's parish was helped by his arm up the hill one evening on returning to her house, and said to him at the gate: "Thank you for bringing me home." Will not that be a good word to say to the Saviour when we get into his presence, with all our trials, and temptations, and weariness past? Without his strong arm, we can never reach "Home, sweet Home." Let the joy of the Lord be our strength here; by and by we shall enter into the fulness of that joy.

Hymn sung:—

How sweet the name of Jesus sounds
In a believer's ear.

CHRIST: AN EXAMPLE IN COMMON LIFE.

Another address was given by Mr. Everard at the evening meeting on this most practical aspect of our Lord's character. It might seem to be almost a repetition of the theme handled by Dr. Black in the afternoon, but the treatment of it was quite different—an instance of the many-sideness of Divine truth. Mr. Everard's homely talk was full of telling points and of touching illustrations. The specific matters mentioned in which we may well copy Christ in our daily common life were: Singleness of purpose in seeking the glory of God; guilelessness of speech and straightforwardness of conduct in the family and in business affairs; the right fulfilment of home relationships; meekness, gentleness, patience, and considerateness for others. Most weighty and impressive were the speaker's exhortations on all these points, especially on strict integrity in business matters, and the fruits of evil tempers in the home. On the question of considerateness for the weal of others, there was a strong protest against the betting and gambling mania so prevalent; gambling, said Mr. Everard is unmitigated selfishness; if one wins some other is bound to lose.

REV. PROFESSOR LAIDLAW,

of New College, Edinburgh, gave the closing address for the day on "Christ our life—the absolute condition of holiness." The thought was fresh, well balanced, and well expressed. A passion for holiness, he said, breathed through the utterances of Christ, and they should inspire all his redeemed children to a like passion. They are redeemed to be peculiarly his own, zealous of good works—enthusiastic for holiness. Christ, in order to produce this holiness, "purifies (or purges) our

hearts by faith." That is to say, faith is the window through which the light and power of God stream into the soul and the life. Taking up two figures used by our Lord—eating his flesh and drinking his blood, and the vine living through its branches—the Professor expatiated with much felicity of thought and expression on the fact that Christ himself *is* our life as believers, and only as we live out his life pulsating through us, can we be holy. The peculiarity of the vine is that it cares nothing for a fine stem; it throws all its vigorous and abounding vitality into the production of branches and fruit. What a profound and far-reaching symbol of the relations between Christ and his Church. If we abide in Him his life will flow through us into channels of holy living, of victory over sin, and of fruitful service. It is ours to ask—to beg—morning, noon, and night, that the Lord will make us to abide in Him, so that his life may flow into and out of us unhindered.

CHRIST IN RELATION TO THE WORLD.

fell to be considered on the third and last day of the meetings. The very orderly and consecutive arrangement of subjects showed great thought and care on the part of the conveners. It must also be said that the various speakers stuck to their texts in a way that was very refreshing to one who has had much experience of the contrary method at Christian conferences. At the forenoon meeting of Thursday a very striking address was given by Professor Laidlaw on

CHRIST IN HIS KINGLY RULE.

Sceptics and critics, he said, may quibble at the prophetic and priestly functions of Jesus Christ, but they cannot impugn his Kingship without disowning Him altogether; for He asserted it in the plainest of words. He admitted the truth of Pilate's hypothetical question, while declaring that his kingdom was not of this world. He told the people that the world would see Him as the Son of Man, sitting at the right hand of the Father and coming on the clouds of heaven.

In Phil. ii. and Eph. i. we are told of Christ's exaltation to Kingship by God. As Joseph was designated for power in Egypt by Pharaoh, and given the symbols of reign in the clothing, the chains of gold, the chariot, and, above all, in the signet ring of the king, so we see Christ put in the place of power and rule by God the Father. The "signet ring" of his coronation was the giving to Him of the Holy Ghost without measure. Immense importance is given in the New Testament to the kingly rule of Christ during this dispensation, and we do not as Christians give it the attention it demands. It is true that Christ was on the throne in heaven from all eternity, but that was as the Second Person of the Godhead. Now, after his ascension, He is there in a sense that He never was before—as the man Christ Jesus. In Him man has come to his new kingdom. It is a delegated rule; Christ's eternal rule could not have been delegated, for God could not exalt Himself; but He is now on the throne of the world as the representative of redeemed man. We infer from 1 Cor. xv. that this mediatorial dominion of Christ as the God-Man during the Gospel age is for a special purpose and a limited time; for we are told that after He has subdued all his enemies under his feet, He will then relinquish the kingdom to the Father, and God will again be all in all.

This kingly rule of Christ *over the world* (for that is the point of our subject) has very practical bearings on human life now. The actual rule of the world now is a Christocracy; therefore, everything in the world, individual, social, governmental, national, comes within the sweep of that rule. Some of our ancestors—Reformers, Puritans, Covenanters, Pilgrim Fathers—recognised this, and what it enabled them to accomplish in the world! They left their mark on their generation for Christ, because they believed that He was not only ruling over the spiritual kingdom of their hearts and in his Church, but that all earthly affairs and all civil society were in his hands. It may not be easy to realise, and to practically apply this, but it must be done. These ancient worthies had to suffer and to fight for their belief, not with carnal weapons, but with the Word of God, and they were among the noblest of Christian heroes. No doubt they made mistakes. The great mistake of the Church in the middle ages was in thinking that Christ was to rule in the world in a corporate and organised form, through Pope and bishops, and that this rule was to govern Church and State. They forgot that his kingdom is not *of* this world, though *in* it and *over* it. Protestants have made the same mistake, in thinking they were giving effect to Christ's rule by commanding all to assume certain forms of religious organisation. Man cannot organise Christ's rule; He must do it Himself. But we must recognise his kingly right to rule in all departments of life—public as well as private; political, social, governmental, as well as individual. We hear it said that the reign of the people is coming on, and the Christian Church cannot ignore the facts relating to democracy, and socialism, and strifes between capital and labour. They *must* be faced, and it must be earnestly contended for that the principles of Christ's kingdom are to be paramount in all these departments of human society and life. As parents, citizens, educators—in all the relations we sustain to our fellow-men, and amid all the political changes of the time—let us know and declare that there is a King, one Jesus, whom men are bound to obey. The safety of the State as well as of the Church depends on the practical recognition of Christ as King and Lord over the world that He has redeemed.

Hymn sung:—

Look, ye saints, the sight is glorious,
See the Man of Sorrows now,
From the fight return victorious;
Every knee to Him shall bow.

REV. D. BAYNE JARDINE,

parish minister of Keir, spoke of "Christ in his bounteous gifts." Premising that he interpreted "the world" in this application as meaning that form of society which knows and owns the name of Christ but does not share his life, he proceeded to show, with much force, how much Christ has done for it through his bounteous gifts. His own unique, perfect, and beneficent character is in itself a gift of unspeakable worth to the world; and multitudes who have not accepted his gift of life are yet strong in their admiration of his person. The influences of his life and teaching are permeating human society more and more; as may be seen in the increased sense of the dignity of man; in the large provision now made for all kinds of suffering humanity; and in the elevation of woman. Greater of course than all the purely human and material aspects of Christ's gifts to the world, is the gift of eternal life and its resulting gifts of peace, power, and victory. The gift of the Church to the world is also a great one for which we must be deeply thankful.

Several other friends in the meeting gave expression to their sense of the deep importance of the morning's topics, and all must have felt with the Chairman that plenty of "strong meat" had been served out for mastication and digestion.

REV. ALEX. SMELLIE, STRANRAER,

a young minister of the Original Secession Church, gave an address on "Christ's Righteous Judgments," on Thursday afternoon. His treatment of the subject was marked by freshness of thought and much earnestness of delivery. We lay great stress, he said, on the gentleness and kindness of our Lord; and rightly. But let us not forget that He is King and Judge as well as Saviour. In this thought there is much comfort for his servants and solemn warning for his enemies. The speaker went on to view the judgments of Christ as they relate to and appear in the existing state of things. As to the past, the incarnation, life, death, resurrection, and ascension of Christ were really a judgment of the usurping prince of this world. As to the individual, Christ is continually judging each of us now. He notes all the pulsations of our being, and records our secret sins, for judgment in due time. Some sins bring their own judgment after them very speedily. All sin brings more or less of terror to the conscience and that is an unmistakable judgment of Christ, passed on us in order to bring us back to Him. What is every conversion but Christ's righteous judgment of our previous life? Happy are those individuals who are judged now, and whom the goodness of God leads to repentance.

Christ is also continually judging society—sifting and testing men and nations. Providence in its broader aspects is but an unveiling of the righteous thoughts of our Saviour King. How many instances of this do we find in the history of the past. The Roman Empire gave itself to idolatry. Christ had long patience, but at length He weighed it in the balances and found it wanting; and it fell. The corrupt Church of the middle ages, with its penances and its false priesthood coming between men and God, became intolerable to Christ, and He sent the Lutheran Reformation. Was not the Wesleyan revival Christ's solemn judgment on the deadness and neglect of the dominant Church of that day? What of the Churches in our own time? We are coveting the wealth and prestige of the world; seeking after its amusements; losing our zeal for Christ's cause, and his compassion for the sinful; even compromising our testimony lest it should offend those whose support we would retain. Is not God judging his Church by the rich blessing he gives to workers who are detached from it, and to agencies that it affects to despise?

Let us take a well-balanced view of Christ's character and dealings—not magnifying his love at the expense of his righteousness. Let us be hopeful as to the future, and go on declaring the Lord's message to a world that still lieth in the wicked one. Christ is slow to wrath, but his judgments will not tarry. Blessed are all that put their trust in Him.

Hymn sung:—

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

CHRIST IN HIS FINAL TRIUMPH

was the next topic on the programme, and its consideration was undertaken at very short notice by Dr. Black. His treatment of it was most helpful and stimulating. He dwelt first on the prevalence and power of death in the world as the result of sin. This great last enemy seems now to be regnant throughout mankind; but one day he too shall be conquered and destroyed, and in the glorious day of resurrection power Christ shall finally triumph over this separator, and disturber of human happiness.

The next point taken up was the promise given to Abraham respecting his seed and its possession of the inheritance. No one can imagine that that promise has been fulfilled by anything in the past. The Jewish people yet wait for the land, and the land waits for the people; and we look for the final triumph of our Master in this respect. Who can tell how soon it may be? Once more, there is the promise that Christ shall present to Himself his glorious Church, holy and without blemish. As yet that Church is far from what she ought to be, either in character or in testimony, but the promise standeth sure, and it is ours to speed on its perfect fulfilment, watching and waiting for the coming of our Lord in the day of his triumph. We talk much of union now, and we long for the manifestation of it, though we may not exactly see how it is to be brought. When Christ comes in his glory the thing will be settled, and the oneness of believers will be made truly manifest. Then, not his Church only, but every individual follower of the King

shall be perfected in Christ Jesus, and we shall cast our crowns at his feet.

PROFESSOR LINDSAY,

of the Free Church College, Glasgow, took in hand, at the last evening meeting, the vast theme: "Christ for the world—its only hope," and he invested it with no small interest. The Professor is abrupt and unconventional in his mode of address, but he knows how to go to the heart of a subject. The earlier part of his remarks went to show how little the world of Christ's day dreamt or knew of Him and his mission. Our Lord paid no heed to that, but emptied Himself of his essential glory and went down to the very lowest place where could be found fallen and degraded humanity. The speaker threw scorn on those modern writers who talk of the impossibility of atonement, and vindicated it even as a theory. As to the dense ignorance of the learned men of Christ's time with respect to Him, the statement of Tacitus the historian was quoted—that Jesus Christ was a Jew who lived in Rome, and, having stirred up a riot, was put to death.

Notwithstanding the ignorance of the outside world, the light of the Gospel began to grow and spread, and there is nothing more marvellous in all the records of scientific discovery than the way in which the Church of Jesus Christ has grown up in the world, without any adventitious aids or advantages. Everything was against it. In the early days a great proportion of its adherents were slaves. But it was a divine thing, and it grew till we know what it is to-day. The Professor disclaimed all sympathy with the pessimism that regards the world as becoming worse. He believes that it was never in a better condition, and that the Church was never more Christlike than it is now. He very much preferred the nineteenth century of the Christian era to the first. He took a hasty glimpse at the state of things in India, where he finds much to encourage and cause hope for the future. More converts have been made to the Christian faith in India alone during the past hundred years than over the world during the first century of the Church's existence. Then he referred to the marvellous strides in Africa within recent years, and to the fact that all the world, with the one exception of Thibet, now holds an open door to the Gospel messenger. The days of miracles are not past. It is a greater miracle to take the drink appetite clean out of a man or woman than to turn water into wine or multiply bread. Speaking of work among the masses, the Professor was led into a very touching and sympathetic reference to the death of Mrs. Booth—one of the noblest of the daughters of earth or of heaven. He finished off his glowing picture by telling, dramatically, the story of "Hell Gate," at New York—its long, and patient, and costly undermining, and its sudden destruction. So the nations are being prepared for the acceptance of Christ's Gospel, and one day the world shall see and know that Christ is its only hope.

Hymn:—

From Greenland's icy mountains,
From India's coral strand.

THE CLOSING ADDRESS OF THE CONFERENCE

came from the venerated president, Sir Emilius Laurie, and was a comprehensive exposition of the great theme: "The world for Christ, the Christian's noblest aim." Christ claims for his heritage the *whole* world, and not any portion of it, or any nation or sect in it. We cannot truthfully say that the world is for Christ now. It rejected Him 1900 years ago, and it largely rejects Him still. Looking at the past, and seeing the comparatively small results from the preaching of the Gospel, we are apt to grow impatient. But periods of preparation are long, and crises come suddenly. Two broad statements will be universally accepted: (1) The creation of the world was the work of the pre-existent Christ; (2) Christ is, therefore, the universal heir of all things. There are many clear Old Testament prophecies (Isa. ii.; Ps. ii.; Isa. xi. 9; Dan. ii., &c.) that yet await complete fulfilment; and past fulfilments are a pledge of those to come. It is more difficult to account for the rise and rapid progress of the Christian faith amid so many surrounding oppositions than to believe in a large and complete extension of its power. The present state of the world gives much ground for hope as to the future.

What is wanted is that Christians should endeavour to minimise their little differences, and act out the more vital points of common agreement. Divisions are always a source of weakness, especially in the mission field. The progress made during the last half century is enormous. On this point the speaker referred to the departure of over seventy missionaries in connection with the C.M.S. as one indication of present and prospective development in missions. Surely everything shows that we are on the winning side. Let the Church be fully convinced of the great spiritual needs of the nations. Let us believe that there is a latent capacity in the lowest and most degraded to receive and obey the Gospel of Jesus Christ. Above all, let us have faith in the power of that old Gospel which has won such victories in the past, and which will survive all the objections and criticism of human philosophy and science. It is not a new Gospel that we need, but a firmer grip of the old. There are three solemn questions that we each ought to put to ourselves:—

What have I done hitherto for the glory of God?

What am I doing now for his glory?

What do I propose to do in the future?

If we can answer these questions aright, whether or not we live to see the winding up of this mysterious dispensation, we shall all feel that we have not lived in vain?

Prayer-meetings were held at eight o'clock each morning of the Conference, and a praise-meeting on the morning after. The forenoon and afternoon gatherings were in the pretty new mission-hall of the Free St. George's Church, and the evening meetings in the Greyfriars Established Church. The day meetings were on the whole well attended, mainly by ladies, while the church was always full in the evening. The President observed at the first forenoon meeting that doubtless we should be favoured with a great body of valuable teaching, and his prediction was verily fulfilled. As one who has attended very many such conferences, the writer cannot recall any where there was such an able, systematic, and complete presentation of Christian doctrine as at this Dumfries gathering. One is almost inclined to think that it was over-weighted with teaching, for practical purposes. It would add greatly, we think, to the usefulness and to the pernament results of such a conference if the purely evangelistic element were made more prominent at the evening meetings, and if the example of Keswick, Glasgow, and other conferences were followed in the direct fostering of missionary zeal and consecration. Perhaps at future conferences these developments will receive attention. The spirit of brotherliness shown was delightful; we can but hope that the union of the platform will give place during the year to unity of effort in every practicable form.

SCOTTISH NOTES.

An industrial exhibition is in process of building in the East-end of Glasgow.

The Established Church of Scotland has lost a warm adherent in the death of **Lord Lee**, one of the judges of the Court of Session.

It is said that Rev. Fergus Ferguson, D.D., of Glasgow, will be proposed as a candidate for the chair of Church History in the U.P. College, vacant by the death of Dr. Duff.

The "Conditional Immortality Society," it appears, has a branch in Edinburgh. An address was given last week under its auspices, in which the doctrine of the inherent immortality of the human soul was denied, as being contrary to Scripture teaching.

A new German Protestant Church was opened in Glasgow on Saturday last.

Canon Wilberforce is about to visit Edinburgh and Glasgow in order to speak on the Anti-Opium question. His addresses are anticipated with much interest.

Undaunted by the official repudiation of polygamy at Salt Lake City, one of the apostles of the Mormon Church has been seeking recruits at Tranent, with what success public reports do not record.

The Scottish Episcopal Synod has been revising its code of canons. Candidates for ordination must now subscribe their assent to the Book of Common Prayer, as well as to the Thirty-nine Articles.

A great public meeting, advocating the disestablishment of the Scottish Church, was held in the U.P. Synod Hall, Edinburgh, yesterday (Thursday), and was addressed by Principal Cairns, Principal Rainy, and others.

At the recent celebration of Dr. Goold's jubilee in Edinburgh, he was presented with £1000, as a token of affectionate esteem. Dr. Goold stated that during his fifty years of service he had scarcely been off duty for a single week through illness.

There is a strong desire for union existing among the members of the Free and United Presbyterian congregations at Inverary, and it is expected that the two congregations will shortly amalgamate with Rev. D. C. Stewart, of the Free Church, as pastor.

Rev. Dr. Adamson, of the Evangelical Union Church, protests against the Presbyterian bodies thinking that they are "all Scotland." He thinks the Evangelical Union, the Congregational, and the Baptist churches are doing good work, and deserve recognition.

On behalf of the Edinburgh Y.M.C.A., Dr. Alexander Whyte, of Free St. George's Church, preached an elegant discourse on "Paul at Athens," in the St. Andrew's Parish Church on Sunday evening. Col. Oldham will conduct special Gospel services at the Association during the week of prayer for young men, Nov. 2 to 9.

Special sermons were preached at Dean-street U.P. Church, Edinburgh, on Sabbath last, in celebration of the ministerial jubilee of the senior pastor, Rev. Dr. Gardiner. The preacher forenoon and evening was Rev. J. B. Hastings, of Newcastle, and in the afternoon Professor Marcus Dods discoursed to an overflowing congregation.

At a meeting of the Glasgow Free Presbytery, Professor Lindsay stated that the slave children, over sixty in number, rescued at Aden, had been transferred to the mission station at Lovedale. Some of the Cape newspapers, not over friendly to missions, had cited the rescue of these children as a splendid example of practical Christianity.

Rev. J. M. Sloan, Dr. H. Bonar's successor, has been advocating greater co-operation between the Presbyterian Churches in ministerial training, in promoting social morals, and in mission work. At a recent Presbytery meeting, Rev. Jas. Wells, of Glasgow, advocated increased co-operation between the Free U.P. bodies, but his motion did not meet with acceptance.

Rev. James Wells, of Pollokshields Free Church, Glasgow, announces as the theme of his prayer-meeting addresses for the ensuing winter, "The prayer meetings of the Bible." In a pastoral letter, summoning his flock to renewed activity after their holidays, Mr. Wells expresses the hope that they have not, by neglecting Christian fellowship during their travels, laid in a stock of self-reproach.

Farewell was taken of five lady missionaries at a meeting in the Free Assembly Hall, Edinburgh, on Monday afternoon, last week. Colonel A. G. Young presided, and addresses were delivered by Revs. W. Stevenson, Alex. Martin, J. G. Cooper, of Nagpore, and Professor Lindsay. Miss Gardner returns to Bombay; Miss A. E. Henderson, M.D., and Miss Gregory, proceed to Nagpore; and Miss Janet Gilchrist and Miss Mary Gilchrist to Pachamba.

In a letter from Calcutta to the congregation of Mayfield Free Church, Edinburgh, the pastor, Rev. L. Davidson, who is at present taking charge of a congregation in the capital of the Indian Empire—says he believes the missionaries in that land are very far indeed from being overpaid. "On the incomes they receive they must study economy or go into debt." Mr. Davidson has been delivering a course of lectures on "The Teaching of Jesus" to the students of the Free Church College, Calcutta, and, at the request of his hearers, has consented to print them.

For the Young.

LITTLE KATHLEEN.

By Annie R. Butler,

III.—*Children's Special Service Mission.*

"'I am willing with all my heart,' said he; and with that he opened the gate."—*Pilgrim's Progress.*

The time spent in Lausanne was, perhaps, almost the happiest of Kathleen's happy little life. She developed rapidly here.

For a long while her parents had rejoiced to see her thoughtful interest in the things belonging to the kingdom of God; but they had been most careful not to force the growth of religious life in her soul. She had been kept as a simple, happy, joyous child; knowing nothing of religious excitement, and with nothing self-conscious or artificial about her. But it was evident that the Bible knowledge which she had been absorbing for years was as seed ready to burst into life.

"'What is conversion, papa?" asked Kathie one day on returning from school, where a book had been read in which conversion was mentioned.

"Oh," said her father, avoiding a direct answer, in his dread of what have been called "manufactured experiences," "conversion means many things. For example, French officers say to their soldiers, 'Conversion à droite!' when they want them to 'right about face.'"

"Ah," said Kathie, thoughtfully, "but it wasn't that, papa, that was meant."

When Kathleen was nine years old, Mr. Arrowsmith came to Lausanne, on his way both to and from Italy, and held special services for children. To these Kathie was taken. They were the first of the kind that she had ever attended; and, as she listened to the preacher's wise and loving words, her heart, like a young roe upon the mountains, fairly bounded to the Saviour.

But the story of this time is best given in Mr. Arrowsmith's own words. He thus writes:

"The first time I saw Kathleen Webber at the Children's Service in the *Salle des Concerts* at Lausanne, I was much struck with her deep earnestness and attention. She never took her eyes off me; and, day by day, the impression seemed to deepen, until I felt sure the dear child wished to decide for Christ. One Sunday afternoon I invited any who wanted help to come into an adjoining room; and I had only just reached it when Kathleen entered, and, approaching me with an anxious little face, said,

"'Mr. Arrowsmith, how do we come to the Lord Jesus?'

"'Well,' I replied, 'when you have done wrong, what do you do?'

"'I go to my mother, and tell her I am sorry.'

"'Does she forgive you?'

"'Oh yes, at once; and then I am happy again.'

"'This is just what you must do with the Lord Jesus: tell Him you are sorry for your sins; thank Him for taking your punishment; and believe his promise: "Him that cometh to Me, I will in no wise cast out."'

"'What, is that *all?*' and a look of great relief passed over the little girl's face.

"'Yes,' I replied, 'that is all; and you may go to Him now.'

"'Then I will at once.'

"She knelt down, prayed earnestly, and rose from her knees with such a bright and happy expression as told me she had indeed trusted in her Saviour's love."

Thenceforward, little Kathleen's life flowed on in a deeper channel. Though still, as ever, —and more than ever—the joy, the sunbeam, the very light of her home, the best strength of her child-nature went out now in love to God, and in trust in his love to her. In writing to tell her father, who was in England, that she had given herself up to Christ, she added—

"And I do love my Bible so. I know you will be glad to hear *that*."

One Sunday afternoon Mr. Arrowsmith gave notice that he wished the children to pay special attention to his address on the following Sunday, adding that he hoped they would try to write it out from memory for him during the following week. He offered a prize for every age, from eight to sixteen. The children were to take no notes, and to have no help from anyone. Kathie was eager to compete, and asked her mother's permission.

"Well," said her mother, "I should not wish you to try only for a prize—and, indeed, you would not be likely to get one; for most of the other children have been educated in England, and can write English much better than you—but if you like to try, just to give Mr. Arrowsmith pleasure, and to see how well you can do, and will promise not to be disappointed if you do not get a prize, why, then you may do it."

Nearly all the week following the eventful Sunday, Kathie was busy with what she called her "brouillon" (rough copy). She did not show it to her mother, nor did Mrs. Webber look at it. Just once the little woman asked:—

"Do you think you *might* tell me how to spell a word?"

"I think not," the wise mother answered. "A mistake in spelling will not matter; but it will matter a great deal to be able to say that you did it all yourself."

On Friday a fair copy was made of the sermon, and when it was quite ready—nearly six foolscap pages of small roundhand writing—it was shown to Mrs. Webber. She was quite astonished to find how much the child had remembered! And the composition was equally wonderful for a little girl of nine, whose school education had been entirely in French.

The time for giving in the exercises came and passed; and the day arrived for another children's service. And now Kathie came home in great excitement.

"Oh, what do you think, mother? Mr. Arrowsmith thanked the girls for their papers; and he said that there was one little girl who had written out his address almost word for word. What a good memory she must have had! And what a splendid English education!"

Not for one moment did it occur to her that the "little girl" referred to might be herself. Nor was such a possibility hinted at before her. But how her face beamed with delight when the day came for the names of those who had gained prizes to be read out! She had had an intimation from Mr. Arrowsmith that she had been successful, but this she had kept to herself, only skipping along to the meeting in a state of delighted excitement, her tongue running on even faster than her feet; and placing herself on arrival just where she might be able to watch the expression on her mother's face when her own name was mentioned.

Not only was her paper the best of those written by children of her own age, but, with the exception of one or two written by girls of fifteen and sixteen, it was the best that Mr. Arrowsmith had received at all.

Kathie's joy about her prize was a thing to be remembered. She fairly danced with delight at the thought of the "surprise" this would be for her father, who was still in England.

Singularly appropriate to this dear child's case was the text which Mr. Arrowsmith had chosen for his test sermon—"Thou hast put gladness in my heart.'

She was literally bubbling over with gladness. How distinctly her mother can see her still, as she bounded to her one morning before breakfast, with the exclamation—

"Oh, mother, such a *lovely* portion in 'Walking in the Light' to-day!"*

The following lines, found after God had taken her, must have been written about this time. As to rhythm and rhyme, they might have been more perfect had the fluent little French scholar written her *Magnificat* in the current language of Switzerland. But, as the expression of her heart, they are very touching; and they contain the very A B C of all true theology.

A LITTLE HYMN BY KATHIE WEBBER.

O happy day wherein I found
That Jesus died for me,
That He left his home on high to come
And save a sinful child like me;

That Jesus loved the naughty children
Quite like He did the good;
That He would save me if I came
And told Him all;
That He would wash my sins away
And make me happy all the day!

And now for ever I am safe
Within his happy fold,
Where none can reach me,
And none take me away.

And, if I love Him, when I die
Then He will take me home on high,
Where tears and sorrows cannot go:
Yes, He will take me home!

As may be imagined, Kathie was greatly attached to Mr. Arrowsmith. She came home from school one day greatly excited. She had seen in a shop-window something which she would "so much like to give him as a remembrance of her." It was a pen-wiper with a little dove upon it.

"It costs only forty-five centimes (4½d.); but then I have only got ten centimes left (1d.). Mother, I will learn four collects perfectly, if you will give me ten centimes for each." This was often done when the children wanted to earn a little money.

The fifty centimes in her possession, Kathie went off next day, with one of her brothers, to buy her gift; and presently she came back, almost breathless with excitement, to exhibit it.

"Mother dear, I was very undecided in the shop; because there was a note-book which Herbert liked better than the pen-wiper, and that was only forty centimes. But after all, I thought that, perhaps, Mr. Arrowsmith would rather have this, because it will last so much longer. You know, mother dear, I would much rather give forty-*five* centimes and have what he would like."

Mrs. Webber could scarcely help smiling. But earned halfpennies have their full market value in the eyes of little ones of nine.

*A little book with Daily Readings which Mr. Arrowsmith had given her.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 19, Exod. x. 16—29; Mon., Oct. 20, Exod. xi. 1—10; Tues., Oct. 21, Exod xii. 1—13; Wed., Oct. 22, Exod. xii. 14—27; Thurs., Oct. 23, Exod. xii. 28—39; Fri., Oct. 24, Exod. xii. 40—51; Sat., Oct. 25, Exod. xiii. 17—22; xiv. 1—14.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Banbury, Oct. 19—26; Leominster, Oct. 29—30. Mr. H. Hutchinson,; Bowdon, Oct. 18; Longsight, Oct. 19; Manchester, Oct. 20; Croydon, Oct. 26—31. Mr. J. S. Tyler, Victory-place, Walworth, Oct. 12—14; Thorner, near Leeds, Oct. 19—24; St. Saviour's, Preston, Oct. 26—31. Mr. T. L. Sayer, Haverstock Hill Presbyterian Church, to Oct. 24; Christ Church, Coventry, Oct. 26. Mr. H. W. Pewtress, Lecture Hall, Sunnyside-road, Hornsey-rise, to Oct. 17. Mr. C. H. Collier, Cornwall-road Hall, Brixton, Oct. 20—22. Mr. Edward Hughes, Trinity Chapel Lecture Hall, Brixton, Oct. 20—22. Mr. George Goodman, Matthias-road Mission Room, Stoke Newington, Oct. 20—22; Baptist Chapel, Dawes-road, Fulham, Oct. 27—31. Rev. Martin Hall, St. James' Church, Taunton, Oct. 18—23.

Meetings for Seaside Reports will be held at Strangeways Hall, Manchester, Oct. 20.

Lessons of the Harvest.

"He reserveth unto us the appointed weeks of the harvest."—Jer. v. 21.

(1) *The harvest is God's gift each year.*—See whole of verse, "that giveth." Not left to chance, nor is the return of harvest to be explained simply by the laws of nature. The devout soul looks beyond nature up to nature's God. See Psa. civ. 14, cxxxvi. 25; John vi. 31 (Manna. Exod. xvi. 15); 1 Tim. vi. 17. How do we receive his gifts? Thankfully, or with no thought of the Giver? We have no claim upon God. His gifts are all of *grace*.

(2) *The harvest is appointed.*—There is in this a reference to Gen. i. 11, 12, and again to Gen. viii. 22. This latter was spoken by God to Noah immediately after the deluge. That promise was based on *sacrifice* (v. 20 21). The harvest is therefore *sure*, because of God's own word. But if one word of God is so sure, so is every word. See Acts xvii. 31.

(3) *The harvest is a picture of the world's harvest.*—It is an annual reminder of Matt. xiii. 39. "The harvest is the end of the world" = of this age or dispensation (see Rev. xiv. 15). Each year's harvest is a token and pledge that all that remains yet unfulfilled in God's Word shall in due time be accomplished (see 2 Pet. iii. 8, 9).

(4) *Harvest speaks of fruit, and that fruit being ripe.*—See Mark iv. 29: "But when the fruit is brought forth (marg. 'ripe') immediately he putteth in the sickle, because the harvest is come."

God looks for *fruit* (see John xv. 2-8; Matt. xiii. 8, 23).

What is this fruit? (see Gal. v. 22, 23). In one word—*holiness* (2 Pet. iii. 14).

Harvest speaks also of separation.—Not all parts of what is reaped is equally valuable. Till the harvest the wheat is mingled with the tares, and with the chaff. The harvest is the time when the separation will take place (Matt. iii. 12, xiii. 30). Wheat = true believers. Chaff or tares = unbelievers, mere professors who have never been born again. The one safely housed—the other burnt up as worthless. *Wheat*—safely garnered—"gather the wheat into my barn" = heaven (Matt. xiii. 30; John xiv. 2, 3). Description of this garner given us in Rev. xxi. No admission to anything but *wheat* (Rev. xxi. 27). *Chaff*—burnt up (Matt. iii. 12). So the tares (Matt. xiii. 30, 40-42). See John xv. 2, 6; Mal. iv. 1. This future depends on one thing only—Am I Christ's or no? Not have I wealth, or learning, or a good standing with my neighbours, but have I grace? Have I been born again? If *chaff* now, you may yet become *wheat*. The winnowing time not yet come (2 Cor. vi. 2), but may soon be here. No time to delay.

(6) *Harvest time a time of joy.*—The husbandman rejoices at the reward of his toil and his patient waiting. See Deut. xvi. 11, 14, 15; Isa. ix. 3.

Note the joy of Jesus. Isa. liii. 11: "He shall see of the travail of his soul and be satisfied." Heb. xii. 2: "Who for the joy that was set before him endured the cross."

In this joy also the believer will share when safely garnered. (See Matt. xxv. 21-23.) "Well done, good and faithful servant, enter thou into the joy of thy Lord." What a solemn contrast in v. 30, spoken of the doom of the unprofitable servant, "where there is weeping and gnashing of teeth."

J. P. Watts.

A HARVEST SONG.

"Saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."—Hosea ii. 21, 22.

Hungry men and women sadly sighed for bread;
Starving sheep and cattle clamoured to be fed.

Loud they raised their voices to the grass and corn:
"Sprout and grow and ripen, leave us not forlorn!"

Corn and grass and fruit-tree called unto the ground:
"Sap supply, and nourish, make our fruits abound."

Then the ground sent upward pleadings to the air:
"Send the softening rain-cloud, fertile soil prepare!"

But the heavens were cloudless, so to God they cried:
"Thou alone canst help us. Be our need supplied!"

Then the good Lord hearkened unto heaven's prayer,
And the gathering vapours quickly did prepare.

Then the heavens granted what the earth had sought,
And the plenteous showers wondrous changes wrought.

Then the earth, rejoicing, answered grass and wheat,
To their roots supplying life-sap, fresh and sweet.

Then the corn and fruit-trees answered human cries,
And a plenteous harvest gave them rich supplies.

Wondrous round of causes in a close-linked chain!
Yet, without the First Cause, each would be in vain.

Help us, Lord, to summon powers we have to aid;
Thee in all invoking, faith upon Thee staid!

Give the strength to labour, bless each field and tree;
Praise for rain and harvest be alone to Thee!

Newman Hall.

THE DODS AND BRUCE CASES.

In consequence of the decisions of the last Free Church General Assembly in the cases of Drs. Dods and Bruce, a statement has been prepared embodying the views of those ministers and office-bearers of the Church who found themselves in a minority on that occasion. The statement sets forth in detail the reasons of dissent from the judgment of the Assembly. In the case of Dr. Dods the finding of the Supreme Court is protested against on the following grounds:—

(1) Because it involves a radical change—amounting to a revolution—in the doctrine hitherto maintained by the Church in regard to Holy Scripture.

(2) Because the views in regard to Holy Scripture now for the first time openly tolerated by the General Assembly are contrary to the plain import of the Confession of Faith.

(3) Because the view now tolerated alters entirely the relation of the Church and of the individual to the Scriptures, and is sure to lead to their rejection even as a Rule of Faith and Life.

(4) Because the view thus tolerated contradicts the testimony of Scripture regarding itself, and very specially contradicts the testimony of our Lord.

With regard to Dr. Bruce, the dissentients regard the finding of the Assembly as eminently unsatisfactory, inasmuch as that court "had received from Dr. Bruce no retractation or adequate explanation of statements, which, to use the words of the College Committee, have undoubtedly created difficulty and perplexity in the minds, not merely of ignorant but of well-read and considerate persons, and no assurance that he would not make the same or similar statements in future." The finding is further regarded as unsatisfactory because it "even fails to give adequate expression to the strongly condemnatory opinion of the College Sub-Committee," and because it represents feebly and inadequately the gravity of the case.

In their conclusion the dissentients say:—

We deny that a decision of one Assembly, or any number of Assemblies, can alter the Church's relation to her Standards, and especially to her supreme Standard—the Bible.

When the highest court of our Church has nothing more to say to those who have publicly spoken in a depreciatory manner of doctrines hitherto cherished among us as most sacred truth, than to *declare anew* the faith of the Church, or to *remind* them that they are bound to express themselves with essential loyalty to the Church's faith—when it meets the publication by her accredited teachers of opinions which represent Scripture as containing erroneous statements, the result of ignorance or bias on the writers of Scripture, by timidly declaring the Church's *view*, or finding that there has been *a want of due care in modes of statement and manner of handling debated questions*, but refusing to take any action against them as teaching what is at variance with the Standards of the Church, we tremble to think whereunto this may grow.

We feel constrained, *first*, seriously and urgently to ask the Church to take effective measures to secure that the young men who offer themselves for the work of her ministry shall be protected from such danger to their faith, and shall be trained in sympathy with her doctrinal Standards.

In the course of the debate on the case of Dr. Bruce, Principal Rainy said that "Dr. Bruce, and he would add Dr. Dods, must carry on their teaching in the class and elsewhere from their own convictions." But surely professors are the servants of the Church, and she is bound to take care that the convictions from which they teach are in harmony with her creed.

Secondly, we ask the Church to take effective measures to secure that those who, of their own free will, agree to act as her professors or ministers, and subscribe to her creed as containing the views of Divine truth which they believe and are prepared to teach, should be held bound to fulfil the engagement which they have voluntarily made. This is surely in accordance with the simplest principles of morality and common honesty.

Thirdly, in view of the uncertainty caused by the decisions of the last Assembly, we deemed it to be necessary that the Church should declare anew the *whole* doctrine of Scripture which she regards as taught in her Standards and as binding on her office-bearers. We, who before ordination solemnly declared that we "believe the Scriptures of the Old and New Testaments to be"—not merely to contain, but to be—"the Word of God," desire to know what the Church now understands by the "Word of God"; and we cannot rest until we have a clear, unambiguous decision on that point. If there are errors in the original Scriptures, we are entitled to know how and where the dividing line is to be drawn between the true and the erroneous: for we cannot believe that the Church intends her ministers to proclaim error as the truth of God, or to ascribe error to the God of truth.

The development of events must determine the course of action to be followed in order to secure these desired ends. Since as yet it is only by the action and declaration of last General Assembly that the wrong complained of has been done, we resolve in the first instance to take all the steps in our power through the radical courts of the Church to obtain an equally authoritative declaration from a future General Assembly, such as will rectify that wrong, restore the unity and brotherly love so essential to the well-being of the Church, and, what is of still more vital consequence, retain "the good-will of Him that dwelt in the bush."

We trust that, by the blessing of God, such action will be successful. But if, after the use of this and all competent means, the desired result cannot be attained, grave questions will arise as to the possibility of a Church whose members are not at one on matters so fundamental continuing united. Meantime, however, we earnestly trust that because of the great interests at stake, and with a view to the defence of the truth, those office-bearers and members who agree with us will abide by the Church at this crisis; and we invite all such to join with us in devising the best course to be pursued, in order to prevent the evil consequences which we dread as the result of the proceedings now brought under review; and to secure that the Free Church of Scotland may continue as heretofore to testify, both for the truth of the whole Scriptures, and for the whole truth which she has found in these Scriptures.

DUBLIN Y.W.C.A.—A joint public meeting of the Dublin and district branches of the Y.W.C.A. was held in the Metropolitan Hall, Dublin, on Thursday night last. The hall was crowded in every part, and addresses were delivered by Miss Bradshaw from China, Miss Reynolds, Mrs. Noble, and others. Miss Bradshaw made an eloquent appeal to the women present to do something for the millions of Chinese women who had not heard of Christ.

A NEW FEATURE was introduced into the Church Congress at Hull, which met with much approval, and will, we trust, be followed up on future occasions. On the Sunday following the week in which the gatherings took place, a few speakers were invited to remain behind to conduct a kind of mission among the working classes. Hengler's Circus and the Public Rooms were secured, and after divine service on Sunday evening both rooms were packed, the former with young men, and the latter with young women. Admittance was by ticket, and the women's gathering was so crowded that an overflow meeting had to take place. Hengler's Circus contains some 3500 seats, and all were occupied by young men. Rev. H. Foster Pegg, of Birmingham, was the clerical missioner. He was assisted by two laymen, Mr. Heaton, and Major Seton Churchill. These three conducted the meeting for about an hour and a half, and to the end the young men seemed deeply interested.—*The Rock.*

GENERAL AND MRS. BOOTH,

Of the Salvation Army.

IT were needless to multiply words in introducing to our readers the distinguished Christian workers whose portraits we give this week. They have for a number of years been prominently before the world, and held in high esteem, even by many who have not been able uniformly to endorse their methods of operation, for the beautiful force of character and devotion to duty which they have had grace to display.

WILLIAM and CATHERINE BOOTH have from the first been the life and soul of the Salvation Army. In fact, the Army is an evangelistic engine of their combined creation. Mrs. Booth has at length finished her course. She passed away on Saturday week at Clacton-on-Sea, after a painful illness extending over nearly three years. Mr. Booth, the sagacious and untiring General, carries on the work at headquarters, with the assistance of his devoted children and many other able helpers. In a letter to his comrades, the General says:—

Anticipated, the uppermost thought in my mind, known to be inevitable for two long years and eight months, dreaded as one of the darkest human shadows that could fall upon my poor life, death has come and taken away my darling wife, the beloved partner of my soul.

As well as she was able she joined us in singing the old song—

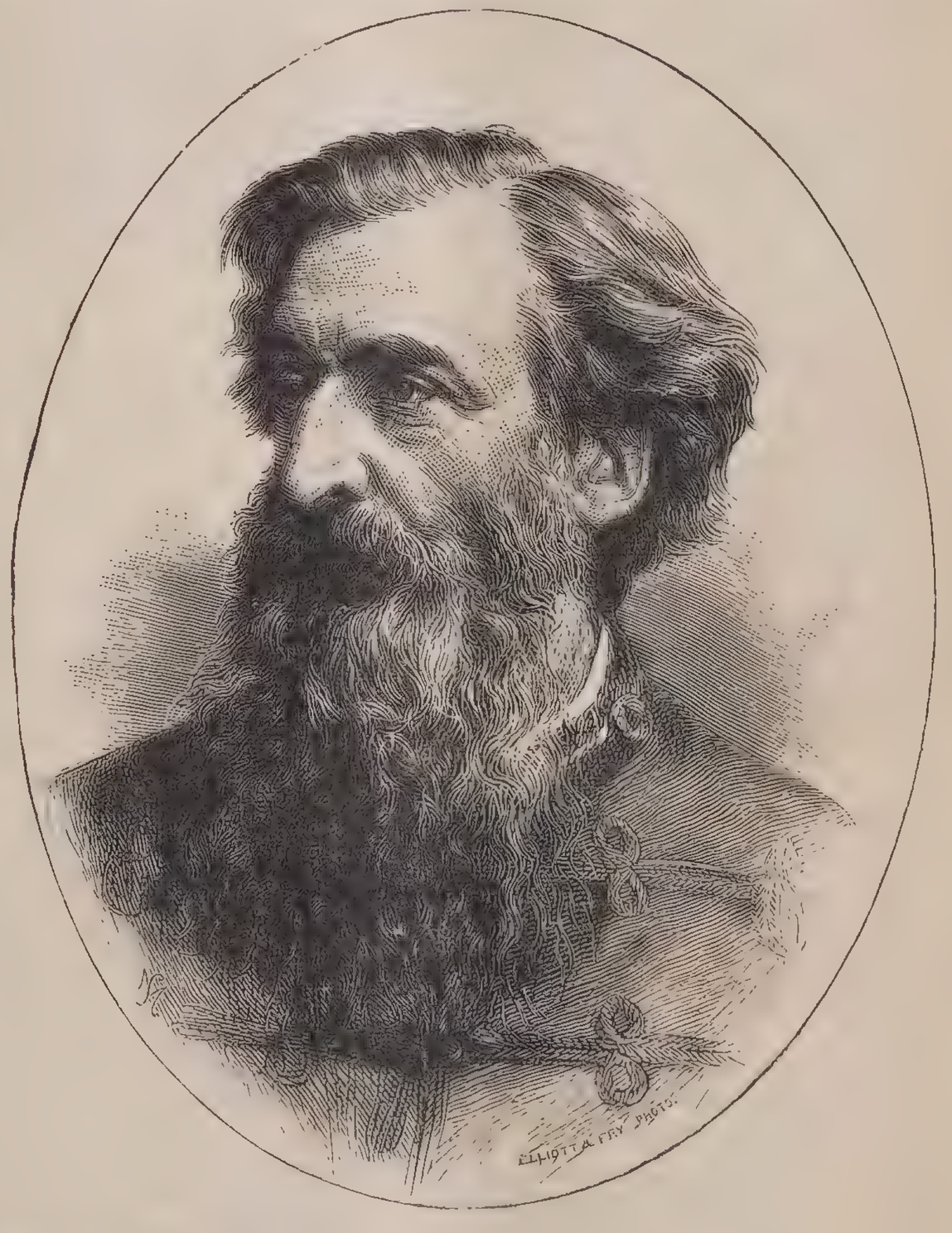
I will love Thee in life, I will love Thee in death,
And praise Thee as long as Thou lendest me breath,
And say when the death-dew lies cold on my brow,
"If ever I loved Thee, my Jesus, 'tis now."

And then she kissed me and slipped away. I had been compelled of late days to pray, in view of her long-drawn agony, that the Saviour would, in pity, open the gates, put out his arms, and take her in. This is what actually happened.

She was, in a wonderful sense, a lover of mankind; no difference of circumstance, or of race, or of sex, or of age, made any difference to her. To be a human being alone, in any sort of need—and where is there one that is not?—commanded her sympathy. If she had preferences, it was where the need was greatest. The greater the weakness, or the more dire the disease, or the more utter the friendlessness, there her heart's pitying love ran out the strongest. I need not say that in this visitation the Army suffers loss. It is quite true that she was the "Army Mother." This relationship, almost universally recognised, had grown up, like so much of the Army, without any set arrangement or design.

Ever since our first meeting, now nearly forty years ago, we have been inseparable in spirit—that is in all the main thoughts, feelings, and purposes of our lives. On no single question of any importance have we ever acted independently of each other's views. I am far from laying any claim to infallibility of judgment on her behalf, or of freedom from human infirmities. But to me, with all her imperfections, she has been made of God never-failing sympathy, reliable wisdom, and unvarnished truth—in short, all that is noble and good, and consequently a tower of strength, a mine of wealth, and an ever-flowing fountain of comfort and joy.

Thoroughness was one of the most prominent elements in her character; what she did she did with her might, and she did it well. And it seemed as though, if there is an angel who specially sees to the fulfilment of the tasks of the saints, that he exacted to the uttermost the measure of work and suffering that had been put down to her.



(From Photographs by Messrs. Elliott & Fry, 55, Baker-street, W.)

The development of the Salvation Army is a story well in the memory of grown-up people. Broadly speaking it is the story of the life of General Booth and his late wife. Born in Nottingham in 1829, William Booth entered the ministry of the Methodist New Connexion at the age of twenty-one. He at once realised his sphere as a mission preacher, and for years did good work in various parts of the country. In 1861, not willing to settle down to circuit work as desired by the Conference of the Connexion, he withdrew from the regular ministry, in order to devote himself to labour among the multitudes who never attended any place of worship at all. He had married, some six years previously, an earnest Christian young woman of his own age, and essentially after his own heart, Miss Mumford, a native of Ashbourne, in Derbyshire. Mrs. Booth had, moreover, begun to preach, and she fully concurred with her husband's resolve to "travel" in a "circuit" of simply unlimited dimensions.

In the early days of their happy union, Mr. Booth often urged his wife to speak to the congregation; but, though she longed to do so, her natural diffidence held her back. But at last the occasion came. Her husband was one day conducting a

service before a congregation of about a thousand, when, to use her own words, Mrs. Booth "felt the Spirit come upon her." The devil said, "You are not prepared to speak. You will look like a fool and have nothing to say." This taunt settled it. She said, "Ah! this is just the point. I have never yet been willing to be a fool for the sake of religion, now I will be one," and without stopping another moment she rose up in the seat and walked up the chapel. The minister gave his wife a hearty welcome, and requested silence for her. She "just got up and told the people how it came about." Some months afterwards her husband fell sick, and she not only took his place in the pulpit but discharged all his pastoral duties, at the same time managing to take care of her four little children, the eldest little over four. "While I was nursing my baby," she wrote, "many a time I was thinking of what I was going to say next Sunday, and between times noted down with a pencil the thoughts as they struck me."

Free from denominational restraints, Mr. Booth travelled from place to place, often attended by his wife, and in such chapels as were open to them they conducted evangelistic meetings. This filled up the time until 1864, when they removed to London, with the avowed object of taking the Gospel to the most neglected classes of the population. The East-end was the sphere chosen, and here the Christian Mission was founded in 1865. Years of solicitude for the fallen and toil for the enlightenment of the ignorant followed. If, on the one hand, the experiences of the workers were very painful, on the other there was much to encourage. Undoubtedly God's blessing crowned the efforts that were put forth, and by degrees an unpretending organisation grew into a movement which has of late made itself mightily felt throughout the world.

The workers were a nondescript body, and, as they had no distinctive titles, their rough but friendly hearers designated them "captain," thus recognising them as leaders in the war against sin. This gave a military complexion to the efforts of the Mission, the name of which was changed in 1878 to "The Salvation Army." The change came about in a very simple way. In correcting a printer's proof, Mr. Railton (afterwards Commissioner in the Army) defined the Mission as "a volunteer army of converted working people." "No," said Mr. Booth, "we are not volunteers, for we feel we *must* do what we do, and we are always on *duty*." He crossed out the word "volunteer," and wrote "salvation." This was without hesitation adopted as a designation of the organisation, which was formally reconstituted after careful study of the manuals of the British Army.

The Salvation War was at once begun in dead earnest. If Mr. Booth was General, Mrs. Booth was as good as "better half." Though naturally timid, she became so absorbed in the undertaking that she developed great powers of organisation. She brought up a family of eight children, five sons and three daughters, all of whom, with the exception of one who is in delicate health, are now effective "helpers in the war"; at the same time she preached the Gospel, and advocated on many platforms the cause of the poor and ignorant. Measure after measure was added to the round of Salvation effort, and the flag of the Army was unfurled in many lands. To-day there are 2864 corps, scattered over 32 different countries, with 9349 officers exclusively devoted to the work, as well as 13,000 non-commissioned officers rendering valuable service. There are 30 Training Garrisons, all in London; 24 Homes of Rest; 30 Rescue Homes for Fallen Women; 5 Shelters, and 3 Food Depôts. These figures very imperfectly indicate the magnitude of the operations of the Army, which, so far as the United Kingdom is concerned, has made its influence felt in the most out-of-the-way villages as well as the large centres of population. We cannot but think that the development of the Army is due to God's blessing upon single-eyed and untiring labour for his glory. The exertions that have been put forth are in more senses than one without precedent or parallel; if every experiment has not succeeded, certain it is that few have really failed. As an instrument for moral and religious enlightenment, as well as social betterment, the Army is the product of the brain and energy of Mr. and Mrs. Booth. The steam in the engine has been the Gospel of the grace of God, and this has admittedly been inspired from the Lord Himself, who has honoured the love and labour of his servants.

The death of Mrs. Booth affords fitting occasion for some words of her work in connection with the Army. To begin with, her active interest did much to secure for women equal rights and privileges in the movement. She was a preacher and teacher; that fact made it easy for others of her sex to discharge such functions under the Army auspices. Righteousness of life she understood to include personal purity and total abstinence from intoxicating drinks. From the beginning of her ministry she was an advocate of teetotalism, which is now obligatory on every candidate for admission to the Army. The plain uniform of the Salvation women was also adopted at her instance. She was the pride as well as the joy of her husband, who in a biographical sketch some time ago said:—

"There may be unions as thorough and perfect as ours has been, but not very many, as far as my observation has gone. I never could have expected to find a being who so nearly answered to my ideal of the wife I wanted, as I did in the woman who linked her fate with mine, and who has ever since been my comrade in the fight. How she has helped me as companion, friend, counsellor, and not least, as the mother of our children, I pause not to describe. If personally I have, in the hands of God, had to do with the origination of this remarkable movement, if I have stood to it in the relation of a father, surely my precious wife may be truly considered to have been its mother.

Mrs. Booth had the comfort of knowing that she had not lived in vain. She had used her powers for the glory of God, and had seen "signs following." As a preacher she was eloquent and forcible; her word was with power and much assurance. She not only spoke in public, but wrote several books, including "Practical Religion," "Godliness," "Aggressive Christianity," "Life and Death," "Popular Christianity," and "The Salvation Army in relation to Church and State." Nothing in regard to Mrs. Booth is more deserving of mention with the highest praise than the fact that, while she rendered essential assistance to her husband, she was, above all things, an exemplary and devoted mother. The kindly tone of the secular Press must have been very gratifying to General Booth and his family, in the great sorrow which has fallen upon them.

Of the General but few words need be added. He is a celebrity of world-wide fame. Ready and direct in speech, he has exercised a great power among the masses, and exercised a great influence upon many who would elevate them and bring them to Christ. He has written several books, and at the present time many are looking forward to the publication of his new work on the great social problems of our time: "In Darkest England, and the Way Out." He has round about him many able advisers and zealous friends. We fervently trust that with their co-operation he will ever be sustained in real work for God, that in motive and method, in substance and in form, he will be enabled to show himself more and more a workman approved of God.

MRS. BOOTH'S FUNERAL.

During last week many thousands of persons visited the Congress Hall, Clapton, and "looked upon the face of Mrs. Booth" through a glazed aperture in the coffin. On Monday evening a memorial service was held at Olympia, attended by over 25,000 people. The proceedings had to be arranged in a manner suited to the vastness of the building. Speaking was not attempted, for it would not have been possible for an ordinary voice to be heard by the entire assemblage. The service was, therefore, conducted by programme, figures exhibited from the platform directing those present to the successive exercises. The endeavour was to impress saints and sinners with the lessons of Mrs. Booth's life. As the programme worded it: "We trust and believe that the dearest wish of Mrs. Booth may be realised—the salvation of many souls, the dedication of others to a life of desperate, true-hearted war, for the re-conquering of the world in the strength of the Almighty."

The coffin was borne in the midst of a long procession. The service was a remarkably impressive one. The singing was hearty; the moments of silence for prayer, the reading of passages of Scripture, and meditation upon "messages" from Mrs. Booth's writings, were attentively observed. Hymns of appeal, encouragement, and consecration alternated with the various "messages," and at last the audience was instructed to kneel and read a prayer of covenant with God. This was a

solemn season, and it is hoped that the words were duly weighed by those who took them upon their lips. The three concluding paragraphs were :—

"Blessed Jesus, the world despises Thee, but I love Thee; for thy sake I separate myself from the world, from its amusements, from its friendships, from its fashions, and from its sins; and I now promise that I will follow Thee with all my heart, obey Thee with all my strength, cleave to Thee with all my affection, and fight for Thee all my days.

"All I have, and all I hope to be, I lay upon thy altar, for joy or for sorrow, for loss or for gain, asking only that I may have the high privilege of sharing with Thee the suffering of thy cross, and the honour of bringing glory to thy name, and salvation to the precious souls for whom Thou hast died.

"And now, O God, I go forth to trust in Thee, to obey Thee, to witness for Thee. Into these solemn covenants I enter relying upon THY POWER to enable me to keep the sacred promises I have this day made before Thee. And so shall this covenant be ratified in heaven."

"Just as I am" was then sung, after which the members of General Booth's family rose on the platform and sang the following chorus, as they sang it around the death-bed of Mrs. Booth :—

We shall walk through the valley and the shadow of death,
We shall walk through the valley in peace;
For Jesus Himself will be our Leader
When we walk through the valley in peace.

The most touching scene of all was reached at this stage. The stanza was sung twice. At the first singing (adopting the words of *The Times* report), General Booth attempted to rise, but fell back in his seat overcome, but the second time the verse was given he made an effort, rose, and joined in the singing. Then, in dead silence on the part of the assembly, while the bands played, a lesser procession than the original one filed out of the building, and the coffin was placed in an annexe, to await removal for interment.

The doxology concluded the proceedings, which ended in the same spirit as they began: "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

The remains of Mrs. Booth were interred on Tuesday at Abney Park Cemetery, in the presence of an immense concourse of people. The procession from the Victoria Embankment was very imposing.

ROTTERDAM SEAMEN'S FRIEND SOCIETY.—Many signs of blessing have attended this unsectarian work for the spiritual and moral welfare of English seamen visiting the port, who themselves opened a subscription list for a steam launch, which has taken the place of the rowing boat formerly used to bring seamen to the services ashore. The report records incidents and expressions which show the men's appreciation of refuge from the dangers of a foreign port afforded by services, reading-room, and the temperance and hospital work; and the seamen have themselves contributed some measure of financial support to the Institute. The secretary is Mr. F. M. Walker, 344, Verlengde Binnenweg, Rotterdam.

GARFIELD HOUSE, RYDE, I.W.—During a profitable and happy stay at Garfield House, Ryde, a new busy little world of activity and usefulness has been opened up to me in connection with the Y.W.C.A. New to me, but not to others; for, during the summer, some hundreds of young people have found here an agreeable holiday after months of toil, and refreshment for body and spirit. Garfield House is but a few minutes' walk from the pier, the starting-point for all the various pleasure trips by boat and train in which the younger people delight. The Home is held open all through the winter for young women in business, and also for Christian ladies of small means but large hearts, who may be glad to find a sphere of quiet usefulness added to the great advantages of a sojourn in this beautiful island. Attached to the Home is the Mission Hall of the Y.W.C.A., where Bible-classes, lectures, and services are held. Any further particulars can be obtained by applying to the Lady Resident.

M. E. S.

Gathered Gold.

RIGHTEOUS JUDGMENT.

"They who are blessed by Him shall inherit the earth, and they that are cursed by Him shall be cut off."—Ps. xxxvii. 22.—*Dr. Kay.*

I am reminded of an old proverb of awful import, which in these wars and devastations applies to the conquerors as to the conquered: "God may consent, but not for ever," indicating that there is an end, however remote, to all that is not built up in consonance with his laws.—*Mr. Helps' "Spanish Conquests."*

WITHOUT CHRIST, NOTHING.

"Apart from Me, ye can do nothing." *There* is the condemnation of all the busy life of men which is not lived in union with Jesus Christ. It is a long row of figures which, like some other long rows of figures added up, amount just to *zero*. "Without Me, nothing." All your busy life, when you come to sum it up, is made up of plus and minus quantities, which precisely balance each other, and the net result, unless you are in Christ, is just nothing. —*Dr. Maclaren.*

ELECTION.

When we were chosen by God, we came not up sinful before Him, or imperfectly holy as we are here; but God looked at the utmost end, what He would make us at last, and so He presented us to Christ, upon which presentation Christ was so taken with our beauty that never since can He absolutely delight in us, until He hath *sanctified and cleansed us*, and made us perfect, *having neither spot nor wrinkle*, as at first we were presented to Him.—*Thomas Goodwin.*

TRUE REST.

The true rest
Remaineth ever in the perfect life
Of oneness with God's will: here ends all strife,
Here the missed joy, that could all other quest
Elude, is found, and verily possessed.
"The Light of Life," by Isaac Sharp.

THE SOUL AND THE SEA.

The words *soul* and *sea* are from the same root *si* or *siv* = *seiō* (Gr.) to shake; so that the *sea* is the "troubled and tossing water," and the *soul* the inward sea, heaving to and fro with the gales of emotion. In Ps. cxxxi. the soul that has been brought under discipline is compared to a child lying at rest on its mother's breast; and Dr. Thomson, speaking of the sea near Sidon, says, "The surf sobs and sighs along the shore *like a vexed child sinking to sleep.*" The wicked—the men in whom the soul reigns uncontrolled—are compared (Isa. lvii. 20) to "the troubled sea when it cannot rest."—*Dr. Kay.*

THE SOUL AND THE SPIRIT.

The *soul* is that part of man's constitution in virtue of which he is susceptible of the joys and pleasures, the sorrows and pains, of earthly life, comprising the affections, emotions, and desires. Hence it is apt to sink and droop under affliction, and to lie as a burden upon the *spirit* of the believer, tempting him to anxiety, querulousness, and infidelity; even as (to borrow Hengstenberg's excellent remark on Ps. xlii. 5) Job's wife tempted her lord. Hence the use of the preposition *upon* when speaking of the soul as lying dejected and prostrate upon the nobler principle—the spirit. In Ps. clxii. 3, clxiii. 4, the spirit itself is seen thus drooping. This is contrary to the ordinary usage, but may be explained by the supposition of the spirit's being weighed down for the time by sympathy with "the weaker vessel."—*Ibid.*

THE SECRET OF FRUIT BEARING.

Our only possibility of bearing any fruit worthy of our natures and of God's purpose concerning us, is by vital union with Jesus Christ. If we have not that, there may be plenty of activity and mountains of work in our lives, but there will be no fruit. Only that is fruit which pleases God and is conformed to his purpose concerning us, and all the rest of your busy doings is no more the fruit a man should bear than cankers are roses, or than oak-galls are acorns. They are but the work of a creeping grub, and diseased excrescences that suck into themselves the juices that should swell the fruit. Open your hearts to Christ and let his life and spirit come into you, and then you will "have your fruit unto holiness, and the end, everlasting life."—*Dr. Maclaren.*

BROMLEY CONVENTION.

A CHRISTIAN Convention was held in the Grand Hall, High-street, Bromley, on Monday, October 6 Rev. C. Hole, Incumbent of Christ Church, was chairman, and spoke from Prov. iii. 13, upon a living Christ as the object of active affection. When we know Him as our wisdom, we understand that the will of the Lord is our sanctification, and we seek to aid others to come into the full realisation of that deeper spiritual life which all believers should attain. Rev. W. Haslam said the purpose of the Convention was for believers to rise to the privileges and responsibilities of the Christian life. Failure lies in the absence of full surrender and a selfish resting in mere pardon. We are created to glorify God, and not to be merely saved. We should think it a misfortune to exhibit in maturity the mental and physical characteristics of childhood; so, to fulfil God's purposes, we must grow up to the full stature of Christian manhood. By the power of an indwelling Christ, we may live the overcoming life.

On Tuesday, Revs. J. B. Figgis, A. C. Downer, W. Latham, Lewellyn Caley, and others took part in the meetings. On Wednesday meetings were again held, morning, afternoon, and evening. At the latter, Rev. A. Cavalier spoke upon the Zenana and Medical missions. There is only one power that can rescue the despised women of India from tyranny and degradation—the Gospel of Jesus Christ, for which doors are abundantly open. Mr. Cooke referred to the work of the North African Mission; and Rev. S. A. Selwyn, Vicar of St. James's, Hatcham, related incidents connected with his work in Central Africa. On Thursday, "Christ in us, "The corruption of the natural heart," and "Victory over sin," were treated of by numerous speakers. On Friday the subjects were "The Overcoming Life," "The Lord's Second Coming," and "Who gave Himself for me"; and Rev. E. Hopkins urged upon Christians the command to be filled with the Holy Ghost. The Convention fitly closed with praise and evangelistic meetings on Saturday and Sunday.

HAMMERSMITH CONFERENCE.—The West London Christian Conference was held in West Kensington Congregational Church, October 6 to 8. The addresses were stimulating, and the seasons of devotion very helpful. Mr. E. Spicer spoke some earnest words on the maintenance of personal religious life. He said: We want prayer in the midst of all our duties, so that all our work may be imbued with its spirit. Rev. E. White delivered an address on Christian work in relation to prevalent evils and vices. He said: There is a need for thorough persuasion of the awful doom coming upon hardened sinners. While the theatres, with some partial improvement, pander to vice, and a corrupt press pours out its stream of impurity, silence is a great sin. The Church would do well to enter on a crusade against these evils, although, of course, terror must not be made an instrument of salvation.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services for the young, to be conducted by Mr. Collier, at Cornwall Hall, Brixton, Oct. 20 to 22.——The work at the new small Hall, New Cross, and that the labourers may be increasingly zealous for the conversion of souls.——The new work at the Deptford Lecture Hall.——Special services in the Temerance Hall Potterne, near Devizes, conducted by Mr. John Elliott.——Special services to be held at Yate (Glos.), from Oct. 21 to 31.——An eight days' mission at Burnley, by Mr. and Miss Parker, commencing Oct. 26.——A fifteen days' mission in St. Nicholas' Church, Carrickfergus, Oct. 18 to Nov. 3, conducted by Rev. W. Hay Aitken and others.——A mission at Chatham, by Mr. William Forbes, to begin on Sunday, Oct. 19.——A mission at Fulwell-road, Upper Teddington, from Oct. 9 to 29.——That God may mightily bless a Y.M.C.A. newly opened at Devizes, Wiltshire, and that a mission now being conducted there by Mr. W. G. Pope may be much owned by God.——On behalf of an aged parent, that he may see his need of a Saviour and be led to accept Christ.

BETHEL SANTHAL MISSION.

Pastor A. Haegert writes:—"A heathen man in Sogle tried to break my head with his club for leading people to Christ. My right hand received the blow, and was broken in three places. Mr. F. Rowat escaped without a scratch, although the people attempted to kill us both. Thank God for preserving our lives. The Christians in Sogle need our prayers and sympathy; they have suffered much for their faith in Christ. Our native preachers were twice assaulted there. Our Christians want to build a small church there.

"Nineteen persons were baptized in Bethel and two in Bethany during June and July. Two new chapels are now completed in Nazadi and Chimdabaha. We are building a new mission station twenty-five miles north, with a church, school-house, ward for patients, etc. It will cost £500, of which we have paid £100. We have stopped building as our Mission box is empty. Since April, patients from thirty villages were attended; twenty lives were saved from death's door; one child was saved from becoming blind; two persons were baptized; and the Gospel has been preached to many. May the Master give us an abundant harvest.

"Last Sunday we had a congregation from twenty villages. One hundred remained for the Lord's Supper. During the morning I had about a dozen patients. One farmer asked medicine for his sick ox, another for his sick buffalo; these four-footed patients behaved well. I heard to-day that both are cured. To the farmers it was a great boon. As for the multitude, when their oxen get ill, they sacrifice goats and sheep to the demons to save them. Our cures destroy heathenism.

"In the afternoon a messenger came, saying, 'Knar (the native pastor) is ill and dying; come at once.' In hot haste I rode to Monohor, six miles east, found Knar alive, and suffering from pneumonia in his right lung; attended and prayed with him. If he died it would be a heavy loss, for he is wise, spiritually-minded, and a tower of strength. The home ride in the dark was rather dangerous, as this is our rainy season, and we have no bridges and roads in our hills. On Monday morning Knar was out of danger. Six children were saved this week from becoming orphans, and two young women were saved from becoming widows. Praise ye the Lord!"

NAPLES.—Rev. T. Johnstone Irving (2, Cappella Vecchia) reports that in the past year there has been much about the work of the Harbour Mission to encourage him. It has been the exception to have a small meeting in the "Bethel." The missionary has found the sailors very accessible, and has been able to distribute amongst them a large quantity of religious literature. The men have been manifestly interested in the Gospel message, the week-day religious and social meetings have been well attended, and it is known that not a few temperance pledges have been faithfully kept. It is cause for thanksgiving to God that the last few years have seen a marked moral improvement in the lives of our seamen generally.

STRANGERS' REST, RATCLIFF HIGHWAY, E.—At the last monthly Workers' Meeting the chair was occupied by Mr. J. Christian Hukins. The secretary's statement of the work accomplished during the past month was very cheering. An earnest appeal was made for fresh helpers to fill the places of those who have left for work abroad. Dr. Neatby gave a helpful address on the Supper at Bethany, leading his hearers from the place of service typified by Martha's active devotion, to the place of communion as exemplified in the seat that Lazarus shared with Jesus at table, and then up to Mary's place of worship at his feet. Rev. J. G. Fletcher gave a very interesting account of his mission work in Jamaica. His former experience of work at the Rest had, he said, proved an invaluable preparation for missionary effort. The meeting was closed by an earnest request for prayer and financial assistance in aid of the proposed "Rest" at Zanzibar.

THE OPIUM CURSE.

The Peking Anti-Opium Society has addressed the following appeal to "All lovers of virtue in Great Britain":—

We would humbly state that, since opium came to China, it has been like an evil ulcer, daily spreading and putrefying, infecting the whole body from head to foot until there is scarcely a sound piece of flesh thereon. We think you have only heard a vague report. At present six men in ten smoke opium. If so many now are cursed by it, to what will it grow, if not prohibited?

The evil is the greater since by bringing opium to China, she has learned to grow it. Opium stops the cultivation of the soil, squanders property, ruins a man's prospects, makes him lazy, hungry and cold, destroys his good example, causes him to lose his virtuous heart, makes thieves and robbers, estranges brothers, and makes enemies of parents. It causes every sort of crime, destroying body and soul.

Alas! There is no virtuous or benevolent Chinaman, who is not sick at heart at the ruin of opium. If a man fall into fire or water, one would instantly spring to save him, but the danger from opium is greater than from fire or water. Myriads on myriads perish by it. Men all say that the wretch who robs and murders should not be left alive. But the evil poison of opium robs a thousand myriads of their goods and ruins the reputation of myriads on myriads. Who will say: "It should be left in China and not prohibited"?

The Bible says: "I will not eat anything that makes my brother sin." How then can one covet such usury and so kill myriads of men? We have from afar admired your noble country. Your benevolent heart has long been known far and near. How with all your might you stopped the slave trade! But is killing men by opium a less evil? Truly, we fear it is a greater. Recently there was a famine in China. Your noble country generously sent assistance and Chinamen proclaimed your benevolence. But some said: "It were better not to receive your help and die, if only the deadly opium might be stopped and be brought no more to our shores." So it appears your noble country, because of opium, receives a bad name.

Frequently men say of the missionaries: "Your words exhort us to virtue, but your heart conceals poison, since you kill us with opium and carry our money to your own country." Alas! we cannot see you, and pen and ink cannot paint the terrible reality. Although one man cannot move 10,000 lbs., yet one hundred men can. We ask you with united heart: Pray for us and with united strength stop the curse; cast out from China this giant evil and prohibit the traffic. Great will be the benefit to China. We wish you peace.

Shao K'ang chi
Jung Lin
Hsueh P'ei ch'ing
P'an Chen
} Committee.

BEDFORD.—The Gospel Temperance Mission Hall, in Grey Friars-walk, was re-opened on October 2, by Rev. W. Hay Aitken. Services were held for four consecutive days, and all were well attended. Through the kindness of a friend these rooms have been permanently secured, and put into a perfect state of repair for the use of the Temperance Club and Mission Hall. Since the commencement of the Gospel Temperance Mission in Bedford in 1883, a steady and successful undenominational work has been carried on. During the last five years, the energetic missionary, Mr. Crossley Sutcliffe, has been the instrument in God's hands of much good to the town, where he is known and respected by all. It is hoped that under the new conditions, with God's blessing, fresh advance will become possible.

A GOOD WORK IN NORWAY.

It may interest your readers to know something of our Mission in Christiania, Norway. I rejoice to say that God has in a special manner touched the hearts of many and brought them from death into life. Probably, I am at present the only Englishman working as a minister in a Norwegian congregation. From boyhood I have had the constant opportunity, with the exception of some years of college life in England, of observing the customs, character, and life of the Norwegian people.

More than twenty years ago, my father was superintendent at the Varaldso Mines, Hardanger. This place has been the centre of much attraction. The miners, coming from various parts of the country and Sweden, were at first a set of rough, drinking, swearing, and gambling men, often the cause of many wild scenes. The change wrought on them and their families by the Spirit of God, through the preaching of a Saviour's love, temperance work, and the constant and holy example of my dear parents, has well been termed the "turning of a hell into a paradise."

I was led step by step into work for Christ. At Voss, a place well known to tourists, the Lord graciously manifested his power to save.

More than four years ago a new Mission for reaching the multitudes was started in the heart of the capital of Norway. Rev. A. Gundersen commenced the work, and was greatly blessed. Sinners were awakened to see their danger, and many remarkable conversions took place. It has been my privilege to continue the work, and many praise God today for the revelations of his love and saving power during the past year. A number of open-air services have been held. The law forbids meetings in the streets or market places, but private grounds have been placed at disposal, or meetings have been held on the piers, in which case the preacher has taken his stand on some vessel close by, by permission of the owner.

Meetings have also been arranged for the public in large halls, and active interest has been shown for the good work by ministers of several dissenting congregations. Meetings for mutual work and fellowship between Dissenters have also been arranged, and greatly blessed. The Lutheran clergy kept aloof, I am sorry to say. Few meetings have this year been held at which some inquirers have not remained to receive words of advice and consolation. At times the Spirit of God has wrought so mightily that many penitents have sought salvation. The people of God have often in like manner sought and in many cases experienced great blessing.

We feel that our lives ought ever to be a hymn of praise to the glory of so great a Redeemer. Our present hall is far too small, but God will surely listen to the supplications of his people, and crown our further efforts with success. We pray that our work may be remembered at the throne of grace.

T. B. Barrett.

9, *Elmsleigh-road, East-hill, Wandsworth.*

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—After thirty-seven years' service Mr. Henry Cook, 47, Stoke-road, Gosport, is still working on in service for the Lord, in visitation, by means of boat, ketch, and schooner, to ships in harbour, fishermen, soldiers embarking for abroad, lightships and forts, with occasional invitations to social gatherings on board the Mission vessels. Large supplies of Bibles, books, and tracts have been circulated. It is hoped to replace the worn-out schooner by a new and much larger vessel. The Sailors' Mission House at Trouville is now furnished and being used by a resident missionary, who also visits the ships and delivers addresses for English, French, and Scandinavians. The work is welcomed in ports at home and abroad and has resulted in the salvation of many.

COLPORTAGE WORK IN IRELAND.

At the close of the annual Convention in Dublin, an exceedingly encouraging conference was held in connection with the Bible and Colportage Society of Ireland. Eighteen colporteurs from the Dublin and Belfast branches were present, the Derry agents having had a meeting of their own earlier in the season. The men had been in attendance during the entire week, and expressed themselves much refreshed by the proceedings of the Convention, and ready to return to their work with renewed zeal.

On Friday, October 3, three meetings were held in the Christian Union Buildings, Dublin. At the first, under the presidency of Rev. Thomas Lyle, secretary of the General Board, colporteurs from Cork, Kerry, Waterford, Carlow, Cavan, Leitrim, and Armagh gave details of their work. The testimony of one was that not unfrequently tears rolled down the cheeks of Roman Catholics to whom in his visits he told the story of redeeming love, and impressions became apparent in a way he had never witnessed in the case of Protestants. Another, who stated that the colporteur was an "all-round man," taking part in Sabbath-schools and conducting prayer-meetings, besides being a walking book-shop, considered that the success of himself and his fellow labourers lay largely in preventing scattered Protestants from

LAPSING INTO ROMANISM.

A third carried the audience with him in saying that, whilst he could not ask his fellow-countrymen to join his own denomination, he could bodly ask them to join Christ. Several members of the audience put questions to the men regarding the methods of their work, their difficulties, and encouragements, and obtained prompt and intelligent replies.

The second meeting was largely attended. Mr. John R. Fowler, of Dublin, presided, and emphasised the claims of Ireland upon God's people. Rev. Horace Townsend pointed out the necessity of the circulation of the Scriptures. Rev. R. C. Hallowes, Arklow, also gave a very helpful address. Questions were again put to the colporteurs, the audience taking a deep interest in hearing their views and experiences. In the evening an immense audience assembled, filling both the larger and minor halls, Mr. Paul Askin, J.P., of Dublin, being chairman. An address was given by Rev. Thomas Lyle, who thought the Christians of Ireland ought to be characterised by a love of their country, and a love of the Word of God, and that in offering others the Scriptures, which had been blessed to themselves, they were taking the best means of securing a united Ireland. Three of the colporteurs gave addresses of ten minutes each. The case of one woman was described, who

CLUTCHED AT A NEW TESTAMENT

offered her as if it had been gold, and refused to give it up, although she had not sufficient money to purchase it. Of course, she was gladly allowed to retain possession of the coveted treasure. Quite a number of cases illustrative of the good work being carried on were given. Mr. J. R. Fowler stated that the Committee wished, not only to maintain the work, but to increase the number of agents.

Rev. Samuel Reuter, M.A., who had been present at all the meetings, and taken an active part in the proceedings of the entire day, gave expression to the pleasure with which he observed the awakened interest in the work of the Society, and contrasted the attendances at the present meeting with others that had been held previously. Rev. Thomas ("Father") Connellan was warmly received by the large audience. In the course of his able address, he said there was no Christian Irishman but had the question on his heart, "What can I do for Ireland?" He asked himself why it was that his country was less prosperous than other nations? He could not think that Irishmen were less gifted than others, or less capable of doing good work. He was impressed by the fact that the three leading nations of the world —England, the United States, and Germany— enjoyed the free circulation of the Scriptures, and that Ulster, the most prosperous of the provinces of Ireland, had the same privilege. The prosperity of his country would come with an extended knowledge of Gospel truth.

THE GOSPEL IN FRANCE.

Dear Sir,—Your readers have from time to time been interested in hearing details of the work of evangelisation amongst the coal miners in the Pas de Calais. I am again in the centre of the coal country, and thankful to report the advance of Gospel truth in the hearts of the people. We have had some good meetings in the cottages, and the unexpected arrival of MM. Réveillaud and Bertrand, of the "Mission Intérieure," has added to the interest of the gatherings. The people crowd to listen to the Gospel, wherever it is proclaimed, and the singing of the hymns is a marvellous means of grace.

At Tergnier (Aisne) the centre of the railway works of the Chemin de Fer du Nord, where 2000 men are employed, we had a most interesting meeting. We had had much prayer about this meeting, and the small Protestant church was crowded, as well as the corridor and staircase. A good many railway men were present, and so earnest was the attention that we prolonged the time considerably beyond the prescribed limit. Workers are greatly needed at Tergnier as well as everywhere else in France. It is the great cry. In many places the presence of a consistent Christian family would be an immense power for good.

I receive letters from pastors, asking for English ladies to go and help in the work. At Laon, the pastor would gladly welcome an English or a French family. It is a grand cathedral town, high and healthy, and with excellent educational advantages. Our tour has been full of interest. One of the best meetings was held in the open air, under a magnificent elm-tree, near Chauny. About 150 assembled.

Sophia L. Burgess,
Foreign Aid Society, London.
Emma Morris, Folkestone.
Hôtel de France, Lens, Pas de Calais.

KENSAL MEDICAL MISSION.—Having felt for some time that a Medical Mission would be a great blessing in this very poor, over-crowded neighbourhood, we started one last February, worked on the same basis as the Medical Missions in St. Giles, Marylebone, &c. It is meant for those really deserving people who are too poor to join provident clubs or dispensaries, and who cannot spare time to attend a hospital. There have been over 900 attendances, and most of these have been restored to health, while many have got new life for their souls. We have none but poor people around us. Our doctor gives his services free of charge, and we have a lady dispenser who also works for nothing, so that our expenses are mainly for drugs, and for providing nourishment for the patients in cases where the doctor finds food is more needed than medicine. We have also a trained nurse. As soon as we can find a Christian lady who is trained in midwifery, we hope to secure her services for the mothers in the district, and we feel sure that this special part of our work will appeal to the sympathies of ladies in the upper classes, who are surrounded with every luxury at such times, while the poor mothers here are often devoid even of proper attendance, to say nothing of the poverty which debars them from even common necessaries. This addition to our staff will, of course, need increased funds, which are earnestly requested, and gifts of clothing, sheets, flannel, air cushions (for invalids), would be most acceptable, as well as monetary gifts.

(Miss) E. C. Thompson, Hon. Sec.
11, *Adair-road, Kensal Town, W.*

A VILLAGE EFFORT.

The spiritual darkness of many of our villages and hamlets is proverbial, and how to change it is still, to a great extent, an unsolved problem.

Much has been accomplished by flying visits of evangelists holding tent missions during the summer months, but a great deal more remains to be done before we can hope to see the longed-for change. Meantime Popery is insinuating its presence with stealthy persistence.

What is wanted in such places is *concentrated* and *sustained* effort. Where this exists, carried on for the glory of God, there must be good results. As an example, in the little village of Outwood, Surrey, with a population of about 500 souls, a quiet but real work of grace is being carried on by two ladies, Mrs. Alexander and her sister, Miss Dyce.

Led to settle in this neighbourhood some three years since, they were stirred to do something towards brightening the homes and hearts of the people by spreading the light of the glorious Gospel.

Beginning by holding meetings for the people in their own coach-house, the attendance grew until no available room could be found large enough, and so they built one on their own estate. On Sunday afternoons is held a men's Bible-class, with an average attendance of thirty-five members, of whom nearly all are living Christians. Then there are evangelistic services, singing classes, special meetings for women and children—of the latter most belong to the Children's Scripture Union. A nurse, who has received a hospital training, is kept for special work among the sick, and ministers to their spiritual needs at the same time. Many poor children from the East-end of London, in connection with Miss Macpherson's work, can testify, too, of the tonic properties which the Outwood air possesses; for in a cottage set apart specially for their reception they come in batches and stay for a month or five weeks at the time, gaining health and strength, and finding that such a "life is worth living."

Surely there are many children of God, with both the means and the time, who could go and do likewise, and who would receive for their reward the smile and approbation of their Master. This is just the sort of work our country needs. Get the young people of the villages converted, and they will be bright lights when they are drawn to live in the cities.

RAILWAY WORK IN IRELAND.

On Sunday, October 5, two meetings were held to open new premises at 22, Eccles-street, Dublin, which form the Irish centre of the Railway Mission. Under the same roof as the offices is an airy meeting-room, wherein Miss L. Crossle, district secretary, expressed grateful praise to God and thanks to his people for the speedy acquisition of the needed building. Then Miss Power, who sails on the 20th inst. for mission work in China, gave an earnest missionary address. Miss Crossle delivered a similar address in the evening. Collections were made towards the expenses of another worker on the railways in connection with the Cape Mission.

In the market house of the ancient town of Clones, co. Monaghan, the story of the cross has lately been repeated night after night, and has brought new life to the dead and sleeping souls around. Very earnest prayer had been made beforehand, and at the close of the mission, answers were evident. Many friends came forward to help the work. May God give them love and wisdom, issuing in prosperous work in this Clones branch of the Mission. At recent Sunday services in the Union Hall, Newbliss, co. Monaghan, Rev. Mr. Maturin was present and took part in service; and on that stormy day some of those who were present accepted Christ as their Saviour.

HOMES FOR WORKING BOYS IN LONDON.

This beneficent work is now in its twentieth year. In the past year's report interesting details are supplied by the superintendents of the eight Homes in various parts of London, wherein the lads are sheltered; but the inmates work in outside situations as shop boys, errand boys, and outdoor apprentices, and from their earnings contribute towards cost of maintenance. It is impossible to tabulate results. Many of the boys who are successful in after life, as well as of those who fail, are not heard of again for years. While the Homes accommodate only 350 at one time, a far larger number are benefited by temporary assistance. Some, after a few weeks, are able to obtain indoor situations, others find relatives with whom they can live, while others perhaps return to parents in the country. In such cases, the temporary shelter and comfort is often of great value, saving from dangerous companions; while it is hoped some take away with them religious impressions which may result in changed hearts and lives.

Gentlemen give addresses in the Homes on Sunday and other evenings, and perhaps these homely talks are more suited to the boys than the sermons which they hear in Church; and a powerful influence is found in the consistent Christian lives of some of the elder lads. Educational classes, cricket clubs, and mutual improvement societies provide for recreation and mental growth.

Past neglect and unhealthy employment have made some of the boys physically weak and delicate; but the good food and comforts of the Homes generally do much to restore health and strength. The work has strong claims on behalf of the future working men of our country, by whose characters the nation's future will be determined. Statistics prove that of a lad kept out of prison until he is eighteen there is every hope that he will be kept out altogether.

Many who know the pleasure and value of home life will pity boys who have known neither a mother's love nor a father's care, while their so-called homes have been full of misery, poverty, and drunkenness. One of the matrons asked a little orphan if she could do anything to make him happier. "No, thank you, Mrs. ——, only that you would love me." As far as possible, parental care is gladly undertaken by superintendents and matrons; and all that is required is that necessary funds shall be forthcoming, especially as the year closed with a heavy deficit, and there are heavy expenses to meet for dilapidations in the old premises of two Homes. Left-off clothing and sound and attractive literature will also be acceptable. The office is 18, Buckingham-street, Strand.

THE SCOTCH CHURCH AND YOUNG MEN.—The Young Men's Guild has been holding its sittings in Hamilton. It now has 504 branches, and a membership of 19,827. The growing interest in the Guild Foreign Mission and the hearty support of the effort to erect a church at Kalimpong shows that the mission is fulfilling its purpose. At the conference, the chairman, Rev. George Wilson, of Edinburgh, in summing up a discussion on gambling, said what is needed is to raise the tone of the people. If he were not a Christian, he would say that he did not know a man so much to be despised as the loafer who stood at the workshop door or the street corner, and with slouched gait and evil eye bore down on the man who had just got his wages, and was taking them home to his wife and children, and swept them into that evil net of his. Mr. James A. Campbell, M.P., presided over the public meeting, which was mainly occupied with the subject of Church defence, and Professor Charteris spoke to a resolution pledging the Guild and the meeting to make the Church so useful in good work and so truly a living tree that their could be no woodman who would lay his axe at her root.

MISSION IN HAUTE SAVOIE.

A work was begun in Thonon, a little town of Haute Savoie, on the borders of the Lake of Geneva, a year and a half ago, by two English ladies; at first simply visiting among the people, and holding one Gospel meeting a week in their own kitchen.

Last winter the people came in numbers too great for this, and a small hall was rented. There was then added to the Gospel meeting on Sundays a Temperance meeting on Thursday evenings, reading-room for men two other evenings, as well as children's meetings.

This summer these ladies have been joined by two others from England, one of whom has come specially to devote herself to nursing the sick, a Medical Mission having been opened in connection with the work.

Of course there is opposition, and the people frequenting the meetings have much persecution brought to bear upon them. In many cases employment has been denied to both men and women, and they must have starved but for the help of the missionaries. In consequence of the persecution he had to bear, the owner of the little hall refused to allow it longer to be used for the meetings. It was therefore necessary to seek another room. No one in Thonon would let house or room of any sort to the missionaries, so it became evident that whatever arrangement was made must be done at the mission house (the landlord of which is a Protestant, of Geneva).

The ground floor of the house was a large cellar—not below ground—with the dwelling rooms above. This the ladies have had converted into a comfortable hall, which will seat 160 people. The cost of this with stove and lamps will be about £30.

This coming winter, in addition to what was done last year, it is desired to have women's sewing meetings. There is no industry of any sort in Thonon, and the poverty during the winter is terrible. These meetings will give opportunity for personal conversation with the women, as well as regular Gospel addresses.

The work is well known to Rev. J. G. Gregory (Mr. and Mrs. Gregory having visited the Mission last summer), who would act as referee in England; Rev. A. F. Buscarlet, Lausanne; and Mme. Merle d'Aubigné, Geneva; or communications may be made direct to the missionaries, Miss Larritt and Miss Wilson, Concises, Thonon-les-Bains, Haute Savoie.

CHICAGO. — The Pacific Garden Mission, founded thirteen years ago at 100, East Van Buren-street, by Mr. and Mrs. Clarke, proclaims the Gospel, assists the poor and sick, and seeks to prevent crime. The work seems to be advancing in growth and importance, and its success is largely due to faithful voluntary effort. A Gospel meeting is held once or twice every day in the year, the audiences, ever changing, being made up mostly of young men. Mrs. Clarke visits the county jail two or three times weekly, going from cell to cell for Bible reading, conversation, and prayer. Many prisoners have thus been turned from a criminal life to honesty and godliness.

A CALL FROM THURINGIA.—The new lines of railway in course of construction in this central part of Germany have brought about 3000 Italian workmen—some with their wives and families—into our close vicinity. As no one is in any way attending to the spiritual wants of these poor people, we consider it our duty and privilege to do so, as far as we can, by means of Gospel meetings, distribution of Gospels and tracts, &c. We have made use of a part of Mrs. Robertson's (free distribution of Scriptures) grant of Gospels, but we are in great need of Italian tracts. We should be most grateful, were English friends, at home or in Italy, kind enough to send us any they can spare. Book-post is a very simple and cheap mode of transmission. Anna von Weling.

Allianzhaus, Blankenburg, Schwarzathal, Thuringia.

"ALL FOR JESUS!"

I have heard thy voice, Lord Jesus,
Saying, in thy grace Divine:
"Fear thou not, I have redeemed thee;
I have called thee, thou are mine."
So I come to Thee, Lord Jesus,
So I yield Thee everything,
Answ'ring, "Yea, Thou *hast* redeemed me;
I am thine, my King, my King!"

All for Jesus! all for Jesus!
All for Him who died for me;
Ever, only, all for Jesus,
Now and through eternity.

I have nothing worth thy taking,
Thou whom highest heavens adore!
But my heart is longing, yearning,
To be thine for evermore;
Longing but to own Thee Master,
Yearning, in obedience meet,
All I am, and have, and hope for,
To surrender at thy feet.

All, yes, all for Thee, Lord Jesus!
Sealed and purchased by thy blood;
Thine am I, thou Son of David,
Thine am I, thou Son of God.
All the heart-rebellion ended,
All the half allegiance past,
All thy rightful kingship owning,
I am thine, at last, at last!

"All for Jesus!" Master, keep it
Chiming on within my heart!
Chiming when the path is gladsome,
Chiming when the tear-drops start;
Chiming when the shadows gather,
Chiming when the sunbeams throng;
Chiming till its music merges
Into heaven's eternal song.

For the words that now thy children
Whisper upwards falteringly
Soon shall be their shout of triumph
Echoing far from sea to sea!
We shall sing it, at thy coming,
When thy foes are prostrate hurled;
"All for Jesus! all for Jesus!"
Shall go ringing round the world!

"All for Jesus!" all for glory,
All the kingdoms, thine shall be;
"All for Jesus! all for Jesus!"
Now and through eternity!

Edith G. Cherry.

SCHOOL FOR CHRISTIAN WORKERS, SPRINGFIELD, MASS.—In one department of this institution men are trained as Y.M.C.A. secretaries; and, since June 1887, some twenty-eight of its graduates have entered upon appointments. There has also been a demand for the school's trained Sunday-school workers and pastors' helpers. All American denominations seem to be recognising the need of such training; and unsought testimony has been received to the value of the course of instruction. The secretary is Mr. R. C. Morse.

WEST LONDON MISSION.—A circular just issued, signed by Rev. Hugh Price Hughes and his fellow-workers, says:—"If we are to do the blessed work which God has put within our reach this winter, we must raise £3000 in connection with our approaching anniversary. No one who knows the peculiarities of West London will deem this a large sum, when as much as £60,000 has been spent on some of the liquor shops and music-halls with which we have to compete. Rents have been forced up by business and pleasure to such a point that we have to spend £2000 a year on hired buildings in which to carry on the work. Some day, no doubt, we shall be as well off as the other branches of the Mission, and have freehold buildings of our own. This Mission was started three years ago, without a building, without a penny, and without a member. This spring we reported 827 members, with 251 on trial. These represent only a minority of the persons who have been brought to Christ by this Mission, which is entirely unsectarian in its spirit and methods, seeks the prosperity of all churches, and eagerly welcomes the co-operation of all true Christians. We are taking vigorous steps to make this Mission, and each of its departments, as soon as possible, self-supporting; but, for a few years longer, we shall need the special help of those who love God and humanity." The hon. treasurer of the Mission is Mr. Percy Bunting, 11, Endsleigh-gardens, S.W.

Cambridge Notes.

By a Graduate.

We have commenced another year of University life. To many it is beginning a fresh period in their career, and one full of peculiarly important opportunities and temptations. The first term, especially its first few days, are all-important deciding times to the Freshman. Gladly, therefore, we welcomed Rev. H. C. G. Moule's address to members of the University, delivered to a large gathering in Trinity Church after the usual service.

The annual tea of the Church Missionary Society is to be held in the Guild Hall on October 21, when Rev. J. Barton, on his return from South India, and Rev. J. C. Hoare, Principal of the C.M.S. College at Ningpo, will give accounts of their work.

Last Monday, October 13, a valedictory service was held in Holy Trinity Church to take leave of missionaries. The following were returning to their work: Rev. J. Ireland Jones, M.A., Ceylon; Rev. H. D. Goldsmith, M.A., Madras; Rev. J. A. Horsburgh, M.A., and Rev. J. Neale, B.A., China. The following were entering on mission work: Rev. J. N. Carpenter, B.A., Rev. H. J. Molony, B.A., and Rev. E. T. Sandys, M.A., North India; Rev. C. E. T. Biscoe, M.A., the Punjab; Rev. D. M. Lang, M.A., and Rev. C. T. Warren, B.A., Japan. The address was given by Rev. H. C. G. Moule.

Last Sunday Dr. Grattan Guinness visited Cambridge, and preached in St. Andrew's-street Chapel.

Since last we met up here one well-known Cambridge man has entered into his rest. The death of Mr. J. Hill, B.A., who volunteered at a few days' notice for Africa, has been a severe blow to many still in residence, who knew and valued his ever bright and cheerful companionship.

On October 26, Rev. J. E. C. Welldon, M.A., Head-master of Harrow, will lecture in Great St. Mary's on "Social Purity."

Rev. H. E. J. Bevan, Gresham Lecturer, will give an address in the same church, on "Church Work in East London," on Dec. 7.

The following are the preachers of the University Sermons during the present term:—October 5 and 12, Rev. C. E. Searle, D.D., Master of Pembroke; 19 and 26, Rev. T. N. Wilson, M.A.; November 2, Ven. Archdeacon Farrar, D.D.; 9 and 16, Rev. H. C. G. Moule, M.A.; 23, Rev. T. Field, M.A., King's School, Canterbury; November 30, and December 7, 14 and 21, Rev. T. D. Davies, the Hulsean Lecturer.

For nine Sundays, including and following November 2, Sunday evening lectures will be delivered in the University Church, on "The Church and the Protestant Sects." The following are the subjects and the respective preachers:—The Presbyterians—Rev. W. Cunnigham, D.D.; The Congregationalists—Rev. Professor Creighton, M.A.; the Baptists—Rev. Professor Creighton, M.A.; the Society of Friends—Rev. Professor H. C. Shuttleworth, M.A.; the Church and Sects in Foreign Mission Fields—Rev. A. Caldecott, M.A.; the Methodists—Rev. F. Watson, B.D.; the Salvation Army—Rev. Professor H. C. Shuttleworth, M.A.; the Plymouth Brethren—Rev. Canon Teulon, M.A.; the Unitarians—Rev. W. Cunningham, D.D.

Last Monday evening, a meeting of the Cambridge Church Missionary Union, was held at Ridley Hall, and addressed by the missionaries who were subsequented dismissed at the valedictory service.

PASTOR FRANK H. WHITE hopes to resume his ministry at Talbot Tabernacle, Bayswater, on Sunday, October 19.

REV. T. CONNELLAN AT DUBLIN CONVENTION.

At the recent Christian Convention at Dublin, Rev. Thomas Connellan delivered an intensely interesting address. He said that when, about eighteen months ago, he went down to the West of Ireland, to stand up for Jesus, many advised him not to go. They had pointed out to him that, if he, formerly a Roman Catholic priest well known in the West of Ireland, returned, after having resigned his position in the Church, it would be certain to procure for him violence and perhaps death. Still the "small still voice" spoke in his ear and said, "Go," and go he did. He had only been there a short time when a certain book he had written was put into circulation. The Roman Catholic Bishop of the diocese thought himself bound to excommunicate him, and so he was denounced in the chapels, and the priests all denounced him, and warned the people to beware of him as a renegade. On the very Sunday on which he was denounced he thought he would try whether the Roman Catholic people, the laity, were as bigoted as was represented if left to themselves; and so he walked down to the little village chapel, where the people gathered around him. He said: "You have all heard what the priests inside said of me. I think that you will in fairness listen to what I have to say." It was an exceedingly sultry day, and he spoke at the open cross-roads for forty-five minutes under the blazing sun.

A priest asked Mr. Connellan's father to turn his son out, but his father told the priest to go about his business. He had been living in his father's house since that day, and had been working round about the surrounding country. The whole population was Roman Catholic, but Christ had absolutely

FLOODED HIS SOUL WITH JOY

and comfort at the manifestation of his love and power in the hearts of those people to whom he had spoken. He had gone into the cottages very frequently alone at night. He had gone four, six, and eight miles over the hills to hold cottage meetings, of which the fathers of families had had notice, and these in turn had given notice to their neighbours. Sometimes he had thirty people present. They had prayers, he read to them the Word of God, he explained it to them to the best of his ability, and they had listened to him with the greatest respect. These people had assured him individually that they believed he was right. He was greatly comforted to see these people stand up and argue against him. He could see Jesus Christ working in their hearts, and after a little time these were the very people who came to him, sometimes after a meeting, and in a quiet conversation told him they believed they had been led astray from the truth. Of course he had been writing a good deal, and his little effusions had been circulated broadcast. He had travelled twenty miles around the district, holding cottage meetings, and not a hand had been raised against him, not a word of insult had he received. Christ had made the work so easy that absolutely there was no difficulty, no danger, so far as he was aware. Probably they knew of his brother's conversion. There was not a member of his family who was not now in thorough accord and sympathy with him. Extraordinary things had been said about him, but his family, who lived in the closest communion with him, were

THE FIRST TO RALLY AROUND HIM

after his conversion. He had experienced strong opposition, and Roman Catholic priests had not been idle. First it had been attempted to incite the people to offer violence to his person, then to boycott his father in business. All these methods failed, and the tongue of slander had been employed; but within the last week Christ had given him a joy and a consolation which had flooded his soul with gladness, through the conversion of his sister, which seemed to have been the result of this slander. From these few facts they could gather that there was an open door in the West of Ireland; and he believed that in every part of Ireland, if they only approached the Irish Roman Catholics in a proper spirit, there would be an open door very soon; and so they ought to pray very fervently, work very fervently, and, above all, show great sympathy and love for their poor Roman Catholic brethren. If the people were approached in a proper spirit, and with constant prayer, he believed that Ireland's evangelisation would be very near, that the Sun of Justice would soon flood her green hills and valleys, and that

The Star of the West will yet rise in her glory,
And the land that was darkest be brightest in story.

NATAL EVANGELISTIC MISSION.

Dear Sir,—The Mission in Cape Colony, which I was permitted to start ten years ago, and which has been furthered in many ways by your readers, was a year ago placed in the hands of Mr. W. Spencer Walton and a council in London of well-known Christian gentlemen, and designated the Cape General Mission. My object in taking this step was the extension of the work. I saw many open doors in South Africa; but, with ill-health, and none to represent the need in England, it seemed impossible to enter them.

Now, under the new arrangement, not only will the plans formed and prayed over for years be put into operation and efficiently carried out, but, being able myself to reside in healthier parts of the country, I shall not, I trust, be debarred by ill-health from devoting all my time to the development of work which has had my sympathies for years.

But there is "very much land to be possessed." It has therefore been decided in council to divide the wide and widening field. Eastern South Africa, including Natal, Zululand, and Orange Free State, will be one division, and in it I shall find my new sphere of work.

Cape Colony, the Transvaal, and native territories, North, South, and West, will be occupied by the Cape General Mission.

To multiply missions is an admitted mistake: it is hoped, therefore, that the projected work in Natal, being evangelistic and itinerant in its character, will tend rather to help missions which already exist. Whilst the native branch will be held of first importance, our efforts will be on behalf of the scattered Europeans who greatly need spiritual help—railway-men and British soldiers.

Although the Cape General Mission and the Natal Evangelistic Mission will have no official connection, the fullest sympathy will exist between the workers.

(Mrs.) M. S. Osborn,
12, *Camden Hill-road, Upper Norwood, S.E.*

STORNOWAY.—Mr. Charles Cook, who has been staying in this northern town, writes:—"The islanders are a Godly folk. Among the Gaelic-speaking portion, even the political meetings are opened with prayer. I had the extreme pleasure of preaching almost nightly in the open air, and among a population of some 3000, lecturing in the Drill Hall to 1000. A splendid work is being done by the Free Church minister, Mr. Martin, who has gathered a nice body of young men round him. Mr. Stuart, of the Established Church, being ill, I supplied his place on the Sunday afternoons, and preached in the Free Church in the evening. Fifteen hundred fishing boats visit the town in the season. From Stornoway to the Isle of Skye I came by the steamer *Claymore*, finding some on board who had been converted the previous night in the Free Church; then from Portree to the mainland, and on to Inverness, where, with Dr. Black, I had two good days."

BRITISH GUIANA.

Dear Sir,—For years past I have been receiving The Christian, and it has been a great help and comfort to me in my isolated sphere of service among the aboriginal Indians of this colony.

For ten years we have been shut out from regular intercourse with intelligent Christians, and sometimes it has been six years that we have not seen the sea coast. Your reports of the addresses at the various conferences, and such articles as those from the pen of Mr. Meyer, have therefore been in a special manner helpful, and have cheered us much. The Lord has graciously owned the preaching of his word to the Indians of this River, and we have had the joy of seeing many confess Jesus as Lord.

It now appears to be his will that we should change our sphere of service from Berbice to the Demerara River, where there is much need of testimony for God among the Indians, and we hope to be leaving here at the end of this month (September). My address after that will be, Mission House, Hyde Park, Demerara River, British Guiana. I trust you will be enabled long to continue bearing witness to the truth. May the Lord bless your testimony. —Yours truly in Him, Henry Tayler.

DR. BARNARDO'S RETURN.

It was pleasant to turn in from the cold and gloom of Monday night's fog to the brightness and cheerfulness of "Edinburgh Castle." The enthusiasm of the crowded gathering was something to do the Christian heart good, and there was an air of reality throughout the meeting. On the Doctor's entry, he was received with cheers, again and again repeated, and his eye was gladdened by some dozen mottoes on the walls, such as, "The sick little ones send you their love," "Sheppard House tinies are so glad you're home," "Stepney boys give you right hearty welcome." The Chairman, Mr. Samuel G. Sheppard, said how glad the committee were for the Doctor once more to take the helm, with increased experience and vigour of body. Their enemies seemed for a time to have had enough of the conflict. Mr. Odling, the secretary, spoke words of welcome and cheer on behalf of the workers and children, from whom he presented the Doctor with a purse of £50 as a token of goodwill and sympathy. Deputations of boys and girls filed across the platform to present addresses to the man who has done so much for them. Loud cheers greeted the appearance of some healthy looking girls with floral offerings.

Canon Girdlestone found great pleasure in welcoming back, in the name of many others, one who has something wherewith to meet his enemies in that, if God be for him, who can be against him? Rev. W. J. Mayers remarked that there is light and shade in connection with God's work, and he was sure that the one heart of that meeting went out in sympathy with that vast organisation which has been called to suffer so great a loss. All denominations and all connected with the work would join together in thanking God for their dear friend, and praying that he may be spared for much more good work. After hearty words from Dr. H. Grattan Guinness and Mr. W. Baker, a member of the committee, Dr. Barnardo said he felt himself at home. The kind gifts made to him would be devoted to a proposed Children's Church, near the entrance of the Ilford Homes. The main points of the Doctor's long narrative were that he found his emigrants in greatly improved condition, with plenty of room for addition to their numbers, and more demand for their labour than he could supply; and that he successfully combated unfounded prejudice (which has no existence in Manitoba) on the part of labour organisations in Ontario, against the introduction of boy and girl workers. Next week we shall give further details of his trip.

Evangelistic Notes.

Cheltenham.—Rev. F. Innes Jones and Mrs. F. Innes Jones have begun an eight days' mission in the parish of St. John's, Cheltenham.

Mr. William Forbes, who has been for several weeks past conducting services in Scotland, began a short mission on Sunday at Paisley.

Co. Wicklow.—A special Gospel Mission has been held in Callary, co. Wicklow, by Rev. E. S. Daunt, incumbent of Greystones, assisted by Rev. F. L. Merrick and others, and has been attended by much blessing. A similar mission has just been held at Loughall, co. Armagh, by Rev. W. E. Burroughs, M.A.

Sale.—A seven days' mission has been concluded at Sale, by Rev. R. Balgarnie, and many young persons have been brought to decision for Christ. Rev. Adam Scott, pastor, conducted an open-air service every night. All the services were well attended, and steps are being taken for continuing the good work.

Galashiels.—God has been blessing our town in a signal manner during the last week or two. The instrument used was Mr. W. D. Dunn, evangelist, who, on the invitation of the Galashiels Home Mission, carried on services from September 21 to October 5 inclusive. The Town Hall, which is capable of holding about six hundred people, was well filled each evening; and on the second and third Sundays the Volunteer Hall was secured, and was packed with an audience of 1500 to 2000 people. During the second week of his stay Mr. Dunn conducted Bible-readings at half past three in the afternoon, and even at that hour a large number came together. Several of the ministers of the town assisted, and we all felt we had cause to praise God that the work of the winter has commenced so auspiciously. Probably every church in the town has received a share of the blessing in the shape of the conversion or the arousing of some of their people; and quite a number of boys and girls were among those who professed faith in Christ. We pray that the converts may stand firm, and that the work commenced here by this honoured servant of the Lord may go on with increasing results during the winter.

J. Bell Johnston, Baptist Minister.

HOW TO HELP OUR SERVANTS.—Several correspondents have written us in reference to an article which appeared in a recent issue on the relations of mistresses and servants. One friend suggests the considerate practice which she follows of making one's own bed and tidying up the room on Sundays, in whatever house one may be found. She has often been struck by the bright flush of surprise and pleasure thus caused, and the grateful words of thanks have made her feel all the happier. Where there are many beds to make, the kindness suggested means a whole morning saved. Visitors in hotels and elsewhere, are often leaving their rooms for church as the housemaids enter them for hard work. This is a practical form of doing the command, "Bear ye one another's burdens, and so fulfil the law of Christ." Another correspondent grieves to find servants in some situations allowed only the second and third Sunday for attendance on public worship; and a lack of welcome even when they do so attend. Doubtless these and many similar points will occur to the minds of our readers, and we commend them to thoughtful attention, in the hope that many may be led to show to their servants the consideration which becomes those who profess the name of Christ.

M. HENRI LASSERRE, whose translation of the Gospels into French was placed in the Index of corrupt literature after having received the cordial approval of the Pope, continues to be treated unkindly by dignitaries of the Church which he has long served with singular devotion. As will be remembered, M. Lasserre did much to establish Lourdes in the hearts of Romanists by his work on the alleged miracles there. Now the Bishop of Autun has forbidden the reading of a work M. Lasserre has written on "Notre Dame de Lourdes," not because of a desire on the part of Rome to discourage the worship of the Virgin, but because the work is from the pen of the translator of the proscribed Gospels. Many are praying that Lasserre will see his way into the fulness of Gospel light and liberty.

Personalia.

Mr. John Kirk, of the Ragged School Union, has returned from his tour in America. On Thursday last a "welcome home" meeting was held at Exeter Hall, when Mr. Kirk gave a sketch of his impressions.

Lady Ashburton has been staying at Lewis Castle. The island of Lewis formerly belonged in its entirety to her family. The people held her ladyship in high esteem. Stornoway has been greatly benefited by Lady Ashburton's stay, for at her invitation Sir Alfred Lyell has lectured on India, Professor Knight on Tennyson, whilst Rev. Marcus Rainsford has held a series of Bible-readings which have been greatly appreciated.

M. Adrian Monod, son of Pastor Theodore Monod, is in England, seeking the sympathy of Christians on behalf of an important undertaking in connection with the McAll Mission at Paris. A hall, with class-rooms, including accommodation for Y.M. and Y.W.C.A., has just been opened at Bercy, and is under the care of Rev. C. E. Greig and M. Adrian Monod. The district has been the scene of a most interesting work. M. Monod's address in London is 41, Queen Anne-street, Cavendish-square, W.

Pastor J. Bennett Anderson spoke last week in Mr. Charrington's Great Assembly Hall, London, on Tuesday; at the noon meeting, Aldersgate-street, on Wednesday; and at Mr. Spurgeon's Tabernacle the same evening at the Gospel temperance meeting. In each place our brother was earnestly prayed for and commended to God. On Friday morning he left Tilbury Dock, London, by the Orient steamer *Orotana*, and expects to (D.V.) commence evangelistic services at Sydney, New South Wales, on Lord's Day, November 30. Earnest prayer is desired by Mr. Anderson that he may have utterance given to preach the word in Australia and New Zealand.

Obituary.

MISS CATHERINE A. GAMACK.

This devoted lady, for nearly 18 years a Mildmay deaconess, passed from her mission house, St. John's Parish, Hoxton, to her eternal rest, on Sunday afternoon last. Miss Gamack was essentially a servant of the Church, and a labourer in the kingdom and patience of Jesus Christ. Her work in Hoxton had the seal of the Holy Ghost on it, as Pentecostal and Apostolic. She lived with God, and breathed out her life day by day in longing desire, prayer, and effort to see Christ's reign established, and his will done on earth as in heaven. "Blessed is she that believed; for there shall be a performance of those things which have been told her from the Lord" (Luke i., R.V.)

REV. JAMES CHAMBERS, M.A.

We regret to announce the death of this useful minister of the Wesleyan Methodist Connexion. In the course of an address a few days ago at a district meeting in the Central Hall, Manchester, he suddenly remarked, "I think I have said enough." He appeared to faint, and fell forward, but was caught by a gentleman sitting near him, and laid on a seat. In a few minutes, and without speaking again, Mr. Chambers expired. He was superintendent of Victoria Circuit, Cheethamhill, had spent twenty-two years of his ministry in the Manchester District, and had laboured successfully in the North of London, Birmingham, Southport, and other places. He had been in the ministry thirty-eight years.

REV. JACKSON SMYTH, D.D.

The Irish Presbyterian Church has met with a serious loss in the death of Rev. Jackson Smyth, D.D., who passed away at his residence, Armagh, on Saturday morning last. Deceased was brother to the late Professor Richard Smyth, M.P., who was instrumental in getting the Irish Sunday Closing Bill carried through Parliament. In 1860 he became successor of Rev. Dr. John Hall, now of New York, in the pastorate of the first Presbyterian Church, Armagh, and has proved himself a devoted minister of the Gospel. He was an able preacher, an excellent pastor, and a kind and sympathetic friend. He was an earnest temperance advocate, and took a great interest in evangelistic efforts. He was an ex-Moderator of the General Assembly, and a Senator of the Royal University.

The Book World.

"Scripture" Stories.

Come Forth! By Elizabeth Stuart Phelps and Herbert D. Ward. 7s. 6d. *W. Heinemann.* This is the story of Lazarus extended into a romance. Viewed as a novel, the work is excessively sentimental, and the characters are much overdone. Looked at from a higher point of view, the book must be pronounced a failure, for while professing to make Christ "real to the imagination," it only does so by presenting Him in a light impossible of harmonisation with the Gospel record.

Leah of Jerusalem: A Story of the Time of Paul. By Edward Payson Berry. 3s. 6d. *Hodder & Stoughton.* This is a work of more solid interest. The execution is as clever as the conception is attractive. Leah's sufferings through the heresy-hunting zeal of Saul the Pharisee are depicted in terrible detail; at last, after being sold into slavery at Rome, Leah is confirmed in the faith of Christ by Paul the Nazarene. The career of the Apostle of the Gentiles is sketched, and the book powerfully describes some phases of the tribulation through which many of the early believers had to pass, not only at the hands of Jews spiritually blinded, but also of Romans sunk in pagan darkness.

A Great Work of Reference.

The Century Dictionary: An Encyclopædic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D., professor of Comparative Philology and Sanscrit in Yale University. Vol. iii. £2 2s. *T. Fisher Unwin.* This volume completes the first half of a singularly valuable work of reference. We have all heard of the man who bought a dictionary because he wanted something fresh to read; some compilations would disappoint any such expectation, but assuredly this would not, for every page contains reading of great interest and utility. Printed in triple columns, and embellished with many elucidatory woodcuts, the various articles are full and precise. Volume iii. contains words beginning with the letters G to L inclusive. Theological terms are described at length, and with evident care. About a page is devoted to the word "grace," alone and in combination with other words. Variety of orthography, details of etymology, and clearness of definition are some of the many excellent features of this great work, upon the preparation of which, by a large staff of specialists, no pains or expense have been spared.

RELIGIOUS TRACT SOCIETY.

Sarah, a Princess. By Faith Chiltern. 1s. Lessons of contentment are inculcated, and, above all, it is shown that Christ is the great Satisfier.

The Mysterious House. By Mrs. Walton. 1s. The singing of a little blind girl is blessed to the conversion of her father, who had led a life of dishonesty as the maker of counterfeit coin.

Harold's Friends; or, The New Rector of Greythorpe. By C. A. Burnaby. 2s. The kidnapping of children raises a little excitement, but the loving attachment of two young men and the experiences of an earnest clergyman make the story pleasant and wholesome.

A Young Oxford Maid. By Sarah Tytler. 3s. 6d. This is a historical tale from a practised pen. It is admirably constructed, and presented with animation and grace. The scene is laid in the times of the Charleses, when political troubles were attended by horrors of fire and plague.

No Choice: A Story of the Unforeseen. By Rev. T. S. Millington. 5s. Boys will enjoy this as well as any of the author's well-known stories. Clear Gospel truth is pleasantly interwoven with the narrative, which is of engrossing interest, although not improbable in character. Much useful information is conveyed, and the evidences of Christianity presented in a manner which thoughtful readers will experience pleasure in following.

A Marked Man. By E. A. B. D. 2s. 6d. The career of a soldier who, to his discomfort, was "marked" as a deserter, and, to his joy, was "marked" as a Christian when again in his regiment. The "filling-in" of the story presents the contrast between those who follow the Lord and do his works and those who have no sense of sinnership in the sight of God, but are haughty in a righteousness of their own.

Not by Bread Alone. By the author of "The Occupations of a Retired Life." 3s. 6d. A book for grown-up people rather than the young. By a story typical of many actual occurrences, it discredits the theory of the survival of the fittest. A deserted boy, under the training of godly people, turns out a useful member of society, as well as a follower of Christ. The son of a sceptic, in spite of many privileges, developed into a good-for-nothing wastrel. The Christian lad lost his life in an attempt to save the other from drowning, thus illustrating the great doctrine of self-renouncing love. The volume is well worth reading.

The Blind Man's Creed, and other Sermons. By Charles H. Parkhurst, D.D. *R. D. Dickinson.* Sixteen discourses by the pastor of Madison-square Church, New York, the title being suggested by the first, which is based upon John ix. 25:—"One thing I know, that whereas I was blind, now I see." Uniformly practical and direct, the sermons are good stimulating reading.

Among the useful publications by the *Sunday School Union* are The Sunday School Teacher, a Biblical and educational magazine and treasury of illustrations; and Notes on the Scripture Lessons, for 1890. In volume form, the "Teacher" (3s.) is a goodly body of well-digested information on many subjects. The "Notes" volume (2s.) for the present year is also full of expository and helpful matter specially arranged for the use of Sunday-school teachers.

Greek Pictures, drawn with pen and pencil. By J. P. Mahaffy, M.A., D.D. 8s. *Religious Tract Society.* This is a very attractive addition to a deservedly popular series. Dr. Mahaffy's works on Greece and Greek life are well known. This volume, which is profusely illustrated, has involved him in special travels and close study, for he addresses the general reader rather than the student or specialist. The leading features of classical Greece are sketched in a way that can hardly fail to interest and instruct; while the Greece of to-day, with its institutions and scenery, is delineated by a graphic and sympathetic pen.

Wild Nature Won by Kindness. By Mrs. Brightwen, vice-president of the Selborne Society. 3s. 6d. *T. Fisher Unwin.* Surely natural history was never so charmingly displayed as in this volume. The talented author has cultivated the friendship of various birds and insects, and has been remarkably successful in taming small animals which most of us have regarded as irrecoverably wild. She here tells us how she treated her pets, and how they, in many cases, reciprocated her kindness. The book is eminently calculated to foster in the young such a love of animated nature as will promote a merciful disposition. Whether giving us the biography of a nuthatch, or describing the antics of a squirrel, Mrs. Brightwen is always very interesting, and we cordially commend her book to those who find delight in the works of God in the feebler creation. There are a number of illustrations by the author and F. Carruthers Gould.

Twenty-one Prophetic Papers: A Suggestive Outline of the Whole Range of God's Dealings with the Jew, the Gentile, and the Church of God. By F. C. Bland. With coloured diagram. 1s. 6d. *J. E. Hawkins.* Those who have, during the past five-and-twenty years, attended the Believers' Meetings and similar gatherings in Dublin, will remember the very interesting and profitable teachings of Mr. F. C. Bland. On these occasions prophecy was not generally his theme, but it has occupied much of his thought. The little volume before us presents us with a succinct and easily apprehended epitome of prophecy as conceived on Futurist lines. We think not only that the prophetic word is large enough to include a Preterist, Presentist, and Futurist interpretation, but that what is essential in each has of necessity been the comfort and sustentation of the saints of God during the process of this dispensation. We cannot, however, too much commend the undogmatic spirit of Mr. Bland, who says, "We have all much to learn, and, it may be, much also to unlearn; and if there is one thing above another that the search into prophetic truth teaches us, it is that we know nothing yet as we ought to know." If this had been the tone generally adopted by the advocates of different systems of prophetic interpretation, they would in all likelihood have seen some truth in each other's scheme, and some error in their own, and thus have been drawn closer together in lowliness and love. The coloured diagram presents at a glance Mr. Bland's view of the successive dispensations.

CONTINENTAL & FOREIGN NOTES.

CHRISTIAN COLONISATION is not very commonly attempted, but M. Cook, a paper-maker in the Dordogne, France, has decided to leave for New Caledonia, taking with him his workpeople, consisting of fifteen families, there to found a Protestant community.

EVANGELISATION IN SARDINIA.—The Gospel workers of Italy have either had a freer hand to labour or else they have been more successful than their French brethren in the neighbouring island of Corsica, seeing the former have created a constituency of readers who take over three hundred copies a month of the little Christian journal *Il Testimonio* of Mr. Walker, of Naples.

THE BASEL MISSIONARY SOCIETY shows signs of great activity, and, when its surroundings are considered, a most satisfactory progress. Pasteur Blumhardt opened the training institution with one pupil in 1816. Now there are 200 missionaries in the field, with 312 native helpers, 45 principal stations, 130 sub-stations, 22,000 Christian communicants, and 10,000 scholars in its mission schools.

SWITZERLAND.—The Deaconess Establishment at St. Loup, Canton Vaud, by its report, shows much good work and a large extension of its sphere this year. Two special forms of help have been granted to this worthy work. An unknown donor has given £4000 towards its extension, and after six years labour the pure water supply from the springs of the Cressonnière has been brought into the establishment.

IMMORALITY IN FRANCE.—M. G. Mace, a former French police official, has, in a work which he has recently published, under the ironical title, "My Criminal Museum," given us a sad picture of infant morals in that country. He says that 27,000 children were brought before the magistrates in 1889. In 1877 there were 141 suicides of young persons under sixteen, and in 1887 they had increased to 200, and the increase has been maintained. M. Mace avers that these frightful results are the fruits of the banishment of the name and thoughts of God from the schools "by authority."

CATHOLICS AND THE SCRIPTURES.—We recently called attention to the fact that the Bishop of Bayeux had given his authorisation to a popular edition of the Gospel according to Matthew, for circulation among French Catholics. The religious newspapers of France did not make it clear, however, that the Popish comments are so embodied in the text that the pure Gospel and perverse theology are read at one and the same time. It is hoped that Protestants will be on their guard against assisting in the circulation of these books.

THE EVANGELICAL SOCIETY OF FRANCE exists for the express purpose of propagating the Gospel in France. The fifty-seventh report, just published, shows that a real mission work is going on in different parts of the country. The schools of the various stations are largely attended by the children of Roman Catholics, and the meetings for grown-up people are conducted by men of thought and energy, who command attention and respect. It is not without much anxiety that evangelistic work is sustained in France. The balance-sheet of this Society for last year shows a considerable deficit. The director is Pasteur H. Mouron, rue d'Assas 76, Paris.

NOVEL METHOD OF CHRISTIAN HELPFULNESS.—The converts in the islands of the Pacific Ocean have from time to time both pleased and surprised the Christian Church by their ingenuous inventiveness as to the help they wished to render to the good work to which they owed so much. But those of the isle of Porapora surely are distinctly original in their method, which was as follows:—They had for some time made their desire to help, notwithstanding their poverty, a matter of prayer without being directed to what they conceived to be the desired end, when one day there appeared in their midst collectors of a species of snail, with which the island abounded, and which were in demand by the Chinese *gourmets*. The people turned out *en masse* to gather these for the dealers, and earned as their reward £168, which they handed over to the missionary society, being between three and four shillings each.

CHURCH MISSIONARY SOCIETY.—A crowded public meeting was held on Tuesday last week, in Exeter Hall, for the purpose of bidding farewell to a number of missionaries who are about to proceed to India, China, Africa, and elsewhere. Sir John Kennaway, Bart., M.P. (president of the Society), occupied the chair, supported by Mr. Sydney Gedge, M.P., Revs. H. W. Webb-Peploe, F. E. Wigram (hon. secretary of the Society), and other prominent members. Most of the missionaries, numbering in all about seventy, were present on the platform. Of the ladies and gentlemen who were going out, thirty-nine (of whom seventeen were ladies) were going out for the first time; twenty returning to their fields of labour, fifteen accompanied by their wives; four ladies who go will soon be qualified to rank as missionaries' wives; whilst two married missionaries were taking out their daughters. Short speeches relative to their respective fields of mission work were given by several missionaries, and an address by Rev. S. A. Selwyn, of Hatcham.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Exeter (Dr. Bickersteth) will probably visit Japan next year. His son is the English Bishop there.

Rev. Wyndham S. Heathcote, who five years ago gave up a suburban curacy to join the Salvation Army, has returned to the Church of England. He has taken a curacy at Streatham.

At a meeting at the C.M.S. House, Salisbury-square, a few days ago, Mr. Eugene Stock remarked that in all probability the Church Missionary Society would be sending out 100 new missionaries during the current year.

The Bishop of Sierra Leone, who is on a visit to England, has prepared a scheme by which the children in the mission schools under his care shall receive an industrial training. He will take back with him to West Africa a good supply of carpenters' implements, and he is on the look-out for a capable man to undertake the supervision of this work. The Bishop is of opinion that the great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings in this life as well as to prepare them for the life to come.

Dr. Thorold, who has been Bishop of Rochester since 1877, has been appointed to succeed Dr. Harold Browne in the bishopric of Winchester, on his retirement at the end of the present year. In the course of an address, taking farewell of his diocese last week, Dr. Harold Browne said that long before Newman's time he had been led to study the writings of the Reformers, and by them had been led to consult the Primitive Fathers, who in their turn had referred him to yet more primitive authorities. Would that all the followers of the Tractarians, who so readily directed them to primitive antiquity, had always adhered to it! If these were his last words he would say that the Church of England could stand only on primitive principles, and that if there was corruption in her she could only throw it off by returning to them.

CONGREGATIONAL.

On Sunday last services were commenced in the Town Hall, Streatham, under the auspices of the London Congregational Union. Rev. Alexander Hannay, D.D., was the preacher.

Rev. W. F. Clarkson, of Francis-road Church, Birmingham, has been offered the important post of secretary of the Congregational Church Aid and Home Missionary Society. Mr. Clarkson has not yet decided as to whether he will accept the position or not.

Since Rev. Dr. Nigel McNeill became pastor of Bedford Church, Charrington-street, N.W., in June last, there has been a notable increase in the attendance, and the various Christian and philanthropic agencies have been characterised by renewed activity. A week-day Bible-class, which Dr. McNeill has started, is attended by large numbers of young people.

Rev. H. Elwyn Thomas announced at a recent meeting of the members of the church at Tolmer's-square, Hampstead-road, N.W., that during his first year's ministry among them ninety members had been received into fellowship. A Christian Workers' Association has been formed in connection with the church. Two hundred members have already been enrolled.

An interesting meeting was held at Ventnor recently, when Rev. R. Allen Davies, pastor of the Congregational Church, celebrated the twenty-fifth anniversary of his settlement there. Mr. Davies, writes a correspondent, has been a true and loyal servant of the Lord Jesus Christ, and his labours all through his ministry have been crowned with marks of great and evident blessing. Earnest and devout, he has ever kept in the forefront of his teaching the need of a personal, suffering Saviour. Congregational, Presbyterian, Baptist, Primitive Methodist, and Bible Christian ministers took part in the meeting.

Rev. Dr. Allon, in his Merchants' Lecture on Tuesday last week, took as his subject the interview of Christ with the Greeks, and his final estimate of his mission. Life through death must have seemed a strange answer to the Greeks, but we who read it in later time see the full truth of what Christ said, and with our experience of the moral power of Christ's cross can use it intelligently. Until Christ died his mediation was not accomplished, and without finally dying He could not have been the atonement for sin that He was declared to be. The tendency of modern thought was to substitute the incarnation for the death, yet the fruit of his death was the quickening and conversion of souls. There was no being so inscrutable and paradoxical as Jesus Christ viewed apart from his mediatorial and atoning work. His death, only, made his life fruitful, and gave the vitality and power that had since then made Him Lord of the world.

Resignations.—Rev. John Foster, the pastorate at St. Leonards.—Rev. J. M. Dryerre, Ashby and Boundary Chapels, Ashby-de-la-Zouch.—Rev. Henry Banks, Park Chapel, Ramsbottom.—Rev. Walter Baxendale, the church at Limerick.

Calls Accepted.—Mr. W. Scott, of New College, to Trafalgar-road Church, Birkdale, Southport.—Rev. Sidney J. Baker, of Edge-hill, Liverpool, to Kent-street Church, Brisbane, Queensland.—Rev. R. E. Williams, the Welsh Church at Cilfynydd.

SALVATION ARMY.

A cable from Bombay announces the opening of the Kaira district; 400 Hindoos came out to the penitent form the first week.

"The Cascades," near Hobart Town, has been given to the Army as a settlement for the rescue and prison gate work. A large market garden and poultry farming establishment near Adelaide has been secured for the same purpose.

The wine farmers of Paarl are very hard to convince, and they have succeeded in getting their magistrates to imprison Staff-Captain Unsworth and others for three days, despite the recent decision against them in the Supreme Court of the Cape.

The police at Helsingfors, Finland, are exceedingly kind to the Army there, keeping order in the meetings, &c., one magistrate having just punished a man for using profane language at the door of a hall in which the Army hold their meetings. The judge declared that the Army had as much right to protection as the Church.

The large mission hall in Edward-street, Brighton, which for a time was rendered so notorious by the vagaries of Mr. Wood, who styled himself King Solomon, after having undergone a thorough renovation and adaptation was publicly opened on Sunday by Major Bremner. The Salvationists will henceforth hold services there every week night and all day on Sundays. It is the centre of a densely crowded district.

BAPTIST.

After the third Sunday in November the Metropolitan Tabernacle will be closed for two months for renovation, during which Mr. Spurgeon will go to the South of France.

The sixth anniversary of the Goodinge-road Mission (in connection with Camden-road Church) was recently celebrated. By means of this Mission a good work is being carried on among the drovers employed in the Islington Cattle Market, and encouraging results were reported.

At a meeting of the Tabernacle church, Nottingham, on Monday last week, about 450 being present, a letter was read from the pastor (Rev. H. E. Stone) stating that he felt, the church being now strong and united, his work in the town was done, and he had determined to resign. A resolution was unanimously adopted, expressing the feeling that the loyalty of the church to their pastor had never been stronger, that the course he proposed was a mistake, and that he be asked to reconsider the matter. Mr. Stone has just celebrated his tenth anniversary, when a very prosperous state of things, both spiritual and material, was reported. We learn that Mr. Stone has accepted a unanimous call to the pastorate of Abbey-road Chapel, St. John's Wood. He will commence his ministry with the New Year.

Resignations.—Rev. H. C. Leonard, the church at Bowdon, Cheshire.—Rev. A. Tessier, the church at Bromley, Kent.—Rev. G. E. Buckeridge, Manchester-street Church, Oldham.—Rev. A. A. Cole, Goodall-street Church, Walsall.

Calls accepted.—Rev. Lawrence G. Carter, late of Adelaide, South Australia, to Lower Chapel, Chesham, Bucks.—Rev. F. J. Steward, late of Corsham, to the pastorate of the churches at Stockport, Tarlee, and Saddleworth, in South Australia.

PRESBYTERIAN.

Rev. D. M. Connan is doing good work preaching in the streets around Chalk Farm to those who cannot be induced to enter a place of worship.

On the question of amusements, the Presbytery of Newcastle, which met on Tuesday last week, appeals to the Synod to charge all church sessions to prohibit everything in connection with all meetings under their jurisdiction that is inconsistent with the Church's great mission.

Dr. Donald Fraser presided over a missionary valedictory on Monday evening in Marylebone Church. The missionaries were to have sailed yesterday (Thursday). Dr. and Mrs. Riddel, Mr. George Wales, and Miss Balmer go to China, and two ladies go to labour in connection with the Jewish Mission in Morocco.

In the absence of Rev. J. W. Rodger, who has gone to Montreux for well-earned and much-needed rest, the pulpit of St. Andrew's, Bournemouth, is being occupied by Rev. J. T. McGaw, of London. Rev. Dr. Saphir will be morning preacher in November and December. Mr. Rodger hopes to resume his pastorate on January 1.

A deputation appointed at a meeting called by Sir George Bruce waited upon Rev. John McNeill last week to see if anything could be done to retain him within the Presbyterian fold. A special meeting of the Regent-square congregation has been called for to-day (Friday) to confer with their pastor. Mr. McNeill had intended to make a statement before the Presbytery on Tuesday.

On Friday evening the London Presbytery (North) of the Presbyterian Church of England met in Regent-square Church, and formally inducted Rev. John Skinner, M.A., late Free Church minister of Kelso, to the chair of the Old Testament Literature and Apologetics of the Theological College of the Presbyterian Church of England. Rev. Dr. Donald Fraser was moderator. In the address to the new professor, Dr. Fraser dwelt in detail on the high duties and responsibilities of the chair, and of the functions which he was expected to discharge to the Church, to the Presbytery, and to the students, judiciously mingling words of caution and encouragement, and concluding by stating that mere literary acquirements would not suffice to make a man able to discharge his duties, unless supplemented by daily communion with Heaven.

METHODIST.

A Wesleyan local preacher recently occupied the church pulpit at Pembroke Dock at the request of the rector.

In many districts arrangements are being made for united evangelistic services to be conducted by special agents during the winter, while in others preparations are being completed for ministers to visit each other's stations and hold special revival services.

Rev. Henry Hope, of the Methodist New Connexion, has commenced at Shrewsbury a series of "Pleasant Sunday Afternoons" for men only. Mr. Hope has also been endeavouring to get in touch with the people by a series of open-air services, and a "Homely Talk for Homely People," on Sunday evenings, once a month in the chapel.

Sunday and Monday next, October 19 and 20, are to be observed in the Methodist New Connexion as days of special prayer and appeal on behalf of Sunday-schools. The Conference has recommended that special sermons and addresses be given in all the chapels and schools with a view to arouse livelier interest in Sunday-school duties, and inaugurate more definite movements for drawing teachers and scholars closer to Christ.

Some time since services were commenced at a farm-house at Frankton (Shropshire), the village being remote from any place of worship. Rev. J. W. Thomas, a supernumerary minister of the United Free Methodist denomination, realising the needs of the locality, gave a site on which to erect a chapel, which has lately been opened. There are twenty-two houses in the neighbourhood of the chapel, and from twenty-one of them contributions came.

The Methodists of Australasia are making progress with the plans for their mission to New Guinea. Rev. G. Brown, an old South Sea Island missionary, has made an informal report on the results of his recent visit of inquiry to New Guinea. He states that the islands of Normanby, Ferguson, and Goodenough, in the D'Entrecasteaux group, will constitute an important field for Methodist work. The head stations will probably be Basilaki, Moresby Island, for the Louisiade archipelago, and Normanby Island for the D'Entrecasteaux group. The natives of the latter are fiercer and more treacherous than those of the Louisiades.

The autumnal meetings of the Methodist New Connexion Evangelistic Union, extending over three days, were recently held in Sheffield. The Union is an organisation formed among the ministers of the Methodist New Connexion about three years ago, for the promotion of aggressive and evangelistic work, and of a higher Christian life in the churches of the denomination. There are upon the roll of members more than half the ministers, the younger ministers especially having joined in it heartily; and as opportunities arise, its members co-operate with each other in circuit evangelistic work, while from time to time the Union holds district conventions for the objects indicated.

NOTES FROM IRELAND.

The Committee of the Sunday-school Society has issued a circular suggesting that Sunday, Oct. 19, and following day, should be observed as days of special prayer on behalf of Sunday-schools.

A special mission, conducted by Rev. E. S. Daunt, incumbent of Greystones, assisted by Rev. F. L. Merrick and Rev. E. H. Waller, has been held in the parish of Callary, co. Wicklow. The various services were well attended, and many have received great blessing.

The minutes of the General Assembly of the Presbyterian Church in Ireland have just been issued, and they give most satisfactory statistics in regard to the progress of the body, there now being 627 ministers on the roll, with 41 assistants, 61 licentiates, and 137 students.

Dr. Knox, Archbishop of Armagh, in his triennial visitation report states that there are now 4548 communicants in his diocese, being a small increase as compared with three years ago, that nearly 14,000 persons attend public worship, and that there are 162 Sunday-schools with 1076 teachers and 13,130 scholars.

A valedictory service was held on Thursday night week in the Gregg Memorial Hall, Dublin, to bid farewell to Rev. Thos. McClelland, B.A., who is going out to the Fuh-Kien Mission, China; Rev. G. W. Walshe and Miss Power, who are going under the C.M.S. to Mid-China; and Rev. A. E. Johnston, who is going in connection with the same Society to Allahabad, India. Rev. Dr. Gwynne, of Trinity College, Dublin, presided, and there was a large attendance.

Y.M.C.A. work is being pushed on with vigour and earnestness at present in Ireland. The Banbridge, Newry, and other Associations have entered on the duties of the winter session under encouraging auspices, and the Belfast Association, in which there are now over 2000 enrolled members, is going ahead by leaps and bounds, so much so that on one evening last week as many as 135 young men became members. It has also seventeen evening classes every week in active operation under able teachers, besides numerous religious meetings.

FALLEN ASLEEP.

Rev. Patrick J. Forfar, minister of the Presbyterian Church, for many years labouring in Liverpool.—Rev. O. T. Dobbin, LL.D., formerly incumbent of Bellevoir, Meath.—Rev. James Ireland, senior pastor of the U.P. Church, Ellon, N.B.—Mr. John Bibb, of Wolverhampton, a local preacher in the Methodist New Connexion for fifty-four years.—Rev. John Joseph, minister of the English Church connected with the Welsh Calvinistic Methodist Connexion at Bethesda, Montgomeryshire.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, OCTOBER 19.—Proverbs XIII.

1. Comp. iv. 3, 4. Solomon's example enforces his teaching. A still wiser than he also heard instruction (Isa. l. 5).

2, 3. The mouth feeds the man not only by what it receives, but by what it speaks In an important sense every man "eats his own words" (Rom. vi. 21, 22; Matt. xii. 37). How needful to pray the Psalmist's prayer (cxli. 3)!

7. In the affairs of this world this is true, but it has special application to the higher riches. Boasted wealth is associated with wretchedness and poverty (Rev. iii. 17, 18); acknowledged poverty is the condition of possessing greatest wealth (Luke xviii. 13, 14).

8. "The primitive Christians quoted this in defence of their occasional habit of giving money to restrain the fury of their persecutors." The ransom of the soul from sin required a much higher price (1 Pet. i. 18, 19).

9. So the wicked may have a "lamp"—an outward profession of religion (Matt. xxv. 3); but when that is "put out" the "light of the righteous" will rejoice (Matt. xxv. 10).

10. Comp. Matt. xx. 21; 3 John 9; Luke xxii. 24. All contentions can be traced to this as their source, "Pride is the inmost coat which we put on first, and put off last."

12. This is true only of spiritual things. Godly men may know the heart-sickness of hope deferred (Gen. xv. 3); and even Jesus Himself (Ps. xxii. 1, 2). But how great the joy of fulfilled desire (Gen. xxi. 3-6; Ps. xxii. 22-25)! If you have tasted the first, wait, for the second is yours also.

15. In the way, as in the end, the righteous have the advantage. "The road to hell is strewed with the thorns and thistles that are the product of the curse." See R.V.

22. Not always an inheritance of worldly good, which has often cursed rather than blessed the children. But a godly example, a good name, wise instruction—this is the best inheritance.

23. Very little may be improved by industry; very much may be destroyed by indiscretion. It is not what you have, but how you use it, on which the result depends.

24. Our Father is never guilty of doing his sons such an injury (Heb. xii. 7). It is not love for the child, but *self*-love which prompts a man to withhold needed chastisement. Yet it is needful to do it "betimes" (Heb. xii. 10, 11).

MONDAY, OCTOBER 20.—Proverbs XIV.

1. "A fortune *in* a wife, is better than a fortune *with* a wife."

2. Character—either good or bad—results from right relationship with God. Not profession, but conduct proves a man's fear of God.

4. Either a household proverb reminding us that "labour has its rough unpleasant side, yet it ends in profit"; or "*clean*" may mean empty. There is no food where there is no labour. Of spiritual as well as natural husbandry this is true (1 Cor. iii. 9; 1 Tim. v. 18).

7. See R.V. Either rendering gives good sense.

9. See x. 23. Find their sport in it; but only because they are "fools." "*Sin offering*" (R.V. margin). To mock at this is the greatest aggravation of their guilt.

10. Both our sorrow (1 Sam. i. 10, 13, 16; 2 Kings iv. 27), and our joy (1 Sam. xviii. 13, 20; 2 Sam. vi. 12-16), are beyond human sympathy. Jesus felt this lack, in his joy (transfiguration), and his bitterness (Gethsemane), and is now able fully to sympathise with our highest joy, and our deepest grief.

12. Therefore: (1) Do not be misled by appearances. "Things are not what they seem." (2) Judge of the present in the light of the future. Who would choose a path because it is pleasant for a while, if it soon ends in death? (Matt. vii. 13).

14. No one is more unhappy than the backslider. Memories of former days of blessing destroy all pleasure in sin. He reaps a terrible harvest from his own sowing (Jer. ii. 17, 19). Thank God the way of return is open, and the welcome sure (Hos. xiv. 1-4).

15. Distinguish between faith which believes every word of God, and credulity which too readily believes man. The one results in salvation, the other in shame (18).

17. A hasty temper is bad—even a man of God may be overcome by it (1 Sam. xxv. 21). But the spirit which cherishes the memory of wrong, and meditates revenge is worse. Avoid both evils. See 1 Cor. xiii. 5.

23. Contrast between *work* and *talk*. "Loud talkers are lazy workers." It is labour which the Lord rewards at last (Heb. vi. 10).

26, 27. What a rich cluster of blessings resulting from "the fear of the Lord"!

28. A political proverb; and yet applicable also to our great King. What must his glory be in the possession of such a multitude (Rev. vii. 9, 10).

32. What a contrast between the end of the wicked and that of the righteous! "*Driven away*" as chaff (Ps. i. 4).

TUESDAY, OCTOBER 21.—Proverbs XV.

1. This is the noble art of self-defence according to Solomon. There is no better.

4. This is the fruit of righteous lips (xi. 30, Heb. xiii. 15). Does our speech heal, or wound?

6. Outwardly this would not appear. Yet "the revenues of the wicked" are not "treasure," but only an occasion of trouble. The righteous possesses what riches cannot buy.

7. Because wisdom is in his heart, it speaks through his lips. His works are scattered like good seed—everywhere and always (Eccles. xi. 2, 4, 6).

8, 9. Note the intimate connection between a man's worship (8) and his conduct (9). Even a wicked man may be religious—often is rigorously exact in outward ceremonialism, *because* he is wrong in life. Yet as is "the *way*," so is "the sacrifice," though it be very costly. If the one is abomination, so is the other. You must *be* right before you can offer acceptable worship (John iv. 23, 24).

10. Correction is given for wrong-doing (Job xxxvi. 8-12); but whether it issues in life or death depends upon how it is received.

16, 17. "Riches and poverty are more in the heart than in the hand. He is wealthy that is contented. He is poor that wanteth more."—*Leighton.* Prison fare was an abundant feast to Paul (Phil. iv. 18, 19).

19. Where there is no difficulty, the sluggard makes one. The lazy man never wants for an excuse for his indolence. How true this is of many when urged to enter the way of the Lord!

23. Again, note how a man's words come home to him. The advantage of speaking "a word in season" is great to the man himself, and is as life to those who hear (xii. 25; Isa. l. 4).

31, 33. Wisdom's message *reproves* sin (31); only the humble will hear it (33); to hear it is the way to life (31) and honour (33).

WEDNESDAY, OCTOBER 22.—Proverbs XVI.

1. The Revised Version gives a different rendering. "Man proposes, but God disposes." Whatever plans a man may form, it is God who gives right speech and the right way (9). Don't neglect prudent planning, but don't *trust* it.

2. God's judgment of a man's ways is more accurate than that of the man himself. "By Him actions are *weighed*" (1 Sam. ii. 3).

4. See R.V. He does not make men wicked; that is their own work; but He makes their wickedness show forth his glory (Rom. ix. 22). This solemn word should arrest the wicked.

6. The two parts are connected. "The fear of the Lord" results from the "purging of iniquity" (Ps. cxxx. 4), because "*truth*" as well as "mercy" secures it for us. He forgives in such a manner as to reveal the evil of sin.

14, 15. Life and death are in the hands of the king (Eccles. viii. 4; Esther vii. 7-10). But with the King of kings we have to do. What wrath is so terrible and so irresistible as his!

18, 19. Our fallen condition is proof of this statement. The world's history has furnished many illustrations. Pharaoh (Exod. ix. 16, 17); Haman (Esther v. 11, vii. 10); David (2 Sam. xxiv. 1); and, notably, Peter (Matt. xxvi. 33, 69-74). Our only safety is in self-distrust (1 Cor. x. 12).

21, 23, 24. Another reference to the connection between the heart and the speech. When the heart is filled with wisdom, the tongue is "as the pen of a ready writer." "The pen of the tongue must be dipped in the ink of the heart."

27-30. The diligence of the wicked in doing evil is a reproof to the lethargy of the saint. He is energetic in sin (Micah vii. 3). Yet what mischief he causes to others! and what an unquenchable fire of remorse he prepares for himself! Let us imitate his energy, and be as fully and constantly engaged in righteousness as he is in sin (Rom. vi. 19).

32. This is a difficult battle. "I can govern my people, but how can I govern myself?" asked the Czar Peter. Do we not know the secret (Gal. ii. 20)? Then *live* it.

THURSDAY, OCTOBER 23.—Proverbs XVII.

3. Comp. 1 Peter i. 7. God undertakes the testing of his children (Is. xxxi. 9; Jer. ix. 7; Mal. iii. 2). The process is painful, yet it is watched by the Refiner with jealous care. Do not complain (Is. xlviii. 10).

5. God identifies Himself with his poor (xiv. 31) Rejoicing at calamity was the sin of Shimei (2 Sam. xvi. 5-8). For this sin both Tyre and Edom were threatened (Ezek. xxvi. 2; Obad. 12).

8. Bribery accomplishes much; but there are some things which no bribe can purchase (Acts viii. 18-20). Jacob's gift to Esau (Gen. xxxii. 20), and Abigail's to David (1 Sam. xxv. 27), were a right use of gifts. In this way both of them "covered a transgression" (9).

10. What a wise man learns by a word of reproof, a hundred stripes cannot teach to a fool (Is. i. 5). Comp. xxvii. 22. "A generous horse is ruled even by the shadow of the rod; a lazy beast cannot be stirred even by a spur."

12. Witness the ungovernable ferocity of Saul (1 Sam. xxii. 18), of Herod (Matt. ii. 16), and of Saul of Tarsus (Acts ix. 1).

17. There have been instances of such true friendship among men; but in perfection this picture is found only in the Friend of sinners. "The ancient Jews saw in this prophetic proverb a testimony that the Messiah would, by his incarnation, become the Brother of man."

19. Contention resulting from pride again. "I will suffer many wrongs ere I will complain of one, and endeavour to right it by contending. To strive with my superior is furious; with my equal doubtful; with my inferior sordid and base; with any, full of unquietness."—*Bishop Hall.*

27, 28. Bishop Hall says quaintly, "He cannot be known for a fool that says nothing. He is a fool, not who hath unwise thoughts, but who utters them. Even concealed folly is wisdom." Into this folly the man of understanding often falls. He needs a cool spirit (27) that reviles not when provoked (1 Pet. ii. 23).

FRIDAY, OCTOBER 24.—Proverbs XVIII.

1. Some see in this an illustration of wholeheartedness (Phil. iii. 13; 1 Tim. iv. 15). From everything that hinders he separates himself, that he may give himself wholly to the pursuit of wisdom. The R.V. suggests that the separation is the evidence of a selfish spirit and of Pharisaical pride. Instead of seeking, he "rageth" at sound wisdom. This is to be shunned, the former to be sought earnestly.

3. Contempt and reproach are still the portion of the righteous from the wicked. The servant must expect to be as his Master (Ps. lxix. 20).

5. Comp. 2 Sam. xxiii. 3. This excellent quality was acknowledged to be in our Lord even by his enemies (Luke xx. 21). With such righteousness will He judge at last (Acts xvii. 31).

6-8. Four evil consequences following the conduct of the fool—contention, strokes, destruction, wounds. All these resulting from his *words.* Rightly did the Apostle connect our depravity with the speech (Rom. iii. 13). See also James iii. 6.

9. "Idleness is the mother of want and the sister of theft."

10, 11. The rich man, therefore, does not need this strong tower. He has a high wall of his own; yet how poor a defence is his gold (1 Tim vi. 17). The name of the Lord! What a strong tower is He (Ps. ix. 10)!

14. Heaviness of spirit is sometimes the *needful* result of manifold trials (1 Pet. i. 6). It is an experience all the more painful, because so many cannot sympathise with it. Our Lord knows what it is (Matt. xxvi, 37, 38). Bring the "broken spirit" to Him (Heb. iv. 15-16).

19. Contention among brethren is painful and hard to be healed. It was bad in Joseph's brethren toward himself, and in Absalom toward Amnon. But among brethren in Christ it is even more lamentable, and works incalculable mischief. Chrysostom advises—"Have but one enemy—the devil. With him never be reconciled, with thy brother never fall out."

24. The way to have love is to give it. The highest form of friendship is realised only in Christ (John xiii. 1). Is He yours? (John xv. 14).

SATURDAY, OCTOBER 25.—Proverbs XIX.

2. The spring of action is "the soul," the instruments of action are the "feet." He who is without knowledge acts hastily, thoughtlessly, and "sinneth" = misses his mark, even that at which he aimed. All sin is failure.

3. How true was this in Adam (Gen. iii. 6-12), and in his firstborn (iv. 8-13). They are fullest of complaints against God who have most reason for complaint against themselves.

6. No doubt it is selfishness which is here described. But there is one Prince whose hands are laden with cosliest gifts; have you entreated his favour?

11. A grace for which man finds abundant opportunity every day. "It is easier not to admit the passion than when admitted to govern it."—*Seneca.* Our Lord's patience under great provocation was accounted by Justin Martyr his greatest miracle.

12. This is solemnly true of the King of kings. Do you tremble under his wrath, or rejoice in his favour? (Ps. lxxii. 6; Hos. xiv. 5).

13. "He who hath a smoky house, a dropping roof, and a contentious wife, hath no need to go abroad for war; he has enough in his own home."

15. Another warning against slothfulness. It is repeated so often because it is the ruin of so many. See also 24.

21. It is better therefore to cease from our own devices, and to ask his council. How we trouble ourselves and grieve Him by neglecting this (Is. xxxi. 1-3).

27. There are instructors who lead astray, against whom we need to be warned (Matt. vii. 15), Satan has ministers (2 Cor. xi. 13-15), who, concealing their true character, lie in wait to deceive. Of such there are many abroad to-day; and often their power to injure is in proportion to their nearness to the truth.

THE CHRISTIAN LIFE-BOAT CREW mustered on Tuesday last week in the fo'c's'le of the Welcome Home, Ratcliff-highway, E. After a hymn, Miss Tuck gave an interesting account of the harvest home. A sister present encouraged the "Crew" to move forward in their noble work. Many testimonies followed from seamen and others. Miss Child's message to the Crew was, "In quietness and confidence shall be your strength" (Isa. xxx. 15).

SOUTHWARK AND LAMBETH MISSION.—At a meeting in connection with the open-air meeting Mr. W. Benson, the Evangelist, reported having held during the season (his fifteenth year), 153 out-door services, attended by over 22,000 persons, chiefly working men. Several cheering testimonies were borne as to spiritual good received from the meetings. Rev. H. Grainger gave an earnest address to the workers, and Mr. J. R. Glanvill read a letter from the Rev. Newman Hall, congratulating Mr. Benson on completing his sixtieth year, "so many of them spent in the blessed work of teaching the Gospel of Salvation."

GENERAL BAPTIST MISSIONARY SOCIETY.—The seventy-fourth annual report, among details and statistics of the Indian districts and stations wherein missionaries and native preachers labour, abounds in incidents showing the value of the work. During April, May, and June of last year 600 persons died in Berhampore, from the great cholera epidemic; but out of this number only six belonged to the large Christian community. By the death of Bhobani, the Berhampore Church has lost its oldest member, who, for more than half a century, maintained an unblemished Christian reputation, and has rendered valuable service to the mission. The Bible-women speak of the increased interest which the women take in hearing the word read, and with what evident pleasure they listen to the singing of Christian hymns. An English service is conducted every Sunday evening, which is attended by a good number of English-speaking natives. At the Society's station in Rome, the famous influenza made havoc of the meetings; but throughout the experiment of holding them in "Holy Week," there were fairly good congregations, rapt attention, and interesting conversations at the close. The need is such as to make the heart ache. The poor are ignorant and priest-ridden; while infidelity, the monstrous offspring of Romanism and misguided reason, devours the educated classes. But there is just now much encouragement for those that are willing to labour for the future. The secretary of the mission is Rev. William Hill, 60, Wilson-street, Derby.

International S.S. Lessons.

Sunday Afternoon, October 26.

JESUS IN GETHSEMANE.—LUKE xxii. 39-53.

GOLDEN TEXT: ISA. liii. 3.

THIS lesson describes the garden agony and the arrest.

THE AGONY (39-46).—The narratives of Matthew and Mark need to be combined with this. (1) *The place.*—"Mount of Olives" (39). Its exact locality is uncertain; but after descending from Jerusalem, and crossing the Cedron (John), at the beginning of the ascent to the mount, was a garden (John xviii. 1), probably an enclosed olive orchard; its name, "Gethsemane" = olive-press (Matt. and Mark)—here the agony took place. How significant its name! Contrast the struggle in this garden with that which took place in Eden. Why such different results from the two places? Because there God's will was refused, here it was accepted. "*As He was wont*" (39).—It was his place of retirement and fellowship (xxi. 37; Jno. viii. 1, xviii. 2). Did He need, and find time to use such a place of prayer? His example enforces his teaching (Matt. vi. 6).

(2) Matthew and Mark tell us that only three entered the garden with Him—who were they? It was not through indifference but through heavy grief that they slept (45). Human sympathy was insufficient for Him. Be thankful that He was real man enough to ask it, and that he had experience of its failure; does not this qualify Him to be our sympathising High Priest (Heb. ii. 17, 18)?

(3) *His severe anguish* (41-44).—Many particulars are omitted by Luke. (Recal Matt. xxvi. 37, 38). But others are added. "*Withdrawn*" (41) suggests "the idea of some violence to which He was subject; He is dragged from the disciples by anguish."—*Godet.* "*Kneeled down*" (41). Contrast Matthew and Mark. This frequent change of posture intimates deep agitation. "*Agony*" (44). It seems like a death struggle, while the sweat of blood reveals its awful severity. He "bore all Incarnate God could bear, with strength enough and none to spare." (See Heb. xii. 4). "Cases are known in which the blood, violently agitated by grief, penetrates through the vessels which enclose it, and escapes with the sweat." The mere prospect of *death*, and the physical suffering accompanying it, are not enough to explain this anguish. He was to be "made sin" (2 Cor. v. 21), to suffer for sin (1 Pet. iii. 18), and to suffer from the judgment of God (Isa. liii. 10; Zech. xiii. 7). This explains his natural shrinking; while it shows that *all* are concerned in his death. The suffering was ours, but was visited upon Him as our representative.

(4) *His relief* was obtained by *prayer* (42), earnest, importunate, definite, yet submissive. What emphasis this gives to his repeated warning (40, 46)! "*An angel*" (43, comp. Matt. iv. 11). The Lord of angels has put Himself into such circumstances as to need the ministry of angels! We share their holy ministrations, too (Ps. xxxiv. 7; Heb. i. 14). The *relief* did not mean the passing away of the cup (John xviii. 11), but the deliverance from all fear (Heb. v. 7), and the "possession of a profound calm which perfect submission gave to the soul."—*Godet.*

THE ARREST (47-53).—The time, the place, the former relation of Judas to Jesus, the paltry sum he was to receive, and especially the sign chosen—all combine to make the act of Judas base to the last degree. None but one who had been in the position of a friend could be guilty of such perfidy. There was no need for the sign (John xviii. 4), for Jesus readily exposed Himself. Yet Judas gave it, and thus marked himself as the worst example of treachery and hypocrisy.

The disciples' mistaken zeal (49, 50) appears in great contrast to Judas. They were willing to defend Christ with their lives, and Peter was ready to take the lead (John xviii. 10). His zeal was not according to knowledge, though the outcome of real attachment. "Suffer ye thus far" release me to do this service. Such a miracle evidences the unquenchable love of Jesus, and his power even when a captive. Their undeserved hatred is met by still further love. In this way learn to resent injuries (vi. 27-29, 35).

His rebuke (52, 53) convicts his enemies of *cowardice*; through fear of the people they left Him unmolested in the temple (53); and of *folly*, for of what use were their weapons (52) against Him? If He was in their hands it was not because they were powerful, but because He surrendered Himself. Carnal weapons could not then, and cannot now, prevail against Him. "*This is your hour*," &c. They had chosen the darkness for their dark deed. Yet they do not know that it is Satan's hour, and only theirs because they are being used as his slaves. How brief was the enemies' triumph; and how glorious the Lord's victory obtained through it!

LESSONS.

See the *love* of the suffering Saviour. Tell the measure of it by the severity of his anguish. "The first Greenlander who was converted, Kajarnak, owed his conversion to the preaching upon the Gethsemane agony."

Beware of *mere outward profession.* It is easier to be a Judas now that Christianity is popular than it was in our Lord's day. Everyone who makes use of religion for mere gain is repeating the sin of Judas. Be true.

See the true way of *treating enemies.* Peter's was the most natural, but Jesus chose a better method. To answer insult with love—to refrain from striking back even when we know our superior strength—this is difficult, but it is Christ's way. Imitate Him.

The Temperance Cause.

GLASGOW has no fewer than three licensed houses to each thousand of the population, and of these public-house licences 218 are held by women.

John B. Gough used to say that every moderate drinker *could* abandon the intoxicating cup if he *would;* and every inebriate *would* if he *could.*

Intemperance is becoming more common in Greece, and, as a counteractive, efforts are being made to diffuse suitable knowledge among the people.

Our tobacco bill for last year represents a consumption of nearly a pound and a half for every man, woman, and child in Great Britain and Ireland.

A report of the Conference on "Alcohol and Childhood," held recently under the auspices of the Church of England Temperance Society, is about to be published by the Society in a separate form.

The Bishop of London preached in Upton Church, Torquay, in connection with the celebration of the Exeter Rechabite Jubilee. Seven districts have been formed out of the original Exeter district. The Society is largely composed of working men.

The centenary celebration of the birth of Father Mathew has been held at Cork, and has secured the interest of many Protestants there. Strong condemnation was passed upon the action of a small section of the Parliamentary party which, last session, advocated the publicans' interest.

The General Methodist Conference of Canada, which has just met at Montreal, pronounced strongly in favour of temperance. It also appointed an influential deputation to wait on the Government, and on the opposition leaders, to ascertain what legislation on the subject they would propose.

It is suggested that the best remedy for the threatened distress in Ireland would be to close the distilleries, as was done in 1809-10 and 1813-4, and with admirable effect. In those years the consumption of spirits fell to 4¼ millions of gallons, but when the distilleries resumed it rose to 7½ millions of gallons.

Dr. Parker devoted his one-minute sermon, on Sunday morning week, to the subject of sacramental wine. He said it was high time that intoxicating wine was banished from the Sacramental service. It had done incalculable mischief in every section of the Church, having driven men to long-abandoned habits of intemperance. He was also opposed to the vile concoctions substituted for wine. Plain water was the right thing to take in the sacred service.

KHOND MISSION.—A call to prayer has been issued asking for guidance and blessing in these matters:—(1) For Messrs. Wilkinson and Long, now at Berhampore, preparing to start about October 14, for the jungle for the third time; (2) for the native magistrate of Mdagiri, who desires to be a Christian; (3) for Mr. Thomas Wood, of Cliff College, who is going out November 13, to labour in the Coromandel on his own charges; (4) for the future of the mission to 1½ million Khonds, whose only missionary died when he had learned the language twenty-four years ago. The hon. sec. of the Mission is Mr. A. F. Emeric de St. Dalmas, 11, De Montfort-square, Leicester.

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It is 20 years since Mrs. Ashdown came to see me; but her case has never been published. At the time I saw her at Coombe Lodge, she was suffering from chronic bronchitis and disease of the right lung. Consumption (which had now set in) had been very prevalent in her family. Symptoms of the same were well marked, and strength and flesh were failing. She followed my treatment fully, and got well.

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"I am one who has experienced great—very great benefit from your treatment, by the Lord's blessing. I was very ill before applying to you, with cough, expectoration, perspirations, fever, and great weakness. But my health slowly, but gradually improved. I had a daughter 5 weeks old when I sought your advice, and she is now over 20, and I had, after that, two sons. I have used your medicine at times since. My health has continued, and I am better than I ever was. *Every one who knew me then, and who knows me now, says I am a miracle.* I thought this would interest you."

I need not say I was deeply interested with this letter.

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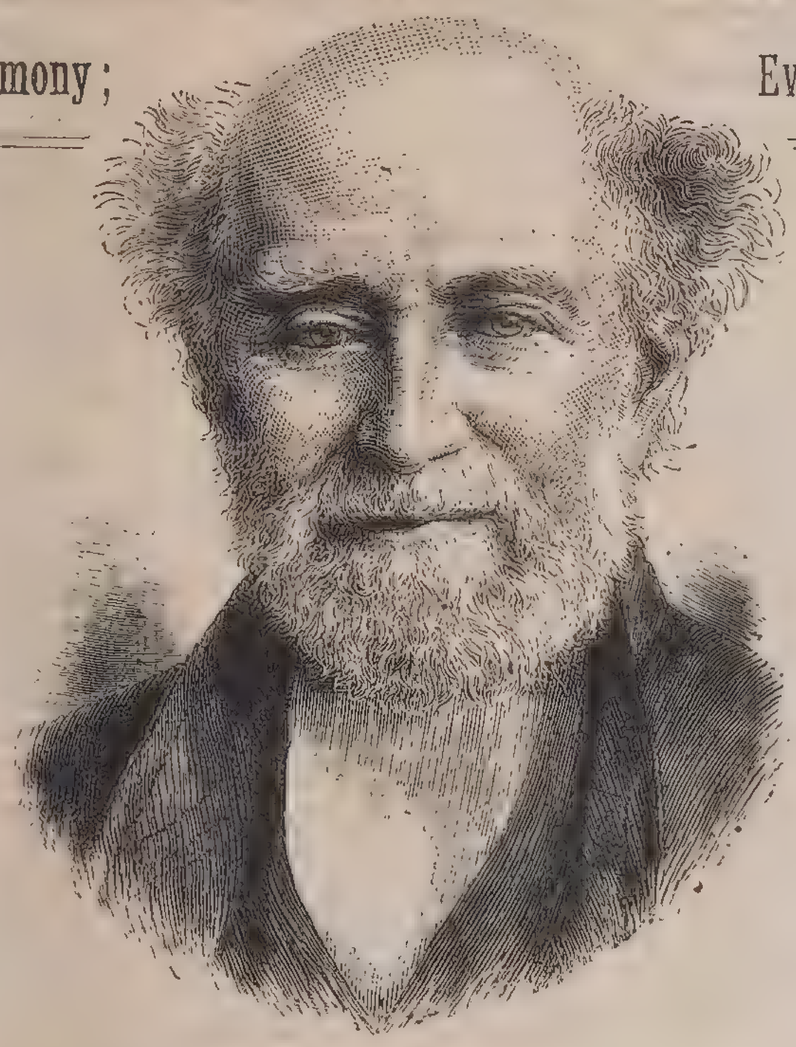

[Isaac Sharp.]

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No. 1082.] FRIDAY, OCT. 24, 1890.

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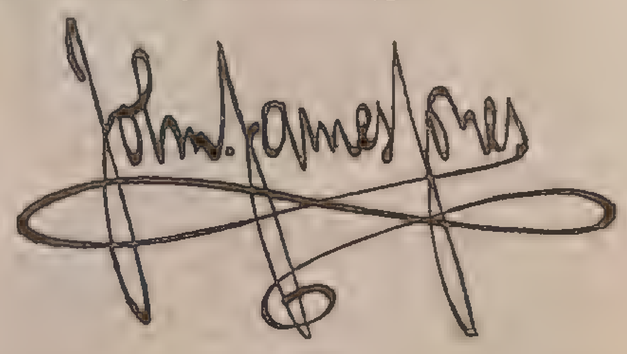
The pressing needs of this Society compel us again to ask for your kind sympathy and assistance. Owing to the recent Influenza Epidemic the applications from very poor men, women, and children for admission into our Convalescent Homes, from nearly all parts of the country, have been more numerous than ever, and from January 1 to September 23 of this year we have been able to receive 1685 patients in our Homes, the duration of their stay varying from one to six weeks. This change of air, with good food, was almost as life from the dead to very many, and to others it laid the foundation of renewed health for the work of life.

Through the thoughtful and generous kindness of our Subscribers and Donors for many years past, we have been able to make our arrangements for the Winter's Work of the Society among the Sick, Suffering, and Destitute Poor, but now we find our funds utterly exhausted, and we are unable to make our usual necessary arrangements with the Coal Merchants, Bakers, &c., who receive our relief tickets all over London and its Suburbs.

We sincerely trust that our efforts to relieve the sufferings of our poorer brethren and sisters may draw forth from each reader of this, some token of the love and care bestowed upon them by Him, "whose we are, and whom we serve," so that those who are sorely needing it may receive at our hands, that assistance which we are always ready and willing to give, if in our power to do so.

Sincerely thanking the many readers of The Christian for their generous and thoughtful kindness in the past, and hoping that this application will again meet with their approval, and early response,

Yours ever most gratefully,



P.S.—Donations will be received with sincere thanks, and acknowledgments promptly sent if addressed to me at the office of the Society; to Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; Messrs. Josiah Beddow & Son (Chartered Accountants), 2, Gresham-buildings, Basinghall-street, E.C.; or the Society's Bankers, London & County Bank, Amhurst-road, Hackney, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, vegetables from A.L.

For Children: The Infant Day Nursery, Ragged Schools, Classes and Meetings for Rough Street Boys, Sunday Schools, Band of Hope, Children's Services, Training Home for Motherless Girls. For Young Women and Elder Girls: Classes for Sewing, Bible Classes, Prayer Meeting, Reading-room, Library, Classes for Dressmaking, &c. For Young Men and Lads; Bible Classes, Prayer Meetings, Temperance work, Tract distribution, Reading-room, Library, &c. For Adults: Evangelistic Services, Bible Classes, Mission to Inebriate Women, Gospel Meetings in the common Lodging Houses, Total Abstinence Meetings, Open-air Services, various clubs, Mothers' Meetings, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

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LUNHAM HOUSE HOME SCHOOL, Lunham-road, Upper Norwood, S.E. High-class education and the comforts of family life. Careful Christian training. Autumn term commenced September 8.—Principal, Mrs. BRYANT.

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YORKS.—Skellfield House, Ripon. High-class Boarding School for Girls. Patron—The Right Rev. the Lord Bishop of Ripon. President—The Very Rev. the Dean of Ripon. Lady Principal—Miss LING. Extensive grounds. Healthy neighbourhood, near Harrogate.

MR. ALFRED S. GOODRIDGE, Inst. Brit. Arch., has a vacancy in his office for an Articled Pupil, who would be prepared for the Inst. exams.—7, Henrietta-street, Bath.

FRAULEIN A. PABST, Ferny Bank, South Croydon, receives two young Ladies, to whom she offers a superior foreign and English education. Resident French governess. Good classical music. Pupils prepared for Cambridge Examinations. Home comforts. Highest references.

PARIS.—YOUNG LADIES' SCHOOL.—Principal, Mlle. VIÉNOT, 36, Avenue Victor Hugo, Parc des Princes, Boulogne-sur-Seine, Paris.—This School is cordially recommended by Mr. Gustave Monod, Agent for France of the British and Foreign Bible Society, and by Mr. William Soltau, of the McAll Mission, to parents desiring a first-rate education for their daughters, together with thoroughly Christian influence (Mlle. Viénot is sister of Monsieur Viénot, Missionary in Tahiti).

NORTHFIELD. — CLIFTONVILLE, MARGATE. — High-class Home School for Sons of Gentlemen, delicate or otherwise. Christian training and thorough education. Preparation for public schools, examinations, or directly for universities. Number of pupils limited to twenty. Four masters, all university men. Fees from 80 to 120 guineas per annum.—Recommended specially to Christian parents, by Dr. ZIEMANN; Rev. E. C. MOORE; Rev. TURNER SOLE; Dr. MONTAGUE MILLAR, and others.

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Address the PRINCIPALS.

DRESDEN.—FRL. MORAND, who receives a few young Ladies wishing to finish their education, will have two vacancies in January. Best professors attending. English comforts. Highest references.—Walpurgis-strasse 15.

GIRLS' HOME SCHOOL. — Sound teaching. Kind, Christian training. Fees from six guineas per term. Student-Teacher 2½ guineas.—PRINCIPAL, 5, Victoria-terrace, Cherryhinton-road, Cambridge.

MLLE. STUMP, Morges, près Lausanne, Suisse, reçoit un petit nombre de jeunes demoiselles, qui désirent se perfectionner dans les langues française et allemande, ou suivre les cours d'une bonne Ecole Supérieure. Vie de famille chrétienne. Longue expérience en Russie, Angleterre, et Allemagne. Reference, Miss Seymour, Winchester.

OXFORD COUNTY SCHOOL, Thame. Established 1840. High-class, home-like. Highly efficient. Perfect sanitation. Bracing air. Splendid premises and grounds. Excellent table. Exams., University Locals, Chamber of Commerce, &c. Special arrangements for young and delicate. 160 distinctions last two years. "Several of my friends have had sons at the OXFORD COUNTY SCHOOL, and have been highly pleased with the care and attention shown."—Rev. C. H. SPURGEON.

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High-class School for Sons of Gentlemen. Estab. 1845.

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There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. Full particulars on application.

BRIGHTON.—EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care. Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

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Thorough preparation for professional and business life and for examinations. Rev. Evan H. Hopkins, Richmond, Surrey, has "much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."

Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

BOURNEMOUTH.—The High School for Boys, Poole-road. Principal: Mr. E. C. DUCHESNE. Christmas term commenced Sept. 22. Prospectuses on application.

TUNBRIDGE WELLS.—Rev. J. TAYLOR, M.A. Oxon (late Fellow of Pembroke College), receives a limited number of Pupils to prepare for the public schools, universities, and professions.—For full particulars, address Rev. J. TAYLOR, Cambridge House, Tunbridge Wells.

CHRISTIAN GOVERNESS (22), looks older, and pleasant appearance, seeks re-engagement, Clergyman's family preferred (Evangelical). Certificated English, French, fluent German (Germany), music, singing, drawing, needlework.—B. R., Mrs. HOOPER'S Governess Institute, Compton-terrace, Islington, London. Introduction free. Many excellent ladies disengaged.

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GOVERNESS, immediately, for two boys, 10 and 7, girl, 5. Entire charge. Active, cheerful, ladylike, refined. Competent to teach thorough English, good arithmetic, French, or German (acquired abroad preferred), music, Latin, drawing, on modern principles to prepare for public school. Abstainer and Dissenter preferred.—Full particulars, photo,
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GOVERNESS.—Young Lady desires re-engagement as resident Governess (in family) to young children. Comfortable home. English, music, French. Experienced. Satisfactory testimonials. Salary £15.

C., 4, Sea View-terrace, Lipson, Plymouth.

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HALF-TERM OR CHRISTMAS. — Mlle. Peytreguet (French), age 20, seeks engagement in school or family (school preferred). Good French. Experienced. References.

ELYSÉE, Clarendon-road, Red-hill.

NO SALARY. — North German Lady, teacher of singing (Lamperti system), music, perfect linguist, wishes board with Gentleman's family in return for two hours' daily instruction.

K., 2, Craven-terrace, Hyde-park.

RESIDENT GOVERNESS required for two Girls, 15 and 13. English, German (conversational), French, music, drawing.—Address, sending copies of testimonials and salary required, Mrs. W. PARKES, Rathline, Temple-road, Rathmines, Dublin.

CHRISTIAN GOVERNESS.—Wanted, a young Lady to teach five little boys. As every member of the family trusts the Lord for everything, including bodily health without doctors or medicine, the children must be trained in the same faith. The Advertiser desires to meet with an earnest Christian, who accepts Divine healing.—State full particulars, with religious denomination and acquirements, to

Mrs. BENTALL, Worthing.

Appointments, Situations, &c., Wanted.

AS SECRETARY or Corresponding Clerk.—Young Man desires situation in town or country. Christian, abstainer. Good references. Interview desired.
W. M. KIRTON, 51, Alexander-road, Hornsey, N.

EXPERIENCED CLERK desires re-engagement as Clerk, Collector, Secretary, or in any similar employment. Industrious and reliable. Excellent references. Salary moderate. Age 33.

S. A., 173, Ramsay-road, Forest-gate, E.

A CHRISTIAN GENTLEMAN, with considerable commercial experience (both town and country), seeks employment as Manager or buyer in Drapery establishment. Highest references. Moderate salary.

Fairholme, Myddleton-road, Bowes-park, N.

COACHMAN. — Mrs. TRITTON highly recommends her Coachman, who is seeking situation on the South Coast, on account of his wife's health. Christian. Abstainer. Ten years' good character.—Bloomfield, Norwood, S.E.

YOUNG MARRIED MAN seeks situation to look after kitchen and flower garden. No objection to cows or horse.

H. B., Canons, Mitcham.

COMMERCIAL CLERK wishes to supplement his salary by any evening occupation compatible with his Christian profession.—CLERICUS MUSICUS, 20, Warlock-road, Harrow-road, W.

A YOUNG MAN, active Christian worker, seeks employment. Has been engaged as Clerk, Book-keeper and Manager of retail branch. Moderate remuneration.—EBENEZER, Box P., 5252, Smith's, 132, Fleet-street, London.

AN EVANGELICAL CLERGYMAN in full orders, having had much experience in pastoral and mission work both at home and in Canada, is ready for work in the Master's Vineyard.—Rev. V. ROWE, 8, Grove-place, Weston-super-Mare, Somerset.

A CLERGYMAN'S DAUGHTER (29) desires engagement as Companion or Parish-worker, or would assist a Lady in any suitable position of Christian usefulness. Domesticated. Experienced in sickness. Bright disposition. Plays organ, piano, harmonium. Comfortable home more valued than high salary. Highest references.

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MRS. C. H. SPURGEON recommends a Lady (54), as Useful Companion; or Cook-Housekeeper. Very domesticated. Excellent references from present situation.—Mrs. RICKETS, 54, Cromwell-avenue, Highgate, N.

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PLACE OF TRUST wanted, or to Drive small business van, or Caretaker. Seven years' reference from present employer. City preferred.

C. M. C., 32, Bull Inn Chambers, Holborn.

A YOUNG LADY, Scotch, well educated, wishes situation as Amanuensis or Companion at home or abroad. Best references.—B. B., c/o R. L. Allan, Tract Depôt, Sauchiehall-street, Glasgow.

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COMPANION.—Wanted, by a young Lady, speaking fluently French, English, and German, a situation as Companion to an invalid or elderly Lady, going abroad for the winter.

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BETA, 27, Leigh-road, South Clifton, Bristol.

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W., c/o Sister Mary, 60, Greek-street, Soho.

AS MAID in quiet family. Good needlewoman. Hairdressing, plain dress-making. Respectable and trustworthy. Good references.
L. M., 6, Wellington-terrace, Hastings.

MISS C. BUXTON can recommend three Girls for Nursery, House, and General Service. Some experience. Ages 15 to 17. Good characters. Eastern Counties preferred.
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AS COMPANION to Christian Lady, invalid or other. Middle-aged Swiss Lady wishes situation. Good correspondent and lecturer. French, German, English, Italian.—Madame MEYLAN, Poste Restante, Bexley-heath, Kent.

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Mrs. X. Y., 63, Pentonville-road, N.

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J. BURRELL, Hoddesdon, Herts.

Appointments, Situations, &c., Vacant.

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MARRIED COUPLE wanted, ages 30 to 40, for work of small house, Norwood. Man, indoor servant, generally useful; wife, good plain cook, housework. Personal characters. Abstainers preferred.—Address first by letter, to H. A., 146, Livingstone-road, Thornton Heath.

BIBLE-WOMAN wanted, for a London Suburban parish. Earnest, devoted Churchwoman. Refined, active, sympathetic. Robust health. Age about 35.—Rev. HENDERSON BURNSIDE, Vicar, St. Saviour's, Forest Gate.

GOVERNESS required, a Christian Lady, not under 22, to take entire charge of little Girl, aged nearly 10.
Mrs. A., Copsley, Outwood, near Redhill, Surrey.

MISS SHARMAN'S HOME. — Wanted, a Kitchen Matron. Christian principles, and knowledge of Institution work indispensable.
SECRETARY, 20, West-square, S.E.

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LADY SUPERINTENDENT. — Wanted at once, for Working Girls' Club, at Oxford, a Lady Superintendent not above 35. Trained worker preferred. Rooms and a small salary given.
Mrs. IMPEY, Kenwick, Oxford.

A LADY SUPERINTENDENT wanted for the Y.W.C.A. Home, Southport. One who has been in the work preferred.
Miss SWIFT, 34, Hawkshead-street.

A GOOD NURSE wanted, early in November, for three children, and to take a baby from the month. Please state wages. Help given.—Mrs. WALLACE, Alyth, Woodside-lane, North Finchley.

NURSE.—Wanted, in a Wesleyan Minister's family, a strong, experienced Nurse, to take charge of four little children.
Mrs. REES, 9, Crescent, Leicester.

EDINBURGH.—Decided Christian person wanted, to take charge of two little girls attending school. Must be accustomed training of children, and good needlewoman. Comfortable home. Two servants kept. State salary.—Mrs. MCDOUGALL, 22, Broughton-place, Edinburgh.

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Mrs. WARREN, 22, Spencer-hill, Wimbledon.

CHRISTIAN WOMAN wanted in business house, to do general housework. Girl kept.—Mrs. WALE, 68, Hampstead-road, London.

DOMESTICATED WOMAN, over 25, to do the work of small business house. Plain cooking. Economical, kind to children. Christian, abstainer. Small salary. Comfortable home.
Mrs. LITTEN, Castle-road, Cardiff.

TRUSTWORTHY NURSE wanted, or Mother's Help. Swiss preferred. Must be active. Good needlewoman. Decided Christian.—Mrs. M., Glenisla, Vermont-road, Upper Norwood, London.

NURSEMAID.—Wanted, a Christian young Person about 18, one who accepts Divine healing preferred, as the children are brought up to trust the Lord for health without medicine.—State full particulars, with religious denomination, to Mrs. BENTALL, Worthing.

A YOUNG WOMAN EVANGELIST wanted, for a Mission worked on the S.A. principle. Must have been in the work.—Apply, stating age, with testimonials,
T. CARLISLE, 24, Park-place, Bramley, Leeds.

PLAIN COOK, also HOUSEMAID, wanted for Boys' Home in Jersey. Abstainers. Relatives not objected to. £20 and £12, medical attendance, all found.—RESIDENT SUPERINTENDENT, Teighmore, Gorey, Jersey.

BRIGHTON. — Wanted at once, GOOD PLAIN COOK for private convalescent Home for Ladies. Kitchenmaid kept. Eight servants in all. Good manager and early riser indispensable.—Apply, stating wages and full particulars, to W. S., 11, College-terrace, Brighton.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 153, Church-street, Paddington-green. Stamp for reply.

SERVANTS SEEKING SITUATION. Miss LOVEJOY offers comfortable home to respectable servants. Lodging 3s. and 3s. 6d. per week. Provisions provided at moderate charges. Established 1881.
32, Sydney-street, Fulham-road, S.W.

A GOOD COOK wanted, in private Gentleman's small family of five, with four maids, gardeners, and coachman. Also a thorough PARLOURMAID wanted. Wages £28 and £22, and all found but beer.
Mrs. H. K., Lansdowne Lodge, West Hill, Putney.

LAUNDRESS WANTED.—Girls' Preventive Home near Manchester. Experienced. Christian. Total abstainer. Age about 30.—Apply by letter only, stating salary required, to G. N. 10, East Bank, Fairfield, Manchester.

GOOD PLAIN COOK wanted, a staid reliable Person (not aged), for quiet family of two. Middle-aged housemaid, willing to learn cooking, might suit.
Miss BUSSELL, 63, Lee-road, Blackheath.

RESPECTABLE GENERAL SERVANT wanted. Good plain cooking. Likewise young Girl to assist in housework.
11, Beresford-road, Highbury New Park.

To Let, Apartments, &c.

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Yours sincerely,

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Superintendent of St. Giles' Christian Mission.

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HELP URGENTLY NEEDED for the support of the 1,600 Destitute and Orphan Children under the Society's care, and to enable the Executive to accept very many deserving cases.

The Clergy are earnestly asked to allow the Society a Share in the Offertories devoted to extra-parochial objects, nearly the whole of the children in the Homes having been accepted on their recommendation.

Contributions will be gratefully acknowledged by

E. DE M. RUDOLF, Secretary.

Offices of the Society, The Church House, Dean's Yard, Westminster, S.W.

Cheques should be crossed "Dimsdales," and made payable to "E. de M. Rudolf."

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MIDNIGHT MEETING MOVEMENT

BY GOD'S BLESSING, the **RESCUE WORK** of this Society continues to make **ADVANCES** in seeking and saving Lost Women, both by **MIDNIGHT MEETINGS** and **MISSION WORK IN THE STREETS.**

Arrangements are being made specially in view of carrying **GLAD TIDINGS OF SALVATION** as far as possible to **EVERY OUTCAST WOMAN** on the **LAST NIGHTS OF THIS YEAR,** coupled with offers of temporal help.

THE COMMITTEE will be glad to enlist voluntary workers, so that the outlying districts of the Metropolis may also be visited, and the Fallen appealed to in the streets to **REPENT AND TURN TO GOD,** especially in such places as **CROYDON, NORWOOD, HOUNSLOW, WANDSWORTH, STRATFORD, WEST HAM, WOOLWICH, GREENWICH, DALSTON, &c.** Volunteers are requested to address by letter, to **JOHN H. LE CHRISTIEN, Organising Superintendent, 8a, Red Lion Square, W.C.**

SPECIAL DONATIONS are earnestly entreated for the work now being carried on, also for the Mission indicated above, which may be sent to **MESSRS. MORGAN & SCOTT,** or to the **SECRETARY,**

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HOMES OF HOPE,

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THE COMMITTEE are very unwilling to press the claims of this Charity, but every day most painful applications are made for admission, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have made a first false step downwards. Very sad tales of suffering and wrong are told by these young women, many of them the orphan daughters of parents who moved in a good position, but were left when young, friendless, and wholly unprovided for. We are quite sure if the readers could witness the distress and anguish in many cases of those who apply, it would give them pleasure to aid us in restoring them to positions of usefulness.

It has scarcely ever happened in the experience of the Committee that the mothers rescued have fallen a second time. We are in urgent need of FUNDS, and any help will be most opportune at the present time.

HENRY THOMPSON, Esq., *Treasurer,* 38, Mincing-lane, E.C.

W. HORNIBROOK, *Secretary,* 17, Bloomsbury-street, Oxford-street, W.C.

NATIONAL PROTESTANT CONGRESS

PORTMAN ROOMS (Large Hall), BAKER-STREET, LONDON, W.

MONDAY EVENING, October 27, at 7 o'clock. TUESDAY and WEDNESDAY, October 28 and 29, at 10.30 a.m., 3 p.m., and 7 p.m

Subjects of vital importance will be discussed by well-known Speakers of all the principal Protestant denominations.

OFFICIAL PROGRAMMES, containing complete List of Subjects and Speakers; MEMBERS 'TICKETS, price 2s. 6d., admitting to Reserved Seats at all Meetings, and FREE TICKETS OF ADMISSION to Unreserved Seats, may be obtained on application at 18, Exeter Hall, Strand, W.C.; May's Advertising Agency, 100, Fleet-street, E.C.; Kensit, 18, Paternoster-row, E.C.; and Hawkins, Baker-street, W.

Donations in aid of the expenses of carrying out the work of the Congress are urgently needed, and will be thankfully received by the Treasurer, or the Honorary Secretaries.

"HOLINESS, without which no man shall see the Lord."—Heb. xii. 14.

EIGHT DAYS' Holiness Convention,

STAR HALL, ANCOATS, MANCHESTER.

November 9 to 16, inclusive.

The following are expected to take part (D.V.):—

Rev. E. W. Moore, M.A. Rev. F. D. Sanford.
Rev. Thomas Cook. Mr. J. G. Govan.
Mr. Reader Harris. Mr. Charles Garnett.
Mrs. J. G. Watson. Miss Cowen.
Miss Isabella Leonard.

Mr. F. W. CROSSLEY will Preside.

ALL CHRISTIANS ARE AFFECTIONATELY INVITED.

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INSTITUTED 1822.

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The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain James Kearney White, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of The Christian.

Please notice exact title of Society as above.

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To enable the Blind to Read the Scriptures, &c., in Moon's Type.

The Committee hereby earnestly appeal for an increase of contributors.—Ralph Tait, Secretary, 31, New Bridge-street, E.C. Bankers: Messrs. Barclay & Co., 54, Lombard-street, E.C.

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BETTS STREET, ST. GEORGE'S, E.

On THURSDAY, October 30, at Half-past Two o'clock,

A SALE OF NEEDLEWORK AND HOSIERY

WILL BE OPENED (D.V.) BY

MISS BEATRICE ALLEN,

Who will afterwards give a SHORT ADDRESS to the Young Women in the Home.

THE REV. C. H. TURNER will Preside.

Tea and Coffee from 4 to 5 o'clock.

THE ANNUAL MEETING

Will be held at **5 o'clock.** The Chair to be taken by

JOSEPH HOWARD, Esq., M.P.

Addresses will be given by PERCY BUNTING, Esq., Miss CHILD, Rev. Preb. HARRY JONES, R. C. MORGAN, Esq., Rev. PETER THOMPSON, and other Friends.

MARY H. STEER.

ABBEY ROAD CHAPEL, ST. JOHN'S WOOD, N.W.

A LECTURE

Will be delivered on THURSDAY, October 30, 1890, on the

Romish Tenets of 'Father Ignatius.'

Proved from his own published volume of Sermons; also from the testimony of SISTER MARY AGNES, O.S.B., in her recently published volume, Rev. W. FRITH, Editor of "Consecration," &c.

THE CHAIR WILL BE TAKEN AT 8 P.M.,

BY GENERAL SIR R. PHAYRE, K.C.B.

Collection at the close for the Monthly Tract Society.

JUST PUBLISHED.

Kathleen Amy Webber.

LITTLE KATHLEEN.

OR,

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CONTENTS.

I. Sunny Days in Paris.
II. Life in Switzerland.
III. Spiritual Awakening.
IV. Service for the Master.
V. Crossing the River.
VI. After-Fruits.

"Our readers will recollect the intensely interesting story of 'Little Kathleen.' Miss Butler has been able to obtain a considerable amount of information; and a sketch of the singularly beautiful life of this young friend of medical missions is published by Messrs. Morgan & Scott. We bespeak for the little book as wide a circulation as possible. It is one of the sweetest testimonies to the grace of God in the heart of a little child which has appeared in these days; and in its cloth edition at 1s. will be an attractive gift to readers, both old and young."—Medical Missions at Home and Abroad, Sept., 1890.

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October 24, 1890.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Samuel Langdon, Wesleyan Missionary, Ceylon.

☞ Our next issue will be a Double Number, price 2d., and will contain "The Christian" Almanack for 1891.

Rev. William Haslam, together with Mrs. Haslam, and Mr. Campbell (who accompanied Rev. G. C. Grubb on his recent tour), are starting to-day (Friday) for India. They expect to be engaged for some six months in mission work amongst the churches, endeavouring especially to stir up believers to personal consecration and service. It is intended to visit Bombay, Jubbulpore, Allahabad, and Calcutta, returning by the North-West Provinces. We wish our friends God-speed in this new effort, and are sure that our readers will heartily respond to their request for remembrance in prayer.

Dr. Barnardo's lengthened absence in Canada has naturally caused a slackening of the public interest in his home organisations. We regret to learn that he has returned to his post in London only to find a depleted exchequer and an over-drawn bank account. This is a trying time of the year for all voluntarily supported charities, and the immense scope of Dr. Barnardo's institutions causes them to suffer accordingly. Such a noble work ought not to lack the heartiest support, and we feel sure it is only necessary to state the need in order to have it supplied. Help rendered now will be worth much more to the institutions than if it were given a couple of months hence.

The Church Parochial Mission Society has done a very wise thing in securing the services, for a year, of Rev. Dr. Harrison, vicar of Lightcliffe, Halifax, to carry on the special work of evidential missions. All who heard or read his remarkable address at the recent Roxeth Conference of Missioners will recognise his unique fitness for the work of commending the Gospel of Jesus Christ to those who are the prey of intellectual doubts or questionings. We anticipate much blessing on Dr. Harrison's labours, and warmly commend him to the Christian communities up and down the land. Applications for his services should be made without delay to Rev. H. Muir, secretary, Church Parochial Missionary Society, 7, Adam-street, Adelphi, London.

There was the utmost force in the conclusion urged by Principal Cave at the Manchester meeting of the Evangelical Alliance, that the burden of proof lies on those who deny the Mosaic authorship of the Books of the Law. Concessions to the so-called "higher criticism," and the too ready acceptance of objections which eschew definite statements, are betraying the cause of God. Both in science and Biblical criticism an exaggerated estimate of the opinions of scholars, supposed to be learned, has been one of the greatest mistakes of these recent years, and such confidence has been proved to be altogether misplaced.

After a period of somewhat trying suspense, the Westminster Congregational Church have received from Rev. John McNeill, of Regent-square, a negative response to its renewed invitation that he should become their pastor. The reason given by Mr. McNeill, we understand, is that he is not prepared to throw off his allegiance to the Presbyterian body and turn Congregationalist, which would be necessary from the terms of the trust-deed. At a meeting of his own congregation at Regent-square on Friday evening, an earnest desire was expressed to co-operate with Mr. McNeill in utilising as far as possible his peculiar gifts for presenting the Gospel to the masses. The meeting resolved that he should be set free on Sabbath evenings to conduct evangelistic services in London as the way may open up. This arrangement seems to be one that will meet the demands of the case, and we trust it will be loyally observed.

In the late meetings of the Congregational Union we notice that one of the most successful was in connection with Young People's Guilds. We rejoice in any effort to attract young people into closer relations with the professing Church, and to interest them in all that is healthy and earnest in the corporate life of a Christian community. And yet we are not wholly satisfied with this Guild movement. We recognise that one branch is devoted to direct spiritual improvement; but we feel that this may be neutralised by the other three branches, one of which, if we mistake not, is devoted to the cultivation of amusement and recreation. Now, of course, we all need recreation. There is no sin, but the contrary, in the pastimes which relieve us, and especially the young, from the strain of severe work. But we gravely question whether it is the province of the Church to provide this relaxation. And we fear that the constitution of a branch of a society, with the distinct purpose of providing it, may introduce a very harmful element into church life, counteracting the better influences which the Guilds might otherwise exert.

Last Sunday was the day of universal prayer on behalf of Sunday-schools. It is well that the claims of the young upon the sympathy and solicitude of Christian people should be periodically enforced, as they were from many pulpits last Lord's Day. It is impossible adequately to estimate the importance of bringing Christian influence to bear upon the young. "In the days of youth, ere the evil days come," is above all the time to begin the service of God. Let this fact be duly appreciated, and the ministry of our juvenile population will be pursued with increased vigour by many who have not as yet realised the blessedness of labour in this direction.

The National Protestant Congress, which will meet on Monday, Tuesday, and Wednesday, next week, in Portman Rooms, Baker-street, W., should witness a goodly coming together of Protestants of all evangelical denominations. Rome is ever busy sowing the seeds of superstition and tyranny; she aims at bringing mankind into submission by the assertion of sacerdotal claims. As Popery succeeds, liberty of conscience is imperilled; and wherever Popery has sway there is spiritual despotism, and much that is very degrading besides. We trust the Congress will stimulate co-operation among Protestants in face of a common foe. The speakers at the several sessions represent various denominations, and the subjects are devotional as well as practical. Tickets of admission may be had from the hon. secretaries, 18, Exeter Hall, Strand, W.C.

In a letter to *The Times* of Tuesday last, Mr. H. M. Stanley expressed astonishment that only £2300 has as yet been contributed out of the £5000 needed for a missionary steamer on the Victoria Nyanza. He points out that the missions at work on the Congo, Lake Tanganyika, and Lake Nyassa are well equipped in the matter of steam power, and it is a great pity that the Church Missionary Society should not have this valuable aid in their evangelising work at Uganda. Surely some of the wealthy friends of the C.M.S. will hasten to provide the £2700 still needed for the purchase of the missionary steamer.

The subject of the persecution of the Jews in Russia has been frequently alluded to in these columns, but at least an earnest hope may now be expressed that the Commission which is announced to have been appointed to inquire into the subject may result in some real amelioration of their condition. But the repeated failures of numerous former Commissions—notably that of Count Pahlen in 1883, whose report was favourable to the Jews, and was (perhaps for that very reason) set aside—do not justify any sanguine expectations. So far as may be judged from its recent policy, the desire of the Russian Government is to increase rather than to lighten the existing grievous disabilities, which, it is stated, "attack the Jew's moral and material well-being; which not only cloud his public life, but penetrate into the most intimate recesses of his private life." For an exhaustive and lucid treatise on this subject in its various aspects, we commend to our readers the two articles, entitled, "The Jews in Russia," which appeared in *The Times* of October 9 and 13.

From the latter we quote the following passage:—

> It has been estimated that of the five millions of Russian Jews, two millions will, if these decrees are carried out, be deprived of their means of living and thrown upon the charity and hospitality of the other three.... These Russian edicts, if they are carried out, will cost Russia something like a million of Jewish lives, which will not even be spent elsewhere for the benefit of other nations, but will be miserably trampled to extinction in the fetid filth of the over-crowded Ghetto. We hear, we write, we repeat these things. We do not realise or, in truth, believe them. They are incredible of a Government which takes rank among the six Great Powers of Europe.

We are glad to observe that several appeals in London against the justices' decisions not to renew licences, in cases where brewers and brewing companies were the real owners, have been dismissed. The decision is of vital interest to temperance reformers, and certainly marks a decided step in advance. In Wales, too, during the past few days, similar decisions have been given, and, what is no less important, in several cases licences have been refused on the ground of the public-houses not being required, and no question whatever of compensation has been entertained. If licensing justices would only make up their minds to apply the existing laws firmly, there would, perhaps, be little need to agitate for more sweeping prospective measures. A licensing magistrate lately wrote to *The Times* to say that, if renewals were refused in all cases where there had been a breach of the regulations, it would amount very often to a sweeping reduction in the number of licences.

It is stated in *Nature Notes*, on the authority of Mrs. Knight, of All Saints' Vicarage, Derby, that the bright red birds worn in ladies' hats are prepared in France, and that in order to preserve the feathers in the best possible condition the birds are killed in a horribly cruel way, being put in a cool oven, which is gradually heated till they are dead. No wonder Mrs. Brightwen says, commenting upon this, "If this account can be corroborated, we cannot think that anyone worthy of the name of woman would degrade herself by wearing ornaments procured in so horrible a manner." We much regret to notice the renewal of this cruel fashion for the coming season.

The chairman of the recent annual Conference of the North-Western Poor Law Division was able to announce a considerable reduction in the number of paupers, the figures on January 1 last being 24,000 less than in the previous January. When it is considered that there are still 793,000 paupers in the country, little room is left, however, for congratulation. No allusion seems to have been made to the fact that fully three-fourths of English pauperism is the direct or indirect effect of drunkenness, and that not a few of the lunacy cases may be traced to the same cause. Remove this *root* of the evil by diminishing the drinking facilities, and in another generation half the workhouses and asylums would be empty. And as to the vagrants, who for the most part belong to the idle and worthless class, they should be subjected to penal discipline, and be made to understand that if they will not work voluntarily they must do so under compulsion.

It was also stated at the Conference that there are two hundred and forty-one thousand children under sixteen in receipt of relief. Mr. Hibbert expressed the opinion that the greatest hope for improvement lay among these, and urged that they should be so educated that they should not become paupers when they grew up. We cannot, however, entirely agree with him when among the means to such a desirable end he enumerates workhouse and district schools. The whole atmosphere of the former is pauperising, and although the latter are a great improvement, they also are open to the objection that in them the schoolfellows with whom the destitute children are brought into daily contact are the precociously vicious offspring of vicious and idle parents. It is rather by finding foster-parents for the children among people of their own class, and thus surrounding them with home influence and home restraints, that the entail of pauperism may be effectually cut off. Let those who would understand this question read the chapter on "The Orphan's Wrong" in Mr. Peek's excellent book, "Social Wreckage."

"Several years ago," says an article in *The Christian Union* of October 3, "the journeymen bakers of New York wrote courteously to five hundred city ministers of religion praying for their sympathy and help in reduction of their hours of Sunday labour. Painful to record, only six of these ministers vouchsafed a reply. The fact is noted to emphasise the change that has come over ecclesiastical opinion. Now the orthodox denominations in New York are forming influential committees, which are turning a practical attention to questions of labour, the aspirations of wage-earners, and the responsibilities of wealth." The movement is waxing powerful; so long as it enforces Bible principles, it will be preserved from dangerous issues, will go far to break down the prejudices of the people against the churches, and will prove hopeful as a sign of the period.

"In Darkest England."

None of the operations of the Salvation Army have received more general sympathy than the Slum and Rescue work; and this sympathy has been well deserved. When, therefore, we are told that in the stupendous scheme set forth in his new book, "In Darkest England and the Way Out," General Booth "does not propose to do anything on a large scale which he has not already proved his ability to perform by practical experiment upon a small scale," we can only desire with all our hearts that his benevolent undertaking may achieve complete and permanent success.

The condition of the 3,000,000 of our population, who, through ignorance and vice, drink and crime, helplessness and oppression, have become the "sunken tenth" which General Booth aspires to help, is a disgrace to civilisation; and when a man comes forward with a comprehensive and detailed plan, even those who think they see instability in its foundation, and defects in its superstructure, may well heed the counsel of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The million of money required is one of the smallest of the real difficulties. That would be contributed in an hour if the conscience of the Church of Christ were aroused, and its judgment convinced that this man, and this method, are God's appointed agency.

On one subject, however, we would utter an earnest note of warning. Let not a shilling contributed to this scheme be permitted to lessen the subscription to agencies which are already in the field, doing this very work on a smaller scale, with proved efficiency; and it certainly is not desirable, even if it were possible, that all these should be swallowed up in one great organisation.

We are not a little surprised at General Booth's "notable declaration" that

> These starving, hungry crowds will not be saved in their present circumstances. All the clergymen, home missionaries, tract distributors, sick visitors, and everyone else who cares about the salvation of the poor, may make up their minds as to that. If these people are to believe in Jesus Christ, become the servants of God, and escape the miseries of the wrath to come, they must be helped out of their present social miseries. They must be put into a position in which they can work and eat, and have a decent room to live and sleep in, and see something before them besides a long, weary, monotonous, grinding round of toil and anxious care, with nothing at the further end but the hospital or the Union. If the Christian workers will join hands to effect this change it will be accomplished, and the people will rise up and bless them, and be saved; if they will not, the people will curse them and perish.

If the Salvation Army has proved anything, it has proved the fallacy of this assertion, for some of the most effective stories with which *The War Cry* has resounded have been the conversion to God of men and women out of these very conditions; and one of its leading principles in its early days was that the blood of Christ and the fire of the Holy Ghost were God's sufficient weapons to destroy the works of the devil. The assertion now of the necessity of lifting men out of their submerged condition, in order to prepare them for the Gospel, is a new departure, and appears to us to be one of the most significant and least hopeful features of the scheme.

This is, in part, explained by the General's acknowledgment of "valuable literary help from a friend of the poor, who, though not in any way connected with the Salvation Army, has the deepest sympathy with its aims, and is to a large extent in harmony with its principles."

Who this friend is may be gathered from the lengthy article in the current *Review of Reviews*, in which we are pained and shocked to find the following passage:—"Eighteen millions may be regarded as the cash value of the endowment erected by the Salvation Army out of nothing in twenty-five years. A tolerably substantial miracle this, compared with which that of the loaves and fishes was but a small affair"!!

In "In Darkest England" the voice is the voice of General Booth, but the hands are the hands of Mr. Stead. We greatly admire the benevolence of Mr. Stead, but we fear, and feel, that his preponderating influence is leading the originator of the Salvation Army away from the principles on which that movement was based.

Nevertheless, we shall rejoice to find, in the progress of the movement, that all our fears are falsified, and to see this magnificent conception realised in the salvation of the down-trodden host, in spirit, and soul, and body.

REV. J. IRELAND JONES, the veteran C.M.S. missionary, sails next Saturday, in the s.s. *Clan Macarthur*, on his return to Ceylon. Our readers will, we are sure, respond to his request to be remembered in prayer during the voyage, and when he and Mrs. Ireland Jones re-enter on their work.

A FAREWELL MEETING to Miss Agnes M. Henderson, M.D., Aberdeen, daughter of Mr. William Henderson, of Devanha, ex-Lord Provost of the city, was held last week of the Ladies' Asaociation of the Free Church for Female Education in India and Africa. Miss Henderson goes to Nagpore, in the capacity of medical missionary, proceeding first to Bombay, there to learn the language, and to acquire some knowledge of Indian diseases.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE WORD MADE FLESH.—John i. 14.

"The Word *became* Flesh," thus the Revised Version better renders the original. But what a profound mystery these words cover!

Open the golden compasses of thought to measure, if it be possible, the distance between these two extremes, *the Word*, and *flesh*. The Word, the Eternal and Ever Blessed Son of God; the fellow of Jehovah; able to utter God because Himself God; through whom all things were made. Flesh, a frail and transitory fabric woven from the dust, and destined to return to dust; limited to time and space; comprehending, as it does so evidently, not only the human body, but the entire human nature of which the flesh is the outward and visible embodiment. What verb shall unite extremes so infinitely removed? What link is there for these two?

The Word *made* flesh? It is true, but not enough.

The Word *was wroth with* flesh! So it might have been, but this is not the knot of union.

The Word *pitied* flesh! That had been marvellous, but also insufficient.

The Word *clothed Himself with* flesh! Even that were inadequate, for in that case He would only have borrowed a temporary disguise, which He might as easily have thrown off, and there had been no entire oneness.

No! The Word became Flesh. He was the same Divine Being as before. He kept his place in the bosom of the Father during his earthly life (iii. 13). He who was confined to time and space, was identical with Him whose Being is beyond either. There was no break or cessation in the essential Oneness of his personality, before or after his holy incarnation. But, as far as we can understand it, though in the essence of his Being He underwent no change, yet He voluntarily gave up the Divine mode of existence, that He might assume the human mode of existence, and might bear it with Him through death and resurrection to invest it ultimately with the Divine glory that He had with the Father before the worlds were made (xvii. 5).

Note, for a moment longer, that word *flesh*.—It seems to have been carefully selected, to show that the nature of the Lord Jesus gathers into itself all the different traits and attributes of our many-sided nature, sin excepted. If we had been told that the Word became a man, it would have seemed as if men only could have perfect sympathy with Him, or that his nature contained only the elements of manhood. But, since the word *flesh* is used, we feel that not one sex but both, not one age but all, not one race but the entire human family, may find its characteristic properties in his lovely glorious Being. No one form of human life has an exclusive right to Him. All forms of life find their counterpart in Him. All rays of colour blend their hues in the white light of his nature. All sides of love, like the double optics of a stereoscope, do but set forth that one infinite love which fills his heart.

"Christ gathers up in Himself the ideal virtues of man and woman, of boyhood and girlhood, of age and iddle life," of European and Asiatic. All that is most noble and strong in men, all that is most graceful and tender in women, all that is most winsome and engaging in little children, all that is lovely in any one, is to be found in our dear Lord, in whom is neither Jew nor Greek, neither bond nor free, neither male nor female, but Christ is all and in all (Gal. iii. 28; Col. iii. 11).

This distinguishes Christianity from all religions beside. They are tribal, topical, limited in their range to the people among whom they have originated. Take Mohammedanism, for instance. It no doubt has some grains of precious truth, as, for instance, the unity of God; but it can never become a world-wide religion, because there are large portions of our common human nature which can find no counterpart or representation in the character or teachings of Mohammed. To use the expression of another, "the mosaic of humanity is not totalised in him."

But Christ touches man at every point, man as man, through every grade and variety of manhood. There is no note in the great organ of our humanity, with the exception of the jarring discord of sin, which does not, when it is struck, awaken a sympathetic vibration in the mighty range and scope of the Being of Christ.

This is the secret of that wonderful fascination which Jesus has for men. We feel that He can understand us. "He is touched with the feeling of our infirmities." "He is made in all things like unto his brethren." And, as we shall see in a moment, every man can find in Christ the complement of his nature, the supply of his deficiencies, the fulness for his need.

Dwelt Among Us.—*Tabernacled* is the better word. What is there here but an allusion to the wanderings of the desert, during which Jehovah dwelt in a tent or tabernacle, a pilgrim like the rest! Listen to his own words: "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (2 Sam. vii. 6).

All that was a symbol of eternal realities. The Tabernacle was a material representation of the great truth of the Incarnation. It was made after the pattern of the nature of our Lord, which, as the sublime antitype, was eternally present to the mind and thought of God. Well then might Jesus speak in the same breath of the temple and of his body (ii. 21). And well may the Holy Ghost here use the same comparison.

We are the pilgrim host. Our bodies are but frail, shifting tabernacles, to be as easily dissolved as a tent is struck (2 Cor. v. 1), and amidst us has been reared the true Tabernacle, which God has pitched and not man; and through which the Shekinah has shone, kindling the frail curtains of mortal flesh with dazzling radiance on its passage through their folds in waves of glowing glory.

There were times when the light that shone in the most holy place could not be confined there, but issued forth, and flooded the entire structure so that the multitudes without could discern its splendour. And so in the earthly life of our blessed Lord there were moments when the glory of the Only-Begotten of the Father broke through the limitations which He had assumed, and bathed his mortal body in transcendent light and beauty. Such a season was the Transfiguration, when even his garments became white as the light. Then were the Apostles "eye-witnesses of his majesty." Then did they behold his glory, "the glory as of the Only-Begotten of the Father."

We beheld his Glory.—It is as if he said, "There can be no mistake. The Lord was no mere appearance, or phantom, or vision of the imagination. My eyes are dimming now, but once they were bright and keen, and could not have been deceived. My head is white with the snows of many winters, but it often lay on his bosom. I can easily recall the accents of his voice, often have I felt the clasp of his hand. And if there is one day I remember above others, it is that in which He challenged us to behold his hands and his feet, and assure ourselves that it was not a spirit, but Himself. 'We have not followed cunningly devised fables;' and we could not have been mistaken as to the glory, which could not be hid, and which betrayed his divine power and Godhead."

Full of Grace and Truth.—Grace is mentioned three times in this paragraph, and it is the fitting climax to the golden series of revelations. The keynote of Nature was Order; of History, was Justice: of Conscience, was Righteousness; of Jewish revelation, as summed up in the name of Moses, was Law. But the keynote of the Incarnation was Grace—the unmerited love of God—which made itself of no reputation and took up the nature of man.

God's glory is his grace. When Moses desired to behold his glory, this was the reply wafted back into his soul: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious. . . ."

But it is grace allied with truth.—He is a just God and a Saviour. There is a bridal between his righteousness and his mercy Deep down in the solid granite of everlasting truth are laid the foundations of the Temple, of which the doors stand ever open to welcome the *whosoever* of mankind. Who would wish it otherwise? Who would care for a love which contravened the most elementary conceptions of justice in our hearts, and which might one day have to yield to inevitable scruple and compunction?

Of his Fulness have all we received.—The *all we* cannot only mean Himself and his fellow disciples who had seen the Lord, but all the believers of that early age, to whom He wrote, scattered in different places, and removed by sixty years from the death of Christ; and not them alone, but all who by faith have become one with Him by a living faith.

The Apostle sheds an exquisite light on these words when he says, "It pleased the Father that in Him should all fulness dwell. In Him dwelleth all the fulness of the Godhead bodily. And in Him ye are made full" (Col. i. 19, ii. 9, 10).

God longs for us to live full lives, and that we may He has put all his glorious resources into the nature of the Man Christ Jesus, so making them accessible and putting them within the reach of the weakest and sinfullest of his children. Thus does the channel of the Nile bring water which is generated in the mountains of South Africa, within reach of the Egyptian peasants, whose gardens are situated on the edge of the burning sands.

Why then are we so content with poverty and emptiness? Let us receive out of his fulness. It is throbbing like an ocean against the walls of our hearts continually, let us open to let it in, that it may cover the long unsightly reaches of ooze and sand.

Let us ask the Holy Spirit to teach us the blessed habit of taking what we need from hour to hour. The uplifted eye of faith will at any moment cause a tide of his fulness to flow in, enriching, strengthening, and blessing the soul.

Grace for Grace.—Wave on wave. It is a mistake to rest on past or present experiences, eking them out with jealous care, lest they should run short. The best means of getting more grace is to use the grace we have got. It is the law of all life, especially of spiritual life: "To him that hath shall more be given, and he shall have abundantly."

We may not always perceive the flow of the golden oil of grace from its Divine reservoir. We may not be always sensible of the Divine communications. But if we claim them by a naked faith, and if we live up to the limits of what we have got, so as to be very spendthrifts of our spiritual revenues, there will be no limit to the blessed stores with which we shall become enriched for ever.

HOME OF INDUSTRY WORKERS.

At the monthly gathering of Christian workers last week at the Home of Industry, Mr. Broomhall, of the China Inland Mission, presided. He mentioned the desire to send out 1,000 missionaries the coming year. Even if this number were sent, there would then be only one missionary to 80,000 people.

Mr. Mitchell, of the Wesleyan Methodist Mission, gave a practical exposition of John xiv. 12.

Mr. Marcus Wood said he had been labouring in China for seven and a half years, and the Lord has blessed him and his wife in a remarkable way. For the last two years he had given his time to helping young men to learn the language. He dwelt on the deep need for more workers in China. In one province there are twelve millions of people and nine workers to preach the Gospel.

Miss Gage Brown, who has been working two years at a village three miles from Nazareth, and has come home for a time because of health, gave an interesting account of work. She told how the Lord had blessed them in healing the people's bodies, and enabled them to tell of the greater sickness of the soul and of the great Healer. There are schools for the children and meetings in different houses.

Mr. Piggott, of the China Inland Mission, told an interesting story of a blind man brought to Christ, who, in spite of persecution from relatives, witnessed for Him. Mrs. Hudson Taylor, who leaves in a fortnight for China, said it was nearly nine years since she last came home, and now the way seemed clear and plain for her to go again. She asked prayer for herself and for Mr. Taylor, who is on his way from Australia to China. Miss Turner, who is sailing again in a few weeks for China, gave an interesting account of how she was led to the Mission field, and how she had been blessed there; she, too, pleaded for more workers.

Mrs. Merry introduced a young man from Canada (one of the former boys), accepted for China by the American branch of the C.I.M. She asked prayer that many of the Christian lads might be led to offer themselves for the foreign field. Mrs. Merry asked all to join in praise for the safe arrival of Miss Macpherson on the other side.

Protestant Notes.

The Bishop of Lincoln will re-open the church of St. Saviour's, Leeds, on Monday next. This church has had a remarkable history. It is nearly fifty years since it was built, at the expense of the late Dr. Pusey, who placed the following petition over the west door: "Ye who enter this holy place, pray for the sinner who built it." The Bishop of Ripon thought this inscription objectionable, on the ground that, when the founder died, it would become a request to pray for his soul; but his lordship at length gave way to the wishes of the promoters, and consecrated the church, without requiring the removal of the petition. Since then St. Saviour's, Leeds, has become a recruiting ground for Rome, to which communion several of its clergy have, from time to time, seceded. One interesting fact, not generally known, remains to be recorded. One of the vicars of St. Saviour's was a Mr. Knott, who was trusted so much by the Tractarians that he became Father Confessor to Dr. Pusey himself. In that capacity he became familiar with the inmost plans of the leaders of his party; but eventually he resigned his living, became a truly converted man, and one of the most outspoken Protestants in the Church of England. He laboured in India until his death, and never ceased to protest with all his powers against the Romanising work carried on in the Church of England. A few months since, the late Canon Liddon applied, as biographer of Dr. Pusey, for particulars of the later career of Mr. Knott. These were fully supplied to him by a faithful Protestant lady, who knew the ex-Father Confessor in India; but there is reason to fear that the true story of Mr. Knott's conversion to Protestantism will not find a place in the forthcoming "Life of Dr. Pusey."

We observe that the Archdeacon of London is advertised to preach this week in All Souls', Clapton-park, on behalf of the Ritualistic "Church of England Working Men's Society." Can the Archdeacon be aware that the Society for which he will plead has always been notorious for its defence of the most advanced law-breakers in the Church of England; and that it has circulated a considerable amount of literature of a distinctly Romish type?

The Ritualistic "Guild of All Souls'" is preparing for its great anniversary, known in the Church of Rome as "All Souls' Day." It will then cause to be offered up in hundreds of churches both Vespers and Masses for the Dead, and is prepared to supply to purchasers "The Office of the Dead," according to "both Roman and Sarum use." The wonder is that the Bishops do not step in and inhibit all such services. They could do so if they liked. On Monday, November 10, the Confraternity of the Blessed Sacrament will cause to be offered up in hundreds of churches, Masses for the Dead, on behalf of its deceased members. A special Solemn Requiem Mass will, in connection with this Confraternity, be offered on that day at 11 a.m. —unless the Bishop of London forbids it, as he should—in the Church of St. Mary Magdalene, Munster-square, N.W. The English Church Union also has an annual Requiem Mass, but the date has not yet been announced. Here we have additional proof, if such were needed, of the existence of a Romanising party in the Church of England.

The great interest aroused in England by the exposure of the cruelties practised in a Naples convent affords a suitable opportunity for calling attention to certain evils already existing in ritualistic convents here in England. Miss Povey's recent book on "Nunnery Life in the Church of England" has startled and horrified many persons, who little dreamt that such evils as are there exposed could possibly exist in the present day. About thirty years since, one of Dr. Pusey's Sisters of Mercy wrote a powerful exposure of cruelties practised before her eyes in convents connected with Dr. Pusey and Miss Sellon. The book bore the title of "Sisterhoods in the Church of England," and its authoress was Miss Margaret Goodman. It was never answered by the Ritualists, and is now, unfortunately, out of print.

It is sometimes said that Ritualistic Sisters of Mercy may leave their convents at once, if they feel aggrieved with their treatment. To this plea Miss Goodman's reply is simply crushing:—"I know," she writes, "several Sisters who have spent every penny of their capital, and Dr. Pusey knows them better than I do. Without money, without friends, without clothes (Sisters who persist in leaving Miss Sellon's are sent forth in Sister's garb, and they are instructed to send everything back as soon as they can clothe themselves), without an idea which way to look for occupation, what is a Sister to do who leaves a nunnery?" (p. 113).

A Roman Catholic contemporary makes a piteous appeal for funds for the building of a chapel at High Wycombe, which little town is described by the priest who makes the appeal as being so benighted and bigoted that he has been unable, after a year's labour, to "light the torch of faith" in it. Perhaps if the matter were looked into it would be found that much of the Roman Catholic chapel building in England is as little needed as it would seem to be at High Wycombe.

A correspondence has taken place between Mr. L. F. S. Maberly, of Dublin, and Lord Plunket regarding the use of the "Postal Manual" and "The Practical Christian," well-known Ritualistic works on the Confessional, which, Mr. Maberly says, are being secretly introduced into Protestant families in Dublin. The Archbishop has replied to the effect that he has no power to interfere in the matter.

HOME LIGHT.*

I desire from my heart that the years as they glide,
All majestically on in their heaven-planned way;
May be bearing thee forward, with Christ as thy Guide
To the bright, sunny home in the regions of day!
Should thy sky be unclouded, thy heart full of praise;
And should all things around thee be brilliantly fair;
Oh, may nothing obscure from thy vision, the rays
Of God's Home Light that shines for thee brightly up there!

Or should life's busy wheel rob thee nightly of rest;
And the burdens of others lie heavy on thee;
May'st thou always remember the Father knows best,
Who ordaineth with forethought the burdens that be,
Just in order that weary ones, saddened and lone,
Overburdened with sorrow, temptation, and care;
Should behold what by faith will for trials atone,
In the Home Light that shines for the weary up there.

Or should dear ones be called from thy circle away,
And should others their places endeavour to fill;
Should the landscape, once sunny, be clouded and grey,
And the birds, which most cheerily warbled, be still;
Should the things that were fresh become faded and old,
And the faces once young become wrinkled with care;
Then I pray that thou may'st for thy comfort behold
Still the Home Light that shines for God's sad ones up there!

And when earth from thy gaze is receding from view,
When the shadows have lengthened, and night is at hand;
Then I would that thy Saviour should carry thee through
The dark valley Himself, to the heavenly land,
May his arms everlasting be under thee then,
May his heart of compassion thy weariness share!
And by faith may'st thou see the soft radiance again
Of the Home Light of welcome that waits thee up there.

Charlotte Murray.

* This poem may be had in the form of an illustrated fancy booklet, exquisitely produced, and forming one of the daintiest little presents that we have seen of late. Price 1s. *Meissner & Buch*, 121, *Bunhill-row, E.C.*

THE AGED BLIND.—The Homes in Hanley-road, Crouch-hill, have for ten years sheltered some of the aged Christians, male and female, who have become blind after years of labour in business or service. The present number of inmates is sixty-eight. The men's portion is filled up, but there are vacancies for four women. Of the present inmates, fourteen are over eighty years of age, and thirty are over seventy years; and most of the remainder are over sixty. The committee are anxious to clear off a debt of rather more than £1500; and the annual sale of work, fixed for 28th and 29th inst., is to be opened by Mrs. Barnardo. For the first time in the history of the Homes for eleven years, Rev. Henry Bright, the founder, unhappily finds himself unable to meet the tradesmen's bills. The report records deepened obligation to God, and describes the triumphant deaths of some who have enjoyed the spiritual and material ministry of the Homes.

The Evangelical Alliance.

Conference at Manchester.

The forty-fourth annual British Conference of this excellent organisation was held last week at Manchester. It can scarcely be said that Cottonopolis rose to the height of the occasion. Whether the people of this city were too busy at their money-making and pleasure-seeking; whether there was some defect in the local arrangements; or whether the cause of Christian union in Manchester is in low water, we are unable to say. At any rate, the attendances were miserably meagre for such a great centre of population. The addresses were, on the whole, fresh and practical—in some cases exceptionally so—though the empty benches seemed now and then to dispirit the speakers, which was no great wonder. All the meetings were held in the Central Hall in Oldham-street, the centre of operations of the Manchester Wesleyan Forward Movement.

In the regretted absence of Lord Polwarth, the president of the Alliance, the chair at the meeting of welcome on Tuesday evening was filled by Mr. Isaac Hoyle, M.P., who spoke in very commendatory terms of the aim and operations of the Alliance. On behalf of the Manchester Committee, Prebendary Macdonald delivered the usual address of welcome to the visitors. In his remarks there was embodied an earnest protest against the intellectually speculative tendencies of the time that lead so many in the direction of unbelief; and also against the spirit of secularism that is creeping into and deteriorating the life of the Christian Churches in our land. The absorption of so many of the seniors in business affairs, and of the younger people in so-called recreation, are hindrances to the progress of spiritual life. The Alliance does good service in seeking to unite evangelical Christians of all names in conserving the truth and seeking to diffuse it among the various communities.

Some fraternal words having been spoken by way of reply by Colonel Malcolm, of Burnfoot, a very interesting retrospective address followed from Principal Cairns, of Edinburgh. The learned Professor told in brief and from personal recollection some of the circumstances relating to the origin and early work of the Alliance. He next described, also from his own knowledge, the special features of the international conferences at London (1851), Copenhagen (1854), Paris (1855), Berlin (1857), and Geneva (1861). With respect to the Berlin gathering, he gave the interesting information that it was under the direct patronage of Frederick William IV. King of Prussia. His son William (who became first Emperor of Germany) was also present, and was much interested in the proceedings. The Geneva Conference was memorable because of an evangelistic address by M. de Pressensé, whose serious affection of the throat has, for the present at least, hushed his voice in public testimony. These Continental conferences, as well as the great conference in New York, have been important object-lessons to the world of the real unity of all evangelical believers.

Mr. Lethaby, of Kerak, interested the company much by his little account of the special difficulties of Christian work in Moab. He expressed great thankfulness at being outside the rule of the Turk which is nothing but an "organised robbery."

GOD'S CALL TO HIS CHURCH

was the subject of a very rousing address on Wednesday forenoon, from Rev. Dr. D. McEwen, of Clapham. The Church in every age, he said, has had its special characteristics, and its special responsibilities towards the world; and God's call has ever been "Awake, awake, put on thy strength." It is apt to slumber, to become insensible to its dangers, and to forget its strength; and this is true of the Church in our own day, notwithstanding much outward and seeming activity. We see this in the taunt of the Church's enemies that the pulpit is losing its power, and the Bible its authority. We see it in the assaults of unbelief, in the inroads of worldliness, in the social unrest, and in the gigantic evils that afflict humanity. What need there is for the Church to hear God's call to wakefulness, and to the putting on of her full strength.

The special work of the Christian Church to-day is the immediate evangelisation of the whole world. Conversion, whether of the few or the many, is the work of God Himself; but it is committed to the Church to take the Gospel message to every creature; and the time has come, in the providence of God, when this ought to be done, not in a halting tentative way, but by sweeping measures. Through the march of discovery, the progress of international commerce, and the translation of the Scriptures, the speedy evangelisation of the human race has come within the region of practical Christian politics. Dr. McEwan declared his belief that the devotion of 50,000 workers and the expenditure of fifteen millions sterling annually, for ten years, would secure the carrying of the Gospel to every creature on the habitable globe. This outlay of men and means would not be thought a great thing in any international war; why should not the Churches of Christ combine to bring it about? If the Church will break up her encampment and go forward, God's guiding cloud will move on, and lead the way, so that no Red Sea, or Jordan, or Jericho, of difficulty can come in to prevent the victory.

THE PRACTICAL RESOLUTIONS

of the Alliance which are read and enforced at every yearly gathering were on this occasion presented by Rev. G. Stringer Rowe. These resolutions deal with the practical attitude that ought to be taken up in the mutual behaviour of Christian believers, and they exhort to the cultivation of charity, forbearance, the avoidance of sectarian jealousies, strifes, and the like. Mr. Rowe, in enforcing these points, said that a more generally aggressive spirit in all the Churches would produce greater agreement among them. It is often found in foreign mission fields that the standing face to face with a common foe makes the workers of different names quite forget their denominational distinctions, and produces a true oneness of heart. The home Churches are inclined to spend too much time and energy on themselves, instead of on the surrounding evil, and so the party-walls grow high. Indifferentism is in many cases cursing and enfeebling the Churches of the present day. Let all *go forth* to seek and to save the lost, and we shall not hear much of uncharity or division.

Pressure on our space prevents our giving the detailed

ABSTRACT OF THE REPORT

of the Alliance for the past year, read by General Field, one of the secretaries; it was on the whole a most encouraging retrospect. Five hundred members have been added to the roll, and deputations have visited many important provincial centres. The Irish branch of the Alliance has been active, and has secured the services of Rev. Thomas Connelan. The Week of Prayer promoted by the Alliance now extends from Greenland in the north to Terra del Fuego in the south, and its last observance in many parts of the East resulted in marked revivals of true religion. Reference was made to the outbreak of Romish intolerance in Spain, which was stopped by the authorities through the intervention of the Alliance. The state of religious liberty in Russia is receiving anxious attention, and the Alliance are prepared to take action as soon as there is any prospect of successful intervention. Much interest is being felt in Italy at the projected conference in Florence next April, arranged for by Mr. Arnold during a visit to that land. The King of Italy has given expression to an interest in the movement, and it is hoped that the cause of evangelical religion and Christian unity will be much advanced through the gathering. It was also stated in the report that the King of Corea is now favourable to mission work, and the country is open to the Gospel.

On Wednesday afternoon an address upon

CONFORMITY AND SEPARATION

was given by Rev. W. G. Halse, of Bridlington Quay. Avoiding dogmatic and specific statement of what the Christian is to avoid, he laid down the Biblical principle that there must be a renunciation of all that would militate against righteousness, peace, and joy in the Holy Ghost. The new birth brings with it new tastes and desires, and if we are inbreathed by the Spirit of God we shall be independent of our worldly environment, however unfavourable that may be. The danger in these days comes from both sides; the Church seeks conformity to the world, and the world is not averse to a certain measure of conformity to the professing Church; thus the line of demarcation is lost. If Christians were more like their Master, the world would not look so favourably on them, probably they would be despised and rejected as He was. We must renounce whatever hinders our real and constant fellowship with God. The speaker uttered a faithful word of protest against the adoption of worldly methods in connection with the support of Christian work, and in this he was earnestly seconded by Rev. E. N. Thwaites, of Salisbury, in the course of a subsequent brief discussion.

THE WILES OF THE DEVIL.

Rev. John Urquhart, of Weston-super-Mare, next claimed the attention of the meeting by a vigorous address on "The believer's equipment against the power and the wiles of Satan." Nowadays, he said, the subject of demoniac influence is practically shelved; but, if God, in his wisdom has revealed much respecting it, our wisdom is to study it. The question may be asked: "Why did not God make short work of the devil at the beginning?" Because He is permitting sin once for all to show itself, and to bear its full fruit; so that out of this very sin and evil He may create a bulwark about heaven that can never be overthrown.

From the last chapter of the Epistle to the Ephesians, Mr. Urquhart proceeded to apply the Apostolic exhortation to "put on the whole armour of God that you may be able to stand against the wiles of the devil." The girdle of truth is the Word of God, the proper understanding of which makes us new men. Satan once tried to steal God's Word from the Church in the name of devotion. In our day he is trying to steal it in the name of "science," which declares that it is contradicted by God's works, and therefore cannot be true. And now another attempt is being made to steal it in the name of Christian scholarship. All this is Satan's subtlety, but it will not ultimately succeed, though it seems to succeed with some. The other clauses of the exhortation relating to the breastplate, the sandals, the shield, the helmet, and the sword, were earnestly expounded and applied.

SACERDOTALISM

was vigorously attacked in an earnest address from Rev. Talbot Greaves, of Clifton, in the evening. When Israel was delivered from Egypt they were all made a kingdom of priests unto God. That did not do away with the need of a separate order of priestly servants, appointed from the Levites. In the New Testament dispensation the fact that all believers are priests unto God, offering spiritual sacrifice, does not preclude the appointing of a special order of ministers within the Church; coming not by natural descent or Apostolic succession, but by a spiritual descent, and according to the will of God. With this reservation Mr. Greaves proceeded to contend for the priesthood of all

believers, who are designed to be the reflection and reduplication of Christ Himself in his priestly intercession on high. Christ finished his sacrificial priesthood at Calvary, and in that He has no successor. The claims of modern sacerdotalism are utterly opposed to the teaching of the New Testament. Romish and Anglican "priests" claim to be the sole channels through which the grace of God can flow to men. They offer sacrifice at the altar for the sins of the living and the dead, and give absolution in the confessional. The priest claims to hold the keys of the kingdom of heaven, and the Bible is to be a sealed book unless he chooses to unlock it. Liberty and the right of private judgment are abolished, till modern priestly domination is worse even than Egyptian bondage. The Church is reduced to a sort of spiritual clockwork, to be wound up from time to time by the hands of the priest. We must jealously guard the privilege of all believers as a royal priesthood, and must strenuously resist the inroads of sacerdotalism, whether Roman or Anglican. In this matter our civil as well as our religious freedom is involved. If the reformed faith were to lose its hold, how soon would our civil liberties be at an end.

One of the most fervid and rousing utterances of the whole Conference was Rev. Newman Hall's eloquent and telling defence of the evangelical faith in its relation to

THE ATONING SACRIFICE OF CHRIST.

He insisted on it that a man's attitude towards the atonement is of far greater moment than any outward form of Church government. He felt much more closely allied with those of other denominations who hold this vital doctrine than with any in his own denomination who deny it. It is no real gain to any Church for a man to join it if he does not hold and teach its foundation truths. Is it not time that those who believe in the evangelical Gospel that centres around the sacrifice of Christ, should forget their sectarian and secondary differences and unite to exalt those great truths on which they are agreed? We do not want a new denomination, but we might have a great confederation of those who will maintain and vindicate the central doctrines of our evangelical faith. It may be said that the existing Churches are doing this. Are they? We have sacerdotalism in the Anglican Church. We hear laments that in other Churches these truths are ignored or attacked. Much of the so-called religious literature of the day regards the evangelical faith as antiquated and not in accordance with the culture of the time.

Turning briefly to consider what are the fundamental truths of the evangelical faith, Mr. Hall contended that the inculcation of a high morality and philanthropy will not of itself avail. Many religious systems have taught as much as that, but Christianity alone says that God was in Christ reconciling the world to Himself. Paul did not accommodate himself to the claims of Jewish cerimonial or Greek philosophy. He declared even in Corinth that he would know nothing among them except Christ crucified. The offence of the cross has not ceased. Salvation by the blood of Christ is either argued against or explained away. Theology, it is true, is only human knowledge of Divine truth, and its terms may have to be remodelled, but God's facts remain. It is an unalterable fact that "Christ died for our sins according to the Scriptures." How prominent is the cross in the Gospels and the Epistles? How sad that any Christian should be ashamed of the cross. Would the Athenian be ashamed of Marathon, or the Englishman of Waterloo? Some strongly emphatic statements bearing on the supreme importance of the atonement of Christ were quoted by the speaker from the late Dr. Wardlaw, of Glasgow, and the late Dr. Mellor, of Halifax, as representing Congregationalists, and from the Communion Service of the Church of England. It was sometimes said that the Congregational body was unsound on this point; a few of its members might be, but not the denomination. The Book of the Union was clear in its statements on the atonement. The transubstantiation doctrine was held up to ridicule; the powerlessness of the moral influence theory was graphically illustrated, and the power of the cross of Christ exalted as the only thing that will bring peace to the sin-stained conscience, and give a motive power for the living of a holy life. Scepticism, ceremonialism, sectarianism, and worldliness are the great hindrances of our time to the spread of the Gospel. In the cross of Christ and the new life that He imparts, we have a defence against all these.

THE HIGHER CRITICISM.

By far the ablest paper read at the meetings, from an intellectual point of view, was that given on Thursday morning by Principal Cave, of Hackney College, on "The Old Testament and the Higher Criticism." The great intellectual struggles of to-day, he premised, are battles over standpoints, and are caused by differences of view as to the origin of the divine, and the source of revelation. Some rest on the dictum of an infallible man; others on that of an infallible Church, or an infallible book; others exalt reason, or insight, while others believe in a compound of these elementary infallibilities. How then can there be anything but conflict? As an index of the literary activity of the last twelve months on these questions, the speaker instanced "Lux Mundi," Dr. Martineau's latest book, Dr. Dale's review of Dr. Martineau, and *The Spectator's* review of Dr. Dale. In some quarters all these discussions are regarded as purely theoretical and scholastic—a storm in a professor's teacup; but that which is really at stake is

THE CENTRAL CITADEL OF CHRISTENDOM,

where floats the standard of the Divine inspiration and the sufficiency of Holy Scripture. The title-deeds to our spiritual hearth and home are challenged, and so we must challege the critics in return.

The "higher criticism" is not a new thing, though the name may be new. It is only the old Biblical criticism with a new face. Neither can we admit that it is the superior and better criticism because it is called "higher," and we cannot implicitly accept its conclusions. The earlier criticism of the Bible was directed mainly to an examination of the text, while the so-called "higher" deals with the form and contents of the books of Scripture. Whether the criticism be literary or historical it is, in reality, a close scientific study of the Bible, with the object of arriving at the best and truest understanding of it. Therefore, *per se*, it is necessarily legitimate. It has already effected important results, and others are certain to follow.

BAUR'S THEORY DEAD AND BURIED.

Dr. Cave, referring to the critical views on the New Testament of Ferdinand Baur, the founder of the Tübingen School, said that some thirty years ago his destructive theories were commonly accepted in German literary and theological circles, and some prominent English writers of that time also held his views. Where are those views to-day? Few scholars, even in Germany, avow them. They are as good as dead and buried, and the skeleton only remains to point a moral or to adorn a tale. Now we have the Wellhausen school attacking portions of the Old Testament in a similar way—rejecting the miraculous, regarding some parts of the Pentateuch as unhistorical, and others as compilations of a later date. This is to-day a common belief in the pulpit and press of Germany, while English writers are also found advocating it. The Principal did not scruple to express the conviction that thirty years hence this theory of the Pentateuch would be as much dead and buried as are the critical views of Baur and his contemporaries with regard to the New Testament.

Coming to a more detailed examination of the criticisms of the Pentateuch, Dr. Cave described the two rival theories with regard to its origin—(1) the journal theory, which regards Moses as substantially the narrator, and (2) the development theory, which attributes the five books as the work of three authors—a prophetical, a Deuteronomist, and a priestly writer—being the separate productions harmonised by a subsequent editor. It will be seen, therefore, that the veracity of the Pentateuch and the nature and method of Old Testament revelation are at stake in this controversy. The issue between the two theories is well and ably put in the current number of *The Jewish Quarterly*. In advancing some general reasons for rejecting the development theory of the Mosaic records, Dr. Cave intimated that two main pillars of support are found in the Divine inspiration of the Scripture and the Deity of our Lord Jesus Christ. But, even meeting the critics on their own ground of criticism, he contended that there is

NO GROUND FOR APPREHENSION.

Admitting that the Mosaic record shows a threefold stratum, he nevertheless, refused to accept the suggested tripartite authorship. He would describe the three as, (1) a rough draft, (2) a completed draft, and (3) a popular statement, all of them consistent with a single authorship. The "development" theory advocates talk of contradictions, anachronisms, and repetitions in the Pentateuch. These he flatly denied, and adduced strong reason for believing that there is no great divergency of literary style throughout the books, and also that such of the asserted contradictions and anachronisms as exist at all are capable of easy explanation on a true theory of the origin of the books. Dr. Cave created much lively interest by his account of the numerous "adjustments" and amended theories that have been wrung out of the anti-Mosaic writers when met with weighty counter-arguments. That phase of the controversy, he said, would be very amusing, if it were not so scandalous. He wound up this part of his address by saying that he did not despair of seeing those aggressive critics complete the circle of their "adjustments," and admit the Mosaic authorship after all. Meantime the "development" theory is only a hypothesis. And believers in the inspiration of the Bible are not bound to refute every negative or distinctive theory that is advanced. It will be time enough to accept them

WHEN THEY HAVE BEEN PROVED.

Facts must not be interpreted in the light of theories; rather let theories be framed in the light of the facts. The Principal concluded by repeating his as yet unanswered challenge of April last, in *The Contemporary Review*, that the adherents of this "development" theory of the Pentateuch should appeal to facts that are capable of verification. If there are any such new facts on which these theories can be based, let them produce them. As the speaker sat down he was greeted with the most hearty applause.

Rev. J. Gelson Gregson, who was the next speaker, expressed the general feeling when he said that Principal Cave had put the "higher critics" into such a tight place as they would find it difficult to get out of. Mr. Gregson then gave an impressive and practical address on "The new life in Christ, and Christ in the believer." It was a presentation of the truth on the well known "Keswick lines"—cleansing, anointing, and possession by the spirit of God; while the speaker's positions were backed up by verified facts as to the power of the Christ-life to reproduce itself in the life and walk of the believer.

[Some notes of the remaining meetings will appear in our next issue.]

BIARRITZ.—A minister of the Free Church of Scotland is to winter in this choice and increasingly popular place, and conduct regular services in the French Protestant Church.

THE CHURCH ON THE SANDS.

The seaside services having now concluded for the season, two meetings were recently held at Princes Hall, to receive reports from various places, and to render praise to God for blessing vouchsafed. Both afternoon and evening the hall was well filled.

Rev. E. A. Stuart, who presided in the afternoon, said that this year he had been over the Border, and had taken some parts in children's services at Hunter's Quay, a watering-place on the Clyde. Addressing himself specially to workers, he said he had been much interested in studying the Book of Numbers as typical of the Christian life. The two opening chapters bring before us the subject of Christian warfare. The two following chapters relate to another great department of experience—viz., Christian work, under the type of the Levitical service. Between warfare and work there is introduced a short parenthesis of four verses (iv. 1-4), dealing with worship. The lesson is important, although frequently overlooked, for however stern the warfare, and however hard the work, we cannot afford to neglect reverent worship in the presence of God. There it is we find strength and comfort. Mr. Stuart proceeded to bring out many useful lessons from the injunctions given concerning the priesthood. A few happy words on missionary matters were then addressed to the children.

Mr. Edwin Arrowsmith told of work at Llandudno. They had much to praise God for; among other things, a little good, healthy opposition — always a sure sign that real work is being done. Reference being made to some intellectual difficulties, he paused to recommend warmly "Many Infallible Proofs" (*Morgan & Scott*), a valuable book, by Dr. Pierson, on the evidences of Christianity.

Mr. Reginald Callender had good things to tell of experience at Weymouth. Mr. T. Lewes Sayer spoke gratefully of work at Rhyl. Rev. J. Macdonald introduced a pleasing variety by telling something of Scripture Union work amongst children in Bombay and Poona.

In the evening a similar meeting was held. Mr. Eugene Stock (C.M.S.) presided, and referred happily to the close bond between the Children's Special Service Mission and foreign missions. He believed all the societies had been helped, but he could state that the Church Missionary Society had now serving in the foreign field those who caught the enthusiasm of soul-winning in these seaside services. Some were now labouring abroad who were won to the Saviour as children when attending the children's church on the sands.

Addresses followed by Mr. H. Hutchinson on work at Bridlington and Filey; Mr. R. Naylor on Bournemouth. This speaker uttered a brave and manful note on the subject of theatre-going, dancing, and such worldly amusements. Mr. Corry de Candole on Southsea, Mr. E. T. M. Dennes on Whitby, Rev. W. Peters and Mr. A. G. Dodderidge on Eastbourne, Rev. J. Golding Bird on Worthing, and Mr. John McInnes on services at Scarborough.

"A VISIT TO BOHEMIA."—Any readers of Miss Alcock's letter in our last issue who may desire further information concerning the work described, should address the writer at "Byfleet Hall, Byfleet, Surrey," and not to the London address appended to the letter.

DR. BARNARDO'S TRAVELS.

At the "Edinburgh Castle" on Monday week, as briefly mentioned in our last number, Dr. Barnardo told how, between July 3 and October 8, he travelled 16,816 miles through Ontario, Manitoba, and Vancouver, to San Francisco. His words were, therefore, of magnificent distances, of limitless acres, and, coming to practical results, of emigration as a remedy for many ills of overcrowded England, and as an opportunity for those starting in life. Of 17,000 boys and girls passed through the Homes during the 24½ years of their existence, about 4450 had emigrated, mostly to Canada. He had personally seen over 400 of these, and had a firmer faith than ever in emigration conducted on proper lines. The opposition to it in Canada, which arose in the cities alone, was in the supposed interests of labour organisation, and collapsed when confronted with facts. It was alleged that, through the children, criminality and hereditary tendencies to disease had been imported into Canada. A Government commission sat in Toronto during his visit, and he was summoned to give evidence. The books of the Homes were produced, and for six hours he had expounded their system and exploded fallacies. He had shown that the flower of their flock were sent to Canada, that they kept in touch with nearly every emigrant, that out of thousands placed out in Canada only 10 had been convicted, and that the total failures amounted to under 2 per cent. Moreover, during the present year 949 applications for boys had been received at the Toronto office, of which he was able to supply only 258.

"Can you not find work in England for all your children?" he had been asked. "Yes, the demand even in England is always greater than the supply," he replied. "Then why send them out to us?" "Because," said the Doctor, "nearly every boy placed out in England increases the ranks of the unemployed, and most of them would have the disadvantage, in England, of unfavourable surroundings." Canada, with its thousands of waste acres, has no greater population than London (five millions), and immigration of those who are full of youth and vigour cannot but be beneficial to the country. The dangers to be feared from the influence of the children's relatives was shown in the statistics of Feltham. Of the boys claimed by their friends from that Institution, 23 per cent. found their way back to gaol; while of the boys whom the authorities themselves placed out in life, only 5 per cent. relapsed into crime. During his travels, Dr. Barnardo again and again met with boys whose physical and social improvement made recognition difficult. The success of the Manitoba farm seems to justify the Doctor's anticipation that in a few years it will prove profitable to the finances of this growing work.

We give this week an engraving from an original photograph, showing a party of lads with ploughs breaking up the prairie to make a road through part of the property. The building in the background is the creamery of the Institution.

As another result of the journey, a scheme of colonisation has been drawn up, which may have an important bearing on the future emigration work of the Homes. This scheme, which after long deliberation has received the approval of the authorities, will, we understand, be fully described in the forthcoming number of *Night and Day*.

ROAD-MAKING ON DR. BARNARDO'S FARM, MANITOBA.

NEWCASTLE-ON-TYNE BIBLE-CLASS UNION.—The third annual demonstration was held on Sunday afternoon, the 12th inst. Members were present from twenty-six classes. An open-air service was held in the Haymarket by Mr. Thomas Moffett, hon. secretary of the Union. The young men were then marshalled into marching order, and, proceeding to the foot of Northumberland-street, where they divided, part going to Trinity Presbyterian Church, and part to Blackett-street Presbyterian Church. Both churches were well filled. At the Y.M.C.A. Sunday afternoon Bible-class, the average attendance for the nine months ending June has been 263, and the membership is about 390.

THE IRISH SOCIETY, formally sanctioned by the Church of Ireland, has for seventy years placed the Irish Bible in the hands of the Irish people, and has a unique system of teaching the people to read the Scriptures in Irish and English. Usually about 3000 persons pass the annual inspections in the course of Scriptural instruction. About 700 children attend the daily schools; and the one in Limerick is a great south centre for mission work, as well as a vast educational establishment and a refuge for poor children, who are maintained, educated, and placed out in situations. Since 1881 the Society has extended its work to England, and has laboured successfully among the Irish population in Lancashire. The offices are at 32, Sackville-street, London, W., and 17, Upper Sackville-street, Dublin.

A Chinaman on the Opium Trade

At the annual meeting of the "Victorian Alliance" for the supression of the liquor traffic, held at Melbourne, on August 25, the following address was delivered by Mr. Cheok Hong Cheong, of the Church Missionary Society, the able and popular leader of the anti-opium movement in the colony. He said:—

"About the year 2200 B.C., when intoxicating liquor was invented in China, and the great Yü had tasted of it, he, with a clear foresight, exclaimed, "Ah! how many evils, I foresee, this drink will cause China"; and then proposed, not as some politicians would do, to levy a tax upon it. No; his motives were of a purer kind, his measures more effective. He nipped the evil in its bud by the banishment both of the inventor and his invention. "Let the man who invented it," he said, "be exiled from beyond our frontier, and let him never be permitted to return." So spoke and so acted the sage emperor who swayed the destinies of China 4000 years ago. To his wholesome warning and example is largely due the comparatively small number of drunkards amongst the Chinese people.

But while we rejoice at this fact we are much concerned and alarmed at the appearance and spread of another, and far more terrible, evil—an evil which works its destruction more surely, because more insidiously, and holds its victims in a firmer and more relentless grasp. When the narcotic poison began to spread in China, another emperor occupied the throne, and, though not towering so high in intellectual power and personal virtue as his illustrious predecessor of ancient time, he yet made an earnest effort to arrest the deadly course of opium, enacted laws for its entire prohibition throughout his dominions, and warned the British East India Company not to introduce it. Notwithstanding this, however, the same Company,

IN THEIR EAGERNESS FOR GAIN,

continued to smuggle it in, by means of cleverly constructed boats called "fast crabs" and "scrambling dragons," until the Emperor himself was compelled to witness the melancholy spectacle of three of his sons dying from the opium habit. He then braced himself to one supreme effort to rid his country of the terrible curse; invested his Excellency High Commissioner Lin with absolute powers to deal with the illegal traffic, and charged him, with tears in his eyes, to stamp out the evil, root and branch. The Commissioner was a man faithful to his trust. He set to work with a decision and vigour which disarmed all opposition and wrought wonders in a brief space of time. The principal merchant of Canton, who was largely implicated in the illicit traffic, then conceived the idea that he could secure a relaxation of the laws by getting round the darling object of the Commissioner's heart. With that object in view he sent his emissaries to inveigle the Commissioner's son to try the seductive drug. The foolish youth consented. He was caught in the act, and

ORDERED TO INSTANT EXECUTION.

The tears of both his wife and aged mother availed not to save the young man's life, who had dared so grievously to offend the majesty of the law. The carrying out of his stern duty struck terror into the people. The opium curse had well-nigh become a thing of the past, when in an evil moment Great Britain intervened to protect the smugglers and their opium, and succeeded, at the point of the bayonet and the mouth of the cannon, in forcing China to pay a heavy indemnity to the smugglers, and the cost of the war, and then tried very hard to persuade the Chinese Government to legalise the traffic.

But what was the Emperor's noble reply? "It is true I cannot prevent the introduction of the flowing poison. Gain-seeking and corrupt men will for profit and sensuality defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people." (Loud applause.)

However, what the British plenipotentiary then failed to effect by word of mouth, he afterwards succeeded in doing by the more persuasive eloquence of cannons. In 1859 China signed a treaty which she knew was against her conscience, or, as one Prime Minister has put it, "China submitted, not from choice, but because of an adverse decision of arms. The war is

CHINA'S STANDING PROTEST

against the legalisation of the traffic." For the last thirty years protest upon protest has been sent to the British Government against the iniquitous traffic, but the invariable reply, put into brief form, has been, "We can't afford it." That is, Great Britain, which occupies a pre-eminent position in the commercial and financial world cannot afford to do right! The true question I think is, Can she afford to do wrong? Is it not written that righteousness exalteth a nation; but that sin is the reproach of any people?

But someone may ask, "Why then do the Chinese take to opium? They should abstain from it, when they know it is ruinous." Ah! it is easier to ask the question than to suggest a remedy. But if thousands of the sons and daughters of respectable parents in this and other professed Christian countries fall annually into the condition of habitual drunkards, can it be wondered at that hundreds of thousands in a heathen land like China should yearly fall victims to the much more fascinating vice? And be it remembered also that victims in the latter case do not condone but hate the vice which holds them in its terrible grasp. Intense as they know the agony to be in giving up the habit, yet, as medical missionaries testify, thousands of them flee to the opium refuges every year, and willingly submit themselves to be placed under lock and key in their determination to get rid of the curse. But the melancholy fact remains that, except the small percentage who become Christians while under treatment, the vast majority of them who leave as cured ultimately relapse. I speak from experience. The experience of others engaged in the work tells precisely the same sad tale. There are thousands of opium-smokers in this colony alone, all of whom would gladly submit themselves to the painful ordeal if they dare trust their own strength of will to carry them through. The only hope, to my mind, and in this the victims join their most ardent prayers, is that the Government in their humane consideration will rise to the necessity of the case, and

CUT OFF THE EVIL AT ITS SOURCE,

by prohibiting the importation of all the opium not absolutely required for medicinal purposes, and hedging round the rest with the same difficulties and penalties as the law now very wisely does in regard to other virulent poisons. This curse of opium, let me add, is not confined to the Chinese residents alone, large numbers of Europeans are likewise addicted to it, either in the form as the Chinese smoke it or in that of morphia. In this latter form, the Hon. Dr. Cockburn, the Premier of South Australia, has testified from his professional experience that it is largely taken as a stimulant by many moving in fashionable circles of society, and I know what sad havoc it has wrought amongst some of my European friends and aquaintances. But, not to harrow your feelings with any further particulars, I will conclude by expressing the earnest hope that the Alliance will take up this matter prayerfully, and with prayerful efforts remove this terrible evil which afflicts both races alike.

AMONG EAST-END JEWS.

The new Hebrew Conference Hall in Old Montague-street, Whitechapel, was opened by Mrs. F. A. Bevan on October 14. The hon. secretary, Rev. J. B. Barraclough, gave some interesting details of the work which, since 1873, has been carried on with the purpose of removing Jewish prejudices against their true Messiah, and commends to these poor, benighted strangers the riches of God's grace through the Lord Jesus Christ, the only true Hope of Israel. Referring to the necessity for re-building, he said that the cost of the new hall was about £600, including furniture, &c., of which £500 had been subscribed, and the balance, it was hoped, would be soon forthcoming.

The hall having been declared open, Mr. J. H. Buxton remarked upon the fact that just at the time when the Jews were suffering so much persecution abroad, friends in the East of London were celebrating the reopening of the hall to make them acquainted with the Gospel of peace, and to present to them the best gift—a Saviour. Mr. J. Rennie (London City Mission, and general superintendent of missionaries in South London) remarked that during recent years there had been a remarkable increase in the population of the Jews in London, and he was glad to add that the missionaries were not merely touching the fringe of these people, but were getting right into their midst, and a good work was being done. There were other halls in various parts of the East of London, and six missionaries were at work, but these were far from being sufficient for it left about 5000 persons to each missionary.

Mr. Ehrlich, who had laboured for over twenty-five years in the neighbourhood, gave an interesting account of his work in the old building. In referring to the opposition he had met with, he said that some of the wounds he had received from stones, &c., he would carry to his grave. Happily, this condition of things had changed, and men and women now treated him with respect. He had a school for Hebrew children on Fridays, which had been well attended, and many women came to meetings in the hall on week nights.

HINTS TO RESCUE WORKERS.—Professor T. Witton Davies, of Haverfordwest, writes that while staying recently in North London he witnessed the disappearance, after two days' service, of a young girl who had been seven months in a Rescue Home. He strongly advises that such persons should be placed only in thoroughly Christian households and carefully watched over. Neighbouring Christian workers should be asked to visit such girls, and invite them to religious meetings. No one from the Home called at the house to inquire about the girl; indeed, it is not even known by her rescuers she is missing. Country situations are, moreover, preferable to London ones for this class of servant.

TOLLINGTON HALL GOSPEL MISSION.—The lease of the building in which this Mission was started expired in March. Hoping to subsequently raise a new hall, a house and shop has been rented as a temporary centre for the varied branches of work, the upper part being re-let. Many old attendants have gone away for want of room. As the winter approaches, discontinuance of the open-air meetings will further tax resources. One woman said that her husband, instead of going to the public-house, now stays at home on Saturday night, with his hat in readiness for the first sound of our singing, and will not leave the open-air meeting until it ends. Friends are treating for a suitable building site in Hornsey-road. Many letters have come from those who have been eternally benefited at the meeting, and testify to the Lord's keeping power. Two ladies, one of whom entered into rest in November, have been engaged in Samaritan work among the poor of the neighbourhood. About 1390 visits have been made, resulting in not a few conversions. The hon. secretary is Mr. William H. Bird, 15, Lowman-road, Holloway, N.

For the Young.

LITTLE KATHLEEN.*

By Annie R. Butler.

IV.—*Medical Missions.*

"Wherever I have seen the print of my Lord's shoe in the earth, there I have coveted to set my foot too."
—*Pilgrim's Progress.*

It must have been a year or more before Mr. Arrowsmith's visit that Kathie's attention was first attracted to Medical Missions. Mrs. Morgan, a well-known worker in Rome, sent her four of the little books of the "Children's Medical Mission" series; and the seed sown by that dear friend in the child's heart was to spring up and bear fruit quickly.

She read the books eagerly, over and over again, and at once became anxious to make things to send off to the Children's Secretary of the Medical Missionary Association. When, somewhat later, Mrs. Morgan visited Lausanne, she found that Kathleen had already made several frocks and other things to send to London; and, to encourage her, she added a knitted crib cover.

Kathie loved reading, but she was not at all fond of sewing: so her gifts showed true, self-denying love for the cause of Medical Missions.

Having heard that the little daughter of a Swiss pastor at Neuchâtel had made translations of one or two of the "Children's Medical Mission" Leaflets, Kathie asked Mrs. Morgan to write to her for the loan of them. This was done, and they were kindly lent. Kathie's little fingers now set themselves to the task of copying them out, that she might be able, through them, to tell her schoolfellows "in their own tongue the wonderful works of God," inspiring them so with her own enthusiasm.

It is no easy matter to arouse interest on the Continent in any work that is carried on out of the country, as anyone has found who has tried to do it; and yet Kathie's efforts in one way and another were not fruitless. Some of her young friends made additions to her parcel for the Medical Mission house in London; and one, whose very first friend Kathie was, became a subscriber to the magazine.

From the autumn of 1887 Kathleen was a regular reader of *Medical Missions at Home and Abroad*.† Mrs. Morgan took it in for her at first, but very shortly the subscription was taken up on her own account; and this magazine, or anything else relating to the work which was so dear to her, was always seized upon with delight. Medical Missions were a perfect joy to her heart; and her great desire—her one ambition in life—was to be a medical missionary when see grew up.

Kathie did not neglect Home Medical Mission work, the loving little ministries which lay near her own door. During the last year that she was in Lausanne, there was a little girl there whom she knew, called Verena, who was dying of consumption. On her way to school she used to visit this child, and leave with her bouquets of flowers. The last thing she took her before leaving Lausanne was a sprig of ivy made up with flowers into a wreath. From this gift of the little friend whose visits had brightened her last days Verena would not part. She died with it in her hand, and it was placed with her in the coffin. And Kathleen when dying remembered Verena—pleased, evidently, to think that she should have one companion of her own age to welcome her in heaven, as well as the grown-up relations and friends who were there.

The last year of Kathleen's life was spent in Cannes. She greatly missed the freedom of her Lausanne home, which had been just a little way out of town; the walks with her father and to school, flower-gathering by the way; and her school life and companions, for Kathie dearly loved to be with other little girls—and, sighing one day after these past joys, she said—

"I would give up all (gifts from friends, &c.), just to be a little peasant girl."

But she began now—a natural result, perhaps, in part, of the loss of other interests—to think much about the evangelistic work of which her home was a centre.

"I shall be so glad," she said to a dear friend, "when I can go with you to visit the people."

One day, having heard of a family of little children which had been found in great distress, Kathie came to her mother and asked what pudding there would be for dinner that day. Her mother told her, and inquired why she wanted to know.

"Because, dear mother, I want you to let me go without mine and send it to the little children." And this she did.

She went to a Bible-class in Cannes, and whenever her teacher wanted a *heart*-answer, it was to Kathie she turned. "That child knows more than we do," the big girls would say.

In the winter Kathleen was again busy with lessons; and, as she was not very strong, her parents kept her also busy with play, and gave her plenty of out-of-door exercise. But the Medical Mission was never forgotten. Little articles of clothing for the poor London children were always in hand, ready to be sent off as opportunity might arise. In the summer holidays she meant to make many more. She began, too, to work out the "Sunday Exercises" in the Medical Mission Magazine. In the April number a list was given of five girl-members from whom answers had been received; and this note was added:

"These papers have been a pleasure to receive and look over; for they have been thoughtfully (and one or two of them extremely neatly) written."

The youngest of the five whose names were given was Kathleen Webber, Cannes, France, age 10½; and her answer was neatness itself.

When the family left Cannes for the summer months, which they were to spend at Angrogna in the Vaudois valleys, Kathleen, now developing from the happy joyous child into the charming thoughtful girl, took with her all her Medical Mission booklets, and nearly all the reports. When her mother asked her why she took so many, as she had already read them all, she said:

"Oh, let me take them, mother dear. I shall be sure to want to read them over."

She had been very tired and pale for about a fortnight before this, had had little appetite, and complained often of headache. Her friends thought that the heat tried her, and stopped all lessons, hoping that the change to the mountains would soon restore her. For two or three days before leaving, she was much better, and during the journey was very bright: but the day after her arrival she was taken ill, and her mother put her to bed and sent for the doctor, who pronounced the case to be one of typhoid fever.

Near the house which Mrs. Webber had taken was another belonging to Monsieur Pons, the good Vaudois pastor of Naples; and this summer his family, in God's kind providence, was there. When Madame Pons heard of the little stranger, ill in a strange land, and of the mother in her lonely watch (for once more Mr. Webber had been called away to England), she at once came and offered her services, regardless of an intimation that the disease might prove infectious to her own children.

"I am a pastor's wife," said she, "and as such I am bound to give what sympathy and aid I can to all who are in trouble."

By day this kind friend kept all Kathie's young brothers at her house, from early morning till late at night, in order to secure quiet for the little invalid. And by night, till a nurse was found, she shared Mrs. Webber's watch. She felt hardly able, indeed, to keep away from our little Kathleen, so greatly was she attracted by her.

Thirty-one days passed by: days of anguish they were to the mother, but days of joy too, for Kathie was always bright and happy. At first, too, the case seemed very favourable, but soon after the end of the second week, a change set in, and on the thirty-first day (Saturday, July 20), God took back into his own keeping—into his own immediate presence—the beautiful gift lent to earth for just ten years and ten months.

But the story of that time we must leave to the mother.

(To be continued.)

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* Little Kathleen; or, Sunny Memories of a Child Worker. Paper covers, 6d.; cloth boards, 1s. *Morgan & Scott.*

† Published monthly by the "Medical Missionary Association," 49, Highbury-park, N. 1s. 6d. a year, post free.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 26, Exod. xiv. 15—31; Mon., Oct. 27, Exod. xv. 1—19; Tues., Oct. 28, Exod xv. 20—27; Wed., Oct. 29, Exod. xvi. 1—10; Thurs., Oct. 30, Exod. xvi. 11—26; Fri., Oct. 31, Exod. xvi. 27—36; Sat., Nov. 1, Exod. xvii. 1—16.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Banbury, to Oct. 26; Monmouth, Oct. 27; Leominster, Oct. 29—30. Mr. H. Hutchinson, Croydon, Oct. 26—31. Mr. J. S. Tyler, Thorner, near Leeds, to Oct. 24; St. Saviour's, Preston, Oct. 26—31. Mr. T. L. Sayer, Haverstock Hill Presbyterian Church, to Oct. 24; Christ Church, Coventry, Oct. 26. Mr. George Goodman, Baptist Chapel, Dawes-road, Fulham, Oct. 27—31.

OPEN-AIR PREACHING IN GERMANY.

Rev. Frank W. Dodd, late vicar of All Saints', Islington, writes to the Open-Air Mission:—"You will be glad to hear that I have been able, with the help of some other Christians, to hold open-air meetings outside Wiesbaden every Sunday afternoon during the summer.

"Open-air preaching in Germany, in the public streets at any rate, is, as you know, forbidden; but I found that the police were willing to accord us permission to preach in the forest which adjoins the town; and we have every reason to believe that God has blessed his word in several cases. We preached in the same spot, close to a well-frequented road, every Sunday, and had sometimes as many as three hundred or more listening. There was absolutely no disturbance, and for quiet solemnity they were model open-air meetings. My German is not very good; but I heard no comments or jokes such as one would probably hear from many an English audience if a foreigner spoke to them in 'broken English.' We used the 'Frohe Botschaft' hymn-book, which is mostly composed of hymns from Sankey's collection, translated into German; and we were able to give away a large number of tracts, which were nearly always well received.

"There is a hunger and thirst for God's truth in the hearts of the people here. I wish something could be done to set the door open for out-door preaching in Germany; but it may come in time. God grant it!"

ROBERTSON-STREET CHAPEL, HASTINGS.—The pastor of the large congregation assembling in this chapel—Rev. Charles New—invited his people to a week of united prayer, in response to a resolution passed by the Congregational Union. The week beginning with the 13th instant was thus observed. After the first meeting, the crowded attendance compelled an adjournment for the morning meetings to a larger hall. Day by day the people, including business men, met twice. Mr. New presided throughout, except on the Saturday morning, when Rev. William Guest took his place. Very blessed were all the gatherings.

MRS. HILTON'S CRÊCHE.

The nineteenth year of this work has afforded the full share of pecuniary cares and hourly contact with sorrow and misery; but courage and trust in God has lessened the pain and anguish of those who come here in their desolation. Trade disputes have brought suffering on many not directly connected with the strikes. Cases of 217 ailing children have been treated in the infirmary, and there has been an attendance of 23,000. It is depressing to contemplate the shadowed lives of these little ones with an inheritance of disease and suffering, many of them victims of cruelty, and all wrapped in poverty so extreme, that slight accident to mother, loss of employment, or failure of strength, wrecks the home. The necessity which obliges a mother to give up the care of her child is a terrible one.

Household expenses of the Institution were largely increased by the prevalent sickness of last December and January. One mother wrote, "I saw the last of my dear little girl on Monday, so far as this world is concerned, but hope to go to her as soon as it should please the Lord to call me. My heartfelt thanks for what you did for my little one."

From the erection of large buildings on all sides of the present Orphan Home, a separate home is most necessary for the younger children. If possible the house should be purchased and furnished before the cold weather sets in.

Details of work in the Infirmary, Nursing Room, and Country Home are very touching, but gladdens in view of timely help afforded.

A lady wrote that her little girl would like to celebrate her birthday by a tea-party to the children. She was an only child, and her mother was anxious that she should begin thus early to find pleasure in giving to others.

Many ladies have formed themselves into working societies, and send the results of weeks and months of labour. Mention of these modes of help may be suggestive and stimulating to other persons.

The work has suffered greatly from lack of funds. The Crêche and Infirmary accommodate from eighty to a hundred children daily, varying in age from three weeks to five years. These are washed, fed, and tended for twelve hours each day for the nominal charge of two pence. In the Home are forty residents from one to ten years old. At Feltham there is accommodation for twenty-four children—sixteen residents, and eight requiring change of air. The admission is not by vote, but each case is judged on its merits.

The report contains many glimpses of real London life upon which Christian men and women would do well to ponder. It is cause for thankfulness that sorrow-stricken ones have a friend and helper in the head of this institution. It must be to them the very incarnation of Christian life and kindly aid. Mrs. Hilton's address is 16, Stepney-causeway, E.

MR. GLADSTONE AND SUNDAY TRAVELLING.—We are asked by Mr. Charles Hill, secretary of the Working Men's Lord's Day Rest Association, to give publicity to the following, in the interest of many thousands of railway servants, cab, omnibus, tramway, and steamboat men who would be able to enjoy Sunday as a day of rest, if Mr. Gladstone's example on this subject were generally followed:—"Mr. Gladstone's rule against Sunday travelling placed him in a rather inconvenient position, when at one time the Queen used to invite him to dine and sleep at Windsor on Saturday night, and did not extend her invitation over Sunday. When this occurred, Mr. Gladstone used to go from the Castle to the Deanery, and remain till Monday as the guest of Dean Wellesley. Her Majesty was ever most considerate and kind in regard to any visit from Mr. Gladstone which she was pleased to command."

THE NORTH AFRICA MISSION.

Two interesting meetings were held in Exeter (Lower) Hall on the afternoon and evening of Tuesday, October 14, to commend to God in prayer eighteen workers about leaving for North Africa. Ten are returning to their various fields of labour and eight go out for the first time; the latter include two qualified medical men and their wives. The chair was taken in the afternoon by Mr. J. E. Mathieson, and in the evening by Dr. H. Grattan Guinness.

Mr. E. H. Glenny referred to the wonderful way in which God had been leading in the past in destroying the political power of the Mohammedans in Algeria and Tunis, and in stirring up the hearts of his servants to take an interest in these lands that have been for twelve hundred years under the power of the followers of the false prophet.

Several of the missionaries gave interesting accounts of their experiences amongst the down-trodden women of these lands, and seemed eager to get back to their work. Mr. Michell and Mr. Harding, fresh from the work in Tripoli, told how they had been able to live and labour for fifteen months in that dark city where no other missionary had previously been able to stay. They gave much valuable information concerning the terrible nature of Mohammedanism. At the close of the afternoon meeting Pastor James Stephens, of Highgate, in a parting word to the workers, gave a clear exposition of what the Gospel is and what it is not, and the need of Christian forbearance between those working for God in the foreign field.

Cambridge Notes.

By a Graduate.

The speakers at the evangelistic services, held in the Alexandra Hall on Sunday evenings for University men, include the following:—Major Owen Hay, Major Seton Churchill, Rev. H. Leigh Malony, Mr. R. C. Hart Dyke, Sir Arthur Blackwood (subject: "Success, and How to Attain it"), and Major Liebenrood.

The daily prayer-meeting, held every afternoon at two, is continued this year; it has now been in existence over twenty-five years.

During the past week a most influential body of speakers have been giving addresses at a temperance mission held in the Guildhall for six nights.

Last week the Roman Catholic Church was formally opened with a gorgeous service. There were present several Roman Catholic Bishops and numbers of priests from all around Cambridge. That this church, placed at the heart of the young life of England, means something, we may be sure, and energetic proselytising will no doubt follow. But, with the prayers of the earnest with us, we do not fear that these efforts will be permitted to draw many over. That this fresh zeal on the part of the Romanists will be the ruin of some seems only too likely.

Among the most interesting of Christian efforts here is the Choir School, which was begun to give the advantages of a Sunday-school to choir boys. These boys are unable to get to ordinary Sunday-school, owing to their duties, and only by a Sunday-school at about noon on each Sunday can they be reached. Three classes of older boys, who have left choirs, are held at Ridley Hall in connection with this school. To bind these boys together, that, as they get older, they may not be lost sight of, an Old Choristers Union has been started, and re-unions are occasionally held. The rules of this Union are that members shall daily use private prayer, reading of God's Holy Word, and on Sundays, Divine Service; that as far as possible they should be regular and devout communicants, and engage in some definite work for Christ.

THE BALTIC PROVINCES.—It is reported from St. Petersburg that the Holy Synod of the Orthodox Church has decreed the sequestration until further notice of the salaries of Lutheran pastors in the Baltic Provinces.

GETHSEMANE.

Lines suggested by Dr. Culross's articles in recent numbers of The Christian.

Behold the Saviour calmly go
Before his chosen band,
As if unconscious of the woe
That now was near at hand.

Gethsemane appears in sight,
They tread the well-known way;
And, shrouded by the shades of night,
He seeks a place to pray.

For swiftly in his tender frame
There thrilled a sudden fear,
That sin's appalling doom and shame
Were more than He could bear.

All human sorrows, bred in sin,
Swept o'er his sinless soul,
Whose floodgates opened wide within,
As wave on wave they roll.

The cup of suffering to the brim
Was filled to overflow;
And this must needs be drained by Him,
Or Saviour none could know.

No tongue can tell, no words reveal
The bitter agony
That wrung the sorrowful appeal:
"This cup remove from Me."

Yet still up through the silent air
The voice which victory won
Rose, welcome, to the Father's ear;
"Thy will, not mine, be done."

O King of love, thy love Divine
Achieved this victory:
Our love, though poor, yet take as thine
For all eternity.

J. F. H.

PROTESTANTS IN DAUPHINY.

A fund, of which the Dean of Canterbury is treasurer and co-trustee with Rev. C. A. Malony, of that city, has been started to endow a scholarship for educating French pastors to labour specially in the lonely, remote, and spiritually destitute valleys inhabited by the descendants of the old Huguenots. Miss S. Malony, who resided among the people for some months, writes that they are entirely dependent on the uncertain visits, at rare intervals, of evangelists on tour. The fund now needs only £100 to make it sufficient for the object in view.

For the last three years the interest of the money already contributed has been supplemented and used for the preparatory schooling of a devoted pastor's son, who desires to follow in his father's steps, and who will probably become the first candidate and nominee for the new scholarship. Miss Malony will gladly furnish further details to any who may be interested in this effort, and who will write her at The Shrubbery, Canterbury. She makes appreciative reference to one whom she values as a personal friend—Miss Geldard, who has successfully worked for many years among these remote mountains, making her house a centre of love and mercy, doing the work of a true-hearted missionary among the women and children in their lonely homes.

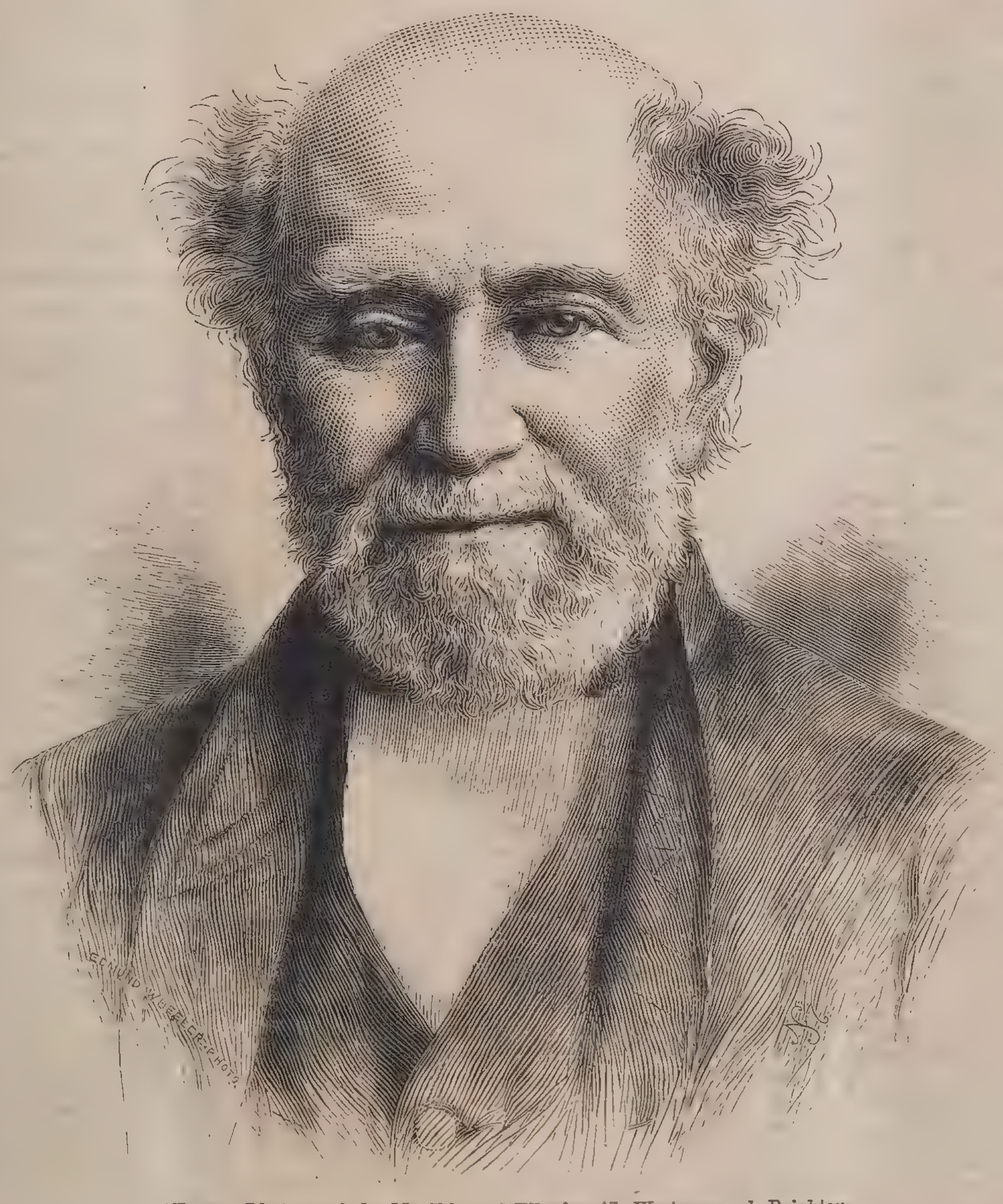
SICK MISSION BAND, CAMBERWELL.—The first annual meeting of this Band, was held recently in the Collyer Hall, Peckham, Mr. Horace B. Marshall, jun., presiding. Encouraging reports were given of the work, which consists in visiting the sick and weak in the workhouses and infirmaries of Camberwell. The effort is entirely unsectarian. Religious literature is distributed week by week throughout the buildings. The treasurer is Mr. G. Pedley, 9, The Terrace, Peckham-road, S.E. Magazines and religious papers of an evangelical character will be gratefully acknowledged by the hon secretary, Mr. W. H. Cooper, 49, Church-street, Camberwell, S.E.

ISAAC SHARP,

Friend, Evangelist, and Traveller.

THE subject of our sketch this week is a well-known veteran minister of the Society of Friends. Born on July 4, 1806, he is now in his eighty-fifth year. Yet he looks younger than many men of sixty, and is remarkably gifted with physical energy and liveliness. Although many years of his life have been devoted to missionary journeys in the northern and southern, eastern and western hemispheres, he has just received the sanction of his Church to undertake, even at his advanced age, a further missionary journey, which, if he lives to complete it, will again take him round the world, by way of Syria, India, California, and the eastern United States.

Isaac Sharp belongs to a family whose members have been active in education and other good works. His brother John was the superintendent of one of the largest public schools of the Society of Friends; two of his nephews have been similarly engaged; whilst a third, his namesake, is the present "Recording Clerk," or General Secretary, of the Society of Friends, at their central office in Bishopsgate-street, London. Much of the earlier and middle portion of Mr. Sharp's life was spent at Middlesborough, that remarkable town in north-east Yorkshire, which, within his recollection, has grown rapidly from a small hamlet into a very large and populous centre of industry and commerce. Mr. Sharp, together with his relative the late Mr. J. Dunning, and others, was able to render important services to the chief local landowners and proprietors of coal mines, ironworks and railways, in their various undertakings which have had so much to do with the development of that place.



(From a Photograph by Mr. Edmund Wheeler, 43, Western-road, Brighton

But whilst "not slothful in business," Mr. Sharp has always been "fervent in spirit, serving the Lord." And he has repeatedly and especially felt his religious sympathies drawn out towards scattered Christians in the northern regions of Europe and America. On various occasions he has travelled extensively in Norway, preaching to the little communities of "Friends" in the west of that country, and visiting Christian families and individuals over a long extent of coast-line, from the Naze to the North Cape. By the Norwegian Friends generally he is regarded with loving esteem, as a fatherly sympathiser and counsellor of long standing.

He has also visited the Shetland and Orkney islands and the more remote Faroe islands, as a herald of the Gospel. His preaching is simple and characteristically evangelical, dwelling habitually on "the old, old story." Hence, too, it is no wonder that he has felt special interest in the simple Gospel tenets and communities of the Moravians. As a passenger on board their mission ship *The Harmony*, and in company with his friend the late Mr. Harrison Penney, of Darlington, he spent months in Labrador, visiting the lonely missionaries and "strangers scattered abroad" in that vast region of almost perpetual winter. The two Friends were warmly welcomed there, and were found to be indeed messengers of encouragement and comfort. Their hearts were touched by the privations cheerfully undergone by the missionaries for the love of Christ, not the least of which consists in their having to send away their beloved children to Europe for education and for their subsequent means of livelihood. In many or most instances, these very painful separations are permanent and lifelong, and the yearning hearts of the poor parents often have little expectation of ever again meeting their dear ones upon earth. To such persons, and in such cases, Mr. Sharp's sympathising consolations were especially valuable. In another direction also he and his companion felt that the Labrador and Greenland missionaries were labouring under some peculiar difficulties. The extreme cold of the climate, not only tends to exert a somewhat dwarfing effect upon the minds as well as the bodies of the native population, but it also prevents the existence of most of those features of landscape scenery and of animal and vegetable life which, in most other regions of the earth's surface, are so helpful to the understanding and teaching of the common illustrations and types used in the Holy Scriptures. Stony, snowy, icy Labrador affords very little that can give, either to the younger or the elder listener to Christian teaching, any correct or approximate ideas of the Biblical references to the beauties of Nature in more generous climates. Take, for example, allusions to "green pastures" and "still waters," "cedars of Lebanon," "the Rose of Sharon," "the Lily of the Valley," "the vine and fig tree," "the stork, the turtle, the crane, and the swallow."

Similar examples are the lion, the camel, the serpent, the ape, the peacock, and other creatures which, both through menageries and zoological gardens, are such familiar objects to Scripture students in other countries.

Whilst these difficulties do not, happily, prevent the preaching or the understanding of the great and simple truth as it is in Jesus, and the revelation of God's infinite love to men, through Him, yet they do unquestionably tend to narrow the comprehension of the Esquimaux and impose certain obstacles in the way of their religious instruction. Mr. Sharp has, on various occasions, remembered the wants and privations of his Labrador and Greenland acquaintances by promoting amongst his English friends a willingness to send them presents of pictures, books, models, tools, toys, and other objects which may help to cheer their long dark winters, when the sun does not rise above the horizon for weeks, or even months. Any of our readers who incline now to help in this good work may send their gifts to Rev. B. La Trobe, Moravian Office, 29, Ely-place, Holborn, E.C., or (if packets of considerable size) to the Moravian Mission Depôt, Fetter-lane, London, E.C.

Mr. Sharp has also traversed the rugged,

treeless mountains and valleys of Iceland, in the service of the Gospel. In later years, a similar zeal for his beloved Master and for distant portions of "the Church which He hath purchased with his own blood" have led him to very different climates, to regions under equatorial and tropical skies, to the burning deserts of Africa, and through the dense forests of Madagascar. But the limits of our time and space preclude us from more than a mere allusion to these engagements of the veteran missioner.

Some of his friends have occasionally ventured to question whether his necessarily transitory and brief as well, also, as necessarily very costly journeys, were the best modes in which so much energy and money could be utilised. And if his visits were exclusively for preaching to station after station, just delivering a message and immediately passing on, if only "here to-day and gone to-morrow," then there would be some ground for hesitation. But Isaac Sharp's chief mission is a higher one than preaching—in its ordinary sense. It is personal sympathy. Like Barnabas, he is "a son of consolation." The Apostle Paul told the Corinthian Church: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers." Hence, the presence, in any locality, if even for a short time, of a man of fatherly loving sympathy is a boon worth more than many sermons. And Mr. Sharp's labours in looking up and searching out the scattered ones of the flock is the performance, on an extensive scale, of one of the chief and most important duties of the regular pastorate, whether home or missionary, namely, individual dealing with souls and gathering them in one by one. This great service is too often overlooked, or underestimated. Its necessity, however, is emphatically enforced by the most practical observers, as for instance, by the successful Wesleyan home-missioner, Edward Smith, in his prize essay on "Popular Evangelisation" (*London: Morgan & Scott*), and by Richard Baxter in that wonderful and impressive book, "The Reformed Pastor," the work which the late John Angell James, of Birmingham, declared, almost with his last breath, to have been his ministerial guide "next to the Bible."

Individualisation is an earnest concern of Isaac Sharp. But both in this and his more public services he trusts much to the impressions and leadings of the Holy Spirit. His favourite motto is—"Attende ad Me, et videbis"—"Look unto Me, and thou shalt see."

During the past month Mr. Sharp has been laid up with an attack of illness. But the latest accounts of his condition are encouraging, and he hopes that he may be able shortly to enter upon that extensive journey in his Master's service upon which his heart is set. Yet, in view of his advanced age, and of the uncertainties and contingencies to which all are liable, he is able to feel that he can leave the future, with filial resignation, to the sovereign disposal of the Most High.

THE Y.M.C.A. AT PARIS.—The Association is flourishing, so far as the French branch is concerned. There are 400 members at the Central Branch, 4, Faubourg Montmartre, and 400 more at other branches. The English branch, 160, Rue Montmartre, has a new secretary, a young Englishman, Mr. Basil Hewer. Throughout the summer their Bible-classes and other meetings have been well sustained. It will be a great encouragement to the workers amongst the thousands of sorely tempted English-speaking young men, if Christian friends passing through Paris would occasionally call at the Association buildings.

MRS. GINEVER'S ORPHAN HOMES.

Lady Thompson writes concerning this work:—Mrs. Ginever commenced her efforts on behalf of orphans in the year 1874 in faith and with prayer. In 1877 a second Home was opened at Broadstairs, for crippled, paralysed, and afflicted orphans, some of whom are left homeless and unclaimed in London hospitals. In 1881 an infant branch was started; and in 1888 two more Homes were opened.

A few incidents of the interesting work may be mentioned:—

One who had been a patient sufferer for many years from spinal and chest deformity, was suddenly called to rest on Christmas Eve, 1887, the poor contracted frame causing a failure of the heart's action. Taken thus away, so unexpectedly from our midst, it was a comfort to know that, having learned the blessedness of resting on the Rock of Ages, as the one only hope of salvation, death had been robbed of its sting. Brief as were the last moments, they were not without the expressed assurance of her being one of God's children. Among her little treasures was a morocco bound edition of "Songs and Solos," which Mr. Moody had passed to her from the platform at the Priory. When offering it to him at the close of the service, he replied, "No, no, keep it; I shan't ask you if you are a Christian, your face shows it."

A widow, who had supported her two children—a boy and a girl—nine years by dressmaking, was compelled to give up her business through the development of cancer. After some time her boy was placed with a hairdresser. She had a letter of admission into a hospital, which she could not use, having

NO ONE TO TAKE CARE OF THE CHILD.

Mrs. Ginever received the child, but the poor widow only survived her removal to the hospital a fortnight. A few days previous to her death her little girl was taken to see her. On the child's return, she said, "I did fret about mother very much, but one of your little girls told me not to cry, for it couldn't do mother any good. She told me her mother often went into the hospital, but instead of crying, she told Jesus all about it. So I began to do the same, and it makes me so happy."

One morning a school Board Officer called to tell of an orphan girl whose father had poisoned himself. He had been ill for some time, and recently his eyesight had failed him, so that the constant dread of poverty preyed upon his mind. The child's absence from school being reported to the officer, he called to ascertain the cause, and then heard the sad tale from the man's daughter by his first wife, who had kept house for her father and his motherless little girl since the death of his second wife. She could return to service, but there seemed nothing but the union for the little sister; so one may well imagine how rejoiced they were when the kind officer paid them a second visit with the good news that a home was provided for her.

A very similar case was received from Hampstead. A widow, dying, left a bright, intelligent little girl and a baby boy, quite unprovided for. This poor woman's home had been broken up by the failure of her husband's business, just before her last child was born. Whilst she was thus laid aside, no communication was received from him, so, as soon as strength permitted, she came to town to make inquiries for him. At Scotland Yard she found a photograph and description of his apparel, with a notice attached—"Found drowned near Bermondsey."

There are now 163 orphans under care. Two of the houses have been partially purchased, thus lessening rental expenses; but the rent of two large houses, with interest and mortgages, and the cost of feeding, clothing, and educating such a large number, frequently involves monetary trial.

Monetary aid and clothing, especially boys' suits and boots, also articles for the annual spring sale of work, will be thankfully received by Lady Thompson at 35, Wimpole-street; or by Mrs. Ginever, 19, Pemberton-road, Upper Holloway, London, N.

FRIENDLESS AND FALLEN.

Last Friday evening there was an interesting gathering of voluntary helpers at Milton House, Maude-grove, Fulham-road, S.W., representing workers who conduct Gospel services, Bible-classes, temperance meetings, &c., at the three West-end Homes of the London Female Preventive and Reformatory Institution. Rev. F. W. A. Wilkinson gave a suggestive address on Christian work and the spirit in which it should be conducted.

Mr. E. W. Thomas presented a report, from which it appeared that the work continues to increase. Since the establishment of the Institution in 1857, 13,320 have been received into the various Homes. The majority had been provided for satisfactorily by being placed in service, restored to friends, or otherwise provided for. The work is aided by a large staff of voluntary helpers, who conducted, during the past year, some 3,390 Gospel services, Bible-classes, temperance meetings, &c. Reward books are given to young women who conduct themselves well in service. Over 300 books will be given this year.

Several friends of the work gave brief addresses.

"FULBECK HOUSE," Lime-hill-road, Tunbridge Wells, is a private convalescent Home, opened for the reception of ladies recovering from non-infectious illness, or those needing rest and change. A kind Christian matron resides in the house, and every comfort is provided. The house is pleasantly situated close to the common, and is bright and airy. Ten inmates can be received, and their spiritual refreshment and welfare are desired, as well as their physical need provided for. The terms vary according to requirements. Miss Marion Bogue, 9, Mount Ephraim-road, Tunbridge Wells, will gladly forward further particulars.

Y.W.C.A. WORK IN DUBLIN.—A crowded public meeting of all the branches of the Associations in Dublin and districts was recently held in the Metropolitan Hall, Union-buildings, Lower Abbey-street. All the branches have Bible-classes and working missionary parties. The institute in Harcourt-street and Rutland-square have educational classes, employment agencies, and other offices. They provide accommodation for assistants in mercantile houses, also for members' friends, secretaries, and others from the country. The demand for accommodation has been so great at 75, Harcourt-street, that the committee have been compelled to take the premises at No. 76. The two houses will be connected by archways on two landings. The chairman, Surgeon-General Gunn, testified that the spiritual interests of members are well cared for, and that the work was worthy of prayerful sympathy.

THE DORKING CONFERENCE.

From a Correspondent.

The second Conference at Dorking has been, in some respects, better than the first. In spite of the gloom and rain, the attendance was larger than before. The room being full daily, and even packed in the evenings. But what we rejoice in most of all is the manifestation of the Divine presence which knit us all in one in Christ Jesus by the Spirit. When Rev. S. Dixon referred to the Biblical illustrations of the unity of the Spirit, the chairman pointed to the platform on which sat ministers of various denominations, saying, "We do not give up our distinctive views on certain minor points of doctrine and discipline by sitting here, but we testify to the essential oneness of the body of Christ."

A minister remarked: "I have seen ministers of different denominations gathered together, but there has been a certain amount of diversity of opinion, and sometimes friction; here, however, we are not only all in one place, but *of one soul*. This is quite a new experience to me. I cannot yet quite understand it." The manifested power of the Spirit grew in intensity towards the close of the Conference, and the following extract from the letter of one who was present will express the feelings of very many:—"One just felt that every speaker was taught of God, and was given the right message, and just *the* message we each needed. We have all come back so gladdened, refreshed, and strengthened. Never, I trust, shall I forget some of Mr. Luce's heaven-sent words, especially about never living alone, but letting our motto be, 'Jesus and I.' We have, indeed, met God face to face; we have been like Elijah, upon the mount with God. Now we are going forth in the strength of that meat, not only for forty days and forty nights, but, we trust, continually, and ever drawing fresh supplies from Himself."

The first day was a deeply searching time; the subject was "conviction of sin in believers." The second day we saw how these heart-sins could be cleansed by the blood of Jesus. The Vicar, who was chairman, said: "Cleansing is more than justification, and less than sanctification. The latter is, strictly speaking, the possession of the soul by the Holy Ghost. Cleansing, as Andrew Murray says, is the *negative* side of sanctification. Christ loved the Church, and gave Himself for it, that He might sanctify it, *having cleansed* it. The filthy vessel must be made clean inside and out before it can be filled and used. This brought us to the third day's subject, "The fulness and baptism of the Holy Ghost, or the Pentecostal gift." Great stress was laid on the fact that cleansing was an *act* to be followed by a *life*.

Dr. Barnardo's work was described by Rev. W. J. Mayers to a most enthusiastic gathering. We heard a nurse exclaim, "Those dear babies! I would not have missed being at that meeting for anything." Our missionary meeting was addressed by Rev. J. Hoare, C.M.S., and Mr. Pearse, C.I.M, and had a special interest from the fact that Rev. A. G. Lockett, curate of St. Paul's, Dorking, said a few closing words prior to his sailing for India in the *Khedive*, on Thursday, 16th inst. Rev. B. Russell, who only arrived on Friday evening, was singularly guided in the closing address to press the same subject as that which had been brought before us, without his knowledge, in the praise-meeting in the morning.

From Ps. xvi. 8, 9, Mr. Pearse spoke of setting the Lord always before us. Mr. Russell spoke of the secret of an abiding blessing after the Conference, from the words of Elijah and his successor, which occur four times in his history and in that of Elisha only, "The Lord liveth, *before whom I stand*." We take this as *the* message of God to the Conference. May we henceforth stand before Him, our Master, in the attitude of ready service, with nothing between!

THE COMING OF THE LORD.

WEEK OF PRAYER.

The preliminary meeting of a season of solemn waiting upon God was held on Saturday evening in the Clapham-road Congregational Hall. It was deeply impressive, for the awful nature of the events to precede and to accompany the grand consummation of this dispensation was felt intensely, and made silence the character of the gathering. Is there not a need that we should hold more silent meetings? Waiting, watching, meditating, and not speaking until there is an urgent sense of the will of the Holy Spirit to use our lips to utter his mind, would give our prayer-meetings a more Scriptural character than those we now sometimes hold. We know not "what we should pray for," nor how to "pray as we ought," but the Spirit is ready to help our infirmities, if we will let Him. It is to be feared that we know too little about this.

In such a case as this present week of prayer it is all important not to speak unless moved by the Holy Ghost. The tremendous issue that is supplicated, the inexpressible immensity of the desire to be expressed, and the certainty of the response, make it a momentous sign of the times that such a gathering is taking place. The fact is significant. We are not surprised, but rejoice to hear that it is in process, and trust it may be a means of untold blessing to the people of God.

There was such a sense of the presence of the Lord at the first meeting, we look with faith for its increasing and encouraging the Church to re-echo the cry of the Spirit, "Even so, come, Lord Jesus." A.

GERMAN SAILORS' HOME.—The Seamen's Christian Friend Society having made arrangements to engage the mission-room at this Home, in the East India Dock-road, for services for British seamen, the inaugural meeting was held a few days ago, when, in the unavoidable absence of Admiral Grant, the chair was taken by Colonel Macgregor, C.B. Mrs. Lichtenberg, hon. superintendent, gave a hearty welcome to the men, and invited them to make free use of the reading-room. Rev. J. G. Hill explained that he and Mrs. Hill had long wanted to do something for the spritual good of the many British seamen to be met with in the neighbourhood of the East and West India Dock-roads, and they thanked God for opening the way by which this could now be done. For the present they intend to conduct Gospel meetings every Tuesday and Friday evenings. The only expenses will be the rent of the hall, a few sailors' tea-meetings, and the necessary printing. Mrs. Hill and Captain Dalrymple followed with short Gospel addresses, and hearty singing and earnest testimonies from some of the men followed.

BETTING AND GAMBLING.—A public meeting was held in the Town Hall, Newcastle-on-Tyne, on Monday, last week, to consider the evils of gambling. The Bishop of Newcastle presided, and told his hearers that honesty, like charity, must begin at home; and so long as they countenanced raffles and lotteries at Church bazaars they could not decently throw stones at shilling sweepstakes for the St. Leger or whist at penny points. The Bishop of Durham said that the spirit of gambling had already occupied a vast region of trade and commerce, and was demoralising popular games. He called upon those who exercised large influence by their rank and by their splendid traditions to discountenance this evil. Reform could be brought about by personal example, by rigid enforcement of the law, and by a wise amendment of the law. He asked the public journals to withhold the facilities, he had almost said the temptations, for gambling. Representatives of other denominations spoke, and resolutions were adopted deploring the spread of gambling habits, and inviting the co-operation of the Press and other agencies to check the growing evil.

Obituary.

MISS ALEXANDER.

This lady, of Agra, India, N.W.P., passed peacefully into rest on the evening of September 4. She went to India as an independent worker in 1866, and was for some time working in Rajputana. For years she resided in Agra, and carried on work for the Lord as she was able. She was long an invalid, but she magnified her Lord in much patient suffering.

DR. GUSTAVE MONOD.

Dr. Gustave Monod, one of the seven brothers of the late Pastor Adolphe Monod, died on Thursday last, at the age of 86. He was formerly Professor of the Faculty of Medicine, and was much respected. His elder brother, Pastor Guillaume Monod, is a hale nonagenerian, and another brother is living at Havre. Their father was a Swiss and their grandfather a Huguenot refugee in Holland. The deceased has a son, Dr. Charles Monod, who practises medicine in Paris.

REV. D. SHAW.

Rev. Dugald Shaw, Free Church minister of Laggan, Kingussie, died a few days ago at the age of over eighty. By his death a figure of some note has been removed from the ranks of the "Highland host." Born in Kintyre, the deceased received his education in his native parish, and, giving early evidence of the possession of considerable mental powers, he was sent to Glasgow University, and, having there passed through the Arts course, he studied theology under Dr. Stevenson M'Gill. Having laboured in Mull, Mr. Shaw, at the Disruption, threw in his lot with the party now forming the Free Church. Inducted to Laggan in 1848, he has remained there ever since. Few ministers have worked with more zeal. As a preacher Mr. Shaw was earnestly evangelical.

MISS ELIZABETH BURNETT.

It is with regret that we record the death of Miss Elizabeth Burnett, sister of Mr. Matthew Burnett, the temperance reformer, which took place a few days ago at her residence in Queen's Parade, Scarborough. She was well known for her work in the Wesleyan Church, and was closely identified with efforts aimed at the relief of the poor. Miss Burnett was fifty-seven years of age. As a district visitor and temperance worker she won many for Christ, and in her closing years, amid intensest suffering, she endeared herself to all by her Christian patience and unabated interest in the work of God. For many years she lived with Rev. Frederick Griffiths, and in the work of his circuits she rendered much help. Miss Griffiths writes:—"If ever any woman deserved love and esteem, she did. She was one of God's precious ones." She was buried by Revs. Samuel Walker and John Elsworth in the Scarborough Cemetery on Tuesday, last week, many friends gathering to pay their last mark of respect to one of God's most unobstrusive workers.

MR. WILLIAM OLNEY.

We regret to announce the death of this gentleman, well known as senior deacon of the Metropolitan Tabernacle. He was seventy years of age, and, with the exception of Mr. Spurgeon, was the oldest member of the Tabernacle church. During fifty-four years he was a zealous worker, and a liberal supporter of the many agencies of which the Tabernacle is the home and centre.

Connected with the wool trade, he for many years carried on business in Bermondsey; and his great concern for the people led him, with the co-operation of his family, to found the Haddon Hall, the services of which have until recently been conducted by his eldest son. Until Wednesday last week Mr. Olney was an active participator in the varied work of the Tabernacle, and in the many interests of the Baptist cause at large. On that day, however, he was seized with an epileptic stroke, and died on the Friday. His relations with Mr. Spurgeon were characterised by close confidence and deep affection.

The name of the minister of whose death a notice appeared in our last week's "Obituary" should have been given as Rev. James Chalmers, not Chambers.

MR. C. INGLIS AT REIGATE.

The united mission concluded last week by Mr. Charles Inglis formed a time of great refreshing to many of the people of the town. The interest in the meetings was very great, the Public Hall being filled nightly; while on Sundays the place was crowded with all classes, anxious to hear God's message of love.

Better still, the Spirit of God brought numbers under conviction of sin, and many who were dealt with in the inquiry-room have professed their joy in the knowledge of their salvation.

The afternoon Bible-readings were largely attended by Christians of all denominations in the town and neighbourhood, and proved to be a time of spiritual profit. During the mission many a weary worker has been refreshed, and others have seen fresh beauties in the Word of God.

Mr. Inglis was obliged to give up the last meeting as arranged, in order to leave for America for two month's work. It was, therefore, conducted more especially for the benefit of those who had received blessing during the mission, short addresses being given by Lady Hope, Mrs. Hatt-Noble, and others.

The interest of those attending the meetings was specially shown in the freewill offerings, about half the total expenses being defrayed by contributions in copper and small silver. Altogether the nine days have been a very happy time for the workers in Reigate and the surrounding villages. The Lord's blessing had long been sought by his people, and to Him alone the praise and honour must be given.

J. S.

ROYAL BLIND PENSION SOCIETY.

"The adult blind should, as far as possible, share the joys and countless pleasures of home life. Don't confine them within the walls of institutions, but let them share the hopes and joys of those who can see." So said the late Henry Fawcett, Postmaster-General. The Marquis of Lorne, too, in referring to this Society, has expressed the opinion that in everything which we do in health, strength, and activity, we should always remember those who cannot avail themselves of the privileges that we enjoy. The Society has to raise £4000 a year for distribution amongst 600 pensioners, through the aid of about 400 honorary almoners, men and women who individually examine each case.

If it is well to care for the blind who can be taken young and who can be trained, how much more for those on whom the blight, the affliction, the terrible disaster of blindness has fallen in after life, more or less paralysing the efforts which they were making to obtain an honest livelihood. None have been assisted who could be supported by relatives, or who have been trained to do work for support. The pensioners are those who without the very small sum allowed by this Society, would probably come to complete destitution. A large area has been covered, and every rank and condition of life has been represented. It is always a terrible thing for a blind person to be torn away from the familiar and loved home. An offer was repeatedly made (of course not by this Society) to place an old, feeble, and blind woman in a better house, where others were cared for, but her answer always was "Oh! do leave me here till you take me to the churchyard." Mr. Bumstead, the treasurer, points out that the income only enables the Society to touch the fringe of the 30,000 blind in this country. If the subscription list were ten times larger, there would be no difficulty in distributing the money among deserving blind persons. The office is at 235, Southwark Bridge-road, S.E.

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MISS WESTON'S WORK.

THE DUKE OF EDINBURGH VISITS THE BLUE JACKETS.

Saturday, October 11, was a "red-letter day" at the Sailors' Rest on account of a visit paid by Admiral H.R.H. the Duke of Edinburgh, in response to an invitation from Miss Weston that he would come to inspect the place and see something of the work.

Arriving with his Flag Lieutenant, with royal punctuality, at the hour named, H.R.H. cordially shook hands with Miss Weston and Miss Winter, and, after a little conversation, started to go over the building. His admiration of the Sailor Boys' Room, bright with colour and sunshine, and full of boys reading, talking, and playing draughts, was very great. The boys saluted, and stood at "attention," till the Duke good-naturedly told them "to sit down and make themselves at home." Proceeding through the spacious kitchen and store-rooms, the next point was the coffee-bar, busy with seamen and sailor boys; then the reading and recreation rooms, baths, and lavatories. Talking brightly and pleasantly to Miss Weston, they then made for the dormitories, and, as tier upon tier of the noble apartments opened out, His Royal Highness expressed surprise and pleasure. Miss Weston told him that they made up 300 beds, and that

SIXTY THOUSAND FOUR HUNDRED AND TEN SLEEPERS

had rested beneath the roof during the year. Passing through the hall to the office, H.R.H. busied himself in looking over the balance sheets and books, and then, most kindly placing his autograph in the "Visitors' Book," added to it his warm commendation, graciously promising to be President of the work, and telling Miss Weston that the Duchess of Edinburgh, on her arrival, would certainly honour the Sailors' Rest with a visit.

The readers of The Christian have a large stake in the Sailors' Rest, having contributed kindly and liberally, and it is well they should know that the place is not only appreciated by the bluejackets and officers in general, but also by the Royal Admiral who stands so high on the list. At present £3000 is needed to pay off all liabilities on this splendid building. We should be glad to learn that Miss Weston's mind was free from the burden of this debt, so that she may be enabled to grapple with the needful enlargements at Portsmouth. A lady, on reading an article in The Christian some time ago, gave Miss Weston £1500 for the enlargement at Portsmouth, as a memorial.

A seaman was sitting, smiling and happy, in one of the rooms, and, on the writer speaking to him, he said, "Yes, thank God, I am happy; in this very place I was made mad drunk when the publics were here, and now I'm happy as a king."

We thank God for the honest bluejacket's testimony; we know it is true of numbers more. Miss Weston, the Sailors' Rest, Portsmouth, is a sufficient address.

FOREIGNERS IN LONDON.—There was an interesting gathering at Lockhart's Cocoa Rooms at Lillie Bridge-road on Sunday evening, October 12. From fifty to sixty Arabs, Greeks, Armenians, and blacks were brought together, and, after light refreshments, had the Gospel preached to them. With one solitary exception the addresses were received with close attention. Two young men, who, I ascertained, had previously been interested inquirers of the City missionary, Mr. Beaney, stayed behind for further conversation. Each man and woman on leaving was presented with a copy of the Scriptures, which they received with apparent thankfulness. The readers of The Christian will, I am sure, not fail to follow these in prayer, that through the Word the Holy Spirit may find his way to the heart of many of these interesting people. George D. Freeman.

The Temperance Cause.

A number of gentlemen at Madras, ministerial and lay, are establishing a temperance depot in Blacktown, in that city.

It is stated that in a Roman Catholic Chapel in Dublin, on Sunday week, 1400 persons took the pledge after a temperance sermon.

The Wesleyans at various important centres are arranging for public meetings and other efforts in connection with Temperance Sunday.

Rev. Joseph H. Bateson, Wesleyan Missionary in India, has accepted the secretaryship of the Indian Army Temperance Association.

The Bradford Observer has published a drink map, showing every licensed house in the town. There are now 958, and the population is 240,515.

The centenary celebrations in memory of the birth of the great Irish apostle of temperance (Father Mathew) were recently held in Cork and Dublin with much enthusiasm.

At the Berlin Medical Congress, Dr. Kahlbaum said dipsomaniacs did not remain long enough under treatment to be really cured. He thought an island should be set apart for the purpose.

The Governor of Kansas writes:—"The population of Topeka, including the suburbs, is about forty thousand, with not a single saloon within its entire limits." This is one achievement of prohibition.

The Aberdeen Temperance Society recently celebrated its forty-fifth anniversary. The cheering announcement was made that there were eleven fewer licensed houses in the city than last year.

The Holyhead School Board has given Mr. Owen Roberts permission to prepare the boys for the National Competitive School Examination to be held under the auspices of the United Kingdom Band of Hope Union.

The Executive of the Scottish Temperance League, on learning that it is proposed to apply for a licence for the sale of intoxicating drinks in the Glasgow East-end Industrial Exhibition, are to give the proposal every possible opposition.

Mr. Samuel Sims, of the National Temperance League, has been making a tour of the garrisons in Ireland, and addressing meetings of the soldiers. The commanding officers and chaplains have given him valuable aid, and many pledges were taken.

General Sir Frederick Roberts, Commander-in-Chief, in India, at Simla, recently made a very earnest pronouncement in favour of the Army Temperance Association. The Association, he stated, now numbers about 14,000 members, with 300 honorary members, or "temperance men."

Lord Wolseley on Sunday week visited the Soldiers' Home which is in course of erection at Belfast, almost opposite the entrance to Victoria Barracks. He spoke of the value of such places of resort, and said they kept soldiers away from drink, which was the cause of nearly all the crime that took place in the Army.

The Congregational Total Abstinence Association reports encouragingly. Of the total of 2700 Congregational ministers, 1600 are known to be abstainers. Last year 88 young men entered the ministry, and 74 of them are abstainers. In Great Britain there are 382 students, of whom 341 are abstainers. The theological students in Scotland and in Wales are all abstainers.

The drink bill for 1889 amounted to £132,213,276, showing an increase over the immediately preceding years. This sum represented no less than £3 9s. 11d. per head of the entire population, or an average of £17 9s. 7d. for each family in the United Kingdom. When it is borne in mind that myriads of the British people now are abstainers, the terrible lesson of these figures becomes more strikingly manifest, and we cease to wonder at the fact that so many families are miserable, and so many more are criminal.

A Government inspector of schools is reported in the Press as having recently said at Truro that the great bane of Cornwall is not drunkenness on the part of the men, but on the part of the women; and he believed the painful fact to be due to the grocers' licences throughout the county. The same remark applies to a great extent to Dublin, where, on the occasion of the recent Father Mathew Demonstration, the public-houses and licensed grocers were, according to the local Press, crowded during the day, a large proportion of the customers being females.

BARMAIDS AND WAITRESSES.

Since November, 1885, earnest work has been carried on among London barmaids and waitresses by the superintendent of the Restaurant Department of the Y.W.C.A., Miss C. M. Gough, at Morley Rooms, 14, John-street, Bedford-row, W.C. Much has been done for this class of hard-worked women, but the need of a Home where those out of situation could find temporary accommodation, was much felt. Many who obtain their living in bars, &c., are under "short notice" agreement, and are, therefore, sometimes suddenly cast adrift without a friend. It is impossible to form a just idea of what the rest and protection of a quiet home must be to these poor weary and tried toilers. The same advantages are reaped from the organisation by those who are in regular employ, but want safe and cheap lodging.

Of the rest after toil, with sympathy and counsel in difficulties, the girls have shown spontaneous appreciation. Lodging and food is provided at nominal charge, and a small annual subscription secures the additional privileges of membership.

The visitation of restaurants and public-houses is a special feature of the work; and, although their is little opportunity for conversation, good seed is sown in faith and hope. Correspondence is a branch of work requiring considerable tact. Various lady friends write to the girls every two months, and deal with varying dispositions, needs, and temptations. The letters which thus convey help are much prized by the recipients.

Hundreds of young persons have no knowledge of any trade but "the bar"; and it is, therefore, extremely difficult to remove them from scenes of temptation and trial. Many would be

THANKFUL TO COME AWAY

from it if they could. One, persuaded to leave more than doubtful employment in a house of questionable repute, is now a bright Christian, exerting good influence in a respectable situation; others have left the bar, of whom two are in small businesses of their own; two have become abstainers, and are engaged in cocoa rooms; others are in domestic service; and several have married, but continue their membership.

There is in this employment not only the drink temptation, but danger from corrupt conversation by men in respectable garb; moreover, innuendoes, violent oaths, and ribald jests abound. Verily, one saved from this is a brand plucked from the burning, over whom angels rejoice. The underpaid slavery of railway bars is aggravated by the discomforts and dangers of bad sleeping and living surroundings in the scanty intervals of labour.

At some hotels, where there is no Sunday work, the employés are shut out from 10 a.m. until midnight. The general conditions of restaurants are no better;

ATTRACTIVE GIRLS

are employed, and expected to dress well on a wage of 8s. or 10s. a week, with deductions for breakages, and to have a smiling face for all comers. Is it any wonder that sometimes a willing ear is turned to insidious flattery? The temptations to which waitresses are exposed in temperance restaurants are not so many and varied; but they exist, and the same kindly help is needed. Generally speaking, the girls are sadly overworked, and the need for early closing is very apparent.

Just before the opening of the Paris Exhibition, Miss Gough secured accommodation in the French capital for twenty-four young women to lodge, and, if necessary, board. The comfort and blessing of this to strangers in a strange land may be readily conceived. An "Exhibition Home" was also opened to secure like benefits to the young women employed in the Italian and Irish Exhibitions.

The first week of mission services has been held this year, and there was cheer and encouragement from the impression evidently made. The girls have had the desire to meet for spiritual instruction. Confidence is felt that in some cases the seed has been cast on good ground.

The "Prayer Union," from which much is hoped for, is increasing in membership. It is proposed to form, for barmaids of all descriptions, a Thrift or Self-help Society.

As the work becomes better known among those for whom it is carried on, the need for extension becomes very pressing. It is hoped to raise an additional £100, for the purpose of adding to the Home seven more bed-rooms. This sum will cover furnishing and rental for three years.

Evangelistic Notes.

Mr. W. R. Lane has held a week's Gospel mission in connection with the Y.M.C.A. in Cork; next week we shall give a detailed report.

West Hartlepool.—A fourteen days' mission has been held in the Whitby-street mission-hall, conducted by Mrs. Woolley, of Sedgley. The attendance was good throughout, and many professed to receive blessing.

Mr. William Forbes, who has for several weeks past been labouring in Scotland, began a ten days' mission on Saturday last at the Presbyterian Church in Chatham. On Sunday he addressed the children and preached in the evening. Bible-readings were held each afternoon.

Belfast.—Messrs. Foote Brothers, of America, have just concluded a three weeks' mission in Agnes-street Independent Church, of which Rev. D. McKee is minister. Several hundreds of persons professed to decide for Christ. The good work has spread all round the neighbourhood.

Budleigh Salterton.—In connection with the Y.M.C.A., a united mission has been held in this town by Mr. Henry Thorne, of Exeter Hall. Much blessing has followed the earnest Gospel addresses, while the afternoon Bible-readings have been deeply valued by a daily increasing audience.

Mr. G. H. Lord has just returned from his first tour, under the auspices of the Y.M.C.A., of 200 miles through the North of Ireland. The Clones Corn Exchange was filled. His lectures upon the Holy Land set forth the truth, and helped to disperse the darkness that still hangs over many parts of the land.

Elgin.—Evangelistic services have been conducted here by Mr. Anderson, of the Forfarshire Christian Union. The meetings were well attended and many have professed to find salvation. The children of God have derived a rich blessing from Mr. Anderson's Bible-readings, which, like his preaching, have been spiritual and Scriptural, plain and pointed.

Watford.—An eight days' mission has been held by Rev. J. F. T. Hallowes, in Beechen Grove Chapel. The mission was preceded by a week of special prayer. Mr. Hallowes conducted in all eighteen services, including three for children, one for mothers, one for men only, and two on the higher Christian life. The congregations were large. At a meeting for testimony and prayer, many spoke gratefully of the blessing they had received. The pastor of the church (Rev. James Stuart) expressed his thankfulness that the meetings had been held, and his conviction that large and permanent good would result from them.

Blackford Bridge, Bury.—A very successful mission has been concluded, conducted by Rev. R. Balgarnie. The churches in the district have been longing for times of refreshing. It has become evident from the results of this mission that such a season was the thing needed to bring to fruition the seed of the word that had been sown in the hearts of the people. Every night the attendance was large, and, at a social meeting held at the close of the mission, it was stated that eighty-five had entered the inquiry-room. The pastor, Rev. W. Nichalls and his flock have been greatly cheered and encouraged in their work, and are looking forward with hope.

Rev. J. Worthington-Atkin, missioner of the "Daily Prayer Union," has returned home from Canada, where he preached in the chief churches of the principal cities. He held missions which lasted from two to five days at many places of interest, including Niagara, and he also addressed large gatherings of young men. Much blessing has resulted from the tour.

Ballymoney.—A mission full of interest has just been held here in connection with the Irish Evangelisation Society. Messrs. James Thompson and Ralph Robinson were the evangelists engaged, and the meetings, which were held in a tent, were so largely attended that latterly the Presbyterian churches were kindly placed at disposal. Among the converts was a young Jew, who was publicly baptized in the First Presbyterian Church. He is now rejoicing in the Lord his Saviour.

Chichester.—Under the auspices of the Chichester branches of the Y.M.C.A. and Y.W.C.A. a ten days' mission has been held. The hall lately acquired by the Y.M.C.A. was packed each night with a seriously attentive audience. The word was faithfully preached and with great power, by Mr. Rowland Sturt of the Evangelisation Society. The afternoon meetings for Christians were also well attended and much appreciated. The influence of the Holy Spirit was felt with great power throughout, and it is believed that a rich blessing will follow.

SCOTTISH NOTES.

Rev. A. F. Forrest gave in Hutchinson-town U.P. Church, Glasgow, on Sunday week, the first of a series of monthly sermons to young men. The church, one of the largest in the city, was crowded to overflowing.

Dr. Kerr Cross, of Nyassaland, recently gave an address on mission work in the home and foreign fields at the annual Home Mission evening, in Pollokshields Church, where he served his apprenticeship under Mr. Wells.

The excessive infant mortality in Leith has caused some stir in that community. One of the local town councillors attributes it to the culpable and criminal neglect of the parents of the poorer classes. A hospital for sick children is said to be much needed in the borough.

The Glasgow University Christian Association does good work in the city in various ways. The committee are desirous of making its claims known to students entering on their first session; Mr. Andrew B. Neilson, Bank of Scotland House, Glasgow, the secretary, will be happy to give information.

Professor Lindsay, speaking recently in Paisley on foreign missions, said that in India there were two kinds of work, educational and evangelical, both very important; but if the Church had got to the end of their tether, his earnest conviction was they should have more evangelical and less educational work.

A new departure in the work of the Primitive Methodist Connexion is reported from Edinburgh. The Connexion has not thriven in the northern capital, and so it is proposed to sell its present chapel (which is not only in an out-of-the-way place, but far from places suitable for open-air gatherings), and to secure the erection of a fairly-sized mission-hall, and to undertake evangelistic work, the ordinary routine services being abandoned.

The recent Sabbath School Convention in Glasgow was largely attended, and the proceedings were full of vital interest. Valuable papers were read, and speeches delivered, bearing on the varied aspects of this invaluable work among the young. At a public meeting in St. Andrew's Hall Professor Calderwood laid stress on the importance of Sunday-school work in its bearing on the future of the Church; and Lord Kinnaird spoke earnestly of the teachers' influence and power.

The Sabbath Alliance of Scotland has been publicly censuring the Postmaster-General for encouraging Sabbath-breaking by visiting the new post-office at Inverness on the Day of Rest. Their intervention is more needed in connection with the Sabbath evening orchestral concerts in Cooke's Circus, Edinburgh, that were recently commenced on the Lord's Day; it is stated that the legality of the step will be tested. At a Saturday evening meeting at Carrubber's Close, a strong protest was lodged against this fresh secularisation of the Sacred Day. There is also a movement in Edinburgh in favour of running the tramcars on the Sabbath. The friends of the Rest Day in Scotland's capital have plenty of work on hand.

AMONG LONDON FLOWER GIRLS.

Although he has suffered considerably from illness, as a result of long-continued overwork, Mr. John A. Groom, hon. superintendent of the comprehensive Mission in Clerkenwell, has not allowed any department of his service to suffer. Some increase in the supplies has encouraged enterprise in new openings.

The flower girls are now a somewhat numerous class, and well they may be, seeing the traffic they represent has so wonderfully developed in the course of a generation that a sum of about £5000 is now daily spent in London for cut flowers alone. But as regards the flower-girl herself—"What a dismal contrast to the beauty of her wares is the one room she calls her home! To what vicious temptations by night and by day, at home and abroad, is she subjected!" The helping hand of this Mission has not been held out in vain; for through the brigade for teaching the making of artificial flowers, no less than seven hundred girls have passed from the streets into desirable situations, while fifty-two are still in course of training. This department cannot be self-supporting, because the girls have to be paid such wages as they can live upon from the time of being taken on. The club-room at Covent Garden has not only proved an immense boon, it has taken the place of the public-house during the hours of early morning in the case of the women and girls who come to purchase their day's stock. The loans made by the Emily Fund in the course of the year, free of interest, amounted to £87 10s., while £192 6s. was deposited in the Penny Bank. The feeding of famishing Board School children; partly through the aid of the Destitute Children's Dinner Society, has been continued, for 4,000 free breakfasts, and 800 half-penny dinners were served out weekly during the winter months.

The Committee were enabled to inaugurate three new branches in 1889—the Orphans' Home at Clacton, the Night Shelters in London, and the Homes of the Flower Girls' Sisterhood. The Home at Clacton is the beginning of what it is hoped will be a village for the reclamation of utterly neglected and often cruelly used waifs of the flower-selling class. This is, therefore, one of the largest undertakings which the Committee have embarked upon. The want of a cottage hospital is already much felt; but since the report was written, a lady has offered to pay the cost of this, provided that others will guarantee £250 a year for maintenance. The Night Shelters are situated in various parts of London, each being "a safe and comfortable haven, to which the missionaries, when out at night, can take any homeless girl they may meet belated on the streets." The new Flower Girls' Sisterhood also has its centres in various parts of London; and while the main object is helpful union, "each district centre will have what may be called an inner circle of earnest Christian members, whose special aim it will be to spread the truth as it is in Jesus among the main body."

The more spiritual work has still its encouraging features. The attendance at the Gospel service on Sunday evenings at Foresters' Hall, Clerkenwell-road, has never fallen below 900. The Sunday-school, which numbered 300 a few years ago, has grown to 800, and the standing difficulty is to find room for those who come. The attendance at the children's services ranges from 150 to 600. The weekly Band of Hope meetings average an attendance of 200. Open-air preaching is constantly carried on at Clerkenwell-green and elsewhere. Several minor agencies still continue in active operation.

The death of Sir George Burns, Mr. Daniel Proctor, and others deprives the Mission of the aid of some of its most generous supporters, while the continued ailing of Mr. Groom, the hon. superintendent, calls for sympathy. It is hoped that new friends will make good the loss of the old, so that lack of supplies may not prevent the work from being carried on with efficiency. Mr. John A. Groom, 8, Sekforde-street, Clerkenwell-green, will give further information.

MR. AITKEN AT ARMAGH.

There has been and is great joy in this city. Mr. Aitken, accompanied by Mr. Peters, curate of St. Nathaniel's, Liverpool, and Mrs. Crouch, have been holding a fortnight's mission here, and God has been greatly blessing their labours. Night by night we have had most solemn gatherings at St. Mark's Church, and with eager attention the earnest words of the preacher have been listened to, and we hope, in many instances, received in the love of the truth.

Mr. Aitken adopted the plan of inviting all who were anxious about their soul's salvation to meet him and his helpers in the gallery of St. Mark's Church, and night by night numbers have flocked thither for help and direction. A goodly number of young men and young women have, it is believed, given their hearts to God, and not a few of riper years; while the older people have derived great assistance from Mr. Aitken's many addresses on the spiritual life.

The children's services have also been very well attended, and Mr. Peters has, we fully believe, won many a young heart for his Master, while the women's gatherings have also been greatly blessed.

Altogether it has been a time much to be remembered, and Mr. Aitken himself, who has had so much experience in the work, has stated that he has been greatly encouraged by a movement that has reminded him of the old days, when such work was much more novel than it is now. The Dean of Armagh and the local workers have been most assiduous in their efforts to forward the work, and a very large and efficient choir has made the singing a great success. All Protestant denominations have heartily joined in the work, and there has been manifested a general feeling of goodwill and Christian fellowship that has in itself been very impressive.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services to be held in connection with the Westbury Gospel Mission during November.——A month's mission, being held at the Speedwell Coffee Palace and Mission Hall, Landport, Portsmouth, by Mr. Oscar Owers.——A nine days' mission at Palmer-place Mission Hall, Holloway, N., commencing Oct. 26.——A mission from Oct. 25 to Nov. 1, at Ripley Court, Surrey, by Herbert R. Francis.——A mission to be held in Pewsey, Wilts, Oct. 26 to Nov. 9, by a member of the Evangelisation Society.——PRAISE: for blessing at Colchester.

AGRICULTURAL HALL SERVICES.—On Sunday week the twenty-second anniversary was celebrated of the evangelistic services at the Agricultural Hall, Islington; and Rev. Dr. Thain Davidson, the originator and director of the movement, made his annual statement at the afternoon service. He said the past year had been no exception to those that had gone before in repeated evidences of spiritual blessing. From time to time, to his infinite delight, some soul had found spiritual and eternal rest. The services were entirely unsectarian and undenominational. Baptist ministers had given thirteen addresses during the year, Presbyterians had given ten, Episcopalians nine, Congregationalists eight, and Wesleyans three. There had also been addresses by laymen on six occasions, but he could not tell to what branch of the Church they belonged. All the services rendered in connection with these meetings were voluntary, and he thanked the ministers of the several churches who had come forward and cordially given a helping hand. They had also to thank Mr. Spurgeon and his evangelists for taking the evening services. They wanted larger co-operation and more unity of purpose in making these services a still greater success.

NATAL EVANGELISTIC MISSION.

The marriage is announced of Mrs. Osborn, of Cape Town, with Mr. George B. Howe, who for some years directed the work in Cape Town, now known as the Cape General Mission. Having made over this Mission to Mr. Spencer Walton, and a Council in London, Mr. and Mrs. Howe feel called to devote themselves to Eastern South Africa, especially in itinerant work. A visit from an evangelist is an event in the lives of the scattered Europeans in Natal, farmers, planters, railway men, and traders, and is welcomed at most of the mission stations.

The heathen having the first claim, Mr. and Mrs. Howe hope to promote itinerant work in Zululand. In the training of native evangelists, they will have the able assistance of Rev. Otto Witt, a missionary belonging to the Swedish Free Mission in Natal.

REV. W. E. COUSINS has returned to work at Madagascar.

MRS. JOSEPHINE E. BUTLER is writing for next month's *Contemporary* an article on Mrs. Booth. The two ladies have for nearly twenty years been in intimate sympathy, and each privately advised, cheered, and assisted the other's public work.

LADY DOCTORS FOR INDIA.—Miss C. H. Graham, M.D., and Miss Anna Baumler, M.D., former students of the London School of Medicine for Women, have been appointed Lady Doctors under "The Countess of Dufferin's Fund" in India. The former will serve at Rangoon and the latter at Lahore.

LORD AND LADY ABERDEEN, says a London correspondent, continue to find themselves in great request in Canada. Lord Aberdeen has had a busy time with one function and another. One of his latest engagements was to appear in the pulpit of one of the Presbyterian Churches in Hamilton on a Sunday evening for the purpose of delivering an address. Lady Aberdeen has been visiting a number of charitable institutions in the neighbourhood.

UNION HALL MISSION.—Writing with regard to the recent destruction of Gospel tents, Mr. R. Bilke says:—"In order to replace the tents and furniture we need about £80. We are anxious to secure two new tents, and to have a small tent made from the old canvas. Good work is being done in all the halls and localities of the Mission. The work in the open air has also been greatly prospered this summer. Mr. Bilke's address is Abergeldie, Greenhill Park, Harlesden, N.W.

MR. F. S. ARNOT, writing from Benguella, tells of disturbing experiences through the action of Portuguese political agents. On August 5 he wrote:—"Over 1500 troops are being marched upon Bihé. I shall be up, I hope, before anything is done. I am taking in a large lot of stuff, and will, I trust, get goods off at once to the interior. I have had a few feverish days, and have more to see to than I well can. Periodical fits of severe vomiting distress me. Dr. Walter Fisher thinks it is owing to a slight ulceration of the stomach."

COMMITMENTS TO REFORMATORIES.—The Home Secretary has sent a circular to the magistrates, in which he says he regrets to find that nearly half the total of the commitments to reformatories are on first convictions, and he impresses on justices the necessity of satisfying themselves in all cases that the training and discipline of a reformatory are really requisite, and that there is no danger of sending comparatively innocent children to associate with hardened offenders.

CHRISTIAN POLICE ASSOCIATION.—A "welcome" meeting, in connection with the autumn conference, in Edinburgh, was presided over by Sir Thomas Clark, who remarked upon the importance of the police constables, to whom the safety of life and property is entrusted, being men of good Christian experience as well as good sense. During the past five years a large number of the police had joined the Association, and their example has been of great benefit to the community. The delegates present, from all parts of Great Britain and Ireland, were welcomed by Sir A. Campbell, on behalf of the policemen of Edinburgh. Addresses were delivered by Messrs. D. Lewis and W. D. Dunn, as well as Colonel Oldham.

The Book World.

Dr. Dale's New Book.

The Living Christ and the Four Gospels. By R. W. Dale, LL.D. 6s. *Hodder & Stoughton.* An unanswerable argument for the verity of the Christian religion. The book meets a definite need as a popular statement of the warrant of faith, with special reference to critical methods which would depreciate the Gospel story. The work is in the form of lectures, fourteen in number, delivered to the author's congregation in Carrs-lane Chapel, Birmingham. Christian experience is, with admirable cogency, shown to establish the truth of the Gospel. The divinity of Christ is maintained, and the evidence for the authenticity of the Fourth Gospel presented with convincing force. Other positions which rationalistic writers have challenged are also defended. We cordially commend the volume as calculated to deepen faith in the living Christ and strengthen confidence in the historical trustworthiness of the story of his earthly ministry as set forth in the four Gospels.

Counsel for Young Men.

A Good Start; A Book for Young Men. By J. Thain Davidson, D.D. 3s. 6d. *Hodder & Stoughton.* Another series of addresses, by one who is *facile princeps* as counsellor and guide to young men. The author well says, in the preface: "The history of many young men is a sad record of misplaced confidence and of foolish tampering with temptation. Our cities have great moral vortices, in which it is no exaggeration to say that hundreds of the choicest of our youth are constantly disappearing. It was the aim of these discourses to lay hold of young men before they were caught in the fatal whirlpool, and many a delightful testimony has reached the preacher that, under the Divine blessing, his aim has been realised." The discourses are twenty in number, and among them are "Something Better than Riches," "Betting and Gambling," and "A Perfect Man." We trust that these pages, at once winning and stimulating, will be perused by thousands of our young men.

MISCELLANEOUS.

Harvest and Thanksgiving Services. 5s. *Nisbet.* Here are thirteen sermons, eleven sketches and outlines, and three addresses—quite a body of suggestion in an important department of pulpit effort. Among the numerous preachers laid under contribution are Revs. Hugh Macmillan, D.D., J. Monro Gibson, D.D., Prebendary Gordon Calthrop, M.A., Henry Allon, D.D., and W. J. Dawson. The volume should prove very useful to such as lead the public devotions of God's people.

Saul and David. By Mrs. M. Baxter. *"Christian Herald" Office.* Beginning with the birth of Samuel, this book deals with the prominent incidents from that event down to the death of Solomon. The chapters are brief, and though not remarkable for depth, are marked by a devout spirit. They are intensely practical, and deduce from the Bible narratives lessons calculated to help in the cultivation of the spiritual life. They will be found interesting, instructive, and profitable.

Grace and Sin. By Pastor Stockmayer. *Snow & Co.* 1s. We heartily rejoice in the reissue of this very valuable little book. Its aim is practical holiness, and its teaching is, in our judgment, eminently safe and Scriptural. Many, in enforcing this subject, have gone to dangerous extremes, which have already produced sad results. Pastor Stockmayer aims at an equally high standard of Christian living, but seeks to secure it by clear and connected expositions of Scripture. To all inquirers upon this subject we recommend this excellent treatise.

Steps of Faith; or, From Mesopotamia to Moriah. By Pastor Stockmayer. *Snow & Co.* 6d. It is impossible, within the limits of so small a pamphlet, to deal exhaustively with so large a subject. But if Pastor Stockmayer's chapters are brief, they contain much. The more prominent events of Abraham's history are dealt with as representing the "steps" in his life "of faith." To those who are seeking to "walk by faith" we commend this little book for its clear exposition, its helpful instruction, and its forceful application of the lessons of the narrative to practical Christian life.

Zionward: Hymns of the Pilgrim Life. By Rev. John Brownlie. 1s. *Nisbet.* Another small volume of verses by the minister of the Free Church, Portpatrick. Essentially spiritual in tone, they express sentiments of loving adoration. The love of God is beautifully celebrated, and the glories of Christ form the theme of a number of choice songs.

The Dream of Pilate's Wife. A poem, suggested by Doré's famous picture. By Rev. John Hudson, M.A. *Kegan Paul, Trench, Trübner & Co.* A remarkable incident in the trial of Christ is the theme of this stately verse. Round the few statements of Scripture the author has woven an attractive story, which testifies to a Christian imagination as well as a cultured mind.

Books for Boys. *Messrs. Cassell & Co.* have published new editions of the following books (2s. 6d. each), which are well suited for presentation to boys:—Modern Explorers, by Thomas Frost, seven chapters of adventure, admirably illustrated; and Pictures of School Life and Boyhood, selected from the best authors, by Percy Fitzgerald, M.A. The latter already enjoys a widespread popularity.

Memorials of R. T. Cunningham, M.A. By Rev. David Miller, Stranraer. *Edinburgh: Andrew Elliott.* By this very short biographical sketch and specimen sermons of Mr. Cunningham, his friends will be interested and all readers edified. The sermon on the Rent Veil is striking and faithful. In "Forgiveness from the Cross" repentance is almost left out of sight. The grave defects in Emerson are truly pointed out, but not ascribed to their true cause, the pride of intellect which spurns the doctrines of grace. A good likeness of Mr. Cunningham is given as a frontispiece.

The Threefold Cords of the Holy Scriptures: An Arrangement of upwards of twelve hundred Precepts, Prayers, and Promises, as four hundred Sacred Triads. By Rev. William Lee. 2s. *Nisbet.* A work of unique interest, and evidently the result of close and thorough study of God's Word. Many will be glad of the book as a help to meditation. Evangelists and Bible-class teachers will welcome it as a valuable aid to the application of spiritual truth, for every triad may be made the ground-work of Gospel addresses. The complete indexes make the book specially serviceable.

Sheaves of Ministry: Sermons and Expositions, by James Morison, D.D. 10s. 6d. *Hodder & Stoughton.* The author's ministerial jubilee was celebrated last year, and in this volume he gives such mementoes of his completed ministry as, to use his own words, "afford fit opportunity of repeating the 'Old, old Gospel-story,' and other portions of Divine truth, on fresh lines of practical exegesis." Thirty-four in number, the discourses are marked with singular vigour and freshness. That the themes are great will be inferred from some of the titles: "Is there a larger hope?" "Does God fix everything?" "Blasphemy against the Holy Spirit." As is well known, Dr. Morison regards Divine foreknowledge from what is known as the Arminian point of view. He is no latitudinarian, however, as may easily be learned from his discourses on "The Bible the Word of God," "The Life of Faith," and "If Indifferentism increase and mature, what then?" These pages are stimulating in a high degree, and fully sustain the reputation of their distinguished author.

Light in Africa. By Rev. James Macdonald. 6s. *Hodder & Stoughton.* The author of this interesting contribution to the missionary literature of the once shrouded Continent was for twelve years connected with the Free Church of Scotland missions at Lovedale, Blythewood, and elsewhere. In this volume we have an account of his experience in South Africa. He seems to be quite an all-round man; he superintended mission work; in times of tribal war (of which he had considerable experience) he defended his friends, or acted as mediator between combatants; he prospected and founded new stations, and managed, during his long and frequent journeys to do some scientific work of observation. Mr. Macdonald has pronounced views, and expresses them in a very candid way, even to bluntness. He does not believe in the innate laziness of the negro; like the West-end "masher," the African is only lazy because he has got nothing to do. The "cheap missionary" theory finds no quarter at the author's hands, and he gives cogent reasons for the faith that is him. The closing chapters on native customs and habits are full of curious and interesting details; so, also, is the chapter entitled "Stray Studies of animal life."

ANNUAL VOLUMES.

The Child's Own Magazine. The volume of this old favourite will delight many a little one. The pictures are numerous and good, while the letterpress is a rich entertainment. (1s. *Sunday School Union.*)

Young England, the Sunday School Union's monthly, is a capital magazine for intelligent youth. The annual volume (5s.) is a storehouse of entertainment and instruction, judiciously combined. The reading is always bright and attractive, and well illustrated throughout.

The National Temperance Mirror. Vol. X. 2s. 6d. *National Temperance Publication Depôt.* As an illustrated magazine for the home circle this deserves warm commendation. The contents are in harmony with the definite object of the publication, and the pages should prove very acceptable to those in search of matter for temperance readings and recitations. There are in this volume many stories and sketches, and several dialogues.

Our Darlings, Dr. Barnardo's magazine, is an admirable treasury of pictures and stories. The monthly parts are always cheery, but the annual volume is specially charming. There are few pages without an illustration, and quite a number of pictures in colours and tints are included. Both externally and internally this year's volume surpasses any previous issue, and the entire book is fragrant with the spirit and teaching of the Gospel. (Boards, 3s.; cloth, 5s. *J. E. Shaw & Co.*)

The Herald of Mercy. This monthly "messenger for humble homes" seeks to perform the ministry which its title describes. The pages are bright with illustrations; their burden is Gospel counsels and appeals presented in various ways. The matter is so arranged that the half-penny monthly parts may be cut into leaves and distributed in the form of tracts. The annual volume (1s.) would be a welcome addition to many a Sunday-school and village library. There is not a purposeless page in the entire book, the one concern of the editor being to gain attention to the word of reconciliation. (*Morgan & Scott.*)

RELIGIOUS TRACT SOCIETY.

The Tract Magazine Annual (1s. 6d.) contains a complete story by Emma Leslie, and short papers on many subjects of widespread interest.

The Child's Companion (1s. 6d. to 2s. 6d.) is a delightful book. Engravings and letterpress are alike select, and suited for the pages of a juvenile instructor.

Our Little Dots' Annual (1s. 6d. to 2s. 6d.), for younger children, is bright from beginning to end. Any little one will vote the volume a thing of beauty, and on reading find it a minister of great joy.

Friendly Greetings. The half yearly volume (2s. 6d.) should make a useful addition to village libraries. Good engravings, and short, bright articles, leading up to Gospel conclusions, are the warp and woof of the book.

The Cottager and Artisan (1s. 6d.), what with its noble pictures and large type, is sure to be a favourite with the old and such as are not expert readers. It deserves a large circulation in serial form, and increased popularity as a volume.

The Boy's Own Annual for 1890 (8s.) is a handsome volume, providing a great variety of matter such as youth delights to read. Instruction and recreation are blended with wonderful success, and it is not at all surprising that the magazine is increasingly popular. What with its several stories and many special articles, all well illustrated, the volume is a small library in itself, and would be an eminently acceptable present to thousands of thinking lads.

The Girl's Own Annual for 1890 (8s.) is a companion volume, containing contributions from many well-known pens. Sarah Tytler's articles on Tudor Queens and Princesses are exceptionally attractive; but, from running stories to answers to correspondents, the contents are just such as should compose a high-class and useful magazine for young women. The illustrations are good and numerous, and many a mother of family will be interested in and profited by pages at once so attractive and sensible.

The Sunday School Union has published New Year's addresses as follows:—To boys and girls, Show Me the Penny, by Alfred Sindall; to senior scholars, Looking Both Ways, by Rev. J. M. Gibbon; to Sunday-school teachers, Sowing and Reaping, by Rev. Henry Simon; and to parents, Bows and Arrows, by W. T. Paton.

Letters to the Editor.

THE LORD'S SUPPER.

Sir,—Rev. F. B. Meyer tells us, in his instructive exposition of John i. 2, 3, published in The Christian of October 10, that it is "especially in the Lord's Supper that the inner life becomes replenished and fulfilled with his grace and heavenly benediction." Such a statement, if made by a Ritualist or High Church clergyman, would not have surprised me; but in Mr. Meyer's lips it fills me with amazement.

What is his authority for doctrine of this kind? If it be true, it is passing strange that in only one out of the twenty-one Epistles of the New Testament, is there any reference to the Lord's Supper. Would inspired Apostles have omitted to insist upon the "special" excellence of the Communion as a means of grace and heavenly benediction, if it really had this character?

It has been by the use of such language as that to which I call attention, that the Lord's Supper has been exalted by Romanising clergy to a position of undue and unscriptural prominence, and is now so widely regarded with superstition by multitudes.

Has Mr. Meyer's pen slipped, or is he turning High Churchward? Inquirer.

THE "LARGER HOPE."

Dear Sir,—I have just read, in your issue of Sept. 26, the letter of "A Constant Reader" on the above subject. He asks, "Is it true?" And that is just the question to have decided, not by subtle and specious argument, but by the inspired Word.

Your correspondent appears to have searched up the matter in the original tongue, and therefore should have had no difficulty in coming to a conclusion that constrains him to reply: No! it is false—it is an emanation of the deceiver, of him who 6000 years ago said to the woman, "Ye shall not surely die."

We read in Scripture of past ages, the present age, and future ages, but in that last communication from God, entitled "The Revelation of Jesus Christ," it has pleased our God to use some thirteen times a peculiar phrase touching that illimitable time termed in our tongue eternity; respecting the existence of God and his Christ, see Rev. iv. 9, 10, xv. 7, "who liveth for the ages of ages"; in the doxologies of i. 6, v. 13, vii. 12, "to Him be glory for the ages of ages"; respecting the reign of Christ, xi. 15, "He shall reign for the ages of ages"; respecting "the servants of the Lamb," xx. 5, "they shall reign for the ages of ages"; announcing the doom of the devil (the deceiver here), the antichrist and the false prophet—the trinity of hell—"tormented for the ages of ages"; respecting the doom of the worshippers of the false Christ, Rev. xiv. 11, and of apostate Christendom, xix. 2, "for the ages of ages."

We may, we must dogmatise here, unless we are prepared to let go the dogma of the eternal existence of our God. Thousands who believe not "the Gospel of God" are accepting this gospel of Satan. Is it the lie that those who receive not the love of the truth shall believe (2 Thess. ii.)? Will your correspondent join hands with those who fritter away the solemn pronouncements of God, and do the deceiver's work, leading men on to the slippery incline that leads downwards to the pit, instead of pressing them to flee from the coming wrath, and plant their feet on the eternal Rock of Ages?

The King (Jer. xxxvi.) might take his penknife, and cut out the words of judgment and burn them, but that did not change the purposes of God.

So your correspondent may cut out this phrase "the ages of ages," and insert "age-long," or any, other phrase, but will that shorten the doom of the poor deluded ones? Is there not rather the danger of his coming under the judgment of Rev. xxii. 19? We can only measure the term of the punishment of the wicked by that of the existence of God. At the same time as we rejoice in our deliverance from eternal wrath by the atonement worked out by the eternal Son, let us think of and speak of the awful doom of those who trample under foot his blood with weeping hearts, and in that spirit *beseech men to be reconciled to God.*

E. Heard.

"THE GREATEST THING IN THE WORLD."

Dear Sir—You will, I trust, not think it an intrusion if I call your attention to some very important points, with reference to the book bearing the above title, which do not appear to have been touched on in the article on the same in your publication of October 17.

On page 14 of the book referred to, the author states that "Paul begins by contrasting love with other things"; and on page 15, that "He (Paul) contrasts it with faith."

If we turn to the Scripture (1 Cor xiii. 13) the words are: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Thus the Apostle compares charity (love, in the Revised Version) with faith and hope; but surely we all know that comparison and contrast are widely different. When we compare things, and say "great, greater, greatest," we do not put them in opposition to one another; but when we contrast them, we must of necessity put one against the other.

In no place in Scripture do we find love contrasted with faith. On the contrary, we find such words as the following:—

"Faith, which worketh by love" (Gal. v. 6).

"Love with faith" (Ephes. vi. 23).

"Whatsoever is not of faith is sin" (Rom. xiv. 23).

"Your work of faith and labour of love" (1 Thess. i. 3).

"Without faith it is impossible to please God" (Heb. xi., *passim*).

And in 1 Tim. i. 5 we read:—"The end of the commandment is charity (love), out of a pure heart and of a good conscience, and of faith unfeigned."

To contrast, therefore, love with faith, as the above book most certainly does, is only to weaken faith, and be in opposition to God's Word, which always strengthens it.

Another unscriptural statement in the book under notice, and not referred to in your article, is found on page 49, where the author says of the Bible: "This book is full of prophecies. One by one they have failed, that is, having been fulfilled their work is finished; they have nothing more to do now in the world, except to feed a devout man's faith." Thus Professor Drummond disposes of prophecies, by saying, "They have failed!" But Scripture does not say so. Scripture says, "They shall fail"—an immense difference! To say "they have failed" would be to blot out the solemn words of admonition in 2 Peter i. 19, 21, where we are reminded that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed...until the day dawn," &c. Also 2 Peter iii., *passim*.

And, of course, "the Book of the Revelation" would now be included in the sweeping words "have failed," if we accepted so erroneous a statement.

There are many other things in this book you have been reviewing, and which you have justly termed "unscriptural," that might be dwelt upon; but, as you say Sir Robert Phayre has written a "drastic treatment of the subject," I will not trouble you any further.—Yours very faithfully,

Observer.

RUSSIAN JEWS IN PALESTINE.

Sir,—I hail with the greatest pleasure and thankfulness the interesting letter which appeared in your issue of Oct. 10 on the above subject. Few people are aware of the remarkable changes that are going on in Palestine to-day. It is my firmest conviction that the return of the Jews to the land of their fathers *has actually begun to take place!* I also as firmly believe that many of your readers who read this to-day will live to see the restoration completed. Events are moving very rapidly in these our days. We are living in very earnest, solemn times. Jews are returning in thousands, and every fresh outbreak of persecution in Russia or elsewhere only gives a greater impetus to this wholesale emigration.

The scenes at the port of Jaffa, so graphically described by your correspondent, I have often witnessed myself. The opportunities for mission work are indeed great. Your correspondent may not perhaps have been aware of the fact that the London Society for Promoting Christianity amongst the Jews is represented there by my brother-in-law and sister, Mr. and Mrs. Weinberg, who are doing a very good work. Mr. Weinberg often meets the steamers, and, as he can speak several languages, is able to converse with nearly all the emigrants from whatever part of the world they may hail. He helps these poor refugees to land, gives them the necessary council and advice that they need, and sees them safely on their way to Jerusalem. And the great blessing attending this work is manifest from the fact that many of those who first heard the Gospel on embarking at Jaffa have ultimately been led to the Saviour in Jerusalem or other parts of the country. Mr. Weinberg, I know, would like to visit every steamer. But he has other work to do in the town itself, with its eight or ten thousand Jews, and several important Jewish colonies in the neighbourhood, besides important work in our Bible Depôt in the heart of the town, where Bibles and Testaments, in Hebrew and other languages, are sold or given away. To visit these steamers would certainly occupy a man's whole time, for the trade and commerce have so greatly increased that steamers call now from almost every nation of importance.

Jerusalem is shaking herself from the dust! I remember the time when one steamer called at Jaffa about once a fortnight, in winter less frequently, while now steamers call almost daily. I have seen as many as six large steamers anchored at once, besides a host of sailing vessels and fishing craft. There is enough work to occupy a man's whole time. I know several young converts who are already in the Holy Land, zealous, faithful, and earnest Christians, with a good knowledge of six or seven languages. They are the converts of the Jerusalem Mission. Anyone of these would do for this work. We do want more workers in the Holy Land. Every station is undermanned. Jerusalem has 33,000 Jews to-day; ten years ago about 12,000! Large colonies have sprung up in every part of the country that had no existence ten years ago. I am thankful to say that the London Jews' Society are extending their work. New and larger schools are to be built, also a new hospital. A lady leaves this autumn for the Holy City, who has volunteered her services to work amongst women. May God stir up others to offer themselves. There should be a large increase of labourers everywhere.

There are many of God's children in this country who are making the needs of the Palestine Mission a subject of special prayer. Probably many of your readers are among them. May I ask all to pray that God may send forth more labourers, and give the Committee of the London Jews' Society the means of sending those who shall be ready to go.—Yours faithfully, Samuel Schor.

21, Eversfield Road, Wandsworth.

"A VILLAGE EFFORT."

Dear Sir,—In your last week's issue under this heading is described the work of two ladies (whose names are there given) who, whilst happy in doing the work described, are far from happy in seeing it brought forward in this way. The writer of the account in question no doubt meant well and was animated by the best intentions, but it is distressing to the ladies mentioned, first of all to see prominence given to their names and work (without any knowledge or authorisation on their part), and secondly, to have anything said or written which should seem (though only by inference) to undervalue or ignore the Christian work and effort of those in the parish who have been doing their best for years before these ladies went there. They have accordingly asked me to write and let their feelings be known; as, however anxious your correspondent may have been to set forth an example to others, they feel it should scarcely have been done at the prejudice of their own position and the work generally, as the account in question is calculated to raise feelings in the hearts of other workers in the place which may not conduce to a continuance of that harmony and happy co-operation in the parish which, above all things, is so desirable.—I am, dear sir, yours faithfully, William Sharp.

South Nutfield, Surrey.

REV. J. D. KILBURN, late of St. Petersburg, has undertaken for a time the pastorate of the Reformed English Church in Hamburg.

SPAIN.—Madame Rodriguez writes from Calle Pedro 3, Figueras:—"The new hall and schools are to be opened (D.V.) on Thursday, 30th. Converts will be present from Castillon, Bisbal, San Pedro Pescador, Vilabertran, Rosas, and elsewhere. We expect large numbers at the service, and hope to give away 1000 New Testaments to the people on leaving. Thus, through the Word preached and written, much precious seed will be scattered to be surely found after many days. Thankful as we are for what the Lord has sent, and what we hope, in a few months, to receive, we would not have lost the many sweet lessons of faith and tokens of God's loving care which, in other circumstances, we could never have learned and experienced. You will, I know, rejoice with us in all God's goodness to us and the Mission."

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, OCTOBER 26.—Proverbs XX.

1. SCRIPTURE examples of this degrading evil abound. Not only the ungodly (1 Kings xvi. 9, xx. 16), but the professed people of God have been overcome (Gen. ix. 21; Isa. xxviii. 1, 7, 8). There is still need for the warning (Luke xxi. 34; Eph. v. 18).

2. True of the Great King (Ps. xc. 11). Beware of provoking Him by unbelief (1 John v. 10).

4. Note his *neglect*; his *excuse* for it (*cold*); the *real reason* (sluggard); and the *inevitable result* (shall beg, &c.). Compare i. 24-28; Luke xiii. 24-29).

6. Warning against *ostentatious righteousness* (Matt. vi. 1; Luke xviii. 11, 12), and against *unfaithfulness*. In avoiding one evil we may fall into the other. The grace of God makes fidelity possible (Ps. xli. 11, 12).

8. Yield your heart to be the throne of this King; let Him judge and scatter the evil which is too strong for you (26). To enthrone Jesus is the way to overcome sin (Micah vii. 19).

9. Not the perfect man (Job i. 1; ix. 30, 31); nor the man who walks in the light in the enjoyment of unbroken fellowship (1 John i. 7, 8). Claim deliverance from the power of sin (1 John ii. 1), but not from its presence.

14. "Business is business" is often pleaded as excuse for dishonesty in order to make a good bargain. For the man of God buying as well as selling (10) must be regulated by Christian principle.

17. Either *sin*, which, giving pleasure for a season, leaves only remorse at the end; or *anything acquired by deceitful means*. Illgotten gains ultimately prove a curse. Contrast the bread of life (John vi. 35).

25. Believe this declaration (Jer. x. 23; Ps. ciii. 19; Eph. i. 21, 22); then *consent* to present mystery. How can it be otherwise if our lives are his work? See Eccles. iii. 11; John xiii. 7. Not in understanding our way, but in trusting our Guide we find rest.

27. Conscience is God's representative in man. Through this He gives light by his Word and his Spirit, searching the secrets of the life (John iii. 21).

30. Welcome the severest chastisement that produces such a result (Heb. xii. 10; 1 Cor. xi. 32).

MONDAY, OCTOBER 27.—Proverbs XXI.

1. "The allusion is to channels made for the distribution of waters according to the will, for irrigation of gardens and fields." Without destroying their freedom of action, God thus overrules the hearts of kings (Neh. i. 11, ii. 4, 5).

3. Ceremonialism is easier than practical godliness (Matt. xxiii. 23). Yet do not undervalue sacrifice. God does not; for by its means (Heb. ix. 26) He puts away sin, and makes a life of obedience possible to us.

5. Haste is here opposed to diligence. "Patient perseverance in well-doing" (Rom. ii. 7) is better than impulsive rashness. Run the Christian race, not with speed, but "with patience" (Heb. xii. 1).

8. The natural, in contrast with the spiritual man. The evidence of a pure heart is an upright life. A man need not advertise the fact that he has "a clean heart." His "works" must prove it.

11. The scorner is beyond receiving correction himself, but his punishment warns, and therefore makes wise the simple (Luke xiii. 3, 5). For the wise there is, not punishment, but instruction—perhaps by the rod (Ps. xciv. 12, cxix. 71).

13. That which a man is to the poor, God is to him (Luke vi. 38). See 1 John iii. 17 and Luke xvi. 21, 24, 25.

15. All the joy of the righteous is not future. To do right is present bliss; while iniquity is "labour" now, and destruction in the end.

16. A man chooses his own way, his own company, and his own eternal abode (Matt. vii. 13, 14).

18. As Egypt was a ransom for Israel (Is. xliii. 3; compare Exod. xii. 29-36, xiv. 30).

21. Holiness must always be the *pursuit* of the saint (Heb. xii. 14; Phil. iii. 12-14). The finding is sure, and how infinitely valuable (John xii. 26; Rom. ii. 7).

29. There is a hardening of the face in a right way (Is. l. 7; Ezek. iii. 8, 9). Woe to the man who does this against God (Job ix. 4)!

30, 31. There has been much counsel against the Lord; but how vain it has ever been! See 1 Cor. iii. 19. Even the apparent successes of evil counsellors only fulfil the purpose of God (Acts iv. 25-28).

TUESDAY, OCTOBER 28.—Proverbs XXII.

1. The godly man cannot afford to despise reputation. Augustine advises every man to be careful first for his *conscience* and next for his *credit*. Some Christians suffer reproach, not for their righteousness but for their imprudence (Col. iv. 5; Phil. ii. 15).

3. This is repeated (xxvii. 12). The Gospel message tells of a coming evil and provides a sure Hiding-place (Isa. xxxii. 2). In relation to that Gospel all men are "prudent" or "simple." Which are you?

5. The path of the upright escapes the painfulness (thorns) and the dangers (snares) that attend the froward (1 John v. 18; Pro. iv. 26).

6. Evidently the future of the child depends upon its *training*. Begin as Hannah did with Samuel (1 Sam. i. 28) by *dedication*. Recognise the child's natural tendency to evil (15; Ps. li. 5). Regard yourselves as entrusted with the work of training it for God (Exod. ii. 9), and let not the Sunday-school be trusted to do your work (Gen. xviii. 19; Deut. vi. 4-7). Believe in the possibility of the conversion of *children*, and expect it (Matt. xviii. 6). If your faith is tried, do not lose hope (Eccles. xi. 1). Timothy, though instructed in infancy, was converted as an adult (2 Tim. iii. 15; 1 Tim. i. 2).

8. Every seedtime leads to a harvest, and the nature and quantity of the seed sown determines what the harvest shall be (Gal. vi. 7, 8). "Calamity" (R.V.) is the harvest of which "iniquity" is the seed.

11. Note again the connection between purity of heart and gracious speech (Matt. xii. 33, 34). The King becomes the Friend, familiar and intimate, of the man who *loves* this.

13. Another reproof for the slothful man (xxvi. 13), who is diligent in nothing but in the invention of difficulties. Most of our difficulties in the Christian life are subjective. A vigorous faith would remove them all (Mark xi. 23).

17-21. This is one connected exhortation. (1) *It describes the Gospel message.*—"Wise" (17); containing "excellent counsel and knowledge" (20); dealing with unquestionable verities (21); and spoken personally to each one (19). Such is the Gospel. It is "the wisdom of God" (1 Cor. ii. 7); comes from the Counsellor (Isa. ix. 6); and speaks only the truth (John xiv. 6). (2) *It prescribes our duty.*—Attend (17); know (21); retain (18); trust (19). This is the Gospel way of salvation. (3) *It declares rich blessing.*—"Pleasant" (18; Jer. xv. 16); fearless testimony (21; 1 Peter iii. 15); and gracious speech (18; Ps. xlv. 1).

28. This means more than recognise the rights of others (Deut. xix. 14). Truth has its landmarks which we may not remove. Distinguish, however, between those which the Word of God has set up, and others which men have made. Neither tradition, nor the teaching of the Fathers, nor "the Church," has any authority to formulate doctrines or teach ceremonies not contained in the Word of God.

WEDNESDAY, OCTOBER 29.—Proverbs XXIII.

1-3. The laws of heaven are intended to regulate all our conduct on earth. Who would have expected to find such a piece of counsel as this? Yet even as the ruler's guest you are God's witness. Let not self-indulgence destroy the effectiveness of your testimony (Rom. xiv. 21). But the injury may be to ourselves, for the indulgence of the body does not conduce to the life of the spirit. "If I see any dish to tempt my palate, I fear a serpent in that apple, and would please myself in a wilful denial."—*Bishop Hall.* See 1 Cor. ix. 27; 2 Peter i. 5, 6.

6-8. There is danger in the dainty meats of those whose heart is evil toward us (Ps. cxli. 4). Hospitality without love ministers no real pleasure (xv. 17). There is another feast of which you may partake abundantly (ix. 2, 3). Have you accepted that invitation?

15, 16. Godly children are their parents' joy (3 John 4). A good man prayed: "Lord, let thy blessing so accompany my endeavour that all my sons may be Benaiahs (the Lord's building), then will they be all Abners (their father's delight); and that all my daughters may be Bethiahs (the Lord's daughters), then will they be all Abigails (their father's joy)." See 24, 25.

19, 22. Note how affectionately earnest the parental counsel becomes. Dangers are in view (20, 27, 28), of such a character that to fall into them is ruin for time and eternity. Young men, be as earnest in seeking deliverance.

29-35. One vice is associated with another. There could not be a more graphic picture of drunkenness than this. Note what causes all these evils (30). What then is the remedy? Tarrying *not* so long? Taking moderately? Not so; but "*Look not*" (31). No total abstinence pledge could be stronger than this.

THURSDAY, OCTOBER 30.—Proverbs XXIV.

1, 2. See also 19, 20. The prosperity of the wicked has often provoked envy. Yet there is no just reason for it. Their character (2) and their end (20; Ps. lxxiii. 17-20) should warn us. Besides which, the spirit of envy does incalculable injury to ourselves. It "curses our blessing, withers our graces, cankers our peace, clouds our confidence, and stains our Christian profession."

5. Or, as Bacon expresses it, "Knowledge is power." Proof of this is found in the manifold inventions by which one man can now do the work of a hundred. In the spiritual realm this is also true. To increase in the knowledge of God is the way to increased strength (Dan. xi. 32).

8, 9. Not only in the act, but in "the thought," the device of foolishness, there is sin. Every act, good or bad, is but the expression of a previous thought. Trust Him who can make every thought to be subject to Himself (2 Cor. x. 5).

10. Be prepared for "the day of adversity." In some form every life meets it. To "faint" is not only our calamity and grief, but our sin (Heb. xii. 3). Strength all-sufficient is provided, and needs only to be appropriated by us (Isa. xl. 28, 29).

11, 12. See (1) *Our present opportunities.*—Men are around us to-day in just this terrible condition (John iii. 36). Our duty is to "deliver" them (James v. 19, 20; Jude 23). (2) *Our excuse for neglect.*—"Our lack of charity appears in our backwardness to do our duty, and our abundance of self-love in our readiness to frame excuses." Ignorance is no justifiable excuse where knowledge was possible to us (Job xxix. 11-16). (3) *Our judgment* (12; Matt. xxv. 42-44).—Remember that the Lord is not unrighteous to forget any service rendered (Heb. vi. 10). Be watchful to discover and prompt to use present opportunities (Heb. xiii. 17).

13, 14. Honey was esteemed not only for its flavour, but as a valuable food, and thus became a type of the wisdom of God communicated through his Word (xvi. 24; Ps. xix. 10).

15, 16. The righteous as well as the wicked may fall; but the one shall rise again (Micah vii. 8; Ps. xxxvii. 24), the other falls into irreparable mischief. Yet let the righteous remember the power and the promise of their Great Deliverer (Jude 24, 25).

21, 22. Note the connection between godliness and loyalty (Rom. xiii. 1-7).

23-26. Yet note that, if loyalty is expected from the people, righteousness must be shown by the rulers.

30-34.—Let the slothful man see in this neglected field a picture of his neglected soul. Contrast Jer. xxxi. 12. See vi. 6-11.

FRIDAY, OCTOBER 31.—Proverbs XXV.

With this chapter another division of this book commences. Note how God remembers both the author and the copyists of these proverbs. The one work required greater gift than the other; yet both forms of service are honoured with equal mention. No true work for God is overlooked.

2, 3. That which men need to know is clearly revealed; but there is much concerning the purposes, and works, and ways of God which is concealed from us yet. And as the concealment is for his glory, so is it for our benefit (Job xi. 7; xxvi. 16; Ps. lxxvii. 19). "As there is a foolish wisdom, so there is a wise ignorance....It is happy for me that God makes me of his court, though not of his council. O Lord! let me be blessed with the knowledge of what Thou hast revealed. Let me content myself to adore thy Divine wisdom in what Thou hast not revealed."—*Bishop Hall.* See Deut. xxix. 29.

11, 12. Referring to the baskets of silver network in which the delicious fruits were served. A word of reproof has to be wisely chosen; but how excellent it is when spoken to an obedient ear. See Ps. cxli. 5.

13. In the time of harvest it was customary to cool wines with snow. Faithful messengers are thus refreshing to their masters (2 Cor. ii. 15, 16).

14. Such are false prophets (Jude 12; 2 Cor. xi. 13-18). "Profess not the knowledge that thou hast not."

16, 27. This seems to contradict xxiv. 13. But honey here represents the praise of men. "He who loves praise loves temptation" (Phil. ii. 3).

19. If, therefore, you would not add to your trouble the pain of toothache, and of a disjointed foot, trust only the Friend that loveth at all times (Ps. xlvi. 1; Heb. xiii. 5). Of mistaken confidence there are many illustrations (Ps. lv. 12-14; Isa. xxx. 1-5; xxxvi. 6).

23. Repulse the backbiter with an angry countenance. He can only do his mischievous work while there is an ear to listen to him. The R.V. gives a different rendering.

25. What the streams are to the panting hart (Ps. xlii. 1), what the well of water was to Hagar and Ishmael (Gen. xxi. 16-19), such is the "good news" of the Gospel to those afar off (Rom. x. 14, 15).

SATURDAY, NOVEMBER 1.—Proverbs XXVI.

2. Men have no more power to determine where the birds shall alight than to tell on whom the curse shall fall. Balaam could not curse whom God had blessed (Neh. xiii. 2). Shimei's causeless curse never fell on David (2 Sam. xvi. 5). Fear not men's curses (Ps. cix. 28); but there is a curse to be feared. Are you secure from that (Gal. iii. 10, 13)?

4, 5. There is only seeming contradiction here. A wise man will distinguish between answering a fool so as to become a fool himself, and answering so as to expose to the fool his own folly. Study the example of Jesus, who knew when to speak and when to be silent (Eccles. iii. 7; Matt. xxi. 23-27; xxii. 46).

13-16. Here are many characteristics of the sluggard. (1) He is ever imagining difficulties (13). He sees lions where there are none (xxii. 13). "He who has no mind to labour, never wants pretences for idleness." (2) His only *real* difficulty is his own indolence (14). If he would but overcome this, the lions would cease to exist. He would rather starve than put forth any exertion (15). And yet (3) he is full of self-conceit (16). "Seven men"=perfection. He is wiser than them all! See 12.

18, 19. "A lie in jest does mischief in earnest." See 2 Pet. ii. 13.

20-22. "The tongue is a fire" (James iii. 6), and provides the fuel for the fire it kindles. But for the whisperer and the contentious man the fire of strife would cease. This is a sin which God severely condemns (Ps. l. 20-22; lii. 1-5).

23-27. Lips may speak fervent words of affection while the heart cherishes only hatred. Remember Absalom (2 Sam. xv. 1-9), and Judas (Luke xxii. 47, 48). Yet the flatterer—the dissembler proves in the end to be his own enemy (27). Absalom and Judas are both terrible examples of this.

THE SECOND COMING OF CHRIST.—The "International Round Table Second Advent Conference," to consider the Signs of the Times in relation to the Speedy Coming of Christ, will commence the last week of this month, at the Town Hall, Westminster. The conveners desire to gather together Biblical students able to consider Daniel and Revelation, and then retire, having successfully organised the Conferences, to warn the world. At an early period a large meeting for the public will be announced, and list of speakers given, when the conclusions of the Conferences will be printed.

THE BRITISH WOMEN'S TEMPERANCE ASSOCIATION, which now has 400 branches and numbers 30,000 members, held its Congress in Sunderland last week. A large public meeting in the Victoria Hall was presided over by Archdeacon Watson. Lady Somerset, referring to the wide awakening to the question, said that, in all great moral movements, it is not majorities which will prevail, but men with convictions as distinguished from men who have only theories. Speaking of "tied" houses, she observed that there are in one Welsh valley 365 houses owned by one brewer. At a morning conference, Miss Emily Pearce (Maidenhead) suggested the formation of a Temperance Board for the United Kingdom, and the question was referred to the consideration of the National Executive. Doubtless this organisation is doing much good in its corporate capacity; but we hope the value of individual effort will be increasingly recognised in all temperance work. Nothing is more likely to stem the ravages of drink than the reclamation of tippling mothers, whose little ones are being prepared not only to become drunkards, but, perhaps, the parents of children predisposed to intemperance.

[1000]

International S.S. Lessons.

Sunday Afternoon, November 2.

JESUS ACCUSED.—LUKE xxii. 54-71.

GOLDEN TEXT: ISA. liii. 5.

JESUS appears to have been subject to three examinations before the Jewish rulers. The first was before Annas, the father-in-law of Caiaphas, the high priest (John xviii. 12-24). This was probably very brief, and was followed by a more formal trial before the Sanhedrim, related particularly by Matthew (xxvi.), and Mark (xiv.), and presided over by Caiaphas. This was held before daybreak, and was therefore illegal. Hence the necessity of a third Council meeting "as soon as it was day" (Luke xxii. 66), to confirm the sentence already passed. To this Matthew (xxvii. 1, 2) and Mark (xv. 1) refer. We may measure the bitterness of the rulers' hatred to Jesus by their vigilance and activity in seeking his death.

It was probably during the first and second of these examinations that Peter's threefold denial took place. The differences in the four Gospels are easily explained if we remember that each denial was not merely one sentence addressed to one accuser. Combine all the narratives in order to see how many charges were made each time, and how variously and repeatedly Peter uttered his denial. The first occurred by the fire, and was called forth by the maid—probably the portress who had admitted Peter and John (see John xviii. 15-17). The second was in the porch, whither, perhaps, Peter had gone to hide his confusion after the first denial (Matthew and Mark). The third took place later (59), and was called forth by his Galilean dialect, and by the fact of his being recognised by a kinsman of Malchus (John xviii. 26). Mark only relates the two cock crowings, while only Luke tells of the Saviour's look (61).

The scene of the denial was the court of the High Priest's palace (55). A covered gateway led from without into the court, which was the centre of an oriental house, out of which the other apartments opened. Both Annas and Caiaphas seem to have had apartments in the same building, so that being sent from the one to the other (John xviii. 24) meant only crossing this court. These inner apartments were raised a few feet above the court, so that the trial of Jesus would be in full view of Peter. This makes his denial appear all the sadder. The denial and oaths of Peter were more painful to Jesus than the mockery and buffeting of his enemies.

How came Peter to sin thus grievously? There must have been steps leading down to this. We can easily trace some of them. (1) *Self-confidence* (33; comp. Matt. xxvi. 31-35; 1 Cor. x. 12). His own fancied security led to (2) *neglect* (40, 46). Jesus was so mindful of the danger that He both watched and prayed. Peter was so confident that he neglected both (Matt. xxvi. 40). (3) *Following afar off* (54).—So far interested in Jesus as to want to see the end, but not so loyal as to be willing to share his reproach. Contrast Caleb (Num. xiv. 24) and the Psalmist (Ps. lxiii. 8). Half-hearted following is the result of shame, and is therefore the beginning of denial. (4) *Going needlessly into bad company* (55).—Peter endeavoured to appear among the enemies of Christ as one of themselves. His *act* denies Him before he utters a *word*. Whenever we try to hide the fact that we are his in order to escape suffering with Him, we are repeating Peter's sin. Beware of the *steps* that lead down to gross sin. Each one makes the next not only possible but likely.

The *repentance of Peter* should encourage us as his fall warns us. The third denial was hardly uttered when the cock crew (60). What an insignificant incident to be connected with such a result! The fact that our Lord foretold it suggests that God overrules all those apparent trifles which are often the means of awakening the memory to truths long forgotten. "The *look*" (61) met Peter as he turned toward the Saviour again. It not only recalled the neglected warnings, and administered gentle reproof, it also told of love grieved but not quenched, and of readiness to forgive. It was this which broke Peter's heart, and made him weep bitterly (62). Satan has sifted, but the Lord's prayer has prevailed (31, 32). Learn the value of an Intercessor that does not fail us even when we fall.

The mockery of Jesus (63-65) took place in the interval before his final condemnation by the Sanhedrim. It is an awful revelation, on the one hand, of the awful wickedness of man, and, on the other, of the condescending love and meekness of Jesus.

At his last appearance before the Council (6-671) Jesus Himself seems to precipitate matters. He knows that He is to have no proper trial, that the verdict is already decided upon, so refuses to answer Caiaphas as a judge (67, 68). Why should He? The aim is not to hear evidence, but to convict with or without it. So Jesus repeats his solemn witness (69; compare Matt. xxvi. 64). It is a claim to equality with God (Heb. i. 3). His seeming defeat has not shut out from his view the triumph awaiting Him. The question (70) is necessary, in order to secure a charge of blasphemy; and our Lord fearlessly avows Himself Divine. "*Ye say that I am*"=it is true. He goes to death with this bold avowal. Was it false? Then his enemies were right in condemning Him. Was it a mistaken though honest judgment of Himself? Then He is unworthy of confidence. Was it true? Then his enemies, and all who still deny his Divinity, are guilty of the blasphemy for which they condemned Him.

LESSONS.

Warning from Peter's fall. We may not be saying Peter's words, but are we on any of those steps leading down to his sin? We do not back-*leap*, we back-*slide*—slowly, almost imperceptibly.

Encouragement from Peter's repentance. Among elder scholars there are some who need to be reminded that Jesus loves them even though they have fallen. Get them to meet his loving look.

Example from Christ's meek submission to insult. Such victories over our own spirit are the noblest we can win.

Hatred to the sin which rendered such suffering necessary. For *our* sin He endured this; is it nothing to us?

Hope (or dread?) in meeting Him again. His word (69) will be fulfilled. How will you meet Him then?

MANCHESTER SHIP CANAL.

AN OPEN DOOR.

REV. R. GRIMSTON, chaplain on the Manchester Ship Canal, writes:—"We have a new Hut Settlement, which has been suddenly built to meet the requirements of the extraordinary push of work now in progress. As this place was not contemplated in the original plan, there are no mission arrangements, and a thousand people will be lodging there for the next three months.

"I have in vain tried to secure the services of a really able missionary. I therefore venture to appeal to your readers. Would some gentleman, whose recommendation would be a guarantee of the man's fitness, kindly mention to me a cheerful, earnest, Christlike man, used to speaking at mission services, and if possible musical? It is a grand opening for work for God, and one which will quickly be past. The men gladly listen to the Gospel, but Satan is strong. A gentleman who could give his services as a volunteer, and who is familiar with mission work, would find this a a splendid sphere of usefulness."

Mr. Grimston's address is Holly Bank, Latchford, Warrington.

WALTON-ON-THE-NAZE.—Miss Agnes Moore, of the Christian Police Association, has opened a Temperance Institute here for young men, fishers, and lads. The two reading-rooms are filled during the evening hours. It has been found, however, that more books are required. A clock is also needed. The increasing attendance has necessitated the opening of the lecture-room. Many have given in their names for a night-school Fifty adults and lads have signed the pledge.

A GREAT NEED IN THE EAST.—Miss M. G. Esser writes to us from Rockfield, Lansdowne-road, East Croydon:—"It has come to my knowledge that there is not a single Protestant young ladies' school, either in Hong Kong or Singapore. Hundreds of English girls are sent to the convent schools, which are supposed to be good; but the girls are kept in the grossest ignorance with regard to the fundamental doctrines of Christianity. It seems unreasonable that there should be so many schools for the natives, and some for the Eurasian girls, and that the souls of English girls should be left to perish. Surely some ladies could be found willing to supply the need, especially as in England there are already too many such schools."

Among the Churches.

CHURCH OF ENGLAND.

Dr. Randall Davidson, dean of Windsor, has been appointed to succeed Dr. Thorold in the bishopric of Rochester.

Archdeacon Farrar has been appointed to the chaplaincy of the House of Commons, rendered vacant by the death of Rev. Henry White.

Rev. W. Allan, vicar of St. James's, Bermondsey, is anxious to erect a new mission building for the use of the riverside population, the present room proving inadequate for the requirements of the work. He has been offered a site, and the owners have also contributed £150 towards the erection of mission premises.

A new mission-hall was opened in the parish of St. Jude's (Moorfields), Sheffield, on Monday, last week, by Archdeacon Blakeney. The Archdeacon said that without such a building he could not understand how a parish could be successful. The Church's great work to-day was to be done in the homes of the people, in class-rooms, and in mission-halls. It was all very well to collect people to hear a grand service or a good sermon, but he thought the best work was done in preparing the people for that service.

Rev. Dr. Whittemore preached the annual Lion sermon on Thursday evening, last week, at the church of St. Katherine Cree, Leadenhall-street E.C., selecting as his text: "He went down also and slew a lion in the midst of a pit in the time of snow." Dr. Whittemore said that was the 243rd annual Lion sermon which had been preached within the walls of that old church, having been founded by Sir John Gare to commemorate his deliverance from an approaching lion when in a desert of Arabia. Sir John Gare was afterwards Lord Mayor of London.

Rev. L. Wathen Wigg, rector of Anstey, has published an account of the "School of Religion in the parish of Anstey, Leicester, its Work, and How it Does it." Mr. Wigg explains that his School of Religion seeks to combine the order, discipline, and method of the day-school, and the earnestness and religious purpose of the Sunday-school. He offers a warm and well-lighted room, with the walls made bright by good coloured pictures, absolute regularity, and strict discipline. The school is held once a week in the evening. There are 145 pupils out of a population of 1600.

A new and useful work has been opened in Islington. The first of a series of Sunday evening evangelistic services, intended for those who are not habitual attendants at public worship, was held in the Parkhurst Hall, Upper Holloway, on Sunday week. This effort is in connection with the evangelistic committee of the Bishop of Bedford's Fund, and is under the direction of the Incumbents of the Deanery of Islington, whose parishes border on the great thoroughfare running from the "Angel" to the foot of Highgate-hill. A number of voluntary lay-workers have been enlisted. The opening service was conducted by Rev. W. H. Barlow, vicar of Islington. Rev. E. A. Stuart preached on Sunday last.

PRESBYTERIAN.

A site has been secured and plans prepared for the erection of a Presbyterian church at Tooting, S.W.

At the People's Hall, Deptford—where a mission is carried on in connection with Rev. Hugh M'Intosh's congregation at Brockley—the winter's work has been entered upon with spirit. Two bands have been formed from among the workers—a string band for the inside, and a drum and fife band for the streets.

A sub-committee of the London Presbytery, appointed to consider an application from Rev. Theodore Meyer, superintendent of the Jewish Mission in East London, will report to the committee that, owing to advancing years, Mr. Meyer should be furnished with an additional assistant, thus relieving the venerable superintendent of a portion of his duties. Mr. Meyer has been connected with the Jewish Mission for many years. He was Hebrew tutor for eight years in New College, Edinburgh, and while in that city founded the German congregation.

SOCIETY OF FRIENDS.

A day of prayer for missions has been fixed for November 6, at Devonshire House, Bishopsgate.

After four years of devoted labour, as leader in the evangelistic work of Iowa Yearly Meeting, John Henry Douglas has just retired, and Isom R. Wooton has become superintendent in his place.

The most marked and blessed feature of Western Yearly Meeting, just over, was the outpouring of the Holy Spirit. From the very first He was present in power. Some of those Pentecostal seasons will never be forgotten by many.

The Conference of First-day School Teachers, held in Birmingham on the 13th, 14th, and 15th inst., was a remarkable success. The papers read and the discussions that followed were of a high order, and the tone of the Conference was most hopeful and encouraging. Among those who took a prominent part were William White and Richard Barrow, ex-Mayors of the city, Joseph Rowntree, M.P., Joseph Storrs Fry, Henry B. Priestman, Watson Grace, Joseph B. Braithwaite, jun., and Joseph Allen Baker. The average attendance was perhaps 500 to 600, and the Conference closed with a conversazione given by the Mayor. It is sixteen years since a similar gathering was held in Darlington, but it is much to be desired that the next may be much sooner. John T. Dorland, jun., of Canada, was also present, and took an active and interesting part. He is likely to settle in England for some years, in order to carry out his concern for the Young of London Yearly Meeting.

BAPTIST.

A mission-room has been opened at Biggin-hill in connection with the church at Thornton-heath (Rev. J. W. Harrald, pastor).

The Baptist missionaries of Japan have joined in an appeal to the churches in the United States for an immediate re-inforcement of twenty-three men.

A new Baptist chapel has been opened at Kirkby Stephen. Mr. Spurgeon subscribed a substantial sum for the building, which will form the centre of a group of Baptist churches in Westmoreland.

At the anuual meeting of the Young Men's Mission, Canning-street, Sheffield, it was stated that the church membership is now 31, with 14 teachers and 720 scholars in the schools. A Christian Endeavour Society and a Band of Hope have recently been formed.

The report read at the eighteenth anniversary of Mr. Benson's honorary pastorate of Belle Isle Mission Chapel, Brewery-road, N., showed that there are now 387 church members. In the schools there are 1260 scholars, with seventy officers and teachers.

The "Baptist" and "Free" Churches at Princes Risborough have been united under the pastorate of Rev. W. Coombs, who has completed nine years' ministry. The church membership, which stood at 70 at the commencement of his pastorate, now numbers 150.

The quarterly meeting of the London Baptist Association was held at Ladbroke-grove Chapel, Notting-hill, on Tuesday last week. At the morning session a paper was read by Rev. D. Llewellyn on "Christ's Estimate and Use of Old Testament Scripture." In the afternoon Dr. Clifford spoke on the "Spiritual Leadership of Our Churches." At seven o'clock a conference took place, the subject being, "How to Guide Young Christians in Relation to Amusements."

Mr. John D. Rockefeller, in addition to £120,000 for a new Baptist University at Chicago, has now given £200,000 of which £20,000 is an endowment for the divinity school, £20,000 for buildings suitable for this school, and the remainder for an endowment for post-graduate courses. One condition is that the theological seminary leave Morgan Park, turning its property there to the University for a preparatory school. The Board of Trustees have accepted the conditions, and offered the presidency of the college to Professor W. R. Harper, D.D., of Yale University, who has been granted six months in which to consider the matter.

Resignation.—Rev. W. Stokes, the church at Pinner, Middlesex.

Calls Accepted.—Rev. T. Perry, of Lordship-lane Church, Dulwich, to King's Lynn.—Rev. David Bruce, late of Forres, to Great Shelford, Cambs.

CONGREGATIONAL.

Mr. R. F. Horton is devoting his Sunday evenings at Lyndhurst-road Church, Hampstead, to a series of discourses on the Epistle to the Galatians, which furnish the basis of a vigorous exposition and defence of Free Church principles.

Rev. William F. Clarkson, of Birmingham, has accepted the office of secretary of the Congregational Church Aid and Home Missionary Society, in succession to Rev. Andrew Mearns, resigned. Mr. Clarkson's removal from the Midlands is much regretted. He enters on his new duties with the New Year.

Dr. Dale, of Birmingham, has always laid great emphasis on the duties and privileges of the church meeting. He is not satisfied with the one night a week usually set apart to them. He is this winter devoting his week evening service, week after week, to gatherings of church members for the cultivation of church life. A similar series was held last winter.

At the close of the ordinary evening service on Sunday week, at Markham-square Church, Chelsea (Rev. J. Lawson Forster, pastor), a meeting was held in the large schoolroom for the poor and non-church-going people of the neighbourhood. The singing was led by a large choir and a number of stringed and wind instruments, and short Gospel addresses were given. The meeting, which it is proposed to continue every Sunday evening through the winter, was largely attended by the class for whom it was instituted.

During the seven years' pastorate of Rev. Edwin Simon at Percy Chapel, Bath, a large number of persons, many of whom are young men and women, have been received into the church. These were invited, together with the older members, to a "service of reconsecration" on Sunday week. At this Communion Service the whole of the lower part of the chapel was crowded. Brief addresses were given by deacons of the church on "Self-examination as a Condition of Self-consecration," "What Difference has Christ Made to Me?" and "The Meaning and Uses of the Lord's Supper."

Rev. H. Storer Toms has completed twenty years of ministerial work at Enfield. At a recent meeting Mr. Toms referred to the unity of spirit which prevailed in the church. He had never witnessed an unhappy church meeting; and he believed it was owing to their peace and unity that the Holy Spirit had blessed them. The membership had increased from 100 to over 300; while the attendance at the Sunday-school had risen to nearly 700. The surrounding population had also greatly increased. He thanked God he had been enabled to preach the faith once delivered to the saints. He had not lost his faith in the Gospel. Jesus Christ and Him crucified had always been his message; the scope of the glorious Gospel was larger than he once thought it was, but the core remained the same.

At three of the recent County Association meetings—Durham and Northumberland, Staffordshire, and East Devon—there were discussions on the promotion of the spiritual life.

Resignations.—Rev. W. T. Poole, the pastorate at Harleston.—Rev. J. P. Kingsland, the English Church, Upper Bangor.—Rev. Wallace Duthie, Castle-street Congregational Church, Swansea.

Calls Accepted.—Rev. G. C. Postans, of Handsworth, to Preston-park Church, Brighton.—Mr. G. Currie Martin, B.D., of New College, London, to the Church at Nairn, N.B.

SALVATION ARMY.

General Booth conducted three services in memory of his wife at Sheffield on Sunday last. There were crowded congregations at each. He took his late wife as a bride there thirty-four years ago.

The handsome new barracks situated in a prominent position at Wood Green, N., were opened on Sunday last. The building seats about 1,000.

The "Cavalry Fort," or van department of the Salvation Army, appears to be doing good work. The returns for four months show 604 "prisoners," about 16,000 visits, 919 open-air meetings, and a large aggregate attendance. Some inroads have been made upon the lethargy and ignorance of villagers.

METHODIST.

The appointment of a Connexional Temperance Secretary, which next year takes effect, is likely very greatly to organise and extend this branch of work in the Wesleyan Church. The last Sunday in next month is to be specially observed in all Wesleyan Methodist places of worship as a day when references will be made to the appalling extent and dire results of intemperance in Great Britain. The adult temperance societies of the Connexion show steady increase, while the continuous growth of the Bands of Hope is evidenced by the latest returns, which show upwards of 3600 bands, with nearly 400,000 enrolled members.

NOTES FROM IRELAND.

A very encouraging report was presented to the second annual meeting of the Congregational Orphan Society, held last week in Belfast.

The Council of the Evangelical Alliance has published a resolution in support of the ministers who hold the open-air Protestant services in Arklow.

The Salvation Army have permanently engaged a large hall in Kingstown, and are working vigorously in the face of considerable opposition in certain districts.

A young Jew was publicly baptized on Sunday week in the First Presbyterian Church, Ballymoney, co. Antrim. Such an event is very unusual in Ireland, and it created considerable attention.

The income for the past year of the Wesleyan Methodist Home Missions in Ireland was £12,314. This is a very valuable Fund, as without its aid many of the smaller stations could not be maintained.

A interesting meeting was held on Thursday week, in the hall of the Y.M.C.A., Belfast, to bid farewell to Rev. J. C. Blair, who is going to India as a missionary in connection with the Irish Presbyterian Church.

The Belfast Town Mission is carrying on its work diligently. Although drunkenness and prevailing ungodliness are great obstacles to success, yet the missionaries have met during the past months much to cheer and encourage them.

A forward step was taken last February by the Presbyterian Church in employing Mr. Samuel Montgomery as an evangelist, and now a further development is likely to take place in the same direction, as a friend has offered a sum of £500 if a minister be wholly set apart to do evangelistic work through the various congregations of the Assembly.

FALLEN ASLEEP.

Rev. W. C. Russel, minister of Wolflee Free Church, near Hawick.—Rev. Robert Bone, a young Wesleyan missionary in China.—Rev. Dr. Peter Mackenzie, parish minister of Ferintosh (Urquhart), Ross-shire.—Rev. David Wilby, Congregational pastor, for eleven years at New Shildon.—Rev. Charles Haller, Wesleyan minister, of Burley-in-Wharfedale.—Mr. David Sinclair, late Principal of the Church of Scotland College, Madras, India.

MR. AND MRS. H. M. STANLEY are to open the new premises of the Boys' and Girls' Refuges, Strangeways, Manchester, on Tuesday next. On the following day they sail for America.

NOTTINGHAM.—The "Pleasant Sunday afternoon class" at the Albert Hall, Nottingham, is an earnest evangelistic effort associated with the United Gospel Mission. The men's class has a membership of 2500, the women's class 800, and another young men's class 100. In connection with the movement are many branches of benevolent effort, carried out by about thirty committees. There are about thirty meetings a week held in Circus-street Hall, including meetings every Sunday at the Albert Hall. The third anniversary was celebrated a few days ago. Mr. Flanagan stated that he had during the year been at the death-beds of about thirty members, nearly all of whom professed their faith in Christ.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington Avenue, E.C.—Gospel services for young men, Tuesdays and Weds., 6.45 p.m., address by Lieut.-General Brownlow, Oct. 29, Bible-classes, King Edward's Institute, Suns., 3 and 7. Daily prayer-meeting, 1.30 to 2 p.m. (Sat. ex.).

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Oct. 26, 3 and 7 p.m., Mr. C. Russell Hurditch, also on Mon., Oct. 27, Tues., Oct. 28, Thurs., Oct. 30, and Fri., Oct. 31, 7.30 p.m; Wed., Oct. 29, 7.30, Mr. J. G. Watson; Sat., Nov. 1, Mr. C. Boardman.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7.30 (public), Mr. E. J. Kennedy. Gospel meetings for men, nightly, at 8. Cheerful service (public), Sat., at 7.30. Wed., Oct. 29, at 8, lecture by Mr. J. Williams-Benn, on "Randolph Caldecott." Prayer-meeting daily (Sat. ex.), from 1 till 2 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Oct. 25, 3 p.m., Bible talk with young men by Rev. F. B. Meyer. Sun., Oct. 26, 3.30 p.m., address to young men by Rev. E. A. Stuart. Mon., Oct. 27, at 8, Gospel address to young men by Surgeon-Major Robinson. Wed., Oct. 29, at 8, concert by "The Original Jubilee Singers."

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Fri., Oct. 24, at 8, social meeting of young people, chairman—Mr. F. W. Lawrence. Address—Rev. C. S. Horne, Congregational Church, Kensington. The Jubilee Singers from Fisk University will sing.

Y.M.C.A., Stafford Rooms, Tichborne-street, Edgware-road, W.—Fri., Oct. 24, 8.30 p.m., address by Rev. S. A. Selwyn.

Y.W.C.A., Princess House, 106, Brompton-road, S.W.—Mission week for young women. Special addresses by Miss Fergusson Abbott, commencing Sun., Oct. 26, 3.30 p.m. Sat., Oct. 25, 3 p.m., meeting for the deepening of spiritual life. Address by Mr. Cooke-Collis, and others.

Y.W.C.A., Opening of New Institute, 46, Wellington-road, St. John's Wood, N.W.—Mon., Oct. 27, 4.30 p.m. Lord Kinnaird will preside; 8.30 p.m., dedicatory service. Mr. W. T. Paton to preside.

West London Central Mission.—*St. James's Hall*, Sun., Oct. 19, 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes; *Princes Hall*, 7 p.m., Rev. W. Darlow Sarjeant; *Cleveland Hall*, 7 p.m., Rev. T. M. Taylor; *Wardour Hall*, 7 p.m., Mr. Josiah Nix. Third anniversary, Fri., Oct. 31, Rev. Mark Guy Pearse will preach at noon, in *Princes Hall;* afternoon meeting in *Princes Hall*, Lady Henry Somerset, presiding. Annual meeting in *St. James's Hall*, 7 p.m., Mr. F. W. Crossley, of Manchester, will preside.

Conference Hall, Mildmay.—Sunday next, 3 and 7.

St. George's Hall, Langham-place, W.—Sun., Oct. 26, at 11 and 7, Dr. McKilliam, and on Wed. at 8, at Burlington Hall, Savile-row.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun. next, at 11 and 7, Pastor Frank H. White.

Metropolitan Music Hall, Edgware-road, W.—Sun., Oct. 26, at 6.30, address by Mr. Charles Cook; solos by Miss H. Burford, 6.30 p.m.

Hyde Park Hall, Stourcliffe-street, Edgware-road.—Tues., Oct. 28, 8 p.m., "Russia: its Peoples, Palaces, and Prisons," with dissolving views.

Kensington Town Hall.—Sun., Oct. 26, 7 p.m., Mr. Finlay Gibson.

Union Tabernacle, near Wandsworth-road Railway Station.—Mr. J. J. Scroggie holds Gospel services, to Nov. 2, every evening at 8. Workers' prayer-meeting, week nights, 7; Suns., 5.45.

Zenana Medical College, 58, St. George's-road, S.W.—Annual meeting, Tues., Nov. 25, in Exeter Hall, chairman—Sir Charles U. Aitchison.

Merchants' Lecture, Memorial Hall, Farringdon-street.—Tues., Oct. 28, 1 p.m., Rev. Dr. Allon, on "The Note of Triumph."

Salvation Army.—Holiness meeting, Exeter (Lower) Hall, Strand, every Thurs., 3 p.m. Mrs. Bramwell Booth, Commissioner Howard, &c.

Dr. Thain Davidson's annual gathering of children at the Agricultural Hall, Islington, Sun., Oct. 26, at 3.30.

Regent's Park Chapel, N.W.—Sun., services at 11 and 7, conducted by Rev. F. B. Meyer. Bible-class for Christian workers, Fridays, 8 p.m. (entrance opposite Portland-road Station).

Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.—Meetings for the deepening of spiritual life, each Sat. afternoon in Oct. at 4.30; Oct. 25, Rev. E. W. Moore.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—"Christian Lifeboat Crew," Tues., Nov. 4, 7 p.m., Sir C. R. Lighton, Bart., will speak.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Nov. 7. Tea at 6; meeting at 7. Address by Mr. Finlay Gibson, on "God filling, furnishing, finishing." Mr. E. H. Glenny will describe work in North Africa.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Dedication of the new house, Oct. 31, at 3 30. Mr. T. A. Denny presiding. Revs. G. F. Head, F. B. Meyer, Henry Sharpe, Dr. J. Monro Gibson, and others will take part. Tea at 5.30, after which Mr. Reader Harris will conduct the evening meeting at 7.

Great Assembly Hall, Mile End-road, E.—Sun., Oct. 26, 11 and 6.30, Mr. S. Golding.

Medical Prayer Union.—Annual meeting, Wed., Nov. 5, 8 p.m., Memorial Hall, Farringdon-street, chairman—Mr. A. Pearce Gould, M.B., M.S., &c. Address by Capt. Robertson, R.H.A. All medical men and medical students cordially invited.

CONFERENCES.

Prophetic Conference (Monthly), Lecture Hall, Duckett-road, Harringay, near Green Lanes Station, Mon., Oct. 27, from 10 to 12; subject: "The Three Appearings." After the opening, the Conference will be open to questions and remarks. Students of the Prophetic Word invited.

Portsmouth Conference on the Lord's Return, Victoria Hall, Oct. 28, 29. Speakers—Messrs. Finlay Gibson, J. G. McVicker, G. Hucklesby, W. R. Lane, Dr. Neatby, J. Ternouth, T. B. Miller, and C. Russell Hurditch.—Particulars from Mr. C. S. Vosper, Kingston Cross, Portsmouth.

Newcastle-on-Tyne Holiness Convention, Oct. 28, 29, and 30.

Bristol Convention for the Promotion of "Christliness."—Nov. 3—6, Revs. C. G. Moore, J. G. Mantle, Walter Searle; Dr. Woods Smyth, Captain Tottenham, and Mr. James Govan. Particulars from Dr. Fallon, 36, Kingsdown-parade, Bristol.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

Star Hall Holiness Convention, Ancoats, Manchester, Nov. 9—16.—President, Mr. F. W. Crossley. Speakers—Revs. F. D. Sanford, Thomas Cook, J. G. Govan, Mr. Reader Harris, Mrs. Watson, Miss Cowan, and others.

Bradford Convention for the Deepening of Spiritual Life, Nov. 12—14.—Mr. D. G. Law, sec., 19, North Park-road, Bradford.

Leeds Convention for the Deepening of Spiritual Life, Nov. 18—20.—Mr. Robert Wilson, Revs. J. G. Gregson, J. J. Luce, F. E. Marsh, J. T. Butlin, Mr. Reginald Radcliffe, Dr. White, and others will take part. For further particulars apply to secretary, 1, Queen-square, Leeds.

Notices.

Miss Kelland, Rose Villa, Wightman-road, Hornsey, N., writes:—"I should be glad if one of your readers would give me the whole of the poem on the death of Henry Martyn, beginning:—

He fell in the land of strangers,
Unwept, unattended, alone."

Communications Received With Thanks.—G.T.F. J.S. H.C.S. D.J. J.T. G.B. M.M. N.A. N.W. F.N.P. A.W. W.H.C. A.M.G. D.McK. M.A.P. M.C.V. A.E.W. J.B. M.H. R. W.J.L. C.M.H. A.J. G.T.H. M.E.P. P.C. E.S.E. F.C.F. J.T. E.L. A.E.W. C.M. R.G. J.M. W.H. W.F. J.W.A. F.H.W. G.M. J.C. G.H. L.S. L.P. D.A. J.C.S. W.R.N. Hespero. W.T. J.L.S. T.P. R.M. W.T.F. E.A.W. Grace. T.McC. J.M. W.P.S. W.L.L. J.P.M. W.P.P. M.B. Matron. J.W. C.B. B.T. A.B.B. E.J.A. E.J.D.P. R.S. E.H. C.T. R.K. H.T.H. C.S.A. T.H. E.T. S.M. S.C. W.B. C.W.P. M.E. H.R. R.B. E.T. T.H.

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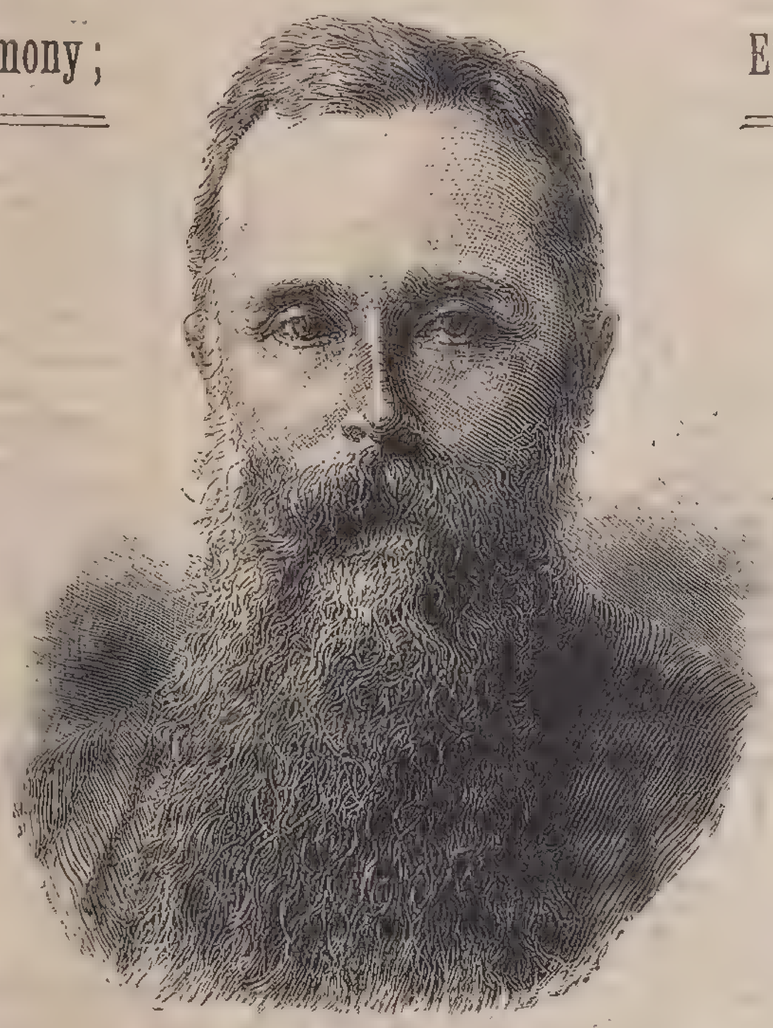


[Rev. S. Langdon.]

No. 1083.] FRIDAY, OCT. 31, 1890.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. [TWOPENCE. POST FREE, 2½d.

THAMES CHURCH MISSION.

Earnest Appeal for Funds,

So that every Sailor, Emigrant, Passenger, Bargeman may be reached, and the saving truths of the Gospel brought home to their hearts and minds.

THE SUMMARY OF LAST YEAR'S WORK SPEAKS FOR ITSELF:—

Visits to Individuals	103,495	New Pledges Taken	351
,, Barges, British and Foreign Vessels	43,412	Hospital Letters Given	57
Services Held	4,697	Mufflers, Cuffs, and Mittens Given	1,272
Attendants at Services and Meetings	161,296	Emigrant Packets Given to Emigrants on Board Ship	13,884
Copies and Portions of the Scriptures Circulated	18,709	Sailors Sent to Sailors' Home, Boys placed on Board Ship, and Sailors in Distress Assisted	633
Prayer Books Sold and Given	424	Visits to Dock Cabins	592
Books, Magazines, Tracts, &c., Distributed on Board Ships, including those placed in Library Bags	1,057,021	Visits to Lighthouses, Coastguard Stations	65

THE FOLLOWING INCIDENT SHOWS THE VALUE OF THE WORK:—

The case is that of a boy who had been some time in prison.

This lad was employed in a shop at Westminster, and associated, alas! with evil characters, who induced him to rob his master's till. He was caught in the act, tried and convicted, and sentenced to three months' imprisonment. His mother applied to the Secretary for his help, in the matter of saving the lad from the course which he was shaping.

The Secretary took the boy in hand, and one of the Society's Missionaries obtained for him a berth on board a brig called the *Royal*. Before taking him on board, the Missionary took him to the Mission-room, and advised him, prayed with him, gave him a Bible, with certain texts which the boy was exhorted to specially notice. He had been about three months on board the brig when he ran away, having helped himself to some of his shipmates' gear. He joined a brigantine, whose captain "was given to drink." When on the coast of France, the ship ran ashore, and out of the five hands on board, this boy and a man were the only ones saved from the wreck.

When he got ashore his shipmate left him. He sat down and began to think, believing that his sins had found him out, and that God was punishing him for all that he had done. He had his Bible with him. He opened the book at a place of a marked text, "Call upon me in the day of trouble, and I will deliver thee." He prayed earnestly that God would direct him and make him a better boy. Peace came to his heart. Many years after the forgoing incident, a Thames Church Missionary went on board a steamer off Gravesend, where he gathered the crew together for a service in the forecastle. The kindly behaviour and earnest attention of the men, caused the Missionary to specially thank them for the way in which they had received him.

"No thanks are due to us. You should thank the second officer, for if ever there was a Christian man, that's the one."

The Missionary then made his way to the officers' cabin. There he saw a fine, handsome, robust man, with a gold stripe upon his arm. At once he was recognised, and after some conversation, the preceding story was told, and the officer made himself known to the Missionary as the boy who was helped by him many years before. His position is such as to enable him to earn sufficient for him to keep his aged mother and a deaf and dumb sister.

For the glory of God and the eternal welfare of immortal souls, this earnest appeal is made.

Contributions may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings; or they may be sent to the Society's Bankers, Lloyds' Bank, Ltd., 72, Lombard-street, E.C., or direct to REV. H. BLOOMER, Secretary, 31, NEW BRIDGE STREET, LUDGATE CIRCUS, LONDON, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, clothing from Mrs. S. L. M.—We shall be glad of the left-off clothing; the shoes can be repaired by our little Cobblers' Class.

The Infant Day Nursery. Day Ragged Schools. Classes for Rough Street Boys. Sunday Schools. Band of Hope. Children's Services. Shelter for Children, cases arising from the Mission work. Training Home for Motherless Girls. Important Mission work among Elder Girls and Young Women. Various Missionary Agencies amongst Young Men and Lads. Mothers' Meetings. Women's Bible Class. Mission to Inebriate Women. Bible Class for Men. Gospel Temperance Meetings. Common Lodging House Services, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE SICK AND SORROWING.—Will those who are in the enjoyment of health and happiness, remember the Sick Poor, who are languishing in their homes for the want of fresh air and every home comfort? Donations for the purpose of sending patients to the country and seaside, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Flannel and warm clothing of any description will also be most acceptable. Very gratefully acknowledged, M. and A., 10s.

ROSA PEARMAN, Vice-President.

LONDON FACTORY LADS'

Christian Home and Institute,

331, KENTISH TOWN ROAD, N.W.

The SECOND ANNUAL MEETING in connection with the above work will be held at the Hampstead Vestry Hall, Haverstock-hill, N.W., on Saturday, November 8, 1890, when Sir RICHARD TEMPLE will preside, supported by other well-known Gentlemen. The attendance of all who are interested in Lads is earnestly solicited. Doors open at 7.30, Omnibuses from Tottenham Court-road pass the door. Having secured larger premises on lease, at a low rental, we are greatly in need of £500, which will enable us to finish building, fitting, and furnishing Hall and Gymnasium—also the Home—when we shall be able to greatly extend the work among the Factory Lads. Donations for this purpose may be sent to the Treasurer, H. BEDDALL, Esq., Mansfield House, Kentish Town-road, to the S.W. Bank, Kentish Town, or to F. E. Markham, Hon. Superintendent, 331, Kentish Town-road.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—Much needed, spiritual light among the poor Dock Labourers. Funds are needed to extend the Lord's work at Docks and Wharves.—C. COLEMAN, F. JACOBS.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee earnestly ask funds to give "Free Training," with Board and Residence, to four Armenian Ladies. Pascoe Fenwick, Esq., £5; Mrs. and Miss Grey, £1 10s.

Dr. GRIFFITH, Hon. Sec.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 112, Kensington-park-road, W.

BOURNEMOUTH HIGH SCHOOL FOR GIRLS.—Principal, Miss BROAD. The School course meets the requirements of the Cambridge Local and Higher Local examinations. London Matriculation and Trinity College. A few Boarders received. Delicate girls have every care.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Sons of Gentlemen, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.

Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

MORAVIAN SCHOOL FOR GIRLS,

FULNECK, NEAR LEEDS.

Principal: Miss L. VON SCHENCK.

Situation of school elevated and healthy, with beautiful prospect. Large playground, with gardens and tennis-ground. High-class teaching. Christian training.

CHRISTIAN TRACT DISTRIBUTORS,

At home and abroad, are invited by Pastor Frank H. White and the Committee to become Members of the

BRITISH & FOREIGN EVANGELICAL TRACT SOCIETY & PRAYER UNION.

Carefully selected Gospel Tracts are supplied to members month by month, in assorted parcels different each time, and the expenses are met by each member giving a montly freewill offering ACCORDING TO ABILITY. The Society sends out Tracts in English, Welsh, French, German, Italian, Spanish, Portuguese, Dutch, Danish, Norwegian, Swedish, Greek, Arabic, Russian, Finnish, and Esthonian. Friends are requested to state quantity desired for one month's personal distribution, and to enclose freewill offering by postal order or cheque, payable to SAMUEL E. ROBERTS, and crossed *Alliance Bank, Kilburn Branch.*—Address,

SUPERINTENDENT, EVANGELICAL TRACT SOCIETY, 26, PATERNOSTER ROW, LONDON, E.C.

TERMS FOR ADVERTISEMENTS "The Christian" (PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

52 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

A LETTER FROM DR. BARNARDO

To the Friends of Christ's Work among the "Waifs and Strays" of our Streets.

Dear Friends,—After an absence in America of more than three months, I rejoice to find myself once more in the midst of the engrossing duties of my beloved rescue work in East London.

Since I left England on July 3, **466 poor Boys and Girls** *have been admitted to the Homes. Of these* 25 *were babies in arms; others were deaf and dumb, or blind, or little cripples; whilst* 84 *were homeless youths who found within our Labour House their first chance of a better life. The latter were mostly taken from the Lodging Houses or from the Streets of the Metropolis*—**houseless, friendless and starving, utterly and hopelessly destitute.**

In addition, I find that during the same period we gave **7,740** *nights' lodgings, with* **9,580** *rations, in our Open All-Night Shelters to as many poor young girls who were penniless and Homeless, who must, apart from such aid, have had to* **pace the weary streets till morning!**

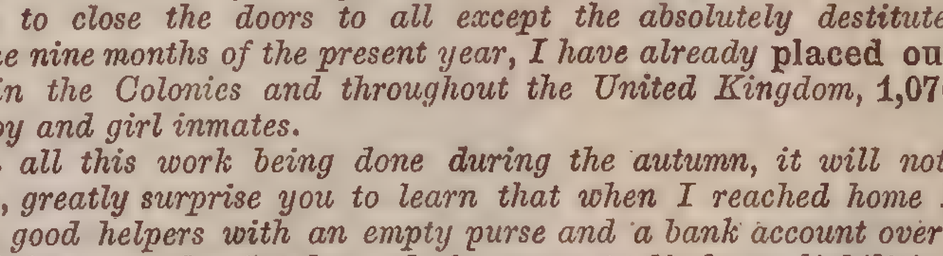
The full tide of our winter's work has not as yet set in, notwithstanding which my family already numbers **3,570** *souls, or about* 500 *more than at this time last year. On one single day during my absence no fewer than eleven destitute children were admitted. I am now admitting at the rate of* **forty** *children per week, although I have resolutely to close the doors to all except the absolutely destitute. During the nine months of the present year, I have already* **placed out in life,** *in the Colonies and throughout the United Kingdom,* **1,076** *trained boy and girl inmates.*

With all this work being done during the autumn, it will not, I imagine, greatly surprise you to learn that when I reached home I found my good helpers with an empty purse and a bank account overdrawn, whilst many clamant demands for money to discharge liabilities, incurred during my absence, were being made daily. I am now busily engaged in preparing a fresh issue of NIGHT AND DAY, *which will give fuller particulars of our absorbing work; but as that magazine cannot reach your hands until about the end of the second week in November, I feel that I must, without further delay, tell you thus briefly of our* **present urgent need of funds,** *assured as I am that you will, according to your measure, cheerfully co-operate with me to supply that lack.*

Indeed, I want your immediate and generous aid, in order to lift off some of the heavy burdens now resting upon my shoulders, and to enable me to prosecute with renewed courage and hope the blessed work to which God has called me.

Commending my great family of Little People to your Christian love and care,—I am, your faithful Fellow-worker,

amongst the children of the Streets,



P.S.—I trust you all received a copy of our last **Annual Report** (1889) *with audited cash accounts, which was posted to donors during my absence. If desired, I will gladly send you fresh Copies.*

OFFICES OF THE HOMES,

18 *to* 26, *Stepney Causeway, London, E., October* 27, 1890.

SOUTH-WEST LONDON COLLEGE.

High-class School for Young Ladies,

Carlton Mansions, Clapham-rise, London, S.W. Principal—Mrs. HALE, A.C.P., F.S.Sc., London.—Modern system of teaching. Visiting masters, resident certificated governesses, with careful personal supervision, and home comforts. Cambridge and other examinations. Special advantages for music and languages. House pleasantly situated in one of the healthiest suburbs of London, replete with every convenience and all modern sanitary improvements. Good garden and tennis. Highly recommended by parents of pupils, Rev. C. H. Spurgeon, and Rev. D. McEwan, D.D.

LUNHAM HOUSE HOME SCHOOL, Lunham-road, Upper Norwood, S.E. High-class education and the comforts of family life. Careful Christian training. Autumn term commenced September 8.—Principal, Mrs. BRYANT.

YORKS.—Skellfield House, Ripon. High-class Boarding School for Girls. Patron—The Right Rev. the Lord Bishop of Ripon. President—The Very Rev. the Dean of Ripon. Lady Principal—Miss LING. Extensive grounds. Healthy neighbourhood, near Harrogate.

MR. ALFRED S. GOODRIDGE, Inst. Brit. Arch., has a vacancy in his office for an Articled Pupil, who would be prepared for the Inst. exams.—7, Henrietta-street, Bath.

FRAULEIN A. PABST, Ferny Bank, South Croydon, receives two young Ladies, to whom she offers a superior foreign and English education. Resident French governess. Good classical music. Pupils prepared for Cambridge Examinations. Home comforts. Highest references.

PARIS.—YOUNG LADIES' SCHOOL.—Principal, Mlle. VIÉNOT, 36, Avenue Victor Hugo, Parc des Princes, Boulogne-sur-Seine, Paris.—This School is cordially recommended by Mr. Gustave Monod, Agent for France of the British and Foreign Bible Society, and by Mr. William Soltau, of the McAll Mission, to parents desiring a first-rate education for their daughters, together with thoroughly Christian influence (Mlle. Viénot is sister of Monsieur Viénot, Missionary in Tahiti).

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Term commenced September 16.—Apply to PRINCIPAL.

KINDERGARTEN AND PREPARATORY SCHOOL, Fröbel House, 3, Liverpool-terrace, Worthing. Principals, Miss YERBURY and Miss WAITE. Thoroughly happy home for children from four years of age. Christian training. Close to sea.

DRESDEN.—FRL. MORAND, who receives a few young Ladies wishing to finish their education, will have two vacancies in January. Best professors attending. English comforts. Highest references.—Walpurgis-strasse 15.

OXFORD COUNTY SCHOOL, Thame. Established 1840. High-class, home-like. Highly efficient. Perfect sanitation. Bracing air. Splendid premises and grounds. Excellent table. Exams., University Locals, Chamber of Commerce, &c. Special arrangements for young and delicate. 160 distinctions last two years. "Several of my friends have had sons at the OXFORD COUNTY SCHOOL, and have been highly pleased with the care and attention shown."—Rev. C. H. SPURGEON.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantages of earnest Christian training, combined with High School modes of instruction, within reach of parents of good social position, but limited resources, who are unable to meet the usual fees, which will be reduced to 30 or 40 guineas, and made inclusive. Preparation for all examinations. The staff is composed exclusively of Christian teachers, many taking University honours. Liberal diet. Spacious residence, replete with every modern appliance to ensure health and comfort. Delicate girls, and orphaned families, receive exceptional care.

GIRTON, 13, Rose-street, Newgate-street, E.C.

TWO GIRLS over 10 can be received for 40 guineas in high-class Home School. Usual terms, 70 guineas. Careful Christian training. Special care of health. Beautiful neighbourhood near London. Air bracing; gravel soil. Resident foreign governess, visiting professors. Conversational French and German. Entire charge if desired. Half-term Nov. 4.—SCHOOL PRINCIPAL, c/o Messrs. Deacon, Leadenhall-street.

VACANCY at half term for two Sisters. Governess Student required at once to assist with junior class and music practice. Premium moderate. Great advantages offered.

Miss RUSSELL, Romney House, Maidstone.

ST. LEONARDS-ON-SEA.—Superior education for Girls with Christian training. No dancing. Resident English and foreign governesses.—Principal, Mrs. JOHN BRETT, Fern Lee, Upper London-road.

LADY WISHES to meet with child from four years of age, to be educated with her own in Kindergarten. Special attention to health and diet.—Coniston, Barbourne-park, Worcester.

HIGH-CLASS CHRISTIAN SCHOOL, for the Daughters of Gentlemen. Individual Christian influence. Home comforts. Efficient staff of professors and governesses. Language and music specialities. Large house and garden. Entire charge of pupils from abroad.—Principal, Miss PENN, St. John's, South View, Willingdon-road, Eastbourne.

TUNBRIDGE WELLS.—Rev. J. TAYLOR, M.A. Oxon (late Fellow of Pembroke College), receives a limited number of Pupils to prepare for the public schools, universities, and professions.—For full particulars, address Rev. J. TAYLOR, Cambridge House, Tunbridge Wells.

October 31, 1890.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mrs. R. B. Lyth, Missionary in the South Seas.

Our readers will observe that this issue is a Double Number, and contains a copy of "The Christian" Almanac for 1891, besides six additional pages of literary matter.

Dr. Barnardo is busily preparing a fresh issue of *Night and Day*. Meanwhile he has issued a letter to his friends, which will be found on page 33.

A valuable letter on "Religious Movements in Germany" appears in *The Independent*, from Dr. Stuckenberg, an American divine, residing in Berlin, who exercises a warm Christian influence there over British and American students. He tells us that outside theological circles negative criticisms and speculations are pushed into the background by the deeper question of the dead state of the German Church; that never since the days of Luther and Spener has there been such an awakening of religious leaders; that the elevation of the life of the Church is becoming the one problem; and that the protest against the State regulation of the Church, and the handing over all the things to pastors, to the exclusion of lay activity, is strong and influential. Surely we ought to mark the going forth of the Spirit's working among men.

Dr. R. W. Dale, in the volume just issued, "The Living Christ and the Four Gospels" (*Hodder & Stoughton*), presses the point with powerful amplification, that it is from the witness of men rather than from the trustworthiness of literary records that the Christian faith is propagated, and that if we had no more than St. Paul's summary of the Gospel, in his unquestioned Epistle to the Corinthians, we should have an adequate basis on which to rest our faith. This line of reasoning is open to the danger of unjustifiable concessions, but the argument that the real witness to Christianity is in the Saviour's living ability to pardon, cleanse, and keep trusting ones, needs to be raised and strengthened.

It is also to be remembered that much stress was laid by the Lord on the witnessing mission of his servants. Before the four Gospels were written the first companies of believers were doubtless strengthened and sustained by the reminiscences and accounts of Jesus from those who were eye and ear-witnesses of his gracious words and mighty deeds. And now at home, and in mission fields, men need this actual, personal experience. Such testimony as "Come, make trial of Christ; we are witnesses that He is a living Redeemer," would do much to save this generation from a faith which is traditional, and would better fulfil the Lord's intention respecting his followers.

The Daily Telegraph, in the course of a very friendly article on General Booth's new scheme, has the following weighty remarks on the practical value of religion, in opposition to the ineffectiveness of unbelief:—

> One characteristic of General Booth's scheme cannot be ignored. He propounds it with religious enthusiasm, and he strives to change the heart and save the soul, as well as to improve the physical condition. Even if we look at the matter quite coldly and impartially, we must be struck with the fact that nearly all the charitable work of this world is done by those who believe in a better world to come. Agnostics and Secularists, who think that we have only one life, do not build hospitals or go as sisters of charity among the poor. Giving to the poor has been the outward and visible sign of inward spiritual faith even before the rise of Christianity. We suppose, that out of every hundred pounds given to charity in England today, ninety-nine come from religious men or women.

After remarking on the unsuccessful attempts to found Socialist colonies, the writer observes that "the queerest credulity of our age seems to keep people together, better than philosophy, or scepticism."

Whatever view may be taken of General Booth's project, in its details, for our slum population, it gives undoubted emphasis to a pressing problem of the times. The wisest men have taught that the highest stages of national development are those of the greatest peril. As population becomes centred; as municipal government becomes weakened by the withdrawal from cities into suburbs of the citizens who are rich and have been foremost in commerce; as localities are turned into huge workshops, and the tenements for the people cease to be homes for domestic influences: so must evils innumerable spring up. There are differing opinions as to General Booth's scheme, but it at least does this, it projects the condition of great cities into the foreground, and declares that the hour is come when Christianity must solemnly and thoroughly deal with this condition.

We read that at the late meetings of the Congregational Union at Swansea, the local committee decided not to request a meeting for working men as at other places of assembly. The reason given was one of interest. Wales does not contain a vast majority of the labouring classes who are indifferent to religion. The bulk of Welsh working men are within churches, not outside of them, and this fact is owing to the different way from that of England of conducting Sunday-schools, and among the Welsh Nonconformists of conducting church meetings. The fact in its relation to present social questions suggests a very weighty lesson, and one to which denominational meetings might well turn their attention.

The Bishop of Chester, on the occasion of his recent visitation, is reported to have spoken very severely in regard to the effect of Puritanism upon "the day of rest and refreshment," which had, he urged, "become for multitudes a day of sluggish and wearisome inactivity." The "filthy tipplings which the 'Book of Sports' anticipated as one of the results of Sabbatarianism had," he stated, "become scandalously and perniciously common." We are forced to think, however, that the Bishop quite mistakes the cause of all this laxity. The fact that "the stream of natural requirement has been dammed up," and that therefore there is a reaction, will not satisfactorily account for it. The causes lie deeper, and it should not be necessary for anyone to tell the Bishop where to look for them.

A day or two recently spent in the Potteries enabled us to see the excellent work carried on in the large hall and premises of the "Salvation Mission." This work was instituted by Gipsy Smith, and since his leaving Hanley, to become an evangelist in connection with the Wesleyan body, it has been carried on by Mr. Lancelot Middleton and Mr. Thomas Hogben. A somewhat detailed account will be found in another column. The need is great, the work is well organised, the superintendents and their helpers are thoroughly spiritual and efficient. We very warmly commend the Mission to all who believe the Gospel, in its doctrines and its activities, to be the power of God unto salvation to every one that believeth.

The last report of the Christian Vernacular Education Society for India contains much valuable information respecting the progress which is being made in the important work of spreading Christian literature in that country. By means of training institutions in the principal cities, under the management of Christians of established character; by grouping together several of the native schools into circles, with an efficient Christian teacher to visit each school and give systematic instruction in Scripture, and set Christ before the children; and by the substitution of good school-books for the wretched, if not demoralising, books often in use, the Society is doing quiet but effective work. More than 8000 children are now under instruction, and there is evidence that the teaching thus imparted to the children is not without its effect upon the parents, who often learn something of Divine truths from their little ones.

Apart, however, from such educational work among the young, the Society has made a very commendable beginning in the province of producing and circulating Christian literature generally, for which "in every part of India, and from all parties, especially from missionaries, the call is most urgent." Last year more than 780,000 copies of various publications were printed, but the necessity for the quadrupling of this branch of work is emphasised by the statement of Dr. Murdoch, the venerable secretary, that the character of the people of India is largely moulded by literature. The main lesson of one of the most popular native prose works is said to be how to overcome by deceit, and it has been stated that the greater number of Hindu tales turn upon the profligacy and treachery of women.

The Press is busy on the enemy's side; many books are published with the express purpose of opposing the Gospel. The evil done in our own country by the "putrid filth" in circulation should stimulate us to help India to provide the antidote for this poison.

It is highly desirable that young people should be warned against the evils which attend and follow betting and gambling. In view of recent apologies for card-playing, Lieut.-Colonel S. R. Richards writes to us from Southport:—

The mere initiation of the young, ignorant of the world, into a practice like card-playing, which, as a matter of fact, is one of the national amusements most turned to evil purposes and fraught with temptation, must be both foolish and dangerous And this, not only on account of the fascination of the game and the tendency to gamble at it, as experience proves, but because the mere knowledge of card-playing in itself constitutes a strong temptation in later life, when associated with companions who gamble, as all more or less are sure to be. For elders of the Church to encourage, by theory or in practice, doubtful amusements, or habits which are entirely unnecessary, and are acknowledged to have led to the ruin of many, is to abuse their powerful moral influence, and to hamper the efforts of those guardians of the young who, with greater loyalty to Bible principles, and truer love towards those entrusted to their care, are endeavouring to save them from needless exposure to temptation.

Some startling statements were recently made by Mr. Ernest Hart, in an address delivered before the Society for the Study of Inebriety, regarding the extent to which ether-drinking prevails in some parts of Ireland. In the course of a systematic inquiry, it had been ascertained, he said, that more than two tons of ether openly passed along the railway every year into the Cookstown district, whilst much more was conveyed thither surreptitiously; in two small villages in that district two tradesmen are said to sell more than five hundred gallons each every year, and on fair days the atmosphere is described as being laden with the smell of ether. It is said to be drunk by both sexes, young and old, and the consumption has been increasing during the last year or two. Is it not the obvious duty of the legislature to check the present unrestrained traffic in such a demoralising drug?

It is quite exceptional in these days to come across a thoughtful paper in which Socialism is not held up as a panacea for most of the evils which at present affect and afflict society. Mr. G. W. Cook, however, in the current number of *The Andover Review*, under the heading of "Socialism in the Light of History," certainly succeeds in the attempt to show that in many instances during the past history of humanity Socialism has been tried and found wanting. It is pleasant to find so able a scholar and student of the opinion that most of the industrial difficulties which are so largely responsible for the modern socialistic outcry are by no means of a permanent nature. Mr. Cook insists upon it that "they have grown up within a century as a result of the marvellous development in inventive skill, and there has not yet been sufficient time to adjust our social life to the new conditions."

We trust that Mr. Cook is right, but it must not be overlooked that, while our social life is being "adjusted," men are being starved into crime, and women are being forced into vice, by cruel cheapness and starvation wages. The socialistic movement of recent years, while failing in its own efforts and objects, may do service in awaking Christianity to its responsibilities and duties in regard to social questions.

The use of feather trimming for winter dresses has been decreed by the magnates of fashion. It is gratifying to know in connection with this matter that the Princess of Wales has given orders that nothing need be submitted for her inspection, or that of her daughters, in which birds are used as trimming. The Princess Christian is credited with having set this example, which we trust will be widely followed by those who have it in their power to put a stop to a fashion which is the cause of untold cruelty to the innocent lower creation.

An article in a recently published book, entitled, "Why we Suffer, and other Essays," contains some suggestive facts and figures, showing how in proportion as debasing and materialistic conceptions of life obtain in nations or communities, so vice and crime are prevalent. For instance, in Saxony, described as "the fortress of freethought," it is stated that in the year 1878-9 13 per cent. of the births were illegitimate, as compared with 7 per cent. for the rest of Europe, whilst the annual average of suicides was 338 per million: in France and Germany the average was 160, and 152 per million respectively, being more than double that of England and Wales, and nearly tenfold that of Ireland.

"Infidel theories," says the writer, "regarding man and nature, rising into barren and naked materialism, have acted with a solvent and corrosive power upon Franco-German society"; and he asserts that, in Germany, the period when the writings of Schopenhauer and his disciple were at the zenith of their circulation was the most prolific in cases of self-murder. The Franco-German war is also said to have had demoralising results. But it may be remarked that Germany is not alone in such an unenviable notoriety. France and Austria—although in the former country a large proportion of the increasing number of suicides is due to alcoholism—also point a painful moral as to the results which attend wanderings in the desert of fatalism, pessimism, and materialism.

One of the most striking illustrations of the decadence of France is to be found in the unpleasant fact that last year the number of marriages in that country was lower than it was even in the unhappy year of 1870, when most of the marriageable men had to take up arms in the Franco-Prussian War. The decline in the population is by no means the most serious of the results which follow this falling off in marriages, though that is grave enough from a national point of view. There are other effects, and not a few causes, far more alarming, because they affect vitally the moral and spiritual well-being of the people.

It is painful in the extreme to think of the impositions to which country folk are subjected in the name of religion. Not only are ritualistic assumptions often palmed off upon them as essential Gospel verities, but in many cases the unthinking are schooled in superstition, and thus made plastic material for Popish exploitation. We learn that only recently a village in Shropshire was visited by a man who sold from house to house a penny paper, giving what was termed "Our Saviour's Letter" on attending church, observing the sacraments, &c.; the well-known apocryphal correspondence of Christ with King Abgarus, of Edessa; and the silly monkish fabrication called "The Letter of Lentulus to the Senate of Rome," describing the personal appearance of our Lord. Though the contradictory statements made concerning "Our Saviour's Letter" might well raise the suspicion of even the unlearned, the sheet is likely to be purchased by many people, the curious as well as the credulous. We trust colporteurs and village workers will hold themselves ready to expose the wickedness of this Romish deception, whereby, among other things, Christ is represented to have written things that never could have come into his mind.

At the first anniversary of the English church in Clumber Park, belonging to the Duke of Newcastle, acolytes wearing scarlet cassocks and swinging thuribles preceded the clergy, who were followed by acolytes bearing a cross and lighted candles. Then came two bishops, one of Central Africa, the other of Argyll, in gorgeous copes and mitres with precious stones. The altar was ablaze with lighted candles, incense was freely used, the elements were consecrated with the *Angelus* bell ringing, the so-called host was elevated, and a preacher from St. Alban's, Holborn, declared, after making the sign of the cross, that Christ was now present with them at the altar. Is this the Christian religion, or is it not? Is it truth, or is it falsehood? Is there among faithful men to be supineness, or indignant and united protest?

Rev. R. M'Cheyne Edgar, of Dublin, in a striking little pamphlet, entitled, "Cardinal Newman and his other Gospel," clears away many of the mists which recent eloquence has left to obscure the view of the late Cardinal's teachings. While there is full and ample appreciation of the Cardinal's style, poetic power, gentle, retiring disposition and character, it is forcibly shown that the Gospel taught by him was that of "salvation by baptismal regeneration, salvation by sacramental grace, salvation by a priesthood with delegated powers of absolution."

An excellent keynote to the proceedings of the National Protestant Congress, held this week in Portman Rooms, was struck by Sir Arthur Blackwood in presiding at the opening meeting on Monday evening. Eschewing a severely alarmist tone, he said that all lovers of the Reformed faith must yet be full of grief at the things we see and hear among those that are Protestant in name. Our strength lies not in a great array of high-sounding names, or in organisations, however excellent; we need to humble ourselves before God, and ask Him to indicate the way in which his truth is to be defended. Excellent papers on "The One Spirit and the One Body" were read by Rev. J. Hiles Hitchens, D.D., and Rev. Marcus Rainsford; and some time was spent in earnest prayer. Next week we shall summarize the Congress discussions.

The Gift of the Spirit.

The following thoughts are not sent forth in any dogmatic or contentious spirit. The writer will be unfeignedly thankful for the correction of any error, misapprehension, or oversight on his part.

It is important that Christians should be of one mind and of one judgment, and be able to speak with the accent of conviction concerning so vital a subject as the Holy Spirit.

There are those (1) who appeal first to the Word of God and then to experience, and (2) those whose first reference is to experience, and secondly to the Word of God. Stated thus, there can be no doubt that the former is the only safe rule. It must lead to erroneous conclusions to begin with our experience, and then seek to authenticate it by an appeal to Scripture.

Let it be definitely admitted that both parties are agreed as to the reality and preciousness of the Gift; the question is as to the means by which, and the conditions under which, this promised blessing is bestowed.

The gift of the Spirit without measure is the peculiar blessing of this dispensation, consequent upon the propitiatory death, resurrection, and glorification, of Jesus the Son of God. So long as human sin remained unexpiated, the Spirit could not be outpoured; but when the Son of Man had been lifted up from the earth, and had been glorified by God in heaven and by believers on earth, the Spirit was immediately shed forth. Forty days after the resurrection Jesus returned to the Father, and was glorified; but yet the Spirit was not given. Ten days later, when the Day of Pentecost was fully come, He was glorified by man on earth—for Pentecost ("seven Sabbaths shall be complete," Lev. xxiii.) typified a sevenfold rest of faith on God's crucified and risen Christ. Then the Spirit was poured out.

There are in the Book of Acts four several and successive mentions of the giving of the Spirit—viz.: in Jerusalem (ii.), in Samaria (viii.), in the house of Cornelius (x.), and on the disciples of Apollos and of Paul at Ephesus (xix.). These all took place and were recorded for a special purpose, the consideration of which will materially help to a clear comprehension of the subject.

As it was essential that no doubt should exist that the salvation of Christ was not confined to Israel, God's elect people, but was equally vouchsafed to the Samaritans whom they hated, and to the Gentiles whom they despised, Jesus specified all three in his commission: "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth" (i. 8).

In like manner it was needful to be incontrovertibly manifested that the Samaritans and the Gentiles were, equally with Israel, partakers of the Holy Ghost. Therefore the Apostles Peter and John were specially sent to Samaria for the purpose of conferring upon believers there the gift they had themselves received. And Peter had a vision from God to prepare him to receive without gainsaying the evidence that the Gentiles had received the Holy Ghost, as well as the house of Israel. In this case the gift came, not as at Samaria, by the laying on of the Apostles' hands, but direct from God; and not after, but before, baptism in water: showing that no ritual was necessary, nor any order prescribed: the one essential purpose being to leave no question as to the inclusion of the mingled people of Samaria and the far-off Gentiles in the gift of the Holy Ghost.

The peculiar action of the Apostle Paul with reference to the twelve men at Ephesus, who had received the teaching of Apollos, and had been baptized by him, took place in order to give unmistakable expression to another truth of great importance to be emphasised at the beginning of the Gospel. Apollos knew only the baptism of John, but he taught mightily as much as he knew. About twelve men received his teaching, and were baptized with the baptism of John; that is, they confessed their sins, and believed that Another was to follow John, mightier than he; but they did not know that He had already come, and had been glorified; and as they could not believe what they had not heard, they had not received the Holy Ghost.

In the providence of God, Paul came to Ephesus, found these disciples, and put to them this testing question—

"Did ye receive the Holy Ghost when ye became believers?"

They reply, "We did not so much as hear whether the Holy Ghost be yet given." (Compare John vii. 39, "The Holy Spirit was not yet given, because that Jesus was not yet glorified.")

"Unto what, then, were ye baptized?" (What have you received, if you have not received the Holy Ghost?—the gift which is the consequence and proof of having received the good news of Christ.)

"Unto John's baptism."

That makes it clear. "John verily baptized with the baptism of repentance, saying, that they should believe on Him that should come after him, that is," Paul explains, "on Christ Jesus. When they heard this they were baptized into the name of the Lord Jesus, received the Holy Ghost, and prophesied.

Here, as at Jerusalem, Samaria, and Cæsarea, the actual reception of Christ and his finished work, and our union with Him in death and resurrection life, is shown to be the one and only essential qualification for receiving the gift of the Holy Ghost.

The main significance of this incident rests upon the fact that the Holy Ghost is given immediately upon our belief—that we cannot receive the Spirit unless we believe in Christ, and that we cannot believe in Christ without receiving the gift of the Holy Spirit.

The apparent exception to this in the case of Samaria only proves the rule. It is specially noted that "as yet He was fallen upon none of them; only they were baptized into the name of the Lord Jesus." Whether there was any lack of the fulness of the Gospel of Christ as it was preached to them; or any want of its full reception on their part; or whether the gift was delayed in order to its unmistakable manifestation, we do not undertake to decide: the fact remains that in the providence of God it was so ordained that the Samaritans should receive the Spirit through the prayer and the laying on of the hands of Peter and John, whom the rest of the Apostles at Jerusalem had sent thither, on hearing that Samaria had received the word of God. Thus the Church at Jerusalem took to her heart the Samaritans, with whom the Jews for ages had had no dealings.

It is greatly to be regretted that the sense has been obscured by the introduction of the word "since" in Acts xix. 2, referred to above; and of the word "after" in Eph. i. 13, which should read thus: "In whom ye also, having believed, were sealed with that Holy Spirit of promise which is the carnest of our inheritance." A contract is sealed at the same time that it is signed. "Signed, sealed, and delivered." It all goes together. We are signed, sealed, and delivered by God's own act and deed, the moment we believe on the Son of God. We are forgiven, adopted, justified, sanctified, at once and once for all, when we are born again through repentance toward God and faith toward our Lord Jesus Christ. "Ye are complete in Him"; "for by one offering He hath perfected for ever them that are sanctified." (Col. ii. 10; Heb. x. 14.)

Nothing is gained, and the work of Christ is depreciated, when we minimise regeneration and its effects in order to magnify the second blessing. Is not the second blessing consequent upon receiving the second half of the Gospel? At the head waters of the river of grace, the leading Pentecostal preacher, in his comprehensive answer to the anxious inquiry, "Men and brethren, what must we do?" announced for all time the constituent elements of the water of life: "Repent and be baptized, every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you [Jews] and to your children [after you], and to all that are afar off [Gentiles], even as many as the Lord your God shall call." Not to some who have entered "the higher life" is the promise made, but "to as many as the Lord your God shall call." Not part of the Holy Ghost first for life, and the residue later on for service. "Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us with *all* spiritual blessings in the heavenlies in Christ."

There is indeed progress, and the progress may be marked by one or many definite stages; but are they not stages in our experience, not in the gift of the Holy Ghost?

But the Gospel may be only partially preached, or if fully preached only partially received: so that regenerate persons may have no knowledge of having been made partakers of the Holy Ghost. When, however, this knowledge is revealed to the soul, it becomes conscious of a blessedness it never knew before. And if the knowledge of the Spirit's indwelling be attained suddenly, the effect may be so vivid as to seem like a second conversion. Perhaps it might be described as the second half of conversion.

We think that Scripture shows that the Holy Spirit is given immediately when the obedience of faith unites us to the crucified and risen Christ; and that we can only be filled and kept filled with the Spirit in proportion as living in the Spirit we also walk in the Spirit—letting the word of Christ abide in us richly, obediently believing and believingly obeying every revelation of his will, doing his pleasure, hearkening to the voice of his Word.

A LUTHERAN PROTEST.—We recently stated that a book had been in circulation in Germany traducing the character of Luther, and saying that he committed suicide in a drunken bout. The calumny was promptly exposed by Protestant scholars, and the name of the Reformer fully vindicated. Another answer to the fal-ehood is now proposed by evangelical Christians in the Fatherland. The details are set forth in a pamphlet by Mr. D. B. Wiemann, of Barmen, soliciting subscriptions for the erection of a Lutheran church in Rome. A Protestant place of worship is much needed for the German community in the city; and already £1000 has been raised on behalf of the project.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE WORD DECLARING THE UNSEEN GOD.—John i. 18.

With this marvellous verse, the Evangelist brings to a close his sublime prologue. It is a befitting introduction to all that follows. Like some noble portal to a temple of transcendent size and beauty, it admits the reverent soul into this Divine Gospel, thrilling the heart, quickening the imagination, and preparing the thought for things which have not entered into the heart of man to conceive. Here is the seed-plot of the Gospel. Here is the standpoint from which the Nature and Ministry of the Lord are to be viewed. Here are struck those three keynotes which stand at the head of these articles, and which in different combinations vibrate through the entire range of the writings of the Apostle John.

We believe in the Being of God. Vast as this universe is with depths and heights, and its unmeasurable expanse, we believe that it is filled throughout with a mighty Spirit. He is everywhere. He knows everything. He can do all things. But the human heart pines to know what He is. Man seeks after God, groping in the dark, if haply he may feel after Him and find Him, and read the secret of his inner being. "What is God? What does He think and feel? What will He be to me?"

You send me to study Nature. But I find there nothing but his power and Godhead. His deeds, not his heart. And sometimes I am baffled by the apparent working of a malign power by which the creature is brought into subjection.

You send me to study Providence. But the march of God through the ages is so vast, and his footsteps so far apart, that they seem to be hidden in the sea, and his path in the dark waters, so that it is hard to understand the true trend and character of his dealings with the children of men.

You send me to decipher the Names of God. *El-Shaddai*, the God of Might, on whom difficulties which threaten to overwhelm us break harmlessly, as storms on the brow of the Matterhorn. *Jehovah*, the Unchangeable, who knows no shadow of turning, whose word is inviolable, and his covenant sure. *Jehovah Sabaoth*, the Lord of hosts, on whose bidding legions of bright spirits wait. But, after all, these names rather disclose the might and splendour of a sovereign, and do but increase my dread of Him as my sins come back to memory.

Is there nothing more? May I not see Him? Is there no open door of vision where I may stand and satisfy the hunger of my soul; no spot in all the wilderness where I may shelter behind a rock and catch a glimpse of his majesty as He passes by, escorted by the serried ranks of angel armies? "O that I knew where I might find Him, that I might come even to his seat!"

But it may not be! No man hath seen God at any time. *Never yet.* Not Moses, for he was hidden under the hand of God, and saw not his face. Not Elijah, for God was not in the earthquake or fire. Not the favoured three, for the cloud of glory dazzled them with its splendour. And even in the Apocalyptic vision, the rapt gaze of the seer beheld only the circumambient halo as of the jasper and sardonyx stone. And if we were to search the annals of any other nation, we should receive from every quarter the reply, addressed by a grey-haired Indian to Sir John Franklin during one of the expeditions of that renowned explorer: "I am an old man now, but I have never seen God."

And the explanation is given in those memorable words of a later Scripture: "He only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, or can see." "The King eternal, immortal, and invisible, the only wise God." If the vision of the glory of God, as it was veiled by the human nature of our Lord, was so awful, in its dimmed radiance of glory, that the beloved disciple fell at his feet as dead, what would not the effect of its insufferable splendour be on the nature of any created being? It is of God's mercy that there are as many dense curtains between Him and us as covered the tabernacle of old, and veiled the unearthly glory of the Light that shone there.

But, surely, there must be some satisfaction for this hunger of the soul to know God, and of that other hunger, more eager still and harder to bear, for love. Our hearts pine for God and for love. What will we not give to appease our yearning for love. This makes us seek so eagerly for human friendships, mourn so bitterly if they are withdrawn, feel so lonely if they come not within our reach. Oh that this great and invisible God were Love! But how can we know? Hush! the Word hath declared Him; hath told the secrets of his inner being; yea, more, has let those inner secrets reveal themselves through his words and life.

I. The Qualifications of the Word for declaring the unseen God.—(1) *His Eternity.*—This was indicated by John the Baptist (15). Our Lord was his cousin, younger by six months, and John had already been for eighteen months before the people when Jesus came from Nazareth to be baptized. Thus, in a very true sense, "our Lord came after him." But when the greatest of woman-born saw Him approaching, he who had never before quailed before the face of man, whether royal or priestly, lowered his erect bearing to a deep humility, and cried: "This one must take precedence of Me, it is his by right, for He was before me." And so speaking, He is the spokesman of the entire prophetic band, whom he represents.

Ask Isaiah, the evangelic; or Abraham, the ancestor of the Jewish race; or Noah, standing on the green sward of a new world; or Adam, the first man; or the oldest star that first glimmered on the bosom of the night; or the most ancient elder who stands at the foot of the eternal throne; and from each the reply comes back dimmer and fainter from ever further distances, *He was before me.*

Jesus is the Alpha; the beginning; the first. He was before time, as we have seen. As Isaiah tells us, He is the Father of Eternity. And therefore He is well qualified to declare God.

(2) *His Nature.*—"The only begotten Son." Many ancient manuscripts give this phrase as *God only begotten.* God has many sons, but only One Son. Angels are sons by their creation. Penitent sinners are sons by regeneration and adoption. But our Lord Jesus is Son in an altogether unique and unrivalled sense. He is Son by generation. "Thou art my Son, this day have I begotten Thee" (Ps. ii. 7; Acts xiii. 33). And He is the *only* Son thus begotten.

It is a profound depth, for which our thought has no fathoming-line. But clearly this phrase indicates that our Lord Jesus shares in its fulness the very Nature of God. "He is a partaker of that incommunicable and imperishable essence which is sundered from all created life by an impassable chasm."—[*The late Canon Liddon.*] He is the object of such love as an Abraham might have felt to his son, his only son, Isaac, but multiplied by the difference which must ever part the finite from the infinite. He used the expression of Himself, because it constituted in Jewish speech the very strongest method of claiming equality with God. It was well understood in that sense by the Jews, who instantly charged Him with blasphemy, and sought to avenge so daring an assumption of Deity (v. 18).

Is it not significant that the humblest and meekest Being that ever trod on our world, the pattern of perfect holiness, whose perceptions as to the truth of his own Being could not have been mistaken, dared not withdraw a single iota of his claim, but died, rather than evade its entire force? (xix. 7). He could not abate those claims, because He thought it not robbery to be equal with God. He was ever conscious of his divine oneness with God (x. 30). He knew whence He was (viii. 14). He was in constant fellowship with God (x. 15). And, therefore, He was well qualified to declare Him.

(3) *His Intimacy with the Heart of God.*—"Which is in the bosom of the Father." At a Jewish table the guests reclined on couches in such a way that one might easily lean back his head on another's breast. Of this privilege the beloved Apostle availed himself at the last opportunity which offered, and leant on Jesus' breast. The breast is near the heart. By this tender and sacred clue he helped himself, and has helped myriads in succeeding ages, to realise the deep love, the close intimacy, the perfect acquaintance, subsisting between the Word and the unseen God, so that He is well able to declare Him. "I know Him" (viii. 55). The preposition "in" might be rendered "into," as if there was an ever deeper and closer approximation.

(4) *His Human Nature.*—"The Word was made flesh." He was the Son of God; but throughout this Gospel He speaks of Himself repeatedly as the Son of Man. *Not* a Son of Man. *Not* the Son of a Man. But, as if He were the child, offspring, and representative of the entire human family—*the* Son of Man (iii. 14). Whilst, therefore, as the Son of God, He was able to know God perfectly, as the Son of Man He was able perfectly to express Him, unfold, and reveal Him; in such a manner that all might understand the deepest thought and being of the ever-blessed One.

II. The Mode of Declaration.—This is very wonderful. He spoke about God, corrected men's false conceptions, confirmed their vague and visionary hopes, and poured floods of light upon the mysteries of God's nature, which had been hidden from ages and generations.

His choicest revelations were made to the

little inner group that gathered closest around Him. He gave them God's word. He manifested the name of God to the men who had been given Him out of the world. In tender, glowing words He made known to them all that was concealed from other eyes in that ever-blessed word, which the Jews dared not pronounce (xvii. 6, 14, 26). All that language could convey was conveyed in the words of the Word.

But He did more; He so emptied Himself, He became as to his human nature so utterly dependent on his Invisible Companion that the life of God declared itself through his. He did nothing of Himself, but what He saw the Father do. He lived by the Father. He spoke only what his Father said to Him. He made known only what He heard from his Father. His words were not his, but the Father's that sent Him. The very works He did were disclaimed by Him. Remember his emphatic declaration: "The Father which dwelleth in Me, He doeth the works" (v. 19, vi. 57, xii. 50, xiv. 10).

And thus, when Philip said to him on one occasion, "Show us the Father," the demand elicited a sad and heart-weary reply, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me?"

This then was our Lord's way of declaring God. God wrought and spoke through his human life, that as men beheld its grace and truth, they were able to study as through a veil, or from a reflecting mirror, the very nature of the unseen God. In blessing little children, in welcoming the lost and desolate, in lessening human pain, in weeping true tears of sympathy, in bearing our griefs and carrying our sorrows, in dying for our sins, in seeking and restoring an erring disciple, as a gardener might lift up a flower bent downwards by the storm—in all these things, Jesus declared God, by letting the God that was in Him live through Him in each lovely act and tender word.

III. The Declaration.—"The Father." From his first talk with the woman by the well to that other talk with women at the sepulchre, the one choice word with which He designated God was Father (iv. 23, xx. 17). In that name He came. Of that name He spoke. By that name He taught us to commence our daily prayer. Into that name we must be baptized. Within that precious name, as a rampart of sure defence, we are to live. He is the Father's gift. Heaven is the Father's home. True worshippers are the objects of the Father's search. Humble hearts are the chosen dwellings of the Father's love. All who belong to Him are dear to the Father's heart. God is his Father, and the Father of all those who have received Him, and in doing so have obtained the right to become sons of God. Other men, as St. Paul said, may be his offspring; but they are sons.

Not orphans or desolate are we! Never lonely again! Never pining for a love which mocks our yearnings and evades our reach! Never roaming the universe to escape God, or dreading Him as unknown and unknowable! Never again shrinking from life for its solitudes, or from death for its mystery, or the hereafter for its terrors! But nestling ever in the strong, tender arms of a Father who pities us, and whose love is as much more sensitive than that of any earthly father as his nature, thoughts, and ways are higher and better than ours; or as the fire is greater than the straw which is lit at its blaze (Eph. iii. 15).

What a blessed lot is this! Let us bathe our tried, fearful hearts in these rays of sunshine, with which Jesus has lit up life and death, earth and heaven; and, as the little child, in the dark tunnel or on the turbulent waves, forgets its alarm with its father's voice in its ear, its father's heart as pillow, its father's arms as encircling walls, so, amid the problems and perplexities of life and death, let us trust the Fatherhood of God, soft as a summer zephyr, deep as ocean depths, and be at peace.

AMONG SWISS ROMANISTS.

The work of evangelisation is progressing in the midst of Romish superstition in the Canton of Ticino. In the time of the Reformation a number of people in the canton left the errors of Rome for the pure light of the Gospel. They were persecuted and banished, however, and for three centuries the region was entirely closed to Gospel effort. Yet some sparks of the light of God's Word were glimmering, and, on the building of the St. Gothard Railway, an Italian colporteur was the means of converting several Ticinese workmen.

Upon that the Evangelical Committee at Bâle made it their special work to organise a Mission, and chose Biasca for their centre. In 1886 they built a chapel and school, which they maintain from subscriptions. The little church at Biasca counts thirty communicants, all converts from the Romish Church. The day-school counts forty-two pupils, and the Sunday-school has fifty children on the roll. The pastor visits and evangelises in other parts of the canton.

Many English people are continually passing through Ticino on their way to and from Italy. They would find a great deal to interest them if they were to stop, if only for a few hours. We are much hindered by the priests, and also by the great indifference which exists here, as in most Romish countries.—Yours faithfully,

Carlo G. Gay, Pastor.

Biasca, Ticino, Switzerland.

THE SAILORS' REST AID SOCIETY has affiliated institutions in the ports of Naples, Piræus, Port Said, Constantinople, and Smyrna, all conducted on unsectarian, evangelical, and temperance principles. The object is to provide in large seaports places where seamen may write and receive letters, board for a time, and otherwise be free of the intrigues of the harpies and the landsharks who are ever ready to pounce upon Jack whenever he goes ashore. The home department of the central branch in Naples has been helpful to not a few. To assist fellow men in distress is felt to be a Christ-like duty. Best of all, there have been seasons of spiritual blessing, and continued instances of individuals receiving spiritual good. A more commodious Rest is needed at Naples, especially in view of the prevalence of cholera in various countries. Thousands of strangers land there on the way to Australia, India, &c., and the city is overrun with evil guides. A safe refuge and a happy English home is what visitors and seamen need in this important city. A missionary, helpers, and boatman are attached to the Rest, which is conducted by a committee of resident English ladies of which Madame Tell Meuricoffre is president. The committee desire that the work may be extended, and that many important shipping ports may be provided with the like blessing. Mr. Stephen Burrowes, the superintendent, is at present in Great Britain, lecturing on his tour in Egypt and Palestine with diagrams and views. His present address is, care of Seamen's Bethel, Eglesham-street, Southside, Glasgow.

CHINESE GIRLS AT SINGAPORE.

The Chinese Girls' School at Singapore, belonging to the Female Education Society, was instituted, in 1843, to teach Chinese females practical Christianity, and to train up the girls in cooking, house-cleaning, washing, making their own clothes, &c. Many of the girls have become Christians, married Christian Chinamen, and settled down as happy wives and mothers, their light shining amongst the heathen by whom they are surrounded; several of them, as circumstances allow, visit their countrywomen, and the hospital and prison.

Many distressed girls brought to the School by the police have become Christians, married Christian Chinamen, and are still leading consistent Christian lives in Singapore. Seven little children bought in China by some Malay sailors were taken from them by the police and brought to this School in 1860, where they grew up and became true Christians. They are now the wives of Christian Catechists belonging to the Church Missionary Society; five are working with their husbands in Foochow, China, and two at Fusan, in Corea. Six young women teachers in the school also go out as Bible-women. Forty children are now in the school, some having no other home. The school is entirely free, principally supported by the two sales of work sent from England, which our kind friends in Singapore assist us to dispose of. The expense of the School, including board, clothes, teachers' salaries, carriage, conveyance, medicine, and various expenses, relieving Chinese in connection with the School, house repairs, &c., average about 250 dollars per month.

THE GOSPEL IN THE FIJI ISLANDS.*

One of the most impressive missionary stories of modern times is that of the triumph of the Gospel in the Fiji Islands. Fifty-five years ago, when Christian work was commenced among them, the people of these islands were savages of the most completely depraved type and ferocious cannibals, knowing nothing of God; but through the patient toil of ambassadors of the Cross, the heathen darkness and gloom in which they were enshrouded has long since dispersed, and to-day we find that the whole population is under Christian influence, and many thousands of the people are truly seeking to walk in the way of the Lord, not a few having gone forth as evangelists and Christian teachers to "regions beyond."

"There are," we are told, "nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; the schools are well attended, and the first sound which greets the ear at dawn, and the last at night, is that of hymn-singing, and the most fervent worship, rising from each dwelling at the hour of family prayer." In helping to bring about this wonderful work of transformation, Rev. James Calvert has been an honoured instrument, and his career affords a worthy example of heroism and devotion. Many of his most interesting experiences are graphically rehearsed in the volume before us, which is indeed a well-condensed presentment of the whole story of the Fiji mission. The narrative, which is very fully illustrated, can not fail to attract attention, and excite interest. Such histories give conclusive evidence of the inherent power of the Gospel, and are the most convincing arguments and effective pleas on behalf of Christian missions. As Mr. Calvert says in a letter to Mrs. Vernon which is inserted in the book, "This remarkable work of God cannot be two widely known," and we are glad to see this story of "the Cannibal Islands" added to Messrs. Partridge's valuable series of cheap missionary biographies.

* James Calvert; or, From Dark to Dawn in Fiji. By Mrs. R. Vernon. 1s. 6d. *S. W. Partridge & Co.*

PALESTINE.—*The Jewish World* states that the Sultan of Turkey has granted a concession to a London syndicate for trading and constructing railways, &c., in certain parts of Asia, including Palestine. The development of the resources of the Holy Land will form a prominent feature in the programme of the company, which will make its appearance as Asia (Limited).

Letters from Scotland.—1.

(BY A SPECIAL CORRESPONDENT.)

While acting as your representative at the recent autumn Conferences in different parts of Scotland, I made it my business to take note of various matters bearing on Christian thought and effort among the churches of that land. My opportunities were limited, partly from the pressure of time and partly from the fact that it was the "dead season" of the Christian year; most of the leading workers had not returned from their summer holiday. In some half-dozen letters, I shall endeavour to gather up and present to the readers of The Christian the results of my somewhat cursory observations and inquiries. I may perhaps fitly begin with a brief account of

A Sabbath in Edinburgh.

The natural beauties of the Scottish capital cannot well be hidden in any atmospheric conditions. But under the glow of a bright and unclouded autumn sun on a Sabbath morning the famous city looks its very best. As far as the eye can reach, every street is thronged with devout, or at any rate demure-looking, church-goers. If Paul had visited Edinburgh at such a time, he would surely have complimented the inhabitants, as he did the Athenians, on their devotion to the worship of their God; of course I do not presume to carry the parallel any further.

The Sabbath sojourner in Edinburgh has plenty of choice as to churches and preachers, and the numerous Saturday morning advertisements in the daily papers leave him without excuse. I had heard and read much about, but had never seen or heard,

REV. JOHN ROBERTSON,

Mr. McNeill's successor at the McCrie-Roxburgh Free Church; so I elected to spend the forenoon hours with him. The day's experience certainly justified the choice. Mr. Robertson's church stands in a side street off one of the main thoroughfares that traverse the old town. Externally, it is as poor and mean-looking a structure as the most iconoclastic Puritan could desire. Inside it is tolerably spacious and comfortable, and strangers are made heartily welcome. Mr. Robertson has evidently attracted around him a large number of middle-class young people—a very hopeful kind of congregation. When he stood up for the opening prayer, he had a weary, jaded look on his face, and I judge from some of his remarks in the course of the service that he is working at high pressure. Pulpit popularity in these days has some serious drawbacks. I was deeply impressed with his brief opening prayer—both as to the manner and the matter of it. He went at once, with no stilted tones of voice, and without any dreary circumlocution, into the audience chamber of the Father in heaven, and simply told out what was in his heart. It was almost startling to me, because of its comparative rarity in my experience, to hear the preacher earnestly thank God for the evidence he had received by letter and testimony during the week as to distinct blessing through the Gospel preaching of the previous Sunday. I understood it when I heard Mr. Robertson's sermon later on. He preaches for immediate results, and he evidently gets them. The "intimations" for the coming week nearly took my breath away by their number and variety. Every day seemed to be crowded with work—and work of the right sort, too, on behalf of the masses around—prayer-meetings, Bible-classes, temperance efforts, Gospel preaching, house-to-house visitation, social gatherings, and I know not what beside. They must be a congregation of workers; the pastor himself appears to be the busiest of them all. The willing horse generally gets too much to do; Mr. Robertson actually apologised for not undertaking visitation work outside the bounds of his own flock, as he had been requested to do. He confessed to being in arrears with that part of his proper work, but announced a day when he would be visiting between seven and nine in the evening, so as to catch the heads of the household at home. If the fire of his zeal burns at this rate all the year round, Mr. Robertson must be simply killing himself by inches. He has not the splendid physique of his forerunner, Mr. McNeill. After preaching twice in his own church, he was to give the Gospel address that same evening in the Free Assembly Hall.

I cannot tax your space with any detailed notes of the sermon. It was founded on the narrative of the Flood, chiefly on the primary cause that brought about the great judgment on rebellious mankind—the marrying of the sons of God with the daughters of men. He uttered a very solemn protest against such unequal alliances, and portrayed the disastrous results that ensue when the mothers in a nation become corrupt. The language of the discourse was exceedingly terse and picturesque, with only a few rough expressions that were not repulsive in their coarseness, but would have been better left out. When a man is in dead earnest, however, a few verbal transgressions may well be forgiven. The close of the sermon was a fervid and direct appeal to any outside the ark of salvation to hasten thither and escape impending doom. I had seen a notice in the public prints some days before that Mr. Robertson had gained the favourable opinion of Mr. Spurgeon during his month's recent ministry in the West of London. I could quite explain that now.

PROFESSOR MARCUS DODS.

Seeing by the advertisements that Dr. Dods was to preach in the afternoon at a U.P. church in the city, I resolved to go and hear for myself the great arch-heretic of the hour, whose utterances had divided his own communion into two hostile camps, and set the tongues of the Christian world wagging either in praise or blame. A long walk after dinner brought me to the unpretending structure, in a thickly-peopled neighbourhood, where the famed Professor was officiating. I was a little late, and found the church crowded, with little more than standing-room left. Dr. Dods is in appearance as unlike one's notions of the ideal heretic as he could well be. Instead of the aggressive and self-assertive bearing that one expects, I found a man with fresh, fair face, with quite a wealth of fine grey hair on his head—altogether a most attractive and benevolent-looking countenance. The services of the day were in celebration of the jubilee of the senior pastor of the church, but Dr. Dods, with the exception of some allusions in prayer, made no reference to that in his discourse. It was a sermon of the regulation pattern, founded on the healing, by Peter and John, of the man who lay at the beautiful gate of the temple. I could not detect the remotest taint of positive doctrinal heresy in it, and almost the only remark he made that one would think of criticising was the statement that, if Peter had had a penny in his pocket, he would have dropped it into the beggar's hand and passed on. That seemed to me to be a reading into the story of something that is not in it. The application, that spiritual healing must come through faith in Christ, was plainly put; but the sermon was closely read from manuscript throughout, and was entirely devoid of fire or passion in its delivery. The church was very crowded, and the day was hot, and that might have had something to do with the air of languor and listlessness that appeared to pervade the congregation. Judging from this specimen of his powers, the effective pulpit of the Free Church of Scotland does not appear to have lost a very shining ornament in Dr. Dod's transference to the class-room, however it may have gained or lost in other respects.

A Y.M.C.A. SERMON.

The evening found me in St. Andrew's Parish Church, George-street, listening to a sermon by the talented Dr. Alexander Whyte, of Free St. George's, on behalf of the Edinburgh Y.M.C.A. He had a large congregation of hearers, most of them young and highly intelligent in appearance. I could not forbear noting the unusual comprehensiveness and catholicity of the Doctor's "long prayer." Of course, special mention was made of the Association and its work; but no good cause, the wide world over, seemed forgotten in his intercessory petitions. He prayed for the Latin Church; for the Greek and other Eastern Churches; for the Lutheran Church and all the churches of Protestantism; for the Churches of England, of Ireland, and of Scotland, so called; for the various Free Churches of the realm, and for the Salvation Army. In connection with each he found something heartily to thank God for. He prayed for Her Majesty's Government, and—what is much more unusual—Her Majesty's Opposition. Those engaged in varied professions and callings in life were borne up before God on the wings of faith and prayer; not forgetting the journalists. Certainly, there are some in the ranks of that profession in the preacher's own city (as indeed there are everywhere) who are not beyond the need of being prayed for. Few members of our British communities wield greater influence or need more wisdom in their daily work, and they are not prayed for so often or so earnestly as they ought to be.

It goes without saying that Dr. Whyte's sermon was at once cultured and eloquent, but it had no very special bearing on the occasion, as it seemed to me. It was a fervid and splendidly intellectual dissertation on Paul's famous discourse at Mars Hill, and embraced a scathing description of that section of modern society that dissipates its time and energy, as did many of the ancient Athenians, in hearing and retailing the latest news. Paul's gentle tenderness towards the devout but idolatrous Greeks was made the text for an earnest plea on behalf of charitable and cautious judgments with respect to those from whom we differ. The sermon was not extempore. Would it not have been more telling if it had been spoken straight from the heart, rather than through the somewhat chilling medium of manuscript? Preachers of such conspicuous mental gifts and powers of graphic utterance as Dr. Whyte, do themselves an injustice in not throwing away the paper crutch and trusting to the inspiration of the inward light, and that sympathetic receptivity of soul that is seen through the glistening eye of the hearer.

THE WESLEYAN FORWARD MOVEMENT.

It was a part of my programme for the day to see something of the evangelistic service in the large U.P. Synod Hall, conducted by the young representative of Wesleyan Methodism in Edinburgh, Rev. George Jackson, of whom I had heard a very good report. Hurrying across from George-street to Castle-terrace, I got to the hall only in time to find the great concourse dispersing itself. I waited through a rather prosy prayer-meeting, and was readily granted a short conversation with Mr. Jackson. He told me that this Methodist revival in the northern capital originated two years ago in a project to build a second Wesleyan church in the city. The meetings began in the Albert Hall, and the movement was so successful that the spacious Synod Hall was secured for the evening assemblies. This was the tenth consecutive Sabbath evening meeting there, and they will be continued during the winter. A membership of 150 has been formed, most of these being the fruit of the services. Mr. Jackson has superintended the work from the beginning, but he is now to have an assistant minister. No special attraction is provided for the people in the shape of music or otherwise, and they have been drawn by the simple presentation of the Gospel. One very encourag-

ing feature is the large attendance of young men and women. Great crowds of this class promenade along Princes-street on the Sabbath evenings, and, as most of the churches do not hold evening services, it is certainly a great thing to have services such as are held in the Synod Hall and the Free Assembly Hall at the evening hour. Many young students attend the Synod Hall during the winter session, Mr. Jackson informed me. Bible-classes are held in connection with the movement, and in other ways these Wesleyan friends are manfully endeavouring to reach the careless and unchurched masses of the city. I learned the curious and interesting fact that the "Borrie Bequest," out of which this special movement has received monetary help in its inception, is a fund left by a Free Churchman for the extension of Methodism in Scotland. The congregations contribute towards the expenses fairly well, from week to week; but I was given to understand that there is room for the practical expression of sympathy on the part of all who wish to see the masses evangelised.

On my way from Synod Hall to the hotel I found a small but well-balanced choir singing Gospel hymns in the street by the light of a lantern that showed on its transparent sides striking Gospel texts. The singing was at once pleasing and effective, and, as a large crowd stood listening, I could not but cherish the hope and belief that the Gospel in sweet song might move hearts where the more laboured efforts of the pulpit had failed, or had not had the chance of reaching them.

A CALL FROM IRELAND.

We are in a most out-of-the-way yet beautiful place—Schull, Skibbereen, co. Cork. It is simply "land's end," with the most delightful, refreshing sea breeze, perfumed with gorse and heather. There are many Protestants here, mostly Methodists, and a fine church, and sound, good teaching in it, thank God; but there is also abounding ignorance with a much larger number. We were talking to a poor old creature yesterday, who said she remembered the "great failure" (meaning the famine of 1846-7); she spoke of it in a whisper. She told us she had had nine children, and she does not know where those who are alive are now—abroad somewhere, and she is alone! She said that when she lay down in her loneliness, thoughts came of all we had to go through hereafter; "we don't know the terrors of all that," she said, and shivered with such blank painfulness.

When she spoke slowly I could follow her Irish (very few of the peasantry in that locality are acquainted with English); but I lost her thread in the rapid way in which she told her hopelessness. I taught her in Irish the verse "Come unto Me," &c., and told her of the Comforter, and she put the blessed words into her own Irish, and repeated them two or three times. Ah, it is sad! We have heard that this year the Protestant teachers have been withdrawn from Cape Clear for want of funds; while the priest is working there, and has got up a fine chapel, and is getting back the converts. Some are holding firm, however; will you pray for them. I fear there is an awful lack of self-sacrificing voluntary workers in the Church of Christ. H. A. D'Arcy.

SUNDAY LABOUR AT HONG KONG.—The last China mail informs us that on Sunday, August 14, there was to be seen in Hong Kong harbour a noble example, by the captain of the steam-ship *Straits of Bellisle* (owned by Messrs. Neil, McLean & Co., of Glasgow) giving the crew their rest on the Lord's Day, whilst almost every other ship in the immense mercantile fleet at anchorage was working cargo, the same as on any other day of the week.

The Hero of Uganda.*

It is a melancholy pleasure to us to read the life of Mr. Mackay, knowing that his work on earth is done. But such a splendid record should speak with powerful voice to many another young man, endued with bodily strength and intellect to follow so noble a lead.

With a true missionary spirit burning in his soul, Mr. Mackay acquired skill as an engineer, which was of the utmost service in his subsequent career. His work was to him a whole-souled passion, and every hour was turned to practical account in picking up useful arts.

When at last commissioned by the Church Missionary Society for foreign service, he made a remarkable speech, at the farewell meeting to himself and five others. He said, within six months the committee would probably hear that one of the missionaries was dead. When that news came, they were not to be cast down, but send someone else immediately to take the vacant place. He left the youngest but one of the well-equipped party of eight but, in the short space of three years, to be the only representative in Africa of that original band.

Here is a description of the physical difficulties with which he had to contend:—

"The dense and thorny jungles, of which I have already had a collective length of nearly a couple of English miles, presented a resistance quite peculiar to themselves. They form chiefly a growth of underwood and climbing plants, which have sprung up on the site where a fine primeval forest once stood. What has become of these forests it is hard to say. Remnants of stumps seem to indicate that they were cut down by a previous generation of savages, probably to make way for the growing of corn, which they sow only on the most fertile patches; and, the villages in their vicinity having been destroyed by war or other causes, the ground was left to nature's hand, and she has indeed shown me what she can produce when left to work her will. Imagine a forest of lofty, slender trees, with a cop between of thorny creepers, so dense below that a cat could scarcely creep along, and branched and intertwined above like green, unravelled hemp. The line of the *road* through it is a path wriggling right and left, as if it had followed the trail of a reptile, and almost losing itself here and there, where the creeping wild vine and thorny acacia have encroached upon it. Caravans from the coast to Unyanyembe, Uganda, Ujiji, and from these places to the coast, have passed and repassed such impediments on the way; yet, though the pagazi's clothes were torn, and the bales had at times to be dragged along the ground, no one ever ventured to cut a branch or a twig to let the daylight in, where the light that was only served to make the darkness visible.

"I had come up this road before, so I knew what was before me, and now the densest jungle has yielded to the slashing strokes of a score of Snider sword bayonets, which I have given my best men to carry."

One principle of missionary success in this land is clearly recognised in the following utterance:—

"With the children I am on the best of terms. At all times I find myself surrounded by a host of little boys, eager to help me in anything.

"More than ever I am longing for the day when the necessary rough work of pioneering will be done, and I can settle down to spend every day in teaching the little ones. I cannot think the day far distant when I shall see my daily school for these children, and watch them grow in wisdom and understanding, and in the fear of God. In such a class I dream I see a nucleus of a training college, which shall furnish manifold seeds of life in place of the units which we white men must ever be in Africa. Of these will some be trained for the work of the ministry, and the day arrive when a Msukuma will be Bishop of Unyamwezi, and a Muganda, Primate of all Nyanza!

"But much soil must first be turned up, and a deal of what may be called dirty work done, and many weeds rooted out before the good seed be cast in with success, and then we know for certain that some will bring forth a hundredfold. If we sow before we plough, we sow by the wayside, or on stones, or among thorns; and the devil, the flesh, and the world are here, as everywhere else, ready respectively to deny a harvest."

Paul-like, he was not without a dangerous experience from wind and wave, when the Mission vessel, the *Daisy*, was wrecked on the Lake of Victoria Nyanza. He says:—

"The wreck was already so complete that it could not now be much worse, and as the storm subsided a little we set to work to knock up a hut out of spars and sails, and as our goods dried we gathered the articles together to conceal them from the covetous eyes of the natives. Thankful to God for sparing our lives, and that our property was not more damaged, we changed our dripping clothes, and found some food. We soon set to work to repair the *Daisy*, much as one would make a pair of shoes out of a pair of long boots; cutting eight feet out of the middle of her, we brought stem and stern together, patching up all broken parts in these with the wood of the middle portion, and after eight weeks' hard labour we launched her once more on the Victoria Nyanza.

"Only the other day I came across some of Stanley's letters in *The Daily Telegraph*, and discovered, to my dismay, that this is the very spot where Stanley had one of those hair-breadth escapes from massacre which seemed to have characterised throughout that last but memorable march of his across the continent. Well it was for us that he was not 'vengefully disposed' on that morning; for had he then fired but a single shot, the natives would doubtless have taken a terrible revenge on us, as we were wrecked on the very same beach; but a kind Providence foresaw all, and ever since we set foot on this shore the natives have proved themselves as kindly disposed as we could have desired. Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win for him the highest respect for the face of a white man."

On the drink evil Mr. Mackay writes:—

"Oh, how often will I enter in my journal as I pass through many tribes, 'Drink is the curse of Africa'! Useguha, Usagara, Ugogo, Unyamweri, Usukuma, Ukerewe, and Uganda, too—go where you will, you will find every week, and, when grain is plentiful, every night, every man, woman, and child, even to sucking infants, are reeling with the effects of alcohol. On this account chiefly I became a teetotaler on leaving the coast, and have continued so ever since.

"I believe also that abstinence is the true secret of continued and unimpaired health in the tropics.

"Who wishes to introduce civilisation into Africa? Let a *sine quâ non* of the enterprise be that its members be total abstainers. The West Coast is ruined with rum; it is killing the Kaffir in the South; and even on the East Coast, at Zanzibar, a vile liquor is distilled from the sugar-cane at Kokoto-ni that is retailed by every Hindu, Banyan, and Goa merchant in all the coast towns, to the destruction of the Suahili race."

We hope to give in our next issue some extracts relating to his more direct efforts in Christianising work.

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*Mackay of Uganda. By his Sister. 7s. 6d. *Hodder & Stoughton.* In this fascinating volume is detailed the wonderful career of Mr. Alexander Mackay, up to the time when, like a true hero, he died at his post in Central Africa. There is a charming simplicity in this narrative, which is replete with thrilling incident and permeated with a deeply spiritual tone.

The Cry of India's Daughters.

Dear Sir,—During the past few months the British public have had forced upon their notice repeated revelations of the horrors of child-marriage in India.

Beginning with the case reported by *The Times* in April of last year, in which a rich Hindu of forty-seven years of age, who had been married fourteen times, was charged with cruelty to his infantile wife of nine years, we have had a constant succession of similar cases, in all of which branding with hot irons, beating with sticks, and hanging by the hair have figured with such sickening frequency that the wonder is that Englishmen have borne it with equanimity. But, wonder or no wonder, it is so. The nation which boasts of being the champion of the weak and the deliverer of the oppressed has for the last twelve months allowed the reports of these outrages on helpless childhood to go the round of the civilised world without raising a hand to stop the pernicious custom, which, in a country where we are the supreme rulers, is the cause of unmentionable suffering, and of thousands of nameless deaths. This un-Christian-like indifference, however, has at length had its hitherto unruffled surface stirred. A case of frightful character, and involving the death of the poor little child-wife, has lately occurred under such revolting circumstances that

A MOST INFLUENTIAL COMMITTEE

has been formed with the object of securing the raising of the limit of age at which children in India can be married.

We are thankful that at last an effort is to be made to modify this evil of child-marriage, and that some relief seems likely to be forthcoming for the little ones of our vast colony of India. But the purpose of my letter is to ask—*Shall this measure of relief satisfy the Christian Church?* Shall not the followers of Him who said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven," aim at something more radical—something, in short, that will be for the extirpating of those prolific roots of all cruelty and sin in India—the Hindu and Mohammedan religions? Such a revelation of the sin which infests and degrades the female sex in India as that seen in the reports of the cases mentioned above is surely a call to God's people to fresh energy and new efforts. The only sure remedy for India's sin and the only power by which the women and children of that land can be raised to a purer level is the Gospel of our Lord and Saviour Jesus Christ.

The efforts of Government will avail but little. The imposing of restrictions and penalties will only at the most confine the evil. What is required is a

THOROUGH LEAVENING OF THE MASS

of Indian society with the truth and spirit of Christ. And then will come that happy consummation when caste and the zenana shall no longer fetter the liberty of one hundred and thirty millions of women; when little girls cannot be compelled by British-made law to become the wives of grown-up men; when the present seventy-eight thousand child-widows under nine years of age shall be an enormity of the past; and when weak women and helpless children, instead of being cruelly neglected as though they were beings of inferior value, shall have the same medical provision and relief as their men.

But, alas, how distant such a millennium is for the female sex in India; and how little is being done to bring it near! At the present time—although India has been given to us in a special manner to specially evangelise—for the 130 millions of women and girls in that land there is only one European lady missionary, representing England, America, and Germany, to every quarter of a million souls. And "what are they among so many?"

We have lately had two distinct calls for men from two societies, each asking for a thousand new missionaries. Why should not a third call go forth to the women of our land for a thousand female evangelists to work among the victims of the zenana?

The circumstances of the case demand it. No women in the world are under such bondage, for

WHERE IS SUCH SECLUSION

as that of the zenana? Sir W. Muir, a recent Lieutenant-Governor of the North-West Provinces of India, and the best living authority on the subject, has lately testified that in no Mohammedan land is the *purdah* system so strict as in India. Where, again, shall we find such customs as those which embitter the existence of women and children in India? And where, too, is the family life with all its potentialities for good or evil so cut off from the Gospel, and from the ordinary influences of civilisation, as it is amongst Hindu and Mohammedans in India? To seek to convert a nation by working only or even chiefly among the men is bad strategy. The vital point in the nation's life is the home. And, until our missionary forces reach and occupy that point, the final victory will continue to be postponed.

There is at the present time a Zenana Missionary Society working exclusively among the women of India, and representing all Protestant sections of the Church of Christ in Great Britain. It is the Zenana Bible and Medical Mission, 2, Adelphi-terrace, Strand, W.C. It confines its operations to India, because it was the condition of India's women which called it into existence thirty-eight years ago, and because, too, it conceives its task to be the fulfilling in some measure of Christian England's responsibility to its greatest and most important non-Christian colony. The Committee of the Zenana Bible and Medical Mission is anxious to go forward in its holy enterprise against the system of the zenana, and the false religions which have given it birth. To this end it appeals for Christian ladies to volunteer for this urgent service of the King. It appeals, too, for the generous aid of God's people to enable it to send them forth; and finally it appeals that prayer may be made "without ceasing" (Acts xii. 5), for the enlightening and liberating of over 130 millions of fellow female subjects in India.—Yours sincerely,

H. Lewis.

Havering Vicarage, Romford, Essex.

THE JAFFA MEDICAL MISSION has established a hospital, and works largely among Moslems. No active opposition is offered in this region to philanthropic efforts, but missionary labourers are barely tolerated. With work hindered and schools closed, extreme reticence as to spiritual results is the only hope for continuance of this Mission. During last autumn old patients warmly welcomed the two deaconesses who for several weeks went from village to village holding a sort of medical mission day by day. Opportunities are multiplying in the earnest search after souls for whom Christ died. Colonel J. F. Morton, of the Conference Hall, Mildmay Park, is treasurer.

VILLAGE WORK.—Many a village might be stirred up by means such as have been employed at Merrow, near Guildford. About twelve months ago it was laid upon the heart of a Christian man there to do something for those around him, and accordingly he threw open his best room to any who would come for mutual Bible study. The first evening only three attended, but as time went on the company increased, till the room was filled with a band of earnest Christians. At the anniversary just held several friends bore testimony to blessing received. Open-air work has been carried on through the summer months by the members, and much good has resulted from their efforts. A magic-lantern display in the open-air reached with Gospel truth many who never attend a place of worship. Another season of Bible study has just been begun.

OUR "COALIES" AND CARMEN.

Among the newer missionary enterprises is an effort to reach the London coal-heavers (popularly known as "coalies") and carmen; but, although the movement is new, it is full of encouragement. It is well known that men of the same craft prefer meeting with each other rather than being lost in a crowd with men of other vocations.

It is very interesting to trace the providential dealings of God in preparing his agents to carry on his work in the world. A few years ago a young man was converted while engaged as a furniture remover. Instinctively with his new life came the longing to benefit those engaged in the same calling. So he interested a few friends, and gathered the men for a tea, linking with them the "coalies" of the district. This was about seven years ago. Recently this young man, Walter Prentice, begged the London City Mission to take charge of this new work, and offered himself as their missionary. Both requests were in due time granted, and about six months ago the movement was affiliated with the City Mission, with Prentice as the special missionary to the men.

Since then the whole of the North and North-West of London has been divided into four districts, each with its own committee and district secretary, and each having, once a quarter, a special social tea and meeting for the men under visitation. Thus, at the present time, about 4000 men are under regular visitation, and 600 or 700 men and their wives are gathered together quarterly to a distinctively Gospel meeting.

The results so far have been very encouraging. Over 300 temperance pledges have been taken, and many of the men are now in church fellowship, as a result of the ministry of the Mission among them. The want just now is a guarantee of about £25 per annum, to meet the expenses of meetings, teas, management, &c., a very modest sum indeed for so considerable a work. These poor men themselves contribute some £30 a year in small weekly and monthly subscriptions, which is the best proof that they value this effort for their moral and spiritual good. Mr. Gawin Kirkham, 14, Duke-street, Adelphi, W.C., will answer inquiries respecting the work.

A SCRIPTURE-READER'S HOUSE WRECKED.—The house of a Protestant Scripture-reader in Galway, Mr. MacNamara, was attacked a few evenings ago, by a party of men, who smashed the furniture, and rendered the dwelling almost uninhabitable. Rev. T. Boland writes to us from Central House, Galway:—"I have been personally acquainted with Mr. MacNamara, and his wife and family, for years, and have known them to be most earnest and successful workers in the cause of Christ, for which alone the priests instigated this attack." A fund has been started to enable Mr. MacNamara to repair his house before the severe weather comes on, and to replace the furniture which has been broken.

UNITED PRAYER FOR MISSIONARY WORK.—In the present state of Friends' Missions there is much to call for thanksgiving and prayer. It has, therefore, been resolved to hold meetings for this purpose. The first is fixed for Thursday, November 6, and the place the Women's Large Committee Room, Devonshire House, Bishopsgate-street Without, E.C. Account will be rendered of work, at home and abroad, and workers about to leave for distant spheres of labour will be wished God speed. The circular of invitation says: "The meetings will be open to men and women Friends, and all connected with our First-day schools and home mission meetings; and it is hoped that Friends who are unable to be in London at the time proposed, will meet together for prayer in their own districts, or unite in the spirit of intercesssion for an abundant blessing on the work and those engaged in it." Communications respecting the meetings should be addressed to H. S. Newman, Leominster.

VILLAGE WORK IN IRELAND.

WE thank God for what has been and is now being done in the southern parts of Ireland. But much remains yet to be done, and, as we look round on "fields white unto harvest," we are fain to ask, Where are the reapers?

With the exception of a few here and there, we find a mournful want of real hearty interest in those who are perishing for lack of knowledge.

My fellow-worker and myself have recently come from the north, where there are open doors on every hand; but we yearn to carry the message of salvation to those who are still "sitting in darkness, and in the shadow of death." We find them very willing as individuals to listen, but in the villages the way seems sadly blocked for gathering them together for meetings, for want of a place in which to hold any services. We would that God may open doors for us in this direction.

Will some who read this be roused from their apathy and indifference, and seek to let in the light on the souls of those who are kept in darkness and ignorance by those who are their professed leaders and guides? A. M. B.

GRAY'S YARD RAGGED CHURCH.

THE best time to visit Gray's Yard, James-street, Oxford-street, is on a Sunday afternoon, between three and half-past four, when the new hall will be found filled with about 500 casuals, the Sunday-school being held in the adjoining building, at the same hour.

"To the poor the Gospel is preached." This briefly describes the services of the Ragged Church, and those who have watched the faces of that strangely mixed congregation are struck with the quiet attention with which they listen to the word. At the close of the meeting there is a distribution of tea and bread. Men who claim the benefits of the lodging-house and soup-kitchen seem really grateful for the cheap accommodation, supper of good soup and bread, bed with blanket and sheepskin coverlet, breakfast of tea or coffee and bread, all for fourpence, and plenty of soap and hot water into the bargain, not forgetting the attractions of the library, and the good fire which looks so inviting on a wet winter's night. It is no small thing that in the Sunday-school some 300 or 400 poor children should be brought week by week under the influence of loving Christian men and women, who care both for the bodies and souls of these little ones. Mr. A. G. Fraser, 22, Gloucester-place, Portman-square, W., is one of the honorary secretaries.

MILDMAY HOUSE, HASTINGS, a branch of the Y.W.C.A., has been well used during the busy summer season, when the house, 37, Wellington-square, was found far too small to accommodate the ever-varying crowd of city and other visitors. Gospel meetings were thankfully attended by many who realised that the spiritual food and heart refreshment went far to recruit weary bodies; and we believe that not a few found soul rest in Jesus. The benefit many of these young girls experienced during their stay is the subject of a continual stream of grateful testimony. The institute work has also been progressing.

MIDNIGHT MEETING MOVEMENT.—On Tuesday week the annual praise and prayer meeting of this society was held at Exeter Hall. Sir Robert Phayre presided, and gave a very animated and encouraging address. Fervent prayers followed, and a spirit of earnest supplication on behalf of the unhappy fallen women of the metropolis was evinced throughout the evening. Mr. Christian, the organising superintendent, announced that the society, in addition to their usual day and night meetings, were organising special arrangements in order to secure large gatherings of the fallen during Christmas week and the last nights of the old year.

RUSSIAN JEWS IN PALESTINE.

MY DEAR SIR—I read with deep, sympathetic interest, in your issue of October 10, the letter by "An Eyewitness," on "Russian Jews for Palestine," in which I was appealed to by name. I did not reply at once, as I wished to take time for thought and prayer. During the last few days several friends have called my attention to this letter, urging me to take up this work, and some have kindly promised pecuniary aid. We gratefully acknowledge the existence of workers among the Jews in Jaffa and Jerusalem, but none acquainted with the present aspect of the work, as depicted by "An Eyewitness," will deny that there is room for more workers, and, perhaps, room for some modification of old methods of work. We have, after much prayer, resolved to take up this work at once, and are laying out plans for New Testament distribution and preaching the Gospel, first to these immigrants to Palestine, making Jaffa our centre, and from that centre going out to visit Jews in Cairo, Smyrna, Salonica, Constantinople, and the Danubian Principalities. Our plans are not yet fully matured, so that we shall be grateful for the continued and earnest prayers of the Lord's people interested in Israel. We feel strongly that we are rapidly nearing the "time of Jacob's trouble," and the close of this dispensation.

May it be ours to be found at our post, occupying until He come.—Faithfully yours,

J. WILKINSON.

Mildmay Mission to the Jews,
79, Mildmay-road, London, N.

BIBLE-CLASS UNION.

THERE was a large attendance at the meeting of this Union in Exeter Hall on Saturday evening. The Union is composed of Bible-classes in houses of business. One recent sign of the vitality of the classes has been the tendency to branch out into classes for porters and apprentices, Dorcas societies, and prayer-meetings. Mr. GEORGE WILLIAMS, who presided, hoped great things would be accomplished this winter. He counselled them to aim at securing light, leading, and sweetness.

Rev. J. S. PRATT, of St. Stephen's, Clapham, gave his young audience some practical words on the necessity of combining religion with business. Rev. J. T. BRISCOE, of Peckham Rye, spoke of some of the dangers to which business young men are exposed. He warned them against amusements which did not recreate but exhaust. He deprecated countenancing the present-day disposition to doubt everything, and also described the demoralising results of betting. The antidote to these and other evils was a robust spiritual life. Among the other speakers was the head of a firm that has a Bible-class in its establishment. He thankfully acknowledged the assistance it gave to the young men in their employ.

WASHINGTON, D.C.—Mrs. E. A. Duffield, from the capital city of the United States, who is at present staying at the House of Rest, 10, Finchley-road, N.W., writes to us:—"There is not in Washington a Christian reformatory which will admit a coloured young woman, unless in the capacity of a servant. Two girls, tired of a street life, applied for admission to a Rescue Home, but were turned away, and had to go back to their evil courses. In March last a few coloured ladies opened a small reading-room in a locality abounding in public-houses. The effort has been wonderfully blessed, and we have not room to accommodate the numbers who nightly frequent the place. There is a great need, in different parts of the city, for mission houses where men and women will be made welcome, irrespective of their colour. We trust that some Christians in this land of freedom will show an interest in work of this character." Communications to Mrs. Duffield may be addressed to the care of Miss Mason, at the House of Rest.

A STRIKING POLICY.

A GENERAL famed for victory,
Since a lost battle ne'er knew he,
When asked how such success could be,
Said, "'Tis my simple policy,
Advance, and strike!"

There is a lesson for us here—
Why should we ever faint or fear?
Soldiers of Jesus, forward go,
And, dreading not the stoutest foe,
"Advance, and strike!"

We must not on our laurels rest,
Much land remains to be possessed;
God's truth needs no apology,
And this should e'er our motto be,
"Advance, and strike!"

And we may hear, like trumpet sound:
"Upon the multitude around—
The Lord of hosts your Sun and Shield,
With weapons you for Him may wield—
'Advance, and strike!'"

Advance upon the heathen world,
Our banner never must be furled,
On which these words in beauty shine,
"The world for Christ," our Lord Divine,
"Advance, and strike!"

Advance, though pierced by many a wound,
Advance, till every inch of ground
Is conquered for our blessed Lord,
Whose voice, methinks, now speaks the word:
"Advance, and strike!"

Oh, let us never slumbering lie!
If we would sing of victory,
Then we must dare to do or die,
And this must be our policy,
"Advance, and strike!"

R. TUTIN THOMAS.

MISSIONARIES FOR CHINA.

DEAR SIR,—There are some inaccuracies in the published notes of the meeting held at the Home of Industry on the 15th instant. I can hardly allow to pass without correction the statement that I "mentioned the desire to send out one thousand missionaries the coming year." I did refer to the appeal for a thousand additional missionaries for China; but I did not name any limit of time. The words "the coming year" have been added in error. I referred to the excellent article by Dr. Wright in the current number of *The Contemporary Review*, on "The Forward Movement in China," and I quoted the paragraph bearing on the appeal for a thousand missionaries. This paragraph is worth reproducing in your columns. It is as follows:—

"This large demand is as eminently reasonable as at first sight it appears startling. Looked at from the statistical point of view, it seems that there are still in China 300 centres, with populations of over 200,000 each, unoccupied by the missionaries, and 200 centres of 100,000 each. These alone, without taking into account the groups of population under 100,000, form an aggregate of 80,000,000 souls still beyond the influence of the missionaries in China. The above items are given on the authority of Dr. Ashmore, who has been in China since 1851, and who, from his great experience and ability, is well qualified to speak on such matters. If Dr. Ashmore's approximations are correct, there would be a field of 80,000 souls for each of the thousand missionaries."

Yours, B. BROOMHALL, Sec.

China Inland Mission, 2, 4 & 6, Pryland-road, London, N.

ADULT SCHOOLS IN LONDON.—The half-yearly meeting of the Council of Delegates from the Adult Schools in London was recently held in the Memorial Buildings, Bunhill-row. There were present delegates from over twenty schools, with an average attendance together of eleven hundred scholars every Sunday. Practical papers were read bearing on the work, followed by lively discussions. It was decided to publish a pamphlet stating fully the aims and objects of Adult Schools, with notes on how to start and maintain new schools, and some causes of success and failures. A large public meeting was held in the evening, G. B. Sully, J.P., of Burnham, Somerset, taking the chair.

THE CHRISTMAS LETTER MISSION.

More than eighteen years have gone by since the first packages of Christmas Letters were sent out from Brighton to the Sussex County and a few other hospitals. Those parcels represented an entirely new departure, which, with the blessing of God, has been so extended that last Christmas upwards of 650,000 letters were scattered, making a total since 1871 of about five millions and a half in English and other languages. The Letter distribution has always been accompanied by an enclosure of Christmas and New Year's cards with Gospel texts.

The report recently issued contains interesting testimonies. One earnest worker writes:—"In the parish distribution the letters are quite as acceptable as elsewhere. Women have been led to attend the mothers' meeting after having had their interest in the Bible excited by their means. In many cases those who have been overlooked have asked for 'their letter,' and others have testified that they had found them not only interesting but profitable. A special letter ('General Use,' No. 4) was particularly useful to a dying man. It was the last thing he read before his eyes closed on earthly things, and it is now the treasure, never to be parted with, of his sorrowing widow. But perhaps more pleasing than all is the reception given to the letters by the omnibus and tramcar men, a class with so few advantages, so many temptations, and who meet in general with so little sympathy or consideration from the public. Those who have had them in previous years speak of having five letters at home which they read over and over again when they have a day off work. Others have framed their cards; and for weeks before Christmas many are asking about the letters, again and again begging their thanks to the senders, and wishing them a happy Christmas and New Year."

Beside the varied letters adapted for general distribution, others are year by year specially issued for members of Bible and communicant classes, mothers' (suitable for mothers' meetings), various for the sick and nurses, various for the aged and for children (profusely illustrated; suitable for schools and teachers' gifts), railway men, postmen, cabmen, tram and omnibus drivers, the blind (Moon and Braille types), "Nothing to Nobody," &c. Thus the Mission is enabled, as a handmaid to established work, to strengthen such work with special season appropriateness, and, at a time of special pressure, to furnish bright and attractive missives needing only a signature, and, if desired, a few added lines, to constitute each letter a personal and individual greeting. By the inmates of workhouses, infirmaries, &c., the "one letter in the year" is looked for with keenest anticipation. "We call them our love letters," said one gentle inmate of a Cornwall workhouse. Sent forth by Christian love, with the message of Christmas love, the appellation is no misnomer. Further information may be had from the organising secretary and treasurer, Miss E. Steele Elliott, 66, Mildmay Park, N.

WEEK OF UNITED AND UNIVERSAL PRAYER.—The Evangelical Alliance annual invitation and programme has been issued, signed by representatives of foreign branches of the Alliance as well as the British organisation. The "week" extends from January 4 to 11, and the topics suggested for exhortation and prayer are:—Sunday, January 4, subject for sermons, "The Glory of the Triune God;" Monday, "Confession and Thanksgiving;" Tuesday, "The Church Universal;" Wednesday, "Nations and their Rulers;" Thursday, "Home Evangelisation and Missions to the Jews;" Friday, "Missions to Mohammedans and the Heathen;" Saturday, "Our Families;" Sunday, January 11, subject for sermons: "The Manifestation of Christ in his People." Programmes, giving details, may be had from the offices of the Alliance, 7, Adam-street, Strand, W.C.

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OUR READING.*

We give some extracts from a pamphlet which, from its attractive style, will probably be read with interest by all into whose hands it is put. It will suggest serious thoughts to many, while its needful cautions should prove useful in many directions:—

"In these days of compulsory and free education, when books are so cheap, a most important question is how to induce a demand for really good and profitable reading, and how to counteract the taste for that which is harmful.

"The Free Libraries Act, which has been recently adopted in so many towns, is, it is to be feared, placing many good people in the position of being unwillingly taxed to supply, gratis, to all comers, along with much that is good, not only sentimental rubbish, but even moral poison. Popularity-hunting philanthropists may enlarge upon the blessings which free libraries are to the community, but their view of the matter is too often superficial and thoughtless, or they would not fail to see that the advantages are largely counterbalanced by serious evils inseparable from an attempt to pander to the tastes of all.

"The chief feature of the day is the craving for sensational writing. The harm thus done to the rising generation is incalculable. The chief reading of the poor in our English towns is literary garbage, and it is producing a crop of blasted lives and grave social perils. No greater duty can be laid on philanthropists than to combat this evil. Nearly twenty years ago a publisher's periodical said that among educated persons, too, a sensational literature which vividly describes the sins committed against society has become fashionable. And if, as Sir Joshua Reynolds said, 'A room hung with pictures is a room hung with thoughts,' what are likely to be the thoughts suggested by many of our modern hoarding advertisements?

"Among the masses those newspapers seem to be preferred which, in return for a halfpenny, give more excitement, more strong language, and more bad printing than any others. The railway bookstall is certainly a convenient place for the study of men and manners. As to the omission of profitable matter, it is worse than useless to complain of the newspaper editors. As soon as the readers are ready for columns about a missionary conference these will be forthcoming.

"But we cannot imagine any man of religious principle who owns or edits a paper acting upon the assumption that the duty of the press is simply to reflect public opinion, and to make no attempt to form it. In many quarters a thin veneer of moral sentiment will obtain entrance for writing which is the product of deliberate atheism. The daily press may sanctify itself by carrying voices from the servants of God into the homes of the people; but never by merely printing the 'funny' point in the sermon that made the congregation 'titter.' A librarian in one of our largest cities testifies from long experience that schoolboys or students who take to novel-reading to any extent never make much progress in after life. They neglect real practical life for a sensually imaginative one.

"We find in some novels, religion travestied as fanaticism, humility termed pusillanimity, virtue ridiculed as prudery, and holiness laughed at as absurd preciseness. The providence of Jehovah is vilified as fatalism, and the retributions of eternity as fables of gloomy austere enthusiasts. Revenge is dignified as a lofty sense of honour, and wealth with beauty are made higher standards of excellence than virtue or intelligence. Sensuality is sanctioned as innocent indulgence, or softened into one of the many infirmities to which flesh is heir.

"It is to be feared that among some young people there is much secret reading of bad books; but there is also a good deal of very questionable reading by children who are simply ignorant that they tread upon dangerous ground. It is very necessary that someone in authority should scrutinise the books which young people read, and teach them to discriminate between the wheat and the tares. With many small dealers who sell penny dreadfuls evil is wrought from want of thought; but many better-class booksellers sell much which is questionable, and justify themselves by the demand and the fact that it pays—a miserable plea for a professed Christian.

"May God grant that, even in this busy, pleasure-loving age, amidst the multitude of books which invite our attention, his Word may ever occupy the first place, and form the most important part of all our reading."

* Our Reading. By J. Forbes Moncrieff. Price 1½d., or 1s. per dozen. *London: Dyer Brothers, Paternoster-square.* Well worthy of wide distribution.

The Temperance Cause.

The Nonconformist ministers of Hull unitedly opposed the renewal of a drink licence for Buxtonville Gardens, and it was refused.

In connection with the Wesleyan Mission on the Panama Canal there is a flourishing temperance society. After only one year's work the membership is 110.

Mr. Charles Watson, Halifax, one of the staunchest friends of temperance in the kingdom, has passed away. He was noted for extraordinary zeal in the distribution of temperance literature.

The Liverpool magistrates have refused further applications by public-house managers for transfers of licences, and a number set down for hearing were withdrawn. The magistrates' action has caused consternation in interested circles.

The arrangements for Mr. Caine's temperance crusade in India are practically complete. The hon. gentleman expects to reach Bombay on November 15, and he will proceed to the South and visit all the temperance associations organised there during the last two winters by his energetic lieutenant, Mr. Evans. Mr. Caine's object is not so much to organise as to ascertain how far the Indian Government has carried out the wish of Parliament to suppress the outstill and improve the administration of the excise in general.

PARIS MISSION TO THE JEWS.—More commodious premises than those hitherto occupied in Rue Malher have been taken for this Mission. The hall and dispensary are now situate at 21, Quai aux Fleurs, just opposite the Hotel de Ville, across the Seine. Miss Palmer, the hon. treasurer, writes: "The Lord is exceedingly merciful to us, and the work is going on splendidly."

THE RAILWAY MISSION.—Conferences in connection with this Mission have lately been held at Stirling and Doncaster. At the Stirling Conference, interesting accounts were given of conversions through visiting and sending *The Railway Signal* to men on the line. Encouraging reports were given of progress and blessing in the Mission. Great need exists in Glasgow for ladies to engage in the work. The Doncaster Conference was also full of interest. Large meetings were held in the Corn Exchange on the following Sunday, when striking testimonies were given by the railwaymen. The secretary will be grateful to hear of any ladies who can undertake to send *The Railway Signal* to men at outlying stations. Address, 18, New Bridge-street, London, E.C.

"ALCOHOL AND CHILDHOOD" is the title of a pamphlet issued at 2d. by the Church of England Temperance Society, 9, Bridge-street, Westminster, being the report of an afternoon Conference, held in June, at Sion College, Victoria Embankment. The Duke of Westminster presided, and many eminent medical gentlemen took part by speech or letter. Sir Henry Thompson expressed the opinion that "Ill health in later years is largely due to a life of conformity to the error of regarding alcohol as a necessary article of diet; and one of the first duties of a parent is to secure his offspring from needless evils of that kind. I say nothing of the moral evil associated therewith, not less but more important." Among other cases, Dr. Thomas More Madden speaks of a boy of eight, admitted into a Dublin hospital suffering from *delirium tremens;* and of three children, under eleven years of age, reeling drunk out of a publichouse on a Sunday afternoon. Alcoholic tendencies may be inherited, but need not be developed; and it is physiologically wrong as well as morally unjustifiable ever to allow a healthy child to taste alcohol in any form. Dr. Barlow (of University College and Children's Hospital) related instances of child diseases traceable to administration of alcohol; and Dr. Clement Dukes showed that beer is a drug which deadens the will power and excites animal instincts in the young. Its relation, therefore, to immorality is most momentous.

The Gospel in Spain.—1.

By J. E. BUDGETT MEAKIN.

THE ROMISH PROGRAMME ON THEIR OWN SHOWING.

Apologists for the Papacy are wont to endeavour to show that the Church of Rome, as it exists in our times, is by no means the scheming and deceitful institution of the Middle Ages; but a practically reformed and purified body, thoroughly imbued with the spirit of the age, and only too happy to favour liberty of conscience and the spread of education. It is in England and America, where perforce it has to "grin and bear it," playing the part of the fox without the grapes, that it wears this aspect. In less favoured countries it is otherwise, and there it sometimes ventures to show its hand in a manner which in England would mean ruin to its fondest hopes.

The more I get to know of the actual practice of those whom the Spaniards nickname "crows"—the priests who pick their bones—the more I am convinced that the so-called Church which sends them forth is the masterpiece of the enemy of souls. Idolatry as practised among the heathen and even the soft blandishments of Mohammedanism are but clumsy substitutes for the truth, in comparison with this. They may have sufficed to satisfy the yearnings of less cultured minds for the satisfaction of being "just with God," but here is something infinitely more subtle, infinitely more treacherous.

The following conclusions arrived at by the members of the recent Romanist Congress at Saragossa are translated from a Madrid daily, *El Imparcial*, and serve to express in their own words what the representatives of the Papacy in Spain care to make public of their present tactics:—

(1) To protest solemnly against the liberty of worship.
(2) To work without resting to bring about the constitution of [Roman] Catholic unity.
(3) To solicit full liberty of religious teaching, and the prohibition of all schools which are not [Roman] Catholic.
(4) To solicit also the prohibition of work on holy days.
(5) To permit religious students to be redeemed from the military service.
(6) To establish [Roman] Catholic libraries in all the barracks.
(7) To obtain the recognition of the right of the churches to acquire property without any limit at all.
(8) To found [Roman] Catholic working men's centres where such do not exist, establishing a federation in which masters and men, with Christian spirit, may be able to decide the social problem with justice.

A brief consideration of the points involved in these resolutions will give an excellent idea of the comparatively straightforward portion of the policy of Rome in Spain at the present day. Let us take them one by one in their order:—

(1) This alone is sufficient to show what a thorn in the side of the priestcraft the Gospel work is proving, however apparently insignificant; for there is no other enemy to be feared in this direction.

(2) This is practically a corollary to (1), the "unity" aimed at being, in other words, the reinstatement of Popery as the only legal religion in Spain, with the consequent establishment of a nineteenth century Inquisition, as sure and subtle in its workings as of yore, but attired to suit the spirit of the age. Once the law of the land declares the profession of any other faith illegal, the whole machinery of that truly fiendish institution is again set in motion; for the religious tribunal has only to declare So-and-so an offender against this law, and hand him over to the arm of the State, directed, and in fact worked, by the priests themselves.

(3) Here is another word of encouragement to the labourers in, and supporters of, the Protestant schools in Spain. If they did not affect the minds of the people they would be left alone. The thanks of their friends are due to the prelates of the Peninsula for their gratuitous recognition of this still humble work. At the same time it should be noted that the "full liberty of religious teaching," viewed in the light of the rider which follows, can mean nothing else than liberty to saturate the minds of the young with the thousand and one lies of Rome, and forbid to them the key of truth—the Bible—under threat of the Inquisition.

(4) This means placing another weapon in the hands of the Church, for the "holy days" are legion, and of course their number can only be decided by the clergy. The prohibition of work on one day in the week as a social benefit, by securing the much-needed proportion of rest to the labouring masses, is a most desirable consummation; but this means quite another thing, with its consequent penalties and sales of "indulgences."

(5) Here is a comparatively reasonable proposition, though only to be rendered fair by including other professions; but evidently intended to stand alone as an inducement to the youth of the country to swell the clerical ranks.

(6) This is the most legitimate and straightforward proposal of all, against which nothing can be said; but to cope with which the Protestants of England should determine to place a selection of suitable Gospel works side by side with the Papist tomes in every instance.

(7) Here we have the fellow resolution to (2), carefully separated from it, and sliced in between the only two which profess to seek the welfare of the people, that the real aim of the whole Congress might not be too transparent or look too formidable. In other words this means the replacement of the vast riches of the Church, which have been preyed upon since its back was broken by Crown, State, and mob, by the original means of collecting it, the forced dying depositions of the wealthy, and the bleeding of the country yet once more to fatten cardinals. The Spaniards themselves have a saying, that the canon of the Romish Church may be summed up in these words, "*Todo para mi, y nada para vos*"—"All for me and none for you;" it is hardly possible that they will again afford liberty for the practice of such a precept.

(8) A very pretty snare is this to entrap the simple artisan, who fancies, after a good meal and the day's news-sheet, that he knows as much of the world and the devil as the Prime Minister himself. But the old serpent has many coats, and here he is in something "very taking." Anyone who professes to deal with what the lower-class Spaniard knows of the "Social Problem" is listened to with avidity, for those who hold opinions averse to the interests of the masses usually hold their tongues when in their presence. Yes, the little game is to lassoo the many in this fashion, and at the same time to cultivate the patronage of the rich, as being the guides of their troublesome employés, always with an eye to business, as expressed in the preceding resolution.

So much for the tactics of Rome in Spain, and, as "forewarned is forearmed," let us prepare to meet the foe in his own trenches, but that not in our weakness, but at the bidding and in the strength of the Lord of hosts, our Captain and our Guide, ever keeping close to Him, and trusting Him alone to give his victory in due time.

Madrid.

MISSIONARY ARROWROOT.—Owing to the loss at sea of the *Dunedin*, the 1889 supply of the Aneityum arrowroot sent to the Free Church of Scotland by the native Christians as their contribution to Gospel ordinances was destroyed, though it was covered by insurance. The 1890 supply is short, owing to hurricanes which swept Aneityum. But that and part of the supply from Nguna, in the same New Hebrides group, South Pacific, is now available at 1s. 3d. per lb., plus parcel post rate; on application to Messrs. Dymock, Guthrie & Howden, 135, George-street, Edinburgh.

MISSIONS & FOREIGN RESIDENTS.

Dear Sir,—In reading the report of the Missionary Conference at Shanghai in The Christian of July 4, I noticed the remarks upon the paper read and the discussion which followed upon "The Relation of Christian Missions to Foreign Residents." Your correspondent says they both "failed to touch the great point of getting foreigners saved, taking it for granted, apparently, that they were either already saved or could not be saved." These words indicate a very general feeling among missionaries that they are in no way responsible for the foreign residents, but that they are sent to the *heathen alone*. Is not this an unscriptural limitation of our Master's command, "Go ye into all the world, and preach the Gospel to *every creature*?" Does not this include the foreign resident as well as the heathen native?

St. Paul, the great Apostle to the Gentiles, who was set apart by God for this special work, never forgot the claims of his own countrymen. "To the Jew first, and also to the Gentile" was his invariable rule, and in his longing earnest desire for their salvation he says: "I could wish that I were myself accursed from Christ for my brethren, my kinsmen according to the flesh." Every year hundreds of young men leave England for commercial situations abroad. Who is to look after them? The answer is prompt—"the Church." And who are the representatives of the Church in heathen lands but missionaries?

If missionaries pass them by on the other side, and content themselves by writing home sad reports of their evil lives, yet at the same time making no practical effort to save them, what hope, humanly speaking, is there for them? True, the account of God's work amongst foreign residents is not such interesting reading as conversions from among the heathen. "But doth not He that pondereth the heart consider it? and He that keepeth thy soul doth not He know it? and shall not He render to every man according to his work?"

I feel sure that much of our fruitless work among the heathen arises from the Church's sinful neglect of our fellow-countrymen abroad. I may appear to write strongly, but in the light of the following facts not, I believe, too much so. In a seven years' residence in a British colony, during which time I frequently came in contact with missionaries, no missionary ever made the slightest advance to me, or appeared to manifest the slightest interest in my spiritual welfare; while at the same time I was longing for help and advice from one who was able to give it.

I write this in the belief that my experience is not uncommon, and that missionaries would find foreign residents far more approachable than is generally supposed. Genuine sympathy and a desire to become all things to all men will find a way into most hearts. None but those who have passed through it know the many temptations to which commercial young men abroad are exposed, and how much they need Christian help and sympathy. In closing, may I quote the remark made to a missionary friend of mine, who never loses the opportunity of stretching out the hand of brotherly sympathy to sin-sick souls: "Mr. ——, if there were more missionaries like you we traders should not live the lives that we do."

A Missionary who has been a Trader.
Forcados River, West Africa.

HOXTON HALL.—The aggressive Gospel Temperance Movement started here in 1878 has gradually assumed the character of a permanent Mission, and the various classes of frequenters have distinct sectional organisations. One man brought the first money saved since he ceased to use strong drink for transmission to his aged mother. Young men are protected from the contaminations of East-end thoroughfares. Women and girls are taught, not only the Gospel, and temperance, but all that relates to social ethics. It has been proved that those thoughtlessly called "confirmed drunkards" can, by kind and wise action, be rescued from drink's thraldom. Over 300 children come trooping into school every Sunday and from 130 to 150 infants. At Christmas time a free dinner stirred up much enthusiasm among a great number of very poor children, mostly those outside the school. No less than two hundred helpers are engaged in regular effort in connection with the hall. Mr. W. P. Goulding, 41, Moorgate-street, E.C., is treasurer.

Persecution in Peru.

At the close of 1888, two colporteurs of the American Bible Society, J. B. Arancet and J. Q. Illescas, working under the direction of Rev. F. Penzotti, agent on the Pacific coast, visited the village of Cocachacra. This village is situated in the valley of the river Tambo, which falls into the Pacific Ocean a few leagues south of the port of Mollendo.

Here, as everywhere in South America, until the minds of the people were prejudiced and overborne by the priest, there was manifested a strong desire to possess the Scriptures. No sooner did this become known to the priest than he poisoned the minds of the poor Indian villagers, and so incited them against the colporteurs that, under his leadership they gathered together, to the number of about two hundred, and actually threatened to put them to death by stoning.

Of course the priest was too wily to assume the responsibility of accompanying the mob. The colporteurs really thought that they had but a few more moments to live, and Mr. Arancet asked to be allowed to commend himself to God, which being granted, he prayed, and then said, "Now you can do whatever you wish." Just then the local magistrate came up and rescued the colporteurs, taking them to his own house, where he kept them till the next day, when, the fury of the populace being abated, he sent them away.

As soon as Mr. Penzotti received the news of this outburst, he felt it to be his duty to place himself by the side of his colporteurs; but by the time he could get to Cocachacra they had already gone to Arequipa, the capital of the *Departamento*, a city notable as being the most ultramontane in Peru. The first day after his arrival at Arequipa, Mr. Penzotti met with no obstacle to his work, and sold a good many books. Early on the second day, however, while in the act of selling a New Testament to a man on the street, the bishop happened to pass by, and, seeing the man eagerly examining the book, he called the first policeman that he saw, and ordered him to arrest Mr. Penzotti. Having apprehended him, they set out in search of the colporteurs, and, as soon as they had all the three secured, they proceeded to confiscate the books, and, in violation of four different articles of the Peruvian Constitution, they kept them in confinement for nineteen days, when they were liberated in virtue of a telegram from Lima. So servile to the *curia ecclesiastica* are the civil authorities of Arequipa that, had it not been for the activity of the Italian Consul on the spot, and the intervention of the Italian Minister at Lima, they would no doubt have lain in prison for an indefinite time, without being brought to trial.

On asking for the boxes of books that had been confiscated, Mr. Penzotti was informed that they had been burnt; but when the municipal authorities discovered that they would have to be paid for, they restored them after a delay of some two months. Persons who have never lived in a Roman Catholic country can form no idea of the utter disregard for truth and right that this form of religion produces among all classes of society.

Wherever the Scriptures are put into circulation they invariably create a desire for the preaching of the Gospel, and Mr. Penzotti had been but a short time at work in Callao, the centre of his operations, when a group of people, who had purchased Bibles, and wished for a better knowledge of them, gathered around him to hear his expositions.

At first they were but few, and very poor; but interest deepened, and the number speedily increased, so that in a very short time they rented and furnished a meeting-room.

It is true that in the Peruvian Constitution there still exists an article that recognises the Roman Catholic as the State religion, and prohibits the public exercise of all other forms of worship; but this has for a generation been a dead letter, as is manifest from the fact that in the same city of Callao there have existed both church and school buildings for English-speaking Protestants for more than twenty years; as also in Lima, the capital, for a somewhat shorter period; while for the pagan worship of the Chinese there are more than thirty different places in Lima and Callao—one, in fact, located within a few yards of Mr. Penzotti's meeting-room; yet none of these have been subjected to any persecution whatever.

Inasmuch as the article of the Constitution that speaks of religion makes no exception on the account of language, and seeing that there are now thousands of Spanish-speaking Protestants outside of Peru, it is difficult to see the reason why there should be in Mr. Penzotti's particular case a restoration of the proceedings of the Inquisition. Yet so it has been. The persecution began by violent attacks in the press, and by writing on the door, and front of the meeting-room, "Death to the Protestants."

From threats of this kind they proceeded to maltreatment of the adherents. When none of these things served to intimidate them, application was made to the local authority against them. This gentleman promised to look into the matter, and did so by attending the next meeting.

Instead of finding anything to be punished, he found much to approve, and so intimated to the complainants when they came back to see what he had resolved to do. Foiled in this, they had recourse to the Archbishop in Lima, and the local authority in Callao notified Mr. Penzotti that they must hold their meetings with closed doors, which has been done from that time onward.

The Archbishop came from Lima, and made a public procession in the street, where the meeting-house is, and halted in front of the door for some minutes, probably to exorcise the unclean spirits. The next step was to institute a criminal prosecution against Mr. Penzotti for violation of the Fourth Article of the Constitution.

This was commenced in April, while the writer, in company with Dr. Drees, superintendent of the South American Mission of the M.E. Church, was on the ground; but it was not believed that it could be sustained at this period of the history of Peru. Recent letters from Mr. Penzotti, however, inform us that he has actually been thrown into prison in Callao. Mr. Penzotti has a congregation of more than a hundred and fifty members, who have been received on profession of their faith in the short period of less than two years, and, instead of being discouraged, their zeal is increased by the persecutions which they suffer.

Characteristic of the man, the prisoner asks prayer, not for his own deliverance, but for the liberty of Peru. It seems to us that if the Evangelical Alliance would bring its influence to bear on this matter it would greatly accelerate that end.

A. M. Milne.

Buenos Ayres, S. America.

RESCUE WORK IN RICHMOND.—As the result of an address by Miss Ellice Hopkins, at the "Star and Garter," in 1881, the hearts of some ladies in this neighbourhood were stirred to reach and help girls and women fallen from virtue. Since then the work has gone on with many vicissitudes of hope and discouragement, until a permanent Refuge and Shelter was formed at 54, Larkfield, where Miss Box is the devoted matron. A missionary, Miss Tavender, also traverses the most frequented thoroughfares at night, in the hope of finding some who are willing to be saved from a life of shame. The very first night of entering upon her work, she found a young married woman who had "come out" for the first time, because she and her husband and their little girl were starving. She was sent back to Isleworth unstained, and some permanent help found for her. The hon. treasurer is Mr. Head, Sunnyside, Richmond.

THE EVANGELIZATION SOCIETY.

TENT WORK.

In spite of rains and storms during the past summer, the Evangelization Society has prosecuted its Gospel work under canvas with undiminished energy and encouraging success. In a modest pamphlet of some fifty pages, which has just been issued, a summary is given of the operations of the Society during the past few months, in this particular department of the service.

The report says: "This year we have provided preachers for forty-eight tents, twenty-five of which are the property of the society, and the others that of private individuals or of associations." With these tents, 204 places have been visited by sixty-nine evangelists. Most of these places are in country districts, where missions are almost an impossibility, except by such means. Generally, the evangelists meet with welcome, but sometimes prejudice raises opposition to their work. In one of the Eastern Counties, both the vicar and the Wesleyan minister resisted the coming of the tent, but it is pleasing to learn that "at the end of the visit, both vicar and minister were at the tent, giving their aid to what they recognised as a good work, and one that had God's blessing."

It is gratifying to find that the fruit of former missions appeared in several places, and those who during the first season had been brought to know the Lord were this year among the most earnest and faithful workers.

A lady, writing of a village in Kent, says: "The whole tone of this place is changed. Some of the most hardened have been brought to a knowledge of the truth, and the change in some of them is most remarkable." Other testimonies of a similar kind are given in the report, and serve to show how solid and real is the work.

The hon. secretary calls attention to the heavy expenditure connected with the work. The tents are expensive, and seldom last more than two or three seasons, and this only with the greatest care. In view of the great need for such work, and for missions during the winter months, we hope that the necessary funds will be forthcoming.

That its work is appreciated is evidenced in many ways, and particularly by the fact that in one day alone in the past month (September) applications were received for 240 meetings, and all these in places where the people could not bear their own expenses.

All communications should be addressed to the Hon. Sec., Evangelization Society, 21, Surrey-street, Strand, London, W.C.

ST. PAUL'S CATHEDRAL.—A letter of protest to the Bishop of London from the Church Association with respect to the recent "Service of Reconciliation," thus concludes:—"We fail to understand why a cathedral should be supposed to be polluted by a breach of the Sixth Commandment through the act of an irresponsible lunatic, while you publicly refuse to admit that any reparation is due to the Almighty God for a yet more flagrant and continuous violation therein of his Second Commandment."

THE CRIPPLES' HOME continues to shelter a large and helpless family in the new premises, 17A, Marylebone-road, W., re-opened last year by Princess Christian. The annual report shows that last year thirty-six girls were admitted. Four went into service, one has been apprenticed, and a few others have left. The year closed with eighty-six girls in the Home. Crippled girls, not under twelve years of age, are received for a period of three years, educated on Christian principles, and taught a trade. Some are received to do the domestic work and wait upon their afflicted companions. Basket-work, needlework, and straw bonnets and hats are largely made in the Home, and suggest one means of helping this beneficent work, which has been carried on since 1851. Some kind friends are found to conduct Bible-classes and devotional meetings in the Home.

For the Young.

LITTLE KATHLEEN.*

By Annie R. Butler.

[concluded.]

V.—*Crossing the River.* (*The Mother's Story.*)

My little Kathie has gone to Heaven. Oh, how can I write it? During all last week she was very, very ill, although I did not despair, and the doctor gave me great hope.....

Towards evening Kathie asked me to pray with her. She said she felt so very ill, she could not pray herself. She told me that she had been praying all the night before when she was not asleep, but that now she could not pray at all. I prayed with her, and then repeated a little verse:—

"Lord, my frame is faint and weary,
And I feel too weak to pray;
But Thine arms are all around me,
And Thou art my only stay."

It was new to her; and she thought it beautiful. After a time she said, "Say it again, mother," and soon she asked for it again.

About half-past six Madame Pons came in with Monsieur Pons, who had only arrived that day. He had not yet seen Kathie. He stayed some time; and then said he would like to pray if she could bear it. I asked her if she would like it. She said, "Oh, yes." He prayed most beautifully; and soon afterwards left.

When he had gone she said to me, "What a beautiful prayer!" By-and-by she said, "Mother, pray again with me." Then, after submitting to something which had to be done for her, she said, "What a lot of things I have earned for my dolly!"

During all this illness Kathie's great desire had been to have a new big dolly when she got well—a very big one, with lots of clothes properly made, so that she could dress and undress it. I promised to buy her one, and said that each time she had various things done for her, she should gain something for its trousseau. I had to write down each time what she had gained; and oh, the intense joy the prospect of having this doll was to her!

With all her development and intelligence, Kathie was a thorough child. She rejoiced in her little life, in her play, and in her little sister. She loved her so! How tenderly she watched over her and guarded her, playing with her for hours! All through her illness her great joy was to have baby come to the door and kiss her hand to her. When well enough, she always prepared some little surprise for her. Either she had dressed a little doll, or I must get a biscuit ready, or something: and an hour before the time for baby to come up, she chattered to me in anticipation of her visit; and for long afterwards. Baby was the very delight of her heart. She loved the boys; but this little sister was especially dear to her. But I must go back to her last night.....

I said, "My little lamb, I think Jesus is going to take you to be with Him in Heaven."

She looked at me in astonishment. I could see that the thought had not come to her. She replied, "Do you think so, mother dear? Madame Pons's little girl was much worse than I am; and she got well."

"Yes, darling," I said, "but she had not this illness; and I know you are going to Him."

She lay quietly for some little time, and then opened her eyes and said, "Mother, it is all true. I think I am going to Heaven; I feel so very ill."

"Are you afraid, my love?" I said.

"Oh no! mother," she answered with a smile.

"Are you glad, darling?"

"Yes," she said, "*now* I am very glad. I was not at first. I wanted to stay and be your little comfort; but I am glad now: and I hope Jesus will come quickly and take me."

Then I said, "Does my little girl think she is going to Heaven because she has always been so good?"

"Oh no! mother," she said. "Jesus died for me. He has washed me in His blood. I am His little lamb."

"Darling," I said, "you will soon be safe in His fold, and see His face." She smiled, and I thought that her last moments were come....

Then began a night of such glory and beauty! I little thought my darling was so ripe. She had talked but little of herself, and we had always dreaded any precociousness, and never forced anything with her; but now we saw what she had stored up in her little heart. She said, "Pray again, mother; not that I may get well, but that the angels may soon come and take me."

I prayed as she asked me, and she said, "That's it," with a glad smile. Presently she said, "Sing, mother,

'Here we suffer grief and pain.'"

I tried, but could not. She said, "Why mother, you can't sing."

Nurse knew it in French: "Ici pleurer et souffrir;" and she took up the hymn, and sang it, Kathie beginning each verse for her.....

She asked, "Whom shall I see in Heaven, mother? Oh, I shall see Auntie Etta, and Auntie Lizzie, and Mrs Morgan, and Mr. Stott, and Grannie, and two grandfathers and—who else, mother?"

I said, "I don't think any one else that you will know, dearie."

"Oh yes," she said, "there must be somebody else. Ah, I remember; Verena, the little girl who died at Lausanne. I shall see her. Ah, but Verena suffered a great deal more than I do." Poor darling, she was suffering so much herself, such constant agony; but she did not murmur.

I said, "My poor little lamb is suffering much; but she is Jesus' little lamb too, and He will not let her suffer more than she can bear."

"No," she murmured, "Jesus sufferd much more for me." Then she added, "I'm papa's little lamb too."

Presently she said, "Baby must be your little comfort now, mother"; and then she asked, "Who will have my little room at the Maison A.?" There was a wee room which she had been promised for her own for the next winter—the first time she had ever had a room to herself; and she had so rejoiced to think she could put her dolly there and her treasures, and be alone. "I think," she said, "you had better keep it for your little room, mother, until baby is old enough to have it."

Often she put her little icy-cold arm round my neck, and told me she loved me; and every now and again, as the sickness came on, she cried out, "Lord Jesus, come quickly!"

She again asked me to pray. Then she turned to me and said, "Mother, you won't put on a black dress for me, will you? I don't want you to."

I said, "Why, darling?"

"Oh," she replied, "You must *rejoice* that I that I am going to live with Jesus, and not cry for me. Please, mother, don't wear black."

For a moment I left her and went on the the balcony to calm myself, and then I heard her say to the nurse—

"Vous direz à mon père et aussi à ma mère que quand ils auront un petit ange au ceil, ils ne devront pas pleurer." *

"Non, chérie," replied the nurse, "tu seras un petit ange avec de belles fleurs." †

"Mais non," she said, "pas fleurs: *une couronne et une harpe d'or.*" ‡ And she opened her eyes wide.

She could scarcely speak now; she was getting weak, very weak. I knew she could not last till her father's arrival. By-and-by the last moments came. It was now half-past seven. I saw she was going. She began to gasp; she tried to speak, but could not. I said, "My love, you are now crossing the river. Look! Jesus is putting out His hand. You will soon see the Celestial City." She made a supreme effort to say something; over and over again she repeated it. I tried to catch it, but in vain. Then nurse said, "Say it in French that I may listen." Then in Frenh she repeated it: "*Je suis heureuse.*" †

"Heureuse?" we asked.

"*Oui, heureuse,*" she replied, smiling. And putting out her little hands, she drew her last breath, and was gone.....

VI. *After-Fruits.*

"The little one shall become a thousand . . . I the Lord will hasten it in its time."—Isa. lx 22, R. V.

"Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them." Blessed is our little Kathleen, who from her very nature seemed fitted to enjoy intensely the beauties and delights of Heaven. And her work on earth is not done. From the broken earthly casket comes the fragrant memory of a life on which the power of Christ rested—of a death over which Satan had no power.....And thus is Kathie still honouring her Lord.....

And the work which came so near the little missionary heart, the cause to which she and her mother (mentally) had pledged her life—"my Medical Mission," as she called it—we cannot believe that it will suffer because she has been taken to higher service.

"Do try to give Herbert the taste for collecting," she said to her mother with her dying breath. Will not many young brothers (besides the four of her own that she has left), and sisters too, be stirred up on reading this story to give, first their own selves to the Lord, and afterwards to this work by the will of God—so that "Little Kathleen" may have many substitutes in the home work now, and many representatives in the home and foreign mission field in the time to come?

Those who would like to help on the work that Kathie loved can write to—

(Miss) Annie R. Butler,
Children's Secretary,
Medical Missionary Association,
49, Highbury Park,
London, N:

who will be glad to hear from them, and answer their letters; and to receive the names of any who would like to join the "Kathleen Band" of the "Children's Auxiliary of the Medical Missionary Association."

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* Little Kathleen; or, Sunny Memories of a Child Worker. Paper covers, 6d.; cloth boards, 1s. *Morgan & Scott.*

* "You will tell my father, and my mother too, that they must not cry when they have a little angel in Heaven."

† "No, darling, you will be a little angel with beautiful flowers."

‡ "No, not flowers: a crown and a golden harp."

† "I am happy."

MR. LEWES SAYER has conducted a fortnight's services for young people at Oxendon Church, Haverstock Hill. The number attending increased nightly. Special addresses were given to boys, elder scholars, and young ladies.

MR. NEWTON JONES has concluded a fortnight's services for young people and adults, at Burton-on-Trent, in connection with the local Sunday-school Union. The meetings have been attended with manifest tokens of the work of the Holy Spirit.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 2, Exod. xviii. 1—12; Mon., Nov. 3, Exod. xviii. 13—27; Tues., Nov. 4, Exod. xix. 1—13; Wed., Nov. 5, Exod. xix. 16—25; Thurs., Nov. 6, Exod. xx. 1—21; Fri., Nov. 7, Exod. xxiii. 14—25; Sat., Nov. 8, Exod. xxiv. 1—18.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Woolwich, Nov. 2—7; Town Hall, Chester, Nov. 8—19. Mr. H. Hutchinson, Croydon, to Oct. 31; Nechells, Birmingham, Nov. 9—14. Mr. J. S. Tyler, St. Saviour's, Preston, to Oct. 31. Mr. T. L. Sayer and Mr. George Goodman, Baptist Chapel, Dawes-road, Fulham, to Oct. 31. Mr. H. W. Pewtress, Union Chapel, Luton, Nov. 2—8. Mr. J. M. Wigner, West Greenwich Ragged School, Bridge-street, Nov. 9—14. Mr. H. S. Lidstone, Baptist Church, Brondesbury, Nov. 3—7.

"The Christian" Almanac, 1891.

The old world story of the Israelitish youth who rose through pit and prison to the post of Premier in Egypt is one of undying interest and worth; not only as a true tale of Eastern romance, but as a unique illustration of the value of piety, purity of life, and fidelity in service. Perhaps no more striking commentary on the Divine promise, "Them that honour Me I will honour," can be found in all the archives of the world's literature, ancient or modern. By the aid of the skilled artist we have represented in "The Christian" Almanac for 1891 (*which forms a supplement to our current issue*) some of the leading incidents in Joseph's eventful life. These sketches, we believe, present to the eye, with graphic realism, the peculiarities of Oriental costume, custom, and architecture. The artistic finish of the pictures, and the very ingenious colouring of the whole series, add to their attractiveness, and help to make them worthy of the subject. The well-developed ears of corn make an appropriate and unobtrusive background. From the purely pictorial point of view we feel justified in thinking that the "Almanac" will find much acceptance.

The engravings are set in orderly array, and tell their own thrilling story almost without the aid of the accompanying passages from the sacred record. In the first we see the fond but partial parent sending the favourite son in search of his nomadic shepherd brethren. Then we follow the varying fortunes of the lad in his sale and imprisonment, his consultation by Pharaoh, his exaltation to place and power, his strangely Providential encounters with his brethren from the far land, and, finally, his parting benediction before his translation to the higher world.

In a forthcoming volume, Rev. F. B. Meyer thus interprets the central illustration, which depicts one of the most pathetic scenes in the career of this noble Hebrew servant of God, of his brethren, and of his people :—

"*And Joseph cried, Cause every man to go out from me.*" There was great delicacy here. He did not want to expose his brethren, and yet he wanted to say words which could not be understood by the curious ears of mere courtiers and place-seekers. His brethren, too, must have a chance to be themselves. "And so there stood no man with him, while Joseph made himself known unto his brethren." We must stand alone before Christ, if we would know Him. The priest, the minister, or the Christian friend, must alike go out. There are joys, as there are sorrows, in which no stranger can intermeddle. As Peter met our Lord alone on the resurrection morning (for "He was seen of Cephas"), so alone must each man meet Christ. Why not at once?

And he wept aloud. He gave forth his voice in weeping, so that the Egyptians heard the unusual sounds, and wondered. Was this joy or grief? I am disposed to think it was neither. It was pent-up emotion. For many days he had been in suspense; so anxious not to lose them; so afraid they might not stand the test. When from some secret coign of vantage he had watched them leave the city in the grey light, he may have chided himself for letting them go at all. His mind had been on the stretch; and now that the tension was removed, and there was no further necessity for it, he wept aloud. Ah, sinner, the heart of Christ is on the stretch.

"*And he said, I am Joseph.*" He spoke in deep emotion; yet the words must have fallen on them like a thunderbolt. "Joseph!" Had they been dealing all the while with their long-lost brother? "Joseph!" Then they had fallen into a lion's den indeed. "Joseph!" Could it be? Yes, it must be so; and it would explain a great many things which had sorely puzzled them. Well might they be troubled and terrified. Astonishment as at one risen from the dead, terror for the consequences, fear lest he would repay them the long-standing debt—all these emotions made them dumb. They could not answer him. So he said again, "I am Joseph, *your brother*, whom ye sold into Egypt"; and he added very lovingly, "Be not grieved, nor angry, for God did send me." How much this reminds us of another scene, not far from the gates of Damascus, when Jesus arrested the young persecutor with, "Saul, Saul, why persecutest thou Me?" And he said, "Who art Thou, Lord?" And the answer came back, "I am Jesus, whom thou persecutest." Penitent sinner! it is thus that thy Saviour speaks to thee. "I am Jesus your Brother, whom thou hast sold and crucified; yet grieve not for that. I was delivered by the determinate counsel and fore-knowledge of God, though the hands have been none the less wicked by which I have been crucified and slain. But if you repent, your sins shall be blotted out."

"*And Joseph said unto his brethren, Come near unto me.*" They had gone farther and farther back from him; but now he bids them approach. This is a beautiful illustration of the way in which a sinner may be reinstated in the loving favour of God. We are not set to serve a time of probation. We need not stand afar off. We may step right into the deepest and closest intimacy with the Son of God. Once "afar off," but now "made nigh" by the blood of Jesus. One moment the rugged road of repentance; the next the Father's kiss and the banquet in the Father's home.

A moment more saw him and Benjamin locked in each other's arms, their tears freely flowing. And he kissed *all* his brethren? Simeon? Yes. Reuben? Yes. Those who had tied his hands and mocked his cries? Yes. He kissed them *all*. And after that they talked with him. So shall it be one day. The Jews are slowly filtering back to Palestine in unbelief. Sore troubles await them there, to prepare them to recognise their rejected Messiah. But the time is not far distant when they shall be prepared to hear Him say, "I am Jesus, your Brother, whom ye crucified; but be not grieved with yourselves, for God has brought good out of evil, both for Gentile and for Jew, by saving life with a great deliverance." "And they shall look upon Him whom they pierced, and mourn because of Him." "And so all Israel shall be saved."

The daily texts that go to fill up the remainder of the "Almanac" have been chosen, as formerly, with prayerful meditation. We have often been gladdened to learn in the past that these morsels from the groaning table of God's provision for the spiritual needs of humanity, have been found strengthening to readers from day to day. An instance of this occurs in the current number of *Echoes of Service*. A Chinese lady missionary, who, with her husband, has lately suffered from the native hostility shown to so many foreigners, writes:—

"The text for last Saturday (July 19) on 'The Christian' Almanac was, 'God is to us a God of deliverances.' Truly we have proved Him so: no injury, no sunstroke, but borne as on eagles' wings."

REV. JAMES O'CONNOR has received about one thousand pounds towards the purchase of a house for missionary work among Roman Catholics in New York. About £6000 will be required to give him the facilities needed for preaching, and to give a home for young converts from Rome—especially converted priests. Will not Ireland, his native land, do something, and England, ever ready, respond, and Scotland send a blessing? Our friend's work is literally houseless as yet. I believe your readers will send help to our brother, now that they hear of the need. His address is 72, Bible House, New York, U.S.A.

Geo. C. Needham.

Manchester-by-the-Sea, Mass.

Gathered Gold.

If you are prayerless, you are Christless.—*Bunyan.*

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

This leaf? This stone? It is thy heart:
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet—
Ere it will shine a jewel meet
To lay before thy dear Lord's feet.

If Joseph had not been Egypt's prisoner, he had never been Egypt's governor. The iron chains about his feet ushered in the golden chains about his neck.—*Secker.*

Many a burden, many a labour,
Many a fretting care,
Busy footsteps coming, going;
Little time for prayer.

Duties waiting on my threshold
Will not be denied;
Others, coming round the corner,
Crowding to their side.

How shall I their number master?
How shall I get through?
How keep calm amid the tumult?
Lord, what shall I do?

Give thy strength to meet my weakness;
Give a heart at rest,
Give a childlike, trustful spirit,
Leaning on thy breast.

Thou canst still the wildest conflict;
Bid the billows cease;
Thou canst fill earth's busiest moment
With thy perfect peace.

God's pardoning love.

When, like Noah's dove, we have been wandering about in a fruitless search after happiness, and have found no rest for the sole of our foot, God is ready to reach out his merciful hand, and receive us into his ark.—*Whitefield.*

Earth.

What is earth, sexton?—A place to dig graves.
What is earth, rich man?—A place to work slaves.
What is earth, grey-beard?—A place to grow old.
What is earth, miser?—A place to dig gold.
What is earth, schoolboy?—A place for my play.
What is earth, maiden?—A place to be gay.
What is earth, seamstress?—A place where I weep.
What is earth, sluggard?—A good place to sleep.
What is earth, soldier?—A place for a battle.
What is earth, herdsman?—A place to rear cattle.
What is earth, widow?—A place of true sorrow.
What is earth, tradesman?—I'll tell you to-morrow.
What is earth, sick man?—'Tis nothing to me.
What is earth, sailor?—My home is the sea.
What is earth, statesman?—A place to win fame.
What is earth, author?—I'll write there my name.
What is earth, monarch?—For my realm 'tis given.
What is earth, Christian?—The gateway of heaven.

The light of God.

When the true light of God ariseth, the light that is God Himself, then must all created light vanish and fade. When the uncreated light shines forth, and glows, and beams, then must needs the created light wax pale and dim, as a little candle in the noon-day sun. O children, could a man but see this glorious light for one short moment, he would say that the glory and the joy of all the world fade and disappear in the glory and the joy of that little moment; and it is now, in our mortal bodies, that we can know such joy and gladness.

John Tauler.

THE "SMYRNA REST."—A good measure of fruit unto God seems to have resulted from visitation of vessels in this port for the past eleven years. In the coffee-room there is daily steady labour among the frequenters. The work is being extended to some places in Asia Minor. Mr. S. S Bagster, the Conference Hall, Mildmay Park London N., will receive communications from sympathisers.

Rev. SAMUEL LANGDON,

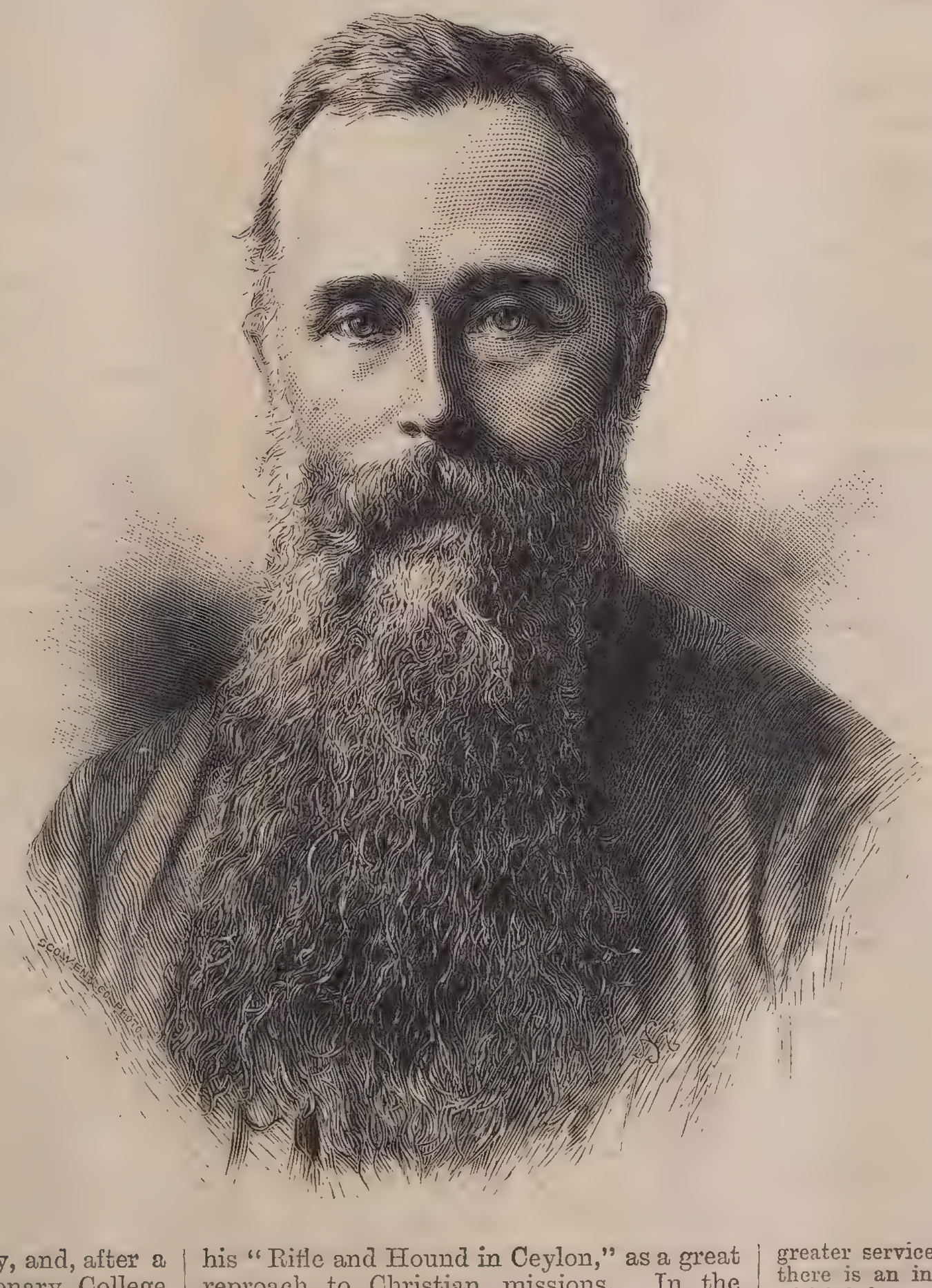
Wesleyan Missionary, Ceylon.

IN our weekly picture gallery, missionaries have had an honoured place, though Ceylon has not been represented hitherto. This beautiful island of the south has had a goodly succession of honoured men, belonging to different missionary societies, who have pressed the battle of Christianity with heathenism to the gate. In days gone by there were Clough, Daniel Fenn, Gogerly, Hardy, Jones, Kilner, Scott, and a host of others. One of the most noteworthy of the younger men is the subject of this sketch.

Samuel Langdon was born in Cornwall in 1847, and is full of Cornish humour and vivacity. Soon after the completion of his school life, an opportunity was given him of making a trip round the world in a sailing vessel. In due course the ship touched at Ceylon, and, as his name was on a Cornish circuit plan as a local preacher, he threw himself with great ardour into Christian work. He gave several lectures on Romanism. As the Papacy claims to have a quarter of a million adherents in the island (its work having been continuously carried on since the Portuguese occupation in the early part of the sixteenth century) these lectures created quite a sensation, and there was much angry movement amongst these volatile Oriental adherents of the Roman Catholic Church. Mr. Langdon dealt blow after blow at the weak places in the Papal armour, until *The Catholic Messenger* anathematised him with the usual vocabulary of wrathful energy, and into certain quarters of Colombo it was not safe for him to venture.

After some weeks' delightful and active work for Christ he left the shores of Ceylon, scarcely hoping to see them again; but, in course of time, he was accepted as a candidate for the Wesleyan ministry, and, after a successful career at the Missionary College at Richmond, was designated for Ceylon. The Ceylon missionaries, unknown to the young student, had asked the Missionary Committee for his appointment. It need not be said that Mr. Langdon felt he had found his providential path.

He has now seen two terms of service, and is universally known and respected as a hard-working and most capable missionary; one who is full of impatience with the old ruts, and full of schemes for getting out of them such as only Christian ingenuity could invent. Wesley College, Colombo, and Richmond College, Galle, owe him much; especially the latter, of which he was the first Principal. He started the Kandy Girls' High School, the Kandy Girls' Industrial Home, the Badulla Girls' Industrial School and Orphanage, the Haputale Boys' Home of Industry and Reformatory, the first children's hospital in Ceylon, and the Wiseman Hospital, named after the energetic and devoted secretary of the Ladies' Auxiliary of the Wesleyan Missionary Society.



For a long time the work of missions in Ceylon was chiefly confined to the seaboard. This is referred to by Sir Samuel Baker, in his "Rifle and Hound in Ceylon," as a great reproach to Christian missions. In the interior and within a great circle of mountains is a lovely country called Uva, the Singhalese inhabitants of which, until five years ago, were almost entirely neglected. To the work of carrying the Gospel to the degraded population of this dark province Mr. Langdon, aided most usefully by his wife, so devoted himself that he is now referred to by the Ceylon newspapers as "The Apostle of Uva."

The work has grown with surprising rapidity, and this "Ceylon Inland Mission" gives every promise of success. Scores have professed conversion, and there are many inquirers. There are now seven preaching rooms, ten ministers and catechists, sixteen day school teachers, and ten day schools containing 450 scholars, nearly half of whom are girls. At the commencement of the work only one in 600 of the female population could read. For his useful work in the Homes of Industry and especially in connection with the Reformatory branch, Mr. Langdon has received the thanks of the Governor in the Legislative Council and special mention in various State papers. It is playfully said by his brethren that he brings some new project to every breakfast table to talk over with his worthy wife.

The following extract from an article by Mr. Langdon gives a good example of his go-ahead ingenuity:—

I found out long ago that it was most difficult to avail myself of the help of the magic-lantern in the Uva villages. And yet picture-teaching is just what the villagers need. Extremely few of them can read, and the most childish ignorance of everything but evil prevails on every hand. Wondering what would be the best missionary method in the circumstances, I thought of a "Peep-show" which I had seen in Kandy, under the superintendence of a Moorman, which drew large crowds of people, and brought the owner no small gain. Having with me a magnifying-glass of some power, it did not take long to convert an old packing-case into a "Peep-show." A kind friend who is a photographer supplied me with some pictures of Ceylon and a large number of "mounts," which I use as slides, on which I fasten my pictures as I get them. That is the machine complete, with the exception of the "stand," which is being made to serve the purpose of chair as well.

The magic-lantern has some advantages—for instance, the pictures can be shown to more people in that way. But, on the other hand, the concentration necessary for the "Peep-show," and the bringing of ones and twos and threes into such close quarters, is, perhaps, of greater service to the missionary teacher. And there is an interest about looking into the box which is keener than looking at open pictures and diagrams. It makes a capital introduction to the people. They are curious to know what is in the box; and you may make it, as well as a help to your preaching, a very interesting and attractive means of education. I find the people, most of whom have never been out of Uva, deeply interested in the pictures of Ceylon...We come now to the Scriptural pictures—a series illustrating the life of St. Paul. This furnishes us with the opportunity to which we have been leading up, and of which we are not slow to avail ourselves. The people who are not looking into the box, listen to our words as attentively as Kandyans can listen. The women listen in the intervals of business with the clay pots in the kitchen, and two or three men

club together in the back-ground, dividing a betel leaf and scraping the smallest bit of chunam out of a little brass box to chew with it, commenting every now and then audibly on the remarks of the showman. We sing a hymn, and conclude our show amidst the thanks of the people. In one place, a village elder swore by the gods that he never had before the slightest idea that there were such wonderful things in the world.

Amidst abounding labours and journeyings oft Mr. Langdon has found time to write several books:—"Letters to a Junior Preacher," "Punchi Nona: a Story of Village Life in Ceylon," "My Mission Garden;" whilst his latest work, "The Appeal to the Serpent," published by the Religious Tract Society, has been received with favour as a popular statement, in story form, of the fashionable Neo-Buddhism and its contrasts with Christianity.

Mr. Langdon is now in England, seeking to recruit his health and to stir up greater interest in his many-sided and important enterprise in the interior of Ceylon.

The Evangelical Alliance.

(*Concluded from our last.*)

THE GOSPEL AND THE MASSES

was the important and pressing topic set down for first consideration on the last afternoon of the Conference at Manchester. Rev. Edward Smith, late of the Clerkenwell Wesleyan Mission and now of Bradford, introduced it, dealing specially with the chief hindrances to the spread of the Gospel ministry. Mr. Smith was a Manchester pastor some years since, and he is evidently not forgotten there, as he was greeted with hearty cheers on coming to the front. The Gospel of Jesus Christ, he said, purports to be the great benefactor to the people; it claims to preserve the social fabric and to keep fresh the sanctities of the home. Its results have borne out its pretensions, and anything that checks its spread ought to give us great grief. Among the hindrances of the present time, Mr. Smith went on to mention, the drink traffic (chief among them all), the inherent indifference of the human heart, pride, love of evil as evil, the indiscriminate distribution of charity in mission work, the abuse of education, neglect of the Sabbath, the antagonism of a section of the daily Press, the prevalence of gambling and betting, exciting and exhausting pleasure, and the avowed indifference to religion on the part of clever public men. These hindrances are from the world around, but there are also hindrances from the Church itself, *e.g.* Sabbath travelling to hear popular preachers, sensational services, and a lack of a hearty welcome to the poor in our churches. As Christian workers we need to talk and demonstrate less, and work and love more. Let us get at the people face to face, and heart to heart, and seek to woo them into the ways of righteousness. There are many obstacles, but the power of God's Spirit can overcome them all.

The liveliest discussion of the Conference followed Mr. Smith's address. One friend in the audience thought that the rich people in the suburbs ought not to monopolise all the best preachers. Let talented ministers go down among the poor and use their gifts in proclaiming the Gospel. Then, why should not wealthy Christians follow the example of Mr. and Mrs. F. W. Crossley, who live in Ancoats, an industrial district of Manchester, and carry on the work of a mission-hall there?

Principal Cave said he had lived and worked for years in the East End of London, and his experience was that the obstacles in human nature are not greater among the poor than among the rich. Let the preacher go to the masses, as one man with brains to another man with brains, and he will be courteously received and listened to. The people will always welcome Gospel preachers of pronounced convictions, clear in their utterances, and who can speak from personal experience. Intellectual difficulties ought to be considered and settled in private conference, and public evangelism directed to bringing men to spiritual decision.

Rev. Simpson Johnson thought that the fashionable "suburbanism" was a serious hindrance to work in poorer districts. Direct personal influence on the masses, by all ranks of believers, and the living out of a Christ-like Christianity will cause the hindrances to disappear.

THE DAY OF REST AND WORSHIP.

Before reading a paper on "The Obligation to Observe the Lord's Day for Rest and Worship," Rev. Dr. Gritton referred to the services rendered on behalf of Sabbath observance on the Continent in connection with the operations of the Alliance, and the devoted labours of M. Alex Lombardi, a Swiss banker. It is somewhat singular that while there is a strong inclination in different parts of the European Continent to wrest back the Sabbath for the physical, social, and spiritual benefit of the people, not a few in this country should be endeavouring to loosen the bonds that now secure the day for these important ends. Dr. Gritton's essay was an elaborate and closely reasoned argument, from Divine sanction and obligation, in favour of all the community having one whole day in every seven set apart for the purposes of rest and worship. The Sabbath law has the same binding force as that of any other part of the moral code, and it is equally applicable to all races and all dispensations.

The closing meeting in the evening was perhaps the best attended of any. Rev. H. W. Webb-Peploe gave the first address, which was on "The Person, Presence, and Power of the Holy Ghost." In the early stages of his remarks he showed how, according to the graduated stages of Christ's exaltation as man, there was a parallel bestowment of power. Further, as He was endued with power He proceeded to endue his followers with a like power. When He was raised from the dead and exalted to the right hand of the Father, He entered on a new experience and position as the representative of the human race. As soon as He had in this capacity received from the Father power and authority over death, and had been brought into direct communication with the Father as never before, He proceeded to communicate to to the Church on earth the life of the Godhead in the gift of the Holy Ghost. The remainder of Mr. Peploe's addres was an exposition of the New Testament teaching as to the reception and filling of the Spirit, moulded somewhat closely on the lines of his recent address at Keswick. There was embodied in it an earnest appeal that the Church of to-day should not hinder the inflow and the working of the Spirit, but that there should be a submission of every part of our nature to his action, so that the world at large might be blessed according to the purpose of God.

Rev. J. F. Hallowes followed with an earnest and orderly address on "The condition of being filled with the Spirit." The conditions stated were briefly as follows: We must allow the Spirit to possess every part of our being; we must not be content with *one* filling; we must not waste the power we receive; we must use the power for the good of others; we must submit to God's plan for our life; we must habitually exercise unquestioning faith in God to work in and through us.

The closing utterance of the Conference was by Rev. H. Armstrong Hall, on "The Comforter and the world." He referred to the two antagonistic principles at work in the world and said that it was God's plan to accomplish his purposes here through the agency of redeemed men and women. When the Holy Ghost is given, therefore, He is given to the disciples, not to the world at large; and through them the world is to be blessed. We are told that the Holy Ghost will reprove the world of sin and of righteousness and of judgment but this statement comes in the middle of the promise of the Holy Ghost to the Apostles. The world does not know Christ the Saviour, and it must be through the Church that they can do so. To this end there is the threefold promise to the church. (1) He will teach us; (2) He will guide us; (3) He will glorify Christ, by taking of his and showing it to his servants.

Colonel Malcolm, the chairman, thanked the Manchester friends for their kind hospitality and fellowship, and the proceedings of the Conference ended.

MISSION IN CORK.

Mr. W. R. Lane, of London, has lately held a gospel mission in this city under the auspices of the Y. M. C. A., which was remarkable for the manifest presence and power of the Holy Spirit throughout.

The mission continued for a week. Each day there were four meetings, two for prayer at 8 a.m., and 12 noon, both of which Mr. Lane conducted; at 3 p.m. a Bible reading, and at 8 p.m. an evangelistic meeting. On Monday evening the annual public meeting of the Y.M.C.A. was held, at which there was a very large gathering; Mr. Lane gave an address at the close.

During the week the meetings were not as well attended as was hoped, but it was a season of rich blessing, and we believe many surrendered to Christ. Mr. Lane's addresses on "Thorns," "Herod," and "The Great White Throne" were specially impressive. His Bible readings were very profitable and instructive, and appeared to be highly appreciated.

Some scenes in the after meetings were most touching. A gentleman, evidently under deep conviction, rose and asked Mr. Lane if he wished those only to stand who were deciding for Christ for the first time, and having been replied to in the affirmative sat down, and after a few minutes he and his wife rose and stood arm in arm. On the same evening three young girls, one of them a German, were deeply convicted of sin. This German girl rose to testify that she was trusting Christ. Later, when Mr. Lane was speaking with her two companions, who appeared to be very unhappy, she came forward, and with tears rolling down her face, said in her broken English: "Do as me do—just opened my heart and Jesus came in." She now seeks prayer for the conversion of her relatives in Germany. One mother is rejoicing in the conversion of two sons, her whole family now professing to know the Lord.

On Friday, Mr. Lane conducted a praise and testimony meeting. Many rose to testify to blessing received. On the same evening there was a special talk to men; only about 600 attended. Mr. Lane appealed to them very earnestly to take Christ as their Saviour.

B.

Convention at Manchester.

A SKETCH.

ONLY Thee, only Thee,
Loving Saviour, only Thee,

was our opening prayer as we gathered together to ask for blessing upon the coming meetings, and the prayer was answered, for all through the day "Jesus only" was the watchword of each speaker, as one and another opened to us the treasuries of God's Word.

In the forenoon meeting our thoughts were turned to our Master's will for us, as the chairman, Mr. ROBERT WILSON, read from John xv.: "If ye keep my commandments, ye shall abide in my love....*This* is my commandment, that ye love one another as I have loved you." Only in loving and only to the loving one is there the blessing of abiding in his love.

One frequent failure in this very thing was again brought out by Rev. J. T. BUTLIN as he spoke of God's promises and our faithlessness. In Josh. i. 3, 5, we have his

PROMISES OF POSSESSION

and victory; but the Book of Judges tells us of the people's repeated discomfiture, and their Captain sorrowfully asks, "How long are ye slack to go to possess the land which the Lord ...*hath given you?*" So it is with us oftentimes—our land is unpossessed, our enemies unsubdued. The hills and the valleys of the God-land are ours the moment we by faith "tread upon" them, but take one "hill" and test our measure of its possession.

The fruit of the Spirit is *love*. 1 Cor. xiii. gives us God's ideal; the same book gives us his children's lamentable failure. Chap. i. 4, 5 (R.V.), "The peace of God was given you...ye were enriched by Him," but chap. iii. 3, points to a falling off. "Ye are yet carnal," "envying, striving, having divisions;" what of the love which suffereth long and is kind, which envieth not? Chap. iv. 18 tells us "Some are puffed up," but love vaunteth not itself, is not puffed up. Chap. v. 6, 7, "brother goeth to law with brother," but love seeketh not her own. Most awful of all is chap. xi. 20, which speaks of shameful behaviour at the Table of the Lord, but love doth not behave itself unseemly.

So, all through the list of the hills of God-land. *Peace*, have we got it? Not only the peace of his pardon, but of his presence, the peace "multiplied" of Peter, the peace "garrisoning" of Paul, the perfect peace of the God of peace. And are we more than conquerors? or are the "chariots of iron" too much for us? Surely, we are conscious of a contrast between our practical possession and what might be ours through Him that loved us.

There was no time to touch on the third great promise of God's Kingship over his people, so we turned instead to the Giver of all, "Make us to see the things Thou hast for us, open our hearts and give us faith in Thee, so may we go in to possess the land, and overcome the enemy in Thy name, and for Thy glory—Amen."

Rev. GELSON GREGSON, in his address which followed, taking Rom. iv. 12 as a starting point, traced the walk of Abraham through its

FOUR GREAT STEPS.

(1) His leaving his own land at God's command; (2) his putting away Hagar and Ishmael, though they were dear to him; (3) his practical recognition always of the fact that he was a stranger and a pilgrim on the earth; (4) his yielding up Isaac in blind faith, trusting the bare promise, in spite of "common sense." Then came the Lord's "Now know I," and Abraham's rejoicing "Jehovah Jireh!"

The afternoon meeting opened with the grand old hymn, fragrant with many a memory:—

The sands of time are sinking,
The dawn of heaven breaks.

As the solemn words from 2 Peter concerning the swiftly coming day of the Lord were read there was a hush upon the meeting, which deepened as Dr. WHITE's words rang out, in tones of deepest certainty, "The Lord is near, very near! Are we ready to meet the Bridegroom if He should come to-night?" Then he traced the Lord's glorious Second Coming in connection with every-day holiness, showing how closely God links the one with the other; showing how the very motive power for a holy life is "The Lord is at hand."

"Teach us we have not been saved to go to heaven but to glorify Thee," he had prayed in the morning, and now he led us on to see how the coming Master wants his servants to glorify Him by winning the lost ones for Him, "till He come."

"WORK ON, MY BROTHER,"

were a friend's farewell words as the train moved off, "you may gather the last one in, and then the Lord will come!" Are we trying to gather the last one in? So we may be "hasting" (marg.) the coming of our Lord.

In speaking of the suffering which is so closely connected with service, he gave us a beautiful thought from 1 Peter ii. 21. The word "example" has an inner meaning; the idea is that of a child's transparent slate, under which lies the picture, to be outlined by the little one; or, more literally, as the old Greek master's used to first draw the figure, and laying it upon the ground, teach the pupil to trace over it. So the Christ-life is laid down for us to "trace over," step by step. Again, he gave us a jewel thought in connection with Hebrews xii. 11. "Exercised," points to the exercise of nerve and muscle given in the gymnasium; the school of pain is

GOD'S GYMNASIUM,

in it He tests and trains his gymnasts, such training involves suffering, but, nevertheless, afterward, it yieldeth peaceable fruits—"The Lord is Coming! God grant that every brow here to-day may be crowned with the Master's crown!"

In the evening meeting, Mr. GREGSON, in speaking to those who had wandered, said, "Sometimes we are driven by stress of weather back to the foundations. Often we try to whitewash the tottering wall; to cover the dry rot with a new coat of paint. But all the religious galvanism in the world will fail to resuscitate a religious mummy. To get the wrong set right we must go down to the foundation; we must test the wall with the plumb-line of God's truth; we must get back to the Word of God. The harmony between his Word and his children's life is what the world wants to-day.

Then very earnestly Dr. WHITE called upon those of us who were living in the sunshine, and specially those who were wandering in the darkness, to "consecrate our service this day unto the Lord." He spoke of the willing, glorious, whole-hearted service God wants: of the typical teaching from Lev. viii., which pictures to us the heart's affections, the strength of mind and body, and the earthly possessions whatever they be, offered to the loving Lord, to be his to do with as He wills for time and for eternity.

The meeting closed with the prayer, sung on our knees, in the quiet which told of touched hearts and yielded lives,

My all is on the Altar,
Lord, I am all thine own,
Oh, may my faith ne'er falter,
Lord, keep me thine alone.

A. B. C.

COMMITMENTS TO REFORMATORIES.—The Home Secretary has sent a circular to magistrates, in which he says he regrets to find that nearly half the total of the commitments to reformatories are on first convictions; and he impresses on justices the necessity of satisfying themselves in all cases that the training and discipline of a reformatory are really requisite, and that there is no danger of sending comparatively innocent children to associate with hardened offenders.

THE RESCUE SOCIETY.

THIRTY-SEVEN years have fully run their course since Daniel Cooper had laid upon him the burden of caring for poor lost, friendless girls, and nearly seven years have passed since his life-work ceased and he received the summons from his Divine Master to come up higher. Had he lived to the present, he would greatly have rejoiced in the record of the past year's work, which the secretary, Mr. C. Stuart Thorpe, sends us from 79, Finsbury Pavement, E.C.

During the past year there has been a still further increase in the number of young women and girls for whom homes have been found, and to whom has been given the helping hand and a fresh start in life. It is impossible to realise what would have been the present condition of the 627 who have found a "door of hope" in the Homes of this Society, had this "door" been closed; and, when it is remembered that since the Society was founded 14,639 have thus been aided to a new and better life, it will be seen that there is indeed cause for thanksgiving and praise.

Many have left the Homes in a satisfactory manner, but it is, of course, impossible to say that *all* of these have since behaved satisfactorily; neither has it proved that *all* who appeared humbled and professed faith in Christ have really had "repentance unto life," but most abundantly has God rewarded the labours of his servants, and given them much joy in his service, as the fruit of the seed-sowing has been manifest in the life and consistent conduct of so many of the girls.

Subscriptions and donations of 1889 were nearly £600 less than in the previous year. To a great extent this was doubtless due to the knowledge on the part of friends that a large legacy had been received by the Society, but nearly four-fifths of this was expended to cover arrears and in various charges for repairs and leasehold and freehold purchases in connection with the various Homes in which the good work is carried on. If the removal from the contribution list of names of liberal friends calls forth a more entire dependence on the Lord who has thus called his servants home, the discipline will be for blessing, and his work will not lack the needed supplies.

PRAYER FOR THE SECOND ADVENT.

THE week of prayer, begun on Sunday, October 19, by two sermons in Christ Church, Brixton, from Rev. John Gregory, of Brighton, was continued up to Saturday, with growing interest, warmth, and blessing. Fervour and great desire were vividly testified as the meetings went on; and they closed with evidence of great comfort and joy in the prospect that became overwhelming in its wondrous reality. Men and women with evident spiritual power took part in all the exercises.

It was noticeable that there was no allusion to debatable interpretations. All were of one accord seeking for the fulfilment of the hope set before us. Many different schools of interpretation were represented without the least lack of harmony.

Among those who joined in the exercises were Sir S. A. Blackwood, Rev. H. W. Webb-Peploe, Canon Hussey, Rev. Mr. McLaughlin, Major Mackinlay, Dr. Bullinger, Mr. R. C. Morgan, and several other gentlemen and ladies. The chairman was the Rev. N. S. Taylor, who led with much simplicity and gentleness, leaving the whole direction to Him who maketh intercession according to the will of God. The course of throwing open the meeting for prayer, praise, and exhortation, was all through perfectly happy and encouraging.

The meetings being so refreshing and helpful, it was arranged to have a quarterly day of quiet meditation and prayer in connection with this momentous subject. Those who desire to join this Union, and to receive its occasional paper, should communicate with the secretary at the Conference Hall Clapham-road, London, S.W.

THE SALVATION MISSION, HANLEY.

Some time ago we brought before our readers the case of this important Mission. There is at Hanley a good mission population—60,000 people in Hanley itself, and 150,000 people within a radius of a few miles of the "Salvation Mission" Hall—an industrial population, comprising potters (male and female) to the number of tens of thousands, colliers, and iron-workers. In Hanley the provision made for evangelical worshippers in churches and chapels does not exceed about one-fifth of the population, and at the best-attended service on any given Sunday more than five-sixths of the people are absent from worship. There is at present neither Young Men's nor Young Women's Christian Association, nor rescue work, and the attempts at social endeavour generally have, up to the present, been very feeble and inadequate. One exceptional difficulty at Hanley arises from the fact that it is almost entirely a working-class town, with the employers of labour largely non-resident.

Most of these difficulties could easily be transformed into advantages. To begin with—the people are unusually impressionable, and are disposed to look with favour upon all vigorous effort in their interest, and especially in the form of earnest evangelism. Scepticism has no hold upon them, and it is most refreshing to witness how hundreds of men and others will regularly gather and stand around an open-air group in the market square and in other parts. This summer, almost nightly, crowds, numbering 500, 600, 800, and even more, have stood and drunk in the testimonies and appeals by the hour together, and sometimes three or four such crowds have been addressed simultaneously by various mission bands.

The Salvation Mission premises form an ideal mission property, being supposed to be considerably the largest mission premises in the provinces, and, of course, unapproachable in extent and capacity as a great evangelical centre for the potteries district. Since the hall was purchased, eight years ago, it has upon many occasions, and in its earlier history for months together, been crowded by dense throngs numbering 5000, and thousands have dated their decision to its services.

The struggle to keep up the heavy repayments in respect of mortgage conspired, last year, to bring about a crisis which nearly brought the spiritual work to an end, and the property to the auctioneer's hammer. By God's mercy this disaster was averted by the call to the rescue of Mr. Lancelot Middleton, a musical evangelist, who, with his colleague, Mr. Thomas Hogben, and other helpers, notably Mr. and Mrs. William Baker, barrister-at-law, of West Dulwich, have coped with the manifold difficulties throughout the present year, until the local debts of upwards of £300 have been cleared away, together with the major portion of the Burslem branch debt.

Now is the time to think about the establishment of special work amongst the mothers, the children, the pot-girls, besides other forms of spiritual and social enterprise; but before a single step can be taken with such most urgent work the mortgage debt of £2800 must be dealt with. We regret to learn that the bank from whom the property was purchased is pressing for settlement before Christmas, and the amount is too large for private mortagees to advance. It is hoped that some friends will soon "devise liberal things" in aid of the Mission.

Locally, nearly £500 has been raised, under the new regime during the present year, and the people of the Potteries cannot themselves do much more.

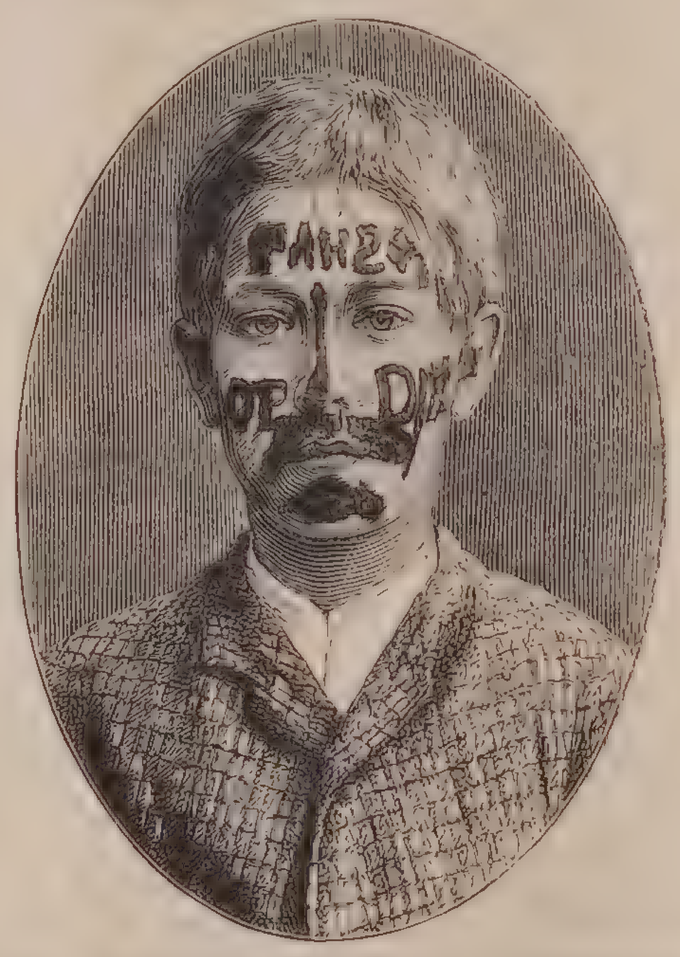
The work has been visited by Dr. Barnardo, Rev. C. Spurgeon, Rev. J. Jackson Wray, and other well-known workers, and is certified to by Rev. Dr. Paton, of Nottingham, Rev. Hugh Price Hughes, &c. We have ourselves personally inspected and investigated matters, and are persuaded that now is the time for the liberating stroke.

The president of the Mission is Alderman Boulton, of Burslem; Mr. Ambrose Wood is the treasurer; and Mr. Lancelot Middleton, Highfield House, Hanley, the superintendent.

The Mission House, just finished, and opened by the kindness of some London friends, gives accommodation for several resident workers. Two deaconesses are already on the spot. Two others are urgently needed, and could be at once received.

RUSSIA AS PERSECUTOR.

It is with great pain that we witness the inhumanity with which the Jews in Russia continue to be treated. The wholesale expulsion of Jews from the districts not specially assigned to them has already affected prejudicially the commerce of the country. The people are fearfully hampered as to education, and in many other ways brought under the heel of oppression.



The Jewish Chronicle has published, in a letter from its Odessa correspondent, the details of a shocking outrage perpetrated on a Jewish lad named Rutenberg, at Bialystok, about 100 miles from Warsaw, by a Russian medical man, Dr. Gravonsky. The boy, with some schoolmates, had plucked some apples off a tree, and being caught in the act was carried into a stable, where he was brutally branded with lunar caustic on the forehead, chin, and both cheeks with the words, "Jew" and "thief," in Russian, Polish, and Hebrew. The above is a reproduction of a photograph of the lad.

From this it will appear that it is with comparative impunity that wicked men ill-treat the Jews in Russia. The photograph which we have copied speaks for itself; the Russian authorities have prohibited its sale or circulation—a fact which goes far to show their condonation of the outrage.

Referring to the Russian attitude towards Protestant workers, *The Jewish Chronicle*, in a recent issue, recalled the experiences of Rev. A. Thompson, who founded *The Russian Workman*, in order to expose the superstition of the Greek Church. It says:—"Thanks to Mr. Thompson's high personal qualities and his popularity among the aristocracy, the new paper circulated among and was freely supported by the middle classes and workmen. Colonel Paschkoff, one of the richest landlords and employers of labour, subscribed for thousands of copies, and so zealous was he in propagating these new ideas, that he invited Lord Radstock to spend several months yearly in Russia, preaching the Gospel in crowded aristocratic family circles, sometimes in English, sometimes in French. With the advent of the Slavophile Party to power, all such ideas were sweepingly dealt with, and an era of persecution commenced, lasting up to this day. Mr. Paschkoff and Count Korff were exiled, and still remain so. Mr. Thompson, adored of all the classes of rich and poor, had to leave the country. Lord Radstock was politely but sternly escorted to the frontier. Mr. Hilton, the general manager of Mr. Paschkoff's ironworks was imprisoned, and several other Englishmen, who were suspected of preaching the Gospel to Russian subjects, were sent to Siberia. Mdme. General Pyker, the responsible editor of *The Russian Workman*, was greatly annoyed by the Russian press censors. At last *The Russki Rabotshi* (*The Russian Workman*), was suppressed, and the editress died of a broken heart."

EASTERN MANCHURIA.

Mr. R. T. Turley sends us a long letter from the port of Neuchwang, north-east boundary of Kirin Province. With him are two young Christians, a Manchu and a Chinaman—experienced colporteurs; and much printed matter has been sold. In some of the villages, where the Chinese have flocked in and turned the wilderness into fine farm land, the workers' hearts were cheered by intercourse with converts—lights scattered here and there, sometimes bright, sometimes dim, in the utter darkness. Everywhere attentive audiences are found. The majority of the people are poor, suspicious, ignorant, and superstitious, but generally friendly to Missionaries. Our friend gives an interesting account of a conversation which the two helpers had with a Manchu soldier, who had tried every heathen religion, abstained from meat, opium, tobacco and drink, but could not find peace. An old sorcerer, a real Simon, kept Mr. Turley awake until midnight by apparently sincere questions, but the next morning secretly tried to turn the young inquirer against Christ, but the hypocrisy was not successful. If converted, this Manchu will be a light to his fellow soldiers and the colonists in Hai Lung Ching.

The whole district is sadly in need of the light, for doors are open everywhere, and population rapidly increasing. Whenever opium smoking is denounced, the reply is, "But you produce it;" but it is faithfully shown that Christ forbids its cultivation and sale for the use to which it is put by these people. The poor slaves of the habit often beg the missionary to cure them of it.

"There is a fine country," says Mr. Turley, "and we are trying to do a little to spread the Lord's work, but seem as a drop in a bucket. The converts of the few Missionaries are rapidly increasing, but require training and oversight."

"The harvest is ripe; and despite hatred of foreigners, there is no opposition worthy of mention." The British and Foreign Bible Society has twelve agents in Manchuria, under Mr. Turley. Shing King, the southern province, has been well worked for some years, but Kirin only partially, owing to immense distances; but Rev. Dr. Carson and Dr. Greig are opening a permanent station at Krian Ching Bu, starting with five agents. Tsitsikar, the northern and larger of the three provinces, is still a wild wilderness, so but little can be done there at present.

Mr. Turley thinks that if supplied with a strong portable magic-lantern and suitable slides (which would be received for him at 146, Queen Victoria-street), he could use them to much advantage in the large inns or caravansaries; for the people are like children, and pictures are highly appreciated and impressive. He concludes by an earnest request to home friends, to remember in prayer distant Manchuria, with its Manchus, Chinese, Mongolians and Coreans.

CANON WILBERFORCE ON THE OPIUM TRADE.

A SERIES of important meetings in connection with the Society for the Suppression of the Opium Trade have been held in the North during the past week, at all of which Canon Wilberforce has been the chief speaker. The first was held at Newcastle on Tuesday, the 21st, when the Canon's brother, Bishop Wilberforce, presided, and Rev. W. F. Swanson and Mr. Thomas Burt., M.P., also spoke. The following evening, Canon Wilberforce addressed a large gathering in the Free Assembly Hall, Edinburgh, when Lord Polwarth, presided, and Mr. Swanson again eloquently pleaded the cause of humanity and of Chinese missions. On Thursday, the 23rd, a still larger meeting was held in the City Hall, Glasgow, at which Sir Joseph Pease, M.P., the President of the Society, took the chair, and amongst the speakers who followed Canon Wilberforce were Mr. John Wilson, M.P., of Govan, and Dr. Dudgeon, of Peking, who is in this country for a few months. All the meetings were unanimous and enthusiastic in their condemnation of the shameful revenue derived from the opium trade.

Canon Wilberforce specially dealt with the Indian side of the question, leaving its effect on China and on missionary effort in that country to Mr. Swanson and others. The eloquent Canon is deeply impressed with the serious hindrance to the progress of the Gospel in our great Asiatic dependency, "that vast congeries of nations, which we call India," by the system under which our Government raises our unhallowed revenue from the vices of its own subjects. He believes that if the Indian Government would acknowledge that they were wrong, and sweep away the poppy, and prohibit its growth, there would be such a wave of missionary success that there would not be room to receive the souls that came in.

As to the revenue difficulty, he believes it could be easily dealt with. He was assured by some of the ablest and most trusted native leaders of the Indian Congress Movement, upon whom he called when in India last winter, that India is by no means oppressively taxed at the present time, and that far more might be done than is being done at present to develop the enormous material resources of that country. Whilst expressing most hearty admiration of our Indian administration as a whole, and considering the Civil Service of that country as "probably the best the world has ever seen," he issatisfied that there is great room for economy, both in civil and in military expenditure. On the latter point the Canon's testimony is the more valuable, as his only son is in the Indian army. These meetings cannot but have the effect of lifting the question to a higher position than it has hitherto held. J. G. A.

THE THEATRICAL MISSION.—Mrs. Courthope Todd writes to say that the "At Home" recently held at the Institute in Covent-garden was a great success. She desires to ask some of our readers, who have time, to devote one afternoon a week to a need long felt in connection with the work. Several hundreds of young persons have given up the stage, and these should be followed up thoroughly, and suitable situations obtained for them. Few have an adequate knowledge of the difficulty of obtaining employment for those who are anxious to get away from the old life. Some Christian girls are to be trained for sick nursing amongst those with whom they formerly worked; others are desired to start a pure literature brigade, or to visit amongst the hundreds of theatrical lodging-houses in the provinces. There are further branches of work proposed for which helpers are needed, Mrs. Todd will give details to any friends who write to her at the Institute, Macready House, Covent-garden, London, W.C.

diminished neither his benevolence nor his cheerfulness; and his interest in the good works in which he was engaged continued unabated to the last. His death at Cashel, Ireland, was the result of a fall from his horse.

Evangelistic Notes.

Strathaven.—Mr. W. R. Bradlaugh is conducting a three weeks' mission in the United Presbyterian Church here.

A fifteen days' mission has been held at the Baptist Chapel, Kings Langley, Herts, conducted by Miss C. S. Watts, of the Metropolitan Tabernacle. The meetings were well attended, and many testified to good received.

Rev. W. J. Mayers has conducted a series of special services in the Baptist Chapel, Lumb, in Rossendale. They have proved a great blessing to the church; on every hand testimony is given to help received and stimulus given to Christian work. Mr. Mayers delivered a lecture to a crowded audience one evening descriptive of Dr. Barnardo's Homes.

Elgin, N.B.—The evangelistic services conducted here by Mr. Anderson have been brought to a close. The addresses were truly Scriptural and spiritual, and proved a source of great blessing

WHITTINGTON AVENUE Y.M.C.A.

THE missionary spirit is steadily growing among the members of the Y.M.C.A., Whittington Avenue, Leadenhall-street. The periodical conferences have done much to foster this interest, and will, it is hoped, lead to the consecration of many a life of promise to the service of God in regions at present beyond the influence of the Gospel. On Thursday last, Mr. J. E. Mathieson presided over a meeting at which "Methods of Missionary Work" was the topic considered. In the course of the proceedings, the secretary, Mr. N. R. Hughman, introduced to the members of the Association Captain S. Warren, who is about to commence work as joint secretary. Since Mr. Rogerson left to assume the secretariat at Stafford Rooms, Mr. Hughman has been struggling single-handed with the work in the City. Captain Warren will, it is sincerely hoped, prove a valuable helper. While serving Queen and country, he has done work for God in the army and navy. The Captain asked for the prayers of the members that much blessing may attend his endeavours among London young men.

After some stimulating words by the Chairman, Rev. J. H. HORSBURGH, of the Church Missionary Society, delivered an earnest address, not simply on methods of work, but also with reference to the urgent claims of the heathen upon disciples of Christ. He put it straight to the young men, whether they could individually assign adequate reasons for not responding to the Lord's command: "Go ye into all the world, and preach the Gospel to every creature." Rev. EDWARD PEARSE, of the China Inland Mission, followed with a description of the blessed work in which he has been engaged two thousand miles from the coast, in the great Eastern Empire. Mr. LEOPOLD G. HILL, of Harley House, Bow, who is studying with a view to being a medical missionary, spoke a few words on the duty of believers to make known the salvation of God.

RESCUE WORK AT SHEFFIELD.—Last week Mr. Corbridge, of the Rescue and Evangelisation Mission, 250, Duke-street, Sheffield, obtained permission from the magistrates to try the effect of Christian kindness and influence upon a woman who has been convicted for drunkenness seventy-four times. She stipulated that, if she so desired, she should leave Mr. Corbridge's care at the end of a week—a very short time in which to undo the degrading and brutalising work of many long years. But miracles as great as this have been effected by God's grace; and Mr. Corbridge asks the earnest prayers of all Christians for blessing upon his effort to lead this poor woman to Christ.

A NEW SONG.

"He put a new song in my mouth
Our God to magnify."

O GOD our Father, King of kings,
Ruler of all created things,
With joyous heart thy servant sings
Thy will be done.

The Gospel age is long begun,
And risen in glorious might the Sun
Of Righteousness his course to run.
Thy will be done.

Send down thy quickening beams of light,
Dispel the shades of heathen night,
Where doubt is darkening, show the right—
Thy will be done.

The glorious, loving, gracious will
Of Him who guides his people still,
Who gave his Son to save from ill.
Thy will be done.

To God the Father raise the song,
Let heaven and earth its strains prolong,
Till right has triumphed over wrong,
Thy will be done.

And in the ages yet to come,
When safe in our eternal home,
Be this of every good the sum—
Thy will *is* done.

Perth. A. J. GRAHAM.

CALL FROM A SURREY VILLAGE.

IT is proposed to erect a small Workmen's Hall and Mission Room in an outlying part of the parish of Cranleigh, Surrey. Captain H. Needham Knox, R.N., writes to us:—"Within the last eighteen months some large brickworks have been re-opened, and, as there are only seven cottages for the workmen and their families on the spot, nearly all the young unmarried men are obliged to get lodgings at some distance from the works. A small population is rapidly growing up, and, to meet this, more cottages are being built, and a site has been given for a workman's hall and mission room, as there is no place except a public-house on the road to Cranleigh for the younger men to spend their evenings. Tea, coffee, newspapers, &c., will be provided and everything done to make the hall bright and cheerful. After the first outlay, which will amount to from £250 to £300, the hall will be self-supporting. My sister, Mrs. Henry Fox, who lives very near, has interested herself in the workmen's wives and children, and has in her house a weekly mothers' meeting, besides a Band of Hope and singing class, as well as a Sunday-school for the children. As the numbers increase she will be able to have her meetings in the mission-room.

"Mr. Henry Fox, Hazelwood, Cranleigh, near Guildford, Surrey, will be happy to give any further information."

DUBLIN UNITED SERVICES.—The Noon Prayer-meeting, held in the Union Buildings, Lower Abbey-street, has been a power for good in this city; and gratifying testimony continues to be received of the Divine blessing which for fifteen years has accompanied the annual Convention. The Sunday afternoon evangelistic service has afforded a profitable hour to strangers in the city, and to others who are prevented from attending the ordinary services in the churches. The Friday meetings for children have grown considerably during the past year. Godly women meet together on Tuesday afternoons, to bear one another's burdens before the throne of grace, or to help one another to a better understanding of the Scriptures. Work has been carried on amongst the poor. During the year 31,000 breakfasts, and 24,224 penny dinners, have been provided for men, women, and children, without distinction of class or creed, as a means to the presentation of the Gospel of God's grace. The balance-sheet still presents a deficit, though slightly less than that of last year. Mrs. Robert Cotter is secretary.

M. RABINOWITCH AND HIS WORK.

The friends interested in M. Rabinowitch and his work will be pleased to hear that the building in which the meetings of the Israelites of the New Covenant are to be held is now completed. It is to be called the Somerville Memorial Hall. During the process of erection it excited great interest among the Jews, and was the occasion of much discussion on the teaching of Rabinowitch concerning Jesus the Messiah. The fact of a permanent meeting-place being built greatly impressed the Jews as a sign of Rabinowitch's fixed purpose to devote himself to the work of preaching the Gospel to Israel.

We request earnestly the continued remembrance of the testimony and labours of Rabinowitch by Christian friends in this country. M. Rabinowitch has, during the last month, been assisted by a young Jewish convert, and the Council in London have agreed to engage his services. The circulation of M. Rabinowitch's addresses and pamphlets in Hebrew, Jargon, and Russian has been very extensive. The attendance at the services is most encouraging. The annual expenditure of the Mission is fully £500. A report of the last year will soon be published.

CONFERENCE IN PARIS.

A conference on Christian life and work was held in Paris, October 14 to 17. The prayer-meetings were helpful, and the other proceedings stimulating. The visitors included friends from Switzerland, Belgium, Holland, Russia (Colonel Paschkoff), and England (Lord Radstock).

M. Sainton pleaded the cause of evangelisation, showing that there is no reason why pastors should look with suspicion upon those who take the Gospel to the multitudes who are strangers to religious worship. M. Delattre deplored the smallness of the efforts put forth. He said: Why do not the Churches surrender their pastors for the evangelisation of the Roman Catholics? Let us go forth filled with the Holy Spirit, and sustained by a Church prostrate before God. Let us take nothing of the people; it is not meet that the devil should be asked to send forward the work of God. M. Puaux declared: The churches are asleep, because the pastors are. It is "the old man" who mounts the pulpit with us. Pastors, awake!

Not every word of this outspoken type was approved by all the ministers present, some of whom were by no means friendly to "free lance" workers, while others were anxious to tone down references to Romanism. Colonel Paschkoff asserted the supreme authority of the Holy Spirit and the Written Word, as opposed to traditional teaching and ecclesiastical prejudice. The assembly expressed by resolution its joy that the Gospel is being so widely proclaimed in France, and a hope that the work will continue to make ever-increasing progress.

M. Kennedy Anet, of Brussels, demonstrated the necessity for special work among Roman Catholics. He declared Popery to be nothing but a disfigured, or rather a caricatured, Christianity; the best Catholics have not spiritual peace. M. Poinsot, who had laboured forty-seven years in Belguim, said that with the Catholics the Bible has no more authority than the songs of Beranger.

M. Pasquet said: The conscience of the French people has been falsified by Catholicism. Popery is Paganism under a Christian cloak. There are grand individual exceptions, but the system is infernal. Some Protestants lose sight of the duty of evangelising Catholics. But for what else has God preserved Protestantism? Our churches must either conquer or perish. The discussions were very animated and listened to with close attention by numerous audiences.

Price Hughes, &c. We have ourselves personally inspected and investigated matters, and are persuaded that now is the time for the liberating stroke.

The president of the Mission is Alderman Boulton, of Burslem; Mr. Ambrose Wood is the treasurer; and Mr. Lancelot Middleton, Highfield House, Hanley, the superintendent.

The Mission House, just finished, and opened by the kindness of some London friends, gives accommodation for several resident workers. Two deaconesses are already on the spot. Two others are urgently needed, and could be at once received.

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[extracts.]

"A terrible calamity rests upon the province of Chih-li. At least 4,000,000 must suffer severely before next spring, undoubtedly tens of thousands must die. The flood was caused chiefly by the extraordinary rainfall, which the silted-up streams could not carry off; and the breaking of embankments which had been erected to save certain localities. East of this for 200 li, N.E. 150 li, N. 240 li, W. to Huailuh, and S.W. to Shuen-teh Fu is a lake. The mud houses have caved in by thousands, and those with brick foundations will suffer from the frost.

"In order to obtain a clear view of the present condition of the people, we must remember that last year's food was nearly exhausted, the harvest was promising and the reaping time nigh, when the flood came and the people saw the water rise until it covered the land, in some places from four to twelve feet deep. The harvest is destroyed; also vegetables, fruit, grass and stalk-fuel, so that you can see even now many are tried. During the winter it will be harder still for them. The officials and local societies have rendered efficient temporary relief, that is, a few days' food and shelter were given to 20,000 who came to the city (Tientsin); but most have now been sent back to their villages. Those in the nearest villages have received, adults 250 cash (about 9d.), children 125 cash, once; now they must get on the best way they can. The Government are going to give a little relief in the cold weather.

"I estimate that 9,000,000 dols. would be required for five months' relief, in order to give each adult 600 cash, and each child 300 cash, per month. A relief committee has been formed here, but, because of the depression of trade, very little can be raised locally. If we had 25,000 taels (between £4000 and £5000) to spend in grain, it would be worth 40,000 taels in cash when the river closes. The outlook for Chih-li is dark, and also for some parts of Shantung. One thousand bodies were taken out of the water at the bridge of boats. All the roads are under water. It is hard for the living to move about, and there is little space to bury the dead."

A MEN'S SOCIAL BIBLE-CLASS has been started at Kingsdown, Bristol, to give opportunities of studying what the Bible says about to-day's practical questions. It meets in the schoolroom of Portland-street Wesleyan Chapel, but is conducted on unsectarian lines. Rev. R. Wallis Boyns is the leader of the movement. The session was commenced with a discussion on the bearing of Bible teaching upon the question of "Capital and Labour." Other subjects to be discussed are "Is the Bible Inspired?" "The Bible and Science," "The Temperance Question," "Arbitration *versus* War," and "Gambling."

INQUIRERS' COLUMN.

BLESSING IN WORK.

Dear Sir,—Are Christian workers to look upon times of *conscious* blessing in work for God as the *only* blessing? Or are we to believe that God has used our words, even though we have not experienced conscious help? I incline to the latter view; but it might be urged in support of the contrary view that when we do not receive *conscious* blessing, it is because there is *something in us*, unbelief, pride, &c., *which hinders* God from answerseing our prayer. I shall be thankful for any light thrown upon this subject.—Yours truly,

Oaklands, Thorner, near Leeds. K. March.

SAMSON.

Dear Sir,—In answer to the request of "Inquirer" for the opinion of some of your readers of Samson, may I say that I have looked the subject up, and have come to the following conclusions:—

(1) Samson does not seem to have been endued with the spirit of wisdom to judge Israel so much as he was with the spirit of power to destroy their enemies; for this seems to have been chiefly the work he did. See Judg. xiv. 19; also xv. 14, 15 and xvi. 30.

(2) With regard to his falling into sin seeming to throw doubt on the fact that he *was* endued with the Spirit of the Lord—for that is, I think, what your correspondent implies—may I say that the Holy Spirit did not then continually remain with the servant of God, as it does now; for we find in Judg. xiii. 25, that "The Spirit of the Lord began to move him *at times*"; and, xiv. 19, that "The Spirit of the Lord *came* upon him," and again, in xv. 14, "The Spirit of the Lord *came* mightily upon him," clearly showing that there were times when he was without it. Probably it was one of these times that he fell into sin; but when he cried unto the Lord, the Spirit of Power came upon him again, stronger than ever, so that he slew more of Israel's oppressors at his death than in his life.

(3) With reference to him making any direct communication to Israel from God, may I ask, Did any of the other judges do so? Was it not rather the work of a prophet than of a judge? Nearly the only one who seems to have made direct communication to Israel from God, during the period of the Judges, was a prophet, sent to them by God. See Judg. vi. 8, where we have a direct "Thus saith the Lord" (from a *prophet*, not a *judge*), the counterpart of which we do not find in any other part of the book.—Yours truly, F. D.

THE LONDON CITY MISSION has received the sum of £1000 from Mr. F. A. Bevan, to be repeated annually for the next four years, in memory of his father.

DOVE-ROW RAGGED SCHOOLS.—The twenty-first annual meeting of these schools was held last Monday, in the Morley Hall, Hackney. The present confined and dilapidated premises have become unsuitable, and the need of new buildings is urgent. About 550 children receive instruction in the classes of the Sunday-school. Admirable speeches were delivered by Earl Compton, M.P., who presided, Mr. J. Kirk, Mr. Melville Beech-croft, L.C.C., Mr. Hillman, Mr. Charles Cox, Mr. McFee, and others.

REV. J. THAIN DAVIDSON, D.D., on Sunday last, held his annual service for children and young people at the Agricultural Hall, Islington, which was very well filled in floor and gallery by young people and adults. Dr. Davidson made feeling reference to the death of Mrs. Edwards (professionally known as Mdme. Annie Williams), who had on many occasions sung Gospel solos at these and similar meetings. This lady, a devoted Christian as well as an accomplished vocalist, passed away on Sunday week. A touching letter was read from her husband, describing the comfort which she derived at the last from the promise of God, "Fear not, I am with thee; be not dismayed I am thy God," which had been precious to her for many years. Dr. Davidson took for his subject the figures and inscriptions depicted upon English bronze coins, from which he drew practical lessons of loyalty to Queen and country, and, above all, to the kingdom of heaven.

Obituary.

MR. JAMES DARLING, EDINBURGH.

MANY Christian visitors of the northern capital, as well as Christian residents of the city, will miss Mr. Darling, of the Regent Hotel, Edinburgh. He has been called home in a good old age, closing here a singularly consistent and useful life, but entering on a higher life "with Christ." His Temperance Hotel has been a wonderful meeting-place for Christians for a number of years. Every evening family worship is held in the drawing-room, and most of the visitors are happy to be present. The short service was conducted generally by Mr. Darling himself; but he often invited the assistance of Christians sojourning under his roof. Surely Mr. Darling's plan might be adopted at other hotels, the presence of visitors being optional. It will add much to the interest if one of the family, as at the Regent Hotel, can lead effectively in "the service of song."

Mr. Darling was an elder in the United Presbyterian Church of which Rev. Dr. Andrew Thomson and Rev. John Smith are the ministers.

For the past twelve months Mr. Darling has been in failing health. He was born in Dalkeith in 1820, and was one of the early pioneers of the temperance cause in that town, where he also at a later date started a temperance hotel. He subsequently removed to St. Andrews, and in 1863 settled in Edinburgh. While attending diligently to his own business Mr. Darling found time to take a part in many philanthropic and public duties—notably as a director of Carrubber's Close Mission, of the Band of Hope Union, and as an earnest worker in connection with the Drill Hall Sabbath Breakfast Mission. He has been for several years a member of the City Parochial Board, and has contributed during that time much to the comfort of the inmates of Craiglockhart Poorhouse. Mr. Darling was greatly esteemed by all classes in the community, and by none will his death be more keenly felt than by many of the poorer population, in whose welfare he took a very special interest. There are not a few humble homes in the city that owe much of their brightness to his genial and happy influence. Mr. Darling is survived by a widow and family of one son and three daughters.

DR. T. R. ARMITAGE.

We deeply regret to announce the death of Dr. Thomas Rhodes Armitage, the well-known friend of the blind. Born in 1824, after spending some years on the continent he entered King's College, London, to pursue the study of medicine. A close application to reading so told upon his eyes, however, that he had to relinquish study. A few years later he took the London degree of M.D., and commenced practice as a consulting physician. In 1860 his eyesight again failed, and though he never became quite blind, he found it necessary to abandon his profession. Henceforward Dr. Armitage devoted himself almost entirely to the work of improving the condition of the blind. He became an active member of the Committee of the Indigent Blind Visiting Society, but soon came to the conclusion that it was of very little use to take the Gospel to people who were in the lowest depths of misery without making an attempt to supply their most pressing wants. He therefore founded the X.Y.Z. Fund (contributing over £17,000), which materially improved the condition of the blind poor. Impressed with the educational needs of the blind among the middle classes, Dr. Armitage became one of the originators of the Royal Normal College for the Blind at Upper Norwood, and has been one of its most staunch supporters, his pecuniary gifts alone having amounted to nearly £40,000.

Dr. Armitage was an ardent advocate of the use of the Braille type for the blind, and in 1870 he read a paper before the Society of Arts pointing out its advantages. A year or two earlier he had founded the British and Foreign Blind Association, which is still actively engaged in the preparation of books and music printed in the Braille system. He visited most European countries, the United States, and recently Egypt, with a view of ascertaining personally the condition of the blind in each. He was an active member of the recent Royal Commission on the Education of the Blind and Deaf and Dumb, and took part in international congresses on the subject, both in Paris and in Germany.

Latterly, in addition to almost complete blindness, he became very deaf; but his infirmities diminished neither his benevolence nor his cheerfulness; and his interest in the good works in which he was engaged continued unabated to the last. His death at Cashel, Ireland, was the result of a fall from his horse.

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Elgin, N.B.—The evangelistic services conducted here by Mr. Anderson have been brought to a close. The addresses were truly Scriptural and spiritual, and proved a source of great blessing to believers. The large Town Hall on Sabbath evenings was crowded. During the services there was a steady, regular increase of interest, and almost at every meeting some professed to accept salvation.

Mr. Henry Thorne has concluded a most encouraging mission in connection with Upper Clapton Congregational Church. During his visit many were led to the Saviour, whilst many others have borne testimony to blessing received. A special address to men only, on "Man without God," brought together a large congregation; on another evening Mr. Thorne gave his life story.

E. P. J.

A ten days' mission has been conducted at Market-hill Chapel, Haverhill, Suffolk, by Miss Moore and Mrs. Griffith, with very encouraging results. The after-meetings were specially fruitful of good, whilst all the services were "seasons of refreshing" from the presence of the Lord. After concluding their stay at Haverhill, Mrs. Griffith spent four days at Castle Camps, Cambs., engaged in a similar work, with like blessed results.

Grangemouth, N.B.—A fortnight's mission has been conducted in connection with the Y.M.C.A., most successfully by Mr. J. W. Moodie. Much prayer preceded the mission, and, as the Gospel was clearly and earnestly preached, it is not surprising that there was a rich harvest of souls. Every night anxious souls entered the inquiry-room. At the closing meeting about thirty stood up to testify to having accepted Christ during the mission.

W. E. PARSONS.

Ireland.—Remarkable evangelistic meetings are at present in progress in Crumlin-road and Mountpottinger Methodist Churches, Belfast; during the last few weeks hundreds of persons have professed decision for Christ. Excellent Gospel services were conducted last week in the hall of the Y.M.C.A., Belfast, by Mr. J. Townsend Trench; and also in connection with the Belfast Railway Mission by Mr. George Fearn, a convert from Romanism. Rev. James Kirkwood conducted similar services in the Methodist Church, Skibbereen, co. Cork; and Rev. W. Hay Aitken has concluded a fifteen days' mission at Carrickfergus.

ITALIAN AID SOCIETY.—Owing to the still numerous and urgent requests for admission to the Protestant Orphanage for Girls, at Florence, it has been decided that the number of children maintained in the Home should be brought up to fifty, in the course of the year. Already six new beds have been promised, and it is hoped to fill them soon. But the income has been smaller; and, notwithstanding care and economy, with an increased number of children, expenditure will also increase. Since its establishment about thirty years ago, the Orphanage has sheltered and educated a large number of children of Protestants from all parts of Italy, most of whom would otherwise have remained uneducated, or have been subject to Roman Catholic teaching. Many of these are the children of pastors or colporteurs, who have given freely all they had to give, to the service of Christ. The Secretary for England is Miss Reynett, 3, Cranley-place, Onslow-square, London, S.W.

Personalia.

Rev. Dr. Sayce, the eminent Orientalist, who recently relinquished his professorship at Oxford, proposes to reside in Egypt.

Mr. W. Spencer Walton is steadily progressing in his restoration to health, though he is still a prisoner at Matlock, where he is under treatment. He hopes soon to be able to undertake public work.

Mr. Fritz Schaaff, superintendent of the Berlin Christian Mission, is in London, making known the character and needs of his interesting work. He will be glad of invitations to address meetings. Letters may be addressed to him, care of Mrs. Pennell, 5, Gordon-street, Gordon-square, W.C.

Mr. D. C. Joseph has resumed his work at Jerusalem. During a stay in the Isle of Man, where he first came to a knowledge of the Lord, he married Miss F. E. Moore, who will, it is hoped, prove a valued co-worker. This lady has for some time been pursuing studies preparatory to engaging in work amongst the Jews.

Mr. Solomon L. Ginsburg, who has for some time been labouring in Brazil, intends to devote himself to work among the Jews in South America. He has been accepted by Rev. John Wilkinson as an agent of the Mildmay Mission to the Jews, and his address is 71, Rua Sete de Setembro, Rio de Janeiro, Brazil.

Mr. Matthew Burnett desires to return thanks to God for his goodness in having spared his life, and restored his voice, so far as to justify him in accepting a long-standing invitation to revisit Whitehaven, Cumberland, the former scene of his labours. Mr. Burnett, accompanied by Mrs. Burnett (a true helpmeet in the work), will deliver his first evangelistic address in England at Whitehaven on Sabbath evening next, November 2. He hopes to engage in further work in England and Scotland.

Rev. J. Jackson Wray has been suffering severely from congestion of the brain and other complications, brought on, it is thought, by his arduous labours in arousing interest on behalf of the proposed new Whitefield's Tabernacle. We are glad to learn that the graver symptoms of the brain congestion have now abated, and that Mr. Wray is slowly improving. It is not thought probable, however, that he will be able to resume his work before the new year. Meanwhile, the erection of the new building is a source of constant anxiety to him, and even in his confinement he is constantly devising plans in connection with it.

The Needham Brothers.—Rev. George C. Needham occupied the pulpit of Berkeley Temple, Boston, during the month of August. He commenced Gospel work last month in Minneapolis. Rev. B. C. Needham has accepted a call to the Coatsville, Pa., Baptist Church. He leaves the Bethany Church at Reading strong and aggressive, where he preached for three years. Rev. Thomas Needham continues evangelising. He is now at work in the South. He is an earnest, pathetic preacher. Rev. William E. Needham, the youngest of the four, is building up a prosperous church in Germantown, Pa. He makes the Cross his central theme, and conversions are numerous under his preaching.

Mrs. Ahok, the Chinese Christian who recently visited England, had a painful return to her home at Foochow. When on the house-boat which met the steamer at the anchorage, her brother and nephew, accompanied by Dr. Sites, broke to her the sad news that her husband had died a few days previously. The poor lady was rendered quite prostrate, and for some time was inconsolable. In her mourning she frequently said: "If I could only see his face once more, and tell him all I have done in England!" She knew how much it would have rejoiced his heart to learn of the Christian interest excited by her visit to Great Britain. After a time the troubled soul was calmed, and it is hoped that, by God's grace, she is now "rejoicing in tribulation." Miss Mead, who responded to Mrs. Ahok's appeal to undertake mission work in China, aptly writes: "God's dealings have been very wonderful. But then we cannot see as He does."

GERMANY.—The question of the dwellings of the working people in Berlin has for a long period occupied the attention of social reformers. A statement has recently gone the round of the Berlin press that a project has been submitted to the Minister of Commerce and Industry for the establishment of a suburban workmen's colony of 4000 dwellings in Lichtenberg.

Letters to the Editor.

THE LORD'S SUPPER.

My Dear Sir,—In your issue of October 24 is a letter from "Inquirer," commenting on a certain passage contained in Rev. F. B. Meyer's exposition of John i. 2, 3, which appeared in The Christian of October 10. The paragraph to which reference is made by your correspondent is on the need of spiritual replenishment on account of the waste to which the spiritual life is daily liable. On this part of his subject, and immediately following an illustration drawn from physical life, Mr. Meyer's words are: "So does the freshness of the Divine life within us need to be daily renewed; and we must go back to Him in whom it is ever brimming, that out of his fulness we may receive, and grace for grace. It is in the reading of his Word, in waiting upon his ordinances, especially in the Lord's Supper, that the inner life becomes thus replenished and fulfilled with his grace and heavenly benediction." In this passage Mr. Meyer clearly states that the replenishment is derived, not simply from the Lord's Supper, as your correspondent distinctly implies that he does, but also from the use of the Word, and the Divine ordinances in general.

I trust that your readers will see that the incomplete quotation made by "Inquirer," and his comments thereon, are seriously misleading, and are also unjust to Mr. Meyer.—Yours faithfully,

Putney. W. M. Seaman.

Sir,—I am startled to find myself suspected by one of your correspondents of High Church tendencies, because I have said that "especially in the Lord's Supper the inner life becomes replenished and fulfilled with his grace and heavenly benediction."

I am thankful that this sentence has been thus brought out into fuller relief, and will perhaps attract the notice of many who might not otherwise have remarked it. For this is one of my most cherished convictions. I feel (if I may be forgiven the personal reference) that I owe more than I can tell to the practice of weekly communion, and I unhesitatingly recommend it to my fellow-believers.

It is impossible in this brief space to explain all the meaning with which the Lord's Supper seems to be invested. I have tried to expand it in the November number of *The Christian Treasury*. Suffice it to say that, in my opinion, it should be more than a symbol of confession or a service of commemoration, and should furnish an occasion on which the devout soul may expect, and prepare itself to receive, some special spiritual blessing, whilst it assumes the attitude of obedience to this solemn and blessed rite.

Of course I do not believe that the bread and wine can in themselves carry with them any spiritual gift whatever; but, whilst we obey Christ in partaking of them, and appropriate them as the sign and seal of his Covenant with us, He draws near and gives fresh and living pledges of his love and faithfulness. The material act and spiritual blessing are synchronous and simultaneous.

I do not feel much sympathy with your correspondent's mode of reasoning, that we are to judge of the relative importance of doctrine by the number of references on the pages of the New Testament. In that case, the Lord's Day would stand an even worse chance than, in his judgment, the Lord's Supper seems to do.

There seems little doubt that the practice of the early Church was frequent, and probably weekly, communion; and the Apostles did not need to allude to or urge a practice which was already taken for granted and universal.

It is hardly necessary to remind your readers that the words to which reference has been called, were suggested by the closing portions of the Communion Service of the English Church, which have always seemed to me as beautiful as they are appropriate.—Yours truly, F. B. Meyer.

Regent's-park Chapel.

"JOYFUL NEWS" MISSION.—A meeting was held in St. John's-square Chapel, Clerkenwell, a few days ago, to bid farewell to two of Rev. Thomas Champness's evangelists on the eve of their departure for China. Rousing addresses were delivered by Mr. and Mrs. Champness, Rev. J. E. Wakerley, and the two outgoing missionaries, Messrs. Argent and Cooper.

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The Book World.

The Christian Course.

The Blessed Life: How to Find and Live it. By N. J. Hofmeyer. 2s. 6d. *Nisbet & Co.* The author is senior professor in the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony, and this, his first attempt at English authorship, does him great credit. Some time ago he delivered a series of addresses to the students under his care, on the subject of man's "Returning to the Father," "Surrendering to the Son," and "Walking by the Spirit." These were in due course published in Dutch, and are now embodied in a book for English readers. The teaching is sound throughout, and expressed in vigorous language. Considering the circumstances under which the theme was originally worked out, it is not surprising to find the book somewhat dialectical; doubtless, to certain minds this will render the work specially attractive and useful. Exact in definition, the author is at the same time Scriptural in substance; and the spiritual mind shows itself alike in argument and application. The chapters, thirty-four in number, are so many links in a chain of cogent reasoning, conducting the reader from "conversion explained," to "God's great purpose." We are sure the work will prove helpful to earnest seekers after "the blessed life."

MISCELLANEOUS.

The Child's Picture Scrap Book. 1s. *Sunday School Union.* An attractive and cheap book, containing 200 illustrations, as well as many rhymes and other items for the entertainment of the young.

Short Talks for the Times. By Mark Guy Pearse. 1s. 6d. *C. H. Kelly.* This is a cheap edition of a book well worthy its distinguished author. The "talks" are twenty-six in number, and full of practical teaching presented with winning force.

Plain Proofs of the Great Facts of Christianity. By Rev. F. R. Wynne, D.D. 1s. 6d. *Hodder & Stoughton.* Designed to help such as are labouring under mental and spiritual difficulties, this little work has reached a third edition. It is unpretentious, but calculated to answer many a perplexing question, and to satisfy doubters as to the certainty of the warrant of faith in Christ.

An Exposition of Jude's Epistle of Apostasy. By Rev. D. Round. 1s. *Partridge.* These are thoughtful and practical pages. The Epistle is divided into twelve short portions, each of which is expounded at length. A very definite lesson for our own times is pointed by this shortest of Scripture documents, and the character and importance of the lesson is set forth with much clearness by the author of this instructive little volume.

Sunbeams on my Faith; or, Reminiscences of Christian Work in Various Lands. By Ebba J. D. Wright (*née* Almroth). 2s. 6d. *Nisbet.* The talented wife of Rev. Dr. C. H. H. Wright, of Dublin, here gives some chapters of her experiences—from early life in Stockholm to a quite recent visit to her northern fatherland. Two of Mrs. Wright's stories—one of them about a faithful deaf and dumb servant—appeared in our columns last year. Some excellent illustrations set off reminiscences which are beautiful in their simplicity and rendered specially charming by the vein of high motive and noble interest which runs all through them.

Nineteen Centuries of Drink in England. A history by Richard Valpy French, D.C.L., &c. 3s. 6d. *National Temperance Publication Depôt.* This is a revised and enlarged edition of a book of wide interest. The part which drink has played in the individual and national life of the people is shown in the course of an inquiry into the beverages which have been in use, the customs which have been associated with drinking, and the various efforts that have been made to control or prohibit the manufacture, importation, and sale of strong drink. The evils which flow from enslavement to a depraved appetite are vividly described; and the reader cannot but take warning in the sense of "taste not, touch not," as he learns of the baneful influence which intoxicating liquors have exerted over some of the strongest minds in the history of our land. The pages bear witness to much research, and are well worth reading.

A very excellent paper on "The Difference Between Bible Reading and Bible Study," by Mary L. G. Petrie, appears in *The Girl's Own Paper* for November, the first part of a new volume, as well as two very interesting contributions from Miss Emma Brewer.

The Countess of Meath contributes an article entitled, "A Woman's Thoughts on Travel," to the November part of *The Quiver*, which commences the new volume. Dr. Hugh Macmillan, Prebendary Harry Jones, and Rev. George Everard contribute papers for Sunday reading.

Books for Children.—*Messrs. Partridge & Co.* are publishing a series of very attractive illustrated books at sixpence each. Recent issues are: The Wanderings of a Bible, by Clara Lucas Balfour; Harry's Monkey: How it Helped the Missionaries, by Mrs. C. E. Bowen; No Work, No Bread, by the author of "Jessica's First Prayer"; and Herbert's First Year at Bramford, by Mrs. Bowen.

One Body, The Church. By John A. Savage, Tunbridge Wells. *Broom & Rouse.* An essay on the essentially spiritual nature of the Church of God. The author shows that one result of an unquestioning submission to Scripture teaching would be the manifestation of outward unity. His views on church order are very narrow, but he is not consciously uncharitable in his allusions to those with whom he does not agree.

They being Dead yet Speak. By E. M. Dewhurst. 1s. *Marshall Brothers.* This is a second series of addresses on "Women of the Old Testament." The object is to draw out lessons of a practical kind for women's Bible-classes and mothers' meetings. Every page is suggestive, warnings and counsels being enforced by a statement of the experiences of saints and sinners of whom we read in the Old Testament.

The Old Gospel ever New: The Story of Naaman; or, Sin and its Cure. By Rev. Charles Bullock, B.D. 1s. 6d. "*Home Words*" *Office.* Ten very readable addresses on one of the most interesting and instructive pages of Old Testament history. The author shows that the Gospel is emphatically anticipated, illustrated, and commended to the heart and conscience by the striking incidents of Naaman's leprosy and its cure. The book is full of helpful truth, and we trust it will be widely read.

The Biblical Illustrator: Philippians and Colossians. Compiled by Rev. Joseph S. Exell, M.A. 7s. 6d. *Nisbet & Co.* The industry of the editor of this work is most praiseworthy. Here are 700 unusually large pages full of expository matter, side lights, and homiletic notes, gathered from a wide range of readings. Preachers and teachers will find the volumes of the "Illustrator" series very useful, for any one of them supplies hundreds of "skeletons" of addresses, in addition to throwing light upon the meaning of the sacred text.

Our Father's Kingdom. Lectures on the Lord's Prayer. By Rev. Charles B. Ross, M.A., B.D. 2s. 6d. *Edinburgh: T. & T. Clark.* The author is minister of the Presbyterian Church, Lachine, Canada. There is nothing specially distinctive in his book, the purpose of which is to suggest ideas for meditation, rather than to exhaust lines of thought opened up by the pattern prayer. It is well shown that the prayer which our Lord taught his disciples reveals the true realm of prayer, as covering material needs as well as spiritual blessings.

Popular Natural History. *Mr. T. Fisher Unwin* has published some attractive books on popular natural history. Footprints, by Sarah Tytler, has reached a fourth edition; it is made up of chatty papers on nature superficially regarded, and the pages afford evidence of wide reading. There are many illustrations. Bedford Pollard's Everyday Miracles rehearses the story of nature's ways, in order not only to arouse the enthusiasm of young minds in scientific observation, but to point out the abounding evidences of Divine skill, forethought, and love. The author makes favourable reference to the theory of evolution. Speculation, which is so frequently associated with scepticism, ought to have been distinguished alike from science and religion. Alexis and his Flowers. By Beatrix F. Cresswell. Flower lore for boys and girls is presented in an eminently readable form in this book. The pages are bright with old-time sayings and tales of to-day about some of the most popular garden and wild flowers. (3s. 6d. each.)

FLOWER VOICES. By Harriet E. Colville. 1s. *Nisbet.* A choice little work, in which flowers are made to typify men and women, and to whisper important lessons regarding life and duty.

Messrs. Partridge have added to their series of illustrated books for children: PLAYTIME PICTURES AND STORIES, and SMILES AND DIMPLES; or, Happy Hours for Little Pets (1s. each), These books ought to be favourites with the juveniles.

THE WEEKLY PULPIT. *Elliot Stock.* Volume i. of the new series contains many very suggestive sermons and outlines, with notes of a homiletical and illustrative character. Preachers will find this a useful work, as the discourses cover a wide range of subjects.

"CALLS TO SURRENDER." 1s. 9d. per 100. *Marshall Brothers.* The first four numbers of a new and attractive series of tracts, published monthly. They are loud and earnest "calls," and we wish for them an extensive circulation. They emanate from the Faith Mission at Glasgow.

ALL THROUGH THE DAY. By Rev. George Everard, M.A. 1s. *Nisbet.* A precept from Holy Writ and a meditation for each day in the month, by the esteemed vicar of Christ Church, Dover. Essentially spiritual in tone, this little volume will prove helpful to many an earnest disciple.

CONVERSATIONS BETWEEN GOD AND THE SOUL. 1s. *Nisbet.* This is an adaptation of a work which has long been in use in Germany. Prayers and praises by the soul, and assurances and promises from God, brought together from Holy Writ, are ranged under ten heads, and the book is likely to exercise a comforting ministry to the suffering and sorrowful.

FIVE STONES FROM THE BROOK: Counsel and Comfort for the People of God. By Rev. George Everard, M.A. 2s. *Nisbet.* The opening chapter on five "one things" of the New Testament, gives the title to this volume, which contains ten very helpful papers on spiritual themes. The teaching is unexceptionable, and the expression always lucid. Rich in experimental truth, these pages will, we trust, have many readers.

LIFE'S PHASES. By James Stark. 2s. 6d. *Oliphant, Anderson & Ferrier.* This is an attempt to present and deal with some of the salient experiences and needs of a human being from the cradle to the grave. The chapters are fourteen in number, and show a varied reading and a lively imagination, as well as a good knowledge of life and its interests. One of the charms of the book is that it presents in a striking light common experiences and truths and principles which the Christian judgment at once recognises and approves.

A HANDBOOK OF SCIENTIFIC AND LITERARY BIBLE DIFFICULTIES. Edited by Robert Tuck, B.A. 7s. 6d. *Elliot Stock.* This second volume of the "Difficulties" series contains a vast amount of information gathered from various sources with a view to the solution of historical and scientific questions that have been raised by friends and enemies of the Bible. The chapters showing the bearing of archæological research upon the elucidation of the Scriptures are valuable; those which deal with questions of criticism are, in our judgment, too much after the spirit of those at whose hands the Bible receives the most damaging treatment. Readers who can discriminate between ascertained truth and mere opinion will find the volume very useful in the study of many questions more or less recondite and obscure.

HYMNS OF CONSECRATION AND FAITH. Edited by Mrs. Evan H. Hopkins. *Marshall Brothers, Paternoster-row.* This is a new and considerably altered edition of a popular Hymn Book. In its own line it has long held, and still deserves to hold, the chief place. The alterations which have been made, however, are not all to the advantage of the book. We do not regret the substitution of other tunes for some of Mr. Mountain's in the older edition; but we think it a mistake to introduce so many that are entirely new. A few more well-known favourites from other books would have been an advantage. Some of the new tunes undoubtedly possess both melody and harmony; but in others there is a straining after unusual harmony which will prevent them from ever becoming popular. Of the changes in the words the most serious is the omission of Murray McCheyne's excellent hymn "Jehovah Tsidkenu." Surely this was an oversight. The addition of Missionary and After-Meeting hymns is a distinct advantage to the book, and will greatly increase its value.

FATHER MATHEW. The biography of this distinguished temperance reformer, by John Francis Maguire, M.P., has been abridged and re-edited by Miss Rosa Mulholland, and published by *Messrs. Bagster & Sons.* The sketch is eminently sympathetic, and accompanied by a portrait of "the Apostle of Temperance." 1s. 6d., cloth.

COTTAGE POLITICS. A series of papers by Mary E. Roper. 1s. 6d. *Religious Tract Society.* Christian counsels are here presented in a form specially attractive to persons whose world is not much larger than a small home circle. The chapters are named after great political measures and catch words, and important instruction is conveyed by means of vivacious stories and dialogues enforcing great principles of life and action.

ADELAIDE CAPECE MINUTOLO. By Mrs. A. Craven. *Dublin: G. Herbert,* 117, *Grafton-street.* Short memoirs of a Roman Catholic of noble blood, who lived near Naples with her sister. Her accomplishments were many, her benevolence great, and her fortitude in bearing a painful illness remarkable. To these her biographer justly draws notice, but her religious views, though free from the grosser superstitions of the Roman Catholic Church, will not be of any help to enlightened Protestants.

DIVINE ENQUIRIES. By J. A. Winscombe. *Seeley & Co.* (profits for C.M.S.). A series of short discourses for the young on our Lord's questions, as recorded in the Gospels. While there is a good deal to stir thought and rouse interest, it seems to us that greater simplicity and directness is advisable in addressing the young. For instance, in the discourse on John iii. 10-12, the elaborate comparison between natural and spiritual birth is far above the comprehension even of older children. With this friendly criticism we recognise the evangelical spirit of the writer, and wish the book success.

LYRA CONSOLATIONIS. Selections from the poets of the seventeenth, eighteenth, and nineteenth centuries, arranged by Claudia Frances Hernaman. 6s. *Longmans & Co.* These pages are designed to comfort mourners by pointing them to the cross and grave of the Vanquisher of death. The poems include many beautiful pieces, grouped under those clauses of the Apostles' Creed in which the Church confesses her belief in the Lord's crucifixion, death, and burial, in his resurrection, ascension, and coming again. A few French and German compositions are included in the selection, which we join the editor in hoping may strengthen some to wait in joyful expectation for the time when "sorrow and sighing shall flee away."

THREE LISTS OF BIBLE TRANSLATIONS ACTUALLY ACCOMPLISHED, corrected up to August, 1890. By R. N. Cust, LL.D. *Elliot Stock.* The lists here given are alphabetical, geographical, and linguistic, and they furnish a useful conspectus of what has been done to multiply versions of God's Word for the definite purpose of world-wide evangelisation. We might object to several statements in the introduction, complain that in some respects the compilation exhibits disregard for the principles laid down by the author, and point out defects in the list of translators, including the omission of the name of Tyndale. But Dr. Cust does not pretend to have attained perfection; and as we cannot accept the challenge he throws down to fault-finders, that they should compile a better work, we cheerfully say that persons interested in the harder facts and drier details of Bible translation will find the lists good reading, and useful for reference.

THE PSALMIST: CHANTS AND ANTHEMS. Edited by Ebenezer Prout, B.A. *J. Haddon & Co., Bouverie-street.* "The Psalmist" Tune Book is already well known. This collection of chants and anthems is published in order to complete the book. Concerning the Chants, the editor says, "No claim is laid to any novelty, either of design or arrangement; one object, and one only, has been kept in view, namely, practical utility." The best commendation that can be given to the book is the acknowledgment that this object has been attained. The words are carefully and wisely pointed, so that they will be easily sung; the tunes are well chosen, and are appropriate for the words, and as there are not less than 130 chant tunes used, there can be no lack of variety. There are over 100 anthems, among which are many Congregational favourites, while all are of such a character that an ordinary congregation could soon learn to sing them with enjoyment. We commend the book as one likely to be most useful in promoting congregational worship.

PAMPHLETS AND TRACTS. Recent publications from *Drummond's Tract Depôt, Stirling,* include two packets (6d. each) of useful booklets, by William Thomson, called the KNOWING JESUS Series.—*Mr. John Kensit* has issued: POPERY COMPLETELY AT VARIANCE WITH THE BIBLE (1d.), by Rev. James Gardner, M.A., M.D.—a crushing indictment of the Romish system; and THE CUI BONO OF HEREDITISM (3d.), a paper recently read before the British Association, by Rev. F. O. Morris, B.A.—a pungent exposure of the Darwinian theory of development.—From *Mr. W. Wileman, 34, Bouverie-street, E.C.,* we have received a copy of a faithful sermon—THE LATE CARDINAL NEWMAN; OR, DECEIVING AND BEING DECEIVED (2 Tim. iii. 13), preached on August last in All Saints' Church, Hatcham, by Rev. W. Lancelot Holland, M.A. (2d.).—*Mr. Thomas Hamblen,* 16, *The Higher Parade, Leamington Spa,* has issued an evangelical booklet, by "Presbyter Senex," entitled, A DEFINITE CREED; OR, TWELVE THINGS OF WHICH I AM QUITE SURE (8d. per dozen).—Mrs. Harvey-Jellie has recently written two more booklets. A QUESTION FOR MOTHERS (1d. *National Temperance Publication Depôt*) is suitable for temperance workers; HAVE A PURPOSE (1d. *T. O. Smith,* 14, *Paternoster-square*) is specially intended for distribution among young people.

GOLDEN TEXT CALENDAR FOR 1891. *Mr. Holness* publishes this tablet almanac, specially designed for use in offices or places of business. Every day a fresh portion of God's Word is disclosed.

Messrs. Marshall Bros. are making up in packets, under the title of GRAPE SHOT, assorted leaflets on Christian evidences, from the pens of Messrs. H. L. Hastings and J. H. Mitchell (6d. upwards each packet). The leaflets are calculated to excite earnest thought on the part of such as call themselves Freethinkers.

CHRISTMAS LETTERS. The publications this year of the Christmas Letter Mission are good in substance and attractive in form. Such missives as these will be acceptable in most homes, and the cards are likely to be treasured for their artistic qualities as well as the inspiring legends which they display. Complete sample packets may be had for 5s., from *Hazell, Watson & Viney,* 1, *Creed-lane, Ludgate-hill, E.C.*

THE LATE JOHN PATTERSON, J.P. By Thos. A. Leigh. 6d. *Philip, Son & Nephew,* 49 *and* 51, *South Castle-street, Liverpool.* This is the biographical sketch which appeared in our issue of August 29, extended by the addition of new matter. The friends of the late "doughty champion of truth, purity, and righteousness" (to use the words of Rev. S. R. Macphail) will be glad to possess this memorial pamphlet.

BOOKS RECEIVED.

Messrs. J. F. Shaw & Co.:—The King and the Usurper, by J. B. 2nd. edition. 6d.

Mr. Elliot Stock:—Chattie; or The Boatman's Daughter, by Carrie S. Matthews.

Messrs. Nisbet & Co.:—The Biblical Illustrator: Philippians and Colossians. Edited by Rev. J. S. Exell. 7s 6d.

Mr. T. Fisher Unwin:—Teneriffe: Personal experiences of the Island as a Health Resort, by George W. Strettell. 1s.

Church Missionary House, Salisbury-square:—The Story of the Fuh-kien Mission of the C.M.S., by Eugene Stock. Third Edition.

Messrs. Marshall Bros., 10, *Paternoster-row:*—"They being Dead, yet Speak" ("Women of the Old Testament." 2nd series), by E. M. Dewhurst. 1s.

Messrs. Ward, Lock & Co.:—Dicky Beaumont; his Perils and Adventures, by Arthur Lee Knight.—Jabez Easterbrook; A Religious Novel, by Joseph Hocking. 2s. 6d.

Messrs. Hodder & Stoughton:—Jacob Herbert; A Study in Theology, by Rev. John Evans, B.A. 7s. 6d.—The Farm on the Down, and Old Gwen, by Anne Beale.

Mr. G. Stoneman, 21, *Warwick-lane:*—"Another Failure!" A Story, by the Author of "Azazil," "Take Fast Hold," and other addresses to children, by Rev. J. J. Ellis 1s.

Mr. C. H. Kelly, 2, *Castle-treet, City-road:*—The Two Cousins, by Friba. Aunt Hannah, and Martha, and John, by "Pansy" and Mrs. Livingstone, 2s. 6d.—Windmill House, by Edith Cornforth.—Lena and I, by Jennie Chappell.

Messrs. Partridge & Co.:—Grace Ashleigh, by Mrs. Mary D. R. Boyd. 2s. 6d.—A Bunch of Cherries, by J. W. Kirton. 2s.—Without a Thought, by Jennie Chappell. 2s.—The Household Angel, by Mrs. Madeline Leslie. 2s.—The Red Mountain of Alaska, by W. B. Allen. 2s. 6d.—Hamilton of King's, by Alice Price. 2s. 6d.—Rosa; or The Two Castles, by Eliza W. Bradburn. 9d.—Ben's Boyhood, by Mrs. C. E. Bowen. 9d.—Cousin Bessie, by Mrs. C. L. Balfour. 9d.

REQUESTS FOR PRAYER.—For blessing on the following:—Special Gospel services at Artillery-lane Mission, 5, Steward-street, Bishopsgate, E.C., from Nov. 2 to 8.——A mission by Mr. William Forbes, in the Isle of Wight, commencing Monday, Nov. 3.——Mr. C. R. Hurditch's Gospel meetings in Kensington Town Hall; Sunday evenings in November.——A mission at Stevenston, N.B., conducted by Mr. R. Cairns, of the Evangelisation Society.——For Divine direction in carrying out congregational work at Agnes-street Independent Chapel, Belfast, consequent upon a recent revival of interest there.——A fortnight's mission at Redcliff-crescent Chapel, Bedminster, Bristol, from Nov. 2, by Miss Grace Abbott.——A mission at Queen's Park Hall, Harrow-road, W., by Mr. Herbert R. Francis, from Nov. 2 to 16.——PRAISE: For blessing given during the past year at the Stonehouse Gospel Mission and surrounding villages.

MR. G. P. COHEN, a converted Jew from Russian Poland, and an unsectarian evangelist, is open to conduct special services and lecture on Jewish customs, &c. Mr. Cohen has recently conducted meetings at Northampton, Manchester, Nottingham, and Sheffield. Address, 6, Cripley-road, Oxford.

Among the Churches.

CHURCH OF ENGLAND.

Dean Lefroy has resumed the mission services in the nave of Norwich Cathedral on Sunday evenings.

A new mission church, with sittings for 200 people, has been opened at Barrow in connection with St. Mary's Church, Whalley.

Active steps are being taken towards the establishment of an order of deaconnesses in the Exeter diocese. A house has already been approved of, and is being put into repair.

The Bishop of St. Albans, on Thursday, dedicated the Mission Church of St. Albans, which has been built in the parish of St. Andrew's, Romford, to meet the wants of a thickly populated part of the parish.

The Bishop of Rochester, on Saturday afternoon, dedicated a new mission church in Canterbury-road, Camberwell, for the Corpus Christi College, Cambridge, Mission, which has been held for the past three years under a railway arch.

The Archbishop of Canterbury had arranged to deliver judgment in the Bishop of Lincoln's case to-day (Friday), but it has been necessarily postponed owing to the severe bereavement which he has suffered in the death of his elder daughter, Miss Mary Eleanor Benson, on Monday last.

At the Liverpool Diocesan Conference last week a resolution was passed declaring the practice of congregationalism—churches electing their own officers, and managing their affairs, to be irrespective to all authority save that of the Divine Head—to be opposed to the polity and principles of the National Church.

Rev. R. P. Ashe, who was the friend and co-worker of the late Alexander Mackay in Uganda during the reigns of King Mtesa and King Mwanga, has resolved to resign his curacy and go back to Uganda. He has been led to take this step by a letter from a native convert. This letter stated that since Mackay's death they had been left without a teacher, and the people were eager to hear the Gospel. Mr. Ashe is at present curate at Wareham, Dorset.

PRESBYTERIAN.

Rev. John McNeill desires us to state that he will continue to preach in his church at Regent-square on Sunday morning and evening, at least till the middle of November.

A very lively conference on the home mission work of the two London Presbyteries was held at Regent-square Church on Tuesday evening of last week. The attendance was very good, and though there was some clashing of opinion as to methods, a spirit of earnestness pervaded the whole. Dr. Dykes presided, and able contributions to the evening's speaking were made by Mr. McPhail, of Streatham, Mr. Jeffreys, of Stratford, and others.

BAPTIST.

Rev. J. E. Roberts has been recognised as co-pastor with Dr. Maclaren, of Union Church, Manchester.

A new Baptist Chapel was opened at Street, Somerset, on Thursday, last week. The opening sermon was preached by Rev. E. Edwards, of Torquay.

At the autumnal meeting of the Surrey and Middlesex Baptist Association, on the suggestion of Mr. C. H. Spurgeon, it was agreed to change the name to "The Home Counties Baptist Association."

At Hammersmith West-end Chapel Rev. E. J. Hewett, of Mount Carey, Jamaica, recently gave a most interesting account of his work in that island, and of the work of the Jamaica Baptist Missionary Society in the Islands of the West Indies.

The Baptist "forward movement" in London is reported to be doing exceedingly well. Rev. F. C. Spurr, who recently resigned his pastorate at Cardiff in order to strengthen the London contingent, is proving a valuable helper in the movement. The Deaconesses' Home has become a busy centre of work.

At a meeting of the ministers and delegates of the Montgomeryshire and Radnorshire Old Baptist Association, held at Llanidloes last week, a resolution was adopted requesting the Prince of Wales to discountenance betting and gambling, and it was agreed that the resolution should be forwarded to His Royal Highness.

The foundation-stones of a building to be called the Surrey Gardens Memorial Hall, in commemoration of Rev. C. H. Spurgeon's three years' ministry, from 1856 to 1859, in the Surrey-gardens Music Hall, were laid by Mr. Spurgeon on Monday afternoon, last week, in the presence of a large assembly. The building is situate in Penrose-street, Walworth, and will cost £3000.

On Wednesday evening, last week, the opening meeting was held of a Young People's Union, which has been formed in connection with South Parade Chapel, Leeds. Mr. John Barran, M.P., in opening the proceedings, delivered a helpful address to the young people. Rev. G. Hill said the main object of the Union was to win and train the young people for Christ. It would supply a bond of union for all the young people who were members of the church and congregation, and would help to keep with them their elder scholars, who were too apt to drift away.

Resignations.—Rev. H. B. Bardwell, Station-hill Church, Chippenham.—Rev. A. A. Cole, Goodall-street Church, Walsall.—Rev. W. E. Glanville, the pastorate at Wells, Somerset.—Rev. Lewis Bartlett, Carey Chapel, Moulton, Northants.

SALVATION ARMY.

General Booth declares himself satisfied on the whole with the reception which the press has given to his book.

The Queen for last week has a pleasing portrait and a sympathetic sketch of "La Maréchale" of France, Mrs. Booth-Clibborn.

CONGREGATIONAL.

Rev. C. A. Berry has declined the invitation to the pastorate of Brixton Congregational Church.

Rev. Bryan Dale reported at the autumnal meetings of the Leeds and York district Yorkshire Congregational Union, held last week at Knaresborough, that the sum of £1300 had been subscribed for the purpose of carrying on aggressive work in the towns of the county, and that earnest attention was being paid to the matter of grouping churches in the villages.

At the annual meeting of Clifton Church, Peckham, the secretary stated that during the year eighty-nine had been received into the church, making the number now on the church roll 591, and a total of 876 received during the thirteen years' pastorate of Rev. H. J. Perkins. A mission-room and a children's mission are connected with the church, also Bible-classes for men and women.

Calls Accepted.—Mr. Walter Lanceley, of Tattenhall, to the English Church, Holywell, Flintshire.—Mr. H. T. Andrews, of Mansfield College, to the James Spicer Memorial Church, Chingford.—Rev. W. J. Meek, Ashurst Wood, East Grinstead, to Wingham, Kent.

SOCIETY OF FRIENDS.

Frederick Sessions has given an Indian "Tamasha" at York, and there and elsewhere has been pressing the need of a High School at Hoshungabad. If Friends neglect the present opportunity, great loss to the cause of Christ may result.

The propagation of the Gospel in the district occupied the attention of last London and Middlesex Quarterly Meeting, and at the same time a certificate was read on behalf of Elijah Burgess Seale, of Indiana, who has come to labour for a time within its bounds.

Encouraging information comes from Theophilus Waldmeier, of Lebanon. He says:—"Many strangers, ladies and gentlemen, who come up here for the summer, are attending our meetings for worship. The Mission exercises a very powerful influence upon all classes of people here in the East. I am sure that there is a revival in store for Lebanon, and a spiritual harvest for our Heavenly Father's glory."

On Sunday last Benjamin I. Elsmere, of the Pales, Radnorshire, and William Hobson, Cardiff, concluded a brief series of meetings in Milford Haven. In the afternoon several warm desires were earnestly expressed that the meeting-house, now closed for years, should be re-opened, as great need is felt for such services as were held. Leave had very courteously been given by Mr. Oswald for temperance addresses to the men employed in the shipbuilding-yard, and Gospel temperance meetings were also addressed on Saturday and Sunday evenings in the Temperance Hall. There seems an open door for Friends in the district.

METHODIST.

Rev. Edward Smith, late of Clerkenwell, has entered upon his work in the Eastbrook Circuit, Bradford, with great promise of success. There have been large congregations at all the places where he has preached.

The work of the Clapton Mission of the Primitive Methodist Connexion continues to progress, under the superintendence of Rev. Thomas Jackson. The evangelistic and benevolent agencies of the mission are securing increased attention.

On Thursday next an iron hall for evangelistic work is to be opened at Bisley, Gloucestershire, in connection with Mr. Josiah Nix's Convalescent Home there, under the auspices of the West London Mission. The hall, with all necessary appurtenances, including a piano, was promised to Mr. Nix as a present by a friend.

Memorial stones have been laid of a new Wesleyan chapel at Westbury Park, Bristol. The building is to provide accommodation for 350 persons. For several years services have been conducted in this suburb of Bristol in a temporary iron structure, which, though twice enlarged, has been found inadequate to meet the requirements. It is the only place of worship in the immediate locality.

The Free Methodists are about to put forth vigorous efforts to rouse the churches to aggressive work. Arrangements are being made for holding a Home Mission Convention, which will last for two days. The convention will include all the circuits of the Bradford district of Yorkshire, and will extend as far as Sheffield, including some of the Lancashire churches. The meetings will take place during November.

The third annual meeting in connection with the Birmingham Wesleyan Mission was held on Wednesday evening last week. In the course of an address the Lord Mayor of York congratulated the Wesleyans of Birmingham on the progress they were making with the "forward movement," and urged all Christian people to diligence and full consecration to Christ and the work which He had appointed them to do.

In connection with Brunswick Chapel, Leeds, there is a large men's Bible-class. Founded two or three years ago, it has steadily grown, under the vigorous leadership of Mr. J. W. Campbell, and others, until it now numbers some six or seven hundred members. It is an impressive sight on some Sunday afternoon, when a favourite speaker is there, to see the great, wide-spreading body of the chapel full of eager Yorkshire workingmen, scores of them until but recently regular non-worshippers.

Some time since a scheme was suggested by which City-road Wesleyan Chapel, London, should be made a sort of "cathedral" for Methodists, the services on Sundays to be conducted by some of the foremost preachers of the denomination. The scheme was sanctioned by the last Wesleyan Conference, and came into operation on Sunday last, when Rev. Dr. Greeves, one of the ex-Presidents of the Conference, and Principal of Southlands College, Battersea, was the first preacher.

NOTES FROM IRELAND.

A Convalescent Home for Children has been opened at Belfast.

The first branch in Ireland of the Young People's Society of Christian Endeavour has been formed under encouraging auspices in connection with Knock Methodist Church.

Mr. J. S. Smithson, of Chicago, who originated the Christian Union Buildings, Dublin, and also the Free Breakfast Movement in that city, recently preached with much acceptance to large congregations in University-road Methodist Church, Belfast.

FALLEN ASLEEP.

Rev. R. J. Moffatt, late rector of Kilternan, co. Dublin.—Rev. N. B. Curry, late rector of Killaloan, Clonmel.—At Markethill, Mr. Alex. Small, J.P., for many years an elder in the Reformed Presbyterian Church, and a devoted Christian.—Rev. Frederick Thatcher, prebendary of Lichfield, formerly a missionary at Auckland, New Zealand, under the first Bishop Selwyn.—Rev. J. C. Leigh, minister of the Baptist Church, Belvedere, Kent.—Mrs. Stephenson, wife of Rev. Dr. T. Bowman Stephenson, Principal of the Children's Home and Orphanage, Bonner-road, Victoria Park, London.—Rev. W. Smoldon, Baptist minister of Lochee, N.B.—Rev. E. A. Thomson, minister of Free St. Stephen's Church, Edinburgh. At Edinburgh on Friday last, Mrs. James Walker of Inverness.

Appeals.

Anti-Infidel Tracts.—Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, 70, King's Cross-road, London, W.C., writes:—"We receive many appeals for free grants of literature from missionaries at home and abroad, and are anxious to respond to them. But we are already greatly indebted, and unless help is forthcoming we must close the year with a deficit of over £100."

Borough Market Mission.—The ladies who conduct the "mothers' meeting" at this Mission will be glad of second-hand garments, especially children's, which are disposed of to the mothers at a nominal sum; the proceeds enable them to meet the expenses of the meetings. Parcels should be sent carriage free to Mr. Morris, Mission Hall, 9, Park-street, Borough Market, S.E.

A Cemetery for Protestants in Spain.—Some time ago, a piece of ground in the Vega of Granada was secured, for a small sum of money, as a cemetery for Protestants. The burying-places in that district are in the hands of the priests, and they will not permit Protestants to be buried in them. When the school master of an evangelical school in Escornaz died, more than a year ago, the priest said that he would not allow the body of a "heretic" to be buried in consecrated ground. It had, therefore, to be laid in a field, guarded by night from wild beasts by three men. At last, permission was got to bury it in a piece of common ground. The ground referred to above was granted by the Governor of Granada, when he was appealed to about the matter, and several Protestants have since been buried in it. It requires, however, to be walled in, and the people of the district are too poor to do it, being only able for a few weeks in the year to earn more than about tenpence or a shilling a day. The cost will be some £31, towards which gifts will be thankfully received by Mrs. Robert Peddie, 8, Granville-terrace, Edinburgh, sec. and treas., Spanish Evangelisation Society; or by Mr. Donald Matheson, 120, Queen's Gate, London, S.W

AN OPENING FOR WORK AT CHATHAM.—Mr. J. Fletcher, hon. sec., Soldiers' and Seamen's Home, Military-road, Chatham, writes:—"Our Soldiers' and Seamen's Home has been at work for the last twelve years, with great and good results. We want two Christian ladies to come and work with us. For Christians of undoubted piety, earnest zeal, intense love for Christ and for souls, able to play and sing, ready to work for the spiritual, moral, and material well-being of the men and wives and families of the married men, there is work to do. Any such, especially if able to support themselves in whole or in part, would confer a favour by communicating with me."

MADAGASCAR.—In Madagascar there are at present 900 congregations, with 130,000 members and 161,000 adherents. These are superintended by 27 missionaries, who are assisted by 827 native pastors and 1,419 local preachers. The 300 Sabbath-schools are attended by 10,000 children; and the 860 day-schools by 28,478 boys and 30,419 girls. During the past year the natives have paid upwards of £733 in school fees, and contributed upwards of £3,667 for the maintenance and extension of Gospel ordinances. In addition to the ordinary means of grace, much is being done to promote the well-being of the people, spiritually, morally, and socially, by means of Bible-reading clubs, and temperance, white-cross, and anti-tobacco societies.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, NOVEMBER 2.—Proverbs XXVII.

1. To provide for to-morrow is necessary and wise, but do not presume upon it so as to neglect present duty. Compare James iv. 13, 14.

2. As did the centurion (Luke vii. 4, 6, 9). Of Cato, Sallust said, "He would rather *be* than *seem* to be a good man; so that the less he sought glory, the more he obtained it."

5, 6. That is not love which refuses to utter rebuke (Lev. xix. 17); yet how difficult it is to receive it (Gal. iv. 16).

7. "Hunger is the best sauce." This is true in spiritual things (Rev. iii. 17, 18). A sense of deep need makes palatable what would otherwise be bitter truths.

14. Ostentatious professions of love may be suspected. See 1 John iii. 18.

17. Compare Job iv. 3, 4. Paul was strengthened to testify for Christ by the presence of Silas and Timothy (Acts xviii. 5).

18. Compare 1 Cor. ix. 7, 13. See your *work*, "waiting on your Master" (Ps. cxxiii. 1, 2), and your *reward* (John xii. 26).

19. David's psalms, expressing his heart's experiences, are appropriate to every saint. Paul's description of his own conflict (Rom. vii. 14, 25) answers exactly to that of every believer.

20. The more "the lust of the eye" is gratified the more it demands (Ecc. i. 8). Yet there is satisfaction here (John iv. 14) and hereafter (Ps. xvii. 15) for the believer.

21. Praise is as severe a test to a man's character as is the fierce fire to metals. Reproach and blame and calumny have been less injurious than commendation. Dr. Payson mentions as among his trials "well meant but injudicious commendations."

23-27. Diligence in the occupations of this life is a religious duty. In a country where wealth consisted of flocks and herds this counsel was literally needed. But in every calling God may be glorified by faithful industry (Rom. xii. 11). God's bounty (25-27) is an encouragement to duty.

MONDAY, NOVEMBER 3.—Proverbs XXVIII.

1. "Like one that absconds for debt, who thinks everyone he meets a bailiff."—*Matthew Henry.* See Lev. xxvi. 17, 36; and contrast Elijah (1 Kings xviii. 18) and the three Hebrews (Dan. iii. 16). Remember Luther also at the Diet of Worms.

3. The poor when exalted to power are often most oppressive of those with whom they might be expected to sympathise. How different the administration of our once poor but now exalted Lord! (Ps. lxxii. 12-14).

6. Character is more than possessions. To be upright is better than to have much; to be perverse is worse than to be poor.

9. See xv. 8 and Ps. cix. 7. Wilful rejection of God's Word renders prayer impossible. Be deaf to God, and He will be deaf to you (i. 24-28).

13. The desire to cover sin entered into the world with sin itself (Gen. iii. 12, 13). By the same method of putting the blame on others, Aaron (Exod. xxxii. 22-24) and Saul (1 Sam. xv. 20, 21) tried it. See also 2 Kings v. 20-27. Such attempts must fail (Luke xii. 2). Uncover by confession, and God will cover effectually (Ps. xxxii. 1, 2).

17. Here we learn the inevitable result of the sin to which the young man was tempted (i. 11). Burdened with guilt (R.V.), lashed by his guilty conscience, he runs to his own doom. Comp. Judas (Matt. xxvii. 4, 5).

20. For "innocent," the R.V. reads "unpunished." See 22, and 1 Tim. vi. 10.

23. Compare xxvii. 5, 6. "He that cries out against his surgeon for hurting him when he is searching his wound will yet pay him well, and thank him too when he has cured it."—*Matthew Henry.*

26. Of this folly even saints have been guilty (Josh. ix. 14). All our life long we are tempted to it in some form (Hosea x. 13). The opposite of this folly is not simply trusting in the Lord (25), but the wise walk which results from it (Eph. v. 15).

TUESDAY, NOVEMBER 4.—Proverbs XXIX.

1. See here, *God's mercy.*—He does not destroy without frequent reproof. How many messengers He sent to Israel (2 Kings xvii. 13-18). *Man's obstinacy* in hardening his neck as Pharaoh (Exod. ix. 34), and Ahab (1 Kings xxi. 20), and Judas did. *Man's doom.*—If delayed, it is not less sure, and when it comes will be sudden and irremediable (Luke xix. 42-44).

5. As the flatterers of Darius ensnared him in their plot against Daniel (Dan. vi. 6-9). These frequent warnings suggest that this is a real danger.

10. This is the old enmity between the seed of the woman and the seed of the serpent (Gen. iii. 15; 1 John iii. 12, 13). Expect it, and with it look for the sympathy and help of some of "the just."

12. The character of the ruler determines the character of the people. His example will corrupt them.

13. See R.V. Both are the subjects of God's providential goodness (Matt. v. 45), and both may be the subjects of the same grace.

15-17. Children may cause deepest "shame" or greatest "delight." Their training, in great measure, determines which. Try the "reproof," and, if that fails, use "the rod" (1 Sam. ii. 22-25, iii. 13). The rod without reproof is fruitless. The children of God need and receive both (Heb. xii. 10).

16. "Let not the righteous be discouraged, for the wickeder men are, the shorter is their reign." Comp. Ps. xci. 8, xcii. 11.

19. This is where the rod is required (15). When we cease to live as *sons*, we are dealt with as slaves. Refusing to *hear* God's Word, we are made to feel his chastening (Job xxxiii. 14-22).

21. The neglect of this caution brought Ishbosheth too much under Abner's influence (2 Sam. iii. 8); and gave Joab too great power over David (2 Sam. xx. 10).

WEDNESDAY, NOVEMBER 5.—Proverbs XXX.

1-3. Of Agur we cannot learn anything beyond that he was a wise man, and gave instruction to two scholars. Speculation would be profitless. If we know not the penman, we know the *author* (2 Pet. i. 21). Ithiel and Ucal are regarded by some as symbolical names. They mean "God with me" and "I am strong," and may indicate the moral character which Agur desires for himself and his scholars. His professed ignorance (2, 3) is not false modesty; he who is best taught of God is most ready to speak so. And is not this acknowledgment the only way to true wisdom? (1 Cor. iii. 18).

4. If this were the subject of his contemplation, there is little wonder that Agur should confess his ignorance. In this one verse he declares the majesty and the power of God, the mystery of the eternal Sonship, and the incarnation. Comp. John iii. 13; Rom. x. 6-8; Isa. xl. 12; Matt. xi. 27. If we take the position of lowly reverence before God we shall not fail to be instructed.

5, 6. According to our thought of God will be our reverence for his Word. It is *perfect* truth, so that addition is falsehood (6). By means of his Word He becomes our shield. While we reverence we may also trust (Ps. xii. 6, cxix. 14; Gen. xv. 1).

7-9. Agur's prayer expresses just what every man wants who is occupied with God and his Word (4-6). For the *soul* he asks deliverance from sin, described as "vanity and lies." For the *body*, not wealth, but convenient food (Matt. vi. 11). The *reason* for his prayer (9) recognises that he is not to be trusted either with great prosperity or with deep poverty. Comp. 2 with Ps. lxxiii. 22.

11-14. Four evil generations. Compare Deut. xxi. 18-21; Isa. lxv. 5, lxiv. 6; Ps. cxxxi. 1, and Ps. lvii. 4.

15, 16. The two words are called the two daughters of the horseleach. The contentment for which Agur prayed was the exact opposite of these insatiable things.

24-28. These little but wise creatures may teach us: (1) *diligence* in the use of present opportunities (25).—There is a coming winter of need, are you making preparation for that? (2) The *need of shelter* from danger (26).—"A cony is about the size of a rabbit, and lives in the clefts of the rocks." The fiercest lion cannot hurt them there. Have you found your refuge (Isa. xxxiii. 16)? (3) *Unity* (27).—Flying about in different directions, how powerless the locusts would be; but, united, what amazing results they can accomplish! (4) *Faith* (28).—R.V. renders this "lizard." The king's palace does not seem the right place for such a creature. Have you the hand of faith that can take hold?

THURSDAY, NOVEMBER 6.—Proverbs XXXI.

1, 2. We know nothing of King Lemuel beyond what is here recorded—that he had a wise and godly mother. The name Lemuel means "devoted to God," hence his mother calls him "the son of her vows" (2). Compare 1 Sam. i. 11.

3-7. From his mother's lips Lemuel heard warnings against vices which she could only mention with horror. How much better to hear them thus referred to by her than to have them presented afterwards in all their deceptive attractiveness. In these respects hundreds fall through lack of a faithful loving word of warning.

8, 9. The vice of intemperance leads to perversion of justice (Isa. xxviii. 7, 8). This is wise counsel for a king (xx. 28).

10-31. This is the description of a virtuous woman. The whole is a connected poem in acrostic form. The twenty-two letters of the Hebrew alphabet commence the verses. The question denotes that such a woman is rarely found; perhaps this may be because she is not often sought for. As a rule, woman is what man's desires and preferences make her. She is here described as—

(1) *A wife* (11, 12).—Constant and unvarying in her attachment to her husband, and in her care for his welfare, she deserves and receives his unfailing confidence.

(2) *A mistress* (13-27).—Many of the details of this portrait need retouching now to adapt it to the present day. One striking feature is the absence of anything like the religious seclusion which is supposed to be necessary to true piety. In domestic duties, the virtuous woman's holiness is to be manifested.

(3) *A mother* (28-31).—The blessing of her children and her husband is her reward (xxxix. 17). "The fear of the Lord" with which this book began (i. 7) closes it also (30). Every virtue, for every station in life, for sacred as well as for secular duties, has its source in this. It is not only the beginning, but the consummation of all wisdom.

THE BOOK OF ECCLESIASTES.

The attacks of modern criticism upon the old Jewish and Christian belief that Solomon was the author of this Book have not shaken the grounds on which that belief mainly rests, and therefore they may be safely disregarded. A valuable summary of the controversy, giving details of the attacks of criticism, as well as what can be said in reply, is given in the introduction to this book in "The Speaker's Commentary." The conclusion to which the writer comes is that "the most reasonable course" is "to accept as a simple statement of fact the words with which Ecclesiastes begins, and in accordance with the voice of the Church from the beginning to regard Solomon as the author of this Book."

The word "preacher" hardly represents aright the word in the Hebrew, or its Greek equivalent, "Ecclesiastes." It means properly the caller, or convener, of an assembly, and as the form of the word is feminine, many have supposed that Divine Wisdom personified is regarded as the convener, or caller, of the assembly to be addressed, as in Prov. i. 20.

No very formal arrangement of matter can be traced throughout the Book, beyond a statement of the subject at the beginning. "Vanity of vanities, all is vanity"; and a repetition of the same nearly at the end (xii. 8). Between these two come a description of the writer's personal experience of the matter of which he treats (i., ii.), followed by the announcement of a law to which human affairs are subject, viz., the will of God, leading on to the final judgment of God (iii.). Some perplexities of life arising from man's will being in conflict with God's are glanced at (iv.), and from chap. v. onwards commences a view of personal "practical advice, followed by a mixture of reflections, maxims, and exhortations, in which the vanity of riches, the practical superiority of wisdom and patience, and the supreme power of God, are the prominent topics (vi., vii., viii.). In chap. ix. the writer's reflection, and in chap. x. his maxims are brought to an end; and in chap. xi., xii. we have a concluding exhortation to conduct most likely to alleviate the vanity of this life."

The relation of this exposure of the vanity and unsatisfying character of all below to the book which follows—the Song of Songs—which reveals the soul-satisfying portion of the Bride of Christ, is well worthy of note. As the Spirit's conviction of sin is needed to make the soul of the sinner

desire the Saviour and his salvation, so is this book a needed preparation for that which succeeds it. Only the soul that can enter into the meaning of "Vanity of vanities, all is vanity," will be ready to say: "Let Him kiss me with the kisses of his mouth, for thy love is better than wine."

"The work of man"—fatiguing toil—is sharply contrasted with "the work of God"—the great Originator—throughout the book. The ALL upon which the stamp of vanity and emptiness is impressed, includes every work which man undertakes as man, and which does not harmonise and fit in with the irresistible work of God. The following sentences from "The Imperial Bible Dictionary" are in point: "Man's work necessarily issues in vanity and disappointment in all cases in which it is not subordinated to, and made to form part of, God's work. When man's work comes into collision with God's work, it is inevitably dashed to pieces. And it is because man, partly from ignorance, and partly from subjection to the sinful tendencies of his nature, does not usually work alongside with but against, though not always consciously against, God, that his most anxious toil issues in the attainment of no permanent good. But what then? Does the sacred writer stop here? By no means. There is a *positive* as well as a *negative* element in his teaching. His view of the contrasted works of God and man not only discloses the source of man's failures and disappointments, but likewise suggests the course which man must take in order that failure may, as far as possible, be avoided, and success attained. He must renounce the independency to which he aspires, and be content to subordinate his own work to God's work. *He must become a God-fearing man*—that is the necessary condition of the attainment of permanent good. 'Fear God, and keep his commandments;' all labour, disjoined from the fear of God, is utter vanity, and however successful it may for a time appear, will be seen to be vanity in the end: 'for God will bring every work into judgment, with every secret thing, whether it be good or bad'" (xii. 13, 14).

FRIDAY, NOVEMBER 7.—Ecclesiastes I.

2. The words "vanity of vanities" express by a common Hebrew idiom (comp. "holy of holies") the utmost or superlative degree of the state denoted by vanity. This word "vanity" first occurs as the name given by Eve to her second son "Abel," and is generally taken to be an expression on her part of her experience even then of the vanity of all below. It may have been prophetic, also, of a life soon to pass away beneath his brother's murderous hand. This latter aspect of the vanity of this life (comp. James iv. 14) appears in ver. 3-5, where the abiding of the earth is contrasted with the passing away of the generations on it. The true escape from this aspect of vanity is to possess the abiding portion of those who are in Christ. The contrast, then, becomes that between the passing away of the earth and their abiding portion. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever" (1 John ii. 17).

12. The experience of one in such a position as Solomon enjoyed is of the utmost value in estimating the vanity of things below; for, if ever there might seem to be one whose testimony would run counter to the general experience of mankind it would be his. King over a united Israel, in the day of the utmost extension of the borders of their land, specially gifted with wisdom, and surrounded with material comforts and luxuries, for such a one to find "all vanity and vexation of spirit" is indeed a humbling proof of there being no exception to the principle which is the burden of the book—"Vanity of vanities, all is vanity."

SATURDAY, NOVEMBER 8.—Ecclesiastes II.

1. The whole of this chapter is occupied by the relation of the efforts the king made to solve the problem (3): "What was that good for the sons of men which they should do under the heaven all the days of their life?" It would appear from this that Solomon plunged into worldly pleasures, not in a spirit of self-indulgence, but as a seeker after knowledge, and the result of his experience, he relates that others may be warned to avoid the vanity and vexation of spirit which he found attaching to everything which seemed to promise pleasure and gratification.

12. *What can the man do that cometh after the King?*—This points the moral of the tale. Who else can expect to occupy such a vantage ground for solving the problem of what is good for man as he did whom God thus permitted to test for himself and for others, the hopeless vanity and vexation of all earthly pleasures.

International S.S. Lessons.

Sunday Afternoon, November 9.

BEFORE PILATE AND HEROD.—LUKE xxiii. 1-12.

GOLDEN TEXT: VERSE 4.

THE appearance of Jesus before Pilate was necessary in order that the sentence of death already passed upon Him might be confirmed. The extreme punishment which the Sanhedrim could inflict was excommunication and scourging. Without Pilate's consent they cannot put Jesus to death (John xviii. 31).

Pilate represented the authority of the Roman Emperor in Judea and Samaria. He was the fifth who had held the office of Procurator, and was never popular. In consenting to this legal murder of Jesus he made his own name infamous, and complicated Gentiles equally with Jews in the great guilt in putting Jesus to death. The *prætorium*, where Pilate resided when in Jerusalem, was "either in the adjoining Castle of Antonia, or on Mount Zion, where Herod's palace was situated."—*Morison.* The distance between this and the council chamber, where the Sanhedrim met, was but a little way. The *presence* of Pilate in Jerusalem is explained by the fact that at the Passover, when people congregated from all parts of Palestine, riots were not unlikely to break out; and the power of the Roman soldiers might be necessary to quell them.

It would appear that the whole Council in a body (1) accompanied Jesus, in order to give greater weight to their charge. Matt. (xxvii. 2) tells us He was "bound," or handcuffed, probably "chained by the wrist to officers on either side."—*Morison.* John (xviii. 28) tells us that the rulers themselves did not enter the judgment-hall. While perpetrating an act of murder of the most horrible character, they are yet rigorously exact in this bit of ritualism (Matt. xxiii. 24-28). The zealous priests of Rome, who have put to the torture and to death hundreds of the saints of God, are worthy successors of these religious murderers. For the commencement of the trial see John xviii. 29-32.

Three charges were urged against Him (2). Compare them with what passed at the Council (xxii. 67-71). The charge of blasphemy on which the Sanhedrim condemned Him will not avail them before Pilate; hence their accusations are of a political character. Each of the three charges is false. With the second contrast Matt. xvii. 27, xxii. 21; and though He was a King, yet not in the sense in which they urged it, that of a rival to Cæsar. In this sense the people had desired to make Him King (John vi. 15). Such charges from their lips were blackest hypocrisy. Their enthusiastic loyalty to Rome was a mere pretence, assumed only for the purpose of accomplishing the death of Jesus.

"*Thou sayest it*" (3) is equivalent to *I am*. This was our Lord's good confession before Pilate (1 Tim. vi. 13). It is given more fully in John xviii. 33-38. Jesus made it, not in self-defence, but for the instruction of Pilate. He shall know not only *that* He is King, but *what kind* of a King He is. He could not remain silent to Pilate's question without seeming to deny that He was King; but a simple affirmation without explanation would have seemed to admit the charge of his enemies. He did this the more readily with Pilate because He recognised in him a desire to do justly.

"*I find no fault in Him*" (4).—Pilate saw through the hypocrisy of the rulers (Matt. xxvii. 18), and refused at first to help them to this judicial murder. Well had it been for his memory if he had maintained this position. Let us be thankful for his declaration. Testimony to the innocence of Jesus from the man who committed Him to death is doubly valuable. His enemies, being witnesses, He is manifestly the "Lamb without blemish and without spot."

Fearing the failure of their plot, the rulers become "*more urgent*" (5, R.V.). This repetition of the charge recalls the triumphal entry (xix. 37-40). It appears from Mark xv. 3 that other things were urged against Him, to all which Jesus maintained a dignified silence.

The mention of Galilee suggests to Pilate an expedient for getting rid of a very troublesome duty (6, 7). Possibly he may have hoped by this recognition of Herod's jurisdiction to do something towards healing the breach between them (12). Perhaps, too, he thought that Herod's examination might result in further proof of the Saviour's innocence, and so make it more possible to release Him (15). Herod, like Pilate, was in Jerusalem on account of the Passover Feast.

This Herod Antipas, son of Herod the Great, was tetrarch of Galilee and Perea. He was a vile and despicable character; had dishonoured his elder brother Philip, and had added to his crimes that of the murder of John the Baptist (Matt. xiv. 1-10). Yet he had been deeply moved under the preaching of John, and may at one time have been regarded as a hopeful hearer (Mark vi. 20). But his repeated crimes had hardened his heart, and seared his conscience. Proof of this appears in his treatment of Jesus (8). He expected sport out of Him. His conscience was more easily touched a year before (Matt. xiv. 1, 2). He is an awful example of "hardening through the deceitfulness of sin."

The silence of Jesus is the strongest condemnation of this wicked man (9, 10). Neither to his own questions (9) nor to the accusations of the priests (10) does our Lord answer a word. The actual position of the two seems to be reversed. It is not so much Jesus before Herod, as Herod, the guilty criminal, before Jesus, the holy and righteous judge. A man's condition is desperate indeed when the Lord is silent to him (1 Sam. xxviii. 15; Hos. iv. 17).

Disappointed and exasperated, Herod seeks revenge by cruel mockery of Jesus (11). The "*gorgeous robe*" was not purple, but "brilliantly white, like that worn by Jewish kings and Roman grandees on high occasions." This was part of "the shame" which our Lord "despised" (Heb. xii. 2). The cross was painful, and needed to be "*endured*," but He could *despise* the shame. His example should make it easy for us to bear shame for his sake. When Jerome of Prague was led out to martyrdom, a paper cap, painted with red devils, was put on his head. The martyr said, "Our Lord Jesus Christ, when he suffered death for me, did wear a crown of thorns upon his head; and I, for his sake, will wear this cap."

APPLICATION.

(1) *Three classes of persons in contact with Jesus.*—*Rulers*—implacable enemies, bent upon his death, possessed by the spirit of envy and hatred, rejecting all light, and yet rigorously exact in their ceremonialism. Their utter defeat, following their apparent success, warns their successors to-day. *Herod*—at one time a hopeful hearer of the word, but now hardened beyond the possibility of being impressed. Beware how you treat religious impressions. And *Pilate*—knowing what is right, desirous of doing it, yet too much influenced by the fear of man. There are many imitators of him. Dare to act according to your conviction.

(2) *Jesus in contrast with his enemies.*—Before them all He is more like the judge than the criminal. Imitate his meekness in suffering wrong. One reason for his silence was that He bore our guilt (2 Cor. v. 21). Look forward to the time when He shall appear as the judge. How are you treating Him now? How will you meet Him then?

POPERY IN THE UNITED STATES.—Rev. N. C. Alger, of Chatham, Mass., describing Rome's tactics in America, to secure State aid for the carrying on of denominational education, says: "Rome is fighting for her very existence; for if her children and youth are to be educated much longer in American schools, her influence upon them will wane, as certainly as it already has waned in Italy, France, Spain, Mexico, and South America. New England to-day is not the New England of twenty years ago. Her cities have already their miniature Italy, France, and Ireland carrying the Papal banner. Protestants of Massachusetts alone should remember that sixty-eight villages and cities are controlled by Roman Catholic majorities."

"MOROCCO: ITS PLACES, PEOPLE, AND CUSTOMS."—Mr. J. E. Budgett Meakin, for some time editor of *The Times of Morocco*, hopes to arrive in England about the end of November, and, during a stay of four months, to deliver a series of popular lectures on this very attractive subject. Mr. Meakin's thorough knowledge of the country is well known, and he proposes to tell much about the "Sunset Land" that will be quite new to English ears. Dissolving views, native costumes, and collections of curiosities will be exhibited, and the syllabus gives promise of much that cannot but send forward missionary sympathy. Arrangements may be made with Mr. W. Harvie, Leadenhall-buildings, Gracechurch-street, London, E.C.

Help Wanted for the Annual Sale

ON BEHALF OF

"Dr. Barnardo's Homes for DESTITUTE CHILDREN,"

Now Sheltering, Educating, and Training over 3,500 poor WAIFS and STRAYS.

Will all who are preparing gifts for the **ANNUAL SALE** on behalf of these Homes

KINDLY SEND THEM IN AT ONCE?

Will those whose busy fingers are at work for the Sale remember that **crochet shawls**, really **fine underclothing** for ladies and children, **shirts** for boys and men, **suits** for little boys, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed women's garments of all kinds would be especially useful. Of course, besides these, **jewellery, old coins, old china, curios, musical instruments,** and **fancy work, trinkets,** articles of **vertu, books, drawings, bric-a-brac,** and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, &c., would kindly mark on them their value, or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, **instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the goods received will be made up into**

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent to any part of the country on receipt of P.O. Order or Cheque made payable to Mr. J. T. Page.

Friends willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and have promised to purchase Boxes, with the contents of which they propose to hold

SPECIAL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they will be disposed of in the last week of January (D.V.), in the Large Gymnasium of the Boys' Home in Stepney, E.

Dr. Barnardo earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (Prepaid), with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to

THE SECRETARY,

18 to 26, Stepney Causeway, London, E.

18 to 26, Stepney Causeway, London, E., *November*, 1890.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington Avenue, E.C.—Gospel services for young men, Tuesdays and Weds., 6.45 p.m. Missionary meeting, Thurs., Nov. 6, 6.45 p.m., address by Mr. Archibald Orr Ewing, on "Work in China.'

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Nov. 2, 3 and 7 p.m., Mr. John Connor. Meetings for prayer, Weds., Fridays, and Sats., 7.30 p.m.; Suns., 7.45 a.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. E. J. Kennedy; 7.30 p.m. (public), Major-General Anderson. Gospel meetings for men, nightly, at 8. Cheerful service (public), Sat., at 7.30; Wed., Nov. 5, 8 p.m., concert by choir of Royal Normal College of Music for the Blind. Prayer-meeting daily (Sat. ex.), from 1 till 2 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Nov. 1, 3 p.m., Bible talk by Rev. F. B. Meyer. Sun. Nov. 2, 3.30 p.m., address to young men by Lord Monkswell. Wed., Nov. 5, 8 p.m., lecture by Mr. T. C. Hepworth. Subject—"A London Daily," illustrated by dissolving views.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., Oct., 30, 8.30 p.m., lecture by Rev. A. B. Boyd Carpenter, on "Curran, Orator and Wit." Fri., Oct. 31, 8.30 p.m., lecture on "Egypt: its People and History," by Mr. J. Kennedy.

Y.M.C.A., Stafford Rooms, Tichborne-street, Edgware-road, W.—Sun., Nov. 2, 3.15 p.m., address by Mr. C. Russell Hurditch.

West London Central Mission.—*St. James's Hall*, Sun., Nov. 2, 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Cleveland Hall*, Sun., 7 p.m., Rev. T. M. Taylor. Third anniversary, Fri., Oct. 31. Rev. Mark Guy Pearse will preach at noon, in *Princes Hall;* afternoon meeting in *Princes Hall*, Lady Henry Somerset presiding. Annual meeting in *St. James's Hall*, 7 p.m., Mr. F. W. Crossley, of Manchester, will preside.

St. George's Hall, Langham-place, W.—Mr. Herbert W. Taylor, during Nov., Suns., at 11 and 7; Weds., 8 Burlington Hall, Savile-row, W.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun. next, at 11, Mr. J. L. Stanley; 7 p.m., Rev. J. B. Daly.

Kensington Town Hall.—Mr. C. Russell Hurditch, every Lord's Day evening in Nov., 7 p.m.

Metropolitan Music Hall, Edgware-road, W.—Sun., Nov. 2, at 6.30, address by Mr. Charles Cook; solos by Miss H. Burford, 6.30 p.m. Hyde Park Hall, Tues., meeting for young men only. Addresses by Rev. Alexander Connell and Mr. R. A. Elvey. Tues. (public), address by Mr. Charles Cook.

Manresa Hall, Manresa-road, King's-road, Chelsea.—Lectures on "The Tabernacle," with model, Mr. W. C. Hopkinson, Tuesdays., Nov. 11, 18, 25; Thurs., Nov. 13, 20, 27, 8 p.m.

Zenana Medical College, 58, St. George's-road, S.W.—Annual meeting, Tues., Nov. 25, in Exeter Hall, chairman—Sir Charles U. Aitchison.

Conference Hall, Eccleston-street, S.W.—Address by Lord Radstock, Suns., Nov. 9, 16, 23, 30, 3.30 p.m. Subject—"The Church of God and its Calling"; 7 p.m., "God's Message to the World." Fridays, meetings, 8 p.m.

Medical Prayer Union.—Annual meeting, Wed., Nov. 5, 8 p.m., Memorial Hall, Farringdon-street, chairman—Mr. A. Pearce Gould, M.B., M.S., &c. Address by Capt. Robertson, R.H.A. All medical men and medical students cordially invited.

Open-air Mission.—Fri., Nov. 7, 7 p.m., lecture by Rev. James Neil, formerly of Christ Church, Jerusalem, on "Strange Scenes in Jerusalem," Baptist Mission House, Furnival-street, Holborn. Sir John Coode in the chair. The first of four lectures on "Palestine" to be delivered on successive Fri. evens. in Nov.

Ladies' Prayer-meeting.—Wed., Nov. 5, 2.30 p.m., Lecture Hall, 186, Aldersgate-street, E.C. Mrs. Tottenham will give a short address. Fri., Nov. 7, young men's parlour, 11.15 to 12 noon, Miss Coles.

Baptist Forward Movement, John-street Chapel, Bedford-row.—Suns., Nov. 2 and 9, at 11, Rev. F. C. Spurr; 7 p.m., Rev. J. E. Shephard. Suns., Nov. 16 and 23, at 11, Rev. J. E. Shephard; 7 p.m., Rev. F. C. Spurr.

Salvation Army.—Holiness meeting, Exeter (Lower) Hall, Strand, every Thurs., 3 p.m. Mrs. Bramwell Booth, Commissioner Howard, &c.

Evangelical Alliance.—Quarterly conference, for united prayer and conference, 7, Adam-street, Strand, Fri., Oct. 31, 11.30 a.m. Subject for meditation—"The Renewing of the Holy Ghost." Address by Rev. William Frith.

Conference Hall, Mildmay Park, N.—Sun., Nov. 2, 3.30, Capt. Moorhouse; 7 p.m., Mr. P S. Badenoch. Tues., Nov. 4, 7.30 p.m., meeting on behalf of "Highway and Hedgerow Mission," Capt. Bruce Moorhouse.

Belle Isle Chapel, Brewery-road, Pentonville, N.—Thurs., "Russia: its People, Palaces, and Prisons." Lecture by Mr. Charles Cook, with national costumes. Admission free.

Regent's Park Chapel, N.W.—Sun., services at 11 and 7, conducted by Rev. F. B. Meyer. Bible-class for Christian workers, Fridays, 8 p.m. (entrance opposite Portland-road Station).

Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.—Meetings for the deepening of spiritual life, each Sat. afternoon in Nov. at 4.30; Nov. 1, Rev. F. B. Meyer.

Factory Lads' Christian Home and Institute, 331, Kentish Town-road, N.W.—Second annual meeting Hampstead Vestry Hall, Haverstock-hill, N.W., Sat., Nov. 8, 7.30 p.m. Sir Richard Temple will preside.

Great Assembly Hall, Mile End-road, E.—Sun., Nov. 2, at 11 and 6.30, Mr. J. Crofton Rainey.

Edinburgh Castle, Limehouse, E.C.—Sun. next, Dr. Barnardo, 11 and 7; 3 p.m., Rev. H. Bright.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—"Christian Lifeboat Crew," Tues., Nov. 4, 7 p.m., Sir C. R. Lighton, Bart., will speak.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Nov. 7. Tea at 6; meeting at 7. Address by Mr. Finlay Gibson, on "God filling, furnishing, finishing." Mr. E. H. Glenny will describe work in North Africa.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Dedication of the new house, Oct. 31, at 3.30. Mr. T. A. Denny presiding. Revs. G. F. Head, F. B. Meyer, Henry Sharpe, Dr. J. Monro Gibson, and others will take part. Tea at 5.30, after which Mr. Reader Harris will conduct the evening meeting at 7.

CONFERENCES.

Bristol Convention for the Promotion of "Christliness."—Nov. 3—6, Revs. C. G. Moore, J. G. Mantle, Walter Searle; Dr. Woods Smyth, Captain Tottenham, and Mr. James Govan. Particulars from Dr. Fallon, 36, Kingsdown-parade, Bristol.

Brighton Convention for the Deepening of Spiritual Life, Nov. 3—8.—Hon. secs., Revs. J. B. Figgis, W. M. Selwyn, and D. Gunn. Particulars from Miss Lowdell, 13, Victoria-road, Brighton.

Star Hall Holiness Convention, Ancoats, Manchester, Nov. 9—16.—President, Mr. F. W. Crossley. Speakers—Revs. E. W. Moore, F. D. Sanford, Thomas Cook, J. G. Govan, Mr. Reader Harris, Mrs. Watson, Miss Cowen, and others.

Bradford Convention for the Deepening of Spiritual Life, Nov. 12—14.—Mr. D. G. Law, sec., 19, North Park-road, Bradford.

Leeds Convention for the Deepening of Spiritual Life, Nov. 18—20.—Mr. Robert Wilson, Revs. J. G. Gregson, J. J. Luce, F. E. Marsh, J. T. Butlin, Mr. Reginald Radcliffe, Dr. White, and others. Particulars from Secretary, 1, Queen-square, Leeds.

Notices.

Communications Received With Thanks.—J.G. J.W. A.S. H.E.H. C.G.G. C.F.G.C. G.B. J.V.S. E.D.B. J.C. J.S. J.L.F. W.S. J.E.M. R.T. S.F. A.C.D. R.N. L.M. A.E. de M. H.L.M. C.B. S.H. E.S. T.L.S. J.R. T.J. A.E.A. R.H.H. W.W. G.D.C. A.M.S. W.H.B. R.H.P. M.B. C.S. J.H. J.G. H.B. W.S.D. A.S. W.L.L. E.T.G. J.H.B. G.S. G.P.C. C.P. L.M.S.H. F.Y. J.D. J.F. J.N.C. W.D. T.R. F.J.L. E.P.I. A.W.I. F.C.S. M.E. A.M. C.A.B. H.A.W. A.M.B. W.F.S. M.F.S. S.F.S. J.P. F.B. W.E.P. F.H.W. H.R. G.P. H.T. E.B. M.M. R.B. F.N. J.H. C.M. J.H.L. R.L.W. M.L.P. T.J.P. S.A.C. W.G. R.W. J.N. H.R.F. C.E.P. H.E.J. A.F. E.J.W. R.H.E. G.S.G. F.Y. E.H.E. M.A.K. M.B. E.C.N. T.H.J. R.P. M.S. G.M. G.C. E.K.E.

Applicants for Tracts.—Miss Kelland, Rose Villa, Wightman-road, Hornsey, N.; A. Russell, 79, Holland-road, Sheffield; W. Sproule, Drumbulkin, Irvinestown, Fermanagh, Ireland; Miss K. Jones, 4, Lower Trafalgar-place, Weston, near Bath; A. Gould, College-road, Quinton, near Birmingham; G. Phillips, 1, Clemence-street, Burdett-road, Limehouse, E.; J. Jude, Painter-street, Thetford, Norfolk; G. Prescott, Wesleyan local preacher, Joynson-street, Sale, near Manchester; A. Hartley, 1, Jacob-street, Camp-road, Leeds; Miss L. Johnston, missionary, 18, St. John's-villas, Springfield-road, New Southgate; A. Copestake, 4, Albany-terrace, Northumberland-heath, Belvedere, Kent; R. Parkinson, Wheatley-hill Farm, *viâ* Trimdon Grainge, Durham; W. Winter, 14, Midland-road, Gloucester; F. Charlton, 14, College-street, The Park, Salisbury, Wiltshire.

LABRADOR.—Captain Pike, of the steamship *Vanguard*, recently arrived at Montreal from Labrador, reports that the people are on the verge of starvation. If they are not speedily relieved, shocking results must ensue. The herring fishery, upon which the inhabitants mostly depend for a living, has been almost a total failure, especially along the Straits of Belle Isle. The Canadian Government is expected to take immediate measures for the relief of the inhabitants.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 27, 1890.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**"; this will effectually prevent loss of same.

	£	s.	d.
"Freely."—Kindly send full address; one mission is not clearly stated.			
Distressed Jews, Palestine, &c. (*Mrs. Finn*)—Kappa, £1; J.L. 5s	1	5	0
China Inland Mission—Kappa, £1; 1 Chron. xxix. 14, 2s 6d...	1	2	6
Society for Relief of Persecuted Jews—W.C. £1; N.L. £3 5s 9d; L.B.A. £2 10s; J.A. £2 10s...	9	5	9
Dr. Baedeker's Work in Siberia—N.L. £4 18s 7d; (*Testaments to Siberian Prisoners*)—M.L. £2 1s 1d	6	19	8
Mr. F. S. Arnot's Work, Africa—Anon., per Rev. D.M.S.	7	3	9
Russian Prisons (*Mr. C. Cook*)—Freely, £10; (*Bibles to Siberian Prisoners*)—1 Chron. xxix. 14, 2s 6d	10	2	6
McAll Mission—A.E.Y. 10s; J.A. 5s	0	15	0
Mr. C. E. Faithfull's Work, Marseilles—P... ...	1	10	0
Mrs. Ahok's Mission—Freely	10	0	0
Cape General Mission—Bessbrook Y.M.C.A. ...	1	0	0
British Syrian Schools—F.N.Z.	25	0	0
Dock Labourers' Mission—W.W.	0	5	0
Rev. J. G. Paton Fund—D.V. £1; M.W. 10s; P. £1; E.B. £1	3	10	0
Mr. F. N. Charrington's Work—C.E.W.	0	2	6
Aged Pilgrims' Friend Society—C.E.W.	0	2	6
St. Giles Christian Mission, &c.—C.E.W. 2s 6d; M.S. £10; E. 5s; A.M.M. £10; Clericus, £1; (*Women*)—Freely, £10...	31	7	6
Holloway Mission (*Mr. Putterill*)—M....	2	2	0
Mildmay Medical Mission—S.D.C...	0	10	0
Dr. Barnardo's Homes—A.M.M. £10; A.E.Y. £1; Freely, £10; 1 Chron. xxix. 14, 5s; E.T. £1; F.N.Z. £15	37	5	0
Home of Industry—G.K., Aberdeen, £2; 1 Chron. xxix. 14, 2s 6d	2	2	6
Cripples' Home, Marylebone—G.K., Aberdeen...	1	0	0
George Yard Mission—G.K., Aberdeen	1	0	0
Miss Weston's Work (*R. Navy*)—F.R.	0	10	0
Mr. Fegan's Boys' Home—C.L.M. £1; E.H. 2s 6d; Freely, £10...	11	2	6
Widow of late H. Moorhouse—A Friend	0	10	0
Bridge of Hope (*Miss Steer*)—P.	1	10	0
Mr. H. Toye's Orphanage—P....	2	0	0
Stockwell Orphanage (*Rev. C. H. Spurgeon*)—M.C.W.	0	5	0
Watercress and Flower-sellers' Mission—R.W.G.	0	10	2
Spitalfields Gospel Mission—R.W.G.	0	10	1
Scripture Readers' Society, Ireland—Kingston, £1; J.E. £1	2	0	0
Irish Society—J.E.	1	0	0
Scriptures for the Blind (*Dr. Moon*)—1 Chron. xxix. 14	0	10	0
Miss Mittendorff's Orphans' Home—1 Chron. xxix. 14	0	2	6
London Samaritan Society, &c.—1 Chron. xxix. 14	0	2	6
East London Training Institute (*Mr. G. Guinness*)—F.N.Z.	25	0	0
Mrs. Hilton's Crèche, &c.—F.N.Z...	15	0	0
Gratuitous Circulation The Christian—P.A.D.	0	10	0
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[Advertisements.]

Mrs. Rickett's Passage Money to Africa—C.A. 10s.
Pastor Chiniquy's Work—A.B. £2 10s.
Mr. Fegan's Homes—E.G. 2s 6d.

"PERE HYACINTHE" is about to make a tour in France. Stating his purpose to an interviewer, he said: "The great majority of French Catholics do not believe in the infallibility of the Pope, nor in the utility of confession; but the resistance of Roman Catholic priests to any change is stronger than ever." He observes a tendency on the part of the French Government to incline towards the clerical element. On that account his campaign will be partly political.

ROMISH AGGRESSION IN HUNGARY.—A curious custom in Hungary called "christening away" is the subject of a serious controversy between Catholics and Protestants in Hungary. On either parent of a child in a nominally Protestant family expressing a wish that it should be christened according to the Roman Catholic rite, a priest has hitherto undertaken to perform the ceremony without further preliminaries, and the child has been considered lost to the Protestant community. The Hungarian Minister of Public Worship published a decree lately providing that, before any such baptism can take place, the Romish priest must give notice to the Protestant clerical authorities of the place. The priests simply refused to do this, and the Pope has approved the refusal.

ILLUSTRATED MISSIONARY NEWS.

MONTHLY, TWOPENCE.

NOVEMBER NUMBER CONTAINS—

Several fine Illustrations and Articles on Catherine Booth; What Hinders in France; Henry Martyn (*Illustrated*); Dr. Harford-Battersby at Work on the Niger; Watchwords; A Glance at Algerian Scenes (*Illustrated*); Good News from Futuna, New Hebrides; The War in West Africa; The Present Outlook in India; In Darkest Africa (*Illustrated*); Mandombi; Thanksgiving Day in Samoa; and other Notes of Missionary Intelligence.

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THE CERTAINTY OF GOD'S PROMISE OF A LIFE BEYOND THE GRAVE; AND THE REWARDS THAT ARE IN STORE FOR FAITHFUL SERVICE:

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IMPORTANT LETTERS.

Mr. WM. HAYES writes, under date of September 15th, 1890:—

"To Guy's Tonic Co., Ludgate Circus, London.

"GENTLEMEN,—I have much pleasure in informing you of the great improvement visible in my wife's case. The pain between the shoulders has nearly disappeared, the tongue, which was very much coated, has become clear, and she is lighter-hearted and more cheerful altogether.

"Yours faithfully, WM. HAYES."

Mr. WM. HAYES again writes on October 16th, 1890:—

"GENTLEMEN,—Please forward me three bottles of Guy's Tonic, and three boxes of Fruit Pills, in three separate parcels, one bottle of Tonic and a box of Pills for my wife, and like parcels for two of my neighbours, who are afflicted similarly as my wife was. I am happy to tell you that my wife has found great benefit from your Tonic and Pills, and scarcely ever feels any of the ailments that so much troubled her a few weeks ago. Please give this your prompt attention, and send me the medicine as soon as possible, and oblige yours faithfully, WM. HAYES."

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CASE FOR THIS WEEK.

(*THIRTY-FOURTH SERIES.*)

LETTER from the BAPTIST COLLEGE, PONTYPOOL.

Feb. 25th, 1890.—"A young student" writes me:—"Having heard that you are so good as to reduce the charges for your medicine and treatment in the cases of ministers and students, I shall feel very grateful for your help. I have a very weak chest, especially I feel it after preaching, and lose my voice. I am now suffering also from a severe and protracted cold. I believe that a course of your valuable medicine will benefit me."

April 8th.—Another young student, writing me on his own account, and referring to the above case says:—"I may tell you that Mr. —— has been completely restored. I also hope for the same benefit."

LETTER from the ELIZABETH FRY REFUGE.

Miss Emily Smith (then of Union-road, Holloway) was a patient of mine, three years ago, and an account of her recovery appeared in my 28th series of cases (Dec., 1888).

If any reader has the opportunity of referring thereto he will see that this was a very interesting and remarkable case. The patient had suffered from cough for years, in the winter only, but now it had become constant, summer and winter both. For twelve weeks blood had been occasionally brought up, mixed with her expectoration. The cough had become worse, the breathing very short, pains in both sides, she had begun to lose flesh fast, but feet and legs were swollen. She had lost a brother with Consumption, and her father suffered from asthma.

The reader will also see that after some months' correspondence with me, and several visits, the patient became thoroughly well.

I was pleased to receive a letter recently from Miss Smith, in which she says:—"You will be glad to hear that I still remain well and strong. I shall always feel very grateful to you. I read all your weekly cases with much interest—ELIZABETH FRY REFUGE, Mare-street, HACKNEY, June 6th, 1890."

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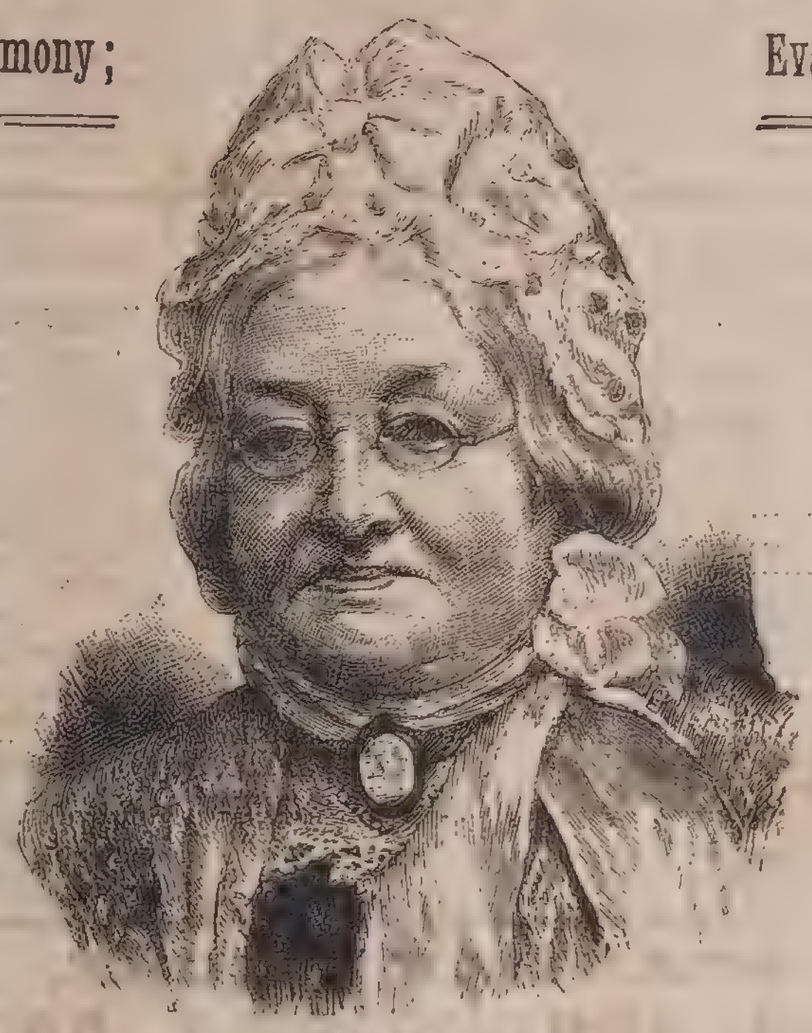

[Mrs. Lyth.]

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No. 1084.] FRIDAY, NOV. 7, 1890.

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The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, **instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the goods received will be made up into**

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DR. BARNARDO earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

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18 TO 26, STEPNEY CAUSEWAY, LONDON, E., *November*, 1890.

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Received with many thanks, "A Thankoffering," from H. C., £5; S. A., £5; clothing from J. R. K.

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HIGH SCHOOL FOR BOYS,
CLIFTONVILLE, MARGATE.

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THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantages of earnest Christian training, combined with High School modes of instruction, within reach of parents of good social position, but limited resources, who are unable to meet the usual fees, which will be reduced to 30 or 40 guineas, and made inclusive. Preparation for all examinations. The staff is composed exclusively of Christian teachers, many taking University honours. Liberal diet. Spacious residence, replete with every modern appliance to ensure health and comfort. Delicate girls, and orphaned families, receive exceptional care.

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OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea, Essex. — Principals, The Misses BEARD.—Thorough education; every comfort, large house, south aspect. Highly qualified professors and mistresses in constant attendance. GOVERNESS-PUPIL (good) wanted at once, to assist with juniors' music. Advanced accomplishments given. Small premium required.

GERMANY. — Exchange. — Can German Pastor recommend Protestant family or School where Minister's Son (aged 15) could have board and residence, with instruction, in return for similar accommodation in his family to boy or girl (latter preferred).—PASTOR, 45, West Hill, St. Leonards-on-Sea, England.

VACANCIES.—There will be three Vacancies after Christmas in a first-class Ladies' School in pleasant N.W. district seven miles from London. Instruction in English, French, German, drawing; painting in oils and water colours; piano, violin, singing and drilling. Inclusive terms, 120 guineas per annum. Masters attend. Resident French and German governesses. If arrangements are concluded at once, for entrance in January, 1891, ninety guineas would be charged, or for two sisters 170 guineas per annum.—For particulars address by letter, G. F. H., c/o Messrs. Relfe, 6, Charterhouse-buildings, Aldersgate-street, London, E.C.

MRS. BENNETT can receive two Resident Pupils after Christmas. Thorough education. Christian home. Training. Country air. References: Rev. G. Everard, Rev. H. Dibben, and others.—The Oak House, Albrighton.

THE OLD HALL SCHOOL,
Wellington, Shropshire.
High-class School for Sons of Gentlemen. Estab. 1845.

Hon. Principal—DR. CRANAGE, M.A.
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There is a Scholarship open for competition to boys who have been in the School for two years, to be held at any College at Oxford or Cambridge; also several Exhibitions on entrance to the School. Full particulars on application.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Sons of Gentlemen, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.

Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

BOURNEMOUTH.—The High School for Boys, Poole-road. Principal: Mr. E. C. DUCHESNE. Christmas term commenced Sept. 22. Prospectuses on application.

NORTHFIELD,
CLIFTONVILLE, MARGATE.

A High-Class Educational Establishment for Sons of Gentlemen. Preparation for examinations.

Particulars on application to HEAD MASTER.

BRIGHTON.—EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care. Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

Huntingdon House School,
TEDDINGTON, Middlesex.

Thorough preparation for professional and business life and for examinations. Rev. Evan H. Hopkins, Richmond, Surrey, has "much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."

Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

GOVERNESS wanted (Lady), resident. Age about 20. Some experience preferred. As Companion to two girls, ages 7 and 9. Musical. Churchwoman. State qualifications and every particular. Letters only.

G., 26, Marlborough-road, Gunnersbury, London.

GOVERNESS, experienced, desires re-engagement, home or abroad. Pupils over 13. English, German, French, Italian, drawing, music. Excellent British and foreign references, and testimonials.

M. H., Beechgrove, Eccleshall, Staffordshire.

FRENCH TUTOR.—A young Man, aged 20, son of a pastor, Bachelier-ès-sciences, asks Preceptorate in a family or Tutorship in a college. French, Greek, Latin, mathematics, literature, &c. Reference, Pastor R. SAILLENS, 62, Boulevard Exelmans, Paris, to whom apply.

SUPERIOR FINISHING GOVERNESS (North German). — Mrs. Myers highly recommends her Governess, lady by birth. German, fluent French (Paris), English, good music, drawing. Liberal salary.

Mrs. MYERS, 13, Clifton-crescent, Folkestone.

AS NURSERY GOVERNESS to two or three young children.—Situation required, in a Christian family.

Miss G., 13, Rose-street, Newgate-street, E.C.

DRESDEN.—Two German Ladies, who receive a few young ladies wishing to finish their education, will have a vacancy in January and one at Easter. Best professors attending. English comforts. Highest references.

Frl. MORAND, Walpurgisstrasse 15.

Appointments, Situations, &c., Wanted.

AS JUNIOR CLERK.—Will any Christian Gentleman give a fresh start to a Youth, 18, son of a Baptist Pastor, who has had a slip, but now truly penitent and desirous of retrieving the past. Full particulars given.

G. T. G., Winslow, Bucks.

EMPLOYMENT wanted at once by married Man, 30. Has been in business for himself. Moderate salary required.

T., 13, Rose-street, Newgate-street, E.C.

NOVEMBER 7, 1890.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. GORDON CALTHROP, of Highbury.

In the Divisional Court of Queen's Bench on Tuesday the Lord Chief Justice and Mr. Justice Mathew gave judgment in the case of the boy Roddy, whom Dr. Barnardo declined to give up to the Romish priests acting on his mother's behalf. The judgment was adverse to Dr. Barnardo, who has, however, given notice of appeal. At this crisis in his struggle with the Romanists we earnestly commend Dr. Barnardo and his work to the prayerful sympathy of our readers.

We give in this issue the greater part of an extended report of the National Protestant Congress, held last week at Portman Rooms, Baker-street, W. The Congress was timely, for Romanism and Ritualism are stealthily advancing in our midst. The papers and addresses were both stimulating and instructive, and will, we trust, be widely read. If unscriptural doctrine and ignorant superstition were exposed, it was in order that those who are jealous for Gospel light and purity might be stimulated to more vigorous testimony and a higher sense of duty. We hope next week to give an abstract of General Hutchinson's paper showing the havoc wrought by Romish priests on the foreign mission field, and a bird's eye view, by Rev. Dr. H. Grattan Guinness, of the Romish propaganda, as carried on throughout the world. This last paper, the result of much research, has unique value and importance from the fact that Protestants are, for the most part, unacquainted with the extent to which Papists undo evangelical work, and impress the seal of a disfigured Christianity upon heathen systems throughout the world.

The Jewish World pays a high tribute to the Salvation Army and to the labours of the late Mrs. Booth, whose faith, enthusiasm, and devotion, says our contemporary, "formed the standard of conduct for the whole Army." Disagreeing in part with the theology of the movement, *The Record* recognises "the great value of its work among the poor, and the enormous success which has attended its operations." The writer adds that "the Salvation Army has proved a real civilising force among a section of the population where civilising work was most required."

For some time the annual meeting of the American Board of Commissioners for Foreign Missions has been anxiously expected. There has been great friction and alienation; not so much as was alleged from doctrinal differences, as from the manner these were dealt with. So far, after the meeting at Minneapolis, the strife appears likely to be healed, and without compromise. That the unadulterated truth should be taken to the heathen has been the demand of men like Mr. Joseph Cook, and of ministers on the Board. To this end the method of examining and testing the fitness of applicants for mission work has been changed, and a promising solution of questions at stake has been arrived at. If faithful men are firm the work of the Board will be continued without further hindrance.

A point in another direction, but of marked importance, came up for consideration. As missionaries to China from England are finding embarrassment through the opium traffic, so those from the United States are apprehensive of serious difficulties by reason of the American treatment of Chinese residents. The Congress at Washington, and our own Parliament at Westminster, are bringing upon the world very grave complications. Punishment always eventually follows wrong, and these words of the Mission Board are timely in their warning:—

> As Christian citizens, let the friends of this Board and of missions raise their voices in protest against proceedings which disgrace us as a powerful Christian nation, and which may provoke retaliation, to the serious harm of our missionaries, and, indeed, of all American citizens in China.

The persecution and annoyance to which the Protestants of Arklow have for some time been subjected furnish a very real illustration of that Popish intolerance from which Ireland has suffered for generations past. Romish priests are notoriously ready at asserting their own rights and liberties; and they are not behind at times in denying similar civil privileges to persons outside their religious communion. Those who think Rome has become tolerant, had better go to Arklow, and see how earnest Protestants are treated if they dare to preach the Gospel in the open air.

The Council of the Irish Branch of the Evangelical Alliance, in a "Statement of Facts," says:—

> Nothing has at any time been said by the clergymen, or those present at the services, of the nature of an attack upon any other religion, or which could be regarded as insulting to those belonging to other denominations. The Protestant worshippers have nevertheless been systematically exposed to attacks by their Roman Catholic neighbours. The voices of the speakers have been drowned by the hideous noises created by the mob, blowing fog-horns, ringing ship bells, beating cans, &c., mingled with incessant yelling and hooting. Those attending the services have been assailed with the foulest and most abusive language. Notwithstanding all this there has been no retaliation on the part of the Protestants.

We trust our friends in Arklow will not be discouraged. These proceedings abundantly show how much the Gospel is needed by their neighbours; for if, as appears to be the case, the Romanists regard the Protestants as their enemies, they quite fail to realise the great duty of love which Christ has enjoined. Let not the Protestants lose the joy of obedience to the command, "Pray for them which despitefully use you and persecute you."

Mr. Mitchell Henry's letter in *The Times* affords much serious food for reflection. He states that in an Irish village, with a population of over 700 persons, there are 45 public-houses, and that applications were recently made for seven more licences; so that there would then be a public-house to every two families. Unfortunately, such a state of things is by no means uncommon in Ireland, from districts in the metropolis downwards to the chronic famine districts. As drink and distress are so nearly allied, the figures are only too painfully eloquent. Some day we shall have a statesman courageous enough to deal boldly with the question, whether it is wise to develop a revenue which has afterwards to be expended upon the relief of the distress upon which it is built up.

The Church Missionary Society, it is stated, is about to make an urgent appeal for helpers for foreign work from the ranks of professional men of ability. There is much to be said in favour of a movement like this; in too many cases, perhaps, inexperienced men have been sent to undertake work which, even under the most favourable circumstances, must be of a difficult and trying nature. At the same time, no amount of intellect will make up for the absence of the missionary spirit, which has invariably characterised successful missionaries.

The London County Council may be congratulated upon its contemplated action with respect to one of the moral and physical plague-spots of the metropolis. The project of demolishing a batch of noisome "rookeries" in Bethnal Green, in which more than five thousand persons are now huddled together in filth, wretchedness, and vice, and of substituting blocks of improved dwellings, is a practical attempt to grapple with the vital question of the housing of the poor. We hope it will be attended with such success as to warrant the extension of the experiment to other equally miserable areas in London. It is well to remember at the same time that mere material improvement will not effect a moral transformation. The social amelioration of "the masses" must not be confounded with the spiritual regeneration of the individual, and in this latter direction there is still on every hand unlimited scope for Christian effort.

We are accustomed to hear of high-handed action on the part of British officials in the far East, but nothing that has happened of late years has amazed us or awakened our indignation so much as this announcement, which we extract from *The Bombay Guardian* of October 11:—

> After full deliberation the Viceroy in Council has just dismissed William McGrath Drysdale, a nephew of the revered Dr. Duff, from his position of District Superintendent of Police at Hissar, in the Punjab. With an unblemished character and universally beloved by the natives of his district, after twenty years of faithful service he is discharged, without compensation and pensionless, because after office hours he has obeyed his Master's command, and, with the love of God in his heart, has proclaimed the unsearchable riches of Christ to his native brethren.

This occurrence we can only regard as scandalous in the last degree, and we cannot believe that the home Government will endorse the action of the Indian authorities. We hope some of our Bishops or other Christian members of Parliament will take the matter in hand when the session opens, and will press on the Government the necessity of redress being granted to this godly man, who has only maintained his natural and inalienable rights. If an act of such flagrant official wrong-doing as this is condoned by the English people, it must exercise a most hurtful influence on the cause of Christianity in India. Our Bombay contemporary, in commenting on the affair, says :—

The decision of the Viceroy in Council, dated September 19, 1890, the official copy of which we have forwarded to England, distinctly states the fact that it is for *preaching in public* that Mr. Drysdale has been discharged. Meanwhile, with the full knowledge of the Viceroy and his Council, there are numbers of officials *sinning in public* with impunity.

Mr. Gladstone on the Old Testament.

MR. GLADSTONE has concluded, in this month's *Good Words*, his series of Old Testament studies. With obvious timeliness he addresses himself to the moral causes which have mainly contributed to the sceptical tendencies that mark our period. In Bishop Butler's time a similar negative movement came in, yet it disappeared. During the third quarter of this century it set in again, with a subtle power and an overweening self-assertion. Such movements of unbelief, however, are not without their use. They dispel the lethargy of believers, stimulate zeal, and rebuke Christians for their intolerance and pride.

In relation to scientific and critical investigation, Mr. Gladstone ventures upon a reply to a recent paper of Professor Huxley's on the Old Testament story of the Deluge. With his usual self-satisfaction, the Professor described that account as being utterly unscientific. Mr. Gladstone, aided by the calculations of a practical engineer, disputes the Professor's *dictum* respecting the rate at which a body of water would probably flow off the Mesopotamian plain.* With the same forcefulness the paper replies to Dr. Huxley's contention that in the case of the swine of the Gadarenes our Lord was a law-breaker; and sums up considerations on this incident with an answer absolutely crushing.

Nevertheless, the growth of present negation, Mr. Gladstone argues, may come not from causes intellectual but moral :—

We have altered the standard of wants; we have multiplied the demands of appetite; we have established a new social tradition; we have created a new atmosphere, by breathing which our composition is modified unawares, and our powers of reflection and control become subject to the environment of these new and fashionable standards.

The negative tendencies of the day are not, then, owing to a pretended scientific precision which contradicts religion, nor to the weakening of that cumulative evidence which witnesses for revelation, but to the effects of a materialism, not indeed formulated, but which is unavowedly, and unconsciously operating upon society. Wealth and enjoyment are being multiplied; wants and appetites are growing; worldly attractions are disturbing the balance of human condition; unworldly motives and ideas, through the apprehension of an unseen world, are more dimly and feebly appreciated; and a creeping palsy is silently coming over the inward life of the age. Moreover, as the sensuous and worldly become increasing forces, they become at the same time unseen allies to sceptical arguments, whether such arguments are good, bad, or indifferent.

And this must be noted. The life and essence of religion are at stake; for when, through the increasing dominion of the things seen over the unseen, belief in the supernatural goes, the idea of God will go, and the obligations of the God-given SELF will go likewise.

* Besides, who dare affirm that there are not topographical facts which at this date are outside our knowledge, and which, if known, would remove all difficulties?

"In Darkest England."

WAYS AND MEANS.

THE kind, and in some quarters almost flattering, reception given to the proposals set forth in my book, "In Darkest England," have encouraged me not only to hope, but boldly to expect, that co-operation for which I ask, and which is indispensable to success. It is, I think, all but universally admitted that the subject is important, that the methods proposed are practicable, that the realisation of a large measure of the results aimed at is probable, and that the plan as a whole ought at least to have a fair and immediate trial.

These friendly criticisms have tended to raise the most sanguine expectations, and inquiries are being made on every hand as to the date when the scheme will come into operation. The tidings of hope have gone down to the depths of the sea of destitution, and the poor creatures are looking to us for the promised deliverance. The winter is upon us. I cannot myself gather much comfort from the fact that the number of "out of works" will not be greater this year than it was last. The distress of the "submerged tenth" is always too harrowing to contemplate.

I want to get to work at once. To do so, properties must be secured for the labour factories, for the food depôts, for the night and day shelters; land must be purchased and got into order, and other arrangements, all alike involving monetary responsibilities. It has ever been a rule with me "to cut my coat according to my cloth." No one would advise me to depart from it in this case. To act upon it I must know how much "cloth" I have to cut.

With all the demands upon my time and energy arising out of the care of the great organisation at the head of which I find myself, it will be impossible for me to undertake any further serious labour in connection with raising money for this new departure. I hardly imagine this will be asked from me. This feeling I think justifies me in adhering to my position, that unless the money necessary is furnished, I cannot consider myself responsible for the carrying out of the scheme.

It therefore appears only reasonable that my friends should say how far they are prepared to afford me practical assistance. There are various methods, in addition to the ordinary plan of contributing by donation and subscription, which are peculiarly applicable in this case. I am bold enough to think churches and chapels could take collections, or aim at raising a definite sum, while we shall be happy to furnish collecting books for those willing to use them. Every particular will be supplied on application by letter.

I think I may be excused having a little fear lest the favour so generally extended to the effort should lead to the unfortunate result of everybody supposing that everybody else is doing financially what everybody is leaving undone. In order, therefore, to ascertain how the matter stands in this respect, it has been decided to hold a meeting in Exeter Hall on the evening of Monday, the 17th inst., at which the response of the country up to that date can be announced. Having ascertained which, I shall be able to judge of my further responsibility.

In pressing this scheme upon the notice of the Christian Churches, I may be excused quoting a sentence or two from the Preface of "In Darkest England":—"I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible for men and women to find their way to the cross of our Lord Jesus Christ."

WILLIAM BOOTH.

International Headquarters,
Salvation Army, London, E.C.,
November 4.

WHATSOEVER.

"Whatsoever ye shall ask in My name, that will I do."
JOHN xiv. 13.

JESUS, we ask a thousand
For China's myriad race!
To tell the story, olden,
Of free and sovereign grace:

A thousand Christian warriors,
Loyal of heart, and brave,
To wrest from Satan's thraldom
Each sin-enfetter'd slave.

And patient hearts, and tender,
We need, dear Lord, to go
To tend the springtide blossoms,
And solace earthly woe.

And, oh! we ask a thousand
To wrestle hard in prayer,
One for each one who toileth
'Mid sin's gloom over there.

Oh! *who* will go *for* Jesus?
Christians, dare ye withhold
The costliest of your treasures,
Your loved ones, or your gold?

Dear Master, whisper, "Go ye,"
To every halting soul;
Watch o'er each one thou choosest,
And point him to his goal.

Thy people shall be willing
In this thy day of power;
Redeemer, claim thy thousand
In this the world's last hour.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THREE MEMORABLE DAYS.—I.

JOHN I. 19-37.

BETHABARA lay beyond the Jordan from Jerusalem. The river there has a breadth of one hundred feet, and, except at the time of the winter floods, a depth of three to seven feet. It would, therefore, exactly suit the purposes of the great preacher, with his baptism of repentance. The almost tropical luxuriance of the valley is in striking contrast to the wilderness of sand and hill around.

The attention of the nation was as much arrested by his look as by his words. The spare form attenuated by fasting and austerity; the flashing eye, full of living energy; the unshorn Nazarite locks; the rough haircloth garment; the independence of so much that other men hold needful; the thrilling herald voice, piercing like a two-edged sword to divide and discern soul and spirit. It is no matter for wonder, then, that the whole community was stirred, and that crowds poured forth to him from the neighbouring metropolis, as well as from the towns and villages clustering at the foot of the Lebanon.

This time of success and fame lasted for, perhaps, twelve or eighteen months. And then there happened the memorable events described in this paragraph, and which transpired on three following days (29, 35).

The greater number of those that flocked to hear the Baptist returned to their homes to discuss his words or to live out their new vows; but several of the flower of Israel attached themselves to Jesus permanently. Amongst them was the writer of this Gospel, and he was, without doubt, a witness of the events which he describes, the crisis of his own life, and the culminating point of the ministry of his earliest teacher.

I. THE FIRST DAY; SELF-ABNEGATION (19-28).—As the influence of John's preaching spread, it became impossible for the religious authorities to ignore it. The Sanhedrim especially, which is constantly referred to in this Gospel as *the Jews*, and which held itself entrusted with the religious interests of the nation, was compelled to take action. A deputation of priests and Levites, principally derived from the Pharisee party (24), was therefore arranged to go to the Jordan, make inquiries, and report. Their inquiries were to be twofold: first, who he was; secondly, why he baptized. The former question interested the whole council; the latter, the Pharisees, who were the ritualists of their day.

Imagine a vast circle. On the one side stands the herald of the new age, surrounded by the chivalry of a noble youth; on the other the grey-beards, representing an order of things old and ready to vanish away. How breathless was the silence which followed the first inquiry! "Who art thou? Art thou the Christ?"

Thousands would have been glad to believe he was, and at a word would have unfurled the old standard of the Maccabees, and rallied to rid the land of the usurper. They had not, however, long to wait. Without a moment's vacillation he confessed, and denied not, but confessed:

"I am not the Christ."

"Who art thou, then? Malachi told us in his closing words, which have lit our path through the gloom of four hundred years, that the great prophet of Horeb should announce the Messianic day. Art thou Elijah?"

Had they asked if he preceded the Messiah in the spirit and power of Elijah, he must have answered in the affirmative; but to the question as they put it there was only one reply:

"I am not."

There was yet another suggestion. "Moses said that God would raise up a prophet like unto himself. The prophet art Thou?" "The abruptness of the question," says Bishop Westcott, "is remarkable."

And again, amid the hushed suspense, the Baptist, with increasing brevity, answered, "No."

Each response must have been followed by the murmur of many voices discussing it. And the ardent disciples of the great preacher would have felt some little disappointment and chagrin. It seemed as if he were deliberately spurning the nation's homage, and missing the greatest opportunity of his career.

The suppositions furnished by the generally received Messianic programme were now exhausted, and it only remained to put some general question which should force the Baptist to define his own position. "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

Then came an utterance, sublime in its humility: "I am only a voice crying amid the uninhabited places of the wilderness, Prepare a way for the King."

And this humility was characteristic of John, though he was the greatest of woman-born. He knew that he was *not* the Light, but sent to bear witness of it; *not* the Sun, but the star that announces the dawn, and wanes in the growing light; *not* the Bridegroom, but the Bridegroom's friend; *not* the Shepherd, but the porter to open the door into the fold (iii. 27-30, x. 3

This humility is as rare as it is fascinating. We are all so apt to use our relationship to Christ as a means of enhancing our own importance, and attracting attention. Though we formally ascribe the supremacy to our Lord, we are elated when our name is on every lip, and our work in every thought, even though we should never have been heard of, had it not been for Him. But there was nothing of this in John. He had the lowest possible conception of himself. Whilst all men mused in their hearts whether he were the Christ, he was ever heralding the Coming One. As they magnified the worth of his baptism, he declared that it was inferior to the Messiah's, as water is to fire in cleansing properties. When they trembled before his searching words, He spoke of the great Husbandman, who, fan in hand, was about thoroughly to purge his floor. The motto of his inner life seems to have been, "I must decrease." Repeatedly he avowed himself unfit even to loose the sandal-thong of Him whose herald he was.

Two things led him to this blessed condition.—In the first place, he realised that a man can receive nothing, except it be given him from heaven, and that therefore all popularity, gifts, and influence are precious talents to be administered with the best possible stewardship (iii. 27). And in the second place, he had seen the Lord, as was clear from the answer he gave to the further inquiry of the deputation concerning his right to baptize.

"It is quite true," said he, in effect, "that I am not the Christ, nor Elijah, nor that prophet; but listen! Though ye know it not, the Messiah is already come, and I have seen Him. He has stood on these banks. He has mingled with these crowds. He has descended into these waters. He is standing amongst you now. The new era has dawned. And therefore I administer baptism, the sign and initiation of that long-expected time."

What awe must have settled down on the people! How they must have looked on each other, wondering of whom he spake! Could it be that at last the day had come of which kings and prophets and righteous men had spoken, but died without seeing! And can we wonder at the humility of the speaker?

We need to cultivate more of this lovely spirit, content to stand in the shade and cast a light on the blessed Lord; to be voices witnessing for Him, whilst the speaker's form is draped in gloom. But probably nothing but close friendship with the Bridegroom of souls will ever bring this about. We must live nearer to Him, catching the glow of his love, baptized into its furnace heat. Oh, to love Him, to listen for his footfall with a lover's hushed spirit, to find our heaven only in his love, and in the thought that He is loved! Then we shall be timid of attracting a single thought to ourselves which might have found its way to Him. Then we shall be eager to hoard up all the love and devotion which men give us, that we may cast them as crowns at his feet. Then we shall be willing to be pedestals from which his beams shine the farther, as the slender, graceful curves of the lighthouse tower are unseen, whilst from its lantern the reflectors flash beams of light far out to sea. It is only to those thus humble as little children that God reveals the true character of his Son. So it was with John.

GIRLS' ORPHAN HOME, CROYDON.—The family at Burgos House numbered forty-five in June, including the staff. Two children had left during the year, and eight had been admitted. One of these is from a family of nine fatherless children; she was taken in, and the superintendent would gladly relieve the poor mother of another if funds and room would permit. Another was sent by her father to save her from the violence of a drunken step-mother. Eight girls are now in service and doing well. The vicar of the parish speaks of the excellent way in which the work of educating, training, and tending the little ones is carried on, that they are well-behaved, and that their bright and happy faces testify to the kindness and loving care of those in charge of them. All communications should be sent to the Secretary, Dalkeith Cottage, Wellesley-road, Croydon.

THE BIBLE IN ROME.—DEAR SIR,—During the first six months of 1890 the sales from the Roman Depôt of the British and Foreign Bible Society, including those effected by three colporteurs in the provinces, were twenty-one thousand copies, exceeding the sales of any previous half-year by six thousand copies. The schools for teaching foreign languages for the benefit of Italians in Rome adopt the New Testament as a reading-book in the second course classics, both French and English. The great depôt of the Romish Propaganda provides no Gospel or any Scripture portions for the use of the people. But the fact that so many copies of the Word of God have been sent out this year is an immense encouragement to all Protestant work, and to the Bible Society.

51, *Via Capo le Case, Rome.* JOHN THOMAS.

"My Life is Lost."

BY REV. WILLIAM HASLAM, M.A.

THERE are two kinds of life—that of the unconverted, and the life of those who are converted to God. The one is lost when it remains in its natural state, and is given up to the world; the other is lost when it is not yielded entirely to God.

I have a story, which I think will illustrate my meaning.

A very dashing and worldly young lady came, simply out of curiosity, to a meeting where the Gospel was being preached. It was preached not merely for the sake of preaching; but with the definite purpose of awakening sinners, and bringing them to God. She, among others, was told that true religion consists not in hearing the word only, but in doing it. "Be ye doers of the word, and not hearers only, deceiving your own selves." She was arrested by this, for it had been her idea, if she had one, that she had fulfilled all that was required of her, if she attended church services and heard sermons. Truly, too many sermons are only intended to be heard; for they do not propose anything to be done.

With all her worldliness and dissipation in various assemblies of pleasure she was in the habit of frequenting, this young lady seldom forsook her church on Sunday; but it never occurred to her mind that she had anything else to do, her young life was being lost in the frivolities of the world. At times, like many more, she was weary of it, and said to herself, Is this life worth living? Her weary heart of sin could find no rest in worldliness.

At this meeting she heard of the folly of a wasted life—how suicidal toward self and sinful toward God. Alarmed and awakened, she began to seek mercy and a change of heart. Soon afterwards she found it, to the joy of her soul. Once saved, she wondered how she could possibly have spent her time in the dry and empty chase after pleasure, as she had done. With her opened eyes she began to see the terrible danger she had been in, and also to feel for the number of others around her who were going on their way to certain destruction.

What are preachers thinking about, and what are believers doing amongst the vast multitudes who are on their way to hell! This thought came upon her with such power now and then that she knew not what to do. She longed for a trumpet-voice to warn the people as to what they were doing, and to alarm them as to where they were going. But what could she do—a mere worldling, just released from danger herself, and very ignorant of the way and means of Christian work?

However, God, who had created in this newborn soul a longing desire to serve Him, soon opened a path of usefulness to her. He laid it upon her mind to tell her own family of the change in herself, and the absolute necessity of such a change in them under penalty of damnation. They were startled, and at first dismayed; but, recovering from their fears, they began to laugh at her, and tried all in their power to dissuade her from what they called her extraordinary and extravagant thoughts.

Unawakened people cannot see spiritual things. This young lady, not knowing or thinking of this, was the more amazed at the heedlessness and folly of her aged parents and relatives all pressing on without fear to perdition. She could now see this clearly enough, but they could not; and therefore in her helplessness she was driven to prayer for them.

One night, unexpectedly, she was called out of her bed to come to her father who thought he was dying. In great alarm about himself, he asked her to pray for him and tell him the way of salvation. It was her turn now to be dismayed, for she did not know how to direct him. It so happened that she had read a tract a few days before upon the subject of salvation. Remembering this, she immediately went off to her room to fetch it. Reading this to her father, she was the means of pointing him to God for forgiveness. By this, she also gained for herself the knowledge how to work in order to win souls.

Her father did not die, but recovered; and from this time stood by her, and supported her efforts to do good. Her soul was bent on awakening worldlings to see the danger and sin of wasting their lives in this world, and perishing at last.

Oh, what a loss every way! It was like a nightmare to her waking dreams, to see souls passing on their way to hell, without being able to speak a word of warning to them; or, if she did speak, to stop them. Wherever she went, this was the burden of her soul; she could think of nothing else, and speak of nothing else. It was a blessed service, and she was absorbed in it with her whole heart. For want of better teaching, however, there was more soul than spirit in her work; for she was working in the energy of her own enthusiasm. The solemn facts of the case by a natural effect stirred her soul. She did not know that the work was not hers, but God's; and that it should be done in the power and leading of his Spirit.

One mistake led into another. She happened to fall in with a devoted and ecclesiastical worker, who did not labour as she did, in the energy of natural enthusiasm, but in the power of some grace which he believed he received from sacraments. He had the advantage of superior knowledge, though he was not a winner of souls. Unhappily she yielded to his arguments, and soon left off caring for perishing sinners. From this time she went headlong into sacerdotal bondage. Her enthusiasm came into play in another form, and she was brought to think that there could be no grace or power without the priest and sacraments. In this legal state of mind she became a captive to the commandments of men. She looked down upon her old work, and regarded it as a great mistake, and upon her old companions as still under a mistake. Moreover, she was forbidden to speak with them, or to hold any controversy. Thus was her poor soul shut up in a prison of unfruitfulness.

The Lord, however, interposed, and after a few years of this blind bigotry she was laid on a bed of sickness. This illness was brought on entirely by her manner of life, and the austerities she was taught to practise. Poor child, she verily believed that these religious acts of fasting and self-denial were meritorious, and for the glory of God. Now her eyes were opened to see the mistake she had been under in leaving the happy work of seeking to win souls in which she had been engaged. God also showed her that her present life was not being spent for Him, but for "the Church"; that her obedience was not given to Him, but to the priest. Oh, how different it used to be, when she rejoiced in the Lord, and was happy in rescuing souls from sin and its consequences.

She sent for me to visit her. On my arrival, what a spectacle was before me! a wreck of what used to be. Looking sorrowfully at me, she said, "I am ashamed to see you, after having forsaken you and the Lord's work; but God knows that I did not mean to leave Him. I thought I was right. Oh, how I have been misled! Will you forgive me, and pray the Lord to bring me out of this bondage in which I am?"

I answered, "My dear young friend, I think the Lord has brought you out already, in showing you your mistake. Now, be as bold to testify for Him as before. Once for all refuse and renounce legal teaching, and you will come again into the liberty of God's children."

She did this, and, as a matter of course, was regarded as a heretic and schismatic by those who knew no better; but she was restored again to joy and peace by believing in the Lord.

But, though her soul was safe and happy now, she could not help sorrowing that her health was gone, and that she was no longer able to work for God as in days past. She lamented the years she had spent in this path of bondage. During all that period her time was wasted and her work unprofitable. She said, "I might have spent my time for God; but, alas! it is gone—my life is lost!"

THE MANCHESTER FORWARD MOVEMENT.

THE fourth anniversary of the Manchester Mission was recently celebrated. In the afternoon Rev. Hugh Price Hughes preached to a large congregation in the Free Trade Hall, and in the evening a crowded public meeting was held in the same building. Mr. R. W. Perks presided. A report, setting forth the work of the Mission, was presented, after which the meeting was addressed by the chairman and Dr. Maclaren.

Mr. Hugh Price Hughes, in the course of a forcible speech, said that every humanitarian work attempted on other than a Christian basis had failed to succeed. It was the duty of Christian men to protest against every evil. It was as much a Christian duty to protest against the wickedness and the waste of war and the horrors of the liquor trade as to endeavour to save souls. Christianity had much to do also in order to terminate that most disastrous war between capital and labour which was one of the perils of our time. The time had come when every Christian man must recognise that it was as much a duty to take part in municipal and Parliamentary affairs as it was to pray. He did not believe he could pray successfully if he neglected any of those duties. All Acts of Parliament should be Christian Acts, and how could they be Christian if Christian men did not do their duty in the making of them? They should never cease to force home upon the people that, although nearly 2000 years had passed since Christ rose victorious from the dead, and although the Gospel had been preached for centuries in this country, at the present moment the great majority of the English people went to no place of worship. That was true of Manchester and all the large cities, and especially of London, which was the most heathen city in the Empire. Despite discouragements, however, he believed the prospects of the Forward Movement, of which they were advocates, were never so bright as to-day; the old-fashioned Gospel was never more potent.

Rev. J. H. Hopkins, of the Southwark Mission, and other speakers addressed the meeting.

A SEASIDE HOME OF REST.—For several years past Rev. W. Darlow Sergeant (now of the West London Wesleyan Mission) has been promoting Homes of Rest at Littlehampton. He has now secured a third Home, which was formally opened and consecrated by prayer last week in the presence of a number of interested friends. In the course of his statement Mr. Sergeant said these were not convalescent Homes; such places were to be found all over the kingdom, and it was easy for those who could declare their poverty to gain admittance to them. But it was his experience that these were not the people who suffered most. They had been the means of relieving cases of the greatest possible poverty amongst those who were in such a position that they could not make their circumstances known. The Homes are quite unsectarian. This third Home has been opened free of debt.

TELEGRAPH MESSENGERS.—The Western District Branch of the Postal Telegraph Messengers' Christian Association has taken new premises at Middlesex House, 25a, Chapel-street, Edgware-road, and its workers are seeking to bring the simple Gospel message home to the lads of the Marylebone, Paddington, and Notting-hill District. At the formal opening of the premises on Thursday, October 23, Sir Arthur Blackwood gave an earnest address to the lads; he dwelt specially upon the help and blessing to be derived from cultivating the habit of true prayer. Miss Edmonstone, one of the originators of the Association, said she hoped the object of the Association might be fulfilled in the Western District, by the gathering in of a multitude for the Saviour. Rev. E. W. Moore, of Wimbledon, showed what a conquering life of happiness and power each lad might enjoy if he would only yield his heart to Christ, and let Christ dwell in him.

Letters from Scotland.—2.

(BY A SPECIAL CORRESPONDENT.)

A Glasgow Home Mission.

ALMOST everywhere throughout Scotland I found traces and memorials of the work of Mr. Moody and Mr. Sankey. One of those that came specially under my notice was in Glasgow; and it is only one of the many to be met with in that city. A young Scotchman, Mr. D. J. FINDLAY, was converted in 1874, under Mr. Moody's rousing preaching. His conversion was sound and thorough; for he straightway began to try and get other people converted. He started kitchen meetings, and such varied forms of work as could be accomplished in the evening hours by one who had to labour for his daily bread. This went on for a couple of years or so, and then Mr. Findlay developed into a regular mission-hall preacher. For some years now he has been the moving spirit in a solid and aggressive work at Garscube Hall, situated in the western division of the city, and surrounded by a population that is largely sunken in poverty and vice. There are plenty of home heathen in Glasgow, and Mr. Findlay's parish has its full share of them.

Whether his gifts and qualities are inherited or acquired, I know not; but in my intercourse with Mr. Findlay I have been struck with the extent to which he has imbibed the spirit of his spiritual father, Mr. Moody. He seems positively to revel in his Christian work; it is his pet hobby. He has a singularly happy and lively temperament; in his methods of conducting a meeting he is thoroughly natural and free from the conventional formalism that stifles so much well-meant endeavour. One would set him down as a sort of sublimated Salvationist, if it were not that he was working in his own peculiar way years before the Salvation Army, as such, was heard of. He tells me that he went in for regular street processions long before he knew there was such a person as William Booth.

Such homely and earnest work must always attract the so-called "unchurched" masses; and many of them are drawn within the sweep of the Gospel net that is let down week by week at Garscube Hall. In the course of years an organised mission church has been planted there, and the members enjoy all the ordinances of the sanctuary; though I have no notion that Mr. Findlay has ever been "ordained" by bishop or presbyter. That he has been separated and anointed for his work by the Holy Ghost there is no manner of doubt. A diligent business man, he is equally devoted to evangelism, but he gathers round him capable and Spirit-taught helpers; believing that there is virtue in a fresh voice and in a varied way of presenting the Gospel message. All the work is cemented by prayer and faith, and, of course, there is continued fruit found. In order to reach some who will not come of their own accord to hear the Gospel, the Garscube Hall people go to the courts and alleys—the slums—of the district, and preach to the people while they lean out of the windows and listen.

For more than ten years the winter's work at Garscube Hall has been rounded off by a ten weeks' tent mission at St. George's Cross—a capital site for such an effort. Mr. Findlay is continually on the spot infusing his restless energy and happy geniality into the nightly meetings. He acts as special preacher himself for several of these summer weeks, and gets tried friends to take the lead during the rest. For several years past Mr. and Mrs. Webster, Wesleyan evangelists, whose headquarters are at Rochdale, have been among his helpers, and their labours have been greatly blessed. It was my privilege to meet these friends at Mr. Findlay's house some weeks ago, and I was greatly interested to learn that Mrs. Webster is a niece of that evangelist and man of God, of revered and blessed memory to multitudes in the North-east of Scotland, the late James Turner, of Peterhead. That the mantle of Mr. Turner has in large measure descended on his niece must be confessed by any who have heard him, and have also heard Mrs. Webster pray or preach.

The work at Garscube Hall, and also at the tent, is in close touch with the foreign missionary spirit. The aim is not only to get the people properly saved, but to have them fully consecrated; so the Mission has proved a nursery for earnest workers in the far-off fields of heathendom. The tent summer campaign is always closed by a two days' conference; the meetings held this year I had the privilege of reporting briefly in these columns, and a highly enjoyable time it was. I greatly rejoiced to hear that there are now some six workers in China, mainly as the fruit of these conferences, besides two in or on the way to Morocco.

The growth of the work has made the workers greatly feel the pinch of straitened accommodation at Garscube Hall, and Mr. Findlay's annual brief letter to his friends for a year or two back has made mention of the need of an enlarged hall. Rather, however, than stoop to doubtful methods of raising the money, he prefers to work away in his present "cathedral." He gives his own services year in and year out, without stint and without reward; and the ordinary collections, with some few gifts of friends, defray the necessary expenses of the work. Mr. Findlay says, with pardonable satisfaction, that he never begs a penny of anybody, and the balance is always on the right side. He believes that if the Master of the vineyard means him to get a bigger hall, He will prompt some steward of his wealth to furnish the means; anyhow, he won't go into debt.

It gives me great pleasure to add to this inadequate notice of a quiet but splendid work, that in Mrs. Findlay (a daughter of the well-known Mr. Wm. Quarrier) this servant of God has an excellent wife, and a hearty, sympathising helper in his zealous labours for the good of those around him.

BRIEF NOTES.

Rev. M. Macaskill, of Dingwall, has written to the Scotch papers calling on the friends of the integrity and purity of Divine revelation throughout the land to lose no time in signifying their adherence to the "Statement" on the Dods-Bruce controversy, recently issued by Dr. Andrew Bonar and others.

On the other hand, Professor W. G. Blaikie, of New College, Edinburgh, has written to Dr. Bonar, arguing against the position adopted in the Statement that the Scriptures, as originally given, were absolutely free from error. He says the facts of Scripture, as we have them, are not consistent with this position, and he protests against its being thrust upon him. "We have no right," he says, "to commence this inquiry with any such presumption."

A lively discussion is going on in the Aberdeen papers as to the claims of total abstinence on ministers of the Gospel.

Some of the Free Church ministers in Glasgow are organising "forward movements" in connection with their congregations, so as to reach non-church-goers.

Rev. W. J. Dawson, Wesleyan Church, Glasgow, has resumed his Sabbath evening special addresses to young men.

At a well-attended Conference of the leading Scottish Sabbath Observance Societies and Church Sabbath Observance Committees in the National Bible Society's Rooms, Edinburgh, last week, it was resolved to petition Parliament to discontinue the collection and delivery of letters and parcels in post-offices throughout the country on Sabbaths.

There is a movement in the Free Church to increase the resources of the "Sustentation Fund," so as to enable a minimum stipend of £200 to be divided.

A new congregation has been formed in Leith on evangelical and temperance lines. The Freemason's Hall has been secured, and services were commenced on Sunday last. The promoters believe that the new cause is founded on right principles, and points to the direction in which the church of the future must work if it means to succeed in reclaiming the lapsed and lapsing masses.

The congregation of Free St. George's, Edinburgh, have again resolved, by 296 to 60 votes, to give a call to Rev. George A. Smith, Aberdeen, to be colleague and successor to Dr. Alex. Whyte.

The annual meeting of Carrubber's Close Mission, Edinburgh, was held last week. It was stated that during the year there had been 922 public meetings (including Gospel temperance), 1148 open-air meetings, 910 indoor meetings, 796 meetings for Bible study, 236 meetings of the Band of Hope and other juvenile agencies, making an average of 80 meetings each week. There are 600 workers enrolled, drawn from various denominations. All the workers' services are gratuitous, and the work is undenominational.

Rev. Dr. Hately Waddell, who for many years has ministered to a congregation in the Trades Hall, Glasgow, formerly undenominational, but latterly connected with the Church of Scotland, has retired from the ministry owing to advancing years and failing health.

The Scottish Mission of the Latter-Day Saints met in conference in Glasgow last week. Mr. Brigham Young and seventeen elders from Utah were present, and delivered short addresses on the position and prospects of the Mormon Church. It was reported that thirteen new members had joined in Scotland during the past three months.

Mr. Wm. Quarrier, Glasgow, has been again dragged into court by the Romish priests in connection with some rescued children.

Mr. Alex. MacKeith, 19, West Howard-street, Glasgow, convener of Committee of the Children's Day Refuges, writes that they are commencing the winter's work in the city among poor children. The Day Refuges are open five days in the week, and provide breakfast, dinner, and supper; and the dinner every Sabbath supplies a meal to a thousand. For this work about £20 is required weekly.

At a meeting of the Free Presbytery of Lorn, in Oban, a petition was submitted from the kirk session of Kilbrandon Church, complaining that their minister, Rev. Donald Macdonald, had countenanced and associated with certain itinerant preachers calling themselves "Pilgrims," and generally known by the name of "Perfectionists," whose doctrines were "opposed to the Word of God and to the Confession of Faith," and that he had allowed them to conduct public worship in Kilbrandon Free Church, besides holding preaching meetings with them in different parts of the parish.

Miss C. F. Gordon-Cumming last week addressed a large audience at North Berwick on Mr. Murray's mission to the blind in China.

The Free Presbytery of Glasgow have ordained Rev. D. D. Stormont as a missionary to Africa.

THE LAFAYETTE-AVENUE CHURCH, BROOKLYN, has given a hearty call to Rev. David Gregg, D.D., now of the old Park-street Church, Boston, to become their pastor, and the successor of Dr. Cuyler. It is understood that the latter is most heartily in sympathy with this action of his late charge.

INFANT ORPHAN ASYLUM, WANSTEAD.—Through various epidemics, the past year has been a trying one for this institution; but, by divine mercy, there has been but one death among 600 children. A satisfactory educational standard has been maintained. A much-needed work is efficiently performed. The expenditure is a regular and constantly recurring demand which must be met. The rigid audit and examination of supplies show that there is no extravagance; while the healthy appearance of the children, and the air of comfort which pervades the place, show that there is no parsimony. The secretary is Mr. Henry W. Green, 100, Fleet-street, E.C.

ROBIN DINNERS.—During the past fourteen years the readers of *Home Words* publications have supplied the "Robin" Fund, which has made hundreds of thousands of hungry little ones happy for an evening. Last year alone £750 was raised, and in fifty or sixty London centres between thirty and forty thousand guests were fed and amused. The founder of the dinners, Rev. Charles Bullock, has now come to the conclusion that it would be well to relieve himself of the responsibilities of future management by enlisting the aid of a committee. The hon. secs. and treasurers are Messrs. C. Ashton Bullock and John Kirk, and the offices are at 7, Paternoster-square, E.C.

BELFAST TOWN MISSION.—In addition to indoor and outdoor Gospel meetings, 46,730 families have been visited during the past year by the agents of this Mission, and some 130 have been induced to join various churches, although, from extreme poverty, there is much reluctance to enter churches attended by well-dressed persons. Most cheering testimonies have been given of the power of the Gospel in the home and by the sick bed. One agent has paid 706 visits to ships entering this port. The number of missionaries is much less than it should be to meet the spiritual wants of an increasing population. The Mission regards the Gospel as the grand remedy for all social evils, and seeks to bring the truth into every street and home of this large and prosperous city. Mr. Wm. Maxwell, 12, May-street, Belfast, is secretary.

For the Young.

TWO NEW HEBRIDES CHIEFS.

In a recent letter to a friend in England, Rev. John G. Paton, the well-known missionary to the New Hebrides tells the following affecting story:—

A noble young chief on Malo embraced the Gospel and learned to read and write. On account of the hatred and persecution of his father, he had to leave the church and school for a time, but returned as soon as possible. In April last his father made a great feast, at which he killed one hundred hogs and prepared much food for it. All the people and chiefs met to raise the young chief to be a Moli, the highest rank a chief on the island can rise to. Out of respect to his father "Antas" (the young chief) was at the feast, but refused to take any part in the heathen ceremonies, or to partake of "food offered to idols."

At the close of the feast he left and went to the mission-house and sat down with the teachers and common servants at their fire,* and ate of their food prepared on that fire! On seeing this, his wife left him, and returned to her father's house.

The chiefs anathematised him and degraded him to the rank of a common man in his tribe! When the young men mocked and ridiculed him and refused to speak to him, he bore it all for Jesus' sake. At last he came to the missionary for advice. The missionary pointed out to him Christ's words in Matt. x., "He that loveth father or mother more than Me, is not worthy of Me," and prayed God to sustain and comfort him. The young chief rose from prayer, and declared to all that he had the authority of God for what he was doing.

The trying persecution he went through led many of the waverers and young people to leave off attending school and church, but we hope they will soon return when the storm passes. His father tried to take his life; but he folded his arms and said: "Well, father, shoot me and have done with it, for you make my life miserable. I am not afraid of death, I will go to Jesus." His father could not carry out his purpose; God restrained him. This good young man makes steady progress, and sets a noble example to others as a Christian and is a great comfort and help to the missionary in his mission work there.

Another young chief named "Bani," at a meeting with his father and his people, informed them all that he had become a Christian, that the words of Jesus had lodged firmly in his heart, and that henceforth he was going to worship and obey Jesus. His father was much opposed to his leaving the gods and practices of his fathers, and wrought himself into such a passion at his son that he threatened his life. As the lad could not be shaken in his purpose, the father ran at him to kill him. The son avoided the blow, when the father in his fury fell and gave himself a severe scalp wound. He lay some time on the ground for dead, but recovered.

The dear lad ran to the mission-house, cast in his lot with Antas, and declared himself also a Christian. The two are now living at the mission-house and receiving Christian instruction, and doing all they can to bring in others.

* A young sacred chief of Antas's rank would not sit at a fire with the common people, nor eat of food cooked on a common fire, but on one on which nothing else was cooked, and by a man sacred to that purpose; and when he was going to eat alone, the attendant gave a cry very loud, to let all who heard it know to be quiet and look away whilst the chief was eating; so the action of Antas after his father's feast was to proclaim that he had broken *all caste*, and given all up for Jesus Christ, and left all consequences to Him.

[1036]

THE BROKEN ANGEL.

It stands upon the mantel-shelf—
A little piece of common delf,
An angel with a broken wing,
To all intents a worthless thing.
But Chelsea, Sèvres, or Worcester prize,
As this small piece of common delf,
That stands upon the mantel-shelf,
Has no such value in my eyes.

I had a little daughter fair,
With sunny waves of golden hair,
With rosy cheeks and brow of snow,
And merry chatter's ceaseless flow,
And little feet that came and went;
The azure of her laughing eyes
Reminded one of summer skies—
A sunbeam to our household sent.

And often in her baby way
With this toy angel would she play—
Would put it in her cradle-bed,
"To make it go to sleep," she said.
Till one day in the early spring,
Being in a careless, playful mood,
She dropped the angel where she stood,
Then cried about its broken wing.

Ah me, 'tis past and over now,
Closed are the eyes, and cold the brow;
And daisies grow upon the sod,
My little girl has gone to God.
And, when I see upon the shelf
The angel with its broken wing,
To me it is a precious thing,
Although 'tis only common delf.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 9, Exod. xxv. 1—16; Mon., Nov. 10, Exod. xxv. 17—30; Tues., Nov. 11, Exod. xxvi. 30—37; Wed., Nov. 12, Exod. xxviii. 1—12; Thurs., Nov. 13, Exod. xxix. 38—46; Fri., Nov 14, Exod. xxxii. 1—14; Sat., Nov. 15, Exod. xxxii. 15—24.

MR. E. ARROWSMITH (of the Children's Special Service Mission) visited Leominster last week, and held a series of very successful meetings on Wednesday and Thursday. This is Mr. Arrowsmith's third visit to Leominster, a town in which he is greatly esteemed, and where his work for the Master has been much blessed, many young men and women, through his earnest exhortations, having given their hearts to the Lord, and become sincere and active workers.

CHILDREN'S SPECIAL SERVICE MISSION.—A mission was held at Taunton by Rev. Martin J. Hall, of St. Thomas's, Birmingham, from Oct. 19 to 23. There were two special meetings held in the week for private schools and colleges. After-meetings were held, many children staying behind for a little talk. A striking feature in the mission was a meeting for parents and friends of children. This was much appreciated. Since the meetings, members have been added to the Scripture Union branches. The seed sown in many hearts, we believe, will one day bring forth fruit.

L. Kingdon.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Woolwich, Nov. 7; Town Hall, Chester, Nov. 8—19; Waterloo, Liverpool, Nov. 23 to Dec. 3. Mr. H. Hutchinson, St. Clement's, Nechells, Birmingham, 9—14; Sheldon, Nov. 15, 16; Gorton, Manchester, Nov. 23—28. Mr. James S. Tyler, Preston, Nov. 2—8; Kirby Lonsdale, Nov. 8—14; St. George's, Bolton, Nov. 16—20; Coupland-street, Manchester, Nov. 23—28. Mr. T. Lewes Sawyer, St. Andrew's, Barnsbury, to Nov. 7; Havering, Nov. 16; Public Hall, Romford, Nov. 16—25. Mr. Herbert Pewtress, Union Chapel, Luton, to Nov. 8. Mr. J. M. Wigner, West Greenwich Ragged School, Bridge-street, Nov. 9—14. Mr. H. Lidstone, Baptist Church, Brondesbury, to Nov. 7.

MARYLAND POINT MISSION.—For forty years a good work has been done in this Mission at Stratford. The adult and the young have been instructed in Divine truth, the destitute poor have been relieved, and sufficient evidence has been manifested that the efforts put forth have been much needed. The continual migration of the people in these poor neighbourhoods makes Christian effort very necessary. It is only by constant visitation to their houses that many of them ever hear a word about the way of salvation and peace here and a heavenly home hereafter. Mr. John Stabb, 6, Norcott-road, Stoke Newington, N., will gladly furnish details to those who may be interested about the work.

EXPLORATION ON THE CONGO.

Since returning to the Congo my opinion regarding the valuable work rendered by Rev. G. Grenfell, of the Baptist Missionary Society, to the cause of missions in Central Africa, has been greatly strengthened. The more I know of the Upper Congo and its Equatorial tributaries, the more deeply I am impressed with the extent and importance of his explorations. It would be difficult to express the indebtedness that we, as a mission, owe to Mr. Grenfell; indeed, I may add that his geographical researches have been of great use to other missions beside our own in the furtherance of the Gospel among the tribes of the Upper Congo.

The comparative vocabulary which he prepared of the dialects spoken by the people living on the rivers which drain the country, gave us for the first time some idea of the value and importance of the far-reaching Balolo tongue. Though on some of the rivers the people are called Bankundu, and on others Balolo, Lofembe, or Mongo, the language spoken is one, and is the medium of communication over an area of some 245,000 miles or more. We now add the Lofale, or Lappore, to the list of Balolo rivers. We thank God for friendly people and open doors on this river.

We have great reason for thankfulness that the Upper Congo has been thrown open. This is due in great measure to the indefatigable efforts of Mr. Grenfell.

J. McKittrick, Congo-Balolo Mission.

In a private letter Mr. McKittrick gives some interesting particulars of journeys he has himself recently taken. He says:—

"During our late trip we saw thousands of people who have never had a single opportunity of being other than heathen. At Bongandanga, a district about 120 miles beyond our Ikan station, we reached high land. We remained a day with the people, and found them very friendly and interesting. We visited the town of the leading chief, which is built on the summit of the ridge, about 400 yards back from the river. The people seemed in a very unsettled state, owing, they said, to recent war palavers with Boza Ukusu people.

"From the hill-top I gained a good view of the country in every direction. The sight that met my gaze I shall never forget. Stretching far away to the N. and N.W. lay a vast plain, covered with the densest tropical forest, and traversed here and there by gentle elevations, running N.E. and S.W., untrodden by the foot of European. Nor hut nor town was visible; nothing that seemed to indicate the existence of a human being, save the curling smoke that rose from a thousand clearings in that great wilderness.

"Strange to say, notwithstanding the degraded condition of the people, they are everywhere ready to receive the messenger, though at first they despise his message. We consider Bongandanga a splendid mission centre from which to carry on the work, and trust by the blessing of God to build there soon."

DEEPENING OF SPIRITUAL LIFE.—A series of winter meetings commences on the 14th inst. in Portman Rooms, 32, Dorset-street, Portman-square. Rev. Hubert Brooke will give a Bible-reading at 11.30 a.m., and Rev. Charles A. Fox will deliver an address at 3.30 p.m. The subsequent meetings are to be held on successive Friday afternoons, with but one address, so as to afford time for prayer and meditation.

VALEDICTORY MISSIONARY MEETING.—A farewell service in connection with the departure for India of seven lady missionaries of the Church of Scotland Ladies' Association for Foreign Missions was recently held in St. George's Church, Edinburgh. Five of the ladies were present—viz., Miss Cameron and Miss Parker, going to Calcutta; Miss Light and Miss M'Arthur, to Poonah; and Miss Stephenson, to Gujerat in the Punjab; Miss Emily Bernard and Miss Scroggie had already sailed.

NATIONAL PROTESTANT CONGRESS

A NATIONAL Protestant Congress was held last week, October 27-29, at Portman Rooms, Baker-street, W. The object was to unite in closer bonds of Christian fellowship and effort the various sections of Christ's Church, for the maintenance of evangelical truth and work, and exposing and resisting sacerdotalism and other forms of error. On the evening of Oct. 27, a devotional meeting was held, at which the oneness of the Church was considered—"One Body and One Spirit." The two following days were devoted to the reading of papers, three sessions being held daily.

TUESDAY MORNING, OCTOBER 28.

Union of Protestant Churches.

SIR S. A. BLACKWOOD,

who presided, delivered an opening address full of timely warnings and wise counsels. He said: I desire that we should remind ourselves very clearly of the extreme gravity of the crisis which is at present occurring with regard to the maintenance and the defence and spread of the truths of the Gospel in this country. Many of us are conscious of the alarming rapidity with which the encroachments and advances of Rome have lately been proceeding. We see on all sides—in the Metropolis, in university cities, and in places throughout the country—evidences of the fact to which I allude. Romish cathedrals are rising in great magnificence; churches are multiplying; priests are increasing in number; colleges and nunneries are being established on all sides; and efforts are being made in the most insidious as well as open manner again to bring into our midst the errors of Rome. Anyone who has eyes to see, anyone who can take intelligent notice of what is going on, cannot help being struck with these facts.

At the same time we have within the Church of England a company of those who, by the highest authorities in the Church itself, have been termed nothing less than conspirators against her constitution and against Protestant principles. We have these men working by means of secret societies, praying for and seeking to compass re-union with Rome. We have all sorts of confraternities and associations in the most active operation, seeking for nothing less than that. On all sides we are seeing the ritual in our parish churches brought into conformity with Romish models. So we are confronted, both within and without by a state of things which, I believe, has hitherto been

UNPARALLELED IN THE HISTORY OF OUR COUNTRY.

I do not believe I am overstating the facts—at any rate I express my own conviction—when I say that, notwithstanding all the agencies for the propagation of the truth in Christ that exist in our country—notwithstanding the vast multitudes of earnest, active Christians at work in the highways and byways of the various sections of the Church preaching the Gospel, there has never been a time of more serious danger to the Protestant religion and the liberties of our country than the present.

What is incumbent upon us? The clergy of the Church of England, with but few exceptions—noble exceptions they are, for whose faithful testimony we thank God sincerely—do not realise the gravity of the occasion. They do not preach Protestant truth in its fulness; it is kept in the background, and churches which a year ago were evangelical and Protestant are now adopting a high ritual, and becoming ashamed to be called Protestant. In the Nonconformist Churches there is not at the present moment such active effort in this direction as we should like to see. Perhaps it does not seem to our Nonconformist friends that the matter concerns them very much. They have not realised that "when your neighbour's house is on fire you had better look to your own." They do not realise that large numbers of their own people are in danger of being attracted by the sensuous ritual and the worldly doctrine of the Romish and Ritualistic churches; nor that the civil and religious liberties of England, for which they stood up so boldly in times gone by, are in grave peril. We thank God for those of our Nonconformist brethren who have come to our rescue, and to serve, as we believe, the true interests of their country. But we want to increase their numbers. We thankfully remember that it was by the outspoken and hearty sympathy of Nonconformists two hundred years ago that our liberties were maintained; and we believe that, by the exhibition of true fraternal sympathy on the part of those who feel that they are in the same ship as their distressed brethren of the Church of England, we shall, by God's blessing, be delivered from the troubles which now press upon us.

I cannot help thinking that the laity of England are apathetic and supine. This is not because they are not Protestant at heart; for I believe there is a strong, deep feeling in this sense throughout the nation. In the middle and working classes we have a great power, but it is not yet awakened, though there are signs of its awakening. We call this a National Protestant Congress, because we believe that

NOTHING LESS THAN A NATIONAL EFFORT

is needed at this time. This is not a new society; we work in cordial harmony with the Protestant Alliance, the Evangelical Alliance, and other organisations, and endeavour to bring together the friends and supporters of all. Nothing short of a close and more persistent and more manifested union of all who love the truth as it is in Jesus will suffice to meet impending dangers, and the exigences of the time.

Thus we consider, first of all, how this union may be promoted. The great secret of the successful advance and encroachment of Rome and Romanism is that there is unity. Their plans, methods, and objects are definite, and the result of united action. On the other hand, the great failure and want of success which has attended our Protestant movements is owing to the fact that we are so disunited. So many of our churches have their own objects to accomplish that this great subject has been left, as it were, outside, as a thing concerning everybody in general and nobody in particular. If our Reformation blessings are to be preserved, and the liberties of our country are to be saved, we must stand shoulder to shoulder on the very broadest platform that can be conceived. It may be that the dangers which we see shall come to a head further on; and, because we have broken down the fences which our wise forefathers raised, God will visit us and bring us into deeper waters; and that by the pressure of severer calamities the Protestant heart of England will be brought to beat with enthusiasm. People may call us bigots, fanatics, and narrow-minded; but our duty and privilege is to go straight forward. We regard the prerogatives of the Lord Jesus Christ in his office of High Priest as assailed by the insidious efforts of the great Babylon of the Apocalypse; and we believe the value and glory of his finished work to be depreciated and dishonoured. Therefore, if not for the liberty of our country or the salvation of our fellow creatures, we are bound, by love and allegiance to our Lord and King, to stand up for that which we believe to be his truth.

Common Grounds of Union.

REV. PROF. J. RADFORD THOMSON, M.A.

We are not seeking more unity merely with the view of gratifying a sentiment, however beautiful. Nor are we urged by a mere motive of expediency, although we acknowledge that dissensions are disastrous, and that in the presence of ignorance and infidelity, of vice and crime, Christians are called upon to stand shoulder to shoulder in a battle which only through united effort can issue in success. In our endeavours towards union we are actuated by reverence for the authority of the Divine and Mediatorial Head of the Church. It is not in order to express an emotion of the human heart, or that we may follow the counsels of human wisdom that we wish to be one; it is in order that we may obey our rightful Lord. He has given us his new commandment, that we love one another; it is He who has declared that One is our Master, and all we are brethren; it is He who has prayed that we all may be one, even as He is one with the Father; and it is his Apostle who has described the Church as one body, with many members, but all in subjection to one Head.

We cannot, as Christians, unite upon the basis of mere sympathy with our common humanity, and co-operation in benevolent effort for the improvement of the condition of the people. We believe in a supernatural system, by which our humanity is redeemed and renewed; we believe in the reality of sin, and in the reality of salvation. Accordingly, for us, religious union means something altogether different from association for beneficent ends with our Positivist and Atheistic fellow-countrymen. Further, we cannot accept, as a basis of union, a general

CONFORMITY TO ANY OUTWARD ORGANISATION.

We cannot but think that those of our friends are mistaken who require, as a term of unity and fellowship, that all should incorporate themselves in an earthly and visible organisation, which they are in danger of confusing with the true Church of Christ. Follow out their suggestion—often made in a sincerely brotherly spirit—and what will be the consequence? You will be led into organic unity with the Roman, Greek, and other corrupt communions. Whether or not you will gain anything by yielding to such terms, it is plain what you will lose. You will break off from the fellowship of the non-episcopal communities, whose labours and services to mankind God Himself is, in both hemispheres, stamping with the seal of his own approval. We cannot confine our conception of the Church of Jesus to any one class of Christian communities; and, consequently, we cannot obtain union upon such terms as would unchurch multitudes whom God Himself accepts and blesses.

We cannot found our Christian unity upon mere Protestantism. We do protest against the errors and superstitions of the Roman Church, and against any reversion to those errors and superstitions on the part of members of the Reformed Churches. But we must do something more than protest; unbelievers may, and do, protest—as well as we. A merely negative attitude is no bond of religious unity;

Germany and Holland have taught us so much. We must move, like the planets, under combined centrifugal and centripetal forces. It is not enough to fly from what we reject; we must fly towards what we approve and love. Our basis is not only Protestant; it is evangelical. We are drawn by the Gospel towards fellowship with the Lord Christ; and it is our common participation in Him which is the bond of union among ourselves. A cold repudiation of false doctrine, and of unjust authority, is of little value; at all events, it is consistent with little love and little labour.

It is not for us to invent and propound terms of union; we have to accept and to maintain the terms which have been dictated by the Head of the spiritual body. If we are to attain something better than a merely sentimental union, we must have an actual, objective basis. We find this in common and submissive

ACCEPTANCE OF THE DIVINE REVELATION

of truth and duty. An ordinary human institution, a university, a guild, a club, settles for itself upon what conditions it shall receive members into its fellowship, and into the enjoyment of its privileges. We have no right, and no wish, to do anything of the kind, in our endeavour to bring about Christian unity. A valued minister of the Lord Jesus once observed to me: "I can work with any man who will start from the same centre as myself, although the circumference of our beliefs may suffer." There may be men who think themselves able to construct a scheme of human salvation, to invent means for regenerating mankind. Let them make the attempt; time tries all. But for ourselves, we are one in holding that God has visited and redeemed his people, and has raised up a mighty salvation for us. We are one in the determination to make Divine truth the bread of our souls, and Divine precepts the chart of our life-voyage.

But a merely intellectual bond of union is not sufficient. There must be personal loyalty to the one Divine Head. This is the distinctive note of true Protestantism. Those who are acquainted with the religion of the nations which form the Roman communion are aware to how large an extent this prerogative of our Divine Saviour is invaded, and to how large an extent such invasion is encouraged by the Roman priesthood. The confidence, reverence, and affection which are due to the Son of God are transferred to the mother of our Lord's humanity, to Joseph, to saints, varying, as every traveller knows, with the nationality of the worshippers. Such a practice is not merely a condescension to human weakness; it is an infraction of the just claims of our Divine Redeemer. There cannot be cordial union between those for whom Christ is all and those who practically establish or admit created beings, however holy and honourable, as rivals to our Lord. There must be, in order to union, a loyal submission and devotion, a loving and supreme attachment, to

THE ONE MEDIATOR AND SOVEREIGN.

It is upon this common relation to Christ that there must rest the mutual relation of brotherly love, confidence, and co-operation. The spirit of charity, forbearance, and mutual aid is so decidedly opposed to the sinful tendencies of human nature that it can be evoked only by a common possession by a Divine agency. The Holy Spirit, ever present, both in the individual believer's heart, and in the Christian society at large, must be sought and obeyed, in order that this subjective condition of unity may be present, and may be of sufficient strength. Where this gracious Spirit works, there the faith of Christians will be one, though verbal creeds may differ; their worship will be one, though forms may vary; and their work will be one, although methods may be multiform and diverse.

The grounds of union which have been mentioned may be considered as theoretical. But we do not lose sight of the fact that man is a practical being, and that Christianity is a practical religion. God in Christ calls us to work; and

WE ARE CONSECRATED TO WORK.

This common calling, this common consecration is a mighty bond of union. It is sometimes, and justly, said, Let us together get to work, and we shall forget and sink our minor differences. The Church, when animated by the Divine Spirit, is the perpetuation of the Saviour's presence upon earth. If we aim at spreading the light, at banishing the darkness of error, ignorance, vice, crime, sin, and misery, we shall surely feel that we cannot but be allies and brethren in so holy a war.

We, in this Congress, unite upon a common apprehension of the nature of the true Church of Christ. For us, the spiritual Church is composed of all the pardoned, renewed, purified, and saved, whether in earth or in heaven. In order to take this view, we are not constrained to disparage any actually organised associations of Christians. Some of us may attach great importance to such institutions, and may endeavour to bring them into conformity with what we regard as the New Testament model. But none of us, for one moment, supposes that these societies are identical with the Church, which is the majestic temple of the living God, the body informed and governed by Christ, the mystical spouse of the Divine Redeemer. The true Church, doubtless, includes many who are outside all our communities, and excludes, alas! not a few whom we recognise as having a place within them. It is the

IDEAL, DIVINE, IMMORTAL SOCIETY,

which extends through all lands, and endures throughout all time, but is yet beyond and above all limits of time and space. It seems to us that, early in the history of Christianity, a confusion was introduced between what the Reformers of the sixteenth century termed the visible and the invisible Church, and that much which was only true of the latter was asserted of, and claimed for, the former. A unity of outward organisation was substituted for a unity of faith, of spirit, of life. From this error, as from their source, flowed many errors relating to the ministry and the sacraments, errors from which large portions of Christendom are not yet free, and which are perhaps the most serious obstacles in the way of the true reunion of Christian people.

It seems to me that we cannot possibly be too High Church in our conceptions of the dignity, spiritual beauty, and majesty of that Church which our Saviour purchased with his blood, and which He guides and governs by his Spirit. But, on the other hand, we cannot be too careful not to identify with this great and spiritual society our imperfect human organisations—be they Episcopal, Presbyterian, Methodist, or Congregational. Even the addition of these does not yield as a sum the ideal and imperishable society of God's own elect.

It only remains to ask, What kind of union and unity is to be sought and hoped for, if we proceed upon the basis which has been outlined? I frankly acknowledge that it will not of necessity follow that Christian people, accepting this basis, will therefore be combined in one external ecclesiastical organisation, under the same church government, with a unity which shall be manifest to the world. It is to some minds very questionable whether such an outward connection and conformity is to be desired. I myself am of opinion that there might, with advantage, be

FAR MORE MANIFEST AND ORGANIC UNITY

than now exists; but many whose judgment may be wiser than my own, consider such unity of little moment; whilst none of us, I presume, deem it of vital and primary importance. But even if we all retain our several Church systems, our own forms of worship, our own methods of promoting spiritual life and progress, and of evangelising our unbelieving fellow countrymen, and the heathen in distant lands; even upon this supposition, it seems to me that those who hold the same truth, reverence the same Lord, and seek the same spiritual ends, may, by a more affectionate and open union than now exists, secure very precious results. Apparent rivalry may be prevented; waste of power may be avoided, especially in rural districts, where two or three societies are often found attempting work which might be undertaken by one, whilst other fields of labour are neglected; and mutual advantage might be gained by frequent intercommunion, which advantage is largely forfeited where party spirit or misunderstanding keeps Christians separate, and even mutually suspicious. Union, acceptable to Christ, and profitable to his people, may be realised and expressed in the spirit and language of fellow Christians, in more common worship, in interchange of ministry where practicable, in conference and consultation regarding the kingdom of Christ, and in concerted and conjoint efforts for the promotion of missionary enterprise at home and abroad.

Some earnest advocates of union may be disappointed with expectations which they may deem so very moderate. But I would suggest that we should clear our minds of all worldly aims, such as the presentation of an imposing front to the world; such as consolidation of an organisation which might claim, on secular grounds, the respect of the Press, and the consideration of the State. If our social life, as Christians, is in harmony with the mind of Christ Himself, and if our work in the world really and growingly promotes the spiritual kingdom of truth and righteousness, we shall probably meet with all the recognition and support which is good for us. And we shall be animated by the assurance that, sooner or later, —though in what way we may not know—the Church of Christ shall conquer every enemy, and shall be itself the new humanity, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

Hindrances to Union.

REV. TALBOT GREAVES, M.A.,

preferred to say "Hindrances to Unity," for the "union" of all believers in Christ is a fact. We have to aim at the cultivation and manifestation of the union by unity of feeling and action. The existence of many organisations in religious effort should be acknowledged as a good and not an evil; and there may be unity without uniformity. Why should there not be fraternal co-operation among evangelical believers? Rome presents a united front, and so grave is the crisis that all the faithful should combine, and, by God's blessing, the battle will yet be turned in the gate. Protestant Churchmen are in far closer accord with Nonconformists than with High and Broad Churchmen.

The first hindrance is selfishness. We are so absorbed in our own organisations, our individualism is so predominant, that we say one to another "What is that to us? See thou to that." Ministers seem to think that their duty simply lies in the charge of their flocks. Many are afraid of controversy, and many hide their heads in the privacy of ministerial life, as if they owed nothing to their country. The command stands, however, "Bear ye one another's burdens, and so fulfil the law of Christ."

Another hindrance is social separation—Churchmen and Nonconformists move too much in separate orbits. An interchange of hospitality would do more than would an interchange of pulpits to promote a good understanding. Another great hindrance, almost the greatest, is the surprising ignorance which prevails as to the real progress of error in our land. Very few believe that Rome is making any progress towards recovering supremacy, and there is a widespread impression that Popery is no longer the persecuting Popery of the past. The greatest hindrance of all is that

we lose sight too much of the one grand truth which should unite all believers, and, at the same time, separate them from all other people. This is not Episcopacy, Presbyterianism, or Congregationalism. If we did but see the crimson line of the blood of Jesus drawn by the Divine hand round the believing Church, there would be fraternisation, federation, and almost fusion within the charmed and blessed circle; this realisation would prove a munition of rocks through which the hosts of error should never penetrate.

Suggestions as to Union.

Mr. L. Liesching suggested federation as affording many of the advantages of intercommunion. The "historic episcopate" has been put forward as a basis of union between Churchmen and Nonconformists. But why should Church government and not doctrine be made the standard? Believers are members of one body, animated by one Spirit, and united to one Head, even Christ.

REV. F. B. MEYER, B.A.,

said: When many branches of the one Church are seeking union with each other, we may be sure that there is some thought in the mind of Christ our Head which is about to be expressed. Though we may not be able to-day to concert a scheme which will consolidate all our desires, yet we are feeling after the idea which is in the mind of God, and shall shortly be revealed to us. If we want to rally enthusiasm, we must have more than a negation to present; we must give forth something positive if men are to be stirred to action. I think the only way to meet error is to put forward truth. You can only destroy the wrong by maintaining the right.

If Roman Catholicism exerts so great a power in our country, because of the unity it assumes, we must increasingly emphasise the spiritual unity of the Church of Jesus Christ our Lord. God has made that unity; we have only to reveal one of the thoughts of God, and our great aim and purpose surely should be, not only to hold it ourselves, but to teach with increasing emphasis that all those who are one with Jesus Christ are one with each other, in all communions, in all countries, in all ages, one in Christ. But there must be some manifestation of this unity, because our Lord asked "that they all may be one, that the world may believe that Thou hast sent Me." There must be

SOME VISIBLE PRESENTATION

of this spiritual unity, in order that the world of men who have no sympathy with spiritual conceptions may be led to believe in Jesus Christ our Lord.

There are, however, two or three things which must be insisted upon. One of these is, that our religious basis must not be drawn from the fourth century, but from the first. We are not prepared to meet any body of men who stop short at the fourth century with its creeds. We must go back to the age of the Apostles and the New Testament. Secondly, we must meet on perfectly equal terms. Those who have never knelt beneath a bishop's hand cannot enter into manifested unity with other men unless they are prepared to recognise us as brothers in Christ Jesus, and equally ministers of the New Testament. This is not demanded for ourselves—for what is that?—but for the sake of truth, and what is right in the sight of God. Thirdly, we must not be called upon to abate one jot or tittle of the special truth which God has given us to witness for in the world.

In conclusion, after expressing a hope that Christ will lead his people in their coming close together, Mr. Meyer suggested a reduction of the present clashing of workers, and a more frequent assemblage of believers in conference and worship.

Rev. James Neil, M.A., remarked that one way of showing unity would be for Church clergymen to preach in Nonconformist pulpits when possible. This is legal, although the bishops have requested clergymen not to avail themselves of such opportunities. Personally, he had for some time been accepting such invitations.

Rev. Dr. J. Hiles Hitchens exposed the folly of certain High Churchmen, who in their special catechisms have declared attendance at Nonconformist places of worship to be displeasing to God.

TUESDAY AFTERNOON.

The Public Worship of God.

Col. James Griffin presided, and in some opening remarks said: Before we can engage in public worship—before we can share the joys of the common service of God—we must have some realising sense of Him who demands our adoration. It is only as we come into close relation to the Divine Father and the Lord Jesus Christ, and are subject to the influences of the Holy Spirit, that we can engage in worship, either private or public. Worship should be solemn, sincere, and simple. It may at the same time be cheerful, by the blending of gladness with holy fear.

REV. A. A. ISAACS, M.A.,

dealt with the true nature of worship. He said: True worship is devout and reverential communion with God. It is not dependent upon localities. It is not dependent upon the condition and circumstances of our daily life. It may be equally full and experimental amidst the busy throng of the world as in the solitude of the desert, as intense in meaning and power in the assembly of the faithful as in the stillness and isolation of the dark and sleepless night. Under the Mosaic dispensation the directions on the subject were strictly regulated by that which was arranged and appointed in connection with the tabernacle of the wilderness. The whole of this originated with the Divine will, and was to be conducted according to a Divine pattern. The erection of the Temple at Jerusalem was first conceived by the mind of man, although it afterwards received the authorisation and direction of God. But it cannot be too distinctly understood that the original design of Jehovah was that of a tent capable of being easily removed, passing onward with the people as they journeyed day by day, and bearing upon every feature of its construction and accompaniments the evidence that it was only to serve a temporary purpose, and was only a shadow of good things to come.

When He came who was the great Antitype, in whom was perfectly fulfilled every purpose and promise of God, ceremonial appointments, which were like faint and glimmering lights, giving only a limited measure of guidance amidst the gloom of spiritual night, passed away before the full beams of the Sun of Righteousness. To restore that which had ceased to have any significance could amount to nothing short of an insult to that Divine Redeemer, who combines in his own person the High Priesthood and the Sacrifice—the Offerer and the Propitiation for sin. It would be as reasonable and as allowable to reinstate the sacrifice of the Levitical dispensation, as to burn incense; to employ the ashes of the heifer for the cleansing from defilement, as to impute some intrinsic value to the consecrated wafer. The ministry of our Lord and the Apostles was unaccompanied by ceremonial observances. It seemed as if by one touch of his own gracious and omnipotent hand the edifice of types and shadows crumbled into dust.

The speaker described several recent movements in the direction of Rome in the Church of England, and concluded: A wave of pagan superstition is sweeping over the land. Its blighting influence is felt among Nonconformists as well as Episcopalians. In its train must inevitably follow the sore judgments of God. This may in his gracious purposes be accompanied by such an annihilation of these powers of darkness as may lead to the restoration of the pure and simple worship, which alone is worthy of the name of our Great Master. Or it may be the precursor of the coming of our Lord, before whose brightness every cloud shall be dispersed, and the kingdoms of this world become the kingdom of our Lord and of his Christ.

REV. CHARLES ASTLEY, M.A.,

showed that to worship any but the Triune Jehovah is not only useless because unwarranted, but it is irrational, idolatrous, and infidel. It is infidel, because it indicates unbelief in Him who has revealed Himself to us as a jealous God. It is said that we must seek guidance of the early Church. Well, but not of the fourth, third, or second century, but of the first; we must go to the New Testament. At the first, the place of worship was a matter of positive indifference, as is clear from the early chapters of the Acts of the Apostles. The company, not the place, was the thing of importance, according to the gracious promise of the Lord: "Where (that is, wheresoever) two or three are met together in My name there am I in the midst." A church may at any moment be constituted by two or three believers meeting together, without priest, or even minister, being present.

The early Christians engaged in prayer and praise, exposition of the Scriptures and attention to doctrine. The rites were baptism (when required) and the Lord's Supper. Contrast this simplicity with worship such as is too common to-day. Worship is becoming more and more a matter of music, decorations, paintings, vestments, processions, banners, attitudinisings, and various external exhibitions, rather than the outpouring of grateful hearts in prayer and praise and thanksgiving to Almighty God. It is said that things that are not forbidden are permissible; but these practices are all forbidden by implication, and are against the genius of Christianity. They form a traitorous departure from the blessed Gospel. Worship must not only be Scriptural, but spiritual: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Whatever beliefs or practices tend to make worship superstitious, mechanical, or idolatrous ought to be guarded against by every man and woman, and driven out as blasphemous and dangerous.

Worship should also be intelligent and hearty. That, as the Romanists have said, ignorance is the mother of devotion is one of the lies of the devil, intended to deceive men. The worship of God must not be regarded as ending in itself. Did Christ come to establish a great system of ritual? Can those clergymen who think that the essence of Christianity is worship ever have studied their Bible? Christ came to fulfil in all its completeness the ritualism that was already existing, and to glorify God by saving lost sinners.

Rev. Lancelot Holland, M.A., spoke on the helps and hindrances of public worship. The first help was the Holy Spirit's presence in the hearts of God's people, all of whom are priests. Whatever of a material kind is introduced to take the place of the Holy Spirit is a hindrance; the perfume of literal incense must be an abomination to the Lord. Music to please the senses is an end, and not a means; rather let the services be rendered bright by melody in the heart. Again, Christ must ever be the Master of Assemblies; whatever and whoever obscures Christ's presence in gatherings of believers is a distinct hindrance. Among other helps, the speaker specified: the felt presence of the Lord's people, short and definite prayers, congregational singing of Scriptural hymns, and a faithful proclamation of the word of God. The contraries of these are hindrances. What so puts the mind in a Godly frame as the preaching of the Word in the Spirit by a God-sent minister?

Rev. James Neil indicated the bearing of John iv. 23 on the subject. By the figure known as *hendiadys* the true spirituality of worship is declared by our Lord: "True wor-

shippers of the Father shall worship the Father in true spirituality." Worship must be truly spiritual. The speaker remarked that harvest festivals look very like wilful return to the rejected worship of Cain; and said that since they have been popular the agricultural and pastoral interests of our country had been suffering in a remarkable manner.

Rev. Dr. W. J. ADAMS asked for the sympathy of evangelical Christians with the country clergy. The temptations which beset earnest men are very many. On the one hand pressure comes from the bishop, and on the other from parishioners disposed towards ritualistic practices.

TUESDAY EVENING.

Instruction in Reformation Principles.

Colonel T. MYLES SANDYS, M.P., who presided, remarked upon the great present need for a dissemination of Reformation principles and Scripture teachings. How is it, and why is it, that the doctrines which, in the times of the Reformation, were accepted by almost an overwhelming majority of the people of this country as the vital points of their religion—as essential for the well-being not only of the individual but also of the State—should have been pushed on one side, and allowed to fall into abeyance in the way they have? At the Reformation, England leaped into the foremost place among the nations of the earth, and now the principles which made this possible are being forgotten. The Protestant history of England is taught in scarcely any schools; excepting in a very few instances, nothing is said on the subject in the churches throughout the land. Moreover, the Press is largely closed against correspondence of this kind. The very name of Protestant has become more or less of a reproach, and this reproach comparatively few venture to bear. In the case of clergymen it carries certain well-understood penalties; those who stand forth to teach Protestant truth incur an amount of social odium, but they are worthy of all honour.

The great want at the present time is that the teaching agencies of the land should be utilised in their proper and legitimate way to place Reformation principles and Scripture doctrines before the young. The Universities of Oxford and Cambridge are swarming with Jesuits, who are teaching the doctrines of Rome. One of the school inspectors in Wales found during a tour that a very large number of Roman Catholic schools were mainly attended by the children of nominally Protestant parents. Speaking roughly, considerably over half the scholars in various Roman Catholic schools were discovered to be children of such parentage. This is a most glaring evil, and much more widespread than is generally supposed. If there is one service which Protestants can render to the community it is to caution parents, generally of the poorer classes, telling them that they can do their children no greater injury than by sending them to Roman Catholic schools. No doubt, with regard to the subjects generally taught in schools, the children are well and cheaply taught. But mixed up with that teaching there is a certain amount of garbled history and of the dangerous doctrines of the Church of Rome. A computation based on an official return made in 1888 gives the number of children of nominally Protestant parents now receiving education in Roman Catholic schools as amounting to 40,000. What is likely to be the result?

The Poison and the Antidote.

BY REV. G. D. HOOPER.

The first principle we are called upon to consider is the plenary inspiration and sole authority of Holy Scripture. Rome's rule of faith is tradition, supplemented by Scripture, but only as interpreted by the Church, and in harmony with Catholic tradition. The creed of Pope Pius IV., which is her authentic avowal of belief, runs, "I most steadfastly *admit and embrace* Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church. I also *admit* the Holy Scriptures, according to that sense which our Holy Mother the Church has held [and does hold, to which it belongs to judge of the true sense and interpretation of the Scripture]: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

Here, we note, tradition holds the first place, not even nominally equal, but virtually and practically superior to Scripture. When Rome can adduce one fact or doctrine needful or helpful to salvation, not recorded in Holy Writ, but handed down by tradition, it will be time to examine the worth of such a fact or doctrine. Meantime we have never heard of such; and the main effect of this part of her rule is to supersede the plain commands of God by the teachings of men. Look at any country really under Papal sway! The Word of God is all but unknown. The priesthood reigns supreme. The Church is exalted, her laws enforced in preference to God's, her coffers filled from her devotees and dupes; but real religion is almost unknown. Spain and Italy both testify to this, as well as many a mission settlement.

Again, the limiting of Scripture to her special interpretation, where, by favour or by force of circumstances, the people are allowed to read it, virtually nullifies its precious truths. Where, in all the words of Christ or his inspired Apostles, can we find trace of any charge only to listen to his teaching filtered through a human or ecclesiastical sieve?

ON ROME'S OWN SHOWING,

she cannot hold one leading truth of revelation: because, first, she has never promulgated her own interpretation of Scripture; and, next, *the unanimous consent of the fathers* is a sheer ecclesiastical fiction. Father differs from father on every leading point, and there is not a solitary doctrine of moment on which they are unanimous.

"What saith the Scripture?" In testifying of itself and the Saviour it so graciously reveals, has it any voice as to its plenary inspiration and sole sufficiency suited to the training of the young? Emphatically, yes! Continually through its sacred pages run the trumpet tones, "Thus saith the Lord!" To the Old Testament canon extant in Christ's day under Jewish custody our Divine Lord gave the seal of his own approval and reiterated appeal. Be it noted, this was not the Vulgate of Jerome, nor did it include the Apocryphal Books. We prefer the Scriptures sanctioned, used, and hallowed by our Lord to those. The New Testament writers claim to be inspired. They, by the promised Paraclete, take of the things of Christ and reveal them to young and old alike: they speak in language still pregnant with Divine power, and fragrant with the very breath of Heaven. Placed like a fort around the Rock of Ages, to guard his person and his truth, these Scriptures stand four-square in perfect symmetry and completeness, alike forbidding tradition to be added, or rival power to stand beside them: our sole

AUTHORITY IN THE THINGS OF GOD.

Beginning with the Pentateuch, first of the great books of the Old Testament, it is written (Deut. iv. 2): "Ye shall not add to the word which I command you, neither shall ye diminish ought from it." On through the Word, like a golden thread, runs the same jealousy of its own authority, which is in truth the authority of God Himself. Leaping on to the closing words, as though by prophetic anticipation to guard God's people from one cause of apostasy, we read, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19).

Thus are the God of Truth and the Truth of God identified; and these living oracles to Christendom and the world to-day, are what they were to the early Christians of the martyr age, and to our fathers at the Reformation, the unerring, final standard of appeal, the one Divine authority unshaken and undimmed by the lapse of ages or the powers of evil.

The right of private judgment, the next point for consideration, is held, by Protestants at least, to be the inalienable privilege of every man. Without it even the young can never realise their accountability. It were easy to prove that the votaries of Rome or other traditionalists themselves both hold and exercise this right, though denying it in express terms. When passages from Holy Writ are presented to them, whose plain grammatical sense is opposed to such elements of the Romish system as Mariolatry, idolatry, a sacrificing priesthood, and the Mass, &c., it is by the exercise of their personal, *i.e.*, their private judgment, that they refuse the plain statements of Scripture for the tortuous wrestings of their own churches. Every man who thinks and is appealed to does in fact judge. The difference is that Romanists and Ritualists use their judgment in taking one set of interpretations, and hand over reason and conscience alike to a set of their fellow mortals in hope of safety; whereas evangelical Protestants, believing "every one of us shall give account of himself to God" (Rom. xiv. 12), desire to know and obey his Word for themselves. Such hold that, even did we hand ourselves over, as our opponents do, to a system or a set of men, if we are thereby lost for ever, they will not, cannot suffer for us.

Seeing that God has given his Word to man, bidden his prophets "Write the vision, and make it plain upon tables, that he may run that readeth it" (Hab. ii. 4), and that by this Word we shall be judged in the last day (John xii. 48), it is of supremest moment we should

READ AND JUDGE ITS MESSAGE

for ourselves individually. Only so are men free to hear the Spirit's voice as He speaks by the Word. Rob us of this right of private judgment, command us to hear the Church, tradition, the christianised conscience of Christendom, or any other abstraction or authority, and the soul's ear is turned from God to listen to another voice. Hence our loyalty to God constrains us in our contention for this right. With it is bound up our whole civil and religious liberty.

The third point, Justification by Faith only, was Luther's test of a standing or a falling Church. It is one of the hall-marks of evangelical Christianity. "Being justified by faith," we are exhorted to have "peace with God, through our Lord Jesus Christ" (Rom. v. i.). The Epistle to the Romans is the Magna Charta of this doctrine, just as the Epistle of James is the practical commentary on it, never teaching salvation by works, or exalting creature righteousness; but showing that genuine faith has vital force, that it works by love, and bears credentials of its own Divine character by its perennial fruit.

Either Christ is a perfect Saviour, bestowing salvation on the penitent sinner as his own free gift on the basis of his finished sacrificial work—requiring only faith to apprehend and appropriate the blessing—or, if man's work; are required for make-weight or any part of his salvation, Christ is no more the perfect Saviour; salvation ceases to be his free gifts and man would be in part his own redeemer. Earnestly and continuously would we urge good works on those who by faith have received the Saviour and become the sons of God. Of such we read (Eph. ii. 10): "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

If these doctrines on the lips of the Reformers made the Papal fabric tremble to its base

aid broad and deep anew the foundations of our Christian liberty, and brought salvation to multitudes trained in Romish darkness and superstition, why has the process ceased so largely, and why do we not see similar causes produce similar effects to-day?

Two things emphatically I would speak of now. (1) The Laodicean spirit of present-day Protestantism, which so largely seeks to "rest and be thankful," which, in the name of charity, would wink at error, which condones the past history and the present absolute apostasy of Rome and its Greek and Anglican imitators, because of zeal, culture, and a show of piety. Protestantism has largely

CEASED TO BE AGGRESSIVE.

This is its doom. It is true in the realm of eternal truth, as in the lower plane of daily work: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty" (Prov. xi. 24). In love for the souls of the perishing, in honour of the Gospel which saves us, and in loyalty to our great King, we must be aggressive—"Earnestly contend for the faith once for all delivered to the saints" (Jude 3).

(2) The almost utter neglect of united definite teaching upon the principles of Protestantism. Rightly and most appropriately does this Congress urge "systematic instruction in Reformation principles." While many plans may be suggested, I would name the encouragement of thoroughgoing Protestant literature, vigilance that such works are included in our public libraries, chosen as prizes in our public schools, duly noticed in the press, and wisely recommended in our social life; the drawing up of a list of reliable and accredited books suitable for this purpose, easy of reference for busy ministers and Christian workers; the utilisation of the great Protestant anniversaries for special teaching on the themes involved; so that, though November 5 lose all the glory of its Guys, the solemn and the splendid lessons of the two national deliverances God gave us may be well understood and remembered.

Let the Scripture itself declare God's own estimate of the great ecclesiastical confederacy, whose head resides in Rome, but whose votaries cover the earth. Let it be seen that what men call a Church—the Mother Church, if you will, of Christendom—God calls "the mother of harlots and the abominations of the earth." Show that Rev. xvii. discloses the real character and doom of the whole system. Side by side with this, let us unceasingly exalt Christ the only Saviour, the sinner's Friend, the saint's Delight; and, amid all our outward differences of sect, or name, or worship, show we are the one spiritual Church of the Lord Jesus Christ. Let us who are of the same faith love the same Lord and each other for his sake, not be content with praying and working here together. Let us recognise right loyally and lovingly each other in our several local spheres, and, as far as we legitimately can, prove to a gainsaying world we are one in Christ, and these Christians do love one another. Above all, let us look, not so much to courts and statesmen and Parliaments as to the Court of Heaven, the Holy Spirit, and the Word of God; and so, in humble, prayerful faith, go forth for Christ to work, to witness, and, if need should be, to die.

Importance of Controversial Teaching.

REV. DR. C. H. H. WRIGHT.

It is not enough to teach the truth, and to leave prevalent errors alone, to preach the Gospel and to be silent with respect to all doctrines opposed to that blessed truth. While we have been slumbering, the enemy has been busy sowing tares which are springing up on all sides; and while we have been flattering ourselves that we have been telling "the old, old story," softly, gently, persuasively, again and again, our opponents, while pretending to set forth the same truths, have been administering small doses of poison, until there has been spread among us to an enormous extent a "spirit of slumber" or "of stupor," like that of which St. Paul so bitterly complains.

Against the absurdity of seeking to preach the truth and to avoid controversy, I venture to raise a solemn protest. What is so absurd as to profess to be guided by the Holy Scriptures, and to seek to do the work commanded in Holy Writ in a manner contrary to that taught by Prophets and illustrated by the Psalmists; in a way contrary to the tenor of our Lord's example and to that of the Apostles in their inspired Epistles.

Avoid controversy! Isaiah did not avoid it; Jeremiah constantly made use of it; Ezekiel earnestly recommended it. Which prophet was not in his day and generation a controversialist? The grand old Hebrew prophets, whenever under the influence of the Holy Ghost they opened their lips,

THUNDERED FORTH FIRES OF CONTROVERSY.

The Lord Himself depicts the prophets of old and their work among his people Israel in the terms used in Hosea vi. 5: "I have hewed them by the prophets; I have slain them by the words of my mouth."

What grand controversial Epistles are those of St. Paul to the Romans, to the Corinthians, to the Galatians? Indeed, which Epistle of St. Paul does not deal with controversy? What a controversial Epistle is the Epistle to the Hebrews? Most, too, of the other Epistles, whether written by St. Peter, St. James, or St. John, glow, too, with the fires of controversy.

No truth can be taught correctly without contrasting it with the error to which it is opposed. When we teach the unity of the Godhead, we necessarily emphasise the truth that "there are no other gods than He." And if we were living in a land of idolaters, it would be necessary ever to point out the truth that "they be no gods which are made by hands." Our children ought to be taught, not only to repeat by rote their belief in the great doctrine of the Trinity in unity, but to observe how constantly that doctrine is set forth in Scripture. We ought carefully to point out to them that whatever attribute is affirmed of the Father is likewise affirmed of the Son, and also of the Holy Spirit. Our youth ought to be led to understand that the doctrine of the Trinity underlies the whole of the New Testament revelation, and is in full agreement with the statements of the Old. The Divinity of the Lord Jesus is not a doctrine which depends for its support on a few isolated passages in the New Testament, but one which, like a golden thread, runs through every chapter of the same.

But if, in order to teach the young the doctrines laid down in the Creed, which are generally accepted by all Christians, it be necessary in some degree to controvert error, it is specially important at the present crisis to seek to imbue the young with a sound knowledge of the fundamental doctrines of the Reformation. In spite of all that has been written about an advancing infidelity, the more serious struggle for the present is with an advancing Romanism. It may be confessed to be a difficult task to instruct the young how to meet the infidel, but it must not be forgotten that infidelity is like a violent hurricane, fearful while it lasts, and awful in its ravages, but whose strength is quickly overpast; while the errors of Romanism are, on the other hand, more

LIKE A DEADLY MALARIA

which hangs over a land, and which, though less fatal for the moment, sweeps away more thousands than are ever swept away by the most awful and desolating tempest.

The best preparative, even for the contest with infidelity, is to learn how to prove from the Word of God the great doctrines of the Reformation. If we take our stand on Scripture (which Rome admits to be authoritative), and refuse to enter into discussions as to the opinions of the fathers, it is comparatively easy to prove the falsehood of the doctrines of the Church of Rome. And, when our youths have been duly trained how to wield that "sword of the Spirit," the knowledge and the habit of controversy will, undoubtedly, serve them in good stead upon the more difficult field of conflict.

The question of the present day is, shall we permit our children to be taught, in place of a full and free salvation, grasped hold of by faith in the merits of a Crucified Redeemer, that salvation is to be obtained through the channels of Church ordinances, by means of grace-imparting sacraments administered by the hands of validly consecrated priests?

Shall our children not be trained in Scripture, so as to understand the difference between justification by faith, and justification by faith and works? Are they to be unable to comprehend how St. Paul teaches that the sinner is justified and "accounted righteous before God only by the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings," and that "good works are the fruits of faith, and follow after justification." They ought to be taught that the doctrines of St. Paul and St. James are really the same. Justification in the sight of God is the glorious theme of the Gospel, so often dwelt upon in the Epistles of St. Paul; justification in the sight of man is that which St. James speaks of, as essential to prove the reality of religion.

Around us on every side are those who are exerting themselves to the uttermost to bring about what they term a "Catholic Revival." Such "revival" is the revival anew of the mediæval sacordotalism. The Lord's Supper has been in many places transformed into the Mass, and "the Sacrifice of the Mass," repudiated by our Reformers, is again offered up on so-called "altars" of the Church of England. These "altars" are duly decked and trimmed for that awful parody of the Last Supper. Numbers of English clergymen now proclaim the blasphemous doctrine that Christ in very deed descends upon these "altars;" that, therefore, due veneration and "reverences" must be made to them as the throne of the Invisible King. These false priests assert that Christ, at their word, descends from above, and that the Blessed One enters corporeally under the roof of each communicant's mouth, to abide for a while (how long they do not like to define) within the bodies of all communicants, good or bad alike.

In the face of such teaching which has already conducted so many to Rome, and will conduct many more to that awful abyss, what are we to do? Are we not bound to teach our children that it is

A DENIAL OF OUR LORD'S HUMANITY

to assert that, before Christ died on the cross, He was eaten and swallowed by his disciples in the upper chamber in Jerusalem? We must put the truth forward in the plainest language, so as to prevent all mistake, and to point out distinctly, the absurdity of the idea that our blessed Lord changed the loaf or loaves, at the close of the Passover Feast, into his own body. It is utterly impossible that our Lord's words, "This is my body," conveyed any such meaning to the disciples. Christ simply pointed to the loaf as a lively picture of Himself as the "bread of life;" to that loaf when broken as depicting his body, which was so soon afterwards to be nailed to the cross. The ruddy wine as "the cup of blessing," was a vivid picture of the blood which had not then been shed, but which was soon to be poured forth around the cross, like the blood of the victims round the Jewish altar in the temple.

Our children must be instructed in controversy, if they are to be "valiant for the truth upon the earth"; if they are to be preserved from the idolatry of worshipping consecrated bread and wine, as if it were the Blessed Christ Himself. They must be trained to discern evil from good if they are to be preserved from the awful denial of "Christ come in the flesh," which St. John so solemnly warns the Church against.

Here, then, is another point on which we must be prepared to defend the faith by a

proper knowledge of controversy. It will not do to assert that our Ordinal is unscriptural, and that the Prayer Book must be reformed.

Many young people are now being taught to believe in the power of the priest to forgive sins. It must not be forgotten that words of like import were used by our Lord, when He appeared on the Easter evening for the first time to the Disciples assembled together: "Peace be unto you; as the Father hath sent me, even so send I you." And when He had said this, He breathed on them, and saith unto them,

"RECEIVE YE THE HOLY GHOST:

whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are retained."

Our children ought to be able to interpret these words. They were not addressed to the Apostles alone. The Apostles were not then ordained or newly commissioned. Thomas, called Didymus, was not present on that occasion. Several who were not Apostles were in the assembly—Cleophas and his companion were there, who had just returned from their walk to Emmaus, and in all human probability the holy women (last at the cross and first at the tomb), who had been honoured in the morning by the sight of the angel watchers, and of their Risen Lord Himself. That Easter evening meeting is spoken of by three of, the Evangelists —St. Mark mentions only "the eleven" as present. "The eleven" were, in his eyes, the representatives of the whole band of Disciples. Be it remembered that St. John distinctly states that all of the "eleven" were not actually present. The more precise and detailed statement explains the more vague and general.

St. Mark's condensed account of the words spoken on the Easter evening by the Risen Master, gives, as follows, the sum and substance of the commission then bestowed on the Church: "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark xvi. 15, 16). A similar summary is given in St. Luke's Gospel: "Thus it is written, that the Christ should suffer and rise again for the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." The commission then bestowed was, therefore, one

GIVEN TO THE WHOLE CHURCH

to be witnesses for a Risen Redeemer, crucified on the cross, slain by the combined action of Jew and Gentile, condemned by the one as guilty of treason against the Roman Emperor, by the other as guilty of blasphemy against the God of heaven.

The Son of Man and the Son of God on the very evening of his resurrection published "Peace, peace to those who were far off and to those who were nigh." Like Joseph in Egypt, in making Himself known to his brethren, the Greater than Joseph consoled those who had denied and forsaken Him by the thought that the blood shed on Calvary "spoke better things than that of Abel." And, as Joseph exclaimed to his brethren who had sold him into Egypt, "It was not you that sent me hither, but God," so the second Joseph exclaimed: "Thus it is written that the Christ should suffer."

The whole Church were to be "witnesses;" witnesses to the fact of the Resurrection, witnesses to the exhibition of love manifested thereby. All were to be clothed with power from on high; all its members, not only the Apostles, were then baptized with the Holy Ghost. This is the plain statement of Acts ii., though often strangely misrepresented. The Spirit came down on all gathered in the upper room; the "sons and daughters" streamed forth from that chamber to "prophesy" in the streets of Jerusalem, and to speak in various tongues "the wonderful works of God." Peter, the Apostle of the circumcision (specially honoured to open by his sermon on that day the kingdom of heaven to the wondering crowd) explained the meaning of the strange sight, unfolded the grand commission: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto

THE REMISSION OF SINS,

and ye shall receive the gift of the Holy Ghost." That commission was shortly afterwards expressed in other words by the same Apostle: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12.

Such a commission, on such an occasion (after a deed had been done at which the sun withdrew its light), was far grander than those fictitious powers claimed by fictitious priests who, when driven to the last ditch, often affirm that their absolution is conditional, *i.e.*, is an absolution pronounced on condition of true repentance, or, in other words, that they have really no power at all. But if the explanation we have given be correct, why, then, it may be asked, was such phraseology made use of? Why was not the language used in St. Luke and St. Mark retained on the page of St. John? Let it be noted St. John's Gospel reflects the spirit and phraseology of the Hebrew prophets. His Revelation is, as it were, the Christianised edition, enlarged by the Holy Ghost, of Daniel the prophet. Is it surprising, then, that the usage of the Hebrew prophets should be found in his pages; and that the Great Prophet should then give forth his commission to his Church in terms that remind one of the commission given, may we not say by Him also, to Jeremiah as the prophet of the nations, "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow, to build and to plant" (Jer. i. 10).

But as Jeremiah never was a universal emperor, and never sat on a throne, but was more conversant with the interior of a dungeon, so our Blessed Lord never gave to Apostles or to their successors any such power as is vainly dreamed of by Romish priests or their Ritualistic imitators.

At the risk of explaining what is clear by what is confessedly more obscure, I venture to assert that a fitting parallel to the passage we have been considering is to be found in the description given by St. John of the two witnesses, the Jewish and Gentile, who prophesy all along during the dark times of the 1260 mystical days, the half of the great "Seven Times of the Gentiles," which span the period which elapses between the first and the second advent of the Redeemer. Persecuted as they are, by the beast that cometh up out of the abyss, and ultimately slain, like their Lord, those witnesses are represented as breathing forth fire out of their mouths, which devours their enemies, and as having power, like Elijah of old, to shut heaven that it rain not in the days of their prophecy, and to smite the earth with plagues as often as they will (Rev. xi. 4-6).

The passage illustrates the principle that in the Scripture

INSPIRED MEN ARE SAID TO DO

that which they only announce. The prophecy has often been fulfilled which was spoken by the Lord to Jeremiah (v. 13): "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." And wherever forgiveness of sins is proclaimed through Christ's finished work by the feeblest member of Christ's flock, and accepted by a penitent sinner; wherever the voice of the tiniest child bids a poor dying one "Behold the Lamb of God which taketh away the sins of the world," there, if the message be accepted, it is "verily and indeed" true "whose soever sins ye remit they are remitted." But whenever the message of the Word, by whomsoever spoken, be rejected, and the sinner refuses to look unto Christ and be saved, the awful statement is fulfilled: "Whose soever sins ye retain they are retained."

The Inspiration of the Bible.

REV. DR. SINCLAIR PATERSON

affirmed the inspiration and authority of Scripture in a vigorous address. He said: The Reformation began in the study of the Scriptures by Wyclif; Luther came to the light by reading the Bible in the monastery at Erfurt. It is by the maintenance of this light and truth that we shall preserve our Protestantism. Yet thousands of people are doing their utmost to destroy our faith in the Holy Scriptures. The objections are all old; they were all pressed upon attention for a hundred years or more, by infidel writers. The novelty is that they are now put forward by Christian ministers. The serious element in our present experience is, that pulpits placed for the defence of the truth are devoted to teaching us that the Scriptures are not inspired.

We may choose between three authorities in these matters: God in the Word; the Pope in Rome; or ourselves individually. This last authority is in great favour at the present time. I do not believe in the authority of the Pope; his church is corrupt. There are about him certain trained theologians who, after examining a doctrine that has been bandied backward and forward for a hundred years, give a decision and declare the matter *De Fide*. Formerly it was only an opinion; now it becomes authoritative. They do the thing thoroughly, weighing all things. But here we have all around us little Popes, each speaking from his little knowledge—or misknowledge. I stand on the faith of our fathers, because it has proved itself divine. I admit there are many difficulties in the Bible, but if you look at them carefully, some of them disappear, and others change into evidences. All the difficulties are but trifles, and cannot invalidate the Book; if we knew all the circumstances, our questionings would all be solved.

If the Old Testament were such a jumble as the critics have alleged, how is it that the fact was not found out before? It is said that Scripture is not in accordance with science. I am very glad of that. The science of to-day is not final. Reconcile Sir Charles Lyell's last edition with his first, if you can. The first proved that Darwinism was impossible, because species could not be changed; yet in the last the writer professed himself a convert to Darwinism. I was an evolutionist twenty-five years ago: but the Infinite came to me in the person of Jesus Christ, and found me out. When I read Darwin's "Origin of Species," I gave up evolution.

REV. DR. BULLINGER.

The inspiration of Holy Scripture, therefore its Divine authorship and authority, lies at the very foundation of Christianity—not only in its relation to infidelity, but also in its relation to the Romish controversy. The inspiration of the Scriptures was the one question which underlay all others at the Reformation. For what was the Reformation in its essence? Was it not the abandonment of human authority for Divine authority? The abandonment of "The Church" for the Word of God? Hence we find that the Reformers diligently studied, translated, and established the Scriptures, while the Church of Rome, having for centuries hidden the Word of God, endeavoured to stamp it out, first by the tortures of the Inquisition, then by authorising a Bible of her own, of which it sent forth translations which it called the "antidote" to the "poison" of the versions made by the Reformers. This gave rise to the two great questions of the canon and inspiration of Scripture. The teaching of Luther and Erasmus was met by the Jesuits in 1586, and the dispute which followed was terminated by an Apostolical Brief, dated April 15, 1588, in which

Pope Sixtus V. enjoined silence on all parties until the affair should be decided by the Holy See. That is just where the question remains to-day. Rome has never broken the silence. She has claimed to interpret the Scriptures, and would not let the people have them for themselves. She refused to take the Scriptures as final, putting the Pope in that position. She said the Scriptures were incomplete without the traditions, of which the Church was the sole depository. Rome hates the Bible above everything, and there is nothing she fears more. She can burn or print, and alternately condemn or praise, as it suits her purpose.

Coming to the positive aspect of things, Dr. Bullinger declared all theories as to inspiration useless, if not mischievous. There is only one thing necessary for us to know, and that is what God has Himself said on the point. What does the Word claim for itself? From 2 Pet. i. 20, 21, it was shown that no prophecy of Holy Scripture originated of the prophet's own interpretation; and from 2 Tim. iii. 16 that all Scripture has been divinely inspired. Moses wrote "by commandment of the Lord." The spirit of Christ testified in the prophets (1 Pet. i. 11). The New Testament quotations from the Old were shown to be very instructive. In Mark xii. 36, "David said *by the Holy Ghost*"; in Matt. i. 22, "All this was done that it might be fulfilled which *was spoken of the Lord* by the prophet"; in Acts iii. 18, "Those things which *God before had shown* by the mouth of all his prophets"; in 1 Cor. ii. 13 "Words which the *Holy Ghost teacheth*"; 1 Cor. xiv. 37, "The things that I write are *the commandments of the Lord*." Other similar quotations were: Matt. xv. 4; Heb. iii. 7, ix. 8, x. 15; Acts i. 16, xxviii. 25; 1 Thess. ii. 13; Heb. i. 1. The inspiration of the Scriptures lies at the root of all true Protestantism. We are witnesses for God and his Word. It has been said that we must have infallibility somewhere, either in the Pope, the Church, or our own reason. We have found it in the Word, and maintain that the Bible, and the Bible alone. is the religion of Protestants.

Justification by Faith.

REV. DR. H. EVANS

read a thoughtful paper on justification by faith. He said: The doctrine of justification by faith, that is, of salvation personally received from God by each sinner individually the moment he believes in Christ, antagonises Romanism at every point over the entire field of theology. It demolishes utterly the impious teaching of salvation by works, and, therefore, is fatal to the pretended virtue of penances, austerities, or other substitutes for God's free gift of pardoning grace. It kills to the very roots the theory of sacramental salvation. For if each sinner for himself may come to Christ and personally receive Him by present faith, as the malefactor on the cross did, then sacramental salvation vanishes into the azure of dried mists; for not upon the substitute, but upon the very Lord Himself, does the sinner rely for salvation, and the attestation of its royal charity in the witness of the Holy Spirit.

The evangelical doctrine of justification completely antagonises the blasphemous pretension that there is on earth a sacrificing priesthood. If faith in the Great Sacrifice offered once for all on Calvary bring instant salvation to every individual believer, then, not only are all other sacrifices unnecessary, they are an imposture and a blasphemy, and those who pretend to offer again the Lord in sacrifice are the worst enemies of the Son of God. For He, after the offering of Himself once for all, for ever sat down on the right hand of the Majesty on high. The atonement was complete, the reconciliation perfect, therefore at the right hand of God—the seat of all authority, where all the lines of influence converge—there, in virtue of the completeness of his work, He is enthroned God over all blessed for ever. So, again, this doctrine of justification by faith impugns and abolishes the intrusion of other mediators than the one Mediator between God and men, the Man Christ Jesus. If each one for himself can come and, by faith, lay his hand on the Great Sacrifice, and there realise personal forgiveness and incorporation into God's family, no other mediator is requisite. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

WEDNESDAY MORNING, OCTOBER 29.

Conventual and Monastic Systems.

Mr. THOMAS DENCE, who presided, remarked that the Church of Christ needs more and more to be stimulated, so as to evangelise the masses; but the Lord's example, and the practice of the early Christians was to go among the people, as dying men to dying men. The work must not be left to ministers or any special class of men, but all believers must do their part to present to the hungering and thirsting multitudes Him who is the food and drink of everlasting life.

REV. J. LAWSON FORSTER, LL.B.,

read a paper full of hard facts and strong arguments. He said: Remembering the terrible and ghastly revelations that attended the visitation and overthrow of religious houses in England 350 years ago, one might have supposed that the spirit of monasticism was for ever crushed in our country. But, alas! it is not so. After hiding its face in shame and contempt for more than three centuries, the dark spirit is again manifesting itself in our midst, and presenting its claim to a position of prominence and power among our Christian institutions. But the saddest feature connected with the reappearance of this evil is the fact that it is being welcomed by one of the leading champions of Christendom, a consecrated orator, a peerless writer, a man whom we all have learned to love and respect.

It is difficult to deduce from the utterances of their learned and eloquent advocate what these brotherhoods are to be. He tells us what they are not to be. We are told that their "conditions" are not the revival of monasticism. But, surely, to every thoughtful person, the very life and existence of a brotherhood must embrace most of the essential elements of monasticism. A brotherhood, *e.g.*, must have vows—at least those of self-denial and obedience—otherwise it would be as weak and powerless as a rope of sand; its members must be celibates—forbidden to marry—for matrimony would be fatal to the solidarity of such a fraternity; it must have a religious house or monastery, where the brothers would live together, and incite one another to study and good works; it must have a peculiar ecclesiastical garb, in order that its members may be distinguished from ordinary mortals in their life of self-abnegation; it would also need a rigidly prescribed dietary scale, stating what is lawful and what unlawful for fasts and festivals; and, to manage the wayward and weak of such a fraternity, certain rules of government, with "pains, laws, and penalties" attached, would require to be instituted. Now, all these simple essentials of a true brotherhood would cause it to appear, at least to many of us, alarmingly like

A REVIVAL OF MONASTICISM.

Take, *e.g.*, the vow of celibacy, which must of necessity, be taken by every member of such a fraternity. Who can forget the terrible and damning reproach which this vow has always brought upon Christendom ever since it was instituted in the Church. True, not every man is called upon to embrace the marriage state. But, on the other hand, only a very limited number can afford to dispense with its privileges, and its purifying and elevating influences. The general tendency of marriage is to ennoble and refine human nature. "Each creature finds its highest perfection in being blent with another." Matrimony is one of the best remedies that God has provided against selfishness, spiritual conceit, and despondency; and it is an unfailing antidote to the mystical fooleries of a mooning and priestly temperament. A proscription of marriage to qualify man for Christian service is a reflection on this honoured and sacred institution, and is also an insult to the Almighty, who designed and instituted this state as adapted to man's moral and spiritual nature in every age of the world. The sacredness of marriage was never doubted; celibacy was never exalted as a virtue, until the Church had bowed to Paganism, flirted with worldly wealth and power, and had become wedded to mysticism and priestcraft.

Let not the Reformed Churches give place, for a moment, to the idea of an order of enforced celibates. Such an institution would surely become our plague and confusion; and, instead of elevating the masses, would in the end bring the very name of Jesus of Nazareth into reproach and contempt. If we are to have a brotherhood at all, let it be so constituted that every member may carry out the Apostolic injunction, "A bishop then must be blameless, the husband of one wife." With the vow of celibacy, a brotherhood also implies the sacrifice of home and family life on the part of its members. In the past history of these institutions it has always been so. Father, mother, brother, sister—such relationships are scarcely recognised in religious fraternities. But who will say that this

CRUCIFIXION OF NATURAL AFFECTION

is right in the sight of God and not a terrible evil and injustice to its victims? No man with social instincts and a true heart has ever attained to such an exalted state of piety that he can afford to dispense with the good old institution of home, and with the wealth of affection and high moral influence that centre there.

Picture, for a moment, life in one of these religious houses set apart for a brotherhood. How strained! how unnatural! how dispiriting! is existence in such a place. Think of a community of men living together entirely beyond all family influences. Here is no maternal voice to echo through the dim corridors of their cloistered dwelling; no childish prattle to soften and sweeten their distorted existence; and no womanly tenderness and care to brighten and beautify the cold and cheerless surroundings. In such institutions and under such circumstances, with so much of the gentle and tender taken out of life, is it any wonder that the government should often become rigorous even to cruelty; that the devotions should often become strained until they descend to a mere round of formal duties; that sadness and depression should often relapse into sourness and ill-temper; that pleasantry and hilarity should often degenerate into coarseness and obscenity; and that eating and drinking should often descend to gluttony and drunkenness? In such an abnormal mode of existence, the possibilities of evil are immense. Human nature unduly restrained and hampered will often become a very lion in fierceness and a demon in debasement.

THE TENDENCY OF BROTHERHOODS

has always been to spiritual pride and intolerance. No matter how purely established, their influence has always been in this direction. Monks and friars, with the vow upon them, and arrayed in the habiliments of poverty and debasement, have always been noted for their religious intolerance and spiritual conceit. Nor is there any reason to suppose that an Anglican brotherhood of the nineteenth century would be any different. To wear a peculiar garb, coarse and sepulchral in its appearance; to be one of an isolated community, honoured by the patronage of wealth and churchly authority; to pose on the crowded thoroughfares as a brother, a man of extraordinary piety and rigorous self-denial, who has sacrificed home and fortune and all his prospects in life in the cause of Christ and suffering humanity—all this would naturally tend to make a man "proud of his humility," and to lift his head to "thank God that he is not as other men are."

Yes, the tendency of a brotherhood would be to raise up another order of Pharisees. When men forsake the natural channels of life, and in the name of God and his Christ pose as regenerators of society and rectifiers of human ills, and especially if their unique position carries with it the wearing of broad phylacteries, or any other distinguishing mark of religion, there is always a tendency to spiritual pride, and this pious conceit naturally engenders a spirit of intolerance and persecution.

Priestism and uncharitableness have always gone hand in hand. They do so to-day; they will ever do so. An Anglican brotherhood would simply give strength and impetus to these twin evils that have so long plagued the Church and the world. The tendency of brotherhoods has always been to vice and corruption. The truth is that the existence and success of such institutions demand a higher order of manhood than the world possesses. True, there have been many isolated cases of noble manliness, genuine piety, and earnest consecration among the inmates of these institutions; but, alas! we have reason to fear that by far the largest number of monks and friars have been men of dwarfed intellects, indolent habits, and blemished characters.

The history of brotherhoods is "a history of fanaticism, avaricious greed, fierce sensuality, horrible cruelty, wild religious delusions, and the most shameful impositions and deceptions." The eloquent advocate of these institutions tells us, in his speech delivered at the recent Church Congress, that "the brotherhoods of hermits in the third century saved the Church from lethargy"; but he did not tell us how they debased her by their

WILD FANATICISM AND CRUEL INTOLERANCE.

He also tells us that "in the sixth century brotherhoods of Benedictines prevented her from being overwhelmed by the deluge of barbarians"; but he did not tell us that has been a source of hissing and a reproach to Christianity. So utterly debased had they become, even in the early centuries of their history, that bishops were frequently compelled to pray the Pope to dissolve houses of this order in their dioceses. There is a very interesting letter, written in the twelfth century, from Arnulf, Bishop of Lisieux, to Pope Alexander III., asking him to dissolve the Benedictine Abbey of Grestain in that diocese. In this he charges the monks with "lack of charity and hospitality, in that they reserved even the broken scraps from the common table as perquisites for their private friends; that they habitually quarrelled, and wounded one another with knives, being prevented from homicide only by the knife blades having no point; that one monk had actually murdered the cook; that the abbot did not provide for the daily wants of the community, but allowed the monks to roam abroad, picking up food for themselves as best they might; that some of them had caused the death of a sick woman by plunging her into ice-cold water under pretext of working a miraculous cure; that the deputy abbot, when drunk, had wounded two of the monks, who thereupon murdered him; so that the house was practically past reformation, and ought to be dissolved."

SO COMPLETELY DEBASED

had the brotherhoods of England become in the middle of the sixteenth century that no fewer than 616 houses were suppressed, with only very little said in their favour or defence. The French Revolution swept away eight hundred and twenty abbeys of men and two hundred and fifty-five of women, the greater number of which had, by general consent, degenerated into abodes of indolence and vice. In Spain, the very heart of Romanism, brotherhoods were held in such utter contempt at the beginning of the present century, that nine hundred monasteries were closed by law in the year 1835. In Portugal, after having exhausted the patience of the authorities, all such houses were suppressed by law in the year 1834. In Italy, the last nursery of religious fraternities, an Act was passed in the year 1873, suppressing all the monasteries and declaring the houses national property. So entirely beyond all hope of reform had many of these religious houses become that even the Pope, Pius IX., could say but very little against their spoliation. Speaking to an English Roman Catholic bishop on the matter, he said, "It was the devil's work; but the good God will turn it into a blessing, since their destruction was the only reform possible to them."

Surely, with these facts before us, no one will say that brotherhoods are not condemned by the voice of history, and that it would not be the very height of blindness and folly for the Reformed Churches of our country to give place again to such institutions.

We have no warrant from Christ's teachings or from the lives of the early Christians for enforced celibacy or renunciation of home and kindred. Our Saviour did not come to destroy family ties, but to strengthen and brighten them. Our religion consists in the simple devotion of the heart, and this will always inspire and beautify our lives, making us a blessing and an inspiration to others.

The "Religious" Life.

REV. J. B. DALY,

from the United States, spoke from personal knowledge. He said: I was for eighteen years a Roman Catholic priest, for ten years confessor in a convent. I spent a good deal of time inside monasteries, making what are called "retreats." As you know, it is the way of Roman Catholics, priests and laymen alike, to get filled with sin. When the layman can hold no more, he goes to the priest and delivers himself, afterwards going off and filling up again. The priests, when in this condition, go to a monastery, and during the retreat they are supposed to speak to nobody, but to fast and generally mortify the flesh. On one occasion, when thus full of sin, I went to a monastery to undergo expurgation. A big brother showed me into a sitting-room about twelve feet square, on the walls of which were pictures of different saints and all kinds of agonies. In a few moments the Father Superior came, and he was fatter still. These men were "mortifying" themselves, but my observation was that the monks of the house grew very fat on austerity. I told the father that I was going to remain a couple of weeks, and he said, "What will you have to drink,

WHISKY OR BEER?"

I thought that was a singular way of being austere, for the truth is I rather wanted relief from drink. In due course my supper came in, and a very healthy one it was for a man bent upon fasting.

In that building there were some twenty or thirty monks, who had any quantity of the best of food, and their own brewery as well. They never worked; they studied very little; they had four meals a day; and, by way of religious duty, had merely to go to chapel and chant the Breviary. They were living in idleness, doing nothing for mankind and nothing for God; poor people were supporting them the while. They were living a worse than useless life. In the evening the Father Superior said to me: "If you hear any rapping at your door during the night, pay no attention." About midnight there was some violent knocking at the door, and although at first much alarmed, I said nothing. After two or three minutes the noise ceased. Next morning I asked the monks what the noise meant, and I heard that two of the priests were subject to epileptic fits, and were accustomed to go round knocking at the bedroom doors. What was the cause? It was the unnatural life the men were leading—a life contrary to the laws of nature and of Almighty God. I heard men during the night beating themselves across the shoulders with short chains; it was a discipline, and one of them said that they did it "to mortify themselves, and keep down the flesh." Would it not be better for such men to go to work, enter upon family life, and take less beer?

Do any of the immoralities that existed during the Dark Ages exist now? They do. These monks are confessors, and have a church at which they get acquainted with the people. It is frequently the case that they call on individuals in the town, and they are generally very welcome. The priest sits down and drinks; and now and then a scandal arises. The monk is "brother" Somebody, and, as no surname is known, it is not easy to get at him. No sooner, however, is a word of complaint uttered by an injured husband or father than

THE MONK IS SMUGGLED OFF

to a distant place. Nothing more is heard of the matter. This is the system which Ritualists view with favour. I hear them talk very little about the cause of Christ, or the souls of the unreached masses. They turn the spiritual kingdom of Christ into a mere machine. Now, as to the convents. For ten years I heard confessions in convents, saying Mass every morning. In one of these there were about twenty sisters—old and young, virgins and widows, good-looking and bad-looking. I found them much like other women, jealous, given to quarrelling, used to falling in love, and so forth. I was there only a few weeks when I found that six of the sisters would not speak to one another. I was called upon to investigate the matter, and found that they had all been professing love for myself, and had fallen out through one declaring that the Father took more notice of her than of the rest, and so on. Now, if I had been a dishonourable man, and without conscience—and while I was a priest I was a gentleman—what villainy could I not have perpetrated? In the Roman Catholic priesthood, where there is one honourable man there are ninety-nine dishonourable, and the reason why immorality is not so widespread to-day as once it was is that a little decency is observed for prudence' sake. The monastic system is the same now as it ever has been; and you will find that as monasteries are established, so rotten ulcers will be multiplied in this country.

REV. LANCELOT HOLLAND

maintained that in opposing the conventual system the Congress was working for God and humanity. The proposed brotherhoods will help the Romeward tendency. They are not only proposed, but already being established in London. During the last fifty years there has been an increase of monastries in our country to the number of 200, and of convents to between 300 and 400.

REV. JAMES NEIL

not only claimed the right of private judgment, but maintained that the right is a positive duty. Rome has given us the Church and tradition in place of the Scriptures; she places the Virgin, the Queen of Heaven and Mother of God, in the place of the Almighty, saying "Ave Maria" a hundred times to "Pater noster" ten. Priests and sacraments have been put in the place of Christ, and the Pope in the place of the Holy Spirit, for he has been made the infallible teacher, and styled "His Holiness."

Rev. Dr. GRATTAN GUINNESS remarked upon the fact that the inmates of these institutions are practically prisoners. Speaking of what he had witnessed in Spain, he said: I have seen monastery after monastery, convent after convent, that have been pulled down by the action of an exasperated Government and people. One of those enormous structures was capable of accommodating some thousands of inmates. In Mexico recently, going over ground where the Inquisition had raged, I saw the bodies of many persons who had been walled up alive in monasteries. Men and women stiffened in death, standing on tip-toe, and in several cases with their mouths opened wide. I shall never forget what I have seen of the cruelties of Rome.

[Reports of the two remaining sessions will be given next week.]

MRS. R. B. LYTH,

South Sea Missionary.

AT the New-street Chapel, York, on September 18, a large company gathered at the funeral of a missionary heroine. Miss Hardy, the sister of the late Rev. Robert Spence Hardy, the well-known Indian missionary, became the wife of Rev. R. B. Lyth, M.R.C S., in 1836. Mr. Lyth was one of the pioneer missionaries of the South Seas, and the first medical missionary sent out by the Wesleyan Missionary Society. At the time of the marriage few would have ventured to prophesy that the cultured and gentle bride would develop the fine qualities which have made her record one of noble daring and wonderful success. She combined the intrepidity of the heroine with the fortitude of the martyr. She shared the perils of her husband on sea and on land, travelling with him in frail canoes and living in the midst of the wildest cannibalism, ever strong in faith, that God would put between them and every danger his own broadest shield.

The first three years of her mission life were spent in Tonga, where she got a correct knowledge of the Tonguese language, which proved of great service to her in other parts of Polynesia. At that time a wave of spiritual power swept over Tonga and thousands were soundly converted to God. One of the first expressions of that new life, was in missionary fervour, and a desire to send the Gospel to the Fijians.

Thus the Fijian Mission commenced as an extension of the Friendly Islands Mission; and Mr. and Mrs. Lyth were sent to Somosomo, always the most trying and difficult station in Fiji. She acquired now a most accurate knowledge of the Fijian language. Dr. Lyth's mission was to care for the bodies of the Fijians, and thus seek to win them for Christ. The sick were brought to him from every quarter. In the house given by the chief as a temporary hospital, patients requiring nursing and careful dieting were under the special care of Mrs. Lyth She modified suffering, and prolonged and saved life by care for the sick, and thus she was ever preaching a gospel which the cannibal could not gainsay or resist. She was also teaching the natives how to nurse the sick, and training them for similar service. Many repeated her lessons, and became skilful nurses.

All the while tribal wars were raging around, and the quiet of the hospital was broken by the cannibal death drum. The bodies were dragged in front of the mission house, to be offered in sacrifice before they were put into the ovens. Yet no word about hardship or sacrifice ever escaped her lips. We have the testimony of another about her patient endurance. Commodore Wilkes, of the United States exploring expedition, visited Somosomo, and he writes of Mrs. Lyth and Mrs. Hunt:—

> There are few situations in which so much physical and moral courage is required as those in which these devoted and pious women are placed; and nothing but a deep sense of duty and a strong determination to perform it could induce civilised persons to subject themselves to the sight of such horrid scenes as they are called upon almost daily to witness. I know no situation so trying as this for ladies to live in, particularly when pleasing and well-informed, as we found at Somosomo.

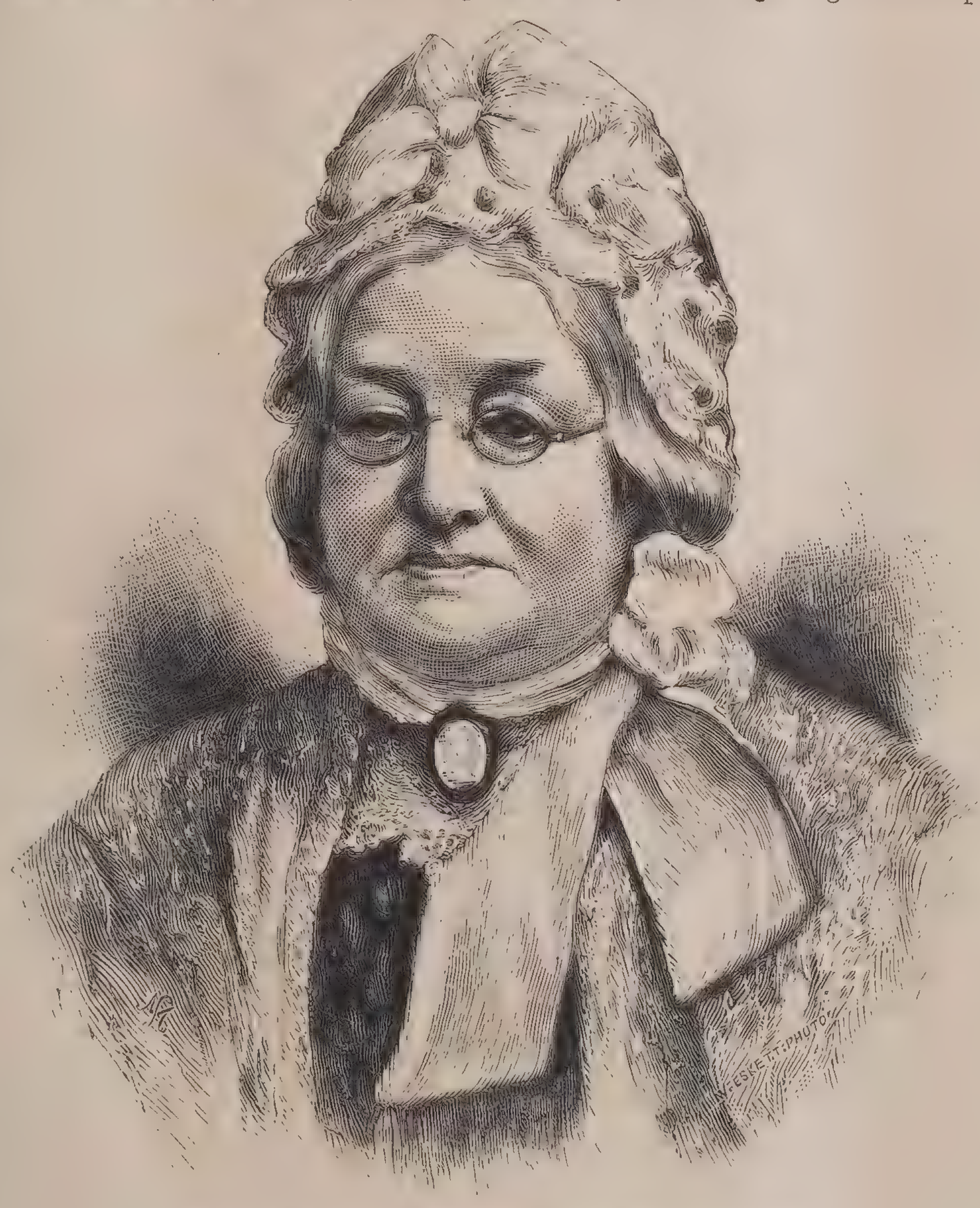
After five years thus spent at Somosomo, Mr. Lyth was removed to Lakemba, where the people had become Christian, and the great demand was for native teachers. The whole circuit was turned into a training institution. Two days per week the local preachers and class leaders came to the Mission station for instruction. After a lesson in theology the outline of a sermon was written on the blackboard and explained, then it was copied, to be preached in all the villages on the following Sunday, by men who had great facility in local illustration, and the burning fervour of first love. But while the men were thus getting help for their work, Mrs. Lyth had their wives in another room, teaching sewing and knitting, and giving a Bible-reading which the women would repeat when they returned to the villages. She was able to do more for the wives of teachers because the nurses trained by herself could do the work of the hospital under her general supervision. The training of native pastors and their wives in this way was a wonderful blessing to the Fijian churches.

Eight years were thus spent in Lakemba, and then Mr. and Mrs. Lyth were appointed to Viwa. Here was the printing press, and Mrs. Lyth was assisting in the translation of the Bible, and she was a cheerful and valuable helper in all literary work, for her knowledge of the language was accurate, and her pen that of a ready writer. It was during her residence at Viwa that what she calls in her journal a "heavier cross than usual" had to be taken up. The story has been often told, and may well be told again:—

> When fourteen women, captured as prisoners of war, were to be killed and offered in sacrifice and then cooked and eaten at a great festival in honour of important visitors at Bau. Mrs. Lyth and Mrs. Calvert, when their husbands were far away on a distant island, went at all hazards to try to rescue the victims. The death drum, the firing of muskets, and the piercing shrieks told that the butchery was already begun when they reached the shore, but they hasted through the crowds of maddened cannibals to the house of the old King Tanoa, the entrance of which was forbidden to all women, excepting those of the household, and with a whale's tooth as an offering in each hand thrust themselves into his awful presence, with their plea for mercy. Their audacity startled the old King, whose hearing was dull, and in their terrible earnestness they raised their voices to plead for the lives of their dark sisters. The old King was overcome, and said: "Those who are dead, *are dead*, but those who are still alive *shall live*." Five of the poor women were saved, and blessed them for their work of love. They were only conscious of their peril when they looked back upon it, after the excitement was past.

Captain Erskine, of the Royal Navy, says, on his visit to Viwa and Bau:—

> If anything could have increased our admiration of their heroism it was the unaffected manner in which, when pressed by us to relate the circumstances of their awful visit, they spoke of it as the simple performance of an ordinary duty.



(From a Photograph by Mr. W. Eskett, Photographer, Lendal, York.)

After leaving Fiji, and spending three years in Auckland in charge of the college for missionaries' children, &c., Mr. and Mrs. Lyth were appointed to Gibraltar. She was there, and afterwards at Fulford, York, the friend of the soldier. Everywhere she found some good work for the Master, and consecration to God was written upon all her powers. She died in her eightieth year, and no one ever earned a better right to say:—"I have fought a good fight, I have finished my course, I have kept the faith." Mrs. Hunt and Rev. James Calvert still survive of that band of pioneer missionaries to Fiji. They had a faith that could remove mountains, a love that could endure all things, and a zeal that could pass through fire or water to the place where duty called and the Master waited.

The West London Mission.

THIRD ANNIVERSARY.

IN a circular letter sent to friends with a copy of his new report, Rev. Hugh Price Hughes remarks:—"This Mission was started three years ago, without a building, without a penny, and without a member. This spring we reported 827 members, with 251 on trial. These represent only a minority of the persons who have been brought to Christ by this Mission, which is entirely unsectarian in its spirit and methods, seeks the prosperity of all Churches, and eagerly welcomes the co-operation of all Christians."

The report itself is a well-printed pamphlet of 140 pages, and is packed full in every corner of it with the most delightful recitals of devoted work and of wonderful success. Mr. Price Hughes, in a characteristic introduction, presents a capital microcosm of the whole. Mr. Guy Pearse tells, also, in his unique fashion, something of the Sabbath morning services in St. James's Hall, and of the resultant blessing that God gives him to know about from week to week. A large space is occupied with the reports by Mrs. Price Hughes and the various Sisters, of the work committed to them; while Mr. Josiah Nix has his own marvellous tale to tell. Altogether the book is a record of much attempted and much accomplished for God and man, that makes the Christian heart rejoice, and throws a hopeful light on the pressing social problems of the London of to-day. To every reader we would say, Get this report, and peruse it, by all means, if you would enjoy a genuine treat.

To read a report is one thing, however, be it ever so graphic and inspiring. To hear some of the principal actors in the work tell their own stories out of overflowing hearts is another and a much better thing. And this latter was the privilege of all who could be packed into Princes Hall last Friday afternoon. When the last inch of standing-room had been filled up, there was a crowd left outside lamenting; like the young man of the Gospel, they went away sorrowful, though for a very different reason. It was only by the use of the magic word "press" that the writer got squeezed through the portals after the place had been more than full for half an hour. First there came a short but telling statement from the go-a-head superintendent, Rev. H. PRICE HUGHES. He brought a very pathetic message from his wife, who, unhappily, was confined to a sick-room, and could not be there to speak for herself. Her message was one that would have moved a heart of stone; it embodied a womanly petition that there should be provided for the Mission, without delay, a convenient Shelter into which the workers can take any girl or woman the moment she is willing to leave the paths of open sin and return to a virtuous life. "This is an institution," said Mr. Hughes, on his wife's behalf, "that we have long needed, and which, God helping us, we must have." He went on to tell of the difficulty of getting these unhappy sisters out of the evil current at all if they are allowed to drift back, even for an hour, among their companions, with the certainty that conscience will be drugged and good resolves will disappear. Mr. Hughes made a most impassioned appeal that such a place of refuge should be given them, and it would be quite heart-breaking to think that the appeal should be unheeded or not responded to. It cannot surely be that the enemy of souls may plant as many

TRAP DOORS TO HELL

as he pleases round about this central beating heart of the world's fashion and civilisation, and that not one solitary door of hope shall be provided by Christian London as an attempted antidote to the flaring gin-palaces, the flaunting saloons of vice, and the "devil's mile." Sceptics may well laugh to scorn our smug, self-satisfied Christianity, if we continue to beat an ignominious retreat from the foe after this fashion. Having quoted from the editorial columns of *The Echo* of the preceding day some unmannerly, and in this instance ludicrously mistaken, comments, as to invoking the aid and countenance of titled persons in Christian work, Mr. Hughes closed his remarks by introducing

LADY HENRY SOMERSET

as president of the enthusiastic gathering.

In the singularly eloquent and thrilling speech that came from the lips and the heart of her ladyship, she certainly justified her position in the chair a thousand times over. It was manifestly by a strong effort that she held back the tide of emotion, as she declared it to be the highest possible honour to take any part, however humble, in the furtherance of such a noble and Godlike work. Mr. Hughes had spoken of the exceeding kindness of Lady Somerset in entertaining at her own country home a number of poor mothers from Soho. As to this, she also asserted that it was to her the greatest possible joy to welcome these dear people under her roof; and if others who had the opportunity would do a like simple act of service, they, too, would be as amply rewarded as she had been. Three years ago, she said, after her first visit to a St. James's Hall service, she felt constrained to seek refuge on a quiet seat in St. James's Park, that she might lift up her heart in thanksgiving to God, because the story of Divine love was being told out in the very throbbing heart of West London, and because that Gospel was also being preached by Christlike lives and by the manifestation of tender sympathy with poor, weary, sin-sick men and women. Most impressively she spoke of the pathetic contrasts of London society—overflowing wealth and sordid, squalid misery. No one could read the report of the West London Mission without feeling that the Gospel that is preached and practised in connection with it is the very Gospel that London needs to-day. Mrs. Hughes' appeal for a Rescue Shelter received a very earnest seconder in her ladyship, as she spoke of the overwhelming sorrow of heart that must come to all who see and understand the condition of our West-end streets.

In a few well-weighed but most hearty sentences, Dr. RIGG repeated former declarations of strong sympathy with this forward movement, and his thankfulness that the West London work was in such capable and appropriate hands. He assured the workers that they would have the undivided support of Wesleyan Methodism. The remainder of this afternoon meeting was taken up by addresses by representative Sisters, descriptive of the work carried on by them on behalf of the poor. All these addresses were full of intense interest and pathos. The facts recited are nearly all contained in the report, but they came with greater force and effect through the lips of the devoted workers. SISTER MARY secured the hushed attention of the audience as she related her trials and triumphs in connection with the girls' club. SISTER ANNIE was equally happy in describing the work of house-to-house visitation round about Cleveland Hall.

SISTER AMELIA achieved a truly remarkable platform feat in her simple but realistic narrative of the manifold work that gathers around the country Convalescent Home at Bisley, Gloucestershire. This is a pet scheme of Mr. Nix, and, like everything he takes in hand, it has prospered marvellously. He is wonderfully fortunate in having such a wise and consecrated worker in charge as Sister Amelia; under her care it seems to be revolutionising the whole aspect of the life of the village, besides being such a great boon to the poor Londoners who are sent down there. Last of all, and certainly not least of all, was SISTER LILY, who has charge of Katherine House. The burden of her tale was one story of visitation, but a more enthralling account of this kind of work was surely never told on a public platform. Who that heard it could not but envy the sanctified skill she brought to bear on her mission to that upper room, where such grand work was done for souls and for eternity? Sister Lily is a very daring young person; for she said, in reply to some criticisms as to the expensiveness of the Sisters' department of the Mission, that, if £500 a year was not too much to pay one West-end minister of the Gospel, she thought that £900 was not extravagant for the sustenance of *seventeen* Sisters who give their entire lives to the work. We should think not; it seems to us that Sister Lily herself, or, indeed, any one of the Band, would be cheap at the money spent on the whole.

In a closing word Mr. Price Hughes said that all the workers were willing to lay down their lives in this service, and he regarded it as nothing short of scandalous that he should have to spend any time at all in collecting or begging for the necessary funds.

EVENING MEETING.

The evening meeting was held in St. James's Hall, where Mr. F. W. CROSSLEY, of Manchester, presided over an assembly at once large and enthusiastic. So great was the interest in the anniversary that an overflow meeting, also crowded, was held in Princes Hall hard by. The chairman's address was full of sympathy with the work.

Mr. R. W. PERKS made a financial statement as to the progress of the Mission. There has been steady advance, and every department is full of promise. The year was begun with a balance in hand of £600, and ended with a deficiency of £1000. Including expenditure in connection with Cleveland Hall, the outlay during the year was £7500, of which £3200 was raised by friends throughout the country, and £2000 given at the various meetings in the mission-halls. The Sunday congregations amount to nearly 6000, and there are 1000 members and persons on trial. The Mission pays £1550 per annum in rents and taxes, a fact which was mentioned by way of emphasising the great need for halls belonging to the Mission. Every endeavour is put forth to

make the various branches of the work self-supporting.

The seal of the Methodist Conference was placed upon the movement by the attendance of Rev. D. J. Waller, Secretary. The President of the Conference, Rev. Dr. Moulton, is a firm friend of the work, and hoped to attend the meeting, but was prevented through illness. He sent his son all the way from Cambridge to communicate his deep regret. Mr. WALLER made an earnest speech, in the course of which he said that the "bitter cry" we have heard in London, Manchester, Liverpool, and elsewhere, has been heard also at New York, Philadelphia, Cincinatti, St. Louis, and very loudly at Chicago. The people of America are looking to us to see how we are going to face the social problem. On no subject was he questioned so much during a recent visit to America as with regard to this forward movement.

Rev. WALFORD GREEN pleaded for such a generous response to the needs of the Mission as will leave the agents at liberty to prosecute their spiritual and benevolent work. A working capital of £10,000 would place the movement on a greatly improved basis.

REV. HUGH PRICE HUGHES

spoke generally on the work. The reception accorded him as he rose to address the meeting was an eloquent testimony to the high esteem in which he is held. There was great waving of handkerchiefs and renewed cheering. The audience included a large number of those who have, through the Mission, come to know the Saviour, and the hearty reception was nothing short of a manifestation of true Christian affection. At the outset he remarked upon the unsectarian character of the work. Converts are not asked to join in society, and the sisterhood, as well as other branches, includes representatives of various denominations. Proceeding to speak of the work, he declared that it was no exaggeration to describe London as a heathen city. Especially may this be said of West London, where the churches are nearly empty, and the most wealthy people go nowhere. There is quite as much Sabbath desecration in the upper classes as in the lower.

As a result of three years' work the four halls are crowded every Sunday; and sometimes thousands of people are unable to obtain admission. The names and addresses of 500 persons could be given who have been reclaimed from sin and misery. Half the number who have been blessed at the services have joined other churches.

Adverting to the distinctive peculiarities of work, Mr. Hughes said it was a combination of large and small efforts, evangelical and social. Many who have gone into the inquiry-room have found the Saviour, and nothing less than this satisfies the workers. In the back streets, there are all the details of personal work —open-air meetings every day, cultured ladies of the Sisterhood bearing their testimony on a stool opposite the flaring gas-lamps of a gin palace. The most acute forms of pauperism in this great city are to be found almost under the shadows of the palaces of the West-end. The State must interfere to make the social condition of the people consistent with morality. The Sisters do not go to cram religion down the throats of the people, but to help them, and to illustrate the Divine love to them.

At the close of his stirring address, Mr. Hughes entered on the usual appeal for funds, £3000 being needed to pay off old scores and begin the year with, besides an additional £1000 for the much-desired Rescue Shelter work in Piccadilly.

It was stated by Mr. Hughes, at Sunday afternoon's meeting, that £2847 was collected at the anniversary gatherings.

THE "BURIED ALIVE" NUNNERY. — The Governor has decided to confiscate the nunnery of the "Buried Alive," which will hereafter be used for school purposes.

WORK AT BENARES.

SINCE the return of my husband and myself to Benares from England, I have thought that the readers of THE CHRISTIAN might appreciate glimpses of our daily endeavours to lead some of the people of India to Christ. In the zenanas many receive instruction regularly, and about 350 girls are taught in our schools in the city and surrounding villages. We have much to encourage us in our work. Some are, we trust, believers in the Lord Jesus, secret from fear of opposition in their homes. The village people always receive us gladly, and listen with great attention. Several villages are visited regularly by our Bible-women, and we trust that by them the good seed has been sown unto life eternal.

There are many in this city and around it who have never heard of a Saviour, because we have so few here to make Him known. Will those who read this unite with us in earnest prayer that the Lord may send forth more labourers, men and women filled with the Holy Spirit, and with an intense longing for the salvation of the perishing souls around us? Now the special need is for more men. For in Benares, the very stronghold and centre of Hinduism there is a vast amount of work which can be done only by men. I should like to refer also to the many other kinds of mission work at Benares for which more labourers are needed. We want men of culture consecrated to the service of Christ. But to make a deep impression upon the people missionaries full of faith and zeal must carry on the work of evangelisation, train native helpers as well as conduct education, and provide literature.

My husband has charge of a college in which sons of Hindus are taught. He also visits the Sanscrit schools of philosophy and the Hindu monasteries. The monasteries are abodes of ascetics who endeavour to

ACQUIRE RELIGIOUS MERIT

by practising the discipline of their orders. Some of them become famous among Hindus for spiritual wisdom, which attracts many from different parts of India to sit at their feet as they endeavour to throw light upon some of the great problems of existence. Many of these, as spiritual guides, exercise a great influence through Benares upon India. I lately visited one of these monasteries with my husband. The leading devotee and those who were with him gave us a kind reception; and they all listened with great interest to my husband as he told them of the love of Christ.

There are other kinds of work in which my husband is engaged, instructing inquirers in the Christian religion, translating the New Testament and other books into Hindi. Yesterday he had the joy of baptising a very promising convert, a young man about twenty-one years of age. We trust that he will be the means of leading many of his countrymen to the Saviour. Amid some discouragements, we have many tokens of blessing. Our special need is another missionary to help my husband, as, with all his efforts, much that he wishes to do has to be left undone. Will not some of those who lately listened to the earnest appeals at the Keswick Convention, consecrate themselves to the service of our Blessed Lord through the London Missionary Society, that they may help to win this great heathen city to Christ. "The harvest truly is plenteous, but the labourers are few."

(MRS.) FLORA M. HEWLETT.

L.M.S., Benares, India.

AN ACTIVE UNITARIAN CRUSADE is proposed in the larger provincial towns, with the object of presenting to what a prominent Unitarian minister has described as the "unchurched masses" the religious aspects of the Unitarian faith.

DO WHAT YOU CAN!

"Do what you can," tho' the storm-cloud is sweeping
Over the valley, and cresting the hill;
Though o'er the sad earth the rain-drops are weeping,
Some drops of blessing it bears for thee still.

"Do what you can," while the children are learning
Some of life's lessons each day at your knee;
Unto their wants and cries lovingly turning,
The love of "our Father" in you let them see.

"Do what you can," for the shadows will lengthen
(How they were short as we breasted the hill)!
Comfort the weary, the feeble ones strengthen,
For down in life's valley the sun shineth still.

"Do what you can," tho' at times it means bearing
A loss without weeping, and pain without tears;
And sometimes a robe of calm cheerfulness wearing,
While the heart its own garment of mournfulness bear

"Do what you can"—'tis a task to no angel,
Entrusted, to carry the message to man,
Of God's mercy and love, and his own sweet Evangel.
Oh! sent of the Master! Rise! "Do what you can!"

All God's good gifts still to use for the Giver,
More is not given to woman or man—
Daily to labour for God's own *for ever;*
All that we ask you is, "Do what you can!"

M. S.

SOLDIERS IN IRELAND.

THE parent Home in Cork becomes increasingly popular amongst our soldiers, many of whom have found it, as they themselves say: "a home in every sense of the word." So well is this Home used by soldiers, sailors, and police, that we find it is absolutely necessary to build an addition. Seeing the necessity that exists one generous friend has already given £500 towards the £850 required.

We have commenced a miniature Home at Ballincollig, co. Cork, where a cavalry regiment is stationed; and we have taken a house in Queenstown, which is now being fitted as a temporary Home to meet the requirements of the men during the winter. There are some 900 soldiers quartered at Queenstown Harbour, besides the bluejackets and marines on board the guardship. It will probably be a year or two before a suitable Home can be built, and we thought that too long to wait without making an effort for the salvation of these men, who at present are literally shut up to public-houses and dens of vice in Queenstown. At the same time we earnestly plead for the £2000 required to build, towards which we already have £700 invested.

In Belfast the new Home is rapidly approaching completion, and we hope early in the New Year to open an Institution there adequate to the needs of the large garrison. Sufficient funds to defray the expense of erecting the building have been realised. There are still the numerous items of finishing and furnishing, estimated at about £1000.

There are many important garrisons in Ireland, consisting mainly of English and Scotch soldiers, still unprovided for, and these men have no place of resort, outside barracks, except public-houses, which abound on every hand. We purpose, as God sends us in funds, to go on establishing Homes in the places where the need is the most presing. Earnestly do we ask help in this effort to save the souls and bodies of these men.

(MISS) ELISE SANDES.

Soldiers' Home, Cork.

CHRISTMAS LETTER MISSION. — In last week's notice, we omitted to state that co-operation is earnestly desired in the effort to supply hospitals. workhouses, infirmaries, tram, and omnibus-men, &c., with the "one letter in the year," which is eagerly expected. Several London institutions are in need of helpers. Invalids' assistance is invited. Miss E. Steele Elliott, 66, Mildmay-park, N., hon. sec., will furnish information.

Artisan Y.M.C.A.'s.

MUCH has recently been written upon the question, "Are Y.M.C.A.'s, as at present carried on, a success?" I have no hesitation in supporting those who give an affirmative answer to the question. But while I do so I submit that at present they only reach a certain class, and therefore their operations are limited. The period has arrived, when the burning question regarding our artisans and labourers ought to be, "How are we to reach the masses of working men, with some antidote sufficiently powerful to undo those evils, which, if not checked, must undermine the very foundation of our national prosperity?" There is but one remedy for the evil; it must be wrought out by individual effort, and not by wholesale reform. I mean, the establishing for each special class of its own Y.M.C.A., where, welded together as brothers, they will become a power for good in reaching those in their own line who have not yet been brought within the pale of Christian life and influence.

I say advisedly, "each special class," for the different social grades will never thoroughly assimilate with those either above or below them, nor is it necessary that they should. When I make this assertion regarding our young men of the artisan class, I speak of what I have proved, having had the privilege of being president of the Tower Hamlets Artisans' Y.M.C.A., Mile End, for many years. I have seen the untold good accomplished by the Association, now numbering over two hundred members, all Christians and all abstainers. They have been considerably censured for making these two qualifications essential for membership; but we have proved the power and the purity that the condition has brought into this community. Quality, not quantity, is the essential element of excellence. Members are being continually added, drunkards are being reclaimed, and atheists converted. The Association publishes every month a most readable and instructive magazine called *The Christian Artisan*.

Why should not similar institutions for working men be multiplied in every district of every large town? Why should there not be a dockers' Y.M.C.A.? a navvies' Y.M.C.A.? and so on through the many ramifications of labourers existing on all sides. In our part of the Metropolis alone there are some 500,000 men, amongst whom there has as yet been nothing done in this way. Our commercial young men are almost without exception the representatives of the Y.M.C.A. everywhere. Let us strive to get our artisans brought under the tender sway of the Divine Master. It is only a matter of prayer, perseverance, and patience. I would lay this vital question before Christian and philanthropic men of influence and means; that each should promote the establishing of Artisans' Y.M.C. Associations, where they can meet, and strengthen each other against the crying evils of the day, by which young men are everywhere surrounded.

I shall be happy to communicate with any district wishing to commence this good work, and to give all the information in my power.

EDWIN H. KERWIN.

Great Assembly Hall, Mile End, London, E.

CANADA AND EMIGRATION.—The Dominion Government has decided upon the means of laying out the special vote of 150,00 dollars passed by Parliament last session for emigration purposes. It is understood that steamship agents will receive a commission for every emigrant booked by them to settle on lands in Manitoba, the North-West Territories, and British Columbia, after proof of settlement, and that a cash bonus will be given to agriculturists or those who take homesteads in the portion of Canada west of Lake Superior.

[1048]

Alike for the Body and the Soul.

REFERRING to the unceasing efforts made in his Homes to rescue children from dangerous surroundings, Dr. Barnardo writes in "Personal Notes" of *Night and Day* for November:—

What that work of rescue is, how carried on, in what quarters, by whose hands, and with what results, these pages are intended, in some degree, to exhibit by pen and pencil, thus bringing the supporters of God's work everywhere into personal contact with the poor waifs and strays whom their generous co-operation enables me to deliver from conditions fraught with peril alike to soul and body.

"I first saw Ellen," wrote a lady in Brighton, "on the doorstep of one of our great mansions here. It was about seven o'clock in the evening, just the dinner hour, and there she sat, tired out, overcome by fatigue, asleep, whilst her unsold ware lay scattered at her feet." Then followed the usual touching plea for immediate aid to be extended to this poor child of the streets, a girl of eleven, who, shoeless and stockingless, and in the company of a

ELLEN HAD FALLEN ASLEEP ON THE STEP.

professional beggar, was assuredly preparing for a similar career herself. "I have kept her myself," said my informant, "for a fortnight, but am so beset by the woman who says she is her aunt, that unless I can get Ellen admitted without delay into some Home, I fear I may not be able to keep her, as the aunt threatens daily to take her off again."

When Ellen came into my hands, I found that, although apparently over 11 years of age, she did not even know the alphabet, and was as dark spiritually and morally as intellectually. Cases like Ellen's, differing, of course, in detail, but as pressingly urgent in character, and revealing, as hers did, the sad story of a miserable childhood, in which there had been neither love nor laughter—only hard work, cold, privation, and fierce temptation—reach me daily from every quarter of the kingdom. And, oh! think of it, and glory in it, and thank God for it, as I do; never once in all our history has such a poor waif been turned empty away.

Speaking of his recent absence, Dr. Barnardo adds: Very gratefully do I desire to acknowledge and thank my readers for the measure of sympathy and support extended to my large family during my prolonged absence in Canada. That family now numbers 3,570 souls, and I am hopefully preparing for the winter's campaign of 1890-91, assured that the pressingly urgent needs of the work I and my colleagues are engaged in, of daily and nightly rescue, and of continuous and patient training of those rescued, will not be lost sight of by the Lord's stewards the wide world over.

THE LORD'S DAY IN FRANCE.

DURING late years an earnest Gospel work has been carried on in France. At her great exhibitions hundreds of thousands of Bibles, Testaments, portions, and well-written publications and tracts have been pressed into circulation, while the McAll Mission, the Paris City Mission, with other organised and unorganised efforts have been made to enrich the people of France, especially of Paris, with the true wisdom. Blessings have followed as blessings always do the reading and teaching from the Holy Scriptures. The French Protestant churches have been strengthened and encouraged to take aggressive action in evangelising effort, while there is an improved state of feeling among the masses as regards religion. Their hostility to the Bible has diminished, and the Sabbath is more highly esteemed. Vast bodies of men employed in the public works and docks have freedom from Sunday labour, while in Paris and other towns an increasing number of commercial houses and shops are closed. This is so far satisfactory, but by the great bulk of the people the day is regarded as one for pleasure, not worship.

In the matter of Sunday races, Englishmen are unhappily to the front; many English horses run, while men of the turf and their followers attend in large numbers. This thoughtless and, in some cases, wilful profanation of the Lord's Day is most damaging to the cause of truth and righteousness in France, and the time has come for a decided resistance of the evil. With this object the committee of the Paris City Mission have resolved to take action as follows:—

To appoint a well-qualified missionary to work in Paris for the Scriptural observance of the day. He will gather round him a staff of devoted men to assist in giving popular lectures upon the subject, and in distributing books, publications, and tracts. He will seek out and embrace every opportunity to resist profanation of the Sabbath, while instructing the people and public bodies in the duty and the wisdom of keeping the Sabbath holy. To meet expenses quite £100 a year is required. The French brethren will, indeed, contribute one-half of the cost, and for the remaining £50 a year an appeal is made to English Christians. As this evangelist will spend much of his time with English Sabbath-breakers, the arrangement is quite equitable. Mr. J. M. Weylland, 31, Carlton-hill, St. John's-wood, N.W., Hon. Secretary for England, will gladly give further information.

WILTSHIRE.—At the close of a series of Gospel meetings in a remote Hamlet in Wiltshire, thirty-five individuals, some of whom are 70, 75, 80, and even 85 years of age, were so awakened to a sense of their unsaved state, as to confess it publicly, and willingly gave their names, when told that hundreds of the people of God would pray for their salvation. C. H. W.

CHINESE IN LONDON.—"The number of Chinese," says Mr. George Piercy, "who come annually to London and other British ports is steadily, though not rapidly, increasing. They are also found in a larger number of vessels. During the past year 4691 visits were paid by Chinese to the Mission Rooms (inclusive of a few Japanese), and I may again state that one of the most encouraging points is that the men, in many instances, come to the Mission Rooms as soon as they return. I cannot but feel deeply impressed that this multitude of heathen coming to our shores from year to year deserves much prayerful sympathy and effort to enlighten and save them." Mr. Piercy's address is 276, Burdett-road, E.

A DEATH-BED IN NORTH AFRICA:

A MESSAGE FOR YOU.

"DYING! and she knows not Jesus"—
Lying on her bed of pain;
Only *one* among the thousands
To whom death cannot be gain!

Gaze upon her as she lies there—
'Tis a woman with a soul,
Which, you say, must live for ever,
While the endless ages roll.

She has passed some forty summers,
Intellect and mind were clear
To have grasped the blessed story
Of the truth to you so dear;

And she might have been forgiven;
'Twas for her as much as you
That the Saviour paid the ransom,
For the "many"—not the few!

But to her the glad news came not;
You had heard it long ago,
And you passed them on to others;
But to others who DID know.

And shall others live in darkness?
Must it still of them be true—
"Dying, and they know not Jesus?"
Stay—the answer is for YOU.

MISSION WORK IN COSTA RICA.

IN May, 1888, the Jamaica Baptist Missionary Society sent Rev. J. H. Sobey and his devoted wife to undertake mission work in Costa Rica making Port Simon their headquarters. The population of Costa Rica is probably nearly 300,000, the language Spanish, religion Roman Catholic. There is full religious liberty. The construction of a new railway has brought thousands of English-speaking people here, chiefly from Jamaica, and the United States. These people, nominally Protestant, are for the most part utterly regardless of the claims of God.

Rev. William Head, Baptist minister, who has lately been on a visit to Costa Rica, writes to us:—"The abundant labours of Mr. and Mrs. Sobey have been greatly blessed. In spite of many difficulties, such as the heat of the climate, frequent attacks of fever, and utter indifference, the missionaries have held on their way. A chapel large enough to seat five or six hundred people has just been erected. It cost upwards of 5000 dollars, of which over 4000 had been paid. Other necessary matters will need not less than 1000 dollars more. A mission-house is also urgently required. Conversions take place from time to time, chiefly among Jamaica people; there is also a very gracious work going on among East Indian coolies, twelve of whom have been baptized. The little church now has thirty-five members."

LONDON SANDWICH-MEN.—On Monday week the first of Mr. William Harrison's winter series of meetings for this class was held in Bloomsbury Hall, Meard-street, Soho. When from two hundred and fifty to three hundred of the men were assembled, Mr. Harrison explained to them the nature of the evening's entertainment. Soon each man was in possession of a mug of tea and two thick slices of bread, with a slice of corned beef sandwiched between them. Tea over, Mr. Harrison questioned his guests as to their business and social life, and it was found that about two-thirds of them attended Sunday-schools in their boyish days; only fifteen had homes of their own, and only ten acknowledged that they had wives and families at home. Mr. John Carter and Mr. W. J. Benham spoke in earnest terms, and were listened to with marked attention. At the close, Mr. Harrison urged upon the young men present to make a fresh start in life—to see if there were no means by which they could become true and happy men. If the way was dark, and their hopes few, they must remember that God was the hearer and answerer of prayer, and, if they were in earnest to do right, God would give them strength to accomplish it.

HOUSE OF REST, FINCHLEY-ROAD.

ON Friday, Miss Mason's new Home at 10, Finchley-road, was publicly dedicated to the service of God, and for the benefit of his workers. Miss Mason's many friends came from far and near, and the large meeting-room was totally inadequate, so that an overflow meeting was held in another part of the house. Thanksgiving was the keynote of the whole proceedings. Dr. J. Monro Gibson presided. Miss Mason made a short statement, in which she gave her reasons for purchasing the new house. The Home for Christian workers when old age or infirmities compel them to retire from the mission field will be attached to the premises. The building of the new wing will be begun in the spring. On the subject of finance Miss Mason said there is now due £1500 to the bank, and she pleaded for assistance to pay this off. The house, it was mentioned, began to fill almost before it could be be got ready.

The chairman, in a warmly appreciative address, pointed out how the House of Rest bore testimony to the faithfulness of God's promises.

He cordially wished for the work increased blessing and prosperity. The two meetings were also addressed by Rev. H. Sharpe (Hampstead), Rev. G. Savage, Rev. F. B. Meyer, Rev. G. L. Dixon, and others.

SCHOOL FOR THE BLIND, PEKING.

DEAR SIR—I regret to have to inform you that this Mission has suffered very seriously by the recent floods, which have wrought such disaster in North China. Within the School for the Blind, Mr. Murray kept anxious watch, his care being divided between his helpless blind charges and his own family—his wife's nervous system having quite broken down under such prolonged tension, following immediately after the birth of her second child.

There was also grave anxiety on account of several Chinese colporteurs who had been sent with a supply of books for sale in the country.

They eventually returned in safety, having however been obliged to abandon their cart. The most extraordinary thing is, that under such very adverse circumstances, and with rain falling incessantly, they should have succeeded in selling nearly a thousand copies of the Holy Scriptures.

Mr. Murray tells how, day by day, as portions of his walls and ceilings fell, he shifted his pupils, their books, and furniture, from one corner to another, covering them up as best he could, but living in the ceaseless expectation of a total crash. One horribly suggestive detail in the story of their miseries was the overflow of the city sewers, which flooded the school, of course totally destroying all the mats, and whatsoever else was reached. The subsequent cleansing of the premises would be no easy work, especially when every neighbour is in the same plight, and it will be marvellous indeed if a renewed epidemic of fever does not ensue.

With all his splendid faculty for accepting all life's trials as blessings in disguise, Mr. Murray confesses that it is not easy to be philosophical when the house is tumbling: "Day and night we are expecting a crash, and our house is like a common sewer." Under these circumstances there is a very special need for immediate aid to enable Mr. Murray to rebuild his schools.

Mr. Murray's honorary treasurer is Mr. James Drummond, chartered accountant, 58, Bath-street, Glasgow.—Faithfully yours,

C. F. GORDON CUMMING.

HOME OF HOPE, GLOUCESTER.—Many of the girls, once destitute, friendless, or fallen, both among those who have left, and those still in the Home, are giving good evidence of the change of heart without which no amended life can really avail. Next to her highest spiritual interests, the main object is to train each girl in the varied details of home life, which every woman ought to know; and testimonies from mistresses and others, show that these efforts are not in vain. The hon. superintendent is Miss E. Sessions.

A WANDERER RESTORED.

THE Thames Church Mission is doing good work amongst the rough men on all kinds of vessels that come up our great river. It can point to numerous instances of men, hard-hearted and degraded by sin, who have been won to the Saviour through the instrumentality of its agents. Many a poor backslider has been restored to happiness and peace. One such instance has lately come under notice. The chaplain at Gravesend several times in the early part of this year came across a very wretched specimen of humanity, a perfect wreck of a man, on board a steamer. He became particularly attracted to him. The man at first was reserved, and would not talk much. His shyness, however, wore off, and he seemed to have something on his mind, but he could not be persuaded to devulge what it was.

For a time he was lost sight of, but in September last he called at the offices of the Mission in New Bridge-street, and represented himself as utterly alone in the world and helpless. He was sent to the Sailors' Home, and in a day or two proceeded to Gravesend, where he sought out the chaplain, and to him unfolded his sad story. Up till October in last year he was a certified minister of the Gospel in the United States, America, but fell from his high position through drink. Disgraced and degraded he ran away and joined a ship, which, however, was burnt at sea. With others he was rescued, and came to England in a cattle-boat. It was then he was first met by the chaplain. Since that time he has been wandering about in a miserable condition, but the hand of God was following him.

For a long time he tried to drown the voice of conscience in drink, but to no purpose, and when last month he was at Gravesend he was in great distress of mind. The chaplain pointed him to several precious promises of Scripture, and together they knelt in prayer. Tears of penitence rolled down his cheek, as like the prodigal of old he poured out his soul in prayer to God. The light streamed into his soul, and there and then he was graciously permitted to know that his sins was forgiven, and that he was restored to the Father. He has since sailed for a British colony, where, it is believed, he will be enabled to make a new start. Many similar cases are recorded in the "log-book" of the Thames Church Mission.

H. C. H.

ROMANISM IN THE UNITED STATES.—In response to the query of a correspondent, Rev. C. Chiniquy requests us to state that there are now in the States between 400 and 500 ex-Romish priests, who have left the Church of Rome. But the great majority are infidels; only about seventy-five are professed Christians. He thinks that about 1000 Roman Catholics in Canada and the States have left that Church; 100 young converts are studying for the Protestant pastorate. Mr. Chiniquy has been ill from overwork, but has now completely recovered. He purposes spending the winter in work at Montreal.

PURE LITERATURE FOR NORWAY.—At the Westbourne Baptist Church, Bournemouth, on Thursday, October 30, Mr. Godfrey Hubert, of Christiania, gave an interesting account of the work in which he is engaged in Norway. In order to counteract the influence of infidel and impure literature, and to win men for Christ, he has printed and circulated translations of books by Mr. Spurgeon, Mr. Haslam, Mr. Moody, Mr. Hastings, Mr. Payson Hammond, Mrs. Shipton, and others, with the happiest results. His object in visiting this country now is to obtain help for the prosecution of this excellent work. He is warmly recommended by the leading evangelical Christians of Christiania, and has already been well received in this country. His story is full of interest. We commend him and his work to the practical sympathy of those who are able to help, and shall be glad to hear from any who may desire a visit from him.

REV. JOHN G. PATON'S WORK.

IN a letter dated Moreland Grove, Coburg, Victoria, Australia, August 18, Rev. John G. Paton writes to a friend in Scotland:—

"Let me thank you cordially for the amount you have so kindly sent through my brother in Glasgow, to help in getting eight more missionaries to give the Gospel to 50,000 cannibals yet on the New Hebrides group of the South Sea Islands. The remarkable success that God has given us on the twenty islands we now occupy, and the peace and temporal blessings that follow the teaching of the Gospel on those islands, have led all the remaining heathen to cry for the missionary so as to enjoy such blessings. Erromanga, where five missionaries were murdered and two were feasted on by the savages before they began to receive the Gospel, is now, under God's blessing, a Christian island, and some of the murderers are now working for Jesus.

"We have five islands professedly Christian. A blessed work is going on all round them and on all the islands we now occupy; but on some of them God has given us great success lately. For instance, one missionary who laboured eleven years without a convert, has, during the last ten years, welcomed over 1,600 professed Christians—774 church members, 26 day schools attended by 1,500, and taught by teachers of his own training, who, ten years ago, were cannibals. He has also educated 28 other teachers and evangelists, who are away helping other missionaries.

"Another of our missionaries, in eleven years, has had 1,500 professed converts; and another, in eight years, has had over a thousand, with 62 church members, and an average attendance on Sabbath services of 800. He has 26 schools, and the work is rapidly extending among the 8,000 inhabitants of his island.

"I have just read a letter giving an account of a Kanaka labour vessel, or slaver, at one of our islands, where a man and his wife were willing to go with it, but the captain and agent refused to take them because the mother had a a baby. The father caught it by the legs and dashed its brains out on the rocks; pitching the body away, he said, 'Will you take us now?' This shocking traffic is destroying the population of our islands very rapidly. They are now purchasing all who can be got away as slaves from the chiefs and leading men on heathen islands. By deception they have also lately got away many of our Christian natives, which upsets family relations, and greatly hinders our work. Yet God has blessed the labours of our missionaries wonderfully on that group."

COTTAGE MISSION TO COSTERMONGERS.—Eighteen years seem to have made a wonderful difference in the neighbourhood of Vinegar Ground, City-road, which was once notorious for open, shameless profligacy, and where Mr. Walter Penrose has lived to see his work for God grow from a meeting attended by an audience of two, in a three-roomed cottage, to the varied round of operations carried on through the week in the hall, which is often closely packed, where souls have been saved, and where bodily and mental needs receive kindly care in many ways.

WANTED—A MILLION.—*The Charity Record* says:—"Without wishing to detract from the value of General Booth's ideas, we would point out that already there are societies existing which deal with most, if not all, of his proposals, and so beneficial has been their work that we should view with alarm any proposal that might injure them. Among the institutions already at work may be cited the St. Giles's Christian Mission, the Homes for Working Boys in London, Mrs. Hilton's Crèche, Dr. Barnardo's Homes, the Boys' Homes, Southwark, the London Female Preventive and Reformatory Institution, and many others, all of which have long been working in their several spheres for the accomplishment of the object which General Booth has at heart—viz., the social regeneration of men, women and children."

[1050]

THE KARENS OF BURMAH.

THE Bghai Karen Mission occupies ranges of hills on the east of Toungoo, running north and south. It extends east as far as the Salwen river. On the south it is conterminous with the Paku Mission, and extends north as far as can be worked. The whole country is broken up by high hills, mountains, and intervening ravines. Twelve tribes, besides several clans, have already been brought within the working of the Mission. Each tribe has a dialect of its own, quite distinct from the others, though closely allied, and all are very clearly only dialects of the Sgau Karen language, in which the Bible and other books are printed, and in which instruction is chiefly imparted to the Karens of Burma.

These tribes were continually at war among themselves, on account of inherited blood feuds, and are so now, wherever the Gospel has not reached them. Add to this the fact that their methods of cultivation are the most wasteful known, with only a local market, and we can readily see how slowly they will be able to emerge from their low condition, even under the powerful stimulus of the Gospel. The necessity of recognising, for a season, so many dialects in imparting instruction, the clannishness of the people, hindering co-operative work, and the want of a written language, have been some of the obstructions to be overcome before much advancement could be secured.

Notwithstanding all these hindrances to our work among this people, by the exceeding goodness of God, such

PROGRESS HAS BEEN MADE

that, as we review his dealings with this Mission, our highest praise is called forth in honour of all his mighty deeds. An awful famine lasted for three years, and decimated many of the villages. But this famine proved, in some respects, a friend rather than a foe, and resulted in uniting the two bodies of churches, under the care of the American Baptist Missionary Union.

Meanwhile, the interior work of developing, training, and educating the churches, and the preaching of the Gospel to the heathen, were pushed with increasing vigour, from year to year, as funds allowed, till, to-day, there are over seventy-five churches and stations, numbering 2797 baptized adults in good standing; fifty-six schools with an attendance of over 1200 pupils; and a training school where over 200 pupils are being prepared for teachers and preachers. The churches are well organised and vigorous, and are also associated in two strong associations, with working committees for Association work. In short, no effort has been spared to teach this community of Christians to be self-supporting and self-conducting, and also to become a strong missionary body.

The work of instruction in temperance began twenty years ago, and is still being carried on with increased vigour, and by increasing numbers from year to year. The church members have been total abstainers from the beginning, that is, from intoxicating drinks. In short, every step in the direction of self-help has involved years of patient, persistent teaching. But, as a result, to-day we have a strong band of progressive leaders, some of them men of considerable ability.

Three-fourths of the old churches are now practically self-supporting. Hereafter, all available forces in the Mission will be directed upon the heathen.

We confidently anticipate that the many supporters of the Mission, by whose prayers we have been aided and sustained in the past, will rejoice with us in successes won, and be encouraged to still press on with us to new and greater conquests for Christ in the future.

The railway employés of Burmah are greatly neglected. I have begun a library in Toungoo, but need several hundred more volumes. Old papers are eagerly received as I pass over the line, and the officials have been induced to put up a small building for library purposes.

Toungoo. A. BUNKER.

ZENANA BIBLE AND MEDICAL MISSION.

VALEDICTORY meetings were recently held in connection with the Zenana Bible and Medical Mission, at the Town Hall, Kensington, and in the Mildmay Conference Hall, to take leave of ten lady missionaries who are proceeding to various parts of India. The names and destinations are:—Miss Beynon, to Faizabad; Misses Macphun and Gregory, to Patna; Miss Lorbeer, to Ghazipur; Misses Blake and Wright, to Lucknow; Miss Smith, to Allahabad; Miss Sutherland, to Lahore; Misses Trott and Schwarz, to Bombay. At the former meeting Lord Kinnaird presided, and referred to the antidote to fear found in Isa. xliii. We have to do with One to whom difficulties are as nothing.

Rev. A. R. CAVALIER, secretary of the Mission, addressed a few kindly words of counsel to each missionary separately, touching upon the special circumstances of the various fields of labour. Then came brief testimonies from some of the departing ones, speaking of the lights and shades of work already done among Indian women and children by two or three missionaries, who are returning to their work, and of the gladness and intelligent appreciation which have followed patient and long-continued efforts for the good of some few among India's millions. All the addresses breathed spirit of cheerful and humble confidence in God.

Rev. HUBERT BROOKE, addressing the missionaries, said soldiers enrolling for service know that besides grand field-days there will be hard drill, long marches, and terrible warfare; yet they look beyond such things to reward, pension, and rest. Workers for God must not fix their eyes on difficulties, but on the sure rewards, which, in some cases, may be not far off. In the story of the Apostle Paul's missionary life, there are no fewer than three references to the fact that he shed tears. There were tears of personal suffering (Acts xx. 19). Some had the idea that missionary life is all rose-colour and romance; but the romance is not always on the surface. Instead of taking it as a discouragement that we have to weep, we may take it as an encouragement if we are thus called to follow in the great missionary's steps. Then there were Paul's tears from pastoral solicitude for others (31). Let us remember that nothing breaks stubborn hearts like tears. In ver. 37, we find tears of friendly sympathy. Paul was but doing what the Lord did before him. In the garden, our Lord wept from personal suffering; when He sat on the Mount of Olives, He shed tears of pastoral solicitude; and when He stood by the grave of Lazarus, tears were the signs of His sympathy. If we are to abide in Christian work there must be readiness to meet trials.

But Psalm cxxvi. 5, 6, exhibits a jewel for every tear we shed. The word *doubtless* tells that missionary effort "pays." Why are so few going out to the foreign field. Have we counted the cost in tears, and thought them too costly to pay for the joy? The Apostle says, "Neither count I my life dear unto myself, so that I might finish my course with joy." Having *received* the good seed, we have *become* the seed, and the Lord plants us out. May He gave a wide field of labour, the rain of heaven upon the seed, and faith's firm hold upon His own seal of certain result from our labour for Him.

CHINA.—The September *Record* of the Religious Tract Society gives us a cheering account of the work done in Central China. In 1889 as many as 1,000,000 publications were circulated in this vast and densely populated district.

RUSSIAN JEWS FOR PALESTINE.

Many readers of The Christian have evidently been aroused to sympathy with the sorrows of the Jews who are fleeing from persecution to the land of their fathers.

I have received several interesting letters calling my attention to the letter of "An Eyewitness," which appeared in your issue of the 10th of October. These letters I have regarded as affording tokens of the Lord's guidance. One or two extracts will interest your readers. One friend says:—After mentioning the painful topic—"If you have any thought of taking this matter up, I shall only be too glad to send £20 towards the expenses at once....It would be a grand thing for them to be met on landing by a Christian who would, *in the name of Christ*, welcome them to the Holy Land, and give practical proof of Christian sympathy."

Another friend writes, suggesting that this "opportunity might be made of grand use for speaking of Christ and giving Testaments. Their exile, and the love thus shown would be such a help to the reception of the message. I should think any of God's people would feel it an honour to help in such a Christlike work; I should be glad to do so, and the right person to carry it out will be forthcoming if we ask the Master's help." Another friend says, "I do hope you have been thinking and arranging some way whereby this still beloved race may be able more peacefully to enter their own land. Excuse my writing; but, should you undertake this work as proposed in The Christian, I shall be glad to contribute £10 yearly towards the expenses thus incurred."

These two promises, of £10 yearly and £20 as a donation, together with the promise of help in the third case, without mentioning the amount, are supplemented by the following sums already received, £10, £5, £1 1s. and 10s.

And now a word as to our plans as the result of much prayer and conference. Our beloved and trustworthy brother, Mr. Baron will, the Lord helping him, undertake this work. He goes out for twelve months, taking his wife with him; and, as Mrs. Baron speaks German, she may render her husband effective help. Mr. Barnett, the beloved fellow labourer of Mr. Baron on many journeys, willingly leaves wife, children, and country for six months to assist in the work. We propose to make Jaffa the base of operations, itinerating occasionally in all directions, as the Lord may open the way. We are taking steps to engage the services of a devoted Spanish-speaking Christian Jew, whom Mr. Baron and Dr. Dixon met on their tour in the East last spring.

Our work will be chiefly itinerant, and to distribute the New Testament Scriptures in various languages and lands; and our brethren will work in brotherly love with all other workers, and will supplement and seek to strengthen the hands of localised Missions. Our brethren will depart with all possible speed, and expect to be ready for starting early in December. We hope to have a special meeting at Mildmay to commend them to the Lord, but this is not yet fixed. For obvious reasons, confirmed by the experience of recent years, Mr. Baron agrees with me that all contributions, both for temporal aid and for spiritual needs, should be sent through the Mission and not to him direct, and I will engage in every detail, as far as possible, to carry out the wishes of the donors. May the Lord guide us in everything!—Faithfully yours,

J. Wilkinson.

79, *Mildmay-road, N.*

MANCHESTER.—Handsome new premises for the Boys' Refuge, Strangeways, Manchester, erected at a cost of £10,000, were opened on Tuesday week by Mrs. H. M. Stanley, who was accompanied by her husband. Three separate and distinct "homes" are combined within its walls, including a training home for intending emigrants to Canada.

WESLEYAN MISSION IN PARIS.

In his recently-published report, Rev. W. Gibson gives many encouraging details of the important work entrusted to him in the gay capital. At the Boulevard des Capucines, he considers they have solved the question, "How can we get hold of the refined and intellectual classes in France?"; and, at the Rue Clairaut, Batignolles, the more difficult problem, "How can we lay hold of the working classes?" At the Boulevard des Capucines, half of the audience, every Sunday night, is swept in from the causeway. Of these, as a rule, half are Roman Catholics and half infidels. St. Denis is the chosen home of Paris *ouvriers*, and here is one of the most important stations of the Mission. It is said that there are fifteen hundred English-speaking students in the Quartier Latin, mostly sceptics and freethinkers. Here is a wonderful sphere for Christian work, but the difficulty is to find the needed funds.

The last station opened, Rue Clairaut, Batignolles, has become by far the most important post. A service is held every night to meet the counter-attraction of the wine-shop. The Temperance Restaurant is doing great good, bringing the workers into immediate contact with the people; the receipts help towards the cost of the establishment. Altogether, the Mission now has ten stations in or about Paris.

In the Rouen and Elbeuf Circuits, Roman Catholic families attend regularly at the chapel in the Rue Grand Pont, and eagerly drink in the water of life. Throughout the summer, Sunday morning English services were numerously attended by American and British visitors; and at night good old-fashioned services were held among the seamen.

The operations of the Mission are not confined to the city of Paris. Earnest work is sustained at Havre and St. Malo, and Mr. Gibson desires to extend the work commenced at Brussels if the needed monetary help is given. His address is 4, Rue Rocquépine, Paris.

LITERATURE FOR THE CONGO.

Rev. J. L. Forfeit, of the Baptist Mission, Underhill Station, Tunduwa, Congo River, writes:—If any friends in England would kindly send me an occasional parcel of old religious papers, periodicals, and illustrated journals I could make good use of them among the large numbers of English-speaking coloured Christians, employed in the construction of the Congo railway, the starting-point of which is about two miles from this station. Many of these men are members of Sierra Leone Episcopal and Wesleyan Methodist Mission Churches, and they attend our Sunday morning English service, while on Sunday afternoons my colleague (Rev. J. Pinnock) or I visit them at their own quarters at Matadi.

Hundreds of native carriers are constantly on the road between Stanley Pool and the Lower River, and we frequently have large audiences of Congo men at the various riverside trading factories, which are regularly visited from this station on Sundays. On these occasions the natives listen without the least restraint, whereas in other towns, should their chiefs be opposed to "God's Palaver," it is difficult for the missionary to obtain a hearing. The latest reports from the interior are very encouraging. The people, generally, now welcome the missionaries, and beg them to come and settle in their districts.

Parcels addressed to me, care of Mr. E. Bennett, 17, Brunswick-street, Liverpool, will be promptly forwarded to the Congo.

MR. GEORGE SMITH, of Coalville, is still resolved to persevere with the Bill for bringing the 50,000 gipsy and van children under educational influences. He has visited several hundreds of families of gipsies and van-dwellers, and finds among them a general concurrence in the purpose for which he has so long and energetically struggled.

CAMBRIDGE NOTES.

By a Graduate.

The subject of Rev. H. C. G. Moule's Sunday evening Bible-class is "Christ our High Priest." In the course of his remarks he said that the mind, when deeply conscious of sin craves for a mediator; losing sight of Christ as our *summus sacerdos* often leads earnest minds to rely on priestly mediation.

The county branch of the C.M.S. has held a meeting of the Gleaners' and other Unions. Speaking on his visit to Tinnevelly, Mr. Barton compared the effects of work out there, as shown in the lives of converts, with the spiritual state of many parishes at home. The people were earnest, and in many cases had contributed from their private means to erect substantial churches.

The new mission buildings of Corpus Christi College Mission were opened by the Bishop of Rochester. A number of members of the College were present.

The Union Society recently discussed the Abolition of Horse Racing in England.

Miss Steel, of Kensington, has generously put £3000 in the hands of the Regius and Ely Professors of Divinity, and Rev. S. S. Lewis, of Corpus, as trustees, for the endowment of Theological Studentships of the annual values of £30, £40, and £50, chiefly with the idea of encouraging and assisting honour-men in reading for Holy Orders after they have taken the B.A. degree. The candidates must be at least twenty-one years of age, and provision is made for parish work on the part of elected students. The students will be under the direction of the Regius Professor of Divinity.

The papers comment on the fact that the University lends itself but little to training men for the ministry, unlike Dublin University. Such institutions as Ridley Hall, and the Clergy Training School, have to fill this want in the University system.

The total number who matriculated in October was 865.

The work of the Railway Mission here, under the leadership of Mrs. Brown, is a most encouraging one. From six the numbers have risen to considerably over 200, and a room in the station has been exchanged for a fine hall. A conference is shortly to be held here by the Mission, and prayer is asked on its behalf.

Archdeacon Farrar, in the course of the University sermon last Sunday, spoke of the benefits England owed to the Reformation, and deplored the efforts now made to depreciate that great movement.

The sermons on behalf of the Universities Mission to Central Africa, were preached last Sunday, in St. Edward's Church.

Some Unitarian sermons and lectures are being delivered here in the Liberal Club Rooms, on Sundays, mixed up with many moral precepts. Great error is being systematically taught.

It is interesting to note that in a motion at the Union Society in favour of the abolition of horse-racing in England, 73 voted with the ayes; the motion only being lost by 4.

Dr. Vance Smith lectured last Sunday on "Creeds in Church and Chapel."

A TOLSTOI COLONY.—A colony of followers of Count Leo Tolstoi has (according to the Berlin correspondent of *The Daily Chronicle*) been formed at Vishnevolotzki, in the Government of Tver. The colony is composed of ladies and gentlemen of the upper classes, who live as peasants, and put Tolstoi's theories into practice.

MISS ROBINSON'S SOLDIERS' INSTITUTE.—The Officers' Houses, Ryland Parade, Portsmouth, is intended to serve as an adjunct to the work carried on by Miss Robinson and her devoted helpers, affording comfortable accommodation on moderate terms to officers and their families, especially during the trooping season. It is also useful as a private boarding establishment for ladies and gentlemen desirous of seeing or assisting in the work. The House is entirely self-supporting, and not in any way dependent on funds subscribed for the Soldiers' Institute. Captain and Mrs. Mitchell, from Sandown, have undertaken the superintendence, and it is hoped that great blessing will attend their efforts for the comfort and well-being of visitors.

MR. LETHABY'S FAREWELL.

Last week there was a service at Christ Church, Lambeth, to bid farewell to Mr. Lethaby, who started on the following Wednesday to resume his arduous work in Moab. Mr. Lethaby asked prayer that the Holy Spirit might bless the labour of himself, his wife, and Miss Arnold, at Kerak, especially the work among the children. These earnest friends are working in a region where, without human protection or weapons of any sort, they are constantly exposed to robbery and violence, in a land where there is no legal restraint.

Illustrative of the peril to which they are exposed, he narrated what occurred only a few months ago, in his last journey from Kerak on his way to England. He engaged the owner of a donkey to convey him to the Jordan. Illness, with long and rough riding, overpowered him. He could no longer keep his seat, and lay down exhausted on the road. His guide, with professions of sorrow, said he must go back with his donkey lest robbers should seize it. So Mr. Lethaby was left to die. Soon the guide returned in distress, saying the robbers had seized the donkey. Presently the robbers came round with looks of ferocity. Mr. Lethaby examined their features; then accosting a man who seemed most open to influence, he said, "Come to me," and held out his hand, which the robber took in his. "What is your name?" "Hassan!" Holding his hand firmly, and looking him straight in the face, Mr. Lethaby said, "Hassan! I have spent a long time in Kerak giving medicine to your people, and they have often said, 'Allah will reward you.' Now, Hassan, be my friend, and Allah will reward you. Will you be my friend?" The man's expression changed, as he said, "I will." Against the remonstrances of his comrades, he mounted Mr. Lethaby on the donkey, and conveyed him safely to his destination.

Prayer was offered by Rev. Newman Hall, the pastor, who had met Mr. Lethaby in Jerusalem, and often accompanied him in his walks, distributing the Scriptures to Russian pilgrims. At the close, contributions were offered towards the expenses of the Mission, for which help is much needed.

Dear Sir,—Your columns have been so kindly opened to the workers in Moab, and so useful, that you will perhaps allow me a few lines to thank Christian friends for the kindness shown during the last few weeks by hundreds to whom I was personally a stranger. During that time it has been my privilege to address scores of meetings, and other assemblies, and I can never forget the prayers that have been offered, the gracious influence which has been felt, and the discovering of the old fact that the real burden-bearers of Moab are the Lord's remembrancers, who, in out-of-the-way corners of England, Scotland, and Ireland, have been "crying out for Kir-heres."

I write, within two hours of my departure, to say that I return single-handed to the field. Though half-a-dozen offers of service have been tendered, those who only seemed qualified for the work at this time have withdrawn, at parental and family solicitation. Well, the Lord knows that for a longer time apparently two women and one man have to attend to the bodily, mental, and spiritual needs of scores of thousands of those who are made in His image, redeemed by Christ's blood, equally with ourselves; and, if we are faithful, He will give strength, grace, and guidance.

Again, then, my principal petition is for the supplications of my Christian readers, that the Holy Spirit may ever inspire and accompany every effort, and make it effectual to the conversion of souls; especially that our Bedouin boys and girls may in yet greater numbers be made "wise unto salvation" and a blessing to their own people; and, as seems most important, that the cruel, lawless conduct of Turks and Ishmaelites may so cease, and such protection be vouchsafed, that the way may be open for myself or others to go on to those Arabian fields which are not so much "white unto the harvest" as ripe and brown with the dust of many centuries, during which immortal souls have been forgotten by the labourers of the Lord of the harvest. Oh, that even now the disciples might "lift up their eyes!"

Yours, for Christ and his kingdom,

William Lethaby.

London, October 29.

[Letters or help to Mr. Lethaby may be addressed, care of Rev. George Piercy, 276, Burdett-road, London, E.]

PASTOR ARCHIBALD BROWN, 22, Bow-road, E., writes to us:—"This year has been one of prolonged trial to faith. As I will not on any account go into debt, I shall be compelled to close some branches of the work unless the Lord send deliverance. I leave that with Him."

THE BRIDGE OF HOPE.—Miss Steer held her annual meeting last week. Her report was of unusual interest. We regret that we are obliged to postpone fuller notice of it. Meanwhile, we trust the same warm spirit of appreciation exhibited at the meeting is felt by those who were not present.

PORT SAID.—Our Bible work at this port, among men of all nations, is going on very encouragingly; 669 copies of God's Word were sold in one month, in more than twenty languages. We also sold over eighty Arabic and Turkish Gospels to pilgrims going to Mecca, this year.

W. H. Taylor.

CHILDREN IN TRAVELLING SHOWS.—At the Ripley Petty Sessions, Derbyshire, two travelling showmen were fined small sums under the Act of last year for employing young children in performances without magistrates' certificates. The inspector of the Society for the Prevention of Cruelty to Children said he intended to go round to local shows and bring all such cases before the magistrates.

SOLDIERS' HOME, WINCHESTER.—During the past eight days a Gospel mission has been held here, conducted by Mrs. Dawson, a converted gipsy, whom the Lord uses in a most remarkable manner to bring souls to Him; though, as she says herself, she has not received one days' schooling in her life, night after night the audience has been held spell-bound by her simple eloquence. God has worked through her in a most marked manner during this mission. Every night souls have been brought to the feet of Jesus. To the Christians it has been a glad time of refreshing from the Lord. Mrs. Dawson goes to Thornton Heath for another mission during the coming week. E.S.M.

SNOWDROP BANDS.—Dear Sir,—Just now, when Factory Clubs, Girls' Evening Homes, &c., are reopening for the winter, they may be glad to learn that this movement is found very helpful by an increasing number of those who feel the importance of awakening in our young girls a higher ideal of life and conduct, a love of goodness and purity which may be their defence in a world of peril. In Birmingham alone there are fourteen Snowdrop Bands, and many others in London and different parts of the country. We have found that many Sunday-school teachers, Bible class leaders, and others, feel the need of definite speech to their girls on the subjects of modesty, the influence of woman, the difference between true love and false, &c., but hardly know how to begin. To such the Snowdrop card is a real help, as it furnishes a text for the speaker, and a continual reminder to the members. I shall be glad to supply by post any information desired.

Southwold, Sheffield. Amy Watson.

THE ABORIGINES PROTECTION SOCIETY has addressed a letter to Lord Knutsford, Secretary of State for the Colonies, with reference to the treatment to which a large number of coloured natives of Cape Colony are exposed in Johannesberg and other portions of the South African Republic. These natives have in the colony enjoyed all the rights and liberties of British subjects, and have there held respectable and honourable positions as members of Christian churches, and in the exercise of their various trades and callings. By the authorities of the South African Republic, however, they are subjected to the severe restrictions of the native pass law, and are in every way regarded as Kaffirs, to whom the privileges of freemen are denied.

Letters to the Editor.

SUCCESS IN MISSION WORK.

Dear Sir,—May I, from the mission field, send a word of very real thanks to your correspondent, Mr. Harden, for his letter in your issue of August 22, under the heading "What constitutes Success?" The letter was shown me by a brother missionary with the remark that it took just that point of view which the spirit of the age is most apt to ignore.

"Quick returns" may formulate the lawful ambition of the supporters of foreign mission work, as it does that of the commerce of these days. But we cannot too sufficiently beware of allowing a material commercial spirit to invade the mission field. Especially would I thank your correspondent for that sentence of his: "Who can tell the burden of temptation, fear, and despondency laid upon the faithful and trembling workers in a lonely land by the unauthorised clamour for results?"

It is only after some years of work in heathen lands that it is possible to realise all the meaning of that "gross darkness" which is said to cover the peoples (in Isa. lx.), to conceive the spiritual death which from century to century has reigned supreme in village upon village, city after city, province beyond province.

I am sure that a clearer perception of the extent and character of the gross darkness of heathenism, a more humble thankfulness for the wonders already wrought, and a deeper abasement before the Lord, personally, and on account of the Church's pitiful neglect of his last command, will most effectually quench that spirit which would demand the opening of the windows of heaven in return for a five-shilling subscription, and which forgets the entreaty of the Master to prove Him by bringing *all* the tithes into the storehouse.

But I find no room for any desponding view of missionary work. The Lord has most graciously encouraged us here by much evident result, and I know that He is teaching both his missionary servants and his home disciples more and more of the blessedness of yielding Him *all* his due. Therefore, I know that the day is drawing nearer when He shall see of the travail of his soul, and be satisfied. We seek personal success only in so far as it is bound up in his. We ask for results solely in so far as they form part of that sweet ending of his toil.—Yours truly,

A. J. Shields, C.M.S.

Godda, Bhagulpur, Santalia.

In a communication on this subject, Rev. Daniel Jones, of the Baptist Mission, Agra, India, says:—

There is such a rage for baptism nowadays that one is reminded of the days of Francis Xavier, who, in his zeal to make converts, it is said, sprinkled them with holy water as he passed through the streets. There is too much pressure brought to bear upon workers in the mission field by subscribers at home, who are not satisfied unless they have "good returns," although we know for a fact of some of these "good returns" only ending in disaster. What a stir there was some few years ago, when hundreds of a certain tribe were baptized. Where are they to-day? Echo answers, Where?

I am glad and thankful to know that all do not think alike at home. As one face to face with the enemy, in the thick of the fight, in the midst of bitter hostility to the Christ, I would thank those brethren who have lately written to The Christian words that have come like a refreshing shower. It is all very well when you can go on rejoicing over so many baptisms, &c., but there are others equally conscientious, and, it may be, doing more of real, intelligible preaching of the Word, who cannot baptize in this way, and rather thank God, when they see so much made of baptism, that they were not sent to baptize. David was not recommended for his counting of the people, and there will no doubt be many found from India whose names are written in the Lamb's Book of Life never known to the missionary. This is not mere imagination. Then there can be no doubt that some peoples are more ready to receive the Word than are others. There are different kinds of soil, and God's purpose will yet be made known in this matter

Surely it becomes us all as workers to be more and more concerned about doing the will of our Father in heaven. If that means that we shall be

ployed in bringing men to Christ, and that we ll know it to be so, then we shall rejoice and glad; and if we know it not, let us still "rejoice the Lord."

THE LORD'S SUPPER.

SIR,—In your issue of 24th ult., I asked whether r. Meyer's pen had slipped, or whether he was rning High Churchward, when he asserted that was "especially in the Lord's Supper that the ner life becomes replenished and fulfilled with s grace and heavenly benediction." I also ked on what authority such doctrine rested.

Mr. Meyer answers that so far from his pen ving slipped, he is thankful that his statement s been brought into fuller relief, and will there- attract greater notice. He does not give any thority for the doctrine, beyond saying that his ords were suggested by a passage in the Com- union Service of the Church of England, and ly reaffirms the position taken as one of his most cherished convictions."

I submit that higher authority than the Church f England Communion Service or Mr. Meyer's nvictions is needed here. The question is, What saith the Scripture? "To the law and to the stimony." Mr. Meyer puts on one side, as of no alue, the fact of the entire omission of all refer- hce to the Lord's Supper in twenty out of the wenty-one Epistles of the New Testament, and the urther fact that in the only one which deals with it, is *not* described as an "especial means of re- lenishing the inner life"; and he deprecates any rgument with regard to the relative importance of octrine being drawn from its frequent mention r otherwise. Herein he differs widely from the Apostle Peter, who, when proclaiming the Lord's eturn, reminds us that "his beloved brother, Paul," had spoken of those things "in *all* his Epistles." I think I am not wrong in believing hat Mr. Meyer himself has adduced the frequent nention of the second coming of Christ, and of such doctrine as justification by faith, as no mean evidence of the importance they assumed in the mind of the Holy Ghost.

But Mr. Meyer now goes far beyond his original statement. He asserts that "in obedience to the solemn and blessed rite" of the Lord's Supper, "*the material act and the spiritual blessing are synchronous and simultaneous.*" [The italics are mine.] Does our good brother realise the meaning and effect of these words? Short of transubstantiation, he con- cedes in them all, or almost all, that the most advanced Sacramentarian demands. I assume that he pre-supposes faith in the recipient; his immedi- ately preceding words no doubt imply this. But his expression is surely most dangerous. Why, not even the sentence in the Communion Service to which he appeals goes so far as this; for it is some time *after* the "material act" of partaking that the prayer is offered that "we may be fulfilled with his grace," &c. Even there it is not regarded as "synchronous and simultaneous," but as a sub- sequent blessing still sought.

The statements made are, it seems to me, open to serious misconstruction, and, coming from one whose utterances have deservedly both great weight and wide circulation, they require, I submit, the clearest support from the sole authority of Scrip- ture. In these days, when Sacramentarian error is spreading everywhere — when multitudes are taught that in one Sacrament "the material act and the spiritual blessing" are so simultaneous that the baptized are "regenerated," and that in the other, the life thus imparted is "replenished and fulfilled with grace"—it is of the last import- ance that from men like Mr. Meyer no "uncertain sound" should proceed.

In his recommendation of weekly communion, and in his belief in the deep meaning of the Lord's Supper, most evangelical Christians will, I take it, agree. But as all readers of THE CHRISTIAN, in which his original statement was made, may not see the November number of *The Christian Treasury*, to which Mr. Meyer refers for a fuller enunciation of his views, I venture to ask once more that he will give us Scriptural authority for what he has advanced. Let me assure him at the same time that I have written this in no spirit of captious criticism. I have the deepest regard for our beloved brother, and am most grateful to God for what He has used him to teach by lip and pen; and it is only as one jealous for the truth that I have called attention to what I cannot but regard as open to grave misconstruc- tion.

INQUIRER.

MR. MEYER'S REPLY.

SIR,—I wish first to thank you for your courtesy in giving me an opportunity for answering the criticisms of "Inquirer" in the issue in which they appear.

Your correspondent would dilute the importance to be attached to the Lord's Supper, because it is not referred to in twenty out of the twenty-one Epistles. In reply, I submit that this is no true standard of computation; in this case it is utterly fallacious.

No number of references on the inspired page could invest with deeper and more precious im- portance an ordinance which was solemnly insti- tuted to perpetuate the memory of love even to death; the institution of which occupies so im- portant a position in each of the Gospels; the order for which was communicated by a special revelation to the Apostle Paul; and the *often* observance of which seems to be taken for granted in the very words of institution (1 Cor. xi. 25, 26).

"Inquirer" also finds serious fault with me for holding that the material act and the spiritual blessing are synchronous and simultaneous. But then he forgets the way in which I guard myself. I could not say more distinctly that there is no spiritual gift conveyed through the material elements; but that when we obey Christ in par- taking of them, and appropriate them as the sign and seal of his covenant, He draws near, and gives fresh and living pledges of his love and faithful- ness.

My friend asks for Scripture proofs of this: I give three. "He that hath my commandments, and keepeth them, he it is that loveth Me...and I will love him and manifest Myself to him" (John xiv. 21). "Draw nigh to God, and He will draw nigh to you" (Jas. iv. 8). "He was known of them in the break- ing of bread" (Luke xxiv. 35).

It surely would be a marvel if, simultaneously with the material act, accompanied by such deep and blessed spiritual dispositions as I have indi- cated, the blessed Lord did not draw specially near the soul. And just as the bread and wine excite by their visible impressions a keener realisation of the mighty mysteries they set forth, and a more ardent appetite for the spiritual realities they symbolise, so, in proportion to the eagerness of our desires, will surely be the Lord's communications of grace and heavenly benediction.

I am at a loss to see what evil can accrue in holding that the Lord's blessing is simultaneous with the outward act, when that act is the ex- pression of faith and love and devotion. "Whilst they are yet speaking, I will hear." Surely it would be a greater evil to hold that his gifts lagged hours behind our desire for them. There is a vast difference between this and Sacramentar- ianism, which does not demand that the spiritual disposition should accompany the material act, but teaches that the rite itself is the channel of spiritual grace—a position which differs by a whole heaven from the one I have propounded.—Yours truly,

F. B. MEYER.

"RUSSIA AS PERSECUTOR."

DEAR SIR,—While all must feel profound sym- pathy with the Jewish and other victims of Russian oppression, it is satisfactory to know that the words marked on the face of the lad named Rutenberg, (referred to in your issue of last week), with lunar caustic (nitrate of silver) will peel off in the course of a short time, leaving little or no trace.—Faithfully yours,

Hastings, Nov. 3. G. A. KEYWORTH, F.C.S.

We have also received letters to a similar effect from Mr. G. Lindsay Johnson, M.A., F.R.C.S., and from F.R.C.S., Brighton.

BLESSING IN WORK.

DEAR SIR,—In answer to the letter in your number of Oct. 1, respecting "blessing in work," it is the experience of some that God *does* give a blessing where the Christian worker is conscious only of failure and defeat. I can recal instances where believers had sown the precious seed of the Word, but were thoroughly humbled and dis- heartened, ready to cry, "How long wilt Thou forget me, O Lord," because there seemed no blessing on their labours. Yet God *was* blessing them, and the soul over which they yearned was able to rejoice their hearts with the tidings of having passed from death into life. Hindrances, however, may arise from want of faith in both teacher and hearer. We may often doubt the efficacy of our own words, but the incorruptible seed of the Word of God "liveth and abideth for ever," and believers being commanded to "show forth his salvation from day to day," and "declare his glory among the heathen, his wonders among all people," may rest assured that if in the path of unhesitating obedience and self-surrender they do *this*, God will give the increase.—Yours,

Wetherby. M. T.

THE CONTRAST.

"Hold thy tongue: for we may not make mention of the name of the LORD."—AMOS vi. 10.

"They that feared the LORD spake often one to another."—MAL. iii. 16.

YES! evil progresses, and love waxes cold;
And e'en in this world of wondrous designs,
He who made and upholds is, just like of old,
Neglected, rejected, by too clever minds.
So, speak of the earth, or speak of the sky,
But, hush! not a word of the Maker on high.

Not so the wise servants, who, faithful and true,
Are waiting, expecting to welcome their King;
Be they the many, or be they the few,
They learn by the Spirit his glories to sing.
Let love but be glowing, and words flow apace,
As they talk of the Giver of hope and of grace.

So dark gropes the world in its intellect's pride,
The compass is lost, and sad havoc abounds;
See error abounding, no pilot to guide,
Till fair barks and grand are stranded around.
Alas! for the man whose sheet-anchor is gone,
Alas! for the heart which must drift on alone.

Not so the loved children, forgiven and taught.
With the law in their hearts, they steer on aright
The storm that might sink them, no mischief has wrought,
They look out of weakness for heavenly might.
All joy to the man who can breast a wild sea,
All loving the converse of rescued and free.

L. H.

THE CITY MISSION.—Mr. T. J. Jackson's thirteenth anniversary of the Clapham Branch meetings was recently held in the Mission Room, Lillieshall-road. Many stood up and testified to personal benefit from this good work. A larger room is much needed for the district.

CITY WORKWOMEN.—Mrs. Fisher writes:—"Whilst the echoes of the words of Dr. Thain David- son are ringing in our ears, showing up the horrors of 'the deleterious literature' of our day, our desires are intensified that we should be able to redouble our efforts in providing our young women not only with Bibles, but pure, good books, on a much larger scale. We had in the early days of our work three Bible-women regularly employed five days in the week in visiting warehouses in taking subscriptions for Bibles and books. We have now only one Bible-woman fully at work. I believe there are many who would help us if they only knew our need. Ladies are greatly needed for short dinner and tea hour services once a-week." Mrs. Fisher may be addressed, care of hall-keeper, 186, Aldersgate-street, E.C.

MORMONS AND POLYGAMY.—The recent decree against polygamy in Utah has given rise to hopes which may not yet be realised. Dr. Samuel Small, president of Ogden University, in the course of an interview, on October 29, said:—"It is not wise to place confidence in the recent circu- lar of President Woodruff, forbidding polygamy, as he is only the puppet of shrewd and unscrupulous conspirators who engineer the schemes of the Mor- mon priesthood. The alleged submission and the reformation creed are both tricks and works of jugglery, and are so understood by the faithful, who do not renounce polygamy as a fundamental and revealed essential to their system. On the contrary, they reiterate adherence to it, only say- ing that they recognise the power of Congress to punish polygamists. They therefore advise their followers to avoid such an indulgence of their pri- vileges as would make them criminals."

ALMANACKS FOR 1891. *John Ploughman's* has the excellent features which have made its predec ssors such firm friends in many a home. (1d. *Passmore & Alabaster.*) *Faithful Words*, also a very useful penny wall sheet, is published by *Mr. Holness*, who has also brought out, at the same price, the *Day by Day Almanack, and Christian's Daily Remembrancer*, edited by Heyman Wreford. The latter may also be had interleaved and bound in cloth at 6d. *Messrs. Partridge & Co.* publish the *Seeking and Finding Almanack.* (1d.) Its motto is, "Search the Scriptures," and it is admirably designed to promote daily Bible-reading and study.

Evangelistic Notes.

Keith, N. B.—Mr. J. A. Smith, Aberdeen, has conducted a Gospel mission in Newmill and Fife-Keith Halls.

Mr. William Forbes closed his services at Chatham last week, and, at the invitation of Rev. H. G. Thwaites and others, he began a series of meetings on Monday in the Isle of Wight.

Gipsy Smith has conducted an evangelistic mission at Barrow-in-Furness. The meetings were held in the Town Hall, which accommodates one thousand, and was crowded throughout. Much unity was manifested among the churches, and a large number passed through the inquiry-room.

Rev. Thomas Waugh has conducted a twelve days' mission at Batley. The interest increased daily. Mr. Waugh held meetings for men only on the Sunday afternoons, and one for women only. These were exceedingly well attended. On the last Monday he gave the story of his conversion. The number of inquirers exceeded 250.

Mr. William Catlin has added to his other evangelistic work by the acquisition of St. John's Hall, Corporation-row, Clerkenwell, where he intends to hold Gospel meetings every Sunday evening at seven, addressed by various speakers. Lectures, some with lantern illustrations, have been arranged for the Wednesday evenings of November at eight o'clock.

Blackheath.—The united mission, conducted here by Mr. W. R. Lane, was a time of much blessing to many. Meetings were held daily in the Rink, afternoon and evening. The attendance was good, and on some occasions large. God was with his servant in blessing by His Spirit's power to the word spoken. Some were brought to decision, backsliders were reclaimed, and saints quickened and built up. W. L.

Hyde Park Hall Mission.—Over 1000 young men were present at the evangelistic service at the Metropolitan Music-hall on Sunday evening last. An address especially suitable to young men was given by Mr. Charles Cook. So many young men have lately been converted at the above meetings, that they have formed "The Hyde-park Hall Young Men's Guild," the object being the salvation of their fellow young men. Some thirty have recently confessed Christ.

Belfast.—A fortnight's mission, conducted by Miss Smith and Miss Bax in a schoolroom belonging to the Society of Friends, Belfast, has been attended with much blessing. Many backsliders were restored to the path from which they had wandered, and several drunkards were amongst those who professed to be converted. Many requests for prayer sent in during the mission were turned to praise before its close. Some interesting cases came under notice.

Ireland.—Mr. D. A. Black has been conducting largely attended meetings in the hall of the Y.M.C.A., Londonderry. Mr. W. J. McCracken, of Dublin, has held ten days' mission in the Baptist Chapel, Banbridge. Mr. James Dickson, of the Belfast City Mission, has closed a series of Gospel services in the Methodist Church, Antrim. Rev. John Elliott and Mr. J. H. Cullen are conducting evangelistic meetings with marked success in a movable mission tent at Gortigal, co. Tyrone.

Evangelistic Mission.—A sixteen days' special Mission has been conducted, at Carshalton, Surrey, by Mr. William Grove, with very happy results. The meetings increased in interest and numbers in attendance night by night, and scarcely a night passed without some being confessedly brought to the Lord. One pleasing feature was a tea, which the Christians gave to their friends or neighbours. Each purchaser of a ticket had the privilege of inviting one unconverted person. Two hundred and thirty thus sat down to tea, and in the evening numbers were standing about the doors. Much blessing has been vouchsafed.

Mr. J. Crofton Rainey has just completed a mission of ten days in a barn belonging to Mr. J. Brock, of March Baldon, near Oxford. The barn was filled nightly with listeners to the simple Gospel messages. The Holy Spirit wrought on many, and broken-hearted sinners were healed. The converts of thirteen months ago were found continuing steadfastly, and witnessing by changed lives and ways to the power of the Lord to keep as well as to save. Mr. Rainey is at Mr. Charrington's Great Assembly Hall, Mile-end-road, during the first fortnight of this month, and purposes returning to commence a mission in Gerston Hall, Paignton, on the 16th inst.

[1054]

Burgh-by-Sands, Cumberland.—A week's mission has been held in the Mission Room, Burgh House, by Captain F. T. Tottenham, of Wimbledon. Evident blessing has followed the Gospel addresses. Bible readings were held each afternoon, which were deeply valued.

Mr. Charles Cook, of Hyde-park Hall, preaches in the Free Assembly Hall, Edinburgh, on Sunday evening next, and at the Carrubbers Close Mission every night for three weeks.

Rev. J. McNeill hopes to discharge, early in the New Year, at least a portion of the evangelistic duties assigned to him. Birmingham, Walsall, Berwick, Alnwick, and Wooller are spoken of as possible spheres of operation.

A fortnight's mission is to be conducted in Manchester by Rev. S. R. Macphail, M.A., of Liverpool, one of the Presbyterian Synod's evangelists, from Nov. 14 till Nov. 28. During the first week it will be held in Brunswick-street Church.

FOWEY SAILORS' HOME AND REST.—Since the opening of this place two months ago, a goodly number of seamen have lodged in the Home, and the mission services crowded. Several seamen have signed the temperance pledge, and some have professed conversion to God, while many have been deeply impressed.

JERUSALEM.—Mr. Edwin J. Wareham, of Clevedon, writes:—"A friend at Jerusalem informs me that on October 12, while Government excavations were in progress outside the Damascus Gate, a fountain of sweet clear water was discovered, of sufficient abundance to supply all the city. Should expectations thus raised be realised, this is important news. The railway from Jaffa, which is expected to reach Ramleh in about two months, and Jerusalem in a year or so, and the railway from Haifa to Damascus which will be commenced next month, will doubtless be the means of opening up and developing the resources of the country, and of still further hastening the glorious return."

BERLIN CHRISTIAN MISSION.—Mr. Fritz Schaaff, superintendent, writes:—"Our hall, which is situated in the centre of the city, Alte Jakobstrasse 91, has been crowded nearly every night during the past year. The Lord has owned our work in the salvation of a good many souls. Some of them were full of Socialistic ideas, thinking to promote their own happiness and the happiness of others without Christ in their hearts. A good many were formerly addicted to strong drink and other vices. We have now some of them testifying every night to the people. With the help of God we are going on, speaking, praying, tract distributing, and visiting the poor and sick, converted and unconverted people, in order that the Lord's name may be magnified." Mr. Schaaff is in London, and letters to him may be addressed care of Mrs. E. F. Pennell, 5, Gordon-street, Gordon-square, W.C.

FINSBURY PARK Y.M.C.A.—The Association at Finsbury-park has entered heartily on its winter work. The programme, full particulars of which appear in the Association magazine, *Echoes of the Month*, is a varied one, and provides for the fourfold character of the Association's object—viz., the spiritual, intellectual, physical, and social welfare of young men. The first social reception of the season was recently held, when Mr. Piercy was the host and Rev. George Lester was the chief speaker. At the close one young man present decided for Christ. He had been brought to the meeting by one of the new members, who himself was converted at the Association only a few weeks previously. On the 22nd Mr. R. Howard Henson, the hon. secretary, delivered a lecture on his trip to Morocco. There was a crowded attendance, and the capital dissolving views added largely to the interest of the evening. The regular meetings of the Association are well sustained.

THE INDIAN CHILD MARRIAGE CUSTOM.—Another victim of this enormity, a Parsee young lady named Sherinbai, is invoking the aid of the Court of the Subordinate Judge at Broach, Bombay Presidency, to release her from a matrimonial engagement entered into by relatives and friends without her consent. All that she is able to say in her "plaint" is that she "is informed that when she and the defendant were babies some ceremony, alleged to be that of marriage, was performed between them at Broach." Soon afterwards the bride's family removed to the distant city of Bombay, while the child-bridegroom remained in Broach. Never did Sherinbai from that hour gaze on the features or hold communication with him who nevertheless now claims her for his bride. Sherinbai is uncompromising in her demand that the pretended marriage shall, under these circumstances, be "declared null and void."

The Temperance Cause.

Dr. Nansen, the Norwegian Arctic explorer, is a strict abstainer from alcohol.

The Glasgow magistrates, at a recent licensing sessions refused all new applications.

A "model temperance hotel" has been built at Barnstaple, Devon, at a cost of nearly £6,000.

The Baptist Union of Scotland reports that eighty per cent. of its ministers, and all the students are abstainers.

The native authorities of Raratonga have petitioned the Governor of New Zealand for legislation to prevent the export of liquor to that place from the colony.

The Liverpool Temperance Confederation submitted searching questions on temperance matters to all municipal candidates, and received many satisfactory replies.

An influential meeting, on behalf of Sunday closing, has been held at York. Canon Fleming, Mr. Rowntree, and other gentlemen, advocated the Sunday Closing Bill.

The Manchester Women's Christian Temperance Association has held a number of meetings in different districts of the city this autumn, and many pledges have been taken.

"Hope Lodge," Malvern, is an institution for the rescue of inebriates. It is now in its fifth year, and since its inauguration about 250 have been admitted or assisted.

A publican in St. George's-in-the-East was lately fined for supplying drink to a constable on duty, and the constable was dismissed from the force after twenty years' service.

Manchester, with a population of 373,583, has 2,577 licensed houses; Birmingham, with a population of 400,757, has 2,166: and Liverpool, with a population of 552,506, has 2,510.

Mr. Leng, M.P. for Dundee, addressing his constituents at Dundee, said he intended introducing a Bill to effect the complete separation of the grocery trade from dealers in wines, spirits, and other excisable liquors.

Methodist ministers are taking their share of Temperance work on the other side of the Tweed. Revs. E. J. Brailsford, W. Potts, and J. Leathley have been advocating total abstinence at some of the great meetings in Dundee and Glasgow.

The Irish Executive have opened an official inquiry into the ether drinking in the North of Ireland, to which we referred last week. Evidence is being collected from the constabulary and other persons in the districts concerned.

A Rhode Island (U.S.) journal, which advocates the repeal of the prohibition law, now says of the licence system:—"Rowdyism and drunkenness prevail to a shocking extent, while vice of every kind is flaunted in the face of the respectable residents."

Speaking at the annual meeting of the United Kingdom Alliance, upon the defeat of the compensation proposals, Sir Wilfrid Lawson said "Two months' work, and the whole scheme vanished." The moral of it was that where the Temperance party is *united* it is more powerful than the Drink party.

At Trelewis, a mining locality about seven miles from Merthyr, although the population is about 2,000, and money is circulated briskly, there is neither public-house, pawnshop, police-station, nor even a policeman. When it is remembered that a mining population comprises some of the most reckless spirits in the community, we may cease to wonder that social miracles soon follow the exclusion of drink.

The Band of Hope Union have determined on a new departure. The committee offer 1,500 prizes to the value of £250, open to all scholars and pupil teachers in elementary schools, to be given on examination in a special text-book, entitled "The Temperance Manual for the Young." Any teacher may receive a copy of the conditions of the competition by applying at the offices of the union, 4 Ludgate-hill, E.C.

Speaking at the annual Conference of the Exeter Diocesan Branch of the C.E.T.S., at Plymouth, Archdeacon Sandford said it was useless to stand by legislation alone. Laws may do something, but they will never give heart and soul to the temperance movement. The heart and soul will come from the deep sympathy of Christian hearts with temperance work, which would best be done through the fundamental principles of Christianity and self-sacrifice.

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

E American Board of Commissioners for reign Missions held their annual meeting in nneapolis. It was a wonderful gathering. The ot where they met was Indian hunting-ground y years ago. Now it is covered by a noble city mbering 160,000 inhabitants. The corporate embers of the Board number about two hundred d fifty. They sit on a large platform before a eat assembly and transact their business in this blic manner. During the past five years there s arisen a spirit of controversy within the Board er the qualifications of missionary applicants. he conservatives insist on belief of the old thodoxy, while the new school men are less acting.

The utterances of Joseph Cook, the Boston theogical giant, reveals the fear of the orthodox men, at, if future probation is taught as a "larger ope," the heathen will be the sufferers. Mr. ook is no trimmer; among many fiery words he id:—

Our object is to preach the Gospel—not its counterit. I mean to make no uncourteous reference to the pinions of anyone when I cite Coleridge's famous remark that a Unitarian or a Universalist may be a hristian, but that Unitarianism or Universalism is ot Christianity. Now, I do not deny for an instant that man may hold what are commonly called new departre views and be a Christian; but this Board is of the pinion that the doctrine of probation after death ought ot to be preached on the basis of funds gathered by our committees. It is the opinion of this Board that he doctrine of probation after death ought not to be resented within its field as Christianity.

The cities of Minneapolis and St. Paul are alled the twin cities of the northwest. They are ocated within ten miles of each other. They are ities of great material splendour and commercial vealth. It was my privilege to hold evangelistic ervices in each city, in connection with the Young Men's Christian Associations. Both of these rganisations are energetic and aggressive, and vithal very spiritual in power and influence. In Minneapolis, besides the mixed services held in the hurches, I addressed Y.M.C.A. men's meetings, umbering nearly four hundred. In St. Paul the umber of men reached 1000.

LIVERPOOL Y.M.C.A.—At a recent social meeting of this Association nearly 400 new members vere present. Mr. Samuel Smith, M.P., presided, nd gave strong testimony to the value of Associaion work.

PENDLETON.—The meetings for the present season have begun in good earnest at John-street Hall. As the result of six days' Gospel temperance mission, about 70 pledges have been taken. House to house circulation of Gospel literature is well sustained, combined with kindly attention to the sick and destitute. These visits have afforded many opportunities for doing good to soul and body. Mr. John Sugden, hon. sec., reports pleasing fruits from the varied indoor and outdoor operations of the past quarter.

TONGA.—Information to hand from Tonga confirms the recent good news respecting the improved condition of affairs among the native Wesleyans, which is very largely owing to the wise intervention of the High Commissioner, Sir J. B. Thurston. Already most of the exiled Wesleyans have returned from Fiji; and now that religious liberty has again become a reality the hitherto suppressed feeling of fear and restraint among the natives is beginning to disappear, and large numbers are again returning to the Wesleyan Church.

THE OPIUM TRAFFIC.—Canon Wilberforce's recent denunciation of the opium trade has led to the formation of a committee representing the majority of the English churches, which is making arrangements for holding a conference on the subject next spring. The conference will specially consider the question so far as it affects India, and will lay its conclusions and its requests before the Government. With regard to the production of opium in China, though the conference will thoroughly ventilate the subject, it is not expected that any practical results will be reached. The conference will probably be held in London next March

Obituary.

MR. JAMES DALZIEL.

WE have lately heard, with much regret, of the death, at Shanghai, of Mr. J. Dalziel, for some years worker in connection with the China Inland Mission, but latterly an independent worker in the city. He succumbed to an attack of dysentery. Mr. Dalziel and his devoted wife were known to many in London.

MR. C. E. MUDIE.

The death is announced of Mr. Charles Edward Mudie, founder of the well-known circulating library. Born at Chelsea in 1818, he began business in Bloomsbury at the age of twenty-two, and, combining enterprise with great organising ability, achieved great commercial success. Mr. Mudie was a member of the Congregationalist body, and a sincere worker in the cause of Christ. He superintended a Mission in Pimlico, and was widely known as a benevolent man. A hymn from his pen, "I lift my heart to Thee, Saviour Divine," has found its way into many collections.

MR. ASHWORTH BRIGGS.

Mr. E. F. Ashworth Briggs, barrister-at-law, a county councillor, was killed a few days ago by an engine running over him at Blisworth Railway-station, Northamptonshire. He was widely respected, and exercised a good influence as a prominent Congregationalist. Mr. Briggs had several times been among the selected speakers at the Congregational Union Assembly. He was one of the representatives of the Northamptonshire churches on the Council of the Church Aid and Home Missionary Society, and was also a member of the National Council of Congregational Church Guilds.

MR. JOHN NAPIER.

We regret to have to record the death of Mr. John Napier, who has been connected for more than half a century with the Manchester City Mission. At the funeral service, Rev. William Jackson sketched the salient characteristics of the deceased, and emphasised the lesson of his life. The transparency of his religion, his unostentatious benevolence, his catholicity of spirit, and his devoutness in public worship were named. Mr. Napier had attended two services the previous Sunday; on Monday morning, somewhat early, he had to confess himself unwell, and at eleven o'clock, without a struggle, he passed away, in the 90th year of his age, after seventy years of Christian service.

MISS WEITBRECHT, who was secretary of the London Y.W.C.A. for upwards of twenty years, has been compelled to resign through failing health, and Mr. Henry Kidner has been appointed her successor.

MATABELELAND. — A Reuter's telegram from Cape Town, Oct. 29, states that peace is now positively assured. The missionaries have all re-entered the country, and matters have generally assumed their normal aspect.

IRELAND.—Mr. T. H. Grubb has been having attentive audiences at his Gospel tent meetings in Ireland. He writes from Tredegar Cottage, Tudor-square, Tenby, of his desire to resume the work, but, as the people are poor, they are not able to help financially. Letters from converts testify to the esteem in which Mr. Grubb is held, and the blessing which has attended his evangelistic ministry, especially at Castleblayney.

THE CONVENT OF THE "BURIED ALIVE."—The judicial authorities at Naples have instituted proceedings against the Superior of the Convent of the Sepolte Vive (Buried Alive) under the Penal Code. Another visit has taken place in a second refuge of the same kind at the Incuraboli, where the authorities were admitted without opposition, and obtained information showing that the Sepolte Vive, under the direction of S. Orsolo, is not an isolated case.

TOTAL ABSTINENCE ON THE CONTINENT.—The Blue Cross Temperance Society, which commenced many years ago in Switzerland, has not only influenced the Southern part of Germany, but also the City of Paris. Mr. F. Stanley Service writes from Edinburgh: "Pastor Wood, of the French Methodist Church, after leaving Lausanne, started, with the assistance of a reformed Swiss drunkard, a branch of the Society in Paris, which now, after six years' incessant labour, numbers about fifty members, of whom more than one half have been reclaimed from drunkenness. Pastor Wood left Paris about a year ago to begin a work of evangelisation in Cherbourg, and has already founded another branch of the Croix Bleue in that town."

Among the Churches.

CHURCH OF ENGLAND.

The Chapel Royal, Whitehall, is to be permanently closed.

The Bishop of Lichfield is anxious to raise £25,000 for the increase of church accommodation.

Rev. W. T. Hollins, of St. Peter's Church, Bristol, has left England on a six months' missionary visit to India in connection with the C.M.S.

A fortnight's general mission, conducted by several well-known missioners, was commenced on Sunday at all the churches in Shrewsbury.

Dean Perowne, of Peterborough, has accepted the bishopric of Worcester. Canon Newbolt, of Ely College, is to be Canon Liddon's successor.

So bad is the eyesight of the Bishop of London that in Christ Church, Woburn-square, where he had arranged to preach recently, he had to be led to the pulpit.

The Bishop of Ripon, at his diocesan conference, gave an address on "Modern Biblical Criticism." He contended for liberty of reverent investigation, but deprecated the acceptance of rash conclusions.

"The Church and Socialism" was the subject of some earnest discussion at the Manchester Diocesan Conference. It was contended that true Christianity provides for all that is good in the Socialistic claims.

Mrs. Wilberforce, wife of the Bishop of Newcastle, opened a new factory girls' club in that town. The club, she said, would aim at brightening the lives of female toilers. It would be to them a place of refreshment, where they could always find a friend.

The Bishop of Newcastle-on-Tyne, at the recent diocesan conference, spoke in favour of the establishment of brotherhoods of lay workers living together under simple rules, whose vows of poverty, celibacy, and obedience need not be lifelong, but might be terminable.

The London County Council intend to make a final effort to prevent the waste of the superfluous funds of the City churches. It is time that these large ecclesiastical endowments devoted to comparatively empty parishes and churches, and further augmented by the funds of parochial charities, should be employed in a more beneficial manner.

The death of the eldest daughter of the Archbishop of Canterbury, which we announced last week, has excited deep and general regret. Miss Benson took an active part in movements for the religious and social elevation of women. She caught the disease from which she died through a visit to the family of one of the Archbishop's employés, whose daughter had died of diphtheria.

A large and influential meeting was held last week in the library of Lambeth Palace on behalf of the Episcopal Missions in Japan. Addresses were given by Admiral Sir Vesey Hamilton, Archdeacon Maundrell (who gave an account of the work in South Japan), Prebendary Wodehouse, Rev. J. Batchelor (who spoke of his own work among the Ainus of East Japan), Rev. S. Bickersteth, and others.

For two seasons, services of a distinctively evangelical nature have, with the licence of the Bishop, been conducted by Rev. A. Ernest Foster (a young and gifted Church of England clergyman) in the spacious pavilion of the pier, Hastings. They have attracted a considerable number of visitors, who have thus heard the Gospel, and have, even on Sundays in the winter, been very numerously attended. The Bishop of Chichester thinks that such an informal arrangement should now cease, and, in deference to his opinion, Mr. Foster has retired. But the members of the large congregation which has been formed have no place to which they can go. For their sake, Rev. J. B. French, a Congregationalist, has offered to conduct the services, without there being any break, in the Episcopalian manner. The offer being accepted *pro tem.*, the new arrangement came into observance on Sunday last, November 2.

BAPTIST.

Rev. D. Rees Davies, Baptist minister, Swansea, has sustained serious injury by being knocked down by a trap, the wheels of which passed over his chest.

In connection with the twenty-third anniversary of the Enfield Baptist Church, a sermon was preached by Rev. Mark Guy Pearse. There was a very large congregation, and several local ministers were present.

The Committee of the Baptist Missionary Society have resolved to send out at least one new missionary to Ceylon in the place of Rev. George Gray, recently retired. Offers of service are invited from suitable candidates.

The first anniversary of the church in Kimberley, South Africa, was recently held. The newly-formed church consists of about ninety members. A suitable site in the main street, in the centre of the town, has been secured for a new chapel.

The annual meeting in connection with the Pastors' College was held at the Tabernacle last week, with the president, Mr. Spurgeon, in the chair. There are now sixty-five students in the college, and over 800 have been trained since the commencement.

Sixty missionaries are leaving America this season for distant fields of labour under the Baptist Missionary Union, and of these forty-two are fresh appointments. Twenty-five have already proceeded from the great western republic to eastern countries—Burmah, Assam, and India.

Two friends of the Baptist Missionary Society have proposed to pay the deputation expenses of Revs. R. Glover, of Bristol, and T. N. Morris, of Ipswich, who recently left this country for China, so that no portion of the cost of the deputation will be taken from the funds of the Society.

A Social Union has been formed in London for the cultivation of a more intimate acquaintance with the interests, local and general, of the denomination, and the encouragement of a more friendly and social intercourse among laymen. The meetings are held at the Holborn Restaurant.

The Baptist church at Attercliffe, Sheffield, commenced a mission five years ago at Treeton, which has been conducted in a room over a stable. The accommodation having become inadequate, and encouraged by the offer of a site by the Rother Vale Colliery Company, the erection of an iron church has been undertaken.

Rev. A. Hampden Lee, speaking at the West Midland Baptist Conference on "Religion in Daily Life," said the phrase often uttered by men in large ways of business, "I will drive all competitors out of the market," is not the outcome of a Christian spirit. Many a plodding, honest tradesman has had all the heart taken out of him by some prosperous neighbour graspingly adding to his already prosperous business the trade of another.

The Welsh Baptist Association for Montgomeryshire and Radnorshire, at its yearly meeting held at Llanidloes, agreed to address the Prince of Wales as follows:—"To his Royal Highness the Prince of Wales,—We beg to request your Royal Highness to use your great influence against the evil practices of gambling and betting, whether connected with racecourses or the boxing ring, or, indeed, in any way. We feel strongly that these evils are not only ruinous to the worldly interests of many of our fellow-creatures, but also exceptionally dangerous in view of their future interests, and as such we beg of you to give no countenance to these practices in any way whatever."

Resignations.—Rev. James Easter, the pastorate at Ashton-on-Ribble, Lancashire,—Rev. A. Tessier, the pastorate at Bromley.—Rev. J. Drew, New Cross-street Chapel, Margate.—Rev. George Taylor, St. Clement's Chapel, Norwich.

Calls Accepted.—Rev. Walter Wynn (Bradford) to Waterhouse, Durham.—Rev. Thomas Perry (Lordship-lane) to Stepney Baptist Chapel, King's Lynn, Norfolk.—Rev. W. H. Tredray (Wandsworth) to Vauxhall Chapel, Upper Kennington-lane, S.E.—Rev. D. Davies (Bangor) to Porth, South Wales.—Rev. T. S. Campbell (Airdrie) to Fishponds Church, Bristol.—Rev. F. G. James (Pontypool College) to the pastorate of Glasbury and Penyrheol churches, Brecon.

CONGREGATIONAL.

Young People's Guilds in connection with Congregational churches are being formed in various parts of Wales.

At Clive a series of evangelistic services have been held by the pastor, Rev. D. Russell Hamilton. The membership has been nearly doubled.

At the recent anniversary services of the church at Upton, Forest Gate, it was stated that seven members were received into the church during the year.

Dr. Goodrich, late of Glasgow, has been inducted into his Manchester charge. Ministers of different denominations attended the recognition service on Monday last.

The Congregational churches of the country have decided to observe November 16 as "College Sunday," on which day a deeper interest in the institutions whose object is to secure an educated ministry will be pleaded for.

An interesting reception was held last week at the Memorial Hall on behalf of the Mansfield House scheme—the Congregational settlement at the East-end of London. The Congregationalists intend to push on vigorously with their Forward Movement.

A very interesting correspondence is going on in *The Independent* on woman's work in the Church. A northern church and two London churches have elected female delegates to the Congregational Union, and probably next year a still larger number will follow their example.

London Congregationalists are about to renew their efforts in response to "The Bitter Cry of Outcast London." Dr. Parker will preside at a special session of the assembly of the London Union, on November 25, for the purpose of considering the question, "How to reach and help the mass of unreached Londoners."

At the autumnal meetings of the Yorkshire Congregational Union (Leeds and York District), held at Knaresborough, it was reported that £1300 had been subscribed for the purpose of carrying on aggressive work in the towns of the county, and that earnest attention was being paid to the matter of grouping churches in the villages.

A request has been issued to all the Congregational ministers in England and Wales asking them to carry out, in such form as may locally be deemed best, the resolution of the Congregational Union advising that on a given Sunday in November a special sermon be preached on the sin of intemperance. The Sunday suggested for this year is November 30.

A United Congregational Evangelistic Mission in Leeds will commence on January 11, 1891. It is hoped that among others the services of Revs. Dr. Dale, Dr. Charles Leach, R. F. Horton, M.A., Morley Wright, Arnold Thomas, M.A., Urijah Thomas, Charles New, John Calvert, and Frederic Hall may be secured. A central midday meeting for business men and special gatherings for working people are contemplated.

Calls Accepted.—Rev. E. Griffith-Jones (Llanelly) to Mount View Church, Stroud Green.—Rev. Walter Lanceley (Tattenhall) to Holywell, Flintshire.—Rev. Alfred Laishley (Scaldwell) to Brigstock, Northamptonshire.

METHODIST.

A special mission is being held at the Leysian Hall, Errol-street, E.C., this week.

The Wesleyans at Wigan are about to erect new premises in Dicconson-street in which to carry on mission work.

Leatherhead Wesleyans are anxious to commemorate the centenary of Wesley's death by the erection of a new place of worship.

Rev. Joseph Odell has removed to Birmingham in order to devote himself to the work of the Evangelists' Home, Highgate Lodge.

The Wesleyan Methodists of this country have within the last twenty-five years raised not less than £5,000,000 for building and enlarging chapels.

Mr. John Holman, a prominent merchant of Camborne, dropped dead whilst attending service in the Wesleyan Chapel there last week. He was over seventy years of age.

The children of Methodism have started a children's centenary memorial to John Wesley, to embrace a window in City-road Chapel, London, and a statue to be erected in some suitable locality.

A gentleman has given to Mr. Nix, of the West London Wesleyan Mission, an iron hall with its appointments, holding three hundred, for use in Bisley, Gloucestershire. It was to be formally opened yesterday (Thursday).

The Manchester Methodist ministers belonging to the several sections of Methodism are accustomed to meet once a year for brotherly intercourse. The gathering this year will be held on November 7, at the Central Hall, Oldham-street.

It is probable that Mr. J. Flanagan, whose work has been so signally successful at the Albert Hall, Manchester, will be appointed, with several assistants, to lead the Primitive Methodist "Forward Movement" to be commenced shortly in London.

Rev. George Hargreaves, United Methodist Free Church minister at Cardiff, was selected as the Liberal candidate for one of the wards in the Cardiff County Council. The Town Clerk, however, has declared that as a minister Mr. Hargreaves is ineligible.

The General Missionary Committee of the Primitive Methodist denomination are taking steps with a view to the establishment of mission churches in London and Liverpool, in districts where the religious needs of the population are inadequately provided for.

At the sittings of the Connexional Committee of the Methodist Free Churches, held in Huddersfield, it was reported that Mr. Councillor J. Duckworth, of Rochdale, had promised to give another mission car to evangelistic work in the villages. The one given by that gentleman last year is rendering excellent service.

The Birmingham district meeting of the United Methodist Free Church has passed a resolution recommending "a week of self-denial" throughout the district, commencing on the third Sunday in January, 1891. The proceeds are to be divided between the home and foreign missionary societies.

A convention of representatives from all the Cornwall circuits was held at Camborne last week. Rev. W. Brooks, secretary of committee, reported a total accommodation of 72,710 seats in the chapels. In some places this was in excess of attendance, from depopulation through emigration; but one fifth of the district population attended the chapel services, and one third of the entire number were church members.

The Missionary Committee of the United Methodist Free Churches has held its autumn session in Newcastle-on-Tyne. Rev. T. Wakefield has agreed to go to East Africa not later than February next, and two young men have been accepted and appointed to accompany him. Another offer of service for China was also accepted; the new missionary will obtain some knowledge of medicine and practical surgery, and will go out under the care of Rev. F. Galpin, who has been in China upwards of twenty years, and will return for another period of five years.

SALVATION ARMY.

For the first time in Norway liberty has been granted the Salvationists to hold an open-air meeting, a burgomaster granting permission for processioning with bands of music.

Archdeacon Farrar has visited the Men's Night Shelter at Westminster, and will preach on General Booth's Social Scheme, at Westminster Abbey, on Sunday afternoon next.

The Christian World thinks nearly all the opposition to the Salvation Army comes from the public-house element, General Booth's followers being regarded as the deadliest foes of the liquor traffic.

The Princess Puchtomsky, Mrs. Major Oliphant, and Captain Verniers were recently stoned in the streets of Geneva. Despite opposition, the services are sustained with vigour, and many of the most "notorious sinners" of the city have knelt at the penitent form.

Last week the memorial stones of new barracks for a Holloway corps of the Army were laid amid much rejoicing. The building, which is to accommodate 1500 persons, is situate in Ronald's-road, within a few yards of the Holloway-road, and will cost (including the land) in round figures £3000.

Much persecution has been endured at Rorbas, German Switzerland. Roughs hired by publicans pulled down the barracks, which, after being rebuilt, had to be watched day and night. Four of the worst offenders committed suicide. The hall is now full every night, nad people are coming to the penitent form.

To a great audience in the Dome, Brighton, on Wednesday, last week, Mr. and Mrs. Booth-Tucker earnestly pleaded the claims of India's evangelisation.

General Booth expresses confidence in the realisation of his new scheme of social reform. Speaking at Eastbourne, he said he had been flooded with sympathetic letters and promises of co-operation, and assistance from men and women of all classes, from pronounced unbelievers as well as professing Christians.

In a lecture at Welbeck Hall, W., last week, Mrs. Fawcett said the great value of General Booth's book was the emphasis which it gave to the absolute necessity not merely of a change of the outer circumstances, but of changing the inner man if any real and adequate remedy was to be found for the terrible problem of poverty.

The Army in India (says *The Bombay Guardian*) has scored a victory. The whole of the Dherd community at Paej in the Gujerat district, numbering six hundred adults, have just thrown away their idols, and taken Christ for their Saviour. This is in addition to the great successes lately reported in the Kaira district. This has been brought about by preaching the Gospel and personal testimony only.

General Booth's book has already brought him a number of contributions towards his scheme. These have been in money; but the latest gift is along the line of one of his own suggestions. A well-known firm, of Lowestoft and London, have offered to General Booth all the waste tin from their factories for the purpose stated in his book. This is said to be equivalent to an annual contribution of nearly £1000.

A Dalziel's telegram from Montreal states that there the Salvation Army were mobbed last week, and a serious riot was only prevented by the prompt interference of the police. Marching through Griffintown, the Irish quarter of the town, they were met by several hundred roughs, who attacked them with stones. Several of the men were seriously injured. The ring-leaders have been arrested, and placed in gaol.

PRESBYTERIAN.

Rev. John Robertson, Rev. John McNeill's successor in Edinburgh, preaches for Mr. Spurgeon on Nov. 23.

Dr. Saphir commenced on Sunday a two months' occupancy of Rev. W. Rodger's pulpit at Bournemouth.

The Earl of Aberdeen, though himself an Episcopalian, while Viceroy of Ireland, appointed a Presbyterian as one of his chaplains, and during his recent tour in Canada gave an address from one of the Presbyterian pulpits in Hamilton.

NOTES FROM IRELAND.

The Methodist Orphan Society has 170 orphans under its care.

The Belfast Mission to the Adult Deaf and Dumb is doing a good work.

Rev. J. C. Blair, the General Assembly's new missionary to India, has sailed for Bombay.

Several of the Protestant Diocesan Synods met last week, and in nearly every instance encouraging reports were presented.

Guilds, having for their object the intellectual, moral and spiritual improvement of young men, are being formed in connection with many Presbyterian congregations in Ireland.

Rev. Patrick Ernest Donovan, formerly a member of the Roman Catholic Church, but now a Methodist minister, has been addressing large congregations in Portadown and the neighbourhood.

FALLEN ASLEEP.

Mr. James Maclaren, lately associated with Dr. Monro Gibson's church.—Rev. James J. Hayes, LL.D., curate of St. Michael's, Limerick, aged 27 years.—Rev. Alex. Somerville, Congregational minister, Lytham.—Rev. Evan Hughes, vicar of N. Sunderland, Chathill, Northumberland.—Canon Cooper, of Henbury, a warm supporter of the Scripture Readers' Association.—Rev. E. Evans, Congregational minister, Penybont, Trelech.—Mrs. Trollope, wife of the Suffragan-Bishop of Nottingham.—Rev. E. Marsden, pastor of the Baptist Church at Bangalore, India.—Rev. John Roberts, Baptist minister of Glynneath, formerly vicar of Llangeler.—Rev. Dr. W. Evarts, for twenty years pastor of the First Baptist Church, Chicago.—Rev. William Shadrach, D.D., after sixty-five years of ministry in the United States.—Rev. John Hicks, of Southampton, oldest minister in the Methodist Connexion, wherein he has ministered fifty-seven years.—Mr. E. F. Ashworth Briggs, a well-known Congregationalist of Daventry.—Mr. John Wilson, of New Pitsligo, N.B., an elder of the U.P. Church.

THE FISHMONGERS' COMPANY has made a grant of fifty guineas to the Mission to Deep Sea Fishermen.

FRANCE AND ITALY IN PALESTINE.—It is reported that France is exercising constant pressure at the Vatican to have the Italian monks in charge of the holy places in Palestine replaced by French priests. The monks at present in charge are under the French Protectorate, and the Italian Government naturally wish them to be placed under the jurisdiction of the Italian Consul, threatening otherwise to stop the subsidies which are at present allowed. In the event of the proposed change French influence in Palestine would be greatly increased.

*** The book by Mrs. Wright, noticed last week, is SUNBEAMS ON MY PATH—not "Sunbeams on my *Faith*," as erroneously stated.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, NOVEMBER 9.—Eccles. III.

THE thought which is prominent in the early part of this chapter is, not so much the strong contrasts which present themselves in the events of life, each in its time, but rather the purpose of God which attains its end through seeming contradictions or reversals of action. Thus, to take the great purpose of God in redemption: "When the fulness of time was come, God sent forth his Son born of a woman" (R.V.). This was the "time to be born," but for such a One to die seemed to be the reversal of all that this birth involved. "We have heard out of the law that Christ abideth for ever." "We trusted that it had been He which should have redeemed Israel." Nevertheless we had (John xiii. 1) that "Jesus knew that his hour was come that He should depart out of this world." This did not really reverse the purpose of his birth, but rather was the end and aim of his being born into the world; for He "took part of flesh and blood) that through death He might destroy him that had the power of death, that is the devil." Thus the death of Christ, considered as a national murder, was the greatest crime ever committed; but, considered in relation to the purpose which it fulfilled, it was "beautiful in its time" (11). The other contrasts may be similarly viewed as illustrating spiritual things.

He hath set the world in their heart.—The "world" better rendered "eternity," and 2 Cor. iv. 18 illustrates the meaning in its highest fulfilment. Delitzsch says: "God has not only assigned to each individually his appointed place in history, but He has also established in man an impulse leading him beyond that which is temporal toward the eternal. It lies in his nature not to be contented with the temporal, but to break through the limits which it draws around him, to escape from the bondage and disquietude within which he is held, and amid the ceaseless changes of time to console himself by directing his thoughts to eternity."

MONDAY, NOVEMBER 10.—Eccles. IV.

Some of the evils which tend to mar man's happiness "under the sun" are now considered. (1) Oppression, with no comforter for the oppressed (1-3). (2) Envy, which pursues even him whose work is right (4-6). (3) Loneliness, which robs men wealth of its satisfaction (7-12), and (4) an evil which Solomon himself experienced more than most, the follies of old age (13-16). This last evil is illustrated by a story which seems to recall the evil heritage which Solomon himself left to Rehoboam. Ver. 14 might be rendered "Out of the house of bondage he goes forth to be a king, while also he that was born in his kingdom is poor (or dispossessed)." The contrast being between Jeroboam, "Solomon's servant" (1 Kings xi. 26), who became a king, and Rehoboam, "born in his kingdom," who became poor, by the loss of the ten tribes. That this should be uttered prophetically no difficulty to those who recognise inspiration.

15, 16. These verses are obscure and difficult, but seem to point to a continuation of the subject of ver. 14. Delitzsch renders them thus: "I saw all the living which walk under the sun on the side of the youth, the second who shall enter upon the place of the former: no end of all the people, even those at whose head he stands." For the fulfilment see 1 Kings xii. 16-19.

TUESDAY, NOVEMBER 11.—Eccles. V.

A difference of style marks a transition to a new branch of the main subject. The writer addresses his readers now in the second person. Some have divided the book into two parts, making this the division—chap. i.-iv. being theoretical, and iv.-xii. practical. From this to the end of the book are set forth short practical principles or maxims.

1. *Keep thy foot, &c.—i.e.*, keep a guard upon thy conduct. The foot denotes walk (see Prov. iv. 26, 27). *The sacrifice of fools* would seem to be the thoughtless formalism which is satisfied with the mere ritualism of worship, while the heart is far from Him they profess to worship.

2. It would be well if the direction here given, "Let not thine heart be hasty to utter any thing before God," were more borne in mind in Christian worship. To see crowds of worldly people in our churches repeating words expressive of devotion to God, when their lives belie their words, is a very serious evil, and apparently the very one against which we are here warned.

4, 5. There is no encouragement here given to vowing, rather the reverse, and certainly no recognition of a dispensing power which can (as Rome falsely teaches) relieve one from the responsibility undertaken by the vow. Is this not evidently the Lord's meaning in Matt. v., "It was said of old, Do not forswear thyself, but perform unto the Lord thine oaths; but I say unto you, Swear not at all"? To make vows is incompatible with being led by the Spirit.

6. Delitzsch renders the word "angel" by "messenger," and understands by it the messenger of God, be he prophet or priest, before whom the vow was taken; if so, it is clear from what is said that this "messenger" possessed no power to dispense the one who had vowed from the obligation to make it good.

10. It is the love of money which fails to find satisfaction even in its increase.

12. *Labouring man* does not mean what we understand by the expression, but "everyone who, according to the Divine direction, earns his bread in the sweat of his brow."

13. The evil depicted in this and the following verses is the common one of the rich man losing his money, and his family becoming paupers.

18. The real blessing of wealth to those to whom God has given it is to recognise God as the giver, and rejoice in Him rather than in his gifts.

WEDNESDAY, NOVEMBER 12.—Eccles. VI.

The Preacher dwells in this chapter upon those evils which in this life—"under the sun"—tend to mar the otherwise prosperous and happy existence of one to whom God has granted earthly blessing. The vanity of life "under the sun," which is the great subject of the book, is more strikingly seen in such cases than even in those of ordinary poverty and trial.

2. *God giveth him not power to eat thereof.*—It does not say how, whether by war or disease, or death, or mental incapacity; but the language would cover all these cases.

3. Many passages attest the disgrace which attached to lack of burial (Ps. lxxix. 2; Is. xiv. 19; Jer. viii. 2, xvi. 4, xxii. 19; Rev. xi. 9). It is the privilege of a believer to attend his own burial, and he cannot complain of its lacking honour, "buried with Him in baptism." The subsequent disposal of his body may be a matter of comparative indifference.

4, 5. The subject of these verses is the "untimely birth" spoken of in ver. 3. "He" and "his" are better rendered "it" and "its."

6. "He" points back to the man spoken of in ver 3.

9. It is better to enjoy the good that lies before us, which God has given us, than to let the spirit wander in desires after that which we have not got, and which we never may attain. Or, to put it in another way, "It is better to face the world of fact which lies before us, than live in the region of fiction which attracts so many."

10. The key to this verse is Acts xv. 18, "Known unto God are all his works from the beginning of the world." "It is known that it is man" is explained by Delitzsch, "the whole being of a man, whether of this one or that one, at all times, and on all sides, is previously known," *i.e.* to God. Against such foreknowledge on the part of God it is useless for man to contend.

12. James iv. 14 seems to be a reminiscence of this verse.

THURSDAY, NOVEMBER 13.—Eccles. VII.

The teaching of the first six verses of this chapter may seem "pessimist" in its character, death being therein preferred to life; but the object is to direct attention to the only true sphere of happiness, which is not to be found "under the sun" as things are at present.

1. *A good name is better than precious ointment.*—This may be said pre-eminently of Him of whom Solomon speaks (Cant. i. 3), "Thy name is as ointment poured forth," and in a mystic sense the latter clause is true of Him too. Calvary, to us who believe, is better than Bethlehem. To the believer too, if "to depart and be with Christ is far better" than remaining in the world, much more is it so than coming into the world.

3. *Sorrow is better, &c.*—In 2 Cor. vii. 10 this is asserted of "godly sorrow" which may well be understood here too.

11. The question asked (i. 3), "What profit hath a man?" &c., and hitherto answered in the negative, now finds an affirmative answer in the words, "By wisdom there is profit."

Wisdom is good with an inheritance seems best understood of the inheritance to which God's wisdom leads the soul; that spoken of in 1 Peter i. 4.

12. Better rendered in R.V., "Wisdom is a defence even as money is a defence." The same illustration is conveyed in the New Testament, where Christ speaks of "the true riches," and Paul speaks of "the unsearchable riches of Christ." See also Rev. iii. 18.

16, 17. "*Be not righteous over much,*" &c...."*be not over much wicked,*" &c.—These difficult verses are explained by Delitzsch thus: "Be not a narrow rigorist...but let not the reins be too loose, and be no fool who wantonly places himself above law and discipline."

29. The same writer well expresses the meaning of this verse in the words, "Inventive refined degeneracy has come into the place of moral simplicity."

FRIDAY, NOVEMBER 14.—Eccles. VIII.

The first nine verses dwell on the action of "wisdom" under the circumstances of despotic government as experienced in the East. God had warned Israel of the evils they were bringing on themselves in asking for a king (1 Sam. viii. 11-19). Even Solomon, with all his wisdom, comes to the conclusion (9) that "there is a time wherein one man ruleth over another to his hurt" (R.V.), *i.e.*, "the hurt of the subject, not of the king" (as in A.V.). There is a time coming when this will not be, when the true King comes; but till then despotic monarchy is too often found to be to the hurt of those ruled over.

The last eight verses deal with the evil arising from men of the world presuming upon the postponement of judgment, and imagining that there will be none, or that it can be evaded. In earthly things this often arises from maladministration of the law. In reference to God's future judgment, it is too commonly ignored, and mirth brought in to drown thoughts of its reality. Even the wise are subject to this temptation. See ver. 15, which does not express Solomon's final judgment, but a stage in the process of his investigation.

SATURDAY, NOVEMBER 15.—Eccles. IX.

The teaching of the first six verses of this chapter seems at first sight to be fatalistic; but our Lord's warning (Luke xiii. 1-5) about the fate of the Galileans not being a proof of their being sinners above others is perhaps the best key to the right interpretation. In this light the fact that "there is one event unto all" (3) must be limited to the ordinary workings of God's providence in this world. As to the next, Solomon seems to anticipate the blessedness, now fully revealed in the Gospel, of one "accepted in the Beloved," when he says (7), "Go thy way, eat thy bread with joy," &c. Taken thus mystically, verse 8 is a beautiful description of justification and sanctification going hand in hand. "Let thy garments be always white; and let thy head lack no ointment." Compare Rev. iii. 18 where the white garments and the anointing oil both occur together.

11. *Time and chance happeneth to them all.*—The word "chance" is literally "incident"—"what lights upon any one."—*Gesenius.* There is no recognition intended of a blind chance or fortune whom the heathen of old made into a sort of goddess. Fausset in his commentary explains it to mean what we call "Providence."

The parable of the poor wise man delivering the city (14) might point to the deliverance of Abel from Joab (2 Sam. xx. 15-22) were it not that the deliverer was a wise woman and Joab was not a king. Still (as Fausset suggests) it is a striking parallel. But the mystic meaning seems to point to Christ, who for our sakes became poor, and yet was the wisdom of God, whose deliverance of "the city of the living God" is too often forgotten even by its citizens, and hence they need the constant reminder, "Do this in remembrance of Me."

WOMEN CRIMINALS IN VENICE.—Rev. Alexander Robertson, of San Remo celebrity, contributes to the November number of *The Sunday Magazine* a description of a convict prison for women at Venice, which he considers one of the best institutions of the kind he has ever visited. Mr. Robertson says his admiration of the whole establishment was enhanced by learning that although the prison contained between two and three hundred criminals, the majority of whom were murderesses, "yet it is managed entirely by a mere handful of women, who, from love to God and to their fellow creatures, have voluntarily dedicated their lives to this work."

International S.S. Lessons.

Sunday Afternoon, November 16.

JESUS CONDEMNED.—LUKE xxiii. 13-25.

GOLDEN TEXT: ISA. liii. 8.

WITH this lesson the examination of Jesus before Pilate is resumed. The place of judgment is described by Geikie as a permanent erection, projecting from the front of the Judgment Hall, and easily accessible by a doorway from it. It was called Gabbatha, = a raised place, because raised above the crowd, and the Pavement, because laid with a pavement of coloured stones. Upon this tribunal Pilate again took his seat, and summoned before him the priests and rulers, while a constantly increasing multitude of citizens and pilgrims assembled in the space below (13).

Luke's account must again be supplemented from the other Gospels. He does not refer to the dream of Pilate's wife, the ceremony of washing the hands (Matt. xxvii. 19, 24), the scourging and mockery of Jesus, the "Ecce Homo," the terror of Pilate on hearing mention of the divinity of Jesus, nor the charge of the priests that to release Jesus would prove Pilate an enemy to Cæsar (John xix. 1-15). Let the teacher carefully think of these, and introduce them into the narrative.

14-16. A second time Pilate announces the innocence of Jesus of the charges laid against Him (14, comp. 2). This verdict is the more valuable because confirmed by Herod (15). If this is Pilate's conviction, there is a straight course before him. Will he dare to take it, in spite of the envy and opposition of the priests? He *wants* to release Jesus; he knows he *ought* to; has he the courage to do it? Many since Pilate's day have had to decide a similar question, and, alas! have decided it in an equally unsatisfactory manner. He compromises. He will not do all the people demand, nor all his own conscience demands. If he chastise Jesus, will not that satisfy the priests? If he release Him after the chastisement, will not that satisfy his conscience? "*I will chastise Him*," &c. (16). It was a fatal mistake. It showed him willing to grant even an injustice to please the people. Beware of weak compromises, especially in your treatment of the claims of Jesus. Yield Him all He demands.

17-20. It is not known how the custom here referred to arose. It was probably Jewish in its origin, and may have been a memorial of the deliverance from Egypt, very fittingly celebrated during the Passover Feast. *Barabbas* (18) is understood by some to have been the son of a Rabbin, as his name suggests. He had been guilty of the very crime (19) with which the priests charged Jesus (2); and had committed murder in the insurrection (Mark xv. 7). According to Matthew (xxvii. 16, 17), it was Pilate who put this man in comparison with Jesus, no doubt as an act of policy. What choice will they make? Probably it was at this time that Pilate retired into the Judgment Hall to receive his wife's message (Matt. xxvii. 19). It made him more desirous to release Jesus; but his absence was the priests' opportunity to stir up the people to ask Barabbas. Hence their choice. It is not wonderful that they should prefer Barabbas to Jesus. A bold man, willing to lead a movement against the hated power of Rome was more to their mind than the Saviour who counselled patient submission. But it was a momentous choice (Acts iii. 14), and proved the hypocrisy of their pretended zeal for Rome (2, 5).

20-25. The excitement and passion of the people increase; and for the first time the awful cry, "Crucify Him" (21) is heard, drowning all Pilate's attempts to speak to the people (20). This third assertion of the innocence of Jesus (23) only aggravates Pilate's guilt in scourging and condemning Him. It was probably at this stage that the scourging took place (John xix. 1). The Roman form of this punishment was unusually severe. The victim was bound in a stooping posture to a post, the bare back exposed to the full force of the cruel blows. He was then beaten with knots of rope, in which were fastened pieces of lead, or sharp-pointed bones. The number of stripes was according to the will of those who inflicted the punishment. So painful was it that the victim sometimes died under the infliction. From the fact that the soldiers who scourged Jesus were the same as those who afterwards mocked Him, we may conclude that the severest punishment was inflicted upon Him. It was when bleeding and faint from this torture that Pilate presented Him before the people (John xix. 5), in hope of moving them to pity. But it was in vain. The mention of "the Son of God" makes him again hesitate, and leads to a further interview with Jesus; but the fear of displeasing Cæsar decides him against his own judgment (John xix. 8-12). The priests have triumphed. Barabbas, the choice of the people, passes out among them, free; Jesus, the rejected Messiah, is delivered to be crucified!

LESSONS.

(1) *Pilate's guilt.*—He did not *hate* Jesus; he even *wanted* to deliver Him. But his weakness made him the tool of the priests. His guilt consisted in condemning One he knew to be innocent, in spite of the warning of his wife's dream, and in doing this because he feared the people. He was without excuse. No ceremony of hand-washing can remove his guilt. He is a sad illustration of the fact that a man may have good desires and good intentions, yet, through want of decision of character, may act wickedly. "He that is not with Me is against Me."

(2) *The people's choice.*—It is being repeated today by everyone who rejects Jesus, and chooses sin and the world. Which have you chosen?

(3) *The unwearied activity of the priests.*—They spent a sleepless night. From the time when Jesus was apprehended in the garden they had been busy with three examinations of Jesus before the high priest, two before Pilate, and one before Herod. All this *against* Jesus. Imitate their activity in working *for* Jesus.

(4) *The unparalleled sufferings of Jesus.*—Why endure this so patiently? Was He helpless to deliver Himself? Had He deserved such cruelty? The Golden Text gives the answer. Learn what guilt is by the fact that only such sufferings could atone for it. Learn what his love is from his readiness to endure so much. Are you receiving or rejecting Him?

REQUESTS FOR PRAYER.—For blessing on the following:—Special services at Cwmyniscoy, in connection with Mr. Wintle's work at Pontymoile, commencing Nov. 10.——A two weeks' mission in New Circus, Newcastle-on-Tyne, beginning Nov. 2.——The work of Mr. J. Crofton Rainey at Paignton, S. Devon.——Mr. W. R. Lane's mission at Bournemouth, for men only, from to-day, Friday.——For strength to abstain from intoxicating drink; also for an aged parent, that she may see her need of a Saviour, and be led to Him.

A MISSIONARY EVANGELICAL ALLIANCE.—Rev. J. Crompton Sowerbutts, of the Stockport (Tiviot Dale) Circuit, is fruitful in expedients for awakening interest in missions; his Missionary Evangelical Alliance at Heaton Moor Chapel is the latest, and one of the most interesting. The happy suggestion occurred to him to gather together representatives of the several churches in the neighbourhood who should do for the locality what the great Missionary Conference recently held in London did for the Protestant world. The result has justified the faith of the promoter. The Bishop of Manchester, Dr. Maclaren, and Rev. Rigby Murray, of the Presbyterian Church, were regretfully compelled to be absent by reason of prior engagements, but the Propagation Society, the Church Missionary Society, the Primitive Methodist, and the New Connexion Missions had their clerical representatives present, who told the story of their respective churches' work in various parts of the world. It was a happy idea successfully carried out.—*Methodist Recorder.*

AFRICAN MISSIONS AND SLAVERY.—The Stanley and African Exhibition was the scene of an interesting gathering last week, when some hundreds of friends gathered to hear statements on African Missions and the Slave Trade. Lord Kinnaird, who presided, said he thought the time had come when, as Christians, we ought to see what more could be done for the effectual suppression of the vile traffic in human flesh. A number of interesting addresses followed from missionaries and others, but they threw little direct light on the slavery question, being mainly taken up with accounts of missionary progress. Mr. Taylor, of the Church Missionary Society, gave his experiences of the inhuman trade, and told of efforts he had made to cope with it. Mr. Cust repeated Mr. Stanley's dictum that every piece of ivory is steeped in human blood, and charged the French missionaries with encouraging the traffic by buying boys in order to train them. One speaker said the evils of the trade would only disappear with the advent of good roads and railways, so that slaves would not be needed for transport.

Personalia.

Lord and Lady Aberdeen have returned England from Canada.

Rev. J. Jackson Wray's medical attendar have ordered his removal to the country. T latest intelligence is that he is slowly but sat factorily improving.

The Earl of Meath is at present in Ge many, studying the charitable institutions of th country, especially the labour colonies, with a vi to seeing how far they are capable of being tra planted into England.

The Archbishop of York continues to ma progress towards recovery, and is now able to ta outdoor exercise near Bishopthorpe Palace. is, however, still forbidden by his medical advis to undertake any public engagement.

Mr. A. H. Baynes, secretary of the Bapt Missionary Society, was received in spec audience by His Majesty the King of the Belgia in regard to the general act of the Brussels An Slavery Conference, and important questions as the tenure of property in the Congo Free State.

Mr. Moody and Mr. Sankey have be preaching and singing the Gospel at Buffalo, in State of New York, to large crowds, with all old-time success. One evening Mr. Sankey ret the story of "The Ninety and Nine," and M Moody redressed the story of the Prodigal Son modern garb.

Mr. Spurgeon intends starting on Mond next for his usual place of winter resort—Mento South France. His sojourn there will exte at least into the New Year, probably a week two longer. In a letter to a friend at Spalding, says he is working night and day before leav for the South of France, and that he is "we and worn."

Alderman Savory, the new Lord Mayor a devoted Churchman. He has been for m years churchwarden both of St. Mary Woolno and of Sunningdale, in which latter parish he has a licensed lay reader in the diocese of Oxford, c ducted for seven years a Sunday evening servic a mission church. For twenty-five years he been a Sunday-school teacher.

Rev. D. A. Herschell has, on the comp tion of the thirtieth year of his pastorage at Lou borough Park, retired from the duties of the C gregational ministry, and will be succeeded by R John A. Joyce, his co-pastor. Mr. Herschell, began his ministerial work in Liverpool and ordained in 1852, was the founder of the Asso tion for Supplying the Scriptures to Foreign Sai in British ports.

Mrs. Baeyertz, a remarkable Jewish la well taught in the Scriptures, has been lectur with spiritual power to very large audiences Melbourne, Christchurch, Wellington, and W ganui—sometimes to immense gatherings of wor only, sometimes to mixed audiences. She is so in doctrine, and is blessed to a great many hear She has gone to Auckland, and then goes to Lond

Mr. Matthew Burnett, Australian evan list and Gospel temperance advocate, has b addressing meetings at Whitehaven, the scene his labours nearly thirty years ago. He is joicing at the restoration of his voice afte lengthened period of silence; and his old and friends have been much cheered by his words encouragement and hope relative to the work God. During the present week Mr. Burnett conducting a united mission in Whitehaven.

Mr. Hind-Smith, as our readers know, is on a round-the-world tour in connection with Y.M.C.A. On the same vessel (the *Khedive*) th are Dr. Pentecost, the Hon. Misses Kinnaird, an number of missionaries. Mr. Smith has been ut ing time on board ship to advance the claims of special mission. Meetings have been held da when addresses were given on matters relating Y.M.C.A. and Y.W.C.A. work. On October an interesting conference was held upon the ject: "How Y.M.C.A. work could be done by missionaries at their stations," when the Rev. Price consented to act as Y.M.C.A. correspond at Osaka, Japan.

THE ANTI-TOBACCO SOCIETY OF FRANCE just lost its *doyen*, a M. Rénaudin, who died at Evrard in his 106th year. He had not used tob once in his life, according to his own boast.

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On referring to my consultation book, I find that he was examined by Dr. Brown. The apex of the left lung being affected, and the upper lobe of his right lung.

He had had a cough for six months (which had resisted all remedies), accompanied by expectoration, short breathing, pains in the right side and throat.

For two years this patient took my medicine, at times, leaving it off occasionally, and resuming it. Probably, had he continued with that constant regularity which I am so anxious patients should observe, he would have been thoroughly well in less than half the time.

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The following are capital winter drinks:
BECKETT'S Gingerette Cordial.
BECKETT'S Peppermint Cordial.
BECKETT'S Elderberry Cordial.
BECKETT'S Black Currant & Syrup.
BECKETT'S Raspberry Vinegar, &c.
TWICE THE STRENGTH OF OTHER MAKERS.

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.

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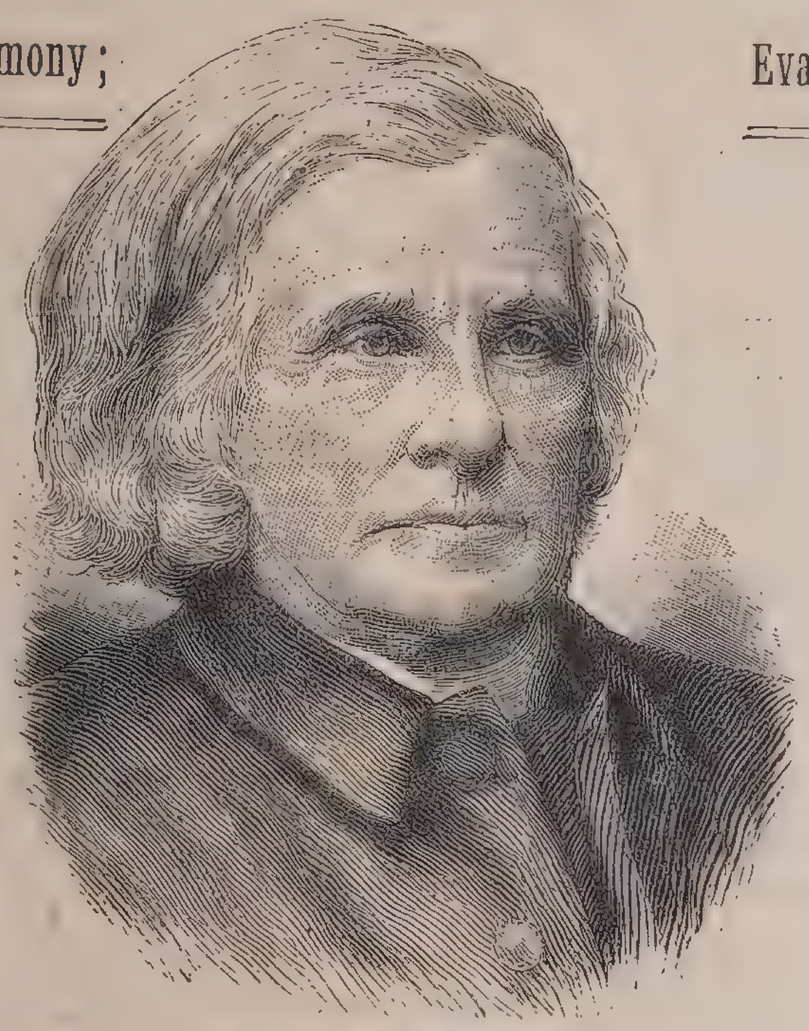

[Rev. Gordon Calthrop.]

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No. 1085.] FRIDAY, NOV. 14, 1890.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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HELP WANTED FOR THE **ANNUAL SALE** ON BEHALF OF

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NOW SHELTERING, EDUCATING, AND TRAINING OVER **3,500** POOR WAIFS AND STRAYS.

Will all who are preparing gifts for the **ANNUAL SALE** on behalf of these Homes

KINDLY SEND THEM IN AT ONCE?

Will those whose busy fingers are at work for the Sale remember that **crochet shawls**, really **fine underclothing** or ladies and children, **shirts** for boys and men, **suits** for little boys, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed women's garments of all kinds would be especially useful. Of course, besides these, **jewellery, old coins, old china, curios, musical instruments,** and **fancy work, trinkets,** articles of vertu, **books, drawings, bric-a-brac,** and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, &c., **WOULD KINDLY MARK ON THEM THEIR VALUE,** or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS;** that is to say, **instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the goods received will be made up into**

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent to any part of the country on receipt of P.O. Order or Cheque made payable to Mr. J. T. Page.

Friends willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End. Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and have promised to purchase Boxes, with the contents of which they propose to hold

SPECIAL LOCAL BAZAARS

IN THEIR OWN HOUSES, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they will be disposed of in the last week of January (D.V.), in the Large Gymnasium of the Boys' Home in Stepney, E.

DR. BARNARDO earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided. The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (PREPAID), with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to

THE SECRETARY, 18 to 26, Stepney Causeway, London, E.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E., *November*, 1890.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from C., Hospital letters—so acceptable.

The Infant Day Nursery. Classes for Rough Street Boys, Day, Evening, and Sunday Schools. Band of Hope. Children's Services. Shelter for Children. Training Home for Motherless Girls. For Elder Girls and Young Women: Classes for Sewing, Dressmaking, Prayer Meeting, Library, Reading-room, Bible Classes. For Lads and Young Men: Reading-room, Library, Tract Distribution, Prayer Meeting, Bible Classes, Meetings for mutual improvement. For Adults: Temperance Meetings, Evangelistic Services, Bible Classes, Mothers' Meetings, Prayer Meetings, Sewing Classes, Various Clubs. Room to room visitation, &c., &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE SICK AND SORROWING. —

Will those who are in the enjoyment of health and happiness, remember the Sick Poor, who are languishing in their homes for the want of fresh air and every home comfort? Donations for the purpose of sending patients to the country and seaside, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Flannel and warm clothing of any description will also be most acceptable. Gratefully acknowledged, a parcel of Clothing, no name, St. Leonards post-mark.

ROSA PEARMAN, Vice-President.

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(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

52 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

SOUTH-WEST LONDON COLLEGE

High-class School for Young Ladies,

Carlton Mansions, Clapham-rise, London, S.W. Principal—Mrs. HALE, A.C.P., F.S.Sc., London.—Modern system of teaching. Visiting masters, resident certificated governesses, with careful personal supervision, and home comforts. Cambridge and other examinations. Special advantages for music and languages. House pleasantly situated in one of the healthiest suburbs of London, replete with every convenience and all modern sanitary improvements. Good garden and tennis. Highly recommended by parents of pupils, Rev. C. H. Spurgeon, and Rev. D. McEwan, D.D.

LUNHAM HOUSE HOME SCHOOL, Lunham-road, Upper Norwood, S.E. High-class education and the comforts of family life. Careful Christian training. Autumn term commenced September 8.—Principal, Mrs. BRYANT.

ST. LEONARDS-ON-SEA.—Superior education for Girls with Christian training. No dancing. Resident English and foreign governesses.—Principal, Mrs. JOHN BRETT, Fern Lea, Upper London-road.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantages of earnest Christian training, combined with High School modes of instruction, within reach of parents of good social position, but limited resources, who are unable to meet the usual fees, which will be reduced to 30 or 40 guineas, and made inclusive. Preparation for all examinations. The staff is composed exclusively of Christian teachers, many taking University honours. Liberal diet. Spacious residence, replete with every modern appliance to ensure health and comfort. Delicate girls, and orphaned families, receive exceptional care.

GIRTON, 13, Rose-street, Newgate-street, E.C.

AN APPEAL

To the Young Men's Christian Associations and their Friends in Great Britain and America.

IN March '86 we were permitted to organise the first Y.M.C.A. of Bohemia. The constitution, sanctioned by the Government, is very favourable, and gives the parent society the right to organise branches in any place where we have ten members. The local committees of any Y.M.C.A. in Bohemia are made responsible by the Government to a close corporation of fifteen believing men. In old historic Bohemia, with a population of five and a half millions, the Y.M.C.A. has commenced its beneficent work. The large majority of the young men of this land have no saving knowledge of the truth. What a field for earnest work! The thrilling story of this land of Huss and Jerome is well known. Here is the cradle of the great Reformation. The morning star of the new hope and gospel life was seen here long before it dawned in the land of Luther. Bohemia remembers in tears 1620 and the disastrous battle of the White Mountain. Bitter persecutions nearly extinguished the light here, and drove to violent death or cruel flight more than two-thirds of the population. The spirit of intolerance still reigns in this beautiful country, and our Y.M.C.A. has been denounced again and again by the Ultramontane press. Our society has here a membership of seventy—poor young men, but earnest in their desire to rescue their associates from temptation and sin. Need we say it—the Y.M.C.A. of Prague, a city (with suburbs) of 300,000 souls, needs, ah! so much, a home of its own. Our rented rooms, open every evening, are not at all adequate to the work in hand. We have already a library of 800 volumes. In the proposed house, besides reading-room, lecture hall, &c., we hope to have for young men a coffee-room and simple restaurant under the supervision of a truly converted Christian man. In short, we wish to make the desired house a real centre of genuine rescue work for young men. Any gift, however small, will be very welcome. Let even the poorest give his pence as a thank-offering to the land of Huss. We have already a building fund of £150, but we need £1,500. Confident of your prayers and assistance, and ready to give further information,

ALBERT W. CLARK, President.
JOSEPH SZALATNAY, Vice-President. } *Prague, Bohemia.*
ALOIS ADLOF, Secretary.

Mr. Charles Fermaud, of Geneva, International General Secretary of Y.M.C.A.'s, and George Williams' Esq., of London, have visited the work in Prague, and are ready to testify to its great importance. Among other friends of the work, to whom also contributions may be sent, we mention the following:—

Secretaries of the Evangelical Alliance, 7, Adam-street, Strand; Rev. R. S. Ashton, B.A., Secretary Continental Society, 13, Blomfield-street, London Wall, E.C.; *The Christian;* Dr. Baedeker; Mrs. Sercombe, Ventnor, I.W.; Rev. T. G. Cunningham, 43, Queen-street, Edinburgh; Mr. T. B. Reynolds, Paris; Rev. F. E. Clark, Pres. Y.P.S.C.E. Boston, U.S.A.; Rev. Dr. Taylor, New York, formerly Liverpool.

DOCK LABOURERS' MISSION, 32,

Chamber-street, London Docks.—Much needed, spiritual light among the poor Dock Labourers. Funds are needed to extend the Lord's work at Docks and Wharves.—C. COLEMAN, F. JACOBS.

GLORIFY GOD AND GLADDEN

GIRLS.—Mrs. ADAMSON, The Vicarage, Old Ford, London, E., earnestly appeals to wealthy Christians to give a Piano and an American Organ to her poor Factory Girls' Institute. Population over 11,000; all working people, not one middle-class residence or family. Superintendent, Miss Rowland, 86 and 88, St. Stephen's-road, E. Two Lady Helpers much wanted.

FUNDS ARE EARNESTLY

SOLICITED for the poor adults and children of the Christian Gee-street Mission and Ragged Schools, which have been carried on for about 28 years to benefit the poor. Donations please address to Hon. Superintendent, HENRY RUDGLEY, Ground Floor, 29, Falcon-square; JOHN KIRK, Esq., Secretary, Ragged School Union, Exeter Hall, Strand; Messrs. BARCLAY, Bankers, 54, Lombard-street; Messrs. MORGAN & SCOTT, Paternoster-buildings.

ZENANA MEDICAL COLLEGE, 58,

St. George's-road, S.W.—Annual Meeting, Exeter Hall, Nov. 25. Sir Charles Aitchison presiding, supported by Hon. and Rev. Carr Glyn, Revs. R. P. Ashe (Uganda), W. Gray (C.M.S.), and others. Anthems by Choirs, 7.30. Chair taken 8 p.m.

SYSTEMATIC BIBLE TEACHING

MISSION, 21, Warwick-lane, Paternoster-row, E.C.—Definite Lessons for teaching Bible Religion in school and home. Parents, teachers, and Christian workers all need this.—Call or write,

Manager, GEORGE STOVEMAN.

WILL CHRISTIAN FRIENDS

kindly help the Church, meeting at Annandale-road, Chiswick, to raise the sum of £172, to complete the purchase of freehold. The case is urgent, as the purchase must be completed by June, 1891, or freeholder's generous offer falls through. Any sums will be thankfully received by J. SIMMANCK, Pastor, 13, Burlington-gardens, Chiswick.

TO THE LORD'S STEWARDS.—

Readers of THE CHRISTIAN should read "The Cow Cross Mission," 27th Annual Appeal. Will be sent post free.—Address WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

TO FRIENDS OF THE BLIND.—

Convalescent and Holiday Home for the Blind (Children and adults), St. Leonards-on-Sea. Contributions most earnestly solicited. Hon. Secretary, Miss I. HOOD, Osborne House, Eastbourne.

Educational.

CHERTSEY HOUSE, Red Hill,

Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

SUPERIOR FINISHING SCHOOL

for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.—DELTA, Ward's Library, 112, Kensington-park-road, W.

STANLEY HOUSE,

HIGH SCHOOL FOR BOYS,

CLIFTONVILLE, MARGATE.

Owing to increasing numbers fresh premises have been taken, which will be be opened in January.

The house stands in its own grounds, and having been built expressly for scholastic purposes, is fitted with every convenience, to accommodate 40 pupils.

There is a large cricket-field at the back. Gymnasium, workshops, and laboratory are provided for scientific and technical instruction.

The present premises will continue to be used as a Junior School for pupils under 10.

The Principal takes a personal interest in each boy committed to his charge, and no effort is spared to secure his well-being.

For prospectus, references to parents, &c., apply to A. E. COZENS, Stanley House, Margate.

TO CHRISTIAN PARENTS.

Dr. & Mrs. GRATTAN GUINNESS desire to recommend to parents seeking for their daughters the combined benefits of education abroad and those of a Christian home, the advantages offered by a German Lady and her daughters, who are both engaged in Christian work.

Frau Gruetz is willing to receive three or four young ladies into her home, where they would obtain motherly care and attention. Fräulein Gruetz, who holds a high class Government certificate, is thoroughly competent to instruct them in all the ordinary branches of education. Dr. and Mrs. Guinness have the pleasure of personally knowing Fräulein Gruetz, through a visit to Harley House, and are confident that any young lady who was privileged to become an inmate of her home could not fail to be exceedingly happy there, and to be greatly benefited by her personal influence and instruction.

Frau Gruetz possesses the advantage of dwelling in a separate house, instead of the usual flat occupied by German families. It is situated in Charlottenburg, a pleasant suburb of Berlin, and is within very easy reach of the city on one hand and Grunewald Forest on the other. Terms two guineas weekly. Further particulars will be supplied by Fräulein Gruetz, who writes and speaks English perfectly, at 4, Verlängerte Schloss Strasse, Charlottenburg, Berlin; or by Mrs. Guinness, Harley House, Bow, London, E.

HIGH-CLASS CHRISTIAN SCHOOL,

for the Daughters of Gentlemen. Individual Christian influence. Home comforts. Efficient staff of professors and governesses. Language and music specialities. Large house and garden. Entire charge of pupils from abroad.—Principal, Miss PENN, St. John's, South View, Willingdon-road, Eastbourne.

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Daughter offers the above. Loving care. Good education. Every attention. Terms £2 monthly, or twenty guineas yearly. Healthy, open neighbourhood.—52, Fenwick-road, East Dulwich.

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EDUCATIONAL HOME for Girls,

combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

MORAVIAN SCHOOL FOR GIRLS,

FULNECK, NEAR LEEDS.

Principal: Miss L. VON SCHRENCK.

Situation of school elevated and healthy, with beautiful prospect. Large playground, with gardens and tennis-ground. High-class teaching. Christian training.

OXFORD COLLEGE FOR YOUNG

LADIES, Clacton-on-Sea, Essex. — Principals: The Misses BEARD.—Thorough education; every comfort large house, south aspect. Highly qualified professors and mistresses in constant attendance. GOVERNESS-PUPIL (good) wanted at once, to assist with juniors' music. Advanced accomplishments given. Small premium required.

GERMANY — Exchange. — Can

German Pastor recommend Protestant family or School where Minister's Son (aged 15) could have board and residence, with instruction, in return for similar accommodation in his family to boy or girl (latter preferred).—PASTOR, 45, West Hill, St. Leonards-on-Sea, England.

PARIS.—YOUNG LADIES' SCHOOL

—Principal, Mlle. VIÉNOT, 36, Avenue Victor Hugo, Parc des Princes, Boulogne-sur-Seine, Paris.—This School is cordially recommended by M. Gustave Monod, Agent for France of the British and Foreign Bible Society, and by Mr. William Soltau, of the McAll Mission, to parents desiring a first-rate education for their daughters, together with thoroughly Christian influence (Mlle. Viénot is sister of Monsieur Viénot, Missionary in Tahiti).

MORAVIAN LADIES' SCHOOL

Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Term commenced September 16.—Apply to PRINCIPAL.

KINDERGARTEN AND PREPARATORY SCHOOL,

Fröbel House, 3, Liverpool terrace, Worthing. Principals, Miss YERBURY and Miss WAITE. Thoroughly happy home for children from four years of age. Christian training. Close to sea.

OXFORD COUNTY SCHOOL, Thame. Established 1840. High-class, home-like. Highly efficient. Perfect sanitation. Bracing air. Splendid premises and grounds. Excellent table. Exams., University Locals, Chamber of Commerce, &c. Special arrangements for young and delicate. 160 distinctions last two years. "Several of my friends have had sons at the OXFORD COUNTY SCHOOL, and have been highly pleased with the care and attention shown."—Rev. C. H. SPURGEON.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Sons of Gentlemen, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.
Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

BOURNEMOUTH.—The High School for Boys, Poole-road. Principal: Mr. E. C. DUCHESNE. Christmas term commenced Sept. 22. Prospectuses on application.

NORTHFIELD,
CLIFTONVILLE, MARGATE.
A High-Class Educational Establishment for Sons of Gentlemen. Preparation for examinations.
Particulars on application to HEAD MASTER.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the past fifteen years pupils have obtained more than two hundred and sixty certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master: E. H. VINE, M.C.P.

CHRISTIAN EDUCATION.—In a High-class School for Girls, where special attention is given to religious training and home comfort, there will be at Christmas a vacancy for a Student-Teacher. She will be expected to prepare for University Examinations, London or Cambridge, and adequate assistance will be given.—B. A., c/o Wilkes' Advertising Offices, 29, Ludgate-hill, London.

TO CHRISTIAN PARENTS.—A Lady desires to make known a valuable School, conducted by highly gifted Christian gentlewomen. Their motto, "God first."—Particulars from Mrs. AUGUSTUS HUTTON, Fitzhugh, Southampton.

BURLTON HOUSE, READING.—High-class Ladies' School. Principal, Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training, well appointed home. Inclusive terms. Highest references.

BYFLEET HIGH SCHOOL and College for Girls. Christian education. Advanced instruction. Apply for vacancies for New Year's term, to Hon. Sec., Miss LLOYD, 143 Clapham-road, or Byfleet Hall, Byfleet, Surrey.

VACANCIES FOR TWO LITTLE GIRLS in high-class Home School. Large house and grounds in healthy country locality. Exceptional family comforts and diet. Thorough tuition. MOTHER, Eldon Lodge, Ettington, Warwickshire.

THE REV. H. J. CHANCELLOR
(Late of Forest Hill),
"CAMPERDOWN," Upper Lansdowne-road, Bournemouth, E.,
Assisted by several Masters, receives a limited number of Pupils to Educate and Board.
For particulars, address THE PRINCIPAL.

FRENCH COUNTRY CLERGYMAN, M.A., B.Sc., B.D., desires to receive as Boarder, young English Gentleman wishing to learn French. References exchanged.
Pasteur DOMBRE, Lacaze, Tarn, France.

CHRISTIAN PARENTS seeking YOUNG GENTLEMEN'S BOARDING SCHOOL at the SEASIDE (South Coast), a short journey from London, where in addition to a thorough and first-class Education, domestic care and sound Gospel training are reckoned of paramount importance, are invited to write to Dr. THORN, Paddington, London (who is in no way connected with the school he recommends),

SKETCHING IN COLOURS, direct from nature. Correspondence lessons by an experienced Teacher, pupil of C. F. Williams. Successful method. Sketching club work criticised.—Miss ELIZABETH HILL, Urrinsfort, Enniscorthy, Ireland.

AS KINDERGARTEN TEACHER (23), 6 years' experience; two certificates; Swedish drill, music, singing, &c.—D. Wesleyan (23), experienced; Senior Cambridge Certificated; good French, Latin, painting, &c.—H. Experienced Christian Governess (evangelical); long experience; conversational French, excellent music and harmony, singing, painting, drawing.—M. H., Mrs. HOOPER'S Governess Home and Institute, Compton-terrace, Islington, London.

FOR SALE to a Christian Lady or Ladies, with good connection, or small income, the goodwill and solid household and school furniture of a long-established Preparatory School in the healthy suburb of Blackheath. Inspection invited. References given and required.
M., Post-office, The Grove, Ealing, W.

ARCACHON, France.—Pastor PAUL MONOD receives young Gentlemen into his family. French and classical studies if desired. Beautiful climate. Pine forests, seaside, &c.
Address, Villa Europe.

A THOROUGHLY CAPABLE, CHRISTIAN LADY wanted, to teach two young children in the morning, and help three older ones prepare their lessons for public schools. She must be musical, and understand French and Latin.
E. C. E., Queensclift, Ipswich.

ACCOMPLISHED GOVERNESS (University Graduate) desires engagement for mornings or three days a week. Excellent references. Near any station between Crystal Palace (H.L.) and Victoria.
H., 75, Loughborough-park, Brixton, S.W.

WIDOW LADY having entire charge of a child of 7, wishes to meet with another as Companion. Christian home. Mother's care. Kindergarten governess. Moderate terms.
L., Jones' Library, South Norwood.

A CHRISTIAN LADY required, about 35, to take charge of and instruct boy of 7. Experience in care of children more necessary than teaching qualifications. Comfortable, happy home, Argyleshire. £40 per annum.
BROWN, 94, George-street, Edinburgh.

A YOUNG LADY (17) would be glad to give her services in a school in return for board and opportunity for further study.
R., The Manse, Tadley, near Basingstoke.

FRENCH GOVERNESS.—A Lady wishes to recommend a French Governess (decided Christian) for re-engagement in a Christian family or school.—Mlle. R., 164, Haverstock-hill, N.W.

MRS. BENNETT can receive two Resident Pupils after Christmas. Thorough education. Christian home-training. Country air. References: Rev. G. Everard, Rev. H. Dibben, and others.—The Oak House, Albrighton.

Appointments, Situations, &c., Wanted.

THE "MUSICAL EVANGELISTS" (Mr. and Mrs. RESTALL) are open to conduct special Mission engagements in connection with any Christian Society during the next three months.
Peel-street, Haslingden.

CORN AND MILLING TRADE.—Young Man, 22, well educated, seeks situation in above business. Would give his services for a time in return for an opportunity of improving himself. Has had some experience.
A., 13, Rose-street, Newgate-street, E.C.

COACHMAN, OR GROOM and Coachman. Situation wanted by Christian married Man, aged 33, thoroughly experienced. Single-handed or otherwise. Good character. Abstainer. Suburbs preferred.
R., 5, Horse Castles, Sherborne, Dorset.

AS CARETAKER, or an Attendant to an invalid. Would undertake a little cooking. Good character.
E. J., 53, Battersea-park-road, S.W.

MR. F. W. MOXHAY (the Singing Evangelist), having concluded his mission work in Suffolk and Cheshire, is now open to conduct evangelistic Missions.
38, Blurton-road, Clapton-park, London.

POSITION OF TRUST wanted in manufacturing or wholesale business by Christian Gentleman who is giving up lucrative thing for conscience' sake.—W. 353, Messrs. Deacon's, 154, Leadenhall-street, E.C.

A YOUNG MAN of good address, 22 years old, discharged from Army with broken kneecap, character good, is very anxious to undertake any kind of work for which he is fit.
C. O. S., 240, Marylebone-road, N.W.

AS MESSENGER, or any place of trust, by respectable, trustworthy Man. Total abstainer. Six years' good character.
H. T., 65, Jane-street, Commercial-road, E.

TINSMITHING.—As Improver, indoors. Intelligent Christian Youth in 16th year, anxious to get on. Excellent character.
B., 2, Seldown-terrace, Poole, Dorset.

YOUNG MARRIED COUPLE seek Christian work. Man as Scripture Reader or Lay Reader, or charge of Mission Hall. Colportage work not objected to. Abstainers, and have their own furniture.—HENRY BRIDGER, 52, Wellington-street, New Kent-road, S.E.

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SECRETARY WANTED for a London Young Men's Christian Association. Must have had previous experience in Association work. Age under 40.—Apply, letter only, with copies of testimonials, stating salary required, to CHAIRMAN, Burlington Hall, 23, Savile-row, London, W.

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Mrs. POOLE, Fairfield, Shrewsbury.

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RESPECTABLE CHRISTIAN YOUNG PERSON wanted, able to help, serve, and keep books of a small Post-office, and act as mother's help.
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GENERAL SERVANT wanted.—Must be good plain cook. Small family. WATKINS, Stow Park, Newport, Mon.

GOOD GENERAL SERVANT wanted about 21. Must cook plain. Swede or German speaking English not objected to. Full particulars. 173, Highbury New-park, London, N.

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November 14, 1890.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Major G. Ormonde Stoney, Soldier and Evangelist.

As we go to press, Dr. Barnardo is bravely defending his action in the case of the boy Roddy before the High Court of Appeal. The inconsistencies and mutual contradictions of the judgment given in the Divisional Court by the Lord Chief Justice, gave ample occasion for that appeal. The judges propose to hand over this boy to a Roman Catholic institution after he has been for twelve years trained, at school and in Dr. Barnardo's Homes, in the principles of Protestantism. That seems to us to be an iniquitous thing. We reserve detailed comment on the case till after the appeal is heard and decided.

It would be well if all the charges and official utterances of the bishops of the Church of England were characterised by the fearless plain speaking, faithful warning, and earnest protest which marked the recent visitation charge of the Bishop of Liverpool. Dealing with the many social, political, and religious dangers of the day, he besought the assembled clergy never to lose their grasp of those well-proved Christian truths and doctrines which the professing leaders of "modern thought" were putting on the shelf. Let them hold fast the authority, supremacy, and Divine inspiration of the whole Bible, and the old doctrine of the sinfulness of sin and the corruption of human nature. The ceremonial and sensuous type of Christianity so much in vogue would never satisfy the soul. There must be true private religion as well as public worship. The necessity of a better observance of the Lord's Day was specially insisted upon, the clergy being exhorted to resist the persistent attacks upon its sanctity, and to warn the working classes against those who, whilst posing as their friends in this matter, were really their worst enemies. "Whatever the bad habits of the working classes in large parishes, they will never be cured by organising modes of breaking the Fourth Commandment."

Finally, Dr. Ryle urged his brethren in the ministry to hold fast the great Protestant principles of the Reformation, and to resist all attempts at re-union with Rome. Owing partly to the untiring zeal of Rome, and partly to the spurious liberality which infected society, "the edge of the old British feeling about Protestantism seemed blunted and dull"; and he solemnly warned his hearers that the times required them to be awake and on their guard against the Christ-dishonouring system and doctrines of Rome:—

> I beseech you to realise the painful fact that the Protestantism of this country is gradually ebbing away, and I entreat you as Christians and patriots to resist the growing tendency to forget the blessings of the English Reformation...The novel teaching and ritual of modern days have gradually familiarised people with every distinctive doctrine and practice of Romanism—the real presence, the mass, auricular confession and priestly absolution, the sacerdotal character of the ministry, the monastic system, and a histrionic, showy style of public worship—and the natural result is that many simple people see no mighty harm in downright genuine Popery.

The Daily Chronicle relates the particulars of a singular experiment which recently took place in Palestine, owing to a question having arisen in regard to Bishop Colenso's statement that the children of Israel assembled in the valley between Ebal and Gerizim could not hear the curses and blessings from the heights of the two mountains. A party of travellers ascended each of the two mountains, while the remainder stayed in the valley, and it was found that the portions of Scripture read upon the heights near the summits could be easily heard by those below.

In the current issue of *The Nineteenth Century* Mr. Gladstone writes on "Mr. Carnegie's Gospel of Wealth," the distinguishing doctrine of which is that the rich should give away their money while they live, rather than leave or bequeath it at death. Against charitable bequests, Mr. Gladstone brings the following charge:—

> The practice offers a ready and seductive mode of escape from that exercise of self-denial which is required in order to part on any adequate scale with our means while we are alive. Next, an evil tradition obtains among us that assigns to these posthumous dispositions of property a character of virtue to which they are in no way entitled.

Mr. Gladstone not only cordially approves Mr. Carnegie's teaching, but makes a practical suggestion. Twenty-five years ago, under the presidency of Lord Carlisle, a Universal Beneficent Society was formed, of persons who bound themselves in honour to give away from year to year at least a certain fixed proportion of their incomes. It was an exclusive organisation, and has ceased to exist. The suggestion is that this experiment, on a broader basis, should receive another trial, and Mr. Gladstone holds himself in readiness to do all in his power to promote a practical beginning. Spontaneous generosity need not be curtailed through such a plan as is proposed, so we cannot but trust that the outcome of the overture will be to the advantage of rich and poor and for the glory of God.

In these days of telegraphs and travel, "murder will out," even when committed in the deepest wilds of darkest Africa. The revolting story of cannibalism told two years ago in connection with Mr. Stanley's rear column was heard with universal horror, but was generally discredited. Now the story is reaffirmed in all its most hideous details, with many added facts as to inhuman cruelty on the part of the leader of the rear column. It is a dreadful commentary on our boasted Christianity and civilisation, and if the facts are established they will smirch the fair fame of this nation for generations to come.

Speaking recently in London at a meeting of the Association of Sanitary Inspectors, Dr. Richardson drew a remarkable contrast between the condition of England to-day and that of half a century ago, when children were worked without limit or pity; and, after stating that to-day the poorest inmates of asylums received better treatment than kings and princes were then able to command, the Doctor went on to say that the death-rate throughout the whole island ought not to exceed 15 per 1000. What a light does this cast upon "slum life," seeing that in some of the overcrowded districts inhabited by the poor the death-rate has been recorded as high as 50 per 1000.

Strong condemnations of the Russian prison system have appeared in *The Fortnightly Review*. Since these have been controverted, the Editor has requested a Russian, of noble birth, to give his experiences. This he does in the current number. For holding opinions adverse to arbitrary government, he was, without a preferred charge, sent to a fortress as a University student at the age of twenty-two. When at length tried, he was acquitted; but, coming again under suspicion, not of any overt act, but of not having renounced his political predilections, he was again imprisoned. For eighteen out of the twenty-four hours of the day his cell was in total darkness. Forbidden intercourse, even with his keepers, he almost lost the use of his speech and hearing, and after seven years his nervous state approached insanity. Since that time he has been thirteen years an exile in Siberia, and confirms what has been written of atrocities, and outrages on innocent women.

In the same *Review* there is a reprint of an address delivered by the traveller, Mr. H. H. Johnston, before the Liverpool Chamber of Commerce. It will give encouragement to those who have had their fears respecting missionary work in tropical Africa. He maintains that with foresight and care its climate may be made as comfortable to dwell in as India; that Arabs may be usefully employed; that Mohammedan propagandism on their part need not be feared; that they and Negroes will return a reward for friendly approaches; that the men sent out should be "sparse" young men, but not younger than twenty-one; and that all white men should regard alcohol as an insidious and deadly poison. With these precautions bright hopes are held out of a commercial and Christian development.

It is not only in our own country that betting and gambling are becoming a grave national disorder. It was stated a few months ago that scarcely a day passes in Paris without someone being charged with having robbed his master in order to indulge in this vice. The Paris correspondent of *The Standard* now writes that nearly four million francs have been distributed among the various charities as the produce of the two per cent. tax upon the money staked at the betting establishments; that secret betting agencies are on the increase; and

that the evil is spreading amongst the humbler classes of French society. The above system of taxation, however, defeats its own object; for the social and domestic havoc which gambling creates among clerks, servants, working men, and others generally causes more poverty than can be thus relieved. In France, as in England, the remedy must be sought in the educating and raising of public opinion on the subject; in the setting of a better example by the rich and titled classes, and in individual resistance of the vice under whatever apparently harmless form it may be disguised.

Dr. Parker on Preaching.

To a large, representative, and very appreciative audience, Dr. Joseph Parker, of the City Temple, gave an address on the Modern Sermon, at the Memorial Hall, on Tuesday week. The address was full of telling and suggestive points, and was altogether an able production. Dr. Parker strongly condemned sermons that are mere displays of intellectual energy or collocations of pretty nothings, and contended that more use ought to be made of the sermons of the great preachers of all churches. More attention ought to be given to preaching in college training. We give the closing paragraphs of the address:—

The sermon that shall answer such inquiries must be composed in full view of the Cross. On this point I wish to bear my testimony in an age of literary pretence and idolised reason. I will never consent to reduce the cross to the level of an illustration of moral excellence—the pattern of an obedience which amounted to little more than the tragic conquest of its own reluctance. To me the cross is not the exhibition of human submission to the Divine will. It is not Man who is excelling all other men; it is God who is saving the world.

I have no wish to be hard upon my fellow preachers; they will bear me witness that I have not been wanting in brotherly sympathy; but no consideration shall restrain me from saying that the minister who preaches Christ merely as the highest and sublimest moral example has no right or title to occupy an evangelical pulpit. He is a Unitarian without a Unitarian's dignity. From a moral point of view, I say, All honour to the Unitarian who uncomplainingly pays the penalty of his convictions. From a moral point of view I would go on to say, Shame be to the man who submits a theory for a Revelation, and who thus drags down a historically orthodox pulpit, and turns it into an instrument for the propagation of a heresy which it was erected to confute and denounce. No blessing can rest on such a ministry. It may be verbally brilliant, but in the soul of it there is a lie against the Holy Ghost. Out of our churches and colleges I would eradicate every thought that turns away from the cross as other than the spectacle of God in Christ dying for the sins of the world. I do not want clever young men in our ministry; I want burningly earnest young preachers. There was never so much need of them as there is to-day. In order to preach Christ they must first know Him; they must have been crucified with Him; they must have known the fellowship of his sufferings and the power of his resurrection.

My young brethren, I offer you a counsel which has been dearly bought, and I pray you to receive it at least for consideration. I have seen life in most of its aspects; I have tasted the bitterest sorrow ever drunk by human lips. I have worked long and hard, and have never eaten the bread of idleness. I have known the mystery, the shame, and the anguish of sin. I have hewn out to myself cisterns—broken cisterns; that can hold no water. Looking back upon all the chequered way, I have to testify that the only preaching which has done me good is the preaching of a Saviour, who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as "the Lamb of God that taketh away the sin of the world."

Ere since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

"In Darkest England."

General Booth's way out of Darkest England is a scheme on a scale so vast as to command attention to the calamitous condition of "the sunken tenth," and to his magnificent conception for improving it. The enormous difficulties in the way are no reason for discouragement; on the contrary, their very enormity proves the necessity of their removal. It is no small temptation to pass out of a region of opposition or contempt into one of high appreciation and applause. Those who most clearly apprehend this phase of the situation may well withhold criticism, and give themselves to prayer that this great endeavour to "raise the fallen, cheer the faint, heal the sick, and lead the blind," may be placed and kept on lines which give God his right place, and which consequently He can bless.

It will be extremely difficult to do this at the head of a movement which gathers in its train men of all beliefs and misbeliefs and disbeliefs, but there are treasures of love and wisdom and power in God sufficient to overcome all these; and if there is one thing in which all Christians can agree throughout the world, surely it may be found in those words of the Lord Jesus: "It is more blessed to give than to receive"; and in Paul's record of his conference with the elder Apostles at Jerusalem—"Only they would that I should remember the poor: the same which I also was forward to do."

This new scheme of the Salvation Army is just now on the crest of the wave. Within the last week General Booth has received the good wishes of the Heir Apparent, the benediction of Cardinal Manning, the eloquent advocacy of Archdeacon Farrar, the commendation by circular of many leading ministers of different denominations, and the conditional offer of a thousand pounds by a well-known actor, besides endless suggestions from sympathising friends. We hope the General is not preparing for himself and his scheme the woe that is said to come to those of whom all men speak well. We rather prefer to think that everybody is feeling that something great ought to be done, and that the man who essays to do it deserves to be helped.

The circular letter to "the clergy and pastors of the British churches," signed by Canon Farrar and representatives of several evangelical denominations, says:—

That the proposals made by General Booth should have a fair and adequate trial seems to us of the highest importance to the nation. We welcome, therefore, his invitation to the friends of the poor to furnish him with that financial help without which he can take no step forward in this necessarily costly experiment. The suggestion that the churches should take an independent line in this matter, and make an opportunity for their people to join in providing the sum required, seems to us a good one. We should be greatly gratified if any considerable number of our brethren, of whose true interest in the needy we have abundant proof in their own work, were led to join in this course.

We sincerely trust that the needful support will speedily be forthcoming, so that General Booth will be able to show what he can do for the despairing classes of our large cities. The winter is rapidly advancing, and in a very short time the perennial cry of the poor and neglected will increase in volume and intensity.

We receive communications from various quarters expressing hope that contributions to existing operations on behalf of the poor will not be diverted to the new scheme. To do this would indeed be folly. General Booth's book has stirred the country, and may well be expected to open up entirely new sources of supply. The present institutions, so far from being diminished, ought surely to share in these increased supplies.

Reconstruction or Destruction?

On the occasion of his induction recently to the office of Professor of Hebrew and Old Testament Exegesis in the Presbyterian College, London, Rev. John Skinner delivered an address on "The Critical Reconstruction of Old Testament History." He said great things for criticism, which he declared to be "the art of reading the Bible with eyes free from prejudice." But, as he also said, "Criticism lays great stress on the principle of development," it is obvious that, if we would read "with eyes free from prejudice," we must exclude the supernatural element from the Old Testament. True, the Professor holds that "in accepting critical conclusions one does not need to accept the doctrine that miracles never happen;" but, nevertheless, the fact remains that the "conclusions" are arrived at by strictly naturalistic methods of reasoning, the Old Testament being treated as if He of whom Moses and the Prophets wrote had never come, and without recognising the blessed influence the various books have exercised in the world during the past two thousand years.

This destructive work is now magniloquently described as "reconstruction," and those who do not know the depths of criticism are told that "it will make the Old Testament an organism instinct with life in every fibre, with a meaning in every part." In our judgment, the critics overestimate the importance of their endeavours as well as altogether misstate their purpose. The Divine Head of the Church gave them no such commission as they are intent upon discharging. With Him the Old Testament was beyond the sphere of controversy, as is clear from the fact that, on a memorable occasion, "beginning at Moses and all the prophets, He expounded in all the Scriptures the things concerning Himself." The Old Testament was a living organism then, and, if we use it as Christ and his Apostles did, we shall find it the same to-day, and esteem it not one whit the less because it is becoming fashionable to question its marvels and tone down its statements.

We cannot for a moment understand how men who receive Christ and his teaching can hesitate, with implicit confidence, to accept the Old Testament, wherein God's earlier dealings with mankind are recorded, and his gracious promises and foreshadowings of redemption are set forth.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THREE MEMORABLE DAYS (*Continued*).

JOHN i. 19.

II. THE SECOND DAY; CHRIST-DESIGNATION (29-34).—"The next day John seeth Jesus coming to him." He was probably coming straight from the scene of the temptation. For forty days He had been alone, with no companionship save that of wild beasts, amid the sterile hills which stretch for miles on either side of the Dead Sea. Directly John saw Him, he knew Him. "This is He of whom I said, He that cometh after me is become before me, for He was before me." How did John know Him?

It is probable that, though cousins, they had not met till some six weeks before. John had spent his years in the seclusion of the deserts, Jesus in the highlands of Galilee. Therefore John said, "I knew Him not." Was it one of the providential arrangements of the only wise God, that the Christ and his forerunner never met until Jesus came to Jordan to be baptised of John, lest it should ever be said they were acting in collusion? Or even if John may have known Him as his cousin (*i.e.*, after the flesh), yet he knew Him not as the Baptizer with the Holy Ghost, or the Son of God. But He who sent him to baptize with water had revealed to him a sacred sign by which he should recognise the Lord whom he announced. For that sign he scanned each face as it emerged from the waters of baptism. Thousands passed through his hands, but as yet he had not beheld it, and the months seemed long, as they slowly passed away.

At last Jesus presented Himself for baptism. John would have hindered Him, indeed "was hindering Him." He, doubtless, knew of the events which had preceded His birth, had heard of that Holy Thing which was to be born, was familiar with his blameless, holy life, and desired, therefore, to debar Him from a rite which was a confession of sin. He felt that he had himself more need to be baptized as a sinner, than to administer the baptism of repentance for the remission of sins to Him, who was, so far as observation went, sinless.

His objections were, however, silenced by the appeal to him to do his part in bringing in the everlasting righteousness, which Daniel identified with the mission of the Messiah. "Thus it becometh us to fulfil all righteousness."

It was probably the custom that the candidate for John's baptism, either audibly or silently, should confess his sins ere he submitted to the sacred rite. But in this case, having no sins of his own, our Lord would probably make a vicarious confession, confessing the sins of the nation, with which, there and then, as the sacrificed lamb he identified himself. It was the Jewish custom to set apart four days previously the lamb which was to be sacrificed in the Passover, and this may have been the symbol of this solemn act of our Lord's baptism in the river Jordan, the river of judgment.

As he emerged from the waters of baptism, the long-expected sign was given. The Spirit descended on Him from heaven like a dove. We cannot but recall the ancient record of the deluge, and the ark, and the dove which found no place for her rest. Here at last there was a home in which the Dove-like Spirit might take up an abode. Here, at least, was one heart in which He, who had been long an exile, might rest. From the waste of waters He came to the sacred Ark.

Twice over we are told that "He abode on Him." No fitful enduement this! No transient baptism! No ephemeral experience! For us, as for Him, there is an abiding experience to be enjoyed—an experience of spiritual grace which breaks on us, not to wane as in the case of some of the Old Testament heroes, but to increase in ever-growing power from year to year, until we are filled unto all the fulness of God.

We may not stay to note the energy with which the Spirit drove Him into the wilderness to be tempted. How marvellous that union of brooding gentleness and irresistible driving force! As if the blessed Spirit—who had waited with the patience of God for four thousand years, while in one dispensation after another man was continually overcome by the tempter—now that the Second Man was come, impelled Him to the victory which He foreknew. It was from this conflict that He returned on this second day.

For six weary weeks the Baptist had eagerly scanned the faces of the crowds to discover that face. But hitherto in vain. At last, on this memorable day, he descried it—worn with conflict and fasting, but radiant with victory; and as he saw it he announced the Christ: "This is He of whom I spake. The same is He which baptizeth with the Holy Ghost. Behold the Lamb of God, which beareth away the sin of the world."

Dean Milman suggests that when John, beholding Jesus as He came to him, said, "Behold the Lamb of God, which taketh away the sin of the world!" he alluded to flocks of lambs, intended for the forthcoming Passover, then passing from the rich pastures of Perea to Jerusalem by the ford near the scene of the Baptist's labours. But surely there is a deeper thought. John was clearly a deep student of Isaiah's prophecies. He cannot but have been deeply familiar with that chapter which reads like a fifth Gospel, as it foretells how the Servant of the Lord would be led as a lamb to the slaughter, an allusion which, of course, was based on the offering of the morning and evening lamb, and on the great Paschal Feast, which lay at the base of the national history.

We cannot stay to trace the complete analogy between the lambs and the Lamb, between the Passover and the supreme event of our Redemption. The points of likeness and contrast are deeply interesting. But we must let this witness of the Holy Ghost, through those human lips, have its due weight with us. Evidently the main aspect in which we are to view our Divine Lord is in his sacrificial character. "The Lamb as it had been slain" must be beheld both here and hereafter, in this world and in all worlds. Not his character, however fair; not his words, however much light they cast on the mysteries of life and death; not his miracles, however strong their testimony to his Divine mission; but his appointment to bear the sin of the world, *this* is the primary aspect in which we are to behold Him.

Look into these words; the Gospel glistens in them, as the whole sun in a single dewdrop. They tell us that the sacrifice of the cross is the outcome of the thought and preparation of the infinite God. Jesus is the Lamb of God. They remind us that his propitiation for sin is not for ours only, but for *the whole world*. They give a clue to the source of that mysterious anguish which at times overwhelmed Him. They describe the attitude which we should ever adopt of beholding Him—an attitude by which we are able to appropriate the nutriment of his flesh and blood, of which the paschal supper was a type. O blessed Lamb what shall we say *of* Thee or *to* Thee? Words fail. Thou wast made sin for us. Thou hast washed us from our sins in thy blood. Thou hast put away sin by the sacrifice of Thyself. Thou art longing that every soul of man should know and rejoice in thy yearning love, thy glorious work. We praise, and adore, and worship Thee. Worthy is the Lamb that was slain!

But remember ever to unite the double burden of John's preaching. We need not only blood, but fire. It is much to be justified, but we need to be sanctified; much to know of the atoning death, but we need union with the Lamb in his resurrection life; much to have the blood sprinkled on the inner shrine, but we need that the Shekinah fire should burn there with quenchless power; much to have the baptism of water, but at the best that is negative, and we need something positive, searching, quickening, and God-like.

After all, John was right. Christ is the greater Baptizer. Beyond death and the grave He received the Spirit, that He might shed Him forth. And now He stands among us whom He has redeemed, eager that, having washed us in his blood, He may complete what He has begun with that holy baptism of which John spake, and which is as much our privilege as the cleansing of the blood. Ah! brethren and sisters, *we have need to be baptized of Him*. Not the blood without the fire; not the fire apart from the blood. Not the Christ of Calvary only, but the Christ of the throne. Not pardon alone, but deliverance and salvation.

But let us remember that just as Jesus could not be manifested to Israel, until John had come baptizing in water (31); so it is still. John the Baptist must still do his work in the soul. And only when there has been repentance and confession of sin, which submission to John's baptism signified, is a sinner prepared to receive the Saviour. There is profound truth in that saying of McCheyne, "Only a broken-hearted sinner can receive a crucified Christ."

This suggests a very serious question to many who have no clear consciousness of Christ, no glad realisation of his presence, no rejoicing with joy unspeakable and full of glory. May not this lack arise from their not having entered into the meaning of those preliminary conditions which were represented by the Baptist? Only as we know the sinfulness of sin, and the preciousness of the atoning blood of Christ, can we apprehend the power of his resurrection and rejoice in the hope of his coming and his kingdom. May God the Holy Spirit make us a people prepared for the Lord (Luke i. 17).

III. THE THIRD DAY; DISCIPLE-DESERTION (35-37).—On the third day John again looked

wistfully and eagerly on Jesus as He walked. It was perhaps the last time those eyes were to behold Him. Again he designated Jesus as the Lamb of God; but there was a significance in his words which was instantly detected by the two disciples who stood beside him. He meant by those words to transfer their allegiance from him to his Lord. Henceforth they were to behold *Him*. So at least they seem to have understood him. "They followed Jesus."

As the preacher looked on their retreating forms, and realised that his work was done, and that henceforth all the crowds would follow them and ebb away, did he have a feeling of jealousy or regret? Evidently not. Or if there were a momentary sense of desolation and loneliness, it must have been instantly wiped out by a great sense of joy. To quote his own matchless words, "This my joy therefore is fulfilled" (iii. 29).

It is sad to see the crowds depart; to note the drying of the brook whose waters were so sweet, the ebbing of the tide, the waning of the day; to watch the falling leaves which leave the trees to nakedness; but, where the soul has learnt to live in Jesus and for Him, it is not so hard to die to all these things, because the Lord has become its light and its salvation, the strength of its life and its everlasting joy.

THE RAILWAY MISSION.

A SERIES of meetings has been held at Leicester in connection with this Mission. At a conference, on November 1, of workers and delegates from various branches, reports were given telling of much blessing at various places. Regret was expressed that long and irregular hours of work hinder greatly the attendance of the men at the meetings. A public meeting was held in the Temperance Hall. On Sunday afternoon and evening, large gatherings were held. After the evening meeting, several professed to decide for Christ. The work at Leicester is not confined to the mission-hall; the Misses Walker visit the goods sheds every week, and conduct services at the dinner hour, which are much appreciated.

A conference of branches in the London District was held last week at the Railway Mission-hall, Wandsworth-road. A branch of the Mission has been formed at Dartford. At Newcastle-on-Tyne a Bible-class for the men at that large station will shortly be commenced by Mrs. Clapham. The work of the Mission is extending, and the men are coming in still larger numbers under its influence. Its work is now more necessary than ever, owing to the constantly increasing traffic on our railways, which means longer hours of duty, and still further curtailment of the men's spare time. Cases are constantly met with where men have been on duty for fifteen, sixteen, and sometimes seventeen hours. Sunday work, too, exercises a very demoralising influence spiritually.

THE OPIUM TRADE.—In view of the proposed great Conference in London on this subject next spring, it is most desirable that literature setting forth the evils of the traffic should be widely circulated. All friends of national righteousness ought to secure a packet of the telling "Anti-Opium Tracts," published by Messrs. Dyer Bros. Paternoster-square, London, E.C., price 1s. 6d. per 100, post free.

SECULAR USES OF CHAPEL PROPERTY.—A case of considerable importance was decided last week in the Queen's Bench Division. The trustees of a Baptist Chapel at Hornsey were called upon to contribute towards making a road, but urged exemption, on the ground that the building was devoted to public worship, and therefore not liable to be rated. It was shown, however, that some portions of the premises were used for other purposes; there was a hall, in which a bazaar had been held, and concert performances had been given. The decision of the magistrates—that having been used for secular purposes, the premises were not exempt from rates—was upheld by the Court. *The Daily Chronicle* remarks: "Unless the appeal be carried further, it may now be considered as certain that, under the conditions indicated, neither bazaars, concerts, nor any form of secular entertainment which realises money can be permitted in chapels without incurring serious pecuniary liability."

A Village "People's Hall."

THURSDAY last week was a red-letter day in the historical calendar of the little Gloucestershire village of Bisley. It had already passed through one notable experience when on Easter Monday "Sister Amelia" was installed as the presiding genius of Wesley House—the Convalescent Home for the very poor of Soho, which Mr. Josiah Nix, of the West London Mission, had received as a gift from God through the medium of a sympathetic Christian friend. As we noted last week, Sister Amelia recently told something of her Bisley work at Princes Hall, to a deeply interested audience. That work seems to embrace all the departments of a fully equipped medical mission, and wonderfully successful it has been.

But there was yet one lack to be supplied. The villagers stood much in need of some place where all could meet on common ground, as a rallying spot for the social and spiritual life of the inhabitants. No doubt there are the parish church, and one or more chapels, but the uses to which such buildings are put, either in town or country, are very limited. We believe it was the lack of proper accommodation for Sister Amelia's mothers' meeting that moved Mr. Nix to pray to God for such a room; the answer has far exceeded the scope of the original prayer. It is nothing new or strange for Mr. Nix to have his prayers answered in the most direct and unmistakable way. It was thus he got the Convalescent Home; and it was thus he got Sister Amelia—"the lady with the black bonnet and white strings." Those who want to know all about this should write to Mr. Nix, at Wicklif House, Fitzroy-square, N.W., for a copy of a little penny pamphlet, "The Story of a Convalescent Home." Somebody ought to send a copy of it to Professor Tyndall, who has thrown such scientific scorn on the benighted people who expect answers to their prayers.

As we say, Mr. Nix prayed to God for this hall and he was guided to take counsel with a friend, who at once supplied the answer to the prayer and the accommodation of which Bisley stood in need. He gave Mr. Nix an iron hall, with all its appointments; this hall was moved to Bisley straightway, and erected in the garden attached to Wesley House. On Thursday last week it was formally opened, and dedicated to the free use of the people of Bisley. Mr. Nix chartered a third-class saloon from the Great Western Railway Company, and took down a little company of friends from London for the occasion; it included Mr. and Mrs. Price Hughes, Mrs. Sheldon Amos, and several of the Sisters of the People. A very hearty—not to say jolly—contingent from Oxford (whence our friend Nix hails) joined the party at Swindon. A drive of three miles from Stroud landed the visitors at the village, which is certainly set on a hill; the top of the spire of Bisley parish church is said to be nearer the sky than that of any other spire in England.

Luncheon, provided in the village "Court House," was the first acceptable item on the programme for the day. Then Mrs. Price Hughes unlocked the door of the neat and comfortable iron room, which was crowded in a trice. Mr. James Nix, of Oxford, offered what may be called the dedication prayer. Mrs. Hughes addressed the villagers and the visitors in very hearty and sympathetic terms. Her womanly words conquered the hearts of the people at once. Mr. Hughes had some timely and helpful words to say about the exigencies of village life, and about the aims of Mr. Nix and his friends in placing the building at the disposal of the people of Bisley. He stated that the expenses of removal were some £150, and in the name of Mr. Nix he appealed that this amount should be wiped off, so that the place could start fair and free. Mingled with his remarks were much Gospel appeal and exposition, and the opening meeting was in every way a genuine success.

A steady rain had in the meantime set in, but that did not prevent the hall being crowded again for the evening meeting, when Mr. COX, of Leicester, presided. Mr. JOSIAH NIX made a statement of the leading facts connected with the planting of the Convalescent Home, the work of Sister Amelia, and the securing of this "People's Hall." He told his village friends, to the tune of rousing and repeated cheers, that the place was meant to be used for the benefit of the whole village, without fee, and without any restriction, excepting such as might be necessary for the common welfare. If the church or chapel people wanted the hall, it was at their disposal; if the village clubs or benefit societies wanted to meet in it rather than resort to the public-house, they would be made right welcome; if the natives desired to meet and discuss any questions affecting their temporal or social or spiritual well-being, the People's Hall was at their service. Let it be used, and used all the time. Of course Sister Amelia will now meet her mothers there, and there will be plenty of Gospel work and temperance work and such other sorts of work for the good of the Bisley folk as Christian ingenuity may suggest. It is evident that Bisley is not going to be allowed to go to sleep this coming winter, as so many of our quiet country villages will do. An earnest desire was expressed that the five public-houses should all come to grief, and to this end it was also desired that all the publicans should be converted at an early stage of the hall's history. We feel, somehow, that strong faith will be needed to bring about such a consummation, but there is nothing of the impossible or the Utopian about it.

During the evening Mr. COX, the chairman, was frequently on his feet, but never without letting pearls of poesy drop prodigally from his lips; but he backed his words with gifts towards the debt, so that he was practical as well as poetic. Other friends spoke, among them Mr. PRICE HUGHES, who was in excellent form. He kept the crowded audience in the best of humour as he descanted on the special advantages and necessities of village life in England; or contrasted it with the deeper problems that present themselves to the Christian reformer in London; or acted the part of debt collector, in which latter capacity he has become so audaciously famous. Before the time for closing arrived, Mr. Nix was able to announce that the whole sum asked for had been given or promised, with a few pounds to the good; then the excited gathering flung up its collective cap, and it was felt that the Bisley People's Hall was fairly launched on its mission of love and mercy.

The Convalescent Home adjoining has received and sheltered some 130 of the Soho poor during the bygone season. Many of these have declared that Wesley House was to them the very gate of paradise; some have been so extravagant in their praise as to say it was heaven itself; and, for those whose lot is cast in the dreary purlieus of some parts of Soho, such heresy is perfectly pardonable. The house has accommodation for some twenty-five residents, and it will be partly used in the winter months as a place of rest for weary workers.

The London-cum-Oxford band, that had travelled down to Bisley in the forenoon amid bright sunshine, drove back in the evening to Stroud through a howling tempest of wind and rain; but the conviction that they had assisted in the inception of a splendidly promising institution made them light of heart, despite all the fury of the elements. We sincerely wish that each village in Great Britain had a man of great heart and robust faith like Mr. Josiah Nix to cater for its welfare. We believe he has some further schemes for the benefit of the Soho poor simmering in his head. For one thing, he is anxious to get a Seaside Home for the children; no doubt at the proper time God will move some generous heart to give it.

THE FIGUERAS MISSION.

THE Figueras Mission has just celebrated a joyful event in the opening of the new hall and schools. Through God's goodness a "House of Prayer" has been provided in which to worship Him in "spirit and in truth," free from fear of expulsion, such as in times past was brought to bear by Roman Catholic landlords. This Mission has long made great efforts for the progress of the Gospel in Figueras, and in the surrounding villages. The services and schools have had a good and regular attendance, but one great obstacle stood in the way—the hall and schools being situated on the outskirts of the town, which circumstance prevented results being in proportion to the labour spent. All efforts to obtain buildings in a central position proved unavailing. But now have been secured a fine hall and schools, in an excellent situation, to be the property of the Mission, thus removing necessity in future for English friends to pay yearly rent to the Romanists for either building or ground.

The edifice consists of a substantial hall and schools. It is well lighted with fine large gaslights inside and at the street doors. Both hall and schools were pronounced by an agent of the British and Foreign Bible Society to be, as regards architecture, solidity, and capaciousness, unsurpassed by any Protestant place of worship seen by him in Spain.

The dedication service took place on the evening of October 30. Converts from Vilabertran, Cabanes, Castillon, Rosas, San Pedro Pescador, Cruellas, Bisbal, Espolla, Llansa, Junquera, and other parts of the province, were present at the opening. In spite of heavy rain (unusual in this climate), the doors were no sooner open than the building was filled with an interested congregation. Don Luis Lopez Rodriguez opened the solemn service with prayer, entreating the Divine presence and blessing. He then explained the object of the gathering, and read messages of congratulation, and regret of unavoidable absence, from Revs. G. Gulick, of San Sebastian, C. Carlos Araugo, of Saragossa, Empaytaz, and Brown, of Barcelona, Martinez de Castillo, of Reus, and other friends. Don G. M. Gonzalez, who represented the Barcelona Christians, gave an address on the sufficiency of the Gospel, followed by Don Juan Morenza on the difference between the doctrines of the Church of Rome and the Church of Christ. Don Francisco Cortadellas dwelt on the importance of Christian education for the young. Don Alejandro Lopez Rodriguez spoke of the living power of God's Word, and Pastor Lopez-Rodriguez closed with an address on Salvation by Faith in Jesus only. The intervals were filled up with special hymns printed for the occasion in book form, with an engraving of the hall. The singing was wonderfully good, and the audience were delighted with a chorale, sung by the school children, accompanied by musical instruments. Notwithstanding the crowd in the street, perfect order was maintained, without the aid of two policemen (*incognito*) kindly sent by the mayor in case of disturbance. Over a thousand persons were present, and crowds outside were driven away by the rain.

All classes were represented, from the judge, lawyers, and bankers, to poor townspeople and humble mountain peasants. On leaving, they inspected the schools, and received copies of Testaments, *El Heraldo*, tracts, and illustrated leaflets for children.

The Evolution, a Liberal paper, has thus referred to the opening of the hall:—"On Thursday night was celebrated, in the presence of a large assemblage, the inauguration of the new evangelical hall and schools. Addresses were delivered by several pastors, and there was fine hymn-singing between. The new building is very spacious and well appointed, the architecture being in good taste."

The Weekly, a Roman Catholic newspaper, said:—"The Protestants inaugurated last night, with great solemnity, their evangelical chapel that, at considerable cost, has been constructed in the centre of the new street, on ground bought from a Roman Catholic! For some time they have held day and night schools in the upper part of the building, and these are very well attended. The Catholics, who have it in their power, have been backward, in not opening a free school in front of the Protestants, as they have done in other towns of less importance than Figueras."

The sum of £680 is still required to complete payment of contract. It is of the first importance that the debt should speedily be paid. The hon. treasurer of the Mission is Rev. J. C. Stewart-Mathias, Cossington Rectory, Leicester.

THE BRIAR AND THE ROSE.*

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit...Ye must be born again."—JOHN iii. 6, 7.
"With his stripes we are healed."—ISAIAH liii. 5.

A BRIAR growing in a wood
One time we haply found,
Transplanted it to goodly soil,
In cultured garden ground.

Alike through autumn, winter, spring,
We tended it with care;
The Briar firmly set its roots
And throve and flourished there.

The struggling branches reached afar,
The leaves were young and green;
And presently the early buds
Came peeping out between.

Yet, notwithstanding all the care,
And watchful, patient skill,
The summer blossoms plainly told
It was a Briar still.

Wild Roses, sweet and large indeed,
The healthy branches bore;
With shame and sorrow we confessed—
"Wild Roses, nothing more!"

* * * *

Yet close beside it, all the while,
The choicest Rose-tree grew;
Sweet scented, of luxurious bloom,
And delicate in hue.

A bright example, there it stood,
In all its native state;
Alas! the Briar did not heed,
Nor could it imitate.

Culture, example, failed alike
Old nature to remove;
New life they never could impart,
They only could improve.

* * * *

At length the Master came. He took
A keen and sheathless blade,
And in the peerless Rose-tree first
A sharp incision made.

And next the Briar's branches, too,
His hand of power must feel;
They fall before Him, one by one,
Who wounded but to heal.

Yet once again—the self-same hand
Must be in grace applied,
Within the Briar's bleeding stem
A bleeding graft must hide.

* * * *

O wounded Rose! O blessed Hand!
Thy sacred secrets tell,
And teach our hearts to understand
The living parable.

* * * *

We came again. O vision fair,
Which dawns upon our sight!
The Briar crowned with tender leaves,
And Roses pure and white.

O wondrous change! Each tender bloom,
To rich perfection brought,
Bears witness to the mighty work
The Master's hand hath wrought.

Yet all the grace and beauty flow
Not upward from the root,
The comeliness belongs alone
To the engrafted shoot.

New blossoms on the gentle breeze
Unwonted fragrance threw;
New beauty and new grace were seen,
Because the life was new.

And evermore, the laden boughs
Bend lower to the ground,
As if with deep humility
Their loveliness were bound.

E'en now, if from the ancient stem
A sturdy sapling spring,
We find it, even as before,
A prickly, worthless thing.

And quickly must it be destroyed.
The Roses will not thrive;
If wilful negligence consent
To keep the thief alive.

At first 'tis easy to remove,
But should it long remain,
The blessed Master needs must come
And take the knife again.

But, wholly yielded to his will,
The tree in beauty grows,
Till none the Briar-life discern,
But only see the Rose.

* * * *

O patient Master, even thus
Thy work of grace is done;
Two natures, even to the end,
And yet the life is one.

The prickly thorn, subdued by Thee,
Will waken into flower,
And, even through infirmity,
Will magnify thy power.

The self-life at its secret root
A Briar still will be;
But grace and glory both are ours,
Through union, Lord, with Thee.

LUCY A BENNETT.

* This poetic parable is issued in illuminated cover and with illustrations, forming one of the Peniel Series of books published by Messrs. Castell Brothers.

MR. WILMOT BROOKE, of the Niger Mission, has been down with fever. He and Mrs. Brooke have gone to the Canaries for the benefit of their health.

KENSINGTON Y.W.C.A.—Miss Vigo, the hon. secretary, reports much good being done at 93, Earl's Court-road, by close contact with young women in their needs, difficulties, and dangers. Social evenings are tending to deepen the interest of members in missionary effort. A bright flower, with verse of Scripture attached, gains admission to workrooms, where toilers seem truly grateful for a kind word amid hurry and bustle. The financial burden often presses heavily upon those who would gladly give individual attention to spiritual work.

BARCELONA PROTESTANT COTTAGE HOSPITAL is intended for friendless and homeless sick members of evangelical churches in that city and its neighbourhood, and for foreigners who are not Roman Catholics. Among other cases which might be mentioned as showing how the hospital is valued, is that of a young Swiss who, after months of suffering from consumption, died, leaving a good testimony of having found Christ as his Saviour. The sum sent for the aged poor has been carefully distributed. Additional details and copies of the report may be had from Miss A. Thackrah, 33, Woodbury-grove, Finsbury Park London, N.

FOLKESTONE "HOMES OF REST."—The demand upon the accommodation afforded by Pembroke House and Rhoda Lodge, Guildford-street, by female servants, ladies with failing health and income, young governesses with no real home, and others advanced in years, weary and worn with struggle and anxiety, increases every summer. Physical health has been regained, and spiritual life imparted through the Homes. It is proposed to anticipate future need by building a larger and more convenient house, concerning which information may be obtained from the treasurer, Mrs. F. W. Moore, Flores House, Shorncliffe-road Folkestone.

THE BRIGHTON CONVENTION.

MEETINGS for the Deepening of the Spiritual Life were held in Brighton, Nov. 3rd to 8th. The convention opened with Communion service in St. Margaret's Church, Cannon-place, when an address was given by the Rev. E. W. MOORE, of Wimbledon, on "The call of Abraham," as described in Heb. xi. 8. The chapter, he said, has well been named the Westminster Abbey of the Bible. He noted three thoughts specially suggested: faith hears, faith obeys, and faith never fails of its reward. Like Abraham, we must "get out" from all that hinders if we would draw nearer to God in the consecration of faith. Are we as ready to obey God's commands as Abraham was?

In the afternoon a sermon was preached in Emmanuel Church, Hove, by Rev. HENRY SHARPE, of Hampstead, who took for his text 2 Kings iv. 6, 7, the subject of the widow woman's obedience to the word of the prophet Elisha to fill the empty vessels from her pot of oil. Here, too, we have the obedience of faith, trusting God in the dark. Special emphasis was laid on the words, "And it came to pass." All is sure to come to pass to them who trust God and wait his time. Speaking of the great sin of the Church as intermittent belief and idleness amongst Christians, the preacher said Jesus Christ went about doing good: some present-day Christians go about getting good. We are not saved merely to rejoice in our own emancipation, but to serve the Lord. It was urged that for true sanctification the peace of God must rule in the heart. In the evening, an address was given at the Countess of Huntingdon's church, by Rev. F. Baldey, of Southsea.

The room engaged at the Pavilion was so crammed at the morning meeting on Tuesday, that numbers had no chance of a seat, and the Dome was forthwith taken for all the succeeding meetings. Mr. ROBERT WILSON, chairman of the Keswick Convention, presided. The first speaker was Dr. WHITE, whose subject was "Fellowship." Taking the words of 1 John i. 3 as his keynote, he struck at once the full tri-chord of fellowship with God the Father, and his Son Jesus Christ, by the power of the Holy Ghost. Sin and darkness prevent full fellowship with God. We must have the light of the Holy Spirit shining in our hearts, if we would enjoy a sense of God's presence. We must, however, be willing to put all into God's hands.

Rev. EVAN HOPKINS based upon 2 Tim. ii. 21 an address having three main points: Our present spiritual condition; the blessing we are seeking; and the way in which it is to be sought. The blessing is a state of soul-harmony with God, a fitness of service—spiritual equipment. Justification puts one in the right position; sanctification puts one in the right condition. Those who put themselves into the hands of Christ will not be long before they witness that He is a Saviour who can save from the power as well as the penalty of sin.

In the afternoon, Rev. CHARLES NEW spoke from Colossians ii. 10, on the completeness which may be obtained in Christ. If Jesus received all fulness, it was for his redemptive work. There is nothing we want but the complement is in Him. When we fulfil the conditions of the branch, He will fulfil the conditions of the Vine.

Rev. W. HOUGHTON delivered an address on 1 John iii. 22. There is a close connection between hearing the Word and doing those things which please Him. There is nothing which makes prayer so impossible as some secret sin.

The various meetings were full of inspiration for those who attended them. On Wednesday, Dr. ELDER CUMMING spoke on Isa. xxvi. 3, in which, he said, we have the peace, not of standing, but of walking, on the part of those who have surrendered all to God. Rev. F. B. MEYER dwelt upon the life of God stored up in Jesus Christ, as intimated in John v. 26. We may receive the same life from Christ, and thus have an abundant vitality. Rev. E. W. MOORE set forth the privilege of being a friend of Jesus, basing his remarks on John xv. 14. There are conditions. Abraham, the Friend of God, obeyed the command in regard to Isaac, fully believing that God was able to raise the lad even from the dead. Rev. EVAN HOPKINS, from 2 Cor. xii. 9, spoke of the all-sufficiency of the grace of God, showing that St. Paul's thorn in the flesh was a counterpart of his having been caught up into the third heaven, and was given to prevent undue exaltation. Addresses were also delivered by Revs. H. Sharpe and F. Paynter.

On Thursday Dr. WHITE showed that God hides his face from his children when they worship idols in their hearts. Rev. FOSTER PEGG, from Amos iii. 3, pointed out that the secret of acceptable walking with God is keeping in the light, not struggling or striving, but yielding to God. Rev. H. W. WEBB-PEPLOE brought his hearers face to face with life's every-day battles. Jesus Christ is not only a Saviour for the past and the future; but, as between Calvary and the Second Advent there is a life to be lived, so He is also a true and full Saviour for the present. Ps. xxxi. shows that David trusted God all through, and was enabled to say, "My times are in thy hand" (15). Revs. Dr. Elder Cumming, Evan Hopkins, and F. B. Meyer also spoke.

Rev. H. W. WEBB-PEPLOE was the first speaker on Friday, his subject being the possibilities of life. These were shown to depend upon our willingness to do God's will. Rev. F. B. MEYER pointed out that the unwilling might pray to God to make them willing. The afternoon meeting on Friday was devoted to testimony, and many—more men than women—told of blessings received at the Convention. In the evening the speakers were Revs. Foster Pegg, Barnes Lawrence (who dwelt upon Christ as the Shepherd of the sheep), and Evan Hopkins. On the following day a praise-meeting was held in the Pavilion, and subsequently a missionary gathering, addressed by Messrs. Eugene Stock, Orr Ewing, and Spencer Walton.

THE BIBLE IN BRITTANY.

WE have on several occasions of late referred to the interesting Bible work in progress in Brittany. A faithful version of the complete Bible in Breton has been published by the Trinitarian Bible Society. Rev. Dr. Bullinger, secretary of the Society, writes to us:—

"The entrance of this Bible into Brittany has given rise to great opposition on the part of the Romish Priests. This opposition has taken various forms, one of which is the cheapening of that popular work, 'The Lives of the Saints.' Our Committee thought at first to meet this by reducing the price of the Bible from 3 to 1½ francs. But they have now gone further, and to the root of the matter. So far as Brittany is concerned, they have adopted the principle of free distribution to the extent of 4000 Bibles. They trust that those who value this principle will come to their help, and enable them, if it should be the Lord's will, to extend this work."

THE PLYMOUTH STRANGERS' FRIEND SOCIETY, which has existed for forty-one years, recently held its annual meeting. It was reported that the 89,000 visits of the past year to homes of misery in the slums of Plymouth had revealed deep distress and dense darkness; but men and women, crushed in the struggle of life, had been convinced that there is a brighter day in store for them, as they welcomed friends who, after the pattern of the Master, seek to do good to bodies and souls. Mr. W. R. Thomas is general secretary of the Society.

Never Had a Chance!

BY T. J. BARNARDO, F.R.C.S.E.

IN *Night and Day* Dr. Barnardo writes, under "Personal Notes":—

There are not a few lads on the streets of London who, in their own sadly expressive phrase, have "never had a chance." Charley O'Malley had met his misfortunes early in life, and never got his head clear above their buffetings up to the time that I first met him. At two years of age he was found deserted in the streets near Dulwich, and he was thereupon admitted to the workhouse. Nobody knew his father and mother, and they were never discovered. From the workhouse he was sent to the District Schools, remaining in them for a number of years, and eventually he went to sea, simply because an opening on board ship presented itself. Unfitted for the life, and thoroughly disliking it, he soon found himself back again on the London streets, and quickly fell into that round of half-work and half-loafing which demoralises so many young lives. He could only obtain casual employment, and, of course, he had not got a single friend. He steadily sank lower—down—down—into the slums, those great quicksands of the city, and at the age of 17½ he found himself among the vast army of London roughs, to whom all life is narrowed down into the bread-and-butter question, "What shall we eat?" His was the class which, by the simple process of *being let alone*, supplies England with its paupers, its criminals, its unemployed, and half-employed, its blacklegs, and its doss-house population.

CHARLES O'MALLEY (*aged* 17½).

It was at this juncture, when Charley was often in a state of starvation, without a shelter at night when out of work and having only casual shifts and odds and ends to do, that he heard, with a leap of hope in his heart, that he was not too old to be helped; and, coming to my door, found in the Labour House for Destitute Youths the helping hand he needed. I learnt that he had weathered the storms of his shiftless life well, and, after admission, he soon began to qualify himself by steady industry for the career of an emigrant in our distant colonies. I have him with me now, and I hope ere long to give Charley his great chance. Of course the young fellow knows he has to work hard while in the Home, being at it early and late; but he and his companions are stimulated by the thoughts of a future from which blessed HOPE is not excluded. The workhouse and the streets, those dread alternatives, are far behind him, and nothing save his own deliberate misconduct can bring them to the front again. It is interesting to know that £10 will cover the total expenditure incurred upon this youth while in the Home; and another £10 will place him in an independent position for life in Manitoba. Could £20 be more profitably expended, with a surer return for the capital? Surely no better object than this rescued waif could be found for the golden and gracious gift of Christian sympathy.

18 *to* 26, *Stepney-causeway, London, E.*

CHRISTIAN HARBOUR LIGHTS.—A very blessed season was spent at the Seamen's Christian Friend Society's Chapel in Ratcliff-highway last Thursday. The place was well filled with seamen, who were addressed by Mr. W. H. Seagram, Captain Dalrymple, Rev. G. J. Hill, Mrs. Hill, and Miss Messer. Many converted seamen testified to the advantages of a sober and godly life. Long after the meeting closed the workers were engaged with anxious inquirers, of whom some were brought into the light and liberty of the children of God.

The National Protestant Congress.

[CONCLUDED.]

WEDNESDAY AFTERNOON.

Home and Foreign Missions.

As fully set out, the subject was, "Home and Foreign Protestant Missions, with special reference to the dangers arising from Romanising influences, and the best means of counteracting them." The chairman, Mr. DONALD MATHESON, in some opening words, referred to the persistency with which Rome has held down the truth, and the cruelties she has visited upon those who have refused assent to her erroneous dogmas.

The DEAN OF ACHONRY, whose ministry in Ireland has extended over a long period, showed from his own experience the blighting influence of Rome upon evangelistic endeavours. He told of bullets having been fired at himself, of having been stoned, and of witnessing the burning of copies of God's Word. Missions to Roman Catholics are an urgent necessity, and such as are in operation should be liberally supported by the Protestant community. What the people everywhere want is the old Gospel, and, as this is proclaimed, there will be small inclination for Romish fooleries.

Bishop SUGDEN who has laboured in India, said that emissaries of Rome in that country have not only discouraged, but have injured and withstood all workers who would not follow their own corrupt practices. The system is a falling away from the truth, and of necessity alien to the spirit and mission of Christ. Canon law and not the law of Christ regulates the system, in which, moreover, a human priesthood supplants the Lord Jesus Christ. Converts from heathenism are perplexed, and churches assailed, by the rival claims and sensuous worship of Rome. The speaker said: I vividly recall, in my own sphere of labour, the hostility of the Papal system, its disparagement and denunciation of all evangelistic effort, even to the stirring up of the heathen to oppose us. But I am not afraid of Rome. She will be destroyed, more miserably than Carthage of old. The Lord Jesus will destroy her; but in the meantime we may no more give place to Rome than to the devil. It becomes us to concentrate our Protestant forces, and to moderate and tone-down, or rather tone-up, our controversies, with Christian love.

GENERAL HUTCHINSON,

of the Church Missionary Society, in the course of an interesting paper, said that Rome's vigorous and pertinacious propagation of error extends beyond Europe to the heathen, the Mohammedans of Asia, and the Indians of America. Immediately a Protestant mission is established in any field, the Papal emissary is seen directing his efforts, not to the bringing of the heathen into his church, but to the spoiling of Protestant converts, the acquisition of political ascendency, the destruction of Protestant missions, and the extinguishment of Gospel light. Thank God, Rome is not always victorious. In the Krishnaghur Mission, Bengal, the native converts of the Church Missionary Society number about 5000. The late Rev. H. Williams wrote: "There is not a single congregation professing to be Romanist which did not originally belong to our Church. Money is freely used to attach to themselves the leading man in a village. What must outsiders think when they see such demoralisation?"

Rev. A. J. Sauter testifies that the Romanists do not attempt to evangelise the heathen. "They make no secret of their real aim, but establish neat little chapels on village outskirts, to receive any who, through pique or quarrel, forsake our communion." The late Rev. H. Williams wrote of the more than ordinary desperation of the attack made in 1886, when they added public controversy to the use of money. The result was that Gospel doctrines were more clearly understood by contrast, while the defenders gained strength by standing together. On this occasion the Native District Church Council did good service while their leaders were away. The priests' attempts to do mischief were completely foiled by the members of the church committees. The native pastor at Bollophpur, Rev. H. C. Biswas, gives an account of a discussion which took place in the presence of Hindus and Mohammedans. The superintending missionary said that the pastor of the church would take part in the discussion, but the priests wanted to argue only with Europeans. They were told that, as they attempted to destroy his church, they must hear the pastor's voice. On an appeal to the natives they emphatically declared that the appeal must be to the Bible. The challenge of the superintending missionary, naming ten chief errors of Rome, was then read, and the priest was asked if he were ready to defend them from Scripture. After three hours' discussion, the priest, unable to defend his position, was silenced. The perverts began to return.

As to South India, Archdeacon Caley, the missionary, writes that the Romanists and Syrians energetically play the part of Elymas. Another says that at Ramapuram the

PRIESTS BITTERLY OPPOSED PREACHING

to the heathen, while drunken orgies in the church compound went unreproved. At Evattapetta, hundreds of heathen mingle with the Romanists at their annual festival in honour of St. George, with not a word about the love of Christ. At Katampakal, it was sought to break up the congregation by firing the school, and sixteen houses of the people. Upon recent aggressions in the Punjaub, Bishop Matthews remarks, "Had the *heathen*, and not our *converts*, been the object of their zeal, this particular spot (Lahore) would not have been selected for first operations, in a province which, alas! still offers abundant scope for the evangelist, among Hindus, Sikhs, and Mussulmans; but the presence of a common danger has served to unite the missionaries of the different Protestant societies."

Two hundred years ago, the Chinese Emperor held Romish missionaries in high esteem, but in 1724 decreed their expulsion, because the "Christians" whom they made recognised no authority but that of Rome. Before the Queen's accession the Government of China, knowing Christianity only through the Jesuits, vigorously forbade it; but it has signalised the Queen's jubilee by a proclamation calling upon the people to live peaceably with missionaries, because they teach righteousness.

As to Japan, Rev. F. C. Warren says that those who have seen both rituals marvel whether Buddhism is a child of Romanism or Romanism of Buddhism, or whether both must not have some common origin. The Christianity which Francis Xavier presented to the Japanese, leaving no Bible, was banished for 230 years, by a notice which appeared by the side of prohibitions against crime. In 1869, Rev. W. A. Russell, of the C.M.S., reported there was no opposition against Protestant Christianity. When the door was opened, Romanists again entered, finding more than 20,000 descendants of former converts. The veteran Mr. Warren says, "With such rivals, will Protestant Christianity eventually commend itself to the national mind? or will the marvellous changes now in progress result in the adoption of a less pure form of Christianity, a mere name without life?"

In N.W. America, the very docility which makes the Indians an easy prey to the winner of souls, exposes them the more to the enticements of subtle men. Bishop Bumpas writes from the Mackenzie River, "Our work is a constant struggle with Popery." In New Zealand the tactics of Rome are directed to secure, at all hazards, the adhesion of the Maori women, knowing the men must follow.

Palestine, in the large centres, swarms with Romanist workers, specially sisters of charity, for Rome is fully alive to the

IMPORTANCE OF FEMALE AGENCY.

The modes of working are nowhere spiritual, but political and educational. The only remedy is the light of the Gospel; for Rome fears nothing as she does the Bible.

In Africa, Papists employ similar methods at Onitsha, Lokoja, and Abeokuta. Stanley's invitation of missionaries to East Africa led the Church Missionary Society to send out eight in 1876; and in 1879 Romanists began to arrive. The voice of the late Mr. A. Mackay still urges us to reap this field white to harvest: "Rome is rushing in with salvation by sacraments, and her religion of *carnal* ordinances. We want men who will preach Jesus and the resurrection."

Thus it is seen that in foreign lands Rome works for political ascendency. Everywhere she shows the same lust for power. Her action in seeking to destroy Protestant Missions reminds one of the spider which spins its web in the track of the unwary fly. Watch her persistent efforts to strangle at the birth the infant Church of Uganda. From the whole Protestant field the cry arises against Rome as one of the greatest enemies to Christ, as a destroyer of Gospel light.

In opposing her, the spirit of Christ must govern all our efforts, recognising fully the many high qualities exhibited by these propagators of error. While we bear witness to their zeal, we are bound to say that they have made the Word of God of none effect by their traditions.

The remedy is the Gospel; but how is it to be proclaimed and taught without teachers? Let every Protestant church redouble its efforts to send out more missionaries, men and women, to spread the glorious Gospel. Be sure that the Church which does most for the heathen abroad will do most for those at home; and that if you check Romanism in our Protestant Mission-fields, you will do very much to check it at home.

Roman Catholic Missions.

REV. DR. H. GRATTAN GUINNESS.

Little is known among Protestants with reference to Roman Catholic Missions, yet their study is most instructive, and ample materials exist for its prosecution. The stream of Romish missionary action must be considered in connection with its springs and its results. The roots, the visible tree, and the fruits of Romish missions—such briefly is our subject.

First, the roots of Romish missions extend far into the past. Protestant missions are recent in their origin; Rome's go back to the Middle Ages. Protestantism, as its name implies, is a reformation. The cleansing of the Church rather than the evangelisation of the world, was the work which it sought to accomplish. In its endeavour to cleanse the Church it was sadly hindered, and at times terribly thwarted by the warfare of Romish opposition. Hence the long delay in its accomplishment, and the inability of Protestants during the sixteenth and seventeenth centuries to turn their attention to the needs of the heathen. The overthrow of Romish power in the French Revolution set the Protestant Church at liberty to evangelise the world. The practical effect was immediately apparent, and the last hundred years has seen the rise of more than a hundred Protestant missionary societies.

In comparing Protestant missions and Roman Catholic, it is important to remember that Rome has had the start. For example, Rome was at work in China for 250 years before Pro-

testant missions had commenced in that land; and whereas in Japan Protestant missions only date back to 1860, Romish missions began there in the time of Xavier, more than three centuries ago. During the short time of their existence Protestant missions have grown with such rapidity that they have already, on the whole, more than overtaken those of the Church of Rome. They have surpassed them, and have everywhere produced results of a purer and more permanent nature.

In the study of Romish missions it is necessary to distinguish the action of two opposite principles. Two streams commingle their waters—the one spiritual; the other carnal. On the one hand, there is the faith and devotedness of individual missionaries, the flowing of a half-buried stream of life, like the flow of subterranean waters beneath some great glacier; and on the other hand there is the grinding movement of a vast governmental system guided by the boundless

AMBITIONS OF A RULING HIERARCHY.

The moral earnestness of many Romish missionaries is undoubted. The name of Francis Xavier stands high on the missionary roll, and can never be forgotten in the story of the evangelisation of India and Japan. It is impossible even to glance through the many volumes of the "Lettres Edifiantes," describing Romish missionary labours in the Levant, in America, India, and China, one and two centuries ago, without being profoundly impressed with the existence of a true Christian spirit in many individual Romish missionaries—a spirit which constrained them to undertake the most arduous and self-denying labours for the spread of religion, and which sustained them under trials and sufferings of an extraordinary character. We rejoice to pay this tribute to their memory—a tribute which we render with the utmost sincerity—and attribute the secret of their devotedness not to the errors and superstitions of their church, but to the grace of God, and the vitality of Gospel truth—that imperishable seed, which fructified in spite of the stones and thorns of its unkindly soil. Romish missionaries have never been wanting for the most difficult and dangerous undertakings. They have gone to the most distant parts of India and China; they have penetrated the most unhealthy regions of Africa, and multitudes of them have laid down their lives in the prosecution of their work.

On the other hand, the annals of the Romish propagation of the faith exhibit throughout the action of a spirit of ambition and domination, striving for the conquest of the world, in the interest of the Papal Hierarchy and Latin Church, and employing force, fraud, and often cruelty for the attainment of this end. Viewed from the standpoint of their direction and management, Romish missions are characterised by comprehensiveness of plan and unity of action. In this they present a striking contrast to Protestant missions. The whole machinery is managed from a single centre. The spectacle is not that, as with Protestants, of a number of independent missionary societies, with rival or clashing interests and operations, but that of a group of dependent associations and co-operating efforts, directed by a single supreme committee—the "Congregation," as it is called, of the *Propaganda*, meeting in Rome—and acting under the oversight and control of the sovereign Pontiff.

The scheme underlying Roman Catholic missionary effort is that of universal domination; its aim is to bring the whole world under the absolute rule and direction of the Papal priesthood. This aim is pursued in the name of Christ and of God, but not in the spirit of Christ, or according to the Divine Spirit, and the methods of evangelisation set forth in the Scriptures.

For example, there is the question of the employment of force in the propagation of the Gospel. Our Lord emphatically declared that his Kingdom was not of this world, and refused to allow the sword to be drawn even in his own personal defence. The Church of Rome has notoriously

EMPLOYED COERCIVE MEASURES

for the propagation of the faith, and has not scrupled to use the sword of persecution in its so-called defence. Even Xavier, "the missionary apostle of India, after he had abandoned all hope of converting the natives by his sermons, wrote to King John of Portugal, on January 20, 1548, urging him to issue a mandate that, by the power of his secular rulers, rather than the preaching of missionaries, his subjects in India must be converted. He went much further than this, and even importuned the king to take 'a solemn oath' that he would punish severely the governor of any town or province in which few neophytes were added to the church, the punishment to consist in close imprisonment for many years, and all his goods and possessions to be sold and devoted to works of charity."

Rome has never contented herself with the use of spiritual means. She has constantly employed the political arm in the prosecution of her missionary work. She did so in India, as the sad story of the famous mission of Goa plainly tells. She did so in Japan, and procured in consequence her own expulsion. She has done so in Tahiti and in Uganda, and elsewhere in our own time. "Why," asks Dean Vahl, "have the Roman Catholic missionaries been hated in China, in Annam, in Tonquin, in the eighteenth century and in our days? Because of their connection with French politics. In the South Sea Islands, in West Central Africa, in Madagascar, we see the same."

Everywhere it is the same story, reminding us ceaselessly of the correctness of that striking Apocalyptic figure which represents the Church of Rome as a Woman seated upon a wild Beast. Everywhere we have the mournful spectacle of coercion, persecution, and compulsion, exercised in the name of faith, hope, and charity. But these methods defeat their own ends. The Beast in time throws off the Woman, and turns against her. Rome leans on the staff of Egypt, but it only breaks under her weight to pierce her as an avenging spear. Rome has not scrupled further to employ

WHOLESALE BAPTISMS

in her missionary work. Some curious statistics exist in relation to this practice in China. Dr. Perrocheau, apostolic vicar in that country, writing to the annals of the Propagation of the Faith as to the number of Chinese baptised, when referring to a diminution in the number, accounts for it in the following way;—"The diminution arises from your having been compelled to reduce your alms. As soon as it will be possible for you to afford us more, our number will rise in the same proportion. I therefore entreat you to be so good as to allot to us an annually increasing sum. By means of £4 given to our baptisers, we can regenerate three or four hundred more, two-thirds of whom go almost immediately to heaven. Urge earnestly the rich to open their purses. Tell all those who desire to draw large interest for their capital to send their money to Si-tchuen, where twenty sous produce annually the redemption of two souls. It was not our salaried baptizers alone that conferred baptism upon 94,131 children of Pagans here in danger of death—we have not sufficient resources to pay so many co-operators. The number of neophytes exercising the art of curing infants procure for us a good number of baptisms." In Si-tchuen in 1849, 99,800 Pagan children were thus baptised by Romish missionaries, and in the same year 5,000 in Cambodia, 4,000 in eastern Cochin China, 13,000 in eastern Tonquin, 12,000 in central Tonquin, and more than 9000 in western Tonquin.

In considering Rome's employment of carnal methods it should be rembered that she accommodates the Christian religion to the views and practices of the heathen by altering and largely paganising its character. Romish rites and ceremonies strongly resemble those used in Pagan lands, and in some cases are identical. The likeness between Buddhism and Romanism has often been commented upon. The Buddhist has his rosary, his endless repetitions in prayer, his convents and monasteries, his doctrine of purgatory, together with the most monstrous and revolting exaggerations in relation to future punishment; his mass chanted for the living and the dead, his practice of celibacy, fasting, shaving the head, his asceticism, and gross externalisation of sanctity; his temples, idols, officiating priests, processions, &c. The Buddhist monks number hundreds of thousands, and repeat their prayers by rote in an unintelligible language, which in China degenerates into a complete jargon. They have their holy water, the worship of relics, their adoration of the Queen of Heaven, and employ a monastic habit resembling that of the Franciscan monks. The Lama who is at their head in Thibet is a spiritual sovereign closely resembling the Pope. Such is the resemblance between Romanism and Buddhism that certain Roman Catholic priests have been driven to the conclusion that the devil had practised a trick in the matter, in order to perplex the emissaries of the Pope. The likeness between Romanism and heathenism has smoothed the way of Romish missions, which in reality have only sought to induce the heathen to exchange

ONE FORM OF IDOLATRY FOR ANOTHER.

Turning now from the means employed by the Church of Rome in her missionary work, we will glance for a few moments at the extent of her operations in the missionary field. The number of Romish missionaries and converts, though large, is by no means great, considering the centuries during which Rome has been at work, and the enormous resources in men and money at her disposal. She has had the absolute command of the services of a vast body of educated men for many centuries. What has she done with her forces? We have ample information on this subject in works published by Roman Catholic authorities. Among these a valuable conspectus has just been issued from the press, both geographical and statistical, by a Jesuit named Werner, entitled, "Orbis terrarum Catholicus," presenting a view of the whole Roman Catholic Church throughout the world—eastern and western—and embracing the missionary field. Its information confirms and enlarges that afforded by previously published works. The total number of missionaries employed by the Church of Rome is under three thousand, and the total number of her converts under three millions. In a summary of Roman Catholic missions published in "Missiones Catholicæ," in 1886, the number of European missionaries is stated as 2800, the number of adherents in the different missions as nearly 2,800,000, the number of churches and chapels as 7500, native missionaries 750, elementary schools 4500, and scholars 110,000.

The converts or adherents are distributed in this way: 1,180,000 in India, over half-a-million in Indo-China, nearly half-a-million in China, 210,000 in Africa and its islands, and over 100,000 in Oceania and America. A few words now with reference to these statistics. First, as to the distribution of converts. Of the two-and-a-half million converts, a million are in India, and another million in Indo-China and China, and nearly a quarter of a million in Africa. Romanists have consequently twice as many converts as Protestants in India, and ten times as many in China. While this is the case, the total number of adherents of Roman Catholic and Protestant missions is about the same, or 2,800,000. Against 2800 Roman Catholic missionaries, Protestants have about 3500; and against 4500 Roman Catholic elementary mission schools, Protestants have about 14,000. In India Rome employs ninety-three native priests, whereas Protestant missions have nearly 3000 native preachers, lay

nd ordained. The difference is very striking. Rome

REPRESSES THE NATIVE CHURCH

nd ministry, whereas the object of Protestant nissions is to plant native churches which shall ecome self-extending.

In considering the large number of Romish onverts in India and China their character as to be taken into account, and also the fact hat in India Romish missions started three enturies ago by incorporating about half a nillion of native Christians in Goa and outhern India, descended from churches lanted in early Christian times. In the in-orporation of these Rome employed the arm f the Inquisition.

As regards Roman mission schools, it should e noted that the Church of Rome invariably neglects education save where it can be em-loyed as an instrument of propagandism. For example, on comparing together the islands of Mauritius and Madagascar, we find about 00,000 Romanists in Mauritius, and 84,000 in Madagascar. Among the former there are ixty-one schools and colleges, whereas there are no fewer than 580 schools and colleges in Madagascar. Rev. James Johnstone, in commenting on this fact, asks: "Is it only an accident that a larger number of schools are in the island where the Protestant schools are so strong, and almost none where the example and competition is absent?" He adds that this is a phenomenon often met with in our survey of the mission fields of the world. In India, where Protestant missions are numerous, Rome has greatly multiplied and improved her educational establishments. The same thing is observable in Palestine, where the Roman Catholics are treading closely in Protestant steps. Dr. Post, of Beyrout, mentions that when Protestants established a medical college there, the Roman Catholics did the same. "Then we established," says Dr. Post, "large schools for girls. Immediately the Roman Catholics began to establish female schools all over the country, although, following Oriental bias in this respect, they had hitherto neglected female education."

In spite of the resources at her command, and the unfair methods she employs, the increase of Romish converts is much less in proportion than that of Protestants. In the five years from 1880 to 1885 the rate of increase of Romish converts in India was only 3½ per cent.; while Protestant missions in the same period increased at the rate of 9 per cent.—a result which shows the superiority of the methods employed by the Protestant missionaries, whose reliance rests on the power of the truth and of the Spirit of God, and on the influence of men and women who are truly temples of the Divine Spirit.

A very few words now, in conclusion, as to the fruits of Romish missions.

WHAT IS ROME ACCOMPLISHING

by all this mass of missionary machinery? I answer chiefly three results—two in the foreign and one in what may be called the home field. The mission work of the Church of Rome is carried on not only in heathen, but also in Protestant countries. In the former, Rome is producing upon a large scale what cannot but be regarded as a heathenised form of Christianity. She is introducing a semi-paganised Christianity to Pagan lands. Her doctrine is not the apostolic Gospel. Her ritual is idolatrous. Her converts are not spiritual. Her churches have a name to live but are dead: and as such are subjected in a very striking way to the law of dissolution—they speedily rot, and and perish from the face of the earth. Romish missions, for example, in India and China had sunk at the commencement of this century to a very low mark. In Japan they had been annihilated. In Africa—in the Congo region, where four hundred years ago the whole population, from St. Salvador to the sea, had been led to adopt the profession of Christianity—scarcely a trace remained when Protestant missions were commenced thirteen years ago. The results of Romish missions in Mexico, of which I could speak from personal observation, have been equally deplorable. The same holds good with South America and many other parts of the world.

To this salient fact of the production of a semi-paganised form of Christianity in pagan lands—a form which has no vitality, and hence no true permanency—must be added the sad fact that Romish missionaries in heathen lands have strenuously opposed the work of Protestant missions, to the detriment and even in many cases to the destruction of the latter. Copious and mournful evidence of the truth of this statement lies within easy reach. The story of Tahiti might be mentioned, of Madagascar, of Uganda, and of many another mission field in which Rome has striven only too successfully to paralyse or destroy Protestant missionary work.

And to all this must be added the fact that the Church of Rome is carrying on an aggressive mission in Protestant lands, that she is labouring with singular persistence and ability and at immense outlay, to undermine and destroy Protestantism in its central stronghold in England and America. Rev. James Johnstone, in his work entitled "A Century of Christian progress," states that the Church of Rome spends "far more money and effort on the conversion of Protestants in England and America than on the heathen in India, China and Africa. The souls of Saxons have a peculiar value—they have not only capacities of enjoyment in another sphere, but they have special uses in this world, as a great force for the maintenance and extension" of what Rome considers to be the true and only Church.

In "Missiones Catholicæ," the authoritative year-book of Roman Catholic Missions throughout the world, published by the press of the *Propaganda*,

ROME'S WORK IN ENGLAND

is included among the missions of the Propaganda, and what is more, is placed first; and of the five Cardinals named in that report as appointed by Rome to be moderators, or general superintendents of missions, four have charge of the conversion of Protestant England, Australia, Canada, and the United States, and only one has charge of the conversion of the heathen! Our country, then, is part of Rome's mission field, and stands foremost in the divisions of that field, of which fact we already feel, and have yet further to feel the effects.

I cannotclose without referring in a sentence to the chief contrast between Protestant and Roman Catholic Missions. Protestant missions have given to the millions of the heathen what the Church of Rome has never given them—the word of God. Protestant missionaries have already translated the Scriptures into nearly three hundred languages spoken by the millions of India, of China, of Oceania, of Africa. They have bestowed upon these millions that priceless gift, and who can estimate its effects?

Lying off the continents of Asia and Africa are the islands of Japan and Madagascar. Three hundred years ago Rome's converts in Japan numbered many thousands, but Rome gave them no Bible. What became of that mission in Japan? Persecution broke out, and it was annihilated. Sixty years ago Protestant missionaries planted a church in Madagascar, and gave the people the Bible. Persecution broke out as bitter as that in Japan. Was the missionary work annihilated? No! Madagascar is a Christian country to-day.

Let us, then, go forward, by the grace of God, and fulfil our mission, recognising, as Mackay, the missionary, said, Christ as the sole Head, and His word as the only guide! Let us go forward in the name of the Lord, straining every nerve to give the nations the light which Rome has never given them, the word of God, which liveth, which quickeneth, and abideth for ever.

Rev. JOHN WILKINSON, from the point of view of one interested in mission work among the Jews, declared the best means of counteracting Romish havoc in Protestant missions to be:—Preach the second advent of our Lord to all converts. This may not recover those who have already apostatised; but we believe it will prove the best counteracting influence against Ritualism and Romanism, and, indeed, against Rationalism also. When the heathen are "turned to God from idols to seek the living and true God," teach them also "to wait forth is Son from heaven"; so that they may "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

Dr. BARNARDO spoke on Rome's work among neglected children. In the East of London there has, during recent years, been a considerable increase of Roman Catholic centres of influence. The proselytising zeal shown is very strong, especially among the young. Rome does nothing to look after waif children, but she claims as hers all who can be shown to have had one if not both parents members of her community. Children received into workhouses are often registered as Romanists, simply because entered by relatives professing the Romish faith. Once so described, a child is, so to speak, branded for life, being claimed by Rome on the ground of such registration in the absence of any better proof. Dr. Barnardo urged those who are able to check this practice to exert themselves, if only for the good of the young.

WEDNESDAY EVENING.

In the evening the subject was "The Priesthood of Christ and the Priesthood of Believers." Gen. Sir ROBERT PHAYRE presided, and, referring to Ps. cx. as supporting the fundamental doctrine of the divinity of Christ's priesthood, said that Protestant testimony is a continuation of Christ's conflict with the Pharisees on that point. In ver. 4 Christ is addressed as a priest "for ever." There was no room for Aaron in the Transfiguration; but the Saviour, as the fulfiller of the law, summoned Moses and Elias to join Him in witness to the truth. When the Lord comes to judgment He is called "the Word of God." Let us not dissociate the Living Word from the Written Word; if we hold fast the sword of the Spirit, none can stand against us. In John xvii. Christ consecrates Himself and his people unto God; that is our authority for our priesthood. The Apostle Peter also shows us as a chosen generation. In the consummation (Rev. v.), the glory and dominion are ascribed to Him who bears the marks of an accomplished work of redemption. Let us remember that the saints of old overcame Satan by the blood of the Lamb, and by the word of his testimony.

PASTOR FRANK H. WHITE

read Heb. i. 1-3; ii. 10-17; vii. 24, 25. He said there must be controversy as long as there is error in the earth. Paul does not condemn warfare unless it be merely carnal. We have every weapon that Paul had; and it was only when the truth of God was not involved that he would be all things unto all men. The monthly letter of the Evangelical Alliance, which every Christian ought to have, shows the Roman Catholic Bishop of Salford congratulating his brethren on the favourable temper and attitude of the Established Church; but the great danger is in Protestant indifference, the tendency to decry doctrine, and consequent unpreparedness to withstand Rome. Loose views on the authority of Scripture lay us open to the attacks of Rome and Rationalists, as seen in American efforts to exclude the Bible from schools.

Those who are feeling after God must have authority; and if the Word be taken from them, nothing is left but Atheism or Rome. Hebrews is a "hold fast, draw near" epistle. If it does not allow perfection through the divinely-ordered Levitical priesthood, what place has that of Rome? She is right in saying priesthood is essential to salvation, but she preaches a

dead Christ; whereas the Holy Spirit lays stress upon his risen life for us. The distinction which we sometimes hear, between being saved and being perfectly saved, is a false one. All who accept Christ's substitutionary work, and draw nigh unto God by Him, are perfectly saved, though the results of perfect salvation are not yet realised. Go to no place of worship where there is not a clear sound upon the priesthood of Christ; for while all truth is vital, this is the heart of truth.

REV. A. J. BAXTER

said the priesthood of believers belongs exclusively to no one class of men, and has no external form except prayer and thanksgiving; Rome's 330 motions in the celebration of mass are, on the contrary, a dull routine with no vitality, bringing no good to the souls of men, and nothing but dishonour to God and his Christ. There would have been no persecutions of the early Church by pagan powers but for the instigation of a pagan priesthood. A man-assumed priesthood, whether pagan or Papal, has always been the enemy and oppressor of the human race. Cardinals Newman and Manning, in leaving the guidance of Scripture, found no more unity among the Fathers than there is now among the sects.

REV. DR. CLEMENT CLEMANCE

maintained that, simple as the statement of believers' priesthood appears to us, it is challenged on every hand in the sense in which we believe it. A book has been recently published entitled, "Continuity or Collapse." It means "no church but ours can show its continuity in the succession of priests, therefore, every church but ours must collapse." But we really see the collapse of continuity. Christ showed that where there is moral divergence, historical continuity is worthless. God has made you a Christian that, by you, He may save another. You are to live for God in living for your brethren. So far as the body and blood of Christ were sacrificed, they were given to us once for all when Christ died on the cross: and so far as they are our meat and drink, they are given to us by the living Saviour in heaven. If we could get them only when the pretended priest happens to be accessible, what starvelings we should be? Whatever souls need, we as Christian people ought to be ready to show them. If all pretended priests are to go, are Christian people prepared to fill the blank, and prove their capacity as priests unto God, to guide the people into heaven? By forgetting the true meaning of our office, we may throw men into the arms of the very priesthood which we hate.

REV. NEWMAN HALL

said that sacerdotalism is the test of Popery; the sole mediation priesthood of Christ, and the common priesthood of all believers is the standard of Protestantism. The Epistle to the Hebrews plainly showed that Christ was "perfected" as the High Priest of the Church, as Sacrificer, Sympathiser, Absolver, Intercessor. If so, there needed no supplemental sacrifice of the mass; no superior sympathiser in the Virgin Mary, for Christ's tenderness was more than that of all the tenderest women combined; no human confessor when Christ and He alone forgives, by the blood which "cleanseth from all sin;" no intercessors in the saints when He who ever lives to intercede "is able to save the uttermost." To supplement his work by human priesthoods is to declare his own incomplete, and to contradict the plainest teaching of the Bible.

All who cling to the one High Priest, the only and all-sufficient Saviour, are members of the one Holy, Catholic, and Apostolic, New Testament Church; while all who interpose human mediators between the sinner and the Saviour, are Romanists, whether they acknowledge the Pope or not. If a priest claimed to be able to perform the stupendous miracle of transubstantiation, to have authority to absolve from sin, and to influence the condition of the soul after death, I, for one, said the speaker, if I believed his claims, should be inclined to bow down before him, and implicitly receive his teaching and obey his commands. The New Testament Epistles were never addressed to the Church with its priests, but to "the Church with its bishops and deacons," while the whole membership, men, women, and children, are the holy priesthood.

REV. FULLER GOOCH

urged a personal and practical recognition of every believer, wherever found, as a fellow-priest. We are apt to feel this only on platforms, and not to carry it out in our intercourse one with another. While we must beware of the spurious charity which goes outside the Word of God, a sectarian brotherhood will never win the battle of truth against error. A united Rome is not so dangerous as a disunited Protestantism, with the spirit of compromise. If we live out our practical relations and responsibilities to Christ, we shall soon make an inroad upon the advances which sacerdotalism has already made; but the unity which gives a status to error, helps that which is not of God. Mal. ii. 5-7 shows the priest's duty to maintain the completeness of God's Word, and to bow implicitly to its authority.

Rome is being helped to-day by the loosening hold of Protestantism upon the Word of God. It is for us to grasp this sword of the Spirit, and never sheathe it, but wield it everywhere with "It is written" as the rule of all our beliefs and actions. And we must live under the influence of the anointing which priesthood necessitates. Protestantism without spiritual life is useless. With the old priesthood there was atoning blood, holy garments, anointing oil, filled hands. There are ministers in our pulpits who hate to talk of atoning blood; but we need to live under its power every day and hour. Then, the holy lives of Christians are a power which evil cannot withstand. It is easy to say that when the time of persecution comes we would rather die than yield to error; but we shall only do it in proportion as the Spirit of God anoints us and fills us with power.

WHITTINGTON AVENUE Y.M.C.A.—The agencies of this City Association are increasing in number and activity, and the membership is steadily growing. The rooms are surrounded by offices and business houses, and the highest good of the young men is studiously considered. On Thursday evening last a member of our staff looked in, and heard a vigorous and faithful Gospel address and appeal by Rev. W. R. Mowll. The audience consisted for the most part of Stock Exchange clerks, and the attention was very marked. Immediately afterwards there was a foreign missionary meeting, at which Mr. Archibald Orr Ewing gave some account of evangelistic work in China. The story of devoted labour in the cause of Christ was very impressive, and will, it is hoped, not be without its influence upon the lives of the members of the Association.

BISHOP RYLE in his triennial visitation of the clergy of Liverpool last week, said:—Let me charge you to hold fast the great principle that Christianity is entirely true, and the only religion which God has revealed to mankind. Hold fast also the authority, supremacy, and Divine inspiration of the whole Bible. We must not give up the subject of inspiration in despair because it contains things "hard to be understood." Inspiration, in short, is a miracle; and a miracle would not be a miracle if it could be explained. I thank God for the revival of the old apostolic plan of "aggressiveness" in religion, and the evident spread of a desire by all means to save some. Let me charge you to hold fast the old doctrine of the Church of England about the sanctity and right observance of the Sabbath Day. Tell the working classes that if English Sundays are ever turned into days of play and amusement, they will soon become days of labour and work. I beseech you to realise the painful fact that the Protestantism of this country is gradually ebbing away, and I entreat you, as Christians and patriots, to resist the growing tendency to forget the blessings of the English Reformation. So long as the Church of England sticks firmly to the Bible, the articles, and the principles of the Protestant Reformation, so long I advise you strongly to stick to the Church.

THE WORD OF THE KING.

Innumerable are the cases in which God makes use of his own Word in the great work of conversion, quite apart from every human instrumentality, abundant proof of which will be found in the testimony of many distributors of the Association for the Free Distribution of the Scriptures. At Copenhagen thirteen sailors in the Bethel ship, and five in the hospitals have given good evidence of being truly converted, while others have left for sea under deep convictions.

A parcel of Scriptures was sent to a Piedmontese town which is wholly under the influence of the priests, and where most illegal persecution is continually suffered by a zealous Christian, who in vain appeals to the authorities. In such

STRONGHOLDS OF SATAN,

where public preaching is impossible, the Word of God wins its way silently into many a home. A poor woman begged Count Campello to give her a Bible, and on her promising to keep it, read it, and not give it away to the priest, he did so. After a time the priest called and told her she must give up the Bible, it was not fit for her to read. She refused, saying it could not be a bad book, for it had taught her about Jesus, and it had made her so happy! "Besides," she added, "ever since it has been in my house my cupboard has been always full, while before it was often empty."

Dr. Hastings Burroughs writes from St Etienne, Loire, "Your grant of New Testaments has been a great boon to me, as I have so many opportunities of giving them away in my medical mission, and in our evening Gospel meetings. They reach many distant homes and are read with great eagerness. France is now in a better condition to listen to the Gospel than for many years past. Those of the people who are seriously-minded are are delighted to hear the Gospel preached in its purity and simplicity."

Miss Bartlett says: "There is a real spirit of inquiry among the young men and youth of Amritsar (India). One lad said to me, 'I cannot tell you why I come, because I don't want to be a Christian; but somehow I can't forget the words I hear from your Book—they are such simple words, and they seem to have such power. Why is it? Why do you people who read the Bible so much have such bright happy faces?'" Similar testimonies come from other lands.

The hon. sec. of the Association is Mrs. A. E. Robertson, Chesils, Christchurch-road, Hampstead, N.W.

THE NEEDS OF CHINA.—"Nine hundred Walled Cities and no Missionary," is the title of a telling appeal on behalf of China from the pen of Miss Geraldine Guinness in the current issue of *Regions Beyond*.

THE SAILORS' ORPHAN SOCIETY OF SCOTLAND reminds us that, with the approach of winter, there is usually an increase of loss of life at sea. The Society assists those who have recently been made necessitous widows. First of all employment is found for the women, then their earnings are supplemented by a monthly grant for one or more of the children. Thus aid does not pauperise, but encourages those who have the will to help themselves, and prevents painful separation between mother and children; though the Society takes entire charge of the children, where the nature of the mother's employment necessitates that course. In all cases voluntary Christian supervision is exercised. All the funds, except a small sum for printing, postage, &c., go directly to the support of the widows and orphans. Communications respecting the work may be sent to Mr. Richard H. Hunter, 2, Park Circus, Glasgow.

For the Young.

DOLLS FOR HINDU CHILDREN.

REV. WILLIAM M'CULLOCH, of the Free Church of Scotland Mission, Hugli, India, in a recent letter to this country, gave an interesting account of the work among Hindu children. He says:—

"I should like you to send me six hundred dolls before next April. They are more needed in the country schools than in the town ones, for this reason, that while in the towns very many Hindu parents have become really anxious about the education of their daughters, parents in the country are quite indifferent. They may permit girls to attend school, that is all; they will not trouble about sending them regularly. Hence we must make school attractive to our little pupils, otherwise they will not come. One of our means of doing this is the yearly prize distribution, which is quite an event in the life of a Hindu village girl. On these occasions, besides prizes to the best pupils, little gifts are given to all. A yearly supply of gifts sufficient for all the girls' schools here would be a very great help to us. I shall be very thankful if you make an effort to get such for us. The thirteen schools are flourishing at present."

We have no doubt that many of our young readers will be glad to respond to Mr. M'Culloch's interesting appeal on behalf of his dusky scholars. Let them collect all their spare dolls, or buy new ones, and send them on to Mrs. Cleghorn, 26, Queen-street, Edinburgh, before January 31 next. Let them be sure and mark the parcels "For the Mofussil Mission."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 16, Exod. xxxii. 25—35; Mon., Nov. 17, Exod. xxxiii. 1—11; Tues., Nov. 18, Exod. xxxiii. 12—23; Wed., Nov. 19, Exod. xxiv. 1—14; Thurs., Nov. 20, Exod. xxxiv. 21—35; Fri., Nov 21, Exod. xxxv. 21—35; Sat., Nov. 22, Exod. xl. 17—27.

MR. NEWTON JONES has completed a fourteen days' mission in connection with the Hull S.S. Union. The power of God was manifestly at work amongst the young people. The adult meetings for teachers and senior scholars, also the Bible readings, were well attended, and proved to be a service of great spiritual refreshment. A public farewell tea was held the closing night, when more than two hundred sat down.

BARNSBURY.—A very bright and hopeful mission has concluded in St. Andrew's parish by Mr. Lewes Sayer. Parents were entreated to consider their responsibilities. Elder scholars were nightly addressed after the young people's meeting, and on these gatherings great blessing rested. Already the mission has had the effect of stirring up the zeal of my workers, a band of whom, assisted by many helpers from St. Jude's, Mildmay, thoroughly visited the whole district prior to the mission. A. J. BRIDGMAN, Vicar.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Town Hall, Chester, to Nov. 19; Waterloo, Liverpool, Nov. 23 to Dec. 3. Mr. H. Hutchinson, St. Clement's, Nechells, Birmingham, to Nov. 14; Sheldon, Nov. 15, 16; Gorton, Manchester, Nov. 23—28. Mr. James S. Tyler, Kirkby Lonsdale, to Nov. 14; St. George's, Bolton, Nov. 16—20; Coupland-street, Manchester, Nov. 23—28. Mr. T. Lewes Sayer, Havering, Nov. 16; Public Hall, Romford, Nov. 16—25. Mr. E. T. M. Dennes, Brockley, Nov. 17—21. Mr. George Goodman, St. Thomas' Schoolroom, Lambeth, Nov. 22—30. Mr. E. Hughes, St. James' School, Bermondsey, Nov. 17—22. Mr. E. Collier, Trinity Hall, Battersea, Nov. 23—28.

SUNDAY SCHOOL WORK.—The Ladies' Sunday-school Extension Committee is an outcome of the International Bazaar held last year by the Sunday School Union. Its aim is to diffuse information about the needs and progress of Sunday-schools in Continental and heathen countries, to promote country home and registry work, and generally to forward the work of the Union.

MR. MACKAY'S DIARY.*

ONE of the greatest hindrances to his work Mr. Mackay found to be the prevalence of witchcraft. Describing an interview at Court with Mtesa, King of Uganda, he writes:—

"I began by asking if it was now his pleasure that I should cease teaching the Word of God at Court on Sundays. He said, 'No, not by any means.' I said that now he and his chiefs had made up their minds to bring to stay at Court the *lubare*, whom he (Mtesa) allowed to me the other day to be a deceiver, I had no further right to interfere with his orders or whom he chose as his guest; only this visitor, for whom preparations were made, was no ordinary guest, but was looked up to by the people as possessed of powers which belonged to God alone; that we could not mix up the worship of God Almighty with the worship of a man who was the enemy of God. Mtesa listened attentively, and then said to his chiefs, 'Do you hear what Mackay says? He says that we cannot bring the *lubare* here without offending God.' One of the chiefs replied that the *lubare* was only coming with medicine to heal the king. I replied that the *lubare* was not merely a doctor, but was looked up to by all as a wizard, and as being able to heal people by enchantment...I took my stand on the Word of God, which said that all who used witchcraft were enemies of God."

Later on Mr. Mackay records:—"To-day was a scene in which the heathen raged, and the people imagined vain things. They have

DECIDED FOR A SORCERER,

instead of the Lord of Glory. It is heartrending to think of this result of more than two and a half years' teaching of Christianity at this Court. To-day the chiefs followed each other like sheep, and I am convinced that several present would have chosen quite the contrary were they not afraid of each other. The Lord will bring good out of evil, and this decision of to-day will only redound to the firmer planting of his kingdom in this land. I do not feel discouraged, only disappointed for the time. No power can stand against that of the Cross of Christ."

The following indicates the discouragements to be faced:—

"Any man can pull down, or, as Carlyle calls it, *unbuild*, in a day what has been the work of centuries to erect; but to *build* anew, in the place of the ruin, a better and nobler structure, that will be a work which no talk of an hour can accomplish. All the roots and trunks of the old trees are there, and fresh shoots cannot but be ever sprouting. The old carnal, evil human nature remains, with all its enmity to God and to all that is good. This has to be changed, and it is not in the power of man to do that. But there are the means. We come with the Book of the revelation of the love of God to men in our hands, and we try to teach its glorious precepts. One day they listen, and another day they say, 'We want none of your teaching; we have a religion of our own, which we like better than the white man's religion. If you want to teach us anything, show us how to make gunpowder and guns, and we will give you band and slaves.' Thus, up and down, in and out, flows the tide. One day we are friends; the next day the enchanters prevail, and we are condemned as the cause of all drought and disease.....

"I might write pages describing my journey from the capital of Uganda to this place—how we had to spend a week going from island to island trying to get canoes; how the head man of each canoe refused to take almost any of our things on board, each one trying to get off as lightly as possible; how we spent some thirty days in these frail, tiny barks, made of roughly-hewn boards, sewed together with twigs; how each day, in starting, the captain of the fleet held out a banana on the point of his paddle, and, after a prayer to the spirit of the sea, dropped the offering into the water to satisfy the appetite of Neptune; how one day I purchased a great and potent charm, and after giving all the crowd about me a serious lesson on the worthlessness of such an idol, and the power and love God above, I asked them what was in the charm. 'The *lubare*' some said; while others said they believed it all a lie, and that there was no *lubare* (or spirit) in the thing. 'Will it burn?' I asked. 'Oh, no; the *lubare* does not burn.' 'Is not this charm mine? Did I not buy it?' 'Yes, it is yours,' they all said. 'Then I can do with it what I like?' 'Oh, yes.' 'Very good,' I replied; so, taking out of my pocket a small lens, I made fire in a moment with the sun's rays, and, bidding my little boy gather a bundle of dry wood, of which there was any amount lying on the beach, I soon had a brilliant blaze. 'Can your great witches make fire out of the sun like I have done?' I asked. 'No, no.' 'Then, you see, I am cleverer than these gods whom you worship.' 'Yes, you make magic,' they said. 'Well, you say there is magic in this charm which I have bought?' 'Yes.' 'Well, let us see;' so, putting the great charm into the heart of the fire, it was reduced to ashes in a few moments, half of the bystanders running away in horror, the rest standing round, hoping every moment that some terrible judgment would come upon me for my sacrilege. 'Now the devil is dead,' I said; 'and you all see that I have told you true—that there is no saving power in charms, and that God alone can save us!'"

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* MACKAY OF UGANDA. By his Sister. 7s. 6d. *Hodder and Stoughton.*

CONTINENTAL & FOREIGN NOTES.

RELIGION IN GERMANY.—Statistics recently published show that the population contains 29,369,847 Evangelicals (comprising members of the Lutheran, Reformed, and United Churches); 16,785,784 Roman Catholics; 125,673 other Christians (comprising Moravians, Baptists, Methodists, and other independent communities); 563,172 Jews; and 11,278 of no religious profession.

CRIME IN FRANCE.—The Paris correspondent of *Evangelical Christendom* writes:—"There is a fearful increase of crime, contradicting strikingly those who hoped that 'schooling' and 'good behaviour' would go together. The 'schooling' has increased, and juvenile criminals have increased in vast proportions. Fifteen years ago youthful criminals who could read were 68 per cent.; at present the percentage has risen to 78. The evident failure, in a moral point of view, of education without religion is throwing weight into the Roman Catholic scale; children are crowding their private schools. Schools without religion in a country where homes are without God can but raise up a godless generation! It is a most serious outlook, and calls loudly on every Christian filled with the Spirit to be up and doing."

FATHER HYACINTHE has begun a campaign throughout France in favour of a national church. His first address, delivered in Paris, was a vigorous attack upon clericalism, and full of warnings against the encroachments of Romanism. The Republic, he said, is firmly established, but after leaning toward atheism she is now in danger of lapsing into clericalism. The pupils of the Jesuits are beginning to swarm in the military colleges. The Republic is threatening to become a Clerical Government after the most bigoted pattern of South American Republics. "We cannot," he said, "remain under the rule of a foreign priest, the subject of King Humbert and Signor Crispi. War will not kill us, for we can measure ourselves with our neighbours, nor will the social question; but clericalism will kill us, unless we be watchful."

THE ANTI-SEMITIC MOVEMENT IN GERMANY.—The Grand Duke of Hesse recently gave an audience to some leading members of the Jewish community, who complained strongly of the anti-Semitic agitation which had taken a firm hold upon certain classes of his subjects, and appeared to be tolerated, if not encouraged, in influential quarters. A rescript has since been issued in which it is stated that the Grand Duke has seen with regret the growing agitation against the Jews, and expresses the hope that all reasonable Christians will render their best assistance in putting a stop to it. His Royal Highness adds that all Jews in Hesse will be fully protected in their constitutional rights. Court Chaplain Stöcker, the well-known anti-Semitic leader in Berlin, has resigned his office. His influence against the Jews is likely now to decline.

The Gospel in Spain.—2.

BY J. E. BUDGETT MEAKIN.

TANGIER.

So closely allied in many ways to the spread of the Gospel on the Peninsula is the work carried on at Tangier, just across the Straits of Gibraltar, that it will not be out of place to introduce a brief account of what is being done there, especially as it is there the writer has obtained his initial experience of the Spaniards and their bearing towards the truth.

During the last decade a large Spanish colony has been steadily forming on this point of the Moorish territory, and, owing to its proximity to the home-land and the extra-territorial jurisdiction each power has over its subjects in Morocco, it may almost be considered a Spanish settlement. Some six thousand emigrants, mostly masons and labourers, have been attracted to the spot by misleading ideas of the amount of work to be obtained and the cost of living. The consequent influx, notably during the last four or five years, has decreased the one and increased the other. Now, as a natural result, wages are low and victuals dear, rents being abnormally high. All this produces a great deal of misery and tends to crime.

Though still under the rule of their own Government, through a minister, consul, and a staff of nine other officials, and in the charge of a body of Franciscan friars and nuns, the settlers are in a far better position to be reached by the Gospel than when they were in Spain. The friars, however, maintain their hold upon them by the distribution of doles to the needy, by the education of both boys and girls, and by means of a hospital for the sick, all being under the subvention of the Government, which also pays the two doctors. They have, too, erected a number of wooden sheds, which they let out to mechanics at a high rental—four shillings a month for a box 14 ft. by 8 ft., with no conveniences, or even water—though a low one in comparison with others charged. Those who attend Protestant services, or show any leaning towards them, in which [illegible] are soon

Up to within the last few years no [illegible] attempt was made to reach these people, the only evangelical workers on the spot being fully engaged among the Moors or the Jews. During the summer of last year, however, some of the members of the North Africa Mission and other friends were brought face to face with the necessity for labourers among them, and special services for Spanish-speaking people were opened. These soon began to demand so much attention and care that Mr. N. H. Patrick, a student from, and supported by, Mr. Spurgeon's College, though working under the direction of the North Africa Mission, felt called upon to give up Arabic for Spanish, and devote his energies entirely to this task.

After a while the Mildmay Mission to the Jews sent out another labourer, Mr. Paulus Dressler, and together they were enabled to rent a place which had hitherto been a notorious dancing and gambling establishment as a centre of operations. They have since been joined by [illegible]—Mr. Turner, who came out to become Mrs. Patrick, and Miss F. B. Brown. An excellent Christian couple from Bale having been found to take charge of the place, a café and dispensary were opened, the latter department being in the hands of the North Africa Medical Mission.

Here a steady, if uphill, work has been carried on ever since. Numerous baptisms have already crowned the efforts put forth [illegible] have been caused here as elsewhere by backsliding and yielding to the enemies of which none has manifested [illegible] The [illegible] difficulties of a work like this are hardly realised by our friends at home. Those who have engaged in systematic effort among the poor around them well know what they have to encounter there, but abroad there has to be added the obstacle presented by an unknown tongue and the fierce opposition of the priests of the religion attacked. It is beyond a doubt that in accordance with the measure of light enjoyed by any creed, so is it more difficult to deal with, and in Romanist and Mohammedan lands—about equal in this respect—this point is well exemplified.

Here is a task for which both consecrated souls and consecrated funds are as urgently needed as anywhere. Will not our brethren and sisters at home bear it and those engaged in it in prayer before the Throne, and testify to their sympathy practically as well as verbally?

MEDICAL PRAYER UNION.

AFTER another year of Christian testimony among their fellows, the members of this Union met last week at the Memorial Hall for a season of mutual encouragement. The attendance was very fair, considering that Christian medical students are as yet a little flock. One cheering feature was the presence of a good number of younger students. On this occasion the president was Dr. Pearce Gould.

MR. M'ADAM ECCLES' secretarial report spoke of the blessing that had attended the special mission to medical students, last November, by Dr. Grattan Guinness; it had strengthened the cause of Christ in the hospitals, and had bound the Christian men more closely together. There are now three Medical Missionary Societies connected with the hospitals in London, one having been formed at St. Thomas's Hospital during the past year. During the year now entered upon four inter-hospital meetings are intended to be held, in which students from another hospital will address the students in the hospital where the meeting is held. This effort, it is hoped, will be productive of much blessing.

In a brief but earnest address the CHAIRMAN exhorted his young brethren, just entering on the study of their profession, to begin well by taking a bold and decided stand on the side of Jesus Christ. At such a critical period of life there is special need for guidance and wisdom, in the avoidance of that which would mar their best prospects, in the choice of right associates, and in the cultivation of right habits. On these and other obvious grounds, Dr. Gould urged young students to enrol themselves definitely on the side of Christ at the very outset of their career. Such a step would not rob life of any of its real joys, but would, on the contrary, ensure at once a happy and useful course. Let the surrender to Christ be full and unreserved, and the blessing experienced would be in proportion.

The principal address of the evening was by Captain ROBERTSON, who made a most earnest, brotherly, and skilful appeal for decision on the part of those who had never come out on the Lord's side. The solemn issues of life and death were plainly and faithfully set forth and pressed home. A good proportion of the young students present accepted the invitation to stay for personal converse on spiritual matters, and before leaving several indicated their resolve to be out and out for Christ. This anniversary meeting of young medicals was felt by many to be a most fruitful and profitable time.

RATCLIFF WELCOME HOME.—There was a muster of seamen and others at Miss Child's Welcome Home, Ratcliff-highway, on Tuesday week. Miss Child very much regretted not being able to commence the soup suppers for the destitute [illegible] lacking the funds for them. After- [illegible] gave the text for the month. "What [illegible] have not to do?" Sir C. R. Leighton, Bart., gave a practical and very hopeful address on the words, "Wait on" and "Wait for."

BARBICAN MISSION TO THE JEWS.

THAT there is to-day a remarkable spirit of hearing among the Jews is a fact of common knowledge in the Christian world. Interesting evidence of the fact is afforded every Saturday afternoon at the meetings in connection with the Barbican Mission to the Jews, in the room in Albion-place, London-wall, E.C. Audiences of from thirty to seventy, according to the season and the weather, assemble to hear of God's salvation. A few of them have confessed Christ, but for the most part the men are inquirers. As they attend regularly, and listen with marked attention to the expositions of the Old Testament prophecies and the arguments from Israelitish history, it is easy to believe them when they profess to be desirous of learning something of "Jesus and the resurrection"—of Him who is set forth to them as the Messiah of ancient promise. These audiences include many respectable men of the working class; they assemble quite spontaneously, and in spite of the opprobrium which is heaped upon such as are suspected of sympathy with "apostates."

The missionary, Mr. C. F. Lipschytz, is much beloved by those of his people who have come under his influence. He does not hesitate, in his public addresses, to drive home the fact that "God hath, in these last days, spoken unto us by his Son;" he boldly declares that He whom Jew and Gentile combined to reject was the Saviour of sinners, "God with us." If it cannot be said that his brethren "hear him gladly," it can certainly be affirmed that they listen with an interest which cannot but be regarded as full of significance. It seems as if God is preparing to repeat in these last days the wonders of grace which characterised the Church in its infancy when multitudes of the Jews became obedient to the faith. It is a great joy to hear the men sing such hymns as "The Light of the World is Jesus," and "What can wash away my stain? Nothing but the blood of Jesus." Every Saturday some [illegible] friend delivers an address.

What with visiting his brethren in their homes and haunts of business, and holding [illegible]-classes and meetings for instruction throughout the week, Mr. Lipschytz finds his hands well filled. His wife, a true helpmeet, interests herself in the Hebrew women. From first to last the work is beset with difficulties. One of these arises in the looking after converts. The missionary endeavours to place converts under good Christian influence, whereby they are at once delivered from cruelty and temptation, and put in the way of growth in grace and the knowledge of our Lord Jesus Christ. A short time ago a youth came to England from Galicia, to find three brothers who had left home some time previously. Finding that they had confessed Christ, the lad dared not go home, and on subsequently taking a like step himself, he became an exile in a strange land. It was obviously the duty of the missionary to help the young man, after, by hard sufferings, he had shown himself a true disciple. Kind friends have just made it possible for this convert to be apprenticed to a highly respected barber in a town in Devonshire, and it is sincerely hoped that he will develop Christian graces as he grows in Christian knowledge.

There never was a time when work among the Jews was so full of promise. In proportion as Christians generally understand it, they will sympathise with it. Hebrew Christians must preach the Gospel to their brethren, and as they speak for Christ they will not speak in vain. Mr. Lipschytz has been greatly blessed in his exertions, and we trust still better times are ahead. Copies of the last report may be had from him at Barbican House, 11, Stavordale-road, Highbury, N.

Rev. Prebendary Gordon Calthrop,

Vicar of St. Augustine's, Highbury New Park.

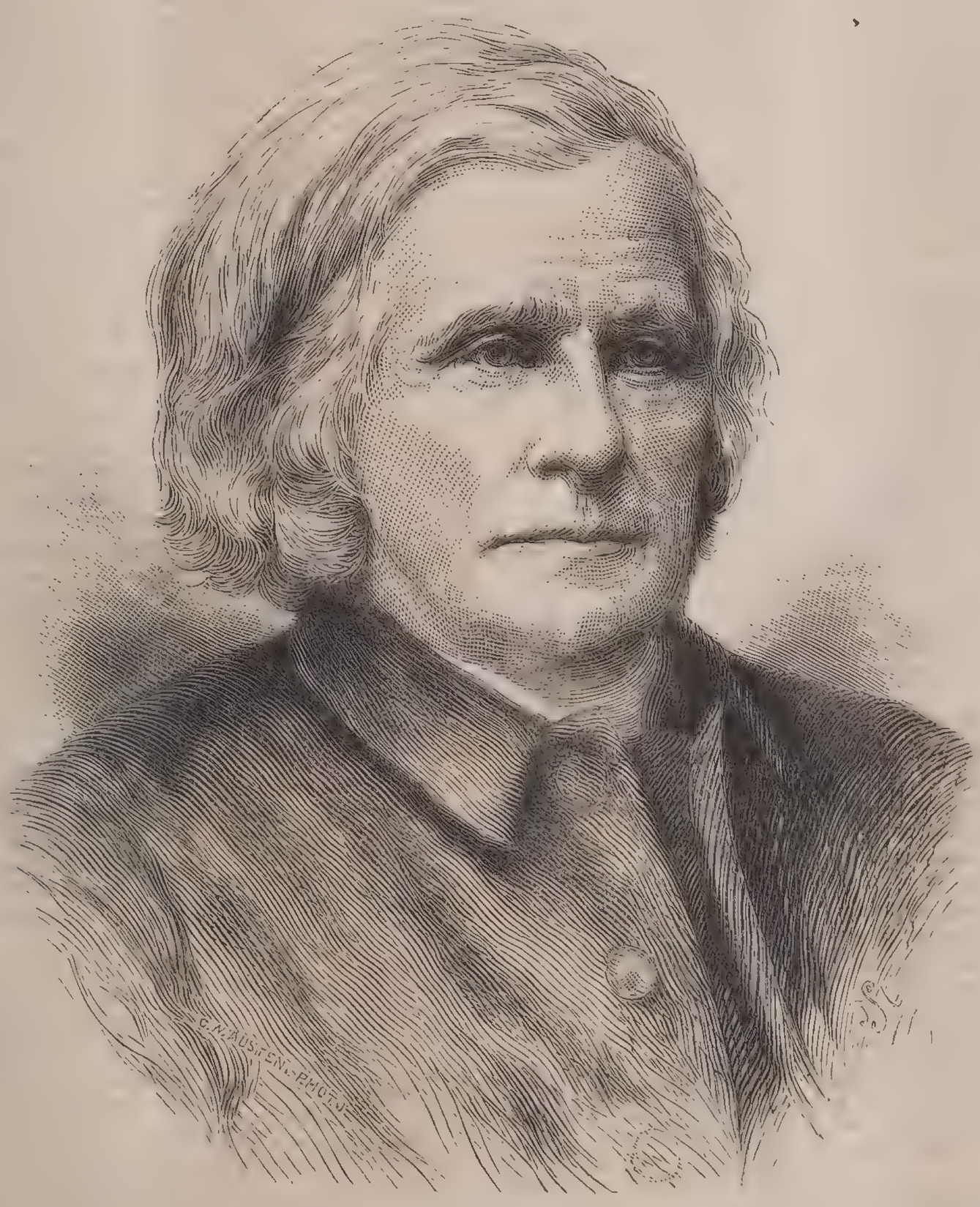
FOR nearly a quarter of a century, Rev. Prebendary Gordon Calthrop has been the popular vicar of St. Augustine's, Highbury New Park. The neighbourhood possesses some of the ablest ministers of other denominations, and in the neighbouring church of St. James's, Holloway, the names of such popular preachers as the late Rev. W. B. Mackenzie, or Rev. W. Boyd Carpenter, the present Bishop of Wakefield, as former incumbents, show that there was especially needed at St. Augustine's a preacher thoroughly able, both intellectually and spiritually, to deal with the great questions of the day. The district parish of St. Augustine possesses absolutely no poor, and therefore Mr. Calthrop has led the large congregation over which he presides to minister to several poorer neighbourhoods. So many wealthy Jews have taken up their residence in Highbury New Park that it has been facetiously nicknamed "The New Jerusalem." These naturally attend their own synagogue, but some who formerly professed the Hebrew faith now attend St. Augustine's. Mr. Calthrop has long been specially interested in the conversion of the Jews. Not long since no fewer than five young men, from twenty-two to twenty-five years of age, publicly renounced the faith of their fathers, and were baptized at St. Augustine's into the name of Christ.

Mr. Calthrop is a cosmopolitan. Himself a staunch Evangelical and an attached member of his own communion, he is very tolerant in his views, for his life is full of love. The keystone in the arch of his ministerial labour may be said to be the well-known rule:—"In essentials unity, in non-essentials liberty, in all things charity." His ministry is a practical illustration of the lines:—

Though varying creeds may sever,
Or different sects divide,
No power shall sunder ever,
Hearts that in Christ abide.

Mr. Calthrop leads men to Christ, a living personality, One whom the soul can love, worship, and obey; and hence the results of his ministry are a practical demonstration that Christian life is at least as undeniable as physical life.

As a preacher, Mr. Calthrop's sermons are admirably adapted to a popular auditory. Not recondite or abstract, they are yet scholarly in their simplicity; short, practical, and homely. The majesty of his thoughts often stands in striking contrast with the simplicity of his language. As his discourses abound with metaphor and illustration based upon a solid foundation of logic, his hearers are often unconsciously aroused and the attention of the listless riveted in spite of themselves. Mr. Calthrop is not afraid of present-day objectors to Christianity. In his parish, we should imagine, there must be many who are tinged with the various phases of modern unbelief. Equally, we should say, those whose lives are blighted by the subtle intellectualism of modern scepticism find in Mr. Calthrop one who can appreciate points of difficulty, treat them with candour, and manifest a tender sympathy with the doubts and perplexities of unsettled minds. Every controversy is fought on the battle-ground of Calvary. Mr. Calthrop leaves on our mind an abiding impression that the chief argument for the Divinity of Christ is his humanity. With a kindly earnest sympathy with the trials of men, and a keen practical insight into their needs, it is small wonder that his utterances are thoughts that go down into the soul. We have heard him called "the common-sense preacher."



(From a Photograph by Mr. Geo. Austen, 15, Highbury Place, London, N.)

Mr. Calthrop took high honours at Trinity College, Cambridge. His first curacy was at the church of St. Giles', Reading. Three years later, we find him at St. Mark's, Brighton, working under Rev. E. B. Elliot, the author of "Horæ Apocalypticæ." Thence he was called to a wider sphere in London, and he became one of the metropolitan secretaries of the Church Missionary Society. Two years later, in 1858, he accepted the living of Holy Trinity, Cheltenham, where he remained until 1864. He then accepted the offer of St. Augustine's, which church it was proposed to build in the New Park, Highbury. The services were for some years held in a commodious iron church, but in 1870 the handsome Gothic structure was consecrated. The church holds upwards of a thousand persons, and here Mr. Calthrop preaches to a large congregation.

In 1874, Mr. Calthrop was chaplain to the Lord Mayor, and more recently he succeeded Canon Fleming as the Whitehead Professor at the London College of Divinity. That college is *facile princeps* the evangelical theological college for candidates for the ministry of the Church of England. The success of the college is, humanly speaking, due in a great measure to the influence and presence of such men as Mr. Calthrop.

In 1889, Mr. Calthrop accepted from the Bishop of London the offer of a Prebendal stall in St. Paul's Cathedral. Mr. Calthrop is a familiar figure in the pulpits of St. Paul's, Westminster Abbey, and occasionally in the Chapels Royal. But what will interest our readers more is his evangelistic work at the London theatres, where he has been a most acceptable preacher; and his unsectarian efforts amongst the masses. He used to preach at Shoreditch Townhall on the Sunday afternoons of one month in the year for nearly ten years. These packed gatherings were a sight to see.

Of his work in connection with the Young Men's Christian Associations, or his vigorous support of numerous unsectarian evangelistic and philanthropic agencies, we cannot now speak. But, in spite of his simple, unobtrusive character, and his retiring and unostentatious methods, such work cannot be hid. As President of the Barbican Mission to the Jews, he assists an interesting London work.

Mr. Calthrop is a voluminous writer. His articles in *The Quiver*, *Clergyman's Maga-*

zine, *Church Sunday School Magazine*, and other periodicals have made his name a household word in many a circle. With regard to his many books we cannot particularise. That he may long be spared to continue his services to literature and his ministry for the Master, may well be the prayer of every reader of this brief sketch.

Leith Christian Fellowship Union.*

THIS Union, instituted in 1870, has within the last year displayed an activity in the work of soul-saving which is full of promise for the future. In a year the membership has increased from 377 to 530, and the funds have doubled themselves again and again. If the churches cannot unite under their ministers in aggressive Christian work, the young men belonging to these churches are uniting; and in this blessed union of life and work are making their influence felt in quarters hitherto neglected by the churches, or approached in vain. It will be a grand thing, not only for Leith, but for Scotland, if our Christian young men refuse to be silenced by the indifference or the opposition of our churches, and in the strength of God, and with such gifts as they have, make for sinners as did the converts of Cyprus for those of Antioch in the days of old.

Before this year the Union did not engage in any special work beyond the distribution of tracts. It was impressed upon the committee appointed for this year that some aggressive effort should be engaged in. As the work was new to the young men, they asked God's guidance and got it. The way was opened up. Mr. J. M. Scroggie was secured to conduct a fortnight of evangelistic services. The meetings were largely attended from the first, and grew in interest and power night by night. There were decisions for Christ every night of the mission. Many believers were quickened and cheered. The names and addresses of those who professed to receive blessing during the mission were not taken.

The social meeting of young converts and workers at the close of the mission was a right happy one. It was proposed by one in the audience that a band of open-air workers should be formed to conduct meetings at the Docks, and thus attempt to reach the class of people who spend the Sunday in pleasure sailing. About twenty signified their willingness to engage in this work. These workers commenced their meetings on the following Sunday, and carried them on every Sunday afternoon until October 5. In spite of opposition from various quarters, the young men were regularly at their post, distributing tracts, singing solos, giving short addresses, and dealing personally with souls. Sometimes three hundred persons might be seen at these meetings, evidently interested.

The office-bearers of the Union decided to hold weekly prayer-meetings for young men and young women. Beginning with twelve, in the house of the president, Mr. P. Fraser, the number rose to forty, and many more would have attended had there been room. A hall was engaged for the young women's meeting, which was even more largely attended than the young men's. Under the wise and enthusiastic guidance of Miss Stewart, whose singing has been a great power for good in evangelistic work here, many young women testify to having received great blessing at these meetings.

The second series of evangelistic meetings commenced on October 5, and extended over the remainder of the month, Mr. Scroggie again being the evangelist. The services were held in three churches in different parts of the town. If the shifting from place to place decreased the attendance somewhat, it may safely be said that a larger number heard the Gospel, and that as much good resulted from this mission as from the one in spring. Over two hundred gave their names and addresses as having experienced definite blessing at the meetings.

One pleasing feature in connection with both the missions is the large number of young people brought into the kingdom. The Union means to go forward in the good work, taking God as their Captain, and "Leith for Christ" as their motto.

I have said practically nothing of Mr. Scroggie's preaching and methods, and nothing of him as a man. He is a tried and honoured servant in the work of soul-saving. He does not seek to prosper as an evangelist by pointing out the imperfections of the churches. Always thankful to God and man for the presence of ministers on his platform, he makes it abundantly clear to all that his aim is to save souls. Ruin by sin, redemption by the blood, faith in Christ in order to salvation, and practical holiness the outcome of the faith-union, are the themes on which he delights to dwell.

Leith. (REV.) THOMAS MILLAR

* This interesting and suggestive sketch of a practical movement may take the place this week of our Special Correspondent's "Letter from Scotland."

A NEW DEPARTURE IN AFRICA.

A NEW worker for Christ in Africa is Dr. Johnston, a native of Huntly, in Scotland, and for many years engaged in Gospel effort at Brown's Town, Jamaica. Having built a tabernacle he entered upon dispensary work among the people, thus founding the Jamaica Evangelistic and Medical Mission. Dr. Johnston is now projecting a journey through Africa, and hopes to start at the end of January, accompanied by a band of young men from Jamaica.

The Jamaica Post says:—"In London several Americans and Englishmen will probably be added to the party. They will then proceed to Benguela and make their way into the interior of West Central Africa, hoping to cross the continent towards Mombasa. The object of the expedition is to establish undenominational mission stations in entirely new fields, to be carried on by a combination of American, English, and Jamaica laymen; also to aid some of the unsectarian and solitary missions in the Garenganze and other vastly populous, but hitherto almost unknown, regions.

"This matter, we believe, has occupied Dr. Johnston's thoughts for years, but the Jamaica mission has hitherto required his constant supervision. Now, however, it is so large, so firmly established, and contains so much assistance within itself, that he feels he can leave it for a year or two."

SWITZERLAND.—During 1889 there were 1069 applications for divorce in Switzerland, and in 865 cases the decree was actually pronounced. This is a proportion of 1·80 per thousand marriages. The canton of Geneva holds first place in this unenviable distinction, but it has been pointed out that in many cases the parties to the divorce proceedings have been foreign residents.

TRACT DISTRIBUTION IN PARIS.

NOVEMBER 1 being All Saints' Day, Miss de Broen's workers, as usual, sallied forth to distribute tracts to the thousands who flock to the cemeteries with their floral offerings on that day. The newspaper reports estimate the number of persons who entered the great burial-places of Paris as 58,355. It will be seen, therefore, how large a field of labour for the dissemination of Gospel truth was afforded.

A grant having been given by the French Tract Society, a selection was carefully made by our evangelist. At an appointed hour all the workers and outside Christian helpers connected with the Mission assembled for prayer, earnestly seeking a blessing upon their effort to win souls.

Other workers were of course upon the scene; but there was room enough and plenty to do for everyone. We plied our labour of love at the principal entrances, and met with few refusals. As a rule, the people receive tracts readily, and hands are outstretched on all sides for their reception. A few of the more respectable class, who 'have a religion,' pass coldly by, but these form a small minority. Fully 8000 tracts were given away by our band, and our hearts were cheered, when passing through the cemeteries afterwards, by coming upon several persons, here one and there another, diligently reading the words which could "make wise unto salvation."

This wholesale tract distribution is one of the many methods of evangelisation which surprises a stranger. Men are not ashamed to receive *and read* our papers on the tops of omnibuses or under the shade of trees in the Bois, and it never evokes a smile. Women will purchase Testaments or Gospels on the outside of a tram-car. All seem ready for an influx of truth.

But we need more sowers. We are straitened for want of means and workers. "Great doors and effectual" are open. Will our friends lay this matter to heart, and communicate with Miss de Broen, or myself?

(Mrs.) E. E. HORNIBROOK.

Care of Miss de Broen,
3, *Rue Clavel, Belleville, Paris.*

CONVALESCENT AND HOLIDAY HOME FOR THE BLIND (21, St. Peter's-road, St. Leonards-on-Sea).—This Home has recently been opened, in order to meet a long-felt need. The object is to receive, at a small weekly payment, blind patients recovering from illness or hospital treatment; children from the various blind schools during their holidays, or when needing change of air; and blind persons (teachers and Scripture readers especially) requiring rest and the benefit of sea air. The Home will be partly self-supporting, but the necessary expenses of rent and furnishing have to be met. Further particulars will be gladly supplied by the Lady Superintendent at the Home.

CHILD MARRIAGE AND MATURITY IN INDIA.—A telegram from Calcutta states that fifty-five ladies practising medicine in India have presented a memorial to the Viceroy, praying that the age of consent in marriage may be raised to fourteen. In the course of a lecture to Hindus, delivered in a public hall in Bombay, on the 11th ult., on child-marriage, Mrs. Pechey-Phipson, M.D., a well-known lady doctor in that city, made a remarkable statement as to the period at which Indian girls arrive at maturity. Before going to India, she said, she had heard and believed that Indian girls reached maturity at a much earlier age than those in cold climates. But her practice in native families had taught her that this was a mistake. "Judge, therefore, of my surprise to find that, so far from Hindu girls being precocious in physical development, they are much behind in this respect; that a Hindu girl of fifteen is about the equal of an English child of eleven, instead of the reverse; and that the statements which had been made to the contrary by Englishmen, who have no opportunity of becoming acquainted with Hindu family life, were totally misleading."

LONDON FACTORY LADS.

ON Saturday evening the second annual meeting of the London Factory Lads' Christian Home and Institute was held in Hampstead Vestry Hall, Haverstock-hill. The Home and Institute has been established to meet the case of lads from thirteen to seventeen who, on leaving school, are cast upon the world to seek their own livelihood. The Home provides bed, board, and food, at very moderate rates mitigated in amount in the case of the more necessitous. Although this Institute has been in existence but a short time, it has done a very cheering work. Of late, the number of residents has so increased, that the building at 331, Kentish Town-road, has proved to be too small, and larger premises have had to be taken in Patshull-road, a step in advance which will require an additional outlay of £500.

Sir RICHARD TEMPLE, Bart., M.P., who was in the chair, delivered an eloquent address on the object of the Institute. It has been ascertained that from the common schools of London there are annually sent forth 70,000 lads, without any guardian, to enter on the battle of life. If that occurs in London, the number sent out to shift for themselves throughout Great Britain must be great indeed. Much has been done to reduce the perils to which lads were exposed during the impressionable period of from thirteen to seventeen years of age. Evening classes have been opened, and other means employed. But these are not sufficient. The exigencies of the case demand institutions such as this managed by Mr. and Mrs. Markham, where the religious and moral, as well as the intellectual and physical, welfare of the lads will be the concern of the best substitutes for parents or guardians. The speaker contended that this Lads' Institute was but the beginning of what should become a great national movement, first displaying its beneficent influence in the metropolis and then affecting the whole country. Let the work of succour and saving go on. Let the distress which cannot be removed entirely be at least alleviated, and the way be prepared for Christ to reign on earth.

Mr. T. H. WILLIAMS said he became aware of the existence of this Institute through a change he observed in the deportment of one of the boys he had in his establishment. In a humorous speech based on sound maxims, Mr. J. A. Groom, of the Flower Girls' Mission, commended the Institute, and said he had no doubt that the necessary £500 would soon be forthcoming. Dr. Evershed stated that during the year thirteen fresh lads had been admitted, mostly orphans. All in the Home were doing well. At the present time there were seven in the Home, and about 200 passes to the Institute had been issued to lads who in the aggregate had made nearly 10,000 visits. The Institute was open every night. Messrs. T. J. Wood, C. W. Startin, and Markham also spoke. The chairman subsequently announced that he accepted with pleasure the office of president for the ensuing year. Among those who were unabled to be present, but who sent letters of sympathy, were Messrs. Collard and Brinsmead, who have factories in the locality, and Mr. George Williams.

THE LORD'S PRAYER UNION.—Rev. Charles Bullock, Coomrith, Bournemouth, writes us respecting this organisation. He explains that each member, husband or wife, undertakes, unless prevented by special cause, to offer the Lord's Prayer in the home morning or evening, with sons and daughters able and willing to be present. In households where family worship has been perhaps unknown, it is thus introduced in a not too formidable way; and, doubtless, special family and individual petitions, as in time of sickness and trouble, will be gradually added. It is suggested that a sermon from every pulpit in the land, on home worship, would be likely, under God, to prove a great blessing.

WORK AMONG THIEVES.

DIMINUTION OF CRIME.

THE new report of the Directors of Convict Prisons continues to bear gratifying testimony to the falling-off in the cases of serious crime. The efforts for the reclamation of criminals in connection with the St. Giles's Christian Mission, are making their influence felt throughout the country. To give several breakfasts every morning to discharged prisoners at various centres in London, and then to follow up the good impression there made by giving further advice and help at the central office in Brooke-street, Holborn, is an arduous and costly service, but it is a successful one. In their report the Commissioners tell us that the number sentenced to various terms of penal servitude in England and Wales during 1889 was 918; that total was only eight higher than the total of 1886, which was the lowest on record. The other surprising main fact of the report is that the inhabitants of our convict prisons (5944) is little more than half what it was ten years ago. What the public will still better understand is that the maintenance of such prisons costs fully £200,000 less per annum than was the case a short time ago.

The number of men and lads discharged from the Metropolitan local prisons in the course of a year exceeds 21,000, and more than three-fourths of these will go in to breakfast, while over 5000 will sign the Temperance pledge. About half of those who go in to breakfast are assisted in one way or another, the greater part being relieved with money or tools to enable them to begin honest work, while many emigrate or go to sea. The stream of applicants who are daily attended to by Mr. W. Wheatley, at the Home in Brooke-street, Holborn, make up one of the most extraordinary studies in real life which even London can present. Mere lads, who have been the dupes of others, young clerks who have made a false step which they find it terribly hard to retrace, others more hardened, and who know more of the world, and who, having found that the way of transgressors is hard, desire to take a turn towards honest ways—these, and even the wives and children of offenders, who have themselves done nothing amiss, are helped and encouraged.

The energy devoted to the work of saving the lads has been attended with most blessed results. Three homes for the training and reclamation of such are now maintained. Instead of punishing lads who have been entrapped, magistrates now often hand over such to the St. Giles's Christian Mission.

This work becomes more and more effective year by year, but, it must also be added, it becomes more and more costly. Mr. F. A. Bevan, 54, Lombard-street, is the treasurer. The hon. superintendent, Mr. Geo. Hatton, 4, Ampton-street, Regent's-square, though still far from well, is able to take an oversight of the work.

FAITH AND WORKS AT HULL.—During a recent visit to the town of Hull, says a writer in *The Sentinel*, it was my privilege to call on a Christian woman who, though suffering from cataract in the eye, rendering her at times nearly blind, still carries on the work to which her life has been given; she has been instrumental in saving hundreds of lives from shame and disgrace. In her own household are young women as servants whom she has rescued from sin; and scarcely a day passes but someone to whom she has been an earthly saviour calls to pay her a visit. So successful has this devoted Christian worker been that the magistrate very often commits cases to her care, for different terms, rather than sentence them to imprisonment. Unaccompanied she goes down into the worst dens of sin and infamy in that town (where the police dread to tread), and is greeted by the roughest with "Bless you, Mrs. Ham." In closing houses of ill-fame situated in the most respectable part of the town, the resort of the wealthy debauchee, she has been most successful.

CAMBRIDGE NOTES.

BY A GRADUATE.

WITH the closing of the Chapel Royal at Whitehall has ceased the Whitehall Preacherships of Oxford and Cambridge. In George I.'s reign this opportunity was offered for the learning of the Universities to be applied to the Metropolis. Since 1837 each University sent one preacher, who held office for one year. Before that date twelve divines from each University enjoyed that privilege year by year. The list of those who have held the preachership since 1837 contains many names of notable clerics, who subsequently filled high offices:—H. Philpott (Bishop of Worcester), C. Merivale (Dean of Ely), G. Currey (Master of the Charterhouse), C. A. Swainson (Lady Margaret Professor), C. Hardwick (Archdeacon), J. Allay (Bishop of Hereford), F. Gell (Bishop of Madras), E. H. Perowne (Master of Corpus), J. B. Lightfoot (Bishop of Durham), J. B. Pearson (Bishop of Newcastle, Australia), J. J. S. Perowne (Dean of Peterborough and Bishop-elect of Worcester), A. F. Kirkpatrick (Professor of Hebrew), J. J. Lias (Vicar of St. Edward's, Cambridge), V. H. Stanton (Ely Professor of Divinity), G. H. Whitaker (Chancellor of Truro).

Delegates from Sheffield, Doncaster, Rugby, Melton Constable, Stratford, Margate, Colchester, Lowestoft, Yarmouth, Tivetshall, Huntingdon, Bishop's Stortford, Leicester, and London are to speak at the Conference of Railway-men to be held here on November, 15, 16, 17. The meetings will be conducted by Mr. R. Nixon, General Secretary of the Railway Mission. On the first evening of the Conference twenty-three members of the Mizpah Band are to be present and sing.

The annual meeting of the British and Foreign Bible Society is to be held in the Guildhall on Monday. Rev. Dr. Grattan Guiness and Rev. A. H. Kelk will speak.

Dr. Moulton has been preaching in Cambridge. Dr. Allon is advertised to preach in St. Andrew-street Chapel on Sunday next.

WHY I AM NOT AN AGNOSTIC.

BECAUSE I know that, though I cannot see
The great First Cause whence come all things that are,
Nor trace those secrets of existence far
Removed from ken; nor find inborn in me
A wholly-conscious power that is free
To grasp the wide domain of thought and will:
There none the less is present with me still
An undercurrent of glad certainty
That God reveals Himself somehow, somewhere,
Reflecting in the mirror of the soul
Some part—at least, so much as I can bear—
Of his most wondrous light. To view the whole
We are not able. Can, then, man know God? [trod.
Yes! from that blessèd hour when Christ this earth first

Cambridge. EDWARD HENRY BLAKENEY.

A NEEDLEWOMEN'S CO-OPERATIVE ASSOCIATION exists at 4, Carteret-street, Westminster, London, S.W., where fair wages are paid direct to the workers, thus freeing them from the oppression of the sweating system. The women work from nine till six in healthy rooms, and orders of all kinds are carefully executed at a reasonable price.

MR. ISAAC PITMAN.—An illustrated biography of Isaac Pitman, of Bath, inventor of Phonography, by Thomas Allen Reed. will be published on Dec. 1 by *Messrs. Griffith, Farran & Co.* Mr. Pitman still presides over the Phonetic Institute at Bath, which he has superintended uninterruptedly for more than half a century. He is in his 78th year, yet he supervises a correspondence of 20,000 letters a year, besides editing *The Phonetic Journal*, and compiling the numerous books which he annually publishes. He is a staunch vegetarian, teetotaller, and non-smoker, and is to be found at his desk every morning at six o'clock.

LONDON'S BITTER CRY.

SIR,—A pamphlet just published by James Clarke & Co., of Fleet-street—"Darkness Chased Away"—shows what has been accomplished by the London Congregational Union during the six years which have passed since the publication of "The Bitter Cry of Outcast London" in 1883. The emigration work started by the London Congregational Union, and now carried on by the Self-Help Emigration Society, is conclusive as to the efficiency of the organisation and to the large measure of success secured at very small cost. Some fifty or sixty honorary agents and correspondents in various parts of Canada have rendered invaluable aid to the 3500 emigrants sent out by the Society. With existing agencies, the good accomplished might be multiplied fifty or a hundred-fold if the necessary funds were forthcoming for meeting some portion of the cost of passage and outfit of emigrants.

The same with the children's breakfasts, &c., provided out of the Outcast London Fund of the London Congregational Union. The necessary machinery for carrying on this work on a much larger scale already exists in connection with churches and mission-halls all over London. The only thing lacking is adequate funds. In proportion as this lack is met the work will go forward. One fact alone—viz., that over 200,000 garments have been supplied to the poor of London during the past six or seven years by the London Congregational Union—is in itself proof of active interest on behalf of the necessitous.

Fuller particulars will be gladly furnished by Rev. Andrew Mearns, whose earnest labours have contributed so much to the improvement of the condition of the poor of London, or I shall be pleased to supply information to any friends who feel an interest in the work.

E. WILSON GATES.

Memorial Hall, Farringdon-street, London, E.C.

AN EAST-END BANQUET.

WE passed the building in which the new Lord Mayor was entertaining his guests last Monday night, and made our way to the Great Assembly Hall in the Mile End-road, in time to find Mr. F. N. Charrington scattering his 150 voluntary workers all over that commodious building, in readiness for the reception of 3000 or more poor folk previously invited by ticket, about two-thirds of whom were dockers and their wives. When the time came for admission, a staff of twenty policemen failed to keep back the surging crowd, which literally besieged the gates. By dint of great effort, the women among the crowd were conducted to the front and admitted first; but, when free ingress was allowed, the excitement of the inflowing human tide led one to earnestly wish that those who composed this huge crowd might manifest equal eagerness to obtain the bread of life.

To each man and woman was served a pork pie, a pound of cake, two apples, and a mug of tea. These good things were provided at a cost of about £130, and among the contributors to that sum were Sheriffs Harris and Palmer; but, unlike some of his predecessors, the Lord Mayor had not seen fit to send a donation.

The Crusaders' Band made acceptable music while the provision bags were being emptied. Captain Hamilton had something to say about the benefits of total abstinence and emigration; Mr. Thomas Richardson discoursed upon Dick Whittington and Rev. Mark Guy Pearse's story of John Tregenoweth, both subjects being illustrated by dissolving views, with some additional pictures. Then Mr. George Nokes told the old, old story of Jesus and his love, we trust not without good effect upon many of those who listened.

Thus among the varied Christian agencies of this Hall, and for the fourth time in as many years, a hopeful effort has been made in the way suggested by Christ Himself, to win for God those whose hard lot must, by contrast, cause vivid remembrance of the kindly influences which, for one night at least, have been brought to bear upon them.

"THE BRIDGE OF HOPE."

THE annual meeting of Miss Steer's "Bridge of Hope," Ratcliff Highway, which we briefly mentioned in our last issue, took place on October 30. It was one of the most interesting meetings we have attended in the little mission-hall, aforetime one of the worst dancing saloons in Ratcliff Highway. The earnest spirit and keenly sympathetic tone was sustained throughout the evening, and must have greatly encouraged Miss Steer and her fellow-helpers.

Mr. JOSEPH HOWARD, M.P., presided, and expressed warm approval of the admirable way in which the whole work was conducted, and commended the report to the attentive consideration of all. Miss STEER touched on some of the discouragements, and many of the encouragements, of the past year, the former throwing the latter into bright relief. Never had there been a time when they were so surrounded with difficulties, and for the last few months even the supply of means for necessary food had come day by day; but she testified to God's faithfulness, who had always sent enough to prevent their running into debt. However difficult and trying the work, or however isolated they sometimes felt, neither she nor her workers would wish to be anywhere else than in Ratcliff Highway. Earnest prayers followed, and we were pleased to see several clergymen and ministers from the district, whilst the neighbouring missions were well represented. Mr. R. C. MORGAN spoke encouragingly of the report, and remarked on the combined spirituality and common sense, the law and the grace, the severity towards wrong-doers, and the tenderness towards the wronged, which characterised its pages. In it Miss Steer had said: "The pathos in life, however low down in the social scale, enters into our hearts every day." That was the very kind of life the Man of Sorrows lived, and the report gave many illustrations of Christ-like sympathy with the pathos in those ruined lives which, in so many cases, were restored, renewed, and regenerated.

Rev. HARRY JONES gave a very cheery account of the two days spent in visiting the various homes connected with the Mission, and Mr. F. W. A. ARCHIBALD illustrated his point with a thrilling story of an adventure in the Alps, when he had been one of a search party for two ladies, who had been lost in the snow. He had never so realised what it was to be lost—and found; and with much force he applied this to the lost sisters among whom Miss Steer and her helpers worked. Mr. PERCY BUNTING spoke upon the competitive condition of society, in which the weak must inevitably go to the wall. He knew nothing better of its kind than Miss Steer's work for picking up waifs and strays; but we must go deeper down, and inquire into the causes of the present condition of things.

The Rev. Mr. SCOTT, Spitalfields, gave some touching records of his own experience, and Miss CHILD, of the "Welcome Home," spoke of the great help the "Bridge of Hope" had been to her in her work in Ratcliff Highway. She had now always a shelter close at hand for the poor lost girls, and the sailors often helped her in bringing such within the kindly Christian influence which had been such a blessing to them. Rev. PETER THOMPSON, of the East-end Wesleyan Mission, spoke earnestly and forcibly upon the terrible hindrance the drink traffic is to all Christian effort. "Give us three years," he said, "aye, even only one year, without the public-house, and East London would be transformed indeed.

We would very warmly commend to our readers the twelfth report of the "Bridge of Hope," and a little sketch of this most interesting work from its commencement, which is just printed. Its careful reading would doubtless help on the faith of many, while the work remains a testimony to the faithfulness of God amid untold difficulties. A visit to the Refuge would well repay any little time and trouble which might be expended. Few realise the growth of the work.

STRANGERS' REST, RATCLIFF, E.

AT the monthly workers' meeting, on Friday last, Mr. FINLAY GIBSON gave a valuable and most Scriptural address on "God filling, furnishing, and finishing"—all from, by, and for Him. Those present felt that the speaker was all too short in setting forth the precious truths of the all-sufficiency of our gracious God and Father.

Mr. GLENNY, hon. sec. of the North Africa Mission, gave a sketch of how God had for many years been preparing the peoples of Morocco, Algeria, Tunis, and Tripoli, for the preaching of the Gospel; how the work of the Mission had spread from the Kabyles to the other Berber races, from the Ishmaelites to the Israelites, from the Semitic races to those of Europe—Spaniards, French, Italians, and others.

He gave an interesting account of Abraham, a converted Shleugh of Morocco, who spoke to Mousa, and he to another of his race, who after a time left his home and travelled more than five hundred miles to Tangier to learn how he might get his sins forgiven. He was spoken to by the workers at Tangier, and they believe that he has truly found the Lord. His great desire is that Mr. Summers, one of the missionaries, should at once go with him to his people, who, he is sure, would all come to Christ in two years' time, should someone give them the message of salvation—a young believer's hopefulness of the conversion of others as soon as they hear of Christ. Praise and prayer were offered for the furnishing God had supplied and will continue to supply.

Mr. POPE, who represented several recently accepted workers for North Africa, spoke with fervour about God's "outfitting" for service. Mention was made of the need of a Strangers' Rest at Zanzibar, also of funds for the work at Ratcliff Highway. Mr. J. T. Isaacs, 163, St. George-street, London, E., the hon. secretary, would be glad to communicate with those interested in Strangers' Rests for sailors.

LECTURES ON PALESTINE.—We would invite London readers to attend an interesting course of lectures on Palestine, by Rev. James Neil, now being delivered at the Baptist Mission House, Furnival-street, Holborn, near Chancery-lane. The first was given last Friday evening on "Strange Scenes in Jerusalem," when the literal accuracy of a number of Bible references was marvellously and ably vindicated. These lectures are arranged by the Open-Air Mission, and will be continued each Friday evening in November, at seven o'clock.

VIENNA.—On Thursday, November 6, a Home for little destitute girls was opened in connection with the Wesleyan Church in Vienna by the local minister, Rev. G. F. Rösch, and Rev. S. von Bohr of Ulm. The dining-room was filled by about a hundred invited guests, many of them being persons of note. This Home has been opened at the expense of the Baroness von Langenau, who will support it with six inmates for a year. A matron and two deaconesses from Germany will take charge of it. It is hoped that this may not only be the nucleus of a much-needed institution which shall provide for boys as well as more girls, but that it may serve as a centre for Gospel work in this neighbourhood. J. E. B. MEAKIN.

Missionary Life:
ITS LIGHTS AND SHADOWS.

EAR SIR,—We feel that there must be a reat deal of attention drawn to the subject of oreign Missions by the appeal just made for a thousand missionaries in five years," and hat the Christians of more favoured lands ill be considering the matter; and our hearts' esire is, that none may respond to that appeal hom God has not chosen and fitted for the ork.

It seems to us that there is a danger of ome missionary addresses and periodicals utting too much prominence to the attractive de of missionary work, and that the gushing etters of some impulsive young missionaries ppeal too powerfully to that in our human ature which answers to what is novel and omantic, rather than call forth the deep esponse to the Master's call for *labourers*, rom faithful, consecrated hearts, who, realisng something of what it may mean to "follow nywhere," nevertheless lay themselves at is feet, and say, "Lord, send me." It is rue now, as ever it was, that China *needs* the Gospel. The people do not stand with outtretched arms to welcome the bearer of good tidings," nor are they, as some seem o represent them, *thirsting* for the Gospel. Alas! no. They are too much under the power f the god of this world, too much enchained y the fascinations of idolatry, too much enhralled by hoary superstition, and swayed by he base lies of those who pretend to be the guardians and leaders of the people, to be at all nclined to *welcome* those who come to them with what they stigmatise as a "foreign religion"; a veritable "doctrine of devils," in their estimation. The fact that the statistics for the year 1888 show an average of only

ONE CONVERT TO EACH WORKER

proves that winning souls is not so easy a matter in China as some statements would lead us to suppose. There is a rather more widespread idea amongst the Chinese now than twenty years ago, that "western barbarians" are not quite so bad after all, and a little more toleration of their residence among them.

Travelling is not nearly as difficult as it used to be; but let a missionary attempt to reside in a new place, and see how the hatred comes out, how subtle are Satan's attempts to hinder his planting Christ's banner; how vile the reports that are circulated as to his purposes, life, and practices. His religion even represented as filthy and obscene; and, indeed, all his "good, evil spoken of;" and it is apparent that this is no "child's play," but a stern hand-to-hand combat with the powers of darkness, in a region where, from remote ages, the prince of darkness has held undisputed sway. The "intense interest," the open-mouthed wonder on the faces of the women who crowd around us to hear what we have to say, is not anxiety to hear our message, *because* it is the Gospel. It is in most cases wonderment at the colour of our hair and eyes, our complexion, &c., &c.; and they gaze at us, trying to make out what it is we are talking about.

Doubtless, here and there, in a heart prepared of God, some gleam of the light of life shines in, and a soul is won for Christ; but, comparatively, oh, how few! Therefore, while many listen to our oft-told tale, there is not so frequently the "rejoicing" over a sinner repenting; and the weary solicitous worker needs to turn for comfort and satisfaction to Him alone, whose promises are his staff in very deed. We need again and again, as Miss Ricketts said at the General Missionary Conference, "to turn away our eyes from human possibilities to the power of God and his purposes to save," in order to be kept from that paralysing discouragement which so many of us are apt to feel in our work amongst the heathen. Then, there is

LONELINESS AND MISUNDERSTANDING.

A young missionary lady, from a sheltered home, for instance, who has been surrounded by loving influences, and has glided along easily on the smooth current of religious life at home, with scarcely an adverse ripple, and propped up by all the aids to devotion and effort which are lavished so freely on workers there, finds herself alone, or almost alone, in a heathen city; at first, a mark for hatred, mistrust, suspicions of the basest kind; watched, jeered at, reviled; and the heart grows homesick and weary, and the hands "hang down," and if she has not already learned where her strength lies, and how to hide in the "secret of his pavilion from the strife of tongues," where will she be? The same applies, though, perhaps, in a less degree, to young men. Then there are

THE DANGERS OF THE CLIMATE.

The long, exhausting months of tropical heat, the possible weary days and nights of physical suffering, often unalleviated by the presence of skilful physician and sympathising friends—as in the case of a brother and sister lately arrived from the interior, where both were laid low together by dangerous sickness, and their only faithful native attendant stricken down with fever at the same time—the wasting fevers and other diseases, and, perhaps, as in many instances—some just recently—the life laid down in the prime and freshness of early manhood and womanhood.

Are we prepared for this? Have we counted the cost? Are we so fully laid on the altar that, come what may, there shall be, by God's grace, no wavering, no turning back, but a steady, unflinching purpose to go forward, even as the Master did when "He steadfastly set his face towards Jerusalem," though He knew it meant betrayal, shame, obloquy, and an agonising death on Calvary's Cross? You will say, perhaps, that we are going to an extreme, and painting the other side in

TOO SOMBRE COLOURS.

But it is not so. Experience has proved the existence of these and many other dangers and difficulties which lie in the pathway of those who wish to follow Christ in seeking out the lost among the heathen; and to those who are truly called of God to this work, imbued with the self-abnegating compassion for the lost which Christ had, and filled with the Holy Spirit, no amount of possible hardships, toils, privations, &c., would keep them back. The snows of Greenland, the fierce heat of India, the deadly climate of Africa, the cannibalism of the South Sea Islanders, the loathsome, contagious leprosy of Molokai, the fierce antagonism of Mohammedanism, the ancient conservatism and notable cruelty of China, have never yet kept back true-hearted souls

FOLLOWING WHERE HE LEADS;

and nothing that we can say will deter true labourers from saying, "I will go"; but it may send a few to their closets, it may cause deep heart-searchings, it may lead some to analyse afresh their motives in God's presence, and, being satisfied that they are right with God, to come forth with holier resolve and quickened purpose to follow him fully.

God has been speaking lately. In the withdrawal from the field of old and tried missionaries, the changes that are taking place in our Mission circle, the return home of some who but recently came out with glowing hopes for the future, and the calling up higher of several others, we have heard his voice; and we want its vibrations to pierce other hearts in other lands, and to work out the purposes of *his will* in all future designs of aggregate effort and individual consecration. E. J. J.

China Inland Mission, Chefoo.

SOLDIERS' AND SAILORS' HOME AT GIBRALTAR.

SIR,—We have secured the public-house next door to our Home, Europa-road, Gibraltar, and I am to get possession on the 1st January, 1891, a lady having promised to make up that which was lacking of the £600 necessary to purchase it. The Christian soldiers are greatly delighted that the place which had so long been a snare to their comrades, and trial to the officers, was now to be a comfort and a home. It was good to hear their thanksgiving. About £250 will be required to make the necessary alterations and to furnish, but we have the promise that our God shall supply all our need.

The work is prospering in the Alamada; among the Spanish people there is a readiness to hear the word. Among the sailors in the Bay it is so, too. Our Bible Class and Gospel meetings are well attended, and though during the summer the numbers have not been so great, yet the blessing has been real, and, we trust, lasting. In January last a house was taken in the ancient town of Algeciras, five-and-a-half miles across the Bay.

In April a house, splendidly situated for our work, was offered to us for £580. A Christian friend lent the money, without interest, to purchase it, and, as the rent of the one we had was very high, we decided to purchase it and alter it to suit the work. We have a large hall which is crowded to overflowing every Sunday night. Many young lads come and listen so attentively while the Word of God is being read, and we are finding many who have a real desire to know the way of life. Three Spanish soldiers to whom I spoke the other day, said Spanish soldiers have no mother to care for them, and no home. Another, a mere boy, pressed the Gospel I gave him to his lips, and gave me many, many thanks. One sister has a class of children, whose parents wish them educated as Protestants. We need teachers full of faith and power to take up this work, as numbers of people want to send their children to us. There is a great need of a Medical mission, numbers of cases requiring such treatment coming before us. There are many towns and villages in this beautiful land which we would like to possess. I return to Scotland in a few days. My home address is, Rysland, Newton Mearns, by Glasgow.—Yours faithfully,

ALICE TODD OSBORNE.

REQUESTS FOR PRAYER.—For blessing on the following:—Six days' special services at Lower Apsley-road Chapel, Bristol, from Nov. 15 to 20, by Rev. A. T. Jones, of Newport, and Mr. Opie Rodway, of Stroud.——A united Gospel mission at Charlbury, Nov. 10 to 17, conducted by Rev. A. E. Foster, of Hastings.——Fifteen days' special mission at Union Hall, Carlisle-street, Edgware-road, commencing Sunday, Nov. 6.——A mission at St. John's Church, Maindee, Newport, Nov. 9 to 23.——Gospel mission by Mr. Henry Thorne at Bristol, Nov. 23 to Dec. 8.——A twenty-nine days' mission at the "Speedwell," Portsmouth, by Mr. Herbert R. Francis, Nov. 23 to Dec. 21.——PRAISE: For blessing and answers to prayer during Mr. Elliott's mission at Potterne, Wiltshire.

WOMEN'S MISSION TO WOMEN.—In a circular letter of appeal, written on behalf of this branch of the work of the Reformatory and Refuge Union, Lord Aberdare says:—"It is not easy to exaggerate the extent of the evil with which the Female Mission to Women has grappled, nor the courage and self-devotion of those women who apply themselves to its care. They are certainly very great. For such work it is obvious that women are the best agents. They will best supply the sweet patience, the unflinching energy, the gentle love which will not be repelled by scorn, insult, or disgust. Upon women falls, and must fall, the brunt of the battle. But for the needful machinery—the homes, the hospitals, the work of emigration, the support of the missions, &c. &c., more help is indispensable."

WORK IN BUENOS AYRES.

MR. W. C. MORRIS writes to us from Buenos Ayres:—

"There are in this city about 500,000 inhabitants, all (with the exception of perhaps 2000 or 3000 Christians) either held fast in the meshes of Romanism, lying in the lethargy of indifference, or wandering in the intricacies of atheism. The part of the city in which the most abandoned live is the section known as the 'Boca del Riachuelo' (= mouth of the canal, or little river), situated in the south-east of Buenos Ayres. People from almost every part of the civilised world throng this neighbourhood, in addition to the native population, which is by no means small. Among these people sin in its very worst forms abounds, and, until very recently, no effort was being made to rescue them from eternal destruction.

"Impressed with a realisation of the terrible need and feeling that we were being led by the Lord, my wife and myself last year commenced a mission to these people, renting a hall in the principal street. We started with Sunday evening meetings in English only, then added an Italian branch, and afterwards opened a Sunday-school. Much has been done in visiting ships, lodging-houses, &c., and distributing Christian literature. We purpose opening a night-school for men and boys in Spanish (a nominal charge will be made); also Gospel meetings and Sunday-school, and general Christian work in same language.

"The Boca Mission cannot, for some time, be self-supporting, as the people among whom it is established are of the poorer class. Convinced that the work is of the Lord, we have decided to purchase a suitable plot of ground and erect a substantial building, which shall serve as a centre to the entire work. The estimated cost of site and building is about £3000. Here we enjoy religious freedom, and to this people the Gospel is news, and they hear it gladly."

Obituary.

MAJOR J. F. TRIST.

THE death is announced of Major J. Fincher Trist, of Tristford, near Totnes, South Devon, in ripe middle age. He was J.P. for Devonshire, and J.P. and D.L. for Cornwall. Death took place in London, whither the Major had repaired for medical treatment. One who knew him well writes: "He was ever planning means whereby he could benefit his fellow creatures. His thought for and sympathy with the poor and distressed and suffering of all classes was as wide as it was truly real; and rich and poor alike, deplore the loss of a kind and true friend. Many public institutions also have lost a ready helper."

REV. DR. TRESTRAIL.

Rev. Frederick Trestrail, D.D., the well-known Baptist minister, passed away on Tuesday last week at Clifton, at the age of eighty-seven. A native of Falmouth, and of Nonconformist parentage, he received his training for the ministry at Bristol College. As a student he had the privilege of attending Broadmead Chapel while Robert Hall occupied its pulpit, and among his other firm friends was the celebrated John Foster. His early pastorates were in London, Clepstone, and the Isle of Wight.

For four years he laboured in the south of Ireland, and for six years filled the office of secretary of the Irish Mission. In 1848 he became joint secretary of the Baptist Missionary Society, holding the office until 1870, when failing health compelled his retirement. Resuming the oversight of his former church in Newport, I.W., he added twelve more years to his pastoral career. The last few years of his life were passed at Clifton, and he was a constant attendant at Tyndale Chapel, of which Rev. R. Glover is pastor.

A man of high principle and a powerful thinker, Dr. Trestrail exercised a strong and good influence in the Baptist body. His mind was vigorous to the last. He took an active part in the work of the Baptist Union, being president in 1880. A few years ago he published some entertaining "Reminiscences of Bristol," and it is stated he has left some autobiographical and other very interesting papers.

The Book World.

A Story of Spiritual Struggles.

SKETCHES OF THE QUIET IN THE LAND; or, Lights in the Dark Ages of Protestant Germany. By Frances Bevan. 5s. *J. F. Shaw & Co.* A work of peculiar interest. After depicting the state of Germany during and after the Thirty Years' War, Mrs. Bevan tells the life story of men who were no more satisfied with a dead Protestantism than with Papal error and corruption. Whether called Mystics, Quakers, Pietists, or "The Quiet in the Land," these men had in many cases broad and deep experience in the things of God. Voet and Labadie are among the outstanding characters in the book, but the life and influence of Tersteegen is presented at still greater length. We are happy to-day in the appreciation of spiritual truths which the Protestants of the sixteenth century did not disinter from the rubbish of ages, but which God's Spirit revealed in gracious measure to the reformers of Protestantism in the seventeenth and eighteenth centuries. With a generous sympathy Mrs. Bevan combines a very instructive method of treating her subject. We heartily commend the book as a charming recital of great spiritual struggles.

The Life Beyond.

OUR DEAD: WHERE ARE THEY? A symposium concerning the present condition of departed believers. Edited by T. H. Stockwell. 3s. 6d. *Elliot Stock.* Here are eighteen papers upon an attractive theme. That by Rev. J. Vincent Tymms, based on Divine revelation, is infinitely more powerful than Dr. Clifford's unsatisfying argument in support of a supposed law of personal continuity. The careful reader cannot but observe the persistency with which some of the writers describe the "present condition of departed believers" by means of Scripture statements regarding the yet *future resurrection glory.* Such a use of Scripture is surely unwarranted, and goes far to suggest the heresy that "the resurrection is past already."

DIVINE ROD AND STAFF IN THE VALLEY OF THE SHADOW OF DEATH; or, Consolatory Thoughts for the Dying and Bereaved. By Rev. J. M. Anspach, M.A. 4s. *Funk & Wagnalls.* The author has brought much reading and observation to bear upon the ministry which his book is intended to serve. Death is spoken of from the very different points of view of those whose trust is in Christ, and those who are "without God and without hope in the world." Many illustrative incidents, collected during a pastoral career, are given, all showing Christ to be the "divine rod and staff." At the close are presented some "blossoms of comfort" in the form of poetical gleanings on "the life beyond."

MISCELLANEOUS.

THE SENTINEL (1d. *Dyer Bros.*) for November is unusually strong in its exposure and condemnation of the special forms of evil with which it does battle. All earnest and wholehearted social reformers ought to study this monthly, both to gain information and to imbibe something of the spirit of indignant wrath against wrong doing that shines out in every page.

THE MISSION OF METHODISM. By Rev. Richard Green. 3s. *Wesleyan Methodist Book Room.* This is the twentieth Fernley lecture, recently delivered at Bristol. The volume is a short history of Methodism, and much besides. A wholesome enthusiasm pervades the descriptive passages, and good judgment is shown in the statement of the mission of the denomination. This latter is held to consist in faithful adhesion to the following principles:—(1) Giving prominence to the spirituality of religion; (2) maintaining strict fidelity to Scriptural doctrine; (3) persevering illustration of the true fellowship of believers; (4) the upholding and expansion of home and foreign evangelism; (5) ceaseless efforts to promote social advancement. These might well be the principles of all Christian communities; and in proportion as the Church at large adheres to them, a testimony will be borne which armed host of adversaries "shall not be able to gainsay or resist."

The monthly part of GREAT THOUGHTS (6d *A. W. Hall*, 132, *Fleet-street*) is an extraordinar collection of selected literary material. Th "thoughts" seem to be culled from all quarter and all sources, irrespective of theological orthodoxy The Unitarian scholar, Dr. Martineau; the eminen novelist, George Meredith; the broad Churchman Kingsley, are freely drawn upon, and the briefe extracts are taken from poets, painters, musicians philosophers, statesmen, warriors, and other inde pendent thinkers of all climes and all kinds. Som echoes of the late Church Congress show that th compilers are up to date. There are many portrait and a full proportion of fiction.

ANNUAL VOLUMES.

OUR BOYS AND GIRLS, 1890. 1s. *Wesleya Methodist Sunday School Union.* A bright volume containing many anecdotes, poems, and other item specially suited to the young. A high tone pervade the pages.

EARLY DAYS is a capital serial for the young The volume (1s. 6d.) would be a welcome presen to many. Some well-illustrated articles take th little ones "round the provinces," visiting Bristol Cambridge, Liverpool, Manchester, Plymouth, an York. (*C. H. Kelly.*)

FAITHFUL WORDS, Vol. xix. 2s. *Holness.* Th contents this year are fully up to the mark. Word of warning and counsel, encouragement and in struction, are well combined. The stories ar declared to be true. This Evangelical and Pro testant serial is likely, in volume form, to be favourite in village lending libraries. There i matter for young and old, and from first to last th aim is high.

THE WELCOME HOUR, Vol. XIV. An illus trated magazine of varied interest. The seria tale is "One Man's Golden Harvest; or, the Ca reer of Caxton," by Ellis H. Weaver. Dr. E. H Riches writes on "The Beginnings and Growth o History." "Agra" contributes articles illustra tive of well-known proverbs, and the general con tents are attractive. (1s. 6d. upwards. *Marshal Brothers.*)

"A1," Vol. III. This monthly makes an im posing annual. The serials include "Nolen Volens; or, the Adventures of Don Lavington," by George Manville Fenn, and "Hamilton, o King's," by Alice Price. Dr. Thain Davidson contributes a monthly talk; Mr. Frank Rede Fowk gives many a glimpse of the wondeful contents o South Kensington Museum; and Mr. Arthu Montefiore describes life in Central Africa. Thes pages will prove specially tempting to thoughtfu people. They are rich in instructive biography entertaining travel, and recreative scientific in formation, and the whole is admirably illustrated (8s. *Partridge & Co.*)

THE LEISURE HOUR for 1890. Among th specially interesting contents are a number of illus trated sketches of European monarchs, natura history notes and anecdotes, and papers on ancien and modern history. The serial is "Senior an Junior," by Leslie Keith, and there are severa short tales. Dr. Weymouth writes admirably o "A Day in Ancient Athens," and Mr. R. Scot Burn contributes "Brief Counsels concerning Busi ness." The notes on current science, invention and discovery cover a wide field, and the "Varie ties" include many matters of practical, everyda interest. The illustrations are numerous, an from first to last the pages are wholesome an attractive. (7s. upwards. *Religious Tract Society.*

THE SUNDAY AT HOME for 1890 contains a larg variety of Sabbath reading for every member o the family. Instruction and entertainment ar very happily combined. The serial story is "No by Bread Alone," by Isabella Fyvie Mayo. Ther are several short stories, also articles on "Faith Healing," by Dr. Alfred Schofield; Californian sketches, by Rev. Dr. Blaikie; and an account o Church life and work in America, by Dr. Aubrey Well-illustrated biographical sketches are a good feature. Rev. S. G. Green writes on Isaiah a prophet, poet, and statesman; and there are som very readable articles on foreign travel. Young and old of different tastes and capacities will find in these pages reading well worth their attention (7s. upwards. *Religious Tract Society.*)

MR. J. J. SCROGGIE has preached the Gospe every night during the past three weeks in the Union Tabernacle, Wandsworth-road, S.W. The meetings were not without tokens of Divine blessing. Severa were awakened and brought to professed decision Mr. Scroggie is now holding a mission at Gray's yard.

Letters to the Editor.

PROTESTANTISM AT CAPE CLEAR.

DEAR SIR,—A communication in THE CHRISTIAN of October 31 contained inaccurate statements in reference to the island of Cape Clear. As the clergyman in charge, I wish to lay the facts before your readers. It is not true that the Protestants there are becoming Romanists; as, during my connection with the place, of seventeen years' standing, only *one* has changed his religion. It is not true that during the above period any Protestant teacher has been withdrawn from the island.

No new chapel has been built; the present is an old one, and is the only one that ever has been in the island.

I visit Cape Clear regularly—considering that I have to cross seven miles of water, summer and winter, in an open boat, to reach the nearest point. I have paid twenty-five visits during the past twelve months, in each instance holding service and catechising the children.

I regret your correspondent was so unfortunate as to obtain unreliable information. I presume he is a stranger, and, if so, his is one of the many instances in which strangers are deluded by false statements respecting this country.

I remain, your obedient servant,
JONAS JONES (Rector of Tullagh).

Tullagh Glebe, Baltimore, co. Cork.

"THE LORD'S SUPPER."

DEAR SIR,—With reference to the correspondence in your columns on this subject, is it not of importance to keep in mind the passage in 1 Cor. xi., where it is said abuses had sprung up, and the Apostle adds in ver. 30: "For this cause many are weak and sickly among you, and many sleep"? May we not infer from the whole passage that the too frequent observance of this sacrament had led to the abuses complained of?

If so, is it not a warning to ourselves not to consider it as a part of the ordinary weekly service, but to give it in our minds a position of peculiar distinction, leaving it to each communicant to partake of this holy ordinance monthly, bi-monthly, or quarterly, as meets his conscientious convictions?—Yours, &c., NEMO.

SIR,—I must ask permission to say one more word on this subject.

Mr. Meyer raises an entirely incorrect issue when he says that I would "dilute the importance of the Lord's Supper, because it is not referred to in twenty out of the twenty-one epistles." I did nothing of the kind. Mr. Meyer asserted that it was "especially in the Lord's Supper that the inner life becomes replenished with grace." I asked for Scriptural proof of this assertion, and argued that if it were true, it was very strange that so "special" a means of replenishing our spiritual life should be conspicuous by its almost entire omission. This is not diminishing the importance of the ordinance, but questioning the truth of the statement that it is made to us a "special" means of grace above and beyond all other means.

In reply to my request for Scripture proofs of the assertion, and of the further statement that "the material act and the spiritual blessing are synchronous and simultaneous," Mr. Meyer professes to give three—(1) "He that hath my commandments and keepeth them, he it is that loveth Me . . . and I will love him, and will manifest Myself to him." (2) "Draw nigh to God, and He will draw nigh to you." (3) "He was known of them in the breaking of bread."

If these are all the proofs that can be adduced from Scripture, I submit that Mr. Meyer's assertion remains absolutely unsupported and unproved. Did I not know his guilelessness and earnestness of character, I should almost think he was trifling with the subject. The first two passages are altogether general, and have no reference whatever to the Lord's Supper, and the third can hardly be seriously urged as a proof that the ordinance is a special means of "replenishing the inner life." Indeed, not only is nothing of the kind asserted, but whatever spiritual blessing the two disciples received they expressly ascribe to the fact that Jesus "talked with them by the way, and opened to them the Scripture."

In the absence of anything which can be really called Scriptural proof, I maintain that the statement to which I have objected is devoid of authority from the Word of God, and I much regret that it should have been made by one to whose teaching we are many of us so deeply indebted. But having called attention, as I felt bound to do, to what appeared to me unscriptural and dangerous, I desire now to let the matter rest.

INQUIRER.

MR. MEYER'S REPLY.

SIR,—A very brief reply will suffice in answer to "Inquirer's" last letter. I still hold that, "especially in the Lord's Supper, the inner life is replenished with grace"; because in that ordinance our spiritual faculties are specially quickened in their action by the memories which cluster about the rite, by the analogy between the outward act and the inward feeding on his flesh and drinking of his blood, and by the specialness of the whole service. And as we thus obey our Lord's parting command, and are in a specially receptive condition, through the grace of the Holy Spirit, it is surely not unreasonable to believe that there is an especial, simultaneous, and synchronous communication from Him of Divine grace.—Yours,

F. B. MEYER.

Evangelistic Notes.

Sunderland.—A general Church of England mission was commenced in this town on Sunday last. Ten special missioners are at work, among them being Rev. W. H. Aitken.

Leith.—The Freemasons' Hall, Henderson-street, has been taken for evangelistic and temperance work. Upwards of a hundred persons have given their names as members of the congregation under whose auspices the work will be carried on.

Mr. and Miss Parker have just concluded missions at Shipley, Yorks, and Burnley, Lancashire. In both towns believers have been edified and sinners led to accept Christ. The new address of these workers is 8, Station-road, Portslade-by-Sea, Brighton.

Walthamstow.—Mr. Thomas Payne recently held nightly Gospel meetings for a fortnight, in connection with the Railway Mission. Sixty or seventy persons professed to trust Christ as their Saviour, and Christians were stimulated in their heavenward course.

Potterne, Wiltshire.—A three weeks' mission has been held in this village, conducted by Mr. J. Elliott, of the Evangelisation Society. The meetings have been largely attended, notably so by those who never enter the usual places of worship. Great blessing has attended the preaching of the Gospel, and many conversions have taken place.

Leighton Buzzard, Beds.—A brief but none the less interesting mission has been conducted here by Mr. W. R. Lane, under the auspices of the local Y.W.C.A. All denominations of Christians in the town united in the mission. A number of persons gave in their names, either as converts or earnest seekers for salvation. Many hearts to-day are singing praises to the Lord who at the commencement of the mission were dumb before God.

Messrs. Fullerton and Smith have held a nine days' Gospel mission at Fulham, at the request of the united Nonconformist churches of the district; all of whom joined very heartily in the work. The Congregational Church was the central place of meeting. Each evening inquirers have come forward to testify their faith in Jesus and their earnest desire to follow Him. At the close large numbers came to a special meeting in the Lecture Hall. Meetings for the children were conducted by Mr. George Goodman, of the Children's Special Service Mission, and were attended by gratifying results. The effect upon the churches generally has been most beneficial. The evangelists are now at New Court Chapel, Tollington-park, N.

Carrickfergus.—A fifteen days' mission, conducted by Rev. W. Hay M. H. Aitken, has been concluded at the Parish Church of Carrickfergus. The services (which included meetings for children, held by Rev. George Peters, Liverpool, and work amongst women by Mrs. Crouch) were largely attended, and have proved a source of blessing to many. The interest deepened day by day, until towards the close of the work the fine old church was taxed to its utmost to accommodate those who flocked to hear the Gospel message. At the after-meetings many professed to have found pardon and peace, while others had their doubts and difficulties removed, and were led to a higher level of Christian experience.

Rev. R. Balgarnie's mission at the Congregational Church, Worthing (Rev. R. Tuck, B A., pastor), has been attended with much blessing. The noon Bible-readings and evening services were well attended, many persons entering the inquiry-room. An invitation was sent from the St. Raphael's Convalescent Home to hold a service with the patients, which was accepted.

Rev. William Haslam arrived in Alexandria with Mrs. Haslam on the 30th ult., and stayed with Rev. T. R. Lawrence at Miss Robinson's Sailors' and Soldiers' Institute. A four days' mission, including two sermons at St. Mark's Church, were attended by almost all the British residents, as well as by a large number of the garrison, a few English-speaking Germans, and some Copts. The prayers of sailors and soldiers at the close of Mr. Haslam's evening addresses at the Institute, and the testimony which many of them gave at the after-meetings, were full of power and earnestness. The fruits of the mission are as much to be reckoned among the increased blessing upon the already saved, as in the return of backsliders and the conversion of the unsaved.

Mr. Henry Thorne at Nottingham.—It is with a sense of deep thankfulness to God that we record the labours of this faithful evangelist. He has just concluded a series of services in connection with St. Ann's Church. Truly these have been "times of refreshing from the presence of the Lord." Many have been awakened and led to trust Christ fully; many more have been helped on their way to Zion. Gospel meetings were held for men only and women only on Sunday and Monday afternoons, with great blessing to souls. The afternoon Bible-readings during the week—full of teaching and pointed illustration — were very suggestive and spiritual. Mr. Thorne's bright, earnest words, and true testimony to the grace of God in the "story of his life," were also much valued. W. M. BUTCHER, Curate.

A PLEA FOR PORT SAID.

HAVING been compelled by unavoidable circumstances to stay some little time in this place I have become acquainted with a small band of workers, whose claims for sympathy and help I wish to bring under the notice of others. Port Said has now about 19,000 inhabitants, chiefly Mohammedans, Roman Catholics, or Greek Christians. The town is said to be increasing at the rate of 200 a year.

This population is chiefly dependent for a livelihood upon the coming and going of steamers through the Suez Canal, many of which stop here to take in coal. To supply these a large number of steamers are employed in bringing coals from Cardiff. Sometimes as many as twelve of these boats will be discharging their cargoes at one time. The temptations besetting the men when they go ashore are very great, and the counter-attractions very few! Among the latter is the Sailors' Rest, commenced eighteen months ago, Mr. and Mrs. Locke being the managers, and Mr. W. H. Taylor (agent of the British and Foreign Bible Society here) the honorary secretary. These are assisted in their missionary efforts by a Mr. and Mrs. Game and their son, lately come out from England.

Their work consists in visiting all the ships passing through the Canal, distributing tracts, selling Bibles, or conversing with the men. A mission meeting is also held on Sunday evening, which is usually attended by thirty to forty seamen. I feel persuaded that a good work is being done, and one which deserves the support of the friends of missions. Port Said is a dark place, as all can testify who know it, and it is cheering to see a little light kindled, which I trust may go on increasing in brightness. It is also pleasant to think there is a *Home* for our poor sailors there to which they can go instead of to those *dens of iniquity* which abound. The workers here, with the exception of Mr. Taylor, are unconnected with any home organisation, and are here in faith that the Lord has called them to the work, and will sustain them in it. The rent for the Home and residence of the workers is £61 10s. yearly, the total annual expense being about £180; but, as the staff is now increased, more will be needed.

William Beck, 3, Glebe-place, Stoke Newington, London, N., will receive any communication that may be sent him. ALFRED WRIGHT.

Among the Churches.

CHURCH OF ENGLAND.

Canon G. H. Curteis is the new chaplain of the Savoy Chapel.

The Record hears that proposals are on foot for the publication of a new Church Hymn-book on distinctly Protestant lines.

Rev. Canon Eliot, vicar of Holy Trinity, Bournemouth, has been offered, and has accepted, the Deanery of Windsor. He is an earnest evangelical.

Services have been resumed in the nave of Norwich Cathedral, which partake of the nature of a mission. Laymen go out into the streets and invite the people in.

The Record says the total amount received by the treasurers of the Stanley Fund for a steamer on Lake Nyanza now reaches £3000. To secure the steamer for the C.M.S. about £800 more must be raised.

Dr. Smythies, Bishop of Africa, had an interview with the German Emperor on the work of the mission in what is now German territory. It was arranged that without losing their nationality the clergy, laymen, and ladies would be able to work on unmolested.

Bishop Smythies preached his farewell sermon, before returning to Africa, at St. John's, Red Lion-square. The Bishop will take with him three clergy and two lady nurses, thus raising the staff of the Universities' Mission to seventy persons.

It is resolved to erect a Memorial Institute at Eastbourne in honour of the late Canon Pitman, who was for sixty years vicar of that town. The carrying out of the scheme will cost about £2000. It will include literary and technical classes, a library, and a reading-room.

On Friday afternoon the Marchioness of Salisbury opened a new and commodious parish room and mission hall in connection with St. Paul's Church, Stratford. The building has large and small halls, accommodating 500 and 225 persons respectively, and a suite of rooms for various purposes.

At the autumnal conference of the Church Association at Hull, Rev. Talbot Greaves said that the line of the evangelical party should be one of very marked separation from worldliness and consecration to the service of Christ, and of warm sympathy with the great philanthropic movements of the day.

At the anniversary, a few days ago, of the Devon and Exeter Church Missionary Association, it was stated that the country had never done so much as during last year for the cause of missions, nor had the interest of the cathedral city ever been so keen. The total sum raised was £5123. The Bishop and Sir John Kennaway, Bart., presided over enthusiastic meetings.

METHODIST.

A meeting on behalf of the London Mission has been held at Hull. One of the most notable features was the number of ministers present.

Rev. William Burgess, Wesleyan missionary, Secunderabad, reports that he has baptized 200 natives this year, and expects before the year closes to report double that number.

A proposal, warmly favoured by Dr. Moulton, has been made to hold a weekly noon prayer-meeting at the Centenary Hall.

The Wesley Centenary Memorial, initiated a few weeks ago, and warmly supported by Wesleyan ministers throughout the country, is now making sure progress, and has reached £5000.

The new movement initiated by Dr. Stephenson some months ago, and known as the "Methodist Deaconess Institute," is now in working order, and bids fair to become a great success.

At Outgang-lane, Nottingham, upwards of 100 persons have professed conversion, the evangelist being Mrs. Evinson, of Brigg. Rev. J. Bradbury has also conducted a most successful mission at Bulwell.

Two thousand three hundred and forty pounds has been bequeathed by Miss Evans, of Newport, to the Calvinistic Methodist Connexion, South Wales, one-half "to be applied to missionary work among the Irish."

The secretaries of the Wesleyan Missionary Society state that out of a prospective home income for the year of £100,000 they have received only £13,000; meanwhile they have to borrow at a high rate of interest to meet liabilities.

In connection with the West London Auxiliary Sunday School Union, Professor Beet is delivering a course of lectures to Sunday-school teachers on "The Gospel of Paul." A large audience attended the first lecture at Quex-road Wesleyan Chapel, Kilburn.

Mr. Councillor Duckworth, of Rochdale, who last year generously presented the denomination with a mission car, which is doing good work, has intimated his intention of presenting another car, with a view to increased effort to carry on evangelistic work in the villages and small towns.

The Methodist Council of Leeds, in view of the municipal elections, passed a strong resolution urging Methodists to use their influence with town councillors to secure the enactment of by-laws against betting, to take measures for the improved housing of the poor, and to enforce the laws against Sunday trading.

It is reported that the last Census shows upwards of 31 per cent. of the entire population of Canada to be Methodists. During the past five years the increase in the number of Church members of that body was 38,999, in Sunday-school scholars, 34,855, while the Church property increased in value, 1,000,700 dollars.

The "Orchard Mission," formed by young men of the Peckham Wesleyan Chapel, Blue Anchor-lane, has recently developed a Boys' Club, Girls' Club, and Young Men's Institute. The Mission has been in existence about three years, and has proved a great benefit to the people of this poor locality, which has been described as the "Seven Dials of South London."

PRESBYTERIAN.

Dr. Donald Fraser has declined an urgent invitation to undertake a preaching tour in Queensland.

Rev. J. McNeill has consented to conduct evangelistic services in Westminster Chapel on four Sunday evenings in December.

In reply to a representation from the Presbytery of Carlisle, the Chief Constable of Cumberland and Westmoreland has issued a circular to superintendents instructing them to make such arrangements as will enable the police to attend a place of Divine worship once each Sunday when not engaged on special matters.

Resignation.—Rev. D. Smith, Grimsby.

Calls Accepted.—Rev. T. C. Phillips, Abercarn, to Peniel, Penycae. — Rev. Lodwig Lewis, Aberdulais, Neath, to the churches at New Brighton and Seacombe. —Mr. W. G. Macfie to Pendleton Church, Manchester.

BAPTIST.

A prayer union for the wives of Baptist ministers and missionaries has been formed.

Mr. Spurgeon was seriously ill with rheumatic gout throughout the past week, but was sufficiently recovered to leave London at noon on Monday for Calais, *en route* for Mentone.

During Mr. Spurgeon's absence the Tabernacle is to be repaired and cleaned, and services will be held for four Sundays in the Lecture Hall, and in the Crown Baths, Kennington Oval.

Calls Accepted. — Rev. J. Crook, of Tyldesley, to College-park Church, Lewisham.—Rev. J. S. Johns, St. Ishmael's, to Bethabara Church, Crickhowell.

Resignations.—Rev. F. T. B. Westlake, Radcliffe, near Manchester.—Rev. D. Taylor, Chadwell Heath —Rev. W. Stokes, Pinner.—Rev. Daniel Edwards, Brymbo.—Rev. Geo. Hughes, Llanfair.—Rev. D. Hussey, Milford. —Rev. D. B. Richards, Pisgah, Talywain.

CONGREGATIONAL.

A succession of ministers will take the services at Streatham Town Hall up to the end of the year.

Darnall Church, Sheffield, has over 200 members of the Pleasant Sunday Afternoon class, which has been carried on for eighteen months.

Rev. Edward White is lecturing every Tuesday in November on "The Holy Spirit in Relation to Scientific Atheism" (Merchants' Lecture), at the Memorial Hall.

Rev. Thomas Blandford has closed his ministry at Westgate-on-Sea, but continues to reside there, and hopes still to be useful as an occasional supply elsewhere, or in temperance work and other ways.

Dr. R. W. Dale preaching last week in Manchester on "The Ministry Required by the Age," insisted that a preacher should declare the Christian Gospel, should aim to awaken the sense of personal responsibility, and should insist on the true nature of sin; a Christian social order, he contended, was impossible except to a Christian people.

Resignations.—Rev. H. E. Radbourne, Broughton-park Church.—Rev. J. Shuker, Tottington, Lancashire.

Calls Accepted.—Rev. W. H. Chesson to Alnwick.—Mr. Edwin Legg, of New College, London, to Bexhill-on-Sea.—Rev. J. Sellicks, Newton Abbott, to Spencer-street Church, Leamington.—Mr. John Lewis, Llandilo, to South Bank Church, Middlesborough.—Rev. R. C. Scurrah, Malton, to Hessle-road Church, Hull.—Rev. H. E. Williams, Swansea, to Cilfynydd.

SALVATION ARMY.

Major Cooke makes an appeal for 100 female officers, from twenty to twenty-six years of age, to work in the slums.

Six new training garrisons are being opened in the East-end, in order to help in providing a force for the new social scheme.

A two days' Convention on "Practical Religion" is to be held in Exeter Hall on 24th and 25th inst. General Booth and others will take part in the meetings, which are timed for 11, 2.30, and 6.30 each day.

Mrs. Colonel Pepper, of Milford-hill, Salisbury, carries on a Servants' Registry, and gives the profits to the Army. She has just divided £16 between the Rescue and Slum work, and will be happy to bring Christian mistresses and servants together.

The Wellington Castle, off Upper-street, Islington, has only been opened five months, but about 600 persons have knelt at the penitent form, one a little servant girl, who has devoted all her leisure time to visiting in the slums and public-houses with signal success.

Miss Lucy Booth was to bid farewell to friends in Exeter Hall on the 13th inst., on the occasion of joining others for service in India, but upon medical advice, she defers her visit to India until after a stay in the South of France, whither she has gone, in hope of recovery from serious illness.

Rev. William Allen, Wesleyan minister, 25, Harringay-grove, Hornsey, N., suggests that a shilling subscription from every working man in Great Britain, who is in work, should be started towards the fund General Booth needs to carry out his scheme to rescue the "submerged tenth of our fellow creatures." Captains of corps would receive and forward the amounts.

The Army, which was started in Helsingfors, Finland, last year, could not, on account of certain formalities, get its statutes sanctioned by the Senate; but has, nevertheless, been tolerated by the authorities, as there was no doubt it was doing some good, especially to the poorer classes. Now, however, a prohibition against the activity of the Army has been issued, and executed by the police in a manner that will provoke every citizen, since not only have the public meetings been dissolved, but even domestic privacy has been invaded.

NOTES FROM IRELAND.

Branches of the Y.W.C.A. have been established in Omagh, Stewartstown, and other places in the North of Ireland.

Miss Milliken, of Belfast, is going out to India to enter on zenana work in connection with the Presbyterian Church.

The first anniversary of the Belfast City Mission was held on Tuesday week in Donegall-square Methodist Church. The report was a most encouraging one. Scores of drunkards had been reformed and hundreds of persons had professed conversion.

NOTES FROM SCOTLAND.

The death on Sunday of the venerable and well-known Dr. James Brown, of the U.P. Church, Paisley, will be mourned by many.

At the annual meeting last week of the Glasgow auxiliary of the McAll Mission in France, many testimonies were given as to the value of the work.

Rev. A. M. Bannatyne, of the Free Church, Aberdeen, announced his resignation of his charge at the Presbytery meeting last week; a committee was appointed to consider the case.

In recently referring to the proposed revision of the Westminster Confession of Faith, Professor Laidlaw said that a Church ought not to be the slave of a confession. At the same time addition and illumination was the proper course to pursue, not rejection.

A series of letters on the question whether the Free Church is on the Down Grade, are appearing in *The Inverness Courier*. They are written by a well-known Highland clergyman, and discuss the subject in a temperate and at the same time an earnest spirit.

At the opening of the Divinity Session of the Edinburgh University, Professor Flint discoursed on the subject of ecclesiastical and theological tests in the Divinity Halls of the Universities of Scotland. He had no sympathy with the objection that if the theological teaching in the Universities were not restrained by tests it would grow out of touch with the religious faith of the churches.

Under the auspices of the Glasgow Home Mission Union, nearly forty pulpits were occupied last Lord's Day on the principle of exchange, to preach the annual sermons of the Union in its north-east section. The exchanges and sermons were shared in by ministers of the Established, Free, United Presbyterian, Evangelical Union, Congregational, Methodist, and Baptist Churches. The Union in this section embraces five-sixths of all Evangelical Churches.

Miss Elizabeth Jane Dallas, a well-known lady at Nairn, has passed away at the age of eighty-five years. She was held in very high respect in Nairn, and was a great friend of Dr. Chalmers, Dr. Candlish, and other leaders of the Free Church, with whom she frequently corresponded at the time of the Disruption. A gentlewoman of great intelligence and wonderful memory she was the great authority on all matters of family history and traditions in the district in which she lived.

The annual meeting of the Grove-street Institute, Glasgow, was held last week. The institute is an undenominational organisation, carried on almost entirely by volunteer workers, about 200 in number, connected with the various evangelical churches of the city. The buildings embrace twenty-two halls and class-rooms which are occupied on Sabbath and every evening of the week in connection with religious, temperance, and benevolent efforts of the most varied kind. Each week about forty Bible-classes are taught, exclusive of the Sabbath-school. On Sabbaths upwards of 1000 children are instructed, besides which evangelistic meetings for young and old are held, and are largely taken advantage of by the working-classes.

FALLEN ASLEEP.

Rev. J. C. Leigh, Belvedere, Kent. — Mr. William Blewett, Carsola, St. Dennis, a Methodist local preacher for nearly fifty years.—Rev. John Roberts, for thirteen years pastor of the church at Glynneath.—Rev. R. M. Webster, Tasmania, formerly of Kelso.—The wife of Dr. Smith, of Mongolia (*née* Miss Jessie Philip), at Chefoo.—Rev. David W. Morris, librarian to the Theological Hall, Edinburgh.—Mrs. Collyer, wife of Rev. Robert Collyer, of New York.—Rev. William Cochrane, for over thirty years minister at Cradley.—Dr. John Edmund Cox, vicar of St. Helen's, Bishopsgate.—Rev. W. B. A. Raven, vicar of Christ Church, Streatham.—Rev. G. H. Whitaker, rector of Garforth, near Leeds.—Rev. T. J. M. Townsend, vicar of Searby-cum-Owmby.—Rev. John Brewer, Farningham.—Mrs. Malins, mother of the Grand Chief Templar.—Mr. J. Thornton, for twenty years deacon of Providence-place Congregational Church, Cleckheaton. — Rev. Evan Evans, Penybont, Trelech.—Mr. N. Tufveson, Swedish missionary on the Congo.—Mr. Edwin Poole, senior deacon of Graham-street Baptist Church, Birmingham.—Hon. Mrs. Trench, widow of the late Archbishop Trench, in her eighty-fourth year.—Rev. David Watson Morris, for about thirty years librarian of the United Presbyterian Theological Hall in Edinburgh.—Mr. Samuel Kay, deacon of the Baptist Church at Astley Bridge.—Mr. C. S. Tite (Towcester) in Vancouver's Island.—Rev. G. H. Whitaker, rector of Garforth, near Leeds. — Rev. Montague Ellis-Viner (Universities' Mission to Central Africa) at Mozambique.—Rev. John Aiken, Presbyterian minister of Bellasis, co. Cavan.—Rev. John Finlay, M.A., incumbent of Belleck, co. Armagh.—The wife of Rev. E. C. West, Methodist minister, Newtownards, co. Down.—Rev. Stewart Carse, Carland, Dungannon.

M. BOEGNER, director of the Paris Society of Evangelical Missions, leaves Bordeaux on November 20 for Senegal, in order to inspect the work there in progress.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, NOV. 16.—Eccles. X.

THIS chapter is more disconnected than the previous ones.

1. The "little folly" which spoils the character of "him that is in reputation for wisdom and honour" reminds one of the New Testament teaching as to the danger of a "little leaven" (Gal. v. 9).

2. The "heart" in Scripture is not only the seat of the affections, but of man's deepest thoughts and of his inner life. See Prov. iv. 23. To keep the heart at one's right hand is to have it at hand for consultation before action. To keep it at the left, to be swayed in action rather by emotion and feeling than by deliberation.

4. *Leave not thy place, i.e.*, of subjection; bear the injury rather than retaliate.

10. The first part of this verse seems an illustration. As the sharpening of his axe saves the woodcutter much superfluous exertion; so does wisdom, in directing one's course of action, save one from expending strength and energy in vain.

15. The city to which the fool cannot find the way with all his labour is that spoken of in Heb. xi. 10. We read, however, in Ps. cvii. 7, how the wise find their way to it.

16. *Woe to thee, O land, when thy king is a child.*—This word may be rendered "youth," and as such is used of Rehoboam (2 Chron. xiii. 7) at the time of his coming to the throne when he was about forty years old. It seems prophetically to anticipate that childishness or youthful folly which prompted Rehoboam to reject the old men's counsel and follow that of the young men.

19. The first clause of this verse is rendered by Delitzsch, "Meals they make into a pleasure." This gives the key to the whole. Meals, wine, and money have their use; but these self-indulgent princes (16, 17) abuse food to minister to their laughter and merriment, and, as for money, they treat it as a god and look to it for "all things." Nevertheless the evil ways of those in authority do not justify our cursing them (20).

MONDAY, NOV. 17.—Eccles. XI.

The selfish greediness of men of the world spoken of at the end of the last chapter is now contrasted with the bountiful character of the man of God who seeks the good of others rather than his own, and acts on the principle of liberality to others rather than on calculations of self-interest.

1. *Cast thy bread upon the waters*, &c.—The Speaker's Commentary explains this, "Show hospitality even though the corresponding return of hospitality to you seem improbable; yet be hospitable in faith." But others "understand by bread the seed by the produce of which bread is made. Seed cast upon the fertile soil flooded by the early rains would be returned to the sower in autumn with large increase."

2-6. The thought of coming evil makes the man of the world selfish, as he thinks only of how the coming evil may affect him; but the man of God is exhorted on this account to be bountiful, leaving results with God. He sows and reaps regardless of what wind and sky may threaten, for they are subject to God's direction not to his.

5. Our Lord had this verse in his mind when speaking to Nicodemus (John iii. 8), for here, as there, the same word is used for both wind (4) and spirit (5). The allusion, too, here, to the mystery of natural birth (5) corresponds with the allusion to the new or spiritual birth in John iii.

8. *Let him remember the days of darkness.*—To the believer in Christ, "life and incorruption (R.V.) have been brought to light through the Gospel" (2 Tim. i. 10); so to him this has no application, though it represents the bondage spirit of the old dispensation (Heb. ii. 15).

TUESDAY, NOV. 18.—Eccles. XII.

The chapter should begin at xi. 9, with the words, "Rejoice, O young man," &c., as there the subject begins which goes on to xii. 7. It is an expostulation with the young to remember, in the midst of all their self-enjoyment, that judgement lies before them. Therefore they are exhorted to remove sorrow from the heart, not by drowning it in present pleasure, but by making provision for the future before the evil days come, and that by turning to God, for such is the meaning of "Remember thy Creator." Then follows a highly figurative description of the burdens and weaknesses of old age, leading up to a description of death itself (5-7), which is not spoken of as annihilation, but the return of the spirit to God who gave it.

8. A repetition of the theme of the book as stated in the beginning (i. 2), and now coming in most appropriately at the close, after a description of the decay and death of man at his best estate.

9. *The preacher...set in order many proverbs.*—The writer seems to identify himself with the author of the Book of Proverbs, who, we know, was Solomon.

13, 14. The concluding words sum up the lesson which the revelation of the vanity of life contained in the book tends to teach—viz., the fear of God and the observance of his commandments as being that which concerns every man. This fear is not dread, but includes faith, hope, and love, as we read (Prov. xiv. 26), "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." This and the following verse go beyond the hitherto Israelitish standpoint, and announce the fear of God and the coming judgment as common to all mankind. "There comes out here for the first time, in the form of doctrine, that universal human view (of the coming judgment) which is continued in the announcements of Jesus and the Apostles."—*Delitzsch.* See Rom. ii. 16, as a New Testament echo of this passage.

WEDNESDAY, NOV. 19.—Song of Solomon.

All attempts to find a literal or actual fulfilment of this mystical and therefore most holy book in the outward circumstances of Solomon's life are to be avoided. Its recognition in the Jewish canon has always by Jewish writers been connected with its allegorical and mystical character. The frequent allusions to it in the New Testament all take this for granted. Literalism here is little better than profanity.

Solomon, admitting him to be the author, stands here for the Prince of Peace—the Heavenly Bridegroom. It is a disputed point whether the Bride be Israel or the Church. The best answer is, it is the Israel of God, *i.e.*, the people of God in Israel; "for they are not all Israel which are of Israel," not excluding even then such Gentiles as should "sit down with Abraham, Isaac, and Jacob in the kingdom of God." It is Israel in the inner sense of Ps. lxxiii. 1, "even such as are of a clean heart," those whom our Lord calls Israelites indeed (John i. 47). As He that hath the Bride is the Bridegroom, it may with reverence be said, she that hath the Bridegroom is the Bride, or, to put it in the words of 1 John v. 12, "He that hath the Son hath life," and therefore belongs to the Church of the living God, which contains no dead members.

The structure of the book is viewed differently by different commentators. Delitzsch, whose division is mostly followed by modern writers, finds six main sections: i-ii. 7, ii. 8-iii. 5, iii. 6-v. 1, v. 2-vi. 9, vi. 10-viii. 4, viii. 5-14. Hengstenberg finds ten, but agrees in dividing his ten where Delitzsch does his six, at the end of v. 1. He calls the first part of the book the Union, and the second the Re-union.

Chap. i. opens with a striking contrast to the tone of dissatisfaction which characterised the previous book where all things savoured of vanity and vexation of spirit, and ended in death. Here a person is presented whose love satisfies the soul, and whose name, "as ointment poured forth," draws forth love. The Spirit's power draws the soul into communion with Him (4), and, while rejoicing in Him, a sense of its own blackness or sinfulness seizes it, though not separate from an assurance of the comeliness which has been put upon it (Ezek. xvi. 14.) This sense of sin is further connected with a sense of failure in tending the vineyard committed to its charge (6), and the soul expresses its longing desire for union with the heavenly Bridegroom and an interest in his shepherd care (7). The first words of the Bridegroom occur in ver. 9, and are generally supposed to denote no more than a comparison of the Bride with a beautiful horse; but Fausset in his commentary thinks the allusion is to "the deliverance from Pharaoh at the Red Sea," and that this accords with the allusions to the tabernacle (i. 5, iii. 6), and is "put rightly at the beginning of the elder Church's call." This thought is most suggestive in its bearing upon the mystic sense, for we know that the destruction of Pharaoh's horses and chariots at the Red Sea is a type of the Church's deliverance from her spiritual enemies by Christ's death. As the Bride has just confessed her sin (6) and unfaithfulness, what can be more appropriate than that the Heavenly Bridegroom should, in language taken from Israel's redemption from Egypt, assure her that all her sins were "cast into the depths of the sea." Comp. Exod. xv. 19. In other words, we have here a prophetic anticipation of the teaching of Rom. vi. 6, "Our old man is crucified with Him, that the body of sin might be destroyed," and the allusion to the ornamental "chains" which follows seems parallel to the teaching as to service which occupies the latter part of Rom. vi.

THURSDAY, NOV. 20.—Song of Solomon II.

To the seventh verse the Bride and Bridegroom exchange thoughts as to their appreciation of one another. The Bride for her deliverance from the intolerable rays of the sun (typical of God's justice) and for the rest and refreshment and "great delight" found under his shadow. The "slumber song" as it has been called (7) occurs again (iii. 5 and viii. 4), and is, as to its mystical meaning, well explained by Fausset: "He who would not lose (communion with) Christ and his Spirit, which is easily grieved and withdrawn, must be tender of conscience and watchful." Here, by common consent, ends the first section of the Song.

8. *The voice of my Beloved, behold He cometh*, &c.—There is much to be said for a mystical interpretation of this section, continuing to the end of the chapter, as pointing to the first coming of Christ. The mystery of Godhead veiled in flesh seems alluded to in ver. 9, "behind our wall," looking through the window, showing Himself through the lattice. The whole aim of our Lord's ministry on earth, to call out a people, who, in following Him, should be "partakers of a heavenly calling" seems to be set forth in ver. 10-13. The name, "dove," given to the Bride (14) points to a people indwelt by the Spirit, while the closing anticipation of coming daybreak, when the shadows flee away, points to the blessed hope of the Church as to the second coming of the Lord.

FRIDAY, NOV. 21.—Song of Solomon III.

"Until the day break" it is night time with the Bride. This chapter points mystically to the search for the Bridegroom "in the city," which, after some disappointment, ended in finding Him. Then follows a description of the marriage procession of the Bride, "coming up out of the wilderness," carried in the palanquin or litter (as used in the East on such occasions). The King's "bed" is further described as one made by Him for Himself, as made of wood (9), the pillars are "silver" (typical of redemption), the bottom of "gold" (divinity), the covering of "purple" (royalty), the midst thereof being "paved with love." All this points to the cross, and ver. 11 confirms this, having its historical counterpart in Luke xxiii. 28, where Jesus addresses the women who went forth to see Him crowned with the crown of thorns on Calvary, as "Daughters of Jerusalem."

But how could Calvary be to Him the day of the gladness of his heart? Let Heb. xii. 2 answer: "Who for the joy that was set before Him, endured the cross, despising the shame." Of that day He had long before said, "How am I straitened till it be accomplished!"

"His mother" would seem to be the Jewish Church, as in Rev. xii. 1-5. She certainly was the procuring cause of his crucifixion, and her sin primarily (see John xi. 52, "Not for that nation only") the cause why "the curse was twined around his brow."

SATURDAY, NOV. 22.—Song of Solomon IV.

This chapter, viewed mystically, begins by celebrating the result of the death of Christ. Having cleansed his Church by "the washing of water," the Heavenly Bridegroom now describes how fair she is in his sight. These praises of the comeliness which He has put upon her occupy the first seven verses, when He repeats, "Thou art all fair, my love, there is no spot in thee," an echo of which we find in Eph. v. 27.

The absolute spotlessness of a believer in Christ as to his standing before God is a truth too little realised by those to whom this privilege appertains. Because it is abused, it is too little used. It is intended, when viewed in the light of the price at which we have been purchased, to inflame the soul with love to Him who effected it. It is not our holiness that makes us spotless, but our acceptance in Christ. A realisation of this is what will lead to holiness; but sanctification must not be confounded with justification.

8. *Come with me from Lebanon*, &c.—An exhortation to the Bride to "seek those things that are above where Christ sitteth at the right hand of God." "From the heights of these Alps, Solomon says, Shulamith shall along with him look down

from where the lions and panthers dwell. Near these beasts of prey, and yet inaccessible by them, shall she enjoy the prospect of the extensive pleasant land which was subject to the sceptre of Him who held her safe on those cliffs."—*Delitzsch.*

9. *Thou hast ravished my heart with one of thine eyes, with one chain of thy neck.*—The faintest look of faith to Christ, the smallest act done for his service, is to Him most precious.

12. *A garden inclosed...a spring shut up, a fountain sealed.*—If Christ so cares for the hearts of his people that He thus claims them for Himself, how jealous must He be of the time and attention they so often bestow on the world and the things of the world. See 1 John ii. 15.

International S.S. Lessons.

Sunday Afternoon, November 23.

JESUS CRUCIFIED.—LUKE xxiii. 33-47.

GOLDEN TEXT: ISA. liii. 6.

THERE is no more wonderful or mysterious event in the world's history than this. Old Testament prophecy and type looked forward to it; the Incarnation was mainly in order to it (John xii. 27): on the Transfiguration Mount it was the subject of conversation between Jesus and the glorified saints; and in heaven itself the songs of the redeemed constantly look back upon it. To the outward eye it appears like the hopeless failure of the cause of Jesus; but, as the theme of Gospel preaching, it is "the power of God and the wisdom of God" (1 Cor. i. 24). Study it as the occasion when *our* sin was laid upon the God-appointed Lamb (Isa. liii. 6; John i. 29), and when full atonement was made.

The exact spot cannot be with certainty determined. It was outside the city (John xix. 20), significantly reminding us that he was our sin offering (Heb. xiii. 12; Lev. iv. 11, 12). The most probable conjecture is that it was on the north road, not far from the Damascus Gate, lying a little back from the road. Its name Calvary (Latin) and Golgotha (Hebrew) means *skull;* and refers doubtless to the rounded shape of the very slight elevation on which the crucifixion took place.

Crucifixion was a most inhuman mode of execution. Among the Romans it was used only for slaves, and for the worst criminals. It was usual for the criminal to bear his own cross, while a white board suspended from his neck proclaimed in large black letters his crime. The stupefying draught given to persons about to be crucified was a testimony at once to the compassion of the ladies of Jerusalem by whom it was prepared, and to the severity of the torture which this mode of execution involved. Jesus refused this alleviation of his sufferings (Mark xv. 23). "The crucified usually lived twelve hours, sometimes even till the second or third day. The fever which soon set in produced a burning thirst. The increasing inflammation of the wounds in the back, hands, and feet; the congestion of the blood in the head, lungs, and heart; the swelling of every vein, an indescribable oppression, racking pains in the head; the stiffness of the limbs, caused by the unnatural position of the body—these all united to make the punishment of the severest possible character."—*Godet.* And such was the cross which Jesus endured (Heb. xii. 2)!

Two malefactors were crucified with Him (33), with the idea of adding to the shame of his cross; but only fulfilling Isa. liii. 12. Luke relates three of the seven cries from the cross (34, 43, 46). The first of the seven (34) indicates Christ's unwavering confidence in his Father; his entire freedom from anything like resentment against his enemies; and his wonderful love which even their hatred could not quench. It was true that none of them knew fully what they were doing. Greatest guilt attached to those who knew most (John xix. 11); but even the priests and rulers knew not the full meaning of their crime (Acts iii. 17, xiii. 27). Was not the prayer answered by the forty years' respite, during which the Gospel was preached among them (Acts iii. 26), and many were saved? Four soldiers had charge of each cross, and to them the garments of the victim belonged. In casting lots for them they were simply conforming to their usual custom (34), yet even that act was another fulfilment of prophecy (Ps. xxii. 17).

Cruel mockings aggravated the Lord's dying agonies. The rulers made mockery of his Messiahship (35); the soldiers of his Kingship (36, 37). Both ask Him to save Himself. If He did not do so, it was not because He *could* not, but because He *would* not. He loved men more than his own life, and would sacrifice that in order to save them. The drink (36) was probably that stupefying draught which He had refused before. The superscription (38) was intended not so much to degrade Jesus as to insult the Jews. It was Pilate's revenge for having been forced to condemn an innocent man.

The conversion of the dying thief is a beautiful and significant outflashing of Christ's power to save, which changes his seeming defeat into a glorious triumph. It is the first of the conversions which He had predicted would follow from the uplifted cross (John xii. 32). The reply of Jesus (34) exceeded the thief's request. As soon as the agony of the cross ceased, he found himself in paradise in company with Jesus. Such results of blessing could the cross produce!

The three hours' darkness (44) cannot be explained by any natural cause. It was a mysterious phenomenon, and must have struck terror for a time into the hearts of the murderers. It was accompanied by the rending of the veil which hung before the Holy of Holies, intimating that the temple was no longer God's dwelling-place, and that the way into the holiest was now open to all (Heb. x. 19-22). The awful cry (Matt. xxvii. 46) was uttered as these three hours of darkness terminated.

His work is now finished (John xix. 30); and his last cry breathes the spirit of restful confidence (46). Not only the physical darkness, but the darkness from his spirit has gone. The utterance of the centurion (47; comp. Mark xv. 29) was another testimony to the power of the cross of Jesus.

LESSONS.

(1) What wonderful love the cross reveals! Let each one claim it for himself. "He loved me, and gave Himself for me."

(2) Why should God choose such a method of saving us? Because He would be "a *just* God as well as a Saviour." See Golden Text.

(3) What must be the guilt and doom of those who know, yet reject such an atonement!

The Temperance Cause.

THERE was laid, on Saturday, in Chicago, the corner-stone of the Temple which will serve as the national headquarters of the Women's Christian Temperance Union. The Temple, which will cost £250,000, is to be thirteen stories high.

A conference promoted by the Birmingham Ladies' Union of Workers amongst Women and Girls is being held in Birmingham on Wednesday, Thursday, and Friday, this week. Lady Frederick Cavendish speaks on rescue work, Mrs. Maclagan on working girls, and Lady Georgina Vernon, Miss Donkin, and Miss Stacey on other subjects.

At a conference of Cheshire and North Staffordshire Baptists, held at Nantwich, a resolution was ordered to be forwarded to Mr. M'Laren, M.P., Crewe, for presentation to the House of Commons in favour of the direct veto on the sale of intoxicating drink. The conference also passed resolutions expressing regret and alarm at the widespread evil of gambling.

Attention is again called by Mr. William Livesey to the appalling figures of the Irish annual Drink Bill. During the past twelve months there has been an increase in the consumption of 486,938 gallons of spirits and 113,963 barrels of beer in Ireland, the total revenue from excise being £4,693,116, which does not take in illicit stills. Public-houses are by far the most numerous in the most poverty-stricken localities.

Prohibition of the liquor traffic by means of direct veto is rapidly spreading in different States of America. In Georgia a recent Consular Report states that of 136 counties, over 100 have entirely prohibited the liquor traffic, with the best results. These results are testified to by the Judges of the State. Taking 75 counties in Mississippi, 40 of them are prohibitory areas under local option. Massachusetts also possesses the direct veto, which is largely adopted in the country portions of the State. In Texas many counties have declared themselves prohibitory by the local veto, and along the Texas and Pacific railroad, there is a stretch of country of over 400 miles which is almost entirely prohibitionist. In the State of Arkansas the number of districts placed under prohibition by local option is increasing, and in Alabama prohibition extends over several entire counties and over parts of 36 others.

The East-end Exhibition at Glasgow has be refused a licence.

A lively discussion took place last week in th Glasgow Established Presbytery on the questi of using intoxicants at ordination dinners.

At the Rathmines School, Dublin, of which Re C. H. Benson, LL.D., is head master, no less tha 89 per cent. of the boys are total abstainers.

The Brewery Corporation Assets Corporatio Limited, is another endeavour to bind the peop of this country to the liquor trade by promises good dividends.

A Dutch sailing vessel recently brought 24,0 jars of gin to Tangier. This is a seasonable ind of the spread of drunkenness in Morocco, bo among Europeans and natives.

For the second time, it is stated, in civic histor the Lord Mayor is a teetotaller. Mr. Savory do not drink wine himself, but he does not comp his guests to exercise the same self-denial.

Mr. Clarke Aspinall, coroner for Liverpool, ma an important suggestion when a case of deat from drinking came before him that involved th payment of club money—namely, that the manag ment of clubs would do well not to pay any mone to the relatives of people who died in drink.

The reports of the Yorkshire Women's Christia Temperance Union indicate vigorous and succes ful work done during the year; the accounts fro the branch associations also show that a good wor is being carried on in Yorkshire amongst police men, cabmen, railway servants, showmen, & Drawing-room, cottage, and other meetings a being held in many towns, with great success, an temperance literature is widely circulated.

Mr. Joseph Malins reports that Norway h reduced its consumption per head of intoxicants b more than one half, and thereby effected a vast r duction in intemperance and crime. Sweden has su pressed household distillation, and given local optio to town and county municipalities, which enable the Gothenburg Town Council to take over th drink-shops, suppress one half of them, enac Sunday closing and early week-day closing. Fro Christiania and other Scandinavian parts com equally cheering accounts.

The Government of Victoria has been defeate and Mr. James Munro, leader of the Oppositio and president of the Victorian Alliance for th Suppression of the Liquor Traffic, has been r turned to office. Since the "No Compensation struggle at home, a movement has arisen in Vi toria for the repeal of the limited compensatio clause in the local option law, which clause wa enacted during Mr. Munro's absence in Europ and it is thought his accession to office will facil tate the repeal. New South Wales is moving i the same direction.

FOREIGN MISSIONS.—Canon Scott Robert son has completed his annual summary of th sums voluntarily contributed and bequeathed t the work of foreign missions for the financial yea 1889. It shows that the total so given in th British Isles was £1,301,306. Although the tota —£1,301,306 for 1889—is rather less than that fo 1888, it is larger than the total for any yea previous to 1888.

COVENTRY.—A clergyman and his wife labouring at mission work in Coventry, where it i indeed needed, would be most grateful for hel towards a sale to be held in December. Even ol things would be very acceptable. A silk factor has been transformed into a hall where classes, drill and recreations of various kinds are carried on fo the good of the girls. The tide of evil is fearfull strong; but evident blessing has rested on th work. The girls themselves would make thing for the sale if they could get wools and materials Address, Mrs. Nye, Mission House, Coventry.

STRATFORD.—The Mission Church an Girls' Mission, Leyton-road, provides harmles amusement and suitable recreation with religiou and moral training for some of the thousands o young factory girls in this densely populated par of East London, and is carried on by unpai helpers, who give their leisure to it after business A good work is also going on amongst adults wh attend the services. In the winter months th place is often overcrowded, and there is always a good congregation. After seventeen years' hard wear, the temporary iron building much need repair, while the fund for a new building remains stationary. The work is superintended by Mr J. Dowding-Sansom Hazelmere, Atherton-road Forest Gate, E.

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OURTEENTH ANNUAL MEETING will be held in the LECTURE HALL, on Monday, November 17, 1890. e RIGHT HON. THE LORD MAYOR will take the chair at 7.30, pported by Mr. Sheriff Farmer, Samuel Montagu, Esq., M.P., v. J. B. Heard, M.A., F. A. Bevan, Esq., Treasurer, and other ntlemen.

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In addition to the usual **DISTRICT MIDNIGHT MEETINGS** of the Society, arrangements are now being made to **CARRY THE GLAD TIDINGS OF SALVATION** as far as possible to **EVERY OUTCAST WOMAN** in this **GREAT METROPOLIS** on the **LAST NIGHTS** of the **YEAR.**

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Appeals.

Chinese Girls' School at Singapore.—From the commencement of this School, Miss BORTHWICK, of Edinburgh, has sent out annually a box of work. She will be glad to receive any contributions in work or money, before the beginning of April. Address—1, Dean-park-crescent, Edinburgh.

Union Tabernacle, 515, Wandsworth-road.—Rev. D. CAMERON, writes:—"We are working amid the thousands of the artizan and labouring classes of this very needy district. With the winter before us we are crippled, because our funds are more than exhausted. We want about £50 at present to meet deficiencies."

Papers for Abroad.—Staff-Sergeant F. McKenzie, who is coming home from Quetta, writes to thank those kind friends who have sent him THE CHRISTIAN and other papers. He says that good reading is in much request among the soldiers stationed at that place; and requests that, in his absence, any further supply may be kindly sent to Staff-Sergeant McBAIN, of the Durham Light Infantry at Quetta, Beloochistan, India.

Stratford Marsh, E.—We are anxious to reach the many working lads around us, and have started a reading-room for them. Although it has only been open a few weeks, the room proves to be far too small. The poverty and distress around is very great, and we are very anxious during this winter to help those who cannot help themselves. Donations or parcels of illustrated papers, &c., sets of draughts, &c., for the reading-room, will be thankfully received by GEORGE F. RICH, 1, Cooper-terrace, Abbey Mills, Stratford, E.

Berlin.—The work of Dr. Stuckenberg among English and American students, recently described in these pages, requires substantial assistance. A correspondent tells us that, with the exception of the Sunday morning services in a Baptist chapel, the meetings have to be held in the pastor's house. For some time an effort has been in progress to build a church, but so far not sufficient money has been raised to purchase the needful ground. The work is deserving of cordial support. Dr. STUCKENBERG will be glad to hear from friends of the cause of the Gospel in the capital of Germany.

Anti-Infidel Crusade.—As infidels are flooding India and Ceylon with their literature, a postal and personal circulation of Mr. Hastings' and other publications has been extensively carried out in those lands; and, in pleading for a continuance and extension of this effort, Mr. John H. Mitchell (c/o Messrs. Marshall Brothers, 10, Paternoster-row, London, E.C.) mentions that personal friends are willing to give 10,000 copies of Mr. Hasting's "Will the Old Book Stand?" (50s. per 1000) provided that a similar number are subscribed for before Christmas. Mr. MITCHELL will be glad to include in his cases, carriage paid, grants of other suitable books and tracts.

Mr. J. B. Wookey, accompanied by Dr. Barnardo's musical boys, is at present making a tour through the East of Scotland. He has visited Kinross, Perth, Newburgh, Cupar, Cellardyke, and Anstruther. To-day (14th) he will be at St. Andrews; Kirkcaldy, 15, 16, 17; Leven, 18; Dunfermline, 19; Edinburgh, 20; Dalkeith, 21; Melrose, 22; Galashiels, 23; Peebles, 24; Galashiels, 25; Selkirk, 26; Kelso, 27; and Harwich, 28.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Nov. 16, 3 and 7 p.m., Captain Robertson. Meetings for young men, Suns., 3 p.m.; Tuesdays, 8 p.m.; Weds., 9.30 p.m.; Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand.—Sun., 3.45 p.m. (men only). Mr. E. J. Kennedy; 7.30 p.m. (public), Mr. A. W. Rogerson. Gospel meetings for men, nightly, at 8. Cheerful service (public), Sat., at 7.30. French Bible-class, Thurs., at 8. Wed., Nov. 19, at 8. lecture by Mr. A. B. Harding, on "Molecular Physics."

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Nov. 15, 3 p.m., Bible talk with young men by Rev. F. B. Meyer. Sun., Nov. 16, 3.30 p.m., address to young men by Rev. J. E. Wakerley, of St. John's-square Wesleyan Chapel. Wed., Nov. 19, 8 p.m., lecture by Mr. Herbert Ward; subject, "Congo Cannibals of Central Africa."

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Week of Prayer for Young Men. Thurs., Nov. 13, 8.30 p.m., special meeting. Fri., Nov. 14, 8.30 p.m., lecture by Mr. J. Kennedy, "The Temples of Egypt."

Y.M.C.A., STAFFORD ROOMS, Tichborne-street, Edgware-road, W.—Fri., Nov. 14, 8.30 p.m., address by Mr. Lewis Drake. Wed., Nov. 19, 8.30 p.m., social meeting. Address by Col. Morton, of Mildmay.

Y.W.C.A., CITY BRANCH, 14, Finsbury-square, E.C.—Wed., Nov. 19, 8 p.m., total abstinence address by Miss Coles.

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Clereland Hall*, Sun., 7 p.m., Rev. T. M. Taylor.

PORTMAN-ROOMS, Baker-street, W.—Meetings for the deepening of the spiritual life, to-day, Fri.; Bible-reading by Rev. Hubert Brooke, 11.30 a.m.; address by Rev. C. A. Fox, 3.30 p.m. Nov. 21, Rev. Evan H. Hopkins, 3.30 p.m.

BAPTIST FORWARD MOVEMENT, John-street Chapel, Bedford-row.—Suns., Nov. 16 and 23, at 11, Rev. J. E. Shephard; 7 p.m., Rev. F. C. Spurr.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Nov. 18, 1 p.m., Rev. Edward White.

CONFERENCE HALL, Mildmay Park, N.—Sun., Nov. 16, 3.30 and 7 p.m., Rev. J. S. Hill.

HOUSE OF REST, 10, Finchley-road, St. John's Wood, N.W.—To-day, Fri., meeting for prayer and praise, 4 p.m. Tea, 6 p.m.; Rev. H. Sharpe, 7 p.m. Suns., 3.30 p.m., Bible-reading for ladies and gentlemen.

REGENT'S PARK CHAPEL, N.W.—Sun. services at 11 and 7, conducted by Rev. F. B. Meyer. Bible-class for Christian workers, Fridays, 8 p.m. (entrance opposite Portland-road Station).

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Nov. 16, at 11 and 6.30, Rev. W. B. Culliss.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Dr. Barnardo, 11 a.m.; 3 p.m., Rev. H. Bright; 7 p.m., Rev. Peter Thompson.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Nov. 19. Tea, 6 p.m.; meeting, 7 p.m. Mr. James Mathieson will give an address on "What Follows Faith." Miss Macpherson and Mr. Merry, returned from Canada, will be present.

LEEDS CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, Nov. 18—20.—Particulars from Secretary, 1, Queen-square, Leeds.

"THE TEMPERANCE WORLD" has entered upon a new series under the editorship of Mr. F. N. Charrington, L.C.C. The object of the paper is to give a synopsis of the work of all the great temperance organisations, and to arouse the hosts of workers to renewed energy and enterprise. Mr. Charrington's name should command the interest of many friends, and it is hoped that his devotion will inspire some to fresh efforts to fight the destructive demon of strong drink. The paper is published at a penny weekly by Messrs. Marlborough & Co., 51, Old Bailey, London, E.C.

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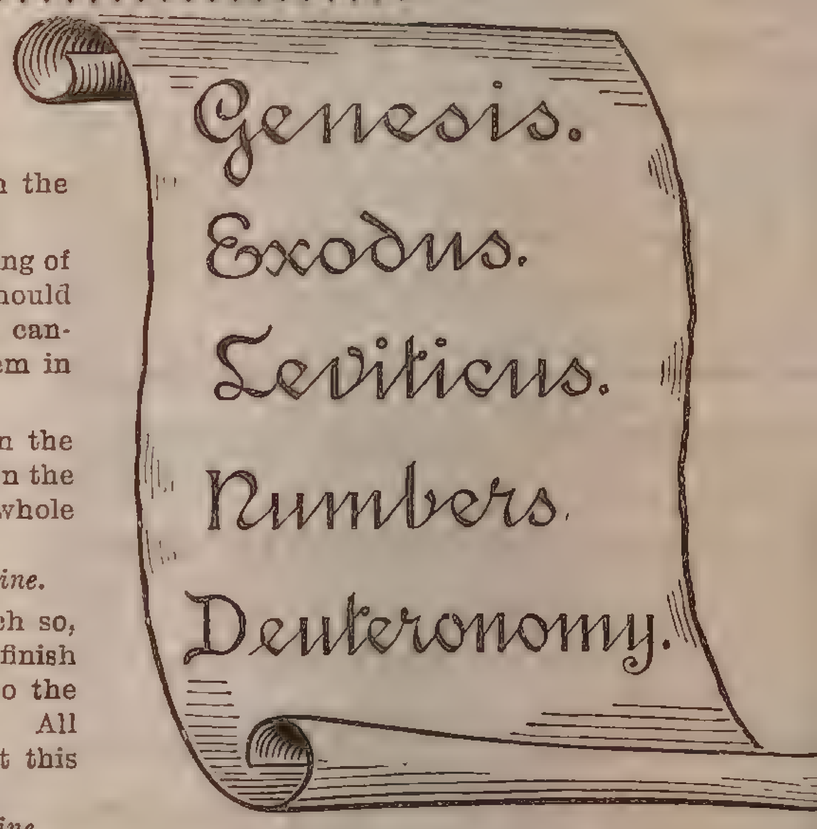

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GALVANISM v. INDIGESTION AND NERVOUS DEBILITY.

Hildenborough, near Tonbridge, Kent, Oct. 6, 1890.

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P.S.—Full name and address to any inquirer. S. H.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. SCIATICA AND RHEUMATISM.

Gainesville Cottage, Osborne-road, East Cowes, October 3, 1890.

GENTLEMEN,—I am glad to say that your galvanic appliance in my own case has given great satisfaction, and I shall not fail to recommend your treatment to any one I come in contact with. You, no doubt, will soon be hearing from my friend, Mr. Hughes, for whom I got one of your Belts in May last; it simply acted like magic on him.—Yours faithfully, F. R. HARRIS.

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CASE FOR THIS WEEK.
(*THIRTY-FIFTH SERIES.*)

CHRONIC BRONCHO-PHTHISIS—A CASE of OLD STANDING DISEASE.

In June, 1889, I received a statement and letter requesting advice from Mr. JOHN SCOTT, then of 15, Moss-terrace, Liverpool.

The patient was employed by the firm of Lucas and Aird, contractors, and has worked hard (he says) with his brain. Three years before writing me he took cold when in Holland, and renewed it at Fulham, where he brought up a quantity of blood. His constitution had been weakened when a youth of 18, at which time an attack of inflammation of the lung coming on, the doctor bled him (they were more fond of the lancet then), and took so much from him that (he says) "they almost finished me."

He had (when first writing me) a very violent cough night and day, expectoration being streaked with blood, profuse sweats, pains in the side and tightness of the chest, appetite bad, and corresponding loss of flesh and strength. Had had medical advice for some months, and was no better, but rather worse. I advised him fully.

In less than a month he writes me full of hope: "Less cough, less expectoration; I feel better" (he says), "and get a good comfortable sleep now."

In July and August there was continued improvement. Before three months was so much better and stronger that he was able to take a little change into Scotland and he adds: "I am trusting that in a month or so I may be able to go to business again."

Correspondence continued all through last winter. The weather tried him, but after the winter had passed he was fairly well. Last May he writes me: "I have had a thorough medical examination, and my lungs are pronounced perfectly sound. I am glad to say I have taken a situation as inspector over a new station on the Cheshire Railway."

In reply to a letter of inquiry, Mr. Scott writes me (October 25 last), "I am truly thankful to God that I am in fair good health, thanks to your medicine."—JOHN SCOTT, DAISY BANK, IRLAM, MANCHESTER.

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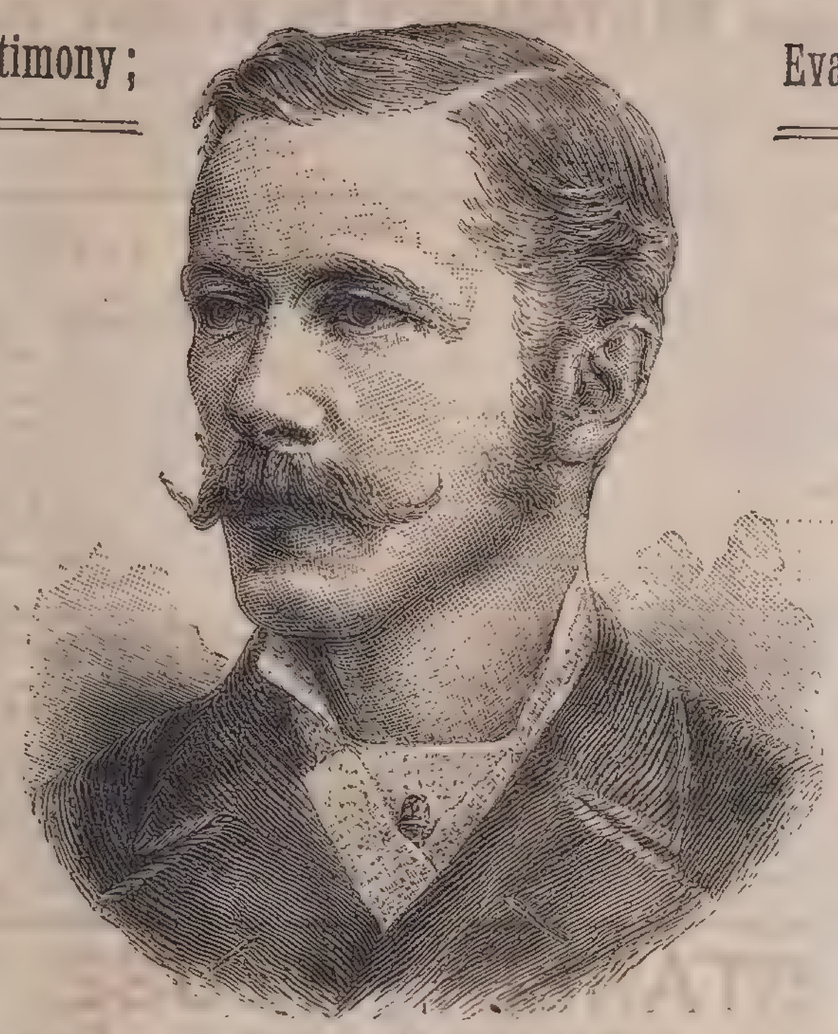

[The late Major Stoney.]

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No. 1086.] FRIDAY, NOV. 21, 1890.

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18 TO 26, STEPNEY CAUSEWAY, LONDON, E., *November*, 1890.

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ROSA PEARMAN, Vice-President.

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NOVEMBER 21. 1890.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. J. T. BRISCOE, President of the London Baptist Association.

Some of the careers recorded in the numerous volumes of reminiscences published during the last year or two have not been very edifying, and it is therefore refreshing to read in the recently published Life of a well-known artist, Mr. Sidney Cooper, the following testimony :—

> I feel that I have risen to some distinction, and that I have a name which no gold could purchase nor parchment alienate. I have, moreover, found peace in the better knowledge of my Saviour, and grace which will comfort me for the rest of my life ; as well as trust, which will bear me through the dark valley when my time comes, and the blessed assurance that there is a glorious immortality, and that I shall one day see Him as He is.

Such words, coming from a man more than ordinarily successful in his profession, and recorded in a book likely to be widely read, may haply arrest the attention of those who would not be affected by any appeals from the pulpit or in the professedly religious press.

In the teaching and testimony with regard to holiness, which has been so prominent during the past few years, has not one main element been wanting? "When the Day of Pentecost was fully come, *they were all with one accord in one place*." Taking all and yielding all has been pressed upon the individual, but the oneness of the body of Christ, the increase of the body, the edifying of itself in love by that which every joint supplieth, according to the effectual working in the measure of every part, has been largely overlooked. Yet it is profoundly true that ONLY "*with all saints*" can we comprehend the breadth and length, and depth and height, and know the love of Christ which passeth knowledge, and be filled with all the fulness of God.

Some of the best of ministers have rightly emphasised the importance of worshippers letting themselves be heard in defence of the faith, and for the good of the Church at large. In our last issue attention was called to the recent address of Professor Skinner on what he styled "The Critical Reconstruction of Old Testament History." That address disclosed a critical spirit which, though very fashionable, cannot be relied on for its results, or commended for its general tendency. On Sunday last, in view of the fact that a collection was to be taken in Highbury Park Presbyterian Church, on behalf of the College with which Professor Skinner is connected, Mr. Robert Paton, one of the worshippers, issued a letter, pointing out that as the Lord Himself accepted the Pentateuch as the work of Moses, his disciples will do well to pretend to no superior wisdom. The letter fitly concluded: "I desire humbly to take my place with Mary, who sat at Jesus's feet and heard his word, and so must refuse to contribute to the support of a Professor who sits in judgment upon the Word of God."

"There is much in the character and doings of even the best of men whom God raised up which cannot be reconciled with the testimony of the Christian conscience." This passage suggests the reflection that the very fact of the imperfections, the frailties, and the sins of the Old Testament patriarchs, prophets, judges, and kings, not being veiled or glossed over, does of itself constitute one of the strongest evidences of the truth of the sacred narrative. Is not this feature a powerful testimony to the fearless impartiality of Holy Writ? Had the saints and heroes of the Old Testament been painted as faultless, would not the sceptic at once have stigmatised the portraits as untrue to life? Moreover, these defects and failings of God's people are recorded, not by way of approval, or for our imitation, but to serve rather as beacon-lights. Ought we not, instead of criticising, to be thankful for the fuller light given to us in the New Testament, which alone enables us to recognise, and by the help of the Holy Spirit, to avoid, those errors which stained the careers of those less favoured ones of old time, upon whom the light had not shone in all its fulness and splendour.

According to an instruction of the Free Church of Scotland Assembly, the week beginning with next Sunday will be observed as a period of special intercession for foreign missions. The close of the week, or the last Sabbath of the month, will be thus observed by all the Missionary Societies of Christendom. Earnest attention to these proposals is called for. "Brethren, pray for us" is the increasing cry of foreign missionaries. The opening fields, the gathering promise, the demand for labourers, the awakened hostility of idolatrous powers, and the remaining supineness at home, give imperative voice to that cry. It was Jesus Himself who taught us to pray—"Lord of the harvest, which is great, and the labourers few, thrust forth labourers into thy harvest."

A bishop of a Welsh diocese has lately been uttering a few remarks on preaching. At a Congregational *soirée* in Manchester a leading pastor said :—

> He agreed with the bishop that the popular preacher of a generation ago—the man whose preaching consisted in saying extremely well what everyone agreed to—was now a thing of the past. A preacher who made no demand on the intellect of his congregation would not now be popular, and was not desired by the churches.

Because of the importance of such an utterance from two ecclesiastics, we may fittingly ask: May not such words mislead younger men? An Apostle declared that he would put those to whom he wrote in remembrance of great truths even though they knew them. The cry is everywhere heard for a more vivid realisation of what is agreed upon. The appropriation of old truths by Christians, and the gaining effect for them on the unsaved, are the matters now specially desired. As to preaching to the intellect, Daniel Webster—the American statesman — once said that the gravest mistake of the preachers he listened to was this: They forgot that men like himself had had during the week a prolonged strain on thought, and needed on Sundays truths that touched the heart, and sustained in the struggles of life. When the heart really grows the intellect will grow likewise.

During the time the subject is in its present stage, we are not prepared to pass judgment on the discussed horrors of recent African exploration. But the utterance of last Saturday's *Spectator* will be approved by all philanthropic persons, for it sums up much of feeling on the matter:—

> It is indispensable for the honour of the British name that some check should be placed upon the responsibility of British explorers, and that they should be made, like other men, directly responsible to law for their acts.

It is refreshing to turn from the recent revelations in regard to African horrors to the pages which tell us of the heroic self-sacrifice of Hannington or Mackay. In the one case the aboriginals appeared to have been regarded and treated as of far less importance and value than of wild animals; in the other, their welfare, temporal and spiritual, was the only object that moved the Christian heroes to accept the difficulties, the wearisome labours, and the serious risks, of the missionary's life. The difference, however, is easily accounted for, when we regard the motive power in each case. Commerce and civilisation are well enough in their way, but we have now another striking illustration of their inability to stir men to noble, unselfish deeds, such as are quietly done by the heroes who are led by the Spirit of Christ.

Although we are far from complete agreement with the "Veteran Missionary" who deals in *The Asiatic Quarterly* with the question of the failure of missions, we are certainly prepared to admit that some of the points that are urged are of a very telling kind. The writer, in drawing a comparison between East and West, asks :—

> Has the East millions of armed men daily trained in the best methods of slaughtering each other at a word, for an idea? Is drunkenness, except where you have introduced it, known in the East? Does unblushing vice openly parade its streets as yours? Do its prisons overflow with an habitually criminal class? Does it hunger and thirst after riches and deify wealth as does the West? Do atheism and unbelief and blasphemy swagger through the East in the disguise of science?

These surely are painful questions, but they point to the extension of evangelistic effort at home rather than to the cessation of mission work abroad.

From the recently published report of the Sanitary Administration of the Punjab for 1889, it is gathered that in some districts female infanticide is practised to a con-

siderable extent. It is considered a disgrace to give birth to a girl, and therefore, in the words of the report:—

When female children are not absolutely starved, they usually do not receive the same care as boys. In times of scarcity girls are the first to suffer, and again in the cold weather they are not so warmly clad as boys are.

The consequence is that very many girls are allowed to fall victims to disease. There is an Act in existence for the prevention of this crime, but it is very frequently, if not generally, evaded. But neither legislation, however wisely conceived, nor police supervision, however stringently maintained, will prove an effective deterrent of this evil practice. Here and there are welcome signs that a brighter and better future is dawning for Indian women. Christian light is beginning to penetrate behind the *purdah:* before its noonday power, the present cruelties and degradation will melt away.

A matter to which an earlier attention ought to have been turned formed the subject of an anxious deliberation in the course of the visitation at Bowden of the Bishop of Chester. Sunday excursionists, as clergyman after clergyman bore witness, were bringing an alarming demoralisation on country parishes adjacent to large towns. Public-houses grow up near to churches, and, in one case, four to a small population of 300 inhabitants. The conduct of the trippers was described as an intolerable nuisance; in some cases they had been found actually dancing in empty churches. This growing evil is not confined to Cheshire and Lancashire. Dr. Jayne maintained, with justice, that with respect to such a public nuisance the clergy might sit down too meekly. They might fittingly remember Him who cleansed the temple when it was being defiled, and ought at least to call in the secular power.

The Salford Municipal Council is leading the way by a resolution to expend an instalment of £50,000 in the demolition of insanitary houses, this sum being the eighth of the amount, £400,000, which the scheme has been estimated as likely to cost. There is ground for fear lest in this rush of philanthropy, after years of inertness, the thing may be overdone in the direction of compensation to those who are to a great extent responsible for the wretched conditions of many of the localities of our large towns. We refused to sanction compensation to the publican, and the publican and the owner of the insanitary dwellings certainly have been working hand in hand in deepening our social degradation.

A writer in *The Speaker*, dealing with the subject of the much-needed reform of the Poor Law, protests vigorously against the returns of the Local Government Board, which show that in Great Britain paupers number only one in every thirty-nine of the population. He asserts that three and a half million individuals were forced to accept Poor Law relief last year, and that one in nine of our wage-earning classes is a pauper, as, indeed, are 26 per cent. of all the population over sixty-five years old, and 40 per cent. of all the population over seventy years of age. These figures are alarming, pointing as they do to the dark side of our vaunted civilisation, and the gradual widening of that "vicious circle in which poverty begets vice, and vice nourishes poverty."

It has been noted by various of our contemporaries, and must have been observed by all thoughtful people, that the past few weeks have been packed full of events of a startling and humiliating character. They say to us, "In the day of adversity consider." The awful accident on the Great Western Railway, and the loss of H.M.S. *Serpent* on the Spanish rocks, remind us that, in spite of all our scientific appliances and all our skill and precaution, there is but a step between us and death; and were it not for God's providential care, not a day would pass without its terrible catastrophe.

The savage murder at Hampstead; the unveiling of the man of mystery whose contemptible cowardice and aliases lend additional repulsiveness to his crime; the resignation of the Governor of Madras on account of proceedings against him in the Divorce Court; the exhibition of disgusting Rabelaisian pictures, for the legally ordered destruction of which we are indebted to the National Vigilance Association—these are straws upon the surface, indicating a forceful current of demoralised life, which should surely bring the nation to her face in humiliation before God.

We had hoped that the delivery of judgment in Dr. Barnardo's appeal, in the matter of the boy Roddy, would have enabled us to refer to and comment on the case. Judgment is still postponed, as we go to press, but we cannot defer alluding briefly to one part of the deliverance of the Lord Chief Justice in the court below. Lord Coleridge thought fit to say that in his opinion, and looking at the facts, Dr. Barnardo had rendered himself unfit to have the custody and care of the boy Roddy. To anyone who is but slightly acquainted with Dr. Barnardo or the magnificent work of rescue he is doing in connection with his Homes, this dictum from the Bench will appear to be nothing short of ludicrous. We are glad to find, moreover, that in the Appeal Court, during the hearing of the case last week, the Master of the Rolls took occasion to say that he did not agree with the severe personal strictures passed on Dr. Barnardo by the Divisional Court. In this remark, at any rate, the Master of the Rolls will have the approbation of all those who are fairly qualified to judge. Dr. Barnardo is no more infallible than is the Lord Chief Justice, but as to his unique fitness for the work, in which God has so remarkably blessed him, there is really no room for variety of opinion.

REQUESTS FOR PRAYER.—For blessing on the following:—Mission at Packington Parish Church, near Ilminster, Somerset, by Rev. Walter and Mrs. Bradbury.——Gospel services in a barn at Erchfont, near Devizes.——A mission, by Mr. H. Lakin, to commence at Batley, Nov. 16 to 30, ——Special mission in Longston Hall, Eastbourne, Dec. 1 to 9, conducted by Mr. Gerald Coultas.——A mission by Mr. William Forbes, at Newhaven, to begin Sunday, Nov. 23.——The winter Sunday afternoon evangelistic services at Bournemouth, conducted by Captain Dawson.——Missions by Mr. Philip Cohen, this week at Nottingham, and next week at Cransley, near Kettering.——A five weeks' mission in Fraserburgh, N.B., by Mr. R. Cairns, of the Evangelisation Society.——A week's mission at Cubitt Town, by Mr. Waterfield.——A general mission to be held in Christ Church, Coventry, by Rev. A. E. Foster, of Hastings.——PRAISE: For blessing received at Great Chesterford, Essex, and villages around; and prayer that the blessing may further deepen and extend.

Sanctified in Christ.

A correspondent asks, with reference to the article on "The Gift of the Spirit," in our issue of October 31, what is meant by the statement that "we are forgiven, adopted, justified, sanctified, at once and once for all, when we are born again." An answer will be found to that question in the following chapter from THE BLESSED LIFE: HOW TO FIND AND LIVE IT. By N. J. Hofmeyr, Professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony. 2s. 6d. *Nisbet & Co.* This is a book which we warmly recommend.

(See Heb. x. 10: "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." This sanctification is God's act, when we first believe. Progressive sanctification—*i.e.*, our transfiguration into the image of Jesus Christ—advances according as Rom. xii. 1, 2, is believingly and obediently fulfilled by us.)

"Sanctified in Christ Jesus, called to be saints."—1 COR. i. 2.

"Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."—2 COR. vii. 1.

GOD *justifies* the sinner by absolving him from the guilt to which all mankind is subject. For what purpose? To *sanctify* him, that is, *to set him apart for God's worship and service.* Every one thus set apart is called a *saint* or a *holy one.*

Thus sanctification is as much *a Divine act* as justification. You are set apart by God Himself for worship and service. You are made a priest in God's sanctuary (1 Pet. ii. 5), a vessel in God's house (2 Tim. ii. 20, 21) a servant of God (Rom. vi. 22).

Your sanctification is coincident with your justification. In its nature, not in time, it follows justification. God cannot justify you without sanctifying you. Whom He pardons, He adopts; and adoption involves worship and service.

You are sanctified *in Christ*, just as you are justified *in Christ. He* is made to you both justification and sanctification (1 Cor. i. 30). You are both justified and sanctified *in his name* (1 Cor. vi. 11). If Christ were not the Justified One, you could not be justified; and if He were not the Sanctified One, you could not be sanctified. He was justified because of his cancelling by his death human guilt, to which He had made Himself subject; and having been justified He was sanctified—that is, set apart at God's right hand (Acts ii. 36; Col. iii. 1) for the position He holds as Son of God (Rom. i. 4. See the original, which has not "declared," but "ordained"). You are justified and sanctified by your connection with Christ. By being united to Him, you are raised in Him to the *position* of a justified and sanctified person.

When Christ, having been baptized, rose from the waters of Jordan, He was sanctified, or set apart by the Father for the work He had to do upon earth; and so, when He arose from the dead, He was raised by the Spirit of sanctification to the throne of God, and thus set apart, or ordained by God, for his heavenly work. Christ's justification and sanctification were the *result* of his mediatorial life, and death, and resurrection. But you *start* upon your Christian career as a justified and sanctified person. Your sanctification does not at all depend upon your growth in the Christian life. There is no Christian life possible without being first sanctified in Christ.

Paul calls *all* believers saints, even should

their walk be at variance with the position they hold as saints. They sin as *saints*, and suffer for their sins as *saints*. So their bodies remain the temples of the Holy Spirit, though they should desecrate them by impurity (1 Cor. iii. 16, 17, vi. 19, 20). Though they should not behave as the justified, adopted, and sanctified should do, yet such a conduct, with all its evil consequences, cannot annihilate the Divine act of justification, adoption, and sanctification. Though their sins are most severely dealt with by God (1 Cor. xi. 32; 1 Pet. iv. 17, 18), yet they are not finally rejected by Him. This they owe to their union with Christ, just as they owe every other Christian blessing to their being united to Him.

But sanctification is not only an *act* of God, just as justification is; it is also, what justification never is, *a Divine process*. God sets the justified person apart for worship and service by entering into his heart through his Spirit as into his abode (Eph. ii. 22). God's indwelling Spirit manifests Himself in us as the Spirit of worship and service. He changes us into worshippers and servants of God, shows us what is incompatible with God's worship and service, and enables us to separate ourselves from it. He forms in us holy habits of worship and service, and deepens in us the spirit of adoration and obedience. Sanctification as a Divine *act* is due to the *entrance* of the Spirit in us; and sanctification as a Divine *process* is due to the *indwelling* of the Spirit in us. Peter calls our sanctification *the sanctification of the Spirit* (1 Pet. i. 2).

Does this process ever end in perfection here below? Never. In a relative sense we may be *wholly* or entirely sanctified (1 Thess. v. 23), if, as far as our light goes, we are enabled by the Spirit to consecrate, *without any reserve*, body, soul, and spirit to God. But we shall never be *absolutely* perfect in this life. The nearer we approach perfection, the more deeply we shall be conscious of our imperfections and of the need of Christ's cleansing blood.

Hitherto we have looked at sanctification from the *Divine* side; let us now look at it from the *human* side. God sanctifies those who *by faith surrender to Christ*. If I am conscious of having surrendered to Him, then I must hold to it that I am set apart by God for worship and service; that I am his priest and servant. Only by faith I enter into the relation of a sanctified person. It is not a faith which is added to, but contained in the faith which accepts pardon; just as the gift of sanctification is not added to, but contained in the gift of justification. Christ, and not justification or sanctification, is the object of faith; but He is a perfect Saviour; and so, by surrendering to Him, I obtain through Him, as an undivided whole, justification, adoption, and sanctification.

Being sanctified by God through faith, I must behave as a sanctified person. I must present myself to God a living and holy sacrifice, and yield my members to Him as instruments of righteousness (Rom. xii. 1, vi. 13). I must accept and maintain by faith the position of a sanctified person. Without this I miss the blessing accruing to me by the Divine act of sanctification. By doing this I grow in a life which accords with the position of a sanctified person. This attitude and life of faith, with regard to the Divinely finished *act* of sanctification, promotes within me the Divine *process* of sanctification.

By holding to it that God *has* set me apart for his worship and service, I can, by faith in the indwelling Spirit of sanctification, keep myself apart, and thus cleanse myself from all defilement of flesh and spirit, perfecting holiness in the fear of God (2 Cor. vii. 1). Living a holy life is nothing but acting out the faith that I am called by God to be holy. Faith holds that the sanctifying power of the indwelling Spirit is present, and must prevail, even though, in the hour of trial and conflict, nothing of this power should be consciously felt. It is not the faith which *feels*, but which *rests*, that prevails. "In quietness and confidence shall be your strength" (Isa. xxx. 15).....

We live a holy life, or do a holy work, or fight a holy conflict, only by trustfully looking to Christ.

Professor Drummond on Missions.

THE address of Professor Drummond, delivered before the students of the Free Church College, Edinburgh, was in some respects an instructive and practical talk—the result of his observations in various countries during his recent travels. While the address contains much from which we very strongly dissent, there is at least one point on which we are glad to find ourselves in agreement with the Professor, and to which we desire to give further emphasis.

We are not surprised to read his unfavourable references to the reproduction in the mission field of the miserable divisions in the Church at home. Referring to the workers in China, the Professor, with some exaggeration, says:—

> This band of missionaries is no steady phalanx set in a fixed campaign, but a discordant band of guerillas, recruited from all denominations, wearing all uniforms, waging a random fight...and possessing no common programme or method. Besides being confusing to the Chinese, this means great waste of power.

Japan is described as possessing "all the material and machinery of an advanced and rising civilisation"; but as having "within its borders representatives from every Church in Christendom prospecting for converts." The description is given in Prof. Drummond's interesting and humorous style:—

> Roman Catholics were there, Unitarians were there, Episcopalians of different degrees of height, Presbyterians of different degrees of breadth, Methodists of different degrees of heat, Baptists of different degrees of charity, Theosophists, Spiritualists—every sect, church, and denomination under heaven.

This description should humble the Church before God on account of the sin of its unhappy and useless divisions. Denominations which, at the commencement of their history, were professedly set for the defence of some special truth, cannot plead the same cause for their separate existence now. Vested interests have much more to do with perpetuating our divisions than doctrinal convictions. Must these be maintained at such tremendous cost? We know from the words of our Lord (John xvii. 21) that it is not the eloquence nor the scholarly abilities of our missionaries, but the manifestation of the Church's true unity, that will convince the world of the Divine mission of the Son of God.

While agreeing with Professor Drummond upon this matter, we cannot but regard his main contention as distinctly unscriptural, and calculated to lead to most disastrous results. We give the following quotation as an example:—"It was irrational," he said, "for the missionary to carry the same message or the same form of message to every land." Separated from their connection, these words might seem to teach the innocent and even important lesson, that different methods of presenting the same Gospel must be adopted for different people. But read in their connection it is evident that they mean more than this, and seem to deny the universal suitability of the Gospel of Christ. In Paul's day the Gospel was declared to be "the power of God unto salvation to every one that believeth." For cultured Greeks, for military Romans, for ritualistic Jews, for lying, gluttonous Cretans—for all, whether barbarian or civilised, bond or free—it was equally suitable, and equally efficacious. Professor Drummond's words not only appear to contradict the experience of the Apostles, but to be opposed to the great missionary commission given by our Lord Himself, which recognises that there is but one Gospel by which "all nations" are to be evangelised, and which is adapted to the needs of "every creature" in "all the world."

We have yet a more serious complaint to urge against this address. "There are two ways," says Professor Drummond, "in which men who went to the mission field regarded the world. The first view was that *the world was lost and must be saved*; the second that *the world was sunken and must be raised*. The first was the standpoint of popular evangelism, the second the view of Christian evolution. There was an advantage in speaking of the Christian evolution of the world instead of, or at least as a change from, the evangelisation of the world." "The missionary problem, so far from being a mere saving of promiscuous souls, was a most complex question of social evolution."

These sentences are useful as showing the wide distinction between the Gospel of the New Testament and that of so-called Christian evolution. The two are separated by an impassable gulf. They start with a different idea as to man's natural condition. According to the Gospel of Christ man is lost, dead, guilty, condemned, abiding under wrath; according to the gospel of evolution he is only "sunken." Nor is this all the difference. The one proposes to *save* men, to blot out their guilt, to give them peace of conscience, to make them accepted with God, to regenerate them; the other aims simply to "raise" them. The two are not different methods of stating the same Gospel, but essentially different Gospels, so that to accept one is to deny the other. If the Gospel were nothing more than Christian evolution, then there is no place for a sin-atoning Substitute; and the cross, instead of being an exhibition of the wisdom, and righteousness, and love of God, would be rather a monument of folly, unrighteousness, and cruelty. We are compelled very earnestly to utter our protest against teaching which seeks to reduce the Gospel to the level of a mere scheme of social reform. It is dishonouring to God, and must prove worthless and mischievous to men.

We regret deeply that such an address should have been delivered to a company of students whose future field of labour is to be the world. We trust that Principal Douglas who presided at this meeting does not endorse the sentiments of Professor Drummond. The College had better close its doors and dismiss its students, than send forth men to proclaim such a miserable gospel as this. The worst enemies of the cross of Christ are those who, while professing to preach it, practically deny the solemn significance which Scripture everywhere gives it.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE SON OF MAN.

JOHN I. 51.

THIS chapter abounds in striking names and titles for our Lord. They are a study in themselves. The Word: the Light: the Life of Men: the only Begotten of the Father: the Christ: the Lamb of God: the Master: Son of God and King of Israel. But the climax, with which this marvellous enumeration closes, is as wonderful as any: *The Son of Man*. It occurs eighty times in the Gospels, and is always applied by our Lord to Himself.

It is a glorious word, brimful of hope to every member of the family of mankind. To be Son of David, or Son of Abraham, would limit Him to a family or race; but to be Son of Man is equivalent to being the second Adam, and to have a relationship to every man. He was the epitome of humanity, sin excepted. In Him all that is noblest in manhood, most attractive in womanhood, and most winsome in childhood, blended in complete unison. All can find a response in his nature. The one Man, the Man of men, the supreme flower and glory of the human family, the Divine Man—such was the Son of Man, who as such stands now amid the supernal glory of his Father's throne (Acts vii. 56).

The nature of our Lord Jesus is infinite in its extent. On the one hand it touches the heights of Godhead, on the other the depths of manhood. To use his own comparison (51), it resembles the mystic ladder, which, in the dreams of the wanderer, linked the far distant depths of sky, where, more brilliant than sun or moon, the light of the Shekinah shone, with the moorland strewn with huge boulders of stone, where he lay. At one end is the title, Son of God; at the other, Son of Man. And there is not one of the human family that is too frail or sinful to pass upward through the blessed Lord, his birth and death, his resurrection and ascension, from the lowest depths of degradation to the further heights of blessedness.

Here, probably for the first time, our Lord used this title of Himself. It is possible that its full meaning will only be disclosed long ages after we have entered the meridian light of eternity.

I. THE SON OF MAN ATTRACTING MEN.—He had just come victorious from his encounter with the devil. With an imperative of spiritual energy, which human lips had never addressed to the tempter before, He had made the prince of this world slink behind Him. The next step was to lay the foundation of a society, through which He might carry forward his victories, opposing the kingdom of darkness with a kingdom of light, until that has been realised for the race which He realised on the mountain brow for Himself.

In the Apocalypse, John beheld the completed city, New Jerusalem, descending out of heaven; and was able to study its foundations, as he could not have done had it been earth-born. They seemed like the breastplate of the high priest in colour, though greatly multiplied in extent. There was the blue sapphire, the green emerald, the dark-red sardonyx, the brilliant topaz, the hyacinth, and the amethyst. And on each the name of an Apostle. In this chapter we find the Master-builder quarrying the stones, which seem common enough in their origin, but which, under his touch, shall glisten as slabs of jewels in the foundations of his Church. There is no forecasting what will be the outcome for the simplest believer who once is willing to let Christ have his way with him.

Christ attracted men largely from the lower ranks.—Macaulay tells the story of the famous cathedral window, constructed by the apprentice from materials which his master threw away, and which was so much more beautiful than his that he made away with his life in jealousy. And it was out of those orders of society which the great men of the time held in contempt that Jesus began to construct the society against which the gates of hell cannot prevail. "The common people heard Him gladly." "Then drew near the publicans and sinners for to hear Him." The true David recruited his army from the lapsed and lost, and chose his officers from the ranks of publicans, and fishermen, and artisans (1 Sam. xxii. 2).

Christ attracted men of very different make.—In the Apostolic band there were at least three groups, besides minor varieties. The *Boanergic*, comprising those of largest gift and strength of character—Peter and Andrew, James and John. The *Reflective*, who were apt at questioning and slow to believe—Philip and Thomas, Nathanael (or Bartholomew) and Matthew. The *Practical*, who superintended the business arrangements of catering for the rest. All these varieties were attracted to Jesus. He needed them, and they Him.

Christ attracted men to Himself.—He published no manifesto, elaborated no system of doctrine, insisted on no theological examination. His person was his theology. He appealed to the craving of the human heart for love, and offered Himself to supply its needs, pledging Himself to lead his disciples from the "Come and see" of the first interview to the vision of "those greater things," which include the Sermon on the Mount, the Sacrificial Death, the Resurrection and Ascension, the Descent of the Holy Ghost, and which extend also to those marvellous discoveries of Divine truth which fill the Epistles. "Not the man through the doctrine; but the doctrine through the man." Not first the head and then the heart; but first the heart and then the head. The trust of the soul in One who gathers up our intellectual assent as He bears us forward into all the truth.

Men were attracted to Christ in very different ways.—Some by preaching, as when the Baptist proclaimed Him on the Jordan bank to the disciples standing beside him. Though that sermon failed on the first occasion, on the second it was the means of converting his entire audience: "And they followed Jesus."

Others by the agency of human relationship. God has bound us together as members of families, that these human relationships may become a very network of communicating wires, through which to send the sparks and impulses of his own love. The Bible does not say how many souls Andrew brought afterwards to Jesus, but it does say, he *first* found his own brother Simon. As boys they had played on the silver sands; as youths they had sailed the long night through in their father's yawl; as young men they had left their homes drawn by a common impulse to the Jordan. And when Andrew found Christ, he had an irresistible influence over Peter and won him. The little taper lit up the great light. Have we all used our home ties enough for the winning of souls to our Lord?

Others were brought by his direct influence. "He findeth Philip, and saith unto him, Follow Me." I love to think of the thousands who owe their all to the direct touch of the love of Christ, falling on them as the light of an infinitely distant star through the tube of the telescope, which photographs it for ever on the prepared paper. Far from the sound of the church-going bell, amid the deep silence of the night watch in the bush or on the prairie, or tossing on the bosom of the deep, the Love of God still finds men.

Others are brought to Christ by the call of friendship, following on long courses of previous preparation. Often must Philip have left the shores of his native lake, and crossed the hills for Cana, where Nathanael dwelt, and the two would earnestly discuss the signs of the times, the desperate straits of their country, the preaching of the Baptist, the advent of the King. And for long periods the guileless Israelite would be lost in deep reverie as he sat beneath his favourite fig-tree, pondering the things which Moses in the Law, and the Prophets, did write, and engaged in earnest prayer. It was not difficult to win such a one, when Philip broke in on his retirement with the news of his discovery.

Jesus Christ is God's magnet put down amongst men to attract them to Himself.

II. THE SON OF MAN READING AND REVEALING MEN.—The Spirit had been given to Him without measure, and by his indwelling He knew what was in man, read men as we read books, and interpreted them to themselves that they might know themselves and Him.

He knew the yearning for love that dwelt in the heart of John, who clearly was one of the two who first followed Him with timid footsteps, longing to know some of the secrets of his inner life: "Master, where dwellest Thou?"

He knew how timid and weak was the soul that lay beneath the burly form and impetuous self-assertion of Andrew's brother, and called him by a name which well became him, Simon Bar-Jona, the son of a timid dove.

He knew where to find Philip, the qualities which were worth finding in him, and the magnetic sentence which would bind him for ever to his side: "Follow Me."

He knew the guileless simplicity and purity with which Nathanael's soul was filled, untainted by the luxurious tastes with which the Romans were enervating his native land, and had seen the devout thoughts passing through his heart, before Philip called him. The tree has never grown which could conceal a soul from the eye of Jesus.

So He reads us still. He knows our down-sitting and our uprising, and understands our thoughts afar off. We lie before Him naked and opened, as the sacrificial victim before the priest. What though the sharp two-edged sword be in his hand, yet He is not a High Priest who cannot be touched with the feeling of our infirmities!

The Lord who dwells on high
Knows all, and loves us better than He knows.

III. THE SON OF MAN COMPLETING MEN.—Whatever we need most, we can find in Him. He is the all-sufficiency for all human need, the supply of every lack, the answer to every inquiry. Not his gifts, but Himself. Do we need purity? He does not simply give us purity, but He is in us that Holy Thing. Do we want life? He does not merely impart it, but He is Himself our life. Do we require strength? The Lord is the strength of our life. As the rest of a circle is the complement of a segment, however small, so is Jesus the complement of all who believe.

Andrew is always ranked with Peter, James, and John, yet he was excluded, not arbitrarily of course, from three memorable scenes, where the others witnessed the glory of their Lord. He reminds us of men of large gift, who yet fall short of the first rank by some defect in ardour, dash, enthusiasm. O ye Andrews of the Church, come to the Son of Man, that He may supply that missing link, breathe into you that lacking power, baptize you in his sacred fire, "so that ye come behind in no gift," waiting for his coming.

A very different man was *Peter*. Loving to gird himself; foremost to speak, to act, to deny; the born leader and spokesman of the rest; ardent in love, but sadly needing stability; essaying to walk the waves, and sinking; meeting with God-given answer the Master's challenge as to his nature, and within a few moments becoming an offence; flashing his sword in the moonbeams with terrible execution, and denying with oaths; plunging into the lake for the shore, where in the grey dawn the beloved form was standing, but presently silenced by "What is that to thee?" A strange mixture of strength and weakness, of ardour and inconstancy! Such are some of us. But when men like Peter come to the Son of Man, He completes them, and impregnates them with the strength of his own rock-like character, so that they become rock-men in their degree, as mossy nests are turned to stone beneath the drip of the limestone caves.

John's nature reminds us of the lakes, which, like his own Galilee, lie among the hills. On calm days the placid and pellucid waters mirror the curtains of the heavens, whether blue, or dark, or star-bespangled. But when the wild winds rush down on them, they are lashed into fury, and no boat can live. John was filled with an almost divine power of loving. This won the love of Jesus, and led him to lean on that sacred breast, and secured the trusteeship of the beloved mother, and enabled him to read the secrets of the Redeemer's character hidden from the rest. But, withal, he must sit on the right or left of the throne, and call for fire from heaven on offending villagers. Evidently, such a nature needs to be softened and toned, and taught how long-suffering, and forbearing, and pitiful Divine love can be. Some of us also need to take our love to Jesus that it may be rid of earthly elements, and attempered to his own.

Nathanael made use of such fragmentary hints as were within his reach, and arrived at one of the sublimest of conclusions; but there were great gaps which needed to be filled up, like the blanks in the maps of Africa some twenty years ago. He saw something. But he was capable of seeing more, and he was told that he should see greater things than any that had come within his ken. He recognised in Jesus the Son of God, the King of Israel: but he should know that Jacob's ladder was a sign of blessing beyovd the limits of his own children; that it was a type of Jesus the Son of God, who was not only King of Israel the nation, but Son of Man, the race.

This is Christ's invariable mode. There is always more to follow. On every blessing which He puts into our hands He writes this inscription, "Thou shalt see greater things than these." If conversion, adoption; if adoption, heirship; if heirship, the throne; if grace, glory.

I know not how many maimed and incomplete hearts may be reached by these words. But it may be that hundreds who will read them have been wearily conscious of heart-ache and heart-need, waiting for someone who never comes, watching for a light which never breaks, bemoaning a lack which lies at the bottom of the heart, saying *Give, give*, but is never satisfied. "Blessed are ye that hunger, for ye shall be filled." But the filling can come from no human or earthly source. In Christ alone can we be replenished and satisfied. Take the infirmity, the deficiency, the yearning, the sense of maimedness, to the Son of Man, whose nature will flow into yours, as an ocean into some new dock or reservoir, taking the shape of the receptacle, and filling it throughout. "Ye are complete [R.V. made full] in Him."

A DEVOTED AND FRUITFUL LIFE.

ON a headstone in the pretty cemetery at Kirkcaldy, in Fifeshire, there is the following pathetic inscription:—"Helen Lockhart, died February 16, 1888. The Cross of Christ was the glory of her life; the joy of the Lord the strength of her life; 'not weary in well-doing' the spirit of her life; turning many to righteousness the crown of her life. Erected by the members of her Sabbath-school, Bible-class, and old women's meeting; and by those who loved her for her graces, and esteemed her for her works."

These words are no empty laudation, but express in brief the story of a singularly devoted and fruitful life. Their subject was the wife of Rev. William Gibson, now F.C. minister of Lochgoilhead, who has written a deeply interesting memoir of his wife, under the title, "Not weary in well-doing" (2s. 6d. *J. Menzies & Co.*). We are glad to know that the book has reached its third edition, for it deserves the widest circulation and the most careful reading. Such women as Mrs. Gibson are the very salt of the earth, and we hope this story of her loving and unceasing labours for the good of others will be a spur to Christian young women everywhere to emulate such a splendid example of self-denying zeal.

DR. THAIN DAVIDSON'S last monthly sermon to young men, in Colebrooke-row Chapel, Islington, was based on Exod. ii. 11: "And it same to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens." The deliverer of the Hebrews from Egyptian bondage was treated as a type of heroes who, by the strength of God, have wrought wonders for the good of mankind. One of these was General Booth (from whose recent book several passages were read). The preacher said: "General Booth believes in God. He believes in the old Gospel of redemption by the blood of Christ. He believes that what all men want is a radical change of heart, and that this only the Divine Spirit can effect. Ah! the three million who in this land are lying in the ditch, living in a moral cesspool, might be all lifted out, or, for that matter transported to another planet; and yet, if you have not the regenerating influences of true religion working in our midst, the gutter and the cesspool will soon be filled up again." The church was densely packed; the sermon was reported in full in *The Islington Gazette* of November 12.

A CALL FROM CHILI.

DEAR SIR,—I have to thank you for THE CHRISTIAN, which I receive regularly. In this far away land it is a most welcome visitor. I do hope some of the Christians of England will feel an interest in South America, and especially in this neglected country. Chili needs the Gospel. The Valparaiso Bible Society, (a branch of the British and Foreign Bible Society) has sown thousands of Bibles over the land and it is time some reaping were done.

I think one mistake that missionary societies make is not to support the native workers that God raises up. I know of instances where the money expended in the support of people who have no gift to acquire languages, would support five times as many native workers, each one of whom would be from five to ten times more effective; besides, native workers attract support quicker than foreigners. I am self-supporting, teaching school, devoting the time I have to spare to preaching in English and Spanish. How I wish I could devote all my time to Spanish Gospel work.

Rev. Francisco Jorquera, a native minister, ordained under the presbytery of Chili, but quite independent, is having marked spiritual success here, especially in his week-night meetings. Last night, a student of the Lycée, (Institute), who had been an infidel, spoke for the first time. If he had the means, he would prepare for the ministry, but neither Brother Jorquera nor myself has the means to support him, and he is one of many whose families are either Romanists or infidels and thus are prevented.

Chili is not, as some would think, peopled by half-savages; on the contrary the Chilians are the noblest Spanish American people. The mass of the people are Catholics. The ruling and wealthy class are infidels. They are, generally speaking, favourably inclined toward the Gospel, as an offset to Romanism, which they hate.

To illustrate to you the state of preparation of Chili for the Gospel, let me state that within the last ten days there have been two offers made of places in which to preach the Gospel, one in Tragein and another in Angol. The latter is one of the most important places in South Chili. The Alcalde of Angol has offered free the largest hall in the place, for Gospel services. While there are natives competent to fill these places, we have not the means to pay their expenses.

Our converts here are mostly poor men and women, made poorer by the ostracism and persecutions of their Catholic neighbours, but the Government officials are generally friendly to evangelisation, as a force operating against Romanism. No place, especially amongst Roman Catholic countries, presents a fairer field for missionary societies; will not some Society be moved to send someone here? If the Christians of England cannot link us on to some of their existing societies, at least let them remember us in their prayers, that God may give this thirsty land Gospel showers.—Yours in Christ, GEO. D. COLMAN.

Cassilla 89, Concepcion Chili, S. America.

IKEWEZI LAMACI MISSION.—News has been received from Rev. Samuel Aitchison that two tribes living near to Ikewezi had prepared for war, and were going to fight about 1½ miles from the Mission Station. Mr. Aitchison rode out amongst the people and was helpful in quieting them, and directing the mounted police with the magistrate as to the movements of the tribes. Mr. Aitchison had to close one school; but no serious harm had overtaken them up to the time of writing—he asks the earnest prayers of friends in England. Communications may be made to the Treasurer, Y.M.C.A., Birmingham.

Letters from Scotland.—3.

(BY A SPECIAL CORRESPONDENT.)

THERE has been some discussion of late in certain quarters, as to whether the Y.M.C.A. has been a success or a failure. Into that large controversy I have neither the desire nor the right to enter. The same interrogatory might be put with reference to all our modern religious organisations; when the opposing answers had all been given, and the game of battledore and shuttlecock had ended, these agencies would remain pretty much where they were before. The truth most likely lies between the two extremes. No honest and earnest attempt to meet an evident need of humanity, can ever end in absolute failure; the very best of our human institutions is marked by so much imperfection that it cannot truthfully be said to have proved a complete success. Inside fraternal co-operation and counsel may do much to enhance success; outside criticism, I am afraid, will do little or nothing in that direction.

Leaving the general question of Y.M.C.A. success or failure, I am privileged to give your readers some particulars of the working of

A NORTHERN Y.M.C.A.

The recent Conference of Scottish Associations at Aberdeen enabled me to renew my acquaintance with Mr. Charles Shirreffs, the universally esteemed secretary of the Association in that city. If there is anything very good going on in the Granite City, Mr. Shirreffs is sure to have a finger in the pie. I have visited Aberdeen at longer or shorter intervals, in order to chronicle special efforts of an evangelistic or a missionary kind, and I have always found my Y.M.C.A. friend well to the front. The excellent and well situated Institute in the middle of Union-street is a memorial of the first visit to the city of Mr. Moody and Mr. Sankey, and the impulse then received by the workers does not appear to have died out.

From the particulars furnished to me in an interview with Mr. Shirreffs, I gather that a very genuine and steady, if quiet, work goes on among Aberdeen young men through the Y.M.C.A. This class of the community in the north-eastern capital is a specially migratory one. Every autumn, young men flock into the city to enter the University classes; they stay for a part of the year through the few sessions of their course, and then they scatter to all the points of the compass. Youths come from the country districts to gain some commercial experience, and then to "go south," with the unerring instinct of the pushing Scot. So the Y.M.C.A. *clientèle* in the north is a constantly shifting one.

I was glad to hear from Mr. Shirreffs that he begins with the boys. As one of the results of Mr. Moody's work, a boys' meeting was started in August, 1874, and it has since been continued without intermission every Friday evening. A regular course of Scripture study is arranged for the year, and these lads are drilled into a well-grounded acquaintance with the leading truths of revelation. Out of this boys' class not a few have grown active members of the Association or workers for Jesus Christ elsewhere.

Thoroughness seems to be the motto of all branches of the work. When a young man is proposed for membership, he is addressed by letter at his home or his lodging, and questions are submitted to him that require a written reply. He is therefore obliged, calmly and in the quietude of his seclusion, to consider the step he proposes to take, and to formulate the reasons that impel him to take it. In this way the genuine cases are sifted out, with corresponding benefit to the membership. During the past twelve months upwards of 500 young men have been in full association with the Aberdeen branch. Most of these are engaged in business houses, but there is also a sprinkling of students.

Some things can be done on behalf of young men coming to a city like Aberdeen that are scarcely feasible in the larger centres of population in the South. For instance, a neatly got-up booklet is issued by the Committee, entitled,

"INFORMATION FOR YOUNG MEN,"

and containing a full list of the churches in the town connected with all the Protestant denominations, with the names and residences of the ministers. Details of the Association engagements and advantages are given, and much useful information of a general character besides. A copy is handed to every student coming to the town, and to other young men, so far as they are known. Of course a lodging register is kept. Curiously enough, while my little talk with Mr. Shirreffs was in progress, a fresh and frank-looking youth was ushered into the secretarial office. He said he was about to join the Arts classes in the University, and wished to be directed to good lodgings. In giving the desired information the Secretary managed to extract from the young man some particulars as to his antecedents, to tender some friendly counsel, and to give him a cordial invitation to make use of the Y.M.C.A. rooms. That was an instance of how our friend, who is constantly on the watch, finds opportunities to benefit his younger brethren.

Mr. Shirreffs moves with a very firm step along the old paths, and so the Bible-class is one of the mainstays of his work. He conducts it on the conversational plan; he seeks to draw out the latent thinking capacity of his members, rather than do all the thinking and the talking himself. The workers whom he has gathered around him are active in Gospel service. In addition to the weekly evangelistic service in the hall of the Institute, which holds 700, a similar service is held in Cooke's Circus on Sunday evenings. I observe from a recent issue of the local *Free Press* that another Gospel Sunday service has been undertaken by the Association in the Alhambra Music Hall. In the summer time open-air work is energetically sustained at a largely frequented street corner, and many an interesting button-hole conversation about spiritual things is held on the causeway. A portable organ, and a band of singers, help to draw and retain the careless crowd. Lodging-house visitation has been earnestly and regularly kept up for the past sixteen years, and much Gospel seed has been sown among the tramps who frequent these low-priced hostelries.

There are other agencies of an educational and spiritually profitable kind that I cannot stay to enumerate. It will be seen, however, that an aggressive spirit marks the Association, and that the flame is kept burning by the constant supply of the oil of prayer, fellowship, and the study of the Sacred Word. For a number of years past the Aberdeen Association has been

A MISSIONARY NURSERY.

If space permitted, I could give quite a lengthy list of the names of young men who had been connected with the Association, and who are now doing earnest and successful missionary work in the foreign fields of Africa, China, India, and elsewhere. There is a strong missionary band in connection with the Association, and it seems to be a frequently recurring thing that a section of that band should hive off and disperse itself in foreign lands as ambassadors of the cross of Christ. The walls of the secretary's office is adorned with many an interesting photographic group of these young missionary workers. At the monthly meetings of the band, all the absent members are remembered in prayer by name, as well as the societies to which they are attached. The missionary interest is further sustained by the reading of an occasional paper on some special field, or the work of some society.

At the instance of ex-Provost Henderson, who has himself just given a gifted daughter to the foreign mission service, a list was drawn up and recently revised of those who have, within the last generation or so, gone out from the northern district of Scotland, of which Aberdeen is the centre, to the mission fieeld of India, China, Africa, and elsewhere. That list, including the wives of missionaries, exceeds 130 in number. Of these workers the Y.M.C.A. has furnished quite its fair share.

Mr. Shirreffs, in the midst of his many other duties, is not indifferent to the power of the press. As the fruit of his study and wide experience he has compiled a most helpful little book of sixteen pages, called "Handy Words for Hearty Workers" (8d. per dozen), of which some ten thousand have been circulated. A somewhat larger brochure, "Notes on Dealing with Inquirers" (1d.), is full of wise and weighty suggestion as well as encouraging illustration. I am pleased to add here that the three addresses given at the recent Scottish Y.M.C.A. Conference by Dr. Marshall Lang, of Glasgow; Rev. John Smith, of Edinburgh; and Rev. John McNeill, of Regent-square, have been issued in pamphlet form by Mr. Shirreffs at the popular figure of one penny. It is entitled "The Evangelical Faith," and such a strong, combined testimony to the truth, the power, and the worth of the evangelical Gospel is seldom to be had within the same compass. It ought to be freely scattered about, especially among those who are afflicted with the modern disease of doubt. All these useful little works can be had of Mr. Shirreffs at the Y.M.C.A. Institute, Union-street, Aberdeen.

Even these cursory notes of the work of one Scottish Y.M.C.A., which is only typical of many others, will scarcely lead any candid mind to the conclusion that the great organisation of which it forms an integer, can be roundly called or considered a failure.

HOME FOR INEBRIATE WOMEN.

DURING the past six years a very real work has been carried on in a quiet way at the Home for Inebriate Women at Hounslow. Having watched it from the beginning it was with deep regret I heard the Committee were thinking of closing the home on account of lack of funds. I thought of the many weary, tempest-tossed souls to whom it has been a haven of rest, a safe retreat from their great enemy, the demon drink. Women of every rank in life are received—some well-born, delicately nurtured, highly educated, but now, alas! miserable wrecks both in body and mind.

I was deeply touched one day when, passing through one of the bedrooms, my eye rested on a photograph over the bed; it was a family group—father, mother and three or four children gathered round them. All was bright then; but a dark shadow has passed over them; they have lost their mother not by death but by the deadly drink. In his distress the father has brought her to West Holme, imploring that she may be rescued from the terrible degradation. The question is often asked: Is there any power that can lift such cases up and restore them to society as new creatures? Thank God, we can answer, Yes. Out of the 108 cases recived at West Holme forty have been restored to their home life or to service. Many letters full of gratitude have been received by Miss H. S. Pollock, the founder and president of the Home.

The question now pressing upon us is: Must the Home be closed to so many still sadly needing our sympathy and influence? Let me earnestly plead for your help, however small. The annual report, giving full particulars, will be gladly sent to any who may wish for it by Miss H. S. Pollock, Hanworth, Middlesex.

LOUISA CLAYTON.

Bishopsdown House, Tunbridge Wells.

A Cry from Persia.

Dear Sir,—As the following statement, which appears in The Christian of August 29, 1890, is calculated to give a very false idea of the openings for mission work in Persia, will you kindly allow me to make some remarks upon it?—"In some countries the medical mission is *the sole* means of overcoming the local prejudice against Europeans, *particularly in Persia.*" (The italics are my own.)

There is no such local prejudice against Europeans among a very large proportion of the inhabitants of Persia, and invaluable as medical missions are as a means of drawing Mohammedans, as well as other heathen, within the influence of the Gospel, they are very far indeed from being the *only* means of doing so; indeed, I doubt very much that they are even the most valuable and effectual means for that purpose.

The accounts which have quite lately been issued in the publications of the C.M.S. and B. and F.B.S. of the itinerating journeys of my dear colleague, Rev. H. Carless, and of the colporteurs of the Bible Society, are quite sufficient to refute such a statement as the above, and to show that not only does no such prejudice against European and native evangelists exist, but that the visits of both are received in the most friendly spirit, and that there are many open doors and many weary souls hungering for the bread of life to be found in all parts of Persia.

Mr. Carless met with such a warm reception from the natives of Yezd, that he quite thought it was a call from God to open a branch mission there; and in many other places, notably Shiraz and Nirman, a similar spirit of friendliness towards the missionary and colporteur has been met with among a large portion of the inhabitants. A few brief notes on

A TOUR OF TWENTY-TWO DAYS,

lately made by myself in company with my wife and daughter, will illustrate what I say. We left Julfa in search of health and recreation, not especially for work, on August 19, and returned on September 10. We visited thirteen Mohammedan and two Armenian villages, and were received most kindly and hospitably in all, but especially in the Mohammedan villages. With two exceptions the rooms given us were most clean and comfortable, and always the very best the head men of the village could give us.

One of these exceptions was a place of pilgrimage, reached by us on August 25, during a Mohammedan festival, when the place was crowded with pilgrims. The head man, who was a Seyyid and proprietor of the holy place, was most friendly, apologizing that he could not turn his guests out for us, and inviting us most warmly to come and see him at another time, when he would be able to make us more comfortable. I spent a delightful time with him and his guests, who listened most attentively to "the Words of Life."

The next village we visited was the property of a general in the Persian Army. Nothing could exceed the kindness and hospitality of our host and his family. We spent two days with them, and they pressed us to spend a fortnight. Here also I had blessed opportunities for mission work, and shall never forget the hour I spent with the chief Mutta of the village, who I feel sure "is not far from the Kingdom of God." After visiting four other villages, we passed on our return journey a camp of Persian soldiers, under the command of our late host, who had in the meantime removed from his private residence to his fine tent in the centre of the camp. My wife had gone on with the caravan to the village, where we intended to spend the night, about four miles distant; and my daughter and myself being on horseback, called to pay our late host a visit.

After we had paid quite a long visit a most amusing scene occurred. Three times I had a hand to hand fight with the general, who is a large, powerful man. Each time when I got up to leave, he seized me and dragged me back by main force into the tent; the third time I got the victory, and escaped his friendly grasp, and, on arriving at my destination, I found that he had sent off a horseman to bring my wife back, that he might have the pleasure of entertaining us all again. Our next march was one of twelve miles, to a village called Haiduri. Halfway we reached the residence of a colonel in the Persian army, who had visited me several times in Julfa. I called on him to pay a short visit, as I intended, but he would not hear of our passing by, and said a present of 500 tomans would not give him half the pleasure our visit did. Both in the zenana and in the men's quarters we had blessed opportunities of

SOWING THE GOOD SEED.

I will only mention one other village. We spent three days with the kindest and most liberal of hosts in Sarnan. Every morning and afternoon we went out and sat in some of the splendid vineyards or orchards, by which this lovely village is surrounded, and were always followed—not, as in some villages, by a crowd of people staring at the Europeans, but by a quiet, earnest, friendly group of inquirers, whose delight it was to hear all I could tell them of the way of salvation.

On a short and necessarily hasty tour like this—though I did give medicines to a few sick people, I really was often thankful to be able to say: "I am not a physician of bodies, and have a very small stock of medicines with me," for I saw that if I began to attend to all the bodily ailments of the people I should have no time left to minister to souls, which were much more in need of the Balm of Gilead than their bodies were in need of medicine. And there were no prejudices to be removed.

The one essential qualification for a missionary to Persia is that he be filled with the Holy Spirit, that he may show forth in his life his living, working faith in St. Augustine's creed: "A whole Christ for my salvation; a *whole* Bible for my staff; a whole Church (composed of all the members of the one body of our glorified Redeemer) for my fellowship; one whole world for my parish." That he "hold the unity of the Spirit," not the uniformity of outer organisation, "in the bond of peace."

The field which the missionaries of the Persian Mission are attempting to evangelise embraces an area of 500,000 square miles, and comprises three ancient kingdoms — Babylonia, Edom, and Persia, the whole of the Persian Gulf, and the northern half of Arabia. The whole staff of European missionaries at present in the field consists of one ordained and two lady missionaries in Baghdad, and two ordained missionaries in Julfa, Ispahan.

INVALUABLE WORK HAS BEEN DONE

by medical missionaries in Baghdad and Ispahan; and *in large cities like these* the work of a medical mission is of unspeakable value—not as the sole means of evangelisation, but as a most useful auxiliary to the other branches of mission work. There is a medical missionary attached to the Baghdad Mission, but he is at home at present, *and there is no medical missionary in Ispahan.* One of the two missionaries in Ispahan is employed in making a revision (or, rather, a new translation) of the whole Bible. Boys' and girls' schools with 370 pupils, a congregation with over 100 communicants, a theological class for training native labourers, an orphanage, and the other branches of mission work, such as preaching, training inquirers, visiting and receiving visitors, in addition to the work of translation, fully take up the time of the two missionaries at this important central station, and leave no time for itineration. We earnestly appeal to the churches in England to send us, without delay, a medical missionary for Ispahan, two ordained missionaries for itineration, and two lady missionaries to carry the glad tidings of salvation to the women of Persia.

By the time this letter reaches you, the Medical Mission, Dispensary and Hospital in Julfa, Ispahan, will have been more than 500 days, since October 27th, 1888, without the presence of a medical missionary. It is more than twenty-one years now, since God opened the door for our Mission in Persia, and that Saint of God, Rev. Henry Venn, said, with tears in his eyes: "I am so thankful for this opening; it is one of those things we looked for in times past in vain, but which God is giving us now." And to the present day the staff of European missionaries is barely sufficient (indeed, it is not sufficient) to keep up the work in the two central stations, Ispahan and Baghdad.

Our Heavenly Father has sent us very many trials this year, and they have led us to cast our whole trust on Him, and to devote our time more to the raising up native helpers for his work in this land. We have a most hopeful theological class, and our Sunday and day schools are larger and in better order than ever before. While we feel that these works and the translation of God's Word cannot be neglected, we look around us into the vast wilderness of this immense mission district of 500,000 square miles, and ask our Christian brethren and sisters at home to join with us in the cry—"O Lord of the harvest, the harvest truly is great and the labourers are few; thrust forth labourers into thy harvest, for Jesus' sake. Amen."—Yours faithfully in Christ,

Robert Bruce.

C.M.S., Julfa, Ispahan, Persia.

THE GOSPEL SHIPS.

My Dear Sir,—Your readers have kindly helped me in supplying the little bags in which thousands of Bibles, Testaments, Gospel Books, almanacks, illustrated papers, tracts, prayer cards, &c., have been freely destributed among our seamen, troops and fishermen in Portsmouth Harbour, and in the various ports round our coasts, also in French ports up the Seine to Paris, &c., &c. Something like 10,000 bags have been filled with an average of from ten to twenty books and papers in each bag for the perusal of the men on board their ships, also the Bibles and Testaments where needed; more particularly among the French, hitherto unreached along the banks and locks, villages, &c. on the Seine during the past year.

Since January last our two Gospel ships have been most successfully worked in different ports in England and France. About 30,000 persons have been drawn on board during our visits to France. Many have been convinced of sin, and have carried away with them the Word of God to read for themselves. God has richly blessed us in pointing many to Jesus.

At Penzance, in the *Mystery*, this last summer our work was owned in signal blessing among the fishermen, seamen, and many of the residents of that port.

Our mission schooner is now condemned as being literally unfit for further work, being in a very rotten condition throughout. Some of the Penzance friends contributed towards the amount needed for a new ship, which we feel led to ask for. Various friends of the work have given or promised £560. We need help to build this missionary steamship for the benefit of our seafaring fellow men.

Bibles, Testaments, Gospel books, illustrated papers, and book bags (8 inches by 7 inches), knitted overalls, comforters, vests, &c., are greatly needed.—Yours very sincerely,

Stoke-road, Gosport. Henry Cook.

PEACE SOCIETY.—It is recommended that the third Sunday in December be observed by ministers and churches as a Peace Sunday. In response to the application of the Peace Society, the Congregational and Baptist Unions have made similar recommendation.

Dublin Hospitals.

THE ADELAIDE HOSPITAL.

WE were very gratified by a recent visit to this institution, in Peter-street, Dublin, the fundamental principle of which is that it should remain essentially religious and Protestant. But though only Protestants are received as in-patients, all are eligible for the dispensary and the accident wards. It affords all the comforts of a home, the best nursing that can be procured, and that spiritual aid which is so consoling and edifying in hours of weakness and depression. During the autumn of 1889 the Committee were obliged to close thirty beds on account of the heavy debt which weighed on the hospital. By the end of the year that debt was, through extraordinary effort, reduced to about one-half. Independently of this special effort, the income has exceeded expenditure by about £100. But this result has not been arrived at without, to some extent, impairing the efficiency of the institution, by the closing of the beds.

Though the number of patients for 1889 was somewhat less than in the preceding year, there has been a very large amount of work done, and a large number of patients treated, comparing favourably with the results achieved a few years ago. During the year many letters, some with handsome donations, have been received from grateful patients. All the sources of income show a decided increase, from which the Committee thankfully infer that the hospital has not lost ground in public estimation, but that the beneficence of its work is becoming more widely known and more fully appreciated. We hope that this support will be maintained and increased. Those who desired to testify to their admiration and respect for the late Mr. J. Denham Smith, determined, as the best method of doing so, to maintain two beds in his name in this hospital. Donors generally would feel well repaid if they could but witness and realise the pleasure conferred on the sick by their thoughtful sympathy. The chaplain, Rev. J. D. Smylie, has shown constant solicitude and devotion to the spiritual welfare of patients.

HOSPITAL FOR INCURABLES.

We also accompanied our good friend Mr. Fry and Miss Fry on a visit to the incurables, many of whose peaceful and even happy faces were sufficient evidence of the fact that, though beyond the skill of the earthly physician, they had been healed by Jehovah-Rophi.

It is gratifying to observe the improved accommodation and the many comforts which the new wards afford for the patients, through the completion, last July, of the "Victoria Jubilee Wing," which has also permitted much-needed reconstruction of the old building. The Countess of Zetland, who visited the Hospital on Christmas Eve, made an entry in the visitors' book, that it was "all most charming, the patients so comfortable and well cared for." The reports of the Board of Superintendence and the Visiting Committee, after inspection without notice, indicate the high state of efficiency which has been maintained. During the time that the structural changes were being effected, little or no inconvenience was felt by the patients, for the Lady Superintendent was unremitting in attention.

The Governors warmly invite strangers to visit the Hospital and see for themselves the work which is being done. Notwithstanding the transfer to the building fund of nearly all the bequests of the year, that fund is indebted £1331 to the bank; and £1200 will shortly be due to the contractors. A similar transfer was made in the previous year. The general account is also overdrawn £130. It is desirable to encroach no further upon the invested funds, as that would necessitate a reduction in the number of beds occupied. Having regard to the claims of this Institution upon the public, it is hoped that financial difficulties may not be permitted to impair its usefulness, but that additional funds may allow of an increase in the number of patients. The Hospital is in Donnybrook-road. It is pleasing also to know that access to the patients is granted to Christian friends solicitous of their spiritual welfare.

MINERS IN SOUTH WALES.

DEAR SIR,—Whilst there are many of our mining population as respectable as one can find in any class of society, there are a great number whose social condition is such as no Christian can contemplate without a desire to assist them to better lives and happier homes. My wife and I have for the last eight years worked among our own people by means of Bible-classes, cottage meetings, mothers' meetings, &c., giving as far as lies in our power a helping hand to the churches and chapels in the district. We have the assistance of an earnest Christian lady for cottage visitation, half of whose income is provided by the proprietors of these works, and for the other half of which we are responsible. The small reading-room which we use for meetings is quite inadequate for our wants, and we are endeavouring to raise about £600 to build a coffee-house, reading-room and mission-room, in which we shall be able to meet members of all denominations on neutral ground.

With regard to the work in which colliers are engaged, many erroneous ideas have been circulated. Undoubtedly the vocation entails many hardships and dangers, but it is by no means the worst class of labour, nor is it so injurious to health as many would believe. It is not the class of work that constitutes the evil; it is in the use the men make of their spare time. One great drawback to the collier is, that for the most part he works and lives only amongst his own class, persons of refinement preferring to live at a distance from pitmen's dwellings. Much spare time is spent in pandering to the lower appetites; the terrible drinking curse blights many a promising life. The very mention of a holiday makes one tremble for the consequences to our young men. Public-houses are crowded, and for the next two or three days a large number of men absent themselves from work, to their own serious loss, as well as that of their employers.

The occasional visit of a minister of the Gospel can do little in the way of influencing a class so much left to themselves. If we had such an institution as I have named, we should be able to invite them into a comfortable hall, where they would mix with other people, have lectures, especially chosen to benefit them, and hear of the Saviour's love. There would thus be every inducement to lead better lives and forsake the public-house, at present the only place to which they can resort.—Yours very truly, THO. HENRY BAILEY.

Pentrebach House, Merthyr Tydfil.

MRS. AHOK.—Prayer is being answered for Mrs. Ahok. Though in such great trial, increased by the carrying on of heathen worship and sacrificing to the dead in her house, contrary to her wishes, the Lord has not allowed her faith to fail, but has enabled her to take it all as his will for her.

SOLDIERS' HOME, FERMOY.—This Home was recently opened under very happy circumstances. Christians of all denominations met for prayer, and the house was dedicated to the service of God. Miss Alice Williamson, the foundress of the Home, explained how she was first led to take up work amongst soldiers, and how, on taking the house, it was found necessary to pull it down to the foundation and rebuild at a cost of £1600, including the fitting up. In the evening over sixty soldiers came in, and spent a happy time in singing hymns and listening to short addresses.

HOPPICKERS' MISSION.

THE Lord was pleased to visit us with the quickening power of His spirit during our mission among the hoppickers in this district. Many gipsies from the New Forest, travelling-van men, and others professed faith in Christ, and have since joined Christian churches. Mr. H. Fisher, evangelist, who is labouring in the New Forest, and has charge of a mission station there, has admitted to the fellowship of his flock nine adults, who have openly witnessed for Christ; some of them were desperate characters before conversion.

Mr. Fisher took charge of one of our mission tents last season, and since his return home a piece of ground has been offered, on which to erect an iron room to seat one hundred persons, in an isolated corner away from any place of worship, in which these people could be gathered on the Lord's Day. One hundred pounds will be required. I shall be glad to take charge of any contribution, and will see it properly applied, or it may be sent direct to Mr. H. Fisher, Evangelist, East End, Lymington, Hants.

Alton, Hants. S. CHINN.

MR. LANE AT LEIGHTON BUZZARD.

THE Gospel mission here, conducted by Mr. W. R. Lane, briefly noted in our last, was one of unusual power and interest. In the course of a lengthened report of the meetings, the local *Observer* says:—

"The mission must be classed among the most remarkable of events in connection with the religious history of the town, for nothing, apparently, could have been more successful. Mr. Lane's simple, fervid, and candid eloquence on the first night of the mission made a deep impression, and night by night the crowds, eager to hear him, became larger and larger, until the capacious hall was found insufficient for the multitude, and the large doors had to be thrown back for the crowd in the vestibule. Never, we should say, did a preacher of the Gospel of Christ succeed, in this town, in drawing together in one compact union, to contribute to his good work, such a numerous and united body of Christians of all denominations, drawn from all classes of society, and including people of all ages; and seldom, it is certain, has any religious movement been the means of attracting such crowded and attentive audiences. Such was the hold Mr. Lane obtained upon the people, that it mattered not at what time a meeting might be held—whether at seven in the morning, at three in the afternoon, or at half-past seven in the evening—the same enthusiasm was apparent. It will be admitted that there must have been some extraordinary influence brought to bear to get together from a hundred to (on one occasion) three hundred people at a public prayer-meeting at seven o'clock on a cold, dreary morning in November. The secret of all was Mr. Lane's sound Scriptural knowledge and doctrine, fearless yet affectionate appeal to conscience, and the easy, simple, yet vivid power of illustration employed in bringing home the truth."

Another writer says:—"Seldom has religious feeling been aroused among the people of Leighton to the extent that has been during the past week by the evangelistic services conducted by Mr. Lane. Many who entertained prejudices (founded upon past experience) against spasmodic efforts of this kind were, in the present instance, thoroughly convinced that the missioner was a power for good in our town, and heartily wished him and his helpers God-speed in the work."

Indian Widows.—Miss MACGREGOR, 17, Gunterstone-road, Kensington, W., would be glad to receive pairs of disused spectacles for a widows' class in connection with the C.E.Z.M. Mission, Amritzar, India.

H.M.S. SERPENT.

DEAR SIR,—A few words about the *Serpent* and her ship's company will no doubt interest your readers. The ship was commissioned at Devonport, and our workers have been constantly on board, distributing *Blue Backs*, *Ashore and Afloat*, and Gospel books. A large Temperance Committee was formed on board by the Captain's consent, and was working well. One of my old friends, Walter Stivey, chief carpenter's mate, took the lead in temperance and Christian work, and was a member of the "Royal Naval Christian Union." His love to Christ and simple faith were very beautiful. A dear little child, a member of a Band of Hope, whom W. Stivey used to address, burst into tears and said, "Mr. Stivey used to talk to us about Jesus; now he's gone to Him." True, indeed; but how sudden, in a moment, almost the twinkling of an eye, himself and one hundred and seventy-two officers and men swept into eternity.

Our Sailors' Rest at Devonport is besieged by broken-hearted and often destitute wives and mothers; I am relieving them to the best of my power. They are much touched by Her Majesty's message of sympathy, sent to H.R.H. the Duke of Edinburgh; may they turn for the highest sympathy to the Saviour who died for them.—Yours, in Christian sympathy,

Devonport. AGNES E. WESTON.

HOMES FOR THE AGED POOR.

THIS charity has just attained its majority. Twenty-one years ago the first Home was opened—a rented house containing eight rooms, and capable of accommodating ten or twelve persons. From this small beginning, great results have sprung; this year two new Homes have been opened, 41 and 43, Penge-road, South Norwood, making a total of ten Homes, containing 102 rooms and 132 inmates. Four of these houses are rented, but the remaining six are the property of the charity, a mortgage of £2500 now remaining to be paid off.

Surely the aged poor should have a portion of our care and sympathy; old age spent within the walls of a workhouse seems a sad termination of life to those whose chief fault is that they are past work, and in the struggle for daily bread have been unable to save sufficient for old age and infirmity. A room, rent free, is a priceless boon to many, and at the present time there are more than seventy applicants for this small benefit. While the charity is philanthropic in its object, the spiritual needs of the inmates are not forgotten. Bible-readings are held in the various Homes, and many an aged one has been led to seek and find a Saviour, and prepare for the better home. Many have long belonged to the household of faith, and are bright examples of happy old age.

During the winter season, an effort will be made to supply the aged with coal, warmth being essential to their comfort.

Further particulars of the work will be sent on application to the hon. secretaries, Misses E. G. and S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

BLIND CHILDREN.—A blessed work in training blind little ones is carried on in the Home at Goldsmith's-place, Kilburn Priory, rather less than half the cost of maintenance being contributed by relatives. Answers to prayer have been seen in several of the inmates yielding their hearts to the Saviour, and the change is very manifest in their lives and faces. On behalf of the Home, a sale is to be held in the Kilburn Town Hall on the 27th and 28th inst. The Lady Superintendent is Miss Emma F. Newbery, 127, Portsdown-road, Maida Vale, W.

A Homeless Vagrant.

BY DR. BARNARDO.

TOM COMMONS made personal application at my door in Stepney for admission, stating that both his parents were dead, and that, since the death of his father had left him to front the world alone, he had earned his living by selling matches in the streets, generally sleeping in a shelter at Westminster. Investigation brought to light the whole facts of the story, which in the main bore out Tom's statement. A clergyman who knew well, and had occasionally helped him, gave him an excellent character for honesty and industry. When he came to my door in rags, without a shirt, and with his feet on the stones, it would have been difficult for anyone but a magician to discern in this poor street-waif the making of a fine, independent, hearty fellow, such as I hope, by God's blessing, he may turn out by and by. It was his strong desire to go to sea or "somewhere abroad," and I hope, in due course, that he will qualify himself for our "*Colony-over-the-Sea*," in Canada. Tom has been under good influences, having occasionally attended mission-halls and mission services while on the streets; and I verily believe that the best change of all in Tom's life will not be merely that of his external habiliments, but in the hidden man of the heart. In the course of our "divine drudgery of doing good" this greatest of all rewards often crowns our efforts—the salvation for Eternity of our rescued protégés, as well as their rescue for time.

TOM COMMONS (*aged* 17).

To-day, in the Homes, 3610 young people, of all ages, are being carefully trained in industrial ways and in the fear of God for the duties of life here and the joys of the better life beyond.

18 *to* 26, *Stepney Causeway, London, E.*

FOLKESTONE TRAMPS' MISSION.—Gipsy William Smith, 19, Coolinge-road, Folkestone, wants help for his winter work among the tramps. He has a room where he holds a weekly meeting for them, and desires to be able to give them an occasional meal. The Lord has given him some remarkable trophies of his grace in saving these human wrecks. He found a man playing the piano in a public-house for a shilling a night and his beer, who had formerly been a stockbroker on the Exchange, but took to drink because he lost £20,000. After accepting Christ he was placed in a small business. Many of the lodging-house people have been helped with stock.

THE HIGHWAY AND HEDGEROW MISSION.—Mrs. Moorhouse, writing from Leiston, near Saxmundham, Suffolk, commends to Christian interest the welfare of the fishing folks in villages around the east coast. During the winter they are much at liberty, and earnest workers would be able to impress them for their lasting good. Mrs. Moorhouse says:—"I have just taken a lingering farewell of another band of fishermen and farm labourers in a lonely hamlet on the coast, where we have been gipsying in our vans all the summer. They have filled our travelling hall for months. Among the converts is one man who had long been the victim of drink, spending as much as £100 a fortnight. He now enjoys the peace of God. I have rented an empty room in the place, in order to afford a counter attraction to the public house. Help to furnish, warm, and light it, as well as a supply of books and games, would be welcome."

MR. GEORGE MÜLLER'S TRAVELS.

MRS. MÜLLER, writing from Berne, describes in interesting detail the protracted evangelistic tours in which she has accompanied her husband. They are now on their sixteenth missionary journey. The fifteenth included visits to Australia, Tasmania, New Zealand, Ceylon, and India, where they stayed fourteen months. It ended in March last, when London was reached after travelling 36,430 miles. After five months in England, devoted to labour at Bristol in connection with the Ashley Down Orphan Houses and the Scriptural Knowledge Institution, travels were again begun. On August 8 they left London to visit cities in Switzerland and Germany. Mrs. Müller writes:—At the Evangelical Chapel, Heidelberg, Mr. Müller held several meetings; at Stuttgart he preached many times to crowded audiences; at Schaffhausen he also conducted services, vast multitudes of people listening to him in the Great Johannes Kirche. At Zürich he spoke many times at the Vereins Haus, and in St. Ann's Chapel also to very large congregations; at Winterthur he had great numbers of hearers at one of the churches, and at Basel he preached fifteen times to large assemblies.

At Aarau, at Biel, and at Berne, too, my husband has conducted crowded meetings, which, with those already mentioned, were all in the German language. This brief account of his labours is given, in order that he may be specially upheld by the prayers of readers of THE CHRISTIAN. At Zürich, at Stuttgart, and at Basel, Mr. Müller delivered several lectures on the Second Coming of Christ, and specially addressed Christian workers. We have both given away numbers of Bibles and Testaments, and circulated tens of thousands of German, French, Italian, Spanish, and English tracts amongst persons who understood those languages. In all my husband has preached sixty-three times.

In the course of our travels during the last fifteen years, he has been so blessed with health and strength as to be able, even now, through God's kindness, to undertake more work for the Lord than many much younger men could accomplish. When leaving England we contemplated undertaking a tour of six or eight weeks only; but in consequence of the prevalent indifference and scepticism in Germany and Switzerland, Mr. Müller has been led to extend the journey this sixteenth tour. We set out on our first missionary tour on March 26, 1875, and from then to the close of this tour we shall have travelled more than 170,000 miles by land and sea.

Letters for Mr. Müller, containing invitations for him to hold meetings, should be directed to him at New Orphan House, No. 3, Ashley Down, Bristol, whence they will be duly forwarded.

BRAZIL.—Marshal Deodoro da Fonseca has done away with the last vestige of slavery in Brazil. On October 28, the anniversary of the issue of the emancipation laws of 1871 and 1885, hundreds of former slaves, still undergoing long sentences under the exceptional law of June 10, 1835, received a full amnesty.

BRIGHTON CONVENTION.—The Countess of Chichester presided at the first of a series of meetings for young ladies, held at the Brighton Pavilion last week, in connection with the recent convention. The attendance at the first was so large that it was necessary to have an overflow meeting in an adjoining room, and the whole series were well attended. Mrs. Tottenham and Miss Gollock addressed the meetings, taking for their subject, "The Life which is Life indeed," "Life a pilgrimage: the things to be met with on the way," and "How shall we know the way?" Very earnest appeals were made to those present to seek and find the true way of life in early youth, and, having found, to follow Jesus in the way. The addresses were given in a very bright, winsome manner, and were listened to with close attention.

A GOOD WORK AT SWINDON.

A large and enthusiastic gathering assembled at the Central Hall, Swindon, on November 13, for the eleventh anniversary of the Wiltshire branch of the Evangelistic Mission.

The hall was twice filled for tea, and was completely packed for the evening meeting, at which Mr. Thomas Harris, of Calne, presided. The good-will of other Christians in the town was proved by the presence of not a few pastors and others from the various denominations.

After prayer, earnest words were spoken by several friends, which were calculated to cheer and encourage the hearts of the workers. God has graciously blessed the work during past years among the poorer classes in Swindon, and especially among many of those engaged in the railway factory. The work is in full vigour, and the workers are full of hope for still greater things.

The local ministers have arranged to hold united Gospel meetings on Sunday evenings, in the large Mechanics' Institute, after the ordinary church and chapel services. The hall, at the first of these on Sunday last, was well filled, when Mr. Pugh preached.

CAMBRIDGE NOTES.

BY A GRADUATE.

Following closely on Miss Steel's endowment of theological studentships at Corpus comes the announcement of the Lady Kay scholarships at Jesus College; one is to be given every year, and is open to any member of the University who has taken a first or second class in any tripos, provided not more then two years have elapsed since then, and that the candidate intends to take holy orders. The value of the scholarships are from £40 to £60. This year the candidate will be chosen without any examination.

The last two Sundays the University sermons have been preached by Rev. H. C. G. Moule. In the first of these Mr. Moule said:—"It is this law, this constant spiritual fact, that Jesus Christ is the autocratic Owner of his followers, and then the resultant of it in his call to them to consent *ex animo* to his possessorship, to yield themselves out and out to the will of God in Christ, that I seek to hold up before you this afternoon. A more familiar truth in the abstract I could not lay before a Christian assembly. But is it not just one of those truths which mean practically next to nothing while they are entertained as it were in the air and at a distance, but which for many even convinced and devout Christians, need only to be ...translated into here and now, in order to become discoveries as of a new world, revolutions that bring in a new age in the history of the soul?"

The contributions of the University branch of the C.M.S. for 1890 amount to £295, the senior and junior members of the University about equally dividing this sum. Trinity with £54, Corpus with £39, and St. John's with £32, send in the largest amounts.

CHINA.—A telegram from Shanghai announces an outbreak of religious fanaticism in the province of Szechuen, resulting in a terrible massacre of native converts. During the recent Buddhist festival popular opinion became greatly excited against them, and organised mobs set out to attack the Christian villages, burning and looting in all directions. At least twenty native converts were killed, their bodies being thrown into the Yang Tse Kiang.

SABBATH OBSERVANCE.—In all four wards at the recent Newcastle-on-Tyne municipal elections, the candidates of the "Sunday music party" were defeated, and the candidates supported by the Newcastle Branch of the Lord's Day Observance Society were returned by large majorities. "For a quiet Christian Sunday 2979 votes were cast, while for the secular day 903 only were given.

AMONG THE COSTERS.

The work at Costermongers' Hall, Hoxton, goes unostentatiously forward, and, notwithstanding its growing comprehensiveness, the service carried on was never more effective than at present. Besides its great hall, capable of accommodating about 800 persons, Costers' Hall has thirty-two other rooms, so that many things can be carried on at the same time. The success attending the Gospel services, the Bible readings, and the prayer-meetings is very gratifying. From time to time conversions occur, and it is said that "a steady light always beams from the Word of God in the Sunday-schools and Bible-classes." On week nights evening classes, lectures, and the free use of an excellent library enable young persons especially to improve their education, while persons of all ages are provided with the means of wholesome recreation. Temperance and thrift receive a large share of attention. Nearly forty meetings of different kinds are held at the hall every week.

During the winter months the cocoa breakfasts to needy Board-school children will be continued. The Irish stew, sold at a nominal rate to the poor people, is also found to be an intensely appreciated boon. To meet all this expenditure, in addition to the ordinary expenses of the Mission, new supporters are needed. The Seaside Holiday Home will become an accomplished fact as soon as a suitable building can be found on the South Coast. The gifts of two friends have placed this scheme beyond the possibility of failure.

Another problem Mr. Orsman is trying to solve is, How to house the poorest of the wage-earning classes. The ordinary model dwellings are quite beyond the means of people who earn only about 10s. a week. Mr. Orsman proposes to secure from the London County Council a cleared space at the lowest charge, and then to erect an experimental building of 100 rooms. The total will cost £5500, towards which one friend has promised £2000.

Friends wishing for the new report should address Mr. W. J. Orsman, Milton House, Shacklewell-green, London, N.E.

SEAMEN'S REST, MARSEILLES.

Dear Sir,—On my return I found much to attend to. The annual report and statement of accounts will, I hope, be in the hands of friends early next month. We have had the joy of speeding several missionaries outward bound, and on each Wednesday since our return the weekly prayer-meeting has been a precious opportunity for counsel, praise, and prayer.

It would give us much joy, and prove, I trust, mutually helpful, if Christians passing through, whether missionaries or otherwise, would look us up, especially on Wednesday afternoons, when a prayer-meeting in French and English, followed by a cup of tea, affords a happy opportunity for pleading together and learning to know the varied needs of our respective work.

Rentals, always demanded here in advance, are overdue, besides other matters requiring immediate outlay; therefore intending donors will greatly help by sending in their gifts without waiting for the annual report. We shall value prayer that this winter's campaign may prove a time of great blessing.—Yours in the Master's service,

Charles E. Faithfull.

Quai du Port, 38, *Marseilles*.

GAMBLING.—Over two hundred ministers of various denominations have issued through *The Yorkshire Post*, an appeal on the subject of gambling and betting. They beg their fellow-townsmen to eschew these in all forms. Leeds, they declare, has been mentioned among the places where the evil is strongest. They ask that it may be named also for the hearty, manly, and successful resistance by which evil is encountered.

"WITH JESUS."

[*Motto chosen by a missionary when beginning a fresh year of work.*]

I am living my life "with Jesus,"
Close to Him day by day,
Walking with Him in communion sweet
Along the winding way.

"With Jesus" I walk in the sunshine,
When joys my pathway strew;
The shadows with Him I fear not—
He'll lead me safely through.

I am spending my time "with Jesus,"
Each hour of every day;
In work or waiting I feel Him near,
As the moments pass away.

I'm walking with Him in the city,
Through all the noise and din;
Holding his hand at the crossings,
Shielded by Him from sin.

I'm walking with Him in the pastures,
Beside the waters still;
'Tis there I hear his whispers of love,
'Tis there I learn his will.

"With Jesus" I'm fighting the battle—
Rather, He fights for me;
And in triumph sure He leadeth me,
With song of victory.

So "with Jesus" in joy or trial,
That is as He sees best;
In "perfect peace" I'm following on,
My heart in Him at rest.

S. M. A.

NOTES FROM BOURNEMOUTH.

On Monday of last week Mr. and Mrs. Booth-Tucker spoke at a drawing-room meeting at the house of Major-General Hutchinson in the afternoon, and at Shaftesbury Hall at night. One present at the former meeting says that he has not known a meeting marked by so manifest presence and power of the Holy Spirit, since the ever-memorable year 1859.

Mr. W. R. Lane has been holding an eight days' mission at the Y.M.C.A. here. The rooms are not large, and the weather and other circumstances were not favourable, but the work grew from day to day. The Bible-readings in the afternoon were highly instructive. The ensuing evangelistic meetings, for men only, deepened in interest as the week advanced, and at the close on Sunday night it was manifest that not only a considerable number of young fellows had decided for Christ, but that they had decided in a decisive way, which promises a valuable contingent of effective Christian workers.

Captain Dawson, whose health is not good, and with whom this town does not very well agree, nevertheless cleaves to his post like a good soldier of Jesus Christ; and will recommence his afternoon meetings in Shaftesbury Hall on Sunday week, 30th inst.

The new Congregational chapel rendered necessary by the numbers attracted to hear Rev. Ossian Davies, proceeds apace. Meanwhile the meetings are held in Shaftesbury Hall.

The West Cliff Tabernacle (Rev. George Wainwright) will provide, when finished, much-needed accommodation, in this rapidly increasing neighbourhood, for those who desire to walk in the old paths of Gospel truth. An aged clergyman has taken a hall at Westbourne, and fitted it up as a church, where he conducts the worship and preaches on evangelical lines; but the Bishop refused his licence.

CHRISTIAN UNION.—On Saturday evening, Nov. 8, the first of a series of meetings in connection with the recently formed Walthamstow Christian Union was held in the Free Methodist Iron Hall. Various denominations were represented and much joy was expressed at the exhibition of unity among those who hold the Head, even Christ. The addresses emphasised the fundamental points of Christian agreement, and showed a longing for combination in aggressive effort. On the following day, the Sabbath, the members of the Methodist Free Church joined the Salvation Army in an open-air demonstration in the morning. Members of other communions were also present. Other similar meetings are being arranged, and a definite plan of action will, it is hoped, soon be decided upon.

For the Young.

SUNSHINE.

I EXPECT numbers of you boys and girls have been hearing a great deal about Mr. Stanley, and reading accounts of his wonderful adventures. Some may have seen a picture of Mr. Stanley and many of the natives coming out of a terribly dark forest, with trees one hundred and eighty feet high, inhabited by cruel, savage dwarfs. How delighted they all looked to get out of that forest where they had been travelling for some weeks! The black servants, though grown-up men, laughed, jumped, and skipped at sight of the sunshine; they forgot all their troubles, and danced for joy.

They knew what a difference the light makes; now they could see their way, and know when enemies were coming near; the air was fresher and clearer; they felt happier, healthier, stronger now, with the light from the blue skies above streaming down to cheer and strengthen.

It makes a difference too, to some of us here in England if we do not see any sunshine for many days; and when, after a long winter, we get a little brightness, what a change comes over the face of the country—the flowers peep through the brown earth, the bare trees begin to bud, the birds to sing their hymns of praise.

I want to tell you about another kind of sunshine which ought to fill every home, every school, every child's heart, making boys and girls so happy they cannot help laughing, singing, and playing; for God loves all things He has made to be glad and full of joy.

Come with me, and I will show you the way to a home that has sunshine the darkest days in November. "What a pokey little place!" you would say to yourself, if you went for the first time. A four-post bed (taking up all space and light), a perambulator, round table, chairs—all crowded into this one room.

When I called last year, a hot day in June, a fire was burning in the grate, for it was tea-time, and in such homes as this the people eat, work, and sleep in one room. In one corner, lying on the bed, was "Willie"—a scrap of a boy for ten, with long, lean arms, pale face, and big, shining eyes. He had been too ill to taste food all day; his lips were fevered, his head aching intensely. On my way I had noticed rows of refreshing-looking strawberries. "Just the thing for that poor child," I thought; so I said nothing, but went off to make my purchase. Alas! they were very dear, I could only buy a few. Soon I was back, laid them by the side of the sick child, and hurried away, scarcely waiting to hear his pleased thanks. I paused, however, on the doorstep, for clearly I heard the little boy saying, "Mother, you must come and have some; they will do you so much good!" This wise little lad had learned early that pleasures are worth twice as much if shared with others.

The next time I called on the mother, the two younger children were ill, and Mrs. A—— afraid to leave them to go herself to the hospital. But Willie was being laden with bottles, and charged with many messages to the doctors, so that they should know what medicine to send. He was listening most attentively. "Will he not forget?" I asked, when he had gone. "Oh no!" said his mother, "he never forgets what I tell him, and always gives the right messages. He is used to going to the hospital for me."

Two months ago Willie's mother was laid up herself; the lodger from upstairs came in to help sometimes, but the little boy did the most, and was as willing, thoughtful, and unselfish as ever. Though the sun shone brightly outside, and he could hear other boys at their games, for a whole week he stayed in that hot, close room, waiting carefully on his mother, and never once asking to go into the street for a game.

He would boil the kettle, nurse the wee baby, and wash up the tea things as carefully as any grown-up person, always happy and contented. He is wonderfully kind and gentle to the younger ones, never scolds and cries, "I'll tell Mother," but persuades them to be good in the most coaxing way. With many little people what a trial it is going to bed early; just very often when the best fun of the day begins, nurse comes in with an aggravatingly cheerful face to say it is bed-time. Willie's little brothers have no nurse; but just now, though he does not like it very much, he goes to bed quite early, because he knows, if he is lying by their side, that then the younger ones will soon fall contentedly to sleep.

Can you guess the other kind of sunshine which filled Willie's heart, and brought brightness to his dark home? Just the sunshine of love, making him forget himself and think first of others. As the dewdrops on a summer's morning reflect the light of the sun, so many a child can reflect the light of the Sun of Righteousness, if like Willie they will turn to Jesus saying, "Lord, what wilt Thou have me to do?" and then in his strength strive to be loving, kind, and unselfish.

E. M.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 23, Exod. xl. 28—38; Mon., Nov. 24, Jas. i. 1—15; Tues., Nov. 25, Jas. i. 16—27; Wed., Nov. 26, Jas. ii. 1—13; Thurs., Nov. 27, Jas. ii. 14—26; Fri., Nov 28, Jas. iii. 1—18; Sat., Nov. 29, Jas. iv. 1—17.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Waterloo, Liverpool, Nov. 23 to Dec. 3. Mr. H. Hutchinson, Gorton, Manchester, Nov. 23—28; St. Chrysostom's, Liverpool, Nov. 29 to Dec. 5. Mr. James S. Tyler, Coupland-street, Greenheys, Manchester, Nov. 23—28. Mr. T. Lewes Sayer, Public Hall, Romford, to Nov. 25. Mr. E. T. M. Dennes, Brockley, to Nov. 21. Mr. George Goodman, St. Thomas' Schoolroom, Lambeth, Nov. 22—30. Mr. E. Hughes, St. James' School, Bermondsey, to Nov. 22. Mr. E. Collier, Trinity Hall, Battersea, Nov. 23—28.

MR. MACKAY'S DIARY.*

DURING the life of Mtesa the missionaries were at least protected from personal violence, and frequently were in favour, and permitted fully to carry on their work; but the old heathenism still kept its place in the hearts of the greater number of the chiefs, and, but for Mtesa's strong hand and superior judgment and sympathy with enlightenment and progress, would frequently have broken out into active hostility to the white men.

In October of 1884 Mtesa died, and his son, Mwanga, a weak, vain, and vicious man, a worse and altogether weaker man than Mtesa, came to the throne.

Shortly afterwards intelligence of the arrival of Bishop Hannington by way of Kavirondo reached the capital, and at once placed the missionaries in the greatest personal danger, from the long-standing fears of the Baganda that the appearance of white men from the east, and by what they called "the back-door of Uganda," was the sure precursor of conquest. It was this fear of coming danger, and not hatred to the Christian religion, that led the chiefs of Uganda, with Mwanga at their head, to demand the death of the bishop. When the deed was done, a greater fear took possession of Mwanga. He was in constant terror lest the power of England should be brought to bear to revenge the murder of the bishop. This fear, working in his barbarous heart, led to a chronic state of jealousy and suspicion against the Mission and its work, and roused the beast in him, till it led to an outbreak of the old heathen cruelty, which had abated, and in some of its violent forms ceased. The new religion forbids cruelty and murders, therefore Mwanga would be cruel and murderous; and then followed mutilations' strangling, burning, and unmentionable horrors, some of which are described in Mackay's letters home, but over which he for the most part draws the veil. He was afraid lest too much might be made of these so-called martyrdoms, yet he did not doubt the real piety of many of the sufferers.

"OUR FIRST MARTYRS

have won the martyr's crown. On January 30, 1885, three Christian lads were burnt alive, after being terribly mutilated, for their reception of, and adherence to, the faith of Jesus Christ. They were snatched from our very presence, accused of no crime but that they were learning from us, and first tortured, then roasted alive....

"Some young Christians are very bold, sometimes, I think, more courageous than prudent. While many of them have gone into hiding through natural alarm for their lives, others we have to urge to keep out of the way, knowing that they are in great danger. But whether their retirement has been voluntary or compulsory, I myself do not know of a single case in which anyone preferred to draw back and renounce Christianity.

"But you need not be anxious for us. We are, if possible, more especially in God's hands in time of trouble than in peace and prosperity. Even kings' hearts are turned by God. We know that we shall ever have your prayers, and hopes, and best wishes, and remembrances.

"Mwanga seems afraid, but we have seen no trace of repentance in him as yet, only increased suspicion and fear of us. We had to give him a valuable present of all our most valuable effects, to remove his dread that we meant revenge for the death of the bishop. His head page, a Christian man and most faithful servant, he ordered to be burned alive, for saying to him that it was wrong to kill the bishop, as his father Mtesa would not have done anything of the kind.

"WHAT DEEP ANXIETY

we ourselves have been in, I cannot describe. First, our bishop was condemned to death, and cruelly murdered; then we were under a similar sentence, but the good hand of the Lord has been upon us, and we are still spared. Then our converts were practically doomed, one good lad being burned to death, and others arrested and sentenced likewise, while no one was permitted to come near us under pain of execution....

"Mwanga's day has come. Uganda has rebelled, and the poor king has had to flee, getting into his canoe with some boys and women and paddling for dear life till he reached Magu, where he is being at present fleeced by the Arabs of all he has (only a few rifles) for food and clothing. After he has spent all he will learn to be in want. I have already sent for him to come here, that I may help him on the way to the coast, as if the Baganda come after him they will surely put him to death.

"I should willingly do my utmost to save the poor creature's life, in spite of all his cruelties and murders, even although I run no little risk in helping him, for the Arabs will try to make capital out of him, while the Baganda may complain that I stole away their king. He was afraid to come away from Magu with only my men, lest the Arabs should send after him and arrest him. He implores me to go to fetch him myself, and take him anywhere I like, or slay him if I like. Or he is ready to go with me to England, which he has heard is an asylum for deposed kings. But I am unwilling to risk going to Magu, lest Walker and Gordon might get into trouble in Uganda through any indiscretion of mine. I must try once more to send and persuade the timid fugitive to get away from the Arabs' clutches and come here, where I shall do what I can to help him on the road southwards."

* MACKAY OF UGANDA. By his Sister. 7s. 6d. *Hodder & Stoughton.*

Melbourne Memoranda.

(FROM OUR OWN CORRESPONDENT.)

MODEL SUNDAY-SCHOOL.

THE Sunday-school buildings of the Presbyterian Union Memorial Church are situated in North Melbourne. All the arrangements for lessons, for visitation of scholars, and for keeping teacher and scholar "in touch" with one another, are most thorough. The teachers' preparation class is attended by teachers from the other denominations as well as those from other Presbyterian churches. The superintendent, Mr. William Howat, is an enthusiast in his work and a most thorough-going Christian abstainer. The teachers are a united and devoted band of workers kept together largely bythe spirit of genuine love which pervades the whole work.

CHILDREN'S SERVICES.

Although we have no Josiah Spiers or "Children's Bishop" here, the highest interests of the young of the colony are not overlooked. In many of our churches a few minutes during the Sunday services are devoted to special words for the little ones. Services are also held for several nights at a time at some central Sunday-school building or church, and great blessing is experienced, as the results testify. South Melbourne, Hawthorn, and Ballarat have had such times of refreshing somewhat recently. The societies of Christian Endeavour in several suburban districts are centres of practical instruction in the ways of righteousness.

OPEN-AIR WORK.

A few evenings ago, at Ballarat, I had the pleasure of meeting with a band of about thirty consecrated men and women who carry on regular open-air services in that handsome city. In and around Melbourne many are engaged in this branch of Christian effort. Since the beginning of the present strike one who attempted to preach Christ to a large assemblage was set upon by a number of roughs who scoffed at the name of Jesus. The preacher was hardly saved from violence by the intervention of a number of the police.

SABBATH MORNING FELLOWSHIP UNION

This Union of the Presbyterian Associations of Victoria has been a great success. It is two years since it was started, the second anniversary gathering having been held lately. Mr. Robert Gillespie, the veteran worker among young men, has been unanimously re-elected president. During the past year the Union lost two men of great usefulness in the Church and mission field, Rev. J. F. Ewing, of Toorak, and Rev. J. H. Davies, in Corea. The latter had not long started his work in that country when he was stricken down by smallpox. His sister, who was associated with him in missionary effort, has since returned to Victoria. Temperance is to be a more distinctive feature of the work of the Union in the future.

TRANSLATION.

A few weeks ago Rev. Thos. Nisbet (Presbyterian) was inducted into the charge at Hawthorn. Mr. Nisbet has done good service at Orange, in New South Wales, where he had been settled for about seven years. Though but a young man, he brings considerable experience to the work in this fresh field. His thorough, manly, evangelical preaching is much enjoyed.

TEMPERANCE.

Mr. Richard Coad, of the United Kingdom Alliance, has twice visited Melbourne of late. He preached on Sundays and lectured throughout the week. Great crowds were attracted by his quaint but genuine and able oratory. Many pledges were taken and much good done.

[1096]

Y.M.C.A.

A large new set of buildings for the Y.M.C.A. is in course of construction in Bourke-street. This is a good sign of growth. The seventeenth annual Christian Conference under its auspices was a good time. Meetings were held daily, Tuesday to Friday, August 5—8, to consider the subject of "Christian Service," the last meeting, a missionary one, taking place in the Melbourne Town Hall.

CHINA INLAND MISSION.

We have been highly privileged by a visit from the veteran pioneer of the China Inland Mission, our old and much-respected friend, Rev. J. Hudson Taylor. His beard has changed from brown to white in his Master's service; but his gentle, persuasive voice is still the same, and power accompanies his utterances as of old. By his moving words on his present heart-motto, "To Every Creature," Mr. Taylor has greatly stirred up believers; and the testimony of Messrs. Beauchamp and Whitehouse to the blessedness of the work among China's millions has excited the interest of many in this great enterprise, and recalls to us vividly the memorable lines by Rev. H. G. Guinness "A million a month in China dying without God."

SALVATION ARMY.

Perhaps nowhere in the whole world has this great organisation found itself so highly respected as in Victoria. Colonel Barker has made it a power for good in the colony, and it has spread with great rapidity throughout all Australasia. Few have had more opportunities of inquiring into the genuiness of its work in these lands than myself. Having known the founder when he carried on the Christian Mission in Whitechapel, I have watched with lively interest the rapid progress of the Army. In the chief cities of the colonies and in many an inland township, I have visited the Army quarters; have been present at their meetings in the open air and in the barrack-room; have tramped along with the country band from the Training Home when out on the warpath, and met the lonely outpost at his duty; have known something of the prison brigade work in the city; and have inspected the books of this great mission; have met the officers at all sorts of times and places, in their offices in the daytime, in their enthusiastic meetings in the evenings, and in the railway carriage, or out selling *The War Cry*. My testimony is that this great work is one of the most complete, aggressive, and useful agencies of these days for gathering in the non-church-going portions of our populations; for raising the fallen and outcast members of society, and for bringing into service those who are reclaimed, and thus largely preventing them from returning to their evil ways.

Colonel and Mrs. Barker are soon to leave Victoria for England, and their loss will be largely felt; for, under God, they have greatly contributed to the high position which the Army occupies in our midst. They are workers of the right sort, and the over-crowded farewell meetings in the largest available buildings in our large cities testify to the high esteem in which they are held by the outside public, as well as by the great masses of Salvationists themselves.

A WORKING GIRLS' INSTITUTE.—In connection with the Tent-street Mission, Brady-street, Bethnal-green, a Girls' Institute was recently formed. The age of admission is under fifteen. Instead of spending their leisure time at street corners, the girls now assemble in the mission-hall, where, besides receiving religious instruction in a bright, familiar style, they engage in sewing, knitting, singing, and the like. Since the Institute was opened, the girls have attended the mission services proper, with great regularity, and the marked improvement in their appearance and behaviour has been a source of gratitude to Mr. John Galt, the district missionary. The first public meeting, held on Wednesday evening of last week, was well attended.

EXPELLED FROM A CHINESE CITY.

MR. BLANDFORD and his wife have recently had painful experiences in China. In a letter home, Mrs. Blandford thus writes of Tsingngan Hsien, whence they were expelled after a residence of over three months:—

"The people were gathering round us, and the little children were coming in freely. A number came desiring to break off opium, from poor men to Yamán officials. It was a great day in Tsingngan when the first man knelt in prayer; indeed two knelt down the same evening.

"The people accused us of having two idols, one given to us by a convert, and the other my little baby organ (which, by the way, they had never heard or seen); the latter was supposed to have been the idol which had given them all the trouble, as it had so many *teeth* (the notes)! Three men have written a joint letter, in which they say they are continuing reading the Word, and prayer, and that to death they will not alter their minds that Jesus is true, and they will for ever believe the Gospel. This letter was a great joy and cheer to us. We notice as soon as some of these men confess the Lord Jesus, and testify for Him, they have nothing but trouble—persecution, or sickness, or sudden calamity.

"The scholars put up a notice calling on the students to turn us out, July 18. We let the magistrate know, and he sent two men to guard the 'Jesus Hall'; also spoke to the students collectively on the subject of not interfering with us. I went to the hall as usual on the 18th. Crowds of students gathered and saw me inside with the women and girls, but all was orderly. We afterwards heard that an attempt had been made to gather the rioters that morning; but it had failed, as some of the men expressed unwillingness to injure us. However, next day, just after I had returned from the hall, we heard tremendous cheering and banging of stones. This was a mob destroying the place. The inside doors in time were stoned and broken open, the rioters rushing into the courtyard shouting, 'Ts'eu!' ('Begone!')

"We were stoned on the street, and followed by part of the mob as they drove us out of the North Gate down to the ferry. After seeing us into the boat, they gave us this parting word, that if we returned that day they would beat us to death! After crossing the ferry and walking some way, we were followed by the landlord, who lent us 400 cash, and then another man came with 200, both men gave us their umbrellas and fans. After some hours' travelling we found the boat lying below Ngan-i. Three days later we were back at Wuch'en. We learned that after our departure a complete smash up was made of everything we had there. A bonfire was made of our Bibles, dictionaries, commentaries, and many valuable books both English and Chinese; also bedding of all kinds, clothes, &c., were committed to the flames. I feel very hopeful that this will turn out for the furtherance of the Gospel."

A MODEL MISSIONARY CHURCH.—The pastor of a church in Pennsylvania, remitting money in aid of mission work in Africa, writes on October 14:—"I have been privileged to send to Japan, China, and India, since January 1 this year, 1800 dollars (nearly £370) from the members and friends of my little church of some 250 active resident members, thus supporting about twenty-five native evangelists and Bible-readers. Many individual members of my church have their own representative in China and Japan. Others form bands or societies, and thus support a Bible-reader. The first young lady who asked for her own Bible-reader in Japan, about a year and a half ago, has just sailed for India, to be our own Zenana missionary there; she will still support her own representative in Japan. May the blessed work of the Spirit continue and abound among us and all churches more and more."

THE LATE

MAJOR GEORGE ORMONDE STONEY,

Christian Soldier.

OUR sketch this week has for its subject one who served God with no less diligence than he served his Queen and country. Officers in the military and naval service exercise a potent influence either for good or evil. It is a joy to find men in earthly authority showing true submission to heavenly authority; fighting in the battle against sin and the devil as well as maintaining peace at home and national honour abroad.

George Ormonde Stoney, of the King's Own Scottish Borderers, whose death, a few months ago, was deplored by all who knew him, was a son of Major-General G. Butler Stoney, widely known as a Christian officer. He was born in 1846, and brought up in a religious atmosphere. At an early age he entered the army, passing through Sandhurst after one year's study. So successful was he as a student at the military college that he obtained his commission without purchase, and was offered a choice of regiments. His subsequent advancement was rapid, and, on being sent to Canada in 1865, he was known as the "boy" adjutant.

While there he came to a knowledge of Christ. His conversion was in direct answer to prayer. The father was a member of an officers' prayer-meeting in Dublin, and one subject of petition twenty-five years ago was the spiritual condition of the young man in Canada. After a season of earnest prayer on the part of his friends in Ireland, the son wrote:—

> Ten days ago I was very anxious to be decided for Christ as my Saviour, but I thought the feeling would not last long. Such, however, is not the case. I am now a new creature in Christ; old things have passed away, and all things have become new. As a decided follower of the Lord Jesus, I shall have a hard battle against the world, but with God's help I am sure to overcome.

This letter was dated March 10, the very day the six officers were praying. Thus, while they were yet speaking, the gracious Lord answered, according to his promise. The young Christian soldier took as his motto 1 Cor. xv. 58, and those who knew him most intimately could not but observe that he aimed at "always abounding in the work of the Lord."

Mr. Stoney never lost an opportunity of witnessing for the Lord. In his regiment in Canada he had a weekly prayer-meeting; subsequently, while holding an appointment as adjutant of militia at Knaresborough, he held services in the poorhouse on Sundays, and visited those of the inmates who were too feeble to attend. As aide-de-camp for some time to General Russell, at Dover, Mr. (then Captain) Stoney found himself the friend of an officer who was a fellow worker in the cause of Christ.

The now extensively supported Soldiers' Institute in Dublin was first thought of by Captain Stoney in 1874. Seeing how much it was needed, he asked his friends to help in the scheme. Being ordered away on duty, he committed the charge to his father, whose labours have been rewarded by the signal success of the undertaking. In 1884, Major Stoney went to India, on his promotion, to join his regiment, and, early in the present year, was sent in command of the regiment on an expedition to Burmah. His health was sadly affected by the climate, and after a campaign—the Chin Lushai—attended by much hardship he was invalided home. He joined his wife and young family at Tübingen, Wurtemburg, in June, and died from inflammation of the lungs, supervening upon general bodily weakness. His remains were interred with military honours, and many expressions of sympathy for his family came from German officers and pastors. While in Burmah he sent a message to his father in these terms: "I am going on and on, and am quite happy. If I were not meant to be here, I should not be." This disclosed his unflagging confidence in God.

With Major Stoney providence was no meaningless word. Assured that he was doing his duty, he was without anxiety; moreover, he exerted himself to "be of good courage," and, in fact, downright cheerful in disposition. His last days were full of peace, and he witnessed a good confession on the bed of death. With beautiful appropriateness his family accompanied him in singing "Onward, Christian Soldier," and at the closing scene his children cheered his heart with "Safe in the Arms of Jesus." He would fain anticipate the glory of the coming dawn by joining in the melody; and while his heart was thus overflowing with joy he entered upon a realisation of the hope of the weary—"Sweetly my soul shall rest."

(From a Photograph by Messrs. Lombardi & Co., 15, Pall Mall East, S.W.)

Many army and navy officers have been widely known in the world of evangelisation because of their outside activity in the cause of Christ. Major Stoney's sphere was, for the most part, inside the service, among his own men. His fellow officers, even some who made no Christian profession, have testified of his high character as well as his military smartness. For the most part they respected him for his frank, outspoken earnestness. One of them, however, regularly scoffed at the Major's views on religious matters. On one occasion, when going on leave, this officer accepted a tract, and promised that he would read it. Need it be said that Major Stoney prayed that the message might be blessed to his brother officer? When the two met again the erstwhile scoffer said, "If that tract is true, I am lost." A conversation followed, with the result that a now well-known Christian worker was won for the Lord.

Major Stoney had a great love for children, and took a keen interest in those of his regiment, always conducting a class himself in the Sunday-school. One child, when dying, sent for the Major "to help her to sing." She fell asleep rejoicing in the Saviour. Her father, who had been a drunkard, was deeply affected, and became an abstainer, and a true disciple of Christ. The Major himself became a teetotaler

because a private, when remonstrated with for drunkenness, promised to take the pledge "if 'the Captain' did!"

One who was long on intimate terms with Major Stoney writes:—

I first met him at the great meeting-place for Christians in Glasgow—Dr. (now Professor) A. R. Simpson's, twenty-five years ago, and we became warm friends at once. He was so very frank and cheerful in his manner, and so outspoken on the subject which was nearest his heart, that it was a treat to be in his society. Shortly after this the "King's Own Borderers" were quartered at Ayr, where I saw a great deal of him. He had his quiet work there amongst the men and children of the regiment, as he had elsewhere. I have good reason to know that his speaking so freely as he did in whatever society he was, was blessed to some of those with whom he came into contact. I well remember one Sunday afternoon, a number of us were seated on the grass together, when he took a "Forget me not" marker out of his Bible, and gave it to me, saying, "There, Jack; pick out the small 'm' and put in a big one—'Forget Me not.'" Then he went on about forgetting Christ, and how some people went to places where they had to leave Him at the door. What he said went home to the heart of a young lady present, who was thus brought to decision for Christ. He was very fond of hymns, and many were the "hymn parties" which we had—times of refreshing to all who took part in them.

While in India the Major was Acting-President of the Army Temperance Association, in the work of which he took much interest. He did his utmost to keep up regimental prayer-meetings, and to give a helping hand to every good work. A man beloved of his acquaintances has great opportunities of working for God and eternity. Major Stoney was held in high esteem; and he was not slow to speak candidly to his friends concerning their highest concerns. As a son, a husband, a father, and a brother, he was, in the fullest sense of the word, amiable and true. As a witness for Christ in the Army, he was one of a type of unostentatious workers, which we could wish were more numerous—telling forth the truth in love, and thus winning attention to the claims of God and the invitation of the Gospel.

CAUTION.—The public are warned against a man professing to be a persecuted Jew, and nephew of Aaron Matthews. He represents himself as having just reached England in quest of his uncle at Newcastle-on-Tyne, to which place he desires to borrow the railway fare. The man is an impostor who has really been in this country for some time.

SOUTHGATE.—The success of Mr. C. Wickerson's work in this place has been highly encouraging, from its beginning in connection with the Metropolitan Tabernacle Country Mission. A labouring man, speaking at a recent meeting, said: "You all know me as a once drunken reprobate; but, after twenty years of prayer for me, my mother sits by my side to praise God with me for his grace. I was put out of a public-house for making a disturbance, and, strange to say, felt an inclination to visit the Baptist chapel. What I heard led to a second visit, and the Lord saved my soul. My wife, too, has found peace through the services." The work is now carried on under difficulties. The population of Southgate is of a somewhat different character from that found in an ordinary country village; for tramps and rough characters abound, and, with many poor but more respectable attendants at the chapel, are brought under the good influence of Mr. Wickerson's ministrations. The people are unable, without help from outside, to erect the much-needed permanent brick building necessitated by the growing spiritual needs of the congregation, which is poor and has many very aged members. The conditions which would be imposed by the local board render the erection of a larger iron building undesirable. The land has cost £250, that sum being lent by Mr. Spurgeon; but, on being repaid, the whole amount will be given to the building fund. Mr. Wickerson resides at the Green, Winchmore-hill, N.

[1098]

Gathered Gold.

THE gift of prayer may have praise with men, but it is the grace of prayer that has power with God.—*Dyer.*

Sometimes when I go into my closet to pray, I find I cannot pray as I would. What do I then? Why, since I cannot speak to the Lord, I beg the Lord to speak to me, and therefore I open the Scriptures and read my portion. Then I find that the Lord gives me matter for prayer.—*George Müller.*

THE BELIEVER'S JOY.

The peculiar joy of the believer is the consciousness that he stands before God as Jesus stands; that he is a partaker of that love which God has for Jesus. So prayed Christ, "That the love wherewith Thou hast loved Me may be in them, and I in them."—*Darby.*

THE MORE EXCELLENT WAY.

Let Diotrephes say, It is good for me to have the pre-eminence. Let Judas say, It is good for me to bear the bag. Let Demas say, It is good for me to embrace the present world. But do thou, O my soul, say with David, It is good for me to draw near to God.—*Arrowsmith.*

JUDGE NOT.

Our Lord embodies the principle in a rule which, because it cannot be kept in the letter (say, by the juryman giving his verdict, the master who discharges a dishonest servant), forces us back upon the spirit. Briefly we may say: (1) Judge no man, unless it be a duty to do so; (2) as far as may be, judge the offence, and not the offender; (3) confine your judgment to the earthly side of faults, and leave their relation to God to Him who sees the heart; (4) never judge at all without remembering your own sinfulness, and the ignorance and infirmities which may extenuate the sinfulness of others.—*Plumptre.*

IT IS WRITTEN.

He that fights against Satan, in the strength of his own resolutions, constitutions, or education, will certainly fly and fall before him. The only way to stand, conquer, and triumph, is still to plead, "IT IS WRITTEN" (Matt. iv. 10). It is God that gives victory, and that should be every Christian's motto. There is no sword but the two-edged sword of the Spirit that will be found to be proof when a soul comes to engage against Satan; therefore when you are tempted to uncleanness, plead, it is written: "Be ye holy, as I am holy." If he tempt you to distrust God's providence and fatherly care of you, plead his promise, as it is written, "There is no want to them that fear Him" (Ps. xxxiv. 9). If he tempt you to fear that you shall faint and fall, and never be able to reach the end of the race set before you, plead, It is written, "The righteous shall hold on his way" (Ps. lxxxiv. 11; Job xvii. 9). It is written, "I will make an everlasting covenant with them" (Jer. xxxii. 40). It is written, "They that wait upon the Lord shall renew their strength" (Isa. xl. 31).—*Thomas Brooks.*

POOR JEWESSES IN JERUSALEM.

MRS. D. C. JOSEPH, of the Evangelical Mission to Israel, writes from the Holy City:—"Many of the Jewish refugees now flocking to their own land are accompanied by wives and children. We assemble the women once a week at our mission-house, and distribute garments among them. When completed, the things become the property of the women who make them. In the meantime I read the Scriptures, and so have an opportunity of pointing the women to the Messiah. We also visit them in their homes. Materials for making up, such as print, calico, flannel, &c., will be very welcome."

VILLAGE Y.M.C.A.'S.

MR. E. H. KERWIN'S recent paper in THE CHRISTIAN contains a most valuable suggestion as to "how we are to reach the masses of working men in our cities." I am desirous of pointing out the wisdom and necessity of attacking the evils we all acknowledge and deplore, before the subjects of them are massed together; while as young men they are living outside the fierce temptations peculiar to great numbers in small compass; while it is still possible to get them into touch with the powerful influence of individual sympathy and Christian example.

Our villages are the tributaries of that mighty stream of human life which is constantly adding to the already crowded city. If we can purify the tributary before it becomes part of the torrent to which it tends, we shall have done much to aid those who are endeavouring to grapple with its appalling condition of misery and baneful influence.

I know of no agency better calculated to achieve this than the Y.M.C.A. In saying this, I do not for one moment depreciate the brave efforts of our struggling village churches and mission bands of all denominations. But what is wanted is the banding together of the young Christian men of our villages, whatever section of the Church they may belong to, as young men, in a definite effort to promote the growth of Christian life and character and influence amongst other young men of the same place and neighbourhood. This may be done, not only without interfering with existing organisations, but to their infinite help. Information as to the best means of forming a Y.M.C.A. whether in a village or town, can always be obtained from Exeter Hall; and "the yellow paper" issued by the National Council is a most admirable code of suggestive methods. If my own experience in the matter would be of use to any wishing to start, or further a small work in a small place, it is most cordially at their service. FREDERIC HUNT.

Harmondsworth, Middlesex.

RESCUE WORK IN SPITALFIELDS.—In a booklet, "Hope for the Hopeless," Rev. J. H. Scott, rector of Spitalfields, gives some account of one department of the important work which he directs in East London. He says:—"Among those who have fallen there is a percentage who are yearning for redemption; and the work, though difficult and somewhat disappointing, is most blessed. It is our rule to work by day and by night, by means of a devoted band of Christians who, by house-to-house visitation, on the streets and through other rescue agencies, seek the fallen and the waifs and strays who have no home. Many young women and girls have been saved from a life of sin, and are now leading a new life with a better and a brighter hope before them. During the past year 230 cases have been dealt with, 110 of whom were below the age of twenty. 104 have been sent to Rescue Homes, 13 returned to their parents, and the remainder dealt with in a variety of ways." The pamphlet gives illustrative cases from the rescue register, and particulars of ways in which friends may help the work.

CONVENTION AT MANCHESTER.

The following brief report has been supplied by one of the brethren who took part in this Convention. Men whom we esteem very highly and love, for their work's sake, were among the speakers; but we cannot for ourselves regard the movement with unqualified approval, because the distinctive tenets of the leader (Mr. Sanford) are, as we believe, unscriptural, and have wrought separation between brethren, and always will.

A MOST delightful and profitable Holiness Convention has just been held at the Star Hall, Manchester, extending over the two Sabbaths—from November 9 to 16. Addresses on the Scriptural basis of holiness, and concerning the personal experience of this grace in its various practical aspects, were given by Revs. E. W. Moore, F. D. Sanford, Thomas Cook, Mr. J. G. Govan, Mr. Reader Harris, Mr. Garnett, Mrs. Watson, Miss Cowen, and Miss Leonard. Mr. F. W. Crossley presided.

The attendance was very good, and the interest increased from day to day. Very manifest evidence was given of the presence in power of the Holy Ghost in the numbers who sought the fulness of salvation at the penitents' form, and who gave joyful testimonies concerning his witness to their hearts that the work was done. Over one hundred and fifty persons gave their names as having been thus sealed by the Spirit of promise, and as having realised that "the blood of Jesus cleanseth from all sin."

At the last meeting on Sunday night the attendance was the largest of all, and the subject was "Full salvation," set forth so amply in our Lord's own words, "When thine eye is single, thy whole body also is full of light...If, therefore, thy whole body be full of light, having no part dark, it shall be wholly full of light" (R.V.). Deep solemnity pervaded the assembly, and many found their heart's desire. Altogether twenty-six meetings were held during the eight days. A full report of the convention will soon be printed, and will be obtainable from the secretary at the Star Hall.

HOME FOR EAST-END GIRLS.

IN 1886, the notorious Mitre House, Three Colt-street, Limehouse, E., was opened by Miss Forsaith for the purpose of rescuing poor lost girls. It was found that the health of the girls required some more active occupation than sewing, and a laundry was opened. In order to move the centre of the work from Limehouse, a house was secured at No. 1, Urswick-road, Hackney. The building had to be specially furnished for its present use. Behind is a large piece of ground, and here, a commodious laundry has been erected.

Last week there was a formal opening of the new premises. The larger compartment of the laundry was filled by ladies in hearty sympathy with Miss Forsaith and her work. Rev. F. Evelyn Gardiner, rector of Hackney, conducted the religious services. Rev. Dr. Reynolds, president of Cheshunt College, gave an eloquent exposition of the Christlike spirit which inspired such a Home as this. The Bishop of Bedford thought that legislation should intervene to protect the children of parents who were unable or unwilling to discharge their responsibilities, or were the corrupters of their offspring.

As heavy expenses have been incurred by Miss Forsaith in this new departure, about £150 is urgently needed at present.

"ANGLO-SAXONS IN INDIA."—Miss Amelia A. Wallinger, of the Church Zenana Mission, Ootacamund, South India, writes to us on the ignorance in which Eurasian children are growing up in India. In many cases, where they live in out-of-the-way places, the parents could pay elementary day-school fees, but no more. Miss Wallinger says:—"At last I have heard of a haven where a few such could be received on payment of eight rupees per month. It is in Madras. This is well, as far as it goes, but what a blessing it would be if here and there scattered over India, there were Christian hostels where Eurasian children could be received by an English lady, assisted probably by a country-born matron, where they would be trained in habits of practical godliness while attending the elementary day-schools of the station."

Obituary.

MISS MARGARET A. CRAIG.

THE death of this lady, of the A. P. Mission at Muree, calls for more than a passing notice. She came to India some twenty years ago, and never left the country for a change. A friend who knew her well writes of her:—"She was a most devoted worker whilst health lasted. She has been during the years of her illness most desirous of getting back into active work, and has been doing what she could in a quiet way, sending very acceptable contributions to the ladies' magazine. She has suffered intensely during the past eight months, but passed away quietly at last, giving evidence of a peaceful trust and a joyful hope."—*Bombay Guardian.*

REV DR. HANNAY.

Rev. Alexander Hannay, D.D., the highly respected Secretary of the Congregational Union of England and Wales, succumbed last week to an attack of congestion of the lungs. He had for a year or two been in weak health, but fatal consequences of a bad cold recently caught were not at all apprehended. Dr. Hannay entered the Congregational ministry in 1847, after training in the Glasgow Theological Hall. He held charges in Dundee, London, and Croydon, and was appointed to the secretariat of the Congregational Union in 1870. Great things were expected of him in this enlarged sphere of work, and during twenty years he justified the most sanguine hopes of his friends. He was an able administrator, and, with faculties specially fitting him for his work, he combined unbounded energy and a passion for the discharge of his duty to the Church of Christ and the Congregational principle of Church order.

PROFESSOR AUSTIN PHELPS.

This eminent writer on religious and literary subjects has passed away, after a long illness. He was born in West Brookfield, Mass., in 1820, and graduated at the University of Pennsylvania in 1837, studying at the Andover and Union Theological Seminaries. After six years as pastor of the Pine-street Congregational Church, in Boston, in 1848 he became Professor of Sacred Rhetoric at Andover, holding the chair until 1879. In 1869 he was elected president of Andover, and since 1879 he has been elected Professor-Emeritus. He had not been in good health since the famous Andover controversy, the excitement of which was a great strain upon him. His wife, Elizabeth Stuart, the author of several popular books, died in 1852. His daughter, Elizabeth Stuart Phelps, the well-known writer, survives him, being the wife of Rev. Herbert D. Ward, son of Rev. Dr. William Hayes Ward, editor of *The Independent.*

MR. JAMES DALZIEL.

We recently noted the death of this earnest and well-known worker in Shanghai. A lady missionary in the city sends to us the following particulars:—

The missionary brotherhood and Christian community in Shanghai lately sustained a severe loss in the death of Mr. James Dalziel, at the age of forty-eight. For twelve years he and his wife dwelt in this settlement, first in connection with the China Inland Mission. For some years past Mr. Dalziel had held an important post and done most useful work as an agent of the American Bible Society. Continuing in China the warm interest in children which had made him for many years in London a district visitor of the Sunday School Union, he organised and managed as secretary several very successful branches of the Children's Scripture Reading Union among the Chinese. He long held in charge arrangements for the weekly missionary prayer meeting. His holy Christian walk and his remarkable kindliness of character and of bearing have won him affection and respect from all associated with him.

Mr. Dalziel was more severely hurt than any other in the fall of the scaffolding on which some 300 officers were placed for photographing during the late Missionary Conference. In addition to injuries to foot and shoulder, his constitution was weakened by the nervous shock, and an illness which attacked him in August found him bereft of rallying power. Sweet and bright was his Christian spirit to the close, and touching his consideration, notwithstanding acute suffering, for those around him.

MR. JOHN WESLEY LEWIS.

The Wesleyan Methodist Connexion is the poorer for the loss of Mr. John Wesley Lewis, of Nottingham. For many years he had taken an active part in every social, educational, and religious movement in the town; but in the Wesleyan body he exercised for more than forty years a powerful influence for good. He was the oldest local preacher on the plan of Broad-street chapel, a successful class leader, a trustee, and a circuit steward. He had attended Conference as a representative of the Nottingham and Derby District, and was held in high regard as a man of sterling character, lofty principle, and untiring zeal in aggressive Christian work.

REV. DR. SHERWOOD.

The American churches have lost a hard worker in Rev. James Sherwood, D.D. In early life he held several pastorates in the Presbyterian Church, but after losing his wife some years ago his health broke down; and owing to loss of voice, he had to give up pulpit duties. Henceforth he preached less frequently, but used his pen with remarkable activity, and to good purpose. He became successively editor of *The National Preacher*, *The Biblical Repository*, *New York Evangelist*, *The Eclectic Magazine*, and *The Princeton Review*. For the past ten years he has been the co-editor of *The Homiletic Review*, and for a shorter period of *The Missionary Review of the World* also, the former of which he founded and carried to a large success.

Besides many contributions to magazines and reviews, Dr. Sherwood wrote two large books, "The History of the Cross" and "The Life of John Brainerd," both of which are well known to scholars and theologians. He died suddenly. While preaching in the Trinity Presbyterian Church, Brooklyn, he was stricken with paralysis and rendered unconscious. He lingered for five days, and then his busy life ended. He was aged seventy-seven, and had for many years contended with weakness and disease. As a teacher, he enjoyed a widespread confidence, while as a Christian he was deservedly held in high esteem.

REV. DR. JAMES BROWN.

By the death of Rev. James Brown, D.D., of Paisley, the United Presbyterian Church has lost one of its most accomplished ministers. He had long suffered from an affection of the heart, but the end came somewhat unexpectedly. Born in 1834, he was son of Rev. Robert Brown, of the United Secession Church, Cumnock. In early life he held a situation in a Glasgow bank, there acquiring that business aptitude which gave such a value to his services in ecclesiastical administration. During his career as student at Glasgow and Edinburgh, he was engaged in teaching and literary work. After labouring for short periods in London and Bannockburn, he accepted a call to Paisley, being ordained minister of the James-street Church in 1859. He soon became distinguished as a preacher, whilst as a pastor he greatly endeared himself to his congregation.

In the Church Courts he rendered important service, and was recognised as a leader in the U.P. community. From 1879 to within a few months ago, he discharged the duties of editor of *The Missionary Record* and among the books he wrote were: "The Scottish Probationer" (the life of Thomas Davidson) and biographies of Dr. Eadie and Dr. Robertson, of Irvine. His health broke down two years ago, but the congregation, which he faithfully served so long, hoped until the last that he would recover and resume his place as their friend and guide.

ROUEN SEAMEN'S INSTITUTE.—Mr. G. Edgar Heal, missionary, writing of the Seamen's Institute, 38, Rue Grand Pont, Rouen, France, says:—"Our work amongst the British Seamen is going on. We mean to strain every effort to make it a success. God only knows the evils to which our seamen are exposed. When they come here, they only have four things to choose from: the cabin, walk the streets, the public-house, and the Seamen's Institute. Those who know anything of ships and seamen know that the choice really lies between the public-house and the Institute. We are now preparing for a good winter's work; but, unfortunately, although we have good premises, we are sadly hampered for want of suitable tables and other necessary things. We have often seven, eight, and more, British ships here, with crews of from fifteen to twenty-five men each. Friends visiting Rouen will always be welcome. We have English services on the Sabbath at 11 and 6.30."

General Booth's Scheme.

Up to this stage the great social scheme of General Booth for uplifting the "sunken tenth" has been, so to speak, "in the air." Monday night's meeting at Exeter Hall may be said to have set it on the solid ground, and given good hope that it will run as fast and as far as the supplied resources will allow. The great audience to which the General had to address himself was not mainly of the usual enthusiastic Army type; but it cannot be said that it was not ready to approve and applaud when any good and telling point was made. The brief religious service at the beginning gave the proceedings the spiritual stamp of Army gatherings, but the larger part of the time was taken up with the statement of the General. For more than two and a half hours he was on his feet, so that he did not, at any rate, spare himself in his effort to interest the public in his gigantic plan of campaign. At the outset, he expressed diffidence in entering on the exposition of somewhat new lines of work, but he soon showed himself at home, and in much that he advanced there was a happy audacity and a confidence that boded well for the future developments of his scheme.

Assuming that all his hearers were to some extent familiar with the details of the scheme itself, Mr. Booth proceeded to account for the wonderful acceptance it had met with from all sorts and conditions of men. First of all, he contended that the facts it contained could not be gainsaid. He sketched pathetically the prevailing poverty and misery, and declared that his statements in the book on this head could be proved up to the hilt. Referring to the condition of the dockers, he showed from authoritative facts that a large proportion of the 22,500 employed were living on starvation wages; while there were probably 10,000 others, mostly married, not earning a penny. Mr. Booth went on to assert that his scheme was not only on the lines of humanity, but on the lines of possibility. Judging from the past efforts of the Army to raise the fallen and restore the outcast, whether man or woman, he had great faith in the feasibility of doing such work on the much larger scale now suggested. Something must certainly be done, and that quickly. His plan would be effective and cheap, and if the country did not take some steps in the direction he proposed, it would have to pay a heavy price.

In answer to some of the many criticisms that had been advanced, Mr. Booth said that while the scheme would be conducted on strictly Salvationist lines, there would be no religious compulsion exercised on the beneficiaries. At the same time, his people would doubtless "make it hot" for any who were outside the pale of Christianity. Some people regretted that the movement had not sprung up within the Church of England. As it had not, he hoped they would help him to carry it through. He disclaimed the idea of autocracy in his methods of government, and humorously compared it to the government of the cream—the cream rose to the top and governed, and the blue milk at the bottom would have it so. On the question of responsibility to the public for the money subscribed, he said that the funds and property of the social scheme would be kept separate from the general Army exchequer, and would be secured under a deed poll enrolled in Chancery. In this way any subscriber could at once ascertain if his money was not being properly used. He contended that having got the suitable leader to conduct the campaign, they ought to bind him, so that he would have to give a periodical account of his stewardship, and then give him a free hand. It would be impossible for him to please everybody, so he must have the power if he was to bear the responsibility. He believed God would take him home to heaven rather than allow him to do anything that would be dishonouring to the good cause. He asked them, therefore, to give him their confidence. Of course, he did not expect through the scheme to save everybody. It would build a bridge over which a certain number could march from misery to comfort, and he hoped also to the heavenly country. If they wanted a wider bridge, they must give more money. And surely this rich nation could give more, seeing that it spends 130 millions per annum in strong drink, and lays by 200 millions a year, much of which will only go to ruin posterity. There were many church members who could give the £100,000 needed, and never miss it.

Several economical questions bearing on the scheme were disposed of, and an answer given to the objection that his plan would not stop the supply of the sunken masses. He fervently wished they could blow up the distillery and brewery reefs on which so many are being wrecked; meantime, till this is done, he would try to get as many as possible out of the surging waters of destruction. If the scheme were given a fair and a patient trial, he predicted that in twenty years' time every able-bodied man and woman in England would have some work to do; all the enfeebled or disabled would be provided with the necessaries of life without the taint of pauperism; every orphan would have a home; and there would be a great reduction in the volume of vice and crime.

The last function performed by the General was to read the long list of donations received or promised. These included thirteen sums of £1000 each; two sums of £1500; one of £1200; while one friend has given £3000 and a farm. Several churches have contributed handsomely, and there were a number of individual gifts running into three figures. Mr. Booth was able to announce before the meeting closed that he had received up to that time upwards of £38,500.

PECKHAM Y.M.C.A.—The fifth annual meeting was held on Friday last in the Public Hall, Mr. Septimus R. Scott presiding. The report, read by Mr. J. Percy Marks, told of good work in various directions. Among those who delivered addresses were Revs. J. Seaver and J. T. Priscoe, and Mr. W. H. Mills, secretary to the National Council of the Y.M.C.A.

LONDON JEWS' SOCIETY.—There was a considerable gathering last Friday, at the Inns of Court Hotel, to take farewell of a party of the London Jews' Society's missionaries, proceeding to Palestine. Of these only one, Miss E. M. Birks, is going out for the first time, the rest—Rev. A. H. Kelt and family, and Miss L. Barlee—are returning after a well-earned rest. The Bishop of Bedford delivered the valedictory address, Taking for his text Heb. xiii. 8, he dwelt with much earnestness upon "Jesus Christ, the same yesterday, and to-day, and for ever." He bade the missionaries take the God-man with them, bade them live in constant communion with Him, for hearts never yielded but to God. Mr. Kelk, who is at the head of the Society's Mission in Jerusalem, followed with a few words.

SOLDIERS' HOME, GOSPORT.—A drawing-room meeting was held in Oxford-square, London, W., on Nov. 12, when some interesting particulars were given of work in connection with Miss Ridout's Home for Soldiers at Gosport. Rev. Nevile Sherbrook presided. Miss Ridout gave a sketch of the work carried on by herself and her sister, in which they are much helped by the Christian soldiers. They visit the barracks, hospital, and troopships, and have the permission and approval of the officers and chaplains. These visits bring the men to the Home, which is a home in the true sense of the word. Many who came at first from curiosity have learnt to value the meetings that are held. Rev. T. D. Barnes, late chaplain to the forces in Egypt, Major Fawkes, R.A., and the Chairman spoke in approval of the work. The Home is in debt to the treasurer (Rev. George Ridout, rector of Sandhurst, Kent) to the amount of £90. Gifts of books, periodicals, &c., are much valued.

SPIRITUAL NEEDS IN MADRAS.

The Madras Missionary Conference, in "an open letter" addressed to the Churches of Europe and America last year, made the following statement in reference to the necessity of a spiritual agency to labour among the educated Hindus of South India:—

"In the city of Madras, and in other large educational centres in South India, are thousands of Hindus who have been educated in schools and colleges, and are more or less acquainted with Christianity though they have not formally embraced it, while even those not trained in mission schools, and not formally acquainted with Christianity, have imbibed much moral thought from their education which may be blessed by God's Spirit to be the path by which true light may come to them. While we desire Christian effort to continue and increase among the other classes, we appeal to you on behalf of these. They must certainly fill an influential position, and are destined to lead or largely mould Hindu opinion in the near future; hence they should receive special attention. European missionaries should be designated for this work. At present we know but of one such agent in the whole of South India. In Madras alone there is an ample field for several Europeans, who could find in this work abundant inspiration and scope for their very highest efforts. At least four experienced missionaries might be thus employed."

As no response to this statement and appeal has been made, I beg to bring it to the notice of those who read The Christian, with the hope that some young men may be found so fired with the love of Christ as to devote themselves to this important work in the city of Madras. In this great city, containing more than 400,000 souls, we have the largest Missionary College in India, with a teaching staff of eleven Europeans; four other Missionary Colleges, with missionaries at their head; and three Christian High Schools. We have also a large Government College, a large native College, and several native non-Christian High Schools. In addition, therefore, to the very large number of educated Hindus and Mohammedans residing in Madras, these colleges and schools turn out hundreds every year. At present there is no special agency to bring the Gospel to bear upon them. There is a special agency for preaching the Gospel to the masses in the vernacular; and, until we have such an agency to visit the educated in their homes, converse with them, pray with them, and distribute the Word of God and tracts among them, our evangelistic arrangements for Madras must remain exceedingly one-sided and incomplete.

Workers in connection with the various Missionary Societies conduct services in English on Sunday afternoons for educated Hindus when lectures are delivered on religious subjects. These meetings are fairly well attended and are doing some good. But much more should be done. Men full of Christian enthusiasm and of the Holy Ghost should consecrate their lives to this glorious work. Are there not such among the educated men of Christian England? I can assure them they would never have reason to regret having given themselves to this work. I have preached the Gospel to the Hindus in the vernacular for the last twenty-eight years. Do I regret it? It is my joy! And were it possible for me to begin life again I should begin it exactly where I did twenty-eight years ago. I appeal, then, to the Christian young men of England to come and help us in this great city.

Maurice Phillips.

Madras.

Evangelistic Mission.—A new branch of this Mission will be opened at Manor-park Recreation Hall, Romford-road, opposite Carlton-road, in the East of London on Sunday evening, Nov. 30. Mr. Ransome Wallis will preach, and similar services will be held every Sunday evening. The work at Bignold Hall, Forest Gate within easy distance of the above, is being much prospered of God.

NATAL EVANGELISTIC MISSION.

rs. Howe (late Mrs. Osborn, of Cape Town) ites:—My husband and I hope to leave ngland next spring for our new work in uth Africa, and to arrive in Natal at the ginning of the fine dry winter months, which hope to spend in evangelistic work in the fferent towns.

We purpose forming a railway mission in nnection with the Railway Mission in Eng- nd, and similar to the work organised by Mr. owe on the Cape railways. In both colonies have witnessed the lives and needs of the ployés and their families; the few oppor- nities they have of hearing the Gospel; the arth of literature. When holding meetings st year along the line in Natal, more than ce a messenger followed us after the close of meeting to say the people waited and wished r a repetition. Many having walked several iles wanted to make the most of the oppor- nity. On one occasion a mechanic was esent who had not attended a religious ser- ce for twenty-five years.

At Maritzburg, the headquarters, some ght hundred British soldiers are stationed. lady who could give all her time to the men nd their wives would find a wide field here, nd would have the cordial co-operation of the M.C.A. Evangelistic and temperance work being vigorously carried on by the Associa- on, special effort being made to induce sol- ers to attend the meetings, and with success. Maritzburg is also the headquarters of the atal Mounted Police. Our work amongst em, and the native police, a splendid body of en, will be a branch of the Christian Police ssociation in England.

The heathen Zulus in the Colony of Natal umber about 450,000. At Durban, the sea- ort, some thousands of the men are employed. hey leave their distant kraals, and come to is busy town for certain periods of service. eing located in barracks, and not scattered, ne opportunity to give them the Gospel is a rand one, and good use is being made of it by ev. Otto Witt, a missionary belonging to the wedish Free Mission.

A long experience gained in Zululand and perfect knowledge of the language, give Mr. Witt easy access to the natives. He has con- ented to co-operate with us, and to instruct in ne language any workers who may join us; nd also to give chosen native converts a issionary training. Whilst we shall encourage onverts to become self-supporting workers, we ope for some fitted ones who would give them- elves, without salaries, to itinerant work in ululand. These would need a simple, practical raining, in which a thorough knowledge of the criptures, would have the first place.

Unlike the convert in India or China, the eathen Zulu cannot read his own language. few month's training would, therefore, be bsolutely necessary. Some would be local orkers and self-supporting. To sustain a ative the cost need not exceed £8 to £14 a ear. More than one friend in England has ffered to meet the expenses of a worker dur- ng his period of training, and we are looking o the Lord of the harvest to call out and fit he men for His service.

Three years ago, after a conference at Sunderland, Mr. Olsen, a Norwegian, offered himself for South Africa, as a self-supporting missionary. For nearly two years he earned his living in Natal whilst acquainting himself with the Zulus and their language. He has now given himself entirely to them, and is tinerating in Zululand in company with Mr. Wettergreen, of the Swedish Free Mission, who trained under Mr. Moody, at Northfield. Mr. Olsen will be associated with us.

We shall have the valued assistance in Eng- land of Surgeon-General Robinson, who has consented to act as hon. treasurer. As principal medical officer to the forces during the last Zulu campaign, Dr. Robinson had exceptional opportunities for gaining an insight into the character and needs of the Zulus. During a lengthened residence in Natal, in the same position, he took an active interest in Christian work, and before leaving South Africa made a tour in order to acquaint himself with existing missions, and also the opening for further effort.

The address of Surgeon-General Robinson is Northfield, Eltham, Kent, and he, as well as Mr. Howe and myself, will be glad to give information about our future work where opportunities may offer. Our address is 27, Westbourne-terrace, West Brighton.

Personalia.

Mrs. John B. Gough is in a critical condition from spinal trouble, and is almost helpless.

Rev. Mark Guy Pearse has almost completed his arrangements for his forthcoming tour in Australia, Tasmania, and New Zealand. He leaves about the third week in January.

Mr. Drysdale, says *The Bombay Guardian*, has obtained a situation at good salary outside of Indian Government service, where he will have full liberty to preach the Gospel.

Mr. James McGranahan.—Every reader will rejoice to know that this sweet singer, so long disabled by sickness, is improving in health, and that the prospect is good that he will be fully restored. —*Chicago Record.*

Mr. L. D. Wishard, who was in India anent Y.M.C.A. work last year, lately addressed a large company at Peking. It is expected that his visit will result in settling a Y.M.C.A. missionary for Peking and Tungchow.

Rev. G. H. Rouse, of Calcutta, has been ordered to give six months' rest to his eyes, his sight having become suddenly impaired. He will therefore devote himself for the next few months to itinerant evangelistic work, and discontinue translating and literary labours.

Rev. A. J. H. Harrison, B.D., is unwilling to sever his twenty years' connection with the Christian Evidence Society. The Church Parochial Mission Society, who have secured his services for twelve months, have kindly allowed him to give his spare time to the work of the Christian Evidence Society. He will continue, at every possible opportunity, to lecture as heretofore for the latter institution.

Elizabeth Comstock, the Quaker preacher, now in old age, has in her lifetime visited 122,000 prisoners, 195,000 sick and wounded soldiers, 85,000 inmates of poorhouses and almshouses on both sides of the water. For thirty years she toiled in this field, and during the last years has been one of the most beloved members of the W.C.T.U. She was in attendance recently at the Friends' Yearly Meeting at Richmond, Ind., and spoke repeatedly with her old-time vigour and wisdom.

Mr. W. J. Orsman.—Since he relinquished his position at the General Post-Office, and took his place on the London County Council, Mr. Orsman has become a more earnest philanthropist than ever. He lately succeeded in passing a resolution to the effect that the various committees should be instructed: "That as regards the employés attached to the asylums, schools, parks, fire-brigade, main-drainage stations, and other places where continuous service is absolutely necessary, the duties and hours of service shall be arranged so as to afford a reasonable relief from Sunday labour." The Christian members of the Council are evidently making their influence felt.

CHICAGO.—The experiment that Mr. Moody has desired for so many years to make in Chicago, of training women for practical city mission work has proved so successful that he now desires to enlarge the force of permanent as well as student workers. He has room for 100 now, and hopes this plea will come under the eye of 100 women or men, who would like to be represented in the Lord's work this year by sustaining one of these students or permenant workers, getting in return a report direct from the person sustained, so that it could be seen just what is done from month to month. Mr. Moody will be in Chicago from the middle of November to the end of December.

SALVATIONISTS FOR INDIA.

Commissioner and Mrs. Booth-Tucker are to sail from England to-morrow (Saturday), on their return to resume the command of the operations of the Salvation Army in India. They are being accompanied by a party of fifty new officers, young men and young women, who have volunteered, within the last few weeks, in memory of the late Mrs. Booth. A crowded and enthusiastic meeting was held in Exeter Hall on Thursday evening last week, to bid them farewell. General Booth presided, and the proceedings were largely of a devotional character.

Mr. Booth asked: How many missionaries are there in India? About a thousand. There ought to be a hundred thousand. The churches of this country could send ten thousand of their sons and daughters right away, if they would. A warm testimony to the transforming power of the Gospel was given by a dark-skinned Ceylonese convert, introduced as "Lord" Ratnapala, formerly for eight years a Buddhist priest. Major Musa Bhai, another Indian convert, followed with an eloquent appeal. Commissioner Booth-Tucker took farewell of his English friends in a short address, and heartily thanked them for the men and money they were sending to help on the work in India. The closing address was practical.

WORKING LADS' INSTITUTE.

The fourteenth annual meeting of the Working Lads' Institute, Whitechapel, E., was held on Monday evening, under very agreeable circumstances. Successive chief magistrates of the city take a lively interest in the important work which so many Christian people combine with the founder and hon. sec., Mr. Henry Hill, to promote; and the present Lord Mayor presided, not only as a well-wisher, but as an old supporter of the movement. The report was not so cheering as it might have been. There was a balance due to the treasurer of £560, besides a debt on the building of £4500. The enthusiasm of the workers demands admiration, but somehow it fails to excite the sympathy of some who could render welcome financial help, and free the many excellent agencies from the burden of debt.

The Lord Mayor spoke in high terms of the Institute, and expressed regret at the fact that lack of means should have hindered operations during the year. Addressing the lads, he spoke of Solomon, who, after surveying and taking into account all earthly experiences, concluded the best thing to be, as he thus expressed it, "Fear God and keep his commandments; for this is the whole man" (Eccles. xii. 13). It was pleasing to note that the Lord Mayor purposely quoted the passage thus, the correct form, rather than as in the A.V. "This is the whole *duty of* man." He added that true manhood consists in the attitude of fearing God and doing his will, without which all our anxieties and activities, physical and mental accomplishments, are nothing worth in the light of eternity.

Brief addresses were delivered by Mr. S. Montagu, M.P., Mr. Sheriff Farmer, Mr. F. A. Bevan, and Rev. J. B. Heard. The Lady Mayoress distributed the prizes for the evening and swimming classes, and the proceedings were made specially profitable by several promises of donations.

Build a full, firm fence of faith
All about to-day;
Fill it in with useful works,
And within it stay.
Look not through the sheltering bars
Anxious for to-morrow;
God will help, whatever comes,
Be it joy or sorrow.

The Temperance Cause.

The twenty-ninth series of winter meetings at Lambeth Baths was opened on Saturday week.

A strong movement is on foot in Monmouthshire to extend the operation of the Sunday Closing Act to that county.

Tynewydd, in South Wales, has a population of 2000. There is not a public-house in the place, no police-station, and no policeman.

Improved trade at Glasgow is sadly evidenced by an increase of intemperance. The police fines have risen £300 to £400 a month.

The Wesleyans at most of the great centres are intending to hold public meetings in connection with Temperance Sunday, Nov. 30.

Two out of every five people who are treated at the Hulme Dispensary go there because of the habits of drinking, either of themselves or their parents.

At the Capitol, Washington, U.S.A., notwithstanding a decision of the House of Representatives to the contrary, intoxicating drinks continue to be sold.

The Manchester Presbytery has by a large majority, protested against a licence being granted to the new Theatre of Varieties, Oxford-street, Manchester.

At the municipal election, Liverpool, out of fifteen contests, ten were won by candidates pledged to a reform of the Watch Committee, especially in relation to the drink traffic in the city.

Rev. F. Evans, of India, says the example of the English has done much to foster drinking habits among the people of that country, and is of the opinion that none but total abstainers should be sent there as missionaries.

The Bishop of Liverpool has addressed a circular letter to every beneficed clergyman in the diocese, fixing Sunday, January 24, 1891, as a special day for preaching in the interest of the Church of England Temperance Society.

There are about 8000 licensed places for the syle of spirituous liquors in Boston, U.S., or about one saloon for every thirty-five voters. In one year three-fifths of the primaries and political conventions of all parties were held in saloons.

Compulsory treatment in legalised retreats for alcoholic disease is warranted, as the following terse remark of an inebriate proves: "Why can't the Government, or somebody, keep me here till I am cured?"

The Duke of Devonshire has expressed his intention of closing in March next the only licensed house in the village of Pilsley, near Chatsworth, and he also recently reduced the licence of another house in the neighbourhood from seven to six days.

The increase of temperance sentiment in the Baptist Church in Wales is indicated by Rev. J. Davies, who says: "Of 500 Baptist ministers only 200 were total abstainers; but out of fifty-three students in the colleges only one was not included in the ranks of abstainers."

A special circular on temperance work in the Methodist churches has just been addressed to superintendents of circuits and others by Dr. Moulton, urging greater attention to this matter, and recommending the appointment of a temperance secretary in each circuit.

The secretary of the Church of England Temperance Society has written to five hundred members of the medical profession, asking them if they agreed with the principle that alcohol is unnecessary in the dietary of children. He has received three hundred answers in the affirmative.

Deplorable scenes of drunkenness and unpleasantness too often occur owing to the provision of beer at Christmas time for the paupers. At many workhouses the practice of giving intoxicants has been abandoned, and less objectional refreshments, such as fruit, tea, &c., have been substituted.

Licensed houses for the sale of intoxicating drink are excluded from certain districts of Toxteth by a clause in the building leases on the estate forbidding the use of premises for the sale of liquor. Consequently there is a decreasing amount of pauperism in these areas, with none of the chronic or hereditary class of paupers, who most of all burden the rates.

Inquiry through the United Kingdom Alliance shows that of English mayors elected last Monday week at least thirty-four, probably more, are total abstainers.

There entered a Camberwell public-house on a recent Sunday, between the hours of 8 and 10 p.m., 720 men, 182 women, and 108 couples — a total attendance of 1118.

A convention was held in Eastbrook School, Bradford, in connection with the Conference Temperance Committee and the Bradford Wesleyan Band of Hope. Rev. G. A. Bennetts, B.A., said that the prime secret of success in temperance work was the prayerful spirit.

During the past twelve months there has been an increase in the consumption of spirits in Ireland of 486,938 gallons, and of beer of 113,903 barrels, the total revenue from excise being £4,693,116. There is much illicit distillation in Ireland of which these figures take no account.

The Lords Justices in Ireland have authorised the circulation of an order by the Local Government Board, directing that no pauper shall consume any spirituous or fermented liquor or tobacco, except where it is ordered by the medical officer for any pauper of the sick, infirm, or lunatic classes.

The London Auxiliary of the United Kingdom Alliance have addressed an appeal to Lord Salisbury on the subject of the liquor traffic on the Congo, urging him to use his influence to prevent the decisions of the Brussels Conference becoming abortive through the refusal of Holland to ratify the same.

In the last report of the West London Mission, Rev. Hugh Price Hughes says: "Strong drink is the great curse. We cannot find words powerful enough to describe the extent and the intensity of the mischief which it works day by day. No Christian who knows as we know what the London liquor trade is really doing could either remain in it or support it for a single day."

The Illustrated Temperance Monthly for November begins a new series in a more convenient form, with increased number of pages and varied, attractive contents. Among these are a serial story by Rev. P. B. Power, points for speakers, and a series of biographies with portraits. It is issued at one penny by the Church of England Temperance Society, from 9, Bridge-street, Westminster.

SOUTH-AMERICAN MISSIONS.

Rev. E. C. Aspinall, well known in Y.M.C.A. circles, has been recently ordained at Buenos Ayres by the Bishop of the Falkland Islands, for the South-American Missionary Society. On his his return to Ooshooia, Terra-del-Fuego, a fatal epidemic of small-pox broke out amongst the Christian and heathen natives, and both as a doctor and a pastor Mr. Aspinall was kept incessantly occupied. When he wrote there had been nine deaths, and they had converted the largest building at the mission station into a hospital, where Mrs. Hemmings was devoting herself to the nursing of the sick, leaving Mrs. Hawkes in charge of the Orphanage.

In response to Mr. Aspinall's appeal for clothes, &c., Mr. J. Lawrence, returning after a brief holiday, is taking out money and clothing supplied by generous friends in England to replace that which had to be destroyed.

Mr. P. J. R. Walker, who has been labouring for the past six years as a seamen's missionary in the port of Pernambuco, Brazil, in the service of the South-American Missionary Society, has just been selected to fill that post in the crowded port of Buenos Ayres. Mr. Walker's place at Pernambuco will be filled by Mr. Holms, who has frequently assisted him in his arduous work, and occasionally acted as his substitute.

Mr. William Reade Gardiner, grandson of the late Captain Gardiner, is about to proceed as a volunteer to the South-American Missionary Society Station in Araucania, Chili, to devote himself to the work amongst the Indians there, for which he is medically and otherwise qualified.

THE PRUSSIAN BIBLE SOCIETY.—The seventy-sixth report of this Society states that last year's circulation was 98,010 Bibles and 42,515 New Testaments, a total considerably in excess of the previous year.

Evangelistic Notes.

Philadelphia.—One of the pastors of Bethan Church writes to us:—"We are doing a gre work in our city at present. Souls are coming in the kingdom at nearly every service."

Mr. Philip Cohen has conducted a missio attended with blessed results at Bedford, in co nection with the Wesleyan Forward Movemen He is now holding a Winter Gospel Mission Nottingham.

Kidderminster.—In connection with Baxt Church Young Men's Christian Band, a speci week's mission has been held by Mr. Lou Marks. The meetings were all well attended, a over fifty professed to find peace in believing.

Mr. E. H. Bartlett, of the Metropolita Tabernacle, recently conducted an eight day mission at the Seamen's Institute, 113, Boompj Rotterdam. Many Christians were refreshed, a had their zeal so quickened that they have beg to evangelise on the Dutch and German barges.

Ireland.—Three weeks' evangelistic servic have been held in Antrim by Mr. James Dickso of the Belfast City Mission. Several profess to have decided for Christ. Similar services ha been held in Magheragall Methodist Church Revs. H. Ball and George W. Thompson, Lisburn.

Upper Holloway.—Rev. R. Balgarnie h concluded his second mission at Upper Hollow Baptist Chapel. The attendance was large, a every night the vestries were frequented anxious inquirers. Mr. Balgarnie is this we engaged at the Baptist Chapel, Ealing, of whi Rev. W. T. Adey, is pastor.

Potterne.—The services in the Temperan Hall conducted by Mr. John Elliott have be blessed by God. Some, who have been the subje of many prayers, now profess to have been co verted. On Sundays the hall was packed, and week nights good congregations were drawn t gether.

Mr. Oscar Owers has during the past fi weeks conducted a mission at Miss Robinso Speedwell Gospel Hall, Portsmouth. The co gregations on Sundays have been very good, a several persons have expressed their desire to fi salvation. This work is now under the directi of Mr. T. Hogben, who has recently joined M Robinson at the Soldiers' Institute. A medic mission, mothers' meetings, and other helps to t poor and distressed of the neighbourhood, are no being arranged, and the workers are looking fo ward for much blessing during the coming wint

A profound religious impression h lately been created in the careless industrial pop lation of the city of Paterson, New Jersey. T improvement came through nineteen days of eva gelical work done by Rev. C. H. Yatman. Fo churches—Market-street Methodist and Embu Methodist, together with the Second and Thi Presbyterian churches—united to maintain the meetings. Immense crowds attended the servic It is estimated that from 700 to 800 people profess faith in Christ and an entrance upon the new li The churches are gathering up the results.

Mr. J. W. Moodie commenced a fortnight meetings in Elim Hall, Crosshill, Glasgow, on Su day, Nov. 2. At every meeting there were son who professed faith in the Lord Jesus. A striki feature of the work was the number of you people of both sexes who professed conversion. M Moodie has now gone to Saltcoats, where he followed by the prayers of his Christian frien in Crosshill. He has also lately concluded tw weeks' special meetings in the Seamen's Missio Hall, Ayr, N.B., which have been marked by co siderable blessing. Each night souls were dea with in the after-meeting, and a number mad profession of conversion.

The Finsbury Park Y.M.C.A. are holding a speci mission to young men in Finsbury Park Hall, Sev Sisters-road, every night this week. Mr. A. M. K gives the addresses The mission will close with "Praise and Purpose" meeting, at 7 p.m. Mr. G. Powell will preach on Sunday night.

STRANGERS' REST, RATCLIFF.—On Thur day, Nov. 13, a tea was given to about eigh sailors. Remarkable interest was shown whe Dick Sprag, a blacksmith, gave an account of h early life and of his conversion.

The Book World.

The Patriarch of Wemyss Bay.

Sir George Burns, Bart.; his Times and iends. By Edwin Hodder. 14s. *Hodder & Stoughton.* om many points of view the life of Sir George rns well deserved to be written down for the nefit of posterity. As one of the founders of e famous Cunard Company, he was a successful ig of commerce; he was a devoted and earnest ristian, and a man of strongly marked indiduality; he kept himself well in touch with, and lped on, many of the beneficent movements of day; and he was honoured with the friendship many who had risen to fame in varied walks of e. Mr. Hodder, the biographer, had the great vantage of a personal acquaintance with Sir orge, and therefore he has been able to produce a rk that gives a clear and fully rounded view of he patriarch of Wemyss Bay." As the sub-le indicates, there are many incidental glimpses Sir George's contemporaries, and the current cial, national, or religious life of the times. His se association with the late revered Earl of aftesbury forms the topic of a chapter brimful interest. The quiet evening tide of his busy e was beautifully lit up with the reflected light m the better shore, and his passing away was ly a falling on sleep. Mr. Hodder's volume ll do good service in keeping green the memory a truly noble Christian man.

Mr. Gladstone on the Bible.

The Impregnable Rock of Holy Scripre. By the Right Hon. W. E. Gladstone, M.P. 6d. *Isbister.* The essays lately contributed to *od Words* are here presented in a revised form, th some of the arguments amplified. The ope and character of Mr. Gladstone's defence of oly Writ from the attacks of sceptics and tionalistic critics are well known, for the rious articles have from time to time been printed and summarised in newspapers and views throughout the civilised world. These ges are, on the whole, a powerful enforcement the authority of Scripture. Facts and reasons e grasped and handled in a masterly manner, d abundant evidence is afforded of close observaon and wide reading. Though at the outset too uch is conceded to the modern critical school, as e work progresses it is shown that the conclusons of the critics will not stand examination the light of all the facts. As one closes the ok, rejoicing in the overwhelming arguments duced in support of the Word of Truth, the conction grows that Mr. Gladstone has well carried t his purpose, as thus tersely expressed at the tset:—"The present observations lead upwards d onwards to the idea that the Scriptures are ell called Holy Scriptures; and that though ssailed by camp, by battery, and by mine, they e nevertheless a house builded upon a rock, and at rock impregnable; that the weapon of fence which shall impair their efficiency for ding in the redemption of mankind has not yet een forged; that the Sacred Canon, which it ok (perhaps) two thousand years from the cumulations of Moses down to the acceptance of e Apocalypse to construct, is like to wear out the orms and the sunshine of the world, and all the ayward aberrations of humanity, not merely r a term as long, but until time shall be no ore."

MISCELLANEOUS.

The Story of the Fuh-Kien Mission of the hurch Missionary Society. By Eugene Stock. his is a compilation from the journals and letters f missionaries. It has reached a third edition, herein the story is brought up to date. There are any illustrations, also a map of the province. uch a publication ought to excite renewed interest mission work in China. (*Church Missionary ouse.*)

The Christmas volume of Little Folks (3s. 6d. nd 5s. *Cassell & Co.*) contains the half-year's numers of that most attractive periodical for the oung. It keeps well up to its high artistic and iterary standard of excellence. Subscribers for he January part are promised a "Little Folks' Diary and Note Book for 1891."—The volume of Bo-Peep (2s. 6d. and 3s. 6d.) is in truth a treasury f good things in picture, story, and verse for the ery little ones of the household.

Day Spring: A Story of the Time of William Tyndale. By Emma Marshall. 3s. 6d. "*Home Words*" *Office.* This is a second and cheaper edition of a capital story. Tyndale is exhibited as reformer, scholar, and martyr, and the interest is sustained throughout. This is a very instructive book, and we trust it will be widely circulated.

Wesley his own Biographer.—*Mr. C. H. Kelly* has issued the first part of this work, which consists of selections from the journals of Rev. John Wesley. The journals have a peculiar charm, and their publication in this form is a welcome incident to the centenary of Wesley's death. Many Methodists will be glad to possess themselves of this well illustrated edition of the work. (6d. each part.)

Messrs. Bagster & Co. have issued a "narrow edition" of the Bible in four vols.—the Pentateuch; the historical books; the devotional and prophetical books; and the New Testament. The volumes are very convenient in shape; the type is bold and clear, and the binding in red leatherette is extremely neat and tasteful. The volumes are put up in a handy leatherette case. The whole forms a valuable and acceptable Christmas or New Year's gift. (12s. and 16s.)

Mr. Herbert Ward, the African traveller, from his abundant knowledge and experiences, has told in *Scribner's Magazine* for November the "Tale of a Tusk of Ivory"—giving, in a vivid narrative, the history of a tusk from the trapping of the elephant to the sale of the ivory on the coast. All the iniquities of the traffic—the raids by Arab traders and the resulting slavery and ransom—are described. Mr. Frederic Villiers, who has spent much time in Africa, illustrates the article with spirited drawings.

Bunyan's Pilgrim's Progress and Holy War. *Messrs. Cassell & Co.* have published, in one handsome volume, these two works of the immortal dreamer. There is prefixed a Life of Bunyan, by Rev. Dr. John Brown, and the text of the allegories is accompanied by comprehensive notes, by the late Rev. Dr. Maguire. Some 200 illustrations, by Selous, Priolo, and Friston, embellish the work. Admirably printed on good paper, this edition should find its way into many homes where the old Gospel is loved, and the Puritan interpretation revered. This will make a good presentation volume. 16s.

The Rights of Woman. By Mary Wollstonecraft. 7s. 6d. *T. Fisher Unwin.* This is a new edition of a famous "vindication" of woman's natural and moral rights, by one who had herself experienced some of the wrongs of her sex. The *motif* of the work, broadly stated, is that woman is meant to be the equal companion, and not the toy or plaything of man, and that her education ought to be such as will fit her for her true calling and destiny. The argument is worked out with great analytical skill, and is very powerful. Though public opinion as to woman's rights, and claims, and responsibilities has largely advanced since this work was written, nearly a hundred years ago, it is well worthy of a discreet study. Mrs. Henry Fawcett's introduction is earnest and sympathetic.

Mr. Spurgeon has published, in a neat shilling work, profusely illustrated, his two lectures on "Sermons in Candles" (*Passmore & Alabaster*). It is needless to say that the lectures are full of illuminating wisdom and grace, and are quite monumental in their ingenuity and cleverness. Light and heat break out on every page, and the whole Bodleian Library seems to have been put under tribute for contributions to the lustrous store of good things that are suggested by the subject. Of course, many a fiery ray of scorn flashes out on the down grade theologians, and probably most of it is well deserved; but we think the critical lecturer oversteps the bounds of Christian charity in charging those brethren who differ from him with dishonesty (v. p. 25).

Twixt Kiss and Lip; or, Under the Sword. By Rev. F. Harald Williams. 2s. 6d. *Gardner & Co., Henrietta-street, Covent Garden.* This remarkable volume contains about 40,000 lines of verse—a proof that the author keeps the fuel well piled up on the altar fires of his heart. A good many of the sparks seem to us to deserve no better fate than to be quenched; but in the steady glow of the larger poems we discern most unmistakable genius, both as to thought and expression. Mr. Williams, through his previous volume, "Women must Weep," has attained to the laureateship of the White Cross, and these pages embrace many a fiery blast of scorn and indignation directed to the damning sins of the age. The book, we think, would be more effective for any good purpose if it underwent a judicious weeding.

No more dainty or compact Christmas gift, in the publishing world, will be found this season than the "Finger" New Testament, published by the *Oxford University Press.* Uniform with the "Finger" Prayer Book, and printed on thin India paper, it is the essence of neatness and legibility. As to binding, ample variety is secured, and the prices range from 2s. to 10s. 6d.

Mr. T. Fisher Unwin has published a cheap edition (6d.) of Stops; or, How to Punctuate, a practical handbook by Paul Allardyce. At a like price he has brought out a new edition of English as She is Taught, in which are given many amusing answers to examination questions in public schools, with a commentary by Mark Twain.

Christmas Cards, Booklets, &c.—A pretty collection of these artistic souvenirs of the coming season may be found at the publishing house of *Mr. Jas. Hawkins.* Landscape is the prevailing subject of illustration in the booklets. "Cornish Coves and Corners," "Sea Breezes," "Country Breezes," "Tweedside," "Venetian Views," are all made most attractive to the eye by the harmony of the colour and the beauty of the sketching. The poetic extracts from various authors are fitly wedded to the pictures. "Sunshine for Life's Pathway" has comforting stanzas for every day in a month, and a clever illustration. on each page. "Heavenly Dew" and "Springs of Comfort" are also arranged for monthly reference. "Resting Places" is a collection of twelve pictorial brochures in a neat box.

Christmas and New Year Cards, Illustrated Booklets, &c. *Messrs. Hildesheimer & Faulkner*, 41, *Jewin-street, E.C.*, have issued some choice cards. Among novelties, are several in the shape of autumn leaves, banjos, calendars, &c. For children there are cats and other objects of interest. The booklets include:—"Some Old Love Songs" (7s. 6d.), with charming illustrations in colour and monotint, by Alice Havers; "The Harvest Fields" (7s. 6d.), in monotint and colour, by Ernest Wilson; "Songs in the Snowdrifts" (1s.), in colour and monochrome, by Alice West; "London Sketches" (9d.), in monotint, by Percy Robertson; "Lady Pussycat's Ball" (6d.), poem by F. E. Weatherley, humorously illustrated by A. M. Lockyer. Among the "jewelled" souvenirs are: "Flower Thoughts," and "With the Season's Greetings" (1s. 6d. each), delicate in design and tasteful in execution. The assortment includes many very beautiful productions, the poetical selections being of a high order, and the artistic work equally praiseworthy.

Mr. J. G. Wheeler, of 88, *Mildmay-park, N.*, has brought out some new "Ruby" publications. Floral designs, with carefully selected texts, are variously grouped. "Pearls" and "Treasures" are sixpence a packet of twelve; and "Pansies" and "Good Tidings" a shilling. These are all intended for use as Christmas tokens. The "Trust" series is of a more general character, suited for enclosing in letters (packets of twenty-four, sixpence).

The editor of *Great Thoughts* has made arrangements with the Countess of Meath to contribute a series of articles for the new volume of *Great Thoughts* which commences January 3, 1891.

Messrs. Horner's latest "Penny Stories for the People" are:—For Mother's Sake: A Story of the Demon Drink, by J. T. Allen; That Border Maiden: A Story of Washington's Times, by Sydney Watson; and Thrown to the Lions: A Tale of Old Rome, by W. L. T. W.

BOOKS RECEIVED.

Messrs. J. Nisbet & Co.:—Once Hindu: now Christian The early life of Baba Padmauji. An autobiography. Edited by J. Murray Mitchell, LL.D. 2s.—"Come unto Me": Daily readings on the Sayings of Christ, by Mary Bradford Whiting. 1s. 6d.

Messrs. J. F. Shaw & Co.:—Eventide Light, by Emma Marshall. 5s.—The White Lady of Hazelwood, by Emily Sarah Holt. 3s. 6d.—Floss Silverthorn, by Agnes Giberne. 2s. 6d.—Two Little Boys, by L. Marston. 2s. 6d.—Bertie Clifton, by E. Everett Green. 2s.—Curley's Crystal, by Mrs. Marshall. 1s. 6d.—Hand in Hand, by J. Chappell. 1s. 6d.—Right about Face, by Emily Brodie. 1s.

Religious Tract Society:—A Yacht Voyage Round England, by William H. G. Kingston. 5s.—The Percivals, by Evelyn Everett Green. 3s. 6d.—Ida Hatherley at School, by Constance Evelyn. 3s. 6d.—Adopted. 2s. 6d.—Within Sight of the Snow, by Lily Watson. 1s. 6d.—Mr. Farrer's Big O's, by Emily Brodie. 1s. 6d.—Of All Degrees, by Leslie Keith. 3s. 6d.—The Twin Houses, and Other Stories, by Anne Beale. 2s. 6d.—His Young Neighbour, by Ellen Louisa Davis. 3s.—Peter's Sister, by Janet Eden. 3s.—Christie's Next Things, by the Author of "Mrs. Morse's Girls." 2s.—Dot-and-go-One, by M. Blanche Hayward. 2s.—When Jesus was here Among Men, by Mrs. Waterworth. 1s.

Among the Churches.

CHURCH OF ENGLAND.

The Archbishop of Canterbury gives judgment in the Bishop of Lincoln case to-day (Friday).

The Queen has approved the appointment of Bishop Barry to be Canon of Windsor, in the room of Canon Eliot.

Rev. Canon Argles will succeed Dr. Stewart Perowne, Bishop Designate of Worcester, as Dean of Peterborough.

A special course of midday Christian Evidence Society addresses to men of business, artisans, &c., are being given every Thursday in Trinity Church, Salford.

The first of a special course of lectures, in connection with the Manchester branch of the Christian Evidence Society, was delivered last week in the nave of the cathedral.

The Bishop of London, presiding over a meeting of the East London Church Fund, said the fund at present maintains 144 additional clergy, but very many more clergymen are needed to deal with the masses of the poor.

BAPTIST.

The church at Kingstanley has celebrated its 250th anniversary.

The council of the Baptist Union have resolved to apply for powers to become a corporate body.

Special services have been held to celebrate the twenty-fourth year of Rev. G. Chandler's pastorate and the second anniversary of the new Baptist Chapel at Thurleigh, Beds. The debt of £114 was entirely cleared off.

Resignations. — Mr. R. C. Bardens, Strict Baptist Church, Cottenham.—Mr. F. S. Reynolds, Wattisham Strict Baptist Church.—Rev. W. Newell, Fishponds, near Bristol.

Calls Accepted.—Mr. T. T. Hughes, Aberduar, to Blaenau Festiniog, Calfaria.—Rev. W. Walters ("Talmai") to Pwll Church.—Rev. Frank Potter, Osborne, Nova Scotia, to Harston, Cambs.—Rev. J. Moffat Logan, Bromley, to Old King-street Baptist Chapel.

PRESBYTERIAN.

Rev. J. G. Train and Rev. S. R. Macphail are this week conducting special Gospel missions in Liverpool and Manchester.

Exeter Hall has been selected as the place in which Rev. John McNeill will conduct popular services for the people on Sunday evenings.

A movement is on foot to erect a memorial to the late Jerman Jones, who laboured so faithfully as a missionary on Khassia mountain.

Through the influence of Professor McAlister, a Presbyterian Association of University men has been formed in connection with the Cambridge congregation. The Association meets on Sunday evenings after service, and discusses prominent questions of the hour.

Over one hundred Scotch farmers have settled in Essex, with their families and servants, on farms, and are doing well. These are Presbyterians, many of them being descendants of the Ayrshire Covenanters. At the suggestion of Sir George Bruce, the London Presbytery will send Mr. Stark, the evangelistic agent, to visit these farmers and see if anything is needed to be done for them spiritually.

Resignation.—Rev. Henry Osborne, Holywood, Ireland.

Calls Accepted.—Rev. Adam Wilson to Bridge of Weir. —Mr. J. W. Mulligan, Carrickfergus Presbytery, to Second Ray, Letterkenny, Ireland

CONGREGATIONAL.

Rev. G. Ernest Thorn has entered upon his work as deputation secretary of the Congregational Total Abstinence Society.

For the establishment of a college in Newcastle as a memorial of the late Dr. Rutherford, £5500 has already been subscribed.

Dr. R. W. Dale has introduced a modified Methodist class-meeting into his church at Birmingham. Meetings are held weekly, and the members give testimony on practical matters affecting their religious life.

At Prince's-street, Norwich, a system of visitation has been organised to look after the sick and absent. "Many," writes a correspondent, "have said it is the first time in their lives they have been so directly cared for."

Rev. Urijah Thomas, of Redland Park Chapel, invited Mrs. Booth-Tucker to his pulpit, on her recent visit to Bristol. Her discourse upon work in India made a deep impression, and the attendance, especially at the evening service, was overflowing.

Rev. J. R. Wood, of Upper Holloway, and his congregation, believing that many innocent persons are sentenced to terms of imprisonment through not being able to pay for legal assistance, are devising a scheme whereby the necessary assistance will be provided for the poor.

The London Congregational Board of Ministers, at its monthly meeting, entertained Rev. Dr. Oswald Dykes, who delivered an address on the "Modern Sermon in its relation to Public Worship." He condemned the demand for short and witty sermons, and claimed for the sermon a high place in Christian service.

Resignation.—Rev. W. Phillips, Harlech.

Calls Accepted.—Rev. H. G. Hastings to Rodborough Tabernacle, Stroud, Gloucester.—Rev. W. J. Robins, Woking, Surrey, to the pastorate at Cockfield and Thorpe, Suffolk.—Rev. Samuel King, West Norwood, to Westgate-on-Sea.—Mr. Samuel Roberts, Penarth, Llanfair, to Nant Welsh Church, near Wrexham.

SALVATION ARMY.

An Inter-State Congress was held last week in New York. Delegates from all parts of the United States were present.

The Queen of last week, and several issues of *The Daily Graphic*, had sketches of the Army rescue and social work in the East-end of London.

The latest movement of the Salvation Army in Toronto, Canada, is the establishment of a receiving home for discharged prisoners, with a waggon to call at the jail and convey prisoners direct to the home.

General Booth has written to Rev. J. C. Lambert, of Cathcart U.P. Church, Glasgow, stating that he intends to extend to Glasgow the scheme sketched in "Darkest England," as soon as he has the means and opportunity.

The Pall Mall Gazette describes a visit to the Salvation Army rescue establishment in Hanbury-street, Whitechapel, where men of all classes on the "down grade" are kept at work under cheerful management, are provided with good food and clean shelter, and are encouraged to strike out afresh in the world of honest independence.

METHODIST.

At George Yard, Hull, at a recent revival mission, there were over 100 professed converts.

A new chapel, to cost £3000, is to be built at St. Leonards. Upwards of £2400 has been raised.

It is proposed to establish a Rescue Home in connection with the Central Hall Mission at Manchester.

Moseley-road Chapel, Birmingham, is crowded on Sunday afternoons by working people to hear addresses on social and religious topics.

The Methodist Council of Nottingham has unanimously adopted a resolution urging upon the Town Council the total abolition of the race meeting on the Forest.

Methodism in Liverpool is active, especially in regard to all branches of social work. Throughout the district there is awakened interest on behalf of foreign missions.

Mr. Robert Davies, brother of the Lord-Lieutenant of Anglesey, announces his intention of contributiug £2000 to the foreign mission fund of the Calvinistic Methodist Association of Wales.

SOCIETY OF FRIENDS.

The two hundredth anniversary of the death of George Fox, the founder of the Society of Friends, was observed last week.

Joseph G. Alexander (London) and Priscilla A. Fry (Bristol) on two successive Monday evenings have given able addresses on China in Cardiff Meeting-house, the former on the Opium Traffic, the latter on Christian Missions in China. Large audiences were deeply interested on both occasions, and the desire has been excited for further information on both subjects.

London Yearly Meeting, reckoning members and adherents, is smaller, perhaps, than Indiana, but with its manifold missions, and its 36,000 scholars in adult and juvenile schools, raising the number of those directly influenced for good to perhaps 60,000 people or more, may still be looked on as the first in importance existing. It is a remarkable fact that the money invested in the savings funds of Friends' adult schools amounts to £60,000, so that a scheme is on foot to centralise it, and also, if possible, to devise some form of life assurance for those connected with the schools.

Deeply interesting accounts of Indiana Yearly Meeting appeared in *The Richmond Telegram*, which indicate the presence of a reporter in the assemblies. The membership is 21,585, which is the largest of any yearly meeting in the world. This year showed an increase of 878. College reports were extremely encouraging. On the Sabbath of the yearly meeting there was "a high day in Israel" indeed. Probably thousands attended the Friends' services, and many of the pulpits in the city were ably filled with their ministers. Powerful evangelical sermons were preached by both men and women, especially by the latter. The Friends expect and receive blessing in their annual meetings.

NOTES FROM SCOTLAND.

A new mission-hall has been opened in Cumbernauld parish.

A friend of Mr. Quarrier's Homes has given £1000 to complete the Invalid Boys' Home.

The Children's Fresh-Air fortnight scheme in Aberdeen has done good service among the poor during the past season.

Dudhope Free Church, Dundee, has celebrated its jubilee. Rev. Andrew Inglis is the pastor. Dr. Andrew Bonar assisted in the services.

Rev. D. M. Ross, of Free St. John's Church, Dundee, is delivering a course of lectures embodying impressions gathered during a recent tour through Palestine.

Jubilee services have been held in connection with the Woodlands U.P. Church, Glasgow. Dr. Donald MacLeod, Professor Calderwood, and others took part.

Mr. Charles Cook writes that the meetings he is conducting at Carrubber's Close are growing in interest and numbers; many clear cases of conversion have been seen. The Saturday night meetings are crowded to the doors, and drunkards have been reclaimed.

Since the last meeting of the Synod of the United Presbyterian Church, death has cut off thirteen or fourteen U.P. ministers, including many distinguished fathers of the Church. On Nov. 8, Rev. W. F. Swan, senior minister of the United Presbyterian Church, Comrie, passed away.

At the third annual meeting of the Edinburgh Free Church Sunday-school Teachers' Association, Principal Rainy gave a short address, in which he adverted to the importance of the work of such an organisation, and the necessity there was for efficiency being maintained in the carrying on of all Christian enterprises.

NOTES FROM IRELAND.

The Mission Committee of the Irish Presbyterian Church are making arrangements to send two or three young men to work as missionaries among the Jungle Tribes in India.

The Junior Ministers' Convention held its third annual gathering last week in Armagh. Earnest addresses on "Christian Work," "Holiness," "Amusements," "Prayer," &c., were delivered. Nearly all the junior ministers in Ireland were present.

FALLEN ASLEEP.

Rev. Archibald Gardner, Presbyterian Church, Prince's-road, Liverpool.—Rev. Richard Payne, honorary canon of Salisbury.—Rev. Richard Champenowe, rector of Darlington, near Totnes.—Rev. T. Fletcher, Market Rasen.—The Bishop of Rio de Janeiro.—Rev. Samuel Holmes, M.A., Canon Residentiary of Ripon Cathedral.—Rev. Dr. Dexter, Boston, U.S.A.—Rev. W. F. Powell, Prebendary of Hereford Cathedral.

ROMANISM IN AUSTRIA.

A CORRESPONDENT in Austria sends us the following translation of a ticket sold by Roman Catholics in the capital of a large province:—

"Ticket for the journey to paradise. Departure: At any hour. Arrival: When God will. Price of the places:—I. class (express): innocence, or martyrdom, or keeping the "evangelical counsels" (poverty, virtue, obedience). II. class (direct train): repentance, trust in God, and strict practice of good works (prayer, fasting, giving alms); III. class (ordinary train): keeping the commandments of God and the Church, and performance of the duties of one's station; IV. class (very seldom): conversion on a death-bed. Notice: (1) Return tickets are not issued; (2) excursion trains do not run; (3) little children who have not attained the age of reason are free if they are only in the bosom of the Mother, the Catholic Church; (4) passengers are requested to take no other luggage with them but good works, as they do not wish to miss the train, or to have an unpleasant delay at the last station but one (purgatory), where all other luggage must be left behind; (5) passengers are taken up at every station all along the journey; (6) each ticket must bear the stamp of the sanctifying grace; (7) every passenger can change during the journey from a lower to a higher class, but the changing from a higher to a lower, being dangerous, is positively forbidden."

Well may our correspondent say:—"The death of our Blessed Lord is entirely ignored. Let no English Christians believe that the teaching of this ticket is exceptional; it is the moral food offered to the starving souls, who are feeding on the husks of 'baptized heathenism.'"

In order to counteract such teaching, it is desired to circulate, by post, New Testaments, Gospels, and other Christian literature. Those who wish to help may communicate with Mr. Gawin Kirkham, 14, Duke-street, Adelphi, donations being specified as for "Gospel literature for Austria."

BRISTOL.—In Bristol there have of late been signs of a spiritual revival, and a desire is felt for united action among the churches in special evangelistic services. At a meeting attended by ministers and workers connected with all evangelical Nonconformist churches, it was decided that a series of meetings should be held in all parts of the city.

Ramsgate.—Lady workers are much needed for carrying on evangelistic efforts during the winter. Some Christian railway men meet weekly to pray, and they desire the help of a lady to conduct meetings in connection with the Railway Mission. The superintendent of the Y.W.C.A. Institute, lately opened, is also seeking the co-operation of ladies in meetings and classes. A night school usually opened for men who cannot read is not yet begun this winter for lack of ladies to teach in it. Young men recently converted are seeking help in learning to read the Bible, and there are Gospel services in mission rooms which need workers. Christian ladies can be received as boarders in a Workers' Rest if they will co-operate in some of these directions. Mrs. W. HATHAWAY, Finsbury House, Ramsgate.

TES ON DAILY READINGS.

se Notes run concurrently with the Readings of the "Bible Prayer Union," founded and conducted by Rev. Thomas rdson, Vicar of St. Benet's, Mile End-road, London, E., of card of membership may be had for 1d., and Monthly Notes, ed by himself, for 1s. per annum, post free. We hope many r readers will become members of the "Bible and Prayer n," and take its Monthly Notes, which of course are entirely ent from these.

SUNDAY, NOV. 23.—Song of Solomon V.

first verse belongs to the last section. In it is the close of the first half of the whole , here divided, as Hengstenberg expresses it, two parts, "the Union and the Re-union." If istian experience never knew anything of cold- deadness, sleepiness, wandering from God, this second part of the book would not be led; but as, alas! such experience is too com- , and the charge, "thou hast left thy first love," ot confined to Ephesus, we are, in the second of the "Song of Songs," instructed as to , when communion is lost, it is to be regained.

I sleep.—The commencement of all back- ing is disobedience to the exhortation, "Let us sleep as do others." The world with all its vity, mental and bodily, is, as to the things of l, asleep; but to the Christian "it is high time wake out of sleep" as his salvation is nearer n when he believed (Rom. xiii. 11). Yet, alas! hile the bridegroom tarried, they all slumbered slept."

Ve have a clear reference to this scene in Rev. 20, where our Lord's words, "Behold, I stand at door, and knock," identify Him with the Bride- om here.

I have put off my coat; how shall I put it on? ave washed my feet; how shall I defile them?— e excuse of laziness; or, spiritually understood, is the soul's disinclination to "do the first ks" of repentance and faith, whereby alone an be restored to its first position.

The watchmen...smote me.—The soul that has its first love, and is seeking restoration, must r expect hard knocks from the ecclesiastical atchmen," who cannot enter into or understand h experience.

0. *My Beloved is white and ruddy.*—The two ours suggest the two aspects of Christ's person l work," Jesus Christ the righteous, and He is the pitiation for our sins."

MONDAY, NOV. 25.—Song of Solomon VI.

The Bride's rapturous description of the beauty her Lord attracts others to seek Him (1).

I am my Beloved's, and my Beloved is mine.—This ems Shulamith's exclamation on at last finding r Beloved. It is an acknowledgment of her sin not rising (v. 2-6) to admit Him, and is anticipation of New Testament language: "Ye e not your own, for ye are bought with a price." ark two other occurrences of similar language . 16 and vii. 10). The first may be called the nguage of justification, dwelling primarily on at He is to the soul, "My Beloved is mine," &c. his one (3) is rather the language of sanctifi- tion, putting first its obligation to Him who has ught it, "I am my Beloved's," &c., and in vii. 10 e thought of the final redemption of the body ems appropriate, followed, as the words are, by his desire is toward me," to which John xiv. 3 is a rallel, "I will come again, and receive you unto yself." See also Eph. v. 27, "That He might resent it to Himself a glorious church."

4. *Thou art beautiful*, &c.—Nowhere does the ord's grace so appear as in restoring the soul fter its wandering from Him by such assurance s this as to its beauty in his sight. The very epetition of images used before (comp. 5, 6 with v. 1, 2) testifies that he regards her as before.

13. *As it were the company of two armies.*— Modern scholars render this "the dance of Mahanaim," though differing very much amongst hemselves as to what is meant. We may, how- ver, well be satisfied with the old rendering, as it s that of the LXX. and Vulgate, and of Rabbinical ommentators. For the meaning see Gal. v. 17.

TUESDAY, NOV. 25.—Song of Solomon VII.

The praises of the Bride are now sounded forth y the chorus—the daughters of Jerusalem. Not ill ver. 6 does the King enter, his approach being ntimated in the last clause of the previous verse. In ver. 10 the Bride replies by the last of the three ssertions of their mutual interest in possession of ne another. She drops now the last clause (as in vi. 3), "and my Beloved is mine," and expresses instead only her being his possession, "I am my Beloved's, and his desire is towards me."

11. *Come, my Beloved, let us go forth into the field.*—This is the Bride's appeal, "antithetical to that of the King on the day of their espousals, in which He had asked her to forsake home and occupation for his sake. The Bride in her turn now invites her Beloved to re-visit in her company the lowly scenes of pastoral life, out of which his grace had raised her, and to which (though once forsaken at his bidding) her heart still innocently clings."—*Sp. Com.* It is, however, a question whether the word "innocently" should be used to describe her clinging to her home and its associations. A deeper view of the passage, and one, alas! more true to nature, sees in it the figurative description of that worldly spirit, which, under the specious pretext of bringing Christ into all our ordinary life, is in fact refusing to obey his command to "forget also thine own people and thy father's house." It is not for the Bride who has been invited to accompany the Bridegroom to the mountain tops (iv. 8) to choose for herself "the field" and "the villages" as the place where she will give Him her love (12). There is both self-will and worldliness here. We might say, as in Matt. xiii. 38, "the field is the world." But the mountain tops are those of Col. iii. 1-4.

WEDNESDAY, NOV. 26.—Song of Solomon VIII.

1. *O that Thou wert as my brother*, &c.—The Spouse here evidently is not satisfied; she would have her Beloved to bear another relationship to her than that of husband. And the cause of her discontent is the desire not to be despised by them that are without when she manifests her love to Him. With the love of husband and wife no stranger intermeddleth; no one else can share that joy; each exclusively claims the other in a covenant which cannot be broken. Thus does Christ claim the believing soul; thus should the soul claim Him. But to do so brings reproach. The manifestation of such love causes us to be despised. "Let us therefore go forth unto Him, without the camp, bearing his reproach." But it is hard to bear, and the weak and failing heart, forgetful of the Saviour, of his good ointments, and of his love which is better than wine, cries out, "O that Thou wert as my brother, that sucked the breasts of my mother!" &c. "Oh that the bond between us were one of human nature, and not of Divine choice—one which would not cause me to be despised of them that are without! Such a representation of Christianity as makes God the Father of all men, and ignores the exclusive sense in which He is the Father only of his believing people—which makes Christ the Brother of us all, and denies that He is the Husband exclusively of his elect Church—is always popular. From platform and press the world eulogises those who profess such liberal sentiments; and they who know better are too often tempted to say, 'O that Thou wert as my brother,' &c. But the Bride goes further, 'I would lead Thee and bring Thee into my mother's house, who would instruct me.' Think for a moment of such a Bride leading such a Bridegroom! And whither? 'Into my mother's house' (see Ezek. xvi. 3, 'thy mother (was) a Hittite'), and yet this mother is to be her teacher!" See ver. 2.

5. *Who is this that cometh up from the wilderness, leaning upon her Beloved?*—In direct contrast to all that she has been saying, He thus reproves by a single word all her idle talk of all that she would do for Him. Then she leaned upon her Beloved, now she would lead Him. Then He brought her up from the wilderness, now she would bring Him into her mother's house. He puts Himself also into as direct contrast with her mother: "I raised thee up under the apple-tree: there thy mother brought thee forth." He had redeemed her from the place and condition in which her mother bare her.

6. *Set me as a seal upon thine heart*, &c.—It is far better to take these as the words of the Bridegroom than, as is commonly done, of the Bride. It is true the Masoretes make it spoken by the Bride, by making the pronouns masculine; but so they do also in ver. 5, which Delitzsch and other commentators pronounce to be wrong, and without scruple alter. The previous context points to the Bridegroom as the speaker. The jealous love of the husband might fairly be hurt by the bride's reference to her mother, and in contrast to this He might well say: "Set *Me* as a seal upon thine heart." "He that loveth father or mother more than Me is not worthy of Me."

8. *We have a little sister.*—Probably the earthly Israel, hereafter to be brought under the power of redemption (silver), and to be given "a new heart and a new spirit" (cedar, type of incorruptibility).

THE PROPHECIES OF ISAIAH.

Of his personal life we know little. His father's name was Amoz. His name, which means "God's Salvation," seemed to anticipate his mission. Because of the vividness of his portraiture of our Lord, he may well be called "the evangelic prophet." But besides dwelling on the sublime revelations of the future, he was one of the great statesmen of his time, and took a leading part in that great crisis of national history in which his lot was cast.

He tells us that he lived and prophesied in four reigns, and the various chapters of his book may be thus divided:—

The reign of Uzziah, i.-v.; of Jotham, vi.; of Ahaz, vii.-xiv. 27; the first half of Hezekiah's reign, xiv. 28-xxxv.; the second half of Hezekiah's reign, xxxvi.-lxvi.

His ministry, at the lowest estimate, must have extended over fifty years. Outwardly, under Uzziah and his successors, the nation was well organised and prosperous—the Philistines humbled, commerce flourishing, agriculture greatly improved. But, as we shall see, the grossest evils infected and undermined the State; for these judgment was imminent.

THURSDAY, NOVEMBER 27.—Isaiah I.

This chapter contains the Book in miniature. It is shown that the judgments impending on Judah and Jerusalem were the result of the multiplied evils which were rampant throughout the state. In addition to this, a most urgent call is addressed to the whole nation that it should turn from its evil ways to the God who had done so much for them, and who even then was prepared to forgive all that had alienated his affections, averting judgment, and welcoming them back to Himself.

We have an indictment of sins (2-9); a declaration of the uselessness of outward ritual to atone for them (10-15); an appeal for repentance (16-23); and a glimpse of those better times which were to dawn on the Divine heritage (24-31). The whole chapter should be compared with Deut. xxvii.-xxxii.

2, 3. We sometimes speak of men falling to the level of the beasts, but they touch even lower depths. There is no sin we are quicker to notice than ingratitude, when shown to ourselves, and no sin to which we are more liable towards God.

5. Might be rendered, "Upon what part of the body can ye be stricken?" as if the whole body were covered with wales, and correction had gone to its furthest limit, without effect.

6. He who had smitten was most willing to heal them, if only they would return to Him (Deut. xxxii. 39; Hos. vi. 1). But this they would not do. Ah! how many sores and wounds do we all carry with us, festering, instead of exposing them, to his gentle touch.

9. We must not always address people as *you* but take our stand with them—*us*.

11. In days of judgment the temples are crowded. But it is easier to persuade people to part with their sacrifices than their sins. When the heart is withheld, God is nauseated by the mere performance of a pompous ceremonial ritual.

13. Even the *solemn meeting* with which the Feast of Tabernacles closed was ungodliness, because men went straight from its solemnities to their sins. Beware of having the form of godliness and denying the power.

18. What a conference is here! Scarlet and crimson are the fastest of colours, yet even these may be washed out.

27. Her converts—*i.e.*, those who shall return from captivity.

29. The oak was the green tree beneath which the images were set up (2 Kings xvii. 10)—the gardens, those used for unholy rites.

FRIDAY, NOVEMBER 28.—Isaiah II.

The analysis of this chapter is easy. It begins with a prediction, repeated by Micah (iv. 1-3). Then follows a pitiful photograph of the state of the nation (6-9). And it closes with the coming judgment (10-22).

2. A blessed vision of the prevalence of true religion; and no doubt, also, of the ultimate restoration of the Jews, so that Jerusalem shall yet be the centre and rallying-point for the world. What the builders of Babel tried to do and failed shall be accomplished by Him who from his cross and throne draws all men to Himself.

4. These words must have sounded strange in Uzziah's days, "which were remarkable for weapons of war" (2 Chron. xxvi. 11-15). Jesus is our peace (Micah v. 5; Eph. ii. 14).

6. They imported soothsayers from the land of Balaam.

7. In distinct violation of Deut. xvii. 16, 17. To trust in these things is to apostatise from God (Hos. xiv. 3).

10. There is only one Rock in which sinners can be safe (Deut. xxxii. 4). "Would you fly from God, fly to God."

12. The day of the Lord is the day of national and individual judgment (Joel i. 15). And it was approaching in this case in the invasion of the King of Babylon.

13. The loftiest trees, the most noble mountains, the strongest fortifications are here used as symbols of the strength and pride of man.

16. Commerce and Art.

18. The Hebrew is very graphic, "shall flit away like the phantom of a dream."

19. What a contrast to *the Rock* (10).

21. This is used as imagery of a yet greater day of judgment (Rev. vi. 16).

22. We are all too prone to trust in each other, and in the great and strong. But what folly, when the mightiest holds his life on so slender a tenure as a breath! To cease from man is to enter upon the true possession of God.

SATURDAY, NOVEMBER 29.—Isaiah III.

The people of Judah and Jerusalem seemed so secure in their circumstances, as to be able to ridicule the fear of coming judgment. So now the prophet declares with more minuteness the approaching fate of the mighty and wise (2-7), of the gay and beautiful (16-24). And the nation, deprived of its natural leaders, would stagger to ruin (8, &c.). Whenever God withdraws his presence from a people, anarchy and confusion follow.

6, 7. Such would be the desolation that men would shrink from positions of responsibility, which are generally sought after with the greatest eagerness.

8. What a remarkable expression "the eyes of glory!" And how terrible the sin which defiantly provokes them! (2 Chron. xvi. 9).

10. Well, eternally well! Let us believe that whatever befalls us, it is well, because permitted or ordered of God's love.

12. Women perverted even Solomon. She whose religious nature may be the inspiration of a home, when it is perverted becomes its bane and curse (Neh. xiii. 26).

14. God has ever constituted Himself the Guardian of the rights of the poor and down-trodden. Sweaters, beware!

16. These words were meant for the rebuke of the high-born ladies of Jerusalem, but they may have a secondary reference to the nation herself, whose pride and wantonness are thus allegorically described. What a contrast to 1 Pet. iii. 3-10. Inordinate care of dress, and dress of a certain sort, reveal pride, or even darker passions, hence the vehemence with which ostentation of this kind is denounced. This description of the dress should be compared with the R.V.

23. On the final fall of Jerusalem a medal was struck, in which she was represented as a woman sitting on the ground in an attitude of despair.

THE KHOND MISSION.—On Thursday, Nov. 13, Mr. Thomas Wood sailed for India in the *Coromandel*, to join Messrs. Wilkinson and Long, in work among the Khonds. He is the only son of a farmer of Biggar, N.B., and his parents freely give him up for the cause of Christ, and afford him means of support. A farewell meeting was held at Victoria Hall, Victoria Park, on Nov. 11, Mr. J. D. Link presiding. The hon. sec., Mr. W. T. Long, gave a brief report, showing how special providences had followed earnest prayer. He described the visit of the native magistrate, now a Christian; and the invitation of the townspeople to listen to the missionaries, who have been asked to select a site for mission purposes. Addresses were delivered by Revs. E. Thomas, J. S. Morris, W. Spensley, and Mr. W. George. The young missionary gave an account of his conversion and call to the work; how he had set his face like a flint, after counting the cost, to go out with the Gospel to this tiger jungle—to live or die for the glory of God. Every heart was moved, as the chairman took the hand of Mr. Wood, and in the name of the meeting, wished him "God-speed." Mr. Wood has gone through a course of study at Harley College, Bow. On the ship with him were some Orissa missionaries, who will help him with the language, on the voyage to Calcutta.

International S.S. Lessons.

Sunday Afternoon, November 30.

JESUS RISEN.—LUKE xxiv. 1-12.

GOLDEN TEXT: 1 COR. xv. 20.

THE aim of this lesson should be twofold; first, to make real the fact that Jesus rose from the dead, then to show the value of this fact. It will be unnecessary to spend too much time over the details. The last lesson brought us to the death of Jesus; the spear-thrust leaves no room for doubt concerning that (John xix. 34). Fill in the narrative: the burial in Joseph's tomb—not a hole dug in the earth, but a kind of cave cut in the rock. The stone, like a large mill-stone, fitting into a groove, is rolled to the mouth of the cave. This is done before the Sabbath begins; and the women, broken-hearted with grief, beheld the sepulchre (xxiii. 55).

1-4. These were the faithful women (10) who had followed Him from Galilee (viii. 2, 3), ministering to Him, and whose affection made them almost the last to leave the cross (xxiii. 49). They had left everything for Him, and now He is dead, and their cherished hopes concerning Him are disappointed. No wonder their grief was bitter. As they came from different parts of the city, they probably met as they neared the sepulchre (compare Matt. xxviii. 1 and Mark xvi. 1). Their desire to complete the embalming of the body (John xix. 39, 40) was a mistake, yet love brought them. It is a testimony to their *piety* that they tarried during the Sabbath (xxiii. 56), and to their *zeal* that they came "very early." "*The stone*" (2) had been remembered on their journey as a difficulty (Mark xvi. 3). But imagine their surprise to find it rolled away! God is ever removing stones of difficulty out of the way of true seekers. They did not know who had done it (Matt. xxviii. 2-4). Many angelic ministries are similarly unrecognised by us. "*Found not the body*" (3).—This was a still greater surprise. How, and by whom, had it been removed? They were "perplexed" (4). The thought of resurrection does not occur to them (John xx. 2). The priests were perplexed too. In spite of their caution the tomb is empty! Their foolish story (Matt. xxviii. 11-15) refutes itself.

4-7. Angels had been connected with the birth, temptation, and garden agony of Jesus. It is not wonderful that they should be connected with Him in his triumph. What a welcome surprise the presence of these shining ones ought to have been. Angels in the abode of death! Before they deliver their message, their very presence is a gospel. Who need fear the tomb, if lighted by their presence? "*Afraid*" (5)—the invariable effect upon man of contact with the supernatural; suggesting the absolute necessity of a spiritual and heavenly nature for enjoying fellowship with spiritual and heavenly things. In the *angels' question* (5) there is some measure of reproof. The abode of death is not the place to find the Living One (Acts ii. 24; Rev. i. 18). He had descended into the grave, not merely as a victim, but as a conqueror (Heb. ii. 14). The statement "*He is risen*" (6) only fulfils the prediction so frequently uttered (6, 7, ix. 22). Not only the testimony of the angels, but the word of Jesus becomes the ground of their faith. If the other parts of that word are fulfilled, it ought to be easy to believe this.

8-12. "They *remembered*" (8).—It was forgetfulness that caused their distress. There is always some word of his to meet our sorrow if we did but remember (6). They evidently believed, for their fear was accompanied by "great joy" (Matt. xxviii. 8); and they were made the first preachers of the resurrection. "*Idle tales*" (11). There is something remarkable in the persistent unbelief of the disciples. Yet we may be thankful that the early witnesses to this fact were so slow to believe it themselves. It was altogether outside their own thought; and even when mentioned to them it seemed too good to be true. Yet the evidence was sufficient to remove their doubts, and to fill them with such confidence that they were willing to face death in testifying to this fact. Peter's visit to the sepulchre (12) is narrated more particularly in John xx. 3-10. Note the orderly arrangement of the grave clothes, intimating that the body had not been violently removed, and that Jesus left the tomb, not in haste, but as a conqueror. "Now *is* Christ risen from the dead," Golden Text.

LESSONS.

Of what value is this fact? That it is of great importance is clear from the fact that it was the great theme of the Apostles' preaching. Without the resurrection they had no Gospel to p (1 Cor. xv. 13-19).

(1) *Proves Him to be the Son of God* (Rom. i. This was his claim (John v. 18, x. 30-33). promised one special sign (Matt. xii. 38-40; ii. 18-22). If He had not risen the Sanhe would have been right in charging Him blasphemy. He was no "deceiver," but in the Son of God.

(2) *Evidences God's satisfaction with his wo* Even a child may understand that Jesus on cross is bearing our sin, and being punished in stead (2 Cor. v. 21). But if God opens the pri and lets Him out, is not that the acquittal bot the substitute and of those for whom He st See Rom. iv. 25, viii. 34. For believers the "no condemnation"; but for those who r Jesus what an aggravation of guilt!

(3) *Declares what our life may be.*—Recall difference between the grub and the dragon- the one living under water, the other with br wings flying in the sunlight. Such the cha which union with Jesus in resurrection produc us (Rom. vi. 1-4). We learn to hate the si which we formerly lived, and which put Hi death, and to love Him who gave Himself fo (Gal. ii. 20; Col. iii. 1-3).

(4) *Makes our resurrection certain* (1 Cor. 22).—But there are two resurrections in the fu —one to everlasting life, the other to judgm and shame and everlasting contempt (John v. 28, Dan. xii. 2). Which resurrection will be yours

CONTINENTAL & FOREIGN NOTE

HAMBURG.—Revs. Messrs. Aston and Frank, P Presbyterian missionaries in Hamburg, are doin most admirable work among the Jews, of whom th are several thousands in that city. They have a S bath-school with about 250 scholars, and are inten in earnest and untiring in their efforts to reach the s of Abraham with the Gospels of Jesus Christ.

SPAIN.—The town of Villaescusa, in which for so time a very interesting Gospel work has been in p gress, is now provided with a Protestant church. opening services, at the beginning of the month, w attended by the magistrate and town council an large number of people. The pastor, Don Daniel, highly felicitated by the towspeople in general, an is hoped that greater things are ahead of the little b of evangelical witnesses than any of their past exp ences. Details of the work may be had from the offi of the Spanish Church Aid Society, 8, Adam-str Adelphi, W.C.

IN DARKEST ITALY.—Statistics recently publish throw a fierce light upon the miseries of life in cert parts of Italy. Over 200,000 persons reside in ab lutely unwholesome cellars; 9000 inhabit caves a hollows on rocks and mountain sides. In 1700 co munes bread is only tasted on festive occasions, and 4695 meat is never in demand. In 600 communes it impossible to secure medical aid, and 110,000 Itali suffer from pellagra—a disease caused by living maize, affected by a parasitic fungus. Finally, 63 p sons out of 100 cannot read or write. What has Romanism left undone in the beautiful land where has so long held sway?

JEWS AND THE NEW TESTAMENT.—The G man religious papers relate two remarkable conversio through reading the New Testament. A young Isra ite from the Crimea, well up in the traditions Judaism, made the acquaintance of some Christi families. Literary tastes suggested the idea of writi a story in which representatives of both religio should figure. In order to understand Christianity read the New Testament, with the result that he w convinced that Jesus was the Messiah of whom Mos and the prophets wrote. Another case was of a Ber painter, a Hebrew by race. He was led to read t New Testament in search of subjects for pictures. his studies he was so struck by the beauty of the mo character of Jesus, and afterwards was constrained see in Him the Son of God and the Saviour of t world. He has recently been baptized.

BAPTISM OF AN AFRICAN CHIEF.—M. D. Ellenberger, of the Massitissi station of the Lesson Mission, reports the baptism of an octogenarian chi Davida Kakoli. The details given in the *Journal Missions Evangéliques*, published by the Paris Society Evangelical Missions, are very interesting. Some the chief's sons and a party of his people, the Bathl koas, attended the ceremony. For the most part h subjects were displeased, and got up a counte attraction on the day of the baptism. The chief's confe sion was very clear and to this effect:—"People of Go I, a sinner, have thrown myself at the feet of Jesus be saved. I am truly conquered by the Gospel. Lon have I lived attached to earthly things. These I to-da renounce; I have given myself to God. Perhaps som of you, my children, will say, 'Our father has gon astray,' because I have entered the way of God. N indeed, I have not gone astray, but I am saved by th Son of God who died for me. Further, I know tha God will judge us, and that we shall have to give a count to Him of our life here: he that shall have don good will be honoured; but he that shall have done ev will be condemned. Bathlokoas! Follow me, and yo also shall live!"

TIONAL VIGILANCE ASSOCIATION.

FIFTH ANNUAL MEETING will be held in the EMORIAL HALL, Farringdon-street, E.C., on NESDAY, NOVEMBER 26, 1890. The Chair will en at 7.30 p.m, by

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vill be supported by Rev. Canon Scott, Rev. Dr. Lunn, Mrs. Charles Mallet, Miss Blanche Lepon, Samuel Smith, Esq., M.P., H. J. Wilson, Esq., John McDougall, Esq., L.C.C., Percy W. Bunting, W. Anstis Bewes, Esq., W. T. Stead (Editor of the *w of Reviews*), and others. Tickets for the Meetan be had on application at the Offices of the Asson, 267, Strand, W.C. Reserved seat tickets One ng. WILLIAM ALEX. COOTE, Secretary.

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MIDNIGHT MEETING MOVEMENT

In addition to the usual **DISTRICT MIDNIGHT MEETINGS** of the Society, arrangements are now being made to **CARRY THE GLAD TIDINGS OF SALVATION** as far as possible to **EVERY OUTCAST WOMAN** in this **GREAT METROPOLIS** on the **LAST NIGHTS** of the **YEAR.**

Early associations are not easily effaced, even from the memories of Outcast Women—**SUNDAY SCHOOL LESSONS** and influences, **HAPPY SABBATH DAYS,** and even the transition from **THE OLD YEAR** to **THE NEW YEAR**—and the Committee are therefore arranging, by the circulation of special tracts, **COPIES** of the **GOSPELS**, and **MIDNIGHT MEETINGS**, to appeal to every Outcast Woman to **REPENT** and turn to **GOD!**

The Committee gratefully acknowledge the offer of help by **NEW VOLUNTARY WORKERS,** and would be thankful for **FURTHER OFFERS OF AID** for any **SUBURBAN DISTRICT.**

SPECIAL DONATIONS ARE EARNESTLY ENTREATED.

£5 DONATION will cover the expenses of a Meeting.

Messrs. MORGAN & SCOTT, Office of **"THE CHRISTIAN,"** will receive Donations.

J. H. L. CHRISTIEN, Organising Superintendent.
C. WILSON M'CREE, Secretary.

Office—8A, RED LION SQUARE, W.C.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's-inn-road, London, W.C.

THE COMMITTEE are very unwilling to press the claims of this Charity, but every day most painful applications are made for admission, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have made a first false step downwards. Very sad tales of suffering and wrong are told by these young women, many of them the orphan daughters of parents who moved in a good position, but were left when young, friendless, and wholly unprovided for. We are quite sure if the readers could witness the distress and anguish in many cases of those who apply, it would give them pleasure to aid us in restoring them to positions of usefulness.

It has scarcely ever happened in the experience of the Committee that the mothers rescued have fallen a second time. We are in urgent need of FUNDS, and any help will be most opportune at the present time.

HENRY THOMPSON, Esq., *Treasurer*, 38, Mincing-lane, E.C.
W. HORNIBROOK, *Secretary*, 17, Bloomsbury-street, Oxford-street, W.C.

AMONG NATIVES IN BOMBAY.

THE good work which Mr. A. W. Prautch, of the American Methodist Episcopal Church, has been enabled to do among native residents in Bombay, has frequently been brought before our readers. Mr. James Kingsmill, writing from Bombay, says:—

"In addition to his regular work as a missionary, Mr. Prautch, with his assistants, visits systematically from house to house, and attends native fairs with the one object of selling books in the vernacular languages, in this way, and by personal conversation, bringing the Gospel to the natives. An encouraging feature of the work hitherto has been the readiness with which the natives have purchased. Mr. Prautch's marked success shows that he is eminently fitted for this work, and a few Christian friends out here are anxious to see his talent and tact in this sphere more fully utilised. Necessarily in such a work—the Bibles, Gospels, and tracts being sold at a low price—the expenditure is greater than the income, and to meet the recurring deficit, as well as to extend the work, help is needed. The sales by Mr. Prautch from January 1 to September 10 of this year were 102,380 tracts, 7,238 Gospels, 163 New Testaments, and 35 Bibles—all in the vernacular languages. The amount realised by these sales was 1,128.10.9 rupees, and the amount paid for Bibles, Gospels, and tracts, 1,686.2.3 rupees. Besides this, a considerable sum was paid to the native workers and for railway freight and fares.

"For some time Mr. Prautch bore the greater part of the loss out of his very limited income, and, had not a few friends helped him, the work could not have been carried on thus far. On a visit recently to the annual religious fair held at Pundrapur, near Poona, Mr. Prautch sold 8679 tracts, 2289 Gospels, and eight New Testaments, and had many opportunities of speaking to natives individually. Some who came from outlying districts had never heard the name of Jesus, and, when told about Him, bought copies of the Gospels to learn more of his character and work. Eternity will reveal the full results of this seed-sowing. During the thirty-one and a half years that I have resided on this side of India I have not seen the sale of Gospels and tracts so successfully carried on amongst the natives. It is a work which I would commend to hearty sympathy and help, and a work which may be very widely extended."

Notices.

COAST-GUARD LETTER MISSION.—Will Mr. A. J. Cadby, formerly of Eddington, near Canterbury, kindly forward his present address to Mr. W. A. GARRATT, Blackrock, co. Dublin.

COMMUNICATIONS RECEIVED WITH THANKS.—H.J.F. G.H. T.T.W. J.D. D.M.L. H.N. E.M. H.M. J.E. E.F. J.C.O. J.W.H. R.M.B. G.G. G.S. M.D. E.H. H.A.S. K.M.M. G.A.S. J.T.M. D.F.L. K.T.G. H.V. F.S. A.H. H.S.P. A.L.S. G.F.M. F.W.E. A.S. E.H.H. S.C. G.S.S. C.L.E. R.C. R.J.S. C.E.F. S.G.R. W.S. R.F.H. E.A.F. C.B. S.M. G.B.S. M.M. G.B. J.H.E. J.R. J.P. W.A.S. W.C.G. E. E.M.H. R.B. C.H. A.E.S. C.R.H. F.A.L. J.M. E.G.H. E.B. W.H. D.M. E.P. J.F.G. C.C. M.E. J.G.N. E.E.W. C.T. F.S. A.J.S. A.E.W. W.E.B. J.G. A.C. N.McG. J.F. E.S.W. J.V. E.R.H. T.F. H.E.S.S. J.B.B. L.P. H.R.B. T.N. J.P.M. J.X.B. B.S. A.C. F.H. H.P. S.G.P. A.J.F. C.V.

APPLICANTS FOR TRACTS.—Miss Potter, 2, Burnett-street, Auckland-street, Vauxhall; M. Smith, 110, Westminster-bridge-road, Lambeth; Mrs. Lewis, 7, Hanover-park, Peckham, S.E.; A. Wagon, 4, Melbourne-road, Lea-bridge-road, Leyton; C. Dobson, 18, Avenue-villas, Cricklewood, N.W.; Miss M. Vickers, 18, Balfour-road, Highbury New Park, N.; Miss S. Beale, 205, Oxford-street, W.; A. Allen, 4, Stockwell Orphanage, Clapham-road, S.W.; M. Ellis, 54, Coothurst-road, Crouch End, N.; Miss F. Cox, Lanarth, Talmouth, Cornwall; J. Chatham, 69, Harrogate-road, South Hackney, N.E.; Miss Hudson, 13, Leopold-street, Vauxhall, S.W.; F. Taylor, 48, Hatcham-park-road, New Cross, S.E.; Miss E. Wheatley, Hazelwood, Pinner, Middlesex; E. Owen, Clapham, Penmaenmawr; E. Hallett, 75, Arkley-road, South-grove, Walthamstow; E. Tyler, Mission House, Lour Valley, near Barnsley; S. Booty, 13, Loftus-road, Uxbridge-road, W.; Donald Macleod, care of Mrs. Lang, 6, Tillie-street, Glasgow; J. Derby, 8, Canova-street, Liverpool; H. Wilson, 512, Rutherglen-road, Glasgow.

[1108]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Services for young men, Tuesdays and Weds., 6.45 p.m. Bible-classes, King Edward's Institute, Suns., 3 and 7 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Nov. 23, 3 p.m., Mr. J. H. Kellaway; 7 p.m.. Mr. Robert Burn. Sun., 3 p.m., Tues., 8 p.m., and Wed., 9.30 p.m., young men's Bible-class.

Y.M.C.A., EXETER HALL, Strand.—Sun., 3.45 p.m. (men only), Mr. E. J. Kennedy; 7.30 p.m. (public), Mr. W. A. Coote. Gospel meetings for men nightly at 8. Cheerful service (public), Sat. at 7.30. French Bible-class, Thurs. at 8. Lecture, Wed., Nov. 26, 8 p.m., Mr. J. Malden, on "Charles Dickens." Prayer-meeting daily (Sat. ex.) from 1 till 2 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Nov. 22, 3 p.m., Bible talk with young men, Rev. F. B. Meyer, B.A. Sun., Nov. 23, 3.30 p.m., special address to young men by Rev. A. Boyd-Carpenter. Mon., Nov. 24, 8 p.m., Gospel addresses by Cambridge Undergraduates. Thurs., Nov. 27, 8.30 p.m., address to young men by Rev. Newman Hall.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Nov. 20, 8 p.m., the Jubilee Singers. Fri., Nov. 21, 8.30 p.m., lecture by Mr. J. Kennedy, "The Plain of Shinar," with dissolving views.

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Cleveland Hall*, Sun., 7 p.m., Rev. T. M. Taylor.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert W. Taylor, Suns. during Nov. at 11 and 7; Wed., 8 p.m., Burlington Hall, Savile-row, W.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Nov. 23, Pastor Frank H. White, 11 a.m.; Mr. M. C. Leite-Rozas, 7 p.m.

PORTMAN-ROOMS, Baker-street, W.—Meetings for the deepening of the spiritual life, to-day, Fri. Nov. 28, Rev. Handley C. G. Moule, 3.30 p.m.

JEWS IN PALESTINE, 27, Grosvenor-square.—Thurs., Nov. 27, 3 p.m., lecture in aid of the work of the Society for Relief of Persecuted Jews, by Mrs. Finn, M.R.A.S. Subject—"The Jews and the Holy Land." Admission tickets may be obtained of Mrs. Finn, The Elms, Brook-green, W.

METROPOLITAN MUSIC HALL, Edgware-road, W.—Sun., Nov. 23, 6.30 p.m., Mr. R. Allsworth Elvey.

BAPTIST FORWARD MOVEMENT, John-street Chapel, Bedford-row.—Sun., Nov. 23, at 11, Rev. J. E. Shephard; 7 p.m., Rev. F. C. Spurr.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Nov. 25, 1 p.m., Rev. Edward White.

OPEN-AIR MISSION.—Rev. James Neil's third Palestine lecture, "Strange Scenes of Farm Life," Baptist Mission House, Furnival-street, Holborn, this (Fri.) evening, at 7.

CONFERENCE HALL, Mildmay Park, N.—Sun., Nov. 23, 3.30 p.m., Colonel J. F. Morton; 7 p.m., Mr. P. S. Badenoch.

JEWS IN PALESTINE.—Valedictory meeting to Mr. Baron and Mr. Barnett before leaving for Jaffa, at Mildmay Conference Hall, Fri. Nov. 28, 7 p.m. Addresses by Rev. Dr. Edmond, Dr. H. Grattan Guinness, Dr. Sinclair Paterson, Pastor F. H. White, Rev. J. Stephens, Rev. J. Wilkinson, and others.

MONTHLY PROPHETIC CONFERENCE.—Mon., Nov. 24, from 10 to 12, Emmanuel Church Lecture Hall, Duckett-road, Harringay, N.

REGENT'S PARK CHAPEL, N.W.—Sun. services at 11 and 7, conducted by Rev. F. B. Meyer. Bible-class for Christian workers, Fridays, 8 p.m. (entrance opposite Portland-road Station).

HOUSE OF REST, 10, Finchley-road, St. John's Wood, N.W.—Fri., Dec. 5, meetings from 3 to 8.30 p.m.; tea, 6 p.m. Suns., 3.30 p.m., Bible-reading for ladies and gentlemen.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Dr. Barnardo, 11 a.m.; 3 p.m., Rev. H. Bright; 7 p.m., Dr. H. Grattan Guinness.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Nov. 23, at 11 and 6.30, Rev. W. B. Culliss.

STRANGERS' REST, 163, St. George's-street, Ratcliff highway, E.—Thirteenth annual meeting, Fri. Dec. 5. Tea at 5.30; meeting at 6.30; Lord's supper, 8.30. Mr. James E. Mathieson will preside.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Christian Lifeboat Crew, Tues., Dec. 2, 7 p.m.

CONFERENCE HALL, Clapham-road, S.W.—Prayer-meeting every Friday at 4 p.m.

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*** We would respectfully urge all our friends, w remitting to us, to make Cheques, Money Orders Postal Orders payable to Morgan & Scott, and to c them "City Bank"; this will effectually pre loss of same.

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MR. GEORGE THOS. CONGREVE,

Coombe Lodge, Peckham, S.E.

ONE RECENT CASE WILL BE GIVEN IN THIS JOURNAL EVERY WEEK.

CASE FOR THIS WEEK.

(THIRTY-FIFTH SERIES.)

CASE of a LITTLE BOY at MANCHESTER.

Mr. John Scott, whose case appeared last week, writing me October 25 last, says:—"I have given a portion of my medicine to a little boy ten years old, that the doctors were treating for inflammation of the lungs. When I saw him I did not think he had many days to live. I gave the parents a few doses to see if it would ease his breathing. It did so in a very short time. When I found him improving I gave the rest of what I had, not wanted by me now, and I am glad to say he is able to get about, and will be at school in a day or two. There has been a good demand for your books through my case being known. I have been applied to by ———, and have been glad to send them."

ASTHMA and CONGESTION of BOTH LUNGS —CASE at HILDENBORO', KENT.

Miss Harriett Woodman came to me some years ago, suffering acutely from bronchial irritation and congestion of both lungs, and occasional severe attacks of asthma (asthma was in the family). She was losing flesh and strength fast. I advised her, and she recovered fully.

Writing me for advice upon another case in October last, she sent me this testimonial:—

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No. 1087.] FRIDAY, NOV. 28, 1890.

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BEFORE

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A FAMILY residing in the Hague, Holland, wants to engage an English Lady Gover- ness to take entire charge of two little girls, and assist the Lady of the house in household duties. A Clergyman's Daughter preferred, not under the age of 28, well domesticated. Excellent references wanted.—W. P. VAN STOCKUM & ZOON, Boek- handel, 8, Gravenhage, The Hague.

GOVERNESS wanted.—House for the Lord's Healing, 19 and 21, South-street, Worthing. Public services for the teaching of Scriptural Holiness and Divine Healing held on Lord's Day, at 11 a.m. and 6.30 p.m., also on Tuesdays and Thursdays, at 7.45 p.m. A vacancy in the house for a truly consecrated Christian Governess, to teach five little boys. Must accept Divine Healing.—State full particulars, with ac- quirements, to Mrs. BENTALL, at above address.

Appointments, Situations, &c., Wanted.

ISAAC SKIDMORE, of the Southern Counties Evangelistic Crusade, is now open for special Mission work.—For terms, apply to the Hon. Sec., A. DANN, 200, Western-road, Brighton.

MR. F. W. MOXHAY (the Singing Evangelist), having concluded his mission work in Suffolk and Cheshire, is now open to conduct evangelistic Missions.
38, Blurton-road, Clapton-park, London.

A GENTLEMAN can with confi- dence recommend a Scripture Reader, who is an experienced Christian, a diligent visitor of the poor and afflicted, and a faithful teacher of God's Word. In addition to house to house visiting, he has been accustomed to conduct a Sunday-school, Bible- readings, and prayer-meetings, also school-room services for adults, and Band of Hope and temper- ance meetings. His wife and daughters are in entire sympathy with him in his work, and have helped him considerably.—Application may be made to Mr. WILLIAM HARRIS, Sykefield Leicester.

THE AUTHOR of several religious works that have proved highly successful, is open to undertake Editorship of magazine or journal.—Rev. ——, c/o George Stoneman, *Sunshine* Office, Warwick-lane, E.C.

PARTNERSHIP. — An active Christian Gentleman (age 48) desires Partnership with fellow Christian, in an established business in the City or provinces, where his services and £1,000 would meet with good return.
M. H. 575, Messrs. Deacon, Leadenhall-street.

PRINTER, of considerable experi- ence, wants Partnership in Printing business, that will bear investigation. Is open to purchase a busi- ness, but partnership preferred.
M., 29, Ashchurch Park-villas, Goldhawk-road, W.

BOOKKEEPER AND CONFIDENTIAL CLERK.—Would a Christian employer take the use of £50 and grant Advertiser employment? Christian man, thorough Bookkeeper and Clerk. Long in positions of trust and responsibility. Very highest testimonials.
F., 167, Turnpike-lane, Hornsey, N.

POSITION OF TRUST with respon- sible firm, wanted by experienced young Man. Shorthand writer. Could invest up to £1000 if required.—J. G., 26, Worcester-street, Gloucester.

A CHRISTIAN MARRIED MAN, aged 25, second class certificated, able to teach Latin and mathematics, earnestly desires post in school or other suitable employment.
W. FOOTE, Rye, Sussex.

AUSTRALIA. — Young Man, knowing the colonies, used to long voyages, and invalids, will give services in return for part passage money. Highly recommended.—M. C., Mr. Robin- son, 32, Blandford-square, Marylebone-road.

CHRISTIAN YOUNG MAN desires situation as Assistant in Coffee Tavern, Soldiers' Home, or management of Coffee Carriage. Can brew, and do general work. 12 months' character.
J. H., 51, Regent-street, Lambeth.

ESTATE AND HOUSE CARPENTER.—Situation wanted by married Man, age 33. No children. 6 years' character.
S., 4, Florence-villas, Perry-hill, Catford.

COACHMAN, OR GROOM AND COACHMAN. Christian and abstainer. Married, no family at home. Age 48. Four years' good character. Country preferred.—C. T., Woodlands Lodge, London-road, Redhill, Surrey.

GOOD MAN-SERVANT seeks situa- tion, with abstainers preferred. Twelve years in one situation. Can care for invalid. Does his work well. Tall, middle-aged, good address.
M., 57, Tything, Worcester.

AS GROOM OR GROOM AND VALET.—Can ride and drive. Good character. Age 20.
H. W., 2, Cape-terrace, Carshalton, Surrey.

AS CARMAN, PORTER, or any capacity. Left public house, seeks to live Christ- tian life. Wife used to offices.—FLETCHER, 21, Berthon-street, Church-street, Deptford.

A STEADY LAD, well-grown, nearly 16, seeks a situation, to have care of pony, help in garden and house.—Rev. A. B. VALPY, Stanford Dingley Rectory, Reading.

BOY.—A Lady wishes to recom- mend a steady, respectable Boy, nearly 15, for indoor work.—Mrs. WILLIAM SPICER, Sloperton Cottage, Chippenham.

AS EVANGELIST, Missionary, or Scripture Reader, by young Man. Age 27. Eight years' experience. Married. Highest references.—W. H., Hursley Cottage, Aberdeen-road, St. Denys, Southampton.

AN EARNEST CHRISTIAN WOMAN desires sphere of work for the Lord, either as Biblewoman, Visitor, &c. Baptist; would work on unsectarian principles.
E. P., 37, Queen Margaret's-grove, Mildmay, N.

EARNEST CHRISTIAN, age 31, without means, seeks employment in Mission work. Would give time for hospital training as Mission Nurse, to work amongst suffering poor.
B. B., 141, Bath-road, Bristol.

MATRON, SECRETARY, OR HOUSE-KEEPER.—Widow Lady, of good education and experience, seeks appointment. Accustomed to the management of children and servants. Excellent references.—V., 4, Clapton-square, Clapton, N.E.

MATRONSHIP wanted.—Experi- ence among children and adults. Middle-aged. Excellent correspondent, can undertake Secretary's duties. Kind disciplinarian. Bible teacher. Am- bulance certificate. Interview. References.
Y. Z., 42, Loftus-road, Shepherd's-bush, London.

LADY (elderly) seeks position (having had experience), where confidence is sought. Would undertake care of children. Daily engagement or otherwise. Christian, abstainer. English, good French, music, drawing, &c. Good references.—M. N., 302, Kennington-road, S.E.

AS HOUSEKEEPER, or Useful Companion to elderly lady, institution or parish work. Matron requires situation. Experienced. Widow. Good references.
S., 15, Edric-road, New Cross, S.E.

AS GOVERNESS-HOUSEKEEPER or Companion.—A Lady recommends a Lady, thoroughly domesticated, fond of children. No objection to widower's household. Comfortable home valued.
P., 45, Cambridge-road, Gunnersbury.

SISTER MARY, West London Mission, recommends useful or Sewing-Maid, 22. Good reference.—Apply,
F. H., 39, Spring-street, Paddington.

GIRL.—A Lady wishes to find situation in quiet family for a healthy Girl, 17, who has been trained as House-Parlourmaid.
Mrs. WILSON, Rivers Lodge, Harpenden, Herts.

YOUNG LADY desires engagement after Christmas as Useful Companion to elderly or delicate Lady. Musical, fond of reading aloud, writing, needlework, &c.—Miss GOODMAN, Angel- ton House, Bridgend, Glamorganshire.

AS ATTENDANT on Invalid, Matron, or Wardrobe-keeper. A Lady wishes to recommend a Christian person. Excellent qualifi- cations for position of trust. London or suburbs.
H. C., High-street, Brasted, Sevenoaks, Kent.

NURSE.—The daughter of a tradesman, who has been used to children all her life, is anxious to obtain a situation as Nurse to one or two young children. Country or seaside preferred.—K., 3, Vidal-road, Brixton.

NURSERY MAID.—A Lady wishes to find a light place for a Girl, aged 25, as Nursery Maid. Can do needlework. Character in last place honest and sober.
Miss F. COOKSON, 4, Kent-terrace, Regent's-park.

AS HEAD HOUSEMAID or Linen- maid for Institute, school, or any place of trust. Lady strongly recommends Christian Person. 2½ years' experience in Institute. Age 37.
M. O., 102, Westbourne-terrace, W.

A LADY DESIRES to recommend a trustworthy person for Washing or Charing in the neighbourhoods of Kilburn and Maida Vale.—Apply to Miss COOKSON, 4, Kent-terrace, Regent's- park; or to S. P., 40, Malvern-road, Kilburn, N.W.

Appointments, Situations, &c., Vacant.

CHRISTIAN LADIES wanted, whole- hearted, for Mission work. No salary given, but board and lodging provided. — Apply by letter, addressed F. J., 70, Blisset-street, Greenwich, S.E.

MEDICAL MISSIONARY.—Wanted immediately, fully qualified Medical Man, under 30 years of age, member of the Church of England, to labour as Medical Missionary to the Jews at Safed. —Apply in writing, to SECRETARY, London Society for Promoting Christianity amongst the Jews, for particulars, 16, Lincoln Inn Fields, W.C.

AS SECRETARY for a Y.M.C.A. in an important town on the South Coast. A Chris- tian Gentleman wanted, of independent means, conversant with the work amongst young men, who would undertake the post voluntarily or at a small salary.—A. E. W., Office of National Council, 15, Exeter Hall, London.

NO SALARY.—Wanted in small country Institution, the help of an Evangelical Churchman. Total abstainer. Well up in his Bible, and enthusiastic in the Gospel history, with tact in the management of afflicted children. Travelling expenses paid, board, lodging, and laundry found.—M. A., c/o Mr. Stoneman, Systematic Bible Teaching Mission, Warwick-lane, E.C.

SCRIPTURE READER wanted, abstainer. Experienced. Musical. Church of England.
VICAR, Christ Church, Endell-street, W.C.

AN ORGANIST wanted, no salary. —Apply to Rev. A. LEES, St. George's Hall, Walham-green, S.W.

MISSION, CROYDON. — Wanted, Man and Wife, without family, Christians and abstainers, to take charge of Coffee Bar, open from 6 to 10 p.m., and Mission premises. Rent, gas, and coals as remuneration. Man free to do his own work during day.
FREDERIC WEBB. 64, Clyde-road, Croydon.

INTELLIGENT YOUTH.—Vacancy for, as Apprentice to the Hat and Hosiery business. Old established, better class trade. Comfortable home; decided Christian family.
L. FOSS & SON, Swindon.

A CHRISTIAN WIDOW LADY of experience wanted, to take charge of a Deaconess House. A very comfortable home provided.—Apply to HON. SECRETARY, 143, Clapham-road, by letter, to appoint interview.

HON. SUPERINTENDENT. — Re- quired, for the Ealing Y.W.C.A. Institute, a Lady as Hon. Superintendent. An earnest Christian worker, full of love for souls. Furnished rooms, servant, fire, and light are provided. Two sisters or friends would find this happy work.
Mrs. TULLOCH, 50, Grange-park, Ealing.

Y.W.C.A.—Will a young Lady offer to help the Lady Superintendent in small institute—correspondence, visiting, &c. Must help towards her board.
Miss E. RICHARDSON, Bessbrook, Co. Armagh.

CHRISTIAN YOUNG LADY wanted at once, as Clerk and Assistant.
ALPHA, 76, Adys-road, East Dulwich.

YOUNG WORKING MATRON wanted in Children's Home, to work under Lady Superin- tendent. Salary, and all found. Must be an earnest Christian.—LADY SUPERINTENDENT, Girls' Home, Shirley, near Southampton.

SUB-MATRON wanted, in small Rescue Home, London. One who can superintend work-room and cut out, and is thoroughly domes- ticated. Abstainer. Salary £20.—Mrs. RICHARD- SON, Forster House, Tottenham, N.

LAUNDRY MATRON wanted for a small Home of Rescue, well situated, near Dublin. About 15 inmates, and 30 to 40 washings. Wages £18 at first, with board and comfortable room.
L. R., 2, Northcote-avenue, Kingstown, Co. Dublin

TRUSTWORTHY CHRISTIAN NURSE wanted, to take charge of two children. A good needlewoman. Can any Lady recommend? Address first instance,
E. G., Mrs. Morley, 7, Crooms-hill, Greenwich.

MOTHER'S HELP. — Wanted at once, for business house (drapers), Evangelical Christian as Mother's Help, fond of and accustomed to children. Abstainer. Good reference from last place.—Mrs. FIELD, Market-place, Sidmouth.

SUPERIOR MAID.—Wanted for family about visiting St. Leonards for few months Superior Maid for four Girls, 8 to 12, and to do the needlework of the house and children's dresses. Must have held similar position. Not over 28. Christian and abstainer.
K., 6, Jeffreys-square, London, E.C.

SUPERIOR USEFUL HELP, to undertake work of small house. Good cook, assist- ance with washing. Also MOTHER'S HELP, another kept, for two little ones. Washing put out. Comfortable Christian homes.
Seaview, Tollesbury, Kelvedon, Essex.

NURSE. — Wanted, an "Agnes Jones." Salary £50: work hard, but a grand opportunity to ease suffering bodies and save perishing souls. Must be trained.—P., 224, Evering- road, Upper Clapton, London, N.E.

EXPERIENCED NURSE wanted, not under 22, for child of six months old. Personal character required. No beds.
M., 48, Sydenham-road, Croydon, Surrey.

NURSE WANTED immediately, for three little boys. Must be good-tempered. Wages £16, all found.
Mrs. A. HOLLAND, Rodgate, Haslemere.

NURSE wanted, experienced and trustworthy, one able to take entire charge of baby from the month. Needlewoman and abstainer. State age and full particulars.
Mrs. JOHN J. NORTON, Poole.

PARISH NURSE wanted, with some Hospital training. Salary £1 per month.
Hon. Mrs. ANSON, Cookham, Maidenhead.

TO TRAINED NURSES.—Wanted, immediately, Hospital trained Nurses (age 25 to 35), for private work among rich and poor.—Apply, with references and photo, LADY SUPERINTENDENT, Nurses' Home, Norwich.

COOK OR COOK-HOUSEKEEPER wanted. Age about 35. Wages £35 to £40. Kitchen and scullerymaids kept. Comfortable Christian home. Abstainer.
Miss HOOPER, 9, Upper Baker-street, N.W.

HOUSEMAID.—PARLOURMAID.—Can any Lady recommend a good single-handed Housemaid and a Parlourmaid. Churchwomen. Total abstainers. Must thoroughly know their duties.—Mrs. T., Broxbourne, Herts.

A THOROUGH HOUSE-PARLOUR-MAID wanted (housemaid kept). Must understand her duties. A Christian much valued. One in fellowship with Open Brethren preferred.—Mrs. SIMMONS, Etherton Lawn, Speldhurst, Tunbridge Wells.

HOUSE-PARLOURMAID wanted. Thoroughly competent. Good plate cleaner. Abstainer and Christian desired. Small family. Four servants.
Mrs. CALVERT, Broomleigh, Wimbledon.

PARLOURMAID WANTED. Age about 23. Wages £22, to rise. Small family. Comfortable Christian home.
Miss HOOPER, 9, Upper Baker-street, N.W.

GENERAL SERVANT, who can cook plainly well. Wages £14 to £16. No washing beyond clothes. No beer. Age about 25.
Mrs. W., Milton-road, Harpenden.

GIRL. — Wanted at once, in a Clergyman's family, a cleanly and active young Girl, about 16, to assist in the housework and waiting, and be generally useful.
Mrs. O., Claremont, Ore, Hastings.

WANTED AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late mis- sionary), 153, Church-street, Paddington-green. Stamp for reply.

TWO GOOD STRONG COUNTRY GIRLS wanted, as General Servants, for plain cooking and housework. Ages about 20. Good home, good wages. Must have good characters.
Miss MAULDEN, as above.

DOMESTIC REGISTRY.—Servants' entire fee, 1s, 3d.; Ladies' entire fee, 2s., paid on registering; returned less 3d. if not suited. 300 Vacancies (Housekeepers to Generals) for all parts. Fresh bookings daily.—Mrs. RYDER, Central Registry, Narrow Wine-street, Bristol.

To Let, Apartments, &c.

MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first- class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Rail- ways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimo- nials.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.: plain breakfast or tea. 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

PARIS, Pension de Famille.—Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue de la Grande Armée, Paris.

BRIGHTON.—High-class Private Boarding House. Close to sea-front and lawns. Large and lofty rooms, newly furnished with every comfort. Dinner 6.30. Terms moderate.
Sea Croft, 3, Holland-road.

BUXTON, DERBYSHIRE.—Brunswick Boarding House. Visitors received on very reduced terms for the winter months, or permanency. House nicely situated. Comfortable south drawing-room. Corridors heated in winter.
Miss PALMER.

HASTINGS BOARDING ESTABLISHMENT, 28, Cornwallis-gardens. Central position. Comfortable winter home. Liberal table, late dinner. Bath-room. Well recommended. Terms from 30s.—The Misses WOOD.

REV. F. WHITFIELD, HASTINGS, wishes to recommend a good Boarding House in St. Leonards; and also a comfortable Home for young men in London. Same management. Terms moderate. — Mrs. C. LANDSBERG, 21, Warrior-square, St. Leonards-on-Sea.

LITTLEHAMPTON.—Seaside Home of Rest for Christians. Freedom and ease of family life. Climate mild. Special arrangements during winter months. Board and lodging 12s. 6d. weekly. —Apply, enclosing stamped envelope,
Rev. W. DARLOW SARJEANT, Croydon.

TORQUAY.—Home of Rest.—Sharon Home, Chelston, receives persons needing rest.—For particulars apply,
HON. SECRETARY, Chelston Manor.

CLIFTON, BRISTOL.—Board and Residence for Ladies and Gentlemen. Good central position, near the Downs and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park, Bristol.

SOUTH OF FRANCE. — A few visitors received in a private family, residing in a healthy part of Cannes. Terms moderate. References permitted to Rev. J. Du Pontet-de La Harpe, French Parsonage, Bayswater, W.

INTEMPERANCE. — Sanatorium for Ladies in a favourite winter Health Resort in the West of England, established in 1874, for the treatment of Alcoholism, Opium, Morphia, and Chloral habits. Separate and special arrangements for cases of nervous debility and hysteria. — MEDICUS, Messrs. Tayler, 104, Fleet-street, London.

EPILEPSY.—A married Man, with great experience, offers comfortable Home, with every care, kindness, and attention. Highest references to friends of former patients.—MEDICUS, c/o Messrs. Pascoe, 28, Stokes Croft, Bristol.

COMFORTABLE HOME for one or two Ladies or Gentlemen. 16s. to 21s. per week. Temporary or permanent. Convenient for City or West End.
LAWS, 39, Fouthill-road, Tollington-park, N.

BATH. — Cleveland Boarding House, near Abbey and baths. Open and central situation. Rooms lofty and airy. A home from home. South drawing room. Terms moderate.
12, Laura-place.

LADIES VISITING BRIGHTON for a few days or longer will find comfortable Residence on very reasonable terms at Engedi House, Eastern-road.—Apply, LADY SUPERINTENDENT.

EASTBOURNE.—Merevale Boarding Establishment, Wilmington Gardens. A comfortable winter home for Ladies and Gentlemen. Pleasantly situated near sea and downs. Moderate terms.—The Misses BEEBY.

HOME OF REST FOR CHRISTIANS. —Quiet and comfortable. Conveniently situated close to Mildmay. Terms, including board, from 25s. per week.—Address, enclosing stamp,
Miss LANKESTER, 41, Beresford-road, N.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION HOME, Gambleville, St. Mary Church-road, Torquay. Torre Station the nearest. Omnibus passes the house. Terms: board and lodging, 10s., 12s. 6d., and 15s. per week; or parts of weeks, 2s., 3s., and 4s. per night, to be paid in advance. Lady Superintendent, Miss James. Applications to be made to the Secretary, Miss JESSIE COOMBS. The Y.W.C.A. Institute, Torquay. Neither confirmed invalids, nor those recently exposed to infection, are received.

BONCHURCH, Isle of Wight.—To be Let, Furnished (or in Apartments), "Sunnyside," Bonchurch. South aspect. Close to church.
Address HOUSEKEEPER.

BOURNEMOUTH. — MELBOURNE, Knyveton-road, East Cliff.—Superior Boarding House, pleasantly situated among the pines, and near sea. Comfortable winter home. South aspect. Terms moderate.

HASTINGS, Ebenezer House, Priory-avenue, close to station. Good garden and sea view. Home from home for Christian workers. Terms moderate. Every comfort. From Saturday to Monday, 10s. 6d.

INVALIDS' HOME, with every comfort. Well-appointed house in healthiest suburb of London. Terms from 2 guineas, including separate room and trained Nursing. Excellent cuisine: massage, electricity, and pine baths. — LADY SUPERINTENDENT, Oakfield, Westbourne-road, Forest-hill, S.E.

GENTLEWOMEN OF LIMITED means are offered temporary home amidst lovely scenery. Pleasant autumn or winter residence. Terms moderate. References required.—Enclose stamp for reply, LADY HOUSEKEEPER, Oak Tree House, Matlock Bridge.

COMFORTS OF HOME.—Beautiful situation near the sea. Board and lodging, with nicely furnished (single or double) bedrooms, at 15s. per week, for Ladies of small means; also for rest and change for governesses, young ladies in business, and Christian workers, at the Young Women's Christian Institute, Holland-road, West Brighton. — President, Mr. G. T. CONGREVE; Secretary, Mrs. CONGREVE; 1, Third Avenue, West Brighton, to whom write for circular.

PRIVATE CONVALESCENT HOME for Ladies, Fulbeck House, Tunbridge Wells.—Terms 17s. to 30s. weekly during winter. Home comforts.—All particulars from Miss WOODFALL, 9, Mount Ephraim-road, Tunbridge Wells.

TO CHRISTIAN WORKERS.—For Sale or to be Let, a capital Freehold Family Residence, standing in its own grounds of about three acres. A large mission-hall on the grounds. Within 30 minutes' rail of London.
J. T., 28, Finsbury Pavement.

APARTMENTS. — Lady, having a quiet, genteel home in healthiest part of Brighton, offers same to Lady or Gentleman, on moderate terms.
BETA, c/o W. Tupper, 147, Church-road, Hove.

COMFORTABLY FURNISHED APARTMENTS. Bath-room. Open and healthy neighbourhood. Few minutes from tram and rail.
E. M. C., 9, Bethune-road, Stoke Newington, N.

BOURNEMOUTH. — Comfortably Furnished winter Apartments to Let, Sitting-room and two Bedrooms on same floor. Cheerful situation. Good cooking and attendance. Piano. Terms one guinea weekly.
Mrs. MATON, 54, Holdenhurst-road.

TUNBRIDGE WELLS. — Ladies' Convalescent Home, Stradbroke House, Upper Grosvenor-road, offers medical care and home comforts, with all the advantages pertaining to residence in this attractive town and neighbourhood. Private suites of apartments if desired. Friends of patients accommodated. Terms moderate. References exchanged.
Principal—Mr. C. G. READ, Surgeon.

CLIFTON, BRISTOL.—Apartments or Boarders. Healthy situation; near Downs. Comfortably and tastefully furnished. Good cooking and attendance. Drawing-room floor, 21s.—Mrs. WYATT, 24, Canynge-square. Recommended by Mrs. Luke, Brading.

SANDOWN, Isle of Wight.—To be Let furnished, for three months or longer, a comfortable House in a good situation. Three sitting-rooms, four bed-rooms. Rent moderate.
R. BRAIDNEY, Sandown.

WORTHING HOME OF REST for Christians. Close to but not facing sea. Every comfort. Liberal table. Winter residents. Terms £1 5s. to £2 2s. — LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

HASTINGS. — To Let, furnished, for three, six, or twelve months, a pleasantly situated nine-roomed House. Terms moderate.—B., 13, William-terrace, Hermitage-road, Finsbury-park, N.

SEA-SIDE. — In Clergyman's family, happy Home offered to young Lady for 10s. weekly, and some help rendered. Daily Bible readings.—Rev. WALTER BRADBURY, Claremont, Weston-super-Mare.

COUNTRY HEALTH RESORT.—Mild bracing air. Home comforts. Turkish bath. Electric and other treatment. Terms moderate and inclusive. — Mrs. BOYS, Dumpford House, near Petersfield, Hants.

HOME WITHOUT HOUSEKEEPING. —A Clergyman's Widow and Daughter offer the comforts and privileges of a thoroughly pleasant Christian home to an elderly Lady or Gentleman, or delicate person. Moderate terms.—DOMUS, Yarnell's Library, Lansdowne, Bournemouth.

MEDICAL MAN, in practice in St. Leonards, has facilities for taking Resident Patients. Any cases received, severe or slight. Patients convalescing will find a quiet, comfortable home, every attention and Christian kindness. Trained nursing if required.—SURGEON, 135, London-road.

CHRISTIAN WIDOW LADY, well connected, offers comfortable Home, with board. Bath hot and cold. Piano. Convenient locality, 'bus and rail. Terms moderate. Good references exchanged.—J., 77, Uxbridge-road, W.

A RESIDENT (one mile from the city of Bath) would be glad to hear of a Lady who requires a home for the winter months.
B., c/o Mrs. Cooper, 28, Milsom-street, Bath.

A COMFORTABLE CHRISTIAN HOME offered to a middle-aged or elderly Lady, with board. Companionship desired. Terms moderate.
H. A., c/o Crisp & Son., 22, High-street, Lowestoft.

A GOOD HOME offered, most reasonable terms, in a country place near Torquay. Every comfort. Pony and fourwheel if desired. Suitable for Children or Invalid. Good references. —Apply first,
SHAPCOTT, 19 and 20, Fleet-street, Torquay.

REV. W. LANGHORNE, Vicar St. Luke's, Hackney, and other clergy, highly recommend a Home for Gentlewomen of limited income. 13s. to 17s. weekly. Separate rooms. Healthy neighbourhood.
PRINCIPAL, 4, Clapton-square, London.

COMFORTABLE CHRISTIAN HOME for Lady in North London. Active service acceptable amongst young women.
B., 186, Aldersgate-street, E.C.

COMFORTABLE, REFINED, QUIET HOME offered Lady or Gentleman. 18s. to 21s. weekly (two sharing room, less). Temporary or permanent. Piano; bath-room. Convenient City. Mrs. ROGERS, Dalkeith, Leytonstone, nr. London.

COMFORTABLE, QUIET HOME offered to middle-aged Lady, with widow and daughter, near Bournemouth, the winter or longer. Private house. Terms moderate. References exchanged.
Mrs. PHILIP HILL, Longfleet, Poole, Dorset.

COMFORTABLE HOME. — Lady offers comfortable Home for winter months. Most reasonable terms to invalid or other. Would take one or two children, needing care and kindness. Good garden. Healthy position. Highest references.
M. E. G., The Hollies, Kidlington, Oxon.

COMFORTABLE HOME.—A Lady having a quiet, comfortable home in County Kildare, is anxious to meet with a Lady to reside with her, and who would help to meet expenses.
ALPHA, Clare Castle, Ireland.

HASTINGS Y.W.C.A. — Holiday Home for Business Young Ladies. The home is pleasantly situated. 8s. Single room, 12s. References.—THE MATRON, The Nest, Milward-crescent, Queen's-road, Hastings.

RAMSGATE. — Workers' Rest. — Ladies seeking to regain health by prolonged seaside residence, good food, and thorough rest, are welcomed by Mrs. W. HATHAWAY, Finsbury House. 15s. to 21s.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Isaiah xliv. 22.

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November 28, 1890.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Rev. C. B. Lewis, Baptist Missionary, India.

Christmas appeals from workers among the poor have begun to reach us. It has been the appropriate custom in years past to signalise the return of the day popularly associated with the Saviour's birth by showing kindness to the needy. We hope our readers will show their fellowship with this effort, as in past years, by contributing to our Christmas fund.

Our correspondent (p. 14) quotes opinions he heard expressed in Scotland on the Dods and Bruce cases, to the effect that "some prominent advocates of the orthodox view have a good deal to learn in the matter of temper." Very likely. But the conditions of the two parties are not equal in this respect. A thoughtless, careless, or mischievous boy might enjoy himself in making ducks and drakes on the water with sovereigns from his father's cash-box. But the father could scarcely regard the urchin's amusement in a similar light-hearted spirit. His sense of loss might be expected to express itself in terms which the boy might regard as an ebullition of temper.

The Court of Appeal, consisting of the Master of the Rolls, Lord Justice Lindley, and Lord Justice Lopes, gave judgment last Tuesday on the appeal against the decision of the Court below in the action brought against Dr. Barnardo for the custody of the boy Roddy. That judgment, we regret to say, was adverse to Dr. Barnardo. The finding, of course, was based purely on the legal bearings of the case, and in the present state of the law any other result was scarcely to be expected. Dr. Barnardo, however, cannot regret having lodged the appeal, for the deliverances of the learned Judges, especially that of the Master of the Rolls, entirely removed from him the personal stigma implied in the strictures of the Lord Chief Justice in the Divisional Court. We cannot at the moment of going to press comment at any length on the decision; we purpose returning to it in our next issue. But every friend of Dr. Barnardo's work will be gratified to know that by this judgment he is fully rehabilitated in the public estimation, and that his institutions were spoken of in the highest terms.

We think it right to add, for the further assurance of Dr. Barnardo's many friends and supporters, that not a shilling contributed to the funds of the Homes or the Missions under his care is spent on the legal costs of any of the actions brought against him. For all this expense he has become personally responsible, and, in order to diminish that expense as far as possible, has himself conducted two appeals. There is therefore no ground whatever for criticism of his action on the score of wasting or misusing the money sent in for the support of the Homes. We trust that support will be ungrudging and unstinted in the trying circumstances in which our brother is placed, through his devotion to the welfare of the children committed to his care.

An Irish correspondent, recognising the wisdom of our abstinence from party politics, urges that such silence is decidedly in favour of one side: "The Rev. Price Hughes is reported to have said that the efforts of Christian ministers such as himself have been instrumental in leading thousands of voters to regard the support of 'Home Rule' as their Christian duty, and I fully believe he understates the fact." Our correspondent continues:—

"How is it that English Christians can do so without taking pains to account for the fact that in Ireland those who love Christ, and seek to win their countrymen for Him, are almost universally on the contrary side? It has not been a question of party politics here, though it is eminently so with you, for a large number—perhaps even a majority of Irish Christians—were politically attached to Mr. Gladstone up to the date of his fearful alliance with their determined adversaries. Is the conviction of those who are to be personally affected by his action to be despised by those who, for a time at least, would be sheltered from its results? Depend on it, Irish Christians are better judges of its nature than it is possible for those in England to be."

Speaking in London the other evening, Mrs. Fawcett stated that the Poor Law Guardians throughout England have 31,000 children under their care, the majority of whom are in the workhouses. What an amount of child misery there is behind these figures, few people, save those who are familiar with workhouse life, can conceive. It is difficult to understand why the boarding-out system is not generally adopted. Under it the children are far more likely to grow up into creditable members of society than they are under the workhouse training.

The Russo-Jewish Committee have published a pamphlet which is of much value at the present moment in regard to the discussion respecting the condition of Jews in Russia. It certainly presents a terrible picture of the oppression under which the Jewish subjects of the Czar exist, and it shows clearly the effect of the proposed extension of the restrictive laws. *The Daily Telegraph* says the restrictions "make up a system of organised cruelty which an Englishman will scarcely conceive to be possible, but unfortunately the text of the enactments forbids any doubt on the matter." There will be some ventilation of the subject on December 10, on the occasion of a representative meeting at the Mansion House upon the question.

A former Paris correspondent of *The Guardian*, who writes to that journal from Nice on November 13, must be held responsible for the following statement.. France is apparently meditating to begin the inevitable conflict by an attack on the Triple Alliance on its weakest point, and, by a sudden pounce upon Italy, to hold the northern provinces of that country as a material guarantee for the restoration of Alsace and Lorraine, or, at least, as a basis of negotiation. Nice is now the point of military concentration. Fatigue parties are seen in the streets returning from the country; drilling and marching are going on inside and outside of the city. Upon the Italian frontier the writer found large bodies of men with mountain artillery, drilling from morning till night; while the hills are being secured in every direction, and strategic lines of railroad are being completed. It may be presumed that a paper like *The Guardian* would not heedlessly give currency to such a communication.

The Times recently published a column and a half descriptive of Monte Carlo from the standpoint of a business concern, the total annual income from which is about £800,000. Although the writer does not discuss the moral bearings of the question, his account contains passages which are sufficient to justify all the protests that have been made against the existence of "one of the blots upon nineteenth century culture and civilisation." *The Graphic*, however, a fortnight ago contained a vivid picture of the scene round the Monte Carlo roulette table which speaks more eloquently, and withal more truly, than any words could do. The present Prince of Monaco has so far consulted the welfare of his own countrymen, and recognised the demoralising influence of the casino, as to make it a penal offence for a native to visit the saloons. Why should he continue to afford facilities for luring foreigners to destruction?

To judge from the correspondence which has been going on in one of the High Church journals, it would appear that we are soon to have the introduction of "holy water" into a large number of Protestant churches. A Roman Catholic journal, dealing with the topic, says that the Romanists will "be unaffectedly glad if it is adopted, and if some tens of thousands of Englishmen become thereby accustomed to yet another Catholic habit." At the same time it is urged that it will be "imitation, and not real holy water."

Many of the best Protestants will regret to learn that the antecedents of Canon Newbolt, the new Canon of St. Paul's, do not hold out much hope at this crisis. According to Rev. L. Holland, at the late meeting of the Church Association in Hull, he introduced to the Ely Theological College a book called, "Lesser Hours of the Sarum Breviary." The book contains the Feasts of *Corpus Christi*, of "Relics," of "St. Thomas of Canterbury"; also days to be kept in honour of Popes Clement and Sylvester, and which contains in an appendix a "Full

Service of the Blessed Mary," with the words, "Holy Mother of God, ever Virgin Mary, intercede for us with the Lord our God." It is not to be wondered at that cries of "shame" greeted this statement in Hull.

Baptism and the Lord's Supper.

WE have received a number of letters on this subject for which we regret we have not space. They are, for the most part, in defence of Rev. F. B. Meyer, though "Inquirer's" position is also maintained by some.

No one will charge us with sacramentarianism. Neither Baptism, nor the Lord's Supper, is a sacrament, in the true sense of that word. Nevertheless, they are both very vivid and pregnant object-lessons. Baptism expresses the union of the believer with his Lord in death and resurrection, that he may walk in newness of life. It is possible to be baptized as a mere act of obedience, without any intelligent apprehension of the meaning of the rite. But often it is an occasion of great blessing, when the soul passes into a new and advanced experience, as led by the Spirit to perceive that he is not only saved by the death in his stead of his Surety and Saviour, but that he is buried, quickened, and raised together with Him, to live and walk in resurrection life.

In like manner the Lord's Supper, while a commemorative ordinance, is surely not *merely* commemorative. It looks onward as well as backward; it reaches forward to the glory as well as retrospectively to the cross: "Ye do shew the Lord's death till He come." It bears witness to God that we have once for all accepted his beloved Son; that we live by Him; that we are "looking for that blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ." At the Lord's Table our fellowship with God and with one another is made manifest. It is the most significant occasion of the "assembling of ourselves together," which we are exhorted not to forsake; and it is the anticipation of the marriage supper of the Lamb, when He shall drink the fruit of the vine new with us in his Father's Kingdom.

In the two simple ordinances of the New Covenant, the only wise God our Saviour has embodied every provision of the Gospel of our salvation, the Gospel of the glory of the blessed God. Baptism and the Lord's Supper are a microcosm of revealed truth from the Fall to the endless ages: for the former shows forth our death *in* sin and *to* sin, and our risen life in Christ; in the latter we show forth his death till He come; and through future ages it will be true that, "as the living Father hath sent Me and I live by the Father, so He that eateth Me, even He shall live by Me."

As the Bible is milk for babes, food for men, and hidden riches in secret places for nobles of Berea, so these two pregnant symbolic ordinances are made to us what we are able to receive; and, as the Lord's Supper is the oft-repeated emblem of our union with our Lord and with each other, we think that Mr. Meyer did not assert too much in saying that it is "especially in the Lord's Supper that the inner life becomes replenished," though his words might be capable of a sacramentarian interpretation which he assuredly did not intend.

Prof. Drummond on Missions.

THE article thus entitled in our last was based upon a report in *The Glasgow Herald*. We are now assured that the report was condensed to one-fourth, and that the newspaper impression of the address is entirely false. If this be so, it is incumbent on Professor Drummond, not only for his own sake, but also on account of the missionary cause to which the address as reported must be prejudicial, to correct the misstatements in the columns of *The Herald*. We shall be pleased and thankful to publish such correction.

The Bishop of Lincoln Case.

The following is the substance of an article in Tuesday's *Times* on the Archbishop's judgment in the case of the Bishop of Lincoln. We regard this as particularly important as coming from the leading secular organ, rather than from a religious newspaper which might be supposed to be prejudiced on the one side or the other. After expressing sympathy with the Archbishop in his recent family bereavement—which we would sincerely re-echo—our contemporary says:—

THE Church has before it a judgment which, in addition to its official authority, will justly exert a great moral influence, and produce, in one way or another, a momentous effect. It may prove one of the turning points in the modern history of the English Church, and it will at least henceforth be one of the principal matters to be dealt with in the vital and enduring controversy by which it has been occasioned.

But it is necessary to imitate the Archbishop himself in not allowing our respect for a great judgment to debar us from independent consideration of the circumstances with which it deals, and its bearing upon them.... Broadly speaking, the judgment authorises the characteristic practices of the Bishop of Lincoln and his friends, but declares most positively and learnedly that they have no meaning or import whatever. The eastward position is declared to be legal throughout the Communion Service, but it has nothing whatever to do with the sacrificial aspect of the ordinance. Great and authoritative divines have said that it had, but they were mistaken; and no argument either for or against the practice can possibly be with fairness based on any doctrinal significance attached to it. The singing of the *Agnus Dei* after the act of Consecration has of recent years been both condemned and defended, as a matter of fact, on strictly doctrinal lines; but a fuller investigation of the history of the controversy in its earlier stages shows that the practice has no more significance than the old Protestant fashion of singing a long rhyme of Sternhold and Hopkins during the administration; and that thus, whether in its use or disuse, the *Agnus Dei* has no doctrinal significance of the kind supposed. So with the lights on the Holy Table. In tacit reversal of the judgment of the Privy Council, they are adjudged not illegal, but the increase in their use is treated as having merely gone along with an increased use of decoration, and it would be contrary to the history and interpretation of the two lights to connect them with erroneous and strange teaching as to the nature of the Sacrament. In short, the Ritualists are to have their way in the chief practices impunged—the sign of the Cross being a secondary matter in comparison—but the other party are diligently assured that there is no such significance as has hitherto been supposed in such practices. The Ritualists, in other words, are given the shells they have been fighting for, and the Evangelicals are consoled by the gravest assurances that there were no kernels inside them.

We are sorry to be unable to avoid the apprehension that this way of treating the matter leaves out of account, like the judgment itself, some weighty considerations which will make themselves heard. Whether such and such practices ought to mean what has been supposed, whether they would of themselves mean anything at all in the light of impartial common sense, is one thing. What they do practically mean at the present time is another thing, and it may be doubted whether any amount of learned exposition will explain away the associations of at least fifty years of controversy, and the practical evidence of men's eyes and of common knowledge...

Whatever the Ritualistic practices ought, or ought not, to mean, no plain man can doubt that they have the practical effect of assimilating the administration of the Holy Communion to the celebration of the Mass, and that they are, at the very least, intended as a repudiation of Protestant doctrine on the subject. Men of great ability and piety—for it is their virtues which render them formidable—avowedly desire to upset the work of the Reformation in some important respects, and the very term "Protestant," which was the pride of the highest of the High Church divines of the Old School, such as Cosin, is repudiated by them. The opposite school—less strong, perhaps, at present among the clergy than among the laity—is not less earnestly opposed to this tendency, and it includes resolute men who may be expected to maintain their opposition to the last extremity. The ground at present contested between them is that of the ceremonies and ornaments of the Church and its ministers, and every piece of that ground transferred by a judgment to one side or the other is a practical victory for one side or the other, whether it ought really to belong to either of them or not...

Either the history of this country is a great illusion, or there is a real and vital issue at stake between Roman and Protestant principles, and common sense must allow that a great point is won according as the most solemn and characteristic ceremonies of the Church are made practically to speak one language or the other. The difficulty unhappily in this case is not met by that toleration of diverse constructions which has gone far to solve some of the doctrinal controversies of the Church in the interpretation of the Articles. The thought of every member of a congregation are free in respect to the teaching of his clergyman; but if he goes to church at all, he is compelled to participate in the forms of worship adopted. If, indeed, he lives in a great town, he will probably have a choice of churches within reach and will find among them one or other at which he can worship with satisfaction. But in the country the liberty of the clergyman is the bondage of the congregation. Any country village may suddenly have a priest imposed upon it who will transform its familiar and simple form of worship into an approximation to that of Rome, and every parishioner must either submit to it or give up his Church altogether.

In the country, moreover, old traditions and associations linger very tenaciously, and practices which are comparatively inoffensive amidst the quickly changing ideas of town life may give great and mischievous irritation among countrymen. A reasonable degree of uniformity is a necessary condition for an Established Church; and if the limits are to be so extended as to include all variations between the Mass and the Puritan Communion, the bands of Establishment, at all events, will be in danger of snapping. In view of such considerations, it is, we fear, too much to hope that the Archbishop's judgment will be the last word on this controversy. The law of the Church, and in a peculiarly important degree its ceremonial law, supplies, as it were, the lists within which the champions of the various schools of thought have to engage, and within the limits of which the issues have to be decided; and if either side in so grave a struggle thinks that the lists are being improperly fixed it is difficult to dispute their right to challenge the ultimate judgment accessible to them.

Rev. JOHN T. BRISCOE,

President of the London Baptist Association.

WHATEVER the Church of Christ may lack at the present time, she assuredly has many able ministers filling varied offices as evangelists and pastors, teachers and counsellors. However these may be specially described, they are all in some degree stewards of the Gospel, and have one Master, even Christ. Here and there we find men who combine many qualifications in such a measure as to render them worthy of double honour. Such a minister—with his praise in all the churches of the Baptist denomination, for all-round practical usefulness—is the subject of our present sketch.

(*From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.*)

John T. Briscoe was born of godly parents fifty-three years ago, and brought up with tender solicitude for his highest welfare. At the age of twelve he realised his need of a Saviour, and responded to the call of Christ — "Come unto Me." He at once recognised his duty as a disciple to serve the Master whom he followed, but he had to wait a while for equipment and opportunities. God's grace was not withheld, however, for in the path of filial duty the young man underwent the very training which would best fit him for the sphere he was destined to fill. His work for Christ lay near to his hand, and he did not hesitate to go at it. For years he had attended the Sunday-school connected with the Baptist Church, Lever-street, City-road. Now he became a teacher, and afterwards conductor of the young men's Bible-class. Little did he think that in days yet future he would be deacon, and subsequently pastor of that same church. He allied himself with the advocates of temperance, was an active tract distributor, and, associating himself with a Mission to the poorest in Chequer-alley, St. Luke's, took part in ragged-school work.

At the age of nineteen, Mr. Briscoe was baptized by Mr. Spurgeon at New Park-street, and for eighteen months was a member of the church worshipping there. Transferring himself to Lever-street, he became deacon, as already mentioned, and afterwards accepted a call to the pastorate. The church was a small one, and Mr. Briscoe was compelled to combine with preaching the business of a printer, in association with his father in Finsbury. It was, however, his earnest desire to devote his whole energy to work in which he had proved a blessing to many. His subsequent career has afforded abundant evidence that in acting upon his heart's resolve in this matter he was simply responding to the call of God.

Accepting an invitation to preside over the church worshipping at Meard's-street, Soho, Mr. Briscoe occupied a pulpit in which honoured men had preceded him. John Stevens, John Bloomfield, and W. H. Ibberson held the pastorate in days quite "palmy" in comparison with the present, when the movement of the population is ever outward, and city churches and chapels are becoming more and more desolate. A rare gift of attracting and holding his hearers, combined with a winning personality, did not effect all that Mr. Briscoe wished. The need of the neighbourhood was great, but the congregation was hardly able to hold together, to say nothing of prosecuting aggressive work. The surroundings were discouraging in the extreme, and our friend was compelled to seek a more congenial sphere. Soon afterwards the building was closed, but it has since, we are glad to say, been re-opened as a mission station in connection with Bloomsbury Chapel, and good work has been carried on within its walls.

Mr. Briscoe had by this time become well known as a preacher, and several churches desired his services. He accepted a call to his present sphere, Rye-lane, Peckham, and the result has shown that the Divine Head of the Church ordained his succession to the honoured Rev. G. Moyle. This was in 1877, and whereas the membership then was 120, now it is between 800 and 900. The growth of the church has been so rapid that during the first two years of the pastorate the congregation outgrew the building. Accordingly, the area of space was doubled, the schools rebuilt and class-rooms made more commodious. The cost of these undertakings—nearly £6000—was in a few years wiped off, and at present the chief regret is that the accommodation is not equal to the demands of the work. On Sunday evenings this is most felt, for then it is by no means unusual for the building to be so filled that every available space is occupied by attentive hearers. And what do the people assemble to hear? It is no new thing, but rather the old Gospel. True, the preacher has an impressive manner, but it is the truth that secures and sustains interest, and on no other basis has the Rye-lane Church been built up so rapidly and strongly.

An earnest man effects something by mere example. Mr. Briscoe's energy and fervour have been contagious, and his church has increased in spirituality and good works, as well as in outward strength and influence. There is a Sunday-school of about 900 children, with an efficient staff of forty-six teachers. The classes for young men and women have each nearly a hundred members. Two missions are affiliated, and many agencies in support of home and foreign effort are in active operation.

We gather from the church annual that the total receipts during 1889 amounted to no less than £1,611 18s. 7d. The number of members added in the same period was 103. This "annual" contains a report on every branch of work, together with an account of income and expenditure. It is prefaced by a spirited address from the pastor's pen, on "Unorganised Service."

This is a capital record of church work, and in it Mr. Briscoe has had a good hand as a minister of Christ. There have been trials and difficulties, but these have been faced and overcome. Not by academical prowess or oratorical discipline did he

qualify for this ministry, but simply by doing that which was at hand, and following the leadings of Providence. He has attained a large measure of success. May others be encouraged by his example! Now he has been honoured by his London brethren electing him to the presidency of their Association. We sincerely trust that this accession of influence will help him in his general duty, and that his endeavours for the extension of the work of God will be blessed in his every point of contact with those whom he may be called upon to counsel or encourage.

Conditions of Power.*

BY REV. ALEXANDER MACLAREN, D.D.

THE conditions on which the exalted Lord works for and on his servants are two—faith and prayer. "He that believeth on Me, the works that I do shall he do also." Faith, the simple act of loving trust in Jesus Christ, opens the door of our hearts and natures for the entrance of all his solemn Omnipotence, and makes us possessors of it. It is the condition, and the only condition, and plainly the indispensable condition, of possessing this Divine Christ's power, that we should trust ourselves to Him that gives it. And if we do, then we shall not trust in vain, but to us there will come power that will surpass our desire, and fill us with its own rejoicing and pure energy. Faith will make us like Christ. Faith is intensely practical. "He that believeth shall *do*." It is no mere cold assent to a creed which is utterly impotent to operate upon men's acts, no mere hysterical emotion which is utterly impotent to energise into nobilities of service and miracles of consecration; but it is the affiance of the whole nature, which spreads itself before Him and prays, "Fill my emptiness and vitalise me with thine own Spirit." That is the faith which is ever answered by the inrush of the Divine power, and the measure of our capacity of receiving is the measure of his gift to us.

So if Christian individuals and Christian communities are impotent, or all but impotent, there is no difficulty in understanding why. They have cut the connection, they have shut the tap. They lack faith; and so their power is weakness. "Why could we not cast him out?" said they, perplexed when they had no need to be. "Why could you not cast him out? Because you do not believe that I, working in you, can cast him out. That is why; and the only why." Let us learn that the secret of the Christian's weakness is the weakness of their Christian faith.

And the other condition is prayer. "Whatsoever ye shall ask in my name I will do it," and He repeats it, for confirmation and for greater emphasis—"If ye shall ask anything in my name," or, as perhaps that clause ought to be read, with some versions, "If ye shall ask *Me* anything in my name, I will do it."

Three points may be named here. Our power depends upon our prayer. God's and Christ's fulness and willingness to communicate do *not* depend upon our prayer. But our capacity to receive of that fulness, and so the possibility of its communication to us, do depend upon our prayer. "We have not, because we ask not."

The power of our prayer depends upon our conscious oneness with the revealed Christ. "If ye shall ask in my name," says He. And people think they have fulfilled the condition when, in a mechanical and external manner, they say, as a formula at the end of petitions that have been all stuffed full of self-will and selfishness, "For Christ's sake. Amen!" And then they wonder they do not get them answered! Is that asking in Christ's name?

Christ's name is the revelation of Christ's character, and to do a thing in the name of another person is to do it as his representative, and as realising that in some deep and real sense—for the present purpose, at all events—we are one with Him. And it is when we know ourselves to be united to Christ and one with Him, and representative in a true fashion of Himself, as well as when, in humble reliance on his work for us and his loving heart, we draw near, that our prayer has power, as the old divines used to say, "to move the hand that moves the world," and to bring down a rush of blessing upon our heads. Prayer in the name of Christ is hard to offer. It needs much discipline and watchfulness; it excludes all self-will and selfishness. And if, as my text tells us, the end of the Son's working is the glory of the Father, that same end, and not our own ease or comfort, must be the end and object of all prayer which is offered in his name. When we so pray we get an answer. And the reason why such multitudes of prayers never travel higher than the roof, and bring no blessings to him who prays, is because they are not prayers in Christ's name.

Prayer in his name will pass into prayer to Him. As He not obscurely teaches us here, if we adopt the reading to which I have already referred, He has an ear to hear such requests, and He wields Divine power to answer. Surely it was not blasphemy nor any interruption of the worship due to God alone, when the dying martyr outside the city wall cried and said, "*Lord Jesus*, receive my spirit." Nor is it any departure from the solemnest obligations laid upon us by the unity of the Divine nature, nor are we bringing idolatrous petitions to another than the Father, when we draw near to Christ and ask Him to give us that which He gives as the Father's gift, and to work on us that which the Father that dwelleth in Him works through Him for us.

Trust yourselves to Christ, and let your desires be still to listen to his voice in you, and let that voice speak. And then we shall be lifted above ourselves, and strength will flow into us, and we shall be able to say, "I can do all things through the Christ that dwells in me and makes me strong." And just as the glad, sunny waters of the incoming tide fill the empty places of some oozy harbour, where all the ships are lying as if dead and the mud is festering in the sunshine, so into the slimy emptiness of our corrupt hearts there will pour the flashing sunlit wave, the ever-fresh rush of his power; and everything will live whithersoever it cometh, and we shall be able to say in all humility, and yet in glad recognition of Christ's faithfulness to this, his transcendent promise, "I live, yet not I, but Christ liveth in me," because "the life which I live in the flesh I live by the faith of the Son of God."

* From Sermon on John xiv. 12-14, "The Works of the Ascended Christ," in Dr. Maclaren's recent volume, THE HOLY OF HOLIES. 5s. *Alexander & Shepheard.*

MR. HENRY THORNE AT DARTFORD.

UNDER the auspices of the Y.M.C.A. in this historic town, a ten days' united Gospel mission has been concluded. It has been a season which will long live in the memories and be cherished in the hearts of God's people. Organised in every detail under the wise guidance of the missioner, a hearty, loving unity has been manifested in the churches, every possible effort being made by the ministers to co-operate with the mission committee. Services have been given up on the week evenings, enabling workers to concentrate their efforts in the one cause.

The largest available hall in the town was filled night after night (in spite of strong counter attractions), and the Gospel in all its fulness was preached with great power, resulting in the professed conversion of many, and in quickening the spiritual life of believers. The daily afternoon Bible-readings were well attended, and proved very helpful. The work was sustained throughout by daily prayer-meetings at noon and on each Sunday morning.

TROWBRIDGE Y.M.C.A.—Rev. F. B. Meyer has been holding meetings in connection with this Association in the Baptist Church and in the Town Hall with good results, many persons attending from surrounding villages. The cause of the Association was advocated, and the subject of abundant Christian life was pressed upon the attention of believers. There was also a meeting for men only upon social purity. Rev. W. J. Mayers assisted in the meetings, and also succeeded in stirring local interest in Dr. Barnardo's good work.

THE NATIONAL ANTI-GAMBLING LEAGUE held two crowded gatherings last week in Leeds and Manchester, the speakers being Dr. Thain Davidson and the new Dean of Manchester. A great meeting is to be held this week in Peterborough, under the presidency of Dr. Perowne, the Bishop designate of Worcester. The League has issued a small booklet by the Bishop of Manchester, entitled, "What is Gambling?" but its work is sadly limited by the lack of adequate support. The hon. sec. is Mr. E. Oscar Fold, 7, Adam-street, Adelphi, W.C.

LEEDS CHRISTIAN CONVENTION.—A Convention for the Deepening of Spiritual Life was held last week in the People's Hall, Albion-street, presided over by Mr. Robert Wilson, of Broughton Grange, Carlisle. There was a fairly large attendance at the morning sitting, and the afternoon and evening meetings drew still larger congregations, the assembly including a considerable number of local ministers. The Convention is felt by he promoters to have effected its object to a large tegree. A large number of people, at the invitation df the chairman, signified that they had been spiriually benefited.

Y.W.C.A., EDINBURGH.—The second day's sale in connection with the proposed central premises for the Young Women's Christian Association was opened by Lady Ashburton, in the Music Hall, Edinburgh. She said the lease of the premises in Shandwick-place, presently occupied by the Association, expire in May, and it is of the utmost importance that other premises should be acquired before that time. To that object £3000 had already been collected. The drawings for Saturday amounted to £597 14s., which, added to £609 11s. 1d. drawn on Friday, makes the total drawings for the two days £1207 5s. 1d.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE FIRST MIRACLE.

JOHN II. 11.

THIS is one of those precious memories which the mother of our Lord pondered in her heart, and often recited in that home to which this Evangelist led her from the cross. Several incidents in this Gospel may be traced to that fellowship in love and sorrow which, until her death, must have linked the mother and the disciple whom Jesus loved.

Is it not wonderful that this was our Lord's first miracle? Had we been asked to select the one which seemed most appropriate to stand as the frontispiece of his earthly ministry, we should have selected the raising of Lazarus, the calming of the storm, the feeding of the hungry crowds; but who would have chosen this? The inventive genius of man would have conceived an introductory scene which combined the chief features of the Transfiguration and of the giving of the law. How different is the simplicity of this incident!

In the previous chapter we are told that the Apostles beheld in Jesus Christ the glory of the only-begotten of the Father, and when we ask one of those eye-witnesses to give a sample of its choicest manifestations, we are conducted to a little village in the highlands of Galilee, at the distance of an afternoon's walk from Nazareth, where the Master sits at a simple marriage feast amongst his friends, and makes wine out of water to supply their lack.

The miracles of this Gospel are signs (xx. 30), carefully selected as bearing upon the special characteristics of our Lord's person and work, which the Evangelist had set himself to portray. There was a distinct purpose in his performing this miracle as his first, and in its being set so prominently at the front of this narrative. We are told that He manifested forth his glory; and we reverently ask, How? As we strive to answer that question, may we again sit at his table, and hear Him speak.

I. IT WAS HIS GLORY TO SHOW THAT TRUE RELIGION IS CONSISTENT WITH ORDINARY LIFE.—There is a common tendency to associate the highest type of religion with rigorous austerity of life, as if the human were too common to be divine. We fancy that he whose thoughts commune most deeply with the Eternal must be a stern, silent, and solitary man. This type of the religious life was exemplified in the old prophets, who dwelt in the solitudes of unfrequented deserts and hills, withdrawn from the common joys and engagements and ties of human existence, only emerging now and again to pour on the ears of awestruck crowds the burning words of the living God. Such had been John the Baptist. The deserts, his home; the locust and wild honey, his fare; the camel's cloth, his dress. And we might have expected the Son of God to have been more rigorous still in his isolation; rearing Himself in severe and solitary grandeur, like the Jungfrau among Alps.

But no. His early years are spent, not in a desert, but a home. He comes eating and drinking. He moves freely amongst men as one of themselves. He interweaves his life with the life of the home, the market-place, and the street. In pursuance of this purpose, He wrought his first miracle at a peasant's wedding.

Travelling by easy stages from the Jordan valley, He had reached Galilee. Finding his mother gone from Nazareth, He followed her over the hills to Cana, and for her sake was invited with his six new-made followers to the simple feast. It was a time of simple-hearted enjoyment. The bridegroom crowned with flowers with which his mother had crowned him in the day of his espousals. The bride adorned with her jewels, sitting apart among the women. And though He was the Son of God, no cloud would veil his face or cast a restraining spell upon the guests.

This is the harder type.—Easier, like the anchorite, to be separated from the world, than, like the Saviour, to be in it and not of it. Easier to decline an invitation to the house of the great than to go there and behave as the Son of God. Easier to refuse the things of sense than to use them without abuse. Easier to maintain a life of prayer far from the haunts of men, than to enter their midst maintaining constant fellowship with God in the unruffled depths of the soul. Nothing but the grace of the Holy Spirit can suffice for this. But this is sufficient if daily and believingly sought.

It is most honouring to God.—The idea of the ascetic life is that every human feeling is a weakness, and every natural instinct a sin. No woman's caress, no childish voice, no tender love, none of the jewels or flowers of existence, may soften the rigours of that lot. But is not all this a libel on God's original creation? Has He made so great a mistake in creating us that we must thwart his ideal at every step, ere we can rise to our true manhood? Must we make ourselves other than men before we can be saints? Surely, to reason thus is to dishonour the wisdom and love of God in our original creation. And the Incarnation teaches us, as does this miracle, that God does not require an emasculated, but a fulfilled and purified humanity.

It is most useful to the world.—Of what use is salt, except in contact with the corrupting carcase? And that holiness which builds three tabernacles amid almost inaccessible rocks is of little help to the breaking hearts of devil-possessed men in the valley below. This, at least, is not our Saviour's message. "Go," says He, "to Jerusalem and Samaria, to the crowded cities and homes of men. Live amongst them, kindling them with the passion of your holiness. Suffer little children to come to you, publicans and sinners to draw near to you, crowds to follow you. All I ask is that whether ye eat or drink, or whatsoever ye do, ye should do all to the glory of God."

II. IT WAS HIS GLORY TO TEACH THE BEAUTY OF WAITING MEEKLY FOR GOD.—If ever there was a being who might have claimed to act on the prompting of his own spirit, it had surely been our blessed Lord. But there never was one who lived in more absolute and entire dependence on the Father from the first. It comes out very clearly here.

His coming with his friends threatened the whole family with a disgrace which to the hospitable mind of the Jew would be irreparable. The wine ran short. Mary, who seems to have had considerable influence in the house, was made aware of the fact, and quickly guessed its cause. She could not endure the thought of inflicting, however unconsciously, so great a mortification on that kindly circle, and she suddenly conceived the hope of helping them through Him whom she had been wont to count her obedient son. Why should He not now assume the position which had been predicted from his birth? She could not have been deceived in all that had been told her, but it had been long and hard to wait. Yet surely that salutation of the Baptist and gathering of disciples were omens of an approaching change. Why should He not now blossom out into all that splendid glory with which Jewish anticipation invested the Messiah?

Her implied request must have appealed closely to the tender heart of Christ. All that she felt, He felt also. But He could not take his commands from her entreaty, or even from the warmth of his own emotions. He addressed her with a title consistent with the most perfect tenderness—indeed, He used it from his cross—and, waiving her suggestion with a common Aramaic expression, went on to announce that henceforth his eye would be, as it had ever been, fixed on the dial-plate of his Father's will, following the index-finger of his purpose, waiting till it should reach the hour, and the alarum for action should ring out. "Mine hour is not yet come."

It was so He waited or acted through his life. The Gospels abound in references to his hour. Before it struck He was calm and peaceful, however pressing might be the apparent need for action. When it struck He acted instantly and decisively. Afterwards, He returned unto his rest. This is almost the hardest lesson in Christian living. We listen to the advice of friend, the threatening of foe, the pressure of circumstance. We think we must do something. Like Saul, we force ourselves and offer the sacrifice. We pray hurriedly and throw ourselves into the breach, to discover, when too late, that we had run without being sent, and had defeated our own object by too much haste. "My soul, wait thou," might often be addressed to ourselves by ourselves. Not a moment behind God, but not a moment before Him. Ready for his hour to strike.

III. IT WAS HIS GLORY TO SHOW THE INWARDNESS OF TRUE RELIGION.—In the entrance-hall six stone waterpots were standing, "after the manner of the purifying of the Jews." Their superstitious dread of uncleanness made it necessary to have large supplies of water ever at hand. Without washing no one ate (Mark vii. 3). The feet of each guest were washed on arrival (Luke vii. 44). The washing of cups and jugs and bottles, says the "Talmud," went on all day. And in this we have a symbol of that religion which consists in external rites, and is content if only these are maintained.

But the Master turned the water of outward ceremonial washing into wine for inward drinking. Surely there is deep symbolical meaning here, in illustration of which we recall two sentences, the one from the Old Testament, the other from the New. "Thy love is better than wine," and "Whoso....drinketh my blood hath eternal life."

The most spiritual men in the old Jewish system were constantly emphasising the impo-

tence of mere ritual to save and sanctify the soul. David felt it (Ps. li. 16). Isaiah felt it (Isa. i. 13). Micah brings it out in clear relief (Micah vi. 7). And here our Lord in this striking miracle seems to say, "The days of ceremonialism are past; the system which was sent to teach spiritual ideas by material substances and external rites is at an end; the tedious routine of outward ablutions, which has diverted men's attention from the inner life and the befitting garb of the soul, must be laid aside; but I am here to teach men to love, to live by faith, to array themselves in robes washed white in my blood, and to rise through close participation in my death to a life of stainless purity and flawless beauty. Not water, but blood. Not washing, but drinking. Not the outward cleanliness, however fair and right, but the purity of the heart, the deliverance of the spirit from the polluting taint of evil." We are not surprised to learn next that He cleansed the Temple, and that He told Nicodemus that even he must be born again.

IV. It was his Glory to awaken us to see the Divine Power in the ordinary Processes of Nature.—The world is full of miracles, but they are so gradual and quiet that we are often blinded to their wonderfulness, till the flash of a sudden "sign" awakens us from our strange neglect.

It seems doubtful whether the Lord changed all the contents of the six stone jars, or only that which was drawn from them. The latter would more resemble his way, who gives us, not granaries of grain, but daily bread, and who deals out supplies of daily strength. But, even if He had turned all the water into wine, there would be no obstacle to our faith. The sin of drunkenness was not the sin of Palestine, as it is of London, and therefore did not require the special methods of prevention which the principles of his Gospel now lead us to adopt. And we must remember that the light wines of the Galilean vintage were very different from the brandied intoxicants with which we are too familiar.

But this is the interesting point, that we see compressed into a single flash the same power that works throughout the wine-lands every summer, transforming the dew and rain into the juices that redden the drooping clusters of the vines. The superficial man looks at this miracle and cries, "O wondrous day that beheld so great a deed!" The spiritual man looks at it, and, whilst not underrating its marvel, walks the world with a new reverence, because he knows that the same Divine power is throbbing all around.

The power revealed in feeding the five thousand is required to cover the autumn fields with grain. The power needed to raise the dead shows how much is constantly demanded to keep us living. The power that quells the storm indicates how much is being exercised to maintain the stable equilibrium of the world.

This is the glory of the miracles of Jesus, that they have taught us to look on the world around us with new and opened eyes. We hear his voice in the summer wind, and amid the roar of the pitiless storm. We catch sight of his form awakening Nature from her wintry sleep by his touch, as once the daughter of Jairus from her couch. We stand spellbound before his power, as once they did who saw the wonderful works of his hands. He is the same yesterday, to-day, and for ever. In him all things consist. And as for this world, it teems with the miraculous:

> And every common bush afire with God;
> But only he who sees takes off his shoes.

V. It was his Glory to show the ascending Scale of God's Gifts.—The devil ever gives his best first, and when the appetite is somewhat palled, he puts on his worse, even to the worst. Gold at the crown, clay at the foot. Feasting with harlots, then famine with swine. Goshen with its pastures, followed by Egypt with its fetters. Ah! you who read this page, and are living a heartless, worldly life, make the most of it, it is the best you will ever have. After you have "well drunk," there will come coarser tastes, more depraved appetites. That which has satisfied will fail to satisfy; and in its stead will come forms of sin and temptation from which at the first you would have started back, crying, "Do you take me for a dog, that I should ever come to this!"

The Lord Jesus, on the other hand, is always giving something better. As the taste is being constantly refined, it is provided with more delicate and ravishing delights. That which you know of Him to-day is certainly better than that you tasted when first you sat down at his board. And so it will ever be. The angels, as his servants, have orders to bring in and set before the heirs of glory things which eye hath not seen, and man's heart has not conceived, but which are all prepared. The best of earth will be below the simplest fare of heaven. But what will heaven's best be? If wine in the peasant's house is so luscious, what will not be the new wine in the Father's kingdom? What may we not expect from the vintages of the celestial hills? What will it not be to sit at the marriage supper of the Lamb, not as guests, but as the Bride? Oh, hasten on, ye slow-moving days; be quick to depart, that we may taste that ravishment of bliss! But for ever and ever, as fresh revelations break on our glad souls, we shall look up to the Master of the feast and cry, "*Thou hast kept the best until now.*"

BOW COMMON.—The friends at Blackthorn-street Chapel have taken another step forward in the direction of meeting a felt need in the neighbourhood, by the opening of a Home in Devon's-road, where working men will find a comfortable room, furnished with papers. It is open every evening in the week, and they are able to purchase good coffee at a reasonable figure. There will be a room devoted to young men, with library, games, classes, Gospel meetings, &c. On Sundays, men's, children's, and general mission services will be held, and it is believed that the Home will become the centre of a large amount of aggressive work, which will in time tell upon the vast numbers living all around. Illustrated papers and other suitable publications would be of great use.

WRITING TO MISSIONARIES.—A missionary's wife in Madagascar writes:—In The Christian for July 8, I observed a letter on the subject of "Writing to Missionaries," which thoroughly commends itself to me as a kind and helpful work. Of course we look first for letters from relations and intimate friends, but the sympathy of any thoughtful Christian friend conveyed by post is very helpful. I would say that writers should not be offended or discouraged should their letters remain unanswered; while some would be only too glad to reply to such communications, others may be hindered by press of work from doing so. Lonely workers should be first remembered, and missionaries' wives should not be forgotten by sisters at home. When letters are answered it is very desirable that communication should be kept up, if only yearly.

MEMORIES AND HOPES.

Our hands were joined together, and our hearts they beat as one; [the sun·
But all our hopes were earthly and on things beneath
Life seemed just like the cloudless morn of some fair summer day, [cares away
For the music made by marriage bells chased all its

We lived and loved together, and earth was still our rest; [cosy nest;
We never dreamt that death would e'er disturb our
And the voices of our children, as they shouted in their play, [away.
Seemed a charm too strong for sorrow, and kept it far

But, oh, how soon the storm-cloud o'er bluest sky will creep; [deep;
How soon will wild winds ruffle the calm bosom of the
One night our brave boy knelt beside his mother's knee to pray, [clay.
The next, our tears were falling on a form of lifeless

And then "Our Sis," the sweetest child God e'er to parents lent, [what she meant:
Told us she was going to "Charlie," and we both knew
We called upon an unknown God, and wildly did we pray, [child away.
But all in vain both tears and prayers, He took our

Life's sunshine now had vanished, earth's sweetest ties were riven; [first had given,
Nor could we bless the hand that took as that which
Till He who often makes alive those whom He seems to slay, [tears away.
Gave balm to heal our bleeding hearts and wiped our

But when we learnt in Paradise, beneath a Saviour's care, [us there,
Our own dear bairns were living still, and waiting for
As thoughts of them called forth our tears, would each to other say, [away."
"It is only till the day dawn and the shadows flee

But now a wilder sorrow my stricken soul must know,
And I, but for God's helping hand, had sunk beneath the blow. [might not stay,
Oh, it wrung my every heartstring when I knew she
Though she whispered, "Till the day dawn, and the shadows flee away."

And so she went without me, and beneath the willow shade, [form I laid.
Where our little ones are sleeping, her own precious
Every Sabbath do I visit them, and all the Sabbaths say, [away."
"It is only till the day dawn, and the shadows flee

John Edw. Linnell.

Pavenham Vicarage, Bedford.

AMERICAN WORKERS.

Mr. D. L. Moody has had a wonderful time at Buffalo, great crowds have been coming out to hear the Gospel, and many have been blessed. Mr. Charles Inglis is continuing the special meetings.

Mr. Leonard Weaver, who used to labour in the Bible-carriage work in England, has had great blessing at Owen Sound, in Canada, and is now holding meetings in Hamilton city.

Messrs. Inglis and Brandreth have been holding union meetings in the city of Sing-Sing; many have attended these meetings, and all classes have been influenced.

Dr. De Witt Talmage is giving addresses on the Holy Land every Sunday in the Academy of Music, New York. Thousands attend the services, and many are unable to gain admission.

Special efforts are being put forth by the Methodists of New York to reach the tramps of that city. Meetings are held nightly; many have attended the meetings, and a large number have been converted.

Mr. E. P. Telford has had successful missions in Patterson City, and is now holding a mission in Jersey City.

BALOLO MISSION.—The church at Parson's-hill, Woolwich, has contributed £63 19s. 11d. towards the support of their own missionary on the Congo, Mr. H. Gustav Haupt, during the year.

The Gospel in Spain.—3.

BY J. E. BUDGETT MEAKIN.

GIBRALTAR DISTRICT.

ALTHOUGH Gibraltar is a British possession, it is ill part of Spain, and a notice of the work nong its Spanish-speaking population comes stly within the range of my title, especially the part of Spanish territory surrounding it worked from that centre.

The oldest aggressive work here is that of the gents of the British and Foreign Bible Society, essrs. Watson and Moon. The latter is a cal tradesman, well acquainted with the ople and language; he often has opportnities for addressing the by-standers from e Society's book-stall, erected about a year go in the Casemate-square, the loitering place the Spanish wharf labourers and others. any are attracted by the tracts, texts, &c., posed for sale, and with these it is easy to nter into conversation on the all-important uestion. At the Soldiers' Home a Sunday ass has recently been commenced by Mr. arshall for Spanish children, at which nineen were present on the first occasion, sixteen them being Romanists. A goodly number of omanist children also attend the Band of ope meeting at the same place on Mondays, spite of the strenuous efforts of the priests to revent their doing so. On some occasions one these has posted himself at the street corner intercept little ones on their way thither.

The work at Algeciras is carried on, under ne direction of Mrs. Todd Osborne, by Mr. impson and four lady workers, who have not et been long enough on the spot to have rasped the language. Nevertheless, the priests re already alive to the danger in their midst, nd are busy at work against them. An inance of their *modus operandi* will be instructve. In February last Mr. Marshall gathered bout a dozen English residents together for a ervice at the Mission-house, the only English ervice in the place. A short time ago all uddenly discontinued their attendance, and Ir. Simpson, on making inquiries, ascertained nat each had received a letter from the riest, notifying them that if they continued o recognise and support the English mission y their presence on Sunday evenings, they ould be looked upon as *enemies* in the town; nd as they were employed in the public ervice, they should conform to the customs of he public. In addition to this the priests nduced a crowd of lads to gather round the ouse during service time to create a disturbnce, and throw stones, so that police protecion had to be applied for. Other details might e mentioned, but these are sufficient to give n idea of the sort of opposition to be met with ll over Spain.

One word, in passing, for the priests. As hristians, it is our duty to treat our bitterest nemies with the strictest impartiality. Let s, therefore, give the priest his due. rotestants are very apt to record and hold up o execration deeds of their opponents, the xact parallels to which they do not hesitate o practise themselves whenever possible. ake that priest who waylaid the children. hile it is our duty to endeavour to meet nd guard against such tactics, do not let us ondemn in him as mean what we should eartily commend if it were the action of a hilanthropist to keep them out of a publicouse. Some, many, of the methods employed y the priests are certainly most despicable rom any honest point of view—such as the tirring up of a tumult to interrupt services; et us confine our indignation to these, and not nly recognise, but appreciate, while opposing, he efforts of those who act honestly. Our veapons are not carnal, and the less ill-feeling ve stir up against the priests themselves the nore chance we shall have of seeing souls among them brought to Christ. Many of their number have become prominent evangelical workers, and who more fitted for such a task? Let us then, rather, cultivate a better feeling towards this class personally, and miss no opportunity of enlightening these blind leaders of the blind.

I am sure that a good deal of the persecution endured by some of our missionaries abroad is due to *their* bellicose bearing and spirit, as much as to the natural desire of their opponents to frustrate their work.

Would it be anything extraordinary for a Romish priest who opened a school and chapel in a Cornish village, and sought day and night to entrap the children and young people, if not their parents, to arouse such indignation that the lads of the place should try to duck him in the horsepond. Such treatment is not altogether unknown in England. We must not think too hardly of the Spaniards because they oppose the spread of the Gospel at the instigation of their priests, but encourage our workers to push on undaunted, strong in the Lord.

Madrid.

GOSPEL MISSION AT CHARLBURY.

THE little town of Charlbury, Oxon, has been the scene of some much-blessed revival meetings. The mission was undertaken by a committee composed of members of the different denominations in the town. Rev. A. E. Foster, whose successful work in Hastings is so well known, was the missioner, and he was accompanied by our old fellow townsman Mr. S. Beck, now one of his neighbours at Hastings. During the earlier parts of most days of the mission visits were paid by both gentlemen to the schools, the sick, the lonely, and others in special need of help and sympathy. The town was well portioned out among the mission district visitors, who belonged largely to the Y.M.C.A. and Y.W.C.A. All denominations were well represented at all the meetings, which were held in the Town Hall. It was pleasant to see how regular Rev. C. F. C. West (vicar), and Rev. W. Kelsey (Baptist minister), and others were in their attendance. Rev. W. Price (Wesleyan minister) also shortened his service on the Wednesday, in order to attend. Mr. Foster steered clear of controversial subjects, and dwelt very ably with the great fundamental facts and truths of Christianity. On Thursday morning he attended the usual Friends' Meeting and preached. The after-meetings held every evening were very quietly conducted. Many stayed on the first evening, and there was no night on which it could not be thankfully recorded that souls were blessed. The meetings steadily deepened in interest, and when in the concluding meeting those were asked to rise who had received blessing during the meetings, over forty stood on their feet. The invitation, "Tell us how God has blessed you," brought forth a glad stream of testimony.

The friends look forward with hope and pleasure to welcoming Mr. Foster again in a few weeks' time on his return from a mission at Christ-church, Coventry.

UNION HALL MISSION.—The recently destroyed tents were used to spiritual profit in several places, in the early summer months. The open-air work has also been richly owned of the Lord, in the localities of the five halls, in each of which the work has continued to prosper; and many of the best helpers are those who have been blessed in the Sunday-schools. While gracious help has been afforded in replacing the tents, it has told heavily on the income for the general purposes of the work. The winter work includes alleviation of hunger and want, and thus an entrance is obtained to the homes of the poor, the sick, and dying. The work is superintended by Mr. Robert Bilke, Abergeldie, Greenhill-park, Harlesden, N.W.

HOME OF INDUSTRY.

THE spirit of thankfulness and praise prevailed at the monthly meeting for workers last week, for Miss Macpherson's inspiriting presence once more brightened the scene, after months of absence. Some of the rescued little ones marched about the tea-room among the company, and were informally put through a short Bible lesson. It did one's heart good to see their comfortably clad forms, and bright, intelligent faces, and to hear their cheery song. The colporteur's recital of experiences with his Bible-truck in East-end streets engrossed the attention of all who eagerly gathered round to hear.

When the company were seated in the upper room, Mr. JAMES E. MATHIESON spoke of some of the things which follow faith. "I believe God, that it shall be even as it was told me," was, perhaps, the best definition of faith. It was, in conversion, always associated with true repentance and its fruits. The Epistle of James insists that justification before God, by faith, must be followed by justification before men, by works. The spirit of praise, words of testimony, brotherly love, and the offence of the cross were also briefly touched upon, as among the sequences of faith.

A Christian brother from Norway brought encouraging news of hunger in that land for the Word of God. Then Miss MACPHERSON rose to testify to God's loving kindness and tender mercy in her journey of ten thousand miles, in much bodily weakness, to Canada and the prairies. A physician had ordered her to Scotland, whence she was summoned to the prairies by a cablegram from Mr. Merry, to take counsel as to an offered gift of land which, however, was refused, after inspection. The opportunity was taken for a visit to the growing home farm, connected with Miss Macpherson's emigration-work, where steady progress is being made. The virgin soil and its capability for producing all kinds of grain compensates for the difficulties experienced by the family of eleven (including head workers) in raising, upon the bare prairie, the farm and its machinery. The four cottages upon the land, which have cost £120 each, would soon be furnished through the sale of the grain which the young men had just reaped off their eighty acres. Another year, judging from the condition of the land so far ploughed, the income of the young farmers will, with God's blessing, be much increased; and another half-dozen young men will take their places in the home farm, learn the mode of farming, and start on their own responsibility.

The incidents narrated by our devoted sister included many opportunities for the exercise of that faith upon which the former speaker had descanted. These occasions were found on board ship in heavy seas, in a "blizzard" on land, while the traveller was being taken by a lady driver through sloughs of mud, on return from a visit to cheer a discouraged clergyman and his wife in a wild region among "half breeds." The story closed with a word suggesting that workers who have "good times" in West-end meetings should come and communicate the blessing to some of the poor East-end widows.

Mr. MERRY'S remarks were much on the same lines as those we have recorded. He also expressed the joy which was brought to his spirit in once more coming face to face with the Lord's workers at home. Thus the happy meeting was brought to a close.

A NEW MONTHLY MISSIONARY PAPER for plain and uninformed persons, such as cottagers, factory hands, &c., will be issued in January by the Church Missionary Society. It will be entitled *Awake!* and will be published at ½d. A specimen copy of No. 1 forwarded to us is finely illustrated and full of living interest. *The Intelligencer*, *Missionary Gleaner*, and *Juvenile Instructor* will continue to be published; although the *Intelligencer* and *Instructor* will be enlarged, the latter for the future appearing as *The Children's World*.

Letters from Scotland—4.

(BY A SPECIAL CORRESPONDENT.)

ABERDEENSHIRE NOTES.

I OMITTED to state in my last letter that a noon prayer-meeting is regularly held every working day on the premises of the Y.M.C.A. This daily hour for prayer has been kept up in Aberdeen, in some form or another, for upwards of thirty years; it is therefore one of the oldest, if not the oldest, of its kind in this country. In my conversation with Mr. Shirreffs I gleaned a few particulars of some of the other

GOSPEL AND PHILANTHROPIC EFFORTS

that are sustained in the city. Dr. Farquhar, a retired army doctor, is the moving spirit in the Sunday morning free breakfasts. About 100 tramps and very poor people of both sexes are gathered in West North-street every Lord's Day morning, and receive bodily refreshment; not, however, on a luxurious scale. A capital choir discourses sacred song, and some city minister or Y.M.C.A. workers, with an occasional visitor, give short Gospel addresses.

The Gordon Mission is another endeavour to carry the Gospel to the people. It was founded in memory of the late Mr. Gordon of Parkhill. Organised at first for the city only, it has now extended largely to the rural districts. During the past summer four tents were planted, and a good solid evangelising work was carried on. I could not discover that the Salvation Army have made much headway in the town; indeed this may be said of most of the smaller places I visited in different parts of Scotland. Their methods, and especially their teaching, have scarcely the solidity that commends itself to the Scottish mind, and my inquiries led me to the conclusion that in many places the Army organisation is in a languishing condition.

It is somewhat invidious to single out for mention any of the ordinary church work going on in the town. There is, no doubt, a fair supply of earnest preaching in Aberdeen as compared with other towns, but it is difficult to get ministers or people out of the well-established routine of Sabbath services. Rev. John Duncan, Congregationalist, has for a long period been popular among the middle classes; especially with his Sabbath evening lectures. These are not, however, of a strictly evangelistic character. Rev. G. H. C. Macgregor, the young pastor of the Free East Church, has been several times alluded to in my communications from Scotland, and I was glad to hear on all hands that he is doing splendid work. His congregation and membership have largely increased during the two years of his ministry.

FREE CHURCH MINISTERS AND SPIRITUAL LIFE.

One could not move about in religious circles in the North without hearing a good deal of the "Dods and Bruce case," and its probable effect on the life and teaching of the younger ministers of the Free Church. I cannot pretend to have made any exhaustive inquiry on the point; but I took the opportunity of conversing on the matter with Free Church pastors whenever it presented itself. One well-known Highland minister told me he thought there must be considerable freedom given in dealing with theories of Scriptural inspiration; but he was very severe on the loose way in which such a vital doctrine as that of the Atonement is treated by the advanced school. A very able and influential Glasgow pastor maintained that critical investigation as to the literary form of the Scriptures must be allowed to go on; at the same time he admitted that the evangelical doctrine, as generally understood, is the only teaching that has met, or can successfully grapple with, the needs of fallen humanity. He thought that the orthodox faith would be none the less effective if it were refined somewhat in its presentation. It was represented to me in various quarters that there is very little likelihood of the decision of the last Free Church Assembly on the Dods and Bruce controversy being reversed; that both sides have something to learn in the matter of incautious statement; and that some prominent advocates of the orthodox view have a good deal to learn in the matter of temper. I am only repeating what I heard; I have had no means of judging.

In view of this rather mixed condition of things, it was with unusual pleasure that I heard of a movement among the members of the Free Church Synod of Aberdeenshire, in the direction of fostering the spiritual life of the pastors. It began among some of the younger pastors, in the city of Aberdeen, who met weekly for mutual fellowship and prayer, and the deepening of spiritual consecration in their own lives. The wave of revived life reached the wider area of the county Synod, and at its April gathering there was an extra synodical session, when such subjects as "Shortcomings," and "The Power of the Holy Ghost for Life and Service" were taken up and considered. So much interest was awakened that it was decided to have a similar meeting at the autumn meeting of the Synod. This meeting, held last month, was a great success. The first hour was taken up with a conference on "Christ's teaching on Prayer," and the second with the consideration of "The place of prayer in the spiritual life." There was a large representation of ministers. An African missionary who was present afterwards observed that the meeting was one of the most remarkable he had ever attended.

I am assured also that a strong feeling is spreading among the more earnest pastors as to the need of more personal dealing between pastors and people. Drawing a long bow in the pulpit is not so fruitful in results as could be desired. I heard of one minister who has put this personal method somewhat extensively into practice, and he is happily surprised at the way in which his efforts have been welcomed. The classes for the examination of candidates for membership sometimes reveal strange facts. One pastor told me that at his classes held previous to the recent autumn communion, quite a number of young people told him it was only then they had been brought to real spiritual decision and personal acceptance of salvation. The "locked lip," that is characteristic of so many dwellers in the North in relation to spiritual matters, is one of the main hindrances to decision for Christ, and this growth of personal dealing is a thing most heartily to be welcomed. Many of the churches, too, have been making considerable arrangements for special evangelistic effort during the winter. A conference, on the Keswick lines, is to take place in Aberdeen in the spring, and monthly meetings for the deepening of the spiritual life are now being held in the city by way of preparation.

All these things happily indicate that there is a growing desire for a revived spiritual life in individuals and in churches; it is in this direction, rather than through controversial channels, that a bulwark will be raised against departures from the faith. One friend with whom I spoke remarked that what is needed by ministers is more prayer and less criticism; in this opinion I cordially concur.

HELPING THE POOR.—A lady correspondent writes:—"We have opened a soup kitchen on a very small scale; other ladies may take the hint, and do likewise. On Tuesday morning we have a pot holding about 6 gallons placed near the fire. In it we put the remains of our Saturday, Sunday, and Monday's dinners, and anything else that will help to make good soup. On the Wednesday we add the remains of Tuesday's dinner, and so on, until Friday evening. By that time, the pot is full of really delicious soup. We limit ourselves to six families, all of whom are very poor, and so grateful. Of course we do not confine ourselves to soup. Only having a few to look after, we become personally acquainted with our poor friends, and can supply some of their other needs as well."

ORPHAN HOMES OF SCOTLAND.

THE annual meeting of these Homes was held in the Christian Institute, Glasgow, last week Mr. J. CAMPBELL WHITE, chairman, said that one was inclined, notwithstanding all that had been heard during the past fortnight about "Darkest England," to lay our hands down against such an overwhelming sea of misery, sin, and vice as seemed to be increasing as the centuries went on. Mr. Quarrier had a distinctive aim before him, and he thought the people should concentrate their energies more than they did. Sufficient stress was not laid upon the work among children.

The financial statement showed the income for the year to be £10,630, and the expenditure £10,150, leaving about a fortnight's supply with which to begin the year.

Mr. CAMERON CORBETT, M.P., said one of the most gratifying things was the way in which the children themselves had come forward to help in the work at the Home in Canada. That would be a source of increasing strength to the work. Those who themselves had been reclaimed from poverty, as they went on prospering, he hoped would increasingly show their interest in the work, and help it forward. He thought it was the greatest strength and glory of the work and a splendid tribute to the spirit in which it was carried on that its needs were constantly supplied. There was no other work which had a stronger appeal to the minds of Christian people than this. Our greatest hope must ever be with the children; and the most helpful way of dealing with the children must ever be to take them away from their old associations to a new country, where they could not only try to help themselves, but where they would be of greatest service to the community to which they go.

Mr. JAMES CAMPBELL said that when he looked at the very small balance which Mr. Quarrier had of only a fortnight between him and starvation, he thought the public in Glasgow ought to take into serious consideration the benefit Mr. Quarrier was conferring on them by diminishing the taxes which were created by criminals.

Mr. QUARRIER said that, looking at the report, it seemed to him that they had carried the battle to the gate. The year began with 690 children and 70 workers. The number received was 452, making a total of 1142 children who had passed through the Homes during the year. The money received during the last five years was £18,682 yearly on an average, or about £100,000 altogether, and since the work began about a quarter of a million. He had never once asked for a penny, yet it had come in not a day too soon or a day too late. He did not want to have a balance in the bank. Sometimes his last pound was drawn, but he paid all he was owing, and that was all that was needed. What would the Homes do when he was gone? had often been asked. He believed they would go on by the same influence as before. He had been away in Canada, and when he went he had only a balance of £9 in the bank. But when he was away the money still came in, and on reaching home again there still remained the same balance. There is a lot of talk about social reform, and the captain of the police recently made up a list of abuses to be stopped. That list included gambling clubs and other things, but children were overlooked again. He believed a union of the churches would accomplish what was wanted, but we must get rid of our sectarianism. Some of the children he had sent out, who had formerly been outcasts in the streets, now occupied pulpits. To carry on his work he still wanted seven more houses, so as to accommodate 14,000 children.

Dolls for Hospitals.—Mrs. F. H. YOUNG, Trinity Vicarage, Henley-on-Thames, writes:—"Dear Sir,—I have a great number of dolls of all prices, very nicely dressed, from one shilling and upwards, which I shall be glad to dispose of for the benefit of the enlargement of church in a very poor and rapidly increasing parish."

For the Young.

HER "DAY OF TROUBLE."

It was a day of trouble to Ethel Burton! She had to mind Baby all the evening, and he was so cross and fractious that she could not manage to get a quiet moment. All her next day's lessons were unlearnt, and she knew the hour of nine was fast approaching, when her father's inexorable law sentenced her to bed. What should she do? Would baby Willie never close those wide-open eyes and let her little weary arms rest, and those haunting lessons be learnt? Impatient thoughts crowded into her heart, and cross words upon her lips; but like an echo in her heart sounded her morning's text, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

"But surely," she said to herself, "that means big troubles; it means when people are sick and die, or when something happens. Would Jesus call my lessons a day of trouble, and may I really ask Him to help me?" Again came the cheering thought, "It *is* a trouble to me, and He has promised to help me; I will just tell Him all about it." And so she lifted up her heart, for she could not kneel, and just prayed this little prayer: "O dear Lord Jesus, I am so troubled! Baby won't sleep, and I have no time to learn my lessons for to-morrow if he doesn't; do make him, please, and help me in my trouble, as Thou hast promised"; and, as the Lord Jesus always hears prayer and does what He says, no sooner did she re-commence her walk with Willie in her arms than she saw the eyelids drooping heavily, heard the soft low baby-breath deepening, and knew that at last Willie was asleep, and she was free. The lessons never seemed so easy as on that night; French verbs resolved themselves into right tenses like magic, and, to her great astonishment, father popped his head in to say that, as baby had been so troublesome, Ethel might for once be allowed an extra half hour to learn her lessons. She realised, indeed, how fully the Lord had delivered her from her little trouble, and thanked Him for it. Ethel did not like to go to school with lessons unprepared or carelessly learnt; for she was a little Christian, and loved to honour her Master by attention to every duty, and could not have borne that one of his professed followers should have been seen often in disgrace, or known as an idle girl in the school.

But she remembered well the ending of her morning's text, "Thou shalt glorify Me." She took that to mean that when the Lord helps us out of trouble, we are not to be ashamed to say He did it; and I think Ethel was right. So it happened the next day that when the master praised her, and said, "Miss Ethel Burton deserves great praise, her lessons are invariably well learned," she found courage to say, even though her face burned with confusion, "Sir, it was not me, it was the Lord Jesus did it!"

"How so?" said her master, looking at her curiously; "explain how, child."

It was no easy task for Ethel to tell her simple story; but, remembering that she was bound to give credit to the Lord who had helped her, she spoke, and as she finished, raising her down-cast eyes, she fancied she saw something like a tear glistening in Mr. Haldane's eyes, though, as he turned away so hastily, she could not be sure. Ethel, "the saint," got a good deal of teasing and mockery that day, but her heart was too light to care much. With Jesus as a real friend, for school, for home, for life, she could afford to stand something for his sake. She had proved Him, and now she would glorify Him.

Don't we learn something from Ethel? What one little girl can do another can learn to do. First trust in Jesus; don't wait to grow older; take Him as your friend for every time and everywhere. Then prove the truth of his promises. Try his grace, and don't think anything too little to call upon Himfor. And don't forget *your* part, and that is to *acknowledge* the help and guidance He has given you. In all his promises there is a precept for you, enrolled as it were in its very heart. If you want *true* joy of heart, not only believe his promises, but obey his commands.

EVA TRAVERS EVERED POOLE.

"HOME CRIPPLES" AT TEA.

"What are 'home cripples'?" you will ask. They are poor crippled children, ranging from three to sixteen years of age, who, on account of their affliction, are unable to join with other boys and girls in their play, and who rarely move—or are moved—from their one room, which, in too many cases, is breakfast-parlour, dining-room, drawing-room, and bedroom combined. These poor cripples have found a friend in Mr. C. L. BOYER, who two years ago commenced work amongst the poorest children of the East-end of London, gathering them from time to time on purpose to tell them of

A Friend for little children,
Above the bright blue sky.

While engaged in his work, he discovered from seventy to eighty boys and girls thus shut up at home. He has taken a great interest in them, and is doing all he can to make their lives cheerful and happy.

One evening recently these cripples and their friends were entertained at tea in the Stepney Meeting-house, East London. At three long tables were seated about 120 persons—mostly young—whose faces, with a few exceptions, were as cheerful as could be. But these exceptions were sad cases. One lad, whom we will call

"WILLIAM,"

about seventeen years of age, could neither see, hear, speak, nor walk. His sister was taking care of him; and she was the only person in the room whom he could understand. In speaking to him, she took his right hand in hers, and made the dumb signs upon the palm of his hand and upon the tips of his fingers. What patience and what grace must be needed in the home of that lad! There were other cases similar to that of William; but I think his was the worst of this kind.

"LITTLE NELLIE"

was the name of a very sunny-faced girl of about twelve years of age, but who, having a diseased hip, has not walked for some years. She was wheeled to the meeting in an invalid chair, remained in it for tea, and was wheeled home again after the meeting. Her mother died long since; her father, I am sorry to say, is a drunkard; and her guardian is a sister two years younger than herself.

"POOR SALLY"

is thirteen years of age. She is one of twins; both are consumptive. Sally has a diseased leg, and has not walked since she was eighteen months old, just when she had learned to toddle about alone. The doctors are afraid that her leg will have to be taken off. In addition to this, she has been blind for some months, and at the tea-table she sat with a bandage over her eyes. She sometimes says she would rather go to be with Jesus than suffer here; still the doctors and her friends tell how patient she is in all her pain.

There are many more about whom I could write, did space permit; but these must serve as representative cases, and truly they tell a very sad tale. Mr. Boyer has recently appointed a visitor for these cripples—this visitor, by the way, is a blind lady, but a bright, happy Christian. Some day, perhaps, I will tell you the circumstances under which this lady commenced her work.

Perhaps some of our youthful readers could forward old scrap-books or toys for the use of these afflicted ones; or, better still, some might find a real pleasure in practising a little self-denial, and purchasing some picture-books and toys, and thus enjoy the blessedness of giving, which is certainly greater than that of receiving. Parcels for this purpose should be directed to Mr. C. L. Boyer, 52, Arlington-road, Bow, London, E.

F. T. W.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 30, Jas. v. 1—20; Mon., Dec. 1, Isa. i. 1—17; Tues., Dec. 2, Isa. i. 18—31; Wed., Dec. 3, Isa. ii. 1—11; Thurs., Dec. 4, Isa. v. 1—7; Fri., Dec. 5, Isa. v. 11—25; Sat., Dec. 6, Isa. vi. 1—13.

BOLTON.—A week's mission for young people has been conducted here at St. George's Schools, by Mr. Jas. S. Tyler. On each evening there was an attendance of about 400 children. During the after-meeting on the closing night, one after another told the workers present that they had decided for Christ. The superintendents and teachers have arranged to continue the work, by holding a weekly service for the children. There is a good branch of the Scripture Union here, superintended by Alderman Nicholson.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Alexandra Assembly Rooms, Blundell Sands, Liverpool, till Dec. 3. Mr. H. Hutchinson, Gorton, Manchester, to Nov. 28; St. Chrysostom's, Liverpool, Nov. 29 to Dec. 5; Newcastle, Staffordshire, to Dec. 10. Mr. James S. Tyler, Coupland-street, Greenheys, Manchester, to Nov. 28. Mr. George Goodman, St. Thomas' School-room, Lambeth, to Nov. 30. Mr. E. Collier, Trinity Hall, Battersea, to Nov. 28. Mr. T. L. Sayer, Public Hall, Romford, to Nov. 28.

REV. THOS. LEWIS JOHNSON will arrive in England early in the new year, from America, on a second visit to Africa. His method is to educate the coloured people and send them out to Africa, because they can endure the climate better than the white man. Any communication to him may be addressed Shalom House, 134, Upper Parliament-street, Liverpool.

MOUNT HERMON SCHOOL, with its 300 pupils, is making a superb record under the new Principal, H. F. Cutler. The design of Mr. Moody to make this Institution a place where manly boys are trained to be manly men, to go out fitted for any college, prepared to enter fully equipped with a solid Christian education into any work that unfolds before its graduates, is being carried out by the enthusiastic corps of teachers. Chicago, Baltimore, and other cities are employing men in evangelistic and pastoral work who have gone out from this school on the hillside of Mount Hermon.

S. E. B.

SOLDIERS ABROAD.—Some eighty or ninety men, who have left England on foreign service in the late outgoing troopships, having signified through the Transport Army Reader to Mrs. Evered Poole their desire to receive religious literature and occasional kindly letters from English friends while abroad, Mrs. Evered Poole appeals for such Christian friends for the men. Any such desiring a soldier's name and address to be sent to them, and willing prayerfully and earnestly to take up the work of helping the young soldier in his new life in India, China, or at the Cape, &c., can obtain further information by writing to Mrs. Evered Poole, Rockholme, Southampton.

OUR SONS.—Mr. C. F. Dowsett left England on Saturday last to inspect some lands in California. At Merced he will inspect the rich soil lands which are for sale, and which are suited for the growth of the fruits for which California is so famous. He expects to return about Christmas or soon after, and he will offer the land for sale, in sections of twenty acres and upwards. A twenty acre section and a little money would give a young gentleman a good start in life, and thus prove an answer to the question—"What to do with our sons?" Gentlemen wishing a start in life for themselves or their sons are invited to call upon Mr. Dowsett, "Land Roll" Offices, 3, Lincoln's Inn-fields, in January, to see the plans and maps, and learn detailed particulars from him of the estate, which from his personal inspection he will be able to give.

DR. BAEDEKER'S RETURN.

I HOPE soon to land in England once more, after my prolonged journey through Siberia to Saghalien, and back by Japan, China, Straits Settlements, &c., to this place. Surely the Lord has answered prayer far beyond our expectations, and hitherto He has help us indeed. I am a debtor to many of God's servants, who have been on the mount whilst I and my companions have reaped the benefit of their prayers. All the way we have been borne as on eagles' wings; health and energy have not failed; wind and weather have been favourable; my sixty-seven years of age have not been a hindrance to enduring hardness. "He giveth strength to the *weary*, and to them that have no might He increaseth strength," has proved a still unexhausted promise.

We have had the joy of giving about 12,000 Holy Scriptures, mostly New Testaments in the various languages, to the prisoners in Siberia, and of speaking the Gospel to more than 40,000, winding up with the prison-island Saghalien. Not only have we found a wide open door in all the prisons of the vast Russian Empire, but we have also met with every encouragement on the part of officials from the governors downwards, and from the prisoners themselves.

All prisoners who were able to read have been supplied with books, with the exception of some Poles, Jews, and Caucasians, for whom our stock of books in their languages proved insufficient. After leaving Siberia our visits to several mission stations have been a great joy.

I would wish to express my warm gratitude to the Lord's remembrancers, who have held up holy hands on my behalf, also to those who have shown sympathy by ministering of their substance, and very specially to the committee and the agents of the British and Foreign Bible Society for their generous help in supplying the books at a very much reduced cost, indeed at a minimum charge.

Above all, I would request praise and thanksgiving to be rendered to our adorable Lord and Redeemer for his mercy which endureth for ever. "Forget not all his benefits."

F. W. BAEDEKER.

Port Said, November 16.

CHRISTMAS HOLIDAYS.—Mrs. C. F. Ryffel directress of the Home for Foreign Governesses, Bienvenue, 3, Colville Houses, Talbot-road, London, W., writes to say she is ready to receive applications from families requiring foreign governesses for the approaching Christmas holidays.

LONDON CITY MISSION. — The library, free reading-room for men, and adult classes, at Shaftesbury Hall, Union-street, Borough, were opened on Saturday, November 15, by Mr. R. K. Causton, M.P. Mr. J. B. Braithwaite gave an address on "Adult Schools." The school was started on Sunday with a membership of eight.

A THEATRICAL TEA.—Last week a large party of theatrical employés, largely recruited from the Alhambra and Empire Theatres, assembled at a tea given by Mr. William Forbes at the Bloomsbury Chapel Lecture Hall. Rev. James Baillie, who had kindly lent the hall, gave his visitors a cordial invitation to come again. Mrs. Baillie spoke in her quiet, womanly way, and the party broke up about seven, each member taking with her a bouquet of chrysanthemums as a remembrance of friends and a very pleasant evening.—*Echo.*

A CONVENTION for the Deepening of Spiritual Life has been held in the city of Minneapolis. The topics presented had relation to the Word, the Spirit, revivals, and missions. Mr. William Blackstone lectured to large audiences on the missions of the world, and also on the Jews. The amount of information given, and illustrated with a complete set of missionary maps, stirred the people with zeal for world-wide evangelism. Dr. Goodwin, of Chicago, reported over 2000 churches at our doors barren of results. This alarming fact formed the basis of an ardent address on the great need of spiritual enduement. Mr. George C. Needham gave an address on Christian Conventions, their history and their utility.

Save the Children.

BY J. T. BARNARDO, F.R.C.S.E.

JUST now the air is full of new schemes of usefulness, and many people are so influenced by what is new, merely because it *is* new, that the old and tried often fail of due support.

I rejoice in all fresh activities for the benefit of the poor, and wish them success; but I must not forget that "The City Colony," "The Farm Colony," "The Ship," and "The Colony over the Sea," of which we hear so much just now, are, and have been for many years, all integral parts of the work in my hands. General Booth has simply lifted our methods into his book with a laudable desire to apply the same to the adult poor. I wish him all prosperity and the plan all success but I venture to believe that when he comes to the actual working thereof, he will find, as I have done, that the most sure and certain method of dealing with the "submerged tenth" is to begin with the children of the slums. There the ground is firm under

our feet. Lift these children, while young enough, out of their awful environments; surround them with wise, gracious, and suitable influences; keep them long enough in training, and then, but not till then, plant them out abroad. Let this be done promptly, efficiently, and in no niggard spirit, and a single generation will witness marvellous changes among the masses still at home. With a sum of £15,000 or £20,000 in hand to be devoted solely to the rescue, training, and emigration of the young, the efficient and tried organisation already at work might treble its usefulness and power.

Take the case of a girl whose photograph I have engraved and show you here. "Wee Sally" has by no means an uninteresting face to those who know her sad history, which illustrates a dark, and, alas, an oft-recurring story of sin and shame. The child is *only seven;* but her story is overshadowed by her mother's errors, which were committed at least twelve years ago. That mother was herself left an orphan at a very early age. She tried to obtain her living honestly, though poorly enough, by selling buttons, cottons, and other oddments on the streets of London. But temptation dogged her steps, and she fell. While still really a child in years, she formed the acquaintance of a man who promised to marry her, and with him she lived several years, when he abandoned her and the two daughters she had borne him. One of the latter was, happily for the poor child, adopted by a lady who heard of the case.

With only poor Wee Sally now left, the mother, thus abandoned, again took to the streets, selling buttons for a livelihood, and sleeping generally, when she had the requisite pence, in lodging-houses in Spitalfields. In the summer-time she betook herself to tramping. Last year she wandered in this way with Sally as far as to Norfolk, and then she fell into the company of a class or gang of similar trampers, who lived by theft. In their companionship she sank lower and lower, and at length became addicted to drink. The rest of her story I can hardly detail in this place; it is merely a black record of the vices and of the degradation to which humanity can fall. Her history, however, even at its worst, shows how often "man's extremity is God's opportunity"; for, sunk to her very lowest, and when almost yielding to hopeless despair, she and her child attracted the notice of some poor but godly souls, whose hearts were moved with Christian pity towards the degraded, unhappy mother.

Eventually application was made at my door for a home for Wee Sally. Poor little maid! she has much to unlearn, and a sad childhood to look back upon. But experience has taught me that the buoyancy and hopefulness of childhood soon enable it to emerge from the shadows of even the darkest influences, and the heart and nature of a street child, hitherto perhaps a stranger to love, soon responds to the Christian affection, wise discipline, and motherly control of our Village Home.

Doubtless, by and by, Wee Sally will find, through our "Colony over the Sea," that happy earthly home and that circle of friendly hearts where her final lot is to be cast.

Oh! that we had the means to do this work upon a scale commensurate with the need, and as is warranted by the success already experienced.

18, *Stepney Causeway, London, E.*

AMERICA AND CHINA.—Mr. F. A. Steven, of the China Inland Mission, has arrived in Canada. He and his devoted wife will remain about a year, to present China's needs both in Canada and the United States. Five young men have recently started for China *viâ* Vancouver, and there are many "more to follow."

THE SCRIPTURE READERS' SOCIETY FOR IRELAND continues to lovingly bring the Word of God before the humbler classes in that land. The Society has, for many years, maintained in Belfast, a branch of its quiet, earnest operations, under the superintendence of several of the parochial clergy, one of whom, in reporting the death of the reader under his supervision, writes:—"Our friend, who was a faithful servant of the Lord Jesus, a diligent workman in his vineyard, and a humble follower of the Lamb, has been called home. He is generally lamented by the people among whom he laboured for thirty years. The Lord gave him many seals in saved souls. His loss to me is very great." The Secretary, Captain J. Kearney White (27, Lower Pembroke-street, Dublin), can furnish many similar testimonies to the work of this Society.

AFRICAN MISSIONS AND THE SLAVE TRADE.—Dr. Kerr Cross, of the Livingstonia Mission, Central Africa, last week delivered a lecture on "African Missions and the Slave Trade," in the hall of Free St. Leonard's Church, Perth. The lecturer, in a general survey of the mission field, said that the geographical problem was almost completed, and now all true-hearted men who acknowledged the command of Jesus Christ had to set their faces to the greater problem of the raising of their poor degraded brothers and sisters in that dark Continent. By a number of illustrations, and a narrative extending over an hour in length, Dr. Cross gave the audience many proofs of the gradually spreading influence of the missionary, and declared that the two men who would do most to Christianise Africa would be the doctor and the engineer. Dr. Cross proceeded to depict the horrors of the slave trade, as it was carried on at the present moment, giving instances of the bloodthirstiness of the Arab slavedealers that had come under his personal observation. He said that there were sad, sad things he dared not mention going on at present in darkest Africa.

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MISSION WORK IN SOUTH ITALY.

On a spur of the Lower Apennines, between Pagani and Nocera, not far from Salerno, and rising above two towns and some villages, stands Villa Pantaleone—a house once the summer residence of a Papal archbishop. It has still the chapel where mass was wont to be celebrated. After Italy became a united nation, a law was passed abolishing religious corporations, and such property passed into the hands of the Government, who gave in return pensions to monks and priests. When the law was brought into operation, the Pope excommunicated all who dared to purchase Church property from the Government, and pronounced a malediction upon it.

A gentleman who bought the Villa for business purposes was not able to clear his debt, so he was turned out with a loss to him of about £2000. Put up again for sale, the property was bought by Signor Tuccillo, a convert from Romanism, and a most earnest student of the Scriptures. He and his English wife are most desirous to make the place a centre of evangelical mission work. Few could believe what trouble the Signor has passed through from the persecution and persistent opposition he has met with from the priests, and those they have instigated to harass him. He could not get people to work their ground as others did, and the few who did venture were paid double. Notwithstanding great trials and endless worries and difficulties for the last seven years, Signor Tuccillo has at last the joy of seeing Christian work begun by two English ladies. Men, youths, and boys flock to hear the word of God and to sing hymns, which tell of redeeming love such as they never heard before. If Signor Tuccillo could clear off the debt he still owes to the Government, he would be in a better position to do this, and to deal with those about him. £500 would clear him at once, secured for a time on the house and grounds, which are worth more than £4000. The Jesuits wish to get possession of the property to turn it into a miracle-working place, and because it is named St. Pantaleone. He is reported to have been famed for his cures, and the place might be made a great resort for pilgrims, and bring much gain to the priests. They have tried to force Signor Tuccillo to sell, and offered him a very liberal price, but he is resolved to stand firm and to open the chapel by the side of the large hall, that the Gospel may be fully preached and miracles of grace be performed. The former owner was also a Protestant, and when he saw the chapel he removed part of the altar. The people went down and told the priests what he had done; then the answer was, "Leave him alone, he will soon come to ruin, because he has dared to touch the altar." Unhappily he did fail in business, and had to leave. When Signor Tuccillo took possession he told his workmen to demolish the altar but they refused to touch it. The Signor had himself to do the work. On the one hand his ruin has been foretold, and on the other he has been blamed for not opening the place as a shrine. Nothing would so successfully thwart the designs of the priests as the freedom of the place from debt, in order to permanent use for Gospel purposes.

The Signor had devoted the place to work for the Lord. This Home is suitable for all the year round, as it is on the top of a mountain, and yet in this mild climate he has resolved that it shall be either a pension for Christian workers, or a health resort for the worn-out ones. Such an institution might exercise a powerful moral influence amongst the poor ignorant people around. One of the ladies who is helping, writes:—"God is signally blessing us. We are always having something to give thanks for. On Sunday afternoons, and on 'Festa-day,' the large old hall downstairs is literally filled with men and lads who toil all up the mountain, and crowd in just to hear and read God's Word, and sing hymns with us. On Sunday evenings we have Bible-readings in English, and sing Sankey's hymns. The ground up here is planted with young trees, which are yearly increasing in value. It would be terrible waste to cut them before the proper time, and then they will bring in far more money than the Signor needs to borrow. They come to maturity much sooner than in England. There is no end of work to be done either in French or Italian, amongst Protestants as well as Roman Catholics, and amongst Swiss children, who belong to a flax factory down below, between Pagani and Nocera." Perhaps workers might be induced to come here.

Miss Langham, 19, Linton-crescent, Hastings, will be pleased to give any information desired.

"The Seal of Confession."

One of the newest societies of the Ritualists is about to observe the feast of its patron "Saint." The "Society of St. Osmund," by which title it is known to the public, is named after one Osmund, Bishop of Salisbury, who was the author of the Sarum Missal. The method of working adopted by this new Society is one of more than ordinary subtlety. It is to restore in the Church of England what is termed "Sarum Use," under the plea that it is English and anti-Roman. In this way its promoters hope to gain the sympathy and help of moderate High Churchmen, and in order that they may secure their wishes they keep carefully out of the sight of the public the fact that this Sarum Use is just as Romish, and has been as fully sanctioned by the Papacy, as what is termed "Roman Use." Both Sarum and Roman rituals are intended to teach the doctrines of the Real Presence and the Sacrifice of the Mass. At the last anniversary service of the Society of St. Osmund, held in St. Cuthbert's, Philbeach-gardens, the intercession of the saints was publicly asked.

There has been a good deal of discussion lately, in some of the daily papers, about the "seal of the confessional." In the Church of Rome the confessor, as is well known, is absolutely forbidden to reveal anything told to him in confession, no matter what the consequences may be. The Ritualists also teach that the "seal of confession" must be respected by the confessor, but at the same time they make things easy for the confessor, when questioned as to anything he may have heard in the confessional. On this point, Ritualistic priests are largely guided by the "Manual for Confessors," edited by the late Dr. Pusey, which unblushingly recommends what ordinary Christians would term lying and perjury, in order that the confessor may thus protect himself and his penitent from the consequences of that being made known in public which has been related in the confessional. Here, then, is Dr. Pusey's advice to Anglican confessors on the "seal of confession": "No confessor should ever give the slightest suspicion that he is alluding to what he has heard in the tribunal; but he should remember the canonical warning, 'What I know through confession I know less than what I do not know.' Pope Eugenius says that whatever a confessor knows in this way, he knows it '*ut Deus*'; while out of confession he is only speaking 'ut homo,' so that 'as man' he can say that he does not know that which he has learned as God's representative. I go further still: '*As man, he may* SWEAR *with a clear conscience that he knows not, what he knows only as God.*'" ("Manual for Confessors," page 402.) The italics are ours. But who, it may be asked, has given the Ritualistic confessor permission to tell lies and swear falsely in this fashion? There is no dispensation for lying and perjury, under any circumstances, to be found in the Word of God. We could respect a man who, when asked about what he heard in confidence, refused to divulge anything, and bravely took the consequences; but when he turns coward, under Dr. Pusey's advice, and protects himself and the so-called "seal of confession" by deliberate and cool-headed perjury, he is fit only for the pity and contempt of all lovers of truth and uprightness.

REV. THOMAS CONNELLAN.

This earnest worker has recently addressed a series of meetings in Dublin and its suburbs. Although no special announcement was made, they were largely attended by persons of all classes and denominations, and the simple, earnest addresses of Mr. Connellan, free from controversial bitterness, were much appreciated by those who heard him. His testimony to his own spiritual conversion was clear and decided. He pointed out how irrational and unscriptural were such doctrines as priestly absolution, purgatory, Papal infallibility, and the discouragement given to the study of Holy Scripture by the Church of Rome.

He stated that his own difficulties had first arisen in connection with the doctrine of transubstantiation. Since his conversion he had spoken to a great number who had either left the Church of Rome, or were hesitating as to their duty in relation to it, and he found that in the great majority of cases their difficulties had arisen in connection with the same unscriptural dogma. He set forth the New Testament doctrine of free salvation through the finished work of Christ, and expressed his thanks to God that he had been enabled to grasp the precious truth. He urged his hearers to a holy and consistent life, that they might thus commend to those around them the religion they professed.

The Gospel which Mr. Connellan preaches is the old evangelical Gospel which is the common heritage of all evangelical Churches, and his words have already been blessed to many. The modesty and appropriateness of his addresses, characterised at the same time by clearness and vigour, makes a favourable impression upon his audience, and we have no doubt that under God's blessing a future of much usefulness is before him. Well would it be for Ireland if its priesthood would follow the example of this brave man, throw off the fetters of mediæval superstition, and embrace the simple Gospel preached by our Lord and his Apostles. On no other foundation can that true spiritual union of classes and parties, north and south, which is the pressing need of our country and time, be realised.

The mission was organised by the Council of the Irish Branch of the Evangelical Alliance, and clergymen of all Protestant denominations cordially co-operated in the meetings.

EUROPEANS IN SOUTH AFRICA.—An Aberdonian in business in South Africa, and a man whose testimony may be accepted as unimpeachable, writes:—No wonder our missionaries make but slow progress in South Africa, seeing the sort of opposition they meet with, and in the most systematic manner. I am thoroughly ashamed and disgusted with my countrymen in their treatment of the natives. They do not in so many words deny that the black is human, and has a soul to be saved or lost, but their actions towards him imply as much. Most of the Britishers treat their horses and dogs far better than they treat their Kaffir servants. There is some talk of the institution of a compulsory labour law, which would practically reduce the natives to the condition of slaves; surely the Home Government will never consent to anything of the kind. I am gathering all the information and facts I can upon the subject; and if I am spared to return I will lay bare such a state of things as no one who has not been an eye-witness to the facts could have dreamed could exist among people, or in a colony, sprung from a nation that claims to be the first in the cause of freedom, civilisation, and Christianity.

"The Queen of Heaven."

THE Queen of Heaven is worshipped by the Romish Church under the name of the "Virgin Mary"; and the way is being paved for the re-introduction of her worship into the Church of England, all over the country.

I have lately been at Salisbury, and find that, during the last twenty years, the West front of the Cathedral has been covered with images, *pretending* to represent angels, apostles, Romish saints, &c. One or two have old bodies and new heads, but most of them are altogether new.

Over the West door is the accompanying representation of the Virgin and Child. It is said to be a restoration, but is entirely new:—

VIRGIN OVER WEST DOOR, SALISBURY CATHEDRAL.

This is not all. Just outside the Cathedral Close stands the chapel of the Theological College, built *only one year ago;* it is a plain, ugly

NEW VIRGIN AT THE CHAPEL OF THE THEOLOGICAL COLLEGE, SALISBURY.

building, with *only one ornament* visible on the outside, and that *is a statue of the Virgin and Child!*

[1120]

It may be said that, as the seal of the Chapter of Salisbury is *the Virgin, crowned and enthroned*, therefore, there is an excuse for multiplying statues to her honour. This statement amounts to saying that if God has been dishonoured in times past, He ought to be dishonoured now.

It may help to open people's eyes if they will compare the accompanying sketch of the "Mexican Diana" with that of the "seal of the Salisbury chapter," and they will scarcely fail to be struck by the fact that *the cross, the crescent moon, and the star*, are identical in each.

SEAL OF CHAPTER, SALISBURY.

I would also invite attention to the fact that the "Virgin of Rome" *does not in the least resemble* the "Virgin of the Bible," while she is the counterpart of the heathen "Queen of Heaven," especially in her *patronage of wicked people.* (See "Glories of Mary," approved by Cardinal Manning.)

If Satan, through his faithful agents the Jesuits, succeeds in re-establishing the blasphemous worship of the "Queen of Heaven" in England, we may expect the judgments of God to fall on the nation. In the thirty-third verse of the second book of Chronicles we read that "Manasseh built altars for all the host of heaven in the two courts of the house of the Lord...he set the graven image of the idol which he had made in the house of God...and the *Lord spake to Manasseh and to his people*, but *they gave no heed*...wherefore the Lord...carried him to Babylon."

MEXICAN DIANA.

May our people take warning, and, looking to God for help, boldly take their stand against everything not sanctioned by the Word. Let us determine to have *no compromise with evil*, and leave results with Him who has said, "Them that honour Me, I will honour" (1 Sam. ii. 30).

W. P. PARTRIDGE,
Deputy Surgeon-General.

Beckenham.

THE FAITH OF MOSES (Heb. xi.).

Ver. 24.—Faith's refusal: "To be called," &c.
25.—Faith's choice: "Choosing rather."
26.—Faith's estimation: "Reproach for Christ."
26.—Faith's respect to the future: "Reward."
27.—Faith's activity: "He forsook Egypt."
27.—Faith's courage: "Did not fear the King."
28.—Faith's enduring: "Seeing the Unseen."

HERBERT R. FRANCIS.

YOUNG MEN IN KIMBERLEY.

THERE are in Kimberley temptations to which, unfortunately, a good many young Englishmen yield. There are no home comforts here, and as the population consists largely of young men, and married men whose wives and children are in the mother country, the evenings are spent by a very great number in the public-house, the theatre, or the public gardens. Under the circumstances, it is a blessing to find such a man as Rev. James Hughes, the Baptist minister of Kimberley, who throws himself fully into the work of trying to keep the young people from sinful allurements. He visits the young men in their lodgings, calls upon them at their places of business, and speaks kindly to them when he meets them in the streets. More than that, he opens his house every Friday evening to all comers, and invites young people, irrespective of creed, to spend the evening with him and his wife and family. I have been to his house often when the sitting-room, the study, and even the verandah have been crowded with young people; and very many happy conversations we have had about the old country and the loved ones left behind.

Mr. Hughes interests himself in the temporal and spiritual welfare of the people generally, spending much time in seeking employment for young men; in this he generally succeeds, for he is very highly respected. When he has not been able to find at once what is required, I have known him say, "Well, my friend, cheer up; you will succeed ere long. Resist temptation, trust in God, and do the right; and if you want assistance in any way, come to me, and I will see what can be done." By such kind conduct he has saved many from despair and ruin. Scarcely a day passes without four or five persons calling upon him for help, and seldom is anyone allowed to go away without some assistance. Some time ago a poor woman, who had passed the meridian of life, was abandoned by her husband. Mr. Hughes raised the necessary money, and sent her back to her friends in England. He is often made arbitrator in cases of dispute, great confidence being placed in his judgment. He is now interesting himself in trying to establish a coffee palace, where there shall be a large room for a Young Men's Christian Association, and accommodation for innocent recreation, with a library, by which means he hopes to counteract the influence of the hotel and canteen. I am only echoing the feelings of hundreds in Kimberley when I wish him God-speed in this. Mr. Hughes' church is always well filled, being crowded to excess on Sunday evenings. It is a common saying that "Mr. Hughes is a friend to everybody, and everybody seems to be a friend to him." His delight is to be at high pressure for the glory of God and the good of his fellow-creatures. We hope his life will long be spared, for he is, indeed, the right man in the right place.

GODFREY B. WALKER.

Kimberley, South Africa.

"ONWARD AND UPWARD" is a new magazine about to be issued as the organ of the Haddo House Association. It is satisfactory to learn that the scope of this useful Society has become so enlarged as to justify and require this new development. The Association now numbers (including members, associates, and married associates) about 3000. The Countess of Aberdeen, as editor, may be trusted to secure that the matter shall be readable and attractive, as well as instructive, while the religious element, which has always formed an essential feature in the operations of the Association, is now to be well maintained. The list of those from whose pen contributions have been promised already contain some well-known popular names. The magazine (which will be illustrated) is to be published by Messrs. Wyllie & Son, Aberdeen, and Messrs. Macniven & Wallace, Edinburgh at the price of one penny.

"Is not this Dreadful?"

BY REV. W. HASLAM, M.A.

THE Welsh people are something like the Cornish. They get stirred up in their souls in a way that people in other parts of Great Britain do not. At an evangelistic meeting in Wales, I had been preaching to an attentive congregation. After the address, I discovered a Cornish friend, and called upon him to pray. He began forthwith, at first quietly, and then louder, then faster and faster, until his soul was mounted up on stronger wings than ever I had known before. He was lifted up in the spirit of prayer, until he came into an agony for souls. It was like the anguish which says, "Give me souls, or I die!"

"Amens" were resounding all over the place, the Cornishman's voice leading, and the multitude following close upon him. The fire spread, and broke out in a blaze of no ordinary kind. I cannot tell the number of sinners who were bowed down under the Spirit of God upon this occasion.

Before my friend's prayer came to a close, there may have been twenty to forty persons crying out for mercy, and as many, if not more, believers rejoicing and praising God.

There were a number of workers present, so I kept at my end of the building, dealing with anxious souls immediately round me. It was difficult to move about, for people were kneeling in all directions.

The lady who presided at the harmonium was on her knees. Seeing this, I tried to make my way to her; but before I could reach the place, I saw she had gone. I observed her soon afterwards in another part of the hall. A second time I made an effort to get to her, but she was off again. It was clear that she was avoiding me, trying to keep out of my way, and I suspected why.

At last I made towards the door of the building; but she was more nimble in moving amongst the women who were kneeling about than I could be, and so managed to reach the door first, and made her escape. I was sorry to miss this opportunity of speaking to her; but as I could easily call upon her the next morning, I contented myself for the present.

It appeared afterwards, that when she passed out of the door, she met a friend standing in the porch, shivering in the cold, who said to her: "Is not this dreadful?" "Oh! it is dreadful!" she replied; "what can we do?"

The young lady could not get into her own house, for it was locked up, as the household were all at the meeting, and her mother had the key. "Let us run," she said to her friend, "and hear Mr. A—— at St. John's." No sooner said than done. They were willing to flee anywhere to get away from the "dreadful" place. They had nearly two miles to go in the dark night, with muddy lanes and puddles to pass through, but their agitation was such that they went on without noticing these things. They reached their destination at nine o'clock, just as the congregation was coming out of church, and the people were pouring into the school-room for an after-meeting.

They had scarcely come to the door when Mr. A—— met them, and seizing hold of the young lady's arm, he said, "Come here, my child, you do not look happy!" He led her into the room, and straight up to a bench, where he made her kneel down by his side. He prayed for her, and then bid her pray for herself. She let out her voice as she was told in prayer, and did not stop until she found peace with God.

Then she rose up, and made all the haste she could homeward, running and rejoicing. She was so late in getting back that her mother was most anxious, not knowing what had become of her. However, when at last she returned, praising God, her mother's fears speedily vanished.

The next morning I looked up my runaway organist, and instead of finding her, as I expected, in a condition of anxiety, or perhaps contention, I saw she was rejoicing.

She told me how much she was frightened at my meeting, and how she had escaped. "But what do you think?" she added; "I fell into the hands of Mr. A—— himself, and, as you can imagine, I was more frightened than before; but he held me, and made me kneel down and pray. Then I found peace, and I do thank God for his goodness to me."

"And what about your friend?" I inquired.

"Oh, I cannot tell you anything about her, for when she saw that I was caught, she ran away, and I lost sight of her in the dark and in the crowd."

"Let us go and find her," I said, and we at once set out together. We found her at home, and in great distress of mind. I said to the young lady who had so recently been brought to God, "Now begin and deal with your friend, and bring her to Jesus."

"Oh, no," she answered, "I cannot do that, I do not know how."

"I daresay not," I said, "but tell her what you know, and as far as you know. Ask God to teach and use you. You are not required to do more than you are able. Tell her what you know, and trust God to lead you on."

Without more pressing, she began at once to speak to her friend, and then prayed with her. Before very long, and without much help from me, she was enabled to bring her to Jesus, and to rejoice over her first convert.

"Thank God for you both," I said. "How wonderful it is to think, that a little more than twelve hours ago you two were running away from the Lord, and now you are captured by Him, and brought in."

The next evening I had two additional workers who could stand fire, and were not afraid of a little noise; moreover, they were not bewildered, as they had been the night before, with what they thought was mere confusion and excitement.

When people's hearts are stirred they cannot help giving expression to their feelings; particularly so when their souls are at liberty. But if they are not at liberty, then they allow many considerations to stand in their way; they are restrained with ideas of propriety, and cannot forget themselves.

One lady came to me with the old threadbare objection to the noise and "disorder," as she called it; and said "God is not deaf, and there is no need for such an outcry—people may be saved, I should think, without all this demonstration."

"Certainly, madam," I replied, "there may be a still, small voice, as well as a mighty tempest. God may work with one as well as the other. But as long as He does work, we should be glad and rejoice that souls are saved. If your son were converted in a noisy revival would you object to it? Then why not let other people's sons and daughters receive God's blessing in any way it pleases Him to send it?

"You know," I continued, "how excited and noisy people become at a boat-race, or a horse-race, or even at an election. This is not accounted unreasonable; indeed, the affair would be considered very tame without the excitement. But when events which are of infinitely more importance stir the soul, why is it that people are expected to be mute?"

A person once came to tell a lady of influence what noise and excitement there was at a meeting in her neighbourhood. The lady answered quietly, "And is not that far better than the stillness of death?" For myself, I must say the same. I think that too many of us need more liberty of soul, and liberty of utterance also. There is much written in Scripture about shouting, and praising God with great joy, and even with loud voices!

OPEN DOORS IN BELGIUM.

The following is from a letter by Miss A. Clarke, of 7, The Paragon, Ramsgate:—

A GOOD work is going on in some Roman Catholic villages in Belgium. It is about thirty years since the first Protestant went to settle in the village of I——; he was so persecuted that he was forced soon to leave, reduced almost to starvation. He had, however, left a New Testament with a former schoolfellow, who was living in the place. He returned again after some years, and found, to his joy, that his friend F—— had, by God's Word, been led into the light. They then applied for a pastor to visit them, and one was sent every month. Gradually the neighbours came to listen, and soon a little church was formed. These meetings sometimes lasted till past midnight, and the little community met together by themselves in the interval between the pastor's visits. F—— underwent the most cruel persecutions from his wife and her parents, but he met this unkindness with the utmost forbearance. There was a plot to kill him, but God interposed. The parents were suddenly stricken with a fever, the wife went to nurse them, and all three died in a few days.

A few years later this F—— inherited a small sum of money, and determined to build a little church, and a small house for himself. Nothing vexes him more than to be praised for what he has done. He answers, "I did not do it for you nor for myself, but for God." We had the pleasure of worshipping in this little building. It was quite full, about seventy or eighty working people being present.

Souls are constantly being added to the church by F——'s bright example and zeal. During his dinner-hour he reads the Bible to his fellow workmen, who are chiefly Roman Catholics. He is full of trust and praise. Someone was pitying him that he could not go to a fête. He replied that he had a fête all day, in communion with his Saviour. As he thus spoke, while going up and down a little railroad with trucks of sand, it was clear that in every path of life God may be glorified. His step-father was a confirmed drunkard, and the little church received him somewhat coldly, when he began to attend, but for years he has entirely given up drink, and his holy walk is a living witness to God's grace.

Another village shares with this one the labours of an earnest young evangelist. There, too, is the same devotion and zeal. The congregation is a few years older, and numbers two hundred Christian Protestants. They subject all who join their church to a very strict examination of life and doctrine. Most of the men have been notorious drunkards. Drink is a fearful temptation to the Belgians, as it is sold in every third or fourth house in their villages.

Last June their little church was burnt down. One of them said he was sure that God had sent the fire, for the church was next door to a public-house, which was a great source of inconvenience. They have borrowed a room, but it only holds ninety, and at a service we attended it was packed. They felt that they ought in faith to begin to build a new church, though they had not all the means required, and it is nearly completed—a simple little building, capable of holding about four hundred. The congregation have contributed £36, all that they could possibly spare. The whole cost is £160. They are in urgent need of £70, and have £100 to make up altogether.

Except for this one difficulty they do not seek for outside help. They lend their kitchens for Sunday-schools, prayer-meetings, &c., and collect among themselves several pounds for their annual Christmas tree. Hundreds of Roman Catholics are attracted by this novelty. Their prejudices and foolish superstitions against Protestantism are removed. The opportunity is always made use of to preach to them the Gospel,

with the invariable result that inquirers after the truth are found. A small shopkeeper, who is hard at work all the week, from five or six in the morning till eleven or twelve at night, goes long distances on Sunday to teach twice in the schools, and then visits the sick: most of the people who come to her shop are spoken to about their souls. The love these dear people show strangers for the Lord's sake is very touching. M. d'Aubigné, son of the noted Christian author, is labouring in a neighbouring village.

There are two societies seeking to evangelise Belgium: the Société Evangélique Belge, the secretary of which is Mr. Kennedy Anet, Pasteur, 123, Chaussée d'Ixelles, Brussels; and the Eglise Evangélique Synodale, under Pasteur E. Rochedieu, 1, Place du Musée, Brussels. The people themselves, as soon as they receive the truth, begin working, so that our pastor is able to serve several villages. At Dinant, a place of 6000 inhabitants, there is no pastor. At a visitors' Bible-reading, nine assembled, and asked for further instruction; the next evening, after their work, about thirty attended. The following night there were more than forty present, several standing outside the door for want of room. The Société Evangélique has promised to send them a pastor occasionally. There is no difficulty in finding earnest, devoted men willing to work for a very small salary. The nation is beginning to see the errors of Romanism, and, as they throw off the yoke, they lapse into infidelity, unless they are provided with that which really satisfies them.

Mr. Varley in South Australia.

HAVING recently returned from a three months' visit to South Australia, some particulars of the work may be interesting to your readers. The bulk of the time was spent in Adelaide and its beautiful suburbs. The situation of the city is remarkable, lying six miles inland from the port and bay, and upon a large and extended plain. The city is four-square, and from the heights of the Mount Lofty ranges looks very picturesque. Its towers, public buildings, churches, and wide streets filled with noble banks and business houses everywhere, surrounded by a wide belt of "park lands," is a sight pleasant to behold.

The streets and roadways are amongst the best in the whole of the Australian Colonies, a peculiarly hard kind of road metal making the surfaces almost perfect in smoothness and very enduring. The Mount Lofty ranges run mainly north and south, and form a background of varying heights which are simply wonderful. Between the city and the hills a number of the suburbs are found, which for verdure, fruitfulness, and beauty of situation could hardly be surpassed.

The orange groves, the lemon, almond, fig, and lonquartz trees abound, while almost every variety of English fruits grows with remarkable rapidity and prodigious quantity. The vines are simply extraordinary, and the flowers not unlike an earthly paradise. This being the spring season the scenes are little less than enchanting. The drives for scores of miles, the bright cool air, the brilliant sunshine, the gradual ascents in various directions for nearly 2000 feet, and which skirt the sides of the magnificent mountain ranges, make the situation and scenery unsurpassed.

The railway gradually climbs the heights by taking a circuitous route of about twenty-five miles. The views therefrom are glorious, and hundreds of beautiful homes nestling in the hills with their fruitful gardens, fashioned terraces, English grasses and luxuriant flowers, present a panorama of surpassing freshness and beauty. To look down upon the city as the train gradually, and of its own weight, descends, and as in almost endless circuits you come upon fresh peeps of the wide valley below, the scene is simply glorious. The whole plain is a picture of verdure and spring brightness. At night thousands of lights illumine large parts of the intervening space. The port and bay beyond shine as a sea of glass, as the brilliant sunshine rests upon the blue waters that lie in the distance. Lord Hopetoun, the governor of Victoria, might well say "that he had seen nothing more beautiful than the city of Adelaide."

But I must desist from description, and tell of work done for our Lord. He it is whom we would exalt.

The bulk of the meetings were held in connection with the Y.M.C.A., which in Adelaide not only possesses a noble suite of buildings, but is a vigorous and live institution. The secretary, Mr. John Vigo, is a young man of enthusiastic devotion, and, therefore, a great centre of attraction to large numbers of young men who frequent the institution. Possessed of a fine voice, genial manner, and out and out for Christ, he has been successful in gathering together some hundreds of energetic, intelligent associates and members.

Briefly stated, it may be said that the meetings and work as a whole were really successful. Despite much wet and stormy weather the attendances were large, and some of the meetings very crowded. The lectures to men only by many hundreds will never be forgotten. A definite and marked increase of spiritual life amongst believers may be mentioned as a chief result; next to this, the arousing in large numbers of an interest in spiritual things, and the confession by many that Christ had been received, and that the passing "from death unto life" had taken place. Quite a number of backsliders have been restored, as also a goodly number of young people brought to Christ.

The Bible readings have been well attended, and a deep regard for the study of the Scriptures induced. The truth of the second coming of Christ became exceedingly attractive, as, day after day, the study of prophetic Scripture engaged our attention. The all-day conference on this great theme, held on the 1st inst., proved to be a memorable season. Striking cases of conversion, or rather regeneration, took place, and in every place deep and, we trust,

LASTING WORK WAS DONE.

It has been a great joy to come into contact with many brought to Christ when I was in this city in 1878.

The members of the Y.M.C.A. speak of special blessing received, numbers of the young men being filled with the joy and strength of the Lord. The truth in Col. ii. 6—8 has been strongly enforced: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, abounding therein with thanksgiving." The truth of the indwelling Christ has proved to be a new revelation, or rather, something beyond the former knowledge of some who have long been believers in Jesus. This "strengthening with might by by his Spirit in the inner man" is proving a wonderful blessing. Alas! how little we possess of his mighty working, as compared with that we may know.

Visiting the suburbs, one came in contact with thousands of the people, and had the great joy of preaching Christ to them, and of seeing many who were already partakers of his grace. Adelaide appears to be in advance of either Sydney or Melbourne, spiritually and morally considered. The ministers, as a whole, are men of God, whom it is a joy to know, and a pleasure to work with.

I paid a visit to Broken Hill, which is remarkable as an illustration of the great mining wealth which exists in certain parts of these extraordinary colonies. The plain where one shepherd's hut stood five years since is now a town of 18,000 persons, with at least 7000 men engaged in mining operations. Lead and oxide of silver exist in enormous quantities, and the whole locality is said to contain mineral wealth sufficient to employ many thousands for thirty years to come. Here the meetings were well attended, the Sunday gatherings at the theatre being crowded to excess.

One very interesting case may be mentioned. An American was, at the close of one of the meetings, evidently very deeply impressed. "I'm all wrong, all wrong. I don't know what induced me to come here to-night. I came to hear a man who had been represented to me as a religious humbug. Excuse me, I mean no offence. Just think of it! I was up this morning till two o'clock gambling at cards. Yes, playing 'poker' for money. Gambling or racing are to me a complete fascination; but it's over now; from to-night, by the grace of God, it is all done with. I am staying at the Coffee Palace Hotel, where you are; to-morrow morning I will bring you my idols. Thank God I came here to-night! I shall never forget what I have heard." The morning came, and brought

"MY FRIEND AND HIS IDOLS."

They comprised a set of books for betting purposes carefully and accurately kept. "There, sir," said my visitor, "take them, burn them, do anything you like with them." I was interested to note how every horse which has been identified with Colonial racing for the past eight or ten years was entered: its history, pedigree, weights, riders, the jockeys, the winnings, &c. "I have won £900," said my friend, "on the 'Melbourne Cup' the past three years, but from this hour I am a free man." It was indeed a time of remarkable interest. Surely He who opened the heart of Lydia at Philippi was with us at Broken-hill, and that morning, as we prayed together, the sinner and the Saviour met. Will your readers bear before God in prayer this interesting case?

Another instance was that of a commercial traveller. This man literally trembled under conviction of sin. His experience was one of terrible sin, but here also the Lord was found, who gave forgiveness and deliverance. This gentleman a few days afterwards brought his wife, and at almost the last meeting she confessed Christ Jesus as Saviour and Lord.

I am once more in Melbourne. Last Sunday the Theatre Royal was again crowded with hundreds of people, the great majority being men. I shall in all probability continue these services until the summer heat arrives.

Our beloved friend Hudson Taylor has been here. His testimony, and that of the brethren with him, has aroused much interest not only in mission work but in personal spiritual life. He is now in Adelaide, and will return to Melbourne about ten days hence. I believe that more than thirty have already volunteered for the China Inland Mission.

The change has been very beneficial to my chest. The tendency to bronchitis has almost disappeared, and certainly I never felt stronger in my life. Truly our Lord's service is perfect freedom. I contemplate visiting Tasmania and New Zealand before going to Queensland, and returning to England in the spring of the coming year.

May I say, in conclusion, how greatly THE CHRISTIAN is valued by believers in these Colonies. Its faithful adherence to the truth "once for all delivered to the saints"; its splendid world-wide record of missionary and evangelical effort; its capital conference reports, able articles, and kindly maintenance in truth and love of the unity of the Church of Christ—these items, and many others which I could name, have given THE CHRISTIAN a deep and deserved regard amongst the Lord's people throughout these Colonies. I rejoice to bear this testimony.

Melbourne, October 6. HENRY VARLEY.

BOURNEMOUTH.—Dr. Adolph Saphir is at present preaching at the Presbyterian Church. The text on two recent Lord's days was "Behold the Lamb of God!" How thankful we should be if in every professedly evangelical pulpit such a testimony were given to the grace of our Lord Jesus Christ, and to the saving power of the Gospel.

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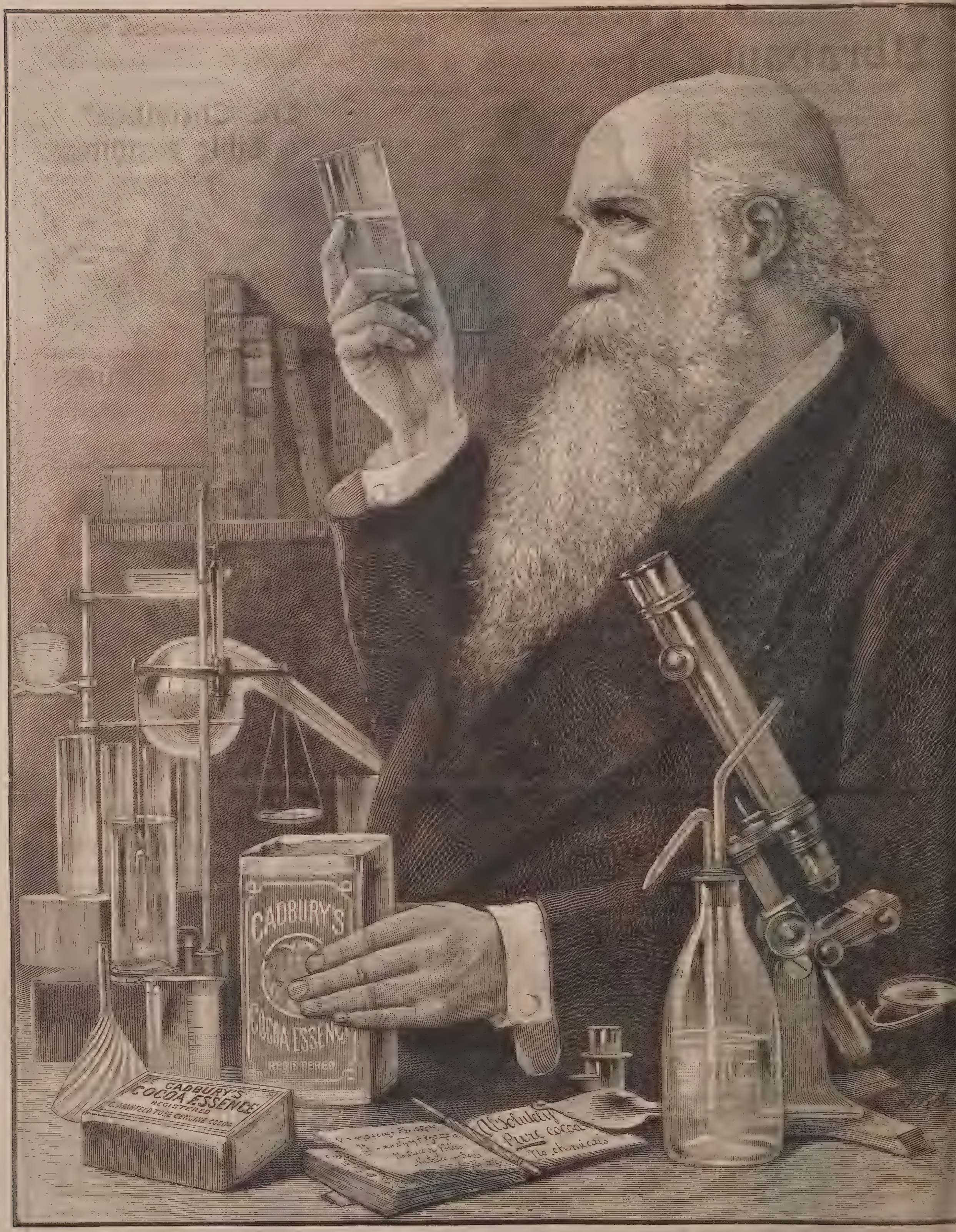

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CHRISTIAN COMMUNITY.

ALL NIGHT WORK OF RESCUE.

THIS work was resumed for the winter on the first week in October, in our Mission Hall, Thrawl-street, Spitalfields. We were in hopes of there being less need for the shelter than in past years; but to our great surprise on the first night over seventy poor homeless, penniless men were glad to avail themselves of the shelter. Since then the numbers have increased to over two hundred nightly, while scores have been turned away for want of accommodation; pleading for admission was such as to touch the hardest heart. The limitations of space left no choice but to send them upon the streets to tramp the rest of the dreary night. A good wash, a sound sleep, and a hearty breakfast dispose these poor fellows to listen to the Gospel message in the morning. At the close such as desire advice and help are invited to state their cases, and they are assisted to the utmost of our ability. Some have been started in a small way of business, others have been sent to their friends, to sea, or secured work, or by their tools being taken out of pawn; the only limitation to this sort of aid is the lack of means. There is no diminution in the numbers of the poor and homeless but rather an increase. Any who are sceptical as to the state of affairs should visit Trawl-street on Saturday night or Sunday morning and see for themselves.

JAS. ATKINSON, Secretary.

28, *Enfield-road, Kingsland, London, N.*

MINISTERS' MONDAY MEETINGS.

IN *The Free Church of Scotland Monthly* Dr. Norman Walker gives a very interesting account of his visit to Salt Lake City. He was gratified to find the cause of evangelical religion so prosperous among all the denominations. He adds:—

"The evangelical pastors are working with each other without the slightest professional jealousy. I had this brought before me in a very impressive way at the Monday Ministers' Meeting, which seems quite an institution in the States, and which I found existing here as well as elsewhere. The pastors met in the study of Dr. M'Neice (Presbyterian), and the conference was attended by ten men. The subjects arranged for were "Vacation Experiences" and "Prospects of Work for the Coming Season." On this last topic all spoke out with a delightful frankness, and all seemed to rejoice in the success with which any one had been attended. The devotional exercises were very tender; and Dr. M'Neice, who seems a very earnest and large-hearted man, announced that he was beginning his winter's work with more hope of blessing than he had experienced for years. I should have mentioned that at the outset each minister told what he had preached about on the previous Sunday. I wish we could see among ourselves such Monday meetings. They would certainly be promotive of brotherly feeling, and might help to give an impulse to our work.

MISS ANSTEY, of the Faith Mission Orphanage, Kolar, has made all her interests in that work over to the Methodist Episcopal Church, together with property valued at 30,000 reals, a number of trained helpers, and a numerous Christian community. Miss Anstey felt that the work had grown to such proportions that she would prefer seeing some regular society assume the responsibility of its further devolpment.—*Indian Witness.*

A NEW LEAGUE.—At an influential meeting held a few days ago at the Westminster Palace Hotel, under the presidency of Canon Holland, the following resolution was passed:—"That the responsibility for the terrible evils revealed by the recent inquiry into the sweating system rests largely with buyers; and that, therefore, it is the duty of buyers to find out under what conditions the articles which they purchase are produced, and to insist that these conditions shall be fair." The result of the meeting will be the formation of a Consumers' League to consist of persons who will "give the employer a chance to succeed in the competitive market without dealing in injustice."

A MISSION IN HOLLOWAY.

THE twenty-fourth anniversary of the Holloway Evangelistic and Open-air Mission was held in Warlter's-road School-room on Tuesday, Nov. 18, Mr. Robert Paton presiding. The report stated that in addition to the regular meetings in the Mission Hall and Warlter's-road School, 165 open-air services had been held. Many free meals were given last winter. Numerous visits were made to the common lodging-houses in the neighbourhood; the poor, sick, and dying were visited and relieved so far as means would permit. Several interesting cases were mentioned of men who had been brought from the lowest depths of sin and shame to rejoice in the knowledge of sins forgiven. The maintenance and extension of this work in Holloway are dependent upon the generosity of Christian friends, and an appeal was made for help to carry on the work. This will be thankfully received by Mr. H. Putterill, superintendent, 28, Wray-crescent, N.

Addresses were delivered by Rev. W. G. Elliott (St. George's, Tufnell-Park), Rev. G. H. Turner (Methodist Free Church), and other friends.

THE MISSIONARY BUREAU.

ABOUT four years ago this bureau was started as an agency to help candidates for missionary service. It aims at finding suitable spheres of labour, and also at providing, under certain conditions, passages for such as are able to support themselves, or for whom support is guaranteed by friends. With the blessing of God the agency has already proved very helpful to many.

During the past twelve months about three thousand letters have been received by the secretary, and more than 250 candidates have, during the same period, sent in applications for service in heathen lands. Spheres have been found this year for more than fifty of these, and it is hoped that on December 16 next three young men will sail for Eastern Bengal, to work among the Aborigines there. Passages have also been taken for two workers to Japan, to sail on December 25. One is now on the way to Mexico, and another leaves shortly for Kashmire.

Among the most pressing wants of the Bureau at the present time are school teachers for Coimbatore and Coonoor and trained nurses, or ladies with medical knowledge, for Burmah, India, and Syria. The secretary will be glad to receive applications for these vacant positions. Letters should be addressed to the Missionary Bureau, 186, Aldersgate-street, London, E.C.

BIBLE STUDY IN AMERICA.—At a meeting held in Chicago, last May, a society was organised, to be known as The Baptist Conference for Bible Study. Rev. Dr. A. J. Gordon was elected President. The Society is to consist of Baptists who believe and advocate the premillennial coming of our Lord. The object of the Society is to discuss and to disseminate information concerning the above-named and other Bible topics. The first conference of the Society was to be held in The Centennial Baptist Church, Brooklyn, on November 18.

BEREHAVEN, IRELAND.—We have received a trustworthy and strong commendation of the work carried on by the rector, Rev. John Halahan, and his curate, Rev. Z. B. Miller, in a wild, mountainous, and poverty-stricken peninsula, beyond Bantry Bay. The four parish churches are so far apart as to necessitate a Sunday drive of twenty miles by each of these faithful and hard-working men, who preach to the people of this remote part of Ireland in the native tongue. As Berehaven, to which Mr. Halahan was ordained curate in 1846, is now a centre of the mackerel fishery, it is needful to enlarge the church, in the spiritual interest of hundreds of English fishermen and buyers, who annually visit the place. The two hundred Protestant residents, chiefly small farmers and fishermen, cannot add to their self-denying contributions, which amount to £500. A quiet but successful work is also being done among the Roman Catholics. For the re-roofing and enlargement of the church at Castletown, Berehaven, £1000 are still required.

The Temperance Cause.

The Bishop of London has written the New Year's tract for the British Temperance League.

Fifty-four American railway companies enforce abstinence while their employés are on duty; others make it essential to promotion.

Some of the Scottish benches of licensing magistrates are being exercised as to the evils that arise in connection with the granting of special licences.

The City of London Total Abstainers' Union has secured a strong list of speakers for the first half of the winter series of meetings in the workhouses.

Mr. J. C. Stevenson, M.P., has announced his intention of again introducing the English Sunday Closing Bill as early as possible in the coming session.

A bazaar to raise £3000 is proposed by the Lancashire Band of Hope Union. One of the chief objects is the promotion of scientific temperance instruction in day schools.

The Sanitary Board of Vienna has declared against the establishment of asylums for inebriates, and in favour of all drunkards being, as public dangers, sentenced to periods of hard labour.

In twelve months the arrests for drunkenness in England and Wales numbered 174,331, assault cases brings the total to 251,224, but only a small percentage of drunken persons are arrested.

Large audiences attend Saturday night temperance gatherings in Barry-road Wesleyan Chapel, Peckham-rye. One penny is charged for admission, but a cup of coffee and a bun are provided for each person present.

A London minister lately returning from a brief tour in the North of England was the only male passenger in a compartment in which were six ladies. All seemed respectable, and each was provided with, and used, a spirit flask.

In the city of Lucknow, in 1889, there were thirty distilleries of native spirits, two hundred and one liquor-shops, twenty-four opium dens, and ninety-two shops for bhang, churras, and other maddening and intoxicating drugs.

It is understood that Lord Provost Muir has declined to grant a license to the forthcoming East End Exhibition in Glasgow, as he considers that it will be in the interests of the exhibition and of the public that the undertaking should be conducted on temperance principles.

The record of temperance work carried on by the Free Church of Scotland Temperance Society for the past year has just been published. It indicates much earnest, aggressive congregational work, and a deepening Christian temperance sentiment in all parts of the Church.

At the annual soirée of the members and friends of the Scottish Temperance League, Bishop Harrison said if some friend would endow free public libraries, and provide something more attractive than the public-houses, there would be some chance of drawing the people away from them.

Miss Ackerman, the World Missionary of the W.C.T.U., has been again in Sydney, and met with a warm reception on her return, after an adventurous tour through Japan, China, Siam, &c., in which countries the temperance cause is reported to find much favour amongst the women. Miss Ackerman will spend some months in New South Wales, further extending and organising the work of the Union in that colony.

Of 2710 ministers, Congregational, over 1600 are known to be abstainers, and 320 of 361 students. The Baptists report 1315 abstaining ministers among 1,865, and 205 among 214 students. In the Primitive Methodist, the Methodist Free Church, and the New Connexion Colleges, all the students are abstainers without exception, and about 90 per cent of the ordained ministers. The Salvation Army has 2129 "officers," all of whom are abstainers, a fact which also applies to the still larger number of soldiers.

The Manchester Wesleyan District Council has unanimously passed a resolution to oppose any attempt to obtain a music, theatrical, or drinking licence for the proposed Palace Theatre of Varieties in Oxford-road. Rev. B. Yates said if they could see the young men who came into Manchester each evening they would feel there was no necessity for any additional temptations in that city. Rev. M. Randles thought they would succeed in their opposition, but whatever the result was they were educating public opinion on the subject.

THE OLD THEATRE, CAMBRIDGE.

THE work of God continues to prosper in this quondam place of amusement situated in Barnwell, a populous and needy district of Cambridge. It is just twelve years ago that the building was transformed and its interior crowned with the motto, in fine bold characters, "Where sin abounded, grace did much more abound." The declaration was then made in faith; every succeeding year has since established its truth.

On Thursday, last week, the twelfth anniversary was held amid the general rejoicings of the large company met together. The theatre in its worldly associations may give momentary happiness to some, but nothing short of change of heart and life could account for all the bright, happy faces present at that meeting. Let anyone who fancies the religion of Christ to be a joyless thing attend such a gathering, and explain, if he can, the gladness possessing those to whom in days gone by the world brought nought but sorrow, or passing mirth at the best.

There are railway-men who have been converted here whose faces "declare the glory of God," before they have a chance to tell with their lips what the Lord has done for their souls. There are others, belonging to various walks in life—men, women, and young folks, a vast company—who will joyfully testify that it was here they found the Lord; and many are passed within the vail who formerly sang the Saviour's praise within these walls.

A strong feature of the work has ever been the goodwill in which it is held by all the evangelical ministers of the town. Episcopal, Congregational, Baptist, and Methodist, stand side by side on the stage to bear testimony to the changes wrought in the entire district since the theatre was opened under its present auspices. From its commencement up to the time of his death the Hon. Ion Keith Falconer took a practical and substantial interest in the work, and the missionary now employed is supported by his widow.

The year's report was full of encouragement. Never were the workers more closely united in the labour of love, and God has honoured this harmony by giving them souls for their hire. The preachers for the two Sunday services throughout the year have been largely supplied by the Evangelisation Society, whose aid in this respect is invaluable. Local ministers and other friends have preached on the remaining Sabbaths. The theatre is open for meetings of various kinds every evening, and proves a heavy tax upon the spare time of the energetic superintendent, Mr. W. K. Vawser; but he has a band of willing helpers to carry out the details, and the recent addition of a missionary, for visitation, &c., supplies another strong link in the chain.

The local ministers, with the vicar of the parish at their head, mustered well at the anniversary, expressing their sympathy and interest, as well as giving sound words of counsel and cheer. Addresses were also given by the following friends from London:—Mr. C. Russell Hurditch, Rev. W. R. Mowll, M.A., Mr. G. E. Morgan, M.A., and Mr. William Taylor, of the Evangelisation Society. Friends willing to aid the work in any way—and such interest will be greatly valued—will find a ready response from Mr. Vawser, The Cury, Cambridge.

REFUSAL OF LICENCES IN SCOTLAND.—A Parliamentary return has been issued of the number of licences the renewal of which was refused in Scotland during 1889 and the four preceding years. In Edinburgh, Leith, Glasgow, Dundee, and Aberdeen a number of hotel, grocers, and public-house licences have been taken away during that period without any hint of compensation.

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MISSION WORK IN CHINA.

WRITING from Hankow, China, Mr. W. S. Johnston expresses thanks for the receipt of this paper, and says:—

One has met with much encouragement in seeing the power of the Gospel over individual lives, but not much that indicates a speedy conquest of these myriads of souls. Opposition, strong and determined, is still met with. But there are bright places here and there. Having severed my connection with the C.I.M. in the early part of this year, I have since had the privilege of journeying in Hupeh Province, in the districts surrounding Hankow; there I came into contact with the London Missionary Society and Wesleyan Society's extension work. They seem to go in for the definite evangelisation of districts by constant visitation and establishing chapels where converts have been made. The result is most encouraging; churches established through native agency, but under foreign superintendence, are found for about two hundred miles north of Hankow, within a day's journey of each other. The familiar names of Dr. John, Dr. Gillison (M.D.), Mr. Hill, &c., are met with, and are referred to by the natives in such a way as shows pleasurable recollections of their labours.

The spirit of union manifested at the recent Shanghai Conference by the several denominations represented is a good omen, I trust, for what we may expect in aggressive work during the next decade.

DESTITUTE CHILDREN IN EDINBURGH.—The committee for feeding and clothing destitute children have issued their annual report. The object is to aid the School Board in securing the attendance at school of very poor and neglected children. Every effort is made to ensure that in giving help to these children nothing shall be done to encourage parental neglect. The committee appeal for funds to carry on their work, as help given to the poorest school children in the city is a necessary supplement to the compulsory provisions of the Education Act.

A SERMON FROM THE GERMAN EMPEROR.—The *Kreuz Zeitung* states that when the recruits for the Guards, stationed in the city, had taken the oath, the Emperor William addressed them, and, after referring to the peaceful outlook abroad, pointed out that an enemy existed within the country who could only be overcome by the principles of Christianity. No one could be a good soldier if he were not also a good Christian. The recruits who had taken the oath of allegiance to him as their earthly master should therefore before all things remain faithful to their heavenly Lord and Saviour.

TYRANNY IN RUSSIA.—A Continental correspondent of *The Glasgow Herald* writes:—The accounts which come from Finland, from Poland, and now and then from Siberia, are revolting. The Czar appears to have become imbued with a religious fanaticism which sticks at nothing. He is extirpating Protestantism from among the Finns, Catholicism from among the Poles, and Judaism wherever it can be found. He has confiscated all the privileges of the Zemstvoes or provincial councils, abolished trial by jury, and reorganised the universities under codes of rules which leave the severity of military discipline a long way behind. They are in truth rules like those which govern convict establishments. Meanwhile, arbitrary transportation to Siberia and corporal punishment by police orders have been revived on a larger scale than in the days of Nicholas. The birch is plied freely upon offenders of all degrees, and is often used as a means of extracting confessions. Women are no more exempt from it than men. In Poland especially women have been whipped within the last month for endeavouring to emigrate to Brazil. Let us be told the truth about all these things, in order that if they be true the oppressors of the Russian people may no longer do their work in the dark. The Czar is not the first ponderous creature who has tried the experiment of shutting up steam by sitting on the safety valve, and he is not likely to be more exempt than another from the usual consequence of such a proceeding.

BIBLE SOCIETY NOTES.

REV. J. BARTON, vicar of Holy Trinity, Cambridge—who has returned from a year's special embassy for the C.M.S. in Tinnevelly—wrote recently to the President of the Society's Cambridge Auxiliary:—"I love the Bible Society with all my heart, and have the fullest confidence in its working.....What could the native church of Tinnevelly, or of any other of our missions do without the Bible Society? You will be glad to hear that if there is one part of the mission field more than another where the Bible is read, and loved, and honoured, it is Tinnevelly. It is their one book of devotion—their (almost) sole theological library. And, though ignorant of many things, they are certainly not ignorant of their Bible. That God may prosper the Society's efforts more and more is my sincere prayer."

A young Italian has recently been associated with the Society's colportage work in his native land under interesting circumstances. Some years ago he was, like too many others, ignorant of evangelical truth. But one day he met one of the colporteurs who sold him a New Testament—the first copy he ever had. He found his way soon to a church where the Gospel was faithfully preached. Later he became a soldier and joined the Waldensian Church; and now he is under training for service among the men from one of whom he had the message of peace. It is a pleasant beginning to what will, it is hoped, prove a career of signal usefulness.

Here is an interesting glimpse of the Society's work among the glens of Norway. The extract is from a journal of one of the colporteurs:—"As there are few Christian-minded people in this district, and they live far apart, it was best to see first of all the clergyman, who received me with the greatest heartiness, and expressed his gladness that I was about to visit his people. Christian life had been declining here, and there was no great demand for Bibles Some of the Christian-minded people, however, highly prized the Word of God, and strongly desired that each of their children in the house, from the youngest to the oldest, should have a copy. It was touching to see many weep for gladness because they also had been visited by the Society's messenger, although they dwelt so high up among the hills. During my stay I sold some forty-three copies."

Mr. Mackintosh, the Society's agent in Tangier, sends an incident which, with several others known to him, leads him to hope "that in some cases the tender blade may be trying to push through the hard dry soil of Morocco." The Society's colporteur had got a copy of the Gospel into the hands of a man from an inaccessible town in the mountains. That man gave it to a Sharîf from the same town. Afterwards he was told that this Sharîf has so much reverence for the book that, before opening it to read, he has been in the habit of first sweeping and cleaning his house, and arranging neatly everything in it. It is only after this reverent preparation that he begins to read the Word of God. Mr. Mackintosh concludes: "Let us pray that the quickening Spirit of God may manifestly work so that no other power may be able to hinder."

NATAL EVANGELISTIC MISSION.—Mrs. Howe (late Mrs. Osborn) desires to make known that the title of her work in Africa should be, "The South-east African Evangelistic Mission," instead of "Natal Evangelistic Mission," its sphere being wider than was originally intended.

CHICAGO.—There has been maintained in this city, since 1857, a prayer-meeting where Christians have met for song and prayer and testimony every week-day at noon. This meeting grew out of the revival of 1857-58, and was first established by the pastors of the city in the Metropolitan Hall. In 1858 it was removed to a room where the Y.M.C.A. was organised at that time. The noon meeting was then placed in their charge, and has been held under their guidance for thirty-three years. For some time, however, the general policy of the Association has been to concentrate their efforts to the definite work of "young men for young men," and have gradually discontinued their mixed meetings. Many Christian friends regret the loss of a daily union meeting, and it has been decided to re-organise the noon meeting on the old lines, and Lincoln Hall has been chosen for its new quarters. Christians everywhere are asked to unite in prayer for an outpouring of the Holy Spirit on Chicago.

CAMBRIDGE NOTES.

BY A GRADUATE.

MR. KRISHMAMMA, a converted Brahmin, and Mr. Carlile, the founder of the Church Army, have both spoken recently at Ridley Hall. The latter said the three watchwords of the Church Army were Conversion, Consecration, and Churchmanship. The work among the tramps and roughs he particularly mentioned, and announced the Church Army had a scheme to bring forward for reaching the lapsed masses as soon as General Booth's plan had been fairly laid before the public.

Rev. H. C. G. Moule, in his second University sermon, spoke from the words, "Thou shalt hide them in the secret of thy presence." The preacher said: "There is a Presence that makes at life's centre a stillness, pregnant with positive and active blessing. There is a ful-filling that can counterwork the fulness of the thronging hours, and enable men in the stress of real life to live behind it all for Jesus Christ, while they are all the while alert and attentive for the next call of duty, and the next." Again, later on: "It is a wonderful thing to be permitted to watch a life you have reason to know is hid in the secret of the Presence of the Lord. Some few years ago I met a good man, humble and gentle, a missionary to Eastern Africa...the secret of the Presence was as surely with him then as when he had lain quietly down to sleep in his tent on the lonely field, to be roused only by the sound of the lion's paw, as it rent the earth at the open door."

Dr. C. Harford-Battersby, who has recently returned from the Niger, spoke a few days ago at Ridley on his work, and the openings there afforded for men. He had found the strongest Mohammedans confessing in secret that they knew their religion was not the true. He had seen, too, how medical aid had frequently gained him admission to homes into which otherwise he would have sought in vain to enter.

At a recent meeting of the C. U. Church Society, a paper was read on the "Limits of Ritual." In this, stress was laid that the revival of Ritual was merely intended to revive the solemnity and grandeur of the Church; the writer looked upon Ritual simply as historical, where it was not this it was useless.

Last Friday a most interesting meeting was held in the Alexandra Hall, to give an account of the seaside services. Rev. James Outram gave some very valuable hints on organisation. His well-worked branch contains 750 members. Mr. E. Arrowsmith, in a very lively speech, stated the sort of workers that were needed—whole-hearted men—and the crying need for work among boys and among the often ignorant higher classes. Mr. Hutchinson urged the wants of the Mission, younger men being needed in greater numbers, that the older might devote themselves to the girls. Mr. Heywood appealed for greater support for the magazine (O.B.M.), particularly literary contributions. Mr. Rouse spoke on the blessing to the worker; Mr. De Candole on the room for men of every kind of capability, since not only speakers but workers were wanted. He also urged the influence that University men exercised over boys. Mr. Moule, who took the chair, pressed home the claims of the work, but advised young men for their own sake and the sake of those among whom they worked to confine themselves to the boys.

At a most interesting meeting held last Monday evening, Rev. H. E. Noyes spoke on the Spanish and Portuguese Reform movements. He gave a brief sketch of its rise, and remarked how the desire for the Gospel arose within the Roman Church, owing to the corruption of the clergy, and not in consequence of proselytising from without. The spiritual life of those who have come out from Romish darkness is exceptionally intense, and he, in a visit to these countries, was struck by the great enthusiasm and love displayed by the congregations. Of these, there are now thirty scattered throughout the land.

THE DRIFT CHILDRENS' MISSION, conducted by Mr. C. L. Boyer, which has worked in friendly co-operation with the Ragged School Union, has now become a branch of the work of the Union. It is hoped that the friends already interested will continue their sympathy. Letters to Mr. Boyer may be addressed Exeter Hall, Strand.

Obituary.

MR. FOUNTAIN J. HARTLEY.

THE sudden death is announced of Mr. Fountain J. Hartley, at his residence, Stamford Hill, at the age of seventy-three. Mr. Hartley has for many years been known as one of the hon. secretaries of the Sunday School Union. He has also been an active member of the committee of the Congregational Union of England and Wales.

REV. DR. ADAM.

The death is announced of Rev. Dr. John Adam, one of the leaders of the Free Church of Scotland. It was the result of an accident, sustained about a month ago. Dr. Adam was trying to reach a tramcar in St. Vincent-street, Glasgow, when he was knocked down by a passing lorry. Born at Kirkintilloch, in 1816, he was a probationer at the time of the Disruption, and held charges at Alloa and Aberdeen. About twenty-four years ago he wrote a commentary on the Epistle of St. James. This brought him into prominence, and about the same time he succeeded Rev. Dr. Parker as pastor of the Well Park Free Church, Glasgow. A few years ago he was elected to the office of Home Mission secretary, and, though he then retired from the active work of the ministry, he retained until the last his position as senior pastor of Well Park Church. He was a sagacious man, of great business capacity, and brilliant in debate. In recent controversies he took a prominent part, but was respected by men of all shades of opinion for his genial disposition and Christian courtesy.

MRS. BAYLEY.

On Sunday week, after a few days' illness, one of the most beautiful lives I ever knew came to its earthly end at Les Platanes, Clarens, Canton de Vaud. Mrs. Bayley, aged 81 years on May 24, has lived in Switzerland for between fifty and sixty years, and has been equally the property of the Swiss and English colonies of the place. Mr. Bayley died about ten years ago. Frederika Bremer, visiting the place about twenty-five years ago, said she should always "think of them both as the ministering spirits of Lake Leman, doing good to the souls and bodies of all with whom they were brought in contact."

Hundreds of hearts all over the world will grieve when they hear the news of Mrs. Bayley's removal. Her fund of sympathy was always ready; and her purse was like the widow's cruse. It had but little in it at the best of times, yet was never empty when a "prophet," or a mission, or a tramp was in need. Every mission work had Mrs. Bayley's warm sympathy and, generally, her help; and her last letter to me, dated October 2, speaking of the opium trade, and sending her subscription for the Christian Union for its suppression, says: "If I were a man, I would fight that evil!"

A. R. BUTLER.

MR. W. HAKE.

On Tuesday morning, November 4, my beloved fellow-labourer, W. Hake, joined us at our early breakfast hour, 7 a.m.; in the afternoon he rendered loving service by bearing me and others company to the station, to cheer a visitor. We returned together, held our usual Tuesday afternoon meeting of prayer in my room, in which Brother Hake took fully his part. We had a goodly company at our tea-table of young disciples of Christ, to whom Brother Hake spoke joyfully of "Peace I leave with you, my peace I give unto you." The meeting after tea began with—

> We go with the redeemed to taste
> Of joy supreme that never dies.

All who sang felt the singing heavenly, the deep bass of the dear aged one perfecting the harmony. After prayer, the first Psalm was read; Brother Hake took occasion to draw contrasts with the standing, walking, and sitting of the first verse: "Enoch walked with God—Elijah stood before the Lord—David sat before the Lord."

After he had thus for about an hour been the brightness of the assembly, his speech failed, but with support he walked to his bedroom.

A young brother sat up with him, and had tender words from him; I joined them about four in the morning. Brother Hake grasped my hand and held it, until he could hold it no longer, and breathed out his spirit to the Lord at 7.10 a.m.

His beloved daughter is sustained of God; surely our God is the Father of mercies and God of all comfort. He is wonderful in counsel and excellent in working.

R. C. CHAPMAN.

DR. LIND, ELGIN.

Rev. Dr. Lind, senior pastor of Moss-street, U.P. congregation, died last week at his residence in Elgin. A native of the Buchan district of Aberdeenshire, he entered the ministry rather late in life, and in 1836 was ordained to the pastorate of the Moss-street U.P. Church. Here he has spent the whole of his ministerial life. When in the prime of life the late Doctor was noted all over the North for his pulpit abilities, and was looked up to as a leader in his Church, and as a man of wide influence in the community generally. He took his share in public work, being for many years a member of the Elgin Burgh School Board, where his able business capacities came prominently to the front.

THE CRIMINAL LAW AMENDMENT BILL is, it is believed, now before the Legislative Assembly of Victoria. We have reason to believe, says *The Vigilance Record*, that through our representations, and through those of Miss Bear, who is on the spot, great improvements have been introduced by the Government into their proposed Bill.

TEMPERANCE SUNDAY AND SUNDAY CLOSING.—DEAR SIR,—Will your readers bear in mind on Temperance Sunday the movement for the closing of public-houses on Sunday in England. We earnestly hope all ministers of religion will give this important subject a prominent place in their temperance sermons; and that they and their hearers will do all they can by prayer and effort to secure the passing of the English Sunday Closing Bill during the coming year.—Yours truly,

ROBERT WHITWORTH,
T. A. STOWELL, M.A.,
EDWARD WHITWELL, } Hon. Secs.

PERSECUTION IN OOROMIAH.—In a letter, dated September last, Pastor Jacob, of Ooromiah, writes:—You will be pleased to hear that another member has been added to our church. He was baptized; and it was at once circulated among his friends that he had become a Christian. There has been great discussion among them as to what is to be done with him. They went together and assaulted him at his house, but he stood up firmly, and answered them that he had accepted the Gospel of Christ. He said, "If you wish to do me harm, go and inform your priests and the Government. If they decide to kill me, let them kill me; I am quite willing to die for the sake of Christ." Many other cruel things have been done to him. His family have taken away all his property, and turned him out of doors. He is about fifty, and is left penniless. Pray for him.

THE CENTRAL VIGILANCE SOCIETY is able to record a largely increased activity in its work during the past few months, not only in the repression of houses of ill-fame, but in the protection and reclamation of the young and fallen. In the former branch of work, several important convictions have lately been obtained, resulting in sentences of imprisonment with hard labour, without the option of fines. This has a very salutary effect upon offenders of this particular class. At the present time, four well-known proprietors of houses where the nefarious and illegal traffic has been carried on, are undergoing terms of imprisonment. This work necessitates a very considerable outlay, and the Society is prevented from launching into the expense of prosecuting several very important cases, owing to the lack of funds. The secretary is Mr. T. F. Myers, 15, York-buildings, Adelphi, W.C.

REQUESTS FOR PRAYER.—For blessing on the following:—Mission by Mr. William Forbes at Rhyl, to begin on Sunday, Nov. 30.——A mission at Whenchendon, near Aylesbury, Bucks., by Mr. W. Monro Collings.——Gospel mission by Mr. George Back, in Baptist Chapel, Higham, Suffolk.——A meeting for young women at Erith, Dec. 1.——A mission at Uttoxeter, Staffordshire, from Nov. 30 to Dec. 21, by Mr. J. Brown, of the Evangelisation Society.——Services next Sunday and Monday, by Mr. Opie Rodway, at the Primitive Methodist Chapel, Torquay.——A mission at Plymouth, from Dec. 1, by Mr. Charles Cook.——That the Netherlands representative of the Brussels Anti-slavery Conference may be induced to sign the General Act, to which all the other Powers have agreed, and thus bring the deliberations of the Conference to a termination favourable to righteousness and humanity.——PRAISE: For many mercies given during a mission in Pewsey, by Mr. Walter Notman, of the Evangelisation Society.

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Evangelistic Notes.

Bristol.—The Lord has answered prayer on behalf of services here by Mr. Opie Rodway. There were many anxious ones, for which the workers desire was to praise God.

Chelmsford Y.M.C.A.—Mr. Rowland Sturt, of the Evangelisation Society, 21, Surrey-street, Strand, has held a fourteen days' mission here. At the close a large number testified to the blessing received.

Messrs. Fullerton and Smith.—A series of services was brought to a close on Sunday week in New Court Chapel, Tollington-park. The attendance increased day by day, till at last the capacious chapel proved inadequate, and a large overflow meeting was carried on simultaneously in the schoolroom.

Bedford. — The Roise - street Schoolroom, Bedford, was opened for mission services on November 2, when Mr. P. Cohen commenced an eight days' mission. Many, we believe, were led to give up their sins and turn to Christ. Mr. Cohen is well adapted for evangelistic work.

RICHARD BLACK, Secretary.

Ireland.—A most gracious revival has taken place in connection with Crumlin-road Methodist Church, Belfast. There has been nearly three hundred professed conversions. A fifteen days' Gospel mission has been held at Comber by Mr. Hugh Brandon, of Canada, during which a large number of persons were led to decide for Christ.

Artillery-lane Mission.—An eight days' special mission has been held amongst the poor of Spitalfields, a cup of tea being given them each evening before the meeting. The hall has been crowded, and many have professed conversion. Any help for the work that may be sent will be thankfully received by Mrs. Finn, Talbot-place, Stamford-hill, N.

Lacock, Wiltshire.—*The Devizes and Wiltshire Gazette* of November 20 says:—Quite a stir is being made in this village by the nightly services being held in the Oddfellows Hall by Mr. James Sprunt, of London. The evangelist, with his tenor voice, leads the singing, and occasionally sings a solo. The addresses are not so much sermons as Bible talks.

Crieff Evangelistic Mission. — A three weeks' special mission has just been conducted here by Mr. John Anderson, which has been attended with much blessing. There is reason to believe that several passed from darkness into light. Some for the first time openly confessed Christ. Besides the evangelistic meetings, Mr. Anderson had Bible-readings, which were generally crowded, and with the very best results. Mr. Anderson has left Crieff to hold a series of evangelistic meetings in Forres.

Devon.—Westleigh and Holcombe have been visited for three weeks by Mr. Chatworthy, from the Evangelisation Society. Meetings were held in the Congregational Chapel here, and at Holcombe Baptist Chapel, and many were drawn night after night to listen to the Word, and souls have been blessed. We are glad of any help in the country, and trust that the funds of the Evangelisation Society will enable them to send men to assist those already engaged in the poorer districts in the work of evangelisation.

Westleigh, Wellington. WILLIAM GREEN.

Shrewsbury.—Meetings in connection with the Church Parochial Mission Society have been conducted in ten churches in this town. Rev. A. R. D'Arcy, assisted by Rev. J. W. Johnson, was the missioners in the parish of St. Alkmond. The ten parish churches have been crowded every evening, and all the services grew in interest and attendance throughout the sixteen days. Men and women who were "far off" have been led to a saving knowledge of Christ, and many Christian have been stirred to more direct work for God.

Bristol.—The evangelical Nonconformist churches of Bristol are arranging for a series of united Gospel services in all parts of the city.

Iron Church, Bexley.—Mr. Peters, the incumbent of this Episcopal Church, is about to enter a larger sphere of service, and there will be a vacancy for a clergyman of earnest evangelical views. The churchwardens are Messrs. S. CANNON and H. J. BRISTOW, Bexley, Kent.

The Book World.

Mr. Meyer's New Book.

JOSEPH: Beloved—Hated—Exalted. By Rev. F. B. Meyer, B.A. Another study in Scripture biography from the pen of an esteemed contributor to these pages. In some introductory words, Mr. Meyer says that Joseph's life has had a special charm to him, "not only for its intrinsic beauty, but because of its vivid anticipations of the Life that lights all lives." These words forcibly echo the experience of many students of God's Word, to whom these graphic chapters may be commended with confidence as exhibiting in a high degree those features which have made the author's previous books so instructive and stimulating. The narrative of Joseph shows with peculiar power the workings of Divine providence, often mysterious, but always for the highest good of such as trust in the Living God. The story, with its light and shade, is told and expounded in these pages; and while the incidents are made to stand out for the mind to grasp them, the spiritual interpretation and practical lessons are presented with Mr. Meyer's characteristic freshness and force. The fact that Joseph's career is typical of Christian experience is never lost sight of. In the preface a hope is expressed that the book may prove of special interest and use to the young; but, as the maturest Christian cannot but profit by godly warnings and counsels, we trust this welcome volume will find readers in all ranks and classes, among old as well as young, and will perform a blessed ministry of help and guidance in the life which is life indeed. (Cloth boards, 2s. 6d.; cloth bevelled boards, gilt edges, 3s. 6d. *Morgan & Scott.*)

Dr. Parker's Latest Volume.

THE PEOPLE'S BIBLE. VOL. xiii. THE BOOK OF PROVERBS. By Rev. Joseph Parker, D.D. 8s. *Hodder & Stoughton.* Everyone who knows Dr. Parker's style will understand that he has a congenial task in dealing with this book. His special gift is that of enforcing the practice of Christian living. He can look beneath the outward appearance of things, and can discern their inner character. For example, he thus defines cruelty:—"It does not always show itself in the same way, by harsh blows or by cold neglect...He is cruel who does not speak the right word on behalf of the speechless and downtrodden; he is cruel who withholds help when he can give it to deserving causes; he is cruel who selfishly seeks slumber for himself, whilst others are sitting all night long in coldness and pain, and expectation that is full of torment" (page 134). In the following words he exposes what may be described as selfish benevolence:—"Some crafty persons will even give subscriptions to societies which they would gladly sink to the bottom of the sea, because these subscriptions come back to them in the way of patronage. Their donations are investments. Their charities are speculations. They turn benevolence itself into merchandise; they yoke generosity to the chariot of Mammon" (page 140). Such a gift of insight as the Doctor possesses is needed to the right interpretation and practical application of the Proverbs.

The style is, of course, Dr. Parker's own. It is occasionally extravagant, sometimes humorous, but frequently strong and bold, and never wanting in tenderness which expresses the author's sympathy for the oppressed and suffering.

The prayers do not in our judgment add to the value of the book. The two qualities of naturalness and simplicity, which should mark our intercourse with God, seem to be absent from these somewhat elaborate and decidedly beautiful compositions.

We are glad to note the reverent manner in which Dr. Parker refers to the solemn threatenings of Wisdom in chap. i. 24-33. The following words not only express the truth of Scripture, but breathe the spirit in which the subject of the doom of the wicked should be considered. "Whatever may be the doom which awaits the sinner, whatever theory of the future may be adopted by speculative thinkers, no man can peruse the Bible without being made to feel that the penalty which follows sin is appalling, not only beyond expression, but beyond imagination. It may be that Calvary can only be fully explained by perdition. The Son of God did not die to save men simply from the sleep of unconsciousness, or from the insignificant ruin of oblivion. Men should tread the sacred ground which relates to the future of sin with trembling feet. He who makes light of the doom of the sinner makes light of the whole of the priesthood of Jesus Christ" (page 17).

We commend the volume as a valuable addition to the People's Bible, and as calculated to make the Book of Proverbs practically useful as a guide for daily life.

Two Americans.

Messrs. Funk & Wagnalls, the New York publishers, send to us from their Fleet-street branch two volumes of great interest—the *avant couriers* of a series of twelve biographies of "American Reformers." They are HORACE GREELEY, THE EDITOR; and WENDELL PHILLIPS, THE AGITATOR. Both of these illustrious men were born in 1811, and both have now passed away; but each has left a decided mark on the history and character of their nation. Greeley founded *The New York Tribune*, and in his palmy days he was a great power for good in the land. He was an ardent politician, and very nearly scaled the topmost rung of the political ladder. Phillips was one of the greatest orators and social reformers of this or any other generation, and his services during the Abolitionist controversy can never be forgotten by the friends of individual and national freedom. The biographies are excellently done, and present vivid pictures of the two noted reformers. The price of each volume is 6s.

Helps to the Study of the Gospels.

WHY FOUR GOSPELS? or, The Gospel for all the World. By D. S. Gregory, D.D. 5s. *Funk & Wagnalls.* Designed to promote a better understanding of the Gospels, this is a very useful book, although in regard to archæological information it is hardly up to date. The author maintains that Divine wisdom ordained the arrangement that the Evangel should be four-fold, the essential and fundamental Gospel truth being brought by Matthew, Mark, Luke, and John favourably before the minds of the Jew, Roman, Greek, and Christian, each and all commending Jesus of Nazareth to notice as the Saviour of the world. There is nothing original in this explanation, but the lucid statement of the peculiarities of the several Gospels gives the volume a value which students of the Bible will not be slow to perceive.

THE FOURFOLD GOSPEL. The four Gospels consolidated, without alteration, in a continuous narrative, presenting the Life of Christ in the order of all events. By J. Glentworth Butler, D.D. 3s. *Funk & Wagnalls.* Many have attempted an arrangement of this kind, and as a rule the result does little more than demonstrate the peculiar difficulty of fusing what God has assuredly made distinct. Nevertheless, the reading of such a combination is helpful to careful students.

THE ONE GOSPEL; or, The Combination of the Narratives of the Four Evangelists in One Complete Record. Edited by Arthur T. Pierson, D.D. 3s. 6d. *J. Nisbet & Co.* Two or three sentences from the preface will describe this book:—"We have sought to blend all the various features of the four narratives into one, without losing whatever is distinctive in each. Paragraph divisions, as determined by the plain sense of each passage, have been adopted, to avoid the loss of connection and continuity." Without taking the place of the Four Gospels, this book may be an aid to their study, a commentary wholly Biblical, whereby the reader may, at one view, see the complete and harmonious testimony of four independent witnesses." The work has evidently been the subject of much thought, and may be unhesitatingly commended as a successful elaboration of the editor's design.

ANNUAL VOLUMES.

The little ones will wish to know all about the dainty volume of THE MOTHER'S FRIEND (1s. 6d. *Hodder & Stoughton*), when they catch sight of Little Redcap and her brown doggie on the front cover There are more pictures inside, and the editor, Mrs. G. S. Reaney, has filled the book with stories, paragraphs, and verse, of a kind to be readily listened to by children, and likely to do good to heart and mind.

GOOD WORDS for 1890, edited by Dr. Donald Macleod, is a volume of special interest. Chief among the contents are Mr. Gladstone's articles on "The Impregnable Rock of Holy Scripture." These give the volume a peculiar value, but there are many other very instructive papers. The serials include "Basil and Annette," by B. L. Farjeon; and "The Last of the Fenwickes," by Helen Shipton. The Sunday readings are some of them well worth reading. There are many excel-

ent engravings, those relating to the papers on ravel being in every way admirable. Professor Flint, D.D., LL.D., contributes seven articles on "Socialism." (7s. 6d. *Isbister & Co.*)

OUR OWN GAZETTE, Vol. VII. This magazine, edited by Mrs. Stephen Menzies, is intended especially for girls and young women, and is distinctly evangelical in tone. The volume contains seven complete stories, articles on domestic economy, history, and travel; and papers such as cannot fail to afford profit as well as pleasure in the reading. The editor's monthly letter has an all-round interest, and her excellent taste and sound judgment are seen in every number. The influence for good of this organ of the Y.W.C.A. cannot be over-estimated. We trust the circulation and good influence will continue to increase. (1s. 6d. and 2s. 6d. *Partridge & Co.*)

THE SUNDAY MAGAZINE for 1890, edited by Rev. Benjamin Waugh, has many very attractive features. The principal serial is "Maitland of Laurieston," by Annie S. Swan. There are Biblical papers by well-known scholars, and some capital articles of a biographical character. These latter include illustrated sketches of Dr. Barnardo, Mr. Leonard K. Shaw, and Dr. Bowman Stephenson. The cause of theatre children is pleaded, and there are other interesting philanthropic items. "The Business of Life," is the title of several articles by Rev. G. J. Hardy, M.A. The doctrinal drift of the pages for the young is sometimes unsatisfactory. Canon Farrar writes on "Saints and Worthies of the Middle Ages," and Rev. H. N. Hutchinson, B.A., on "The Pharaoh of the Oppression." (7s. 6d. *Isbister & Co.*)

The smaller periodicals of *Messrs. Partridge & Co.* make handsome volumes. THE MOTHER'S COMPANION well answers to its title, the contents including serial stories and papers upon domestic management. THE BRITISH WORKMAN is as popular as ever; religion, temperance, and thrift being ably advocated. THE FAMILY FRIEND has for twenty years been a favourite magazine for the home circle, and is worthy of extensive circulation. THE FRIENDLY VISITOR, in large type and finely illustrated, is made up of Gospel stories and poems. THE CHILDREN'S FRIEND and THE INFANTS' MAGAZINE, replete with bright pictures and pleasant reading, are not excelled by any competitors of their class. All these volumes are published at 1s. 6d., in picture boards; in cloth, 2s.; cloth, gilt edges, 2s. 6d. Another capital volume is THE BAND OF HOPE REVIEW, a temperance magazine for young people. 1s. and 2s.

MESSRS. J. F. SHAW & CO.

EVENTIDE LIGHT. By Emma Marshall. 5s. These "passages in the life of Dame Margaret Hoby, only child and sole heiress of Sir Arthur Dakyns, Kt., of Hackness, near to Scarborough," are well worth reading. Based on contemporary records, and cleverly brought into relief by the introduction of imaginary scenes and characters, the story gives a good idea of the "wheels within wheels" which were set in motion in the days of "Good Queen Bess," when the hand of an heiress of broad lands was sought in marriage. In matters matrimonial the past times cannot be commended when compared with the present; for, happily, it is no longer the rule for ladies to be treated as mere "chattels," or for the claims of importunate suitors to be pressed by those holding high positions in the State and society. These well-written pages should find many readers.

THE WHITE LADY OF HAZELWOOD: A Tale of the Fourteenth Century. By Emily Sarah Holt. 3s. 6d. A capital story from a favourite pen. Recent historical research has shown that after laying down the sword with which she defended her son's dominion in Brittany, the heroic Countess of Montfort lived and died a prisoner in England. In the royal home of the Duke of Brittany there was no room for her but for whose love and care he would have been a homeless fugitive. Miss Holt invests the last days of the Countess with a pathetic interest, and at the same time draws a charming picture of town and country life in England five hundred years ago. The more sad portions of the story are agreeably relieved by vivacious dialogue and incident, and the result is an entertaining book of the instructive type which we always take a special pleasure in commending.

FLOSS SILVERTHORN; or, the Master's Little Handmaid. By Agnes Giberne. 2s. 6d. Illustrative of juvenile devotion to Christ, these pages are simple and attractive.—TWO LITTLE BOYS; or, I'd Like to Please Him. By Louise Marston. 2s. 6d. The little ones were stolen; but they had learned of "the Good Shepherd," in whom they rejoiced as "the Friend of little children."—BERTIE CLIFTON; or, Paul's Little Schoolfellow. By Evelyn Everett Green. 2s. The sayings and doings of the children who figure in these pages are entertaining while pointing obvious morals.—CURLEY'S CRYSTAL; or, A Light Heart Lives Long, by Emma Marshall; and HAND IN HAND; or, Radiance at Beechdale, by Jennie Chappell (1s. 6d. each), are readable narratives forming the vehicle of good thought as to life and its duties. RIGHT ABOUT FACE; or, Ben the Gordon Boy. By Emily Brodie. 1s. This is, in effect, a testimonial to the good influence of the Gordon Boys' Home. The story will be read with pleasure, and doubtless enlist new sympathy in the interesting memorial institution at Chobham, near Woking.

MESSRS. PARTRIDGE & CO.

Emma Marshall enjoys a high reputation as the writer of wholesome stories. FINE GOLD; OR, RAVENSWOOD COURTENAY (1s. 6d.), well illustrates the truth that all things work together for good to those whose trust is in God.—GERALD'S DILEMMA (1s. 6d.), by Emma Leslie, tells of a young medical practitioner who, having chosen the path of duty, enjoyed the favour of God, and proved a blessing to his neighbours. THE MOTHER'S CHAINS; OR, THE BROKEN LINK (1s.), by Emma Marshall, is a tale of family trials and joys.—JEMMY LAWSON; OR, BEWARE OF CROOKED WAYS (1s.), by E. C. Kenyon, points a moral which young and old would do well to heed.—MARION AND AUGUSTA; OR, LOVE AND SELFISHNESS (1s.), by Emma Leslie, has attractions and important lessons for girls.—CHINE CABIN, by Mrs. M. S. Haycraft, and DULCIE DELIGHT, by Jennie Chappell (1s. each), are filled with homely scenes, described by practised pens. These volumes are all well illustrated. Others, very attractive though smaller, are: BEN'S BOYHOOD, by Mrs. C. E. Bowen; COUSIN BESSIE, by Mrs. C. L. Balfour; and ROSA, OR THE TWO CASTLES, by Eliza Weaver Bradburn (9d. each).

Messrs. Partridge have brought out two good booklets by Laura A. Barter:—JESUS DOES SATISFY (6d. per doz.), and WE WOULD SEE JESUS (1d. each).

BOURNEMOUTH MISSION HYMNS. By Mansell Ramsey. 3d. *J. Curwen & Sons.* Five original hymns suitable for mission services; tuneful and telling.

BROTHERS AND SISTERS, the quarterly serial issued in connection with the Church of England Central Society for Providing Homes for Waifs and Strays, is a bright and readable paper for the young.

THE SUNDAY SCHOOL TEACHER'S POCKET-BOOK FOR 1891 contains diary, class-register, almanac, and other information, and cannot but prove a very useful *vade mecum* to Sunday-school teachers. (2s. *Sunday School Union.*)

HEALED AND SAVED (1d. 2, *Adelphi-terrace, W.C.*) is a well-told story of the Lucknow Medical Mission, illustrative of the good done in heathen lands by the two-fold Gospel of healing for the body and the soul. It is issued in connection with the Zenana Bible and Medical Mission.

THE THEATRE AS IT IS. By W. Burns Thomson. A booklet that should be widely circulated. The author, a medical missionary, speaks from experience when he describes the evils which follow in the train of theatre-going on the part of young people. (*John G. Wheeler*, 88, *Mildmay-park, N.*)

The Religious Tract Society has published some very attractive Christmas and New Year Cards. Those with floral and landscape designs, by Marie von Beckendorff and L. J. and F. Corbyn Price are very chaste. Some in monotint, with designs by Henry Bright, are among those specially worthy of mention.

LIGHT, LOVE, AND TRUTH is the title of a monthly edited by Pastor A. E. Clarke, B.A., of the Coupland-street Baptist Church, Manchester. Such pages are calculated to promote the life and mission of any church. The contents are varied and sound, items of news being combined with Christian doctrine and experimental truth.

"THE CHURCHMAN'S ACROSTIC BIBLE-SEARCHING ALMANAC for 1891." Sold by M. A. E. B., Helmingham Rectory, Stonham, Suffolk. 1d. The object of this neat almanac is to make members of the Established Church interested in the appointed Psalms and Lessons of each Sunday. Good for use in Sunday-schools, classes, and families. Sold in aid of work among factory girls.

Mr. Samuel Van Tassel, of the North African Mission, will be glad to give addresses on his experience in North Arabia wherever he may be invited.—Address, care of Mr. E. H. Glenny, 21, Linton-road, Barking, E.

Papers for Soldiers.—Mr. CECIL SMITH, 37, Old Market-street, Bristol, writes to say that, as he has been accepted by the China Inland Mission for work in that country, he is handing over the secretaryship of the Bristol Soldiers' Christian Association to Mr. Lionel Hunt, Devonshire Cottage, Dean-lane, Bedminster, Bristol. Friends who have received soldiers' names, to whom they send THE CHRISTIAN, &c., would write to Mr. Hunt as soon as possible, giving their names and addresses, and also the names and addresses of the soldiers receiving the papers.

Among the Churches.

CHURCH OF ENGLAND.

The Nyanza Steamer Fund has reached the sum needed, and is now closed.

A twelve days' general Church mission has been held in Keighley and the neighbourhood.

The thirteenth Protestant Episcopal Congress held its sittings at Philadelphia last week.

Two more City churches are doomed—St. Michael's, Wood-street, and All Hallows', Lombard-street.

Owing to the failure of the Cape of Good Hope Bank, the funds of most of the South African dioceses have been most seriously affected.

A ten days' mission was commenced on Saturday evening in connection with the churches of St. Michael and Holy Innocents', Tonge-cum-Alkrington, Middleton.

Dr. Talbot, vicar of Leeds, declaimed strongly against betting and gambling in a sermon last Sunday evening. He said the law of temperance, the law of labour, and the law of love alike condemned them.

Long-continued ill-health has compelled Rev. Wilson Carlile, the founder and "general" of the Church Army, to relinquish the management of that organisation, and to accept a quiet country living. His loss will be deeply felt.

The Church Missionary Society has tidings from the heart of Africa in a letter from Mr. Deekes, who writes from Usambiro, under date August 18. Mackay's printing-press appears to be still busy, and has thrown off five hundred copies of the reading sheets. General Haig has reached Souakim safely.

Simultaneous missionary addresses and sermons will be delivered next (Advent) Sunday, as arranged by the Islington Association of the Church Missionary Society. A meeting for prayer in connection with this effort is to be held in the New Memorial Hall, Upper-street, Islington, to-morrow (Saturday) evening, at 7.30.

The Bishop of Lincoln has been practically victorious in the suit decided on Friday. The decision is, in fact, a victory for the Ritualists. Each side has to pay its own costs, which are very heavy. The expenses of the Bishop of Lincoln will be between £8000 and £10,000, but they will be defrayed by the English Church Union.

At a Conference of the Church of England Sunday-school Institute, held at Sion College, Victoria Embankment, Rev. Dr. Ridgeway said the subject touched two sections of child-life, the work of the Sunday-school and the work of temperance. The one held in its hands the key to the other. Intemperance had the power of marring Sunday-school work; and the two agencies should be carried on jointly.

The special Sunday evening discourses on "The Chief Essential Doctrines of Man's Personal Salvation" commenced on Trinity Sunday by Rev. J. Henry Skewes, vicar of Holy Trinity, St. Anne-street, have been concluded. Several of them have, by request, been delivered by the rev. gentleman in his parochial mission-hall before the Men's Tuesday Evening Biblical and Religious Society. Deeply interesting conversations followed.

CONGREGATIONAL.

Rev. J. Knowles and Mrs. Knowles, of the London Missionary Society, sail for South India on the 11th proximo.

Rev. Dr. J. B. Paton has so far recovered from his prolonged illness as to be able to resume his duties as Principal of the Congregational Institute, Nottingham.

A series of Pleasant Sunday Afternoons has been carried on for some time in Shodfriars Hall, Boston. The work includes week-evening classes, a savings bank, a library, and book club.

Seven of the eighteen members of the Bournemouth Corporation are Congregationalists. The first mayor, who has just been elected, is a deacon of Richmond-hill Congregational Church, of which Rev. J. Ossian Davies is the pastor.

Mr. Shaw, the London Missionary Society's agent at Urambo, reports the destruction by incendiarism of the mission house, whereby he has lost MS. translations of the Gospels of Mark and Luke. The steamer *Good News*, wrecked last year on Lake Tanganyika, has been got off and is undergoing repair.

It was suggested at the recent meeting of the London Congregational Board that Nonconformists should unite to provide for London a series of sermons by eminent ministers on subjects of the day. The names of Drs. Dale, Parker, Maclaren, Dods, Cairns, Fairbairn, and Mr. Spurgeon have been mentioned.

Sion Church, in Whitechapel-road, which owes its commencement to Selina, Countess of Huntingdon, is celebrating its centenary this year; and an effort is being made to liquidate the heavy debt on the building erected some years ago. The work is among the poor, and directed with commendable zeal by Rev. Robert Mackay.

Resignation.—Rev. G. Major, Kineton.

Calls Accepted.—Rev. B. W. Jackson, Wendover, to Queen's-road, Dalston.—Rev. J. D. Rayment, Wakefield, to Haslingden.—Rev. J. P. Noble, Dundee, to Lister-hill Chapel, Bradford.—Rev. Alex. Mann, Innerleithen, to Oban.—Mr. Horatio Pack, senior student, Hackney College, to Weybridge Church.—Rev. J. C. Jones, Gorris, Merionethshire, to Pendref, Ruthin.—Rev. Wm. Rose, Theological Hall, Edinburgh, to Inverurie.—Rev. B. Tonkin, Ridgewell, to Yapton, near Littlehampton.—Rev. J. Hywel Parry, Pendref, Llanfyllin, to the Welsh Church at Llansamlet, near Swansea.—From Haverford-west College the following students have lately settled:—Rev. M. Isaac, Llanfaer; J. Jenkins, Pentyrch, Cardiff; R. D. Phillips, Clydach; W. M. Morris, Pisgah (Pem.). Mr. George Hughes has gone to India to join two other

students of the College who went last year. Mr. Thomas Hughes, Ffestiniog (January). Mr. J. A. Thomas, of Carmarthen, Nantgwyn, Radnorshire, and Mr. W. Reynolds, Myrtlehoy.

SALVATION ARMY.

"Mother" Webb, the Salvation Army Slum Pioneer, died last week.

The Pictorial World of November 27 will contain a double-page portrait of General Booth, with an illustrated article on his life, work, and proposals.

Mrs. De Noe Walker, of 224, Evering-road, Clapton, E., will gladly meet visitors to London, and conduct them over the East-end Shelters of the Salvation Army.

A clergyman who has been for some years in the ministry in the sister island has lately expressed his surprise that a greater effort is not made in Ireland by the Salvation Army. "Ireland is nearer than India," he said, "and in some districts needs the Gospel as much, if not more."

General Booth spoke upon his social reform scheme to a crowded meeting in the Manchester Free Trade Hall last week. He said the project had been favourably received, because of its simplicity and recognition of admitted facts. The chairman, Mr. Alexander Thompson, said the General had a better chance of success in solving the social problem than any other man in England.

SOCIETY OF FRIENDS.

Another weekly paper, *The Enterprise*, has just been started at Richmond, Indiana, and is edited by Daniel Hill. "It will encourage the good, and condemn evil wherever found."

A new Yearly Meeting in America is to be opened, and is receiving the sanction of those existing, and Indiana's action is approved in setting it off. Committees are being appointed to inaugurate it.

Lisburn Monthly Meeting, Ireland, has appointed a large committee to carry on mission work within its bounds, and last Sunday a week's mission was commenced at Brookfield, to be carried on by the committee.

A scheme is on foot to centralise a large sum of money, amounting, in fact, to over £60,000, invested in the saving funds of the Society of Friends' adult schools, so as by some system of life assurance to benefit those associated therewith.

"A Plea for Orthodoxy," by Dr. Douglas Clark, which appears in *The Christian Worker*, October 30, is a very able and comprehensive address to students, and might well be reprinted in England. It was delivered to the Bible Department of Earlham College, U.S.A.

Friends of Bradford and Birmingham and other northern towns are endorsing and rendering help to General Booth's great scheme for "the submerged tenth." The adult school and other movements of Friends have all been in the same direction, and their sympathy for anything practical is consequently both natural and certain.

BAPTIST.

The churches of Cardiff and Penarth have contributed during the year ending March 31, for the Baptist Missionary Society, £469 16s. 6d., and for Zenana Missions, £109 7s., making a total of £579 3s. 6d.

Rev. G. F. Owen has commenced a series of Sunday evening services in the Town Hall, Salcombe, for the purpose of attracting non-attendants at places of worship. The first meeting was held on Sunday evening last, and was very promising for the future.

Principal Edwards, of Pontypool College, inaugurated a new "forward movement" last week by convening a meeting for discussing the interests of the Baptist churches, and particularly of the weaker ones, in Monmouthshire. The tutors and the students have resolved to visit the poor, hold cottage meetings, and in other ways help the churches in their work. Of the 110 churches in the county, 29 require financial assistance. A committee was appointed to draw up a scheme.

Rev. John Robertson, of Edinburgh, preached to immense crowds at the Metropolitan Tabernacle on Sunday last. The forenoon discourse was a very impressive one, founded on Rev. i. 5, 6, "Unto Him that loved us, and washed us from our sins in his own blood," &c. The illustrative incidents were numerous, homely, and pathetic, and the vast congregation listened attentively for nearly an hour. Mr. Robertson read a brief letter from Mr. Spurgeon, dated Mentone, November 20:—"I have been in great pain day and night all this week. I earnestly entreat your prayers, for I am brought very low." A later telegram, despatched at 2.30 p.m. on Saturday, stated that he was mending, but still asked for prayer. Mr. Robertson prayed very earnestly that recovery of strength and refreshment of spirit might be granted to the beloved pastor. Many in the congregation were visibly affected.

Resignations.—Rev. Edward Parry, Zion Church, Ffestiniog.—Rev. E. S. Neale, James-grove, Peckham.—Rev. J. P. Clark, Lewin-road, Streatham.

Calls Accepted.—Rev. H. R. Passmore to Whitstable-on-Sea.—Rev. J. S. Wyard, of Reading, to Avenue-road, Gosport.—Rev. J. Crook to Lewisham.—Rev. G. H. Jones, Histon, to Sandy, Beds.—Mr. J. John, Rhoshirwaen, Carnarvonshire, to churches at Staylittle, Tanylan, and Dylife, Montgomery.—Rev. G. P. Crase, Largo, to Broughty Ferry.—Rev. B. W. Jackson, Wendover, to Queen's-road, Dalston.

PRESBYTERIAN.

Rev. Dr. Monro Gibson, of St. John's Wood, has been chosen Moderator of the next English Presbyterian Synod.

Next spring the following missionaries are expected home on furlough:—Revs. H. L. Mackenzie, J. C. Gibson, and Dr. Cresland, from Swatow, and Rev. T. Barclay from Formosa.

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The London correspondent of *The Scotsman* believes the arrangement under which Rev. John M'Neill is to preach in the evenings in Westminster Chapel in December, and in Exeter Hall in January, is not viewed with much favour by the Regent-square congregation. Mr. M'Neill is to have an assistant, and while the arrangement may work for a time, it is not thought it can be permanent without injuring his own congregation.

METHODIST.

The Duke of Northumberland has presented a site to the Wesleyan Methodists of Alnmouth.

A Forward Movement Association has been organised at Castle Bytham for mission purposes during the winter.

The claims of the London Wesleyan Mission were advocated at a meeting in Kirkgate Chapel, Bradford, last week.

As far as can be ascertained, there are 85,000 enrolled church members in Lancashire belonging to the several sections of Methodism.

In five months' work with the "Jubilee Car" of the United Methodist Free Church upwards of 40,000 books, 558 Bibles, and 4609 Testaments have been sold, making a total of more than 46,000 publications.

Rev. Thomas Waugh has been missioning at Darlington, and there have been 240 inquirers. Gipsy Smith has also been doing similar work at Norwich (St. Peter's), and during ten days there were nearly 200 converts.

It is announced in *The Methodist Recorder* that Mr. Champness has difficulty in maintaining his present staff of *Joyful News* agents, and has thought it right to give an instruction to his men that in certain eventualities he will give them all a month's notice.

A circuit scheme, which will involve an outlay of £10,000 in the course of three years, is in progress among the Wesleyans at Haworth and Oakworth. Mr. Isaac Holden, M.P., gives £1000, and Mr. J. Redman £500. The scheme includes new schools at Bridge-house, costing £4000.

The mission services held by Rev. J. Tolfere Parr, at Mayfield-grove, Nottingham, are becoming an increased force. Through his powerful address against betting and gambling, a resolution about to be moved in the Town Council, to hand the race-course over to a racing syndicate, was withdrawn. At an evening service, after a season of silent devotion, about forty men and women came forward for salvation.

Rev. Mark Guy Pearse, of the West London Mission, is expected to leave this country in the third week in January for a tour in Australia and New Zealand. His place in his absence will be filled by Rev. Darlow Sargeant, the newly appointed assistant missioner. Mr. Pearse hopes by his tour to promote the erection of a suitable central hall in the West-end of London, in which the work of the Mission can be carried on. Nothing less than a building to cost £50,000, it is felt, will meet the necessities of the case.

The powerful organisation which has recently been created to advance the interests of Wesleyan Methodism in London is already engaged in the consideration of subjects with which it proposes to deal, and its action is likely to be largely shaped by Dr. Rigg and others. One of the earliest questions which will engage attention is (says the London correspondent of *The Manchester Guardian*) that of new chapels needed in certain neighbourhoods which are situated on the outskirts of circuits, and in some instances between London Methodist districts. The claims of the Wesleyan Toynbee Settlement in South-east London will also be strongly urged upon the Council.

NOTES FROM IRELAND.

The Ulster Female Penitentiary continues to do a good work.

An interesting missionary conference was held last week in the Presbyterian Church, Ballymoney, co. Antrim.

A book society, which is likely to prove very helpful to its members, has been formed by the junior Methodist ministers in Ireland.

NOTES FROM SCOTLAND.

Prayer-meetings are being held in Edinburgh in connection with Dr. Pentecost's mission in India.

Mr. Leng, M.P., promises to introduce a Bill proposing that in the case of wrecked vessels the crew shall be paid as if the voyage had been completed.

Rev. Robert Howie, of Govan, has issued in pamphlet form a "Reply to Letter of Professor Blaikie, D.D., to Rev. Andrew A. Bonar, D.D., on his statement issued on the Dods and Bruce cases."

From a correspondence between a Dumfries minister and Mr. R. T. Reid, M.A., it appears that the Voluntary Presbyterian Churches in Scotland, though less wealthy, contributed considerably more in proportion than the Established Church.

A handsome cottage hospital has been erected at Kirkcaldy by the munificence of Mr. Nairn, floorcloth and linoleum manufacturer. It contains male and female wards, a children's ward, operating room, and matron's and nurses' accommodation, heating chambers, &c. The cost is over £3000, in addition to the site and surrounding grounds.

Rev. John Robertson, M'Crie-Roxburgh Free Church, Edinburgh, who preached in Mr. Spurgeon's Tabernacle on Sunday, has received a call from Gorbals Free Church, Glasgow, and it is the opinion of his friends that he will accept it. In the event of his doing so, the new halls near the church, capable of holding 2000 people, are to be secured for the evening services.

It was intended to have nominated the late Dr. Adam as Moderator for next Free Church Assembly, but the nomination will now be deferred till March. Dr McGregor, of Edinburgh, is nominated Moderator of the Established Church Assembly.

Rev. Mr. Barbour, of Bonskeid, who was appointed along with Professor Calderwood, to conduct during this session the work of Church History in the U.P. College, has been reluctantly compelled to decline the work in consequence of the state of his health.

At a meeting in Glasgow, last week, of the Scottish Navvy Mission Society, Sir James King said there are now more workers on our railway systems than there are seamen in our ships. It is proposed to extend the work of the Scottish branch to the West Highland Railway.

The Congregational Church at Dumfries have resolved to present a call to Rev. Robert Mackintosh, assistant minister at Withington Presbyterian Church, Manchester. This is the third occasion during the past twelve months on which a Congregational Church has addressed a call to a Presbyterian probationer.

The Methodist Forward Movement in Glasgow has taken up Gospel temperance meetings and men's Bible-classes. A deputation of leading men from Partick visited the men's Bible-class at Great Wellington-street recently, and a start has been made at Partick, the conductor of the successful class being invited to give the inaugural address.

About 150 persons attended the annual meeting in Edinburgh, last week, of the Free Church Defence Association. Rev. W. Balfour, Rev. W. Macaskill, and others spoke strongly on the Dods and Bruce cases. Mr. Macaskill declared his opinion that the Free Church is as thoroughly honeycombed with error of every possible kind as any Church has ever been.

The opening lecture for the session of the Edinburgh class of the Protestant Institute of Scotland was delivered by Rev. C. A. Salmond. He took for his subject the question, "Why should we study Romanism?" and proceeded to state that Popery was worthy of study as an exercise for the mind, and from patriotic and Christian motives. The policy of Rome in Britain since 1829 had been steadily directed to the breaking down of the Reformation settlement, and Cardinal Manning was now at the head of a thoroughly equipped organisation, whose aim was Romish supremacy. They should fight against a system so seducive and ruinous.

At the annual meeting of the workers in connection with Willison Free Church, Dundee, it was said that the Sabbath morning fellowship meeting, the Bible-class, the Sabbath-school, the Band of Hope, and other agencies are in a very flourishing condition. A most gratifying report was given of the Overgate Mission, where the work is being carried on with great success. The mission-hall is now found to be inadequate to accommodate all who wished to attend, and arrangements were in progress for larger premises. Since Mr. Inch was inducted to Willison Church, rather less than a year ago, the number of members on the roll has increased between 80 and 90.

Sheriff Dundas, of Berwickshire, has repeatedly of late had occasion to publicly deplore the alarmingly loose morality which prevails amongst young people, and especially farm servants, in the county. In a recent case he said:—"I do not know what steps the clergy are taking to root out this canker, which I fear is spreading. I am equally ignorant of what precautions farmers and their wives are taking in order to secure that the morality of their young workers should be in some small degree superior to that of the average savage. I only know that their efforts hitherto, if they have made any, have resulted in nothing, while the state of matters which prevails, especially among farm workers, is a disgrace to the county."

FALLEN ASLEEP.

Mrs. Abraham, wife of Rev. Thomas Abraham, Methodist minister, Aughnaoloy.—Mrs. Duncan, widow of Rev. John Duncan, Methodist minister, Dublin.—Rev. William Smolden, pastor of the Baptist Church, Lochee.—Mr. John Bradburn, a deacon for forty years at Berwick-street Baptist Church, Newcastle-on-Tyne.—Rev. J. Wolfendale, Tutbury, Staffs.—Mr. Edwin Marriott, of Commercial-street Congregational Church, Northampton.—Alderman Sergeant, of Southport.—Rev. George Burgess, first pastor of East Cliff, Congregational Church, Bournemouth.—Mr. W. S. Chamberlain, Ramsbury, Wilts.—Rev. J. E. Kelly (Congregational), of Angaston, South Australia.—Rev. E. S. Whitbread, rector of the parishes of Strumpsham and Bradeston, Norfolk.—Rev. N. Haly, vicar of Laneast.—Rev. G. G. Gardiner, rector of the parish church, St. Leonard's.—Rev. Benjamin Thomas, of the Congregational Church, Gurnos, Swansea Valley.—Rev. John Clelland, late of Leeds, at Ayr.—Rev. James Lewis, Carmel Baptist Church, Troedyrhiw.—Rev. Samuel Cooke, Redcar, who was in the Wesleyan ministry for fifty-four years.—Mr. James Sword, one of the oldest and most respected citizens of Leith.—Rev. James Nelson, East United Presbyterian Church, Haddington.

Protestant Action.—A branch of the Protestant Alliance is being formed for North London. The following lectures have been arranged, tickets for which can be obtained from me upon receipt of stamped addressed envelopes—Nov. 28, Rev. W. L. Holland, on "Romanism," lantern views, Finsbury Park Congregational Chapel, Seven Sisters-road, 7.45 p.m.; Dec. 5, Rev. J. B. Daly, "Inside Romanism," Hornsey Rise Baptist Chapel; Dec. 12, Mr. Mark Knowles, "Ritualism," Finsbury Park Congregational Chapel; Dec. 19, Rev. A. Roger, "Protestantism," Y.M.C.A., Finsbury Park Hall.—Mr. SAMUEL RICHARDSON, 123, Seven Sisters-road, Holloway, N.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road. London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, NOV. 30.—Isaiah IV.

AT the end of the previous chapter we have a picture of approaching judgment. And here, in the opening verse, there is one final touch, in which the havoc wrought by war and pestilence is clearly brought out in the utter decimation of the men. But this vision is succeeded by a delineation of coming blessedness and glory.

2. "The branch of the Lord" is the word in Jer. xxiii. 5, Zech. iii. 8, used of the Messiah. It denotes a budding or springing plant. "... shall be for ornament and for glory, and the fruit of the earth for majesty and for beauty." The words "glory and beauty" are used of the priestly robes in Exod. ii. 40.

Delitzsch says: "Christ was the grain of wheat which redeeming love sowed in the earth on Good Friday, which began to break through the ground and grow toward heaven on Easter Sunday, whose golden blade ascended heavenward on Ascension Day, whose myriad-fold ear bent down to the earth on the day of Pentecost, and poured out the grains from which the holy Church not only was born, but still continues to be born."

3. The citizens of the Holy City must, like the high priest, wear as a frontlet, "Holiness to the Lord."

4. Here, surely, is the winnowing-fan and the baptism of fire of which John the Baptist spoke.

5. Of old, the cloud of fire rested only on the Tabernacle; but when sin is put away, it may be looked for on every home. In other words, the presence of God is not confined to places, but to twos and threes gathered together in his name (Matt. xviii. 19).

6. Booth, or pavilion. Nearly the same words are used of *the man*, who is the Righteous King (xxxii. 2). The Branch of the Lord is the Tabernacle of the Lord: and Christ Himself is the Shadow, the Refuge, and the Covert of the soul. Hide thee there, and be at peace.

MONDAY, DEC. 1.—Isaiah V.

We have here a parable (1-7); a succession of woes, reminding us of those with which our Lord followed his parable of the vineyard in Matt. xxiii. 8-23; the impending judgment and its executioners (24-30).

1-7. The advantages of the Jewish people were immense. Planted in a fruitful land; hedged in from idolatrous nations by the law; delivered from the presence of evil things, which, like stones, might have made them barren; Zion for tower; the temple for winepress; the eager expectation for fruit as stimulus and reward. When God gives special privileges, He demands special fruit. A bare profession, of bloom or leaves, is not enough. He comes, as of old, seeking fruit (Matt. xxi. 19; Luke xiii. 7). And when there is none, the dews of his grace are withheld. The sin of barrenness is punished by the curse of barrenness. This was accomplished in the sack of Jerusalem by the Chaldeans; and receives perpetual illustration in the withdrawal of Gospel privilege from individuals and communities, who have misused it.

8-23. It is a miserable sin to seek one's own aggrandisement, without regard to others, buying up all houses, and shops, and acres, in the near neighbourhood, so as to evict the inmates, and secure a selfish isolation. This was one of the sins of that time, as it is of our own. Drunkenness also was rife, and it was heavily punished (11-17). However high men are, sensual indulgence will drag them down; and will debase even the lowest. All such are smitten with an insatiable thirst (13). What a picture is here of a Bacchanalian procession, with music and flowers descending into the open gates of Hades (Prov. xxvii. 20). Men begin sinning as with a thread, but the thread draws in the rope, and the rope the cable, with which they are bound hand and foot. It is also a desperate sin to confuse the primal distinctions of right and wrong; and to prefer our reasonings to the dictates of God's truth. The bath spoken of (10) contained about 8 gals.; a homer 8 bushels; an ephah was the tenth part of the homer.

24-30. Men who make themselves as stubble in their unfruitfulness should not complain if they are treated as such, and consumed. Men must cast away God's law, before they are cast away by God. The messengers of Divine justice come from far, and they do their work efficiently. When God is against us, we can find no help anywhere in his creation; when God is for us, we are independent of all besides.

TUESDAY, DEC. 2.—Isaiah VI.

One of the sublimest chapters in the Bible. When kings die, and, amid all changes in earthly politics, it is well to look up and see the unchanging Lord. We know that the reference is to our Lord Jesus, because of John xii. 41. He is called Adonai, as supreme Ruler and Judge. The date is fixed as 758 B.C. It was the jubilee year. We are reminded of St. Paul's vision, when he, too, was praying in the temple (Acts xxii. 17, 18). This was the temple profaned by Uzziah, and by heartless ritual. But how great the change, when seen by purged and spiritual eyes. The veils drawn aside, and in the place where the Shekinah had shone between the bending forms of the cherubim, the King of Glory Himself surrounded by the mysterious attendants of his presence-chamber, seraphim, or sons of fire, God's skirts of light fill the Church of God.

THE HEAVENLY WORSHIP AND SERVICE (2-4).—Six wings, two for adoring wonder, two for humility, two for service. Service should be a third of our whole life. One incited the others; their worship was antiphonal; and, if for a moment it flagged, one or other of them would stir it afresh. The song is ever the same through the ages, yet always new (Rev. iv. 8). The threefold repetition refers to the Divine Trinity, and the chief burden of heavenly worship is the supreme holiness of God. Notice how the seraph did not need to be bidden to perform the office for the prophet, but came spontaneously, as if he were possessed by the Spirit of the most Most High, fusing his innermost being into a complete sympathy with the King.

THE HUMAN CONFESSION AND EQUIPMENT (5-7).—There is nothing that will sooner convince us of sin than a glimpse of the holiness of God. If material things, like Sinai of old, tremble, as these door-posts did, how much more should we. Isaiah had uttered six woes in the previous chapter against others, but his seventh and sorest woe is against himself. The leper was to put a covering on his lips, and cry, Unclean (Lev. xiii. 45). Uzziah had been compelled to adopt that cry, for violating the temple. But now the prophet adopts it voluntarily. The altar must here represent the sacrifice of expiation of sin, and coals from it symbolise the communication of forgiveness, and cleansing, and a baptism with the Divine fire of love that prompted the sacrifice for us. Let us not seek for strange fire, but wait till our lips are cleansed, and touched, and kindled, so as to speak God's messages in God's love. Then, forgiven, cleansed, fire-touched, we shall give our service to God without reserve.

THE MESSAGE OF JUDGMENT AND MERCY (9-13).—This awful passage is referred to six times in the N.T. When men deliberately refuse the message of God's love, its perpetual reiteration only hardens and makes them more obtuse (2 Cor. ii. 16). It is not the fault of sunshine, but the nature of clay, which makes it harder in proportion as it is shone upon. Yet there is always a remnant. The life of the terebinth and oak, in winter, may seem to be extinct, but it is only hidden, awaiting the summons of spring. Christ and his own are hidden now (Col. iii. 2); but in the coming spring they shall be manifested.

WEDNESDAY, DEC. 3.—Isaiah VII.

For fifteen years Isaiah had given no written prophecy. A new cycle of prophecy therefore begins here, covering the reign of Ahaz, and probably extending to chap. xiv. Ahaz was alarmed at the combination of the kings of Ephraim and Syria, who plotted to overthrow the Davidic succession. The prophet foretold that the confederacy should not endure, and that the very kingdoms which now plotted in their pride should be submerged in the tide of Assyrian invasion.

1-9. We are told that this invasion was prompted by God (2 Kings xv. 37), because of the evil beginning of the reign of Ahaz (2 Chron. xxviii. 5). The invaders were at first successful, but could not succeed against Jerusalem; our enemies cannot go beyond a certain range (Job i. 12). God still breaks in on us when our hearts are troubled, and we are tempted, like Ahaz, to avail ourselves of worldly and dangerous alliances. He bids us take heed lest we fear the wrath of a smoking firebrand and ignore Himself (2 Kings xvi. 7; Jer. ii. 13). Be quiet, troubled heart, God is with us. The heads of hostile powers are only men at the best. Believe, and you shall be established.

10-16. Secret disaffection to God is sometimes marked by an appearance of respect; but nothing is so distasteful as pride under the guise of humility. It has been thought that there is a reference here to a literal child, which was to be born of a woman, then unmarried, at that time. But if this were so, the prediction was only realised in its fulness in our Lord Jesus, to whom it is expressly applied (Matt. i. 21-23). What comfort lies for each of us in the name Emmanuel! If God be for us and with us, who can be against us?

17-25. The king whom Ahaz invoked for his deliverance should become his unmitigated curse (2 Chron. xxviii. 20). The devastation would be so great that the scanty flocks left would find unlimited pasture, and vineyards would be sown with briars. But even then some hills "should be hoed with the hoe" (25), perhaps by those who remained true to God, in extirpating the moral weeds from the soil of their hearts, and these would be left free from briars and thorns, when their reign was almost universal.

THURSDAY, DEC. 4.—Isaiah VIII.

1-4. The prophet's new-born son received a significant name, which told of the near approach of the dreaded Assyrian on the two kings which were threatening Judah. Their fall must take place within a year or two. A child can lisp its parents' names in its second year, and Pekah was assassinated in the fourth year of the reign of Ahaz (2 Kings xv. 30). The invasion of Tiglath-pileser probably took place at that time.

5-10. There seems to have been a section of the political world at Jerusalem which favoured the designs of the invaders from Samaria and Damascus. They may have urged the plan of a triple alliance to resist the growing power of the king of Assyria; their one motto was "A Confederacy." In this they deserted the protection of God, so often compared in Scripture to a river (6; Ps. xlvi. 4). But no alliance should withstand Assyria's inevitable advance; though Jerusalem, as the head of the land, should not be submerged.

11-15. Instead of fearing the rage of man, let God's servants fear to do aught to grieve Him, and He will become their Sanctuary. There is still a spot in Westminster Abbey known by this name, where debtors and criminals used to be secure.

16-22. The Spirit of Christ is speaking through the prophet, therefore these words may be fitly applied to Christ (18; Heb. ii. 13). Amid the darkness of coming troubles, when men shall turn to necromancy and spirit-rapping, only adding to their sorrows, let us keep inflexibly loyal to God and his truth, which is a light shining in a dark place (2 Pet. i. 19).

FRIDAY, DEC. 5.—Isaiah IX.

1-7. These verses should be read in R.V. They are closely related to the close of the previous chapter. There should be no interval or break. Darkness does not last always. And, though the land of Galilee should be the scene of the sore trials already described, better days would shed their light upon its mountains, lakes, and vales. This was literally fulfilled (Matt. iv. 13-16). Take heart, dwellers in darkness; the dawn hastens. *Not* in the third verse should be rendered *to it*; see margin. As it was with Midian, so with Assyria—the blow that shattered their power came in a single night. The accoutrements of their warfare, strewing the ground, were as fuel for peasant's fires.

What titles for that wondrous Babe, of whom we have already heard! Wonderful (1 Tim. iii. 15). Counsellor (Micah iv. 9). Mighty God (Jer. xxxii. 18). Father of Eternity. Prince of Peace (John xx. 19). The increase of his government in heart and life is always followed by an increase of peace.

8-21. The previous sins of Israel are enumerated. Their defiance of God (9, 10); their refusal to repent (13); their abounding profanity (16, 17). Their judgments were to be widespread and terrible, and so it befell (2 Kings xv.). The stoutest sinner must bend or break. When God enters into conflict He must be victor. And so long as the sinner's heart remains obdurate it must reel under repeated strokes of the Divine hand.

The opening verses of the next chapter belong to this, and should be read with it (1-4). These are searching questions. And the whole paragraph is in striking contrast to the blessings of the reign of the Blessed Child.

SATURDAY, DEC. 6.—Isaiah X.

The main object of this chapter is the Assyrian invasion. In its pride, Assyria forgot its dependence on God, and it is reminded that at the best it

is but a rod, a staff, an axe, or a saw (5, 15), and was only fulfilling the Divine behest. When our proudest foes vaunt themselves against us, let us be calm and happy in the knowledge that they are only able to go as far as God permits and employs them. They serve a useful purpose as purifying agents, and then are laid aside.

9. The confident calculation of the Assyrian was that the tide of victory would not desert him, and that the cities against which he directed his arms would fall as easily into his hands as others had done in the past.

16-19. What a graphic description of the coming destruction. The light of Israel will be as fire for Israel's defence, catching first in the thorns and briars, and so spreading to the noble forest trees; and the Assyrian should be made to give back, as a rank of soldiers when the standard-bearer is suddenly cut down.

20-27. The invasion of Sennacherib was followed by a blessed spiritual revival (2 Chron. xxx. 6). St. Paul says that in these verses Isaiah *crieth* (Rom. ix. 27). The Spirit of Adoption cried in him. We need not fear our foes; their wrath is for but a little while, and there is an Anointed High Priest, who ever liveth to intercede (27).

28-34. Here is a vivid description of the advance of the Assyrian army along the great northern road. The terror of the successive villages is graphically described. And then the sudden collapse of the invader, his branches lopped off by the axe of the Divine Defender of his people.

International S.S. Lessons.

Sunday Afternoon, December 7.

THE WALK TO EMMAUS.—LUKE xxiv. 13-27.

GOLDEN TEXT: Verse 26.

FOR a summary of this interesting incident, see Mark xvi. 12, 13.

I. *A sorrowful journey* (13, 14).—It is the afternoon of the day of our Lord's resurrection. The story of the empty sepulchre and the angels' message has been given to the bereaved disciples (9-12), but they have not received it. "*Two of them*" (13)—not Apostles (33), but among "the rest" (9). The name of one was Cleopas (18)—not the same name as Cleophas (John xix. 25), who is elsewhere called Alphæus (Luke vi. 15; Acts i. 13). Of Cleopas nothing is known except the name. It is conjectured that the other was Luke himself. "*Emmaus*"—either their permanent abode, or their abode during the Feast. Its exact locality is uncertain. Josephus speaks of a village called Ommaus, where Titus formed a colony with 800 of his veterans, and which is still called Kolonieh. It is exactly 60 furlongs—about 7½ miles—from Jerusalem. Probably it was to this village the two disciples journeyed. "*They talked together*" (14).—One subject engrossed their thoughts, and, though they were greatly mistaken concerning it, they could not have chosen a better. Is it the one interesting subject to us? They were *sad* (17), and no wonder. Jesus had become everything to them; they had left all for Him; all their hopes centred in Him; and, now He has gone from them, their hearts feel a want which no other can fill. Do you know anything of heart sadness for the want of Jesus? There were hundreds of people in Jerusalem at that time who were merry enough without Him. It is better to be sad with these than to be merry with them.

II. *A mysterious Stranger* (15-17).—There He stood before them, waiting for them by the way. They do not know Him; for grief blinds them, and "their eyes were holden" from identifying Him. Besides which, He "appeared in another form" (Mark xvi. 12). Why not make Himself known, and at once remove their sadness? Because their sadness results not from the fact of his death, but from their own unbelief. Neither his own prediction, nor the angels' message (4-7), has been received. Their first need is, not a vision of the Risen Saviour, but a readiness to believe. The Christian life begins, and is continued, by faith, not by sight (John xx. 29). Perhaps at first they did not welcome the Stranger. In answer to his question, "*they stood still, looking sad*" (17, R.V.). It is possible for Jesus to be near, yet unrecognised. See Matt. xiv. 26; John xx. 15. Learn that Jesus comes to his people when they are sad, and when their hearts are filled with desires after Him. Near at all times, He is especially near in trouble (Ps. xlvi. 1).

III. *A sad story* (19-24).—Though the Stranger was unknown, He soon won their confidence, and they poured into his ear the tale of their grief. Have you felt the want of a Friend to tell your trouble to? You could not have a better than Jesus. It was some relief to these two to find one willing to hear their story with such patience and sympathy. What a strange mingling of *faith and unbelief* their story contained. In spite of the action of the Sanhedrim (20), Jesus was still to them "a *prophet*," &c. (19). They remembered the might of his *deeds* and his *words*. Doing and teaching (Acts i. 1) were combined in Him. His death has not made them doubt this fact concerning Him. "*We trusted*," &c. (21).—This mistaken expectation misled them. Their hearts were so set upon an earthly deliverance from the Roman yoke that they had no eye to see either death or resurrection. "*Him they saw not*" (24).—With this despairing word their story closed. The message of the women (22), the vision of angels (23), the verifying of the women's message by the visit of Peter and John (24), were all insufficient to remove their sorrow, if they did not find *Him*.

IV. *An unexampled Teacher* (25-27).—"O fools," or foolish men (25, R.V.). This is not a contemptuous term, as in Matt. v. 22. It refers to their dulness, and unreadiness to receive convincing testimony. It was a gentle, yet well-merited rebuke for their unbelief "after" (R.V. margin) "all the prophets had spoken." Jesus touches by this rebuke the real cause for their grief. "*Ought not*," &c. (26).—The very facts which led them to doubt were necessary to the fulfilment of those Scriptures in which they believed. Suffering was the way into glory (Acts xvii. 3; 1 Peter i. 11). Then He gave them *a Bible lesson* (27), of which He Himself was the subject. Was it dull and uninteresting? See ver. 32. How swiftly the time passed, and how their hearts thrilled as they heard Him speak of the bruised heel of the Woman's Seed (Gen. iii.); the slain lamb of the Passover (Exod. xii.); the day of atonement (Lev. xvi.); the Psalm of the Cross (xxii.); and Isaiah's vivid picture of the rejected Messiah (liii.)! It was evidently more important that they should know and believe the Scriptures than that they should *see* the Risen Saviour. Faith must build upon what God has said.

APPLICATION.

The lessons of this narrative may gather round the thought of THE COMPANIONSHIP OF JESUS.

(1) *To whom does He come?*—Not merely to the chief Apostles, but to humble and obscure disciples. To *any* who want Him, who are sad without Him, and who make Him the theme of their heart communion.

(2) *How should we treat Him?*—Tell Him everything. Nothing is hidden from Him; but until the heart is emptied by confession He cannot fill it. The best way to get difficulties and doubts removed is to tell them to Jesus.

(3) *What will be the effect of his companionship?*—Increased knowledge of and delight in the *Word* as a revelation of Himself, and as the warrant of our faith. And, especially, recognition of the *necessity* of the atonement (Golden Text). Why ought He to have suffered? Not only to fulfil Scripture, but to put away sin. Is it anything to us?

MEDICAL MISSION, AGRA.—Dr. Valentine writes:—"We have closed another successful session. All our students have passed their examinations, and several of them have taken high positions and Government scholarships. In April, 1891, we hope to send six more fully-qualified men into the mission field."

PROTESTANT INDIANS IN CANADA.—A very unpleasant episode has been ended by a retractation on the part of the Dominion Government. Some years ago the greater part of a band of Iroquois Indians at Oka, between Ottawa and Montreal, became Protestants. The Roman Catholic Church authorities, who claim more than "seigniorial" rights to the land, did not go so far as to try a wholesale eviction, but did their best to get rid of the Indians. In this they were assisted by the Government, and when a majority of the Protestants refused to quit their farms on the terms offered, the Indian Superintendent (a Cabinet Minister) wrote that when the yearly alms of one hundred dollars and blankets came to be given to the poor Indians of that band the Protestants would get nothing. There was a great outcry at such a religious persecution; and when it came to the point the hon. gentleman's threatening letter was declared to be "a mistake," and the money and blankets were distributed as usual.

HIS POEM ARE WE.

EPH. ii. 10.

'TIS written in the Book which cannot lie,
And will our beacon be,
While lesser lights of earth must droop and die—
"Poem of God are we;"
Made to express the greatness of the plan,
The image sure of Him,
Divinity, that hath a home in man,
However it be dim;
Meant for a witness to the Truth, that yet
Is the long ages' cry,
And our God's being, who in hearts hath set
His own eternity.

Am I "his poem," reflex of the Will,
All-gentle and all-just?
And do my wishes his re-echo still,
In simple child-like trust?
Ah! do my hands, that often fret and strain,
With his grand working rhyme,
And evermore beat out (if even through pain)
The old sweet heavenly chime?
And do my wayward steps delight to be
One, up the Calvary slope,
With his who richly there has wrought for me
A future and a hope?

God is the Poet, and He works in us
To walk his glorious ways,
To think and do his righteousness, and thus
Bring in the better days;
He builds us up high in the eternal scheme,
Word joined to living word,
Each in his place part of the song supreme,
By the pure spirit heard;
Verse matched with verse, in loving order laid
To shape a holy shrine—
Precept on jewelled precept strongly stayed,
Line upon golden line.

Oh, daily would He polish me, and bright
And brighter make my track,
Who gives a lustre in the darkest night,
To lead his wanderers back;
And hourly doth He mould me to the form
Of the fair final grace,
By iron strokes of the distressful storm,
That veils a Father's face;
Till purified by loss, my soul He draws
In a yet tenderer tie,
"His poem" breathing but his perfect laws—
Poem that cannot die.

F. HARALD WILLIAMS.

CROSS-ROW MISSION, DUNDEE.—The first year's work of this Mission was reviewed at a recent social meeting of Christian workers. This Mission is the outcome of the desire of two devoted working men to tell their neighbours of the Saviour. Most blessed results have followed. The president, Thomas Smith, was able to tell of cases of professed conversion, some of which have had very remarkable features.

MEDICAL MISSIONS, BANGALORE.—Miss Thom, late of the C.E.Z.M., Bangalore, writes in *Medical Missions at Home and Abroad*, respecting work in that place. Amongst the women, she says, a good work has been carried on for the last three or four years in connection with the Church of England Zenana Mission. But for their husbands and brothers nothing is done, whilst their prejudices against Christianity are being strengthened by seeing it in a corrupt form. A large Roman Catholic church overlooks the square of the chief market-place. There are schools for boys and girls; and a fine hospital will soon be finished. More than this, the entire charge of the large Government Hospital in the English civil and military station has been given over to the Roman Catholic Nursing Sisters. All this has caused much anxiety to the missionary bodies in the place. But none of them seem able to organise any medical mission work of their own. The urgent necessity of the moment is a small hospital for the Mohammedan women. These almost wholly decline to go near the Government hospital. The various evangelical missions in the province whose native Christians would benefit so largely by having a Christian refuge in times of sickness might afford each their quota of help. Heathens and Mohammedans alike would see that others beside Romanists care to bring them healing both for body and soul. Any offers of help will gladly be received by Dr. Maxwell, 49, Highbury-park, London, N.

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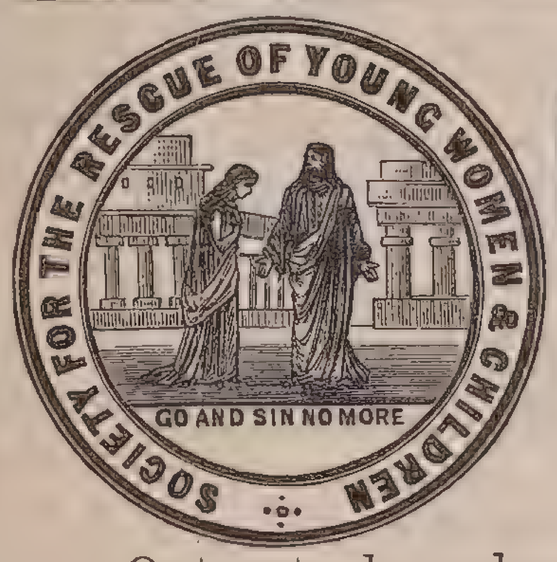

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TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Nov. 30, Pastor Frank H. White, 11 a.m.; Mr. Warner, of Dublin, 7 p.m. Mon., Dec. 8, 7.30 p.m., Rev. W. Lancelot-Holland, of All Saints', Hatcham, will give an address on "How is Rome Working for the 'Conversion of England?'"

METROPOLITAN MUSIC HALL, Edgware-road, W.—Sun., Nov. 30, 6 30 p.m., Mr. Charles Cook.

PORTMAN-ROOMS, Baker-street, W.—Meetings for the deepening of the spiritual life, to-day, Fri. Nov. 28, Rev. Handley C. G. Moule, 3.30 p.m. Dec. 5, Rev. H. W. Webb-Peploe.

CONFERENCE HALL, Clapham-road, S.W.—Jerusalem prayer-meeting every Friday, 4 p.m.

LADIES' PRAYER MEETING.—Wed., Dec. 3, 2.30 p.m., Lecture Hall, 186, Aldersgate-street, Mrs. Tottenham will give address. Fri., Dec. 5, 11.15 a.m., ladies' meeting; 11.15 a.m., young men's parlour.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION, 185, Aldersgate-street.—Sat., Nov. 29, meeting for praise and prayer. Short address by Mr. J. E. Jack. Hearty welcome to all business men.

NATIONAL VIGILANCE ASSOCIATION.—Annual meeting, Memorial Hall, Farringdon-street, E.C., Wed., Nov. 26, 7.30 p.m., Professor Stuart, M.P., presiding. Among those on the platform will be Dr. Lunn, Mr. Samuel Smith, M.P., Mr. H. J. Wilson, M.P., Mr. Percy W. Bunting, Mr. W. T. Stead, &c.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Dec. 2, 1 p.m., Rev. Edward White.

BAPTIST FORWARD MOVEMENT, John-street Chapel, Bedford-row.—Sun., Dec. 7, at 11, Rev. F. C. Spurr; 7 p.m., Rev. J. E. Shephard.

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STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Thirteenth annual meeting, Fri. Dec. 5. Tea at 5.30; meeting at 6.30; Lord's supper, 8.30. Mr. James E. Mathieson will preside.

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APPLICANTS FOR TRACTS.—E. Arthur, Sunnyside, Horrabridge, Devonshire; Mrs. Pengelly, district visitor, Camelford, Cornwall; W. Walters, 55, North-hill-street, Toxteth-park, Liverpool; C. Pakeman, Stoneleigh, Frederick-road, Gravelly-hill, Birmingham; A. Treasure, 9, High-street, Cardiff; Miss Provost, 44, Downs-park-road, N.E.; W. Eatherley, Bridge-street, Peterborough; Miss Cooper, 82, South-road, Burdett-road, Mile End, E.; H. Wiseman, 58, Richmond-road, Queen's-road, Dalston, E.; J. Poate, James Villa, Farnborough, Hampshire; H. Randall, c/o Mr. Hall, 75, Malpas-road, Brockley, S.E.; E. Ford, Daisy Cottage, Eastleigh, near Southampton; Miss B. Kennedy, The Murray, Perth, N.B.; R. Waugh, 8, Battery-green, Lowestoft; D. Lane, 1, Holly-terrace, Wanstead Flats, Leytonstone, E.; J. Browne, 17, Oliver-grove, South Norwood, S.E.; P. Grant, Dreghorn, Ayrshire, N.B.; J. Wintle, Pontymoil, near Pontypool; E. Roper, 14, Ormond-row, Smith-street, Chelsea; J. Rimmer, 44, Craven-street, Birkenhead; A. Hartley, 1, Jacob-street, Camp-road, Leeds; J. While, 1, Church-cottages, St. George's-place, Birmingham; Miss E. Wallis, Risehow Cottage, Maryport.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Appeals.

King's Cross Y.M.C.A.—£100 is required that the financial year may be closed free of debt.—The SECRETARY, 91, Euston-road, N.W.

Mr. G. Fuller, superintendent of the East-end Gospel and Children's Friend Mission, writes, appealing for much-needed help towards the working of the Mission. His address is Brunswick Hall, Branswick-road, Poplar, E.

Rice Lane Congregational Mission, begun in August, 1889, is in the midst of 40,000 of the working classes. There is urgent need for a larger room for the services, Sunday-school, mothers' meetings, &c. To alter the building and provide a suitable preparatory hall, £120 is needed.—Rev. LEWIS WEAVER, 55, Rice-lane, Walton, Liverpool.

Dock Labourers' Mission—A great number of new hands have been taken on to work in the various docks, the poor old men, who before could earn a little, are now thrust out into the cold to starve with their families. Funds are urgently needed with which to feed them.—Messrs. C. COLEMAN and F. JACOBS, 32, Chamber-street, London Docks, E.

St. George's-in-the-East.—Help is just now greatly needed in our work amongst the poor. For the sick we need letters for the "Victoria Park" and "London" hospitals, also for the "Children's Hospital," Shadwell. For the naked, left-off clothing, boots, and shoes; for the hungry and cold, funds to provide food and coals.—Rev. B. SACKETT, pastor, Ebenezer Chapel, 14, Albert-square, E.

FRIENDLESS & FALLEN. 33rd ANNUAL APPEAL FOR DONATIONS

A HOME DINING HALL.

MEALS PROVIDED FOR INMATES OF THE HOMES.

DAILY	940
WEEKLY	6,580
ANNUALLY	343,100

No good thing has failed these 33 years.
Daily wants have been wondrously supplied by Daily Donations.

DESCRIPTION OF CASES ADMITTED TO THE HOMES.

Friendless girls in their teens who need training for service.
Virtuous young women when in danger of falling into the sin of immorality through adverse circumstances.
Fallen young women who desire to forsake their evil ways.

Last year all the **HOMES**, as follows, together with the **OPEN ALL NIGHT REFUGE** were sustained by

3,262 CONTRIBUTIONS.

Preventive Homes.

Especially for Friendless Girls in their Teens—	No of Inmates.
The Jubilee Home, 7, Parson's Green, S.W.....	50
For Respectable Young Servants—	
195, Hampstead Rd., N.W. ..	18
459, Holloway Road, N.....	30
Total	98

Reformatory Homes.

	No. of Inmates.
200, Euston Road, N.W.....	24
35, Eden Grove, Holloway ..	33
Milton House, Brompton ..	30
The Holt-Yates Memorial Home, 5, Parson's Green..	30
Total	117

Open All Night Refuge.

87, Manchester Street, W.C. (Visited Every Morning to arrange Permanent Help to New Comers	20

Total number of Inmates to Maintain, **235.**

ONE THOUSAND DONATIONS OR COLLECTIONS AVERAGING 21s. REQUIRED BY DECEMBER 31.

DURING 1889
51 Ladies and 17 Gentlemen collected £264 11s. 1d., and nearly the whole of this amount was gathered in by

COLLECTING CARDS.

Reader, kindly contribute or collect in aid of this **PREVENTIVE AND RESCUE MISSION.**

Collecting Cards sent to any address on application.

MESSRS. MORGAN & SCOTT, Offices of THE CHRISTIAN, 12, Paternoster-buildings, E.C., will receive donations.

Edward W. Thomas.

OFFICES—CENTRAL HOME, 200, EUSTON-ROAD, N.W.

St. Giles' Christian Mission

WORK AMONG DISCHARGED PRISONERS.

TO THE READERS OF "THE CHRISTIAN."

The Work among Discharged Prisoners at the Prison Gates and elsewhere, which has been carried on by this Mission for more than thirteen years, is daily increasing in scope and usefulness.

Some **8,000** men and boys were last year placed in the way of earning an honest living.

The work amongst boys charged with their first offence, and saved from a first conviction through the aid of the Mission, has so rapidly increased, that we have now three homes for their accommodation.

The next Supper for the Criminal Classes will take place on Monday, December 1, when the Lord Mayor will preside. We shall be most happy to send tickets of admission to anyone interested in the work.

The generous response made to our very urgent appeal in the spring, enabled us to tide over our difficulty at that time, and to meet all necessary expenses. The summer receipts, however, have been sadly disappointing, several large subscriptions not having come to hand, and we are again in sore straits to find the means to carry on our many-sided work. **£1,500** is urgently needed to meet expenses to the end of the present year, and if that sum can be raised, it will greatly cheer Mr. Wheatley and myself.

We are loth to relinquish any part of our work without making an earnest effort to carry it on in its entirety, and now place ourselves in the hands of our loving Father, knowing that He will clearly guide us in the course we are to take.

Donations will be most thankfully acknowledged, if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. WHEATLEY, 29, Brooke-street, Holborn; or, to

Yours sincerely, *Geo. Hatton,*

4, AMPTON-STREET, REGENT-SQUARE, W.C. *Superintendent of St. Giles' Christian Mission.*

(*Continued from page 4.*)

GIVEN AWAY!
Your Nickel Silver Pen and Pencil Case
With your NAME in RUBBER,
COMPLETE, 7½d. in Stamps,
Or for your Rubber Stamp, elegantly mounted, Name in full, or Monogram, for Marking Linen or Stamping Paper,
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Publications.

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HIGH-CLASS CHRISTMAS CARDS, which admit of any desired greeting, together with sender's name and address. These beautiful Cards are supplied at inclusive and moderate cost, in quantities of 12 and upwards. Descriptive price list of large and choice assortment, post free. PENMAN & CO., 33, Furnival-street, London, E.C.

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Carts Collect and Deliver to all parts.—PRICE LISTS BY POST.

HELP WANTED for the ANNUAL SALE ON BEHALF OF

DR. BARNARDO'S HOMES FOR DESTITUTE CHILDREN,

NOW SHELTERING, EDUCATING, AND TRAINING OVER 3,500 POOR WAIFS AND STRAYS.

Will all who are preparing gifts for the **ANNUAL SALE** on behalf of these Homes

KINDLY SEND THEM IN AT ONCE?

Will those whose busy fingers are at work for the Sale remember that **crochet shawls**, really **fine underclothing** for ladies and children, **shirts** for boys and men, **suits** for little boys, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed women's garments of all kinds would be especially useful. Of course, besides these **jewellery, old coins, old china, curios, musical instruments,** and **fancy work, trinkets,** articles of **vertu, books, drawings, bric-a-brac,** and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, &c., **WOULD KINDLY MARK ON THEM THEIR VALUE,** or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS;** that is to say, **instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the goods received will be made up into**

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent to any part of the country on receipt of P.O. Order or Cheque made payable to Mr. J. T. Page.

Friends willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and have promised to purchase Boxes, with the contents of which they propose to hold

SPECIAL LOCAL BAZAARS

IN THEIR OWN HOUSES, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they will be disposed of in the last week of January (D.V.), in the Large Gymnasium of the Boys' Home in Stepney, E.

DR. BARNARDO earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (PREPAID), with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to

THE SECRETARY, 18 to 26, Stepney Causeway, London, E.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E., *November*, 1890.

LONDON CITY MISSION

FIVE HUNDRED Missionaries now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House to house visitation. Personal dealing. Work purely undenominational. Funds much needed. Communications to the Secretaries { T. S. HUTCHINSON, M.A. R. DAWSON, B.A.

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FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

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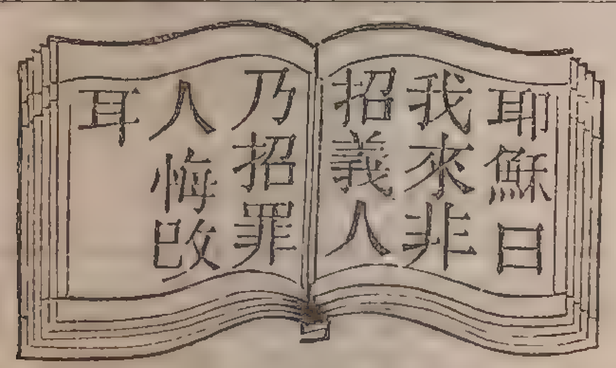

Jesus said, "I came not to call the righteous, but sinners to repentance."

THE CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

Established in 1876. Head-quarters, HANKOW.

Presidents.—Rev. GRIFFITH JOHN, D.D., and Rev. DAVID HILL.

Circulation in 1889—1,026,305 Books and Tracts.

In this vast Empire, so densely populated with an intelligent people largely able to read, and full of curiosity, the press affords one of the readiest means of making known the way of Salvation. The extent to which it might be used is limited only by the funds available. One Pound will circulate 500 books; £100 will circulate 50,000. Further aid is urgently needed to enable this Society to meet the immense demand now being made on it for Christian literature.

Contributions may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.

THE PROBLEM OF THE POOR.

A MANY-SIDED WORK is carried on by the N.E. London Gospel Missions amongst the suffering poor, large numbers of whom are on the verge of "submersion," struggling to live decently and honestly. The paucity of help received of late gives reason for fearing how far we may continue this grateful work.

The Seaside Home for the Ailing Poor is at Lancing-on-Sea, near Worthing There are eight Gospel Halls and Rooms, two Institutes for Rough Factory Girls, and one for Ragged Youths. About 2,000 children and young people attend the Sunday-schools.

Help in any form would be thankfully received by the EDITORS; or Mrs. F. A BEVAN, 59, Princes-gate, South Kensington, S.W.; or may be sent to the Director—

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2, *Marquess-grove, Canonbury, N.*

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A Special Appeal.

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THE LATE (SEVENTH) *EARL OF SHAFTESBURY, K.G.*, one of the warmest supporters of this Mission from its commencement, thus testified shortly before his decease, on the work of this Mission:—

"OF ALL THE ASSOCIATIONS IN LONDON, I DO NOT KNOW OF ONE MORE DESERVING OF COMMENDATION AND SUPPORT."—*Vide Speech, Kensington Town Hall.*

☞ **A VERY URGENT NEED for Funds for this long-established Mission exists at the Present time, the receipts during the past few months having fallen considerably short of the usual requirements. Several hundred pounds are needed to enable us to meet current expenses to the close of the year, whilst CHRISTMAS will bring with it the usual special claims for the relief of the aged, the infirm, the widow, and the orphan, which in a Mission like this amounts to a considerable sum.**

We earnestly appeal to all lovers of the Gospel to assist us just now, in order to prevent the closing of any of the branches of this work, which has been so abundantly blessed in the winning of souls during the past quarter of a century.

Contributions will be gratefully received towards the following Funds:—

I. For the GENERAL EXPENSES of the LONDON MISSION, embracing Evangelistic Work carried on in HALLS, THEATRES, TENTS, &C.
II. EVANGELISTIC WORK in COUNTRY TOWNS and VILLAGES, and ABROAD.
III. BUILDING FUND for the Erection of Halls in Needy Districts.
IV. HOUSE OF REST FOR CHRISTIAN WORKERS IN THE HOME AND FOREIGN MISSION FIELDS (*Wilton House, St. Leonards*).
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VIII. PROPOSED NEW HOME FOR FALLEN GIRLS.

Cheques should be crossed "London and County Bank" and Post Office Orders made payable at the General Post Office.

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THE DAILY READINGS provided by this Association are topical, the subject for each week being the "International Lesson" for the following Sunday. Branches are formed in 3,000 Churches and Sunday-schools in the United Kingdom, and many others in the Colonies and other countries of the world. The subscription for members of a "Branch" is one penny each annually. In addition to the card of membership, monthly hints on the Readings and quarterly circular letters are sent post free. Sunday-school teachers and Christian workers in any part of the world are invited to send for circulars, &c., to the Hon. Secretary,

Mr. C. H. WATERS, 56, Old Bailey, London, E.C.

WORKING MEN'S MISSION,
Collingwood-street, New Cut.

WORK AMONG THE DESTITUTE.

TO THE READERS OF "THE CHRISTIAN":—

The work among the Poor of the New Cut compels us again to appeal for help. For the past thirteen years we have been labouring for the spiritual and temporal good of the poor of this very needy part of the metropolis. Our winter work is now in full operation, and thousands are relieved weekly by our Soup Kitchen, and we need the sum of **£500** to meet all the expenses of the two Mission Halls.

Donations will be gratefully received by our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or, the Superintendents, T. and J. YOUNG, Gordon House, 1B, Vowler-street, Deacon-street, Walworth-road, S.E.; or, to Messrs. MORGAN & SCOTT.

A LETTER FROM REV. C. H. SPURGEON.

"The work done by our gracious God, through the Brothers Young and their warm-hearted friends, is one that causes me great joy. Theirs has been a real Working Men's Mission, and it has actually reached the persons aimed at; indeed, it sprang up amongst the working people.

"It is a movement that aims at no creation of division, or opposing existing churches; but we all welcome it, and wish it the richest prosperity.

"It is with particular pleasure that I commend the work in Collingwood-street, New Cut, to the generous help of all Christian people."

"ELECTRICITY IS LIFE."

(TRADE MARK.)

PULVERMACHER'S

WORLD-FAMED

GALVANIC BELTS,

FOR the CURE of NERVOUS DISEASES,

HAVE RECEIVED TESTIMONIALS from over FIFTY MEMBERS of the ROYAL COLLEGE of PHYSICIANS of LONDON, including THREE PHYSICIANS to HER MAJESTY the QUEEN.

RECENT TESTIMONIALS.

GALVANISM v. LOCAL WEAKNESS.

Woking, Surrey, November 10, 1890.

Dear Sir,—I am most happy to say that your valuable Galvanic Appliance has completely restored my muscular power, which I had entirely lost. I feel I cannot thank you sufficiently for the marvellous good your treatment has done me in restoring my vital energy and nerve power, which I thought was lost beyond recovery. My case was as bad as it could be, and greatly owing to my own folly; but I am now in a position to recommend your treatment as a complete cure for local weakness and nervous debility. You may give my full name and address to any honest inquirer.—Faithfully yours, G. B.

J. L. Pulvermacher, Esq., 194, Regent-street, W.

GALVANISM v. INDIGESTION.

7, Herbert Terrace, Clevedon, November 6, 1890.

Dear Sir,—I am glad to be able to tell you that my nerves are much stronger, and the indigestion that I suffered from is quite cured, in fact, I am a different person altogether.—Believe me, yours truly, (Miss) R. L. Parsley.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

GALVANISM v. LUMBAGO.

147, Avenue Parade, Accrington, November 4, 1890.

Gentlemen,—You will be pleased to hear that the Galvanic Band I purchased from you some time ago completely cured me, and I have had no relapse.—Yours truly, Thomas Sidgreaves.

Messrs. J. L. Pulvermacher & Co., 194, Regent-st., W.

GALVANISM v. INDIGESTION, NEURALGIA, and RHEUMATISM.

Christ Church, Dudley, October 27, 1890.

Gentlemen,—I am pleased to say that I have known something of your Galvanic Appliances for twenty years past, and have often recommended them to sufferers. Your combined band for indigestion made a new man of me. I also have your galvanic battery, by means of which I have cured many cases of neuralgia, and several cases of rheumatism.—Yours faithfully, (Rev.) I. Henderson.

Messrs. J. L. Pulvermacher & Co., 194, Regent-st., W.

GALVANISM v. NERVOUS EXHAUSTION and DEBILITY.

39, Union-street, Tranmere, Birkenhead, October 19, 1890.

Dear Sir,—I believe it is twelve months ago this morning since I first put on your Galvanic Belt, which proved, by the blessing of Almighty God, such a great boon to myself in two or three months that it restored me to perfect health and vigour, such as I have not experienced for years. I feel quite young again, and am so grateful for the marvellous change, and when I picture to myself what I was twelve months ago compared with my present condition, I should like the world to know the value of your appliances, and nothing shall be wanting on my part to publish the same. —Yours very truly, John Phillips.

J. L. Pulvermacher, Esq., 194, Regent Street, W.

IF YOU ARE SUFFERING from any NERVOUS or WASTING DISEASE, that threatens CONSUMPTION or PARALYSIS, write, in the fullest confidence, to Mr. J. L. PULVERMACHER, 194, Regent-street, London, W., whose name has been blessed by thousands of sufferers during the past thirty years.

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This case first came under my treatment four years ago. I produce it now because in a letter recently received from the patient, and dated October 11th, in writing me about another case, she speaks of her own, and says:—"Under God's hand *your treatment was the means of saving my life.* Will you *make it known as largely as possible.* I have often wished it, but neglected to name this till now."

The patient—Miss RACHEL MAGELL, now Mrs. GAW—was then living at Belfast. She had lost her mother in Consumption. Her illness had commenced three years before her first writing me, with cough and spitting of blood. Hæmorrhage had occurred at intervals, and she had become very weak and low.

Three weeks before I heard from her she had vomited fluid blood. There were severe pains now on the upper chest and shoulders. The cough was violent. Hectic fever prevailed and heavy night sweats. There was loss of flesh all over the body and strength continued to decline. The medical report was that a vessel had burst in the right lung, and that the left also was diseased.

In seven weeks I heard that she had much improved. The hectic fever had abated, the cough was much less severe. The expectoration was free from blood.

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Shortly after this the patient married. She has now two children.

I heard from her October 11th last. She says:—"*I am in splendid health.* I followed your advice without missing one dose of medicine for nine months, and since then have had good health and *no return of hæmorrhage.*" Then she expresses the wish I have quoted above, and signs herself (Mrs.) RACHEL GAW, UNION-STREET, BANGOR, CO. DOWN, IRELAND.

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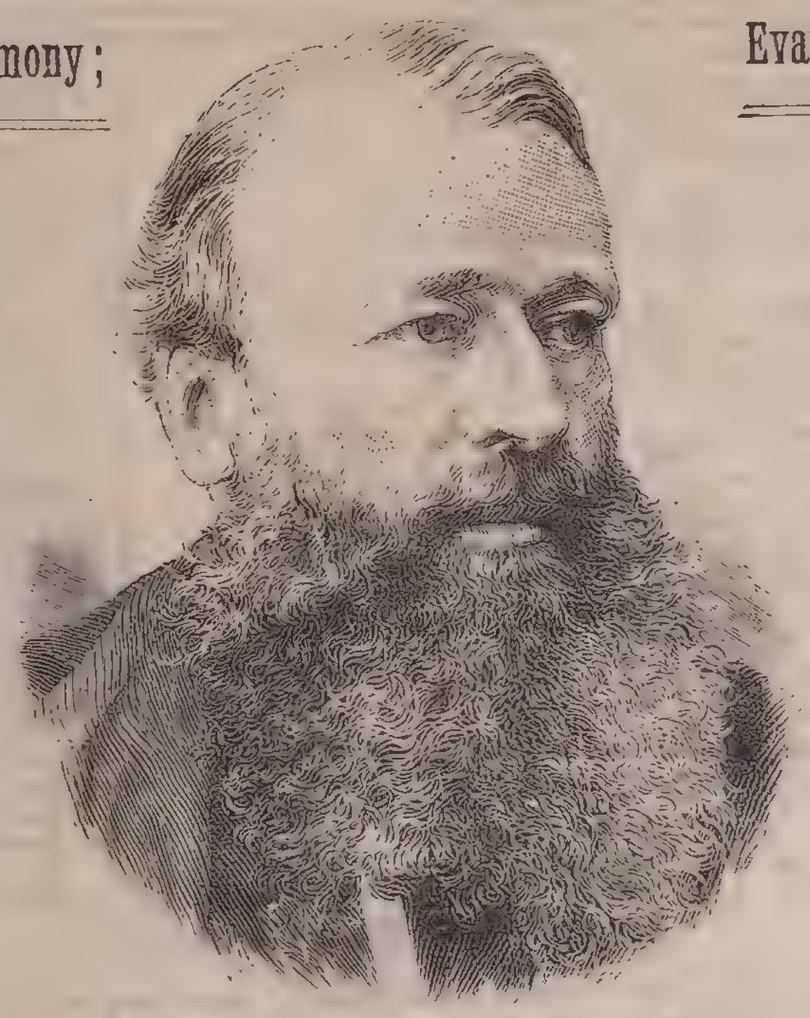

[The late Rev. C. B. Lewis.]

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No. 1088.] FRIDAY, DEC. 5, 1890.

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Doors open at 6.30; Admission 2d. (paid at the doors). A few Reserved Seat Tickets (2s. 6d. each) to be had on application to

JOHN ODLING, *Secretary.*

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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Friends are invited to visit the Institution any day but Saturday.

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THE SICK & SORROWING.

Funds are very urgently needed by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, for the purpose of providing Christmas comforts for the more destitute of the out-patients. Will kind friends help? Donations in money, coal-tickets, clothing, flannel (or any other material) are most earnestly solicited. — ROSA FEARMAN, Vice-President.—"He that hath pity upon the poor, lendeth unto the Lord."

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Women to train for Medical Mission work among women and children, and money for the support of the Missions, are both wanted most pressingly. Many places in the Holy Land are crying, "Come over and help us!" Contributions will be received by Miss LLOYD, 143, Clapham-road, crossed Union Bank, Charing Cross.

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FUNDS ARE EARNESTLY SOLICITED for the poor adults and children of the Christian Gee-street Mission and Ragged Schools, which have been carried on for about 28 years to benefit the poor. Donations please address to Hon. Superintendent, HENRY RUDGLEY, Ground Floor, 29, Falcon-square; JOHN KIRK, Esq., Secretary, Ragged School Union, Exeter Hall, Strand; Messrs. BARCLAY, Bankers, 54, Lombard-street; Messrs. MORGAN & SCOTT, Paternoster-buildings.

SIXTY-FIVE YEARS AGO

A Society was founded to assist poor Aged Christians over 65 years of age, living within five miles of St. Paul's, by granting annuities of 10s. per month. The Society is now urgently in need of funds to maintain the present pensions, and is unable to admit many deserving applicants. Will everyone over 65, enjoying the comforts of home, kindly send a contribution? and those who hope to reach 65 are asked to help in remembrance of those who 65 years ago founded "The London Aged Christian Society."

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TO THE LORD'S STEWARDS.—Readers of THE CHRISTIAN should read "The Cow Cross Mission," 27th Annual Appeal. Will be sent post free.—Address WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

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THE objects are:—MISSIONARY work amongst the Heathen; MINISTERIAL work amongst our own countrymen; and EVANGELISTIC work amongst the native races, foreign immigrants, and seamen of all nations frequenting the ports.

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ECEMBER 5, 1890.

The Christian.

- It is particularly requested that all letters re- to business matters should be addressed to the Messrs. Morgan & Scott, and not to individual bers. Communications for THE CHRISTIAN should ddressed to the Editor. Letters of a personal e should in every case be so marked.

Notes and Comments.

EXT week we purpose giving portrait and sketch of Mr. WILLIAM LETHABY, sionary at Kerak, Moab.

correspondent writes:—"How much ecessary eating and drinking goes on at stmas. Suppose we resolve to deny elves in that respect; it will be good ourselves, and good for those to whom send the money so saved. I throw out idea; perhaps others will elaborate it."

l right-minded people must observe with kful satisfaction the almost unanimously essed opinion of the Pulpit and the ss with regard to the position of public found guilty of such offences as that ed against Mr. Parnell. A newspaper, ed, here and there, among others *The tish Leader*, laboriously expresses a rent view, which we are sure will not d" the ministers all over Scotland, who said to be among its readers.

e are delighted to say that Mr. Josiah rs has printed a first edition of 50,000 True Stories, New and Old, for Young Old." They are gathered from his own erience in the Children's Special Service sion, which he originated, after Rev. son Hammond's meetings for the young, he Hon. and Rev. Baptist Noel's Chapel, -and-twenty years ago. The book is lished at 1s. and 1s. 6d., and may be had he above Mission, 13A, Warwick-lane. larger quantities at reduced rates write Ir. Spiers himself at same address. We eve this little book will widely extend author's usefulness.

hat the great scheme of General Booth, has undertaken to pioneer the way out Darkest England, has met with an appre- ive and even enthusiastic welcome, is se for thankfulness to God and con- ulation to himself. It has proved that a e amount of undeveloped benevolence ts in our midst, and that the cry of the itute has entered the ear of many of r wealthy fellow-countrymen. The sum tributed at present is over £63,000. Many he larger amounts have come, as we anti- ted, from names outside the ordinary scription lists. We hope that the result more than fulfil the promises of the moters and the anticipations of the ors.

Ve must, however, repeat our conviction the first obligation of the churches is to se agencies which already exist, and ch have done and are doing work in no inferior in kind to that proposed in arkest England." It is a great mistake suppose that the older missions and ncies compare badly with the best work Salvation Army has achieved. This is especially true as to permanence. It is a splendid pioneer work, but it has been pertinently asked how many places there are where it has been at work ten years, where it is in as flourishing a condition now as at the beginning. We therefore repeat the hope that whatever may be given to the new scheme by supporters of existing work will be in addition to, and not instead of, their other contributions. It would be a greater calamity that the present work should languish than that the new experiment should not be made.

We hope that many of our readers will secure copies of Dr. Barnardo's pamphlet, "Am I Unfit?" which contains a full report of his recent speeches before the judges of the Appeal Court, and their lordships' judgment in the case. All who read the complete record will not fail to see that, though Dr. Barnardo failed on the strictly legal aspect of the case, he secures a triumphant acquittal from a moral and equitable point of view. One remark made by the Master of the Rolls is worth emphasising:—

> It is part of Dr. Barnardo's benevolent business to collect such children as this. I do not know whether the Roman Catholic institutions do the same. I can only say that I have not come across any case of the Roman Catholic institutions having rescued a child and Protestant people trying to get it away. If one may say so with all respect, I think Dr. Barnardo is the better scavenger of the two, and picks up the most of these gutter children.

This is very high testimony coming from a thoroughly independent source, and it ought, in every unbiassed mind, to strengthen the hands of Dr. Barnardo in pursuing his arduous and difficult work. Copies of this pamphlet can be had from the offices of the Homes, 18, Stepney-causeway, London, E., price 3d., post free, 4d.

Mr. Wm. Quarrier, of Glasgow, is another earnest worker on behalf of the neglected city children who has suffered from priestly interference and opposition. We are glad to see that in a recent case he has fared better than Dr. Barnardo, having successfully resisted the attempt of an unworthy mother, prompted by the Romanists, to take away one of the children under his care.

On the basis of a report in *The Presbyterian Messenger*, we recently commented upon an address by Professor Skinner on the Old Testament. The report represented him as identifying himself with criticism of the modern destructive type. Rev. Hugh McIntosh, of Brockley, informs us that the report, though made up from the manuscript of the lecture, was so mutilated that the Professor refused to correct the proof when submitted to him. On the other hand, the Editor of *The Messenger* declares that the report was "a copious and correct reproduction of the substance of the lecture." Not only had the Professor ample opportunity to repudiate the outline of his address, but he could, before damaging impressions had accumulated, have called attention to any errors the report might contain.

Coming to details, it is said, on behalf of the Professor, that he did not commit himself to the critical views described in his address. If that is so, the Professor owed it to the Church, if not to himself, to allay misapprehension. He has done nothing of the kind. A fortnight ago we called attention to the fact that Mr. Robert Paton, before issuing to the members of Highbury Park Presbyterian Church, a letter regarding the views expressed, sent the MS. to the Professor, who replied: "I thank you for your courtesy in showing it to me, but it does not appear to be a document that calls for any remark from me at this stage." If misleading inferences had been drawn from a delusive report, the Professor should have said so. Did he pity "weak" critics? None the less was it his duty to see that his words or attitude, as a "strong" one, did not constitute a stumbling-block in the way of others. Did he justify his course? Then he should have remembered the injunction —"Let not your good be evil spoken of."

A recent number of *The Month*—the organ of the English Jesuits—contains some startling revelations of the way in which traitorous Ritualists are secretly undermining the Church of England, and devoting all their energies to restoring every possible Romish doctrine and practice within the Protestant Church. The writer, who, having been himself a Ritualist, has had exceptional opportunities of seeing these secret machinations, states that in many churches the Communion Service is so manipulated as to imitate as closely as possible the Popish and idolatrous mass; that in almost all the sisterhoods, and in some churches, the sacrament is "reserved"; that masses for the dead are said at burials and anniversaries, and "processions of the blessed sacrament" take place; the multiplication of "altars," crosses, images, and pictures of the saints, guilds and confraternities is described; and the underhand methods by which the various insignia of Popery are introduced into congregations, together with other "puerile and ridiculous episodes in the Ritualistic economy," are exposed.

The revelations thus made abundantly justify the grave fears of faithful Protestants that a widespread conspiracy exists within the Church of England for the purpose of undoing all the work of the Reformation, and bringing England once more beneath the yoke of the Pope. The following passage describes the situation as seen by an ever active and watchful enemy:—

> At any rate the Ritualists are doing a good work, which in the present state of the country [Roman] Catholics cannot do in the same proportion; they are preparing the soil and sowing the seed for a rich harvest, which the Catholic Church will reap sooner or later. Some few, perhaps, may be kept back at present from submitting to her claims, because they are taught to believe that they are already Catholics, and have all that they can want; more, perhaps, may be losing their faith altogether. But there are very few Ritualists indeed in whose minds doubts as to the validty of their position do not at one time or another arise; and though they may be ordered by their "spiritual directors" to put these doubts away as temptations of the devil, as a matter of fact they seldom can stifle them, even if they would, and grace works her silent way.

A contemporary reports that eight hundred pastors have lately met in Hanover to consider the demands of the times on the German Church. The president said :—

Great as are the needs, and painfully as we feel them at times, we are, nevertheless, in danger of becoming accustomed to them, and to sink into a state of security. The ordinary affairs of the day lead us captive, and often we voluntarily close our eyes, in order not to be disturbed. In the meanwhile, the enemy sows tares. The enemies of the Gospel are determined to destroy Christianity itself; and this must be realised by those who would understand the times."

It is this that constitutes the danger of the period. Anti-Protestantism, critical wantonness, sceptical philosophy, and denials of the supernatural, are so common in their attacks on what is vital in Christianity, and at the same time so multiplied, that believing men are in danger of getting accustomed to them, and so remaining unconcerned. This is as though the defenders of a frontier fortress grew supine because the enemies of their country never ceased their assaults.

Last Monday evening, at the opening session of the Victoria Institute, there was read a paper by Professor Hull, the director of the geological survey of Ireland, on the Geology of Egypt and the Nile Valley. It dwelt at the close with the question of the passage of the Red Sea by the Israelites, and supported the results arrived at by the members of the Exploring Expedition in 1883-84. No subsequent investigations had changed the theory the professor then held, that the physical conditions of the region were now altogether different from what they were at the time of Moses; that the point of the Red Sea which the children of Israel crossed was not where the Gulf of Suez is now, but one further removed from the sea; and that recent geological investigations were remarkably confirming the historical accuracy of the narrative in Exodus.

Rarely has a struggle between corruption and righteousness been more marked than that now going on in some parts of the United States. The Bishop of Mississippi, in the Baldwin Lecture for 1890, says that for a citizen to be a city magistrate is to proclaim himself a knave; to be an alderman is equivalent to being a thief, and an influential politician a leading rough; underneath their civilisation lie forces that may result in an upheaval of ruin. On the other hand, American Christianity is contending against the evil elements that Europe has helped to pour into the country. Dr. Storrs, of Brooklyn, states that he does not despond; he has faith in God's purposes towards the Republic and its people. Dr. Norman Walker, of Dysart, in his editorial letters from the States to *The Free Church Monthly*, bears a gratifying testimony from different parts of the Union to the rising aggressive power of the Evangelical Churches. When an adequate conviction dawns on the Lord's followers that nations must be ruled by Christ, and not by the devil, we may look for a corresponding zeal against flood-tides of unrighteousness.

It is lamentable to find the Bishop of Bedford, who has seen so much of life in the East-end of London, speaking as he did recently at Leicester. It ought not to have been found difficult to make an appeal for the Additional Curates' Society, without attacking vigorously undenominational missions, and sneering at free breakfasts. The harvest field is wide enough for all the labourers of every denomination and of no denomination who are likely to engage in the work, and there is no room for jealousy, much less for opposition.

Italy, through the elections, has again lifted up her voice against Papal domination. Despite the Pope's recent fulminations in favour of the restoration of temporal power, and against the so-called spoilation of the Church, the country has decided to continue the anti-Papal policy for at least another five years. It is interesting to note this attitude in the very headquarters of Rome, and to compare it with the spirit which rules nearer home in regard to the aggressive movements of the Romanists.

It is more important to have a blessing than to define it. Nevertheless, if we become teachers, and define it wrongly—*i.e.*, unscripturally—we may stumble others, as well as deceive ourselves. If we are sealed with the Spirit when and because we believe in Jesus, it is a serious cause of offence to a little one who believes to tell him he is not sealed. The Apostle tells the Ephesians, without distinction, "Grieve not the Holy Spirit of God, whereby *ye are sealed* unto the day of redemption." Yet these Ephesians are exhorted against all kinds of sin. The Apostle appeals even to carnal Corinthians: "What, know ye not that your body is the temple of the Holy Ghost?" We must measure the pattern (Ezek. xliii. 10-12) received by the Spirit (2 Chron. xxviii. 11, 12, 19). Every item of the tabernacle was "as the Lord commanded Moses" (Exod. xl). We must "hold fast the form of sound words." If the builder deviates from the architect's plan, there will be trouble. How serious this becomes when the Architect is the Holy Ghost, and the plan is the inspired Word of God!

Professor Huxley, in *The Nineteenth Century* for December, returns to the charge with regard to our Lord's miracle in the country of the Gadarenes, when, as the Gospels state, the evil spirits on leaving the demoniac entered into a herd of swine, which forthwith rushed into the sea of Galilee, and were drowned. Mr. Gladstone, in his book "The Impregnable Rock of Holy Scripture," traversed the Professor's statement that this was a case of "wanton destruction of other people's property," and "a misdemeanour of evil example," by maintaining that our Lord simply vindicated the Mosaic law by which swine-herding was declared illegal. The Professor now labours many points with the purpose of showing that the population of the country was Gentile, and not under the law of Moses. He does not pretend to controvert the fact that Gadara was within the boundaries of the land given by God to the Israelites. He cannot conceive it possible that "Hebrews bound by the Mosaic Law" used Gentile coinage, which he contends was in circulation at the time in Gadara. This is through his apparent agnosticism as to the fact that even the Pharisees of Judæa had to employ money with the "image and superscription" of the Roman Cæsar.

The Professor makes a glaring mistake, which, though excusable in one who "holds a brief" against Christianity, should not go uncorrected by those who know better wherein the faith of Christ consists. He justifies his controversial activity by the statement that "these stories constitute t keystone of the orthodox arch." Let the be no misunderstanding; we hold by "thes stories," no matter how much may be sa against them by such as cannot find roo and reason for God in the universe. B "the keystone of the orthodox arch" Christ, who "was dead and is alive again.

Believing that our Lord "rose again th third day," we can believe all the wonde ful works ascribed to Him by those wh companied with Him in the days of h humiliation. Those who would affirm tha Christ did not rise from the dead have t account for everything that is good an true in social and religious life to-da throughout the world, as well as much b side. We meet all modern doubts an questions with the touchstone which give substance to our every hope: "Christ bein raised from the dead dieth no more." It i He, moreover, who says to his trustful fo lowers, "Because I live, ye shall live also. Here are our theology and evidences in tw short sentences, and all the Agnostics i the world cannot shake the position. The knowledge is of things material and tem poral, but the Gospel of the Resurrection i of things spiritual and eternal.

AMONG LONDON POOR.

PASTOR NEWTON VANSTONE, of Bow Baptis Chapel, Bow-road, E., writes:—My church i situate in the midst of want, and I am su rounded by a noble band of workers who mov in and out amongst scenes of suffering an privation. According to the means supplied t us, we endeavour to feed, clothe, and brin under the influence of the Gospel those wh otherwise could not escape utter ruin an death.

During the past few months a blessed wor has been done, though on a small scale. I one case, a sick child was found lying on tw chairs, and fast sinking for want of nourishin food. The father, mother, and six childre had but one sleeping-room, and no bedstea or bedding. The child recovered; but th mother fell ill and died, but rejoicing in Saviour's love. Before her death, bedstead bedding, and linen were supplied, and the chil dren were subsequently clothed. These ar now with others of their neighbours atten dants at our Sunday-school and services.

We have to move in touch with victims o oppression, enter the homes of the sweaters slaves, and see them making ladies' large mantles for 9d. and 6d. We have to hear an answer appeals for means to buy the Union ticket, ere the willing worker may be allowed to earn his bread.

Our members are enthusiastic in their work and, although from their freewill offerings, sup porting their own ministry and various othe Christian agencies, they are now, withou outside help, fitting up apparatus for supplyin soup and other food to the hungry, that we may both alleviate suffering and win souls to Jesus. The needs of the neighbourhood are s great that we ask the friends of the Londo poor to help us.

MR. ROBERT DAVIES, brother to the Lord Lieutenant of Anglesey, has promised £2000 to the funds of the Welsh Calvinistic Missionary Society.

Pastor C. Tidman, 39, Park-street, Blaenavon, Mon mouthshire, will be grateful for any books for th "People's Library," also Gospel books, tracts, an Christmas texts for the sick and injured ones.

THE LATE REV. CHARLES B. LEWIS,

Baptist Missionary, India.

ABLE and devoted ministers of Christ on the foreign field are a glory of the Church of God. In Eastern lands, where ancient mythologies and customs hold the people in a tyrannous bondage, and in tropical "habitations of cruelty," where nations and tribes are oppressed by superstition and devil-worship, the Gospel has been proclaimed in its power and fulness by men who have not counted their lives dear unto themselves that they might with joy discharge the ministry which they had received, to testify to the grace of God.

One of these was CHARLES BENNETT LEWIS, who recently "fell on sleep," after a long period of service as a Baptist missionary. Born in 1821 at Ross, in Herefordshire, he early evinced an intense interest in mission work, traceable to the efforts of pious parents, who fostered in him a love for all that relates to the kingdom of God. We first hear of him as sitting on his father's knee, and expressing the determination, "when he grew up, to carry the Gospel to the heathen." Growing with his growth, this desire led him, prior to his conversion, "always to look forward to a period when he should become a missionary." With this expectation, he made selection of a business which he conceived would be likely in some degree to fit him for usefulness abroad. He had read much of the mission press, and thought if he became a printer he might perhaps be able to go abroad in that capacity, if not as a preacher of the truth. With these hopes he left his native place and was apprenticed to a printer in Bristol.

In 1839 he was led to seek the Saviour for himself, and becoming deeply anxious to be himself engaged in proclaiming to his fellow-sinners the Lord's willingness to save, he entered as a student at the Baptist College, Bristol. Here among his college friends were such men as the late Revs. Dr. Charles Stanford, Prof. Baynes of Aberdeen, and George Gould of Norwich, by whom, as Dr. Stanford used to relate, he was known as the "Rabbi," owing to the knowledge of Hebrew which he had acquired before entering the institution, where he continued to give promise of the linguistic proficiency which made him so eminently useful in after years. To a good classical equipment, the young man added an acquaintance with Hebrew cognates. Some might ask, "What was the use of this in a missionary?" Mr. Lewis, however, was preparing for work in which all such studies would prove of service. His knowledge of Syriac brought him on one occasion under the notice of the celebrated Professor Lee, of Cambridge, who ventured the question, "What are you going to do with yourself?" Finding that it was the intention of the stripling to become a Baptist missionary, the Professor put to him a question similar in terms to the one just suggested—"Then of what use are all these things to you?" He gave the young man a token of his interest, in the form of a Syriac book, and the recipient continued his studies in confidence that God would use each and all of his powers when gladly devoted to his service. Events justified his hopes and fulfilled his desires, for during many years Mr. Lewis rendered valuable service to the cause of Christ by passing through the press in Calcutta editions of the Holy Scriptures, and important works in several of the dialects of India.

In 1845 Mr. Lewis married Marianne, daughter of Mr. George Gould, of Bristol, and sister of his fellow student. She was not only a helpmeet through life, but an earnest fellow-worker unto the kingdom of God. Shortly afterwards they sailed for Ceylon, to undertake missionary work. The voyage was long and tedious, occupying six months. The discomforts of travelling were very great then, as compared with to-day, when the same journey may be made in three weeks. After earnest labour in Ceylon for a short time, the decease of the eminent Dr. Yates made it advisable that Mr. Lewis should proceed to Calcutta, and there for more than thirty years he did large things in forwarding the evangelisation of India. He at once set himself to acquire the Hindustani and Bengali languages, shared in evangelistic work in the city, and undertook the superintendence of the village churches established in the southern part of the Delta of the Ganges below Calcutta. He was also soon engaged in the acquisition of the Persian language, in order to publish a revision of Henry Martyn's New Testament. For several years he was secretary of the Calcutta Religious Tract Society, and exercised a diligent supervision over its publications.

(From a Photograph by Messrs. Debenham & Gould, Bournemouth.)

Becoming secretary of the Indian Mission, Mr. Lewis's responsibilities increased; and on the death of Rev. James Thomas in 1858, he became, in addition, superintendent of the Mission Press, for which, by his early training as a printer, and his wide acquaintance with Oriental literature, he was peculiarly qualified. For fourteen years he was engaged with Dr. Wenger in the translation of the Scriptures into Bengali. In the words of a minute adopted by the Mission Committee of the Society with which he was connected:—

> This office he contined to hold with great success and advantage to the Society's funds, till his increasing infirmities, due in a large degree to his close and unremitting attention to the arduous tasks devolving upon him, obliged him in the year 1878 finally to relinquish his work. The wisdom and kindness, the impartiality and courtesy, the diligence, the thoughtfulness and large-heartedness which he displayed for more than twenty years in his multifarious duties, were gratefully acknowledged by all his missionary brethren, and were fitly commemorated in a testimonial presented to him at the Annual Session of the Baptist Union at Leeds.

Mr. Lewis was the author of several valuable papers on missionary and theological subjects, also of lives of Rev. J. Thomas, the Society's first missionary, and Rev. John Chamberlain. On returning to England he

became increasingly weak; but amidst painful bodily infirmity his mind retained to the last its brightness and activity. Though paralysed in body, he was cheerful and lively in spirit. A few days before his death, on September 20 last, his daughter leaned over his bed to catch the words he tried to utter, and she heard him articulate with great effort the words:—

> I'll speak the honours of thy name,
> With my last labouring breath.

His voice failing, she finished the verse for him:—

> Then, speechless, clasp Thee in my arms,
> The antidote of death;

while he pressed her hand in silently eloquent acquiescence.

In all his labours, as already mentioned, he enjoyed the help and encouragement of a devoted wife, who will long be remembered as the founder of the Ladies' Association for the Support of Zenana Work and Bible-women in India. Coming to England in 1861, and also in 1866, she told the story of the zenana work and its pressing needs, and an interest was created which has been fruitful in unexpected ways. She published a very affecting paper on the subject, and addressed gatherings in many parts of the country, describing life in the zenanas, and urging the organisation of effort to convey to the dark-minded inmates the light and joy of the glad tidings of salvation. The Association was founded in 1867, and has since contributed largely to the promotion of the Gospel cause among the women of India. She came home with her husband twelve years ago, quite broken down in health; and preceded him by a short time in departure to be with Christ, entering into rest August 14.

Of the two it may appropriately be said: "They were lovely and pleasant in their lives, and in their death they were not divided." Dr. E. B. Underhill, the veteran hon. secretary of the Baptist Missionary Society, who saw much of their work in India, and has since been intimate with them at home, has borne a hearty testimony to their unremitting interest in Gospel labour. Referring to his visit to India in 1854, he wrote in *The Missionary Herald* for October last:—

> I was their frequent guest, and had abundant opportunity to know and to admire Mrs. Lewis's amiability of character, devotedness to Christ's service, and the zeal and assiduity of her endeavours to impart to the female population of Lower Bengal the knowledge of the Gospel, and to train the children for usefulness both in their homes and in the Church of God.

Both have left the fragrance of a good name. More such witnesses and workers are wanted to carry throughout the world the seed of God's kingdom, and it is a definite injunction of the Lord to his disciples that they "pray the Lord of the harvest that He send forth labourers into his harvest."

ROMANISM IN AMERICA.—Please allow me to correct a considerable error in the paragraph in THE CHRISTIAN of Nov. 7, entitled "Romanism in the United States." That paragraph makes me say that about 1000 Roman Catholics have left the Church of Rome in the United States and Canada. I had said, if my memory does not fail me, that this was about the number of converts of the last twelve months; for the whole number of French Canadian Roman Catholics who have left the errors of Rome to accept the Gospel, these last twenty-five years, cannot be less than 40,000.—Yours truly, C. CHINIQUY.

14, *Park-avenue, Montreal.*

[1136]

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE TEMPLE OF THE BODY.

JOHN II. 21.

WHAT is your body? An inn, thronged with busy traffic! A library, whose shelves are being gradually filled with the gathering stores of knowledge! A counting-house, dedicated to money-making, in which the amassing of wealth, or the maintenance of a competence is the one and all-important object! A play-house, used for no higher purpose than pleasure-seeking! A stye, where swinish passions revel! "But He spake *of the temple* of his Body."

The conception was full of beauty.—As the temple at Jerusalem, with its marble pave-

ments, its pillared cloisters, its terraced courts, its rich adornment, was one of the fairest spectacles under the sun, so is the human body, designed and built by the Divine skill, worthy of the Creator of the heavens and earth. Consider those ivory pillars of bone, those alabaster walls of flesh, that many-toned organ of speech, those long corridors of brain and nerve through which thought and emotion move, those storied archives where memory resides as the custodian of the records of the past, and tell me if you do not see an exquisite beauty and delicacy in the Lord's comparison, as "He spake of the temple of his Body."

The conception was as new as it is beautiful.—Men had been wont to consider the body as the seat of evil, and the principal impediment to a saintly life. The Epicurean, like the "fleshly school" of the present day, gave himself up to obey its wildest impulses, as though a rider should throw the reins on the neck of a fiery steed. The Stoic sought to crush out and starve all natural instincts. And this has been the motive of asceticism in all ages. "I fear that I have ill-treated my brother the ass," said St. Francis of Assisi, a few hours before his death, as he looked with a kindly and half-humorous pity on the worn and emaciated body, prematurely exhausted by vigil, fasting, and maceration.

At the most, men were prepared to give to God a part of their being, one room out of many to be his shrine, the organ of veneration, the attitude of worship, the hour of morning prayer. But the Son of Man said that the body was not in itself evil, and that it might the shrine and home of God, the temple Him who dwells in the high and holy pla whose Being fills the immensity of the univer but who makes his dwelling-place with lovi and contrite hearts. He said, moreover, th not one organ but every organ, not one attitu but all, not one engagement but each, shou be pervaded by the thought of worship a dedication, cleansed in the blood of atoneme made fragrant with the perfume of incen and included in priestly ministry and service

And the conception became characteristic Christianity.—Wherever the religion of Jes went, men conceived a new idea of the sacre ness of the body. Had He not worn it? H He not carried it through death into the lig of Easter, and the glory of the throne? H He not spoken of it as a temple? T natural instincts could be neither common n unclean. And it must be possible so to ord and rule them as that they should be the willi servants of a holy will and consecrated purpos not impeding the symmetrical beauty of t loftiest characters, but promoting it; a doing the will of God on earth as it is done heaven.

From this source the Apostle derived t motive-power with which to nerve his conve in their conflict with the evils of their tim Writing to those at Corinth, one of the fairc in the sisterhood of fair cities with which Gree had adorned herself, the beauty of whc temples was only equalled by the voluptuou ness and impurity of the worship which defil the loveliest achievements of human art, said emphatically, "Know ye not that ye a the temple of God, and that the Spirit of G dwelleth in you? If any man defile the temp of God, him will God destroy; for the temp of God is holy, which temple ye are." (1 C iii. 16, 17; vi. 19; 2 Cor. vi. 16.)

Is it not significant that, in his first miracl our Lord hastened to put honour on marria at the wedding feast, and in his second pub act, by a single word, reinstated the body in rightful place as the help-meet and shrine the consecrated soul, a thing which may presented as a sacrifice unto God, holy, a acceptable, and reasonable (Rom. xii. 1 Surely thus it became Him as Son of Ma "He spake of the temple of his Body."

I. THE TIME OF HIS SPEAKING.—It was t month of April. The land was green wi pastures, and carpeted with myriads of flowe the air vocal with the singing of birds, a laden with sweet scent, the thoroughfar thronged with pilgrims for the Passover, a with the flocks for the Paschal Feast. Jer salem was in her glory. And at such a tim there seemed nothing extravagant in t panegyric of the patriot Psalmist, when sang, "Beautiful for situation, the joy of t whole earth is Mount Zion, the city of t great King."

After the miracle at Cana, our Lord we down to Capernaum, with which most of h disciples were associated, and which thenc forward became his home. But He did n stay there "many days," as the time had con for Him to inaugurate his public ministry the metropolis of his people, and in connecti with the very heart of their religious system.

II. THE PLACE OF HIS SPEAKING.—It was i the temple that He who was Himself th Temple of God, spake of the body as a templ

And there was a special fitness in the coincidence. The temple had three divisions. The outer, which lay beneath the gaze of Israel; the inner, or Holy Place, where the white-robed priests went to and fro on their sacred ministries, awed by the sense of the nearness of God's manifested presence; and the innermost, or Most Holy Place, where the Shekinah, in Solomon's temple, shone between the bending forms of the cherubim.

Similarly tripartite is the nature of man. The body is its outer court. Next to that is the soul, the seat of consciousness, of thought and will, of emotion and imagination, a family of priests meant to minister to God, in robes of stainless purity, under the sense of his presence, their every movement music, their every act worship. But below this wondrous play of movement is the spirit; that in which man is likest God, and by which he is capable of becoming God-filled and God-possessed. For it is through the spirit that man's nature opens out into the world of spirit, of the infinite and eternal, and becomes the residence and shrine of God (1 Thess. v. 23; Heb. iv. 12).

The nature of man is a trinity in unity. Three constituent portions make up each individual unit of the human family. All are not temples, but all may be. In many, alas, that most sacred chamber, with its marvellous capacities for God, is untenanted and unexplored, given over to darkness and neglect. In regeneration the Divine residence is inaugurated. The Holy Ghost is distinctly described as dwelling within the believer. Not always patent to our consciousness, because deeper than the sphere of emotion, and in the spirit.

From our second birth marvellous possibilities present themselves. Almost immediately the soul, which is the seat of consciousness and choice, must elect whether it will permit itself to be most largely influenced by the body or the spirit. If it choose the former, saved though it be, it will inevitably become carnal, and unable to digest God's deep and secret teaching (1 Cor. iii. 2); but, if it choose the latter, it will become increasingly spiritual—the light of the Most Holy will stream with growing intensity into the holy place of thought and feeling, until the whole tenor of the inner life is ennobled and purified. And thence the waves of blessed life will pass outwards to the body, till every member experiences the sacred influence, and begins to sparkle and glow, as when the light of the shekinah brake through all curtaining restraints, and bathed in glory the entire fabric, standing in its earliest completeness. That was illustrated in the Transfiguration, in which the Body of the blessed Lord shone as the sun, and even his clothes were white as the light.

You will never be able to govern the body by the unaided power of the soul. Go deeper than the soul-life, however fervid its love or strenuous its resolves. Avail yourselves of the indwelling grace of the Holy Ghost. Let the parting veil be rent and withdrawn. And then, through the recipient soul, the light and life and love of God will stream forth to ennoble and irradiate the entire nature.

III. WHAT WAS THE OCCASION?—The hills of Moab were hardly purple with the dawn before the streets were crowded with throngs hurrying to the temple. But the tortuous streets were rendered almost impassable on account of the traffic and business caused by the vast concourse of people. There were sellers of trinkets and souvenirs; drovers of sheep and oxen with their charge; exchangers of the coins of all the world for the half-shekel, which must be paid by every Jew in temple currency. Had all this hubbub been confined to the adjacent streets, it had been sufficiently objectionable; but, for purposes of gain, it had been permitted to intrude into the lower temple court, that of the Gentiles. There, steaming with heat, and filling the sacred edifice with stench and filth, were penned whole flocks of sheep and herds of oxen; while drovers and pilgrims stood around in eager contention as to price. There, too, were men with cages of doves, the offerings of the poor. And beneath the shadow of the arcades, sat the money-changers, each behind his little table, covered with piles of coin. A very shambles, with the noise of an Eastern bazaar!

An apt symbol this, not only of the intrusion of the world-spirit into the Church, but of the harbouring of darker and sadder evils in the heart. Not alone amid the ruins of heathen fanes, but in the secrets of our hearts, do vultures build their filthy nests, and unclean creatures make their lair. Traffic in the forbidden, the forms of brutelike passions, the rattle of unhallowed gain, the sweltering press of care and worry and rush, have crowded God out of our life. Mammon, Beelzebub, and Satan have usurped his place. With us, as in Ezekiel's vision, the walls of the chambers of imagery, are covered with delineations of obscene creatures, before which we offer incense. With us, as with Job, our increasing knowledge o God is gauged by a deeper abhorrence of ourselves: "Behold, I am vile."

But when the Lord Jesus enters, He cleanses.—Hastily knotting together a number of small cords, gathered from the litter at his feet, He advanced to the traffickers, and bade them begone. They looked at Him aghast. Who was He, that He should issue such a decree? But they quailed beneath the glance of that flashing eye and the commanding attitude of that spare form. Sin is weakness. The evil-doer cannot stand before the servant of God armed with no weapon save the force of a blameless character and the energy of a quenchless zeal. So, moved by a sudden and irresistible impulse, they slowly and sullenly began to retire, driving their charge before them, and uttering the deepest maledictions against an authority they dared neither dispute nor resist. The dove-sellers followed them, carrying their wicker cages; whilst the money-changers, after a scramble to collect what coins they might amid the ruthless overthrow of their tables, and the pouring forth of their stores, also hastened away. And the temple-court was clear.

Would you be rid of darkness, let in the light. Would you cleanse the stable, let in the river. Would you be delivered from impurity of heart and life, let in the Saviour. He will cleanse the temple. This action was deeply significant of what He will effect in us.

Many would meet Him at the threshold and make terms; but this will never do. You may wish Him to pass into the upper courts without noticing the lower. You may desire to know before admitting Him what He will consider wrong and contraband, and to enter upon a discussion of the whole matter. You may seek to bribe Him into inaction or acquiescence. But it may not be. Jesus must be Lord or nothing. He will have his way, or not enter. He will only take from us what we would be the first to renounce, did we know all that He knows. He will do it gently, if we will let Him, taking away the evil desire, giving us something better, extracting the cancer under chloroform. But He must be free to act.

Sometimes, when He cannot attain his end by gentleness, He uses *a scourge of small cords.* Very small things aid Him in his work of purification. A child's remark; a case in a newspaper; a sentence in talk, or from a book; a disappointment; an illness; a loss; a sarcastic rejoinder; any one of these may be a strand in the cord, or a cord in the scourge, employed to drive out evil. But better these than hornets (Exod. xxiii. 28).

There always will be remonstrance.—The Pharisees challenged his right to act thus, and demanded a sign. His answer foreshadowed his violent death and the perfecting of his body through resurrection. His allusion was a dark saying even to his disciples, till after it was fulfilled. It was angrily referred by the Jews to the fabric of the temple, and was never forgotten. At his trial, and at his cross, it was again and again flung against Him as a taunt. But it has been abundantly verified. In destroying his body so far as death could do it, they in effect destroyed their temple, and struck the death-knell of their system, whilst his risen body is now seated on the right hand of the throne of God.

But over all remonstrances the zeal of Christ must triumph.—Ah, that blessed zeal, which ate up his life in three short years; which quailed not at its task, and shrank not back though the path it trod led straight to the cross; which set against the opposition and malice of men the vision of the accomplished purpose of God; and which conquered by the fire of its own pure passion! It cleansed the temple courts, not once only, but again. And will it do less for us? We too are the house of God; and the zeal that led our Saviour to cleanse the temple, because it was his Father's, will lead Him for the same reason to do the same for each of us.

Present your being to Him. It matters not how strong the evil, how deeply, or how long entrenched. Only open the portals of your life for his entrance in mingled love and power. He will not fail nor be discouraged till the work is done. Only trust Him. Only abandon yourself utterly to Him. Only work out what He works in. Amid failure, and the rising of your corruption, and untold opposition, his zeal will live and work, until the whole temple is rendered worthy of its Divine Occupant. "He is the Saviour of the Body."

A HIGHLAND MEDICAL MISSIONARY.—At the London Caledonian Christian Club, Bloomsbury, last Tue-day, there was quite a Scotch gathering of members and friends, to bid farewell and God-speed to Dr. A. M. Mackay, of Halkirk Caithness, who left two days later for Hankow China, as a medical missionary in connection with the London Missionary Society. Dr. Mackay's story of how he was led to choose the mission field as his sphere will not soon be forgotten, and of how, under the influence of Professor Drummond, he was led to lay his all upon the altar, and consecrate his life to whatever work God should give him. He passed his university and medical training in Edinburgh. Coming to London for hospital experience, he took charge of a medical mission at Brixton. A. R.

National Vigilance Association.

THIS body, or its vigilant and brave secretary, has become to a large extent the much-needed watch-dog of our public morals. It has been thrust into notice of late through its spirited action in the matter of the Aquarium posters and the Rabelais Exhibition pictures. Such unpleasant, but none the less necessary, intervention on behalf of social propriety, has brought the Association into disfavour with the *laissez faire* portion of Society; all the more need that its hands should be upheld by those who care for the best interests of the community. There was some expectation that the annual meeting of the Society in the Memorial Hall last week would be a scene of turbulence, through the opposition of some with whom a rigid standard of morals is not of much account. The anticipation was not altogether unfounded, though the malcontents were comparatively few in number, and deplorably weak and unreasoning in argument. The great bulk of the meeting was warmly sound at heart in commendation of the splendid service that the Association is doing for the public good and protection.

Professor STUART, M.P., who presided, enumerated from the printed report some of the particular ways in which the Association is caring for the well-being of the people. Specific mention was made of the vile Continental traffic in the bodies and souls of young women. He said it was ascertained, and ought to be widely known, that the active centre of this inhuman traffic just now is the East of London. A somewhat guarded reference to the outcome of the O'Shea-Parnell divorce case, led the chairman to remark that the principles which the Association was founded to promote are now, happily, beginning to make themselves felt in the political as well as the social arena.

A resolution approving of the Society's suppressive action during the past year was moved in an earnest and thoroughgoing speech by Mr. SAMUEL SMITH, M.P. While he thankfully recognised a decided change for the better in London in many respects during the past ten years, he yet deplored much of the existing state of things, particularly the condition of many of our streets. He had seen much of the world and its great cities, and he asserted without any reserve that for outward manifestations of and incitements to vice London beats the entire globe. He could not approve of putting more uncontrolled power into the hands of our police, but something stringent ought to be done. Other large towns in Great Britain have been able to purge their thoroughfares of these evils; why not London? Mr. Smith was very severe on the immodesty of modern fashions in ladies' attire—or the want of proper attire; and also expressed an earnest hope that the Government would do something effective in preventing the evils of child-marriage in India. An extremely outspoken speech followed from Rev. S. G. SCOTT, of Woolwich, who spoke of the very low *morale* of that neighbourhood, and the efforts that were being made by a branch of the Vigilance Association to deal with the evils that were so prevalent. He thought there was much "insincere cant" among clergymen and ministers taking to themselves such a title as "shepherds of the flock," while they did nothing to fight and abolish these evils that are sapping the moral and religious life of the people.

Dr. LUNN referred to the part he had recently taken in aiding the Association to get rid of the objectionable Rabelais pictures, and strenuously protested against the condemned pictures being saved from destruction. He made some decided comments on the political "question of the hour," and insisted on it that a man's private character must not be ignored in dealing with his public relations and responsibilities. After some earnest words from Miss LEPPINGTON, the resolution was approved of by the meeting, minus a handful of noisy and misguided youths who supported an adverse amendment, disapproving on the grounds of "Art" of the destruction of the pictures referred to.

Mr. CHARLES MALET warmly commended the Association for the protection and aid it affords in many and varied ways to those in moral danger from the scheming devices of evil men and women. The rising of Mr. W. T. STEAD to speak occasioned a hostile demonstration as well as much hearty cheering. Nothing daunted by the unmannerly hooting of some of the audience, he proceeded trenchantly to defend the so-called fanaticism of the Vigilance Association. If they ceased to be fanatical in the eyes of "men of the world," they might as well drop out of existence. Many of the facts that had been placed before the meeting would surely lead the most callous-hearted to the conclusion that if there had been no such Association it was high time there should be. When he heard the friend from Woolwich speak of the well-dressed elderly men who spent their time in trying to corrupt and pollute the minds and bodies of young children, he thought that even stronger language might have been employed. The resolution upon which Mr. Stead was speaking looked hopefully for the time when society would regard a breach of the Seventh Commandment with as much detestation and horror as it does that of the eighth. In a strongly ironical vein, he dwelt on the impracticability of hoping for such a thing in the present state of moral conviction. If a man steals, he is sent to prison; would anyone dream of putting a man in durance vile when he has "merely committed adultery"? Challenged on this point by some interrupters, Mr. Stead proceeded to comment on the cases of two notable public men whose moral lapses had been clearly proved. In closing his vigorous and fearless utterances, which were often rudely interrupted, Mr. Stead contended that impartial treatment ought to be meted out to men of all political parties, and that condemnation should be pronounced not on mere floating rumour, but on incontestable evidence of guilt.

Mr. MCDOUGALL, of the London County Council, spoke of the difficulties that body had to contend with in caring for the best interests of the young people under their control in industrial schools, and the inmates of lunatic asylums. Mr. H. J. WILSON, M.P., called for a more effective application of the existing laws dealing with moral offences against the young, and also for more comprehensive legislation in order to deal with the polished scoundrels of maturer years.

There was much said in the course of the evening that was very painful to hear; at the same time we could but be thankful that this Association, and especially its courageous secretary, Mr. Coote, and its legal committee, are manfully grappling with the more obtrusive and deadly vices of the time. In this arduous and difficult task they deserve the heartiest support, moral and material, of all the friends of social and national righteousness.

AURICULAR CONFESSION AT BRIGHTON.—On Wednesday last week a discussion took place in the Dome, Brighton, between Rev. H. N. Thompson, a local curate, and Rev. C. W. Wainwright, of Blackpool. The former affirmed, and the latter denied, that the Church of England teaches auricular confession. Mr. Thompson's contention was that "priests" have a right to hear confessions and power to absolve penitents. Mr. Wainwright held that the Church of England ministry is not in any sense sacerdotal, while her standards are emphatically opposed to confession to men. God is ready to receive penitents and pardon them through the merits of his Son; and no man has the right to stand between the sinner and the Saviour.

THE CHINA OPIUM TRAFFIC.

'TWAS in a noisome cavern
Of a far-off opium den,
That the wail of an opium drinker
Pierced to the haunts of men.
Life was but flickering in a breast
So ill to soothe—so hard to rest!

He died! And rude men shook the dead,
And cleared him from the den;
No loving hands his poor eyes closed,
Never to wake again.
He died as dies a dog, unblest,
Without a hope of coming rest!

'Twas Britain forced that awful trade
Upon a simple crew
Of unsuspecting, guileless souls,
Until the craving grew
For more and more of that vile power—
The weary day—the weary hour!

Britain, awake! erase the blot
That dyes your tarnished name!
How can you bear the impending curse
And win such demon fame,
By filling up the opium cell
And helping thousands down to hell?

How can your statesmen take the gold
That comes from such a source?
How can they brand the English name
With this unholy course?
Truly the "merchandise" again
Is "gold, and slaves, and souls of men!"

Now is the time to free your race
From "garments dyed in blood";
People of England! take your stand
For all that's just and good!
And bid that awful trade farewell
That sounds your brother's dark death-knell.

F. M. M.

SERVICES IN THEATRES.

IN a recent circular letter on the needs of London, the United Committee for Special Religious Services in Theatres and Halls, says:—"The object of these services is to bridge the great chasm which lies between the Church and the masses of our great Metropolis. The Committee believe that the regeneration of the individual man is the great hope of society as well as of the Church, and that *without this* all other schemes to create an earthly paradise for man must necessarily fail. The Committee, in this effort to preach the saving and sanctifying truths of the Gospel to the masses outside our ordinary places of worship, endeavour to meet the prejudices and habits of those they seek to reach—to bend their methods to the people, instead of expecting the people to bend themselves to their efforts.

"The claims of our great capital City, with its extraordinary number of five and a half millions of people, on the sympathy and help of Christians generally, are now happily recognised. The opening of an additional theatre last winter—The Queen's Theatre, Poplar—situated in the midst of a population of 'Dockers,' has proved a great success. Often 1000 to 1500 were found listening with great attention to the word preached, and many cases of decided blessing have resulted. Publicans, with their wives and families, were frequently among the audience."

The Committee plead, not only for the necessary funds to extend their work in the larger buildings—the theatres and town halls—but also to enable them to entertain the numerous applications they are receiving from the London City Missionaries for grants of money towards the opening of new mission-rooms in poor neighbourhoods, or the sustaining of old ones. The secretary is Mr. C. M. Sawell, 3, Bridewell-place, New Bridge-street, London, E.C.

THE BELGIAN ANTI-SLAVERY SOCIETY intends to summon a congress in Brussels during the second fortnight in January.

Christmas Cries & Christmas Cheer.

"If...they cry, I will surely hear their cry."

So, in loving kindness and tender mercy speaks the Lord concerning the poor and desolate among his people. Those ears, into which the harmonies of heaven's praise are continually poured, are open to even "the young ravens which cry," and they hear, with that wondrous sympathy that at once answers by "giving food." All through the precious Word, we seem to learn that the Lord is deeply touched by the "cries" of earth, whenever they represent helplessness and sorrow, and, if we would be followers of God, as dear children, our ears (with the influence upon them of the blood and holy oil, see Num. viii., xiv), must hear as He hears, and, ministering for Him, answer as He answers.

To-day we have the privilege—a sad and yet a glad one—of making some of "the cries" of our London poor heard, and we trust that many watching hearts will listen and feel, as each case appeals to them, that none shall be permitted to cry in vain for the "cheer" they sorely need.

The cases mentioned are representative ones selected from notes kindly supplied by the Mildmay Deaconesses, who, in the East-end and other destitute districts of the great city, visit the people regularly in their own homes and ascertain their real condition.

The relief given is most carefully distributed in providing coal, food, and clothing, at Christmastide and through the long weeks of winter, and one very valued help is the weekly allowance of an extra sixpence or shilling to widows and sick ones, who prudently manage their little all, and make a few pence go a long way!

"SUCH A LUXURY."

"We never have such a luxury as a blanket," said a poor Christian woman, in reply to a question as to whether she had sufficient covering. She had been suffering and ill for some time, and only with difficulty could I find out how really needy she was. Husband and wife are both earnest, consistent Christians, with a family of eight young children, and little work.

"GOD LOVES YOU."

It was a sad sight which met me on entering a damp lower room of a house in the poorest part of the East-end. On a hard comfortless bed lay the attenuated form of a young girl of singular beauty. Her wasted limbs and racking cough told, alas! how consumption was doing its deadly work, and she was slowly fading away. Knowing that she was utterly indifferent about her soul, I determined not to *talk* much to her; but, giving a ticket for beef-tea to be got at our mission-house, I said, "I have a message for you. Her face lighted up, and I said, "*God loves* you." Yes; surely this little gift was to her a *proof* of his wonderful love. Will some who know the love and joy of such a Saviour, help by their gifts—tokens of love—to open this poor girl's heart to receive Him e'er she enters "the valley of the shadow of death."

"WE CAN TRUST."

"We have only 3s. 6d. a week now to live on, but *we can trust*, for we know the Lord will provide." These are the touching words of an earnest old Christian, whose husband, a total abstainer for many years, knows what it is to rejoice in the midst of poverty, hunger, and cold. When the rent is paid, there is but *fifteen-pence* left for everything, and how often, with this scanty store, must there be need for the Lord's people to supply in this home of faith?

BREAD AND WATER FOR DINNER.

"Yes, I would like to come to your meetings, but you see, ma'am, how I am always busy at work (braiding), and can only earn a few shillings—at most, three—in a week; and you see how we live." The children, five of them, were having for their dinner *bread and water*, and not even the youngest would touch her food without first thanking God. "Sometimes I am able to give them something better, but they *never complain*, we are only very thankful for what God sends."

A PENNY BORROWED FOR COAL.

"We were *so* cold, we couldn't go on no longer with the matches, miss, so we borrowed a penny to get a little coal, and now we're getting on fine." This was the apology for the cheerful, but unaccustomed blaze in the fireplace, and the family were certainly making the most of it, though a look at the pinched faces of the five little children made one realise that more than warmth was needed for them. Can you imagine the scene! Father and mother hard at work making match-boxes, for which they get the usual payment of 2¼d. per gross. The eldest little girl of about nine tidying about the room and doing her best to manage the four younger ones, for "mother" cannot spare many minutes in the day for this purpose. "*It's hard work to get bread for the children*, miss, not to speak of the 4s. for rent every week." But the most heavy and pressing burden is evidently the unpaid shillings due to the landlord

"I often go without, to save up a little to get him some better clothing," was the confession of a brave, self-denying wife, who, when her husband's powers failed, said that she would "*go to work instead.*" The details of this and many other cases (too long for insertion) are very touching, but we must be content to leave them now to a compassionate imagination.

We plead earnestly for *thousands* in circumstances of real need, for men, women, and little children, for sick and weary ones, whose feeble flame of life is flickering, and cannot last long; for desolate widows, cold and hungry; and we plead at the glad season when Christmas memories and New Year thanksgivings waken the heart's best impulses. Let none of us eat our morsel alone, but share it with the "poor brother fallen into decay," and with the needy sister. So shall our own bread be sweetened and our own lot brightened as, from love to Him who gave Himself for us, we give liberally to others. (Mrs.) E. Codner.

Conference Hall Office, Mildmay Park, London, N.

THE VILLAGE MISSION UNION was started in 1888, when two evangelists were appointed, who, since then, have visited about 200 villages in various parts of England, and God has blessed their labours. There are now two agents in Yorkshire, and one in Lincolnshire. The society makes a speciality of faith-healing; and a quarterly paper, giving details of the work, is issued by the secretary, Mr. Joseph Walshaw, 30, Elmfield-terrace, Savile Park, Halifax.

SOLDIERS' INSTITUTE, PORTSMOUTH.—The November number of *Ready* says:—"Twenty years ago our soldiers knew nothing of the advantages of regimental schools, libraries, and recreation-rooms, and much had to be done in this direction. Now things are changed: these provisions have been recognised by the military authorities as necessary, and the men are well provided for in their barracks. The need for earnest Christian work in the army has not, however, lessened. No! The need is greater to-day than ever in the past. The most debased of the civil population form a network of temptations to turn our soldiers into courses of evil; while the short-time service gives them an almost unlimited supply of raw recruits, without experience of the ways of the world, to seduce. Our work now is clear: we must give our soldiers a bright Christian Home, full of those enjoyments that have made many to look upon their home life as the most charming and beautiful scene upon earth." Mr. Hogben, the Editor of *Ready*, has now taken up his residence at the Institute, and intimates that he will be glad to see or correspond with men who are seeking spiritual help, and to hear from parents whose sons are in the army needing such assistance.

ZENANA MEDICAL COLLEGE.

For about ten years this institution has been doing a good and growing work, in qualifying young ladies medically to take a part in mission work, especially among the women of heathen countries. The report submitted by Dr. Griffith at the annual meeting in Exeter Hall, last week, was full of the most gratifying and encouraging facts. Former students of the College are now busily engaged in many parts of India and in other lands, treating the bodily complaints of their afflicted sisters, while at the same time imparting the consolations of the Gospel of Jesus Christ. The only drawback is the lack of sufficient means to educate a larger number of students and so meet the great call for their services.

Sir Charles Aitchison, formerly Lieutenant-Governor of the Punjaub, presided; he made a very hearty speech in favour of medical missions generally, and of this College in particular. He suggested that an effort should be made by the committee to secure a more complete medical qualification for at least some of the students. At the same time he admitted that any degree of such knowledge and skill is of the utmost service in India in dealing with the wants of the women in zenanas, and in commending to them the Gospel message. Native practitioners, both male and female, are now being trained, and it is desirable that English sisters who go out should have every available qualification.

As to the matter of lengthening the curriculum, Hon. and Rev. E. Carr Glyn said it was a question of expense, and the present finances of the college could not bear the additional strain. He spoke with favour of the unsectarian nature of the institution and of its adaptability to the growing solicitude for the social elevation of mankind. He appealed to many ladies of means and leisure to devote their lives to such a noble and fruitful work. Rev. T. W. Wilkinson added some words of approval; and Rev. W. Gray, of the C.M.S., spoke very forcibly of the special needs and claims of India. What is wanted in the churches and in individual workers is more Christian sympathy with the ignorant and the suffering. Many more English ladies ought to be in India taking a part in this work. Rev. Sydenham Dixon also extolled the cosmopolitan character of the college, and dwelt on the necessity for its extension. Two very earnest appeals to full consecration from Salvation Army lasses, and a few cordial remarks from Dr. Hiles Hitchens concluded the interesting programme. A number of the students were present, but the outside attendance was not very large.

ALDERSHOT.—A good work is carried on at the Town Hall, North Camp, by Mr. Musslewhite, the soldiers' missionary. Many soldiers and civilians have professed conversion. In connection with this Mi-sion there have been earnest meetings in the open air, when Mr. Musslewhite was assisted by Mr. W. Croucher. The officers of the Aldershot garrison have assisted in the work by preaching in the Town Hall on Sundays. Large congregations have assembled to listen to earnest addresses by Major Owen Hay, and by Captains Treby and Travers.

THE CHURCH ARMY.—Rev. W. Carlile, honorary secretary of the Church Army, has not relinquished, as was announced, his control of that Society; nor has it ever been his intention to do so. On the contrary, he has been preparing for some time past the extension of the Tramps' and Inebriates' Labour Home Scheme throughout the country, the first of which has been working most successfully since last January. It is true that he has accepted a small country parish, near London, in order to retain his regained health, at the request of two London doctors. As the former incumbent only received about £90 last year, the financial gain to Mr. Carlile is merely nominal. His health being greatly restored, he will continue to take as great an interest in the Church Army as ever, though he has now further assistance at headquarters.

MISS ANSTEY'S FAREWELL TO KOLAR.

DEAR SIR,—You may know that the Lord, as I trust, has transferred me for the present in his service from Australia to India. I have come mainly at the suggestion of others, who considered I was called to the work. I am commended to the Churches of India by well-known servants of Christ in Victoria. My first aim is to help the Churches of India to a clearer apprehension of the fact of the coming of our Lord; and, in view of its certainty and possible nearness, to aid them in the promotion of holiness and evangelistic work. Another object is, if possible, to reach educated native gentlemen understanding English.

As it was the "call from Kolar" that gave the first impulse to this movement, I went to Kolar, after being and labouring in Bombay about a week. On reaching Kolar I found urgent desires for my services in three separate places; but, as Coty seemed my place, I am here with my hands already more than full. My brief experience has fully confirmed the long-cherished conviction as to the real advantage which would accrue to the work and interests of the Lord Jesus, if properly qualified servants of Christ (not raw recruits) would break loose from the trammels which bind them, where the servants of Christ are treading on each other's toes, and come forth into these dark, dark lands, where not only heathenism prevails, but where so much of apparent light is only darkness.

It was with no ordinary feelings I entered the compound at Kolar—a spot dear to me by my dear wife's love to and labours for it. In Bombay I was the guest of Rev. J. Robinson, elder of the A.M.E. Church in India, with whom I had much spiritual intercourse. The same opportunity was given me at Kolar with Rev. A. Baker, who, with his wife (a long resident and worker in India), has charge of the Kolar work. I found a deep tone of genuine spirituality and devotedness to the Lord's work in all three, and rejoiced that such a work was going into such safe and sound hands.

I had repeated meetings in English with the workers, and young men and women ready to go to work; and on the Lord's Day preached (through an interpreter), and joined them at the Lord's Table. The sight of some sixty once heathen famine orphans, now young men and women, and at the Table of the Lord, and leading holy lives, was touching beyond description. Others, but I do not know how many, were absent from various causes.

On Tuesday, Miss Anstey had to endure the anguish of parting with her children, and I shall be thankful if I am spared having to witness such another scene. From all I could see and learn, I concluded that the result of Miss Anstey's thirteen to fourteen years' service was simply splendid, and that it has not been transferred one hour too soon. The work has clearly emerged quite out of that state which required the fostering care of a mother into a church work capable of indefinite extension; and demanding, on Scripture grounds, such direction and oversight as qualified pastors alone can give. The friends of the work in England and Australia may rest assured that the work at Kolar (which has changed leadership by the willing consent of the whole community, and after full consideration) is as worthy of sympathy and help as it ever was. In one sense it is even more so, because, as the A.M.E. Church has made Kolar the centre of its work in South India, an active aggression in the "regions beyond" will be carried out, which would have been wholly beyond Miss Anstey's power, either to originate or control. A beginning in this direction was made while I was there, two young men being set apart to go, under the guidance of an experienced brother, into parts untouched by Christian effort.

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Miss Anstey's devoted service in that heathen centre is beyond price, or praise. Hence it was a grief to find an Indian Christian periodical stating that Miss Anstey had handed "the Mission over, with its liabilities." She has handed it over, and, as I have no doubt, under Divine direction, and properties worth alone in rupees 30,000, but without liability. To her honour be it recorded, she has paid the uttermost farthing.—Yours truly,

G. W. GILLINGS.

Ootacamund, South India, Oct. 18.

GIRL LIFE IN LONDON.

AN eloquent "Statement and Appeal," entitled "Girl Life in London," has been issued on behalf of the Young Women's Christian Association. At the outset it speaks of the great usefulness of the Travellers' Aid, which looks after strange young women on their arrival in London, and endeavours to clear our railway stations of evil-designing persons. An agent is always at work trying to save our girls, and in one year as many as 400, friendless in the midst of dangers, were helped. Then there is a notice of the effort to reach the many thousands of factory girls, who for the most part are ill-mannered because they have never been brought under gentle influences, and ignorant through the straitened circumstances in which they have been brought up. The Factory Helpers' Union has done much to benefit these, and a ready response has been given to the kindness shown.

The weary inmates of the workrooms have been visited; nursemaids who spend much time in public parks are approached; waitresses and barmaids, beset by many temptations and busy during long hours, are befriended. Kind words go a long way, and only those who, banded together to advance the good objects of the Association, have gone among these various classes, largely strangers in the great City, know how blessed is this work of faith and labour of love. The various institutes dotted over London have proved a great service to young women employed in business houses. For these there are evening classes for the study of subjects that can be turned to good account without much difficulty, as occasion may demand. At the Central Institute, 17, Old Cavendish-street, W., there are a thousand members. The rooms are open throughout the day and every evening, and in them West-end toilers find welcome rest and recreation. The rooms are, as near as may be, a "home from home." There is an employment agency, and, what with educational classes and social efforts, the workers are full-handed, and the premises taxed for accommodation. The Associations are circles of friendship; and no girl who joins need feel friendless or lonely. In London alone there is a membership of 17,000.

This question of accommodation has now become one of urgency. A scheme has been formed for the purchase of institute premises in various parts of the Metropolis. The "pressing requirements" make a total of £21,000, towards the raising of which an appeal has been issued, signed by many gentlemen of influence, including ministers of various denominations. It says: "There are forty institutes, evening homes, and boarding houses, where girls and young women coming up from the country are lodged and cared for at a very small charge, giving them the comforts of a Christian Home, and keeping them from the numberless temptations which beset them in London. In addition to this the educational wants of the young women are provided for as far as the present accommodation will allow, nearly two thousand students attending the different classes. Perhaps a more important work is that carried on at the smaller homes and institutes, dotted all over the outlying suburbs, and managed by ladies living in their immediate neighbourhood."

It is hoped by purchasing some of the institutes, to place the work upon a more permanent basis. The hon. finance secretary is Mr. W. T. Paton, 2, Pall Mall East, S.W.

TOWER HAMLETS Y.M.C.A.

THE Tower Hamlets Artisan Y.M.C.A. makes steady headway, and continues to enlist new friends. The fourteenth annual meeting was held on Tuesday evening last week in the Great Assembly Hall, Mile End-road, and it is hoped that the very interesting proceedings will result in new impetus being given to the movement which the Association represents There are thousands of working men whom the Association would rejoice to enclose within its embrace, and anniversary celebrations are as nets thrown out to attract them to Christian sympathy and fellowship.

A goodly number of members and friends sat down to tea, after which Mr. H. C. LESTER presided over a public meeting. The report rendered by Mr. S. B. RUSSELL, hon. sec., was full of encouragement. The membership stands at 274, men who can, for the most part, be called upon at any time to take part in evangelistic effort. During the year over 600 meetings were held in churches, chapels, mission-halls, and lodging-houses, attended by about 60,000 persons. The open-air meetings numbered 425, held in several centres, at which upwards of 100,000 tracts were distributed. All the members are pledged abstainers from strong drink, and Gospel Temperance meetings were organised in many districts. Mr. Russell remarked that there are in East London some 500,000 working men, for whom Associations should be formed, and he expressed a hope that the National Council of the Y.M.C.A. would not delay in the vigorous promotion of Artisan Associations.

Mr. E. H. KERWIN, president of the Association, delivered an address affording strong evidence of his deep interest in the work among artisans. He maintained that Christian workers must take men as they find them, and not leave them because they are not what some would like them to be. Young men of the commercial class have had much done for them, while the artisans have been sadly neglected. The institutions which others have learned to appreciate so highly are also wanted for the Christian working men, including wholesome lodgings, and a seaside home for such as are recovering from sickness. The young men of the East-end walk the streets in thousands, and public-houses and other traps are wide open for them. There are also institutions catering for their temporal amusement and culture, but these do nothing to bring them to Christ. The Artisan Y.M.C.A. exists to concern itself with this very work; it takes the young men by the hand at the very time they need friendship and guidance, and God has much blessed the efforts that have been put forth. Mr. Kerwin concluded with an impassioned appeal for sympathy and support to the enterprise, which is calculated to do great things in the name of Christ in densely populated East London.

LECTURES TO PREACHERS. — On Friday evening last, at the Baptist Mission-house, Furnival-street, Holborn, Rev. James Neil concluded the series of four lectures on "Strange Scenes in Palestine," delivered to the members and friends of the Open-Air Mission. This Society has thus provided for its preachers rich and rare instruction, and illumination of Bible truth. Mr. Neil's lectures ought to be widely known and appreciated. He is able, through intimate knowledge of manners, customs, and languages of the East, to throw light on many difficult passages of Scripture. His address is Hamilton House, Acton, W.

F. C.

For the Young.

AN INDIAN GIRL CARRIED OFF.

BY C. M. TUCKER (A.L.O.E.),
Missionary at Batála, Panjab.

LAST year, bringing with him a daughter about nine or ten years of age, a fine looking man from Pind Dadar Khan appeared, as a convert from Islam, and offered himself as a candidate for baptism at Batála. Allah Ditta brought a recommendation, and there seemed to be no reason to doubt his sincerity; but Dr. Weitbrecht, exercising caution, kept the man for months as a catechumen, to be more fully instructed in the Christian faith. Allah Ditta's little girl was, with her father's full consent, placed in Mrs. Grime's excellent school, in Amritsar, where our Rájan was kindly supported by Miss Ward and her friends in England. Not till February, 1890, did parent and child stand together by the font in the church of Batála, where they both received baptism at the hands of Dr. Weitbrecht.

Rájan returned to school, her father was given employment, and not till the hot season came did any black cloud arise in the sky. Little Rájan came to pass the long holidays at Batála, where we were pleased to see the improvement which she had made at school. The girl repeated various portions of Scripture. She joined in prayer, attended the Church service, and sweet it was to hear her young voice blending with that of others in singing *bhajans* in honour of Him who had saved her soul. In the verandah of the Mission bungalow, Rájan had repeated interviews with her father.

Allah Ditta himself had not given so much satisfaction. There was no apparent stain on his character, but he is an intensely lazy man who seems to act out the Italian proverb, "Never run when you can walk; never walk when you can stand; never stand when you can sit; never sit when you can lie down." Such a man wishes to receive wages without earning them. It soon became clear that giving employment to Allah Ditta was but a waste of money.

We know who finds employment for idle hands. The Mahomedans of Batála are fiercely eager to make converts recant. Christianity has a dangerous enemy there in one, himself an apostate, who helped to crush our four Mission schools for girls.

The first thing that startled me into a sense of danger hanging over the lamb under my charge was a post-card in Undu from a Mahomedan, with whom I had no acquaintance, yet a "well-wisher," who tried to put me on my guard. He told me that the man who had been baptized was about to turn Mahomedan, and that he would *claim his daughter*! Dr. Weitbrecht was absent, but the native Christians, tried and true, whom I consulted, thought that the danger to Rájan was great. It appeared that Allah Ditta had himself informed one that the Mahomedans had promised that *if he would bring his girl*, they would marry her to a well-to-do follower of Islam, and that then her father, without need of working himself, would be maintained in her house! This was a bribe to sacrifice his innocent, helpless, motherless child, by giving her to a man whose age might quadruple her own (with perhaps one or two wives already), and imprisoning her in a zenana; a bribe to doom her to the darkness of ignorance when she was beginning to rejoice in the light. To have killed Rájan would have been doing less injury to the child!

We saw that Batála was no longer a safe fold for the girl, as the father could easily have carried her off from our open compound. By the very next train I took the little one to Amritsar, and asked Miss Hewlett, of St. Catherine's Hospital, kindly to take charge of her for a while. We were uncertain then whether Allah Ditta would really recant; he professed to Dr. Weitbrecht, on his return, that he had no intention to do so, and declared that the warning postcard had been written out of malice. When in the train with my young companion, I asked her if she loved the Lord; Rájan readily replied that she did. All unconscious of impending evil, the little girl went to Amritsar, where she was very happy with many young companions under Miss Hewlett's watchful care.

Week after week passed; we heard little of Allah Ditta; he appeared to have gone—we know not whither, leaving us and his child in peace.

On September 16, I received a most startling note from Miss Hewlett. The child over whom she had been kindly watching had been suddenly *carried off on her way to church!* A party of nearly sixty women and girls from St. Catherine's had been peacefully proceeding on their way to the place of worship, when they were stopped by a band of Mahomedan men. Allah Ditta, who was one of them, seized his girl, who struggled, resisted, and screamed in vain. What could the frightened native women do to save her! The Mahomedans placed the child between two policemen, doubtless of their own faith, and thus was Rájan forcibly taken away. Miss Hewlett, in her carriage, was on her way to church when she caught sight of a poor young pleading face; it was that of the child whom she had no power to protect from an unworthy father.

After receiving the note I went up at once to Amritsar, and consulted an able lawyer. He could give me no hope of the recovery of the lost child. She is in the enemy's hands; even if Rájan could be brought into court she would probably be frightened by terrible threats into saying whatever her father desired. But we have no power to bring her into court, she being quite under age.

Why is this sad story written? To enlist the prayers of the Christians of England for a motherless girl, sacrificed by her own father! It is also to call the attention of Christians to the startling fact, that such cases in India may be indefinitely repeated. Parents, false and treacherous, may give cheerful consent to their children's baptism, to their receiving Christian instruction, and, in some cases, being fed and clothed at the expense of others; and these parents then, moved by covetousness, or taking huff and so deserting the Church themselves, may virtually sell their unhappy offspring to a fate worse than death. I have known five such cases connected with the Batála Mission alone. Should these things be? I appeal to Him who has called the little children; I appeal to the Good Shepherd, who loves the lambs; and I also appeal to my native country, the land which I am never likely again to see, but to which a now aged missionary looks with confidence for sympathy and for prayer.

ROMFORD.—Mr. Lewes Sayer, assisted by Messrs. C. G. Wood and Percy Roberts, has concluded a fortnight's mission here, at the Public Hall. Despite the wintry weather, the attendances were large. There was a White Cross meeting for boys, and a special meeting for young ladies.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 7, Isa. viii. 13—22; Mon., Dec. 8, Isa. ix. 1—7; Tues., Dec. 9, Isa. xi. 1—12; Wed., Dec. 10, Isa. xii. 1—6; Thurs., Dec. 11, Isa. xxv. 1—12; Fri., Dec. 12, Isa. xxvi. 1—13; Sat., Dec. 13, Isa. xxviii. 9—20.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. Chrysostom's, Liverpool, to Dec. 5; Newcastle, Staffordshire, Dec. 10; Reading, Dec. 14, 15. Mr. T. L. Sayer, Presbyterian Church, Hampstead, Dec. 7—19. Mr. J. S. Tyler, Chowbent, Manchester, Dec. 2—5; Y.M.C.A., Newport, Monmouthshire, Dec. 8—15. Mr. H. W. Pewtress, Victoria Chapel, Clapham, to Dec. 6.

A MISSION AT CHESTER.

A twelve days' mission has been held in the Town Hall by Mr. Edwin Arrowsmith. There was a daily meeting for children and young people, many of whom professedly gave their hearts to the Lord. The meetings for parents, young women, young men, &c., were also attended with much interest.

A juvenile temperance meeting was held one evening, upwards of forty young people donned the blue ribbon, and several took pledge books to get others to join. A number of young people also joined the Scripture Union.

At the farewell meeting the large assembly room was crowded, and many of Mr. Arrowsmith's hearers deeply regretted that it was the last night. Christians have been strengthened and encouraged to more earnest work for God. Bible classes have been commenced for girls and boys not attending Sunday-schools, and a weekly prayer meeting started amongst Christians.

THE ANTI-OPIUM MOVEMENT.

YORKSHIRE WOMEN'S CONFERENCE AT LEEDS.

A WOMEN'S conference, in connection with the Society for the Suppression of the Opium Trade, was held at Leeds, on Tuesday week, at which ladies were present from Bradford, Halifax, Rotherham, Ilkley, York, Dewsbury, Harrogate, Cleckheaton, Malton, Doncaster, and Barnsley, as well as many from Leeds. Mrs. E. Walker, of Doncaster, presided at the morning sitting, and a paper was read prepared by Mrs. Harvey, of Leeds. She said we had smuggled, bribed, negotiated, and warred with the Chinese to uphold and extend that traffic. Could we wonder that many of the Chinese refused to believe that the Bible and the faith we offered them could be pure, holy and divine? The women of England should no longer be in ignorance of this great evil as it existed in British India, for whose good government we were responsible, and where we were growing opium in large quantities simply for revenue.

In the afternoon, Mrs. Edward Crossley, of Halifax, occupied the chair, and gave a thoughtful and interesting address. A paper by Miss Braithwaite (London) was read, which dwelt on the means by which women could assist the movement. She suggested that information should be disseminated by means of public meetings, by the distribution of tracts and other publications, and they must remember also that prayer was a most important part of their work.

At the suggestion of Miss Whiting (Leeds), the conference adopted a brief but cordial reply to the address from the Christian women of Tung Chow, North China, which recently appeared in our columns (now published as a tract by *Dyer Brothers*, 31, *Paternoster-row*). It was also resolved to promote a petition to Parliament against the traffic, for signature by Yorkshire women.

In the evening a public meeting was held, at which Mr. Arthur Pease (Darlington) presided, and addresses were delivered by Mr. George Andrew, of the China Inland Mission, and Mr. J. G. Alexander, Secretary of the Society for the Suppression of the Opium Trade. The latter, referring to the revenue difficulty, said that the average net revenue from opium was now five millions Indian currency, equivalent, at present rate of exchange, to three and three quarters millions sterling. Whilst holding that a revenue derived from an immoral source could not possibly be necessary for the discharge of Britain's duty towards India, the Society was also satisfied that they could point out unobjectionable modes of meeting the deficiency to be caused by its abandonment. There might be considerable retrenchment, both in the military and civil expenditure. As to the former, a Military Commission, appointed by the Indian Government some years ago, had reported that economies to the extent of one and a quarter millions could be effected without any loss of efficiency, but the bulk of the reforms then recommended had never yet been carried out. The resources of India, also, could be developed. Until these reforms could be carried out, it would be the duty of the British people to give such temporary assistance as might be requisite to avoid the necessity of imposing fresh taxation on the masses of India.

MISS LUCY GUINNESS is engaged in a tour of female colleges in the United States in the interest of foreign missions.

MR. CHARLES COOK IN EDINBURGH.

Mr. Charles Cook, of Hyde-park Hall, London, has lately held a fortnight's evangelistic services in connection with the Carrubber's-close Mission, Edinburgh. On Sunday evenings the meetings were held in the Free Assembly Hall, and on week nights in the large hall of the Mission in the High-street. A goodly number came to hear the Gospel each night, and the Sunday evening gatherings were very large. Mr. Cook's awakening style of address is specially needed in this city, where the Gospel is so well known in theory, and there have been many persons aroused to a sense of their danger and opportunity. A number have declared their decision for Christ.

The closing meeting, in the Free Assembly Hall on Sunday, November 23, when Mr. Cook spoke on "The Unreasonableness of Unbelief," was one of special power. At the after-meeting, in response to a call from Mr. Cook, some twenty persons, mostly young men, rose to testify that they had been recently led to Christ; and some of these afterwards gave their testimony in a few words. An encouraging feature of the work has been the bringing to light of cases of blessing through addresses given by Mr. Cook when visiting Edinburgh in the summer.

Mr. Cook also conducted the Noon Prayer Meeting daily during the greater part of his visit, when the attendance was larger than usual. He has lectured in two of the churches, and in the Free Assembly Hall, upon his work in distributing Testaments in the prisons of Russia. His visit will long be remembered with interest and gratitude by many in this city.

C. N. B. M.

Edinburgh.

ORPHAN HOMES OF SCOTLAND.

Sir,—On Saturday week we received a letter from a friend on the West Coast, saying: "Having great sympathy for the poor little children born in suffering and misery, I am desirous of aiding you, if I can, in your efforts to make the battle of life a little easier for them. I shall give for this purpose, my place, which is a perfect residence, both in regard to health and comfort, being all in good order." Not having had time to go and see the place before our annual meeting, we were unwilling to mention the gift at the public gathering then; but, having visited it, we find it all that the giver said it was—indeed, it is a perfect gem of a place—and so we can now say that we have a Children's Paradise by the sea as well as one amid the hills of Renfrewshire.

It will be a great acquisition to the work, in enabling us to give a change to many of the delicate and feeble little ones from among the 2000 we hope to deal with annually, and we believe it will accomplish the giver's desire in the alleviating of the sufferings of the poor needy children of our land, as well as be another token from our Heavenly Father to their hearts of his love and care for them. Whilst our Homes at Bridge of Weir are everything we can desire for health, yet we feel in many cases that a change of air is often very beneficial in restoring health or prolonging the life of the sick and ailing little ones we have to deal with in our work for the children. We ask our friends to join us in renewed thanksgiving to the Lord for his additional gifts to the National Orphan Homes. We feel sure the seven other cottages required, as well as the new schoolhouse so much needed, and which will cost £5000, will be sent also. All letters or parcels for the Homes should be addressed to me, either to our City Home, James Morrison-street, Glasgow; or to Orphan Homes of Scotland, Bridge of Weir.

I am, &c., Wm. Quarrier.

We observe with pleasure that Mr. Quarrier, since this letter was written, has received from a friend £2000 for the erection of one of the seven needed cottages.

N.E. LONDON GOSPEL MISSION.

The annual meeting of this many-sided Mission was held at Earlham Hall, Islington, on Tuesday in last week, when a large number of friends attended what proved to be one of the most interesting and successful yearly meetings the Mission has held. It is twenty years since Mr. Chorley was entrusted with the care of the work, and those who can remember the Mission in those early days will know how truly the hand of the Lord has been with his servant, as evidenced by its quiet growth till it has now attained it present position.

What the Mission is doing the friends heard from the report given by the director. Before the more set addresses, deeply-interesting details were forthcoming from some of the workers. The balance-sheet shewed a diminished income and a slightly-increased adverse balance.

Sir Robert Phayre presided. Mr. A. H. Simmonds, supporting the claims of the work, said that by visiting the work at various of the halls, he had the greatest confidence in its thoroughness and usefulness. He particularly mentioned the factory girls' work, showing what the Mission's influence had been amongst the roughest match-factory hands. The country and sea-side home work was referred to in detail, from which it was plain that the poor ones who had shared the advantages greatly enjoyed the spiritual privileges the homes afford.

"Seek first the kingdom of God," is the motto sought to be remembered in every detail, by this comprehensive mission, and the result was affirmed that souls had been born from above at each busy centre, amongst both old and young. The visitors from Bow-common branch, told dreary tales of destitution and what they were doing with the feeble resources at their disposal, and pleaded for enlarged help. As the dole is only given where personal knowledge confirms its need and as practical wisdom is exercised as to the form in which it is given friends cannot but rest assured that any help sent will be usefully employed. Practical and warm-hearted addresses were delivered by the chairman and Mr. Edward Wright. Communications may be addressed to Mr. Chorley, at 2, Marquess-grove, Canonbury, N.

IRELAND.—Evangelistic meetings have been held by Rev. Mr. Robinson in St. James's Church, Athboy; by Rev. Mr. Patton, and others, in Tandragee; and by Rev. James Donnelly, in Rathfriland. Similar meetings have been held at Doagh, co. Antrim, and at Youghal, co. Cork.

A VILLAGE Y.M.C.A.—Mr. E. E. Evans writes from Brimscombe-court, Stroud, Glos.:—"For twelve years the Brimscombe Y.M.C.A. has plodded on, attempting nothing but spiritual work; the membership has seldom been more than twenty-five actual members, but the Association has been a blessing to scores, and a power for God in the district. During the past five years over forty men have confessed faith toward the Lord Jesus. This winter the Association has initiated a work on the lines of the Polytechnic, and, so far, all is full of encouragement. Our premises only consist of two large warehouse floors, well lighted and fitted with benches, tools, lathes, &c., an engine, and a small gymnasium. The 'sons of toil' eagerly respond to warm sympathy, and speedily develop into bold open-air preachers and earnest workers for God."

"A MODERN APOSTLE":

THE LATE REV. DR. A. N. SOMERVILLE.

Again and again during his prolonged and useful life we had the joy of recording the work of this veteran minister and world-evangelist, whose death occurred fourteen months ago.

Loving him, as we did, for his natural excellencies, and esteeming him very highly for his work's sake, we welcome the record of his missionary journeys which has been placed into permanent form under the above title (*London: John Murray.* 7s. 6d.) by Geo. Smith, LL.D., C.I.E., of Edinburgh (biographer also of William Carey and Dr. Alex. Duff).

Such a life as Dr. Somerville's, with its threescore and sixteen years, might naturally be expected to yield good fruit to the glory of his Master, but few careers have been characterised by so remarkable a variety of experience and wealth of result in the service of the Gospel, all over the world, as his.

After upwards of forty years of ministry to one congregation, he undertook, at the age of sixty, the series of foreign missionary journeys which have endeared his memory to thousands. Truly his "field" was "the world," as he proclaimed the glad tidings in England, Ireland, and Scotland, India and America, Asia and Africa, Spain, France and Italy, Germany and Russia, Greece and Turkey, Hungary and Slavonia.

Besides a very life-like portrait, and various illustrations, the volume contains numerous extracts from private letters and diaries which have been skilfully handled by the biographer; and we know of few, if any, books of so world-wide an interest as this. Our only regret is that it does not occupy several volumes instead of one, but that one contains more than many twice its size. While sympathising with the author that he had comparatively so little space at his disposal, we congratulate him on his powers of selection and condensation.

A life like Dr. Somerville's cannot be bound within covers; it must be *lived.* And we trust that this generation will see many who will emulate his heroic earnestness and zeal for the salvation of souls.

CHILDREN OF THE LONDON POOR.—On Wednesday last week a large assemblage met in the residence of Mr. and Mrs. J. W. Sully, 18, Trebovir-road, S.W., to consider the pressing needs of the children of the poor and the benevolent work of the Ragged School Union. Mr. John Kirk submitted a statement of the work of the Union, and intimated that the funds were exhausted and required to be replenished. The Baroness Burdett-Coutts spoke at considerable length, and with remarkable fervour and effect. She attached great importance to the religious instruction given in ragged schools. Mr. Sully also spoke of the many claims of the Union to sympathy and support. Rev. C. Silvester Horne gave his experience of the efficiency of ragged schools.

LITERATURE FOR MISSIONARIES.—Rev. John F. Geddes, Coventryville, Chenango co., New York, writing to express thanks for The Christian, sent by a friend, says:—"On the north of Newfoundland, amid our rigorous winters, in Nova Scotia, and even hither, it has followed me. Could your readers have a glance into the life experience of the missionary abroad, they would thus spare him a paper occasionally. Even if a month old, it is new to him. And if he has a Sabbath-school, the little ones like to learn new tunes occasionally, so old Easter music or Christmas cantatas are highly welcomed. Never did I meet with one instance among the lumber camps, the Indians, the Esquimaux, or the fishermen in Newfoundland, Labrador, or Greenland Coast, where religious papers were destroyed; they are literally worn out by circulation, the people are so anxious to have them. A copy of this or other Christian paper sent to Mrs. K. Baird, Twillingate, Newfoundland, would be very acceptable. In my new charge I would still like to receive the bounty of those who can remember the lone missionary."

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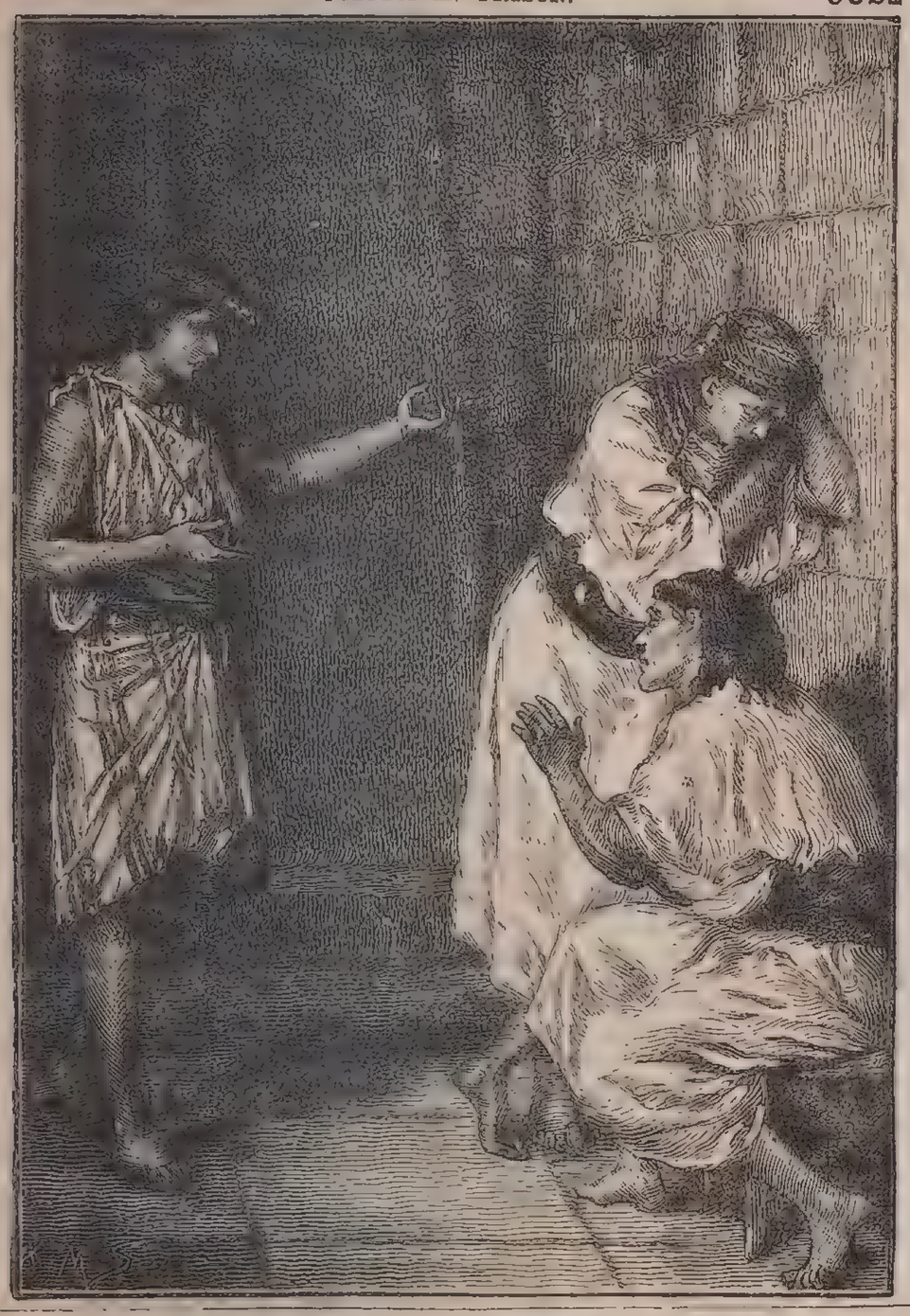

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In Memoriam.

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"His servants shall serve Him."

THE central thought suggested by these, almost the closing, words, of the lone disciple's wondrous vision of prophecy—telling us, as it does, all that we may know of the "rest" that "remaineth to the people of God"—is that, preciously "glorious" as is that rest, there is in its fulness of joy no inactivity of quieted souls—no lovely, dreamy lull of rapt adoration; but that the rest that comprehends—we may, perhaps, say explains—the glory is that of effortless, unwearying, glad service. For few of "Christ's own," who have entered into his rest, might this thought come with a deeper power of comfort, and with fuller certainty of trust, than for her of whom these words of brief memoir are affectionately written. Rest, as we usually understand the word, her active, loving spirit had no prayer for, and we believe that He who knew its deepest longings was answering them, as only in their fulness they might be met, in taking his yet untired servant from her life with Himself "for his work—among the plants and hedges," into its eternal outwidening of blessed service—still dwelling with the King—

Where the tree that casts no shadow
Glows down the golden street.

The self-giving, unassertive labours of Miss Robinson, of Braunton, during some thirty years, in a waste place of the wide home-mission field, have more than once had kindly and helpful mention in THE CHRISTIAN, and it is the special desire of her relatives, and of many who knew and loved her, that a notice of her life and work should be read in the pages of the journal she herself valued so greatly.

In her recent death from typhoid fever, at Braunton in North Devon, in which neighbourhood she resided from her childhood, the village has, it may truly be said, sustained its greatest possible loss. No other life in that large parish had in it such capabilities and energies of loving doing as hers who, long unconscious of human tenderness and soothing, passed, "leaning upon her beloved," in the night of October 16, through the narrow doorway's gleam from the closed, silent "earthly house"—poor dust and rafters, kept for the rebuilding—into the unfading light, and to the waiting work she was wanted for, of his own home and life.

She would seem to have had a pale glimpse of the beauty she was so soon to see; shortly before her last illness, she said to more than one she thought her work in Braunton was soon to end. A much-sorrowing friend, whose weary loneliness she often cheered by a visit, showed tearfully to the writer's sister the text marked by Miss Robinson in her Bible, the last Sunday she was out, of a sermon she had happily listened to that morning at Heanton Church, and told how her loved friend had then sung to her the triumphant hymn, "Oh, when shall I sweep through the gates?" The answer, "Welcome home," and "The New Song," were near.

The subject of this brief, imperfect memoir was the daughter of a post-captain in the Navy, whom, with a dear young sister, she had the joy of bringing to the Saviour in whose presence they all now have met. She ascribed her own conversion under God's leading, when seven years old, to a pious young servant, her nurse, who used on Sunday afternoons to read the Bible to the children in the nursery. On one occasion this young woman read to them "Jane, the Young Cottager," and the story deeply impressed her. She went upstairs, and, kneeling by her bed, asked God to make her like little Jane. Though the impression then made does not appear to have passed away, dear Miss Robinson experienced when a girl at school much soul-sadness; but soon, through a most remarkable sequence of God's still voices to her heart, there came to his chosen child the resting happiness that along many years, undimmed, has radiated into darkened hearts around her. A sermon she heard at that time, from the words, "The Lord our righteousness," deeply affected her. A few days later the same text, largely illuminated, in a shop window arrested her attention; and not long after, being with a gentleman who was reading in his Hebrew Bible, she put her guided finger upon the obscure page, saying, "What's *there?*" The startling reply was, "The Lord our righteousness." From that day He was *hers*. She told the story a short time since to a very dear aged Christian friend who, while its record has been penned, has, after a brief illness, joined her in the palace of the King, whom she no less truly loved than the one who had *her* home-welcome a few days before.

Miss Robinson's life was thenceforward a *consecrated* life; the unfaltering assurance that she was then *called by her name*, and the certainty of her full acceptance in Christ never left her, nor could be gloomed by her ever-deep

MISS ROBINSON.

sense of unworthiness and sin. "In me—no good thing; in the Lord—righteousness and strength." These were the text-notes of her loyal, devoted life-work for her Saviour, that made its teaching so valuable. She was one of those *living* people whom we recall with a curious distinctness; hers was an *all-through-the-week* religion, that looked out of the sweet, truthful eyes as naturally when you meet her in the village street as when they were lifted at its most solemn ordinance. In all her trials and difficulties, which were neither few nor light, the bright smile that always crept up in a surprising way over the *dark bits* of people and things would not let you see their shadow. That transparent smile gave a wonderful charm to her teaching-talk (she would not have it called preaching), as she told out a new precious thought that, in her singularly close study of her Bible, had come to her in Old Testament story or Gospel promises, or started in the rich, powerful voice with which she was gifted, some message-full Moody and Sankey hymn. In the brightness of the smile, the love that it so clearly reflected would often be felt and received.

While identifying herself with, and zealously helpful of, all Christian work, the temperance cause had ever our loved friend's ready, most earnest advocacy, and ever upon Gospel lines. "Be not drunk" was never left unsupported by "*Without Me you can do nothing.*" The coffee tavern established by her in Braunton within a circle of public-houses some ten years since, and kept going by her constant self-denial and her unflagging efforts (in which the much-regretted late vicar of Braunton gave always his hearty sympathy and co-operation), has been a powerful influence for good in the over-licensed village. Her cheery, telling, at times solemnly impassioned, addresses there will be greatly missed, as will—by some very sorrowfully—her bright, loving counsels to the members of her girls' Bible-class and mothers' meetings.

Perhaps, however, of all the beautiful work done by God's dear servant, which so mysteriously it has been his will suddenly to close, none will have such grateful heart-remembrance as the Gospel services, relinquished by her with deepest regret, a few months before her death, that for very many years were held by her in a populous outlying hamlet, where they filled a deep spiritual need—before and since unmet—almost uninterruptedly. From that little low-roofed, humbly-prepared Knowle school-room, up the long, rudely-paved "drang," usually full for her coming, where each Sunday Miss Robinson used to read to the simple people from her well-worn Bible, and speak or sing its message of love, she would walk home by herself in the wild winter nights, through mud and darkness, along some of the loneliest of the intricate lanes of North Devon. She did not know fear: *singing up* a scoffing congregation under the village tree, with public-houses gaping all around her, or threading black, rain-swept lanes, her reply to any suggestion of unsafety would have been, "The Lord is on my right hand, of whom shall I be afraid?" In his light and strength she walked and worked, and in Him rejoiced always.

The writer of this very incomplete record of a beautiful life—of a Christianity lived out—known by him, and prized for its teaching for more than twenty years, would gladly have given fuller and worthier testimony. Even as an outline, the sketch is an abrupt and unfinished one, from wanted space for so full a subject; some touching, simple details of parting thought for and with those among whom she had long and lovingly laboured are reluctantly left untold; but the first of those sad, lingering days, that had in their slow sorrow no earthly communion, was, in truth, the earthly life's end.

No parting message was whispered; none can come to us from the city where, for a few of our poor counted weeks, she whom we mourn has been joyously at home. Yet, might a request reach us from lips parted now only for notes of praise, it surely would be, that the work which fell from her loosened clasp should be taken up and carried on by loving hearts and untiring hands—we should add, like her own. No less surely would she ask the "effectual fervent" prayer-help—its wonder-working power is now known—of all Christians who shall read these poor words of remembrance, to wing every shaft of effort, that they and she may rejoice together in the day of Christ's appearing. S. G. P.

FOREIGN MISSIONS.—The Church Missionary Society having set themselves the task of training and sending forth within the next five years a thousand new agents, the executive committee are busily employed in gathering information as to the more pressing needs of the various missions. A circular letter, signed by the Wesleyan President, invites members of that body in and around London to a series of special meetings for prayer on behalf of foreign missions at the Centenary Hall. The success of the lay agents sent out to India by Rev. T. Champness is preparing the way for the increased employment of European lay agents to undertake the supervision of native evangelists and co-operate with them.—*Manchester Guardian.*

SCUTARI MISSION AND ORPHANAGE.—Miss M. Butler Gerds, Chertsey House, Redhill, Surrey, writing on behalf of Dr. Alexandrian's Mission and Orphanage at Scutari, says:—"I shall be glad to send parcels of Turkish embroidery to those who may like to help to support a much-needed institution. These fine embroideries are suitable for bazaars, sales of work, &c., and consist of cushion covers, screens, bags, paper-racks, tidies, lengths of trimming, brackets, &c., ranging in value from 3s. to 30s. There is also for disposal a silver necklet, the property of a poor orphan, and which is valued at 30s. I shall be happy to send a report to any who may wish for one."

Threshold Service—1.*

THE BURDEN-BEARING KOHATHITES.

IN tracing the genealogy of the Korahites, the porters of the temple, whose office we propose to consider in the succeeding papers, we must first of all read the family history of the Kohathites—a history so beautiful and so helpful, that we may well pause a little to examine it.

In Gen. xlvi. 11, we find the first mention of the three sons of Levi, afterwards spoken of by Moses as being the three heads of the three great tribal divisions whose special calling was the service of the tabernacle (Num. ii. 17). The Kohathites were primarily burden-bearers (Num. vii. 9): "the service of the sanctuary belonged to them; they bare it upon their shoulders." Their work was to carry all the sacrificial vessels, the altars of brass and gold, the veil and the candlestick, together with their typical coverings of blue, purple, and scarlet (Num. iv. 1-17).

And when, later on, the "heads of the fathers' houses" presented waggons to the Lord as an oblation, in order to assist the Levites in their arduous work of transferring the tabernacle from place to place, the Kohathites had no such relief given them. The sacred post of burden-bearing in the service of the Lord was, by Divine command, laid upon them without any mitigation either in its responsibility or its fatigue. The Lord, who gave them the work to do, gave them the strength to do it. This fact has a message for those weary ones whose ears are open to receive it, for the burden-bearers in the Lord's house to-day are many.

The next important event in the history of the Kohathites is the incident of the rebellion of Korah (Num. xvi.). In spite of a life of nominal surrender, in spite of a great deal of disciplinary training, there was evil at work among the Levites. Burden-bearing and close association with holy things had not purified their hearts. They forgot how to be meek; they forgot that sympathetic humility which for ever marks off the wholly consecrated soul from the partially surrendered one, and murmured against Moses and Aaron, apparently on purely religious grounds. "We are all holy," they maintained; "you are not better men than we are; 'ye take too much upon you.'" It is the old, old cry of the poor, unregenerate, human heart—a jealous dislike of seeing lives lived on a higher spiritual plane. The accepted sacrifice of Abel suggests subtle religious envy to Cain. The brethren of the Lord seek to draw Him back from his thronging audiences, and do not believe in his mission. Right up to the very sanctuary gate of holiness presses the vigilant spirit of self-approbation, to-day as well as then—ay, and in *my* heart as well as in Korah's, if grace does not much more abound!

Korah dies, but his sons are spared (Num. xxvi. 11), and then comes a long silence in the record of the Kohathites. Unnoticed lives of burden-bearers come and go. God sees them, and writes their names in his book for heavenly distinction or disapprobation, but *we* know them not; yet this family has, we doubt not, wonderful *silent* stories hidden away in the eternal archives, waiting for the day when secrets are revealed, and God's heroes are made known. It is a large family, that of the burden-bearers, and, thank God, the line is not extinct yet, although the tabernacle and the sacrifices are gone, and the "old order" has changed, "giving place to new."

In 1 Chron. xv. 5, we find the "sons of Kohath" again mentioned among the numbered Levites. The times are now getting full. The nation of the Israelites, by the unceasing faithfulness of a covenant-keeping God, has risen almost to the apex of prosperity. A fresh manifestation of God's will now takes place in a new series of typical instructions—the temple is to be built.

How much was involved in the minutest details of this wonderful structure, with all its complicated ritual, its outward beauty and inner mysteries of the Holy House, and the Most Holy House, is seen in 1 Chron. xxviii. 12, 19. David had received "the pattern of all by the Spirit"; "all this, said David, have I been made to understand in writing from the hand of the Lord," or, as the margin significantly gives, "the Lord made me to understand in writing by his hand upon me." If in the tabernacle we see the humanity, the divinity, and the perfect sacrifice of Jesus set forth, in the temple we get a still more developed aspect of his person and work, his Messianic character, and his association with a family—the Israel of God.

Our eyes sweep along immeasurable vistas when we ponder over the intense suggestiveness of this regal building, with its great functional capabilities, its wealth of sacrifices, its perfect method and incalculable riches; and when we remember that every iota of its organisation, as well as of its structural preparation, was inspired directly by God, we see how precious a type it is to us of the "unsearchable" or "*untrackable* riches of Christ." If we would take with us a clue that shall lead us through the mazes of an old-world ceremonial; if we would see the cumbrous details glow with light, and the seemingly dry repetitions become as significant to us as the reiterated "Verily, verily" of the New Testament—affirmations of great spiritual facts—we must take our Lord Jesus Christ as the Alpha and Omega of the hieroglyphic pictures, and there, with the Master-word graven on our adoring hearts, we shall decipher *somewhat* of God's meaning in the one and only house that man has ever built wherein God has consented to put his Name to dwell there.

Till the fuller revelation of Solomon's temple was given, we see, then, that the "sons of Kohath" were simply the bearers of heavy loads—consecrated loads, however; let us never forget that. In this way God prepares souls for more advanced service, bowing down the will to make it flexible, and training the shoulders to bear the weight of authority and responsibility, by burdens of untold weariness. This is the message to the heavy-laden ones in the house of God to-day. The Kohathites were bearers of sacred loads, by the will of God, until the time came for some among them to be called to occupy a still more difficult post. The lesson of the Kohathites now merges into the lesson of the Korahites, and we are to be taught the still higher lesson of the inner meaning of "Threshold Service."

GERALDINE M. SEYMOUR.

* The interest in these articles on "Threshold Service" will be much increased if the reader clearly understands one or two points respecting the *Kohathites* and the *Korahites*. The Kohathites were the great family sprung from Kohath, one of the three sons of Levi (Gen. xlvi. 11; Exod. vi. 16; Num. iii. 17). The work of the Kohathites was connected with the bearing and carrying of the Ark and the sacred vessels—a more important and consecrated service than that either of the Gershonites or the Merarites. The family were continually referred to as "the Kohathites." Korah (the son of Izhar) was one of the Kohathite family (Num. xvi. 1), and was a prominent leader in the revolt against Moses and Aaron (verses 4-7). In the Divine judgment which resulted Korah and a multitude of his followers perished (verses 31-35). "*Notwithstanding the children of Korah died not*" (xxvi. 11). It would appear that in the course of two or three centuries the descendants of Korah had multiplied and become a strong family, and eventually became so important that the designation of Kohathites became merged in that of Korhites or Korahites (compare 1 Chron. vi. 22-28, 32-37, and ix. 19).

"IN DARKEST ENGLAND."

THE STORY OF MAGGIE.

The story here put into verse will be found on p. 182 of General Booth's volume, "In Darkest England."

I SING the story of Maggie,
And the boundless grace of God,
That followed her maddened footsteps
Wherever those footsteps trod.

One night, in the depth of winter,
When the snow lay thick around,
In a drunken fit of folly
She sank on the frozen ground.

And there, in a drowsy stupor,
She slept as her blood ran out,
By the side of the darkened water,
Where hushed was the ribald shout.

At five o'clock in the morning
The factory girls passed by,
And found her, there on the pathway,
Forsaken, it seemed, to die.

They roused the woman from slumber,
But only to rave and swear;
For the blood and the frost had bound her
In the snow by her matted hair.

So a kettle of boiling water
Was poured round the blood-stained snow,
And Maggie was kindly lifted,
And rubbed to a warm life-glow.

She was "melted" out of her bondage,
And the "melting" work went on,
Till the warmth of true love and kindness
Had this sin-cursed captive won.

She came to the Army barracks,
And heard of a Saviour's love:
Thus the vulture, fierce and filthy,
Was changed to the peaceful dove.

Then all went well, till a traitor,
On a sunlit wedding-day,
Asked Maggie to drink his fortune:
And Maggie—what could she say?

It was "lemonade," he told her,
And, without a thought of wrong,
She drank; 'twas the cursèd whiskey;
And the fiend rose wild and strong.

They laughed at the victim's terror;
But one ran off for the lass
Who had led her first to the Saviour;
For they feared that hell-filled glass.

She sped to the fated drinker,
With her bonnet strings untied;
But, "Give me some more!" shrieked Maggie;
"I'm on fire, I say, inside!"

No! the captain took her with her
To her own low, humble room,
And, locking herself with the woman,
Stood firm between her and doom;

But she broke the lock from the doorway,
And rushed down the stairs to death,
With the bonnet hurrying after,
And a lassie panting for breath.

After her into the "public"—
"Master! I'll break the glass
If you dare to serve her with liquor!"
Said the God-inspired lass.

And the melting love of woman,
With the warmer love of God,
Won back to the narrow pathway,
That has since been safely trod.

But the villain who gave the whiskey
Was marked by the roughs that day,
And for weeks was kept in hiding,
Till the vengeance had passed away.

And this is the tale of Maggie,
And the melting grace of God:
A slave of our "Darkest England"
Released from the drink-cursed sod.

Hell Gate Explosion.

BY CAPTAIN DAWSON
(Late Inniskilling Dragoons).

A SHORT time ago, in reading an American work, I found a very interesting account of the Hell Gate Explosion, at the entrance to New York harbour. Probably very few in England know of this marvellous work and triumph of skill, so I venture to write down what I remember of the graphic account. As I thought over the details, some lessons suggested themselves to my mind, and these I should like to pass on to others.

A very large rock, "The Flood Rock," an island of nine acres in extent, obstructed the entrance to the harbour. It was a great obstacle, as the ships could not enter into the smooth waters and safe anchorage within the harbour. There was a certain point—"Hallet's Point"—round which no ships could turn while "Flood Rock" was in the way. It was necessary to remove this great mass of rock, which was a source of inconvenience and danger. The removal of this obstruction has been a great triumph of engineering skill. It is the greatest work of the kind that has ever been accomplished, and in many respects is quite unique. The benefits from this successful work cannot be estimated.

We are all on the great voyage across the ocean of life. Heaven's harbour is before us; but the powers of sin and hell obstruct and oppose. At the very door of heaven's harbour is the gate of hell. How could these difficulties and hindrances be removed?

PREPARATION FOR THE WORK.

The preparation for the work in New York harbour took nearly twelve years.

From two shafts, tunnels were driven in every direction, their total length 21,670 feet, at a depth of 50 feet beneath the low water level. In all twenty-four galleries or tunnels were run from north to south through this island, the longest being 1200 feet. These were intersected by forty-six others, running nearly east and west, the longest one being 625 feet.

The tunnels or galleries were, on an average, 10 feet from floor to ceiling, and 6 or 8 feet wide. The roof and pillars were drilled with countless holes for dynamite cartridges. They were 2½ inches in diameter, and they averaged 9 feet in depth. They were from 4 to 5 feet apart.

Two kinds of explosives were used—dynamite and rackarock. Three hundred thousand pounds of these were used. The cartridges were pushed into their holes by means of long wooden ramrods, and secured in their places. The mass of rock was honeycombed with these holes. The mine was studded with 14,000 cartridges, weighing fourteen tons; they were all connected by electric wires with a battery above. General Newton, chief of the engineers, planned, prepared, undertook, and carried out this great work.

THE WORK OF MAN'S SALVATION.

From eternity in the past, God has been preparing the work of man's salvation. Man's sin lies as a barrier between Him and heaven. This barrier must be taken away. It was needed that the way into heaven should be made plain, and all hindrances removed, for man cannot by himself or by his own effort enter there. It required help from above. God in his wisdom devised a wonderful plan; God in his love carried out this plan. Man receives all the blessings and benefits.

The great work of removing the mass of sin, destroying the power of hell, opening the gate of heaven, has been undertaken for us. God so loved guilty man that He sent his Son to execute the work which He planned. His Holy Spirit shows the need of the work, the nature of the work, and points now to the new way by which all may enter into heaven, and find life and safety.

There came a moment when the engineering skill was to triumph when it should be manifest that

THE WORK WAS COMPLETED.

During the long time of preparation there had been no outward show, but the work was going on. Down below the surface the busy work was progressing. Many laughed at the whole thing, many said it was impossible, but at length, at the right time, the moment came when the grand result should be seen and known. Thousands had collected to see the last act in this great work, to see the work completed which had been so long preparing. The little daughter of General Newton, a child of eleven years, in obedience to her father's word, pressed a button which communicated the electric current to the elaborate system of cartridge-filled holes. There was a great stillness, and a solemn silence while this took place. All were looking and watching, and the excitement was intense.

In a moment the work was done. Immense volumes of water and pieces of rock were shot up into the air 150 to 200 feet, the earth shook as if from an earthquake, but the obstruction was gone, the mass of rock was rent in pieces, the huge rock was reduced to fragments, and a new way opened into the harbour of New York. It is a narrow way, but a safe way, and it is the only way.

There were many congratulations, and the rejoicing was great. The engineers received great praise, and General Newton carried out exactly what he desired and planned.

The work was done at great cost, but all doubts about the success were dispelled, the difficulties were triumphed over, the obstruction removed, the obstacles overcome, the barrier broken down, the way opened for ever, the vast mass destroyed. It was a grand work, a perfect work, and a finished work.

THE FINISHED WORK AT CALVARY.

There came a moment in this world's history when the great work of man's redemption was accomplished. God had long made preparation for it. He had planned it in his wisdom, and gradually, quietly, but surely was carrying it out. The finger of God had long pointed to Calvary, the Word of God told of it, prophets spoke of it, type after type foreshadowed it. The terrible evil of sin created the need of a Saviour. Sin had made a terrible discord, there must be harmony again; sin had cut man off from God, communion must be restored. Sin had made such a stain that nothing of earth or on earth could remove it, that stain must be washed away. "The soul that sinneth it shall die." *Someone* must suffer, and the Gospel tells us "God gave his only begotten Son." "I have found a ransom" is the news from heaven. The world is lost; but Christ came to save the lost. The world has gone astray; but the Son of Man came to seek the wanderers. We are ungodly; but "Christ died for the ungodly."

We are sinners; but, "while we were yet sinners, Christ died for us." We are enemies, we have rebelled; but "when we were enemies we were reconciled to God by the death of his Son." We are bankrupts; but God sent his own Son to pay the ransom. We are helpless; but his own arm brought salvation.

GLORIOUS NEWS THIS!

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

God became incarnate in order to make Himself an offering for sin. The Incarnation was the first step on the road to Calvary, where Jesus put away sin by the sacrifice of Himself. Do not stop at the first step, because the Incarnation would be nothing, had not the Son of God laid down the body which He had assumed as a sacrifice for us sinners.

The Incarnation means "God manifest in the flesh." By a wonderful and unsearchable union He linked his Divinity with our humanity. At Bethlehem we see "Emmanuel—God with us." At Calvary we see God for us. In due time came the moment when heaven, earth, hell looked upon Calvary's cross. Here was the great central act of this world's history. "Hallelujah, what a Saviour!" There was a great silence and a thick darkness. Ah, it needed the death of the Sinless One for us sinners; the Just for the unjust, to bring us to God; the precious blood of Christ, to cleanse from sin; the poured-out life-blood of the Son of God to answer for man's sin. "Christ died for our sins according to the Scriptures." He died on account of our sin; He bore the guilt of our sin, and suffered its penalty, so that we might be

DELIVERED FROM ITS DOOM.

But the moment arrived when the shout of victory was heard—"It is finished," came from the lips of Him who died for sinners; from Him who, in obedience to the Father's word, came to do the will of God. "It is finished" was the cry from the Conqueror of death, from the Overcomer of sin, from the Victor over all the powers of hell. "The earth quaked, the rocks were rent, the graves were opened"—"truly this was the Son of God." The courts of heaven rang with angel voices, and many hearts on earth have since joined in songs of praise: "Unto Him who loved and loosed us from our sins."

The vast mass of sin has been removed; that which has accumulated for years and years; that which has kept men from holiness, happiness, and heaven; that which closed the door of heaven has been taken away. All may enter now, because the gates of hell cannot prevail. Christ has overcome death and opened the gate of heaven to all believers. "Behold the Lamb of God that taketh away the sin of the world." Do you want a proof of the completeness of the work of Calvary? "Christ rose from the dead according to the Scriptures." "He hath put away sin." Rejoice and be glad. Praise Him for what He has done. On the ground of his finished work you can enter heaven.

Trust to his blood that cleanses from all sin. Trust to the risen Christ, because He lives to take care of you.

The Resurrection is the third step, and the step which proved the completion of the whole work. The third link in

THE CHAIN OF THREE LINKS—

the Incarnation, the Crucifixion, the Resurrection. There are no barriers now to the haven of grace, they have been swept away. Sin has been dealt with. Just as the ships can now float straight into the harbour of New York under guidance of trusted pilots; so now men may enter the port of heaven on the full tide of redeeming love under the guidance of the Holy Spirit. Praise God for a crucified Jesus, a risen Christ, an ascended Lord, and a coming King.

The cost of removing the "Flood Rock" was enormous, but what shall we say as to the cost of taking away the sin of the world? It cost God the gift of his only begotten Son. Heaven was robbed to enrich this sin-stained earth. The light of heaven came to shine into the dense darkness here below. Redemption was provided at tremendous cost. "Redeemed with the precious blood of Christ."

'Twas great to speak a world from nought,
But greater to redeem.

What value do we set upon our redemption price? How little we know the meaning of "Salvation through the blood of the Lamb." There is only one way of safety, one Saviour, one name. "Neither is there salvation in any other, for there is none other name under

heaven given among men, whereby we must be saved" (Acts iv. 12).

CLOSING APPEAL.

Are we bound for heaven's harbour—steering straight home? Ask for the Pilot to come on board. He makes no mistakes. Let the Holy Spirit guide the vessel. We can turn the danger-point now, because the obstacle is gone. "Full speed ahead," make straight for the harbour, "all sails set." There is a welcome for us in the harbour, safe anchorage there. "So He bringeth them into the desired haven." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Are we bound for heaven? are we "homeward bound"? Have we started in the new life? Have we found a friend in Jesus? Have we had personal dealings with Him? Have we been convinced of sin, of danger, by the Holy Spirit? Have we seen Jesus as our Saviour? Have we touched Him with the hand of faith? Has He touched us with his healing, strengthening hand? Has He taken possession of us? Has He full control of our life? Let there be a personal and real transaction with Him about sin and salvation. If you have heard the condemnation of Sinai, now you may receive the message of salvation. Instead of the thunders of Sinai, listen to the music from Calvary, "It is finished!" Instead of the bayonets of Sinai, look at the open arms of the Saviour. Sinai speaks of death; but Calvary tells of life. Sinai has barriers to keep us at a distance; but at Calvary I see them all swept away. At Sinai I hear a voice, "Sinner, thou shalt die"; but from Calvary I hear, "Sinner, I have died for thee." McCheyne beautifully says, "It is only a broken-hearted sinner that can receive a crucified Saviour."

Let there be a definite acceptance of Christ in all his fulness. Let us turn to Him, trust Him, take Him, test his promises, tell Him all our needs and difficulties. He is Almighty, He is Love. Then let us thank Him that He died to save, and that He lives to keep. Follow Him, obey Him, cleave to Him, and our life will be better and brighter than ever before. We shall be braver and bolder as soldiers of Christ. We shall be more humble and holy as servants of Christ. We shall be happier and more hearty in the work of the Lord. We shall be kept by the power of Christ, we shall rejoice in the person of Christ, we shall experience the pardon of Christ, we shall know the peace of Christ, we shall love the presence of Christ, till time is lost in eternity and heaven is your home for evermore.

Safe home, safe home in port!
Rent cordage, shattered deck;
Torn sails, provision short,
And only not a wreck:
But, oh, the joy upon the shore
To tell our voyage-perils o'er!

The exile is at home;
Oh, nights and days of tears!
Oh, longings not to roam!
Oh, sins, and doubts, and fears!
What matters now?—oh, joyful day!
The King has wiped all tears away.

THE JEWISH EVANGELICAL MISSION, with headquarters in Newcastle-on-Tyne, will, it is hoped, do a good work in the North of England. In an explanatory circular, the superintendent, Rev. Aaron Matthews, says:—"The missionaries visit from house to house, and from shop to shop, among the Jews dwelling in the various towns in the North; we also visit towns in the Midlands, where large numbers of Jews reside. Newcastle being the centre of our operations, we have opened a Hebrew Christian Home at 8, Swinburne-place, containing lecture and reading-rooms, which are open every week evening, and where Bible-classes, a night school, &c., are conducted." The reading-room is furnished with books and papers in languages understood by the Jews. The various meetings are well attended, and the Gospel message, though faithfully delivered, is listened to in a respectful manner. The superintendent has the support of an influential committee. His address is 63, Fern-avenue, Newcastle-on-Tyne.

[1146]

How a Mission was Founded.

The following is the substance of a communication from Mr. James Fox Wilson, 22, Western-road, St. Leonards-on-Sea.

BORN in the little village of Pool, near Otley, Yorkshire, when the present century was in its teens, JOSEPH RHODES DUNWELL came of parents in whose family there seems to have been no recognition of the claims of God. Into a soil uncongenial to vital godliness, the plant of Christian life was introduced by the conversion to God of young Joseph, through the instrumentality of the despised Methodists of the neighbourhood. With them the young man, to the intense disgust of his father, cast in his lot, bearing the keenest opposition, which such a step might naturally be expected to involve, with meekness and humility.

With a sovereign in his pocket, Joseph, at the age of about twenty, tramped on foot to London. Having without delay introduced himself to the brethren at City-road Chapel, he found temporary employment at a grocer's in the Goswell-road, not far from the Angel Inn, Islington, but soon afterwards made a second engagement with Francis May, a member of the Society of Friends, who survived him more than fifty years.

William Wrigglesworth, also a Yorkshire Methodist, who was sent to the West Indies as a missionary, in 1834, was an employé in the same shop, and together these young men, who became fast friends, used what talents they possessed in ministering to the poor in the North of London, visiting workhouses and holding services in preaching rooms and small chapels as lay preachers, on the Plan of the City-road circuit

So highly did Francis May respect the Christian consistency and honourable conduct of his servant, that, upon taking a branch business at Peckham, in the South of London, he gave the management of it to Joseph. It was while thus engaged that the way was opened for Mr. Dunwell's entrance upon a most important Mission to the Gold Coast, West Africa, under the following

SINGULAR CHAIN OF CIRCUMSTANCES.

On that dark coast, to which Europeans had hitherto gone only for slaves, ivory, or gold, no voice had ever been heard earnestly proclaiming to the heathen the advent of a Saviour. True, an English chaplain had been appointed to Cape Coast Castle in 1751. He remained at his post four years ministering to the officials, and then his health failed and he was forced to leave for England. On his return, he took with him three negro lads, who were put to school in London. One of these, named Quagno, made very rapid progress in his studies and on leaving school was sent to Oxford, passed his examinations at the University, and was subsequently ordained as Chaplain for Cape Coast Castle.

After his death a European was appointed, but he soon died. Another went out, and he too fell a victim to the climate. A third succeeded him, but he also took the fever and died. The fourth was sent; his health failed, and he was obliged to return to Europe. In consequence of the climate being so fatal to European constitutions, a chaplain could not be found for Cape Coast. During the twenty years that Mr. McLean was Governor of the Castle, he established a day-school for native boys. To this school he paid great attention, and as the boys left it, he gave to each of them a copy of God's Word as a present from the British and Foreign Bible Society.

In the year 1833, the barque *Congo*, commanded by Captain Potter, a Bristol Methodist, arrived with a cargo at the Castle. The young men asked him if he had any Bibles for sale, at which request the good captain, who thought himself in a land of darkness, where there was on light, was much astonished; but he promised to meet them in the evening, He did so, a was surprised to find them so enlightened and anxious about their souls. Captain Pott promised that he would make known the case at home, and upon arriving in Englan he put himself immediately in commun cation with the Wesleyan Mission House, ga the secretaries his views respecting the yout on the Gold Coast, and assured them it was favourable opening for the Gospel. T Committee hesitated about sending a mi sionary while the Society was in debt, b so impressed was Captain Potter with t importance of immediate action that offered, if the Committee would choose a you man, to take him to the Gold Coast in his ow ship, leave him at Cape Coast during the thr or four months he might remain on the coas and if the missionary, after making his ow observations, did not think it was a good ope ing for the Gospel, he (Captain Potter) wou bring him back to England free of all expens

This generous and noble offer was accepte and Mr. Dunwell was chosen. He landed December, 1834, at Elmina, nine miles windward of Cape Coast Town. From th place he wrote to the Governor announcin his arrival, and told him that he shou remain at Elmina for a few days.

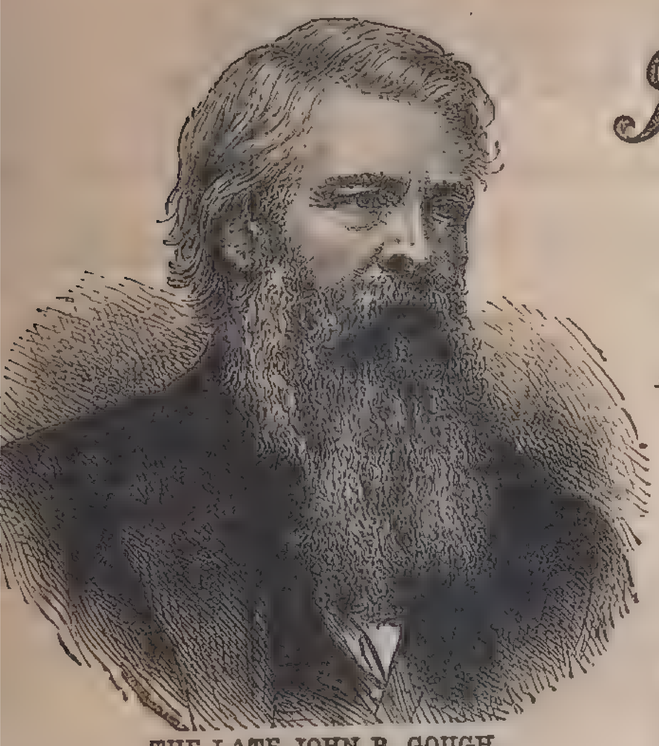
THE NEWS SPREAD LIKE WILD-FIRE.

Aggrey, the King of Cape Coast, sent me sengers to all the neighbouring chiefs to infor them that a missionary had arrived, and th people came from all parts to see what sort a thing a missionary was. The young me who were expecting a missionary, all went up Elmina to see and hear for themselves. In few days Mr. Dunwell went down to Cap Coast, where he was kindly received by th Governor, who told him that he should rema in the Castle until he could procure a suitab place to live in.

Soon began the delightful task of preachin the Gospel to the sable sons and daughters Ham, and through the instrumentality of ministry which aimed at direct results from soil which was already partially prepared, man were led to a saving acquaintance with th Lord Jesus Christ, and were converte to God. Mr. Dunwell was able to form a litt church here and another there. He commence a Sabbath-school at Cape Coast, and anoth at Anamabu, and God most signally crowne the labours of this young missionary, so that i a few months he was able to count the numbe of believers by scores, and their number steadi increased. Mr. Dunwell's course was, how ever, soon run. He had begun to repo progress, when, alas! in June, 1835, he wa seized with the seasoning fever, an after a few days of severe illness, h happy spirit passed away to be for ever wit the Lord. One of his last utterances to the a tendants was, "Oh, the composure of my mind In life or death I am the Lord's." Thus die after a short ministry of six months only, th first Christian missionary to the Fantis, o June 24, 1835. The natives said to one an other next morning, "Sad news! the shepher is away, the missionary is dead!"

The Mission was soon afterwards reinforced and during the fifty-five years which hav elapsed since the death of the human founde of the work, it has extended far and wide int the interior and along the coast for hundreds o miles. The present General Superintendent o the Mission is Rev. John T. F. Halligey who reports a church membership of 7,488 an about 25,000 persons in regular attendanc on public worship, the tongues use in the services being English, Fanti, Ga Otyi, Yoruba, and Popo, in addition t several dialects. There are seven Europea Missionaries, and 36 ordained native ministers some of them lineally descended from th members of the original Scripture-readin society. Mr. Halligey asks for fifty Euro peans, ministers or laymen, to act as pioneer In the interior, where the climate is com paratively healthy.

BIOGRAPHIES.



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JEWS AND THE HOLY LAND.

MEETING was held at the residence of the rl of Aberdeen, 27, Grosvenor-square, W., on ursday afternoon, in connection with the ort to settle oppressed Israelites in Palestine. s. FINN, of the Society for the Relief of rsecuted Jews, delivered an address. She scribed the persecution to which so many ws are subjected at the present day, referring ainly to the outrages committed in Roumania d Russia. After a lengthened historical view of Jewish colonisation and persecution those lands, she said efforts had been made wealthy English Jews to secure a better ture for their kinsmen in Russia, but without y good result. Protests by the great Powers e not likely to be more successful. An exriment made near Jerusalem by acquiring a ot of ground, called "Abraham's Vineyard," ows that Jews may be settled to advantage the Holy Land after they have fled from rsecution in European countries. This emed to indicate the way in which the people England may act with effect in restoring the and of Canaan to its long-exiled people.

LEPERS IN INDIA.

a letter dated Rawal Pindi, October 25 r. Wellesley Bailey, of Edinburgh, writes:— I visited the leper asylum here last evening. he buildings will fall in before long, as they e not being kept in repair, There are forty-ree inmates on the roll, twenty-three men and venty women. There is one leper child, a boy out eight years. All are Mohammedans, cept one woman, who is a Hindu. There are ur children with no appearance of the disease, l very young, living with their parents. These arents are all far advanced lepers.

"The asylum (such as it is), is supported by he Municipal and District Committee's funds. ll the inmates are in a truly pitiable condion; men and women living together much as ey like, apparently without supervision of any ind. The European doctor, I was told, visits he place about once in twelve months, and the ative doctor, I expect, very seldom. An unutterably sad expression pervaded the faces of ll; one young woman had a look of the most bject despair. We came away from the place eeling terribly sad. There were some cases of readful suffering, and all in such filth!

"Nothing is being done to relieve them, hysically or mentally; no one to tell them f the love of Christ. How it wrings one's eart! Some of them followed us with their iteous tale of suffering, but we were helpless."

Mr. Bailey, in a subsequent part of his letter, ells how Mr. Ullmann, an old missionary who ccompanied him, was so moved by what he ad seen, and by the reading of one of he reports of the Mission to Lepers that he as undertaken the general superintendence of fforts to ameliorate the condition of these Rawal Pindi lepers. He is 74 years of age, and n the 51st year of his missionary service.

We are desired to state that during Mr. Bailey's absence in India, all communications o the office of the Mission, 17, Glengyle-errace, Edinburgh, will be carefully attended o.

DINNER TO POOR CHILDREN.—Some 350 of he poorest children from the courts of Soho and Seven Dials were last week gathered in Bloomsbury Hall, Meard-street, Soho, and supplied with a good hot dinner of Irish stew. This was the third of such dinners for the present winter season, and already more than 1000 of the juvenile denizens of this district have been supplied with a good wholesome meal. Mr. William Harrison, under whose superintendence the work is carried on, is assisted by a staff of ladies and gentlemen, who volunteer as waiters, and the dinners are to be provided weekly. This week more than four hundred are to be invited, and so on to the end of the winter.

"The Children of the Slums."

BY T. J. BARNARDO, F.R.C.S.E.

IN Darkest England the shadows fall heaviest upon the children of the slums. Their lives are passed amidst it blackest gloom; to vary the metaphor, it is their young shoulders which are the most heavily burdened. There is, for instance, that mysterious but awful burden of heredity—a burden which is added

KATE (aged eight years).

to in what I may call a geometrical ratio by their environment. Thus the drink fever may be bred in the very bones of some of these little ones; yet their daily round from infancy is spent only in a gin-soddened atmosphere. To my mind, no device (I care not whose it be) for dealing with the "submerged tenth" is worth one moment's consideration that does not include and indeed begin with *the children*. Otherwise the fairest looking scheme, which may perhaps lift up the adults who have fallen into the deep ditch, will prove powerless to *prevent* the recurrence of similar lapses, as by the certain operation of a known law. As Miss Ellice Hopkins once put it pithily in some such words as these: "It is infinitely better to fence the precipice at the top than to set the ambulance at work among the mangled victims at the bottom!" The work which God has given me to do has been not so much *ambulance* work as *fencing* work! not so much *cure* as *prevention*.

Out of the shadows of that dark Forest of Death which spreads over so many little un-

EDITH (aged ten years).

fortunates, emerge the faces and forms of KATE and EDITH DREW, who had been taken in hand from the moment of their birth by their surroundings, and who were thereby, until the day they came to me, being surely moulded for evil. Their father, a soldier, had died of consumption, leaving the mother, herself a person of abandoned life and evil character, with five young children. I cannot stain these pages with a recital of the nameless pollutions to which these poor children were subjected. Suffice it to say that their own mother was their worst enemy. Better far had it been to be left unprotected with some savage beast, thirsting for their blood, than to be cast as they were, defenceless, and, alas! receptive of all impressions, at the mercy of the unhappy woman who gave them birth. Stanley's pigmies were all cannibals. They warred on and ate each other; but I cannot learn that the instinct of motherhood was, even among them, so perverted to evil ends as can be found at this day in Christian England. It has been reserved for our land of privileges to develop the type of female savage capable of working so utterly the destruction of its offspring.

Kate and Edith's outward condition when rescued was a type and a symbol of their mental and moral state—filthy, wretched, and neglected. But a few more short years of neglect, and all the machinery of the law might be employed against them in the vain hope of restraining impulses which by that time would have become too powerful to be controlled. Happily I was able, in their case, to *fence the precipice at the top* before they could fall down. Admitted to our Home, I cannot doubt but that it will be proved in their case, as it has been in the case of thousands, that a "new and healthy environment is more powerful to transform and renovate than even heredity has been in planting and evolving taint." There is, thank God, an upward development as there is a downward degradation.

YES, there is hope for the CHILDREN of the slums! They may indeed be reached effectually—their plastic natures may be impressed favourably if we will. The gracious and purifying influences of Christian example and teaching, if only it meets them early enough in life, can sweeten even the bitter waters of *their* Mara, and by God Himself alone can it be fully known how bitter these waters really are.

18 *to* 26, *Stepney-causeway, London, E.*

DESTITUTE CHILDREN'S DINNER SOCIETY.

SIR,—The Destitute Children's Dinner Society which has now carried on its work for twenty-five years, is more urgently than ever in need of funds. Unless the public generously responds to this appeal, we shall be compelled to curtail or to relinquish the work of the Society. We have largely overdrawn our banking account to enable us to open our sixty-five dining-rooms in all parts of the Metropolis at the usual time.

For some months to come our dining-rooms will be besieged by thousands of hungry, cold, and half-clad children, waiting with an eager anticipation, which the well-fed can hardly realise, for the substantial and nourishing dinner supplied by the Society. The expenditure of the Society is now over £400 a month, and to meet this we have absolutely nothing in hand. Hundreds of letters have been received from teachers and managers testifying to the improvement brought about in the health and physique of the children, and in their capacity to learn through the help rendered. Mr. H. Morton Carr, 89, St. George's-square, S.W., is secretary to the Society.—Yours obediently,

BURDETT COUTTS, President.
KINNAIRD, W. FULLER, } Treasurers.

Mission Schools in Madeira.—These schools are the means of doing much good in the island, and are well attended. Some readers of THE CHRISTIAN may be willing to aid the treasurer, Mrs. MAXWELL REEVE, Quinta da Pontinha, Funchal, Madeira, in meeting the claims due. This note refers to two of the schools, the one under Mr. W. G. Smart and the other at St. Roque. There are two others supported by friends in England and Scotland.

RUSSIAN JEWS IN PALESTINE.

WE recently announced the intention of Rev. John Wilkinson, director of the Mildmay Mission to the Jews, to send workers to the Holy Land, in the hope thereby of befriending refugees from Russia, and pointing them to Him whom God has exalted to be a Prince and a Saviour, and to give repentance and forgiveness of sins to Israel. It gives us peculiar pleasure to state that at the present time Messrs. Baron and Barnett, who have for some years laboured together in many lands in connection with the Mission, are on their way to Jaffa, hoping at that port to find many opportunities of showing kindness to fellow Jews, and to make known unto them Jesus, whom they have personally found to be the Messiah of ancient promise.

On Friday evening last a meeting (presided over by Colonel MORTON) was held at Mildmay to take farewell of our brethren, and to commend them to the grace of God. In the course of some explanatory remarks, Rev. JOHN WILKINSON showed how God had verily imposed upon the Mission the duty of entering this open door. Mr. Baron goes for a year, accompanied by his wife; Mr. Barnett goes for six months, awaiting developments. Jaffa is already the scene of Mildmay efforts; it will be the centre from which this special mission will work in many directions, including visits to Cairo, where there are many thousands of Jews, and the various ports of the Levant. Mr. Wilkinson further explained that it had been thought desirable that Mr. Baron, whose gifts of grace and intellect have been highly appreciated wherever he has had opportunity to preach, should be formally set apart with ministerial status.

Both brethren are converts of the Mission, and have for years worked in connection therewith. Moreover, both had the advantage of training at Harley College, Bow. This fact was mentioned with joy by Rev. Dr. GRATTAN GUINNESS, in the course of an address based on Acts xiii. 1-3, descriptive of the setting apart of Paul and Barnabas. He showed that there was good order in the primitive Church, with submission to Divine guidance; hence a wholesome sense of responsibility and a true devotion.

In the course of prayer by Rev. Dr. Sinclair Patterson, Mr. Baron was set apart by the laying on of hands. Rev. Dr. EDMOND followed with some words of encouragement and counsel. He pointed out that in one respect Gospel work is alike everywhere, to whomsoever evangelists may address themselves. First of all, men must be dealt with as sinners before God. When a man sees himself to be a sinner, he will recognise his need of a Saviour, and then comes the time for methods suited to special classes. Alluding to the work about to be undertaken, the speaker showed that it was full of promise. If missionaries to the Gentiles labour in the light of the glorious prophecy that God is going to give "the uttermost parts of the earth for his Son's possession," the Jewish missionary may go forth with the assurance that "all Israel shall be saved." What a testimony to the world will Israel be when reclaimed from unbelief, and firm in the faith of Christ! Commending to the attention of the workers the oft-repeated promise, "Certainly I will be with thee," the venerable speaker encouraged them by directing their thoughts to Divine help and blessing.

Mr. BARON, in a few words, remarked that this will be his eighth long tour in connection with Gospel work, making a total of twenty-two or twenty-three thousand miles of travel. A native of the Baltic provinces, he had never heard the name of Jesus Christ until he was eighteen years of age. Mr. Barnett also spoke briefly. In the name of the staff of the Mission, Mr. Wilkinson gave the texts, "Jehovah, He it is that doth go before thee; He will be with thee; He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. xxxi. 8). And from the New Testament, "Lo, I am with you alway" (Matt. xxviii. 28); "If any man serve me, him will my Father honour" (John xii. 26). Mr. R. C. Morgan led in prayer, that the brethren might be prospered on their way, and do a blessed work for eternity in the land of their fathers.

Gathered Gold.

THE BIBLE.

IN Genesis the promises are made; in Revelation they are fulfilled. In Genesis is the seed-time; in Revelation is the harvest. The former portrays Paradise lost; the latter, Paradise regained. The Gospel of John opens with Christ in the bosom of the Father and closes with a sinner in the bosom of Christ.—*W. W. Clark.*

CONTENTMENT.

One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many lay up riches which they never enjoy; to provide for exigencies that never happen; to prevent troubles that never come, sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*Jay.*

PRAYER IN SPIRIT.

So long as we remain in the outer court of the intellect we have no open vision, no sense of his presence and nearness; we are dealing with notions about God, but his own being we do not feel until the thought is lost in wonder, love, and praise. Hence the importance of continuing in prayer, waiting in the outer court of the intellect till God calls us in for an audience. Time spent on our knees is not time lost, if after one hour of meditation about God, we are given even one moment of the ecstatic sense of his presence.—*Heard.*

WHAT WE MAY KNOW.

That *I* should be pardoned, saved, and sanctified—that *I* should serve before God, and be accepted in my service—that *I* should die in peace and rest in Christ—that *I* should have confidence, and not be ashamed before Him at his coming. These are worthy desires for an immortal being, and for these the Gospel provides. But it provides for more than these; making me the member of a kingdom of Christ, and the citizen of a city of God. There ought surely to be a consciousness within me corresponding to that position; there ought to be affections which will associate me in spirit with that larger history in which my own is included; and which will make me long that the kingdom of Christ should come, and the city of God be manifested. The blessedness ascribed to him that reads, and those who hear, the words of this prophecy can belong only to those who read and hear it thus.—*Canon Barnard.*

THE WORK OF THE HOLY SPIRIT.

We do not obtain the Holy Ghost by our exertions; He is ours from the moment we believe in Jesus. All apostolic Christians knew this. The Apostle appeals even to carnal Corinthians, "Know ye not that your body is the temple of the Holy Ghost?" Having received the Holy Ghost when we believed we were also sealed with the Spirit: "Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption" (Eph. i. 13, iv. 30). Men who have not the Spirit think they can understand the things of God by human intellect. But when Peter acknowledged Jesus to be the Christ the Son of the Living God, He told him *that* came by revelation from the Father. If men believe because they see, why did not the Jews who saw the miracles believe on Jesus? It was not the vicious and criminal whose unbelief was the most pronounced, it was the Pharisees, *i.e.*, according to modern definition, ethical men—men with a high standard of virtue. It was not the ignorance but the wisdom of the world which rejected Jesus Christ. "No man can say that Jesus is the Lord but by the Holy Ghost." God is so high that human reason, darkened by sin, is not able to perceive the things of God, until enlightened by the Holy Ghost. The believer at first does not know the work of the Spirit. He thinks that when he heard the simple Gospel, and his heart went forth to receive Christ, he did it of himself. Because the Holy Ghost so perfectly adapts Himself to us: as you put your hand on the hand of a child to raise a latch, and move his hand so gently that the child thinks he opened the door himself.—*Dr. Adolph Saphir.*

DUBLIN Y.M.C.A.

As a result of the British Y.M.C.A. Conferen last year, a much deepened interest has be shown in the work of the Association in th city and in the south of Ireland generally.

Mr. Edward T. Reed (for nearly four yea general secretary of the Sheffield Y.M.C.A was asked to undertake the charge of th work. He entered on his duties in May, a was warmly welcomed.

The Dublin Association has most of the usu agencies at work for the social, intellectual a religious welfare of young men, and much int rest is taken in all these departments by th young men themselves. There are a Sunda evening Bible-class and a Christian Worke Class every Friday. The number of ne members and associates received during th last few months has been very encouraging.

A recently formed Ladies' Auxiliary ha already changed a bare-looking room into comfortable and homelike Young Men Parlour. It is in contemplation to have recep tions for the young men in the different bu ness houses.

The Association is much crippled in its wo from lack of funds. About £100 is needed clear off existing liabilities. The special dif culties of carrying on Y.M.C.A. work in a ci where the Protestant population stands in th proportion of one fifth to the Roman Catho population is a reason why special help has be sought. The address of Mr. Edward T. Ree General Secretary, is Lower Abbey-stree Dublin.

NOTES FROM BOURNEMOUTH.

REV. DR. ADOLPH SAPHIR is preaching on Sunda mornings until the end of the year at the Presb terian Church, the pastor, Rev. John Rodger, bei still in Switzerland seeking renewal of healt We are thankful to hear that his physician spea hopefully of a sure though slow recovery. D Saphir's sermons hitherto have been two o "Behold the Lamb of God" (John i.), and two o the Acts of the Apostles, which he terms the Boo of the Holy Ghost. These discourses have bee on the model of Apostolic preaching, historical recounting the dealings of God with men, an deducing doctrine therefrom. It is the mo elementary form of teaching, but this generatio has been so sophisticated by a preaching which not Biblical, that probably few congregations such would be able to follow these simple e positions. But to all familiar with their Bibl they are most instructive. A few of Dr. Saphir remarks will be found in our column of "Gathere Gold."

On Thursday evening of last week, by the kin ness of numerous friends, about 350 cabmen an yardmen were entertained at their annual suppe after which they were addressed by Capt. Dawso and Rev. W. R. Mowll. Before leaving each ma received a pair of knitted socks, and several signe the temperance pledge. On Sunday Captai Dawson's afternoon service in Shaftesbury Ha was resumed for the winter, the central seats bein reserved for cabmen. They were again genially and heartily addressed by Mr. Mowll, whose talk on such occasions sparkle with stirring stori from his own experiences of London life by da and night.

THE ANTI-SLAVERY CONFERENCE.—Rev. J Grant Mills, hon. sec. Native Races and th Liquor Traffic Committee, 9, Bridge-street, S.W writes asking that intercession should at th time be made for a successful termination t the deliberations of the Brussels Anti-Slavery Con ference. If the General Act of the Conferenc be not signed on January 2, 1891, the whole wor of the Conference will probably be rendered nu and void. This means that the barbarous slav trade in Africa will continue, with all its attendan horrors, and that the Continent of Africa will b opened to an unrestrained importation of alcoholi liquors, firearms, and ammunition. At preser one Power alone, the Netherlands, refuses to sig what the sixteen other Powers represented at th Conference have agreed to. The crisis is a grav one, and demands the earnest prayer of all wh are interested in foreign missions.

Criminals at Supper.

TLE WILD-STREET CHAPEL (Drury-lane), dquarters of Mr. George Hatton's blessed k for God, was a centre of attraction on nday night to men of high and low degree. r fellows who had been lodged in gloomy ons were welcomed to a substantial meal, id bright surroundings, as a means of engaging ir attention to the counsel of friends, who uld gladly extend a helping hand in the way k to honesty and to God. Some 300 persons took of this fifteenth annual supper, of om about 150 were "first time" men; but orming and providing work for discharged soners is only one of the many beneficent erations of this Mission, amid the poverty and sery of St. Giles', where Mr. George Hatton, honoured and beloved founder of the work, seen thirty years of toil.

The feast being closed, the Lord Mayor, companied by the Lady Mayoress, entered take the chair, and this started the exuberant husiasm and hopefulness which characised the whole evening. In the much-retted absence of Mr. Hatton, through illness, . R. Tointon, one of the trustees, read a cidedly cheering statement of what has been complished in this branch of the work. The port thus read expressed the committee's isfaction to find prison returns prove that number of persons under first conviction is rly diminishing, and that the proportion of victs to the population is, in five years, duced by about one-half. During the year, ding November, 1889, 15,997 discharged soners accepted an invitation to breakfast, of om 7715 were assisted to honest courses. At ir own request, 434 men were discharged to Mission. Temporary employment was nd for about 40 men at a time at various des in the Brooke-street Home. The num- of lads saved through the provision of the rst Offenders Act from the taint of convicn has increased so rapidly that two more mes have been opened for the lads, and a rth is in course of erection. The needs of ildren suffering from the wrong-doing of atives are not overlooked; nor is it forgotten at no real reformation can be experienced the men except through the grace of God. e success and rapid extension of this branch work taxes others, and therefore loudly calls increased support.

The LORD MAYOR, on rising to speak, was ceived with signs of hearty welcome, and pressed his gratification at being present. s Lordship traced the small but earnest ginnings, interesting associations, and pid growth of the Mission; and repeated the e Lord Shaftesbury's words, "I know and artily thank God for the efforts you are mak- in those terrible districts." It was a work in hich all might well lend a helping hand. His rdship could testify from eight years' perience to the unremitting and devoted bour and zeal of his excellent friend Mr. illiam Wheatley, secretary of the Mission. was well to forget that the men had en in prison, and he would, therefore, ggest that in future the feast be called a pper for the sorrowful classes, or, still better, rhaps, for the hopeful classes. If we would followers of the Lord Jesus Christ, we must what He did; and we are told, in his own rds, "The Son of Man is come to seek and save that which was lost." His Lordship oceeded to open up these words in their true spel sense, and closed with an earnest, plain mmendation to those before him of a freely fered salvation through the Lord Jesus rist.

Mr. WM. WHEATLEY, as he addressed the ghty reclaimed boys in the gallery, who had tained leave of absence from work, seemed to communicate to them his own spirit of thankfulness for the kindly co-operation in his labours of magistrates, employers, police, prison officials, and heads of departments. He besought the lads not to slacken their own efforts because they had been befriended; and mentioned that rescued men sent abroad are remitting money to send others out.

Mr. G. D. WARRY, Q.C., as Deputy Chairman of the London Court of County Sessions, was, in conjunction with Sir Peter Edlin, always on the look out for a spark of true repentance which would justify handing prisoners over to Mr. Wheatley.

After warm commendations from Sir W. Charley, Common Sergeant, and Mr. John Bridge, Senior Metropolitan Magistrate,

Col. HOWARD VINCENT, M.P., on this his tenth visit to these suppers, rejoiced that the principle of the First Offenders' Act, which he was instrumental in putting on our Statute Book, is now in operation in Canada, New Zealand, Queensland, South Australia, and Victoria, and is under consideration in New South Wales. Belgium and Sweden have also adopted it, and Austria is likely to do so.

Mr. ROBERT ANDERSON, Assistant Commissioner of Police, had come to give unreserved testimony, after personal experience of the value of a work carried on by a hard-headed but soft-hearted man, ready to go any length in order to help anyone who deserves to be helped. The principle applied to first offenders might well be extended, and other persons might be held to bail while spending a certain time in an institution of this kind. By right measures it would be possible to stamp out professional crime. Men who seek to "run straight" need have no fear of the police; and such might find even a greater friend than Mr. Wheatley, in the God who made them, and who was ready to light up their lives with the sunshine of his peace.

In moving a resolution of sympathy with Mr. Hatton in his serious illness, Col. Howard Vincent said he had the authority of the Lady Mayoress for saying that she heartily seconded it.

MESSRS. FULLERTON & SMITH.

A VERY encouraging series of meetings, conducted by these evangelists at Enfield, was closed on Sunday night. The meetings extended over nine days; and the leading members of the five Nonconformist denominations which exist in the town took a prominent part in the work, the spacious Riding House being lent by Colonel Somerset for the purpose. The meetings were preceded by a week of special prayer in the chapels of the denominations referred to. Everything was thoroughly well organised, the Christian friends working harmoniously together with praiseworthy ardour.

Commencing with a song-service, "Valour and Victory," the audiences throughout were large, several being so crowded that many had to leave unable to get in. Two afternoons were devoted to "an hour with the Bible." Another very popular feature was Mr. J. Manton Smith's addresses to children. These attracted immense congregations of young folks; and after one of them, seventy-four outlines of the address were written out and sent in. Prizes were liberally distributed among those who took these pains to show their mastery of the subject, money being given for that purpose by friends in the district. The meeting for men only on Sunday afternoon is said to have been the largest assembly of men ever seen in the town; and Mr. Fullerton gave some very plain speaking.

The closing meeting on Sunday night was excessively crowded, numbers having to go away. The results were highly gratifying, the known converts, who, it is hoped, will stand the test of time, mustering a considerable number.

THE CHINESE MISSION IN LONDON.

As the number of Chinese visitors coming to London steadily increases from year to year, and amounts to between 2300 and 2500 annually—they being now employed on more vessels—it certainly cannot be right that the Mission to them and the efforts made for their salvation should cease. The committee of the Wesleyan Missionary Society however, feel that the cost of this Mission is a burden on their finances which it seems hardly fair for them to bear, therefore they have resolved to drop this Mission from the number of their various agencies.

Feeling persuaded, as I do, that the Mission to the Chinese in London ought not to cease, it is necessary to seek for new sources of supply for the maintenance of a work which has existed seven years, and has had a measure of success which will, we hope, increase as the years pass by. Help for the up-keep of the Mission seems likely to be best secured by an effort to broaden the area of sympathy with the work, by making it known to the Christian public generally, and inviting aid from any quarter where such sympathy is felt.

The spiritual condition of these heathen men—exposed on landing here to constant temptations in both new and old forms—cannot be said to appeal to one denomination of Christians only, but rather to all Christian hearts, when they learn what that condition is. It is necessary, then, to place this work, if it is still to be carried forward, on undenominational lines, by which a wider range of sympathy and help can be gained, and permanence secured for it.

My purpose, therefore, is to seek the help of a small number of Christian gentlemen of different denominations, who will form a council, or body of referees, and that, aided by such a council, this work of help and mercy to the Chinese should continue. I think it ought to continue, and that God will uphold it; and, when known on a wider scale, it will draw forth prayer and labour and help.

The aim and object will remain as hitherto: viz., (1) The instruction in simple evangelical truth of the Chinese coming to England, thus seeking to win them to Christ. (2) The provision for them of a Christian centre of resort in the shape of a small mission-house, where they can easily gather, and where council and help on different matters can be readily obtained. (3) The affording opportunities for anyone whose heart is drawn towards missionary work in China to learn something of the Chinese, their character, habits, and language, so that he may in some degree be prepared to go to China, and be heartened to deal with the heathenism of that land.

GEORGE PIERCY.

276, *Burdett-road, London, E.*

Y.W.C.A.—The teachers connected with the Y.W.C.A. have started a magazine, with the title *Once a Month*, Miss Marian Sheppard being editor.

REQUESTS FOR PRAYER.—For blessing on the following:—Gospel meetings in South Norwood, in connection with the London City Mission, commencing Dec. 5.——Gospel services at Hazelbury, Plucknett.——A fifteen days' mission, by Gipsy Smith and wife, at Banbury, Dec. 7 to 21.——Fifteen days' mission in the Memorial Hall, Croydon, commencing Dec. 7.——For addresses at Hurstpierpoint.——That the labours of Mr. and Mrs. Matthews, of Maloga, on behalf of the Australian Aboriginals, may be crowned with success.

THE NINTH INTERNATIONAL CONFERENCE of the Evangelical Alliance has been fixed to be held in Florence immediately after Easter of next year. It is thought better, for obvious reasons, that the gathering should take place there than in Rome; but all the leading centres in Italy will be represented, and an Italian branch of the Alliance has just been formed. All the branches in Europe, as well as in the United States and Canada, have already accepted invitations to be present; and it is hoped that other and more distant communities will be represented. There is no intention that the gathering in Italy shall assume the character of a demonstration against the Roman Catholic Church, but naturally it is only to Evangelical Christians that the invitation to attend will be issued. The detailed arrangements are now in course of being perfected, and probably before Christmas the programme will be available.

Letter to the Editor.

THE CONVENTION AT MANCHESTER.

DEAR SIR,—It was my privilege to attend several of the meetings of the recent Holiness Convention held at the Star Hall, Ancoats, and, although I went as a critical hearer to discover what so many seemed to expect, sinless perfection upheld, I am very glad to say I failed in seeing any trace of it from any of the speakers that I heard.

The meetings were a source of very great blessing to myself, and I can truly say of that Convention,

> I have been there, and still would go,
> 'Twas like a little heaven below.

I regretted very much to find so many Christians holding aloof, the more so because I felt sure, had they been there, they too would have received blessing. I should like to see such earnest workers in the Lord's vineyard better supported. Surely, if many lived up to the standard that Mr. and Mrs. F. W. Crossley are doing, we should find the masses in a very different state to that in which we find them to-day.

I went to that Conference in hearty sympathy with the earnest work among the perishing souls around, and the loyal service for our common Master, which characterise the workers, and I can truly say not one word was uttered which even distantly implied belief in this unscriptural doctrine of sinless perfection. In fact, the chairman, Mr. F. W. Crossley, put it thus: "This hateful doctrine we do not believe in," and this was the emphatic testimony of all the speakers.

There was nothing, I think, which an honest listener could imagine meant such teaching; there was nothing which unless purposely, or at least carelessly, perverted, could, when repeated, sound like it.

Evidently, God was richly owning the Convention. I know of some cases of well-instructed Scriptural people who came out thoroughly to the appeals that were made.—Yours truly,

CHARLES H. JOHNSON.

Upton Grange, Macclesfield.

Obituary.

M. CH. HAGNEAUX.

THIS evangelist, who has for some years superintended an important work among the deaf mutes of Brussels, recently departed, at the age of fifty-four. He was a devoted labourer, and had frequently visited congregations of deaf mutes in France, Holland, and England, as well as throughout Belgium. In Brussels he had been instrumental in the conversion of several Roman Catholics to the evangelical faith. He interested himself in the material and spiritual welfare of the unfortunate class among whom he laboured.

REV. J. HUDSON TAYLOR, who has concluded a visit and series of meetings throughout South Australia and Tasmania, hopes to reach Hong Kong about this time. Mrs. Hudson Taylor meets her husband in Hong Kong, and they proceed thence to Shanghai.

SIMON'S TOWN, SOUTH AFRICA, exists solely as a naval station for Imperial defence. Its entire population is dependent in a greater or lesser degree upon the naval and military establishments. About 3000 Royal Navy seamen and marines land during the year. In 1886 the place now known as the United Service Institute was founded as a counter-attraction to the perilous influences which abound. Its success was an ample justification of the effort, but more needed to be done. Accordingly, in August, 1889, the "Welcome Home" was started, incorporating a small work begun by the men themselves seven years previously. The accommodation thus provided has been used by men of all religious denominations in goodly numbers, and at times many have had to be refused admission through want of room. For the institution to be self-supporting, it will be necessary to enlarge. An effort is being made to acquire more suitable premises at a total expenditure of £3600. Communications may be addressed to Rev. E. J. Williams, Wesleyan Centenary Hall, Bishopsgate-street Within, London, E.C.

[1150]

The Temperance Cause.

MR. CREER has introduced a Bill to prevent the employment of barmaids in New South Wales.

Mr. W. Forbes has concluded a five days' united Gospel temperance mission at Newhaven. Many pledges were taken.

Rev. Charles Garrett, of Liverpool, on Saturday celebrated his sixty-sixth birthday and the fiftieth anniversary of his signing the temperance pledge.

In *The Temperance Record* Mr. Robert Rae, secretary of the National Temperance League, has paid a high tribute to the late Rev. Dr. Alexander Hannay's devotion to the temperance cause.

The Free Methodist regrets the falling off that has taken place in the temperance work of the Methodist Free Churches in and around London. We trust this reproach will speedily be removed.

Alderman Stephens has published figures to show that within ten years there has been a decrease of eighty-five licensed houses in Newcastle-on-Tyne, mainly due to the efforts of the temperance party.

At an inquest held at Llandudno, on a man killed during the launching of the lifeboat in a recent storm, the evidence of the coxswain, questioned by the jury, was that half the crew, including himself, were not sober at the time.

Dundee Free Presbytery have resolved to approach the magistrates, and request them to recommend the holders of spirit licences to close their premises on New Year's Day, as has been done, with beneficial results, in Edinburgh and elsewhere.

In the London County Council, a resolution was proposed by Mr. Lidgett, and supported by Mr. MacDougall, that all licences should be refused to music-halls where intoxicating liquors were sold. The matter was referred to the Theatres Committee for consideration.

Some representatives of the iron and steel trades, who recently visited the seat of these manufactures at Pittsburg, U.S., have expressed the opinion that the American artisans are more temperate in habit than the English workmen. It appears that strong drink is not sold in Pittsburg on Sundays.

The report of the London Temperance Hospital for the past twelve months shows that the item for milk exceeds the amount spent upon drugs. No money whatever had been spent upon intoxicants, and every kind of disease had been treated with results comparing favourably with other London hospitals.

A Commission, appointed last year by the Governor of the Cape of Good Hope recommends that all applications for licences shall be treated as new ones, also that the law, which enables a majority of one half of the registered voters in given limits to prevent the issue of new licences, shall be amended, so as to require a bare majority only. The mining officials at the Diamond Fields unanimously state that the natives are in favour of prohibition.

OUTGOING MISSIONARIES.—Rev. J. Ireland Jones, of the C.M.S., writes to us from Port Said, *en route* for Ceylon:—"We have so far had a wonderfully prosperous voyage. We have a party of about thirty missionaries, chiefly Americans, and a pleasant daily Bible-reading draws us all very closely together. We go to different lands—Burmah, North and South India, and Ceylon—but we go with one heart, and the one desire of glorifying God in the lifting up of Christ."

THE SAVOY MISSION.—The departments of Haute and Basse Savoie, in France, have a population of about 500,000 Roman Catholics, with the exception of a few scattered Protestants. There are only three French pastors and two or three colporteurs. Happily, there are now some devoted English ladies actively engaged in evangelistic labour at Concises near Thonon, as also in the neighbourhood of Evian les-Bains, on the Lake of Geneva. As the winter and spring months are by far the most favourable for meetings, earnest prayer is being made that ladies full of Christian love and wise zeal in seeking the salvation of perishing sinners may offer themselves to join another who is anxious to begin work for the Lord in Annemasse, a small town five miles from Geneva, and within easy access by tram and train. The Mission is carried on on the same lines as that of Rev. R. McAll, of Paris, who is in full sympathy with it. (REV.) N. L. BLUETT.

Annemasse, Haute Savoie, France.

"IT IS THE LORD."

IT is the Lord who speaketh;
Be still, my soul, and hear.
Let faith alone be active,
Let Christ alone be near.

It is the Lord who saveth;
Be meek, my soul, and know
That Jesus waits to save thee,
And waits to save thee now.

It is the Lord who chasteneth;
Be calm, my soul, and feel,
It is the Lord who smites thee,
And He alone can heal.

It is the Lord who leadeth;
Be wise, my soul, and yield;
With gentleness He'll guide thee
To his fair pasture field.

It is the Lord who gladd'neth;
Rejoice, my soul, and praise;
For now on thee there shineth
The light of God's own face.

It is the Lord who reigneth;
Awake, my soul, and sing.
Go, cast thyself before Him,
And hail Him as thy king.

Greenock. JOHN BONAR.

SOUTH AMERICAN NOTES.

THE farewell meeting to Mr. J. Lawrence, returning to the scene of his twenty years' labours in Terra del Fuego, and Mr. William Reade Gardiner, volunteering for work amongst the Indians of Araucania, in whose evangelisation his grandfather, Captain Allen Gardiner, and his father were so deeply interested, was held in the rooms of the South American Missionary Society, Clifford's Inn. The Archdeacon of London gave the address to the departing missionaries which will appear in the December number of the Society's magazine.

Rev. Robert Allen, belonging to the South American Missionary Society, writing of Bahia Blanca, says of the immigrants: "The demoralisation (to use a mild word) is exceptional—the result largely, I should say, of the heterogeneous elements of a population drawn from all parts exhibiting, perhaps, as curious a variety of antecedents as could be met with in any part of the world in the same number of people and within the limits of an ordinary parish. Amid the chaos conflict, sin, there is no representative of any church; no man to speak a word for Christ but me. I can hardly tell you how glad these people have been at my visiting them. I am engaged at present in drawing out the plans for a simple but suitable church. Hitherto our services have been held in one of the huts. I hope, if God spares me to be more with them, to be much more to them. May their fields yield them rich harvests! May they themselves in the time to come be a yet richer harvest for God.

From the recent correspondence of Rev. J. R. Tyerman, who was sent out last year by the South American Missionary Society in response to an urgent appeal from the English colonists to minister to them at Quino and in the new agricultural districts in the south of Chili, we learn that our fellow countrymen, who number some twelve hundred, have to maintain a hard struggle for subsistence. Owing to inadequate police protection they are almost absolutely at the mercy of armed bands of brigands, who rob, outrage, and murder with impunity. Mr. Tyerman reports the arrival of the Iron Church subscribed for in England, and states that in addition to the usual English services, etc. he has a Spanish Sunday School which already numbers forty scholars. His knowledge of Spanish makes him a welcome visitor to the toldos of the Araucanian Indians.

PIERSHILL SOLDIERS' HOME.—The new Soldiers' Home at Piershill, near Edinburgh, was opened last week by Lady Ashburton. She expressed her firm conviction that the place would be used for the salvation of souls and the glory of God, and that infinite good would come to the new Home, in that it would be looked back to by many in far distant lands as a place where they had found a great blessing.

The Book World.

Professor Beet's New Work.

COMMENTARY ON ST. PAUL'S EPISTLES TO THE 'HESIANS, PHILIPPIANS, COLOSSIANS, AND TO HILEMON. By Joseph Agar Beet. 7s. 6d. *odder & Stoughton.* The distinctive features of ofessor Beet's commentaries on the Epistles to e Romans, Corinthians, and Galatians dominate is welcome volume. In the words of the author his brief preface: "My aim has been, not merely reproduce the sense which the Apostle designed s words to convey, but also to use his letters as means of reproducing his conception of the ospel and of Christ, in order thus to reach the tual teaching of Christ and those unseen realities hich He came to reveal to men. Consequently, before, my exposition of the Epistles of Paul a specific contribution to systematic theology. nd since these Epistles contain certain impor- nt evidence of the truth of the doctrines so mly believed by the Apostle, my exposition of em is also a contribution to the evidences of hristianity." These sentences fairly indicate the ope and character of the volume, which is a onument not only of well-directed scholarship, t of diligent research on questions which have ercised expositors in ancient and modern times. fter expounding the Epistles in a manner well inging out their practical teaching, the author rnishes lucid and instructive reviews of their ift and substance. He also devotes additional ctions and dissertations to the discussion of ints of special difficulty or importance.

MISCELLANEOUS.

A LETTER FROM HEAVEN, AND OTHER SER- ONS. By Rev. David Roberts, D.D., Wrexham. *liot Stock.* Here are fifteen sermons, and, having en translated from the Welsh by their author, ey exhibit much of their native fire. The dis- urse which suggests the title is based on Rev. v. 13, "I heard a voice from heaven," &c. The oduct of an imaginative and emotional mind, these scourses have a distinctiveness of character, and e well worth reading.

A WEEK OF BLESSING is the title of a book, ntaining the full report of the meeting for Bible udy held at Niagara-on-the-Lake, Ontario, in ly last. The Conference extended over eight ys, and the addresses were expository of doctrine to sin and salvation, and prophecy in regard to e Church and the world. This pamphlet of over 0 pages is full of instruction, the teachers includ- g Drs. J. H. Brookes, N. West, H. M. Parsons, T. Pierson, A. Erdman, and W. G. Morehead. s. 6d. *Toronto: Willard Tract Depository.*)

SHARPENED ARROWS AND POLISHED STONES: collection of Scripture texts and illustrations r the Christian worker and the Home. By C. . Bibb. 3s. 6d. *Hodder & Stoughton.* Rev. Dr. ordon, of Boston, writes an introduction to this mpilation, which is sure to prove of service to eachers and teachers. The arrangement is ex- llent, the contents being grouped in sections, d carefully indexed. Mr. Bibb has not only med at assisting Christian workers, but at arous- g believers to a sense of duty, and unbelievers a state of concern for their "latter end."

FROM ARMY TO ARMY: a Story of Real Life. y Henry Clinch, Pastor in Chester. *H. C. obinson, Conway-street, Birkenhead.* Many may ave forgotten how, in 1872, two private soldiers ere tried by court martial, degraded, and im- risoned for street preaching, and suffered results nsequent upon the sentence. Their remarkable ory is here retold, and we strongly recommend to all Christians, especially to any who find the ar of man to be a snare. The providences that d Mr. Clinch from the barrack to the pulpit are tensely interesting.

MISS HAVERGAL'S WORKS.—*Messrs. Nisbet & Co.* ave issued several of Frances Ridley Havergal's orks in small volumes at 8d. each. So far seven f these have appeared, as follows:—KEPT FOR HE MASTER'S USE; STARLIGHT THROUGH THE HADOWS; ROYAL COMMANDMENTS, OR MORN- G THOUGHTS FOR THE KING'S SERVANTS; HE ROYAL INVITATION, OR DAILY THOUGHTS N COMING TO CHRIST; THE ROYAL BOUNTY, EVENING THOUGHTS FOR THE KING'S GUESTS; Y KING, OR DAILY THOUGHTS FOR THE KING'S HILDREN; and ROYAL RESPONSES, OR DAILY ELODIES FOR THE KING'S MINSTRELS. The last- med is poetry. These little books are in dainty romo covers, and are sure to be in large demand.

FRESH FROM THE FENS. By E. Ward. *Seeley & Co.* A very pretty story of the adventures and experiences of three engaging little maidens, whose visit to some relatives produced unlooked-for results. We regret, however, to find baptismal regeneration blankly taught by the author.

"FRITZ" OF PRUSSIA. By Lucy Taylor. *Nelson & Sons.* We have in this handsome volume a full and eminently readable account of the life, achievements, and characteristics of "Germany's Second Emperor" whose heroic suffering and lamented death are still fresh in the public memory. Miss Taylor's diligent research and vivid literary style have found ample scope in narrating the many stirring events that were crowded into the late Emperor's career. The printing and binding of the work are worthy of all praise.

SOMETHING FOR SUNDAY. The ninth series of this publication contains forty-eight outline texts for painting, with the Bible questions and hints by Catharine Shaw. The keynote of the texts is supplied by the title "All things are yours." This series affords the young a very useful employment. Such as fill in the outlines and distribute them for the brightening of the rooms of the sick and poor will assuredly be in the way of learning something of the blessedness of disseminating Divine truth. (1s. *J. F. Shaw & Co.*)

THE SIX INTERMEDIATE MINOR PROPHETS. By George C. M. Douglas, D.D. 1s. 6d. *Edinburgh: T. & T. Clark.* Another of the "Handbooks for Bible Classes" series. This part of Scripture—Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah—includes many passages upon which expositors have differed widely. Principal Douglas shows himself upon familiar ground throughout: his introductions are brief and to the point, and his comments on the text—which is the Revised Version—are reverent, scholarly, comprehensive, and practical.

THE WRITERS OF THE NEW TESTAMENT. By the late Rev. W. H. Simcox, M.A. 2s. 6d. *Hodder & Stoughton.* This volume of the "Theological Educator" series is in reality the second part of the author's handbook, "The Language of the New Testament." Every page affords evidence of an intimate grasp of the language employed by the writers of the New Testament. The style and characteristics of the various portions are explained in a way only possible to a sound scholar, combining good judgment with an exact appreciation of linguistic details. The book is no mere compilation, but the result of much personal observation. Earnest students of the Greek Testament will find its pages very instructive and suggestive.

A YACHT VOYAGE ROUND ENGLAND. By W. H. G. Kingston. 5s. *Religious Tract Society.* A revised and enlarged edition of a work descriptive of the main points of interest on the coast of this sea-girt isle. Starting from the Solent, the *Lively* ploughs her way westward to Land's End, then north by way of Liverpool and Glasgow, through the Caledonian Canal, and back by the east coast to Southampton Water. Such a trip furnishes plenty of material for observation and comment, and Mr. Kingston's name is sufficient guarantee for the skilfulness of the literary performance. As we skim these pages teeming with varied interest, and brightened with many illustrations, we can but envy the fortunate voyagers, and wish that we might some day repeat their experiences.

THE ENGLISH REFORMATION OF THE SIX- TEENTH CENTURY. By Rev. W. H. Beckett. 3. 6d. *Religious Tract Society.* This volume of the useful "Church History" series is no mere summary of the statements and views of previous writers who have followed one another as to facts, while differing among themselves in interpreting motives and reasons. It is a conscientious piece of independent work, from the pen of one of the sub-editors of the great English Dictionary now being prepared under the direction of Dr. Murray. The result of wide reading among first hand authorities, this manual sketches admirably the origin, growth, and varying phases of the Reformation in our land. The chapters on Monastic England deserve careful study at the present time. We cordially commend the volume, which is illustrated by portraits of notable characters, and maps showing where the principal monastic institutions were situate, over what districts Lollardy spread, and where the martyrs were burnt in the persecution under Mary Tudor. These latter afford evidence of the intimate connection between Lollardy and the spiritual awakening of the sixteenth century, for the area of country in which Lollardy prevailed was that in which the Marian persecutions were most fierce.

ANNUAL VOLUMES.

THE "DAY OF DAYS" ANNUAL. Vol. xix. 2s. *"Home Words" Office.* This is an attractive volume. There are readable chapters on Christian biography, Church history, &c., and some capital items for the young.

YOUTH TO AGE (2s.) has completed it first year. Among the most noteworthy contents are articles on Scripture characters and astronomical topics by Mr. W. T. Lynn, B.A., F.R.A.S. The pages are characterised by brightness and variety. (*G. Stoneman.*)

HAND AND HEART, edited by Rev. Charles Bullock, B.D., is a volume of high-toned entertainment and instruction for the family circle. The large pictures are an attractive feature; and the contents include some excellent reading for the young. (2s. *"Home Words" Office.*)

THE INDIAN FEMALE EVANGELIST, 1890.—This quarterly, published under the auspices of the Zenana Bible and Medical Mission, 2, Adelphi-terrace, Strand, W.C., contains original articles, sketches, and news of the Indian mission field. The annual volume will be specially interesting to those who have at heart the highest welfare of the women of our great Eastern dependency. (*Nisbet & Co.*)

THE BRITISH MESSENGER for 1890 (1s. 6d.) has something for persons of all ages, and from first to last the matter is good. There is a story "Loyal to Truth," and a series of papers on "A Better Country," besides many counsels to believers and appeals to those that are still out of Christ. Every page of THE GOSPEL TRUMPET volume (1s.) proclaims the glad tidings of salvation. Here are pointed anecdotes and short articles, in large type, well illustrated. (*Drummond's Tract Depôt, Stirling.*)

THE FIRESIDE PICTORIAL ANNUAL. 7s. 6d. *"Home Words" Office.* This serial, ably edited by Rev. Charles Bullock, B.D., affords, when bound up, reading in abundance for all ages and varieties of temperaments. There is a wholesome tale, "Born in the Purple," by Emma Marshall. Rev. Dr. S. B. James contributes short social essays; Mr. G. Holden Pike writes a number of historical and descriptive papers; and Rev. Henry Sutton, M.A., gives "Some First Leaves in my Life." There is an admirable sketch of the work of John Howard, the prison philanthropist. The illustrations are numerous, and the volume may be heartily commended, as combining excellence and variety in its contents.

Mr. George Kelsey has written two more booklets—THE GOSPEL, and AM I A TRUE CHRISTIAN? The former is an excellent statement of evangelical truth; the latter is a searching appeal to such as are merely nominal Christians. We trust they will be widely circulated. (1s. per dozen. *Drummond's Tract Depôt, Stirling.*)

The British and Foreign Evangelical Tract Society, 26, Paternoster-row, has published a series of simple leaflets in Arabic, each giving a verse of Scripture. The English reprint is affixed in each case. The work has been done under the supervision of a missionary living at Tripoli, and it is hoped that the leaflets will prove specially welcome to such as go or send to North Africa.

The almanacks published by the *Religious Tract Society* are among the best of their kind. THE "R.T.S." POCKET BOOK AND SCRIPTURE CALENDAR for 1891 (1s. 6d.) contains a variety of commercial and other information. Persons of many engagements will find the diary pages specially welcome. THE YOUNG PEOPLE'S POCKET BOOK (1s.) gives texts of Scripture for every day, notes on the months, and useful tables and other matter. THE PEOPLE'S ALMANACK (1d.) will be of service in many a household. THE CHILD'S COMPANION ALMANACK (1d.) is well illustrated, and has some excellent reading for the young. Other publications are: THE POCKET BOOK ALMANACK (2d.), THE COLOURED PICTURE SHEET ALMANACK (1d.), and THE PENNY ALMANACK.

BOOKS RECEIVED.

Mr. T. Fisher Unwin:—"The Heart of Sheba," being the story of a Great Queen, as told in the Parchment of Arnath, the Queen's Brother. By Ethel May Hewitt. 3s. 6d.

Messrs. Hodder & Stoughton:—"Freedom Through Faith," by Rev. John Cameron, incumbent of St. John's, Brighton, 2s. 6d.—"The Visible God, and Our Relation to Him in Creation and Redemption," 6s.

"What will it be when the King Comes?" E. S Elliott. 1d. *Hazell, Watson & Viney.* A poem published in connection with the Christmas Letter Mission. From the *National Temperance Publication Depôt,* "The Everlasting Arms" (1s. net), and "Liberty" (1s. net), Temperance solos.

Among the Churches.

CHURCH OF ENGLAND.

During Advent, special services will be held in the choir, Westminster Abbey, on Sunday evenings, at seven o'clock.

The Rev. G. S. Karney, vicar of Melton, and formerly of Hampstead, has accepted the living of St. John's, Paddington.

The second Reredos case will be carried to the Court of Appeal, and in the event of an adverse decision, will be taken to the House of Lords.

The late Miss Pedlar, of Liskeard, has bequeathed £20,000 towards the building fund of the Truro Cathedral, which will be completed at once.

Rev. Wilson Carlile, of the Church Army, owing to strain upon his health, has accepted the living of Nettes-well, Essex, but will not relinquish control of the Army.

King's College Chapel, Strand, is to be utilised during Sundays in Advent for a course of sermons, commencing at three p.m. A strong list of preachers has been secured.

At a very largely attended meeting of the council of the Church Association, it was unanimously resolved to appeal to the Privy Council in the suit Read v. Bishop of Lincoln.

The special feature of the Wolverhampton twelve days' Church mission was the midday address to men only, by the Rev. W. Hay Aitken, in the large collegiate church of St. Peter, which was filled daily with a gathering of manufacturers, merchants, tradesmen, and professional men, sitting side by side with their own clerks and grimy-visaged artisans in their working garb.

BAPTIST.

Rev. W. C. Minifie, of Arthur-street Chapel, Camberwell Gate, recently baptized sixteen candidates for membership.

The Penycae Sunday-school scholars, who number 290, contributed on a recent Sunday £57 7s. for the reduction of the chapel debt.

The increase in attendance at Sunday evening services in Goodhinge-road Mission-hall, Islington (in connection with Camden-road Church), has necessitated the hiring of the Drovers' Hall, North-road; average attendance at the services is over 400.

The ordination service and recognition meeting in connection with the settlement of the new pastor. Rev. George Hay Morgan, at Woodberry Down Chapel, Seven Sisters-road, Stamford-hill, were held on Tuesday. Mr. Morgan begins his ministry on Sunday next.

Mr. Spurgeon's regular congregation assembled on Sunday at the Crown Baths, Kennington-oval, Rev. E. W. Ellis preached morning and evening, and read a letter from Mr. Spurgeon, in which he stated that he was still unable to put pen to paper. As his hand could not write so his head would not compose, but his heart sent them all its best love.

Rev. J. P. Clark has resigned the pastorate of the Church in Lewin-road, Streatham, S.W., after a five years' ministry. The Church, in accepting this resignation, expressed, in a unanimous resolution, its deep regret, and its appreciation of Mr. Clark's services. The resolution also referred to the labours of Mrs. Clark (known to many of our readers as "Janet Clark").

Calls Accepted.—Rev. D. J. Hiley, Merthyr Tydvil, to Dalston-junction.—Rev. F. G. Masters to the Baptist Church, South-street, Wellington, as assistant minister. Mr. Masters will labour at Rockwell-green, Plymouth, and other stations connected with the church.

METHODIST.

The formation of a Wesleyan Methodist Council for Birmingham has been decided upon.

The Primitive Methodists, New South Wales, have started a monthly paper called *Light and Truth.*

Mr. Piper, district evangelist, conducted a ten days' mission at Rose Carr Chapel, Darlington circuit, 100 persons professing conversion.

Through the visit of Rev. W. Gibson to Canada arrangements have been made for keeping up a permanent interest in the French evangelistic work.

The Home Missionary Committee have decided to raise £20,000 at once to start a forward movement in the villages. It is felt that attention must now be concentrated on the rural districts of England.

The amount required to renovate the venerable sanctuary in the City-road, London, with its surrounding graveyard and monuments, is guaranteed, and the work will be begun within the next few weeks.

Great activity is being displayed just now in arranging for ministerial changes. So far as the London districts are concerned, the removals are not more numerous than usual, but several are of extra importance.

The monthly meeting at City-road, and an attractive programme of subjects is in course of preparation embracing papers on "Circuit Problems," "Preaching, Past and Present," "Biblical Criticism," and the Sabbath Question.

Rev. E. C. Bayliss, of Emmanuel College, suggests the foundation of scholarships at the Wesleyan Theological Institutions, Richmond, Didsbury, Headingley, and Handsworth, that students may enter either of the Universities.

Last Sunday, young people of both sexes were invited to spend a "Social Hour" in Princes Hall, Piccadilly, after the close of evening service, with the West London Wesleyan missioners and their helpers. After tea and coffee, "family" prayer closed the day. About 300 were present, and as the experiment proved successful, it will be repeated on future Sunday evenings.

SALVATION ARMY.

Miss Lucy Booth's health has improved slightly.

Australia raised £5500 during the self-denial week, against £3225 last year.

The memorial party has left Liverpool for India. Mrs. Booth-Tucker joins them at Suez.

General Booth may obtain the Columbia Market, or, at all events, the use of it, for a "City colony," as the Baroness Burdett-Coutts, whose generosity created it, is understood to view the proposal favourably.

PRESBYTERIAN.

Missionaries leaving China on furlough: Revs. H. L. Mackenzie, J. C. Gibson, T. Barclay, and Dr. Cresland.

Rev. Dr. Smith, of California, is to preach next Sabbath evening in Regent-square Church. Mr. McNeill preaches by arrangement in Westminster Chapel.

Rev. S. R. Macphail, M.A., of Liverpool, one of the Synod's evangelists for the current year, has just concluded a successful series of meetings in Brunswick-street Church, Manchester (Rev. W. Rigby Murray's). At the close of the mission almost all present stood up to testify that they had received blessing in connection with the services. Mr. Macphail proceeds to Blackburn and Sheffield for meetings of a similar character.

CONGREGATIONAL.

While Rev. Jackson Wray is improving in health, the progress is so slow that there is no hope of his taking part in any public service this side Christmas.

The Congregational League of Proportionate Givers is the title of a new organisation. Rev. Benjamin Talbot, of Columbus, Ohio, is its official leader.

A site has been obtained in Church-street, Bradford, for the erection of a school-chapel, at a cost of about £1500. Hitherto Bradford, which has a population of over 20,000, has had no Congregational church.

Rev. F. Hastings, at the meeting of the South Australian Congregational Union, suggested the union of Congregationalists with the Bible Christians and Primitive Methodists. These denominations have in South Australia 300 churches, 40 manses, 70 ministers, and 400 local preachers.

Resignations.—Rev. S. J. Baker, Edge-hill Church, Liverpool (leaving for Brisbane).—Rev. A. C. Todd, Tattenhall, near Chester.—Rev. B. Hurman, Fulwood, near Taunton.

Calls Accepted.—Rev. W. H. Allen to Nailsea, Somerset.—Rev. E. W. Evans, Corwen, to Bettws, near Abergele.—Rev. Glanant Davies to Neath (English) Church.—Rev. W. Newton, Scunthorpe, Lincolnshire, to the pastorates of Kinderhook and East Gilead branch, co. Michigan, U.S.A.—Rev. Robert Mackintosh to Irving-street, Dumfries, Scotland, in succession to Rev. W. H. Pulsford, now of Montreal.

SOCIETY OF FRIENDS.

Wibsey and Wyke mission halls, near Bradford, built and managed by Robert J. Crosland, Cleckheaton, are used for noble work. Every week 1200 people hear the Gospel in them, and 160 open-air meetings are held in the year. The evangelists and their wives devote all their time and energy to the spread of Christ's kingdom among the miners and mill-workers around.

On Sunday last, Wm. Hobson, Cardiff, completed the second of two weeks' missions—the first in Hartshead Moor, Cleckheaton, and the second at Middlesborough. Owing to severe weather and other circumstances, the attendance was not so large, but the Divine presence and power were felt throughout. In both missions mothers' and childrens' meetings were addressed, and a meeting for men at the former; while a series of Bible-readings, fairly attended, was given at Middlesborough.

Frederick Sessions, of Gloucester, has just completed a visit to three out of the four provinces of Ireland, chiefly in connection with the Foreign Mission Committee. His addresses in Dublin and the provinces were much appreciated, and the causes of foreign missions, peace, and total abstinence have been helped. In the Friends' meetings, too, his services were valued very greatly. Among other institutions, he visited the three provincial schools, as well as Brookfield. Much blessing is expected and invoked on his arduous labours.

The Friend of the 1st instant gives cheering information with regard to Leighton-park High School, considerable enlargement being required on account of increased attendance. It also reports the solemn and interesting day of prayer for Foreign Missions on the 6th ultimo; and a bi-centenary of the death of George Fox, on January 13 next, is suggested as likely to promote the cause of that spiritual Christianity for which he suffered so nobly and unflinchingly. The travels and labours of William and Susan T. Thompson (U.S.A.) in Scotland are also pleasantly described. There is abundance of room as well as need in North Britain for living Quakerism.

NOTES FROM IRELAND.

A convention for the deepening of spiritual life has been held at Antrim.

An anonymous donor has offered £500 to the Presbyterian Assembly's Committee, for the purpose of securing the services of a minister devoted entirely to evangelistic work.

The Irish Presbyterian missions have now in India and China a staff of 39 medical and clerical missionaries, and with these a band of 111 native Christian workers and 1800 baptized converts.

The Methodist ministers in Dublin and the neighbourhood, and some Methodist laymen, have formed themselves into an association to meet once a month for the discussion and interchange of thought on religious and social subjects.

For more than twenty years a number of ladies Belfast have been conducting classes for mill and fact girls, but there is now a proposal to amalgamate the on the lines of the London Factory Helpers' Unio into an educational society, with the hope that th they may be mutually helpful.

Two important circulars have been issued by Re Wm. Park, Moderator of the General Assembly. In o of these Mr. Park draws attention to the fact th Sunday next, December 7, has been set apart by t General Assembly as Temperance Sunday, and cal for humiliation and prayer, on account of such nation vices as gambling and intemperance. In the other b requests that during the present week, at publi private, and family worship, special prayer should b offered on behalf of missions.

FALLEN ASLEEP.

Mrs. Lee, wife of Rev. R. S. Lee, Methodist ministe Blackrock, Dublin.—Rev. A. A. Jones, for many year rector of Kilmore, Silvermines.—Rev. B. H. Blacke formerly rector of Booterstown, co. Dublin.—Mr. Alex Magill, of Drumlough, co. Down, a devoted elder fo several years in the Presbyterian Church.—Rev. P. S White, M.A. (formerly of the United Presbyteria Church at Denny), Edinburgh.—Mr. George Angus, prominent Baptist of Newcastle-on-Tyne.—Rev. J. S Hodson, rector of Saunderstead.—Mr. George G Mackay, of the West Free Church, Grangemouth.—Rev J. E. Capel Cure, canon of St. George's Chapel, Windso Castle.—Mr. W. Kemp, for fifty years an elder in th East (Presbyterian) Church of Perth.—Rev. J. Mac naughten, of the Scotch Established Church, Dores.— Mr. W. Spragg, one of the founders of Griffin-stree Methodist Church, Blackburn.—Pastor Viguié, of th French Protestant Consistory.—Rev. W. Alderson, East street Baptist Church, Walworth.—Mr. T. Powell deacon of Tabernacle Congregational Church, Llandil —Dr. Norton, long associated with the Strict Baptis of Norwich.—Rev. J. T. Shawcross, retired Congrega tional minister, Southport.—Mr. J. H. Collins, lat librarian to Mr. Ford's class at Mr. Spurgeon's College —Dr. Rector Elisha Cole, an original member of th first Congregational Church in Oakland, California, an who successfully filled many of its offices.—Mr. William Kelsey, choirmaster and superintendent of the Sunday school at Kingsthorpe Baptist Chapel, Northampton shire.—Mrs. Satthianadhan, wife of the well-known pastor of Zion Chapel, Madras.

THREE NEW YEAR BOOKLETS.

DIVINE ESCORT AND DIVINE GUIDANCE. By Rev. C. A. FOX. 2d.

THE BAPTISMIN TO DEATH; or, The Message of Pentecost. By Rev. E. W. Moore. 1d.

FROM SAFETY TO SCEPTIC. By Sophia Nugent. 1d. *Partridge.*

Three messages with an admirable purpose—to teach Christians to walk on their high places, filled with joy and peace in believing by the power of the Holy Ghost. The two former are rather more didatic and theological (as might be expected from clergymen) than that by the lady, and therefore need to be read with prayerful consideration, proving all things, and holding fast that which is good.

CAMBRIDGE NOTES.

BY A GRADUATE.

LAST WEEK was observed here as a week of prayer for missions. At four p.m. each day a short address was given in the Henry Martyn Memorial Hall; the week was closed by a service in Great St. Mary's, when Rev. H. B. Swete, D.D., Regius Professor of Divinity, preached.

On Thursday, November 27, Rev. Lancelot Holland, M.A., spoke to the University Protestant Union on "The need of men who have an understanding of the times." He referred to the growing power of Romanism in England, all the newspapers being in their hands; to the strength of the Jesuit community in the country, with its forty-eight separate bodies, and their complete system; to the unchanging attitude of Rome towards what she calls heresy. There is need of men who grasp these facts, he said, and who will preach the pure Gospel. Mr. Holland closed by warning his hearers that if the Roman power ever obtains a hold in England, it will be only to repeat the horrors of Mary's reign.

Major Liebenrood, R.N., addressed a large audience of University men last Sunday evening. He spoke on 2 Tim. iv. 6-8: (1) a look inwards, (2) a look backwards, (3) a look upwards.

Mrs. Mountford (née Miss Von Finkelstein) lectures at the following places this month:—Dec. 4, 5, Bournemouth; Dec. 8, Manchester; Dec. 10, Cheltenham; Dec. 12, Bromley (Kent); Dec. 14, Northampton; Dec. 15, 16, Coventry; Dec. 17, Manchester.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, DEC. 7.—Isaiah XI.

IN this chapter we have a panorama of the future. Passing from his immediate theme of deliverance from Sennacherib, and afterwards from Assyria, the prophet enlarges on the Messiah's Advent and Redemption to be wrought by great David's greater Son. All other deliverances are but shadows of his (Rom. xv. 12; Rev. xxii. 16).

1-5. THE MESSIAH.—The towering cedar of the previous chapter is gone for ever; but from the hewn-down stock of Jesse a new shoot arises. Could any language better describe the earthly parentage and birth of our Lord? But how marvellously was He qualified for his great work. The sevenfold gifts of the Holy Spirit are here enumerated; and, in so far as we are one with Him, we have a right to claim them (Col. ii. 9, 10; Rev. i. 4). "Quick understanding" might be rendered "quick scent" (3). Oh to know by instant intuition the thing which displeases God! His just decisions, righteously enforced, on the behalf of the defenceless and poor (4) are referred to in the New Testament (2 Thess. ii. 8; Rev. i. 16).

6-9. THE EFFECTS OF HIS REIGN.—The allegorical sense is the primary one. Christ's Gospel has a marvellous effect on the cruellest and roughest men. And there is coming a day when men shall no longer lurk in the ambush like the lion, or raven like the wolf, or have the poison of asps under their lips. There shall be no rapacious world-empire (Dan. vii. 4-7). And the very passions of the animal creation will change. There is every reason to believe that they are attributable to the entrance of sin, and, with its removal, will pass away (Rom. viii. 20).

10. THE GATHERING IN OF THE GENTILES.—This verse, as quoted in Rom. xv., seems to refer definitely to the present age, during which the Church, of which Gentiles constitute so large a proportion, is being formed. And in this we have an almost exact parallel to the outline of future events given by the Apostle James in the first great council of the Church (Acts xv.) Christ is the rallying banner of the nations.

11-16. THE RESTORATION OF THE JEWS.—The ingathering of Pentecost was a specimen sheaf of a yet larger fulfilment of prophecy (Rom. xi. 26). Pathros is Upper Egypt; Cush, Nubia; Elam, Persia; Shinar, Babylon; Hamath, on the Orontes; the isles, the lands peopled by Japhet's sons, including our own. These countries are named in the order in which they encircle Palestine, and may be taken to express the whole earth. *Outcasts* is masculine, *dispersed* feminine, *all* are therefore included. The restored Jews shall no longer quarrel among themselves, but shall "pounce upon the frontiers of the Philistines," and overthrow all their ancient foes (2 Sam. viii. 11, 18). Though the difficulties in the way of Israel's second restoration be as much greater than those of the first as the Euphrates is a mightier obstacle than the Jordan, yet they should be utterly and easily overcome.

MONDAY, DEC. 8.—Isaiah XII.

As Israel praised God their Saviour on the shores of the Red Sea, so in that great day of Restoration they shall sing his praise. And this hymn awaits that happy time, though those may also sing it who have gotten a victory through the blood of the Lamb (Rev. xv. 2).

1, 2. AN ASCRIPTION OF PRAISE.—God turns from anger when we turn from our sins. God's chosen title is Comforter (li. 12, lxvi. 13; John xiv. 26; 2 Cor. i. 4, vii. 6). How sweet to look up into his face, and know that his gentle comfort will certainly heal the gaping wound. It is much to say with David, "What time I am afraid, I will trust" (Ps. lvi. 3), but it is better to say, as here, "I will trust, and not be afraid." Notice the repetition of "my." Jehovah is the name of God as Redeemer, and when He is strength, He must be song; and when He is these, He *becomes* an increasing source of complete salvation.

3. UNFAILING SUPPLIES.—Every attribute of God is a well of salvation, from which we are at liberty to draw comfort and help. As in their desert march the Israelites drew plentifully from the Rock, the streams of which followed them, so may we now make free use of all that is stored up in Jesus. He is the Shiloah brook, whose waters go softly (viii. 6). We are reminded of many similar comparisons (lv. 1; John iv. 10, vii. 37; Rev. xxii. 1, 17).

4-6. A SUMMONS TO OTHERS.—We cannot rest satisfied with our personal ascriptions. For God's sake, or for the sake of those whom we address, we cannot but desire that his glories should be recognised universally.

How safe and unmoveable is the Church, in the midst of which is the Holy One. Not the rocks of Zion around her, but the great and holy God within her, makes her what she is (Zeph. iii. 5, 12, 13; Matt. xviii. 20; Rev. v. 6). "God is in the midst of her, she shall not be moved."

TUESDAY, DEC. 9.—Isaiah XIII.

The prophecy contained in this and the following chapter is one of the sublimest odes in the Book of God, and should be read as a piece. It was written when spiritual religion and the Hebrew fortunes were at their lowest ebb. Hoshea in Israel was vassal of the king of Assyria (2 Kings xvii. 3); and the ten tribes were on the eve of removal. Whilst Ahaz, in Judah, had also yielded his homage to the same mighty empire, which was in the zenith of its power and glory. Isaiah here foretells, not only that the power of Assyria should be utterly broken, but that Babylon, which was the real seat of power, and was destined soon to rise into great splendour and importance, should be demolished by the Medes, then an almost unknown horde or tribe. Nothing could have been more explicit or more improbable.

1-5. A summons is uttered to powerful and warlike nations, whom God would use as instruments of wrath for the destruction of Babylon. They are called *sanctified ones* because set apart for the purpose by the providence of God. They *exulted in God's highness*, *i.e.*, they wrought out gladly that which was for the honour of his name. The Persians looked on the destruction of idols as part of their national vocation.

6-18. A marvellous description of the sack of Babylon, which should be read into the brief record of the Book of Daniel (Dan. v. 31). The imagery of Nature, its storms and darkness and earthquake, is here employed to describe the dread and panic of that terrible onslaught. The Median disregard of wealth, which usually attracts invaders, their skilful archery, and their savage cruelty, are particularly noticed by contemporary historians. But if this be a description of the judgment of Babylon, what will not be the fate of the wicked in that more terrible day of the Lord, which is yet to come.

19-22. The desolation of the very site of Babylon. "Their houses shall be full of howlings, and ostriches shall dwell there, and shaggy goats shall gambol there, and jackals shall cry in their palaces, and monsters in their halls of pleasure" (21, 22). These words have been literally fulfilled. Arabs fear to spend the night in the neighbourhood. After having been absolutely buried for centuries, its ruins have been only lately unearthed. "The site of Babylon," says Mr. Layard, is "a naked and hideous waste." "Owls," he says, "start from the scanty thickets, and the foul jackal stalks through the furrows." All tells us that God keeps his word.

WEDNESDAY, DEC. 10.—Isaiah XIV.

In the continuation of this magnificent prophecy Isaiah lays up stores of comfort, which would help to support his people, when, 200 years afterwards, they were hanging their harps on the willows of Babylon, whither they had been carried away captive.

1-4. God will not ever be threshing his people. He chooses them in their low estate, and restores them, because He will ever remember his covenant. Let every weary and penitent soul lay to heart the comfort of these precious words. There remaineth even here and now a rest for the people of God, and, instead of complaint, a song. *Proverb* might be better rendered an *ode*.

4-8. In the opening some Jews are introduced, announcing the downfall of the tyrant, and the consequent joy of the world. Fir-trees everywhere, and cedars on Lebanon, fear no longer the feller's axe.

9-11. The scene changes to the grave, described after Hebrew custom as a gloomy vault, all round the sides of which are cells to receive dead bodies. Here deceased monarchs lie in state, each on his own couch, with his arms beside him, his sword at his head, and the bodies of subordinate chiefs around. These rise from their narrow niches, and mock the king of Babylon as he comes amongst them to share their shame and fate. Beneath the King of Babylon we see the prince of this world, as beneath David and Solomon we see God's Son and King. (Psa. ii., lxii., &c.)

12-17. The chorus of Jews resumes its address, and accentuates the degradation of his fall.

18-23. The corpse of the king of Babylon is next represented as lying naked on the bare ground, covered with wounds and disfigured, and is addressed with contemptuous taunts. His children are placed under the ban. His city is consigned to oblivion.

24-27. In solemn words, Jehovah is lastly introduced declaring its irrevocable fate; and, in doing so, pronounces the sentence of all who rise up against his Church.

28-32. *Palestina* here means *Philistia*, and was the land of the hereditary enemies of Israel. They had been often subdued, but a more terrible fate awaited them. Philistia need not rejoice in the assurances of the prophecy about Assyria. Hezekiah would bring on them crushing disaster (2 Kings xviii. 8); while the poorest and neediest of God's people should be safe and satisfied.

THURSDAY, DEC. 11.—Isaiah XV.

This and the following chapter form one connected prophecy against Moab. After the rupture, the Moabites attached themselves to the ten tribes (2 Kings i. 4, iii. 4). But rebelled after the death of Ahab (2 Kings iii. 5). From that time they not only retained their independence, but seem to have acquired some of the adjacent towns, which they held till the Chaldean invasion, when this prophecy was probably fulfilled.

The prophet spoke this sermon to his own people, that they might be warned by the fate of others, and might have corroborative facts to confirm their belief in his other predictions. We may observe that the study of fulfilled prophecy would serve perhaps better than anything else to give an established conviction of the truth of the Bible, and the certainty that God will do all He has spoken by the mouth of "his holy prophets."

1-3. Ar was the capital city; Kir the chief fortress. Bajith and Dibon were high places, the shrines of idol gods, to which the people went up for help. The wailing cry and the shaven hair were signs of bitter sorrow.

4. Heshbon, Elealeh, and Jahaz are all on the northern frontier, and therefore first exposed to the conqueror. "His life," &c., *i.e.*, *every man's soul is grieved in him.*

5. Our hearts should be touched by the fate of those that reject God, even though they have been our foes. They are compared to an untamed heifer rushing along with loud bellowings.

7. Their hoarded treasures should be carried southwards across the frontier brook.

9. "More *evil*" on those that survive than even on those who fall. Who should not fear God's lions, unless God's angel shuts their mouths!

FRIDAY, DEC. 12.—Isaiah XVI.

The prophecy of the former chapter is here continued.

1, 2. Moab is exhorted to yield obedience. The people are advised to send to the kings of Judah the tribute they had once covenanted to pay, Sela is another name for Petra; thence to the wilderness, or desert, includes the whole land. As a bird flies disturbed from her nest, so would the people desert their cities before the invader.

3-5. The entreaty of fugitive Moabites at the frontier that the Hebrews would give them asylum. "Let the outcasts of Moab dwell with thee." And the appeal is enforced by the consideration that the refuge would be needed for only a limited time, and that mercy shown there would only tend ultimately to the establishment of David's throne. What a sweet picture of *our* King, who sits on the throne, "hasting righteousness."

6-12. As the offered mercy is not taken, the prophet passes to stern reproof. Three terrible sins are mentioned (6); but it is added, *his boastings are worthless.* Note the exquisite imagery which compares Moab to one of the vines which covered her hills. "They reached even to Jazer, they strayed into the desert; her off-shoots were spread abroad, and went over the sea." However weary the idolater is, he gets neither rest nor help from idol-gods. This was remarkably illustrated in the story of Balaam and Balak on those hills.

13, 14. This may have been added as a codicil to the foregoing prophecy and nearer the time of fulfilment. The years of a hired servant would be fixed with the utmost accuracy. This prediction was probably realised at the time of the invasion by Assyria, during Hezekiah's reign

SATURDAY, DEC. 13.—Isaiah XVII.

This prophecy is against Damascus, and it includes the allied kingdom of Samaria. "No

Eastern city," says Vitringa (quoted by Speaker's Commentary), "has been so often overthrown and rebuilt as Damascus," and this may explain how, though treated so severely by Tiglath-pileser (viii. 4), it was again able to attract the wrath of succeeding invaders.

1-3. The fortresses would be destroyed. Sin makes havoc of every kind in the proudest cities. The heathen nations should not fare better than the glory of Israel (Hos. ix. 11).

5-6. Rephaim was a fertile plain near Jerusalem. What a contrast between the golden crop and the straggling ears. The first gleaning of the olive is by hand, then the boughs are beaten, but there is still a gleaning left. Two images to show the decimation of the people.

7-9. Here are the beneficial results of chastisement, in leading men to turn to God. It is good to be afflicted if our eyes are directed to our Saviour.

10, 11. A striking term for God. "Unmindful of thy Fortress-rock," trusting in fortress cities. This is a sin to which we are all prone. But note its penalty.

12-14. The prophet then turns to the Assyrians, who were to execute God's judgments, and describes the onset of their armies, and their inevitable defeat and destruction.

International S.S. Lessons.

Sunday Afternoon, December 14.

JESUS MADE KNOWN.—LUKE xxiv. 28-43.

GOLDEN TEXT: Verse 31.

WITH this lesson the Emmaus incident is resumed. *At Emmaus* (28-32).—There is nothing unusual in the statement that Jesus "*made as though He would have gone further.*" See Gen. xxxii. 26 and Mark vi. 48. His intercourse with them thus far ought to have created a desire for further fellowship: has it done so? Do they need Him? He comes near us still, and thus tests whether we need Him or no. "*They constrained Him*" (29).—He not only allows, but delights in it. He can always impart greatest blessing where there is a deep sense of need that will not let Him go. "They point Him to the sun hurrying to its setting, in the living feeling that their spiritual light also will set if He should leave their company. They remind Him that He cannot possibly continue his journey in the night (comp. Gen. xix. 2, 3; Judges xix. 9), and desire that He should therefore turn in with them."—*Lange.* See Heb. xiii. 2. "*Sat at meat*" (30).—Note how *progressive* the blessing has been: first sad for the want of Him (17); next his companionship gladdening them by the way; then, with them in the home; and now a guest at their table. You need never lose the companionship of Jesus. "*He took bread.*"—Admitted as a guest, Jesus always becomes the host, and changes the humblest meal into a feast. If we admit Him, He will sup with us, and we *with Him* (Rev. iii. 20). This meal could not suggest to the disciples the thought of the Lord's Supper. They had not been present at its institution a few days before, and probably knew nothing of it. Yet they may have known of the miracle of the loaves, in which every feature (took, blessed, brake, gave) is mentioned. Comp. Matt. xiv. 19. Perhaps this and the nail-marks in his hands, may have helped them to recognise Him. "*Their eyes were opened*" (31), in contrast with verse 16. They not only recognised Him, but after that wonderful Bible-lesson concerning Him (26-27) they *knew* Him in a deeper sense. Who can tell the thoughts that thrilled through their hearts in that glad moment? Yet before they can recover themselves from their rapturous amazement, the seat He has occupied is vacant, and He is gone! His presence in that visible bodily form *could not* be retained. He had something better in store for them (Matt. xxviii. 20). *Did not our heart burn*" (32)? Not at the *sight* of Him, not at the breaking of bread with Him, but while "He opened the Scripture." We may have fellowship with them in this. He still walks with his people, and reveals to them the Word of God (Ps. cxix. 18). That is the basis of our faith, and the source of our joy. We can only get at the vision of Christ through the Word.

With the eleven (33-43).—It was now evening, and the two disciples were seven and a half miles from Jerusalem, but their joy is such that they must return to tell what they have heard and seen. They could not for a single hour keep their new-found joy to themselves. Let everyone who knows Jesus become at once a witness for Him. Yet they were not only to impart to others, but to receive confirmation to their own faith. Instead of finding the eleven disconsolate, they find them exulting (33, 34). *When the Lord appeared to Simon* is not known. It is an indication of the tender solicitude of Jesus for his backsliding disciple that he should have been specially mentioned in the angel's message (Mark xvi. 7), and should have been first among the Apostles to see Jesus (1 Cor. xv. 5). "*Jesus Himself stood in the midst*" (36).—This was a greater joy still. The closed doors (John xx. 19) could keep out their enemies, but could not exclude Him. His salutation ("Peace") recals John xiv. 27. Nothing is so calculated to establish the heart in peace as intercourse with the risen Saviour. Fear of condemnation, of sin, and even of death are all removed by the resurrection of Jesus. Yet even this joyful fact, if not believed, is not enough. Some were *affrighted* (27) at that which should have given them rest. Hence the many infallible signs (38-43; Acts i. 5) which he granted to them. Speculation upon our Lord's resurrection body is vain. We know that He was able to appear and disappear at will, yet He could be handled, He had flesh and bones (39), his hands and feet retained the marks of the nails (40), and He could even eat before his disciples (42, 43). By these means He corrected their fear that they saw *only* a spirit. But at this time He was not yet ascended (John xx. 17). From what this incident records, we can conclude very little as to his glorified body. When John beheld Him on Patmos, He presented a very different appearance (Rev. i. 12-17).

APPLICATION.

"THEY CONSTRAINED HIM."—They had found a joy of which the more they had the more they wanted. Have you found anything like that? Are not most of us, like children, pleased for a time with a new toy, but soon throwing it aside? What is the pleasure of which we never grow tired? Nothing but the companionship of Jesus. Have you found that?

"TO TARRY WITH THEM."—Jesus, not only by the way, but in the home. That is what makes a hut into a palace. I once entered a very humble home in Ireland where a godly woman lived. My friend who took me made some remark about the house not being a grand one. I said: "That matters little if the Lord deigns to enter it." The good woman replied: "'Deed, sir, He's never out of it." Is your home like that?

"THEIR EYES WERE OPENED."—How much we miss for want of clearer vision. Hagar (Gen. xxi. 19), Elisha's servant (2 Kings vi. 17), were in deep trouble until their eyes were opened. Why is the Gospel without attraction to some? See 2 Cor. iv. 3-14. If a man does not see beauty in Jesus, it is only because his eyes are not opened. Are yours?

"PEACE BE UNTO YOU."—Only Jesus can speak this peace. I visited a girl who suffered great pain and was at the point of death, and gave her the promise, John xiv. 27. The next morning when the paroxysm of pain was over, I saw her again. She lay very quiet, but her lips moved. I bent down to hear the words, and just caught them: "Jesus—peace; Jesus—peace." A look as of heaven itself shone on her face while she uttered the words. Have you that peace?

WORKING CARGOES ON SUNDAYS.—The Chamber of Commerce at Hong-Kong resists the efforts of the Government to put down the general working of cargoes in that harbour on the Lord's Day, on the petition of 600 officers of ships. The Local Government drafted a bill, intending to force on the Colony a day of rest on board the ships as in other ports. But on account of the opposition of the agents of British merchants and shipowners, the bill had been dropped. *The China Mail* reports that a delegation of the Mercantile Marine Officers' Association had attended at the Chamber of Commerce to discuss the working of cargoes on Sundays.

NAPLES HARBOUR MISSION.—On November 18 there was a social gathering on board the *Caledonia*, the new floating Bethel, lately brought from Genoa to replace the old one in the Naples harbour. About fifty of the English residents were present. Rev. Johnstone Irving, superintendent of the Mission, gave an address describing the work, which will be greatly helped by the new Bethel. It is not a new ship; it belonged to the Genoa Harbour Mission, and had been bought of Rev. Donald Miller at a cost of £1100; of this sum only some £60 are still wanted. Mr. McCartney, the missionary, told about well-attended meetings already held in the new Bethel, which has lain in the harbour for several weeks, and appropriate speeches were made by various friends.

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Y.M.C.A., WHITTINGTON AVENUE, E.C.—Bible-reading in Nehemiah, by Mr. W. R. Lane, Dec. 10, 6.30 p.m. Annual meeting, Banks' Prayer Union, Tues., Dec. 9, 6 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 7, 3 and 7 p.m., Mr. W. H. Roberts. Dec. 17, Meetings for "Deepening of Spiritual Life," Rev. Arnold Pelly, Rev. E. W. Moore, Rev. A. Armitage, and Rev. E. Dodds.

Y.M.C.A., EXETER HALL, Strand.—Sun., 3.45 p.m. (men only), Rev. J. Stephen Barross; 7.30 p.m. (public), Mr. T. Richardson. Gospel meetings for men, Mon., Tues., Fri., 8. Bible-class, Thurs., 8. French Bible-class, Thurs., 8. Cheerful service (public), Sat., 7.30. Lecture, Dec. 10, 8 p.m., by Mr. J. D. Logan, on "The Marvellous in Nature." Prayer-meeting daily (Sat. ex.) from 1 till 2. Anti-Gambling meeting Jan. 15, 1891.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Dec. 6, 3 p.m., Bible talk, Rev. F. B. Meyer. Wed., Dec. 10, 8 p.m., lecture by Mr. Geo. Findlay, "The Working of a Railway," illustrated by models and diagrams. Thurs., Dec. 11, 8 p.m., address by Rev. T. Selbey Henrey.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Dec. 4, 8.30 p.m., address, Rev. T. E. Brigden, on "Interesting Facts on the Literary History of the Bible." Fri., Dec. 5, 8.30 p.m., Mr. J. Kennedy, on "The Desert Wanderings and Canaan Conquest."

Y.M.C.A., 91, EUSTON-ROAD, N.W.—Wed., Dec. 11, lecture by Mr. Henry Lee, on "A Christian's Life in the Barrack Room."

Y.W.C.A., CITY BRANCH, 14, Finsbury-square, E.C.—Rev. F. B. Meyer, on Wed., Dec. 10, 8 p.m.

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Cleveland Hall*, Sun., 7 p.m., Rev. T. M. Taylor.

KENSINGTON TOWN HALL.—Sun., Dec. 7, Ned Wright, 7 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Augustus G. West, Sun. next at 11 and 7; Wed., at Burlington Hall, Savile-row, W., 8 p.m.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Dec. 7, Pastor Frank H. White, 11 a.m.; Mr. Finlay Gibson, 7 p.m. Mon., Dec. 8, 7.30 p.m., Rev. W. Lancelot-Holland, address on "How is Rome Working for the 'Conversion of England'?"

PORTMAN-ROOMS, Baker-street, W.—Meeting for the deepening of the spiritual life, to-day, Fri., Dec. 5, Rev. H. W. Webb-Peploe, 3.30 p.m.; Dec. 12, Rev. Nevile Sherbrooke.

CONFERENCE HALL, Clapham-road, S.W.—Jerusalem prayer-meeting every Friday, 4 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sun., 3.30 and 7 p.m.; Wed., 8 p.m.

LADIES' PRAYER MEETING.—Lecture Hall, 186, Aldersgate-street, to-day, Fri., Dec. 5, 11.15 a.m., in Young Men's Parlour.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues., Dec. 9, 16, 1 p.m., Rev. Dr. Kennedy, on "Trustworthiness of the Gospels, with special replies to Dr. Martineau and others."

BAPTIST FORWARD MOVEMENT, John-street Chapel, Bedford-row.—Sun., Dec. 7, at 11, Rev. F. C. Spurr; 7 p.m., Rev. J. E. Shephard.

CONFERENCE HALL, Mildmay Park, N.—Sun., Dec. 7, 3.30, Mr. P. S. Badenoch; 7 p.m., Dr. Baedeker. Tues., Dec. 9, 7.30 p.m., meeting for Spezia Mission, Rev. H. H. Pullen.

CHRISTMAS LETTER MISSION.—Annual prayer-meeting, Fri., Dec. 12, 3 p.m., in Gentlemen's Waiting-room, Mildmay Conference Hall.

REGENT'S PARK CHAPEL, N.W.—Rev. F. B. Meyer will give an address on "In Darkest England" next Sunday at 3 p.m., to men only.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Mr. James B. Wookey, at 11 and 7; Rev. H. Bright, 3 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Dec. 7, 11 and 6.30, Rev. W. B. Culliss.

HOUSE OF REST, 10, Finchley-road, St. John's Wood, N.W.—Fri., Dec. 5, Rev. W. Fuller Gooch, 3 p.m.; tea, 6 p.m.; Mr. Reader Harris, 7 p.m. Suns., 3.30 p.m., Bible-reading for ladies and gentlemen.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Thirteenth annual meeting, Fri. Dec. 5. Tea at 5.30; meeting at 6.30; Lord's supper, 8.30. Mr. James E. Mathieson will preside.

[1156]

Appeals.

Cow Cross Mission, Clerkenwell.—Mr. WILLIAM CATLIN, 17, Claremont-square, Pentonville, N., writes that a thousand children are invited to dinner all through the winter. If funds are sent he could start a public soup kitchen, having suitable premises now lying empty.

North London.—REV. PHILIP GAST (Spencer-place Chapel, Goswell-road), 12, Noel-street, Islington, writes:—"During twenty-nine years of labour as a Christian minister in St. Luke's and Clerkenwell, I have been doing my utmost for the dwellers in homes of wickedness and poverty. I give preference to widows with large families and those who are in want from sickness and suffering. I am entirely without means just now, notwithstanding that there are so many distressing cases known to me of those who are in sad destitution. Clothing, blankets, or money will be gladly received."

Japanese Sailors.—The friends of sailors may be glad to know that an opportunity offers for the distribution of Scripture mottos, booklets, and pictures among a crew of a newly-built Japanese man-of-war in the Clyde. The same may be addressed to Miss MCLEAN, c/o Post Office, Clydebank, Glasgow. This vessel will be leaving for Japan very shortly.

Tower Hamlets Mission.—The severe weather has again brought to our doors the starving and distressed. We are haunted by the despairing faces of fathers and mothers, and the bitter cry of the ill-clad hungry little ones. We must feed them! We dare not turn them away, but our distress fund is exhausted and we cannot continue our daily soup kitchen, and other relief works, unless help is forthcoming. We therefore earnestly appeal to those who do not know what the pinch of hunger means, to help us at this time of need. All contributions thankfully received and acknowledged by Mr. FREDERICK N. CHARRINGTON, Great Assembly Hall, Mile-end-road, London.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—A.A.K. M.A.P. C.J.G. W.H. C.A.H. A.D. J.J.L. N.F.H. G.R. W.N. J.S.R. R.T.S. W.T.M. F.N.C. J.S. E.M.L. H.M. E.K.J. C.N.B.M. G.W.P. W.H.W. F.C. A.F.D. F.S. A.B. J.P. F.N. W.W. W.H.D. J.H. M.H.C. H.P. J.W. J.K. J.K.W. H.A.U. C.M. F.E.T. H.M.C. B.S. A.M.O. E.C. H.A.B.M. R.C. M.G. M.B.G. E.H.E. W.C. L.L. L.D.E.S. E.T.R. J.W.A. W.C. A.R.H. G.A.M. W.T.C. E.T. D.E.C. G.F.B.

A SUBSCRIBER desires to know author and title of the poem in which the following stanza occurs:—

> Not to my wish, but to my want,
> Do Thou thy gifts supply
> Unasked, what good Thou knowest grant,
> What ill though asked deny.

APPLICANTS FOR TRACTS.—J. Smith, 89, Prince of Wales-terrace, Ashton, Preston; Mrs. F. Courtney, 12, Portland-terrace, Southsea, Hampshire; W. Fleetwood, c/o Owen Owens, London-road, Liverpool; Miss A. Amys, 50, Upper Grosvenor-road, Tunbridge Wells; H. Fletcher, 44, Stanley-street, Chester-road, Hulme, Manchester; G. Partington, 362, City-road, Old Trafford, Manchester; A. Honnor, The Marsh, Pinner, Middlesex; W. Mortlock, Old British Schools, Tavistock, Devonshire (large type for the aged); R. Roberts, The Rest, Mortlake; Mr. Press, 25, Templeton-road, Seven Sisters-road, Stamford-hill; A. Howard, 34, Mansford-street, Bethnal Green, E.; W. Ravenscroft, 160, Wellington-road, Liverpool South; W. Scragg, 63, Hampstead-road, N.W.; C. Ewings, 39, Vine-street, North-road, Brighton; R. Frasulo, Chest Hospital, City of London Hospital, Bonner-road, E.; H. Avis, c/o Mr. Gurney, West Hyde-cottages, near Rickmansworth, Hertshire; J. Rowe, 3, Monteagle-street, Stepney, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Distressed Seamen.—Sad was the sight as one after another of the distressed seamen arrived at the Welcome Home, Ratcliff-highway, E., on Thursday last, to partake of a free soup-supper. Sadder still were the tales heard of their sufferings, some who had been shipwrecked had no home, exposed to weather and wind day and night; others brought to destitution through sin and drunkenness, and one could but feel thankful to see their wants supplied. Much prayer was made that their souls might be fed with the Bread of Life. These suppers can be given at the cost of 15s. each. Miss CHILD will gladly make arrangements at any time for them.

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank"; this will effectually prevent loss of same.

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Distressed Jews (Mrs. Finn)—M.W.	1	0	0
Jaffa Agent for Oppressed Jews—M.W.	1	0	0
China Inland Mission—M.B. £1; S.M.P. 10s; S.H.L. £2 2s; S.B. 15s	4	7	0
Church Missionary Society—F.D. £25; A.J.C. £5	30	0	0
British and Foreign Bible Society—P.W.	50	0	0
Gibraltar Soldiers' Home—J.F.M.G.	1	0	0
Pastor Rodriguez's Figueras Mission—J.F.M.G.	0	10	0
Moravian Work among Lepers—S.G.	2	0	0
Ch. of England Zenana Missionary Soc.—M.M.	0	2	6
Spanish and Portuguese Church Aid Society—H.M.A.S.	0	10	0
Miss de Broen's Work, Paris—M.B.	2	0	0
Mr. Bright's Work in Mexico—C.H.	0	10	0
London City Mission—H.E. 2s 6d; Mrs. M. £2	2	2	6
St. Giles Christian Mission—H.E. 2s 6d; J.C.C. 10s; Mrs. M. £1; M.W. £1; J.F.M.G. £1; S.G. 10s; M.E. 10s; M.A.W. 5s	4	17	6
Mrs. Hilton's Crèche, &c.—H.E.	0	2	0
Rev. Thomas Connellan's Work—H.E.	0	2	6
Evan. Alliance (Florence Conference)—M.S.	2	2	0
Testimonial to Mr. John Hilton—M.S.	3	3	0
West London Mission—M.S.	5	5	0
London Bible and Domestic Mission—Mrs. M. £5; J.F.M.G. 10s	5	10	0
Mr. Fegan's Boys' Ho.—Mrs. M. £5; S.M.P. 10s	5	10	0
Home of Industry—Mrs. M. £2; A.J.C. £2; S.G. £1; (*Sewing-class*)—S.G. £1	6	0	0
Mrs. Meredith's Prison Mission, &c.—Mrs. M. £2; J.F.M.G. 10s	2	10	0
George Yard Mission—Mrs. M. £1; S.G. £2	3	0	0
Salvation Army—Mrs. M.	1	0	0
Trinitarian Bible Society—A.W.W.	1	0	3
Dr. Barnardo's Homes.—Mrs. M. £1; W.W.L. £1; S.M.P. £1	3	0	0
North-East London Gospel Mission—S.G. 10s; (*Special Case*)—M.S. £1	1	10	0
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Mr. Quarrier's Orphans' Home—M.W.	1	0	0
Mr. Toye's Orphnge.—M.W. £1; Insurance, 5s	1	5	0
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Midnight Meeting Movement—F.D.	10	0	0
Wanderers' Home (London Jews Society)—F.D.	15	0	0
Homes for Aged Blind, Crouch-hill—C.N.B.	15	0	0
Mildmay Mission to Jews—C.N.B. £20; G.K. 3s	20	3	0
Missionary Leaves Association—J.F.M.G.	0	5	0
Mr. H. Cook's Work, Gosport, &c.—S.G.	3	0	0
Rescue Society—S.G.	2	0	0
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Miss Weston's Sailors' Hos., Portsmouth—A.J.C.	1	0	0
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CASE FOR THIS WEEK.
(THIRTY-FIFTH SERIES.)
CHRONIC AFFECTION of the LUNGS—A CASE at LLANDUDNO.
The patient, a flautist, had been suffering since exposure to cold at the time of an epileptic fit. From that time he had suffered with hoarseness, and very tight breathing, flushing, cough, gradual loss of flesh and strength. He was recommended by Mr. Williams, of Mostyn-street.
In February, 1889, Mrs. Martin, the wife of the patient (who has been my correspondent all along), sent me a statement of her husband's case. "I am very anxious (she adds), as he is wasting every day."
In April she writes:—"Your medicine has done my husband a great deal of good. I think it has saved him from going into a deep Consumption. Also it relieves the cough immediately." (I found, however, that he was not following up the treatment with that persistent regularity that is so important for the realising permanent benefit.)
Subsequent letters report how he gained flesh, and generally continued improving. In the spring of 1890:—"You will be glad to hear that my husband progresses most favourably. He has no night sweats, is gaining flesh, and is eating and sleeping well. I feel thankful for the gracious providence that guided me to you; *but for that I feel sure he would have now been in his grave.* He is now following his profession again. I wish I had the means to give your medicine away to many who cannot purchase it."
A recent letter, dated October 27th, in answer to a letter of inquiry of mine, reports him continuing as well as he was in the spring, and able to follow his profession, as a flautist, well, though not a strong man. Moreover the occupation is one very trying to the lungs.
Mrs. Martin writes from Pendennis House, in the East Parade, Llandudno, where she has apartments to let which are highly recommended.

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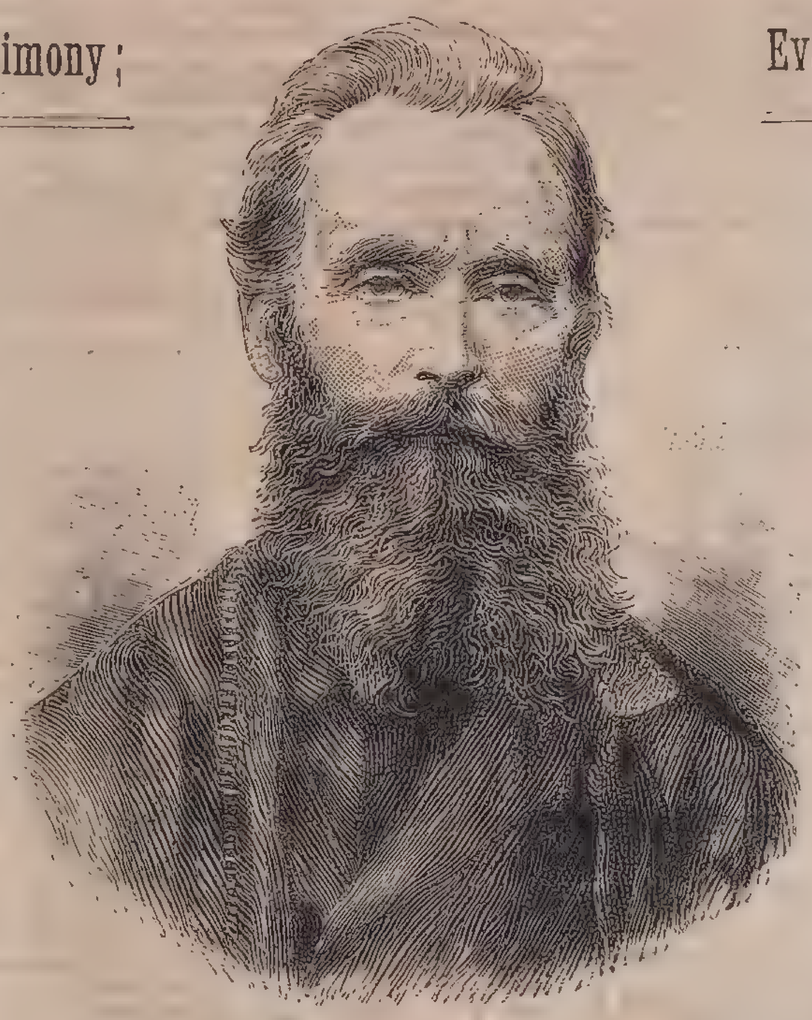

[Mr. W. Lethaby.]

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No. 1089.] FRIDAY, DEC. 12, 1890.

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The INLAND

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Women to train for Medical Mission work among women and children, and money for the support of the Missions, are both wanted most pressingly. Many places in the Holy Land are crying, "Come over and help us!" Contributions will be received by Miss LLOYD, 143, Clapham-road, crossed Union Bank, Charing Cross.

CHURCH ARMY LABOUR HOME SCHEME. *Re* "Darkest England." Prince's Hall, Piccadilly, Friday, December 12, at 3. The Earl of Meath presiding, who will give an account of his recent visits to the German town and country Labour Colonies. The Rev. W. CARLILE, Founder and Hon. Sec. of the C.A., will explain the C.A. Labour Home Scheme, for the extension of which from £10,000 to £100,000 is urgently required. Working-men officers, slum sisters, and several restored tramps will speak. Admission free. Headquarters, 130, Edgware-road.

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HIGH SCHOOL FOR BOYS,

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For prospectus, references to parents, &c., apply to A. E. COZENS, Stanley House, Margate.

OLD FORD SOUP KITCHEN.—Mrs. ADAMSON. The Vicarage, Wright's-road, Old Ford, E., earnestly requests help. The parish contains over 11,000 East Londoners, without a single middle-class family or house. We want to feed at least 200 poor children from the Board Schools, in which there are over 3,000. SIXTY POUNDS are required in addition to grants kindly made for Children's Dinners and Breakfasts.

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URGENT APPEAL on behalf of Rescue Work in Kingstown, Co. Dublin. Christian fellow-stewards of the manifold grace of God, please remember in your Christmas gifts the pressing need of funds of this Rescue Home. Twenty years established. Send for report to D. or LILY ROWAN, Hon. Secs., The Home, 2, Northcote-avenue, Kingstown, Co. Dublin.

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CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

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A PROTESTANT FAMILY in the suburbs of Paris receives two young Girls wishing to acquire French. Terms, 35s. a week.—M. G., 14, rue Victor Hugo, Courbevoie, near Paris.

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Head Master, E. H. VINE, M.C.P.

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M. A., Clytha College, Newport, Mon.

WILL ANY CHRISTIAN LADY or Gentleman take a Boy, 16, for the Christmas holidays, son of a poor Widow Lady. Has passed Oxford Local Exams. Would make himself useful with younger boys, and assist with their tuition. Highest references given and required.
MATER, 83, High-street, Barnstaple, Devon.

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A CHRISTIAN GENTLEWOMAN wanted (Church of England), with capital of not less than £800, to take the transfer of a high class and thoroughly prosperous School for the Daughters of Gentlemen.
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SUPERIOR FRENCH PROTESTANT GOVERNESS. — Mrs. ANDERSON, Duffield House, West Norwood, recommends the above. Subjects, Parisian French, English, music, and painting. Pleasant inmate.

MRS. BASDEN strongly recommends a Swiss Protestant Governess, for pupils under 12, boys or girls. Teaches French, German, music, and drawing. She would be invaluable in a Widower's family, or where the mother was an invalid, or the children delicate.
21, The Drive, Hove, Brighton.

HOLIDAY ENGAGEMENT wanted, by a German Lady. Good music, singing, French, Italian, needlework. Terms moderate.—FRÄULEIN, Hillcote, Chesterfield-road, Eastbourne, Sussex.

GOVERNESS WANTED in a quiet home (three children, 6 to 16 years). Must be experienced. Photo shall be returned. State salary required, and references.
Mrs. CROSHER, Westwood, Melton Mowbray.

NO SALARY. — Wanted, after Christmas, to place a bright, well-educated Girl of 17, as Governess Student in a good school. Christian influence greatly valued.
Miss REVES, Olney, Bucks.

Appointments, Situations, &c., Wanted.

A GENTLEMAN of education, energy, tact, organiser, able speaker, desires re-engagement as Secretary, Evangelist, or Missionary. Abstainer. Experienced. Highest references. Evangelistic or Temperance Missions conducted.
Mr. JEPSON, Englefield Green, Staines.

POSITION OF TRUST with responsible firm, wanted by experienced young Man. Shorthand writer. Could invest up to £1000 if required.—J. G., 26, Worcester-street, Gloucester.

AS SHORTHAND CLERK in some religious society, or as Town Missionary, or similar capacity. First-rate testimonials. Total abstainer. Nine years' experience in Temperance and Evangelistic work.
C. S. C., 47, William-street, Norwich.

AS ORGANIST in church, chapel, or mission-hall, or position of trust. Advertiser has held several good posts. Can teach choir, violin, or piano. Excellent testimonials. Aged 33. Total abstainer.—c/o Rev. V. Dodgson, Harrow.

A LADY WISHES to find a place for a Man, who through great trouble took to drinking after many years' good character. He now professes conversion. Will anyone try him again as Doorkeeper or Messenger in the West End.
Miss F. COOKSON, 4, Kent-terrace, Regent's-park.

MANSERVANT, who has held good service in a nobleman's family, seeks Engagement. Teetotaler now.—Rev. C. W. MACKIE, St. George's Infirmary, Fulham-road, S.W.

PARTNERSHIP. — An active Christian Gentleman (age 48) desires Partnership with fellow Christian, in an established business in the City or provinces, where his services and £1,000 would meet with good return.
M. H. 575, Messrs. Deacon, Leadenhall-street.

WORKING PARTNERSHIP, agency, or position of trust, wanted by a Gentleman of extensive business experience. Could manage a Merchant's or Agent's business, be Secretary or Manager to a company. Unexceptionable references given and required.—MERCHANT, William Wood, Solicitor, 8, Great James-street, Bedford-row.

YOUNG MAN, highly respectable, good appearance, age 25, desires a situation as Attendant or Companion to an invalid Gentleman. No objection to travel. Good home. Small salary. Good reference.
E. A., 39, Nelson-street, Lord-street, Southport.

MAN AND WIFE, with daughter, seek situation as Managers of Restaurant, Coffee Palace, Mission, Hall or Home, or any place of trust. Good managers, strict Christian principles, total abstainers. Good recommendation. Disengaged last Saturday in January next.—MANAGER, Clifden House, 79, Fairfield-road, Bow, London, E.

LAD.—Lady highly recommends Lad, 15, decided Christian, very quiet, nice appearance, for indoor service. 5 ft. 1 in., not been out before, but very willing and trustworthy.
Willowdene, King's-road, Clapham.

AS HOUSEKEEPER OR MATRON in a School or Home. A Lady, age 34, can be recommended. Thoroughly domesticated, good needlewoman. Conscientious and trustworthy. Disengaged on the 27th.—ALPHA, c/o Mr. G. Hammett, 133, Earl's Court-road, London.

AS USEFUL HOUSEKEEPER to elderly Gentleman or Widower. Re-engagement desired, where servant is kept. Experienced with invalids, fond of children. Fair reader, Christian, abstainer. State salary.
BETA, Bourne, Burrington, Bristol.

COMPANION OR GOVERNESS.—Engagement required by German Lady after Christmas. Domesticated, experienced in nursing the sick. English, French, German, music, rudimentary drawing, needlework. Excellent testimonials.
A., Yorevale, Lansdowne-road, Bournemouth.

EXPERIENCED, MIDDLE-AGED LADY, who has travelled much, seeks an engagement. Would take entire charge of and teach young children, delicate or otherwise. — Miss FAULKNER, Prætoria House School, Folkestone.

AS COMPANION to a Lady.—End of January. Cheerful, domesticated. Has lived abroad. South of England preferred. Good references.
C/o Miss Hollis, East Tytherton, Chippenham.

LADY HELP.—A Lady wishing for occupation, requires situation as above. Is cheerful and musical, would be willing to make herself generally useful. An abstainer. Would give services in return for a comfortable home. —G. L., at Shelley's Advertising Offices, 38, Gracechurch-street, E.C.

ATTENDANT.—A Lady wishes to recommend a kind Attendant for an Invalid or aged Lady. Has had several years' experience.
M. A. T., Miss Robson, Saffron Walden.

COOK-HOUSEKEEPER, in Christian family, to Gentleman or Gentleman and Lady, where girl is kept. Any place of trust. Methodical, reliable, middle-aged.—A. B., 32, Elgin-terrace, Maida Vale, London, N.W.

AS NURSE, to take the baby from the month, or where there are one or two children. S. P., c/o Mrs. Silvester, Knebworth Station, Herts.

DISTRICT NURSE.—Wanted, a re-engagement by a District Nurse. Hospital trained. Good references. In or near London.
S., 9, Ingham-road, West Hampstead.

NURSE.—An experienced person seeks re-engagement as Nurse to an invalid Lady. Good reference.—M. S. G., 1, South View-terrace, Bideford, N. Devon.

AS NURSE to invalid child, or any position of trust. Middle-aged. Recommended by clergyman's wife.
Mrs. WICHELO, 12, Legard-road, Highbury.

A YOUNG LADY seeks an engagement. Experienced, well educated, musical, ladylike, cheerful, willing, and domesticated. Salary: Excellent references.
L. C., 14 and 16, Milford-street Salisbury.

SISTER MARY recommends Christian Girl as Useful Maid or Sewing Maid. —Apply 60, Greek-street, Soho.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W. — Miss HOOPER introduces Christian Governesses, Housekeepers, Companions, Maids, Hospital Trained Nurses and Medical Rubbers, also superior Domestic Servants.

SERVANTS WANTING SITUATIONS. —Maid Attendant, Sewing Maids, Parlourmaid (20), Housemaids, Footman under butler, Page, &c., &c. Entrance fee, 1s., and stamped envelope. Quite free to servants who should apply, if requiring situations.—SUPERINTENDENT, The Lodge, St. James'-road, Tunbridge Wells.

COOK desires situation in Christian family. Age 35. Wages £30 to £35. Abstainer. Yorkshire preferred.
Mrs. HULL, Hanbury Hall, Burton-on-Trent.

A LADY RECOMMENDS good plain Cook in small family, or any place of trust, where light housework is required. State wages. Disengaged January 10.
A. K., Lochiel, Boscombe, Bournemouth.

AS MOTHER'S HELP or Nursery Governess. A young Lady in fellowship with Brethren seeks an engagement. Comfortable home. Moderate salary.—ZETA, North Bank, Oakleigh-park, Whetstone, N.

HOME WANTED for a Crippled Woman who has lost both her feet, but is provided with mechanical ones, and can use them fairly well without any assistance. She can do plain needlework and would make herself useful.—Address THE CHAPLAIN, Hospital for Women, Soho-square, W.

AS HOUSEMAID in Christian family. Congregational minister's wife recommends respectable Christian Girl. Six years' reference. N.W. district preferred.
E., 35, Park Village East, N.W.

A LADY would be glad to find a Home for a Girl in whom she is interested, as a General Servant.—B. Y. B., 59, Princes-gate, S.W.

A LADY WISHES to recommend a conscientious, trustworthy person as Matron or Wardrobe-Keeper, in a school. Four years and three months' experience. Age 26.
Miss BARROW, Woodlands, Snaresbrook, Essex.

Appointments, Situations, &c., Vacant.

CHRISTIAN LADIES wanted, wholehearted, for Mission work. No salary given, but board and lodging provided. — Apply by letter, addressed F. J., 70, Blisset-street, Greenwich, S.E.

WHOLESALE TEA TRADE.—Advantageous opening for a young Man understanding the business and able to invest £1,000. — A. B. 96, Messrs. Deacon, 154, Leadenhall-street, E.C.

YOUTH WANTED as Junior in office of Grapho Co., Creechurch Buildings, Leadenhall-street, E.C. Must write a good hand, and be quick at figures.—Apply by letter.

INTELLIGENT YOUTH.—Vacancy for an Apprentice to the Hat and Hosiery trade. Old-established, better-class business. Comfortable home. Decided Christian family.
L. FOSS & SON, Swindon.

HON. SUPERINTENDENT. — Required at once for the Ealing Y.W.C.A., an earnest Christian as Hon. Superintendent. No salary, but furnished rooms, attendance, fire, and light. Two friends or sisters would find this a happy sphere of labour.—Mrs. TULLOCH, 50, Grange-park, Ealing, London, W.

FEMALE HELPER wanted in parish. Evangelical Churchwoman. Abstainer, strong, active. Between 25 and 35.
VICAR, Bravington-road, Harrow-road, W.

A BIBLEWOMAN NURSE, fully saved, active, and earnest, for a Gospel Mission in a Ritualistic neighbourhood.
H. J. W., 52, Bradford-road, Sydenham.

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mention the abolition of widow-burnings and infanticide, the British Government has abolished the drowning of the aged, the trampling of imbeciles, the dedication of daughters to the service of a temple—all which practices flourished in the name of religion, and, in the opinion of Mr. Malabari, had a firmer hold than infant marriage upon the minds of the people. The principle of interference has thus been conceded, and there is no valid reason why Indian legislators should not essay the remedy of social abuses which entail lives of demoralisation and degradation upon two millions of Hindoo women.

General Booth's Scheme.

We have reprinted on another page a large portion of Mrs. Grattan Guinness's review of "In Darkest England," which appears in the current number of *Regions Beyond*. Our space obliges us to omit much of her epitome of the scheme propounded by General Booth, and her appreciative acknowledgment of its excellencies; but we have given at length the mention she makes of many existing agencies which are entirely overlooked in the book under review.

We might go further, and remark that not only are they overlooked, but that when even distantly referred to, it is in a depreciatory way. For example, speaking of the Prison Gate Brigade (p. 179), it is said:—

> If any other organisation, religious or secular, can show similar trophies as the result of such limited operations as ours have hitherto been among the criminal population, I am willing to give place to them. All that I want is to have the work done.

Yet Mrs. Meredith, with her Prison Mission to Women, and Mr. George Hatton with his coadjutor, Mr. William Wheatley, whose annual meeting we recorded last week, led the way long before, and the Salvation Army did but adopt their methods, with results not evidently equal to those which they have achieved.

It might have been thought that no Preventive Home existed, by the apocryphal story related at p. 192, the tendency of which is to discredit and minimise all such work at present in operation.

Mrs. Guinness speaks of the autocratic government which the book again and again insists on (with its corollary of implicit obedience) as a promising feature in the scheme. We confess to a confirmed disbelief in despotic government in any other human hands than those of the coming King, Jesus Christ, the Prince of the kings of the earth. If history has proved anything, it has proved, from the days of Nimrod down to the present Czar, that irresponsible power is but another name for tyranny. It deteriorates the character even of a good man, and enables a bad man to become a fiend. Its ill effect upon the *morale* of "Headquarters" is best known to those in the inner circle. Time will prove again, as it has already proved in the Papacy, that a system of government which is bad for a State cannot be good for a religious organisation. Infallibility is an indispensable qualification in a despotic governor.

In a book which throughout ignores all other Christian workers and philanthropists, and proposes to do everything upon a system of autocratic rule on the one hand, and of unquestioning obedience on the other, the following sentence (p. 257) comes as a surprise:—

> If Christian workers and philanthropists will join hands to effect this change it will be accomplished, and the people will rise up and bless them and be saved; if not, the people will curse them and perish.

Are all then to become Salvation Army soldiers, or be cursed by the perishing people? for we cannot join hands under this scheme on any other terms than under such rule and rendering such obedience.

One more remark. We regret to find on p. 234 the following half-contemptuous reference to "our fervent Protestants," and semi-apology for Romish convent-prisons:—

> Humanity is composed of two sexes, and woe be to those who attempt to separate them into distinct bodies, making of each half one whole. It has been tried in monasteries and convents with but poor success, yet what our fervent Protestants do not seem to see is that we are reconstructing a similar false system for our young people, without the safeguards and the restraints of convent walls, or the sanctifying influence of religious convictions.

It is difficult to know exactly how fervent Protestants commit this great evil, or what are the mischievous methods here attacked, unless it be the Young Men's and the Young Women's Christian Associations (for which however this stricture scarcely seems intended). And it is a little late in the day for a professedly evangelical and Protestant writer, especially in view of the recent revelations of the Convent of the Buried Alive at Naples, to eulogise "the safeguards and restraints of convent walls," and to connect with them "the sanctifying influence of religious convictions." The restraints of convent walls are the reverse of safeguards from the priests. This is reading history backward with a vengeance. We are, however, entirely at one with the sentiment of the above paragraph in desiring that God's method should be followed, "He setteth the solitary in families," and that our lads and lasses should have every opportunity of healthy and wholesome association. Indeed, the above-named Associations may find something worth learning in this respect.

Mrs. Guinness has mentioned, besides the churches, several Christian and benevolent institutions; it seems invidious to speak of some without naming others, but there is one quiet and patriarchal worker whom all would love to honour—George Holland, of George-yard, whose work is like the waters of Siloah, that flow softly. Then there comes to mind a multitude of names, each of which awakens memories of orphans housed and homed, of girls rescued, or, still better, prevented; of work of every conceivable kind for the glory of God, and for the good of men. Miss Macpherson, Archibald Brown, F. N. Charrington, Henry Hill, William Cuff, Dr. Stephenson, Peter Thompson, Miss Steer, Miss Child, Evans Hurndall, J. W. Atkinson, Christian Community, Strangers' Rest, Seamen's Missions, Mrs. Birt in Liverpool, William Quarrier in Scotland, and innumerable others all through the land.

Positively one's heart aches to think of the noble army of God's servants who serve Him and see his face in the squalid parts of our great cities, who are, for the moment at least, forgotten by many of the churches, and by individual donors accustomed to contribute to their funds.

Perhaps, after all, the one who most needs our sympathy is General Booth himself. We do not forget the heartrending sorrow through which he has passed, and the desolated home to which he returns at night. He has lived in our affection for the thirty years we have known him, before he started on his first independent mission. And our love to him is as warm as ever, and a proof of it is our endeavour to point out the present weaknesses in this movement, and the dangers ahead.

Of these none to us seems greater than the autocracy which is a vital element in the scheme, but which is as diametrically opposed to the Scriptures of truth as it is condemned by all human experience. But extremes meet, and we have a radical of the radicals enthusiastically eulogising in *The Review of Reviews* a scheme which is based on despotism, and, therefore, bound to fail. When the work of God in the world is really done, it will surely be according to the pattern shown to us in the Book of the New Covenant:—

"That we...speaking the truth in love, may grow up in all things into Him who is the Head, even Christ: from whom all the body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the building up of itself in love."

It is the Church which is in God the Father, the body and bride of Christ, which is the light of this dark world, and the salt of this corruptible earth. The savour of that salt is love which cements into unity. "The submerged tenth" will never be raised by a portion of that Church in conjunction with "men of every phase of religious belief and men who profess no religious belief at all." God must come first; the world must be convinced that the Father sent his Son to be its Saviour; and this can only come to pass in accordance with the high-priestly prayer of Jesus—"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." A Church thus knit together is God's only instrument for effectively doing his God-work in the world. After all, "Darkest England" dwells not in slums but in mansions; darkest London is not in Whitechapel and Bethnal Green, but in Piccadilly and Pall Mall.

RESCUE WORK.—Throughout the summer and autumn the work of the Society for the Rescue of Young Women and Children has proceeded with unabated energy and with much encouragement. We are now face to face with the winter, with its heavier claims upon our resources and its increasing number of applicants. The cold and damp will intensify the misery and hasten the death of thousands now upon our streets, from which eight poor girls personally sought admission to our Homes within four hours last week. Our funds are quite exhausted, and I plead for a continuance of that liberal support which will enable us to welcome the poor outcast.

C. Stuart Thorpe, Sec.

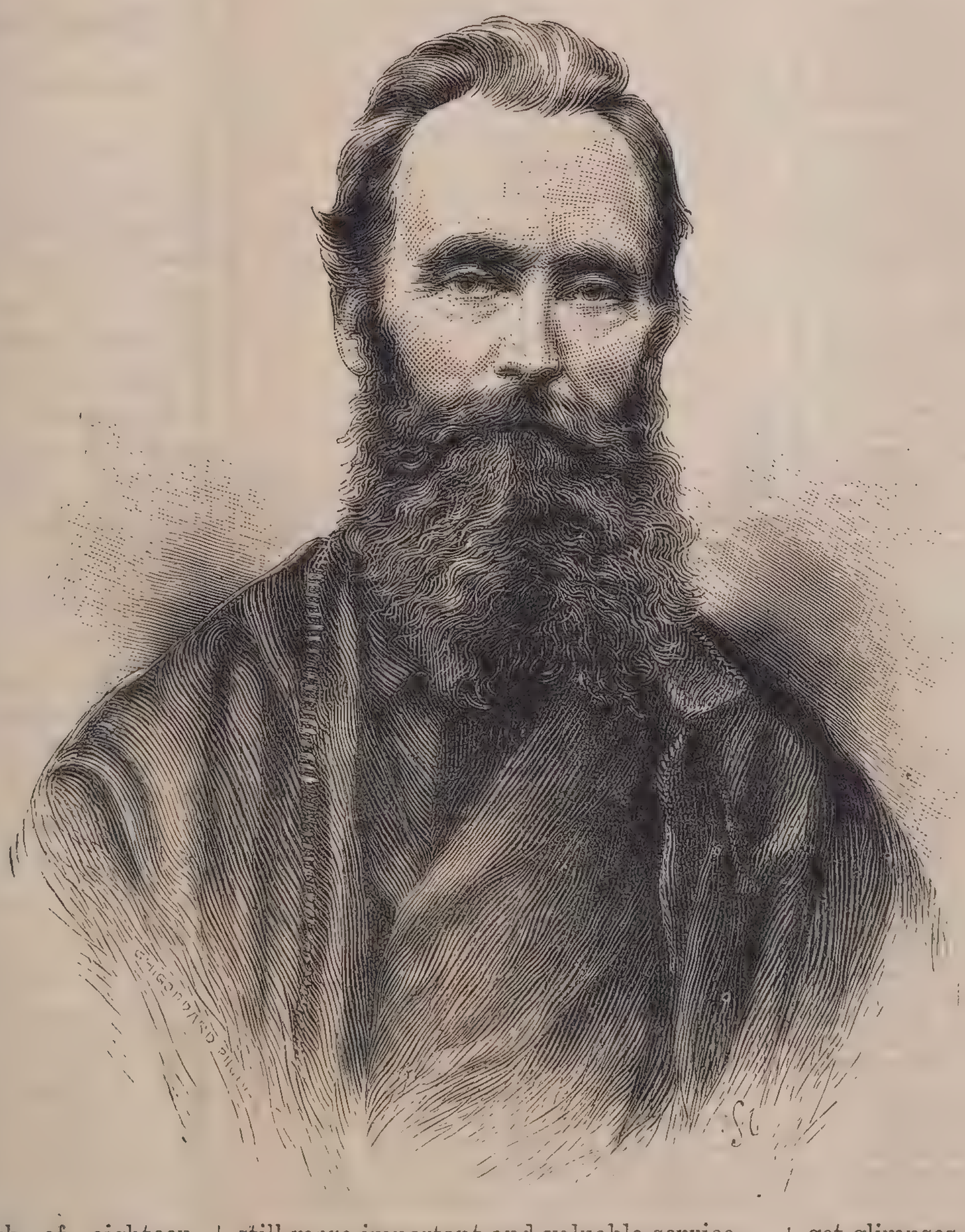
79, *Finsbury Pavement, E.C.*

IN DARKEST AMERICA.—A Boston clergyman, who has been preaching on General Booth's book, "In Darkest England," said in his sermon that the great American seat of culture was deliberately breeding a vicious class that bade fair to equal in degradation anything London can show. "During the past week, within five minutes' walk of the pulpit where I now stand, I have visited more than one 'chamber of horrors.' I went into miserable holes, miscalled homes, where, on the coldest day of last week, the windows were broken, no fire, no coal, nothing to eat, little children shivering in rags, and the mother drunk. In these places the beds are often only a pile of worn straw and rags on the floor, covered with a ragged, filthy, vermin-inhabited coverlet."

MR. WILLIAM LETHABY,

Printer and Missionary.

THE good brother whose portrait we present to-day has not lived much in the light of public fame and applause; but he is in the line of the true Apostolic succession. He has sought to emulate the example of the great Apostle of the Gentiles, whose desire was, not to build on another man's foundation, but to go and labour in the regions beyond. We are sorry not to be able to give a portrait of his devoted wife, whose heroic fortitude, shown in circumstances of great and long-continued peril, and whose zeal for the good of those among whom her solitary lot is cast, mark her out as a fit companion for her husband, and as one of the noblest women that this age of missionary revival has produced.



WILLIAM LETHABY was born in the city of Exeter in 1837. His father is described as a strong stern man of the Old Testament order of sainthood; upright and conscientious; who from quite youthful days had been a local preacher with the Wesleyans. When William was a child his mother died, and his father went to London. William was left in Exeter, where he was educated at the Grammar School, and lived with his paternal grandmother. She must have shown great kindness to the motherless boy, for his recollections of her are still very warm and tender. Only the other day, when we spoke to Mr. Lethaby, during his visit to London, of our desire to have his portrait in our weekly gallery, he remarked: "Do not praise me; praise my old grandmother."

Schooling over, the lad went also to London, where he was apprenticed to the calling of a printer, with the well-known firm of Messrs. William Clowes & Sons, Charing Cross, in which establishment his father was confidential manager. When a youth of eighteen, William became a member of the Wesleyan Society at that time worshipping in a chapel in the Waterloo-road, London. He became one of the earnest and active workers in the congregation. He filled the positions of steward and class-leader, and also passed through various offices in the Sunday-school. He devoted much time to visitation of the poor in the courts and alleys with which the neighbourhood abounded; distributing tracts and conversing with the people. So brightly, indeed, did the fire of holy zeal burn, that the not too strong physical frame broke down, and he had to leave London, in order to seek restored health. About the middle of 1866 he removed to Frome, in the county of Somerset, where he held a good position in the printing establishment of Messrs. Butler & Tanner. In the meantime he had married Miss Jane Goodson, a member of a Wesleyan family in London. She too was an out-and-out Christian and an active worker, as class-leader and in other ways. In the country, as in the city, Mr. Lethaby worked at his trade during the week, giving his Sabbath days to Gospel work. Faithful in the spheres in which he found himself, God was preparing him for still more important and valuable service.

In 1873 Mr. Lethaby was able to secure a three months' holiday, which he spent in Egypt and Palestine, in search of recruited health. During his travels he was deeply impressed with the neglected condition of the Holy Land in all matters connected with Christian teaching, and the necessity of doing something was borne in upon him. He heard especially of the spiritual destitution at Kerak, a benighted spot in the land of Moab, east of the Jordan; where the people were said to be exceptionally wicked, and where no Gospel messenger had ever been. The thought framed itself in his mind that he would like to go there and erect a beacon light in the midst of such gross darkness. He returned home, and for a time worked away quietly in his English country home. His health did not prosper, however, and the finger of God once more seemed to point Eastward. A friend, who had for years lived in Palestine, and knew the wants of the country well, encouraged him in this, and at length he resolved to give himself wholly to Christian service in the Holy Land. He relinquished business and home ties and returned to Palestine. His mind being set on the land of Moab, he left Jerusalem, and, with a single companion, started for Kerak, which he did not reach without some stirring experiences with the predatory Beduin that were a foretaste of much that was to follow. Having succeeded in establishing himself in the city with the permission of the Sheikh, he went to Jaffa for the purpose of meeting his wife, who had left England at his request. For four years or more this consecrated couple have lived and laboured in Kerak under conditions and with surroundings that would daunt any but those who have laid all on the altar, even life itself, and are ready to endure every sort of hardness as good soldiers of Jesus Christ.

A few months since, Mr. Lethaby revisited this country, and had opportunities of telling to various British and Irish audiences something of the work that God has enabled him and his wife to do among the strange sons of Arabia, to whose welfare they have devoted life and daily toil. Mr. Lethaby is an extremely modest, self-effacing man, and does not magnify the trials that he and his partner in life and in good works have had to surmount. It is true we get glimpses of these now and then in the letters that have come from them at intervals and that have been published; but their letters mainly dwell on the brighter side of the picture. Happily, the tidings of their work that have reached this country have induced at least two English travellers to visit Kerak; from their independent and impartial accounts we get a clear view of the daily round of mission life and work at Kerak, and of the vicissitudes that accompany such work. In May, 1889, Major-General Haig met Mr. Lethaby in Jerusalem, and was escorted to his mountain home, being some four days on the way,

though the distance is only about ninety miles. From an account he wrote on his return to England we extract the following most interesting details :—

The story of the Mission is simple, if not unique. A man and his wife, with no missionary experience, little knowledge of the language, and no special qualification beyond an ardent love for the people and a large capacity of self-sacrifice, have thrown themselves, in the name of Christ, into this ancient stronghold, entrenched themselves in the respect and affection of the inhabitants, and, though left quite alone, with no promise and not much prospect of re-inforcements, are holding on grimly to the ground they have gained, and beckoning to the Church of Christ for help. I need not here recount the story of the trials they have passed through, the personal violence, robberies, insults, and intimidation of every kind they have been subjected to. These things happily belong now very much to the past; the two missionaries have, to a great extent, lived down opposition, and their work has so far developed as to render further assistance urgently necessary, and to call for increased exertions on the part of friends at home. It is still carried on under peculiar difficulties, due to the isolation of the place, the insecurity and even danger of the communication with Jerusalem and the outside world, and the lawless character of the people; but, on the other hand, there is this great advantage—that the Turk is not there. Kerak is still free, a purely Arab state, though how long it will remain so seems doubtful.

The houses consist of a single room, the flat roof of which is made of short crooked rafters, about nine feet long, resting on rude semi-circular stone arches springing from the floor. The rafters are covered with a foot or two of earth. There are no windows, and a door about five feet by three and a half feet is the sole entrance for both light and air.

The Lethabys live in one of these rude and rather dismal dwellings. There is a small court-yard outside about two feet above the floor level. From this you descend at a jump into the low porch arched over with stone in front of the door, and enter by the latter into what seems at first simply a gloomy dungeon, but which, as your eyes become accustomed to the twilight within, you find is a good big room, with two or three chairs, a very small table, and a few boxes arranged to make a sort of couch, all these being placed near the door for the sake of light. The roof is black with smoke, and though a space about eight feet wide along each side of the room is raised four feet higher than the floor, the darkness there is so thick that you can only dimly guess, and need to be told that these ledges are used for store-rooms and such purposes. Part of one of them curtained off was my bedroom. In this room the Lethabys live, and in the porch and little court-yard outside carry on their school and medical work. The house is situated in the Christian quarter, in the northern part of the town.

But if the houses are gloomy they are cool. The climate is healthy and delightful—Kerak being at an elevation of about 3000 feet above the sea. Both Mr. Lethaby and his wife have better and much stronger health than they ever had in England. Their fare is simple and with little variety in it, consisting of bread, fowls, and eggs; no vegetables, seldom any fruit, and milk and butter during only three months of the year. They have no servant, and all the work of the house is done by Mrs. Lethaby in addition to the mission work proper.

As to the moral and social condition of Kerak, I should say that its most prominent characteristic is utter lawlessness. Mr. Lethaby has again and again been robbed in the most open manner, pulled off his donkey, flung on the ground, his pockets rifled, while the robber knelt upon his chest; and more than once his brave wife has stood between him and the dagger thrusts of some ruffian. I was myself overhauled in the coolest manner one afternoon, when walking with Mr. Lethaby, by an Arab who met us, and who would certainly have appropriated my watch had I not taken the precaution to leave that at Jerusalem. He was fully armed, and fired his gun over my shoulder as a hint of how any resistance would be met.

And now as to the Mission work. Mr. Lethaby is a born schoolmaster. Teaching is his forte and his delight. He has great power of holding the attention, and communicates instruction in a lively and interesting manner, which has great attraction for the young. He has two schools or classes—one, the English class, taught by himself; the other, the Arabic, which he closely watches and superintends. The English class consists of Christian boys only. The Bible is the text-book used. They can read with ease almost anywhere in it, and translate into Arabic. They converse readily in English, and they thoroughly understand Gospel truth, though there is no clear evidence as yet that it has become a living power in the hearts of any of them. What capabilities of good there are in these lads! Here is a seed-plot which, if blessed of God, may furnish men whose lives and labours will bring untold blessings to all Northern Arabia.

The Arabic class consists entirely of Moslem boys. The Sunday-school is another very valuable agency. There are twenty Moslem boys and as many more Christians on the list.

The medical work is very important. All sorts of cases come for help; sword-cuts, gun-shot wounds, accidental injuries, besides ailments of all kinds. The patients are allowed to come whenever they like, from sunrise till dark, and are always attended to at once. It seemed to me that the liberty allowed in this way had been carried to an extreme, involving, as it does, constant interruptions of other work, interruptions even during mealtimes, and leaving no intervals for the rest and quiet which are so necessary to health of body and mind.

But the Lethabys seek to adapt themselves to the whims and habits of the people at every point, that they may win them to Christ. A good many Bibles and portions of Scripture have been sold, as well as given away.

The Moslem school has enabled Mrs. Lethaby to get access to twelve Moslem houses where she conducts evangelistic services. The mothers of the boys are allowed to invite her by turns to their houses for this purpose. They are so pleased with the progress and improvement of their children that they look upon this as a privilege. It is evident that an immense evangelistic work is opening out in this way, if there were only labourers to take it up. The Arabs are nominally Moslem, and seem to have much of the proud contempt for Christians peculiar to that religion, but they are very ignorant, and, I suspect, very lax in their religious performances. If the proper men are sent out the converting power of the Holy Spirit will not be withheld, and we shall see many of these Moabites turning to the Lord.

Another traveller, Mr. Gray Hill, with his wife, visited the Lethabys in the spring of the present year, and, in a book that has just been published,* Mr. Hill gives an equally interesting account of the self-sacrificing endeavours of Mr. and Mrs. Lethaby. He describes Kerak as a den of thieves (as he well might after his own experience of Beduin extortion), and says :—

For four years this hero and heroine lived and laboured amongst the Keraki, being subject to continual insults, threats, and robberies. Three or four weeks before our visit a helper, Miss Arnold, had joined them....Mr. and Mrs. Lethaby are so patient, so simple, so earnest, so brave, and so determined, that we were lost in admiration of their zeal and devotion. The daily perils and annoyances to which they were subjected would be enough to drive away all but those of lion hearts.

Mr. Lethaby has now returned to his post, as our readers already know. During his absence, his wife, and her sole companion, Miss Arnold, bravely held the fort, and carried on the work. In the last printed letter, addressed to her husband, and dated August 7, Mrs. Lethaby tells of constant demands on her strength and skill in treating those who were sick; while Miss Arnold attended to house work and the teaching of the children. Mr. Lethaby had hoped to take back with him some additional workers, but in this hope he was disappointed. We trust enough has been said in this sketch to awaken an increased practical interest in this noble pioneer work among the Beduins of Moab. Mr. Lethaby has thoughts, if God opens up the way, of making Kerak a centre and starting-point for more extended effort for the evangelisation of "Arabia's desert rangers," who dwell or wander in the regions yet further beyond. Friends in this country may be glad to know that the latest information as to this remarkable Mission can be had from Rev. George Piercy, 276, Burdett-road, London, E.

* WITH THE BEDUINS. *T. Fisher Unwin.*

Threshold Service.—2.

THE WAITING AND WATCHING KORAHITES.

IN 1 Chron. ix. 17 we find the office of the Korahites of the temple described in full. The family service is now completely changed, and instead of bearing on their shoulders the heavy weight of the tabernacle furniture and vessels, the sons of Korah have become the porters, the doorkeepers to the temple. The details so exactly planned by God's command in this chapter were carried out by Solomon in 2 Chron. viii. 14. In Ps. lxxxiv. 10 we find an allusion made to the service of the sons of Korah, which shows how sacred and honourable they considered it to be: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," or, as the margin gives it, "I would rather *stand at the threshold* of the house of my God" (R.V.).

"Stand at the threshold"! Let us consider what that meant to those chosen Levites. Through the gates passed continuously a stream of entering and returning worshippers. On one side stretched the great city, with all its allurements, its traffic, its amusements, and its ceaseless drama of life and death. On the other were the temple-courts, marble-paved, vast, divided one from the other by low-carved screens, and shadowed by the great arcades of Solomon's porch—an immense area, where groups of persons, assembled round the brazen altar or the laver, were dwarfed to the gaze by the great distance. Finally, lifting itself majestically far above all the other buildings of fair Jerusalem, was the temple itself, a glittering mass of gold and white marble, with pinnacles towering loftily into the infinite azure of the Eastern sky.

And in those courts what a scene of activity! Crowds of worshippers thronging round the priests with sacrificial offerings; victims tethered to the posts awaiting their death; Levites hurrying on errands to and from the different chambers in which were stored the instruments of music, the wood, the utensils, and the treasures; priests absorbed in their mediatorial functions, standing between the people and the great Jehovah. Contrast this with the office of the Korahites in all its monotony and restraint, and shall we not wonder greatly that a whole family, composed of a very large number of individuals, should have been permanently

and deliberately set apart for the sole purpose (so it seems) of *standing still?*

"And he gave to every man his work, and commanded the porter to watch" (Mark xiii. 34). What was the porter to watch for? Surely, first of all, for the coming of the king. What eye in all that busy crowd would have been so much on the alert, so disengaged, as that of the Korahite, to hail the first signs of the advent of David's son, as he came in regal progress, surrounded by his servants, to the temple? Assuredly, the watching porter would be the very first to detect the signal of his approach, the very first to bow before him in joyful welcome.

But we must notice another very important point in the office of the Korahites—namely, their habitual separation from each other (1 Chron. xxvi. 1—20). Wherever the lot fell, there was their place, and they had no choice. Apparently some of them never met at their work all their life long. Those at the north gate stayed there till their service days were ended, and never once worked—or shall I not rather say waited?—side by side with those at the south gate. Isolated, with but little scope for energy, confined, put on one side, as it seems in our poor human judgment, the porters served the Lord at the temple thresholds, and passed away into the other life, unknown and unrecognised, without being raised to any higher post, without any change in a life-long destiny.

There are Korahites in God's house to-day. If the temple prefigured mystically the Christ in his sufferings and subsequent glory, assuredly in the non-priestly Levitical service we get a hint of the life-work of the Christian. How many consecrated lives are there not to-day that seem like the threshold-keepers, set on one side, limited down to the smallest amount of activity possible—lives with hardly any outlook, except that of viewing from a distance the great world with its work and want, and the courts of the Church of Christ with its joyous bands of servants! How many surrendered, soul-dedicated Christians are there not, who are laid aside in sickness, poverty, and loneliness, separated from Christian privileges, bound down, perhaps, in totally uncongenial homes, or spending their little strength on every-day duties that never vary, with but little leisure for feeding on God's Word, always kept at their post, overlooked, unknown, or perhaps greatly misunderstood!

There are thousands such; and now, God be praised, here in the story of the sons of Korah is a further message of comfort, not only to the burden-bearers, but to the waiting, watching door-keepers of to-day; a message that explains, in the beautiful Bible fashion of biographical illustration, the spiritual meaning of threshold service, its dignity, and its use.

And therefore, doubtless, these waiting ones will be *the very first* to welcome the return of the King. Perhaps all of them may not have consciously received, or fully grasped, the truth which is surely and steadily spreading over Christendom, "Behold, the Bridegroom cometh!". It may not even have been brought before their notice at all, or it may have been presented to them in such guise that they have been perplexed, nay, possibly distressed, at what appears to them to be some new teaching; but surely, surely, if they love the Lord Jesus, if He is the Central Object in their lives, if He is to them indeed a personal Saviour, they will be among those who instantly recognise Him when He comes for his own, when "David's greater Son" comes to the house of God, that is built not of marble and gold, but of "living stones," the real, spiritual temple?

Thank God, then, for the Korahites of to-day, waiting and watching at their thresholds, for the porters have indeed a sacred post.

They also serve
Who only stand and wait.

GERALDINE M. SEYMOUR.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

A PSALM OF LIFE.

JOHN III. 6.

BORN! That is true of us all. We were not asked if we would be born, or of whom we would be born. But we awoke gradually from months of almost unconsciousness to find that we had been born. And birth was the gate into life. Having been born, we lived. Through birth we entered the blessed kingdom of life.

But what Life? There are many kingdoms of life, rising one above another. Into which of these were we born. The lowest is the kingdom *of vegetable life*, with fungus and palm, with lichen and oak, with hyssop and cedar. But our kingdom is higher than this. The next is the kingdom *of animal life*, separated by an impassable gulf from that beneath it, embracing all living things, from the microscopic organisms of the deep-sea dredgings, or the invisible kingdoms that exist in drops of water, to the noblest forms of creature-life around the throne of God. But our kingdom is higher than this. The next is the kingdom *of mind and soul;* in which there are the faculty of reason, the rudiments of conscience, the sparkle of wit, the aurora-glory of the fancy, memory as librarian, poetry as minstrel, hope as fresco-painter, love (to use Spenser's exquisite simile) as mother of all. Into this kingdom we were born, when in our first birth we passed into the light of life. If we were to adopt the phraseology of the New Testament, we might call this *the kingdom of the flesh*, for the flesh is employed in a very wide and special sense, and includes the whole drift of human life, even to its thoughts (Rom. viii. 6, 7). "That which is born of the flesh is flesh."

But above this kingdom there is another. The kingdom of *the spiritual and eternal.* This is the supreme realm of life, the element and home of God. Our Lord here alludes to it twice in the same breath as "the kingdom of God" (3, 5). The kingdom into which we are born as babes is filled with bright and beautiful things, but it is shut off from this by a gulf as vast as that which severs the vegetable from the animal, or the animal from the moral nature of man. As easily might the water-lily become the spaniel that dived for it, or the spaniel the poet Cowper, who sings his exploit, as that which is born flesh become spirit. As there was no entrance into the kingdom of the flesh-life save by natural birth; so there is no entrance into the kingdom of the spirit-life, save by spiritual birth. Only that which is born of the Spirit is spirit. And this made our Lord so emphatic in repeating his announcement, "Ye must be born again."

Nicodemus was an admirable type of the world of men outside the kingdom of the spirit-life. He believed in God, having no sympathy with the cold infidelity of the Sadducees. He was, probably, like another of the same school, blameless in all the righteousness of the law, and irreproachable in moral character. He would be classed among the high-churchmen of his time. Courtly, thoughtful, inquisitive, willing to consider the claims of any new system, prepared to acknowledge Christ as a teacher, perplexed at spiritual truth, thinking that it was only needful to know in order to be, how apt a type is he of the children of the flesh.

See him as he muffles his face in his cloak, and steals along in the shadows cast by the full Passover moon, startled by his own footfall, fearful lest the watchman on his beat should recognise the magnate of the Jewish Sanhedrim, in the suppliant for entrance at the door of the humble lodging of Jesus of Nazareth. A nervous, timid old man this, defending his friends on general principles; not liking to identify himself too publicly with a dead enthusiast, yet considerate; fonder of asking questions than of arguing points (John iii. 4, 9, vii. 50, 51, xix. 38, 39).

To such a man Christ said, "Ye must be born again." When Christ says *must*, it is time for us to wake up. He is so gentle, winsome, tender. He is always persuading, inviting, entreating. He so seldom uses the imperative mood. When, therefore, He speaks thus, it becomes us to inquire into the matter of which He speaks so ardently.

I. THE NATURE OF THIS LIFE. — It is "eternal life." This is the epithet perpetually applied to it throughout this chapter and the writings of the beloved Evangelist. Our Lord so first described it (15). The Holy Ghost repeats the words as though to stamp them on our minds (16, 36, iv. 14, 36, vi. 54, x. 28, xii. 25; 1 John v. 13). Surely they cannot simply mean everlastingness, the duration of a never-ending existence. To have that alone were to gain nothing by our second birth. Nay, it would repeat the mistake of the old Greek myth, in which the goddess obtained for her lover immortal life, but forgot to claim also immortal youth, so that his years became an insupportable anguish. "Eternal" refers rather to the quality than the quantity of that life, and tells us that it is altogether removed from the conditions of space and time, and partakes of the blessed, timeless, glorious, spiritual nature of God.

This life is never shadowed by dread of condemnation (18); it suns itself in the very light of God's face (20); it does the truth (21); it finds its true nest and home in the very heart of God (13).

II. THE SOURCE OF THIS LIFE.—God. "The Father hath life in Himself" (v. 26). To use the sublime language of the Psalmist, "In Thee is the fountain of life." All life finds its source and origin in the nature of God, as the verdure of an oasis in the desert, or of a valley among the hills, is entirely due to the presence of a perennial fountain, which makes music through the years. Drain away the fountain, and the glade slowly fades into desert. Blot out God, and the universe becomes as devoid of life as the moon is.

From the firefly that flashes through the forest glade to the firstborn sons of light, the seraphs, who burn in ceaseless adoration before the throne, all the life that exists throughout the universe is due (if I may say so) to the spray of the Divine fountain of life. And this is specially true of spiritual life. Underived, independent of supply, original and ever-flowing, all spirit-life has its centre, home, and fountain-head in God.

III. THE STORAGE OF THIS LIFE.—If we may use the words, the Father stored his life in the human nature of our Lord. It dwelt in Him in its fulness, and it pleased the Father that it should be so. By a deliberate act, He gave to the Son to have life in Himself. And so it came to be that the life was manifested, and men saw it, and bore witness of that eternal life, which was with the Father, and was manifested to them (Col. ii. 9; John v. 26; 1 John i. 2).

Of course we know that, as the second person of the ever-blessed Trinity, our Lord Jesus shared from before all worlds in the inherent life of God; but when He became the Son of Man, it was the Father's special bestowment that stored up in his human nature all the marvellous life of which we speak. It was as if our God yearned to make us partakers of his Divine nature; but, since the fountain-head was in his own being, He knew that it would be inaccessible to us, and so, in tender pity and condescension, brought it within our reach in the human nature of our blessed Lord.

Who need be afraid of Jesus? What little child may not venture to his arms? what penitent not kiss his feet? what trembling one not lose all terror in his presence? Thank God that He has put his best gift on so low a shelf that the weakest and smallest of his children may go and take it for themselves.

But it was not enough simply to store the life in Jesus. It had to be made accessible to us through his death, resurrection, and ascension. There is, therefore, special significance in the repeated references of this chapter to the Son of Man being lifted up on the cross (14, 16). That precious death was the full, perfect, and sufficient sacrifice and satisfaction for the sin of the whole world, through which alone our sins can be pardoned, or we accounted worthy to stand in the presence of the holy God. But, at the same time, it made Him able to pass on to others that life which was in Him, and, as He went through death into resurrection, He became the author of eternal life to all who are united to Him by faith.

He was filled, that out of his fulness we might be filled. He died, that we might live. Having overcome the sharpness of death, He opened the kingdom of heaven to all believers.

IV. THE MEDIUM OF COMMUNICATION FOR THIS LIFE.—"Born of water and of the Spirit." All the world of Judæa was ringing with talk of John's baptism. At this very time he was baptising in Ænon, because there was much water there. This then was our Lord's point, when He spoke of *water*. He clearly referred to the work of his Forerunner, and all that it meant of repentance and confession of sin. It was through John that men were to come to Himself. The porter must open the gate of the true fold. And the Lord Jesus would not for a moment allow this man, ruler though he were, to escape the wholesome ordeal of taking his place with every other sinner on the Jordan banks, and of thus becoming one of the people prepared for the coming of the Lord. In every soul there has to be a process analogous to that signified by the baptism of John. First the Baptist, then the Saviour. First the baptism of water, then the baptism of fire. First repentance, then remission of sins. Born of water and of the Spirit.

But at the most this is only part, and, though necessary, the less part, of the process. We need not only to turn from the old life, but to become possessed of the new. And this is the express function of the Holy Spirit. He is significantly called "the Spirit of life in Christ Jesus" (Rom. viii. 2).

Faith is receptiveness. Those that believe are those that receive (i. 12). There is no spot in all the universe where faith is so easily or so constantly called into operation as at the cross of Jesus. When the soul beholds that mystery of love, the Son of Man dying for its sins, uplifted on the cross, as the serpent on the pole, it yearns after Him with a passion which is God-begotten, it cannot refrain from faith, it opens towards Him the deepest recesses of its being, and *that* is the blessed moment of the impartation of the germ of the new life through the agency of the Holy Spirit. We may not say which precedes the other. They are simultaneous, as the simultaneous movement of each spoke of a wheel, or as a child's first cry with its first breath.

We may not have been conscious of this gracious overshadowing of the Holy Spirit, our hearts too occupied with love and penitence and ecstasy to think of aught else than of the death which atoned for sin and made us nigh to God; but in after years we must look back to that moment as the birthday of our eternal life, the hour when we passed from death into life, and became alive unto God through Jesus Christ our Lord. Ah, august and glorious experience, never to be forgotten, never to be excelled in all that may transpire through untrodden ages, by which we were translated from death into life, from the power of darkness into the kingdom of God's dear Son!

V. THE LAWS OF THAT LIFE.—(1) *Mystery.* As the wind (8). As our Lord was speaking with this inquirer, "trusting Himself to Him," as He did not to the majority of those who sought Him (ii. 24), the night-breeze may have passed over the city, and stirred the vine-leaves as they drooped over the casement, and breathed in through the open window. "Mark this wind," said our Lord; "how mysterious! You cannot see, though you can feel, it. You know not from what scenes it comes, or to what it hurries; its laws and ministries; why it is now a hurricane, and again a zephyr; why, now laden with the softness of the western sea, and again hot and feverish with the fire of the desert waste—of all this you are ignorant; and do you think that you will be more able to understand the nature or laws of that new life of which I speak?"

It must be always so. No kingdom can understand another kingdom. You must be born into life to know life. It is only by what you experience of life in yourself that you can judge of it in others. This is the contention which the Apostle enforces in words that burn with undimning flames, though almost two thousand years have elapsed since they were first penned: "The things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11-16.)

Those, therefore, who hear us talk of the new birth may well marvel, as did Nicodemus, and it is almost useless to try to make these mysteries plain. As well ride on the wind, or follow the rush of the tide as it drives its foaming steeds up the estuary. But we who have it know it. We feel its throb, its pulse, its ecstasy. We are conscious of its parentage in the nature of God. We hear its music as it rises up as a fountain towards eternity.

Thank God that, with all its mystery, the wind is all-pervasive. No lung so consumptive, no mine so deep, no orifice so small, no court so fœtid, but it will enter to purify and heal. So, unless we seal ourselves hermetically against Him, the Divine Spirit will enter our natures, ridding them of the miasma which has gathered there, sowing the germs of life, and inspiring us with the very nature of God.

(2) *Knowledge.*—Though we do not come to the Lord Jesus primarily as Teacher, yet we cannot receive the new life without turning naturally to Him as its Teacher and Guide. Come to Him as Teacher and you only marvel. Come to Him as Saviour, and, being saved, you learn, whilst sitting at his feet, not earthly things only, but heavenly (12).

It is passing wonderful how soon the newborn babe begins to understand things which baffle the wise and prudent. That which the intellect cannot receive is welcomed by the loving humble spirit. We receive the Spirit of God, and we come to know the things that are freely given to us of God. They are revealed by the Spirit, who searches the deep things of the Divine nature. Oh for more time to spend over these translucent but infinite depths, beneath the teaching of such a Master!

(3) *Growth.*—As the Baptist said of the Lord, using the third *must* of this chapter, "He must increase, I must decrease." This also is true of the Christ-life within. It is destined to grow and increase, from strength to strength, from grace to grace, till Christ is perfectly formed in us.

The growth of the Divine life is in exact proportion to the denial of the self-life. Learn to decrease, *i.e.*, to say NO to self, not in the great crises of life only, but always and everywhere. Bear about in the body the dying of the Lord Jesus. Learn what it means to be crucified with Christ in daily acts of unselfish love and pity. Mortify the deeds of the body in the power of the Eternal Spirit, and, step by step, as the marble wastes the image will grow, and as the mould is broken the true ideal will emerge in all the native beauty of eternal life.

SCIENCE FOR WORKING LADS.—Dr. Gerard Smith concluded on Friday a most interesting and instructive course of science talks to working lads, illustrated by lime-light views, at the Bethnal Green Free Library. The subjects dealt with were "Insect life," "Plant life," and "How rocks are made." The lads appeared to appreciate the kindness of Dr. Smith most thoroughly, and a hope was expressed at the last "talk" that they would follow up the instruction received by attending the library.

ST. LUCIA, one of the West India islands, has a population of some 42,000. Here the active secretary of the Bible Society's Auxiliary is Mr. R. P. Cropper, who sends recently a large order for Scriptures. "During the past two years," Mr. Cropper says, "there has been a considerable immigration of labourers, artisans, and others from the neighbouring islands; and, as they are principally Protestants, I expect there will be a brisk demand for Bibles. The sales have recently been specially good, and the contributions liberal"

The Gospel in Spain.—4.

BY J. E. BUDGETT MEAKIN.

CADIZ DISTRICT.

IN order to thoroughly understand and appreciate the conditions under which evangelistic work in Spain is carried on, it is necessary to bear in mind something of the history of the country for the last quarter of a century. Up to 1868 it was almost impossible to sow the seed broadcast, for Rome was triumphant, and religious freedom was unknown. In that year, however, a political revolution was the means of bringing about the establishment of nominal religious toleration. This was the first successful attempt to cast off the grievous yoke of Popery, which had so ground down the people for many a long century, and it was not to be hoped that it would be entirely satisfactory.

It was not Protestantism the agitators for religious freedom sought, for they knew not, and few know even yet, what that is. What they wanted was to be free from the tyranny of Rome, and with a mighty effort they burst their bonds and seized upon their erstwhile persecutor's goods. As many a new-freed slave has done before, they did not know how to use their liberty. Weak and emaciated from a long period of confinement, the leaders of Spanish thought have paused bewildered at the roadside; and, instead of pushing on to perfect safety, they have sunk into the slumber of indifference. Those who rush to the other extreme of atheism are few, comparatively; but a large number of those who feel they must have something to lean upon, failing to be influenced by the feeble efforts of Protestantism, have relapsed into

THE ARMS OF THE PRIESTCRAFT.

But such thraldom as was exercised by the Church of Rome in Spain was not to be got rid of in a day, and it is useless to hope for its temporal power to be any further broken, except by the conversion of the majority of its dupes. Spain has looked to the Protestants for help, and has, to some extent, been willing to listen to their teachings; but at the time when it was most ready to receive the Gospel, its messengers were not forthcoming in sufficient numbers—nor are they even now—and it is hard work trying to overtake the tide. At the outset, so much curiosity was shown in the new movement that the results of the work were greatly overestimated, and after a time there came a season of discouragement, when men of little faith began to think the task a hopeless one, and missions were ruthlessly abandoned.

In Seville to-day, there is a building formerly a Protestant church, which has recently been sold to the Jesuits, of all people on the face of the earth. When I passed its doors I was assured that it was still a Gospel church, but refused to believe it when I saw the pictures at the door. Afterwards, when I met with better informed persons, I found that its abandonment was looked upon as a distinct retreat, though its meagre congregation had found refuge in a private house in another district. It is a downright disgrace to us Christians that such work should thus be cramped and mutilated for lack of workers and funds. Here is a people veritably without a shepherd, good or bad, for they have learned the treachery of the bad. Shall not we who have the privilege of being able to do so spare no pains to bring them into the fold of the Good Shepherd?

In the south-west corner of Spain, in the provinces of Cadiz and Seville, quite a cheering work of grace is steadily progressing, and it did me good to visit all but one of the stations in that district. In Cadiz itself labours Rev. Rafael Blanco, supported by the Spanish Evangelisation Society,* assisted by a master and mistress for the two schools under his superintendence in his house. By removing a couple of inner walls, and making a side entrance from another street, a very nice little chapel has been formed, wherein two services and a Sunday-school are held each Sabbath, with Bible-classes on Monday, and evening service on Thursday. On Wednesday Don Rafael crosses the bay to the outpost of Puerto Real, where a service is held in a large room of a private house, furnished with benches and a reading-desk. Those who attend these services are mostly of the very poor.

Close to Cadiz is the station of San Fernando, where the workers are of special interest. Don Angel B. Fernandez was once a Romanist priest, and his wife a nun. They were formerly supported by the Scotch Presbyterian Church; but some years ago that body *gave up work in Spain*. But their Irish brethren stepped into the gap, and now maintain most of what were originally Scotch missions, receiving, however, an annual contribution from Scotland.

Beyond Puerto Real lies Puerto Santa Maria, of Armada fame, and there

A MOST IMPORTANT WORK

is being effectively carried on by Rev. William Moore, M.A., superintendent of the whole foreign work of the Spanish Evangelisation Society. Mr. Moore is principal of a Missionary Training College for the theological and general preparation of Spanish pastors and schoolmasters. At present the youths under instruction number twelve, and Mr. Moore is assisted in certain subjects by Mr. Blanco of Cadiz, and Rev. José Viliesed of Jerez, who come over on the appointed days. From the last report issued—printed on the premises—I quote the following:—"To show the need of trained men, it may be sufficient to state that for some time past one of our schools has been closed, and another kept open by the pastor becoming teacher, for want of qualified schoolmasters. To supply this crying need with God-fearing and efficient men, we ask our Christian friends to continue to help us with their means and their prayers....The three theological students are already taking an active part in evangelistic work."

Here, indeed, is what seems to me one of the most valuable branches of the work, and one which should be unstintedly supported. However much good English labourers may do in this field, the need here, as everywhere, is for sons of the country, brethren of the people; and the most valuable service English or other foreign helpers can render is to train and equip such for their work. I cannot too strongly recommend this branch to the prayers and sympathies of all who may be drawn to take an interest in shepherdless Spain. Shepherds are what the people lack, and here is a means of supplying them. As a question of providing mere secular and religious education, this class of agency will be further considered, together with other methods, in a subsequent paper.

Unfortunately my visit to this interesting station fell during the summer holidays, when Mr. Moore and his charges were away; but Mr. Viliesed, whom I found in charge of the premises, gave me some valuable information concerning the work, and very kindly accompanied me to the next station, Jerez—whence the famous sherry—his own home.

Here is a substantial church built by the U.P. Church of Scotland in 1874, when the landlords of the place combined not to let premises to the Mission. It is now in the hands of the Irish Presbyterians. Adjoining it are boys' and girls' schools, once filled, but now suffering sadly from the erection of Romanist schools in the same street, the workers at which meet and question the children as they leave the Protestant schools, and visit their parents with inducements and threats. Gospel work has been going on here in the same hands since January, 1861; but from various causes, as elsewhere, while the influence has been good, the fruits have been comparatively small. One great difficulty in all these small places is the power the large employers of labour have over the inhabitants, with one or two notable exceptions, exercised in opposition to evangelistic effort. To a large proportion of the working classes, attendance at Protestant services means dismissal by their Romanist or indifferent masters, and those who do manage to retain their posts while in fellowship with the evangelicals, find it almost impossible to do so when their conscience forbids Sunday labour.

But an obstacle which is much more deplorable, met with almost everywhere where there are a number of British residents, is that raised by the lives and examples of those *nominal* Protestant Christians whom the native mind cannot, without instruction, distinguish from the followers of Christ. When they see the rich and influential whom they take to be members of the religion of the Gospel teachers openly profaning the Sabbath by their horse-racing after church, and patronising the bull-ring in company with their clergyman, not to mention unconcealed practice of sins most strongly condemned in the Bible, what deductions can they make? From what I have seen, read, and heard of missionary effort, I have learnt that *one of the chief obstacles to the spread of the Gospel is the example of professing Christians*, and this is realised abroad to a far greater extent than at home. It is, therefore, after all a blessing to the work among the natives of the country that the line of demarcation should be as distinct as possible, and it is far better that the English residents should never enter the church, unless prepared to receive the Gospel, than that they should do so as a matter of form. Yet they should not be left to themselves, and a grand opportunity to aid foreign mission work without much knowledge of strange tongues lies among our fellow-countrymen abroad, who seldom or never hear the message of salvation.

Cordova, September.

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* In a later paper of this series particulars will be given of all the Gospel agencies at work in Spain.

FACTORY GIRLS IN DUNDEE.—A meeting, under the auspices of the London Factory Helpers' Union, was held in Dundee last week, when Miss Meredith Brown explained the work of the Society in London, and suggested that a branch should be formed in Dundee. A committee was appointed to consider the best means of helping the female workers by starting Evening Homes or otherwise, and, further, to consider the propriety of forming a branch of the Union in the city.

ORPHAN HOMES OF SCOTLAND.—Mr. W. Quarrier, of Glasgow, has received from a friend an offer of £5000 to build the new school the Homes at Bridge of Weir are in need of, and to be erected in memory of his wife. Mr. Quarrier writes:—Our hearts are full of thankfulness to our loving heavenly Father for this practical expression of generous sympathy on behalf of the suffering orphan and fatherless little ones of our land. We have no doubt the additional houses still required to complete the group of Homes and enable us to rescue 700 new children every year, as well as house 1400 annually, will be sent in good time."

AMONG SOLDIERS AT LUCKNOW.—Times of refreshing are reported among the second battalion of the Scottish Rifles at Lucknow. Rev. J. Nelson, acting chaplain, Church of Scotland, writes: "The Dasebra meetings, which have been compared to Mildmay and Keswick, were not attended by so many troops as would otherwise have been the case owing to the prevalence of cholera. Rev. E. C. Solomon, Wesleyan chaplain, and myself arranged to hold meetings in the garrison prayer room; the result was that numbers of men decided for Christ every night. The Soldiers' Christian Association, which had only a membership of six, has risen to thirty-two. About a month ago three or four of the Christian men started a noon prayer-meeting, which is now attended by from fifteen to twenty daily. I shall be pleased to receive a supply of suitable pictorial tracts or periodicals for the Hospitals. I also solicit the prayers of your readers on behalf of our work." Mr. Nelson's address is 33, Peel-road, Cantonments, Lucknow.

The Riches of His Grace.

About three months ago there was shown into my room one afternoon a crippled boy, painfully hobbling on crutches, with a little stock of match-boxes slung round his neck. As he stood, breathing heavily, and very volubly pouring out the tale of his wrongs and pains, I felt he was a dying lad, and I offered him a bed here, that he might be spared any more buffetings, and end his brief time at least in such peace and comfort as it was in our power to bestow.

His distressing and humbling history I must not expose. I sadly draw the veil over it, and only wish I could exorcise its ghoulish features from my own memory. Suffice it to say, he was an utterly homeless waif, like his brother, whom we had sent to Canada two years ago. Hospitals had treated his case with all their skill and care; shelters and tramps' lodging-houses had given him a refuge from the stormy seas of life on the streets of London. How he gasped for every breath, and wiped the faintness from his brow! Death was already heralded in his pale face, and, as he was helped up to our sick-room, I gladly threw up my window to catch such fresh air as Gravel-lane affords.

He had been a Sunday-school scholar from the time he could toddle to the infants' class. Instead of yielding to the kindly influences of Gospel teaching, he steeled his heart, and became a bitter enemy of the cross of Christ, heaping blasphemy upon the Saviour's name, and scorn upon his servants who patiently sought to win his soul. He had an intellect quite above the average, a lively imagination, and much force and facility in speech—in short, the elements of a very dangerous and mischievous individuality, when uncontrolled by moral or religious principle. So shocking were his sentiments and utterances when lying very ill in one of the hospitals that some of his Sunday-school friends had ceased to visit him.

His physical state was distressing. One leg amputated, fearful abscesses, spinal disease, dropsy, and a mortal internal complaint—"No soundness in it." But, oh! how sore it grieved us to see the spark of life faintly flickering in that wasted frame, and to think of his reckless, impenitent spirit.

Often we looked at him and yearned over him, and one and another felt we

COULD BUT PRAY FOR HIM.

One Sunday evening I took a little service for the four boys in the sick-room, and spoke from 2 Kings v. 1: "He was a leper"; 14: "He was clean."

We had a little talk together afterwards. All four confessed the truth of the first clause, but only the other three could testify that they knew the cleansing power of the precious blood of Christ applied to them personally.

My heart was burdened for him. I felt God had purposes of sovereign mercy towards him, and that the prayers of many were heard—"O that Ishmael might live before Thee."

About a fortnight afterwards it was my solemn duty to tell him that the "beginning of the end" was come—at most there was only a few days and nights between him and eternity. It was a surprise to him; he thought he would get better probably, but he exclaimed at once how glad he was that he had some days ago told the nurse, who watched him so tenderly and dealt with him so faithfully, that he had come to the feet of Jesus. He had made her promise not to tell anyone, for he mistrusted himself, and was afraid in a painful and unguarded moment he might bring dishonour on the holy name of Christ. In our conversation I felt he was truly sheltering himself in Christ as the ark of his salvation, but was deeply dissatisfied with himself, and feeling the inevitable conflict between "the strong man" and "the stronger than he." From the case of the dying thief, I tried to show him a parallel to his own case—an evil-doer, blasphemer come to his latest hour, repenting of his sin, confiding in the Saviour. He could not take a step, could not even put forth his hand, bound in helplessness to the cross; however, he could move his lips, and before the multitude confesses Him "Lord." From that moment the dying boy calmly, yet earnestly, in even the worst paroxysm of pain or the dreariest spell of weary tossing, bore unshaken testimony to redeeming grace. In the still night watches the nurse in attendance could hear him softly singing—

Oh! each time draw me nearer,
That soon the *come* may be
Nought but a gentle whisper
To one quite close to thee.

His witnessing over, a letter asking forgiveness written, a little sum of money he had saved towards his passage to join his brother in Canada left to the Home—nought remained but to wait for the release. About ten o'clock, two or three nights afterwards, a few minutes after we had left him, he just sighed away his latest breath.

There are many facts in this case I must not allude to. I only wish to magnify the tender pity of our gracious God in dealing so mercifully with this whilom rebellious, blaspheming, cripple match-seller. I can but say from the depths of my heart, "Thank God—thank God." A life spent for this one case only would be a well-used life.

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

BEDFORD INSTITUTE.

The annual meeting of the Bedford Institute and Home Mission Association was held on Thursday night, last week, at Devonshire House, Bishopsgate-street. Mr. George Cadbury (of Birmingham) presided.

The report stated that the Sunday morning breakfasts had been continued, and, in view of the large number of men who attended, had led to the making of arrangements by which they could be put in the way of honest work. The rescue work for females had shown evidence of good results, and a medical mission, intended for the very poor, had been established under the auspices of the East-end agency. In the First Day Schools and in temperance work good results had been achieved, and a very satisfactory report was made of the work at the mission centres in Hart's-lane, Ratcliff, Deptford, Clerkenwell, and Bunhill-fields, the approximate number of persons more or less frequently attending the meetings being 10,544, as compared with 9696 in the previous year.

The Chairman said they were not fulfilling their Lord's command when they simply held the fort, it was their duty to attack the entrenchments of the foe and endeavour to draw others into that worship which was a living protest against the priestcraft and ritualism which had for centuries held the Church in bondage and concealed from the eyes of men the glorious truths of the Gospel.

Addresses dealing with the work of the Institute and Mission were given by Mr. Samuel Gurney Sheppard, Mr. William C. Braithwaite, Mr. Wilson, Mrs. Nicholson, and others.

HOUSE OF REST.—The first monthly meeting was held in the New House, in Finchley-road, on Friday, and the commodious pillar-room was found to be admirably suited to the purpose. In the afternoon Rev. W. Fuller Gooch gave an earnest spiritual address, in which he combated the increasing dangers of the times. Many petitions for personal blessing, and for Christian work, with glad notes of thanksgiving were afterwards offered. In the evening Mrs. Reader Harris spoke to an interested gathering.

A MISSION AT TUNBRIDGE WELLS.

A ten days' mission has been conducted by Mr. W. R. Lane, for the Y.M.C.A. of this place. Mr. Lane was well known in the town, this being his second mission for the Y.M.C.A. since its formation, two and a-half years ago. On this occasion the Great Hall was taken for the whole of the meetings, and much preparation, by prayer, had been made.

Notwithstanding the very severe weather that prevailed during the greater part of the mission, the meetings were, on the whole, very well attended. The afternoon Bible-readings were instructive and most helpful to Christians. Many expressed the blessing they had received by attending the early prayer-meetings at 7.15 a.m. On Sunday afternoon a special service for men was held, which was attended by about 500, a very large proportion being young men. This meeting was helpful, and resulted in manifest blessing. The hall was packed to its utmost capacity on each Sunday evening, and much blessing attended Mr. Lane's address on Herod, on the last of these evenings. The evangelistic services were continued each evening, closing on Tuesday, December 2.

The mission was, perhaps, remarkable for the great blessing received by the young women of the town, God thus setting his seal to the committee's decision to let all participate in the privilege of attending the meetings. In house of business the young men and women were much blessed.

I cannot do better than send you in closing an extract from a letter I received this morning from a middle-aged shop assistant in the town enclosing five pounds towards the expenses. This one had long attended the various meetings of the Y.M.C.A., and has been the subject of the members' efforts and prayers. He says "I truly thank my heavenly Father for the blessed change that occurred within me on Tuesday night (Dec. 2nd), the unspeakable joy of heavenly assurance. As a small tribute of gratitude, I hereby enclose a donation of five pounds; were it a hundred it would be insignificant compared to the happiness I now enjoy. I cannot describe the mortal anguish endured day and night from Sunday to Tuesday night. Thank God the burden is gone!" When God hears and answers prayers like this shall we not take courage and go forward, always remembering our motto text, "Not by might nor by power, but by my Spirit saith the Lord of hosts." Arthur C. Tessier, Hon. Sec.

RAILWAY MISSION.—Two public meetings in connection with this Mission were held in the Brighton Dome, on December 3. Interesting addresses were given by Mr. Gates, Mr. Howe, Rev. E. L. Ruxby, Rev. J. B. Figgis, Rev. E. A. Stuart and others, including many railway-men. There are 1500 railway-men in Brighton, and Mrs. Gates stated that she has an average attendance of 3[illegible] at her Sunday afternoon Bible-class. The men contribute largely to Home and Foreign Mission work. Mrs. Howe preaches earnestly for lady workers amongst the men on the South African lines, who are almost entirely deprived of religious privileges. Rev. E. A. Stuart appealed to railway men present never to be ashamed of the religion of Jesus Christ.

THE "ASILES JOHN BOST," at Laforce, Dordogne, are a grand monument of Christian benevolence, and deservedly enjoy the sympathy and support of all friends of French Protestant effort. The Homes are nine in number, and, as is well-known, occupied by different classes of inmates, according to sex or age, and whether orphans or sufferers from mental or bodily infirmity. The arrangements are excellent throughout, and uniformly conducive to the comfort of the inmates, who last year numbered over five hundred. It has been found needful to replace "Bethesda"—the Home for Blind and Imbecile Young Women—by a new building. This has for some time been known to be needful, and now the proposal has been placed before the friends of the work, in the hope that the undertaking may speedily be carried through, at a cost of 200,000 francs, by means of funds specially contributed.

For the Young.

A LITTLE SERMON FOR LITTLE PEOPLE.

Come; for all things are now ready."—LUKE xiv. 17.

D you ever think that this is a real invitaon, and not just a story? All through the ble the invitation is repeated over and over many different ways. Jesus is so much in rnest about it, and is so anxious for us all to me, that He doesn't send one formal little vitation, and then leave us to accept or not, we see fit, as we would be very apt to do if e were giving a party. He knows it will be e grandest and best thing for us that ever as planned; and He knows, too, that we do ot fully realise its importance, and so He eeps urging and repeating it all the way rough the Bible:—

"Come; for all things are now ready." He that cometh to Me shall never hunger." Come unto Me, all ye that labour and are eavy laden, and I will give you rest." Him hat cometh to Me I will in no wise cast out." And the Spirit and the Bride say, Come. nd let Him that heareth say, Come. And let im that is athirst come."

Think how you would feel if you should make party for your school-mates, and should go to reat trouble and expense to entertain them, nd at the last minute one after another should end in some flimsy little excuse like these: My new dress isn't done, so I can't come;" r, "I am going berrying that afternoon;" or, We have a new swing, or croquet set, so we an't come." Do you think you would feel like sking them again? Wouldn't you feel as if hey didn't deserve any more kindness from ou? But when we refuse the Lord's invitaion we are far less deserving. There are often ood excuses for not attending parties, but there ever was a good excuse for not becoming a Christian. But Jesus says, "Do good to them hat despitefully use you," and then Himself ets us the example. No matter how bad we have been, no matter how many times we have refused Him, He still says, "Come." Did you ever think how many ways He has of urging you? Some time, perhaps, someone has talked to you about being Christians, and living as God wants you to live. He was urging you then through one of his messengers. Sometimes, perhaps when you are all alone, you get to thinking of these things, and you say, "I ought to be a Christian; I know I ought to be a better girl or boy." That is the Holy Spirit urging you to come. Or sometimes you read something that sets you to thinking seriously. That is another of God's messengers. I know how you feel about it; you think, "What will my friends say? they will laugh at me, and I never can go through with it if I begin it." But go right on with it, and never mind what people say. That is taking up your cross, and you will find it much easier than you thought.

In the first place, ask the Lord's help to keep you faithful; and whenever anyone laughs or sneers at you just stop and think, "It is for Jesus' sake. This is nothing compared to what He bore for me."

In the next place, you will find that not nearly as many of your friends will sneer at you as you thought. Some of the ones you are the most afraid of will respect you more than ever, though they may not say so, and who knows but you may influence them for good?

Lastly, a great many will give you hardly more than a passing thought, for we are all apt to think we are of more importance than we really are, and you will be sure to find Christian friends to help and encourage you. And better than all else, Jesus will never forget any trouble you may have to endure for his sake. There are many beautiful promises in the Bible for those who own him. Here is one: "He that will confess me before men, him will I confess before my Father which is in heaven." Just think what honour and happiness that will be to have the Lord of glory say, "This is one of my disciples. His sins are all forgiven; they must be remembered no more."

"Come, oh come," the Master calleth,
"Leave the world and come to Me.
Come, ye sick, and come, ye weary,
Healing find on Calvary's tree.
Soon will fade thine earthly day,
Night is coming fast;
Come to Me, where peace and joy
Will for ever last.

"Come, for all things now are ready,"
Calls the Master lovingly;
"Come from highway, lane, and hedgerow,
Come this day and feast with Me;
Come, ye weary, lame, and blind,
Come to Me and rest;
Come, and strength and healing find,
Be for ever blest.

"Come, oh come," the tender Saviour
Calls, and waits so patiently.
Who will heed the call, and hasten
To his service joyfully?
Think, O soul, what it has cost
This pardon full and free;
Death, the anguish of the lost!
All for love of thee.

CHRISTMAS ANTICIPATIONS.

Tune—"Huntingtower."

On your Christmas tree, Nellie,
Gifts I'll hang for thee, Nellie.
Garments rare, a queen might wear,
With diamonds flashing fire, Nellie.

Grandeur cannot bless, mother,
Heal the heart's distress, mother;
Spread for me, on the Yule tree,
The white for my last dress, mother.

Drive such thoughts away, Nellie!
Cease so much to pray, Nellie;
Yuletide bell shall find you well,
The doctors know and say, Nellie.

Doctors don't agree, mother;
Christ's the one for me, mother—
He has come to take me home,
And soon his face I'll see, mother.

Nay, you must not die, Nellie!
Christmas joys are nigh, Nellie;
Suitors grand shall seek your hand,
And gloomy dreams shall fly, Nellie.

At the Christmas-tide, mother,
On the heavenly side, mother,
With the King of Bethlehem
I hope to stand as bride, mother.

J. K.

Donemana, Ireland.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 14, Isa. xxix. 13—24; Mon., Dec. 15, Isa. xxx. 8—21; Tues., Dec. 16, Isa. xxxii. 1—20; Wed., Dec. 17, Isa. xxxiii. 13—24; Thurs., Dec. 18, Isa. xxxv. 1—10; Fri., Dec. 19, Isa. xxxviii. 1—8; Sat., Dec. 20, Isa. xxxviii. 9—22.

MR. NEWTON JONES last week conducted a mission for young people at Pembroke Dock, arrangements having been perfected by the local Sunday-school Union. The ministers of the town gave generous and hearty co-operation. Singing bands going through the streets and thorough visitation resulted in good meetings, at which the Spirit of God was manifested in the conversion of souls.

A HINT FOR CHRISTMAS.—Having seen the paragraph in THE CHRISTIAN about unnecessary eating and drinking at Christmas, may I suggest a further plan by which, with the consent of all concerned, we elders may deny ourselves and teach our children the lesson. Instead of giving presents all round, each one wraps up in separate papers the amount of money that they would have spent on someone else in presents, and on Christmas morning, at breakfast, puts it on the plate of the person for whom the present was intended. All the papers are opened, and the money put in one central plate, counted, and sent off to some charity. I know one family that does this, and the amount is generally about a pound. The members of our families sometimes get presents from other sources, and might deny themselves thus in order to help others less privileged. T. F.

PECKHAM.—A good work is being carried on here in one of the poorer districts of St. Mary Magdalene parish, by Mr. Francis. During the last twelve months over a hundred young people have been gathered into a children's service, some of these very barely clad and ill fed. Gospel temperance and evangelistic services, both in and out-doors, have been held for adults. At this season of the year help is much needed towards clothing and feeding the hungry ones, and carrying on the work. KATE AVIS.

71, *Evelina-road, Peckham, London, S.E.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Reading, Dec. 14, 15. Mr. T. E. Sayer, Presbyterian Church, Hampstead, to Dec. 19; Presbyterian Church, Clapton, Jan. 4—9. Mr. J. S. Tyler, Y.M.C.A., Newport, Monmouthshire, to Dec. 15; Sale, Cheshire, Dec. 27 to Jan. 2.

CAPE GENERAL MISSION.

THIS Mission has indeed lost one of its brightest members in the recent death of Mrs. Spencer Walton. Many of the missionaries or workers looked up to her as their counseller and friend, for she was always ready with her advice to assist them in their difficulties. It has been decided to start a mission to her memory in Swaziland. This country is situated some distance north of Natal, and off the Portuguese settlement of Delogoa Bay, and only recently in the extreme south have the Transvaal Wesleyans sent a missionary to labour there. Mrs. Walton and her husband were often led to pray for this country, with its 60,000 heathen, and it seems at last as if their prayers were to be answered. A day's march north of Swaziland is the mining town of Barberton, where, for the past eighteen months, under the superintendence and care of Mr. John Bailie, a night school, in connection with the Cape General Mission, has flourished. Not a few of the Swazies and Amatongals have been brought to Christ.

The Mission now proposes to build a small mud and wattle training home, where these natives can be trained, and thus look upon it as their head-quarters. The unsettled state of Swaziland prevents a site being purchased at present, but one whole country can be splendidly worked by Mr. Bailie and about four native evangelists. While, owing to the firm action of the Cape Government, drink is kept from the natives, witch doctors are more or less masters of the situation. It seems as if the country were enveloped in the darkness of superstition and indifference. The natives are a splendid race, the aristocracy of South Africa, and when converted make grand Christians. A better spot could not have been chosen for this Memorial Mission. About £400 will be required for the first year to meet all expenses, including the building. The necessaries of life are very dear, or the work could have been started for considerably less. Mr. H. W. Maynard, St. Aubyns, Wimbledon, is the hon. treasurer.

CHRISTIAN NURSES FOR SOUTH AFRICA.—The Cape General Mission are needing four general nurses for Cape Town. They must be out and out Christians and well trained. The climate is all that can be desired. Mrs. Everrett, 8, The Paragon, Streatham Hill, London, S.W., has consented to correspond with candidates.

DEPTFORD.—In "One Year's Work in Outcast London," Rev Hugh McIntosh, of Brockley Presbyterian Church, sketches the circumstance under which "The People's Hall," Deptford, was opened last year to be a centre of Gospel activity. Among the facts set forth are the following:—Deptford is one of the largest and poorest districts of the Metropolis. It contains about 100,000 people, almost entirely of the working and lower classes, than whom there are none more necessitous or degraded in London. Tens of thousands attend no place of worship, and it is believed that nine out of ten of the men take little or no interest in religious services. The hall is the home and centre of a great variety of endeavour, among which the preaching of the Gospel takes first place. There are two lay missioners, and the people are visited in their homes and otherwise brought within range of Christian sympathy. Those who want to know how aggressive work may be done, as well as such as desire to render ever-welcome assistance, had better write to Mr. McIntosh for particulars, at Madrid House, Brockley View, Forest Hill, S.E.

Harbours of Refuge.

BY T. J. BARNARDO, F.R.C.S.ED.

ALL night long our two Shelters are open in Flower and Dean-street, Spitalfields, and Dock-street, Whitechapel, as Harbours of Refuge to the storm-tossed and belated wanderers of the streets. During the few terrible nights of the last week in November they have been besieged by crowds of poor young homeless girls from eleven years to sixteen, and by young women up to twenty-two years of age.

To convey some idea of the value of these two All-night Shelters, it will be enough to give the statistics for the last two months only. During October and November we gave 4026 separate lodgings to homeless young girls who applied. These were admitted *free of charge*, for these sad clients of mine belong indeed to the "Submerged Tenth," to whom even the

AT NIGHT OUTSIDE THE HARBOUR OF REFUGE, FLOWER AND DEAN STREET.

fourpence required of the common dosser is an unattainable sum. Were it not for our Harbours of Refuge, open all night, they must have paced the dreadful streets till morning, or have lain down in some hall door or passage of a tenement house, or found a shelter in any covered spot which would protect them from the snow and rain and wind.

That even on the terrible nights of Wednesday November 26 and Thursday the 27th, there were such poor young waifs and strays *wandering the streets all night*, one of my vigilant and indefatigable helpers who spent the greater part of these two nights in quest, avers. On Wednesday night, the 26th, in mid-London and in the western and northern districts, he encountered 380; on Thursday night, in the southern and eastern districts, he met 411.

No less than 4494 hot meals were given out during these two months to the lodgers in these two houses at Dock-street, and Flower and Dean-street. During the same two months ninety-six young girls were lifted permanently out of the streets and their unhappy life, into homes of respectability and comfort!

On entering the Shelters at night these homeless wanderers first seek the warm kitchen, where a great fire is always kept burning. After their numbed and weary limbs have been warmed and rested, there comes the needful wash, then a great cup of hot cocoa and a piece of dry bread. Presently a simple religious service is held, a hymn sung, a few tender words of loving counsel follow, and then all heads are bowed reverently while the evening prayer is offered. During these touching moments many a young heart, among those so utterly miserable, is melted down and reached by the message of the Saviour's love and the tender human sympathy exhibited towards them.

Not a few of these poor young things are as innocent of wrong and as guileless as if their lives had been spent within happy homes and not on the cruel streets. As may be imagined, however, not a few have been, alas, besmirched and bedraggled in the mire, moral as well as physical, through which they have wandered; and some come to us so inured to evil, and apparently so hardened by it that it is difficult to entertain much hope of effecting permanent good. Happily these are the exceptions.

Among some of the remarkable recent rescues through the medium of the Whitechapel Shelter, is that of E. G., who was the daughter of an actress, a certain Madame E. This actress had trained E. G. for her own profession, but when a little older she married a man who, after a short career of dissipation, deserted the poor girl and her infant. After many vicissitudes she at length came on the streets, and hungry, penniless, and in rags, one night knocked at the door of our Shelter, in which she was allowed to stay for three nights.

Overwhelmed by thoughts of her present forlornness and past wretchedness, poor E. G.'s heart was, during her stay, opened by the Lord to receive his word, and it soon became manifest that this decent but hitherto unhappy young wife and mother had been led to cast herself and all her burdens at the feet of the Man who receiveth sinners. After a little while, clothes being given to her, and she herself being made in all things to look more respectable, and a temporary home found for her baby, the Hon. Lady P—— took her into her service, where she still is doing well, supporting her baby out of her wages. Lady P—— writes most warmly of E. G., of whom there can be no reasonable doubt that she has indeed chosen the better part.

Many such tales as these could be told if time and space permitted, but I have said perhaps enough to show that these two Shelters, opened in the murder district of East London shortly after the commission of those awful and still unpunished crimes of some two years ago, have been used of our Lord among his poor, who still dwell in darkness and the shadow of death.

18 *to* 26, *Stepney-causeway, London, E.*

Union Hall Mission.—We desire to render some temporal help to the poor in the districts of the hall of the Mission, and shall be most thankful for any help. Tickets for coals, bread, groceries, &c., and left-off or new clothing, will be very useful.—ROBERT BILKE, Abergeldie, Greenhill-park, Harlesden, N.W.

FOREIGN MISSIONS OF SWEDEN.

(FROM A CORRESPONDENT.)

THE religious revival that has taken place in Sweden during the last twenty years has developed a considerable interest for Christian missionary work among the heathen. Every year the Swedish foreign missionary staff has been increased, so that it at present numbers about one hundred men and women.

Mr. Hudson Taylor's visit to Sweden last year was much blessed, and at present twenty Swedish men and women are preparing to go to China, or are on the way out.

The Swedish Holiness Association intends to open a mission in China, and half a dozen workers are now in a training college in London for that purpose. A young man is also studying in London at present, in order to go to China for the Swedish Baptist Society.

The Free Church or Swedish Missionary Society, consisting of nearly 600 congregations with more than 100,000 members, is doing a good work in carrying the glad tidings of the Gospel to all parts of Sweden, but is also foremost in the foreign mission-field.

The Swedish Congo Mission, during the last ten years, has opened five stations with eighteen workers. The principal station is Mukimbungo, where large numbers of natives come and listen to the Gospel. A good many conversions have taken place, but the work is hard.

Next year the Swedish Missionary Society will send its first medical missionary to the Congo, Dr. K. S. Walfridson, who recently passed his examination in London. The Swedish Missionary Society has also five missionaries in China, three in Persia, three in Armenia, and three in Siberia.

Zululand and Natal have a good number of Swedish missionaries. The Swedish Church Mission has stations at Oscarsberg, Amoibo, Ekutoleni, and Appelsbosch, with eight ordained missionaries, six Swedish and two native. One of the best Swedish workers, Pastor Witt, has, during this year, left the Church Mission, and joined the Norwegian and Swedish Free African Mission, which is doing good work in Natal.

The Swedish National Evangelical Association supports twelve Swedish and fourteen native missionaries in Massowah and Abyssinia. A Swedish missionary, Mr. Hedenstrom, supported by Ostergotlands Missionary Society, has during several years been working in Gallaland, Central Africa. In Algeria there are several Swedish ladies who have been sent out by the Swedish Women's Missionary Society.

The Salvation Army in Sweden has during the last years sent out ten missionaries to India, where also the Swedish Church Society has missionaries.

For a poor and thinly-populated country like Sweden all those efforts are sustained with no small sacrifice, especially as the missionary friends in Sweden mainly consists of peasants and workmen.

LONDON MEDICAL MISSION.—A recent booklet gives an interesting account of mission work amongst the sick poor of St. Giles. The medical superintendent, Dr. Latchford, says:—"We try to teach as plainly as we can that the success of all our efforts depends upon God's blessing. It is to Him we look for the wisdom and skill needed in dealing with every case of sickness; and we want poor afflicted ones to cast their cares and sorrows upon the Lord Jesus Christ, who is able and willing to help them to the uttermost. We also lay great stress upon the written Word of God, that the people should read it and believe it for themselves. Both last year and this, from various causes, contributions to the general fund have fallen short, and our present need is great." Communications to Dr. Latchford may be addressed 17, Endell-street, St. Giles.

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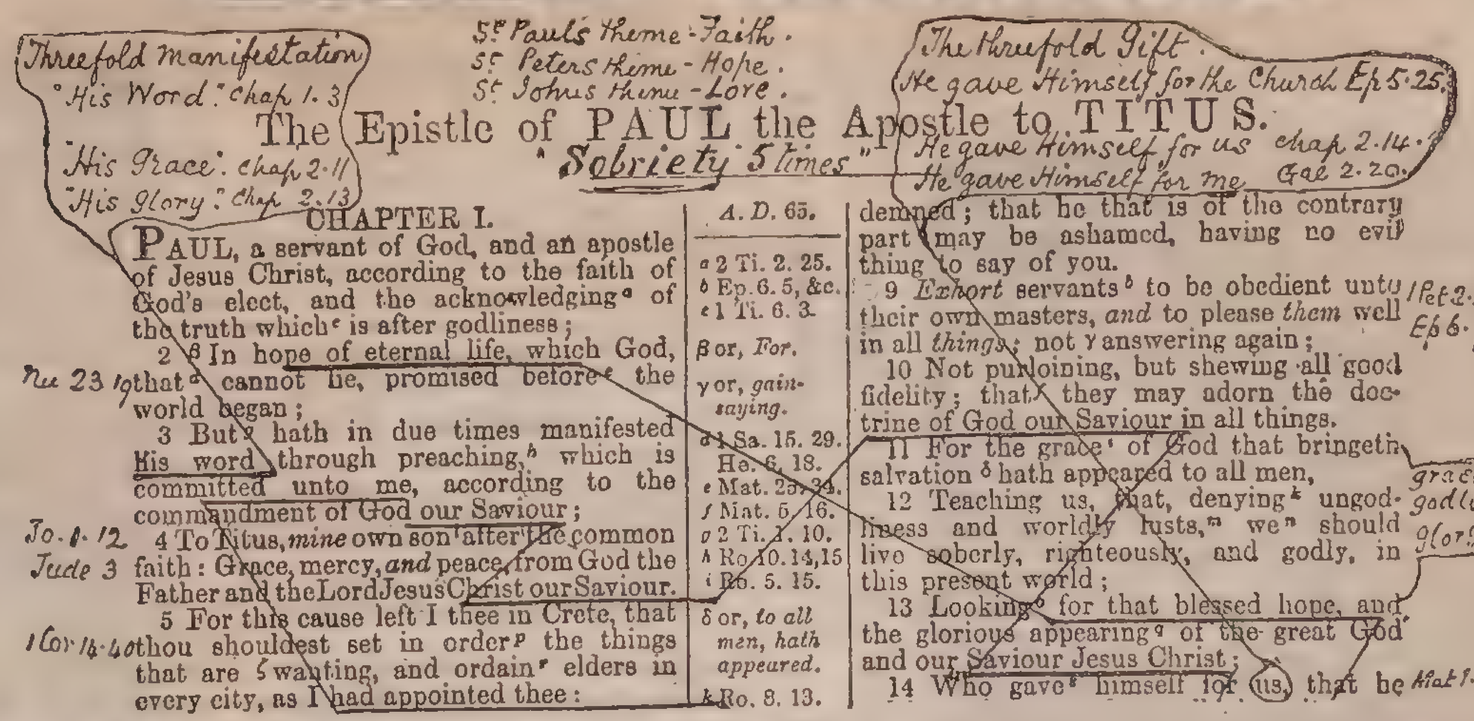

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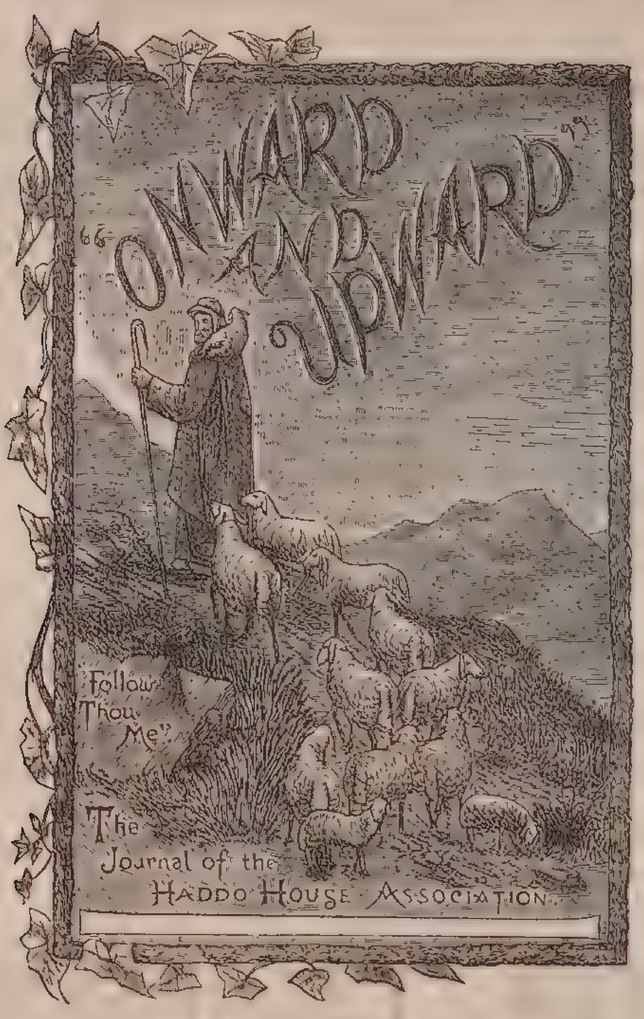

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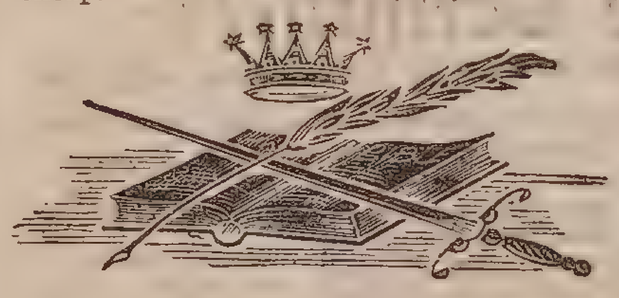

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On the Blackdown Hills.

r is uniformly with pleasure that we peruse he annual reports of work on the Blackdown Hills. The twentieth "Brief Narrative of acts," recently issued by Mr. W. J. H. Brealey, egins and ends with notes of praise for the lessing which has crowned another year's abour. Not that the year has been one of ontinual sunshine; there have been times vhen clouds overhung the work, and present rials made it difficult to rejoice over past riumphs. About a thousand services have been held throughout the district in the various nission-rooms and in two Gospel tents. Tens of thousands of tracts and books have been scattered, and in no cases have the silent messengers been refused; on the contrary, the tracts have been right gladly received; in one instance at least conversion to God resulted.

Among the incidents narrated are the following "almost hopeless" cases:—

"I don't know what will become of my boy, or what I shall do with him," said a heavy-hearted Christian father to me, some few months ago. "I sometimes think," said he, "'tis no use to pray; yet I cannot give him up—

GOD IS ABLE——"

and his emotion choked further utterance. We agreed to plead still more earnestly with God. Only a few weeks afterwards I was preaching at one of our mission-rooms, and this young man was present. I was led to read Ps. cxxxix., and spoke from the first and last verses, "O Lord, Thou hast searched me, and known me. ...Search me, O God, and know my heart," &c. A solemn sense of God's presence was felt, and at the close the very young man for whom we had been praying remained behind, humbled in spirit. The barriers were broken down, the hardened will was subdued. His words to God, as he knelt with several brethren who united in prayer for him, were, "O God, Thou hast searched me, and known me! Thou knowest what a vile sinner I am! Lord, save me! I can't hold out any longer. I give in to Thee. Please take me as I am. I'll trust Thee, and take Thee to be my Saviour. Take me and make me thy child." There was joy in heaven and joy in many hearts that night.

The other case was almost identical, except that in this the young man was a most moral and upright individual, who, however, was more hopeless from the fact that he built his hopes upon his own merits. I and others had prayed much for him, and dealt lovingly and faithfully with his soul for years, yet there *seemed* no advance. How true is the word, "Man looketh on the outward appearance, but the Lord looketh on the heart." For months a deep work of grace had been going on in his soul, unperceived by any, save by Him who effected it. Quite unexpectedly this young man came to me at the close of an ordinary prayer-meeting, and said, "Mr. Brealey, I am not satisfied. I want to be saved." "When?" I asked.

"TO-NIGHT, IF I CAN,"

he replied. We remained alone; and for more than an hour it seemed as if a conflict were going on between light and darkness. Satan appeared to hold his prey; and while there was a longing for deliverance, it looked as if the time was not yet. I seemed powerless. The Word of God appeared ineffectual. All was dark. At last I said, "I cannot help you. I can only give you one word more, and that is the message through our Lord Jesus," and then pointed him to John iii. 14, 15. He read it, and re-read it, and then fell on his knees, sobbing out, "Lord, help me to give myself up to thy word. I must now or never. Help me to believe Thee. I do believe Thee. I do trust Thee. I do thank Thee." His happy, consistent, godly life since has proved the work of God in his soul.

In both these cases, says Mr. Brealey, our faith was well-nigh exhausted; yet prayer was answered at last, to shame our unbelief, and to encourage us still to "sow in hope" and to "faint not."

The Sunday-school work has been attended by much encouragement, several former scholars having been received into the church. "It is," says Mr. Brealey, "no uncommon thing to be told by men and women that either their conversion or first impressions were due to the teaching given in our day and Sunday-schools. We have the names of over 150 who have been thus led to the Saviour in our Clayhidon schools; other schools of the Mission we have not included, but they have each been largely used of God in blessing. Visitation affords many opportunities of befriending the people, who readily appreciate Christian sympathy." With reference to the proposed "House of Accommodation" for evangelists and helpers in the work, in memory of the late George Brealey, a small beginning has been made, awaiting the incoming of funds adequate to the erection of suitable premises. Communications to Mr. Brealey should be addressed Clayhidon, Wellington, Somerset.

Sunlight through Shadows.

How often one hears the remark, "I could not visit in the East-end and witness so much sin, misery, poverty, sickness, suffering; it would be heart-breaking!" True, if we started on our rounds alone, without Divine companionship, Divine guidance, and strength. But how often are we cheered by the discovery that He has gone before; and, where the Master has been, there the good seed is springing up, bearing, surely enough, the fruits of love, unselfishness, courage, patience, and cheerful submission under trial.

We will first knock at the door of a very poor room in the heart of Bethnal Green. No carpet on the floor, no curtains, no arm-chair, nothing suggestive of comfort, though many brave attempts at cleanliness and neatness. The mother is seated at a rough wooden table, diligently covering balls of wood with fancy beads, or making bead trimmings. She has to work eight hours a day at this, in order to earn eight shillings a week. Though a young woman, her eyesight is already very defective, through working so constantly; she is pale and thin, her heart is affected, and yet, besides her bead work, she manages to scrub out her one room every day, make, mend, and wash the clothes of her five children. Day by day she toils and suffers, has no change, no rest, except when she can spare time to come to the Mission mother's meeting, for one happy hour. Her husband, a packer, drinks terribly, seldom giving her more than 10s. of his earnings. Still on she works, bearing ridicule, persecution, often brutal cruelty, uncomplainingly; for she has learned to love and trust the One who was "oppressed" and "afflicted," yet opened He not his mouth!"

In a more respectable part of Bethnal Green lives a dear old man in a tiny back room, overlooking the dull brick wall of some factory. A bed, a wooden table, and a broken chair comprise the furniture. We sent an old hearthrug to try and make the room look more comfortable, but on the next visit observed that it had been promoted to the bed to add some warmth to the thin partially paralysed limbs of its occupant. It is only on very bright days, or when compelled to go to the House for parish relief, that he ever goes out. His sole income amounts to about 3s. 6d. per week, 2s. 6d. of which goes towards rent. It is indeed a "life of faith." One wonders how any human being can exist on such a pittance. Yet he is always full of gratitude. Shut out by sickness, poverty, and old age from the busy, bustling world, he seems to be shut in with God, to have sweet communion with Him, to care no longer for earth, but to delight in things spiritual.

The visitor may learn many a lesson from this heaven-taught child of God, and can never go away without feeling spiritually refreshed and cheered. One day he was looking more ill and suffering than usual. The cause was that on the previous day he had not broken his fast until five o'clock in the evening, after he had been to the House and back for his weekly pension. This, however, was mentioned quite incidentally, and was not considered any special hardship. He simply rejoices in his afflictions, because they were, in a great measure, the means of his being brought to God. He often says he would not for anything exchange his bare room, daily poverty, and suffering *with* Christ, for all the worldly enjoyment, comparative wealth, strength, prosperity of past days, without God and without hope!

"Will you sometimes look in and see an old friend of mine, who has been blind nearly seventeen years; she loves to have someone give her a word of cheer?" Such a request could hardly be refused. Knocking at the door of a little, dingy four-roomed house, one was met by a troop of curly-haired laughing children, who speedily announced my arrival by calling "Mother! a lady to see granny." In a tiny back room had dwelt this poor sufferer for many years, but during the last two she had not once stirred outside the door. I found she was never free from pain, the least air caused increased inflammation in the poor eyes, which were carefully bandaged, giving a death-like appearance to the suffering white face. The disease in the eyes had been brought on, partly from overstrain while working at her trade as tailoress, partly from great natural delicay of constitution.

Though extremely poor; never out of pain; often alone for hours, with no change from the monotony of that one little room, yet she was invariably cheerful and content. Literally she rejoiced in her Saviour; all her thoughts seemed wrapped up in Him. Her suffering face was illumined with a joy, not of earth, when some beautiful promise or comforting portion of Scripture was read to her. If in sympathy, one even alluded to her suffering, blindness, or poverty, she would always quickly remind one of the good things still left. "Yes," she would say, "it is many years since I've been blind, but then I have my memory left, and can often recall sweet passages. I can hear easily, and do not suffer half as much as some poor creatures (yet she was so weak she could hardly walk across the room)."

"Lonely? I might be, but the children, bless 'em, they looks in now and again," and she added reverently, "Has He not said, 'Lo, I am with you alway'?"

"Poor! Yes. I can never afford a bit o' meat; but then I have my own little room, and He always sends me what I most want."

These three are only a few, out of many, who, in the midst of dark surroundings, temptation, and sorrow, live patient, brave, enduring lives; and surely, by their example alone, they will have left the world better than they found it, and have brought honour to the Master whom they have so faithfully sought to serve.

Of course we meet, too often, alas, dark shadows! Terrible drunkenness, bringing in its train, poverty, crime, immorality. Infidelity, and ignorance often raise firm barriers to our work. Grim jealousy, hypocrisy, selfishness, sometimes make us pause and ask if change is possible amongst those who are so hardened and depraved.

Then a gleam of sunlight pierces through the shadows as we come across one of the "household of faith;" and once more we take courage and obey the Divine command "Go, work to-day in my vineyard."

A Worker.

Sick Christians.

By Rev. THEODORE L. CUYLER.

Dr. Horace Bushnell was an invalid during the last years of his noble and useful life; and when people in Hertford inquired of him, "How is your health?" he used to reply, playfully, "*I have not got any.*" This might be the honest answer of many professed Christians in regard to their souls. Their spiritual pulse is feeble; their appetite for God's Word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever-patient would enjoy a slice of roast beef or a plum-pudding.

Their sickness is their own fault, and it is their business and duty to get well as soon as possible. Since spiritual disease is the result of sin, and spiritual health is obligatory upon every Christian, how shall the invalids be restored? "I will restore health unto Thee, saith the Lord." Christ is still the Great Physician. He works cures, not by miracles, but by means and by medicines. One of these is the powerful purgative of *truth* faithfully administered. That pungent preacher, Charles G. Finney, understood how to apply this heroic treatment, and it would be well if all ministers could read his "Lectures on Revivals" once every year. But whether the truth comes to you from the pulpit or from your own reading of the Word, or from any other quarter, it will do you no good, my sick friend, unless you swallow it and let it work. If it produces some sharp gripings of conscience, all the better.

Then, too, you are in sad need of exercise. Your Master has given you faculties and affections, and capacities to serve Him with. Yet, for utter want of use, these limbs of the soul are as feeble as the bodily limbs of a man who has been on his back for a month with a typhoid fever. Never will you recover your appetite, never will the flush of spiritual joy mantle your countenance, until you get out of your hammock and *go to work*. You are dying from confinement and indolence. Probably a constipation of purse has set in, so that you have ceased to give much money to the Lord; or if you give at all, you do it grudgingly. There is but one cure for spiritual laziness, and that is work; but one cure for stinginess and selfishness, and that is sacrifice; but one cure for bashfulness, and that is to open your lips for Christ; or to plunge into some difficult duty before the shiver has time to come on. A thorough course of feeding on Bible diet on Sunday, and of practising Bible duties during the week, will soon put you on your feet again. You can throw away your crutches, and run without growing weary, and walk without becoming faint. How glad your minister will be to see you out again! How happy you will feel when your congestion of lungs and purse and heart is cured; and the sleep of the labouring man will be sweet.

All the above-mentioned prescriptions must be honestly taken; but remember that Jesus Christ is the great physician and health-giver. No permanent cure without Him. Jesus not only gives life, but can give it more abundantly, when "the Sun of Righteousness shall arise with *healing* in his wings." There is hygienic power in physical sunshine for sick plants and sick people. It would bring speedy recovery to many a diseased and enfeebled soul to come back into the warm light of Christ's countenance. A great deal of spiritual sickness arises from bad atmosphere. The heavenly winds of the Divine Spirit alone can sweep away this malaria. "My Spirit I will give unto you," is Christ's promise; and with that powerful breath from above will come a new, and purifying, and bracing atmosphere. I was once addressing a crowded audience in a small room on a wintry night, and the air became so foul that the candles went almost out. As soon as the door was opened, and the oxygen of the wintry air rushed in, every candle flamed up immediately. Your lamp is going out, brother! You need fresh air. Oh, what a glorious oxygen would pour into our hearts, and into our prayer-meetings, our Sunday-schools, and our churches, if the Holy Spirit should come like a mighty rushing wind, purifying, arousing, and quickening souls unto the very life of God! That would be a *revival*—a living-again from dead works and decay into the glow and gladness of vigorous health.

Such recovery cannot be reached by a wholesale process. God says to each individual Christian who has been made sick by sin, "Return unto Me, and I will heal thy back-slidings." The lepers who came to Jesus were not afraid to show Him their loathsome disease. You must not be gingerly in your confessions, or seek to hide your sins, or cover them with plasters of apology. Let your honest prayer be "Wash me *thoroughly* from mine iniquities." This prayer means—as Dr. Maclaren truly says—"Wash me, beat me, hammer me with mallets, rub me with caustic nitre, do anything with me, if only those foul spots melt away from the texture of my soul!"

Such penitence, such prayer, will bring pardon for the past. Not only pardon, but peace and purity and power. You will be restored to health. Reconverted yourself, you will be able—like restored Peter—"to strengthen the brethren." Healed yourself, you will be ready to labour for the healing of others. O what a revival it would be in all our churches, if the backsliders, and the fever-patients, and the lean dyspeptics, and the sin-sick professors, would come trooping out of the hospital and report themselves for duty! Of such a church the Master might say once more, "Then shall Thy light break forth as the morning, and Thy *healing* shall spring forth speedily."

THE CHILDREN'S SINGING MISSION, founded about a year ago in the East end of London, has taken part in a number of missions, besides open-air meetings and services in courts and alleys. At the recent first anniversary meeting of the Band, in the Shaftesbury Memorial Hall, Kirby-street, Poplar, much interest was expressed in its work.

CHILDREN OF EUROPEANS IN INDIA.—It is proposed to found an Institution with the object of providing for the emigration from India to the Australian Colonies of European orphan and destitute children of all denominations, with the further intention of educating and training them to various trades and to service, and finally of starting them in life there. In the large towns, especially in Calcutta, there are numbers of European boys and girls whose parents are either dead or unable to support them, and it is believed there are numerous widows who are unable to provide food and clothing, much less education for their children. It is proposed to send some children to Australia while still quite young, and to train them there, as it is nearer and more suitable than either England or America. Away from all Indian associations, it is to be expected that they will grow up free from the prejudices and faults which make them so useless in that country. They will also be spared the bad examples set by native servants. Communications may be addressed to Mrs. C. F. Ruxton, Partabgunj, Tirhoot State Railway, India.

Consecration to Royal Priesthood.

By Rev. J. IRELAND JONES, M.A., C.M.S., Ceylon.

Acceptance in Christ is now a widely recognised truth. Union with Christ is increasingly understood and valued. Our position with reference to Christ as his bondservants is one in which Christians are learning to acquiesce, so that many do not hesitate, to the confession of faith, "I believe," to add the acknowledgment of ownership, "I belong." But the privilege of our priesthood in Christ, which flows out of our acceptance, our union, and our ownership, Christians are slow to perceive or to appropriate. The controversy which has gathered round the word "priest" has perhaps hindered some from entering into the subject or understanding its bearing on our Christian life; but it may truly be said that, if our safety rests on acceptance in Christ, all direct intimacy with God, all intimate communion, all acceptable service, rests on our priesthood in Him.

The fact of our priesthood Peter recognises in 1 Pet. ii. 9, and his manner of mentioning it manifests the importance he attaches to it. He leaves no doubt as to the persons to whom the office belongs. In 1 Pet. i. 3, he tells us that he writes to those who are "begotten again." In verse 18 of the same chapter he addresses those who are redeemed with the precious blood of Christ, and of them he says: "Ye are a chosen generation, a royal priesthood." The office then belongs to no mere priestly caste, but to each one who by new birth has become a son or daughter of the Lord Almighty—to every one who through redemption has been set free with the liberty of the children of God.

But while priesthood is too frequently ignored, that which implies it is increasingly desired and valued. The word "consecration" has come down to us through the ages, and Christian conferences have brought it lately into prominence. But "consecration" is the first step towards priesthood. Where priesthood is not, there is no consecration. On the other hand, where there is true consecration, whether of man or woman, there is real priesthood.

Mistaken ideas exist as to the character of consecration itself. It is regarded as being a privilege of only very advanced Christians, and as involving some great and magnificent sacrifice on the part of each who enters on it. The close study of the Word presents consecration in a widely different aspect. It shows that it is not anything that we do in reference to God; but

SOMETHING WHICH GOD DOES

in reference to us. In it He demands our acceptance of what He has provided, and what He is ready to bestow.

Lev. viii. describes to us God's plan of consecration. It records the consecration of Aaron, as (1) the type of our great High Priest and (2) the type of the royal priesthood in which all believers share. In it, from first to last, God, through Moses, is the Great Doer; and Aaron, from first to last, is only the passive recipient of the Divine bounty. It is God who chooses and names (ver. 1), "Take Aaron and his sons." "No man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. v. 4). Exactly so was it with the Lord's selection of his disciples. "Ye have not chosen Me, but I have chosen you, and ordained you" (John xv. 16). God names his servant and brings him into a position where blessing can be bestowed.

Having thus chosen Aaron, God asks nothing from him. Verse 2 tells us that Moses, as God's representative, provides everything needed—the offerings, the bread, the very basket in which the loaves were contained. Nothing is asked of Aaron, but that he should yield him-

self for the reception of God's bounty as He would bestow it. Of himself he brought nothing but defilement, and this must be put away. Verse 6 gives the first step in the process: "Moses brought Aaron and his sons, and washed them with water." Aaron stood absolutely naked, simply submitting himself to the Divine direction. He did not even wash himself—this too was God's part through Moses. Thus is it always. Ezek. xxxvi. 25, 26: "Then will *I* sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will *I* cleanse you." To see the blessed and complete accomplishment of what this signified we turn to Rev. i. 5, in its reference to this same consecration to royal priesthood: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests... to Him be glory and dominion."

But washing was not enough. Aaron is to stand ever before God, to be brought into constant communion with Him. To stand in that royal presence, he must be clothed with garments of glory and beauty, and these were to be made according to God's own directions. See Exod. xxviii. 2, &c.

No particle of these garments came from Aaron. Everything was of the royal bounty. God's word is (Num. xviii. 7): "I have given your priest's office unto you as a service of gift."

The Psalmist's prayer (Ps. cxxxii. 9) is "Let thy priests be

CLOTHED WITH RIGHTEOUSNESS."

The answer comes in ver. 16: "I will clothe her priests with salvation." Where the prophet Isaiah (lxi. 10) acknowledges the fulfilment of the assurance, we find both prayer and promise combined: "He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." What is the meaning of all this? Find it in Rom. xiii. 14: "Put ye on the Lord Jesus Christ"; 1 Cor. i. 30: "Who of God is made unto us wisdom and righteousness," for (Jer. xxiii. 6): "This is his name whereby He shall be called, The Lord our Righteousness."

Aaron thus stood washed and clothed. But further honour was in store. He was the type and figure of Him who is, not only our High Priest, but who has on his vesture and on his thigh the name King of kings and Lord of lords. As Priest He is clothed, as Royal Priest He is crowned. Ver. 9 tells us that Moses put the mitre upon his head, also upon the mitre did he put the golden plate, the holy crown, as the Lord commanded Moses. Not only a crown, but a crown of material of acknowledged value — of real preciousness, and one not easily sullied. Here there is a seeming difficulty. Some will say: "We understand what the washing is; we know what the clothing means; we see they represent present blessings; but surely the crowning is future." For solution turn to Exod. xxviii. 36, and find there the command of God to which Lev. viii. 9 refers: "Thou shalt make a plate of pure gold, and grave upon it ...HOLINESS TO THE LORD." Here is the true and present crown of each member of the Royal Priesthood. Notice also its place (Exod. xxviii. 38): "It shall be upon Aaron's forehead ...it shall be always upon his forehead," the place where it would always stand prominent, evident to everyone but to himself. Rev. xiv. 1 shows us the future of those who in Christ attain to the blessedness here typified: "A Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having his Father's name written in their foreheads." Isa. xxviii. 5 goes beyond the name, even to the Lord Himself: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people." Do we belong to Christ? Have we been consecrated to this priesthood by the washing and the clothing? Then let us realise that the natural and necessary consequence of this is that we stand ever crowned; ever bearing on our foreheads, prominent and distinct, this glorious diadem of holiness.

Even this, however, does not in the type complete the ceremony, or in the fact complete the blessing. One crowned, yet without power, would occupy a pitiable position; would be an object of mockery rather than of envy. The Great Director of this wondrous consecration provides what meets the necessity. Lev. viii. 12 tells how Moses "poured of the anointing oil on Aaron's head, and anointed him to sanctify him." With the great Antitype the fulfilment comes as in Heb. i. 9: "Thou hast loved righteousness, and hated iniquity; therefore God...hath anointed Thee with the oil of gladness above thy fellows." With those who are priests, because united to Him, the assurance is that of Acts i. 8: "Ye shall receive power, after that the Holy Ghost is come upon you." The result of such anointing is, not only power, but also holiness. Lev. xxi. 12 says of such: "The crown of the anointing oil of his God is upon him." Such a one was (see ver. 10, 11) to avoid all defilement from whatever cause. Called to high and holy office, he is called to

PURITY CONSISTENT WITH IT.

So then stands the priest, consecrated after God's own direction, supplied by Him with all that his office demanded or heart could desire. How great the dignity; how high the honour. Surely in such a position the priest stands secure. Here, if anywhere, may we expect sinless perfection. But do we find it? Nothing in the whole Word of God is more solemn than the teaching which comes out of Lev. viii. 14. The first step after consecration is the sacrifice of THE SIN OFFERING. Here is the intimation of remaining defilement; here the acknowledgment of remaining guilt. There is still need of bloodshedding; still need of reconciliation (15); and the offering must be burned within the camp, "as the Lord commanded Moses." Whatever may be our position, to whatsoever heights of holiness we may attain, we shall never throughout time be independent of our great sin offering. Nay, more. As our standing in the glory must ever rest on the work finished on Calvary, never throughout eternity shall we be independent of the blood.

The "burnt offering" followed (18). It indicated the complete and entire surrender of the whole being, without exception or reserve, to the Divine will. God will have his servant

COMPLETELY YIELDED UP TO HIMSELF.

Then, finally, came the offering of "the ram of consecration" (22), and the putting of its blood on the right ear, the right thumb, and the right great toe of the consecrated priest. The ear to hear, the hand to serve, the foot to walk in all the commandments of the Lord must ever be under the power and influence of the blood. Not the whole man only, but each individual member, is included in God's demand on those separated to Himself. And thus would God indicate the complete, entire, unreserved surrender to Himself of him whom He chooses and calls to serve Him as priest.

But what follows on this? Now for the first time is Aaron called on or permitted to do anything. Hitherto he has been completely passive. Yielding of himself to God has been his only part in the consecration. Now he is permitted and directed to make an offering to God. See Lev. viii. 28, where Moses takes the things to be offered from Aaron's hands, and burns them on the altar upon the burnt offering.

But the offering itself is no exception to God's rule of providing everything which in any way comes into the ceremony of consecration. Verses 25-27 show that the fat and the kidneys, and the shoulder, and the loaf and wafer, all came of the provision which Moses, under God's direction, had made. Here the true meaning of consecration becomes evident. Before Aaron can offer, Moses must fill his hands (see Exod. xxix. 9, margin). Consecration in its simplest idea is God "filling the hands" of his chosen priest. Take the list of the offerings in verses 25-27. How much more could Aaron's hands have held? But every particle of what God thus accepted was first God's gift. How great soever our offerings, we can only say of them, as David did (1 Chron. xxix. 14), "Of thine own have we given Thee."

But of what God put into Aaron's hands nothing was to be kept back for self. All was to go on to the altar, and on the altar it was to be consumed. Surely a severe trial of faith! But was the priest who obeyed this direction thereby left to want? From the full basket, God had taken for Himself (Exod. xxix. 23) *one* loaf, *one* cake, *one* wafer, all the remainder, in full and abundant supply, remained for the priest. Are we, as consecrated and anointed, called to similar sacrifice, does God call on us to lay on the altar of service all that He has Himself given? We are sometimes ready to object and say, "But if so, how am I to live? What is to become of wife and children?" If, in what we are doing, we are simply carrying out God's command, there is no need for fear. He accepts what Himself has given, but where He does, He bestows

MANIFOLD MORE THAN HE TAKES.

The supply for the priest was not only given; he was commanded to partake of it. Even before priestly service came priestly privilege and enjoyment. Lev. viii. 31, "Boil the flesh at the door of the tabernacle...and there eat it," &c. The Lord knew that for efficient service strength was required, and, as a means to strength, the partaking of the food was divinely commanded. But was that all? A new thought arises from Exod. xxix. 33, where, of this same food it is directed: "They shall eat THOSE THINGS WHEREWITH THE ATONEMENT WAS MADE." The result of eating is the identification of the food with the eater. Eaten and assimilated food becomes an essential part of him who has eaten. God's direction there commands the absolute identification of his priest with the offering. Does not the word "atonement" at once lead us to Him who is the propitiation for our sins: to Him "by whom we have now received the atonement" (Rom. v. 11).

And where are we to find the blessed antitype of which all this was but the figure? Turn to John vi. 53, "Except ye eat the flesh of the Son of Man...ye have no life in you." Absolute and complete identification with the Lord Jesus Christ is therefore the true position of each true believer, as a member of the holy priesthood. The type made this still clearer. The direction as to eating in Lev. viii. 31 was not confined to the flesh. "Eat it *with the bread* that is in the basket of consecration." Unleavened bread, therefore, is a type of that which was entirely without sin. John vi. 50, 51 has the same connection. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die...The bread that I will give is my flesh, which I will give for the life of the world." Here is not the Lord's Supper. We bless God for that ordinance—that blessed feast of remembrance—that in which we recall the cross, and look forward to the glory. But it is, like the consecration feast we are dwelling on, only a figure of that greater and better food of which John vi. speaks. In the Lord's Supper we have the shadow—this is the substance, feeding not only to the satisfying of the soul, but absolutely identifying us with Christ.

Yet notice the safeguard put on this. Lev. xxii. 3: "Whosoever...goeth unto the holy things...having his uncleanness upon him, that soul shall be cut off from my presence"; and the same is taught in Lev. vii. 20. Conscious sin presents an absolute

BAR TO SPIRITUAL ENJOYMENT

or privilege. Where such a bar exists, it must be removed. Lev. xxii. 6 prescribes "washing" as the means whereby the hindrance is taken away and enjoyment restored.

After privilege and identification—*not before*, remember—comes priestly service. Take Lev. ix. Here it is no longer Moses acting and Aaron standing passive; it is Aaron who is found doing everything, under the direction of God, through Moses. See verse 8 and the fol-

lowing verses. Then and thenceforth *service*, divinely appointed and directed even to the least matters, was his occupation, and that was never to cease while life lasted.

But here, too, was provision made for worthy service. Exod. xxx. 18-21 ordered the placing of the laver of brass, and God's command was: "Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister...they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them." God will have no service from sin-defiled hands. Before we approach his temple or his altar, sin must be washed away in the fountain opened for sin and uncleanness. Ps. xxiv. 3, 4: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

With some minds confusion arises here. They say, "Surely our sins were washed away and cleansed when we accepted Christ, when we believed in Him. What need we further washing?" The type may help to remove misapprehension. Aaron had come for washing as the very first step. He had stood naked to be washed and cleansed from head to foot. That washing (except on the great Day of Atonement) stood alone. For the washing which followed, the robe needed not to be put off; but the hands and feet needed to be cleansed. Is it not so in personal experience? Is it not when we are walking in the light, as He is in the light, that "the blood of Jesus Christ cleanseth us from all sin"? Is not this the meaning of Our Lord's teaching in John xiii. 10: "He that is washed needeth not save to wash his feet, but is clean every whit"?

Our robe of righteousness is not put off. Our position as

"ACCEPTED IN THE BELOVED"

is neither renounced nor questioned. But there is the consciousness that contact with this dusty and defiling world leaves stains and blemishes which call for constant washing—constant contact with the blood.

And now, only one more thought. The command of God is what is prominent in these chapters. In almost everything it is "As the Lord commanded Moses." Complete obedience to the commands was to have a blessed result and reward. See Lev. ix. 4, 6, 23. The result of obedience was to be God's manifestation of Himself to his servant: "This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you." The commands were obeyed, the directions were carried out, and then the assurance was even more than fulfilled. The glory of the Lord appeared not only to his priest, but also, as following on his explicit obedience, to *all the people* (23).

Why have we come together in this Conference? Is it not with the desire that God would manifest his presence among us—give us clearer views of Himself, so that we may increase in the knowledge of Him? Then let us learn the final lesson, that the condition of his revealing Himself is our implicit obedience to his revealed will. I would leave with you, as a closing message, the word of the Lord, as recorded in John xiv. 21: "He that hath my commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself unto him." Amen.

SCOTTISH PROTESTANT ALLIANCE.—At a meeting of the Alliance in Glasgow last week, it was resolved to oppose the proposal of Mr. Gladstone to throw open new high offices of State to Roman Catholics. It is contrary to the letter and spirit of the British Constitution to appoint aliens in faith and allegiance to such important places. It is neither reasonable nor safe to put the seals of office into the hands of men who are in league with an antagonistic Power which ignores Protestant rights and anathematises the Protestant religion.

The Slum Pioneer

OF THE SALVATION ARMY.

BY MAJOR J. J. COOKE.

THE Lord has seen fit to take home the Slum Pioneer of the Salvation Army, "Mother" Webb. It is nearly five years since Mrs. Cooke and I were billetted at Mr. and Mrs. Webb's house in Battersea for the Sunday's meetings of the corps. During our stay they told us that the Lord had called them fully into the Army work. At that time they were very useful soldiers, and "Dad" and "Mother" were each over fifty, so we, in our ignorance of the Divine plans, tried to dissuade them from such a step, thinking they were too old. True to their leadings, however, they obeyed, offered themselves, and were accepted by Mr. Bramwell Booth.

For a considerable time we had been much exercised as to how we could reach the poorest, the outcasts. Those we had got hold of in our halls became, as a result of salvation, respectable, and so in process of time, our barracks were being filled with well dressed people, and the ragged felt almost as uncomfortable with us as they would in church. What could be done to reach the "submerged tenth?" One answer only seemed to be driven home to our hearts, and that was,

LIVE AMONG THEM,

be as one of them, accept poverty as your own portion, show by your life in the slums as well as your words the power of Jesus Christ to save.

"Mother" Webb was honoured by being chosen as the Slum Pioneer. I do not pretend to say that others equally devoted from the churches had not done the same—all honour to those blessed servants of Jesus; but we, as Salvationists, had not done so. This blessed step was taken in October, 1886.

It is impossible for me to describe what self-denial that step involved. I will try, however, to give a few ideas of it. Let it be borne in mind that she was almost fifty-two, and from her girlhood delicate—a martyr to rheumatism.

Her obedience to the Lord meant the sacrifice of

(1) Pure air for an atmosphere filled with disease, the smell of which was at times unbearable.

(2) A comparatively pure, moral neighbourhood for surroundings of vice in the lowest and most filthy forms; the chief sins being drunkenness, immorality, gambling, Sabbath-breaking, disgusting language.

(3) The society of her beloved husband from Monday morning to Saturday evening.

(4) The fellowship of a warm-hearted, enthusiastic, praying band of Salvationists for the company of devils in human form.

(5) A very comfortable home for a vermin-filled, comfortless "home," where she was liable to be awakened any time during the night by the vermin inside, or shrieks on the stairs outside, up or down stairs, or in the streets, from some wife, man, girl, or boy that was being almost murdered.

Need I say any more to show what that sacrifice meant? For the power to make it, let God have all the glory.

Just a few words now as to the results of the sacrifice.

(1) The salvation, we believe, of about two hundred slummers, whom "Mother" Webb and other slum officers found ill-nursed, and pointed to the Lamb of God, since which they died triumphantly.

(2) The rescue of at least five hundred of our poor fallen sisters, many of whom have died trusting, others have been restored to their homes; others are in situations, and some are now in Rescue Homes. Every Slum Home is also a receiving house for any fallen girl who chooses to accept refuge for one night.

(3) The salvation of, we believe, thousands of souls, many being notorious characters.

(4) The raising up of a devoted band of young women, there now being

A HUNDRED SLUM OFFICERS.

(5) The establishment of thirty Slum Corps and two crèches in London and the provinces.

We have now nearly five hundred slum soldiers working amongst their brethren. Great changes are coming over the slums where our devoted "lasses" toil; crime is sensibly diminished. We have, as a rule, little trouble to get crowds of slummers to listen to the straightest truths of salvation.

Dear "Mother" Webb was a true pioneer, for she was full of holy courage, fearlessly visited public-houses, lodging-houses, brothels, &c.; held open-air meetings at the peril of her life. She had wonderful perseverance in going through the slum forest. Her heart was full of Christ-like sympathy for the worst. Her confidence in the Lord seemed boundless.

Cancer in the throat broke the silver cord. Although she suffered considerable pain, she never seemed troubled about death. Many times she said:

I'm nearer home—I'll soon be there.

Her last message to our slum officers, about whom she was very anxious, was "Be good; pray more about your work."

This slum work we are determined to extend. Appeals have come to us from all over the country—"Send us some slum officers"; but our hands are tied. We want volunteers; who will step into the gap left by dear Mrs. Webb? Our great need is for young women with big, loving, sanctified hearts. Do not fear for support; He who has fed us will supply your needs. Intending candidates should apply to me at 179, Queen Victoria-street, London, E.C.

A HAPPY AND HOLY YEAR.

TO-DAY'S DESIRE.

Most Holy Spirit, come, oh, come in fulness,
And re-possess to-day each waiting heart;
Refresh, subdue, restore, give life and beauty,
Yea, all we need do Thou to us impart!

Oh, link us on afresh in closer union
To that one Life in whom we each would grow;
And *more* of all Thou hast already given,
We humbly ask that Thou wilt now bestow!

More *love* we crave; a burning, pure devotion—
More love to Christ, more Christ-like love to men;
More *joy* Divine—the joy of self-forgetting,
The joy of saying to God's will "Amen"!

More *peace* when winds are rough and seas are raging,
When faith can scarcely hear the "It is I";
When hopes are dashed in wild relentless fury
Athwart some rock, and we behold them die!

We also do beseech of Thee *long-suffering*—
More *kindness*, too, may we to others show;
More *goodness* that will stand the test of heaven,
More *faithfulness* to Christ whilst here below!

More *meekness* under hard and heartless pressure;
More *temperance* in thought, in word, in deed!
For all these things we wait, Almighty Spirit,
For Jesus' sake, oh, satisfy our need!

CHARLOTTE MURRAY.

(*Hastings: Henry Randle. London: S. W. Partridge.*)

GLASGOW WEST-END CHRISTIAN UNION.—At the annual meeting of this Union, Mr. J. W. Arthur, secretary, read the report on the work of the year. Fellowship meetings were held regularly in the past winter, and also evangelistic meetings. Open-air work was also carried on in Sauchiehall-street, and, during the summer, at the park gate. Visits were paid to many of the homes—industrial, reformatory, and such like—in the neighbourhood of Glasgow, and good work done among them. The Union helped very materially in furthering Mr. Mackeith's fresh-air fortnightly scheme. Mr. Archibald Orr Ewing, of the China Inland Mission, closed with a missionary address.

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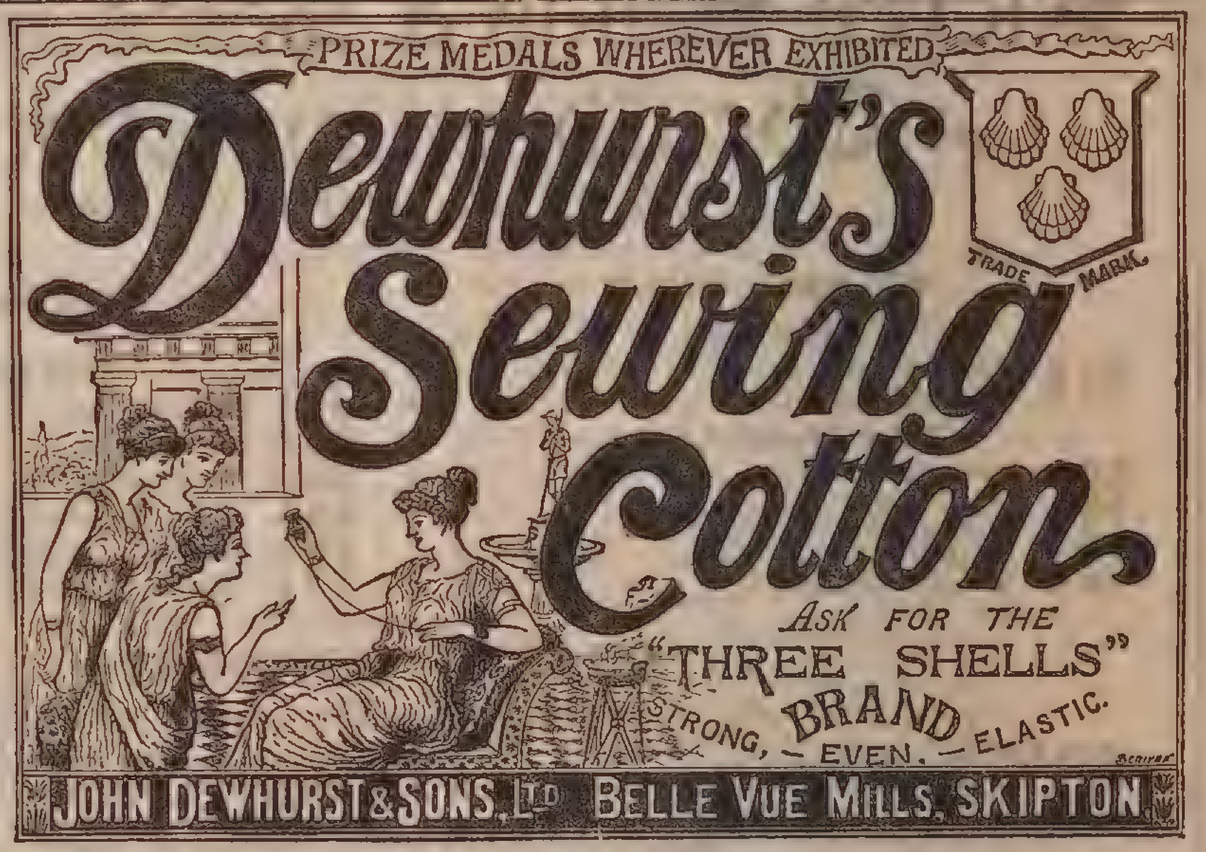

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'NG EDWARD RAGGED SCHOOLS.

IE good work done in East London by the ing Edward Mission Ragged Schools and stitute is known far and wide; and if the ed for it were more realised, and the cellence of the many operations duly preciated, the Institution would stand still gher in the estimate of the benevolent public. The operations are religious, educational, and cial, all of them benevolent in aim, and many them pursued on the principle of helping ose who are willing to help themselves. The acious building in Albert-street, Spitalfields, a veritable hive of well-ordered industry the part of devoted friends of the poor and eglected. Young people are instructed on undays in the way of godliness, and on week-ays in regard to life and its duties; and housands of poor mothers and needy children re helped and comforted in a variety of ways. The forty-fifth annual meeting was held on Monday evening, under the presidency of Lord OMPTON. The report presented by the hon. ec., Mr. Charles Montague, described no fewer han thirty-eight operations, all being actively orked. The CHAIRMAN rejoiced in view of the uccess which has attended the efforts of the nany workers. Referring to General Booth's cheme, he said: If there is the smallest hance of success, let the scheme be tried. hould we be justified in doing or saying any-hing to hinder it? Should we not rather pray or it, that it may prove a blessing; that all ifficulties may be removed; that no harm nay be done by it, and that charity may not e diverted from other good objects at the resent time? The King Edward School vorkers set themselves especially to care for he young, and his Lordship concluded by ointing out that of all kinds of endeavour this s most interesting and hopeful. His kind vords to the teachers and others were grace-ully echoed by Lady Compton. A brief ddress was afterwards delivered by Rev. Burman Cassin.

SCOTTISH Y.M.C.A.'S.

GLASGOW.

THE annual meeting and conversazione of the Glasgow Y.M.C.A. was held last week in St. Andrew's Hall. There was a crowded attendance. Sir John Neilson Cuthbertson, who occupied the chair, congratulated the Association on the large gathering, and remarked on the many different occupations in which the members of the Associa-ion were engaged, from manual labour up to the highest pursuits of professional life. Different as were their positions, everyone possessed immense capacities for good or evil. The future of the country depended on its young men, and he asked them to consider the great possibilities of their lives. They all, doubtless, had their ambitions, and a lawful ambition was the right of every man; but in all their strivings after success he urged them to do nothing that was inconsistent with their Christian duty.

Mr. Oatts, General Secretary, read the annual report, which showed that the membership of the Association at present is 8951. The temperance and evangelistic work is being vigorously prose-cuted, and is meeting with most gratifying results. The financial statement for the year was of a most satisfactory character. Mr. E. J. Kennedy, of London, and Rev. John Smith, of Edinburgh, also addressed the meeting.

EDINBURGH.

The jubilee meetings of the Young Men's Chris-tian Association have been held, and have been most successful throughout. At the closing meet-ing it came out that in Edinburgh alone no less than 25,000 young men do not go to church. Go where you like (says a correspondent), you hear nothing but complaints that it is not considered in the least disreputable nowadays for people, and especially young people, going to the extent of never crossing a church door.

Raising the Sunken Tenth.

GENERAL BOOTH'S gigantic "scheme" continues to receive great attention from the public, both by way of criticism and promised help. According to the latest advice, nearly £80,000 has been registered towards the £100,000 asked for. The General has visited Leeds, Newcastle, Glasgow, Edinburgh, and other centres, and advocated his scheme, making on the whole a favourable im-pression and receiving promises of substantial help.

In the course of his address in Glasgow, Mr. Booth said it was a libel on the generosity of the Christian churches to suppose they could not find the money he asked for without trenching on what was due to others. Speaking at Edinburgh, he said he was anxious to start the scheme as soon as possible, and hoped that by the close of January they would be free to set it agoing.

One Edinburgh clerical critic declines to counte-nance the scheme, because it only deals with the symptoms rather than with the causes of evil. The money he thinks would be better spent in prevent-ing overcrowding, the adulteration of liquors, and improvident marriages.

An extensive correspondence has been going on in the columns of *The Times* with respect to General Booth's proposals. Professor Huxley has entered the lists against them, and declines to pass on £1000 entrusted to him by a philanthropic friend to give to the General if he approved. He disapproves of the Army's version of Christianity, as well as of the autocratic methods of the General, and predicts the failure of the scheme. In the same issue of *The Times*, Mr. Loch, secre-tary of the Charity Organisation Society, objects to the scheme as inadequate to meet the necessities of the case, and urges that the existing isolated efforts should be organised and centralised.

In Saturday's *Times* there are four lengthy letters on the subject. The first is from Lord Meath, who says that though a member of the Council of the Charity Organisation Society, he is for giving General Booth's experiment a fair trial. Then follows a letter from Rev. J. W. Horsley, of Woolwich, the well-known prison chaplain, who asserts that General Booth's account in his book of the conditions imposed on those who resort to casual wards is grossly exaggerated. Mr. Horsley protests against the assumption that General Booth alone has the desire or power to save the miserable and the lost, and says that much prison and rescue work is being accomplished with an experience that the General does not possess. Mr. Francis Peek, in turn, criticises Professor Hux-ley's and Mr. Loch's criticisms, and says that if a third part of the outcasts dealt with are reclaimed, the £100,000 will be the best spent money ever given in charity. "A London Clergyman" winds up the day's discussion by a thorough-going defence of General Booth's scheme. He says that of five thousand fallen women who have been received in an Army Refuge in Hackney, there is evidence to show that two thousand have been reclaimed. In his opinion the Army has done tenfold more good than the Charity Organisation Society, and has done it in an infinitely more human and tender way.

In his Thursday lecture of last week at the City Temple, Dr. Parker made a spirited and humourous reply to Professor Huxley's criticisms on the scheme. In answer to the Professor's objection that some future general of the army might abuse his powers, Dr. Parker said that on the same ground he would be justified in declining to pay taxes, because some future ruler of England might not do his duty. Even a "corybantic" Christianity (using Professor Huxley's pedantic adjective) was preferable to delirium tremens and starvation. Why did not the wise critics of Mr. Booth's scheme begin one themselves? There was plenty of room for more than one.

Many ministers throughout the country are making "Darkest England" the theme of sermons or addresses. In a sermon, Dr. Goodrich, of Man-chester, said that, while acknowledging to the full the success of past efforts, he considered there was room for the General's scheme and many more. He thought Mr. Booth would use the money he got with economy and success. Dr. Walter Smith, of Edinburgh, similarly, has expressed the opinion that if the Army can do the needed work, "in God's name let it do it, and let them help for it to do it." Rev. George A. Smith, of Aberdeen, in a recent discourse, regarded Mr. Booth's attitude towards existing missions and charities as unjust to those who had endeavoured to attack this urgent pro-blem. At the same time, he supported and com-mended the scheme, as being in good hands; but organisations already at work must not be neg-lected. Two chapels in Bristol have just given £553 and £388 respectively. The Home Colonisa-tion Society, with the consent of the subscribers, will hand over its funds, amounting to £4000 or £5000, to Mr. Booth, towards the Farm Colony.

The Archbishop of Canterbury has addressed a letter to General Booth, in which he speaks kindly and hopefully of the effort, but he is not convinced that the characteristic modes of the Army are capable of producing lasting moral effects. He also objects to the economic principles of the scheme, and thinks its centralisation will create difficulties in the future. The Bishop of Bedford denies the success claimed by the Army, and com-plains that its East-end Shelters are leading to an influx of the riffraff of the country. Some support would appear to be given to this remark by a report that the roads in Warwickshire are said to be swarming with vagrants *en route* to London, with the idea of getting help from General Booth.

An interview with Rev. W. Cuff, of Shoreditch, is reported in *The Baptist* of last week. That paper considers that the British public has gone into hysterics over the new enterprise, and is liable to forget existing organisations. Mr. Cuff regards the General's scheme as Utopian, and laments that churches which have been doing good and effective work in the poor neighbourhoods of London, for many years, should be placed in diffi-culties now, through the diverting of help into the new channel. He contends that most of the Army workers have been drawn from the churches, and not from the lapsed masses, and declares that it is a base falsehood to say that the Army has reached a class which the churches have failed to touch. As to the effect of the scheme on his own congrega-tional work in the East End, Mr. Cuff says they have never been in such monetary straits as they are now.

General Booth will advocate his scheme at an early meeting of the Hardwick Debating Society, which has its home in the Inner Temple. Its discussion by an audience learned in law can hardly fail to be of interest.

In Tuesday's *Times* Professor Huxley has an-other long letter, but advances no new argument. In the same issue a very sympathetic letter appears from Mr. H. J. Atkinson, M.P., who promises for himself and his wife a large donation that they "may sleep more comfortably this winter from the knowledge that their almoners are doing the difficult part of the work." He is of opinion that those who cannot help General Booth should "not bless at all, nor curse at all."

UNITED WORK.—A joint circular has been issued by Revs. Dr. J. B. Paton, Nottingham; R. Westrope, Leeds; and J. A. Meeson, Harrogate, recommending the union of Free Evangelical churches in each town and district for the promo-tion of temperance, social and religious work; also the election of a Central Council of representatives of various denominations, to supervise and direct scattered local unions.

THE CONDUCT OF PUBLIC MEN.—The Committee on Temperance and Public Morals of the United Presbyterian Church of Scotland has forwarded a copy of the following resolution to Lord Salisbury and Mr. Gladstone:—"In view of recent disclosures in the Divorce Court, this com-mittee feels constrained to record and express its decided and solemn conviction that purity of life is an essential qualification in the political representatives of the people; and that, therefore, any member of Parliament, whose life is notoriously immoral, or who has been publicly convicted of offences against the moral law, is unfit to represent any constituency in this kingdom, or to exercise the functions of membership in the Supreme Legislature."

TRAMPS' MISSION.—On a very unpretending scale we opened, on December 5, a Tramps' Mission. Intimations were sent to the different lodging-houses that a free tea would be given with an evan-gelistic address afterwards. Our meeting-place is an upper room in the old disused poorhouse. Our tea-party numbered ten; one was a woman, one a little boy, and the others men. We gave them as much tea, bread and butter, and jelly as they cared to take, and they were most grateful. After tea we sang, prayed, read the Scriptures, and gave a short address. They seemed most attentive, and we trust the word may be blessed.

J. SPENCE ROBERTSON, Parish Minister.
Old Cumnock, N.B.

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RATCLIFF STRANGERS' REST.

HE Strangers' Rest, Ratcliff Highway, E., is well-known rallying point of Christian workers London, as well as an institution performing blessed ministry among the seafaring com-unity. The annual meeting was held on riday last, and attended by many friends and upporters. The chair was occupied by Mr. OBERT PATON, who, in some opening remarks, aid he knew no more interesting form of Chris-ian work than that carried on at the Rest. The ailor who, through God's blessing, is brought o know Christ, cannot help scattering the good eed wherever he goes.

A brief review of the year's operations was iven by the hon. secretary, Mr. J. T. ISAAC. The Rest has been opened daily from 2 till p.m., and sailors of any nationality have been velcome, in fact, every effort has been made to nvite them to enter. Between 1,500 and 2,000 neetings are held annually, the men being rouped in rooms according to the language hey speak. Jews as well as Gentiles are eached, and during the year there has been pecial encouragement in endeavours among talians. The hearers who assemble at the Rest are not Gospel-hardened, but to a large xtent "virgin soil." For thirteen years volun-ary unpaid labourers have carried the work orward, and have had much joy in their ninistry, knowing that those who are en-ightened carry the light to the ends of the earth.

Mr. Isaac said that Miss Turner will start in he spring, in the hope of establishing a Rest t Zanzibar with the co-operation of friends. In conclusion, he called attention to the Christmas programme at the Rest, asking riends to send scarves, mufflers, socks, book-narkers, helmets, needle-cases, as well as dona-ions in money or kind, towards the dinners which are given at the festive season. From irst to last the statement was full of encourage-neni. All the greater, moreover, was the regret that the treasurer, Mr. W. Noble, had to report a deficency of £130 in the funds. The entire work is carried on at a cost of only about £400 a year, and an appeal was made for £100 without delay, in order that the operations may proceed without embarrassment.

The fact that the Rest had been the training nome of many workers now in the foreign field was remembered, and in prayer for Divine blessing on the Rest, these were included, and God was asked to own their efforts wherever they are witnessing for Him. A letter was read from Mr. Reginald Radcliffe, urging heart-accord among workers, in order that there may be no hindrance of blessing. Where there is one accord, God works. Cry, then, for heart-unity; filled with the Holy Ghost, we shall be united in love.

Among the friends present was Rev. PETER THOMPSON, of the Wesleyan Mission in the East-end, who gave expression to his cordial sympathy with the workers at the Rest. He rejoiced in the heart-union which comes of earnest labour in the vineyard of Christ, and prayed God's blessing on the work of the Rest. Rev. JAMES THOMAS, Metropolitan Secretary of the Bible Society, delivered a hearty address, drawing upon his own experience in Shanghai for evidence of the value of Rests. Rev. BURMAN CASSIN, of Southwark, having followed with some words of sympathy, Miss MACPHERSON emphasised the duty and blessedness of Christian service, in the light of Num. xviii. 7. The last speaker was Rev. J. R. WOOD, of Upper Holloway, who urged the claims of sailors upon our sympathy, and encouraged workers by the assurance that eternity will disclose unexpected results of their exertions in the cause of Christ.

"Among London Poor."—The private address of Pastor Newton Vanstone, whose good work was briefly described last week, is 50, Tredegar-road, Bow, E.

Evangelistic Notes.

Mr. Opie Rodway, of Stroud, is continuing his services this week at Torquay, and commences at South Molton, Devon, on December 13.

Dr. Pentecost writes from Calcutta, under date November 19:—"We shall have many obstacles and difficulties here to contend with, but the Lord is giving us tokens of favour."

Union Hall Mission.—A sixteen days' Gospel mission has been held at Union Hall. The services were well attended each night. A meeting for praise was held on Monday, and several spoke of blessing received.

Dolau, Llanfihangel.—A week of special services have been held here by Pastor W. Jenkins, Lord's Hill, Salop, with very encouraging results. Many professed to receive help and blessing through the meetings.

Ireland.—Evangelistic services have been held in both the Presbyterian churches at Moneymore, co. Derry, and in the Methodist church, Kileshandra, co. Cavan. Many have professed to receive a rich spiritual blessing.

Rev. R. Balgarnie has concluded a seven days' mission at Ryton-on-Tyne, Durham, which has resulted in a rich harvest. Also at Trinity Presbyterian Church, Bishop Auckland, of which the Rev. Dr. Balgarnie is the minister.

Sandwich.—A series of united evangelistic services have been held, in which Congregationalists, Wesleyans, Primitives, and the Salvation Army have heartily joined. The meetings, commenced a month ago, have grown in numbers and usefulness.

Newton Abbot.—An eight days' mission has been conducted in the Baptist Church here by Mr. J. Crofton Rainey. A blessed spirit of unity and power was realised, and every night some have professed conversion. Believers have been stirred by a spirit of consecrated energy and a holy fervour. Backsliders are being restored, sinners convicted and saved. SAMUEL LYNE, Pastor.

Wiltshire.—Mr. James Sprunt, of the West Marylebone Mission, has during the past fortnight conducted mission services at the Gospel Hall, Corshamside, and the parochial school-room, Atworth, Wiltshire. Although some of the nights have been dark and wet, and the roads covered with snow and mud, large numbers of people have gathered together, some of whom walked long distances.

Rev. E. P. Hammond has recently been holding some meetings at Rocky Hill, Conn. The attendance was good, and the meetings resulted in genuine conversions. At the first meeting a lady introduced herself to Mr. Hammond, and, with tears in her eyes, said: "I was converted when a child in the children's meetings held by you in Dr. Shaw's church at Rochester, N.Y." Her faithful service to the Master since is another testimony to the genuineness of childhood conversation.

Christ Church, Coventry.—A ten days' mission in this church, conducted by Rev. A. E. Foster, of Hastings, has been concluded. A large number of persons have very quietly and deliberately avowed themselves as believers in Christ. During the first few days of the mission the majority of those making an open profession were young men under thirty years of age. At the concluding service nearly eighty persons remained for the Lord's Supper. One feature of the mission has been a great ingathering of families. In one family four children made an open profession; in another, father, mother, and three other members all came to the same happy decision within a few hours of each other, and there is every hope that a great impulse to spiritual evangelical work in the city of Coventry has been received.

RAROTONGA.—In a recent letter occurs this sentence:—"The Bible is still the Book of the Rarotongans. Passing along the road, one sometimes sees the old people sitting outside th ir cottages, enjoying the warmth of the setting sun, and reading diligently the sacred Word. Many of them read the daily chapter in connection wi h the Bible and Prayer Union. As regards the older church members, our experience is that they would sooner part with houses or land than be deprived of their Bible. They can truly say, 'O how love I thy law! it is my meditation all the day.'"

WORKERS IN AMERICA.

MR. D. L. MOODY has been holding meetings in Albany and Troy during the past fortnight, and great blessing has been witnessed in both these cities. In the former the people have been so anxious to hear that the largest building in Albany has been packed at the early morning meetings each day. He is now in Chicago.

Mr. G. C. Needham is now holding meetings in the city of Brooklyn.

Mr. Somerset Gardiner is preaching with great acceptance to crowded meetings in Patterson, New Jersey.

Mr. Charles Inglis has had most successful meetings in the Y.M.C.A. and in the various churches at Buffalo. He has been holding a mission at Portland, Maine, and so great was the interest that on the opening day more than 5000 attended, and many were unable to gain admission. Mr. Inglis has since gone on to Northfield, Mass., to address Mr. Moody's students, and is expected to reach England about Dec. 19.

Mr. Sankey has been singing at Brooklyn and other cities with all the pathos of former days.

PEACE SOCIETY.—The Marquis of Bristol has become a vice-president and Rev. Canon Benham has joined the executive committee. With regard to the Society's proposal for a "Peace Sunday," the Baptist Union recommends its churches to make special reference to the subject of peace at the Sunday evening services preceding Christmas Day.

THE HAMMERSMITH Y.M.C.A.—The seventh annual meeting was held on Thursday, December 4, when Mr. George Williams took the chair. The Report spoke cheerfully of the work carried on during the past year, and desired more earnest co-operation and personal consecration for the year entered upon. The chairman appealed for funds for the erection of a suitable hall which is much needed. Among the speakers were Rev. A. Norris, Rev. Henry Dening, and Mr. J. H. Lydall, who spoke to the great necessity of keeping the spiritual work to the front.

HOMES FOR LITTLE BOYS.—A meeting in connection with the "Farningham and Swanley Homes for little Boys" was held on Thursday evening last week in the Holloway Hall, Hammersmith, W. Mr. G. C. T. Bartley, M.P., who presided, thought the great feature in the institutions at Farningham and Swanley was the endeavour to maintain the idea of a "home" to the children. Confining children in large barracks was not the best form of training. Another characteristic of the schools was that in addition to book learning attention was paid to carpentering, tailoring, and the domestic arts. The education given was based upon religion. Education without religion meant no education at all. Rev. E. A. B. Sanders, M.A., vicar of All Saints', had always taken great interest in the Homes for Little Boys. He gave an account of the formation of the institution twenty-six years ago by Rev. A. O. Charles and others, and of its continued success. The great difficulty they had had to encounter amongst the poorer classes was the great number of incompetent children thrust upon society from the elementary schools. He believed in athletic training and sports, and he was glad to see that in the homes this training was not overlooked. Mr. Benjamin Clarke, secretary, said fifty boys had been sent from the Admiralty to the Swanley Home, and were paid for out of the Greenwich Hospital Fund. Every care was taken of the boys in the Homes, and their physical education was not neglected. Many boys trained in the Homes were now occupying positions of trust and emolument. During the evening selections of music were performed by the Farningham boys' band.

Christ Church, Endell-street, St. Giles.—Rev. S. A. Griffiths will be grateful for donations and gifts of tickets and clothing for his very poor people.

AMONG DISCHARGED PRISONERS.

IN the pages of his monthly magazine, *The Christian Treasury*, Rev. F. B. Meyer has been describing the work in which he engaged among discharged prisoners at Leicester. In the December issue he says:—

"It is the good custom of our present prison system to allow prisoners to earn 'mark money.' By attendance to prison discipline, by obeying all rules and regulations, and especially by good behaviour, a man wins a certain number of marks, which, if all are gained, will procure for him the sum of ten shillings at the end of six months, or a proportionate sum for any less time. Thus those who leave after a long term may have two or three pounds to receive, whilst those who have been in gaol for only a few weeks will not be without a few shillings.

"This may be a great blessing to those who do well. It provides them with a little capital to start with, or, at the least, finds them shelter and food whilst they are considering their next step. Where there is a Prison Aid Mission properly established, at the discretion of the governor and the agent, the Government allows an additional grant to be made to the mark money in really deserving cases, so that there may be an even larger nest-egg for starting the new and better career.

"This mark money may, however, prove a great curse. Before I began my work it was the habit of a large number of loafers and ne'er-do-wells to gather near the prison gate, opposite to which was a public-house; and they would do their best to entice those who were leaving the prison to come in for drink, with the almost positive certainty of spending the whole of the precious money, so hardly earned, but so lightly and foolishly squandered in treating the entire party. In such society the weak resolution, hardly consolidated as yet, would soon break down; and within an hour the whole fabric of the new and better life would be irretrievably demolished.

"It was always, therefore, my plan to get hold of this mark money, and keep it until I knew how it was to be spent. Many a time have men been thankful that the spending of the money was not left to them; and that they could say truthfully to friends and others that they had not a penny in their pockets. This money, and the other money at my disposal, enabled me to solve some of the difficulties about work to which I have alluded. It enabled me to set many up on their own account. Many times did we spend five shillings in a hawker's licence, with another two shillingsworth of stock. Often we started women with materials to make fire-screens, or to do wool and fancy work.....

Of course there were many disappointments. Sometimes it would be almost more than I could bear, and had it not been for my perpetual memory of the much patience which my Lord had had with me, and how his love had conquered, I could not have borne the terrible disasters with which some of my most hopeful cases met. A man might go on well for a time, and then break out drinking and undo everything, losing situation, self-respect, clothes—all. In all these cases it was of no use even to seem to lose one's temper and storm. To do so would be perhaps to drive the fallen one away from his only friend. Besides, conscience had already whipped him pretty severely."

Mr. Meyer promises other articles on the same subject. *The Christian Treasury* (reduced to 1d. with the New Year) is published by *Marshall Brothers*.

MIDNIGHT MEETING MOVEMENT.—The committee are arranging for a series of midnight meetings on the last nights of 1890, also for the distribution of a suitable tract in the outlying districts of the Metropolis where it would not be possible to hold midnight meetings. The prayers of all Christian people are asked, that many outcasts may be reclaimed.

[1174]

"In Darkest England."

BY MRS. GRATTAN GUINNESS.

"IN DARKEST ENGLAND" devotes itself mainly, if not exclusively, to home heathenism. It is clearly and earnestly written, and the scheme which it advocates, and which it will doubtless also inaugurate, is likely to do good, though probably not nearly so much as its author hopes. The book produces on the mind an effect, partly stimulating, and partly depressing; stimulating and encouraging because it sketches out a largely practical plan, by which numbers of the unemployed may be helped and some of the sunken classes raised and reclaimed; but depressing, because it gives a fresh view to every earnest worker among the poor, of the enormous extent of their task, and suggests very strongly the hopelessness of its ever being accomplished.

Neither General Booth's scheme, nor any other, will ever, we fear, abolish a "sunken tenth." A coloured chart forms the frontispiece of this volume and represents a sea of misery at the bottom, in which are struggling multitudes ready to perish—wrecked there on the rocks of unrighteousness, drunkenness, uncleanness, gambling, hatred, hypocrisy, lying, covetousness, pride, avarice, sloth, and such like. Let the lifeboats and the loving helpers clear the pool of all at present plunged in it, and land them high and dry on the hills of salvation—

THE POOL WILL FILL AGAIN

faster than they can empty it! As long as it is fed by the foul streams poured forth by 120,000 drink shops, and by half a million of drunkards and their hapless victims; as long as hundreds of thousands of paupers are permitted to flood the country with generation after generation of children born in, and bred to, vice and crime, so long will an endless succession of "sunken tenths" require rescuing.

This conviction is not encouraging. But neither ought it to paralyse the hand of help. Rescue is a still-beginning, never-ending task. But so is the higher work of evangelisation, since each succeeding generation is born unconverted. Moreover, in the social reform case, we may *hope* for such legislative improvement as will stop some of the streams that supply the sea of sin and misery. It may be long in coming, but it will surely come at last. Even then there would remain

THE FINAL CAUSE OF ALL MISERY—SIN.

"Out of the heart" proceedeth all this evil. Meanwhile we must do what we can, and we rejoice that the Salvation Army is going to try its metal in a task to which it will, we think, prove better adapted than to purely religious or spiritual work. In this latter its success in East London, at any rate, has been far from encouraging. Spiritual results can be attained only by Divinely ordained means. Our Lord Jesus Christ founded a Church and not an army for the spread of his kingdom in the world. The constitution of the Salvation Army is so extra- not to say anti-scriptural, that we have no sympathy with it as a religious denomination. But we think that as a Christian relief agency it may do much good.

The General, of course, wants a large sum of money. He has asked for a "Gideon's Fleece" sign, and that sign is to be the immediate contribution of one hundred thousand pounds as a first instalment of the millions he requires. The remaining £900,000 will be regarded as capital to yield £30,000 a year, for the working of the scheme. The sum, though large in itself, is as nothing compared with the work contemplated on the one hand, and as less than nothing compared to the wealth of England on the other; nor is it any very considerable addition to the already enormous income of the Salvation Army. We doubt not that it will all be forthcoming, and we heartily hope that in the General's energetic hands it may accomplish much good.

After an attempt to depict the darkness and horror of the actual state of things in large cities, and especially in London, the book gives the calculations by which the "sunken tenth" is estimated at *three millions*. The appalling extent of misery and ruin existing in England at the present time side by side with her wealth, luxury and refinement, is incredible to those who do not come in contact with it. From Government and other reports some

FEARFUL STATISTICS

are collected. There are nearly a million out-door paupers; 190,000 in workhouses; 20,000 always out of work, and starving in London alone, and 130,000 in Great Britain. These *people have no home at all*. More than ten thousand children die through violence or neglect annually, and 5000 more are working in "sweaters'" dens. There are 45,000 *hungry* children among those forced to attend the London Board Schools; there are about 33,000 people always in prison; 160,000 are convicted of drunkenness annually; and fully nine-tenths of the crimes of all kinds committed arise from drink. The drink bill of the country amounts to £136,000,000, while the largest fortunes of the world are made out of the traffic! Last year 2300 suicides found life too miserable to endure, and wilfully threw it away; and 2000 more were "found dead." Such facts as these are significant indications of the gloom and misery which brood over "the sunken tenth" of society.

General Booth's plan is—having given a man food and shelter for a night, as at present in the Salvation Army depôts—to pass him on to factories established for the purpose in the city, where his willingness and ability to work can be tested, and, if found to exist, utilized for his own support for a brief time; then, to move him down to the country to "farm colleges" and suburban villages, where the process of reformation of character would be carried forward by industrial, moral, and religious training, and a knowledge of agricultural and other useful crafts imparted. And to the over-sea colonies in Canada, South Africa, or elsewhere would be sent all worthy and suitable for emigrants.

The scheme unfolded in this book has our heartiest sympathy and our prayers for its success. We anticipate from it the salvation of multitudes of individuals and families, and we only hope its fruits may largely exceed our expectations.

A Conspicuous and Grave Defect.

Criticism has, however, its duties; and here we must take exception to one marked and singularly ungenerous feature of General Booth's book. It totally and consistently ignores the countless earnest and successful efforts already in existence for the salvation and benefit of "the sunken tenth." It passes them by in utter and contemptuous silence. This is both wrong and foolish; wrong, because the omission of facts that have an important bearing on the case is unfair and misleading; foolish, because it has a tendency to chill if not alienate a large amount of Christian sympathy which might otherwise have been enlisted. General Booth must know, and should have recognised in a work dealing so fully with the question, that there is a salvation army already grappling with this hydra-headed monster—the social misery and degradation of great cities—an army far larger than his, far more experienced because far longer in existence, an army animated by Christian motives and by loving compassion, an army which is securing results which it is scarcely to be hoped he can attain even in the term of his natural life. He is not, and he must know it, starting a new crusade by new measures; he proposes simply to consolidate, under his own headship, a fresh set of the

AGENCIES ALREADY IN SUCCESSFUL OPERATION

all over England, and especially in London. With one or two exceptions, every single feature of his scheme is familiar to every worker among the poor, as well as some others he does not include. A reader, ignorant of the facts, might and would gather from "In Darkest England" that the world and the Church were alike neglecting the unhappy and degraded classes of our population. This is not true, and why convey a false impression? The world provides the poor law. It may be defective and badly administered, and it may even do some harm. But things would be far worse without it. If there were no refuge for the destitute, not even a casual ward and workhouse, there would be *a million more* of helpless, starving people in our midst. The poor laws were enacted by kind and wise statesmen who were determined that none should starve unless by choice, and the country gives ten millions of money every year to secure even this provision. The world then has not treated the sunken tenth with indifference; it insists that every parish or union of parishes shall see that food and shelter be provided for all starving, helpless persons and education for their children.

And as to the Church—her agencies for helping e helpless are just legion! General Booth roposes some preventive and some remedial mea-ures; some for temporal and some for spiritual enefit. Good! But why does he not admit that here are already

MORE THAN A THOUSAND

ell-known charitable organizations, successfully t work in London alone, actually carrying out hese very measures; that they have been doing o for from ten to fifty or more years past, and hat the state of things we all deplore, *exists in pite of their efforts?* Only that fact enables us to udge fairly as to the prospects of the new scheme! Christian people are, as General Booth knows, already spending ten millions and a half in public charities, and it is estimated seven millions more n private charities, and *yet* things are as they are! Only this fact enables us to judge how far the expenditure of an additional thirty thousand by the Salvation Army is likely very materially to alter the case. Why omit it in the statement?

Granting that all this money may not be spent in the best way, still it must have an enormous effect in mitigating the miseries of the sinking and sunken classes. It must keep vast numbers *from* sinking, and help multitudes more to recover their footing. The agencies that expend it seek to help all classes and ages, just as the new "scheme" does—the guilty and undeserving, as well as the unfortunate. They help the poor and friendless, the widow and orphan, the exposed and fallen, the unemployed and hungry, the criminal and the drunkard, and the victims of both; the deaf, dumb, blind, maimed, and incurable, the sick, the convalescent and the dying;—both sexes and all ages, from helpless infancy to infirm old age.

WHY ARE THEY IGNORED?

They meet the discharged prisoner at the gaol gate; they labour with and for the inebriate; they seek to prevent cruelty to women and children, and are "vigilant" that girls be not oppressed; they build sanitary dwellings for the poorest, and noble lodging-houses for labouring men, sailors, and others, and they seek with all the ingenuity of love and compassion the social as well as spiritual benefit of the lapsed masses and those in danger of falling. They employ the best energies of thousands of voluntary philanthropists, in their initiation and management, as well as the active attention of tens of thousands of the best salaried agents that can be procured. Why should their existence and their success be ignored in a volume dealing with the condition of darkest England and plans for its amelioration?

They are, doubtless, imperfect, like everything human, and admittedly insufficient. But they are effective as far as they go; and

WHAT WOULD LONDON BE WITHOUT THEM?

The wise and experienced Earl of Shaftesbury often said to us, that but for these agencies London would long since have suffered as Paris in the French Revolution.

The 512 workers of the London City Mission, for instance, are daily struggling to help this sunken tenth. Last year they reclaimed 5520 families from outward ungodliness, and added 2660 communicants to Christian churches; they paid three and a quarter *million* visits to the people in their own homes, and laboured regularly in seven thousand public-houses. And they are only one agency among hundreds of others engaged in visiting the poorest in the courts and alleys of our great city, while similar agencies exist in provincial cities also.

Or, again, to look at the vicious and criminal classes. The St. Giles's Christian Mission actually dealt personally with 15,200 out of the 18,000 discharged prisoners from Pentonville, Holloway, Wandsworth, and Millbank Prisons, with a view to their spiritual and moral reformation, and half this number received temporal aid also towards a recovery of their lost footing, with all that Christian love could do to cheer and encourage. This, again, is only one of many similar organisations formed to benefit discharged prisoners. There are fifteen or twenty such at work in London, and fifty-eight more elsewhere in England.

The Homes of Hope and other organisations for rescuing fallen women and girls deal with equally large numbers of another class of the vicious and miserable. The Women's Mission to Women has cared for over 20,000 since it was established, the Homes of Hope with about 3000, most of whom have been saved and restored; Mr. E. W. Thomas has cared for 20,000 more of the friendless and fallen; and such agencies on a smaller scale are very numerous in London, while in the provinces there are over fifty more.

And what shall we say of the Ragged School Union, and of Barnardo's magnificent rescue agency for the young of both sexes, that never turns away a destitute case of baby, boy, girl, youth, or maiden, or loses sight of any of its protégés until each individual is launched in life? He has between three and four thousand children always on his hands, gives them a good education and a splendid industrial training, has a growing colony for the youths in Manitoba, and he disposes of his well-prepared girls all the world over. Already he has started in honourable careers more than 15,000 young people rescued from the lowest degradation.

He has forty distinct institutions under his care, including almost every agency suggested in the scheme, under a somewhat different name; and is father to the largest family on earth of destitute children of all ages. One might have supposed, indeed, that the "scheme" was just borrowed from his operations. He employs search agencies, shelters, large and small industrial homes, in London and the provinces, village homes, farm homes, Canadian colonies, emigration, hospitals and medical missions, coffee palaces, goes in largely for school and temperance work, and evangelises most successfully and on a large scale in East London. There is scarcely a form of the social problem with which he does not grapple among the young, and he is only one of many engaged in this same rescue crusade in London, Dublin, Glasgow, Liverpool, Manchester, and elsewhere, though he carries it out on a larger scale than others.

General Booth's book is something proposed, but let anyone compare it with Dr. Barnardo's "Something attempted, something *done*," and he will see that what the one now hopes to begin, the other is, and long has been, accomplishing on a grand scale. It is not a sketch of schemes, but

A "REPORT" OF DEEDS,

Like all great and stable things, this work has grown year by year, both in extent and in adaptation to existing necessities, during the last quarter of a century. Dr. Barnardo's emigration work is scarcely ten years old, yet already between four thousand and five thousand have been safely and prosperously settled in the colonies, and fourteen square miles of country near Russel, in Manitoba, are the seat of a new settlement, which is growing up under his care. Should all this be ignored by a writer who has borrowed so largely from it?

Then, again, as to assisted emigration schemes for adults, both men and women, judiciously conducted, and giving to selected emigrants every chance, they, too, are numerous and useful, and deal with large numbers and considerable sums of money. All these agencies, moreover, seek the spiritual benefit of their clients in the first place, and act, moreover, in the spirit of Christian love. But for them and others like them, and but for the equally effective and widely scattered local efforts connected with the 10,000 Christian churches and chapels in our midst (most of whom care more or less for the sunken classes and the very poor, by mission halls, mothers' meetings, district visitors, and a hundred kindly schemes of local help), what would London have become? Would not the sunken tenth have risen to a far larger proportion, and been even more desperately submerged than it is? Why was not all this alluded to? The fact that one in ten of our people are still in a miserable, degraded, starving condition, in spite of great, well-directed, and long-continued efforts, and of an expenditure of seventeen or twenty millions per annum in charity, apart from the poor law, ought neither to deter or discourage General Booth from trying what the Salvation Army can do. But it certainly should moderate his expectation of what can be done. In any case it should in all fairness be taken into account.

The man who should start a project to complete the Panama Canal, ought at least to form his plans in full view of what has been done, and what it cost to do it. He could not afford to neglect the experience of M. Lesseps, and he should not only propose plans but succeed in carrying them out before he despises his forerunner's failure.

Guided by the history of the past, and the state of things in the present, by the acknowledged fact that 90 per cent. of the existing misery is the result of drink, and that drunkards are stubborn material as a rule; we think that only very modest anticipation of partial success from the new scheme can be entertained. The wickedness must be checked before the misery can be cured. The Salvation Army has been trying to do this for the last twenty-five years, and has produced

NO APPRECIABLE EFFECT

on the sunken tenth. All its ten thousand officers, and hundreds of thousands of pounds of annual expenditure, and its *War Cry*, have left things as its General here describes them. We fear that a similar period of the operation of the new "scheme" will only do the same! The results may be good, and may be in themselves considerable, but *relatively* they will be as imperceptible.

FAR MORE RADICALLY EFFECTIVE

schemes than this are needed to raise our sunken tenth, to right the wrongs of our rotten social system, and to heal the bitter waters ever flowing from the fountains of ungodliness. There is much and obvious work for legislation; and even the best laws could not cope with the evil.

It is a pity that General Booth and his friend Mr. Stead should belittle their scheme for doing—like other philanthropists—*some* good by speaking of it as if it were likely to produce a social revolution. It only makes experienced people shake their heads and smile. But, perhaps, honestly to have admitted that its utmost aspiration was "by all means to save some," would hardly have afforded ground enough for appealing for a million of money!

We heartily rejoice that in his sixty-first year, as he reminds us, General Booth has resolved to throw his energies and those of the Army he commands into the task at which others have so long been working. We hopefully recognise one or two decided advantages which he possesses. First, the headship of a quasi-military organisation, which will enable him to undertake under his own direct guidance operations of all the various kinds now for the most part conducted separately by others, so enhancing the value of each one by making it a link in a chain, and thus increasing its value.

Secondly, he has twenty years of his own experience, and still more of that of others, to guide him to the selection of good and rejection of bad plans. And lastly, God has endowed him with remarkable powers of organising and governing. His "scheme" is, we hope, likely to succeed in doing good to many because of his own personal talents and powers, and because of his unique position, which is, indeed, the result of them. Perhaps the most distinctive feature of the scheme is that it aims at a large measure of self-support and at great utilisation of waste material. This last, if it does not cost more than it is worth—of which there seems some danger—is no doubt a very good plan, but it involves an immense outlay of capital to begin with.—*The Regions Beyond.*

MISS PRYDE'S WORK IN PARIS.—The Home of English and American Lady Artists and Teachers, founded by and directed by Miss Pryde, is now situate 152, Rue de la Pompe, Paris. It is hoped to be able in the future to buy the premises, and place the institution on a more secure basis. In the annual report just issued Miss Pryde says: "Our object is to help young ladies to find situations, and to perfect them in the French language. Moreover, we seek to provide a Home in which any girl can find safe and happy lodging, amid the trials and temptations that too often assail girls in a foreign city."

THE LOSS OF H.M.S. "SERPENT."—On Sunday week the Duke of Edinburgh presided over a "popular evening" in the Plymouth Guildhall, attended by about four thousand people. The proceedings had special reference to the loss of H.M.S. *Serpent*, and among those present were many who had been bereaved of relatives through the disaster. The address was delivered by Miss Weston, to whose work His Royal Highness referred in highly appreciative terms, saying, "Miss Weston has thoroughly devoted her life and all her energies for the benefit of sailors and sailors' families. The work which she has done has been so excellent that in this present emergency she has been able to attend to the wants of each family of those who have been lost in this sad accident." Miss Weston's words, on temperance and the fear of God, were listened to with rapt attention. She said that one of the survivors told her that whilst in the sea he prayed to be saved for the sake of his mother; and he looked upon it as entirely the hand of God that he had been rescued from the jaws of death. Moreover, he trusted to be enabled to live as a man who had been so saved.

Obituary.

MLLE. FANNY COLOMBIER.

THE churches of Gard have suffered a sad loss by the death of Mlle. Fanny Colombier. She came of a family of faithful servants of God and confessors of the faith. Arriving at Vigan when hardly thirty years of age, she let her light shine, and went to work for Christ. She started a Sabbath-school, which has since been an agency of much good; she organised charitable and useful efforts among the female members of the church; and her words were often blessed to the edification of those who assembled to hear her exhortations. Christ was her Master, and his poor and infirm were her tender concern. She lived to the great age of ninety, "always rejoicing," for the Gospel had a real charm for her, and the goodness of God was her constant theme. When at the last, the doctor informed her that her condition was one of grave anxiety, she peacefully said, "It is well; I am ready." Her spiritual attitude is well indicated by the fact that the passages of Scripture which she selected for reading on the occasion of her interment were John iii. 14-17, and 1 Thess. 1-11, emphasising ver. 9.

REV. ALEXANDER McAULAY.

Intelligence has reached the Wesleyan Mission House, London, of the unexpected death at Somerset East, Cape Colony, of Rev. Alexander McAulay, of London, an ex-President of the Conference, and who was on an evangelistic tour among the Wesleyan churches in South Africa. Mr. McAulay was born in 1817. He early came under the influence of Methodism, and in 1858, commenced Gospel work in the East-end of London. Fourteen of his best and most active years were spent there. Opening his own house at Bow for evangelistic services, and commencing with a congregation of eighteen persons, he aroused such enthusiasm among the wealthy laymen of Methodism that in ten years he succeeded in erecting four large chapels, each capable of seating 1000 persons, also schools and a variety of useful organisations. During the past four years he has visited the West Indies, where he was largely instrumental in the tide of revival influence. He recently completed a month's mission at the African diamond fields. He was in the seventy-third year of his age.

LIVERPOOL.—The Common Hall, Hackinshey, which has a long and familiar history in connection with various religious and philanthropic movements in this city, has been reopened, after extensive alterations, which have been carried out by a committee appointed at a conference held in 1889, with the object of bringing into more complete union and co-operation the various religious organisations in Liverpool.

SHAFTESBURY HOUSE, MARGATE.—The Y.M.C.A. seaside Home continues to perform a useful ministry. The eighth annual report says: "The work has two sides, domestic and evangelistic—the former dealing with the physical comfort and well-being of the young men visiting the Homes, and the latter representing the efforts made for their spiritual welfare and in Gospel work outside." During the year ending June 30 last, the visitors numbered 1142, being a hundred more than during the preceding twelve months. The various meetings for evangelisation and instruction in Divine truth have been well attended, visitors from London and the provinces giving welcome aid as speakers, and directing the efforts of sturdy witnesses of younger years.

YOUNG MEN'S FOREIGN MISSION SOCIETY.—The annual meeting of this Society was held at the Y.M.C.A., Birmingham, on Thursday evening last week, Rev. J. Jenkyn Brown in the chair. The secretary, Mr. H. A. Ward, read the report of the work carried on at Ikwezi Lamaci, by Rev. Samuel and Mrs. Aitchison, which stated the Mission was rapidly growing, and being greatly blessed. It could be largely extended if more funds were placed at their disposal. The treasurer, Mr. E. A. Page, said that nearly £340 had been received during the year, the whole having been expended on the work of the Mission. A few shillings only were left in hand, and he pleaded for help towards the new church and schools being erected by Mr. Aitchison. Missionary addresses were delivered by Rev. J. Gelson Gregson, of Bradford, and Rev. Martin J. Hall, of St. Thomas's, Birmingham.

[1176]

The Temperance Cause.

THE Police-court Mission to Women in Manchester is proving a great success.

The Nonconformists' Temperance Sunday has, we understand, been more generally observed this year than ever.

The Education Department of South Australia have issued a "Temperance Pledge-Book" for use in State schools.

It is gratifying to know that the number of friends of Sunday Closing in the House of Commons is increasing.

Both Parliamentary candidates for the Basset-law Division of Notts have promised to vote for the principle of Local Option.

Dr. Norman Walker, of Dysart, who has returned from a visit to America, states that he had travelled 6,000 miles in the States, and saw only one drunk man!

Mrs. Ormiston Chant, preached two temperance sermons in Newcastle-on-Tyne on Temperance Sunday, and is giving a course of lectures in and around Newcastle.

The East Glamorgan Circuit received the resignation of a Treorky deacon, owing to his resolve to keep a public-house. The Connexional rules forbid any member receiving profit from the sale of intoxicants.

The Temperance Prayer Union Society invites Christians everywhere to join in special prayer for eight days (from Sunday 7 till Sunday, December 14), for the entire and speedy removal of the drink and opium traffic.

Mr. John Roberts, M.P., will again bring in his Bill to amend the Welsh Sunday Closing Act, which proposes to include Monmouthshire with Wales, and has important provisions relating to clubs, shebeens, and "travellers."

At a recent meeting of the Croydon Union Poor-law Guardians, Dr. Alfred Carpenter, J.P., protested against the use of alcohol in the treatment of diphtheria. Instead, he said, of acting as a stimulant, it was really a narcotic in its effects.

The Council of the British Medical Temperance Association offers prizes of £10 and £5 to medical students in their third year for a written examination on alcohol and its effects on the body. Application to be made to Dr. Ridge, 99, Gower-street, London, W.C.

The recent Government inquiry into the prevelence of ether drinking in some of the Northern counties of Ireland, has resulted in prompt action. The drug has now, under an order of the Privy Council, to be classed as a poison, and added to the schedule of the act to regulate the sale of poisons in Ireland.

In connection with a liquor seller's appeal, the United States Supreme Court has declared in emphatic terms that the business of retail liquor-selling is not a right of any citizen of any State, or of the United States, which cannot be restricted or taken away at any time by local authority. The Court further held that there is no inherent right in a citizen to sell liquors.

Canon Cross, vicar of St. Andrew's, Southport, preaching in the Cathedral, Liverpool, before the Mayor and Corporation, and a large congregation, startled his audience by his graphic description of the drunkenness of their city. His thrilling appeal to the Aldermen and Councillors to do something towards cleansing Liverpool from its crying and polluting sins, will long be remembered.

From statistics in connection with the Workhouse Drink Reform League, according to the latest Government returns, two hundred of our national workhouses do not cause the ratepayers to pay a penny for malt liquors for the use of inmates. Anyone interested in this subject can obtain full information from Mr. W. C. Amery 287, Stratford-road, Sparkbrook, Birmingham.

A forward temperance movement has been made in the Presbyterian Church of England. In an appeal to ministers and office-bearers, Rev. R. M. Thornton says:—"The beginning made has been very encouraging. All the members of the North London Temperance Committee present on November 11, with one exception, joined the new Society; while the first in the presbytery to identify himself with the movement was the Moderator-elect, Rev. J. Monro Gibson, D.D." The organisation is called "The Ministers' and Office Bearers' Total Abstinence Society," and Mr. Hugh M. Matheson is president. The secretary's address is 72, Carlton-road, London, N.

Lady Henry Somerset delivered an address on temperance at the Francis-road, Congregational Church, Birmingham, on November 24. On the following evening a conversazione was given by Mr. and Mrs. George Cadbury at the Edgbaston Assembly Rooms, in support of the Ladies' Central Temperance Association. Madame Antoinette Sterling and others entertained the guests with music, which was followed by an address by Lady Henry Somerset.

Personalia.

Mr. Grenfell, of the Congo Baptist Mission, has just returned to this country—invalided, and requiring some months of complete rest.

Rev. Dr. Tyler, of Mile-end, the well-known Congregational minister, is, we regret to say, not expected to recover from his present serious illness.

Pastor Richard, director of the Marseilles Evangelisation School, has accepted the pastoral office rendered vacant by the death of M. Gagnebin, in connection with the Walloon Church, Amsterdam.

Mr. Graham Wilmot Brooke, of the Niger Mission, has been compelled by ill-health, to retire from the field for a time. Accompanied by Mrs. Brooke, and their infant son, he hopes to arrive in England this month to recruit. The new members of the Mission have now settled into their work at Lokoja.

Rev. Dr. Hamilton Magee, of Dublin, is, we are glad to say, recovering from his protracted and severe illness. He has for years exercised a great influence for good as editor of *The Christian Irishman*, a monthly from which we have frequently quoted interesting facts and wholesome opinion. In the meantime, the pages of this excellent little paper have been rendered very instructive by papers from the pen of Rev. Thomas (late "Father") Connellan.

Mr. J. N. Farquhar, a young Aberdonian, has accepted a post in the London Missionary Society's College, Calcutta. He is a graduate of Oxford, and hopes in due course to qualify for evangelistic work among native races of the Indian Empire. At a farewell meeting in Aberdeen a few days ago, the blessing of God were invoked upon him, and it was prayed that he might prove a worthy addition to the godly roll of men whom the "Granite City" had furnished to the cause of missions.

SUNDAY OBSERVANCE.—When Mr. Lawson brings forward his motion on Sunday opening of museums, Sir R. N. Fowler will move an amendment that the House, feeling the importance of the Sabbath as a day of rest, declines to sanction the opening of museums and galleries on Sunday.

OUR FEATHERED FRIENDS.—Now that the severe weather is upon us, there is another outlet for Christian kindness in the direction of a little thoughtfulness and care for the birds. Not one of them, Christ told us, falleth to the ground without our Father's knowledge, and it is far from being out of place that we should feed them with the crumbs from the tables that He fills for us.

NEW BRIGHTON Y.M.C.A.—The eighteenth annual meeting of this Association last week was attended by ministers of various denominations. The chair was occupied by Alderman James Smith, and among the speakers were: Revs. Dr. Muir, T. J. Madden, A. J. French, T. W. Bowman, and J. H. Gwyther. The report, read by Mr. T. A. Leigh, stated that the Committee had, of late, directed special attention to the spiritual side of the work. During the summer tent services on the shore had formed a very important feature of operation, friends from Liverpool having rendered valuable asisstance.

PICTURES AND PREACHING IN MISSION WORK.—Mr. Josiah Nix, of the Wesleyan West London Mission, is making pictures a handmaid to his preaching. By means of the magic lantern he has been depicting to delighted audiences some of the aspects of his work in the West End, as well as illustrating the evils of intemperance and the blessings of sobriety. Mr. Meakin, of the South London Mission, has also taken to the magic lantern. On a recent occasion, at Lockfields, he spoke to good purpose on current events, reproducing in an enlarged form many of the pictures that have of late appeared in the illustrated newspapers. Both preachers have had large audiences, and doubtless their success will induce others to follow their example.

The Book World.

A Bible for Students.

edition of the Holy Scriptures edited by Mr. mas Newberry has long been highly esteemed n attempt to place within the reach of the lish reader much of the fulness and precision he Hebrew and Greek originals. The mani- associations and suggestions of the original not, of course, be uniformly made apparent to reader of a translation, but to a large extent Word may be illuminated by the indication of distinctions and differences which are found on ost every page. Mr. Newberry's work has of been before the public in several forms, under title of "The Englishman's Bible," but no e has been so full of promise for all-round use- ness as that which has just been published, propriately entitled THE NEWBERRY BIBLE. It well described as the "Large Type Handy Re- ence Edition," and is printed on thin opaque lia paper, bound in Persian leather, bevelled rds, gilt edges, round corners, at a guinea; to had also in superior bindings. Scholars of re- e have acknowledged the substantial value of s Bible, and we have pleasure in commending h an attractive and really cheap edition to the ice of students. The book is a worthy monu- nt of a devoted life, and would be an acceptable sent to many pastors and Sunday-school teachers. *odder & Stoughton*).

MISCELLANEOUS.

THE CAUSE OF PEACE.—We welcome with easure the large pamphlet of 250 pages, entitled NIVERSAL PEACE CONGRESS, LONDON, 1890. e papers read and speeches delivered at the ngress are here collected and carefully edited. ey constitute a body of valuable material for e discussion of the subject in future years. (6d. *fice of the Congress*, 47, *New Broad-street, London, C.*)

FORESHADOWED; or, The Foster Brothers. By rs. G. E. Morton. 2s. 6d. *Partridge.* An admir- le story, illustrative of the evils of drinking and mbling. There are wholesome lessons for young en, and the pages are well worthy the attention parents who would train their families in the ar of God. As a well-written tale, true to life, e heartily commend the book, which is at once ntertaining and instructive.

SHORT BIOGRAPHIES FOR THE PEOPLE. Vol. vii. s. 6d.) *Religious Tract Society.* Tracts 73 to 84 e included in this volume, which is as good as its xcellent predecessors. Among the subjects are braham Lincoln, Charles Simeon, Archbishop Whately, Peter Waldo, Sir James Young Simpson, nd Dr. Edmund Calamy. The narratives are ell worth reading for the glimpses they afford nto the lives of great and good men; and as the arious writers have aimed at producing really nstructive and high class sketches the volume is eserving of hearty commendation.

AN HISTORICAL ACCOUNT OF THE ANCIENT CULDEES OF IONA. By the late John Jamieson, D.D., F.R.S. 4s. 6d. *Simpkin, Marshall, Hamilton & Co.* This is a popular edition of a work of istinct value. The Culdees bore a brave testi- nony upwards of a thousand years ago, when eccle- iastical tyranny and heathen darkness competed or empire over the Continent of Europe. Dr. Jamieson did his utmost to exhibit the testimony f antiquity on the subject; and, in addition to ffording an admirable description of the people nd their institutions, this volume gives details as o their various settlements in Scotland, England, nd Ireland.

"BY-PATHS OF BIBLE KNOWLEDGE." No. 14 of his series is MODERN DISCOVERIES ON THE SITE OF ANCIENT EPHESUS, by the late J. T. Wood, F.S.A. Many interesting facts are put into such a form as to be useful to the Bible student, who is enabled in some measure to realise scenes which were familiar to the disciple whom Jesus loved and the Apostle Paul. Another volume of the same series is EARLY BIBLE SONGS, by A. H. Drys- dale, M.A. There is a scholarly introduction on the nature and spirit of Hebrew song; and a sug- gestive examination of the songs of Moses, De- borah, and Hannah, David's Even-song ("last words"), and some minor poetical compositions in the earlier portion of the Old Testament. The critical is subordinated to the spiritual; and his- torical and literary matter is made subservient to the higher aim of stimulating an interest in the Scriptures and enforcing Divine principles. (2s. 6d. each. *Religious Tract Society.*)

WHEN HIS YEARS WERE FEW. By Edith Corn- forth. 1s. *Charles H. Kelly.* A touching story, beautifully written. It is evidently for the grown-ups, as a sad little love story closes it. Betty is a grand character.

REX RAYNOR, ARTIST, by Silas K. Hocking, is truthfully described as "a story of sowing and reaping." That wrong-doing brings its punish- ment, and virtue its reward, is forcibly shown. There are several illustrations by Harold Copping. (2s. 6d. *F. Warne & Co.*)

UNCLE TOM'S CABIN, by Harriet Beecher Stowe, has just been issued in a very attractive form, by *Messrs. Hutchinson & Co.*, 25, *Paternoster-square.* The celebrated "tale of life among the lowly," is ever readable; but this edition, with a portrait of the author, and twenty-seven illustrations by George Cruikshank, is worthy of special commen- dation.

THE LAND WHERE JESUS CHRIST LIVED. By Hester Douglas. *T. Nelson & Sons.* In the form of a conversation a great deal of information is imparted concerning the Holy Land, and some of the Bible histories and incidents. The dialogue is homely, but the interest is well sustained, and young readers will find this method of learning sacred geography and history very attractive.

HENRY MARTYN. By Jesse Page. 1s. 6d. *Partridge & Co.* This is the latest issue of a series of excellent and cheap biographies. We are glad to welcome the story of a great life told again in such a popular and attractive form. Henry Martyn's bright but short career was spent in deep devotion to the service of his Master. In the words of Mr. Page: "Dark, cruel, and infernal was his environment in the East, the brave light of the truth flickering all the brighter amid the gloom." These pages give a vivid delineation of the character of the celebrated missionary.

JACOB HERBERT: a Study in Theology. By Rev. John Evans, B.A. 7s. 6d. *Hodder & Stough- ton.* In this goodly volume questions relating to the existence, the attributes, and the works of God are discussed under the light and theories of modern science. In order to present various views, so that the truth may be apparent by contrast with error and doubt, the author has adopted the plan of conducting the discussions by means, for the most part, of persons representing three schools of thought—the orthodox theologian, the scientific agnostic, and the (so-called) broad evangelical. Fully agreeing with Mr. Evans that "more is claimed for science than can be sustained, and that dogmatism is not confined to theologians," we commend his solid book to the study of those whose minds are distressed with doubts, and of such as desire to be able to deal with the questions which to-day perplex so many who have not found perfect rest in the Risen and Unchanging Christ.

RELIGIOUS TRACT SOCIETY.

ADOPTED; or, An Old Soldier's Embarrass- ments. By E.A.B.D. 2s. 6d. A thoroughly healthy book, that should stimulate all young readers.— DOT-AND-GO-ONE. By Blanche Hayward. 2s. The story of a lame boy, and of a voice found and lost, but leaving something better in its place.— MR. FARRER'S BIG O'S, by Emily Brodie. 1s. 6d. Mr. Farrer's influence over the boys of Leigham was of the very highest kind. Its fruits were seen in Charlie first, and then through the whole com- munity, until even incorrigible Joe yields to the spell.

THE SUNDAY SCHOOL UNION.

BESOM YARDS (2s. By T. Peet, M.A.) is a story of trial and deliverance well worth reading. The plot is slight, but the moral lessons are numerous and well enforced.

NOBODY'S GIRLS. By Sarah Tytler. 5s. This is a charming fresh story, narrating the chequered experiences of two young girls left to their own resources through being orphaned. Through all their adversity their trust in God was very strong, and subsequently fortune favoured them in a strange way. The story is sure to be read with engrossing interest, and is one that will have a wholesome influence.

ANNIE'S "YES" (1s. 6d.), by Florence E. Burch, presents Gospel truth in an attractive form. Other small wholesome books for the young are: LADS AND LASSES (1s.) by Mary Onley; BOGIE AND HIS MASTER (1s.) by Mrs. S. Seamer; DOROTHY'S LAVENDER (9d.), a temperance story, by Emily Jane Moore; MARION'S REPENTANCE (9d.) by Mrs. J. Ferry; A PIRATE BOLD (9d.) by Hugh Paton; and SELF-SACRIFICE AND ITS REWARD (6d.) by Mrs. J. Ferry.

ANNUAL VOLUMES.

The Methodist Temperance Magazine for 1890. 3s. *Kelly.* Here are some capital papers on facts, arguments, and principles; and reports of the progress of the temperance cause in different parts of the world. Rev. W. E. Codling contributes a series of valuable articles on gambling. The pages are practical and interesting throughout.

THE JUVENILE. A magazine for the young, 1890. This serial, edited by Rev. George Cousins, for the London Missionary Society, is beyond all praise, both in point of striking illustration and attractive etterpress. It would be difficult to describe to better advantage than here set forth the follies and horrors of heathen worship. Miss M. T. Bliss contributes "Rapatsa, the story of a Malagasy Slave." (1s. *Snow.*)

THE KING'S HIGHWAY. Vol. xix. This "Journal of Scripture Holiness" is a repertory of grand counsels, edited by Rev. I. E. Page and John Brash. In this goodly volume of over 400 pages, account is rendered of conventions in various parts; there are many articles expository of Scripture teaching on sanctification; and testi- monies such as will delight others beside Methodists are numerous. (3s. 6d. *C. H. Kelly.*)

THE CHRISTIAN MISCELLANY AND FAMILY VISITOR, 1890. 3s. *Kelly.* A model serial; the annual volume, containing 476 pages, full of high- class reading. There are running stories, descrip- tive sketches, and choice extracts on many topics. The biographical and literary articles are fully illustrated, and the result is a very readable and attractive volume, such as all Methodists at least ought to read, and are sure to appreciate very highly.

THE SHIELD AND SPEAR. Vol. v. This magazine opens every month with a sermon by its editor, Rev. W. Evans Hurndall, M.A. These discourses are thoughtful and vigorous, and will well repay persual. The general contents of the volume are bright, in harmony with the whole-hearted Christian service of which the church in Harley- street, Bow, is the centre. Doubtless the magazine helps the work, but beyond that, it has made for itself a place in the esteem of many. (*Elliot Stock.*)

BABYHOOD: A Magazine for Mothers. Vol. vi. 10s. 6d. *R. J. Bush, 92 and 93, Fleet-street.* This monthly, edited by Dr. Leroy M. Yale, of New York, is devoted to the care of infants and young children. Its pages convey important information in language easy of comprehension, and the annual volume is quite an encyclopædia of nursery facts and experiences. Homes are the happier for such useful visitors as this sixpenny monthly. The volume would be a welcome present to many a thoughtful mother.

OLD JONATHAN: The District and Parish Helper. 1s. 6d. *Collingridge.* The thirty-fourth volume which the venerable Dr. Doudney has been privileged to edit of this wholesome periodical. The pages address young and old, always in a high tone, warning against evil and encouraging to good. The volume should have a place in village libraries. Soldiers and sailors would find in its pages not only much to interest them directly, but many articles which would remind them of the home life and its influences.

THE YOUNG MAN, Vol. iv. 2s. *Partridge.* This is distinctly a publication with a purpose, and deserving of warm commendation for the degree in which it achieves that purpose. Thoughtful young men cannot but be drawn to its pages, which are filled with reading fully worth their attention. There is a suggestive symposium on "What is it to be a Christian?" also a story by R. M. Ballan- tyne, and a series of Y.M.C.A. sketches with por- traits of well-known secretaries. Among the regular contributors are Rev. W. J. Dawson and Mr. J. M. Barrie.

Mr. T. W. Bradbury has written two booklets—A MERRY CHRISTMAS and A HAPPY NEW YEAR. 4d. per dozen. 261, *Camberwell New-road, S.E.*

An interesting pocket calendar has been published by the Netherlands Religious Tract Society, entitled, BIJBELSCHE ALMANAK VOOR HET JAAR 1891. (*Amsterdam: D. B. Centen.*)

The Christmas number of THE QUEEN opens with a picture, "Four Empresses"—Queen Victoria, and their Majesties of Germany, Austria, and Russia. The lite- rary contents are fully illustrated. The Duchess of Rutland contributes some glimpses of Aix-les-Bains, Geneva, Wiesbaden, and Darmstadt. The coloured sup- plement is a reproduction of "Queen and Heir," by Van der Bos. (1s. *Offices:* 346, *Strand.*)

*** By a printer's error, last week, the booklet "From Safety to Sceptre" was given as "From Safety to *Sceptic.*"

Among the Churches.

CHURCH OF ENGLAND.

The Duke of Fife has given £25 for the extension of the Church Army Labour Home Scheme in many of the poorest parishes of England.

The Guardian is authorised to say that the Bishop of Lincoln has complied, and will comply, with the judgment of the Archbishop and his Assessors.

Rev. Thomas Lloyd, newly appointed St. Asaph diocesan missioner, commenced his duties by conducting an eight days' mission in the Parish Church, Old Colwyn.

A Society of Mission clergy in the diocese of Truro has been formed for the purpose of associating for co-operation such clergymen as have needful gifts, opportunity, and will for the work.

The Lincoln judgment, says Dr. Clifford, is remarkable as dealing with points that show the tremendous distance which the Christianity of the Church of England has travelled from that of Jesus Christ. Questions of this kind do not enter into his teaching, but are wholly remote from it. We go out of the atmosphere of the Sermon on the Mount when we enter that of the Archbishop's Court.

PRESBYTERIAN.

Rev. R. Balgarnie has had a very successful seven days' mission at Trinity Church, Bishop Auckland.

Rev. John McNeill has been elected honorary chaplain of the Royal Caledonian Asylum. As one of the Synod evangelists, he will conduct a week of services in Bristol.

During the next London Synod, early in the spring, a missionary meeting is to be held in Exeter Hall. Similar meetings are likely to be held in large centres throughout the country.

Much blessing has been following the services in the Somers Town Presbyterian Church, Ossulston-street, N.W. On Sunday last, sixty-three new members were received by Rev. Z. B. Woffendale into the fellowship of the Church.

SALVATION ARMY.

New headquarters of the Tyneside division of the Salvation Army have been opened in Westgate-road, Newcastle. The building is estimated to provide accommodation for 2800 persons.

New buildings are about to be erected at Sheffield, to cost, including the site, about £20,000. The part of the new premises used for religious purposes will cost about £7000, of which Sheffield people are asked to contribute £2000. The remainder will be furnished by the Central Fund.

The Correctional Tribunal at Ghent recently tried a case in which several persons were charged with having behaved in a disorderly manner during the progress of a Salvation Army meeting. The magistrates fined the defendants for having interfered with the "soldiers" in the exercise of their religious devotions.

METHODIST.

About 150 persons went into the inquiry-room during a mission conducted by Rev. T. Waugh at Newbury.

Primitive Methodists of Marple have secured about £300 towards the cost of a new Sunday-school to be erected at an early date.

A Sunday-school conference for the Manchester district will be held in Great Western-street Church, Manchester, on January 17.

A Biblical instruction class has been formed at Zion Memorial Church, Middlesborough, for the benefit of young men and local preachers.

The special Sunday afternoon services for the working-classes held last year at Waltham-street, Hull, are being repeated with great success.

Rev. E. F. Tonkin, Preston, has accepted an invitation to labour in East London on the lines of the forward movement, after next Conference.

The district secretary for Newcastle-on-Tyne is forming a district union for the promotion of temperance principles. Several circuits have already appointed officers.

The Home Mission Committee proposes to raise immediately £20,000 for strengthening weak Wesleyan societies in villages and poor circuits so as to enable them to become self-supporting.

At the next session, Bala Welsh Calvinistic College, Wales, will be converted into a purely theological institution, and steps taken to fill up the vacancy caused by the death of Principal Edwards.

Anxiety is felt respecting the Zambesi Mission party, in connection with the Primitive Methodist Church. Nothing has been heard of its whereabouts or doings since the reception of a letter, dated August 4.

The history of Dr. Stephenson's work at the Children's Home is given in a paper by Mr. W. J. Forster in the December *Sunday Magazine*. Dr. Stephenson reports cheering progress in connection with the Methodist sisterhood.

A supplement to *The Methodist Times* of last week gives a comprehensive feature of the Wesleyan forward movement in Darkest London, and a pressing plea for its extension. All the branches are described, and £10,000 asked for to carry on its varied operations.

A very successful meeting in furtherance of the Methodist settlement in South London was held at Central Hall, Manchester. Rev. Mark Guy Pearse said the only thing to save England from the perils that beset it was the Christian Socialism of the New Testament.

The church at Moss-lane, Manchester, Rev. D. T. Maylott, minister, has had a revival during the recent united mission of the Manchester circuits. About eighty persons have professed conversion. Much spiritual good has been also realised in other circuits of the city.

BAPTIST.

Among the recent candidates for baptism at Folkestone Church was Rev. R. N. Toke, M.A., Emmanuel Church, Folkestone.

Milton Hall, Kidderminster, the gift of Mr. J. P. Harvey, was opened recently by Rev. G. W. M'Cree, of London. The building has cost about £2000, and will afford accommodation for 500 persons.

To Mr. Spurgeon's congregation (worshipping at the Crown Baths, Kennington Oval) a letter was read on Sunday from their pastor at Mentone. He was almost free from pain, and his hand, though swollen, was better. He sought a constant interest in their prayers that he may be thoroughly restored by the time he returned to resume his ministry. Rev. H. O. Mackay, of Peckham, preached in the morning; Rev. J. A. Spurgeon in the evening.

Resignation.—Rev. F. Jones, Waterloo-road Church, Wolverhampton.

Calls Accepted.—Rev. T. B. Westlake to the Church in the Gymnasium, Douglas, Isle of Man.—Rev. F. J. Aust, of Cradley-heath, to Bewdley.—Rev. N. T. Jones-Miller to Carlton Church, Northampton.—Mr. Ince, Pastors' College, to Fleet, near Holbeach.—Rev. Edgar Manning Andrews, late of Regent's-park College, to Charnwood-road, Shepshed.

CONGREGATIONAL.

Mr. Henry Lightbown, Pendleton, has contributed £1000 for the extension of Congregationalism in Salford.

It has been decided to erect a new church at Chorlton-cum-Hardy, to be named "The Macfadyen Memorial Church."

A "Children's Church" and a "Young People's Guild" are among the new organisations of Christ Church, Westgate-on-Sea.

The Mayor of Southport presided at the inauguration of a mission-hall in Boundary-street, erected by a joint committee of the West-end and Portland-street Churches.

Since Rev. G. H. Sandwell took charge of "Old Zion," the first Congregational church of Toronto, five new churches have been planted in various suburban districts, some already self-sustaining and strong. A Toronto Congregational Association has been formed.

Rev. Griffith-Jones, from Llanelly, commenced his ministry at Mount View Church, Stroud Green, N., on Sunday last. large congregations attending morning and evening. Mr. Griffith-Jones brings with him a record of work which augurs well for the future prospects of this young church.

Resignation.—Rev. W. W. Jubb, Abney Church, Mossley.

Calls Accepted.—Rev. J. Craig Kelly, Forest Hill, to Watling-street, Canterbury.—Mr. James Brighting, of Nottingham Congregational Institute, to Old Meeting House, Norwich.—Rev. J. E. Clayton, Whitworth, Rochdale, to Cockermouth.—Rev. W. Caradog Jones, of Corris, to Ruthin.—Mr. Walter H. Lovell, of Western College, to Gosport.—Mr. E. G. Rees, Carmarthen College, to the joint pastorate of Abergarlech and Carmel churches.

NOTES FROM SCOTLAND.

Rev. John Robertson's call to the Free Gorbal's Church, Glasgow, will be before the Presbytery on December 19.

The St. John's Parish Church in Victoria-street, Edinburgh, built in 1840 for the famous Dr. Guthrie, has celebrated its jubilee.

At the instance of Mr. Macaskill, the Dingwall F.C. Presbytery have unanimously passed a strongly-worded overture on the Dods and Bruce cases, to be submitted to the next General Assembly.

The Perthshire Discharged Prisoners' Aid Society is receiving much encouragement in its endeavours to help criminals to an honest and better life. The influence of ladies in the good work is very marked.

Dr. Marshall Lang, of Glasgow, in a recent lecture maintained that the sacred and the secular spheres could not be severed in national life, and the national recognition of religion is a primary duty of the State.

The Glasgow Home Mission Union, working through the affiliated congregations, has, during the past six months, helped hundreds to a higher and truer life. A general scheme of visitation is being arranged.

Dr. Walker, of Dysart, recently returned from the States, reports that there are plots across the Atlantic to retain Dr. Stalker there when he goes to deliver his Yale lectures. Dr. Walker advises Scotch students to visit Princeton instead of Germany.

The Glasgow Foundry Boys' Society has celebrated the semi-jubilee of its operations, which now influence as many as twenty-four thousand boys and girls in that city. There are 2000 voluntary workers, and over eighty meeting-places in the city and suburbs.

The association for the religious improvement of the Highlands and islands, in connection with the Free Church, carries on mission work at forty-four remote stations. Visitation and meetings for adults, Bible-classes for the young, &c., are carried on.

For some time a sharp dispute has been raging in the Parish Church of Shotts, in consequence of an assistant pastor being put over the people against the will of the majority of the members. The unwelcome worker has now retired; the chosen minister of the congregation has entered on his charge, and the quarrel is thus ended.

Negotiations for the amalgamation of three of the Free Churches in New Town, Edinburgh—St. Stephen's, St. Luke's, and Tolbooth—are in active progress. The whole three congregations will probably worship in St. Luke's, which is centrally situated and the largest church of the three. This is the church in which the late Brownlow North used to preach to large congregations during his great evangelistic effort some thirty years ago.

Rev. D. S. Adam, of Banchory, succeeds Professor Skinner in the pastorate of the Free Church, Kelso.

Rev. J. Knox Brown, of Nairn, has been called to be assistant to Rev. George Wilson, St. Michael's Parish Church, Edinburgh.

Mr. G. O. Barnes has been holding meetings at Thurso, in the far North. A correspondent of *The Ross-shire Journal* reports that the attendance has been small, and little public interest is manifested.

NOTES FROM IRELAND.

A fund has been created by the workers of Fisherwick-place Presbyterian Church, Belfast, for the education of women doctors for foreign missions.

Ballymena Sunday School Union has now connected with it 22 schools, 278 teachers, and 3428 scholars, and is doing a good work in promoting a spirit of earnestness and zeal among the teachers.

A large meeting for prayer for missions was held in the Town Hall, Kingstown, on Dec. 5, when a deep and solemn interest was evinced. Addresses were delivered by delegates from China and elsewhere.

The annual meeting of Dublin University Fuh-Kien Mission was held, on Dec. 2, in Trinity College; there was a large attendance of the students, and of friends of the Mission. Two more missionaries will shortly be sent out.

Rev. Dr. Stephenson and his choir of boys and girls from the Children's Home, London, have visited several centres in Ireland during the past week, including Dublin, Newry, Belfast, Coleraine, and Derry, and everywhere have had large audiences, and made a most favourable impression.

The thirty-first annual report of the Bible and Colportage Society of Ireland has been issued, and shows that the colporteurs, of whom there are eighteen, have visited thousands of Roman Catholic homes during the year, and have been generally well received. The Society is undoubtedly doing an excellent and useful work.

FALLEN ASLEEP.

Rev. Alfred W. Mason, canon of St. Albans, recently vicar of Dedham, and for many years vicar of St. John's, Moulsham, near Chelmsford.—Mrs. Corneille, wife of Rev. Edwin Corneille, Methodist minister, Dongal.—Mr. M. Hooke, aged 87 years, for 55 years an active elder in the Presbyterian Church.—Mr. James Wilson, aged 85 years, for over 60 years a devoted Presbyterian elder at Drumlee, co. Down.—Mr. Israel Tucker, Methodist class-leader and church trustee at Bradford-on-Avon, Wilts.—Rev. William L. Pendered, incumbent of Ennerdale, Westmorland.—Rev. Henry Sutcliffe, rector of Keele, Staffordshire.—Mr. Hezekiah Cowdrey, who was a church member for over forty years at Heytesbury Congregational Church.—Rev. William Morgan, Presbyterian minister of Treharris.—Mr. James Parker, for many years closely identified with the Seventh London (Methodist) Circuit.—Rev. Canon Jarratt, vicar of North Cave, Yorkshire.—Mr. J. Monkhouse, Barnard Castle, prominent in the cause of village Methodism.—Rev. Thomas De Vine, vicar of Northwood, Burton-on-Trent.—Mr. W. B. Vince, fourth son of the late Mr. Charles Vince, Baptist Church, Graham-street, Birmingham.—Mr. John Kelham, of Kegworth, who for many years occupied prominent Methodist circuit and church positions.—Rev. Henry Sutcliffe, vicar of Keele, and late rural dean of Newcastle.—Rev. Percy Strutt, last year's chairman of the Congregational Board of Ministers, and who retired in 1873 from ministry at Kilburn.—Mr. John Biltcliffe, a prominent member of Penistone Congregational Church.—Mr. John Beavis Brindley (Congregationalist), Recorder of Hanley.—Rev. Sir Cavendish Foster, rector of Upper Sewell, Glos.—Rev. Robert Isham, rector of Edenport, Northampton.—Mr. T. W. B. Bone, one of the oldest members of Spencer-street Congregational Church, Leamington.—Mr. Thomas Banks, J.P., a generous supporter of Buxton Congregational Church, Kidderminster.—Mr. C. Watcham, for 40 years connected with Stoke Green Baptist Chapel, Ipswich.—Rev. Henry Richards (Baptist), Glenareth.—Mr. John Oakley, for many years librarian of Eton College.—Rev. Dr. Mackenzie, of Urquhart.—Mr. Job Bevan, deacon of Treharris Baptist Church.—Rev. Dr. Stoddart, for 40 years minister of Madderty, Perthshire.—Mr. Prichard Verdre, deacon of the Baptist Church, Llandovery.—Rev. Daniel Macfie, formerly of Portnahaven, Islay, where he laboured for about 40 years.—Mr. William Gregson (at Blackburn), one of the best known temperance advocates in England.

CHILDREN OF THE SLUMS.—We would call the attention of our London readers to the important meeting to be held in Exeter Hall on Tuesday evening next, when Dr. Barnardo will give an address on "Deliverance from the slums of the children of Darkest England." The subject is one of the greatest moment, and we trust there will be an overflowing audience to hear the address.

REQUESTS FOR PRAYER.—For blessing on the following:—Special services by Mr. Open Rodway, at Bible Christian Chapel, South Molton, Devon, from Dec. 13 to 17.——A mission at Buchanan Memorial Church, Glasgow, by Mr. J. A. Smith, Aberdeen.——Evangelistic work in Surrey.——Services among colliers, in Ashby-de-la-Zouch.——Gospel services, by Pastor J. Tidman, of Blaenavon, at Abergavenny, from Dec. 14.——Services in a barn, at Marden, Wilts.——PRAISE: For blessing on a Gospel mission at Southmead and Westbury-on-Trym, near Bristol, conducted by Mr. G. Cummings.

TES ON DAILY READINGS.

SUNDAY, DEC. 4.—Isaiah XVIII.

chapter is very obscure to us, who have lost lue to many of the references. But, on the e, it seems clear that the prophet continues reference to the overthrow of the hosts of ria, with which the last chapter closed, and es that the Ethiopian ambassadors, who were at Jerusalem, should carry tidings of it to own nations. The heading of the English ion, "God will destroy the Ethiopians," is a ake, arising from the misrendering of "Woe," h should be "Ho"; not a threat, but a call to ntion (Zech. ii. 6).

"The land of the winged bark," *i.e.*, ships wing-like sails. "Beyond" might be rdering on." This was the country of Candace ts viii. 27).

The bulrush is the *papyrus*, of which the ptians made light boats. "Scattered and led" (*i.e.*, torn to pieces) refer to the condition the Jews under the terrors of that invasion. y had been "terrible" from the first (Exod. ii. 27; Josh. ii. 9). They were now "spoiled" the overflowing tide of Assyria (xvii. 12).

. All the earth is summoned to behold the stering of the Assyrian hosts against Jerusalem. shall the hosts of Antichrist gather on a future to their destruction (Zech. xii. 2-36, xiv. 2-4).

. At first God would not interfere with the syrian plans. He would even seem to favour m as sunshine and dew mature the harvest. w often is God's silence misinterpreted? Men nk it means indifference, but it is like the nce of nature before a thunderstorm (Ps. l. 21; Pet. iii. 3-10). Let us possess our souls in like ience.

. "For" is *But*. God steps in between the host accomplished plan and its completion, and s away with a single blow all hopes of success.

. We learn from Rev. xix. 17, 18 that the anti-ristian hosts, of which those of Sennacherib re a type, shall be a prey to bird and beast.

. When great mercies of deliverance have been perienced, there should be some glad return, ne presentation (Rom. xii. 1). See also 2 Chron. xii. 23.

MONDAY, DEC. 15.—Isaiah XIX.

Egypt had often been the ally of Israel. Here r judgment is pronounced, with the further ospect of ultimate deliverance and conversion.

1. Egypt in Hebrew is *Mizraim*, a plural form, noting the division of the country into *Upper* d *Lower*.

2. Referring to internal dissensions, by which evechus, or So, the ally of Hoshea (2 Kings xvii. , was compelled to retire into lower Egypt, leav-g Sethos, one of the priestly caste, supreme at emphis. 4. This may refer to Sargon or Nebu-adnezzar. But it has often been the plight of at unfortunate land. 5. If the inundation of the ile does not rise to twelve cubits, it will not undate the land, and famine follows.

6. Rather, "And the streams shall become utrid, the canals of Egypt shall be emptied and ried up." This would be the result of the failure the Nile. 7. "The paper reeds" might be ndered *the grass lands*.

10. "The foundations" are *the princes*, "the sluice dam-diggers" are the poor. The general distress ould affect all classes.

13. Zoan was on the Nile, called *Tanis* (Num. ii. 22; Ps. lxxviii. 12, 43). Noph was *Memphis*.

15. Neither the lofty palm branch nor the umble reed should be able to devise any means of elp. 17. At this time Hezekiah had not broken ith Assyria, but was still in alliance with it, and as its active agent in the invasion of Egypt. All he wisdom and strength in which men glory, part from God, cannot avail them when his time f judgment has come.

18. A blessed transition takes place here. Struck ith "terror," Egypt should turn to Jehovah for ercy. "To speak the language of Canaan" is a gure for the adoption of the true religion (Zeph. i. 9). Gesenius translates "the city of destruc-on," *the city of deliverance*.

19. After the Captivity, great numbers of Jews ettled in Egypt; a temple was erected at Helio-olis, on the model of that at Jerusalem: and the Septuagint version of the Old Testament was prepared for the multitudes of Jews who only spoke Greek; but, doubtless, there is to be a yet further turning to God in that land. The "border pillar" would be a witness to the common faith of the two countries.

20. It is supposed by some that Alexander the Great is referred to, who delivered Egypt from the hand of the Persians. But surely the ultimate reference is to the great salvation of the Lord Jesus (Heb. ii. 3).

23-25. Those who have been our greatest foes, when changed by the grace of God, will become our closest friends. Here is a glad forecast of the universal spread of true religion.

TUESDAY, DEC. 16.—Isaiah XX.

Alarmed by the rapid successes of Assyria, a small section of the people of Judah began to count on the wisdom of an alliance with Egypt. To arrest this movement, and lead to single-hearted trust in God, Isaiah foretells, by speech and act, the subjugation of the people whose alliance they sought. Egypt and Ethiopia are represented as allied together, the result, doubtless of a common fear (3, 4).

1. Sargon is thought to have completed the capture of Samaria, which Shalmaneser began. He then sent his general, Tartan (2 Kings xviii. 17), to attack the Philistine cities preliminary to the invasion of Egypt. The Assyrian inscriptions confirm each step of these prophecies. A memorial tablet of Sargon has been found in Cyprus, showing that he carried his conquests also to that island.

2. Naked, *i.e.*, divested of all his upper garments, and wearing only the dress next his skin.

6. "Of this isle," *i.e.*, *coast bordering on the sea*. If so strong a state as Egypt could not withstand the onset of the victorious hosts, how should the comparatively weak Jewish state survive? Those who trust in man will be ashamed of their trust. But disappointment in creature-confidence should drive us to God, who cannot disappoint, and who will never fail those who trust Him, however weak.

WEDNESDAY, DEC. 17.—Isaiah XXI.

This chapter is filled with predictions against Babylon, Dumah, and Arabia.

1-10. BABYLON.—The prophet does not narrate the event, but supposes himself to be a watchman in the land, beholding its destruction by the Medes and Persians. The desert between Babylon and Persia was once covered with the water of the Euphrates as a sea, until Semiramis raised great dams against it. Cyrus removed them, and thus the whole country reverted again to a vast desert marsh.

1. Whirlwinds break on the site of Babylon from the Arabian desert with terrific force, and might well represent the attack on the mighty city by the Medo-Persian hosts.

2. "The treacherous dealer," probably refers to the stratagem employed by Cyrus in the capture of Babylon, by diverting the waters of the river from their course, so that his troops could march through the bed.

3. For a moment the prophet imagines himself a citizen of the doomed city, and even a reveller in the last banquet of Belshazzar (Dan. v.).

5. First the king of Babylon orders a banquet, and commands that in the meanwhile watch should be kept in the watch-towers. During the banquet the princes are suddenly bidden to prepare for battle.

7. "When he seeth a troop, horsemen in pairs, a troop of asses, a troop of camels, he shall hearken diligently with much heed" (R.V.). The Persians used each kind of animal in war.

8. A lion is an emblem of watchful strength.

9. The first of the invading army. The Persians had no images, and were great image breakers.

10. How tender is this address to the Jews, trodden down by their proud foes. Even when we are being threshed we are still dear to God, who only winnows the chaff from the wheat.

11. DUMAH is a tribe or region in Arabia (Gen. xxv. 14). A voice is heard inquiring whether the nights of affliction would soon pass. The answer prognosticates a morning of prosperity to the Jews, but future calamities for others. This is coupled with a promise of further information to be given to future inquiries. What of the night! is an inquiry which well befits us who long for the rising of the day-star. The answer is given in Rom. xiii. 11.

13-17. ARABIA was to be overrun by the invader within a year. The caravans of Dedanim, in North Arabia, would be driven, through fear of the foe, into new and unusual routes. The inhabitants of another tribe, the Temeans, would give them bread and water. "Prevented," *i.e.*, *anticipated their needs*.

Those whom God has set as watchmen must be on the alert to read the signs of the times, standing on the high places of fellowship with Him, where the quiet heart reads his plans.

THURSDAY, DEC. 18.—Isaiah XXII.

A prophecy of the siege of Jerusalem, called "a valley," because, though seated on hills, it was surrounded by hills still higher. The time alluded to must have been in the fourteenth year of Hezekiah, the preparations of whom with respect to the water supply are specially described (2 Chron. xxxii. 4, 5, 30).

1. A vivid picture of an Oriental city in panic.

2. We learn that, in the siege by Nebuchadnezzar in after years, pestilence and famine were the main cause of deaths (Jer. xiv. 18, xxxviii. 2).

3. It is supposed that this verse alludes to attempts made by some of the leaders to escape from the city, but they were taken captive by the light-armed troops of the enemy.

6. Two nations subject to Assyria, composing the light and heavy troops. To remove the covering of the shield is to prepare for battle.

9. Hezekiah repaired the walls, and stopped the waters of the brook Kedron from flowing outwards, to the possible assistance of the invader, confining them within the City walls.

11. Men will rather look to their own efforts for deliverance than to God.

12-14. Notwithstanding God's call for mourning on account of sin, many betook themselves to senseless revelry and self-indulgence (Jer. xviii. 12; 1 Cor. xv. 32).

15-25. A solemn denunciation of Shebna, who was thus addressed, while excavating a splendid tomb. He may have been, as his name suggests, a foreigner, and counselled Hezekiah to submit to Sennacherib, thus leading a party opposed to Isaiah. He was to be carried into captivity and covered with shame (perhaps Lev. xiii. 45). He was to be whirled round and round as a stone in a sling, and then cast away. In chapters xxxvi. 3-22, xxxvii. 2, Shebna is no longer over the household, but Eliakim is in that office, as here predicted.

However true these closing verses may have been in a lower sense of Eliakim, who became the stay and support of his people, yet in their truest sense they can only be true of our blessed Lord, by whom they are appropriated (Rev. iii. 7). He has the key of David, opening all doors before us. On Him we all hang, who are vessels for the Master's use, and the greatest among us depends on Him equally as the least. And He can never be removed, or his blessed work destroyed.

FRIDAY, DEC. 19.—Isaiah XXIII.

The subject of this chapter is the overthrow of Tyre, which, at this time, was in the height of her glory, inhabited by a flourishing mercantile community. She was mistress of the Mediterranean. Her ships carried the merchandise of every land. Her daughter, Carthage, on the coast of Africa, had risen into a great and prosperous city. There had been a friendly alliance between David and Hiram, King of Tyre; but the connection in after years became highly prejudicial, as it was through the marriage of Ahab with Jezebel, daughter of the reigning King of Tyre, Ethbaal, that gross idolatry was introduced into Israel. The assault referred to here took place under Shalmaneser, after the fall of Samaria. From this attack it partially recovered, but it was demolished by Nebuchadnezzar after thirteen years' siege; and Alexander afterwards destroyed New Tyre.

1. Ships of Tyre returning from their voyage to Tartessus, on the coast of Spain, could find no possibility of entering the harbour, because it would be so choked with rubbish. Robinson says that the harbour is quite filled with sand and broken columns. As they touched at Chittim (Cyprus) they would learn these tidings.

3. *Sihor*, black or muddy, denotes the Nile. Tyre amassed great wealth in carrying the corn produce of Egypt.

4. "The strength of the sea" refers to the strong fortress or stronghold of Tyre.

10. It would seem as if Tyre had originally sprung from Tarshish, and now her populations were to pour back to the mother city as a river, free of all restraint.

13. The Chaldeans, then a tribe of mountaineers, who owed their existence to the Assyrians, would become even worse foes of Tyre than the Assyrians had been; Nebuchadnezzar more terrible than Shalmaneser.

15. This seventy years evidently refers to Nebuchadnezzar's assault. The overthrow of Babylon

by Cyrus brought the same deliverance to them as to the Jews. As a forsaken courtesan will try to win back love by her songs, so would this great commercial centre seek to attract her former commerce from all nations.

18. Days are predicted in which commerce should become a servant to the Gospel, consecrating its gains to the service of God.

SATURDAY, DEC. 20.—Isaiah XXIV.

This and the three following chapters form a single prophecy, describing the calamities that were to desolate the world, by which the people of God were to be chastened and purified. It primarily referred, no doubt, to the desolations consequent on the conquests of Nebuchadnezzar, but it also contains references to the great panorama of human history in its widest extent.

1-12. CALAMITY.—Sin always brings sorrow (5). To this there are no exceptions (2, 4, 6). The world itself is waste and desolate, other than the Creator intended in its first creation, by reason of human sin (Rom. viii. 20). There is a mysterious sympathy between man and the creation around. And when, in addition to this, God smites the world with famine and scarcity, as a punishment for sin, then indeed "the mirth of the land is gone" (11).

13-16. MERCY.—There is always a godly remnant, as in gathering olives a few remain on the highest boughs. "The fires" here may refer to the tribulations of the time. Oh for grace to glorify God there. Or it may refer to the East in contradistinction to the isles of the sea, *i.e.*, the West. Wherever we are scattered, let us carry the praise of God. "Glory to the righteous": this was the burden of their song. But perhaps it might be rendered, "Glory to the Righteous One."

17-20. THE INSTABILITY OF ALL WORLDLY THINGS.—The world is here compared to a hammock, suspended from the trees by cords, and swaying in the wind (20). Ah, how insecure is the reliance of those who have no other hope or trust but the transient things of time! (Heb. xii. 28). Let us set our hearts more stedfastly on the Kingdom which cannot be removed.

21-23. There is here an anticipation of the days when Christ shall put down all rule, authority, and power; and when He shall reign over the entire family of man, in a glory before which the fairest light of human government must pale and wane.

International S.S. Lessons.

Sunday Afternoon, December 21.

JESUS' PARTING WORDS—LUKE xxiv. 44-53.

GOLDEN TEXT: JOHN xiv. 3.

FROM this Gospel it would appear that these last words of Jesus were spoken in the upper room on the night of the resurrection, and that the ascension followed immediately on the same night. In Acts i. 3, Luke supplements this account. We conclude, therefore, that this lesson summarises the teaching of Jesus during those forty days.

Between the resurrection and the ascension there were other appearances of the Saviour besides those which Luke records (1 Cor. xv. 3-8). No historical fact is better attested than the Resurrection of Jesus.

44. The Lord from the other world looks back upon his life testimony in this. The retrospect fills Him with no shame—no regret for neglected or misused opportunities. Why? Because his unvarying testimony had been to the certainty of the Divine word. By "the *law*, the *prophets*, and the *psalms*" Jesus refers to the Old Testament Scriptures, the fulfilment of which He regards as certain.

45. He had before opened the Scriptures (32). It was needful also to open the understanding. See Ps. cxix. 18, 125; Eph. i. 18. This is probably what is described in John xx. 22. "John names the efficient cause, Luke the effect produced."—*Godet.*

46-48. There is a twofold necessity for Christ's sufferings, which had so disheartened the Apostles, and for his resurrection, which had so startled them. First, "*it is written*," and the Scripture is not to be broken (44). Second, "it *behoved Christ*." Scripture does not *create* the necessity, it only announces it. The work Christ had come to accomplish, the manifestation of God's righteousness against sin, and of his love for the sinner—this *made* the necessity which Scripture declares. "*Repentance and remission*" (47).—The necessity applies also to this proclamation. The two facts (46) are the basis on which this Gospel message rests. But for the atoning death and the resurrection their could be no offer of pardon to the guilty (Acts x. 43, xiii. 38, 39). "*All nations*" (comp. Matt. xxviii. 19; Mark xvi. 15).—In this see the *breadth* of the Saviour's love; and see its *depth* in the fact that this preaching must begin "*at Jerusalem.*" Such was the revenge his love took upon the city that had been guilty of his murder. "*Witnesses*" (48) of the facts—death, resurrection, and ascension—on which this Gospel depends.

49. "*The* promise"—not *a* promise worthy to rank as one of many. In a very special sense, "*the* promise," in which all others are included. It was the Father's promise to Jesus, which could only be fulfilled after his death, and his glorification (John vii. 38-39; Acts ii. 33). This was to be their "*power.*" Even the personal witnesses of the risen Saviour, who received their commission from his own lips, were not equipped until they had received power. Is not this a lesson for every teacher? Every "witness" should expect this "power from on high" (Acts i. 8).

50, 51. Additional details in connection with the ascension are given in Acts i. 9-12. This event was a subject of Old Testament prophecy (Ps. xxiv. 7-10, lxviii. 18). Jesus had also referred to it (John vi. 62, xiv. 28, xx. 17). It was the crown of his earthly life; in it man, as represented in Christ, attains his highest possible glory. "*He led them*," &c.—For part of the way the journey could not fail to recall the walk to Gethsemane. They again descended from the city, crossed the brook Kedron, and, leaving Gethsemane near the foot of the mount, commenced the ascent of Olivet (Acts i. 12). This was the way to Bethany, and the ascension took place "over against" that city (50, R.V.). "*He lifted up his hands.*"—He was about to ascend to be the High Priest of our profession (Heb. iv. 14, ix. 24); and, before passing into the upper sanctuary, gave to the disciples his blessing (Lev. ix. 22). "*While He blessed*" (51), not *after*, but *during*, the act of blessing. "There was one thing," said a good old saint, "that Jesus never finished." "What was that?" "His last blessing before He ascended." In a very real sense that is true. By his continual intercession before the throne, He is still performing the act of blessing; nor will it be completed until He returns to take his people to Himself (Heb. vii. 25, ix. 24-28). In Acts i. 9-11 we read of the cloud and the angels.

52, 53. "*Worshipped.*"—Not mere respect paid to a superior, but adoration paid to a Divine being (John. v. 23). The "great joy" of the disciples now that He has left them proves how they have profited by the teaching of Jesus. Instead of being troubled, they can rejoice that He has gone to the Father (John xiv. 28). "*Praising and blessing God*" (53).—Should not that be the constant occupation of those who have understood the fact of our Lord's ascension? How can the members of the body suffer while the Head is there?

APPLICATION.

"*While I was yet with you.*"—To the *teacher* the words suggest the importance of making right use of present opportunities. When Dr. Payson died, and his congregation came to see his body, they found a label attached to his breast, with the words: "Remember the words which I spake unto you while I was yet present with you." When we thus review our life-work, nothing will give us satisfaction except the thought that we have faithfully and lovingly spoken the word of God.

To the *scholar*, the words suggest that opportunities are fleeting. Make the best of them. Parents or teachers, when they were "with you," gave you the Divine message; how have you received it?

"*It behoved Christ.*"—Let every child know why it was needful for Christ to suffer. Not because He *could* not escape it, but because the glory of God in our salvation required it. Either we must die, or a substitute must die for us. Have you ever thanked Him for such wondrous love?

"*Repentance and remission.*"—The two are inseparable. To enable Christ to *give* remission of sins was the object of his death; but none receive it except those who repent. Repentance is not the price with which we purchase remission, but the *condition* necessary for receiving it. He who does not know and acknowledge sin cannot be pardoned.

"*Power from on high.*"—Are teachers sufficiently alive to the importance of this? To be filled with the Spirit is every worker's privilege.

"*Carried up into heaven.*"—Think of Jesus there. A dead Christ in the grave can save no man; but an ever-living and enthroned Christ can save to the uttermost (Heb. vii. 25).

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Y.M.C.A., EXETER HALL, Strand.—Sun., 3.45 p.m. (men only), Mr. E. J. Kennedy; 7.30 p.m. (public), Mr. T. Richardson. Bible-class, Thurs., 8. French Bible-class, Thurs., 8. Cheerful service (public), Sat., 7.30. Lecture, Dec. 17, 8 p.m., by Mr. W. H. Golding, on "Engineering Triumphs of Our Age." Anti-Gambling meeting, Jan. 15.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 14, 3 p.m., Mr. Boardman; 7 p.m., Mr. E. J. Kennedy. Wed., Dec. 17, meetings for "Deepening of Spiritual Life," 11.30 a.m., Rev. Arnold Pelly; 3 p.m., Revs. E. W. Moore and A. Armitage; 7 p.m., Rev. E. Dodds and others.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Fri., Dec. 12, 7.30 p.m., missionary farewell to Dr. F. W. Browning; Dr. Baedeker will give an account of his recent tour in Siberia. Mon., Dec. 15, 8 p.m., Gospel address to young men, Colonel Macgregor, A.D.C.

Y.M.C.A., 172, QUEEN'S-ROAD, Bayswater, W. (opposite Whiteley's).—Fri., Dec. 12, 8.30 p.m., Gospel address byRev. Nevile Sherbrooke, of Portman Chapel, to both sexes.

FINSBURY PARK Y.M.C.A., 255, Seven Sisters-road, N.—Wed., Dec. 17, 3.30 p.m., special afternoon service conducted by Rev. W. Talbot Hindley, sermon by Rev. F. B. Meyer; public meeting, 8 p.m., addresses by Rev. T. Eynon Davies, Mr. Percy W. Bunting, and others.

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Cleveland Hall*, Sun., 7 p.m., Rev. T. M. Taylor.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Augustus G. West, Sun. next at 11 and 7; Wed., at Burlington Hall, Savile-row, W., 8 p.m.

DR. BAEDEKER, having returned from Siberia and Japan, will give some account of the Lord's work there on Mon., Dec. 15, 7.30 p.m., at Welbeck Hall, 71, Welbeck-street, W.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Dec. 7, Pastor Frank H. White, 11 a.m.; Mr. Finlay Gibson, 7 p.m.

PORTMAN-ROOMS, Baker-street, W.—Meeting for the deepening of the spiritual life, to-day, Fri., Dec. 12, Rev. Nevile Sherbrooke, 3.30 p.m.; Dec., 19, Rev. F. B. Meyer.

CONFERENCE HALL, Clapham-road, S.W.—Jerusalem prayer-meeting every Friday, 4 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sun., 3.30 and 7 p.m.; Wed., 8 p.m.

PRESBYTERIAN TEMPERANCE FORWARD MOVEMENT.—Public meeting in Regent-square Church, W.C., Tues., Dec. 16, 8 p.m., chairman—Mr. Hugh M. Matheson. Speakers—Revs. Newman Hall, John McNeill, J. G. Train, and others.

BILLINGSGATE CHRISTIAN MISSION.—Address by Mr. Finlay Gibson, Mon., Dec. 15, noon.

ISLINGTON PRESBYTERIAN CHURCH, Colebrooke-row.—Dr. Thain Davidson's monthly sermon to young men, Sun., Dec. 14, 6.30 p.m.

MERCHANTS' LECTURE, Memorial Hall, Farringdon-street, E.C.—Tues., 16, 1 p.m.

BAPTIST FORWARD MOVEMENT, John-street Chapel, Bedford-row.—Sun., Dec. 7, at 11, Rev. J. E. Shephard; 7 p.m., Rev. F. C. Spurr.

CHRISTMAS LETTER MISSION.—Annual prayer-meeting, Fri., Dec. 12, 3 p.m., in Gentlemen's Waiting-room, Mildmay Conference Hall.

CONFERENCE HALL, Mildmay Park, N.—Sun., Dec. 14, 3.30 and 7 p.m., Mr. William Taylor.

REGENT'S PARK CHAPEL, N.W.—Sun. services at 11 and 7, conducted by Rev. F. B. Meyer.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Rev. W. H. Daniels, at 11 and 7; Rev. H. Bright, 3 p.m.

HOUSE OF REST, 10, Finchley-road, St. John's Wood, N.W.—Fri., Dec. 19, prayer and short addresses, 4 to 8.30; tea at 6. New Year's meeting, Jan. 2, Rev. F. B. Meyer, 3 p.m.; Mr. Reader Harris, 7 p.m. Suns., 3.30 p.m., Bible-reading for ladies and gentlemen.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Dec. 14, 11 and 6.30, Rev. W. B. Culliss.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Unloading of Christmas boat, Sat., Dec. 27, 7 p.m. Muster of the "Christian Lifeboat Crew," Tues., Jan. 6, 7 p.m.

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Zenana Bible and Medical Mission—Edina ...	0	1	0
China Inland Mission—E. Presby. Church, per Rev. G. B. Snrewsbury	1	11	3
Central China Religious Tract Society—Major and Mrs. C.	1	0	0
McAll Mission—A.T. 10s; M.S. £5	5	10	0
Miss de Broen's Work, Paris—L.E.C....	1	0	0
Society for Relief of Persecuted Jews—Mrs. M.	1	0	0
Y.M.C.A., Prague—Brinscombe Y.M.C.A. ...	0	15	0
North Africa Mission—Beta	2	0	0
Tientsin Floods' Fund—Friend, Stirling	0	10	6
Mr. Arnot's Mission, Central Africa—F.B., Blenheim, N.Z.	0	11	0
Rescue Society—E.C. £1; J.G.C. 5s; Friend, Stirling, 7s	1	12	0
Dr. Barnardo's Homes—A.P. £1; J.G.C. 10s; A.T. 5s; W.A. 5s; C.G. £5; S.J.E., Hong Kong, £5; J.S. 2s 6d; Friend, Stirling, 7s; J.C. £5; Ursulus, 10s; H.G.B. £10	27	19	6
Mr. Fegan's Boys' Homes—A.P. £1; S.L.A.T. £2; E.F.F. £2; W.A. 5s; C.G. £2; N.J.E., Hong Kong, £5; M.E.L. £3; J.C. £5; E.S.C. 13s 8d	20	18	8
Home of Industry—A.P. £1; M.A. 5s; N.J.E., Hong Kong, £3; I.R. £1	5	5	0
General Booth's Scheme—A.P. £1 18s; E.F.F. £2; L. and R. 5s; C.G. £10; "The Gables," 10s; J.C. £10; (*City Colony*)—E.S.W. £5 ...	29	13	0
London Samaritan Society, &c.—S.S. 5s; Poor Widow, £1	1	5	0
Friendless and Fallen—S.L.A.T. £2; E.F.F. £2; M.E.L. £3; Friend, Stirling, 4s 6d; J.C. £5; E.S.C. 13s 8d; Alex. 2s 6d	13	0	8
St. Giles Christian Mission, &c.—S.L.A.T. £2; A.T. 5s; E.F.F. £2; E.M.B. 10s; J.B. £3; Alex. 2s 6d	7	17	6
Christmas Help to the Poor—S.L.A.T. £5; Beta, £25; S.L.R. £1	31	0	0
Cow Cross Mission—J.G.C. 5s; E.F.F. £2; Ursulus, 10s	2	15	0
Home for Working Boys, London—A.T.	0	10	0
Stockwell Orphanage—A.T. 5s; G.M. £1	1	5	0
Dinners, &c., Poor Children—A.T. 5s; Friend, Surling, 1s 6d; Ursulus, 10s	0	16	6
National Refuges for Homeless Children—E.F.F.	2	0	0
Latymer-road Mission—E.F.F.	2	0	0
George Yard Mission—E.F.F. £2; M.A. 5s; J.B. £3; Phylatelist, £1; E.S.C. 13s 8d; E.F. £20; I.R. £1 5s	28	3	8
Field-lane Refuges, &c.—E.F.F.	2	0	0
North-East London Gospel Mission, &c. (Mr. Chorley)—E.F.F. £2; E.M.B. 10s	2	10	0
Mrs. Meredith's Prison Mission, &c.—E.F.F. £2; J.B. £1 4s 9d; M.E.L. £3; Beta, £2 ...	8	4	9
Mission to Deep Sea Fishermen—E.F.F.	2	0	0
Gray's Yard Ragged Schools, &c.—E.F.F.	2	0	0
Society for Prevention of Cruelty to Children—E.F.F. £2; N.J.E., Hong Kong, £2	4	0	0
Mr. Orsman's Work—E.F.F.	2	0	0
Mrs. Hilton's Crèche, &c.—E.F.F...	2	0	0
Destitute Children's Dinner Society—M.A... ...	0	5	0
Miss Mittendorff's Orphans' Home—M.A. 5s; M.S. £5	5	5	0
Mildmay Mission to Jews—J.B. £3; M.S. £3 3s; Alex. 2s 6d	6	5	6
Female Mission to Fallen—Mrs. H.	2	0	0
Strangers' Rest, 163, St. George's-street—M.S. ...	5	0	0
Miss Robinson's Soldiers' Home—M.E.L.	5	0	0
Mission to Seamen—M.E.L. £4; Beta, £2... ...	6	0	0
British Home for Incurables, Clapham—M.E.L.	3	14	0
Rev. D. M. Cameron's Work, Battersea—M.S. ...	3	3	0
Mrs. W. Noble's Work, Hoxton—M.S....	2	0	0
Mission to Lepers, India—M.S.	2	2	0
Dr. Laseron's Work, Tottenham—M.S.	2	2	0
Miss Mason's House of Rest—M.S...	3	3	0
Maryland Point Mission—M.S.	2	2	0
London Medical Mission—M.S.	3	3	0
Marylebone Medical Miss.—M.S. £3 3s; Beta, £1	4	3	0
Medical Mission (Mrs. Griffith)—M.S.	1	1	0
Midnight Meeting Movemt.—M.S. £5; Beta, £2	7	0	0
Royal Albert Orphan Asylum—M.S.	1	1	0
Tramcar and 'Bus Text Mission—M.S...	1	1	0
Mr. Charrington's Work, &c.—Phylatelist, 5s; Beta, £2	2	5	0
Blackdown Hills Mission—Beta	2	0	0
Howard-street Mission—Beta...	1	0	0
Special Religious Services in Theatres—Beta ...	2	0	0
Homes of Hope, Regent-square—Beta	2	0	0
Anti-Infidel Tract Enterprise—Beta	2	0	0
East London Women's Christian Temperance Union—Beta	1	0	0
Chelsea Preventive Rescue Homes—Beta	2	0	0
Slade Hall, Plumstead—Beta...	1	0	0
Kilburn Mission Hall (Mr. W. Martin)—Beta ...	1	0	0
London City Mission—E.S.C. 13s 7d; Ursulus, 10s; Alex. 2s 6d	1	6	1
Christian Community—Mrs. H.K. £1; I.R. £1	2	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Theatrical Mission—Alex.	0	2	6
Printers' Pension Society—M.S.	1	1	0
Salvation Army—H.G.B....	10	0	0
London Outcast Poor—H.G.B.	10	0	0
Gratuitous Circulation THE CHRISTIAN—	1	4	0
	£323	4	1

[ADVERTISEMENTS.]

Evangelistic Mission—Z.A. £1.
General Booth's Scheme—F.S. £1.
Zenana Medical College—C.C. 10s.
Tower Hamlets Mission—M.C. £10.
Work in Belgium—T.E.L. 10s; T. £1.
London Medical Mission (Free Dinners)—Anon. 10s.
Bethnal Green Free Library, E.—C.G.M. £5.—Mr. G. F. HILCKEN, secretary and librarian.
Dolls for Hindu Children—Mrs. CLEGHORN, 26, Queen-street, Edinburgh, acknowledges receipt of dolls from B.H., W.P.R., "Belfast" Post Mark, Miss D., and three little girls in Croydon.

Notices.

SEVERAL correspondents have kindly indicated the source of the stanza given last week, "Not to my wish, but to my want," &c. It is the last verse of a hymn by Merrick, appearing in many collections. In some hymnals the original words of the author have been much altered; and sometimes the opening line is given as "Author of good, to Thee I turn," at other times, "Eternal God, we look to Thee."

COMMUNICATIONS RECEIVED WITH THANKS.—G.A.O. N.J. J.H. B.R. W.G. C.L.D. W.D.D. J.W. C.W. N.V. R.J.S. P.P. E.B. F.B. M.A.C. J.S. M.F. S.H.J. F.S.G. G.G.G. J.E.S. A.E.B. A.J.W. R.G. W.W. M. de H. C.B.W. H.H. W.F. W.S. W.K.C. M.G. W.J.G. E.D.W. D.E.C. R.B. W.D. M.J.G. S.H. A.W.I. F.E.A. C.S.T. R.P. C.W.P. M.A.F. K.A. F.L.T. J.J.L. J.V. J.T.T. W.C.C. R.B.H. S.L. L.S. A.C.T. G.P. D.C. J.G. E.P.H. D.J.R. J.McR. G.M.S. C.M. C.W. C.G. G.F.H. E.P. H.W. McS. A.J.S. A.M.G. O.R. E.E. H.A.B.M. H.S.D. J.S.R. M.R.B.

Appeals.

Union Tabernacle.—Rev. D. M. CAMERON, Thurlow House, 515, Wandsworth-road, Clapham, S.W., writes:—"The distress in this district is tremendous; as the severe weather comes the cases multiply. Those who have been gathered in provide nearly two-thirds of the expenses."

Children's League of Kindness for South London.—The hon. sec. will be glad of help in providing childrens' dinners, blankets, and coals, also toys and clothing, either new or old, for distribution among children of the slums. Christmas hampers of comforts for the relief of the sick will also be most gladly welcomed.—Miss YOUNG, 22, Talbot-road, Bayswater, W.

The Boys' Farm Home, The Church Farm, East Barnet, Herts., is now affording a refuge to eighty-nine boys, orphans or sons of very poor widows, or of parents disabled by incurable maladies. These boys are provided with healthy work and healthy play, combined with good schooling and with moral and religious training. The Home is mainly dependent upon voluntary contributions, which will be thankfully received by the treasurer, Colonel W. J. GILLUM.

Homes for Aged Christian Blind Men and Women,—Hanley-road, Crouch-hill, N.—The committee of these Homes appeal that their aged and blind charge may not be forgotten at this time. The severe winter months in every way greatly increase the expenses, age and its infirmities, added to blindness, requiring so much extra care and attention. The present number of inmates is 78; there are several vacancies which the committee would gladly fill as soon as funds permit.

Gifford Hall Mission.—Sir,—Again I venture to ask for help to provide a well-cooked substantial Christmas dinner; materials for tea for 350 people at their own homes; an evening's entertainment for the scholars of the Sunday-school (four evenings will be necessary to include the various grades of scholars). Halfpenny dinners for Board School children; a supply of blankets for loan to the poor; and a soup kitchen. We urge as a reason for our plea, that the neighbourhood is one of the most densely populated in London, that we have been personally working among the people for the last quarter of a century, and that all those who will receive any of these benefactions are well known to us as suitable cases for help.—BENJAMIN CLARKE, Hampden House, Crouch-end, N.

Mount Hermon Girls' Orphan Homes, 47, 49, and 55, Cambridge-avenue, Kilburn, N.W., and "Praise Cottage," Mill-lane, West Hampstead, N.W.—Mrs. PARRY writes:—"I regret to say that, for some months past, we have been unusually tried for funds. Up to the present time we have received over £200 less than in the corresponding portion of last year. We have heavy bills to meet for necessary repairs; and winter, with its many needs, is upon us. Our family of 127 members all require food and clothing, and at present we have no money in hand for these necessaries. We have had much blessing amongst the dear children this year. I am thankful to say they are all going on well, and those who have gone out into service are also, without exception, giving satisfaction."

33rd ANNUAL APPEAL FOR DONATIONS

FRIENDLESS & FALLEN.

TO THE READERS OF "THE CHRISTIAN." *Dec. 8, 1890.*

The year so nearly closing has been a most anxious period for funds to sustain **ALL THE HOMES** *and* **OPEN-ALL-NIGHT REFUGE,** *nevertheless, the Work of Mercy has* **NOT** *been restricted on that account.*

500 YOUNG WOMEN AND GIRLS, *or thereabouts, will have been* **ADMITTED TO THE HOMES.**

1,000, OR NEARLY SO, *sheltered in the* **OPEN-ALL-NIGHT REFUGE,** *inclusive of re-admissions.* **NO CHARGE WHATEVER IS MADE FOR SHELTER OR FOOD.** *All this large number have been spoken with* **THE MORNING AFTER THEIR ADMISSION,** *and thus many have been permanently reclaimed.*

The Committee are completing arrangements for improving and extending the **PREVENTIVE HOMES.**

3,000 GOSPEL *Temperance and other Services will have been held during the year.*

ONE THOUSAND DONATIONS OR COLLECTIONS AVERAGING 21s. REQUIRED BY DECEMBER 31, *to meet all the expenses of the work of 1890.*

DURING 1889, 51 *Ladies and* **17** *Gentlemen collected* **£264 11s. 1d.,** *and nearly the whole of this amount was gathered in by* **COLLECTING CARDS.**

Reader, kindly contribute or collect in aid of this **PREVENTIVE AND RESCUE MISSION. COLLECTING CARDS** *sent to any address on application.*

MESSRS. MORGAN & SCOTT, *Offices of* The Christian, *12, Paternoster Buildings, E.C., will receive donations.*

Edward W. Thomas.

OFFICES—CENTRAL HOME, 200, EUSTON-ROAD, N.W.

Our Street Arabs.

A HEARTY INVITATION

IS GIVEN TO

YOUNG PEOPLE

AT HOME FOR

THE HOLIDAYS

TO VISIT THE

Boys' Home, Southwark,

ON TUESDAY AND FRIDAY AFTERNOONS, from 2 till 4.

Mr. FEGAN will be pleased on these afternoons to receive visitors, and personally explain all that is being done to rescue homeless street-boys. Visits at other times may be made by special appointment.

The Home is quite near the Surrey side of Blackfriars Bridge.

PARENTS, TEACHERS, &c.,

who are anxious to interest young people in Christian Work, may obtain

INTERESTING INFORMATION

OF THE WORK CARRIED ON IN

"MR. FEGAN'S HOMES,"

AND A

VERY PRETTY COLLECTING CARD,

BY APPLYING TO

THE SECRETARY,

THE BOYS' HOME,

215, SOUTHWARK STREET, LONDON, S.E.

Homes for Aged Christian Blind Men and Women,

HANLEY ROAD, CROUCH HILL, LONDON, N.

OFFICE: 77, HANLEY ROAD.

URGENT APPEAL.

At this Christmas time, when thoughtful heads, loving hearts, and busy hands are doing much to relieve the distress and suffering of the pinched and poor, the Committee of these Homes appeal that their aged and blind charge may not be forgotten. They are anxious to give some extra Christmas cheer, but owing to the exhausted state of the General Maintenance Fund they cannot do so unless friends come to their aid. The present number of inmates is 78. The severe winter months in every way greatly increase the expenses, age and its infirmities, added to blindness, requiring so much extra care and attention.

Contributions, however small, will be gratefully received by Messrs. MORGAN & SCOTT, or by the Founders and Hon. Superintendents, Rev. H. and Mrs. BRIGHT, at the Home.

NOW READY.

Price THREEPENCE. Free by Post, 4d. Six Copies, Post Free, 1s. 7d.

AM I UNFIT?

BEING A VERBATIM REPORT OF

DR. BARNARDO'S SPEECHES IN DEFENCE in the RODDY CASE,

Delivered on Monday, Nov. 9; Tuesday, Nov. 10; Wednesday, Nov. 11;

BEFORE

Lord ESHER, Master of the Rolls; Lord Justice LINDLEY; and Lord Justice LOPES: Judges of the Court of Appeal.

WITH SUMMARY OF THEIR LORDSHIPS' JUDGMENT, AND AN INTRODUCTION BY DR. BARNARDO.

Office of the Homes: 18 to 26, STEPNEY CAUSEWAY, LONDON, E.

THE ANCHORAGE.

SPECIAL HOUSE OF SHELTER for the MORE RESPECTABLE CLASS OF YOUNG WOMEN.

Trustees:—REV. H. E. FOX & GEORGE HANBURY, Esq.

NINETY-SIX per cent. of the Mothers sheltered last year are now known to be leading respectable lives. The Committee therefore confidently appeal for funds to maintain the work, full particulars of which will be found in the Annual Report, recently published, and will be [illegible] SECRETARY, 32, Charing Cross, London, S.W.

Orders for garments made at the **ANCHORAGE**, will be thankfully received by the SECRETARY as above, from whom price list may be obtained.

Contributions may be paid to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings; or, to the SECRETARY OF THE ANCHORAGE, 32, Charing Cross, London, S.W.

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.

OFFICE: BROADWAY CHAMBERS, WESTMINSTER, S.W.

PRESIDENT: SIR JOSEPH WHITWELL PEASE, BART., M.P. | TREASURER: SIR R. N. FOWLER, BART., M.P.

RECENT PUBLICATIONS.

INDIA'S OPIUM REVENUE: What it is, and How it should be Dealt With. By J. G. ALEXANDER, LL.B., Secretary of the Society. 32 pp. Price 2d. Strongly recommended by the Rev. Canon Wilberforce in his speech at Glasgow.

POPPIES: A Talk with English Boys and Girls about Opium. Illustrated. By a Lady. 12 pp. Price ½d., or 3s. 6d. per 100.

SUBSTITUTES FOR THE OPIUM REVENUE. By the same Author. Price 3d.

NEW SERIES OF ANTI-OPIUM TRACTS. From 8d. per 100. List on application.

A CHINAMAN ON THE OPIUM TRADE. (Reprinted from THE CHRISTIAN of October 24.) 1s. per 100.

May be obtained through any Bookseller; or from the Secretary, Broadway Chambers, Westminster, S.W.

Contributions in aid of the Society's operations are much needed, and will be thankfully received by the Treasurer at Messrs. DIMSDALE, FOWLER & Co.'s Bank, 50, *Cornhill; or by the Secretary at the Office.*

N.B.—The Secretary will be glad to arrange for

LECTURES ON THE QUESTION,

by Competent Speakers, illustrated by Diagrams; or, when desired, by Magic Lantern Slides

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's-inn-road, London, W.C.

THE COMMITTEE are very unwilling to press the claims of this Charity, but every day most painful applications are made for admission, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have made a first false step downwards. Very sad tales of suffering and wrong are told by these young women, many of them the orphan daughters of parents who moved in a good position, but were left when young, friendless, and wholly unprovided for. We are quite sure if the readers could witness the distress and anguish in many cases of those who apply, it would give them pleasure to aid us in restoring them to positions of usefulness.

It has scarcely ever happened in the experience of the Committee that the mothers rescued have fallen a second time. We are in urgent need of FUNDS, and any help will be most opportune at the present time.

HENRY THOMPSON, Esq., *Treasurer*, 38, Mincing-lane, E.C.
W. HORNIBROOK, *Secretary*, 17, Bloomsbury-street, Oxford-street, W.C.

"SERPENT" RELIEF FUND

HELP URGENTLY NEEDED FOR WIDOWS & ORPHANS.

Please send to Miss WESTON, Sailors' Rest, Devonport.

THE PROBLEM OF THE POOR.

A MANY-SIDED WORK is carried on by the N.E. London Gospel Missions amongst the suffering poor, large numbers of whom are on the verge of "submersion," struggling to live decently and honestly. The paucity of help received of late gives reason for fearing how far we may continue this grateful work.

The Seaside Home for the Ailing Poor is at Lancing-on-Sea, near Worthing There are eight Gospel Halls and Rooms, two Institutes for Rough Factory Girls, and one for Ragged Youths. About 2,000 children and young people attend the Sunday-schools.

Help in any form would be thankfully received by the EDITORS; or Mrs. F. A BEVAN, 59, Princes-gate, South Kensington, S.W.; or may be sent to the Director—

WILLIAM CHORLEY.

2, *Marquess-grove, Canonbury, N.*

Parcels to the last address only. Bankers: Messrs. Barclay, Bevan, Ransom & Co., 54, Lombard-street, E.C.

LONDON CITY MISSION

FIVE HUNDRED Missionaries now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House to house visitation. Personal dealing. Work purely undenominational. Funds much needed. Communications to the Secretaries { T. S. HUTCHINSON, M.A. / R. DAWSON, B.A.

OFFICE: 3, Bridewell Place, E.C.
BANKERS: Barclay, Bevan, Ransom & Co., 54, Lombard-st., E.C.

Scripture Readers' Society FOR IRELAND.

INSTITUTED 1822.

Funds greatly needed to extend the Itinerant work.

The Scripture Readers are placed under carefully selected Superintendents, and not only located in Towns and Cities, but also sent into remote districts where they are generally well received by all denominations.

Irish speaking Readers are sent where required. Sailors in Seaports are visited, and Bethel Services held.

The work is carried on in a spirit of love and not of controversy.

Reports and all particulars sent post free on application to Captain JAMES KEARNEY WHITE, Secretary, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

Donations may be sent to the above addresses, or will be received by the Proprietors of THE CHRISTIAN.

Please notice exact title of Society as above.

THE COW CROSS MISSION.

UNDER THE GENERAL SUPERINTENDENCE OF

MR. WILLIAM CATLIN.

27th ANNUAL APPEAL.

This Mission has for its PRIMARY object the preaching of the Gospel in the Mission Hall, and in adjacent Factories, Hospitals, Workhouses, Prisons, Public Houses, in Open Air, by the Sale of Bibles, and reading aloud the Word of God in great thoroughfares; by Cottage Meetings and House to House Visitation; also Bible Readings, Mothers' Meetings, Temperance Lectures, Sunday and Week Evening Instruction to the Inhabitants of the parish of Clerkenwell, which has a population of 70,000 souls.

The efforts of the Mission are conducted under the general supervision of well-known Christian Friends, on purely undenominational principles. Annual Report published in March.

The prayerful sympathy and pecuniary help of the people of God are greatly **NEEDED AT THIS MOMENT,** and are earnestly appealed to, on behalf of this thoroughly Evangelistic work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of Winter. It is sincerely to be hoped that through such help we may be enabled to continue our Halfpenny Dinners to the thousands of poor little children who will doubtless crowd in upon us till the second week in March.

A SPECIAL APPEAL.

"Retiring poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes; also during the first week of the New Year, to give our Sunday School and Band of Hope Children an extra dinner of Roast Beef and Plum Pudding, and some articles of Warm Winter Clothing, &c.

Contributions will be thankfully received at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; at the Office of WORD AND WORK, 48, Paternoster-row, E.C.; by Mr. G. KIRKHAM, 9, Ribblesdale-road, Hornsey, N.; Mr. F. NEWTH, 44, Percival-street, Clerkenwell, E.C.; Mr. J. W. BURGESS, 17, Lower Smith-street, Clerkenwell, E.C.; also by

Yours obediently in the Lord Jesus,

WILLIAM CATLIN.

COLLECTING CARDS ON APPLICATION. *GEN. SUPT.*

17, Claremont-square, Pentonville, London, N., to whom all parcels should be addressed.

Cheques to be crossed "The London Joint Stock Bank." For small sums blank Postal Orders are much to be preferred.

A SPECIAL APPEAL.

THE EVANGELISTIC MISSION.

OFFICE—164, ALEXANDRA ROAD, LONDON, N.W.

☞ **A VERY URGENT NEED** for Funds for this long-established Mission exists at the present time, the receipts during the past few months having fallen considerably short of the usual requirements. Several hundred pounds are needed to enable us to meet current expenses to the close of the year, whilst **CHRISTMAS** will bring with it the usual special claims for the relief of the aged, the infirm, the widow, and the orphan, which in a Mission like this amounts to a considerable sum.

We earnestly appeal to all lovers of the Gospel to assist us just now, in order to prevent the closing of any of the branches of this work, which has been so abundantly blessed in the winning of souls during the past quarter of a century.

THE LATE (SEVENTH) *EARL OF SHAFTESBURY, K.G.*,

One of the warmest supporters of this Mission from its commencement, thus testified shortly before his decease, on the work of this Mission:—

"OF ALL THE ASSOCIATIONS IN LONDON, I DO NOT KNOW OF ONE MORE DESERVING OF COMMENDATION AND SUPPORT."

Cheques should be crossed "London and County Bank" and Post Office Orders made payable at the General Post Office. *Contributions will be gratefully received by*

164, *Alexandra-road, St. John's Wood, N.W.* **C. RUSSELL HURDITCH.**

WORKING MEN'S MISSION,

Collingwood-street, New Cut.

WORK AMONG THE DESTITUTE.

TO THE READERS OF "THE CHRISTIAN":—

The work among the Poor of the New Cut compels us again to appeal for help. For the past thirteen years we have been labouring for the spiritual and temporal good of the poor of this very needy part of the metropolis. Our winter work is now in full operation, and thousands are relieved weekly by our Soup Kitchen, and we need the sum of **£500** to meet all the expenses of the two Mission Halls.

Donations will be gratefully received by our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or, the Superintendents, T. and J. YOUNG, Gordon House, 1B, Vowler-street, Deacon-street, Walworth-road, S.E.; or, to Messrs. MORGAN & SCOTT.

A LETTER FROM REV. C. H. SPURGEON

"The work done by our gracious God, through the Brothers Young and their warm-hearted friends, is one that causes me great joy. Theirs has been a real Working Men's Mission, and it has actually reached the persons aimed at; indeed, it sprang up amongst the working people.

"It is a movement that aims at no creation of division, or opposing existing churches; but we all welcome it, and wish it the richest prosperity.

"It is with particular pleasure that I commend the work in Collingwood-street, New Cut, to the generous help of all Christian people."

MIDNIGHT MEETING MOVEMENT

Successful Meetings have just been concluded at **SOUTHAMPTON**, by Mr. J. H. L. CHRISTIEN, Organising Superintendent.

ARRANGEMENTS are now **COMPLETED** for the **PROPOSED SPECIAL MISSIONS** and **MIDNIGHT MEETINGS**, to be held at the **CLOSE** of this year.

DONATIONS to meet **EXTRA EXPENSES** are much needed, also new **VOLUNTARY WORKERS** in such **DISTRICTS** as **WILLESDEN, PENGE, BOW**, or **FULHAM**, who would be willing to assist the Committee by **DISTRIBUTING SPECIAL TRACTS** to the **FALLEN** in their own neighbourhoods.

£5 DONATION will defray the necessary cost of a suitable MEAL for the **REFRESHMENT** of poor **WOMEN** gathered from the streets. **ARE THERE NOT MANY OF THE LORD'S PEOPLE** who would be glad to spread a simple repast for a hundred or more poor Outcast Women, compelled to come in.

Messrs. MORGAN & SCOTT will receive contributions.

C. WILSON M'CREE,
Secretary.

Office—8A, RED LION SQUARE, W.C.

WANTED, 100,000 FARTHINGS.

MR. C. L. BOYER, Superintendent of the Drift Children's Branch of the Ragged School Union, who is known to about 20,000 of the poorest children of the East End of London, appeals to the kind fathers, loving mothers, dear aunts and uncles, and all the kind-hearted children who have good homes, for **100,000** farthings, to give about 5,000 of the smallest of the poor children a

CHRISTMAS TREE TREAT.

Last Christmas Mr. Boyer gave a treat to 2,200 children; and in the summer, by the help of kind friends, was enabled to take some 4,000 of these poor little ones to the Forest, and give them refreshments. Now he wants **100,000** farthings for this year's Christmas treat. "Four farthings make a penny"—send them in stamps, to

MR. JOHN KIRK,
Sec. of the Ragged School Union,
EXETER HALL, STRAND, LONDON.

CRIPPLES' HOME AND INDUSTRIAL SCHOOL FOR GIRLS, Northumberland House, 17A, Marylebone-road, London, W.—Seaside Branch, Northumberland Lodge, St. Leonards on-Sea. Founded 1851, under the special patronage of H.R.H. The Princess Christian of Schleswig-Holstein. President: LORD KINNAIRD. The number of inmates is 110. Donations and subscriptions thankfully received. Miss C. M. WELLESLEY, EDWARD BANNISTER, Esq., Hon. Secretaries. Miss BURMESTER, C. H. F. ROUTH, Esq., M.D., Hon. Treasurers.

Christmas and New Year's Gifts

TO THE SHIVERING AND SUFFERING POOR.

Lady COCKLE and "J. B." are most heartily thanked for their sympathy in providing Food, Coals, and Clothing for Widows and other necessitous persons in a large and poor London parish.—Bankers: L. and County.—A. STYLEMAN HERRING, Vicar (30 years) St. Paul's, Clerkenwell; 45, Colebrooke-row, N.

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STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.; J. H. Anderson, Esq., Chairman. Clarence Smith, Esq., J.P., Hon. Secretary.

Funds are especially needed at this Season.

This Society has been in active operation for 104 years. Its 240 Christian voluntary agents pay, on an average, 2,000 visits monthly in relieving the sick poor of London. Kindly remember the work in testamentary arrangements.

Office of the Society, 52, Finsbury Pavement, E.C.

THE

MISSIONS TO SEAMEN SOCIETY

Patron: Admiral H.R.H. the Duke of EDINBURGH, K.G. — labours afloat and ashore, at home and abroad, among seamen of all classes and nations, fishermen, bargemen, and emigrants. Fifty-three harbours are occupied. **INCREASED CONTRIBUTIONS** and **OFFERTORIES,** urgently **NEEDED,** should be forwarded to the Secretary, Commander W. Dawson, R.N., 11, Buckingham-street, Strand, London, W.C.

HOMEWARD BOUND!

THE UNLOADING OF THE

Christmas Boat,

Laden with Gifts for Sailors of various nations, will (God willing) take place on

SATURDAY, DECEMBER 27, at the

SAILORS' WELCOME HOME,

173, ST. GEORGE'S STREET
(Corner of Princess-street), RATCLIFF HIGHWAY, LONDON, E.

ALL FRIENDS ARE WELCOME.

Tea and Coffee at 6. Unloading of Boat at 7.

MEETINGS in Different Languages before and after.

☞ *Will Friends sinding Cargo for Boat kindly forward as soon as possible to* Miss CHILD, *at the above home.*

"ELECTRICITY IS LIFE."
(TRADE MARK.)

PULVERMACHER'S
WORLD-FAMED
GALVANIC BELTS,
FOR the CURE of NERVOUS DISEASES,
HAVE RECEIVED TESTIMONIALS from over
FIFTY MEMBERS of the
ROYAL COLLEGE of PHYSICIANS of LONDON, including
THREE PHYSICIANS to
HER MAJESTY the QUEEN.

RECENT TESTIMONIALS.

GALVANISM v. INDIGESTION and NERVOUS DEBILITY.
Peterborough, November 28, 1890.

GENTLEMEN,—I am pleased to tell you that I have felt much better since wearing your combined band, and I believe it is invaluable in cases of indigestion and nervous weakness such as mine was. My health has greatly improved in every way, and I can strongly recommend your treatment to sufferers. Please use my initials only, but you can give my full name and address to any inquirer.
—Yours faithfully, G. A.
Messrs. J. L. Pulvermacher & Co., 194, Regent Street, W.

GALVANISM v. NERVOUS EXHAUSTION.—SORE THROAT.
1, Wilding Street, Barton-on-Irwell, Manchester, November 26, 1890.

GENTLEMEN,—I write to inform you that your treatment has proved so effectual in my case that I no longer need to wear the belt. I lent it to a friend who suffered with pains in the back, and it cured her in one day, and I have now lent it to our minister for the same complaint. Your treatment completely cured my sore throat in less than 24 hours; and if you will send me some pamphlets I will distribute them.—Yours faithfully,
RICHARD HUGHES.
Messrs. J. L. Pulvermacher & Co., 194, Regent Street, W.

GALVANISM v. NERVOUS WEAKNESS.
Ashfield, Martock, Somerset, 26th Nov., 1890.

DEAR SIR,—I feel very much pleasure in being able to tell you that your spinal and waist electric appliances have greatly benefited me. After wearing them three months I feel quite strong and in good health, and can sleep remarkably well.—Yours truly, (Mrs.) L. BRADFORD.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

GALVANISM v. RHEUMATISM.
Throop, Christchurch, Hants, Nov. 25, 1890.

DEAR SIR,—Some time ago I was suffering from severe rheumatism in the knee, and could not walk. I sent for one of your Galvanic Belts, and after wearing it for a short time the pain gradually decreased, until it left me, and I can now strongly recommend your treatment to others who may be suffering from this complaint.
Yours truly, (Mrs.) C. MEADEN.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

GALVANISM v. NERVOUS EXHAUSTION AND DEBILITY.
Minehead, Somerset, Nov. 19, 1890.

DEAR SIR,—I am pleased to inform you that both my wife and myself have derived great benefit from your combined belt, and our general health is better now than it has been for years.
Yours very truly, E. A. JONES.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

GALVANISM v. INDIGESTION.
7, Herbert-terrace, Clevedon, Nov. 6, 1890.

DEAR SIR,—I am glad to be able to tell you that my nerves are very much stronger, and the indigestion that I suffered from is quite cured, in fact, I am a different person altogether.—Believe me, yours truly, (Miss) R. L. PARSLEY.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

IF YOU ARE SUFFERING from any NERVOUS or WASTING DISEASE, that threatens CONSUMPTION, or PARALYSIS, write, in the fullest confidence, to Mr. J. L. PULVERMACHER, 194, Regent-street, London, W., whose name has been blessed by thousands of sufferers during the past thirty years.

ADVICE PERSONALLY, or by LETTER, free of charge.

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194, REGENT STREET, LONDON, W.
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WITH VERSES BY
FRANCES RIDLEY HAVERGAL,
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100.—**TWELVE CHOICE DESIGNS,** with Verses by Frances Ridley Havergal. 12 in Packet, post free, 1s.

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HEARTHRUGS (Regd.)
Carriage free.
2/6
IN Reversible Rich Turkey Patterns, measuring 6ft. long and 3ft. wide. These Hearthrugs have gained a world-wide reputation for magnificence, cheapness, and utility, having no equal. Registered designs, and considered works of Art. Thousands of repeat orders received, including undermentioned, giving the highest satisfaction. SPECIAL OFFER—Three for 7s., Six for 13s. 6d., Twelve for 26s. *Carriage Free.*

Registered Design, 130,391.

"The Elms, West End, West Hampstead, "Jan. 4.

Sir Wm. Onslow, Bart., writes:—"I was much pleased with the 'Queen's Royal' Carpet and Rugs which I had from you a short time ago. Please send me another, 12 by 18 feet, 42s., with three Hearthrugs to match. Cheque enclosed."

"Sunningdale, Berks, July 5.

Sir Frederick A. Milbank, Bart., writes:—"Please supply me with another 'Queen's Royal' Carpet, 12 by 21 feet, 49s. 3d., for a dining-room for my shooting residence at Barningham Park, similar terra-cotta and gold colours as supplied for my drawing-room last year."

Trade Mark on all goods.
Beware of Imitations.
Please mention this Paper.

The "Queen's Royal" Household Reversible Rich Turkey Pattern
CARPETS (Regd.)
Admittedly the Cheapest in the world. Woven without a seam, superior quality, with handsome border to correspond; a marvel of excellence and beauty.

6 ft. by 9 ft., price	*Carriage free*	11s. 9d.	10½ ft. by 12 ft., price	*Carriage free*	25s. 9d.
8 ft. by 9 ft. „		12s. 6d.	9 ft. by 15 ft. „		27s. 9d.
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9 ft. by 12 ft. „		22s. 9d.	12 ft. by 18 ft. „		42s. 0d.
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"ECLIPSE" CARPETS.
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I WILL forward, direct from the Looms, to any address, on receipt of amount, A GENUINE WOVEN REVERSIBLE CARPET, suitable for Sitting-room, Bedroom, bordered and woven in art shades, large enough to cover any ordinary-sized room. A RUG sent with Carpet, 1s. 6d. extra, or 2 Carpets and 2 Rugs for 10s. 6d., or 4 Carpets and 4 Rugs, 20s., carriage paid. SATISFACTION GUARANTEED. Do not miss this opportunity. To readers of THE CHRISTIAN all goods sent Carriage Free. Cheques and P.O.O.'s payable to
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NOTE.—The above goods can only be had direct. No agents appointed.
CAUTION.—All my goods are sent Carriage Paid. By purchasing of me you ensure yourself against having to pay heavy charges for carriage.

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EIGHT CHRISTMAS CAROLS, 1D
EIGHT CHILDREN'S CAROLS, 1D.
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MISS VON FINKELSTEIN
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SELECT CEYLON TEA AGENCY, 39, Lime-st., London.

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Novel and useful, a 25s. crate for £1 1s. Tea Cosy, very handsome, 3s. 11d. 5-o'clock do., 2s. 11d. Work Boxes, 2s. 6d. Work Basket, 2s. Collar Box, 1s. Needle-book, 7d., all post free.
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SAMPLES AND PRICE LISTS, POST FREE.

Children's	1/3	Hemstitched—		Per doz
Ladies'	2/4½	Ladies'	2/11½	
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Embroidered Handkerchiefs, in all the latest styles, from 1/ to 60/ each.
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THE Cheapest Dresses in England, comprising Tweeds at 3½d. yard, Serges at 4½d and 6d. yard. Double width Habit Cloth at 8½d. yard; Dress Tweeds, 44 inches wide 8¾d. yard; "Novelty" Habit Cloths, 4 inches wide, 1s. 3d. yard; "Superfine" and "Twill" Habit Cloth, 48 inches wide 1s. 6d. yard; Plain and Fancy Black Cashmeres, Cheviots, Homespuns, Snowflakes, Soft Woollens, Flannels, &c., &c., in great variety. Any length cut and sent carriage paid to any address. The Pattern need not be returned, as they are given away to all who write for them and name this paper to THE DARLINGTON TRADING COMPANY, DARLINGTON.

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Hand knit by Donegal peasantry. Warm, durable, and comfortable. Two pairs IRISH SOX free, 2s. 6d. Men's Knicker Hose, two pairs free, 3s. 9d. 4s. 9d., 5s. 9s., 6s. 9d., and 7s. 9d. WOOL PANTS and VESTS are now very cheap. Price Lists and Patterns Cambric Handkfs. and all kinds Irish Linen Goods sent free for Household or Family use, from the cheapest to the best qualities made.
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Dr. LEBAUD'S PASTILLE BRONCHIQUE
(a modern scientific remedy, free from the dangerous narcotics of old cough nostrums) by its tonic and antiseptic action upon the disordered membrane, quickly cures a harassing cough, protects the breathing organs from cold, repels disease germs, and maintains the voice in perfect condition for speaking and singing. Of all Chemists, 1/1½ per box, or (post free) from the Chief British Depôt, GRAHAM & Co., Charlemont-place, Dublin.

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FOR
Indigestion & Nervousness.

THESE troublesome complaints are cured more speedily by Guy's Tonic than by any known remedy, a few doses invariably accomplishing more than a prolonged course of any other treatment.

For loss of appetite, pain after eating, heartburn, and sluggish liver, Guy's Tonic is superior and preferable to all other preparations. For restoring nervous and debilitated constitutions, removing brain weariness, nerve waste, languor, and despondency, the most implicit confidence can be placed in this simple, safe, and efficient remedy.

Should you have failing health, no matter from what cause, don't hesitate, but procure Guy's Tonic at once. The most obstinate, chronic, and complicated maladies are yielding daily to this matchless medicine.

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"As a stimulus to weak digestion, Guy's Tonic will act admirably, while in cases of painful digestion and flatulence, it is also likely to prove of signal service. The merits of this preparation appear to consist in its being compounded of ingredients which are habitually used by physicians in cases of ordinary want of tone, and in its safe and pleasant nature as a family remedy."—*Health*, August 1, 1890.

Miss JANET DICKSON writes, November 12, 1890:—

DEAR SIRS,

"Please send me another bottle of Guy's Tonic. I feel much better already from taking the one bottle you previously sent me. I have been a martyr for years to indigestion and biliousness, and at times very sick and vomiting everything I ate. Sometimes the sickness would continue for weeks at a time. I was beginning to give up hope of ever getting any medicine to do me any good. I have consulted several doctors but none of them did me any good, and when I saw your Tonic advertised I resolved to try it. Am happy to say it has had the desired effect.

Yours truly, JANET DICKSON.

To GUY'S TONIC COMPANY.

Guy's Tonic is sold by all Chemists at **2s. 9d.** per Bottle. If you cannot obtain it promptly, send the amount (**2s. 9d.**) to Guy's Tonic Co., 4, Ludgate-circus, London, and it will be sent by return, post paid. Insist upon having Guy's Tonic. No substitute whatever should be accepted.

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SUCCESSFUL TREATMENT.
ASTHMA, CHRONIC BRONCHITIS, AND OTHER CHEST DISEASES.
NEW EDITION WITH
APPENDIX
CONTAINING A LARGE NUMBER OF
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POST FREE, ONE SHILLING.
From the AUTHOR,
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CASE FOR THIS WEEK.
(*THIRTY-FIFTH SERIES.*)

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This case is of a lady in Cornwall, who, thirty years before my correspondent wrote me, was the subject of a severe cold, which brought on bronchial irritation, followed by bronchitis, and then asthma, which followed her more or less ever since.

At the time of first consulting me (September, 1889), there were all the symptoms of the above diseases present in acute form. The last severe attack, which had taken place in the spring of the year, had not been shaken off. The chest was exceedingly weak, and the action of the heart irregular and feeble. The digestion was bad, and the appetite and strength had failed.

The patient improved after two or three months, and would have progressed more rapidly, had my treatment been thoroughly persevered with. As it was, she was very much better in the spring. Her night perspirations had left her, and also the pains. But she needed special instructions on various symptoms.

On May 10th she was "better in every way." On the 28th she was well on the road to recovery.

In August last Mr. Boynes tells me: "She has not been so well for years. *Your medicine has done more for her than all and every medicine she has ever tried.* To God be the praise, and may your valuable life be spared long for the good of suffering humanity.—H. BOYNES, Hendra, St. Just, PENZANCE, Cornwall." In answer to my recent inquiry, Mr. B., writing on October 11, says: "The improvement in her health is still maintained."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &C., BY THE USE OF THE INVISIBLE
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which is the same to the ears as glasses are to the eyes, and may be worn months without removal. Sold only by H. A. WALES, Imperial Mansions (corner of Oxford Street and Tottenham Court Road), London.

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2 yards square, 2/11 each. NURSERY DIAPER, all pure flax, 4½d. per yard. Real Irish Linen SHEETING, fully bleached, 2 yards wide, 1/11 per yard. SURPLICE LINEN, yard wide, 7d. per yard. Huckaback TOWELS, 4/6 per dozen.

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Guaranteed all pure flax. Ladies' size, 2/3. Hemstitched 2/11 per dozen. Gent's size, 3/6. Hemstitched 4/11 per dozen.

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Carriage Paid on All Parcels over 10s. *in the United Kingdom.*

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All pure Wool, unsurpassed for strength, durability, and style. New patterns now ready.

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Weldon's Ladies' Journal says: "Lewis's Fast Pile Velveteen is the finest imitation of Real Silk Velvet ever shown."

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FASHIONABLE DRESS MATERIALS

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Carriage Paid on Ord of £1 in value to a Railway Station in t United Kingdom.

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Is a Household Requisite of Constant Utility.

That BROWN & POLSON'S CORN FLOUR possesses very valuable qualities as a food for all classes, at all periods of life except earliest infancy, has been attested by eminent dietetic authorities, as well as by universal public experience during over thirty years.

Interested attempts to set aside these facts in favour of other foods can only appeal to ignorance and prejudice, and it remains true that no other kind of food can serve the special purposes of Corn Flour.

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SIZE 10 IN. × 7 IN. × 3 IN.
FREE BY POST 5s 6d

Invaluable to every Lady at Home or Abroad

Contains a Year's Supply of useful Haberdashery & Needlework Requisites, as follows:—Black & White Sewing Cotton, Coloured Sewing Cotton, Sewing Needles, Darning Needles, Bodkins, an assortment of Twilled Tapes, Hooks and Eyes, several Cards of Linen Buttons (different sizes), Pearl Shirt Buttons, Black & White Linen Thread, Mixed White Pins, Black Pins, Darning Cotton, a Measure, Silvered Thimble, &c. In a HANDSOME WOOD CABINET, with Lock and Key.

Forwarded to any part of the Kingdom on receipt of P.O.O. for 5/6.

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It is the most perfect Emollient Milk for the Skin ever produced, and lady should ever be without it, as for the Toilet and Nursery it is INVALUAB

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...rleon DRUMMOND on Rest 6
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[Dr. Dawson Burns.]

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No. 1080.] FRIDAY, DEC. 19, 1890. [REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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HOMES AND SCHOOLS FOR RAGGED CHILDREN, DUBLIN.

Special Help Wanted.

In the present distressed state of Ireland, we feel that we must lay the ase of our poor children PLAINLY before English Christians. We are in a ouble difficulty. INCREASING numbers of children needing help, and DECREASING eans of helping them.

Friends in Ireland, who once gave largely, are now unable to give at all.

The Homes are as follows:—

HE BIRDS' NEST.
EAD LE FARRIGE. Spiddle.
HE ELLIOTT HOME. Townsend Street.
THE GIRLS HOME, Townsend Street.
THE BOYS' HOME. Great Canal Street.
THE COOMBE BOYS' HOME, and
THE HELPING HAND, Howkins' Street.

The claim for admission into any of these Homes is—destitution. We annot turn the children out, they have nowhere to go. Yet we have nothing n hand to supply our **PRESENT PRESSING NEEDS.**

Besides the six hundred children in the Homes, about six hundred more ttend the Day Schools. They sorely need the breakfast we have been hitherto ble to provide.

In all the Homes and Schools the children are diligently taught the Word of God. **THEY ARE MISSION SCHOOLS.** Thus we have double claims on e sympathy of Christians.

Further information will be gladly given, and contributions gratefully eceived, by

Mrs. Smyly.

[illegible]

PP. OMITTED (4 pp. if the INSETS be

The INLAND POST (WITH INSETS) is 2½d. If the INSET PAGE of this Issue WITH INSETS

Advertisements for Issue of Dec. 26, must reach us by Saturday, Dec. 20

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks, Clothing from "Anon": S. T., Yes, the children are provided with good soup dinners, 350 being fed at one time. No really hungry child is permitted to go without food. The Lord provides.

The Infant Day Nursery. Classes for Rough Street Boys and Girls. Children's Services. Band of Hope. Sunday and Week-evening Schools. Important Mission Work amongst Elder Girls and Young Women. Various Missionary Agencies at work among Young Men and Lads. Bible Classes for Men and for Women. Mothers' Meetings. Mission to Inebriate Women. Evangelistic Services. Temperance Meetings. Sewing Classes for Poor Women. Shelter for Children. Training Home for Motherless Girls, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

OLD FORD SOUP KITCHEN.—Mrs.

ADAMSON, The Vicarage, Wright's-road, Old Ford, E., earnestly requests help. The parish contains over 11,000 East Londoners, without a single middle-class family or house. We want to feed at least 200 poor children from the Board Schools, in which there are over 3,000. SIXTY POUNDS are required in addition to grants kindly made for Children's Dinners and Breakfasts.

FACTORY GIRLS' MISSION.—Must

be pulled down in six months, Iron Building used for 17 years for Factory Girls' Mission, Leyton-road, Stratford, E.; G. E. Railway require the land, will give another site and £20. £400 wanted at once to erect new building and save the work. J. D. SANSOM, Hon. Sec., 33, Atherton-road, Forest Gate.

FUNDS ARE EARNESTLY

SOLICITED for the poor adults and children of the Christian Gee-street Mission and Ragged Schools, which have been carried on for about 28 years to benefit the poor. Donations please address to Hon. Superintendent, HENRY RUDGLEY, Ground Floor, 29, Falcon-square; JOHN KIRK, Esq., Secretary, Ragged School Union, Exeter Hall, Strand; Messrs. BARCLAY, Bankers, 54, Lombard-street; Messrs. MORGAN & SCOTT, Paternoster-buildings.

Now Ready, in Monthly Parts.

PICTURE PORTIONS

BEING

THE GOSPEL OF LUKE.

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"The text is broken up in a manner which cannot but prove helpful to persons not accustomed to sustained reading. Book distributors will find these portions the best of all tracts."—*The Christian.*

Funds are urgently needed to circulate the Scriptures, in the above form, in the Hospitals and Infirmaries of our land.

W. WALTERS, SCRIPTURE GIFT MISSION, 79, ST. PAUL'S CHURCHYARD, LONDON, E.C.

TERMS FOR ADVERTISEMENTS "The Christian"

(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR SUBSCRIPTION TO "The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

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One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

EAST END DISTRESS.—The Rev.

T. JACKSON, 41, Powerscroft-road, Clapton, E., appeals for help for respectable but destitute families, who, unless helped, must either starve or go to the workhouse. 450 quarts of soup, and 400 free breakfasts are supplied weekly.

REV. J. W. ATKINSON, Claremont,

Cawley-road, London, N.E., urgently appeals for Help to provide Christmas Dinners for some Thousands of East London Destitute but honest Poor. Unavoidable poverty, sickness and suffering appalling. Balance sheet by chartered accountant to every donor.

DOCK LABOURERS' MISSION.—

Great distress prevails among the unemployed labourers at the Docks. Shall we obey the Master's command: "Give ye them to eat."—Messrs. C. COLEMAN and F. JACOBS, 150, Boleyn-road, Forest-gate, E.

POOR OF ST. LUKE'S AND CLERK-

ENWELL. — PHILIP GAST, 12, Noel-street, Islington (Minister of Spencer-place Chapel for 23 years), pleads for the Widow and Fatherless and the nearly starving Poor. Clothing, boots, blankets, and money will be gladly acknowledged.

MRS. MEREDITH'S JERUSALEM DEACONESS HOUS

Women to train for Medical Mission wo among women and children, and money for support of the Missions, are both wanted m pressingly. Many places in the Holy Land crying, "Come over and help us!" Contributi will be received by Miss LLOYD, 143, Clapha road, crossed Union Bank, Charing Cross.

JOHN STREET CHAPEL, Mary

bone, late of Circus-street Mission.—Fun is urgently required to carry on the work, and to p vide a Free Dinner for poor people at Christm W. T. RUSSELL, 27, Cambridge-street, Edgwa road, W.

ASHLEY MISSION, Bethnal Gree

E.—Assistance is earnestly asked for, to maint this Mission. Large Mothers' Meetings. Classes Factory Girls, for Men and Lads. Sunday-sch Band of Hope. Tract distribution and Tempera work. All in efficient working order. Cast Clothing thankfully received, and the smal contributions.—Miss BONTEIN, 22A, Devonsh street, Portland-place, W.

ST. PAUL'S CHURCH, SKEGNES

—Erected by Evangelical Churchmen as a pro against Sacerdotalism in the Established Churc To enable the work of this Church to be carrie successfully, £50 per annum from outside sou is needed, as the town is small, and wholly dep ent on the short summer season. Will any help by giving small annual subscriptions? ferences and full particulars will be given.—Pl address,

The INCUMBENT, St. Paul's Church, Skegnes

DUBLIN CITY MISSION

9, Anglesea-street.

Special appeal to the Lord's people who enjoy blessing of Salvation.

The Committee of the above Mission are anx to carry the precious news of salvation to all poor of every denomination in the city of Du The Mission is wholly unsectarian; the ag visit over one hundred poor Protestant fam daily, who otherwise would be swallowed up in surrounding mass of Romanism. Roman Cath are also visited. A copy of the Scripture supplied to families when needed, with suit Gospel tracts. Funds are greatly needed to em more agents, as now there are more openings heretofore. Subscriptions thankfully receive Mr. J. JUTTON, at 9, Anglesea-street, or by LAW, Esq., Q.C., Hon. Secretary, 48, Steph green, Dublin; or may be sent to Messrs. MOR & SCOTT.

Under the Patronage of H.R.H. the Princess Christian.

MRS. HILTON'S CRECHE, INFANT INFIRMARY, & ORPHAN'S HOME,

12, 14 & 16,

STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

Training and Convalescent Home, The Limes, Feltham.

"Oh! these children lean and small,
Spilt like blots about the city,
Quay, and street, and palace wall—
Take them up into your pity!"

DEAR FRIENDS,

We are in extreme need of Funds to maintain our large family of little ones, and to receive other distressing cases needing admission. Surely it is not a time to stay our hand, and to refuse to help these despairing ones who are anxious to place their children in safety, although they do not shrink from breasting the storm themselves. We therefore trust that you will kindly aid us, so that we may be enabled to retain all those that are sheltered in the Institution, and also to receive the most urgent of those who are looking to us for help, so that this Christmastide may be to mothers and children a time of brightness and blessing.

Yours in the Master's service,

Marie Hilton.

All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent, Langveld House, 76, Bow Road, London, E.

SPECIAL APPEAL FOR DEPTFOR POOR BOYS.

To help defray the cost of giving 250 poor boys, search from the poorest streets in Deptford, a **Good Hot Dinn on CHRISTMAS DAY.**

Contributions gladly received by Mr. H. A. PUNNETT, care of J. W Fegan, Esq., Boys' Home, Southwark, S.E.; or, H. A. PUNNETT, Gosterwood-street, Deptford, S.E.

SIXTY-FIVE YEARS AGO

A Society was founded to assist poor Aged Christians over 65 years of age, living within five miles of St. Paul's, by granting annuities of 10s. per month. The Society is now urgently in need of funds to maintain the present pensions, and is unable to admit many deserving applicants. Will everyone over 65, enjoying the comforts of home, kindly send a contribution? and those who hope to reach 65 are asked to help in remembrance of those who 65 years ago founded "The London Aged Christian Society."

HAMILTON NORTHCOTE, Col. R.M.A., *Sec.*
Office: 32, Sackville-street, W.

THE SICK & SORROWIN

Funds are very urgently needed by the Comm of the LADIES' SAMARITAN SOCI NATIONAL HOSPITAL FOR THE PA LYSED AND EPILEPTIC, QU SQUARE, BLOOMSBURY, for the purpo providing Christmas comforts for the mor stitute of the out-patients. Will kind fr help? Donations in money, coal-tickets, clot flannel (or any other material) are most earn solicited. — ROSA PEARMAN, Vice-Preside "He that hath pity upon the poor, lendeth the Lord."

STANLEY HOUSE,

HIGH SCHOOL FOR BOYS,

CLIFTONVILLE, MARGATE.

Owing to increasing numbers fresh premises have been taken, which will be opened in January.

The house stands in its own grounds, and having been built expressly scholastic purposes, is fitted with every convenience, to accommodate 40 pupils.

There is a large cricket-field at the back. Gymnasium, workshops, and labora are provided for scientific and technical instruction.

The present premises will continue to be used as a Junior School for pu under 10.

The Principal takes a personal interest in each boy committed to his cha and no effort is spared to secure his well-being.

For prospectus, references to parents, &c., apply to A. E. COZENS, Sta House, Margate.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—Christian training. Preparation for examinations. Moderate terms.
Principal, Miss HOLLIS.

LADIES' COLLEGE

GOUDHURST, KENT.

Conducted by the MISSES KENDON, *daughte the Rev. J. J. Kendon.*

A happy Home and School for Girls. situation is exceedingly healthy and beau being on the range of hills near Tunbridge W and about four hundred feet above sea level. P prepared for the College of Preceptors' an Cambridge Local Examinations. For prospe with references, apply to Miss R. KENDON, M

DECEMBER 19, 1890.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Count CAMPELLO, Italian Christian Reformer.

☞ We particularly request that all readers who receive THE CHRISTIAN direct from the office by post, who have not communicated with us during the past six months, will kindly send their present address plainly written — especially missionaries and others in foreign countries.

We have received a large number of applications from workers in London who purpose providing some extra physical comforts for the poor at Christmas time. The responses to our recent appeal on behalf of this fund have been somewhat meagre as yet; we would again remind our readers of it, and ask them generously to remember the very poor of our great city at this time of general rejoicing.

Pastor William Cuff, of Shoreditch Tabernacle, writes in great anxiety on account of the lack of funds. His work is too good and too great to be allowed to fail. We very earnestly trust that friends of the East-end poor will generously assist him in his hour of need. He, like many another, is fulfilling some of our responsibilities to our destitute fellow citizens, and he should not, like Israel in Egypt, be expected to make bricks without straw. "He gives twice who gives quickly."

The great brewers of England, it would appear, are waking up to the fact that their ancient craft is in danger. They have met in conference and given utterance to strong sentiments of pain and indignation at the lack of appreciation vouchsafed to their disinterested labours for the good of society. Even Governments, in which they have been accustomed to put their trust, are now failing them. Therefore they are joining hands in their own defence; as one expressed it, they are "making themselves into a fighting machine for the next election." They have been greatly "illused and misused" of late; and, seeing that their trade is "as respectable as any other in the kingdom," they are resolved to "fight strongly and boldly for their rights." They deem it an outrage that licences should be refused simply "on the grounds that they are not required," and such interference with the trade is "singularly ill-judged...when the investing public has become so largely interested" in it.

All this alarm is to us the occasion of hope that something will really be done, and that right soon, to stay the social ravages of this "respectable" trade. The brewers talk loudly and angrily of the need of "protecting property, and the rights of property." Very good; but our brewing friends forget apparently that society has rights at least equal to any rights of property. So long as brewers and distillers produce and sell articles that create more poverty, misery, and crime than all other kinds of property put together, they may depend on it that the purely selfish considerations they advance will have little weight with those who think more of saving the bodies and souls of men than of finding a lucrative investment. Let the friends of temperance imitate the brewers in the matter of co-operation and determination. They have a better cause to fight for, and a nobler motive to inspire them. Though they may not have such "strong influence at their backs" in the shape of money bags and bribery, they have God and the good of humanity on their side, and that ought to turn the scale.

Another conference was held last week, perhaps more important still, and on a subject not very distantly related—that of Poor Law administration. Over 400 guardians of the poor met in Exeter Hall and considered for the best part of a day the responsible duties entrusted to them. The question was looked at by the chief speaker from a purely "economic" standpoint, but others threw more heart into it; and one worthy guardian actually asserted that it was in accordance with the principles of Christianity that the rich should help the poor, and that the poor might properly be helped without being driven into the workhouse. It was contended by some that the Poor Law system when confined to "indoor relief" tends to become hard and cruel; others asserted the exact contrary. No doubt the truth is that the success of either system depends on the wisdom and kindliness of those who administer it.

General Booth's scheme (which, of course, would not be needed if the existing Poor Law system were sufficient to cope with the necessities of the situation) was approved by some and scouted by others. It has one element, however, that is deplorably wanting in all our Government methods of dealing with poverty. It aims at providing such occupation for the pauper as will enable him ultimately to regain his social independence. The poor law *régime* gives a man bread and skilly enough to keep life in him in the meantime, but does little to help him back to the ranks of the wage-earning class. Both General Booth and the Poor Law deal only with the symptoms rather than with the roots of the evil. So long as the brewers can fight their battles successfully at the next and subsequent elections there will be plenty of occupation for Poor Law guardians and for future Generals of the Salvation Army.

We are glad to observe that at a recent meeting of the Committee of the Poor Law Reform Association, presided over by Mr. Alfred Thomson, M.P., resolutions were passed praying that the Local Government Board might be enabled to appoint district relief committees for parishes more than two miles from the place of meeting of guardians, so as to save the aged and infirm poor from long journeys to obtain their relief. It was pointed out that the oakum-picking task was larger in the case of casual paupers than in that of criminals, and it was suggested that the use of plank-beds should be abolished. We trust these ameliorations may be sanctioned, for in many respects poverty is still treated as a crime.

The Aborigines Protection Society performed an important public service by calling the Conference which was held on Friday last, at the Westminster Palace Hotel, to consider recent disclosures as to the ill-treatment of African natives by English and other adventurers in the Congo Free State. The inhumanity of the conduct of some members of the Stanley expedition is undeniable, but it was maintained by some of the speakers that their acts have brought them within the power of the law of England, the reports affording *primâ facie* evidence of illegal assumption of military authority, and unjustifiable interference with a friendly people. Thus the cases of "punishing" troublesome natives become wilful homicide in the eyes of the law, as well as before the God of the spirits of all flesh.

Two West African princes present at the Conference gave expression to their gratitude for British consideration of the rights of the natives, one of them contrasting the work of Stanley with that of Livingstone. While the name of the latter lives in the affection of many races, the former dares not again, without a strong escort, go over the ground which has drunk in the blood of the white man's victims. The Conference resolved to urge upon Her Majesty's Government the importance of endeavouring to secure prompt adoption and enforcement of the General Act proposed by the International Conference at Brussels, of which a prominent object is the repression of slave hunting, and the protection and advancement of the rights of natives in Central Africa. We shall rejoice to learn that measures have been adopted to prevent the recurrence of such scandals as those which have recently caused deep sorrow of heart to Christians and philanthropists all the world over.

A letter appears in *The Guardian* from a correspondent in Tokio, Japan, which complains strongly of missionaries connected with the C.M.S. who "have been led astray by the new sense of freedom and national aspiration around them," and cease to teach the importance of a distinctive Church system. The Principal of a College which supplies most of the future clergy has taught the Japanese students that no special form of church government was contemplated by our Lord and his Apostles, but that they left the churches free to develop external organisations, according to their special needs and circumstances. The Church Missionary Society will not suffer through such teaching. Many of its distinguished supporters in the East have frequently urged the undesirableness of transplanting our external forms, with their hard and fast lines, into Oriental society.

Prof. Drummond on "Rest."

A PHENOMENAL first edition of 50,000 has been sold as soon as issued, and a second 50,000 is already in the market. The pamphlet thus highly favoured is Professor Drummond's PAX VOBISCUM (*Hodder & Stoughton*. 1s.). Cheapness cannot be the secret of this great sale, for the reading matter consists of less than fifty pages, largely printed and widely spaced. Is it that this Address, like its predecessor, gives a less humiliating view of fallen human nature, and presents a way of salvation made easy, though not safe; a view always acceptable to the human heart until convinced of its sin and sinfulness by the Holy Ghost? The text of this address is Matt. xi. 28-30, and the leading lesson drawn from it is that "Christian experiences are not the work of magic, but come under the law of Cause and Effect." A very important principle indeed, and one well worth taking pains to enforce. But the Effects and Causes here brought before us are entirely beneath the importance of the text.

Considering that Jesus came to save his people from their sins, when He invited the weary and heavy-laden to come to Him for Rest, surely He appealed to those whose Unrest arose from the plague of their own hearts and the burden of sin? No. Professor Drummond asks those whom he addresses, "What are the chief causes of *Unrest?* If you know yourself you will answer, Pride, Selfishness, Ambition." There is no hint that these cause unrest because they are sins against God, and therefore there is no reference to the Atonement, to the precious blood of Christ, to regeneration, to the new creation in Christ Jesus.

The following method of exposition appears to us entirely gratuitous and untrue—

Rest, apparently, was a favour to be bestowed; men had but to come to Him; He would give it to every applicant. But the next sentence takes that all back [!]. The qualification, indeed, is added instantaneously. For what the first sentence seemed to give was next thing to an impossibility. For how, in a literal sense, can Rest be *given?* One could no more give away [!] Rest than he could give away laughter...By no act of conveyance would or could He make over his own Rest to them. He could give them his receipt for it. That was all.

How, then, are the weary and heavy-laden to find Rest? The Address says:—

The ceaseless chagrin of a self-centered life can be removed at once by learning Meekness and Lowliness of heart...Christ's invitation to the weary and heavy-laden is a call to begin life over again, upon a new principle, upon his own principle. "Watch my way of doing things," He says. "Follow Me. Take life as I take it. Be meek and lowly, and you will find Rest."

Whether this Address is to saints or sinners, or to both, does not appear. The latter would be utterly misled by it, and the former would find utterance to their pain and sorrow in Mary's words to the gardener (as she supposed), "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

Professor Drummond is an able, amiable, accomplished, and attractive man, and his books are like him. We are grieved, indeed, to be obliged to write of them as the more dangerous because of their attractiveness. When Mr. Drummond worked among the young in connexion with Mr. Moody, we looked forward to a career full of promise in proclaiming the Gospel of God. We are distressed that the result should be so different.

[1184]

Foreign Missions.

ENTREAT A HALT!

IN the closing days of this year it is well to look back and thank God for the enlarging missionary interest. When, during the last two hundred years, has anything like it been seen among Protestants? But why, then, call a halt? In order that at this eventful hour we may be encouraged to hie away to be alone with God in our closets, and also that throughout Britain, America, and all Christendom, there may be solemn gatherings of believers for united prayer far greater than we saw in 1858-60, that we ourselves may walk blamelessly, whilst with united hearts we cry for the evangelisation of the world. In 1859-60 some of us paid far too little attention to foreign missionary work. Now, hundreds, I think we might say thousands, are wishing to be missionaries to heathen, Mahommedans, or Jews. We can make doctors of divinity, but it requires God Himself to make one single God-sent missionary.

2 Chron. xiv. 11: "Help us, O Lord, for we rest in thee; and in thy name we go against this multitude."

Zech. iv. 6: "Not by might [an army], nor by power; but by my Spirit, saith the Lord of Hosts."

Judges vii. 2, 3: "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me...And there returned of the people twenty and two thousand, and there remained ten thousand..."

Judges vii. 4: "The people are yet too many. Bring them down to the water, and I will try them for thee there..."

Judges vii. 7: "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place..."

Judges vii. 15: "And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host, and said, Arise; for the Lord hath delivered into your hand the host of Midian."

Our blessed Lord knew the secret of the manufacture of labourers, and revealed it, too, when He directed us to go to the Manufacturer Himself for missionaries, in those words: "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest."

What a world's calamity if at this juncture hundreds of men or women only man-sent, or self-sent, now go forth to the too-long-neglected Jews, Mahommedans, and heathen!

In *The Missionary Review of the World* this month, p. 950, speaking of one of the younger Missionary Societies, whose headquarters are in London, the editor, Dr. A. T. Pierson, says:—

That though it met with distrust and even ridicule at first, it seems to be meeting with phenomenal success. It has (he says) several definite principles ...It insists on the Gift of God as the basis of qualification in candidates, rather than the acquisitions of men. Compare 1 Cor. iv. 6 (R.V), Eph. iv. 7-11. Hence no uniform educational standard.

It holds that there is room in missionary work for all variety of gifts, and hence welcomes artisans and mechanics, and unordained laymen. Compare 1 Chron. xxviii. 21.

It magnifies the great fundamentals of doctrine, and not denominational features; hence all disciples welcomed to work on same basis.

It emphasises prayer—definite, constant—for individuals. Every missionary and his work remembered by name in the weekly meeting in London...

Notwithstanding this high standard, this mission has 383 workers in the field, and the money, and the men, and the women are still freely offered.

But let us look beyond this comparatively young Missionary Society and its labourers and let our hearts and our faith pray for all the other hundreds of true missionaries labouring in the world, some of whom have had great visible success, and many of whom have grown worn and grey in their arduous foreign service. Little do we know at home how some of these have laboured and suffered, and been cast down, whilst toiling, and weeping, and praying. Little do we know, and, indeed, perhaps, little do some of these steadfast men and brave women themselves know, of the good they are accomplishing in their far-off fields. Still less may they know of the stimulus they may be to us as we read of what they are being called on to endure amongst the heathen.

Now, as Christ has been exalted to give gifts unto men, shall we not with one mind have a special halt for prayer at this time for the beloved veterans in the mission field, and especially for outgoing recruits, that these may be selected, sent out, and assorted by the Lord of the harvest Himself, and for his alone glory?

What beloved missionary, when these lines reach him in some far-off foreign field, will hie away to find a solitary place where no eye but God's can reach him; and there, stripping himself of every human qualification, submit to lie in the palm of the Almighty, and become his threshing instrument of mountains for the alone glory of God?

Whilst at home our hearts and our prayers enlarge to embrace every true believer of every country on the face of the earth, in the meaning and in the very words of our Lord's own prayer, John xvii. 20, 21 "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

REGINALD RADCLIFFE.

THE STEPNEY CRECHE.—A very interesting sketch of Mrs. Hilton's institution appears in *The Charity Record*.

CARRUBBER'S CLOSE MISSION.—At the Gospel Temperance demonstration in connection with this Mission last Saturday, Mr. G. A. Barclay read a letter from Captain Christie, the governor of Edinburgh prison, in which he speaks most warmly of the efforts of the Mission in reducing the crime of the city. He calculated that the daily average number of criminals in Edinburgh was lessened by 100 through the work at Carrubber's Close. The workers, it was remarked, are drawn from all the evangelical denominations, and this assurance of its effectiveness would be a spur to continued endeavour.

CHINESE MISSIONS. — The thirty-sixth annual meeting of the Scottish Auxiliary of the Presbyterian Church of England's Chinese Mission was held in Edinburgh last week. Dr. Ireland Barbour, chairman, spoke of the results of the Mission as slow, but steady progress, and said it was becoming gradually self-supporting. Rev. John Watson, of Amoy, made an earnest appeal for the foundation of scholarships for the education of native missionaries in the colleges of the Mission. Rev. W. S. Swanson, late of Amoy, moved a resolution expressing satisfaction at the continued liberality and zeal of the native churches. Rev. James Webster of Manchuria, contended that the statistics given were not a full indication of the progress of Christianity in China. By Christian teaching a great intellectual change had taken place, one result of which was that idolatry was not so prevalent. Morally and socially the condition of the Chinese had been raised in recent years, a good deal of which might be attributed to Christian work. Dr. Main, of Hang Chow, spoke strongly in support of medical missions.

Rev. DAWSON BURNS, D.D.,

Metropolitan Superintendent of the United Kingdom Alliance.

PERHAPS no name is better or more deservedly known, nationally, in connection with every phase of the temperance movement, than that of Dr. Dawson Burns, whilst in London he is recognised as a figure-head, if not as a father, by reason of his catholicity, his learning, and his indefatigable and life-long service, in the press, on the platform, and in the pulpit. Whilst officially connected with the United Kingdom Alliance as Superintendent of its Metropolitan operations, all other national institutions for the promotion of temperance have had the advantage of his advocacy and co-operation; and scarcely any of the almost countless smaller societies have failed to secure his encouragement and help.

His father was the renowned Dr. Jabez Burns born at Oldham; and his mother's maiden name was Miss Jane Dawson, of Skipton, Yorks. His parents resided in London at the time of his birth, December 22, 1828, but removed to Leith in December, 1829, and again to Perth in June, 1830, where they remained till June, 1835, when his father returned to London to become the pastor of the General Baptist Church in Church-street, Marylebone. In 1838, when Dawson was ten years old, his father became actively connected with the total abstinence cause, and on February 12, 1839, young Dawson signed the pledge at a crowded meeting in his father's chapel.

In October, 1840, when nearly twelve years old, he helped to form a temperance society for youths, and to hold meetings in the school-room. He then wrote a tract on the advantages of youths' temperance societies. In February, 1845, he became assistant secretary of the National Temperance Society, and sub-editor of *The National Temperance Chronicle*, and was the official reporter of the World's Temperance Convention in 1846.

(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

He joined his father's church by baptism in December, 1844, and entered the General Baptist College at Leicester in September, 1847, where he remained till the vacation of 1851. During his last two years of residence in that town he acted as secretary of the Leicester Temperance Society. In September, 1851, he became minister of a recently-formed Baptist church in Salford, and subsequently the hon. secretary of the Manchester and Salford Temperance Society.

In March, 1853, he accepted an invitation to succeed the Rev. Thomas Spencer as secretary of the National Temperance Society in London, and edited *The Temperance Chronicle*. At the union in June, 1856, of this Society with the London Temperance League, under the name of the National Temperance League, he resigned the secretaryship, but edited *The Chronicle* to the close of the year.

In December, 1856, he became Metropolitan Superintendent of the United Kingdom Alliance, which organisation he had assisted to originate in 1853. In his earlier days in London he assisted his father in ministerial work, and in April, 1875, he became co-pastor, succeeding to the pastorate on his father's death in January, 1876. This position he vacated in September, 1881. In 1880 he was elected by the General Baptist Association as one of two to represent it at the Centennial of the Free Baptist Churches of America; and in 1881 he was the President of the General Baptist Association.

His principal temperance writings have been "The Bases of the Temperance Reform," "Christendom and the Drink Curse," and the "Temperance History" now in course of publication. He was joint author with Dr. F. R. Lees of "The Temperance Bible Commentary," the fifth edition of which is now out of print. His pamphlets, papers, poems, and tracts and his contributions to religious and temperance periodicals have been very numerous; and besides replies to many opponents in the press, and his "National Drink Bill" letters in *The Times*, he has held public discussions of much interest with clerical and lay opponents of total abstinence and prohibition, one of the chief being in 1879 at Bournemouth with the Hon. Auberon Herbert. After his father's death, in 1876, he continued the annual temperance sermon in Church-street Chapel, and in January last delivered the jubilee sermon of the series.

It would be impossible to estimate the service thus rendered to the Church of Christ and to the temperance cause by such a life work. The writings of Dr. Burns are essentially standard publications, by reason of their perfect authenticity as records of fact and as logical and scientific deductions; they cover the entire range of the social, scientific, historical, religious, and political phases of the movement, furnishing reliable material for all students, workers, and advocates. In this respect he is regarded as a living encyclopædia of the temperance question; and the lucidity and grasp of his teaching add a great charm to his public addresses, which always command the respect of opponents and the enthusiasm of his friends.

It must not escape mention that in early life he married the daughter of Mrs. Clara Lucas Balfour. Mrs. Burns inherited her mother's deep interest in the temperance movement, and that he has thus enjoyed the help and sympathy of a wife whose training and disposition have made her an active co-worker with her husband in all Christian and temperance effort.

"The old Doctor," as the late Dr. Jabez Burns was often affectionately called, worked nobly in the cause of temperance as a Christian prophet and pioneer. His portly presence and genial eloquence commanded popular sympathy with no ordinary power and success. The son, as a Christian philosopher, with equal talents and greater learning, has laid deeper and broader the foundations of the true temperance faith. Of father and son coming generations of Christian temperance workers may say: "These men have laboured, and we are entered into their labour."

The End of the Decade.—1.

BY REV. WILLIAM GUEST.

THE duty once more returns of addressing those who, through the grace of the Divine Spirit, have been recovered from the unnatural alienation of men towards their Maker, and who, by the constraining love of Him who made purification for human sins, have it now as their dominating aim to reclaim the world from its unrighteous spoilers, and to bring in a perfect reign of God. The end of 1890 closes the ninth decade of an eventful century, and, before a review of the past is taken, a brief reference must be made to

TWO PRELIMINARY CONSIDERATIONS.

(1) In spite of modern culture, in all its departments of learning and of discovery, the problem of a fearfully misdoing and suffering humanity is increasingly impenetrable and insoluble to all those who reject the claims of Christianity. A more pitiable spectacle was never presented than that of literary and otherwise accomplished men who refuse to accept the Christian Scriptures; but, impotent to discredit them, are floundering in bottomless abysses of inconsistencies and contradictions. At the beginning of the century unbelievers rejected our religion as a falsehood or superstition, and either sank into a cheerless Stoicism, or said, with some degree of logic, "Let us eat and drink, for to-morrow we die." Now, however, the evidences for the truth of revealed religion are ten times stronger than they were then; it cannot be set aside as false, and men without Christian faith are dilating about Christianity in monthly reviews and magazines to the chaotic confusion and bewilderment of all those who give heed to them.

(2) Let not the caveat of a doubtfully interpreted text against calling the "former days better than these" lay arrest on our endeavours to understand the present times. Eccles. vii. 10, when read with its surrounding words, seems a warning, not concerning the times of nations, but "the days" of an individual life, and cautions a man against a querulous impatience which contrasts a former lot with a present one. Any way, Scripture must be true to itself, and it does speak of later times as worse than former ones. It says (Judges ii. 2-13) that the children of Israel in the period of the Judges did not serve the Lord as they did in the days of Joshua; and 2 Kings xvii. tells us that it was immeasurably worse morally with the ten tribes in the days of Hoshea than at an earlier period of their kings. The Great Teacher, in a later age, declared that there had been less of culpability among the people of Tyre and Sidon than there was among the inhabitants of the cities of the Galilean Lake; and that the men of Nineveh, eight hundred years before, had been more ingenuous and open to teaching in the time of Jonah than were the people of Palestine in his own. No man who respects the Scriptures can gainsay these affirmations.

As we then come to the end of the ninth decade of the century, let us note certain aspects of the age that give forewarnings of approaching changes or judgments.

EPOCHS OF SCRIPTURE HISTORY

are clearly marked. There were times of the Antediluvians, of patriarchal waiting, of centuries when the seed of Abraham dwelt in a strange land, of the theocracy, of Israel's kingdom, of the captivity, and of post-exilian troubles. Some of these were eras of clearly defined duration, and all of them of profound relation to God's purposes, and to the course of human history. So the Christian Scriptures tell us of "the present age," and "the age to come." Just before his ascension Jesus significantly spake of "the end" of the former. It was to be one of severe conflict, which would need the assurance of his own constantly invisible presence.

And the Lord gave impressive signs as to the course of this age. When (Mark iv. 1) "a great multitude" had gathered unto Him, He did not seem even to expect that because of their eagerness to hear Him they would all be saved. Rather—and very solemn is the lesson—He taught that of those who heard the word of the Kingdom, it might come to pass that three out of four would fail to bear fruit unto perfection. This would be the mark of the age. Nay, more: in the field of Christian culture, or the professing Church, Christ taught that there would be "the children of the wicked one," as well as "the children of the kingdom," and that there would be such an external resemblance that an onlooker would be unable to separate them. The one class, like darnel in a wheat field,

"SONS OF THE EVIL ONE,"

as the Revised Version renders, poisoning the soil, the other living to introduce a complete reign of God among men. The most scholarly criticism is confirming the emphasis given by the Revisers to the personality of Satan. The Reformers, as in the Litany, and theologians of all times, have never questioned the unequivocal teaching of Scripture in relation thereto. *Denial* here in thousands of modern pulpits, denial verbal or by silence, is making the New Testament revelations of no effect, and making preaching to many a paralysed imbecility. As to mystery around the subject, where in an unseen spiritual realm is there not mystery? Immeasurably deeper is the awful mystery of human history without this doctrine. Throughout the Christian ages the two greatest of ministries among men have been those of Christ and his chosen messenger, Paul. The ministry of the Lord opened with the word that He came to preach deliverance to the *captives;* and the other received from Christ the ordination charge to "turn men *from the power of Satan* unto God." Such also was the teaching of other Apostles. "*The old serpent* ['old' as the very beginning of man's history], *called the Devil and Satan, which deceiveth the whole world*" (Rev. xii. 9). Woe to us if the ribald and senseless mockery with which the world treats this subject is allowed to close the mouths of men who profess to teach the Scriptures of truth; and woe as great, if different, must be that of congregations who are soothed in their errors and unbelief by the deadly opiate of such complaisance with the world's opinion.*

* To say nothing of the absoluteness of Inspiration on the subject, a man might properly ask, "Why should I be more stumbled by the power of evil in spirits unseen by me than by the awful power of wickedness in such a man as Nero?" Here is one who virulently hates the newly manifested Christian goodness, murders his mother, poisons his friends, cuts off contemporaries without a scruple, makes himself a monster of loathing, and by his debaucheries does all that in him lay to corrupt and ruin a world-wide Empire. Hypnotism, as the Duke of Argyll lately pointed out, is likely to throw a dim light on the work of spiritual agencies in the temptations and conduct of men.—*Spectator*, Oct. 11.

It is in the undermining of faith as to our Maker having spoken to men by prophets of old time, and by his Son in these days, that the strength of "the enemy" lies. By this method the soil is being made ready for the tares. The Scriptures are not rejected, but they are to vast numbers of Christian professors becoming

A DEAD LETTER,

It is asked, "What is the explanation of the Sacramentarianism which is Romanising the English Church; and of the Negationism which, among Dissenters, is minimising the spiritual obligations of Christian persons, and the warnings of revelation as to the future of the unbelieving? The answer is, and a grievous one it is: In the former case the revelation of God is supplemented by the traditions of men, and the grand principle of the Reformers that the Holy Scriptures are a sufficient rule of faith and practice is repudiated; which means the rule of fallible instead of inspired men. In the latter case the Bible is judged instead of being submitted to; it is not truth in its depths that is sought, but only truth so far as it squares with man's ideas of what is fitting and proper, which means vagueness and endless diversities of interpretation.

Mistrust as to Divine revelation is just now leading into a wilderness of utter unbelief. The most tremendous truths respecting the tasks, temptations, and dreadful responsibilities of life are thereby softened into feebleness. When the traveller to eternity finds the guide-post discredited how is he to direct his way? How is he to proceed amid cross-roads around him? Assuredly he will follow that which seems to *him* the best; and this self-will, every man doing that which is right in his own eyes, and walking according to the way of his own heart, is in our day the Nemesis which follows the lowering of the absoluteness of Scripture, and which is bringing a sea of troubles upon churches.

THE FUNDAMENTAL QUESTION

for the future is this: Shall the English Bible, honestly read, be the judge of truth? I say honestly read, for Rationalism on the one side, and Ecclesiasticism on the other have of recent years been shrouding the testimony of Scripture. Man is being magnified, and, under the pretence of believing in man, his ability to reason on Divine things, without Divine enlightenment, has been claimed: the misguidance of human reason has been denied, and the Bible has been interpreted in a pitiable adaptation to the tastes, prejudices, and inclinations of men. As for "the Church," never was there held up before men a more doubtful guide. "We follow the Church" is the cry which we hear increasingly. What Church, we ask, that of the West or of the East, which were and are alienated communions? Where is there an *undivided* Church whose voice may be taken as authoritative? There has never been a time when one Church has not taught a doctrine as true which another has not proclaimed to be erroneous. There is no one and visible Church. Christianity has always been distinguishable from Churchism. The Church in Apostolic time contained men about whom a chief Apostle wrote weeping. Of the seven Churches, of which we read in the Apocalypse, He who walked in the midst of them declared that three were mixed communions and two utterly corrupt. As to taking the foremost ecclesiastics as guides, there has never been an age in Church history when among the

were not men swayed by ambition, jealousy, cunning, intrigue, and worldly aims. From the time when St. John wrote of a Diotrephes, who loved to have the pre-eminence in the Church, no class of men have been more characterised by a hungry appetite for power. Even in relation to the sacraments the primitive Church and the Roman Church of the tenth century differ *toto cœlo* in their practice and teaching. Clericalism never palmed on men a falser piece of self-deceiving casuistry than when it enjoined on them to obey a variably conflicting voice called that of the Church.

What will *they* believe who are coming after us? What will the children of living Englishmen come to regard as Christianity? These are questions which many cannot refrain from asking. With their negative theologies, "liberal" doctrines, accommodating Unitarianism as to sin, and as to a judgment to come, where will be certainty respecting a way of human salvation? With rationalism interpreting the New Testament, and a mediævalism about which no two men are in agreement, in what a benighted entanglement on stupendous questions must the coming generation find itself.

On this and other accounts it is that there is setting in a tide of

REACTIONS.

Men are becoming alarmed at the fruit of their own doings. When the grandeur of the Old Testament has been neither seen nor taught; when—for this, painful to say, has been the case—preachers have finished the public reading of one of its records by informing their congregations that the narrative was a myth, no wonder that they should be startled to find that young people have concluded that wrong in their belief in one place they have been wrong altogether, and that they may neglect the Old Testament books as worn-out fables. When the sanction of the Son of God in relation to one narrative has been recklessly set aside, how are hearers to respect the Lord's trustworthiness elsewhere? A preacher may thus come to find that he has not Christians, but a congregation of sceptics, before him. When a new school is teaching that it is not of sin and redemption preachers should discourse, but of nobleness, of intellectual apprehensions of truth, of happiness, good humour, pleasant recreations, is it to be wondered at that, instead of the old glorifying of God, amusement should come to be regarded as the chief end of man? Negations, pretended æstheticisms, and allowed indulgencies, are bringing upon an always tempted race a licence, frivolousness, and Epicureanism, which ignores the hereafter as Englishmen have never ignored it before, and which at length are awakening apprehensions, even among those who have opened wide the doors for the sensuous dissipation of our period. Young men for whom the external amusements have been laboriously provided forsake their minister when he seeks to promote a deeper inward life. Happily it is these things that are bringing the reaction.

FORERUNNERS.

When, at the close of the Middle Ages, there had come over Europe an Egyptian darkness; when the work of priestism had culminated in gross superstition; then there arose forerunners of the glorious Reformation which was at hand. Men bearing the name of "Brethren of the Common Lot" shed over the age the foregleamings of a new dawn. Gerhard Groot, Zerbolt, Redewins, à Kempis, Wessel, Tauler, and Staupitz, by their saintliness and their return to the Scriptures of truth, prepared the way for the rise of Protestantism. The darkest period of unbelief was the beginning of a new era. So now the supplementing or the rationalising of Scripture is leading growing numbers of the Lord's servants to another great return to it. We are clearly approaching a day of his power. What that day will be, we are not capable of affirming. But this is obvious: The revolt against a spurious Protestantism and false doctrine has set in. The wise virgins are trimming their lamps. We see it in the religious Conventions of our period; in the awakening of an Apostolic missionary zeal; in the active work of Associations when young men are pressing on to be living sacrifices unto God; in the rebuking of the pride of Churches which find no longer reason to say as of old, "The temple of the Lord, the temple of the Lord are we;" in the noble army of consecrated women, who, in Christ-like selflessness, are wondrously labouring and speaking for Him; in the religious and unmistakable movements among the humbler classes; in the clergymen who with unsurpassed devotedness are enforcing God's Holy Word; in the heroic service of protestors against errors, and the compassionate ones, in the churches and out of them, who are carrying the lamp of truth into deepest depths of darkness. Christ, who has had given to Him this evil-ruled world, is summoning his waiting ones to renewed zeal and prayer. He is sending heralds of the dawn over the eastern horizons of every nation. And now ten thousand of his servants do not ask what their Lord's purposes are; but they pray, and confer, and labour to do the work of a critical hour, according to his will. The further unfolding of error and of duty must, however, be reserved for a second paper.

Tunbridge Wells.

WORK IN PORT SAID.

DEAR SIR,—Since our return here last year, in May, it has been our great joy and privilege to help a large number of poor, needy, and suffering people in the town, who came to seek our aid. At no previous time have so many applied for help as during this year, and amongst them a good number of Jews from Russia, on their way to Jaffa and Jerusalem. What we can do in the future for the poor benighted, starving, and persecuted Jews which we are now to expect within the next three to four months, is more than we can tell. The Lord is able and mighty to send the necessary help, and to Him we look.

Last week we had four large German men-of-war ships lying here, on board of which I was permitted, by the favour of the commanders, to distribute German Testaments and Gospels; I also had conversation with several officers and cadets on board.

At times our meetings have been pretty well attended by Italian, French, German, Greek, Syrian, and Jewish people. During the last three months, great numbers of missionary workers from America, England, Sweden, Norway, and Germany, on their way to China, India, and nearer our place, Palestine and Syria, came to see us. Such times have been refreshing to our souls in meeting with the Lord's people. Will our readers kindly have us in remembrance in prayer for great blessing in this place? In the midst of great difficulties of various kinds we are not discouraged.—Yours sincerely and gratefully,

Port Said, Egypt. J. A. EOLL.

Christmas Offerings.

RISE of a sun which evermore shall climb
From noon to noon with unexhausted ray;
The grandest era of eternal time;
For heaven and earth a coronation-day!
Hail, morn of glory! birth of glory's King!
What gold and frankincense have we to bring?

Thy path of love, to sinners stretching down:
Thy path of sorrow to the cross of pain:
Thy path of triumph to the highest crown,
With seraph myriads shouting in thy train—
How celebrate? on this thy natal day,
O Son of God, 'midst Godless revelry.

Shall we bring gold from every coast and clime?
The pearls and gems from farthest sea and land?
Triumphs of art and symphonies sublime—
They are his own! we'd place them in his hand;
But first the soul—of higher cost to Him
Than all the worlds that star creation's rim.

A broken and a contrite heart that wrings
Out at his feet its grief-assuaging tears;
A sin-healed soul that, overflowing, sings
Salvation's anthem in the Father's ears:
Such are the offerings ransomed men may bring;
The current coin with impress of the King.

Singing hosannas with the lowliest throng,
Weeping full oft in this great Bethany;
Teaching the world its great redemption song,
Treading the Master's consecrated way:
Such be our gifts—incense of rarest worth
To Thee, O Christ—to celebrate thy birth.

Donemana, Ireland. J. K.

LIGHT IN DARKNESS.

"Oh! dark, dark! amid the blaze of noon!
Irrecoverably dark! Total eclipse!
Without all hope of day!!"

—*Milton.*

"GOD, if it be thy will, oh, let me SEE! It is almost more than I can bear, to know that thy blessed sunlight streams through millions and millions of miles of space, and not one ray to give *me* light!!" So, once we heard a blind man pray in his heart's agony, and the prayer has lingered with us, demanding earnest action on behalf of the blind. True, sadly true, we cannot give them light; but by our Father's help we are able in a very practical sense to enlighten the awful gloom.

The blind essentially, and very specially, long "to dwell among their own people." The familiar voice, the friendly hand, the accustomed corner, the well-known room, are more to them than we conceive; and these, dear Christian readers (for this work is for the Lord's own), we can, nay, surely we ought to secure, for those who, sitting in the darkness, call to us for help! Much suffering is among them now; food is scarce, comforts few—all harder to bear because of enfeebled health—too often the accompaniment of blindness. Come, in God's name, to their aid. Thank Him for sight, thank Him for blessed light, and prove the thankfulness by generous help to those who "grope in the shadows."

The Somers Town Blind Aid Society has for twenty-seven years—quietly, steadily, increasingly—held out a helping hand to the blind. Over two hundred are now regularly receiving assistance, sympathy, and friendship from its workers. Many blind bless God for its existence and love its very name. More money, more workers are needed. Who will help? Visitors are warmly welcomed at its weekly gathering, and all who come are deeply interested. All information gladly given, reports sent, and subscriptions received by the President, Principal Oswald Dykes, D.D., or by the Hon. Secretary and Manager,

(MRS.) JESSIE HEPBURN STAITEY.
53, *Hilldrop-road, N.*

ITALY.—On November 11 the Military Y.M.C.A. named after Martin Luther, celebrated its anniversary. The president, Signor Cav. Luigi Capellini, gave a lecture on Luther to a large assemblage of soldiers. The work of the Military Church grows, and God blesses the seed-sowing.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE SHADOW OF THE CROSS.

JOHN III. 14.

IN a well-known picture, a modern painter has given us an imaginary incident in the youth of our Lord. It is the carpenter's shop. Boards sawn for use are propped against the walls, the floor is strewn with chips and curls of wood and heaps of sawdust, various tools mingle in the confusion, or are placed in the rack ready for use. Mary is kneeling close beside her Son, the level rays of the setting sun strike through the casement, and as the young carpenter draws himself to his full height and extends his arms, a shadow as of one crucified is thrown on the opposite wall. Mary, at least, sees that shadow of the cross, and it recalls the prediction of the venerable Simeon, which had for the moment chilled her motherly rapture, as he foretold the sword which should pierce her own soul.

This, of course, is fancy, and yet it is without doubt that, to Mary at least, the anticipation of crushing sorrow, in connection with that wondrous Being with whom her own life was so mysteriously entwined, was an ever present source of grief.

When did the first realisation of his death break on the human consciousness of our blessed Lord? Of course, as the Son of God, He must always have anticipated it. From eternity it had been present to his mind. Before the mountains were brought forth, or the foundations of the earth were laid, in purpose and intention, He was the Lamb slain. He emptied Himself with the express purpose of becoming obedient to the death of the cross. But there was perhaps a moment when it first broke on his soul as the Son of man. Whenever that moment was, it lay far back before the day when He took up his public ministry, for from his earliest words and onward to his latest it is evident that He was living in the anticipation of Calvary.

The shadow of the cross rests on all the incidents and words of his public life. Nowhere does the sun of his life shine in a clear sky. The darkness is denser here and thinner there, but it is everywhere, "as the twilight creeps noiselessly into evening's sunniest nooks, and quietly masters all the land without the winnowing of its silken wing being heard or seen."

Let us for a moment trace it. Calvary is a low hill, but it casts a long shadow.

In his first appeal to his fellow-countrymen from the court of the cleansed Temple, He spoke clearly of the destruction of his body, in which the destruction of their own Temple was foreshadowed (ii. 19).

In His first recorded conversation He said positively and unmistakably that He must be lifted up, not simply to the right hand of the Father, but as Moses lifted up the serpent in the wilderness (iii. 14). Between Him and the bright Home whither He was going lay the blackness of the midnight of the cross.

He spoke of his flesh as given for the life of the world (vi. 51). He broke the full horror of it to the most intimate circle of his adherents on the eve of his transfiguration, exciting their vigorous remonstrance (Matt. xvi. 21); He set his face to go to Jerusalem, knowing full well that the predicted hour had nearly struck (Luke ix. 51); He described the good Shepherd as giving his life for the sheep (John x. 11); He accepted the gift of Mary's love for his burying (xii. 7); his last utterances were full of similar references (xv. 13); He went to meet the band which Judas led, knowing the while to what He went (xviii. 4).

And perhaps there is no scene in all his life more touching than when the question of certain Greeks, at the close of his public ministry, plunges Him into deep and heartrending meditation, from the midst of which come the cries of his human soul in an agony, and He uses again these very words about the Son of Man being lifted up, adding to them a marvellous forecast of the effect that it should have on the minds and hearts of men throughout all lands and all coming years (xii. 32, 33).

I. THE HEROISM OF THE SON OF MAN.—He evidently foresaw all. The bodily torture, the shame and spitting, the racked muscle and quivering flesh, the slow agony of death—these were present to Him, and the bitterness of the soul, and the God-forsakenness of the spirit. He to some extent must have guaged the weight of the world's sin, which He was to bear away. And his soul was troubled beyond what words can tell, as He came within the penumbra of that eclipse. No eye would pity, no hand would save; lover and friend would stand afar off; the disciples would forsake Him and flee; the very heavens would veil their blessed light. He must be accounted as "sin," and go forth alone as the scapegoat. In front of Him He saw the winepress which He must tread alone. And yet He was not rebellious, neither turned away back. He gave his back to the smiters, and his cheeks to them that plucked off the hair; He hid not his face from shame and spitting (Isa. l. 6).

Who does not know the pain of anticipating some awful agony—a separation from some twin soul, an operation, an inevitable break-up of some blessed abode of human bliss? Under circumstances like these, the life drags on its weary length in almost unsupportable anguish, which gnaws it away, as the fret of the sea-billow does the base of the cliffs. At such times the very event we dread is almost a welcome relief from the agony of anticipation. And it is conceivable that the outward tumult of Calvary was positively this to the human nature of Jesus.

And yet He never faltered. Is there not a side light here on the heroic tenacity of his purpose, on the strength of his will. Gentle as a woman, He is mightier than the mightiest of men. Simple as a child, He is strong as God. Lamb though He be, He is Lion too. "For the joy set before Him, He endured the cross, despising the shame." What wonder, then, that having overcome the natural instinctive dread of the pain of death in which all men, more or less, participate, He has been able to overcome the world, and its prince, and the power of darkness, and to save with a great salvation!

This Saviour of ours, my brothers, is no effeminate weakling, no creature of circumstances, no hysterical enthusiast, but a Man who knew what it was to endure the long strain of anticipated agony; who could suffer silently, locking up the secret in his heart; who could face without blanching the direst anguish that man ever bore. It may be that you, too, ha some kind of prevision of the cross and sha which await you; but be strong, yea, be stron because He has gone this way before you, ar can make you more than conquerors. You ca go through no darker rooms than He h traversed, and you may have what He cou not have, the company of One who is touche with the feeling of your infirmities, because H has been tempted in this point like you. L those especially who, through fear of death, a all their lifetime subject to bondage, unde stand how completely the blessed Lord ca sympathise with them, and let them claim h heroism, and that He Himself should be them that strength and confidence which th need.

II. THE NATURE OF HIS DEATH.—*Evident it was not a martyrdom.*—A martyr is wholly the discretion of his foes. His main object, his name denotes, is to give a witness to certa neglected and unpopular truths. He is c grossed with this, and does not specially addr himself to the question of his fate. If he pro a hindrance and reproof to the men of l time, he must probably suffer the dir penalty they can inflict. But it is no part his primary purpose to incur that fate, and has no thought of expiating the sin of th who hound him to his death.

Far different was the main purpose of t Lord Jesus. True, He came as a witness to t truth, but most of all He came to be the s offering of our race, and to pass through dea into resurrection on behalf of a compa which no man can number. Other men because they have been born; our Lord v born that He might die.

His death was voluntary.—The Father s the Son, but the Son came. He was not for suddenly and unexpectedly into the scenes death. He deliberately walked directly i them, knowing and choosing all. Never fo moment did He admit that his life was ta from Him. He said that He laid it dow Himself, and that He had received this po from his Father. Never for a single mom did He swerve from the acquiescence of will with his Father's. And can we doubt voluntary character of his death, as we rem how safe He was until his hour had come, whilst He was remaining among the hills Galilee, or as we behold the marvellous play of his power which flung his captors their backs to the ground?

No unwilling victim He. Not dragged to slaughter! "Led!" From the depths of steadfast soul the words rang out, "I deligh do thy will, O my God." He trod the path the brow of Mount Moriah as willingly Isaac had done in his innocence before H though He knew, as the lad did not know, t He was to be God's Lamb.

But if all were voluntary, how splendid tribute to his love! A love that never falte that counted the gain more than the pain, was prepared to bear all to win his Bride. love of the heart of Jesus, the more we th of Thee, the more Thou passest knowle whilst we stand baffled before thy depths heights! A love that gave itself under spell of some sudden impulse were much, a love that could steadily face years of s gnawing agony, this is love indeed. Blesse the spirit which will resign itself to inevitable; but more blessed far the s

which, for very love, will resign itself to the evitable, and stand at a stake, or hang on a cross, constrained, not by chains or nails, but by its own devotion.

His death was necessary.—The corn of wheat must fall into the ground and die, if it were not to live alone. I love that word "*must*." If there had been another way it would have been selected, but there was no other way. In no other way could the love of God have free course and been glorified. In no other way could the curse of Adam's sin be removed from the race. In no other way could our sins be borne, or our salvation achieved. In no other way could we obtain the life of God stored up in the human nature of Jesus. In no other way could He pass to his great reward. *Must*—God Himself had considered all other possible alternatives in vain, and this was the verdict of Deity. *Must*—in the very nature of things, it was peremptory. *Must*—it could not have been otherwise, if He would become the Saviour, Priest, King, Brother, and Life-giver of men. Oh, sad yet blessed necessity! *Sad*, because it cost Him so much; *blessed*, because it has brought us so much.

III. THE JOY OF THE SON OF MAN.—Throughout all the long travail of his soul He was sustained and animated by one delightful anticipation. For the joy set before Him . . . (Heb. xii. 2). He looked through the shadow towards the sun-glints on the horizon to which He went. The joy of doing his Father's will, of rolling away all imputation from his Father's character. The joy of undoing the work of the first Adam, and of becoming, as the second Man, the Head of a redeemed race. The joy of drawing all men to Himself, and of winning for Himself the Church as his Bride. The joys of marriage, and victory, and deliverance, all crowded into one long ecstasy. This sustained and nerved his spirit.

We may just now be near despair. The days are dark. There is much to depress in the slow progress of the Church. The angels must weary as they stand at the twelve open gates of heaven counting the driblets that pass in, while the multitudes reject the invitation of God's love. Iniquity abounds, and the love of many waxes cold. But why should we falter or despair? *He* never did.

Let us keep our eye on the streaks of the breaking day. Let us keep our ears attentive for the first peal of the marriage bells. Let us cultivate his patience and his joy. "If we suffer with Him, we shall be glorified together." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Wherefore lift up your heads and rejoice, for your redemption draweth nigh.

HOMES FOR AGED CHRISTIAN BLIND.—The annual free teas in connection with these Homes were given last week in the Jubilee Hall, Hanley-road, Crouch-hill, N. About two hundred blind were present, besides their guides, from all parts of London. The object of this yearly effort is to bring this suffering class of the community in direct contact with the Gospel, and it was evident that the message, in speech and song, made its influence felt on many present. The story of the Cross was told with pathos, love, and power, by a number of friends. Each blind person on leaving the building was presented with a shilling.

RAGGED SCHOOL UNION.—A drawing-room meeting was held last week at Kent House, by kind permission of Lady Ashburton, in the interests of the Ragged School Union of Exeter Hall. The fog prevented many friends from being present who would have attended to hear the claims of this old-established and still needed agency, advocated by the Archdeacon of London, the Hon. Lionel Ashley, Rev. W. R. Mowll, Mr. George Holland, and others. It was stated that the Society has 200 local mission centres in Greater London, exercising a good Samaritan-like influence upon at least 100,000 of the very poorest in our midst. Two thousand pounds are urgently required before Christmas for this work.

Outgoing Missionaries.

THE Y.M.C.A., Aldersgate-street, was last week the scene of two very interesting missionary farewells. The first was in connection with

THE MISSIONARY BUREAU.

The Central Noon Prayer-meeting was made special. Mr. GEORGE WILLIAMS presided, and a large company of Christian friends were present. Mr. CALDWELL, the secretary, stated that during the past twelve months the Bureau had assisted in despatching to the mission field fifty-four candidates. There were on their list at the present time several openings, for which suitable candidates were desired. On the present occasion five young missionaries were specially commended to God in prayer for their life work. A sixth (Dr. Edith Huntley) was also expected, but was prevented at the last moment. She is proceeding to Kashmire as a self-supporting medical missionary.

There were present Messrs. Weston, Loraine, and Pettigrew, proceeding to join Mr. St. Dalmas in his newly-opened mission in Bengal. They each gave a brief testimony as to their call into the work, their realisation of their complete dependence on the Lord for power and blessing, and their desire for the prayers of the brethren. Mr. and Mrs. Brokenshire, a young Canadian couple, were starting for Japan, to support themselves by teaching English until they had acquired the language; they then hope to devote themselves entirely to Gospel work. Both gave a brief and touching account of their past experiences and future hopes. Rev. F. B. MEYER addressed to the missionaries a few affectionate words of encouragement and exhortation, based on the sending forth of Paul and Barnabas, as recorded in the Acts of the Apostles. First: They were "sent forth by the Holy Ghost." Intermediary agencies were not recognised in the realisation of his call. Second: The foes with whom they were about to contend, entrenched behind the breastworks of false philosophy, idolatry, and sin, were the powers of darkness, and behind all these the devil. It might be that they would form one of the last contingents in the last fight, in which victory for Christ was certain. Third: The object set before Christ's servants is to gather out of the nations a people for Himself, to find precious jewels among the world's *débris*. As a motto for each, Mr. Meyer suggested "Christ IN you." Commendatory prayers were offered by Mr. James E. Mathieson, Dr. Baedeker, and the Chairman.

Y.M.C.A. FOREIGN MISSIONARY SOCIETY.

The second occasion was a meeting in connection with the above Society, held on Friday last, to commend to the Lord one of its members, Dr. Browning, who, with his wife, left on Tuesday for Ningpo. Dr. MAXWELL, London Medical Missionary Society, presided over a goodly gathering of young men. In opening the proceedings, he said that their friend and fellow-member would make the one hundred and sixth medical missionary in China. No missionaries had a better opportunity of presenting the Gospel than these. He urged upon the members the general responsibility and privilege of sustaining their representative by their prayers, the share of each one in the evangelisation of the world. Mr. ROBERT BURN briefly told the story of Dr. Browning's connection with the Y.M.C.A., and his adoption by the Young Men's Missionary Society for medical missionary training in Edinburgh. He thought that Dr. Browning's successful career as a student should encourage other men who were feeling the promptings of the Holy Spirit.

Dr. BROWNING told of his hearty reception at 186, Aldersgate-street, when he first reached London as a stranger, adding, "Since that day, under God, I owe everything to 186." It was there he learned to participate in various forms of active Christian work, including open-air evangelisation. It was there he received a direct call to foreign mission work; and it was in connection with the Association and its Foreign Missionary Society that all his many difficulties in entering upon the work were, one by one, removed. Since his medical diploma had been secured his future destination had been a matter of considerable uncertainty. Greatly to his satisfaction it had eventually been decided that he should go to Ningpo, China. In closing, Dr. Browning gave some interesting particulars about his future sphere, and concerning medical mission work generally. Mrs. Browning is a thoroughly trained nurse, and is looking forward to helpful work in the Ningpo hospital.

Dr. BAEDEKER, introduced by Dr. Maxwell as a veteran, speaking in happy conjunction with the young people just entering on the service, has just returned from a long missionary journey round the Eastern hemisphere. He gave some general lessons learned as the result of his long experience. First, the faithfulness of God to his promises—"He gives strength"; second, the elasticity of the human body, its power of adaptation and recuperation; third, the desirability of eliminating artificial necessities, and of getting strong by self-denial. After brief testimony concerning prison visitation, he spoke of his flying visits to mission stations *en route* home from crossing Europe and Siberia, from west to east. He had held delightful fellowship with brethren in Japan, China, and the Straits Settlements. The point that seemed most to have impressed Dr. Baedeker was the exceeding sweetness and brotherly kindness of the Chinese Christians at Singapore. In closing, he said he regarded the Y.M.C.A.'s as military camps, in which Christ's soldiers are trained for active service. When ready, they should at once go forth to the needy fields.

Mr. J. H. PUTTERILL, Hon. Sec. of the Foreign Missionary Society, made some interesting announcements, amongst others that there would be a Conference at 186, Aldersgate-street, on Friday evening, January 9, on "Y.M.C.A. work amongst young men of foreign lands."

Earnest prayer was frequently offered during the evening.

BAPTIST FORWARD MOVEMENT.

SEVERAL months ago it was felt to be necessary that a new departure should be made—new, not in doctrines or principles, but in methods. Rev. F. B. Meyer, of Regent's Park Chapel, became the hon. superintendent of the new work, and under his guidance it has made excellent progress. A Deaconesses' Home is now in full working order in Doughty-street, W.C., and the sisters, who have had a short medical training, spend their whole time in visiting the people, dealing with their spiritual and physical needs. A dispensary is open to the poor free of charge, and the hon. physician, Dr. Lush (son of the late Chief Justice Lush), is greatly beloved by the people. The work of the sisters is thoroughly appreciated by the poor, and some strangely bright stories can be told about their contact with the people.

There is also a common lodging-house, where fifty beds are provided at 4d. and 6d. per night, with food; and in connection with this it is proposed to establish a corps of sandwich men, and a labour bureau.

Another part of the movement consists of the holding of "missions" in various parts of the Metropolis for the deepening of spiritual life and for the conversion of "outsiders." This branch of the movement has been most efficiently served by Revs. E. H. Ellis and J. E. Shephard, and latterly by Rev. F. C. Spurr, on whom the main responsibility is now to devolve. He has been very successful in the missions which he has conducted, and is winning golden opinions among the churches of London.

Stanley and Uledi:

AN INCIDENT IN THE CONGO EXPEDITION.

BY REV. ARTHUR FINLAYSON,
Author of "Evanescent Philosophies," &c.

THE devotion of Stanley's little band of Arabs, who, two hundred strong, beat back vast hordes of cunning cannibals and fiendish furies, along a thousand miles of river, or while carrying his big canoes overland, around the Congo cataracts, making roads over mountains and through jungles, and dashing forth in search of food, forms a tale as pathetic and beautiful as it is amazing. Let one incident of the campaign here be told, not so much for the light it throws on Stanley's character, as for the other and higher lights which lie around it.

One of Stanley's great difficulties with his men was their inherent propensity to steal. Their code of honour and their corrupt practices often brought upon the expedition much actual disaster. At last he doomed the next man caught stealing to death. His grief and distress were unbounded when the next thief, detected in a case of peculiar flagrancy, was found to be Uledi, the bravest, truest, and noblest of his dusky followers. Uledi had saved a hundred lives, Stanley's included. He had performed acts of the most brilliant daring; he was always successful, always faithful, always kind. Must Uledi die? This was a delicate and difficult problem. It was a painful question which must be faced. In his dilemma Stanley called all his men around him in a council. He explained to them the gravity of Uledi's crime. He reminded them of his stern decree, but said he was not hard enough to enforce it against Uledi. His arm was not strong enough to lift the gun that would kill Uledi, and he would not bid one of them do what he could not do himself. But some punishment, and a severe one, must be meted out. What should it be? The council must decide. They took a vote. Uledi must be flogged.

When the decision was reached, Stanley standing, Uledi crouching at his feet, and the solemn circle drawn closely around them, one man whose life Uledi had saved under circumstances of frightful peril stood forth and said, "Give me half the blows, master." Then another said, in the faintest accents, while tears fell from his eyes, "Will the master give his slave leave to speak?" Receiving permission, the Arab came forward and knelt by Uledi's side. His words came slowly, and now and then a sob broke them. "The master is wise," he said. "He knows all that has been, for he writes it in a book. I am black, and know not. Nor can I remember what is past. What we saw yesterday is to-day forgotten. But the master forgets nothing. He puts it all in that book. Each day something is written. Let your slave fetch the book, master, and turn its leaves. Maybe you will find some words there about Uledi. Maybe there is something that tells how he saved Zaidi from the white waters of the cataract; how he saved many men—how many I forget—Bin Ali, Mabruki, Koni Kusi, others, too; how he is worthier than any three of us; how he always listens when the master speaks, and flies forth at his word. Look, master, at the book. Then, if the blows must be struck, Shumari will take half, and I the other half. The master will do what is right. Saywa has spoken." And Saywa's speech deserves to live for ever. Stanley threw away his whip. "Uledi is free," he said;

"SHUMARI AND SAYWA ARE PARDONED."

Shumari and Saywa were willing to bear half the penalty for a man who had saved their lives from destruction, who had in many ways befriended them, and whose life was in many respects noble and useful. But how much greater is the work of Christ: "He was wounded for our transgressions, He was bruised for our iniquities" (Isa. iii. 5), not because He owed us a debt of gratitude, but because He loved us; not because we were his friends, but when we were his enemies. "God commendeth his love toward us, in that, while we were yet *sinners*, Christ died for us" (Rom. v. 8). Thus Christ satisfied to the uttermost the claims of the law, and put away sin by the sacrifice of Himself. These two poor Arabs were willing to bear half the punishment which fell to Uledi. But the Lord Jesus took our whole penalty, and our acceptance before God depends entirely on the finished work of Christ, not on any good works of ours, past, present, or future. To the infinite merits of Christ we may not add our puny efforts.

That dusky Arab could not keep his hands from picking and stealing, yet, taking into account his condition and surroundings, in the sight of God he may stand far higher than many of us. He robbed his fellow-man, but *have we never robbed God?* That is the worst form of robbery. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: this is the first commandment" (Mark xii. 30). God claims our highest services. He creates us for his own glory. If our life be not given to God, we rob Him of his due. "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 19, 20). That is to be our aim in life. It is no light matter to rob God of his due.

When Uledi was under sentence of condemnation, the Arabs pleaded that the master would refer to his book and find there something recorded in favour of Uledi. Ah! when we are brought before the great tribunal, when the judgment is set and the books are opened (Dan. vii. 10), will the record of our lives be as favourable as that of poor Uledi?

Uledi had an advocate, and we need one too. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). Here is our Refuge. Let us surrender ourselves to Christ and the claims of his Gospel. Then, fully conscious of our own shortcomings, we may say, as we lean only on Christ, "If God be for us, who can be against us?" (Rom. viii. 31).

SAILORS' ORPHANS.—In a letter to the Glasgow papers on behalf of the Sailors' Orphan Society of Scotland, Mr. R. H. Hunter says:—"We have been much cheered by many kind gifts and letters of sympathy received during the past month. This work among the sailors' orphan children is distinctly a preventive work. We step in on the sudden loss of the breadwinner, and, by timely assistance to one or two of the children, save not only them but the whole family from sinking into the terrible abyss of want and misery from which it is so difficult and expensive to rescue them. The recent loss of H.M.S. *Serpent* has called attention vividly to the dangers of a sailor's life, and it is to keep the families of sailors resident in Scotland who are thus suddenly cut off that we appeal for aid."

THE CZAR AND MONTE CARLO.—It is stated that the Czar has decided to forbid any of his subjects to enter the Principality of Monaco. This interdiction is made, it is alleged, on account of the large number of wealthy Russian families who have been ruined by losses at the gaming tables. "There is no denying," says *The Times* correspondent, "that Russian subjects form a considerable proportion of the patrons of the Monte Carlo Casino, and that during the last two or three seasons some severe financial disasters have occurred amongst them. A very painful incident has helped to heighten the effect of the reported decision of the Czar. A Russian gentleman, who had been staying at one of the hotels in Nice, during the past week or two with his wife and children, was in the habit of going over to Monte Carlo daily to gamble. On the night in question he fell from his chair while sitting at the tables, and died almost immediately."

THE GOSPEL IN JERUSALEM.

ANOTHER gap in mission work in Jerusale has been filled by Rev. A. Ben-Oliel taking residence within the City of the Great Kin Strange as it may seem, the Sephardim, Spanish and Portuguese Jews, who are ali numerous and influential in Jerusalem, ha had no one to preach the Gospel to them. M Ben-Oliel has from childhood known the peculiar dialect, and, during a number of year laboured among them in Spain, North Afric and in various parts of the Levant. Moreov he is exceptionally qualified for conversing i Hebrew, which is a necessary accomplishmer for one who would get at the heart and mind an Eastern Rabbi, and discuss with him th Messianic claims of Jesus.

In a recent letter Mr. Ben-Oliel says:—"I hope to meet with a friendly reception fro the Ashkenazim (Russian and German Jew as well as the Sephardim. There is evidenc already that it will be so; for, before I could g to them, they were calling on me, and amon them has been a leading Rabbi, who, after con versation, accepted a Hebrew New Testament promised to study it, and has called frequentl since. They are so pleased to find one wit whom they can converse freely in the languag of their homes, as well as in Hebrew.

"There is another want. There is no plac where non-Episcopalian travellers and visitors whose numbers increase every year, can worshi God in the Holy City according to the simple forms they prefer, and are accustomed to; an consequently no place where ministers of othe denominations can have the unspeakabl privilege of witnessing for the Lord Jesus in th city where He expiated the sins of the whol world, and rose again from our justification This reproach has also been wiped off. There i now in Jerusalem an 'Upper Room,' to hol eighty or one hundred persons, near the Jaff Gate, and within five minutes' walk of the thre principal hotels, where all evangelical Chris tians may worship God; and where the Gospe shall (D.V.) be preached in Judæo-Spanish t the Sephardim, and men of all classes will be welcome to hear the message of redeeming love.

"In a few days an inscription, 'Presbyterian Mission,' will mark the house to travellers and residents. Some definite designation must be adopted, and, as a Presbyterian, I naturally prefer my true colours, cheerfully extending the hand of fellowship to all who love our Lord Jesus Christ in sincerity."

Mr. Ben-Oliel adds that his work is one of faith and entire reliance on the gracious promises of God, who has already raised up some supporters in England and the United States.

WOMAN'S WORK.—In recounting woman's share in philanthropic work during 1890, *The Queen* makes very cordial reference to the labours of Miss Sarah Robinson, Miss Daniell, Mrs. Welin (of the Scandinavian Home), Miss Agnes Weston, and Mrs. Spurgeon.

"PICTURE PORTIONS."—Mr. W. Walters, of the Scripture Gift Mission, 79, St. Paul's-churchyard, is, by means of an illustrated serial publication bearing this title, presenting the Gospel story in a very striking form. The portions are published at a penny, and the illustrations are by two well-known Christian artists, who have travelled and lived in the Holy Land. For circulation in hospitals, infirmaries, barracks, and lodging-houses, not to mention even more widespread distribution, these are the very thing. The text is the Authorised Version, without note or comment. Beautifully printed on good paper, the parts are well worth receiving, and, as divided up into sections, they quite invite reading. Already the Gospel according to St. Luke has been completed. We sincerely trust that many will be disposed to bear a share of the responsibility of this work, and also do something to spread the knowledge of God by disseminating the portions.

RUSSIA AND THE JEWS.

THE sufferings of the Jews in Russia show no signs of abatement, but rather promise to increase, for it has been announced that, with the New Year, additional repressive enactments will be promulgated. Throughout England much feeling has been evoked by the reports of continued persecution, and on Wednesday last a meeting of protest was held in the Guildhall, presided over by the Lord Mayor of London. The building, which accommodates seven thousand persons, was crowded, many influential personages, Jewish and Christian, being present.

The proceedings were warmly sympathetic. Among the letters received from such as were unable to attend was one from Mr. Spurgeon, who said:—"I am indignant that the Seed of Israel should be oppressed by those who bear the name of Christian, but are utter strangers to the mind and spirit of Christ." The LORD MAYOR remarked that Alexander II. gained an imperishable crown by granting emancipation to the serfs, and expressed a hope that his successor would be encouraged to hand his name down to posterity as the liberator of the Jews of the Empire.

The Duke of WESTMINSTER moved a resolution in these words:—"That, in the opinion of this meeting, the renewed sufferings of the Jews in Russia, from the operation of severe and exceptional edicts and disabilities, are deeply to be deplored, and that in this last decade of the nineteenth century religious liberty is a principle which should be recognised by every Christian community as among the natural human rights." He pointed out that France did not benefit by the expulsion of the Huguenots; nor would Russia be the better for casting out the Jews. The Bishop of RIPON, in seconding, said that the anti-Jewish laws and edicts of Russia showed, without reference to individual cases of persecution, what kind of spirit was at work in that country. One of the hardships attending the laws is their uncertainty. For example, Jews who have lived for years in a town are suddenly told that the place is really a village, and there they may not abide; they are driven out to seek refuge in another place, in which they will subsequently meet with similar treatment.

Rev. HUGH PRICE HUGHES was indignant at the cruelties of Russia against the Jews. It has, he said, been pointed out by Dr. Richardson, and is generally admitted, that the healthiness of the Jewish race is above the average; but in South-west Russia, owing to oppression, their mortality is twice as great as that of the Christian population. The other speakers were the Earl of Meath, and Sir R. N. Fowler. It was decided to address a memorial to the Czar, praying him to repeal all the exceptional and restrictive laws and disabilities which afflict his Jewish subjects. There was an indisposition to believe that His Majesty could be cognisant of the sufferings of the people.

Mr. Oswald John Simon, writing to a contemporary with regard to the persecutions, says:—"This is not an internal affair of the Russian people; it is an affair of all Christendom. There are not eight millions of Jews in the world—five millions, at least, are Russian subjects. We, the Jews of every country, know from incontrovertible evidence that the Russian Government desires, and is seeking, the annihilation of our race. Every orthodox Christian must see in this an attempt to frustrate the will of God. It is scarcely necessary to point out how such a wicked purpose (if it could be by any possibility effected) destroys, at once, both the Christian and the Jewish interpretations of the Holy Scriptures."

All Christians must be grieved at the agonies of Israel, and should pray that God will intervene for their relief. In Russia, the seed of Jacob, to use the language of Deut. xxviii. 65, "find no ease," but have "a trembling heart, and failing of eyes, and sorrow of mind;" their "life hangs in doubt, they fear day and night, and have none assurance of their life." Nevertheless, Israel shall be delivered from all his troubles. "A little one shall become a thousand, and a small one a strong nation." The Lord will hasten it in his time.

BIBLE-WOMEN FOR INDIA.

AT a mission station in the south of India it was thought desirable to supplement the ordinary mission work by employing Bible-women to visit the houses of the natives and read to the women, who are very often thirsting for the water of life. One of the Bible-women was requested to go to a village some miles from the home station, to look after some children belonging to the school who had been ill. Passing along the road, she saw a respectable-looking woman sitting at her cottage door spinning cotton. As is the custom, she made her salaam, saying, "Good morning, Amah."

"Salaam," was the reply. "You are travelling; whence did you come?"

"From Cuddapah," was the answer.

"From Cuddapah? Heigh-ho. Are you a Christian then?"

"Yes, I am a Christian."

"Can you read?"

"Yes, I can read."

"Have you your Christian books with you?"

"Yes, I have them wrapped in my cloth. I always carry them with me when I go far."

"Will you come and read to me? I have heard a little about the 'new religion,' and I do so wish to hear more. Come and sit in my cottage and read to me. I will gladly give you food."

So Croopa did as she was asked, and went in and read the New Testament. The woman, Samadanum, listened very gratefully to the good news of salvation. After they had read and talked for some time, Croopa said, "Now I must go, for I have to walk on to Cherlopelly. I am going to see Nagama."

"Oh, Croopa, are you going to see her? She is a Christian, and you will read the good books to her. I will go with you." So she put on a clean cloth, smoothed her hair, sandalled her feet, put her wheel away, and locked her cottage door. The two women started together and walked to the house of the Reddy, or head man, of the village whither they were bound. Nagama was the Reddy's wife. She was standing in front of the house, when she recognised Croopa, and exclaimed, "O joy! joy! O Croopa, how pleased I am to see you! and you, Samadanum."

It was a large farmhouse, which I have often visited, built with two rows of rooms, divided by a passage. On one side the family lived, while the animals occupied the other. Nagama took the women into the family sitting-room and set refreshment before them, giving them water for their feet, &c.

After they had sat a short time, she exclaimed, "Now, Croopa, you will read the 'beautiful book' to us," meaning the New Testament and Psalms. So the books were opened, and Croopa read; and these three woman, seated on a mat, read and talked over the wonderful things "concerning the kingdom." As the night fell, the lamp-stand was set before them. They sat and read until nearly midnight. It was a sight over which angels, doubtless, rejoiced—a sight which might be seen in many Indian villages if there were but Bible-women to convey the good news. At last Croopa, wearied with her day's journey and work, asked to retire to rest.

The next morning, after kindly leave-taking, Croopa and Samadanum prepared to go. They said, "Can you not stay with us?"

"No," said Croopa, "I must return to Cuddapah."

"But is there no one you could send to read to us?"

"I am afraid not; but our lady would, I am sure, if she could spare anyone."

"Oh!" said Samadanum, "is there no one here who could write a letter for me? I will ask them to write, and beg her to send someone."

A youth who could write was present, and she sent the following letter:—

"DEAR LADY,—Will you have pity on us poor people, who live far away from you Christians, and know no more than the brutes. Oh! do send someone who can read to us the beautiful things in the Christian Shasters.

"Your servant, SAMADANUM."

So they parted.

Alas! there was no one to send, but it was suggested that some of the Christians living in a neighbouring village would go and read to her.

This narrative is written with a double purpose—to show Christians in this country what might be a profitable and happy way of passing an hour together reading God's Word in concert, and talking over its precious truths—a real "communion of saints"; and, in the second place, to make known the great need and eager desire of Hindoo women for instruction in Gospel truth. This might be conveyed by Bible-women, if more were sent for their support by Christians in this country.

Y.M.C.A.'S IN EGYPT & PALESTINE.

LETTERS have recently been received from Mr. Hind-Smith giving an interesting account of his travels in Egypt and Palestine. Determined to take advantage of any openings that present themselves for establishing Y.M.C.A.'s in the places he visits, Mr. Smith induced a young man who had lately arrived in Cairo, a former member of the Montrose Association, to look up the Christian young men of the place in order to form an Association there. At Alexandria there exists an excellent Soldiers' Institute. The manager (Rev. T. R. Lawrence) is an old Y.M.C.A. member. Mr. Hind-Smith fully expects that a Y.M.C.A. well be formed in this city also.

In Jerusalem Mr. Smith called on the bishop who expressed his willingness to co-operate in the formation of a Y.M.C.A. Several clergymen also showed an interest in this direction.

A meeting for young men was held in the city, and a sermon preached at Christ Church bearing upon the formation of a Y.M.C.A. An enthusiastic meeting was held resulting in the formation of an Association with central committee and secretary. Representatives from Ramleh and Lydda were present, and expressed their resolve to form branches at these places."

THE CHURCH ARMY AND THE POOR.—At the anniversary meeting, on Friday last, of the first Labour Home opened by the Church Army, at Princes Hall, Piccadilly, the Earl of Meath gave an account of the labour system in Germany. It was stipulated that everyone should work hard for his food and lodging. What is earned in addition is placed to the worker's account. The idle get no countenance; while the industrious are helped to recover themselves, and the weak and inconstant get stronger "backbone." One of the conditions of success of any such system is that the public must be justified in refusing to give money to street beggars, and that it is made clear that any persons in need may have work. Very gratifying results have accrued from the system in Germany, and his lordship expressed a hope that the public would give Rev. W. Carlile and those working at his direction all support and encouragement. Rev. W. Carlile explained the Church Army Labour Home scheme, for the extension of which from £10,000 to £100,000 was urgently required. Four of the men from the slums, who had been benefited, gave testimony.

For the Young.

THE CHRISTMAS TREE.

BY FANNIE E. TURNER.

"OH DEAR! I'm sure I like to please myself." It was a very deep sigh that passed Mabel Leslie's rosy lips, and something very like a tear sparkled in her blue eyes as she bent over her painting. As her fingers filled in the letters of the text she was colouring, the words went home to her heart, and over and over again she repeated to herself, "Even Christ pleased not Himself."

Mabel and Gertie Leslie had been at some children's seaside services during their happy summer holidays, and the two young sisters had then heard that the children's Saviour invited them to come to Him. First one and then the other accepted his loving invitation, and they returned home rejoicing in his love.

Christmas time came round, and the two little girls were very busy preparing their Christmas presents. Mabel had bought two outline texts, which she meant to colour, and then make straw frames for them. Illuminating the letters was a serious business, and very seriously the little girl set to work about it. But the words of the text filled her mind.

"It is like what Mr. James said at the children's service last Sunday, when he was speaking about self-denial," she said, half aloud. "I know I like to please myself, and have just what I like." And then she added very reverently, "I must *pray* about it."

That very day some cousins were spending the evening with them, and there was a little difficulty as to the choice of games. Mabel begged for "musical chairs"; none of the others cared for it, but she overheard the whisper, "Let's give in, and have it, or Mabel will be so vexed."

"No," said Mabel brightly, "I would much rather you chose," and she entered most heartily into the game of French blind man's buff, though she did not like it; for suddenly the words "Even Christ pleased not Himself" had shot into her mind, and when she determined to copy Him, it had been easy for her to give up her own way about the games.

A few days afterwards, the two sisters went out to tea, and heard that there was much disappointment among the inmates of a small orphanage close to them, because the lady who had always provided a Christmas tree for them was dead.

"How many children are there in the orphanage?" asked a lady who was present.

"Only ten," answered her hostess; "it is quite a small affair, but a most valuable institution."

"Someone is sure to give them a Christmas tree and treat," said the first speaker, and there the matter seemed to end.

But one little girl pondered over what she had heard. "Ten little boys and girls, who had no fathers and mothers, were feeling very sad, and expecting to have a dull Christmas." That was the way Mabel Leslie put the matter to herself. Could nothing be done? Could she not ask someone to give them a treat? Then another thought suddenly flashed into her mind; but it was not quite a pleasant one, and she thrust it away. But again it came, and to something of the following effect:—

"You know that you and Gertie always have a nice Christmas party and lovely Christmas tree. Suppose that you two agree to ask your father and mother to let the Christmas tree and party be for those ten orphans."

Mabel pondered much over this idea, and before she had finished painting the words "pleased not Himself" in her illuminated text, her resolution was taken, and she took Gertie into her confidence.

"Oh, yes, Mabel," answered her sister, "that would be delightful. How glad I am that you have thought of it! I did wish something could be done for the orphans, but never thought of your plan."

"It is your plan just as much as mine, if you agree to it," said her sister pleasantly. "Now let us go and talk to mother about it."

Mrs. Leslie entered heartily into the idea, but asked the children if they realised that it would cost them real self-denial to carry it out.

"You know, darlings, that we are not rich," she said, "and if your father and I buy presents for the orphans, we cannot afford to give them to you too. I know that Mrs. Reece has given nice things to the children that they would find useful in after life, Bibles, and workboxes, and writing cases, for they have no one to give them such things."

"Yes, mother, we've talked about that," said Mabel, "and we don't a bit mind going without, if they may have them; and we want to dress some dolls for the little ones, and to make some needlebooks and pincushions for the workboxes of the bigger ones; then we can have a share in it all."

"So you shall," answered their mother. "And now put on your things, and we will go to the orphanage, and you shall give the invitations yourselves."

Great pleasure did that visit give to Mabel and Gertie, and they were delighted to see the joy of the little orphans.

Each spare moment was devoted by the sisters to the making of little presents. And when Christmas week arrived a splendid lot of things was ready.

The Christmas tree looked lovely, and never before had Mabel and her sister so enjoyed the arrangement of their pretty things. The breakfast room was given up to it, and the two little girls seemed as if they could scarcely keep out of the room; and they have never forgotten the pleasure of the afternoon and evening of their party. The orphans declared they had never had such a treat before. As one of them expressed it, "it was ever so much nicer to come to a private house, to have tea and supper in a dining-room, and to use real silver spoons and forks, than to have the treat at the orphanage as they had always done before."

It is four years now since Mabel and Gertie tried that Christmas experiment of not pleasing themselves but trying to please the Lord Jesus, and so successful was the first experiment that they have repeated it for the last three years.

What say you, my reader, to trying something of the same kind this Christmas season? I leave to your own ingenuity the exact *form* the idea shall take. But do try to do something, for the sake of Him who came down to this earth one Christmas season, and has now ascended into heaven, "leaving us an example that we should follow his steps." And remember that "Even Christ pleased not Himself."—*Our Own Magazine.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 21, Isa. xxix. 1—8; Mon., Dec. 22, Ps. xxv. 1—22; Tues., Dec. 23, Ps. xxvi. 1—12; Wed., Dec. 24, Ps. xxvii. 1—14; Thurs., Dec. 25, Matt. i. 18—25; Fri., Dec. 26, Ps. xxviii. 1—9; Sat., Dec. 27, Ps. xxix. 1—11.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Selby, Jan. 10—17. Mr. T. L. Sayer, Presbyterian Church, Clapton, Jan. 4—9. Mr. J. Tyler, Sale, Cheshire, Dec. 27 to Jan. 2.

BOARD SCHOOL CHILDREN'S DINNER FUND.—The eighth annual report of this fund contains many sorrowful facts of child want, which largely account for non-attendance. It is forcibly pointed out that social prudence at least should lead to the provision of food, as well as teaching and training, to fit the children for earning a decent livelihood in time to come. The Fund's balance for the year ending October last is lower than ever before, whilst the work has been increasing. Touching details of the work are found in the report obtainable from the hon. sec., Mrs. Pennington, 5, Alexandra-road, South Hampstead, N.W.

ZENANA BIBLE & MEDICAL MISSION.

THE work of the Zenana Bible and Medical Mission is growing rapidly both at home and in India. The committee are most anxious to raise the income of the Society as soon as possible to £20,000, and they are encouraged to find that, comparing the first nine months of the present year with the corresponding period of 1889, there is a very substantial increase in the receipts.

That a blessed work is being carried on by the Society in India is shown by the reports. The schools and scholars are rapidly increasing, and zenanas are being opened up faster than they can be visited, and Christian teachers are being carefully trained in the Normal Schools, though, unhappily, not in such numbers as to keep pace with the demand. The hospitals and dispensaries are crowded from day to day with hundreds of sick and suffering, who overtax the resources of the buildings and the strength of the lady doctors and their assistants. So great is the necessity for better accommodation for the medical work at the various centres that improved buildings are now being erected. At Benares the new Victoria Hospital has been built at a cost of nearly £3000, and at Lucknow the Lady Kinnaird Memorial Hospital is in course of erection on a site given free of charge by the Government.

Arrangements are being made at Patna for the opening of a medical mission there, to be presided over by a fully qualified lady medical missionary. The need of such a work in Patna is very great. There are 90,000 women, but not a single hospital to minister to their special needs. Friends have given or promised £1000 towards the necessary premises, but £2000 more is needed before the building can be commenced.

Turning to the direct spiritual results of this work, there is much cause for praise and thanksgiving to God. Letters from India tell of many genuine conversions during the last few months. At Sultanpur (the last station opened by the Society) we hear of the baptism of Lydia, a young woman of twenty, who, after much cruel persecution, came out boldly for Christ. From Benares comes the intelligence of a convert who confesses to having been led to the knowledge of the Saviour by the teaching of Sundri, the girl who was rescued at Patna by Miss Abraham. From Allahabad comes news of nine cases of conversion, and an interesting account of the baptism of several of them. Converts and many earnest inquirers are reported from Faizabad, Bombay, Poona, Nasick, Lucknow, &c.

Ten missionaries were sent out in October; some have already left, while others will shortly proceed to their stations. A new station is to be opened at Ghazipur, in the N.W.P., while four more lady doctors are being trained who will eventually be placed at the head of hospitals in various parts of India. Further particulars may be obtained from the office of the Society, 2, Adelphi-terrace, London, W.C.

"LAMB AND FLAG" SCHOOLS AND MISSION.—The forty-fourth annual report tells of much interesting endeavour among the poor of Clerkenwell. The Sunday-school is attended by over 600 children, and it is held three times every Lord's Day. There are 136 names on the mothers' meeting book, and a large majority of them attend the gatherings. Open-air meetings on Clerkenwell-green are held twice a week, and much good has resulted from them. Young and old have been fed when hungry, and cheered in a truly Christian way; moreover, the Gospel has been presented in the spirit of love, and with manifest blessing following. So far only a small sum has been received towards the erection of new premises, which are sadly required in order that the work may expand and more adequately meet the needs of the district. The manager is Mr. J. C. Sherrard, 7, Oxford-square, Hyde Park, W.

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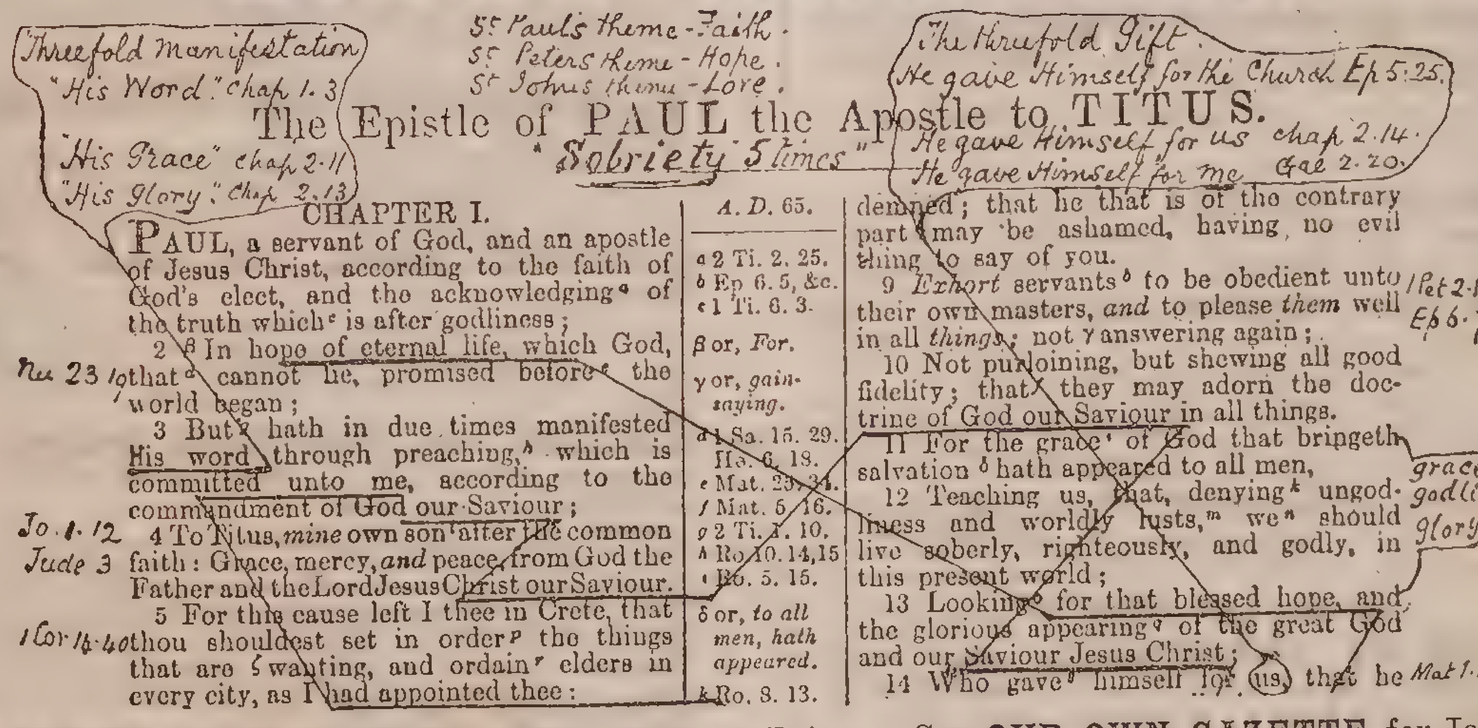

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BEFORE

Lord ESHER, Master of the Rolls; Lord Justice LINDLEY; and Lord Justice LOPES: Judges of the Court of Appeal.

WITH SUMMARY OF THEIR LORDSHIPS' JUDGMENT, AND AN INTRODUCTION BY DR. BARNARDO.

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AMERICAN BAPTISTS AND THE SECOND ADVENT.

(FROM OUR SPECIAL CORRESPONDENT.)

THE great subject now discussed by the secular and religious press is the pre-millennial coming of our Lord. The recent impressive Convention in Brooklyn is the immediate cause of the wide-spread publicity given to this phase of eschatology. For four days the Centennial Baptist Church at Brooklyn (Dr. Samuel McBride, pastor) was crowded with eager listeners. More than a score of addresses were given on various themes, several of them directly on pre-millennialism. At the final meeting, when Rev. Geo. C. Needham, secretary of the executive committee, requested that all who accepted the pre-millennial teaching as the true interpretation of the prophetic Scriptures to arise, one thousand persons stood on their feet declaring this to be their hope—the promised return of the Lord from heaven.

The previous Prophetic Conferences have been of an inter-denominational character, but this was exclusively Baptist. Not that the Baptist brethren had any controversy with other denominations, but rather that they wished to assert their method of Biblical exegesis as a protest against post-millennial Baptists, who have by voice and pen denounced this wing of the Church as fanatical and visionary. *The Examiner*, a leading Baptist weekly, has never ceased ridiculing all Baptists who advocate the pre-millennial faith. It was therefore deemed advisable that all Baptists who held to the literal fulfilment of prophecy should meet and give a reason of the hope that is in them. The great meeting exceeded the most sanguine expectations. The influential New York papers, secular and religious, gave full reports of the addresses, while *The Sun*, one of the ablest of all the dailies, published leading editorials of unquestionable ability.

To us on this side of the ocean such an endorsement is astonishing. The character of *The Sun*, its prominence in journalism and in politics, its enterprise and influence as a leading daily, would not ordinarily qualify it as a favourable or discriminating eschatological critic. Permit me, therefore, to append some of the fervid utterances of this great political newspaper, one of the editorials being a double-leaded leader. *The Sun* gives the subject in hand a prominence unreached by any of our religious journals. Referring to the distinctive faith of those who organised the Conference, it discriminatingly remarks:—

> They are pre-millennialists, as contra-distinguished from the post-millennialists, who believe that the Second Advent will follow the thousand years of peace and happiness, during which all mankind will be brought into the way of truth and godliness. Their argument is that sin and iniquity were never more powerful than now, though Christian activity is greater than ever, and that the time has come when the Lord must appear in person to gather out from the prevailing wickedness his hard-pressed and sorely-tempted followers, and to take them up with them into the air. The dead in Christ will be translated first, and then the living saints.

Having fairly stated the position of the pre-millenarians the editorial in question thus summarises:—

> This is a time when vital and unquestioning faith in Revelation stands out against cold theological and scientific criticism of Scripture as never before in the history of Christianity. On the one side there is more belief than ever, and on the other, what amounts to total denial. Professor Briggs, Mr. MacQueary, the Andover school of theologians, German, Scotch, and English Biblical critics, even speakers at the late Episcopal Church Congress, pursue a course of reasoning and investigation which destroys the old-time belief in the literal inspiration of the Scriptures. They treat the Bible rather as a history of religious development, often of doubtful authorship, than as a Divine revelation and absolute standard for all time. So proceeding, they have stimulated the firm believers in inspiration to greater trust in its promises and more precise obedience to its commands as the Word of God and the only fountain of truth. Science denies the possibility that men can be carried up into the air to float about the seat of Christ at his second coming. Faith replies that all things are possible with God, and that He has declared that the translation is to take place. The more science ridicules, the more faith clings to the letter of Scripture.

Were *The Sun* an ordinary newspaper, and the articles mere reports of correspondents, I would not further occupy your valuable space with added quotations. The following extract is, however, worthy of reproduction:—

> This sentiment [belief in our Lord's Second Advent] once denounced as the expression of infidelity and impiety, is now prevalent among Congregationalists, Episcopalians, and Presbyterians, and it affects, though to a less extent, the Baptists themselves. It is undoubtedly bringing about a complete theological revolution, which must radically transform the motives and methods of religious effort. Philanthropic exertion for the amelioration of the condition of humanity is totally different from religious enthusiasm for the salvation of souls and their rescue from the flames of hell. It destroys the animating force upon which Christianity has so long relied, and substitutes the shadow of ethics for the vital illumination of religion.
>
> It is manifest that the Brooklyn pre-millennialists regard this modern tendency as an obstacle in the way of the conversion of the world, which makes necessary the speedy coming of the Lord Himself to give personal direction to the campaign. They think it vain to look for the bringing of all men to Christ before the second advent, and hence they are pre-millennialists. So believing in the literal fulfilment of Scripture, they denounce the present attempt to abolish hell as the latest work and one of the most dangerous artifices of the devil, for ever going about to deceive and destroy men and undermine the labours of the true followers of Christ. Therefore they cry out, "Lord, come quickly!" And the theological revolution now in progress gives them hope that their appeal is to be answered by the speedy appearance of Christ.
>
> Thus we see that doubt and denial are serving to stimulate simple faith. The expectation of the speedy advent of Christ is also wonderfully inspiring to the popular imagination. We shall probably hear more of this movement, for it has in it the elements of growth.

At the conclusion of the Brooklyn Conference the young Society retains its name as "The Baptist Society for Bible Study." Its object is to hold a summer Bible school, and a winter conference for the deepening of spiritual life through the study of the Word and prayer. All classes of people of every name are welcome to the meetings. Dr. A. J. Gordon was re-elected president. Five vice-presidents represent the different sections of the country. There is a general committee, and an executive committee, of which Rev. G. C. Needham is secretary. Dr. Gordon's journal, *The Watchword*, will become the organ of the Society, with Mr. and Mrs. Needham as associate editors and managers. Nearly two hundred Baptist parsons are enrolled on the list, besides an increasing number of business men, who earnestly advocate the blessed hope of our Lord's second advent who comes to rule in righteousness, and to reign in power.

A Convention on the Second Coming of the Lord has been held among the Baptists at Brooklyn. Leading ministers from different parts of the State have given addresses, and it has proved a time of great blessing to God's people.

TOWER HAMLETS MISSION.—We are sadly disappointed, says the last record of the Mission, that our "Rescue Home" has not received more support and sympathy from our kind readers; surely no work can be more important than lifting up the fallen before they fall too low to be rescued from a life of indescribable misery and sin. In order to reduce our expenditure, we have removed to No. 57, Stepney Green; but, unless friends lend us their interest and help us, we fear we shall be obliged to close it altogether. We therefore commit the cause of the young, the fallen, and the destitute, who wish to retrieve their character, to your prayerful consideration.

THE BIBLE IN PORTUGAL.—Some time ago we called attention to the fact that Mr. H. Cassels, of Oporto, anxious to promote a wider knowledge of the Scriptures throughout Portugal, had arranged for the preparation of an illustrated edition of the Bible, to be issued in cheap weekly parts. The first number was published in July, and the reception accorded to the work has been full of encouragement. The text is that of Figueiredo, and the Latin Vulgate is given in smaller type at the foot of each page. The undertaking will cost £3000, towards which some English friends have made contributions. If the large towns of the country are canvassed, the circulation would be thousands where so far it has only been hundreds. Information respecting the work may be had from Miss de Havilland, 8, Vanbrugh Park-road West, Blackheath, S.E.

THE GIRLS' BRIGADE.

"WHAT *is* a 'Girls' Brigade'? Does it do any good? Hasn't the name rather an unmaidenly ring about it?" Such questions often meet us; and we always wish we could take the querists to our mission-hall one of these dark, stormy winter nights, and let them find the answers for themselves.

May we take some readers there just now? It is 7.30 on a Thursday night, and across the wet, grimy pavements of the Grassmarket, Edinburgh, streams a welcome lustre from one well-lit, well-ventilated hall. Our girls are gathering there for their weekly "drill"—some thirty or forty in number, from eight to eighteen in years. They come from aimless roamings about the streets, where lessons of evil are so rife; from poor homes and wretched lodging-houses; from cheerless dens, where fuel is scarce, but parental care and love scarcer still. Or they come from close factories and workshops, where their young frames have been cramped all too long for healthy growth and full development. For these last an hour's musical drill is rest and refreshing.

There they stand, then, in orderly rows, wearing our simple bit of "uniform"—a tidy apron of dark blue serge, bound with yellow braid; and wielding by turns our "arms and ammunition"—a store of poles, rings, flags, and dumb-bells. Watch their eager, happy faces, as they take the words of command from our "drill-sergeant" — a bright-eyed, pleasant-voiced young lady, who has a capital "way" with young people. And how gladly they keep time to the lively Scotch airs, played by another lady on an old grand piano, which is closing its days in this kindly work. Watch all this for a little, and you will feel sure that at least these girls have an evening of innocent and healthy happiness given them—and remember how they need it!

But is this all? Not quite. We do not forget that there are higher interests. Our girls begin work with a hymn—to-night's is, "O happy band of pilgrims"—and they close with another; after which all repeat the Lord's Prayer together. And it may be that some words of counsel or of encouragement are spoken—certainly individual cases have been inquired into, and various difficulties considered. For instance, one new girl, Maggie Dempster, has given as her address, "The Stairs," rather a vague residence! Yes, it is quite true! Through these cold winter nights she is huddled, with her wretched mother, into an obscure unsavoury corner of one of the long stone stairs of the West Port, the common thoroughfare of some hundred inhabitants, disturbed all night by the drunkard's staggering step, and the swearer's foul execrations!

Poor litte child! Think of the sleeping—think of the waking *there!* But Maggie Dempster finds friends at the Brigade, and we have visions of better things for her.

That is one little glimpse at the work which a Girls' Brigade *may* do. We feel sure that such agencies should be set going in the poor districts of all our large cities, and if any information from us can be helpful to ladies wishing to start one, we shall be most happy to give it. A letter, addressed Secretary, Girls' Brigade, Robertson Mission, Grassmarket, Edinburgh, will find us.

ROBINA F. HARDY.

FIELD LANE REFUGES AND RAGGED SCHOOLS.—This institution has been working among some of the poorest of the London poor for nearly half a century. Great has been the blessing vouchsafed to the labours of the committee, the staff, and the devoted band of voluntary workers. Many men, women, and children have found their spiritual birthday in "Field-lane," and will never cease to praise God for his goodness to them within its hallowed walls. Many are now workers for God who were children in the schools.

A Beautiful Life.

THE LATE MRS. WYCKOFF, BROOKLYN, N.Y.

SOME of our pleasantest recollections at Northfield were connected with our intercourse with Mrs. Wyckoff, of whom the following particulars are given in a memorial sketch published by her friends and which has reached us from America. Her biographer says: "We purpose not to dwell upon her pleasant home life, but rather to describe as well as we are able, the development of her rich Christian experience.

"She became a Christian when quite young, and, upon her marriage, entered with her husband readily into all ordinary church work. In 1840, she took part in a mission enterprise in what was then a remote part of Brooklyn. She took a place in the Sabbath-school, the sewing society and the woman's prayer-meeting, the principal church agencies of the day, thus indicating her readiness to every good word and work.

"But from these early beginnings of Christian work she was to be led into a higher sphere of influence, and to prepare her for it God took his own way. A few years later she was prostrated by a severe illness which brought her to the borders of the grave. The Spirit of God came to her in great power, through the ministration of a friend, who had just learned new lessons in the school of Christ. She was led to look more definitely than she had done into the fulness of salvation by Christ Jesus. It was a season of deep spiritual exercise, and resulted in a consecration of herself, body, soul, and spirit to the Lord. It was a physical as well as a spiritual quickening, and to the surprise of friends she at once arose from her invalid's couch, and entered with renewed vigour into domestic duties, and with newness of life into Christian service.

"There was left, however, a trace of her recent disease in her system. Emphysema, a painful struggle for breath, clung to her. She was subject to attacks which would often so prostrate her that the pulse could not be counted. Her physicians were surprised that she revived from them, and remarked that she could not endure these struggles long.

"But from this organic disease she was at length remarkably and completely delivered, during a night season of prayer, when she saw, as never before, the world and its claims in the true place, and cried, vehemently, 'I yield, I yield; I give up the world!' From that time she seemed to be lifted into a higher and purer atmosphere spiritually, and she never again had an attack of emphysema.

"In the spring of 1860 she engaged with deep interest in the Bible Mission work, one of the few survivors of which writes: 'What an inspiration Mrs. Wyckoff was to us! Her firm faith, deep consecration, quiet, unobtrusive manner, untiring zeal, and knowledge of God's Word, were a help and stimulus for us all. A poor woman converted in her Bible-class became the first Bible-reader employed in the city, connecting the cultured Christian mothers, through a loving sympathy, with their poor and disheartened sisters.'

"In 1861 she earnestly engaged in the formation of the Union Missionary Society, the pioneer Women's Foreign Missionary Society of America.

"In 1874 she enjoyed another visitation of the Spirit with increased revelation in the knowledge of Christ, and began to understand, in an enlarged degree, the nature and power of prayer. She seemed to enter into the Holy of Holies with her great High Priest, and to comprehend the meaning of the promise, 'If ye shall ask anything IN MY NAME I will do it.' 'No longer *for Jesus' sake*,' she once remarked, 'but *in Jesus' name* I offer my desires. I have the privilege of a child; am an heir of God and joint-heir with Christ.'

"In a letter written about this time she says: 'I feel as if the Lord were calling me to the special service of intercession. Perhaps I am able to do little else, being weaker in body than I seem. Perhaps my Father withholds the strength for more active ways, that my ear may be opened more attentively to his voice.'

"A little later her attention was specially called to the study of the prophetic Scriptures. Though her love for the Bible had been so marked, and her faith in its promises so simple, yet now the Word opened to her with increased light and power. The standing of the believer in Christ, and the 'blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ' seemed like a revelation.

"In the last years of her life she became generally interested in the Shut-in Society, an association to promote cheer and spiritual aid among invalids. This work being carried on mainly by correspondence, commended itself at once to her ready pen and loving sympathies.

"In the seven years of her connection with the society she learned to know and bless many of these suffering ones. She came as a blessing into their lonely and afflicted lives, and more than one sincerely mourns her loss.

"Her relations with the Faith Home of Brooklyn, under the superintendence of Miss A. H. Campbell, were intimate from the first. Of this Home she was a main-stay and was greatly beloved by all its inmates. The Sun-

day afternoon meeting was one of her delightful cares. Failing to be present on one occasion, she penned briefly the topics on which she would have enlarged.

"'The lesson from Rom. vi. with Phil. ii. 14, 15, is the surrender of the will to Him whom we serve, and making dead all the old self-life, by accepting every trial and disappointment as the Father's will without murmuring or disputings. His peace will then keep the heart and mind in the midst of daily life, no matter how distasteful or how heavy our burden.'

"A weekly meeting for ladies only was held for many years, at first in the lecture-room of Dr. Cuyler's church, and not under Mrs. Wyckoff's leadership; but it finally fell into her care, and was held for three years at her own house. Long research with other Bible students made her competent to instruct, and it was evidently her delight. She came down from her chamber as if from communing with her Lord, her countenance beaming with the joy of those who drink habitually at the fountain of living water, and with a cordial welcome to all. Before the study, fifteen minutes were given, at first to silent prayer upon our knees, then to one audible intercession. Each previously named any request or trial, or cause of thanksgiving. Love and gratitude entered largely into her prayers. There was humility, child-like freedom, simple faith and trust.

"This meeting was continued until within a year of her death. She wrote: 'I am far from well, and it seems doubtful if I can begin a little class for study of the lessons, here in my room, as I hoped to do after the holidays. I have left that and all other cares with Him.'

"But her earthly work was almost done. Disease was then preying upon her system and undermining her strength, for as early as May, 1882, the first decided manifestation of her fatal malady was noted. She expresses her feelings to a friend, thus:—

"'Discipline we must have. Heb. xii. clearly impresses that, and sickness is often the most tender and effective in result that comes to us: so it seems to me. I do not think we would choose it, but if our Father chooses for us, we would not reject it.'

"In June, 1889, her devoted husband took her to Geneva, N.Y., hoping in the change of scene and treatment she might find some alleviation of her symptoms and a renewal of strength.

"She never went out after her return to Brooklyn in September, and saw but few of her friends; and on the morning of November 26, the day before Thanksgiving, she closed her eyes on earth, and opened her spiritual vision in Paradise. She spent her Thanksgiving with the Lord she loved; we spent ours weeping for ourselves, but joying in her new-found and eternal joy.

"In the words of one of her friends we may say: 'We cannot associate death with the dear one gone from us. Hers was an ascension, not a death. She is with Christ, and this is comfort enough for us all.'

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when, O Christ, Thou dwellest in the soul,
All Heaven's own sweetness seems around it thrown."

DISTRESS IN NORTH CHINA.

DEAR SIR,—In response to the short account of the distress in North China, owing to the floods, in THE CHRISTIAN for October 31, I have received up to now (Nov. 27) £234 4s. Of this amount £200 have been sent by "wire" to Tientsin, and the balance by cheque. Further investigations show that the distress will continue until May next; and the following extracts from an appeal issued by the Tientsin Committee show that all the help that can possibly be sent will be needed to save even a part of the four million distressed people with the rigour of winter already upon them.—Faithfully yours, E. H. EDWARDS.

18, *Morningside-place, Edinburgh.*

"Many villages, built of mud on low ground, were completely dissolved and swept away, with the inhabitants; from other villages many people, escaped with their lives only, in boats; the more important villages, being built on high mounds, remain practically intact, while the standing crops, on which the people's living for the next eight months depends, only were destroyed. On a rough estimate, it appears that not less, and probably more, than four millions of souls in this province will, until the next wheat harvest at least, that is to say, May, 1891, be absolutely dependent on charity. The duty of keeping these people alive is felt and freely acknowledged by word and deed of the Imperial and Provincial Governments, and the most strenuous exertions are being made by them, as well as by the native benevolent societies, to gather together the needful resources,

"It is obvious that the Chinese official and civil contributions, were they many times more liberal than they are likely to be, will not raise the recipients above the preservation of bare life, and that, therefore, under the most favourable circumstances, there will be a margin of misery only too large, on which foreign benevolence may be effectively brought to bear.

"*Tientsin, September* 16."

DR. CUYLER has sent to press a little volume entitled, "How to be a Pastor." No one (says *The New York Evangelist*) is better qualified than he to give counsel of this sort, as his forty years of successful service proves.

Indo-Burmese Opium Pestilence.

CALCUTTA.

STATISTICS lately issued by the India Office in London show that there are more than 20,000 places licensed by Government in the Indian Empire for the sale of the drugs—opium, ganga, bhang, and charas. I propose in this and some following papers to give some account, from personal visits, of what this really means.

It is necessary to point out that if the pestilence is not stayed these 20,000 dens will be to India what the first glass is to the total quantity consumed in the lifetime of a drunkard. Comparatively few decades since there was only a score or so of thousands of opium dens in China. To-day they are numbered by hundreds of thousands. India has, as it were, sunk up to her ankles in the quicksands of this poisonous habit. Unless quickly rescued, she will presently be engulfed as China is. Narcotics, such as opium and ganga, are dangerous to any temperament in any climate. They are especially dangerous to the Asiatic temperament in a tropical climate.

Rather over a century ago, Warren Hastings found that there was a very small market for opium in existence in China. The Portuguese had previously carried a small portion, for medicinal purposes only, from various parts of Asia to their Chinese port of Macao. There they disposed of it to the Chinese drug merchants, with the full approval of the Chinese Government.

Hastings conceived the idea of immensely increasing this trade, by inculcating and fostering the taste for the drug as a sensual means of narcoticism, apart from its medicinal properties. To this end he obtained seeds, advanced money to native cultivators in India, bought from them the crude opium resulting, and had it manufactured for export to China in a Government factory established for the purpose. When all was ready, he had two East-Indiamen (war-ships belonging to the East India Company) armed to the teeth, and forwarded the opium in them to the Chinese coast, where it was landed without the permission of the Chinese. Quantities were given away to inculcate the taste, where it had not previously existed. Next year the same ships were sent, the drug being sold at a low rate where it was previously given; and so on, until an enormous trade was established, leading to

WAR AFTER WAR WITH THE CHINESE.

In the course of time, Chinese emigrants to India brought their English-taught vice of opium-smoking to Calcutta, where they opened the first out of many thousands of opium dens, and, in their turn, taught the natives of India the use of the drug.

As soon as a few of these dens had been established the Government licensed their existence, and, in addition, opened stores throughout the country for the sale of the raw drug; the "collectors" or chief magistrates of the district were appointed the original distributors. This would be somewhat analagous to the squire of an English village keeping the public-house, and the magistrates of a town managing the local gin-shops. It should be explained that wherever the Government had established an opium plantation, the vice of opium-eating had spread into the surrounding country. It was to supply this form of the vice, principally, that the raw-drug stores were opened.

The Chinese quarter of Calcutta is one of the "sights" of the city. It is a complete Chinese colony, with a large temple. Chinese shops and stores, three Chinese gambling dens, *licensed by the State*,* and last, but not least, the opium dens. Chinese boys and girls play about the streets, and every now and then a stately Chinese lady is to be seen, clad, perhaps, in yellow silk, with a coolie walking behind her, carrying her baby.

It was in the centre of this colony many years ago that the first opium-smoking den was established. I have good reason to believe that it was this very primal den of all that I visited on the 15th inst. It is divided into three separate compartments—one for the use of Chinese, one for the use of ordinary Bengalis and Mussulmans, and, hidden out of sight at the back, a compartment for Babus, native gentlemen holding the position of pleaders and Government officials!

Like nearly all the dens in Calcutta, this one was kept by a Chinaman, or rather a firm of Chinamen. Several partners in the firm were dealing out the little shells containing the drug. Inside I had a long conversation with a number of the smokers. All, without exception, said that the vice now gave them no pleasure, but that they all smoked to avoid the terrible pain of giving it up. "If we go without it beyond a certain period," they said, "our head aches, our bones ache, our muscles ache, our whole body aches from head to foot." They said that numbers of Eurasians and even some Europeans in Calcutta buy the drug at these dens, and

SMOKE IT IN THEIR OWN HOMES.

This statement is not an unlikely one. I have seen quite a number of Eurasians in the dens; and, with regard to Europeans, many children of European parents are drugged with opium by their Ayahs, or native nurses, to keep them quiet, and so acquire the taste in their infancy. One man said, "Why does the Government supply me with this drug that I hate, the Government should keep it from me; the Government should help me to do right, and not to do wrong," Another replied: "Government does not care for us, they get scores of rupees from its sale; they will surely never give it up."

These words were elicited from them by my remarking that with most of them it was not a dangerous thing to give up the drug. The pain would only continue for a short time, and then they would be comparatively strong men again, or at any rate, stronger men than if they kept on with its use. I instanced the cases of prisoners in Indian jails, and for long terms at the Andaman Islands (the penal colony for India), where opium smokers, who were also criminals, eventually lost all craving for the drug. Several of them then told me that they wished that someone would lock them up in jail so that they too should be set free from their terrible slavery.

It is only the smallest part of the traffic of this den that is done at the den itself. Hundreds of Chinamen, as well as others, are supplied here, and smoke the drug in their own homes. We saw one such case where a Chinese merchant, who looked as though he was half way on the downward path, was lying smoking on a couch visible from the road, whilst his wife was hard at work doing that which he ought to have been doing, making up the accounts.

Later on I visited some of the stores in the neighbourhood, where Chinese provisions and hardware were on sale. There I saw large cupboards set apart for storing opium, pipes, and lamps, imported from China, and also quantities of packs of Chinese cards for use in gambling dens.

But even in this dark spot there is a bright light shining. A Christian Government official has spent time and means in a delightful little mission in the midst of this Chinese colony. Amidst much opposition a tiny Chinese Christian community has gathered, their chief place of gathering being a transformed opium den!

Calcutta, Nov. 17. MAURICE GREGORY.

* These are situated at 6, Blackburn-lane, 14, Damzen's-lane, and 17, Damzen's-lane, respectively. One more instance of the licensing of that which ought to be supressed.

TEMPERANCE WORK IN SWITZERLAND.—The Swiss Society of the Blue Cross is eight years old, and at its annual meeting lately at Lausanne it was reported that there are 5445 members, of whom one-fifth have been rescued from habits of intemperance.

AN AWAKENING IN SICILY.

IN a recent letter Pastor Varnier writes:—"My colleague, Signor Scuderi, and I have been out of town on an evangelistic campaign through the country. The Lord indeed is doing wonderful things in this poor land. The Gospel is spreading its beneficent and saving influence steadily among all classes of society, and a glorious harvest of souls is being prepared. What astonishes us is the readiness of people to receive our word, or rather the Lord's word preached by us, without hesitation or dispute. True, not all follow us, but all confess and witness that what we say and preach is God's own truth; and this is the case in every town, village, or hamlet we visit.

"A few years back the very name of 'Protestant' was looked upon with horror! You can understand that under the circumstances our hands are full, and that we can scarcely cope with the ever-expanding work. Signor Scuderi is still out of town carrying on the evangelisation work at Mandanici and several other places in that district, but work in Mezzina compelled me to return here. Let me give you an idea of the changes that the Lord is working in the religious views of the people of this country. We had announced to hold a series of open-air evangelistic meetings on November 1-3, at Mandanici, inviting the people of the neighbouring villages, who were desirous of hearing us. People came from greater distances than we had expected, some having never heard the Gospel before. The attention and earnestness evinced encouraged us to have three meetings on the same day. In the evening I gave a lecture on 'The principal events of our blessed Lord's ministry on earth,' illustrated by the magic lantern, my aim being to afford the people, especially the peasants, a clear and impressive outline of the New Testament.

"More wished to be present than any hall in the town would accommodate, so the meeting was held in the public square, by kind permission of the town authorities, who themselves, with their families, desired to be present. The evening and night being balmy, and proper arrangements having been made for the exhibition of the magic lantern, I had the privilege, from 8 till 11 p.m., of preaching the Gospel of the grace of God freely and boldly to an immense multitude, as well as to the authorities and the notables of the town. At times much emotion was evinced, and at the end those present vied with each other to shake hands with me and Signor Scuderi.

"But this is not all. The day following we had a visit from the venerable arch-priest of the town, who earnestly requested me to repeat the interesting lecture, illustrated by the magic lantern, on the parish church square, as many were disappointed, through having been unable to be present the previous evening. We gladly accepted the invitation, and that night I preached the Gospel in the parish church square to a crowded audience, among those present being the arch-priest himself, the notables, and the authorities of the town, with their families! Add to this the fact that, not many years ago, when Signor Scuderi visited the place for the first time, the people rose *en masse* to have him expelled, and he had to spend the night in a stable outside the town. What a change in a few years! 'This is the Lord's doing.'"

[1195]

Winter

"IN DARKEST ENGLAND."

BLEAK winter approacheth with snow-laden forces,
With keen-searching tempest and pitiless wind.
Far back in the past lies the fair golden summer,
A dream that is ended; it dwells in our mind.

Ah, then, how the mountains, now frowning and gloomy,
Seemed each to rejoice in its heather array!
All silent the streamlets, then dancing in gladness,
For Nature sits stern and relentless to-day.

And yet there is beauty, majestic and solemn,
And gladsome surprises, just now and again;
Of woodlands perchance, clothed in crystals resplendent,
Or wonderful fancies on frost-covered pane!

But what in the heart of our great seething cities?
Does winter bring aught that is gracious and fair
To multitudes starving, afflicted, or dying?
No, nothing to thousands, but utter despair!

He seemeth to them but a foe, strong and awful,
Who freezeth their life-blood with cold icy breath,
Who creepeth by stealth up their ricketty staircase
Unasked, on his pitiless mission of death.

"Can nothing be done," are you mournfully saying?
Do none of them try to keep winter at bay? ness
Yes, some bravely fight in their want and their weak
Unless, as a despot, he chooseth to slay!

Some poor are too poor to withstand his advances,
But you, even you, can assistance afford;
Oh, won't you immediately rise to their rescue,
And give what you can, in the name of the Lord?

You may not be able yourself to convey it,
But men there are ready your gifts to receive—
Wise stewards of Jesus, who gladly are working,
The needy, the helpless, to find and relieve.

The thanks of those hearts you shall thus have befriended
Will come when a summer for them shall begin;
'Mid blue hazy mountains of sunlight and freedom,
A freedom from horror, temptation, and sin.

Ah, then shall there sound from a chorus of voices
One grand hallelujah to God and to man,
To YOU and to all who came forward to help them,
And sought to make brighter their life's little span.

CHARLOTTE MURRAY.

BRUSSELS CITY MISSION.

LAST year's report of work in connection with the Brussels City Mission, under the direction of Pastor N. de Jonge, is full of interest. We read:—"Belgium has been visited by the Lord's message of salvation after almost three hundred years of utter darkness. One half of the people speak Flemish, the other Walloon, and in the Eastern provinces much German is spoken. In these different languages and dialects the message of God's love and grace is brought to the Roman Catholics, the most of whom, particularly in towns, have lost all faith and all knowledge of the Gospel.

"In 1874 I became the pastor of the Dutch Evangelical Church in Brussels, and had the privilege, not only to preach in my church, where it was natural that no Roman Catholics should come; but also to see that the congregation soon understood its calling by letting its light shine beyond its own circle. In 1880 some friends from London asked me to continue an independent Flemish work, quite on my own responsibility.

"The work so expanded that it became impossible for me to remain both pastor at the church and director of the City Mission. I left my pastorship in obedience to the Lord and in full confidence in his fatherly care.

"The City Mission, begun in the suburb of Etterbeek in a small room, has now spread beyond all expectation. In the suburb of Laeken we have Shiloh, which can contain three hundred people; at Anderlecht, our Mission Hall Penuel, large enough for two hundred people; at Veeweyde, our Bethlehem, and at Heysel, our Bethel. Then we have hired in a village called Ruysbroeck, a room which can certainly contain three hundred people. In all these Mission Halls the Gospel is regularly preached to Roman Catholics, many of whom have already accepted the message."

The Mission also prints and circulates religious literature. It has its Bethesda, a Home for the Sick, and visitation is regularly carried on. There are two assistant evangelists, two colporteurs, and two nurses, as well as many voluntary helpers. Mr. de Jonge reminds friends of his needs, but also says: "Without asking help or having a right to claim any, God has given us what was needed for our blessed work." His address is 344, Rue des Palais, Brussels.

KORKOOS OF CENTRAL INDIA.

THIS tribe of hill people, according to the last census of India, numbers 114,000. They belong to the Kolarian family of races. They are found in Northern Berar and Western Central Provinces. Their language closely resembles that of the Kols and Santhals of Bengal. Rev. E. F. Ward, of Ellichpur has made a good beginning at reducing their language to writing; a grammar and vocabulary are about ready for publication. Ellichpur is a good base for reaching the Korkoos and Gonds of Western Central India. For centuries it has been a strategic point in Central India. Two hundred years ago it was one of the capitals of Aurungzebe, with a population of 200,000 souls. It is located on the northern edge of the great plain of the Deccan, at the foot of the Satpoora mountains.

Work was begun among the Korkoos in 1874, and has been carried on since. Mr. Ward and wife and Miss Ranf, of the American Free Methodist Mission, now located at Ellichpur, have been doing what they could for the Korkoos for some years past. Miss Thyra Sharp and Miss Meadows have recently settled among the Korkoos at Bhaisdehi, in Betul district. Miss Mary Roberts and Mr. and Mrs. Fletcher have begun work in the Korkoo jungle, eighteen miles from the nearest post-office and from their nearest white neighbour. Their station, thus taken up, is called Bithron. Miss Sharp and Miss Meadows have a post-office at Bhaisdehi, but, aside from their fellow-workers at Bithron, are thirty miles from their nearest white neighbour.

These five labourers are unconnected with any missionary society. They have gone forth to this difficult and trying work among the simple-minded hill people of India's jungles, believing that, as they had sought first the kingdom of God and his righteousness, all the things needful for their temporal welfare would be added unto them. And God is caring for them. Recently a gentleman in California, hearing of their simple faith, and of their doing their own cooking, and of their living very much after the style of the natives, ordered a thousand rupees to be sent to them. I now desire to ask Christian friends who are interested in the salvation of India's millions to pray specially for these workers now among the Korkoos.

They should also be reinforced, and ought to have a house at Ellichpur, which would serve as a hospital and base of supplies for the workers at Bhaisdehi, Bithron, and among the Korkoo villages. Any communications for these workers may be sent to Mr. A. Müller, Jabneel Missionary Training Home, 10A, Drayton Park-road, London, N. ALBERT NORTON.

N. Cohocton, New York.

THE OLD CATHOLICS IN SWITZERLAND.—One evidence of the progress of "Free Catholicism" in Switzerland is found in the fact that there are more than four thousand children attending Sunday-schools in connection with the community, a number twice as large as attended a few years ago.

Gathered Gold.

TILL a man knows himself legally lost, he ca never think himself graciously saved.—*Evans.*

Faith is not imagination; it is the beholdin of things otherwise not seen. There is no suc certainty as that of faith. It is a conviction. N believer need say to his brother, "Know th Lord"; he has an unction from the Holy On whereby he knows Him. Agnosticism is not modern phase of thought. Everyone is an agnosti until the Holy Ghost gives him, as a sinner, th knowledge of God in Christ his Saviour.

Dr. Adolph Saphir.

ST. JAMES THE APOSTLE.—MATT. IV. 22.

England's cottage homes may yield
Strong labourers for the harvest field,
To toil for Jesus' sake;
And not alone in learning's haunt,
And palace homes, all that we want
For the great work is found.
Bold soldiers of the cross and true
Amongst the very humblest, too,
With willing hearts abound.
O Saviour of the world! thy call,
In cottage home and palace hall,
Is wanting to supply
Those who, like James, their fisher's net,
Or Paul, their learned lore forget,
For Thee to live and die.

J. S. B. Monsell.

THE LAMB OF GOD.

From the beginning to the end, through the lon conflict, and in the midst of the glorious issue, the is still one title for Him who conquers and judg and reigns. It is the Lamb who makes war and ove comes, and from the wrath of the Lamb kings an nations flee. It is the Lamb by whose blood h servants also overcome; in whose blood they hav washed their robes; before whom they stand white raiment; and to whom they ascribe salv tion. In the Lamb's Book of Life the names the saved are written. The holy city is the brid the Lamb's wife. The Lord God Almighty an the Lamb are the temple of it and the light of i and the river of the water of life flows for ev from the throne of God and the Lamb. In th peculiar title thus studiously employed, and illu trated by the repeated mention of the slaying an the blood, we read the doctrine that the ground the personal is the ground of the general salvatio that the place which the sacrifice of the death Christ holds in the consciousness of the believer the same which it also occupies in the history the Church; and that He conquers for us, an reigns among us, and achieves the restoration all things, because He has first offered Himself f us, and is the Lamb of God who takes away th sin of the world. No view of the death of Jes which fuses it with the rest of his example cou have suggested the title by which this prophecy persistently designates the Conqueror and th King.—*Canon Barnard.*

SEAMEN AT FALMOUTH.—The workers he among seamen seem to leave no stone unturned do all the good they can to the seamen and harbo boys. The boys' Bible-class has steadily increas from 12 to 40. Reading and writing classes an savings club are held during the week. Th Bethel services are often times of rich blessi and the friends have been encouraged by seei one and another brought to Christ. Temperan lectures, teas, and magic lantern evenings are held keep the sailors from drifting to the public-hou and elsewhere. Miss E. M. Fox, 41, Market-stre Falmouth, is hon. secretary. Books, tracts, an Christmas cards are welcome. A VISITOR.

"THEY WENT," is the title given by Mr. M. Weylland, to his annual statement regardi the London City Missionaries' Disabled, Widow and Orphan Fund. The account given of some the departed agents of the Mission, is well wor reading. The pensions of forty-eight aged me forty widows, and four orphans, require, aft using the interest on invested money, a yearly li of contributors to the amount of £2400. The d ficiency last year was upwards of £700. "This says Mr. Weylland, "is a matter of great anxie to the Committee, to whom it would be exceeding painful to reduce the necessary sums paid to the dependents." Communications may be address to 3, Bridewell-place, E.C.

THE GOSPEL IN CEYLON.

SINCE the railway to Matalé from Kandy has been opened, Wattegama is fast becoming a largely populated native town, and the centre of all the surrounding estates. Many of the planters who, with their wives and children, would willingly attend a church situated here, find the distance to Kandy (some eight or ten miles) too far, and thus attend no place of worship. By the kind permission of the station-master at Wattegama, a service is held every Sunday afternoon at the railway station, but it is not large enough for the congregation. A Sunday-school has also been started by one of the ladies, which is well attended. Funds are now being raised to build a little church, open to all Protestant denominations. People have most generously come forward and subscribed what they can afford, but it takes a large sum to build a church, and especially, as in this case, to purchase a site as well. In many instances the offering, though a willing one, has been but small. So few of the superintendents are owners of the estates they manage, that they are not able to give largely.

Another want is a ragged school for girls, to be connected with the Church Missionary Society in Colombo. Living as I do in Colombo, I know this is a very great need, and as we work among the poor Portuguese and burghers, and see their poverty and ignorance, and their little children growing up without any education or home training, and without any knowledge of the Saviour, we feel their lot is a very sad one. Many of the parents are as degraded as heathens, and even if schooling were paid for, would make the excuse, "the children have no decent clothes." But in a ragged school this excuse vanishes.

The Church Missionary Society has a ragged school for boys only, supported from funds raised locally, but at present these do not permit of extra expenditure. Some of the lady workers hold classes twice a week, and teach the little ones themselves, but we want to raise enough money to build or rent a room and pay a teacher.

By the kind help of friends in Ceylon, a Portuguese Bible-woman is being supported, who accompanies the ladies in their district visiting, interpreting for them, and it is a ragged school for the girls of the class visited that we are anxious to provide. Communications may be sent to Rev. D. Wood (C.M.S.), 33, Jesse-terrace, Reading, or Mrs. Mackwood, 27, Longton-grove, Sydenham, S.E., either of whom will be pleased to furnish further particulars if requested.

E. B. MACKWOOD.

THE CHILDREN'S HOME at Richview, Delgany, county Wicklow, has resulted from the kindly project of ladies who desired to establish a Country Home for destitute and homeless children in Dublin. According as the new Home is prospered, help will be gladly extended to children in connection with other Homes or Hospitals. The Children's Guild has been formed for the purpose of engaging the willing help of young people in the maintenance of the work. The Rector, Rev. Canon Robinson, is warmly interested in this work in his parish. Mrs. Eustace, Clonbrone, Temple-road, Dublin, is one of the hon. secretaries.

CONNEMARA ORPHANS' NURSERY.—Fifteen girls have been admitted since the middle of July. The last was received about a month ago; she was aged five, having lost her father in the Egyptian war, and her mother some time previously. The husband of the woman with whom she had lived has declared that, "if ever she came to his door again, she should be sent to the poor-house." Two other girls are daughters of a farmer in the north, who died some months ago. Their mother tries to carry on the farm; she has a large family. This winter they have only the potatoes to depend on, and when they are finished, there is nothing but the poorhouse.

COLPORTAGE IN WHITECHAPEL.

MAJOR G. MACKINLAY, Assistant Hon. Secretary of the Christian Colportage Association, 31, Farringdon-street, London, E.C., writes:—

About twenty months ago, when the Whitechapel murders had created universal horror, the late Lady Kinnaird was led to place a colporteur in that district, and she wrote an earnest appeal in the pages of THE CHRISTIAN. This was at once warmly responded to, and a good worker was sent there, who has been steadily at his post ever since, with manifest and increasing usefulness. It now seems a fitting opportunity to give some account of the progress of this work.

It is a poor district, and a very large number of books cannot consequently be sold, but much cheap literature is in circulation. There is, for instance, a certain house in the district which was formerly used as a training institute for boys; it is now devoted to the sale of trashy literature, and the colporteur has noticed the increase of its trade, and lately the addition of a horse and cart to take round this bad reading to the houses of the people. The only way to combat this evil is to supply good reading in its place, and this the colporteur succeeds in doing; he sells a considerable amount on his rounds, and at Mr. Holland's Mission, where he has a stall every Thursday night, he is thankful to see that cheap, pure, Gospel literature is overcoming the evil and impure among the factory girls who form a very numerous and important class. Some have promised that they will never read any more novels, which are specially dangerous to young women in their independent positions.

A dear saint who was visited in her illness passed away to be with the Lord, and the colporteur came to the house just as her relatives were all assembled together after her burial, and he had a solemn time with them; he found them all converted except the daughter. He was able to present the Gospel with power, and the poor woman was brought with tears to the Lord Jesus, and joy came into her heart. She is still standing fast, and her husband, who was a drunkard, has now given up drink, and is in a hopeful state spiritually.

A faithful man in such a neighbourhood has some risks to run. On one occasion he found two women fighting, and many looking on, but no one attempting to interfere to stop them; he, however, succeeded in doing so, though he narrowly escaped a blow on the head with a quart jug. He then had an opportunity of speaking to the crowd about the way of salvation, and he sold a few books—one being taken by one of the late combatants. On another occasion, hearing screams in a house, he determined to enter, after praying for help, and found a poor woman in a most bewildered state. He tried to get her attention, but it was of no use, she went on screaming; the husband was sitting on an old box with four children crying around him. He said at last, "I will tell you what is the matter; none of us have had anything to eat for two days, and the children are nearly starved." The colporteur sent one of them for some bread, and then began to read God's Word. The man confessed that he was a Christian, but was in a cold and sinful state, and had wasted a large sum in drink; he was drawn near to the Lord again, and his wife said to the colporteur, "Thank God, you came in the nick of time, for I was about to commit suicide." Now she is not only kept from that crime, but she is also saved from everlasting punishment. The colporteur was able to give a little help; the husband got work, paid up his debts, and now he is going on rejoicing in the Lord.

I have myself accompanied the Whitechapel colporteur on his rounds, and I was surprised to find the respect with which he is treated. We visited all sorts of places, seeing many fallen women: none of them ridiculed the messenger, though some turned away in evident sorrow when the Gospel message was plainly put before them.

The Whitechapel colporteur has twice been for short periods in the summer to a district in Devonshire, with blessing to individuals; and such interest has been created there in colportage work that the way may shortly be open for a permanent worker to be established there.

Many instances of conversion and blessing could be recorded of the work in Whitechapel, which is one of the neediest places spiritually in the Metropolis; there is, however, no one on the spot who can give financial assistance, and the money collected by Lady Kinnaird is now exhausted. If help is not soon forthcoming, the committee will be compelled to withdraw a useful worker from a district where he is very much required.

CAGE-LANE MISSION, PLUMSTEAD.

ON Thursday last a meeting was held at the Cage-lane Mission-hall, in commemoration of the inauguration of the Mission work in Plumstead, with which Miss Russell has so long been associated. A very large company sat down to tea, after which a public meeting was held in the new hall recently erected. General Stirling presided.

From the report we gatner that it was lately found necessary to enlarge the borders of the work. A site was secured, and, aided especially by a large donation from a generous friend, Miss Russell and her coadjutors determined to build a new hall. The expenditure for the site and building amounted to £2574 18s. 9d., the whole of which has been raised, and a balance of £84 18s. 9d. left to be devoted to the ordinary expenses of the Mission. Thus the work has prospered, and God's name has been exalted.

Addresses were delivered by General Anderson, Captain Cleeve, Captain Tippinge, and Messrs. Paton, Paynter, and Weathley; and a collection was made on behalf the Mission.

BIBLE SOCIETY NOTES.

THE report of the British and Foreign Bible Society's Auxiliary at Calcutta says:—Looking at the millions of non-Christians in Bengal, one may be tempted to despair of the influence of the Bible ever reaching them; but if one looks below the surface, and considers the various movements that are going on among all classes, the agencies at work shaking and destroying their belief in their own religions, the many who are reading the Bible, and the numbers who are worshipping Christ secretly, the desire for something higher and better which pervades the minds of thousands; one cannot but feel quickened and stirred up to greater exertion.

The report of the Kandy (Ceylon) Auxiliary gives interesting information on the work of the Bible-women subsidised by the Society. These meet with more civility and attention than male colporteurs can ever hope for; though unable to sell the scriptures—for the people cannot be expected to buy what they cannot read—a demand is certain to arise in time, and at present the Bible-women read to their poor sisters, who are most ready to listen. During the past year valuable itinerating work has been done in the villages of Uva by the Bible-women.

THE GARENGANZE MISSION.—Letters have arrived from Mr. F. S. Arnot's party at Kwangelula, Bihé, but are dated a month previous to the recent telegraphic news that has appeared in the English papers about the war between the Portuguese and the natives. Mr. Arnot, who had been unwell, arrived back again from the coast in fairly good health. Good news had been received from those in Garenganze and from the others journeying inland. Dr. Walter Fisher visits and speaks in numerous villages. He has many patients, and has recently performed the operation for cataract successfully.

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DR. BAEDEKER IN SIBERIA.

AFTER nine months' travelling, this veteran evangelist appeared at the Aldersgate-street noon prayer-meeting, to give thanks and to record the Lord's mercies vouchsafed to him during his long absence. Although the travelling was hard and difficult, he had lacked no good thing. His mission was to place the Word of God in the hands of the prisoners in Siberia. *This was done in every prison.* The prayers offered in the City of London and elsewhere had descended upon him in richest blessing throughout his journeyings. Setting out from Moscow, Dr. Baedeker travelled *viâ* Nijni-Novgorod, Perm, across the Ural mountains to Tumen, thence by steamer to Tobolsk and Tomsk; thence by *tarantass*, a carriage mounted on three fir poles, in place of springs) to Irkutsk, by a good post-road; then across to the Amoor River, on by steamer to Nikulaevsk and across to Saghalien.

Contrary to popular impression, Siberia is a most beautiful country, which fills the heart with joy; but, alas! it is vast and empty.

On reaching Perm, in the beginning of May, the Doctor had reckoned on leaving by steamer forthwith as is the usual course; but this year the river continued to be blocked with ice till June 10! This delay, and others *en route*, were overruled for good. At Tumen the officials were at their wits' end to know what to do with the prisoners, colonists, and exiles, who converged there, waiting for the steamer to carry them forward. On account of the unseasonable delay in the breaking of the ice, fourteen thousand of these poor souls were sleeping under straw in the fields around the town. When each steamer started there was a rush for places, and thousands left behind. On the steamer which Dr. Baedeker and his interpreter travelled there were five hundred people. They were very poor; their daily fare consisted of dry crusts of black bread soaked in tea. On one occasion the Doctor induced the cook to telegraph to the next station for them to kill a cow, out of which meat and some cabbage good soup was made, which they enjoyed with great relish.

When the prisons were reached there were many inmates who recognised their friend of former years; they don't have many visitors. They exclaimed, "Come again! so glad!"

Concerning Russian prisoners, Dr. Baedeker explained that their sufferings, of which one hears so much, arise from the system, which is thoroughly bad, and not from the character of the officials who carry it out. The Russian character is naturally amiable, and quite the reverse of cruel. The gaolers groan under the burden of the present system. The number of prisoners is ever increasing, *never diminishing;* and the accommodation is wretchedly insufficient. The Government of Russia is a despotism; men who come under official suspicion are ordered off to Siberian prisons by "administrative process," without the formality of any trial. A number of the prisoners are there justly, because they have been members of a propaganda against the Emperor. Others are there, enduring punishment for ordinary grave crimes, such as incendiarism, felony, &c.; others for murder and manslaughter—capital punishment not being in vogue in Russia, except in extreme cases. When once a Russian has been in prison it is recorded on the face of his passport, which is a requisite for every inhabitant. In consequence they lose or destroy their passports, or forge new ones, which customs have a disastrous moral effect.

The inmates of the already crowded prisons are largely increased by the colonists. The Government are anxious that Siberia should be peopled and cultivated. Hence they give free grants of land to the peasants, *but nothing else.* And so these poor deluded ones soon find themselves in absolute want. To escape starvation they commit some crime against the law, such as theft, in order that they may be consigned to prison and receive regular rations.

One of the grossest evils of the system is that these prisoners who tramp from prison to prison, in gangs (sometimes occupying twelve months before they reach their destination) have no employment whatever provided for them. Even the best disposed become perfectly demoralised before they reach their journey's end. In the absence of employment and of all reading they take to gambling. Having no money they play for their daily rations, for their more decent clothes, and even for an exchange of their terms of imprisonment; in which latter case the men change names and clothes, &c., and the transition is not noticed by the new officer in charge at their next halting-place.

Dr. Baedeker had much more to tell concerning the political exiles; and of his journey home *viâ* Japan, China, Singapore, &c. This we must reserve for a future occasion.

African Notes.

BY MRS. GRATTAN GUINNESS.

AFRICAN MAILS have reached us this morning bringing—thanks be to God—good news from the various parts of the field. From Mr. F. Stanley Arnot we have a letter dated Bihé, September 12, stating that the three brethren, Thompson, Lane, and Crawford, crossed the Quanza River on their march inland on August 16, and that they had safely reached Kangombi's, in the Lovale, and were "travelling well." It had been decided that Mr. Lane should remain at Kandunzu, to form a much-needed intermediate station; as also "to raise the Gospel standard for the first time in the midst of an extensive tribe which has been lying at our guilty doors in heathen darkness ever since 1854, when Livingstone first passed through that country and brought its population and their needs to the light of day."

Mr. Arnot adds that the week previous to writing he had received cheering letters from Messrs. Swan and Faulkner in the Garenganze country. They were both well and greatly encouraged by the tidings which had reached them of reinforcements on the way. Mr. Swan wrote to Mr. Arnot: "My advice is for some of you to come on here at once, even if you have to leave all goods behind, to follow slowly by caravan sent from this end. The King M'sidé falls in heartily with this suggestion, and says we can have hundreds of men as porters. What we need most is labourers, not goods at present. If the former are forthcoming, the latter will not be long in following, and we shall always have at least a plate of mush and sauce for any friends to share." This promise of caravans from the other end of the thousand-mile journey is very valuable to the Mission, and will greatly facilitate its management in future. Mr. Arnot adds that though the Portuguese are marching on Bihé, and the people are, in the prospect of war, in an excited state, *they* are all preserved through mercy in peace of mind, and in perfect health.

The tidings received from the missionaries on the Lulonga this morning are on the whole good, and we are thankful to hear that the steam launch *Pioneer* was to start on her first trip about the middle of last month. The missionaries seemed well pleased with this little vessel in every way, and anticipate the greatest advantages from her possession. A new station had been founded at the mouth of the Lulonga River.

We have also to-day the news of the arrival in England of our friend and former student, Mr. Frank Foster, from Old Calabar, with his wife. He has been long and very seriously requiring a change, and though we regret his arrival at this inclement season, we are thankful that his life has been spared in spite of very severe illness during a much longer tarriance than missionaries generally make on this unhealthy coast.

While writing on the subject of Africa, we may mention that our son

DR. HARRY GUINNESS

(who has just taken his diploma as M.D. at Brussels, "with honours," and who will in future adopt the above designation, the better to distinguish him from his father), is (D.V.) going out to Africa next March, to spend some months in visiting our mission-stations on the Congo. He has long wished to do this, but opportunity failed during his father's long absence in America. The Council feels that in view of the responsibilities connected with the management of the Mission, it is well that the Honorary Secretary should become personally acquainted with its sphere. No secretary of any of the Missions now working in the Congo basin has as yet been able to visit the country.

Dr. Mabie, the newly-appointed secretary of the A.B.M.U. (which now conducts our original Livingstone Inland Mission there) is just now going round the world to visit all the other missions of the Board, in Japan, China, Burmah, India, and elsewhere, but time fails him to include the Congo Mission. At a meeting of the Congo-Balolo Council held here last week, at which the Rev. A. G. Brown, Dr. Macrae, Mr. W. Seagram, Mr. Kennedy, Mr. Badenoch, and Mr. de Hailes were present with us, it was unanimously resolved—after a full consideration of the risks to be encountered and of the good to be accomplished in many and varied direction—that "Whereas the Council feel unable to give a formal vote on the subject, it cannot but express its fullest sympathy with, and appreciation of, Dr. Guinness's offer to go out, and its conviction that it would be in every way for the permanent advantage of the Mission."

We ask the prayers of Christian friends, not only that his life and health may be preserved, but that this visit may be made a comfort and blessing to the dear devoted workers in Africa. The expenses of the journey will not fall on the Congo-Balolo funds. These are so low just now that we should be grateful if the friends of the Mission would remember its needs, both in prayer and in practical sympathy. The numerous taxes now imposed by the Government will add two hundred a year to its expenditure; and an additional station is about to be opened.

Dr. Guinness is prepared during the two months of January and February to lecture, in the interests of the work, with his fine lantern and interesting set of specially prepared slides, on "The New World of Central Africa." Any friends who could help in arranging efficient meetings in large halls or places of worship, either in the suburbs of London or in the provinces, would render a service to the Mission by at once communicating with him at Harley House, Bow, E.

The providence of God is very evidently working on behalf of Africa, and will do so, we believe, in increasing measure. Let us all join in the prayer that 1891 may be a year of unparalleled progress in the Dark Continent.

Harley House, Bow, E., Dec. 15.

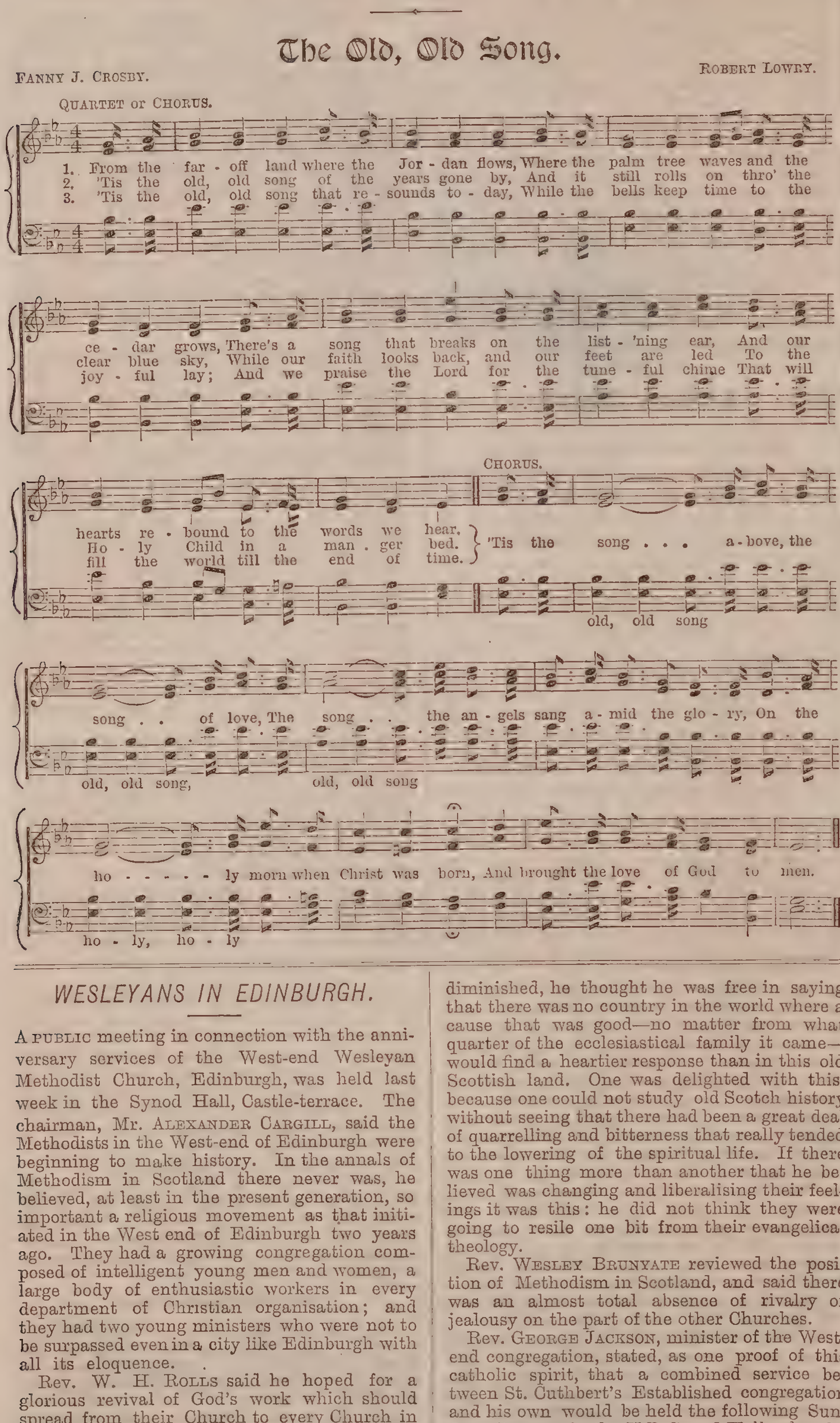
MR. F. A. BEVAN is seriously ill. In answer to inquiries on Tuesday we learned that he had passed a restless night; his strength was maintained, but there was no improvement in his general condition.

LONDON BANK CLERKS.—In the regretted absence, through illness, of Mr. F. A. Bevan, President, Mr. J. F. W. Deacon took the chair at the annual meeting of the Prayer Union of London Clerks, held last week in the Metal Exchange, Whittington Avenue. Mr. M. Kenchington, Hon. Sec., was able to report a slight increase in membership. Rev. Dr. O'Brien, Camberwell, spoke upon the essentials to profitable Bible study—namely, simplicity, sincere desire to learn, self-denial, and system. Mr. Fox Butlin, of Stratford, urged upon Christian young men the duty and privilege of being filled with the Spirit.

A CHRISTMAS HYMN.

The Old, Old Song.

FANNY J. CROSBY. ROBERT LOWRY.



WESLEYANS IN EDINBURGH.

A PUBLIC meeting in connection with the anniversary services of the West-end Wesleyan Methodist Church, Edinburgh, was held last week in the Synod Hall, Castle-terrace. The chairman, Mr. ALEXANDER CARGILL, said the Methodists in the West-end of Edinburgh were beginning to make history. In the annals of Methodism in Scotland there never was, he believed, at least in the present generation, so important a religious movement as that initiated in the West end of Edinburgh two years ago. They had a growing congregation composed of intelligent young men and women, a large body of enthusiastic workers in every department of Christian organisation; and they had two young ministers who were not to be surpassed even in a city like Edinburgh with all its eloquence.

Rev. W. H. ROLLS said he hoped for a glorious revival of God's work which should spread from their Church to every Church in Edinburgh, which should result in every Christian minister and every Christian Church in Edinburgh receiving the baptism of the Holy Spirit.

Rev. JOHN SMITH said some of the grandest things that had been done in the name of Christ had been done on Scottish soil: but while this was true they must plead guilty in the past to a great deal of narrow sectarianism. Now, while he believed their attachment to their principles had not perhaps sensibly diminished, he thought he was free in saying that there was no country in the world where a cause that was good—no matter from what quarter of the ecclesiastical family it came—would find a heartier response than in this old Scottish land. One was delighted with this, because one could not study old Scotch history without seeing that there had been a great deal of quarrelling and bitterness that really tended to the lowering of the spiritual life. If there was one thing more than another that he believed was changing and liberalising their feelings it was this: he did not think they were going to resile one bit from their evangelical theology.

Rev. WESLEY BRUNYATE reviewed the position of Methodism in Scotland, and said there was an almost total absence of rivalry or jealousy on the part of the other Churches.

Rev. GEORGE JACKSON, minister of the West-end congregation, stated, as one proof of this catholic spirit, that a combined service between St. Cuthbert's Established congregation and his own would be held the following Sunday afternoon in the U.P. Synod Hall, when he would preach, and an offertory would be taken in aid of the work in the West-end.—*Scottish Leader.*

JESUIT FINANCE.—Accerding to a report from Paris, "a new bank under Roman Catholic auspices is about to be founded." The Jesuits have headed the subscription with fifty million francs, and the total capital is to be double that amount.

Obituary.

MR. JOHN ANDERSON.

THIS evangelist, director of the McAll Mission a Mentone, and formerly preacher of the Gospel a Cannes and in Mauritius, peacefully departed thi life, in Paris, at the age of seventy-seven, o Lord's Day morning, November 23. His body lie buried in the Protestant part of the old cemeter at St. Germain-en-Laye, awaiting the first resu rection.

REV. DR. TYLER.

By the death of Rev. W. Tyler, D.D., Londo Congregationalism has lost one of its oldest mem bers, and the Church of Christ a devoted laboure among the East-end poor. Ordained in 1844 a Mile-end New Town, for a period of forty-si years he witnessed for Christ in the same need district. Just over a year ago we gave a sketch o his useful career. Dr. Tyler was officially connecte with many benevolent and religious institution which profited by his generosity as well as his wis counsel. He was 78 years of age.

MISS LOUISA RANF.

Much sorrow has been caused at Ellichpu province of Berar, India, by the death of Mi Louisa Ranf, of the Pilgrim Faith Mission. Re E. F. Ward thus reports the matter in *The Bomb Guardian*:—"While attending the English churc a lamp suddenly exploded and set her clothes o fire. The flames spread and burned all her clothin before they could be checked. For 5½ hours h suffering was intense, although we did all w could to relieve her. Death closed the scene, an left us to mourn the death of our dear Louisa. Sh was, in deed and in truth one of the saints of Go Devoted, patient, and self-sacrificing to a faul Oh, what a reward awaited her on high!" Whi neglecting no branch of mission work that opene up before her, Miss Ranf's great endeavour was t train orphan boys for the Lord. Those who we in her charge are now, sad to say, doubly orphane

REV. T. G. ROOKE.

We regret to announce the death of Rev. T. Rooke, B.A., President of Rawdon Baptist Co lege, in his fifty-fourth year. The son of a Londo solicitor, he was himself brought up to the leg profession. He early threw his heart into wo for Christ, and, on his health giving way, travell in Egypt and Palestine. Resolving upon devoti his life to ministerial work, he became a stude at Regent's Park College. After a brilliant caree and further travels in the East, he accepted a pa torate at Sheppard's Burton, Frome, which he he for about fourteen years. In 1876 he succeed Rev. Dr. Green in the presidency of the Colleg During 1885 and 1886 he was acting president the Yorkshire Association of Baptist Churche He was a promoter of the amalgamation of t General and Particular Baptist Churches, which not yet quite complete. An accomplished schola he was familiar with those questions of Old Test ment criticism which are just now to the front.

DEAN CHURCH.

This well-known ecclesiastic died on Tuesd last week, in the seventy-sixth year of his age. H had for a long period suffered from a bronchi malady, and been obliged to winter in warm climates. He entered at Wadham College, Oxfo in 1833, where he made the acquaintance of Joh Henry Newman, and became his life-long frien Becoming Dean of St. Paul's in 1871, he c operated right heartily with the Chapter in effor to enhance the religious influence of the Cathedr *The Times* says:—"St. Paul's, which not so lo before had been jealously guarded by a twopen fee at the door, and a path hedged in from do to choir to prevent sightseers evading the fee und the pretext of worship, was thrown open to all t world. Its services were multiplied; its nave w fitted up for worship; great preachers of eve shade of theology were invited to fill the pulpi the multiform resources of sacred music, under t direction of Sir John Stainer, were exhibited ways hitherto unthought of; every society guild that was doing any good work was heart welcomed; the disused Chapter-house was turn to good account as a place of intercourse betwe the young men of the City and the canons; and, short, the great cathedral became, as it ought to b the home and centre of the Church life of Londo Dr. Church was not a popular preacher, but e joyed a high literary reputation. His princip works related to theology, ancient and moder and he wrote monographs on St. Anselm, Spens and Bacon.

TEACHERS WANTED IN CHINA.

WE are desired to state that there is special need for additional teachers in the China Inland Mission Protestant Collegiate School at Chefoo. The school was opened about ten years, and is intended for the children of China Inland and other missionaries, and for the sons of foreign residents in China, whether in the Consular Service or in the Customs, or in business. It is a boarding school, and there are now forty-five names on the register for boys. The girls' school is in a separate building, with more than thirty pupils. More are waiting to be admitted, and plans are now under consideration for the enlargement of the buildings.

It is sought to give the pupils all the advantages of a high-class school. Some who have gone direct from the school have entered upon their University course with much credit. The spiritual welfare of the children is the first consideration.

The present need is for thoroughly competent teachers for the boys' school, men who have had practical training as teachers, and who are willing to undertake this work as another form of missionary labour, going out on the same conditions as the other members of the Mission do, without guarantee of income.

Application may be made to the Secretary of the China Inland Mission, 2, Pyrland-road, London, N.

POOR IN SOHO AND SEVEN DIALS.

LAST week the forty-second anniversary meetings of the Soho and St. Giles's Mission were held in Bloomsbury Hall, Meard-street, Soho. Special services were held on Sunday, and earnest addresses were given by Mr. William Harrison, the leader of the work. On Monday afternoon, Miss Blanche Cox had an audience of about 200 poor women, when she pressed upon them the need of decision for Christ. This was followed, in the evening, by a tea and public meeting, when the chair was taken by Mr. R. J. Moser, the treasurer of the Mission. Addresses were given by Rev. James Baillie, of Bloomsbury Chapel, Rev. W. R. Mowll, of All Souls' Church, Langham-place; Mr. John E. Jack, Mr. Wm. Harrison, and other gentlemen. Early on Tuesday evening some 200 poor women, unable to attend on Monday, listened to an impressive address by Mrs. Bishop; this was followed by a meeting for devotion and prayer.

On Wednesday 280 poor sandwich-men were invited to tea, and afterwards remained to the public service, when most earnest and loving words were spoken to them by two Christian working men as well as by other friends. The Gospel was sung very sweetly by members of the Bessborough Hall Choir, and the whole congregation seemed impressed for good. On Thursday at one o'clock the usual weekly dinner of hot Irish stew was given to between three and four hundred of the poor children of the district. On the evening of Thursday the meeting was for children, when a large number assembled.

During the past year more than a thousand meetings were held for the moral and spiritual good of the people, and at least twelve thousand of the destitute and hungry were fed, and about three thousand garments were distributed. The poor are visited and the sick attended to in their own homes. The good work is limited for want of funds. Mr. Wm. Harrison's address is 20, Merrick-square, Newington, S.E.

THE PARIS UNEMPLOYED.—The Prefecture of the Seine fills annually about 1100 situations, for which there are no fewer than 43,000 applicants. For 20 places as school caretakers there are 2643 candidates, for 54 governesses' appointments there are 7139 applicants. Attention to the constant demands for work engages much time, but what disappointed hopes the 43,000 applications must represent!

DR. WHITE IN CORK.

WHEN the Holiness Convention was held in this city early in the year, Bible-readings were given by Dr. White, of Winchester, and those who were privileged to attend them received much spiritual blessing. When it was known he was to visit Cork again to conduct a mission for soldiers, he was invited to conduct further Bible-readings, which he gladly agreed to do. These meetings he held in the Central Hall, with large and appreciative audiences. "Holiness" was the subject for the first week, and he dealt with it, as he said, in God's order—pardon, peace, purity, and power. It was a time of rich spiritual refreshment to Christians. On December 8 and 9 his subject was "The Second Coming of the Lord Jesus;" he pointed out plainly that only those who were expecting could be watching.

Dr. White delivered three addresses to young men in the Y.M.C.A. Hall, and it is believed that much blessing will result. He also spoke at gatherings for young women, nurses, &c., as well as at Gospel meetings.

SOLDIERS' INSTITUTE, PORTSMOUTH.

MISS ROBINSON writes:—"Never have we had more reason to be thankful than at present for God's blessing upon our work. Every one of our servants in the Soldiers' Institute is converted; the workers are being greatly blessed, and not a week passes without souls being brought to Christ in the meetings. Larger numbers are attending these; house-to-house and barrack visitation is earnestly carried on, and the troopship work is in full operation. Soldiers are using the Institute in greater numbers, and from among the Christian men an 'Institute Mission Band' has been formed to visit out-lying villages and speak and sing for Jesus. Our monthly penny magazine, *Ready*, is much appreciated; we are now preparing to send five cwt. by parcel post in small quantities to soldiers at home and abroad. Then, too, needy cases abound; the Government shirt-making has been stopped from the stores becoming overstocked, numbers of poor soldiers' wives being thus thrown out of work.

"I have now spent the whole of my private means on this work, with the exception of a small annual income not in my power to deal with. I am almost overwhelmed with the heavy financial burden caused by the special needs of the past twelve months. I urgently need £5000, and, unless friends come to my relief, I hardly know that I can continue the superintendence of this great work. My condition of bodily suffering, and the personal sorrows through which I have passed this year, make me unable to bear this burden also. Many prayers are being offered that the Lord will quickly dispose the hearts of his stewards to sustain me before I am utterly broken down. I shall be glad to write fully to anyone desiring particulars."

DISCHARGED AND INVALIDED SOLDIERS AND SAILORS.—A convalescent and training Home for discharged and invalided men of the army and navy, and for receiving men on sick furlough, has long been much needed, and Major-General Synge has exerted himself to establish such an institution. A receiving home has already been opened at 5, Roxburgh-terrace Highland-road, Southsea, and arrangements made for enlargements as required. The objects of the institution include, life provision for incurables, care of convalescents, and training and employment of discharged or reserve men. There are no salaried official appointments in connection with the work. All correspondence should be addressed to Major-General Synge, 15, Pelham-road, Southsea.

Letter to the Editor.

PRESENT AGENCIES FOR THE POOR.

SIR,—May I venture, as a constant reader of THE CHRISTIAN, to ask room for a small suggestion which I have been hoping to see made by some one else, in connection with the subject of General Booth's "In Darkest England."

Would it not be desirable, at this juncture, when so many minds are united in the desire that the help given to the unemployed and destitute poor should be enlarged, and that the wisest methods for relieving them should be employed, if a table were drawn up showing how far the work described in the various branches of General Booth's scheme is already being carried out by different societies and associations of all denominations, as well as by the clergy and ministers of regular parishes and districts? The London City Mission, the Church Army, Mr. George Holland, Mr. Catlin, and a host of others, large and small, could each furnish statistics of labour organised and already established, and with successful results, under each one of the heads which General Booth enumerates; and no doubt each of these agencies could be made far more extensive and efficient were a million of money divided among them, and £30,000 a year guaranteed in addition to what they already receive.

If the table I suggest could be arranged, with the names of the agencies, the amount expended, the work attempted, the result, so far as can be ascertained, and these placed under General Booth's own headings, the public would be able to judge whether it would be better to strengthen and support the old-established work, or to hand over large sums of money to General Booth for one gigantic effort, which would probably swamp a great deal of the work already being done, and which would be carried on under his direction by the Salvation Army alone. Of course, each of the afore-mentioned agencies has its reports and statistics, but were they all collected and thrown into one clear statement, and widely circulated, it would be more effectual.

One point should, I think, be kept clear—viz., that the work mentioned is carried on in each case among "the Submerged Tenth."—Yours,

SUGGESTION.

REQUESTS FOR PRAYER.—For blessing on the following:—Mission in the Isle of Wight during January, by Mr. Newton Jones.——Tract distribution in the East-end of London.

WINTER IN THE RIVIERA.—Mr. E. C. Newbery (Poste Restante, San Remo) will welcome the prayers of Christians generally for his work abroad, and the co-operation therein of those who are wintering in Italy. Many believers joined him last year in praying and working for the overthrow of the Casino at Monte Carlo, the evil fruits of which make themselves painfully evident. This gentleman and his wife desire to found a Christian home in San Remo, as a protest against the Casino, and as a centre of various educational and Gospel agencies.

MENTONE.—On Monday, December 8, an interesting function took place in Mentone, the laying of the memorial stone of the Scotch church which is being erected there. The ceremony was performed by Cavaliere Thomas Hanbury, of La Mortole, in the presence of a considerable audience, which included representatives of eleven different nationalities of Europe, besides America and the Colonies. Rev. J. E. Somerville, the minister, read a statement regarding the history of the congregation, which has hitherto worshipped in various halls, but for which a church was now found to be necessary. This statement, along with various documents, newspapers, coins, and a New Testament, was deposited in a jar and placed in the memorial stone, above which the pulpit will stand. Addresses were delivered by various ministers, Scotch, English, French and German. This, before the many workmen who stood around and upon the walls, bore testimony to the unity of the Protestant faith spite of diversity of nationality, tongues, and churches. The stonework of the church is finished, and the roof is being put on. The building is very tasteful and an ornament to the place. It is much to be desired that the church should be opened free of debt. Those who in past years have profited by a visit to Mentone might help to this coveted end.

The Book World.

Old Testament Criticism.

THE FOUNDATIONS OF THE BIBLE. By R. B. Girdlestone, M.A. 3s. 6d. *Eyre & Spottiswoode.* Here are some valuable studies in Old Testament criticism by the former head of the translation department of the British and Foreign Bible Society. The book is an attempt to set forth the literary claims of the Pentateuch and the late historical books of the Old Testament in the light of such critical principles as are applied to other ancient histories. The result is a modification of the old view, somewhat in the direction of the new, but also a vindication of the literary fidelity of the writers and of the substantial integrity of the books. Canon Girdlestone rightly estimates modern criticism when he says that its leaders have been influenced by a disinclination to regard the Bible as unique, and a desire to associate it with what are called the "Sacred Books of the East." He deals heavy blows at some of the critics by the application of tests which they cannot repudiate. As to the Old Testament, he well says: "If any books bear the mark of fidelity, these do. If any are on the side of truth and righteousness, of God and spirit, these are. They have always had enemies, but no weapon fashioned against them has prospered." The book is intended for the ordinary English reader, as well as the student, and we trust it will assist many to gain a firm foothold with regard to the verity of Holy Writ.

THE BATTLE OF THE STANDPOINTS. The Old Testament and the Higher Criticism. By Alfred Cave, D.D. 6d. *Eyre & Spottiswoode.* These pages are an expansion of the paper read by the author at the meeting of the Evangelical Alliance at Manchester in October last. In a lucid statement of the critical situation, he shows the speculative character of modern "development" theories regarding the Pentateuch; and, in view of the ever-varying adjustments of the analysts, he is quite prepared for criticism to turn round one of these days, and declare that the Pentateuch was written by Moses after all! He well says: "The burden of proof manifestly lies with those who deny the Mosaic authorship of the Books of the Law. I say so because of the almost unbroken tradition, amongst both Jews and Christians, as to the Mosaic authorship. The churches of Christ are not bound to disprove every theory that men frame on religious questions; they are only bound to receive every theory which is proven." Willing that the entire facts upon which the controversy turns should be reconsidered, Dr. Cave renews his challenge of last April, in *The Contemporary Review* (which has not yet been taken up), that the English adherents of the development theory should state the anachronisms and contradictions which demand a composite authorship, and, among other things, give their interpretation of the constantly recurring words of the Law, "Jehovah said." This is a vigorous and useful pamphlet. We should rejoice to see it published in a still cheaper form, and distributed in large numbers.

MISCELLANEOUS.

ZIONWARD! Help on the Way to the Better Land. By Rev. George Everard, M.A. 1s. *Drummond's Tract Depôt, Stirling.* A trustworthy guide in spiritual affairs here develops the ways and means of the eternal life. We sincerely hope that many may be helped into that way, and likewise along it, by reading this purposeful little book.

MEMOIR OF THE LATE MRS. JULIA ADELAIDE C. DUNCAN, of Portglenone, co. Antrim, Ireland. By Rev. John Douglas, Brixton. *Newport (Mon.): W. Jones, 159, Commercial-street.* A simple story of a useful life. Mrs. Duncan was a descendant of the great Courtenay family, so long associated with the county of Devon. The author declares his design as to magnify the grace of God as it was so eminently manifested in the life and character of Mrs. Duncan. The book answers its purpose well.

ECHOES OF TWO LITTLE VOICES. By G. M. S., with an introduction by J. H. Wilson, D.D., Edinburgh. 1s. 6d. *Hodder & Stoughton.* A charming little volume, calculated to be highly useful in the proper training of children. It is not an imaginary picture of what a Christian family ought to be, but a true picture of the writer's own household, and the beautiful results of a godly mother's endeavours to bring her children to Christ. The book is suitable for presentation to parents or young people.

THE OLD TESTAMENT SCRIPTURES. By Henry Harris, B.D. 1s. *Frowde.* In view of present-day attacks upon the Old Testament Scriptures, Mr. Harris urges patience on the part of believers. He has more respect than we have for the temper of modern criticism. Our Lord did not regard the Old Testament as a topic for controversy, nor can we. He accepted the Book unhesitatingly, and our wisest course is to do the same.

BIRDIE'S RESOLVE, by Evelyn Everett-Green (*T. Nelson & Sons*), is a story for the young, describing how a little girl was the means of restoring a prodigal; but we must leave the reader to find out the "how." DULCIE'S LOVE STORY (same author and publisher) is full of love-making and mischief-making. As usual, "all comes right in the end." The tale is artificial in its particulars, and somewhat overdone.

TOHU-VA-VOHU ("Without Form and Void"). A collection of fragmentary thoughts and criticisms, by Alfred Edersheim, D.D. Edited, with a memoir, by his daughter, Ella Edersheim. 6s. *Longmans.* The fragments are from a manuscript book in which, with many intervals, the late Dr. Edersheim jotted thoughts on a variety of topics during the last seventeen years of his life. A wide range is covered, the notes being alternately expository and controversial, philosophical and spiritual. They are generally terse, and often pungent. The memoir is an interesting sketch of a remarkable life, and is accompanied by a capital portrait.

GENERAL GORDON. By Major Seton Churchill. 3s. 6d. *Nisbet.* There have been many books about General Gordon, but none so purposeful as this—"dedicated to the young men of England with the earnest desire that some of the noble, Godlike characteristics of this Christian soldier and hero may be reproduced in future generations." The events of the remarkable life are admirably brought together, the military, political, and social features being interpreted in the light of religious conviction and spiritual motive. The author well states his object to have been "to show that the stream that went forth from Gordon's heart to cheer and bless all with whom he came in contact sprang from no isolated fountain, but had its origin in the great ocean of Divine love which has existed in all ages, but was revealed more distinctly on Calvary." There is a good portrait.

WINE AND OIL FROM IMMANUEL'S LAND. By Rev. James Ormiston. 3s. 6d. *Simpkin.* The Bishop of Liverpool writes a hearty introduction to this attractive volume, which is well described by its author as "a series of Palestine narratives, illustrative of the Gospel of the grace of God, suggested by travels in the Holy Land." To stand within the walls of Jerusalem was the realisation of a life-dream on the part of Mr. Ormiston, who not only looked upon Bible scenes, but beheld them in the setting of history with its varied teaching and of prophecy with its abounding hopefulness. We cordially echo the words of the Bishop in the introduction: "The spiritual lessons which the author draws are all of cardinal importance, and deserve thoughtful perusal." The titles of some of the chapters raise expectations that are amply satisfied, including "Light in the Valley: or Jordan Teachings and Dead Sea Lessons"; "The Holy Land: a Genesis and a Revelation." There are copious footnotes throwing important light on the Land of the Book, also some excellent illustrations.

LIFE AND TIMES OF GIROLAMO SAVONAROLA. By Professor Pasquale Villari. Translated by Linda Villari. Two vols. 21s. *T. Fisher Unwin.* This is a cheaper edition of the standard work on its very attractive subject. Whether Savonarola was a precursor of the Reformation or not may be disputed, but that he was a great and powerful figure in his day, and, fearless of consequences, witnessed for God, and morality, and freedom when the bodies and souls of men were in bondage to corrupt rulers, is altogether beyond question. This work presents the fifteenth century friar as he doubtless was, its author having prosecuted long and arduous research for full and reliable information. The grandeur of the martyr consists in his "having dared to believe amid general doubt, in having upheld, against the scandals of the Borgia, and the sceptical cynicism of the philosophers, the forgotten and derided rights of Christianity, liberty, and reason." Savonarola was assuredly an earnest advocate of reform, but inside the Church of Rome this can never be possible. He stands out to the life in these volumes, which are embellished with a number of portraits and illustrations.

CLERK OR CARPENTER? a Story for Boys. B Harriett Boultwood. 1s. *Charles H. Kelly.* splendid boys' story it is, full of good and tru teaching, put in a most interesting form.

MARKED FOR DEATH: a Story of St. Bartholo mew. By Rev. James J. Ellis. *G. Stonema* We cannot have too many of these historical stori in the present flabby state of juvenile literatur Mr. Ellis cannot better use his talents than in pr viding such narratives for the boys and girls England.

LITTLE LIVES; and threads of gold to guid them. By Lady Alicia Blackwood. *T. Nelson Sons.* In the guise of an allegory, conceived a dream, the author sets forth the ways of li and death and the qualities that make up tru Christian character. The device of concealing anagrams the personified names will give enhanc interest to young readers.

TENERIFFE: Personal Experiences of the Islan as a Health Resort. By George W. Strettell. *T. Fisher Unwin.* The island of Teneriffe is grow ing in favour as a health resort. The author this book speaks from experience, and he is candi in the statement of facts, and sober in his estima of the advantages and comforts of a sojourn in th island.

INDEX ECCLESIASTICUS. Edited by Josep Foster. *Parker & Co.* This is a portion of a gre undertaking. Mr. Foster has in hand the pr paration of alphabetical lists of all ecclesiastic dignitaries in England and Wales since the R formation. This volume comprises the institution of the beneficed clergy from 1800 to 1840, an forms a valuable supplement to the publishe clergy lists. The work will be highly prized b biographical and literary students.

OLD-FASHIONED CHRISTIANITY. By Rev. F. Webster. 1s. *Marshall Brothers.* A series of sho suggestive addresses in Mr. Webster's well-know style. Such headings as "Squaring the Circle "Diana or Christ?" ought to attract the most i different. Under similar mottoes Mr. Webst points out the folly of worldliness, the misery indecision, and the blessedness of whole-heart service of Christ. We trust his little book will largely read, and that he may be spared to send o many like it.

THE INTERMEDIATE STATE BETWEEN DEAT AND JUDGMENT. By Herbert Mortimer Luckoc D.D. 6s. *Longmans, Green & Co.* This volum is not only largely speculative, but, coming fro the pen of one who sees authority in ecclesiastic antiquity as well as Holy Writ, it is a curiou combination of truth and error. A doctrine purgatory is recognised, and prayers for the de held to be legitimate. The "primitive sources acknowledged are very mixed, and the ease wi which the author adduces inferential "evidence is well matched by his failure to discriminate b tween that which God has surely revealed a things which men have vainly conceived.

A HISTORY OF THE JEWISH PEOPLE IN TH TIME OF JESUS CHRIST. By Emil Schürer, D. First division: vol. ii. *Edinburgh: T. & T. Clar* This work deals with the political history of Pale tine from B.C. 175 to A.D. 135. It is not a readi book, but a student's introduction to a great su ject. The author has made the theme his ow and there are few questions within the scope of th work that do not receive careful and comprehe sive treatment. Recent archæological discoveri are always taken into account, and the sources information uniformly stated with fulness and pr cision. This second volume, completing the wor deals largely with the Herods. There is a valuab excursus on the census of Quirinius (Luke ii. 1-5 and another as to the much-disputed passage the Antiquities of Josephus (xviii. 3, 3) with r ference to our Lord.

BIBLICAL COMMENTARY ON THE PROPHECI OF ISAIAH. By Franz Delitzsch, D.D. Translat from the fourth German edition. Vol. ii. 10s. 6 *Edinburgh: T. & T. Clark.* This volume of th well-known "Foreign Theological Library" con cludes a work of great value, by the late disti guished Leipzig professor. The thread of the com mentary is taken up at chap. xxviii., and every cha ter is annotated at length. The text is newly tran lated, and its peculiarities indicated; the meani is laid bare, and in difficult cases discussed with profusion of learning. Delitzsch had extraor nary talents as an expositor, and here he appears strong as in any of his many valuable works. H seems to have left no reputable source of info mation unconsulted, and the outcome of his i dustry and thought is a commentary which schola will delight to read and study.

Two story-books from the pen of Mrs. Reaney, HER TWO (2s. 6d.) and LIVING SERMONS (1s. 6d.), are marked by the pleasing characteristics of this well-known writer's tales of home life.

THAT BOY MICK, by Annie Frances Perran (*Wesleyan Sunday-school Union*), is a racy Irish story, illustrating at once the evils of the drink and the reward that comes to fidelity and patience.

SUNNY TEACHINGS is the title of a coloured Bible picture roll issued by *Messrs. Partridge & Co.* 2s. There are twelve leaves, and the contents, beautifully printed, comprise Scripture incidents and scenes, such as the young like to hear of, and whereby their interest in Bible truth may be promoted and stimulated.

DOES GOD BREAK HIS PLEDGES? or, Homiletical Germs on the Various Aspects of Prayer. By Rev. John Harries. 2s. 6d. *Elliot Stock.* These suggestive pages are designed to counteract the so-called scientific teaching in relation to prayer. Rev. T. Champness supplies a brief introduction, and the author has enlarged upon his original plan by adding numerous illustrations gathered from the writings of great men. The Lord's Prayer forms the theme of one half the twenty homiletical sections.

MY HEAVENLY SERVICE FOR TO-DAY. By Miss Brett, author of "Mrs. Marston's Girls." *Nisbet & Co.* 1s. Short readings for each day of the month, especially intended to assist members of Y.W.C.A. Such headings as "Willing Service," "Serving through Business," "Waiting Servants," "Prosperous Servants," and "Praising Servants," are in themselves full of happy suggestions. We commend this little book to the attention of Y.W.C.A. secretaries, and all who take an interest in our young women.

SOME CENTRAL POINTS IN OUR LORD'S MINISTRY. By Henry Wace, D.D., Prebendary of St. Paul's Cathedral. 6s. *Hodder & Stoughton.* Clear thought, cogent reasoning, and simple, deep devotion characterise these discourses. To the students of King's College they are specially adapted, and to all who desire to give a reason for the hope that is in them. The addresses on our Lord's second and third temptation, with that entitled "The Gospel of Suffering," are specially worth perusal. An excellent book for young men going to the University or preparing for the Ministry.

THE TRUE AND THE FALSE. By A. C. Dixon. 4s. *Baltimore: Wharton, Barron & Co.*, 10, *East Fayette-street.* A work of sterling value, by the pastor of Immanuel Baptist Church, Baltimore. Its object is to bring the light of the Gospel to bear upon the darkness of Romanism. Nine chapters set forth Christian truth in its positive aspect, and the last ten give a picture of Roman Catholicism from the Bible standpoint. We rejoice to read in the preface, "The truth as here presented has already been blessed in confirming the faith of many, and in turning not a few from the errors of Rome." Forcible in the exposure of error and superstition, this book is calculated to arrest the attention of unbelievers and secure the confidence of wavering Papists.

ANNUAL VOLUMES.

THE HOME VISITOR. Vol. xvii., New Series. *Hunt.* This illustrated magazine, conducted by clergymen of the Church of England, is bright and instructive. Some articles on "Old England" are an attractive feature, as also are several brief biographies on great men of the day. "Our Young Men" is the title of a series dealing with questions of an eminently practical character; and another on "Womanhood" is likewise excellent. As a district companion, this magazine should prove useful in many a parish.

THE GUIDE: A Help to Personsal Progress. Volume for 1890. 2s. *Glasgow: W. Love*, 226, *Argyle-street.* A magazine of sound instruction and timely counsels, designed to promote Christian life and work. The contents are varied and of a high order. Rev. P. A. Gordon Clark, of Glasgow, contributes a series of thoughtful articles on "The Culture of the Christ-Life." There are meditations by Rev. Dr. Fergus Ferguson, papers on "The Saviours of Society," and selections from the Puritans; also discussions on religious and moral questions. Rev. Dr. Andrew Thomson sketches the history and work of the Waldensian Church.

CHRIST'S LOOKING-GLASSES is the title of a very practical little booklet, by Rev. J. T. Wrenford, of Newport, Mon. (6d. per dozen, *Partridge & Co.*), containing some eminently useful lessons to the followers of Christ.

Evangelistic Notes.

Mr. William Forbes closed his services last week in North Wales. He has since been giving addresses in different districts of the metropolis.

Ireland.—Evangelistic services have been held in Manorhamilton by Rev. James Stewart, Methodist Conference Evangelist, and many professed decision for Christ.

Rev. J. F. T. Hallowes has conducted a series of mission services at Snow-hill Church, Wolverhampton. He has also held an eight days' mission at Marlborough, Wilts (pastor, Rev. H. George Fear). The meetings have been well attended, and many have received spiritual good.

Rev. R. Balgarnie has closed a successful seven days' mission at Beverley; two services for working men were held at a shipbuilding yard during dinner time. Rev. R. Shepherd, pastor, entered upon the twentieth year of his ministry at Laergate Church on the following Sunday.

Mr. J. Crofton Rainey's eight days' mission in connection with the Baptist Chapel has been very much blessed. Many have professed Christ, and a number of young people have also given evidence of being brought to a saving knowledge of the truth. SAMUEL LYNE, Pastor.

Plymouth.—A ten days' Gospel mission by Mr. Charles Cook at the Exeter Hall, Plymouth, will be remembered by not a few as a time of special blessing. The Bible-readings were greatly appreciated. The evening meetings were owned to the salvation of many. The crowning meeting of all was on Sunday, when the vast hall was crowded with a congregation of some 2200 people, who listened with a fascinated interest to an address of nearly one hour's duration. The Mayor and Mayoress of Plymouth have taken deep interest in Mr. Cook's work.

Mr. Haslam in India.—On Tuesday evening, November 18, Mr. Haslam commenced his mission in Bombay by addressing a crowded meeting at the Apollo Bunder Y.M.C.A. Rooms. The theme was "Christ receiveth sinners." On the following evening he spoke on the succeeding words, "and eateth with them" (Luke xv. 2). Among other meetings addressed was one of members of the Bombay Y.M.C.A. at the Mission House of the Church Missionary Society. Mrs. Haslam conducted a gathering of the Women Workers' Union at the Lodge, Girgaum.

Bristol.—Mr. Henry Thorne's mission at our Bristol Gospel Hall has been successful in the conversion of sinners and the edification and refreshment of saints. The afternoon Bible-readings were much appreciated, and the Gospel testimony each evening was accompanied with signs following. A good work has been done amongst the young, and this is developing more and more in our various factories, where hundreds of young women are employed. Over fifty of various ages and sexes have been dealt with in the inquiry-room, and we are hopeful that a good work has begun that will result in glory to God.

JAMES A. VICARY.

Baptist Forward Movement.—The following Missions are arranged to be conducted by Rev. F. C. Spurr, Rev. F. B. Meyer also taking part: Jan. 4-14, Poplar; Jan. 18-27, Belvedere; Feb. 1-11, Chelsea; Feb. 15-25, Westminster; March 1-11, Erith; March 15-25, Kensington; March 29 to April 7, Bexley Heath; April 11-22, Tottenham; April 25 to May 6, Forest Gate; May 9-17, Sutton; May 23 to June 3, Norwood; June 6-16, Woolwich; June 20 to July 1, Kilburn; July 4-14, Walthamstow.

"THE HOME," 2, Northcote-avenue, Kingstown, affords an open door to women wishful to leave a life of sin and shame. During last year 76 poor wanderers were received, and dealt with in various ways. Those who remained in the Homes were put to laundry work. The money earned has to be largely supplemented from without, if the institution is to be maintained. The hon. secretaries are Mr. and Mrs. D. J. Rowan, Granite Lodge, Kingstown.

CHELSEA HOSPITAL FOR WOMEN has accommodation for sixty in-patients, and there is an extensive out-patient department attached. A convalescent home in connection with the work is in course of completion at St. Leonard's-on-Sea, the institution being entirely supporoed by voluntary contributions. Annual subscriptions are specially valued. Mr. Henry E. Wright is hon treasurer, and the hospital is in the Fulham-road, S.W.

Appeals.

Christmas Cards for Soldiers.—Christmas and New Year cards are wanted for our soldiers. Parcels should be prepaid and addressed to Mr. HENRY HULL, missionary, Soldiers' Institute, Sandgate.

The Vicar and Churchwardens of St. Andrew's, Lambeth, earnestly ask for help in relieving necessitous cases in this large and poor parish. Careful investigations guaranteed. Help in money, clothing, or blankets thankfully received and acknowledged by Rev. TREVOR FIELDER, 108, Stamford-street, S.E.

Working Men's Mission, New Cut.—Funds are needed for alteration and enlargement of soup-kitchen and to carry on the winter work among the many poor who abound in the neighbourhuod of the New Cut and district.—T. and J. YOUNG, Gordon House, 1B, Vowler-street, Deacon-street, Walworth-road, S.E.

Hoxton.—Mrs. William Noble sends out her customary appeal to Christian friends for help in ministering to the comforts of the poor about Hoxton Hall, gifts of money, warm clothing, books, toys, &c., will be gratefully received. Parcels should be sent to Hoxton Hall, 134, Hoxton-street, N., and gifts of money to Mrs. NOBLE, Ringwood, Lambourne Woodlands, Hungerford, Berkshire.

Ben Jonson-road Mission.—We have begun our winter's work, and the poor of the neighbourhood will receive good soup and bread as we may be enabled to supply it. Last year 3000 poor were relieved. On watch night there will be a free supper. Garments will be given to the poor, and hungry children will be fed.—JAMES TAYLOR, founder of the Mission, Ben Jonson-road, Stepney, E.

Bermondsey.—MRS. CHESTER, 124, Southwark-park-road, S.E., appeals on behalf of the mothers' meeting she conducts in connection with the Bermondsey Ragged School. It is in one of the poorest parts of Bermondsey, held under one of the railway-arches. There are 269 members on the books, and an average weekly attendance of 200. Good spiritual work is being carried on.

Artillery-lane Mission. — The workers in this Mission appeal for help in providing food and clothing for some of the many in such great distress in this part of Spitalfields. A substantial meal to the inmates of the thirteen common lodging-houses visited could be given every Sunday evening for less than £5. Funds are much needed for general expenses also.—Mrs. S. FINN, 14, Talbot-place, St. Ann's-road, Stamford-hill, N.

Lisson-grove Mission.—The schools of this Mission, in 38, Lisson-grove, and 77, Church-street, N.W., are centres of much earnest work. The programme for December shows efforts to reach and benefit young and old, on Sundays and week-days alike. The secretary, Mr. George T. Hunt, writes:—"We are now largely in debt to our treasurer." Communications may be addressed to him at 5, St. Ann's-terrace, St. John's Wood, N.W.

Lower Clapton.—Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, E., writes:—"A large number of families in this poor district are without fire or food. Never during the past fourteen years of our experience in mission work amongst the poor of East London have we experienced such a falling off in the contributions to benevolent work at this season of the year. Surely old and tried workers amongst the poor are not going to be forsaken by the Lord's stewards."

The Laundries of South Acton and Chiswick have been visited for short Gospel addresses while the women are at work, and it is desired to open a room where they may spend week evenings and Sundays. £50 is needed for rent and general expenses during the first year. Miss WEBSTER, Charlton, Stonebridge-park, Harlesden, N.W., who is hon. sec. of this Acton centre of the Y.M.C.A. Factory Helpers' Union, will be glad to receive furniture, or the means to purchase.

Zenana Medical College, 58, St. George's-road, S.W. —Dear Sir,—In connection with this College and the hospital for women and children, which is working with it, there are a great many sick poor women and children. The mothers of our out-patient maternity cry to us for food and warmth, and the wails of the babes ring in our ears, and the husbands answer, "Can't get work; can't pick up an honest penny." Clothes, coal, dinner, soup, and any such like tickets, will be a boon.—GEORGE G. GRIFFITH, hon. sec.

Sermon-lane Mission.—The committee appeal for £250 to enable them to carry on the benevolent operations of the Mission. At the present time (including the amount borrowed from the building fund) they are nearly a hundred pounds in arrear, and have to depend upon the response to this appeal to meet the increased expenses of their winter's work, which includes sick relief in necessitous cases, soup distribution twice in the week, dinners to the deserving poor. Contributions may be sent to Mr. WEST, 54, Liverpool-road, N.

Working Girls in London.—Gifts of ladies' left-off garments are very acceptable at any of the Homes:—Victoria House, 135 and 137, Queen's-road, Bayswater, W.; Morley House, 14, Fitzroy-street, Fitzroy-square, W.; Gordon House, 8, Endsleigh-gardens, N.W.; Woodford House, 28 and 29, Duncan-terrace, Islington, N.; Garfield House, 361, Brixton-road, S.W.; Norfolk House, 50, Well-street, Hackney, E.; Hyde House, 27, Somerset-street, W.; Lincoln House, 12, York-place, Baker-street, W.; Domgay House, 11, Fitzroy-street, Fitzroy-square, W. Address to the SUPERINTENDENT at the respective Homes, carriage paid.

Among the Churches.

CHURCH OF ENGLAND.

Dean Perowne, of Peterboro', has been appointed Bishop of Worcester.

Rev. Dr. Stanton, Bishop of North Queensland, has accepted the see of Newcastle, New South Wales.

Rev. H. G. Daniell-Bainbridge, curate of St. John Evangelist's, Westminster, has been appointed minor canon of Westminster Abbey.

Mr. Heneage, M.P., has promised a site at Weelsby, near Grimsby, upon which the Bishop of Lincoln will build a church at his own expense.

Dr. Walsh, Prebendary of St. Paul's Cathedral, and superintendent of the London Diocesan Home Mission, has accepted the Bishopric of Mauritius.

Dr. Whipple, Bishop of Minnesota, gave an address in Westminster Abbey, the first of a series to be delivered on Saturday afternoons during this month, on foreign missions.

Dr. Harold Browne, the retiring Bishop of Winchester, has quitted Farnham Castle after a residence of seventeen years. Some local Nonconformist ministers were amongst those on the station platform to bid his lordship farewell.

The Dean of Wells has promised £100 to the Church Army Labour Home Scheme. Labour Homes will be opened in many of the largest towns in England. It is felt that the prolonged stay of two or three months under strong personal influence is more lasting in effect than casual life in shelters. The Duke of Fife has also given £25.

Rev. G. C. Grubb and Mr. Millard have returned to London from the Cape. Their mission from August 21 to November 19, says *The Record*, is believed to have been one of unprecedented spiritual profit. It is possible that, in answer to an invitation from the Bishop, the two missioners will leave for Melbourne early in the spring.

Intelligence has reached Zanzibar that Bishop Tucker and his party arrived at Usambiro on October 21, and are all well. They have accomplished the quickest caravan journey on record from the coast—eighty-seven days. The Bishop was awaiting Mr. Stokes's boat for transport to Uganda. Emin Pasha and Mr. Gedge were encamped three days west and east of Usambiro respectively. The former was preparing to march to Karagwe.

BAPTIST.

The trustees of Salem Chapel, Peterborough, have purchased ten cottages in the "Horse and Jockey" yard, with the intention of demolishing them. The cottages have long been a disgrace to the district.

At the missionary prayer-meeting to be held on New Year's Day in the mission-house library, Furnivall-street, Holborn, Rev. F. B. Meyer, of Regent's-park, will preside and deliver an address. The meeting will commence at eleven o'clock.

Latest accounts from Mr. Spurgeon state he is improving in health, and is able to go out daily and enjoy the sunshine at Mentone. He writes that he has had before now to be absent from friends owing to pain and weakness for upwards of three months, but hopes it will not be so again.

Calls Accepted.—Mr. S. T. Belcher, to the Strict Baptist Church, Homerton-row, London.—Mr. Marsh, of Laxfield, to Tabernacle Church, Wellingborough.—Rev. H. H. Gomme, formerly of London, to oversight of the church meeting in Birkdale Town Hall, Southport.—Rev. Kenneth Bond, Nottingham Baptist College, to Swadlincote, near Burton-on-Trent.—Rev. G. W. Oldring, to Bildesten, Suffolk.

METHODIST.

Dr. Wood, of Southport, has given £500 to General Booth, and £500 to Wesleyan Missions.

A Primitive Methodist Convention for the promotion of evangelistic work in Leeds and York District has been held at New Wortley.

A valedictory service, to bid farewell to Revs. Bryan Roe and J. Claudius May, on their departure for missionary work, bas been held at Newcastle.

A successful temperance mission was conducted last week at Wardour Hall. Over two hundred signed the pledge on the first three nights of the mission.

Bishop Thoburn, in an address to the General Missionary Committee in America, said they were making more progress now in India every three months than they used to do in ten years.

Mr. John Skidmore, the veteran Black Country evangelist, has been compelled by failing health to retire from the plan, and it is proposed to recognise his long services in some tangible form.

The Wesleyan Allan Library, a very valuable collection of books, 30,000 in number, will shortly be open to the Methodist people. The President of Conference is to open the fine suite of rooms in the city of London next year, in connection with the Wesley Memorial.

The Royal Commissioners of the Patriotic Fund have directed that orphan girls belonging to the Wesleyan Church, daughters of deceased sailors, soldiers, and marines, shall be admitted to the Royal Victoria Patriotic Asylum, and that the religious ministration of their own Church shall be afforded to them.

The restaurant at Cleveland Hall has been doing excellent service for the West London Mission. The coffee bar has been a place of rendezvous for mission workers, and has provided an evening home for many friends. Beef tea and nourishing food, sent by Dr. Barrett and Sister Frances, have been the best of medicine to many of the sick folk of the neighbourhood. Many are driven to the first wrong step by starvation.

Attention is being directed to the great difference between the number of children in the Sunday-schools (nearly a million), and those returned as belonging to the Bands of Hope, only 44,000 being enrolled in the latter. The temperance committee has decided to recommend the issue of quarterly tickets to all scholars whose names are enrolled as abstainers on a pledge book to be kept by the Sunday-school teachers. This will mean an addition of several thousands in the official returns at the next census.

At the City-road Wesleyan Chapel, on Monday morning, Dr. Parker gave an address to a large company of Wesleyan ministers on preaching. At the conclusion, he said, with great emphasis, "I bless God that if I am not a preacher, I am nothing. I love to preach. I live to preach. When Thursday comes I feel that I have two days in one, because I have to preach at noon. On Sundays I wake and thank God for the privileges of the day. When I find a minister who likes Monday morning better than Sunday morning, I give him up."

SOCIETY OF FRIENDS.

George Snellgrove and wife, from the Isle of Wight, have concluded a two months' mission at Chipping Sodbury, Bristol Monthly Meeting. About forty meetings have been held in the meeting-house and other places in the neighbourhood. Mr. and Mrs. Snellgrove have done a good work in visiting the peopte in their homes, and it is believed many have been led to Christ. Sodbury meeting-house was opened about five years ago, and is in a very flourishing condition.

SALVATION ARMY.

All The World is enlarged to eighty pages with the New Year; price sixpence.

Colonel McKie is holding large and successful meetings throughout the Transvaal.

General Booth's book, "In Darkest England," is to be translated into the French, German, Dutch, and Swedish languages.

A convert in Australia has given £75 to the Maori work, and an officer £195 towards the extension of Salvationist operations in Africa.

Hon. Joseph Foote has given the Army at Ipswich, Queensland, the freehold of their barracks and officers' quarters, estimated to be worth £1000.

Baroness Margarethe von Lilienkreutz, daughter of a Swedish knight, and widow of a Swedish captain, has come under the influence of the Army in Berlin. She was formerly well known in St. Petersburg, Stockholm, and Berlin.

PRESBYTERIAN.

A well-known London elder has just contributed £250 towards the Foreign Mission Fund, with a view, no doubt, to stimulate others to co-operate with him in clearing off a threatened deficit of £4000 at the end of the year.

A rumour has somehow got abroad that at the close of Rev. J. McNeill's month of Sunday evening services at Westminster Chapel there is a possibility of his deciding to accept the pastorate of that congregation; we are desired to say that this statement is without foundation.

CONGREGATIONAL.

The health of Dr. Clement Clemance, since his retirement from the pastorate at Camberwell, has so greatly improved that he will now be able to frequently place his services at the disposal of the churches.

A special service will be held in the City Temple on Christmas morning, at eleven o'clock. Dr. Parker intends to send out his Christmas messages to Mr. Gladstone, General Booth, Mr. Spurgeon, and others.

A building has been rented by Trinity Church, Glasgow, at Eaglesham, as a Home for convalescent children. A member of the Trinity congregation has promised to save this expense by giving the freehold of a house near Lanark.

Mr. Charles Fenwick, M.P., preached recently at the Morley Memorial Church, Fishponds, Bristol, special services being held to mark the fourth anniversary. Large congregations greatly appreciated the moral ring of the preacher's utterances in reference to temperance and national morality.

Promoters of Mansfield College Settlement in the East-end of London have taken a house in Barking-road for residents and meetings of committee. Two large shops have also been secured, to be converted into a centre for the activities of the Settlement. A large hall will be built on vacant ground at the back.

Resignations.—Rev. J. Fleming, the pastorate at Ilkeston.—Rev. D. Jones resigns the pastorate at Pinchbeck, Spalding, on April 5.—Rev. C. Thompson, the pastorate at Greenacres, Oldham.

Calls Accepted.—Rev. J. R. Legge, M.A., Marple, to Buckhurst-hill, Londen.—Mr. A. W. Groom, Nottingham Institute, as assistant to Rev. J. Haigh, of Nether Church, Sheffield.—Rev. J. Sidebottom, nine years pastor of Roe-street Church, Macclesfield, to Brightside, Sheffield.—Rev. T. E. M. Edwards, Southampton, to Abingdon, to succeed Rev. S. Lepine, who a short time since resigned the pastorate, which he held for forty-five years, the church generously voting him an annuity of £50 for life.—Rev. A. D. Anderson, Musselburgh, Midlothian, to Grimshaw-street Church, Preston.—Rev. Stephen Clarke, from the church at Castle-street, Abergavenny, to Broadway.—Mr. John Solon Rees, Nottingham College, to the English Church, Llanhilleth, Mon.

NOTES FROM IRELAND.

A series of "Pleasant Saturday Nights" has been commenced by Rev. R. Cole, in the Methodist Schoolroom, Banbridge, under hopeful auspices.

A two days' convention of Methodist ministers and office-bearers has been held at Clones, when such subjects as "Effectual Prayer," "Special Services," "The Duty of the Church towards the Drink Traffic," and "towards Amusements," and "What is a Christian?" were considered.

Mrs. Adair, Rathdurse, Kildare, has erected a parish church in memory of her husband at a cost of £8000.

Mr. William Mulligan has been formally appointed by the Presbyterian Board of Missions as a missionary to the Bheels and other jungle tribes of India, and has sailed for his field of labour.

Thirteen hundred and eighty-nine of the officers and men at present stationed at the Curragh Camp have signed a memorial asking that the Wesleyan Soldiers' Home at the Camp should be enlarged.

A class which promises to be a great blessing to the town has been established in connection with the Methodist Sunday-school, Enniskillen, by Mr. S. B. Humphreys, for the sake of mutual help in the spiritual life.

The Y.W.C.A. has been steadily extending its influence through all parts of Ireland. In Belfast and co. Antrim alone there are now twenty-four branches and 1500 members, while in co. Down there are 900 members. A deep interest is also taken in foreign missions, and during the year two of the members went out to China in connection with the China Inland Mission, and are maintained there by the Association.

The Irish Presbyterian Church has seven mission schemes, and, according to the latest reports, the missionaries are prosecuting their work with undiminished ardour. In Spain they are meeting with determined opposition from the Romanist priesthood; cholera is threatening the Jewish Mission in Damascus; in India and China Messrs. Blair and others are doing earnest work; and in Hamburg Mr. Aston has most hopeful openings among the Russian Jews, and has 400 children in his Sunday-school.

SCOTLAND.

Miss Jessie Scott, of Ladyloan, goes out as an agent of the Free Church Ladies' Society for Female Education in India and Africa.

FALLEN ASLEEP.

Mr. Eagland Bray, J.P., well known in the commercial and religious circles of Halifax, and formerly a member of the Town Council.—Rev. A. Clayton (Wesleyan), Retford.—Mr. Samuel Rigby, J.P., deacon of the Northgate Congregational Church, Chester.—Rev. J. Thompson, for some time vicar of Christ Church, Barnston, Cheshire.—Mr. Robert Slater, a member of the Leeds Town Council, and a prominent member of the local Wesleyan society.—Rev. John Adams (Baptist), Welshpool.—Miss Lloyd, sister of the Bishop of Bangor.—Rev. John Bowman (Wesleyan), Liverpool.—Councillor Lees, Mayor of West Bromwich, Staffs.—Rev. E. T. Polehampton, rector of Hartfield, Tunbridge Wells.—Mrs. Patterson, wife of the Rev. Samuel Patterson, Methodist minister, Maynooth, co. Kildare.

MRS. ANNA SHIPTON, her many friends will be glad to hear, has just published a new book, entitled "The Hearing Heart" (1 Kings iii. 9) through *Messrs Nisbet & Co.* The price is 1s. 6d.

MEDICAL MISSIONS IN GLASGOW.—The annual meeting of the Glasgow Medical Missionary Society was held last week, Mr. J. C. White presiding. Dr. G. M. Connor, the superintendent of Moncur-street Dispensary, stated that during the year 25,163 consultations had been given at the dispensary, and several thousand visits had been paid to patients at their own homes. Dr. Templeton, superintendent of the Oxford-street dispensary, reported that 6076 patients had made in all 15,736 visits in person or by deputy to the dispensary. There were also some thousand consultations at the patients' homes.

CAMDEN TOWN.—Some few months ago the Royal Park Hall was engaged for Gospel services by Mr. John Myers, a young man who has for some time laboured in Camden Town, and is a speaker of some power. The Mission is characterised by aggressive work of various kinds, and the public position of the hall renders it specially suitable. The services held each Sabbath (children in the afternoon, adults in the evening) are bright, and enlivened by instrumental music. Mr. Myers started single-handed, but is now supported by a small staff of workers, earnest in their proclamation of the "old, old, story." They have been cheered by seeing conversions among their hearers. The co-operation of Christians in the work will be welcomed. We believe, too, that the weekly expense (for hire of hall, &c.) is considerable.

THE BROMPTON HOSPITALS FOR CONSUMPTION, established in 1841, have been a source of benefit to many thousands of sufferers. The parent hospital has accommodation for 210 in-patients; and a large extension building, on the opposite side of the Fulham-road, providing 137 additional beds, was opened in 1882. The new building contains a spacious out-patients' department, and is fitted with every modern appliance which can conduce to the well-being and comfort of the inmates. This important charity is unendowed, and is almost entirely dependent on voluntary contributions. The expenditure is £10,000 a year beyond the more or less permanent annual income, to which is now added the cost of maintenance of the extension, amounting to some thousands a year more. Mr. H. Dobbin is secretary of the Hospital.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, DEC. 21.—Isaiah XXV.

THE thought of God's reign with which the previous chapter closes leads to this exquisite song of praise. We may anticipate, as we read it, the song of the redeemed, delivered from the spiritual Babylon (Rev. xix.). To join in that song may be nearer than we think.

1-5. THANKSGIVING.—When God has mightily succoured us, it becomes us to thank Him. He is the faithful God. The True or Amen (Rev. iii. 14). 3. When Babylon fell, and the Jews went free, the strong and terrible nations over whom she had exercised her tyrannous power broke out in glad expressions of reverence for Jehovah. 4. How tenderly does God suit his help to our need, whether for strength, or refuge, or shadow. As the heat of a sultry day is reduced by the delicate veil of cloud, so shall the branch (*i.e.*, the offspring) of the terrible ones be brought down.

6-9. BLESSING FOR THE WHOLE EARTH.—This prediction has been surely realised in the Gospel emanating from Jerusalem. The choicest dainties of the spiritual life are provided for all nations in Jesus Christ. The veil here referred to may be the dread of death and of the hereafter (2 Tim. i. 10; Heb. ii. 14). The last enemy, death, shall be destroyed, and Christ shall appear a second time without sin unto salvation (Heb. ix. 28). All who wait for God shall at last rejoice in Him. The full realisation of this prediction will come, when the Jews have been restored and converted. Oh! blessed time when our God shall wipe away all tears, destroying even their fountains (Rev. xxi. 4).

10-12. SALVATION AND ITS PRICE.—"Rest," *i.e.*, permanent protection. Moab represents all the foes of God's people. Is not the spreading forth of the hands an anticipation of the cross? By that death our Lord has laid the foundation of victory over all our foes. Compare John xxi. 18, 19.

MONDAY, DEC. 22.—Isaiah XXVI.

This song shall be sung by the restored people when the present Jew-hate has worked itself out, and, instead of being wanderers through the world, they are reinstated in their own country. It shall be sung "in the land of Judah." No doubt, when Babylon fell under Cyrus, the remnant under Ezra and Nehemiah did sing it, but that was only a foreshadowing of the singing which is yet to be.

1-6. THE RIVAL CITIES.—This contrast between the safety and blessedness of God's people and the defeat of the alien comes to a climax in the Apocalypse, where the New Jerusalem and Babylon are contrasted. 3. This "peace, peace," is one of God's double doors. Peace like a double row of sentries keeps the door (Phil. iv. 7). 4. What a combination is this of Jehovah the Redeemer with the unchanging strength of the Rock of Ages. Our trust in such a one should be as permanent as his love, "for ever."

7-15. THE CONTRASTED CITIZENS.—The way of the just is directed to a prosperous issue and levelled. 8. These desires after God are the reflection of God's desires after us. They are the drawings of his Spirit. Notice the recurrence of the word "upright." 12. "In us" should be "for us." God is the author of our peace and of our success in Christian work. 13. Happy if we can see the tyrant Egyptian lusts dead on the seashore, never again to revive.

16-19. CONTRAST BETWEEN THE PAST AND PRESENT.—Pour out prayers as a vessel empties its contents; though, as the Hebrew suggests, those prayers are but whispers. How often do we despair of all our efforts, just when they are about to be crowned with success. And it is true that, apart from God, we can work no deliverance in the earth; but, when He speaks, the dead live. 19. Surely our Lord, as the anti-typical Israel, is speaking here. His resurrection is the pledge of ours. And all who are in graves of sorrow, sin, and death, may hear this voice and live.

20, 21. A CONTRASTED FATE.—Whilst to God's people there is an invitation like that which summoned Noah to enter the ark in the days of the Flood, to the ungodly there is a terrible prognostication of coming woe, as all innocent blood shed, and other wrongs done, shall be avenged (Rev. xvi. 6). Would that all who read this page might resemble the Israelites of old in being inside the blood-besprinkled door!

TUESDAY, DEC. 23.—Isaiah XXVII.

The judgment of hostile nations, as representing the world powers of succeeding ages, and ultimately Antichrist, is the theme of this chapter, which is closely connected with the previous one. Note the recurrence of the words "in that day."

1. THE DESTRUCTION OF THE ENEMY.—*Piercing* may be rendered "darting from side to side," and *crooked*, "twisting, wriggling." Egypt and Babylon are primarily intended.

2-6. THE VINEYARD AND ITS DRESSER.—How blessed to feel that we have not to keep God, but God us; and that He does not relax his care for a moment, watering us amid the arid desert-sand. All his fury is turned away, there is none in Him. But those who oppose are as thorns, which are trampled under foot. But even the foes of God's people may flee for refuge to Jesus Christ (1 Kings ii. 28). This wondrous prediction shall be fulfilled when the Jews are the evangelists of the Gospel to the ends of the earth.

7-11. CHASTISEMENT AND PUNISHMENT.—Between these there is a great difference. The former is always "in measure"; the stroke is tempered to the strength of the sufferer; and it results in purging out iniquity. After the Captivity, altars, groves, and images, were never revived in Israel. 10. For a time the chosen city was left desolate, trodden by fuel-gatherers, instead of by busy throngs. But still none of these things would be equal to the smiting of their foes.

12, 13. RESTORATION.—The image is borrowed from the shaking or beating of fruit from trees before it is gathered. Note God's individual work, "one by one." The trump of Jubilee shall yet summon the wanderers back to God and their land (Lev. xxiii. 24).

WEDNESDAY, DEC. 24.—Isaiah XXVIII.

This chapter begins a new series of prophecies, extending to the end of xxxiii. Its burden is the approaching destruction of the ten tribes, the sins and follies of Judah, and pressing warnings against departing from God.

1-4. EPHRAIM.—Samaria is here compared to a crown or garland on the nation's head. The people were habituated to the sin of drunkenness (Amos iv. 1). 4. The Assyrian Shalmaneser would not only conquer but destroy her.

5-13. JUDAH.—A series of exquisite contrasts. Not a crown of pride, but of glory; not beauty as a fading flower, but as a diadem; the judgment and strength which others get from the flesh shall, in the case of God's elect, be obtained from Himself. 7. Drunkenness was rapidly infecting even the religious leaders. 9, 10. The ribald remarks addressed by drunkards to the prophet are here recited. They thought he took them for babes, and mimicked the repetition with which he enforced his words. 11. Isaiah replies that God would yet speak to them by the stern accents of a foreign tongue, which might indeed seem to be like stammering. 12. And all this because they would not heed the gentle accents of his voice wooing to rest.

14-22. THE ASSYRIAN ALLIANCE DENOUNCED.—The leaders of Judah in the beginning of Hezekiah's reign had made an alliance with Assyria, and they relied upon this as guaranteeing their safety, whatever might befall Israel; and even though the Assyrian armies should pass through on their way to punish Egypt (2 Kings xvii. 4). This prophecy of the precious Corner-stone was perhaps not fully understood by Isaiah at the time of its utterance, but the meaning has been abundantly revealed by the Holy Ghost (Matt. xxi. 42; Eph. ii. 20; 1 Peter ii. 7). Christ was well tested by man and devil; He is precious; and He unites. All our excuses and efforts are too short and too narrow for us, when God enters into judgment. Perazim (2 Sam. v. 18, 20). Gibeon (Josh. x. 10). The particular feature in each of these cases was that God fought for Israel against their foes. His strange act was to smite the Guiltless that the guilty might go free.

23-29. ADAPTATION OF MEANS TO ENDS.—24. The husbandman is not always engaged in ploughing and harrowing. When the ground is levelled, he begins to sow. So God's severest discipline is for a distinct reason. 27. Vetches or dill are so delicate that they are beaten out with a staff, not with the heavy corn-drag, used sometimes to cut straw for fodder. Bread-corn suffers a far severer process; thus was it with our Lord, the corn of wheat which fell into the ground to die; but even here there is a limit which may not be passed over. So does God adapt his processes of discipline to our need and strength. He will not send more suffering than He knows we can bear. The heavy judgment fell on Jesus.

THURSDAY, DEC. 25.—Isaiah XXIX.

The invasion of Judah by Sennacherib, and its deliverance.

1-8. THE SIEGE OF JERUSALEM.—Ariel means Lion of God. In the space of two years, in spite of all the temple ritual, the foe would be at the gates, and the chosen city should be brought low. But even in her extremity help would come. 6. This may have been literally fulfilled during the night of the destruction of the Assyrian hosts, or it may be metaphorical. 8. The dreamer wakes at the very moment when he expects his appetite to be appeased, and finds his expectation disappointed; so would it be with the Assyrian in his moment of expected triumph.

9-14. BLINDNESS OF HEART.—When men refuse to obey the summons of God's voice, they cease to understand it. The learned and unlearned are in the same predicament. The source of ignorance is clearly noted to be moral in ver. 13. St. Paul quotes from this passage to show how God gives up the disobedient to judicial blindness (Rom. xi. 8; 1 Cor. i. 19).

15, 16. The Jewish statesmen were bent on forming secret alliances, but it would be in vain for them to hide from God. How hopeless is the device of the hypocrite!

17-24. DELIVERANCE.—There is a foreshadowing here not only of immediate aid, but of great spiritual blessings, great as if the woods of Lebanon were turned into pasture lands. The meek and poor in spirit have reason to be glad when the accuser is cast out. We need never anticipate the waxing pale of face, for they that walk with God, and wait for God, can never be ashamed.

FRIDAY, DEC. 26.—Isaiah XXX.

In the year 714 B.C., the Jews sent ambassadors to seek help against Assyria. This was in distinct violation of God's repeated commands, and was vigorously denounced by Isaiah, as adding sin to sin. One sin ever leads to another. The Jewish ambassadors might have reached the capital cities of Egypt, and concluded an alliance, but it would not help them.

4-7. THE IMPOTENCE OF EGYPT.—The beasts of burden might traverse the deserts with presents and bribes, but it would be in vain. Little did the people of God realise that their true strength was to be still and trust Him.

8-11. SMOOTH THINGS AND DECEITS.—Men do not care to know the truth. They like the prophet to fall in with their own whims. The word "table" should be tablet.

12-17. RETURNING AND REST.—From all sin there is a recoil on the sinner, at first imperceptible as the swelling of a bowing wall (Ps. lxii. 3); but finally, utter and terrible. The true policy was to recall the ambassadors and to wait on God for help. This they refused, and clung to the Egyptians, famous for their splendid horses. It is a message for all: return to God, and rest in Him.

18-26. MERCY.—God waits as well as man, and at the first symptom of contrition He hastens to deliver, to remove his judgments, and to bring back prosperity. Peter at Pentecost is allowed still to use the keys, though so lately restored.

27-33. JUDGMENT.—Jehovah is represented as coming to avenge his people and judge the Assyrian. 29. The songs of the redeemed are beautifully described, as like those of the solemn religious feasts. 32. "And every stroke of the appointed staff, which the Lord shall lay upon him, shall be with tabrets and harps" (R.V.). Tophet was a grove or garden outside the city-walls, where the refuse of the city was burnt. And the reference of the prophet is evidently to the utter destruction, as of waste, which should light down on the gathered hosts of Israel's foes. Thus in wrath does God remember mercy, and interposes on behalf of those whom He has foreknown.

SATURDAY, DEC. 27.—Isaiah XXXI.

The alliance with Egypt is still unsparingly denounced, as in the previous chapter.

1. This is the perpetual sin of putting means before God, and of trusting in the arm of flesh. We cannot do this without departing from the living God.

2. He also, *i.e.*, God.

4, 5. As a lion defies a company of shepherds, so

would the Almighty treat the might of Zion's foes. As birds hover over their young, to protect them from the kestrel, so would God gather his own beneath his wings of protecting love. As the angel passed over the blood-stained door, so would He spare his people and destroy their foes.

6, 7. When men cast away all creature-aid for God, *then* they are delivered.

8. On the flower and chivalry of Assyria being laid low, Sennacherib fled homewards from the sword (xxxvii. 37). The young men, *i.e.*, his army, should *melt away*.

9. The Shekinah of God's presence in the midst of his people may well strike panic into the hearts of those who would do them hurt (Ps. xlvi.).

NEWS FROM CAPE HORN.

INTELLIGENCE has been received from Mr. Leonard H. Burleigh who, with his wife and daughter, landed two years ago on Wollaston Island, in the vicinity of Cape Horn. The inhabitants were then "savages and of the wretchedest type." Much anxiety has been felt as to Mr. and Mrs. Burleigh's safety; but, though they were daily surrounded by lawless natives they have been marvellously preserved, and the Indians at the station are found to have become quiet, docile, clean people. The mission home is merely a hut, but the settlement comprises church, school, orphanage, store, and outhouses. "The missionary's presence," writes Bishop Stirling, "has been a dissolvent of many evil customs, and the means of brightening and softening dark and hard lives. Infanticide has been checked, if not wholly eradicated; and the medicine man is giving way to the power of the true physician."

The South American Missionary Society's vessel, the *Allen Gardiner*, arrived with supplies when the Burleigh's were baking their last flour. The crew of a shipwrecked vessel, consisting of eighteen officers and men, had been guided to the station by friendly natives and hospitably entertained.

LEYSIAN MEDICAL MISSION.—Much good work of many kinds among the poor has been done during 1889 in connection with the mission-room in Errol-street, as recorded in the report which we have received. Dr. Griffiths gives much time to the Mission and the visitation of poor patients at their homes; while Mrs. Griffiths and other ladies hold Gospel services for the benefit of those who wait for medical attention. Coal and clothing clubs and temperance meetings are among the operations, and a Bible-woman is very earnestly engaged in the endeavour to win souls to Christ, while distributing relief, which might be extended to many more needy persons, did funds permit. Additional scope has been given to the work by the loan of Rev. Styleman Herring's mission-room in Goswell-road, wherein one of the mothers' meetings, held on Tuesdays, has an average attendance of 120. The report proves that the work has grown beyond the domain of private charity and effort. Mrs. Griffiths resides at 45, Finsbury-square, E.C.

Miss Skinner, authoress of the "Friendly Letters Series," has now left Bath; her present address is c/o Mrs. J. WILLIAMS, Court-street, Madeley, Shropshire.

The New Year's Meeting of the officers and missionaries of the London City Mission will take place on January 1, at 11 a.m., in the Lower Exeter Hall. The address will be given by Rev. E. W. Moore, Wimbledon. Local superintendents of missionaries and friends of the Society who wish to be present can obtain tickets for admission on application to the SECRETARIES, 3, Bridewell-place, E.C.

Packets for Soldiers.—Mrs. EVERED POOLE, Rockholme, Southampton, writes:—"I have had thirty-four responses in answer to my appeal from friends wishing to 'adopt' soldiers as recipients of letters and occasional packets of good literature. Thirty fresh names have come in from the *Clive*, and still thirty remain unsupplied from the *Tamar* and *Serapis*. Who will undertake this?"

Intra, Lago Maggiore.—Miss Jane Cox writes concerning this work, of which details were given in our issue of Aug. 8. The present needs are a Christian lady who will act as a "mother" to sixteen orphan girls and another lady for the boys' orphanage. The workers are voluntary, but board and lodging would be given if required. Miss DE WET, Morley Hall Y.W.C.A., Regent-street, will gladly see ladies who may desire to serve in this way.

International S.S. Lessons.

Sunday Afternoon, December 28.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: HEB. v. 8.

REPEAT the Golden Text. Remember with whom these lessons deal—"Son," and recall "the things which He suffered," as described in the first eight lessons. Of "the glory which followed" we have a glimpse in the remaining lessons of the quarter. To tell the story simply and vividly is the best way to review the quarter's lessons.

The first lesson finds Jesus on Tuesday of the Passion week in the temple (xx. 9-19). He foretold the treatment He was about to receive, as a warning to his enemies. They recognised that the parable applied to them; but did they receive the warning? See ver. 19. By the Golden Text (Isa. liii. 3) show that others, besides the Jews, are rejecting Jesus.

The second and third lessons bring us to "the night on which He was betrayed," when Jesus sits with his disciples in an upper room in Jerusalem (xxii. 7-20, 24-37). His sufferings are again vividly presented in the ordinance He instituted. Memory and hope are both helped by this ordinance (1 Cor. xi. 26). He could anticipate his death with calmness, because He saw "the joy that was set before Him." What spirit is necessary on our part before we can share in his glory (Phil. ii. 5).

In *Gethsemane* (xxii. 39-53), we may see how severe the Saviour's sufferings were. He had no sleep that night; the anguish He had to bear was too great. Remember that it was *sin* that caused his anguish. Whose sin? Not his own. Was it yours?

In the next three lessons we see *the unwearying activity of his enemies.* Repeat the story of his arrest, and of his appearance before Annas and Caiaphas. The first meeting of the council was illegal, being held between midnight and six o'clock. Hence the necessity of another meeting when "it was day" (66). On what charge did the Sanhedrim condemn Him (70, 71)? How was He treated by the high priest's servants (63-65)? and by Peter (54-62)? His next trial was before Pilate (xxiii. 1-7); then before Herod (8-12); and back again to Pilate (13-25). Lessons are suggested by the *Saviour's silence* when such false charges were preferred against Him; by *Pilate*, knowing the right, warned against the wrong, yet not daring to act according to his judgment; and by *Herod*, once so promising a hearer, but now hardened beyond the possibility of impression.

Repeat the story of the *crucifixion* (33-47). It was preceded by scourging, and was made still more ignominious and painful by every form of insult which could be devised. Yet even this could not quench the Saviour's love for his enemies (34); and while hanging in apparent weakness, He could speak the word of salvation to the dying thief (39-43).

The remaining lessons show: (1) that the disciples were not expecting the resurrection of Jesus. They evidently considered that with his death all their hopes concerning Him were blighted. (2) That in spite of most obstinate unbelief they were at last convinced. They had abundant opportunity for knowing, for He gave them "many infallible proofs" (xxiv. 36-43). So strong was their conviction that they were ready to face death in bearing their testimony.

The whole quarter's lessons suggest: (1) *A contrast between man's treatment of Jesus and God's.*—Man casts Him out, seeks to cover Him with every indignity, and to visit Him with most degrading and painful torture. Don't charge the guilt of this on the Jews alone. It is *sin*—yours and mine—which treats the Saviour so. But God deals with Him differently. Instead of a cross, God gives Him a throne.

(2) *The certain defeat of the enemies of Jesus.*—There are such to-day. However, successful they appear to be, failure must surely follow (Luke xx. 17, 18).

(3) Warning against *vacillation* as exhibited in Pilate (Matt. xii. 30); and against *resisting impressions*, as in Herod (contrast Mark vi. 20, with Luke xxiii. 8-11).

(4) *The sufficiency of Christ's work for us.*—Death, resurrection, ascension, are not these enough? See Rom. iv. 25, viii. 34.

CONTINENTAL & FOREIGN NOTES.

PARIS.—It is said that there are thirty thousand Buddhists in Paris. Not retaining God in their knowledge, many Frenchmen yearn after the mystical.—One outcome of the recent fraternal conferences is an increased desire on the part of pastors to engage in evangelistic work.—The baptismal ordinance has of late been much discussed among French Protestants. During the past few weeks M. Saillens, the Paris pastor, has immersed several ministers on a profession of their faith.

THE Y.M.C.A. IN SCANDINAVIA.—In Sweden the Associations are inter-denominational, but in Norway they are connected with particular churches. Notwithstanding this diversity of composition, the Associations have formed a Scandinavian Alliance. During the past year the Stockholm Association has doubled its membership, which now stands at 550. It has started a section in the centre of a working-class population, providing a general secretary, and arranging a course of educational lectures. New members have flocked in, and an enlargement of the premises has become necessary.

THE RELIGIOUS ORDERS IN FRANCE.—The new legislation on the property of religious orders in France is likely to lead to one important result. In future the trustees of the properties of the Marists, Lazarists, Christian Brothers, Sisters of Charity, Sisters of Nazareth, Carthusians, and other corporations will reside in England. All available property will be transferred to English banks, and letters of administration or probate will be taken out in London. A Roman prelate has stated that nearly all the funds of Roman Catholic Christendom are invested in English securities or house property, including the reserve of the Papacy itself.

MONTE CARLO is still a habitation of sin and shame. The play-house belongs to a company with a capital of thirty million francs, on which last year's dividend was at the rate of thirty-two per cent. It is calculated that the players lost in that period fifty or sixty million francs. Every effort is made to cover up the misery which results from the wickedness enacted, but the fact has leaked out that last year there were eighty-seven suicides of persons who had lost largely at the gaming tables. The *Journal Religieux de la Suisse Romande* well says:—"Monaco is one of the most beautiful spots on earth, but men have made it a den of thieves."

AN IGNOBLE TRAFFIC.—Attention has been called in *L'Eclaireur* (Castres, Tarn) to a scandalous commerce that goes on in Paris more or less throughout the year. At certain low taverns professional mendicants are met every morning by women who let out their children for so much a day, either to beg from the passers-by, or to be carried in arms and excite pity. It is said that in the winter as many as three thousand children are thus disposed of daily, the mothers receiving payment ranging from one to five francs, according to age and sex; while for girls who will follow foot passengers and sell flowers a still higher price is paid. This infamous traffic is, of course, productive of numerous and lasting evils, physical and moral.

CHILI.—The Presbyterian Mission has five organised churches, as well as preaching halls in the principal towns of the country. Evangelists make long tours sowing the word of life. There are two schools, an elementary one at Valparaiso, attended by two hundred scholars, and a superior institution at Santiago, with eighty scholars, some of whom have come from homes in Peru and Bolivia. A young Spanish pastor, M. Francesco Diez, who studied at Lausanne, has recently settled at Santiago in connection with the Mission. At Valparaiso there is a flourishing German church, and at Traigen the Swiss pastor, M. Leutwyler, has his headquarters for work on behalf of the six thousand Swiss scattered throughout the country.

THE ROMISH PRIESTHOOD AND FRENCH INSTITUTIONS.—Far-seeing Protestants are considering with serious apprehension the changed attitude of the Romish priesthood to French institutions. There has of late been a turn towards Republicanism on the part of the Papal clergy. A writer in *L'Evangeliste* remarks that the change owes its origin to the fact that the monarchical spirit has been so crushed as to represent a lost cause. The conversion of the priests to the Republic is, he says, a new confirmation of the cruel saying of Cardinal Czachi with regard to the Comte de Chambord, "The Church does not side with the vanquished." While, therefore, Republicans have no reason to be astonished at the direction from which their cause has been recruited, there never was more need for wisdom and firmness in guarding the liberties which established principles represent.

MILITARY SERVICE IN FRANCE.—The incorporation of the Seminarists in France does not quite solve the question of equality of military service. In the south, particularly in the departments of Hérault and Gard, there is a small sect known as "The White Religion," or Hinschism, named after its founder, Madame Hinsch. The members of this sect absolutely refuse to bear arms. The military authorities have uniformly set themselves to break the resistance, and, as a last resource, have drafted the Hinschists to serve in the hospitals. This year, however, with the Seminarists taking their part in the service, the "Hinschist question" has become specially acute. A number of men belonging to the sect recently surrendered themselves, but declared their resolve not to bear arms. The difficulty is enhanced by the policy of equality, which, in effect, says, "We cannot treat any class more leniently than the Seminarists."

WORK AT PORTSMOUTH AND ALEXANDRIA.

£5,000 URGENTLY NEEDED

BY MISS ROBINSON.

PRESSING ANXIETIES have arisen during the past twelve months. **GENEROUS FRIENDS** have been removed by death. **PERSONAL TRIALS** have sorely taxed her strength.

BUT PRAISE be to God, His presence and power were never so manifest, souls are saved, and the workers richly blessed. Christian friends are invited to **COME AND SEE.**

IN ADDITION to the sum annually needed for carrying on the work, the **SPECIAL EXPENSES** during 1890 were:

I. Sailors' and Soldiers' Institute, Alexandria, Egypt: extensive Builders' Repairs from the **WALLS SINKING,** notwithstanding that the foundations were laid 12 ft. wide.

II. The **ADDITION OF A WING** to the Portsmouth Soldiers' Institute, for **"MARRIED QUARTERS"** during the Trooping Season, giving 14 more rooms, and a nice playground for the children.

III. The **PURCHASE** of the Freehold of One House and the Furniture of five others, known as the **"OFFICERS' HOUSE,"** the whole forming one establishment, to be conducted henceforth on Christian and Temperance principles, and to be utilised as a **SEASIDE RESORT** for Christian Workers and for friends desirous of seeing the work of our **INSTITUTES.**

IV. The **BUILDING** and fittings of the **"SPEEDWELL" GOSPEL HALL,** Landport, with Class Rooms above, and Sleeping Cabins for Soldiers and Sailors.

V. The General **EXTENSION** of our Mission work, which, when fully organised, will comprise (*a*) The nightly preaching of the Gospel; (*b*) Mothers' Meetings, Children's Meetings, and similar agencies; (*c*) Colportage and gratuitous circulation of Gospel books; (*d*) Medical and Nursing Mission; (*e*) Invalid Kitchen, and cookery for the Destitute, including free Sunday Breakfasts; (*f*) Labour Yard and Sheds; (*g*) Rescue of lost Girls and of little Waifs. N.B.—Much of the above is already being done, and all our usual Soldier and Troopship work going vigorously forward.

MR. THOMAS HOGBEN has recently joined MISS ROBINSON, and is prepared to arrange for Drawing-room and other Meetings wherever friends desire it.

Will the Lord's stewards send **IMMEDIATE HELP?**

Address, MISS SARAH ROBINSON, Soldiers' Institute, Portsmouth. (London Bankers: GLYN & Co.)

Many thanks for donations already remitted, also expressions of sympathy in the long continued work on behalf the

FRIENDLESS & FALLEN.

TO THE READERS OF "THE CHRISTIAN." *Dec. 8th, 1890.*

The year so nearly closing has been a most anxious period for funds to sustain **ALL THE HOMES** *and* **OPEN-ALL-NIGHT REFUGE,** *nevertheless, the Work of Mercy has* **NOT** *been restricted on that account.*

500 YOUNG WOMEN AND GIRLS, *or thereabouts, will have been* **ADMITTED TO THE HOMES.**

1,000, OR NEARLY SO, *sheltered in the* **OPEN-ALL-NIGHT REFUGE,** *inclusive of re-admissions.* **NO CHARGE WHATEVER IS MADE FOR SHELTER OR FOOD.** *All this large number have been spoken with* **THE MORNING AFTER THEIR ADMISSION,** *and thus many have been permanently reclaimed.*

The Committee are completing arrangements for improving and extending the **PREVENTIVE HOMES.**

3,000 GOSPEL *Temperance and other Services will have been held during the year.*

ONE THOUSAND DONATIONS OR COLLECTIONS AVERAGING 21s. REQUIRED BY DECEMBER 31, *to meet all the expenses of the work of 1890.*

DURING 1889, 51 *Ladies and* **17** *Gentlemen collected* **£264 11s. 1d.,** *and nearly the whole of this amount was gathered in by* **COLLECTING CARDS.**

Reader, kindly contribute or collect in aid of this **PREVENTIVE AND RESCUE MISSION. COLLECTING CARDS** *sent to any address on application.*

MESSRS. MORGAN & SCOTT, *Offices of* The Christian, *12, Paternoster Buildings, E.C., will receive donations.*

Edward W. Thomas.

OFFICES—CENTRAL HOME, 200, EUSTON-ROAD, N.W.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Prayer and praise meeting, New Year's eve, address by W. R. Lane, 6.30 p.m. Bible-classes, King Edward's Institute, Suns., 3 and 7 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sun., Dec. 21, 3.30 p.m., address to young men, by Hon. Granville Waldegrave. Thurs., Dec. 25, 8 a.m., Christmas breakfast, Mr. George Williams presiding.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 21, 3 and 7 p.m., Mr. Robinson Soultar. Young men's meetings, Sun., 3 p.m.; Tues., 8 and 9 p.m.; Wed., 9.30 p.m.

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Cleveland Hall*, Sun., 7 p.m., Rev. T. M. Taylor.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. B. Miller, Sun. next, at 11 and 7; Wed., at Burlington Hall, Savile-row, W., 8 p.m. Christmas Day, Dr. McKilliam, in St. George's Hall, 11 a.m.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Dec. 21, Pastor Frank H. White, 11 a.m.; Mr. M. C. Leite Rozas, 7 p.m. Service, Christmas Day, 11 a.m.

KENSINGTON TOWN HALL.—Sun., Dec. 21, 7 p.m., Mr. W. R. Lane.

Y.M.C.A., STAFFORD ROOMS, Tichborne-street, Edgware-road, W.—Fri., Dec. 19, 8.30 p.m., address by Captain George Clarke. Sun., Dec. 21, 3.15 p.m., Bible-class; subject, "The New Walk."

POLYTECHNIC Y.M.C.I., 309, Regent-street, W.—Sun. next, 3.15 p.m., special address to young men, by the Bishop of Marlborough; 7 p.m., evangelistic meeting, open to all, Rev. Dr. Lunn.

CONFERENCE HALL, Clapham-road, S.W.—Jerusalem prayer-meeting every Friday, 4 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sun., 3.30 and 7 p.m.; Wed., 8 p.m.

BAPTIST FORWARD MOVEMENT, John-street Chapel, Bedford-row.—Sun., Dec. 21, at 11, Rev. J. E. Shephard; 7 p.m., Rev. F. C. Spurr.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Annual meeting, Mon., Dec. 29, Exeter Hall: prayer and praise, 4.30 p.m., address by Rev. C. Spurgeon; public meeting, 7 p.m., speakers, Revs. E. A. Stuart and W. J. Woods, B.A.

REGENT'S PARK CHAPEL, N.W.—Sun. services at 11 and 7, conducted by Rev. F. B. Meyer.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. J. G. McVicker, Suns., 6.30 p.m.; Fridays, 7.30 p.m.

HOUSE OF REST, 10, Finchley-road, St. John's Wood, N.W.—Fri., Dec. 19, prayer and short addresses, 4 to 8.30; tea at 6. New Year's meeting, Jan. 2, Rev. F. B. Meyer, 3 p.m.; Mr. Reader Harris, 7 p.m. Suns., 3.30 p.m., Bible-reading for ladies and gentlemen.

OPEN-AIR MISSION.—Annual prayer-meeting, Shoreditch Tabernacle, near Shoreditch Church, Mon., Dec. 22, 7 p.m. Address by Rev. William Cuff, on "Wanted, Men; Real Men; Manly Men."

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Jan. 2. Tea at 6; meeting at 7. Rev. F. B. Meyer will give a New Year's address.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Mr. J. B. Wookey, at 11 and 7; Rev. H. Bright, 3 p.m.

MISSION HALL, Fraser-street, Chiswick.—Opening of new hall, Sat., Dec. 20, 7 p.m., by Mr. E. H. Watts, J.P.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., Dec. 21, 11 and 6.30, Rev. W. B. Culliss.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Unloading of Christmas boat, Sat., Dec. 27, 7 p.m. Muster of the "Christian Lifeboat Crew," Tues., Jan. 6, 7 p.m.

Meetings for Children.—Mr. Livesey Carrott is hoping to commence services for children and young people not attending Sunday-school, in the Camden Athenæum, on Sunday afternoons, at 3 o'clock, commencing January 4. Mr. Carrott would be glad of the help of friends interested in this work for Christ, for which he has arranged a prayer-meeting at 2.30.

[1206]

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT
TO MONDAY, DECEMBER 15, 1890.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank"; this will effectually prevent loss of same.

	£	s.	d.
Society for Relief of Persecuted Jews—L.W. 3s; A.B. 5s; Collected by Miss B. £1 1s	1	9	0
Mr. Eoll's Work, Port Said—Misses C.	1	0	0
Miss Arnot's Work, Jaffa—Misses C.	1	0	0
Mr. Arnot's Work, Africa—Misses C.	1	0	0
Asylums at La Force—Misses C.	0	10	0
Zenana Bible and Medical Mission, Adelphi—S.N. £5; Mrs. T. £5	10	0	0
North Africa Mission—S.N.	5	0	0
London Missionary Society—Mrs. H....	1	0	0
Misn. to Lepers in India—Mrs. H. 5s; M.L. £10	10	5	0
China Inland Mission—Mrs. H. £1; C.E.M. 5s	1	5	0
Moravian Misns. (London Association)—Mrs. H.	0	10	0
Mr. Rabinowitz's Work (Jews)—Mrs. H.	0	5	0
McAll Mission—Mrs. T. £5; Mr. H. £1	6	0	0
British Syrian Schools—Mrs. H.	0	10	0
Miss Neale's Orphanage, Calcutta—Mrs. H ...	1	0	0
Mission in Uganda—Mrs. H.	1	0	0
British and Foreign Bible Society—Mrs. H. ...	1	0	0
South American Missionary Society—M.L... ...	40	0	0
Y.M.C.A., Prague—Hon. and Rev. E.V.B. £5; Mrs. A.N.S. 10s; A Friend, £1; Rev. G.H.K. 10s; G. A. Frank K. £1	8	0	0
Church Missionary Soc.—A.M.B. 10s; A.W. £1	1	10	0
Pastor Chiniquy—P.J.B. £1; (*Personal*)—Mrs. T. £5	6	0	0
Rev. W. Crosbie's Church, Nottingham—M.S. ...	1	1	0
Mrs. Meredith's Prison Mission, &c.—S.S. 10s; R.V. £2 10s; Mrs. H. 10s; E.J. £2; X. 5s ...	5	15	0
Mildmay Misn. to Jews—Friend. 4s; Mrs. H. £1	1	4	0
General Booth's Scheme—Sympathy, 10s 6d; J.C.P. £1; O'C. £5; A Friend, £5; A.W. 10s; H.M. 1s 6d; X. 10s; Rev. Th.M. 10s	13	2	0
Rescue Society—Finsbury Park	0	10	0
Mrs. Smyly, Elliott Homes, Dublin—G.C.B. ...	10	0	0
Dr. Barnardo's Homes—J.C.P.5s; R.W. £5; R.V. £5; O'C. £3; M.L. 10s; A.H.W. 2s 6d; A.D. 2s 6d; E.F.H. £4; M.L. £5; E.W. 5s; S.F. £1; P.J.B. £1; Box at Old Hall School, 8s 4d; R.I.A. £1; A Widow, £1; C.A. 3s; M. & K.B. 5s; E.J.W. 3s; X. 10s; K.B. £1; C.C.S. 10s; Mrs. T. £5; Rev. Th.M. 10s ...	35	14	4
Dr. Barnardo's Legal Expenses—G. T., Edinburgh...	2	0	0
Central Vigilance Society—Hope...	0	5	0
Mrs. Codner (Christmas Cries, &c.)—A.B.C. £1; Finsbury Park, 10s; C., Down, 5s; M.L. £10; W.G. 10s; M.W. £1	13	5	0
Rev. H. G. Guinness (Christmas Cheer, Poor)—G.C.B. £5; R.W. £3; O'C. £2; L.W. 2s 6d; E.J. £1	11	2	6
Sailors' Welcome Home—R.I.A. £1; (*Suppers, &c.*)—G.C.B. £5	6	0	0
St. Giles Christian Mission—J.C.P. 5s; R.W. £5; R.V. £5; Mrs. H. £1; M.L. 10s; P.J.B. £1; Florence, £2; R.I.A. £1; A.M.B. 10s; A.T. 10s; K.B. 10s; M.W. 10s...	17	15	0
Mr. Fegan's Boys' Home—J.C.P. 5s; R.W. £5; R.V. £2 10s; O'C. £3; Mrs. H. 5s; M.L. 10s; C.E.M. 5s; P.J.B. £1; X. 10s; E.S., Paris, £1	14	5	0
Miss Sharman's Orphans' Home—J.C.P. 5s; Mrs. H. £1	1	5	0
Miss Mittendorff's Orphans' Home—J.C.P. 5s; Mrs. H. £1	1	5	0
East London Training Institute—J.C.P. 5s; Misses C. £1; Mrs. H. £1; Amicus, £1; J.G.C. 7s 6d...	3	12	6
Mildmay Conference Hall—Misses C. £1; A.D. 1s; E.F.H. £3...	4	1	0
Evangelistic Mission—Misses C. £1; X. 10s ...	1	10	0
Mrs. Wilke's Rescue Work, Poplar—Misses C....	1	0	0
Gray's Yard Ragged Church, &c.—Misses C. ...	1	0	0
Tower Hamlets Misson, &c.—Misses C. £1; R.V. £5; S.F. 10s; A Widow, £1; A.W. 10s; H.H.C.W. £2 2s; Mrs. T. £5	15	2	0
Zenana Medical College (Dr. Griffith)—Misses C.	0	10	0
Mr. Knowle's Work (Aged Poor, &c.)—Misses C.	0	5	0
Mr. H. Cook's New Vessel, "The Mystery"—Misses C.	0	10	0
Field Lane Refuges, &c.—R.W. £4; X. 10s ...	4	10	0
Home of Industry—R.V. £5; Mrs. H. 5s; M.L. 10s; C.E.M. 5s; F.F. £1; E.S., Paris, £1 ...	8	0	0
Mr. C. Cook's Prison Mission (Scriptures)—Sympathiser	5	0	0
Mission to Deep Sea Fishermen—O'C. £2; Mrs. H. 5s; R.I.A. £1; L.D.F. 5s	3	10	0
Robin Dinners—C. Down	0	5	0
Bristol Orphan Houses—Mrs. H.	1	0	0
London City Mission—Mrs. H. 10s; P.J.B. £1; K.B. 10s; M.W. 10s; Mrs. T. £2	4	10	0
Scripture Readers' Society, Ireland—Mrs. H. ...	0	10	0
Salvation Army—Mrs. H.	0	5	0
Royal Albert Orphan Asylum—Mrs. H.	1	0	0
Dinners for Sick Children—Mrs. H.	1	0	0
Mrs. Hilton's Crèche, &c.—Mrs. H. 10s; A Widow, £1; Mrs. T. £1	2	10	0
London Orphan Asylum—Mrs. H...	0	10	0
Dr. Stephenson's Children's Home—Mrs. H. 10s; R.I.A. £1	1	10	0
George Yard Mission—Mrs. H. 10s; M.L. £5; C.E.M. 5s; F.F. £1; R.I.A. £1; Mrs. T. £5	12	15	0
Poor Shirt Makers—Mrs. H.	0	10	0
Cripples' Home, Marylebone—Mrs. H....	0	10	0
Irish Evangelistic Society—Mrs. H.	1	0	0
Home for Worn-out Governesses, &c—Mrs. H....	0	10	0
Home for Aged Blind, Crouch-hill—Mrs. Hill, 10s; H.K. 10s; C.C.S. 10s; E.S., Paris, £1 ...	2	10	0
Homes for Working Girls—Mrs. H.	0	10	0
Miss Weston's Work (R. Navy)—Mrs. H. 10s; P.J.B. £1; R.I.A. £1; (*Serpent Fund*)—E.F.H. £1...	3	10	0
Homes for Little Boys, Farningham—Mrs. H. 10s; X. 5s...	0	15	0
Kilburn Mission Hall (Mr. W. Martin)—Mrs. H.	0	5	0
Women's Mission to Women—Mrs. H. £1; H.H.C.W. £1 1s	2	1	0
Destitute Children's Dinner Society—A.H.W. 2s 6d; E.J. £2; H.K. 2s 6d; E.F. 2s 6d; Mrs. E.C. 5d; E.S., Paris, £1	3	7	11
Home for Blind Children, Hackney—E.N.Y.H...	0	10	0
Mrs. Ginever's Orphans' Home—Mrs. H. £1; P.J.B. £1	2	0	0
National Refuges for Homeless Children—M.L...	20	0	0
Church Army Fund—M.L.	10	0	0
Bishop Billing's Fund, East London—M.L. ...	10	0	0
Friendless and Fallen—L.W. 2s 6d; Florence, £2; E.J. £3; X. 10s; Mrs. T. £5	10	12	6
Gratuitous Circulation THE CHRISTIAN—Mrs. T. £2; (*to Missionaries*)—R.H.N. £5	7	0	0
Ben Jonson Mission—K.R.S.	0	2	6
Rev. A. G. Brown's Work—P.J.B. £1; A Widow, £1	2	0	0
Rev. T. Connellan's Work—P.T.B.	1	0	0
Miss Robinson's Soldiers' Institute—P.J.B... ...	1	0	0
Mission to Seamen—S.F....	0	10	0
Bridge of Hope (Miss Steer)—E.J. £2; R.I.A. £1; X. 5s; M.G.H. 2s 6d	3	7	6
Christian Community—C.C.F.A. 10s; J.M.F. 2s 6d; Mrs. T. £3...	3	12	6
Flower Girls' Mission (Groom)—X. 5s; M.W. 10s	0	15	0
West London Mission—R.I.A....	1	0	0
Bitter Cry Outcast London—R.I.A.	1	0	0
Rev. W. E. Hurndall's Work, East London—Mrs. N. 2s 6d; H.K. 5s; P.C. 2s 6d; M.W. £2	2	10	0
Aged Pilgrims' Friend Society—J.M.K. 5s; X. 10s...	0	15	0
Christmas Help to the Poor—H.K. 2s 6d; E.S., Paris, £1	1	2	6
Food and Fuel for Poor (Rev. J. W. Atkinson)—B...	0	2	6
Little Match Box Makers—M.G. & N....	0	2	6
Cow Cross Mission—H.H.C.W.	0	10	6
Rev. J. G. Paton Fund—A.D....	1	0	0
Rev. J. Chadburn's Work (Free Breakfasts)—K.B.	0	10	0
Pastor N. Vanstone's Work, East London—M.W.	1	0	0
Free Breakfasts—M.W.	1	0	0
London Cabmen's Mission—M.W....	0	10	0
THE CHRISTIAN *Tract Fund*—H.H.	0	3	0
Midnight Meeting Movement—Mrs. T...	5	0	0
Gifford Hall Mission—E.S., Paris, £1...	1	0	0
Widow of late Rev. A. Lamb—M.S.	2	0	0
Shoreditch Tabernacle (Rev. W. Cuff)—MS. ...	10	10	0
	£424	13	3

[ADVERTISEMENTS.]

St. Giles Christian Mission—M. £10.
Dr. Barnardo's Homes—H.M.A.S. £3.
Deaf and Dumb Association, Dublin—M.B. £1.
Ragged School Union—Mizpah, H.M.A.S. £2.
Christmas Dinner Fund (H. G. Guinness)—Plymouth, 10s.
Rev. Newton Vanstone's Work—A Well-wisher, £1; T.C. 10s.
Bethnal Green Free Library, E.—S.P. £2 2s.
London Samaritan Society (Free Meals)—Mrs. A. £1; Mrs. S.H. 7s; Mrs. L.C. £1; Mrs. P. 5s.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—H.W.D. W.W. C.C. M.A.H. G.M. H.T. E.N. S.H.A. R.N. D.R. H.C.W. A.J.D. A.S.W. O.M.S. S.G.B. F.L. H.C.B. G.K. J.K. W.O. H.R. W.H.D. H.B. H.O'B. A.M. R.M. W.H.M. E.S.H. S.T.S. W.C. D.W. C.B. H.A.B. T.J.H. A.F. R.R. J.J.L. L.B.W. W.M. R.W.T. J.B. J.W.W. S.L. D.I. W.H. T.J. E.T.P. F.C.A. J.H. T.C.W. J.E.S. E.M.O. F.W.N. T.A.B. C.E.P. J.E.M. A.G.B. J.H.B. T.F. E.H.K. Mrs. H. J.S.W. J.R.F. S.B. K.B. J.S.H. J.H. M.W.B. W.H.C. E.S. S.A.

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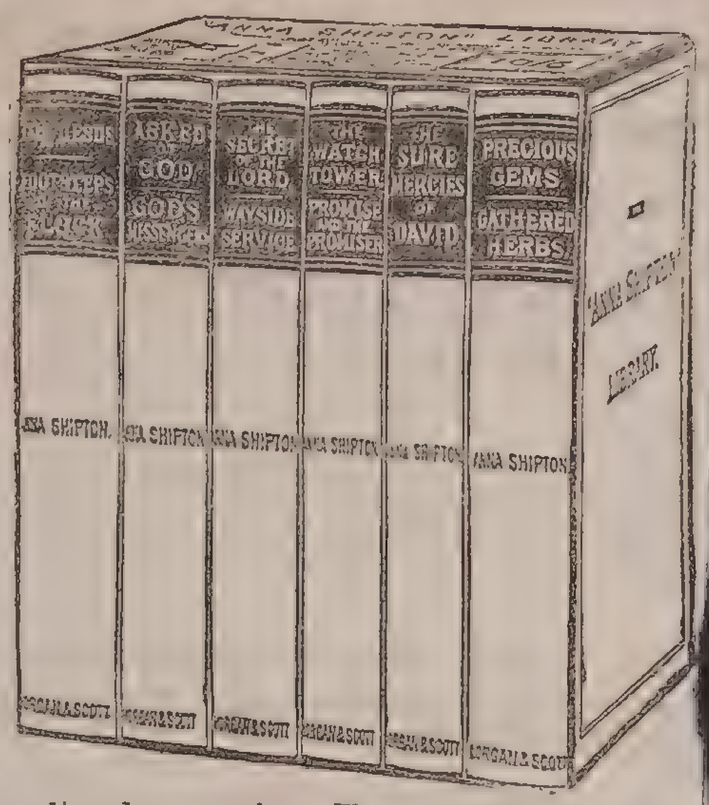

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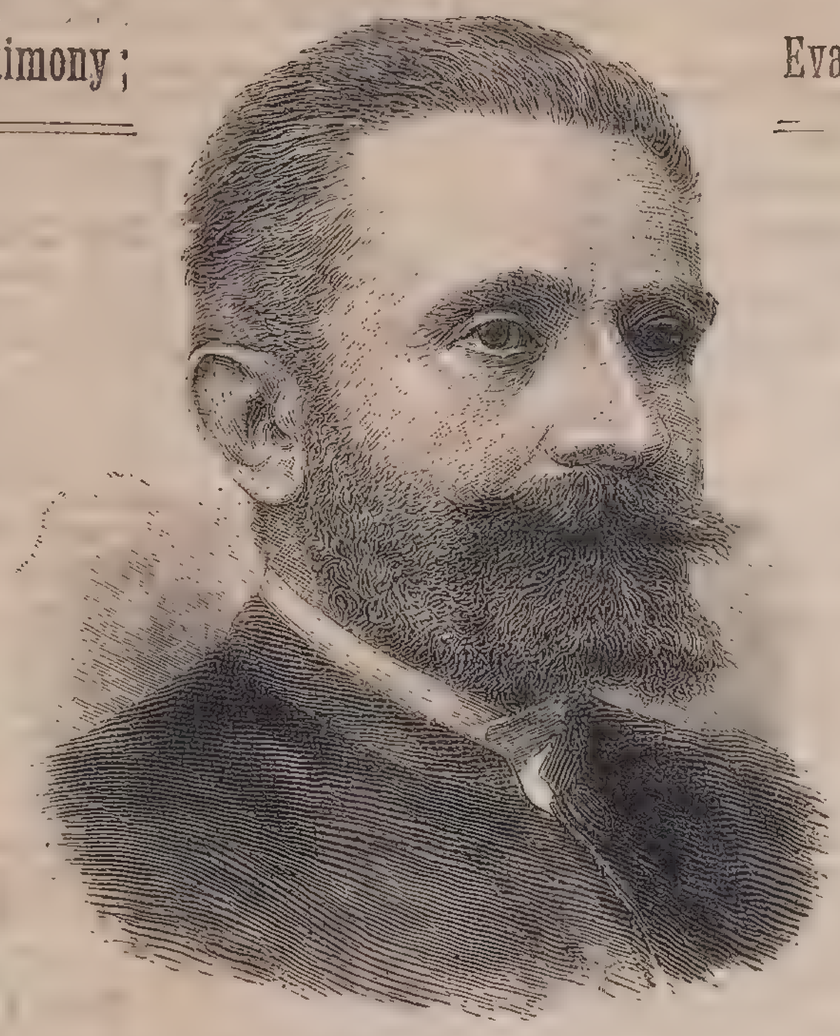

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DECEMBER 26, 1890.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mons. EUGENE CASALIS, ate missionary to the Basutos.

Owing to the intervention of the Christnas Holidays, this issue has to be sent to ress two days before the usual time.

☞ We particularly request that all readers who receive THE CHRISTIAN direct from the office by post, who ave not communicated with us during the ast six months, will kindly send their preent address plainly written — especially nissionaries and others in foreign countries.

Again Christmastide is with us, speaking f the joy and peace which come of the Gospel. Unquestionably, the origin of all hings good and hopeful in the world must e traced to God's gracious Spirit, dispensng mercy and truth, at sundry times and n divers manners. The event which Christnas brings to mind, however, stands out in istory as the dawn of hope to the world at arge, and the beginning of that eventful eneration in which the sin of man was xpiated, and reconciliation with God vrought on behalf of all who receive the Saviour. The incarnation was the necessary reliminary to that death whereby "times f ignorance" are divided from days of Gospel light among the nations of the earth. Let us, with grateful hearts, celebrate the ove of Him who "gave his only begotten Son," and the pity of Him who, though rich n his essential divinity, for our sakes beame poor by taking our human nature. Let Christmastide impress upon us the luty of faithfully serving the Lord who ought us, and the privilege of showing a oving concern for the welfare of others.

We may well mourn at this time that he spirit of sectarianism still abides, and hat internecine conflicts of different deominations still continue. There is but ne cure, and that is implicit regard to the eaching of Him who came into the world o reveal his Father's will. Alas, we seem ar from this. The traditions, precepts, and nterpretations of men are listened to, and he blessed Word is made of none effect. If t this season one utterance demands more ttention than another, it is the Divine sentence heard from God respecting the incarnate Saviour: "This is my beloved Son, hear ye Him." Until this is so, remonstrance against error must be heard. In mercy every Christmas brings nearer the Second Advent, when, one with Him, the peace and unity for which his followers sigh will eternally prevail.

General Booth continues to be favoured with a plentiful supply of criticism as to his scheme; but he has so far got the start of his critics that he must by this time have almost secured his £100,000, either in money or in promises. It rests with him now to set to work and justify the calls on the co-operation of the public that have been so freely responded to.

The services of women might with advantage be more largely utilised in various departments of public and philanthropic work; their sympathy, tact, and tenderness, eminently fit them for many such duties. Without, therefore, encroaching upon the legal merits of the case, the following extract from a letter of Miss Cons, late member of the London County Council, may be quoted as an interesting and suggestive testimony from personal experience:—

> If the ratepayers only realised the crying need of women's help on the County Council, especially in the industrial schools, the lunatic asylums, the baby-farms, and the housing of the poor, a need that makes my heart sick to think of it...if they could hear the welcome to a lady councillor accorded by the poor women in the asylums, to whom, as they say, they can speak as they cannot to a man—if the public could see all this with their own eyes, they would speedily come to the support of that large majority of the County Council who have so strenuously urged on the Government their desire for women's help. This is not a party question; it concerns the welfare of the nation at large.

These are considerations which appeal to our common humanity and carry conviction with them.

A country minister writes:—"Many country people can get no work. Young men go for soldiers, sailors, policemen, porters, and the land in small holdings cannot be got. Cottages miserable, unhealthy, unventilated. No one cares! Oh, would that the wretched system of adding house to house, and field to field, till there is no place, could be swept away, and the tributaries of the London submerged tenth be stopped. It seems to me, it is *in the country* that the remedy must be applied."

By no means the least difficult of the questions bearing upon the condition of our labouring poor is that of the immigration into this country of paupers from all parts of Europe, which takes place unchecked day by day. Quite recently three hundred Polish Jews landed from one ship, most of them being destitute. Such supplies of pauperised labour must of course injuriously affect the lot of our own starving poor, and the country will have to consider how far it is just to ourselves to permit other nations to shift upon England the care and responsibility of maintaining their poor. Nevertheless, God will not forget those who minister to his people, beloved for the Father's sake, in the time of their oppression.

A number of students of Trinity College, Dublin, are about to go forth as missionaries to Chota Nagpore, a district lying about twenty-five miles from Calcutta, and as large as England, with races speaking nearly a score of different languages. These young men will live in a community, and accept only £40 per annum each for their maintenance. The subscription list of this new University Mission is already filling satisfactorily. We wish it God-speed.

Professor H. E. Sawyer, who for several years has been superintendent of the Mount Hermon Schools, Northfield, is sojourning in this country. Hospitalities in Scotland, and pastoral work in Keswick, have delayed his coming to London, but he is expected here in a few days. It will be desirable to afford him opportunities of giving addresses on the progress of Christian work in America. Mr. Moody would be glad of this.

A letter from Constantinople in *The Manchester Examiner and Times* reports the perpetration of further horrible atrocities upon the Armenians by the Turkish governors and the Kurds. A whole family is stated to have been buried alive a few weeks since at Palu, because the father refused to embrace Mohammedanism, and to deliver up his wife and daughters to the ravishers. Young girls are said to be decoyed and carried off to the mountains and treated in the most revolting manner. Other outrages are committed, and the condition of the Armenians is described as truly pitiable, but none of them dare complain. In the face of such facts as these, is it not high time for the Christian Powers of Europe to interfere?

It is earnestly to be hoped that the true state of things, uncoloured by the prejudices of ministers and officials, with respect to the treatment of the Jews in Russia, may be brought before the Czar in time to stay the promulgation of certain further monstrous edicts said to be contemplated against this persecuted race. *The Times* correspondent recently reported instances of more cruelties, and it is stated that new repressive laws will probably be enforced in the beginning of 1891. By these it will be forbidden to sell, lease, or mortgage to Jews any real estate in the Empire; they will be deprived of any real property which they now possess. Jewish artisans are to be deprived of certain existing rights, and Christians assisting Jews in evading these regulations are also to be punished. The following observations in *The Daily Graphic* of December 11 may be quoted as a fitting comment upon the methods of social and religious persecution which a professedly civilised European Government thus employs towards its subjects:—

> It is a ghastly anachronism, that an age which boasts as one of its proudest achievements the emancipation of the negro slave should be stained by an organised and persistent oppression of the main remnant of a race which has given the Western world its whole fabric of religious and moral teaching.

We are glad to note that a protest against the persecution of the Jews in the Czar's dominion has been signed by sixty of the leading Russian *savants* and literary men, headed by Count Leo Tolstoï. It maintains with great force that the anti-Jewish movement is a violation of the fundamentary principles of justice and humanity, and a peril to Russia itself.

The Bishop of Salford thinks England is already half Catholic. If we are loyal to Christ and to Protestant truth, the signs from which he derives hope will inspire Christian zeal; but it will be useful to see ourselves as we are seen by a Roman Catholic prelate. Here are his words concerning the Church of England:—

Its bishops, ministers, and people are busily engaged in ignoring or denouncing those very Articles which were drawn up to be their eternal protest against the Old Religion. The sacramental power of Orders, the need of jurisdiction, the Real Presence, the daily sacrifice, auricular confession, prayers and offices for the dead, belief in purgatory, the invocation of the Blessed Virgin and the saints, religious vows, and the institution of monks and nuns—the very doctrines stamped in the Thirty-nine Articles as fond fables and blasphemous deceits—all these are now openly taught from a thousand pulpits within the Establishment, and as heartily embraced by as many crowded congregations. Even the statue of the Blessed Virgin Mary has been set up with honour over the principal side entrance to Westminster Abbey, and she has been recently enthroned upon a majestic altar under the great dome of St. Paul's.

This should convince those who would have peace at any price that there is reason to justify an open contention for our Reformed Faith.

Now and then "Anglo-Catholics" give us glimpses of their views regarding such as are outside their well-defined fold. A few days ago, at a meeting of a branch of the English Church Union at Skegness, Rev. N. Green Armytage, M.A., of Boston, in the course of an address on "The Difference between Catholicism and Roman Catholicism," after taking very "High" positions, deplored that some people are prejudiced against Church doctrine, adding:—

Nevertheless, we (the clergy) are bound to teach these things; for had we done so in former generations, Dissent would never have got hold of so many of our people. Now, let us tell them plainly that the Church with her sacraments and ministry of three orders is the only way of salvation for man, and that openly to reject the Church's teaching is to reject the offer of salvation.

So we read in *The Skegness Herald*. It is more easy to make such statements than it would be to answer the pertinent question: "By what authority dost thou set up such a claim?" The "Anglo-Catholic" dictum breathes the spirit of that Pharisaism which delivered the Christ of God into the hands of wicked men, and of that Romish system which has never tired of handing over to Satan those who have not allowed her utterly unscriptural claims.

By the introduction of the Religious Disabilities Removal Bill into the House of Commons, another attempt is being made to open the offices of Lord Chancellor of England and Lord Lieutenant of Ireland to Roman Catholics. In a letter issued by the Protestant Alliance, the following sentences occur:—

Under a Popish Chancellor the immense patronage of his office, exclusive of his ecclesiastical jurisdiction, might be used for the promotion of Romish influence, both judicially and politically. A Roman Catholic Lord Lieutenant of Ireland cannot represent and uphold in his person the Protestant title and dignity of the Crown, and the appointment of a Roman Catholic to the Vice-Royalty indirectly aims at the subversion of the Protestant constitution of the Empire.

The Act of Settlement secures the Protestant succession, and the coronation oath proclaims Her Majesty's fealty to the constitution as professing the Protestant religion. If, however, Romanists may represent the Crown in the highest things, is it still of any importance that the succession should be Protestant? Assuredly this form of reasoning will prevail, should the Religious Disabilities Removal Bill pass into law. The grave reasons against the proposed legislation should without delay be pressed upon the notice of members of Parliament. The blessings we enjoy as a nation have been coincident with the ascendency of Protestantism. Let the balance of power be reversed, and nothing can prevent the reappearance in our midst of the inevitable consequences of Papal domination. A Roman Catholic is essentially an alien, inasmuch as, just so far as he is a good Catholic, his first allegiance is yielded to a foreign potentate, the Pope of Rome.

Threshold Service.—3.

THE KORAHITES OF TO-DAY

The laws laid down for the Korahite were two—he was to wait; and he must be always at his post.

How often the word "wait" comes in the Bible! Instances rise up in one's memory almost without number. In the Psalms it comes over and over again. "I WAITED patiently for the Lord, and He heard me": "WAIT on the Lord, and let your heart take courage, yea, WAIT thou on the Lord." In Lam. iii. 25, 26: "The Lord is good unto them that WAIT for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly WAIT for the salvation of the Lord." In Isa. xxx. 18, the two "WAITS" are very striking; the Lord's waiting till the exact time comes for the answer, and the blessedness of those who *can* WAIT on till it is given. It is a special training, this waiting, and is not laid on all the Lord's servants in such full measure as on the Korahites. May we not say that the reason of this peculiar election to patience is, that in the Divine economy of the Kingdom, where nothing is ever wasted, these souls are being specially prepared for some very ample, wide-scoped, active service in the New Jerusalem?

Then the post. Possibly at a north gate; a narrow, shadow-covered place; a life where outward sunshine is the exception, and a constant sense of strain or of disappointed hopes is the allotted portion. Perhaps the circumstances are very irksome, and the character cramped by unsympathetic human influences; or it may be just an ordinary life of utterly common-place duties, when the nature craves for developments peremptorily denied by stern necessity. The north gate comes into innumerable lives, and only God knows how deep the shadow is, or how much it costs the door-keeper to be brave, cheery, confident, thankful. Yes, "blessed are *all* they that WAIT for Him." Korahite at the north gate! good cheer! The Lord shall give thee light for ever in thy next post. The gates there are open day and night, and need no guarding; thou wilt not have to "stand and wait" in the Golden City. Thou wilt run, yea, fly as on eagles' wings, when thou are sent on the Lord's errands there!

Or, perhaps, the porter may be set to watch at the south gate, beaten upon by the fierce, hot blaze of trial, temptation, or pain. He may have what is called a "hard life," a great deal of conflict, great need for endurance, days and even years of sharp struggle against odds. Korahite! if this is thy warfare—for in the Hebrew the words *service* and *warfare* are the same—remember that the trusted sentry is ever given the place of greatest danger, and the Lord is a shield, so that "the sun shall n smite thee by day, neither the moon night." If our King is the Light of Life us, He is also "the shadow of a great Roc in a weary land," and no heated, tempte soul need fear that the difficulties will eve be too much, or the day too long. "An there shall be a pavilion for a shadow i the daytime from the heat, and for a refug and a covert from the storm and from rain (Isa. iv. 6.)

But if the door-keeper may look forwa to seeing the triumphal approach of th King, there is yet the frequent, secret, i dividual approach to the soul by Him wh says, "Behold, I stand at the door an knock." In a consecrated life there a positively no limits to the channels b which a higher spirituality, a closer int macy, is possible with Him who goes on say: "If any man open to Me, I will com in and sup with him, and he with Me." H is always knocking for further access int our natures, so as to transform them fro the base to the divine. In daily lif through friends, through books, by event surprises, losses, gains, by the great book nature, or by means of sudden flashes heaven-born insight into eternal things, H knocks. As we go on in life He seeks throw open our soul-gates to let in a floo of power and vivifying grace. He impar new faculties, so to speak, to the heart th admits Him, opening door after door of its intricate recesses to his gentle, all-pe vading Presence. A finer charity then b comes possible, instead of a narrowed an eclectic sympathy, easily checked or thwarte by rebuffs. In the wider knowledge of o human, erring nature, we may indeed lea to pass on from "experience to hope," f the more we know of man the more we hop in God, who is humanity's only Hope.

As we get to know something of th character of our God, his boundless Fathe liness, his untiring patience, his beautif forethoughts, and his personal, individu solicitude, we begin to soften our criticism to widen our judgments, and to mellow o attitude towards persons and opinions that our cruder, younger faith we held at arm length, thinking thus to do God servic This is the result of that personal conta and blessed intimacy with the Master, who knock on the door has been discerne sounding melodiously across the confus noises of daily life. For this the Korahi is specially fitted. He has time to learn t sweet secret of the Hand on the gate, wi its peculiar code of signals—vibrations th stir the hidden heart-strings. Watchin listening, waiting, the Christian Korahi has a blessed post indeed, for "He th entereth in by the door is the Shepherd the sheep. *To Him the porter openeth*, a the sheep hear his voice."

Who can say what a blessing to othe the Korahites of to-day may be? Who m measure the eternal results of those lives untiring patience and watchfulness, so co stantly in touch with their Lord, and co sequently of quite incalculable sympathe value to their brethren? We leave, the in thankful trust, the chosen porters their thresholds, "standing still" in t shadow, or in the glare of noon; we lea them living out the great paradox of fai the daily dying and entering into life, "u known, and yet well known; as dying, an behold, they live; as chastened, and n killed; as sorrowful, yet alway rejoicing; poor, yet making many rich; as havi nothing, yet possessing all things" (2 C vi. 9, 10).

GERALDINE M. SEYMOUR.

The End of the Decade.—2.

BY REV. WILLIAM GUEST.

BY comparing our Lord's parable in Luke xix. 11-28 and his vision of Rev. v., we learn these pregnant truths among others. Jesus has gone, in his human identification, into heaven to receive for Himself a kingdom in our alien world. Although its citizens "hate" his rule, He has in it nevertheless "servants of his" to whom He imparts endowments to hasten his purposes. He Himself appears in heaven bearing on his person marks of the sacrifice He has made on behalf of our alienated realm: "A Lamb as it had been slain"—and at the same time of one inheriting strength and majesty: "The Lion of the tribe of Juda." Twelve representatives of the Jewish, and twelve of the Gentile Church ("four and twenty elders"), along with representatives of this groaning and suffering creation ("four living creatures") bear in their hands tokens of the prayers of earth's saintly ones. They unitedly hail Him, the Redeemer, and the Mighty One, as worthy to unfold and fulfil the successive pages of Jehovah's Providential plan for the bringing in of God's reign among men. And the vision is made complete by the representation of the Saviour, as possessing in Himself immeasurable resources. In the interest, and for the succour of his own servants, he has a sevenfold fulness of strength, and a sevenfold fulness of the Spirit's grace.

We thus learn two supremely important lessons: Our glorified Redeemer and Head is, with the co-operating concurrence of heavenly ones, controlling all Providential events for the putting down of all malign "rule, authority, and power," and—"YE SERVE THE LORD CHRIST" is through all the waiting ages the one grand designation of his servants.

PRESENT DUTY.

The book called, with such simple grandeur, "The Revelation of Jesus Christ," and of which (though not the writer) He is the Author, declares in its preface that in it He shows unto his servants "things which must shortly come to pass." To faithful ones mourning over the wrongs and sorrows on the earth, and themselves baptized in sufferings, it seemed good to the Redeemer to give a revelation of his own final victory over all hostile might and machinations. Be it observed, however, before doing this the Lord turns the thoughts of his servants upon *themselves*, and by addresses, in most august language, to seven churches, He enforces, by alarms, warnings, and encouragements, the necessity of heedfulness and vigilance. The blessing pronounced on the readers of the Book must be, not only for those who ponder the unfoldings of the future, but for those also who keep in heart and life the exhortations addressed to the seven representative churches. The curiosity that inquires into coming events must not stop there. The risen Christ in effect says to his follower: "I encourage thy investigation into prophetic foretellings. But first of all take heed to thyself. I walk among those who bear my name; mine eye searches through and through every Christian assembly (*ecclesia*); I judge not by its repute or its estimate of itself; I know thy works unerringly; mine is no blind affection; I have rebukes for wrong, even among my own servants."

This, then, is our present duty: To guard, lest by any failure of fidelity, or misuse of gifts and opportunities, or shortcoming of love, we incur the Saviour's solemn warning: "*I have found no works of thine fulfilled* [fully done in weight and measure] *before my God*" (Rev. iii. 2, R.V.). May God in mercy help us to understand that these two chapters are foreshadowings to us of the discriminating judgment we shall meet hereafter, and thus may we be spared the pale-facedness of discovering, on our first interview, face to face with the Lord, that we have been something else than we took ourselves to be!

Now, if there is one truth which comes out as a beam of light from these addresses to the seven Asiatic churches, it is that the three-fold obligation is laid on Christian disciples of godly separateness, steadfastness as to truth, and faithful witnessing in relation to society around them. The question then comes, What shall we say of the society with which we are confronted? We end the year amid proofs on every hand of a more ominous upheaving than has been known for many years, and with less of satisfaction and hope in regard to public affairs. Doubtless there is heard a tone of righteousness among Christian nations that respects the commandments of God. But, with respect to vast numbers in all classes, and spite of our common Christianity, the old sentence is true, in relation to their trade, their fashions, and pastimes: "There is no fear of God before their eyes." In the matter of politics the American Senator Ingalls (reckoned a man equal to the average in morals) lately said:—

> The purification of politics is an iridescent dream. Government is force. Politics is a battle for supremacy. Parties are the armies. The decalogue and the golden rule have no place in a political campaign. To defeat the antagonist and expel the party in power is the purpose.

CAUSES OF UNBELIEF.

The imperative inquiry arises, How is it that men in so-called Christian nations are thus openly outside the Divine order? that they are sceptical as to that order? that the Christian religion, instead of dominating them, is without effect? and that a practical infidelity is everywhere so prevalent? No doubt the Gospel has powerful sway among us. Among rich and poor, learned and unlearned, there is a blessed going out of faith to the Saviour. But one who knows has just said that many churches in West London are nearly empty, and that the most wealthy people worship God nowhere. What it is elsewhere in London, and in large cities, is known to all men who have eyes to see. Places of worship half-filled, and Sunday excursion trains crowded. Vast numbers of young men defiantly irreligious; artisans scornful; the majority of the middle and upper classes totally unconcerned. And yet the evidences for the truth of the Christian revelation are multiplying. Every yard of Bible lands is testifying to the truthfulness of Scripture. Deciphered monuments in all Eastern countries are confirming Old Testament records. Destructive criticism, in relation to the New Testament, is being proved baseless. Materialistic philosophy is at a standstill. Evolutionary methods of natural development are shown to be inadequate, so that Mr. Wallace, the author of "Darwinism," and only second to Darwin himself, closes his book with the significant averment that with regard to the crowning result of Nature's work, the origin of man, we can find no adequate cause, except in "the unseen universe of the Spirit."

Infidelity, nevertheless, meets us on every side. Not an infidelity that reasons, but a deep-seated unbelief. And a foremost cause must be laid against ourselves. When we

PREACHERS SEEM TO DOUBT,

how are the people to believe? *They* tell us, whose observation is wide, that it is an exceptional thing to hear in churches and chapels a sermon which bears the great message of reconciliation which is entrusted to ambassadors from the Lord, or which makes manifest the tremendous peril of persisting in unbelief. There are pleas in extenuation of this, but the pleas mostly show an utterly inadequate apprehension of man's condition as having forsaken God, and of the transcendent import of New Testament revelations. Men *are* in Christ's estimation lost or saved. They have turned their back upon God, or they are in loyal relations. They are swayed by the god of this world, or they are actuated by the regenerating Spirit. But how unusual to witness impassioned concern as to the reception of a message which to such persons is one of life or death. The urgency and tremendousness of eternal things; the remembrance of an Apostle who, in an Oriental city, besought men night and day with tears, well justified the beseeching, compassionate importunity which formerly marked the evangelical pulpit. Alas, too often now there is no discernment between the righteous and the wicked, between him that serveth God and him that serveth Him not. The converted and unconverted, the worldly and the spiritual, are addressed in a way that bridges over the infinite gulf of distinction between them. And the fearful loss is not only the abortiveness of a message which might otherwise have received the concurring grace of the Spirit of God, and not only of the legitimate influence of a preacher, but involves a loss to hearers which neither pen, nor word, nor thought can estimate, and which eternity cannot sufficiently deplore.

COMPROMISES AND CONCESSIONS

are also drifting men into a fatal unbelief. During the year a theological book has appeared which in less than the twelve months has run through ten editions, and is a remarkable sign of the modern tendency to premature attempts to conciliate opponents. "Lux Mundi" has made concessions to sceptical scientists and critics which will altogether fail of convincing, much less of winning, them. Very able is the volume, and well meant has been the purpose; but the proper attitude of Christian men just now is that of waiting, and not of conceding. In the matter of scientific development, the most eminent men have rashly adopted theories which cannot be sustained; in matters of Biblical criticism great scholars have been proved to be wrong. The learning of Europe, as distinguished writers hold, moves rather towards conservative than destructive lines. The proofs of the unique and Divine control over the writing of the blessed Book will be more manifest as the century nears its close; and the impatience shown by men among all churches in finding precipitate solutions of critical questions is adding to the objections of unbelievers, and strengthening the indifference of the half-learned in Christian congregations. The magnificent victories of the past surely ought to save the Scriptures from unguarded concessions in the days passing over us. Still more serious are concessions pointing to

ANTI-REFORMATION TIMES.

Not for two hundred years, said the Bishop of Guildford, in November, has such a judgment been given as that of the Archbishop of Canterbury in the same month in the Bishop of Lincoln case. In referring to this let it be frankly said that no one Christian denomination is justified in commenting on the action of a powerful Church party, except under the confession of the grievous failures which exist elsewhere, and except from the standpoint of Scripture.

From the time of the statesmen of Elizabeth the Established Church has recognised a Reformed, and a Roman Catholic doctrine. The drift of opinion fifty years ago was distinctly towards the former. The Reformed party was then the strongest. It neglected its opportunity. Of recent years the tide has fast and alarmingly turned. This might have been borne and each party left to itself to secure ascendency for what was held to be the truth. Most unhappily, Episcopal authority has now given the weight of its judgment in favour of practices which are abundantly capable of being interpreted as anti-Protestant. Unquestionably this is the most serious event of the year, and will certainly be followed by measureless, menacing consequences. To say nothing of the degradation of the Christian religion in the prominence now to be paid to the lighting of candles, the place where water and wine shall be mixed, the cleansing of vessels, the clerical attitude at a table, and the time when a hymn shall be sung; to say nothing of the door which is opened for a theatrical materialism in the place of spiritual Christianity; to say nothing of the wrong done in a parish where there is but one church, and devout Protestants are compelled to witness spectacular usages which are to them an offence—the distressing part of the judgment is the large encouragement it gives to sacerdotal assumptions which look away from inspired Scriptures, and are *based on human traditions*. For a time the Popish doctrine of the Real Presence in the Sacraments of the Lord's Supper may be masked, but with the Episcopal sanction the Mass, through the action of sacrificing priests, will be increasingly taught, and the symbolical postures and costumes, whereby this will exalt the clergy, will drive off multitudes into irreligion and scepticism. Such priestly assumptions have always been repugnant to the people of England, were once resisted by fire and by blood, and have everywhere in Europe turned men into freethinkers, scoffers, and atheists. A serious and inevitable reaction, however, is coming.

A reference is called for in relation to movements in favour of

A SOCIAL CHRISTIANITY.

No word of condemnation should be uttered here. The men who draw attention to the horrors underneath our modern civilisation are doing a most urgent and God-like work. Fifty years ago De Tocqueville declared that one of the greatest perils of the future would lie in great cities. The peril is upon us. The problem of dealing wisely with the immeasurable evils and miseries of great cities is the most perplexing which is before Christian people. With thankfulness let it be recorded that the grandest event of the closing year is the resolution to deal with this problem. Surely the pity which has been moved with such large generosity is of Him who said when among us: "I have compassion on the multitude, because they have nothing to eat."

Nevertheless, let one whose admiration has been stirred by this magnificent philanthropy convey a hint that even social betterments have a side open to serious danger. Even Professor Huxley affirmed on the first day of this month that "no reforms and improvements will go to the root of the evil among us, unless they attack it in its ultimate source—namely, the motives of the individual man." (Ah, the school of the Professor has no motives which can for one moment be compared with those of the Gospel.) Tremendous unto despair was the moral disease of the Roman Empire when Christ came into it; but, while He laid a mighty hand of healing on man, He came as Saviour rather than as a social reformer; and He taught that it was out of the heart of man rather than out of his circumstances that evil proceeded.

He solved after this manner the problem of social ethics—"Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." He taught his followers to ask *first* of all in their prayers for the coming of a reign of God among men, and *last* of all for deliverance from evil, or the Evil One. It would be a day of deeper darkness and not of brightness should the Church of God practically forget this teaching.*

THREE PARTIES.

This, then, is the condition of things as we close the decade: Three parties divide society. On the one hand is a growing number of believing men and women, caring less than of old for party ecclesiasticisms, and caring less prominently than was the case in the early period of the Evangelical Revival for personal safety, but powerfully moved by a mighty endeavour to win men from their alienation towards God, and to do battle with the Satanic forces that have wasted the world. These are yearning to drink more deeply into the spirit of man's Redeemer, and to receive more fully of his life. Their world-wide sympathies and self-denials are approaching those of Apostolic times.

A second party are those who have gone to the terrible length of voting the Christian religion old-fashioned. These include considerable numbers of the literary and upper classes of society. Theirs is all but total ignorance of the zeal, gifts, devotion, and success of earnest Christian men. Their unbelief is uncandid and unenquiring, but strongly influenced by the causes which this address has glanced at.

Between these two is a third party. Yes, *between*. They are neither cold nor h Their Christianity is tepid and uninfluenti They object to, and criticise, Christian fe vour. They are not merely of the world worldliness, but are coming to justify th worldliness. They cannot remain whe they are. Intensity is upon the age, ar must affect them as others. A sluggis stream between two near and strongly flow ing currents will ultimately run into one the other.

So we end the ninth decade of the centur All things are moving; all are serious. W cannot doubt that Christ on the throne hasting the final conflict. It will be betwee light and darkness, loyalty and disobedienc On one side or the other every man mus of necessity take his place, and on th closing years of the century the sign c Daniel will be more openly fulfilled. "Many shall purify themselves, and mak themselves white, and be refined; but th wicked shall do wickedly, and none of th wicked shall understand; but they that b wise shall understand" (R.V.). The dutie of the faithful at this epoch must form th subject of the New Year's paper.

Tunbridge Wells.

* I am old enough to remember an imposing and promising scheme for social and popular advancement, sixty years ago. The British workman was becoming a marked figure in the nation. Statesmen, philanthropists, and men of the highest literary fame, assisted by nobility and millionaire-capitalists, inaugurated a grand scheme on his behalf. Mechanics' Institutes, with high-class lectures and well-chosen libraries were widely founded. A *Penny Magazine*, with admirable papers, became a national publication. I afterwards entered, as a youth, one of the newly-formed debating classes. "Religion and politics excluded" was the forewarning to me. But anti-religion was there. The man who led that class was a glib and clever infidel. Like the phantasms of a dream that movement, with its national expectations, passed away, but it left something behind it. Illustrious men had proclaimed a social reformation with Christianity left out. It *was* left out, and there came unconcern about it. The grand scheme all but perished, but it left that fearful loss of the Church's hold on working men which we now deplore, and that alienation of them from Christian ordinances which is fruitful of ten thousand ills. The Christian Sociology of our day does not proceed on these lines, but the failure I have adverted to has its lessons.

LEPERS IN INDIA.

A LEPER PRAYER-MEETING

IN a letter from Chumba, Himalayas, to his wife, Mr. W. C. Bailey, of the Mission to Lepers in India (17. Glengyle-terrace, Edinburgh), writes:—

I have to-day enjoyed what I can call nothing but a little bit of heaven itself. I went down to the asylum this afternoon, and, getting them all round me, I said to Gamnú and Rodu, "Find out the fourth chapter of John." This they did without any difficulty; and then I said, "Now, Gamnú, do you read first." (An additional joy was that the translation they were reading from was the very one that Sonu and I made together years ago; this was a joy that a stranger could not share.) I then made them read alternately, and I made an occasional remark as they went on, or asked a question. They both read well, but Gamnú the better of the two, and she would help Rodu out whenever he was in a difficulty. I did not succeed in puzzling them once. I then said, "Now we shall have a little prayer; I shall pray first, then Gamnú, and then Rodu." I then offered a simple prayer, bringing in as much "Chumiyāli" as I could, and so soon as I had finished Gamnú went on, and then Rodu.

I wish you and all the friends who have prayer-meetings could have heard them; there was such a pathos, such a spiritual beauty in them, that it would be utterly impossible for me to give you any idea of it. I felt that God was in our midst, and that the place whereon we bowed together was holy ground. We were indeed, as it were, in one of the outer courts of heaven itself. When Rodu had finished, I raised my head and said, "Hor koi (anyone else)?" Dear old Kanaya repeated the Lord's Prayer in the sweet Chumiyāli that you have heard me repeat it in so often. "Hor koi?" Again the Lord's Prayer in Chumiyāli. "Hor koi?" Again the same by another, and so on, until the remaining six Christians had all repeated the beautiful words which the dear Lord Himself taught his disciples. The Lord's Prayer six times, one after the other, was it too much? Not for *me*, and, oh! surely not for Him for whose ear they were intended. So ended our never-to-be-forgotten prayer-meeting, the very best I was ever privileged to take part in.

In Gamnú's prayer it was most touching to hear the way in which she pleaded on behalf of the other poor lepers in the State who have no friends. In one place she asked that God would send his own Spirit and light and comfort into their hearts. We then had a talk together, and they told me of the desperate condition of the other lepers all over the State who have been driven from their friends and their homes.

LIFE, LIGHT, AND LOVE.

THE GOSPEL OF JOHN.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

"SENT."—JOHN III. 34.

WE pass but slowly over these earlier chapters of this marvellous Gospel, because they are so thickly strewn with treasures. And we need not grudge the time or labour, because they are the seed-plot of the whole. To understand them is to have a key to the inner life of our blessed Lord, and to gain the true standpoint for understanding not only this Evangel, but the other writings of the beloved Apostle.

The word which stands at the head of this chapter is full of the music rung out by the Christmas chimes. It was one of the watch-words of Jesus; and, with the exception of the word Father, oftener on his lips than almost any other; occurring twice in this chapter and more than forty times in this book, it challenges our attention. What does it mean? "The Father sent the Son to be the Saviour of the world." This is an inquiry which is shrouded in deep and impenetrable mystery, dark with excessive light, before which angels are speechless; and yet it becomes us to know all we may, for employing one of his expressive parallels, on the evening of his first resurrection day, our Master said, "As the Father hath sent Me, even so send I you" (xx. 21). In so far, then, as we can understand the true meaning of the Father's mission of the Son, we shall be able to understand also the Son's mission of that little band, which included not the Apostles only, but the two who had arrived from Emmaus, together with several others not formally included in the Apostolic circle (Luke xxiv. 33); and which thus represents the entire Church, of which we are part.

I. THE ORIGIN OF OUR LORD'S MISSION.—In his Divine nature our Lord was one with the Father and Spirit in conceiving the marvellous scheme of man's redemption. In the essence of his being, the Lord our God is one God, and in the very depths of that absolute oneness, the plan of our redemption was conceived and planned, and its purpose executed. But it is also true that the whole Godhead was one with Christ in every act of his incarnation. "God was in Christ, reconciling the world unto Himself." "God was manifested in flesh."

It is a mistake to describe the work of Jesus as if He stepped in between an offended God and a race of sinners, averting the thunderbolts which were being launched upon them, and interposing by his own action to appease an otherwise implacable wrath. It is undeniable that the holy nature of God is absolutely set against the wilful disobedience and ungodliness of sinful men. But, nevertheless, the loving nature of God yearns, with all the love that ever breathed through the being of our Saviour, over the fallen and erring children of our race.

The Roman Catholic errs in attributing more tender love and sympathy to the Mother of Jesus than to her Son, and in calling upon her to intercede with Him for sinners, reminding Him of her motherhood. This we condemn, and rightly. We turn away, in spite of their consummate art, from the pictures in which the mother pleads with her enthroned Son, as from his throne He meditates vengeance upon the race that crucified Him. But let us take care lest we fall into a similar error, and suppose that the Son is more merciful than the Father, when, in point of fact, they are one in an indissoluble unity. Just as you may analyse the ocean brine in the creek that runs far up into the land, so you may analyse the nature of the Godhead in that marvellous inlet of Deity into the life of men, which we know as the Holy Incarnation. "He that hath seen Me hath seen the Father."

All this lies embedded in these most precious words: "He *gave* his only begotten Son." "The Father *sent* the Son." At other times, it may be desirable to accentuate the willing-hood on the part of our dear Lord, which made his incarnation and death his own act and deed of unparalleled love. But just now it is befitting to emphasise the other side of the wondrous mystery, and to insist that the love of the Giver is not less than the love of the Given, and that the compassion of the Sender was every whit as tender as that of the Sent. And in saying this, we surely gratify the heart of the Son, who repeatedly turned the thoughts of men from Himself to Him who had sent Him, as if He would attribute to Him any credit or praise which was due for so marvellous an interposition. "Neither came I of Myself, but He sent Me" (viii. 42). Just as the Holy Spirit deprecates the concentration of attention on Himself, lest aught should be diverted from the ever-blessed Son who sent Him (xvi. 7), so does the Son pass on our love and trust, which gather around Him so fondly, to the Father whose commissions it was his meat and drink, as the Son of Man, to fulfil. To use his own words, He sought the glory of Him that sent Him (vii. 18).

We often meet with those who concentrate all their thought and love on the Lord Jesus, but who have not yet learnt towards the Father that love which casteth out fear. To Jesus they pray. On Jesus they lean. In Jesus they rest. This is natural in the earlier stages of the Christian life. But it should not be ever so, or we shall become stunted and one-sided in our growth. As the Spirit reveals the Son, so we must ask the Son to reveal the Father, as He has promised to do to the weary and heavy-laden who come to Him, and so the Father will ultimately reveal Himself to the loving and obedient heart (Matt. xi. 27, 28; John xiv. 23, xvi. 17).

II. OUR LORD'S CONCEPTION OF HIS MISSION.—We cannot tell what was in his thought when our Lord spoke so constantly of having been sent. Was there present to Him some parting scene in which the Father gave Him up to the work of our redemption? Is there an allusion in his words to a wrench, a surrender, a sacrifice, like that which rends our hearts when we give up to some necessary but distant and painful expedition, the one who is dearer to us than life? When the mother gives up her boy to the service of his country, when the newly-married bride waves her heart-breaking farewell to the husband who sails on some distant and perilous enterprise, and the chords of nature are strained to breaking, is there not some faint shadow of the yet more stupendous giving up on the part of the Infinite God? Gifts are only worth the love that makes them; an infinite gift means infinite love, and such love is capable of infinite pain (x. 36).

But whatever it was that the Lord looked back on, it is clear that the consciousness of his mission was one of the strongest and most formative factors in his human life. He realised that the Father had sent Him, not to condemn but to save the world (iii. 17); to be its Life and Light and Love; to reveal to men the hidden nature of the invisible God; to put down all rule, authority, and power, and to deliver back the kingdom to God the Father, so that God might be all in all.

He was utterly absorbed in this commission.—He had no thought of Himself, of his own glory, or of the esteem of men. To be about his Father's business; to do the works which his Father had given Him to finish (v. 36); to speak the words which He had heard from the Father (viii. 26); to fulfil the commandment enjoined on Him by the Father (xii. 49); these constituted the programme and object of his life. Dear as was the salvation of the world, and the winning of the Bride of his choice, all was subordinated to a higher purpose, and included in the sweep of a wider plan, by the accomplishment of the purpose of his Father's will. Hence his judgment was unbiassed and just, because his motive was absolutely pure (v. 30).

Surely it would be well if we were animated by the same ardent passion. We set ourselves too low an aim, hence so much of the disappointment that comes in Christian endeavour. We set ourselves to seek the conversion of the unsaved, the building up of believers, the extension of the kingdom of our Lord, and are depressed unless the special aim on which we have set our hearts is realised. But if only we could drink into the spirit of our Master, and understand that we are co-workers with Himself in his devotion to his Father's purpose, we should feel, that if only we are true to that, we are fulfilling our life-plan, even though some pet ambition remained unrealised and unfulfilled. "Though Israel be not gathered, yet shall I be great in the eyes of the Lord, and Jehovah shall be my strength." The sun includes in his march through space, the motions of his satellites; and to live to do the will of God includes all those other motives which enter into the life of men.

Our Lord believed that the Father's supplies were adequate to the needs of his commission.—God never sends us to do a work for which He does not equip and enable us. And in doing his work it is wise constantly to be falling back on his resources and supplies. The one thing of which we need to be assured, and the only thing concerning which we should be at all anxious, is the assurance that we are where God would have us be, and engaged on his work. Where this is clear we need have no care for anything beside. God is pledged to find the stuff for every tabernacle which He commissions us to build. He expects no soldier to conduct a campaign at his own charges. If we go down the mine He will hold the rope, and send down all supplies.

This was our Lord's attitude. As Son of Man He had emptied Himself of those inherent attributes which were his as the equal and Fellow of God; they were always within his reach, but He forbore to use them; and elected to live a life of complete dependence, yielding up his holy will, and receiving by faith, as we should, all the reinforcements and supplies required in the execution of his commission.

He lived by the Father (vi. 57); He was ever

conscious of his Father's companionship, robbing life of its loneliness (viii. 29); He expressly denied that his works or words were his own, and insisted that they were all given, as He needed them, by Him who had sent Him forth (xiv. 10-24). Remember how He said, "My doctrine is not mine, but his that sent Me" (vii. 16); and how He hastened, amid the gathering shadows, to work the works of Him that had sent Him (ix. 4). It was his sufficient justification to the accusation of his foes, that He was only working out what the Father had wrought within Him, up to that very moment of time, Sabbath though it were (v. 17).

It is a lesson which we need in this busy life to ponder deeply. There are three stages in the dying of self. First, we must die to self as being able to achieve our justification, then as being able to effect our sanctification, and lastly, as being able to accomplish any efficient spiritual work. We must learn to die to the energy of the self-life in our Christian activities. He who sent us must give us the plan, and supply us with the power. The doctrine we teach, the words we speak, the works we do, must be received by us from Him who has sent us, as his were received from the Father who sent Him. Then a great peace would settle down upon us, born of a great faith; and we should be able to say, with the saints of a former age, "Thou wilt ordain peace *for* us, for Thou hast wrought all our works in us." He whom God hath sent has only to speak the words of God.

Difficulties are absolutely nothing to the man who knows that he is on the mission on which God has sent him. They are only opportunities for him to show his power, problems to manifest his skill in their solution, thunder-clouds on which to paint the frescoes of his unrealised tenderness. Oh, to live as Jesus did, putting Him in the place in our lives, which his Father occupied in his own life; and to say, "The living Saviour hath sent me, and I live by Him, eating of his flesh, and drinking of his blood, depending on his help (vi. 57).

III. The Hidden Power of Our Lord's Mission.—"God giveth not the Spirit by measure." What a word is this! It is said that Solomon gave up the task of enumerating the wealth of treasure that he put into the house of the Lord; and our Father puts no limit on the supply of his Spirit to those whom He sends forth.

As the Son was sent forth to do a work unparalleled in its scope, its sufferings, and its results, the blessed Spirit was bestowed on Him to a commensurate extent. Conceived of the Holy Ghost in the pure virgin; anointed by the Holy Ghost at his baptism; driven by the Spirit into the wilderness; nerved, empowered, sustained by the Eternal Spirit in his sacrifice on the cross; raised by the Spirit of Holiness from the dead; and receiving from the Father ever new supplies of the Spirit in his ascension and mediatorial reign; let us be glad and rejoice, for if such measureless supplies came down on the head of our Aaron, we may gladly anticipate some droppings for ourselves as they run down to the fringe of his skirts.

That Spirit which rested on Him is ours. And we may have all of Him that our exigencies demand or our faith can take. There is absolutely no limit save that which we ourselves impose. The oil will go on pouring so long as we can bring vessels, and only stay when there is not a vessel more. "He is able to do exceeding abundantly above all that we ask or think."

On the one hand is our life mission to do the will of Jesus, who has sent us, and who waits to show us what He wants us to do; on the other hand is the unmeasured supply of the measureless Spirit that empowered his earthly life. He is our life-blood, our inspiration, our bond of connection with our Head; nothing shall daunt, nothing overmaster us; the works that He did we will do, yea, greater works than these, because He is gone to the Father, and with added power shall do through us by his Spirit what even He, in his earthly life, could not effect.

THE NEW YEAR.

What will the New Year bring?
Will it be joy or pain?
Will it be loss or gain?
I cannot tell.

It may bring sorrows sore,
Parting from dearest friend,
Grief that my heart shall rend,
Or even death.

But this I surely know,
My Guide, my King is He
Who died my life to be,
And loves me well.

So I may trusting go,
Bearing with Him his cross,
Counting all gain but loss,
Since He is near.

Singing his faithful love
Through all the long years past,
Which to the end will last,
Nor ever fail.

Till in his home above
My ransomed soul shall rest,
In his own beauty drest,
And praise my King.

M. A. F.

BLIND IN IRELAND.

Sir,—The lamented death of Dr. Armitage has deprived the blind of one of the best earthly friends they ever had, and by none will his experienced advice and great liberality be more missed than by the blind in Ireland. Dr. Armitage was a strong upholder of the system of workshops as opposed to asylums for the blind, and had the highest opinion of the workshops established twenty years since in Belfast. There are over seventy blind men and women employed there, earning their daily bread, supporting themselves, and in many cases their families, by their own industry. These workshops have given employment to 110 persons, the wages paid being over £14,000. Blind persons of all religious denominations are admitted, and the committee is composed of representatives of the different evangelical churches.

There are upwards of twenty blind persons on the list, who cannot be admitted owing to want of space, and it is earnestly desired to have an addition made, so that admission can be given to all suitable cases. For this purpose a site has been purchased adjoining the existing premises, towards the cost of which, along with the erection of the necessary building, the late Dr. Armitage contributed £100, and further offered £500 on condition that the total amount be raised within a year. This was at once followed by a similar offer from Lady Johnson. The limit of time will expire on May 1, and there is still £1600 required before the £1000 can be claimed.

The manufactures of the blind are of excellent quality, and are easily disposed of. Basket-work of every description is made, also mattresses and upholstering. Re-seating cane chairs is a considerable item, as many as 1200 being turned out in the present year. Aid is earnestly besought from those who approve of helping these otherwise helpless blind men and women to help themselves.

Your obedient servant,
(Miss) Mary Hobson,
Hon. Sec. Ladies' Committee.
32, *Royal-avenue, Belfast.*

NEWPORT, MON.—The People's Mission, having for its centre the Oddfellows' Hall, Herbert-street, arose out of an effort to reach the parents of children attending a Band of Hope. Over two thousand persons are visited every week, and twenty thousand printed invitations to meetings are distributed. The hall is well filled every Lord's Day with people of a class not to be found in churches and chapels. Cottage meetings are being held in the houses of those whose hearts have been touched in the hall. Dr. Barnes, of Clytha College, who is superintendent of this unsectarian work, would be glad to hear of a Christian man and woman, with some means, willing to give their entire time to visitation.

A TEMPERANCE VETERAN.

On Thursday evening last week the Board-room of the Temperance and General Provident Institution, near London Bridge, was the scene of a most interesting gathering. There were present a number of representative temperance advocates—grey-haired veterans, who have for years been to the front in many a well-contested fight with the forces of evil; and younger men who are devoting the strength and conviction of mature years to the same struggle. All had met to do honour to one of the veterans, Mr. John Hilton, who has recently attained his 70th year, and the jubilee of his temperance labours. No man in the ranks of British total abstainers is more highly or more widely esteemed for his personal qualities, or for his zeal in the good cause. The proposal to mark this stage in a long and devoted life by a public testimonial was warmly received, and the presentation took the form of an illuminated address of congratulation, and a purse containing £400.

The gathering was presided over by Hon. and Rev. Canon Leigh, who, in the name of the subscribers, presented the address and purse to the guest of the evening. In doing so, he referred in the warmest terms to Mr. Hilton's faithful service, alluding especially to his unwearied efforts as Parliamentary agent of the United Kingdom Alliance. Mr. Hilton, in a very feeling reply, thanked his friends for their generous appreciation of what he had been enabled to do, and said he would earnestly strive in any future service to reach more nearly to the highest possible ideal that could be laid down. He made touching reference to the help and inspiration he had received from his beloved wife, who is known the world over as a friend of the poor children. Mrs. Hilton, unhappily, could not be at the meeting on account of bodily weakness. Mr. Hilton referred also with gratification to the fact that the members of his family (most of whom were present) are following in his footsteps as total abstainers, and serving the cause in various ways.

Short congratulatory speeches followed from Mr. Gill, of Guildford (son-in-law of Mr. Hilton), Dr. Dawson Burns, Dr. Edmunds (of the Temperance Hospital), Mr. R. Sawyer, Mr. J. Raper, Mr. Penny (of Brighton, Mr. Hilton's native place), Mr. William Noble, Hon. Conrad Dillon, Mr. Walkley, Mr. J. Hayward, Mr. James Bonwick (from Australia), Mr. John Kempster, Dr. Ridge, Mr. Thomas Cash, and other friends, all of whom expressed the most cordial sentiments of esteem for Mr. Hilton, and the sincerest good wishes for his long continued usefulness in promoting the temperance cause. In the course of his address the reverend chairman remarked that the opponents of temperance are declaring their bold intention to fight the battle inside and outside of Parliament. All the greater is the need for such men as Mr. Hilton, who bring to their advocacy the qualities of cheerfulness, courage, and self-sacrifice. Mr. Hughes, C.C., treasurer of the testimonial fund, said that members of the Society of Friends (with which body Mr. Hilton is connected), had been the principal contributors. One of the secretaries stated that letters had been received from many prominent friends of temperance, expressing regret at their absence, and heartily joining in the tribute of esteem to their devoted friend and fellow-worker.

CAPE GENERAL MISSION.—The first report of this work has been issued under the title "Sunny South Africa." The various agencies are reviewed, and details are given of proposed operations in Swaziland, in memory of Mrs. Spencer Walton. Copies of the report may be had from *Marshall Bros.*, 10, *Paternoster-row*, who have also published a sheet almanack, named after the Mission; also Memorials of a Short but Fragrant Life, a sketch of the career and work of the late Mrs. Spencer Walton (*née* Dixon).

Via the Golden Bridge.

BY T. J. BARNARDO, F.R.C.S.E.

MANY people have lately had the phrase, "A Colony Over the Sea," in their mouths, and their imaginations have been caught by the possibilities of a scheme which proposes a golden bridge from penury to plenty, from the lowest slum to contentment and prosperity in some great settlement of our colonial empire. Let me briefly tell the story of one of our young colonists who a few years ago crossed the golden bridge. That story is neither without interest nor devoid of a moral.

On a tempestuous and snowy night in the winter of 1873 the attention of some of the members of a congregation in Brixton was arrested when leaving the house of prayer by the appearance of a young girl, about thirteen years of age, who was singing in the street, and endeavouring to sell ballads among the passers-by. Touched by her pathetic appearance, and by the sweet tones of her voice, several ladies spoke to the little singer (who gave her name as Eliza Green), and they learnt that the girl's mother was lying seriously ill in a Southwark slum. The ladies gave her some temporary aid and sent her home. Eliza was subsequently visited, and it turned out that her mother was dying of cancer. A subscription was taken up by those Brixton friends who had in this fashion made the little singer's acquaintance; the mother's wants were looked after, and proper clothing and food were found for the daughter. But shortly after this mission of mercy was set on foot the poor mother died, and these kind-hearted Samaritans became anxious to obtain a home for Eliza, and application was made to me by one of them.

At that time our Girls' Home was only in course of formation. The daughters of my family were then but two dozen in number, and to them Eliza Green was forthwith added. She remained under my care about two years, until, when fifteen years old, a highly-eligible situation was found for her with the wife of a merchant living at the Cape, who chose Eliza to return with her to South Africa, as nurse having charge of her two little ones. Her employers, a Mr. and Mrs. N., promised faithfully to keep up communication with me, and to let me know how Eliza did. After a few months, however, letters ceased to come, and as my communications brought no replies, Eliza fell into the background of our annals.

In the year 1878, when the girl must have been eighteen years of age, I heard quite incidently from a returned missionary that a young woman, said to have been one of my girls, had married very well in South Africa; had, in fact, made what is called "a good match." As at that time I had very few girls in South Africa, and none of them old enough to have been married, except Eliza Green, this announcement greatly interested me, and investigation through the medium of a friend followed. The fact was soon made plain that the bride was, in reality, no other than Eliza, who had been married in the spring of that year to a young farmer up country, very well to do, But I could not gain sufficiently assured tidings as to the details, nor even as to her exact address, though I wrote to two or three persons who were in a position to know.

Only a week or so ago, however, I received a letter from the girl herself, now Mrs. A., which atoned for the long silence. It is too full of private personal details to permit of publication. I may, however, say that it speaks of great prosperity and of unclouded married happiness, and it is written in such a tone that I cannot doubt but that the writer is a true-hearted follower of Christ. Enclosed in the letter was a photograph group of herself and her three bonnie children, the eldest being a fine boy of eleven years, together with a money order as a gift to the Homes.

Eliza Green is only a type of many young colonists who from the slum and the alley have been transferred through the agency of these Homes to the over-sea colony where life takes on a new meaning and possesses higher possibilities. Almost every day I am admitting to the Homes little girls as destitute, as forlorn, as miserable as was Eliza Green; and almost every day young women, qualified for their life work, trained for usefulness, with their minds and hearts stored with lessons of Divine truth, are being sent out to fill situations all the world over. Who shall say how many of these may not in days to come illustrate as great a contrast, as does Eliza's history, between the future they have attained and the miserable past which lies behind them?

It is with an absolutely empty purse, and amid the pressing claims of hundreds of unhappy "Waifs and Strays" clamouring for aid, that I write to-day.

ELIZA GREEN, AGED 13, SINGING IN THE SNOW.

I earnestly commend to the fellowship of God's servants everywhere, the large family of 3620 young people (about one-half girls) now under my care, many of whom, when fully trained and tested, will gladly cross the Golden Bridge which leads to the fair and plenteous lands "Over Sea."

18 *to* 26, *Stepney-causeway, London, E.*

THE TRAFFIC IN GIRLS.—A man arrived from Warsaw, at the Friedrich Strasse Station, Berlin, recently, accompanied by two young girls. On alighting from the train, he was immediately arrested by the police, who had received information that he was an agent for some persons carrying on traffic in girls, and that his two companions were victims, who had come from certain small towns in Russia, and were about to be sent to Buenos Ayres. It is alleged that eight other girls have been decoyed to Petrokow, in Poland.

"AM I UNFIT?"

AN ANSWER TO DR. BARNARDO'S PLEA.

NAY! but *well fitted* for thy arduous work,
The stray lambs seeking, and then gathering in;
Raising the lost ones from their want and woe,
And wanderings dreary in the paths of sin,
Thy labours have abundantly been blest,
Thou canst rejoice, and leave to God the rest.

For He can turn the heart of every foe,
And hush the voice of malice and of strife;
When He his blessing showers, thou canst forego
A mortal's blame amidst the storms of life.
When clouds have passed away, more bright will shine
The golden sunbeams, on this work of thine.

Thousands, perchance, across the distant main
Owe life, and joy, and peace, and home to thee;
Surely they love and venerate thy name,
Who rescued them from depths of misery;
God bless thy labours through the coming year,
Gladden thy path, and give thee holy cheer. C. P.

AMONG THE BASUTOS.

REV. H. M. DYKE, in a recent letter from Morya, Basutoland, says: "We have been much tried of late by the illness or weakness of some of our brethren, and we cannot supply the places they thus leave vacant. Mr. J. Weitzecker, from Italy, occupying till lately a most important post in this country, has been compelled to return to Europe, nervous debility rendering it impossible for him to carry on his labours. My nephew, Dr. E. Casalis, who was director of our Training Institution in this place, has also been compelled to leave us, suffering from nervous affections which rendered him quite unfit for the responsible work in which he has been engaged.

"The South African Government has for several years employed an admirable method for encouraging education. Each October an examination is held, open to Europeans and natives, and those who pass obtain certificates, which entitle them to conduct elementary schools receiving Government grants, and serve as good introductions to possessors on seeking situations in which a certain amount of education is required. Papers are issued at headquarters propounding questions on various subjects; the seals of these are all broken on a stated day by official examiners at several centres, and, the candidates having filled them in, the papers are returned under seal to headquarters. This year about 400 candidates presented themselves, and of these 230 were successful. For some years past our Training Institution has presented candidates, and several of our Basuto youths have passed each year. This year seven names were entered, and we have just received the news that five obtained right to certificates, one to a provisional certificate, one only having failed."

MISSION TO THE NIGHT CABMEN OF LONDON.—This work, in connection with the London City Mission, is superintended by Miss E. Hebert, daughter of the late loved foundress. The twenty-ninth annual report, just issued, says:—"Visitation of the cab-stands has gone on as usual, and sometimes has been encouraging. Outside theatres and other places of amusement, while waiting for fares, the men have also been found disposed to listen to the missionary and receive tracts, and tokens of the Divine blessing have been apparent. What with the influenza, and the usual chronic cases, and bronchitis and other forms of cold, there has been a good deal of sick visiting. The sick-room, we are told, has proved the testing-place of spiritual good received. One result of the work has been that cabmen speak at open-air services, telling the Gospel story out of the abundance of their hearts, in simplicity and sincerity. The Christian Cabdrivers' Association, which was started in September, 1889, is steadily progressing in South London. In various parts of the Metropolis its meetings (indoor and open-air) are held on Sundays." For the present Miss Hebert's address is Trasheaden, South Hill-avenue, Harrow.

Dr. Barnardo's Homes.

THE CHILDREN OF THE SLUMS.

THERE is evidently a fashion in public meetings, as with other things in this strange world. One would have thought that the most inclement period of the year would have been a very fitting time at which to consider the condition and the claims of the children of the London slums. It must, therefore, have been a disappointment to Dr. Barnardo that, when he convened a meeting for this purpose at Exeter Hall on Tuesday evening last week, the response was scarcely equal to expectation.

After Rev. W. TALBOT RICE had invoked God's blessing on the meeting, Sir R. N. FOWLER, M.P., as chairman, spoke very warmly of the good work that Dr. Barnardo had already done for the slum children of London.

The main business of the evening was, of course, to hear an address by Dr. BARNARDO on the theme he has so much at heart; and he began by disclaiming any idea of rivalry with the scheme of General Booth or anybody else. While much had been said by way of criticism as well as approval in reference to that scheme, he thought that nothing but good could ultimately result from public attention being directed to the deplorable condition of the "submerged tenth." The condition of that class of the community is a disgrace to Christian England. Even Mr. Booth's book does not adequately unveil the terrible state of things that prevails. How much that cannot be put into words is concealed under the simple fact that 163,000 families in London live in single rooms. Dr. Barnardo went on to say that he feared much of General Booth's good intent would fail of its purpose, because of the deadweight that comes from character fixed in that which is evil, and the tendency to relapse into sin and crime. That difficulty is removed in the case of the young people, and this brought Dr. Barnardo to his proper subject. To illustrate his point, he spoke of a woman who had spent most of her life in common lodging-houses, and, despite all efforts to lift her up, would probably die as she had lived. On the other hand, her son, who had found his way into the Stepney Homes, was now learning the trade of a wheelwright, and had before him the prospect of a useful and honourable life. The lad referred to, at the Doctor's signal, marched along the front of the platform, carrying the insignia of his trade.

Some very pathetic pictures followed of child-life in the slums, revealing almost inconceivable neglect, destitution, and suffering among the youthful members of the submerged tenth, and that even of the decent and respectable section of it. Out of such circumstances as these, said Dr. Barnardo, his Homes were able to lift the children till hope was writ large and plain and glorious on their future career. As the last and latest specimen of his "rescues," Dr. Barnardo produced and showed to the audience a dirty and ragged girl, who had that very day been received from a life of destitution and danger.

Dr. Barnardo said he had no new scheme to submit. His scheme was at least twenty-five years old, and he meant to persevere on the same old lines. These lines were to rescue destitute children everywhere and persistently; to train them up in habits of industry, and in the fear of God; to place them out in life; and to look after them till they no longer need the supervision and fostering care of his Institutions. It was a happy testimony to the success of the work, that among those sent to Canada from the Homes the absolute failures had only been two per cent. On the point of the extension of the work, the Doctor said he had not, like General Booth, been wise enough to get the money he needed before he began. He started with nothing, and went on as he could, erecting the buildings that now form the Institutions mainly out of annual income. Seventeen thousand children saved was the best proof that his methods had proved successful. As a specimen of the older lads helped by the Homes, a strapping young man in blacksmith's garb passed before the company. Coming to the practical point of increased finances for the growing needs of the work, Dr. Barnardo said he wanted to continue it with a freer hand, and a lighter heart; and he appealed to the audience whether he was not as worthy now of public help as if he had collected the money beforehand. Cogently conclusive answers to some objections raised to rescue work brought him to the close of his earnest address. As a parting word, he said that as a community we MUST support these children in some way—either as a vast and expensive army of paupers and criminals; or as an army of saved men and women, and that at a much less cost. It is best, cheapest, wisest, and most Christ-like to save and help the children before they go to swell the ranks of the submerged tenth, that may refuse to be saved at all by any possible scheme.

Mr. William Fowler and Mr. Samuel G. Sheppard added some earnest words by way of appealing for help for Dr. Barnardo's work.

THE C.M.S. APPEAL.

THE following resolutions were recently adopted by the General Committee of the Church Missionary Society:—

(1) In view (i.) of the approaching commencement of the last decade of the nineteenth century, (ii.) of the increasing calls for reinforcements for the Society's existing missions in various parts of the world, (iii.) of the multiplying opportunities for the evangelisation of lands as yet unreached, and (iv.) of the simultaneous meetings arranged by the Society for the North of England and Wales in January and February next—the Committee recognise that the time has now arrived when they must definitely express their conviction as to the great forward movement proposed in the appeal sent to them by some members of their own body from Keswick in July last.

(2) That appeal made some suggestions regarding the enlistment, training, employment, and support of missionaries, which suggestions are now being carefully considered by special sub-committees. But as these sub-committees are making wide and important inquiries, and cannot (especially in view of other very pressing committee work in which several leading members are engaged) be expected to report so quickly as had been hoped, the Committee are of opinion that they ought not to wait for those reports before dealing with the prior suggestion of the Keswick Letter, viz., that an appeal be issued for "one thousand additional workers within the next few years."

(3) The Committee feel that, looking at the immense populations in Asia and Africa still entirely untouched by missionary effort, this suggestion, so far from being extravagant, would be regarded as timid and inadequate if the Church of Christ realised her solemn responsibilities to her Divine Head, and to the world for which He shed his precious blood. And were these responsibilities duly recognised by the tens of thousands of members of the Church Missionary Society, they would not rest satisfied with sending out one thousand additional workers. Whatever number the Lord of the harvest is pleased to give the Society in answer to prayer, whether that number be large or small, the Committee will gratefully welcome, and would desire to render praise to Him alone.

(4) At the same time, the Committee must reaffirm the principle that it is of the highest importance scrupulously to maintain the high standard of spiritual character and efficiency; and they will, God helping them, never lower that standard in order to obtain larger numbers. If it be said, on the one hand, that the missionary cause calls for the very best of our clergy and educated men, and if it be said, on the other hand, that humbler workers are often specially used of God, "that no flesh should glory in his presence," the Committee would say, Both these statements are true, and both must be borne in mind. The Society needs clergymen of experience, and younger University men, and medical men, and less-educated but promising men, with a view to theological training, and lay evangelists of various degrees of educatio and godly women for many varied branches work; but all must be of undoubted spiritual e perience and energy, and well furnished in t knowledge of Holy Scripture.

(5) The Committee dare not entertain any dou that, if God should guide them to send out largely-increased number of missionary agents, H will never permit the work to be crippled for wa of the necessary pecuniary resources. In Octobe 1887, they passed a resolution declaring that, humble dependence that God would dispose th hearts of his people to provide the necessary fund they would accept all suitable offers of servic Since that resolution was passed in humble faith the supply of well-qualified candidates has gone o increasing, and, notwithstanding fears that coul not be called unreasonable, the means to send ther forth have not failed. The Committee are assure that Christian men and women are ready in in creasing numbers to consecrate to the Lord's ser vice all that He has given them, and they confi dently believe that if they go forward with fait and with careful foresight, every difficulty, so fa as funds are concerned, in the way of sendin forth large reinforcements, will be overcome.

(6) The Committee therefore feel it their privileg and duty to appeal very urgently both for men an means—that they may, in the name of the Lord o Hosts, at least make an effort to signalise the clos of the nineteenth century of the Christian era and of the first century of the existence of th Church Missionary Society, by a more adequat effort than has ever been made in the past, t occupy the field of the world for their Master, an make ready a people prepared for the Lord.

(7) The Committee have referred only to th Church Missionary Society's own needs, but they do not forget the vast regions and population which are now, or are likely soon to be, the field of other missionary societies; and they would pra God so to pour out his Spirit upon his Church, as that all organisations for the propagation of hi blessed Gospel may go forward, and that very soon the Saviour's command to evangelise all nations shall be fully obeyed, his elect people gathered out, and the way be open for his return in glory.

HINDOO WOMEN'S PETITION TO THE QUEEN.—A petition to the Queen-Empress has been signed by some 2000 women in India, and is over 60 ft. in length. The women of India ask for the age when a marriage may be legally entered upon to be raised to fourteen, while the men who memoralised for law on the subject asked for the age to be raised to twelve. The "Women of India Memorial" has been signed almost entirely by Hindoo women.

THE SHOREDITCH IRON-ROOM is the centre of several vigorous agencies in the East of London. The open-air work in Bird Fair is specially interesting. The superintendent, Mr. Knowles, tells us in the last report that this has now gone on for twenty-seven years. He says: "From the groups of 'fanciers,' these godless and ungodly men, converts are frequently won; and lips that once blasphemed, testify to the blessedness of the great salvation." Throughout the week work of some kind or other is in progress, benevolence and evangelisation going hand in hand. Mr. Knowle's address is 21, Benthal-road, Stoke Newington, N.

EAST LONDON SEWING CLASS FUND.—The following sentences are from the annual report just issued:—"During the past year the Sewing Class, meeting twice a week for three hours, has been held regularly at Sidney-street, Mile End. In the winter months it has consisted of about seventy women, most of whom are either widows or the bread-winners of their families. For the work done in the mission-room the women are paid twopence an hour, and the shilling a week thus earned often enables them to obtain some of the bare necessities of life which they would otherwise have to do without. One or more of the Committee personally superintends the work once a week, when the women are either read to, or a few simple words are spoken on a passage from the Bible, and hymns are heartily joined in by all. Although the object of the Sewing Class is to give material help to the women without pauperising them, besides this it affords an opportunity for knowing them individually, and for visiting them in their homes. Coming to the Sewing Class has been the means of bringing comfort to respectable and deserving poor. Mrs. Van Erckelens is still working under the Ladies' Committee, and her long experience in the East-end of London makes her varied services most valuable." Communications may be addressed to Lady A. Hobart-Hampden, 9, Chelsea Embankment, S.W.

For the Young.

THE CHILDREN'S HOME.

A NEW YEAR THOUGHT.

"Lord, Thou hast been our dwelling-place (home) in all generations."—Ps. cx. 1.

Who could find a better text with which to close the last page of a finished year? Who amongst you, my dear little friends, can look up to God and truly say, "Lord, Thou *hast been* my 'home' all through this year"? When you were troubled and weary, did you run to your Father in heaven, and pour out all your sorrow into his loving heart? When you felt cold and hungry in soul, did you nestle down in his tender arms and feel you had got "home"? Or have you been standing "outside the gate," looking in at the warmth and the welcome, and longing to be able to say, "I have a *home*. My home is in my Father's heart"? We sing—

"There's a home for little children
Above the bright blue sky;
Where Jesus reigns in glory,
A home of peace and joy.
No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor can be happier, there."

Now what is a home? *Firstly*, it is where children are born; *Secondly*, where they live; *Thirdly*, where they love to be.

All God's little ones are born of Him; they are his children, and though sent out into the school-life of this world, their hearts always turn back with love and delight to "Father" and "Home." We sing, "Heaven is our home," and true it is; but more truly can we say, "God Himself is our home, and heaven is only where God is."

Then a little child lives, or ought to live, at home. All God's children do. There are no such things as homeless or destitute children of God. Sometimes indeed we hear of children wandering from home, and getting hurt, or lost, or falling into some trouble; and this may happen to one of the Lord's little ones. The best thing to do, if you find yourself from "home," is to run back, or creep back—to get back somehow, anyhow; for you are never safe away from God, and you must not, dare not linger. Is it possible one little girl or boy is reading this who said a few weeks ago, "Lord, Thou hast been my home," and yet to-day, with the shadow of the past year falling upon you, and the light of the New Year dawning on your newly-opened path, you may be feeling that you are away, far away, from your "home," and have never even tried to get back? Oh! do not let the shadow pass before you come back again, before you lift up your heart to the Lord Jesus, and ask Him to carry you "home."

"Home" is where a child is happy and loves to be; and who is not happy with God? Who so really, heartily happy, as the little child who has made God his refuge, and found a dwelling-place in the Most High? How the angels must sing in heaven! How their hearts must brim over with joy, for God is there, and they are in God, and He is in them (Rev. xxi. 3; John xvii. 21).

But you and I can taste a little of that joy down here, and get some idea of its full enjoyment above; for do we not read, "He that dwelleth in *love*, dwelleth in *God*" (1 John iv. 16)?

Then if God has been our "home" in days past, it is a sure token that He will be our "home" in days to come; so we have in our text a sunbeam to gild the New Year pathway before us, as well as to chase away the shadow of the old. For God never changes, and what He has been, He always will be. "He is the same yesterday, to-day, and for ever" (Heb. xiii. 8). So you can not only say to-day, with a backward glance of experience, "Lord, Thou *hast* been," but you can give a forward glance of faith and hope, and cry, "Lord, Thou wilt be my home." This year may bring many changes to you, many trials, many; joys but a child who has God on his side can stand firm as a rock, and defy storm, change, or sunshine. The Lord grant that you and I may enter the New Year trusting thus in Him!

EVA TRAVERS EVERED POOLE.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 28, Ps. xxx. 1—12; Mon., Dec. 29, Ps. xxxi. 1—13; Tues., Dec. 30, Ps. xxxi. 14—24; Wed., Dec. 31, Ps. xxxii. 1—11; Thurs., Jan. 1, John i. 1—10; Fri., Jan. 2, John ii. 1—14; Sat., Jan. 3, John ii. 15—29.

NEWPORT.—An eight days' mission, held in the Y.M.C.A. rooms, conducted by Mr. James S. Tyler, has been concluded. The services, in spite of the inclement weather, were well attended, and many are the thanksgivings going up to the Giver of all good for the rich harvest of young souls, who took the Saviour and made Him their own during the mission. At the afternoon meetings a number of boys and girls from the private schools were present, and many received definite blessing.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Sydenham, Jan. 2—18. Mr. H. Hutchinson, Shenley, Jan. 6; Selby, Jan. 10—17; Bolton, Jan. 17—23; Oldham, Jan. 26—28; Rawtenstall, Jan. 29; Cloughfold, Jan. 30. Mr. J. S. Tyler, Sale, Dec. 27 to Jan. 2; Plumstead, Jan. 5—9. Mr. T. L. Sayer, Stafford, Dec. 26—28; Clapton Presbyterian Church, Jan. 4—9. Mr. G. Goodman, Somer's Town, Jan. 14—16. Mr. Livesey Carrott, Camden Town Athenæum, every Sunday in January at 3 o'clock.

Evangelistic Notes.

Mr. James Dobson, of Rev. Charles Garrett's Mission, has conducted a successful series of mission services at Brierfield. There were between two and three hundred inquirers.

The Border Counties' Gospel Tent has been the means of good work during the summer and autumn. All the larger villages have been visited, and the people everywhere came out well to the meetings.

Mr. Herbert R. Francis has held a sixteen days' mission at Chilmark, near Salisbury. He hopes to go to Dublin for meetings in Merrion Hall, in January; returning for Colchester, Bromley, and other places near London, in February. He asks prayer for all these places.

Mr. Wm. Collings, of Gosport, has been having much blessing with a prolonged series of services in the village of Lower Winchendon, near Aylesbury. Despite the severe weather, the nightly meetings were so well attended that a class-room adjoining the hall was thrown open for increased accommodation. A good proportion of young men were among the converts.

Cheltenham.—Mr. Spencer Walton has been amongst us once again, having given addresses at the Central Hall and St. Andrew's Church from December 6 to 11. Bible-readings were given at the Y.W.C.A. and the Y.M.C.A. Mr. Walton spoke with much power, and it was felt that Christ's presence had been a great reality to him in the fiery furnace of sorrow and suffering which he had lately been called to go through. Much interest was awakened in the Cape General Mission, with the result that some are offering themselves from here for work at the Cape. M. B.

THE LATE MR. HAKE.—It is purposed to publish letters and reminiscences of the late Mr. William Hake, of Barnstaple. Any friends who possess letters from him, or who remember words of counsel or instruction which they have heard him speak, will show kindness by sending them, carefully written out, to Mr. William Marriott, Melton Constable, Norfolk.

THE GUARDS' MISSION AND SOLDIERS' HOME, 58, Hugh-street, Ebury-bridge, Pimlico, S.W., is the centre of work of a very interesting type. Soldiers who have stayed at the Home have witnessed for Christ in stations abroad, and it has been the joy of the manager to hear of lasting fruit of his labour. Sergeant Pullinger, who has charge of the Home, throws much sympathy into this work, on behalf of those among whom he was years ago respected as a comrade who showed his Christian colours. A correspondent writes:—"The Home is open to visitors at any time, and I feel sure that anyone visiting it would quite understand soldiers saying emphatically that it is their own."

PRESBYTERIANS AND TEMPERANCE

THE English Presbyterians have entered upon what they term a Temperance Forward Movement. The temperance society sanctioned by the Synod is founded on the dual basis—abstainers and moderate drinkers. Not satisfied with the progress hitherto made, a Ministers' and Office-bearers' Total Abstinence Society has just been launched, and has revealed a strong temperance element in the denomination. Within five days of its formation, a third of the ministers in the Church, and many influential laymen, had sent in their names for membership. A public meeting to inaugurate the new society was held on Tuesday week, in Regent-square Church, and attracted a numerous audience. Mr. Hugh M. Matheson, president of the Society, occupied the chair, supported by Rev. R. M. Thornton (honorary secretary), Mr. Robert Rae, and a number of ministers.

Prayer having been offered by Rev. Dr. Mathews, the chairman, said he had nothing but good words for total abstinence. Since he adopted it he was in better health, was a stronger man, and fit for harder work than formerly. He did not say it was a sin to touch alcoholic drinks, but the present state of society was a loud call for Christians to range themselves on the side of abstinence. Rev. John McNeill, who was one of the subsequent speakers, said it was a wonder to him that teetotalers had kept so quiet as they had, for there was no other side to the question. The time had surely arrived when the matter should be more forcibly put before their fellow Christians, as the work of the churches was hampered at every turn by the drink demon.—*Christian World.*

TENERIFFE.—In connection with the work of the British and Foreign Bible Society's agency in North Africa some interesting work is being done in the island of Teneriffe. Scriptures have been freely distributed amongst the people, and copies in Spanish and English put within reach of visitors.

THE ARKLOW PERSECUTION.—Mr. Michael Davitt has testified his abhorrence of the disgraceful attempt of the Romanists in Arklow to put a stop to the simple proclamation of the Gospel by Protestants. Writing to Rev. Mr. Hallowes, Mr. Davitt says he had read with shame of the Arklow disturbances; and he places on record his "emphatic condemnation of such interference with the right of public meeting and of religious liberty."

GIRLS' MISSION, LEYTON ROAD, STRATFORD, E.—A crisis has arisen in this work established to benefit young girls employed in factories. The Great Eastern Railway requires the land on which the building has stood for seventeen years, and in six months it must be given up. After so long, the temporary iron building will hardly bear removal, and it is most desirable to commence at once the erection of a substantial one of brick and slate, the cost of which would be about £400. Towards this the Railway Company have given a good site close by at a nominal rental and £20. The work is in a very satisfactory condition, and was never more needed; for, in a neighbourhood where hundreds of young girls are employed in factories, it is the only direct public effort made for their special benefit. The hon. superintendent of the Mission is Mr. J. Dowding-Sansom, Hazelmere, Atherton-road, Forest-gate, E.

DUBLIN MISSION HOMES AND SCHOOLS.—In various parts of this city schools are open, where 1300 very poor little children are daily sheltered. After a good hot breakfast there is school until three o'clock; the children learn texts and hymns, some of their favourite verses being Luke xi. 31, telling that God is willing to answer prayer; and Mark x. 14, about Jesus, who blesses little ones. Whole families of these children are homeless, living in lobbies or in entries, or getting chance shelter in some poor room. Twelve girls passed out of the Home into service during the year ending March last, and are giving satisfaction to their mistresses. Others are doing well, remaining hopeful converts to God's truth; but some have gone back apparently to the darkness from which they were taken. The workers can only hope that what the children are taught while in the Home may be the power of God unto their salvation, and that of many with whom they come in contact. The outdoor boys' school keeps up the average, and the Sunday-schools, both for children and adults, are very well attended. Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin, will gladly supply full information about the work, and receive contributions.

Native Races of Palestine.

WHO are the people now inhabiting the land of the Jew? Where have they come from, and how long have they been settled in it? Such questions as these rise naturally to the mind as we see the rightful owners slowly returning to the land of their forefathers.

The mixed races at present in the Holy Land are confessedly not Israelites, nor are they Turks, the latter being the small minority comprising the governing class; the native population, who live in the cities, towns, villages, and hamlets of Palestine, are quite different in race from either.

They are probably the descendants of the old Canaanites, with a sprinkling among them of the Greek and Roman invaders of the land. The amalgam is curious, and makes the great difficulty of the missionary there. They are fortunately not a bi-lingual people; all speak the Arabic language; but in faith they are of two kinds, the Mohammedan and Christian. Both are at an equally low level, morally and religiously, and the Christians so discredit Christianity that most Christian residents in Palestine prefer Mohammedan servants to those of their own creed.

Apparently by a principle of natural selection, Christians and Mohammedans inhabit different towns and villages. They seldom, except in the case of Jerusalem or other large cities, live together, and, when they do, they live in different quarters. At first, as a looker-on, it is difficult to understand why Bethlehem should be wholly Christian, nor why Gaza should be Mohammedan, and, while Nablous should be inhabited by followers of the Prophet, that Nazareth should have a fair mixture of both. It may be that in the long fierce fight between Islamism and Christianity, the Christians clung with desperate tenacity to the spots made sacred by association with the memory of the Saviour, and so the Christian centres arose; but, anyhow, the division is not a bad one for the efforts of the missionary now; it simplifies the preaching of the Gospel to have all the hearers of one way of thinking, and makes it easier to suit them.

It is saddening to think that the land being "trodden down" of the Gentiles should not only mean its being subject to the dominion of the Turk, but that also the wounds and bruises, spiritually inflicted by blind guides, should increase its desolation.

Let us, however, encourage ourselves "in the Lord," and in "his might." In his days upon earth the confusion in the land "He careth for" was just the same; there was the struggle between darkness and would-be light. Pharisee and Sadducee were there with Romans and Greeks, and a bushel was put by the teachers of the "law" over the grace of God.

But He who came to seek and to save the lost, although He sought the Jew *first*, went out of his way to find jewels among these mixed races; to find a poor sinful woman, his Divine compassion made it needful for Him to go through Samaria, where they dwelt; and He walked through Tyre and Sidon that the people who sat in darkness might see a great light, and He found there the faith of the Syro-Phœnician woman to be greater than that found in Israel, as also He found the faith of the centurion of Rome. He whose compassions fail not still wants these wandering sheep gathered for Him.

Church systems are not wanted in Syria or Palestine, there are enough of them there. Religious ceremonials that do not bring within touch of the sinner a living Christ are valueless, ointment that has lost its sweet savour does no good, and dry ritual and empty forms do not commend Jesus. He is able and He is willing to do all that is needed, if only we trust Him. He says: "I, if I be lifted up, will draw all men unto Me.

The feet and voice of the evangelist are wanted now on the mountains of the Lebanon and Palestine, and in their towns and villages; messengers who should proclaim the glad tidings of peace, who should publish salvation, and say, "the Bridegroom cometh," "this is the acceptable year of the Lord," believe, ere it be too late. The promise is not yet fulfilled, but it shall surely be, that the watchmen of Zion shall lift up the voice, together they shall sing, for they shall see "eye to eye" when the Lord shall bring again Zion. This time of union is not yet come, but it is coming. The churches at home have found the need of the simple preaching of truth. Missioners and services attest it, the standers without are being invited in to all churches and chapels by all sorts of agencies. This personal feature of our day is making a revival of power, praise God for it, in our own country. Shall we not seek it for the Lord's own land?

From Mount Hermon to the Jordan one hears the many lamentations over the few converts among Druses, Moslems, native Christians, or Jews. Is not God able, if we are faithful, to quicken these dry bones and make them live? The deserts are crying out for missionaries who can endure hardness as the faithful soldiers of Jesus Christ. Who is answering the call? Not one in a thousand. If they did, the work of evangelising them would be done in our day. The voices of those crying in the wilderness, "Prepare ye the way of the Lord" have not yet been heard.

The American College in Beyrout has enough students in it to make the Gospel sound be heard from the Lebanon to Yemen, if only the power of the Holy Ghost should fall on these young men and send them out, and no longer would men be needed from Western lands to preach Christ with stammering lips and another tongue.

What hinders these native Christians from being baptized with the Holy Ghost and with fire? Is it our coldness and want of faith? If so, let us repair it. This land needs praying for. Satan is using all the various side issues of Church questions to divert the Lord's praying people from this the central point of the earth, and to hide the main need of its people.

The Greek Church has for centuries held forth its very dim light. The Latin in later years has done the same. Let those who are witnessing there for Him not be content with preaching sound doctrine to small congregations, but let them pray for the "increase" promised, send out the feet and voice of the evangelist, and make the mountains and hills "beautiful" with the sound of the glad tidings of his coming. Let us lift up holy hands without wrath or doubting. Let us pray and not faint, for this land desolate for centuries, for the battle is the Lord's, and the victory is sure.

M. L.

[1216]

GAMBLING.—*The Young Man* for January contains a number of protests against gambling. Rev. Hugh Price Hughes says: "Gambling stands in precisely the same relation to stealing that duelling stands to murder. In both cases the consent of the victim, and the chance of being the successful criminal, does not in the least degree alter the moral character of the act. Every gambler is a thief, whether he steals 3d. or £1000. He obtains without effort, and without merit, that to which, under the circumstances, he has no claim whatever. Let us brand every gambler, whether in private houses, on the Stock Exchange, or at a bazaar, as a thief, and we have stabbed gambling to the heart." Major Seton Churchill says that the other day he saw several roulette tables at a well-known "stores." He continues: "I made inquiries about them; I was informed that ten years ago one was hardly ever sold, but that now they were sold by dozens. This shows that there must be an increasing amount of secret gambling. I was shown a table that had been returned that very morning on account of some flaw, to which cause the purchaser attributed the fact that he had lost £800. I am told that roulette tables are so made that the owner or person who acts as banker is bound to win, unless he has frightfully bad luck."

"BUSINESS."

THE keen point of *Mr. Punch's* satire on more pierces the inflated and cruel nonsen that is embedded in a cant popular phra Under a striking cartoon in a recent issue our comic contemporary is this little bit dialogue, followed by a poem, from which extract some stanzas:—

Sweater (to Mr. Punch).—"No use your interferi Business is business."

Mr. P.—"Yes, and uncommonly bad business, too, f *them.* Couldn't the large firms take a trifle less prof and put a little pleasure into the business of these po starving workers?"

["Business!" cries the Sweater, when remonstrate with for paying the poor match-box makers twopen farthing or twopence halfpenny a gross, whilst his ow profits reach 22½ to 25 per cent.—*Daily Paper.*]

Punch to the Sweating Shylock.

EH? "Business is business?" Sheer cant, sir! pu gammon?
Of all the inhuman, sham maxims of Mammon,
This one is the worst,
For under its cover lurks cruelty callous,
With murderous meanness that merits the gallows,
And avarice accurst.

Oh, well, I'm aware, sir, how ruthless rapacity
Loves to take shelter, with cunning mendacity,
'Neath an old saw; [si
But well says the scribe that such "business" is crim
And such would be but for gaps half the time, sir,
'Twixt justice and law.

Bah! Many a man who's sheer rogue in reality,
Hides the harsh knave in the mask of "legality."
When 'tis too gross,
Robbery's rash, but austere orthodoxies
Countenance such things as modern match-boxes
Nine-farthings a gross!

From seven till ten, and sometimes to eleven,
For "six bob" a week. Ah! such life *must* be heaven
Whilst as for your "profit,"
That's bound to approach five-and-twenty per cent.
That Sweaters shall thrive, let their tools be content
With starvation in Tophet.

A phrase takes the place of an argument often,
And stomachs go empty, and brains slowly soften,
And sense sick with dizziness,
All in the name of the "bosh" men embody
In one clap-trap phrase that dupes many a noddy,
That—business is business!

Business? Yes, precious bad business for them, sir,
Whose joyless enslavement *you* take with such phlegm
Suppose, to enhance [sir
Their small share of ease, such as you were content, si
To lower a trifle your precious "per cent.," sir,
And give *them* a chance!

SOUTHSEA MISSION, PORTSMOUTH

OUR ninth annual meetings in connection wit this Mission were recently held. The meeting were good and likely to produce much lastin blessing. On account of indisposition an pressure of work during the past summer, have deferred publishing my report unti March. I would ask for a continuation of th prayers of readers of THE CHRISTIAN on ou Gospel efforts during the winter months.

Tent, open-air, and Bible carriage work ar now closed up for the winter, and we ar turning our attention more especially to house to-house visitation, cottage and hall meetings and similar efforts.

We are very short of funds, especially for th extreme need of the poor. I want to commenc soup suppers as in past winters, but must wai until I receive the needed help. Parcels o left-off clothing or bedding would be mos acceptable. JOHN DENNING.

Myrtle Cottage, St. James's-road, Southsea.

MR. W. S. CAINE arrived at Bombay on Monday, November 17, and was accorded a hearty reception in the evening at a meeting in the Framjee Cowasjee Hall. Mr. Justice Telang presided ove the assemblage, made up of Europeans and natives and including many friends of the temperanc cause. An address was presented from the Indian Christian Temperance Band, together with the first issue of the organ of that association, *The School Temperance Advocate.* Mr. Caine is contributing a weekly letter on India to *The Pall Mall Gazette*, appearing every Thursday.

COUNT ENRICO DI CAMPELLO,

Ex-Canon of St. Peter's, Rome.

THE subject of our sketch this week has had an extraordinary career. On the high road to distinction in the Church of Rome, he had the courage to follow the dictates of conscience, regardless of consequences. Enjoying ecclesiastical honours such as thousands of priests dearly covet, he regarded the service of God in a humble sphere as preferable to all else in the pilgrimage of life. His name has acquired new lustre throughout the world, since it was execrated by the Pope, and those who, with him, continue "deceiving and being deceived."

Count Enrico di Campello, the champion of Catholic Reform in Italy, was born in Rome in 1831. He has no doubt that Scotch blood runs in his veins, his ancestors being some Campbells from the Highlands, who settled generations ago in the Peninsula.

When the young nobleman was twenty-two years of age, and perplexed with regard to the future, Rome was rent by political troubles. The Republic had found friends in the Campello family, and the Government Junta of Cardinals dealt very severely with the Count's father. The Pope, Pius IX., being appealed to, the harsh penalties were remitted, but a heavy price was paid. As a pledge of humble subjection and inviolable fidelity, one of the sons must enter the Roman priesthood! The choice fell on Enrico, who had quitted the Nazarene College two years previously. Cardinal Serafini having brought the young man to submission, the preparatory exercises began.

Throughout the years of study that followed, Enrico was, in an exceptional sense, the *protégé* of the Pope. In the Academy of Noble Ecclesiastics (all the students of which attain to high office), Campello was the only student belonging to the then existing Pontifical State. The greatest courtesy was therefore shown him, the Church being anxious that others of high birth in the same State should follow his example. After theological training in the Gregorian University, whence issue the wily preachers of the Jesuit doctrines, he was consecrated a priest in 1855. The Pope praised a panegyric he delivered in the Vatican Basilica on "the feast of the Roman chair," in which the headship of Peter was argued in a manner eminently satisfactory to the Papal claims. Taking his doctor's degree when about twenty-five years of age, the ripening ecclesiastic studied law, and gave attention to preaching, deeming that the special ministry for which he was most fitted. He soon became widely known in Rome.

In 1861 he was made Canon of the Liberian Basilica (the church of Santa Maria Maggiore), but the promotion was not an unmixed joy, for the other canons showed themselves envious and unpleasant. Seriously doubting his vocation, he gave himself more earnestly to work among the people, and succeeded in developing a night school, in which young artisans from all parts of the city were gathered for elementary instruction. In 1867 he received the appointment of Canon of the Patriarchal Vatican Basilica. This gave him a place in the most numerous and noble chapter in the Papal Church, with men who have risen through nobility of birth and importance of service rendered to the Holy See. Who would have expected one so enclosed in the net of Rome to find liberty in Christ?

Taking a church that was all but deserted, S. Maria in Vincis, by the Tarpeian Rock, the Count conducted night services which were a great attraction to the working classes. Then came the Œcumenical Vatican Council whereat the infallibility of the Pope was dogmatically affirmed. Campello watched the movements of the time with an earnest hope that something would be done to increase the spiritual power of the Church. He took occasion to discuss various topics with learned and pious hermits who, neglected by high-placed dignitaries, were little, if at all, affected by theocratic pride. In his Autobiography (*Hodder & Stoughton*), giving his reasons for leaving the Papal Church, the Count thus refers to these discussions at the time the Italian troops entered Rome:—

(*From a Photograph by Messrs. Lombardi & Co., 13, Pall Mall East, S.W.*)

> The theme of one and all was the same—the startling events that were happening every moment, their causes and probable effects. Love to the Church of Christ and to our beloved country put appropriate expressions in the mouths of each. That breath of liberty, wafted in to us through the breach of Porta Pia, brought youth to our brows, poured fresh life into our breasts, and inflamed our accents. My doubts had now become a certainty. The Catholic Apostolic Roman Church, long regarded by me, as by so many others, with unquestioning faith as the immaculate Bride of Christ, was, instead of that, the most monstrous counterfeit of Christianity. And this counterfeit, imposing itself on the universal conscience, does all it can to create obstructions everywhere, and to repress all religious and civil development. In my inmost heart, I protested against this enormous wickedness.

The hermits still believed the Papal Church to be capable of inward reformation, but Campello's conviction to the contrary continued to grow. He writes:—

> Having lost all faith in the work of man, I did not fall into the void. I gave myself wholly up to the work of the Divine Redeemer. "The Gospel," I said to myself, "is of Divine evidence, and has no need of interpreters. Jesus Christ Himself is sufficient. He is the Incarnate Wisdom, and has no need of intermediaries."

For eleven years longer Campello remained in the Church, striving for reform, and incurring suspicion and odium on that account. Seeing that no progress was made, and that the nation was drifting into indifference and infidelity, whilst the few who attended church viewed the ceremonies as empty forms, he resolved once and for ever to break with the Papacy, and raise outside the Vatican the standard of Catholic Reform. This he did on September 13, 1881, when, in a letter to Cardinal Borromeo, he placed his resignation of the canonry of St. Peter's in the hands of Pope Leo XIII. His action caused a tremendous commotion in Rome,

and throughout the Catholic world. In his letter he said :—

I go forth out of the ranks of the Roman clergy to war in those of the pure Gospel of Christ, remaining thus faithful to my vocation, and persuaded that in this course I shall find peace to my soul; for, strong in the teaching of the Divine Master, neither adulterated nor counterfeited, it will be given to me with head erect to profess myself a Christian without hypocrisy, and an Italian citizen without the mask of a traitor to my country.

After ten years of mature reflection, of inward conflict, of hope deceived, I can to-day solemnly aver before God, and Jesus Christ who will judge us all, that I have been led to take this step with no other end in view but peace of conscience, and to this not a few estimable ecclesiastics can testify, for they will collect the sincerity of my intentions from not a few conversations held in confidence with them. Of course I full well know how to me will fall the lot, which has fallen to others without number, of having to support false and atrocious attacks more particularly from those public journals, subsidised by the clique which rule supreme at the Vatican, and shoot mortal darts on all sides. But, thanks be to God, their vile warfare has long ago been covered with universal contempt. I, however, shall only reply by silence, and by an inward prayer. God grant that my example may find many imitators who, deceived like me in their early years, and afterwards terrorised by the worst of systems, are at present dragging the chains of their own servitude.

As usual, the first thought of the Vatican was to win back the deserter or crush him. Seeing soon that to gain him again to their side was an impossibility, they tried to blacken his character, and even to take his life. The stories circulated against him only won him friends, as he was well known in Rome as a man of blameless character, and of philanthropic, self-sacrificing life. He, more than any Canon of St. Peter's, cared for the poor, and used to visit them in their homes in the lowest quarters of the city, and minister both to their spiritual and material wants. Having in due course had pronounced against him the anathema which, centuries before, was fulminated against Luther, he went to work delivering addresses and establishing schools under the very shadow of the Vatican. Friends from various parts rallied to his assistance.

In 1886 Campello decided to make the valley of the Valnerina, in Umbria, his native district, the centre of his labours; and there he is at the present moment working with marked success, having conference halls, Sunday-schools, and other mission agencies at five different stations, and winning many of the inhabitants to the cause of Catholic Reform. He makes periodical crusades into different parts of Italy, and has secured the hearty co-operation of evangelical workers.

The Count was in England a few months ago, and had among his supporters Canon Money and Rev. F. A. C. Lillingston. He is a man in middle life, and looks well and strong, although he suffers more or less constantly from a bronchial affection. He wears a beard; his tonsure has long since disappeared; for years prior to his leaving the Church of Rome he told his superiors that "they might mark their cattle in that way, but he would never submit to the indignity." Even now he has his trials. One of them consists in occasional reports, apparently started to harass him, declaring that he has 'returned to the fold." We rejoice to believe that such an event is never likely to take place. The Count has grown in grace and in the knowledge of Christ. He is a free man in Christ, and will not again entangle himself with the yoke of bondage.

He is probably the first who, at once a noble, a canon, and a prelate, and certainly the first who, from the Chapter of St. Peter's, has come out from the Papal Church. He seems to be a chosen vessel of God to do an important work in a dark land. We pray earnestly that it may be so, and that "Catholic Reform" may be loudly proclaimed in fair but unhappy Italy, and that her sons and daughters may be won back in large numbers to the pure and simple faith of the Gospel.

Lord Plunket, Archbishop of Dublin, is President of the Mission—styled the Italian Church Reform Association—and the hon. secretary in England is Miss Mayor, 20, Manor-place, Paddington-green, London. N.

American Notes.

(FROM OUR SPECIAL CORRESPONDENT.)

FATHER IGNATIUS has not won over the Massachusetts Bishop to his side. So he leaves Boston without being permitted to enter an Episcopal sanctuary. Crowds attended the independent meetings of the barefooted preacher; but, beyond the price of admission to his halls, he receives little American money for his monastery. While he preached some edifying and instructive sermons, somehow they did not come with the power of absolute confidence in the preacher. How frequently we find this element of weight lacking in the eloquent utterances of men whose motive and character are not free from suspicion.

The President of one of our universities has spoken his mind on College Ethics. He severely arraigns the conduct of students which outside of the campus would be considered immoral, but to the fellows who have matriculated in a college is to be considered manly and virtuous. As for instance, to boycott in Ireland is wrong, but right in a college. For a cowboy to destroy property is wrong, but for a college boy to do so is legitimate. The licence given to our undergraduates all over the world has emboldened them in villainy and encouraged them in vice. Is it not time for every college president to cry a halt?

A very unique conference was held recently in that enterprising city Chicago. It was a conference of Jews and Christians, convened by Mr. W. E. Blackstone, the well-known missionary-evangelist. Several Rabbis presented papers, and gave addresses on such themes as "Why Israelites do not accept Jesus as their Messiah"; "The religious condition of the Jews to-day"; "Post Biblical Judaism," &c. There were no orthodox Jews present. Most of our American Jews are rationalistic, and in sympathy with Unitarianism. The object of the conference was to give information concerning Jewish progress, and to promote a spirit of mutual kindness between Jews and Christians.

The Christian speakers presented addresses on "The attitude of nations, and of Christian people towards the Jews"; "Israel's Messiah"; "The mutual relation and welfare of Israelites and Christians," &c.

The Conference passed resolutions condemning the social ostracism of the Hebrew people and the attitude of Russia towards them.

As may be anticipated, this meeting was organised by men who love and look for the Lord's appearing, and who believe in Israel's supremacy in the age to come. But we cannot say as yet that any practical outcome will be the result, or that wider doors shall swing open for missionary effort among that people. Nevertheless the zeal of our pre-millenarian brethren to reach the Jewish people and bring them under Gospel teaching is most commendable.

The recent Baptist Pre-millennial Conference has called out great inquiry on the subject of our Lord's personal coming and reign. All of the leading papers, religious and secular, have contributions, *pro* and *con.*, while leading pulpits give it consideration. Dr. John Hall preached on the post-millennial view, which he claims has been his belief for forty years. It has been admitted on all hands that his defence has been very weak, non-exegetical, and illogical. American preachers have tabooed the subject in the past, but now many are looking into the prophetic Scriptures, and, per consequence, are sounding out the doctrine of "The Blessed Hope."

A church on wheels is indeed a novelty. One is already in motion, while another is building. The Episcopal Bishop of Dakota has had a railway car built by the Pulmans for preaching purposes. It is drawn from town to town where churches are scarce and the population sparse. The chapel of the car will accommodate about seventy-five persons. The Baptists are placing a Sunday-school on wheels for evangelising purposes in the frontier towns. This is a practicable movement, and must result in practical results. Thousands of young and old will now hear the Gospel along the lines of railway throughout the great North West.

We have also a floating church on the Mississippi river; a two-storied ark. The lower floor is the meeting-house, while the preacher, with his family, lives upstairs. This evangelistic boat is floated down the river from town to town, where the word is preached. The services are chiefly for the boatmen along the banks, who are ordinarily an unreachable people. This Gospel craft will be towed to the Upper Mississippi in the spring, and again floats downwards towards the Gulf.

Dr. Talmage's great Tabernacle will be ready for occupancy by Easter. We had a look at it recently. It is a noble structure, whose corner tower shoots 160 feet skyward. The style of the building is Norman. Its general form is square, but its angular appearance is broken by a rounded projection over the main entrance two stories high, in addition to a series of small rounded turrets which run from ground to spire. Its interior will be amphitheatre with two galleries, and it will have 5000 sittings. In conversation with the Doctor a few days ago, I suggested that the new church building be used for a great soul-saving tabernacle, to which he instantly replied, "For that purpose it is being built and for no other."

CHILD MARRIAGE IN INDIA.—A large meeting has been held at Madras to protest against raising the age of consent in marriage. Although no public meetings on this subject have yet been held in other parts of India, the tone of the great majority of the vernacular newspapers and the inquiries among all classes of natives tend to show the existence of a strong and all but universal feeling against legislative interference.

PANTOMIME CHILDREN.—The Chief of the Inspectors of Factories and Workshops, referring to these requirements of the last year's Act, concludes his report upon their working with the remark: "One great advantage of the licences is that not only all the children under ten have the advantage of the conditions, but other children, in a more or less degree, share the conditions, for it is impossible for a manager to provide special rooms &c., for a comparatively small number of children separate from others, who may only be a few months above ten years of age."—*Child's Guardian*

MR. CLARKE AT INVERNESS.

REV. DR. ROBSON, Inverness, has forwarded to us the following communication:—

We have recently had a special mission in this town, in which the power of the Spirit of God was so manifest that I feel constrained to send you a brief account of it. The mission lasted over a fortnight, and was conducted by Mr. George Clarke, on the invitation of the Inverness Christian Union, and with the cordial co-operation of Revs. Dr. McLeod, Dr. Black, and Dr. McTavish, and Messrs. Connell and Terry. There were preparatory prayer-meetings, and a short one held every day at noon. But the more prominent occasions were the Bible-readings in the afternoons in my church in Union-street, and the evangelistic meetings in the evenings in the Free High Church (Dr. Black's), the largest place of worship in the town. On the three Sundays of the mission services were held in the Music Hall afternoon and evening, the latter being exclusively for men.

At all these gatherings the attendance was large from the outset, and steadily grew till the buildings were crowded. The spectacle of the Music Hall, crowded to the door on the Sunday nights with the stalwart and intelligent men of the North, in their Sunday attire, was in itself imposing; but the remarkable solemnity of each meeting, hushing the audience and riveting every eye on the speaker, made it peculiarly impressive and memorable.

This is the third mission which Mr. Clarke has conducted in Inverness, and it has differed from both the preceding missions. There was, of course, no novelty in the missioner to stir curiosity or to attract the public. There was as little as possible of personal excitement in reference to Mr. Clarke himself. His own fervent endeavour to bring the people face to face with the living God, in the hearing of his Voice and dealing with his Spirit, led the thoughts of the people away from himself, and fostered throughout the mission a feeling of awe. This feeling was strengthened by the tendency of most of his evening addresses to deepen convictions of sin. The Bible-readings were rich in instruction and helpfulness.

The result of the mission has been a much-needed quickening of many of God's people. In some cases a remarkable measure of blessing has been received and acknowledged. In the inquiry-room very many appear to have been truly brought to yield themselves to Christ. But all through the mission there was a conviction that the inquiry-room only indicated an unusually limited portion of the number who were being brought under the power of the truth. Several of the addresses were fitted rather to send men home to deal alone with God than to draw them into the inquiry-room; and the experience we have had since the close of the mission has proved that conviction to have been happily correct. Already there have been some new beginnings in Christian fellowship and in Christian work, and where these previously existed there has been an increase of spiritual life and joy. I trust this brief story of blessing received in our town will cheer many of your readers, and lead them to unite with us in thanksgiving to God, and in prayer for a constant and mighty working of the Holy Spirit in the midst of us.

REV. W. J. MAYERS has concluded a series of meetings in Yorkshire, Lincolnshire, and Dorsetshire, on behalf of Dr. Barnardo's Homes, where he has addressed sixteen meetings, in eight towns, and where the appearance of a party of lads from the Homes has afforded genuine interest, their music in public, and conduct in private, being looked upon as most satisfactory credentials of the efficiency of their training. The meetings resulted in substantial help being given to the work of the Homes.

HOME OF INDUSTRY.

THE monthly gathering on Wednesday week showed a very choice company of active workers. Best of all, there was the felt power and presence of the Lord; many went away with renewed blessing and with a determination to exalt the Lamb of God.

Mr. GEORGE HOLLAND gave a brief *résumé* of God's faithfulness to him and the work in George-yard these past thirty to forty years, and entreated prayer for the many agencies in full force influencing thousands of the poor. He asked visitors to "come and see." He showed that, to stem the torrent of crime and misery, the children should be sympathised with and saved. He propounded a method that, if adopted, would soon help to awaken the churches and produce workers for the heathen.

Lord RADSTOCK followed with an address founded upon Exod. xiii.—"The Lamb." His words were most strengthening, containing the very marrow of the Gospel. The simplicity and clearness of his utterance caused hearts to burn as they realised the fulness that it hath pleased the Father to provide in Jesus Christ.

Miss MACPHERSON asked prayer for the two thousand who, on and after the New Year, in detachments, are to have a happy evening; the aged and the young, the sick and dying, the rescued children and the children from around in schools. Then follow postmen, policemen, costermongers, &c., to be addressed by Mr. W. R. Lane; and, later on, a week of services for the young, conducted by T. Lewes Sayers. Our earnest sister felt thankful for the continued sympathy and help shown to the work at this season by the readers of THE CHRISTIAN. She asked both old and new friends to accept heartfelt gratitude on behalf of the many poor and needy who are being warmed by coals, fed by soup, and relieved by medicines.

A CONVERSAZIONE in connection with the recent National Protestant Congress was held last week at the National Club. The proceedings were throughout earnest and enthusiastic, and proved that the recent meetings at the Portman Rooms have not been without good results. Brief and stirring addresses were given by Rear-Admiral Campion, Professor Radford Thomson, Rev. Canon Tugwell, Captain Poulden, R.N.; Mr. Henry Atkinson, M.P.; and Rev. Dr. Hiles Hitchens. All pleaded for increased Protestant activity at the present solemn crisis, especially amongst the young.

BELFAST TOWN MISSION.—During the past year the seventeen missionaries held 3830 meetings, paid 46,730 family visits, and 10,966 sick visits; and distributed 65,683 tracts. One great drawback is the lack of suitable buildings. To be in a favourable situation the meeting-places must be in the midst of the people, and so there is often very little choice. The work in Beech-park district has of late suffered specially from this, and the Sunday-school teachers, desirous of providing accommodation for their 300 scholars, have resolved to erect a commodious building in a central situation, at a cost of £450. The population of the district is almost exclusively made up of artisans and factory workers. The missionary is Mr. D. Officer, 52, Thorndale-avenue, Belfast.

MIXED MARRIAGES.—In Austria, as in Ireland, "mixed marriages," as the unions of Protestants and Romanists are termed, seem to be productive of much trouble to all concerned. A dispute is now in progress between the Vatican and the Austrian Government respecting the baptism of the children of such marriages. The Government insists upon it that the baptism shall be in accordance with the wishes of the parents; the Pope and his bishops insist that there shall first be a marriage service in accordance with the laws of Rome. The Pope prays the Emperor not to sanction civil marriage at all without coming to a satisfactory agreement as to "the rights of the Holy See." So far it would seem that Rome will lose much by the action, as the strongest possible feeling is being evinced against her claims.

ORPHANS IN SOUTHWARK.

MISS SHARMAN'S Orphans' Home in Austral-street, West-square, London, S.E., continues to be the scene of quiet but solid work for God. It was opened in 1867 for ten destitute children, and now there are 308 orphans under its shelter. Out of the large number who have passed through the Home, a goodly number remember their old friends with grateful affection, and keep up frequent correspondence. The first aim is to train the little ones for Christ; then it is sought to give a plain English education, with the object, in most cases, of entry upon domestic service. The annual average cost of each child's support, is £15. This sum is contributed in some instances by an individual, a Bible-class, or a Sunday-school, and is a very definite form of doing good. Admission is made as easy as possible, that the most needy may have the preference.

Miss Sharman says she often longs to extend the benefits of the Home; and, looking on those who are sheltered, while thinking of those outside, she is ready to exclaim, "What are these among so many." The past year has been one of great trial, through loss of liberal supporters. The list of gifts in kind, and parcels of useful clothing, contained in the report, show how ingeniously liberal souls have devised liberal things; while a few friends sent with their gifts to the Home money to help cases of distress, for the children are a link between their foster-mother and many whose sorrows and anxieties are very real and urgent. Touching evidences of grateful appreciation have been witnessed in connection with the children's summer visits to the country branches at Gravesend, Tunbridge Wells, and Newton Abbot.

YOUNG MEN AND MISSIONS.

A VERY interesting meeting of the members of the Missionary Section of the Exeter Hall Young Men's Christian Association was held on December 18. There was a full attendance. Mr. W. H. Seagram presided. He said he trusted that in this country, and from Exeter Hall, men would be found not less willing than the young men of America to obey the parting command of the Master. A number of friends successively offered earnest prayer to God, that He would direct the workers now in the field, and incline the hearts of others to enter on this honoured service.

Mr. Gawin Kirkham gave a rapid sketch of his recent journey in Egypt and Syria, noting the different types of people inhabiting Palestina, and some of the agencies presently employed in bringing them to a saving knowledge of the truth.

Mr. Seagram urged upon his younger brethren the privilege of endeavouring to lead others to the Saviour. Mr. E. J. Kennedy besought those who felt called of God to respond to the call and go into the foreign field.

EXETER HALL Y.M.C.A.—On Monday week a large number of members of the Young Men's Christian Association met Mr. and Mrs. J. Herbert Tritton at a musical entertainment. In the course of the evening Mr. Tritton delivered an interesting address on "America Revisited." He referred to the fine buildings possessed by the American Young Men's Christian Association, and said he hoped before long the English Associations would put up a central building worthy of the greatest capital in the world. Later in the evening Mr. Tritton gave second address on "Precious Stones."

AN EMBARRASSED WORK AT KILBURN.—As we stated some time ago, the joy which was experienced in 1888, on the opening of the Carlton-road Mission Hall, Kilburn, was very short lived, for it was found that the building ground had been wrongly staked out, and the hall had to come down and be erected again, at an unexpected outlay of £233. The Mission is in the midst of working class and poor people, who do their utmost to support it; the annual expenditure being only £120. The missionary, Mr. W. Martin, writes: "I am sadly in want of a Sabbath-schoolroom and lecture-hall. I have already secured the land, and fenced it in. Such a building would cost £200; but I owe my treasurer £159, which must be paid before I can begin a schoolroom." The missionary's address is 142, Canterbury-road, Kilburn, N.W.

THE FIGUERAS MISSION.

MRS. RODRIGUEZ writes that, since the opening of the new hall in Figueras, forty children have been added to the school, and the attendance at the Sunday service has considerably increased. A remarkable circumstance is that the Town Council have made a grant of £5 to the Medical Mission Dispensary, or, as they term it, "The Protestant Hospital," in acknowledgment of charity rendered in the town. Mrs. Rodriguez declares this to be a thing unparalleled in the religious history of Spain. Two officers' wives with their daughters were present at a prayer-meeting, and have since removed their five children from the convent and institute and sent them to the Mission schools. English ladies can hardly conceive the courage needed for Spaniards in such a position to be the first to show themselves publicly among Protestants, and may well pray for their Spanish sisters' speedy conversion.

The printed details in the latest "Letter from Spain" enable us to give some interesting facts:—"At the close of the evening service a peasant, who had come from a distant mountain village, stayed behind to speak to the pastor, and told him that the people there much enjoy reading our monthly paper, *El Heraldo*, the only Gospel we can give them. He went on to tell us to our surprise that the new priest actually held up 'the Protestants of Figueras as an example to the village,' having said from his pulpit, 'They are better Christians than you, for they do not work nor dance on Sunday, but keep it holy according to the commandment, teaching the *doctrina* to the children, and holding *cultos* for worship; whilst many of you never enter the church for months.' On leaving, the peasant said: 'I hope you will be able some day to come and preach in my village.'"

Large type New Testaments, nicely bound, were sent to sixty-four priests belonging to the district. A parcel of Gospel tracts was also sent to each of the priests. One priest's letter in reply was discouraging, but the workers rely on that sure word of promise, "My Word shall not return unto Me void."

A shoemaker at Bisbal, who had long attended the meetings, boldly joined the brave little band at the Lord's table. Only a week later came the news of his death, which was calm and peaceful. His courageous little wife, who had been a convert for two years, resisted the efforts of her relatives to admit the priest for the funeral, protesting before him and the Mayor of the town that she was a Protestant, and that her husband had not only died in that faith, but had sent for the pastor from Figueras when dying, not wishing the presence of any priest Quite illegally, however, the body was seized by order of the Mayor, and taken to the Roman Catholic Church and cemetery. The poor shoemaker's dying wishes having been well known by the neighbours, general sympathy was manifested by the townspeople, so that this act of tyranny has "turned out for the furtherance of the Gospel."

A practical proof of interest in the Gospel is thus narrated:—"Our tartana having to be repaired, delayed us in starting for San Pedro Pescador, and we arrived an hour later. It was 7 p.m., and we found that the people, thinking we were not coming had gone to bed, to be up again for fishing at 1 a.m. Whilst taking supper in a little inn, the landlord remarked that we could not hope for anyone at the meeting that night. However we went to the hall as usual, and, to our surprise and pleasure, found it well filled, not an empty bench, and some standing. The people had left their beds that cold, dark night, for no other attraction than to hear the Gospel."

Among the needs of the Mission mentioned by Mrs. Rodriguez are medicines, herbs, bandages, and old clothing for medical mission, magic-lantern slides, materials of all kinds for mothers' meetings and sewing classes, old Christmas cards, clothing (new or second hand), needlework, fancy articles, game, poultry, eggs, preserves, &c., for the annual sale of work. These should be sent to Miss Lucy Smith, Fairfield House, Hampstead-hill-gardens, London, N.W., who has also kindly undertaken to send Spanish pottery, fans, baskets, and photographs, to any friends willing to aid the Mission by making purchases, either for themselves, or to help local sales and bazaars.

Rev. J. C. Stewart Matthias, Cossington Rectory, Leicester, is hon. treasurer of the Mission.

Letter to the Editor.

YOUNG MEN IN EDINBURGH.

SIR,—In your issue of December 12, it is stated that at the closing meeting of the Young Men's Christian Association, in this city, it came out that in Edinburgh alone, no less than 25,000 young men do not go to church. This must be a mistake The population of Edinburgh in 1881 was 228,373 Of these, young men from the age of fifteen to thirty, the number was 32,820. These may have increased say 10 per cent. in the last nine years, raising the number to about 39,000. Deduct from this 25,000, and it leaves only 14,000 from the age of fifteen to thirty attending church.

This is simply incredible. Our Sabbath scholars, our young men's classes, the number of young men among our Sabbath-school teachers, and the general appearance of any congregation, belies this estimate. Is there no danger of good men playing into the hands of our adversaries by overstatements of the evils existing, and of the little work that is done? J. J.

[We give the figures as quoted by an Edinburgh correspondent of a Scottish newspaper.—ED.]

The Temperance Cause.

OUT of 15,000 licensed cabmen in the Metropolis, there are at least 3000 total abstainers.

It is alleged that in the past eighteen months Boston has sent over 1,250,000 gallons of rum to Africa.

The Liverpool Wesleyan Band of Hope Union is just now developing an extraordinary amount of energy.

The Education Department, South Australia, has issued a temperance pledge-book for the use of schools.

The Church of England Temperance Society is raising a special fund for work among the young. The Duke of Westminster has promised £100 a year for three years.

We cannot too emphatically reiterate the appeal to householders not to give Christmas and New Year treats to employés, in the form of intoxicating drink.

The British Women's Temperance Association has published very useful cards with "Simple Remedies" for home treatment of common ailments without the use of alcohol.

At a certain public-house in Islington, a placard has been seen containing the announcement that the house would be closed all day on Sunday, and an hour earlier on week-days.

At a gathering of the "Students' Total Abstinence Union," held at Richmond, it was ascertained that ninety-seven per cent. of the men in training at various Nonconformist colleges are abstainers.

Rev. John Thornley, secretary to the Free Methodist Temperance League, writes that the cheering reports he has received assure him that temperance Sunday has been better observed than in any previous year.

Meetings have been held in Newry, Belfast and Portadown, under the auspices of the Women's Temperance and Christian Workers' Association, which has made arrangements for the erection of new homes for little girls at Sigoneil, co. Antrim.

The magistrates in some of the larger towns in the North of Scotland, have agreed to recommend the publicans to close on New Year's Day, the great Scottish holiday. The Perth publicans have returned a defiant answer, and will open as usual.

From Duncan's Brewery Annual, which has just been issued, it appears that the enormous amount of £82,737,984 is invested in brewery companies in this country. That only includes limited liability companies—which have grown from eighty-seven companies last year to 166 this year—and does not by any means represent the full value of brewery business.

Mr. W. S. Caine has been accorded a welco by temperance bodies and others at Bombay. a meeting of temperance reformers, he said t England had found India sober and made drunken. But as there was a band of temperan advocates in India, such as no other country in t world possessed, as there was an old proverb English that "prevention was better than cur and as England was almost past recovery, it w the duty of India to teach the western country lesson in temperance.

At the annual meeting of the Torquay branch the Women's Union, Church of England Temper ance Society, held last week, referring to t attempt now being made to establish an inebriat home for women, Archdeacon Sandford said t cost of such an institution large enough to accom modate twenty patients would be about £80 a yea but before it could be started they must ha about £500.

In the Canadian Dominion there is a statu under which the wife of an habitual drunkard ca hold a liquor seller responsible for damages if l supplies her husband with liquor after being not fe l not to do so. A Mrs. Kirby, who sued a liquo seller under this Act has been awarded, in th Supreme Court at Montreal, 100 dols. on accoun of the injury done to her and her family as a resu of the drink supplied to her husband.

In Manchester, in 1889, one publican was co victed for every fifty-one persons found guilty drunkenness. In Birmingham the number w one for every 789, but in Liverpool, with its hug array of 2510 public-house, only one publican w convicted for every 2873. How can such a diffe ence be accounted for, except upon the assumptio that in one place there is a vigorous attempt carry out the law, and that in the others there grave laxity.

Obituary.

CANON MOLESWORTH

REV. WM. NASSAU MOLESWORTH, M.A., honora canon of Manchester, died on Friday last, aged 7 He had a widespread and high reputation as writer on historical questions, and took a live interest in the great social matters which happi are to-day receiving more attention than formerl His chief works are—"An Essay on the Religiou Importance of Secular Instruction," "The Histo of England from the year 1830," and his "Histo of the Church of England from 1660." The books ran through many editions, and the late M Bright more than once commended them from th hustings.

THE JUNGLE TRIBES' MISSION.—On Mon day evening last week a farewell meeting was he in the Albert-street Presbyterian Church, Belfas to designate Mr. William Mulligan the first agen of the Jungle Tribes' Mission, in connection wit the Irish Assembly. Rev. Dr. H. M. William son presided. In the course of an explanator address, Rev. Dr. Rogers, of Whiteabbey, said "The present field of our Church in India Gujerat and Katiawas, where the number of ou missionaries is miserably inadequate—nine or te men for nine or ten millions of people. It astounding that the Church should be satisfie with such inadequate provision for the spiritu wants of that vast population. The population the jungle tribes of India amounts to eight hundre thousand or a million of souls. Here in Irelan with five hundred thousand Presbyterians, we hav six hundred ministers; but on the eastern side Gujerat for twice that number of souls we hav not a single minister, not a single messenger of th Cross of Christ. It is the intention of this Mi sion to carry the Gospel to people whom th Foreign Mission of our Church has not been ab to touch. The leading characteristic of the Mi sion is the employment of lay agents. Mr. Mull gan will go to the Surat, and remain there und the care of Mr. Shillidy until he has made th acquaintance of the people, the language, an mission work generally; then he will proceed to h proper sphere of work." Mr. Mulligan, the ne missionary, delivered an earnest address, in th course of which he said that, although entertai ing the natural feelings of regret at severing fami and other ties, he had a feeling of joyous anticip tion, and went forth with gladness of heart to th work. An address of cordial sympathy w delivered by Rev. Wm. Park, Moderator of th General Assembly.

FRENCH COLONISTS IN ALGERIA.

LE Société Evangélique de Génève has sent two ung men to Algeria as colporteur-evangelists, who ve come out of the revival in Tarn; a third is now ing and evangelising at Jizi-Mascara. Mons. ercadier, of the North Africa Mission, at Sfax, ys of these two who had reached his neighbour-od, "Send more of such men." The 300 villages French colonists in Algeria are absolutely desti-te of the Gospel, and can be best reached by this nd of agency. Mons. Dardier says, "We have ore of such men than we can employ." When en are ready thus, waiting to enter the field, it uld indeed be a pity that they should be kept ck for want of a little help. £50 would meet e expense of such humble labourers.

May it please God to dispose several friends in ngland to sustain one representative on their half in sunny Algeria, where there is such an occupied field and such good men waiting to ter it. GEORGE PEARSE.

4, *Place du Théâtre Français, Paris.*

A BOARD-CARRIERS' AGENCY has been added the work of the Baptist Forward Movement. r. Kenneth Bond writes to say that the co-opera-on of all employers of this kind of labour will e welcomed. Letters should be addressed to the anager, 11 and 12, Dorrington-street, Leather-ne, E.C.

REV. MARK GUY PEARSE.—In consequence f Mr. Pearse's approaching departure for Aus-alia, the Friday noon meetings in Princes Hall e stopped for the present. Mr. Pearse expects resume work in the West London Mission early ext October. His last Sunday address in St. ames's Hall will be on the morning of January 18, fter which Revs. Hugh Price Hughes and W. arlow Sarjeant will undertake these services.

BRAUNTON, DEVON.—Rev. E. R. Gotto, icar of Braunton, desires us to say that the work arried on there by the late Miss Robinson has not een suffered to fall to the ground. The opera-ions in connection with the coffee-tavern and the ission-room are being sustained. Mr. Gotto has btained the assistance of a Christian gentleman ho will reside at the coffee-tavern, and help in he Gospel and temperance work. Help will still e needed from the public for keeping up the ifferent agencies.

BIBLE TALKS TO YOUNG MEN.—Rev. F. B. Meyer closed his series of talks at Aldersgate-treet on Saturday, December 6. The attendance hroughout has been splendidly maintained, the verage number exceeding two hundred. The eetings have been marked by earnest attention nd a deep devotional spirit, and many have testi-ied to the spiritual good received. We are deeply ndebted to Mr. Meyer, says *The Association ews*, for the invaluable and self-denying service hus rendered to our Association. The members ill be glad to learn that Mr. Meyer hopes to com-nence a new series of Bible Talks early in the ew Year.

CHURCH UNION.—The desire for closer union mongst the Nonconformist Churches asserts itself gain in Mr. Price Hughes' leading article in last eek's *Methodist Times*. He urges that the repre-entatives of Nonconformity should be brought at nce face to face in a great National Council. He ffirms that the spirit of essential unity has been rowing rapidly for years, and thinks that the best ay to exhibit this fact is by a Nonconformist hurch Congress. Dr. Paton, of Nottingham, Mr. Westrope, of Leeds, and Mr. Meeson, of Harrogate, ave issued a circular inviting the evangelical hurches in different parts of the country to form ocal unions for united counsel and co-operation in ocial work.

REV. DR. A. T. PIERSON, in the December ssue of *The Missionary Review of the World*, refers n terms of deep sadness to the death of his devoted ssociate-editor, Rev. Dr. Sherwood. Having sked that communications referring to the ditorial department should be addressed to him t 2320, Spruce-street, Philadelphia, Pa., Dr. ierson adds: "We ask all those interested in *The eview* and its work to remember in prayer the urviving editor, that he may be strong for the eavy responsibilities suddenly thrown upon his ands and heart; and, likewise, may we not invoke od's blessing and the reader's sympathies and upplications in behalf of the family left without usband and father?"

The Book World.

WINNING WORDS. 1s. *Holness.* A series of Gospel stories for young and old. About seventy in number, these illustrated narratives have a wholesome tone and a high and definite purpose.

COME UNTO ME. By Mary B. Whiting. 1s. 6d. *Nisbet & Co.* These "Daily readings on the sayings of Christ" embody solemn warnings, stirring calls, as well as soothing words and precious promises.

MAD JOHN BURLEIGH: A Story of Heroic Self-sacrifice. By Mrs. Charles Garnett. 3s. 6d. *Partridge & Co.* All who read this study of a noble Christian character will be the better for having done so.

THE HOUSEHOLD ANGEL, by Madeline Leslie (2s *Partridge & Co.*), tells how a godly stepmother overcame the difficulties and trials that beset her path in the household, and won the affections of her rebellious stepchildren.

A second and cheap edition is issued of GOOD MEN AND TRUE, by Dr. A. H. Japp. It is gratifying to know that there is a demand for the record of such earnest and benevolent lives as those of Denison, Hannington, Guthrie, Plimsoll, and the others collected here. (3s. 6d. *T. Fisher Unwin.*)

HAZELL'S ANNUAL. 3s. 6d. *Hazell & Co.* The new issue of this popular guide to passing events shows an advance on previous editions. It has been enlarged, and is brought up to the latest possible date. Special attention is being paid to short biographical notices of leading public men, and altogether the work is a marvel at once of cheapness, of fulness, and of accuracy.

ILLUSTRATED MISSIONARY NEWS, vol. xxiv. *Partridge.* Rev. J. Hudson Taylor's portrait graces the cover of this very attractive volume. The pages record the progress of work for Christ in many lands. A specially attractive series of articles by Samuel H. Anderson, of Paris, is entitled "What hinders in France?" The contents are admirably varied; they cover a wide field, and are calculated to excite and sustain interest in the cause of missions.

ALISON WALSH: A Study of To-day. By Constance Evelyn. *T. Nelson & Sons.* The heroine of this cleverly told narrative somehow lapsed from faith into questionings and finally into professed unbelief. The stern discipline of life and the manifest harvest of evil in others led her back at length to a faith more real than she had at first, because she was shut up to that or to despair. A thread of romance is visible, of course, throughout, and the tale is altogether of a superior order, as tales go.

Annie Swan's story, MAITLAND OF LAURIESTON, which has run through the current volume of *The Sunday Magazine*, makes a handsome book, as published by *Messrs. Oliphant, Anderson & Ferrier* (6s.) It well sustains the author's reputation as a clever and realistic delineator of life and character. There is a special present-day interest in the closing chapters, which tell how the young professor, the hero of the tale, was guided by the hand of sorrow through the mists of doubt into the upper regions of trusting faith.

BIBLE STUDIES: ISRAEL AND JUDAH.—THE GOSPEL OF ST. JOHN. By Geo. F. Pentecost, D.D. 4s. *Hodder & Stoughton.*—This is the fourth volume of Dr. Pentecost's "studies," and based on the International Sunday-school Lessons for 1891. The Scripture portion is given in full, and, after a general statement of its drift and meaning, the various points are elaborated and applied. From first to last the work is well done, and no better book of its kind could be put into the hands of an intelligent and earnest Sunday-school teacher.

Three practical and pointed booklets by James Sprunt are—OUR HOPE, OUR LIFE, and OUR PEACE, all New Year addresses to believers. (6d. per dozen. *Stoneman.*)

The poem by Miss C. Murray, "To-Day's Desire," published by Mr. Henry Randle, Hastings, may be had, on card, at 1s. per dozen copies, post free; one copy, 1½d post free.

THE GOSPEL OF GRACE FROM THE GOD OF GLORY Scripture studies by Captain Dawson. 6d. *Shaw.* Spiritual and helpful, indicating Christian duty in the light of Scripture teaching.

THE RUBY ALMANACK AND TEXT BOOK for 1891 (1d. *J. G. Wheeler*, 88, *Mildmay Park, N.*) contains a text for every day, arranged under various subjects, with some choice extracts and hymns.

WALKING WITH GOD. A word for the New Year, by Rev. Robert Cowan, Elgin. 2d. *Inverness: Melven Brothers.* The story of Enoch forms the basis of counsels which are both spiritual and practical.

Mr. A. H. Barker, the son of Rev. W. Barker, late of Hastings, has just published a neat little tractlet of BIBLE WORDS, selected and classified, price ½d. It may be had in special covers for ministers and tract distributors, to whom special terms are given. Mr. Barker's London address is 76, Turnmill-street, Farringdon-road. The booklet is also supplied by *Marshall Brothers*, 10, *Paternoster-row.*

Messrs. R. Banks & Son, Racquet-court, Fleet-street, have published two excellent denominational almanacs and directories for 1891. That of the Baptist Churches is prefaced with a portrait (with interesting sketch) of the late Rev. W. H. Burton, of Dalston; and that of the Congregationalists, with a portrait of Rev. Pedr Williams, of Lower Clapton, also accompanied by a biographical sketch.

MADE, MARRED, AND MADE ANEW; or, Vessels and Vessels. A message for the New Year, by Pastor Frank H. White. 1d. *Partridge.* A precious booklet, opening with an exposition of Jer. xviii. 1-4. What the Prophet saw on visiting the potter's house is shown to be parabolic of teachings which are of the essence of the Gospel. We trust the message will prove a guide to sinners and a counsellor to saints.

CHRISTMAS AND NEW YEAR CARDS. *Mr. E. Kaufmann*, 30, *Paternoster-square*, has issued an attractive selection of cards for the present season. They are of a distinctly Christmas character, and will be found very suitable for circulation by our readers. Amongst the selection we commend a shilling packet entitled, "Fulness of Joy"; another, "Wells of Salvation." Among attractive sixpenny packets will be found "Victorious Love" and "Eternal Love." Lists may be had.

Among seasonable booklets published by *Messrs. Partridge* are:—MY CHRISTMAS STAR, by E. S. Elliott. The message is a good one for every day in the year. Each copy is accompanied by a piece of cardboard coated with luminous paint, so that in some degree it "shines in the darkness." This very pretty Christmas greeting is made the text of a very helpful homily. 6d.—LET YOUR LIGHT SO SHINE, by Rev. William Frith. Sound and stimulating.—ALL THE DAYS OF OUR LIFE, by Mrs. Coote. Based on Luke ii. 74, 75, it is a call to consecration and service.

MR. CHARLES INGLIS has returned to England after a most encouraging evangelistic tour in the United States.

EXETER HALL.—Rev. John McNeill will preach in Exeter Hall on Sunday evenings for six weeks, commencing January 4, at seven o'clock.

WORKING LADS.—A fancy sale was opened on Wednesday afternoon last week by Sir Douglas Fox at Marlborough Rooms, 309, Regent-street, W., in aid of the Red, White, and Blue Christian Institute for Lads, Cumming-street, Pentonville. The Institute, which is the outcome of four years' previous effort on a small scale among the working boys of King's-cross, is entirely unsectarian. The youths, whom it increasingly attracts in their leisure hours, are provided with the means of rational and healthy recreation, and are cheerfully taught useful knowledge by a band of volunteer workers. There are now eighty-six lads in weekly attendance.

REQUESTS FOR PRAYER.—We much regret to hear that the beloved and only daughter of Mr. and Mrs. Atkinson, late of The Priory, Islington, now residing at Cranley House, Folkestone, is very seriously ill, and that her life has been despaired of by the physicians. We are sure those who know her, and her bright, loving, Christian character, will commend her especially to the God who heareth and answereth prayer, and with whom nothing is impossible.——For blessing on the following:—Eight days' Gospel mission at Ivybridge, S. Devon, by J. Crofton Rainey, Dec. 28 to Jan. 5.——Mr. W. R. Lane's address at Kensington Town Hall, on Jan. 4.——A Conference on New Year's Day, and two weeks' evangelistic meetings to follow, by Y.M.C.A. evangelist, in Huntley, N.B.

CRUELTY TO CHILDREN.—The first annual meeting in connection with the East London branch of the National Society for the Prevention of Cruelty to Children was held last week in the Lecture Hall of the People's Palace, Mile End-road. Miss Mary P. Bolton (hon. local secretary) read the report of the committee, which stated that during the first year's work of the branch the lives of 421 children had been directly or indirectly benefited. The great aim of the Society is to make parents realise their responsibilities, and through the parents themselves to secure happier lives for the children. They had in 118 of those cases endeavoured to get this increased security, not by prosecution, but by warnings and supervision, by educating thoughtless people, and deterring those who were only beginning a course of neglect; and the reforms these warnings had brought were one very encouraging feature of the work. After addresses by Mr. Spencer Charrington and Baroness Burdett-Coutts, Rev. Benjamin Waugh explained the aims and method of work.

Among the Churches.

CHURCH OF ENGLAND.

Lady Howard de Waldon has contributed £1000 to the Bishop of London's Fund.

The Archbishop of York is recovering. He is now able to take outdoor exercise, and has resumed some ordinary duties.

Among the subscribers to the fund, amounting to about £200, for a testimonial to Dean Perowne on leaving Peterborough to become Bishop of Worcester, are local Baptist, Congregational, and Methodist ministers, and laymen of all denominations. The executive committee includes the Methodist mayor (chairman), Baptist and Methodist ministers, and several Congregational laymen.

The London and South-Western Railway Company has extensive workshops at Eastleigh (Bishopstoke), Hants, through transfer of the carriage-building department to that place. It is believed that two years hence the population will number at least 10,000. Mr. Tankerville Chamberlayne, lord of the manor, has given the site for another church, and General Sir F. FitzWygram has subscribed £500 towards the building fund.

SOCIETY OF FRIENDS.

Miss Ada Bewley, of Dublin, has been accepted by the Foreign Mission Association as a zenana visitor in the Central Provinces of India.

Adult school work in Leeds is improving. Commodious premises have been built at York-road, and the Burley-road Schools, the newest branch, is now used by 169 scholars.

BAPTIST.

The improvement in Mr. Spurgeon's health continues.

Rev. Archibald Brown, during twenty-four years' pastorate in East London, has received into membership by baptism 2246 persons

Rev. John Robertson, of Edinburgh, will preach again in the Metropolitan Tabernacle in the forenoon and evening of January 18.

At the annual general meeting of John-street Chapel (London) Christian Band satisfactory statistics of progress were noted. Rev. J. E. Shephard, pastor, presided. The Band now consists of eighty-seven members.

Large representative meetings have been held in Nottingham to bid farewell to Rev. H. E. Stone, who during ten years' labour has been instrumental in putting the Tabernacle Church on a most satisfactory footing, and shortly leaves to take pastoral charge of the church in Abbey-road, St. John's Wood, London.

Calls Accepted.—Rev. W. Jones, of Treharris, to Bethel Welsh Chapel, Holyhead.—Rev. Forbes Jackson, M.A., of Leith, to Sansome-walk Church, Worcester.—Rev. R. A. Burrows, of Inskip, to Drake-street, Rochdale.—Mr. F. G. French, of Nottingham College, to Chatteris.

Resignations.—Rev. J. P. Macpherson, Myrtle-street Chapel, Liverpool, at the end of March.

SALVATION ARMY.

Colonel McKie has had good meetings at Johannesberg. He speaks very highly of Salvationist prospects in Africa.

Last Friday night General Booth addressed 1200 men at the Polytechnic, who favourably received his replies to criticisms upon his scheme.

Major and Mrs. Oliphant have completed a very successful mission tour in Switzerland, and are now helping Commissioner Railton in South Germany.

A large three days' congress has been held in Chicago. Mr. and Mrs. Ballington Booth, from New York, led the meetings, which were greatly blessed to many persons.

At Middlesborough Miss Eva Booth laid the foundation stone of a building which occupies the site of an old Primitive Methodist chapel. The building will cost £1950, and seat 1000 persons.

The Melbourne Salvation Army Free Labour Bureau during the first four months of its existence has supplied 40,000 meals to the needy, and found work for 2200 persons out of 3400 applicants for employment.

Mr. Bramwell Booth has written a book descriptive of the life and last days of "The Mother of the Salvation Army." The volume, which will be published in the course of a few weeks, is to be entitled, "On the Banks of the River."

CONGREGATIONAL.

With the close of the year, the editorship of *The Congregational Magazine* passes from Rev. A. Mearns to Rev. W. F. Clarkson, B.A.

At a social meeting of the friends connected with Craven Church, Regent-street, it was intimated that there was a prospect of having a settled pastor in a short time.

A meeting of the Congregational Church Aid and Home Missionary Society was held on Thursday, last week, at the Memorial Hall, Farringdon-street, to welcome Rev. W. F. Clarkson, late of Birmingham, to the office of secretary of the society.

Ebenezer Congregational Church, the largest Nonconformist place of worship in Chatham, was gutted by fire last week. The building was restored and enlarged a short time ago, and a new organ erected. The loss, which amounts to some thousands of pounds, is covered by insurance. It is supposed that the fire had been smouldering since the use of the hot-air apparatus on the previous Sunday.

Resignations.—Rev. James Menzies, Redhill.—Rev. Evan Lewis, Brynberian, Pemb.—Rev. R. Perkins, Maenclochog, Pemb.—Rev. D. Jones, Ford, Pemb.

Calls Accepted.—Rev. H. G. Hastings to Rodborough Tabernacle, Stroud.—Rev. J. McClune Uffen, after sixty years' successful work at Queen's-gate Church, Nottingham, to Dorchester.

METHODIST.

An encouraging series of special services, conducted by "Gipsy" Smith, has been held at Trinity Wesleyan Chapel, Stockport.

Dr. Moulton, President of the Wesleyan Conference, says concerning recent visits to different parts of the country, that if he had been inclined to look on the dark side he would have been effectually cured, for every part of the work seemed instinct with new life.

Mr. Josiah Nix is once again arranging for his gathering for the lonely at Cleveland Hall on Christmas Day. During dessert Rev. Mark Guy Pearse will tell some of his Cornish stories. Persons of either sex, who can obtain a reference from some minister or clergyman, are cordially invited.

FALLEN ASLEEP.

Rev. Matthew Henry Lee, vicar of Hanmer and canon of St. Asaph.—Rev. George James (Baptist), Bewdley, Worcestershire.—The Mayor of West Bromwich, Mr. S. Lees, connected with Hill Top Chapel.—Rev. Thomas Marsden, rector of St. John's, Horsleydown, London.—Rev. John Lewis, formerly of Blaenai.—The widow of the late George Cruickshank.—Rev. Thomas Spratt, incumbent of St. John's Church, Abbeydale, Sheffield.—Rev. James Mitchell (Methodist), of Plymouth.—Mr. E. Courteney, a Methodist local preacher at Stratford-on-Avon.—Prebendary Beadon, senior member of the Wells Chapter.—Rev. Dr. Webster, rector of St. Nicholas, Cork, and Chancellor of the diocese of Cork.—Mr. Alexander Dunsmore, of Stirling, a promising student of Edinburgh University.—Rev. John Downes, rector of Hannington, Northampton.—Mr. Stephen Treverton, local preacher, Gwennap Circuit.—Rev. Joseph Amphlett, rector of Hampton-Lovett, Droitwich.

Appeals.

Battersea.—We have hundreds of poor people needing help. Some we visit, having dear little children, have nothing to eat. It will be a real joy to distribute any kind gifts. I know the good it does.—THOMAS LARDNER, 5, The Chase, Clapham.

Sailors in Trouville.—We are about to open a reading-room for the English and Scandinavian sailors visiting the port. Our stock of literature is very limited, and some of your readers may be disposed to help us by sending copies of weekly papers or monthly periodicals.—A. G. BARLEY, Repos des Marins, Trouville, France.

Army Scripture Readers.—The committee of the Army Scripture Readers' and Soldiers' Friend Society appeal for immediate and generous help. A serious deficit bids fair to cripple the work of God in the army and militia. Contributions may be sent to Mr. W. A. BLAKE, secretary, 4, Trafalgar-square, Charing-cross, W.C.

Christ Church, Everton, Liverpool.—It has been decided to try and purchase a piece of land and build a simple room of two storeys which can be used for a mission-room and for Sunday-school purposes. The parish is a poor one, and outside help is earnestly requested.—Mr. WM. GRIFFIN, 89, Walton Breck-road, Anfield, Liverpool, hon. sec.

Shaftesbury Memorial Hall, Union-street, Borough, S.E.—The present severe weather has brought great distress upon the poor people in the neighbourhood, and many of them are almost starving. In order to alleviate the distress we are opening a soup kitchen, but need funds to maintain it so long as the necessity lasts.—C. FRED. WORTERS, hon. sec.

Bethnal Green Poor.—Rev. J. STOCKWELL WATTS, for over twenty-two years a pastor in East London, desires means (1) for at once opening a soup-kitchen, which for many winters has proved a boon to thousands; and (2) for issuing bread and coal tickets to the more needy cases around Bethnal Green. Every case relieved is known to be one of real necessity. Address, "Elswick," Amhurst-park, N.

Poor French in London.—Pasteur G. BARBER writes from 10, Charlotte-street, Portland-place, W.:—"A great number of my poor people are without work, and consequently in distress. The winter is severe, and I cannot leave them to starve in their garrets. Every day I have to relieve some poor foreigners; every week 12s. or 15s. must be expended in coals. I know not in which direction to turn for help."

Ragged School Union.—We are beset by applications innumerable for money, for food, for clothes, for toys, and well nigh every kind of help from our local mission centres. If the readers of THE CHRISTIAN can again come to the rescue and assist the committee in their varied agencies to relieve the necessitous and to bring Christmas joy into sad lives, we shall indeed be grateful.—JOHN KIRK, Exeter Hall, London, W.C.

The Seaside Convalescent Hospital, Seaford, Sussex, the first institution of its kind, after thirty years' beneficial work in the relief of over 15,000 poor patients, now finds itself sorely pressed for funds. Unless help is speedily forthcoming, the usefulness of the Hospital must be greatly curtailed. A considerable debt embarrasses the work. The secretary is Mr. FRANK MAITLAND, Bank-chambers, 1, Long Acre, London, W.C.

Dock Labourers' Mission.—This mission provides free breakfasts and teas with Gospel addresses every Sunday throughout the year to the very poor; it also supplies the men with a meal at the dock gates, and provides lodgings and breakfast for the homeless. For want of funds the night shelter is closed, and unless help is forthcoming we must curtail the daily supply of food and fuel.—C. H. COLEMAN and F. W. JACOBS, 150, Boleyn-road, Forest-gate, E.

Leyton, E.—Having visited the poor in this di for six years, I know some cases of real need. I n knew so much illness; there are some heart-ren cases of want through illness.—T. MAYCOCK, 17, Bead field-road, Leyton, E.

Protestant Governesses' Fund.—The distress an poor governesses is extreme. Some are without h or money, and out of employment. The Fund ha lieved several cases of ladies delicately nurture whom poverty was intensely severe. Help will be g fully received by the hon. superintendent of the F CLEMETINA KINGDON, 8, Saltoun-road, Brixton, S.W

Abbey-street Sunday and Ragged Schools, Bet Green.—The work here is in connection with the toria Park Church. There are many benevolent op tions among young and old, including free breakf and clothing for the destitute little ones attending Board Schools. The hon. superintendent is Mr. WIRE, 57, Church-row, Bethnal Green.

Mr. W. J. Orsman, L.C.C., Milton House, Shac well-green, Hackney, N.E., hon. superintendent of Golden-lane and Hoxton Christian Mission, is in n of help to carry on his Irish stew soup-kitchen, poor children's halfpenny dinners, the free cocoa br fasts, and thirty-two other Christian and benevo operations carrried on successfully at Costers' Hall.

Maryland Point Mission, Stratford, E.—Mr. J STABB sends us details of very distressing cases of that are being brought under his notice at this ti His visitation of the poor in their homes gives him portunity of dealing with spiritual as well as temp destitution, and he pleads for help to carry on his w Mr. STABB's address is 6, Norcott-road, Stoke New ton, N.

A Berkshire Village.—Rev. J. S. Haggett, Congr tional minister, Hungerford, appeals for help to en him to provide hot dinners for the children of the p Many of the bread-winners earn only 9s. to 12s. week (weather permitting), and in some cases there as many mouths to fill as shillings coming in, apart f rent, &c. Mr. Haggett hopes, through the kindnes Christian friends, to send coals to the sick and deser poor.

The Female Orphan Home, Tangley Park, Ha ton, Middlesex.—We have now in the Home fifty children, of whom thirteen have been admitted s April 1. The majority of these helpless little ones under twelve years of age. We work very cheaply, just now we need funds; we also want to raise £10 build a play room for the children out of school ho Without play they cannot grow up bright and heal —JOHN D. COOPER, secretary, 79, Finsbury-pavem E.C.

St. Philip's, Bethnal Green.—Rev. R. W. LOVER vicar of this parish, writes:—"Last year friends he us to give a treat and a present of clothing, a book, toy, to 1840 of our school children; also a hot dinn 517 of our aged and suffering poor. Clothes blankets, new and old, as well as gifts of money wh with to buy meat and coals, will be thankfully recei We require £2000 a year to sustain our labours of and over £200 is still wanted to meet past and cur expenses."

Stepney and Bow Common.—I have done my to meet the most distressing cases of want, but now means at my disposal are completely exhausted. I anxious to supply from our kitchen, both in our di hall and in the peoples' homes, halfpenny dinners famished children, and men and women out of w Being a manager of several large Board Schools, I sh also like to continue providing a nourishing dinne children who have gone breakfastless to school.—(J. ROLFE FISHER, 26, Cottage-grove, Bow, London,

Friendless and Fallen.—Mr. EDWARD W. THO 200, Euston-road, N.W., is appealing at this seaso the help which Christian friends have in past years generously given in support of the Institution so known under this heading. If before the last day of year contributions are sent on the same liberal scal formerly, he and his committee will have the satisfac of feeling that the year's expenditure has been fully by the year's income. He has received the best couragement from the readers of this journal, and will need no new argument to induce them again to promptly and liberally.

"Robin Dinners."—The Church of England R Dinner Fund for London and the provinces writ "We are anxious to give, as in previous years, a dinner and a cheerful entertainment to the childr the poor. Last Christmas between forty and fifty t sand little ones were thus entertained. The s number of children all over London could easil found this winter. A representative committee clergy and laity has been formed, and by them the f will be carefully and economically disbursed. Co butions will be promptly acknowledged by the secretaries, Messrs. C. A. BULLOCK and J. KIR Paternoster-square, London, E.C."

Union Hall Mission.—"There are very many Christians among us to whom a little temporal would be most acceptable and cheering in these dark, winter days. My kind friends have in past y helped me to alleviate, to a considerable extent, large amount of distress always to be found in several poor districts of our Mission, and I earn hope they will again entrust me with the m whereby we may help where we know there is need. Tickets for bread, soup, coals, and groc would be very acceptable. Donations sent wil mostly used for this purpose."—ROBERT BILKE; A geldie, Greenhill-park, Harlesden, London, N.W.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course are entirely different from these.

SUNDAY, DEC. 28.—Isaiah XXXII.

A FORECAST of the blessed reign of the Messiah. The prophet had just described the fall of the Assyrian, in which he finds a foreshadowing of the destruction of all that hinders the manifestation of God's King.

1-8.—THE RIGHTEOUS KING.—The kingdoms of this world shall become the kingdom of One worthy to reign. "The princes" may refer to those who shall exercise authority under Him (Luke xxii. 30; 1 Cor. vi. 2). 2. It is the Man Christ Jesus, who alone can become so many blessings in his one lovely nature. There is no need in life for which the Lord Jesus is not a cure. We shall never be content with his gifts, only with himself. 3. Prophets and people shall then be right. 5, 6. Men will be revealed in their true characters, and called by their true names. 7. The means adopted by the fraudulent to increase his property are evil, and however honourable the poor man may be, he has no chance of prevailing against him. 8. But those who are princely (noble in heart) shall stand approved in the presence of their king.

9-14.—AN APPEAL TO THE WOMEN OF ISRAEL.—Before these blessed days could come, there would necessarily be a stripping off of the luxurious and idolatrous habits into which the people, and especially the ladies of Jerusalem, had fallen. 10. "For days beyond a year shall ye be troubled" (R.V.) 12. "They shall smite on their breasts in lamentation for the," &c. 13. This desolation not only referred to the Jerusalem of those days, but surely includes her, as she is to-day, and will be till the Lord come.

15-20. THE ADVENT OF THE SPIRIT.—This points forward to the coming of the Holy Spirit, not only at Pentecost, but in those glorious days with which the present era must close (Ezek. xxvii. 26; Zech. xii. 10). "The field now fruitful shall be but as a barren forest in comparison with what it shall be then." 17. Our Lord is first King of Righteousness, *then* King of Peace. There can be no true peace until the heart and life are right with God. Where peace is absent, it is well to see if there is any failure in the walk. 18. This is the fruit of all who abide in Jesus. 19. "It shall hail," *i.e.*, God's judgments shall fall heavily on the hosts that shall have gathered against his people, and the proud city from which they came shall fall. 20. When the rivers had overflowed, before sowing on the waters, it was customary to send oxen or asses to make furrows for the seed. Let us sow wherever we have the opportunity (Eccles. xi. 1).

MONDAY, DEC. 29.—Isaiah XXXIII.

This final prediction against Sennacherib seems to have been given in the autumn of 713 B.C.

1. THE RECOIL OF EVIL on the perpetrator.—Men often set rolling avalanches, which sweep away their own homes.

2-6, THE PRAYER FOR HELP.—There is a notable prayer here for each morning as it dawns, "O God, be my arm this day." 3. The tumult betokens the advent of God, and its effect upon the Assyrian is graphically described. 4. The caterpillar here is the wingless locust, and the reading is thus given in R.V., "Your spoil shall be gathered as the caterpillar gathereth, as locusts leap shall they leap upon it." 5. When the Lord is put in his right place, there are untold treasures opened to the heart and Church, of salvation, wisdom, and knowledge.

7-14. THE DEVASTATIONS OF THE FOE.—The men of rank who had been sent by Hezekiah to make peace were rejected, made to stand without the Assyrian camp. 8. Hezekiah had bribed Sennacherib in vain (2 Kings xviii. 14-17). 10, 11. When God arises on the behalf of his people, He turns the proud boastings of his foes against themselves. 14. The dealings of God with the Assyrian might well startle and awaken his people to see the danger of tampering with one so holy. God Himself in his purity is here compared to fire, against which nothing evil can stand.

15-19. THE RIGHTEOUS DESCRIBED AND REWARDED (Ps. xv. 2).—16. Amid the perils of the siege, all needed supplies would be forthcoming to the true-hearted servants of God. Here is a promise for us all to avail ourselves of. It is an immutable promise. 17. In the primary sense this refers to Hezekiah, who would no longer be arrayed in sackcloth, but in beautiful raiment; and there would be no longer any obstruction to seeing the far-distances of the land. 18. The terror should only be a *meditation* of the past.

20-24. THE SAFETY OF GOD'S PEOPLE.—Alone among the great cities of the world, Zion was not surrounded by water, and the prophet says that God Himself would be to them all that a river was to others, without the corresponding disadvantages of being the means by which hostile ships could come under her walls. Let your life be lived in the enclosing arms of the glorious Lord. 23. The enemy's host is compared to a war-galley, shattered by tempests. This is in keeping with the imagery of the previous verse. 24. Some think this refers to the beginning of a pestilence by which the Assyrians were destroyed, but from which the Israelites were saved. No sickness, and no iniquity!

TUESDAY, DEC. 30.—Isaiah XXXIV.

Edom is alluded to here as representing the enemies of God's people. That land suffered severely under the Babylonish invasion, and so shall all who oppose the Kingdom of God be overwhelmed by inevitable destruction. (Ps. cxxxvii. 7; Mal. i. 4).

2. "He hath utterly devoted them to destruction."

3. Blood enough to wash even the mountains away.

4. This natural imagery is employed to set forth great social and political changes (Matt. xxiv. 29), and at last nature shall be convulsed in sympathy with final judgments on men (Rev. vi. 13).

5. God's purpose of judgment having been formed in heaven, it is as certain of execution as though already consummated.

7. The wild oxen (R.V.) shall come down to the slaughter. These different animals stand for different classes of the people.

9, 10. Imagery derived from the destruction of Sodom (Gen. xix. 24-28). On the S.E. of the Dead Sea there are the ruins of more than thirty deserted cities.

11. "But the pelican and the porcupine shall possess it" (R.V.). Travellers have referred to the screaming of eagles, hawks, and owls, when they have intruded on these desolate wastes.

14. "Wild beasts of the desert," *i.e.*, wild cats shall meet jackals.

15. The arrow-snake, or darting serpent, is referred to.

17. As the Promised Land was divided among the tribes, so shall Edom be surrendered to these birds and beasts of prey.

It is an awful picture, but it has been literally and terribly realised, and the desolations of these countries are a standing proof of how God keeps his word, and now truly inspired this book is. Let us remember the destruction of Edom is a type of the desolation of the heart and life from which the love of God is persistently excluded.

WEDNESDAY, DEC. 31.—Isaiah. XXXV.

An exquisite description, which includes the return from Babylon, the blessedness of the heart in the love of Jesus, and those bright days yet before us, when the evil doers shall be consumed out of the earth.

1. "Solitary" is *parched*, and therefore *uninhabited*. "Rose": perhaps the narcissus or autumn-crocus.

2. "Glory and excellency" are first bestowed to the wilderness, and then are ascribed in thanksgiving to God. Whatever God gives us, should return in ascriptions of love and praise to Him.

3. Trembling hearts and tottering knees are emblems of the fear which often overtakes the saints, but all are hushed and silenced by the thought that God will come.

4. Whatever the violence of your foes or the weakness of your heart, God is adequate to meet all emergencies. He will come and save.

5-6. However unlikely it may seem, yet is it true that what now seems the wilderness of your life shall ere long become fertile and well-watered; and your sorrow shall be forgotten in your great joy.

7. "The parched ground" is the *mirage*. What was a disappointment shall become a living blessing. That child, that failure, it shall ultimately be transformed. "Dragon" is *jackal*. Hearts and lives now haunted with evil things shall yet rejoice in holiness.

8. That highway is even now being cast up in the world, Note the better rendering of "but it shall be for those," given in the margin, *for He (the Holy One) shall walk with them*. What blessed companionship for us, if we walk in the light (John xiv. 23; 1 John i. 7).

9. Nothing can hurt us if we walk with God in obedience and holiness.

10. The return from Babylon, the restoration of a backslider, the home-coming to heaven of the saints, all these are the occasions of rapturous joy. Sorrow and sighing, which have hovered about our path, shall one day shrink back abashed before the light into which we shall enter. And as guests in Eastern banquets were anointed with rich and fragrant unguents, so shall joy be poured lavishly on our heads.

THURSDAY, JAN. 1.—Isaiah XXXVI.

This and the following chapters occur in 2 Kings, copied probably either from this or from "the acts of Hezekiah," which Isaiah wrote (2 Chron. xxxii. 32). Sargon was a powerful Assyrian king, who deposed Shalmaneser and founded a new dynasty. At his death Hezekiah refused to go on paying tribute. A large party of Jews urged the formation of an alliance with Egypt and Ethiopia. This was persistently opposed by Isaiah, who used every argument in his power to keep the people true to simple trust in Jehovah. Sennacherib, the son of Sargon, invaded Judah 700 B.C. His monument still stands, and the inscription remarkably confirms this narrative. The amount of the tribute in gold is the same in each. Of course the inscription does not mention the destruction of his host by this act of God.

1. The inscriptions put the cities at 46, and the prisoners at 200,000.

2. On the monument is a picture of the monarch seated in the entrance to Lachish.

3. Eliakim, as foretold (xxii. 15-20).

6. What an apt description this is of all creature-aid. It either breaks beneath our weight or pierces us.

7. The Assyrian here refers to Hezekiah's reformation, which he mistakenly thought was directed against Jehovah (2 Kings xviii. 4).

10. Had he heard through captive Jews of chap. x. 5, 6?

12. Jerusalem was to be reduced to the direst extremities of famine.

20. Like other blasphemers and liars, he contradicts himself (10). It is thus that our great tempter roars around the fold, and makes us shudder at his wild and blasphemous threats. But he cannot really harm us, for he is chained. Answer him not, but keep close within the fortifications of the love of God, looking up perpetually to Him for deliverance.

FRIDAY, JAN. 2.—Isaiah XXXVII.

1. There is no place like the prayer-closet or the sanctuary in hours of crushing calamity (Ps. lxxiii. 16, 17).

3. A proverbial expression for extreme danger which the sufferer cannot avert.

5, 6. The man of faith refuses to consider circumstances, and keeps his eye steadily fixed on God alone. What is said against God's people is appropriated by Himself, "Against Me."

12, 13. These cities were all situated in Mesopotamia and the valley of the Euphrates.

14. God knows the contents of every letter, yet He loves to be told by his own, and to have all laid before Him.

20. One of our strongest arguments in prayer is to plead for the name and glory of God (Ezek. xxxvi. 22, 23).

21. How speedy is the Divine answer and reassurance. To this time, probably, we must allot the composition of Psalm xlvi. Evidently it was an epoch of immense agitation, out of which faith raised the noblest outbursts of song and prayer. There is hardly extant a grander poem than that recited in the following verses.

24. "I will enter into his furthest height, the forest of his fruitful field" (R.V.).

26. "What seems to be wrought by thy counsel or might, was really planned by Me long ago. Thou art only an instrument in my hands."

30. Addressed to Hezekiah. For two years they had been obliged to depend on the spontaneous growth of the soil, but they might now venture to sow their crops as usual.

35. All around that city was the invisible protection of the glorious Lord. The very mountains around her were the emblems of the majestic defence of the Almighty Protector, who would not even allow the erection of forts or mounds.

36. We cannot tell the natural cause of this disaster; it is enough to know that "the angel of God breathed on the faces of the host."

37. Sennacherib lived for eighteen or twenty years after this disaster, but he never again attempted the capture of Jerusalem.

"So let all thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his might."

SATURDAY, JAN. 3.—Isaiah XXXVIII.

The story of Hezekiah's sickness, introducing an exquisite Psalm, full of plaintive beauty.

1. That this announcement was altered points to no fickleness on the part of God, but to the change of attitude on the part of Hezekiah.

3. He probably referred to his earnest efforts to cleanse the Temple (2 Kings xxix.). Josephus says that Hezekiah wept so sorely because, being childless, there was no successor to his throne. Three years after this, however, Manasseh was born (2 Kings xxi. 1), who turned out to be a curse rather than a blessing, and the cause of the overthrow of Judah (2 Kings xxiii. 26, 27). Can we say that we have walked before God with a perfect, *i.e.*, a sincere and single-minded heart?

4. An illustration of God's quickness in answering prayer is given in the additional touch of 2 Kings xx. 4.

6. This was an assurance that the Assyrians would not again attack him.

8. Josephus thinks that the degrees or hours of the day were marked by steps, and the time indicated by the number covered.

10. "In the noontide of my days" (R.V.)

12. "He will cut me off from the thrum," by which the web is fastened to the loom.

13. The sufferer could only reckon on the brief Eastern night, and expected to be crushed in the morning.

14. What a touching prayer for the oppressed believer!

15-20. Here is thanksgiving for answered prayer. What He said, that He has done (1 Thess. v. 24). "I will behave myself humbly," in remembrance of God's great deliverance. "Softly" may mean *as in a solemn procession* (R.V.). All our life should be a reverent, priestly march.

17. What a contrast to Ps. xc. 8! (Micah vii. 18).

20. Omit the words in italics, "Jehovah was my Saviour." This Psalm was evidently composed for public worship. We need to drink deeper into the spirit of praise, and to express publicly what we feel (Ps. lxvi. 16).

CHICAGO NOTES.

MR. D. L. MOODY is now in Chicago, holding meetings in the Avenue Church. He has not lost any of his old-time order or interest. People flock to hear him until the building is full. He is to stay there two weeks. The theological training school, near the above church, is well attended, and the workers sent out are doing valiantly for the Master.

The Women's Christian Temperance Union Temple is rising as fast as a host of skilful workmen can push it. It will be a very large building, thirteen stories high, of granite, iron, and terra-cotta. The enterprise, to cost 1,100,000 dollars, looks formidable for the "weaker sex," but they are strong in faith and good works. When completed, this will be the largest and finest building of its kind in the world.

There is a strong current of Christian thought and energy moving for closing the World's Fair on Sundays. We hope to carry the good measure, despite the bitter opposition of several secular papers. The clergy are quite unanimous, and a general meeting has been called, that it may take formidable shape.

Ministers and Jewish Rabbis have met for two days recently on a common platform, and presented their thoughts on "The Past, Present, and Future of Israel." The papers were scholarly, direct, interesting, and listened to by vast audiences. Israel has consented to meet Christians on debatable grounds, and let facts come to issue in cool reason and a Christian spirit. Full reports have been preserved.

J. F.

SOCIETE EVANGELIQUE DE GENEVE.—This society has just published the *Bon Almanac*, compiled by Monsieur E. Naville, which serves admirably as a Gospel tract, and will find acceptance with many who would reject a tract as such. It is issued at a very low price, 3¼ cents., and will come to only 2s. 9d. per 100. It would be well fitted for circulation amongst the thousands of French in the Soho quarter of London. Application to be made to Monsieur Dardier Oratoire. Geneva.

[1224]

International S.S. Lessons.

Sunday Afternoon, January 4.

THE KINGDOM DIVIDED—1 KINGS xii. 1-17.

GOLDEN TEXT: PROV. xvi. 18.

HITHERTO, the twelve tribes of Israel had formed one kingdom. More than once the men of Israel had manifested a spirit of jealousy towards the men of Judah (2 Sam. xix. 41-43). This feeling may have been strengthened during Solomon's reign by the employment of some of the men of Ephraim in forced labour (xi. 28). No open rupture took place while Solomon lived; but the accession of Rehoboam gives an opportunity to the disaffected ones. This lesson tells the story of the revolt of the ten tribes, leaving to Rehoboam and his successors the two tribes of Judah and Benjamin (17).

Rehoboam, in this first act of his reign, makes himself as conspicuous for his folly as his father had been famous for his wisdom. See Eccles. ii. 18, 19. So far as we know he was the only son of Solomon; and was born of an idolatrous mother about the commencement of Solomon's reign. Comp. xi. 42 with xiv. 21. The luxurious vice which marked the close of Solomon's reign left its impression on the son. Parents cannot sin without injury to their children.

Shechem, the modern Nablous, was situated in the hill country of Ephraim, and lay about midway between the two mountains of Ebal and Gerizim. It was an ancient city, dating back even to the time of Abraham (Gen. xii. 6), and had been the scene of many memorable and interesting events. It is hardly likely that Rehoboam chose this as the place of his coronation, unless he did it as a concession to the disaffected Ephraimites. Probably they chose it as being most favourable to their designs. It was one of their own cities, and had none of "the prestige of the grand buildings of Jerusalem." Bishop Hall says: "The very place puts Israel in mind of a rebellion. There Abimelech had raised up his treacherous usurpations over and against his brethren; there Gaal against Abimelech; there was Joseph sold by his brethren; as if the very soil had been stained by perfidiousness."

Of *Jeroboam*, who headed this revolt, we shall hear more hereafter. His name became a synonym for grossest wickedness. The circumstances connected with his flight into Egypt (2) are detailed in xi. 29-40. It is probable that others besides Solomon and himself knew of Ahijah's prophecy.

The people's request (4, 5).—No doubt there was reason for it. At first Solomon had unselfishly sought the good of his kingdom; but toward the close of his reign he had sought mainly his own personal, and even vicious, indulgence. The people were patient while Solomon lived, but were not disposed to submit to similar severities under Rehoboam. What an important issue depends upon Rehoboam's answer! A word from him is to decide whether a kingdom is to be preserved or destroyed. Have not all an equally important issue to decide? A better and more enduring kingdom depends upon your choice. Do not decide such a matter without deliberation (5).

Conflicting advisers (6-11).—Rehoboam did wisely in appealing to the old men, and they gave him wise counsel (7). They recognised that the people had some cause for complaint; and that no king can expect to have loyal subjects who is not considerate for their interests. A true king will regard his people as his flock, and will tend them with a shepherd's care. Such is the character of the Messiah King (Ps. lxii). Rehoboam went wrong, not for the want of good advice, but because he had not the wisdom to receive it (8). How many young men have repeated his folly.

The young men were Rehoboam's chosen advisers, "who stood before him" (8). He identified himself with these as he did not with the old men. Contrast "we" (9) with "I" (6). Their counsel exactly contradicts that of the old men. Instead of yielding to the people, Rehoboam was to refuse all dictation from them, and to awe them into submission by the threat of greater severity. If scourging had been used in connection with Solomon's enforced labour (11), then "scorpions" describe "some sort of lash on which metal points were fixed, so that each blow might wound like a scorpion's sting." But it is probable that the language is metaphorical.

Like many a young man to-day Rehoboam is in difficulty through conflicting counsels. Which shall he follow? Young men who despise the experience of their seniors and treat age without respect are dangerous counsellors. In deciding the question of all questions, be careful w[hich] advisers you consult.

The decision and its result (12-17).—It was the[n] of Rehoboam, yet it fulfilled the counsel of [God] (15). Solomon had violated the conditions u[nder] which God had promised to maintain the king[dom] (ix. 4-9, xi. 9-11). By means of the folly of Re[-] boam God punishes the sin of Solomon, and bri[ngs] his own purpose to pass. Comp. Acts ii. 23. [Is] any wonder that the old insurrection song (2 S[am.] xx. 1) was repeated (16), and that the people [re]fused allegiance to such a king?

LESSONS.

(1) *How surely God fulfils his word.*—His pron[ise] to Jeroboam (xi. 31) seemed likely to be brok[en]. A very small amount of prudence on the part [of] Rehoboam would apparently have preserved [the] kingdom. Yet Rehoboam acted freely, he ch[ose] his own course, and God fulfilled his word.

(2) *The disastrous results of taking unwise advic[e]*. Alas! Rehoboam is not the only victim of [the] folly. The Great Counsellor (Isa. ix. 6) spea[ks] but his counsel is unheeded (Prov. i. 25). Co[mp.] Ps. i. 1 and Hos. x. 6.

(3) *The increasing severity of the yoke of sin.* Rehoboam's words suggest this. How true i[s] that what is begun as a pleasure soon become[s] bondage, and even a torment. There was so[me] wisdom in rejecting such a yoke, though the peo[ple] soon became subject to one more cruel s[till]. Throw off the yoke of sin, and accept in its pl[ace] the easy yoke of Jesus (Matt. xi. 28-30).

WE ARE ELEVEN.

CHRISTMAS ON AN IRISH FARM.

WE are eleven, all healthy and strong
Two of us old and nine of us young.
Up at the dawn, if it rains, if it snows:
Nine little people to cover with clothes;
Nine pairs of feet to be washed, to be dried,
Stockinged and gartered, and booted and tied;
Nine little heads thinking more than we know
Waiting for hats to get out to the snow;
Nine chubby mouths, with teeth or with gums,
Ready to tackle the first thing that comes;
Nine restless spirits, from morning till night
Needing close watching to keep them half right;
Nine pairs of eyes growing sleepy and dim;
Nine little tongues at their evening hymn;
Nine tucked in bed, into slumber they sink;
Nine little sleepers. Now let me think.

We are eleven. The farm that we till,
Sloped on the north of an Irish hill,
Interest and bills, taxes and rent,
Eat it all up to the uttermost cent.
Then, when the year's "pound of flesh" has got de
Creditors, creditors, gnaw at the bone.
Pleasure at Christmas to them may be given.
What shall be ours? We are eleven.

Dreary and hollow the snow-winds moan,
Dark is the fire on the cold hearthstone;
Frost-leaves freeze on the kitchen pane,
Christmas, Christmas, you come in vain.
Where are your shoes for these blue, cold feet?
Where is your dish with the Yuletide treat?
After the ceaseless toils of a year,
Where, oh! where is the Christmas cheer?
Wife of my heart, ever brave and true,
Try not to smile, for the tears break through.

Hush! At the back of the cloud a King
Blesses and guards this unbroken ring;
Leads it to sing at the feast of heaven,
Still unbroken—we are eleven.

Donemana, Ireland. J. [illegible]

SELF-HELP EMIGRATION SOCIETY.—T[he] Society, whose office is at the Memorial H[all] buildings, Farringdon-street, E.C., has, during [the] present year, done an excellent work in sending [to] the British colonies carefully selected emigra[nts] from all parts of the United Kingdom, the grea[ter] portion from London. The total number of e[mi]grants sent out during the past five years has b[een] 3500. Many of these emigrants have done rema[rk]ably well in the colonies. The number of ap[pli]cants during the present year has fallen far sh[ort] of those applying in the previous two ye[ars]. Doubtless this is mainly to be accounted fo[r] consequence of the rising tide of prosperity in t[he] country. It would be well for those contemp[la]ing emigration in the early spring to apply as s[oon] as possible for information that may assist them [in] coming to a decision. The office is open dur[ing] the emigration season every day from 10 to 2, [and] on Mondays and Wednesdays from 6 to 8 p.m.

WORK AT PORTSMOUTH AND ALEXANDRIA.

£5,000 URGENTLY NEEDED

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BUT PRAISE be to God, His presence and power were never so manifest, souls are saved, and the workers richly blessed. Christian friends are invited to **COME AND SEE.**

IN ADDITION to the sum annually needed for carrying on the work, the **SPECIAL EXPENSES** during 1890 were:

I. Sailors' and Soldiers' Institute, Alexandria, Egypt: extensive Builders' Repairs from the **WALLS SINKING,** notwithstanding that the foundations were laid 12 ft. wide.

II. The **ADDITION OF A WING** to the Portsmouth Soldiers' Institute, for **"MARRIED QUARTERS"** during the Trooping Season, giving 14 more rooms, and a nice playground for the children.

III. The **PURCHASE** of the Freehold of One House and the Furniture of five others, known as the **"OFFICERS' HOUSE,"** the whole forming one establishment, to be conducted henceforth on Christian and Temperance principles, and to be utilised as a **SEASIDE RESORT** for Christian Workers and for friends desirous of seeing the work of our **INSTITUTES.**

IV. The **BUILDING** and fittings of the **"SPEEDWELL" GOSPEL HALL,** Landport, with Class Rooms above, and Sleeping Cabins for Soldiers and Sailors.

V. The General **EXTENSION** of our Mission work, which, when fully organised, will comprise (*a*) The nightly preaching of the Gospel; (*b*) Mothers' Meetings, Children's Meetings, and similar agencies; (*c*) Colportage and gratuitous circulation of Gospel books; (*d*) Medical and Nursing Mission; (*e*) Invalid Kitchen, and cookery for the Destitute, including free Sunday Breakfasts; (*f*) Labour Yard and Sheds; (*g*) Rescue of lost Girls and of little Waifs.

N.B.—Much of the above is already being done, and all our usual Soldier and Troopship work going vigorously forward.

MR. THOMAS HOGBEN has recently joined MISS ROBINSON, and is prepared to arrange for Drawing-room and other Meetings wherever friends desire it.

Will the Lord's stewards send **IMMEDIATE HELP?**

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THIS CHARITY IS GREATLY IN NEED OF FUNDS to enable it to continue its operations. It maintains constantly **260 DESTITUTE AND HOMELESS CHILDREN AND ADULTS,** and affords them the blessing of Religious Instruction and of Industrial Training.

IT GIVES HOT DINNERS FOUR DAYS A WEEK to nearly 200 other Ragged Children during the winter months; also holds Religious Services on Sundays for Outcast Men and Women, with an average attendance of 400.

THE BENEFITS OF THIS CHARITY DISPENSED AMONGST THE POOR EXCEEDS 3,500 WEEKLY.

If these operations are to be continued, an increase of Subscriptions and Donations is essential, and therefore the Committee earnestly appeal for New Annual Subscribers (however small the amount may be).

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"A perfect network of charitable operations—an immense boon to the poor."

THE LATE EARL OF SHAFTESBURY (in his last speech for the Institution) said: "This Institution has conferred, and is conferring, an immense benefit on the Public at large."

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, WILFRID A. BEVAN, Esq., 54, Lombard-street, E.C.; Messrs. BARCLAY, BEVAN, RANSOM & Co., 54, Lombard-street; or by the Secretary at the Institution, Vine-street, Clerkenwell-road, E.C. BEQUESTS are also earnestly solicited.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's-inn-road, London, W.C.

THE COMMITTEE are very unwilling to press the claims of this Charity, but every day most painful applications are made for admission, and the thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, especially in the case of those who have made a first false step downwards. Very sad tales of suffering and wrong are told by these young women, many of them the orphan daughters of parents who moved in a good position, but were left when young, friendless, and wholly unprovided for. We are quite sure if the readers could witness the distress and anguish in many cases of those who apply, it would give them pleasure to aid us in restoring them to positions of usefulness.

It has scarcely ever happened in the experience of the Committee that the mothers rescued have fallen a second time. We are in urgent need of FUNDS, and any help will be most opportune at the present time.

HENRY THOMPSON, Esq., *Treasurer*, 38, Mincing-lane, E.C.
W. HORNIBROOK, *Secretary*, 17, Bloomsbury-street, Oxford-street, W.C.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON AVENUE, E.C.—Prayer and praise meeting, New Year's eve, address by W. R. Lane, 6.30 p.m. Bible-classes, King Edward's Institute, Suns., 3 and 7 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 21, 3 and 7 p.m. Young men's meetings, Sun., 3 p.m.; Tues., 8 and 9 p.m.; Wed., 9.30 p.m.

Y.M.C.A., EXETER HALL, W.C.—Sun., Dec. 28, Mr. Kennedy, 3.45 p.m.; Mr. Richardson, 7.30 p.m. Mon. to Fri., Young Men's Meetings, 8 p.m. Watch-Night Service, Dec. 31, 11 p.m. Cheerful Service, Sat. 8 p.m. Prayer and Praise Meeting, Mon. to Fri.; 1 to 2 p.m. Organ Recital, Sats., 7.30 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sun., 3.30 p.m., Thurs., Dec. 25, 8 a.m., Christmas breakfast, Mr. George Williams presiding.

Y.M.C.A., 172, QUEEN'S-ROAD, Bayswater, W. (opposite Whiteley's).—Special address to both sexes, Fri., Jan. 2, 8.30 p.m., by Mr. Henry Thorne. Subject—"From the Stage to the Cross."

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m., Rev. M. Guy Pearse; 7 p.m., Rev. H. Price Hughes. *Princes Hall*, Sun., 7 p.m., Rev. W. Darlow Sarjeant. *Cleveland Hall*, Sun., 7 p.m., Rev. T. M. Taylor.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. B. Miller, Sun. next, at 11 and 7. Christmas Day, Dr. McKilliam, in St. George's Hall, 11 a.m.

CONFERENCE HALL, Clapham-road, S.W.—Jerusalem prayer-meeting every Friday, 4 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sun., 3.30 and 7 p.m.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Annual meeting, Mon., Dec. 29, Exeter Hall: prayer and praise, 4.30 p.m., address by Rev. C. Spurgeon; public meeting, 7 p.m., speakers, Revs. E. A. Stuart and W. J. Woods, B.A.

REGENT'S PARK CHAPEL, N.W.—Sun. services at 11 and 7, conducted by Rev. F. B. Meyer.

CLAPTON HALL, Alkham-road, Upper Clapton.—Mr. J. G. McVicker, Sun., 6.30 p.m.

HOUSE OF REST, 10, Finchley-road, St. John's Wood, N.W.—Tues., Dec. 30, prayer-meeting, 2 to 6 p.m., Mr. Fox Butlin, and others. New Year's meeting, Jan. 2, Rev. F. B, Meyer, 3 p.m.; Mr. Reader Harris, 7 p.m. Suns., 3.30 p.m., Bible-reading for ladies and gentlemen.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Jan. 2. Tea at 6; meeting at 7. Rev. F. B. Meyer will give a New Year's address.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, Mr. J. B. Wookey, at 11, 3 and 7.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Unloading of Christmas boat, Sat., Dec. 27, 7 p.m. Muster of the "Christian Lifeboat Crew," Tues., Jan. 6, 7 p.m.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.J.W, T.L. C.K. J.C.B. R.M. J.K.W. W.S. E.A. W.E. T.M. J.P.H. E.R.G. W.W. J.T.D. H.B. J.E.L. J.G.C. W.G. J.D.C. J.E.P. W.E.L. M.A.F. L.M.B. S.F. M.E. A.H.G. M.B. J.K. J.R.H. E.S.I. C F.W. H.R. F.C.S. D.B.G. E.A.S. M.H. R.D. S.E.R. F.A.N. W.J.O. D.J.E. J.T.E. C.W.P. F.R. D.W. R.L. T.R.F. A.J.S.M. J.H.L. E.M.P. J.W.S. B.H. J.C. E.K.J. C.J.P. W.A.B. H.B. G.K. A.J.S. E.H. J.F.M. H.T.R. A.W. E.C. J.R.M. H.W. G.B.M. J.T. F.J.T. J.W. E.S. G.B. J.S.P. E.S.N.

APPLICANTS FOR TRACTS. — Miss Rhodes, Steeple Claydon, near Winslow, Bucks; Mrs. Brenton, Glyn-terrace, Llantrisant, South Wales; Rev. T. Halliday, Wesley House, Tranquillity, Port of Spain, Trinidad; J. Davies, Mount Pleasant, Mow Cop, Cheshire; H. Welch, 27, Wolseley-street, Toronto, Ontario, Canada; R. Piper, evangelist, Chapel-street, Camelford, Cornwall; T. Lees, Lydgate, Lees, near Oldham; S. Williams, 15, Station-road, Hirwain, Aberdare.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT
TO FRIDAY, DECEMBER 19, 1890.

In consequence of the Christmas Holidays, our donation list is made up two days earlier. Donations received after Friday, December 19, will appear in the next number.

	£	s.	d.
Mr. Eoll's Work, Port Said—M.S.	3	3	0
Paris City Mission—M.S...	2	2	0
Mr. Bright's Work, Mexico (late Pascoe)—M.S...	3	3	0
Poor Jews, &c. (Mrs. Finn) — E.T.L. £2; H.N.D. £1...	3	0	0
Jaffa Agent for Oppressed Jews—A.E.T. 2s 6d; Mrs. M.K. £1; Miss W. £1	2	2	6
Pastor Cremer's Work, Brive—M. & L.H. £4; F.E. £1	5	0	0
China Inland Mission—C.B.M. £3; A Young Christian, 2s 6d; A.P.F. £1; G.K. 7s 6d; A.T. 5s	4	15	0
Miss de Broen's Work, Paris—C.B.M....	1	0	0
Church of England Zenana Missionary Society—C.B.M. £1; (*Medical*)—V. £1	2	0	0
Mr. D. C. Joseph's Work, Jerusalem—R.C. £10; W.S. 19s	10	19	0
Punrooty Mission—R.P.	2	2	0
Mr. Wilmot Brooke's Work, Africa—Penrith C.M.S. Gleaners	0	17	0
Mrs. Lewis's (née Leigh) Home, Paris—Unprofitable Servant	1	0	0
Mrs. Ahok's Work, China—B., Edinburgh... ...	0	2	6
Society for Relief of Persecuted Jews—H.H. ...	1	0	0
Gibraltar Soldiers' Institute—V.	1	0	0
London Missionary Society—H.M.A.S.	1	0	0
Church Missionary Society—V. £1; H.N.D. £2	3	0	0
British and Foreign Bible Society—H.N.D. ...	1	0	0
Captain Bruce Moorhouse's Work—M.S.	2	2	0
Home for Working Boys (Mr. Hill)—H.N.D. ...	1	0	0
Cripples' Home for Girls, Marylebone—H.N.D.	1	0	0
National Society for Prevention of Cruelty to Children—M.S. £3 3s; H.H. £1	4	3	0
Baptist Chapel, Stoke-road, Gosport—M.S... ...	0	10	0
General Booth's Scheme — T.V.C.B. 10s; A Young Christian, 2s 6d; B.J. 5s; A.T. 2s 6d	1	0	0
Dr. Barnardo's Homes—E.B. 5s; W.Y. 10s; Oundle, 5s; J.P.P. 2s 6d; Lancaster, 5s; E.P. 2s; E.S.L. £10; Indian N. Officer, 10s; B., Edinburgh, 2s 6d; H.H. £1; W.S. 19s; M.W. & E.E. 5s; S.E.W. 2s 6d; L.H. £1; Wm.B.G. 10s; B.J. 5s; G.K. 7s 6d; J.J.W. £3; S.C.B. 5s; H.H. 10s; C. & E.S.M. 10s; Sympathy, 10s; A.C. 2s 6d; Tavistock, £1; A.G.M. 6s; A.T. 5s; A.R. £1 1s; M.E.B. £1; H.N.D. £2	27	0	6
Blue Ribbon Mission, Hoxton—M.S.	2	0	0
North-East Hospital for Childn., Hackney—M.S.	1	1	0
Noonday Prayer Meeting—M.S.	5	0	0
National Temperance League—M.S.	2	2	0
Newspaper Press Fund—M.S....	2	2	0
North-East London Gospel Mission—M.S.... ...	5	0	0
North Bow Help-Myself Society—M.S...	1	1	0
Old Ford Mission (Mr. Farnan)—M.S...	2	2	0
Princess Mary's Village Homes—M.S....	5	5	0
Mrs. Wilkc's Rescue Work, Poplar—M.S. £5; H.B.S. 10s...	5	10	0
Christmas Help to Poor—A.B. 5s; M.S. £20; S.A.U. 10s; J.H.J. 5s; J.B.S. £2; Girls I. School, Cosham, £1 15s; P.A.D. 10s; J.J.W. £5; H.B.S. £1; H.H. £1	32	5	0
London Samaritan Society, &c.—Wm. G. £1; H.H. £1; J.B.S. £2	4	0	0
Homes for Aged Blind, Crouch-hill—M.A.G. 10s; E.R.T. 5s; H.M.A.S. 10s; O.P.T. 4s	1	9	0
Mildmay Mission to Jews—E.C. 10s 6d; C.B.M. £2; Indian N. Officer, 10s; A Friend, 5s; Lt. M. £1 1s; A.C. 2s 6d	4	9	0
Rev. W. E. Hurndall's Work (Christmas Dinners, &c.)—E.C. 2s 6d; G.P. 5s; J.P.P. 2s 6d; A.A.C. £1; A Young Christian, 1s; Miss M. 2s 6d; E.J. 5s; B.J. 5s; L.H.R. 11s 2d; Miss H. 2s 6d; S.E. 5s; A.R. £1 1s	4	3	2
St. Giles Christian Mission—C. & E.S.M. 10s; F.D. 10s; H.B.S. 10s; G.P. 5s; Oundle, 5s; C.B.M. £5; E., Rose Cottage, £1; A.M.M. £10; E.S.L. £10; E.R.T. 5s; A Young Christian, 2s 6d; H.H. £1; E.C. 5s; J.J.W. £3; H.M.A.S. £1; Captain J.P. £1; S.C.B. 2s 6d; Sympathy, 5s; N.H.B. 10s; E.M.C. 5s; E.W. 5s; E.W. 5s; R.B.J. £10; H.N.D. £2	48	5	0
George Yard Mission—G.P. 5s; A.A.C. £2; E.S.L. £10; E.C. 5s; H.B.S. 10s; R.B.J. £10; C. & E.S.M. 10s; H.N.D. £1	24	10	0
Destitute Children's Dinner Society—G.P. 5s; J.P.P. 2s 6d; Lancaster, 2s 6d; H.H. £1; E.C. 5s; H.M.A.S. 10s; H.B.S. 10s; A.E.L. 5s; A.W. 5s; H.N.D. £1	4	5	0
Aged Pilgrims' Friend Society—Oundle, 2s 6d; J.P.P. 2s 6d; J.B. 5s; Mrs. L.M.C. £1; J.C. 5s; V. £5...	6	15	0
Mrs. Codner (Christmas Cries, &c.)—J.P.P. 2s 6d; Indian N. Officer, 10s; A.T. £1	1	12	6
Tramcar and Scripture Text Mission—J.P.P. ...	0	2	6
Mr. Fegan's Boys' Home—J.P.P. 2s 6d; E., Rose Cottage, £1; E.S.L. £10; J.B.S. £2; E.C. 5s; J.J.W. £5; E.J.P. 5s; H.H. 10s; Sympathy, 5s	19	7	6
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Cow Cross Mission—Lancaster, 2s 6d; E.S.L. £10; J.J.W. £3; H.B.S. 10s; R.B.J. £3; H.N.D. £1...	17	12	6
Field Lane Refuges, &c.—Lancaster, 2s 6d; H.H. £1; H.M.A.S. £1; J.J.W. £3: A.R. £1 1s; H.N.D. £2	8	3	6
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Miss Weston's Work (R. Navy)—C.B.M. £1; C. & E.S.M. 10s	1	10	
Miss Daniell's Work (Soldiers)—C.B.M.	1	0	
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Mrs. Meredith's Prison Mission, &c.—C.B.M. £1; H.M.A.S. £1; Capt. J.P. £1; C. & E.S.M. 10s	3	10	
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Rev. J. W. Atkinson's Work—A.R....	1	1	
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Peterborough, November 28, 1890.

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Messrs. J. L. Pulvermacher & Co., 194, Regent Street, W.

GALVANISM v. NERVOUS EXHAUSTION.—SORE THROAT.
1, Wilding Street, Barton-on-Irwell, Manchester, November 26, 1890.

GENTLEMEN,—I write to inform you that your treatment has proved so effectual in my case that I no longer need to wear the belt. I lent it to a friend who suffered with pains in the back, and it cured her in one day, and I have now lent it to our minister for the same complaint. Your treatment completely cured my sore throat in less than 24 hours; and if you will send me some pamphlets I will distribute them.—Yours faithfully, RICHARD HUGHES.
Messrs. J. L. Pulvermacher & Co., 194, Regent Street, W.

GALVANISM v. NERVOUS WEAKNESS.
Ashfield, Martock, Somerset, 26th Nov., 1890.

DEAR SIR,—I feel very much pleasure in being able to tell you that your spinal and waist electric appliances have greatly benefited me. After wearing them three months I feel quite strong and in good health, and can sleep remarkably well.—Yours truly, (Mrs.) L. BRADFORD.
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GALVANISM v. RHEUMATISM.
Throop, Christchurch, Hants, Nov. 25, 1890.

DEAR SIR,—Some time ago I was suffering from severe rheumatism in the knee, and could not walk. I sent for one of your Galvanic Belts, and after wearing it for a short time the pain gradually decreased, until it left me, and I can now strongly recommend your treatment to others who may be suffering from this complaint. Yours truly, (Mrs.) C. MEADEN.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

GALVANISM v. NERVOUS EXHAUSTION AND DEBILITY.
Minehead, Somerset, Nov. 19, 1890.

DEAR SIR,—I am pleased to inform you that both my wife and myself have derived great benefit from your combined belt, and our general health is better now than it has been for years. Yours very truly, E. A. JONES.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

GALVANISM v. INDIGESTION.
7, Herbert-terrace, Clevedon, Nov. 6, 1890.

DEAR SIR,—I am glad to be able to tell you that my nerves are very much stronger, and the indigestion that I suffered from is quite cured, in fact, I am a different person altogether.—Believe me, yours truly, (Miss) R. L. PARSLEY.
Mr. J. L. Pulvermacher, 194, Regent Street, W.

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